The Second Volume of

ANNOTATIONS

Upon all the

BOOKS

OF THE

Old and Nevv Testament:

This Third, above the First and Second, Edition so enlarged,
As they make an entire Commentary on the Sacred Scripture:
The like never before published in English.

WHEREIN
The *Text* is Explained, *Doubts* Resolved, *Scriptures* Parallel'd,
and *Various Readings* observed;

By the Labour of certain Learned *Divines* thereunto
appointed, and therein employed, As is expressed in the

PREFACE.

JOHN 5.39.
Search the Scriptures.

NEHEM. 8. 8.
They read in the Book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading.

LUKE 24. 27.
Beginning at Moses, *and all the Prophets, he expounded unto them in all the Scripture.*

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Chap. j.

ANNOTATIONS

On the Book of the Prophet

ISAIAH.

The Argument.

By two sorts of persons did God anciently make known his minde, and will, to his people the Jews; by ordinary Ministers, *and by* extraordinary Messengers. *The* ordinary Ministers *were the* Priests, *and* Levites: *both these, all of one* Tribe, *the linage of* Levi; *the former of them, all of one house in that* Tribe, *the off-spring of* Aaron. The extraordinary Messengers, *were the* Prophets; *so termed, of foretelling future events, by divine revelation; men immediately called by God himself, and by him immediately inspired. These were of any house, tribe, or profession, indifferently, as God was pleased to cull, and call. The* Prophets, *whose monuments we have severally booked in* Scripture, *are in number* sixteen: *whereof the* four *former are called, in regard of the largeness of their* prophecies, *the* greater; *the latter twelve, in regard of the shortness of them, the* lesser.

Of the four larger, Isaiah, *as in place, and rank, so in order of time, is without question, the first; and lived also, in likelihood, some time at least, together with the first of the other twelve: no one of them, whose times are expressed, rising higher then the reign of* Jeroboam *the* second *King of* Israel; *who reigned fifteen years together, with* Uzziah *King of* Judah, *in whose reign this our Prophet began his prophetical employment. What* Tribe *he was of, or of what estate, and profession, before his entrance upon his Office, is uncertain: no mention being made of his pedigree, either here, or else-where; further then his next progenitor. So that what the Jewish Doctors tell us, concerning his being of the* Tribe of Judah, *and of the blond-royal; as also of his Fathers being a* Prophet, *and brother to King* Amaziah, *are matters of no certainty, having no footing in Scripture. His* Sermons, *or* Prophecies, *here recorded, abound with great variety of religious instructions, serious admonitions, sharp reproofs, severe menaces, and comfortable promises. And these all delivered in a stile suitable to the subject matter, very lofty, and stately; full fraught with rhetorical garnishes, & such native elegancies, as in other languages cannot easily, if at all, be expressed. Besides his predictions of Gods judgements to befall his own nation for their sins, partly by the Assyrians, and partly by the* Chaldeans, *and concerning the utter destruction of the adversaries of Gods people, as well joyntly, as severally; he is most plentiful in foretelling their deliverance from the* Babylonian *Captivity by* Cyrus, *whom by name he mentioneth, above one hundred years before he was born, and well near two hundred, before the thing it self effected: and withall in declaring the restitution and enlargement of the Church, whereof that was a figure; together with the calling in of the* Gentiles *by* Christ; *whose incarnation, birth, breeding, calling, offices (royal, priestly, prophetical) life, teaching, courses, sufferings, death, rising again, glory ensuing, kingdome length, and extent, he so largely and lively describeth, that he may seem rather to write a story of things already done, then a* Prophecy *of things to come. In regard whereof, he is by the* Ancients *not undeservedly termed* An Evangelical Prophet, *and* A Prophetical Evangelist. *Even his menacing predictions being usually tempered, and closed with some gracious promises of the* Gospel. *His continuance in the Prophetical function, is from the times of the Kings under whom he prophecied, not improbably deemed to have been about threescore years. Howsoever, that which is from the* Jewish Doctors *received, concerning his prophecying under* Manasses, *and suffering death by him, seemeth groundless: the inscription of his* Prophecies *making no mention of any King under whom he prophecied, lower then* Hezekiah; *towards the latter end of whose reign, it is not unlikely that he died. Besides this Book of prophecies, he wrote also* the acts, first and last, of King Uzziah; *as appeareth by* 2 Chron. 26. 22. *but that seemeth not now extant. See on* Chap 1. 1. *So much of his writings hath by Gods providence been preserved, as he deemed necessary for the good of his Church.*

CHAP. I.

Verse 1. THE *vision of Isaiah the son of Amoz, which he saw concerning Iudah, and Ierusalem*] This first verse containeth in it, the title, or inscription, not of this first Chapter alone, or the Sermon therein delivered, but of the main body of the whole Book, and all the Sermons, or prophecies therein contained; as by the times, and reigns of the several Kings hereafter mentioned, may appear: see the like, *Ier.* 1. 1, 2. *Hosea* 1. 1.

the vision] Gods word, or minde made known to this his servant by *vision* or *revelation*, Rev. 1. 1. and 9. 17. a kinde of divine, or spiritual rapture, *Num.* 24. 4, 16. *Ezek.* 1. 1. and 11. 24. one of those means, whereby God in those times imparted his minde to his Prophets; of which see, *Gen.* 15. 1. *Numb.* 12. 6. to *Obad.* 1. *Nahum* 1. 1.

vision] Put collectively for *visions*; as Chap. 22. 1. 1 *Sam.* 3. 1. *Dan.* 1. 17. because it hath reference in general, to all the ensuing visions, prophecies, or sermons, as was before shewed. So *חזה* and *משא*; for *חזון* and *משא*, verse 2.

of Isaiah] Or *Jeshaiah*, as *Amariah*, and *Azaziah*, 2 *Kings* 15. 1. and *Jeshaiah* also, *Ezra* 8. 7, 19. yet here, Heb. *Jeshaiahu*: (tor so is the name of this Prophet constantly written) as *Hezekiahu*, *Chizkijahu*, and others, as well here, as else-where. Greek, *Hesaias*, *Mat.* 15. 7. *Iohn* 1. 23. and 12. 39, 41. as *Ieremias*, Mat. 16. 14. and *Zacharias*, Luke 1. 5, 12. In our ordinary speech, following the Greek, rather *Isay*, then *Isaiah*; as in *Ezekiel*, *Ezekiah*, *Ieremy*, *Zachary*, and the like. And so our ancient versions, speaking in English forms to English ears, not amiss render it. The word signifies, *Gods salvation*. No unfit title for him; who so clearly, and largely prophecied of Christ, and of salvation to be atchieved and accomplished by him, wherefore see the *preface*: and to this purpose, some of the Jewish Doctors alledg Chap. 49. 1. As if it were there intimated, that God for this cause had assigned him that name, before he was born. But of that, See more on the place.

the son of Amoz] The Jewish Doctors have a rule, that where any Prophet hath his Father mentioned together with him, (as *Esay* here, and some others else-where, *Ier.* 1. 1. *Ezek.* 1. 3. *Hosea* 1. 1. *Joel* 1. 1. *Zeph.* 1. 1. *Zach.* 1. 1.) there both Father, and Son, were Prophets; whence they conclude, that *Daniel*, *Amos*, *Obadiah*, *Nahum*, *Habbakuk*, *Haggai*, and *Malachy*, were Prophets indeed, but no Prophets Sons; because, though the place of their birth, or abode, be mentioned, yet their parentage is concealed; which, albeit of *Amos* it be true, *Amos* 1. 1. and 7. 14. Yet of the rest of them is altogether uncertain. Nor hath that rule concerning the former, any good ground; but is a meer fiction of their own fancy. The mention of the parents of some of them seems to have been added; either because their parents were of some eminent note or place, in Church, or State; as *Ier.* 1. 1. or, because, there were some other of the same name in those times, from whom they might, by such mention of their linage, be distinguished. And so it might well be with this our Prophet; in being not un-

unlikely, that In his dayes, there were other persons, bearing the same name, as well as in divers other ages, both before and after the times he lived in, as appeareth, 1 Chron. 26. 25. Ezra 8. 7. 19.

Amos] of, *Amois*. Not the same with the Prophet *Amos*: as some have imagined: (for their names in the original differ, not in the two letters onely; the first, and the last: but in notation also, the one having a signification of *might*, the other of *weight*) but some other. One, whom the Jewish writers affirm to have been the son of Ioath, King of Iudah, and Brother (not to Uzziah, or Azariah, as most interpreters, by mistake, misreport them, but) to Amaziah. For which yet, because they produce no authentick record, their report of it deserves no great credit.

which he saw] That is, was revealed to him, 1 Pet. 1. 12. 1 Cor. 2. 10. As clearly, and as certainly, as if he had seen it. 2 Cor. 4. 18. and 5. 1. Heb. 11. 27. From whence also the Prophets were anciently termed *Seers*. 1 Sam. 9. 9, 19. Chap. 30. 10. So Chap. 2. 1.

concerning] The Hebrew particle may signifie *upon*, as Chap. 3. 6. or, *against*, as Ier. 50. 31. and 51. 1. But here rather, *concerning*; because the ensuing prophecies contain mixt matter, of mercies, and judgments. As Phal. 101. 1. to Ier. 16. 3. and 18. 8, 9, 10. Ezek. 27. 30. For so, there also it should be rendred. See Chap. 63. 7. and Ier. 49. 1. 7.

Iudah, and Ierusalem] As 2 Kings 23. 1. 2 Chron. 34. 3. Chap. 3. 1. Ier. 19. 7. and 27. 20, 21. Tho' ygh the one be comprehended in the other; yet mentioned apart, the one from the other; because the latter, a more eminent, and remarkable part of the former. So, *the land, and terreho*. Iosh. 2. 1. *Of Davids servants nineteen men, and of Isabel*. 2 Sam. 2. 30. *Out of the hands of all his enemies, and out of the hands of Saul*. 2 Sam. 22. 1. Or, because Ierusalem, as the principal place both of Church and State in Iudah; Psal. 76. 1, 2. and 122. 4, 5. so (which usually falleth out in bad times) more disordered then other parts of the land; and by her example, a leader of others into the like. Mich. 1. 5. *Iudah and Ierusalem* put here for the State and people of either. As verse 7. Chap. 2. 1. and 3. 1. These are onely here mentioned; because unto them, chiefly, was the Prophet sent. Chap. 6. 9. Albeit he prophesied of, at least, if not unto other nations, besides them. But that also, for the instruction, consolation, or reprehension of Gods people: those nations being, for the most part, such as they either had been oppressed by, as Assur, and Babel, Chap. 10. & 13. Or had too much sclied upon: as Egypt, and Ethiopia; Chap. 20. and 30.

Iudah] The name of Jacobs fourth Son by Leah; Gen. 29. 35. and 49. 8. whose posterity also did bear his name. Deut. 33. 17. Iud. 1. 2, 3, 4. and also the land that fell to their lot; and wherein they abode. Iud. 17. 9. and 18. 12.

Ierusalem] The name of a city in the land of Canaan; formerly called *Iebus*; Iudg. 19. 10. 1 Chr. 11. 4, 5. and *Salem*, Gen. 14. 18. Psal. 76. 2. In regard whereof, some suppose it to have been called, in process of time, from those two termes put together: first, *Iebusalem*, and then *Ierusalem*. Others would have it so termed, as a *formidable* city, in regard of the strength and impregnableness of it; as a place dangerous to be dealt with: 2 Sam. 5. 6. See Zach. 13. 3, 4, 6. Others, as *a peaceable possession*, or *a possession of peace*. See Heb. 7. 2. and others, lastly, and that most probable; as a place of special providence: whereof see further, Chap. 22. 1. The word is sometimes found in a dualI form; because the city was divided into two parts, the upper, and the lower. See Ier. 39. 3. And Iosephus of *the Iewish war*: 1. 6. c. 13. or, because it stood in the confines of two Tribes, Iudah, and Benjamin; part of it belonging to the one Tribe, and part to the other, Iosh. chap. 15. verf. 63. & 18. 28. Iud. 1. verf. 21.

in the dayes] That is, *the times, the reigns*, as Hos. 1. 1. Amos 1. 1. the usuall manner of computation in Scripture, by *dayes*, Gen. 5. 4, 5, 8. & 47. 9. Psal. 39. 4, 5. teaching us to make reckoning of every day, as being for every day accountable, Psal. 90. 10, 12.

of Vzziah] Heb. *Uzziahu*, (as *Iehoahahu*, and *Chizkijahu*, before.) Greek, *Oziæ*, Mat. 1. 8, 9. called also *Azariah*, 2 King 15. 1. having, it seems, two names, as *Ornan*, the Iebusite, 1 Chr. 21. 18. called also *Araunah*, 2 Sam. 24. 16. *Iehoiachin*, 2 Kings 24. 8. called also *Ieconiah*, 1 Chron. 3. 16. *Iehoiada*, 2 Chron. 24. 20, 22. called also *Barachias*, Mat. 23. 35. and divers others. See Ier. 22. 11. Of th is kings reign, see 2 Kings 15. 1, 7. & 2 Chr. 26. Of his acts, it is said, that this our Prophet wrote; but that book of his seems not now extant: no more then that of *Iasher*, 2 Sam. 1. 18. and that of *Ieremy*, 2 Chr. 35. 25. For it cannot well be understood of that short abridgment, in so few verses comprized, in the second book of the Kings; and coming so far short of that larger relation in the second of the Chronicles, where yet it is mentioned, as relating much more, then is there upon record.

Iotham] Of his reign, see 2 Kings 15. 32, 38. 2 Chr. 27. 1, 7.

Ahaz] Heb. *Achaz*: as *Achab*. And so the Greek. Mat. 1. 9. as *Rachab* also there, v. 5. Of his wicked reign, see 2 Kings 16. and 2 Chron. 28.

and Hezekiah] Heb. here, *Iechizkijahu*: and Mic. 1. 1. *Iechizkijah*. Though moft commonly *Chizkijahu*, as chap. 36. 1. and 38. 1. and sometime *Chizkijah*, as 2 Kings 18. 1, 10. Greek, *Ezekias*, Mat. chap. 1. verf. 9, 10. Of his religious reign, see 2 King. chap. 18, 19. and 20. and 2 Chron. from chap. 29. unto chap. 32. as also of some good part of it, in this Prophecy, from chap. 36. unto chap. 39. He being the last King mentioned under whom Esay prophesied, it may be probably hence gathered, that the Prophet Esay did not survive Hezekiah: and consequently, that he suffered not under Manasses, as is commonly, but groundlesly held.

Kings of Iudah] That is, of the Kingdom, or State of Iudah, consisting of that tribe, with those of Benjamin that adhered unto it: so termed, as distinguished from the other ten tribes, commonly called by the name of *Israel*; after their revolt from the house of David, under Rehoboam, 1 King. 11. 31, 32. and 12. 16, 17. So Ier. 3. 8. Hos. 4. 15. Some suppose, that the Sermons, or Prophecies in this book recorded, are disposed, and digested in order successively, according to the times and reigns of the Kings here mentioned: but of that there is no great certainty. See v. 2. Nor do we finde the like in the writings of the other Prophets observed. See Ier. 27. 1.

V. 2. *Hear, &c.*] Here beginneth *Esays* first Sermon, or Prophecy, contained in this Book; and that concluded in this Chapter: which yet to some, seems not to have been the first in time, after his deligment to his office. See verf. 7, 8. (where the desolations mentioned seem to have reference unto Ahaz his time:) and Chap. 6. 1, 8. In it the Lord first arraigneth his people; as in the view of the whole world, of extream unthankfulness, stupidity, and brutishness in their carriage towards him: Verf. 2, 4. as also of desperate obstinacy under his hand, that had been so heavy upon them, for their sins: verf. 5, 9. Secondly, acquainteth them with the cause, why their sacrifices and services found no acceptance at all with him. verf. 10, 15. Thirdly, inviteth them to a friendly debate, propounding them terms of composition, and reconcilement. verf. 16, 20. Fourthly, complaineth of a strange alteration with them, in their Rulers especially, for the worse. verf. 21, 23. Fifthly, promiseth a restitution of them, upon their sincere and serious reformation, verf. 25, 27. and withall denounceth destruction unto those of them that shall still persist in their wicked courses, verf. 24, 28, 31.

hear O heavens, and hearken O earth] The fore-mentioned arraignment of them the Prophet makes entrance into, with a solemn contestation: wherein *heavem*, and *earth*, the whole frame of the creature, Gen. 1. 1. are summoned, and called upon: as to appear, and bear witness in Gods behalf against his people, as Deut. 4. 26. & 30. 19. & 31. 28. so to hear, and to take notice of Gods charge given in against them: as Mic. 6. 1, 2. Thereby implying them to be so extream obstinate, and senseless; that the very liveless creatures were more ready to hear, and obey Gods word, then they, Numb. 20. 8. Psal. 105. 31, 32. & 107. 25. & 119. 15, 18. Mat. 8. 26, 27. And their carriage towards God so vile, base, and abominable, as might well make the very liveless and senseless creatures to abhor it, and to be astonished at it. Ier. 2. 12. Luke 19. 40. Howbeit some by *Heavens*, here understand the blessed Angels; whose abode is in heaven: as Iob 15. 15. Psal. 97. 6. 7. By *Earth*, people living on the surface of the earth: as Psal. 96. 9, 13. & 98. 9. As if men, and Angels, were both appealed unto, for the hearing, and deciding of the controversie between God, and his people: so Chap. 5. 3. Ier. 2. 9, 10. But the former seems the founder, and more simple exposition. In like manner doth Moses begin his long: Deut. 32. 1. as Esay here: his prophecy: for frivolous and ridiculous is that conceit of the Chaldee Paraphrast there, that Moses should say: *Attend, O heaven, and hear, O earth*; because he was near to heaven, and far from the earth: whereas Esay saith, *hear, O heaven*; *and attend, O earth*: Because he was farther from heaven, and nearer the earth: whereas it is well known, that the words are promiscuously used; and either of them as well to those afar off, as to those that are near at hand: See Psal. 5. 1, 2. & 17. 1. & 49. 1. verf. 10. Chap. 28. 23.

heavens] Or, *heaven*. As it is well rendred, Gen. 1. 1. 1 Kings 8. 23. Chap. 49. 13. & 66. 1. For, though the word have a dual form; supposed to have his appellation, from the waters, therein contained, whole name is also deemed to have the like form, in regard of those two general receptacles of water, the one above in the clouds, the other below in the sea: and other parcels, that either environ the earth, or shoot themselves into it: Gen. 1. 6, 7. And it be not denied, that there is mention in Scripture of more heavens, then one: Deut. 10. 14. 1 Kings 8. 27. Psal. 148. 4. Yet neither is that notation certain, or the deduction, and composition so exact. And we read of more then two heavens: a third, 2 Cor. 12. 2. and both in Hebrew, and other languages, many words are found, that under a plural form bear but a singular sense: as that of *Water* among other. verf. 22. 30.

O earth!] Not the Inhabitants of the earth, as Psal. 2. 10. & 33, 8. but the earth it self, as Ier. 6. 19. & 22. 29.

for the Lord] Not man, but God: not the Prophet, but the Lord: 1 Thes. 1. 13. Heb. 13. 7. not the Herald, or crier: Chap. 44. 3. Mar. 1. 3. but the King and Iudg, Chap. 33. 22. By whose command, and authority, and in whole name, and person, he speaks: Chap. 6. 1, 9. & 40. 1, 6. He that speaks by him, and in him. Acts 4. 25. 2 Cor. 13. 3.

the Lord] Heb. *Iehovah*, as Psal. 83. 18. The onely true God. Deut. 6. 5. who alone hath his being of himself, Exod. 3. 14. Chap. 43. 11. 13. and giveth being to all things. Acts 17. 25, 28. Rom. 11. 36. Rev. 4. 11. See Exod. 6. 3. Chap. 26. 4.

hath

hath spoken] Or, *doth speak, speaks*. As Amos 1. 3, 6. & 3. 8. Or, *is about to speak*; (as *perish*, for, *about to perish, ready to perish*, Prov. 31. 6. Chap. 27. 13. And *say*, for, *am about to say*, 1 Cor. 10. 15.) And requires therefore all due attention, as chap. 4. 1. Which if Moses require, when he speaks, though by Gods appointment, yet in his own person: Deut. 32. 1. Surely Esay, speaking in Gods own person, much more.

I have nourished] God begins this his contestation with his people, with a recital of his singular favours conferred on them, and continued unto them: in a more especial manner, then unto many, yea, unto any other people, Deut. 7. 6. & 10. 15. & 26. 18. Psal. 147. 20.

nourished] Or, *nursed*. Heb. *reared, brought up*. So is the word used, Iob 31. 18. Chap. 23. 4. & 58. 18. I have from their first being brought to a people, while they were yet in Egypt as an abject infant, disregarded, and not looked after, taken them up, undertaken the charge of them: provided for them, protected them, supplied them with all necessaries, had as tender a care of them, as parents are wont to have of their children, until they come to their full growth, or to mans estate; chap. 46. 3, 4. Ezek. 16. 7, 14. Hos. 11. 3.

children] the people of Israel, whom he had adopted to be his peculiar ones, his children. Deut. 32. 6, 14. chap. 63. 8.

and brought them up] As chap. 23. 4. Or, *advanced, exalted*: As 1 Sam. 2. 7. Ezek. 31. 4. And this rather here: because that was, before, not implied only, but expressed: and this latter seems to be a further addition to the former. I have not only brought them up, but preferred, honoured, advanced them, by entring into a solemn covenant with them, taking them to be so near to me, committing my sacred oracles to them, setting my place of special residence among them, working strange, and unheard of miracles for them; and raising them up to a kingdom of great note, and renown. Deut. 4. 5, 7, 8, 32, 36. Ezek. 16. 8, 14. Psal. 135. 4. & 147. 19, 20. & 148. 14. Chap. 42. 21. Rom. 3. 1, 2. & 9. 4, 5. For neither can I allent to the Iewish Doctor that confoundeth this with the former, expounding both of *advancement* onely: and much less approve of his fathers nice distinction, restraining the former, unto Gods giving them his Law: chap. 42. 21. the latter to the setling of his Sanctuary among them. Psal. 76. 1, 2. Chap. 11. 9.

and they have rebelled against me] After the relation of Gods goodnels towards them, follows a narration of their unworthy demeanour towards him, who had dealt so gratiously, and bountifully with them: The one much aggravating the guilt of the other, Deut. 32. 10, 18. 1 Sam. 2. 27, 29. chap. 63. 9, 10. Ezek. 16. 7, 20. Amos 2. 9, 13.

and] Or, *but*. The copulative, for the adversative, as verf. 20, 21.

rebelled] As the word is used, 2 King. 3. 7. & 8. 20. or, *transgressed*: as it is rendered, chap. 43. 27. Ier. 33. 8. 1 Sam. 15. 23, 23.

have rebelled] Or, as it may well be rendred, *do rebell*, as v. 3. *know, know not, consider not*: as noting, not only their fore-passed rebellions, but their perfisting still in them, Ier. 2. 15.

against me] I set them up, and they set themselves against me. So Num. 16. 9, 11.

V. 3. *The ox knoweth, &c.*] The very brute-beasts, and the dullest of them (Psal. 32. 9. Prov. 7. 22. & 26. 3.) are brought in, by their carriage and courses toward their masters, and benefactors, such as feed them and make much of them; to controll, and condemn the demeanor of Gods people towards him, who took no notice of, nor regarded him that had done the like, and much more, for them, v. 2. So Ier. 8. 7.

ox knoweth] Or, *oxen know*: *ox*, for *oxen*; and *ass*, for *asses*: as *vision*, for *visions*, ver. 1. and the like, verf. 6. For those popish legendaries grosly and palpably abuse this place, who out of it, have forged us a fable of an ox, and an ass; that being in the stable, where our Saviours Mother was delivered of him, should take notice of him, and cherish him with their warm breath, as he lay in the cratch.

knoweth] *takes notice of, regards*; as Prov. 12. 10. chap. 42. 25. They so regard him, as not to offer to hurt, or wrong him; but are obsequious to him, however they be fierce, and offensive to others, Exod. 21. 28, 31.

his owner] Or, *buyer*. Him, properly, that by bargain and sale, (Levit. 25. 28. chap. 24. 2. Ezek. 7. 12.) or more largely, that any way, or by any means, is possessed of him, Zach. 11. 5. It is given to God, as Lord and owner of all things, Gen. 14. 19, 22. but more specially, as by purchase, the Possessor of his people, Deut. 32. 6.

and the asse] The word here used, properly signifies the male; as another the female; but are both promiscuously used, as well for the one sex, as the other. As the word that signifies a *filly*, is used sometime in the masculine form; sometime in the feminine, of one and the same filly, Jon. 1. 17. and 2. 1. whatsoever the doting Rabbins there dream of two fishes, a male, and a female. The word is used generally, to comprehend all of that kind, of whether sex, or for what use soever, as here, so elsewhere, Exod. 21. 33. as well those for burden, Gen. chap. 49. verf. 14. as for the saddle, Exod. 4. 20.

his masters crib] Heb. *the manger of his masters*. For the word is in a plural form; but such as is oft used in a singular sence: as of God, Mal. 1. 6. So of man, Exod. 21. 29, 36. He taketh notice of God, that bringeth him to the crib, or manger, and feeds him there: and to such an one God compareth himself, Hos. 11. 4. *I was to them, as one that taketh the yoke off their jaws, and laieth them meat*.

but Israel, &c.] The different, yea the contrary practice following, of Gods people towards God, as before, v. 2.

but] Or, *yet*. A defect of the particle adversative, as v. 6. Psal. 30. 7.

Israel] The name given to Jacob, (as he was at first called; Gen. 25. 25.) upon his wrestling with the Angel, and prevailing therein, Gen. 32. 28. Hos. 12. 3. and transmitted from him, as the more honourable title, to his posterity; called sometime *the sons*; or, *children of Israel*, Gen. 32. 32. and 46. 31. and sometime simply; *Israel*, Gen. 48. 20. and 49. 7. 15. Psal. 149. 2. and so here. But to here stiled in way of reproach, as having degenerated from him who first bare that name; nor answering to what it imported. So *Iesburun*, though of it self a name of honour, Deut. 33. 26. yet in way of exprobation, enunciated of that people, Deut. 32. 15.

doth not know] Heb. *hath not known*, see verf. 2. *doth not know*; hath not knowledg, or understanding: as Deut. 32. 13. Psal. 14. 4. *they are a people of no understanding*, Psal. 53. 4. so ch. 44. 18. *they know not, nor understand*. They have no more knowledg, nor understanding, then the brute beasts: Ier. 10. 8, 14. (whom yet, being endued by God with reasonable souls, they ought therein, to go beyond: Iob 35. 11.) yea, herein they come short of them. Or, *doth not know me*, is ignorant of me: as Ier. 4. 22. and 9. 3. *they doth not know me, saith the Lord*: and, *there is no knowledg of God in the land*. Hos. 4. 1. But *know* here rather, for, *take notice of, respect, acknowledg*; as Psal. 1. 6. Prov. 27. 23. Ier. 2. 23. Mat. 7. 23. and *consider*, as Psal. 10. 14. Prov. 29. 7.

me] Or, *now me*: a defect of the pronoun necessarily supplied, 25. 12. *know not me*: a defect of the pronoun necessarily supplied, 25. 12. *know not me*: a defect of the pronoun necessarily supplied, to make the sense perfect, as verf. 15. They know not me, though their owner. Deut. 32. 6. their master. Mal. 1. 6. One, that from time to time have fed them; and most kindly entreated them. Deut. 8. 3, 4. and 32. 13, 14. They know not me, whom I have known above others, Amos 3. 2.

my people] Who have been better taught then others, having been trained up under me. Deut. 4. 8, 14. Psal. 147. 19, 20. And to whom I have been more beneficial, then to any other. Psal. 105. 12, 45, Mal. 1. 2, 3.

doth not consider] As the word is rendred, Psal. 37. 10. and 52. 15. Or, *understand*; as it is translated, Psal. 107. 43. either, they are of no understanding, as before, chap. 27. 11. Ier. 5. 4, 21. They are more blockish, and fottish, then the brute beasts: they have not so much understanding *as they have*: Ier. 8. 7. Or, they consider not the great things that God hath done for them: nor the great goodness that he hath from time to time shewed them. Deut. 29. 2, 3, 4. Psal. 92. 5. chap. 42. 18, 20. Ezek. 12. 2. they neither take notice of him, nor think upon him.

V. 4. *Ah sinful nation!*] He proceedeth here to aggravate their sins, and to bewail their misery, thereby procured: so chap. 24. 16, 18. Ier. 9. 1, 2, 3.

ah!] The word here used, is sometimes a note of compellation; as chap. 55. 1. sometimes of denunciation, as chap. 5. 8, 11, 18, 20. (See chap. 10. 5. and 18. 1.) and so some take it in this place; sometime of lamentation, as 1 King. 13. 30. chap. 6. 5. Ier. 22. 18. and so rather here: but sometimes mixt with indignation; as verf. 24. and with detestation, as chap. 28. 1. And so it may well also be in this passage.

sinful] Addicted, and given wholly to sin, and to loosnes of life: Psal. 1. 1, 5. Luke 7. 34, 37. John 9. 31. Gal. 2. 15.

nation] The term usually given to those people that lived without the pale of the Church: and were strangers from the commonwealth of Israel, Eph. 2. 12. So Psal. 96. 5. chap. 11. 10. and 42. 6. and 60. 9. and 66. 19. Ier. 10. 2. 25. And which the Iews to this day, are wont in way of reproach, to stile all other by, but their own. The Prophet may the rather seem here to have used it; thereby partly to imply, that they had made themselves no better, if not in some respect worse, then any other people, in Gods repute, by their sins and excesses, Ier. 9. 25, 26. Ezek. 5. 6, 7. And partly, to intimate the generality of their sin, and apostacy; which not some few, or more among them, but the main body of the nation, stood guilty of. It was a general defection, a national evil. chap. 59. 4. and 64. 6, 7. Ier. 5. 1. and 9. 2. Mic. 7. 2, 4. Mal. 3. 9. see verf. 6.

a people laden with iniquity] Heb. *a people of heaviness of iniquity*. Not laden with sin, as groaning under the burthen of it: as Psal. 38. 4. Mat. 11, 28. But committing, and standing guilty of, not small so much, as heavy and hainous sins: *heavy*, for, *great*, and *grievous*: as chap. 21. 11. and 30. 27. and 36. 2. Great and grievous sinners: such as the Sodomites: Gen. 13. 13. and 18. 20. and as Elies sons are said to have been, 1 Sam. 2. 17.

a seed of evil doers] A wicked, and wretched race, that tread, and run on in the footsteps of their ungodly progenitors; and transmit their ungodliness unto those that come of them. Num. 32. 14. Psal. 78. 8. and 106. 6 chap. 57. 3. Ier. 7. 18, 26. and 16. 11, 12.

children that are corrupters] Or, as some, *corrupt children, children, that deal corruptly*, 2 Chron. 27. 2. Ier. 6. 28. Or, that have

corrupted themselves, Exod. 32. 7. Deut. 32. 5. and *their doings*: Zeph. 3. 7. Heb. *children corrupting*, or, *corrupters*, that is, *wasteful*, or, *wasters*; as Prov. 18. 9. or, *destroyers*, as Prov. 28. 24. *stray-goods*; or *wasteful children*. A metaphor taken from riotous, or prodigal yonkers; that waste, and consume their patrimony, the means left them by their parents. Luke 15. 13, 30. Applyed to this people, as having embezzled their spiritual patrimony, derived and transmitted to them, from their religious predecessors. Gen. 17. 7. Deut. 7. 6, 8. and 32. 9, 20. Psal. 147. 19, 20. and 148. 14. Rom. 3. 1. and 9. 4, 5.

they have forsaken the Lord] By refusing to walk according to the prescript of his Law: and by following false Gods, and addicting themselves unto the service of such, verf. 28. Ier. 1. 16. and 2. 13. and 16. 11. and 22. 9. See chap. 2. 6.

the Lord] Heb. *Jehovah*. See verse 2.

they have provoked unto anger] As Num. 14. 11, 23. and 16. 30. Or *despised, contemned, set light by*: as Deut. 31. 20. Psal. 107, 11. Prov. 1. 30. and 15. 5. or, *abhorred*, as Deut. 32. 19. 1 Sam. 2. 17. Ier. 14. 21. or, *reproached, blasphemed*, as 2 Sam. 12. 14. Psal. 10. 13. and 74. 10, 18. chap. 52. 5. They so carried themselves, in their wicked courses, sinning with an high hand; Num. 15. 30, 31. As if they did what they did, on purpose, to provoke God to wrath, chap. 3. 8. and 65. 3. Ier. 7. 18, 19. and 17. 10.

the holy one] *The holy God*, or Lord; a defect of the substantive, as chap. 5. 19, 24. so verse 24. to be supplied: as chap. 5. 16. he, who both is holy himself, chap. 6. 3. and sanctifieth those that are his, Levit. 19. 2. and 20. 7, 8 Ezek. 20. 12.

of Israel] Who was in covenant with them, and was to be worshipped, and served by them: Deut. 6. 5, 6. and 26. 17, 18. so Psal. 89. 18. Of the name, See verse 3.

they are gone away backward] Heb. *they are fcverfed*, or *alienated*, or *eſtranged backwards*. That is, *they are fcverfed*, or *alienated*, (to wit, from him) and turned *backward*; or, gone, or, go *backward*: A defective ſpeech; the like whereunto ſee chap. 38. 14, 17, 21. as alſo in the like argument, Hoſ 9. 10. *they are ſevered*, or *have ſeperated themſelves* (to wit, from the Lord) *unto that ſhame*, or *ſhameful thing*; that is, and betaken themſelves to it.

gone away] Or, *alienated*: they have *ſcverted*, or *eſtranged* themſelves from God by their ſins, Pſal. 58. 3. chap. 59. 2. Eph 4. 18, 19. Col. 1. 21. by the ill Idolatry eſpecially. Ezek. 14. 5, 7. Where yet the ſame word is rendred, *eſtranged*, in the former place; and *ſeperated himſelf*, in the latter place: as if the words there uſed, came from two ſeveral roots. And in like manner the Jewiſh Criticks, ſpeak doubtfully of the word here uſed; one while referring it to that root, that hath a notion of *ſeperation*: Levit. 22. 2. Another while to that which hath a notion of *alienation*, Iob 19. 13. Pſal. 78. 30. But whether way we here take it, it will come in effect to one: *ſeparation*, or *eſtrangment*, in the preſent caſe, being in a manner the ſame.

backward] It ſeems a metaphor taken, either, from undutifull children, or ſervants; that turn their back on their parents, or maſters, in diſdain, when they like not what they are bidden to do: Ier. 2. 27. and 15. 6. and 32. 33. Ezek. 8. 16. Or, from reſtive jades, that go the more backward, the more the rider, or driver, ſtrives to put them on forward. See verſ. 5.

V. 5. *Why ſhould ye be ſtricken any more? ye will revolt more, and more*] Or, may be read, as one continued ſentence, Thus, *why, the more ye are ſtricken, do ye more and more revolt?* Or, *why ſhould ye be ſtricken any more; ſince ye will, or do, revolt more and more?* What availeth it, to ſeek, or ſtrive to amend you, by chaſtiſements: (Gen. 6. 3. Pſal. 95. 10, 11. Ier. 5. 3.) when as the more you are chaſtiſed, the worſe ye wax: 2 Chr. 28. 22. Ier. 7. 24.

ſtricken] With variety of judgments: which are as Gods rods, or ſtrokes, Deut. 28. 22, 27, 28. 2 Sam. 7. 14. Pſal. 89. 32. Amos 4. 9. Mic. 6. 9.

ye will] Or, ſince that *ye will*; a defect of the particle, as Iob 32. 22. and 38. 21.

will] Or, *do*; the future for the preſent: as Deut. 25. 3. Ruth 1. 17. 1 Sam. 2. 17. See chap. 3. 16.

revolt more and more] Heb. *increaſe*; or, *add revolt*: as verſe 13. chap. 7. 10. Clean contrary to that which God intended in ſmiting them: he ſmote them to reclaim them, and bring them home to him; chap. 9. 12, 13. Amos 4. 6, 11. And they took occaſion thereby, to go further away from him, Ier. 44. 17, 18, 21, 22. See verſ. 4.

the whole head is ſick] The whole ſtate, both civil, and eccleſiaſtical, is diſtempered, and out of frame: and thoſe worſt, and weakeſt, that ſhould ſupport and ſtrengthen the reſt; Pſal. 75. 3. and 82. 5. So ſome, underſtanding it of their exceſs of ſin, and wickedneſs; in ſuch eſpecially, as were as the *head*, and *heave* of the State: Numb. 25. 4. Mich. 3. 1, 9. But it ſeems rather to be ſpoken of their lamentable condition; by means of Gods judgments inflicted on them, for their ſins. The evils, that have befallen, and lie ſtill heavy upon you, are both general; few or none eſcaping ſcot-free in them; and withall fore, and grievous, like hurts received (Gen. 3. 15. Iſal. 68. 21.) or diſeaſes lying in the head. 2 Kings 4. 19, 20. Or, ſuch as ſtrike, and pierce to the heart: Ier. 4. 18, 19. and 8. 18.

the whole head] Or, *every head*: as Ezek. 29. 18.

is ſick] Heb. *into ſickneſs*: or, *in ſickneſs*. For ſo the particle here uſed, is obſerved, oft to ſignifie, Pſal. 16. 10. Hoſ. 7. 2. In a lamentable plight; in a grievous diſeaſe: 2 Chr. 21. 18. Pſal. 38. 7.

The phraſe is emphatical: as *in ſin*; *in iniquity*. Pſal. 51. 5. Ioh. 9. 34. *In the gall of bitterneſs*; *and in the bond of iniquity*. Act. 8. 23. Not lightly touched with it, but wholly poſſeſſed of it.

and the whole heart] As noting the extremity of the evil, Pſal. 22. 14. and 25. 17. and 102. 4. Or, *every heart*; as implying the generality of it, ſee verſe 4. chap. 2. 9. The Iewiſh Doctor referreth it to that commination, Deut. 28. 28.

is faint] It is, as with women in their infirmity of courſe, Levit. 15. 33. and 20. 18. or, *languiſhing*, Lam. 1. 22. and 5. 17. As with thoſe that pine away, through grief, or affliction, or by means of ſome lingring and waſting diſeaſe, Deut. 7. 15. and 28. 60. 2 Sam. 13. 4. Lam. 1. 13.

V. 6. *From the ſole of the foot, even unto the head*] Ye have been ſo ſcourged, over and over, that there is no part free, from top to toe: a proverbial ſpeech; the uſe whereof, ſee 2 Sam. 14. 25. Iob 2. 7. The meaning is: that in the calamities and afflictions, which in thoſe times had befaln them, none had eſcaped Gods hand; but all, as well greateſt and higheſt, as leaſt and loweſt had ſuffered: they had been plagued all, one with another: 2 Chron. 28. 5, 8.

the ſole] The Hebrew word ſignifies, *bending*, or, hollow; and it is applied ſometimes to the foot, as here, the *ſole*, Deut. 2. 5. and 11. 24. Sometimes to the hand, *the palm*, Levit. 14. 15, 18, 19. Sometimes to the thigh, *the hollow*, wherein the huckle bone reſteth, Gen. 32. 25, 32.

even] Heb. *and*: as Deut. 4. 32.

unto the head] Incluſively, taking it with the reſt of the body: as 2 Chron. 34. 30. Pſal. 44. 3. Ier. 8. 10. Elſewhere more ſully: *unto the top, or crown of the head*, Deut. 28. 35. Iob 2. 7.

there is no ſoundneſs] Or, *nothing*, no part *ſound*: ſo is the word uſed, Exod. 29. 1. Levit. 9. 2, 3. Or, as ſome, *there is no ſhape of a man*: for, ſo is the word taken, Iud. 20. 48. He compareth the Iewiſh State, to a mans body; ſo generally poſſeſſed with ſome malignant diſeaſe, that no part of it is found, or free, either from the inward taint, or the outward ſymptomes thereof: or to ſuch a body, as either by the like malignity, or by fore and often ſcourging, or evil uſage otherwiſe, is with tumors, and ulcers, ſo overſpread, that no ſhap: or figure of a man, almoſt, appears on it. So Pſal. 38. 3, 7. where the very ſame phraſe, is found.

but wounds] The adverſative particle is wanting, as verſ. 7.

wounds] Heb. *wound*; taken collectively, as Prov. 20. 30. So *bruiſe*, and *ſore*, or *ſtripe*, and *ſtroke*, afterwards, of which ſee, verſ. 11. *viſion*, and verſ. 3. *axe*, *and aſſe*. Yet there ſeems to be ſome emphaſis in it: nothing but *wound*, and *bruiſe*, *ſtripe*, or mark: as if the party were to be martyred, as we uſe to ſay, that the whole body might ſeem to be, but as one *wound*, one *ſtripe*, one *ulcer*, one *tumour*, one *ſore*.

bruiſes] Heb. *bruiſe*. The word properly ſignifies the mark of a ſtripe formerly given; remaining ſtil to be ſeen on the body, Pſal. 38. 5. Prov. 20. 30. chap. 53. 5. The Iewiſh criticks thus diſtinguiſh, this and the former. A *wound*, ſay they, is that which maketh a breach in the fleſh, and bringeth out blood; a bruiſe, ſuch as makes no breach in the skin or fleſh, but coagulateth the bloud under the skin.

putrifying ſores] Heb. *moiſt*. That is, either *green* hurts; as a green jawbone, Iudg. 15. 15. New hurts, lately made. Or, as other *matur*: moiſt with mattier: ſuch as old feſtered ſores uſe to be. The word is ſaid to be in Arabick writers, uſed for a *green* wound: but in the Talmudick language, ſaith one of the Iewiſh Commenters, for a *matury ſore*.

ſores] Heb. *ſtroke*; as Lev. 26. 21. Chap. 14. 7. and 27. 7. Ier. 30. 12. ſee verſe 5. *ſtroke*, for *ſtrokes*, as before; ſo verſe 13.

they have not been, &c.] No means, at leaſt, available, have been uſed for the cure or removal of theſe evils wherewith our State is thus ſurpriſed, and defaced, ſee 2 Chron. 28. 13. Expreſſed here by metaphorical phraſes, borrowed from the art and practice of chirurgery: the like whereunto are found, Pſal. 60. 2. and 147. 3. chap. 3. 7. Ier. 30. 12, 13.

cloſed] To make up the wound, or the breach in the body: chap. 30. 26. Or, *cruſht*, rather: (for ſo the word properly ſignifies) as chap. 59. 5. or, *wrung out*. As Iud. 6. 38. To expreſs, and force out the mature: as in the feſtered ſores, where the corrupt mature muſt be removed, before they be cloſed, or made up. Yet one of the Iewiſh commenters ſeemeth to underſtand it of *waſhing*: as wounds are wont to be, commonly, before they be cloſed: referring us to Iob 18. 15. *Brimſtone ſhall be ſcattered upon his habitation*. And then it would be rendred *ſprinkled*, or *ſyringed*: but the roots are divers. And another, whom he alſo citeth, is too large, who rendreth it, *heated*; building on, Ier. 30. 13. Whereof in its place.

neither bound up] As wounds and ſores wont to be, when the putulent matur is wrought out; to keep out winde, and air: and to cauſe the lips of the wound, or ſore, to fodder, Chap. 3. 7. and 61. 1. Ezek. 30. 21. Hoſ. 6. 1.

neither mollified] Pſal. 55. 21.

with ointment] Heb. *oyle*. As Eccleſ. 7. 1. and 9. 8. To aſſwage the ſwellings: and to ſupple the ſores, Ezek. 16. 4.

V. 7. *Your country*] Or, *land*. Heb. *earth*: as chap. 2. 19, 21. He proceeds to declare the miſerable condition of their State; by the lamentable devaſtation, and deſolation of their land. So Ier. 4. 23, 26.

is] The verb ſubſtantive to be ſupplied; moſt render, in the preſent

ſent tenſe, *it*: underſtanding it of ſuch waſte, as had already been made of it, by the Syrians, and others joyning with the Iſraelites, under Ahaz: 2 Chron. 28. Others render it, in the future; *ſhall be*: ſuppoſing it a prediction, of an evil to come: but the former is rather to be admitted, ſee verſ. 5.

deſolate] Heb. *deſolation*. That is, *moſt deſolate*. As deſolate, as deſolation it ſelf: ſo chap. 64. 10. The abſtract for the concrete, as Jer. 27. 17. Ezek. 25. 13. & 35. 4. Or, brought *into deſolation*: as Ier. 12. 11. or, *is in deſolation*, the particle wanting: as Iob 1. 18. In *deſolation*, as *in ſickneſs*, verſ. 5. ſee chap. 3. 26.

your cities are burnt] By the enemy; either in the ſurpriſal of them, or afterward, in the exerciting of rage, to ſatisfie their fury: or, that they might not be places of refuge, or habitation again, to thoſe that formerly held them. Ioſh. 11. 11. Ier. 37. 8, 10.

your land] *your ground*; Or, tilled land. Gen. 2. 5. & 3. 17. and 4. 2, 12.

ſtrangers] The Syrians, Edomites, Philiſtines, and others, 2 Chro. 28. 5, 17, 18. chap. 9. 12.

devour it] That is, conſume, and eat up the fruit of it, Deut. 28. 33, 51, 53. Ier. 5. 17. *it*, or *your land*; for, the fruit of it, as the *tenth of the land*, Levit. 27. 30. For *the tenth of the fruit of it*, Deut. 26. 12. See Ier. 26. 16. Ier. 5. 17.

in your preſence] Heb. *before you*. Before your faces, in your ſight, to increaſe your grief, being unable, either to reſcue ought from them, or to reſtrain their rage, Deut. 28. 32, 33, 34, 51, 52.

and it is deſolate, as overthrown by ſtrangers] Heb. *according to the overthrow of ſtrangers*. That is, lay ſome of the Iewiſh Doctors, ſuch as thoſe of Sodome and Gomorrah, verſe 9. people *eſtranged* from the fear of God, who were therefore overthrown by God; and the word *overthrown* ſhall be taken paſſively, Ier. 49. 18. But rather, as ſtrangers are wont to overthrow a land, making havock of all before them, as being none of their own; nor like long to enjoy it: ſo theſe, as being none of their own; nor like long to enjoy it: and ſo it is taken actively, as Jer. 50. 40. Amos 4. 11. See the like phraſe, Deut. 29. 23. chap. 13. 19. But as thoſe Iewiſh Doctors pervert the ſenſe; ſo thoſe of them alſo corrupt the text, that inſtead of the word that ſignifies ſtrangers, would ſubſtitute another ſomewhat like it; that ſignifies a *ſtorm*: Chap. 25. 4. and 28. 2. As alluding to thoſe Egyptian ſtorms, Exod. 9. 23, 25.

V. 8. *And &c.*] From the condition of the whole land, and State, he paſſeth here unto the ſtate of the chief city, ſee Ier. 15. 8. and 34. 1.

the daughter of Zion] Or, *the daughter Zion*, Pſal. 9. 15. Zach. 2. 10. and 9. 9. As *the daughter of Zidon*, or, *the daughter Zidon*, chap. 23. 12. (for ſo it would rather be rendred) for *Zion* it ſelf, and *Zidon* it ſelf. Or, if it be the former way rendred, it is no otherwiſe to be underſtood; then as when we ſay, *the city of Rome*, and, *the city of London*; and the Evangeliſt, *the feaſt of Paſſeover*: Luke 2. 41. And the Apoſtle Paul, *the ſign of circumciſion*, Rom. 4. 11. that is, *circumciſion*, which is a *ſign*, or, *for a ſign*: and ſo *Zion*, that is, as a *daughter*; becauſe the ſpeech is metaphorical: ſee chap. 3. 1. For, they are far out of the way, who by *daughter of Zion*, conceit it to be meant (which conceit yet ſome great ones ſeem taken with) either a parcel of buildings, branching out of the old *Zion*; or, the whole nether city, as deſcending from, or iſſuing out of it: not conſidering, how abſurd a thing it is, to imagine; that from ſome inferiour, and meaner part, the denomination, as here it is, ſhould be given to the whole city: nor obſerving, or attending at leaſt, the uſual manner of Scripture: wherein great cities, and States, as compared to goodly, and beautiful *daughters*, or *damſels*, are commonly ſo ſtiled: See of Babel, chap. 47. 1. Of Egypt. Ier. 47. 11. Of Edom, Lam. 4. 21. And of others, elſewhere. Though of Zion, it is not improbable, that God in a more ſpecial manner, doth here ſo ſpeak: as the Prophet in the like, Ier. 9. 1. Becauſe as dear to him, as a daughter: (ſee chap. 22. 4.) That which makes the miſery the more ſtrange, and grievous: that one ſo dear to God, ſhould be ſo deſtroyed, or diſtreſſed, Lam. 1. 15. and 2. 1, 2. and 4. 12.

Zion] That is, *Jeruſalem*. So termed, from a principal part of it: to wit, that mountain, or upper-part. 2 Sam. 5. 6, 7. Wherein both Gods Temple, and the Kings Palace, were ſeated: Pſal. 2. 6. and 48. 2. Zach. 8. 9. See chap. 2. 3. and 14. 13.

is left] Not by the *keeper*, that is, God, Pſal. 121. 4, 5. *the keeper of ſtreet*; as ſome of the Iewiſh commenters expound it: but *left* ſtanding alone by it ſelf, as other of them better: like ſuch *a lodg*, or *cottage*, hereafter deſcribed, that hath no other houſing uſually about it, or neer it: and ſo Jeruſalem; all about her being deſtroyed, and laid waſte; either, as ſome of them apply it, by the Aſſyrian invaſion, chap. 7. 17, 20. and 36. 1, 2. or rather, by the waſte of the land, made in Ahaz his reign, by the Syrians and Iſraelites, 2 Chron. 28. 5, 8. 17. 20.

as a cottage in a vineyard] As a *ſhed*, or, *a booth*, ſet up in the midſt, or on the one ſide of a vineyard, for the keeper there to watch, or repoſe himſelf in. Iob 27. 18. ch. 4. 6.

as a lodg] Made for the gardiner to lodg, or reſt in, chap. 24. 20. Lam. 2. 6.

in a garden of cucumbers] Or, *melons*. A fruit frequent, as in Egypt, ſo in thoſe Eaſtern parts, Num. 11. 5. Howbeit it ſeemeth a neer nicety, which from the Chaldee Paraphraſt, one of the Iewiſh Doctors here hath, that it is not ſaid, *in a garden*, ſimply, but *in a garden of melons*, as before *in a vineyard*; becauſe, in a garden, there may be ſtill uſe and need of a *keeper*, though this, or that plant, or fruit be gone; whereas in a vineyard, or field of melons, when the grapes are gathered in the one, and the melons gone in the other, there is now no need or uſe of a keeper in either: For this is grounded upon a mif-expoſition, before mentioned.

as a beſieged city] Heb. *kept, watched*. As Ezek. 6. 12. Or, as ſome, *walled*, as chap. 65. 4. where ſome, as here alſo, ſtrain the word over far, to make it ſignifie, a place ſo defaced and horrid, that men ſhun it, and *keep* aloof from it for fear, as Pſal. 30. 11. Nahum 3. 7. but the former rather: As deſolate, in regard of the countrey round about; ſo in great diſtreſs it ſelf, being ſo ſtraitned, that none can go in, or out, in ſafety, 1 King. 15. 17. 2 King. 6. 24, 25. and 18. 27. Ier. 4. 16, 17. and 5. 6.

V. 9. *Except*, &c.] From the deſolation of the countrey, and diſtreſs of the city, he proceeds now to the conſumption of the people; appearing by the paucity of the perſons ſurviving. See ch. 4. 1.

the Lord] That all is not clean gone, and utterly deſtroyed, it is Gods gracious work, his great and meer mercy, Lam. 3. 22.

the Lord of hoſts] Heb. *Jehovah Sabaoth*. Which ſome ſuppoſe to be a defective form of ſpeech, thus to be ſupplied, *The Lord*, or, *Jehovah*, the God of *Hoſts*, as Levit. 22. 2. But that needs not, ſince that we have the one without the other, frequently in the Prophets; ſo with the Apoſtles, Rom. 9. 29. Jam. 5. 4. Nor hinders it, that the word is not in a contracted form: for the word, *Elohim*, is alſo, oft-times uſed in the very ſame phraſe entire; four times in one Pſalme, Pſal. 80. 4, 7, 14, 39. And this may be the priviledg of the word, *Jehovah*, that it admitteth no ſuch contraction: the rather, if it have (as may well be deemed) a prick, or point, in its laſt letter, as *Jah*, and *Eluah*, both have: which keepeth the word, ſo marked, always entire. For the word it ſelf, ſee verſ. 2. *The Jehovah*, or, *the Lord of hoſts*. That is the powerful, and Soveraign Commander of all the creatures, in heaven, and earth; which are, as his hoſte, ready preſt to do him ſervice, Gen. 2. 1. and 32. 1, 2. Ioſh. 10. 11, 13. Judg. 5. 10, 11. Pſal. 68. 17. and 103. 21. and 119. 91. and 148. 8. chap. 14. 26, 27. Joel 2. 11, 25. Mat. 26. 53. Luke 2. 13. See further, verſ. 24.

had left unto us] Had reſcued, and reſerved ſome few of us, as brand ſnatched out of the fire, Amos 4. 11. Zach. 3. 2. That which God doth in mercy, that he may have ſome ever to ſerve him, and to be monuments of his mercy, Pſal. 130. 3, 4. chap. 4. 3. & 6. 13. Mat. 24. 21, 22. See Rom. 9. 27, 29.

unto us] The Prophet, very frequently, here varies the perſon, ſpeaking ſometime, as in the perſon of God, verſ. 23. Sometime, as in his own perſon, verſ. 4. Sometime in the perſon of his people; and ſo here: the uſual manner of the pathetical ſpeeches.

a very ſmall remnant] An handful, in regard of the whole. A very poor, and ſorry company, in regard of thoſe that had periſhed in the calamities of the times, chap. 10. 22. and 17. 6. a *remnant* only, and *that very ſmall*. So is the word uſed, Pſal. 105. 12. Ezek. 16. 47. Yet ſome render it, *almoſt*, (and it is alſo frequently ſo uſed, Gen. 26. 10. Pſal. 94. 12. and 119. 87.) referring it to the latter clauſe, *We had almoſt been as Sodom, &c.* But the pointing in the original, carrieth it rather the other way.

we ſhould have been as Sodom, and we ſhould have been like unto Gomorrah] We ſhould have been utterly ruinated, and conſumed; (none, or nothing left of us) as thoſe Cities, and the Regions adjacent were, with all their inhabitants, Gen. 19. 24, 25. Deut. 29. 23. Lam. 4. 6. Amos 4. 11. The defect of the copulative, makes the ſentence the quicker, as verſ. 3, 4, 8. and needed not therefore to have been expreſſed.

V. 10. *Hear*] Here God begins to turn the tenor of his ſpeech, from the heaven and earth, unto thoſe, whom what he had before ſaid, concerned; to the Princes of Judah, and the people. And his ſpeech to them, he enters upon here, with a very tart and ſharp interception; and continueth, afterward, with no leſs vehement and paſſionate expoſtulation, verſ. 11, &c. Nor is this, as ſome have thought, the beginning of ſome new ſermon, but a continued purſuit of the former diſcourſe.

hear] Hear ye, whom that which I ſpeak, concerneth, ſo, Mich. 6. 1, 2, 3. Mal. 2. 1, 2.

the word of the Lord] The word of Me, who am the Lord, (Heb. *Jehovah*.) So after here, verſ. 20. See ch. 2. 1.

ye Princes] Ye firſt, becauſe the worſt; and by your example encouraging others, to do evil. See v. 28.

of Sodom] Like them for wickedneſs, Deut. 32. 32. as bad as they, or worſe rather, Ezek. 16. 46, 48. and juſtly therefore deſerving to be deſtroyed, as they were. See verſ. 9. from whence he taketh the hint of the terms, here given.

give ear unto the law] Or, *doctrine*. Not the law delivered you ſometime by Moſes; but thoſe leſſons, (though conſonant to that) and that meſſage, which from God I now bring, and deliver unto you in his name. So the word, *Law*, is uſed, Pſal. 78. 1. Prov. 1. 8. and 3. 1, 21. and 6. 20.

of our God] The God whom we profeſs to ſerve, and whom, both you, and we, ought to hear and obey: ſo chap. 55. 7. Yet here ſpeaking to them who neither regarded to hear, nor take notice of ſpeaking to them who neither regarded to hear, nor take notice of him: he ſaith *our* God, as not theirs; who owned not him, verſ. 3. as God afterward; *Your* ſacrifices, as not his, becauſe not owned by him, from them, v. 11.

ye people of Gomorr.h] People as like them, as if you were of the same lineage, as Ezek. 16. 3. and in the same repute with me, as Amos 9. 7.

Gomorrah] So Rom. 9. 29. Judg. 7. as *Gaza*, Acts 8. 26. Heb. *Amorrah*, as *Amos*, v. 1.

V. 11. *To what purpose is the multitude of your sacrifices unto me, saith the Lord*] Heb. *upon what*; or *for what*. Not, as demanding, as some would have it, on what part he should smite them; there being already no part free: nor, as others, with what new plague he should smite them: as having tried them with such variety of Judgments already. But *For*; or, *To what*, to wit, *end?* in plainer terms: *wherefore?* or, *why?* as the same term is used, Psal. 10. 1. But here the words run expressly thus; *To what end*; or purpose, *unto me?* that is, either, brought *to me?* or, *in regard of me?* as if I liked them, or accepted of them. It is spoken in way of expostulation, as Jer. 6. 20. implying, that all they did in their daily devotions, was in vain, to no end; all but lost labour: neither gratefull to God, nor useful therefore to themselves: not unaccepted with God only, but abhorred of him, and abominable in his sight, v. 13.

is the multitude of your sacrifices?] Or, *your multitude of sacrifices*. That is, *your many sacrifices*. As, *a multitude of words*: for, *many words*, Prov. 10. 19. and, *thy multitude of witchcrafts*: For, *thy manifold witchcrafts*, chap. 47. 11. Now such sacrifices as these, though God had commanded to be brought, and offered to him, as all the other duties enstiing, to be done; yet being done, as well the one, as the other, by such as they were, and in such manner as they did them, without hearty repentance, and due devotion: he rejecteth to own them, and accept them; he rejects them, as not his, but theirs. See v. 10. *our God*. So Psal. 50. 8, 16. Prov. 15. 8. and 21. 27. chap. 61. 8. and 66. 3. Jer. 6. 20. and 7. 21. Amos 5. 21, 22. Mic. 6. 7.

I am full of] I am cloyed with them, as a man is with some meat which he loathes, and his stomach goes against, Psal. 107. 18. Prov. 27. 7. and is ready, even to cast up again, Prov. 25. 16. Rev. 3. 16.

the burnt-offerings] Such as were wholly consumed with fire, Levit. 1. 3, 9. Psal. 40. 6. and 51. 19. Mar. 12. 33. Heb. 10. 6.

of rams] Male-sheep, above a year old. For, those that came short of that age, go under the name of *lambs*, Exod. 12. 5. Levit. 1. 10. Of *lambs* was the daily sacrifice, Numb. 28. 3. Of *rams*, those in their principal solemnities, Numb. 28. 11, 27. and upon some other special occasions, Levit. 5. 15. & 6. 6. & 8. 2. 1 Sam. 15. 22. Psal. 66. 15.

and of the fat] Not of the flesh, or the body of the beast, (for that, the Hebrews have two other words to express, Psal. 63. 5. and 109. 24. and it might lawfully be eaten, Neh. 8. 10. chap. 25. 6. & 55. 2.) but the *fat*, or *suet*, that is about the flank, and the kidneys, or about, and upon the entrails, Levit. 3. 3, 4. which out of all the sacrifices, was reserved as Gods portion, to be burnt upon his altar, Levit. 3. 15, 16. & 4. 8, 10. & 17. 6. Deut. 32. 38. 1 Sam. 2. 15, 16. (alluded to, Psal. 37. 20.) and is forbidden therefore to be eaten by any, Levit. 3. 17. & 7. 23, 25.

of fed beasts] Not fat barely, but *fatted* of purpose, Luke 15. 23, 27. the best and choiseſt ye can bring, 2 Sam. 6. 13. 1 King. 1. 9. Amos 5. 22.

I delight not in] Heb. *have not delighted*. See v. 2, 3. Though he much delighted in the good affection, and obedience of his faithful people expressed in, and testified by such performances, Gen. 4. 4. and 8. 21. Psal. 20. 3. & 51. 19. Mal. 3. 4. Yet not at all, in the things themselves simply considered, Psal. 50. 15. (how soever the Gentiles had such a fond and grosse conceit of him, as of their own false gods, Deut. 32. 37, 38.) much leſs in them, by such persons, and in such manner performed, ch. 57. 6. Jer. 7. 22, 23.

the blood] Reserved, as the fat, to make atonement for their souls, Levit. 17. 11. As a type of the Messias his bloud, whereby our propitiation, and peace with God is procured, and purchased, Rom. 3. 25. Eph. 1. 7. Col. 1. 14, 20. Heb. 9. 12, 22. The principal cause of the prohibition of eating bloud, Lev. 7. 26, 27. & 17. 10, 12.

of bullocks, or of lambs, or of he-goats] Of these three kinds of cattel only their sacrifices were, *bullocks*, or heifers of the herd; *sheep*, or *goats*, of the flock, Gen. 15. 9. Levit. 1. 2, 3, 10. & 4. 23. Numb. 19. 1. Psal. 50. 9. & 66. 15.

lambs] Because *rams* were mentioned before, Psal. 37. 20.

he-goats] The Hebrew word signifies the greater sort of that kind, chap. 14. 9. Jer. 50. 8. For there is another word that signifies ordinarily, *Male-goats*, Gen. 37. 31. Levit. 4. 23. and *goats*, in general, a third. Levit. 1. 10. & 3. 12. See before, *fed beasts*.

V. 12. *When ye come to appear before me*] Which thrice a year, all their Males were enjoyned to do, Exod. 23. 17. & 34. 23. Deut. 16. 16. As also upon other occasions, many of them, oft, at other times, did, 1 Sam. 10. 3. Psal. 42. 2, 4. & 66. 13.

to appear] Heb. *to be seen*. As Exod. 34. 23. Deut. 31. 11. Which, though the ordinary phrase of such accesse and approach; yet may here have some emphasis, more then ordinary: as implying, that they repaired thither, only to be seen there; and that was all the good that thereby they gained. So our Saviour of the Pharisees, Mat. 6. 2, 5, 16.

before me] In my house, in my temple: the place of my special residence, Deut. 12. 5, 11. Psal. 42. 2. & 84. 7. & 95. 2. Jer. 7. 10.

who hath required this?] Or, *who doth require it?* As before, *I delight not*, verſ. 11. yet had he required it, Deut. 12. 5, 6. But not so much that, as other things, which he more regarded, Ier. 7. 21, 23. Ezek. 20. 39, 40. and that from such as were accordingly qualified, Levit. 10. 3. Ezek. 14. 3, 4. So that it is, as if he had said; I neither desire, nor require, either the company of you, or ought from you: What I required sometime of my people, I require not now so you: being such as you are, and coming so as ye do. Against whom therefore, he witheth his temple-doors thut, Mal. 1. 10.

at your hand] Heb. *from your hand*. That is, *of you*, or, *from you*, as 2 Sam. 4. 11. Mal. 1. 9, 10, 13. Yet, there may here be some eye to their hands, being such as he saith they were, v. 15.

to tread] Or, *trample on*. As ch. 63. 3. As if by repairing to his house, they did but trample upon the pavement of it, as a company of beasts would do; and foul it only, and wear out the stones of it with their feet. That was all the good they did, or was gotten by their appearance there, Ezek. 23. 38, 39.

my courts] The courts of the Temple, or Sanctuary, Psal. 84. 2. and 116. 19. which were principally two; the inner court, wherein the Priests and Levits ministred; and the outer court, wherein the people met, 2 Chr. 4. 9. Ezek. 40. 31, 44. Luke 1. 10. This reproof therefore seems to reach the Priests, as well as the people. Howsoever, *courts* may be put for *court*, as chap. 62. 9. And the great court, into which the people had free accesse, seems to have been divided into divers partitions. See Ier. 26. 10. and that also is stiled the temple: for there they were whom our Saviour drove out, Mat. 21. 12, 14.

V. 13. *Bring no more*] Heb. *add not to bring*, as verſ. 5. chap. 23, 12. He would rather have none brought, then any brought in that manner: rather not be served at all, then not to be served by such, Ier. 7. 21. Ezek. 20. 39. Mal. 1. 10.

vain oblations] Heb. *an oblation of vanity*, as, Lam. 2. 14. *Oblation*, for, *Oblations*, as verſ. 1. 6.

oblations] *Meat-offerings*. Sometime offered alone, Levit. 2. 1. Sometime additionals to other sacrifices, Numb. 15. 4. The word signifies, in general, a presents solemnly tendred unto God, or man, in acknowledgment of honourable respect to either, or for procurement of grace and favour with either, Gen. 4. 3, 5. & 32. 13, 18, 20, 21. & 43. 11. 1 Sam. 10. 27. 2 King. 20. 12. Psal. 45. 12. in regard whereof, it is by some deemed to descend from a word that signifieth, *to bring*; by others, from one that signifies, *to pacifie*, or make quiet. But it is more specially applyed to some certain sort of religious oblations; whereof, see further on ch. 57. 6.

vain] Because a service, not sincerely, but feignedly, performed, chap. 29. 13. & 59. 4. Lam. 2. 14. Or, *vain*, because in vain offered, or not regarded, nor accepted, Gen. 4. 4. verſ. 11. Mal. 1. 9, 10. and 2. 13. Mat. 15. 9.

incense] Both that which the Priests daily burnt on the golden altar, Exod. 30. 3, 7, 8, 35, 36. As that also which the people brought, together with their offerings, Levit. 2. 1, 2.

is an abomination to me] Heb. *abomination it to me. It*, for, *is*. The pronoun, for the verb-substantive: a thing in Hebrew very frequent, Psal. 44. 4. Eccles. 1. 5, 10. & 7. 9. *Abomination*, that is, *very abominable*, Levit. 18. 22. As *desolation*, for *very desolate*, verſ. 7. That which was formerly reputed, a pleasing, and pleasant favour unto God, Exod. 29. 7, 8. Psal. 141. 2. Ezek. 20. 41. That now, from them, as a thing most unfavoury, and of evil scent, he utterly abhorreth, Levit. 26. 31.

the new Moons, and Sabbaths, the calling of Assemblies] Or, the *calling of Assemblies*, in the *New Moons*, and the *Sabbaths*. A defect of the particle, *in*, as ler. 9. 2. so Numb. 12. 8. Psalm 10. 4. and elsewhere.

new Moons] Heb. *new-Moon*, as Psal. 81. 2. So, *Sabbath*, and *Assembly*. See verſ. 13, 6.

Sabbaths] Either weekly, or yearly, Levit. 23. 3, 32, 38, 39.

calling of Assemblies] Heb. *to call*; Or, *proclaim a Convocation*. Which was done in those solemn times of convening, by sound of trumpet, as well to give warning to the people of meeting, as to incite them unto due preparation of themselves thereunto, Numb. 10. 2, 7, 10. Psal. 81. 2. Joel 2. 2, 15. A learned Annotator, lately divulged, giveth two other readings here; either taking the words absolutely, *As for the new Moons and Sabbaths, and calling of assemblies*. Or, with supply from the former branch, *Add not to call*, that is, *call no more meetings*, on *the new Moons and Sabbaths*. Which latter I mislike not.

I cannot away with] Heb. only, *I cannot*: or *am not*: or, *shall not be able*; to wit, to bear it, or, to endure it any longer, or the like: I cannot; for, *I cannot* bear: as, *ye could not*; and, *ye cannot*, for, *ye could not* bear; and, *ye cannot* bear, 1 Cor. 3. 2. and, *I could not*; for, I could not for bear, Jer. 20. 9. An imperfect speech, intimating an inexpressible measure or degree of discontent. Such a burthen it was to him, that he was even tired out with it, and no longer able to endure it. See v. 14. Jer. 44. 22. Amos 7. 13.

it is iniquity] So most Interpreters. As declaring the cause, why these offices were so displeasing to him, in regard of the iniquity inherent in those by whom they were performed, or adhering to the duties in their performance of them, Psal. 66. 18. Prov. 15. 8. & 22. 27. chap. 43. 23, 24. Others rather, it is *an affliction*, or, *a grievance*, as the word is used, Job 5. 6. ch. 10. 1. and oft elsewhere. And this seems the more probable.

even

even the solemn meeting] So it is generally rendred; or, much to the same purpose. Yet with that late learned Annotator, I finde this last clause thus fastned to the words foregoing, *I cannot endure iniquity, and a convent*: that is, saith he, a solemn meeting joyned together with wickednesse, as with you it is: And much to the same purpose, with one only before him: but in another construction, *iniquity, and congregation*, that is, *a wicked congregation*. As *a consumption, and determination*, for, *a determinate consumption*, chap. 10. 23. And it is true that such kind of construction as this, is not unusual: of which, see chap. 4. 5, 6. As also that the word here used, and another not unlike it, do both sometime signifie, *a solemn assembly*, or day of *restraint*, Jer. 9. 2. Joel 1. 14. So termed, because the people were thereon restrained, from their ordinary imployments, and affairs, Levit. 23. 7, 8, 21, 24, 25, 27, 31. For thence, I suppose it rather to termed, then as that learned Annotator, because it *closed*, or *concluded* the festival, being given therefore to the last day thereof, Levit. 23. 36. Numb. 25, 35. Deut. 16. 8. 2 Chron. 7. 9. for the word is used more generally, of dates of such solemn meeting, with the like restraint implyed, Amos 5. 21: and that also, where no other of that nature at all had then preceded, as 2 King. 10. 20. Joel. 2. 14. But yet to me it seems rather to have a signification of *vexation*. As another of the same original hath the like, Psal. 107. 39. ch. 53. 8. And so the words may well be rendred, It is a *grievance* or *affliction* and *a vexation*, to me. The last words are to be supplyed from the former clause, concerning incense. So verſ. 14.

V. 14. *Your new Moons*] Both the solemnities themselves, and the sacrifices offered in them, Numb. 10. 10. 2 Chr. 31. 3.

your appointed feasts] Heb. *set-meetings*. And so it would rather be rendred, more generally, both here, and Hos. 2. 11. to comprehend, as well *fasts*, as *feasts*, Levit. 23. 2, 4, 27, 37. see ch. 58. 3, 6. and of the word, further, on ch. 14. 13.

my soul hateth] *I hate*, or, *I abhor*, as Job 6. 7. or, *I hate them from my heart*, Psal. 11. 5. Prov. 6. 16. Zach. 11. 8.

they are a trouble to me] Or, *a cumbrance*. As Deut. 1. 12. where *burthen*, and it, are joyned together. They are such an encombrance, as wearies, and tires me out, Job 37. 11.

I am weary to bear them] Or *with bearing of them*. Or, *of bearing them*. For so we use to speak: as Gen. 19. 11. *they were weary*, or, *wearied, to find*, (that is, of seeking, or, with seeking to *find*) *the door*. And Jer. 6. 11. *I am weary with holding*. See verſ. 13. Jer. 15. 6. and 20. 19. a defect of the pronoun: as verſ. 3. 15.

V. 15. *And when*, &c.] Or, *when also*. As Jer. 1. 3. Neither your sacrifices, and oblations; nor your suits, and supplications: the incense of your prayers, Psalm. 141. 2. nor, the calves of your lips, Hos. 14. 2. shall find any acceptance with me, Prov. 1. 28. Jer. 11. 11. and 14. 12. Mic. 3. 9. Zach. 7. 13.

ye spread forth your hands] To wit, in prayer; Described by the gesture therein ordinarily then used, with arms spread forth, and hands laid open; especially in solemn earnest prayer, Exod. 9. 29, 33. 1 King. 8. 22, 38. Ezr. 9. 8. Job. 11. 13. Psalm 88. 9. and 143. 6.

I will hide mine eyes from you] I will not regard, either you, or your prayers; but I will hide *my face*, as Psalm 27. 9. and 30. 7. chap. 8. 17. (for *eyes*, are sometime put for *face* Ezek. 23. 40. compared with Jer. 4. 30. as, *face*, for *eyes*, chap. 25. 8.) Or, *my self*, as Psalm. 10. 1. chap. 57. 17. from you; as one that withdraweth himself, and will not be spoken with, Hos. 5. 6, 15. Or, I will turn mine eyes from you, as from some loathsome, and abominable thing, that one cannot endure the sight of, Psalm 109. 7. Prov. 15. 8. and 21. 13. and 28. 9. See the phrase, Prov. 28. 27. and the like, chap. 58. 7. Ezek. 22. 26.

yea, when ye make, &c.] Though ye be never so instant, and importunate, by such your instancy and importunity, hoping and expecting to speed, and prevail, Matth. 6. 7. Luk. 11. 8. Yet it shall not avail you, Prov. 1. 28.

yea] Heb. *also*, As Psalm 41. 9.

when] Or, *though*. As Gen. 8. 21. Josh. 17. 18. Psalm 23. 4.

ye make many prayers] Heb. *multiply prayers*. As *multiply sope*, Jer. 2. 22. and *multiply medicine*, Jer. 48. 11. For, use much sope, and many medicines.

I will not hear] *I will not hear you*. The pronoun wanting to be supplyed. As verſ. 3. *Israel knoweth not me*: So here, *I will not hear you*: and chap. 40. 5. *all flesh shall see it*. To *hear*, with man, is sometime, to *obey*: as verſ. 19. 1 Sam. 15. 22. with God, to *grant*, Psalm 4. 1. and 20. 1. But there seems here, to be some emphasis in it, more then ordinary. I will not so much as give you the hearing, much leſs grant your requests. See Zach. 7. 11, 13.

Your hands are full of blood] The reason why God so abhorred their praiers, because their hands which they spread out in prayer, and ought therefore to have been pure, and clean, 1 Tim. 2. 8. were polluted, and that with blood, ch. 59. 3. see v. 12.

blood] Heb. *bloods*. That is, *blood-guiltiness*, Psalm 51. 14. and 55. 23. ch. 26. 23. Murther, cruelty, oppression, extortion, verſ. 20. which are as murther, in Gods repute, verſ. 21. chap. 3. 25. Mic. 3. 3. 1 Joh. 3. 15. That which was the cause why their prayers sped no better, seemed they never so devout, chap. 58. 2, 3, 4. and 59. 2, 3. Job 27. 8, 9. Ezek. 8. 17, 18. See ch. 4. 4.

V. 16. *Wash ye*] An exhortation taking its rise, from the reason before rendred, of the evil succesſe of their suits, and directing them, to what was to be done by them, if they desired to speed in prayer, and to have their services accepted. So ch. 58. 6. 10.

wash ye, make your selves clean] If the foulnels of your hands be that which hinders the acceptance of your services, and the succesſ of your suits, then must you wash and cleanse them, ere you can hope to have gracious acceptance of the one, or effectual audience for the other, Job 11. 13, 14.

wash ye] Cleanse both your hands and hearts, Psal. 26. 6. and 73. 13. Jer. 4. 14. Jam. 4. 8. An allusion to the rites of washing, then in use, of mens bodies, their garments, and their sacrifices, Exod. 19. 10. Levit. 1. 9. and 8. 21. Numb. 19. 28, 29. Deut. 21. 6. and 23. 11. Heb. 9. 10. and 10. 22.

make ye clean] Heb. *be cleanſed*, ch. 52. 11. as verſ. 24. See ch. 52. 1. Wash your selves sedulously, and diligently, over, and over; again, and again, until you be effectually, and throughly cleanſed, Psal. 51. 2, 7.

put away the evil of your doings from mine eyes] Which cause me to turn my face away, and to hide mine eyes from you, verſ. 15. Let me not hear, or see any more of them, if you would have me to regard, and hear you, your services, and your suits, Job 11. 14. Remove them from before my face, leſt I set them before yours, Psalm 50. 21.

cease to do evil] The first step to amendment, Psalm 34. 14. and 37. 27. 1 Pet. 3. 11. Succeaſe your cruelty, your injurious and merciless carriage towards your brethren, chap. 4. 6. Ezek. 45. 9.

V. 17. *Learn to do well*] Apply your selves unto the practice of the contrary duties, Psal. 34. 14. and 37. 37. Luk. 3. 9, 14. and 19. 8, 9. Ephes. 4. 22, 24, 28. Col. 3. 5, 12.

learn] Be instructed, and taught: take out a new lesson: as Deut. 5. 1. Psal. 119. 71, 73. ch. 26. 9, 10. Ephes. 4. 20. 24. Phil. 4. 12. Or, enure, and accustom your selves unto it: as Jer. 13. 23. and 31. 18. Hos. 10. 11.

to do well] To exercise mercy, and beneficence, ch. 58. 6, 7, 10. Dan. 4. 27.

seek judgment] From the general he descendeth to those particulars wherein they most failed: and presseth them with the duties of the second Table. Because hypocrites, though professing a great deal of devotion, yet are therein wont much to falter and fail. So Psal. 50. 16, 18. Mic. 6. 7, 8. Matth. 23. 23. Jam. 1. 26, 27. and 2. 14, 26. While they vainly imagine, that their sedulity and assiduity in the one, may make amends for their defects and defaults in the other, Prov. 21. 27. Jer. 7. 9, 10. How beit these are the things, that God professeth to prefer before sacrifice, Prov. 21. 3. ch. 61. 8. Mark 12. 33.

seek judgment] Consider seriously, and sedulously, what belongeth to you in your places of judicature, and do it, cap. 16. 5. So *seek peace*, and the like, Psalm 34. 14. Amos 5. 14. Zeph. 2. 2. He bendeth his speech to the Princes, and Rulers especially; because they were principally in fault; and by their example encouraged others to their evils, which they ought to have redreſſed in others, verſ. 23. Ecclef. 5. 16.

relieve] Heb. *righten*, as Prov. 23. 19. do them right. Set things right, and strait, between the oppreſſed and those that oppreſs them. Do as God himself doth, whose Vice-gerents ye are, Psal. 82. 1, 3. and 146. 7.

the oppreſſed] The word properly signifies those whose hearts are so vexed with evil usage, that their spirits are made as sour *a vinegar*, or *leven*; or as with *vinegar*, or *leven*, Exod. 12. 39. So Psal. 73. 21. and the same intimates the term given to the *Oppreſſour*, so called, as a *fourer* of the hearts and spirits of those, whom he so dealeth with, Psal. 71. 4.

judge] *Judge for* them. Do them justice: as Deut. 32. 36. Psal. 7. 8. and 26. 1. or, *judge* the cause of the *orphan*, as verſ. 23.

the fatherleſs] Heb. *the orphan*. Such as want either parents, or either parent, to protect them. Concerning whom therefore, God gives special charge, Exod 22. 22. 21. Deut. 10. 18. and 24. 17. and 27. 19. Psal. 82. 3, the want hereof is complained of, and reproved, v. 23.

plead for] Heb. *debate, contend for*, Prov. 25. 9. chap. 3. 13. or, *upon debate, decide for*, Psal. 43. 1. and 119. 154. Mic. 7. 9. or, *plead* the cause of *the widow*, as before.

the widow] Who wants now her husband to help her; and whom God therefore takes special care of, Exod. 22. 22. 1. Psal. 68. 5. Jer. 7. 6. and 22. 3. *widow*, for *widows*: as before, *vision*, verſ. 1. and *orphan* here.

V. 18. *Come now*] A gratious invitation, with offer, and promise of reconcilement, remission of fore-passed transgressions, and restitution of former blessings, and benefits, upon such reformation, as was before here required. So chap. 55. 1, 3, 6, 7. and 58. 6, 12. Ezek. 18. 21, 22.

let us reason together] Let us debate the matter between our selves, setting apart the creatures formerly called in, verſ. 2. Consider well, you your selves, whether the terms I propound be not equal and reasonable, and for your own good. Thus is God content to condescend, and stoop so low to sorry wretches, as to argue with them, and to make them even as Judges in their own cause, Job 9. 32. & 16. 21. chap. 5, 3, 4. Jer. 2. 5, 31. Mic. 6. 1, 2, 3.

though] Heb. *if*. As Job 14. 7, 8. and 16. 6.

your sins be as scarlet] That is, as red, *as scarlet*: as Exo. 4. 6. *his hand was as snow*, that is, as white as snow: as red as scarlet, that is, of the deepeſt dye, of the heynousest guilt: of a scarlet colour that comes neareſt unto bloodsins in grain, as we use to say, chap. 63. 1, 2. allu-

1,2. alluding to that of blood, v. 15.

scarlet] The word is by some supposed, to signifie cloth *double-dyed*, either first in the wool, and then again in the web: or, after it hath past the Weavers hand, twice dipt to make the colour the deeper, and the cloth to keepe colour the better. But this seems not to probable, for the sentence should be cast full in the latter manner, which is not so agreeable to reason. Nor is it probable, that the invention of those *double-dies*, were any thing neere so ancient, as the use of this word, in matter of dye, or colour, is found in Scripture; being of so late a date in comparison of Moses, that seven hundred years were over, after the building of Rome, ere it came to be in use there. See Plin. lib. 9 cap. 39. The word is indeed used sometime for *double* garments, Prov. 31. 21. and sometime for a *twined*, or *twisted thred* Gen 38 28 30. or, *lace*, or, *cord*, Josh. 2 15, 18, 21. For there is little reason to imagine, that a woman of so mean condition, as was Rahab, should have in her house, a cord of *crimson*, or *scarlet*, and, that *double-dyed* too, as some have rendered it, so strong, and so long, as to let the spies down from the top of the Town-wall, of whose height, see Deut. 1. 28. Howbeit, the word is most commonly used, for such a Red reed, as the *cochinel*, or the *scarlet-grain* yeelds, 2 Sam. 1. 24. Cant. 4 3 Isa. 1 18 30 Seldom is it found without yeelds, 2 Sam. 1. 24. Cant. 4 3 Isa. 1 18 30 Seldom is it found without the latter hereafter mentioned: and it is here in the plural, as Prov. 31. 21, but in another sence there, *scarlets*, for *scarlet*, as we also sometime use to speak, but in that form, never else where.

they shall be as white as snow] they, That is, your sins. But the phrase is metonymical, for to speak properly, the sins themselves are not purified; but the persons, whose sins they are, when they are done away: as the garment of such are said to be *whitened*, when the spots of them are done away, Rev 7. 14 and so Christ is said, to *purge our sins*, Heb. 1. 3. when he purgeth us from our sins, Heb. 9. 14. The meaning is, that the guilt of your sins shall be so utterly abolished, being washed away in the blood of the Messias, 1 John. 1. 7. Rev. 1. 5. & 7. 13, 14. that ye your selves, who were formerly so tainted, and coloured with them in your soules, as if your bodies had been rom top to toe, dyed all over with some deep red shall appear, as clean, as pure, as white, as snow, in Gods sight Psal 51. 7. Cant. 4. 7. *as white as snow, and whiter then snow*, a proverbial forme of speech, very frequent in Scripture, Psal. 68. 14. Dan. 7. 9. Lam. 4. 7. Matth. 17. 2. and 28 3. Mar. 9. 3. Rev. 1. 14.

though they be red like crimson] Or, *as crimson*: that is, *as red as crimson*, as 2 King. 3 22. *red as blood*: that is, *as red as blood*. Some of the Rabbines take this to be a deeper colour then the former; and so in reason it should be, if they be several colours. But others of them, affirm them to be one and the same: they are most commonly joyned together, as importing one and the same thing, both in the discription of the work of the Tabernacle, and the Priestly apparel; as also in the purification of the leper, and other unclean ones: save, that this is put first, that after, in the one, Exod. 25. 4 & 26. 1. 31. & 28. 5, 6. Whereas, this followeth that in the other, Levit 14. 4, 6, &c. Numb. 19. 7. being found alone, and in a masculine form, twice only in this place, and Lam. 4. 5. But in both the forms of speech formerly mentioned, wherein they are conjoyned, the construction is such, as argues a concurrence of both, in one and the same subject: *scarlet of crimson*, and *crimson of scarlet*, (to use the words, whereby they are commonly rendered) as *a rock of flint*, or, *a flinty rock*, Deut. 8. 15. and, *a flint of rock*, or, *a rocky flint* 32 Deut. 32. 13. (which in effect are all one) or, (to render it, as I suppose the genuine notion of either, to be) *the scarlet grain of crimson*, or, *of the worme*: that is, *the worme, or crimson grain*, for thereof hath the *crimson* his name; from the *worm*, not from *the grain*) and *the worm of the scarlet grain*, or, *the grainy worm*, or, *crimson*. For the latter word here used signifies a *worm*, cap. 41. 14. Jon. 4. 7. and a worm ordinarily grows in that grain, wherewith the crimson is died; from whence also, both in Arabick, and in other tongues, it hath its name. Of this worm, see Pausanias *in Phocicis*. & Plin. lib. 14. cap. 4. The former word therfore, I conceive to signifie the grain, the latter, the *worm*: & the same colour to be in both intimated; unless this latter add ought to the deepnesse of the die, the *worm* being of it self, a deeper red then the *grain* is by it self alone. See Nahum 2. 3

they shall be as wool] That is, as white, *as wool*, as of *snow* before: a defect of the former epithet, to be from the particle of similitude understood. as 2 King. 5. 27 or out of the former branch to be here supplied, at the term, *red*, in the former, out of this latter.

as wool] That is, *pure wool*, as Dan 7. 9 or as *white wool*, Rev. 1 14. For, there are as well black, or brown; as white wools in those parts, as well as with us, Gen. 30. 32. as white wool undyed, another defect of the epithet: the like whereunto, see chap. 5. 2. Mal. 1. 14 and the very same, where *snow* and *wool* are joyned together; and snow likened to wool, Psal. 147. 16. the very same thing that was spoken in the former branch, is (after the usual manner of this Prophet) repeated; but with other terms of expression in this latter. For, as for that, which one of the Jewish writers hath, that Gods meaning should be, that if their sins were but as *scarlet*, they should be made as white as *snow*: but if they were, as *crimson*, (which is a deeper die) they should be made no whiter then *wool*, that comes short of snow: It is a fivo'ous fancy, wronging the text, and mincing Gods mercy: whose mind and intent, doubtless, was to give his people affirmance of a full, and entire purging of them, from the guilt of their sins, by the blood of his Son, were they never so heynous, upon their repentance, 1 Joh. 1. 7. Besides, that it is affirmed by those that are well skilled in such affaires, that wool, even with us, artificially dressed for worsted, is not, for whitenesse, inferiour to snow it self. As little credit, I suppose, is to be given to that groundless conceit, that some of our Rabbinical Writers have of late vented, (who yet tax all for blind buzards, that deale with this place before them,) to wit, that the Prophet in these words, alludes to a rite used in sending out of the *scape-goat* Levit. 16. 10. between whose horns (as the Talmudists tell us) the high Priest, before the dismission of him, was wont to put a piece of scarlet, cut out like a tongue; which if it of it self it turned white, (as it may be, by some jugling, the Priests made the people believe sometime that it did) they then beleived that their sins were remitted. But of this rite, there is no precept: of this miracle, no mention in Moses. And it is more likely, that from this place the fable was forged, then that the Prophet should here have reference to any such figment.

V. 19. *if ye be willing*, &c.] If you can be content to accept of the terms before propounded, v. 16. 17.

willing, and obedient] implying, that whatsoever they had hitherto suffred, was to be justly ascribed to their former wilful disobedience, Psal. 81. 11, 16.

be willing and obedient] Or, *will consent*, (as Pro. 1. 10.) *and obey*, or, *consent to obey*. as Exod. 3. 7. to what is now required of you.

obedient] Heb. *hear*. As 1 Sam. 12. 15. & 15. 22. See vers. 15.

ye shall eat the good of the land] Ye shall reap, receive, perceive, and enjoy, whatsoever benefit and commodity the land is able to afford you, Levit. 26. 3, 5, 10. Deut. 2. 11, 12. it shall not be devoured, as before, by your enemies, v. 7. but you your selves shall enjoy it chap. 62. 8, 9.

good] Heb. *goodnesse*. For good things, as Neh. 9. 36. Jer. 2. 7. the abstract for the concrete, as v. 7. chap. 64 10. Of the goodnesse of the land, see Gen. 13. 10 Numb. 13. 20. & 14. 7. Deut. 8. 7. 9. Joel 2. 3.

V. 20. *But*] Heb. *And*: as v. 21. 22 Gen. 4. 2. chap. 29. 13.

if ye refuse] Oppoſed to contenting, Neh. 9. 17. Psal. 78. 10. Prov. 1. 24.

and rebel] Opposed to obeying. v. 2. chap. 63, 10.

ye shall be devoured] A fearful conmination annexed, to enforce them to acceptance of the conditions propounded. So Lev. 26. 14, &c. Deut. 28. 15, &c.

devoured] Heb. *eaten* up: So Jer. 21. 7. these word is said to have *a mouth*; and therewith to *devour*, Jer. 46. 10, 14.

with the sword] Of your enemies, chap. 3. 25. yet called also *the sword of the Lord*, Jer. 12. 12. because sent in upon them, by him, Levit. 26. 25. and comming with his commission, and by his command, Jer. 47. 6, 7. Ezek. 14. 17. See a passage parallel to this, Job 36. 12.

the sword, as comprehending by a Synechdoche, all war-like weapons. chap. 21. 15. Jer. 5. 35, 37. is put frequently for hostile invasions, and all such calamities as are wont to accompanie the same, Deut. 28. 22. Ezek. 14. 17, 21.

for the mouth of the Lord hath spoken it] God himself, as by word of mouth, hath spoken it, chap. 40. 5. and 58. 14. and it is therefore of most undoubted truth, and shall assuredly be effected, 1 King. 14. 12. chap. 11. 17. 2 Sam. 14. 28, 29. Ezek. 12. 25.

the Lord] Heb. *Jehovah*. He, who, as he hath his being in himself, Exo. 3. 14. and gives being to all things, beside himself, Rev. 4. 11. So to his word also, as well as to his works; whether of promise, or of menace, Exod. 6. 3. See v. 1.

spoken it] A defect of the pronoun, or affix, as chap. 21. 17. Hos. 8. 4.

V. 21. *How is, &c.*] A new increpation of them for their generall defection; as promising little hope of a found reformation.

How] Spoken in way of admiration, as wondring at so strange an alteration with them. So Jer 2. 21.

is the faithfull city become an harlotet] Jerusalem, who had plighted fidelity unto God, 2 Chr. 15. 2 15. & 23. 16. and had for some time continued faithfull to him, (even when Israel fell away) as a loyall wife to her husband, 2 Chro. 13. 9, 11. Hos. 11. 12. but now carried her self dilloyally, as a harlot, or common strumpet, Psal. 73. 27. & 106 39. chap. 57. 4, 11. Jer. 2. 20. & 3. 20. 21. Ezek. 16. 15, 23. & 23. 3, 8, &c.

it was full of judgment] A place, wherein judgment and justice had been. plentifully and constantly exercised, and executed under her religious Kings, and righteous Rulers, 2 Sam. 8. 15. 1 King. 10. 9. 2 Chr. 19. 4 to 11. Jer. 22. 3, 6.

full] Of it, as a river of water at high tide, or swelled up with a land-flood, Amos 5. 28. See ch. 11. 9. For the Jewish Doctor here dallieth who from the word rendred *ful*, gathereth, that there were 480 either *courts* of Judicature, or *oratories* (for the term of *convention* used by him, may import either in Jerusalem; because the letters of that term make up that number, as indeed they do, and one over. Which pity it is, he tooke not notice of, to coin us out of it some other mysterie: that letter especially being a radical, which the two last are not.

righteousnesse is lodged in it] Or, *in her*. The meaning is, that matters were there so evenly carried, and uprightly decided, that *Justice* it self might seem to have taken up her abode there. See Psal. 85. 9, 11. and the contrary hereunto, Psal. 55. 9, 11. Howbeit, in regard of *murtherers* persons in the opposite member mentioned, some by *justice*, understand here, men of *justice*, *just* men, as *might*, for, men of

of *might*, *mighty men*, chap. 3. 2. 5. and *righteousnesse*, for, *the most righteous* ones, chap. 64. 6. See v. 26. For our Jewish Masters here again dally with us in their descant upon the word, *lodge*: as if that term were here used in relation to the manner of their judiciary proceedings, wherein pecuniary controversies were usually decided the same day; but in cases of life and death, or capital crimes, the judgment was not dispatch'd the same day that the cause was heard; but unless the party appeared to be guiltless, the doom of death was deferred unto the day following, being put off till then, of purpose, in this regard, if ought mean while might come to light, whereby the parties innocency might appear: and *justice* therefore should be said to *lodge* there. But as one of them well observeth, the word is not here in the notion of a *mighty stay*, as Iudg. 19. 15. 20. Ier. 14. 8. but in an humble tarter of *constant abode*, as Iob. 17. 2. 15. 20. Ier. 14. 8. but in an humble tarter of *constant abode*, as Iob. 17. 2. & 41. 22. Psal. 25. 13. Ier. 4. 14. Zach. 5. 4. So 2. Pet. 3. 13. *wherein righteousnesse is dwelleth*; the same with *lodged* here.

but] Heb. *and* as v. 20, 28.

now murtherers] That is, men given to oppression and cruelty, v. 15. ch. 3. 11. For our Jewish Masters here, either daily again, renewing their former note, of condemning and executing men without respite, or reprival, the same day that their cause was heard; or shoot wide, referring the Prophets words to times far remote, to the murther of Zachariah under King Ioash, 2 Chr. 24. 21, 22. which was long before Esayes dayes, and of Uriah, under Iehoiakim, Jer. 26. 23. which was again as far later then his times. Whereas the Prophet speaketh expressly of the time he lived in, & that more particularly, at which he delivered this Prophecie; *now murtherers*. It is a defective form of speech, (but quick and emphatical) to be supplied from one of the members in the fore-going sentence: as the like, verf. 18. ch. 3. 6. either such now *lodge* in it, or it is *full* of such. And if it were so in Manasseh's time, 2 King. 21. 16. it is very probable, that it was no otherwife in Achaz his daies.

V. 22. *Thy silver is become drosse*] Some understand it, as the letter sounds, of the counterfeiting, or embasing of their coyn. But it seems rather to be a figurative speech, implying, that whatsoever purity or goodnes had formerly been among them, it was all now clean gone: and if any outward form of it remained, it was but as drosse, which though it may sometime have a few of good metal; yet it is of no true worth, or value, Prov. 26. 23, ch. 64. 6. Ier. 6. 28, 30. Ezek. 22. 18, 19. 2 Tim. 2. 20, 21. & 3. 5.

drosse] He. *drosses*. Either the plural, bearing the same sence with the sing. as Ezek. 22. 18. where both are used, as *tins*, v. 25. or the plural used by way of excesse; for all drosse, or all manner of drosse: not of silver alone, but of other baser metals too. See Ezek. 22. 18, 19.

thy wine is mixt with water] Some understand this also, of the Vintners fraud, and the like in other trades, practised by mixing unsound stuff with the better sort of their wares, thereby to vent the one, for, or, with the other. Yea, there want not those, that refer both this and the former, to their Vintners, that cheated their customers, as well with counterfeit coyn mixt with base metal, as unmixt, Rev. 14. 10. such as usually, and easily, is wont to overcome men, ch. 56. 12. Nah. 1. 10. the best and excellentest ordinances are thereby signified; or those that in former times, had been kept most free from corruption.

mixt] Or, *spoiled with water*. Which both taketh away the purity, and abateth the strength and efficacy of wine. The word is no where else found in Scripture.

water] Heb. as some think, *waters*. But of that, see *heavens*, v. 2. V. 23. *The Princes, &c.*] See v. 10.

are rebellious] Or, *revolters*. As it is well rendred, Hos. 9. 15. For these two are distinguished, Ier. 5. 23. and the verb, whereof it comes, signifies to *turn away, go aside*, or, *depart from*, Psal. 34. 14. Jer. 6. 4, 8. See v. 4, 5.

and companions of thieves] Maintaining extortioners, and evildoers; not winking only at them, Levit. 20. 4. but countenancing, encouraging, bearing them out, partaking with them, Prov. 37. 24. Mic. 3. 11. & 7. 3. and doing themselves, the very same that such do, Eccles. 3. 16. chap. 5. verf. 23.

thieves] Put here, for all manner of wrong-doers, such as wrong others by force, filching or fraud. So Ier. 7. 9.

every one loveth gifts] Heb. *a gift*, or, *bribe*. So Psal. 28. 10. taken collectively, as v. 8.

after] Defires, likes, expects; requires, and takes. Exod. 22. 12. Hos. 4. 18. a practice forbidden, Exod. 23. 8. Deut. 10. 17. & 27. 19. and that with a curse on him that so doth, Deut. 27. 25. Job 15. 34. noted, and condemned in some, 1 Sam. 8. 3. chap. 5. 23. and the contrary approved, & commended in others, Psal. 15. 9. ch. 33. 15.

and followeth after rewards] He is as eager upon them, as a martial man is in the field, on the enemy, whom he hath in pursuit, Iudg. 4. 16. Psal. 18. 38. or, as a merchant man in his trade, on such commodities as he deems to be most advantagious, Psal. 34. 14. ch. 57. 1. Prov. 21. 21. Ephel. 4. 19. and omitting no means, or occasions, of procuring them, Prov. 1. 19. & 28. 21.

rewards] Doing nothing freely in their places, but all for hire, and

retribution, Mic. 7. 3. And because this later word hath a notion of *retribution*, or, *requital* in it; Hence the Jewish Commenters expound it, of the judges compiotting and combining among themselves, to give by turns, wrong judgment, one for another, as others occasion should require. But the word seems to look another way, and that the same with the former.

they judge not the fatherleſſe] They *judge not for them*, be their cause never so just, (as verf. 17.) but against them rather, Psal. 109. 31. or they refuse to hear them, because they are not able to bribe them; as in the next clause, *the widowes cause comes not before them*, Ier. 5. 28. Zach. 7. 10.

fatherleſs] Or, *orphan*, & *widow*, collectively, as *gift*, before. So v. 17.

before them] Heb. *to them*, as Neh. 2. 13. Ier. 6. 21.

V. 24. *Therefore thus ſaith*, &c.] A dreadful conmination, yet mixt with a promise of reformation, and restauration, v. 25, 26.

ſaith] Heb. *the ſaying of the Lord*. And ſo chap. 3. 15. & 14. 22. and oft elsewhere.

the Lord] Heb. *Adon*. The title given to God in regard of his creatures, as their Soveraign Lord, and owner, Iosh. 3. 11, 13.

the Lord, the Lord of hoſts] as chap. 3. 1. & 10. 16. the latter would be retained, as in the Hebrew *Jehovah*: to distinguish it from the former: *the Jehovah of hoſts*. See v. 9. And hereby it may appear, that the word *Jehovah*, is sometime taken appellatively: as it is also, Deut. 6. 4. where it is said, *Jehovah our God, is one Jehovah*; that is, is the onelyetrue and eliential God, 1 Ioh. 5. 20. *one*, for *only*: as Zach. 14. 9.

the mighty one of Iſrael] The mighty Lord, or God, or Protector of *Israel*; as of *Jacob*. Gen. 49. 24. ch. 49. 26. and 60. 16. See v. 4. He that was formerly their powerfull Protector, will now exercise his power in punishing of them, ch. 63 9, 10.

mighty one] And their protector to Master them, be they never so strong, or great, v. 31. Yet some suppose the word to signifie rather *Chiſtian*, thus *Mighty*, as 1 Sam. 21. 7. Ioh. 14. 20.

Ah] An expreſſion of grief, as Ier. 22. 18. & 34. 5. See v. 4. Thus God goes about the punishing of his people, with grief; as enforced by their sins to do that, which otherwise he hath no mind unto, Lam. 3. 33. Ezek. 18. 31, 32. and 33. 11. Hof. 6. 4 and 11. 8.

I will eaſe me] Heb. *I will be comforted*; or, *I will comfort my ſelf*: as v. 16, I will ſatisfie my self, and cale my mind, by taking vengeance. See ch. 57. 5. Spoken after the manner of men, so unsufferably provoked, and so much enraged, that they cannot therefore be at rest, until they be avenged, Gen. 27. 41, 42. So ch. 47. 24. Ier. 5. 9. Ezek. 5. 13. and 16. 42. Hof. 10. 10.

of mine adverſaries] My people, whom I account now, not as children, but as enemies, and *adverſaries*: Such as by setting themselves against me, and walking crosly with me, have enforced me to carry my self, as an enemy toward them, Levit. 26. 21, 24. Deut. 32. 5, 25. verf. 20. chap. 63. 10. Ier. 30. 14. Luk. 19. 14, 27.

V. 25. *And I will turn mine hand upon thee*] Some render it *against thee*. (see v. 2.) Understanding it, as a proſecution of the former denunciation in the ful rigour of it. Mine hand, that had wont formerly to be stretched out for you, as my friends, against your foes, Psalm 89. 21, 23. & 136. 11, 12, 15. shall be now turned against you, to take vengeance upon you, and to destroy you, as my foes, Iudges 2. 14, 15. But others rather, *unto thee*, (as the particle is found used, Psal. 13. 6. ch. 53. 1.) I will put mine hand again unto thee, as a workman fets his hand to work, Prov. 31. 19. chap. 11. 11. *I the to return* is usually in Hebrew, *to do* a thing again, Gen. 26. 18. Ecclef. 4. 7. chap. 8. 5. Dan. 9. 25.) I will once more let upon reforming of thee: and the new molding of thee again, as at the first, v. 26. supposing it, by what followeth, to be spoken in way of mitigation, and moderation in part, at least of that dreadful and direful intermination, v. 24. as God intending by the doom therein denounced, the destruction, only of the worser sort; and the amendment of the better, Dan. 12. 10.

thee] Ierusalem, v. 21.

and I will purely purge away thy droſs] I will, by those calamities that I shall send upon thee, purge out of thee, the incorrigible wicked ones, Psal. 119. 119. Ezek. 20. 38. & 22. 19, 22. v. 31. and purifie the rest, ch. 4. 4. Ier. 9. 7. Dan. 9. 35 Zach. 13. 8, 9. Mal. 3. 3.

purely] Throughly. Heb. *according to purity*, as Pl. 18 20, 24. (but in another fence,) or, *by purity*, as Iob 12. 30. some render it, *at with ſope*. And the word here used, comes neer indeed to that of *ſope*; both of them deſcending from the same flock: Yea, the very word here used, seems to be so taken, and were most fitly so rendred, Iob 9. 30. where *ſnow waters*, and it, are joyned together; but the words following, carry it rather another way For *ſope*, as also *nitre* is for the scouring of mens bodies, and garments, Iob 9. 30. Ier. 2. 22 not for the melting and trying of metals, here intimated: and it may rather therefore wel be rendred, *as with the fire of purity*: the noun inclosed in the verb, *Purity*, for purifying matter, whether *ſope*, as Iob 9. 30. or *fire*, as here, (*he is as the fivers fire, and as the fullers ſope*, Mal. 3. 2.) as *ſining*, for *fining* pot, or fire, Prov. 17. 3. & 27. 21.

purge away] Heb. *melt*; or, *burn* out by melting, ch. 4. 4. Ier. 6. 29. and 9. 7. Ezek. 22. 20.

thy droſs] Heb. *droſſes*. See verf. 22. the wicked themselves, which are as the reſuſe of a State, Psal. 119. 119 Prov. 25. 4, 5. Ier. 6. 30. or the vices and corruptions of mens hearts and lives, Prov. 17. 3. & 27. 21. c. 48. 1. c. Ezek. 36. 25, 27. or both.

and I will take away all thy tin]Tin is mentioned among the baser metals, Num. 31. 22. Ezek. 22. 18. & it is said, being mixed with gold and silver, to make them harder, or shorter, and more brittle. Heb. *tins*, as *drosses*, v. 22. though in the singular number more usual, to intimate an utter riddance of such wicked ones, and wickednesses of all sorts. Some by *dross*, understand gross iniquity: by *tin*, glittering hypocrisie: or persons openly prophane by the one, inwardly unsound by the other. Which may well be, for that *tin* carrieth an outward resemblance of silver; as copper, or brass burnished, of gold, Rev. 1 15. Howbeit, I suppose rather with the Iewish Commenters here, that by several resemblances, the same wicked ones; are here, after our Prophets usual manner, represented and intended.

V. 26. *And I will restore*] Heb. *bring back*: or, *cause to return*: as 2 Sam. 15. 15. Ier. 34. 11. See v. 25.

thy Iudges] Thy Rulers and Governours, Iudg 2. 16. Acts 13. 20. not by raising up the same again; but others like them, in their room, as Mal. 4. 5. with Matth. 11. 14. Luk. 1. 17.

as at first] Such as thou hadst at first. Moses, Ioshua, David, &c. fulfilled in Ezekiah, Iosiah; and after the captivity, in Zorobabel, Ioshua, Nehemiah, and others.

and thy Counsellours] Such as by their advice, were assistant to the Rulers in chief, 1 Chr. 27. 32, 33. 2 Chro. 25. 16. and are, if prudent and faithful, a great stay to a State, Prov. 11. 14. chap. 3. 3.

as in the beginning] At the first setling and constitution of thee, as a State, after the coming out of Egypt, chap. 44. 2. and 46. 3. Ier. 2. 2.

afterward] Heb. *after so*, or, *thus*. When God hath thus purged thee, and set good Rulers over thee. See chap. 4. 2, 3. and Ezek. 36. 33.

thou shalt be called] Heb. *it shall be called to thee*; or, *of thee*: as ch. 64. 4, 12. thou shalt both be so, and be so accounted, as ch. 4. 3. & 61. 6. Matth. 5. 9.

the city of righteousnesse] Or, *a city of righteousnesse*, Ier. 31. 23. and 50. 7. as, *a city of truth*, Zach. 8. 3. that is, a true and righteous city: as, *weights, and measures of justice*: for *just weights and measures*, Levit. 19. 36. or, *a city of just*, or *righteous* ones, of men of *righteousnesse*, chap. 4. 3. and 62. 21. the abstract for the concrete, as Prov. 12. 27. and 21. 26. See v. 21, chap. 4. 2. and 64. 6.

the faithful city] Or, *a faithful city*. As returned to her former loyalty, v. 22. Hos. 2. 7, 16. *faithful*, as *a faithfull spirit*, Prov. 11. 13. or, a *firm*, setled, well establihed State; as a *firm house*, 2 Sam. 7. 16. For the word is in both places the same. See chap. 2. 2.

V. 27. *Zion*] Ierusalem, and the whole State of Iudah. See v. 8. Here the place for the people, as ch. 40. 9 & 49. 14.

shall be redeemed] Rescued, and delivered from her forepassed calamities, by her sins formerly procured, and from her sinners, and sins, whereby they have been procured. So the word of *redeeming*, is commonly taken in Scripture, Psal. 55. 18. & 107. 2. & 130. 5. ch. 29. 22. There promises be added, for the support and comfort of the faithful, as ch. 4. 2. and 10. 24. Ier 3. 14.

in judgment] Or, *by Iudgment*. To wit, executed by God upon the wicked among them, and upon the enemies of his people, chap. 4. 4. and 5. 16. and 34. 2. Ezek. 20. 38.

and her converts] Those that are reformed in her, from their former evill courses, ch. 10. 20, 21. & 59. 20. Or, those of her that return, to wit, from captivity, being bettered (as Manasseh sometime, 2 Chro. 33. 22, 23.) by their bonds, Ezra, 6. 21. Psal. 126. 1.

in righteousnesse] That is, *in faithfulnesse*, shewed on Gods part, by fulfilling his promises to his people, as Psal. 143. 1, 2. chap. 51. 5. and 56. 1. or, *by righteousnesse*; that is, by setting righteous Rulers over them, and setling the due execution of justice (before wanting, v. 23.) among them, Psal. 122. 5. ch. 32. 2. and 33. 5. and 54. 14. and 60. 17.

V. 28. *And*] Or, *But*. The copulative for the adversative, as v. 2. ch. 29. 23.

the destruction of the, &c.] The wicked shall have no part or portion in the blessings promised. Being either cut off by Gods iudgments before denounced, Psal. 38. 37. or, continuing still in an accused condition, by reason of their obstinacy in their sins, chap. 65. 20. The dross is consumed, or cast away, when the gold is once fined. So Iob 31. 3. Psal. 1. 6. and 37. 20. and 73. 26. and 92. 9. and 104. 35.

destruction] Heb. *breaking*. Alluding to the breaking of some earthen vessel, Psal. 2. 9. ch. 30. 14. Ier. 19. 11. So chap. 14. 15. & 15. 5. Ier. 4. 6, 20. and 6. 1.

transgressors] See v. 2. men openly prophane; such as have cast off all profession of piety, ch. 46. 8.

and sinners] Men of lewd life; though retaining some outward shew and semblance of devotion, ch. 48. 1, 2. & 58. 1, 2. Luke 7. 37, 39. 2 Tim. 3. 5. Tit. 1. 16. See v. 25.

shall be together] They shall be destroyed as well the one, as the other; as v. 31. or the main body of them, at once, Psal. 35. 26. and 37. 38.

and they that forsake the Lord] Ver. 4. by going after strange gods, ch. 65. 11. Ier. 1. 16. & 5. 7. or by breach of his commandments, and their covenant with him, Deut. 29. 25. Ier. 11. 10.

shall be consumed] By the fire of Gods iudgments, ver. 31. ch. 26. 11. or, the e shall be an utter riddance of them, Psal. 37. 20. Ier. 16. 4.

V. 29. *For*] Or, *When*, As vers. 30. Some understand it, as noting the time when they should so perish; others, as one reason, why they should so miscarry; to wit, because their Idols were unable to help, save, or relieve them, chap. 16. 12. Ier. 2. 28. and 11. 12.

they shall] Or, *ye shall*, &c. The person changed, as Iob 18. 4. ch 3. 14, 26. & 42. 20. Ezek. 31. 26. See v. 9.

shall be ashamed] Of your Idols, when you find them unable to relieve you, or to stand you in any stead. So ch. 30. 5. & 44. 9. See ch. 2. 20.

of the okes] Or, *groves*. Of such trees, Ezek. 31. 14. or, as some, *of the gods*, Idols, false gods, Exod. 15. 11. See the like ambiguity, chap. 57. 5. but tho former here rather, for that which followeth. Trees and groves set apart for idolatrous services, ch. 65. 3. Ier. 2. 20. & 3. 6. Ezek. 20. 28. forbidden, Deut. 12. 2, 3. & 16. 21.

okes] Yet some of the Iewish Doctors expound it *not okes*, but *elms*. That it was some kind of throwdy and thadowy tree, appears, Hos. 4. 13. where it is also rendred *elmes*.

which ye have desired] Or, *delighted in*. As chap. 2. 16. Ier. 22. 28. not so much in regard of the pleasantnesse of them, as for the worship of your idols, which your hearts were wholly set upon, and taken up with, chap. 57. 7, 8. & 66. 3. Ier. 17. 2.

and the gardens] Abused in like manner to the practice of idolatry, ch. 65. 3. & 66. 17. intimating, that in every place they had their idols, and excercised their idolatry, as well in their gardens, as in the woods and groves. See ch. 2. 8. & 17. 9.

that ye have chosen] Made choice of for such purposes, chap. 65. 12. and 66. 3.

V. 30. *For*] Or, *when*. As Psal. 75. 2. See v. 29.

ye shall be as an oke] Like one of those *okes*, or *trees*, (which ye delighted so much in, v. 29.) when you shall be stript of all your wealth and state; as it is of all its leaves and verdure, chap. 18. 1, 2. Ier. 17. 6. & 48. 6. See the contrary in the blessed estate of the godly, illustrated by the same kind of resemblance, Psal. 1. 3. Prov. 11. 28. Ier. 17. 8.

whose leaf fadeth] Heb *fading*, or, *falling*, with *her leaf*, that is *fleedding*, or, *having shed her leaves*, (see on chap. 10. 14.) despoiled of all its bravery, chap. 34. 4. *leaf*, for, *leaves*, as Ier. 8. 13. Ezek. 47. 12. See v. 8, 6.

and as a garden that hath no water] Heb. *to which water is not* That is, not watered, either from heaven, chap. 5. 6. Amos. 4. 7 or with the hand, and help of man, Deut. 11. 10. As one of those gardens you made such choice of, verf. 29. wanting water in time of drought: wherein nothing thrives, but all windles and withers away ch. 5. 13. & 10. 17. & 17. 4. See the contrary, ch. 58, 11. He alludeth to the *trees*, and *gardens*, that these idolators had offended in: as to those *flowers* and *garlands*, that the drunkards use to wear at their drinkings, chap. 28. 1.

V. 31. *And the strong*] Either the strongest of you, and all that they are able to do, as Psal. 76. 5, 6. Amos 2. 14, 16. or your strong idols, as ye esteem them; and all the makers of them, as Psal. 97. 7. and 115. 8. shall perish together, when the Lord truly mighty, v. 24. shall come to deal with them. See ch. 2. 18, 21.

the strong] One, for *strong* ones, as Amos. 2. 18. See ver. 30.

shall be as tow] As easie to take fire as tow, (see vers. 17.) which from the least spark that is, fireth, and is suddenly therewith consumed, Iud. 15. 14. & 16. 9.

and the maker of it] To wit of the idol, Hab. 2. 18. or, *and his work*; that is, all that he (to wit, the *strong* man) doth, or can do. So the word is used, Psal. 104. 22. Ier. 22. 13.

as a spark] To set the towe on fire. See Zach. 12. 6.

and they shall both burn together] Both perish together; the one, by, and for the other, ch. 2. 18.

and none shall quench them] The fire that God kindles, none but he can quench, Ier. 4. 4. & 17. 27. & 21. 12. Ezek. 20. 47, 48. Amos 5. 6.

CHAP. II.

Vers. 1. THE *word*] Here beginneth a second sermon; contained in the three ensuing chapters, concerning the restitution of the Church, principally under Christ. Which he both beginneth with chap. 2. 2, 4. and after the denunciation of many heavy judgments inserted, to be inflicted upon the main body of the Iewish people, for their manifold gross and grievous sins, at length concludes with ch. 4. 2, 6.

the word] Or, *thing*; or, *matter*. As the word is frequently used So 1 Sam. 14. 6. and 16. 18. Iob 4. 12. *that which Esay saw*.

that Isaiah] Or, *Esay*. See ch. 1. 1.

the son of Amoz] See ch. 1. 1.

saw] Had revealed unto him from God, and was as sure of, as if he had seen it done. See ch. 1. 1. and 5. 9. Amos 1. 1. Hab. 1. 1.

concerning Iudah, and Ierusalem] both their ruine and restitution. See ch. 1. 1. Thus far the title, or inscription of this particular Prophecie.

V. 2. *And*] Or, *Now*. As 1 Sam. 9. 1. Ezra 1. 1. Neh. 1. 1. For the ensuing discourse hath no connexion, with any foregoing. But the particle is here used, as oft-times in the Hebrew, to make entrance into some new relation, without dependance upon, or reference unto any other. So Hos. 1. 2. Ion. 1. 1.

it shall come to pass] Heb. *it shall be*, Chap. 43. a prediction of the restauration and enlargement of the Church, in the times of the Gospel. See the very same, Mic. 4. 1, 2, 3. but Micah in likelihood after Esay, if we compare Mic. 4. 1. with Ier. 26. 18, 19. And the Church to be gathered out of all Nations, is here described & illustrated, by its

its eminency, frequency of repair to it, v. 2. alacrity and fervency of people repairing to it, ver. 3. and tranquility and peaceablenesse of people repairing to it, ver. 3. and tranquility and peaceablenesse of them among themselves, v. 4. Closed up with an incitement unto the Iewish people, to imitate their forwardnesse, v. 4.

in the last daies] Heb *posterity*: or, *latter end* of daies, as Ier. 23. 20. & 30. 24. The phrase commonly used to design (as the Iewish Commenters themselves on this place observe) the last age of the world, the daies the Messias, the times of the Gospel, Ier. 48. 47. and 49. 39. Ezek. 38. 8. and 16. Dan. 10. 14. Hos. 3. 5. Ioel 2. 28. Act. 2. 17. 1 Joh. 2. 18. And yet a late Annotator, (in this kind too oft faulty) would have this so pregnant a Prophecy of the times of the New Testament, fulfilled in Ahaz his daies, upon the deliverance of Ierusalem from Resin and Pekah, ch. 7. 1, 7.

that] A defect of the particle, as chap. 4. 3. & 36. 1.

the mountain of the Lords house] The mountain on which the house of the Lord stands. Mount Zion, on the North wing whereof, (where Ornans threshing floor sometime was, called also Mount Moriah, as bearing the name of the Region) the Temple was built by Solomon built. See Gen. 22. 2. 1 Chron. 21. 18, 26, 28. & 2 Chron. 3. 1. Psal. 48. 2. & 87. 1. chap. 14. 13. Zach. 8. 3. but here for the Church, whereof it was a type, Psal. 2. 6. and 87. 5. chap. 40. 9. and 61. 3. and 62. 1. Though some would have it here to signifie Christ, the *stone*, that being cut out of a rock, became *a great mountain*, Dan. 2. 34, 35. But the tenour of the text, and use of the type here, carries it rather the former way.

shall be established] As chap. 16. 5. or prepared, as Hos. 6. 9. So Psalm 108. 1. or *set*, placed, seated, as Psam 93. 2.

in the top of the mountains] In a most conspicuous place, Matth. 5. 14. and in regard of spiritual glory, advanced above all secular State, and power, Psal. 68. 15, 16. chap. 60. 1, 16. 2 Cor. 3. 9, 10, 18. Rev. 21. 9, 10, 23.

in] Or, *on*. As, *on the mount*, 1 King. 19. 11. *on a hill*, Matth. 5. 14. *on earth*, (for so it would be rendred) Matth. 6. 10.

top] Heb. *head*. Num. 23. 4. chap. 42. 11.

and all nations] The calling in of the Gentiles is here foretold; which out of all parts of the world should adjoyn themselves to the Church, Psal. 87. 5. chap. 11. 10. Ier. 3. 17. & 31. 12. Matth. 8. 11.

nations] Who are now in so mean and vile repute with you, that you esteem them unworthy of any society with you, Act. 10. 14, 15, 28. and 11. 3. and 22. 21, 22. Ephes. 2. 11, 12. See chap. 1. 4.

shall flow unto it] Shall by whole flocks, and sholes, come into the Church, and embrace the Gospel, like leffer rivers, that meeting together, run all into some one common stream; or as great rivers, swelling up at the flood, or tide, come flowing with a full stream, up into the land. A metaphor intimating as well a plentiful, as a voluntary confluence: for the waters are thus wont to flow in, not forced, but of themselves, Psalm 110. 3. Matth. 11. 12. Acts 2. 41. and 4. 4. So Psalm 34. 5. Ier. 31. 12. & 51. 44. A learned Writer observeth here, an elegant consonancy and similitude of sound, in the original, between this word of *flowing*, and the seem beforegoing, that ligh fies a *mountain*; so thence called, as he deemeth, because *rivers use to flow* down from it; and it seemeth to *flow* with them chap. 30. 25. & 64. 1, 3. Ioel 3. 18. and withall, hence gathereth, as therein intimated, the alacrity of the people here spoken of, making as fast up the hill, as rivers run down from the hill. But neither doth the notation of the word seem found and solid; and the notion built on it, rather witty then weighty. But see more hereof on Ier. 3. 17.

V. 3. *And many people*] Heb. *peoples*. As Psalm 100. 1. v. 4. a numerous company out of several nations, verse 2. Rev. 7. 9.

shall go] Heb. *walk*. As after here, so ch. 60. 4. they shall be content to take, though long journeys to such places, where they may be partakers of God ordinances, and joyn themselves unto the Congregations of Gods people, Psalm 84. 6, 7. Ier. 50. 4, 5. Eph. 2. 13.

and shall say, Come] The zeal and forwardnesse of the people is here described, that should be in those times; not content, alone to flock unto Gods house, and to embrace the Christian faith and profession themselves; but inciting others also: and each one another, thereunto, Psalm 122. 1. Ier. 31. 6. Zach. 8. 20, 23. Ioh. 1. 36, 37, 40, 41, 45.

let us go up] Or, *repair unto*; as chap. 37. 14. and 38. 22.

unto the mountain of God] That, which at Mount Sinai called also the mountain of God, 1 Kings 19. 9.) what time the law was delivered, they might not do, Exod. 19. 12, 21, 23. Heb. 12. 20.

unto the house of the God of Jacob] The *house*, the *Temple*; the place of his special abode. So Gen. 28. 17, 19. 1. Sam. 10. 3. 1 King. 8. 17, 19, 17. Psalm 42. 4. Ier. 7. 11.

the God of Jacob] Whom he and his posterity worshipped, and were in covenant with, Psalm 46. 11. & 105. 10.

Jacob] the son of Isaac, the brother of Esau; born, (but the latter) with him, at the same birth. So called; because, by holding his brother by the *heel*, at the time of his birth, he seemed to *supplant* him, who had started out before him, and thereby gotten the priviledg of birth-right; whereof yet afterward he defeated him. See Gen. 25. 26, 33. and 27. 36. Hos. 12. 2. His posterity were also called by his name, Psal. 14. 7. Hos. 12. 2.

and he will teach us] Or, *that he may teach us*. Intimating, either he effect, or the end of their repairing to Gods house, to be taught, to learn, Deut. 31. 12, Neh. 8. 1, 8, 12. Acts 13. 44. See the like use of the particle, Ioh. 14. 9. Psalm 86. 11. Mal. 1. 9.

he] Christ, the teacher of his Church, Matth. 23. 8, 10.

his ways] The manner of his service, and such courses of life and conversation, as he approves of, and are well pleasing in his sight, Psalm 18, 21. and 25. 4. and 119. 33. 1 Thess 4. 1.

and we will walk] As in way of promise, as Mic. 4. 5. or, *that we may walk*, in notion of end, and purpose; as before. The end, as of repairing to learn; so of learning to practice. Deut. 6. 1. Matth. 7. 24. Luke 11. 28. Ioh 13. 17. Iam. 1. 25.

in his pathes] As he hall direct us, *waies*, and *paths*, are here the same, as Psalm 25. 4. Prov. 3. 17.

for, &c.] Some take this clause, as a part of the peoples speech, rendring a reason, why they repaired thither to be taught; to wit, because the true knowledg of God was there onely to be had, ch. 60. 2. Zach. 8. 23. Others rather, (and so the Iewish Commenters) as the words of the Prophet, shewing by what means the people should be induced to flock, and flow in such manner, thither; to wit, by the notice given them, through the preaching of the Gospel, of what was there to be had, Psalm 96. 10. and 98. 2. ch. 61. 9. and 66. 19. Rom. 10. 18.

the Law] The doctrine of salvation by Christ, Psalm 19. 7. Rom. 3. 27. and 16. 25, 26. Ephes. 3. 3, 5, 6. *Law*, for, *doctrine*: as ch. 1. 10.

shall go forth out of Zion] Or, *from Zion*: as after, *from Ierusalem*. See ch. 1. 8, 27. *from Zion*, Psalm 50. 2. as before, *from Sinai*, Deut. 33. a. Heb. 12. 18, 22.

and the word of God] His message concerning the Messias, now exhibited, Act. 2. 22, 36. and 3. 13, 18. and 10. 36, 43. & 13. 23, 38, 44.

from Ierusalem] A type of the spiritual Ierusalem: the *mother*; and *mother-city*, of all the faithful, Gal. 4. 25, 26. Heb. 12. 22. The Gospel was to be preached, first at Ierusalem, and among the Iews; and from thence, to go abroad into all parts of the world, Psalm 110. 2. Luke 24. 47. Acts 1. 8. and 13. 46, 47. See v. 2.

V. 4. *And he shall judg among the nations*] The Lord Iesus, having all power of judicature given him by the Father, Matt. 11. 27. Ioh 5. 22, 23. shall, by the powerful Scepter of his Word, exercise his royal authority, not among the Iews alone, but among the Gentiles abroad, and subdue their hearts unto the obedience of it, Psal. 2. 8, 9. and 45. 5. and 110. 2, 6. Matth. 28. 18. Mark 16. 15, 16. 2 Cor. 10. 4, 5. Rev. 6. 2. and 19. 21, 26.

and shall rebuke many people] Heb. *peoples*: as verf. 3. He shall convince them of their sins, and bring them to repentance, and faith in him; that so he may absoil them of their sins, and they may be saved by him, Iohn 16. 8, 9. Acts 2. 37, 38. and 3. 26. and 5. 31. and 11. 18. and 15. 9. and 26. 18.

and they] The people so convinced, and converted.

shall beat their swords into plow-shares] Beat: as Zach. 11. 6. Or, *shall have their swords turned into plow-shares*, or, *having beaten* or, *broken*; as ch. 30. 14. That is, by *beating*; or, *breaking*; or, *having beaten out*, or, *broken*; *they shall* convert, or, turn, *their swords into plow-shares*. See the like phrase, ch. 1. 4. A description of that peace and concord, that the Gospel preached doth produce among those that embrace it, Psalm 46. 9. chap. 9. 6. Hos. 2. 18. Zach. 9. 10. Luke 2. 14.

swords into plow-shares] which in time of peace, is wont to be done; when, of arms there is little use. As on the contrary, in times of war, such instruments of tillage, are wont to be converted into arms and ammunition, Ioel 3. 10. And men are careful to furnish themselves therewith, Luke 22. 36.

into plow-shares] Albeit they leave warring one with another; yet not living idly, but applying themselves to other honest, and peaceable employments, Ephes. 4. 28. 2 Thess. 3. 10, 12.

and their spears into pruning hooks] Chap. 18. 5.

nation shall not lift up sword against nation] *Nation against nation*, as Matt. 24. 7. That is *one nation against another*. This, some expound of the general peace, that was, throughout the whole Roman Empire, about the time of Christs coming into the world, which as it is apparent, from the Romane histories: so may be gathered from the universality of the Tax, or muster, mentioned in the story of the Gospel; which could not well be, but in time of a general peace, Luk. 2. 1. But it seems rather to be understood of that peace, and agreement, that should be among those, one with another, persons, and peoples, who had sincerely embraced the faith of Christ. Who as he is called, a *Prince of peace*: and is faid to *leave peace*, as a legacy to his, Ioh. 14. 27, So his doctrine is called, a *Gospel of peace*, Ephes. 6. 15. And is such as worketh people to a peaceable dispolition towards each other, Phil. 4. 7, 9. Col. 3. 14, 16. Iam. 3. 17. The meaning is, that these Nations, which were before at enmity, should then be in amity, one with another, Luk. 9. 52, 55. and 10. 33, 37. compared with Ioh. 4. 9. Acts 1. 3, 12, 18. Ep. 2. 14, 16. That which is indeed the proper and genuine fruit, and effect of the Gospel, Rom. 14. 17, 18. Heb. 12. 11. Iam. 3. 18. For, as for that *war*, and *strife*, and *sword*, that the Gospel is faid to bring with it, Matt. 10. 21, 22. Luk. 12. 49, 53. It springeth not from the nature of the doctrine it self, which enjoyneth the faithful to be at peace, so far as lyeth in their power, with all men, Rom. 12. 18. Heb. 12. 14. and much more to maintain it among themselves, Mark 9. 50. Iohn 14. 27. Rom. 14. 19. 1 Cor. 14. 33. Eph. 4. 3, 6. Phil. 2. 1, 2. But it ariseth from the corrupt nature of mans heart, wholly unsubdued, as yet in the enemies of the truth, whose corruptions it crosseth,

which ſetteth them therefore on work, with all cagerneſs to oppoſe it, Act. 13. 8, 10, 50. and 14. 2, 19. and 28. 22. Rom. 8. 7. 1 Theſſ. 3. 16. and from the reliques of that corruption, even in the faithful themſelves, ſtill remaining, Rom. 7. 17, 20, 23. Whence jars ariſe ſometime among them, by the prevalency thereof, warping from that gracious diſpoſition, that God, and his Spirit have in part wrought them unto, Mar. 9. 34. Luk. 9. 54, 55. Gal. 2. 12, 26. Jam. 3. 14, 17. and 4. 2.

neither ſhall they learn war any more] *Learn*; or, *exerciſe, accuſtome themſelves unto war.* As Jer. 13. 23. and chap. 1. 19. Warlike exercites, being much diſuſed in times of peace. Yet, neither is this ſo ſpoken, as if all uſe of arms, either defenſive or offenſive, were to Chriſtians utterly interdicted. (See Luk. 3. 14. and 22. 36, 38. compared with Matt. 26. 52.) or, as if under the Goſpel no wars at all, ſhould at any time be among thoſe that profeſſe the ſame; (which by woful experience, we find, and feel to be otherwiſe.) But by theſe, and the like expreſſions, the Prophet would intimate, what a ſtrange temper of neck, and peaceable diſpoſition, mens hearts ſhould be wrought unto, by the Miniſtery of the Word, who had been fiercely, and furiouſly affected before; as if men, that had been bred ſouldiers, and trained up all their life long in martial, and military affairs, ſhould now wholly give over, and, as grown out of love thereof, ſhould abandon that courſe of life, and betake themſelves to other more peaceable employments. See ch. 11. 6, 9. and to hold forth withal, that entire affection, and conjunction of ſpirit, that true-hearted Chriſtians ſhould bear either to other. Whereof lee a ſingular example, Act. 4. 32. *Five thouſand* (at leaſt, if not eight thouſand, Act. 2. 4. and 4. 4.) *believers*, all of *one heart, and one mind.* As if one ſoul had dwelt in ſo many bodies. Lord, for thy mercy, vouchſafe us the like.

V. 5. *O houſe of Jacob]* The Prophet here turns his ſpeech to his own people: to prevoke them, by the example of other peoples forwardneſſe to come in unto God, Deut. 32. 21. Rom. 10. 19, and 11. 13, 14. Yea, to endeavour to prevent them; and by going before them, (as they were juſt called upon) to ſhew other people the way, to ſerve, and obey him, Jer. 10. 8.

houſe of Jacob] Ye Jews of the family, and linage of Jacob, verſ. 6. ch. 8. 17. Called alſo *the houſe of Iſrael*, chap. 5. 7. *As the houſe of Aaron*, Pſalm. 115. 10. And *the houſe of David*, ch. 7. 2. See verſ. 3.

Let us walk in the light of the Lord] Let us (whatſoever others do, Joſh. 24. 15. Pſalm. 26. 11. Hoſ. 4. 15.) frame our lives, and courſes, according to the direction of that ſpiritual light, that God in his word, and by his Spirit, affords unto us, Pſalm. 89. 15. and 119. 105. Prov. 6. 23. ch. 8. 20. John 12. 35. 2 Cor. 4. 6. Eph. 5. 8.

in the light] Michah renders it, *in the name*, Mich. 4. 5. That is, the ſervice, and worſhip, by God himſelf preſcribed, Deut. 12. 5, 11, 21.

of the Lord] Heb. *Jehovah.* (See ch. 1. 2, 10.) our God; as other nations do of their Gods. Mich. 4. 5.

V. 6. *Therefore thou haſt forſaken thy people]* In theſe words begins the ſecond part of this long Sermon, conſiſting of a very ſad ſubject, Gods deſertion of his people, and proceeding in wrath againſt them for their great and grievous ſins; together with their impudency and obſtinacy therein, ch. 3. 8, 9. The crimes charged upon them, may be referred to two heads: Firſt, their impiety, in abandance of idolatry, ſorcery, and confidence in the creature, chap. 2. 6, 8, for which God threatens, *Firſt*, To abate & abaſe their pride, by pulling down what ſoever height, or ſtrength, they conſide in, verſ. 9–18. And ſo to diſtreſs them, that neither their idols, nor any humane help ſhould be able to relieve them, v. 19, 21. *Secondly*, To withdraw from them all thoſe ſtaies and ſtores, wherewith, either mans life is ſuſtained, ch. 3. 1. Or, Church and State ſupported, verſ. 2, 3. Whereupon ſhould inevitably enſue, a general confuſion in all eſtates, verſ. 4, 5. and ruine irrecoverable, ver. 6, 9. Where, yet, by the way, is a word of comfort inſerted, for the ſupport of the faithfull, verſ. 10, 11. The ſecond head of crimes chaiged upon them, the Rulers eſpecially, is, their cruelty and oppreſſion, verſ. 12, 15. Whereunto is ſubjoyned the pride, exceſs, vanity, and levity of their women, diſcovered in their attire and carriage, verſ. 16. for which God threatneth to ſtrip them, and expoſe them to much ſorrow and ſhame, verſ. 17–24. And in concluſion, to diſpeople the land, verſ. 25, 26. and chap. 4. 1.

Therefore] So indeed ſeemeth the particle, here uſed, not amiſs rendred, Pſalm 116. 10. compared with 2 Cor. 4. 13. as alſo Jer. 9. 26. How beit I conceive, it would rather be here rendred, *But.* And ſo it is uſed alſo, Pſalm 118. 17. Neh. 8. 8, 12. Job 9. 31. and 23. 10.

thou haſt] The Prophet here turns his ſpeech again from the Jewiſh people, to God; lamenting his deſertion of them, procured by their crofs walking with him, and their grievous exceſſes in all manner of ſin, ch. 50. 1. Rom. 11. 20. Of this change, and paſſage from perſon to perſon, See on ch. 1. 9. and hereafter, ver. 9.

haſt forſaken] As if he ſhould ſay, What, do I call on this people, whom, for their ſins, God hath deſervedly rejected? and little hope therefore left of prevailing with them, Jer. 6. 29, 30.

forſaken] As *Judg.* 6. 13. Jer. 12. 7. where the ſame word is uſed. Thou haſt forſaken them; becauſe they have forſaken thee, Jer. 15. 6. where the ſame word is again. See ch. 1. 4, 28.

thy people] In part, or for the greater part: the main body of them; yet not all, Rom. 11. 1, 2, 25.

the houſe of Jacob] See v. 5.

becauſe they be repleniſhed from the Eaſt] With matters (ſuch rites, ſuperſtitions, and idolatries, as come to them) *from the Eaſt.* Or, *they are fuller*, (of ſuch abominations) *then the Eaſt*; they go beyond it in thoſe vanities. See the like phraſe, Pſalm 18. 17. and 45. 7. and 69. 4. and the like ambiguity, Jer. 4. 15. and 49. 19. They ſeem, needleſſly to vary here from the more received interpretations, who would have it rendred, either, *they have filled* the land, *with Eaſterly matters*; becauſe the verb hath, ſometime, an active notion, as Job 36. 17. Or, *they have dreamt* ſuch matters from *the Eaſt*; Becauſe the Chaldee and Syriak verſions do ſo oft uſe the word.

the Eaſt] That is, the Eaſtern parts, or people. Thoſe of the Eaſt, the Syrians that lay Eaſt from Judah, 2 King. 13. 17. ch. 9. 12. See 2 Chr. 28. 23.

and are Southſayers] Or, *and* with *Southſayers.* (for the particle inſtrumental, is oft deficient, as Pſalm 44. 2.) They are repleniſhed, or, abound; as before. The ſentence, either running on in the ſame continued tenour, *They are full of* things *from the Eaſt, and of Southſayers*; or, the verb ſupplyed, and repeated again from the former branch. See chap. 1. 21.

Southſayers] Concerning the proper ſignification of the word here uſed, there is much variety of opinion, as well amongſt the Iewiſh Doctors, as among our own writers. Some will have it to ſignifie, ſuch as take upon them to fore-tell future events, by the view of the skie, and the poſture of the Stars, and Planets, ch. 47. 13. And they deduce it from a word that ſignifies, to *eye*, or *obſerve*, 1 Sam. 18. 9. From whom thoſe ſwarve not much, who would have the term uſed of ſuch, as raiſe their conjectures, from the various figures, and motions of the *clouds* in the skie; or from the flight of fowls, that flye in the skie towards the *clouds*, Gen. 1. 20. Deut. 4. 19. Prov. 23. 5. And they derive it from a word, that commonly ſignifies a *cloud.* Others, ſuch as by magical skill delude mens ſight: as drawing a cloud, or caſting a miſt, (as we uſe to ſay) before mens eyes; whereby things are made to appear other, then in truth they are. So it is thought, the Magicians in Egypt did, Exod. 7. 11, 12. And of theſe, ſome deduce it from a word that ſignifies an *eye*: others, from a verb, that ſignifies to *cloud*, Gen. 9. 14. Others underſtand by it, ſuch as give anſwers to thoſe that repair to them, for advice and direction, concerning their affairs, and ſucceſſe of them; deriving it from a word that ſignifies to *anſwer*: but this ſeems over general. Others, ſuch as obſerve daies and times, as good, or bad; lucky, or unlucky: ſuch as thoſe, that caſt lots before Haman, Eſth. 3. 7. fetching its original from a word, which ſignifies, as they ſuppoſe, a lot time, Exod. 21. 10. but that word ſeems rather to bear another ſenſe. The firſt, and ſecond, are the moſt probable.

like the Philiſtines] Of theſe, ſee Gen. 10. 14. chap. 14. 29. Theſe bordering on the Weſt of Judah, as the Syrians on the Eaſt, ch. 9. 12. were much addicted to ſuch ſuperſtitions, 1 Sam. 6. 2. and the Iewiſh people, though forbidden them, Levit. 19. 26. Deut. 18. 4, 10. Yet had from theſe learned the practice of them; contracting much evil from bad neighbours on both ſides. See 2 King. 21. 6. 2 Chr. 33. 3. chap. 57. 3. Ier. 27. 9. Mic. 5. 12.

and they pleaſe themſelves in the children of ſtrangers] They are much taken, affected with, and addicted unto the rites and fathions of Outlandiſh people, Ier. 10. 2, 3. Zeph. 1. 8. Or, they delight in commerce, and matches with ſuch, Ezr. 9. 14. Nehem. 13. 23. Pſal. 106. 36. though by God forbidden ſo to do, Deut. 7. 2, 3. 1 King. 11. 1, 2. Nehem. 13. 25. Or, which I take to be the genuine ſenſe of the place, With ſuch *they abound*: For the word is uſed for pleny, and abundance, as 1 King. 20. 10. And it fareth better ſo, both with what went before, and with *what* followeth, ver. 7. ſo it is taken, Job 20. 22. where *fulneſſe*, and it, are both joined together. It ſignifies indeed, ſometime the *ſtroke* of the hand, Iob 36. 18. or the *clapping* of the hands, Iob 17. 23. but that, in indignation, this in deriſion: neither of them in *delight.* For that Iewiſh Maſter ſeems to go out of the way here, who by the uſe of the word for to *ſuffice*, 1 King. 20. 10. would have the text here underſtood, of their *contenting* themſelves with the ſuperſtitious courſes, and arts of heathen people, which made them ſet light by Gods law.

children of ſtrangers] For *ſtrangers* themſelves; as Nehem. 9. 2. Pſal. 18. 44, 45. and 144. 7, 11. chap. 60. 10. and 61. 5. Though ſome expound it of children, abſtract contrary to nature. A vice grown too common, even among the Iewiſh people, 1 Kings 14. 24. and 15. 12. and 22. 46. and 2 King. 23. 7. but this ſeems too coarſe. As they have delight in ſuch, ſo to ſuch they ſhall be ſerf; and by ſuch plagued, chap. 7. 17. and 9. 12. and 10. 5, 6.

V. 7. *Their land alſo]* Heb. *His earth. His*; as having reference to the word, *people*, taken collectively, ver. 6. and ſo alſo, ver. 8. *earth*; as ch. 1. 6. and ſo like wiſe, ver. 8.

alſo] Heb. *and.*: as Ier. 1. 3 and ſo v. 8.

is full of ſilver, and gold.] Not that theſe things are ſimply evil, Gen. 13. 2. Iob. 22. 24. Hag. 2. 8. but they are taxed for their abuſe of them, and about them. Their greedy, and undue gathering of them by fraud, and oppreſſion, ch. 3. 14. Mic. 6. 10. Hab. 2. 9. their denining of them from thoſe, unto whom they were due, Prov. 3. 27, 28. Ier. 22. 13. Their priding themſelves, and putting of vain confidence in them, ch. 28. 15. Pſalm 49. 6. and 52. 7. and 62. 10. Hab. 2. 9. 1 Tim. 6. 17. Their exceſs by occaſion of them, in attire, chap. 3. 18, 23. And in rare, and all manner of delights, ch. 5. 11, 12, 22. Amos 6. 1, 4, 6.

6. 1, 4, 6. And the converting of them to idolatrous uſes, verſ. 8, 20. chap. 30. 22. Ezek. 16. 17. Hoſ. 2. 8.

neither is there any end of their treaſures] Implying, as ſome think, the great abundance of their wealth; as Nahum 2. 9. and 3. 3, 9. Or as others, their unſatiable greedineſs, as having never enough, Prov. 30. 15. Eccl. 5. 10. But the former rather, and ſo in the next clauſe.

their land alſo is full of horſes] Wherein alſo they much confided, ch. 31. 1. though forbidden to multiply them, Deut. 17. 16, 17.

neither is there any end of their chariots] Whereof no uſe, without horſes; another ground of vain confidence, Pſalm 20. 7. becauſe of much uſe in war, Exod. 14. 9. Judg. 4. 3, 13.

V. 8. *Their land alſo is full of idols]* They are in all parts, and all places full of falſe goods, ch. 1. 29. and 57. 5. 8. Ier. 2. 28. and 11. 13. So that their land might juſtly be teamed as, Babylon is, *a land of idols*, Ier. 50. 38.

idols] So commonly termed in Scripture, Levit. 19. 4. Pſalm 96. 5. ver. 18. Either becauſe *no Gods* in truth, howſoever men may eſteem them, Ier. 2. 11. and 5. 7. and 16. 20. Or, becauſe *nothing worth*; as a thing of nothing, Jer. 2. 11. Hab. 2. 18, 19. 1 Cor. 8. 4. So the ſame word is uſed, Job. 13. 4. Ier. 14. 14. Zach. 11. 17.

they worſhiped the work of their own hands] That, which they themſelves had made, inſtead of him that made them, ver. 20. Ier. 25. 6. and 32. 30.

worſhip] Heb. *bow down themſelves.* (As Exod. 20. 5. ver. 9.) To them, as to ſome what more excellent then themſelves; which if it be an unworthy thing, for man, bearing Gods image, to do in a religious way of worſhip, to any, even the moſt glorious creatures that God himſelf hath made, Deut. 4. 19. How much more baſe and abominable to do ſo, to ſome forry piece of his own making, ch. 44. 15, 17.

their own hands] Heb. *his own hands*; and after, *his fingers.* Either diſtributively, which each one hath either made himſelf, or, procured to be made for him; as ver. 20. Or, *his*; for *their*, collectively, as ver. 7, 8.

that which their own fingers hath made] A further amplification of the ſame matter, as ch. 17. 8. becauſe the fingers are in ſuch curious artifices moſt imployed. So the heavens are ſaid to be *the worke of Gods fingers*, Pſalm 8. 3. Yet it may here have ſome emphaſis, to imply the fottiſhneſs of ſuch, as having been ſo long time fingring of that matter whereof their idols were framed, had not all that while the wit to conſider, what manner of ſtuffe it was that they intended to adore, as their God, ch. 44. 18, 19.

V. 9. *And*] As proceeding in the relation of this their folly. Or, *Therefore*; as Job 10. 15. and 21. 14. and 42. 8. Ier 6. 11. as a paſſage to God's judgments on them, procured by ſuch their courſe.

the mean man boweth down, and the great man humbleth himſelf] Or, ſhall *be bowed down ſhall be humbled*, That is, pulled down, and abaſed. All ſorts, and ſtates, concur in theſe idolatrous practices. Or, all ſorts and ſtates being a like guilty, herein, ſhall, for ſuch their carriages and courſes, be abaſed, and laid low; ſo chap. 5. 15. And ſo the Iewiſh Doctors alſo here take it, ſave, that (therein going out of the way) they put it off from their own nation, to the people of Gog and Magog, that ſhall invade Jeruſalem under the Meſſias, Ezek. 38. and 39.

the mean man] Heb. *Adam.* The name of our firſt parent; from the earth, whereof his body was as at firſt framed, and unto which, after decaſe, it returneth, and is reſolved into, again. by God himſelf impoſed on him. Gen. 3. 26. 27. and 2. 7. and 3. 19, 23. Eccl. 12. 7. and from him derived unto all his poſterity. Iob 25. 6. There are four names given to *man* in Scripture; two of honour, two of diſgrace. 1 *Gebir*, a man of ſtrength, *a mighty man*, ch. 22. 17. Ier. 30. 6. 2. *Iiſh*, a *man of worth*, of value, and valour, an eminent man: and it is uſed therefore to diſtinguiſh the ſex, Gen. 2. 23. and the age, Iudg. 8. 20. 21. and 1 Cor. 13. 11. 3. *Adam*, a man of clay, *an earthly man*, 1 Cor. 15. 47. 4. *Enoſh*, a ſick, *ſorrowfull, corruptible mortal man.* Pſalm 8. 4. and 9. 19, 20. For ſo ſignifies the word whence it is derived, 2 Sam. 12. 15. Pſalm 9. 20. Ier. 30. 12. Mic. 1. 9. The name that Seth firſt impoſed on his ſon, to minde him of this miſerable and mortal condition, Gen. 4. 26. & 5. 6. And became afterward a common terme to mankinde, in general; as the name of Adam, from him to all his, Pſalm 39. 5. and 144. 4. in both which places, alluſion is to the name of *Adam*, and *Abel.* To theſe we might add a fifth; but that never found out of a plural form, *Metſhim*, Pſalm 17. 14. and, in ſignification, it ſeems to come neer home to the laſt of the four, as properly ſignifying *mortal man*, as meer mortals; for it differeth ſcarce in a letter, in a point only from the word *Metſhim*, that ſignifies, *dead.* But to return to the word here uſed. The word *Adam*, commonly imports *man*, in general, without diſtinction of place or ſtate, and ſo *Adam*, and *Iiſh*, are all one, Prov. 3. 13, 30. But where theſe two are found together, as counter-diſtinguiſhing, either man-kind in general; as Pſalm 49. 2. and 62. 9. or ſome ſpecial perſons, or number of people; as here the main body of the Iewiſh ſtate: there it is by *Adam*, underſtood *a mean man*, a man of low degree; alluding to his firſt original from the *duſt*, Gen. 2. 7. and 3. 19. which as it is the loweſt, and baſeſt of the elements: ſo in Scripture language, it notes lowneſs and baſeneſs, Gen. 18. 27. Pſalm 113. 7. ch. 49. 7. Ier. 17. 13. whence that ſpeech, Job. 30. 8. *Sons of baſe men more vile then earth.*

boweth down] To do honour to his idol; as ver 8. Or, *ſhall be brought down*, as ch. 5. 15. As they bow down to their idols, ſo will God bow and bring them down by his judgements, ver. 11, 17. Thus is God wont to retaliate mens ſins and exceſſes with judgements, in ſome kind or other, correſpondent thereunto. See ch. 1. 30. and 66. 3, 4.

and the great man] Heb *Iiſh.* The word *Iiſh*, is taken moſt uſually, and generally, for any man, indifferently. Gen. 2. 23. Levit. 7. 8, 10. and 15. 2. But ſometime more ſpecially for *a married man*, an *husband*, Numb. 30. 8, 9. Hoſ. 2. 16. Or, as in this place, where oppoſed to, or diſtinguiſhed from *Adam*, for a man of more then ordinary ſtate, and degree. See before, *Adam.*

great man] And, *mean man.* Collectively, for men of their ſtate and degree; as Iob 7. 1. and 14. 1, 10. ver. 11.

humbleth himſelf] Forgetting his own excellency, and eminency, either by creation, as bearing Gods image; and, as Gods vice-roy, ſet above the reſt of the creatures, Gen. 1. 27, 28. Or, by place and degree, in the civil State, being raiſed and ſet aloft above others, as in ſome fort Gods vice-gerent among men, Exod. 22. 28. Pſalm 82. 16. abaſeth himſelf by advancing that, as his God, above himſelf, which God had ſet far beneath him, chap. 44. 15, 17. Ier. 2. 26, 27. Or, ſhall be *humbled*, abaſed, and laid low, God, by his juſt judgment, abaſing, and pulling thoſe down from their ſtate and greatneſs; who by their ſervice done to things of no worth, have formerly ſo abaſed themſelves: ſo ver. 11, 12. The meaning is, that none, high or low, great or ſmall, ſhall be exempted from his judgment, ch. 5. 15.

therefore] Heb. *and.* Which particle is indeed ſometime ſo uſed; See the beginning of the verſe. But here, it may well be taken, as a copulative, in his firſt and native ſenſe.

forgive them not] So moſt interpreters, taking this clauſe, as ſpoken by way of imprecation. As if the Prophet in an holy fervour of ſpirit, tranſported by the conſideration of ſuch foul, enormities, and unſufferable abuſes, by all ſorts and degrees among them, committed, ſhould entreat God not to pardon, or to ſpare them any longer. See ſome what the like, Nehem. 4. 5. & 6. 14. Pſalm. 35. 5. & 109. 14, 15. 2 Tim. 4. 14. But the words may well rather be rendred, as a meer prediction or denunciation, (albeit, that the Prophet by way of Apoſtrophe, in the delivery of it, turns his ſpeech unto God; as in paſſionate expreſſions, paſſage from perſon to perſon is not uſual. See ch. 1. 2, 4, 9. & 2. 6. & 3. 7. Revel. 1. 5.) *and thou wilt not forgive them*: whereby intimating the former doom, and ſentence paſſed on them, to be ſo peremptory, that God would not revoke it; and that he had been ſo far provoked by their ſins, that he would not remit them; but the judgment for the ſame denounced againſt them, ſhould unfailibly take effect. See the like denunciations, 1 Sam. 3. 14. 2 King. 23. 26, 27. & 24. 4, 5. chap. 22. 14. Or, that God, who had *formerly born* with them, and a long time forborn them; would now, at length, without further delay, proceed moſt ſeverely in judgment againſt them, chap. 27. 11. The Particle here uſed, (which alone againſt this verſion can be objected, though it uſually import matter of inhibition, or deprecation; yet, in ſundry places, it implyes no more then a bare negative; ſo Pſalm 121. 3. Prov. 21. 28.

forgive] Or, *ſpare*, Heb. *take away*, or, *take off.* Which is ſaid to be done, when the preſent punishment is remitted, or removed, Pſalm 78. 38. & 99. 8. Or, the ſin it ſelf abolished, chap. 38. 17. Ier. 31. 34. Mic. 7. 18, 19. This latter, yet God ſometimes doth with ſuch, as humble themſelves well before, and make good ſo upon the ſincere repentance, and ſerious return of any of them, according to his gracious promiſe, ch. 1. 18. Unto thoſe among them, that by ſincere repentance, at any time, returned unto God, 2 Chr. 15. 2. Whom, therefore, he failed not to take ſpecial notice of, either to ſave them from perithing in the common calamity, with the reſt, or ſo to ſanctifie their ſufferings unto them, that they were diſpoſed to their greater good, albeit the ſentence, ſo far as concerned the outward judgment, touching the deſtruction of the main body of the obſtinate wicked, were not reverſed, 2 King. 22. 19, 20. with 23. 26, 27. Whom, therefore, he failed not to take ſpecial notice of, either to ſave them from perithing in the common calamity, with the reſt, or ſo to ſanctifie their ſufferings unto them, that they were diſpoſed to their greater good, albeit the ſentence, ſo far as concerned the outward judgment, touching the deſtruction of the main body of the obſtinate wicked, were not reverſed, 2 King. 22. 19, 20. with 23. 26, 27. Jer. 21. 9. & 45. 5. Ezek. 11. 16. Rom. 8. 18, 28. 2 Cor. 4. 17. 2 Pet. 2. 5, 9.

V. 10. *Enter into]* The Prophet here turneth again his ſpeech from God, to the people, whom he ſpake before to; ver. 5. As if he ſhould ſay, Since that you cannot be perſwaded to return unto God, and to ſhape your courſes according to his Will and Word, for the prevention of his wrath; make what ſhift you can to, thicker your ſelves from that ſtorm of his indignation, that will thereby fetze upon you, for this your diſobedience and refuſal, Jer. 5. 3, 8. and 6. 8. and 12. 12, 13.

enter into the rock] This is ſpoken by the Prophet, not as adviſing them ſo to do, nor, as if any ſuch place could afford ſhelter, and ſecurity againſt God, Pſalm 139. 7, 10. Jer. 23. 24. Amos 9. 2, 3. but as foretelling, what their eſtate and condition, then, ſhould be; and unto what ſorry ſhifts they would be ready then to betake themſelves, when God ſhould come to execute judgment upon them, ver. 19, 21.

the rock] The holes, and clefts of the rocks, where they might ſeem, in likelihood, to be moſt ſecret, and moſt ſecure, ver. 19. Pſalm 104. 18. Cant. 2. 14. Rev. 6. 15. *Rock*, for, *Rocks*; as ver. 9. ch. 1. 13.

and hide thee] Heb. *be hidden.* As ch. 1. 16. So Iudg. 9. 5. 1 Sam 10. 23. Jer 36. 29.

in the duſt] In the caves of the earth, ver. 19. Joſh. 10. 17. Iudg. 6. 2. 1 Sam 13. 6. Iob 30. 6. *Duſh*, for, *Earth*; as Hab. 1. 10.

for fear of the Lord] Heb *from the face of*; or, *from before* (as chap. 2.

21.15. *the dread of the Lord*; as ch. 8.13. Ye shall so do, by reason of that terrour that shall surprize you, at his appearance, ver. 19. See the like phrase, Ier. 7.12. & 44.3.

and for the glory of his Majesty] Heb. *from the glory*, or, *excellency*, &c. as ch. 35.2. To be hid from his Majestical appearance, in a most resplendent and magnificent manner, when he shall come in pomp and state; a Judge, to sit on the bench, Psalm. 50.1, 5. & 97.2, 7. Dan. 7.9, 10. Act. 25.23. Rev. 6.16. ver 19, 21. See ver. 12.

V. 11. *The lofty looks of men shall be humbled*] The effect of Gods judgments, the pulling down of mans pride; and the laying low of all those things wherein he pleased himself, ver. 9, 12, 17. ch. 5, 15. & 10.33. Lev. 26.19. Iob. 33.17.

the lofty looks of man] Heb. *the eyes of loftiness*; or, *haughtiness* (as v. 17.) *of a man*; or, *a man of lofty looks*, Psalm 101.5. Prov. 6.17. a sign of an haughty heart, and spirit, Prov. 16.5, 18. & 21.4.

so all be bowed down] See v. 9.

and the Lord] Heb. *Jehovah*. See ch. 1.2, 9.

alone shall be exalted] He only shall be magnified, when all mans pride and power shall be depressed, v. 17.

in that day] Or, *then, at that time*; as ver. 10. ch. 26.1. & 27.1, 2. But withal, *day*, for, *a set, a precisely determinate time*. Zach. 14.7, 8. implying, that God keeps his word to a day, Exod. 12.41.

V. 12. *for the day of the Lord*] Or, *the day for the Lord*; as Psalm 7. & 102. & 127. in the titles, The time that he had set, as a solemn day of festion, or assise; for the execution of judgment, either special, as here, and ch. 13.6, 9. or general, Act. 17.31. Rom. 2.16. 1 Theil. 5.2.

of Hosts] Wherewith he is attended, when he comes to judgment; as a judg with his train, Dan. 7.10. Matth. 16.27. & 24.30. & 25.31. See on ch. 1.24. & v. 10.

shall be upon] Or, *against*; as Jer. 5.25. The day wherein he will come to sit in judgment upon the, as ch. 18.12. & 27.1. or to proceed against them, ver. 17. ch. 3.13, 14.

every one that is proud and lofty] Such God most opposeth, because they most oppose him, Prov. 6.17. & 16.5. Jam. 4.6. 1 Pet. 5.5.

and upon every one that is lifted up] in state, or in heart. No mans might, or height shall suppo.t, or secure him, Ier. 51. 53. Ezek. 31.1, 10, 18. Obad. 3, 4.

and he shall be brought low] As ver. 9, 11. Matt. 23.12. Luk. 14.11. and 18.14.

V. 13. *upon the cedars of Lebanon*] A mountain lying on the North part of the land, Deut. 1.7. Ioth. 1. 4. So called, as some, from some store of sweet wood, or gummie-trees, that there grew: For it comes neer the word that signifies *fruitfulness*, Lev. 2.1. ch. 43.23. See Cant. 4.11. Hos. 14.7. Others rather from the *whiteness* of it, by reason of the snow, that is wont to lye constantly on the tops of high mountaines, Psalm. 68.14. Hence, *the snow of Lebanon*, Jer. 18.14. It was of special note for goodly tall Cedars, 1 King. 5.6. Psal. 29.5. & 104.16. ch. 14.8. Zach. 11.1.

that are high and lifted up] Above the other trees that grow neer them, Ezek. 31.4, 5.

and upon all the Oakes of Bashan] A Region beyond Jordan, Iosh. 17. 5. Sometime the kingdom of Og, Deut. 3.1. 4. famous for fair, and choice oaks, Ezek. 27.6. Zach. 11.2. By tall *cedars*, and great *oaks* are understood, either their stately buildings, framed out of such materials, as Ier. 22.6, 14, 15, 23. Zach. 11.2. Or, men proud and haughty, or powerful and mighty, high, and great in state of stature, or both, ver. 11, 12. Iudg. 9.15. Ezek. 31.3. Amos 2.9. See Ezek. 31.14. For they seem over-curious, who by *cedars of Lebanon*, would have meant the king, and Princes of Syria; by *oaks of Bashan*, the king, and Princes of Israel.

V. 14. *And upon all the high mountains, and upon all the hills, that are lifted up*] Above the plain. By high mountaines and hills, likewise seems to be understood, men of strength and state; and whatsoever is in them, advanced against God, Psalm 68.15, 16. & 114.6. ch. 40.4. Zach. 4.7. Yet not without some respect unto those mountains, whereof they gloried, as places of impregnable strength; and wherein they confided, as sure recourse for retreat, and relief in times of difficulty and distress, Ier. 5.17. & 21.13. & 49.16. Matth. 24.16.

V. 15. *And upon every high tower, and upon every fenced wall*] No Fort, or strong wall, shall be able to fence, or secure any, chap. 30.25. Ier. 51.44, 58. Lam. 2.2, 5, 8.

V. 16. *And upon all ships of Tarshish*] The land lying, a good part of it, upon the Midland-sea, the Western bound of it, Deut. 34.2. Iosh. 1.4. Their shipping was matter both of strength and wealth to them, by furnishing of them, both with treasure, and other rich mer. handise, with matters, as wel of necessary use, as of pleasure also and delight, Gen. 49.13. Deut. 33.19. Iudg. 5.17. 1 King. 9.26, 28. 2 Chron. 9.21. Prov. 31.14. For they are wide here, who would have Tyre here intended, ch. 23.1. as comfortable with Syria: The Prophet dealing here only with his own people, ver. 5, 6.

Ships of Tarshish] *Tarshish*, Or, *Tharshish*, Was the name of one of the sons of Javan, Gen. 10.4. whose posterity bearing his name, and settling, as some suppose, in some part of Spain, gave that denomination, both to the city they there built, and the Region thereunto adjacent; which, by some corruption of language, afterward came to be called, *Tartessus*, the one; *Tartessia* the other, And of this place, they understand that passage, Ezek. 27.12. Others, (and this way the most go) are opinion, that having seated in Cilicia, they gave the name of *Tarshish*, to the whole region, in general, which they supposed to be mentioned, ch. 23.10, 6c. more especially, to the chief city, and Port-town of that Territory, called, in after-times, *Tarsus*, the place of Pauls birth, Act. 21.39. and 22.3. The former suppose, that by *ships of Tarshish*, here, as also, ch. 23.1. Psalm 48.7, & Ezek. 27.25. are meant such ships, as either belonged to that Port-town in Spain; or that belonging to other places, were wont to trade thither: as also, that those *ships of Tarshish* mentioned, 1 King. 10. 22. and 22.49. 2 Chron. 9.21. & 20.36. were so teamed, because they traded to a place in India, of the same name with that in Spain; which they imagine also, to be that which is usually called, *Ophir*. But that seems not to be; because in the story of Jehoshaphat; it is said, that he built *ships of Tarshish to go to Ophir*, 1 King. 22. 49. 2 Chr. 20.36. Those therefore that go the latter way, suppose, that from the city of Tarsus, being a Port-town of note in the Mediterranean-sea, and its territory lying much upon that Sea, the Midland-sea, was sometime called, *Tarshish*, so understand they that, Ion. 1.3. and that the ships, either belonging to that Port, or trading to and fro, in that sea, were thence called, *ships of Tarshish*. Now that sea being the greatest, that they, of those parts, were acquainted with, in regard whereof it is called, *Thus great sea*, as neereft also at hand, Psalm 104.5. in way of distinction, from that other less, and more remote, *the red-sea*, Psalm. 106.7. Hence, in process of time, it might well come to pass, that the name of *Tarshish*, was given more generally, unto any more vast *ocean*, or *main sea*. From whence also the Geek word, that signifies the *Sea*, seems derived, by the interchange only of one letter, not unusual. And so *ships of Tarshish*, in general, those that were usually employed in any such great Sea. Thus it is said, that *the King had a Sea, a Navy of Tarshish*, 1 Kings 10.22. That is, such a Fleet, as was imployed in the Eastern *main-Sea*; by which it traded to Ophir. But howsoever it be, for the originall of the name, or the place from whence the teatm was first taken; both parties herein agree, that by *ships of Tarshish*, are meant ships of great bulk and burthen; such as used to trade in the main seas, in great, wide, and deep waters, Psalm. 107.23. So teatmed in way of opposition to such smaller vessels, of less size and strength, as were commonly imployed in the shallower waters, and more shoaly Indian seas; such as the inland lakes; called also *seas*, ch. 9.1. and the red sea, ch. 18.1.

and upon all pleasant pictures] Heb. *pictures of desire*; or, *delight*, As ch. 32.12. *fields of desire*; or *delight*: and, *a vessel of desire*, or, *delight*, Ier. 25.34, Hos. 13.15. Some understand it, of such curious pictures, or other ornaments, as their ships here spoken of, were beautified, painted, or inlaid with, Ezek. 26.5, 6, 7. Act. 28.11. Others, of such as their chambers, were hanged, and adorned with, Ezek. 8.12. Others, of their images, made for idolatrous purposes, such as they were forbidden to make use of, Levit. 26.1. and commanded to destroy, Num. 33.52. The word hath affinity, with one, that signifies *imagination*, Psal. 73.7. Prov. 18.11. and it fitly answers a Greek word, used, Act. 17.29. In regard whereof, some render it, *rare devices*. But the word being used for *imagery*, and pictures, we may very well here take it, for all such curious pictures, as being either for superstitious uses, or civil ornament intended, they were much taken with, and took much delight in. See ch. 1.29.

V. 17. *And the haughtiness of man shall be bowed down*] Or, *humbled*, *abased*, when they are stript of all those goodly matters, implements, and ornaments, wherein they so much formerly prided themselves, chap. 39.4, 6. 1 Sam. 1.7, 10. See v. 9, 11.

and the lord alone shall be exalted in that day] See v. 11.

V. 18. *And the idols*] Of the name, or word, See before, v. 8. their idols shall not be able to save themselves; much less those that saved them, and expected safety from them. See chap. 1.31. 2 Sam. 5.21. ch. 46.1, 2.

he shall utterly abolish] He, to wit, the Lord, of whom, v. 17. or, *the idols shall utterly pass away*; or, *be abolished*. For the verb is of a passive fence, and signifies such a *changing*, or *passing away*, as is accompanied with diffolution, and destruction, Iob 14.14. Psal. 102.26. Prov. 31.8. compared with Prov. 24.21. or more fully, (the noun being plural, and the verb singular) *the idols, each of them, shall be utterly abolished*. For, that is usually intimated, in such kind of construction. The like is found, Gen. 49.22. Exod. 17.20. & 31.14. Prov. 5 18. and 14.1. See v. 20. ch. 3, 5, 10. & 16.19.

utterly] So the word, here in an adverbial notion, is found adjectively oft used elsewhere; as of the sacrifices, *wholly*, or, *utterly* consumed and burnt all to ashes, Levit. 6.22. 23. Deut. 13.16. & 33. 10. Psal. 51.20. the rather to be observed, (as implying a generall and utter abolition of their idols) because a Writer of some note, denyeth the word here used, so to signifie, and would have the text read, they shal *pass away*; and he might doth at the Sun-rising, Cant. 2. 17. But this the vowel points will not bear.

abolished] *Abolished* they shall be, either, by Gods judgment executed upon them, Exod. 12.12. 1 Sam. 5.3, 4. Ier. 43.12. & 46.25. See ch. 1.31. or by the hands of those, that had before made, and adored them; being now either ashamed of them, when they find how unable they are to help them: 20.or abhorring them, and seriously repenting of their folly, in the worship of such vile and base stuff, ch. 17.7, 8. & 27.9. & 30.22. Hos. 14.8.

V. 19.

V. 19. *and they shall go into the holes of the rocks*] The wicked Idolaters, terrified with the dreadfulness of Gods judgments, shall betake themselves to any place, where they might, if it were possible, be sheltered from Gods wrath, or be hidden from his sight. See. v. 10.

they shall go] Or, *men shall go*, or, *there shall* then *be going into the holes of the rocks*. An impersonal, or indefinite manner of speech, (like that, Numb. 19.5. *and he*, or, *one shall burn the heifer*; that is, *the heifer shall be burnt*. And Mal. 1.5. *and they*, or, *men shall call them*: that is, *they shall be called*,) which makes it, here, the more emphatical. As if he had said, (naming none that should so do) there will be nothing on all hands, but running into holes, and caves, to hide themselves, Hos. 10.8. Luk. 23.30. Rev. 6.16. & 9.6.

holes] Dark, and blind places; as the word imports, 1 Sam. 13.6. & 24.3, 4.

and into the caves] Heb. *holes*, or, *hollow places*. For it comes from a word, that signifies to *pierce*, or, *bore*; or *thrust through*. Exek. 28.9. and hath affinity, both, with that, which signifies *windows*, that are broken through the wall, to let in air, and light, Jer. 22.14. and with that also, that signifies *pipes*, that are made hollow, for wind and breath to pass through, Iudg. 11.34. Such holes, or hollow places, as are as windows, or pipes, in the ground. The word is no where else found.

of the earth] Heb. *dust*, as verf. 10.

for feare of the Lord] See v. 10.

when he ariseth] So is God said to do, when he comes to execute judgment; who before seemed to sit still, as not regarding what men did. So Psal. 3.7. and 76.8, 9. 19. & 68.1.

to shake terribly the earth] Or, *land*, as ch. 1.7. and 9.19. and verf. 7. when he comes to make a terrible earthquake in the State, Psal. 75. 3. Great commotions and concussions in a State, are compared to great earthquakes, that over-turn houfes, and buildings, and swallow up, sometime, whole cities, Rev. 6.12, 14. & 8.5. and 11.13, 19. and 16. 18. Zach. 14.4. So v. 21. Yea, such sometime come before, as presages of further judgments, Matth. 24. 7. Mar, 13.8. Luk. 21.11. and so it seems, one did, as a warning peice, or peal, to that here denounced. See Amos 1. Zach. 1.4, 5.

V. 20. *In that day*] Then, or, at that time: as v. 11. chap. 3.7.

a man shall cast his idols] *Man*, for *men*; as verf. 9. Idolaters shall with indignation and disdain, cast their idols, the most precious of them, not the treen, and the stone only, Ezek. 20.31. but their silver, and golden ones, Psal. 115. 4. into the vilest and filthiest holes and corners; when they shall perceive them utterly unable to stand them in any stead. See ch. 1.29. & 8.21. Though some (but with less probability) understand it, of hiding them in such places for security, in regard of the richness of their materials. But the verb here used, seems to imply, not a care to keep, but a contempt, and difregrade, as Ezek. 7.19.

which they made] each one *for himself*] Heb. *which they made for him*, or, *for Himself*: Which may be taken, either indefinitly, and impersonally, *which they made*: what is, *which were made for him* as Gen. 41. 13. *he restored me to mine office*; *and him he hanged*: that is, *I was restored to mine office*, *and he was hanged*. And ch. 60. 14. *they shall call their city the city of the Lord*, &c. See v. 19. or, by a transition from number to number, in Scripture not unusual; as Psal. 127. & 81.10. & 8. distributively, as our English well renders it; each one *for himself*. The rather, because the word is taken collectively in the former branch. See v. 8, 18.

made] Made themselves, as ch. 44.15, 16, or caused to be made for them by others, ch. 4.6.6.

to the moles and to the bats] Some joyn these words with the next before-going; and so render the text, *which they made to worship moles, and bats*. As if the meaning were, that they made golden, *ship moles, and bats*. As if the meaning were, that they made golden, and silver images, as the Egyptians sometime of *mice*, 1 Sam. 6.4, 5. So of *moles*, and *bats*, thereby to worship those creatures, whom those figures did resemble. And true it is, that the Idolaters, in those times, did, in their Idolatrous services, make use of the pictures and images, even of the vilest and baseft creatures, Ezek. 8.10. yet not in likelihood, to worship those very creatures, but such imaginary deities, as by those forms they intended symbolically to represent. So the Philistims by their Dagon, framed like a fish, or a mer-maid rather, 1 Sam. 5.4. intended not to worship any fish, or such Sea-monster, but their tutelar-god; whom, out of some superstitious conceit, they were pleased so to portray. This exposition, therefore, seemeth over-much forced; and the words are rather to be referred to the first branch of the verse; *they shall cast them to the moles, and to the bats*; that is, into such holes, as the one dig in the ground; and such dark and dusty corners, as the other use to rouft in, either about the houfe, or elsewhere, not the very same, necessarily, but any such. See. *ships of Tarshish*, v. 16.

moles] The word is no where else found; but signifies such a beast, as digs, and boroughs in the ground. Which some therefore would have to be the *conny*, or the *great mountain-rat*, that is rife in the Alps. But the Hebrew hath another name for the one, Levit. 11.5. Psal. 104.18. Prov. 30.26. And of the other it is uncertain, whether it were at all found, or known much-lefs frequent in those parts. It is moft probable therefore to be, as it is here rendered, *the mole*, though another word also be so translated, Lev. 11.30. Some would make two several words of it, rendering it, *to dig holes*, or *vaults*; but the former is the most generally received, and the more probable.

bats] Of this all agree, both here, and Levit. 11.19. Deut 14.18. yet the Latine word for *a mole*, is the very same with this. And the one may be derived from the other, in regard of some qualities, wherein those two creatures agree. As in the dimness, and duskiness of their eye-sight, nor enduring the broad day-light. For neither of them is stark blind; and the same word in Hebrew (yet not this) being used both of a fowl, Levit. 11.18. and of a creeping creature in the very same chapter, v. 30. Some of the Rabbins render it in the former place, *a bat*, in the latter, *a mole*.

V. 21. *To go into the clefts of the rocks*] When he hath thrown away his idols, that could not secure him, to assay what shift he can make for himself. See v. 18.

clefts] As Exod. 33.22.

into the tops] Or, *clifts*. See ch. 57. 5. to go into the *clefts*; or, up to the *cliffs*. The word in the original, doth properly signifie a *branch*, chap. 17.6. & 27.10. and being applyed to rocks, and hills, it signifieth such parts thereof, as the main body of the rock, or mount, doth branch it self forth into. The *cliffs*, as we term them: between which places of refuge and shelter, are oft-times found; and which being steep, and rising higher then the main bulk, or body of the rock, are not of easie access for an enemy, Iudg. 15.8. Psal. 104.18. Jer. 48.30.

of the ragged rocks] The word, *ragged*, is not in the original, nor is it included in the term here used: which signifies any rock in general, Numb. 20.8. Psal. 42.2. chap. 32.2. See chap. 16.1.

for feare of the Lord, and for the glory of his Majesty] See verse 10, 19.

when he ariseth to shake terribly the earth] See before, v. 19.

V. 22. *Cease ye from man*] A dehortation, very fitly inferred upon the former denunciation; and making way for what followeth, ch. 3.1, 2, &c. seeing that all humane helps, and external stayes will fail; and no might or height will be able to secure any, when God comes to execute judgment: be admonished, and advised, to cast off your vain confidence in frail and morral man, Psal. 146.3. Jer. 17.5, 6. and remember you have to do with God, before whom no man is able to stand, Psal. 76.7. 12. Eccl. 6.10. ch. 45.9.

man] For, *men*; as v. 20.

whose breath is in his nostrils] Heb. *in his nose*. Whose life is so frail that if his nostrils be but stopt, that he cannot breathe freely, he dyeth, 2 King. 8.15. or whose life, as a puff of wind, passing to and fro dyeth, 2 King. 8.15. or whose life, as a puff of wind, passing to and fro through his nostrils, may be very soon and suddenly gone. Or, who may puff and blow, as if he could do great matters, Psal. 10.5. and be puffed up, and swell, with an high conceit of himself, 1 Cor. 8.1. 1 Tim. 6.4. but all is no more, but a little loose wind, that may be soon gone, and he with it, Psal. 78.39. and 146.4. Act. 5.5.

for wherein is he to be esteemed] What reckoning is to be made of him, Iob. 7.17, 18. Psal. 8.4. & 144.3, 4. Nor, but eat than is an excellent creature of himself, bearing Gods image, Gen. 1.27. & 9.6. and being one of Gods matter-pieces, Gen. 1.26. Psal. 139.14, 16. of more value then the whole world besides Matth. 16.26. as appeareth by the price paid for his ranfome, 1 Pet. 1.18, 19. But that, if he come into comparison with God, or if he shall stand in opposition against God, he is a sorry, feeble, worthless thing; a puff of wind, and a pile of duft, Psal. 103.14. & 78.39. Eccl. 12.7. a thing of nothing, or less then nothing: that God is able easily to blow away, and bring to nought, in an instant, Gen. 2.7. and 3.19. & 18.27. Psal. 62.9. chap. 40.15, 16, 22, 24. Dan. 4.35.

CHAP. III.

Verf 1. *For behold*, &c.] This chapter is part of the Prophecie, or Sermon, beginning chap. 2.2. Very fitably subjoyned to the dehortation, wherewith the former chapter is concluded. He dehorted, there, from confidence in the creature; man especially, and whatsoever arm or support he is able to afford. And here he renders a reason of that his dehortation; to wit, because all such props and stayes God hath determined to withdraw.

behold] A note as well of admiration, as of attention; giving warning of some, as well admirable, as remarkable matter to ensue. So Gen. 6.13. ch. 7.14. and 29.14.

the Lord, the Lord of Hosts] See ch. 1.24.

doth take away] Heb. is *taking away*; or, is *withdrawing*: as Prov. 28. 9. he is presently about to do it. He will certainly do it; and he will suddenly do it: It is as sure to be done, and soon done, as if it were in doing, or done already. So Gen. 6.7, 13. 1 King. 14.14. chap. 29.14. Jer. 4.6. and. 5.15.

From Jerusalem, and from Judah] See of these, on chap. 1.1.

the stay, and the staff] All means, one and other, whereby, as with a staff, man is life is sustained, v. 1. or a State is supported, v. 23. The words in the original, do both signifie one and the same thing; to wit, such a staff, wherewith men, weak through sickness, Exod. 21.19. or age, Zach. 8.4. or for ease in journey, Mar. 6.8. are wont to stay other a feminine form; either is used for ought, that a man stayeth himself with, thrusteth to, or relieth on, Psal. 18.18. ch. 36.26. though the latter only be found used for *a staff* properly so termed; both mentioned here, to intimate *stayes* of all sorts, more or less.

the whole stay of bread] Heb. *all staff*; or, *stay of bread*. (as *whole bread*;

bread;or,*every bread*;chap.1.5.) Hereby some understand that *power* and *vertue* that bread hath to nourish;as if God threatened to deny a blessing to their food.So that albeit they had bread, and did eat,yet what they did eat should not nourish them, should do them no good, A judgment supposed to be threatned, Levit. 26.26. in those words,*ye shall eat,and not be satisfied*;and to have been put in execution,Hag.1.9. where it is said,*ye eat, but are not satisfied*; or *filled*. And true it is,that mans life,health,and strength, depends not on bread, or food; but on Gods Will and pleasure,Deut.8.3. Matth.4.4. who, if he deny a blessing unto the creature,or withdraw the power and efficacy from it, which he can do, when he will,and oft doth:the creature then, though we have it,and use it can nothing avail us. But even those two Scriptures seem rather to intimate a scarcity of bread; as by the tenour of the context in either may appears also by the opposition in the former of them, *of eating their fill;or, feeding to satiety,*to the full,Levit.26.5.and in the prefent passage,God seems rather to threaten the taking away, from them, the creatures themselves, that are the ordinary stayes of mans life ; as the persons also of those, that were the stays of their State,v.2,3.By *the stay,or,staff of bread*, therefore, I suppose rather to be meant,*bread it self*: Bread being put for all manner of food, and sustenance, as the principall, most general, and most strengthening food,Psal.104.14,15.(2 s Kin g.4.2 2, 23 Neh.5.14, 15,18.ch.4.1.and *staff of bread*,for *bread*; which is as a *staff*, or, a *stay*,Levit.26.26.Judg.19.3,8,Ezek.4.14.and. 5.16.as *the daughter of Zion*,for Zion;that is,as a daughter, ch.1. 8.and *the sign of circumcision*,for *circumcision*,w. 1 h is *a sign*,Rom. 4.11.God threatning to bring upon them (as he did sometime upon Egypt;where he is said,as here,to have *broken the whole*, or, *all the staff of bread*,Psal. 105.16.) an extream scarcity of food. And what was here threatened,we shall finde fulfilled, Jer.37.21.&38.9.

and the whole stay of water]Heb.as before; *all stay*,or,*staff of water*.All manner of drink,as needful as bread, or meat, for the support of mans life: All comprehended under the name of *water*,because water is in those parts,the most general and ordinary drink, Num.21.5.Deut.2.:8.& 9.9.1 King.18.4,5.2 King.6.22.Jer.3.7.

stay of water]As of *bread* before.For,*water* it self,See Amos 4.8. compared with Hag. 1. 6.

V.2.*The mighty man*,&c.]Those two mentioned, ver.1.were the stayes of each feveral mans life.These that follow,being the prime persons for martial, civil, and Ecclesiastical Officers are not the chief ornaments only, but the stays and pillars of the joynt body politique,both of Church and State,Judg.5.1.45.15.1 King.2.12.and 13.14.Psal.68.27.87.5.3.Eccl.10.17.Is.2.6.2 Tim.3.15,which being removed therefore, the ruine of both must needs ensue ; as when an house when the principall pillars are pulled away,that support it, Judg.16.,28,30.

mighty]For strength of body,1 Sam.14.52.1 Sam.17.10. or, for power of command, Gen.10.8,9.

and the man of war]Or, *the warriour*. Skilful and expert in military affaires,Judg.20.17.1 Chr.12. 36.

the Judg, *and the Prophet*]The one to act, and by execution of justice,to reform.Jud.2.18,19.The other to instruct;and by instruction,to reclaim.Jer.23.22.

and the prudent]The word properly signifies a *Diviner*;and is taken,commonly,in an evil sence, for such, as by diabolical wayes of divination,undertake to fore-tell future events, Deut. 18. 0.Josh. 13.22.Yet here,in the better part,for a man of much sagacity, and depth of judgment able to look out the truth of things difficult, and abstruse;and to deem of,and guess shrewdly at the consequences, and events of affairs, that he may seem to have a spirit of divination in him.So is the word taken,Prov.16.10,and an instance of it we may see in Solomon,1 King.3.16,28.See Eccl.9. 16,18.

and the ancient]As ch.9.15. by reason of years, and age, grave, wise,and experienced;and in that regard,of more authority,Levit. 19.32.Prov16.31.and 20.29.Job15.9,10&32.4,6,7.Ezek.7.20. See 1 King.12.6.8.

V.3.*The captain of fifty*] One of the least numbers that Commanders took charge of,Exod.18. 21, 25.1 Sam. 8.12.2 King.1.9, 11.,13. intimating, that hardly any fit to undertake the least and lowest charge, should be left.See verse 7,8.

and the honourable]Heb. *the man eminent in countenance*; as ch.9. 15.one that carries authority with him in his countenance,a man of respect,in regard of his birth,(Eccl.10.17.chap.19.11.)place,or parts,Eccles.8.1.

and the counseller] Such as Princes were wont to have neer at hand,to advise with in weighty affairs, 2 Sam. 15. 12. and 16. 23. 1 Chr.26. 14.2 Chr.30.2. Esth.1.3.ch.1.2.6.&48.13.Such, as being pious and prudent,may be of great concernment for the support of a State;and where such fail,all is like to fall, and miscarry,both at home,and abroad,Prov.1.1.14.and 24.6.Mic.4.9.

and the cunning artificer]Heb. *the wise of the workmen*,in timber, stone, or metal; for in Scripture, as also in other the learned languages,the skilful in such arts are reamed wise,and skilfulnefs in them,*wisdom*,Exod 31.3,6.Such among them,as are in such affairs more skilful then ordinary ; who being of much use in a State,either for civil, or warlike employments ; much inconvenience and detriment therefore,may accrue to a State,by want of them,1 Sam. 13.19,20.2 King.12.11,12,and 24.14.Jer.24.1.Zach.1.20,21. For I cannot here accord with that learned Writer, who would have the words rendred,*one skilfull in witchcrafts*;because the Chaldee useth the latter tearm commonly for *witch-crafts*.

artificer]The word signifies(as also the Latine that answers it) *any* sort of workmen in metals;as smiths, brasiers, and goldsmiths, Gen.4.22.Deut.27.15,or, in timber and stone;as carvers, carpenters,masons,and the like,2 Sam.5.11.1 Chr.14.1. and 22.15.

and the eloquent Orator] Or, *skilfull of speech*. Heb. *skilled in charms*,ch. 26.16. and so also would that former learned Annotator have it here taken.But it is generally supposed rather,thereby, here to be meant one of that power and efficacy in speech ; that he is able by his perswasions, so to prevail with those he speaks to, that his words seem to be as a spel,and the persons he speaks to,to be as charmed by him,Psal.58.5.11. Cor.2.4. As is the word of divination used in no ill sence, Prov. 16. 10. Such an one was Abigail,that charmed David,1 Sam.25. 24, 34. and such another was the woman of Abel,that charmed Joab first,and then the whole City,and so saved it from being sacked, 2Sam.20. 15,22.Of such Solomon,Eccles.9.14,15.The words,*Orator*, *Artificer*, and so the rest of them, though in the singular number, are not meant of any one particular person; but are put collectively, for all, or most, of each degree or rank mentioned. So ch.2.720.v.5.

V.4. *And I will give children to be their Princes*] The fearful effect following on the removall of such as are of abilities for government and imployment.

I will give children to be their Princes] Or, *I will make children their Princes*.For,that is the usual sence of the Hebrew phrase here used,Psal.2.8 chap.60.17.Jer.9.10.

I will give]Set up,place in Offices of government. For, into such places none come, but either by Gods permission, or appointment, Psal.75.6,7.Prov.8.15, 6.Dan.4.25,32. and he gives such,as well in wrath,as in mercy.Hos.13.11.

children] Either in age,and years, and consequently rude, and raw, wanting experience and discretion for so weighty an employment,Eccl.10.16.or of a childish disposition,for wit,skill,carriage, courage,and the like,no better than children;or in some sort worse, because less teachable and tractabl : then children, Eccl. 4. 12. Such were Ahaz, Manasses,and Josias his successors. See v. 12.

And babes shall rule over them] *Babes*,that is,childish,babish ones; no wiser or discreeter, then either suckling, or newly weaned babes. For, from the word that so signifies, the most deduce that here used,Psal.8.2.ch.28.9.Yet some other render it,*in. of illusions*,or,*in olences*;that is,mockers;men of insolent carriage; such as take delight in the scornful usage of others. For so is the word taken,from whence they derive it. But the former seems the genuine sence of the word here used,(being no where else found)as confirmed by what followeth,v.12.

V.5.*And the people shall be oppressed*] The necessary consequent, either of none, or of ill government ; where either no governours at all are,or in such place of goverment,as are not able to govern themselves,Judg.9.4,6,15,20&17.6.& 18.1&19.1.& 21.25.

oppressed]Not by close,and under-hand dealing defrauded; but by force,and open violence despoiled,as Judg. 18.24.25.So v. 2.Some read it,*and the people shall oppress one another;or,among the people,one shall oppress another*.And the lenie come all to one,in either; but the verb here used,is passive,as 1 Sam.13.6.&14.24.chap.53.7.

one by another]Or,*one against another*. Heb.*man by man* ; or, *man against man*. This clause some joyn to the former words, as our English hath it. Others being a new sentence with them, supplying a word,much of the same notion with that which in the next branch is subjoyned. *Man* shall rise *against man*,as Mic.7.6. that is, one against another,as 1 Sam.2.25. and the points of distinction, in the original,carry it rather this way.See ch.9.21.

and every one by his neighbour]Heb.*a man by*, or, *against his neighbour*:or,*friend*,A common phrase in Hebrew,for *one another*;without any special notion, or intimation of mutual relation, or respect, Exod.21.14,18,35.ch.13.8.Jer.7.5.Yet, in this place, it seems to have some emphasis in it,as implying, that no respect of vicinity, or amity,would be had among them;but that they would be as forward to wrong a neere neighbour,as a meere stranger,a friend,as a foe.See Jer.9. 4.5. Mic.7.5,6.

the child shall behave himself proudly against the ancient] There shall be a general confusion of all degrees,without respect of age, or State,ch.3.2.

behave himself proudly] Or,*shew,then himself*. For the word signifies as well *power*,as *pride*,Psal.138.3.Cant.6.5. See *Rehab*,ch.51. 9.Heb.*behave themselves proudly*or,*shew then themselves*.For the noun is singular,the verb plural. Of which form of speech, see before, ch.3.18,20.The meaning is,every boy, or young stripling, will be taking heart, to carry himself malepertly, or insolently toward the ancient,whome he ought to reverence and respect,Levit.19.32 See v.12.

and the vile]Or,*contemptible*.Heb. of *light* esteem,1 Sam.2. 30. & 18.23.See ch. 16. 14. every base fellow, (as before, every boy) will make bold with,or carry himself saucily, and arrogantly toward *honourable*] The word signifies *weighty*,as the other *light*.Men of worth, and weight. For honour and weight go together;and the same word,with little difference, in the three learned languages,imports,either ;Deut.23.18.ch.23.9.

V.6.*when a man*, &c] Or, as some,*For a man*,&c.so rendring a reason of the former consusion ; because every man should shun all publick employment,& no man be willing to take any authority upon him,ch.59,16. The particel may well signifie either ; as before,chap. 1.29.30.& 2.19. And according to the former reading, confirmed by what followeth, v.7. it containeth a relation of a further evil, mentioned rather as an effect and consequent of the former;to wit, that the State should be in such a general confusion,that men would be glad to get any to protect them, and to offer place of command and authority to them ; but those whome they should make such, confidering how things stood, should utterly refuse unto, (which ordinarily men are wont most to affect, Num.16.3. 2 Sam. 15.4.

when]Or,And *when*.As some render it,that go this way,(as ch.8. 19.)for the better connexion of it with the precedent discourse. So v.11.

a man]Or,*any man*,as Levit.1.2.

shall take hold of his brother]Any one of his kindred as Gen.13. 8.Deut.18.2.&25.5.9.or,of his nation;as Deut.15.7,11.&23.19,20, For, no stranger was to bear rule with them,Deut.17,15.

saying]Anecdfull supply,though not in the Hebrew,as Psal.105.15. Jer.30.17.

thou hast clothing] Thou hast good apparrel,such as few have left them in these times of plunder, and spoil ; that, for which the common sort of people, are wont most to regard men, Jam. 2. 2. or,*apparrel*, being put more generally for all sort of necessaries; thou art furnished with means, and are not unfit therefore to beare office among us.

be thou our Ruler]As Judg.9.8,10,12.& 11.6.

let this ruine be under thine hand] Help to support,or repair the ruines of the State; or, (the abstract put for the concrete,as chap.1. 21.&64.6.)take the charge and goverment of this ruinous, or totering State,upon thee.See Psal.75.3.& 82.5.

ruine]As Zeph.13. A metaphor taken from an house,or wall,either ready to fall,or ready fallen down,Psal.62.3.ch.30.13.Amos 9. 11.See v.8.

under thine hand] Under thy *charge*,*hand*, for,*charge*; as Num.4. 2833.

V.7.*In that day*]Or,*Then*,as ch.2.11,20.answering to the particle *when*,v.6.

shall he swear]Heb. *lift up*.To wit,his hand.A phrase frequent in Scripture, taken from the rite, in those times used, of lifting up the hand toward heaven,in the solemn taking of an oath,as to him that dwelleth in heaven,(Psal.123.1.chap.57.15.&66. 1.)by whom they sware,See Gen.14.22.Deut.32.40. Ezek.20.6,15,63.Rev.10.5,6.

saying,I will not be]Or , *I cannot be*.For the future,in Hebrew,is oft potential.So Job 9.3.& 14.4,14.Jer.2. 23.32. and so here for the reason rendred of his refusal.

an healer]Heb.*a binder up*.A metaphor taken from chirurgery,and the binding up of wounds,and sores for the cure of them.See ch.1.6. & 30.26.I dare not undertake the cure of such desperate evils,as the State is possessed of,and pestred with,chap.1.5,6.

in mine house is neither bread nor clothing]I am not so furnished,as you suppose me to be.Either fear shall make him rather to forswear himself, then to undertake so perplexed and perilous a charge. Or such scarcity shall be of all nece saries, comprehended all under these two heads,(as we use to say,meat,drink, and apparrel.) Gen. 28.20.1 Tim 6.7.that even those shall be found to want them, that were esteemed to have greatest store of them,2 King.6.27.

bread]See v.1.

V.8. *For Jerusalem is ruined, and Judah is fallen*]Or,*when*;as v. 6.So some,continuing the former speech of the party refusing to take charge;and rendering a reason of his refusal to undertake the care and cure of the State:as being so far ruined, that it was not in his power to support & keep it up.But the context runs better,as we have it;or as some other, *surely*.For so the particle here used, is also sometime taken, Iob.8.6.& 20.20. Psal. 44. 22.or, *Therefore*, as Psal 116.10. Ier.9.20. For the Prophets intent seems to be, as to relate their ruin, touched upon v. 6. so to shew the cause of it, to wit, for their extream obstinacy and impudency, in their carriage towards God.

Jerusalem and Judah] The Jewish State,the Inhabitants of that city,and people of that land. See ch. 1.1.For, that he speaks not so much of the city,or land it self;as of the persons, people, and State consisting of them, as ch.1.27.the words enfuing shew.

is ruined]Or,as some,*hath stumbled*; as Psal.27. 2.ch.8. 15 .according to that of the Apostle,Rom. 9. 32. &11. 11.but the other agreeth better with the former passage,v.6.and so is the word used, Psal. 107,12.&109.24.

is fallen]Is come to confusion,as ch.21.9.

because their tongue and their doings are against the Lord] They *because* their words and deed against *Jehovah*, him from set themselves both in word and deed against *Jehovah*, him from whom they have their being,(Act.17.25,28.See ch.1.2.) Psal.73.9. Mal.3.13. Jude 15.

to provoke the eyes of his glory]As if they spake,and did things on purpose,to provok him to his face.So Psal.78.17.chap.1.4.&65.3.Jer. 7.18,19.See somewhat the like, Job 17.2.

to provoke]Or.*by provoking*; or, *in provoking*. So is the particle used,Gen.3 .22.*by knowing* ; or, *inknowing*. For so it would be there rendered ,and Deut.9.18.*in doing evil*.See ch.10.2.

the eyes of his glory]Or, *his eyes,of glory*:as, *his name of glory*,Psal. 72.19.For,*his most glorious eyes*;*his most glorious name*. So,*his hill of holinesse*,Psal.15.1. *his Son of love*,Col.1.13.*His word of power*, Heb. 1.3. For, *his most holy hill*, *his most beloved Son* ; *his most powerful word*.

V.9.*The shew of their countenance doth witness against them*]Their lewdnefs and shamelesnefs discovereth it self in their very face and fore- head;neither do they desire,or endeavour, to conceal it, Ezek 24.7,8.

shew]Or,*trial*, as fome.For it comes from a word that signifies, to *acknowledge*;Prov.20.11 . or,*strangeness*; as others : because the same word sometime signifieth, to *estrange*, 1 King. 14.5,6. Or, as others *harshness* ; from a word that signifies,to *harden*, Job 19.3.and the word in Arabick,is said so to be used. Nor is it unusual in the Latine tongue,to say,*one of an hard face*,for an impudent man. The word (as many other, in this Prophecy) is no where else found in Scripture ; that which makes it the more ambiguous. However, the sence is certainly this, that their very looks alone, were evidence enough, without further proof, to convince them, how they stood inwardly affected ; the disposition of their heart therein as evidently offering it self unto view, as if it were even enstamped on their faces,or engraven on their fore-heads : and that their extream impudency is imply ;ed.the sequel shews.See.Jer.3,3. *an harlots fore-head*.

doth witness] Doth give in evidence against them.Heb.*doth answer*;in reference to such interrogatories, as are wont to be administred to those that come in as witnesses against a party questioned, or accused.So ch,59.12.and in the law,*Thou shalt not answer a false testimony against thy Neighbour*, Exod.20.16.Deut.5.20.

they declare their sin] They tell it out ; (as Judg. 14.16*thou hast not told it me*,)they not only shew it in their face ,as,*the heavens are said to shew Gods righteousness*, Psal.89. 9. but they publish it with their tongue;not in way of confession,as David,Psal,32.5.but in way of profession,as Lam.ch.Gen.4.23,24.

as Sodom]That is,the men of Sodom, who openly professed what they intended,and commonly practised, Gen.19.5.So Judg.19. 22. See Jer.2.25.

they hide it not] As those seek to do,that are ashamed of their sin, *they* do not.See Exek. 24. 7. a defect of the pronount as ch.9.9.

woe to their soul]That is,*to them*;or, *to themselves*: as in the next clause,and Lam.5.16.*woe to us*.So Psal.32. *that say to my soul*;that is, *to me*:and ch.1.24.*which have said to thy soul*,that is,*to thee*.Yet the *to me*:and ch.1.24.*which have said to thy soul*,that is,*to thee*.Yet the phrase makes the speech more passionate ; being spoken by the Prophet,rather in way of deprocation,then of denunciation;as that also in the Lamentations. See ch.1.4,24.

for they have rewarded evil to themselves] They do,by these their untoward and obstinate courles,procure mischief to themselves. They hurt not God,but wrong themselves,Job 35.4. Prov.9.12.& 11. 17 Jer.7.19.

rewarded]Or,*done*; or, *procured*. For the word doth not alwaies imply,any retribution, or reward;as it doth hereafter, v.11. but oftimes, only a doing of ought,simply,to ones self, or another, be it good,or evil, See Psal.7.5.& 13.6.& 116.7.Prov.3.30.ch.63.7.In all which places,is the same word used. And it might well be here rendred in the present tense,(as the like,ch.1,1,3.)*they procure*; or, *do evill to themselves* ; or bring evill upon themselves. See Hos. 12.9.

V.10.*Say ye to the righteous*]Some take these words,as spoken by way of concession,and preoccupation you will say,there is a promise made to the righteous that they shall do well; but ye are no such, and it belongs not therefore to you, Deut. 28.18,19. Others as in way of reprehension, and castigation of the false Prophets, that fadded the hearts of the godly, but presumed peace to the wicked, Ezek.13.19,22.Others rather,by way of caution,and consolation,to keep up the hearts,and bear up the spirits of that small company of godly ones,that remained yet among them; and to give them assurance of Gods goodness to be shewed them, and his care to protect them, amidst those confused and calamitous times, ch. 8. 24. 2 Pet.2.9.

Say ye to the righteous] Heb. *say the righteous*;or, *tell the righteous*. A defect of the particle,as 1 Sam. 15. 31. *one told David*; and 1 King 20.9. *tell my Lord the King*. Say to them; that is, to them *be it said*. As *say to Archippus*,that is,to *Archippus be it said*.(a place more then one way wronged, (Let the godly man assure himself of this, ch. 49. 9. & 44. 28. Hos. 2. 1. 23. For what God fayeth or bidderh fay,shall alluredly be, Num.23. 19.chap.55.10,11. See ch.1. 20.

the righteous] *the upright man*. Righteous, in regard of inherent righteousnes,truly, and sincerely; though not perfectly, and exactly, according to the rigour of the law : for so none is here on earth, Psal.143.2.Prov.20.9.Eccles.7.20.) So Psal,32.11. & 58.10.& 97. 11.Jer.5.1.& Luk.1.6.

that it shall be *well* with him]Heb. *that good*.As in the next verse, *that* it shall be *well* with him] Heb. *that good*.As in the next verse, *that evil*. A short, but quick, and emphatical form of speech, (the like

whereunto,ſee Job 34.18.)that good ſhall betide him; that it ſhall fare well with him, however it betide others. That howſoever things go, it ſhall go well with him; for all ſhall work for his good, Eccl. 8.12.Jer.15.11.Rom.8.28.

for they ſhall eat the fruit of their doings]They ſhal not fail to fare well,for their well doing,Pſal.18.24,25.& 62. 12.Gal.6.7,8.Heb.6. 10.A metaphor,taken from husbandmen; who are then ſaid to eat, or enjoy the fruit of their labour, when they are fed,and maintained by that,about which they had formerly taken pains,Pſal,128 2. 2 Tim.2.6.So Prov.1.31.

they ſhall] That is, *each one of them ſhall*. For there is a paſſage from number to number,as chap.1.18 20.See verſ.5.

V.11 *Wo to the wicked*,Or,But *wo*. A defect of the adverſative; as v.6,*To* here,a note of denunciation, as ch.5. 11.See ch 1.4.

it ſhall be ill with him]Heb,no more but,*evill*.See v.10.howſoever the godly fare,it ſhall be ſure to go ill with him,Eccleſ.8.12,13. ch.65.13,15,20.

the reward of his hands ſhall be given him] He ſhall be rewarded according to what he hath wrought, Pſal. 28.4.&62.12.Prov.1.31. Rom.2 .6.2Cor.5. 12.

hands]For *works*. Becauſe the ordinary inſtrument of working, Prov.30.28 & 31.16,31 Eccl.9.10.

V.12.As for *my people*]. Heb.*my people*. Put abſolutly.See the like, Pſal.11.4.&18,30.Prov.8.14.&16.33.The Prophet,after the former aſſertion inſerted, concerning the different ſtate of good, and bad. according unto eithers diſpoſition, and demeanour,returns again to proſecute his former diſcourſe concerning the confuſion and diſorder of the times.

my people] An emphaſis in it,that ſuch confuſion and diſorder ſhould be among Gods own people, who had better means among them whereby to know their duty,had been better taught,and profeſſed better things,Deut.4.5.7,8.&5. 27.or,that Gods people,thoſe whom he had in a ſpecial manner made his, and undertaken to protect,ſhould by perſons of no worth,or parts; boys, and women be ſo baffled,and abuſed,ch.52.5.See ch.1.3.

children are their oppreſſors]Or, *children oppreſs them*. Heb. *child oppreſſing them*;or,*oppreſſors of them*: That is,*every child*,or *every boy*, is *oppreſſing them*.Of the phraſe,ſee before, v.5. Yet ſome read the words,*My people do their Oppreſſours glean*; that is,their oppreſſors do ſo ſpoil and peel them, that they leave nothing behind. And the word indeed may ſignifie a *gleaner of grapes*, properly;as another is thought to ſignifie(but that doubtful) of *corn*, Pſal.129. 7.and ſo it ſhould be an alluſion to that,in the Law, where they were forbidden to pluck their vines ſo, as not to leave ſome cluſters behinde, Levit. 19. 10. Deut. 24. 21. and the meaning were, that they ſhould utterly ſtrip them of all as Jer.6.9.See Jer.49.9.But the word rather ſeems here to be taken in the former ſence, as that word neer unto it,and of the ſame lineage with it,doth very frequently import, Jer.6.11.&9.20.&44.10.and ſo the meaning is,that even boys and women abuſed them,and domineered over them;implying,as the inſolent carriage of the one party;ſo the baſe ſpirits of the other : that could endure to be ſo dealt with,by ſuch, Jud.8.20,21.&9.34.See v. 4,5.

women rule over them]Thoſe of the weaker ſex,1 Pet.4.7. not ſo fit for rule, 1 Tim. 2. 12. and yet over-ruling thoſe,it may be, that ſhould rule; as Jezabel did Ahab ,1King 21.7.15,25.that,which of Jeconiah's mother,ſome ſuppoſe,2King 24.12.or,as ſome,effeminate and womaniſh men,ch.19.16. The word in the Hebrew,wants the firſt,or head letter,of that which ſignifies *men*;as denying head-ſhip to ſuch.They go too far from the text, that would render the word, either *uſurers*,or *oppreſſors*.

O my people]He turns his ſpeech to the people, as minding them, who they were that were the prime and principal cauſes of this their ruine.

they which led thee,cauſe thee to erre] Thy leaders, thy rulers, princes,prieſts,& prophets,that ſhould aright lead thee,miſlead thee; partly by their evil examples,and partly by their miſgovernment, the one;and their miſteaching the other, ch.1.10, 23.Lam.2.14.&4.13.

which lead thee]Or, *that ſhould direct thee*. From a word that ſignifies, as, *to go*, Proverbs 4. 14. and ſpecially to *go on ſtrait*, or *right*, Prov.9.6. So to *right*,or, *righten*,ch. 1. 17. and to *direct*; or,*guide thy directors*;or,*thy guides*,Matth.15.14. & 23. 16. or, as others,*thoſe that bleſs thee*. Thy falſe Prophets, that preach peace to thee,and that ſooth thee up in thy ſins, Jer. 6.14. Lam.2,14.Ezek. 13.6,10,16.and ſo is the word uſed,Job19.11. Pſal.72. 16. Cant.6. 9. Mal.3.12,15. But the former ſeems more agreeable to the ſcope of the Prophet,both here,and ch.9. 16.

cauſe thee to erre]Heb. only *cauſe to erre*.A defect of the pronoun, or affix,as ch.1.15.ſeduce the, lead thee out of the way, ch. 19. 13. Jer. 50. 6.People being more prone to follow bad examples, then good;and to be led aſide by irreligious, 1King 11.5,13.& 12.30.& 14.16.Jer.44.17.then to be led aright by their righteous,& religious Rulers,2 Kin.14.4.and 15.4,35.2Chr. 27. 2 & 30.3,10.&33.17.

and deſtroy the way of thy paths] Heb. *ſwallow up*. They ſpoil thee, and overthrow thee, by cauſing thee to take evil wayes, and corrupting thy life and courſes.So is the word uſed for *ſpoiling*,and *deſtroying*,Pſal.35.25.&107.27.chap.49.19. Lam.2.2,5,16.Or,as others,they *hide*;or,*cover*.As,ſay, they, the word is taken, Num.4.20. becauſe things hidden,or covered,as well as things ſwallowed down or deſtroyed,are removed out of ſight. And they expound it of the Prieſts and Levites, that concealed, and with held from the people, the doctrine of the Law, whereby they ſhould ſhape their courſes aright,Luk.11.52.But the former ſence is more plain,and more frequent.Nor doth the word in that place of Numbers, ſeem to ſignifie ſimply to *cover*,but to *wrap up*, or to *involve* , and make up in a fardle;where the things ſo made up, ſeem, as ſwallowed up in their outmoſt wrappings.

the way of thy path:]See chap. 2 3.

V.13.*The Lord ſtandeth up*] Heb. *Jehovah*.See ch.1.2.The Lord chief-Juſtice,or Judg-general,Pſal.50.6.& 75.7.&82.1.chap.33.22. A deſcription of Gods entrance upon, and proceeding in judgment, againſt thoſe oppreſſors,and miſleaders of his people.

ſtandeth]As Gen 37.7 Exod.15.8.or rather,*is ſet*;as Pſal.45.9. *On thy right hand the Queen*(thy wife,ſo the word ſignifies) *is ſet*,not ſtanding,but ſitting:as the Perſian kings wife beſide him,Neh.2.6. and Bathſheba the Queen-mother,on Solomons right hand.1 King, 2.19.and ſo it would be rendered,Pſal.82.1.*he is ſet*,as the Judge on the bench,that ſitteth down,to hear cauſes debated before him,Exod.18.13,14.chap 6.1.Dan.7.9. Joel 3.12. Rev.6.16.ſo, *to ſet themſelves*,(to wit,in battel array)and,*to ſtand*,(or ſtand ſtill) are mentioned,as two diſtinct notions, 2 Chr. 20. 17. See the like error in tranſlation,ch.52.2.

to plead]Or,*to debate*, Job 9.3.Prov.25.8,9. either, to plead and debate the matter in their behalf,as their advocate,Jer. 50. 34.or to here the pleas and debates on either ſide.as a Judg,Mic.7.9.

and ſtandeth to judg the people]He ſate down to hear, and debate; he ſtands up now,as the manner of Judges is,after full debate,to paſs ſentence.So Act.7.56.He appeareth unto Stephen, as ready to paſs ſentence for him,againſt thoſe that had condemned him, and to avenge his blood upon them.Or,*he ſtandeth to judg*;that is, as he is ſet down about it,ſo perſiſteth in it,he goes on in it, and will not give it over, untill he have brought the matter to an iſſue, and finiſhed his work of judicature, Pſal. 94. 14, 15. chap. 42. 3. For, to *ſtand*,is ſometime to *perſiſt* in a buſineſs, Eccl. 8. 3. Hoſ. 10 9.

to judg the people[To judg for them;in their behalf.To paſs ſentence againſt their oppreſſors, as Pſal. 7.8. & 26.1. See ch.1.17.

the people]His *people*;of whom before,v.12.Deut.32. 36.A defect of the affix,v.12.Heb.*peoples*;as Pſal.7.8.chap.2.3,4 the whole multitude of them,as well one,as another.He will hear, and right them all,be they never ſo many,pſal.145.14,21.& 146. 7.God can, and will do it;though Moſes could not; Exod.18.14.

V.14.*The Lord will enter into judgment*]Will come to a trial,Job 14.13.Pſal.143.2.

with the ancients of his people] Before was ſhewed in whoſe behalf,v.13.here, againſt whome he would proceed.

the ancients]Or,*elders*;that is,as the next word ſhews,the Princes, and Rulers.So called,becauſe choſen a ordinarily, of ſuch as were well in years,Exod,24.9,11.Num.11.16.Deut.21.2 and becauſe in maturity of underſtanding and judgment,they ought to be as ſuch, albeit they be not ſo far in years as ſome others, Exod. 18.21.Deut 1.15.In which regard alſo, the ſame title is given unto the *Miniſters* of the Goſpel;though ſometime, having not attained yet to old age,1 Tim.5.17. & 3.6. & 4.12.

of his people] *Elders of the people*,ſay ſome, as diſtinct from the *Elders of the Prieſts*.But thoſe of both ſorts were herein faulty; and in government they ſeem to have been conjoyned,Deut.17.9.2Chr. 19.8.

for ye have eaten up the vineyard] Before, the perſons againſt whom he would proceed.Now the actions and inditements that he enters againſt them;and the crimes wherewith he charged them; to wit,their oppreſſions of his people.

for]Or,*becauſe*. Heb. *and*. The copulative for the cauſal;as Pſal. 60.11.ch.64.5.and ſo it may be taken,2 Sam, 24.1 in thoſe words *and he moved David*,&c.*becauſe one*(that is.*Satan*,1 Chr.21,1.) *had moved David*;or,*becauſe David had been moved*. (of which form of ſpeech,ſee chap.1.18,20.)Others render it, *but*;as if it were the latter part of a ſpeech,partly conceived,and partly expreſſed:(as ſome make that of the Serpent,Gen. 3. 2.)wherein God having related that their duty was to have done, and what care they ought to have had of his vineyard ; doth after proceed to ſhew, what a contrary courſe they had taken therewith ; *But ye have eaten it up*. And indeed the copulative is oft uſed for the adverſative, as ch. 2.6:& 5.2, 6. Mal 2. 11. But it is not needful,that it ſhould ſo be here uſed;nor are ſuch needleſs ſupplyes ſafe.

Ye have]Or,*they have*.A change of the perſon.See the like,chap 1.29.Deut.31.28. 29.the turning of his ſpeech to them, adds ſome emphaſis to it ; as if he had ſaid, *Ye*, even ye,are thoſe that I ſpeak of.

eaten up]Deſtroyed, ſpoyled;a metaphor taken from beaſts, that *depaſture*,a ground,Exod.22.5.Num.22.4.&24. 22.&5.5&.6.13. or, that *brouſe* upon vines,and other plants,and ſo ſpoyl them,ch.18.6. & 27.10.Some render it,*burnt up*, as the word is taken, Judg.15.5. Pſal.80.16.and 83.14.ch. 9.18. laid it as waſt, as if it were burnt up with fire,Joel 2.3.

the vineyard]Either Gods vineyard;that is,his Church;ch.5.1,7. his

his people,v.15.*vineyard*, for, my *vineyard* , as, *people*, for, his *people*, v. 13. or ;*vineyard*, for, *vineyards*, Judg,15.5.and with the article alſo, Deut. 22.9.the *vineyards*,that is,the lands,and poſſeſſions of his poor people ; of whom he ſpeaks,v. 13, 15. See 1 King. 21.1,7,15.Neh.5.3,5.

and]The defect of the copulative,makes the ſentence the quicker.

the ſpoyl of the poor]Not taken by them:but taken from them:as, *my wrong*,not done by me,but done to me,Jer.51 .35.and *his ſnare* and *his gin*;not ſet by him,but ſet for him,Job 18.10.

ſpoyl]That which ye have wreſted,and torn from them;as in an hoſtile manner;or as wild beaſts prey upon cattel.See ch.10.2.

is in your houſes]And that is evidence ſufficient againſt you.Mic. 6.10.Zeph.1.9.

V.15.*What meane ye*,&c.]Heb.*what to you*.And that all contracted into one word.A quick form of ſpeech,not unfit to expreſs anger and paſſion,*what have ye to do?* Or, Who gave you authority to uſe my people in this manner ? A ſharp expoſtulation ; as proceeding from, and intimating no ſmall meaſure of wrath and indignation: not unlike thoſe,Pſalm 50.16.chap.52.5.Joel.3.4.

that ye beat my people to peices]As Mic.3.2,3.Or,*that ye cruſh* them; as Job.4.19.Prov.22.22.Lam.3.34.Or,*bruiſe* them;as chap.53.5,10. Or,*make powder* of them;as Pſalm 143 .3. (See the like,2 King.13. 7. Pſalm 18. 42.) That ye excercile all manner of cruelty upon them.See.ch.1.15,21.The ſame ſpeech is found,Pſalm 94.5.

and grind the faces of the poor] Cauſe them by your oppreſſions, and hard uſages of them,ſo to pine away,that it manifeſtly appears how it fares with them, by their faces.See ch. 1. 17.Or,as ſome other,*ye batter*, ye beat them black and blew; ye are not content to bereave them of their goods,and means of maintenance;but you exerciſe your cruelty alſo upon their perſons;the marks whereof they beare about them in their faces. The word here uſed ſignifies,as to *grinde*,Numb.11.8.So to *batter*, Exod.32.20.

ſaith the Lord God of hoſts]See ch.1.9.24.

V.16.*Moreover,the Lord ſaith*] Heb.*And*;as Neh.12.8.Here the Prophet paſſeth from the actions, that God would proceed for againſt the men,the Rulers; and great ones eſpecially;unto the enditements that he had to commence againſt the women;& the heavy doom that ſhould be paſſed,and executed upon them,for the ſame

becauſe the daughters of Zion are haughty] The crimes charged upon the women,are principally, their exceſs of pride, wantonnes, and vanity,diſcovering it ſelf in the manner of their gate,& garb.

Daughters of Zion]Not,as *the Daughter of Zion*;(of which phraſe, ſee chap.1.18.)but,as *Daughters of Iſrael*,2 Sam.1.24.And *Daughters of Jeruſalem*,Luk.23.28.The women that dwelt in Jeruſalem, whereof Zion,being a principal part,is put here for the whole city; as ch.4.3.But here the rather, it may be, becauſe many of the women of chief note, and moſt faulty in the exceſſes, here taxed,(as thoſe before noted, and taxed for their domineering over Gods people, ver.12.)did, in that part of the city,(the kings Court eſpecially,being there Scituate)reſide.So alſo,ver.17.ch.4.4.

are haughty]Or,*ſtately*.Heb.*are high*;or,*lofty*;as ch.55.9.or, *lift up themſelves*;as Zeph.3.9.Carry their heads aloft.

and walk]Heb. *will walk*. And ſo after,again in the future, but put for the preſent : (as appeareth by the former) which, in Hebrew,is not unuſual;eſpecially where the ordinary doing of,or continuance in the doing of a thing, is intimated. Thus they do, and thus they will do,for it is their ordinary guiſe. So Numb. 23. 7, 9.& 24.9,17.ch.5.8.

and walk with ſtretched-forth necks] Heb. *ſtretched out in the throat*:For ſo the word,here uſed, properly ſignifies;as ch.58.1. But is here put for the *neck*, becauſe part of it ; or joyned to it; as alſo, Ezek.16.11.

ſtretched forth]The ſtretching out of the neck,is ſometime of earneſt deſire and expectation , Rom. 8. 19. Sometime of pride and ſtatelineſs,Pſalm 75.5.So here.

and wanton eyes]Heb.*lying*,or *deceiving*; or,*dealing deceitfully*,ch. 63.8.With their *eyes*.(for both the prepoſition wants;as Pſalm 17. 7, 14. and the affix alſo;as ver. 13.) That which ſome expound of their painted faces, and counterfeit viſages. Of which; Jer. 4. 30. Ezek. 23. 40. (See ch. 1. 15.)Others,of their lewd and enticing looks, Gen. 39. 7. Or as others rather read and render it, *twinkling* with their *eyes*.That which,as Solomon makes the note of a lewd man,Prov.6.13. So the Prophet here, the note of a light and looſe diſpoſition in the women of his times.

walking, and mincing as they go] Or, *tripping it,nicely, as they go along*.Heb.*walk*;*walking*;or.*go*,*going*, *and tripping*; or, *tabering*;*go*,*going*;as Pſalm126.6.That is,go ordinarily,or are wont to go *tripping*, or,*tabering*.The hebrew word here uſed,being no where elſe found, is ambiguous.Some ſuppoſe it,by interchange of one letter with another,of very neer affinity, to come from a word that ſignifies to *beat*, or, *play on a taber*. Which Some of them underſtand of the *creaking* of their *pantofles*.Others,rather of a ſet frame of affected pace,not without ſome noiſe or ſound, as they footed it : and ſo it may be rendred; *They uſe to taber it as they go*. As in another kinde,it is ſaid of the court-Ladies of Nineveh, carried away captive;that they ſhould go along with their Queen, in the ſame condition with them *tabering upon their breaſts*,Nah.27.Others derive it from a word that ſignifies a *little child*., Jer. 40.7. & 41.16. and render it,*Go like little children*;that can ſcarce go alone,and are fain to be led; imitating ſuch in the niceneſs of their gate.Or as others, going ſtruttingly,and wantonly;as little boyes and girls are wont to do;in a lighter manner then will ſtand with matrone-like gravity. Others, laſtly, underſtanding it of ſuch an affected nice pace,as before; ſuppoſe it to come from an Arabick tearm, uſed in that language, for a *pacing*, or *ambling nag*. Which may well be deemed the more probable, from that which next followeth.

and making a tinckling with their feet]This word alſo, as the former two, is no where elſe found. That from whence it hath its original,uſed in the ſingular number, Prov.7.22. ſignifies a *fetter*; as moſt render it ; though our Engliſh,*the ſtocks* in the plural ; we have it,ver.18..for *garters*,or,*chaines*, worn, uſually, about the legs. Some therefore expound it,going,as if they were *fettered*. Others, *tinckling*; that is,making a noiſe with their *ſpangles* about their gartering ſay ſome ; with little bels about their ſhooes; ſay others; or with the chaines of gold, or ſilver about their legs ; wherewith they uſed to make a noiſe of purpoſe, as they went along in the ſtreets : See verſ. 18. Thus,as *twinkling with the eyes*,ſo *tinkling with the feet*, ſhould be taxed as a note of lightneſs. But they that render it,going,as if they were *fettered*; underſtand it of ſuch a nice kind of affected pace,as was in the former tearm intimated ; and here further deſcribed,by a reſemblance taken,either from captives and priſoners,that having irons upon their legs, cannot go freely and readily;but in a ſlow, and ſtalking manner, as their irons will give them leave. Or as others,from thoſe cords, or fetters, that horſe-breakers are wont to hamper young colts with,to bring them to a pace.That which ſorts wel with the notation of the word foregoing,from the Aradick.

feet]For *legs*.as Pſal.105.18.

V,17.*Therefore the Lord*]Heb.*And*.So Job.10.15.&21.14. Their crimes were before, their doom now follows. God wil puniſh them in thoſe things,and in thoſe parts,wherein they diſcouer,and wherewith they practiſe their wantonneſs,and their pride.

will ſmite with a ſcab the crown of the head]So ours,and moſt Interpreters;as deeming the word,(no where elſe uſed) to come from one, which (with uſual change of a letter) ſignifies a *ſcab*; uſed oft in the deſcription of the leproſie,Lev.13.2,6,&c.and without ſuch change alſo in another form,for the ſame,ch. 5. 7. So the ſence is,God with a *ſcab*,or,*ſcal*,will take off their hair, which is a part of womens glory, 1 Cor. 11. 15. and wherein theſe did pride themſelves.This might be effected, either by evil uſage,when they came into an enemies hands;or,by ſome foul diſeaſe otherwiſe ſiezing on them ; ſuch, as not ſeldome fellows looſeneſs of life, Job 20.11.Prov.5,11.Yet ſome render it more generally; *The Lord will peel*,or,*make bald the crown of the head*. Which may alſo be done, by cauſing them to be ſhorn, or ſhaven by the hand of their enemies,with whom they ſhould be in captivity,which,with ſlaves and captives,is not unuſual,Deut.21.12.And is done,on purpoſe, ſometimes,in diſgrace;ſuch as it is alſo uſually deemed to be,1Cor.11.6. Or,by giveing them ſuch occaſions of grief,as ſhould cauſe them to cut,yea,or to tear off their hair:that,which in heavy calamities,out of impaciency,and impotency of ſpirit,is oft done, Jer.7.29. But the firſt ſeems moſt probable.See verſ.24.

the crown of the head]The natural ſeat of haire. He will make thoſe their heads,which before they carried ſo high, not only void of all lovelineſs, but ſo loathſom now, that they ſhall have little deſire to have any ſee them : and others as little luſt to looke after them , that were formerly taken with them See Cant. 7.5.

of the daughters of Zion]As,*the daughters of Moab*,ch.16.2.See v.16.

and will diſcover their ſecret parts]Heb.*make naked*;or,*bare*,Levit. 20. 18, 19. By bringing them into that miſerable condition, that thoſe,who now exceed in variety of apparrell, change of rayment, and unneceſſary ſuperfluities, ſhall want clothes, wherewith to cover their nakedneſs:ſhall hardly have to hide thoſe parts, which natural ſhame,and womanly modeſty, do,by all means, deſire and endeavour to conceal,and keep out of ſight,ch.20.4Mic.1.11.Or,the meaning may be that they ſhould,in way of ſcorn and abuſe, ſuffer ſuch diſgraceful uſage,by the uncivil,and immodeſt carriage of the ruder ſort of their enemies;into whoſe hands they ſhould fall,ch.47. 3. Jer. 13. 22. Ezek. 16. 37. & 23. 10, 26. Hoſ .2. 2, 10. Nah. 3.5.

V.18.*In that day*]What time this doom ſhal be put in execution; as ch.2.20.See ver 7.

the Lord will take away] He will ſtrip them of all their ornaments,and abiliments, wherein they now ſo much abound, Ezek. 16.39.&23.26.Not that ſuch ornaments and attires,were of themſelves ſimply evil and unlawful,(See Gen.24.22,53.2 Sam. 13.18. Ezek.16.10,13.)but their exceſs in them,and their abuſe of them, to the fomenting of their pride and luſt,is that which is condemned in them;and for which the removal of them is here denounced. So Hoſ.2.8,9.See ch.5.12.

the bravery] Conſiſting in the great variety of ornaments and attires,hereafter rehearſed,being ſuch as they uſed to wear in times of feaſting and jollity : oppoſed therefore to mourning weeds,ch.61. 3. Nor is the word to be reſtrained to the firſt of them alone, here mentioned;but hath reference alſo to all the reſt that enſue. *The bravery of* all theſe things ; for all theſe *brave*, and goodly things, As,*bravery of excellency*, for, *brave excellency*;or,*excellent bravery*,ch. 13.19.

of their tinkling ornaments about their feet]Or as some, their *slippers*.The hebrew word properly signifies,*fetters*,Prov.7.22. but *garters* here, as the most;or, *chains*. Such golden chaines,as in divers of the Eastern parts women of fashion use,at this day,to wear. This was questionless, aimed at in the last clause of the verse next before going.

and the cauls]Or,as some,*net-works*.As others,*embroydered works*, by change of a letter, from that which signifies, *embroydery*,Exod. 28. 4, 39. though some distinguish that, and embroidery. Some would have it to be some ornament about the legs; as the former about the feet:as if the former were some kind of *shooes*, or *slippers*; these of *hose*, or *stockings*. But there is little probability of either. The word hath no fellow.

and the round tires like the Moon] The word is found only here, and Judg.8. 21, 26. where such ornaments are said to have been on the *camels necks*, that belonged to the Midianitish Princes. It is generally acknowledged,by the interchange of two letters of very neer affinity,and in sound almost,if not wholly the same, to be derived from one, which in Syriack (whereof the Syrian deity is so tearmed)signifies the *Moon*; yet not so much the half, as the whole Moon.Others render it,*chains*,or *collars*.Which are indeed round in compass, but do not so fitly resemble the Moon. And *chains* are also said to have been on the camels necks; and that distinguished from these *moon-like ornaments*. Others.and those not a few,take it,for *round -looking glasses*.And such indeed swelling up, and bellying out,do not unfitly resemble the Moon,and that at full;for from her *roundness* she hath that name.But what should looking-glasses do on camels necks?Others, lastly, for some kind of ornament about their shooes;such,as the Nobility among the ancient Romans, were : whereby they were distinguished from the meaner sort; or other such jewels,and ornaments,shaped like the Moon; as among other Nations,(which stories shew) have been in use. Nor doth it hinder, but that these, here mentioned, should be of the same sort with those;because they resembled not the figure of the round, or whole, but the half-hooked, or horned-Moon. For albeit the *Moon*, from her *roundness*, have that name; and so properly, and primarily design the Moon at full: Yet was it, in likelyhood, more largely used, to signifie that Planet, without special respect had to her several shapes.And so the word,here used,may well signifie such Jewels,or ornaments,as represented her in any shape.Of which sort might well be the silver,or golden bosses,on the camels furniture, before mentioned.

V.19.*And the chains*]So some.Others, *collars*; as *collars of Esses* with us.Which may therefore amount much to one. But *chains*,or, *collars*,and these seem to be distinguished,Judg.8.26.where both are mentioned.The word,here used, comes from one, that signifies *to drop*. And because *pure Myrrh*, is such as drops, or issues from the plant of it self enforced,is by a word of the same original,thence so tearmed,Exod. 30.34. Some therefore suppose that by it here are meant,such little boxes,like our *civit boxes*, of gold, wherein they used,either to reserve,or carry about them, myrrh, and other like odours,or sweet oyntments ; bearing the name of that for which they were first made and used.See ver. 20.Others take it for *pearls*; so tearned from the form of them,(as some the like in Greek)resembling the *droppings* of myrrh, or other gummy matter : such as we tearm, *pendants* ; and our great ones were wont to wear at their ears.

and the bracelets]Or,*chaines*.Peradventure the lesser sort of them, such as our *bracelets* ordinarily are.The word,as it is here single, is no where else found. But in a square, or double form it is oft used, in discribing the work about the tabernacle; as Exod.28.vers.14.& chap.39.15.and there signifies *chains*;it coms of a root that signifies *to wreath*;and hath affinity with one,that signifies the *navel*,Ezek. 16.4.And with another,that signifies,*a coat of mail*;or,*a brigandine*, 1Sam.17. 5.And it is most likely to import any such ornaments, as consist of links fastened together; as the mail in the coat thereof consisting,or of gold-wire,or thread therewith covered,twisted and wreathed together.Such as those about the tabernacle,and Priestly robes seem to have been,of both kinds,whereof *chains* and *bracelets* are usually made,It may,as some think, comprehende *chains* of all sorts,used about neck,arm,wrest,or leg Howbeit,the Chaldee Paraphrast used the word sometime for *hooks*;whence it may be surmised to intend such golden *hooks*,*clasps*,or *taches* as women use oft about their looser garments,to fasten one part to another.Of which mention is made,Exod.35.22.though amiss rendred there, *bracelets*,the word being commonly used for *hooks*.ch.37.29.Ezek. 19.4, 19 & 29.4.

and the muflers]Or,*masks*,or,*veiles*;or,*hukes*, Such as women use to veile,or cover their faces with, as Rebekah did;Gen.24 65. and of which the Apostle speaks.1.Cor,11.10,15.(for the *head* there signifies not the *skull*,or *scalp* only, but takes in the face also ; as when a man is said to *be beheaded*,2.Sam,16.9.) So some take it, because the word whence it comes, is found used by the Jewish writers.for in that maner to *cover*:who yet from the word here, seem to have taken up that use of it,which in Scripture is not found. Others therefore expound it *spangle*,or *spangled attires*,that are wont to quiver,and by quivering to make a more glittering shew. Because the original of it,is from such a root, as in Scripture signifies *trembling*,and *shakng*,or,*quaking*, Psal.60.3.chap.51,17,22.Nah.2.3. Zach12.2.The word it self, is a sole one.

V.20. *and the bonnets*] Or, *head-tires* ,or, *hoods*. The word is of the same descent with that translated, *bravery* ,vers.18.And is deemed,sometime, to be taken more largely,for all sorts of goodly garments,ch. 61.3, 10. But is most commonly used for *head-attire*; and that common to either sex,as appeareth,Exod.39.28.Ezek.24. 17,23,&44,18. See ver. 22.

and the ornaments of the legs] Thus do divers render it. Some of them so taking it because it comes from a root that signifies,*going*,of *pacing*,or *marching*, Judg.5.4. Psal.68.7.But these notations are not alwaies of certainty.The same word, with an *Aleph* onely prefixed, which altars not its original, is rendred,*chains*, Numb.31.50.and a *bracelet*,2Sam.1.10. Whence also it appear ,that it was such an ornament as was usually worn,not on the legs, but on the arm.For it is said to have been taken off *Sauls arm*;and yet in that other place in *Numbers*,some translate it also *garters*,as the old latine also doth here:however, it appears that it was an ornament no more, if at all,of the legs then of the arms:and the translation therefore would be altered.See vers. 19.*bracelets*,Of which,these seem to have been some special distinct kind.

and the head-bands]Silken *fillets*,or *ribbens*;which they used about their heads;therewith either to tye up their hair, or to fasten their other head-gear,or attire to their heads. See Ezek.24.17.It was an ornament of special note with them;as appears, Jer.2.22.See the note there. Nor is it to be omitted, that the royal *Diadem* (as the name it self also imports)was in ancient times,no other then a fair and rich *fillet*.It comes of a word that signifies to *tye*, or to *binde*. And God seems to allude unto such curious *fillets*,or *ribbens*; when he willeth this people to *bind his precepts for a sign upon their hands*, Deut.6.8.As also Solomon,when he chargeth his son to *tye*,or *bind* the lessons he taught him. *about his neck, on his heart*, and *on his fingers*;or *hands*,Prov .3.3.&.6,21.and7.3.

and the tablets]Heb.*houses of the soule* or,*breath*,*soul*, for *breath*: as Gen. 6.17.& 7.22.and so some take it not amiss, Jam.2.26.By these *houses*,or receptacles *of breath*,some understand *pomanders*;or, *boxes* wherein they carried sweet odours about them ; with small holes pierced in them(not unlike the *myrrh boxes*, by some thought to be mentioned,ver.19.)by the sent thereof,to refresh their spirits when they pleased. Others, *masks or muslers*, or the like, that covering the mouth, receive, or keep in the breath. For they seem to stray too far, that render it, *pectorals* ; or, *breast-plates*; understanding thereby, such jewels as they wore in their bosoms, or between their breasts : Becanse the *soul*, to wit, the heart,is there scituate. Another word is rendred, *tablets*, Exod. 35.22.

and the ear-rings]Jewels,that hung in, or about their ears. So some of the Jewish Doctors,and of ours. But there is another word used in Scripture for *ear-rings*.Numb.31.50.&Ezek.16.11.See ver. 21.Others therefore of them, whom some also of ours follow, understand by it,*amulets*, superstitious trinkets,of magical device,supposed to have vertue against charms, and enchantments, or other casual evils: *plates*, or *medals* of gold, with *spels*,or characters engraven on them to that purpose. This they seem, thence to conceive,because of the nere affinity between the word here used, and that that signifies to *charm*, and *enchant*,Psal.58.5. Eccl.10.11.

V.21.*And the Rings*] Mentioned among the Midianitish ornaments,Numb.31.50. used to be worn on the hand, or fingers, Esth. 3.10.&8.2.Luk,15.22.Jam.2.2.and in Heb.so called,of a word that signifies to *dip deep*;or,to *fix*,and *fasten*,Exod.15.4. Job 38. 6 Psalm 69.2,15.Prov.8.25. Either because the finger is dipt deep into the ring,and the ring fastned unto it,Cant.8.6.Jer.22.24. Hag.2. 23 Or,becaus being much used in sealing of deeds,they are as dipt in, and fixed upon that which they seal;or give an impression unto,and add a greater firmness to the deed thereby sealed,Esth.8.8,10.

and the nose-jewels] Such as they used to wear on their foreheads,hanging down toward the nose, Gen.24.47.Prov. 11.22. Ezek.16.12.This kind of jewel,it seems, was very rife with them. For we find it oft mentioned,Gen.24.22. Exod. 35.22, Judg 8.24. Job 42.11.Prov.25.12, and they were of divers sorts ; some, that were hanged in,or about the eares;as appears,Gen 35.4.and were so rife with their women,and the younger sort of that sex,that of them alone,was made the golden calf, Exod.32.2.From which,to distinguish those here spoken of,they are called *jewels of the nose*.though the word here rendered, *nose*, is oft-times used for the whole *face*, Gen.3.19.2 Sam.24.33. and so it may take in also the eares,and be rendred more largly, *the face-jewels*; as comprehending either kind.

V.22.*And the changeable suits of apparel*] From their jewels,and additional ornaments, he seems to pass here to their clothes and garments themselves, that covered their bodies, or the greater part of them.

changeable suits] The word in Hebrew is but one ; and is found but in one place more ; to wit, Zach.3. 4. where it is rendered, change of *rayment*. But a word of neer affinity to it,and of the same descent with it,signifies *spoils*, taken from men slain and stript; whether armour,as 2Sam.2.21.or rayment,as Judg.14,19. (where another word also is used, for change of apparel) so called from a word, that signifies to *pul away*;or,*pul off*.Deut.25.9,10. & so it is thought, that *change of appacel* is, here stiled ; because the one is put off for putting on of the other:as Zach.3.4.But others rather deem it som special kind of apparel, that covered the body from the waste downward ; such as our womens *kirtels*, or *peticoats* are : For it is very near the word, that commonly signifies the *loyns*,ch.5.27. & 11. 5. Nor see I any reason, why it may not be so taken, in Zachary also for some such garments, as men used to wear, fastned to them about their loins.Onely there seems there, a defect of the epithet ; such, as in this Prophet, chap.1.18. & 5.4. & Mal.1.14.and it may then be rendred, *I will cloth thee with* fair *robes* : or the like. Some garments and attires were, in name at least, common to both sexes. See *Bonnets*,v.20.

and the mantles] From *covering* or *enwrapping* the body, so called. For that is the notion of its original, Psal. 73. 4. This seems to be some upper garment, as the former an inner:That girt to the body ; This hanging loose. The word is but once read.

and the wimples]It is rendred *a veil*,Ruth 5.13. Some would have it an *apron*.

and the crisping pins] Or, *curling-pins*. Such long *pins*, as they were wont to curle, or to fasten their hair with : or, to make use of about their attire and apparel. Otherwise, it comes neer to a word that signifies a *pen*, or *pin*, to write with, chap. 8.1. or a *tool*, to engrave with, Exod.32.4. Some expound it *pin-cases* ; or, *needle-cases*. I should rather, *pin-cushions*, or, *pin-pillowes* : as resembling the form of such *bags*, as the better sort used to put their money in. For which the word is used, 2 King. 5. 23. being not found elsewhere.

V.23. *And the glasses*] Not drinking; but *looking glasses*; or, *mirrhors*. Which yet alwaies were not in those daies, if at all, of glass ; (for of glass we find no certain mention in the stories, or books of the Old Testament : nor is there any word that I know for it in Hebrew) but of fine and bright brass ; or other the like metals. See Exod.38.8. though two other words, be also used for such: but both from one root, and notion of *sight* : and but once onely,as this here also, used either of them; the one in that place of Moses:the other, Job 37.18. The word here given them, hath its ground from the use of them, to *reveal*, and shew a mans, or womans own face, to themselves, Jam.1.23,24. The Apostle alludes to them, 1 Cor. 13. 12.&2Cor.3.18.Howbeit som of the JewishDoctors would have the word to signifie such fine and thin garments of lawn, or silk, as do not so much cover, as discover the body clad with them, and lay it open to view of others ; as the heavens, in that regard, are in the opinion of some, in that of Job, compared to glass ; because transparent : but that is questionable. Nor is there any notion of glass; in the word there used. And of like uncertainty is that of some others ; who suppose some reference to such kind of apparel, as is here intimated,in the term used, ch.8. 1. (where alone the singular is found ; as the plural here onely)which if it should so be,I should then surmise, the word here to signifie some kind of *rolls* ; such as with us also, among the neater, or nicer sort rather, are in use; for there the word certainly signifies a *roll* of paper, or parchment, to write in. But the first exposition is most received ; and the same words in the Hebrew sometime signifie, one thing in the singular number, and another in the plural ; as, that which signifies *a pot* in the singular, signifies *thornes* in the plural, Eccl.7.6. that which signifies an *asp*, or some kind of serpent, in the singular, chap. 14. 29. signifies *extrements* in the plural masculine, Exod.4.15. *issue*, in the feminine,chap.22.24. that which signifies light in the singular,Esth. 8. 16, Psal. 139.12.signifies *herbs* in the plural, 2 King.chap.4.v.39. ch.26.19.

and the fine linnen] The name of the stuffe, or matter ; not of the vesture or thing it self, thereof made. It is translated *sheets* in Sampsons story, Jud.14.12. and the Greek word answering it, and derived from it, is used by three Evangelists, in relation of our Saviours Sepulture, for *a winding sheet*, Matth. 27. 59. Mar. 15. 46. Luk.23.53.But might peradventure, in that former place, have been better rendred, *shirts*, then *sheets*: for it is not likely, that those Philistims whom Sampson slew, to make payment of his wager, carried their *sheets* ; and much less their *winding sheets*, about them. Besides that it seems used also, for *a shirt*, or such an inner garment of linnen, as is wont to be worn next the skin, Mar.14.51, 52. and it may well therefore here be rendred, either *smocks*, or *shifts* ; the the more modest term used in these times, comprehending both *shirts*, and *smocks*.

and the hoods] Or, *Turbans*. An attire for the head, different from the *bonnet* before mentioned, v.20. Levit.8. 9, 13. such as the Turks and Persians, or their women use at this day, consisting of many folds, and wreaths ; and with some raised up to a great height in the middle : so called of a word that signifies to *roll* ; or, *turn round*, chap.22.18. It is used, both for a royal *diadem*,ch.62.3. Ezek.21.26.and for a Priestly *myter*, Exod.28.4. Levit. 8. 9. Zach. 3.5. and it is so called, because it was *rolled up* in many folds ; and the head *enwrapped* with it, Levit.16.4.

and the veils] Or, *robes* ; or, *frockes* : or, *cassocks*. A loose upper garment, so called of *spreading*. For so signifies the word, from whence it comes, 1 King.6. 32. It is found here, and Cant.5. 7. not elsewhere.

V. 24. *And it shall come to passe*, that] Heb. *it shall be* As chap. 2. 2. and a defect of the particle, *that* ; as ch.4.3. Before, was the privative part of the doom ; what they should be deprived of : Now followeth the positive ; what in room thereof should succeed.

there shall be instead of sweet smell] The word comprehends all aromatical, or odoriferous spices, Exod. 30. 23. 1 Kings 10. 2. Ezek.27.22.

stinck] The word properly signifies *putrefaction* ; or, *rottenness*, ch.5.24. and by consequence *stench*, thence usually proceeding. That which should befal them, either from such filthy sores, and loathsome diseases wherewith God should smite them, Deut. 28. 27, 60. Job.7.5.& 19.17.Psal.38.5.v. 17. or from such evil usage, and restraint, in prisons, and dungeons, which they should endure in the time of their captivity, ch.42.22.

and instead of a girdle] Or, *of girding*. Which the word properly signifies, 1 King. 3. 21. as also the like word hereafter used ; and may import, either *a girdle*, wherewith they used to gird to them their inner garments, Exod.29.5. or such garments, as being girt to them, about the *loynes*, or *paps*, 1 King.18. 46. Levit. 12.35. Rev. 1.13.) do fall down to the lower parts of the body ; whereof before, v.22. For it is used of those *aprons*, or *girdings*, which of *twigs twisted*, or *wreathed*, rather then *leaves sowed* together, (for the word there used signifies as well *twigs*, or *branches* ; as *leaves*,Gen. 8.11. Neh.8.15.) our first parents made to cover their shame with, Gen.3.7.

a rent] *renting* of garments for extremity of grief, Jer. 41. 5. Or, *rags* ; having no whole garment to put on. It comes of a word that signifies *to cut down*,ch. 10. 34. or *to cut asunder*, ch. 29. 1. Some therefore expound it of their garments, by the enemy cut short, in scorn, to the discovery of their shame ; as 2 Sam. 10. 4. ch. 20. 4. Others render it *loosnesse*, *dissolution* ; opposed to *girding* : and the word it comes from, seems so to signifie, Job 19. 26. Their *rags*;such as they shall have, shall, in a slatternly manner, hang loose about those that were so curious in girding, and fitting their garments to their bodies, before : as it is wont to be with those, who either being in a sad or forlorn condition, are wholly regardlesse of themselves : Or, whose apparel is so tattered and torn, and by reason thereof so unusefull, that they hold it not worthy of any regard, nor would stand them in any stead, were they never so careful to gird it unto them. See v.17.

and in stead of well-set hair] Heb. *work of caven*, or, *smooth setting* ; or, *trimming*, to wit of hair ; as by the opposite doth appear Hair cavenly, and curiously so disposed, as no one hair riseth, or standeth above the rest, but all lies as smooth as the surface of some gold, or brass-plate, artificially beaten out, and exactly smoothed with the hammer, ch.41.7. For from a word that signifies such manner of work (Exod.25.18. Numb.10. 2 ch.44.12.) is that,here onely used ; with a small alteration of one vowel onely derived. And the word which we render, *setting*, *disposed*, or *trimming*, is applyed to the *dressing*, or *trimming* of hair, on head or beard, in the story of Mephibosheth, 2 Sam.19.24. which place gives light to that other ambiguous one, concerning the captive womans dealing with her nails, Deut.21.12.

baldness] Procured either by the scab before mentioned, ver. 18. or the hair pluckt, or cut of in scorn, or rage, by the hand of a foe; or torn off in extremity of grief, through impotency of spirit, by themselves.ch.15.2.& 22.12. Mic.1.16.

and instead of a stomacher] The hebrew Doctours themselves agree not about this. And indeed in most of these names, as also in the forbidden *fowls*, Levit.11.& Deut.14.) their greatest Rabbins rove, but, as well as we. Some would have it a silken *swathing-band* ; such as they used to wear about their breasts.Which with our version, may not altogether unfitly agree. Others of them a fine upper garment, of fine linnen or silk. Some of ours, *a girdle* made of *twist*-silk, or thread : Because it hath all the letters of a word that signifies *twist*, Exod .28. 28. (for so it would rather be there rendred, then lace) and a *cord*, or *line*, Ezek. 40. 3. and some kind of wearing cloth made of such ; but rendred *a bracelet*, Gen. 38. 18. Others of them *a fardingale* ; a garment consisting of many pieces, that being narrow at the top, where it is girt to the wast, widens still to the bottome, where it carries a large compass ; such, as in times past, were among our Gentry very rife. These suppose the word compounded of a tearm that signifies *a piece*, Gen.18.5.Lev.2. 6. And another that signifies *round* : whence the land of Galilee, 1 King. 9.11. But neither is the former word used of pieces of cloth, but of *bread*, or *cake* onely : nor is the deduction very probable : nor would all granted afford ground sufficient for the making up of such a garment, as these Authors would piece together out of these notions. Ours may stand, till some more probable can be produced.

a girding of sackcloth] Heb. *sack* ; as Gen. 42. 25. A word that holdeth its own in most languages. Such course, and sorry stuff, as their sacking was mostly made of ; and being the ordinary matter of mourning weeds, was used commonly, as a badge of much heaviness & grief,Gen.37.34.Job16.15. Ps.30.11.& 35.13.ch.15.3.*Girding of*, or, *with sack* ; as ch.22.12. For putting it on, and wearing it ; as *girding on of harness*, 1 King. 20. 11.

and burning] *Tanning* ; or *Sun-burning*. Which they had formerly been so curiously careful to shun, that they would not once peep out into the air, much less into the Sun-shine, without mask, or veil, for fear of abating their beauty, and altering their hew. But should now seize on them with a witness ; being exposed to all such

such kind of occurrences; and having nothing to shelter them from sun, wind, or weather. See Cant.1.6.

and] A defect of the copulative; as Iob 12.4. and 20.17. ch.5.24. Hab. 3. 11. which makes the sentence the quicker.

burning] A defective word, from that which, more entire, so signifies, Exod. 21 25. not found elsewhere, unless ch.32. 13. (See the note there) and here used, partly, to quicken the sentence; and partly to make it comply in sound with its opposite. For in such kind of modulations, this our Prophet aboundeth. Nor is the tearm, *ci*, from *cawah*, *to burn*, any more uncouth a deduction, as a (learned Authour, to make way for his own uncouth interpretation, here tearmeth it) then *ri*, from *rawah*, *to water*, Iob 37.11.

instead of beauty] Which by all means, they had formerly been so exceeding carful and studious to maintain; whereof they had been so proud, Ezek.16.14,15. The main sum of all is, that being stript of all their former goodly raiment, and ornaments. they should, in most pitiful plight, and sorry rags, be carried away bare head, and barefoot, in captivity to Babylon. See Ier. 2. 25, 37. That construction of a late learned Annotator, seems over-harsh; who taking the foregoing word not for a noun but a particle, teareth off this clause from the present verse, and gleweth it to the next, thus rendring the words, *For instead of beauty*, or, *because of beauty, thy men shall fall by the sword*.

V.25. *Thy men shall fall by the sword*] The men shall suffer; for suffering, and fomenting in the women, the vices and crimes before charged on them; ver. 16. And the whole State, for not restraining and reforming them, ver. 26. Or, the women shall suffer, as in their own persons, by the means above mentioned; so by the loss of their husbands also, and of such as might be a support unto them, and a means of keeping them from reproach. See ch 4.1.

Thy] *thine*, O Sion, thine Inhabitants; as ch.1.27. v.16.

men] Distinguished from women, and children, Deut. ch.2.v. 34. & ch.3.v.6. Of the words, see ch.2.9.

shall fall] Be slain; as 2 Sam.ch.21.v.9 Psal.78.64.

by the sword] Of the enemy, see ch.1.20.

and thy mighty] Heb. *thy might*. And so Jer.49. 35. *their might*: as we use to say, *nobility, gentry, comunalty*, for *nobles, gentlemen, commons*: so, the *height of people*, for *haughty people*, ch.24.4. or, *thy men of might*, for *mighty men*; as *wisdome* for a man of *wisdome*: a *wise* man, Mic.6.9. and *honour* for men of *honour*, *honourable* men, chap.5.13. so *strength*, for *strong* ones; or, men of *strength*, Judg. 5. 21. See ch.1.21,26.

in war] Where the mighty fall, as well and assoon, oft, as the weak, 2 Sam.11.25. Eccl. 9. 11. especially then, when God fights against them; and the enemy comes with Commission from him; against whom no power can prevail, and before whom no strength can stand, Psal.33. 16. and 76.7. Amos.2.14.16.

V.26. *And her gates shall lament,*] The City being ruinated, shall yeeld a most lamentable spectacle to all that behold it; or, the whole State and land shall be in such condition; it shall so be with all her cities. See Jer.ch.34.v.1.

her] a change of the person, as before verse 14.

her gates] *her cities*, *gate*, for *city*; as Exod.20. 10. Deut. 16. 15. and 31.12. Or, *the gates of Zion*, that is, of Jerusalem, wherein the Judges and Elders used to sit; for the hearing of causes, and the execution of Justice, Ruth 4.1, 2. Psal.127.5. Ier.37.7.

shall lament] A very pathetical expression, intimating such a woful condition, as even the very senselesse creatures might seem to be sensible of it. So, chap. 24. 4. The *gates* of Zion are said to *mourn*: for want of that confluence of people that had wont to be in them; as *the waies of Zion*, are said to *lament* for want of passengers that used formerly to passe to and fro by them, Lam. 1.4.

and she] The land or the mother City Jerusalem, Lam.1.1.

being desolate] Heb. *cleansed*: that is *emptied* of goods and people: or destroyed: *cut off* as the word is rendred, Zach. 5. 3. But of that version there is some doubt. The word seems to have a metaphor in it, taken from the sweeping of an house, with *brooms* or *besomes* Matth.12.44. which by this very word, are of some deemed to be so tearmed, Exod.25.29. and elsewhere. But that is not so probable; for the vessels or instruments there mentioned, were of gold, and belonged to the holy Table; and the use of them seems to look and lead another way. Howbeit, to the use of such implements, the Prophet might well be supposed here to allude; nor is it any unusual resemblance in Gods menaces. For so of Jeroboams house, God threatens to *sweep* it away, as a man sweeps away *dung*, until it be all gone, 1 King.14.10. that is the sence of the place; though the very term of *sweeping* be not there expressed. But of Babylon he saith expresly, that he will *sweep it with the besome of destruction*, ch. 14.23. and of Tyrus, that he will *scrape*, or *sweep her* very *dust away*, Ezek. 26.4. Or. it may be a trope, taken from the *wiping*, or *cleansing of a dish*, Matth.23.25. For in allusion hereunto, in the story of Manasses God threatens to *wipe* Jerusalem, *as a man wipes a dish, and whe'ms it*, when he hath so done, 2 King. 21. 13. whether of the two, the phrase here used hath respect to; apparent it is, that by *cleansing* of it, is here meant, a depopulating of it; or an emptying the place of its inhabitants; who, as before they were compared to *dross* and such refuse stuff, as must be severed and consumed, ere the gold can be purified, ch. 1. 25. So are they here likened, for their wickednesse, to the grease or filth of a dish; or the dust and dirt that sticks fast to the pavement of an house, that cannot therefore be cleansed; the one, or the other; untill the one be throughly wiped: and the other swept accordingly: and to such stuff, as is so wiped off, or swept away, or scowred, or scraped off, are they compared, Lam.3.45. Yea, such they were, even in Gods repute: and accordingly it is here intimated, that by him they should be so dealt with. See Jer.6.30.

sitteth upon the ground] As the manner is of mourners, Ezra 9. 3. Iob 2.8.13. chap.47.1. Lam.2.10. Ezek.8.14. Yet withall, alluding to the site, and sight of a sacked City, that having her stately buildings, either pulled down, or burnt down, seems to lye in the dust; or to be, as a body dissolved into dust, 1 King.20.10. Psalm 102. 14. ch.25.12. and 26.5.

CHAP. IIII.

Verse 1. AND *in that day*] In those times, as chapt. 3. 18. This chapter belongeth to the former Prophecie, contained in chapt.2. and 3. And this first verse of it, to the menaces denounced in the chapter next before-going, v. 25, 26. Concerning the destruction of their men, and desolation that thereupon should ensue; further here amplified by such a paucity, and scarcity of that sex surviving; the war having consumed the most of them, (the like whereunto, see chap.13.22.) that many women should be content, yea sollicite, to come upon any tearmes, though never so unequal and unreasonable, under one mans wing, that he may be accounted as an husband, and head to them; and they may not be deemed to want such an one. So some take that, Jer. 31.22. but of that in its place.

seven women] *i.e.* that is many women, As Psal.119.164. Prov.24. 16. ch.30.26. Ier. 15. 9. A certain number, for an uncertain. So Zach. 8. 23. *ten men* there; *as seven women* here.

shall take hold] Contrary to the modesty required in that sex; rather to be sued, aed sought unto by the other; then themselves to seek and sue to them.

of one man] Contrary unto that natural disposition, which in that Society, is not willing to admit compeers; Marriage, and majesty, enduring no co-partnership. And the wife superinduced, therefore, is said to be *a vexation*, and, *a vexer*, Levit. 18. 18. 1 Sam.1.6.

we will eat our own bread] We will find our selves meat, drink, and apparel. We will expect no such means of maintenance from thee, as the law tieth husbands to, in regard of their wives, whether they have one, or more, Exod.21.10.

bread] For all manner of food; as Gen.28. 20. ch.3.1.

our own bread] That which we will earn our selves. See Proverbs 31.27.

and wear our own apparel] Either, wrought with our own hands; or procured by our own employments, otherwise. See Proverbs 31. 13, 18, 19, 22, 23.

only, let us be called by thy name] Heb. *let thy name be called upon us*. That is, let us be called, and acounted thine; to wit, thy wives. So Iacob, Gen. 48. 16. *Let my name be called upon them*: that is, let them be called and accounted mine, to wit, my sons.

called] That is, *be*, or, *be accounted*; as ch.1.21. but alluding withall, to the usual manner of calling the wife by the husbands name, Ioh.19.25.

to take away our reproach] for it was deemed a reproachfull thing among that people, for a woman, as to be without issue. 1 Sam.1.6. Luk. 1. 25. (for barrenness was accounted a curse, Exod. 23. 26. Deut 7. 14. and fruitfulness a blessing, Psal.127.3. & 128.3.) so to want an husband; to live single as one, that no man regarded, or looked after, ch.54.4. Ier.30.17. and that therefore could not have issue, in an honest and warrantable way. Hence it is mentioned, as one dismal effect of Gods judgments on this people, that the *maidens were not given in marriage*, Psal. 78. 63. See the story of Iephtha's daughter, Iudg.11.36,37. This the Apostle seems to have had an eye to, 1 Cor.7.36.

V.2. *In that day*] *At that time*; or, *Then*: as chap.2 20. or, And *then*. For the better connexion of it with the rest of the context, as ch 3.6. but here, *then*: for *after*: as ch. 30. 25. And, as the particle *then*, is oft with us a note, not of the time present, but of the time ensuing. For, the Prophecie, or predictions here following, were to take effect: Not what time they should be in that desolate condition: but after these calamities over-past, and the people of God by these afflictions thus purged: the incorrigible wicked being swept away, and the residue reformed, v.4. ch.1.26, 27. For this Sermon, or Prophecy, the Prophet concludes, as the former, with gracious promises, for the support of the faithfull; and with a prediction, as most think, of the exhibition of the Messias, and the restauration of the Church under him, wherewith also he began the same, ch.2.2.

the branch of the Lord] The promised Messias: the Lord Iesus. Whose name is said to be *Tsemach*, that is, *bud*: or, *branch*, Zach. 3.8. & 6.12. and is so called: partly, in regard of his descent: his issuing from the root of Iesse, the stem, or stock of David, budding and sprouting forth again, when it was much decayed, and in a manner, to sight, dead, ch.11.1. and 53. 2. and partly, because all life of grace, and spiritual blessings are contained in him, as leaves, blossoms, and fruits, in a *bud*, or *branch*: and from him, springing and sprouting forth, are derived unto all those, that are ingraffed into

into him and have interest in him, Rom.6.5. and 11. 17,24. 1 Cor. 1. 30. In regard whereof, he is also further termed a *bud*, or *branch*, *of righteousnesse*, Jer.23.5. & 33.15. The Jewish Doctors themselves, expound it of the Messias; and many of ours therein, concur with them. Yet others understand it of the Church. That as their land, though wasted by former wars, ch.1.7. & 32.13. and much more also, by occasion of the Babylonian deportation, ch.3.26. seemed never likely to recover, and return to his former fertility and beauty again, Jer. 30.17. yet should become, both after the Assyrian incursion and devastation, as also after the return from the Chaldean captivity, as fruitful and beautifull, as ever before, chap.32.16. & 35. 1, 2. Jer.33.,10,13. So the Church, and people of God, called his pleasant plant, ch.5.7. though it seemed so to be impaired, and wasted, by the foregoing calamities here denounced; and the long continuance thereof, during the Babylonian deportation, and bondage, that it was deemed as a dead corpse, or plant, never like to recover life again; much less to attain to any such flourishing estate, as before it enjoyed; yet should again spring forth, and sprout out of the dust, and be restored to as glorious a condition, as ever, chap. 26.19. & 37.31. & 44. 3, 4. Ezek.21.21. & 37. 11, 12, 19. Others again conceive, that by the *bud*, or *branch*, here mentioned, is understood the spirit of God, and the graces of it, that should in great abundance, through Gods blessing on the labours of his servants in their spiritual husbandry, 1 Cor.3.6.9. spring forth, and manifest themselves more gloriously then ever, in the lives and courses of his people, v.3. chap.1. 26,27. & 60. 21. & 62. 3, 11. See the like phrase, Psal.85. 11. ch. 45. 8. I conceive the second interpretation, to be most agreeable to the course of the context.

branch of the Lord] Because, which way soever we take it, it is from him. It is he that caused the Messiah to spring from the withered root of Jesse, Psal.132.11, 17. Ier. 33. 15. Zach 3. 8. Act. 13. 23,33. It is he, that causeth his Church to spring up again, out of her dust, ch.26.19. & 55.10,13. Ezek.37.12. It is he, that causeth the graces of his spirit, to spring abundantly forth, from the hearts of those who were barren and fruitlesse before, chap.44. 3,4. Ezek. 36.26, 27. 1 Cor.3. 7.

shall be beautiful, and glorious] Heb. *For*, or, *to beauty and glory*. As, *for glory*, Zach.3.5. and, *for a crown of glory*, chap.28.5. or, simply, *beauty and glory*; as it is rendred, Zach.3. 5. that is, *beautifull and glorious*; the abstract for the concrete: as ch.3. 25. So, *desolation*, and *unto desolation*, are one and the same, ch.1.6. with Ier.12. 11. See ch 24.16.

beautiful] Or, *beauty*. The word is rendred *glory*, chap.13. 19. & 23.9. & 24. 16. and elsewhere. But *glory*, and it, are here distinct. And it seems rather to signifie such *loveliness*, *comeliness*, and *pleasantness* unto the eye, as makes amiable, desireable, delightfull. So, *a pleasant heritage*, Ier.3.19. and, *a pleasant land*, Dan.11.16. For, it comes from a word that signifies a *roe*; a comely smooth-skinned creature, and delightful to behold; whereunto therefore, the Spouse in the Canticles, likeneth her love, Cant. 2. 9. and her love, his Spouses two breasts, to two *fawns*; or young ones of that kind, as most take it, Cant.4.5. & 7.4. nor much differeth it from those lovely creatures; which Solomon would have the wife like unto, in her husbands eye and esteem, Prov. 5. 19. This word therefore implyes such a *comliness*, or *loveliness*, as makes amiable, and drawes affection to it: the other, such a lustre, as stands with state. Both joyned together, very fitly express the exceeding great amiablenesse, mixt with no less Majesticalness, that is found in the person of Christ, and in his Church, and in his ordinances, and in the graces of his Spirit, Psal.45.2,3,4. & 110.2, 3. Cant.1.9,16. & 4.1. & 5.10. & 6.4. ch.52.7,8. & 60. 1, 14. & 62. 4,5. Rom.10. 15. 2 Cor. 3.7, 12, 18. and 10.4.

and the fruit of the earth] Or, *of the land*: as ch. 1. 19. alluding to that fruitfulnesse that the land formerly had, Gen.26.12. Deut.8.8. and should attain to again; both, after the removal of the Assyrian Army; and again, after their return from the Chaldean captivity: though it had lain so long time waste, Ier.31.5. See ch. 30. 23, 24. Ezek.36.8,11,35. where it is said, *The land that had lien waste, became as the garden of Eden*. But to be withall spiritually here understood of the fruits of the spirit, holiness, righteousness, and the like: that should spring forth, and appear in the lives and courses of Gods people, proceeding from the inward principle of grace in their souls, chap.45.8. & 61.3. Ezek.47.12. Gal.5.22,23. Phil.1.11. Heb.6.7. and 12.11. Jam.3.17,18.

shall be excellent] Heb, *excellency*. Or, *for*; or, *unto excellency*: as before. The word properly seems to signifie *gayness*; for it comes from a root, which that in the Greek answers: from whence we have our English word, *gay*; And it is a title given to a chief degree among the Rabbins, as you would say, *excellent*; or, *illustrious*. Hence, *the excellency of Jacob*, Psalm 47. 4. yet is it frequently taken in the worst part, for *pride*, Prov.16. 18. because of *excellency*, and *gayness*, people are wont to grow proud, Ezek. 28.12, 17. and in *gayness*, to express their pride, ch.3.16. & 13. 19. & 23. 9. But here it is taken for *excellency*, and of the excellency of the fruit of that land, see, Numb.13.24, 27. ch.1.19.

and comely] Or, *goodly*: for *comely* is not the usual commendation of *fruit*. Heb. *comeliness*, or, *goodliness*: As in the other before. The word seems to import somewhat more then *comliness*, and to be a degree above it. It is that, that was rendered *bravery*, chapter 3. 18. See chapter 28. 1, 4.

for them that are escaped of Israel] Heb. *for the escaping*; as ch. 10. 20. those that through Gods mercy and goodness, being protected and preserved, shall escape and survive the forementioned calamities. See ch.1.27.

of Israel] See ch.1.3,4.

V.3. *And it shall come to pass*, that] Heb. *it shall be*; as ch.2.2. with a defect of the particle; as ch.3. 24.

he that is left in Zion, and he that remaineth in Jerusalem] The sanctified estate and condition of the remnant so preserved, in the state of Gods Church now reformed, ch.1.ver.25.

left] not swept or taken away by the forementioned judgments, ch.1.9. & 3. 26. See.v. 2.

in Zion] Zion, and *Jerusalem*, for Gods Church; as chapter 1.27.

shall be called holy] Shall so be, and be so *reputed*, as Gen.21.21. ch.1.26. & 44.5. & 56.7. Heb. *holy shall be said to him*; or, *of him*: For so also is the particle used, Gen.20.13. & 26.7. Esth. 3.2. Psal. 91.11. See the like phrase, ch.61.6. So ch.60.21. *Thy people shall all be righteous*; and ch.62.12. *They shall call them the holy people*: for *holiness*, and *righteousness*, are here all one. See Act.15. 9. & 26. 18; 1. Pet.1.2. & 2.9.

even *every one, that is written among the living in Jerusalem*] Or, *written unto life*; or, *written for life*: as 2 Sam.15. 21. Prov. 10. 16, 17. whom God had foreappointed to escape and survive the calamities of the times: as if he had made a list of them, and enrolled their names in some book, Dan. 12. 1. a type of the Elect, whose *names* are said to be *written in heaven*, Luke 16. 20. and to be entred into *the book of life*: or, *of the living*, Psal.69.28. Phil. 4 3. Rev.3.5. & 17.8. & 20.12. kept by the Lamb, the Lord Iesus, the Master of the rolls in heaven, Rev. 13. 8. Wherein none are recorded, but such as are designed, as well unto grace, righteousness, & holiness as to life, glory, & happiness: unto sanctification, as well as unto salvation, Ps.69.28. Ephes.1.4. 2 Thess.2.13. 2. Tim.1.9. Iam.2. 5. 1 Pet.1.2. See also Exod.32.32.

V.4. *When the Lord shall have* &c.] This hath reference to that *Then* v.1. When the reformation before spoken of shall be throughly effected, ch.1.25,27.

When] Heb. *if*. So is the conditional particle used, Iob 21. 6.

washed away] An allusion to the legal and ceremonial washings, Levit.15.5,8. Heb.9.10. types of cleansing from the filth of sin, by the efficacy of Christs blood and Spirit, Ezek. 36. 26. 1 Cor. 6. 11. Heb. 9. 14. and 10. 22. 1 Pet. 1. 2. 1 Ioh. 1. 7. Rev. 1. 5. and 7. 14.

the filth] Heb. *ordure*: or, *excrement*. The word imports all such filth, or excrement, as *comes forth* from the body, (for thence it is so termed: nor need we for the notation of an Hebrew word, to have recourse to an Ethiopian term, said to be used, Iohn 11. 39. for *to stinck*) either upward, as chap 28.5. 2 Pet. 2.22. or downward, as Deut.23. 14. Ezek.4. 12. but is used more generally, for any exceeding foul, or filthy thing, as of such garments, Zach.3.3,4. and for sin, and wickedness, spiritual filth: shewing how loathsome and abominable sin is in Gods sight, Ezek. 24. 6. Matth.15.18,20. 2 Cor. 7. 1. So is it here taken: and so Prov. 30. 12. where Agur saith of some, though seeming, and deeming themselves pure: that yet, *they are not washed from their filth*.

of the daughters of Zion] Whose pride, vanity, wantonness, and other excesses, had no small share among the procuring causes of the judgments before menaced. See ch.3.16. Though by *daughters of Zion*, some understand here, the cities of Judah, whereof Zion or Jerusalem, was as the mother, Jer.34.1. But the former is more agreeable to the other passages of this particular Prophecy.

the filth of] them. Thereby intimating, that those gates, and garbs, and courses, and carriages, that they prided themselves in, and accounted their *bravery*, chap. 3. 16, 18. were such in deed and truth, as made them odious, loathsome, and abominable in Gods eye. See the contrary, 1 Tim. 2. 9, 10. with 1 Pet 3 3, 4.

and shall have purged] Heb. *washed out*: as 2 Chron. chap. 4. verse 6. Ezek. chap. 40. ver. 38. or *driven away, carried away, cast out, removed*: as the same, Jer. chap. 51. verse 58. and as the like, ch. 11. verse 12. shall have severed, and cast out, as dirt, or dung: or as dross, in regard of the metaphor following. And the Prophet may seem to have made use of such a word here, as might well fit with both.

the blood] Heb. *bloods*, used commonly for *murther*, Psal. 9. 3. ch. 33. 15. Hence, *a man of bloods*, for a *bloody*, a bloody minded, a murtherous man, Ps.5.6. and *men of bloods*. for the like, Ps.26.9. It is used also for the *guilt of blood*, Exod. 22. 1, 2. or *blood guiltiness*, Psalm 51. 14. It is put here for oppression, and all manner of cruel carriage, which is as *murther* in Gods account, Mic 3.10. Hab. 2. 12. the common sin of the one sex as those before mentioned, of the other. See ch. 1. 15, 23. & 3. 12. & 14.15. Yet, some understand it more generally of all manner of uncleanness: because blood defiles, ch.9.5. Ezek. 16. 6. Hos.6. 8.

of Jerusalem] Therein spilt, 2 Kings 21. 16. Ezek. 9. 9. and therewith defiled, Numb.35. 33, 34. Psal. 106. 38; or the cruelty exercised by her Inhabitants, chap. 1. 15. Ezek. 22. 6, 9.

from the midst thereof] Or, *out of it*: as Numb. 14. 13. Judg.10. 16. Amos 2. 3.

by the spirit of judgment] By judgement executed upon the evil

evill among them, Ezek. chap. 20. 38. See chap. 1. verse 27. and by a spiritual work of Judgment, in severing between the fleth and the spirit, in the fouls of the faithfull, Heb. chap. 4. verse 12. Or, as some, by working repentance in them, Act. 5. 31. & 11. 18. by which men are judged, & judge themselves, Jer. 31. 18, 19. 1 Cor. 11. 31, 32.

and by the spirit of burning] So the very same word is used, chap. 40. 16. and the verb whereof it comes, doth most frequently so figure, Exod. 22. 6. chap. 1. 31. & 9. 18. and elsewhere: and thereof was that place, called *Tabe'rah*, Num. 11. 1, 3. because God there came to judgment with them by fire; as he speaks, Amos 7. 4. and the allusion is to the trying of oare, or the casting of metal, whereby the drosly metal, is severed from the purer substance, and either consumed, or cast away. See chap. 1. 25. yet some render it, *the spirit of a-mo'na*; or, *consumption*: or, *removal*. Because the verb it comes of, signifies sometime to *depasture*; or, *eat down*: as beasts do grass, Exod. 22. 5. chap 3. 14. and sometime to *remove*, or, *take away*, 1 King. 21. 26. 2 King. 23. 24. But the former seems more proper to this place. And it is decred to have respect to the fire of Gods zeal, c. 9. 7. & 16. 11. Ezek. 36. 5. or to the fire of the Spirit, 1 Cor. 3. 13, 15.

V. 5. *And the Lord will*, &c.] Here follows a promise of Gods gracious presence among his people, thus purged, in all places of their abode, as well for direction, and guidance, as for protection and defence: expressed in way of allusion to his leading them through the Wilderness, in their journying toward the land of Canaan. For unto that usually is reference had to one of the most remarkable, and miraculous passages of Gods providence, in behalf of his people) both in the relations of their return from the Babylonian captivity, and other like deliverances in those times vouchsafed them; as also in the predictions of the restauration of the Church under Christ. See chap. 40. 3, 4. and 41. 18, 19. & 42. 16. & 43. 2, 20. & 49. 9, 11. & 51. 9, 11.

create] Do strange works, like works of creation; such as are above, or beyond the power of nature, and beside the ordinary course of the creature, for the safety and welfare of his people, ch. 41. 20. & 43. 19. & 65. 18.

upon every dwelling place of mount Zion] On, *over*: as Psal. 105. 39. upon, or over every place of the habitations of his people. Protection they shall have wheresoever they abide, ch. 8. 14. Ezek. 11. 16. See ch 32. 18, 19. & 33. 20.

of mount Zion] A type of the Church. See ch. 2. 2.

and upon her assemblies] Or, *places of meeting*. The word coming from a verb, that signifies to *cry*, *call*, or *read*, is used first for *reading*, or Scripture read, Neh. 8. 8. and thereof hath the Turkish *Alcoran*, its name. Secondly it is used for *an assembly*, or *a meeting*; not for the hearing of the Scripture read and opened onely, Deut. 31. 11, Acts 13, 44. but for other solemn service also, Levit. 23. 7, 27. so called, from the *calling* of them together, chap. 1. 13. Lastly, it seems here to be put for the places of their assembling and meeting together for such purpose: as the like word is used, Psal. 74. 8. Lam. 2. 6. opposed hereunto, or distinguished from their private houses, or places of abode, mentioned in the former branch. So the meaning is, that God would so protect them, that they might use onely fit safely and quietly in their several places of abode, Zach. 3. 10. but assemble also and meet together for the publique service of God, without fear of danger or disturbance, Exod. 34. 14. having God and Christ himself, above, about, and among them, to protect and secure them, both in the one place, and in the other, Psal. 46. 5. Zach. 2. 5. Matt. ch. 18. 20.

a cloud, and smoke] For, *a cloud of smoke*; or, *a smokie cloud*. A cloud like smoke, or as thick as smoke, Exod. 19. 9, 18. See the like, verse 6. and Prov. 22. 15. compared with Prov. 28. 15. So the most expound that, Matth. 3. 11. *the Holy Ghost, and fire*, and, *water and the spirit*, Joh. 3. 5.

a cloud] Alluding to the *pillar of cloud*, or *cloudy pillar*. That both conducted and protected them in the desart, Exod. 13. 21. and 14. 19. & 40. 38.

and smoke by day] Because in the day time fire is not so conspicuous, as *smoke*, or some thicker vapour, Josh. 18. 20. Joel 2. 30.

: *and the shining of a flaming fire by night*] This likewise alludes to that pillar that conducted the people. Which being one and the same, appeared as a thick cloud without light by day, partly to be the more visible in the light; Sun-light, or Sunshine especially that useth to dim fire: and partly to cover, shadow and shelter them from the heat of the Sun, more vehement and offensive in those waste places, and sandy grounds, Psal. 105. 39. chap. 32. 2. and as a flame of fire in the night: both that they might see it, and their way by it, and follow its conduct, when by night they travelled, as sometime they did, Numb. 9. 21. and neither miss their way, nor, miscarry in it, as they might otherwise in the dark, Joh. 11. 9. 1 John 2. 11. And again to make the night the lesse uncomfortable to them, when they made stay in those uncouth desarts. And that one and the same pillar did both those offices, and had two such several appearances with it, appears hereby: in that when it passed over the heads of that people, (at which time they were *baptized* with it, 1 Cor. 10. 1, 2. it dropping or misling down upon them, to refresh them, Psal. 68. 9.) and came to the rear of them, where it stayed and stood still, to keep them and the Egyptians asunder: it appeared at the same time, as a dark cloud to the Egyptians on the one side: and as as a bright light to the Israelites on the other side, Exod. 14. 19, 20, 24.

a flaming fire] Heb. *fire of flame*. So Lam. 2. 3. Joel 2. 5.

for upon] Or, *over*. As before.

all the glory] All Gods people: who are his glory, verse 2. whom he make partakers of his glory: as he did Moses, Exod. 34. 29, 30. 2 Cor. 3. 18. in whom he is and will be glorified, Psalm 29. 9. ch. 60. 21. Rom. 8. 30. 2 Thess. 1. 10. and whom by works wrought, as well for them, as in them, he makes glorious oft, even in the eye of the world, Psalm 84. 11. & 85. 9. & 149. 4, 9. chap. 60. 1, 2. Sec ch. 11. 10. & 22. 24. or, as I conceive the plain meaning to be, that that *glory*, or goodly and glorious estate, that God would advance his people to, after restoring them from their former dejected and distressed condition, should continue firm, and steddfast, under Gods protection, overspreading every part of it. See chap. 32. 15, 19. & 33. 17. 21. & 35. 1, 2, 9, 10.

shall be a defence] Or, *a covering*. For the word here used, comes from a root but once read, that signifies to *cover*, and by covering, to *protect*: which is the very proper notion of the word, *protect*. It is used by Moses in the blessing of Benjamin, Deut. 33, 12. *The beloved of the lord shall dwell in safety by him, he shall cover him every day*, or *all the day* long; that is, continually, and constantly. A good comment upon this place. What may also be rendred, as our translators there supply it, *he*, (that is, the Lord) *shall be a covering*, See v. 6. It may have in respect in general, unto choice matters of value, price, and regard, which men are wont to keep close covered, as well to keep fair, as for safety otherwise. But it is supposed more specially to allude to that *cloud*, that covered the Tabernacle, a type of the Church, Psalm 15. 1. When it was within filled with the glory of God, Exod. chapter 40. v. 34, 35. Numb. 9. 22. The word is found onely in two other places, Psalm 19. 5. & Joel 2. 16. and it is in both those places used for one and the same thing: to wit, *the bridegrooms chamber, closet, or bower*. For this was, as some tell us, such a green *booth*, or bower, as in the feast of Tabernacles, they made use of, Levit. 23. 42. Num. 8. 15, 17. (though others say, a *canopy*, supported with four perches, or poles, at the four corners, under which the bridegroom and bride received their solemn blessing, Psalm 128.) wherein the bridegroom solaced himself with his bride. A place as of secrecie, security, and safety: for of solace, and delight; not unfit to represent, as well the comfort and joy; as the immunity and safeguard, that Christ, the Bridegroom, by his gracious presence afforded to the Church his Spouse, Psalm 31. 20. and 91. 1. being both *Sun, Solace, and shield*, or shelter unto her, Psalm 84. 11. See Cant. 2. 3. But it may justly be questioned, whether the use of either of these, were so ancient, as either Davids time, or Esays. Only this we are sure, that the word here made choice of by the Prophet Esay to decipher Gods protection of his people, is in Scripture used for that wedding room, whatsoever it was.

V. 6. *And there shall be*] Or, as some, *he shall be*. *He*, the Lord. Of whom, v. 5. But the verb here is feminine. Others, *of which*, protection *there shall be*. Or, most fitly, as I suppose, *which*, (to wit, *covering*, supplyed from the verse before) *shall be*. For the copulative is frequently put for the relative: as ch. 5. 4. Job 20. 11, 19. and 37. 5. Jer. 6. 20. Mal. 3. 1. with Matth. 11. 10. Or, *And it shall be*. For he proceeds to illustrate the use of the forementioned creature, for the safety of the Prophet Esay to decipher Gods protection of his people, is in Scripture used for that wedding room, whatsoever it was.

for a shadow] To shade, or to shelter, by making a *shadow*, Ezek. 31. 3.

and for a place of refuge] Such as the feebler sort of creatures are wont, in hazard of their lives, to betake themselves unto, Psal. 104. 18. and such is the Lord said to be unto those that are his; and that such an one, as never fails, Ps. 91. 9, 10. and 46. 1. and 61. 3. and 62. 8.

and for a covert from storm, and from rain] Such as keepers, before, when occasion was, for such purpose. It is used also for such *coverts* as wild beasts are wont to make use of, to lurk, and to shelter themselves in; Psal. 10. 8, 9. Lam. 3. 10. and it is by Gods people ascribed to God, as their surest, and safest *covert*, Psalm 32. 7. and 119. 114. and by their enemies in derision; *let him rise up, and be your covert*, Deut. 32. 38. See ch. 32. 2.

from storm] The word is sometime used for an *inundation of storm*] The word is sometime used for an *inundation of land-waters*, breaking in upon the swelling up of some stream, or flood: as Ps. 90. 5. Hab. 3. 10. but most frequently for *a storm* of showers, or rain, Job 24. 8. Psalm 77. 17. chap. 30. 30. and 32. 2. and so here.

from storm, and from rain] That is, *from storm of rain*; or, *a rainy storm*: as, *storm, and tempest*, for *a tempestuous storm*, chap. 29. 6. *storm*: as, *storm, and tempest*, for *a tempestuous storm*, chap. 29. 6. *storm*: as, *storm, and tempest*, for *a tempestuous storm*, chap. 29. 6. and, *from the wind of storm, from the tempest*: that is, *from the tempestuous storm of wind*, Psalm 55. 8. So, *fire and brimstone*; for, *fire of brimstone*, or, *sulphureous fire*, Gen. 19. 24. Psalm 11. 4. Rev. 14. 10. and 21. 8. and, *a cloud and smoke*, for, a smoky cloud, verse 5.

CHAP. V.

Verse 1. NOw *will I sing*] Here beginneth our Prophets third Sermon, compofed in form of a ditty, or Song. In the first part whereof, he layes down, under the parable of a vineyard, the great care and cost that God had been at with his people, and their unworthy carriage again towards him: his goodnesse to them, and their unthanksfulnesse to him. That which he began also his first Sermon with, chap. 1, 2, 3.

Now, &c.] In the former part of this verse, is the Title, or Inscription of this discourse; or of the first part, at least, of it.

I will sing] As Moses did by Gods appointment. Deut. 31. 19. and 32. 1. So Deborah begins her song, Judg. 5. 3. and David, Psalm 32. 1. See Psal. 101. 1.

to my beloved] That is, Jesus Christ, the *welbeloved* of God the Father, Matth. 3. 17. and 17. 5. Ephes. 1. 6. called also *his Son of love*, Col. 1. 13. Whence Solomon also, a type of Christ, *his Son of love*, Col. 1. 13. Whence Solomon also, a type of Christ, *his Son of love*, Col. 1. 13. Whence Solomon also, a type of Christ, is by the word here used, from God himself, termed *Jedidiah*, 2 Sam. 12. 25. (which title also Moses gives to Benjamin, in blessing him, Deut. 33. 12.) that is, *the beloved of the Lord*. And the sing him, Deut. 33. 12.) that is, *the beloved of the Lord*. And the sing him, Deut. 33. 12.) that is, *the beloved of the Lord*. And the Churches *beloved*; so oft styled in the Canticles; Cant. 1. 13, 14, 16. & 2. 3, 8, 10, 16, 17. &c. and her *love*, Cant. 2. 7. & 8. 4. as she also is said to be his, Psal. 60. 5. & 108. 6. Jer. 11. 15. & 12. 7. Some therefore suppose it to be spoken in the person of God the Father, the Lord of the vineyard, speaking to Christ his Son, & Heir, concerning his vineyard, Mat. 21. 33, 37. Others rather, in the person of the Prophet, (not, as some would have it, as of kin to Christ, of the Prophet, (not, as some would have it, as of kin to Christ, supposing him to have been of the tribe and seed-Royal, a thing altogether uncertain. See ch. 1. 1. but) as being (therein like to John Baptist, ch. 3. 29.) a friend and well-wisher both to Christ, and to his Church; to the Bridegroom and his Bride.

a song] A discourse made in metre, that it may be the more easily and readily learned, the better remembred, the more frequently chanted; and being commonly in the mouthes of all sorts, be transmitted from age to age, and remain unto all posterity; as we find by experience, that the Psalmes which we have turned into metre, are generally more familiar, and in more frequent use with us, then any other part of Scripture. See Deut. 31. 19, 21.

of my beloved] Either commanded of him, as Deut. 31. 19. or suggested by him, as 2 Sam. 23. 2. or, composed in his name, and in his behalf; for it is a song of expostulation and complaint, concerning the wicked and unworthy demeanour of Gods people towards him, who had been so carefull of their good: not unlike those, Deut. 32. Psal. 78. & 106.

my beloved] The word differeth a little, but not much from the former. And as Solomon the son had his name from the former: so David his father from the latter: for it signifieth ones *beloved*. Yet some render it here *uncle*, and some, *cousin*: upon that groundless supposition above-mentioned: that Esay should be of kin to Christ. And it is true indeed, that the word here used, doth sometime more strictly signifie *an uncle*, Levit. 20. 20. & 25. 48. and seems sometime enlarged to any one neer of kin, as Amos 6. 10. See Ier. 32. 7, 8, 12. but it is used as commonly for *a friend*, or one *beloved*; and that above thirty times in that short book of the Canticles; and they are far out therefore, that imagine it never to be so used.

touching his vineyard] So the particle is taken, Gen. 20. 13. & 26. 7. Psal. 91. 11. Yet it may here be rendered, and that is indeed the most proper and usuall signification of it: *to*, or, *unto his vineyard*: as composed in his person speaking unto his vineyard: or to be sung sometime by him in in person, when time should be, to his vineyard: which they suppose done in effect, when he propounded to them, that parable concerning the vineyard, Matth. 21. 33, 34. Mar. 12. 1, 12. Luk. 20. 9, 16. but the former seems better. See ch. 27. 2.

his vineyard] His Church; as it is expounded, v. 7. Howbeit, what some hence gather, that this song was framed in allusion to such merry songs as in vintage time they used in the vineyards, ch. 16. 10. & 17. 2. being such a mournfull ditty, seems not to probable.

My beloved hath] Here begins the song it self, *my beloved*] Christ, as before.

hath a vineyard] So is the Church usually styled in Scripture, as a place that men have much care of, take delight in, and expect pleasant fruit, and no small gain from, Gen. 49. 22. Ps. 128. 3. Cant. 2. 15. & 6. 12. & 8. 11, 12. See Ps. 80. 8. chap. 27. 2. Jer. 12. 10. Ezek. 15. 2, 6. Hos. 10. 1. Matth. 20. 1. & 21. 28, 33. Luk. 13. 6, and 20.

in a very fruitfull hill] Heb. *in an horn, the son of oyl*; (as Psalm 89. 15.) or, *fatnesse*, as 1 Chr. 4. 40. *an horn*, that is, as most, an *hill*; and that very fruitfull, as deemed fittest for vines, Psal. 80. 10. some, *an high hill*. For *horn* is used for height, Psal. 75. 5. as being the most eminent part of any horned beast. Others an *horny hill*, such as bowing like an half moon, may receive the Sunbeams at all times of the day, both morning, noon, and evening; and on every side, for the better ripening of the grapes: and are in some other languages said to be so termed; and, they suppose an allusion to the mountains of Israel, Jer. 17. 3. & 31. 5. & 33. 13. and *the son of fatnesse*, that is, a very fat, and rich soil: The one term importing the commodiousnesse of the situation: The other, the richnesse of the soyl. Yet some suppose them both to intimate one and the same thing. The *horn* being put for the excellency of any thing; as one of Jobs daughters is named *Kerenhappuch*, that is, the *horn of complexion*, as we term it, or, *of beauty*, and *the son of fatnesse*, for *exceeding fat*; as *the son of the morning*, for exceeding bright and illustrious, chap. 14. 13. for it would be rendered word for word, *the horn of the son of fatnesse*; or, *the horn*, and *the son of fatnesse*, (a defect of the copulative, as chap. 32. 13.) that is, *in a principal fat*, or, *a principal and very fat soyl*; alluding to the land of Canaan, wherein God had seated that people, Numb. 13. 27. Deut. 8. 7, 9. and 11. 9, 12. Psal. 16. 9. & 88. 9. Ezek. 20. 6.

V. 2. *And he fenced it*] He spared for no pains nor cost about it, either for the manuring, or fencing of it, verse 4. Mark. 12. 1.

fenced it] Made a fence, a wall, a hedge, or both about it, (see v. 5.) to keep out, as strangers, that might crop it: so wild beasts or cattle, that might spoyl, or annoy it, Exod. 22. 5. Cant. 2. 15. an emblem of Gods care for, and providence over his people, ch. 27. 3. Psalm 22. 5. 2. Zach. 2. 5. See Job 1. 10.

and gathered out the stones thereof] Heb. *he floned it*. The word here used, signifies sometime to *cast stones* at one, 2 Sam. 16. 6, 13. Sometimes to *pick stones* out of a place, as ch. 62. 10. and so here. As the casting of stones into a field, is said to spoil it, 1 King. 3. 19. so the picking of them out is want to amend it: because stones hinder the growth of plants, and makes the land, or ground, less fertile. A type of Gods care to free his people, as well from annoyances within, as to protect them against incursions, and surprizals of enemies from without. See Zach. 2. 5. & 3. 4, 5, 6. Some expound the fencing, of keeping them within a compass by the law: the picking out of stones, of the prohibition of evil things therein forbidden: others, of the casting out of idol-worship, and idols, Deut. 7. 25. and 12. 2, 3. And others of expelling the Canaanites, and other wicked people before them, and from among them, Exod. 23. 30. Psal. 44. 2. But these things seem over-curious.

and planted it] He setled his people in the land, Psal. 44. 2. & 80. 8, 9. where they had been but strangers before, Ps. 105. 12. as a vineyard planted with strange plants, brought from some forraign soyl, chap. 17. 10.

with the choicest vine] Heb. *Sorek*, (and so Jer. 2. 21.) which is the name of a place, (whether in the Philistims Countrey, or in the land of Israel, uncertain) where Dalila dwelt, Judg. 16. 4. from whence some suppose, that this kind of vine had its name. Some of the Rabbins therefore read the words here, *He planted it with* plants, or slips of *Sorek*. It is agreed upon, that it signifieth a very choice kind of vine; whole grapes, fay some of them, had no grains or stones in them. But that is scarce probable. See Gen. 49. 11. ch. 16. 8. and 19. 9. Of the colour of this vine were some horses, mentioned, Zach. 1. 8. as some in Greek called, *Spadices*, of the like. Some suppose it to intimate the Jewish people, as a choice seed, descended from the loyns of those their worthy Ancestors, Abraham, Isaac, and Jacob, and by God therefore set apart for his peculiar, Deut. 7. 6,

8. & 9. 27, 29. Others, of Gods precepts that he had planted his Church with, Deut.4.8. ch.42.21. Rom.3.1,2. But we may not descend unto such niceties, and particularities, in the exposition of a parable. And these branches thus expounded, fall one into another. See more hereof, on Jer.2.21.

and built a tower in the midst of it] So Mark 12. 1. A place for the keepers of it, to retire to, and lodge in, so scituate in it, that they might over-look the ground, ch.1.8. *in the midst of it.* Either simply, *in it*; as ch.7.22. or, *in the midst*; as a place most convenient for over-sight. Of Jerusalem some expound it, wherein, as in a watch-tower, the Priests and Princes resided. See Jer.6.27.

and also made a wine-press therein] Heb. *hewed out.* Of wood, or stone, Prov.9. 1. ch. 10.15. and 22.26. Mark 12.1. It is said, he *digged out.* But that seems spoken, not of the press, but of a place to set a vessel in, to receive the wine from the press. This some expound of the altar, streaming with the blood of beasts offered in sacrifices, (See ch.1.11. & 29.1,2.) like the liquor of grapes, Gen.49. 11,12. Deut.32. 14. Others, of the Priests and Prophets, who, by their preaching, pressed out of Gods people good works, and pious offices, as pleasant liquor, very gratefull to God, Heb.13.16,21. Judg. 5.13. But of that, as of the rest.

and he looked] Heb. *expected.* After so much care had of it, and means used about it, he expected, and waited untill time of year, then making account to receive fruit answerable to the cost and pains that he had been at with it. Matt.21.34. 1.Cor.9.7. Heb. 6.7. Jam.5.7.

that it should bring forth] Heb. *make*; as Gen.1.11,12. Matt.3.8, 10. & 7.17,19. So in the next clause, and v.10.

grapes] Grapes, of some kind or other, it could not but produce, unlesse it were wholly barren. But the meaning is, such grapes as those plants, or slips wherewith he had planted it, used to bear. By *grapes* therefore, here, we are to understand good *grapes*, or choice *grapes*; as, *garments*, for clean *garments*, or goodly *garments* Zach.3.5. A defect of the Epithet, not unusual, So c.1.18. *wool*, for white *wool*, c.28.8. *no place*, for *no* clean *place*, Mal.1.14. *a male*, for a sound *male* opposed to a *corrupt* one: as here *grapes*, opposed to *filthy, bad, noysom, naughty, stinking* ones.

and it brought forth wild grapes] Most Interpreters, (some Greeks onely excepted, that render it *thorns*) the latine especially run in a track, expounding the word, *wild-vines*; so called in latine, because they use to grow in the hedges, or edges of grounds. And to mend the matter, (because that is the name, not of the fruit of such, but of the plant it self; and the translation therefore seems not to sound well;) They tell us, that the plant is put for the fruit. But we need not involve our selves in any such difficulties; the sense of the word being plain enough of it self: The verb whereof it comes, signifies, first to *rot*, ch.50.2. then to *stinck*, Exod.7.v.18. & 8. 14. & 16. 20. Because rotten things use to stinck, and because things rotten and stinking, are naught. In the third place, it signifies to be *evill*, and *naught*, Dan.6.v.14. and hence the word in the feminine singular, Ezr.ch.4.12. a *bad, evil*, or *naughty city*; and the same here in the masculine plural, to answer unto and agree with the word *grapes*, *rotten, filthy, noysome*, or *naughty*, to wit, *grapes*: like those *naughty figs*, Jer.24.2,3. or rather like those *grapes of gall, and bitter clusters*: yielding *wine like the poyson of dragons, and venome of aspes*, Deut. 32. 32,33. The word *grapes* is not in the Text, but may well be supplyed from the former branch: though there be no necessity so to do: since it may be rendred *naughty*, or *noysom* ones. So the very like word is used, Job.31. 40. for *noysom* or *naughty*, to wit, herbs: that is, *weeds*: such as grow among corn: of which, Matth.13.25. where the word used, would rather be rendred *weeds*, then *tares*. Nor can I assent to those, who make that here spoken of, a figure of hypocrisie, carrying a fair shew of piety, as these do of good grapes, without inward power, 2 Tim.3.5. Since that the vices, and crimes hereby said to be resembled, ver. 7. as those also that Moses speaks of, and our Prophet elsewhere taxeth, in foregoing parallel places, are such as too openly publish, and make profession of impiety and cruelty. See ch. 1. 21. and 3. 9, 15. The defect, as of the adjunct before, in *grapes*, for *good* grapes; so of the subject here in *bad*, for *bad grapes*; is neither in-frequent in other languages. For so in the Greek, Matth. 23. 15. we read *sea, and dry*, (agreeable to that, Gen.1.10.) by a defect of the subject; which, in our English, we render *sea, and land*; by a defect of the adjunct; nor unusual in the Hebrew: for so, Psalm 38. 7. *loathsom*, for *a loathsom* disease; (for disease is not in the text:) so, *untempered*, for, *untempered*, or, *ill-tempered* morter, Ezek. 13.10,11,14,15. & 22.28. See further, ch.17.5.

V.3. *And now*] Having shewed how his vineyard had frustrated his expectation, he first requireth the judgment of others, even of those themselves whom it concerned, and were parties in it, what they deemed it deserved to have done unto it, v.3, 4. and then relates in what manner he purposed to deal with it, v.5,6.

O ye inhabitants of Jerusalem, and men of Judah] That the equity of his proceedings may the more evidently appear; he is content to make them Judges in their own cause: *judge* (saith he) *I pray you, between me, and my vineyard*: as if he should say, Tell me what your selves would in the like case do, so served as I have been with my vineyard. So chap.1. 18. 2 Sam. 12. 1, 6. Jer. 2.5. Mic. 6. 3, 7. Matth.21.40.

inhabitants, and men] Heb. *inhabitant and man.* Taken collectively, as ch. 20. 6. & 3. 2. ver. 7. or distributively, as if he had said; Let any one of you pass sentence between me and it; as daring, and being content to put his cause to any reasonable mans decision.

of Jerusalem, and of Judah] See ch. 1. 1.

V. 4. *what could*, &c.] Implying, that nothing as wanting on his part, could be pleaded; in regard whereof he should come short of what he expected.

what could have been done] Heb. *what was there to do?* What was more to be done? as 2 King.4.13.16. Esth.6.6.

to my vineyard] Or, *for my vineyard*; as Psal. 72. *for Solomon*: and *for his land*, Joel 2. 18.

that I have not done] Heb. *and I have not done.* The copulative for the relative; as ch.3.6.

in it] Or, *for it*; or, *to it*, or, *about it*; that might any way further the fructifying of it.

wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?] Heb. *wherefore did I expect*, &c. *and it brought forth*, &c. Why hath it failed mine expectation? See somewhat the like syntax, Rom. 6. 7. *grapes*, and, *wild grapes.* See ver. 2. It did not so much prove barren, and yielded no fruit, which yet were sufficient to justifie mine intended proceedings with it, Mat.24.19, 20. Luk.13.6,7. Joh.15.2. But it brought forth filthy, naughty, noysom fruit, Heb.6.8.

V.5. *And now, go to, I will tell you*] He proceeds to relate his purpose, having formerly propounded the ground of it, and left the equity of it to be deemed by themselves; so Mat.21.40,41. Mar.12. 9. Luk.20.15,16. And the Prophet here passeth from person to person; speaking now in Gods person, as before in his own. See ch. 1. 9.

what I will do] Heb. *what I* am *doing*; That is, am about to do; will do speedily, without further delay; as ch.3.1. and 43.19.

to my vineyard] Or, *with it*; as Ps.147.20. Jer.2.18.

I will take away the hedge thereof] I will take no more charge of it, nor care for it; but expose it to spoil, and let it run to ruin. I will withdraw my protection and providence from my people, and suffer mine enemies to break in upon their land, Psal. 8. 12, 13. and 106.29.

I will take away] Heb. I will *taking away*, take away. That is, I will utterly, or certainly, take away; as Gen.2. 17. But in this place a defect of the verb finite: as Eccles.9.11. See ch.59.13.

the hedge] The word properly signifies a fence of thorns, or the like, Prov.15.19. Hos.2.6. Mic.7.4.

and it shall be eaten up] By Beasts breaking in upon it, Psalm 80. 13. That is, wasted and destroyed, by hostile invasion, See ch.1,7. and 3, 13. Heb. *it shall be for eating up.* Or, *that it may be for eating up*: Josh.24. 9. Mal. 1. 9. as being good for nothing else, Matthew 5.13.

and I will break down] Heb. *breaking I will break down*; as before. A defect of the copulative, as ch .3.24.

the wall thereof] *Her stone-fence.* As it is fully expressed, Pro.24.31. nor seems it otherwise taken, Eccles.10.8,9. Lam.3.9. Hos. 2. 6. So this and the former are commonly distinguished; as also the Jewish Doctors here observe: though some of ours would have them both one. See Psalm 80. 12. & 89.40,41.

and it shall be troden down] Heb. *and it shall be for treading down*; as ch.28.18. Mic.7,10. Or, *that it may be for treading down*: as before. That it may be for cattel to tread down, and depasture at pleasure, ch.7.25.

V.6. *And I will lay it waste*] Heb. *wastnesse.* That is, utterly, or extreamly waste: as ch.7.19. *the valleys of wastnesse.* In which two places onely, is the word found. See ch.1.7.

it shall not be pruned] To take off its superfluous branches, that spend its sap, and hinder the fructifying of it, Lev.25.3. Joh.15.2.

nor digged] As Luk.13.8. So the Greek, and old latine here; though otherwise, elsewhere. Or, *houghed*; as the later Latine versions import, both here, & ch.7.25. Or, *dressed*; having reference to the ground, as the former to the plants: (for the word signifies properly, to keep in order, 1 Chr.12.33,38.) to rid it of weeds and briars, and to loosen the earth about the roots of the plants. The spade, or hough, being for vineyards, chap.7.25. as the plow for corn-fields, Jer.4.vers.4.

but there shall come up briars, and thornes] It shall be overgrown with such noxious plants, bushes, and shrubs, for want of husbandry, which by those means might have been prevented, Prov.24.3, 30. ch.7.23,24. & 32.13.

but] Heb. *and*; ch.1.3.

briars and thornes] Joyned frequently together, ch.7. 23, 24, 25. & 9.17. & 10.17. & 27.4. Heb. *briar, and thorn*: as *weed*, for *weeds*, Job.31.40. The former word seems to signifie such a kind of thorny plant, as for stiffenesse, and stubbornnesse, or hardness, is compared to an *adamant*, as most expound it, Zach.7.12. for the sharpnesse of its prickles to the *point* of an *adamant*, Jer.17.1. For, the same word is for an adamant, or diamond, (for all is one) supposed to be used in both these places: but thereof see on Jer.17.1. The latter, is usually in the latine, rendred by a word that answers our *bush*.

I will also command the clouds that they rain no rain upon it] Heb. *and I will charge the clouds from raining rain upon it.*

and

and] For *also*: as Jer.1. 13.

command] Or, *charge.* For the word is used, as well for prohibition, as for precept. So Deut.2.37 where the same word is found.

that they rain no rain] Heb. *from raining rain.* As *from seeing*, Psal. 69. 23. *From redeeming*, chap. 50. 2. *From saving, from hearing*, ch. 59.1,2.

rain rain] As *fear fear*, ch.8.12. *sleep sleep*, Ps.76.5.

upon it] That being not watered it may wither away with drought, chap.1.30. Amos 4.7. Some interpret all these several branches, in a more mysterious way: understanding by plucking up the hedge, and pulling down the wall: some, the abrogating of the covenant between God and them, Zach. 11. 12, 14. Others, the taking from them his law, that severed them from other people, Ephes. 2. 14. and kept them within compass, Gal. 3. 23. By making them desolate: the depriving them of their civil State, and lawfull polity: by not pruning and digging: the taking away of the priestly ministery, Hos.3.4. Luk. 13.8. By the briars, and thornes, springing up: idolatry and other corruptions springing up among them, 2 Sam. 23.6,7. ch. 27. 4. By forbidding the clouds to rain on them: the bereaving them of their Prophets, Psal.74.9. ch.30.20. But these curiosities, the graver and soberer sort of Interpreters, do not unjustly refuse and reject.

V.7. *For the vineyard*, &c.] Hitherto was the parable. Now followeth the explication of it, applyed unto God, and his people: shewing how the case stood between God and them: how they had failed in their duty, and what for the same was to befall them.

For] So some, as rendring a reason, why it should not so have been with it, as it was: because it was Gods vineyard, v,1. and the place that he desired to delight in. Psal.132. 14. but that goes too far backward. Others therefore rather render it, *Truely, Verily, Surely*: as Job 8. 6. & 20.20. & 28. 1. because having made an end of the parable, he proceeds now to expound it. See.ch.7.9.

the vineyard] See v.1.

of the Lord of hosts] See ch.1.9.

is the house of Israel] See ch.1.24. & 2.5.

and the men of Judah] In a more special manner, as ch.1.1. Hos. 4. 15. & 11. 12.

men] Heb. *man*: as v.3.

his pleasant plant] Heb. *his plant of delights*, or, *pleasures*; that is, in which he took exceeding great delight, Psal. 132. 13, 14. so Jer. 31.20. *a child of delight.* For, a child, that God hath taken very much delight in: David useth the terms very frequently, thereby to express the great delight he took in Gods Law, and his Word, Psal.94.19. and 119. 16,24,70,77,92,143,174. and Solomon of the delight that God takes in his son, Prov.8,30. as also, of the delight that the Son of God takes in the sons of men, Prov.8.31. that is, as here in his Church, while it continueth faithful unto him.

plant] See ch. 60.21. & 61.3.

and he looked for judgment, &c.] See v.3,4. *judgment*, and *justice*; the execution of the one, and exercise of the other, were the good *grapes*, or fruit, that God expected from his people, Mic.7.1.

but behold oppression] To wit, there, where judgment ought to have been, in places of judicature, at the bar, and in the bench of justice, Eccl.3.16. See ch.1.23. & 3.14,15. So Jer.4.23.36.

but] Heb. *and.* As v.2. so v.6.

behold] Spoken by way of admiration, at so strange a degeneration. See ch.1.21. Jer.2.21.

oppression] as some render it, *a consociation*, or *conspiracy*, from a word that signifies to *cleave fast* together, Job 30.7. 1 Sam.26. 19. ch.14.1. and understand it of the wicked Judges and Officers conspiring and combining together to do injustice, Hos. 6. 8, 9. Mic. 7.3. or, as most, *a scab*; or, as some, from the former root, *a cleaving scab.* Such an one, as cleaves, or sticks fast to the body; or causeth the body to stick fast to the rayment. So are two other words of the same stock, with very small alteration, used, Levit.13.2,6,8. & 14. 56. See ch.3.17. The word is by the Prophet here used, to make an elegant consonancy, between it and its opposite; such as is also in the next clause, and is with him very frequent. The meaning is, that the judge whose office was to be as a Physitian, to relieve and heal such as were vexed and wringed by the iniquity of their oppressours, ch. 1. 17. and 3.7. was a worse disease to them that repaired to him for ease and relief; as a grievous scab, or sore, that sticks so fast to him, that a man cannot easily be rid, or recovered of it; so that in them the proverb was verified, *a prating Physitian, a second disease to his patient*; *a bad one, worse then the disease it self.* The Judges worse then their oppressors: what they sustained by the one, more grievous then what they suffered by the other. See ch. 3:15. Others fleeced them; They fleyed them: Others bruised their flesh; They brake their bones, Mic.7.2,3. The word doth not signify *leprosie* simply, as some would have it, no more then the word, *plague*, or *stroke*; though joyned also oft with it, Levit.13.3, 9, &c. but any such *scab*, as was before said; either leprous, or other, Levit. 13 2,6. and 14. 56.

for righteousnesse] Or, *justice*, joyned commonly with judgment; as if these two were inseparable companions: and without justice, judgment, no judgment, or a scab of judgment rather; as our Prophet here speaks, chap.61. 8. See Gen.18.19. Psal. 33. 5. and 89. 14. & 96.2. Prov. 1.3. & 21. 3. 2 Sam. 8.15. ch.1.21. & 33. 5. and 56.1. Jer.5.1. & 9.23. & 22.15. & 23.5.

but behold a cry] The cry of the oppressed, crying out of their oppressions and wrongs done them; and crying to God, when they can get no relief with man, Exod.22. 22,23, 27. Job 19. 7. Psal. 12.5. Eccles 4.1. Lam. 5. 4. And these were of the *bad grapes*; fruits not of the spirit, but of the flesh, Gal.5.19,23. complained of before v.2.4.

V.8. *Wo unto them*, &c.] The parable being before propounded, v. 1, 6. and expounded, v.7. the Prophet now proceeds unto a more particular enumeration of some principal heads of those bad fruits, before touched upon, with denunciation of judgments proportionable in some sort thereunto. See the like, Amos 2. 9,12,15,19.

Wo] An usual term of denunciation, chap.29. 1. & 30. 1. & 31. 1. See chap.1. 4.

wo unto] The particle, *unto*, though necessarily to be understood, yet is here omitted; and with the interjection here used, very seldome expressed, once onely, that is observed; the inseparable one, Ezek.3.13. and once the separable, Jer. 48. 1. and instead thereof, twice, the particle that signifies *upon*, Jer.50.27. Ezek. 13. 3. but oft expressed with another denunciative very neer this, ch.3. 9. and elsewhere.

unto them &c.] The first head of the evils, or crimes more especially instanced in, is the grievous oppression of the greater and richer sort, exercised by them upon their poor neighbours, in expelling them out of their houses, that stood neer them, and their lands, that either lay within, or bordered upon their own; thereby either to multiply their own places of abode, or to enlarge their own demains. See 1 King.21. & Mic.2.2.

that joyn house to house] Heb. *makers of house to touch by house.* Not that they removed houses out of their places, to adjoyn them unto their mansions: but that they added houses to houses: others, to those that they were formerly possessed of, Psal.83.12. That they might have variety of places to repair to, according to the times and seasons of the year, Amos 3.15. Or to make use of otherwise. So Hos.4.2. *bloods touch bloods*; That is, murther is added to murther; one comes in on the neck of another. *House to house*; for, one house to another; and *field to field*: That is, one field to another. As, *man of man*; for one man of another, ch.3.5.

that lay field to field] Heb. *field to field they will make to approach.* A double defect, both of the copulative, *and*; as Exod. 15. 9. ch. 3. 24. and of the relative; as 2 Chr.28.9. chap. 42.5. *to those that*, &c.

will make to approach] So have done, do, and will do. See such use of the future, ch.3. 16. Job.11:44.

field to field] By taking in those that lay between some of their own, on either side, and so making them to meet; or by encroaching upon, and taking in those that on any side joyned to them, Amos 1.13. compared with Jer. 49. 1. Job 24. 2. forbidden, Prov. 22. 28. & 23.10.

till there be no place] No room for any to dwell by them, when they have engrossed all to themselves.

that they may be placed] Heb. *and ye may be made*, or, *make your selves to dwell.* The copulative for the finitive; as chap. 2. 3. The passive for the reciprocal; as ch.1.16. And the person changed; as ch.1.29.

alone] As if the whole land were given them to inhabit, Ezek.11.15.

in the midst of the land] Or, *in the land*; as v.25. ch.7.22.

V.9. *In mine*, &c.] The judgment followeth, proportionable to the offence. And that, for fuller assurance, confirmed with an oath; as 1 Sam. 3. 17. ch.22. 15. Psal.110.4.

In mine eares, said *the Lord of Hosts*,] That is, *in my hearing*: as Luk. 4.21. I heard when God spake it, Psal.62.11. Or, God by secret inspiration revealed it to me, ch.22. 14. He told me it in mine ear; as 1 Sam. 15.16. So some. But because the affix, or pronoun is wanting, (which is not altogether unusual, Psal.91. 4. ch. 1. 3, 15. & 3. 12.) nor is the verb in the text. For the hebrew hath no more then, *in the ears the Lord*, or, *of the Lord*, &c. (and yet is that verb also sometime wanting; as 1 King. 20. 34. ch.46. 4.) Others therefore, and those not a few, thus render it; *In the ears of the Lord of Hosts.* That is, This your cruel, and injurious carriage is gone up into Gods ears: as Gen. 18.20. 2 Chr.28. 9. Ezr.9.6. Jon.1.2. He sees it, and takes notice of it, though ye think he doth neither behold nor regard it, Psal.10. 11, 13, 14. and 94.4.

the Lord of Hosts] Who is able to right those whom ye wrong: and to avenge them on you, Psal.146. 7. Prov.10. 11. & 24. 15, 16. See.ch.1.9,24.

of a truth many houses shall be desolate] Heb. *if many houses be not desolate.* A defective, but emphaticall form of swearing. See Psal.95. 11. As if he had said *Let me not live*; or *let me not be God*; or *let me not be deemed a God of truth, a God of my word*; *let me never be believed*; if such a thing be, which he means shall never be. So c.22.14. & 62.8. Or if such a thing be not, which he is fully resolved shall be: as in this place. See the like forms with man, Gen. 14.23. Ps.132. 3. wherein, out of a cautious shunning dismall expressions, they used in swearing to omit the tearms of execration, which yet in the form of the oath was implyed, and was to be supplyed to make the sentence entire: yea, sometime was, but in a more sparing and indefinite way, for the most part, expressed. See Ruth 1. 17. 1 Sam. 3. 17. 1 King. 19.2.

of

of a truth, &c.] *Saith he*, is to be supplied. As the like is very usual, in the relation of the speeches, either of God, or others, See 1 King. 1. 27. &, 20. 37. Psal. 105. 15. with 11. & 132, 14 chap. 47. 4.

many houses] The multitude, and variety of your houses, so gotten, shall do you no good; you shall have no benefit by them, little joy of them. See Amos 3. 15. & 6. 11.

desolate] Heb. *for*, or, *unto desolation*. Designed for it, and brought to it, as Jer. 2. 11. See ch. 1. 7. Your houses shall stand empty, the inhabitants being either driven out of them, Mic. 2. 10. or destroyed, and deceased in them. Amos 6. 9. 10.

even great and fair, without inhabitant s] *Even*, wanting, as ch. 51. 12. Heb. *great*, *and good*; as we use to say *goodly*. So Deut. 8. 12. Neither the largness, nor the fairness of your houses, shall procure you security, or afford you safety, Amos 3. 15.

without inhabitant] Heb. *from no inhabitant being*. That is, *for want* of *inhabitants*, or *because there is no inhabitant* in them. So Jer. 4. 7. See the like, ch. 50. 3.

V. 10. Yea, ten acres of vineyard shall yield one bath] As their houses shall stand empty, so their land shall lye waste and barren; as well those, that thus they came by, as those which they were formerly possessed of. The one part so gotten, shall bring a curse upon the whole. See ch. 7. 23. Hag. 1. 6.

ten acres] The word signifies *a yoke*, *a pair*, or *couple* of Oxen, Job. 1. 3. Affes, Judg. 19. 10. Mules, 2 King. 5. 17. Or other beasts, whether yoked, or unyoked, yea, sometime not of horse only, but of both, Deut. 22. chap. 22. 7, 9. In the second place, it is used for such a parcel of ground, as a pair, or yoke of oxen could ordinarily plough in a day, 1 Sam. 14. 14. which among the Romans, was esteemed to be of two hundred and forty foot in length, and one hundred and twenty in breadth.

shall yield] Heb. *make*. As ver. 2. Hos. 2. 16. 8. 10. 1. to *make wine*, for to *yield wine*, as 10 *make milk* for to *yield milk*, ch. 7. 22.

one bath] That is, but *one bath*, not of grapes, but of wine, made of the grapes, that it shall bear. For the *bath* was a measure for *liquid* things, yet not the least in use for them, as some say, *him*, was far less, Levit. 13. 13. Ezek. 4. 11. (and the log less then that. Levit. 14. 10, 12, &c.) and it contained about eight of our gallons, the tenth part of an homer, Ezek. 45. 11. So that an whole acre of ground, planted with vines, should not yield so much, as one whole gallon of wine.

and the seed of an homer] For, *an homer of seed*. So also, Levit. 27. 16. The *homer* was a measure, as well for grain, as for liquor, containing ten either baths, or ephah. Ezek. 45. 11. And it had its name, either from the *heap* that so much corn as that measure contained, laid together, would make; or because it held as much as an *ass* might well bear.

shall yield] Heb. *make*, as before.

an ephah] That is, but *an ephah*, no more then *one ephah*, as *one bath* before. Which *ephah*, was a measure for dry things, as the *bath* for liquid, and of the same quantity with it, the tenth part of an *homer*, Ezek. 45. 11. much about our bushel; so that their *corn* grounds should not yield them above the tenth part of their seed, they *shall carry out much*, *and bring in but little*, Hag. 1. 6.

V. 11. Woe unto them that arise early in the morning] The second crime charged on them, their excess and riot: sensuality joyned with security, ver. 12.

that rise early] Heb. *the early risers*. As making a daily exercise of it. So Psal. 127. 2.

rise early] That rise early to their drink, as worldly men to their work, Psal. 127. 2. as being never well, till they be at the wine, the one, at their work, the other. (So Zeph. 3. 7. *They arise early to corrupt their actions*.) And in swilling, and drinking, spending away, and lavishing out the time assigned and allotted to labour, and to more serious and necessary employments, according to the condition of mens several places, Psal. 104. 22. Eccl. 8. 16, 17.

that they may] A defect of the particle finitive, as Zeph. 3. 7. See ch. 7. 15.

follow strong drink] As Psal. 119. 150. *that follow mischief*. Pursue it as eagerly as one doth his fleeing foe, or his trade. See ch. 1, 23. so to *seek* after it, Prov. 23. 30, 35.

strong drink] Not wine, but other such drinks, made of honey, dates, rice, malt, or other grain, that for strength, oft-times, come not short of wine, and (when of also they have their name) do make drunk, as well as it, Num. 6. 3. Judg. 13. 4, 14. chap. 29. 9. And though ordinarily distinguished from wine, v. 22. yet used here to comprehend both, and to ch. 56. 12.

that continue until night] Heb. *continuers*, or, *drawers out of*, to wit, their drinkings. For there is a two-fold defect, both of the copulative, as v. 8. and of the noun, after the participle: in the like case expressed, Psal. 127. 2. or simply, *staying* at it, sitting by it, to wit, *at*, or *over* the *wine*, Prov. 23. v. 30.

unto night] Heb. *in*, for *unto*: as Gen. 11. 4. Exr. 9. 7. *twilight*, which may be understood either of the *even twilight*, as Job 24. 15. Prov. 7. 9. they stay by it, from morning to night, all the live-long day, as we used to speak; or of the *morning twilight*, as the Word is used, Job. 7. 4. 1 Sam. 30. 17. from morning to morning, spend night and day, in drinking and revelling: as they are never well, till they be at it it; so they can never give over, when they are once set to it, Deut. 32. 19. Prov. 23. 35. chap. 56. 12.

till wine inflame them] A defect of the particle; whether we are to understand it, *till*, as some, or, *that*, as others: the one implying the issue, or effect, the other, the purposed end.

wine] Whence it appears, that the word used in the former branch, doth there comprehend both: as doth also here the word, *wine*.

inflame them] So is the word used, Ezek. 24. 10. Obad. 1. 18. and that is indeed the ordinary effect of wine and strong drink, immoderately taken, to inflame the body, Jer. 51. 39. to bring feavers and calentures, such as have thereof their name, Deut. 28. 22. yea, to inflame it with filthy lust, Gen. 19. 32, 36. Hos. 4. 11. Yet because the word sometime also signifieth, *eagerly*, or *ardently to pursue*. Psal. 7. 13. & 10. 2. Lam. 4. 19. Some therefore render it, *till the wine pursue them*: as they pursue it, so it pursues them in that manner, that it doth furprise them, and master them, and take wits, Reason, and understanding, from them, Hos. 4. 12. Prov. 20. 1. but the former seems the sounder.

V. 12. And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts.] They abound excessively in all manner of delights; abandoning themselves wholly thereunto: not that these things here mentioned, are of themselves evil; but as in their women, attire, and ornaments, ch. 3. 18, 24. So here the excess in them, and abuse of them, is that which is condemned. So Amos 6. 4, 6.

Harp] The name of a musical instrument. Whence one, in the Greek, hath its name, said to be strung with wires, and to yield somewhat a mournful, or querelous sound. See ch. 23. 16. But whether of the same form with our harp, is uncertain.

viol] Another musical instrument, chap. 14. 11. so called, because it was bellied out after the manner of a bottle, so also called, ch. 30. 14. Jer. 13. 12. See ch. 22. 24. Which not unfitly answers our, either lute, or viol. The instrument, in greek, having its denomination from this is acknowledged by some of them, to have its original from the Phenicians; under which name; they sometime include the Syrians also, and the Jews, from from the Cappadocians, as some of them. And it was among them, accounted to make a sweeter melody then the harp. No musical instrument is, in Scripture, more frequently mentioned, then these two; and they are oft joyned together, 1 Chro. 15. 28. 2 Chro. 20. 28. & 29. 4. Psalm 81. 2. & 150. 3.

the tabret] The word coming from one that signifies *to beat*, includes both drums, such as they used to beat at the slaughter ing of their children, in sacrifice to Moloch, whereof the place of those horrid rites had its name, ch. 30. 33. Jer. 31. 32. and *tabrets*, such as they used commonly in their feasts, and merry meetings, ch. 24. 8. Jer. 31. 4.

and pipe] Or, *flute*; A wind-instrument, (as an hand-instrument the former), so called, because *hollow*, or *pierced* through. See chap. 2. 19. and 30. 20. *tabret and pipe*, are both joyned together, as here, so elsewhere, Exod. 15. 20. Judg. 11. 34. And were used commonly, as among us in dancing, from whence the frequent use of the *pipe* therein, gave the name, in Hebrew, to the *daunce*, Psal. 149. 3. Jer. 31. 15. Luke 21. 21.

wine] Without which no feast, no banquet: called therefore *the feast*, or *the banquet of wine*, Esth. 7. 7. *wine* put here for all delicious drinks, See ver. 11. ch. 22. 3. as there, for all delicious fare, whereof *wine* is esteemed a principal, Esth. 1. 7, 8.

are in their feasts] A defect of the prepositions, as Numb. 12. 8. Job 1. 18. Yet some read it, *Are their feasts*. That is, their feasts consist wholly of these. There is nothing else to be seen, or heard in them, nothing pious, or serious: but all cares, and loosnes. Contrary to that of the Apostle, 1 Cor. 10. 31. A pious fence; but I conceive; not here so fit a sense, as the former is.

feasts] Or, *drinkings*; for that cause so rearmed. So the word properly signifies. Hence the phrase, as of ordinary meals, *to eat with* one, Gen. 31. 54. Psal. 41. 9. Luk. 14. 1. 1 Cor. 15. 11. So of feasting, to *drink* with him, Esth. 3. 15. and 7. 1.

but] Heb. *and*, as ver. 5, 4. As their riotous excess, and sensuality was before taxed; so now their security, and contempt of God, that then they gave themselves wholly unto this dissolute and voluptuous course of life, without any regard of Gods judgments, at that time, either present on others, or hanging over their own heads; as being not denounced only against, but in part also inflicted on the State wherein they lived. So ch. 22. 12, 13. Amos 6, 4, 6. Matt. 24. 38, 39.

they regard not] Heb. *they will not behold*. So Psal. 28. 5. Where the same sentence is, *To behold*, for *to regard*; take special notice of, ch. 22. 11. Zach. 12. 10. Of the form of speech, see ver. 8.

the work of the Lord] His judgments, either incumbent or, impendent, Psal. 64. 10. Hab. 1. 5.

neither consider the operation of his hands] Heb. *and the doing of his hands*; or, *his hands-doing*, *they see not*; or, *they have not seen*. They either consider not, or take notice of the things themselves, ch. 42. 25. Hos. 7. 9. or, at least, take no notice of an hand of God in them, ch. 26. 11. For it is too nice, that some of the Jewish Doctors have, who, *by the work of God*, understand the Law of God, by *the work of his hands*, the writing of it in the tables of stone, Exod. 32. 13, 14. As if they were taxed for not regarding, and looking after Gods law, Job. 21. 14. And that likewise seemeth to be out of the way, which some of them have, with whom some of ours concurr, who understand by Gods works of creation, the celestial bodies that set forth thereby Gods glory, Psal. 8. 3. & 19. 1. As if they were reproved, for not glorifying themselves to the contemplation thereof. As also, that others of ours expound it, of their not taking notice of, as of having no heart to the works of judgment, long before executed on the old world in Noahs time; and on Sodom, and Gomorrha in Lots dayes, 2 Pet. 2. 5, 6. & 3. 5, 6. Jud. v. 7. But the Prophet seems rather to point at some judgments then present.

V. 13. Therefore my people are gone into captivity] The punishment inflicted, or doom past upon them for this their sin, as sure to take effect, as if it were executed already. See the like judgment denounced upon the like grounds, Amos 6. 7.

my people] See ch. 1. 3. & 2. 6.

are gone into captivity] Or, *are going*. Are as sure to go, as if they *are gone into captivity*. So Jer. 9. 1. Joh. 3. 18.

because they have no knowledge] Heb. *for no knowledge*. Or, *becauseof no knowledge*. Because they are such brutish, senseless, and sensual people, Psal. 92. 6. & 94. 8. ch. 27. 11. Or, for want of consideration, because they do not regard, and take notice of the hazardous estate they are in, and Gods judgments suddenly like to seize on them, and having seized on the State in part already, ver. 12. Jer. 8. 7. Mat. 24. 39. Luk. 17. 44.

and their honourable men are famished] Heb. *and his honour*, or *glory*, (are, or shall be) *men of hunger*, or *famine*. His, to answer the *ty*, (are, or shall be) *men of hunger*, or *famine*. His, to answer the *ty*, (are, or shall be) word *people*. Which is, though a collective, (and the pronoun may well therefore be rendered *their*), yet a singular term. *Honour*, or *glory*, for men of *honour*, or *glory*; men *honourable*, or *glorious*: that are in great esteem, and make a great shew in the world. So *pride*, for a man of *pride*: *a proud* man, Psal 36. 12. Jer. 50. 31. *mighty*: for men of *might*, *mighty* ones, ch. 3. 25. *Peace*: for a man of *peace*, a *peaceable* man. Phal. 120. 7. See ch. 1. 21.

famished] *men of famine*: or *famished men*: as *men of vanity*, for *vain men*, Job 11. 11. Psal. 26. 4. *Men of wickedness*, for *wicked men*, Job. 22. 15. *Men of fewnesse*: for, a *few men*, Deut. 25. 5. & 28. 62. Of the word *men*, see ch. 2. 9. the first tearm of the phrase, see more. Of the word *men*, see ch. 2. 9. the first tearm of the phrase, see more, Jer. 44. 28. The meaning is: the great men, that now live in such pomp and State, and revell it in that manner, shall be starved for want, even of necessary food.

and their multitude dryed up with thirst] Their; Heb. *his multitude*: as before. That is, the meaner sort of them, opposed to *rude*: as before. That is, the meaner sort of them, opposed to their *glory*, or *glorious ones*: As *Adam* to *ish*, verf. 19. *dryed up with thirst*. For thirst, arising from want of drink, caused *drought*, ch. 41. 19. Lam. 4. 4. And the want of drink is more unsufferable, and prejudicial to mans life, then the want of bread. The meaner sort of them shall suffer want, not of bread onely, but of water too, which being the usual drink, in those parts, was more obvious then bread: and more necessary, in some sort, to the preservation of mans life, then it. Those, both great and small, high and low; that have so much abused those good creatures of God, when they had them in abundance, shall now suffer want in either kind of them, and for want of them shall perish. See chap. 3. 1. & 65. 13. Jer. 2. 5. Hos. 2. 3. Amos 8. 13. For it is not to be conceived, as if the Prophets meaning were, that the one of them only should suffer hunger, and the other only perish; and the other only thirst: but, that both of them thereby perish; and the other only thirst: but, that both of them should sustain a grievous want of either; set forth in a rhetorical manner, as in way of distribution; for the fuller amplification and aggravation of the evil: such as with this Prophet is very frequent. So ver. 15, 16. chap. 28. 17. and so, Psalm 106. 17. Where it is said, that *the earth opened*, and *swallowed up Dathan*, and *covered the company of Abiram*. Not, but that it swallowed up the company of Dathan, as well as of Abiram; or, but that it covered as ny of Dathan, as well as of Abiram; or, but that it covered as well the one as the other. See also Dan. 12. 3 Howbeit a learned late Annotator, because the word in this latter branch is found late Annotator, because the word in this latter branch is found *wealth*, Psalm 37. used sometime for *abundance*, and is applyed unto *wealth*, Psalm 37. 16. Eccl. 5. 10. would have it also so taken here, and v. 14. and ch. 16. Eccl. 5. 10. would have it also so taken here, and v. 14. and ch. 15. 15. *abundance*; for men abounding in wealth: and so it will be the same in effect with the former.

V. 14. Therefore hell hath enlarged her self] Hell. Heb. *Sheol*; a term used commonly for the *grave*, as Numb. 16. 30. Psal. 30. 3. & 55. 15. & 86. 13. Herein differing from that other, *Qeber*, which also signifies *grave*, or *sepulchre*, Psal. 5. 10. & 88. 11. ch. 22. 16. that the former is of larger extent, then the latter: the latter signifying an artificial *grave*, or *sepulchre* onely made by mans hand, whether by digging up the ground, or hewing into a rock, Matth. 27. 60. or the like. Whereas the other comprehended as well the natural, as the artificial Sepulcre; as well that by-nature provided, as by mens means found out. whatsoever place of receptacle a mans body after the souls departure, is by dissolution, or for dissolution, bestowed in. Thus Jacob saith, he would go to his son Joseph, to *Sheol*, whom yet he supposed not to be interred or laid in the ground: but devoured, and so buried, as we may so say, in the bowels of some wild beasts, Gen. 37. 35. So Jonas calleth the belly of the fish, that had taken him in, and swallowed him down, *the belly of Sheol*, Jon 2. 1, 2. because it was like the grave to him, and was like to be the place of his dissolution. So when Hezekiah saith, *Sheol cannot praise thee*, ch. 38. 18. He means any dead, without distinction, whose bodies are now disposed in their places of dissolution, of what kind or sort soever. That which Job calleth, *the* general *meeting house appointed for all that live*, Job. 30. 23. and of which Solomon saith that *all go to one place*, Eccles. 3. 20. which, of the grave of mans handy-work cannot be said, Jer. 22. 19.

hath enlarged] Or, *hath enlarge*, as ch. 1. 2.

her self] Heb. *its soul*: *soul* for *self*, as ch. 3. verf. 9. Jer. chap. ter 51. 14.

and opened her mouth without measure] A very rhetorical and emphatical expression, insinuating the numberless multitude of those that by hunger and thirst, and other like judgments were swept away, as if there were scarce room enough any where, either under-ground, or above-ground, to receive them. See Jer. 7. 32, 33.

opened] Or, *widened*. Men are said to *open* their mouths to speak, Psal. 78. 2. Matth. 5. 2. to *widen* their mouthes, when they gape, murder then ordinary, to draw in breath, as Psal. 119. 131. or to receive, and take somewhat into the mouth, that they greedily desire. So Job saith, that men *waited for him*, (that is, for his *words*, that *dropped upon them*) *as for rain*, *and opened their mouthes wide*, (there, to the word here used) *as for the latter rain*: that is, as the earth useth to gape for rain in the time of Summers drought: as also men are said sometime so to do in way of mockage, Job 16. 10. where the word is transflated *gape*: as another neer to it of the like sense and use, is rendred, *make a wide mouth*, chap. 57. verf. 4. The word would therefore be here tran flated, *hath widened*, or, *doth widen*, as before; *gapes wide*, as one that is to take in some more then ordinary great morsel, or much at once.

her mouth] Or, with *her mouth*, as Job. 16. 10. (the particle wanting as Psal. 17. 14. with ver. 7.) as being no less desirous to take them in, and swallow them down: as it is described Dathan and Abiram with all theirs, Numb. 16. 32, 33. Psal. 106. 17. (whereunto David alludes, Psal. 55. 15. & 69. 15.) then they were greedy to seize on the possessions of others, Mic. 2. 2. A *mouth* is ascribed to the *grave*, as to the earth, Gen. 4. 11. Num. 17. 32. and the *threat* of wicked ones, whose mouthes are implyed in traducing of innocent persons, is said to be *as an open Sepulcre*, Psal. 5. 9. as being ready to *swallow men down quick*, *like the grave*, *or the pit*, Prov. 1. 12.

without measure] Heb. *unto no measure*; or, *appointment*; or, *proportion*; or, *ordinance*: as the word ordinarily signifies, Gen. 47. 22, Exod. 15. 25. Josh. 24. 9. beyond all ordinary proportion, or wont, the grave is as unmeasurable, and unsatiable, in surprizing and devouring of them, as they were, in seizing on the possessions of their poor neighbours, and taking them to themselves, verse 18. chapter 3. 14.

and their glory, &c.] Or, *that their glory*, &c. *may descend*, &c. as noting the end for which the grave gaped so wide; because it had in it that which would be to the rest of the people, as the plague was to them down suddenly, without stop, or stay, at once. See that use of the particle, ch. 5. 5.

their glory] Heb. *her excellency*; or, *the excellency of her*: as the word is rendred, ch. 35. 2. where it is also distinguished from glory. See also ch. 3. 10. & 13. 2. *excellency*, as most take it (though some, simply, for *excellency* it self, as Ezek. 16. 4.) for, men of *excellency*: as *glory* before, for men of *glory*, v. 13. those that were of most State, and esteem, among them.

of her, That is, of the City of Jerusalem, as some: or the State of Judah, as others: for the affix is not masculine here, as before, v. 13. but feminine: and hath therefore nothing else in the text, whereunto it may be referred. See v. 3, 7.

and their multitude] Heb. *her multitude*: as *her excellency*. *Her*, as in the former branch: and *multitude*, as in the verse next before going: *the many*, or, as we use to speak, *the mount*, those of the meaner sort, which are the greater number by much, every where. And so most here take it. Howbeit a late author, as v. 13. so here, rendreth it rather *abundance*. Which to teeth not amiss here, with what followeth. See ch. 16. 14.

and their pomp] Or, *noise*, or, *tumult*: as it is rendred, ch. 37. 29. their *tumultuous noise*, or, *howling*: as ch. 16. 10. for to the word properly signifies, ch. 13. 4. Jer. 6. 66. 6. such as is usual in warlike conflicts, ch. 22. 15. Hos. 10. 14. Amos 2. 2. as the like also in disorderly feasting, and revellings, especially where wine hath got the upper hand, ch. 24. 8. Jer. 48. 45. & 51. 38, 39.

and] Some, *with*: as Exod. 15. *and Joseph*, for, *with Joseph*: and Neh. 10. 42. *and Jeremiah*, for *with Jeremiah*: as it is there well rendred: their tumultuous thoughts shall cease, or dye, and be buried with them, ch. 24. 8. & 25. 5.

their] Heb. her. As before.

pomp] Or, *noyse*, or, *tumult*, or, *flout*: as some, for, those that make such *noyse*, *tumult*, or *flout*: called *the sons*, or *children of flouting*, Jer. 48. 45. as *glory* before, v. 13. and *excellency* in this.

and he that rejoyceth] Or, *and him*. To wit, *and*, with *him*, as before.

and he that rejoyceth] Or, *and him*. To wit, *and*, with *him*, as before.

that rejoyceth, Or, *revelleth* rather: as the City of Jerusalem is called a *revelling city*, ch. 22. 2. the houses thereof, *houses of disport*, or, *merriment*, ch. 32. 13. The word properly signifies to *skip*, or *leap* for joy. The word used of John Baptist, answering to it, where it is said, that he *leaped* (or *sprang* rather) for joy, being as yet in his mothers womb, Luk. 1. 44. and it is taken in a middle sence, sometime for such expression of joy, either honest, and lawfull, on good and just ground: or a degree of joy more then ordinary, albeit no such expression be therein used, as chap. 12. 5. Psal. 28. 7. & 60. 6. & 68. 3. Hab 3. 18. Otherwhiles, for loose and

and disorderly skipping and frisking, out of lightnes& wantonnes& and other the like motions and gestures,expreſſions of immoderate and inordinate delight,Jer.51.39.and so here; *he,or him,that rejoyceth and revelleth*,taken collectively, for the whole crew of them.See chap.1.3.ver.15.

ſhall deſcend]Or,*may deſcend*;taking the copulative for the finitive; *and*,for,*that*:as was before ſaid,*that there may deſcend*,to wit,into the grave,*the glory*,or *excellency*,&c.for ſo the words lye, that may all,and all ſorts of them,go down into the grave. So Job. 21. 12. 13.

into it] To wit,*the grave* before ſpoken of,according to our verſion;and ſo is the particle uſed,Ezra 9 7. chap. 10, 21.but the tranſlation is too great to admit here that ſenſe. For the word of deſcending,ſtandeth here in the front of the ſentence, and not in the cloſe of it, as our verſion placeth it. And it ought therefore to be rendred,*he, or him that revelleth in her*, or *the reveller in her*; as before,*her excellency her multitude,her ſhouting*. Of which,ſee before.

V.15. *And the mean man ſhall be brought down,and the mighty man ſhall be humbled*] Men of all ſorts(as before, ver. 14. ſave that the greater, and of higher degree and ſtate, are ſtill ſpoken of there; the meaner condition is firſt mentioned here) ſhall alike be laid low,being brought down to the grave,that makes no diſtinction of ſtates,Job.3.13,19.See chap.2 9.where the words being the ſame, this is at larg opened.

and the eyes of the haughty ſhall be humbled]See chap.2.11.

ſhall be humbled] Their countenance, or big look. ſhall then be caſt down;Gen.4. 6 Lam.2.10.

V.16 *But*] Heb. *And*.Which may well ſtand here.

the Lord of Hoſts]See chap.1.9.

ſhall be exalted in judgment]He ſhall,by his juſt judgment executed on thoſe wicked wretches, who ſet ſo light by him before, manifeſt and magnifie, as well his power,as his purity, Pſal.9.6. See ch.2.11,

and God that is holy] Heb. *the God: the holy One*. The moſt holy God;ſo holy,as *none holy as he*,1 Sam.2.2.as none *good* in regard of him,Matt.19.17.none *wiſe*,in way of collation with him, 1 Cor.3. 19.1 Tim.1.17.So none *holy*,in ſuch manner as he is.They that are holy,and wiſe,and good,in ſome kind, by participation from him, are neither holy,nor wiſe,nor good,when they come into compariſon with him,Job 4,17,18.& 9.2.& 15.15.&25.5,6. See ch.1.4, & 6.3.

ſhall be ſanctified] His holineſs, and hatred of ſin ſhall appear, and he religeouſly acknowledged, by his puniſhing of it in obſtinate ſinners,Levit.10.2,3.Ezek.20.41.& 28.22,26.the ſparing and forbearing of whome,for a time,cauſeth wicked wretches oft times, to call in queſtion his holineſs,Pſal.50.21.Mal.2.17.

in righteouſneſs, by his righteouſneſs ſhewed in thoſe his judgments.For it is not to be underſtood, as if he were to be *exalted* by *judgment*,and not by *righteouſneſs*, or *ſanctified* by *righteouſneſs*,and not by *judgment*.But it is a rhetoricall illuſtration, amplifying and dilating both the act and the effect : and deſcribing the act by two ſeveral arguments:the ſubject, *judgment* ;the adjunct, *juſtice*: the effect or event by two branches of it,the manifeſting and magnifying,partly of Gods greatneſſe, and partly of his goodneſſe ; the one applyed to the ſubject, the other to the adjunct; though both common to either.So alſo ver.15. See of *judgment* and *juſtice*, chap. 1. 27,& ver.7.Of the manner of ſpeech,ver.13.

V.17. *Then ſhall the lambs feed after their manner*]Heb.*And*. for, *Then*, as Gen. 28. 21.or 22 rather,(for the condition of the vow there is in the 21.verſe,the matter of it in the 22.) Levit. 4. 3.& 6.4.

Then] When by the judgments before threatned, being put in execution,the unjuſt poſſeſſors of thoſe houſes and lands before ſpoken of,being either ſlain,or expelled;they ſhall either lye waſte, or return again to the houſe to whome they formerly belonged.

the lambs ſhall feed after their manner] Some expound it literally, and ſimply,without any figure, or allegory; of cattel, grazing freely without reſtraint,in thoſe places, whence before,by incloſures,they had been excluded, after the paſture came into thoſe great mens hands:yea, upon thoſe places, now lying waſte, where their either dwellings,or farm-houſes,had before ſtood, as chap. 7.25. & 17. 2. But it ſeems rather. as the moſt and beſt, to be underſtood of the godly poor;who either being left in the land, during the time of the captivity,ſhould enjoy thoſe places, and receive the fruits thereof, which by the deſtruction, or deportation of their Oppreſſors, were now vacant,Jer.31.13.Zeph,3.12.(ſee chap. 7. 21.22.or returning out of captivity,ſhould quietly enjoy their lands and means again, whence by cruel and injurious courſes of the mightier ſort they had formerly been expelled,Ezek.34.14,15.

the lambs]Gods people are in Scripture termed his *ſheep*;in regard of the care that he hath of them,as their ſhepheard,Pſal.77. 20, & 80.1. Ezek.34.15.Joh,10.10,16,27.28.& 21.16,17.and his *paſture ſheep*,in regard of the plentiful proviſion he maks for them,Pſal.23. 1, 2, & 100. 3.Ezek.34.31.and *his lambs*,in regard of his tender affection towards them,ch.40.11,Joh.21.15.

ſhall feed]Enjoy thoſe good things,that the land affordeth.c.1.19.

after their manner]The word here uſed,is but twice found in Scripture;here,and Mic.5.12.For the one of theſe Prophets hath much from the other, (ſee chap.2 .2.)Now in Micah it is apparent, that it ſignifies a *fold*, whereinto ſheep are gathered,for their better ſecurity,therein to be folded; alluded unto by our Saviour. Joh. 10 16.and ſo ſome take it in this place,thus rendering the words *they ſhall feed beſides their wonted fold*,or, *folds*.But the particle is ſeldome , if ever, found uſed, for *beſide*. Others therefore, and ſo the moſt,take it according to another word that comes very neer it,uſed Pſal.110.4.compared with Heb.6.20.& 7.17.Eccl.3.18.for *order*,or, *manner* ; they ſhall feed freely and quietly, as they had wont to do before their diſturbance and expulſion,Jer.23.3,4.&30.10.&46.27. Ezek.34.25,28.See chap.7.25. Others according to their *conduct*, or *leading:* as their ſhepheard ſhall lead them, after the manner of thoſe parts,ch. 40.11. becauſe,the verb it commeth from,is in the Chaldee ſo commonly uſed.

and the waſte places of the fat ones, ſhall the ſtrangers eat[This ſome underſtand of ſtrangers, by Gods juſt judgment,devouring what was found left in the places where they had expelled thoſe great onesbefore mentioned:and ſo it ſhould be the ſame with that, chap.1.6.*ſtrangers devour your land*, &c. Others, of the expulſion of thoſe great ones out of thoſe places, whence they had expelled the right owners before,and driving them out into the waſt wildernes, to ſeek relief and harbour there:and theſe render the words,*and the fat ones*,as *ſtrangers*(to wit,from God) *ſhall feed on the waſts* of the land:and ſo it ſhould be as that,Pſal. 68.6.*the rebellious ſhall dwell in a dry land*. But this ſeems to offer over-much violence to the text. Others therefore underſtand it of the poor oppreſſed, as before, returning again to thoſe places, to which they had been for a long time as ſtrangers,after their freedome from captivity, Jer. 12. 14, 15.

the waſt places] Or, *waſts*: as Ezek. chap. 33. 24. and 36. 33.

of the fat ones]The word whereof this comes,ſignifies *marrow*. Job 21.24Hence this word word is uſed for *fat* beaſts, or *fatlings*,Pſal. 66.15.and another not unlike it,for the ſame,ch.25.6. becauſe the bones of fat ones,men,or beaſts,are uſually full of marrow Job 21.24. Some therefore underſtand here,the paſtures,the now waſtes,where *fat* beaſts,that they fed on,and feaſted with, (ch.21.13.)did formerly feed.Others,where thoſe fat ones,that is,*rich* ones, did themſelves formerly abide. *Fat*. for, *rich*,or, *great*, for their ſtore of wealth, or high feeding,or both;(as Luk.16,19.ſo ſtyled,as Pſal.22.29.& 78.31. ch.34. 67.

V. 18. *Wo unto them that draw iniquity,with cords of vanity and ſin as it were,with a cartrope*[the third ſore of abominable fruits that Gods vineyard produced, is the obſtinacy and eagernes of wicked ones in the purſuit of ſin and wickedneſs, together with a profeſſed contempt of God and his judgments,v.19.

that draw iniquity] Some underſtand this, of drawing others to ſin;of them,that are not content to ſin and do evill themſelves ; but intice,perſwade,urge, and force others thereunto:the Devils trade, Gen.3.2.4 called therefore *the Tempter*, Matth. 4. 1, 3.1Joh.3.2. 1Cor.7.5.1 Theſſ.3.5.Rev.12.9.& 13.14.& 20. 8, 10. Of ſuch,ſee Gen.39.7,10,12. 2 Sam.13.3,11,14.& 16.21.Hab.2.15, Matth.29. 15.and they ſuppoſe, that the metaphor uſed. doth very pregnantly expreſs it, wherein the perſons themſelves are compared to beaſts, that draw in a cart, or a wain; the vain, and falſe perſwaſions, and arguments, wherewith they draw them on unto evil, to traces, or cart-ropes : and the parties ſo drawn on by them, to wains, or carts; drawn by beaſts,Underſtanding by *iniquity* and *ſin*, as the word *iniquity* after an Hebraiſme not unuſual,men *of iniquity*,and men of *ſin*, as the word *iniquity* ſeems taken. Pſal 49.5. & 65.3. & 119.133. Of which phraſe,ſee alſo ver.13,14. But the place ſeems rather to moſt others,to be meant of ſuch,as being deſperately bent,and abandoned to ſin,do not lengthen only,and draw out their ſinful courſe and tenour of life,as a man draweth out a line, or a cord, either in the unfolding,or in the ſpinning and framing of it,(for the word ſometime ſignifies to *continue*,or,*protract*, Pſal 36.11.)but by all means, that they can deviſe,draw ſin unto themſelves, where there is hardly any matter of profit,pleaſure,gain delight,perſwaſion by others,enforcement from others; or other like temptations that are wont to lead aſide,and carry men on to evil.So that,whereas others are drawn by ſuch motives unto ſin,they draw ſin unto themſelves; whereas,ſin is by ſuch inducements preſſed and enforced upon others, they preſs and enforce it upon themſelves : they draw ſin to them, as a beaſt draws a cart,or wain,after it.Deut.21.3.Mowbeit,ſom by *ſin*,and *iniquity*, here conceive to be meant, the penalties or puniſhments due unto either. And ſo indeed the words are not feldom uſed, Gen.4.13,Levit.20.17.Num.9.13.according to which interpretation,the meaning ſhould be ; ſuch as labour to draw on Gods judgments upon themſelves by their continuance in impenitency,and adding ſin to ſin,and thereby provoking God,to come the more ſpedily in judgment againſt them,Rom. 2.4,5. and this indeed would well ſuit with what follows,v.19. But I ſuppoſ rather the genuine meaning to be;ſuch as by all means, and with all their might, apply themſelves to the practice of evil,toiling and tiring themſelves in it, as a beaſt tugging at the plow,or drawing in the cart,as Jer.9.5.See Job 4.8.Prov,3.29.& 21.4.where the The met: phor is uſed.

that draw iniquity]Heb.*the drawers of iniquity*;as the early riſers, v. 11.See there.,

with cords of vanity]By *cords of vanity*,Some underſtand here ſuch vain excuſes,and pretences, as wicked ones uſe ordinarily to cover, or

or colour,to ſmooth,or ſmother their vile practices with, 1Sa.15.13, 15,20.21.But that is not manner of ſuch deſperately profeſſed profligate ones,as here ſpoken of:but with open face,and bare forehead rather, to avow, blaze abroad, and boaſt of their evil doings,Pſal. 52.1.chap.3. 9.*By cords of vanity*, therefore, I rather underſtand thoſe ſeeches and devices, toilſome courſes and employments, wherein men bent to wickedneſs, and ſet wholly thereupon,do labour and toile and take pains inceſſantly, for the compaſſing of their intended evil, practices, and the bringing about of their wicked deſigns,Pſal.36.4. Mic.2.1.

with cart-ropes]Heb.*the thick rope of a wain,or cart*.For the word properly ſignifieth a thick cord, or rope;ſuch as thoſe are uſually, wherewith carts or wains are drawn, and whereof traces are made for the beaſts, that draw in them : and hereby is intimated the ſtrength of thoſe plots, that they make uſe of, for the accompliſhment of their wicked purpoſes, that they may not fail, and miſcarry before they come to full effect, Pſal.64.5,6.

V.19.*That ſay, Let him make ſpeed*,&c.] That ſcoff at Gods menaces, and jeſt at his judgments ; neither crediting the one, nor expecting the other:yea not onely,not conſidering them, or thinking at all on them:as thoſe before wholly drowned in ſenſuality, and carnal delights,v.12.but in moſt impious manner jeering at them, and the Prophets that denounced them,as if their words were but wind,and the matter it ſelf a meer mock ery; ſuch, as it were a moſt fond thing for any man to fear, Jer.5.12,13.

Let him make ſpeed,and haſten his work,that we may ſee it,]Or rather, *Let him make ſpeed*; *let him haſten his work*,or,*make haſt with his work*.For the copulative is not in the text,&the inſerting of it maks the ſpeech leſs emphatical. The words they are of theſe deſperate Athieſts;as if they had ſaid, we have heard much,and long,of what God,you ſay, intends to do, we would fain ſee it once done.So Jer. 17.15.Ezek.12.23. Amos. 5.18.2 Pet.3.3. they ſpeak, as if they thought it long a coming; but will think that it comes too ſoon, when it doth come, Matth. 8.29.

his work]Gods work of judgment denounced by his Prophets,v. 12.

let the counſel]That is,the matter,as by counſel ſet down,and reſolved upon.Pſal.3.11. ch.19.17.

Of the holy One of Iſrael] So in mockage they ſpeak of God, as thoſe,Job.21.15. Of the ſtile, ſee ch.1.4.

draw neve and come, that we may know it]Heb.*know*.A defect of the particle,denoting the object, or thing to be known:neither know it to be true:and you to be true Prophets,that now tell us of it.Ezek. 2.5,&6.10.or know it,by ſeeing, yea, or feeling,what we now hear, finding that fulfilled,that is now ſaid,Jer.30.24.

V.20. *Wo unto them that call evill, good; and good,evill*] Some would have this reſtrained to matter of judicature;and ſo it would be in effect, the ſame with that which followeth, v.23.But it ſeems more general, and to deſcribe the perverſe diſpoſition of thoſe who do not onely confound the names and natures of things, ;and take away all diſtinction between good,and bad;honeſt,and diſhoneſt; as ſome here expound it,(which yet were a moſt horrible depravation and obliteration of natural reaſon, and of the remainder of Gods image,in mans corrupt heart)as miſ-place them in a croſs and perverſe courſe and manner , (like thoſe that turn ſpight into day ; and day into night) transferring the one into the room of the other ; and ſubſtituting the one in the place of the other; not only confounding vice with vertue,and evil with good,making both alike,either allowable,or diſ-allowable,& ſuch as may alike be either rejected or received: but going further then ſo,hating that, and rejecting it that ought to be loved,and embraced;and embracingthat ,and approving it ,that ought to be rejected,and abhorred, Amos 5.10.Mic.3.2.that which is the higheſt degree, if it be don out of judgment,of that *reprobate minde*,or, *unſound judgment*, that the Apoſtle ſpeaks of, which ſome heathen were given up unto, Rom. 1.28.or if againſt judgment and knowledg out of a meer willfulneſs, and perverineſs of ſpirit;is not far from that oppoſition, which our Saviour Chriſt terms blaſphemy againſt the Spirit of God ; and faith,ſhall never be remitted,Matth. 12.32. And this is the fourth evil fruit,or crime, that ſome part, at leaſt, of this people, are here charged with.

Call evill,good,and good, evill] Heb.*ſay of evill*,it is good ; *and of good*,it is evill:as Mal.2.17.Prov. 20.14. that ſo do, either out of unſoundneſs of judgment, or baſe calumny, or groſs flattery, or meer malice.See,Prov.24. 24.*of evill,or concerning evill*; and, *of good*, or, *concerning good* : as the particle is uſed, Pſal. 91. 11. Eſth3.2.

that put darkneſs, for light, and light for darkneſs ; that put bitter for ſweet ,and ſweet for bitter]Heb.*put darkneſs into light,that is,into the room of light*; and ſo of the reſt.In theſe words,is a metaphorical amplification of the thing before ſpoken, illuſtrating the practice and carriage of the perſons therein taxed,by two ſimilitudes, taken from natural objects; thereby intimating, that this their ſentencing of good and evil,proceeded not meerely from a natural ignorance;or from ſome infirmity,or weaknes:ſince that thoſe that are corporally blind,albeit they cannot diſtinguiſh between night and day ; and they may therefore ſuppoſe it to be night, when indeed it is day : yet can they not take darkneſs it ſelf for day-light, or deem day-light to be darkneſs; as alſo thoſe that have their mouths or pallats,by ſome diſtemper or diſeaſe out of taſt: although they do apprehend things of themſelves ſweet,as bitter ;yet do they not apprehend things bitter, as ſweet. But by theſe metphorical illuſtrations, the Prophet implys,that this their croſs carriage; in paſſing ſuch doom on good and evil, and not diſplacing only,but miſplacing of either; proceeded rather from a willful and inordinate love of whatſoever was evil, and repugnant to grace and goodneſs; and an inveterate hatred of whatſoever was good, or had any reliſh of grace and goodneſs in it,Job 20.12,13.&24.13, 17,Pſal.36.2,4.Joh.3.20.

darkneſſe for light]Grace and goodneſs is commonly tearmed light in Scripture,Act.26.18. Rom.13.12. Eph.5.8.1 Theſſ.5.5.becauſe it proceeds from God, the Father of light,Jam.1.17. from his irradiation thining into mens ſouls,2 Cor.4,6.Heb. 10. 32. It makes men lightſome inwardly,that is, pure,and ſincere, Phil.1.10.therein like unto God,1 Joh.1.5.and able to diſcern aright of things that differ,Rom.2.18,20.Phil.1.10. it maks them ſhine forth brightly in their life and converſation, Matth.5.14,16. Phil.2.15.Rev.19.8, 14. it is ſuch as can endure the light, Joh. 3. 21. it aſſures of the light of Gods favour here, Pſal. 36.9. & 89. 15, 16. by tranſlating men into the Kingdome of light,Col.1.12. and fitteth them for that everlaſting light,whereof alſo it is a pledg,1 Tim. 6. 16.Rev.21.23.As on the other ſide,ſin and evill, or the evil of ſin, is commonly compared to darkneſs,and is ſo uſually ſtiled,Joh.3.19. Rom.13.12.Eph.4.8.1 Theſ.5.4,5.1Joh.1.6,&2.11.becauſeit darkens the mind,Eph.4.18.it affects darkneſs, Eph.5. 11,12,1 Theſſ.5.7.it is ſuch as cannot endure the light of Gods word,Joh.3.19,20.Eph. 5.13.it is the ſervice of Satan. the Prince of darkeneſs, Eph. 6. 12. Col. 1 12.and makes men like unto him, Joh.6.70.1 Joh. 3. 10. it makes men liable to the gloominеs of Gods wrath, and cloudeth his countenance toward them:hereto and if perſiſted in,will bring unto utter and eternal darkneſs hereafter, Matth.8.12.& 22. 13. & 25.30.

bitter for ſweet,&c.] Gods Word, and Gods ways,are of themſelves ſweet and comfortable : and ſuch is his favour following all thoſe that are guided by the one,and walk in the other,Pſal. 4. 6, 7.8.19.10.& 34.8 8.37.7,8.& 119.103. Prov.3.17. and on the other ſide ſin, and ſinful courſes, though they may ſeem pleaſant for the preſent, yet have no true, or ſound delight in them : they produce bitter fruits,and will proove bitter in the end, Prov.5.3,4.& 9.17, 18.&14.13.& 23.32.Jer.2.19.Act.8.23. Gal.5 19,21.Eph.4.31. and yet is mans corrupt heart over-apt to conceive, that there is no ſweetneſs,or delireableneſs at all in the former: no ſweetneſs,or deſireableneſs at all,bitr in the latter,Job 30. 12,13.&21.14.15.

V.21.*wo unto them that are wiſe in their own eyes*] The firſt woe denounced againſt thoſe that are puffed up with ſelf-conceit : and a vain opinion of their own wiſdom.This moſt of our interpreters underſtand,of ſuch an opinion and eſteem of themſelves,that men commonly are poſſeſſed of, in regard of their own knowledg, that they think ſcorn to be adviſed and taught by others;and reſent therefore,to hear ought that Gods Miniſters ſpeak to them,as being fitter to teach them, then to be taught by them. And true it is, that ſuch ſelf- conceit,is a great hinderance to proficiency in any knowledg ; either Humane, or Divine. Neither can wine, or other liquor, enter into a blown bladder, untill the wind be voided, and the bladder quit of it. And the Apoſtle therefore ſaith, that *the man that thinks himſelf wiſe, muſt become a fool, that he may be wiſe*, 1 Cor.3,19.and Solomon,that *there is more hope of a fool,then of him that is wiſe in his own conceit*, Prov.26.12. But I ſuppoſe, that the vice,or crime, that the Prophet here aimeth at, is the vain confidence that many of thoſe times,had in their own wildom, by means whereof,not a few,great Statеſmen eſpecially, imagined, that they could deviſe and contrive ſuch ways and courſes, as ſhould be able wholly to avert thoſe evils & judgments, as were either threatned, or expected;and ſo to ſecure well enough, both the State,and themſelves;that which made them not to regard at all,any the ſpeeches of Gods Prophets,ſee chap,30.13, & 31.1,3,and by help whereof, others of them made account, that they ſhould be able to ſecure themſelves at leaſt,and to procure their own indemnity, howſoever matters ſhould go, and what ſoever ſhould befall the State ; that which made them alſo ſet light by whatſoever was denounced,as being ſunniſhed, with armour of proof before-hand, againſt all that might come;and ſure to ſhift well enough for themſelves, however it might fare with others. See chap.28.15.&29.14,16. Such kind of ſelf-confidence is that,which Solomon oppoſeth *to truſting with the whole heart in God*,Prov.3.5.

in their own eyes]That is,in their own opinion,conceit,judgment: or,as the Apoſtle ſpeaks,*with themſelves*, Rom.12.16.So prov. 3.7. & 12.15.&16.2.and.21.2.&26.5,16.&28.11. &30.12.

and prudent]Some would diſtinguiſh this from the former; referring *wiſe*,to matters concerning God:*prudent*,to things concerning the world.But the words are in Scripture uſed promiſcuouſly : and the ſame thing ſeems (as with this our Prophet is very frequent) in divers words repeated ; implying, that none of their prudence,or policy, wiſdome, or underſtanding, term it what, or how they pleaſed, ſhould be able to prevail againſt God, or to ſecure them from his wrath,Prov. 21.30.

prudent]Heb.*under ſtanding*.So Jer.4. 22. where ſuch are oppoſed to *fools*,or *fooliſh* ones.The term comming from it,is uſed, Prov.3.5. where Solomon admoniſheth his ſon; *not to lean upon*,or truſt unto, his *own underſtanding*.

in

in their own sight]Heb. *before their own face.* The same in effect with that before, *in their own eyes.* Because what ſtands or lyes before a mans face, is in his ſight, or in his eyes. So, *before the ſight* of God, Pſ. 18.24 and *before the face* of God, 1.a. 3.35. are one and the ſame.

V. 22. *woe unto them that are mighty to drinke wine*]The ſixth woe is thundered out againſt thoſe that gloried in their ability to take in much liquor, and go away with it. This ſome think to be the ſame, in ſubſtance, with what was before dealt with, ver. 11, 12. Suppoſing this chapter to be made up of parcels collected out of ſeveral Sermons of this Prophet; and ſo repeating the ſame things, as they were found in thoſe ſeveral Sermons oft delivered. And ſo indeed our Saviour on ſeveral occaſions at ſeveral times, taught ſometime the ſame things as Matth. 5.29,38. compared with Matth. 18.8,9. Matth. 7.16, 18. with Matth. 12.33. Matth. 10.38,39. with Matt. 16. 24, 25. as alſo, that the Apoſtles out of their former Epiſtles ſometime repeat ſome things, 1 Cor. 5.9. Phil. 3.1. But little probability is there, that this chapter ſhould be ſo pieced out, and not be an entire diſcourſe and context, framed out of the ſum and ſubſtance, at leaſt, of one particular Prophecie. Others, though they deny not this to be the ſame with the former: yet they ſuppoſe that the ſame vice, or crime, might well be more then once reproved, and dealt with in one and the ſame Sermon; as ſome things are more then once inculcated, ſometime in the ſame Epiſtle. 1 Cor. 1.10, 12. & 3. 1.4. & 11, 18. Phil. 2. 1, 2. & 4. Phil. 3. 1. & 4. And that indeed is not unuſual in the writings both of the Prophets and Apoſtles; howbeit there ſeemes here ſome difference between the former paſſage and this. That which ſome ſuppoſe to conſiſt in the perſons dealt with; the Nobles and Courtiers being principally aimed at there; the Commanders, Soldiers, and men of armes, hereſtand it is not unlikely, by ſome terms here uſed, but that they are ſpecially glanced at among others. But I conceive, that the courſes and vices mentioned, and darted at, in either paſſage, are diſtinct. There was taxed their ſenſuality; and their unſeaſonable immoderacy in mirth, muſick, drinking, and all manner of delights: here the extream vanity and vileneſs of thoſe that gloried in this, as matter of much honour and valour, that they were able to take and pour in more liquor, then moſt others could do. A practice, that many, who live as looſely and as luxuriouſly as any, yet cannot, or dare not deſire not to do; much leſs are ordinarily faulty in. Of which we may well ſay with the Apoſtle, that the *glory* of ſuch is their *ſhame*, Phil. 3.19. it being rather the commendation of a tun, then of a man, (for a beaſt will ſcarce abide it) to be able to take in and contain much liquor.

and men of ſtrength]It is not unlikely, that in this expreſſion, the Prophet intended to touch their military men. For ſuch in Scripture are commonly ſo ſtiled, by the tearm here uſed, *men of armes*, and *armies*; or *might and valour*, (for the word imports either) Judg. 3. 29. 1 Sam. 9.1. and. 31.1.2. Sam. 24.9. It is therefore, as if he had ſaid of them, They are ſtiled men of valour: and they are valorous, but at board, not in field; not to fight, but to drink. For that is it, onely wherein they deſire to ſhew their valour.

to mingle] So indeed the word here uſed, primarily, ſignifies, Pſalm 102.11. where the afflicted perſon complains, that he *mingled his drink with his tears.* Now becauſe it was uſual in thoſe parts to *mingle*, and *temper* their wine, when they drank, ordinarily, with water, thereby to allay the heat and ſtrength of it; hence came it to paſs, that the word, which properly ſignifies to *mingle*, or *temper*, is both in hebrew, greek and latine, uſed for to *prepare, pour out, ſerve, reach*, or *pour in* wine, or other liquor. So proy. 9.2. wiſdome is ſaid not to have *mingled* (for her wine is not mingled ſtuff, like that, chap. 1.22. but pure, and ſincere, as her *milk*, 1 Pet. 2.2. (but to have *prepared*, that is, drawn out of the veſſel, poured out into cups, and made ready to be ſerved out) *her wine.* And hence, thoſe that ſerved and attended at feaſts, are ſaid to *mingle*, that is, to ſerve out wine to the gueſts, and that then, when they ſerved it to them without any mixture of ought. Yea, hence *mixture* is uſed for *wine* in general, either mixt, or unmixt. So God is ſaid to have in his hand *a cup full of mixture*, that is, *a cup full of wine*, Pſalm. 76.8. of which it is ſaid more fully, and expreſly, Rev. 14. 10. that it is the *unmixt*, or pure *wine of wrath mingled*, that is, poured in to be ſerved out *in the cup of his anger.* And the drunkard is ſaid, Prov. 23. 30. to ſeek for *mixture*, that is, for *wine*, or full cups of it: not *mingled wine*, as it is amiſs rendered; it is not ſuch that they ſeek after. And here therefore it would be rendered, not to *mingle*, but to *pour in*, or *pour down.* Nor will it help, for the ſalving the tranſlation, to ſay, that it may be they uſed to mingle their wine, or drink, with ſome drugs, or ſpices, as we ſometime do, to improve thereby the heat and ſtrength of it, and ſo make it the more ready for this could not be that, but the taking of it in rather, wherein they ſhould ſhew their ſtrength. That had been matter of art, and skill rather, then of might and valour, as they eſteemed it.

ſtrong drink] Some render it *drunkenneſs*, and expounde it of making others drunk by tempering, and tendering of wine and ſtrong drink to them, until they make them drunkias God is ſaid to have *mingled*, that is, poured out upon, or into the Egyptians, *a perverſneſs of ſpirit*, that made them ſtagger like a man in drink. chap. 19.14. Nor is it improbable, but that ſuch as the Prophet here ſpeaks of, were forward and frequent enough in ſuch practices, and accounted it no ſmall glory to be able to lay ſo many men under the board: as too many among us, do. Hab. 2.15. But the word here uſed, is no where taken for *drunkenneſs*, (there is another word for that, though of the ſame ſtock with this. Ezek. 23.33, & 39.19.) but alwaies for *ſtrong drink.* See v. 11.

V. 23. *which juſtifie the wicked for reward*] Or, We alſo be to them, *which juſtifie*, &c. This is to be ſupplyed, becauſe this is a new crime, and diſtinct from the former, as well in regard of the matter of it, as of the perſons alſo ordinarily therein offending. For the former reached the generality: men of all ſorts and ſtates: and if it touched any more ſpecially, it was their military men: whereas the preſent concerns thoſe, only, that are in place of judicature: howſoever ſome of them alſo might be in the former kind faulty: but this hath more ſpecially relation to them, as in ſuch place and office. And the crime for which a wo is denounced againſt them, is their iniquity and perverſe judgment, together with the roor of it, their covetouſneſs. That for filthy lucre, being by wicked men bribed, they would not ſtick to acquit the guilty, and condemn the guiltleſs: both which are pronounced to be moſt abominable in Gods ſight. Prov. 17.15.

which juſtifie] To *juſtifie*, is not to *pardon*, as ſome would expound it in the doctrine of the Goſpel: for the word is never found ſo uſed, either in the Hebrew, or Greek Writers, ſacred, or prophane, nor in our common ſpeech; nor as it is a law term, doth it ever ſignifie to *make juſt*: ſave as we uſe to ſay, *you make me a knave*, or *a thief*, when ſome charge us with that which may ſeem to infer, or imply, as much of us: and when John ſaith of ſome, that they *make God a liar*, 1 John. 2.10. & 5.10. that is, they carry themſelves ſo toward God, as if they accounted him ſo to be; or, as we uſe to ſay, of one, whoſe honeſty and integrity ſome ſtrive to maintain, when we deem otherwiſe of him, *you would make him an honeſt man.* But to *juſtifie* in a legal way, doth alwaies ſignifie to *defend* or to *deem* as *juſt* and *guiltleſs*; free from the offence, where the party called in queſtion is charged; to *defend as juſtland* ſo it is the office of *an advocate*, to *deem as juſt*, and conſequently abſoil from guilt and ſo it is the part of a *Judge*: and it is therefore oppoſed ſometime to *crimination*, in regard of the former; ſometime to condemnation, in regard of the latter, Deut. 25. 1. Matth. 12.37. Rom. 8.33,34. and ſo it is conſtantly uſed in caſes of this kind, Exod. 23.7. 1 King. 8.32. 2 Chr. 6.23. Job. 13.18. Pſal. 82.3. chap. 50.8. Yea, ſo it is ſaid, that *wiſedome is juſtified of her children*, Matth. 11.19. that is, her children as advocates, plead for her, and maintain the equity of her cauſe and courſes, againſt thoſe that traduce her and them. As alſo in private carriages, men are ſaid to *juſtifie* others, when they plead for them, and avow their integrity and honeſty, againſt thoſe that queſtion it, Job. 27.5. & 33.32. and to juſtifie, or ſtand in *juſtification* of themſelves, when they maintain their innocency, and freeneſs from that which they are ſuſpected of, or charged with, Gen. 44. 16. Job 9.20. & 32.2. Luk. 16.15. Here therefore the word *juſtifie*, ſignifies, as ever in matter of judicature, ſo far forth as it importeth the act of a Judg, to doom, acquit, or abſoil, as guiltleſs, or as free from the offence charged on the party queſtioned. And this conſtant uſe of the word, in ſuch caſes, well weighed, would much conduce to the clearing of the doctrine of *juſtification* of a ſinner in Gods ſight. Concerning which, ſee further, on chap. 53.11.

the wicked] The *guilty.* Whome they ought to pronounce guilty, or condemn, Deut. 25.1. Where the word uſed, ſignifies properly to *guiltifie*, or to *make wicked.* That is, to paſs a doom, or ſentence upon one, as ſuch, Prov. 17.15. 1 King. 8.32,2. Chr. 6.23. Now in ſome caſes, and for ſome ſpecial reſpect, it may ſometimes be lawful for thoſe that are in authority, to ſpare or pardon an offendor. And yet if men do it, there where God requits juſtice to be ſtrictly executed, they muſt look with Ahab, to pay with their own ſoule, for the ſparing of ſuch as he demands unto death, 1 King. 20.42. As in the caſe of wilful murther; God will have no ſatisfaction to be admitted, Numb. 34.31. and the like. But for perſons placed in office of judicature, for hire, or favour, not to ſpare, or pardon, or connive at onely, but to juſtifie, and abſoil thoſe as guiltleſs, whom they ſhould ſentence for guilty, is ſuch a crime, as is not abominable onely in Gods eye, but moſt odious alſo with men, Prov. 17.15. and 24. 24.

for reward] Or, as ſome, for *hire of reward*, or *gift.* That is, for gifts given in way of hire: but we need not here ſo to force the text, when the words of themſelves yield a plain and full ſenſe, without tranſpoſition, or ſupply. Since the former word is oft uſed, ſimply, to ſignifie, *for*, Gen. 22.18. & 26.5. 2 Sam. 22.6, 20. Now for Judges to make ſale of juſtifie, ſo as not to do juſtice, unleſs hired, is vile: and to take gifts from any that have cauſes before them, is forbidden Exod. 23.8. Deut. 16.19. But to receive hire on purpoſe to do injuſtice, is a far greater offence, Mic. 3.11. Again, to deny juſtice to the wronged, and to acquit the wrong doer, is a point of much injuſtice, ch. 1.23. Jer. 5.28. Ezek. 22. 12. But to condemn them as guilty, that are utterly guiltleſs and to be hired ſo to do, is yet a further crime of a more tranſcendent nature, Exek. 22. 12. and ſuch as hath a ſolemn curſe ſet upon it, Deut. 27.25.

and take away the righteouſneſſe of the righteous from him] That is, which for hire, or favour, or other ſiniſter reſpects. For the one of them is here mentioned, as the moſt common, the other alſo not excluded (do condemn, and paſs ſentence on them, as guilty, as Pſal. 94 21. *They make wicked*, or *condemn as guilty, the innocent*, the guiltleſs).

NOT

not that any man can take another mans righteouſneſs, or innocency from him, and ſo make him really unrighteous: but then they are ſo eſteem him, and ſo make him really unrighteous: but then they are ſaid ſo to do, when they pronounce them to be ſuch; and ſo cauſe them to be deemed, and to ſuffer as ſuch: That men are ſaid to do, which they endeavour to do, and as far as in them lyeth, effect. Compare Levit. 24.17, 21. with Deut. 19.16, 21.

take away] Or, *remove*: as Job of himſelf: *I will never remove mine integrity from me: I will hold my faſt righteouſneſs, and not let it go*, Job 27.5, 6. Not meaning, that he would ever give over his upright carriage (though that, no queſtion, he was alſo reſolved on) but that he would not give over the juſtifying of himſelf, he would never condemn himſelf, as guilty of thoſe things which they unjuſtly charged him with.

the righteouſneſs] The guiltleſneſs; as Pſal. 7.8.

of the righteous] Or, *righteous* ones. Of perſons guiltleſs; not faulty in that whereof they were accuſed, whether good, or bad, otherwiſe. So Deut. 25.1.

from him] That is, *from any of them*, or *each of them.* For the noun is plural, the pronoun ſingular; and implies ſuch a common courſe of corrupt carriage in this kind, that they made no conſcience of ſparing any, whatſoever they were, whome, by any one they might be hired to condemn. See of the manner of ſpeech, ch. 2. 20. ver. 26.

V. 24. *Therefore*] Hence followeth a general denunciation of an utter deſtruction, that God would for theſe crimes, ſo rife and common among them, bring, and that ſuddenly, upon the main body of his people. For thoſe things that follow, as inferred upon the former, do not refer unto the branch laſt before mentioned, alone, but to the whole body of the charge.

as the fire devoureth the ſtubble, and the flame conſumeth the chaffe, ſo their root ſhall be rottenneſs, and their bloſſome ſhall go up as duſt] He returneth to, and alludes to the allegory of a vine, or a vineyard, which he began with at firſt, verſ. 1. Becauſe this vine, my people, which I had been at ſo much charge with, and taken ſo much pains about, brings forth ſuch vile and abominable fruits, as have been before mentioned; therefore will I without further delay, proceed in judgment againſt it, and even ſuddenly conſume it. Pſal. 81. 16.

as the fire] Heb. *the tongue of fire.* The flame of fire; or fire, the flame whereof running out in length, reſembleth a tongue; and that like a tongue, doth licke up, and conſume, either liquor, or dry and light combuſtible matter. So 1 King. 18.38. it is ſaid, *The fire it that fell from the Lord, conſumed the burnt offering, and the wood, and the ſtone, and the duſt, and licked up the water that was in the trench.* The phraſe is uſed of a thing that is ſuddenly done; of ought ſuddenly deſtroyed, as licked up, and without further adoe, ſwallowed down in an inſtant. So Balack of the Iſraelites, encamping neer him in the wilderneſs; *This company will now lick up all round about us, as oxen lick up the graſſe of the field*, Numb 22.4.

devoureth the chaff] Heb. *eateth up.* So *fire that eateth up* ch. 9.4 & 30.30. A mouth is given to the fire, as well as to the ſword, ch. 1.20.

the ſtubble] Light matter, ſoon conſumed. An uſual emblem of deſtruction, ſuddenly conſummated. As dry ſtubble, being fired at one ends of a land, doth in the turning of a hand, run over the whole field, Exod. 15. 7. Joel. 2.5. Obad. 1. 18. Nah. 1.10. Mal. 4.1.

and] A defect of the particle, making the ſentence the quicker, anſwerable to the matter contained in it. So chap. 3.14.

the flame conſumeth the chaff] Heb. *the chaff ſaileth*, with, or from *the flame*, ſo the verb ſignifies, Judg. 19.9. where *the day* is ſaid to *fail* towards the evening. The particle noting the efficient, is wanting, as Pſal. 17.13, 14.

ſo their root ſhall be rottenneſs, &c.]Or, as with a ſupply ſome render it. So ſhall they be deſtroyed. (As according to ſome tranſlations, Pſal. 48.7. ſo were they deſtroyed. *the root of them ſhall be as rottenneſs*; or cutting it more ſhorter, *ſo the root of them ſhall be as rottenneſs*) or the former note of reſemblance (if not the whole reddition, or ſecond branch of the ſimilitude) is wanting in the hebrew, as oft elſewhere: the latter is expreſſed there, and ought as well to be rendred in the tranſlation, as the other to be ſupplyed.

their root] *The root of them*; before ſpoken of. By *root* ſome underſtand ſtrong ones well rooted; Job 28.7. Jer. 12.2. By *bloſſoms*, weak ones, eaſily blown away Pſal. 103. 15, 16. ch. 40.7. Others by *root*, the perſons themſelues; by *bloſſoms*, their iſſue, as if it were ſaid, That they, and their iſſue, ſhould both be deſtroyed, Hoſ. 9. 16. Others, their whole might, as well in ward, as outward. Which preciſe interpretations, and applications of each tearm, to ſeveral ſet ſubjects, it is not be deemed here requiſite, and by the Prophet himſelf intended; I ſhould rather ſuppoſe, that by *root*, or *ſtem*; as ch. 11.1. were underſtood, ſtrength, and power: by *bloſſoms*, pomp and glory: as ch. 28.1. & 40.6. But the words ſeem only to import an utter deſtruction of that State, as of a plant, which ſo long as the root is found, though cut and crope, yea hewen down to the ground, yet may ſprout up and ſhoot forth, and recover its wonted beauty again, Job 14.7, 9. Dan. 4. 14, 15. But when the root is rotten, all periſheth together with it not the bloſſoms alone, though here only mentioned, as a goodly part and ornament of it; but fruit, lips, twigs, branches, and whatſoever elſe ſprings from it, and appertaineth to it, Job 18.16. Jer. 11.19. Amos 2.9. See chap. 9.14.

rottenneſs] Or, *as rottenneſs.* That is, it ſhall moulder away, as a thing that is rotten. The word was uſed before, ch. 3.24. in ſome what another notion; but both alluding to the nature of things putrified: The word whereof it comes, ſignifies properly *to rot*, Zach. 14.12. *their fleſh ſhall rot, while they ſtand upon their feet*, for above-ground while they live; *and their eyes ſhall rot in their holes; and their tongues ſhall rot in their mouths.* The puniſhment, as of the enemies of Gods people there; ſo of his people. that carried themſelves as enemies to God, here

and their bloſſoms ſhall go up, as duſt] Their bloſſoms ſhall never grow to; or yield any fruit; but ſhall alſo, as rotten things are wont to do, mouldering to duſt, flye up into the air, and being there diſperſt, come to nought, Pſal. 22.15. chap. 9.18.

becauſe they have caſt away the law of the Lord of Hoſts] This is by ſome Interpreters, ſuppoſed to be added, as the main ground and cauſe of all the fore-mentioned exceſſes. And indeed, where men have once ſhaken off that yoke, and caſt off that curb, it is no marvel if they run forth into all exceſs of ſin, Jer. 8.6. But it may as well be underſtood to be mentioned as an effect of them; to wit, that by theſe wicked and rebellious courſes, they do, as it were, profeſſedly caſt off Gods Law, and refuſe to yield any obedience unto him; and give him therefore, thereby, juſt cauſe to reject them, and to inflict the heavy judgment here denounced, upon them, as he had before threatned, Levit. 26, 43.

caſt away] Or, *rejected with contempt.* For ſo the word uſually ſignifies, Jer. 8.9. Ezek. 20.13; 16, 24.

Lord of hoſts] See ch. 1.9, 24.

and deſpiſed the word of the holy One of Iſrael] The ſame thing in effect for further amplification repeated; that which is very frequent with this Prophet.

deſpiſed] See ch. 1.4.

the word] Or, *command*: as Pſal. 119. 67. 158. and the like word, Eſth. 1.15. & 2.20.

the holy One of Iſrael] One, as moſt mighty, and therefore able to puniſh: ſo moſt holy, and one therefore that cannot endure ſuch abominable courſes, or ſuffer them to paſs unpuniſhed. See ch. 1.4.

V. 25. *Therefore is the anger of the Lord kindled againſt his people*] Or, *Therefore hath the anger of the Lord been kindled againſt his people.* For he ſpeaketh here of judgments formerly inflicted, for theſe, and the like exceſſes, as ſome think, in the reigns of Joath, by the Syrians, 2 Chr. 24, 23, 25. and of Amaziah, by the Iſraelites, 2 Chr. 25.22, 24. But I rather conceive them to be afflictions of latter times under Ahaz, partly, by the Iſraelites, and partly, by forrein nations, the Edomites, the Philiſtims, the Syrians; and the Aſſyrians themſelves, whom he called in for aſſiſtance againſt them, 2 Chro. 28, 5, 18, 17, 20. See ch. 1.7, 9. For I cannot accord with them, that *underſtand* theſe words as ſpoken of evils to come, and not yet inflicted, but as ſure to come, as if already inflicted, and therefore delivered in the time preſent and paſt. Which though it be uſual in prophecies, as before hath been obſerved, ch. 3.1. Yet the courſe of the context here will not bear it. He mindeth them of judgment lately paſt, and yet freſh in memory; partly, to ſhew what God can further do, contrary to their impious conceits, and ſcoffing ſpeeches of him, verſ. 19. and partly, to intimate their extream obſtinacy in evil, being not at all amended by thoſe heavy afflictions, that already had befallen them; as the words following imply.

the anger] Heb *face*: becauſe anger appears in the face, or the countenance, Pſal. 34.16. Or *noſe*: becauſe anger expreſſeth it ſelf, in ſome creatures, more eſpecially, in their noſtrils, Pſal. 18.8. So ch. 13.9. & 30.30.

is kindled] *hath been inceaſed*: or, *hath waxed hot.* Becauſe anger heateth, ſo Numb. 11.33. Hoſ. 8.5. See on chap. 51.17.

againſt his people] Whome he had moſt cauſe to be angry with, having carried themſelves ſo to him, who had done ſo much for them, ch. 1.3. Amos 3.2.

and he hath ſtretched out his hand againſt them] He hath not only been angry with them but proceeded to manifeſt his anger, by the diſmal effects of it. He ſpeaks of God, after the manner of men, who having conceived diſpleaſure in wardly, diſcover it firſt in their looks, geſture, and ſpeech; and when that will not ſerve to affect, and move thoſe with whom they are offended, to uſe means of pacification are wont then to proceed to blows, and ſtripes, Prov. 29. 19, & 26.3.

ſtretched out his hand] The *hand* is ſaid to be *ſtretched out*, ſometime to help, aſſiſt, or relieve, Pſal. 136.12. Prov. 31.20. Sometime to hurt and ſmite, Pſal. 55.20. & 138.7. ch. 31.3. Jer. 6.12. Sometime for, hurt and ſmite againſt one. That *hand* therefore, that is, that power and providence, which had formerly been ſtretched out; that is exerciſed, and employed in their behalf, againſt their enemies, for their good, had, of latter times, been turned againſt them, and employed contrarily for their evil. See Jog. 2.15. As he had threatned it ſhould be, when they ſhould rebel againſt him, Levit. 26.21, 24, 28.

and hath ſmitten them] As men in anger are wont to do, ch. 57.17. Jer. 30.14. See ch. 1.5.

and the hills did tremble] The ſtroke was ſo terrible, the judgment ſo dread full, that the very ſenſeleſs creatures, the hills themſelves, might ſeem to be ſenſible of it, Pſal. 68.8. ch. 64.1, 2. Jer. 4.24. Joel 2.10. Though hiſe people (which manifeſts their ſtupid ty, and ex-

tream

tream obſtinacy)were not,ver.12.ch.42.24,25.

and their carcaſes were torn in the midſt of the ſtreets] implying, both the multitude of ſuch as were ſlain,and the hideous,and gaſtly ſight of the dead corps, which either for want of people to bury them,or for fear of the enemy, not ſuffering them to be enterred, lay unburied in the ſtreets,Pſal.79.3.Jer.8.2.Of the havock of men, made under Achas, in Judea,ſee 2 Chr.28.6.where it is ſaid, that by Pekah, *one hundred and twenty thouſand ,were ſlain in one day.*

their carcaſes]Heb.*carcaſe*,taken collectively; as Pſal.79.2.Jer.7.33.

were torn in the midſt of the ſtreets] Heb.as ſome,*were cut off*; deriveing it from a word that ſignifie to *cut off*, or *cut down*.Uſed. Pſal. 80.16.and ch.33 .12. and ſo taken,it would be rendered, Being *cut off* lay *in the ſtreets*. Of which kind of phraſe, or form of ſpeech ,ſee ch,1.4.& 14.12.and 38.14,17,Or as others,*were as duſt* or,*dung in the ſtreets*; ſuppoſing it to be of the ſame notion with another very like it,that ſignifies ſuch *dirt*, or other filth, that from the pavement is wont to be ſcraped,or ſwept away.See Lam.3. 45. which I conceive to be the genuine ſenſe of the word, having the the note of ſimilitude prefixed to it, in this place.See Pſalm 83.10. Jer.9.21.& 16.4.

in the midſt of the ſtreets]That is,*in the ſtreets*;ver.8.

for all this his anger is not turned away] Albeit the Lord hath ſo grievouſly ſmitten,and plagued his people,that his wrath may ſeem to have been ſatisfied;yet he is not as yet pacified,nor turned from his fierce anger, but hath further judgments to inflict on them. So he threatned before, that when they offended, if they would not be reclaimed;and amended,by leſs and lighter judgments, further,and fiercer then the former ſhould follow,Levit.26 .21,24,28. The ſame is repeated again, and again, ch. 9. 12, 17, 21. & 10.4.

for all this]Heb,*in*,or,*with*,as ch.7.20.or,*for*,as Gen.18.28.Which ſome would refer,not ſo much to the judgment here denounced,as to the ſins before recited, ver.24.

but]Heb,*and*. The copulative,for the adverſative;as ver.5.

his hand is ſtretched out ſtill] To ſmite ſtill,and further:as before, So Joſh.8.18,26.

V.26.*And he will liſt up*,&c.]Heb. *For he will liſt up*, &c.as ch. 9.12.The copulative particle, in a declarative notion.For he proceeds now to relate, more particularly, what further judgments ſhould be inflicted upon them, (becauſe they had not profited by the former)by other forraign, people,breaking in upon them, and waſting their land,far more then the former had done.

liſt up an enſign] The uſe of an *enſign* in times of war,is either to call people together to come in, that they may be liſted,and their names entred for ſervice;or to admoniſh thoſe that be ſo liſted, to be in a readineſs to march : or to fit themſelves, where they are, in the field,for fight, and to fall upon the adverſe party. Unto the firſt of theſe,the Prophet ſeems to have reſpect in this place; when he ſaith,God will,as ſome great Commander,ſet up his Standard,to call thoſe together, whom he intends to imploy in this ſervice againſt his people ; thereby intimating, that he will by a ſecret work of his, cauſe them to come together, levy forces,and undertake this ſervice, as if by ſome potent Prince,that had erected his ſignal for that purpoſe,under whoſe power they lived,and at whoſe command they were,they had been enjoyned ſo to do.See further, chap.11.12,& 13.2.& 18.3,

to the nation]Or,*for the nations*.Some would have it read, *to*, or, *for a nation*. Suppoſing, that by a ſlip of the pen,a letter might be added to this word, from the beginning of the next; becauſe the words following, run in the ſingular number. But hereof there is no neceſſity, as ſhall be afterward ſhewed. Of what *nation*, or *nations*, this is ſpoken, Interpreters differ. Some expound it of the Aſſyrians under Senacherib, in the time of Hezekiah, that waſted moſt of Judea,and ſtraitened, but took not Jeruſalem,Some,of the Chaldeans under Mebuchadnezzar, in the reign of Zedekiah, who both waſted the land, and ſacked the city, and fired the Temple, which yet after ſome ſpace of time, were in leſs then an hundred years reſtored,and raiſed up again. Others, of the Romanes, under Titus Veſpaſian, who ſo ruined the Jewiſh State,that it could never be reſtored,ſo razed the Temple,that it could never be re-edified,for ſixteen hundred years,and upward,unto this day.Theſe Nations, as the principal, together with thoſe of other Nations, that were aſſiſtant to, as ſundry were, and ſerved under each of them. Of theſe three, few hold with the laſt; and it is indeed the leaſt probable of the three : moſt go with the ſecond. I incline rather to the firſt : becauſe, as notable, ſo neer at hand ; and it is not likely, would be over ſlipt : and when it came, was ſuch, as would meet with thoſe to the purpoſe:and mar all their mirth, that gave themſelves wholly to jollity: and ſuppoſing it would never be, wiſhed it,in mockery,once come, ver. 11,12,19. Beſides that, the like things are ſpoken, to what here enſues, concerning the deſolation that ſhould,by the Aſſyrian invaſion,be effected,ch.7.17,25.

from far off]Not *liſt up*;or *ſet up an enſign a far off*:as ſome: though the word be ſo uſed,Exod. 20.21.where it is ſaid. *The people ſtood a far off*:but *to*,or,*for Nations*, that are *a far off*,or,ſhall come *from far off*:as ch.43.6.*Bring my ſons from far :and theſe ſhall come from far*, 49.12.This had God threatned before, Deut.28.49. and would now make good by the Aſſyrians,that were remote from them, and their confederates,as after by the Chaldeans,of whom the ſame is ſaid,Hab,1.8.The leſs favour to be looked for from people,ſo unacquainted with,and whoſe language not underſtanding,the leſs able they ſhould be to apply themſelves unto,and to ſue them for mercy, Deut. 28. 49. ch. 28. 11. Jer. 5. 15. and the leſs hope of releaſe, or return, for thoſe that ſhould be carried away captive by them,ch. 22.18.

and will hiſs unto them] Or, *will whiſtle to them*. For the word, though it be well rendred, *to hiſs*, when it hath a notion of contempt;as 1 King.9.8.Lam. 2.15, 16.Yet where it implies a mean of calling to any for acceſs,it would rather, be rendered to *whiſtle*. So here,and ſo chap.7.18. Zach. 10. 8. And it ſeems to allude to the manner of thoſe, that whiſtle to thoſe that are out of ſight in the houſe;and uncertain where,or how far off,or that being,though in ſight,yet further off,then that their voice can wel reach unto.Or, rather, and more eſpecially, unto the uſuall manner of ſhepherds,that with their whiſtle, are wont to call their ſheep together, when they ſtraggle further then they ſhould, or is ſafe for them. That which our Saviour alludeth to, Joh.10.4,5.God will not onely *ſet up* his *enſign*,for thoſe neer at hand, with in the ſight of it;but he will *whiſtle* alſo to thoſe that are more remote, wheresoever; and his bare *whiſtle* will be ſufficient to bring them together. For the word implies a readineſs in thoſe that are whiſtled unto, to come at the call of him that whiſtleth.

unto them]Heb,*unto him*, or,*unto it*,in the ſingular number ; and ſo after,*he*,or *it ſhall come*, &c.as if he had ſpoken but of one nation before. The pronoun therefore is to be taken, either diſtributively *it*,or *him*; that is,each of *them*:as ver.23. Or collectively, as *carcaſe*, for.*carcaſes*,ver.25. but withal implying, that they ſhould meet together,and come along,not as a rude,confuſed multitude, Act. 19. 32,but as united together,or making up one main body, under one Commander in chief;as Joel.2.7,8.11.

from the end of the earth] That is, from the utmoſt places, known to the moſt of them, in thoſe parts : as *the whole world*; for the whole world commonly known ; and that was under the Romane juriſdiction, who had, at that time, command of the greateſt part thereof,Luk.2.1.and *every nation under heaven*: to wit, with whome the Jews had ordinary commerce : or among whom they had Proſelytes,Act.2.5.Or from places ſo remote,that they might be deemed to come from the worlds end.So ch.42.10.& 43.6.Jer. 10. 13.& 12.12. Matth. 12.42. Or as ſome, (which I miſlike not)*from the lands end*:as Pſal. 51.3. & 72. 8. that is,from thoſe remote places, where the land is bounded,either with the ſea;or other great water, river of note,large lake,and the like.See chap.7.ver,18.

and behold]Look for it;be ſure of it, as ſtrange,and unlikely as you think it, yet it ſhall undoubtedly come to paſs, See ch. 1. 21.

they ſhall come] They ſhall come as readily, as the ſheep at the Shepherds whiſtle:nor ſhall any remoteneſſe of place,hinder them from hearing of Gods whiſtle;or any length of way, or journey to be performed by them,deter them from undertaking Gods ſervice in the preſent expedition,chap.7.19.

with ſpeed]Or,with *haſte*;Jer.48. 16.The particle is in both places wanting but to be ſupplyed,and found expreſſed,Eccl.4.12.*with ſpeed*,or *haſte*: that is, ſpeedily, quickly, haſtily ; ſooner then you think:ſpoken here, in way of anſwer to what they had ſaid before: *Let him make ſpeed*: *Let him haſten his worke*,ver.19.what you ſeem ſo much to deſire,ſhall be done.

ſwiftly]Heb.*lightly*. As ch.19.1. Jer, 4.24.Becauſe lightneſs of body. is a ſpecial help to ſwiftneſs. See Deut. 28,49. Hoſ. 8. 1.

V.27.*None ſhall be weary*] There ſhall none of them be wearied out,with the length of the journey.

nor ſtumbl amongſt them] Stumble at ought in the way : (which in rough,or ſtony waies,oft falleth out)as Pſal.91.12.ch.63.13.Jer. 31.9.Or,one againſt another:(which in tumult,and haſte,oft comes to paſs, Jer. 48. 6, 19.)So Joel 2.7,8. They ſhall meet with no impediments,that ſhall hinder,or retard them in their journey:but ſhall march on,in an orderly manner, without let, or impediment, either from without,or from among themſelves.

none ſhall ſlumber,or ſleep]That is,*none ſhall ſlumber,much leſs ſleep*: Becauſe, *to ſlumber*. is ſomewhat leſs then to *ſleep*.So Pſal.121.4. & 132.4.Not that they ſhould not reſt and ſleep, at due times, by the way:but they ſhould not be ſleepy, and ſlothful,Prov.6,9.& 19. 24.ch.56.16.but lively, and watchful, and attentive to their buſineſs,Prov.6.4.Or,as ſome, they ſhall ſpend as well night,as day, in beſieging,and aſſaulting the city :as Jer.6.5.But the Prophet ſeems to ſpeak here,rather of their expedition by the way:then of their, employment at their work, when come, to their waies end.

neither ſhall the girdle of their loins be looſed] That is,as ſome they ſhall not be weak; the looſing,or want of a girdle,being an argument of weakneſs;as the *girdle*, and *girding* with it, an emblem of ſtrength. Pſal. 18.32. 39,ch,23. 10. & 45.5, Or,they ſhall not be faint-hearted:noted by the *looſing* of the *loins*. Dan. 5.6. But the meaning ſeems rather,that they ſhould not diſarm,lay their weapons aſide : but go alwaies with their ſwords, girt to them, hanging at their belt, or girdle upon their thigh, Pſal.45. 3. Cant 3.8. Or alwaies ready for journey, or action ; as men that go girt, not ungirt ,as men are wont to be, when they ſit ſtill in the houſe, or lay themſelves down to reſt, 1 King.18.46. 2 King.9.1. Prov. 31. 17. Luk.12.35.

nor the latchets of their ſhooes be broken] That is, as ſome, they ſhall not be buſie about any other work. Which I ſee not how the words will bear. Others therefore expound it of their ſucceſſe and ſafety in fight, that they ſhould not ſuſtain hurt or loſſe of ought, not ſo much as of a ſhoo-latchet. See Gen.14.23. But the meaning ſeems rather to be, (for he ſpeaks of them as yet in journey) that they ſhould have nothing befall them, not ſo much as the breaking of a ſhoo-latchet, that might cauſe them to ſlacken their pace, or to ſtay them on the way for the mending of it. The ſum of all is, that they ſhould be hearty, lively, ready, and well appointed; and meet with no difficulties, or ſuch common occaſions,as might retard them in their way. An elegant and artificial deſcription of a journey, or a march rather, with rare expedition, and without any notable impediments diſpatched.

V. 28. *Whoſe arrowes are ſharp*, &c.] He proceeds to relate with what arms they come furniſhed. And he begins with their *bow, and arrowes* ; becauſe that was a principal part of their artillery in thoſe times, Gen. 48. 22. Pſal. 78. 9. Deut. 32. 23, 42. 2 Sam.1,22.

arrowes ſharp] Or, *ſharpned*. For ſo the word properly ſignifies, Pſal. 120. 4. & 140. 3. Prov. 25.18. *ſharpened*, that is, poliſhed, and well kept, to wound the deeper ; as ch. 49. 2. Jer. 51. 11. So Pſal. 45.5.

and all their bowes bent] Heb. *trodden*. As ch. 21.15. So *to tread the bowe*, for, *to bend* it, Jer. 50. 14. becauſe they made uſe of the foot in the bending of the bowe. They have all things continually in a readineſſe for fight, Pſal.7.12. & 11.2. & 37.14.

their horſes hoofs ſhall be counted as flint]Or,*rock*;as ch.2.10.Ezek. 3. 9. For firmneſs, as an *hoof* of *braſs*, or *ſteel*,Mic.4.13.

and their wheels a whirlewind] The *wheels* of their chariots,much uſed then in war,and fight, Exod. 14. 7,25. Judg.4.3. & 5.28.Pſ.20. 7.& 76. 6.*a whirlewind*,for ſwiftneſſe. So ch.66.15.

V. 29. *Their roaring* ſhall be *like a Lion*] *Like* the roaring of *a lion* ; as Dan.4.33. *His hairs were grown like the eagles, and his nails like the birds*.That is,like the feathers of eagles,the one;and the nails of birds, the other;for length, both of them.See ch.13.4.

their roaring] The dreadful ſhout,that in joyning fight, or in ſtorming places of ſtrength they ſhall make, to the terrour, and amazement of all that hear it, Pſal.74.4. See Jer. 25. 30. For he paſſeth now to ſpeak of their fierceneſſe,in fight, and aſſault.

like a lion] Whoſe voice is , of any living creature,the moſt dreadful, Amos 3.8. To which therefore, both the wrath of a King, Prov. 19. 12. and 20.2. and Gods indignation alſo,is likened, Hoſ.11.10. Joel 3. 16.Amos 1.2.

they ſhall roar like young lions] Heb. *he ſhall roar* (as before) *like young lions* ; that is, *like* a company of *young lions* ; or, *like ſome young Lion* ; (becauſe *a lion* in the former branch) as *beſide ſtreams of water*. That is,*ſome ſtream of water*, Pſal. 1. 3. *like young lions*, which are wont to be more fierce, and to have a ſtronger voice, as being in the vigour of their age ; and their might and fierceneſſe nothing yet abated, or allaied. So ch.31.4. Jer.2.15. of the ſeverall names of *lions*, in Scripture diſtinguiſhed,according to their ages,or qualities, See on Job 4.10.

yea, they ſhall roar, and lay hold of the prey] Or, *they ſhall both roar, and take hold of the prey* : *and*, for *both*, as Pſal. 76.6.Jer.6.24.& 17. 26. or, *they ſhall roar, I ſay, in taking the prey*, or, *when they take it* : or, *ſeize on it* : *and*,for *when*, as Pſal.37.23. *the ſteps of a man are eſtabliſhed by the Lord, when he delighteth in his way* ; As the Lion is ſaid to roar, when he wants prey : but that in a more lamentable tune, as if he prayed for it, Pſal.104.21. So is he ſaid alſo to roar over his prey, when he hath got it : but that is in another-gates manner, in a more terrible tone, as inſulting and ſhouting over it, ch.31.4. and ſo we may reconcile the Pſalmiſt, and the Prophet.The one affirming, that he roares when he wants prey , the other, that he roares not, to wit, in ſuch manner till he have it, Amos 3. 4. See Ezek 22.25. and the word here uſed,imports ſuch an hideous roaring, as wherewith much indignation is expreſſed, Prov. 20. 2. and 28.15.

and ſhall carry it away] The word here uſed, ſignifies in general, *to take, and carry away by force*: ought from thoſe that detain it,and are unwilling to part with it. And it is therefore very frequently uſed for the *reſcuing, recovering, ſaving*, and *delivering* of one from, or out of the hands of thoſe, that are either ready to ſeize on him, and to miſchief him : or, that having ſeized on him, detain him in captivity and thraldom.So Pſal.17.13. & 18.2,44.& 22. 4, 8. Onely in this place it is uſed, for the violent ſnatching from a man, and going away with what he was quietly, and legally poſſeſſed of before. In oppoſition whereunto, as it is here ſaid by Eſay, of the Aſſyrians, that they ſhould *lay hold of the prey, and carry it away* : ſo by Micah, who lived in the ſame time with Eſay, of the Jews, by them invaded, that they ſhould *lay hold*, (on what they deſired to keep back, and ſave from the enemy) *but ſhould not* be able to *deliver* it : Uſing the very ſame word there,that Eſay doth here,Mic.6. 14. So that the one ſhould carry away,whatever he laid hands on:the other ſhould not be able to ſecure, or withhold what he had a deſire, and endeavoured to keep.

and none ſhall deliver it] Or, *becauſe none can deliver it*. They ſhall ſeize upon, and carry away what they pleaſe, becauſe none ſhall be able to make head againſt them, or hinder them : much leſſe to reſcue ought out of their hands. There is no meeting of a lion,when he is ranging about to ſeek prey : nor reſcuing from him what he hath once ſeized on ; unleſſe by ſome extraordinary power,and help from God:as in Sampſons caſe,Judg.14.5,6.and in Davids, 1 Sam. 17.34,36. alluded to by Paul, 2 Tim.4.17. See Pſal. 17.11.ch. 31. 4. But theſe came armed with Gods commiſſion : and there was no ſaving therefore of ought from them, ch.10.5,6.

and] For, *becauſe*: the copulative, for the caſual : as chap. 64.5.

none ſhall deliver] Or, *none ſhall be able to deliver*. For the indicative, is oft uſed potentially. So Pſ.50.22. Mic.6.14.

V.30. *And in that day they ſhall roar againſt them*]Or, as the words lye in hebrew , *they ſhall roar, I ſay, againſt them*; (for he repeateth again, what he had formerly ſaid,with addition of a new ſimilitude, exceeding the former) *then*, or, *at that time*: as ch.2.20.

they ſhall roar] They ſhall make a moſt hideous noiſe. It is the latter word uſed,v.29.

againſt them] Heb. *he ſhall roar againſt him*. That is, the Aſſyrian army, againſt the Jewiſh people : againſt whom all the foregoing menaces were denounced.

like the roaring of the Sea] With ſuch an hideous noiſe, as the waves,and waters of the ſea, make ; where having born down, or ſurrounded its banks, with much violence and fury,it breaks in upon the land,and carries all away before it. For to ſuch inundations are hoſtile invaſions oft compared in Scripture, Pſalm 93. 3, 4. chapter 8. 7,8. and 17. 12, 13.and 59.19.Jer.50.44.and 51.42,55. Lam. 2.13,

and if one look, &c.] This laſt paſſage is, by Interpreters very variouſly rendred. Yet ſo, that herein they all agree, that therein is related the forlorn condition of the Jewiſh people, by the irruption of ſo powerful and prevalent an adverſary, ſo perplexed ; that turn they, and caſt their eye which way ſoever they could, no hope of help, or relief, ſhould appear. This is deſcribed by a metaphor of one ſo ſurpriſed and environed with a thick miſt, or fog, on every ſide,that no glimps of light,can from any part be diſcried. See the like concerning the ſtate of this people, upon the Aſſyrian invaſion, cloſing up the prediction thereof, as here,ſo there, chap. 8.21,22.

and if one *look into the land*] Or, *when he ſhall look unto the land*; or, down *to the earth*, or *the ground*. Whether a man look downward, or upward. *When*, rather then *if*; as not queſtioning whether they will ſo do : but making no doubt, but that they will ſo do ; *And*,for,*when*,(as before , and Pſal. 37.23. there cited.) See ch.8.22.

one look] Or, *he ſhall look*. To wit, the people, before implyed in thoſe words, *againſt him*. The ſingular number, but collectively taken, or *him*, for any of *them* ; and it may here alſo be ſo rendred, *they* ; or, as ſome other, *he* ; that is, the enemy *ſhall look into the land*. &c. As if this his very look (ſo terrible it ſhould be) would ſo damp them, that the whole countrey ſhould ſeem over-ſpread with ſuch hideous darkneſs, as Egypt was, Exod. 10. 22, 23. But the former ſence ſeems more probable, becauſe more agreeable to that, ch.8.21,22. Again, ſome read it, *we ſhall look* ; as if the Prophet ſpake in his own perſon, including himſelf amongſt the reſt of them,as a member of the ſame body with the reſt ; as he doth, ch. 1.9.& 64.6. But the points, that ſerve for vowells, and the analogy of the verb,in the original, will not admit it,

into the land] To wit , of Judah ; toward any part of it;or, down *to the earth* : as ch.8.21. oppoſed,as there. ſo, as moſt ſuppoſe, here to the *heaven*,or *skie*, after-mentioned.

behold darkneſſe]When men ſhall look any way down,either about them, or abroad, (Pſal.142. 4.) they ſhall ſee nothing on every ſide, but darkneſs, over-ſpreading the whole face of the earth ; ch. 60.2.) all involved in the ſame miſeries and calamities, with themſelves. *Darkneſſe*, for *affliction*, and *diſtreſs*, ch. 50. 10. Joel 2. 10. Amos 2. 10. and 8. 9. As on the contrary part: *light* , for *joy*, and *comfort*, Eſth. 8. 16. Pſalm 18. 28. and 97. 11. and 112.4.

and ſorrow] Or,rather,*of ſorrow*; or, *of tribulation, of affliction, of diſtreſs*.For the word properly ſignifies *a ſtreight*,Job 7.11. Pſ.18.6. & 66.4. ch. 63. 9. Yet ſome of the Jewiſh Doctors would have it here ſignifie the *Sun* ; and the word tranſlated aright *the light*, in the next branch (unto which they joyn this) the *Moon*, a name given indifferently,both to *Moon*,and *Sun*,Gen.1. 16. Pſalm 136. 7, 9. And ſo the ſence ſhould be, *both Sun and Moon ſhall be darkned* ; no glimpſe of light from either. Which, though it expreſs as much as the text intendeth;& the like manner of ſpeech may be oft found elſewhere, ch. 24. 13. Ezek. 32. 7. Joel 2. 10, 31. and 3. 15. Matthew 24. 29. Rev. 6. 12. Yet cannot here be received becauſe we never find *the Sun* elſewhere ſo tearmed , nor doth ought in the text, neceſſarily here require it ; and other of their own, therefore, herein controll them, and render the words, as we have here done. The pauſes in the text here make it very difficult, for the words rendred according to their ordinary acception,

run thus;*Behold darkneſs;ſtreights;*(or, *diſtreſs*)*and light*; which a late learned writer therefore rendereth, *diſtreſs and light* are together, or, *diſtreſs with light*, diſtreſs continueth even when it is light.See the next clauſe.

and the light is darkned] Some read the words with a twoſold ſupply out of the former branch; *And* he ſhall look (as before) *to the light*, upward to the heavens, from whence light cometh) and behold(as above,)*it is darkned*.Others, taking into this branch the laſt words of the former,and repeating again the next before it;the darkneſs *of diſtreſs*;ſo ſoon,as *he*(,that is,the enemy)*ſhall enlighten* all (making of the noun, a verb) and ſo the ſence ſhould be, that the glory and luſtre of his army, ſo ſoon as it ſhewed it ſelf, ſhould damp and darken all with them. Not unlike that,*he ſhall deſtroy him,with the brightneſs of his apperance*, 2 Theſ.2. 8.Others again,*the light it ſelf ſhall be affliction*;(that is,the hope it ſelf, that they had conceived of ſome help and relief, ſhall vex them(when it *ſhall be darkned*, that is,be defeated,and prove helpleſs. Theſe ſeveral verſions and interpretations I relate, becauſe they have authors of great note abeting them; but ſeem much to force and tear the text:and I adhere therefore here,rather,to our own verſion,as flowing moſt naturally from the words of the text, It is,as if he had ſaid; when they ſhall look up towards heaven, as in miſery men are wont to do, chap. 8. 21. he ſhall ſee no more light,hope of help and relief from above,then from below.

in the heavens thereof] That is, in the land of Judah, before ſpoken of;in the heavens,that cover that part of the earth, wherein that people dwell, The *heaven*,or *skie*, is in Scripture, as alſo in other prophane writings, ſaid to be *darkned* to men, when they are in ſuch grief,or fear, that they have no joy of the light,becauſe dark and gloomy daies work much upon men ſpirits, Job.24.13,17.Amos,8.9. as on the contrary, the heavenly bodies are ſaid to give light,and to ſhine forth with more then ordinary brightneſs to men, when they have much matter of mirth and rejoycing afforded them,Pſal.112.4. chap.30,26,becauſe the ſight of light is cheerfull,Eccl.11.7.

the heavens thereof] *The heavens.* So called,of a word that ſignifies to *drop*,Deut.32. 2. becauſe the rain and dew drops down from thence,Deut.33.28,and *his heavens*,there;as,*her heavens*, here, And ſome therefore render it, *in its diſtillations*, or *rains*,that is,to wit, *the light*,is wont to diſperſe,and drop, or dart upon the earth. But the word,*light*, is maſculine, the pronoun here feminine. Others read it,in the *deſtructions thereof*, or, *its ruines*,to wit, of the land. Becauſe the ſame verb, ſometime ſignifies alſo *to deſtroy*, Hoſ. 10. 2. the verb is but once found in this ſenſe,twice in the former: the noun in this place alone. Which, therefore, the forementioned learned Writer deriveth from the Ethiopick language, wherein it hath a notion of *reſt*,Matth.11. 28, 29, & 26.45. and thus rendereth the text, *Behold darkneſs; diſtreſſe*, or,*anguiſh with light*; (anguiſh continuing even when it is light, or light is looked for)*it groweth dark in its reſts*;that is,they meet with darkneſs there, where they might promiſe themſelves reſt. But of this let others deem.

CHAP. VI.

Verſ. 1. IN *the year that Uzziah died*] Here beginneth the fourth Viſion,or Sermon, of this our Prophet, recorded in this Book.Or,according to ſome,the ſecond book of hisProphecies,which they ſuppoſed to have been digeſted, according to the reigns of thoſe four Kings under whome he propheſied.ch.1.1.So that all the three fore-going Sermons,or Prophecies, ſhould be delivered in the reign of Uzziah,this onely, in the beginning of Iothams reign: the next,ch.7.8.&c.under Ahaz: ſome other under Hezekiah. But of this,ſee more on v.8.

that Uzziah]Of this King and his acts, written by this our Prophet,ſee ch. 1.1.

Uzziah died] It is the manner of thoſe that write Hiſtories, or ſome remarkable relations, to conſign or date them by ſome ſpecial note of thoſe times, whereat they begin their relations, or, in which the things related were done : as the year of ſuch a Kings reign,or ſuch an ones birth or death; or ſome other memorable accident : as Amos, by the earthquake that fell out in this Kings daies, Amos 1. 1. and Iſaiah here by his death. Concerning which,yet there is ſome variety of opinions. For ſome would have the apparition here ſpoken of,to have been exhibited, and ſeen in Uzziah's reign, but in the laſt year of it, before his deceaſe:as Amos his was,before the earthquake:otherwiſe,ſay they, why ſhould he not rather ſay,*in the firſt year of Jothams reign*;then, *in the year that Uzziah died*.But unto others this ſeems not ſo probable:who therefore ſay that the death of Uzziah is mentioned, to fix the time of it more certainly,and to avoid all ambiguity: becauſe of Iothams reign, there might be a two-fold reconing : the one,from the time that he governed the Kingdome, and exerciſed Royal authority,as next heir to the Crown,after that Uzziah was ſmitten with leproſie and lived ſequeſtred,as a Leper,2 Chr.26.21. The other, from the time of Uzziah,deceaſe : when he ſucceeded him in the Throne,for whom before he ſate on it,2 Chr. 26.23.& 27.1.Nor want there thoſe among the Jewiſh Doctors, who ſuppoſe,that by Uzziah's death is here meant:not his natural deceaſe, but his civil death:ſuch as the lepers eſtate was eſteemed, Num. 12. 12,and as David accounted his,when in likelihood,under Saul, he was debarred from acceſs to Gods houſe, and free commerce with Gods people, Pſal.31. 12. and 84. 2,9,10. with 1.Sam. 26. 19. and Heman deemed his in ſome depth of affliction, Pſal.88.3. But this ſeems not ſo ſound: And when the text taken properly, affords a fit ſenſe;nor doth ought appear in the context,or other places collated,that may croſs it;it is not ſafe running out into metaphorical ſences.

I ſaw alſo] As if this had reference to ſome fore-going viſion. The hebrew is,*And I ſaw*;and it is true,the copulative is uſed ſome time,for *alſo*,as Jer.1.3.but it is uſed alſo,to begin a relation,without any dependence upon former diſcourſe,or matter;as ch.2.2.and it may well here be rendred,*then I ſaw*, with reference to the time of the occurent here expreſſed. For ſo is the copulative uſed,Levit. 4.3.& 6.4.

I ſaw,&c]The preſent chapter conſiſts of two parts;a relation of a moſt glorious apparition,v.1.7.and a narration of amoſt dreadful Meſſage,that the prophet was ſent to deliver unto his people,v.8.13.

I ſaw]I ſaw in a ſpiritual extaſie, and a ſymbolical apparition,as Eze.1.1.Joh.12.41.Act.10.10,11,&22.17.2.Cor.12.2.Rev.1.12.See ch.1.1.& 2.1.

the Lord] The word here uſed,is not *Jehovah*,(which is yet commonly ſo rendered) but *Adonai*, which properly ſo ſignifies. and is given unto Chriſt,Pſal.110.1.from which place Chriſt averreth his diety,Matth.22,42,45. Whence ſome infer,that it was the ſecond Perſon,the eternal Son of God, who is here ſaid to ſit, as King, on the Throne:or the Spirit, or third perſon, that ſpake unto the Prophet,ver.9.And it is true indeed, that the Evangeliſt John, ſaith of Chriſt that Iſaiah in this Viſion, *beheld his glory*, Joh.12.41,as alſo that the Apoſtle Paul ſaith, that *by the Holy Ghoſt Eſay ſpake unto their Fathers.* The words here enjoyned him, by him that ſate on the Throne,v.9.Act. 22. 25. and ſo,queſtionleſs did he ſpeak alſo, whatſoever,as from God, he delivered to his people. But to exclude the Perſon of the Father, from ſitting on the Throne in ſuch apparitions,is not ſafe. The rather,for that in ſuch apparitions wherein the Perſons are diſtinguiſhed. the Father is ſtill ſaid to ſit on the Throne,and the Son to be preſented unto him, Dan. 7, 9. 13. or the Son,and the Spirit, to be *before the Throne*; not *on the Throne*, Rev.4.2.3.& 5.6.& 6.16.&1.4.&4.5.But in this apparition.no ſuch diſtinction of perſons appearing; I ſuppoſe it ſafeſt to ſay, that one God *Jehovah*,ver.3,5. the onely true God, Deut.6.4.who is alſo called *Adonai*,or *Lord*;as the only Soveraign Lord of all,Joh.3.11. Mic.4.13.Mal.1.6.in three diſtinct Perſons, as the allegations abovementioned ſhew:and that plural term alſo uſed,v.8.*who ſhall go for us?*(not unlike thoſe,*our image*,Gen.1.26. and *one of us*,Gen 3.22.)ſeemeth to imply.If it be demanded, how the Prophet could ſee God, when as it is in Scripture ſaid, that *No man hath ſeen God at any time*, Jon.1.18.1 Joh.4.12.and *whom no man hath either ſeen, or can ſee*,1 Tim.6.16. The anſwer is eaſie, that no man can ſee him in his Eſſence,as he is in himſelf; ſince that he is a Spirit,Joh.4. 34.and a Spirit cannot with corporal eyes be ſeen;Luk. 24. 38, 39. nor can he be ſeen in the infinite excellency of his Majeſty, Exod. 33.20.1 Tim.6.16. but yet in ſuch viſible modules of glory,as he is pleaſed to repreſent himſelf unto the view of the creature, ſo he may,and hath oft been ſeen,Exod,24.9,10,11.Amos9.1.and in ſuch manner Eſay here ſaw him.In regard whereof, inſtead of what the Prophet ſaith of himſelf here,*I ſaw the Lord* : the Evangeliſt ſaith of him,*he ſaw his glory* Joh.12.51.

ſitting upon a Throne]As a Royal Soveraign,1 King.2.12.in his Temple,(which by the words following,appears, v.4.6.) as in his Court,or Palace,here upon earth. See ch. 14, 13. or,as a Judg on the bench,ready to execute judgment, as Dan.7. 9, 11. Joel.3.12. Rev.6,16.& 20.11,12.See ch.3.13,14.

high,and lifted up]That is exceeding high,and ſtately:as,*men lofty,and lifted up*,ch 2.12.and *cedars high, and lifted up*,ch. 2. 13, or, *high* in regard of the frame, and making of it : *lifted up*,or *ſet aloft* in regard of ſituation, and place. (ſuch in ſome ſort, as Solomons was;ſtately to ſight,and lofty for ſite, 1 King.10.18.20,(as high, in likelyhood,as the *Porch*,before Solomons Temple;ſaid to be 120 *cubits* high.2 Chr.3,4. As we ſee with us in ſtately ſtructures,the *portall*,or *gatehouſe*,as we commonly tearm it(far higher,many times, then the main body of the whole fabrick beſides.See further on ver. 2.*above it.*

and his train filled the Temple]He appeared,as ſitting on a ſtately throne;ſo clad alſo in his royal robes,Pſal.93:1.

his train]Or,as ſome render it,*the train thereof*,to wit,of his Throne ſuppoſing the utmoſt part of that chair of State which he ſate on,to be thereby meant. But we find not the word; whereby this is here expreſſed, to be any where ſo uſed,It is applyed ever to apparel;and ſignifies the *skirts*, that is, ſuch parts of it as hang down to the ground : or being longer, and of more worth then is fit to be trailed along upon the ground, are with Perſons of State born up by others:and it is not amiſs,therefore,rendred here,*his train*,or,*his skirts*.For the word here is plural:nor is it ever read otherwiſe, that is,the *train*,or *skirts* of his robes.As *her skirts*,Lam.1.9,and *thy skirts* Jer.13.22,26.that is,the skirts of their garments.

filled the Temple,]Or,*Palace*.For that the word moſt properly ſignifies,Pſal.45.8.Prov,30.28. Dan.4.4. & 6.18. and ſo it would be rendred,Pſal.11.4.There is a queſtion moved among Interpreters where the *Throne* here mentioned,was ſituate ,whether within the Temple,

or without it;which I ſuppoſe, may not amiſs be thus reconciled.The *Temple*, taken in a large ſenſe, comprehendeth the whole Fabrick, conſiſting both of the houſe, which was all over covered;& the two Courts alſo before it,which were(beſides the cloyſters about,& within them)uncovered;as the like, before great mens houſes, are alſo with us. So is the word, *Temple*, taken, Jer. 7. 10. & 26. 10. See chap. 1. 12. Secondly, it is taken ſometime for the houſe only, 1 King. 6. 9. divided into three parts; the *porch*, or *portall*;the *Palace*, and the *Oracle*, 1 King. 6.3, 5. Now it ſeems to me, that the *throne*, or chair of State, was ſo ſituate in the *porch*, or *portall* of the Temple,(the height whereof, you had before; and which comes within the compaſs of that appellation) that the *train* hanging down from it, though ſeated far above the door of the Temple, entred into the main body of it, and filled the whole Palace. Being ſo ſituate then, it ſtood in ſome ſort without ,the Temple becauſe, not within the Palace, moſt ſtrictly ſo termed;and yet within the Temple to, becauſe the *porch*, or *portall*, was a part of it. This, the rather I incline to, becauſe God is generally deemed to appear here, as ſitting in, or unto judgment. Now the manner of the Kings in thoſe times, was to ſit for judicature, in the *ports*, or *gates*, (which doubtleſſe were not without porches) either of their palaces, or of the city. See 1 King. 7. 7. Jer. 26. 10. & 37. 13. & 38. 10. Beſides that, the quick coal taken from the Altar, implyes as much : the Altar on which the fire was perpetually burning, being ſituate in the inner court, againſt the front of the houſe, 1 King. 8. 22. Ezek. 40. 47. But ſee further, on ver.6.

filled the Temple] As, *when the cloud covered the tent of the congregation, the glory of God filled the Tabernacle* ; in Moſes his time, at the dedication of the Tabernacle, Exod 40. 34. and, *the cloud filled the houſe*, at Solomons dedication of the Temple, in ſo glorious a manner, that the Prieſt could not enter to do ought there, 1 Kings 8.10,11.

V.2. *Above it ſtood the Seraphims*] After the deſcription of Gods majeſtical ſeſſion upon his Throne, is related his attendance, correſpondent to his State : as Princes and Potentates are not wont to ſit in State alone; but with their Nobles, and chief Officers attending upon them : ſo hath God, here, his glorious Miniſters attending upon him : and ſo Dan. 7.10.

Above it] Or, as ſome, *About the upper part of it* : to wit, *the Throne*, To clear this, ſome tell us, that whereas there were three rowes of chambers built on either ſide the body of the Temple, one over another, 1 King. 5. 6. the footſtool, as Exod. 24. 10, or loweſt part of the Throne , was eaven with the pavement of the ſecond chamber : and the uppermoſt part of it, about which the Seraphim attended : eaven with the floor of the third : above which, the reſt of that ſhape of a man, wherein the Lord manifeſted himſelf, reached unto the roof of that row. But I gueſs rather, that the Lord appeared in a far more ſtately and lofty manner : his head and upper parts above the Throne reaching from it well near to the roof of the porch : the Throne he ſate on, reaching from thence downward, unto the top of the doors of the Temple By which the train of his Majeſticall robes, filled the whole houſe. So that the Seraphs might wel ſtand attending him,*above the Throne*, as the text expreſly ſaith,the bodily ſhape of humane nature,wherein he appeared, ſo far exceeding the Throne, whereon he ſate.For, as for thoſe, that render the word *above him*, they ſeem not to conſider how incongruous a thing it is, for the ſervant to ſtand over his maſter, on whom he attends. ſee v. 1. *lifted up*. The celeſtial Spirits ſtand above, neer the upper part of Gods Throne : the faithful on earth, as attending at his foot-ſtool, chap. 66. 1. Pſal. 99.5.

ſtood] Sate not, as he did : but ſtood attending on him : the uſual poſture of ſervants attending on their maſters : of Officers, on their Lords, 1 Kings 1. 2. & 10. 12. & 17. 1. 2 Kings 25.19. Prov. 22. 29. as ready to go and come at command, about whatſoever they ſhall enjoyn them , Matth. 8. 9. applyed to the Angels, both here, and elſewhere, Dan. 7. 10. Luk. 1. 19. as miniſtring Spirits, ready to be ſent abroad, to execute what God pleaſeth to enjoyn, either in mercy,or in wrath, Pſal. 103. 20, 21. ch. 37. 36. Heb. 1. 14.

the Seraphims] Or, *Seraphs*. A counterfeit Authour of pretended antiquity, whom our Popiſh Writers follow, makes theſe *Seraphs*, the firſt of thoſe nine orders of bleſſed Spirits, as he reckons them : and he affirms them to be ſeven degrees above the *Arch-Angels*,(being, according to his account,the eighth) and never to ſtir out of the glorious preſence of God, as ſtanding here about his throne. So, that, as he ſtates the rank, thoſe *Seraphs* are the higheſt ; and the *Angels* the loweſt. True it is, that ſome diſtinction of degrees among thoſe glorious creatures ſeems to be intimated by a place in Daniel, ch. 11. 13. where *Michael* is ſaid to be *one*,(as moſt) *the firſt* (as ſome)*of the chief Princes*.Which can hardly be underſtood other, then *Angels*. For, whether verſion we admit, a chiefty of ſome, in regard of others, ſeems to be intimated. But to ſet out certain ſeveral and diſtinct ranks of them, aſſign them their ſtations ; deſign them their offices, and cut them out their work. is a preſumptuous attempt of ignorance and arrogance, joyning together, for the producing of a groundleſs and frivolous conceit. Nor is that leſs ridiculous, which ſome of them tell us, that *Seraphin*, and ſo *Cherubin*, with *n*, ſignifies order ; but *Seraphim*, and ſo *Cherubim*, with *m* ſignifies the ſpirits of each order. Whereas the one is but the Chaldee, or Syrian rather, plural termination; the other, the Hebrew. But to leave them to their idle and frivilous fancies, the *Seraphim*, or *Seraphs*, rather then *Seraphims*, (as *Cherubs*, *Cherubim*, or *Cherubin*, rather then *Cherubims*, or *Cherubins* ; and *Baals*, or *Baalim*, not *Baalims*, Jer. 2. 23. becauſe *im*, is the plural termination in the Hebrew ; as is *es*, or *s*, with us in Engliſh : and the one therefore is ſuperfluous) are glorious Spirits : ſo termed from a word that ſignifies *to fire*, or *to burn* : as ſome think, becauſe they are of a *fiery* nature,or ſubſtance ; *fire* being the moſt ſubtile of the elements: as purer then the air,or the pureſt part of the ayr: and coming neereſt therefore to the nature of ſpirits. Others, in regard of their *fervency* of love unto God. And others again, in regard of their agility : the like unto that, which appears in fire, or of their ſplendor and brightneſs, Rev.10.1. It is ſaid indeed, that God maketh *the winds his meſſengers*, (as he did in fetching back his fugitive ſervant Jonas, Jon. 1.4.) and *the flame of fire*, or, *flaming fire, his miniſters* ; which the Apoſtle by way of inverſion, applying to the Angels, ſaith, *He maketh his Angels Spirits, and his miniſters, a flame of fire*, Heb. 1. 7. (whence ſome fondly gather a diſtinction of Angels, that ſome of them are of an airy ſubſtance, therefore called *Spirits*:ſome of a fiery, therefore termed *Seraphs*.) And we read of Angels appearing in the likeneſs of *horſemen and chariots of fire*, 2 King.6.17.and of the *Cherubs*, or ſome one of them, *with flaming ſword*, or, *ſwords* ; ſet at the entrance into Paradiſe, to keep man out, Gen 3.24. and it may well be, that theſe did likewiſe (though having the ſhape of men, as thoſe other of horſemen,and with thoſe Cherubs, the figure of a blade;yet)appear, as all of a flaming fire ; and thereof were ſo termed:but of the reaſon of the name,here,and no where elſe given to theſe ſpirituall attendants, we have nothing more then meer conjecture. Yet becauſe the word is the ſame with that, whereby thoſe *fiery ſerpents*, are deſigned, that were ſent to ſting with fiery torment and inflammation, thoſe mutinous and rebellious ones in the Wilderneſs, Numb.21. 6. Some thence ſuppoſe, they are here ſo called,becauſe to be executioners of Gods fiery wrath on theſe obſtinate and refractory wretches : againſt whom an heavy doom is here in the words following denounced. And we read of an *Angel*, that *had power over the fire*:and *to ſcorch men with fire*, Rev.14.18. & 16.8. But of this alſo, as of the former. Concerning the number of them that appeared here, is ſome doubt alſo made. The moſt affirm them to have been two only ; anſwerable to thoſe two ſmall Cherubs in the Tabernacle, on the lid of the Ark, Exod. 37. 7, 10. and to thoſe two large ones in the Temple, that reached with their wings ſtretched out from wall to wall, in the Holy of Holies, 1 King. 6.27. againſt which ſome object, that the word is not dual, but plural : and howſoever that exception be but weak ; for the plural is oft uſed, as well of two, as of more, Levit 5. 11. & 14. 22. yet the aſſertion is uncertain ; ſince that we find four ſuch in an apparition, Ezek. 1.5. and myriades, yea millions of them,Pſal.68. 17.Dan. 7.10.nor is it neceſſary, that the number of the Seraphs, ſhould here anſwer the number of the Cherubs, either in the Tabernacle, or in the Temple,more then the like elſewhere. How many therefore there were of them, cannot certainly be determined : but hereof, ſee more,v.3,4. The deſcription of them, in what ſhape they appeared, here followeth.

each one had *ſix wings*] Heb. *ſix wings, ſix wings*, (the reduplication uſed by way of diſtribution : as *morning, morning*, for *every morning*, ch. 28. 19. & 50. 4.) were *to one, one*, for *each one* ; as Ezek. 1. 6. & 10. 14,21. in which laſt place alſo,it is ſaid, *four,four, to one* ; for, *four, to each one* : as *ſix, ſix*, here. And herein theſe differed from the form of thoſe two Cherubs,in the inner part of the Temple,& thoſe alſo that appeared in a viſion to Ezekiel; that thoſe in the Temple had but *one* pair of wings, 1 King.6. 27. thoſe in Ezekiel *two* pair a piece,Ezek. 1. 6. & 10.21. theſe had *three* pair, ſix a piece;(as thoſe four living wights had, Rev. 4.8. one pair on their ſhoulders,wherewith they flew; another,as may de deemed,on either ſide of their breaſts,which being caſt upward, might cover their faces:and the third about their hips, which falling a croſs, might cover their lower parts.For ſuch was the uſe of them, deſcribed in the words next enſuing.

with twain he covered his face]With one pair of them,to wit,thoſe on either ſide the breaſt,each of them covered(not Gods face,as many Interpreters would have it,thence extracting myſteries of *not ſeeing Gods face*,Exo.33.20.as implying an inhibition,of prying curiouſly into Gods ſecret counſels,and hidden miſteries,Deut.29.29.Pr.25. 2. Act.1.7.) but his own face, as not enduring to behold the reſplendent brightneſs of Gods glory & Majeſty;no more then mortal creatures are,with open eye,able to behold the Sun ſhining forth in his full ſtrength.Howbeit,I dare not avow, as ſome have done,that the Angels thus are ſaid to *cover their faces*, in Gods preſence : becauſe they appear before God in their own righteouſneſs:but that chriſtian men need not ſo to do : they may look on him with their faces uncovered : becauſe they appear before him in the righteouſneſſe of Chriſt, 2 Cor. 3. 18. & 5.21.For neither are Chriſtian men,while they live here,ſo pure, in regard of freedome from the taint of ſin : as the Angels are, who never had, nor have any the leaſt ſpot or ſpeck of it : nor doth that righteouſneſſe , which by imputation accreweth to them from Chriſt, further, in this

this regard,avail,then to cause them to be reputed as perfectly conformable to Gods Law, which by vertue of their own inherent righteousnes,the se blessed & glorious Spirits,both now are, & ever were,Nor did the Apostle, in the place mentioned,intend any such matter,as to make any comparison in this kind, between Christian men and Angels ; but between the faithful before Christs coming, and those since his revelation in the flesh; and that, not in regard of righteousnes imputed to them; for,and from Christ (wherein there is no difference at all between those faithful of former times; and those that now live and believe , (but in regard of the clearer manifestation of the Mysteries of the Gospel unto the one above the other,as elfe-where,he makes use of somewhat the like phrase in comparing the fcanter light and fight of God, which the faithful attain here, with the fuller and clearer light, and fight of God and the things of God that they are to enjoy hereafter, 1 Cor. 13. 12. as by the whole tenour of his discourse there, may evidently appear.But that men in Christ, and partakers of righteousnes, as well imputed from him, as imputed for him, have been smitten with such a reverend dread of Gods Majesty, as hath caused them in like manner to *cover their faces* in Gods presence; as the Angels here are said to do ; and that upon far lefs glorious apparitions then this was;is apparent by the practice both of Moles,Exek.3.6. and of Elias,1 King.19.13.

and with twain he covered his feet] A second use which the Seraphs made of another pair of their wings;to wit,the nethermost of them about the hips, rather, then at some would have it, about the feet: that as with the middlemost of them; (both being under, or within compass of their arms)they cover their faces; fo with these lowermost, *their feet*;not Gods *feet*, as some fondly,as of his *face*, the like before;(thereby, fay they, intimating, that neither Gods *face*,or his upper parts,that is,things done before the world began:nor his *feet*, or his lower parts,that is, things after the worlds end,are to be curiously enquired into)but their own ;where by *feet*,moft underftand that part of the body that is properly and ufually fo tearmed, wherewith we tread upon the ground : which being in that regard more fubject to foil : much washing of feet was therefore ufed in those parts,Gen.19.2.& 24. 32.Judg.19.21.1 Sam.25.4.Luk.7.44. Joh.13.10.might feem to be no unfit emblem of fome defilement. But I fuppofe rather, with fome other, thatby *feet*,(as in the Hebrew tongue frequently) by a modeft form of fpeech,are underftood thofe fecret parts, which the Apoftle tearms *uncomely*, 1 Cor. 12. 23.and which nature hath taught many even favage people,to cover,whe yet go with all,or moft of the body befides,ftark naked.So is the word,without queftion, or contradiction of any ufed by this our Prophet;chap.7.20. fo it is by moft Interpreters taken, Gen.49. 10.Deut.28.57.and Ezek.16.25. And the Jews call *urine,the water of the feet*; fo reading the text,2 King.18.27. & ch. 36. 12.where Rabfhakeh ufed(as they fuppofe, and it may well fo be)a broader and more unfeemly term. The bleffed Angels therefore appearing in humane fhape, did with one pair of their wings,the one of them croffing the other, veil and cover thofe parts, as deeming them to have fome uncomlinefs in them,both our firft parents,and their poferity moft of them,are careful to conceal and keep out of fight,Gen.3.7.and which willfully to difcover, is generally deemed as a note of impudency ; or fhame, and mifery, to have againft the will difcovered unto,or by others,Gen.9.21,27. Hab.2, 15, 16.See ch.3. 17.Now this they do not, in regard of any taint of fin,as of fpiritual filth in them:(no more,then in regard of any guilt of fin,they are faid to have hid their faces) though in that regard,our firft parents fometime fo did, Gen.3. 7. but as they veiled their faces,as having their eyes dazled with the exceeding brightnefs of his glorious appearance;the light whereof, with open face,they could not endure fo they cover their feet(take the word which way you will)as abafhed,in the apprehenfion of their own infirmity and imperfection, in comparifon of Gods incomparable and incomprehenfible perfections:to which purpofe,fome,apply the fe paffages in the book of Job. 4.18.& 15.15. which more fully to have reference to the fall of the apoftatical Spirits. But certain it is, that the neerer the creature makes his approaches to God ; and in the more glorious manner God manifefteth himfelf unto him; the more apprehenfive he is of his own meanneſs, baſeneſs,vileneſs,nothingneſs,in regard of Gods infinite greatneſs, ch.40.17.See Gen 18.27.Job 38.1. & 40.4.& 42.5,6. The like importeth that, Ezek. 1. 11. where the Cherubs are faid, with one pair of their *wings*, to have *covered the y bodies*. Nor can I conceive, Why the covering of the body there, or feet here,fhould denote their unfpotted purity,as fome great ones would have it.

and with twain he did fly] The uppermoft pair at their fhoulders were made ufe of, for flight: not that they were then flying to and fro,or,at prefent in flight; but that with them they ufed to flie,and had them ftretched out, as ready preft for that employment : like thofe of the Cherubs,1 King.6.27.& Ezek.1.11. Whereas the other two pair were clapped clofe to their bodies : whereby is intimated, their promptneſs to, and fwiftneſs in, the execution of Gods Will and Work, whenfoever he fhould appoint them any fervice whatfoever,Pfal. 10.20. Matth.6.10.Hence it is faid, that one of them *flew* unto the Prophet,v.6.and of the Angel Gabriel,that he became *flying fwiftly*,to Dan.9.21.

V.3. *And one cried to another*] Their fhape was before,and the ufe of fome parts of them ; to wit,their wings,now followes their prefent exercife:fuch as is faid to be the conftant employment of thofe four *wights*,that attended before the Throne,Rev.4.8,

one cried to another]Heb.*this to this*as Exod.14.20.Pfal.55.7. not *one with another*, as finging in a conſort joyntly together;and yet is the word alfo fometime found fo ufed. Of which, fee Lam.3.40.but *one to another*, as by courſe finging out the praiſes of him, on whofe wing he attended;in fuch manner,as the men and women did,anfwering one another,upon the delivery of them at the red Sea,Exod.15. 1,21.and the Levites,at the laying of the foundation of the fecond Temple,Ezr.3.11.And hence fome gather,that there were but two of them,See further,v.4.

and faid, holy, holy, holy, A three-fold repetition,as fome would have it,intimating the Trinity of Perſons,in the Unity of the Deity as fome alſo,that of *Jehovah, God*, and *Jehovah* again, Deut.6.4. But there is no great likelyhood of that heje : and in the latter place much lefs.Others rather fuppofe,fuch repetition to denote the fuperlative eminency of Gods *holineſs* ;as if they had faid, *holy*, yea *thrice holy*;or infinitly holy:fo Rev.4.8.and we fhall find the like repetition ufed,for more vehemency, Jer. 7.4.& 22.29.Ezek.21.9.14. 27.For that of the Jewiſh Rabbins,concerning the three worlds,for the creation whereof,God fhould be pronounced thrice *holy,holy,in* creating the fupercelestial world, the Angels; *holy*, in creating the celeſtial world, the heavens:*and* holy, in creating the fubcelestial world, they creatures all beneath the heavens : as alſo, that of fome others, that this threefold repetition, fhould have reference to the threefold diſtribution of time, into paſt, preſent, and future; and fo intimate the eternity of Gods holineſs, Rev.1.4. feem both, though true, yet not at all to the mind or intention of the text.

is the Lord of hoſts]Or, be *the Lord of Hoſts*;that is,as he is moſt holy in himſelf,and *none holy* like him, 1 Sam.2.2. ſo let him be acknowledged of all creatures,to be ſuch the ſum and ſubſtance of the ſecond Perfition,Matth.6.9. *Hallowed be thy Name*;or,as ſome,*ſhall be*: as approving Gods holineſs, and the juſtneſs of his judgment thereafter denounced, ver. 9. 11.and fhortly to be executed on that obſtinate people;according to that of the Pſalmiſt,*The Lord is righteous in all his wayes,and holy in all his works*, Pſal. 145.17.Of the title here given to him,ſee ch.1.9.

the whole earth is full of his glory[Heb. *the fulneſs of his glory*,(as *the fulneſs of the earth*,Pſal. 24. 1.)is, ſhall be,or let be,*the whole earth*;or as ſome ,*this whole land*.Theſe expound what is here ſpoken of the land of Judea, wherein God made his more ſpecial abode, and did in more ſpecial manner manifeſt his glory, and make known himſelf.Levit.26.12. Pſal.76. 1.and in more peculiar manner alſo yet,in regard of his Temple,which was filled with his glory at the firſt dedication of it, 1 King 8. 11. And which ſhould be filled with his glory, by the execution of his juſtice, 2 Num.14.21.Others extend it to be the wide world,ſpoken,as in way of enunciation,that all the world, and whatſoever therein is,doth manifeſt,and ſet forth Gods glory:according to that of the Pſalmiſt *How excellent is thy name in all the earth !* that is, throughout the whole world, Pſal.8.1,9. or by way of exhortation, inciting all men to take notice of it,and to acknowledg it:according to that, Pſal.99. 3.*Let them praiſe thy great and dreadful name*; for it is *holy*:and,*Let the whole earth be filled with his glory*, Pſal. 27.19.or, laſtly, by way of prediction.a s foretelling, that in ſucceeding ages,not that land of Jury only : but the whole world ſhould behold, and partake of that glory of God, which the Jewes in more ſpecial manner alone then enjoyed : according to thoſe Prophecies, *All people ſhall ſee his glory*,Iſay.59.19.& *And the glory of the Lord ſhall be revealed; and all fleſh ſhall together ſee it*, chap.40.5. The firſt of theſe ſeems moſt probable.For the phraſe,ſee the very like,chap.8.

V.4.*And the poſts*,&c.]Here followeth the dreadfull effects, that enſued upon the crying,or loud ſinging of thoſe bleſſed and glorious creatures, implying matter of much wrath,already conceived, and ready to be manifeſted,and put in execution. The Temple doors, and poſts ſhaken ; and the body of the Temple, filled with ſmoak.

the poſts] That ſtood on either ſide of the door. The word is no where elſe read in Scripture. Yet, becauſe it differeth in one point, or vowel onely,from that which ſignifies *cubits*,ſome of the Jewiſh-Doctors ſo expound it:herethence conceiving the poſts,or the tranſomes removed.ſome cubits,two or three,from the place where they formerly were fixed.

of the door]Heb.*of the tranſomes*;or,*the threſholds*:as Amos 9.1.to wit,the upper,and the lower, whereunto thoſe poſts were faſtned, the upper reſting on them at the topithe lower,at the bottom,bearing them up;and the doors between the poſts ſo large,and ſo weighty;as Joſephus informeth us, that twenty men could hardly open, or ſhut them;being on either ſide,both below, and above, with great round ſockets of brafs, deeply entred into mortaiſes,made proportionably in either, that they might by the help thereof, turn to and fro.In regard whereof, thoſe *tranſomes*,or,*threſholds*, are here rendred *the door* ; becauſe, either put for *the door* ; or becauſe *the doors* and they are deemed to have moved here together, the one with the other. The word is ſometime rendred *poſt*, Exod. ch. 21.ver.6. and *poſts*,Amos 9.1 .but *the threſholds*, or *tranſomes*, and *poſts*,are diſtinguiſhed,Exod.43. 8.

moved]

moved] Or, *ſhook*; or, *trembled* : as chap. 7. 2. & 19. 1. & 24. 19.& Amos.9. 1. where the like is faid of them, preſaging ſuch a commotion as ſhould be in the State, chap. 24. ver. 19.

at the voyce of him that cried] That is, as ſome, at the voyce of one of the Angels ; not crying, or ſinging aloud altogether: but in courſe, one by one, either of them in his turn. Whence alſo they conclude them to have been two only. But others render it,*at the voyce that cried*: that is, of the voyce,whether of one alone, or of all of them joyntly,(howbeit the words may well be rendered, *at a voyce that cryed*;or,of one *that cryed*:as ch. 40. 3. to wit, of God himſelf : *whoſe voyce* is ſaid to *have ſhaken the earth*,Heb 12. 26. See Pſal.29.3,9 & 104.7. This implyeth the terribleneſs of the voyce of an angry God, making the very ſenceleſs creatures, and thoſe of them that ſeem firmeſt ſtrongeſt, and beſt ſetled, to ſhake again;as with a blow given at his command, Amos, 9. 1. ſo with a noyſe onely made here. For whether it were by a voyce comming immediately from him ; or upon the voyce of thoſe celeſtial Spirits ſinging his praiſes; the power whereby this was effected, was not theirs, but his, as that power whereby Jericho was diſmantled,upon the ſound of the rams horns,Ioſh.6.20.

and the houſe] That is, the Temple, or, *the palace* diſtinguiſhed, both from the Courts without,and from the Oracle within;1 King. 6.2,5,17.2 Chr.8.9.

was filled with ſmoak] It is ſaid,ſometime,to have been *filled with a cloud*,in token of Gods acceptation,Exod.40.34.1 King 8.10. but here,*with ſmoak*,as a token of his indignation, as a *ſmoak* is ſaid to have *gone out of his noſtrils, when he was angry*, Pſal.18.8.See alſo Deut.29.20. And hence further,ſome gather an argument,to prove, that the Throne was ſtaiute within the houſe, at the upper end of it;and that this ſmoak came from his face there ſitting. See further hereof,on v.6.

V.5. *Then ſaid I, woe is me*, &c.] The prophet here proceeds, to ſhew how himſelf was affected with the ſight of this glorious appearance, together with that terrible voyce,and the dreadful effects of it. He was exceedingly amazed, abaſhed, and confounded in himſelf, in conſideration of his own wants, weakneſs, inward remainders of corruption ; and by reaſon thereof , unworthineſs to appear in the preſence of ſo glorious a Majeſty, and unfitneſs to praiſe him, ſo as thoſe bleſſed Spirits did, Job 42. 6. Pſal.50.16.and withall, (it may well be) laying to heart thoſe fad ſigns of Gods heavy diſpleaſure,as Hab.3.16. See the like dread that the faithful have been ſmitten with, upon the appearance either of God himſelf, or of Meſſengers from him, Dan.8.17,18.& 10. 7,15, 16.Luke 1. 12.Heb.12.21.

Then]Heb.*And*.So ch.5.17.or, as ſome,*wherefore*: as ch.3.17. the one,as intimating the time:the other,the cauſe.

woe is me]As,*woe to us*,1.am.5.1.0. See ch.11.4.

For I am undone] Heb. *cut off*. As the word is moſt commonly uſed,ſo ch.15. 1.Hoſ. 10.7. 15. I am a forlorn man, ſure to periſh. Others render it, *for I thought* within my ſelf, as followeth : and ſo the word ſignifieth, 2 Sam,8,3,5 & Pſal.50. 21. But it is there in an active ; here, in a paſſive form. Others again, and they not a few, following the old Latine, *Becauſe I have been ſilent*:as if that were the thing that ſo much troubled the Prophet,that he had been ſilent, and ſo faulty, in forbearing to reprove the ſins, and exceſſes, as well of Prince, as of People. So a word indeed neer unto it ſignifies; whence our Engliſh,*dumb*,ch.23. 2. Amos 5.13.and this alſo ſignifies ſometime, but in another form, *to ceaſe*, or *forbear*, Jer. 14.16. Lam.3.49. though, in this alſo, ſome take it, in the ſame form,Pſal. 49. 12. 13, 20.reading there, *the beaſts that are dumb*. Others laſtly, becauſe the word is paſſive, *I was ſilenced*, or, *brought to ſilence*:as they alſo render the word,ch.15.1.that, is I was ſo aſtoniſhed, that I could not ſpeak, as Pſal. 77, 4. I was as one ſtricken ſtark dumb,Luk.1,20. but the firſt ſeems to be the genuine ſenſe, of the place, and is the uſual ſignification of the word. So Judg.13.23.*we are undone*, *we ſhall dye*. For conſidering the words of God, to Moſes,Exod.33.20. *no man ſhall ſee me and live:* and by the Angels cry underſtanding whom it was that he ſaw, he began to deem himſelf,as they themſelves,neer unto death.

becauſe I am *a man of uncleane lips* ; *uncleane lips* as *uncircumciſed lips*,Exod.16. 12,30. For, *unclean*, and *uncircumciſed*, are both joyned together, ch.52.1.oppoſed to *a pure*, or, *a purified lip*, Zeph. 3.9.the uncleanneſs of the *ſpeaker* is, of *tongue*,or, *language*,as Gen. 11. 1, 6, 7, 9. but for all manner of pollution, remainders whereof abide ſtill,ſo long as they make abode here, in the beſt, Math,7.11. Rom.7.17,20.24. 2 Cor.7.1. becauſe faultineſs in this kind,is moſt frequent, and not without much difficulty avoyded, Jam. 3. 2, 7, 8, and, as it pollutes the whole man, Jam. 3. 6. ſo it diſcovereth alſo that pollution that lyeth hidden in the heart, Matth. 12. 3 4, 35. 36. & 15. 20.Eph.5.29. The conſideration therefore of his inward corruption, fainting the tongue, as well as other parts,and making men unfit to appear before God : who is of ſo pure eyes,that he cannot endure the ſight of ſin, Hab.1.13. and a devouring fire,ready to faſten on ſuch fuel, Deut.4.24.Heb.12.29.& that of the lips eſpecially,rendring men unmeet, to ſpeak either to God,or from God;and withall, as ſome ſuppoſe,the apprehenſion of ſome defects and failings, in the delivery of Gods Meſſages, and the diſcharge of his miniſterial duty, may juſtly ſeem to have made him cry out in this manner, as a forlorn creature, So Peter, Luk. 5. 8. *Lord, depart from me for I am a ſinfull man.*

and I dwell in the midſt of a people of unclean lips] Intimating as ſome think, a conſciouſneſs of ſome guilt, in forbearing to reprove thoſe, whom he ſaw and knew to be ſuch ; and ſo cloſely rendring a reaſon of his former words, *wo is me, that I have* been ſilent. But of that before : as others, rather implying, that living among ſuch, he had attracted ſome contagion and taint from them; among ſuch, he had attracted ſome contagion and taint from them; it being a matter of much difficulty, for men to be as fiſh, that live in the ſea, and yet not taſte of the Salt ; to converſe with defiled ones, and yet not be defiled, Pſal. 1. 1. & 26. 4, 6. & 106. 35. & 119. 115.

dwell] Heb. *ſit* : as ch. 5.8. Pſ.26.3.

in the midſt] Or, *among*:as Jer.40.5,6.

for mine eyes have ſeen the King, the Lord of hoſts] So Manoah, to his wife, *we ſhall dye, becauſe we have ſeen the Lord*, Judg. 13.23.

the King] *the King of all the earth*, Pſal. 47. 7, 8. yea, *of heaven and earth*, Pſal. 103. 19. that *great King*, Mal. 1. 14. or, on whoſe foot-ſtool, all the Kings of the world ſit, holding from him, Prov. 8. 15. Dan. 4. 21, 34,35. and commanding ſome ſmall piece, or pitcance of it, ch. 66. 1. But more ſpecially, the King of his people, the Subjects of his Kingdom ; not of people only, but of grace, and mercy, Pſal. 44. 4. & 47. 6. & 74. 12. ch. 33. 17, 22.

have ſeen] Hence, ſome ſay, alledging for it a Rabbinical Tradition, that Manaſſes ſhould cauſe Eſay to be ſawen in ſunder, (to which they apply that, Heb. 11. 37.) as guilty of blaſphemy, in ſaying, that he had *ſeen the Lord of hoſts*. But little heed is to be given to ſuch Jewiſh relations. See of the Kings,under whom he propheſied, ch. 1.1. of his ſight of God,ver.1. Of the ſtile here given to God,ch.1.

V. 6. *Then flew one of the Seraphims unto me*] The courſe followeth, that God took to quiet and pacifie the troubled mind of the Prophet ; and as to free him from his diſtracting fears,ſo to confirm him in his miniſtry, and to encourage him to a further exerciſe of it.

Then] Heb. *And*. as v. 5. or, as ſome, *But*. As ch.29. 13.

flew]See v.2.Dan 9.21.

Seraphims] Or, *Seraphs*. See V. 2.

unto me] By God appointed ſo to do, whoſe commands they ſtood ready preſt to put in execution, v. 2. and that by Commiſſion from him, the Seraph did what he did, and in his name, appears by his ſpeech to the Prophet.

having a live coal in his hand] Or,*with a live coal in his hand*.Heb. *aud*. as ch. 13. 5. Ezek.9.1.

a live coal] The word properly ſignifies a *quick coal*, or, *a coal of fire*:as it is more fully expreſſed, Cant. 8. 6.that is, *fiery*, or *fired* ; (for it is another word, and ſome,what more general, that is uſed, Pſalm 18. 8, 12.) Hence the *ſparks*, called *the ſons*, or *children* of ſuch a *coal*, Job 5. 7. the rather may the Prophet ſeem to have uſed this term , becauſe of the vicinity of *Seraph*; and *Reſheph*. With which manner of alluſions, he ſeems to have been much delighted. See chapter 5. 7. The *quick coal* here, is a note of purification, and expiation of ſin, becauſe the nature of fire is to ſever and conſume droſs. See chapter. 1. 25. Matth.3.10.

in his hand] For they had *hands under the* it upper *wings*, Exod. 1. 8.& 8 3.& 10.2.

which he had taken] Or, *took*. A defect of the relative; as Gen.39. 4. 1 King.18.12. *had taken*, or, *took* ;as Gen 12. 1.

with the tongs] The word,here uſed, is by our Tranſlator diverſly rendred. Sometime, as here, *tongs* : ſo Exod. 25. 38. Numb. 9. 4. 1 King. 7. 49. 2 Chr. 4. 21. Sometime *ſnuffers* ; as Exod. 37. 23. Which place yet anſwers to that, Exod. 25. 38. It hath a dual ſoim, as our Engliſh a plural ; becauſe conſiſting of two branches, or joynts : and may well comprehend either, to wit both of them, or any one of them,as the word,here uſed, that ſignifies *tongs*, and *ſnuffers*. It comes from a word, *to take*; as if he had ſaid, *He took with the taking inſtruments*, or the *taker*. There is another name of an inſtrument, uſed alſo about the lamps in the Temple,as well as the former; Derived from a word that ſignifies to *prune*, *trim*,*cut*, or, *pare* ; tranſlated *ſnuffers* ; 1 King. 7.50. 2 Chr. 4. 22. The one might ſeem to have been of uſe for the raiſing of the week,the other for the topping of it ; thoſe of either kinds,uſed about the lamps, were of gold, Exod.25.38. 1 King. 7. 49,50. Thoſe employed about the altar,as theſe here of braſs,Jer. 52. 18. The Seraph is here ſaid to take one coal onely with the tongs, becauſe for a moderate,and gracious uſe, about the Prophet : but another is ſaid, with his bare hand, to take, and ſcatter of them by whole handfuls,in way of wrath,and judgment, upon the people,Ezek. 10. 2,6,7.

from off the altar] To wit, the brazen altar of burnt-offerings, that ſtood in the inner court before the front of the Temple,or palace,Exod. 40.6. 1 King. 8.64. having fire continually burning upon it, Levit.6.12,13.So that there are probabilities for conjectures on either ſide. See on v.1.& 4.

V.7.

V. 7. *And he laid it upon my mouth*]Or,*which he laid upon my mouth:* either *and* for *which.* See ch. 4.6. or a defect of the affix,as ch. 5.29. Heb. *made it touch my mouth.* The use he made of the coal, to expiate, and purifie the Prophets lips with it.

*and [said]*informing the Prophet,what,by that act of his he meant, and intended unto him; who might, otherwise, have been thereby more disinaid, then before;mistaking,or misconstruing it, as an argument of wrath:as a thing done, not to purge,but to fear his lips. See Pf. 130.3,4.

Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged] This touching of thy lips, (not with strange fire, as Levit. 10.1.but)with fire from Gods Altar,(a type of that altar, that is both sanctified, and sanctifies all that is offered on it, Heb. 13.10. & 9. 21, 22, 23. Matth. 23. 19.) may assure thee from God, (for in his person he speaks, who alone is able, both to purge away the foil of sin, ch. 1. 15. Ezek. 36.25. and to assoil from the guilt of it,Mar. 2. 7. 1 Joh.1. 7,9.) that the guilt of thy sin, is all utterly removed from thee, 2 Sam.12. 13. Psal.103.12.and thou also, in some further these, 2 Sam.12. 13. Psal.103.12.and thou also, in some further measure, sanctified and renewed, then before, Deut. 30. 6. Zeph. 3. 9. For that which some suppose, that the spirit of Prophecie, and infallibility, was now conferred on him, which before he had not; is not certain, nor very likely. See chap. 1. 1. and ver. 1.

taken away] Heb. *is departed, is gone* We are said to *depart from sin*, when we surcease the practise of it, Psal.34. 14. *to depart*, or be removed from us, when the guilt of it is remitted, Psal. 32. 1. & 103.12. So Nathan to David, *The Lord hath taken away thy sin,thou shalt not dye*, 2 Sam.12.13.

purged] Heb. *expiated.* Which is then moft properly said to be done, when propitiation and atonement is obtained, Levit. 1. 4. ch.22. 14. Rom. 3. 25. Yet the other of purifying, may here be joyntly understood.

V. 8. *Also I heard the voice of the Lord saying*] *Also*; Heb. *And*; as Jer. 1. 3. or, *Then*;as ver. 6. After that he had thus heartned me and prepared me for such employment,as he pleased,

I heard the voice] As did our first parents, but they with dread, which made them flye from it, Gen. 3.8.Elsay with refreshing,which made him rather to approach it.

of the Lord] Heb. *Adonai.* Him that sate on the throne, ver.1. Not speaking to him now by a Seraph, as before, but immediately from himself.

whom shall I send?] To wit, on my errand to this people. Not as doubting, or deliberating, as uncertain whom to send; but implying that the errand that he should send on, required some party well accomplished.See Jer.49.19. & 50. 44.

and who will go for us?]Who is willing to undertake the office? or, *who shall go for us?* Whom shall we design, and appoint unto this work? as before. Some make it the speech of God the Father, speaking unto the Son and Holy Ghoft. Certain it is, that it was the voice of the one and onely true God, in three Persons distinct,(though inseperable, as well in operations towards the creatures, as in nature and Essence) as consulting among themselves: and speaking therefore, first in the singular number; to note the unity, and singularity of the Godhead, or Divine nature; then in the plural, noting the plurality of the Persons in the Godhead into that God useth any such like consultations; as for want of perfect understanding of affairs, and events, men are enforced oft to make use of; Princes, with their Peers, and men one with another; but that hereby, speaking after the manner of men (See chap. 3. 3.) the orderly and prudent carriage of God, who is said to do, effect, and bring all things about, *according to the counsell of his own will*, Ephes. 1. 11. may thereby be designed. See the like, Gen. 1.26. and 3. 22. and 11. 7. 1 Kings 22. 20. See also chap. 1. 1.

For us] A paflage, both of instruction to inform him, in whose name, and for whom he should deal, 2 Cor. 4. 5. & 11. 2. and of confirmation, to encourage him unto, and support him in the execution of his ministry, going for, and from God; who would be sure to be with, and protect him in the faithfull performance thereof, Exod. 3. 12. and 4. 12. Jer. 1. 17, 19. Matth. 28. 18, 20. Acts 18. 10.

Then I said] Heb. *And*, as before. Then being comforted, and encouraged, by the former allurance of favour confirmed and sealed to me, with so folemn a myftery, I offered my self willingly to be imployed in Gods work, and to go on his errand.

Here am I] Heb. *behold me.* Or, *Lo I* as Gen. 22. 1. ch. 59. 9. Ready preft for whatsoever it shall please thee to imploy me in. So 1 Sam.3.4,6,8. Pf. 40.7,8.Matt.2.12,13,20.

send me] A great promptneffe, and forwardneffe, not to obey onely, but to offer himself unto Gods service; like the Nethins, or Nethinim, Ezra 2. 43, 58. And those, of whom the Apoftle, that they had freely of their own accord, *set themselves apart to the Ministry of the Saints*, 1 Cor. 16. 15. contrary to that backwardneffe, and tergiverfation, which upon Gods call hath fometime appeared in some others, Exod. 3. 11. & 4.10. Jer. 1. 6. See Pfal.110.3.Yet what some would hence gather, that this should be Efayes first mission, as not entred into Prophetical office before, doth not, necessarily, hence follow; nor is it very probable; for it is affirmed, chap. 1. 1. that he prophesied under Uzziah, whereas this vision seems to have appeared after his decease; See ver. 1. Nor doth this appear to be so much a general mission,as a special commission, for a particular message, or errand, that he was at this time to deliver, from God to his people. So Ezek. 8. 1, 2, &c. & 11. 1, 4.

V. 9. *And he said, Go*] He is not so forward to be sent, but God is as willing to send him on his errand. So 1 King. 22. 22. Though to divers parties, and of divers natures, and qualities; yet both to be imployed in his work of wrath,by execution, the one; by denunciation, the other.

and tell this people] Heb. *and thou shalt say.* Or, *do thou say to*, &c. as ch. 38.28. Act. 28.26. But here the rather so to be rendred, because he seems rather to speak by way of permission, and dereliction,then by way of prediction.

this people] not my people. (as unworthy to bear his name, or to be owned by him) but *this people*: as those that he now made no reckoning of, whatloever formerly he had done, So ver. 10. ch. 29. 13. Jer.7.16,23. and so, *thus fellow*, in scorn, and contempt, as one not worthy to be named, Matth.26.61.Luk.23 2. and *this man*, Act. 24.5.

Hear ye indeed, but understand not; *and see ye indeed, but perceive not*] A moft dreadfull judgment denounced against this people, to wit, of giving them up wholly to the stubbornneffe and obstinacy of their own perverse hearts, and rebellious wills. As if he had laid, since that you will needs willfully ftop your ears against those things that you hear;that you will not conceive them, though they be never so plainly delivered unto you,never so powerfully preffed upon you,again and again, ch. 28. 9, 12. Zach. 7.11,12. Act. 7. 57. and ftuit your eyes, that ye may not see, nor perceive and take notice of such things as are so evidently set before you, that ye cannot chuse,the sight of them, ch. 26. 11. & 42. 18, 20. Since that, I say, you are thus ftiffly resolved, and desperately bent, that you refuse to regard, or to be wrought upon by ought that is spoken in your hearing, or done in your ftght; go on ftill in your obstinacy, never once thinking of return, till destruction over-take you. It is like that in the Pfalm, *My people would not hear me; Israel would not obey me: Therefore gave I them up unto their own hearts luft, to walk after their own counsells*, Pfalm 81. 11, 12. and,go, *and ferve, each of you his own dunny* (or, *dung-hill*) *idols*, (for so the word properly fignifies, the vileft and baleft of them,that are)both *now and hereafter, since you will not hearken unto me*: and be ruled by me, Ezek. 20. 39. and *fulfill ye the measure of your fathers iniquity.* Go on to do as they have done before you: you ftall not want of Gods Meffengers (*I will send you Prophets*, and Wise men,) enough for you to murther, Matth.23. 32, 34. and that in the revelation, *Let him that is unjuft, continue unjuft ftill*; or *grow more unjuft yet*, then before he was: *and let him that is filthy be filthy ftill*; or, *Let him be yet more filthy*, (for the words may bear either) Rev 22.11. This I take to be the genuine meaning of the words. Howbeit, I reject not the sense that many learned and religious Writers give, conceiving it to be delivered,as by concession, and pronunciation. As if the Lord had faid, Prophets indeed ye ftall not want, nor ftall signs and miracles fail with you; ye ftall have enough to see and hear of either: but ye ftall receive no more fruit, or benefit by them, then as if ye had never, either heard ought of the one, or seen ought of the other, Pfal.78.2. &.106.7. Joh.12.37 God in juft judgment for their former excesses,and obstinacy,denying a blessing unto the means: and either withdrawing,or withholding the efficacy of his Spirit,where by it might have become beneficial to them,for their spiritual good, Deut.29.2,4. Ezek.2. 5,7.& 3.7. whether way you take it,it comes much in effect to one.

Hear ye indeed]Or,as fome, *hear inceffantly*;as others,*plainly.*Heb. *in hearing hear*,as ch.55.2. the Greek, with whom fome of the Evangelists concur, read it in the future. *Hearing, you ftall hear*, &c. Matth.13.14.Act.28.26. which Mark,also,seems to have followed Mar.4.12.but the future is not unusually put for the imperative;as in the precepts,Exo. 20.13,17.But according to that version,rendering both branches in the future, the former seems spoken; in way of concession;*ye ftall see,ye ftall hear*: the latter, in way of comminationye *ftall not understand,ye ftall not perceive*; the reduplication adds much emphasis to it.

but understand not]Heb.*and.* And so Mark.4.12.as ch. 29. 13. for, *understand not*,Matt.13.14.*ye ftall not understand.*See therefore also. ver.13.& 19.

and see ye indeed]Heb. *in seeing see.*And so Matt. 13. 14.*seeing ye ftall see.*

but perceive not] As before. An heavy judgment that befel this people,as in Efays dayes; so in Christs time, Matt. 13.14:and continues on them to this day. 2 Cor. 3.14, 15. And it is indeed a juft thing with god,when men willfully wink, and ftut their eies against the light,to ftrike them ftarke blind, as he did the Allyrians,2 King 6.18. the Sodomites, Gen. 19. 11. and Elimas the Sorcerer, Acts 13. 11. to dash out their eyes, Deut.28.28. Pfal. 69.23. Rom. 1. 21, 22,26,28.and 11.8,10.Howbeit,by the words of *understanding*, and *hearing ear*,applyed to the foul,(whereof it is so oft faid, *He that hath ears to hear,let him hear*, Mat.11.15,43.Luk.8.8.& 14.35.Rev.2.7,11, 17,29.& 3.6,13,22.& 13.9.)is meant ftuch an ear,as is elsewhere termed *an ear uncircumcifed*, Act.7.51. ftuch an one as cannot endure to hear Gods Word,or ought that is ftritually good, Jer.6.10.

and ftut their eyes]*close* them, as fome; or *daub* them up with plaifter, or other like matter. For so ch.44.18. *he hath danbed up*, or, *daubed over their eyes,and their hearts.* Others *dumme* them, or, *make* them *dimme.* For the word here used is not ellewhere found, thus used; fave in another form once, chap. 32. 3. where it is expounded by *dimnes*s. The eyes intended, are the eyes of the mind; of which, Pfal.119. 18. Act. 26.18.Eph. 1. 18. The Evangelists together with the Greek,render it, *and their eyes have they closed*,Mat.13. 14.Act.28.27.as pointing to the original of this dreadful evil, their own willful obstinacy.

left ftould they see with their eyes,and hear with their ears, and understand with their hearts] Or, a little more plainly;*that they may not see*, &c.*nor hear*,&c.*nor understand*,&c. that they may be like meer sages, or ftatues, that have eyes, but see not, ears, but hear not, &c. Pf. 115. 5,6. & 135.16,17. fottish, blockish, and senseless creatures, *idol-hearers*;like those *idol ftepherds*,Zach.11.17.profiting not at all,by what they either see,or hear, chap.42.18,19.& 44.18. Jer. 5. 21. 2 Tim. 3.7.

with their eyes, and with their ears,and with their hearts] Not that without these, or with any other instrument but these, men can *see hear*, or *understand* but the expression of them, adds a kind of emphasis, and weight to the sentence, and makes the speech the more affectionate, that men should have such organs, or instruments,and yet have no use of them,no benefit at all by them. See the like manner of speech,Gen.45.12.Job 42.5.Ezek.3.10.

and convert]Or,*turn.*That they may not return from their wicked courses,but he hardened in them more and more, according to their own desire: *My people love to have it so*,Jer.5.31.and it is a juft thing with God, to let them have what they love; to afford them what themselves desire, Pf. 81.12.

and be healed] Or, as fome, *and health*; or,*healing* come to them, as if it were a noun;but none fuch is:or,*healing come to them*;as that of *coming*,being included in the verb:but the verb is active,not passive; as appears,ch. 19. 22.& 57. 19. Jer.33.6. Hof.11. 3. It is, word for word,*and he heal him*; that is, taken impersonally, or indefinitely, one *heal him*: or, *he be healed.* For by the paffive, yet, are such phrases oft expressed. See chap. 2. 19, 28. The Evangelists,as the Greek version before them, render it, *and I ftould heal them*; to wit, as by pardoning their sins upon their repentance: (as Mark expreffly gives it,Mar.4.12.)So by reftoring of safety and prosperity unto them,and repairing the breaches of their State: For by *healing*, is that, also, oft-times expressed, Pf.60. 2.ch.19.22.& 57. 18. Jer. 30. 17.See ch.1.6.& 3.7.

V. 11. *Then said I, Lord how long?*] An abrupt and imperfect speech,as interrupted, and cut short,through excesse of paffion. Like that of the Pfalmift, *But thou, O Lord, how long* > Pfa. 6.3 and *How long, O Lord*?Pfal.13.1. How long ftall this fad condition last?How long ftall I, and other thy Prophets,preach thus,without fruit, and this people perfift in this their wonted obstinacy? Jer. 4. 14. and 13. 27.

And he answered, untill the cities be wasted,&c.] Gods answer to the Prophets demand,propounded by way of complaint;as much affected with this desperate condition of his people, with whom God had so long born,that he could no longer forbear,2 Chr.36.16.Jer. 15.6.& 44.22.Ezek.21.27.

untill] Heb.*if.*As ch.30.17.

the cities] Of Juda,ch.1.7.

be wasted] By the incursion of forraign forces. The Syrians,ch.9. 12.The Assyrians,ch.36.1.The Babylonians, Jer. 34. 1. & 52.7. Yea, though some reftrain what is here spoken to Senacheribs invasion; yet some other extend it,unto the sacking of their chief City,and overthrow of their State by the Romans,under Vespasian first, and afterward by Hadrian.

wasted without inhabitant] That is,*wasted*,and left *without Inhabitants*:as, *burnt, without inhabitants*:that is *burnt*, and left *without inhabitants*; that is, *laid waste*, and left *without inhabitants*; that is, *laid waste*, them,Jer.2.15.and *laid waste*,*without inhabitants*; that is, *laid waste*, and left *without* them, Jer.4.7. A defective,or comprehensive speech, wrapping up two notions,in one term; the like whereunto,see ch. 38.17.21.

without inhabitant]Becaufe emptied of them.See ch.3.26.

inhabitant] Put collectively,for *inhabitants*; as ch.5.3. or divisively, for any one,as 1 Sam.27.9.

and the houses] As well within,as without the cities,ch. 5.9.Amos 3. 15.

without man]That is,either *men*,as ch.5.3.or any *man*;as Jer.4.25.

and the land be utterly desolate]Heb.*country*,or *filled Land*, (as ch. 17.)*be wasted with desolation.* See such an utter desolation described,Jer.4. 23,26.& Zeph.1.2,3.and of the phrase,see ch.22.17.18. Mic.2.1.0. Howbeit, we are not so to conceive the words, as if the whole country ftould be utterly difpeopled;or the people,all, without exception, destroyed. For there is mention of a reserve, ver. 13. but that the devaftation ftould be very general, and a great part, both of cities and houses, wholly emptied of inhabitants, many of them utterly destroyed. See Jer. 39. 8, 9 and 52. 13, 15.

V. 12. *And the Lord have removed men far away*] Some read the words,as rendring a reason of the forementioned desolation. *For the Lord ftall remove men far away.* But that needs not; because the words run wel on in a clear tenour,without any such alteration. Fur-

ther onely declaring the principal author of this judgment; whosoever they were that should be the instruments, and executioners in it. See ch.17.17,20.& 10.5.

removed men] By causing them to be carried away captive, chap. 28.15.

far away] Into Assyria, and Chaldea, countries far remote from Judea, ch.5.26.

and there be a great forsaking] Or, *leaving*. Not of people, left in the land, but of people leaving it; not a voluntary, but an enforced dereliction of lands and houses; with such other commodities that men therein had enjoyed, but should then be constrained to abandon, being either driven away out of them, or carried away from them, Jer. 9.19. For it seems not so natural, to expound it of Gods forsaking them and their land; though it be true, that the enemy could not have prevailed so against them, if God had not forsaken them, and given them up into the enemies hand, Deut. 32. 30. Jer. 12.7.

in the midst of the land] That is, *in the land*: as ch.5.8.& 7.22.

V. 13. *But yet in it shall be a tenth*] In this last verse, the foregoing sad Prophecy is yet shut up with some matter of comfort, to wit, that notwithstanding this great and general devastation of the land, and dissipation of the State: yet all should not be utterly ruined, & rooted out: a small remnant should be reserved and that remnant, though it should be cropt again, and again, yet should never be so cut off, or consumed, but that there should continue still, a *seed of Saints*, to uphold and perpetuate the race. So he concluded his first, and second Sermon, with gracious promises of mercy, and restitution, ch. 2.& 4.

But yet] Heb. *And yet*: ch. 1.28. as spoken in way of mitigation of the foregoing sentence. Yet some read, *And until* there be but *a tenth* left *in it*: as in way of continuation of the former doom, and of the stint of time therein designed. But I find not the word that is here, any where so used: though the word that signifies *until*, come neer it.

in it] In the land, and among the people thereof, v. 12.

shall be a tenth] A small number, one of ten shall be reserved: as ch. 1.9.& 10.21,22. Either remaining still in the land, as many of the poorer sort did, 2 King. 25.21,22. or preserved in the captivity: and restored again to their land, after it had been long waste, ch. 7.3.& 6.1.4. The word here used, is no where else found and being formed, like those proper names, *Azaniah*, Neh. 10.9. *Azariah*, 1 Chron. 15.21. and *Azariah*, 2 King. 14.21. It may not improbably be deemed to signifie as those, *Gods hearing, Strength*, and *help*; so this, *Gods tenth*: as a portion dedicated to him, and reserved for him: as *the tenths* were, Levit. 27.30. And that the rather, not unfitly to be reserved in regard of the *holy seed* wrapped up in it. See ch. 1.9. *Gods tithe*. Howbeit we are not to conceive, that such a precise number was to be preserved, either from captivity, or under the captivity: to wit, just one of ten: but a certain number is put, as oft for an uncertain: So this number of ten, Gen. 31.41. Numb. 14.22. Rev. 2.10. And so some other numbers in this argument: as *two or three on the top*; *three or four on the side-boughs*, chap. 17.6. And *one of a city, and two of a family*, Jer. 3.14. Some of those writers that refer and restrain this to the spoil and waste that Sennacherib made in Judea, under King Ezekiah, understand by this *tenth*, the city of Jerusalem, which was preserved at that time, when the whole land was over-run, ch. 36. 1.& 37.35: and which may well, say they, go for the tenth part of the whole land beside. But the tearms useth, both, here, and in the rest of this verse: as also in other places where the same subject is handled, do seem rather to point at persons, then places. But divers of the Jewish Doctors, and some of ours concurring with them, therein understand, by the *tenth*, here, a *Decade* of Kings, that should immediately succeed one another, before this waste of the land, and havock of the inhabitants should be. For God, say they, to comfort the Prophet, and alleviate his grief, concerning this sad message enjoyned him to go with; and to meet with such thoughts and doubts, as he might have, as if the same were to fall out, and be executed in his daies, informs him, that this doom was not to be put in execution, before the end of ten Kings of Judah their successive reigns. And indeed there were just *ten* of them, that reigned successively in that State; to wit Jotham, Ahaz, Ezekiah, Manasses, Amon, Josiah, Jehoahaz, Jehoiakim, Jeconiah, Zedekiah; before that heavy downfall of it, by the Chaldeans, fell out. But this seems a meer Rabbinical conceit: nor doth it fit so well with the text.

and it shall return, and shall be eaten] Heb. *and it shall return*: and be *to depasture*: as the word is taken, Numb. 24.22. and chap. 5.5. That is, *it shall again be cropped*, or *eaten down*, 5 so is the word of *returning* frequently used, Gen. 26.18. *He returned and digged*; for, *he digged again*, Psal. 78.41. *they returned, and tempted*: for *they tempted again*: *it shall return, and be built*, for, *it shall again be built*, Dan. 9.21. And this seems to have been fulfilled, in the several renewed deportations, as gleanings of the people, by Nebuzaradan, after that, in the first surprisal of the city, Jer. 52. 28,30. Or, as some, in those remains, that after the murther of Gedaliah fled into Egypt, and there perished, Jer. 41.16, 27.&c 42.22. Yet some refer the words to the return of the people from captivity, rendring them either, *and it shall return, having been consumed*: or *when it shall return and have been consumed*; not a tenth part of those that were carried away captive to Babylon, returning in safety home again. And some again read them, *It shall, after its return again, be burnt up*, or *removed*; that is, utterly abolished: understanding it as spoken of the last destruction of the Jews, and their State, by the Romans. And it is true indeed, that the word here used, signifies both these; sometime, *to burn*, sometime also *to remove*; as was formerly shewed, on ch.4.4. But neither doth either of those senses fit well here with the context: nor doth this prophesy seem to reach so low, as those times in the primary, and peculiar intendment of it. The first exposition seems the most probable. For as for that which a learned late writer hath, who taketh the latter word in an active notion, thus rendring the text; *it shall return*, to wit, from *captivity*, *and shall be to burn*; that is, shall destroy and burn up its enemies; as Zach. 12.6. Obad. 18. I propound it onely, and leave it to the judgment of the learned.

as a Teil-tree, &c.] Or, howbeit, *as*, &c. For the better connexion of this branch, with the former; wherein God by the Prophet declareth, for the comfort of his people, that albeit there should be but as a tenth reserved, and that tenth, in a manner, tithed again; yet should, in that small reserve, so much impeached and impaired, be such a *seed of Saints*, as should keep the people in a subsistence, and not suffer them utterly to be razed out, Jer.33.25, 26. And this he illustrates by similitude, as most take it of a tree, that having cast her leaves in winter, ch.1.30. or having been browsed upon by cattel, ch.5.5. or cut and mangled, yea, lopt, and hewen down, yet retains some life; by vertue whereof, it maintains life, and in due time sprouts forth, and springs up again, Job 14.7,9. or, as others take it, of certain trees planted on the side of some bank, or causey, that by the roots thereof piercing into it, help to keep up the earth, that would otherwise be crumbling, and mouldring away.

a Teil-tree] Or, *a Line-tree*. A tree of goodly leaves, and spreading branches, fit to make bowers of. And this, and the oak, as some suppose, are here made choice of: because the one, in regard of its fairneis, the other, in regard of its sturnness, might be unlikely to lose their goodly verdure, in winter; applyable in that regard, unto the Jewish estate; yet wether the hebrew word signifie that kind of tree, is uncertain. Some render it, *an Elm*, some, *an Holm*; some *a fyr*, or *Turpentine-tree*, so the Greek:) Our translators render it, *an Oak*, ch. 1.30. and so oft elsewhereas also do most other translators of note. Nor conceive I any reason why it should be rendred otherwise here, then there: *the teil*, or *line*, having no affinity at all with an *oak*.

and an oak] This word is likewise so rendred, chap. 2.13. Ye some of the Rabbins tell us, that it signifies *a pine*. Others of them, *a chestnut*; which by the Arabians is tearmed *the King of Oaks*. As a name, not unlike thereunto, is by the Greeks, and Latines given to the *walnut*. The former word, and this differ, not much in the original; in regard wherof, they are deemed to be trees of a neer kind, both oaks, but of divers sorts, as of oaks there be many: for which both the Greeks, and Latines, have distinct names, though we in English have not. And some of our more exact translators, therefore render them in Latine, both here, and ellewhere: The former, by the word *quercus*; the latter by the word, *robur*. The first word of this passage then, very variously, both translated, and understood, may thus be rendred; *As an oak*, either *of the one*, *or the other kind*; *that oak*, *and that oak*; for *that*, *or that*; as *father*, *and mother*; for *father*, *or mother*, Exod. 21.15. and *lion, and bear*; for *lion, or bear*, 1 Sam. 17.34. Or, *as the oak of either kind*; as defigning trees, that grow in a certain well known place: *oak, and oak*; for *oaks of this kind, and oaks of that kind*: as *ox, and ass*; for *oxen, and asses*, ch.1.3.

whose substance is in them, when they cast their leaves] This sense most Interpreters, as well Jews as ours, here follow. But this seems not so agreeable to the words in the original; where in the former branch, it runs thus; *which* (not *whose*) *support* (rather then *substance*) *is in them*, *which in them*; by a redundancy, very frequent, and familiar in the hebrew; for, *in which*, or, *wherein*. So Gen. 2.50. *which in it is life*: for, *in which*, or, *wherein is life*: and Jos 3.2. *which I was born in it*, for, *on which*, or, *wherein I was born*. And I render the word rather, *support*, then *substance*, because, in propriety of speech, it signifies *a pillar*; being used of the *pillar* placed on Rachels sepulchre, Gen 35.20. As also of that, which Absolom erected for himself, in the Kings dale, 2 Sam. 18.18. put here for *support*, because *pillar* s, are means of support, Judg. 16.26. And for the latter clause, *when they cast their leaves*; that of their leaves, is not in the text. Some other therefore of either, render it, *in the dejection, or depostition*: that is, as they understand it, the thrusting, or driving, and fattining down into the ground of the trees themselves, before spoken of: as if it were said, as *in the trees*, when they are *thrust*, and *driven* down into the ground: But how soever, unto stakes and piles driven for support into the ground, the tearm here used, may not altogether unfitly be applyed: yet of trees set in the ground, and planted for that purpose: it seems not so proper nor do I suppose, that the word can be found so used of either. Others take the word, *Shallechath*, here used, for the proper name of a place: to wit, of a gate of the Temple: so called, as some, because by it, they used to cast out, or carry out the ashes, which the altar of burnt-offerings

offerings yielded; together with the sweepings, and other soil of the Temple; which yet seems to be no very probable conjecture, because it opened upon a principal passage to the Kings Palace, as appears, 1 Chron. 26.16. compared with 1 Kings 10.5. Or as others, rather so called, from the passage it self, on which it opened, so tearmed, in regard of the earth that was cast in, to make it up, by railing the ground that lay, formerly, too low. Nor is it needfull to put into this text, as some do, *the gate*; it being sufficient to say, the trees *wherein the support, at Shallechath* consists. For the better clearing wherof, it is to be observed, that toward the West-side of the Temple, there was a *causey*, or *a terrace*, 1 Chro.26.16. that reached from the temple unto the kings palace; and by it the King used to go up unto Gods house, 2 Chr. 9.4. Now on either side of this causey, or terrace, it is supposed, that there was a goodly row of trees, as to beautifie the passage, (which made the Queen of Saba, among other things that she saw in Solomons Court, to admire it, 1 King. 10.5.) so to keep up the earth, that it might not moulder away, and so the causey come, in time, to decay. Unto these trees, therefore, are the faith full, among Gods people, compared: as those, for whose sake the nation was yet kept in being, and not brought to utter ruine.

so the holy seed shall be the substance thereof] The application of the former similitude. The small number of the truly godly, shall be to their land, or State, as those trees are to the causey, whose banks they bear up; as supports, and shores to sustain it from being utterly brought to nought. See Some-what the like, Job 22.30. and according to some, Prov. 10.25.

So] The note of similitude is concealed; as Proverbs 26.12.

the holy seed] Not *the holy seed*, in regard of profession onely, and external sanctification, being taken into league and covenant with God, as Ezr. 9.2. But the *seed* truly, and sincerely *holy*, in heart and life, answerable to what they profelled, ch.4.3.& 62. 12. Heb. *a seed of holinesse*; for, *an holy seed*: *as an hill of holinesse*; for *an holy hill*, Psal. 15.1. *a seed of God*; for *a godly*, or *precious seed*, Mal. 2. 15. those choice ones, which God reserves as seed to propagate his Church, Rom.11.15. Those that refrain this to Senacheribs invasion, do hereby understand those few godly in Jerusalem; for whose sake God then saved the City: but that seems too narrow.

shall be the substance] Or, *support*; as before: or as *a support*; as *a Har* supporting the note of similitude (as Psalm 11.1.) wanting.

thereof] Either of *the land*, before spoken of, ver.12. or of *the tenth*, mentioned in the beginning of this verse.

CHAP. VII.

Vers. 1. *And it came to pass*, &c.] Here beginneth the first Sermon of Isaiah recorded in this book; which he makes entrance into, by relating the occasion of it; to wit, the fear that Ahaz King of Judah was surprised with, upon tidings brought him, that the Kings of Israel and Aram, were entred into a league and confederacy against him; whereupon the Prophet is sent, by God, unto him, partly to stay his heart, by assuring him, both of the vain attempt, and speedy decease shortly to ensue; of those two kings that made account to divide his kingdome between them; and partly, to foretel him of what evil should befall his land, from the King of Assyria, whom he trusted too much unto. Withal interlacing, by the way, that remarkable Prophesie concerning the Messias to be born of a Virgin; the onely sure stay for men to rest and relye on, in all difficulties and distresses.

And it came to pass] Or, *Now it came to pass*. For this discourse hath no connexion at all, with, or dependance upon the vision, or Prophecy, next before going: They being of divers dates, and delivered in several Kings reigns; that of Jotham, this of Ahaz; as in the front of either is expressed. Heb. *And it was*: of which, see chap. 2.2.

in the dayes of Ahaz] See ch. 1.1. *dayes*, and *Ahaz*. This is the third king, under whom Esay prophesied; who, though a most wicked King, yet had he more then one, and those also very comfortable Prophecies under him; for the support of the faithfull that lived in those bad times. So that Esay seemed to have been under Ahaz, as Eliasunder Ahab.

the son of Jotham the son of Uzziah King of Judah] The Jewish Doctors move a question here, Why so wicked a king should have his genealogy thus expressed? and they tell us it is in regard of the piety of his two progenitors, therein specified; to intimate, that it was not for his, but for their sakes, that the enemy could not prevail then against him. But this is one of their groundlesse conjectures. We know well, that it is a thing not unusual in Scripture, to genealogize, as well bad as good, Jer. 22.18.& 26.1.& 27.1. And it may well be, that the Prophet mentioneth these, because he had under these, and these onely hitherto prophesied.

king of Judah] See ch.1.1.

that Rezin the king of Syria, and Pekah the son of Remaliah, went up, &c.] Concerning the time of this expedition, there is some doubt made; which to remove, we are out of the facred Story, to observe a twofold expedition of these two kings, and their forces, against Judah, under Ahaz. The former, in the very beginning of his reign: having made some attempt before to that purpose, towards the latter end of Jothams reign, 2 King. 15.37. But that done by them severally: the Syrians by themselves, and the Israelites by themselves; and then they mightily prevailed, 2 Chro. 28.5,8. The latter, sometime after, when having severally found such succes before: they made full account, now joyning their forces together, to make a full conquest of them: especially, being so low brought by their several invasion before. But in this they prevailed not, 2 King. 16.5. And this, not the other, is that which is here mentioned: and seems to have been in the third, or at the furthest, about the beginning of the fourth year of King Ahaz: for within the fourth of his reign was Pekah slain: that is, in the twentieth, from the beginning of Jothams reign, who reigned but fifteen, 2 King. 15.30,33.

Rezin] See of him, 2 King. 15.37.

Syria] Heb. *Aram*. As also it is found tearmed by ancient Greek writers. See *Strabo. lib.* 1.& 13.& 16. The countrey confining on the land of Judah, Eastward, ch.9.11. was so called, from *Aram*: one of Shems sons, whose posterity sometime possessed it, Gen.10. 22. It was divided into divers Regions. Hence *Padan Aram*, Gen. 25.20: and *Aram Naharaim*, or *Mesopotamia*, Gen. 24.10. *Aram Zoba*, Psal. 60. title, 2 Sam. 8.3.& 10.6. And to pass by others, *Aram* of *Damascus*: that is, where of Damascus, was the head-city, 2 Sam. 8.6. And of this Aram of Damascus, was Rezin King, of the other parts of it, how far, is uncertain, See v. 8.& ch 9.12. *Syria* it is by some supposed so to have been called from *Shur*, mentioned, Gen. 25.18. Though some other rather think, from the famous haven-Town, *Tyre*, in Hebrew tearmed, *Tfor*, in Syriak, *Tfur*: and thence the whole country, *Suria*, and *Syria*: for they mould two countries into one, that suppole it called *Syria*, for *Assyriatas Spania*, sometime, for *Hispania*. See ch.23.1.

Pekah king of Israel] King of the ten tribes, after their revolt from Davids house, under Rehoboam, commonly called Israel, as distinct from Judah. See ch. 1.1. *Judah*. Of *Pekah*, see 2 King. 15. 27, &c.

went up] Some conceive this tearm here used, either because the land of Judah was a mountanous country, and so higher then that from whence they had advanced; or because Jerusalem was situate on a hill: (though it were rather on a knole in a plain, Jer. 17. 3. and environed with hills, Psal. 125.1.& 125.2.) and that therefore it is said, *thither the tribes go up*, Psal. 122.4. Though that is, but as we are said to *go up to London*, from all parts of the land; because that is our chief city. But besides that, the words of *ascending*, and *descending*, are in the hebrew tongue, frequently used for *going forth*, or, *forward*, simply, without any reference to the situation for height, or lowneis of the places, towards which men advance. Of which, see chap. 38.8.& Jer. 34.20.& 37.5. where the Chaldeans are said to *go up*, that is, to *go away*, or depart from Jerusalem. It is, besides this peculiar phrase in that language, to say of Kings, or Commanders; that they *ascend*, or *go up*, when they go forth upon any expedition, when they go out unto war: so *Hiram went up to help Lachish*, Josh. 18.33. and *Joshua with all Israel, went up to assault Hebron*, Josh. 10.36. And as here the Syrian is said to *go up*, against Judah; so is Ahab; said to *go up* against the Syriat, *Go up and prosper*, 1 King. 22.6, 12.

towards Jerusalem] Or, against *Jerusalem*. The preposition is wanting; as 1 King. 3.13. Of *Jerusalem*, see ch. 1.1.

to war against it] Or, *unto war with it*. Because of the war he had with it, or against it: for it is the noun, not the verb, that is here. used. So Jer. 46.3.

but could not prevail against it] The Lord not permitting it, but inhibiting them from so doing. Heb. *could not war*: the noun was before; the verb is here. And it is used, sometime by a trope, especially with the particle here subjoyned, not barely for to *war*; but in *warring to prevail*. So Numb. 22. 11. Deut. 20.19. Jer. 21.2. And so 2 King. 16.5. *They besieged Ahaz, but could not war*; that is, prevail by surprising him, or his city.

could not] Heb. *he could not*. Where the Jewish Doctors make a needless debate, why the Prophet should speak in the singular number, when as there were two of them, *Rezin, and Pekah*,; and the reason, in general, they give, is, because the one of them commanded in chief; (which some would have to be *Rezin*; others of them to be *Pekah*) and the other was but as adjutant, and subservient to him, but there is no need to flye unto such niceties, and uncertainties; the verb singular is used, as the other of *going up*, before, in a way not unusual, where an action wherein two have a joint hand, is by a verb singular attributed unto either. *He could not*; that is, *neither of them could*. And so 2 King. 16.5. in the plural, *they could not*; as also the Greek, and Latine, have both here.

V. 2. *And it was told the house of David, saying*] This was the preparation of these two Kings: now followeth the effect, that the tydings of it, brought to Ahaz his Court, had with him.

the house of David] The Jewish Doctors move a question, why he saith not to Ahaz, but to the house of David: and they say, that he is not named, because he was a most ungodly man. Davids house is named, in regard of the promises made to him, and his house, 2 Sam. 7.25. But it is enough for this manner of speech, that Ahaz, how wicked soever, was of the lineage of David, and his Court, therefore,

is termed *Davids house*: as the Throne he sate on, is termed *Davids Throne*: even then, when the worst Kings sate in it as well as when better, Jer 13.13. & 22.2. and the rather, he saith, *the house of David* here, as also v. 13. because, as he speaks there: so the news was brought here, not to the King alone, but to his Princes also, and to other the officers of his house, So Jer. 21.12.

Syria is confederate with Ephraim] The Syrians and the Israelite are entred into a league and confederacy against you.

Syria] The King of Syria, and his Kingdom.

is confederate with] Heb. *resteth upon*; *reyseth upon* him for assistance. For men are faid to *rest*, or *rely* upon those, whom they trust to, as chap. 10. 20. Others render it, *is set down with* him. He hath joyned his camp with his: and so is the word of *resting* used, v. 19. and the particle here used, sometime signifies *with*, as Exod. 35. 21. or, *is set down* in his country. For the same particle also, signifies *in*, as ch. 38. 20. yet some conceive the word, which we translate, *resteth*, to be of a nother root, that signifies, *to lead*; and so render it, *hath led*, or *brought* his Army *to Ephraim*. And some would have the letters transposed, to make it signifie, *hath pitched his camp*. But that is not so improbable: but this is as presumptuous. Such supplies, where needfull: and changes, where grounded-less, are not to be admitted. The sense is apparent, flowing, not unfitly from either of the former, that they had entred into a mutual confederacy, and joyned their forces together: and that Rezin having got Pekah to joyn with him, made no doubt now, but to make an absolute conquest of Judah.

Ephraim] *Israel*. Or, the ten Tribes: whereof Ephraim being a chief one, Gen. 48. 29. doth oft-times give the denomination to that whole State. So chap. 28. 1. Hos. 12. 1. Besides, that the first King that reigned over the ten Tribes, after their revole from Davids house, was an Ephramite, 1 King. 11. 26. and the chief seat of that Kingdome, to wit, Samaria, was situate in that Tribe, 1 King. 16. 24. 29.

and his heart was moved, and the hearts of his people] Their hearts *shook*, or *were shoken*. For the word signifies such a motion, or concussion, as in liveless bodies is caused by some over-powring force, or violence used to them. We had it before used of the *posts*, or *transomes*. of the Temple, ch. 6. v. 4.

as the trees of the wood are moved with the wind] Heb. *from the face of the wind*. That is, by the blast, or force of it. So Ps. 68. 1, 2. & 83. 13. their hearts quaked, and quivered, as we say, like an aspen leaf, within them. An elegant expression of the exuremity and baleness of their fear, arguing no spirit, or courage at all in them. Though I suppose it over-nice, which the Jewish Doctours here observe, that therefore Achaz his trembling is compared, rather to the *trees of the wood*, then any other; because fruitless trees make more noyse then such as bear fruit; rather, because those that stand in the wood, or on the waft, whether fruitfull, or fruitlesse, are more exposed to the force of wind and storm, then such as are planted in places of some shelter. Now the ground of this their excessive fear, seems to have been, from what they had felt, and suffered before: for having been so beaten, and such havock lately made of them, by either of these, severally invading them, they supposed it could not be avoided, but that they would make an utter conquest of them, having joyned both their forces together, (see somewhat the like, 2 Kings 10.4.) and in regard hereof, they were instantly upon dispatching of messengers, for aid, unto the King of Assyria; which God sends here to disswade them from, 2 King. 16. 5, 7.

V. 3. *Then said the Lord unto Isaiah*] In this their consternation, God sends his Prophet to Ahaz, as another, sometime, to Ahab, in the like perplexity, 1 King 20. 13. (though both very wicked men) to stay, and strengthen him and his, by giving assurance of deliverance, from what they so much feared: the subversion of their State, and surprizal of their city.

unto Isaiah] For, unto me, who write this. The noun for the pronoun, as ch. 2. 1. & 13. 1.

Go forth now to meet Ahaz] God sends the Prophet to him, though he neither seek to God, nor send to the Prophet, which Jehoshaphat, and Hezekiah, God like unto, did, 2 Chr. 20. 3. ch. 37. 2. This doth he prevent, even the wicked oft-times, with mercies, beyond, not their desertes onely, but their expectations and desires.

go forth] Not out of thine house onely, but out of the city. For the place where he was to meet Ahaz, was without the city.

to meet Ahaz] To him, especially, he is sent, because he was most stricken with fear; and the business most concerned him and his safety.

thou, and Shear-jashub thy son] He is willed to take his son with him, not as some would have it, to be as a witness of the delivery of his message, or to add some authority thereto, as ch. 8. 2. (for what could so young a childs presence in that kind do?) but, because he was to make use of him in his speech to Ahaz, as a sign to assure him of that deliverance, which from God he brought him tydings of, ver. 16. His name was given him, in a Prophetical way, by Gods special appointment; as was also the name of our Prophets other son, ch. 8. 3. and the names of Hoshea's children, Hos. 1. 4, 6, 9. It signifies, *a remnant shall return*: as foretelling a reserve of some portion of people, that should, as some, return to their own homes, after the siege of Jerusalem by Sennacherib, broken up, having fled thither for succour and safety before. Or, as others, that should return to their land again, from the Chaldean captivity: or, as others again, that in all times, even of the heaviest calamities, some should be reserved, to rise and return again to their former condition, as a seed preserved for the perpetuating of Gods people, ch. 6. 13. Yet some render it, *the remnant shall be converted*; shall return to the Lord, being purged and purified by their foregoing calamities; and reformed, and reclaimed from their former aberrations: and so we find it applyed, ch. 10. 20, 21. and was to be verified also in those gracious reserves. See ch. 6. 13. They pull the text asunder, that would read it, *Jashub thy son*, that is *left*, (for so the Greek and Latine render it) so called, say some of them, because he was saved, when so many thousands were slain in one day, 2 Chr. 28. 6. or, because he staid with his Father the Prophet, when Rabshakeh his other son, (a Jewish tale) revolted to the Assyrians in discontent; and they force it no lesse, who would enforce it to speak, with the Chaldee, not of any natural son of the Prophet, but of some of his Disciples, whom he had (as Paul saith of Onesimus, Philem. 10.) begotten to God by his Ministry, and brought to repentance, and which continued still stedfast with him, when many other had fallen from him.

at the end of the conduit of the upper pool] The place where Ahaz at that time was, as some think, hasting unto the City, upon the news brought him of the intended invasion, while he was somewhere else abroad: as other suppose, being thereupon come out of the City, to view the places neer about it, and consider what was fit to be done with them; especially such places, as afforded any great quantity of water, either to make them usefull for himself; or to hinder the enemy from help or relief by them, as expecting a siege. And this is the more likely, for that we read the like course taken by Hezekiah on the like occasion, 2 Chr. 32. 3, 4, 5, 6. ch. 22, 9. Yet some think, that he was onely walking there upon pleasure, being a place, though without the City, yet not far from his Palace: and there, therefore, Rabshakeh made a stand, when he came to summon Hezekiah in his Masters name, to surrender to him the city, chap. 36. 2. 2 King. 18. 17. But it is not probable, that Ahaz amidst so great fears, should have much lust to make walks out on pleasure. Yet it is somewhat observeable, that God should send the Prophet to encourage Ahaz, & affure him of deliverance from God, in that very place, in which he was afterwards by that blasphemous wretch so railed on and reviled, and destruction, in spight of him and what he could do, threatned to the City.

the conduit] The word in Hebrew, signifies a *going up*, or *ascent*; and it is used sometime for a *trench* made to receive water, 1 King. 18. 32, 35. Sometime for a *water-course*, Ezek. 31. 4. and it is here taken, not for a *conduit*, (such as ours are) to receive water derived from the pool; (though some fo expound it) but for that *passage*, by which the water was from the spring-head conveyed unto the pool. As the word of *ascending*, is used oft for to *pass*, Numb. 19. 26, 27. 1 Sam. 6. 20.

of the pool] The word is commonly deemed to have a notion of *blessing* in it. Whereupon our Jewish Doctors take liberty here to dote and upon it; and to tell us, that this *pool* was so termed, because the water that fed it, came from a blessed place. But, beside that the name is common to all *pools*, in general; though the more common opinion be, that pools are in Hebrew so termed, either because that fish multiply in them, by vertue of that primordial *blessing*, Gen. 1. 22. or because they are fed and inceased with the *blessings* of rain from above, (whence the various readings, by reason of the ambiguity of the word, Psal. 84. 6. *the rain fils the pools*, or, *the rain of blessings*; that is, *large*, and *liberal showers*, Ezek. 34. 26. *showreth* them) or becaufes watry places, being ordinarily more fertile, are deemed therefore to be accompanied with a *blessing*, ch. 32. 20. Judg. 1. 15. (in which place, there is hence also a diverse reading, *give me a pools* or, *give me a blessing*:) Yet others suppose them to be so called, from the depression, or lowneſs of the ground, where they are usually situate. The root from whence the word comes, signifying as well to *stoop low*, as to *bleſs*.

the upper pool] A place inclosed on the South-side of the city, to receive and retain of the water that issued from the fountain of Gihon, which the Chaldee, and some other, make to be the same with Siloah; in regard whereof it is, also termed, *the pool of Siloah*, Neh. 3. 15. Joh. 9. 8. and *the Kings pool*, Neh. 2. 14. and it is here called the *upper*; because it was situate beside the upper city, on the South, neer the Kings garden, Neh. 3. 15. to distinguish it from the *lower pool*, ch. 22. 9. that lay beside the lower city on the West, 2 Chr. 32. 30. & 33. 14. Neh. 3. 16.

in the high-way] Heb. in the *causey*, or *cast-way*. As ch. 11. 16. & 19. 22. opposed to *a way* that is *not cast up*, where no causey is, Jer. 18. 15, that which beareth somewhat another sense, then the term of *high-way*, doth with us. See chap. 35. 8. and 40. 3.

of the fullers field] That is, that leadeth to it. It seems there was a causey that reached from this pool to a field not far distant from it, where the Fullers used to dress and dry their cloth, having their dwellings neer adjoyning to it, and making choice of that place, for that purpose, in regard of the pool affording plenty of water, which they had much use of. And this is more probable, then what some others have, that the *causey* here mentioned, should be a causey, situate between the two pools, the upper, and the lower,

lower, reaching from the one, to the other.

V. 4. *And say unto him*] Heb. *Thou shalt say*: as chap. 8. 9.

Take heed, and be quiet] The message that God sends the King by the Prophet, the sum whereof is, that he should not be so disturbed and disquieted as he was:

Take heed, and be quiet] The Jewish doctors are somewhat curious here about the former word; which, in regard that the word that signifies *feet* of *wine*, (of which, see ch. 25. 6.) comes from the verb *regel*, *take heed, but, yesh on thy feet*: according to that of Moab, Jer. 48. 11. *he is setled on his lees*, that is, say they, his feet content with such power as thou hast of thine own; without seeking of ayds from Assyria, or any other abroad. And it is true indeed, that in the latter tenn, (which some render, *be silent*: Others rather, *be quiet*, as the word is most commonly used) as much is implyed, ch. 30. 15. where *in quietness, and consilence*, is their safety said to consist: that is, in not hearing to seek to and fro for succours abroad, and relying on God's assistance: but there is no need here to strain the word to such a far-fetcht notion, from that which it generally signifies, and doth exceeding well fit the place. Nor are there wanting of outs, who, though not so fit a ining the word, yet in the exposition of it, swerve from the intendement of the Prophet, some understanding it, as an admonition given the King, to be more wary: and not to venture his person so abroad: which were rather to discourage, then to enhance his courage him, contrary to the end that he was sent for. Others, as an advice, to set Sentinels, and keep watch and ward diligently: as implying, that God, though he gave assurance of safety, yet would not have industry neglected. But that had been but to spur on a running horse. There needed no inciting of him, unto that which he was froward enough unto of himself: and in likelyhood, looking after at that very time when the Prophet came to him. See on v. 3. The former word, hath reference to the Latter. And it is no more then as if he had said, take heed how thou beeth thus unquiet, and restless: Or, see by any means, that thou keep quiet: be not disturbed and distracted, but quiet thy mind, and looke not out for foreign helps; but rest on that eye, that God shall by thine own forces assisting them, or other wise working for thee, afford thee. Like as Moses his speech to the Israelites, pursued by Pharaoh, Exod. 14. 13. and Jahaziels to Jehoshaphat, and his people, 2 Chr. 20. 15, 17. *Take heed, and be quiet*, for, *take heed thou be quiet*, as, *take heed for thy heed, and be quiet*, for, *take heed thou be quiet, no more*, Exod. 10. 28. *Take heed of him, and obey his voyce, for take heed that thou do obey his voyce*, Exod. 23. 21. *Take heed, yee go not unto iniquity*, for, *take heed that thou regard not iniquity*, Job 36. 21.

fear not, neither be faint-hearted] The same in effect, in other terms repeated, to put the more courage into him, and the better to settle his unsettled thoughts. Heb. *Let not thine heart be tender*; be not *soft-hearted*. Softness being opposed to firmness, the property of a body easily to yield, and give in, upon the least force or touch, and to receive impression from every approaching object. See the like phrase, Deut. 28. 5. Jer. 51. 46. a *soft heart*, therefore, is put for such a weak, faint tender, timorous, hildin, or effeminate disposition, as hath no courage or manlineſs at all in it, 2 Chr. 13. 8. as faith or confidence (which yet some suppose, here alluded unto) but *smoaking*, as makes the heart firm, Heb. 11. 27. so distrust and diffidence, makes it to faint and flutter, Luk. 12. 29.

for the two tayls of these smoaking fire-brands] Thus the Prophet speaks in way of contempt of those two Kings, and their forces, which were so for middable to this King and his people, and came on with such fury and fierceneſs, as if with fire and sword they were resolved to destroy all before them; and made full account to without resistance to carry it. He calls them, in derision, not *two fire-brands* which yet were not much to be feared, unleſs it were in some very light matter, Zach. 12. 6. but *two tailes*, that is, two ends of sick brands, in which fire is usually kept, and those two ends, not *flameing*, and *burning*, as those of Samsons between the foxes tails, Judg. 15. 4. (which yet some suppose, here alluded unto) but *smoaking*, as ch. 42. 3. So that though they may make some smother, yet have little fire, or force to do much hurt, in them, and are ready to go out. Psal. 118. 12.

fire-brands] Which being taken off the hearth, retain not fire long, but after a while smoak onely, and to at length go out. So Amos 4. 11. Zach. 3. 2. though there made use of another way. However, the Jewish Doctors, whome some of ours also here follow, affirm by the word here used, to be meant, not a *fire-brand*, but a *vaſſle-ſtaffe*, or, *flock*; such as they use to stir the fire to an fro with in the oven; which when it is burnt to neer to the end, that it cannot longer behold in the hand safely, or further use made of it, is thrown away, and yeth smoaking on the ground, till it go out. No unfit resemblance to illustrate that, that is by the Prophet here intended. But the use of the word in those other places, carries it rather the former way.

for the fierce anger] Heb. *in the fierce anger*: and so it is well rendred, Exod. 11. 8. 1 Sam. 20, 34. But so is the same particle also used, as it is here rendered, Neh. 5. 3. Esth. 4. 7. Psal. 150. 2.

fierce anger] Word for word, *heat of nose*. Because anger discovereth it self in the nose, Psalm 18. 8. So also ch. 13. 9, 13. As if he had said, all their fiercenels, and fierineſs of their fury, though they fume at the nose never so much, shall prove nothing but smoake.

of Rezin with Syria, and of the son of Remaliah] The two *brands ends* before mentioned.

with syria] Heb, *and Syria*, But so elsewhere, chap. 5. 14. The *latter with pipe*: and Neh. 12. 42. *The singers sang with Jezrahiah their over-seer*. So that, the King of Syria, *with Syria*; That is, all his Syrian forces put together, make but one brands end.

the son of Remaliah] So he calleth him in contempt, rather then by his proper name, Pekah: because his father Remaliah was but an obscure private perſon: and his sone Pekah, might the rather therefore go for the tail of a brand. See ch. 9. 14.

Remaliah] Heb, *Remaliyahu*; as *Jeshaiahu*, ch. 1. 1. So constantly, ch. 8. 6.

V. 5. *Because Syria, Ephraim and the son of Remaliah, have taken evil counsel against thee, saying*] The words in the hebrew run thus, *Because Syria hath consulted against thee evil; Ephraim and the son of Remaliah saying*. An elegancy of speech, not unusual in hebrew; in this Prophet especially: whereby divers acts, or attributes, are to divers subjects, as in way of distribution, severally applyed: whereas they are to be joyntly understood of either party: and alike appertain to either. See chap. 5. 13. For we are not to conceive it thus spoken: as if the one party had propounded, or contrived, and counselled: and the other concluded, and resolved: but they laid both their heads together, and agreed both joyntly upon the issue; as those Psal. 83. 3, 5.

Syria, Ephraim, and the son of Remaliah] God will scarce vouchsafe to give them their names,

Syria] Or, *the Syrian*, in contempt; For Rezin the King of Syria, See ver. 1, 4.

Ephraim] Israel, the ten tribes. See ver. 2.

the son of Remaliah] For, Pekah King of Israel. See ver. 4.

have taken evill counsel] Heb. *have consulted evill*: or, *an evill thing*. (for the hebrews use the feminine for the neuter) Or, *have upon con sultation resolved evill*; as 2 Chr. 25. 16. Jer. 49. 20, 30. See verse 6, 7.

V. 6. *Let us go up against Judah, and vex it*] The result of their fore-mentioned consultation to make war joyntly upon Judah.

go up] Of this phrase, see on ver. 1.

against Judah] That is, the kingdome of Judah, say some: the head, or head city of it, Jerusalem, say others: it may well comprehend both, and the land it self with them.

vex it] That is, weary them out, and so compell them to yeeld up to us both themselves, and their city. Some other render the word, *let us wrack them*, or, *vex the Hivites* as if they lived securely, and expected no hostile invasion; which is not so probable, having smarted so much, and that so lately also already. See on ver. 1. Or, as some others, let us *make* some *disturbance* among them, let us set them among themselves together by the ears; a ready course to make way for a forreign enemy to enter. But the translation we have is right, and confirmed by that which is objected against it. For whereas it is alleaged by some, that the verb in the form here expressed is not used, but for *to awake*, that is, to stir up, and to raise out of sleep; the contrary is true, that the word where it hath reference unto *sleep*, in that form, out of which, in such like, it is never read, though the form be usually active, yet hath always a passive notion, and signifies, not to *awake*, or *make one to awake*, (to which purpole, another word is ordinarily used, Cant. 2. 7. 8. 5. & 8. 4.) but to be *awaked*, or to *awake* of ones self. as 2 King. 4. 31 Psal. 35. & 44. 23. & 73. 20. and constantly elsewhere. And the sense here rendered, is further confirmed by the use of the same word in another form, with reference to those very words, ver. 16.

and let us make a breach therein for us] That is, as some, *let us violently break in upon it*, or, *through it*: as the word is used, 2 Sam. 23. 26. & 2. King. 3. 26. and as some expound that, Amos. 1. 13. so it is said of the Arabians, that they *brake into Judah*, 2 Chr. 21. 17. & of Jerusalem, *the city was broken up*, Jer. 39. 2. Others, *let us make a breach in it*, to wit, among the people, which may be *for us*, that is, for our advantage, whereby the more readily to surprize it. Others, *let us tear it away* from the King, the rest, and adjoyn it unto our own territories, or *our selves*. Others, *let us vex it, divide it to our selves*; that is having parted it in twain, (as dividing the spoyl, before the field fought, or victory gotten, and making no doubt of a general conquest) let us share it between us, and take either his moyety of it. And such complexive phrases in Scripture are oft found. See on ch. 6. 11. Howbeit because the same form is used, where no such partition is to wit, 2 Chr. 32. 1 where Senacharib is said to have entred into Judah, and encamped against the fenced Cities thereof *to break, or, divide or, by breaking, or, dividing, to win, or, to gain them to, or, for himself*: (where in also, that complexive form of speaking is found) I suppose there is nothing more here intended, then that by a forcible surprisal of the land and Kingdome of Judah, they intended to make it theirs.

and set a King in the midst of it, even the son of Tabeel] Some read this clause by way of disjunction, *or set a King in the midst of it*. Let us either put it between us, or, if we cannot accord upon the partition, let us set up such an one for a King over it, that may be under our protection, & hold it from us both. And it is not improbable, that their intent was to set up such a King, as might be in a kind of vassalage,

lage to them both; such as the Syrian sometime challenged the king of Israel to be to him, 2 King. 20. 2,6. as also true it is, that the copulative is used oft, as a disjunctive, Gen. 2. 6. Exod. 21. 19. But of that there is no necessity here; because no such partition before necessarily implyed.

in the midst of it] In Jerusalem, the head city, or the center of it; or, *in the vein*, simply, by a frequent Hebraisme: as chap. 6. 12. ver 22.

Set a King——even *the son of Tabeel*] Heb. *let us make to reign in it as King*, or, for *King, the son of Tabeel*. So 2 King. 8. 20. & 2 Chr. 21. 8. *the Edomites made to reign over them a King*. Who this *son of Tabeel* should be, there is much dispute and debate. Some Syrian, say some; for *Tabeel*, say they, is a Syrian name: as *Tabrimon*, 1 King. 15. 18. signifying a worshipper of the God Rimmon: 2 King. 5. 18. others, some Israelite; and as some of them conjecture, Zichri the Ephramite, that slew the Kings son, and the chief about him: for the good service he then did, 2 Chr. 28. 7. The Jewish Rabbines, some of them by a trick of theirs, which they call *Athbam*, make of *Tabeel Remalia*; but whether thereby they understand *Remaliah*, or no, they tell us not. But their device is this; they write the letters of the hebrew in two lines, the one half thus, under the other.

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Then they take them, as they stand in order, the upper, for the lower and the lower for the upper: and so of טאבאל they make רמליה Another crochet they have, which they call *Athbash*. Of which, see on Jer. 25. 26. Others, of them, whome some of ours also accord with, would have it no proper name, but to signifie such an one, as should seem *good to us*, or such an one as shall *not be good* for them. But neither will the word, with any writing, well afford such a sense; nor is it probable, but that some certain person is designed, whose parent bear that name; though, who, and what he was, be uncertain, because no where else named: Yet of the same name we find one, but of far later times, Ezr. 4. 7. whereby it appears to have been a name not unusual.

V. 7. *Thus saith the Lord God*] Gods sentence followeth concerning this their resolution; which they made no doubt but to bring about.

It shall not stand, neither shall it come to pass] *It*, that is, this their counsel, or resolution, inclosed in the word, *have consulted* ver. 5.

not stand] Things are said, in hebrew, *to stand*, when they take effect, Psal. 33. 11. *The counsel*, or purpose *of the Lord shall stand*: or are confirmed, and established, Numb. 30. 4, 7, 9. Deut. 19. 15. and on the other side, *not to stand*, but to *fall to the ground*, when they take not effect, but are frustrate, Numb. 30. 12. 1 Sam. 3. 19.

neither shall it come to pass] Heb. *nor shall it be*: chap. 8. 10. And this hath a further emphasis in it: for things may be produced into act, and so have an existence, and yet not be established, not continued; but this resalt of theirs shall never have any existence: it shall go no further then words, it shall never come into Act. *Thus the Lord bringeth the counsel of nations to nought; and makes peoples devices of none effect*, Psal. 33. 11. thereby shewing, that *there is no counsel against God*, Prov. 21. 30.

V. 8. *For the head of Syria is Damascus, and the head of Damascus is Rezin*] Or, as some other, *But the head of Syria* shall *Damascus be, and the head of Damascus* shall *Rezin* be: that is, he shall continue that which he now is: *to be*, for, *to continue*: as Dan. 1. 21. So the meaning should be; I have set these Kingdomes their limits, Act 17. 26. and they shall not pass the bounds that I have assigned them. As Damascus shall continue still the head city of that part of Syria, 2 Sam. 8. 5, 2 Chr. 28. 5. so shall Rezin continue, while he lives, king of Damascus: and shall not be, as he makes account to be, King of Jerusalem: nor shall Jerusalem have any relation to Syria, but continue the mother-City of Judah, still, as it is. Thus, they, how beit another reading may well be admitted, that neither, foreeth the text, and seems better to suit with that which ensueth; nor requireth any such supply as this doth, to make the sentence entire. And *though*, (for so the particle is frequently used, Josh. 17. 18. Psal. 23. 4. ch. 14. 1.) or, *For though*, (for one particle sometime includes two: see on ch. 18. 5.) *Damascus be the head of Syria, and Rezin the head of Damascus. Yet* (so is the copulative oft taken, ch. 8. 9. 10. & 17. 6. & 49. 5.) *within sixty and five years shall Ephraim be broken*, —— *and Samaria with her head, Remaliahs son*, shall likewise be broken: as if he had said, although the house of Israel carrie it self so high, rely ing on their confederacy with Rezin, who being King of Damascus, the head city of Syria, & by reason thereof, hath the greatest part of that country at command; yet that shall not hinder, but that within the term of time here designed, the State of Israel shall be dissolved, and Remaliahs son shortly ruined. And this I suppose to be the genuine, sence of the place. See v. 9.

and within threescore and five years shall Ephraim be broken, that it be not a people] Concerning this prediction, and the stint of time mentioned in it, there is no small difficulty. Since that, from the time of this Prophecy, about the third or fourth of Ahaz, as was formerly shewed; (see on v. 1.) unto the time that the ten tribes by Salmanesser king of Assyria were removed out of their native soyl, and transported into other parts of his Dominions; nor had now any setled State, which was in the sixth year of Hezekiah, 2 King. 18. 9, 10. cannot be above twenty three, or twenty four years at most; yea, there want not, that reduce them to a far narrower compass, to the space of *eleaven years*, two of Pekah, ch. 8. 4. and nine of Hoshea, 2 King. 17. 6. which difference we shall not now stand to reconcile, because it concerneth not this place. This knot some finding not how how to untye, fall to cut it asunder. And pretending the original copies to be corrupted, would have *six* read for *sixty*; as if the Prophet had said, *within six, and five*, (that is, *eleven*) *years*: shall *Ephraim be broken from being a people*: and just so many, say they, are reckoned from the time of this Prophecy, unto the ruine of Samaria, 2 King. 17. 6. But this, because it seemeth over-bold with the text, and introduceth a strange and unusual kind of computation, we let pass. The most generally received solution, given both by Jewish Doctors, and Christian Writers, is, that the head of this account is to be fetched, not from the time that Esay spake these words: but from the time when this dissolution of the Israelitish State, was by the Prophet Amos foretold. This they reckon two waies, Some make up their account by the reigns of the Kings of Judah, Amos, say they, prophesied in the daies of Uzziah; two years before the earthquake, Amos, 1. 1. which was in his reign, Zach. 14. 5. And fell out, (as the Jewish tradition hath it,) just at that time, when he prested into the Temple to burn incense, and was smitten with the leprosie, 2 Chr. 26. 16, 20. This they presume to have been in the twenty and seventh of his reign, two years before which Amos began to prophesie: to wit, in his twenty and fifth. Nor do they much swerve from this way of computation, who would have the number of years reckoned from that year, or the next after it, wherein Uzziah was so smitten: because, say they, the Syrians then began (taking occasion by the kings disability) to make inroads on his land, 2 King. 15. 37. Though that seem rather to have been in Jothams reign: and, in likelihood, toward the latter end of it. But however that be, these agree with the former, in that, albeit they make Uzziah's irruption into the temple, two years sooner then they: Yet both begin their computation from the same year, to wit, the twenty and fifth of Uzziah; and so cast twenty and seven years of his reign (being, in all, two and fifty, 2 King. 15. 2.) into this account; unto which, if we add his son Jothams sixteen, 2 King. 15. 33. Ahaz his sixteen, 2 King. 16. 2. and six of Ezekiah's, (for in the sixth of his reign was Samaria taken, and that State ruined by Salmaneser, 2 King. 18. 10.) we have the just sum of *sixty and five years*. But against this computation, we have divers weighty exceptions. First, there is nothing more then uncertain tradition, to assert the truth of that terrible earthquakes co-incidence, with that inconsiderate act of Uzziah. Secondly, it is not onely improbable, but undoubtedly untrue, that Uzziah was smitten with leprosie, either in twenty and fifth, or in the twenty and seventh year of his reign. For his son, and successour Jotham, was twenty and five years old at his fathers decease, 2 Chr. 27. 1. and was consequently born in the twenty and seventh of his reign, which should be the very same year that he became a leper, according to the one; two years after that fad occurrent, according to the other. Neither of which is agreeable to truth: The sacred story informing us, that Jotham was not either unborn, or an infant, when his father was so smitten: but of those years that he was able, both to mannage the private affairs of the royal family, and to sway the State. For so it is said, that his father being sequestred upon that occasion, Jotham his son, was *over the house, judging the people of the land*, 2 King. 15. 5. Lastly, it is objected, that Amos his prophecy, which is made the head of this account, was as well in Jeroboams, as in Uzziah's reign, whereas the year of Uzziah, which is here fixed on, was some space of time, after Jeroboams decease. For Uzziah began to reign in Jeroboams twenty and seventh year, 2 King. 15. 1. and Jeroboam reigning but fourty and one, 2 King. 14. 23. His last must fall in with the fourteenth of Uzziah's, some ten, or eleven short of Uzziah's twenty fifth, the first year of their account. Others therefore to shun these difficulties, make their reckoning by the reigns of the King of Israel, and ca-ry up their account to the seventeenth, or eighteenth of Jeroboam. From whose reign, taking either twenty and four years: and so not regarding the reigns of Zachery, and Shallum, his next successors, that made up but seven moneths between them, 2 King. 15. 8, 13. or twenty and three years, reckoning one year for them: and thereunto adding Menahems ten years, 2 King. 15. 17. Pekahiahs two years, 2 King. 15. 23. Pekahs twenty, 2 King. 15. 27. : and Hoseahs nine, 2 King. 17. 6. they make the sum, with out any overplus, compleat. But we meet in Scripture again with that which disturbs also this course of account. For we read there, that Zachery, Jeroboams son, began his reign in the thirty and eight year of Uzziah, 2 King. 15. 8. Now his fathers last falling in with the fourteenth of Uzziah: there must of necessity be an interual of, at least two, or three and twenty years, between the decease of the father, and the short reign of the son; supposed to have fallen out by the infancy of the son, or his fathers decease: neglected therefore, and not regarded, while others governed, until that comming to some maturity of years, he gat the reins into his hand, but held them not long. Now these years, taken in, will make the product arise far above the sum, mentioned here in the text. Nor doth it add any strength, therefore, to either of these computations, to tell us, as some of prime note do, and

and that very confidently, though without any colour or ground for it; that this number of years was formerly defined by Amos, and passing by tradition, from one to another, was common in mens mouths, and this before mentioned thus by the Prophet: nor what some other observe, that in Scripture computations are sometime made, not from the time of any matter in present discourse, but from some other fore-past: and not there, or then, at all mentioned. To which purpose they produce that of Absolom, who having obtained liberty of access to Court again, is said, *after forty years*, to have entred into a conspiracy, 2 Sam. 15. 7. which years are not to be reckoned, either from his return from exilement, or his repair again to Court, but from some other remarkable tearm of time, no more expressed, then this in the text. For as the former is a meer presumption, so this latter, is but a misapplication of matters incomplient; the tenour of the speech, running far diverslly, in the one, and the other. *At the end of so many years*, such a thing was done saith the one: and *yet sixty and five years*, and such a thing shall be done, saith the other. But all these difficulties may be easily cut off, if we understand the words, as one would have them; not to intend any set stint of the standing, or fall of the State: but of the time onely, at which the fall of it was fore-told: for on this wise he gives us the sense of them. *Samaria shall fall, as was sixty and five years ago fore-told by Amos*. Which being presumed to be the mind of the Prophet, the account may soon be made up. For begin we at the seventh year of Uzziah, concurring with the thirty and third of Jeroboam; there will remain fourty and six of Uzziah's reign: and unto which, adding the sixteen of Jothams, and the three first of Ahaz's: we have what we desire. But this Authour must first shew us how this notion of his can be made up, by any grammatical construction out of the words of the text; which indeed he doth not, nor can it be done. Thus then having, considered the computations of those who fetch the head of the account backward, from before the time of Esay's delivery of this prophecy; and either ending it, some space of time after, or setting no period or stint of it at all. We do not meet with, in them any satisfactory solution of the doubt, concerning it, moved. And undoubtedly the words seem evidently to carry it on entire to the future. Now as in the former, the main question was concerning the head of the reckoning, so the difference here is most about the other tearm, the end of it. The most suppose it, to end at the taking of Samaria by Salmaneser the king of Assyria, in the ninth year of Hosheahs reign: and the sixth of Ezekiahs, 2 King. 18. 9, 10. But that accounts falling, (as hath been shewed) at least forty years short; since that, taking the rise of it from Ahaz his first, (which is earlier, in likelihood, by two, or three year, more then should be,) and adding to his fifteen, 2 King. 17. 1. Ezekiahs six; the most that can be produced, is but twenty two years; forty and three short of sixty five. To salve this, some referre hold of the Hebrew, that is it not said, *To*, barely: as Jon. 3. 4. *To forty dayes, and Nineveh shall be destroyed*: but words for words, as Jer. 28. 3. *within two full years, and even year*, &c. which is truly accomplished, if at any time within that compass, though never so many years before the expiration thereof, it be fulfilled. And this is true indeed: But neither is God wont to set such large limits of time, concerning matters to be concluded within a far shorter compass; and much less to cut out computations so precisely, not in fome ones; whole exact account is not punctually intended. Nor had it been agreeable to what God himself, and the Prophet here in propounded: to wit, the encouraging of Ahaz against the fear of these his enemies, to enlarg the limit of their appointed fall, in the acquainting of him with it; so far beyond the set point of time, in Gods secret purpose assigned thereunto. It had been far greater matter of encouragement to him, to tell him, that within some *twenty four*, or *twenty five*, or some what lower. Is to nine indeed, that in Scripture we find severe how of Gods, both promises and menaces, upon mans worse, or better carriages; yet such himself acquaints us with his course, either way, in that kinde, Jon. 3. 4, 10. But that God hath, at any time, cut short any precise term of time, peremptorily set, for the execution of a judgment, I suppose no example can be produced: and there is little reason to admit that here, which we have no president of elsewhere. In the last place therefore, some late writers conclude this account, not at Salmaneser's surprizal of Samaria, and deportation of the main body of the ten tribes: but at a far later, utter removal of them by Esarhaddon; who succeeded Sencherib his father, in the kingdome of Assyria, ch. 37. 38. This they gather from Ezr. 4. 2. where those, whom the Jews upon their return from Babylon, found inhabiting in those parts, affirm that they were brought thither by Esar-haddon, and had continued there ever since. That which they deem to have been done, when that king of Assyria, by his Captains invading Judah, took Manasses prisoner, whome he kept some space of time also, in bonds, at Babely 2 Chro. 33. 11. and withal swept away the remainder of those that Salmaneser had left; in the room whereof he placed those mentioned in Ezra. From the third then; or fourth of Ahaz, at what time this was by Esay delivered, (of which, see on ver. 2.) unto the twenty and third, or fourth year of Manasses, about which time he is presumed to have been captived, and the residue of the ten tribes taken away; taking in the latter twelve, or thirteen, of Ahaz his reign, and the twenty nine of Ezekials, 2 Chr. 29. 1. the whole product will be, just *sixty and five* years. And this seems the most probable computation of this sum, and expofition of the place.

Shall Ephraim be broken] As ch. 14. 25. Or, *destroyed*, as Jer. 48. 4. Or, *broken in pieces*: as Jer. 50. 2.

that it be not a people] Heb. *from a people*, or from being *a people*; Jer. 33. 10, & 48. 42. So ch. 17. 2.

V. 9. *And the head of Ephraim is Samaria: and the head of Samaria is Remaliahs son*] Or as others, *And the head of Ephraim* shall be *Samaria: and the head of Samaria* shall *Remaliahs son* be, : as before of Damascus, and Rezin, vers. 8. Samaria shall continue still, the head city of Pekahs kingdome; and Pekah for that short time that he hath to reign, and live, the king of it, and not of Jehualem, which he shall have no power to dispose of. Howbeit, some would rather knit these words with the verse next before-going: and render them together, thus, *For the head of Syria, Damascus, and the head of Damascus, Rezin*, shall be broken in pieces: which is supplyed from the next branch (*Then after sixty and five years Ephraim be broken from being a people*; together with *the head of Ephraim, Samaria; and the head of Samaria Remaliahs son*. To which purpose, also some of the Jewish Doctors, do in the former verse, the latter clause, insert, *Aram*, with *Ephraim*; reading the words, *Aram, and Ephraim* shall *be broken in pieces*. Else, say they, nothing should here be spoken, of the evil that should befall Rezin, and Syria, whereas the fall of both kingdomes are usually joyned together in this prophecy, chap. 8. 4. & 17. 3. See vers. 16. But these readings make over-bold with the textand dismember it over much. I rather therefore choose to adhere to that reading, which was pointed to, ch. ver. 8. *And both the head of Ephraim, Samaria, and the head of Samaria, Remaliahs son*, shall likewise be broken. This onely in the end, being supplyed from the former verse. Then which manner of supply, nothing is more common in Scripture, Gen. 2. 16. & Chr. 10. 11. Job 3. 20. & 8. 14. & 14. 8. & 16. 21. & 24. 19.

If ye will not believe, surely ye shall not be established] If ye will not give credit to this message which I bring you from God, and rest on his gracious promises, whereby he engageth himself to you, if ye will rely on him, and not seek out to the Assyrians for aid and support, to frustrate all the designs and attempts of these your adversaries, whom you stand so much in fear of: and to protect you against them; ye will never prosper, nor be firmly setled, either in your State, or in your minds. It comes home to that, and drives to the same end, which that of Jehoshaphat, to his people, doth, 2 Chron. 20. 20. *Trust on the Lord, so shall ye be established: trust to his Prophets, so shall ye prosper*. The same thing, in effect, is in both places intended: the onely difference is, that it is propounded negatively, as by way of confirmation, in the one, and as insinuation of some doubt made, not undeservedly of what they would doubt is laid down affirmatively, as by way of confident and comfortable affirmance, in the other: and as with some hopeful expectation of that to be done by them, that was required of them. There is in either place an elegancy in the found of the words, which our English cannot express. Some other readings there are here. So just by such as have no footing in the words of the text: some render them thus: *if ye believe not me, nor are ye faithful to God*, according to that, Luk. 20. 16. Others, *Do ye not believe? it is because ye are not established*, but continue still in your diffident state and distrust. Others lastly, *Do you not believe, because you are not confirmed?* Because that which I tell you, is not by some sign confirmed to you? And so they suppose, way is made for the subsequent sign. But the reading we have, seems most plain and proper, and to flow most naturally from the text.

surely] So is the particle here found, oft used, Gen. 3. 1. Exod. 3. 12. chap. 5. 7. Some suppose an ellipsis, in such use of it; as if it were entire: truth it is, *that* it shall so be, or not be. Howbeit, we need not conceive such a defect here, or make such a supply, as some would enforce, as if it were of necessity thus to be read, it is a sign *that ye shall not be established*. Since that the particle is oft used, as a note of asseveration, where the word, *sign*, admitted, will make no good sence: as Psal. 44. 22. Job 8. 6. & 20. 20. & 28. 1.

V. 10. *Moreover, the Lord spake again unto Ahaz, saying*] The Prophet, by Gods appointment, proceeds fruther to confirm Ahaz, whom he perceived still to stagger, and doubt of what he had said to him, by making him offer of a sign.

Moreover] Heb. *And*. as chap. 3. 16. and so rather, then *therefore*, as some. Which though elsewhere it doth not amiss, as Neh. 2. 20. & 5. 2. yet fitteth not here.

the Lord] God himself, say some, immediately. For, when, Ahaz, say they, stood mute, and returned no answer to the Prophet, by his silence bewraying his distrust, and incredulity of what the Prophet had

had delivered; the better to encourage and confirm him, God himself undertakes him, as he did sometime, Job. 38. 1. But the whole tenour of the context ensuing, shews the contrary, to wit, that God spake unto him still by the Prophet.

Speake again Heb. *added to speak.* An usual Hebraism; of which see chap. 5. & 8:5. Yet some would place an emphasis in it, as implying, that though Ahaz continued in his wonted impiety and infidelity; yet God perfisted in mercy and goodnesse to him.

V. 11. *Aske thee a sign of the Lord thy God*] For the further confirmation of thy faith, and assurance of the truth of the word from him, told thee by me.

Aske thee] An usual and elegant redundancy of phrase, or manner of speech, in most languages: it is in Scripture very rife, Gen. 12. 1 Chr. 21. 10. yet it is here deemed to have some weight to *thee*, or *for thee*, that is, for thy behoof, for thy good, as Gen. 13. 11. 1 Sam 13. 2. 1 King. 3. 5. 2 King. 4. 3.

a sign] Somewhat to be done, not ordinarily, unusual: such as God is oft wont to annex to his promises, or threats, either to strengthen mans infirmity concerning the one; or to meet with his obstinacy concerning the other. See Judg. 6. 30, 40. chap. 37. 30. & 38. 7, 8 Jer. 13. 1, 10. and 27. & 28. 16. 23.

of the Lord] Heb. *from with Jehovah*, or, *from Jehovah* as Jer. 11. 1. From him, whose word it is; and who by such means is alone able to give further assurance of it

thy God] Whose people thou art king of, and whom thou professest to serve, and oughtest to do. For the Scripture oft speaks of things according to what should be done; though it be not ever done accordingly, (so Prov. 16. 13. & 22. 11. & 28. 23.) or, according to what men do profess though their practice concur not; with their Profession. chap. 48. 2. & 58. 2.

ask it either in the depth, or in the height above] God putteth him to his choice, for what sign he will have, a great favor, and honour: had this wicked wretch had grace to make a right use of it. So did he sometime also with Hezekiah, 2 King. 20. 8, 9, 10.

in the depth] Heb. *make deep petition, or, go deep in asking.* So the most agreeing in sense, but differing in Grammar. For some of them would have the word *of asking*, here, a noun; and to signifie a *petition*, or, *request*. So it should be, *make deep request*, as chap. 30. 6. *they have made deep revolts*: but because no noun so signifying, is found of that form: others will have it a verb; and the most of them, an infinitive. So it should be *make deep to asken* Jer. 49. 5, 30. *make deep to dwell.* But then there must be a supply understood, at least, of a particle in this latter place, and so in most, if not all, where the like phrase is found. But some, and so the Jewish Doctors, an imparative; which though lose of those that mention it, reject, and the places by the Rabbines alleadged for it, are not solid. Yet it is most consonant to that usual phrase of the language, where both verbs compounded without that particle, are wont to be of the same word. So Hos. 9. 9. *they have made deep, have corrupted*: for, *they have deeply corrupted*: and so here, *make deep ask*, for, *ask deep*. In like manner are the Hebrew Doctors divided, some going the one way, and some the other, about that, Psal. 51. 2. *multiply to wash*, or, *multiply wash me*, for *wash me well*, or, *much*, over and over, again and again; as if he could never be washed enough. The simple sense, of this clause, then, is no more than *ask deep.* How beit, many both of the Greek, and Latine Interpreters, whom, some later ones also adhere to, render the word more largely, *make deep*, (to wit, the sign, that you would have) *to hell*, or, *to the grave*, or, to the depth of the earth; make it as deep as the earth, or hell it self is, Jer. 31. 37. (of the word, and its signification, having its name of *asking*, or, *craving*, because it is never satisfied, Prov. 30. 15, 16. see on ch. 5. 14.) and this they labour from the next clause to confirm, where it is said, *make it high*, or, *lift it up aloft*; that is, say they, fetch it from heaven, unto which somewhat should be here correspondent; but of that there is no necessity: and, as the word is diverse from that, that signifies a *sign*, so it is, as much, if not more, discrepant from that which signifies the *grave*, or, *hell*:

or in the height above] Heb. *make high*, or, *heighten*, or *lift up aloft* that is, as by instances the Jewish Doctors illustrate it, ask some sign, below: as, the moving, or cleaving of the earth, Numb. 16. 30. 1 Sam. 14, 15. or, some sign above, as the eclipsing of the light of the Sun, or the like, Joel. 2. 30, 31. Luk. 21. 25. The meaning may be simply this, let the sign that thou askest, be high, or low, a matter of greatest or meaner concernment, such an one, as thy self pleaseth: God gives thee thy choyce.

V. 12. *But Ahaz said*] Heb. *And Ahaz said.* As ch. 5. 12, 25.

I will not ask] To wit, any sign, one, or other. And he refuseth to ask a sign; not out of any reverent and religious respect to God, as loath to tempt him, or stint him, like those in the Wilderness, Psal. 78. 41. though he made that his pretence, but out of diffidence and distrust; either because he believed nothing of that the Prophet spake; but that all was vain, and frivolous; or, because he was resolved to go on another way, then the Prophet advised, to seek help from the Assyrian, and not to rely upon God, from whom therefore to ask a sign, would be to no purpose. See 2 King. 16. 17.

neither will I tempt the Lord] Some would have the words rendered, *I will not exalt the Lord*, as if he should say, that he would not do the Lord so much honour, as to give glory to him, by craving a sign of him. But albeit, a word of sound and letters somewhat neer this signifies, *to lift up an ensign*; yet is this word and this form, no where found so used: but the same word is used in the like sense, though in the better part, and on the like occasion by Gideon, *I will try*, or *prove*, or, *let me try*, or *prove, this once*, Judg. 6. 30. nor is it to be imagined, that Ahaz, should speak so blasphemously to the Prophet: but it was rather spoken by him hypocritically, as respecting that Prohibition, Deut. 6. 17. (alleadged also by our Saviour, to the Tempter, tempting him to tempt God, Matth. 4. 7. Luk. 4. 12.) *Thou shalt not tempt the Lord thy God*: as if a man should, or could tempt God, by doing that which he is enjoyned, or invited by God himself to do. And they therefore also seem to strain here too far, who expound Ahaz his words, as if he should say, that he intended not to try what God would do for him in the present war, and in the danger thence imminent, but take such courie, as he deemed, would most conduce to his own safety and indempnity. As also those do, who surmise that therefore Ahaz should not try, *the Lord my God*, as the Prophet had before said. *The Lord thy God*, v. 11 but *the Lord*, onely, as refusing to own him, as his God: for although it be true, that for such trial, the word is sometime used, 1 Sam. 17. 40. Dan. 1. 12, 14. nor much otherwise in that, Judg. 6. 39. and that Ahaz was a wicked man, and one that in heart was wholly departed from his God, having resolved to rely on an arm of flesh, Jer. 17. 5. yet, it is not likely, that he was as yet grown up unto such an height of profeited impiety, as openly to renounce God, and dependance upon him.

V. 13. *And he said*] Or, *Then.* (as ch. 65. 1.) *said he*, to wit, the Prophet.

Hear ye now, O house of David] This compellation the Prophet useth, as a preface, to stir up, not the King alone, but the rest of them then present, to attend unto that, as a matter of no small concernment, which he was to speak to them, See the like, ch. 28. 14, 23. & 48. 1.

O house of David] Some ask here, why he saith, *O house of David*; rather then, *O Ahaz*, when as he intended him only? To which, some of the Iewish Doctors answer, That it was done in way of disgrace and reproach to the King, as one unworthy to be named; as Saul to Ahimelech, *Hear, now, O Son of Ahitub* 1 Sam. 22, 12. and Moses to Corah, and his associates, *Hear, now, O Sons of Levi*, Numb. 16. 8. But the Prophet doth not direct his speech unto Ahaz alone; but to the rest of his family, together with him, as faulty also in the same kind with him. And the verb therefore is plural, though the noun be singular, because taken collectively, as ch. 2. 5. Howbeit, true it is, that in way of reproach, the Prophet seems so to tearm them, as much degenerating from him, of whose family they professed themselves to be, and esteemed it no small grace and glory to them. So ch. 48. 1, 2. Matth. 3. 9. Joh. 8. 33, 37, 39. And so Saul to his followers, *Hear, now, O Sons of Jemini, will the Son of Jesse give you lands, &c. that ye conspire with him against me.* He calls him in scorn the Sone of Jesse, as a man of mean birth; them by way of reproach, the Sons of Jemini, Benjamites, (ch. 9. 1.) as forgetting their own family, and taking part with one, that sought to devest it of its royalty. See v. 4.).

It is a small thing for you to weary men, but will ye weary my God also] The same he chargeth them with, is their wearying and grieving, not so much Gods Ministers and Messengers, as God himself, whome they serve, and for whom they are sent, in refusing to rely on him, and accept of his gracious offers, and choosing rather to seek after, and rely on other means, for their safety. See v. 4. 8.

It is a small thing] Some would have it read by way of enunciation: *This is a small thing.* But the particle prefixed, is constantly an interrogative, in this manner of speech, as Gen. 30. 15. Numb. 16. 9, 13. Josh. 22. 17. Ezek. 16. 20. & 34. 18. and it is a form of speech usually favouring of much indignation and exprobration, with inference of some further and greater, than former, or ordinary guilt; as by view of the place pointed to, may appear.

to weary men] To *vex*, and *moleft*, (as Job 4. 2. *Shall we not grieve*, or *be troubled some to thee (men*; either in generall, and those whom by your tyrannies and violences, you wrong and oppresse: or rather, more specially Gods Prophets, whom ye fight by, and give no credit to: but repute as vain prattlers, and base bodies, that feed you with fancies and fables, 2 King. 9. 11. 2 Chr. 36. Ier. 5. 13. wherein the crime would be the less heynous, did it reach no further then their own persons, as they are men, and did it not rebound to God himself, 1 Sam. 2. 25. as it doth, Exod. 10. 7. Num. 16. 11. 1 Sam. 8. 7. Ier. 5. 12. Luk. 10. 16. Joh. 3. 20. 1 Thes. 4. 8.

but will ye] Or, *but that ye will.* Making it one continued sentence.

weary God] In distrusting him, and refusing to rely on him. Or, as some, in reputing him unable to do what he promiseth, and undertakes to effect. So they suppose the word sometime to signifie, as Gen. 19. 11. *they could not*, or, *were not able to find the door*: and ch. 1. 14. *I cannot*, or, *am not able to bear*: and so here, *to make God impotent*, or, unable to do ought; as men are wont to be, when they are tired, and spent, which God never is, ch. 40. 28, 29. The sense is good, and sound; (for such conceit of God, is one usual ground of distrust, Psal. 78. 19. 20. 22. Rom. 4. 20, 21.) but the construction is too coast.

my

my God] Whome in special manner, and office, I belong unto, as 1 King. 17. 1. & 18. 10, 15. Rom. 1. 8, 9. in regard whereof also, the wrong done, in disregarding the message that I now bring thee from him, reflects upon him, and doth chiefly respect him, being not my message, but his, 2 Cor. 5. 20. & 13. 3. 1 Thess. 2. 13. Yet some observe, that he saith not now, as before *thy God*, ver. 11. but *my God*, because he had feemeed not to own him, himself, v. 12. But of that see there.

V. 14. *Therefore the Lord himself shall give you a sign*] Though by your refusal of Gods gracious offer, you make your selfe utterly unworthy of any such favour to be shewed you; yet will God vouchsafe, of his own free accord, to afford you a sign.

Therefore] Or, *Notwithstanding*, rather, Notwithstanding your wearying of God, and being so troublesome to him by your crosse, perverse, and distrustful carriage (yet will he do this for you. The particle here used, is, as well a disceretive, as a causative, and it is so found in the like case, Jer. 16. 14. & 30, 16. Ezek. 39. 25. Hos. 2. 14. which being observed in some of those places, hath enforced the Expositors to introduce harsh and needless projections, and bred much difficulty in the rest.

the Lord] Of this name, (for it is not *Jehovah*; but *Adonai*, *the Lord*) which the Jews commonly read in the room of that, (see on ch. 6. 1. which the Jews themselves[ ] Not by himself, as some, (for he doth it here by the Prophet) but of himself, of his own accord, unasked: as ch. 65. 1. For they mind not the use of the language, that translate the pronoun here, *this*, as if the sence were, *The Lord will give you this for a sign.*

shall give] Or, *will give.* The better, and fitter to expresse Gods own spontaneous act; as *The Lord will give strength*, and *The Lord will bless his people with peace*, Psal. 29. 11.

give] Not *exhibit* as some would have it: to wit, hereafter: but *set*: for so in Scripture, *to give a sign*, is *to assign*, or, *set a sign*, Exod. 13. 2. Josh. 2. 12. So Matth. 12. 39. *No other sign shall be given* them, (that is, set, or assigned them) *save the sign of the Prophet Jonas.* See the note on the place, being a place much mistaken by many.

you] Not those to come, their posterity, in whose dayes the sign here mentioned, was to be exhibited, as some strain it; but those to whom he then spake. Nor need we restrain it to the better sort of that people, (with some other,) whereof some, at least, might be among the rest there, for the promise of the Messias was made to the whole body of that people, Rom. 9. 4. and the Prophet here speaks to none other, then those, whome in the former words he tartly taxed.

a sign] *A sign* indeed: a sign of signs: such a sign, as never was before it, or since, *A sign*, both *from above*, and *from beneath*, wherein heaven and earth, God and man, were conjoyned in one, Joh. 1. 14. Phil. 2. 6, 7. But here is a question moved, how this miraculous birth, being a matter to fall out many years, yea ages after, could conduce as a sign unto those that then lived, concerning the deliverance of them, and their head city, from the furprizal of those two kings that were coming with joynt forces against them, and it. Unto which we answer.

1. That Things not present onely, or past, but long after to ensue, are sometime given for signs: and are not seldome of much force, & efficacy to raise mens minds to an hopeful expectation of such events, as are thereby ensured. So Exod. 3. 12. This is by God given, or set unto Moses, for a sign to assure him of the: delivery of the people of Israel out of Egypt, by him: that after their coming out from thence they should serve God upon that mountain, on which God then spake to him: which yet was not to be, until the deliverance was effected. So chap. 37. 30. It was assigned to Ezekiah and his people, for a sign of their deliverance, and indemnity from Sennacherib, that they should for one year eat of that which came up of it self; and the next year on that which sprang from it, and the third year have free liberty to sow, and plant, reap, and pluck without disturbance, or interruption, at pleasure. All which was not to be, until after the departure of him, upon the destruction of his forces, when their delivery was now over. So the stones that Jeremiah was willed to take, and hide in Pharoahs brick-kiln, at Tahpanhes among the clay, for Nebuchadnezar to spread his pauilion over, when he should surprize Egypt, Jer. 43, 9, 10, was to be a sign to those perfidious Jews, who had fled into Egypt, though the event were not yet in being nor to take effect till some time after. Of that dreadful judgment, by the Prophet then denounced, both against Egypt and them. So Ezekiel was not so much the disposing of them there, as the Chaldean king, pitching of his Pavilion in that place, that was to confirm the truth of that Prophecy, whether they lived, in who's sight those were there laid, to see it, or no. To which we may add, that other stone and the book with it, cast into the midst of the river Euphrates at Babylon, thereby to assure Gods people, in captivity, there; yea and those that were to come thither after them: of their deliverance, by; and upon the destruction of Babilon, by that typified, but foretold, and so presigured to give assurance of deliverance thereby unto them; whome it had been but cold comfort to, had they been to perish likewise, together with it. Jer. 51. 63, 64. Nor was the stone and book cast into the river so much, as the irrecoverable downfal of Babel, therein designed, that which was to give the Jewish captives assurance of such deliverance, as was promised them in that book. And yet were many years to passe over their heads, yea, and

multitudes of them, (whereof no small number also, not yet experienced, in continuance of time, worn out, and laid up in their graves, before that ruine of the Chaldean estate, the future figit of that their freedom.

2. The ground & end of the sign given, or a signed here, is to be observed. The ground was Ahaz his distrust of Gods power, & doubting, whether he were able to do that which the Prophet would have him to believe, and rely on him for, to wit, to protect, and safe-guard him and his state, against two such potent adversaries, without assistance of some foreign forces. The end is to assure Ahaz, that God can do as much, yea, and much more then this amounts to; he can do things more incredible, more impossible then this. This was no more then God, at divers times; had formerly done, as stories shew, Gen. 14. 9, 15, 16. Josh. 10. 5, 10. 2 King. 10. 4. 2 Chron. 14. 9, 11. 13. & 20. 1, 25. But the signe here propounded, was of such a thing as never the like was, either before or since, *the birth of a Virgin.* So that is, as if he had said unto Ahaz. Thou doubtest whether God can deliver thee from the forces of these two kings, without help of some other humane aids. I shall tell thee of a far greater, and more unlikely matter, that he both can do, and will do, he can, and will, cause a Virgin to be conceived, and delivered of a child, without the knowledg, or help of man.

3. It is the usual manner of the Prophets, in their prophecies and predictions of restitutions, or deliverances of Gods people, to make mention of the Messias, and to point unto him on whome all those promises of special mercies and favours, made to that people were founded; and for whose sake deliverances were oft afforded, even unto those, who were altogether unworthy of them. In regard whereof, it is not without some good probability, deemed by some, that the Prophet, therefore, instead of setting Ahaz any other sign, directeth him unto the Messias, whose miraculous birth, was the most sufficient sign that could be, both of Gods power for, and love to his people, by consideration of him, if he had any faith at all in him, to entertain some hopeful assurance of Gods word to be made good to him, in the particular now propounded. To which may be added, that it is not unlikely, that from that prediction in Moses, Gen. 3. 15. *of the seed of the woman*, that should *bruise the head of the serpent*, which the Jewish Doctors also expound of the Messias, some hint, in those times might be had of a woman (so the Apostle also stileth the mother of our Saviour, Gal. 4. 4.) that should have seed, or issue, without knowledg of man; that which some other prophecies also are, by the ancients, deemed to glance at; as Gen. 49. 10. Psal. 132. 11. Besides, Dan. 2. 34. and so the Prophet might speak unto Ahaz herein, of that which might be already received, or not unheard of, at least, among them.

4. Albeit, this concerning the Messias be mentioned; yet another sign seems to be further, withal, thereunto annexed, taken from that child of the Prophets, whom for that end he was commanded, by God, to take along with him, ver. 3. as we shall hereafter shew on ver. 15, 16. Both of them joyntly concurring to confirm Ahaz his distrustful heart. If it might have been, in that, whereof the Prophet from God, endeavoured to assure him.

Behold] A note of fedulous attention, and serious consideration duly, and deservedly prefixed, before the relation and prediction of a matter so strange, so far beyond, and above the course and power of nature, and of so weighty concernment; the incarnation, and birth of the Lord, and King Messias, the Saviour of mankind, Matth. 1. 22. 23. and that as pointing unto it with the finger, as John sometime at Christ, now incarnate, Joh. 1. 29. 36. as a thing in Gods decree and purpose, already prefent, and even then, to be seen with the eye of faith; as of Abraham, it had been many ages before, Joh. 8. 56. Of the use of the particle, see ch. 3. 1.

a Virgin] So the Evangelist, Matt. 1. 23. and so before him, the ancient Greek version received and allowed among the Jews themselves, and read publiquely in their Synagogues, with such of them as made use of the greek: nor could it therefore be so rendered by the authours of that version, in favour of Jesus, the son of Mary, not yet born, or of the christian profession, not yet in being, yet the later Jewish Doctors, since the birth of our Saviour, out of hatred to him, in whome the same is fulfilled, would have the word, *Almah*, here, to signifie any young woman, whether Virgin, or other, married, or unmarried; known by man, or unknown of man; and to be a name, not of integrity, but of age, or youth only. Against whome, first, we object the notation of the word, in regard whereof it signifies, properly an *hidden*, a *concealed*, a reserved one; one kept out of ordinary sight and view. One *hidden* from man: that is, one *unknown* of man. For *to be hidden*, is *not to be known*, as 1 King. 10. 3. So only we reason from the constant use of it in the whole body of Scripture, in which it is, besides this place, six times only used, thrice in the singular number, thrice in the plural. The first place is, Gen. 24. 43. in the prayer of Abrahams steward, mentioning such a wife, as for his young master he desired; which could be no other intended by him, then a pure Virgin; such an one as Rebecah is a vowed to have been there, ver. 16. Though they mistake, who say, it is there used of her for of her, another: tearm more large, (See Joel. 1. 8. where it is all for translated, a *Virgin*) is in that latter place used, but with such restriction, as makes it equivalent unto this; which is, by the old Iewish Greek, there also rendered, as here. The second place, is, Exod. 2. 8. where it is used of that other Mary, sister to Moses and Aaron

then very young, and a Virgin, in all likelihood, all her life long. The third place, is Phal. 68. 25. where, amidst the holy train, *are the Virgins beating the tabers*. The usual employment of such, in their triumphant solemnities, Exod. 15. 20, 21. Judg. 11. 34. 1 Sam. 18. 6. A fourth, and fift place, are in the Canticles; where the *Virgins* are said to *love* the Spouses Beloved, ch. 1. 3. Nor were her associates, or attendants, I suppose, presumed to be others and where the *Virgins* number lesse attending on him, are mentioned with distinction, from both *queens* and *concubines*, chap. 6. 8. such, to wit, as those that attend on the Lamb, Rev. 14. 4. The last place is, Prov. 30. 19. where among other things that Agur reckoneth up, as not easie to be discried; one is said to be *the way of a man with a Virgin*, or *a maid*; for that is also, usually, a name of integrity with us. And this is the place, that the later Jewish Doctors so much insist upon, & triumph in, as if they had found where the word were used, for one that were no *Virgin*, no *Maid*. For vindication whereof, to let pass the forced expositions of those, who so wring the Text, as if they meant to press blood, or crush matwe, rather then to fetch milk out of it: Nor to insist upon those two more specious interpretations, that are generally most received of those, who suppose the word to be taken, not according to the truth of the thing, but according to shew and semblance onely, or repute, and esteem; and so the party chose spoken of, to be reamed a Maid, or Virgin; not as being such indeed, but as deemed, and pretended so to be. Which they seek to confirm by what followeth, verf. 20. of the whorish wife, who yet pretends to be honest. Or, that other, which yet many seem to be much taken with, of those that expound it mysteriously, as the same, in effect with this of Esay; or that, at least, of Jeremie; *A woman shall compass a man*, Jer. 31. 22. But to omit that, the whole tenor of Aguts discourse runs constantly in another strain. That very addition of the adulterous strumpet is sufficient to overthrow this: For, undoubtedly, the Spirit of God would never yoke the base carriage of so vile, and abominable a creature, with that sacred mystery of the incarnation of the Son of God, never to be without much reverence mentioned, or minded. To leave these therefore to their several authors, fautors, and abetters. The place, to me, seems not plain onely, but very pregnant for that sense of the word, which, as genuine, and general, we avow. For the scope of the place is clearly this, to shew how closely, and cunningly, persons, either men or women, can carry themselves, in contriving, and compassing their plots and practices, for the satisfying of their desires, when they are lewdly disposed. And the sense, consequently, apparent; that a *Virgin* can hardly be so strictly watch'd, and kept, but that a man, so affected, will by one way or other, procure access to her, and that so covertly, that no notice, for the present, that be taken by any that he hath *been with her*; as of Ammon, Absalom to Tamar, 2 Sam. 13. 20. in whose case also, nothing would have been suspected other then well, had not the parties themselves, by their own after-carriages, bewrayed it. And the like is added, to make the observation compleat, of a married woman, dishonestly minded; who yet can carry on her dissoyal practices, so smoothly, and secretely, that no note of dishonestly shall appear with her. And thus this text cleared, and the Jewish Doctors onely instance being removed, our reason against them, as well from the constant use. as from the native sense of the word, stands firm against them, that the tearm here signifies a woman untoucht, in Solomons phrase, and the Apostles, Prov. 6. 29. 1 Cor. 7. 1. Whereunto we might further add that which puzzles them, not a little; what strange matter it should import, for a young woman to be a child. And here our great Masters in Israel are at a stand; one supposing the sign to consist herein, that the child, this young woman went with, should prove a *Son*; another, this to be the strangeneslle of the matter; that this Man-child, as soon as ever he was born, should be able to discern between bad meat, and good; another, that he should eat butter and honey, as soon as he was born, instead of sucking in his mothers milk. These, and the like sorry shifts and surmises, are they enforced to flye unto, while they strive, by all means, to suppress that light, that from this Scripture flatteth full in their faces. Howbeit somewhat, by the way, hath dropped from one of them, that seems to give an inckling of somewhat muttered, in his time, among them, affording test-mony to the truth. He saith, some understand it of such a *Maid*, or *Damosel*, *as had not been seen to bear a child*. Neither doth he pass any doom, at all, upon that their opinion: And what manner of Maid, or Damosel, but a *Virgin*, should such be? As little agreement is there among them, in determining who this mother, or this child should be. Some would have the woman, to be king Ahaz his wife, and the child, Ezekiah, his, and her son. But herein, others of their own coat, controll them; shewing, by just computation, that Ezekiah was born divers years before this prophecy was delivered: for he was five and twenty year old, at his fathers decease, 2 King. 18. 2. who reigned but sixteen in all, 2 King. 16. 2. and was born therefore before his father was King. Others of them, would have the mother to be the Prophets wife, and the child their son; for the Prophet, say they, had three sons, having, by Gods appointment, names impoled on them, importing some Prophetical matter. *Immanuel*, promising Gods assistance of them, against the Israelites, and the Syrians, ch. 8. 10. *Maher-shallal-hash-baz*, implying the Assyrians speedy plundering of those two people, chap. 8. 3, 4. And *Shear-jashub*, fore-telling the return of a residue, chap. 7. 3. & 10. 21. But, howsoever for the other two we make no doubt, because they give us good ground from Gods word: yet for this their assertion, concerning such a son of the Prophets, as should be here meant, and so stiled, we have nothing from them, but their own conjectures. Against which, to omit what we might object, that the land of Judah is called *the land* of this *Immanuel*; as having a peculiar right to it, and dominion over it, chap. 8. 8. which will not agree to any of the Prophets issue, or any other private person: this I say, to let pass; this we perfist to oppose, that neither any son of the King, or of the Prophet, can be the party here spoken of, unless he can be avowed to have been born of a virgin. Upon which ground also we deservedly reject, what some of our own writers, in part, therein complying with the Jewish Doctors, have suggested, to wit, that this might, in some sort, be spoken and meant of some child then born, whether to the King, or the Prophet, or any other, which might be a type of Christ. The pitch most upon the Prophets son, mentioned in the next Chapter. The Prophet, say they, joyned himself solemnly to a Virgin, who was also a Prophetels; by her he had a child, which had a twofold name, this here foretold, and that other there expressed. And this child, so born of one being a virgin, untill the time that he was begotten on her, might be a type of him, who in a supereminent and miraculous manner, was to be conceived in, and born of a Virgin, still continuing so to be. To this purpose they alleadg divers predictions, that were verefied, some lower, or meaner way in the type; but some other far more excellent way, fulfilled in the truth, further by that type intended. But although it be true, that in sundry complexed prophecies, the thing propounded, or promised, is found exhibited, and made good in the type or shadow, corporally; in the truth or substance, thereby typified, or delineed, spiritually; as in this prophecie, is frequently shewed: Or, though corporally in both, yet not in the very selfe same manner; but analogically, by a kind of proportion, that the one beareth with the other, of which, see Jer. 31. 15. Yet this cannot hold here. First, because it takes away the strangeness intimated in the thing it self, here propounded; and which is, by this suggestion, pretended to be the type. And secondly, because it may justly be deemed to enervate the authority of the Evangelist Matthew, expounding the Prophets words, as spoken by him, of a babe to be born, not of one that had been a Virgin, until in marriage he was begotten of her; but of one, who was a Virgin, even then when she was already conceived of him in her womb; as the words precisely, both with the Evangelists, and with the Prophet here, impost; not *a Virgin shall conceive*; as if the meaning were one: that is, now a Virgin, shall hereafter conceive: but word for word: *a Virgin shall go, great*, or, *be with child*: as speaking of a Virgin, that so continuing should be in that condition: of which, more anon. And as that place therefore of the Psalmist, *Thou wilt not leave my soul*, that is, *me* (as Psalm 3. 2. & 7. 2. & 119. 25. with 44. 25.) *to see corruption in the grave*, Psalm 16. 10. may not be expounded, one way of David, though in some things, a type of Christ, and speaking in the person of Christ: and another way of Christ himself: but of Christ onely; whose flesh, though laid in the grave, yet was not there corrupted; as the Apostle argues, Act. 2. 25, 34. So what is spoken of the Messias, to be born of a Virgin, is not applyable in any other way, to any mother, not born of a Virgin, in that manner, as he was: and as it is certain, that none ever, but he, was. And we shall not a little infringe and abate the force and weight of those two principal, and pregnant testimonies, the one concerning our Saviour, his mysterious Incarnation; the other, concerning his miraculous Resurrection: if we shall thus, as some have done with either, pick out the main pith of them, to make them applyable to any other. The Mother, therefore, of the child here mentioned, is a *Virgin*: and no other then that ever blessed Virgin, the Mother of the Messias, continuing a *Virgin*, notwithstanding a Mother, Matth. 1. 18, 23. Luk. 1. 27, 35.

shall conceive] Heb. *great*; or, *with child*. For the word here used, is not a verb, as some, who render it, *shall conceive*: nor a participle, as other, who require it to be read, *conceiving*; but a verbal, signifying one *with child*; as it is well rendered, Exod. 21. 22. 1 Sam. 4. 19. or, *one great with child*, ch. 26. 17. Jer. 31. 8. as of other creatures, we use to say, *great with young*. Nor indeed doth the verb, whereof it comes, properly signifie to *conceive*: Nor is the word therefore drawn from it, rightly rendred, *conception*, Gen. 3. 16. where the words would rather be thus read, *I will greatly multiply thy pain even the pain*; or, *the pain I mean* (for the copulative is there, as oft elsewhere, exegetical) of *thy child-bearing*, or, *thy going with child*. By child-bearing understanding, that interval of time, between conception and birth: during which time, teeming women, as we tearm them, while they breed, and go great, are subject to many infirmities, and bear a continual burthen, for a great part of it, about them. And that is it, indeed, that the word here used, intimates; the affinity in the hebrew tongue being so neer, between woman going great with what she bears in her womb; and an hill, or mountain swelling higher then the ordinary surface of the the earth; that in some Scriptures it is somewhat ambiguous, whether of the twain is meant, Amos 1. 13. the very same word in the

the plural form, feminine, signifying as well the one, as the other, king of a thing *reckone*, not to the eie, but to the faith. should be, Gen. 16. 11. *Behold a Virgin with child*; on *great with child*: As the Angel to Hagar, Gen. 16. 11. *Behold, thou art with child*. Howbeit it is, though for evidence, and certainty of truth, so delivered, to be understood in the future, as the sequel of the context shews, and one of the Jewish Doctors, well observeth, paralleling it with that of the Angel to Manoahs wife; *Behold, thou shalt be with child*: for so the words are, Judg. 13. 5. To be noted the rather, to meet with the vain cavil of those of them, who tax the Evangelist, as warping from the Prophets words, in rendring them by the future, *Behold, a Virgin shall have in her womb*: as the Greek hath it; that so, as we rightly render it, *shall be with child*, Matt. 1. 23. And indeed, so would the words be here also rendred, *Behold, a Virgin* shall be *with child*: which yet is not to be understood, as that other place in this Prophet, *The child shall dye an hundred year old*: That is, he that is now a child, shall be an hundred year old ere he dye, chap. 65. 20. So a *Virgin* shall be *with child*: That is, she that is now a Virgin, shall hereafter be with child; because the nature of the blelling promised carrieth it so there; whereas the strangeness of the business propounded, carries it, necessarily another way here: Nor may the Prophets words be otherwise taken, then as the Evangelist expounds and applies them: Unless we will say, that the Prophet fore-told one thing to be done, and the Evangelist relateth another thing as done. Whereas the one onely reportes, as exhibited, what the other had before faid, should be. For as for that quaint descant of a late writer, upon the word *fulfilled*, used by the Evangelist, Matth. 1. 22. that it is a tearm of art, taken from the practise of picture-drawers, who having first made a type, or rude draught of their work intended, are wont, after, to fill it up with other materials, and with variety of colours; as if therefore by were implyed, that to what the Prophet had delivered typically, the Evangelist had added somewhat; or intimated, at least, that something had been further added, to make up the full truth, of what was, but in parr fore-told: It may well seem subtile; but is nothing solid: for the meaning is plain, and obvious to any weak apprehension, that then any prediction is said to be fulfilled, when the thing is done that was foretold. I must crave pardon, that I have been somewhat prolix, in endeavouring to clear this place, containing matter of so great consequence, and concernment.

and bear] Or, *bring forth*: as it is more fitly, and fully rendred, Matth. 1, 23. Heb. *and bearing*: or, *bringing forth*; as Gen. 16. 11. Judg. 13. 5. Spoken, as before was observed, as in the present & 17. 19. Judg. 13. 5. Spoken, as before was observed, as in the present time, but to be understood, as in the places pointed to, and as lent time, but to be understood, as in the places pointed to, and as all here grant, in the future. And the word *Virgin*, reacheth as well to this, as to the former. *A virgin with child*; and yet still a virgin. And *a Virgin bringing forth*; and yet, for all that, still a virgin. And *a Virgin bringing forth*; and yet, for all that, still a virgin. For it is not the opening of the womb by birth, but the knowledg of man onely, that procureth, or produceth any innumination of virginity. *She brought forth*, say the Evangelists of the Virgin Mary, Mat. 1. 25. Luk. 2. 7. Nor are we to give heed unto those frivolous fancies, devised by the Patrons of Popery, to cast some colour upon their prodigious dotage of Transubstantiation, of the Virgin Maries miraculous delivery of our Saviour, without opening of the womb; whereas the Scripture expressly telleth us, that their child was presented in the Temple, as by vertue of a special ordinance, *holy to God*; because *she male*, that by birth had *opened the womb* of her that bare him, Luk. 2. 22, 23. Nor do we therefore, as those of that faction charge us, hereby any whit infringe the continued virginity, of the Mother of our Saviour; they rather themselves infringe it, in denying that to be consistent with pure, and entire virginity, which the Holy Ghost, by the Evangelist, affirms to have been with her. The conception of our Saviour, we read to have been extraordinary, and miraculous, Luk. 1. 35. but the birth of his birth: That *a virgin* should be *with child*; that is it wherein the miracle, principally, yea, peculiarly, doth consist: being a matter, not onely beyond the ordinary course, but far above all power of nature. But that, being conceived of a child, she should, at the wonted time, when her daies were accomplished, be delivered of that she went with, Luk. 2. 6. was agreeable to the ordinary course of nature: yet is joyned with the former, in relation of the miracle; because, not onely a consequent, but an evidence of it, a manifestation of that, to open view, that before lay hid, and might otherwise have been deemed, but some meer delusion.

a son] So the Angel to Mary, *Thou shalt bring forth a son*, Luk. 1. 31. and to Joseph likewise, *She shall bring forth a Son*, Mat. 1. 21. and accordingly it is said of her, *She brought forth her first born Son*, Mat. 1. 25. Luk. 2. 7. not *a daughter*, but *a Son*. Though the Messias came of a woman, Gal. 4. 4. yet was he to be a male, a man. A man, though of a woman; that both sexes might have interest in him. For *neither is the man without the woman, nor the woman without the man, in Christ*, 1 Cor. 11. 11. in whom there is no difference of *male*, or *female*, Gal. 3. 28. But a man, more especially, in regard of the eminency of the sex, 1 Cor. 11. 7, 9. & 14. 34. 1 Tim. 2. 11, 12. and in regard of the offices he was to sustain, being designed to be a *Prince* ch. 9. 6, 7. Luk. 1. 31, 32. a *Priest*, Psalm 110. 4. Hebr. 4. 14. & 5. 6. and *a Prophet*, Deut 28. 18, 19. Acts 3. 22, 23. A *Son*, that the same person might be *the Son of God*, in regard of his humanity; who, from all eternity had been *the Son of God*, in regard of his Deity, Proverbs 8. 24, 25. Psalm. 2. 7. Luk. 1. 35. Hebrewes 1. 5, 6, 8. and that *the Son of God*, becomming also, *the Son of man*; Matthew 16. 13, 16. might make those who were *the sons of men*, to become *the sons of God*: Gal. 4. 4, 5.

and shall call] So the most, yet with some difference; for some would have the word here used, a verbal, or a participle; the like whereunto they suppose to have found, Exod. 2. 16. but that place is questionable; and these read the words, as running on in one continued tenor, *Behold a virgin, going with child, and bringing forth a son, and calling his name Immanuel*. But others, rather, conceive it to be a verb and the greater part go this way; reading it in the third person, *and she shall call*. Which reading they strengthen, by producing a place out of Deut. 33. 29. where the same word is found in the same form, though in a different signification, (the reason whereof, is well known to those that are skilful in that language) in those words, *And evil shall meet with you*: it being there a feminine of the third person, as they suppose it here to be. Howbeit others read it in the second person, as the margent of our Bibles also represents it; *Thou shalt call*: Nor, as if the Prophet spake unto Ahaz: For the word is feminine; but as directing his speech unto the virgin, of whom he spake; *Thou*, O *Virgin, shalt call*. So the old Greek renders it, and the vulgar Latine; howsoever many of the ancient Greek copies are reported to have it, *Thy shall call*; which is as much in effect, according to the Hebrew idiotism, as if it were faid, *he shall be called*. The like whereunto, see chap. 60. 14. & 62. 12. and so divers also of the ancient writers, in their allegations of this place, read it. But without our marginal reading the Evangelist contends; and that, in some other words, he doth not precisely follow the old Greek. And albeit the difference be not material; yet more into this latter, this may, for the further strengthning of it, be added. That this our Prophet is found to have used the very same word, in the same form, and in the same sense, chap. 60. 18. in those words, *And thou shalt call thy walls salvation*, or *safety*. As also, that some of the Jewish Doctors (though for no good end I suppose) attest hereunto: affirming it to be spoken, in way of injunction, or command, in such manner, as legal precepts are wont to be conceived, Exod. 20. 5. & 23. 15. And so the Angell to Hagar, of the child she went with, Gen. 16. 11. *Thou shalt call his name Ismael*; whether way we take it, as spoken in way of prediction, or in way of injunction, as of her, or to her: appointing it is, that the nomination of the child is attributed to her. That which the hebrew writers observe, to be according to the usual custome of their nation, with whom the mother ordinarily, named the child. And indeed we find it so, very frequently, in the sacred Records. For so it seems, that Eve named her first born Cain, Gen. 4. 1. and his brother, Seth, Gen. 4. 25. and Jacobs two wives, are reported to have named both their own children, and their handmaids, which they repured as their own, Gen. 29. 32, 33, 34, 35. & 30. 3, 6, 8, 11, 13, 18, 20, 21, 24. So Hannah named her son Samuel, 1 Sam. 1. 20. And of divers other, the like is found recorded, Gen. 38. 4, 5. 1 Chron. 4. 9. & 7. 16. But our Writers render a further reason hereof: The right of nomination, say they, is in the father: because imposition of names, in behalf of the party naming, argues a special right in the dominion, or authority over the party named; as appears in Adam, imposing names, as on the creatures, Gen. 2. 19, 20. so on the first of that other sex, a woman, made for him, and to be assistant unto him, both as a woman, Gen. 2, 18, 23. and as his wife, Gen. 3. 16, 20. And in great personages, giving new names unto those, whom they take into their protection, or service, 2 King. 23. 34. & 24, 17. Dan. 1. 7. The prime right of denomination, Therefore, resides in the father, as having the more principal interest in, and more powers to be produced of: whole practice in this kind also, may many profident be produced out of Scriptures Gen. 5. 29. & 38. 3. & 41. 51, 52. 2 Sam. 12, 24, 25. 1 Chron. 7. 23. and the fathers voice carries it, as when Jacob and Rachel, upon the birth of the son of whom she dyed, gave the child several names, that which the father imposed, stood firm, Gen 35. 18. and Zacharias hand, confirmed Elizabeths vote concerning their sons name, Luk. 1. 60, 63. But the Virgin, say they, here hath the sole, and entire power of naming her child, committed to her; because there was no father on earth, either to claim it from her, or to share in it with her. The Messias, her son, being, as God, without mother; as Man, without father, Heb. 7. 3. Without father, I say, here on earth. For God was father to Christ, Joh. 8. 19, 54. not as God onely, but as man also, Luk. 1. 35. And yet unto Joseph his father in law, as some expound the word, stiled, Luk. 2. 33. in regard of his mothers, espousal to him; it is said by an Angel, at one time: as well as to the Virgin, his mother, at another time; *Thou shalt call his name Jesus*, Matth. 1. 21. Luk. 1. 31. Yea, of Joseph, it is said expressly, that *he called his name Jesus*, Mat. 1. 25. and afterward indefinitely, that *at the time of his circumcision, His name was called Jesus, as he was named by the Angel, before he was conceived*, Luk.

Luk. 2. 21. This therefore seems to be a nicety more subtile, then sound.

call his name Immanuel] As, *call his name Jesus*, Matth. 1. 21. and called *his name Jabez*, 1 Chro. 4. 9. That is, *call him Immanuel*: as Gen. 25. 28. *She called his name Benoni*; *But his father called him Benjamin*; Gave him that name: wherein question may be, how this was fulfilled, when as neither the Virgin his mother, imposed that name on him: nor was he, that we read of, commonly so called. Whereunto, the answer is ready at hand: that names, in Scripture, are oft given to persons, or said to be given them: the thereby meaning, or intending, that the persons unto whom those names are attributed, either were, or should ordinarily be so styled. But that, that which those names imported, and was thereby signified, should be so verified of them, or in them: that the name it self might, as justly and deservedly be given unto them, and used of them, as if it were their proper and peculiar appellation. So it is said of Solomon, that David his father, called him, Jedidiah: *Because the Lord loved him*: and by Nathan signified so much to him, 2 Sam. 12. 25. alluded also to, Neh. 13. 26. Yet read we not where David, elsewhere, so stiled him: or that he was usually, so called. So Jeremiah tells Pashur, *The Lord hath not called thy name Pashur; but Magormissabib*; meaning, that such straights and terrors, should pursue, and surprize him, that that might justly be deemed his name, Jer. 20. 3. 4. So it is said of Ezekiel, that the name of the restored City, formerly called, Jerusalem: shall thenceforth be, *Jehovah-shammah*, Ezek. 48. 35. thereby intimating, that God should, in so conspicuous manner, manifest his presence among his people, and his abode with them there: that the city might well be named, *the Lord is there*. Yea, so of Christ himself also; (as the most) the Prophet Jeremie telleth us, that the Lord hath raised unto David, a righteous Branch, and a King, that should reign and prosper, and execute judgment and righteousness in the earth. In whose days Judah should be saved, and Israel dwell safely. And this is the name whereby he should be called, *Jehovah-tsidkenu*, Jer. 23. 6. & 33. 16. His meaning being not there, no more then Esayes here, that our blessed Saviour should be commonly known, and called by that as his proper name: but, that what that tearm imported, should of him be most truly assumed, and acknowledged to be fully made good in him. And the same is to be said of the name here given: as also of that high, and lofty stile, consisting of so many eminent titles, and attributes, wherewith he is dignified, ch. 9. 6. and yet is the name, here specified, given again after ward to this Virgins birth, ch. 8. 8.

Immanuel] The initial letter being lost, or left out, (in regard of the uncertainty of the sound of it in the Hebrew: or the difficulty of expressing it by any special character, in other tongues) as in *Amor*, *Obadiah*, *Jacob*, and other the like; so in this. Or, *Emmanuel*: according to the Greek, Matth. 1. 23. which our language is more prone to follow: as in *Eve*, *Abel*, *Moses*, *Jesus*, *Mary*, and others. The word signifies, *God with us*: as it is expresly expounded, both by the Prophet, ch. 8. 8, 10. and by the Evangelist, Matth. 1. 23. A fit name for the Messias, and fulfilled in him; who being God, from all eternity, became one with us in time, Joh. 1. 1, 14. to bring God, and us together, whom sin had before severed, Rom. 5. 10. Col. 1. 20. 1 Pet. 3. 18. and who coming as a Mediator between God and us, 1 Tim. 2. 5. became both *our surety* to us, Rom. 8. 32. ch. 53. 7. (See the note there) and *Gods surety* to us, Rom. 8. 32. 2 Cor. 1. 20. Heb. 7. 22. and so made a perfect reconcilment, between God and us, 2 Cor. 5. 19. Ephes. 2. 14, 18. Heb. 10. 14. Unto Jesus Christ therefore doth this name most aptly, most exactly agree in the substance of it, or what it importeth. Howbeit, I dare not say, as some do, that it is a name incompetible to any other. For as the name *Jesus*, signifying *a Saviour*, though it be, in a peculiar manner, proper to Christ, Matth. 1. 21. Yet was in time past, not unusually among God people, imposed also on others; Zach. 3. 1. Heb. 4. 8. Act. 7. 45. & 13. 6. Col. 4. 11. and may as well signifie one *saved*, as *saving*. So the name *Emmanuel*, though, in a singular manner, it appertain unto Christ; as it is conceived to import, that inconceivable union of the Divine nature with our flesh, in one personal subsistence; yet is it may also have reference to gods gracious acceptance of, and presence with his reconciled ones in Christ, to assist them, protect them, upon all occasions, at all times, Ge. 28. 15. Psa. 22. Mat. 28. 20. Act. 18. 10. He. 13. 5. So is it applyable to any of the faithful, and to the Prophet himself, having before attributed it to the Messias, doth, speaking in their person, afterward apply it also unto them, ch. 8. 8, 10. It is, in this regard, with the name *Emmanuel*, signifying, *God with us*; as it is with the name *Ithiel*, signifying *God with me*, Prov. 30. 1. which, though some suppose, to intend there the Messias; yet seems rather to be the name of some ordinary man, either son, or disciple of Agur. Either name is, in some regard, peculiar to Christ: but in other respects, may be communicable to others. Nevertheless considering, that in that special, or singular notion, rather, the names *Jesus*, and *Emmanuel*, (for of *Ithiel*, I say nothing) have been appropriated unto Christ: I suppose it neither fit, nor safe, to impose, either of them on any other; since that, by such common and promiscuous use of them, they may be liable to much prophane and irreverent usage.

V. 15. *Butter and honey shall he eat*] This verse some understand of the Prophets son, *Shearjashub*; whom he was commanded by God, to take along with him when he went to meet Ahaz, ver. 3, and they conceive them to be spoken to this end, to assure Ahaz, that the City of Jerusalem should not endure any such great hardship and straits, by the invasion, and siege of those two Kings, as he expected, and so much fearedsince that the child, he had there with him, should be brought up, fed, and maintained, in as free and full manner as children, and those of the better sort, are wont to be in, times of greatest peace and plenty. But this expedition, to the most, seems too much strained: because it fetcheth in the word, *child* here, out of the verse following; without which the relative, in the next clause hath nothing to relate to. They understand it therefore of the Virgins birth, before spoken of, and annexed to the former relation, to shew, that the child she should bear, and be delivered of, should not be any fantastical appearance, or meer imaginary matter, (as some wicked Hereticks have, of Christs humanity, affirmed) but a very manchild, consisting of a true humane naturetas being fed, and brought up with such food, as other children, in those parts especially, are ordinarily wont to be. For, as for those conceits of the Jewish Rabbines, that the meaning should be, that the child, spoken of before, either Ahaz's, or Esayes, should, as soon as he was born, be able to eat honey & Butter, instead of his mothers milk, which other children cannot do; and should take these, being offered him, and refuse any other meat of unpleasing taste, and that herein the strangeness of the sign given, should consist: they are but frivolous fancies of their own brainss: there is nothing in the text, that implyes any such feeding of the child, whenever it be, in that manner, so soon as it is born; but of the bringing of him up so afterward, when he is capable of such food, untill he come to years of discretion. Nor doth that therefore seem probable, which one of prime note hath; that the Jews use to this day, to give their new born babes butter and honey, in the first place, before ever they taste of their mothers milk: which as it makes nothing to the Prophets mind; so it consists not with that, which for matter of fact, the Rabbins affirm, therein, rather denying, then acknowledging any such wont with them.

butter and honey] Meates that young children affect, and (where plenty of either is) are usually much fed with. *Butter*, with us, and some neighbour nations, is the common food of such. *Honey*, not so, because not so rife in these parts: but in those regions very plentiful, as well as *butter*, or *milk*; the material of it, see Gen. 43. 11. Deut. 8. 8. & 32. 13, 14. 1 Sam. 14. 25, 26. 2 Sam. 17. 29. 2 Chr. 31. 5. Psal. 81. 17. ver. 22. Jer. 41. 8. Ezek. 16. 13. Matth. 3. 4. Luk. 24. 42. whereunto, add the usual commendation of that country in Scripture: *A land flowing with milk and honey*, Exod. 3. 8. & 13. 5. Levit. 20. 24. Numb. 13. 28, & 14. 8. Deut. 6. 3. & 26. 9. Josh. 5. 6. Jer. 11. 5. Ezek. 20. 6, 15. Whence also some gather, that hereby is intimated, the nation, both of the mother, and the child: that the should be a Jewish woman, and the child of Jewish breed: implyed in the manner of his education, peculiar to that nation: as many people say they, are wont to be described, by the manner of their food and diet. That which to instance in, (seemed it much material) were not uneasie.

Shall he eat] Not, *shall he make us to eat*: as some, understanding it of Emmanuel: who should keep them in peace, and plenty, Deut. 32. 13, 14. Psal. 81. 17. but the Hebrew will not bear it.

that he may know to refuse the evil, and chuse the good] Heb. *that he know, &c.* Hence some would collect, that *butter*, and *honey*, are a food of singular use for children, to make them ripe-witted, and of quick apprehension. Which, to shut off, others would have the words read, not, *that he may know*; but, *untill he know*. But of that use of the particle they bring no fit example: that of 2 Sam. 13. 2. reacheth it not. Nor need we to use any such refuge, the meaning is plain; that he may grow up, and attain to years of discretion, described here by ability to distinguish *between good and bad*; as elsewhere by ability of distinguishing between *the right hand*, *and the left*, Jon. 4. 10. It is a defective, or complexive speech, *that he may know*; for, that growing up, *he may know*, or, *that he may* grow up to *know*, &c. which, but by feeding, cannot, in course of nature, be attained. See the like manner of speech, c. 6. 11. v. 1. 6. c. 38. 14, 17, 21. fulfilled in our Saviour, who, as man, had his growth in either, Luk. 2. 52.

to refuse the evill, and chuse the good] This many expound of distinguishing of meats offered him, so as to refuse what is bitter, and unpleasant of taste, and receive what is sweet and pleasant, Job 34. 3. and it is true, that the words, *good*, and *bad*, are sometime so used, Gen. 3. 6. Prov. 2. 5, 13. Cant. 4. 10. Eccl. 12. 1. But it seems here, rather, to be understood of *good*; & *evil*, morally so tearmed. For that ability children have, even from the womb, while they suck, at least: as also the young of other creatures, to discern the taste of what is offered them, and to refuse things of unpleasant favour, yet neither do I conceive, that any extraordinary knowledg of, or judgment in, matters of that nature, is, by the Prophet, here intended; but such apprehension, and notice of good and evil as children usually have, when the use of Reason and understanding begins first to put out, & exercise it self; which is usually about the fourth, or fifth year. So the very same terms almost, are used by Moses, *Your children, which in that day knew not good, or evil*; that is, had no ability to discern the one, or the other, Deut. 1. 39.

V. 16. *For before the child shall know to refuse the evil, and choose the good*] There is again much diversity of judgment among Interpreters, concerning the child here mentioned. The Jewish Writers would have it meant of their *Emmanuel*, the son of Ahaz, or Esay, or, I know not who else, that then lived; but unless they be able to give us assurance of such an one, in those dayes, born of a Virgin; he cannot be the Emmanuel, spoken of by the Prophet. Some of our Writers expound it of the true *Emmanuel*, the Lord Jesus, long before whose conception and birth, and much more, education and growth, that should be effected, that is here foretold. But this comfort could this afford to Ahaz, or stay of mind against his little comfort could this afford to Ahaz, or stay of mind against his fears, to tell him, that before such an one were grown up to years of some discretion, as was to be born divers hundred of years after his decease, his two principal adversaries should be cut off. The most therefore, and the best, understand it, not of *Emmanuel* the Virgins birth, before mentioned; but of some other, or any other the Virgins birth, before mentioned; but of some other, or any other young child, that then was, and here they conceive, the sign, to be directly and expresly delivered, that God had of himself, voluntarily offered to give Ahaz, to wit, that in so short a time, as such a child could be able to discern good and evill, those two, that he so much feared, should both of them be dest royed.

for] Or, *And certainly*, or *surely*, *assuredly*. As this particle is used ch. 7. 7. and before here, ver. 9. Or, *yea*; as adding a further matter to what he had propounded: and so it is taken, 2 King. 18. 34. ch. 36. 19. Psal. 7. 4. Prov. 2. 3. For having before given Ahaz assurance of Gods power, what he was able to do, by an assurance of a far more incredible matter, verf. 14. he now pasteth to the relation of that, which had he faith to believe it, might having given him assurance that according to his gracious promise, he would do it, and might be an effectual sign to him of the same.

before the child] As *before a child*, as Num. 11. 27. where the article also is used. And as a Virgin, ver. 14. Any one that is now a child. But as others rather, *this child*: as pointing to, or singling out one, then in presence: as Gen. 21. 12. & 44. 31. 32. No other, in all likelihood, then *Shearjashub*, the Prophets child, whome, to this purpose, God had commanded him to take along with him, verf. 3. for no other use appears of his presence there, with his father, but this alone See ch. 8. 4.

shall know to refuse the evill, and choose the good] Of the meaning of this phrase, see on ver. 15. Nor doth it follow, that therefore the same child is here spoken of, that was there intended: because the same thing, in the same phrase; is related of either. For it is an usuall thing in Scripture, with our Prophet especially, by way of allusion, to apply the same words and phrases, unto divers subjects, where occasion is to speak of them together. See on c. 2. 8, 9. & 66. 3, 4.

the land] The land of Israel. Or, as some, both of Israel, and of Syria, taken collectively. But the former seems the plainer.

that thou abhorrest] In regard of the evil and mischief that it intendeth against thee. Or rather, *by which thou art vexed*. For the same verb that was used in the active form, *Let us vex her*, ver. 6. (which this manifestly relates unto), is here used in a neuter form, but of a passive signification. So Exod. 1. 12. *The Egyptians were vexed*; *because of the children of Israel*: And. *Moab was vexed, because of the children of Israel*, Numb. 22. 3. whome he feared also exceedingly, as Ahaz did the like here, verf. 2. And so it is laid of Rezin, 2 King. 15. 37. that *he was vexed at Israel*; or *had a spite at Israel*. *while he reigned in Syria*: for so would the words there be rendered, Or another reading, see the next note.

Shall be left of both her Kings] Not that the land of Israel had two Kings, then reigning in her, at once; but Pekah, and Rezin are called her Kings: the one, as her native; the other, as in confederacy led her Kings: the one, as her native; the other, as in confederacy led her Kings: And the is said to be left of them, not as voluntarily with her. And the is said to be left of them, not as voluntarily with her, and she is said to be left of them, not as voluntarily with her, relinquishing her, but as taken away before they could effect, what by their confederacy they intended. Pekah, being taken captive by Tiglath-Pileser, King of Assyria, and not long after, slain by Hoshea, 2 King. 15. 29, 30. and Rezin also taken, and slain by the same Assyrian King, 2 King. 26, 9. Howbeit some refer this clause of the two *kings*, not to the word, *left*, but to the word *vexed*. Rendring the whole branch, (as also the words lye in the original) *the land shall be left*, (to wit, of her inhabitants: of which phrase, see ch. 6. 12.) *by whose two kings thou art vexed*. That which fely answers the speech of thole two kings, in consultation together, *let us vex her*, v. 6. & that, not those two king only were cut off, (as was before mentioned, but their lands also much dispeopled, by the Assyrian invasion, the Israelitish estate especially appears by the story, 2 King. 15. 29, & 16. 9. All which was effected within a year, or two, at the most, after this prophecy, as may appear, by comparing the years of Pekah's reign with those of Ahaz, who began to reign in Pekah's seventeenth year, Pekah not surviving full four more, 2 King. 15. 27, 30. & 16. 1. So that supposing *Shear-jashub*, to be one, or two years old, at that time, the event here foretold might well be said to fall out, before the child had attained to any notable measure of being able to discern between good and evil. See more hereof, ch. 8. 4.

of both her kings] Or, *by whose two kings*, as above. Heb. *from the face of whose two kings*. The like phrase is, Exod. 1. 12. Psal. 38. 3. ch. 21. 15, & 31. 8.

V. 17. *The Lord shall bring upon thee*, &c.] Hitherto the Prophet had endeavoured to comfort Ahaz, and strengthen him against his excessive fears, by foretelling him, and assuring him of the speedy destruction of those Kings, whome he so much feared. Now he proceeds to foretel him what evil, for his hypocrisie, and impieties, relinquishing of God, and making fleth his arm, should befal him, his people, and posterity, from those, to wit, the Assyrians, whom he so much relyed on, as his cheif, if not only stay, 2 King. 16. 7, 8. 2 Chr. 28. 16, 21. It is as if he had said, a far worse evil, then that thou now fearest: shall befall thee and thine, from those whom thou least suspectest.

the Lord shall bring] As 2 Chr. 36. 17. *God brought upon them the King of the Chaldees*. The Assyrian shall come with commission from God, God will send him, ch. 10. 5, 6. and so indeed he prosefited, and pretended to be sent, chap. 36. 10. though the truth is, he neither knew, nor intended any such service, ch. 10. 7, 11.

bring] Heb. *cause to come*. Make such dayes to come upon thee and thine, as the like have not come: that the elegancy of the phrase may be retained, and expressed in the one member, answering to the other.

upon thee] For even in his life time, the evil here threatned, began. So the holy Story telleth us, 2 Chor. 28. 20. 21. 22. that Tiglath-Pileser, (called, ellewhere, *Tiglath-Pileser*, 2 King. 16. 10.) *King of Assyria, came to him and distressed him, but (brenghened him not. Though* (so the word should be rendered; as Joth. 17. 18.) *Ahaz had taken a portion out of the house of the Lord, &c. to give to the King of Assyria.* Of which also, 2 King. 16. 8.

and upon thy people] Who suffer commonly, yea, of necessity, with their Princes, invaded by foreign forces; as they had already, under Ahaz, 2 Chro. 28. 6. 8. and did afterward, from the Assyrians much more, ch. 36. 1. 2. 13. Jer. 39. 9.

and upon thy fathers house] Thy posterity. For the greatest, and heaviest shock of this storm, lighted upon the King, and his successors, 2 King. 18. 13. 2. Chr. 33. 11. & 36. 6, 10, 17. ch. 39. 6, 7. and the repetition of the word, *upon*, and *upon*, and *upon*, is very emphatical; and of much force to make the deeper impression, (the like thereunto, see Josh. 7. 11.) it began with him in his life time; for he was in distress: not from Syria, and Israel onely; but from Assyria, 2 Chr. 28. 20, 22. It was grievous on the people, principally, under Ezekiah, ch. 36. 1, 2. and at last, it fell exceeding heavy on the royal stirpe, under Manasses, Jehoiakim, Jeconiah, and Zedekiah, 2 Chr. 33. 11. & 36. Jer. 39. 6, 7. & 52. 10, 11.

dayes that have not come] *dayes*, that is, times, the manner of the Scripture, to reckon by dayes. See chap 11. 1. such times of affliction, as have not formerly befallen them. *Evill dayes*, Eccl. 12. 1. Eph. 5. 16. and *evill times*, Eccl. 9. 12. Amos. 5. 13. not, that the dayes, or the times themselves, are evil; but are so called, in regard of the evils that befal men in them.

from the day that Ephraim departed from Judah] Since the time, that the ten Tribes revolted from the house of David, and divided themselves from the tribe of Judah, the greatest affliction that ever befel that family, and that tribe; either before that time, or to this present day; and was the ground of continual wars, and grievous calamities, from time to time, unto this people.

Ephraim] See on ver. 2.

even the King of Assyria] So some read the words, as by way of opposition, joyned with the word, *dayes*: and expounding what is by them meant, as ver. 20. but this construction seems here somewhat harsh. Others therefore render it, *with the King of Assyria*, as the particle indeed very frequently signifies; but they expound it here *with* him, that is, by him, taking the word instrumentally, as in our language we oft use it: Others, lastly, supplying the defect of a particle requisite to make the sense entire, render it, *from the King of Assyria*, See Gen. 4. 1. *I have gotten a man*[that is, *a man-child*, as Joh. 16. 21.]*from the Lord*: and Psal. 81. 5. *when he*[Joseph, that is, the Israelites, Psalm. 80. 1.] *went out from of Egypt*. See v. 20.

The King of Assyria] Whom thou so much relyest upon, and doft unadvisedly call in, to assist thee, God will make him, whom thou makest thy stay, to be a fore scourge, both to thee and thine, chap. 10. 5. thus it fell out with Ahaz, resting on the King of Assyria, as with Asa, resting on the King of Syria, 2 Chr. 16. 7, 9. Now, by the King of Assyria, divers Interpreters understand, some one King only, some Tiglath-Pileser, that distressed Ahaz, 2 Chr. 28. 20. Some, Senacherib, that put Hezekiah to straits, chap. 37. 3. Some Nebuchadnezzar, who had Assyria also subject to him; and swept all away before him. See v. 20. I rather concur with those, who take the word, as also collectively, and take them in all, together with Esar-haddon, that captivated Manasses, 2 Chr. 33. 11. successively; *Kings*, for a succession of Kings: as Dan. 2. 37, 38. *thou King, art this golden head*, that is, thou, and thy successors in the present Monarchy, Dan. 8. 21. *The rough goat is the King*, (that is, the *Kingdome of Greece*,) *and the great horn, between his eyes, the first King*. The Kings of Assyria are mentioned, as the principal vexers and wasters, in those latter times of Gods people, Neh. 9. 32. (as the Kings of Syria had formerly been, 1 King. 11. 25. & 15. 20. & 20. 1. 2 King. 5. 2. & 6. 24. & 8. 12. & 12. 17. & 13. 22. & 15. 37. and 16. 6. 2 Chr. 24. 23. 25. & 28. 5.) who having been at first called in to help against others; and thereby taking some taste of a fertile soyl, and wealthy State, were not afterward long at rest; but were from time to time, making incursions into it, and pillaging of it, untill at length, they made themselves absolute Masters of it, ruined the State, and carried wealth, and people away together, Jer. 50. 17. *God gave all into their hands*, 2 Chr. 36 17.

V. 18. *And it shall come to pass, in that day*. that] Of this manner of speech, see on chap. 2. 2. & 3. 24. & 4. 1, 2, 3. He proceeds to describe, both the instruments, by whom God would inflict these judgments upon them; and the calamities, that the land and State should sustain in those times. For the word, *day*, is of large

2.extent, as by the places pointed to, may appear: and so v. 20. 21,

the Lord will hiss for]Or,rather,*whistle for*,will call for them: as men *whistle*, sometime, to persons that are a far off;or, as the shepherd calleth in his sheep with his *whistle*. See chap. 5. 26.

for the flye that is in the uttermost part of the rivers of Egypt;and for the bee that is in the land of Assyria]A description of those people, by whome chiefly, the land of Iudah should be so grievously afflicted, or of whome those forces should joyntly consist, by which that Kingdome and State should be ruined.

the flye that is in the uttermost part of the rivers of Egypt] Flye taken collectively,*for flies*,as *bee*,afterward,*for bees*;and *ox*, and *asse*: for *oxen*,and *asses*,chap.1.3. the verb plural in the next verse shweeth it. Howbeit,there may be some emphasis in it,as if it intimated,that God would do all that is here threatned, with a *flye*, and *a bee*. By this *flye*, some understand the Egyptians themselves; by whom the land of Iudah was invaded, under the conduct of Pharaoh Necho,after the death of Iosiah; who subdued it, and made it tributary,2 King. 23, 33, 35. And they suppose the Egyptians to be stearned *flyes*; as for the great multitude to them, that should come like swarms of flyes, Exod.8. 21, 23, 24: So,in allusion to the condition of their land, which lying lowe, and abounding in ponds, ditches,and water-courses,cut out from the river,chap.10. 7, 8, 10. was much pestered with flyes. Others understand by it, not the Egyptians themselves, but some other Nations, as the Moabites, Edomites,Lybians,and Ethiopians,that bordered upon them, chap. 18.1.the rather,because it is not said *that is in Egypt*; but, *that is in the uttermost parts of the rivers of Egypt*, that is, of Nilus, which branceth it self out into divers channels, where it ruinheth into the Sea,chap.11.15.or, which is cut out into many streams, toward the upper part,where it entreth upon Egypt, which they suppose to be principally here intended. Nor is it improbable, but that the Assyrian king, having made conquest, both of Egypt it self, and those adjacent parts, did from thence bring many that served under him,when he invaded the land of Iudah, 2 King.24,2,7,ch. 20. 4,6.of whetherfoever it be meant,the flye here mentioned,may well be deemed,to have some reference to the *flesh-flye*,as applicable to these pepole, in regard of its usual practice of sucking,as theirs of shedding blood. Other resemblances between them, Interpreters give,which I pass by,be ecause they seem besides the Prophets intention,and somewhat too farr fetch'd.

and for the bee that is in Assyria] The Assyrians are compared to bees,as for the numerousnes of them, wherein they agree with flyes;so withal,for their fierceness, and eagerness, wherein these go beyond them, being armed with stings, which they want; and, as able,in that regard,to do,the more hurt,so much fiercer also, then flyes: Deut. 1.44. Psal.118. 12.and of the fierceness and cruelty of the Chaldeans, who go also under that name, as Subjects to one Soveraign;of which before,on ver.17. See 2 Chr. 36.17. Jer.8.17. ch.5.29,30. Jer.5.15.16. where it is said of them, that *their quiver is as open Sepulcher*:alluding to their shafts,(whereof, see ch. 5. 28.) which, together with their darts, and javelins, might well be resembled by the stings of those creatures; by whose name, also, it is supposed that they are here styled, because the land of Assyria, being a wooddy country, as much abounded with bees, as Egypt with flyes.See Jer,chap.5.15.24,27.

v.19. *And they shall come*] Those flyes and bees shall come at Gods whistle, without flay, or delay; and enter upon the land of Iudah,ch.5.26.

and shall rest] What they shall do, when they are come: they shall *rest*,that is,*surprise or sit down*; or as some, *pitch* their camp: for to they would have it expounded,both before,v.2.and here. But that seems neither right there, nor so fit or full here. The meaning of the Prophet seems to be, proceeding in the same metaphor which he had before vsed:that these forreign forces,should, having entred the Country, possesse themselves of all places thereintas they did in Egypt,Exod.8.21,24. Psal.7 8.45.& 105. 31. and make the spoil and havock of all,where they came;as, besides the flyes, the locusts also there did, Exod. 10. 4, 5, 6, 14, 15. (where the word of *resting*, here found, is likewise used) Psal. 78. 46. & 105. 34. 35.

all of them]The number of them being not wasted, or diminished by the length of their march, or by any opposition in their way, ch.5.27.as ch.34.16.*not one shall fail*:none shall hang back,stay behind,or be missing,of those that God hath thus called and designed to this service.

in the desolate valleys]Heb.*valleys of desolations*, or *wastnesses*. The word is no where else used, but here,and before,ch.5. 6. This some understand of the Towns, or Cities, situate in the vale, near the brooks,as the next branch of the strong cities,and forts, seated aloft, on the rocky and craggy hills:as implying, that all places high, and low,should be seized by them. But it may well be understood as the most,of those valleys, that having bin before, rich and fertile had bin depopulated,and spoyled, by the foregoing warres:as implying,that there should be no place left so bare, but that it would be taken up by them to quarter in,(so numerous they should be) and further stripe of what was left. An allusion there is, in the words,to the manner of flyes,muskeetoes,and gnats,that are usually most busie in low watry places,being there bred by the moisture of the foyl. The word first & properly,signifis *a brook*;and thence,in the second place *a valley*,or lower flip of ground, wherein such use to run between the hills,Psal.104.10.chap.57.5. 6. Hence, *the valley of Kedron*, as sometand *the brook of Kedron*,as others render it, 1 King.15,13.2. King.23.4,6.

and in the holes of the rocks]Alluding to the manner of bees; that in such places are wont to harbour. Whence that phrase, not so commonly as light underflood,of *honey out of the rock*, Psal. 81. 16. and of *sucking honey out of the rock*, *and oyl out of the hard flint*,or, *flint of the rock*,Deut.32,13, means, of drawing honey from the bees that hive in the one,and oyl from the olive trees that grow on the flint of the other. The meaning here seems to be, that no place should be found so secure,or,secret, that this people would not pierce into.See ch.1.10,19,21.& Jer.9.21.& 16.16.

and upon all thornes]Or, *bushes*, or *shrubs*. It appears to be the name of some base plant; in that, chap.55,13 (and,save here and there,the word is not read)it is said,that instead of it, the *firre* shall spring up.Some render it, *cotages*:and such may in the scope be intended.But the proper signification of the word is such,as hath been said; and it suits well with the former metaphor: for the flyes and gnats use to gather about such, and that in such abundance, sometime, that the bushes and shrubs seem to be covered all o ver with them: bushes and thickets are places also of shelter, Gen 3. 8. & Chr. 33. 11. but should not thelter ought, or any from them.

and upon all bushes?]So many of our Interpreters render it;taking their rise from some of the Rabbins, who tell us(as others of them do,upon better ground,of the former, that the word signifies *trees meat*, or *base*, or, *no reckoning*, or *worth*. And these derive it from a word,which though,properly,it signifie to *praise*, *commend*,*extoll glory in*,*brag of*? Yet by antiphrasis,fay they, signifies *base*,*ignominious*, *unworthy of any praise*.But I finde not,nor do they produce any place, where either the noun,or the verb,is so used. It is true, that in one form,the verb signifies *to be mad*,Ecc.12.2. and *to make mad*, ch. 44. 25.& *to make* as if one were *mad*, 1 Sam.21.14.yet,not by antiphrasis neither,but by excesse rather,because in excesse of glorying & vaunting men either become so foertime,or carry themselves as such:nor doth it fild with reasn to deduce a reasn rather frō that,(were it found some time so used)that a word by such an spropriety of speech, & contrariety,sometime doth signifie,then,from that which it natively & properly imports;unless there were somewhat else,either to enforce, or induce thereunto;whereof neither here appears. The word therefore,whence this defcends, fignifying sometime *to praise*, or, *glory in*, and sometime also to *shine*, and be *bright*, ch. 13. 10.whereof the *morning-star* hath its name.chap.14.12. Hence, others rather render it,*goodly*, *fair*, *beautiful*, *commendable trees*, and the opposition also seems to carry it this way. Some indeed,suppose it to signifie *goodly buildings*,or *stately Palaces*,as the former,*cottages*. And the Chaldee seems to go this way. So it is faid of the Ayes in Egypt, that they filled Pharaoh's house, and the houses,of his servants,as well as of other his Subjects,Exod.8.21,24.and houses, of both sorts may well be typified by the plants,or trees, here mentioned; but these in the first place.Nor is it unusual for flyes to swarm, as well about fair and tall trees, as about low and sorry shrubs. Others yet understand hereby,*men of state*,or *stature*,in comparison of whom, others seem but as shrubs,See ch.2.13.But the Prophet seems here to speak not so much of persons, as of places, his intent being to shew how these flyes and bees should ransack all places, and make prey and spoyl of all that there they meet with,(see Jer.5. 17. & 8. 16.) that which,by another very lively resemblance, is in the next verse farther set forth. The word here used, is no where else read; and by mistake of a letter, is both in the old Latine, and ancient Greek, rendered *holes*, or *clefts*. Which were spoken of here before.

V.20.*In the same day*]Or,*at that time*:as v.18.

Shall the Lord]He that,before,called in the fly,and the bee,with his whistle,v.18.

Shave]Not *cut*,simply,as ch. 15. 2. not *clip*, as Ier. 48. 37.not *shear*,as Act. 18. 18. 1 Cor. 11. 6. or *poll*,as Ezek.44.20.but *shave*, Ezek.44. 20. 1 Cor. 11. 6. For it is one thing to *cut*, or *poll*,or *trim*,which was neglected by them commonly in times of grief; as with Mephibosheth,2 Sam.19.24. and is usually done with scissers, or the like;and another thing to *shave*, or to cut close to the skin, as with the cleansed leper,Levit.14.9.which is notdone,but with the *razor*,Psal.52.2.and was wont to be done in times of extreamest grief, and heaviest mourning,Jer.41.5.And unto this shaving of themselves upon such occasions,of which,see on c.3.17,24.Some suppose that the Prophet should here have an eye; as if the meaning were, that so great miseries,and grievous calamities should befall them, that for extreamity of grief, they should even *shave* themselves. But the *shaveing* here mentioned,(as that also done, in a tipe,at Gods command, by the Prophet,Ezek,5.1.) seems too look another way, and to be of another nature. For,that done, in such cases,was voluntary, and performed oft,by themselves. Iob 1.20.this enforced,and executed by the hand of another,as acting the part of a barber. That was the taking off the hair of some one part of the body, the head only.Iob 1.20.or the beard, Jer. 41. 5.This is a shaving off all the hair

hair of the whole body; (which on such occasions was never heard of)as by the enumeration of the several parts, whereon hair ordinarily groweth,appeareth; and may rather be deemed, to allude to the shaving of the leper,Levit.13.8,9.or the Levites, Numb. 8.7. who at the time of their purification, had their flesh shaved all over: and signifieth an utter stripping of them of all that was ought worth.

with a razor]A sharp *barbers razor*, Ezek.5 .1. So is the enemy, Gods instrument,here styled;as being in Gods hand, as the razor in the barbers hand , which cuteth as deep, and as far as He pleaseth,but cannot cut deeper,or further then He will.So ch.10.5,15. *that is hired*] The Greek, by mistake of a point or two, render it, *that is made drunke*;which some of ours seem not to disallow; because it is said, *My sword shall be made drunk*,ch.34.5. But the word,that signifieth *drunk*,1 Sam.1.14. though coming neer this, yet differeth from it, not in the found of the initial letter alone, as *Shibboleth*, and *Sibboleth*, Judg.12.6 but in the doubling allo of of the middle consonant, and the change of its annexed vowel. The word fignifies a *mercenary*, or, *hired* one. Which fome understand by a trope,so termed,as one that God would make use of to the purpose because men are wont to use things hired more freely,nor regarding what they put them to. But we need not flep out of the way to fetch in such tropes, when we have a plainer sense at hand. The question is,only, how,or by whom, this *razor* is said to be; or have been *hired*,for the words will bear either. Some fay,by God who,with hope of obtaining a larg booty,as with a bait,enticed this great king,to invade that wealthy kin,dome: and this they build on the words of God, in Ezekiel, concerning Nebuchadnezzar, *I have raised his Army to serve a great service against Tyre;yet neither he, nor his Army,had any wages for it. I will therefore give him the land of Egypt*,and that *shall be the wages for his Army*,Ezek. 29. 18,19. But others rather understand it,of Ahaz his hiring of Tigiath-Pileser the Assyrian king, to come into his succour, against Pekah and Rezin, Israel and Syria,2 King.16.7,8.2 Chr.28.16,21. and this suits well with the main drift of the Prophets discourse here; which is to let Ahaz understand what an unadvised course he had taken, in betaking him self to the king of Assyria; and seeing him to come in to his assistance, he had in to doing but hired a razor to shave him and his State,of whatsoever was of any worth or use in it;as the event thould hereafter shew: It is an allusion to the use of Barbers, whom men usually hire to barb and trim them.

namely[Or,to wit,or,even, annexed by appolition to the former, but the partiele exegetical omitted.See v. 17.

by them beyond the river] Heb. *by the passages*, (as fome render it, Jer.22.20.)or,*by the sides*,(as Jer.48.28.& 49.32.)*of the rivers*;that, is, by those that abide and inhabite about it; and he saith; *in the passages*; as some suppose, because the river spoken of, running not strait on,in a direct current; but with many windings and turnings had therefore many places of paflage upon it; but of this there is no neceflity:for that, the word is frequently used, for, *sides*, or *borders* Exod.32.15.1 King.4. 24.and may well fignifie those, that bordered in any place upon it.

the river] This river fome would have to be Nilus, the river of Egypt,ch.11.15.& 19.5. because mention was made of it before, v. 11.but the most rather understand it of the river Euphrates,that divideth Syria and Assyria : called the river, Psal. 72. 8. Jer.2.18. where both of them are mentioned.

by the king of Assyria]This shavingwas begun by Tigiath-Pileser, 2 King.16.8.2 Chr.28.21.continued by Sennacherib,and Esar-haddon,2 King.18.13,16.2 Chr. 33. 11. consummated by Nebuchadnezzar,2 King.24.13.16.& 25.9,17.ch,39. 6. whom some suppose, principally,here intended; and to be the rather termed here, king of Assyria, then of Chaldea ; though Lord of both: partly, because the Monarchy then bare that name,ch.36.4.and partly,to intimate Gods retaliation of Ahaz his sin, in wasting his land by him, whom , refusing to trust unto God , he had wickedly relyed upon.

the head] Not by cutting off the *head* it self, or flaying, as the Rabbines most of them, upon the place, do most ridiculously expound it: applying it to the destruction of Sennacheribs forces by the Angel,ch.37.36. to which may be added, that ridiculous tale, reported out of some other of them, of the Angels having his head and his beard. But as it is faid of the Nazarite, *he shall shave his head*;that is,the hair of his head,Num.6.9. and that, not some few locks of it,as Judg.16.19. but all the hair of the whole head. The hair whereof is master,not of ornament only, but of muniment also, especially in those times, wherein they had wont to go bare head:which was the usual manner of the ancient, both Greeks and Romanes(as by stories and monuments of Antiquity doth appear : and the Apostle may seem to have respected, 1 Cor. 11.4.7.)only, when need was,in rain, or the like, covering their heads with some part of their gown, or upper garment : and may be conjectured to have been allo the common guise of the Jewish people; for that *covering of the head*, is mentioned, upon occasion of mourning,as a matter otherwise unusual,2 Sam.15.30. Howbeit,see Ezek. 24. 17. which place requires further consideration.

and the hair of the feet] That is, of the secret, or lower parts of the body,Ezek.16.7,25. See on ch. 6. 2. concerning which, the Hebrew Doctors expresly observe, that they were also shaved in the lepers,and in the Levites,at the purifying of either,Levit. 14. 8, 9. Num.8.7.It is,as if he had said,they shall make all bare,from top to toe.

And it] To wit, this razor. That is here attributed to the instrument,that was before ascribed to the chief actor; to God, that made use of it. They strain too far,that render it,*it shall end with the beard*,

shall also consume the beard] Not take off some part of it,as Hanun did Davids Messengers, shaving away only the one half,2 Sam. 10. 4. but *consume* it, make an utter riddance of it, take away the whole beard, the hair whereof is deemed, not an ornament only, but an argument of virility: which God therefore would not have defaced,Levit.19. 27. and it was deemed therefore a contumelious usage of Davids servants,whom that Ammonite so disfigured,2 Sam. 10. 5. Now here by the *head*, some understand the King and his Princes,ch.9.15.by the *beard*,the Priest,Psal. 133. 2.by the *feet*,the common sort of people,Judg. 4. 10. & 8.8 5. And how foever this may seem somewhat curious:yet certain it is, that an utter stripping off the whole body of that State; and of all estates among them, of whatsoever was,or might be,of use, honour,or ornament with them, is by this shaving of head, beard, and feet intended. It is a speech parallel to that proverbial form, *not an hair of your head shall perish*, Luk.21.18.Act 27.34.for, as an absolute indemnity is implyed in the one, that they should not sustain so much as an hair-worths losse: so an utter devastation is imported in the other : that not so much as an hair worth of ought should be left. As the Rabbines say of the leper that is to be cleansed, the Priest that shaved him, must not leave an hair ; if he do leave an hair or two, all is nothing : they should strip all sorts of them,of all that was ought worth. So it is faid,Lam,1.10. *The adversary stretched out all her desirable*, or, *delectable things*:and Jer.8.16.*they have devoured the land, and all that is in it*,and chap.39.6.*There shall nothing be left*.

V.21. *And it shall come to pass in that day*,that, &c.]As ver. 18. From hence,the Prophet relareth the condition of those that should be left in the land,after Sennacheribs Invasion, as fome,or rather,as others, after the Babylonian deportation :and in what state the whole land should be, after this shaving. For they seem to shoot wide, that turn this to a spiritual notion of Gods gracious provision and abundant supply of all necessaries, for his, in times of publike calamity.

a man shall nourish a young cow, and two sheep]In these words is noted, the great penury of those that should remain in the land, after it had been lo plundered by the enemy. Those that had kept great herds before,should have scarce a cow,or a young heifer left; and those that were possessed of a numerous flock,not above one or two sheep.

a man] One, fay some, of the better rank; and so, indeed; sometime it is taken,where opposed to,or distinguished from *Adam*. But, here, I suppose,as elsewhere,more generally,and indefinitely, for any man whatsoever,See ch.2.9.

nourish]Heb.*quicken*,that is, *keep alive*, as Psal. 22. 29. which some understand,of *saving*. as Deut.20. 16. when the reft were destroyed and consumed by the enemy, Deut.28.31. but it seems rather to be taken here,as 2 Sam.12.3.for to *keep* or nourish; or,if you will,to *keep for food*:which is,hence,so tearmed,Gen.45.5. Judg.6.4. not to *plow*, or *till* with. Few, for fear of some new Invasion, having any mind of giving themselves, yet to tillage, and wanting cattle allo to till withal.

a young cow]Heb.*a calf*,or,*heifer*,of the *ox*,or, *herd*:as Gen.12.16; & 16.14.Deut.9.3.Deut.12.21.See the same phrase,Deut, 21. 3.1 Sam.16.2.

and two sheep]Or,*two* of the *lesser cattle*,theep or goats : For in way of distinction from the former, it comprehends both ; as in the places before pointed to,and Levit.ch. 1.2,10.

V.22.*And it shall come to pass,for the abundance of milk*, that *they shall give,he shall eat butter*]Or, that *he shall eat butter*. For the particle would be here supplyed, as well; as ver. 21. & 23. This some understand of the great plenty that God would bleis the land withal;after the raising of the Assyrian fiege under Sennacherib,and the departure of his forces, notwithstanding the great havock that had been made by them, ch. 37.30,31. But others rather, with more probability, understand it,as an argument of depopulation, and a great paucity of Inhabitants left behind in it,when the main body of them was carried away captive by the Chaldeans;the families left,being so small, that the milk of a few cattle, would be sufficient,both to feed them for the present, and to afford also some over-plus,to make butter of for future provision:and those few milch cattle,yeeld the more, because they should have pastures at large to feed the more freely in; being not now restrained by the inclosures of those that joyned field to field before, ch. 5; 8. 17.

for the abundance of milk that they shall give] Heb. *from the abundance of making milk*,*to make milk*, for, *to yeeld milk*:as *to make fruit*, for, to *yeeld fruit*:and, *to make wine*,for, *to yeeld wine*. See ch.5.2, 10.

he shall eat butter]Having but few in family, and none to take it of him.

for butter, and honey, shall every one eate, that is left in the land] To wit, of Iudah. Heb. *in the midst of the land*. as. 5. 8. &

6.12. This some suppose to imply great plenty of victuals, through Gods blessing, as above; and by *butter, and honey*, to be intimated more delicate dyet, as before, ver.15. Others rather, take it for ordinary, frugal, country fare, as milk, cheese, and butter commonly are: and for *honey*, the woods, affording store of it, it may seem by the story of John the Baptist, to have been no extraordinary food, Matth.3.4. Mar.1.6. on such food therefore, for scarcity, and want of flesh, corn, fruits, and other variety of food, should the poorer sort, left in the land, (2 King.25.12. Jer.39.10.) feed; and that also the more freely and fully, having none (of the richer sore especially) being either consumed, or, captivated, ch.5.13, 14. & 6.11,12.) either to deprive them of it, or to ureer it unto.

V.23. *And it shall come to pass in that day*, that, &c.] As ver. 21.

every place shall be, where there were a thousand vines, at a thousand silverlings, it shall even be for briars and thorns] This, and what followeth, some take, as if it were said, that such places as had been fertile and fruitful before, should then lye waste and desolate; and on the other side, such as had been waste and barren before, should then become fertile and fruitful, ver.25. To which interpretation, they add spiritual sences, of Gods raising the weak and lowly; and pulling the haughty great ones down, 1 Sam.2.4,5,8. Ps.107.40,41. & 114.7,8. Luk.1.51,53. See chap.29.17 Others take it in a plainer and more familiar sense, as importing only the great desolation of the land, in regard of the fruits of it. Such as is described, ch.7.7. Jer. 4.23,26. & 8. 16. as before, the depopulation of it, in regard of its Inhabitants, v.22. to wit, that the richest and fruitfullest places, for want of husbanding and manuring, should be overgrown with useless and harmfull trash, v.24. ch.5.6.

a thousand vines] Heb. *a thousand vine*: as we use to say, *a thousand house*. So 2 Sam. 10. 6. *a thousand man*, for, *a thousand men* : and *wine*, for, *vines*, as *briar* and *thorne*, for, *bryars and thorns*, hereafter : and ver.24,25.

a thousand] That is, many. A certain number, for, an uncertain: as Psal.50.10. chap.3.17. Mic.6.6. Amos.5.3.

at a thousand silverlings] Heb. *a thousand of silver*. That is, so many *shekels*. For that is visually understood, where the coyn or weight is not expressed; as 2 Sam. 18. 11,12. Matth.26.15. The *shekel*, then being in weight and value; about our half crown: the sum that such vineyards, being of the best sort, were yearly let for, came to about one hundred and twenty and five pounds. See Cant. 8.11. for they seem to shoot wide, who expound it of the small quantity of wine, and money for it, that vines should, in those times, yeeld; as if it were said, that the vines having not been pruned and dressed, as formerly, for fear of the enemy, should yeeld so little wine that no man would give above a *shekel* for the wine that any one of them should yield. See ch.5.10. The verse following carrieth it the other way. And those Rabbins are yet wider, who refer this to Ezekiahs times, after Sennacheribs overthrow, when men by that good Kings perswation, giving themselves to the study of the law, and drinking but little wine, should neglect the dressing of their vines.

shall be briars and thorns] Heb. for, *briars, and for thorns*. A redundancy of speech. The like whereunto, see ver. 17. the also ver. 24. & 25. not that they should be for a part for such trash, as fields are, some for corn, some for pulse, and the like, chap.28. 25. being places appointed for them; but that through neglect, they should be so overspread with them, as if they were for no other use, Prov.24 32. See ch.5.6.

V.24. *With arrowes, and with bowes shall they come thither*] Heb. *with arrowes, and with bow*, (that is, *with bow, and arrowes*. For it is a redundancy, such, as ver.23.) *shall he come thither* : that is, *shall* men *come thither*; as chap.2.19. or *shall one come thither*; (for the verb is singular,) so *she bare*, for, *one bare*; or, *sons born*, 2 Sam. 21.8. *thither* : they shall go thither so weaponed, say some, because of the thickness and greatness of those thorny shrubs, to make their passage through, free without hurt or annoyance, 2 Sam.23. 6, 7. but a bill, or wood-hook, were for that purpose fitter, then either bowe, or shaft. To hunt, say others, such beasts as use to haunt places of that nature, for covert: and the bow indeed is one of the huntsmans chief weapons, Gen.27. 3. But this forts not so well with the Prophets scope. Others say, they went so weaponed, for fear of the enemy, by reason whereof, they durst not stir abroad to visit their grounds, or look after their cattle: they went abroad, as those wrought, Neh.4.17,18. See Lam.5.9. but neither doth this seem here so probable. Others therefore say, to defend themselves against such either wild beasts, serpents, or other harmful creatures, as they might meet with lurking there; and this, the very next clause leads us to.

because all the land shall become briars and thorns] The land shall be generally over-grown with them, chap.32. 13, as it is said of the slothfull person, the whole *surface, of his field* was over spread with the like, Prov.24.32. and consequently, would be over run also with, wild beasts, and other harmful creatures; as is usual with places, by. Inhabitants abandoned, and over-grown in such manner, Exod. 23 29.ch.13.21.& 34.14. See the comminations, Gen.3. 18. Levit.26 22.

bryars and thorns]] Heb. *bryar, and thorn*; as *vine*, v.23. So. ver, 23, 25.

V.25. *And on all hills, that shall be digged with a mattock, there shall not come thither, the fear of briars and thorns*] Some read the words, far otherwise, on this manner. *As for all the hills, that were digged with the mattock, thou shalt not come thither, for fear of bryars and thorns:* A want of the preposition, as Mal.2.5. and they conceive the Prophets meaning to be, that those hilly places, which had been before curiously kept, and digged for vineyards, orchards, or gardens, 1 King.21.2, Luk.13.8. should likewise be so over-grown with brambles, and bryars, that no man should dare to enter upon them. But this agreeth not with the latter part of the verse : for how should their cattle then be turned in thither ? The most therefore follow the more received reading. But some understand it, of a change for the better : that the barren places on the hills, that before would yield nothing, without a great deal of hard labour and toyl, should be free from those obstructions, and over-spreading of such noxious shrubs, as infested other places; and becoming fertile, afford their cattle good pasture. And the Hebrew Doctors run most this way. See before, on ver. 23. But this seems to cross the fore-going discourse, and the main scope of the Prophets speech. Others suppose it to have relation to those that were before said, not to venture out unweaponed, for fear of the enemy: that they should betake themselves to the mountains, that were likewise over grown with bushes, and briars, as to places of more security : the enemies fear, outwaying the fear of any hurt, that from those thorny shrubs might accrue unto them, and by the hard labour of their hands, there, help themselves. Others again would have the meaning to be, that no place shall be shunned for fear of bryars and brambles; albeit they should require never so much pains to rid them. Others, that men having betaken themselves thither, should so diligently grub up those hilly places; that there should be no fear of briar or bramble there; but that their cattle might safely go at large, and feed there, which for fear of the enemy, they durst not trust on the plain, Lam. 5. 9. unto whose footing also, some attribute this immunity from bryars and thorns, as treading them down, as fast as they came up. Others lastly, which seems to come nearest the Prophets mind, understand the words of such places on the hills, which the rich had fenced in for pleasure, or profit; that such fences being now cast down, and made away, they should lye open to cattle, as well great, as small.

And on all hills] Or, *And* as for *all those hills*. The nominative put absolutely, as Psal. 11.4. & 18. 30.. or, *And all hills*. See further below.

that shall be digged] As Luk.13.8. or, *houghed*; which best answereth the Latine here; both old, and later, and seems most agreeable to the Hebrew, See ch.5.6. not *ploughed*; as the Greek renders it. For into such places, was not the plow brought, nor there used, that the beasts might not trample on the loose earth, or the tender plants with their footing.

that shall be] Or, *that should be*; or, *had wont so to be*, as Mal.1.6. *a son will honour his father*, that is, *should*, or *is wont* so to do. That used not to be ploughed for grain, but to be digged, for planting of vines, or of trees, either for sight, or fruit, or, for the letting, and sowing of herbs and flowers, 1 King.21.2. (to which purpose also, the hilly parts were much used, Jer.3.2,13.& 31,5, (and to be kept in due order afterward, from time to time, by weeding and houghing.

with the mattock] Or, *spade*, or *hough*, an instrument used, for weeding, and banking, and loosening the earth.

there shall not come thither, the fear of bryars and thorns] That which, as was before said, is understood by some, not of bryars and thorns, growing up in them, as v.24. but of such thorny bushes, as had formerly served for hedg and fence about them, Psal.63.3. ch. 5. 2. Hos.2.6. to keep cattle from breaking in to depasture the ground, and crop or browse upon the vines, and other, plants therein, which being now broken down, there should be no fear of them, to hinder beasts from free entrance, to feed there at pleasure, chap.5.6. Hos. 2.12. But the most expound them of the former. as v.24. yet much differing in exposition of the place, one from another; whereunto, I shall add, and leave it to be considered of by the learned ; whether the words so taken, the next may not be thus read. *And on the hills that*, had wont *to be digged with mattock or spade, that no fear of bryar or thorn might come thither, shall* a place *also be for sending in of oxen, and the treading of lesser cattel*. All the difficulty here lyes in the defect of the particle, *that*, importing the end, or illue: the want whereof, both in that language, is not unusual, as Psal.10.4 chap.5. 11.& 10. 2. Hos. 1.6. as also in the Greek of the New Testament, Rom.8.29. 1 Cor.18. Jam.2.5.

but they shall be for the sending forth of oxen; &c.] They shall all lye open for cattle of all sorts to graze upon, and trample down at pleasure.

but they shall be] Heb, *and it shall be, and*, for, *but*: as ch.6.13.& 29. 13. or, *shall also be*, as Jer.1.3. to wit, a *place*, which, though wanting, as 2 Sam.7.11. King.18.12. some also put here into the text : or, without any such insertion; *and those hills*, &c. (that where so carefully fenced, and kept before that no cattle, little or great, could have accesse to them, nor bryar or thorn appear in them, but it was presently weeded out) *shall each of them be for*. &c. a frame of speech, like that, ch.6.10. of which, see there.

for the sending forth] Or, *sending in*; as others render it. For sending out, or putting of beasts, to wit, there to feed freely, as in places lying open, and unkept; for cattle to graze on, (as, *for bryars and thorns*, ver.23.) as not reserved for any other use.

of oxen] Heb. *oxe*, as chap. 1.3. ver.21. and so afterward here the like.

and for the treading] Going to and fro, into any part of them, without let, or restraint.

of lesser cattle] *Of sheep, or Goats*. For the word comprehends either, Exod. 3.5. They shall range and graze freely, after their wonted manner, in those places from whence they and their ownership had formerly been ejected and excluded, by the violent oppressions and undue enclosures of the richer and greater sort, ch. 5.17.

CHAP. VIII.

Vers. 1. MOreover *the Lord said*, &c.] Here beginneth the sixth Sermon, or Prophecy, of Esay, in this book recorded; contained in the five chapters next ensuing, which make all but one continued discourse: and that of the same nature, and subject matter, for the most part, with that next before going, chap. 7. for it consists partly, of denunciation of judgments against Aram and Israel, and partly of a prediction of such evils and calamities, as should befall Judah by Assur, together with a mixture of such matter of comfort, as might support the faithfull under the same, and give them ground of hopeful expectation of a gracious issue of them: but the former directed unto Ahaz, and his Courtiers; this, directed, and in writing therefore publikely exposed, to the people.

Moreover] Heb. *And*. But so also rendred, Jer. 3. 1. & 33. 1. by some other here, *For*, as ch. 9. 11. & 63. 4, 5. But because it is no prosecution of any former narration, but a relation of a new after-revelation, or vision : I suppose it should rather be rendred, *Again*: as Ezek. 16. 1.

the Lord said] Or, as some, *hath said*; as if it were a speech delivered at one and the same time with the former; but of that there is no likelihood.

unto me] In a vision, or by special revelation. See chapter 1. ver. 1.

Take thee] As Gen.6.21.& 14. 21. So, *go thee*, Gen.12.1. and, *Ask thee*, ch.7.11. See there.

a roll] Or, *a Volume*; that is. such a parcel of velome, or paper; as being fitted for writing, and written in, might be rolled up, and unrolled, as occasion was to make use of it. See of such *rolles*, Jer.36. 2, 23. Rev. 6.14. Howbeit, when I say, *velome, or paper*, my meaning is not, that the *roll*, which the Prophet made use of, was either of *velom* ,that is, some kind of *parchment*, such as we now use; or of *paper*, such as we now commonly so tearm; for the invention or either of these, seemeth to be far later then Esayes daies; before which the most common and general use for such purposes, as we now use those, was the strip of an Egyptian cane, or reed, which the Greeks and Latines call *papyre*, from whence our English word, *paper*; though our paper be of another matter and manner of making, then that was. See on chap. 19. 7. by these terms therefore, I here mean, such materials then in use, as were correspondent to those now in use with us. Howbeit, the word here used, is by some questioned; whether it signifieth such a *roll*, or no. And some would have it rendred, not a *roll*, but a *pattern*, in allusion to that of the *open* instrument, Jer. 32. 11. or, a *page*, because the Talmudists so term the *margent* of any writing; that is pure and unwritten: the reason is, say they, because the word here used, comes not from the word, that signifies *to roll up*, as that doth, Jer. 36. 2. but from one that signifies, *to reveal, or, lay open* : of which, see more on ch. 3.23. but the Hebrew Doctors go the former way, and derive it from the same root with that other, from which, although it doth not so regularly succeed, yet it so falleth out in that language, that oft-times words from the signification, not of their own proper root, but of some other neer unto it, in sound rather, then in sense. Nor doth it hinder, but that it may well be styled, *a roll*, albeit, the words have no such proper notation, the use of such *rolls* being so common in those times, Ps.40.7. Ezek.2.9,10. Others choose rather to render it, *a table*, chap. 30. 8. Hab. 2. 2. and their reason is, because he is willed to *write*, or *engrave* on it, *with a stile*; which, say they, on parchment, or paper, is not done; but with a *pen*, or *quill*. And they suppose it therefore to have been *a table of marble-stone*, or of *brass*, or *lead*: or the like, Exod. 34. 1. Job 19.24. Jer. 17. 1. but the word may as well signifie, *a writers pen*, as a *graivers tool*, as hereafter shall be shewed: and the word, *write*, not *engrave*, carries it rather to a *book*, or *roll*: then such a *table* as these talk of. Nor do we read, that the Prophets did any of them engrave their Sermons on such, nor do those places produced, prove it. See on ch. 30. 8.

a great roll] Because much matter to be written in it, and that in a fair and large letter. For this Prophecy to be therein engrossed, was longer then ordinary: as that also which Jeremy by Baruchs hand, wrote in *a great roll*, being a draught of all his former Prophecies, ver. 36.2.

and write] That being so written, and exposed to publick view, it may the better be weighed, and the more seriously confidered, as such things are generally deemed to be weighty, which are solemnly engrolled, as also, that being by means thereof, commonly read and known, the truth of the Prophecie, upon the event thereof, might the more fully be cleared and confirmed; the Prophet having, as it were, pawned his credit thereupon, Deut. 18. 21, 22. Jer. 28. 29. And lastly, that it might, as upon record, remain unto posterity, Deut. 31. 19, Job 19. 23. chap. 30. 8. Jer. 32. 10, 11, 14. Hab. 2. 2, 3.

in it] Heb. *upon it* ; as we use to say, *write upon parchment, or paper*, Yet the phrase is elsewhere, *to write in a roll, or a book*, Job 19.23. Ps.40.7. But the former particle is here rather used; because the latter followeth prefixed unto the next word, taken instrumentally; as Job 19.24, Jer. 17.1.

with a pen] Either of *quill, cane*, or *reed*. For such also were the *pens*, anciently in use. The word here is no where else found: but another word that answers it, signifies as well a Scriveners, or Writers *pen*, Psal. 46. 1. Jer. 8. 8. as a graver, or carvers *tool*, Exod. 32. 4. Jer. 17. 1. So may the word also, here found, he used for either. And here the rather for the former, for the reason above rendred.

a mans pen] By this some of the Iewish Doctors understand to be meant onely, *a material pen*; fo tearmed, in opposition to that *imaginary pen*, that he saw in the vision, like that *razor* that Ezekiel saw in the same manner, Ezek. 5. 1. which was not *a mans razor*, no more then this *a mans pen*. But this is a meer groundless fancy. For it appears not, that either Isaiah, or Ezekiel had any such apparition representing that, as in some visible or imaginary form, that is here or there mentioned, but by a secret suggestion, or instinct, which was sufficient, an injunction to do the same : as when a man would have a Scribe, or Notary, to draw some instrument for him, he need not shew him a pen, or paper, but give him instruction onely, what he would have him to write. Others therefore understand it, not so much of the *pen* it self, as of the *letter*, or the *style*, as we also tearm it. Some of the *letter*, that it should not be written in some strange character, that few could read, as that doom passed upon Balthasar, Dan. 5. 8, 15. but in a plain familiar letter, in an ordinary hand; such as any one might easily read; and that also so fair and large that it might be read aloof off, and without any long stay, Hab. 2. 2. Some again of the *style*, to wit, that it should be conceived and delivered, not in an obscure, and dark enigmatical, or symbolical manner; as that few capacities should reach it; that part of it especially, concerning the matter of Ahaz his fear, the overthrow of his two potent adversaries, by the King of Assyria, & the scourging of him & his, after ward with the same rod. For they deserve no regard, who would have it meant to be so written, that no brutish party, but *a man* indeed, a man of wiledome and understanding, Psal. 37. 17, 22. & 92. 6. Prov. 30. 2. Mic. 6. 9. should be able to conceive it; as *the number of a man*, Rev. 13. 18. The word *Enosh*, here used, (of which, see on chap. 2. 9.) will not bear it. Nor doth that seem so found, which some have, who would understand it, neither of the letter, nor of the frame of speech, but of the subject matter of Gods injunction; that it should be transacted, not according to the *style* of the Court of heaven, where there needs no mere, then Gods own will, for the passing of ought, Psal. 115. 3. & 135. 6. Dan. 4. 35. Ephes. 1. 11. but according to the *style*, or manner of proceeding in humane Courts, wherein witnelles are wont to be produced; and nothing done is firm, or of force, without them, Deut. 19. 15. 2 Cor. 13. 1. and so the Prophet also carried the busines, by God enjoyned him, vers. 2. But that phrase of the *style*, of this, or that Court, is of too late an edition; nor hath it age enough to give authority to such an exposition.

concerning Maher-shalal-hash-baz] Or, *for Maher-shalal-hash-baz*, as Ezek. 37. 16. *for Judah*, and *for Joseph*. Or, as others, without either, onely *Maher-shalal-hash-baz*, because the particle here used, is not after ward repeated, vers. 3. This latter way many, yea, the most run; supposing that there was nothing more written in this great roll, but these four words. Which, because it seems very improbable, they add, some of them, that it is called, *a great roll*, not from the bigness, or largeness of the volume, but because it was to contain great mysteries: and others of them, that Princes patterns, though never so short, are wont to be engrolled in large paper, or parchment, and great letters. But not to insist on the forced construction of the one, and the unusualness of such brevity in the other: beside the improbability of the thing it self, it would not reach the main intent, and purpose of this diuling it in writing, which as fcarce any one, the prophet himself excepted, would be able to understand what were thereby meant. The former, therefore, that render the particle, *concerning*, or, *for*, suppose this whole Sermon, or Prophecy, was to be engrolled in it; and that, as they conceive, after the usual manner of the Prophets, who used to put their Sermons in writing; and having so done, to affix them on some gate of the Temple: whence, after they had hung there certain daies, the Priests took them down, and so laid them up, if they were by them approved, and so they were laid up, and came to be preferved for posterity. Now what they say concerning this particular prophecy, is acknowledged. But what is affirmed concerning an ordinary custom herein, is groundless, and nothing probable. It appears not, that the Prophets used commonly, by writing, and affixing them in any publick place, for the view of all, so to divulge them. The very places that they produce

for proof of it; this, and ch. 30. 8. & Hab. 2.2. rather intimate the contrary. For what need was there to give order for some special prophecies in this kind, if that were the ordinary dealing with all. Neither is it to be believed, that if most of the prophecies, both of Jeremies, and divers others, had been so affixed, the Priests, that then were, would have taken them in, and had such care of them; and not rather have pulled them down, and torn them in pieces; especially having so maliciously and eagerly persecuted the Prophets, as false Prophets, for delivering them by word of mouth, Jer. 20. 1, 2. & 26. 8, 11. & 29. 26. This prophecy therefore, as some few other, was by a special command of God, thus written, and divulged; which, with other, the like, was not usual.

concerning Maher-shalal hash-baz] That is, concerning thy son *Maher-shalal-hash-baz*; so to be named; for as yet he was not, but is by that name, here so styled, in way of anticipation; of which there are many the like examples in Scripture. See Gen. 12. 18. with Gen. 28. 19. & 13. 10. with 9. 22. & 33, 17. Exod. 16. 3. Job. 7. 24, 26. Judg. 15, 19. The participle is used for of, or *concerning*, Gen. 20. 13. 31. 31. Psalm 91. 11. Howbeit a late learned writer would have it rendred here, as it most usually signifies, *to him*, or for him; as if the discourse written, were to be inscribed, and dedicated to him.

Maher-shalal-hash-baz] These words are very variously rendred. Some *in malam; speed to the spoil, be hastneth the prey.* Some, *to make speed to spoil*; (as Exod. 12. 33.) and *haste to prey.* Some, *to the speedy spoyler*; *make haste to prey.* Some *a speedy robber*: *an hasty spoyler*; or, *a speedy spoiler*; and *one that hasteth to the prey.* Some, *make speed to spoil*; *hasten to prey.* And they are as diversly understood. For (to let pass all other) some take them as a name intended, not for the Prophets son; but as the name *Emmanuel*, in the fore-going prophecy; for Christ, who at his coming in the flesh, seized on the strong man, that held possession of mens hearts before, and prevailing against him, as one stronger then he, 1 Joh. 4. 4. dispossessed him, disarmed him, dispoiled him, and divided his spoils, Luk. 11. 21. Ephes. 4. 8. Col. 2. 15. and they would have them to be the words of God the Father, speaking unto the Son, as encouraging him thereunto. Somewhat like unto those, Psalm 2. 8, 7. And this way, as by sholes, run the ancient Fathers, and most Popish Writers; and some few others also of no small note. But others, and fo the most and the soundest, understand it, as having reference to the King of Assyria; as intimating what he should speedily do unto Israel and Syria: that which both the subject matter of the foregoing chapter, and fo the sequel of the context here leads us unto, verf 3, 4. Howbeit, I cannot subscribe to the curious nicety of those of them, that would divide the words into two branches; the one containing the inscription of an Epistle, that the Prophet should be enjoyned to write unto the King of Assyria; as Jofin to the seven Churches of Asia, Rev. 1. 11. the other of them, the Epistle it self. *To the speedy spoyler*, there is the inscription. *Make haste to prey*; there the Epistle it self. Nor to those that would make them to be distinct names; *Maher-shalal*, the one; and *Hash-baz*, the other.

V. 2. *And I took unto me faithful witnesses to record*] Or, *Then*, as Gen. 18. 10. & 22. 21, 22. Or, *wherefore*, as Neh. 2. 2. Jer. 1. 17. & 6. 11. & 7. 16. Heb. *I will cause to attest to me witnesses*: the future for the preter-imperfect: as Ps. 18. 36, 37.

faithfull witnesses] That which some comment here, concerning *witnesses*, used in marriage contracts, as if the Prophet were about taking him a new wife, is nothing to the purpose. And further yet do they stray, that would hence infer, that all here spoken, as those things also related, Hos. 1. 2, 3. & 3. 1. were done onely in vision, as if the persons here mentioned, were intended to be witnesles of the Prophets companying with his wife. *witnesses* were used by him, because the matter was of much importance, 2 Cor. 13. 1. and *faithfull*, or, *firm witnesses*; that is, persons of credit, in regard of their place and authority, and such, as no exception could be taken against; as if they should herein collude with the Prophet.

to record] Or, *bear witness*. Both of the name that the Prophet imposed on his child, (which was usually done, at the time of circumcision, Luk. 1. 59. & 2. 21.) either being lately born; as fome: or, as yet unborn; as others. (for fo alfo before birth, fome have been named, 1 King. 13. 2. chap. 45. 1. Mat. 1. 21. Luk. 1. 13.) And of the reason why that name was, by God, enjoyned to be given him, see ver. 3. Though some fo understand it, as if these men were called in to be prefent, at the Prophets affixing at the draught of his Prophecy on the door of the Temple; or in fome other public place, to bear witnes of the fame: which needed not, when, as his name, without question, was in that writing expressed, and annexed thereunto.

Uriah the Priest] Here fome move a question, how this *Uriah* should he termed, *a faithfull witnes*; when as he was a man unfaithful to God in his place, and complyed with the King in his idolatrous courses, 2 King. 16. 10, 11, 15, 16. But to this is anfwered. First, that a man may be a good witnes, though he be not a good man. He may be firm to man, thoub he be not faithful to God. Secondly that the word *firm*, or, *faithful*, is not ufed to imply the approved goodnefs, or piety of the party mentioned; but their fitnefs for fuch a bufinefs, in regard of their eftcem with men. Thirdly, that Uriah, for ought appears, might not, as yet, carry himfelf otherwife, then was befitting his place and profeffion; albeit, that afterward he revolted. Fourthly, fome fay, which yet I make fome doubt of, that the Prophet of purpofe, knowing what manner of man he was, made choice of him for the one; becaufe he would have witneffes of both forts; thereby to intimate, that this Prophecy was fuch, as neither good, nor bad, or bare a fhew of that dict. Fifely, that whether he were good or bad, or bare a fhew of that which indeed he was not, he might be very fit for this bufinefs, in regard of his intereft with Ahaz, whom the fame did fo nearly concern.

and Zachariah the son of Jeberechiah] Who this Zachariah fhould be, is uncertain. The Jewifh Doctors, according to their idle dotages, (whom yet fome of ours alfo, herein, follow) tell us, as of *Uriah*, that prophefied under Jehoiakim, Jer. 26. 20. So of thofe two *Zacharies*, the one that prophefied under Joafh, 2 Chr. 24. 20. the other, that prophefied after the return from the captivity; Ezr. 5. 1. Zach. 1. 1. And that thefe are mentioned, as *witneffes*, becaufe their Prophecies, for the matter of them agreed much with this of Efay. And if it be objected, that the one of thefe was dead long before, 2 Chr. 24. 21. the other two were, as yet, unborn. They would put this off, by affirming that all this was done but in a vifion; and nothing therefore hinders, but that fuch might be induced as *witneffes*, who, at that time, were not in being. And thofe of ours, that herein concur with them, alleadg Mofes, and Elias appearing with our Saviour, at his transfiguration; as if that alfo were but fome imaginary matter, Matth. 17. 4. But leaving thefe frivolous furmifes to their authors; there is no doubt to be made, but that this *Zachariah*, as well at the former *Uriah*, was one that then lived. And it is deemed by many, (nor is it altogether improbable) that it was that *Zachariah*, whole daughter. *Abi*, or *Abijah*, was wife to Ahaz, who, by her, had Ezekiah, 2 King. 18. 2. 2. Chr. 29. 1. And this Zachariah, they fuppofe to be joyned with Uriah; that by two of principal note, the one in the Eccleſiatical, the other in the civil State, this weighty matter might be atteſted. Others deem it to have been that *Zachariah* the Prophet, that prophefied under Uzziah, a great part of his time; and is faid to have been a man of *underſtanding in the viſions of God*, 2 Chr. 26. 5. and fo the two witneſſes might be a Prieſt, and a Prophet. But this I fuppofe to be the leſs probable; for that the holy ſtory ſeems to imply, that this Zachariah deceaſed before the fall of Uzziah. Nor is there any ground for that which others gueſs, of one *Zachariah*, a Levite, of fome note, in Ezekiahs daies, 2 Chr. 29. 13. fave that he lived in thoſe times.

Zechariah] Heb. *Zecharjahu*. For which the Greek, uſually, hath *Zacharias*, Luk. 1. 5. We in Engliſh, commonly, *Zachary*. See chap. 1. 1.

the son of Jeberechiah] Heb. *Jeberechjahu*; as before, inſtead whereof, the Greek and old latine read, *Barachias*: The latter, in likelihood, the rather, becauſe they found *Zachary the ſon of Barachias*, mentioned, Matth. 23. 35. However the names differ little, and with divers others, both father and ſon, might have the ſame names, as *Joſeph the ſon of Jacob*, Gen. 30. 24. and Matth. 1. 16. and *Zorobabel, the ſon of Salathiel*, Matth. 1. 12. & Luk. 3. 27. for they ſeem not to be the ſame.

V. 3. *And I went unto, &c.*] From hence ſome of our chief Interpreters collect, and are ſomewhat ſtiff in it; that all that is here mentioned, was done in a viſion. And ſome doubts and difficulties, indeed, ariſe from the words thus read; though not ſuch, as may neceſſarily enforce any ſuch matter. But they may all be cut off, by reading the words thus, (which the hebrew will well admit) *For I had gone into, &c.* As rendring a reaſon, or relating the occaſion what therefore, or wherupon God ſhould give him this charge, concerning his child that was to be named, to wit, becauſe his wife was lately delivered of a ſon. So both the verb, and particle, are in conſtruction a like uſed, Gen. 12. 1. *For the Lord had ſaid unto Abraham.*

went unto] Or, *had gone in to*; as ſome render it. A modeſt form of ſpeech, expreſſing the marriage duty, very frequent in Scripture, Gen. 6. 4. & 29. 29. and the ſame more fully, as opening the ground of the phraſe, Judg. 15. 1. *I will go to my wife into the chamber*; to wit, where man and wife uſe to be private. But the Hebrew word here uſed, ſignifies properly *to approach*; *to approached, or, had approached unto*, &c. and ſo it is uſed, Gen. 20. 4. Lev. 18. 6, 14. Ezek. 18. 6.

the Prophetesse] That is, a virgin, ſay ſome, endued with the gift of prophecie, as Mary, Deborah, and Huldah are ſaid to have been Prophetesſes, Exod. 15. 22. Judg. 4. 4. 2 Kin. 22. 14. grounlefly dreaming, that the Prophet ſhould wed him a new wife: and that this ſhould be that *virgin*, the mother of *Emmanuel*, before mentioned, ch. 7. 14. But the *Prophetesſe* here, is no other then the *Prophets wife*: the ſame, in likelihood, by whom he had *Shear-jaſhub* before ch. 7. 3. So it is obſerved, that in divers languages, the wives are ſtiled by their husbands offices, and dignities; as *Duke, Dutcheſſe, Count, Countes*; *Mayor, Mayoreſs*, &c.

and she conceived] Or, *had conceived*: or, *was with child*. See on ch. 7. 14.

and bare a son] Or, *had born a ſon*. Was now delivered of a male-child, to wit, before ever he received this viſion from God, or the charge was given him concerning the naming of the child, and the engroſſing of the prophecy, intimated in that name, together with it.

a son] The ſame, ſay ſome; mentioned, ch. 7. 14. A fond conceit, better befitting Jews then Chriſtians.

Then said the Lord to me] That is, after the Prophetefs was delivered of the child. Heb. *And*; but ſo it is rendred, *alſo*, ver. 2. And ſo alſo, Neh. 2. 2. Job 13. 22. & 40. 3. Hoſ. 1. 9. Yet it may be retained here, in his firſt and proper ſenſe; as in the like, Hoſ. 1. 4, 6.

said] As ver. 1.

Call his name] Call him; as ch. 7. 14. Let this be the name whereby he ſhall be called; as Jer. 23. 6. & 33. 16.

Maher-shalal-hash-baz] The Hebrews uſed oft-times to give names, as well to perſons, as to places, conſiſting of divers words. So Gen. 16. 13, 14. & 22. 14. and 35. 28. Judg. 6. 32. 1. Chr. 1. 20. & 3. 19, 20. & 4. 30, 31. Jer. 20. 3. of the ſignification of this name, ſee on v. 1. Of the reaſon of impoſing it, ſee ver. 4. Howbeit, they ſwerve far from the truth, and the intent of the Prophet, that would have one and the ſame child have two names; *Emmanuel*, to intimate Gods aſſiſtance of them, againſt thoſe their two enemies, Rezin, and Pekah, ch. 7. 1, 5. ver. 10. and *Maher-ſhalal-hash-baz*, to ſignifie the killing and ruinating of them; and that ſpeedily, by the king of Aſſyria, ver. 4. The name conſiſts of two parts, both in divers words, but of the ſame ſenſe, implying the ſame thing; and that by reduplication thereof, to intimate the infallibility of it, and the nearneſs of its approach: as Gen. 41. 32.

V. 4. *For before the child ſhall have knowledg, to cry, My Father, and My Mother, &c.*] In this verſe is the reaſon given, why God would have the child ſo called, to wit, thereby to intimate, the ſpeedy diſpatch and deſtruction of thoſe two kings, and their chief cities, by the Forces and followers of the king of Aſſyria.

the child] This child, that is lately now born, and ſo named: not *chriſt*, as ſome; nor a *child*, that is any *child* indefinitely, as others. See chap. 7. 16.

ſhall have knowledg] Heb. *ſhall know*; or, *ſhall be able*. So is the word of *knowing*, oft taken: as ch. 56. 11. Jer. 6. 15.

to cry] Or, *to call*, as v. 3.

My father, and my mother] Or, *My father, or my mother*: either of both, as Exod. 21. 15. *He that ſmites his father, and his mother*, for, *father, or mother*: and children begin, uſually, to call *mother* firſt; becauſe moſt frequent about them in that age: and the children therefore moſt familiar with them. The meaning is, before the child ſhall be able to ſpeak, and to diſtinguiſh his parents from ſtrangers. And this ſeems a ſhorter time, then that, chap. 7. 16. *before the child know to refuſe evil, and chooſe good.* For children are ſooner of ability to ſpeak ſome few familiar words; then of diſcretion, to underſtand what belongeth to good and evil: and the reaſon of the diverſe form of ſpeech uſed, concerning either, is; becauſe the one, to wit, *Shear-jaſhub*, might then be ſome two, or three year old: whereas *Maher-ſhalal-hash-baz*, was but newly now born; and yet might be as ſoon able to ſpeak, as the other might be to conceive difference between good and evil. See further, on ch. 7. 16.

The riches of Damascus, and the spoyl of Samaria ſhall be taken away] The two Kingdomes of Iſrael and Syria, ſhall be ſtript and ſpoyled of their wealth, and treaſure, by the King of Aſſyria.

the riches of Damascus] The head City of Syria, chap. 7. 8. and a place of great wealth: or, as others, *the power of Damaſcus*. The word ſignifieth either: and *riches* are one principal thing, wherein the *ſtrength* of a State conſiſts.

and the spoil of Samaria] The head City of Iſrael, ch. 7. 9.

the spoil] Not the people. For he ſpeaks rather of a diverſion, in the kingdom intimated, done by Tiglath-Pileſer, under Pekah, 2 King. 15. 29. then of an utter depopulation, made by Salmaneſer, under Hoſhea, 2 King. 17. 6, 14, though ſome people alſo were in that former invaſion captived.

ſhall be taken away] Heb. *he ſhall take away*, or, one *ſhall take away*. The verb being taken indefinitely, or imperſonally, (the form of ſpeech, ſee on chapter 2. 19.) and therefore well here rendred.

before the King of Assyria] As Conquerors are wont to ſend their rich ſpoiles oft-times, into their own Countrey before them, to give notice of their victories and ſurprizals, to their people; or to cauſe them, as the uſual manner of the Romanes was, to be carried before their ſtately chariots in triumph: yet ſome would have it to be a defective ſpeech, and render the words thus, *he that is, or ſtands, before the Kings of Aſſyria*; that is, his Officers, Miniſters, or attendants, (for ſo are men ſaid *to be*, or to *ſtand before the face* of them whom they ſerve, or attend on; 1 Sam. 16. 16. 1 King. 1. 2. & 10. 8. & 17. 1.) *ſhall carry away.* But the former ſeems the more familiar.

V. 5. *The Lord ſpake, alſo unto me again, ſaying*] Heb. *And the Lord further added to ſpeak unto me, as chap.* 7. 10. Here beginneth a ſecond part of this Chapter. Wherein, as in the latter part of the former, from. ver. 17. he foretelleth what evils ſhould befall the land, both of Iſrael and Judah; from the King of Aſſyria, on the one, for their ſcorn, and contempt of their brethren, and confederating with the Aſſyrians, to work their overthrow; on the other, for their diſtruſting of God, and relying upon the Aſſyrians, by whom they ſhould alſo ſuffer; withal, admoniſhing the godly among them, to be cautious, and to reſt upon God alone, and his Word, who had promiſed to ſecure them in thoſe calamitous times.

V. 6. *Forasmuch as this people, &c.*] Who the people here ſpoken of, ſhould be, is very doubtful. Some underſtand thereby, the people of Judah, or a great part of them, who conſidering how low their State was brought, and diſtruſting thoſe wonderful promiſes, as they eſteemed them, that their chief City had to maintain a ſiege againſt two ſuch potent Princes, as were combined together againſt them, deſired to have one of thoſe two to govern them; as that *Son of Tabeel* before mentioned, chap. 7. 6. to be ſet over them, and had under-hand, ſome treacherous compliance with them, to that purpoſe. So the Hebrew Doctors, whom alſo many of ours follow. But of this we find little ground, either in the ſacred ſtory or elſe-where, in this Prophecy. Others therefore, rather ſuppoſe the people mentioned, to be the people of Iſrael; who ſlighted, and ſet light by the kingdom of Judah, as having been by the incurſions both of the Syrians and themſelves, ſo exceedingly impaired, and by Rezin and Pekah now joyned in one, made full account to make full conqueſt of it, chap. 7. 6. For, as for thoſe that interpret it, of the Jewiſh people in general, that not contenting themſelves with Gods promiſed protection, reſted upon the Aſſyrian: they are enforced, for the making good of this their interpretation, wherein, few, or none follow them) to offer over-much force to the text.

this people] Spoken, as in contempt of them, who ſo ſcorned and contemned Gods people, as not deſiring once to name them. See the like of the other, ch. 6. 9.

refuſe] Or, rather, *deſpiſe, contemn*. For in that, or the like ſenſe, is the word here uſed, conſtantly taken. The word of *refuſing*, though coming neer to it, doth in a letter differ from it.

the waters of Shiloah] A fountain called alſo *Gihon*, 1 King. 1. 33. iſſuing forth from the foot of mount *Sion*; and yielding a rivolet, that watered the lower city, Pſal. 46. 4. Neh. 3. 15. Joh. 9. 7. See ch. 7. 2. put here, as fome, for the houſe of David, now at a low ebb; or rather, for ſuch defence, as Jeruſalem, and the State of Judah then had. Which they ſlighted and feared, as if they had nothing but ſuch a ſorry rivolet, as that was, to ſtrengthen and ſecure their head City; not conſidering the power of God, by ſu. h weak means, though no other were able to protect it. See ch. 33. 21. albeit. I ſuppoſe they wander wide, that would have *Siloah* here put for Gods protection it ſelf.

that run softly] Spoken, in way of oppoſition, to great Rivers, that run with a ſtrong torrent, and ſtiff ſtream. This rivolet, or the waters iſſuing from this fountain, are therefore deemed to run ſlowly, or ſoftly, partly, becauſe the current was not great; and partly, becauſe in its own courſe it went not ſtreight forward, but with many windings to and fro, in manner of a Serpent, that moves ſlowly, and ſtily, creeping, and crooking, ch. 27. 1. ſuppoſed therefore by ſome, to be termed, *the dragons well*, Neh. 2. 13.

and rejoyce in Rezin, and Remaliahs son] This ſome expound of thoſe male-contents, in the Jewiſh State, that deſired, and would gladly be under another government, either Rezins, or Pekah's, or, of both joyntly. Others, of thoſe, to the Jews ill affected in Iſrael, that vaunted much of, and promiſed themſelves great matters from the conjunction of thoſe, two Kings, ch. 7. 1. and rejoyced greatly in their ſucceſſes. The Hebrew, word for word, runs thus, *And joy is with Rezin, and the ſon of Remaliah*, or *Remaliahs*: as alſo, chap. 7. 4. which ſome fill up, as if it were a defective ſpeech, on this manner; *and joy*, is to them, of fighting *with Rezin* &c. as if he had ſaid, they re joyce, or would fain be fighting with Rezin, and Pekah; relying on the aid they looked for, from the King of Aſſyria: by whoſe help they doubted not, but to be able to bicker with, and beat them both. But this expoſition, as before was ſaid, offers too much violence to the context. The meaning therefore is, rather, that Rezin and Pekah, as they joyned together againſt Judah; ſo it was matter of much joy to them, to ſee it ſo weakned: as thereby conceiving undoubted hope, to prevail, at pleaſure, againſt it. See ch. 7. 7, 8. And this expoſition is moſt agreeable to the tenor both of this, and the former Chapter.

rejoyce] Or, *joy is*. The noun ſeems rather to be uſed, then the verb, to make it ſound like the former word of contempt. For with ſuch ſimilitude and neerneſs of ſounds, in terms ſpecially of divers, or adverſe notions, our Prophet ſeems to have been much delighted; and they have an elegancy in them. See ch. 3. 24. & 5. 7.

Remaliahs son] So ſtill the Prophet in contempt ſtyles him, as one unworthy to be named, or termed king of Iſrael, being ſprung from baſe parentage, and having by murther got the Crown: See ch. 7. 4.

V. 7. *Now therefore*] Heb. *And as therefore*; or, *in like manner*. For a retaliation is implyed; as they intend, and deſire, to be eſt-ſoon doing with Judah: ſo by a ſtronger one, then either Judah, or themſelves, ſhall they be deale with.

behold] Look for it, and that ſoon, and ſuddenly; though you neither expect, nor will eaſily believe it: yet it ſhall both ſurely and ſpeedily be accomplished. See ch. 3. 1. & 5. 26.

the Lord bringeth up] Heb. *is making to aſcend*; or, *bringing*, as Jer. 3. 7. and, *as taking away*, ch. 3. 1. he is even about to do it; it will out of hand, begin to be done. See v. 4.

bringeth up] Spoken, ſay ſome, of the Jewiſh Doctors eſpecially who would have their land to be the *navel* of the whole earth, (as buſieng to that purpoſe, a paſſage, in Pſalm 74. 12. Ezek. 38. 12.

and the higheſt land in the world) in regard of the ſituation of the Conntrey of Aſſyria, in relation to the holy land, as lying far lower then it. See chap. 7. 1. but it ſeems rather, to have reſpect to the riſing of ſome great river, ſurrounding the lower grounds. See on Jer.49.19.

upon them] Or, *over them*. The people before ſpoken of, ver. 6. not thoſe of Judah, (for of them afterwards, ver. 8.) but of Iſrael, on whom this ſtorm firſt fell;& were in the firſt place over-whelmed with it, 2 King. 15. 29. & 17. 3. See ch. 7. 20. It is here oppoſed to *Shiloah*, a ſmall rivolet, running quietly, without much noyſe, or ſtrong ſtream, ver. 6. which they therefore ſet light by, as unable either to do any hurt to their land,or to impeach them in their paſſage and approaches to Jeruſalem: inſtead whereof, God would ſend in upon them a great river,ſuch an one as had water ſtore,and ran with a ſwift,and a ſtrong current, which uſed to break through, or ſwell over his banks, and ſo ſurround the land neer unto it.

even *the King of Aſſyria*] See chap. 7. 17. The King of Aſſyria ſhall break in upon them; not like the waters of Shiloah; but like the ſtreams of Ephrates,his own Country river.So are mighty Commandors with their forces invading of ſome land, reſembled oft to rivers breaking in upon the lower grounds. See ch. 28. 2,& 59.19. Jer. 50.44.Dan.11.22.

and all his glory] Or, *with all his glory*; as chap. 5. 14. His armies, or forces, conſiſting of valiant Souldiers; and led by brave Captains and Commanders, ch. 10. 16. in whom, he much gloried, and of whom he ſo much vaunted,ch. 10.8. & 36. 9. & 37. 25. and that made a glorious ſhew generally,in the eyes of the people; becauſe by them,he ſubdued ſo many Countries,ch.10.9,10,13,14 and 30.18,20.& 37.11,12,13,18.

and he ſhall] That is, the King of Aſſyria ſhall; or, as others, *it ſhall*, to wit, the river before mentioned, the Aſſyrians followers, and forces: becauſe in that metaphor the Prophet proceeds.

ſhall come up] As before; *the Lord* is *bringing up*. See there.

over all his channels] Whereby moſt underſtand all the valleys, or lower parts of the land, invaded by the Aſſyrian, and over-run by him.But whether they take the word to ſignifie *channels*,as ſome; or *ſtreams*, or *rivers*, or, *ſtreams of rivers*, as others; from Pſal. 18, 15. & 42. 1. & 126, 4. It ſeems no very fit, or handſome expreſſion, to repreſent the direption, or deſtruction of a land, or ſtate, by overflowing, or,(if I may ſo ſay) drowning of *ſtreams*, or rivers: (which may rather be deemed an increaſing, and enlarging of them) or, of *channels*, and *water-courſes*, which is rather a filling them, and ſupplying them, if they were empty, of what they wanted before. Some few other therefore underſtand it of the great River Euphrates its own *channells*; for it divided it ſelf into divers branches, and ran conſequently in many *channels*, or *ſtreams*. But then to ſay, that a river ſhould *come up over his own channels*,ſeems as improper a phraſe,as a reſemblance of the former. The reading therefore would be altered; and the words rendred, either, *with all his ſtreams*, as the particle is uſed,Exod. 35.22. where the words are, *the men with the women*: and Job 38. 32. *Arcturus with his ſons*: or, from *off all his channels*: With ſupply of a particle,ſometime deficient, and left to be ſupplyed, as Gen. 4.1. *I have gotten a ſon from the Lord*:and Pſ.81. 5. *when he went forth* from *off the land of Egypt*. The defective form of ſpeech, the Prophet ſeems the rather here to have uſed; that there might be the more exact correſpondence between the two members of this latter clauſe.The meaning is, that the King of Aſhur ſhould bring all the forces he could make, along with him; as before it was ſaid,he ſhould come *with all his glory*:or,rather,ſhould take people,(compared to waters, Rev. 17. 15.)to ſerve him in this expedition, out of all parts of his dominion,which branched it ſelf out into many countries;as Euphrates it ſelf alſo into many channels and ſtreams.

and go] Heb. *walk*,as Pſ.104.26.*there walk the ſhips*.

over all his banks] His own banks,as Joſh.3.15.& 4. 18. & 12.15. to wit, thoſe of the river beforementioned. For they ſeem much miſtaken,who apply this alſo, as the former, to the land, whether of Iſrael, or Judah, invaded; and by banks, underſtand high places, fortreſſes, and fenced Cities, that ſhould no more eſcape the Aſſyrian forces,then lower,leſſer,and leſs fortified places,2 King.15. 29.& 17. 16.& 18.10,13. nor do they ſeem to underſtand the Prophet aright, who by ſurrounding of *banks*, ſuppoſe breach of oaths and covenants,to be meant,though that be true in the ſtory,2 King. 18.14,17.ch.33.7.but it ſeems not ſo fit here.

V.8. *And he ſhall paſſe through Judah*] Or, *It* (to wit, this flood, v.8.) *ſhall paſs through alſo*(as ver.5.) *unto*,or,*into Judah*: as Num. 16.21. The King of Aſſyria having ſubdued Iſrael,the ten Tribes, ſhall make his way by them ſo ſubdued,and pierce through, as a ſtiff torrent,with full ſtream,into the land of Judah. See 2 King.18.10, 11,13.and of the Chaldees,Hab.1.11.

he ſhall over-flow, and go over] Heb. *it over-floweth, and paſſeth over*, or, *through*. It ſwelleth, and goeth on, carrying all away before it, and riſing higher and higher. See the ſame form of ſpeech, ch. 28. 15,18.Dan.11.10,40. Some would have the former word of *paſſing*,and this here, though divers terms,to intend the ſame thing. Others diſtinguiſh them over-nicely.The difference,I ſuppoſe,in the uſe of them, is no other then this, that the one denoteth the enemies paſſage to, and entrance into Judea; the other his progreſs,in the conqueſt of it.

he ſhall reach even to the neck] Or, *it ſhall*; to wit, the inundation. So ch. 38. 28. *an over-flowing ſtream, reaching to the midſt of the neck*: And the like, Hab. 3. 13. It is a metaphor, ſay ſome, taken from thoſe that go into the water by degrees, firſt up to the knees, then to the waſte, and ſo on, till they have gone up to the neck. But it is rather taken from thoſe, whom waters breaking in upon, in a deluge, riſe and ſwell ſo high with them, that they can hardly keep head above water. The meaning is, that all Judah ſhould be in danger of being utterly loſt; as the whole body is in danger to be drowned, when the water comes up ſo neer the head. Thus it was under Ezekiah; when Sennacherib having ſurrounded the whole land almoſt, even to the wall of Jeruſalem, their head City, (ſee Jer. 34. 1.) and ſurprized the moſt of their cities, did much diſtreſs it, and had, queſtionleſs, carried it, had not God vouchſafed them an unexpected, and extraordinary deliverance,ch. 36.1,2,12. & 37.3,35,36.

and the ſtretching out of his wings ſhall fill the breadth of thy land] Or, as ſome, *and it ſhall* be, that *the extenſions of his wings ſhall fill the breadth of thy land*. So they render it, becauſe the verb is ſingular, the noun plural. But the Hebrew will well bear another conſtruction; to wit, *The fulneſſe of the breadth of thy land, ſhall be the extenſion of his wings*; as ch.6.3. *the fulneſſe of the whole land*, or, *earth*, is, or ſhall be, *his glory*; or,inſerting one particle,which the former place alſo will well admit. *The fulneſſe of the breadth* (that is, the full breadth) *of thy land, ſhall be for the ſtretchings out of his wings*.The meaning is,that the Aſſyrian troops ſhould overſpread the whole land,from the one ſide to the other; like a mighty river, or vaſte Sea, that not breaking in,at ſome gap,or narrow breach,in the Sea-walls, or damms, but with full breaſt, all along at once, ſurrounding its whole banks, doth with a joynt ſtream ruſh on, as it paſſeth forward,over-whelming the whole breadth of the Country before it. See chap. 9. 15. & 11. 14. and of the Chaldee forces the like, Hab.1.6.

the ſtretchings out of his wings]. Some ſuppoſe that the Prophet here paſſeth to a new ſimilitude, whereby he deſcribeth further, the Aſſyrian invaſion, as reſembling the king of Aſſyria by ſome mighty Eagle, that ſpreadeth his wings over the prey, that he either intends to ſeize on, or hath already ſurprized. And it is true, that great Kings going forth with great Armies, are oft compared to ſuch, Jer. 48. 40. & 49. 22. Ezek. 17. 3, 7. and it is likewiſe acknowledged,that military Troops, or Companies, as well of foot, as of horſe,are here termed *wings*,in alluſion to the *wings* of fowles, the larger ſort of them eſpecially,which in ſome ſort,they reſemble; though the word be otherwiſe taken in that other place, chap.18.1. which ſome of them here produce for it.But it followeth not thence, that the Prophets intent here is,to compare the Aſſyrian king,to ſome mighty fowl of prey, becauſe he calleth his troops, *wings*; no more then Daniel had to decipher Antiochus, as ſome vaſt Gyant, when he calleth the forces, that ſtood on his ſide, and fought for him, *arms*, Dan. 11. 31. They onely expreſs the companies of either,by a common figurative term, whereby ſuch are wont to be deſigned.

O Immanuel] The Prophet here turns his ſpeech to Chriſt, whoſe land the Country of Judah is ſaid to be, becauſe he had a more ſpecial intereſt in it, as being not to be born onely in it, but to *ſit on Davids Throne*, ſometime King of it, Jer. 30.9.Ezek.34. 23. & 37. 29. Luk. 1,32.& 2.11. as alſo wherein he had the royal ſeat of his Kingdom, his Church at preſent, Pſ. 2.6. which by his power therefore was to be protected, relieved under, and delivered out of this great danger and grievous diſtreſs, v. 10, 14. Of the name it ſelf, and the perſon ſo named,together with the notation of it, and reaſon thereof rendred, See ch. 7. 14.

V. 9. *Aſſociate your ſelves, O ye people*] Having made mention of *Emmanuel*, now as confident of his aſſiſtance, he heartens, and encourageth the faithfull to depend upon him, with hopeful expectation of ſecurity and protection from him; amidſt thoſe common calamities; and a comfortable iſſue of them in his due time. To which purpoſe, alſo, he makes entrance into this part of his Sermon, by turning his ſpeech to their adverſaries,that conſpired, and plotted together againſt them, willing them, as in way of deriſion, to proceed as unanimouſly, as politickly, and as powerfully, in their combinations, conſultations, and preparations, as they could; but withal, aſſuring them, that all their aſſociations ſhould be diſſolved, their counſels fruſtrate, and their attempts returned back upon themſelves, to their own ruine and confuſion. See the like, Pſalm 37. 12, 15. Mic. 4. 11, 13. chap. 45. 11, 12. & 54.15,17.

Aſſociate your ſelves]. So, the Chaldee, and ſome of the Jewiſh Teachers, and ſo the old Latine. For the Greek trod awry, by miſtake of a letter, wherein oft they have ſlipped. Yet moſt of the Hebrew Doctors render it, either *break*, or, *Break your ſelves*, *Be broken*. Whom ſome of ours alſo follow, becauſe it is of the ſame form with that, Pſ.2.9. ch.24.19. But it is well known,that verbs of neer affinity for letters and ſound,though divers in notion, do in the holy language oft enterchange forms.And ſo it is here, for the word that ſignifieth to *aſſociate*, Prov. 24. 21. & 19. 9. having ſome affinity in ſound, with that which ſignifies, *to break* in ſunder; as may appear, where they are both found together, Prov. 13. 20. doth ſometime borrow forms from this, which are not regularly its own. That,which they that ſtumble hereat,might have, found, not here alone,but elſewhere,Prov. 18.24. Thoſe, the Prophet intends, as well,that had now combined themſelves, under thoſe two kings of Iſrael and Syria, ch. 7. 1, 2. as alſo,that joyned themſelves unto Sonnacherib,in the invaſion of Judah,ch. 36. 1, &10.8.

O ye people]Heb. *Peoples*,in the plural,as chap.10.13,14.&.11.10. For there were two peoples, that conſpired together. Syrians, and Iſraelites,againſt, Judah under Ahaz, ch. 7. 2. and the army conſiſted of divers Nations, that Sennacherib led againſt them under Ezekiah,ch.7.18.

and.Or,*but*:as ch.7. 12.

and ye ſhall be broken in pieces]As Jer.50.2. Heb. *and be broken in pieces*. So, *and live,and dwel*. For,*and you*, or, *ye ſhall live*, and *dwel*,Gen.42.18.Pſal.37.27.Jer. 25.55.for the imperative is oft put for the future,as on the other ſide, the future for the imperative,ch. 6.9.Deut.5.17,20.All ſhall turn to your ruine. See this fulfilled,ch, 37.36,37.

and give ear all ye of far Countries]Heb. *all the remote* perſons,or, parts,*of the earth*. Let all, far, and neer take notice of what I ſay, ch.33. 13. as giving warning to thoſe forreign people a far off, to take heed what they did, in adjoyning themſelves to thoſe that invaded Gods people, leſt they periſhed together with them: though ſome underſtand it, as the former: ſpoken in way of deriſion; like that,to the youngſters,Eccl.11.9. as if the Prophet ſhould ſay,hearken to the King of Aſſyria, inviting you to joyn with him; and prepare your ſelves ſo to do, if you deſire your own deſtruction.

gird your ſelves]Arm your ſelves; fit, and addreſs your ſelves, for warlike expedition,as Ezek.38.7. alluding to the uſe of the military *belt*,of which,ſee as ch.5.27.ſo 2 Sam.22,40.1 King.20.11, Pſal.18. 32.ch.45.5.

and ye ſhall be broken in pieces]Heb. *and be broken in pieces*, as before. And there is an emphaſis in that form of ſpeech, implying, that the one would inſtantly and inevitably follow upon the other Yea,that by doing the one, they ſhould be ſure to bring upon them ſelves the other.

gird your ſelves,and ye ſhall be broken in pieces] It is thrice repeated,to work it the deeper into the minds and hearts of thoſe that ſhould hear,or read it,and to give the ſtronger aſſurance of it. See ver.4.ch,7.17.So Pſal,96.13.and 98,7.

V.10.*Take counſel together*]Heb.*conſult a conſultation*, to wit, about invading Judah,and ſurprizing Jeruſalem,as they did,ch.7,5 .6. So Pſal.38.3.

and it ſhall come to nought] God bringeth to nought the counſel of the nations, Pſal. 33. 10. and *the devices of the crafty*,Job.5. 12.

ſpeak a word]Conclud ſomewhat,determine a thing, reſolve upon ought, what you pleaſe, *a word*, for, *a thing*: as Job 22. 28. *thou ſhalt decree a word*,or,*a thing*,*and it ſhall ſtand*;but contrariwiſe here.

and]Or,*but*;as ver.9.

it ſhall not ſtand] See ch. 7. 7. Ye ſhall not be able,by all the power ye can make,or policy ye can uſe; to prevail againſt thoſe whom God protects,Pſal.62.3,4.& 64.5, 8.

for God is with us]And if God be with us,and for us, what need we care, who be againſt us yea, who can ſo oppoſe us, as to prevail againſt us? Rom. 8. 31. they muſt prevail firſt againſt him,before they can prevail againſt us, 2 King.6. 17.& 2 Chron.32.78.Zach.4.5. 1 Joh. 4. 4. he alludeth to the name of *Emmanuel*,ch.7.14.and declareth in part, what it imports, and promiſeth,in regard of Gods people, Gods conſtant preſence with them, to aſſiſt and protect them againſt all oppoſitions and aſſaults. Pſal. 125.1,2,Yet I cannot aſſent to thoſe,that render it,*becauſe Emmanuels* land it is; though that be ſaid, ver. 8. But it is not neceſſarily therefore repeated here.

V.11.*For the Lord ſpake thus to me*]The Prophet proceeds to confirm the godly party,againſt ſuch groundleſs fears, as the diſtruſtful ſort of them were ſurprized with; and dehorted them, from taking ſuch courſes,as they did,and that by relating to them, what charge God,in a more ſerious and ſolemn manner ,then ordinary, had to this purpoſe,delivered to him;

For] A confirmation of what he had before delivered,concerning the iſſue of thoſe counſels and courſes, that the adverſaries of Gods people ſhould take againſt them,verſ.9,10.

with a ſtrong hand]The neer ſhape of two letters in the Hebrew, hath as elſe-where oft,ſo here,bred a divers reading,but ſuch, as alters not the ſenſe. Some reading the text,*as with*, ſome without that note of ſimilitude. Where,by *hand*,the Jewiſh Doctors, whom moſt of ours follow,underſtand the Spirit of Prophecy, according to that, *the hand of God was upon me*, Ezek, 1.3. & 3.14, 22.as if he had ſaid,the hand of God made a ſtrong impreſſion upon me, what time he gave this in charge. Added,here,both to give fuller aſſurance of what he was to deliver from God to them: and to make his words carry the more weight with them. The words are in Hebrew, *with ſtrength of hand*, as Dan.11. 2,or, as ſome render it, *by apprehenſion of hand*. That is, taking and holding me by the hand, to confirm and ſtrengthen me,as 1 Sam. 23.16.ch. 45.1 & 51.18. Pſal.73.23.Or,taking me by the hand, to cauſe me to mark what he ſhould ſay to me; or,taking me by the hand, and drawing me neer to him,as men uſe to do thoſe, whom they have ſome ſecret to impart unto,or are to have ſome ſpecial conference with, Act.23.19. or laying hand on me,as a School-maſter on his Scholler, that would fain be gone from him,and by force, as it were, (as Ezek. 34. 4.detaining me with him,and reſtraining me from ſuch courſes,as the people of theſe times commonly took: according to which laſt, there ſhould be a trajection in the words,thus to be read; *and*, or , *when, with a ſtrong hand, he curbed me*, or,kept me in. And of ſuch trajections we have indeed ſome examples in the Scripture, 2 King.2. 14.Job 23.12.Prov.23.24.& 24.27. but it fitteth not ſo well here; and the pauſes oppoſe it.

and inſtructed me]Or, *when he inſtructed me*,*and*,for *when*, as ch. 43.12.Jer.34.1.

inſtructed me]The word ſignifieth properly,to *chaſtiſe*,as Pſal.118. 18.and becauſe the end of correction is inſtruction, Pſal. 35. 11.& 94,12. Prov.29.15.in the next place, to *inſtruct*,Prov.31.1. ch. 28. 26,here,as ſome would have it, to *conch*, or keep within compaſs, I ſhould rather render it, by *inſtructing* warned *me*. A form of ſpeech,notunlike thoſe, noted on, ch 1.4.*alienated backward*. The meaning is,by informing me of the iſſue of ſuch courſes,he warned me, both to refrain them my ſelf,and to teach other ſo to do.

that I ſhould not walk in the way of his people,ſaying] Heb. *from walking*:as 1 Sam.30.21.2 Chr.25.13.Lam.4. 18.That I ſhould not take ſuch courſes,as they did,concerning the ſafeguarding,and ſecuring of themſelves againſt thoſe two kings that came to invade them.See Jer.10.2.

this people]The people of Jeruſalem,ſo affected, as was Ahaz their Soveraign,ch.7.2,12,13.

V.12.*Say ye not,a confederacy, to all them to whom this people ſhall ſay,a confederacy*]He declares here more expreſly, what the peoples way was,that he would have them to avoid. Do not thou,nor the other faithful that follow thee,enter into any ſuch confederacy with the Aſſyrian, or any other forreign force, as the main body of this people, therein following their heads, do; for the ſecuring of your ſelves. Such confederacies never proved ſucceſsful to Gods people; 2 Chr.16.1,3,9. & 28.16,20.ch.20.6.& 30.4,5. Jer.2:33,37. Yet ſome of note expound this of the confederacy of Iſrael, and Syria, againſt them,the fear whereof ſo much poſſeſſed their minds, that there was nothing elſe in their mouths,but *a conſpiracy,a conſpiracy*. Two great and powerful Kings and States have conſpired together againſt us,and they will utterly ruine us: and this they ſuppoſe confirmed,by the words next enſuing. But neither do the words of the text it ſelf ſo well bear this expoſition; nor thoſe following neceſſarily infer it.

Say ye not a confederacy]Heb.*Ye ſhall not ſay*, as, *This ſhall ye ſay*, for,*thus ſay*,ch 30.4,& 37.10. *Say not a confederacy*,that is, *Think not on a confederacy*(as Exod 2.14.*doſt thou ſay*(that is,think) *to ſlay me*;and 2 Sam.21.16,*he ſaid*(that is,thought) *to ſmite David*;or, *Say not a confederacy*,for,make no confederacy: as Pſal. 35.3. *ſay to my ſoul*,(or,*to me*,as Pſal.3.2.) *I am thy ſalvation*,that is,ſave me and, *ſay to wiſedome,Thou art my ſiſter*,for,make wiſedome thy ſiſter,Prov.7. 4.and *ſaying to a ſtock,Thou art my father*, for, making a ſtock thy father,Jer.2.27

to all them]to *whomſoever*;as Pſal.145.18.Joel 2.32.Rom.10.13. as if he had ſaid, do not follow this people in their unſetled courſes, ſeeking to link themſelves in league, one while with one, and another while with another,Jer.2.18.36.make not a confederacy with ſo many as they do,or rather,*to any of them*:as Job,1, 11, *touch any thing*,or,*ought*, *that he hath*, and Ezek. 18.13.*hath done any of theſe*. For ſo thoſe places would both be rendered; make no ſuch league with any of thoſe, Aſſyrian,Syrian,Egyptian,or other,whom this people combine with.

to them]Or, *concerning them*;and ſo,*to whom*, *concerning whom*; as Pſal.91.11.Eſth,3,2.

to whom]Intending, ſay ſome, the Syrians and Iſraelites, whom they moſt exceedingly feared, and many deſired to joyn with, (ſee on ver,6.)or,the Aſſyrians rather principally, (though not waveing any other, that they might look after) whom, for fear of thoſe ſo combined,they ſought to for ſuccour,2 King.16.7.

neither fear ye their fear]Fear not thoſe,whom they fear. Stand not in ſuch fear of thoſe two kings, as they do, ch. 7. 2. Jer 10,2.

their fear] Taken here ſubjectively, for the *fear*, wherwith they fear: but by the Apoſtle Peter alluding unto this place effectively, for that *fear*, wherewith they affright, 1 Pet. 3, 14.

nor be afraid] Be not frighted, or terrified. The word ſignifies ſuch a *fright*, as cauſeth a concuſſion, makes one ſo to ſhake and quake, every joynt of him, as if he ſhould fall aſunder. The word is uſed,ch,2.19,21. See a pattern of it,Dan,5.6. and in this Prophet, ch.7.2.the words are doubled, the more to hearten and encourage; as Deut, 1. 29.Joſh.1.9.1 Pet.4,14.ch.7.4. And becauſe this latter, ſeems to import more then the former,ſome would have it rendred, not,*nor*,as moſt verſions have it,but *much leſſe be ſo affrighted*,as this people are,ch.7.2.

V.13.*Sanctifie the Lord of hoſts himſelf*]Heb. *the Lord of Hoſt him ſanctifie*. It is a ſpeech redundant; but yet not without ſome emphaſis

Phasis: like that of our Saviour in the like case, Luk. 12. 5. *fear him, that hath power to cast into hell-fire him.* As our Saviour there, and Matth. 10. 28. so the Prophet here having shewed, whome they should not fear, doth now further advise, and admonish, them whom they should fear.

sanctifie] Glorifie, give honour to him, by fearing him, and not man, against whom he promiseth to secure you, by trusting in him, and not seeking to such for safety, as are not able to help or save you, Psal. 60. 11. by yeelding your selves wholly into his hands, to be swayed and disposed of, as he shall see good. So Levit. 10. 3. Numb 20. 11. and. 27. 4. Deut. 32. 51. Ezek. 20. 40, 41. and 36. 23, 27.

sanctifie] As *magnifie*, Psal. 34. 3. not to *make holy*, or *great*, but to acknowledg, or make known, that we deem and esteem such. So 1 Pet. 3. 15.

the Lord of Hosts] See ch. 1. 9. Some here more specially apply it to *Emmanuel*, or Christ, called *the Prince*, that is, *principall Captain*, or Commander in chief *of the Lords hosts*, Josh. 5. 14.

and let him be your fear] He shews more particularly, how they should *sanctifie* God, by fearing God, and not man: Or God, rather then man, ch. 51. 12, 13. by fearing none so, as God; nothing in comparison of God: by making him ever the chief, in some kind, the only object of their fear: by fearing nothing, that he forbids them to fear, when the fear of him drowns all other fears. Fear not these two great kings; but fear him that is above them both. See 2 King. 6, 16. 2 Chr. 32. 7, 8.

your fear] The object of your fear, the party whom ye fear; and so in the next branch; thus: *Jacob sware by the fear of his father Isaac*, that is, by that God, whom his father Isaac feared, Gen. 31. 35.

and let him be your dread] The word answers that other, verse. 12. and signifies, properly, *one that terrifieth*, or affrighteth: and the sentence is repeated, for the more emphasis and stronger encouragement, as there, so ver. 3, 9, 10.

V. 14. *And he shall be for a Sanctuary*] The issue of this their fear of God; and their confide nce in him.

And] Or, *Then*; as ver. 3. and so the Greek expresseth it, *if ye trust in him.*

he shall be] To wit, *unto you.* A defect of the Pronoun; as ch. 1. 15. & 3. 10.

for a Sanctuary] The word here used, say some, signifies, both *sanctification*, and *sanctuary*. And they render it here, therefore, following the Greek, in the former way, as they do another also neer of kin to it, Psal. 114. 2. *Judah was his Sanctification.* So here, *He will be for Sanctification or, He will be your Sanctification*, as he saith elsewhere, that *He will himself them, that honour him*, 1 Sam. 2. 30. so he will sanctifie them, if they sanctifie him. But albeit, that word used in the Psalm, signifie as well *sanctification*, or *holiness* rather; as a *sanctuary*, or holy place; and in this latter way also, some render, that in the Psalm, *Judah was his Sanctuary*: Yet the word here used, neuer signifies other, then as our English renders it, *He will be for a Sanctuary*, that is, a sacred and inviolable place of retreat, and refuge, whereunto they may freely resort, and wherein they may safely, and quietly repose themselves amidst all commotions and combustions whatsoever, and have therefore no cause of fear. So, Ezek. 11. 16. *I will be as a little Sanctuary to them, in the countries whereto they come.* See ch. 4. 5, 6. Psal. 46. 1, 2. Prov. 18. 10. See also ch. 62. 18. where both words, above mentioned, are found together. How beit, true it is, that a *Sanctuary* implyes, aswell *sanctification*, as salvation; as well *sanctity*, as safety. Nor are these ever severed the one from the other. Rom. 6. 22. 1 Thess. 2. 13. Rev. 20. 6. See ch. 4. 3, 5, 6, & 6. 13.

but for a stone of stumbling, & for a rock of offence] Having shewed what God will be to the godly, to wit, a Sanctuary, strong house, or Temple of stone, surely founded upon a rock: which who so trusteth to, need not fear, ch. 28. 16. he now proceeds to shew what he will be to the wicked and ungodly, both in Judah and Israel, that refuse to be ruled by him, and to rely on him, he will be as a *stone* in their way, for them to *stumble* at, or their mischief and overthrow, as a *snare* to catch them, to their destruction.

but] Heb. *&*, as verf. 9, 10.

for a stone] That is, *as a stone, for a stone*, or, simply, *a stone*; as Ezek. 44. 12. *They were for a stumbling block*; instead whereof, chap. 7. 19. *It was a stumbling block.* So afterward, *for a snare*, as Josh 23 13. *They shall be for a snare*, instead whereof, Hos. 5. 1. *Ye have been a snare.*

a stone of stumbling] Heb. *a Stone of striking, smiting.* Such as lying in the way, the foote may smite or strike against, and a man receive some hurt and harm, some maim or mischief ther eby, Psal. 91. 12. Prov. 3. 23. forbidden therefore to be laid in the blind mans way, Levit. 19. 14. and commanded to be removed out of the way of Gods people, ch. 57. 14. See Jer. 6. 21.

a rock of offence] Not a bare *stumbling stone*, or, *block*: only such an one, as a man, yet discovering, may make some thift, either to shun, or to get over; or, though he chance to stumble at, yet he may but fall forward, it may but cast him upon his face, so as, without much hurt he may yet rise, and recover himself again: but *a rock of offence* such as comming in a mans way, he cannot possibly a void, no more. then he is able to remove a rock out of his way; which if a man, or ship run upon, or rush violently against, it will cast the man down backward, ch. 28. 13. and lay him on his back: as our Saviours words did those that come to apprehend him, Jch. 19. 6. and the tidings of the Ark taken did old Eli, 1 Sam. 4. 18. It will split in sunder, and drown the one, batter in pieces, and destroy the other. Matth. 21. 44. This is applyed in the Gospel to our Saviour, whose mean condition, to outward appearance, made many to refuse and reject him, to their own ruine; as did this people here, the means of safety that God offered them; but they refused to rest in, and rely upon, Matth. 21. 42. 44. Luk. 2. 34. Rom. 9. 33. 1 Pet. 2. 8.

to both the houses of Israel] Heb. *to the two houses of Israel.* These termes some of the Jewish Doctors refer, as to be understood by way of distribution; partly unto the former branch of the words, before-going, concerning *a sanctuary*, and partly, unto the latter branch, concerning *a stumbling stone, and a rock of offence.* They suppose two sorts of men in the kingdome of Judah to be meant by those two houses: the one, of those that trusted in God, and were faithful to the house of David: the other of those that were treacherous, and did under-hand complot with Pekah, and the Assyrians now: or with the Assyrians in Ezekiahs time: of which sort, say they, were Shebna, and some others: and that God here promiseth to be *a sanctuary* to the former, but threatens to be *a stumbling stone, and rock of offence* to the latter. The want of the pronoun, denoting those whom the Prophet spake unto, not observed in the heft method of the verse; led those Doctors aside, and made them much to mistake the Prophets mind: wherein few therefore follow them. The most, as well of theirs, as ours, understand by *the two houses of Israel*: those two kingdomes, which the whole body of the people of Israel the twelve tribes, were divided into, under Rehoboam; ten falling off from him, and two only cleaving to him; when as before, under David and Solomon; they made but one State, as one *house*, acknowledging but one head, 2 Sam. 5. 3, 5. & 8. 15. 1 King. 2. 12. & 11. 42. & 12. 16, 17, 21. The main body of both which, being grown very corrupt, unfaithful, and disobedient, God threatens them both to bring these heavy judgments upon them, though he would withal secure, and save those that were godly, and faithful among them, Psal. 125. 1, 5. 2 Pet. 2. 5, 7, 9. Of Israel, see chap. 1. 2, 3.

for a gin, and for a snare, unto the Inhabitants of Jerusalem] One of the Jewish Doctors, whom the Greek also, and some of the Latines, in part, concur with, conceives these words not as intimating what God would be to Jerusalem, but what others should be to them and what God would be to such, as were so to them. For thus doth the great Rabbine, joyn this branch to the former. God *will be a stumbling stone, and a rock of offence unto those two houses of Israel*, that come to be *a gin, and a snare to the Inhabitants of Jerusalem*; that is, to Pekah, and Shebna, with their consorts, saith he; to the Israelites, and the Syrians confederate with them, say others, both which laid trains for the taking of Jerusalem. But these are over-bold in filling up the text, with stuff of their own. The meaning is plain, that God would be as a gin, or a *snare* to them also, implying, that it was not either the royal feat, or Gods own Sanctuary there, that should secure them, but that they also, for their impiety, should suffer with the reft. See Lam. 3. 47. from whereto the similitude, passing from the former, to another, taken from the practice of Fowlers and Hunters, that set gins, and snares to catch birds and beasts; (*the like whereunto, see* Psal. 35. 7. & 91. 3. & 119. 110. & 140. 5. & 141. 9. & 142. 3. chap. 24. 17, 18. Hof. 5. 1. & 9. 8.) as some suppose, in way of mitigation, as intending a milder manner of dealing with them, then with the reft; and intimating, that though they should be caught in a snare, yet the snare should be broken, and they escape out of it, Psalm. 124. 7. But the words ensuing, verf. 15. shew, evidently, the same thing to be intended in either. See verf. 19. chap. 5. 13. And others therefore, would have it to intimate rather, that neither by might, nor flight, they should be able to go beyond God, or to escape his vengance; he would meet with them in either kinde, Jer. 13. 21. Cor. 3. 19.

V. 15. *And many among them shall stumble, and fall, and be broken*] The issue of the judgment before threatned, described in teams suitable to the two former, similitudes, wherein it was denounced and laid down, ver. 14.

And many shall] Or, *That many may*, as Joh. 5. 11. Psal. 78. 11. Mal. 1. 9. noting either, the issue, or the end. See Jer. 6. 21.

many] Not all. For God will ever reserve a remnant, ch. 1. 9. & 4. 2. & 6. 13. But the most are still the worst, Jer. 5. 1.

among them] Of both houses, before mentioned, verf. 14. Hof. 5. 5. Others read it, *against them, or at them*, to wit, *the stone, and rock*, before, mentioned: But that construction is more harsh.

shall stumble, and fall, and be broken] These respect the former similitude of a stone, and a rock.

stumble, and fall] A man may trip at a stone, or stumble either, and yet not fall. But those that light on these stones, shall so stumble, that they shall not escape a fall. So Psalm. 27. 2. *They stumbled, and fell*, ch. 31. 3. & 46. 6. & 59. 32. See ch. 3. 8.

and be broken] As running upon, or rushing against a rock; ch. 28. 13. Matth. 21. 44. Luk. 20. 18.

and be snared, and be taken] As beasts, or fowl are taken in a net or snare, Eccl. 9. 12. Luk. 21. 35. This answers the latter branch of the fore-going verse, concerning *a gin*, or *a snare.* So ch. 28. 13. & 42. 22.

V. 16. *Binde up the Testimony*] The words of God, as all agree; as some

some, more specially of Christ, to the Prophet, informing him further what he should do, both concerning the visions of God, and the sacred mysteries therein revealed unto him, and concerning the doctrine of Gods word in general.

Bind up the Testimony, seal the Law among my Disciples] These two branches, some conceive to have respect unto two sorts of persons; as if the Prophet were enjoyned *to bind up the Testimony*, in regard of the one, *to seal the Law*, in regard of the other. They suppose, that the Prophet stood, hitherto, before Ahaz and his people, (which yet appears not) with that *roll*, mentioned, ver. 1. untolded, and spread abroad in his hand, out of which he read, and withal expounded to them, what was therein contained, therefore called here the *testimony*, or *contestation*, because solemnly entred, and engrossed before witnelles, v. 2. But considering that neither king, nor people regarded what he faid, God now bad him roll it up again, and fasten it that they might hear no more of the matters contained it: Alluding to the manner of such volums, as being so rolled up, nothing written in them, can be seen, or read, Rev. 6. 14. Yet withal hat he should open them, and confirm the truth of them, in privat, to the faithful, his followers, that were capable of such mysteries, and ready to receive them, Prov. 23. 9. Matth 7. 6. 1 Cor. 2. 6, in the word of *sealing*, having respect to such things, as for secrecy are wont to be sealed up, that they may be kept from common, either use, or view, Cant. 4. 12. Rev. 5. 1, 3. Others suppose them to concern both the same persons. Some, the Prophet himself, principally; that though few regarded his ministery, yet he should continue constant in the execution and exercife of it Both by careful keeping in minde, and observing of it himself: and giving assurance of it also unto others: and confirming them in the truth of it, an allusion, as some of them suppose, to such ligatures, as men use for the memorial of ought, that they may not forget it, Deut. 6. 8. Prov. 3. 3. As others to waxes, that merchants do first wrap up, and bind about with cord, and then seal also for more security: As others again, to letters that are first bound about with thread, and afterward sealed: to which God should compare his word delivered unto the Prophet, as matter of anthentick truth, having Gods seal stamped on it, Esth. 3. 12. & 8. 8. Others deem it to have special regard to the Prophets scholars and followers; that by diligent instruction he should prepare, fashion, and frame their hearts, to be fit tables for the receit of the divine testimony, the truth of God to be written, in them, and both to be sealed up to them, & to be sealed unto by them Jer. 31. 33. 2 Cor. 1. 22. & 3. 2, 3. Eph. 1. 13. & 4. 30. Heb. 8. 10. in which places, they suppose, the Jewish manner alluded to, of taking depositions; a draught whereof being made, under the hands of those that were deposed, was after signed also by those that took them. Others, lastly, suppose the words only to intimate, that these mysteries, especially concerning the Messias, should be, as recorded; so shut, and sealed up, to be reserved for posterity, unto whom, in future ages they should more clearly be revealed, ch. 30. 8. Dan. 12. 4, 9. Rev. 10. 4. Or that they should be like letters closed, and sealed: neither read, received, nor conceived by any, but such only, as were inwardly enlightned, ch. 28. 11. 12. The meaning seems to be no more, but that God would not have the Prophet to deal further, in this kind, with these faithless and prophane Scoffers; but reserve such sacred mysteries to be imparted to the faithful; who would with due reverence religiously receive them.

Binde up] As Deut. 14. 25. 1 Sam. 25. 29. Or, *fashion, frame*, as Exod. 32. 4. Or, *keep*, as Prov. 3. 21, & 6. 20, 21. The first here seems fittest.

the testimony] So is the word of God, in general, oft styled in Scripture, twenty times, at least, in one Psalm, Psal. 119. & it is so learned because thereby God not only maketh known his will to us, but by a solemn, and severe sanction also, doth attest thereunto, 2 King. 17, 15. Neh. 9. 34. And so also is the word taken hereafter, verf. 20. but in this place it seems rather to note that special word of God, that God by the Prophet had, not without such like sanction, not delivered only to them, but also prescribed upon them at present. Nor doth it hinder, but that it may well be taken to here; albeit that it be ufed more largely there.

seal] For immunity, as Dan. 6. 17. or safe custody, as Matth. 27. 66. or secrecy, as Cant. 4. 12. or assurance and certainty, as Joh. 3. 33. & 6. 27. Rom. 4. 11. Eph. 4. 30. of either of these two latter, the term may well here be taken.

the Law] Either the word of God in general, as Psal. 19. 7. & 119. 97. or the Law of rites and precepts, the law of Moses, Mal. 4. 4. Matth. 11. 13. Joh. 1. 17. or that particular meslage, or doctrine, that Esay had at this time delivered, or was further, to deliver to the faithful: and thus it seems to be here taken, as also chap. 1. 10.

among my Disciples] As ver. 11. *among them*, or, *with my Disciples*, as Ezr. 10. 17. or, *for my Disciples*, as Neh. 13. 14. for their behoof; reserve it, to be imparted to them, for the stay and support of them in their calamitous times.

my Disciples] Or *my taught*, or *learned* ones. Such as have been *taught of God*, as the Prophet speaks, chap. 54. 13. (where the same word is used) such, as have *learned Christ*, and been *taught of Christ*, as the Apostle speaks, Eph. 4. 20. 21. *But ye not so, ye have learned Christ, if so be ye have heard him, and have been taught of him*; (for so the words would there be read) The word doth not properly signifie, *a disciple, a Scholar* (save, as we use to say, *a Scholar*, for *wise skilful*, or *learned*,) or *a learner*, though a learn ner unto it, to whom such an one, and is therefore well rendred, *a scholar*, 1 Chr. 25. 8. but that word is of an active form: this is of a passive: and signifies properly, *not a learner*, but one *learned*, one, that hath been taught, hath learned, and by learning, is become skilful, and *learned*, as the word is well rendered, ch. 50. 4 See more hereof there.

V. 17. *And I will wait upon the Lord*] The Prophets words, professing his resolution of constant depending, and patient attending upon God; not withstanding the present tokens of his wrath and displeasure towards his People: and notwithstanding the discouragements that he received from them, by no part of his Minstery prevailing with them, for their good. For, to me, they seem to strain the text unreasonably, who make them the words of Christ speaking to the Prophet; and by his own example; encouraging him to constancy and perseverance in his ministry, with patience; as he doth his Disciples, Joh. 15. 20. Heb. 12. 1, 2.

And] Or, *Yet*, rather, as Jer. 2. 32 35. Some render it, *Then I waited*, as if he had said, being thus confirmed, v. 11. I resolved to wait, and so did. But the ufe of the particle, altering the prelent to the future, can scarce it rather the other way.

I will wait upon the Lord] Word for word, *I will stay for the Lord.* For to the word properly signifies, 2 King. 7. 9. & 9. 3. Job. 32. 4. I will stay his time. So Psal. 33. 20. & 130. 6. 13. ch. 30. 18. Hab. 2. 3. Zeph. 3. 8.

that hideth his face] That sheweth himself to be displeased with his people, by these heavy judgments, partly inflicted, and partly further menaced; and as some also, by commanding the roll to be wrapped up and concealed, ver. 16. It is a metaphor taken from the practice of men, who being displeased with a party, with draw themleves from him, and will not be seen of him, nor spoken to by him, 2 Sam. 14. 24. See the like, Psal. 10. 1. & 27. 9. ch. 45. 15. & 54. 8. & 57. 17, & 64. 7.

from the house of Jacob] See ch. 2. 5, 6. v. 14.

and I will look for him] I will with patience and hopeful expectation, depend on him, both for support amidst these sad occurrents, and a comfortable issue of them in his due time. So Iob. 13. 15. & 14. 14. Psal. 40. 1. ch. 25. 9. Jer. 14. 22. Mic. 7. 7.

V. 18. *Behold, I, and the children &c.*] These words also, many would haue to be, not the Prophets words, speaking at all of himself, but Christs speaking to the Prophet, and relating to him, what his own condition would be & the condition of his followers, when he should appear & live, here below, in the flesh; and the reason they build upon, is, because the Apostle produceth these words, as spoken, either of, or by Christ, Heb. 2. 13. But the consequence is not necessary. For so in instance the like: It followeth not, that those words, 2 Sam. 7. 14. *I will be his father, and he shall be my son*, were not spoken by God, to David, of Solomon, as David himself telleth him, 1 Chr. 22. 10. because the Apostle applyeth them to Christ, Heb. 1. 5. or that those words in the Apostle, the very next before these, *I will trust in him*, whether they be taken out of Psal. 18. 2. as some of these would have it, who are her cin the fifteft; or, whether they be drawn from the Greek of this Prophet ver. 17. which I rather incline to; were not spoken either by David, or by Esay, of themselves, because they are by the Apostle, in the same place, carried up unto Christ. Many speeches of the Prophets, concerning themselves; and many Prophecies concerning Cyrus, and others, who were types of Christ, are in the New Testament applyed unto Christ: being one way, and in the one manner verified of them, and another way, and in another manner also, many times, fulfilled in him. Of himself then, there need no doubt be made, but that the Prophet speaks in this place; albeit the thing spoken of him, he also verified and fulfilled in Christ, and that in another sort, then with Esay it was. And others therefore, not a few, take them to be the Prophets own words, and those, first, and primarily affirmed, concerning himself, and his own, either children, or disciples; either complaining of the peoples vile estimation of them; or the ineffectualnels of that service, whereunto God had assigned both him and them, or both: and yet withal, professing a readinels to undergo either.

Behold] Spoken, as those who make the words following Christs; as in way of admiration, that he and his should be so reputed, and that by his own people, Joh. 1. 11. So in way also of inst gation, to stir the Prophet up seriously, to consider it, that he might with more content of mind endure, and undergo the like. See the like, Ier. 25. 29. & 45. 5. & in those that conceive them to be the Prophets, as in way of Lamentation, and complaint; that it should be so with him, and his, or that, so little good was done by what they sustained as Ier. 17. 15. Ezek. 33. 32. so withal, in way of profeition, or protestation of a willingnelle to do and endure whatsoever, in this, or any other kind, God should pleale to call them to, or to employ them in, or exercise them with, as ch. 6. 8. or by way of exhortation to Gods faithfull people, inciting them to look on him, and his children; and to consid er his constancy, and undaunted resolution, and what the mysterious names, imposed on them, did import, and might assure them of.

I and the children] By *children*, some understand *disciples*, whether Christs; or Esay's, such as were before mentioned, verse 16. that is, either such as were termed the children of the Prophets, because the Prophets their Instructers, were as fathers to them, 1 Sam. 10. 12. & 19. 20. 2 King. 2. 3. 5. Amos 7. 14.

7.14.or,such,as by his ministery he had begotten unto God, 1 Cor. 4.15.1 Tim.1.2. Tit.1.4. Philem. 10. But others rather understand the Prophets natural *children*, born to him in Wedlock by his lawful wife, whereof mention also was made before,ch.7.3.ver.3.that,which must be in another manner understood, when applyed unto Christ, Heb.2.14.as Solomon being *Gods Son*,Heb.1.5.

in whom the Lord hath given me] When applyed to Christ,whom the other hath,for life eternal,given to him, Joh.6, 37. 39, 65. When to Esay, whom God had made him an instrument to convert,or whom by his blessing on the marriage-bed, God had bestowed on him,*They are the children*, saith Jacob,*that God hath given me*, Gen. 33.5.& 48.9.and,I, saith God,*give Jsaac unto Abraham, and unto Isaac, Jacob and Esau*, Joh.14.3,4.

are for signs and wonders in Jsrael]1, and my followers, are accounted as monsters,and are matter of wonderment,as that manner of creatures are wont to be,among this people.David et himself, *I am as a monster unto many*, Psal.71.7. and, *Thou Jehova,and thy fellowes,that sit before the,are men of wonder, or men wondered at*, Zach. 3.8.or,*I, and my children*, are propounded by God for strange and unusual signs to this people : and indeed, so they were:the Prophet himself is expressly said, to be,ch.20.3. See the note on the place; and so were his children : as hath been shewed on ch.7.16.& ver.3, 4.and this also,no doubt, together with the names thereupon given them, did expose them to the scoffs, and pointing at, of the prophane multitude:*There goes Maher-shalal-hash-baz*, and the like.

from the Lord of hosts]Heb. *from with the Lord*. That is,by his appointment : That which seems to carry this branch the latter way,v.3.ch.20.2.for *Lord of hosts*, See on ch.1.9.

who dwelleth in Mount Sion.] Where his Temple, his principal place of special residence on earth,and amongst his people,is,Psal.76. 2 & 132.13,14.See ch.2.2,3.

V.19. *And when they shall say unto you*] To let passe the great variety of strange and strained connexions,and coherences,that sundry Interpreters give of this passage,with the former context. The occasion of this caution here inserted, seems to be this. The example of Saul,and others,sheweth how prone people are in times of streights and difficulties,to seek unto Sorcerers, by such hoping to receive information of what is like to be, and advice what course to take for their own safety, 1 Sam.28.7.15.& Hag.1.2.This way, therefore,it is notunlikely that many were looking after,in these troublesome times, (especially,being otherwise much addicted thereunto,ch.2.8.) and inciting others also thereunto. Against whose enticements, the Prophet therefore endeavours to arm the faithful;partly,by discovering the vanity & impiety of such courses: & partly,by directing them unto whom upon all such occasions,they ought for advice,to resort.

when they shall say]*when any shall say*,or,*when it shall be said*. For the verb is here put indefinitely,or impersonally,without designation of,or reference unto, any special, or particular person, or persons, as Matth.24.26.though it may be presumed,that none but the unfaithful sort of people would so speak.

Seek unto them that have familiar spirits] Or, *Enquir of them* (as Deut.18. 11. 1 Sam.28. 7. 1 Chr.10.13,14.)for advice andhelp.

that have familiar spirits] The term here used, comes from a word, that signifies,*a bottel*, Job.32.19.and the word is put, sometime, for *the familiar Spirit* it self, as the text in our version here speaks, as where the witch of Endor is termed,the *owner* of such an one, (for so the original hath it,1 Sam.28.7,8.) that is, one, that had such an one at hand,to make use of. Where *the witch*, and the *spirit*,or *familiar*, are distinguished the one from the other : as also they are, Act.16.16.but sometime it is put for *the witch* her self, one that hath,or is possessed of such an one:as where it is said, that Saul had *put away*,and *cut off the witches*,1 Sam.28,3,10. and so is the word also used in this place. And these *witches* are deemed so to have been at first termed,because the evil spirits,that possessed them, when they gave answers by them, used to swell and blow up their bodies,their breasts and bellies especially,like a bladder,or a bottle, as of the Pythian prophetesses, or witches rather, is recorded : and to cast them withal into a kind of frenzy:during which also,they delivered the oracles by them, with an hoarse, or hollow voyce, as if they spake out of their *bellies*, (whence another name is in Greek given them) or out of a *bottle*. Howbeit , the Spirit,or familiar, which the Witch of Endor made use of, seems to have been rarified by her,but not to have spoken in her ; or through her. The word is used again,ch.19.3.& 29.4.

and] Or,*or*,as ch.10.14.

unto wizzards] Or,*cunning* men,as some cal them ;the word is not a miss to rendered.For it comes of a word, that signifies,*to know*, to *have skil*,or *cunning*;as 2 Sam.14. 16. 18.*one that knoweth*,that is, hath skil,or cunning,*to handle the harp*, and ch.29. 11. 12. *one that knoweth a book*,for,one that hath skil in it,and,*one that knoweth not a book*,for,one that hath no skil in reading. So these men were termed *wizzards*,or,*skilful,cunning* men, because they pretended much skil and cunning, in discloshing of hidden matters, and foretelling future events. For, as for what the Jewish Doctors tel us, of a strange bird, as some, or beast, as others whereof these should have their name,they seem to be meerly fabulous. The two words here used,are found commonly joyned together in Scripture, as well in historical relations,as in legal prohibitions, Exod. 19 31. & 20.27. Deut 18.11.1 Sam.28,3,9.2 King.21.10.& 23.24.2 Chr.33.6.

that peep]Or,*chatter*,as it is rendered, ch.38.14. The word properly signifies,such a puling voyce,as foul,in general,ch.10.14,*bird*, or great,such as swallows, and cranes, ch. 38. 14. are wont to make: and it seems,that these familiars used, in such a broken, and scarce articulate sound,or in such an hollow, low, whispering manner, to give out their answers,that those by whom they spake,or that made use of them,were to relate them more plainly,and expound them unto those that consulted them. See ch.29.1.

and that mutter.] This word seems to import a more doleful and mournful tone,or a more dreadful and hideous grumbling,then the former:For it is used, sometime for that bemoaning kind of noyse, that Doves use to make, ch.38. 14. & 59. 11. sometime, for that grunting,or grumbling, rather, then roaring noyse, that a Lion is wont to make over his prey, when he is possessed of it,chap. 31.4. And such noyses, it is not unlikely, that these impostors also sometime made ; to strike a kind of awe and dread of them, into those that repaired to them. Though others also,and to the old Latine, understand it of such muttering, and murmuring, or mumbling,as their inchanters,or charmers,in their spels and charms used, and are not unusual with them, at this day. Some of the Rabbines affirm them to be so called, because they used to set men a musing. And the verb indeed signifies commonly,*to muse*,or, *to meditate* :and although the notation seems somewhat far fetch'd yet it the originall of the word, *Magi*,used both by the Greeks, and Latines,be not Persian;(as is most probable) but Hebrew,and be derived, as many deem, from the word here used; I should suppose , that they are to termed, not as *mutterers*, which some have imagined, (for it is not likely,that they should style themselves, by a title of disgrace,)but as *musers*,a more honorable apellation : nor was the name anciently otherwise esteemed,Matth.2.1. But to leave this,I cannot concur with those,who would have the word *of peeping* here,to be referred to the *witches*,the word of *muttering*,to the *wizzards*:as if the one peeped,but muttered not; the other muttered, but peeped not : whereas the words seem joyntly and indifferently to have relation to either. See ver.19.& ch.5.30.ch.59.13.

should not a people seek unto their God?] The Prophet here,enforms the faithful,what answer they should return to those,that endeavoured thus to seduce them:and there would therefore,for more perspicuity,these words be inserted,*Say ye*,or,the like, as Phal.115. 15. & 132. 14.where the defect is in the latter branch:as the like in the former, Psal.27.8.Ier.10.11.

should not,&c.]Heb.*shall not*,Or, *will not*. Whence some render the word thus,*will not any people seek unto*,for,*enquire of*, as before: the *their own God* ? as convincing them, by the general practice of all people,like that, Jer.2.11. *Hath any nation changed their Gods* ? and that,Mic.4.5. *all people will walk each in the name of his God*. But that,Mic.4.5. *all people will walk each in the name of his God*. But we need not alter our reading: the future is frequently used,to signifie,not what *will,or shall*,but what *would*, or *should*,be done. So 2 King. 3.27. *He sacrificed his Son*, that *Shall reign*(for,*that should reign*,or,*should have reigned*)in his stead : Mal.1.6.*A Son will*(that is, should)*honour his father*. And the Prophet seems to argue, rather, from matter of right,and due, then of fact:from office, and duty : then from practice : And it agreeth better so, also, with the next branch. It is a thing agreeable both to reason and religion, that whom people profels to be their God,him they should ask for advice and direction,resort to. So Elias to the Israelites,*If Jehovah be God,follow him*.1 King.18.21.and so Ahaziah's Messengers;*Is it not because there is no God in Jsrael,that ye go to enquire after the god of Ekron*? 2 King.1.3.

for the living to the dead] Or. as others render it, *from the living to the dead*, either way the speech is defective,to be from the former branch thus supplyed. Should men go to enquir, *for*, or *from the living to the dead* ? And according to the latter reading the meaning should be: Should men go from the living God,and his Prophets,to seek for advice unto the dead, either idols,or idolaters? Hos.3.12.or,to men deceased,whom these Sorcerers, therfore called *Necromancers*,have dealing with, Deut.18.11.1 Sam. 28. 8,12. But I find not where the particle here used,is found in that sense. I know some alleadg:Gen.26.8. *He looked out from a window*.And, *He fell down from a lattice*,2 King.1.2. but it would rather be rendered, *at a window*,in the one place,and *through a lattice*, in the other : as Joel.2.9. *they shall enter in at*, or,*through the windows*. The former reading therefore, which our last translation hath,seems the fairer,because the particle is frequently found used in that sense to signifie, *for*,or,*in behalf of*,as 1 Sam.7.9.& 12.23. 2 Sam. 12.16.1 King.13.6. Jer.11.14. and oft else where. And so it is, as if the Prophet had said, Should men go to seek help and advice in the behalf of the living,and for their safety, from the dead, who neither have any notice of them,nor are able to afford them any succour? Job 13. 21.ch. 63.16.Howsoever,the opposition is principally between *living*, and *dead*,as Eccl.9.4,5.Nor will the text therefore admit the exposition of some,though of prime note: who would have the word rendered, *from the living to the dead*:as depending on the fore going branch, *from the living to the dead*:as depending on the fore going branch, without any supply,and as a parallel phrase to that, Gen.6.7. *from man to beast*, implying that God alone is all sufficient both for quick and dead.as he is said to be,*Lord of quick and dead*, Rom. 14.9.and *Judg of quick,and dead*,2 Tim.4.1. for neither are the particles in either from the same:nor hath either of the particles here read,ever that use,nor was there occasion here, of enquiring ought, concerning

ning the dead; but concerning the living only.

N.20. To the Law, and to the testimony?] Let them seek ; or, *At the Law,and at the testimony*,let them enquire. For that is to be supplyed out of the verse fore-going ; as there, also,in the latter branch, out of the former.He-the wch now, whom, for ayd and advice, they should repair unto;as before,to whom they should not.*By the Law, and the Testimony*; some would here understand that doctrine only, and those particular predictions and directions,that the Prophet had from God at present imparted to them. Of which before, ver. 16. But these seem to straiten the words over-much. Others therefore understand by these two terms, the Word of God, in general, either contained in the sacred Volumes already written, and then extant, or delivered to them by word of mouth, through the ministry of this Prophets, as 2 Chr. 20.20. & 34. 21, 22. not excluding those precepts, predictions, or promises, that the Prophet had delivered unto them at prefent. So Abraham sends them, in the parable, *To Moses, and the Prophets*, Luk. 16. 29. Howbeit, I suppose, they go over-nicely to work, who by *the Law*, here conceive to be meant,the writings of Moses; and by *the Testimony*, the Prophetical Revelations;as if the former were not Gods Testimony, as well as the latter: when as, indeed, the name of *Testimony*, was first, and primarily, given unto the Law, written in the two tables ; in regard whereof also, was the Ark called, *the Ark of the Testimony* : & so often and fro,but meeting with no means of succour or relief,either from above,or below,they shall be at their wits end, like those at sea in a storm unavoidable and unsupportable, Psal.107.26, 27. So Ier. 14.18.

And] Or, *For*,as Pf.108.12.

they shall passe] Heb. *he shall passe*. Which some of the Jewish Doctors understand of the King of Assyria, passing with his Army, through the land of Judah. But their exposition we may well let passe ; and so may we as well theirs also,of the *morning light*, before spoken of,that it should pass away from them, and not abide with them.It is meant, of the wicked Jewish people, either,as some,compelled to passe out of their land, which they made full account to dwell in for ever;as God had promised they should, so long as they continued loyal to him, Jer.35.5.or,as others rather, constrained to flit to and fro in the land,where they had quietly dwelt before, to seek succour in their distress;by occasion of forraign foes, and their forces breaking in upon them,and hunting them from place to place, Jer.16. 6. it is in the singular number,because spoken of the people, as one body ; and withal,to shew how it should be, with each one of those wicked ones. See ver.20.

through it] Or,*to* and *fro in it*;the land of Judah, as chap. 9.1. & Gen.48.9.*in thus*,to wit, land, or place. For they seem to fetch it too far, that render it, *for this* ; as implying the cause, for which they thus suffered ; their impiety, mentioned , verse 19.

hardly bestead] As the word is used, Gen.25.16,17.where it is said of Rachel, that *she had hard labour* ; or, word for word, *was hardly bestead in her childbearing*:and Job 30. 35. where Job saith, *he wept* for the man,that had *an hard day*,or time, of it, that was at *any time hardly bestead*.They render it amiss,that translate it,*hardened*.Understanding it of men either hardened in sin, or grown senseless of the evils they sustained: The one suites not with its yoke-fellow, *hunger*, a corporal evil ; the other crosseth the main course of the context, describing men exceeding senfible of their calamitous condition.

and hungry] Destitute,as of all necessaries ; so especially of food, Pf.107.5.See ch.5.13.& 9. 20. This some refer to Hezekiah's time, ch.36.12.come to Zedekiahs,Ier.38.9.& 52.6.

and it shall come to pass] Heb.*and it shall be*,as ch.7.21.

that when they shall be hungry,they shall fret themselves] Heb.*when he shall be hungry,and be shall fret himself*,for,*that he shall fret himself*, as Amos 9.1.Mal.1.9.They shall grow extreamly impatient in their necessity and distress. It hath a metaphor in it, taken from a pot, that boyleth with the heat of the fire under it, and casts up its skum and filth, chapter 64. 2. Jer. 1. 13. Ezek. 24. 3, 5. Rev. 16. 9, 10, 11. It runs on still in the singular number, as before.

and curse their King]They run far from the text, that would have it meant (as some Jewish Masters) of the Assyrian Souldiers, that should curse their King,for want of provisions : the contrary whereunto,see ch.37.25.It is spoken of the Jews,as before; that should in their miserable curse,not the King of Egypt: as some of the Jewish Writers,for not helping them, chap. 30. 3, 5, 7. nor of Assyria, as others, for breaking covenants with them, chap. 33. 4. called *their King*, because they had linked themselves to him : but their own King, for not protecting,or relieving them; or imputing, to him, the cause of those their calamities,which they suffered from the Assyrian,either,by calling him in,or rebelling against him,or not compounding with him,2 King.16.7,8.& 18,7,13.& 24. 20. 2 Chr. 28. 16,20.& 36.13.See ch.7.10.

and their God] Either the true God,who deservedly brought these plagues upon them,and by his Prophets foretold, what would befall them,as those,desperately wicked wretches under the beast, Rev. 16. 10. Or, *his Gods*, (as it is said of the Philistine, that *he cursed* David, *by his Gods*, 1 Sam. 17. 43.) that is, his idols, whom they now find unable to help them, and falle in that, which by

follow the directions of his Word. See Sauls case confirming this, 1 Sam.28.18,20.1 Chr.10.13,14.

there is] Or, *shall be* : as Pf.37.10.ch.19.7. For the negative here used,admits as well time future as past,or present.

no light]Heb.*no morning*,or *no dawning*.For the word properly signifies *day-break*,or,*the dawning* of the day,Job 38.12. put here for the light,that then appears;as ch.58.8. Hos.6.3.Joel 2.2.Amos.4.13. as if he had said in Jobs language, *the eye-lids of the morning*,or,*day dawning*, *they shall never see*.They shall be pursued with perpetual affliction and calamity, without any glimpse of comfort:light, for joy and comfort, Esth.8.17.Pf.97.11.& 112.4.*morning light*, more specially,for such as comes,upon some foregoing, more then ordinary affliction,or distress,as the morning succeeds the night, Job 11.17.See ch.21.12.

in them] Heb. *unto him*,or *unto them*.For the number is oft changed,as ch.2.10.& 3,8.10.and the singular number is used collectively,as having reference to the body of a people.So ch.5.26,30. & 6. 9,10.where the pronouns are all singular,though rendred not amiss (as some of the verbs also are)plural.

V. 21. *And they shall pass through it*] The evil followeth more largely described, that shall betide these defeaters of God, and his ayd graciously offered them, betaking themselves unto unrighteousness and abominable courses; to wit, that they shall in their distresses flit to and fro,but meeting with no means of succour or relief,either from above,or below,they shall be at their wits end, like those at sea in a storm unavoidable and unsupportable, Psal.107.26, 27. So Ier. 14.18.

And] Or, *For*,as Pf.108.12.

they shall passe] Heb. *he shall passe*. Which some of the Jewish Doctors understand of the King of Assyria, passing with his Army, through the land of Judah. But their exposition we may well let passe ; and so may we as well theirs also,of the *morning light*, before spoken of,that it should pass away from them, and not abide with them.It is meant, of the wicked Jewish people, either,as some,compelled to passe out of their land, which they made full account to dwell in for ever;as God had promised they should, so long as they continued loyal to him, Jer.35.5.or,as others rather, constrained to flit to and fro in the land,where they had quietly dwelt before, to seek succour in their distress;by occasion of forraign foes, and their forces breaking in upon them,and hunting them from place to place, Jer.16. 6. it is in the singular number,because spoken of the people, as one body ; and withal,to shew how it should be, with each one of those wicked ones. See ver.20.

through it] Or,*to* and *fro in it*;the land of Judah, as chap. 9.1. & Gen.48.9.*in thus*,to wit, land, or place. For they seem to fetch it too far, that render it, *for this* ; as implying the cause, for which they thus suffered ; their impiety, mentioned , verse 19.

hardly bestead] As the word is used, Gen.25.16,17.where it is said of Rachel, that *she had hard labour* ; or, word for word, *was hardly bestead in her childbearing*:and Job 30. 35. where Job saith, *he wept* for the man,that had *an hard day*,or time, of it, that was at *any time hardly bestead*.They render it amiss,that translate it,*hardened*.Understanding it of men either hardened in sin, or grown senseless of the evils they sustained: The one suites not with its yoke-fellow, *hunger*, a corporal evil ; the other crosseth the main course of the context, describing men exceeding senfible of their calamitous condition.

and hungry] Destitute,as of all necessaries ; so especially of food, Pf.107.5.See ch.5.13.& 9. 20. This some refer to Hezekiah's time, ch.36.12.come to Zedekiahs,Ier.38.9.& 52.6.

and it shall come to pass] Heb.*and it shall be*,as ch.7.21.

that when they shall be hungry,they shall fret themselves] Heb.*when he shall be hungry,and be shall fret himself*,for,*that he shall fret himself*, as Amos 9.1.Mal.1.9.They shall grow extreamly impatient in their necessity and distress. It hath a metaphor in it, taken from a pot, that boyleth with the heat of the fire under it, and casts up its skum and filth, chapter 64. 2. Jer. 1. 13. Ezek. 24. 3, 5. Rev. 16. 9, 10, 11. It runs on still in the singular number, as before.

and curse their King]They run far from the text, that would have it meant (as some Jewish Masters) of the Assyrian Souldiers, that should curse their King,for want of provisions : the contrary whereunto,see ch.37.25.It is spoken of the Jews,as before; that should in their miserable curse,not the King of Egypt: as some of the Jewish Writers,for not helping them, chap. 30. 3, 5, 7. nor of Assyria, as others, for breaking covenants with them, chap. 33. 4. called *their King*, because they had linked themselves to him : but their own King, for not protecting,or relieving them; or imputing, to him, the cause of those their calamities,which they suffered from the Assyrian,either,by calling him in,or rebelling against him,or not compounding with him,2 King.16.7,8.& 18,7,13.& 24. 20. 2 Chr. 28. 16,20.& 36.13.See ch.7.10.

and their God] Either the true God,who deservedly brought these plagues upon them,and by his Prophets foretold, what would befall them,as those,desperately wicked wretches under the beast, Rev. 16. 10. Or, *his Gods*, (as it is said of the Philistine, that *he cursed* David, *by his Gods*, 1 Sam. 17. 43.) that is, his idols, whom they now find unable to help them, and falle in that, which by

their wizards they had put them in hope of. See ch.7.20.

and look upward] The Jewish Doctors, whom some of ours also here follow, run most in a track; supposing this to be spoken of men returning to God, and resting on him, when they perceive all other means to fail; as Ps.107.5,6,12,13,18,19,27,28.ch.10.20. & 17.7, 8. But it is rather a description of one, in a forlorn, distracted, and desperate condition; at his wits end, looking one while upward, and another while downward: now this way, now that way: and it might more fitly be rendred, *when they look upward*, to wit, either toward the Kings house; or towards heaven: and for, *when*; as ch.43.12. Jer. 34.1.

V. 22. *And they shall look to the earth*] Which way soever they cast their eye, or whithersoever they betake themselves, they shall meet with nothing, but matter of anguish, and much discontent.

they shall look to the earth, and behold] Or, *when they look to the earth, behold*, &c. as ch.5.30. So Zach.11.8. & 2.1. *I lifted up mine eyes, and looked, and behold*; for, *when I lifted up mine eyes, and looked, behold*, Rev. 5.6. *I beheld, and behold*; that is, *when I beheld, behold.*

to the earth] Downward, 2 Chr.20.18, as before, upward, to heavenward, ver. 21. ch. 40.26. or, abroad, *into the land*, as ch.5.30. though some of the Rabbines understand it of the land of Egypt, whence they looked for some relief, 2 King. 17.4. & 18.21.ch.20.5,6. & 30. 1. & 31.1.Ier.37.7.

behold] What they least looked for; as ch.5.4,7. & 8.7.Ier.3.16.

trouble, and darkenesse] the *darkenesse* of *trouble*: as ch.4.5,6. As *light*, is put for joy and comfort, ver.20. so darkness, for affliction, distress, and discomfort, Ps.112.4. ch.5.30. & 9.1. & 50.10. Ier.13.16. Mic.7.8.

dimness of anguish] The same thing in other terms. So some of the Jewish Doctors; though others suppose it to be in a new form; *dimmed*, or *darkned with distress*. See ch. 9.1. and so it would be translated; and he is, or, they are (for the want of the copulative, the Rabbines also observe) *dimmed*, or, *darkned with distress*.

dimness] So for variety. Otherwise the word seems to import, *utter*, or *extream darkness*: for so his fellows of the same family, Job 10.22. Amos 4.13. And so Job 11.17. where the words would be rendred, though *thou shalt have been* never so *much darkned*, *thou shalt be as the morning*: directly contrary to what is there read. For as for those, who harping upon another signification of the root, whence the word ariseth, would have it understood, calamities *flying* swiftly to them, and encreasing with them, they swerve much from the tenour of the Prophets speech, and detract much from the elegancy of it.

and they shall be driven to distress] Heb. *and a mist driven*; as some one affliction following on the tail of another, and pursuing them whithersoever they go: but the Genders agree not; which yet some would salve; as the like Amos 9.14. by deeming it to have respect to the same word, in a masculine form. But others rather, *and driven into a mist*; or *driven on in a mist*. For a *mist*, or *fog*, the word properly signifies, Exod.10.22. and consequently, *the dark*, Prov. 4.18. & 7.9. this and the former, are both joyned together, Job 10.22. So the sense is, they shall be driven on into further miseries and extreamities, as men in a mist, either forced into it, or driven on in it; as Job 18.18. *he shall be driven out of the light into the mist*, or the dark. And Jer. 23.12. *They shall be driven on in the dark*. See also, Ps.35.5. Many words of the same notion are heaped up; as Job 10.22. to express the great extreamity of their distresses.

CHAP. IX.

Vers. 1. *Nevertheless*] The first words of this verse, which way soever they be taken, do evidently shew that this chapter hath dependance upon that before-going; and is a continuation of the Prophets discourse, concerning the mind and message of God therein delivered. It containeth, for the support of the faithful, a gracious promise, both concerning a comfortable issue to them of the forementioned calamities; and concerning the restauration of the Church by Christ: yet concluding with a renewed denunciation of sad, and dismal occurrents against the obstinate wicked, because not amended by what was past, v.8.&c.

Nevertheless, &c.] This verse, or some part of it, some joyn to the former chapter, as a confirmation of the sad and forlorn estate of the persons there spoken of; and they render the particle here, *for*; as Ps.12.1. Others, make it an entrance into a new relation, importing some allay of the calamitous condition there mentioned: and they render it, as ours here: or, *Yet*, as Job 5.7.

the dimness shall not be such, as was in her vexation] Some, conceiving the word translated *dimness*, to have a notion, rather, of *flight* in it, as before, chap. 8.22. read the words, According to the old Latine, in part thus, *No flight*, or escape shall be to him, *that is swerving therewith*, as rending a reason of the perplexity that the persons should be in, that were spoken of before. But there is no doubt to be made, but that the word used here, hath reference to that which was made use of there, whereof enough hath been said already. And the Prophet may well be deemed to have retained the same word, the rather, because it sounds sweetly with another here also used: the elegancy whereof cannot, in our language be expressed. On which ground also, comes not unjustly to be rejected, the interpretation of some other, who read the words thus; *For no defatigation shall be to him that sleigheins*, or *afflicteth them*: That is, say they, (and they are some of the Jewish writers) the Assyrian King, who is to afflict the land, shall never be weary, or give over vexing; but shall be invading them, again, and again. See chap.29.2,7,8. Or, as some other, and those of ours; *Yet defatigation shall not be to those that are in straits*: That is, those that shall be straitly besieged, to wit, by Sennacherib, yet shall not be tired out, and so constrained to give up. These suppose the word to be a noun, or verb, (which yet is not likely) coming from a root, that signifies *to be weary*. For though verbs of those forms, do oft enterchange, as elsewhere hath been observed, ch. 8.1. Yet regard must be had to the tenour of the context, in words that are ambiguous, and not extant elsewhere: and that observed, will not easily admit that sense in this place. The most therefore, both Jewish, and ours, read the words much after the same manner, as our version exhibites them. And in the Hebrew it runs thus: *Is shall not be darkned unto her, whom, or with whom, it* shall be *straightned*. That is, the land (for that all acknowledg is meant, and agree to be supplyed, as before, chap. 8.21.) that shall be in such streights, as hath been said, shall not be so darkned as in some former times, hereafter mentioned; that which is by divers diversly; yea, two contrary waies understood. For some take it, as spoken in way of aggravation; as if it were said, No marvel, if people shall be in such perplexity, as hath been described; for this affliction, when it comes, shall darken the land otherwise, in a far more grievous manner, then was done in the former invasions, or inroads made into it. Others deem it to be delivered in way of mitigation, and allay of the former dreadfull denunciation; that though it should go hard with the land of Israel, or Judah, and the inhabitants thereof, in the judgment here threatned; yet it should not be so grievously afflicted, as in those former invasions it had been. Which to me seems, well weighing both the terms, used here, of those former incursions, the one of them especially, and the tenor of the Text, not so probable to be the meaning of the Prophet in this place. I rather adhere therefore to the former sense. See chap. 7.17. For as for those that would read the words, *It shall not* utterly, or totally *be darkned*: as they force that into the Text, which they find not there: so they are met with in that which immediately follows, *as, when at first*, &c. unless they will grant, that it was utterly darkned in those times fore-passed, which the Prophet here points to.

dimness shall not be] Or, *it shall not be dimmed*, or *darkened*. For some make it a Noun, and some a Verb. See on ch.8.22.

in her vexation] Or rather, *unto her*, or, *it*; that is, or shall be so vexed, or *straitned*. Heb. *unto whom it is first tried to her*, or *to it*. Or, *to whom distressed*, or *straits*, is, or shall be. Taking the word, as some do, for a Noun; *unto whom*, or *to her*, or *to it*. A substantive in that language, very familiar; as Gen.1.19. Pl.1. That the word *tzad* is understood, all grant; but some understand by it, the land of Judah, strictly so reatmed: and conceive the affliction, here foretold, to be meant of the invasion made by Sennacherib, under Ezekiah, (which seems most probable) or by Nebuchadnezar, under Zedekiah, which not a few hold. Others suppose it to be the land of Israel, or the ten tribes, because mention is made of some parts thereof, in the words ensuing. I see not why they may not be both included, since that greater troubles were to befal either of them, then as yet there had: nor was there fit access for the Assyrian, to the one but through the other.

vexation] The *vexation* (or *straits*, rather, or *distress*) here intimated, hath reference to that spoken of, chap. 8.22. and there rendred *anguish*: and is not to be carried on, as our English doth it, to the next branch where mention is made of fore-passed times and troubles. For the Prophet layes not the comparison between the *vexation*, or *distress*; but between the *dimness*, or *darkness*, that had in former times been, and that then should be. And though *dimness*, or *darkness*, and *vexation*, or *distress*, may amount much to one; yet for the right rendring of the Text, and keeping close to the context of the Prophets discourse; they are here to be distinguished: and the reading to be, *not, the land shall not be so vexed*, or *distressed*, but shall not be in that manner, *dimmed*, or *darkned*, as formerly it had been. See v.2.

as—when at the first he lightly afflicted] Heb. *as in*, or *at the first time he made light*; or, *according to that first time*, wherein, or when *he made light*; (for there is a want of the relative) as Gen. 3.4. chap.42.1.) or *dealt lightly with*, which some expound fondly, of *lightning* the land of its inhabitants, by carrying them away captive, 2 King.15.25. as the ship is said to be *lightned*, by casting out the wares, Ion.1.5. but this, (to say no more of it) is by the opposite branch of *aggravation*, sufficiently refuted. By *making light*, therefore is meant, *lightly visiting*, or *afflicting*, or *dealing more lightly* with them; as the false Prophets are said to have cured the hurt of Gods people; as if they were but *lightly* hurt, Ier.6.14.

when he lightly afflicted the land] That is, *when* God *lightly afflicted*, or visited it. Or taking the word indefinately, and impersonally, when the land was lightly afflicted, or visited, See on ch.2.19. When this first lighter visitation, or affliction was, and by whom inflicted, is not so clear. Some expound it of the invasion made by Tiglath-Pileser, under Pekah King of Israel, and Ahaz King of Iudah, 2 King.15.29. Which to help out, some of them tell us, of a twofold inroad made into the land, by this king. But I rather with

with one of the Jewish Teachers, understand it of a former invasion, of which he points to, though mistaken in the time, made by Pul king of Assyria, in the reign of Menachem, or Manes king of Israel, and Uzziah king of Judah, 2 King.15.19.1 Chr.5.26. laid here to be but a light affliction, to speak of, because the King of Israel, having, with a great sum of money, compounded with him, he stayed not long in the land, 2 King.15.20.

the land of Zebulun, and the land of Naphtali] In which it is probable, that Pul quartered his forces, when he invaded Israel.

and of ye land did more grievously afflict (ether) Heb. *and*, or, (rather) *and of ye mard did more grievously afflict*, or *made heavy* (as the former branch) when (as before) *he aggravated*, or *made heavy* (as ch. 8.1. Yet regard must be had to the tenour of the context, in words that are ambiguous, and not extant elsewhere: and that observed, will not easily admit that sense in this place. The most therefore, both Jewish, and ours, read the words much after the same manner, as our version exhibites them. And in the Hebrew it runs thus: *Is shall not be darkned unto her, whom, or with whom, it* shall be *straightned*. That is, the land (for that all acknowledg is meant, and agree to be supplyed, as before, chap. 8.21.) that shall be in such streights, as hath been said, shall not be so darkned as in some former times, hereafter mentioned; that which is by divers diversly; yea, two contrary waies understood. For some take it, as spoken in way of aggravation; as if it were said, No marvel, if people shall be in such perplexity, as hath been described; for this affliction, when it comes, shall darken the land otherwise, in a far more grievous manner, then was done in the former invasions, or inroads made into it. Others deem it to be delivered in way of mitigation, and allay of the former dreadfull denunciation; that though it should go hard with the land of Israel, or Judah, and the inhabitants thereof, in the judgment here threatned; yet it should not be so grievously afflicted, as in those former invasions it had been. Which to me seems, well weighing both the terms, used here, of those former incursions, the one of them especially, and the tenor of the Text, not so probable to be the meaning of the Prophet in this place. I rather adhere therefore to the former sense. See chap. 7.17. For as for those that would read the words, *It shall not* utterly, or totally *be darkned*: as they force that into the Text, which they find not there: so they are met with in that which immediately follows, *as, when at first*, &c. unless they will grant, that it was utterly darkned in those times fore-passed, which the Prophet here points to.

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tali, Deut.33.13. not observing that the lower Galile was not in Naphtali, but in Zabulon. Others suppose that the upper Galile, is here intended, called, as they deem, *Galile of the Gentiles*, Because it was much replenished with heathen people, and divers forts of them mixed with the Israelites in it; partly, in regard of some Cities in it, made over, by Solomon, to Hiram, 1 King. 9.11. And partly allo, because it lay, some part of it, neer upon the confines of Tyre and Sidon, Matth. 15.21. Mar. 7.31. and had therefore by reason of their vicinity, much commerce with them. And so is Hazoreth, called *Hazoreth of the Nations*, or *Gentiles*, Judg. 4.1. in regard of the remainder of the Canaanites there: And Tidal, *King of Nations*, Gen.14.1. As also another King likewise, so styled, Ioth. 12.23. in regard of a mixture of diverse Nations in their Cities, or territories; and so under their command. Nor doth the Evangelists relation of our Saviour Christs preaching, and conversing much about the Sea of Tiberias, where he took up for his followers, some of those that exercised fishing there, Matth. 4.18,22. or his abode at Nazareth, situate in the lower Galile, Matth. 2.23. & 3.13. any whit crosse, or contradict this, as some imagine. For it is said expresly, that upon the report of Johns commitment, he departed into Galile, and leaving Nazareth, (where he had formerly made his abode) he repaired to Capernaum a city situate in the confines of Zabulon, and Naphtali. Matth. 4.12,13. and consequently of the upper, and lower Galile, so situate, as was before said, & lying within the limits of the tribe of Naphtali, is justly therefore esteemed to belong, rather to the upper, then to the lower Galile. Besides, it is said further, that upon our Saviour *went preaching about all Galile*, Matth. 4.23. That is, as well the upper, as the lower; and as well that, as this, because it is added, that thereupon *the fame of him went throughout Syria*, Matth. 4.24. which confines upon the upper Galile. Howbeit, I suppose, they are mistaken, who suppose the whole circuit of the holy land, here described; as having its Western-bound, the midland sea: its Eastern, Jordan, its Northern, the upper Galile. But of the sea before. And though that were admitted, yet a fourth, at least, wants. Nor can I accord with those, that rent this latter part of the verse from the rest, and annex it to the next; reading the words without any dependance upon the former: as beginning a new period, on this manner. *The way of the Sea*, (that is, those that live by the sea side, the Naphtalites, and Zabulonites especially, Gen.49.13.) *beside Jordan*, (those that dwell on either side of the river) *Galile of the Gentiles*: (the inhabitants of the upper Galile, neer to the heathenish country) *people that had walked in darkness, have seen a great light*, &c. And this tearing of the text asunder, they build upon the Evangelists citing of the text of this Prophetical passage, Matth. 4.15,16. But the Evangelist gives no warrant for any such, either divulsion of this branch from the former, or agglutination of it to the next. For first, in this allegation, they are forced and severed, just as they are here. Secondly, we may as well upon the same ground, tear off these words, *the land of Naphtali, and the land of Zabulon*, from the former branch, (which yet none do, nor with any colour of reason can do) as these words from this latter: since that the Evangelist joyns those also with these. The Evangelist picks out only so much of the Prophecy, as might concern his present discourse, to apply it thereunto. And mentioneth therefore those parts of the whole, and those parts of them especially, pointed to by the Prophet, to intimate, that in those places, on which the darkenes of affliction had first seized, in those times, there the spiritual light of joy, and life, had, by our Saviours preaching, first sprung forth, Mat. 4.13.14.

V.2. *The people that walked in darkness have seen a great light*] Here, I suppose, beginneth the comfortable part of this discourse, promising light (notwithstanding the formerly denounced darkness) to the godly and faithful; partly by a good and comfortable issue of their present troubles, and deliverance out of their incumbent distresses; and partly, by that spiritual deliverance from the thraldom of sin and Satan, by the promised Messias: and the abundance of joy and comfort, that should accrue unto them from thence: whereof that of two that was a type.

The people that walked in darkness] Heb. *The people that were walking*. The noun is singular; the participle plural, because the noun is collective. See ver. 9. By the people here mentioned, some understand the ten Tribes, who were to suffer more grievous things, then formerly they had done; partly by Salmaneser, 2 King. 17.3,6. and partly by Esarhaddon, Ezr. 4.2. because mention is made of them, ver. 1. See ch. 8.7,8. Others, and those most of the Jewish Doctors, whom many of ours also concur with, understand them of the Jews, and the Inhabitants of Jerusalem, first straitned by Sennacherib, ch. 7.17,20. & 8.8. afterward surprised, sacked and depopulated by Nebuchadnezzar, 2 King. 18.17.& 19.1,3. & 24.1,2,11, ch. 36. & 37. Jer. 5.39. & 52.1. I suppose we may well understand both houses, (see ch. 8.14,15.) in regard of the story, and acts of those times, and the calamities that befell them; which did typically resemble the sad and forlorn estate of persons, continuing in that utter want of all light or grace, and that slavery of sin and Satan, wherein by nature they are, untill they be effectually illightened, and converted by Christ, Eph. 2.1. & 5.8. 1 Joh. 2. 9,11.

walked in darkness] *sate in darkness*, Mat. 4.16. and so afterward here, that is, lived, and abode in it; because in places, where they

they abide, men sometime *walk*, and sometime *sit*, at home; as of mutual conversing one with another, (without any such mysteries,as some here, and there make) Psal. 1. 1. & 26. 4,5. Yet it may well have reference to *walking in the dark*, without vse or help of light, as both discomfortable and dangerous, Joh. 11. 9, 10. & 12. 35. 1 Joh. 2. 11.

darknes] For distres and discomfort, ch. 8. 22. & 50. 10.

hath seen a great light] This was in part fulfilled to the Jewish people, in those and the ensuing times; first, at the defeat given to Sennacherib, and the breaking up of his siege,ch. 30. 31, 32. & 37. 36, 37. and after ward, at the overthrow of Babylon, and the deliverance of them out of the Chaldean captivity, Psal. 126. 2. ch. 14. 3. & 52. 9. Jer. 31. 4, 5, 7. & 33. 7, 11. & 50. 4. & 51. 48. But most fully and principally, by the ministery of the Gospel, whereby people are delivered from that spiritual blindnes, and darknes, wherein formerly they abode, Matth. 4. 13, 16. Luk. 1. 78, 79. & 2. 32. Joh. 12. 35. Act. 26. 18. Ephes. 5. 8. and refected out of the servitude of sin and Satan, whereof that Babylonian bondage was a type, Joh. 8. 32, 34, 36. Rom. 6. 6, 7, 14, 22. & 8, 21. Col. 1. 13. 2 Tim. 2. 26. Heb. 2 14, 15.

hath seen] He speaketh in Prophetical manner, of things to come, as already effected, See ch. 33, 1. & 9. 8.

seen] that is enjoyed, been poſſeſsed of; as Pſ. 34. 12. Joh. 3. 35, 36. See Eccl. 11. 7.

great light] Much joy and comfort; for *Light*, is put for joy and comfort; as Job 18. 5, 6. & 30. 26. & 38. 15. Eſth. 8. 16. Pſalm 18. 28. & 79. 11. & 112. 4. & for ſpiritual grace alſo, Joh. 12. 35, 36. Rom. 13. 12. 2 Cor. 4. 6. Eph. 5. 14. 1 Theſ. 5. 4, 5. 1 Joh. 1. 5, 7. & 2. 8, 10. as the ground of all true joy and ſound comfort, Matth. 13. 44. Luk. 10. 20. Act. 8. 8, 39. & 16, 34. Rom. 5. 2, 3. & 14. 17. 2 Cor. 6. 10. 1 Pet. 1. 8.

they that dwell in the land of the ſhadow of death] The ſame is repeated, only with ſome amplification: as ch. 8. 9, 10, 14, 15, 22.

dwell] Heb. *ſit*. And ſo the Evangeliſt hath it, Matth. 4. 16. as alſo Zachary, Luk. 1. 79. but *ſitting*, is put commonly, for *dwelling*, *ſtaying*, or, *abiding*, Pſ. 23. 6. Ier. 3. 9, 14. & 40. 5. to abide, and dwell in a place, is more then to paſs, or walk through it: as Pſ. 24. 4. & 66. 12. So Joh. 12. 46. *abideth not in darkneſs*, and 1 Joh. 3. 14. *abides in death*, and *Gods wrath abides on him*, Joh. 3. 36.

in the land of the ſhadow of death] Mat. 4. 16. *in the region and ſhadow of death*. Of which phraſe, ſee on ch. 4. 5.

ſhadow of death] As before, ſo Job 24. 17. Pſ. 44. 19. & 107. 10. for *deadly ſhade*: as, *body of death*, Rom. 7. 24. for, *dead body*. Extremity of diſtreſs, and miſery, compared to ſuch a dreadful ſhade, or darkneſs, as with the horror of it, may ſtrike a man even ſtark dead, Mat. 28. 4. or that ſhadow and darkneſs, that is ſaid to be in the grave, with thoſe that are laid up in the bowels of the earth, and are lodged in in the chambers of death, Iob. 10. 21, 22. Pſ. 88. 6, 12. and to men dead and buried, are thoſe uſually compared, as a calamitous and hopleſs condition, Pſ. 88. 4, 6. ch. 26. 19. Ezek. 37. 11, 12. Dan. 12. 2. See further of this phraſe, on Jer. 2. 6.

upon them hath the light ſhined] They are, or, ſhall be (for it is ſpoken in way of prediction) in as comfortable a condition, as thoſe, unto whom, after a dark, or tempeſtuous night or ſeaſon, of ſome continuance, at ſea eſpecially; or at land, in ſome hazardous, and harbourleſs place, the clear day-light, or bright Sun-ſhine, at length ſuddenly ſhews forth it ſelf, Act. 27. 20, 39. So Pſ. 37. 6. & 112. 4. See ch. 60. 1, 2. Mal. 4. 2.

V. 3. *Thou haſt multiplyed the nation, and not encreaſed the joy*] Theſe words, as ſome, are by an Apoſtrophe directed unto Sennacherib, who came with a vaſt army to beſiege Jeruſalem; but was fruſtrated of his purpoſe, and retired back with ſhame: As if the Prophet had ſaid to him; Thou haſt multiplyed thy forces indeed, but ſhalt have little joy of them at laſt. See ch. 36. & 37. But this ſeems not ſo ſuitable unto that that follows. The moſt therefore are of opinion, that the words are ſpoken unto God: but in expoſition of them, they are much divided. Some refer the words to what was paſt: And of theſe, ſome underſtand them of the Gentiles, ſtrangers from the common wealth of Iſrael. That howſoever God had multiplyed them, as he did Iſrael, and his ſeed, Gen. 17. 20. yet had not imparted that his grace to them, that is the only ground of all true and ſound joy, Eph. 2. 12. Others rather apply them to the Jewiſh people: and of theſe again, ſome read them on this wiſe; *Thou haſt* indeed *multiplyed this people*, (the Jewiſh Nation, according to thy promiſe unto Abraham, Gen. 15. 5, & 22. 17.) or, *thou haſt magnified them*, (becauſe the word ſignifies, as well *great*, and mighty, as *many*, Pſ. 45. 11, 20. and the verb to *magnifie*, or to make great, as to *multiply*, Gen. 32. 16. to wit, by many benefits and bleſſings beſtowed on them, victories atchieved, and miracles wrought for them) but yet *thou haſt not made* their joy ſo *great*; that is, haſt not given them ſo great cauſe of joy, as thou wilt do hereafter, in the deliverance of them from the Babylonian captivity, Pſ. 126. 1, 2. but eſpecially in the ſpiritual deliverance by Chriſt, ch. 35. 10. Others, *Novas ſince thou multiplyedſt this people, didſt thou give* them ſuch matter of joy; or, in *multiplying* of them, *thou gaveſt* them no ſuch occaſion of joy, as hereafter thou intendeſt to do. Thus thoſe of them that refer them wholly to the time paſt; excepting only, what they annex to them themſelves. Thoſe that underſtand them of the future, either in whole, or in part; do, ſome of them, apply them to the Iews, thus. *Thou haſt multiplyed this people*, or, *Thou wilt multiply them*, at Chriſts coming, *yet little*, or *no joy* will there be of it; becauſe, either ſo few will receive him, and believe in him, ch. 53. 1. Ioh. 1. 11. & 12. 37, 38. or, becauſe, though at firſt many flocked to him, and followed him, Matth. 15. 30, 32, 33. Luk. 12. 1. Ioh. 4. 1. & 11. 48. & 12. 19. yet afterward they fell as faſt away from him, Ioh. 6. 26, 66. Matth. 21. 9. with 27. 22, 23. Others to the Gentiles, *Thou haſt multiplyed thee Nation*, by acceſſion of the Gentiles called in to them, by the Miniſtery of the Goſpel, ch. 54. 1, 3. Gal. 4. 27. Rev. 7. 9. *but thou haſt not thereby encreaſed, their joy*, becauſe this vexed and troubled the Iews, Act. 11. 2, 3. & 13. 45, 50. & 22. 21, 22. 1 Theſ. 2. 15, 16. and becauſe upon the coming in of the Gentiles, they were rejected, Rom. 11. 8, 12, 19, 20. Others again, both to Iews and Gentiles, indifferently, that though God be pleaſed to *multiply, or magnifie* the body of the faithfull, conſiſting of both Nations incorporate into one, Gal. 3. 16. Eph. 2. 14, 16. & 3. 6. yet, he will *not afford* them any *great* meaſure of ſuch *joy*, as the world affords, Ioh. 14. 25. & 16. 2, 33. or, as worldly men here enjoy, Pſ. 4. 6, 7. & 17. 14. Thus ye ſee how many ſeveral ways this Scripture is writhed, (and yet divers ſenſes given it, nomitted) and how many tillings are inforced, to make the ſame to be notione. The main difficulty ariſeth from the negative particle, which of ſelfe, therefore, ſome would have the words read by way of interrogation, by which manner of reading, ſome Scripture-ſcruples, are ſometime by ſome deemed, to be happily removed; as Iob 14. 14. Pſal. 105. 28. Hoſ. 4. 14. Mic. 5. 2. Eph. 4. 26. and to here they ſuppoſe, that the words being thus read, *Haſt thou not encreaſed* their joy? all the difficulties will be diſſolved. The denying interrogative being equivalent to an affirming enunciative. For the ſenſe, I concur with them; but I raiſe it from another ground: The Hebrew Criticks, commonly called Maſorets, have obſerved divers readings in ſundry places of Scripture, about no one word ſo many, as about the word, *Lo*, which in Hebrew, according to a diverſe writing in that language, ſignifieth one while, *Not*, another while, *To him*. This diverſity concerning it, is found, as Exod. 21. 8. Lev. 11. 21. & 25. 30. 1 Sam. 2. 3. 2 King. 8. 10. 1 Chr. 11. 20. Eſa. 4. 2. Iob 15. 15. Pſ. 100. 3. ch. 49. 5. & 63. 9. o in this place: the reading therefore being doubtful, whether *not*, or, *to him*, or, it; I follow rather this latter; though by ours ſo generally renounced: not becauſe thoſe Jewiſh Criticks preſer it; but becauſe it ſuites better both with the ſcope of the place, and with the ſequel of the context: & read the words thus: *Thou wilt multiply this nation, thou wilt encreaſe their joy*. The main exception which one of prime note taketh to it, is this, that the pronoun in the Hebrew is wont to follow the verb, where as here thus read, it leadeth. But ſo it doth alſo, Job 13. 15. where yet moſt go with the *keri*, the lame with this here. And he that takes this exception, yet approveth the ſenſe, only readeth the words in an interrogative tone, wherein the negative aſſimileth.

Thou haſt multiplyed] Or, *Thou wilt multiply*. For the Prophet runs all along here, in a prophetieall ſtraint ſpeaking of things future, as preſent, or paſt.

the nation] Or, *this nation*. For the particle is dictical: as ch. 26. 15. *thou haſt added to the Nation*, to this people, the Iewiſh. Thou wilt cauſe them to multiply, and thrive again, when they ſeem to be almoſt worn out, after the ſpoil of them, made by Sennacherib, ch. 37. 31. after their return from the Chaldean captivity, Ier. 31. 27. Zach. 2. 4. in the daies of the Meſſias, by confluence of people out of all parts, that ſhall joyn themſelves unto them, Pſ. 47. 1, 9. ch. 2. 3. Mic. 4. 2. Zach. 8. 20, 23.

and not encreaſed the joy] If ſo read, it ſhould rather be rendred, *but*, then *and*: for it is a diſcretive, at leaſt, if not an adverſative. But for *not*, I read, *to it, or, to them*: the word, *nation*, whereunto it refers, being a collective: as ch. 5. 25. & 6. 9.

encreaſed] Heb. *magnified*, as Gen. 19. 19. *encreaſed the joy*, or, joy *to them*, that is, *their joy*. Thou wilt give them abundant matter of joy, in delivering them from the Aſſyrian ſiege, when they ſhall be unable to hold out, ch. 37. 3, 36, 37. in bringing them back from the Babylonian captivity, when they ſhall ſeem to be paſt all hope of recovery, Ezek. 37. 11, 12. and principally, in ſending the Meſſias unto them, the fore-ſight of whoſe day, ſo long before; ſo much rejoyced Abraham, Joh. 8. 56. and whom all the faithful of former times had ſo earneſtly expected, to inſtantly longed for, Mat. 13. 16, 17. Luk. 2. 25, 30, 37, 38. to deliver them from the thraldom of ſin and Satan, Luk. 1. 69, 70. and 2. 10, 11. whereof thoſe former deliverances were but ſhadowy reſemblances; and were alſo exhibited to them, both by him, chap. 63. 9. and for him, *in whom all Gods promiſes, are yea, and amen*, 2 Cor. 1. 20. See ver. 6.

they joy before thee] As thou wilt give them occaſion of much joy, ſo will they take notice of it, lay it to heart, and in way of thankful acknowledgment thereof, rejoyce in thy preſence. Ye ſee how naturally this floweth from the former branch; and what ſtrength is hence given to the interpretation thereof before delivered. So Pſ. 9. 2, 3. & 20. 5. & 21. 1. & 35. 9. ch. 12. 3.

they joy] Heb. *have rejoyced*, or, *ſhall rejoyce*: as before.

before thee] That is, ſay ſome, inwardly, ſincerely, in thy ſight, and ſo the phraſe indeed is ſometime uſed, ch. 38. 3. Luk. 1. 6. to diſtinguiſh, as they would have it, this inward and ſpiritual joy, from that

that external, worldly, and carnal joy, that worldly mens hearts rae ſo much taken, and taken up with, Pſal. 4. 6, 7. denyed to them in the former branch; Luk. 6. 21, 23. 25. but of that branch, and the reference that this hath to it, ſufficiently hath before been ſpoken. The meaning of the words here, rather is, *in thy preſence*, in thy Sanctuary, in the Aſſembly of thy people, the place of *thy face*, or ſpecial preſence, as it is termed, Pſal. 42. 2. in reference to that place, where ſometime God appeared to Jacob, and the therefore named it Peniel Gen. 32. 30. So the phraſe is uſed, Deut. 16. 11. 14. Pſalm. 68. 3.

according to] By two ſimilitudes is the greatneſs of this their joy further amplified, the one taken from one of the greateſt ordinary occaſions of joy, in times of peace; the other in times of war.

the joy in harveſt] The joy, not ſo much of hirelings, that reap for others; but of the owners of the grounds, and the grain thereon growing, whether the richer ſort, whoſe revenues conſiſt much in the graine of the earth, Gen. 26. 12, & 27. 28. Pſal. 4. 6, 7. or, thoſe of the meaner rank, the husbandmen, that having taken much pains about the tilling of their grounds, whereupon the livelyhood of them and theirs depends, and with long patience and much ſolicitude expected the return & receit of it, Jam. 5. 7. are exceedingly rejoyced, when they ſee their labours ſeconded, and their expectation anſwered with a plentiful crop, and a ſeaſonable harveſt, Pſal. 126. 5, 6. and are wont therefore with much ſolemnity, and jollity, to bring in their grain, as the principall fruport of their life, Gen. 47. 15, 19. 25. See ch. 16. 9, 10. Yea, by Gods appointment, were ſolemn feaſts of rejoycing, upon the bringing in of the fruits of the earth, Exod. 23. 16. Levit. 23. 10, 16, 17, 39, 41. Deut. 16. 9, 11, 13, 14.

and *as men rejoyce when they divide the ſpoyl*] Heb. *as they rejoyce* (the word put imperſonally, as ch. 2. 19.) *in their dividing the ſpoyl*: (the wars put impertinently, as the former, when harveſt comes well as no greater joy, in times of peace, then when harveſt comes well in, do, nor in war, then when victory, after an hazardous fight, ſpecially is atchieved, and rich ſpoyls and booties withal obtained, to be allyas atchieved; and rich ſpoyls and booties withal obtained, to be ſhared among thoſe that were in the fight, as Num. 31. 9, 27. Judg. 5. 30. 1 Sam. 30. 16, 19, 20, 22, 23. 2 Chr. 20. 25, 28. Pſal. 68. 12. See Pſal. 119. 162.

V. 4. *For thou haſt broken*, &c.] Having declared the greatneſs of their joy, he proceeds to ſhew the ground of it; their deliverance, and freedome, from the ſtraits and thraldome of their enemies. as well corporal, as ſpiritual, So we read the words, *when*, (as Joh 3. 22.) *thou ſhalt have broken*. But we need not alter the received reading.

thou haſt broken the yoke of his burden] This ſome underſtand of the breaking up of that ſiege, wherewith Sennacherib begirt Jeruſalem, ch. 36. & 37. and of the further deliverance from future vexations and oppreſſions, from that State then declining, as ch. 38. 6. See Nah. 1. 13. Others, of the diſſolution of the Babylonian captivity, Ezr. 1. 1, 2. it may well include both; but both ſtill, as looking further, to the redemption wrought by Chriſt, of whom, ver. 6. *broken the yoke*] Thou haſt ſet them free. For when the yoke is taken off, Hoſ. 11. 4. or broken aſunder, Ier. 5. 5. the beaſt is at liberty. So Jer. 28. 2. 11. & 30. 8. *I will break his yoke from off thy neck*.

The yoke of his burden] That is, *his yoke* which is a *burden*; as *the ſign of circumciſion*, that is, *circumciſion*, which is a *ſign*, Rom. 4. 11. or rather, *h s yoke of burden*; that is, *his burdenſome yoke*: as, *the hill of his holineſs*, for *his holy hill*, Pſal. 15. 1. and *his idols of gold*, for his golden idols, ch. 2. 20. the ſyntax is in either place alike: *a yoke*, is in Scripture, put for any grievous or heavy preſſure of what kind ſoever, becauſe *a yoke*, both reſtrains a beaſt of his will, and lyes heavy alſo on his neck, Deut. 28. 48. 1 King. 12. 4, 9, 11, 14. Lam. 1. 14. more eſpecially, for ſervitude, and thraldome; becauſe the beaſt by it is conſtrained to do man ſervice, Jer. 27. 2, 3, 6, 7, 8. & 31. 18.

of his burden] Not which he laid on others; as *thy fathers yoke*, 1 King. 12. 4, 9. but which he was by others laid on him, and where with he was burdened: as *our yoke*, 2 King. 12. 4, 10. See chap. 5. 14.

and the ſtaff of his ſhoulder] Or, *ſhoulders*. So ver. 6. the *ſtaff* wherewith God formerly ſmote them, and laid them, as it were, over the ſhoulders, ch. 10. 5, 24 & 14. 29. a metaphor from the manner of ſome hard and cruel maſter, that ſtands over his ſervants with a *ſtaff*, or a *cudgel*, ready ever and a non to be laying them on: but this *ſtaff*, it is ſaid, God hath *broken*, as ch. 14. 5. *The Lord hath broken the ſtaff of the wicked*. thereby intimating, that now his people ſhould not be any longer, as ſlaves, under the *ſtaff* of ſuch, as formerly they had been.

the rod of his oppreſſour] Heb. *the rod*, or *ſcepter of him that exacted on him*. Or as ſome render it, *from him*, as Ezek 43. 18. So Job 3. 18. chap. 5. 12. The word properly, ſignifies; either a *taſkmaſter*, that impoſeth a taſk of work: and requires, accordingly, a ſtrict account of it, Exod. 5. 6, 8 chap 58. 3. (whence alſo it is ſometime put for a *driver*. Iob. 39. 7.) Or an *exacter* of tolls and tributes, 2 King. 23. 35. and ſuch burdens did foreign Princes, the Aſſyrians, and Babylonians, eſpecially, impoſe on, and exact from Gods people, 2 King. 16. 18. & 18. 14, 15. Hence, in ſome verſions, *gold-thirſty-Babel*, chap. 14. 4. but now it is promiſed, that the *rod*, or *ſcepter*, that is, the power, or authority, as Pſal. 2. 9. & 45. 6. & 110. 2. of theſe exactors, ſhall be broken, that Gods people may no more be ſubject to ſuch theirs exactions or oppreſſions. To which purpoſe it is ſaid, that *the exact ſhall ceaſe*, & that *they ſhall exact from thoſe, who exacted before from them*, ch. 13. 3. 4. See Zach. 9. 8. & 10. 4.

as in the day of Midian] What time (as ch. 3. 18. & 4. 1.) God, by Gideon, overthrew the Midianites, Judg. 7. 22. ch. 10. 26. who had been grievous oppreſſors of Gods people, Judg. 6. 2, 6. Unto which overthrow, the Prophet is, by ſome, thought to liken the deſtruction of Sennacheribs army, becauſe it was not affected by the force and valour of thoſe that went forth againſt them, but by a ſudden fright in the night, Iudg. 7. 19. 21. all was of God, nothing of man, in either. Others ſuppoſe, that Chriſts ſpiritual conqueſt is there unto compared, in regard of the trumpets, and the lamps in earthen-pitchers, Judg. 7. 16. reſembling the trumpet of the Goſpel in the mouth of Gods Meſſengers, chap. 58. 1. Joh. 5. 24, 25, 28. and the miniſters, or meſſengers themſelves, though ſhining, as lamps, in their miniſtery, Joh. 5. 35. whereby they hold out the light of Gods word, Phil. 2. 15, 16. Yet carrying this precious and powerfull light, in earthen veſſels only, that the efficacy of it may, appear to be of God alone, not of them, 2 Cor. 4. 7. But theſe things ſeem a little too curious.

the day of Midian] *Day*, for *time*: as chap. 3. 18. & 4. 1. But in more ſpecial manner, *the day* of ſuch an one, is uſed, for that time, wherein ſome more remarkable thing befalleth ſuch a perſon, or people, either for evil, or for good. So *the Day of Jeruſalem*, Pſal. 137. 7. the time when the was beſieged, ſurpriz-d, and ſacked. *The day of Gideon*, Hoſ. 9. 9. when for their abominable wickedneſs, and obſtinacy therein, they were deſtroyed. *In the day of thy brother*, that is, *of his calamity, diſtreſs, captivity, deſtruction*, as it is there expounded, Obad. 12. 14. And ſo here, *the day of Midian*, that is, of his overthrow.

V. 5. *For every battle of the warriour is with confuſed noiſe, and garments rolled in blood, but this ſhall be with burning, and fuel of fire*] ſo muſt read this verſe, both of the Hebrews, and ours; as conſiſting of two members, oppoſed the one to the other. And ſome of them underſtand it of the overthow given to Sennacheribs army at the ſiege of Jeruſalem: that whereas, in other battels, victory is not wont to be atchieved, and the enemy over-thrown without much tumult and noiſe, and uſe of a mes, and blood-ſhed, on both ſides. Or beſmeering, at leaſt, of mens bodies, and their apparel with blood, Pſal. 68. 23. ch. 63. 2, 3. Here ſhould be no ſuch matter, but they ſhould be ſuddenly ſmitten, as with a blaſt of lightning, itt the dead of the night, without any noyſe, or uſe of ſouldiers, or arms. See chap. 10. 16. Others underſtand it of Chriſts ſpiritual ſouldiery, and his conqueſts, which are carried on and atchieved, not with ſuch weapons and conflicts, as others are, 2 Cor. 10. 3, 5. but with the ſword of his Word and Spirit, whereby he both ſubdueth the hearts of men, to himſelf, unto their ſalvation, chap. 11. 4. & 49. 2. & 59. 19. Matth. 10. 34. Luk. 12. 49. and will one day alſo deſtroy his obſtinate enemies, to their eter nal confuſion, Pſal. 50. 3. & 97. 3. ch. 11. 4. & 26. 11. Jer. 5. 14. Matth. 3. 12. 2 Theſ. 1. 8. & 2. 8. Rev. 1. 16. & 19. 15. Another going much the ſame way, but this rendering the words. *For all the conflict of the conflictent was, indeed, with noiſe and vaiment defiled with blood, and yet was it to combuſtion, to meat for the fire*; That is, although the enemy of Gods people, did with much fury and rage aſſault them, and bedewed their garments with the blood of thoſe whom they ſlew of them; as ch. 63. 2, 3. Rev. 12. 11 17. & 13. 7. yet in fine he ſhall fail of his conqueſt, being himſelf and together with his raymentſo ſtained with the blood of Gods people, become matter for the fire, chap. 26. 11. Rev. 17, 6. 16. & 20. 9. 10. And thus they that divided the words of the Text into two diſtinct axioms. But others read the whole verſe, as one continued ſentence; at leaſt, as ſpeaking of one, and the ſelf-ſame matter. And among theſe, ſome of the manner of the overthrow given the Midianites, and their complices, with that which followed thereupon. And they render the words on this wiſe: *whan the whole con flict of thoſe that conflicted, or that conflagrations were rolled in blood, and it was concuſſion, or tumult, and garments were rolled in blood, and it became, or ended in burning, even, fewel for the fire*. All which they underſtand of the tumult, or combuſtion that was in the Midianites camp, and the ſlaughter that they made one of another; ſo great and ſuch abundance of blood thereby ſpilt, that both the bodies of them, that lay weltering in their own blood, and their garments there with, polluted, and ſpoiled, were fain to be burnt together, the one with the other. See ch. 14. 19. Others underſtand it of the proceedings of Chriſt, come in theſleſh; as rendering a reaſon, why his deliverance of his Church was ſaid to be like that, in Gideons time, of the Iſraelites from the Midianites; to wit, becauſe of the preaching, and light of the Goſpel, like the lights, and trumpets then uſed, Iudg. 7. 20. The enemies thereof ſhould be frighted and ſlighted, Rev. 6. 15, 16. The world filled with war and blood ſhed, Mat. 24. 6, 7. Rev. 6. 4. and all, at laſt, conſumed with fire, 2 Theſſ. 118. 2 Pet. 3. 7, 10. 12. But as the latter reading ſeems more plain and ſuitable, both to the frame of the Text, and to the courſe of the context, then the former; ſo the former expoſition of the latter reading, ſeems to me more agreeable to either; as more familiar alſo then the latter.

For] Or, *when*; as Pſal. 77. 2.

every] Or. *the whole*. See the like ambiguity, ch. 7. 4.

battel of the warriour] They are both words of the ſame root; as if *battel of the warriour*] They are both words of the ſame root; as if ye ſhould ſay, *war, of warriour*, or *fight of the fighter*. The word is no where elſe found, in regard whereof, ſome other far-fetched not ons

notions,are, by ſome given to it; but with ſmall probability.

with confuſed noiſe]*ruſhing*,or *ruſtling*, Ezek. 11. 12. & 37.7,or, *commotion*,or,*concuſſion*,1.King. 11.12.ch. 29.5.Jer.10. 22.Ezek.38. 19.

garments]Heb.*garment*.The ſingular taken collectively;as ch. 3. 6,7.and,as before,*warriour*;for *warriers*; and *man*,for *men*, ch.2.20. Some would have the word ſignifie, properly,*a cloak*,or.*mantle*, ſo tearmed; becauſe the skirts of it uſed to be caſt over the left ſhoulder,that the right hand,and arm might be at more liberty. But it is uſed for apparrel,in general.

rolled]As of Amaſa,2 Sam.20.12.

in blood]Heb *bloods*,Gore blood,blood ſhed in fight, or by other violent means,ch.1.15.& 4 4.

but]Heb.*and*.

but this ſhall be]Or.*and it was*,or,*became*:or,*which became*; to wit, the rayment ſo polluted.For the copulative, is ſometime put for the relative.See ch.3.6.& 5.4.

with burning]So the particle is rendered,Pſal.147.20.and may wel be,Job 17.5.or *for*,*unto burning*,as,*for*, or,*unto deſolation* Joel,3.19. See Gen.11.3.

fuel]Heb.*meat*;or,*food*:as ch.10. 26.Put,by appoſition to *burning*, or having reference to the verb-ſubſtantive. The whole verſe may thus be rendered; *when the whole battel of thoſe that were in battel*, was *with claſhing* of arms,*and rayment rolled in gore-blood*;*which*, *by burning became food for the fire*, That is,*was*, *made fuel*.For, *fuel for the fire*,is a meer tautology.

V.6.*For unto us a child is born*] That theſe deliverances of Gods people,and the ſubduing and pulling down of ſuch mighty Potentates,whether ſecular,or ſpiritual, may not ſeem impoſſible and incredible; the Prophet now proceedeth to declare, who it is, and what manner of perſon, by whom all that hath been ſaid, ſhall be effected:even the Meſſias, the Eternal Son of the Eternal Father, whom God ſhall raiſe up to be the King and Governour, of his Church. This paſſage of Scripture,howſoever the ancienter of the Iewiſh Doctors. whom the Chaldee Paraphraſt alſo followes, (as thoſe alſo teſtifie,that have been verſed in the monuments of that Nation,)acknowledg to concern the Meſſias;yet their later Writers, by all means, labour to darken the light of ſo clear and pregnant a prophecy, by endeavouring to divert it, and to turn it over to Ezekiah.Whom albeit, we deny not, in ſome things to have been a type of Chriſt:(of which,ſee chap.32.1.)yet the names given unto the party here deſcribed,are, ſome of them, ſuch as cannot agree, either unto Ezekiah,or unto any other meer man, as we ſhall afterward ſee. The words may well be rendered; (as before verſ.5. as having reference to the deliverance, mentioned,ver.4.(*a child is born to us*. Not, that ſuch deliverance was not, in part,before exhibited;but becauſe it was then more fully compleated; and he manifeſted in the fleſh, by whom, and for whom,all had been done that was formerly effected,

a child]Not Ezekiah, as our new Rabbines would have it, who was born ſome good ſpace of time before the date of this prophecy, yea,before his father came to the throne;for he was five and twenty year old at his fathers death,who reigned but ſixteen,2 King.16. 2.& 18.2 :but *Emmanuel*,the Virgins Son,not as yet born,but to be born,chap.7.14.though in Gods purpoſe, as born already. *A child*, at his birth,in,regard of his humane nature,Mat.2.11.Luk.2. 11,21. 34.though the ſon of God,from eternity,in regard of his Deity,Pſal. 2.7.Prov.8.24.25.& 30.4.

is born]For,*is to be born*,in the prophetical ſtyle;as ver,4 ch.7.14.

unto us]Not among us,only;Matth.2.1.but,*unto us*,unto our benefit,and behoof,Luk.2.11.

us]Jews, the ſeed of Abraham as well according to the faith,as according to the fleſh,Luk.2.10,11.Rom.2.28,29.Gal.3.8,3,16.1.Ioh 2.2.

unto us a ſon is given]A ſecond branch concerning the ſame child, adding ſome emphaſis to the former.

a ſon]As noting his ſex, Luk.2.7. and ſo pointing at his twofold Nature;being both *Son of man*, and Son of God, alſo, in one and the ſame Perſon,Mat.16.13,16.

is given]Not *paid*,or returned to us,in way of payment;(for who hath given ought to him,that he ſhould be repaied?Rom.11.35.)nor *ſold* to us,in conſideration of ought to be pay'd by us,(for what can we return to God,that is not his own already,Gen. 32,10.1Chro.29.11, 12.Rom.11.36.)but *given*, freely beſtowed, without any reſpect of ought in us,that might invite,or induce him thereunto.Rom.5.6,8, 10.Tit.3.5. without expectation of ought from us,that might be beneficial unto himſelf,Job.22.2.3,& 35.5--8. Pſal. 16. 2. Again,not *given*,only,as Iſaac was *given* to Abraham,Joſh. 24. 3. but in a far more eminent manner,in regard whereof, he is,in way of excellency,and in a peculiar manner, tearmed *Gods gift*, Joh.4.10.and ſaid to be *given by the Father*, Joh. 3. 16. & 6. 32. 33. See chap.49. 6, 8.

unto us]Both *unto us*,and *for us*;to effect our ſalvation,Rom,8. 32.See ch.3.6,11.

and the Govrrment ſhall be upon his ſhoulders]Not the power and authority only,of ruling,and governing Gods people,is by God his Father,whoſe Son he is, devolved wholly unto him, Pſal. 2. 7. 8. Mat.11.27.&;28.18.Joh.5.21.22.26.27. Act.2. 36.& 13.22,23,32. 33. But the whole care,and charge of protecting his Church,and procuring of all things neceſſary for the ſafety of it,either corporal or ſpiritual,temporal,or eternal;is undertaken of him;and born,and ſuſtained by him,chap.11.4.& 40. 11.& 42.1,3. &49. 5.6.&65.15. 6.35.&15.16.

Goverment]Heb.*Principality*,or, *Princedome*, and ſo ver.7. It denotes here that place of authority, whereby Chriſt is made,as Viceroy to God his Father,and his Lievtenant-General, Pſal. 110,1,2.1. Cor.15.25.27.Col.1. 18,19. eſpecially, in regard to,and behalf of his Church,for the ſafety and welfare of it,Matth.28.18,20.Eph.1. 20,22.

ſhall be]So, not amiſs;yet the Hebrew Syntax requires rather,*is*, or,*hath been*, and ſo both the Greek,and Latine render it, but the form is prophetical,as in the reſidue;wherein, either the one expreſſed,or the other intended, would, without ſhift,or change,be conſtantly obſerved.

upon his ſhoulder]There ſeems ſome alluſion here, to what was before ſaid of *the burden*,and *the ſtaff upon the ſhoulder*,ver.4.though the Jewiſh Maſters make no very good uſe of it, who to prove this meant of Hezekiah,ſay,*the rod*,and *the ſtaff*,(they might have ſaid, *the yoke*,*& the burden* too)were on Ahaz his *ſhoulders*, becauſe he was but a tributary to the Aſſyrian,2 King. 16.8.2 Chr, 28.20.21. whereas Hezekiah his ſon ſhook off the Aſſyrian yoke, and refuſed to be as his vaſſal,which his father before him had been,2 King.18. 7.but it is not enough,for the faſtning of this Prophecy upon Hezekiah,to pick out ſome piece of it,that may be applyed to him:and another manner of regiment is here intimated,as appears, ver. 7. then Hezekiah's ever was. But that we may the better underſtand the phraſe here uſed,we are to conſider, that the *ſhoulder* is the ordinary part of the body uſed for the bearing, of heavy eſpecially, and weighty *burdens*. Gen.21. 14.& 24.15. Exod.12.34,Joſh.4.5. Judg.9,48.Ezek.12.6,11.Now there is a two-fold *burden*,there is a *baſe burden* of ſervitude,Gen.49. 14,15. Exod.2.11.and this burden Chriſt takes off from the *ſhoulders* of his. Pſa.81. 7. ch.14.25.and there is an *honourable burden* of care and charge, which attendeth on,and belongeth unto thoſe that are in place of authority ; in regard whereof,the ſame word in divers languages,that ſignifies *honour* is of neer affinity with that which denoteth *burden*,and govrrment is therefore by the wiſer and better ſort, juſtly deemed no other, then a more honourable kind of ſervice,1 King. 12.7. Nor indeed is this a light or ſmall; but a great and weighty burden, if it be well weighed;conſiſting in a conſtant care, ſollicitude , and ſedulity, of procuring , and providing for the ſafety and welfare of thoſe that live under their charge,ch. 32. 1, 2.2 Cor. 11. 28. 29. that which, howſoever Princes and great Perſonages, oft-times neglect,and regard not,contenting themſelves with the State-ſervice, and revenues,which they receive,and perceive from their people, without regard of their good : yet Chriſt doth not ſo : but as he taketh the *burden* of ſervitude from off their *ſhoulders:* (though not the *burden* of free ſervice neither from off their *ſhoulders:*) Zeph. 3.9, no more then the *yoke* of willing obedience from off their *neck*,Matth.11.29) ſo he taks the *burden* of care and charge for the providing for them, ſuſtaining of them and accommodating them with all neceſſaries, both concerning this life, and a better,and layeth it upon his own *ſhoulders*;Pſal.37.5.& 55.22.&84.11.Heb.13.5,6.1Pet.5.7.See ver. 7.in regard whereof,alſo,he is called,not *God ſervant* only, ch.42. 1 & 53.11.but *a ſervant unto Gods people* too, Matth.20.28.Luk.22. 27.Rom.15.8.Phil. 2. 7. What ſome report of *a key* carried on the *ſhoulder* of ſome Officers in Court, as here alluded unto, ſhall be further conſidered,on ch.22. 22.For the alluſion that ſome ſuppoſe here unto Chriſts carrying his croſs, Ioh.19. 17.(not unlike that, which others have,of Iſaac's carrying the wood,for the ſacrificing of himſelf,Gen.22.6.as a type of the ſame) to more ſerious Authors, ſeems too light.

ſhoulder]For,*ſhoulders*,as ver.4.

and his name ſhall be called]That is,*he ſhall be called*, or, *this ſhall be his name.* to wit, that which followeth; not that he ſhould be ſo commonly ſtyled;but that he ſhould be known,and acknowledged to be ſuch,as theſe titles all of them import. So ch.7.14. Jer. 23 .6. Ezek.48.35.Heb.*he ſhall call*, as Mal.1.4.*they ſhall call them.* The active taken very frequently, in an imperſonal manner, moſt aptly expreſſed by the paſſive; *He ſhall be called*, *they ſhall be called*.Howbeit,the Jewiſh Doctors,ſome of them, take occaſion hereby,moſt miſerably to rent,and tear a ſunder the text;that they might,if it were poſſible, by force or ſlight, wring it out of our hands : yea,and the hands of their predeceſſors, by applying it to,Hezekiah. But they do but as the Madianites,one croſs and cut another : and no other weapon needs to refute what one offereth, then what is lent us by another. The verb, ſome of them will by no means have to be imperſonal.For God,ſay they,is expreſly ſaid thus to have called Ezekiah:and this to juſtifie,they read,or rend, rather,the words, on this wiſe.*He who is wonderful in counſel, and the mighty God, and the Father of Eternity ſhall call his name*(to wit,Ezekiah's)*the prince of peace*; becauſe it is ſaid,*yet ſhall peace be in my days*;c.39.8.But another of them obſerving, that in ſuch ſpeech,of *calling* ones *name*, thus,or thus the nominative,or the name-giver,never followeth;but where it is expreſſed, goeth ever before the verb ;and the accuſative referring to the perſon named, and containing the name given, doth alwaies follow next after:he runs a croſs, and hunts counter to his fellow Doctors. And the right is, ſaith he, that all that is ſubjoyned, belongs, to the

the party named,to wit Ezekiah, he ſhall ſo name Ezekiah. Then to make this Good,he pulleth aſunder the terms,whereof both the whole entire ſtyle,and each title contained in it,doth conſiſt:and ſo tireth himſelf in ſtrugling againſt the bright ſun-ſhine, to ſhew how they may all be applyed to, and verified of Ezekiah. That,whereein the former do directly contradict him,in affirming them to be as indeed they are, the peculiar attributes (ſome at leaſt among them)of God:and not applyable therefore to any other,then to him that is God. But hereof more,in diſcuſſing of the ſeverall titles.

Wonderful,Counſellour,]Theſe as two diſtinct titles, thoſe of the Jewiſh Doctors divide, who apply them to Ezekiah, and they ſay, that he is termed *wonderfull* ; in regard of that ſtrange wonder of the Suns going backward, wrought in his dayes,and at his requeſt, 2 King.20.2,6--11.and *Counſellour*,in regard of the counſel,which he took with his Princes, concerning the ſervice of God, and the ſafety of his City,and the good counſel he gave in either,2 Chr.29 4--11.& 30.19,& 32.3--8.Many alſo, yea, the moſt of ours, herein concur with them, though not in applying of them to Ezekiah, (which others,alſo,of their own, diſlike and reject,)yet in disjoyning them,and making them two ſeveral titles. And true it is, that they may be ſeverally applyed unto Chriſt, and are verefied in him. For how can he but be deemed exceedingly *wonderful*,with whom God and man,the Divine and humane nature, do in one perſon ſo miſteriouſly,and miraculouſly concur, that the very Angels themſelves, who do therefore adore him, among other things, admire this in him,as a myſtery,even beyond their reach,1 Tim.3.16,Heb 1.6.Eph.3.10,11.1 Pet.1.12.or, how can the title of *Counſellour* be denyed unto him, who is the moſt inward of privy-Counſel with God his father; and imparts unto his,of them, from him,whatſoever is neceſſary to be known of them ? Joh.1.14.18.& 3.13.& 5.20. & 15.15. But thoſe other Jewiſh Writers, that expound them of God,joyn them together, as making up joyntly,one title:and ſo do divers of ours, alſo, who apply them unto Chriſt. And indeed to me it ſeems, that they ought to go together,as the other three following, go alſo by pairs. For the meaning of them : The word rendred *Wonderfull*, is not an epithet, but a ſubject,or ſubſtantive: and it ſignifies properly,*a miracle*,or a *wonder*,ſuch,as being beyond, or above,the courſe of nature, and the power of the creature, God alone is able to effect,Pſal.136.4.ſo that to render it,word for word, it is as if one ſhould ſay *a wonder*, or *miracle of a Counſellour*, that is, a moſt wonderful,or miraculous Counſellour,as we uſe to ſay,a mirrhor:and *a miracle*,or,*a wonder of woman-kind*, for a moſt remarkable,wonderous,and even miraculous woman,and *a miracle of man*, or,*a monſter of man*,for; a monſtrous, or miraculous man : and it is the uſual manner of the Hebrews, in way of amplification, to put the abſtract for the concret:as *deſolation*,for *moſt deſolate*,ch.1.7. *abomination*,for *moſt abominable*,Deut.18, 12.*pride*,for,*extream proud*, Jer.50.31.Our bleſſed Saviour therefore, is not unfitly here ſo ſtyled;as one ſo exceedingly ſtrang and wonderful,in all his counſels, and courſes,eſpecially for his,both in ſecuring them,and in defeating the deſigns and attempts of others againſt them, as no ordinary phraſe,or form of ſpeech,is able fitly,much leſs ſufficiently,to expreſs it:but what is ſpoken of Chriſt herein the noun abſtract, that we may the better underſtand whom the Attribute belongs to, is by this our Prophet,afterward delivered of God,the Lord Jehovah, in the verb active *He that maketh counſel wonderful* ; or, *doth wonderfully in counſel*,ch.28 28.which place,as it helps to cleer this : ſo it ſeems to add ſtrength to this latter reading, that joyns the two terms together. And indeed,if we take *Counſellour* alone, without *Miracle*,or, *Wonder*,here, as *Mighty* alone, without *God* in the next, the Title would not ſeem to contain any ſuch extraordinary,or remarkable matter,as were ſuitable to the reſt,

The mighty God.]Or,*A Mighty God*,(for there is no article prefixed to any of the Titles,) Theſe two terms thoſe Jewiſh teachers pull aſunder,that apply them to Ezekiah. Howbeit,they would have them to ſignifie one and the ſame thing,as if we ſhould ſay,*Mighty ſtrong*,as Ezek.32.21.the *ſtrong* of,or,among,*the mighty*, and ſo, ſay they,was Ezekiah, and his name imporreth as much,ſignifying, *the ſtrength of God*,or,*ſtrong*,and *mighty*, from,or through *God*, as David Pſal.18,1. But againſt this we object , not only the accent in the Hebrew,that carrieth on the voyce without ſtop, or ſtay; and inhibit the disjunction of the one from the other : but beſides that which they cannot be ignorant of, that the word,*el*, howſoever: in the plural number, ſome once or twice,it may ſignifie great ones: as Job 41.25.Exod. 15.9. Pſal,89.6.(which two latter places, being in ſubſtance the ſame, are alſo queſtionable, and may intend *Gods* as well as *great* ones,)yet in the ſingular number it is never uſed,but for *God* ; and it is both repeated,chap. 10. 21. and in three other places found with the ſelf-ſame adjection ;*the great and mighty God*, ,Deut. 10. 17. Neh.9,32. Jer.32.18. And the Title fitteth well to Chriſt,who hath all the names of the Diety,given to him, in Scripture:*Adonai*,Pſal.110.1.Matth.22.44.Heb.1.13. *Elohim*,Pſal.45 6 Heb. 1.8.*Jehovah*,Jer.23.6.& 33.16 .Mal.31.Matth.11.10.Pſal. 83.18.Luk.1 76.*God*,Joh.1.1,14. *the true God*,or *very God*, 1 Joh. 5.20.*the great God*,Tit.2.13.the ſame in effect, with *The mighty God*, here,as joyned together, elſe where: and,*God above all*,*to be bleſſed for ever*,Rom.9.5.Nor can I paſs by the wrong done,both to Chriſt, and this Scripture, by a profeſſed Chriſtian, but too much addicted to Iewiſh fancies: who to help out the Rabbines in turnnig this over to Ezekiah, teareth one term away from the former title, and glewing it to this,would have the words read: *The Counſellour of*, or,*conſulter with the mighty God*.Thus he dares do that,which none of them durſt attempt: The ſtop that ſtayed them, was no bar to him. But the reaſon that he gives, why this ſtyle,or Title,ſhould be given to Ezekiah;to wit,becauſe he ſhould in all his affairs,conſult with God,and ask counſel of him,by his Prophets,2 Chr.29.15. 25. ch. 37. 2. may well ſtop his own mouth. For the word in the Hebrew here uſed,(which we agreeably,both to the Greek,and Latine,render *Counſellours*,he,becauſe that Latine term is more ambiguous, *rendereth Conſulter.*) doth never ſignifie throughout the whole Scripture, one that takes counſel of another: but one that giveth Counſel to another, and ſo to ſtyle Ezekiah, or any meer man, *Gods Counſellour*,is blaſphemous. See ch. 40. 13,14.

The Everlaſting Father] They that would have it meant of Ezekiah,render it, ſome, *the Father of an age*, or,*a long time*,and would have him ſo ſtyled, becauſe his life was prolonged, when he was at deaths door,ch.38.5.Others,*the Father of a generation*, becauſe, ſay they,he had an ample poſterity. But as for the former,if this Title ſhould have had reſpect to any ſuch thing, he ſhould rather have been termed in Scripture phraſe, *the Son of a long time*, then *the Father* of it. For ſo ſpeaks the Scripture conſtantly, ſuch an one was *the Son of ſo many years*,Gen.5.3.6, &c. And as for the latter, neither can it be ſhewed, where the phraſe,or term,is ſo uſed. Nor if it were found ſo uſed, would it be any peculiar character of Ezekiah,more then of any other, that had a continued line of iſſue, after him:yea,of him the leſs, becauſe for ought we find upon record, he left behind him only one Son. The Hebrew hath it (as is not denyed by thoſe of their Writers,that expound it,either of the Meſſias, as the Ancienter of them:or,of God,as thoſe latter ones, that ſay, he names Ezekiah here)much to the ſame effect, as we render it : *A Father of Eternity*, as the word is alwaies taken where applyed to God,and his Word,and his Reign,Exod.15.18.Pſal.111.7,8.ch.26. 4.& 57.15. Chriſt then is called *the Father of Eternity*; not as the ſame in perſon with the Father : For though they be one in nature and eſſence,Joh.10.30.Yet are they diſtinct in Perſon,Matth.28.19. 1 Ioh.7.5.not ſo much,in regard of that kind and tender affection, that he bears unto his,and fatherly care he hath of them.Joh.13.1. & 14.18.& 17.12.& 18.8.9.but more eſpecially and principally,becauſe he is the *Authour of Eternity*,that is,of life everlaſting, begun in this world,and to be conſummate in the next,unto all thoſe that believe on him,and have intereſt in him,Joh.6.39,40.47.51.& 8.51 & 10.28.& 11.25,26.Heb.5.9. &7.25.

The Prince of Peace]Of this Title applyed to Ezekiah, we ſpake before:and though the fore-part, and latter part of his reign, were proſperous,and peaceable,2 King.18.7.8.&.29.19. yet the mid-part was very calamitous and unquiet,2 King.18.13--17, ch. 36.1 But unleſs the whole ſtyle, contained in, and conſiſting of, all theſe four Titles, will ſuit with him, as well as this,in part,and in ſome ſenſe,may, all their ſtrife to carry this Prophecy over to him, is but frivolous. But unto our Saviour, as all the reſt; ſo this alſo, well ſuits. As his Father is tearmed *the God of Peace*,Rom,16. 20.Phil. 4.9.ſo is he fitly ſtyled, *A Prince of peace*. For he is *our peace*,Mic.5. 5.Eph.2,14,and he *makes our peace with God*,ch.53.5.& 57,19. Eph. 2.17.Col.1.20.and his Goſpel is *a Goſpel of peace*, and his Miniſters and Meſſengers,*are Embaſſadors of peace*,ch.52.7.Rom. 10.15. 2 Cor. 5.19.20.Eph.6.15. and he gives unto all his *peace* outward,inward, temporal,eternall,Mic,5.5.Zach.9.10.Joh.14.27.& 16.33.Rom.5.1.& 8.16.& 14.17.2 Theſſ.3.17.See ch.2.4.& v.7.

V.7.*Of the increaſe* of his *Government*, *and peace*, there ſhall *be no end*]From the laſt Title given to the Meſſias, whoſe birth he foretold,he takes occaſion to relate, both the amplitude, and the continuance of his principality, and the proſperity accompanying it. All which,how the latter Jewiſh Expoſitors, and ſome other treading in their ſteps,ſtrain their wits to apply unto Ezekiah,will be needleſs to waſte more words.

of the encreaſe]Or. *unto the amplitude*. See v.3.of the large extent of Chriſts Kingdom,into all parts of the world ; ſee theſe predictions,Pſal.2.8.& 72.8-11.ch.2.2.3Dan.2.35.& 7,27. Matth. 24.14. Rom.10.18.In the word of *Increaſe*, (no where elſe found, as a noun,but fitted here to the term of *Government*)there is a cloſe *m* in the middle,where an open one is wont to be;and on the other ſide an open one is found,in the end of a word, Neh. 2. 13. where a cloſe one ought to have been. Whence, divers, both Jewiſh, and others, pick out hidden myſteries. Some, that the cloſe and ſquare letter ſignifies firmneſs and entireneſs,in the one place; or as the cleft or open one,*a breach*,or *rupture* in the walls of Jeruſalem ; in the other place,Neh.1.3.& 2.13.others, that Chriſt ſhould be encloſed in the womb of a Virgin,ch.7 14.See Jer.31.22. Others,that his Dominion ſhould extend it ſelf to the four corners of the world, Matth.24.31. See ch.66. 19. Others, that by this letter, is deſigned. the year of Chriſts incarnation to be 600.year after the delivery of this Prophecy;but they miſs 100.years at leaſt,in their Chronography Yet, ſome would hence fiſh out, the name of his Mother. But ſuch frivolous toyes of wanton wits,the more ſerious and ſober-minded reject and deteſt.The negligent Scribe, in likelihood, forgat to cloſe up his letter,in the one place: and to leave a cleft in the other : which your Jewiſh curious Criticks,when they found in ſome Copies,that they followed,being ſuperſtitious of changing ought, retained ſtill,as many

By other slips of the Scribes Pen, only giving a note of it in the margine; or over the word in the textit is no more, then as if with us, an *s* or an *ſ* ſhould be in the middle of a word, and an *S* or an *ſ* in the end.

of his *Government*] Heb. *Principality*, or, *Princedome*, as v. 6. anſwering to the word *Prince*, alſo, there uſed.

and peace] Heb. *and to, or of the peace*, For the particle is again, for the more emphaſis, expreſſed. The word, *peace*, is taken from the cloſe of the former verſe: and it includes, as there, ſo here alſo, not *peace*, barely, but all *proſperity*, ch. 48. 18. the meaning is, that all abundance of peace ſhould accompany Chriſts Government in all places, whither it ſhould be extended, and were entertained, Pſal. 72. 7. & 116. 165. ch. 54. 3.

no end] The phraſe here uſed, in this place, implyes, not continuance, or length of time; but largeneſs rather, or extent: as ch. 2. 7. Matth. 2. 10. & 3. 3. 9.

upon the throne of David] A defective ſpeech, which the Latine ſupplies, putting in, *he ſhall ſit*, Luk. 1. 32. *God ſhall give him the throne of his father David*, He ſhall, as heire to David, of whom he came; Matth. 1. 1. Luk 2. 4. Rom. 1. 3. Sit upon that throne, whereof David was a type, Act. 2. 30. and. 13. 23. 32, 33. in regard whereof, alſo, he is called by the name of David, Ezek. 34. 23. and. 37. 24.

and upon his kingdome] Or, *and* he ſhall be *over his kingdom*, as Gen. 41. 60. The Church of God conſiſting of Jew and Gentile, whereof David's kingdom was a type, Pſal. 2. 6, Ezek. 37. 22. Luk. 1. 33.

to order it] Or, *diſpoſe it*, To ſettle it, and the Government of it, 1 Cor. 12. 28 Eph. 4. 11. 12. as David, and other religious Kings types of him according to their places, had formerly done, 1 Chr. 23–29. 2 Chr. 29. and 30. & 34. and 35. 2 King 23.

and to eſtabliſh it] Or, *ſupport it*, Or, *uphold it*. So the word properly ſignifies, Pſal. 94. 18. and. 119. 116. 117. Prov. 20. 28. Other Princes are upheld by their people: Chriſts people are upheld by him, ch. 28. 16. Matt. 16. 18.

with judgment, and with juſtice] Theſe two are thoſe, whereby every State, is both a right, ordered and upheld. Of David it is ſaid That he fate *executing judgment and juſtice*. 2 Sam. 8. 15. 1 Chr. 18. 14. and *juſtice, and judgment*, are ſaid to be *the inhabitants of Gods throne*, Pſal. 92. 2. *Judgment*, in taking vengance on the enemies of his Church, Pſal. 76. 8, 9. and on obſtinate ſinners, Pſal. 68. 21. Luk. 19. 27. and in chaſtizing of his own people alſo, when they do amiſs Jer. 10. 24. & 30. 11. 1 Cor. 11. 3–32. *Juſtice*, in righting the wrongs of his people, and rewarding them for their wel-doing, 2 Theſſ. 1. 6. 2 Tim. 4. 8. Heb. 6. 10. For that which ſome have here of righteouſneſs imputed, and imparted; I ſuppoſe, belongeth not unto this place. See ch. 1. 27. & 16. 5.

from henceforth even for ever] Heb. *from now, and for ever*. Unto all eternity; for, *the Lord ſhall reign, as King for ever*, and *of his kingdom ſhall be no end*, Pſal. 9. 7. & 145. 13. & 146. 10 Dan. 2. 44. & 4. 34. & 7. 27. Zach. 9. 10. Heb. 1. 8. & 12. 27.

The zeal of the Lord of Hoſts will perform this] The eager reſpect that he hath to his own honour, chap. 42. 8. & 48, 11. Ezek. 36, 22. 23. & 39. 25. and the tender care, and affection that he beareth unto his people, ſhall cauſe him to effect, what hath here been fore-told. ch. 48. 9, 10. & 49. 15. Joel. 2. 18. Zach. 1. 14. & 2. 6, 8. & 8. 2. So alſo, ch. 37. 32. Of the *Lord of Hoſts* See ch. 1. 9.

V. 8. *The Lord ſent a word into Jacob*] After theſe comfortable promiſes interlaced, for the ſtay of the faithful; the Prophet here retiuns, again, to relate the calamities that ſhould, for their exceſs of ſin and obſtinacy therein, befal the people of Iſrael, and the Syrian king their confederate.

ſent] Or, *hath ſent*, as a man, ſends a meſſage by ſome ſervant, or officer, as Neh. 6. 8. So Zach. 7. 12. ſent by Eſay himſelf, as ſome, by Amos, as others, The word ſignifieth alſo, to *caſt*, as a man doth ſeed, Eccl. 11. 1. Or to *ſhoot*, as a man, doth a ſhaft, 2 Sam. 22. 15. which ſome think, here alluded to, in regard of what follow-eth.

a word] Of prophecy, concerning evils to betide them, chap. 7. 8, 16, & 8. 4. The Greek renders it *a plague*, and with other points or vowels, the word ſignifies either, with two ſhort *ees*, *a plague*, with two long *ees*, *a word*: which latter reading, there is no cauſe to waive for them, whoſe verſions is ſo full of groſs miſtakes.

into Jacob] Or, *unto*, as ch. 8. 8. & 10. 20 *Jacob*, the ten tribes, diſtinct from Judah, as Hoſ. 10, 11. See ch. 2. 5.

and it hath lighted upon Iſrael] Heb. *and it ſhall fall upon Iſrael*. For the copulative turns the form, into the future; as ch. 31. 3. and ſo v. 9. It ſhall fall, as grain, not light, that may be blown away with the wind, ere it come to the ground, but weighty, that falls into the furrow, and there takes. Matth. 13. 8. Or, as the ſnow, or hail, or rain, that falls on the heads of thoſe that are abroad in it; or on the ground, not without ſome effect, one way or other, Joſh. 10. 11. Pſal. 11. 6. ch. 24. 18. & 35. 10. 11. Jer. 30. 23. 24. Or, as the ſhaft, of a skilful archer that miſſeth not, but lights full on the place deſigned, hits the mark that it aymed at, Iudg. 20. 16. 2 Sam. 1. 22. The arrow of Gods word, lights ever there whither it is ſent, and never fails, ch. 55. 9. What God hath denounced, againſt perſon, or people, they ſhall never be able to ſtiffe off, or avoid, ch. 14. 27.

Iſrael] The ſame with Jacob. The Prophets manner is, in divers ſcarmes, for variety, to deliver the ſame things. So Pſal. 78: 71. See c. 1. 3.

V. 9. *And*] And whatſoever they now conceive of it; and ma ke account, either to ſhift it off, or overcome it, and do well enough with it, they ſhall all of them, by woful experience, feeling the ſmart of it, find my words to be truer, then they now imagine.

all the people ſhall know] Heb. *and they ſhall know this people*, or, *this people ſhall know*, for the verb is plural, becauſe the Noun a collective, as ch. 49. 26. *all of them*, or, *all of it*.

the people] Or, *this people*. For the article doth here ſingle out, and ſpecifie a particular people. It points us, as by the finger, to the people, before mentioned, v. 8.

ſhall know ik now it. A defect of the Affix, or pronoun; as ch. 1. 3, 15. & 3. 9. Rev. 1. 1. They ſhall know the word to be true, which they will not now believe. They ſhall know it to be no vain word, whatſoever they now think of it, Deut. 32. 46. 47. Ezek. 5. 13. & 6. 10. Or, they ſhall *know it* experimentally; that is, *feel* it, that is, the evils continued, and threatned in it. So, to *know evil*, for to have experience of evil whence *the Tree of Knowledg* had its name, Gen. 2. 16, 17. and to *know evil*, for, *to ſuffer evil*, Eccle. 8. 5. and *to know ſin*, for *to have ſin*, 2 Cor. 5. 20. See Jer. 23, 19. 20.

all] Heb. *all of it*. Where people, *or all of them*, as ch. 8. 21, 22. all places with them, verſ. 12. and all ſorts among them, 14. 15. even the proudeſt, and the ſtouteſt of them, ch. 3. 9. 11, 12. 17. & 5. 15.

even *Ephraim*] The royal tribe. That which was of chief preeminence with them; and denominating, therefore, oft the whole. See ch. 7. 2.

and the inhabitants] For, *inhabitants*, as ch. 5. 3.

of Samaria] The royal ſeat, and cheif city of that kingdom. See ch. 7. 9. No place ſo ſtrong with them, that ſhould be able to hold out, c. 8. 4, 2 King. 17. 5, 6.

that ſay in the pride and ſtoutneſs of heart] That out of their proud and ſtout ſtomacks, make full account, eaſily to repair whatſoever damage, or detriment they have ſuſtained, or may hereafter ſuſtain, from the incurſions made by the Aſſyrians, into their country, and their tribes; and raiſe themſelves again, to a fairer, and more ſtately condition then before. See the like of the Edomites, with the like ſucceſs, Mal. 1. 4.

in the pride] Heb. *in pride*. Or, *out of pride*; as Matt. 12, 34. *out of the abundance of the heart the mouth ſpeakes*. So Pſal. 10. 2. *The wicked out of pride, oppreſſeth the poor: or, with pride, proudly, that ſpeak with pride* or, *proudly*, Pſal. 31. 18. Either, *pride*, without *the*, or, their *pride*, with a defect ſupplyed as before.

and ſtoutneſs] Heb. *and in greatneſs*, as ch. 10, 9.

ſay] Intend, purpoſe, make full account: as Gen, 27. 41. Pſal. 30. 6. ch. 47. 7. Heb *ſaying*, lay. See the like defect, Jer, 3. 1. Howbeit a learned late Annotator refereth this, not to the Iſraelites, as ſimply relating their ſpeech, but to God, as relating *the word ſent* by him, v. 8. which they well knew; and checking them for what they ſay, and would turn the words read by way of interrogation, *ſhould it be thus ſaid of you*: Or, is it meet for you, ſo to ſay? But this, to me, ſeems an over ſtrained Syntax.

V. 10. *The bricks are fallen down, but we will build with hewen ſtone*] Whatſoever the enemy hath ruined, we will repair, and re-edifie in firmer, and fairer manner, then before. As it is ſaid of one of the Romane Emperors, that he found Rome, *a brick*-city, but he made it *a marble* one.

bricks] Of which their ordinary buildings were. Gen. 11. 3. *bricks* for houſes built of brick; as *bricks* for alters built of brick, ch. 65. 3.

are fallen down] Not decayed of themſelves; but over thrown by the enemy, Amos. 3. 15.

but] Heb. *and*, as ch. 8. 9, 10.

build] Them; (a defect of the Pronoun; as verſ. 9.) or, other in room of them, Mal. 1. 4.

with hewen ſtones] Heb. *cutting*, or *hewing*, for *ſtones of hewing*, or *cutting*, as it is more fully expreſſed, 1 Chro. 22. 2. Exek. 40. 42, that is, *hewen ſtones*. Such were the great mens houſes, in Samaria, built with, Amos. 5. 11. and ſuch they built with, both for ſtrength, Lam. 3. 9. and for beauty, 1 King. 7. 9. 11.

the Sycomors are cut down] The *Sycomor*, a kinde of wild fig-tree, Luk. 19. 4. as the fruit, Amos 7. 14. ſo the timber whereof was of ſmall reckoning, and it is ſaid therefore, of Solomon, that he made *cedars* to be as *Sycomors*, for the abundance of them, in his dayes, 1 King. 10. 27. but here, not for the trees themſelves; the felling whereof had been no ſuch great loſs; but for the houſes built with the timber of them, (as *cedars*, for houſes built with *cedar*, Jer. 22. 13, 15. Zach. 11. 1.) which the enemy had, or might deſtroy. Yet ſome of the Jewiſh Doctors, underſtand it of the trees themſelves, and the ſpoyl made, in the country, of them, by the enemy; (like that by the ſtorm in Egypt, Pſal. 78. 47.) as the former branch of the havock, made, of their houſes, in the city. But that which follows, of putting Cedars in room of Sycomors, croſſeth this conceit; Cedars growing, commonly, on the hils, 1 King. 5. 6. and Sycomors, on the Plains, 1 King. 10. 27. Howbeit, being both this, and the former, proverbial forms, it is no great matter whether way we take; though the former ſenſe be the more probable.

but] Heb. *and* as before; and as Mal. 1. 4.

we will change them into cedars] Heb. *we will change cedars* for them. Or, *by change* ſubſtitute *cedars* in the room of them. A defective form of ſpeech, like thoſe, chap. 38. 17, 20, 22. See there: inſtead of Sycomore-timber, that our houſes were formerly built with, we will now build them with Cedar; the choiceſt timber for building in thoſe parts, in thoſe times; wherewith Solomon built, both Gods Temple, and his own Palace, 1 King. 6. 9. & 7. 2, 3, 7, &c.

V. 11. *Therefore*] Heb. *And*; as chap 3. 17. as denoting the cauſe of the judgment following their inſolency, mentioned, ver. 9, 10. Or, *For*, as ver. 13. ch. 64. 5. as declaring the means and manner, how the judgment, before denounced, ſhould be inflicted; from whom, and in what ſort it ſhould light on them; as he had ſaid, ver. 8. and ſo further confirming what was before delivered, verſ. 8, 9.

the Lord ſhall ſet up the adverſaries of Rezin, againſt him] Or, *the Lord will ſet up*, &c.

ſet up] Raiſe up, ſtrengthen, proſper, and make to prevail, as Pſ. 20. 11. & 59. 1. & 69. 29. & 92. 14. & 107. 41.

the adverſaries of Rezin] The Aſſyrians, who invaded Syria, the Kingdom of Rezin, ſubdued it, and ſlew him, 2 King. 16. 9. the rather mentioned here, becauſe the Iſraelites, were in confederacy with him, and truſted much to his ſtrength, ch. 7. 1, 2, 5, 6.

againſt him] To wit, Rezin. Who being deſtroyed before them, they might well expect to fare as he did; or, *againſt them*, the people before ſpoken of: for of them, the pronoun runs ſtill in the ſingular number: as ver. 9. *God will bring in upon them*; and cauſe to prevail againſt them, the Aſſyrians who having ſeized upon Syria, ſhall not long after do the like with Iſrael, 2 King. 15. 29. & 17. 3–6.

and join his enemies together] Heb. *and will mingle his enemies*. The word is but twice found in Scripture; and uſed in either place, to a diverſe purpoſe: in the one place, to *mingle* men together in fight, and conflict one with another; as in the Heb. proud, and contentious people, are ſaid to *mingle* ſtrife, Prov. 15. 18. & 28. 25. & 29. 22. and we uſe to ſay, that ſouldiers *join* in battle: and plaintiffe, and defendant are ſaid to *join iſſue* in Law: and ſo the word is uſed, ch. 19. 2. and ſo would ſome of the Jewiſh Doctors alſo have it taken in this place. But they ſtrain the text too much; here it ſignifies rather, to *mingle* men together in league, confederacy, and agreement. God will make their adverſaries, though bearing little love or good will one to another; yet to conſpire, and joyn together in one againſt them.

his enemies] Or, *th. ir enemies*. Not Rezins; (for ſome of them were his people) but Iſraels: which confirms the expoſition before given, of the words, *againſt them*. Theſe enemies are the Syrians, and Philiſtims, ver. 12.

V. 12. *The Syrians before*] The Syrians, on whom they ſo much relyed; being now ſubdued by the Aſſyrian, and become his Subjects, ſhall come under his conduct, mingled among his forces, to help to ſurprize and ſubdue them. Heb. *Aram*. See ch. 7. 1.

before] Heb. *from the Eaſt*, or, *Eaſtward*. See chap. 2. 6. 2 King. 13. 17.

and the Philiſtines behind] Heb *from behind*; or, *from the weſt, weſtward*. For ſo the Hebrews term *Eaſt*, and *weſt*: the one, the *fore*; the other, the *back* part of the ſkie, or the world: the South, the *right* ſide; the North, the *left*, Deut. 11. 24. Iob. 23. 8, 9. Now the Philiſtines lay on the Weſt to Iſrael; as the Syrians on the Eaſt. See ch. 2. 6. & 11. 14. both being ancient enemies to Gods people, were ready upon any occaſion, to infeſt them, and to be uſed as inſtruments againſt them.

and they ſhall devour Iſrael with open mouth] The land of Iſrael ſhall on either ſide be ſo beſet by them, that there ſhall be no way for them to eſcape; but they muſt of neceſſity fall into the hands, or, into the *mouth* rather of the one, or the other.

devour with open mouth] Heb. *with whole mouth*. A metaphorical ſpeech, taken from ravenous beaſts, lyons, bears, and the like; that open their mouths as wide as they can, to take in, and ſwallow down their prey, Pſ. 124. 3, 6. See ver. 16.

for all this his wrath is not turned away, but his hand is ſtretched out ſtill] So ch. 5. 25. See the notes there. The firſt words are repeated here from the cloſe of the former branch, though our Engliſh expreſs it not as if he had ſaid, though *with all this mouth* they devour Iſrael; yet *with all* this is not Gods wrath ſatisfied; an utter riddance muſt be made of them: the Aſſyrian muſt ſweep away whatſoever they leave. See 2 King. 17.

V 13. *For the People turneth not unto him, that ſmiteth them*] The reaſon, why Gods wrath is not pacified, notwithſtanding the forementioned judgment inflicted, but further, & greater, are threatned; becauſe the former have not that work on them, for which God ſent them, to wit, to reclaim, and bring them home to him. That, which is ſo much complained of, about the ſame time, both by Hoſhea, Hoſ. 7. 10, 14, 16. and by Amos, Amos 4. 6–11.

For] Or, *Becauſe*, Heb. *And*: as ver. 11. ch. 64. 5.

the people] To wit, of Iſrael, ver. 9.

turneth not] By repentance, and reformation; Prov. 1. 23. ch. 55. 7. Act. 13. 19. Gods wrath is not turned from them; becauſe they turn not unto him, Jer. 5. 3.

unto him, that ſmiteth them] Heb. *him*. As ver. 11. unto God, that ſmiteth by theſe, who were but as the Aſſyrians, his rod, and his cudgel, ch. 10. 5.

neither do they ſeek the Lord of hoſts] They ſeek not, by prayer and ſupplication for remiſſion of ſin, and removal of evils thereby procured, unto him alone; who is able to relieve them, ch. 55. 6. Zeph. 2. 2. but ſeek abroad for ſuccour to ſuch ſorry helps, as cannot ſtand them in any ſtead, Hoſh. 5. 13. & 7. 14. Aſa's fault, 2 Chr. 16. 12. and Judahs too, ch. 22. 11. Of the title given God here, ſee ch. 1. 9.

V. 14. *Therefore the Lord will cut off from Iſrael, head, and tail, branch, and ruſh, in one day*] He will make an utter riddance of them; and of all ſorts among them, *head and tail, branch and ruſh*, ſeem proverbial forms of ſpeech, not unlike that, *the tree with the fruit*; or, *the ſtalk with the grain*, Jer. 11. 19. See the ſame again, ch. 19. 15.

Therefore] Heb. *And*. but ſo rendred, ver. 11. ch. 3, 17. yet, it may be retained in his native notion, here; as in the like place, ch. 5. 26. reading the words in a continued ſeries, from ver. 12. *His hand is ſtretched out ſtill; becauſe the people turneth not*, &c. ver. 13. (incloſed in a parenthеſis) *And the Lord will cut off*, &c.

branch] The word is found only in this Prophet, and Job 15. 32. and the plural, with change of a vowel, Lev. 23. 40. put here in likelihood for iſſue, or children, that are as branches, ſpringing from their parents, as from a ſtock, ſo Pſ. 128. 3. See ver. 17. or, for their better faſhion, that beautifie a State, as branches do a tree, ch. 10. 33. & 18. 5. Ezek. 17. 8, 23. and being of more might, ſeem to be the ſtrength and ſupport of it. See ch. 3. 1. 2. as branches of trees, afford ſtaves to ſtay men up; Zach. 8. 4. and Scepters to rule with, Ezek. 19. 11, 14.

and ruſh] So called of the pools, or ſtanding water, wherein it is found, put here for the poorer, meaner, and baſer ſort of people, because it grows commonly, in the mire, or mud, and is therewith fed, Job 8. 11. and is a matter of no ſtrength or worth, Job 41. 2. ch. 58. 5. And we read indeed, that in the deportation of Judah, the poorer and meaner ſort were many, if not moſt of them, left to till and manure the ground, 2 King. 25. 11, 12. but in the depopulation of Samaria, there is no mention of any ſuch reſerve, of any one ſort more then another: but the main body is ſaid to have been carried away, & other from forreign parts, placed in their room, 2 King. 17. 6, 23, 24.

in one day] Heb. *one day*. Not on ſome one day, or other; but, in *one day*. The particle is wanting, as Pſ. 56. 3. but to be ſupplyed: as ch. 10. 18. that is, at one and the ſame time; together one with another: *day*, for, *time*; as ch. 7. 24.

V. 15. *The ancient, and honourable, he is the head*] The application of the former proveibial ſpeech.

ancient, and honourable] Heb. *eminent of countenance*: as ch. 3. 3. men of account, for age or office. See ch. 3. 2. 3.

he is the head] Or, without *he, is the head*. For the pronoun is in Hebrew oft uſed for the verb ſubſtantive, Pſ. 44. 4. Eccl. 1, 5, 10. & 5. 9. ch. 10. 5. *is the head*: is meant by the head, reſembled thereby. So Gen. 41. 26, 27. and ſo, *This is my body*, Matth. 26. 26. Nor do the Hebrews ſpeak otherwiſe.

and the Prophet that teacheth lyes, he is the tayl] Heb! *that teacheth a lye*, (as ch. 32. 7.) *he*, or, *is the tayl*: as before, the falſe Prophets are ſo termed: partly, in regard of their baſe and abject conditions, (for ſuch, it is likely, many of them, as well as their Priests, were, 2 King. 12. 31. 2 Chr. 13. 9. Ier. 23. 11, 25.) and partly, in regard of their vile and baſe flatteries, whereby, as dogs with their tayls, they fawned upon the great ones, eſpecially for their own behoof, & ſoothed them up in their ſins, ch. 56. 10, 11. Jer. 8. 10, 11. & 23. 14, 17. Mic. 3. 5. ſo rather, then, as ſome that ſuppoſe, an alluſion to a ſerpent, that gliding toward a man, as in kind manner, getteth within him, and then ſtingeth him; or to ſuch dogs, as come fawning toward men, as playing with them, untill they have faſtned upon them, and then worry them. Nor do I think, that the Prophets intention was to compare the body of that State, as, ſome hence. infer, to a beaſt: becauſe he mentions a tayl, as well as an head; no more, then, where he uſeth the ſame phraſe of the Egytian State, ch. 19. 15. it being a common proverbial ſpeech. See ch. 8. 8.

V. 16. *For the leaders of this people cauſe them to erre*] Heb. *And the leaders of this people, or, thoſe that bleſs this people*, as alluding to the falſe Prophets, that ſoothed them up in their ſins, ver. 15. *have been miſleaders*; ſuch as haveled them out of the way, and made them go aſtray, See ch. 3. 12. Some read it, as a prediction, *ſhall be ſeducers*, that is, ſay they, ſhall appear to be ſuch. But that ſeems ſomewhat too coact.

For] Or, *becauſe*: as ver. 13. as rendring a reaſon, why God would *cut off, head and tayl*, &c. ver. 14. becauſe the people by their bad leaders, had been led into ſuch by paths of error, and bad life, as muſt needs end in deſtruction.

and they that are led of them] Or, *bleſſed by them*; that is, pronounced to be in an happy and bleſſed condition, as Mal. 3. 15. Jam. 5. 11. whom they ſooth up in their ſins, Ezek. 13. 22. but I rather approve the former.

are deſtroyed] Heb. *are ſwallowed up*, as Lam. 2. 2, 5. a metaphor, from ravenous beaſts, or great fiſhes, that ſwallow down the bodies of thoſe creatures, which they prey upon, Jer. 51. 44. See ver. 12.

V. 17. *Therefore the Lord shall have no joy in their young men*] The Lord will spare no sort of them; he will have no regard of sex, age, or State, ver. 9, 14. Deut. 32, 25. 2 Chr. 36. 17. Jer. 6. 11.

have no joy in] As ch. 17, 6. *what comfort can I have in such?* he will take no delight in them, as he is wont to do in his people, Psal. 147. 10, 11. ch. 62. 7. & 65. 19. and having no joy in them, taking no delight in them, will take no care of them, have no regard to them, his affect. on being disjoynted and disjoyned from them, Jer. 6. 8. or *shall have no joy* in them, by a phrase of diminution, for *he will detest*, and abhor them, as ch. 2. 6.

for shall have no joy] for, shall have much grief, Prov. 17. 21. and, *if any love not the Lord Jesus*, for, be maliciously affected towards him, or, out of meer malice let himself against him, 1 Cor. 16. 22. a place, much mistaken, and by too many misapplyed, to the wounding of many weak ones, and to, *can I have comfort in them?* No, they are as *smoke in my nose*, very troublesome to me. ch. 65. 5.

their young men] Heb. *choyce young men*, or, *choyce ones*; as chap. 40. 30. *young men*, as some, because such lovely, Ruth. 3. 11. as others, because such cheerful, Eccl. 11. 9. Lam. 5. 14. Zach. 9. 17. and God is wont to delight in the prosperity of his servants; as a father or master, to see those of his family cheerful and merry, when they do well, Jer. 35. 27. or, *young men*, & such young men; because such are the strength and stay of a State; and the goodly, and beautifull branches before spoken of: which God there threatned to cut off, and hew down, ver. 14.

neither shall have mercy on their fatherless and widows] I suppose it would more fitly be rendred, *nor will have mercy*, &c. and so before: as those of the *branches*, the strong ones; fo these of the *rushes*, the weak ones, ver. 14. He will have no compassion on any of them whatsoever, ch. 27. 11. such as these, being the most usual and eminent objects of pity and compassion, both with God and man, Deut. 16, 11, 14 & 24. 19, 20. Psal. 68. 7. & 82. 3. c. 10. 2. He that commands, and pleads pity for them; will himself have no pity on them; because they are all alike extreamly wicked. So chap. 1. 4. and 2. 6. 9.

because every one is an hipocrite, and an evil doer] They are all exceeding faulty, and corrupt in their carriage, both towards God and man.

every one] Heb. *all of him*, or, *whole he*; that is, the whole people, the whole body of them: as ver. 9. high and low, great and small, mighty and feeble ones: the excels of sin is general.

an hipocrite] So some of the Rabbines, one inwardly evil; and outwardly good: & the main, if not the whole stream of our translators, and Expositors, runs in this track; but it is not likely, that any profession of piety & true devotion, about which hipocrisie is most conversant, ch. 48. 1, 2. and 58. 2. Tim. 3. 5. should be so rife, among those that were generally idolaters, and worthipers of the calves and other idols, 2 King. 17. 7–12. the word doth properly signifie *prophanesse*; as the verb from whence it commeth, to *pollute*, or *prophane*, Num. 35. 33. Psal. 106. 38. chap. 24. 5. Jer. 3. 1, 2, 3, 9. & 23. 11. Mic. 4. 11. Dan. 11. 32. nor is it ever used otherwise. So would, therefore the noun epithet also be accordingly rendered, *prophane*, Job. 8. 13. & 13. 16. & 15. 34. & 17. 8. & 20. 8. & 27. 8. & 34. 30. & 36. 13. as also ch. 33. 14. and in this place: for there is no reason in any of these places, to force the word from his native notion, / cleer reason requiring it to be so rendred, Psal. 35. 16. and the noun substantive thence deduced, *prophanesse*, ch. 32. 6. as it is also rendred, Jer. 23. 15. And this being the genuine notion of the term used, it is here put for all abusive, and dishonorable carriage towards God, his Sacred Majesty, and holy rites, or ought consecrate unto him, and his service.

an evil doer] As ch. 1. 4. *a race of evil doers*, or, *is doing evil*, as making it their practice to do mischief and evil to others, Prov. 17. 4. Some would have it, *a maker to do evil*, one that not only is evil himself, but incites others thereunto, like Joram, 2 Chr. 21. 11. but I find not the word so used. If here comprehendeth all injurious and noxious dealings with, and carriages towards man; as the other, all pontumelious and irreligious demeanour towards God. The evil in either kind, is so universal, that the whole body of the people may seem to be, as one prophane person, as one evil doer, the manner of speech implyes as much.

and every mouth speaketh folly] Or, *villany*; as it is rendred, ch. 32. 6. & Jer. 29. 21. *lyes*, faith the Chaldee. But the word is of larger extent, and includes all vile and shameful wickednesses, Gen. 34. 7. 13. 31, Deut. 22. 21. it is taken from flowers, fruits, leaves, or branches of plants, or trees; that being fallen, shed; and withered, do not only grow unlefs, and of no worth: but do putrifie and rot, ch. 5. 24. & 14. 19. & 64. 16. such vile and rotten stuff, is all their talk. Eph. 4. 29.

for all this, his anger is not turned away, but his hand is stretched out still] As before, v. 12.

V. 18. *For wickednesse burneth as the fire*] Or, *because wickednesse burneth as a fire.* So some read it, as rendering a reason, why Gods anger is not yet pacified, but continueth still incensed against them; to wit, because they continue still in sin, and wickednesse groweth with them more and more, as a fire, that spreadeth, and ariseth higher and higher, as it meeteth with combustible matter. Others rather, *For wickednesse shall burn as a fire*, that is, your wickedness shal kindle such a fire among you, as shall consume and burn up all before it, as confuming what was said before, of the continuance of wrath. So ch. 24. 6.

wickednesse] By *wickednesse*, some seem to understand *wicked ones*, as *the rod of wickedness*, Psal. 125. 3. others, *the punishment of wickedness*, as Prov. 13. 6. *wickedness overthrowes the sinner*: and indeed, *sin* is oft used in Scripture for *punishment*, as Gen. 4. 13. Levit. 20. 17. but we need not go from the propriety of the word: *wickedness* is said to *burn as fire*; as *the rust of their gold and silver*, is said, to *eat the flesh* of covetous persons, and cruel Oppressors, *as fire*, Jam. 5. 3. because it kindleth Gods wrath upon them, that shall torment and consume them as fire, Num. 11. 1. 3. Psal. 37. 20. & 106. 18.

as fire] Grievous judgments, are commonly compared to fire, that wasteth, as we say, without mercy, Deut. 32. 22. Psal. 97. 3. chap. 10. 16.

it shall devour the briars and thorns] Or, it may be read and rendred, with reference to the former words, as *fire which devoureth*, &c. for the omission of the relative is very frequent, see ch. 10. 1. The dreadful wrath of God, procured by their wickedness, is here resembled by such a fire, as either by lightning from heaven, or by some negligence, or casualty, or other purpose, being kindled, in a great wood, or forrest of large extent; first takes hold of the under-woods, the low bushes, and shrubs: after that, leizeth on the great timber trees, where they grow thickest together, and having now surprized them, mounteth up aloft, and over-spreads all, with a thick cloud of smoke. So Psal. 83. 14. Ah. 10. 17, 18.

devour] Heb. *eat up*, as Psal. 56. 3. c. 26. 11. hence, *a toung of fire*. c. 5. 24.

briars and thornes] The under wood, the meaner and weaker sort, compared before to *rushes*, ver. 14. which in such invasions and calamities, as are here intima ted, do usually suffer first: *briars and thorns*, indeed, are wicked men compared to 2 Sam. 23. 6. ch. 7. 4. Ezek. 28. 24. and so some understand them here. But they are here taken, in another notion, as oppoled to the *thicket* after-mentioned. See ch. 10. 17.

and it shall kindle in the thickets of the forrest] Or, *and kindleth*, or *burns upon the thickets*, &c. that from the lower thrubs, gets up to the taller trees, especially, where they grow thick together, and their boughs are entangled one with another; and do the more readily therefore take fire one from another. The great ones, by such *branches* resembled, ver. 14. See chap. 10. 34. the judgment thus deciphered, will take hold of the flouteft, and loftieft of them, ver. 9.

and they shall mount up, like the lifting up of smoke] Or, *so that they mount up*, or, *go rolling up*, with a *pillar of smoke*. For he goes on in the comparison he began with, comparing their Country to a forrest fired, that nothing can, aloof off especially, be seen for smoke, or but smoke, mounting up from it, as Josh. 8. 20. 21. Judg. 20. 40. Gen. 19. 28.

and they] Or, *so that they*, to wit, the thickets: *and*, for, *that*, or, *so that* as Psal. 78. 7. Jer. 14. 19

shall mount up] Or, *do mount up*, or, *they go rolling up*. The word is no where else read; but it hath neer affinity, with a word, that signifies to *wrestle*, Gen. 32. 24, 25. whence, some take it, to signifie, *a going up with rolling together*, as the limbs, arms, and legs, of those that wrestle, are in a confused manner twifted together. Others, because a word, that signifies *small dust*, such as men, in wrestling raise, and were wont anciently made use of, comes from the same root, Deut. 28. 24. Exod. 9. 9. ch. 29. 5. Nah. 1. 3. render it, *go to dust*, or, *fye up into dust*. See ch. 5. 24. but the former fuits better with the Prophets comparison.

like *the lifting up of smoke*] So most read it, and the Hebrew Commenter observes a defect, of the fimillitudinary particle, which is not unusual, Psal. 11. 1. ch. 21. 8. but it needs not here; it is in the Hebrew, *pride of smoke*, as Psal. 89. 9. *the pride of the Sea*; where we say, *the raging of the Sea*, in which place it denotes, not barely a lifting up of the Sea water; but a lifting of it as with State, in great abundance, and with much force and might: fo *pride of smoke*, implyes not barely, a *lifting up* of smoke, a small pillar of smoke, afcending up from some tunnel of a chimnie, but such a large quantitie of it, as arising from some Town, or Forrest fired, as that mounts up amain, rolling to & fro, as it riseth, and over-spreading all the aye about and above the place, whence it riseth; so that it darkneth the skie, and prevails against the day-light; such a smoke, as rose from that bottomless pit, Rev. 9. 2. or from Sodom and Gomorrha and those Towns of the plain destroyed together with them, Gen. 19. 28. and it may well therefore be rendred, with *a vaft pillar of smoke*. See ver. 19.

V. 19. *Through the wrath of the Lord of hosts is the land darkened*] Or, *shall the land be darkened*. But the ftyle is prophetical, speaking of things future, as already in being. For he proceeds in purfuit of the calamitous condition, that should betide this people, together with the ground of it.

Through the wrath of the Lord] Incenfed by their wickednels, v. 18.

The land] Of Israel, the ten tribes. ver. 1, 8. ch. 8. 22.

darkened] The Chaldee rendereth it, *desolated*, or, as others read it, *burnt up*, as Joel 2. 3. but the Hebrew Doctors from the Arabick, expound it *darkened*, as we do: *darkened*: that is, over-spread, & over-whelmed with calamities and afflictions, as ch. 8. 22. & ver. 1. the effects of the fire, and smoke, mentioned, ver. 18. which he hath here an eye unto. For what divers Divines of note have here

here, of the darkneſs of ſin and ignorance, and the like ſpiritual evils, ſeems to be wholly beſides the drift and ſenſe of the place.

and the people ſhall be as fuel of the fire] Heb. *as meat*, for it; as ver. 9. the people of the land ſo darkened, ſhall be conſumed by that fire of Divine wrath and vengeance, before mentioned, ver. 18.

no man ſhall ſpare his brother] Or, *they ſhall not ſpare one another*. For ſo the Hebrew phraſe is very commonly uſed; without reſpect to kindred, alliance, or any other the like relations, Gen. 26. 31. Exod. 16. 15. Numb. 14. 4. Ezek. 47. 14. they ſhall, as men that are in the dark, and as it falleth out in a tumult, when an houſe or city is on fire, and all ſhift of ſmoke, fall foul one upon another; and as if they wanted enemies from without, fall out among themſelves at home; or plunder one another, prey one upon another, devour and conſume one another, Gal. 5. 15. See Jer. 13. 14. Yet there, the neareſt bonds of nature ſhould not reſtrain men from wronging any, or preying upon any, in thoſe civil combuſtions among themſelves, or, in the times of difficulty and diſtreſs otherwiſe. See ver. 19. The inteſtine broils here deſcribed, ſome ſuppoſe to have been in thoſe conſuſſions of the State, by the change of their Kings murthered ſucceſſively one by another. Shallum by Menahem, Pekajah by Pekah, and Pekah by Hothea. 2 King. 14. 16, 25, 30. Of the laſt whereof, it may be not improbable. Of the reſt it cannot be, becauſe they were before the time of this Prophecy, which was delivered in Pekah's reign, and began to take effect ſhortly after, not long before his death. See ch. 8. 4.

V. 20. *And he ſhall ſnatch on the right hand, and be hungry; and he ſhall eat on the left hand, and they ſhall not be ſatisfied*] They ſhall plunder and ſpoyl one another on every ſide; and yet never have enough; like men ſick of that diſeaſe, which they call the *dogs-ſs deſire*, who though they eat never ſo much, yet are no leſs hungry, then as if they had fed, but in a dream, ch. 29. 8. & 56. 11. Prov. 30. 15, 16. Howbeit, there want not, that expound it of extremity of famine, that ſhould be in the land. So that as it is ſaid of thoſe, in time of ſcarcity, they did *eat*, but were *not ſatisfied*, having not ſufficient to free them from hunger, Hag. 1. 5. ſo theſe perſons, with all that they could rap and rend from others, yet ſhould not get enough to anſwer natures neceſſity. But this ſeems beſide the ſenſe of the place.

And] Or, *but*: as ver. 10.

ſnatch] Heb. *eat*, or, *eat away*, or *cut off*; as ch. 53. 5. *vend*, or take away by force, as Hab. 3. 16. or, as ſome, *know*; becauſe of eating the ſpeech is.

on the right hand] *right*, and *left*; for this ſide, and that ſide; either ſide, or, any ſide, indifferently, Gen. 13. 9. Pſalm 91. 7. Prov. 4. 27.

hungry] Unſatisfied, in regard of their greedy deſire of more: they ſhall be in their rapines inſatiable, Eccleſ. 5. 10.

eat] Spoil, waſte, conſume, as we ſay, *eat up one*. So Jer. 50. 17.

Aſſur ate upon him, made a ſpoyl, and prey of him.

they ſhall not be ſatisfied] A change of the number, as ver. 13. because the former was ſpoken collectively.

they ſhall eat every *man the fleſh of his own arm*] That is, ſay ſome, for extream famine, they ſhall eat their own fleſh, as chap. 49. 26. But rather, as before, they ſhall prey upon thoſe that are neereſt unto them, and whom they have moſt need of, untill they have even conſumed them, The like in another kind. See Jer. 19. 9.

every man] Heb. *man*, only, for, *each* one, or *every* one: as ch. 14. 18.

eat the fleſh] Devour the ſubſtance, conſume their means, as Mic. 3. 3. *they eat the fleſh of my people.*

his own arm] His brethren, or neer kindred: as ver. 19. See Jer. 19. 9. *brethren*, as *arms*, that belong to, and ſpread out from the body; or, *arms*, thoſe, that might be means of ſtrength, and ſupport unto them; a mans ſtrength lying moſt in his arms: So an *arm of fleſh*, 2 Chr. 32. 8. and, *that makes fleſh his arm*, Jer. 17. 5. But the former ſeems moſt probable.

V. 21. *Manaſſeh Ephraim*; *and Ephraim Manaſſeh*] The ſpeech being deficient, muſt be ſupplyed from the former. *Manaſſeh* ſhall eat, or devour *Ephraim*, *and Ephraim* ſhall eat, or devour *Manaſſeh*. The poſterity of theſe two, though brethren, the ſons of Joſeph, Gen. 41. 51, 52. yet ſhall one help to ſpoil and conſume another, being divided into Factions among themſelves, either ſtanding ſome for one head, and ſome for another; (as it falleth out uſually, when by treachery, or other evil courſes, thoſe aſpire to a crown, that have no right thereunto, 1 King. 16. 21, 22. and ſuch an one was Hoſhea, who ſlew, and ſucceeded Pekah, 2 King. 15. 30.) or, ſome complying with the enemy, whom others oppoſe. See ch. 8. 6.

and they together ſhall be *againſt Judah*] Or, as ſome read it; though *they together* be *againſt Judah*; or, though both of them riſe up *together againſt Judah*: whoſe brethren alſo they were, Gen. 49. 8. the word, *riſe up*, is ſupplyed: as chap. 3. 5. though they were divided among themſelves, yet ready enough to combine together againſt Judah; as thoſe, that were otherwiſe at enmity among themſelves, againſt Chriſt and his Church, Pſal. 2. 2. & 83. 5–8. chap. 7. 2, 5. Luk. 23. 7, 8, 11, 12. Act. 4. 27.

for all this, his anger is not turned away, but his hand is ſtretched out ſtill] As before, ch. 5. 25. ver. 12. 17.

CHAP. X.

Verſ. 1. V*Vo unto them that decree unrighteous decrees*, &c.] The firſt four verſes of this chapter would have been joyned to the former, as ſome report, that anciently they were. For they contain matter concerning the houſe of Iſrael, or the ten Tribes: and deliver in a charge, with a denunciation annexed unto it, againſt them, wherein they are attainted of oppreſſion, and wrong, in matter of judicature, as one of the reigning, and crying ſins among them; for which Gods hand was, and would ſtill be ſo heavy upon them. Yet ſome ſuppoſe them to concern the kingdome of Judah, which to me ſeems not ſo probable.

woe unto them] Some of the Jewiſh Commenters, and of ours alſo, read the words, as ſpoken by way of compellation: *Ho they that*, &c. (*Ho they*, for, *O you*: as *o he*, for, *O thou*, Job 18. 4.) and ſo carry it not to thoſe words, ver. 3. what will ye do? the Syntax, ſo conceived, is very like that in Job. See ver. 5. & ch. 18. 1.

that decree] Or, *draw up*. For the word ſignifies properly, to *portraye*, Ezek. 4. 1. or *paint*, Ezek. 23. 14. or, *engraver*, ch. 22. 16. or, *write*, ch. 30. 8. or, *delineate, circumſcribe*, as with a compaſs; ſet, or limit out, as by line and level, Prov. 8. 27, 29. hence it is tranſlated to matter of judicature, Prov. 8. 15. and ſome tranſlate it here, *preſcribe*; becauſe, judiciary ſentences, are not only wont to be drawn up and deſcribed, or engrofſed, but to preſcribe alſo what men are to do, or to endure; and circumſcribe them, or keep them within compaſs. The change therefore is againſt ſuch wicked Rulers and Judges, (for to thoſe in authority is this tickle given, in regard of their legislative, or ſentencing power, Gen. 49. 10. Numb. 21. 18. Judg. 5. 9.) as enact injurious and cruel decrees, or ordinances; or deliver dooms and ſentence of that nature, to the grievous affliction and vexation of poor people, Pſal. 58. 1, 2.

unrighteous decrees] Heb. *decrees of iniquity*, or, *wrong*; as Pſal. 36. 12. Or, *of vexation*, or, *affliction*; as Job 5. 6. & 15. 35. chap. 58. 9. & 59. 4. Such as wrongfully vex, moleſt, and afflict.

and that write grievousneſs, which *they have preſcribed*] Or, *and to the writers*, that *write grievous* things. Or, *unto thoſe*, that *writing write* ſuch things: or, *and to thoſe*, that *make to be written grievous* things which *they have preſcribed*; that is, of their own preſcription. Or laſtly, *to thoſe that write grievous* things, which *they*, that is, the Judges *have preſcribed*, or appointed to be written. For, all theſe waies is this clauſe rendred.

and that write] Theſe, moſt Interpreters, both Jewiſh and Chriſtian, diſtinguiſh from the former, according to thoſe divers readings, before ſpecified. And ſome would have them to be the Scribes, or Regiſters, ſuch under-officers, as fate, ſay they, at the Judges feet; (Gen. 49. 10. though that place, neither imports any ſuch thing, nor would make for them, if it did) drew up their ſentences, and entred them, Ier. 8. 8. Others, take them to be ſuch Scribes and Lawyers, as expounded the law to the people; or to thoſe in authority, when called upon for their advice, Matthew 2. 4. Luk. 11. 44—46. But it ſeems to me, to be no other, then a repetition of the former; in terms exactly way equivalent, the one to the other: if ſave, that a little more emphaſis may be in this latter branch: as if he had ſaid, that do not enact them only, but enter them; cauſe he had ſaid, that they ſhould be recorded; and ſuch they ſhould be entred, that they may not be reverſed; but duely, and ſtrictly executed. Dan. 6. 8, 9.

grievousneſs] That is, decrees, or acts of *grievance*; as *juſtice*, for decrees, or acts of *juſtice*; *juſt* ones, Prov. 8. 15. and ſo here *grievance*, for *grievous* ones. This word, and the former, as they are oft joyned together, Numb. 23. 21. Job 4. 8. & 5. 6. & 15. 35. Pſ. 7. 14. & 10. 7. & 55. 10. & 90. 9. ch. 59. 4. Hab. 1. 3, 13. ſo they are in effect and ſubſtance, the ſame. The Pſalmiſts words, rightly rendered, afford a pregnant parallel of this place. Pſ. 94. 20. *Shall the* judgment *ſeat of vexations, have fellowſhip with thee?* or, *he that frames grievance, inſtead of an ordinance.*

which *they have preſcribed*] The deſect of the relative is, in Hebrew, very frequent, ver. 3. Gen. 39. 4. Exod. 13. 8. Pſal. 71. 18. ch. 42. 5. Yet I ſuppoſe, there is no neceſſity of ſupplying it here. Since that the words may be rendred well enough, as was, among the reſt, above hinted, *and that writing, write grievous* decrees. That are not affraid, or aſhamed to cauſe their cruel and injurious decrees to be entred, that they may remain, as a publick monument of their injuſtice and oppreſſion, upon record. There is a double emphaſis, both in the doubling of the middle letter, (in which form the verb is no where elſe found) and in the doubling of the word,

V. 2. *To turn away the needy from judgment*] Some read the words, *To pervert the judgment ſeat*, or *the judgment of the needy*. And ſome-*To pervert the judgment ſeat, or the judgment of the needy*. And ſome-what the like phraſe of ſpeech is found, Prov. 17. 23. where it is ſaid, that a *wicked man draws a bribe out of his boſom, to pervert the way of judgment*. And other places of the ſame nature might be produced; whereof, ſee on chap. 29. 21. Howbeit, ſince that concerned; whereof, ſee on chap. 29. 21. Howbeit, ſince that concerning the word that they here render judgment-ſeat, or *judgment* no other place yet appeareth, where it is ſo uſed, nor any ſuch like form produced; I leave it to the conſideration and judgment of the learned. Others yield it, *To make to decline the needy from*

judgment. And indeed, the word signifies, in its first form, *to decline* or *turn aside*, used of Balaams asse, Num. 22. 23. and applyed to matter of judicature, Exod. 23. 2. In which sense, to *to make to decline*, or *turn aside* used of Balaams casting his ass to *decline*, or *turn aside*, back again, in the same place. So that *to turn aside the needy from judgment*, or *from their suit*, or *cause*, (for that the word primarily signifies, Jer. 30. 13.) is to stop them from proceeding in their cause, or bringing it to any good issue; as we use to say, to put them beside it. *The righteous*, saith Solomon, *knows* (the meaning is not, takes notice of, or considereth the case or condition; as Psal. 31. 7. & 41. 1. but hears, *takes cognizance of the cause*, or *suit of the needy*, (the very words, here used,) *but the wicked knows it not.* He refuseth to give them hearing, or to take cognizance of their cause; ch. r. 23. Which if it be a wicked part in a Judg, how much more, upon hearing, to turn them away without relief; or, by an unjust doom, to force them from their right, as it is in the next branch more fully expressed. How beit it is well observed, by some, that the words may well be rendered, not, *To turn aside*, &c. as denoting the end of that they were said to do, v. 1. but *in turning aside*. And so in the next branch *In taking away*: as importing the manner how, and matter wherein, the vexation and grievance, before mentioned, was committed, and did consist. See of the like use of this form, c. 38. Deut. 22. 21. & 28. 63. 1 Sam. 12. 17.

the needy Heb. *the attenuated*, or *thin ones*. See ch. 17. 4.

and to take away the right from the poor of my people.] The same thing, in effect, repeated in other termes; as the manner of our Prophet is, but with some emphasis added to it.

take away] The word signifies, *to snatch, pull, or tear away*, by force As a mans cattle, or chattles are by an hostile hand, Deut. 28. 31. Or the flesh, or skin of a beast is torn away, or pulled off, by Beasts, or Butcher. Mic. 3. 2.

the right Heb. *judgment*. That which of right, should, by judgment, have been affigned them. So Pf. 9. 4.

from the poor] The word properly signifies *afflicted*, and is distinguished from *poor*, Pf. 35. 10. & 94. 21.

of my people] Hence, some would infer, that this prophecy should not concern Israel, but Judah, because the prophet teameth them, his people. But the Prophet seems to speak, rather here in Gods person, then in his own, as ch. 3, 12, 15. and God had his people, no doubt, as well in Israel, as in Iudah. 1 King. 19. 18. Nor doth God forbear, notwithstanding their revolt from him, which made them desperately, not to be deemed his people, Hos. 1. 9. Yet, in regard of his right of interest in them, their former profession, and present duty, to style them still *his people*, Hos. 4. 6, 12.

that widows may be a prey, and that they may rob the fatherless] He shews here, who the *needy*, and poor, or *thin*, and *afflicted* ones were, that he spake of before as oppressed by them, in matters of judicature; the *widows*, and the *fatherless*. Fit objects, rather of mercy, ordinarily, in regard of their misery, and want of help, and whom God, therefore, had given them special charge to see righted and relieved when they should be wronged and oppressed, by others. See ch. 1. 17, 23.

widows] That is, the houses, lands, and livelyhood of such.

their prey] Esteeming what they strip them of, as lawful purchase, like prey taken from an enemy in War, Ezek. 38. 12. chap. 49, 44.

and that] A defect of the particle, intimating the end. See ch. 5. 11. & 7. 25.

rob] Make a spoil and prey of them; a warlike tearm, as the former; both joyned together, chap. 8. 1, 3. verf. 6. The Assyrian was to do to them, what they did to their own people, chap. 8. 4.

V. 3. *And what will ye do?* &c.] Their wickedness went before; their punishment now follows. Those that read the first words of the chapter, as uttered, in way of compellation, render these, *Now what will ye do?* &c. Of which use of the copulative, see on chapter. 8. 1.

what will ye do in the day of visitation?] How think ye to escape the the just judgment of God? as Matth. 23, 33. Rom. 2. 3. Or, what course will ye take, when he comes to reckon with you? as Job 31. 14, 23.

day of visitation] *Visitation*, and *day of visitation*, is twofold; in mercy, or offers of mercy, Luk. 1. 6. Luk. 1. 68. & 19. 44. And in wrath and judgment, Jer. 10. 15. & 11. 23. Ezek. 10. 1. Hos. 9. 7. the latter is here meant, and therefore follows.

and in the desolation, which *shall come from far*] Which shall be effected, by a people that comes from a country, far remote: That is, by the Assyrian, ch. 7. 17. & 8. 7. & 9. 11. v. 5, 6. whole countrey far from the land of Israel. c. 5. 26. & 7. 18. a defect of the relative; as v. 1 ch. 9. 18

to whom will ye flye for help?] Ye shall be more helpless, then those are, that in vain seek for help and relief, unto you. They have God to help them, Pf. 9. 9. & 10. 14. & 68. 5. but none shall be able to help you, again st him, Hos. 7. 13. & 7. 11.

and where will ye leave your glory] Where will ye find any place of security; where you may with safety, dispose of your wealth, and your bravery, wherein ye now so much glory, chap. 28. 1. Amos. 6. 13. But neither shall ye know then, where to bestow it, nor shall it be able to stand you in any stead, Prov. 11. 4. Ezek. 7. 19. Jer. 22. 23. See chap. 15. 7. His exposition is scarce worth the mentioning, who would have the words rendred, *where will you quarter your vaunting* souldiers then? and requires the former passages to be underflood, not of judiciary abuses; but of wrongs done by enquartering of louldiers, and their Commanders; the sense of those calamities that thence accrued to his own countreymen, and many, at present, are sensible of with us; did so much transport him, that he is so bold, as confidently to avouch, that they do all wrest the text besides its genuine sense, who interpret it otherwise. Of whom, notwithstanding, I must needs acknowledg, my self one, till I see better ground for his exposition thereof, then I yet do.

V. 4. *Without me they shall bowe down under the prisoners, and they shall fall under the slain.*] This passage hath undergone many interpretations; whith, in part, arise from an ambiguity in the first word of the verse: That some suppose to include in it a pronoun, as our verfio renders it, and as sometime it doth; as Hos. 13. 4. And these two waies expound it. 1 Some, *But for me*; that is, If I did not support them, they would come to extream misery, either be murthered, or captived. Others, *Without me*, that is, because they have left me, and I have withdrawn my self from them, they will come into ruine, Hos. 5. 6. & 7. 13. Or, *without me*; that is, any fault of mine, it is, that those evils befal them; their affliction is of themselves, Hos. 13. 9. But the greater part of Interpreters, both Jewish and Christian, condeive the negative, or exceptive particle, to be simple and single, without the pronoun affixed to it, and so indeed it is most frequently used: And herein they agree but in exposition are much divided. To pass by the rest, I and to point at some one, or two; what are deemed to carry more probability with them, then the rest. Some would have it to be in nature of an oath; as if God did, in a defective kind of speech, declare, that no other way, or course, should serve the turn with them, but to be either bound, or slain. But I find not any oath in Scripture, conceived in the form, here used. Others render the words, *But that ye bow down below the bound, and fall below the slain:* That is, say they, there will be no way for you to save your selves, save by the most base submission to the enemy, that can be imagined, described here in an hyperbolical speech, of bowing lower then men in bonds, and falling lower then the dead; not unlike that, ch. 57. 9. *Thou didst debase thy self, even unto hell:* which yet, some other, to allay, render it, *As if they were bound, as if they were dead.*) And they understand it of Ezekiahs submiss seeking to Sennacherib by his messengers, 2 King. 18. 14. But we need have no recourse to such rank excesses, where the letter will endure a familiar sense. Nor doth the text seem to be so fitly applyed. Others therefore, retaining the same reading, understand it, not of any means of escape, or attempts to save themselves, but that there will be nothing for them to do, or to endure; but as high and great as they now are, to stoop under their fellow-prisoners, thrust, and crowded together, and to ly under slain, heaped, and piled one upon another. Lastly, the ancient Greek, and old Latine, referring it to the two first branches of the verse, next before-going, the former whereof, (some here repeat) under the words, *That ye may not be bowed under bonds, or fall among the slain:* As if it were said, *What will ye do thence to whom will ye flee for help?* &c. That ye may not be either taken prisoners, or put to the sword? As much as to say, ye shall by no shift of your own, or help from others, be able to escape, either the one or the other. And this to me seems to be the plainest sense of the place, and most agreeable to the tenour of the context. Only, for *under bonds*, would rather be *among the bound*, or *prisoners*, as after *among the slain*. or, to come more neerly, and exactly home to the proper sense of the particle, *in the place of the bound, in the place of the slain*, as, *Am I in place of God?* Gen. 30. 2. & 50. 19. See v. 16.

they shall bow down] Heb. *he shall bow down.* Indefinitely, used for one, or any one, or each one of them. *bow down.* as ch. 2. 20. & 6. 2.

prisoners] Heb. *prisoner.* Collectively, as chap. 24. 22; & 42. 7

and] Or, *or*; As Exod. 21. 15. Some of them shall be carried away captive, some killed.

still] To the ground; as the blood, and bodies of men are wont to do, 1 Sam. 26. 20. & 31. 8. 2. Sam. 1. 19, 25. & 3. 34, 38. Judg. 3. 25.

slain] By the enemy.

For all this, his anger is not turned away, but his hand is stretched out still! The close of the denunciation against Israel begun ch. 9. 8. and continued hitherto; where it is shut up with a commination of further wrath, again repeated. Of which, see before, on ch. 9. 25. & 9. 12.

V. 5, 6 *O Assyrian!* Because the Assyrian king, had been formerly declared, to be the instrument that God would use, as well for the scourging of Judah, chap. 7. 17. 20, as for the sweeping away of Israel, ch. 9. 11. 14. God, therefore, by the Prophet, for the support and comfort of his faithful ones, those of Judah especially, inserts here a denunciation of destruction to befal that king, when God had done his work by him, and a gracious promise of deliverance of his people from him, and from those evils, that either by him they had suffained; or were likely further to sustain.

O Assyrian!] Or, *Ho Assyrian*; as spoken by way of compellation, ch. 55. 1. as calling upon him, to come, and take his commission; and undertake his charge, v. 2. And so most of the Jewish Commenters. Others, and so some of them, *Ah*, or, *Alas*, as delivered in way of commiseration. God, thereby, expressing his grief for those calamities, that, that by the Assyrian, were to be inflicted on his people; ch. 1. 4. 5, 24. Others, by way of denunciation; as v. 1. *Woe to the Assyrian.* See ch. 18. 1.

Assyrian] Heb. *Ashur.* The name of Shems second son, Gen. 10. 22. from him was so named, the country he lived in, Gen. 2. 9. 11. and his issue, Psal. 83. 8. It is here put for the king of that people, and countreyand more especially for Sennacherib, together with his forces: as v. 24. Ezek. 31. 3.

the rod of mine anger] Or, *my rod of anger.* The rod, or instrument that God is wont to make use of, for the chastizing, and punishing of those with whom he is angry, ch. 30. 31. for his *rod of wrath*, or, *wrathful rod*, Lam. 3. 1.

and the staff in their hand, is mine indignation] That is, as some expound it, all the power they have to smite, and afflict, is mine indignation, where with they come armed. *Staff*, for *power*, as Psal. 110. 2. ch. 14. 5. Others read it, *though*, or *albeit the staff in their hand be mine indignation.* The copulative, for the disceretive, as Hos. 5. 2. That is, albeit I make use of him, yet we be to him, verf. 12. Others again. *For the staff, which is in their hand, is my wrath*; as rendering a reason of the former branch, the copulative, for the causative: as Pf. 60. 11. Our two ancient versions seem to have come neerest the right. They render the whole verse thus, *O Athur, which art, or wo all to Athur, which is the staff of my wrath; and in whose hand is the rod of my indignation, or my punishment.* Which version is also backed with the authority of some of the Jewish writers, and with a small fupply, will thus, I suppose, exactly come home to the original, *wo to the Assyrian, who is the rod of mine anger, or my rod of anger: and the staff in their hand*, (that is, in the hand of him, and his forces) *is mine indignation, or my staff of indignation.* The relative, the staff *of mine indignation*, or *my staff of indignation.* The relative, is wanting, as ver. 1. the pronoun put for the verb substantive; as ch. 9. 15. the word *staff* is supplyed, in the latter member, as is usual in the like form, Dan. 4. 33. *his hairs were grown like eagles*] for feathers *of eagles*] and *his nails, like birds*; that is, as nails, or claws for the same word, in Hebrew, signifies either *feet* or *birds.* See the like also, ver. 10. I shall add what one of the Jewish writers hath, because I finde it followed, and approved by some of ours. He thus renders it, *The staff that is sent*, or that *is* to be sent (supplyed from, v. 6.) *into their place*, that is, into the land of the Israelites *in mine indignation.* For it is true that the word signifying *an hand*, is in Hebrew, sometime used for *a place*, Deut. 23. 12. Jer. 6. 3. but that seems not to have place here. The same thing is related again in the latter branch, that was mentioned in the former; as ver. 1. but with some aggravation. For the *staff* seems an heavier, and sorer instrument of correction then a *rod*, which may be but a twig: And *indignation* a degree above *anger*, ch. 30. 30. Mal. 1. 4. There is a *staff* to *slay*, Ezek. ch. 3. 1. and a *staff* to *strike* with, Numb. 22. 27. and this latter, is the *staff* here alluded to. See ch. 9. 4.

V. 6. *I will send him*] The commission, wherewith God would furnish the Assyrian king to go up, and proceed with, against his own people for their sins and excesses. Not that God did intimate any such matter unto him; (albeit he pretended as much, ch. 36. 10.) but that God would by his secret, and unsearchable providence, so dispose things, that he should, though upon other grounds, and for other ends, invade that people, ver. 7. So 2. King. 17. 2. & 24. 2. 2. Chr. 33. 11. & 36. 17.

against an hypocritical nation] Or, rather, *a prophane nation*, or, *a polluted* people, See ch. 9. 17.

and against the people of my wrath] Which, by their wickedneffe, are become liable to wrath, and with whom, for the same, I am highly displeased, ch. 47. 6. & 57. 17.

will I give him a charge] By a secret instinct; and an unseen, yea, unperceived, but efficacious dispofal, Ier. 34. 22. & 49. 14. & 50. 21. 2 Sam. 16. 10.

to take the spoyl, and to take the prey] Heb. *to spoyl the spoyl, and prey on the prey*; as Ezek. 38. 12. that is, to spoyl, and plunder to the purpose. For such repetitions, either in the same term, or, in words of the same notion, are wont to amplifie, and exaggerate; as Psal. 76. 5. *they slept their sleep*; that is, were cast into a deep sleep; and 1 King. 1. 40. *they rejoyced with great joy*, that is, exceeding great joy: and Jer. 33. 11. *the voyce of joy, and the voyce of gladness* that is, of much rejoycing. See ver. 16. And we have here an interpretation of the name, given to the Prophets son, *Maher-shalal-hash-baz*, ch. 8. 3. and a just retaliation of judgment, on those wicked wretches reproved, and threatned before, ver. 2. a spoyling of them by strangers, who had spoyled their own brethren. The spoyls that they had taken, together with the rest of their substance, being surprized, and carried away by the enemy; and that fulfilled, that is afterward threatned, to those also, that now spoyl them; *woe to thee, that spoylest, when thou wast not spoyled; when thou ceasest to spoyl*, (being interrupted by the enemy) *thou shalt* then *be spoyled* thy self, ch. 33. 1.

and to tread them down like mire in the street] Heb. *to lay them* (to wit, the people before mentioned) *as the mire, or, dirt of the streets*, So Psal. 18. 42. ch. 41. 25. Mic. 7. 10. not to make havock of their goods only, but to seize on their persons, and to use them in most cruel and despightful manner; to beat them down, and trample on them, and even batter them to pieces, ch. 18. 3. 18. 2 King. 9. 33. Dan. 7. 7. & 8. 7. which barborous cruelty, though God approved not in them; yet was he pleased to make use of, for the punishing of this prophane and wicked people, Lam. 3. 34-39.

V. 7. *Howbeit he meaneth not so, neither doth his heart thinke so*] He intendeth nothing less, whatsoever he pretend. ch. 36. 7, 15. then the doing of my work, and the fulfilling of my will.

Howbeit] Or, *Yet*. Heb. *And*: as v. 4. Hosh. 1. 10.

meaneth not] Heb. *imagineth not.* For is finiheth properly, to conceive an image, fimilitud, or likenesh of a thing in the imaginative faculty: A term, taken from artifters, painters, sinners, gravers, or builders, that are wont to draw models of those works, that they intend to shew their skill in. See ch. 14. 24. and chap. 46. 18. 25.

neither doth, &c.] The same thing conceived, and expressed in other terms.

but it is in his heart to destroy, and cut off nations, not a few!] His intent and purpose is, onely, to satiate his cruel, odemous, and ambitious desires, by conquest of Countries, and making havock of people: Which yet God is said to use off by him, as by a tool.

it is in his heart] That is, it is in his purpose: as 1 Sam. 13. 1. 1 Chr. 28. 2.

V. 8. *For he saith*] In his heart, or, to his people, fay the Rabbines; as Lamech to his wives, Gen. 4. 23. but the former rather; he thinks with himself: as, *the fool saith in his heart*, Pfal. 14. 1. and, *I said in my prosperity*, Pf. 30. 6. For, to God the heart is known, and the thought of it he hears, Matth. 9. 3. 4. Heb. 4. 12. 13.

Are not my Princes altogether Kings?] A vaunting speech, attributed to the Assyrian King, expressing his inward insolency, arrogancy, and impiety, much of it in effect related again, as delivered from Sennacherib, by his Messengers, to Ezekiah, ch. 36. 9. 13, 18—20. & 37. 10, 13, 24, 25. whereby it appears, that Sennacherib and the Invasion made by him, into the land of Judah, even unto Jerusalem, is here principally pointed at, chap. 36. 1, 2. His meaning in this branch seems to be, that they held now of him, as their Soveraign; and served under him, as their Commander, who had before been absolute Kings; but having been subdued by him, were now but as his Princes. And he might well be termed a King of Kings as Nebuchadnezzar is stiled, Ezek. 26. 7. Dan. 2. 37. or that his Princes and Favourites, were for place, power, and authority, as good, and as great, as Kings; so Rabshakeh calls them, as the meaneft of those, that took charge under him, being Compeers with Ezekiah, ch. 36. 9. who as an every word, therefore, in mention of him, names him, *The great King*, ch. 36. 4. 13.

Is not Calno as Carchemish?] Have not I subdued all these Kingdoms, and places, as well one, as another.

Calno] Called *Calneh*, Gen. 10. 10. & Amos. 6. 2. one of Nimrods great Cities. Some have supposed it to be the same with *Calnisium*, a city mentioned by Ammiane, l. 23. situate upon Euphrates; but that seems to have been by a flip of some Scribes pen, *Callinisium*, for *Callicinum*, as in other Authours it is found termed. It is rather therefore deemed to have been that, which was in latter times termed, *Ctesiphon*, fometime the head city of the Parthian Kingdom, situate upon Tigris the region thereabout from the ancient name of it, being commonly called *Chalonitis*, Strabo. l. 11. and 16. and Plinie, l. 6. ch. 26. 27.

Carchemish?] Of it, see 2 Chr. 39. 20. a City situate upon Euphrates, Jer. 46. 2. called in latter times, *Cercusium*.

is not Hamath?] This name hath its Amathus in Arabia, mentioned by Herodotus, l. 2. & 3. But others, rather, take it for a Town, belonging to Syria, and situate not far from some of the others, here mentioned; all neer upon Euphrates, 1 Chr. 18. 3, 9. thence the Hamathites, deriving their pedigree from Canaan, Gen. 10, 18. 1 Chr. 1. 16. It is mentioned, as a boundarie of the Land of promise, Numb. 34. 8. Josh. 13. 5. 1 King. 8. 65. 1 Chr. 13. 5. and as Joseph the Jew wrieteth in his *Antiquities*, l. 1. c. 7. it retained this name with the Natives unto his times; though by the Greeks and Macedonians, termed *Epiphania*, from Antiochus Epiphanes, the re-edifier of it. See ch. 63. 19.

as Arpad] Of this place, are the *Arvadites* supposed to have been; joyned with the *Amathites*, both of the posterity of Cham and Canaan, Gen. 10. 18. called by Ptolomy Aradites, and placed in Syria: See ch. 36. 19. & 37. 13. It is by Joseph the Jew, te. med *Arphas*; by Isidore, *Arfa*, and in the Register of the Romane Empire, *Arefa*.

is not Samaria as Damascus?] Of these, see chap. 7. 8, 9. & 8. 4.

V. 10. *As my hand hath found the Kingdoms of the idols!*] He promiseth himself conquest of Judah and Jerusalem, in spight of God himself, from the success that he had attained against other kingdoms, cities, and countries, maugre all the power of their tutelar gods, ch. 36 15. 20. & 37. 10. 12.

my hand] My power, my might; as Deut. 8. 17. Judg. 7. 2, See ver. 13.

hath found] Hath reached, gotten, taken, subdued; as Levit. 12. 8. and 14. 21. Numb. 32. 23. Prov. 1. 13. So v. 14.

idols] Heb. *idol*, collectively. See chap. 2. 18. So he accounteth the gods that other Kingdoms and Nations worshipped, because they were not able to protect their people against him and his forces, ch. 46. 7.

and whose graven images] Heb. *and their graven images*, for *and those, whose graven images.* A defect of the antecedent: as Ruth, 1. 16.

2.16.1 7.2. Chr.1.4.or,*though their graven images,and*,for,*though*, as Gen.8.21.See on v.5.

did excell them of *Jerusalem and Samaria*]Heb.were *before Jerusalem,and Samaria,before*,for,*better,more excellent*;as Prov.22.1.Eccl. 7.1.Heb.12.24. *Jerusalem,and Samaria*, for, the idols of *Jerusalem, and Samaria*. Of which manner of defective speech, see on v. 5. Thus this blasphemous boast, not onely ranketh and rangeth God among idols;as v.11.2 Chr.32.19. but preferreth the base idols of other people before him, who is the only true God, Ier.10.33.--7,8--10.

V.11.*Shall I not, as I have done unto Samaria, and her idols;so do to Jerusalem,and her idols?*]Or, *May I not?*I will assuredly do it:or, who can hinder me from doing it? why should I not do the one, as well as the other? Of the succes's of his predecessors Tiglath-Pileser,and Shalman.eser,against Samaria,see 2 King.15.19.& 17.5.6. for what was done by them, he takes to himself, as succeeding them in their power,and having no less then they had. All he esteems idols,in respect of his god Mithras, the Sun,whom the Assyrians worshipped.

her idols]The latter term here used,comes of a word,that signifies to *put to pain*,and grief. Whence *Jabez* had his name,1 Chron.4.9. and idols,or false gods, are deservedly so called; not only because God is *vexed*,and *grieved* by them, with those that leave him,to adore them,and adhere to them,Psal.78.58.ch 63.10.Ezek.6.9. but also, because they put those that serve them, and trust in them, to much pain,but can do them no good, Ps.16.4. so he made account God would do with Jerusalem,ch.36.12.15. but the issue proved otherwise,ch.37.35, 36. and he speaks of God,as if he were the God of that Nation alone,who in power, and right,is God, and Lord of the whole world,Ps.47.2,7,8.

V.12.*Wherefore it shall come to pass*,that]Heb. *And it shall be*.as c. 3.24.

wherefore]Heb, *And*. The copulative for the illative;as ch.3.17.&9. 11. as connecting together his pride, and his fall;as the cause, and effect,the one of the other, Prov.11.2.& 16.18.&18.12.or.*But*, the copularive for the adversative;as Psal.64.7. as crossing his presumptuous expectation,which prediction of a sad and unexpected issue: or,*For*,as some;the copulative for the causative:as ch.9.13.as having reference to vers.1.and rendering a reason,to the *two* there denounced against Assur.

when the Lord hath performed his whole work upon Mount Sion] When he hath sufficiently chastised his own people,(for with them, he usually beginneth,Jer.15.18.1 Pet.4.17.)he will proceed to reckon with him,and burn the rod,wherewith he chastised them,Jer.30. 23,6.21,23.Lam.3.17.& 4.21.

the Lord hath]For, *I have*.For is is the Lord that speaks it, the noun for the pronoun:as chap.2.1.with chap.6.1.chap.7.3. 2 Tim.1. 18.

performed]Heb *perfected*, or,*finished*, L am. 1. 17. Zach. 4. ver. 9.

his whole work] All that he intends to do, for the chastising of his people,ch.28.21.& 40.2.

upon Mount Sion,and on Jerusalem]As ch.1.27.in the strait siege of her by Sennacheribs forces for some time, and the spoyl made of the Country round about her,ch.36,1.2.&37.1.

I will punish the fruit of the stout heart of the King of Assyria] I will punish him,for this his impious, and presumptuous boasting, and his attempts against my people,chap.37.33, 29.

punish]Heb.*visit upon* them. Punish him for them: as Exod. 20.5. ch.2.6.14.Jer.50.18.the phrase implyeth,that God neither chastiseth nor punisheth;but with due consideration,and full cognisance of the crime, or faule, for which he doth either, Gen. 11.5.& 18.21.and would have men to do the like,Deut.13.14.

the fruit of the heart]For, from the heart, illieth, what comes forth at the mouth,Matth.12.34.35.& 15.18,19.See ch.59.13.

stout heart]Heb.*greatnesse of heart*,ch.9.9.

King]Sennacherib,ch.36.1. & 37.36--38.

and the glory of his high look]Heb. *the bravery*, (ch.3.18.that is, the *pride*,because bravery both breeds, and bewrays pride)*of the loftinesse of his eyes*,wherein pride also appears,ch.2.11,12.

V.13.*For he saith*]Heb.*Because he hath said*.

by the strength of my hand]See v. 10.

I have done it]A defect of the pronoun:as ch.5.29.

and by my wisdome]What God had done by him, and his Antecessors,as his instruments,ch.37.26.27, that, he arrogates to himself, and ascribes to his own power,and policy. That, which every mans heart is by nature, over-prone to, Deut. 8.17. Amos 6.13.Hab.1. 16.

for I am prudent]Heb, *I understanding*. I am one of wisdome,and understanding.(Gen. 41.33.) as well as of power, able to dispose mine affairs,to the best advantage for my self. See the like vaunting of wildome,chap.19.11. Jer. 8. 8. but especially, Ezek. 28. 3.

and I have removed the bounds of the people]*and,or,therefore*;as ch.9 11 ver. 12. By my prudent, and politick carriage,and managing of my designs, I have enlarged my dominions, and took away those bounds, wherewith other kingdoms and territories were before listed and limited, as therewith severed one from another;and excluding others from encroaching and entring in,upon them,Act.17.26. they are said to *remove the bound*,that encroacheth upon the possessions of others, Prov.22.28.Hos.5.10.

and have robbed their treasures]As the enlargment of his territories, by the subduing of other Countries, and adjoyning them,to his own; so the increase of his wealth, by finding out, and making seizure of their hidden treasures, reserved for future uses, he ascribes as well to his policy, as his power. So Ezek. 38. 4, 5.

robbed]So is the word rendred,1 Sam. 23.1.but in thisplace it would rather, be some other-ways rendered ; because the Assyrian king is personared, as relating his own acts, and atchievements : *I have seized*,or *spoyled*,or *preyed upon*, made a spoyl of *their treasures*. So it is rendered,Judg.2. 14.*Spoylers,that spoyled them* : and chap. 17. 14. *that spoyl us* : and Hos. 13. 15. *he shall spoyl the treasures*.

treasures]Heb.*preparations*, or *prepared* things. For the word it comes of, signifies to prepare, and the Hebrews use the feminine, commonly for the neuter: and it imports therefore such matters of special use and worth,as are wont to be treasured up and reserved against times of necessary use and employment, such as the bidden treasures,that God promised,to make Cyrus master of,chap.45.3.But because the word is no where else found in this form;and the Jewish Criticks, the Masorets, observe some misreading, or mis-writing rather,in one letter of it;and yet whether letter we take, the sense will be the same; one that taketh upon him to be a great Critick, would instead of this femininé, substiture a masculine form, that signifieth,as he saith,*rams*, or *bel-weathers*; but indeed,rather,*great hegoats*,Jer.50.8.distinguished from *rams*,as oft, Num.7.so Jer.51.40. put here,saith he, for Princes and Potentates: and so oft-times they are,chap.34.6.Zach. 10.3. and,again,because one letter in the other word rendered commonly,*robbing*, or *spoyling*,is of an ambiguous found;like that of *Sibboleth,and Shibboleth*,Judg.12.6.according to the pointing of it,nor is the word read else-where with that ambiguous character,he takes occasion thereby,to solicite the reading, and to bring him home, by aspiring the second letter, to another word much more ambiguous, used Ezek.39.2. which becaule some render there *perswade*, he would have this here also so to signifie;& so thisbranch of the Assyrians speech, to have reference to his policy,as the next to his power, as if he had said,by my wiles I have perswaded great Potentates to yeeld to me ; and by my might , I have pulled them down from their Thrones. But nor to insist on the improbability of the sense here intended, as coming from the mouth of one that stood so much upon his valour and power ; and whose prudence and policy, would seem to look another way : it is overmuch boldness thus to mangle the text, and to force in such senses,as the words will not admit.

and I have put down the inhabitants]*put down*,or,*pulled*,or,*thrown down*, Heb. *made to descend*, or, *come down*:Ier.49.16.Obad.4. or,as a learned man of late,*stricken down*: as beasts, the greater fort of them,especially,are wont to be by the butcher or slaughter-man: and consequently *slain*. So Jer. 51. 40. to which purpole they are said to *descend*,or *come down to the slaughter*,ch.34.6.Ier. 48.15.&50 27.Hag.2.22.

the Inhabitants]Heb *the sitters*:*those that sit*,or,*inhabit*,as ch. 5,3.9. I have made havock of the Countries subdued by me. Howbeit, here, by *sitters*,some suppose, may be understood,such, as *sit* aloft,as ch.6.1.& 9.7.and so the meaning should be,such as fit on the Throne of State. See chap.13. 20.I have pulled them down from their regal power,and made them my vassals.v.8.

as a valiant man] Here also the Jewish Criticks observe some diversity about the text. For instead of that which our printed copies hold out, they with detraction of one letter,put in the margine, as so to be read,*cabbir*, which word signifies either *strong*,and *mighty*, as most take it, or *copious*, and *multitudinous* some other render that word. This reading, the Jewish Commenters following, and of ours,also,not a few,refer the word here,to Inhabitants,and expound it : Some,*those that sit*,or *dwell in a strong place* : and so the meaning should be-*I will pull*, or *throw down those that dwell,or sit most firmly*,that have the strongest,or surest seats, or places of abode. Others,*many Inhabitants*,as the word is used, ch. 16.14. and whereas it might be objected that the word is singular, whereas that which it is joyned unto, is plural; and that the adjective is seldome set before its substantive:it is answered,in defence of this version,that the word may be taken here substantively:as the word of contrary signification,for the most part,is:and this also, Job.31. 25.and so it may here be rendered,*a multitude of Inhabitants*,or *sitters*:to which might be added:that sometime,though seldom,the adjective leadeth. See on ch.9.6.*Wonderful*. Thus, they that follow the reading, as they term it : others follow the writing,as it is expressed in the text:and render it(not without the authority also of a Rabbine of great note) in the same manner, that our Bibles do, and the old Latine : *as a mighty*, or, *a valiant man*. Yea, some of the Jewish Interpreters would make a medly of both expressions, imagining the term here used, to be compoled of two words,*cabbir*,and *abbir*:which both they conceive to signifie in substance the same : and to import a man of extraordinary might. But this exposition of that, which the text holds out,is controlled by the forementioned Author. Who upon a general survey of all the places,where the word *abbir* is found, shews that

it is,if not for the most part,yet very frequently,taken,substantively, and that it is oftenimes used,for a great *bull*, or, an *ox*, it is apparent by these places,Psal.22.12.& 50.13. & 68.30.ch.34.7.in which sense,he supposeth it to be here used;as if he should say,I have stricken down,and laid along the people of thole places, which with my forces I entred upon, like a company of *oxen*, or great *bulls*. The word is singular, but taken collectively ; as *oxe*, chap. 1. 3.

V.14.*And my hand hath found*] Hath gotten, or feized on.See before,v.11.13. Yet there seems some emphasis here in the words: in comparing the treasures of the lands, surprized by him, to a birds nest,or eggs in a nest,that are taken,without pains: all the labour is but to find them.

as a nest]Or,*or in a nest*:as birds,or eggs in a nest,Deut.22.6,7 .a defect of the particles:as Job.1.13,

the riches]Or, *wealth*. The word signifies primarily, *strength*, whence,*men of might*,able to bear arms,Gen 47.6. Deut. 3.18 Josh. 10.7.in the next place *wealth*,Ruth.2.1.Job.20. 15. because that is esteemed the strength and support of an estate, either publike, or private:they seem to strain the text needlelly, who read it,*as a birds nest*, the nest *of their riches*, the particle is observed to be divers times used as a note of the accusative. So 2 Sam. 2.30. Jer. 40.2.

of the people]Heb, *Peoples*. Of many people . as chap. 2.3. *and as one gathering eggs,that are left*]To wit,by the dams forsaking them for fear.

have I gathered all the earth] I have conquered the greatest part of the world,commonly known,and brought it under my commands: so moft Interpreters. But the speech is here of seizing of wealth, and gathering of treasures; and that with as much ease and small difficulty, as a man, would take eggs out of a birds nest. I should therefore rather chuose to read it, *have I gathered* the wealth of *all the land*:the whole country whersoever I come,or,(as in a vaunting manner,such a vain-glorious boaster might speak)or *all the earth*,of the whole world. The like defect, and supply, from the foregoing words See Gen.1.16,Job.31.3.& 36.33.

and there was none that moved the wing,or opened the mouth, or peeped] None, that did so, that is, none, that durst so do. There was none that durst stir; in way of opposition , against my forces, when I sent them to surprize and take away their treasures, 1 King.20.5,6.

move the wing]He persists in his former similitude from birds,that are wont to strik with the wing, at those, that offer to disturb them in their sitting. and to meddle with their eggs, or young under them;or,when they are driven off their nest,yet hover and flutter to and fro about those that take them away ; and in a mournful manner,cry and make a noyse after them.

moved]*did move*,or,*wag*,for,*durst move*,or *wag*:as,*did lift up head* for,*durst lift up head*,Zach.1.21.

the wing]For,*with the wing*. So some of the Jewish Criticks,because the verb is not transitive; or, as some therefore, *no wing that wagged*.Yet other of them say,that these neuturals have sometime a transitive notionas the like to this,ch.1.30.

or]Heb.*and*,as ch.8.19.

opened the mouth]See the like expressions,Exod.11. 7. Josh. 10. 21.

or peeped] Spoken not of the young, as some would have it;but of the dam, bemoaning them. See chap. 8 19. and 38. 14.

V.15, *Shall the ax boast it self against him,that heweth therewith*?] Hither to were the Assyrian kings insolent and arrogant boastings. Which,in these words, the Prophet controlleth,shewing the unreasonablenels,yea the absurdity and senselesnels of them. Is it equal, or fit,that those,who are but Gods instruments, (as all,even the wicked themselves are,ver.5.Jer.51.20.)and have not their action only from him, (as the *ax*, or *saw*, from the workman;the *rod*, or *staff*, from him that smites with it)but their power also to act,and strech for such use,as they are applyed unto, and employed in;should such advance themselves against him,whose instruments,and such instruments,they are, as can do nothing without him,and without such power as they have received from him?Joh. 19.11.

against him]Or,as Some,*above him*. The word will bear either: *against him*,by threatning to deal with him, as with the idols of other people,ver.11.*above him*, by arrogating to himself what God hath done by him,v. 13.

or shall the saw magnifie it self against him that shaketh it]Or,*moveth it*.The sawyer,that saweth with it.An instance of the like stamp with the former.

as if the rod should shake it self,against them that lift it up]Or,according to some, *as if the rod moved him,that lifted it up* ; or, (to pass by many other version)as some other,*when one shaketh the rod*, (that is, when the rod is shaken) should it boast, or magnifie it self,*against those that lift it up*:a supply from the former branches, neither unusual,nor unfit. See v. 14. Some of the Jewish Doctors make it, an application unto God,and the king of Assyria;as he being *the rod*, ver. 5. and God the person,that smote by him:is but by way of excellency,spoken of in the plural number:as Josh.24.29. Eccl.5.8.and the ground of the action,proceeding not from the rod,but from the hand that smites with it.

as if the staff should lift up it self,as if it were *no wood*]Or,*or if*

the staff should lift up it self,as if it were *not wood*: and this verfion might peradventure receive some strength from that of the Estrich in Iob,Iob 39.16 *She hardeneth her self towards her young ones*, as if they were not hers,or,*as to not hers*;save that there is a particle in the original there,which is not here. But see chap. 40.14,where the Syntax feemeth the same with this here. The Hebrew hath no more but this:*as lifting up a staff,or when one lifteth up a staff, not wood*,which some render, *as if the staff did lift up* (either it lelfe,or him,that held it)and were *not wood*, or, *as if the staff*,because it is *lift up*,were *not wood*,or,*as if the staff should lift up it self*,against *not wood*,that is,against him,who is *not wood*,but able to move,and stir of himself. The Jewish Writers,*when the staff is lift up*, it is *not the wood*;to wit, that lifteth it up, but the man that holdeth it. Some of ours,*when the staff is lift up,the wood is nothing*:no regard is had of it,be it wood,or ought elle;but of him that smiteth with it. Others lastly,or,*when the rod is lift up*,is it *not wood*?doth it not ftill remain as it was before,a forry piece of wood, unable to stir,or,to act ought of it self? and this laft, without any strain at all flowes most fitly from the text. So the heathen idols are vilified, that they are no better,many of them, then a parcel of fearwood, chap. 44.13.--20. Jer.2.27.Hos.4.12.in like manner, the king of Assyria, though raised up by God,and used as a baftinado, to cudgel his own people and others with,yet is ftill a poor,forry,mortal,corruptible creature,luch another piece of flesh, as before he was,Psal.82.6, 7. & 146. 3.4. Eccl.6.10.ch.2.22. Jer.28.9. But all these expolition and readings also,a late Writer of great note controlleth,conceiving them all to be mistaken in the word,*hatzin*,which they take for a verb,fignifying; *to lift up*,when as indeed it is a noun, that fignifieth *mountains*; and renders the words,*as if the staff*,were *mountaines*,(applyed usually to men haughty and high-minded)*not wood*.I ftall,having propounded it;leave it to the judgment of others.

V.26.*Therefore shall the Lord, the Lord of hosts*,&c.]His folly convinced,and laid forth,his doom from God follows, to wit,the fudden and unexpected destruction of the main body of his forces, wherein he so much confided; and Whereof he so much boasted.Of the titles here given God,see ch,3.1.Howbeit,it is by some of the Jewish Writers well obferved,that the ftyle is for more special end, here given unto God,to wit,to intimate, that the succesles, which the Assyrian kings,as well as others,had in the field,was not from themselves;but from him, who is their *Lord*, and *the Lord of hosts* : and from him therefore,both safety,and victory in fight is, Psal.24.8.& 33.16.17. & 44.3,5,6.& 60.11.12.& 144 10.Prov.21.30,31.

send among his fat ones leanness]The Lord will waste his great forces,wherein he so much gloried,v.8 ch 36,9. as the body of man, or beaft,is by a consumption wasted,and brought to extream leanness, So ch.17.4.Zeph.2.11.

among his fat ones]Heb,*upon his fatnesse*,*his fat ones*,the chief,and choyce ones in his army,for all Interpreters generally : as Judg.3. 29.Phil.3.1.compared with. Psal.106. 15.So they,from whom I must crave leave here to dissent. The word here used,is an abstract, not a concret.It is word for word,*his fatnesses*,as ch.17.4.*the fat*, or, *the fatnels of his flesh*,and, *the fatnesses of the earth*,Gen,27.28,39.&, of *the Provinces*,Dan,11.28.by *his fatnesses*, therefore I here understand,not so much *his fat ones*,as his great and vast army, likened to the body of some creature overgrown with flesh, and fat, which God threatens here,to abate, and take down, by casting it into a consumption,by sending that upon it. that should make it thin and spare.The complement hereof,see ch 37.36.

leanneſſe]That is, *death*, faith the Jewish Doctor, for that latter place of the Psalmist before mentioned.But the *leanneſſe*, here mentioned,is not so much appliable to the bodies of the particular persons dest royed,as to the b dy of the army consisting of them,as limbs and members; which by the lols of so many thousands, could not but be much wasted and reduced to a very poor and thin scantling.

and under his glory he will kindle a burning,as the burning of a fire] The same thing repeated, under a new notion, and expressed by another similitude. He will waste his forces,as with a consumption,and consume them as with fire;great, and sudden devastations and destructions, are in Scripture, commonly compared to great fires,Psal.21.9.& 37.20.ch.9.18. & 24.6.& 26.11. Jer.17.27.Ezek. 20.47.Amos 7.4.Zach.11.1.

under his glory]That is, faith one of the Jewish Writers, in the *place of his glory*,or,*glorying*, where he glorified himself. Of which use of the preposition,see v. 3. But there seems rather to be an allusion to the manner of thole, that burn dead bodies, which was the custome in old time,both of the Greeks and the Romans, their common use being not to bury as we do,the bodies of the deceased;but to burn them with a pyle of wood kindled under them;and having so done,to gather their ashes and bones,if any remained of them,into an urne, and so lay them up in their places of Sepulture. That which was done with a great deal of cost,huge piles of wood ; yea, and curious fabricks of timber, together with abundance of odoriferous spices, at the funeral rites of great perlons, as well women,as men. Somewhat like whereunto, was also used among the Jews, about their kings,2 Chr.21. 19. and with them also,bodies of men were burnt,when they died , or were slain, in such multitudes that danger of infection might arile from them lying above ground,and the burying of them over-troublelom,ch. 66.24,Amos 6.10,Ezek.

39.9.10. See,chap.30.33.or if respect be had, as it may be,and is afterward,to the burning of a wood,or forrest,as Psal.83.14.*under his glorymay* be,under this great timber trees:as the fire that takes in the lower shrubs,and the under-woods;and from them,letteth the whole wood or forrest on fire. See v. 17, 18. yet the former seems to me the more probable : and of this passage,more anon,

his glory] The same with his *fatnes*s, or abundance of fat before mentioned;not as some would have it, his arms and his bravery: but his army; wherein he glories. See ch. 17. 4.where both these terms are likewise used,as parallel.

he will kindle a burning] Heb. *burning, it shall burn*;or, *there shall a burning burn*.or, *it shall burn with a burning*.For whether it be a noun or verb infinite,is questionable.A great burning shall be, For these reduplications amplifie. See v.6.

as the burning of a fire]Or,*as fire burneth*,or,*like the burning of fire* such a burning, as though it have no material fire used in it,yet should have the destroying force and efficacy of fire : and it may well be, that it was done by such a kind of blasting, as Aarons sons were smitten with : who though they were stricken stark dead, yet neither were their bodies consumed, not their garments, Levit. 10.2,5,or,wherewith the people were so many of them taken away in Taberah, Num. 11. 2,3. and there are of the Jewish Writers, who affirm,grounding in part upon this place, that by the stroke of the Angel sent to do execution on the Assyrian Army, the bodies of those that were smitten, were so blasted and burnt, that they were dissolved into ashes. Which was,say they, that so many thousands lying dead on the ground, might not breed some contagion, especially being so neer to the City: and they add hereunto, that though their bodies were dissolved,yet their garments were not burnt, that Gods people might have the spoyl of them, as those had, 2 Chr. 20. 25. to which purpose also, some of them expound those words,*under his glory*,that is,under their goodly gorgeous apparel,such,as the Assyrians usually wore,Ezek.23.12. and that men are wont much to glory in,called therefore their glory,Ps.93.1.Matth.6.29. But these things are of no certainty.

V.17. *And the light of Israel shall be for a fire*]Or, *For*,&c.as ch.8. 21.& 9.11. God who is a light to his people,and will be so at this time,and upon this occasion, by giving them occasion of much joy upon their deliverance;as Esth.8.16.Psal.84.11 chap. 9.2. & 60.1, 2,20.Mic.7.8.shall be a consuming fire to destroy his,and their adversaries;as was intimated,v.16.So Deut.4.24.& 6.15.Psal.97.3.ch. 26.11.& 30.30. See the like divers,yea, contrary use of that pillar, that conducted the Israelites in the wilderness,Exod.14.20.24.See also Zach.2.5. The Jewish Doctors here dote, who would have by the *light of Israel*, to be understood, either the destroying Angel,or king Ezekiah; as to be called from his constant study of Gods Law, Prov.6.23.

and his Holy One for a flame] The same thing, is in other terms repeated.but as usually,with some amplification. For *flame*,is somewhat more then fire,ch.29.6.& 30.30. See the like, ch.9.10.20 .v.15, 7,14,16. Here shall need no other fire, or fuel, to destroy and consume them,save God himself.See ch.30.27,28.Of the title *Holy One*. See chap. 1.4.

and it shall burn]To wit,that *flame* before spoke n of.

and devour]Heb.*eat up*,as ch.9.18.

his thorns, and his briers]by that the Jewish Doctors, some of them understand the great ones in the Assyrian army,because, such are wont most to be, as pricking thorns, to vex and grieve others. Which some of ours also approve ; supposing that the slaughter might begin at them. But the slaughter, it is evident, was sudden, and executed in an instant,as that in Egypt,Exod 12. 29. with that expedition, that little notice could be taken,nor regard needed be had,with whom it should begin. Rather,according to the similitude which the Prophet still pursues of a fire; and here of a fire taking in wood, *thorns*, and *briars*, may have reference to the under woods, where the fire is wont first to take, opposed to the tall timber-trees, vers.18.and should therefore resemble the meaner sort of his souldiers,See chap.9.18.Howbeit, thereby may be signified his whole army in general,and the ingrosse of whom it consisted,being all,as *thorns*,and *briars*: to annoy Gods people, against whom they lay in siege,and whom they had before done much mischief to,in all parts of the land, chap. 36.1.See the like, Josh.23. 13. Ezek. 28.24.

in one day]In an instant; at one and the same time; together, at once,1 Sam.2.34.chap.47 9. Zach.3.9. Or,*in one night*,ch.37.36.being part of the natural day.Gen.1.5.Levit.23.32.Luk.24. 29.33.36. compared with Joh.20.19. his great army, that required. no small time,for the gathering,framing,fitting,and furnishing of it,destroyed in an instant.So ch.15.5.

V.18. *And it shall consume the glory of his Forrest,and of his fruitful field*] Heb. *Carmel*. The proper name of a place; of which name, were two mountains, the one in Judah ; of which Josh. 15. 55. where about Nabals dwelling was,1 Sam.25.2.the other situated in the confines of Asher,and Issachar Josh.19.26,where Elias slew Baals Prophets,1 King.18.19,20.and it was neer to the sea,1 King.18. 42,43.Jer.46. 18. Now these mountains did not lye open, forrest like,or run wild,as Lebanon,but were enclosed,manured, tilled, and cared,or planted with great variety of fruitful trees,vines,olives,figs, and the like;and had much fat, and fertile soyl, and arable ground. (whence *a green ear* of corn, also is so called, Levit.2.14.& 23.14.) both upon them, and about them; whence it came to pass,that from the one,or both of them,the word *Carmel* was used, for any fertile, and fruitful place indifferently, whether higher, or lower ground,a mountain or plain;as chap.16.10.where mention is made of Moabs *Carmel*,and ch.29.17.where *Lebanon* and *Carmel*,are oppos'ed;and so it seems to be here taken. Hence therefore, some would infer, that by the *Forrest*,as a wilde place,should be understood the meaner sort of Sennacheribs souldiery ; by the *Carmel*, his chief Commanders. Others imagin,that the desolation, or destruction of his State, and country is threatned;and as of persons of all ranks,high and low,rich and poor;so of places of all sorts. But this seems to divert too much from the Prophets present scope. I suppose rather,with others,that by *his Forrest*, and *his Carmel*, is meant the main body of his army, that seemed to resemble some great forrest, or mountain, whether wilde,or manured bethwacked with trees,whether for timber,fruit,or fuel,as thick as they can stand one by,another,and by *the glory* thereof,the choice persons of command in it;as by *his glory*, ver. 16. was meant his glorious army,or his army wherein he gloried:so here,by *the glory* of that his glory,those that were the more glorious part of it,or of the more eminency in it,his stout and valiant Warriours,and his rich and stately Princes;which some also suppose to be respectively meant;by the Forrest,the one:by Carmel,the other. See Jer.46.22. 23.Some conceive that there is mention here of *Forrest* and *Carmel* in regard that his army,being of large extent,was encamped,some in the higher,and wilder places;some in the lower,and better manured. I should rather think,but that it comes after, (and yet why might not the Lord have an eye to that, that in his Oracle himself would afterward speak?)that some respect might in these terms,be had to Sennacheribs brags of surprizing *Lebanon* and *Carmel*,chap.37.24. as intimating, that his own *Lebanon* and *Carmel*, should be destroyed, before he should come to effect, what he threatned them with.

both soul and body]Heb.*from the soul, and unto the flesh*, as Jer.9. 10.*from the fowl,and unto the beast*;for, *both fowl, and beast*,and Jer. 50.3. *from man, and beast*; for, *both man and beast*. Some would have the meaning to be, that they should be destroyed, both body and soul. Others, that they should he so smitten inwardly, that the evil yet should not stay there ; but proceed also to the consumption of the outward parts of the body,because the *soul* is set in friction contrary to the manner of material fire;which, in burning of bodies,seizeth first upon the flesh,or outward parts, and from them piercetn to the inward. The meaning is;rather,as one of the Rabbins well observeth,that it should so seize on them, that it should, as fire is wont to do, with living creatures that are burnt, or persons condemned to the fire,not consume their *flesh* only,but take life away too,Leuit.20. 14.& 21.9.The *soul* is commonly taken for the *life*,Gen.9.4,5.Levit. 17.11, 14.It is a proverbial speech intimating a total destruction of his army,not unlike those of *head and tail, branch and rush*, chap.9.14. for the Prophet returns here to the former similitude of a body, vers. 16.but he pursues it with a further amplification.It was *leanness*,or a consumption of flesh,that was there menaced; as ch. 17.4.which may yet be without loss,or danger of life:but here vitals,and all are wasted and consumed, as with fire : the very *soul* and *spirit* of this vast body, together with the *fat* and *flesh* of it, is utterly gone.

and they shall be,as when a flanderd-bearer fainteth]Heb.*and he,or, it shall be,or,it shall be with him*,as chap.29.7.8.*as when a flanderd-bearer melteth*, as alluding to the similitude before used. This some expound of the Assyrian king himself : *He* shall be like such a flanderd-bearer,whose *heart melting* with in him:(as Psal.22.14. Nah.2. 11.)when he seeth his colours forsaken, he casts a way his standard, and betakes himself to flight.So did Sennacherib,chap. 31. 8.& 37. 37.But some go further,adding, that he shall not be able to recover himself,or raise a new army again, no more then an army is able to recollect it self, when the Standard-bearers are overthrown. Some such assurance seems to be given by God to Ezekiah, chap. 38. 6. Others,rather understand it of his army, or the remainders thereof:it shall be with his forces, as with an army, when the Standard-bearer faints,and is falling,the whole company is,together with him,quailed and quelled. Or,as when he having cast away his colours, the whole regiment is disordered,and soon routed by the adverse party: and so it was with Sennacheribs great hoste, they were suddenly, a great part of them,utterly destroyed;and the relidue of them that survived, when in the morning they saw their camp full of dead corpses, chap.37.36.their hearts also melted within them,and they fled away with their Lord.Of the army,the same tearm is used, that it *melted*, away,chap.31.8.

V.19. *And the rest of the trees of his forrest shall be few*] Very few shall remain of that his vast army,that seemed formerly,to be innumerable.

the trees]The several souldiers in his army, of all sorts,the greater among them,as well as the meaner.Heb. *tree* , But the word is here collective;as Ezek.15.6.

his forrest]His forces compared to a forrest ver.18.

few]Heb.*a number*,That is,*a few*. For, though with us, *a number* be used,to signifie *a multitude*;yet in the Hebrew phrase,it importeth, *fewness*:so it is used,Deut.33.6.*Let his men be*, or,(out of the foregoing branch,supplying the negative)*not be a number*:that is,*few*. And *dayes of a number*,or,*a few dayes*,Numb.9. 20.Contrary to which,is Jer.2.32.*dayes without number* : And Job.16.22. *years of a number* are few,

for few years:So *men of a number*,for,*few in number*,Gen.34.30.Deut. 4.27.Ps.105.12.Jer.44.28.Ezek.12.16.And the reason of the phrase is,because a small company,may be easily numbred ; a small number,such as cannot be counted. In opposition therefore, whereunto, is that former soon counted. In opposition therefore, whereunto, is that form of speech,*without number*, commonly used,Iob 25.3.Psal. 40. 12.& 104. 25. & 105.34.Joel 1.6.Yet there seems to be a kind of defective speech, as in that of Moses, *His men a number*,for, *his men*,*men of a number*. So here, *the tree*, or, *trees of his forrest a number*, for *the trees of his forrest*, *trees of a number* : a very small company that may soon be told.See ch.21.17.

that a child may write them] That is,as some, *count them*, and in counting point them out, *describe them*. Or, rather, as others,take counting point them out, *describe them*. Or, rather, as others,take a tale, or make a list of them : for he seems to allude to the Clerk of a Band, or a muster-master, whose office is, to take a list of those, that are to be enrolled for service. It is as if he should say,there shall not need any Officer to make a book of them ; they shall be so few, that any child, that hath but learned to make his letters, may soon set them down, either the number of them, or their names. Hence our Jewish Doctors, or doaters rather, gather that of Sennacheribs army there were but *ten* left; because the letter *jod*; that stands for ten in Hebrew, as it doth also in Greek, is the least letter in the alphabet, which children therefore are first taught to write:and again,because children are seldome able to tell beyond *ten*,and so far they can count upon their fingers ends. But these niceties we,leave to such,whose lips suit with such letice.Heb. *and a child shall write them*,the copulative for the finitive:as Job. 5. 11.& 7.15,19.Jer.14.19.and the future for the potential,as chap.33. 23. Joh 9. 3. Jer. 2.23. & 13.23. Matth. 12. 25. with Mark 3. 24. & 3.25.

V. 20. *And it shall come to passe in that day*, that, &c.] Hitherto of Gods judgment, that should be inflicted upon the Assyrian king, for his pride, insolency, and arrogancy. When God had finished this work,that he intended to bring about by him. Now followeth both of the distress that God brought the whole land into by him,and his forces, and of the deliverance of some small parcel of them, by the judgment executed upon him and his army,to wit, the destruction of many wicked ones among them, and the reformation of the rest.See the like,ch.1.24,25.Of the phrase,or manner of speech, see ch.4.1,2,3.

the remnant of Israel, and such as are escaped of the house of Jacob] Those of them, that shall escape and survive the Assyrian Invasion : to wit, principally, the Inhabitants of Jerusalem, and such as for succour had reforted thither, chap. 37. 35. as also, some other, in other parts of the land, though surprized and over-run by him, chap.36.1.for *Israel*,here, is put for the people of Judah, as chap.1. 3. and *the house of Jacob*,the same with *Israel*: as chap. 2. 5.Howsoever, some would over-curiously distinguish them, and by *the Israel*, understand Judah, that held still the faith of Israel: by *the house of Jacob*, the ten tribes, that fell from it, and were of Iacobs family ; but not of Israels faith, were not right, and true Israelites, Joh. 1. 47. Rom. 9. 6. but this seems not found. See verse 21,22.

such as are escaped] Heb. *the escapement*, or, escapings: as chap. 4.2.

shall no more again stay upon him, that smote them] Being amended by the hand of God thus upon them,and better advised then before, by their late sufferings,they shall not seek to,or rely upon the Assyrians,for succour and support,as in former times they had wont to do, 2 King.16.7.Hosh.5.13.& 14.3.

no more again stay] Heb. *no more add to stay*: chapter 7. 10. Ier. 2.4.

stay] As a man stayes and upholds himself, by leaning on a staff, ch.36.6.& 50.10.See ch.3.1.

him that smote them] The King of Assyria, (not Egypt, as some of the Jewish Teachers) by whom God had smote them, chap. 9. 12. using him,as a rod,or staff,wherewith to chastise and correct them, ver.5,24.

but shall stay upon the Lord] This being the end of Gods smiting them, not to drive them from him; but to reclaim and draw them home unto him, chapter 9. 13, 12. and by discovering to them the vanity of all other shores and supports ; and their folly in relying on them, to their own hurt and ruine ; to cause them to rely and rest now on him alone, chap. 17. ver.7,8.

the holy one of Israel]See ch.1.4.

in truth] In sincerity,as Ps.145.18.(so Jer.24.7.)not faindly, as those,Ps.78.34,37.Jer.3.10.

V. 21. *The remnant shall return*] Or, *A remnant shall return*. Alluding to the name of the Prophets son, *Shear-jashub*, ch. 7. 3. and shewing what was therein intimated : *a remnant* ; denoting the paucity of those,that should escape and survive, in comparison of the whole,ver.22.

even *the remnant*] Or, but *a remnant* : a remnant onely, ver. 22. as before : otherwise *the remnant* might impote so many as escaped, were they fewer or more. So *a small remnant*,ch.1.9.and *a feed*,Rom. 9.29.

of Jacob] Of the main body of the people, called *the house of Jacob*, ver. 20.

unto the mighty God] The name given to the Messias, as part of his flattely style,ch.9.6.they shall return after the siege of Jerusalem, broken up upon the slaughter made by night in the Assyrian Camp, chap.37.36,37. not to their possessions and wonted places of abode only, out of which they had formerly by the Assyrian forces, been forced, or whence for fear of them,they had fled; but unto God also, whom formerly they had disregarded, and were fallen from : but now upon so pregnant,proof and experience,had, and exhibited of his gracious goodnesse towards them, and powerfull protection of them, they should more carefully seek after, more faithfully cleave to, and more firmly depend upon,Psal.81.17,18. Ier.32. 40. See ch. 1.27.

V.22. *For though thy people Israel be as the sand of the Sea, yet, a remnant of them shall return*] As of Sennacheribs vast and numerous host, but a small number escaped,upon the judgment by God inflicted on it, yet so,as of the innumerable multitude of the Jewish people, but a small remnant in comparison,was to escape, and so did in that heavy judgment by the hand of Sennacherib, inflicted on them from him.

though] Heb, *if* : and so Rom.9.27.for,*though*,as Iob 14.7,8.& 16.6.

thy people Israel] Either, *thy people* to wit, *Israel*:as God speaking to the Prophet:or,rather, *thy people*,that is thy posterity,*O Israel*, as turning his speech to their Progenitor Iacob.

as the sand of the Sea] As was promised unto Abraham, that his seed should be, Gen. 22. 17. fulfilled accordingly, Heb. 11. 12. and hyperbolical phrase, and proverbial form of speech, used commonly, to signifie an innumerable multitude, Iudg. 7.12.chap. 48.19.

Yet a remnant of them shall return] Or, but *a remnant in them*, or, *among them*, *shall return* : (for *Shear-jashub* name is again alluded unto) that is, shall be saved, as the Apostle renders it, Rom. 9. 27. that remnant so delivered, and temporally saved, from the sword of the Assyrian, being a type of Gods Elect among that people, to be saved by Christ: See Rom. 9. 27, 29. & 11.5.

the consumption decreed shall over-flow with *righteousnes*] The reason is here rendred,why he said,but *a remnant* : because God had determined in his just judgment, to bring in upon them a general inundation that should sweep away the greater part of them. This some of the Rabbines understand of the ten Tribes carried captive by Salmanaser, 2 King.17.6.in regard of whom the other two were but as a remnant.But the course of the context seems to carry it another way.

the consumption] Or, *a consumption* : there shall be a consumption among the Jewish people,before that consumption in Sennacheribs army,ver.18.So ch.28.22.

decreed] Heb. *decided, determined*, 1 King. 20. 40. or, *precisely, cut out*, Iob 14. 8. as infallibly, and unfailably, or Irrecoverably decreed, so exactly limited how far forth it shall proceed. So Dan. 11.36.

shall over-flow] Heb. shall be *over-flowing*. He compares the Assyrians invasion of the land, with his over-spreading army, to a great inundation, overflowing the whole Country. See chap. 8. 7,8.

with righteousnes] Or, *in righteousness* ; as the Apostle renders it, Rom. 9.28. that is, through the just judgment of God ; as noting out the ground of Gods both determining to inflict, and inflicting those judgments on them : as Psal. 9. 8. and vindicating of him from all aspertion of injustice in so doing, Neh. 9. 33. Lam. 1.18. Dan. 9. 7, 14. or, as Some other, with judgments, and punishments, the effects of his justice, as chap. 5. 16. Howbeit the main stream of Interpreters runs here another way ; expounding the place ; Some of the *superabundant benefits*, that God would heap upon them, after that he had brought them thus low. For *righteousnes*, is put sometime for *beneficence*, Psal. 112.3.9. chap. 66. 12. Others, of that *righteousness*, and holiness, that should abound in the remainder of Gods people,now reclaimed and refined in the furnace of afflictions, ch.48.10. wherewith the Land should now flow, and that for *it is to fill the whole world*,chap.33.6.so,that by the *consumption cut out*, they would, many of them, have to be understood the *remnant* left,which should cause *righteousness* to *over-flow*. But besides that, the consfuction seems overharsh ; the Apostle referreth these words,*in righteousness*,to Gods finishing,and *cutting out*,or,*concluding short*: and I adhere therefore to our version, and the sense of it first given.

V. 23. *For the Lord God of hosts shall make a consumption, even determined in the midst of all the land*] the same thing is repeated, with the Author of it expressed, and some further amplification from the extent of it,For the style here given God,see on ch.1.9.See also ver.16.

shall make]Or,*will shortly make*.Heb.*is making*;as ch.5.5 & 43.19. See ch.3.1.

a consumption] Another word of the same notion and family with the former,ver.22.

even determined] Or, *and* that *determined*;as it is rendred, Dan.9. 27. See the like syntax, Mic. 2. 10. Heb. *cut out*, as before ; for

both words are from one root. Yet some would have this word to be a substantive, as well as the word *consumption*: but so, as that the sense should not much vary; *consumption, and determination*, for, *a determinate consumption*; as ch. 1. 14. *iniquity, and congregation*: for, *a wicked congregation*: or, rather, as ch. 4. 5. *a cloud and smoke*, for, *a smoky cloud*. But I suppose it rather an adjective, as both the form of it theweth, and the use of it also, Dan. 9. 26. in those words, *a determinate desolation*; the same phrase is again found, ch. 28. 22. Now, because instead hereof the Apostle hath, retaining the Greek version, *a word*, or, *speech, abbreviated*, or *abridged*; as they commonly render it: hence most of our ancient Interpreters, and many later ones, Popish Writers especially, do hence pick out much mysterious matter. Some of the Messias, *the word* contracted, and *made flesh*, Joh. 1. 14. Some, of the doctrine of salvation, drawn into a narrow compass, in the Gospel, Mark 1. 15. Joh. 3. 16. Rom. 10. 9. Some of one thing; some of another. All which to recite, is both needless, and would also be too tedious. Only, concerning the Apostles Greek, the term by him used, as that He brew one, which it answers, signifies as well *words*, as *word*, (which in Latine also, is held to come from the other in Greek; *opus* from *coeo*; or, rather, from the Greek word signifying either, as the verb whence it comes, signifies either, both to *speak*, and to *work*;) and as well *matter*, as *speech*, (as the Hebrew term also doth, chap. 1. 1. Dan. 10. 1. Luk. 1. 37. and in Latine, *res*, held to come from the Greek *ἐιρεω*) besides the word used by the Apostle, and those ancient Greeks, signifies, as well an *account*, or a *reckoning*, as any of those two before mentioned, Matth. 18. 23. & 25. 19. Luk. 16. 2. Phil. 4. 17. and the Apostles words may well therefore be thus rendred; *The Lord will make short work*, or, *a short matter* of it. He will make a soon, and sudden consumption. It will neither be long before it comes; nor long in doing, when it comes: Or to come more nearly, and fully to the Prophets intendment: *The Lord will make a short reckoning*; alluding to a reckoning, where the matter is cleer, the account is soon made: or to a bill of receit and disbursments; which though it be long, yet being aright, ballanced, the foot of the account, or the remainder of the reckoning, may prove a very small sum: and so it would be, yea and fell out so here, when God had finished his work, and done his reckoning with his people, ver. 12. And thus much by by the way for the clearing of that phrase, though not found in the text.

in the midst of all the land] Heb. *earth*. Which some taking hold of; apply all this (as was in part, also, before hinted) unto Christ: of whom also they expound that in the Psalm, of *working salvation in the midst of the earth*, Psal. 74. 12. Others refer it to the contracted number of the remaining, and returning faithful, ver. 21. or, the Apostles and others by them typified; who by their righteousness in preaching, and practice, should overflow, and fill the whole world with goodness and godliness, Dan. 12. 3. Matth. 28. 19. Mark 16. 15. Joh. 7. 38, 39. & 15. 16. Rom. 10. 18. But the word here used, as the Greek also answering it, signifies, as well *land*, as *earth*; and is commonly used of, and applyed unto, particular coasts, and countries, chap. 9. 1. Matthew 2. 6. & 4. 15. and *in the midst of the land*, is no more, then simply, *in the land*: as chap. 5. 8. and so the Apostle here renders it, Rom. 9. 28. *in the midst of all the land*, no more, then *throughout the whole land*, chap. 8. 8. & 28. 2, 15.

V. 24. *Therefore thus saith the Lord God of hosts*] Upon this dreadful prediction of the great consumption to be made among the Jewish people, the Prophet in Gods name, and by meslage from him, comforteth those few faithful ones, whom God had special care of among them, against those fears and distresses that might befall them, by occasion of the Assyrian invasion and surprizal of the greatest part of their cities, and that by giving them further assurance of a gracious deliverance from him; and of the speedy destruction of him, that had put them into such frights, and brought them into such distress. See the like, chap. 30. 18--33. of the style given to God here, look back to ver. 16.

O my people, that dwellest in Sion] He directs his speech to the Inhabitants of Jerusalem; (for *Sion*, is here, put for *Jerusalem*; as ch. 1. 8, 27. & 27. 12.) partly, because thither had a great party of the better sort fled for succour and protection: and partly, because they were to be in no small distress there, ch. 37. 3.

be not afraid of the Assyrian] Of Sennacherib; for all his proud menaces and vaunts of his forces, ch. 37. 6.

he shall smite thee with a rod] He shall lightly afflict thee; God using him, as a rod, wherewith to chastise his people, ver. 5. not as a sword, to cut them off. He will not handle thee by him, so roughly as he did the ten tribes, 2 King. 17. 6, 27. & 18. 10, 11. Howbeit, the Jewish Writers are divided about the sense of these words. Some say, that they are to be understood of his purposes and menaces only: Others, of matter of fact also, and somewhat done by him; and these distinguish not amiss between *smiting*, and *slaying*: and true it is, that though no violent irruption, nor forcible assault, was made into, or against Jerusalem, chap. 37. 33. Yet were many of her inferiour Cities, yea, the most of them, taken, ch. 36. 1. the country round about her spoyled; as must needs be, by such an Army lying about it, ch. 36. 2. and the city it self, with those shut up in it, put to many difficulties, and reduced to much distress, ch. 36. 12. & 37. 3.

and shall lift up his staff against thee] So the most render it. He shall not strike thee, fay some, but hold up the staff over thee: as after, he shall *shake his hand at thee*, ver. 32. he shall shake the staff at thee; but not hurt thee with it. Others, he shall lay heavy taxes and tributes upon thee; and so he did indeed, 2 King. 18. 14, 15. Both suppose a reference here, as to the *rod*, so to the *staff* mentioned, ver. 5. Howbeit, some render the words otherwise; to wit, *but he shall lift up his staff for thee*: but, the copulative, in an adversative notion: as ch. 5. 12. & 7. 12. *he shall lift up*, or, one (to wit, God) *shall lift up his staff*; *his staff shall be lift up* (see chap. 14. 30.) *for thee*. So is the particle used, 1 Chr. 6. 49. Thus the meaning should be; the King of Assyria shall smite thee with a rod; but the Lord thy God, who is the Lord of hosts, will lift up his staff an heavier instrument, and more grievous, against him; that shall bring deliverance to thee, and destruction to him; as did the staff, that Moses lift up at the red Sea, Exod. 14. 26, 27. See ver. 26.

after the manner of Egypt] Heb. *in the way*. Which some Jewish Writers taking hold of, expound of Sennacheribs way, either toward Egypt, when he went thitherward to meet with Taracha, or when he returned from bickering with him; what time again he sent messengers in menacing manner to Jerusalem, chap. 37. 9. Others, of Ezekiahs and his peoples way; in sending to Egypt for help against the Assyrian, chap. 30. 4. which occasioned the invasion, partly through the offence, that the Assyrian took at it, chap. 3. 6. & 20. and partly through Gods just indignation against them, for doing therein out of diffidence, against his command, ch. 30. 1. & 31. 1. And this exposition, the former way of it especially, some of ours follow; the rather, say they, because it sorts well with the story: and for the particle here used, it is not that which signifies *according to*: but *in*. But neither of these reasons seem valid enough, to put by the received reading. For neither doth either of them suit so well with the context: nor is the use of the particle in the signification here given it in this form of speech unusual. For, so Ezek. 20. 30. *in the way of your fathers*, is found, for *according to the manner of your fathers*: and these very words again in this form reiterated, ver. 26. do abundantly confirm it. Here therefore, *in the way of Egypt*, is, *after*, or, *according to the manner of Egypt*; that is as those who understand it of the Assyrian, and his dealing with Gods people, either he shall inflict grievous things on you, as Pharaoh did on your Ancestors in Egypt, Exod. 1. 11--14. or, he shall pursue you, with a purpose to destroy you, as Pharaoh did the Israelites, after they were gotten out of Egypt, Exod. 14. 5--9. & 15. 9. but shall not prevail against you, no more then he then did. But as those, that understand it, of Gods dealing with their enemy, the Assyrian; the same person that then lift up his staff against Pharaoh, for the safety of his people, will now *lift up his staff* against the Assyrian, to his confusion, and your deliverance, ver. 26. will destroy the Assyrian, as I did the Egyptians, Exod. 14. 26, 27. & 15. 6. and this I conclude with.

V. 25. *For yet a very little while, and mine indignation shall cease, and mine anger in their destruction*] As in the former verse, were two grounds of comfort to the godly: First, the lightness, in comparison of the chastisement, *a rod*: and secondly, the gracious issue of it: in the defeat of the enemies intended purpose: so here are two more added: First, the shortness of it, Gods wrath against his people shall not last long; and secondly, the diversion of it, it shall be turned upon their Oppressors. See verse 12.

a very little] Heb. *a little little*, or, *a small little*, or, *a little of a little*. A very short time: as chap. 29. 17. So Psalm 30. 5. *but a moment* lasts *his anger*: and, for *a moment*, a *small moment*, ch. 54. 7, 8.

mine indignation shall cease] To wit, toward my people. I will no longer be angry, chap. 27. 4. & 54. 9. Ezek. 16. 42. See Dan. 11. 36.

and mine anger in their destruction] This latter branch is diverfly expounded, both by the Jewish Doctors, and our Writers. Some understand it of the Jewish people, and expound it of Gods anger against them, for their sins and excesses: *for their detestable enormities*, saith one: supposing the word to have the same notion with one in found neer unto it, that signifies *beastiality*, Levit. 18. 23. & 20. 12. or, *inveterate evills*, as coming from a word, which in all likelihood it doth, that signifies *to wax old*. The works, saith one, of lihood it doth, that signifies *to wax old*. The works, saith one, of the old Adam, Rom. 6. 6. Eph. 4. 22. But others rather understand it of the Assyrian. *Mine indignation* shall cease (supplyed from the former branch) *upon their destruction*; or, shall have its end with them. Or, as others, *mine indignation*, shall be set upon *the consumption of them*. For the root, whence it springs, hath a notion in it; as of *aldueste*, so of *decay*, and consumption, which oldness brings with it, Heb. 8. 13. So Psal. 32. 2. & 49. 14. Lam. 3. 4. the meaning is, that Gods anger being appeased and pacified towards his people, should be now turned again the Assyrians their adversaries, to destroy and consume them, as Psal. 81. 14. The word is no where else found. For, as for those that would read *taclith*, for *tahlith*; though it might come home to the same sense, this latter word being found from the same spring, with those other two before used, verse 23, 25.

22, 23. and seem to be also used in the same sense: as Iob 26. 10. yet they go against the general stream of the original copies, which are reported in all approved editions to represent the other term. The change of the number from the singular to the plural, as from the king to his forces, is so frequent, that it need not be insisted on here.

V. 26. *And the Lord of hosts*] Or, *For*, chap. 9. 11. Of *Lord of hosts*. See ch. 1. 9, ver. 16. one greater then his hosts; and that hath other manner of hosts at command, Pf. 103. 20.

shall stir up a scourge for him] Or, *will raise up a scourge against him*] This *scourge* is one of his host above, of his Angels, ch. 37. 36. termed Gods hosts, Gen. 32. 1, 2. Psal. 103. 21. here called a *scourge*, to answer the word *rod*, ver. 24. the king of Assyria both a *rod* for Gods people; but God hath a *scourge* in store for him; to whip him away from them, when he hath by him, as with a rod, chastised them for their folly, ver. 5, 12. See ch. 18. 15, 18.

according to the slaughter of Midian] Heb. *stroke*; as chap. 27. 7. God will smite him, as he smote the Midianites, and made a slaughter of them, in a strange and sudden manner, in the night, when nothing less was looked for. See ch. 9. 4. and the story, Judg. 7. 22.

at the rock of Oreb] So called of *Oreb*, a chief Prince of Midian; who after the discomfiture of his army, was in fight taken, and there slain, Judg. 7. 26. Psal. 83. 9, 11. 29 was Sennacherib also, after the defeat of his forces, in the Temple of his idol, chap. 37. 37, 38.

and as his rod was upon the sea; so shall he lift it up after the manner of Egypt] Or, *and* according to *his staff lift over the Sea*; (for so the Hebrew runs in way of connexion to the former clause: nor is the word *rod*, but *staff*) *so* (Heb. *and*: as ch. 53. 7.) *shall he lift it up after the manner of Egypt*, (Heb. in the way of Egypt; as ver. 24.) at the time of their paffage, out of Egypt, as some; or rather, to destroy the Assyrians now, as he did the Egyptians then. He alludes to Moles his *staff* held up, over the red Sea, Exod. 14. 26. For there seems no ground for that exposition, that some give, applying this wholly to the Assyrians expedition, to wit, that *his staff*; that is, his power, or, his army; and he with it, going against the Ethiopian; should pals the red *Sea* into Egypt: and *in his way* from *Egypt*, should return again to Jerusalem; for neither do the relations seem probable; nor doth the exposition well cohere with the tenour of the text. See on ver. 24.

V. 27. *And it shall come to pass in that day*, that] As ver. 20.

his burden shall be taken away from off thy shoulder, and his yoke from off thy neck; and the yoke shall be destroyed] Thou shalt not only be freed from thole heavy exactions, that the Assyrian laid upon thee, and delivered out of the present distractions and distresses, that he put thee to by his forcible invasion and siege; but his might shall be so quelled, and his power impaired, that he shall not be able to afflict thee again in like manner. See ver. 12. 16--19. & ch. 28. 6. A type of the deliverance of Gods people in that manner from the tyranny of sin and Satan, that they never come to recover that power again, that they had in them, and over them before, Rom. 6. 6--14. 1 Joh. 3. 8, 9. See ch. 9. 4.

his burden] The Assyrians; by him imposed, ch. 14. 25. *burden* for all manner of chastisement, and oppression, Exod. 2. 11.

shall be taken away] Heb. *shall remove*, Pf. 81. 6.

thy shoulder] The part of mans body ordinarily employed for bearing of burdens. See ch. 9. 6.

his yoke] Used in the same notion with *burden*, but put more specially for servitude and bondage, Deut. 28. 48. See chapter 9. 4.

the yoke shall be destroyed] Or, *corrupted*, as the Greek; as a thing *putrified* and rotten, Job 17. 1. and so the old latine renders it; not barely taken off: for it might then come on again: nor broken onely, for it might then be repaired; and being made up again, might afterward again be used as before. But *destroyed*, so corrupted, and spoyled, as disabled from recovery of the like strength, or made use of to the like purpose again, to yoke and vex any, as before it had done, fulfilled in Sennacherib and his forces, ch. 37. 36--38. See ch. 14. 25.

because of the anointing] Heb. *from the face of*, or, *before*, (as Gen. 36. 6, 7. Exod. 9. 11. ch. 7. 3, 15. 16.) *the oyl*, or *ointment*: as Eccles. 7. 1. ch. 57. 9. this some refer to the Assyrian yoke, which say they, was corrupted and spoyled, with exceffive fatnels: bodies, say they, overgrown with fat, become unweldy, and purfie, and therefore blow much, and many times are suddenly stifled. Which they apply to the Assyrian, clogged with wealth, Hab. 2. 6. puft up with pride, ver. 13. breathing out blasphemies, ver. 11, 15. 2 Chron. 32. 19. and suddenly brought to nought, ver. 16, 17. But this seems many bows wide from the scope of the Prophet in this place. The Jewish Writers generally carry it home, as the Chaldee also doth to the Messias: but understanding by Messias, not the Saviour to come, but Ezekiah, partaker of that holy oyl, wherewith David, his Progenitor, and other the Kings of Judah, had been annointed, Psal. 89. 20. Nay do some of ours disallow it, acknowledging, that God, at Ezekiahs suit, and out of special favour to him, vouchsafed them this deliverance, 2 Chron. 32, 20, 21. adding further, some of them, that God had therein also regard to his people, his Saints, his annointed ones, among them, and to that precious oyl of spiritual grace, wherewith they are all; in some measure anointed, Psal. 105. 15. 2 Cor. 1. 21, 22. 1 Joh. 2. 20, 27. But unto Christ principally, of whom Ezekiah herein was a type, the true Messias, the anointed of God, in a peculiar and singular manner, far above and beyond all other, Psal. 2. 1. & 45. 7. Dan. 9. 24. Luk. 4. 18, 21. Joh. 3. 34. Act. 4. 27. & 10. 38. Heb. 1. 9. and he, on whom are found all the gracious, both promises of deliverance, and performances thereof, at any time unto Gods people, 2 Cor. 1. 20. and unto him doth this our Evangelical Prophet still carry them up, chap. 7. 14. & 9. 4--6. We need not therefore, with divers Commenters upon this place, stand beating our brains to devise what *a yoke*, and *oyl*, have to do the one with the other: one telling us, that *oyl* takes away the hard knobs, and knotty parts of a yoke: another, that it helps to soften and diffolve the thongs, that fasten the parts of it one to another. Another, that oyl spoyls iron, and that that peradventure an iron, not a woodden yoke, may be meant here; as Deut. 28. 48. Jer. 14. 13, 14. with other the like frivolous and groundless fancies: since, that the mention of *oyl* here, is not, as of an instrument, or means, whereby the yoke should be broken, and diffolved; but as of a motive, or inducement, in regard whereof, God would vouchsafe to do, what in this case and kind there was to be done.

V. 28. *He is come*, &c] The Prophet here defcribeth the progress of Sennacherib, with his army marching along from place to place in his several jesses towards Jerusalem; as if it were a thing present; or as if he plainly beheld it, in a Prophetical rapture or vision; or were going along in company with them. See ch. 2. 1. and before hand itheweth, which way he would come; to wit, through the land of Benjamin, whereunto most of the Towns, hereafter mentioned, did appertain. See somewhat the like, of the enemies march towards Babylon, ch. 13. 5. and Jer. 4. 7.

to Ayath] Or, *the territory of Ay*, Gen. 12. 8. Josh. 7. 2. Ezr. 2. 28. Neh. 7. 32. for the city was by Iosiua utterly overthrown, Josh. 8. 28. & 10. 1. another from that mentioned, Jer. 49. 3.

he is passed to Migron] Mentioned, as belonging to Gibea, 1 Sam. 14. 2.

at Michmash, he hath laid up his carriages] Heb. *made to visit his vessels*. Either for his baggage there, that he may march on with more expedition; as Jer. 36. 20. or, *mustered*, and taken a survey of his train, and provisions, that what is any way defective, may be supplyed, as Num. 1. 29. & 2. 33. ch. 28. 10. Of the place, see 1 Sam. 13. 1. & 14. 5. Ezr. 2. 27.

V. 29. *They are gone over the passage*] Not the *fords* of Iordan; as some suppose; or some other *brook*, as others: but the streights between the hills, neer Michmash. Of which, see 1 Sam. 13. 23. & 14. 1, 4, 5.

they have taken up their lodging at Geba] Heb. *lodged a lodging*. This place seemed to have been on the one side of the forementioned passage, as Michmash on the other. See 1 Sam. 14. 5. & Neh. 11. 31.

Ramah is afraid] The Inhabitants are terrified by the approach of the enemy. Of Ramah, see Iosiua 18. 25. Ier. 31. 15.

Gibeah of Saul] So called, because Saul was from thence, and there dwelt, 1 Sam. 10. 26. & 11. 4, & 15. 34.

is fled] Not the place it self, but those, that dwelt in it, for fear of the Assyrian Army. So ver. 31.

V. 30. *Lift up thy voice*] Heb. *cry shrill with thy voice*. See chap. 12. 6. make a grievous outcry, as is wont to be done, upon discovery of some eminent and imminent danger, chap. 15. 4, 5. & 21. 8. Matth. 14. 26.

O daughter of Gallim] Or, *O daughter Gallim*. Of the place, see 1 Sam. 25. 44. of the phrase, chap. 1. 8. The Town seems to be so termed, from *heaps*, hillocks, or land-banks, neer unto it, or about it. For so the word signifies, ch. 37. 26.

cause it to be heard] Cause thy voice to be heard, that they may also take notice of the enemies approach. See the like, chap. 15. 5.

unto Laish] A City possessed by the Danites, Iudg. 18. 14, 27. 29.

O poor Anathoth] The place of Ieremies birth and abode, Ier. 1. 1. & 11. 21, 23. & 32. 7. See Iosh. 21. 18. called *poor*, because supprised of the Assyrians, and plundered by them.

V. 31. *Madmenah is removed*] Her Inhabitants are gone, as those of Gibeah, ver. 29. Of the Town, belonging to the Tribe of Iudah, see Iosh. 15. 31.

the inhabitants of Gebim] This place seems so termed, from some store of *ditches* about it. For that the name importeth. See on ch. 33. 4. 1 King. 2. 16.

gather themselves to flee] Or, rather, *have retired*; *are fled*, as Ier. 46. & 6. 1. For that appears to be the true notion of the word, from Exod. 9. 19. 20. by comparing the one verse with the other.

V. 32. *As yet shall he remain at Nob, that day*] Heb. *Yet this day at Nob* is he *to stand*, or, *stay*, as Gen. 45. 1. Deut. 5. 31. Sam. 7. 18. (a place abused, to prove, that David *sate* at the commencing of that his solemn

prayer) he shall make stay this day there: or, as the old Latine hath it, *Yet a day* for him *to stand at Nob*, that is, he hath now but a daies journey, to bring him thither, to arrive with his army there. Of the place, see 1 Sam. 21. 1. Neh. 11. 32.

he shall shake his hand, against *the mount of the daughter of Zion, the hill of Jerusalem*] Being come to Nob, from whence he might see Jerusalem; Sion especially, the higher part; he shall in contempt of the city, and as in a menacing way, intending to be with her ere long, shake his hand at her (the same word is here used, that was before, ver. 15.) or, as some, he shall so do by his Messengers, when he comes by them before her: and that is the worst he shall be able to do to her, in regard of what he intended against her. He shall threaten and threaten her, and by that means, it may be, affright her: but he shall not so much as assault her, and much less supprize her, chap. 37. 33, 35. Yea, as he wags his hand now, at her; so the after his defeat shall wag her head, in scorn and derision, at him, ch. 37. 22. whereof, also, some would expound this passage; but the words will not well bear it. But a learned Writer gives a different interpretation from others, of this whole verse: Which, having related only, I shall leave to the judgment of others. He thus renders the text, *supposing it to be more day yet, then to day at Nob; he shall move his hand toward the Mount of the Daughter of Sion*: that is, he shall, by the motion of his hand, as he rides to and fro among his troops, make signs to them, not to stay; but to march on toward Jerusalem. The like haste in the Chaldeans march thither-ward, see described, Jer. 6. 4.

mount] Whereon Zion, that is, that strong fort, and the upper part of the city, called *the city of David*, 2 Sam. 5. 7, 9. was situate; as threatning her greatest strength, that it should be unable to withstand him.

daughter of Zion] See ch. 1. 8.

the hill] For the city stood upon a knole, or rising. See Jer. 17. 3.

V. 33. *Behold the Lord, the Lord of hosts*, &c.] The passage in these two verses, (which the Prophet begins with a remarkable note, requiting more sedulous attention, and serious consideration; Of which, see ch. 3. 1.) is by divers diversly expounded and applyed. Some expounding it all of the defeat given to the Assyrian: Some, of the havock made by his forces among the people of Judah: Others, the former part, ver. 33. of the one; and the latter, ver. 34. of the other. I shall follow the first, (though contrary to some of great note therein,) as most agreeable to the drift and tenour of the Prophets discourse; who having before encouraged Gods people, those of Jerusalem especially, against the dreadful expectation of the Assyrian invasion; and yet, after that, related his progress and proceedings from place to place with his potent Army; that affrighted and enforced to fly all before him, whithersoever therewith he advanced: and his approaches in menacing manner with it to Jerusalem; because this might minister matter of much terrour, even to Jerusalem it self; and those that should resort thither for succour, he now, that they might not thereby be dishearten'd, enforneth them in the next place, how the Lord would deal with him, and these his forces, wherewith he threatned Jerusalem. He would take them down in an unexpected manner, and disable him and them from doing ought further against it.

Behold] As if he had said, Mark yet, and behold a strange change. Ye have heard of a furious and forcible approach of an insolent tyrant. Wait but a while, and ye shall see his pride pulled down, and his enterprize against you utterly frustrate.

the Lord, the Lord of hosts] One mightier then he, as vers. 24, 26.

shall lop the bough] Heb. word for word, *shall branch*, or, *bough, the brittels*, or, *bough: to branch*, or, *bough*; for, *to cut*, or *lop off*, either, as *to root out*, for, *to root out*, Job 31. 12. Psal. 52. 5. See the like, ch. 22. 5. the one word signifies not so much *to prune* and *pare away superfluous* or the spray, or the lower wathy branches next to the ground; as *to lop* and *fell* the bigger *boughs*, and great arms, or the loftiest of them that bear the most fruit; which the word, from whence that here used, is specially coined for, this purpose, and no where else read) cometh, doth properly signifie, Ezek. 17. 5, 6. chap. 19. 6. and 27. 10. in regard whereof, the highest *cliffs* of rocks are by the same term designed, Jud. 15. 8, 11. chap. 2. 21. & 57. 5. the other word imports, not a *bare bough*, or *branch*; but a *brave bough*, or, *branch*: (for thence the word, *bravery*, that, 3. 18.) *a bough, or branch*, adorned, adorned, and beautified with leaves, and fruit, Ezek. 17. 6. & 31. 5, 6, 8, 12, 13. put here collectively, *bough*, for *boughes*: as *tree*, for *trees*, ver. 19. So that, hereby is meant, that God would cut down the chief and principal, those of greatest state and might, in Sennacherib's army; such, as are likened to high boughs, and tall trees, ch. 2. 13. ver. 18. ch. 18. 5.

with terrour] Or, *with violence*. In most terrible manner, as the like word is used, ch. 8. 14. & 29. 20. For this word is also without fellow; but comes of one, that signifies both to *fear*, and to *fright*.

and the high ones of stature shall be *hewed down*] As Amos 2. 9. the same in effect, reiterated in other terms; but with some amplification: as if he had said, not the *boughs* only shall be *lopped*, but the *trees* also, even the tallest of them, *fell'd*, his *Princes* whom he mated with Kings, ver. 8.

and the haughty shall be humbled] Thus shall Sennacherib's plumes be plucked, and his pride pulled down; as was before threatned, ver. 12. See ch. 2. 11.--17.

V. 34. *And he shall cut down the thickets of the forrests*] Or, *forrest*, rather, for so it is in the original; that is, the main body of his army. For might, and multitude, compared to a wood, or forrest full of trees, as before, ver. 18. See also ch. 9. 18.

with iron] Or, *as with iron*. The note of similitude to be supplyed: as ver. 26. that is, as with iron tools, axes, and hatchets, or the like, wherewith boughs are wont to be lopt, and trees fell'd. See Jer. 46. 22, 23.

and Lebanon shall fall] Hence some would inferr, that this verse at least, must be understood, not of Sennacherib's Army; but of the strength and glory of the Jewish people pulled down by him, because Lebanon was one of the boundaries of their Countrey, Deut. 11. 24. Josh. 1. 4. and is sometime applyed to it and them, and more specially, to Jerusalem, ler. 22. 6, 20, 23. Zach. 10. 10. & 11. 1. But to omit, that Jerusalem, *fell* not by Sennacherib, being defeated of his purpose: Mount *Lebanon* abounding with goodly tall cedars, and other timber trees, and famous far and neer; for the fame is commonly used to resemble, as well other States, persons, and people, as those of the Jews, in comparison taken from woods and forests especially. Yea, the Assyrian king, in particular, is called a *Cedar of Lebanon*, Ezek. 31. 3. and *Carmel*, though in a Mount of Israel, is in this verse, argument applyed to him and his forces, ver. 18. *Lebanon* therefore, as the Jewish Rabbines well observe, is no other here then the Assyrian vast host; for might and multitude, likened to that mountain, and the trees that it bore.

by a mighty one] As Psal. 93. 4. or, *an excellent one*: as the word is rendred, Psal. 8. 1, 9. & 76. 4. or, *a goodly one*; as Ezek. 17. 23. or, *a gallant one*, as chap. 33. 21. or, *a glorious one*, as in the same places that is, by an Angel, ch. 37. 36. or rather, (as most, both Jewish and others agree) then as some; who, by *Lebanon*, understanding Sannacherib himself, who sustained that army, as mount Lebanon did the trees, that grew on it, would by this great and *gallant one*, have meant his son and heir, that slew him, which seems not to agree with the story, which tells us, that two of his sons slew him, and a third of them succeeded him, ch. 37. 38. or, as Others, who by *Lebanon*, would understand the Temple at Jerusalem, built with the Cedars of Lebanon, 1 King. 5. 10, 11. burnt down by Nebuchadnezzar, 2 King. 25. 9.

CHAP. XI.

Vers. 1. *And there shall come forth a rod out of the stem of Jesse*] Or, as Some. *For*, as Chap. 10. 17. whether way we read it, is not much material. The manner of this our Prophet is, as hath formerly bin observed, upon occasion of particular deliverances, and restitutions, more remarkable then ordinary, related or foretold; to rise higher and proceed further, even unto that more general deliverance of mankind, and spiritual restauration, and enlargement of the Church by the Messias at his coming; which is therefore not unduly here annexed unto that, which he had in the close of the former Chapter delivered, concerning the deliverance of Jerusalem and the remainder of Judah, by the defeat and fall of the Assyrian King and his forces; chap. 10. 27, 37, 38. a type of the spiritual enemies of the Church, utterly quelled by Christ, Col. 2. 15. Howbeit, it may well be conceived to be, not in way of bare confession, onely annexed, but by way of declaration also subjoyned, to the former, as rendering a reason, why it was said, that God would deliver and preserve that people, *for the anointing*, chap. 10. 27. to wit, because of the Messias, who was to come of that people, and that family, which God would therefore have preserved. Some of the late Jewish Writers would draw all this to Ezekiah, wherein some of ours also go too too far, yet not denying, but that Ezekiah is therein considered, as a type of the Messias, of whom also the most, even of the latter Jewish commentators, therein concuring with the ancient Talmudists; expound this place. And among these, some of them give this connexion of this passage with the former. Having there expounded, that *excellent*, or, *gallant one*, by whom Sennacherib's forces should fall, to be Ezekiah, for whose pucity, and piety wherein he *excelled*, being one of those, whom the Psalmist gives that title to, Ps. 16. 3. & 86. the prophet, Jer. 30. 21. (in both which places, the same word is used,) God should upon his prayer, give the enemy that defeat, and vouchsafe those of Judah that deliverance: because, say they, it might be further demanded, yea, but what shall become of those of Israel, that the Assyrian carried captive unto Halah, and Habor, 2 King. 17. 6. to this Prophet here answers unto that the Messias, when he comes, one of the same stock with Ezekiah, he shall gather them together, and bring them back again, and do more wonderful things for them, then ever was done for Ezekiah, alluding to the term of *wonderment*, used, ch. 9. 6. which they apply to Ezekiah. Thus they acknowledging, not Ezekiahs, but the Messias, to be here meant.

a rod] Or, *a twig*, such as rods are made of. The word is no where else found, save here, and Prov. 14. 3. where a fooles tongue is termed, *a twig of: pride*, wherewith he is twitting, and twigging of others, for, for which, by others, he comes to be twigged himself. However therefore, some following, therein the Chaldee Paraphrast, understand by it, a royall *scepter*, as another word seems to import, used of Christ, Gen. 49. 10. Psal. 45. 6. Yet in this place to me, it seems to have respect rather to the meanness and weakness of Christs appearance in our humane nature, and the low condition, wherein here he lived, rather like to some tender and sorry twig, then to a goodly bough, or a kingly Sceptre, chap. 53. 2.

the Stem of Jesse] Stem, or, *trunk*, or, *stump*. For the word signifies properly, the stump of a plant, tree, or shrub, left in the ground, when the main body of it is felled, or cut away, Job. 14. 7, 8. chap. 40. 24. like that in Nebuchadnezars dream, Dan. 4. 15, 23. Whereupon, some suppose, that these words have reference to the lopping, and felling of the Jewish state and people, by the Assyrian mentioned, as they suppose, chap. 10. 37, 38. And so begin the chapter, with an adversative; *But*, or, *Yet*. As implying, that notwithstanding that State, compared to a goodly Cedar, were so impaired, and impoverished, that it might justly be deemed, rather a sorry stump, then a tree; yet from it, should sprout out a sprig, that should do strange things. For the exposition of the former passage, and the connexion of this with it, enough hath been already said. But for the term here used, it is not denyed, but that the house of David, and the strength, state, and wealth of it, was much impaired in those times, as well by the defection of the ten tribes, as the invasion of these their brethren, by the Syrians, Assyrians, and others. Nor is it improbable, that the Prophet, had here an, eye thereunto. But withall it is most likely, that he principally respected the mean and low estate, that the family of David was to be brought unto, at the time of Christs birth, when Joseph, his father in law, and Mary his Mother, both of the blood royal, and lineally defended from David, Matth. 1. 1, 16. Luke 1. 27, 32. & 2. 33, 34. were the one a poor Carpenter, and the other of as mean a condition as he, Matth. 13. 55. Mar. 6. 3. Luk. 4. 22. So that the royal stem might then seem to be utterly withered, and in a manner clean away, in regard whereof he saith, not, *the stock of David*; but the *stump of Jesse*, a private man of no power or state, nor of any great esteem, 1 Sam. 18. 18, 23. 2 Sam. 30, & 22. 7. thereby to intimate from how mean a condition, in the eyes of flesh and blood, the Messias, as man, should take this his rise, ch. 53. 2.

and a branch shall grow out of his roots] That same in effect (which in this Prophet is very frequent) with the former.

a branch] Or, *a sprig*, or a *scion*. Such as they are wont to graff with, ch. 60. 21. and Babel is compared to a rotten *sprig*, or *branch*, ch. 14. 19. The Messias indeed is termed a *branch*, Jer. 23. 5. & 33. 15. Zach. 3. 8. but it is another word that is there used. The word *sprig*, seems better here to suit with the word *twig*, that went before, and in found comes somewhat near it, and they go yet further off, who with the Latine render it *a flower*. Both the word here used, it is by many learned writers deemed, that the evangelists hath, that Christ was to be called, not *a Nazarite*, such as Samson was, though a type of Christ, Judg. 13. 7. Or, such as those, in the law, that cut not their hair, nor drank wine, nor touched any dead corpse. For what is sirreverior and groundless, and for the latter two, it is certain, first, it is fabulous, and groundless, and for the latter two, it is certain, that he did both drink wine, Matth. 11. 19. & 26. 9. and touch dead bodies, Matth. 9. 25. Luk. 7. 14. (besides, that the word of *separation*, whence that name comes, is written with a divers character from the word here used,) nor a *Nazarene*, which signifies one of *Nazareth*, or, *Nasareth*, the Town where he was brought up, Mar. 14. 67. & 16. 6. Luk. 4. 34. which is supposed to have had the name, from the word here used, as a place, which being fit for fruit trees, had notice planting of them about it. But a *Nazarite*, or a *Nazarene*, (for both readings are found, Act. 24. 5. & 26. 9.) that is, as well the *sprig* one, here prophesied of, as one of, *Nazarenes*, breed, or abide, Matth. 2. 23.

shall grow] Or, *shall*, as it is rendred, Ps. 132. 17. or *sprung up*, as Ps. 85. 12. ch. 44. 4.

out of his roots] Who these roots should be expositors differ, and some run upwards and fetch in Abraham, Isaack, and Jacob, with all Jesses Ancestors. Others, run downward, and bring in Davkl, and Nathan, with all Jesses Posterity, his sons, and sons sons, as the Chaldee yeilds it. For Jesse say they, was as the grain of salt into the ground, those of his posterity, were as the *roots*, or stirings of the root, that from the grain swelling in the ground sprout out. The phrase imports the very same, but with further emphasis, that was before said, the *stump*, there, is the *roots*, here; the *stump*, as some small or short part of the stem, or stock above ground, Dan. 4. 15. the *root* is that, that lyes under-ground, Job. 14. 8. before Jesse, that is, his house or race; whence this twig was to shoot forth, was said to be, as a *stump*, that is, less neer, but somewhat above the ground, when the main body of the tree is gone. Now it is likned to the *root* of a plant, or tree, for cut away that nothing of it is left to be a-bove ground; so that the sprig that springs from it, cannot needs rise immediately from the root it self, nothing appearing above ground from whence it might sprout. So did Ezekiah say to proceed from the *root* of Ahaz his father, whose *root*, that is, power, had been utterly broken, ch. 14. 29. Yea, so in a spiritual place, where the same terms here used, are found, Dan. 11. 16, 7. of the daughter of the Southern king, given in marriage to the Northern, it is said, that *out of a sprig from her roots, one should stand up*; when, *neither she should retain any power, nor her husband stand; and both he that brought her, and he that began her*, (or, as some, *whom she beg at*) and he that *supported her, should all be given up*. Wherein the like phrase conduceth much o the clearing of this. See of the small beginnings in shew of Christ and his kingdome, those parables, Matth. 13. 31, 32, 33. Mark 4. 30, 32.

V. 2. *And the Spirit of the Lord shall rest upon him*] He proceeds here, to shew the transcendent excellencies, and endowments of this *rod*, or *sprig*, that should rise, and spring up from so poor, and sorry a stock, by means whereof he should be enabled to effect and accomplish, such strange, and unheard of atchievements as are hereafter anentioned.

The Spirit of the Lord] The Holy Ghost, which proceedeth from God the Father, Joh. 15. 26. and which over-shadowed the Virgin in the conception of our Saviour, Luk. 1. 35. though some understand by the *Spirit* here, God the *Father*, who is a *Spirit* also, Joh. 4. 24. and is said to dwell in Christ, Joh. 14. 10. Some, again, the Son, the Second Person, called his *Eternall Spirit*, Heb. 9. 14. 1 Pet. 3. 18. 19. But that which was given in the first place, seems most probable; because the three Persons are here distinctly propounded, as also, Psal. 45. 6, 7. chap. 61. 1. and as distinctly appeared at his baptism; the Father in the *cloud*: the Son, in the *river*: the Holy-Ghost in the *Dove*, Matth. 3. 16, 17.

shall rest upon him] Not *come upon him only*, as it did upon his Mother, in the conceiving of him, Luk. 1. 35. nor *be upon* him only; ch. 61. 1. but *rest*, and abide with him; take up in a more special, yea singular manner, its perpetual and never interrupted, or eclipsed residence with him, and in him, typified by the Holy Ghost *descending* in the *likeness of a dove*, at the time of his baptism, *and resting upon him*, Matth. 3. 16. the sign given John, who baptised him, whereby to know him, Joh. 1. 32, 33.

and remained upon him] Somewhat like phrase is used, where it is said, that *the Spirit of Elias rested upon Elisæus*, 2 King. 2. 15. as also of those elders, concerning whom God told Moses, that he would take of the Spirit that was upon him, and put it upon them, it is said, that when he so did, the *Spirit rested upon them; and when it rested upon them, they did incessantly prophesy*, Num. 11. 17, 25, & 26. yet not on them, or in them, so as on Christ, not *corporally*, in the Apostles sense, as in him, Col. 2. 9. not *fully* as in him, Col. 1. 19. but partially; *I will take of it*, saith God, not *incessantly*, and *unfailably* as *in him*. For though they prophesied *incessantly*, while the Spirit rested upon them, yet it appears not, that that prophetical Spirit was always so with them, for then should they have done nothing but prophesied; whereas they were sent apart for other employments, Num. 11. 17. 25.

The Spirit of, &c.] The Prophet having said in general that the Spirit of God should rest on him, goes on to recite some heads of the rich of particular endowments, wherewith the Messias, in his humane nature, should be superabundantly furnished, above all creatures, man or Angels, not for his own private use, or honour alone; but for the managing of his spiritual kingdom; and the sufficient supply with the like graces, and endowments, according to their necessary employments, and due proportions of all those, that had interest in him, Joh. 1. 14, 16. 3. 34. & 7. 38, 39. Act. 2. 33. Eph. 4. 13, 15, 16. Col. 1. 18. & 2. 3, 9, 10. for the Spirit is put, sometime, for the Holy Ghost it self, the third person in the Trinity, Joh. 3. 8. 1 Cor. 12. 4, 6, 8. 1 Joh. 22. 27. and so it is to be understood, in the former branch. Sometime, for the graces and spiritual endowments, that are given by the Spirit, either ordinary, or extraordinary, Joh. 7. 39. Which place, would being compared with Acts, 19. 2. help to clear that place, almost generally, much mistaken; as if the persons there spoken of, were wholly ignorant of the being of the Holy-Ghost; whereas the Apostles question, was of some extraordinary gifts of it; and their answer suitable to his demand. So Rom. 8. 23. 2 Cor. 1. 22. 1 Thes. 4. 8. & 5. 19. 2 Thes. 2. 8. and so is it to to be taken in this latter branch, for the graces of the Spirit. And the word *Spirit*, is prefixed, and repeated again, and again, before these endowments, to intimate, that Christ, should not have these, or the like parts, or gifts, as men commonly have these, either as natural, or acquisite faculties, enabling them to the performance of natural offices, and the managing of worldly affairs; but that they should be in him, of a far more sublime, a spiritual, celestial, and divine nature; as proceeding from the Spirit of God; dwelling in him. Col. 2. 9. Jam. 3. 17. 2 Pet. 1. 4. Howbeit, some take the *Spirit*, in this branch, also, as in the former, for the Holy Ghost it self, expounding the words thus, *The Spirit of wisedome, &c.* that is, The Spirit that worketh in mens hearts, those graces; and that should conferr them, in a singular manner upon him; which yet in effect will come home to that, which was before said; for the substance of the matter here intended. Spiritual endowments here mentioned, are six in number, how soever our popish writers, following the old version, thank without due reason, Jumbles some passages together here; and twelve by both from the terms in the original, and the tenour of the context, make seven of them, to answer the number of the seven Spirits, mentioned by John. Rev. 1. 4. & 4. 5. exhibited in the times of the new testament, then of the old. But neither was it the Prophets purpose, to relate all the endowments of

of Christ, or graces of the spirit; which no tongue, or pen can do: and divers of them, as his humility, meekness, compassion, patience, &c. are not here expressed: nor need we in the number, to seek for any mystery; wherein wanton wits, to sport themselves are too prone. Suffice us it may, that by those here mentioned, is intended an absolute all-sufficiency, to be found in Christ, needful for the consummating of the work of his Mediatourship; and the procuring of the eternall happines of all his. See Rev. 3. 1.

of wisedome and understanding] This is the first pair of those Spirituall endowments: and those two are here distinguished: as also Deut. 4. 6. Prov. 2. 6. & 4. 5. & 7. 4. But how to be limited in their distinct notions, is not easie to determine. Some would have the former such a gift, as fit one to be a teacher: 1 Cor. 12. 8. The latter such a gift, as fits one to be a learner; able to understand that, that is delivered by the teacher. Mat. 24. 15. 2 Tim. 2. 7. Others by *wisdome* understand, skill, in divine matters; by *understanding*, prudence in politick affairs. Others distinguish them, as antecedent, and consequent; making *wisdome* the gift, of illumination, Eph. 1. 18 Heb. 6. 4. & 10. 32. and *understanding*, the apprehending, and judging of things aright, by help of that light. Rom. 2. 18. 1 Cor. 2. 14, 15, And th is I take to be most probable; though some suppose, the one to be adjoyned to the other, by way of exposition onely. Many other distinctions of them, the Schooldmen deliver: but such, as divers of them groundlesse; and most such, as do not so well fit the text as mine: it is necessary to over-clog this work with. These two, God promised to bestow upon Solomon, as two endowments most needful for the government of his people. 1 King. 3. 12. And these therefore are in a far larger manner conferred upon him who was far greater then Solomon, Mat. 12. 42. and of whose kingdom, Solomons was but a shadow, Psal. 45. 6. Heb. 1. 8.

the spirit of counsel, and might] This is the second pair of endowments, and contains two vertues, very requisite to the managing of a State, ch. 36. 5. to wit, *counsel*, and *courage*. Where again by *counsel*, some understand ability to advise, and direct others, by *courage*, and ability, to execute advice given by others: as if they belonged to several persons, or subjects. But by *counsel*, I conceive he meant that faculty, whereby a man is enabled to manage his affairs to the best advantage, and to find out an issue in matters intricate and perplexed, Prov. 20. 18. & 24. 6. Luk. 14. 31. By *courage*, (for so I would rather render it) that vertue, whereby a man is enabled, resolutly to undertake, and undantedly to go through with, whatsoever his place, or office necessarily requires of him, (seem it never so hazardous, 1 Sam. 14. 6, 13. & 17. 32. 2 Sam. 23. 16. Neh. 6. 11. Esth. 4. 16. Psal. 18. 32. And these two proportionably mixt together, make an excellent composure.

the Spirit of knowledge, and of the fear of the Lord] The third pair of spiritual endowments found in Christ; which Some again would so distinguish, as the one befitting a teacher, as importing skill in interpretation of Scripture, Mal. 2. 8. Luk. 11. 52. The other belonging to a learner Deut. 17. 19. Psal. 25. 14. & 34. 11. But that distinction hites not so well with this place, where the Messias is propounded: not so much, as a Teacher, and much less, as a learner; But as a mighty Prince, able directly and righteously, to manage a large dominion, and to over-reach, and overpower all the enemies thereof.

knowledge] How to distinguish this from the two first, many much trouble themselves, and so cross one another, that it is hard to find any two that concur, too tedious it would be to relate their dissenting judgments. To leave them therefore to their jarring debates; the rather, because the words are in Scripture oft promiscuously used. By *knowledge*, we may well here understand the power of discerning the true nature of things, even the most hidden, and abstruse, as the secretest thoughts, and motions of mens hearts. 1 King. 8. 39. Prov. 15. 11. Jer. 17. 9, 10. Act. 1. 24. & 15. 8. 1 Joh. 3. 20. that which is in Speciall manner ascribed to Christ, Matth. 9. 4. Luk. 5. 22. 1 Joh. 2. 17. Heb. 4. 12. Rev. 2. 23.

and of the fear of the Lord] That which Solomon makes after David his father, Psal. 111. 10. the *prime* part, if not, the *principal* piece of *wisdome*, Prov. 1. 7. & 9. 10. and Job before them both, *wisdome* it self, Job. 28. 28. But much doubt is made, how any *fear of God* should be in Christ; unto whom yet, some such things seems to be attributed, Heb. 5. 7. And if we shall consider, that there is not only a fear of wrath, which even the worst may have. Jam. 2. 19. and a fear of sinning, which even the best must have, while they live here, Eccles. 9. 2. Prov. 28. 13. but a fear of honour and reverence also, that accompanies and seasons all service of God, Psal. 2. 11. & 5. 7. Heb. 12. 28. such as even the blessed Saints and Angels, retain still in heaven, we need not doubt, but that Christ, who adored God, as he was man, Joh. 4. 22. though, he were adored, and that by the Angels themselves, as he was God. Heb. 1. 6. did bear a reverent affection unto his Father whom he worshipped. Matth. 11. 25. Joh. 11. 41. & 17. 1, 2. and whole servant, also, he is said to be chap. 42. 1. and 53. 11.

V. 3. *And shall*, &c.] Before, were the excellent endowments of Christ; now follows the employment and exercise of these his parts and endowments, in the administration of his Royal power and place.

Shall make him of quick understanding in the fear of the Lord] Heb. *he shall fast*, or, *smell*; or, *it shall make him fast, or, smell, in the fear the Lord.* This, some, following the former version, understand of the Party spoken of, on whom the Spirit doth thus rest; he shall fast, or smell, or breath of nothing, but what is pious, and religious. He shall send out such a sweet fent in all his courses, as shall favour of that precious spiritual oyl of piety, and godliness, wherewith he was so abundantly anointed, Psal. 45. 7. Iee Cant. 1. 2. See somewhat also the like of Jacob, Gen. 27. 27. Of Gods people in general, Hos. 14. 6. and of the Apostles, more especially, 2 Cor. 2. 14, 15. but they, so from Christ, through Christ, and the Gospel of Christ, and the knowledge of Christ, which they bare about with them, 2 Cor. 4. 6, 7. nor do some of those, that admit the latter version, depart much from this sense, to wit, that the Spirit resting upon him, should make him to fill all places where he comes, as the Apostle speaks of himself, and his associates, with such a sweet favour, as the sent of the ointment, poured upon his head, filled the whole house with, where he then was, Matth. 26. 7. Joh. 12. 3. But others, rather of those, that take the latter way, understand it of sharpnesse of judgment: the forementioned Spirit, shall make him *of quick understanding*, or, *judgment*; not in worldly affairs, Luk. 12. 14. things far beneath his cognisance, Joh. 18. 36. but either in matters of piety and godlines, in discerning of those things, that are agreeable thereunto, and that disagree from the same: whatsoever shew they may have for with them, or gloss may be set on them, Rom. 2. 18. Phil. 1. 9, 10. Col. 2. 8, 23. or, in judging of mens persons and inward dispositions, whether they have the power of piety within them, 2 Tim. 3. 5. whether their hearts be sincere, and upright, or no, Joh. 1. 47. and to discover the hypocrisy of hollow hearted persons, through all those masks and semblances, vails and pretences, under which they shroud, and wherewith they strive to cover and conceal their unsoundnesse, Matth. 22. 18. & 23. 25, 27, 28. Luk. 16. 15. Joh. 2. 23, 25. & 6. 26, 70. It is a metaphor taken from the sense of *smelling*, which, saith one of the Jewish Doctors upon the place, is surer and less subject to deceit and mistake, where it is quick and vigorous, then either the hearing, or thesight. And it is, as if the Prophet had said, he shall be so quick of sent, in discrying things of this nature, that he will smell out an hypocrite, though he neither see his face, or hear his voyce, though his face promise, or his voyce protest the contrary, Matth. 6. 16. & 7. 21, 22, 23. And this exposition, the words following confirm.

in the fear of the Lord] This term is used in Scripture, Sometime for that reverent disposition that man bears unto God, either as his Soveraign Lord and Master, or as his Father in Christ. 1 King. 18. 3, 12. Neh. 7. 2. sometime, for the service and worship of God, 2 King. 17. 25, 28, 32, 33, 34, 41. because it ought to proceed from it, and be seasoned with it, Heb. 12. 28. Sometime, for all pious and religious affection towards God in generall. Psal. 19. 9. Jer. 32. 40. and so it is taken here; though I accord not with those, who would have *the fear of the Lord*, here mentioned, to comprehend, Synechdochically, all the endowments before named; rendering the words, his *feeling*, or, *smelling*, shall be *joyned with the fear of the Lord*: the last of those graces, and consequently, (because they hang all on one string, and are links all of one chain) with the rest also of them: and the meaning to be, that he should not judge of things, slightly, and weakly, as the manner of men is; but wisely, understandingly, advisedly, resolutly, knowingly, religiously. Which, though all true, yet flusts too much into the text, because more by much, then the word it self, simply, and singly considered imports.

and he shall not judge after the sight of his eyes] Or, *So that he shall not*, &c. as ch. 10. 19. for this is added, as an effect of his sagacity and expertnesse, in judging aright of matters, or persons presented unto him, to be decided, or tryed by him, that it may keep him free in matter of judicature, from being either deluded with fair shews, and out-sides; or misled by colourable, but false, reports.

after the sight of his eyes] Not with respect of mens persons, 2 Chr. 19. 7. Rom. 2. 11. wherein men, many times are faulty, Psal. 82. 2. Jam. 2. 1, 2. Christ is far from it, Joh. 7. 24. 19. Matth. 22. 16. Ver. 4. nor according to outward shews and appearances, as men are wont oft to do, Joh. 7. 24. 2 Cor. 10. 7. because they cannot pierce into mens hearts, or discern their secret intentions, and hidden dispositions, 1 Cor. 2. 11. as Christ being God and man, thus furnished, can do, and doth, 1 Sam. 16. 7. whom no glittering outside, or goodly semblance, can deceive, Jer. 17. 9, 10. Gal. 6. 7.

neither reprove after the hearing of his ears] As he shall not, in regard of externall shews, and appearances, acquit, or approve any, who is in truth, faulty, or inwardly unsound: so he shall not upon any flying report, or forged suggestion, proceed to the censuring, or misdeeming of any, (as men, even the best, now and then do, 1 Sam. 24. 9. 10. 2 Sam. 16. 3, 4. & 19. 24. - 27.) who is not faulty, but free from that, wherewith he is charged, Joh. 1. 8. - 12. & 5. 31. - 36. Phil. 7. 8. - 10. & 13. 1, 5, 6. & 33. 10. He shall not heed, or regard any reports from others, either for men, or against men, (which them are, of necessity, compelled to do, because they cannot come to the notice of things, otherwise: and by reason thereof, being through untrue depositions, misinformed, do by meer mistake; therefore, many times, accordingly pass wrong judgment) but shall alwaies proceed upon certain knowledg of his own, in whatsoever doom and sentence he shall pass upon any, Gen. 18. 21. Joh. 2. 23, 25. in the judgment by God the Father, commited unto him. Joh. 5. 22, 27. Act. 17. 31. Rom. 2. 17. & 14. 10, 12. 1 Cor. 4. 5. 2 Cor. 5. 10. 2 Tim. 4. 1. 1 Pet. 4. 5.

V. 4. *But*] Heb. *And*, as ch. 7. 12.

with righteousnesse] Heb. *in righteousnesses*, as Psal. 96. 13. & 98. 9. that is, justly, uprightly.

judge the poor] That is, *judge for* them; give sentence in their behalf, and consequently, execut justice for them, as Psal. 72. 4. Jer. 5. 28. 1. ch. 1. 17. He shall minister justice uprightly, equally, impartially, as well to poor, as to rich, Psal. 72. 2, 4.

and reprove with equity for the meek of the earth] The same thing in effect, that was spoken before, but with some little further explication: for instead of *judge*, here is *reprove*, or *debate*, for the word will admit either, if *debate*, it is *to plead* for them: as Job. 13. 19. If *reprove*, admit either, if *debate*, it is *to plead* for them: as Job. 13. 19. If *reprove*, it is to *rebuke* for them, by word, Psal. 105. 14. or to *punish* for them, by execution of judgment, Psal. 94. 10. those that wrong, or oppress them, Psal. 72. 4. for *justice*, he puts *equity*, or *evenneſſe*, the same, see Psal. 45. 6. & 98. 9. a term taken from those, that cut out a thing, in dividing it, to an hair, as we say, or, a thread: for the *poor*, it is here the *meek of the earth*, or *land*, alluding to that peculiar place, wherein Gods people did then most abide. So Zeph. 2. 3. to *poor*, he adds *meek*, proverb: (for all *poor* are not *meek*, no more then all *poor* in state, *poor* in spirit, Matth. 5. 3. with Luk. 6. 20. And contrarily, because where power is, and *meekneſſe* meet, ill-minded men are usually the more prone to abuse, and wrong that, while they observe them content quietly to bear and passe by those abuses and wrongs, that others will not so easily put up. Howbeit, there want not those of note, that expound this branch, not of Christs dealing for such; but of his dealing with them, and they render the words thus; *and he will reprove*, or, *convict*, (as the word sometime imports, Psal. 6. 1. & 38. 1.) *in uprightneſſe*, or, *in evenneſſe*, (that is, *uprightly*, *evenly*,) *the meek of the earth*, that is, as they conceive it, he will carry an even hand, between the one, and the other, not sparing either, when they do a miss, nor bearing out either in what they are faulty; as God himself gives in charge, Exod. 23. 2, 3. or, he will carry a discreet, and moderate hand, in rebuking, or chastising the meek, and lowly, so as though to correct, and reclaim them, yet, not to dishearten; much less destroy them, ch. 27. 7. - 9. & 48. 9, 10, Ier. 30. 11. But I adhere rather to the former, See ch. 2. 4.

and he shall smite the earth with the rod of his mouth] This some also understand of Christs dealing with both sorts, good and bad, or so elect and refuse, but in a different manner, by the power and Scepter of his word, subduing, and bringing in and under, the one unto a voluntary obedience, and submission to his Will, Psal. 110. 3. and voluntary obedience, and submission to his Will, Psal. 110. 3. and by the same word again, smiting the obstinate and refractory ones by the same word again, smiting the obstinate and refractory ones by the same word again, smiting the obstinate and refractory ones in their souls and consciences, and thereby, sealing them up, as it were, to condemnation and destruction, Joh. 12. 48. For the word of God is double edged, Heb. 4. 12. Rev. 1. 16. as a *Periſcilean ſwiſe*, unto those that are corrected and converted by it. Rom. 15. 16, 18. 1 Cor. 5. 5. 1 Pet. 4. 6. for a *slaughtering knife* unto those that stand out against it, Rev. 2. 12. 16. as a Savour of life, by their conversion unto salvation, to the one; for a favour of death, unto their condemnation, and everlasting destruction, to the other, 2 Cor. 2. 16. But I conceive it rather with others, as well Jews as Christians, to be understood only of his dealings with the wicked, called here, *the earth*, because earthly minded, Phil. 3. 20. and having their portion only here upon earth, Matth. 6. 20. 21. Luk. 12. 21. & 16. 25. Jam. 5. 5. And they are those, that possess the greatest part of the earth, being in most places, the most in number, in regard whereof, also, they are called the *world*, Joh. 1. 6. 19. & 17. 9. 25. 1 Joh. 5. 19. and *the men of this world*, Psal. 17. 14. These it is said, that Christ *smites*, that is, executs judgment upon them, in the behalf of his poor servants, who in they oppose and oppress: for the effecting wherof, he needs no other weapon, then *the rod of his mouth*. that is, a word of his mouth; that powerful word of his, whereby, as he created all things, Gen. 1. 3. Psal. 33. 6. Joh. 1. 3. Heb. 11. 3. and upholds all things, Psal. 148. 5, 6. Heb. 1. 2. 3. So is he able to bring all to nothing again, Psal. 104. 29, 30. his word being his will, and his will his work, Psal. 115. 3. & 135. 6. Dan. 4. 35. This, I suppose to be the genuine sense of this clause, which requires therefore, to be brought in with an advertisive, *But*, as denoting a passage from Christs interposing for the one, to his proceedings against the other.

and with the breath of his lips shall he slay the wicked] The same thing, in other terms, more emphatically repeated. *The earth*, there is *the wicked*, here: (the word singular, but taken collectively, as ch. 3. 11.) though, by *the wicked*, some would understand *that wicked one*, the devil. 1 Joh. 3. 10, 12. the god and head of all wicked ones, Joh. 8. 44. & 12. 31. & 14. 30. 2 Cor. 4. 4. Eph. 2. 2. & 6. 12. But the terms seems here more generall; these he is said *to smite* here, which though it imply no less, as 1 Sam. 25. 38. 2 Sam. 5. 6. yet is it more fully and expresly laid here, *he will slay*, that which he doth often times with some of them by inflicting of exemplary judgments upon them, Dan. 7. 10. 11, 13, 14. Rev. 6. 15. - 17. and will do with the whole body of them, at the last day, Luk. 19. 27. 2 Thess. 1. 8. And lastly, what was before said to be done, *with the rod of his mouth*, is now said, to be effected *by the breath of his lips*; both which some refer to that dreadfull doom to be past upon all wicked ones at the last day, Matth. 25. 41. but it seems rather, to imply the same with the former, that Christ shall not need multitudes of men and store of ammunition, to bring down, and confound the enemies, of himself, and his people: he can do it of himself, with one word of his mouth, as John 18. 6. yea without any word spoken, with a blaft of his breath, or *the breath of his lips*; the least motion that may be, they are both joyned together, also, Psal. 33. 10. as in creating, there; so in destroying here. See Job. 4. 9. and 15. 30. chap. 59. 19. Zach. 4. 6, 7. 2 Thess. 2. 8. Rev. 1. 9, 11, 15, 16. & 19. 15.

V. 5. *And righteousnesse shall be the girdle of his loynes, and faithfulneſſe the girdle of his reines*] Or, *righteouſneſs alſo*, &c. as chap. 8. 8. or, as some, *for righteouſneſs ſhall be*, &c. as chap. 8. 21. Those that expound this whole prophecy of Ezekiah, (as we have formerly observed, that some both Jews and others, do) understand hereby *righteouſneſs*; and *faithfulneſs*; perſons so qualified, men *righteous* and *faithfull*, (the like whereunto, See on ch. 42. 2.) and the meaning they suppose to be, that Ezekiah would have many righteous and faithful ones, constantly about him; and would not be attended by any, but such; therein following the example of David, his predecessour, and progenitour, Psal. 101. 3, 7. & 119. 63, 79, 115. & 142. 7. To which purpose also, some others, who understand it of Christ, yet give this same sense, that Christ will have his holy and faithful ones, alwaies about him; and be himself alwaies ever in the midst of them, to protect and support them, Psal. 46. 5. Zach. 2. 5. Matth. 18. 20. Joh. 12. 26. & 14. 24. Rev. 14. 4. & 17. 14. & 19. 14.

girdle] Or, *girdle*, as the vertues, or endowments of Christ himself, as they simply found without respect to any figure. For the better understanding whereof, we are to consider, that a *belt* or *girdle*, is sometime an ensign of honour, Job. 12. 18. Rev. 1. 13. Sometime, an emblem of power, chap. 22. 21. & 45. 5. Psal. 18. 32. & 93. 1. Sometime, a note of preparation to fight, 1 King. 20. 11. Sometime, of readiness for any affair of moment, journey, or handy work, 1 King. 18. 46. Jer. 1. 17. Luk. 12. 35. Eph. 6. 14. 1 Pet. 1. 13. Of Christ therefore it is said, that *righteouſneſs*, and *faithfulneſs*, shall be the *girdle* that he is girt with; to signifie, that he shall not need such external ornaments, as worldly Potentates are wont to wear, his gracious and honourable endowments, shall be sufficient to make him conspicuous and glorious: and from these, shall he be furnished, and enabled sufficiently for the execution of his office, now shall he be idle and slothfull, or loose and dilatory, (as carnelly Kings, and Princes oft are, Eccles. 10. 16. 19.) but industrious in his place, and always ready for employment, in execution of justice, in the behalf of his people, and in faithfull discharge in a constant course of whatsoever is necessary, for the preservement of their good. These are his *girdle*. These he counts, noble honour. These stick as close to him, as his girdle doth to one's body; and this *girdle* he never puts off, or layeth down See Psal. 106. 19. Ier. 13. 11. The verse consists of two branches, where the same notion, is in other terms, redoubled, as one of the Rabbines well observes. What is called *righteouſneſs*, is in the first branch; is termed *faithfulneſs*, in the latter; *faithfulneſs*, being indeed a part of *righteouſneſs*, 1 Joh. 1. 9. (See of Christ, Rev. 1. 4. & 19. 11. though here some would have it to signifie rather *firmnesse*, 29. 13. Lev. 3. 4. Deut. 12. 14. Psal. 7. 9. & 51. 6. but *loynes*, as well as this former, and is commonly so rendered; and that in this very argument. Job. 38. 3. & 40. 7. chap. 5. 27. & 32. 11. Jer. 30. 6. and would not therefore have been altered here, unlesse for some other word of the same signification.

V. 6. *The wolf also, shall dwell with the lamb*] Heb. *And the wolf*, &c. as ch. 8. 5. but some render it here, *wherefore*, as also, v. 3. I should rather yield it, *Then*, as Exod. 9. 29. ch. 8. 3. Here is layd down the strange effect, that this powerful Government of Christ should have upon the soules of those, who by the ministery of the word shall be subdued unto him, and become loyal subiects of his Spiritual kingdom; they shall through the efficacy thereof be so inwardly changed, that they shall seem new creatures, transformed out of beasts into men, Rom. 12. 2. 2 Cor. 3. 18. & 5. 17. Gal. 6. 15. Eph. 4. 22. 23. This is set forth by an allegorical illustration, wherein it is said, that such beasts, and other creatures, as are naturally ravenous, and harmfull, as bears, and wolves, adders, and vipers, and the like, should now quietly keep, and converse, with mankind, and with cattel, harmlessly keep, and converse, with mankind, and with cattel, and harmlessly keep, and converse, with mankind, and with cattel, whom they were wont to prey upon, and do much mischief to before; whom they were wont to prey upon, and do much mischief to before; thereby implying, that such persons as had formerly been of a fierce, thereby implying, that such persons as had formerly been of a fierce, savage, untteachable, and unreasonable disposition like to such forementioned creatures, should then become mild and gentle, tame and tioned creatures, should then become mild and gentle, tame and harmless, tractable and teachable; laying down that their former harmless, tractable and teachable; laying down that their former brutish, fierce, forward, and untoward disposition: and that therefore brutish, fierce, forward, and untoward disposition; and that therefore there should be abundance of peace, consequently, and safety, without fear of spoyl and rapine, by one from another, in the kingdom of Christ. See ch. 2. 4.

the wolf dwell with the lamb] That is, *abide, stay*, as a stranger with his host: (So the word properly signifies, Judg. 17. 7, 9, 10. Jin peaceable and friendly manner; without doing any harm to them whom he had wont to worry, Matth. 10. 16, 17. See ch. 6, 5, 25.

and the leopard shall lye down with the kid] They shall lodg quietly together, without fear of harm from the one to the other. Of the

and

and the calf, and the young lion, and the fatling together] No wealth, or weakness, shall tempt them, to attempt ought one against another Some of the Jewish writers suppose an allusion herein, to the state of the creatures in Noahs Ark; wherein being shut up, they kept all quietly together, dureing the whole time of the deluge; and it may well be admitted, that the Prophet so doth. But that which they add, that it shal be so again, in the dayes of the Messias; that all the creatures shall then do the like again, is a meer fable, and fiction of their own adle brains.

and a little child shall lead them] Heb, *leading them*, or, *their leader*, which some have understood of Christ, who is called *a child*, Luk.2. 12.16. Act.4.27. and was small, and abject in mens eyes; as David a type of him, saith of himself, Psal.119. 141. But the meaning is plain, that those unruly and ravening creatures, should be so tame, that they should not need some stout and strong fellow, for a shepherd, to tend the one, and to defend them against the force and violence of the other; such an one as Sampson, or David, or one of his worthies, that were able to over-master, a bear, or a lion, Judg,14.5,6.1 Sam. 17.35.36.2 Sam.23.20. Any *child*, though never so small would serve to tend them and to lead them out to pasture, and home again; and not them alone; but those other creatures also, where they were mixt with them, implying how, not harmless only, but tractable, men should be; and how meek, content to be directed and conducted, even by the meanest, that were able aright to inform them of ought, that might be useful for them to know, or concerned them to practise; and to follow their advice and direction therein. See the example of Apollos, Act.18.24--26.

V.7. *And the cow, and the bear shall feed; their young ones shall lye down together*] Or, *The cow also, and the bear shall feed* together. (supplyed from v. 6. or from the next branch either) and *their young ones* (Heb. *their children*, as Job. 38. 41.) *shall lye together*; they shall not only feed, but breed together; nor shall the regard of their young ones prevail with them, as usually doth with such creaturs, to make them rauenous the rather.

and the lion shall eat straw like the ox.] It is an allusion, say some, of the Rabbins, to the state of Creation; and the harmless food, that the creatures then contented themselves with, feeding only on such food as the earth affordeth them, either herbs, and grass on the ground, or, what the shrubs and trees yielded, Gen.1.29.30. and not preying upon any other living thing, that is, creature endued with sensitive life: for had they so done, say they, at the first, there being but one pair of each made, (which, yet cannot be proved,) a male, and a female, the whole Creation had soon been destroyed. I will not enter into the discussion of this difficult question, requiring larger discourse, then the nature of the present work will permit, especially, being but a by-matter. See ch. 65.25. Some expound it, that great and mighty men, should be content to be fed with the same food of the word and sacraments, that the poorest and meanest feed on, 1 Cor.10.3,4.& 12.13. Gal.3.27,28. But to such niceties we need not descend; an harmless course of life is intimated, and that is enough.

V.8. *And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand upon the cockatrices den*] or, *The sucking child, also, shall sport himself, over the hole of the asp*; (a kind of serpent, noted for cruelty, Deut.32.33. poyson-ful, Job.20.14,16. and untameable. Psal.59.5.) *Yea, the child newly weaned* (as chap.23.9. able now to go abroad) *shall thrust his hand*, out of a childish curiosity, to feel what is there) *into the cave* or, *hole* (for the word is of the same sense with the former, and the Rabbine observes, that such serpents holes, in those parts, are oftimes so wide, that a little childs hand may easily enter into them) *of the basilisk*: without hazard to the one, or hurt to the other Of this latter kind of serpent, See Prov.23.32. chap.14.29.& 9.5. Jer.8.17. Some expound it, that the great ones shall not oppress the mean ones, but great ones, should rather be lions, wolves, and bears, Prov,28.15. Psal.7.2.&11.9. Dan. 7.5. Zeph.3.3. If such particular application were necessary, I would rather say, the meaning were the subtile should not circumvent the simple. For serpents, are of note, rather for subtilty, for slight, rather then for might, Gen. 3.1. Matth.10.16. And for those, that would have *devils* meant here; because of the terms given him in Scripture, 1 Pet.5.8. Rev.12.3,9. stray a great deal further, from the intendment of the text. The thing intended, seems to be, that men who were formerly maliciously minded, & prone to do mischief unto others, should now be of an innocent and harmless disposition; no fear should be of hurt, from them, to any.

V.9. *They shall not hurt, nor destroy, in all mine holy mountain*] a Or, *None shall hurt, nor destroy*, as ch.49.10. Heb. *in all my mountain in holiness*, as Psal.15.1. Jer.31. 23. mount Zion is meant, a type of the Church. Hence our Jewish Commenters control one another, confuting error with error. All the creatures, saith one, throughout the whole world, shall grow harmless, in the Messias his dayes. No, saith another, that is not so. For, it is not said, *in the whole world*; but, *in all mine holy hill*. It is the holy land, only, where no harmful beasts shall be; according to that, Lev. 26. 6. & ch.25.9. or if any come into it occasionally, they shall hurt no body, according to that Iob. 5.23, But it is of men, not of beasts, that the Prophet here speaks: as they were *men*, not beasts, that our Saviour bid his Disciples *beware of*, when he talked to them of *wolves*, Matth. 10. 16, 17. His drift, is to describe, and assert, the innocency and harmlessness of those persons, on whose hearts his word should have its kindly work. See further, ch.2.4.

for the earth shall be full of the knowledg of the Lord] Or, *the land*. For though it be true, that the Gospel of Christ should be dispensed unto all nations; and the knowledg of God, thereby, dispersed into all parts of the world: Matth.24.14. & 28.18. Mar. 16 15. Act.1.8. Rom.10.18. Yet the Prophet speaking here, of the Church, typified by mount Sion; as the chief part, not of the city only, but of the whole country, Psal.48. 2. should be rendred according to the type, that he entreats of. Here is a reason rendred, and the ground declared, of this strange and stupendious chang, to wit, the word of Christ; that spirituall, powerful spell, Psal. 58.5. by working into their souls, the sound and saving knowledg of God in Christ; (the want whereof is noted, as the main ground of all evill: Jer.9.3. Hos. 4. 1, 2.1 Cor.15.32--34. Eph.4. 18.19.) should purge out of them, their former malignant disposition, and frame them, (as new moulded thereby; and transformed into the image of God, and so made conformable to Christ,) into a clean contrary, both composure of heart, and tenour of life. Joh. 15, 3. & 17.3.17. Rom.6.17.& 8.28.29.2 Cor.3.18. Gal.4.19. Eph.4.20--24. Phil.3.8,10. Col.3.9,10. Jam.1.18.1 Pet. 1.22,23.2 Pet.2.20.1 Joh. 2.3,4. Now this knowledg, was not to be barely, but to abound in the Church, in the dayes of the Messias. Jer.31.33,34. Dan.12.4. Joel 2. 28. Hab.2.13. Act.2,17. Rom.15.14.2 Cor.4,6. Eph.3.19. Col.19,10.

as the waters cover the Sea] That is, the channel, or the bottom of the sea, Job.36.30. Grace and knowledg, shall in those times be as plentiful, as water is in the Sea: The land shall be as full of the knowledg of God, as the Sea is full of water. See the like. chap. 48. 18. Or, As some other, more agreeably to the original, *as the waters of the Sea*, (for so it is expresly) *do cover*, to wit, the land. It shall abound, as the Sea-waters are went to do: when having surrounded its walls, or wrought through its banks, it overfloweth, and covereth the whole surface of the land; chap.8,7.8. Jer.51.42. Yet see, Hab.2.14. where the same is almost word, for word, and it seems to go rather, the former way.

V.10. *And in that day*, &c. [Or, As some render it. *For* (as chap.9. 11. *in that day*: that is, *at that time*. As chap.3,18. The Prophet here, proceeds to declare, that which shall be the main cause, of all this peaceable carriage and agreement; between people, and persons formerly of such different carriages, and contrary dispositions; to wit, the Messias his calling in of the Gentiles, to be co-partners in grace, and salvation with the Jewes; the restauration of his Church, with a very considerable enlargment, consisting of both; and the co-uniting of them by his Spirit, in a neerer conjunction, then ever before either so others.

there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek] Or, *It shall come to pass*; that (as ch.10.20, v,11. *unto a root of Jesse, which shall stand up, for an ensign to people; the Nations shall seek*, or, *resort*.

a root of Jesse] The same, of whom before, v.1. *a root*, that is, say some, one, who like a root, lay hidden before in the ground; as Job 14.8. but rather, *a root of Jesse*; that is, *a sprig*, sprouting out and springing up, from *Jesse*, as *a root*, as both Jews and Christians, most of them expound it; and as the word seems likewise used, ch.53.2. Nor is it otherwise to be understood. where Christ is said to be *the root of David*, as here of *Jesse*, Rev.5.5.&22.16. See also ch.14.30. Jesse is *a root*, as Abraham is one, Rom.11.16. And though Christ be the *root*, that beareth all the faithful, and *the stock*, where-into they are engraffed; Rom.11.17.18,24. Yet, here, he is considered in regard of the *root*, or stock, from whence he issued, as a man. See v.1,& Rom.15.12,

which shall stand] Or. *stand up*, as Dan.11.3,4.

for an ensign] Not such as is used in fight, for souldiers to follow as some of the Jewish writers understand it; as Psal. 60,4. but such as is used to gather people together, so v. 12. Such an one shall Christ be, being lifted up in the ministery of his word: Joh. 3.14,15. & 12.32. Gal.3.1.

of the people] Or, *to peoples*, For the word is plural: not some one, but divers sorts of people; people indifferently, out of all parts. So did this ensign, at the very first advancing, or erecting of it, draw together divers sorts of people unto it. Act. 2.5.-12.

shall the Gentiles seek] Or, *repair*, as the word is used; Deut. 12.5. Though some, to express it, as they suppose, the more fully, *repair for advice*, and *for prayer*. because the word, sometimes, imports either, Deut.18.11. chap.8.19.& 55.6. Ezek.36.37. But there seems here, to be the the convention of them, only intended in it; that not Jews alone, but other Nations, shall have recourse to the ensign, thus set up See ch.2.2,3.

and his rest shall be glorious] Heb. *glory*, that is, *very glorious*: as *abomination*, for very abominable, chap.1.13. or, *for glory*, as chap.4.2. a rest *of glory*, a most glorious rest. See chap. 10.1. By *his rest*, here, some understand the *death* of Christ; because death is as a *sleep*, or *rest*, Joh.11.11,13,14. Rev.14.13. which, though ignominious in the eyes of the world; yet was glorions, in regard of the vertue, and efficacy of it; Col.2.15. Heb.2.14. Others understand, his *grave*, his *Sepulcher*, because the grave is a place of rest, chap.14.18.& 57.2. And Christs Sepulcher is, by resort to it, and miracles done at it. become famous. So our popish writers, most of them, following the old version, and some of the Ancients. Others, his *Ascention*, after the conquest of his adversaries, for *rest* followes, when the fight is finished, and victory is glorious: where, that which some would

would have alluded to, to wit, the furling up of the ensign, when the fight is done; and the victory obtained; as if the word, *rest*, were referred to the ensign, and that were termed its rest; seems more nice and curious, then solid, or agreeable to the text. But, by *rest*, rather; is here understood, the place of Christs rest, and residence; as the word *rest* is used, Mic. 2. 10. alluding to that of mount Sion, said to be, *his rest*, in regard of the Temple, there situate: Psalm 132.8,13, 14. a type of Gods Church, the place of his special residence, and abode among them; said to be glorious, in allusion to both Tabernacle, and Temple; which are said, to have been filled with the glory of God; Exod. 40.35. Lev. 9. 23. 1 Kings, 8.11. as also, unto great Princes Courts, where they keep residence in state, which are usually of great note. 1 Kings, 10. 1, 7,24,25. And such, much more, is Gods Church, through his residing in it, by his word and Spirit, and the effects of his divine power and presence, therein appearing; as also, by strange and remarkable things, wrought on the behalf of his people; for their deliverance, and their safety. 2 Cor. 10. 4, 5. See chap. 4. 5. & 60.13.

V.11. *And it shall come to pass in that day*, that, &c.] Heb. *it shall be*, &c. So ver.10.

the Lord shall set his hand again the second time] Heb. *will add the second time his hand*: as, *the Lord added to say to me*, ch. 8. 5. *add his hand*, that is, *add* to stretch out *his hand*; *stretch it out, again, the second time*. See chap. 1. 25. what this *second time*, hath reference to, is questioned: and what deliverance it is, that is, here, foretold. For the former, Some think, this *second time*, hath reference to the deliverance from the Assyrians, under Sennacherib, invading them, which he had spoken of before, ver.12,24. Others, to the deliverance, from the Babylonian Captivity, after seventy yeares expired, Jer.29.10. But the most and best, both of the Jewish Writers, and ours, to the deliverance out of the Egyptian thraldome; whence, he is said to have brought them, with *his hand stretched out*, Ezek.20.6, for the *setting*, or, *stretching* out of his hand again, for a further deliverance, some understand it of the deliverance from the Chaldean deportation. But that others cross, and some of the Rabbines themselves: and their reason is good, because this is to be done in the dayes of the Messias, ver. 10. though not by such a kind of restitution, as they poor souls dream of; but by calling home unto Christ, the Elect of them, wheresoever dispersed, some at one time, some at another; and also, the main body of the residue, in his own appointed season, Act.2.41.& 4.4.& 21.20. Rom.11. 5,25,26.2 Cor.3.16.

to recover the remnant of his people, that shall be left] Heb, *to get, to buy, to purchase*. Which Some suppose, to have some respect to Christs buying his with his blood, Act.20. 28. Rev.5. 9. But it seems rather, here to intimate a getting of them into his possession again, which had made defection from him, and were now under the power of Satan; whereof their bodily servitude and restraint, in sundry places, was a type. See Jer. 16. 14, 15. & 23. 7, 8. Zach. 10.10.

the remnant] A small parcel, in comparison of the whole that sometime was, ch.10.21,22.

of his people] Some understand this, of the Elect, both Jew, and Gentile. But the distinction of those here mentioned, from the Nations spoken of, ver.10. doth plainly shew, that the parties, here intended, are of the Jewish people only. See Rev.7.4--9.

that shall be left] The number of them, being much wasted by several deportations, dissipations, oppressions, and evil usage, in the places of their forreign abode, Deut.28.62.

from Assyria] Whither many of them had been carried, 2 King.15. 29.& 17.6.

and from Egypt] Whither no small number of them fled; upon the murder of Gedaliah: whereof very few escaped, Jer.43. 5--7.& 44. 27,28.

and from Pathros] This some, in regard of the like sound of letters, have supposed to be *Parthia*; and some *Petra*, in Arabia, whereof Arabia Petrea; See chap. 16. 1. Others, a part of Lybia, inhabited by the Phaurusii, mentioned by Pliny, and Ptolomy, and sited neer the Atlantick-Sea. But it appears to have been a Province in Egypt, by Ier.44.1,15. Ezek. 29. 14.& 30. 14. possessed by the *Pathrusim*, or, *Pathruses*, which were of the linage of Mitsraim, or Egyptus, Gen.10.14.1 Chr.1.12. See more of it, on Jer. 44.1.

and from Cush] A people descended from *Cush*, the son of Cham, and brother to Mitsraim, Gen.10.6,7. of whom, and their place of abode, see further on ch.18.1.

and from Elam] People that issued from *Elam*; the son of Sem, and brother to Assur, Gen.10.22. 1 Chr.1. 17. Hence the Elamites, or Elymei, possessing some part of Persia, and bordering upon the Medes, joyned therefore together, chap. 21. 2. Jer. 25. 25. there is mention of them in Strabo, lib. 16. and in Pliny, lib.6. cap.26.27,34. Some gather from Act.2.9. that they lay between Media, and Mesopotamia.

and from Shinar] A Region in Chaldea. Of which, Gen. 10. 10.& 11. 2. Hence the mountain *Singara*, mentioned by Ptolomy, in Mesopotamia; whereof Chaldea was sometime deemed a part, and a Town of the same name in Pliny, lib.5. cap.24. *Singara*, of *Shinar*; by such enterchange of letters: as in *Gaza*, *Gomorra*, and others. It is deemed by some, to have been so called, of a word signifying *to shake out*, or, *throw out*, Job 38.13. because they were thence dispersed that attempted to build Babel: but the Region seems to have had that name, before they began to build there, and the letter *S*, to be radical; which in that word is wanting.

and from Hamath] Of this place; see ch.10.9.

and from the Ilands of the Sea] Or, *the lands* bordering upon *the Sea*, the maritime Countreys. For so is the name *Iland*, taken very commonly in Scripture; as where Judea, and Cappadocia are termed *Ilands*, chap. 20. 6. Jer. 47. 4. So chap. 41. 1, 5. Ier. 25 22.

V.12. *And he shall set up an Ensign*] Not a military Ensign, as many Interpreters imagine, for the conducting an army into the field, or the directing them in fight, when they are in the field; but a civil one rather, such as is wont to be set up, for the gathering of People together, upon any occasion whatsoever. See the like, ch.49.12.& 62.10. as also, before, on ver.10. of this Ensign, what it is.

for the Nations] Or, *unto the Nations*. To bring them in to Christ Rom.15.16,18,19. or, rather as the Jewish Doctors seem aright to understand it, for them to bring, or send in, the Israelites, that are in captivity with them, or that sojourn among them; as ch.49.22. & 66.20.

and shall assemble the outcasts of Israel, and gather together the dispersed of Judah] Or, *that he may gather up*; (the word properly so signifies, Jer.10.17.) or, *gather together*: (as Numb.11.17.) the use of this Ensign, is, as in regard of the Gentiles before, ver. 10. so in regard of the Israelites, or Jews, whether of the ten, or, of the other two tribes, (for both were to be united, and made one, in and under Christ, Ezek.36.16,19,21.) for the gathering of them together, out of the places of their dispersion, Luk.21.24. Joh. 7. 35. Jam. 1. 1. 1 Pet.1.1. the copulative designing the end of the action: as ch.10. 19.& 11.3.

dispersed] Or, *dispersed* women. For the word is feminine; as intimating, that no sort, or sex, should, either, be neglected, or rejected, 1 Cor.11.11.& 12.13, Gal.3.27,28. Col.3.11.

from the four corners of the earth] Heb. *wings*, or, *skirts*. For it is applyed to garments, as well, as to fowl, Deut.22. 12. Ier.2.34. See chap.18. 1, & 24. 16. so Ezek.7.2. an end is said to be coming *on the four corners of the land*. The meaning is, that no place should be under heaven, where God would not find them; no country so remote, whence he would not fetch them. The Gospel for this purpose, was to be preached, unto the ends, or utmost parts of the world, Act. 1. 8. Rom. 10. 18. and God had promised his people, that though they were driven away, into the utmost parts of heaven, yet from thence, he would gather them again upon their repentance, Deut. 30. 4. And as God is said to gather his dispersed ones, *from the four wings* of the earth; so it is said, that Christ shall at the last day, by the ministry of Angels, gather his Elect from *the four winds*, from the one end of heaven, to the other, Matth. 24.31.

V.13. *The envy also of Ephraim shall depart*] The Hebrew Commenters, upon this place, take notice of some emulation from the first, between Iudah, and the other tribes in Davids time, 2 Sam. 2.9, 10. & 3. 1. & 19. 41--43. But the envy here mentioned seems rather to have an eye to that, which ensued upon the revolt of them under Rehoboam, from the family of David. For Ephraim, the chief of the ten Tribes, having then the royal seat of that Kingdom among them; there was by occasion thereof, much emulation between it and Iudah, and continual jarres and warres, from time to time thence proceeding, to the great molestation and much mischief of either, and the exposing of them to the incursions, and invasions of other Nations abroad; especially, while they sought help from them one against another, 2 Chr. 16.1--4. & 25.22,23. & 28. 5,8,16,20. See chap.7.1. But this emulation between the house of Ioseph, and the house of Iudah, was to cease, when united, either to other in Christ. See Ezek.37.16. and they were then to be in terms of agreement, and amity, that had been at such deadly feud before, ch.9.21. Luk.9.52,53. Ioh.4.9.

and the adversaries of Judah shall be cut off] Those of Israel, say the Iewish Writers, and some of ours treading in their steps, that now are adversaries to Iudah, and have of late put them to grievous streights, (as the word, properly, imports) shall be destroyed; so that Iudah shall no more fear them. But they consider not, that this is spoken of the Messias his time; and the meaning is; that the obstinate enemies of the Church of God, whereof Iudah is reckoned as a principal part, shall by Christ be destroyed. See chap. 60.12.

Ephraim shall not envy Judah] This more plainly sheweth what *envy of Ephraim*, was before meant, to wit, that, wherewith it envied Iudah: which then should cease. I cannot let slip, the ridiculous exposition, that a great Rabby hath of this place. The Messias, saith he, of the house of Ioseph, shall not envy the Messias of the house of David. The Talmudists tell us tales of two Messiasses: and they find them both, in this Prophecy, ch. 32.20. where mention is of an *oxe*, and an *asse*. The *oxe*, say they, is the Messias of the house of Ioseph, because Ioseph is likned to an *oxe* Deut, 33.17. the *asse* is the Messias of the house of David, because he is said to come riding on an *asse*, Zach.9. 9. such sottish toys, are those silly people take

taken with; and yet about the expounding and reconciling of such senselesse absurdities, and abstracting strange and abstruse mysteries out of them, do some of ours spend grave, and serious discourses.

and Judah shall not vex Ephraim] Or, *nor shall Judah put Ephraim to streights*; as Psalm 129. 1, 2. They shall not in Ezekiahs time, say the Jewish Doctors, revenge themselves upon Ephraim, for the mischief done them by Pekah, 2 Chr. 28. 6.--8. But we are to look, and so should they have done, far beyond Ezekiah's reign, unto the reign of the Lord Jesus; under whom all such former enmities should be abandoned, and such hoslile acts buried in utter oblivion, Jer. 3. 18.

V. 14. *But*] Heb. *And*; as ch. 5. 12.

they shall fly upon the shoulders of the Philistines towards the west; *they shall spoil them of the East together*] Or, *they shall together* (joyntly) *fly upon the shoulder*, &c. and *spoyl them of the East*. They shall joyn, in one, and combine themselves, against the Common enemy.

fly] A metaphor, from some great fowl, as an Eagle; that flyes swiftly, and eagerly to seize upon his prey, Job 9. 26. Hos. 5. 1. Though one of the Jewish great Masters rendreth it, *they shall thrust with the shoulder the Philistines*, deducing it from another root of that notion, in use with them, but not found in Scripture.

upon the shoulders] Heb. *shoulder*. Whence Some of the Jewish Commenters, following the Chaldee Paraphrast, expound it, *by shoulder*, that is, *by consent*: as Hoth. 6. 9. and as Zeph. 3. 9. *with one shoulder*; for, *with one consent*, (or by mutual consent) which some also supply in that of Hoshea; and these thus read the words; *they shall fly with the shoulder*, (that is, by consent) *to smite the Philistines*: but the construction seems over-harsh, and the place of Hosea, is ambiguous. Others therefore conceive it to be *the Philistines shoulder*, that they are said to fly upon; a metaphor, as some think, from a lion, or wooll, that are wont to fasten on the shoulder of the beast, that they prey upon; and why not from an Eagle, also, or some such great ravenous fowl, which seize also sometime, in like manner on the leiser fort of cattel, their young ones especially, the lamb, or the kid? Others understand it, of subjugating and subduing them. The *burden* on the *shoulder*, being an emblem of servitude. See chap. 9. 4, 6. & 10. 27. But against this latter is objected that the word *shoulder*, is not in a form of regiment here: and some use of the *shoulder*, proper, or tropical, seem to be implyed in their falling upon them. I shall add my conjecture, and so leave it, the word rendred *a shoulder*, signifieth sometime *a side*, Numb. 34. 11. Josh. 15. 8, 10. I suppose the text may well be rendred, *they shall fly on the one side* upon the *Philistines westward*; the supplies are not unusual.

the Philistines] The ancient ill neighbours and enemies, of Gods people, 1 Sam. 4. & 13. & 17. & 31.

toward the west] Heb. *to the Sea*: as Josh. 15. 4, 11. that is the mid-land Sea; which lay West from the land of Judah. See ch. 9. 12.

them of the East] Heb. *Sons of the East*; as Job 1. 3. whence, Some would have the Chaldeans, and Arabians, here meant. But I suppose, rather, the Syrians, as before, chap. 9. 12. whose Country lay East from Judea. See ch. 2. 6. for Chaldea and Babylon is in Scripture commonly termed *North*, Jer. 1. 12, 13, 14. and Arabia *South*, Mat. 12. 42.

they shall lay their hand upon Edom, and Moab] Heb. *Edom, and Moab shall be the immission*, or, *laying one of their hands*. See the like phrase, ch. 8. 8. *to lay hand on*, imports, *to seize on*: as Esth. 9. 10. or, *to slay*, as Pf. 55. 20. they shall by force of arms surprize their lands, and subdue them; an inbred and inveterate enmity between Esau and Jacob; Edom, and Israel, Gen. 25, 22, 23. & 27. 36, 41. continued in their posterity, Pf. 83. 6.

and the children of Ammon] The off-spring of Ammon; brother to Moab, (Lots incestuous brood, Gen. 19. 36--38.) the style commonly given to the. Annonnites, Jer. 25. 21. and 49. 1. Both joyned with the Chaldeans in the destruction of Judah, 2 Kings 24. 2.

shall obey them] Being subdued by them. Heb. shall be *their obedience*: at their command, at their service: as 1 Sam. 22. 14. 2 Sam. 23. 23.

V. 15. *And the Lord shall utterly destroy the tongue of the Egyptian Sea*] The reducing of people to the obedience of Christ, and that spiritual freedome, that thereby accrueth to them, being shadowed by the bringing of the people of Israel back again into their land, out of those Countreys, whither they had been dispersed; the Prophet in this next passage, promiseth from God a removal of all impediments, that might hinder them in that their return. And because he had before, parallel'd this their reduction, with the deliverance of them out of Egypt; as a second-Master-piece of Gods power, and providence shewed in behalf of his people; he describeth this removal of lets and obstacles, that might impeach them in their passage, by the drying up of the red-Sea, which he divided for them, at their departure out of Egypt, Exod. 14. 21, 22. See the like, chap. 42. 15, 16. & 51. 10. & 63. 12, 13. Zach. 10. 11. Rev. 16. 12.

utterly destroy] Heb. *make an anathema* of it: as Josh. 6. 17, 21. nor divide it only, as Psal. 136. 13 but even dry it clean up, chap. 50. 2. so that it shall be no more, Rev. 21. 1.

the tongue of the Egyptian Sea] Not Nilus, as Some of the Jewish Doctors; but the red Sea, that out of the main Ocean shoots into the land, in form and fashion of a *tongue*; running up along, between Arabia and Egypt, and growing narrower towards the head: and as Promontories, or head-lands, that strike out into the Sea, are in Latine called *tongues of land*, so such bays, as shoot in like manner into the land, are in Hebrew termed, *tongues of the sea*, Josh. 15. 2, 5.

and with his mighty wind, shall he shake his hand over the river] He alludeth here to the course, that God took, in making a passage for his people through the red Sea.

he shall shake his hand over the river] Not Euphrates, of which, ch. 7. 20. though the Jewish Writers, and others following them, so understand it; applying the former to those, that were to return out of Egypt: this, to such, as were to come from Assyria: (for of these, afterwards, ver. 16.) but Nilus, called *the river of Egypt*, Josh. 13. 3. & 15. 4. Ier. 2. 18. Ezek. 29. 3. because it runs down along through the midst of Egypt, dividing it into two parts, and once in the year overflows it, for the watering of it; to supply the want of rain in those parts, Deut. 11. 10, 11. *over* this river, or *against* it, as Zach. 2. 9. it is said, God will *shake his hand*; as Moses by Gods command, *stretched out his hand*, with his *staff lift up* in it, over the red-Sea, Exod. 14. 16, 21.

with his mighty wind] Or, *by the might* (for which a word is here used without a brother) *of his breath*. He will do it with ease, by *his breath* alone: as chap. 59. 19. Zach. 4. 6. See Exod. 15. 8. but alluding to that stiff *Eastwind*, wherewith he beat back the red-Sea, Exod. 14. 21. Pf. 74. 13.

his wind] As Pf. 147. 18. which he hath at command, Pf. 107. 25. & 148. 8. Mat. 8. 27.

and shall smite it] As Zach. 10. 11. and as Elias and Elisha, successively, smote the river Jordan, 2 King. 2. 8, 14.

in the seven streams] Or, *channels*, into which, the main body of the river Nilus branching, doth as by so many mouthes, empty it self into the Sea, (see chap. 7. 18.) where it is of the deepest, being neereft the main-Sea, See Pfal. 74. 15. & chap. 19. 4. Of these *seven* out-lets, for which, Nilus is famous, mention is made by Herodotus, lib. 2. Aristotel de mundo, cap. 2. Strabo, lib. 17. Pliny, lib. 5. cap. 9. and other Authors, Latine and Greek, without number; Geographers, Historians, Poets, and others. So that there is no reason, to divert the *streams* here mentioned, unto any other river, as some Iewish doaters do to Euphrates, cutting it out into seven streams, to make it passable for the return of the people out of those seven Countries, mentioned before, ver. 11. that which neither suits well with the text, nor with the situation of some of those places: nor doth that of those, fort well with the Scope of the Prophet, who understand this of Cyrus his dividing that river into many channels, for the readier surprizal of Babylon. Of which, see Jer. 51. 31, 32. for this striuting, and drying up, is of another kind, and for a far other end; not to enter upon her: but to come away from her.

and make men go over dry-shod] Heb. *and he shall*, or, *that he may* (as ver. 12.) *make to go in shooes*. Our English, sully expresseth the sense of it; that men may passe over, without boat, or boot; on foot, and in shooes as they use to go, or *walk*, (for the word is indifferently used for either) on dry land, Exod. 14. 22, 29. Pfal. 66. 6. they shall not need to put of their shooes as they use to do, when they are to wade through some, though but shallow, water. The Prophets words then import, that God would not divide only, the red Sea; as he did for them, at their departure out of Egypt; but dry up that whole bay, for that shole Sea is little better; nor drive back for a while, the stream of such a river, of no extraordinary widenesse, as Iordan, being in divers places ford-able, as he did at their entrance into Canaan, Josh. 3. 16, 17. & 4. 18. & 5. 1. but so smite that vast river Nilus, that all the several streams of it, neer the entrance of the main Sea, (far from which it was that the red Sea was divided) should be clean dried up, to make free passage for his people. The meaning is, that no impediment, or obstacle should be so great, that might hinder those, who were to be brought home to Christ, and his Church, out of all quarters; but it should be removed.

V. 16. *And there shall be an high way for the remnant of his people which shall be left, from Assyria*] Because mention is made of drying up the red Sea, and Nilus, as for the free passage of those that should come from *Egypt*, and *Pathros*, and from *Cush*, or, *Ethiopia*, ver. 11. But it might be demanded, what will become of those, that are in Assyria, and those parts? the Prophet adds therefore, that there shall be a course taken, for a fit and convenient passage also, for them.

there shall be an high-way] Or, *a causey*, chap. 7. 3. such a way made by banks cast up and levelled; as is wont to be done by industry and carefull provision for travellers and passengers, in countries where the wales are deep and miry, or stony and uneven. See ch. 40. 3, 4. & 49. 11. Jer. 18. 15. The Jewish Writers expound it, of a passage through the waters, either of the river, or the Sea; according to that Psal. 77. 19, 20. but neither is this word found there, and the frequent use of it in this argument, by collation of places, carries it rather, the other way.

the

the remnant, &c.] See ver. 11.

from Assyria] Whence it may appear that the river spoken of ver. 15. was not to be dryed up for them in those parts.

like as it was to Israel, in the day that he came up out of the land of Egypt] These words in the close of all, seem to reflect upon all that before was spoken, of drying up waters, and calling up wales; and to have respect to the whole course of the peoples conduct in their passage from Egypt to Canaan, wherein seas and rivers were divided and laid dry in part for the present; and passages made by strange and uncouth wales through that wide and waste wilderness, that lay between those two lands, as fit and convenient, with supply of all necessaries, as it causeys had been raised for them all the way that they went, Exod. 13. 21. Numb. 10. 33. Deut. 1. 31, 33. & 8. 2, 4, 15. & 32. 10, 11. See chap. 40. 3, 4. & 41. 18, 19. & 42. 15, 16. & 43. 19, 20.

in the day] At that time, as Jer. 7. 22. So ch. 12. 1.

he came up] Or, *came* simply, for the word is frequently used of passage, or departure, from place to place, without any reference to ascent or descent, See ch. 7. 1.

CHAP. XII.

Vers. 1. *And in that day, thou shalt say*] That is, *at that time*, when ye shall be set free, and fetcht home again, then shall ye sing this, or the like Psalm, or Song, as chap. 26. 1. & 27. 2. For this chapter containeth certain formes, framed in Songs, or Hymns, of solemn praise, and thankful acknowledgment, of Gods goodnesse to his people, and gracious workings for them; composed by the Prophet, as ditties fit to be used by them; or a directory, to shew them the way how to bless God upon such occasion, or both. So 1 Chr. 16. 7, 23, 36.

O Lord] the beginning of the first form.

I will praise thee] Heb. *confess thee*, or, *confess to thee*, that is, acknowledge thy goodnesse, and my thankfulnesse for it. So David, Pf. 138. 1. and Christ, Mat. 11. 25.

though thou wast angry with me, thine anger was turned away] Or, *because*, though, or, *wherein thou wast angry, yet thine anger is turned away*. Heb. *because thou wast angry, thine anger is turned away*. See the like Syntax, Rom. 6. 7. *God be thanked*, ye were the *servants of sin: but ye have obeyed*, &c. That is, that wherein, or, although, ye were the *servants of sin, ye have obeyed*, or, are now become *obedient*, &c.

thine anger is turned away] And thou turned from it, Pfalm 85. 3. chap. 10. 25. Dan. 9. 16. contrary to that, chap. 5. 25. & 9. 12.

and thou comfortedst me] By reconcilement to me, mercy shewed me, and good done for me, as Pfal. 90. 15. ch. 40. 2. & 51. 3, 12. & 61. 3.

V. 2. *Behold God is my salvation*] That is, the Authour of it. So Pfal. 27. 1. whofoever or whatsoever the means or instruments are, my Salvation is from him only, Pfal. 3. 8. & 33. 16, 17. & 44. 6, 7. prov. 21. 31. Jon. 2. 9. To this is prefixed, a note, or term, that calls for special consideration and regard, implying the deliverance of Gods people, to be a matter very remarkable, and a mercy unexpected; considering, in what a low and forlorn condition, they seemed to be in before, as if they should say, either among themselves, or to others, their enemies especially, behold that now done, that was little looked for. So Ezek. 37. 11.

I will trust] Or, *I will be confident*, as Prov. 28. 1. or, *I will trust* in him, as Pf. 18. 2. a defect of the promiss, as Job 13. 15. his present deliverance shall make me relye on him for future preservation, chap. 26. 3, 4. 2 Cor. 1. 9, 10. 2 Tim. 4. 17, 18.

and not be afraid] So upon the like ground, Pfal. 3. 6. and 27. 1.

for the Lord is my strength] The authour and giver of it. So Exod. 15. 2. (whence the latter part of this verse is taken) Pfalm 18. 2. & 28. 7. I have it not from my self, or ought else; but from him, Pfalm 62. 7. God, I, I, he doth and will by his powerfull hand uphold me, and enable me to persevere and hold out to the end, chap. 40. 29--31. Rom. 8. 37--39. 2 Cor. 12. 9. Phil. 4. 13. 1 Pet. 1. 5.

and my Song] The subject matter of it, as Pf. 89. 1, 8. & 104. 33. and he that ministres matter for it, Pf. 32. 7. & 40. 3.

and he is become my salvation] Heb. *Salvation to me*, that is, *my Saviour*, as Luk. 2. 30. So after Moses, David, Pf. 118. 14. not that he was not so before, but that he hath now manifested it in a more conspicuous and remarkable manner, Pf. 89. 13.

V. 3. *Therefore with joy shall ye draw water out of the wells of Salvation*] Heb. *with joy*, &c. as chap. 10. 12. The effect of this their deliverance, the free and plentiful fruition of those benefits and blessings, that they had been deprived of, and debarred from before. Ye shall have free access now, unto the well-head of all grace and goodnesse, from whence there shall be derived unto you abundance of saving grace, and found comfort; as water drawn by full buckets from an inexhaust well-spring, Pfalm 36. 8, 9. John 4. 14. and 7. 37, 38. Rev. 7. 17. There is in the words an allusion, as some deem, to the state and condition of those, that have been, to the full, unexpectedly afforded them, when they have been grievously vexed and afflicted for want of it, and were even now ready to perish, for thirst, Psalm 107. 35. chap. 41. 17, & 43. 20. So chap. 55. 3. Matth. 5. 6. Rev. 22. 17. and more especially to the *rock*, that afforded the Israelites water in the wilderness, Exod. 17. 6. Numb. 20. 11. or rather to the *well*, out of which God promised to give them waters, when they wanted it, while they abode about the confines of Moab; and from whence with exceeding great joy and mirth, expressed in Songs and Ditties thereupon compofed, it was received and entertained, by them, Numb. 21. 16--18. Others suppose, that this passage hath respect to a solemn rite used in the Feast of Tabernacles, at which their manner was, in the night time, with great variety of melodious musick, and abundance of mirth and jollity, to fetch water in a golden vessel, from the spring of Siloam, unto the Temple, and there to pour it upon the Altar. See ch. 30. 29. But whether this usage was so ancient as Efays time, is uncertain. See somewhat the like phrase, and as many think, write also, of drawing water, and pouring it out upon the ground, to a contrary purpole, in occasion of mourning, and to testifie thereby their inward remorse, 1 Sam. 7. 6.

V. 4. *And in that day shall ye say*] Or, *In that day, also, shall ye say*, as chap. 8. 5. For this is a preface, or passage, unto a new form another ditty, of the like nature with the former; save, that it is conceived, as in way of Exhortation; whereby the faithfull invite, and encite one another unto this office of chearful and constant praising and magnifying God for his mercies. See on verf. 1.

Praise the Lord; call upon his name; declare his doings among the people] See the same, 1 Chr. 16. 8. Pf. 105. 1.

Praise the Lord] Heb. *confess to the Lord*, as ver. 1.

call upon his name] Or, *proclaim his name*, publish it abroad, as Jer. 2. 2, & 4. 16. Lam. 1. 21.

declare, &c. Jas Pf. 31. 1.

his doings] The courses taken by him for your deliverance.

among the people] Heb. *peoples*, not some one people; but the several Nations abroad, throughout the wide world, ver. 5. So Pfal. 57. 9. & 108. 3.

make mention] Or, *record* it, as chap. 49. 1. enter it upon record, for posterity, Pfal. 45. 17. or, *celebrate his name*, as Pfal. 45. 17.

that his name is exalted] As Pfal. 143. 13. where it is replied, *excellent*, but would rather be, *lofty*, as chap. 26. 5. or *high*, as chap. 30. 13. *exalted*, as here, and ch. 33. 5. Howbeit, there is by some objected, and not unfitly, that this whole branch might more fitly be thus conceived, *celebrate his name for it is high*, or, *exalted*, as the sentence consisting of two distinct branches, whereof the latter containeth a reason of the former: as Pfal. 99. 3. 5. 9. The word translated *make mention*, signifies also, to *celebrate*, as 1 Cor. 16. 4. Pf. 71. 16. ch. 63. 7. and so may it well here.

V. 5. *Sing unto the Lord*] Sing, or, *Play unto the Lord*; to his honour and praise: as Pfal. 66. 4. & 47. 6. & 92. 1. or, *Sing of the Lord*, as Pfal. 66, 2. & 101. 1. & 138. 5. So Numb. 21. 17. chap. 27. 2. The word properly signifies, to make a musicall sound with instruments, of all sorts indifferently, for another word they have for musick with voyces, chap. 5. 1.

he hath done excellent things] Or, *done excellently*. or, *majestically*. Heb. *excellency*, or, *Majesty*. For to the word signifies, taken in the better sense; as chap. 26. 10, though in the worse sense, *pride*, 6. 28. 1, 3. So, *to do valour*, for, to do valiantly, Pfal. 60. 12. & 118. 15, 16. to do *truth*, for, to deal truly, 1 Joh. 1. 6. to do *righteousnesse*, for, to deal *righteously*, 1 Joh. 3. 8, 10.

this is known in all the earth] Or, *this is made known* unto Israel, Levit. 4. 23. or, let *this be made known throughout all the earth*, as ch. 8. 13. make all the world ring of it, by your publishing it abroad: as ver. 4.

V. 6. *Cry out*] Or, *cry aloud*, or, as Some render it, *cry shrill*. The word properly signifies, to *neigh*, as horses in heat, full fed, and lusty, or fitted for fight, Jer. 5. 8. & 8. 16. & 13. 27. & 50. 11. Is is used most commonly for *shouting*, or *hollowing*, in token of joy, Esth. 8. 15. ch. 24. 14. & 54. 1. Jer. 31. 7. Yet for *crying out*, upon affrightment, ch. 10. 30.

and shout] The same words are found joyned together again, ch. 54. 1. Soph. 3. 14. 7.

thou inhabitant of Zion] Heb. *inhabitress*, as Jer. 21. 13. & 51. 35. because such places, in Scripture, are commonly stylcd *daughters*, as like to young, chayce, and beautiful daughters, or damosels. See ch. 1. 8. & Jer. 46. 19.

Zion] A type of the Church. ch. 2. 2.

for great is in the holy One of Israel, in the midest of thee] or the *Holy one of Israel* (of which title, see ch. 1. 4.) who is great of great might and power, Pfal. 48. 1. & 135. 5. & 145. 5.) is *in the midst of thee*, to preserve, and protect thee. Pfal. 46. 5. Zach. 2. 5, 11. and he hath manifested the greatnesse of his might and power, in the deliverance.

CHAP. XIII.

Vers. 1. *The burden of Babylon*] Here begin prophecies concerning forreign States: all that went before, being concerning Gods people, Judah and Israel: save what is by the way occasionally interlaced, concerning the two Kings of Syria and Assyria, Rezin and Sennacherib, ch. 7. 8. & 8. 4. & 10. 5--19. 33. 14. the forreign States, whose ruine is in these Prophecies foretold, were such especially, as Gods people either had in former times been,

at preſent were, or, in future times ſhould be, much vexed and oppreſſed by;or,ſuch as they had overmuch reſted and relyed on.Of the former ſort,Babylon ſtands in the front, whoſe Kings, beſides what they had formerly done,were to be principal inſtruments of the utter ſubverſion of the Jewiſh Eſtate.

the burden] In this verſe, is the Inſcription of a Sermon, or Prophecy, againſt Babylon, contained in this whole Chapter, and the next, the four laſt verſes of the latter,only excepted : and it is ſtyled as our Engliſh renders it, *a burden.*The word in his tropical uſe;as it is applyed unto matter of inſtruction,or prediction, ſeems to be more general, and to import only *a leſſon,a ſpeech taken up,* as we ſay, by ſome, or *taken from* ſome other. As of Balaam it is ſaid, that *God put a word in Balaams mouth*; and that, *he then took up his parable.* Numb.23.5,7.And ſo the Greeks render it ; and the Greek writers on Scripture expound it; as implying, *documents*,or *inſtructions,received* from God,by the Prophets.Thus it would be rendred,in the title of King Lemuels inſtructions, given him,by his Mother,not *the Prophecy:*(for there is nothing prophetical in it) but *the leſſon,wherewith his mother ſchooled him*;as alſo,Lam.2.14.It ſeems to include *Sermons, Preachings*, or *Predictions*, in general ; where it is ſaid of the fawning falſe Prophets, that they preached unto the people, *Sermons*,rather,then *Burdens*, (for burdenſome leſſons, neither the people liked ; nor they liſted to preach) *of vanity*. But of that ſee further, on the place. Beſides, it is alledged to this purpoſe, that this title is ſometime prefixed before ſome prophecies, or Sermons, that contain no heavy, but joyfull and lightſom matter, concerning the people concerned in them ; as Zach.12.1. *The burden*, as it is rendered, *of the word of the Lord* : or, *a Leſſon of the word of the Lord,concerning Iſrael*; or, *in Iſraels behalf*. Howbeit,ſince that the word, in his firſt and proper notion, ſignifies *a burden*; and it is, in a manner, generally prefixed before ſuch Sermons, or Prophecies,as contain matter of heavy, and ſad occurents, to betide thoſe, whom they concern ; it may not amiſs in moſt places be rendered, *a burden*; or, *burdenſome prophecy* : and ſo here, the ſubject matter of this prophecy, as touching Babylon, being altogether of that nature: that which is alſo confirmed, by that which we find in Jeremy, concerning the peoples mocking of Gods Prophets ; with the frequent uſe of this word,in their meſſages, and Gods anſwer thereunto ; Jer.23.33,36.of which ſee on the place. The notation of the word is found,in that ſpeech of Jehu,concerning Joram, 2 King. 9. 25.*the lord lifted up*,or *laid this burden*(that is, uttered this ſentence, paſſed this heavy doom)*upon him.*

of Babylon] Heb. *Bavel* : Concerning the original of the name, we find, Gen.11.9. that when upon the vain and preſumptuous attempt of people,after the flood,to build a Tower,of ſuch an unheard of height, as might ſecure them againſt a ſecond deluge ; God by dividing their tongues, had bred a confuſion among them, and ſo diſſipated their deſign, the place that they had begun to build, was thereupon, from the Hebrew word *Balal*, that ſignifies, *to confound*, termed *Babel*: not as ſome of the Rabbins, and ſome of ours following them ; as compounded of *Ba*, and *Bel*, and ſo ſignyfying, *confuſion comes* : as Leah ſaid, when ſhe named the Child her husband had by her ſervant Zilpah,*Gad,bagad,a troop comes*. For though ſhe uſed thoſe words,(of the ſignification whereof alſo ſome queſtion is :) yet ſhe gave him not that name ; but rather, as others, with more plainneſs and probability : (for ſuch manner of compoſitions,are not ſo common in Hebrew:) *Babel*,ſimply, without compoſition ; for *Balbel, confuſion*, of *Balal* : (as *Golgotha*, in the Greek, and *Gugtatha* in the Syriack, Matth. 27. 33. for *Golgoltha, a skul*, of *Galal*) and from thence with the Greeks, *Babylon*. Now this Babel,or Babylon, became afterwards a prime ſeat of Nimrod,that great Tyrant,who began to ſettle his principallity in Chaldea; from whence he pierced into Aſſyria,where he built Niniveh, Gen.10.10,11. the head-city of the Aſſyrian Monarchy, at the time of this Prophecy ; chap.37.37. Babylon being both then, and for ſometime after, held by an inferiour Prince, from the Aſſyrian Monarch : as appears by the ſtory of Manaſſes ; 2 Chron. 33. 11. who afterwards,having with ſome other, ſhaken of the Aſſyrian yoke, grew great by the fall of that ſtate ; and ſo ſetled a new Monarchy, called the Chaldean, or Babylonian-Monarchy. Now by this Monarchy, under Nebuchadnezzar, was the Jewiſh ſtate to be ſuppreſſed, Jeruſalem ſurprized, and ſacked, the Temple deſtroyed, and the people of the Land carried away to Babylon; there to remain in captivity, for a long time : againſt the terrour and trouble whereof, to fore-arme the faithful, and to ſupport ſuch of them, as might ſurvive the ruine of their Country ; and remain in that ſervile condition, with an hopeful expectation of their deliverance from thence, and their return, after ſome time, into their own country again ; the Prophet in this Prophecy, foreſheweth the downfall of that State ; and the delivery of his people, by means thereof, out of that bondage, which under it they had endured. See of the ſame argument, Jer. 50. and 51. As for the ſpecial occaſion of delivering, and divulging this Prophecy againſt Babylon ; ſome ſuppoſe it to be, in regard of thoſe grievous calamities, which were foretold ſhould befall the Jewiſh State, in the latter part of the fift, and ſixt Chapters of this Book; which were, ſay they, to be inflicted by the Chaldeans,and Babylonians. But that to me ſeems not ſo likely : becauſe there is no mention of Chaldeans, or Babylonians, at all, there : I ſhould rather deem,that it was revealed to the Prophet,and by him publiſhed, ſometime, after that ſad meſſage that he brought to King Ezekiah, upon his ſhewing of all his treaſure and gallantry,to the Babylonian Emballadours;concerning the evils,that his people,and poſterity, in the age following,ſhould from Babylon ſuſtain,chap.39.6,7. I am not ignorant,that a learned man of great note,would have this prophecy to be underſtood, not of the deſtruction of Babylon by Cyrus; but of a former and nearer at hand,between the times of Sennacherib,and Nebuchadnezzar,by Deioces,and the Medes, of whom by a cunning contrivement he had made himſelf King. But, beſides that I finde no cleer footing of any ſuch conqueſt of Babylon,in any prophane author;nor any foot-ſtep at all of it, in holy writ, there are two main arguments, which the Prophecy it ſelf affords,for the removal of this groundleſs conceit. The one is, that the deſtruction of Babylon, here denounced, is ſaid to be executed on her, for the deliverance of Gods people; and the procurement of their liberty, to return again into their own country : chapter 14. 1,3. nor is there mention, of any deportation of them to Babylon, before the reign of Nebuchadnezzar. The other is, that ſuch a ruine of Babylon is foretold,as ſhould be irrecoverable,chap.13.19.20. & 14. 22, 23. But if in the intervall, between theſe two terms of time,Babylon had been by the Medes ſacked and ruined,as this Author would have it, the Prophets words, of her irrecoverable ruine, could not be true;were not then,at leaſt fulfilled : for it is apparent that under Nebuchadnezzar,ſhe was in a moſt flouriſhing and magnificent condition,Dan.2.37.38.& 4.30. This Prophecy therefore cannot be underſtood of any other overthrow of Babylon,ſave that alone,whereupon followed immediately,the releaſe of Gods people, 2 Chr.36.22.23.

which Iſaiah the ſon of Amos did ſee]See the notes on ch.1. 1.&.2. 1.

V.2. *Lift up a banner upon the high mountain*] At the entrance into this Prophecy, there is a ſolemn proclamation made, as in Gods name,for the calling together of thoſe people, that were by his appointment, to be employed againſt Babylon. So Jeremy beginneth with ſome-what the like,Jer.50.2.

Lift up a banner] To ſummon men to appear,to call in people,that may be ſet a part and enrolled for this ſervice. To which purpoſe Kings are wont to ſet up their Standard, when they intend ſome expedition,that thoſe of their Subjects,who by vertue of their places,or tenures,are obleiged to ſuch ſervice, and ſuch others as are willing to be that way employed,may know whither to reſort. Of this uſe of an enſign,or banner. ſee alſo ch.5.26.

upon the high mountain]Some render the particle,not *upon*,but *againſt*. By the *mountain*,here mentioned, underſtanding Babylon, ſo termed not from her ſituation; (for ſhee ſtood in a low ground) but for her high towers and ſtately buildings: in regard whereof alſo it is by Jeremy ſo ſtyled,Jer.51.25. and the Epithet here given it, ſome of them interpret,*quiet,and ſecure*,ſuch as Laiſh is ſaid to have been,Judg. 18. 27. deriving it from a Chaldee word,ſo uſed in the Talmud. Others,*plain*,as Jeruſalem is called *the mountain in the field* and *the rock of the plain*,Jer. 17.3. & 21.13. fetching it from a Syriack word, in that verſion oft uſed : other of them again, *dark*, and *gloomy*, whom the old Latine followes, deducing it (but with no very good analogy) from the Hebrew word, that ſignifies the *evening*, But the greater number of Interpreters render the whole branch,as our Engliſh hath it, *upon an high mountain.* For ſo I ſuppoſe it would be a little better, and more ſuitable to the original,wherein no article is expreſſed,as not pointing to ſome one ſpecial place;but intending an high, or eminent place, from whence ſuch a ſignall may be fartheſt deſcryed.ſuch as are uſually made choice of for the erecting of beacons, and diſplaying of banners, for that purpoſe ſet up. See chap. 18. 3. and 30. 17. Nor need we make doubt of rendering it an *high hill*; ſince that we find the word ſo frequently uſed in that ſenſe,Numb.23. 3 .chap. 41.18.& 49.9.Jer.3.2, 21.& 4.11.&7.29.&12.12.& 14.6. notwithſtanding that a late learned Annotator contendeth ſtrongly, to have it both here, and in all thoſe places,to ſignifie *a plain*,becauſe the like word in Syriack ſignifieth *a plain*,Luk.3.5.His reaſon here is,becauſe Souldiers are wont to be muſtered, not on the hill, but in the plain. But the uſe of the banner here erected,is to call thoſe together,that may be muſtred afterward in the plain.

exalt thy voyce unto them]Cry aloud unto,or call aloud upon,thoſe that are to be imployed againſt Babylon; that ye may be heard of them,as far as may be.So ch.40.9.Jer.22.20.

ſhake the hand]Becken with the hand, unto thoſe that are farther off, whome your voyce will not reach unto. See on chap. 10. 33.

That they may go into the gates of the Nobles]Heb.*and they ſhall go*: as chap.11.3. That they may march unto Chaldea, and ſurprize the cities belonging to that Empire,(*gates*,for *cities*,as Deut.16.5.) or,(becauſe it is another word, that is commonly uſed in that kind of ſpeech;and this for diſtinction ſake,would be rendred,*door*, rather then *gate*,as Ezek.46.3.)to break into the houſes and palaces of the Babylonian Princes,ch.45.1.

into]This particle is not in the text; but it is to be ſupplyed,as Gen.10.11.

the Nobles] The great Peers of Babylon, like thoſe of Nineveh, chap.

chap.10.8.equall to Princes. The word here uſed, anſwers that of the Greek rendred *Benefactors*, Luk.22.25. and it ſignifies properly men of *frank*.and *free* diſpoſition,Exod.35. 5, 22.ſuch as keep great houſes,and are large,and liberal in expence,chap.32.5,8.that which our Engliſh Title of *Lord*;is in the old Saxon, ſaid alſo to import,as intimating,what men of that rank ſometime were,ever ought to be. Now into the houſes of ſuch great ones, would the enemy endeavour,eſpecially to make entry,partly, becauſe theſe were the heads of the State, and their houſes moſt conſpicuous; and partly, becauſe both moſt and beſt pillage was there to be had, chap. 45. 1,3.

V.3.*I have commanded my ſanctified ones*] I have by a ſecret inſtinct given in charge,(as chap.10.6.&23.11. Jer.34. 22.& 50.21.) to thoſe whom I have prepared and ſet apart for this ſervice, to wit, the expedition againſt Babylon. For ſo is the word *ſanctifie* uſed, Jer.6.4.& 12.3.Joh.10.36,& 17.19.a metaphor, from the religious rites, that men were to uſe in way of preparation, when they were to ſet upon any holy duty,any ſolemn part of Gods ſervice,Exod.19. 10,11.1Sam.16.11.2 Chr.30.3,15--19. Job 1.5. Pſal.26.6.and the ſlaughter to be made by theſe,of Gods enemies,was a ſervice of God, and unto him as a ſacrifice,ch. 34.2,6,7. Jer. 48.10. who theſe *ſanctified* ones are,ſee Jer. 51.27,28, and in part hereafter,ver. 17.

I have alſo called my mighty ones] The ſame thing in other terms expreſſed. For Gods *cal*,here, is the ſame with his *charge* before,as ch.41.2.&45. 4. his *mighty ones* here,with his *ſanctified ones* there. Such,as he hath fitted and furniſhed with might and ability ſufficient, to go through ſtitch with his work, chap. 5. 27. and 45. 5. and that come armed with his might, chap. 45. 1,2. Joel. 2. 11.

for mine anger]Some refer theſe words to *mighty ones*,as if themeaning were that therefore,they were mighty,becauſe armed with Gods anger;as God is ſaid therewith to arm himſelf, ch.59.17.See ch.10. 5. But they depend rather upon the verb,*called,I have called* them, as Some,*in mine anger*,or,as ours well render it,*for mine anger*, to execute vengance for me,upon Babylon. So the Lord made the wicked *for the day of evill*, Prov. 16. 4. the genuine ſenſe of that place.

even them that rejoyce in my highneſs]Such, as ſhall go willingly and gladly about my work:and triumph in thoſe gallant actions, that I ſhall worke by them.So the moſt,rendring the words much to the ſame effect,that our verſion yeelds. But the Hebrew ſyntax well conſidered,may ſeem to run ſomewhat a diverſe way. The word tranſlated,*them that rejoyce*,is not a participle;but a noun ſubſtantive;and ſignifies *exultants*,or *triumphers*,rather,then barely, *rejoycers*, and it is in a ruling form,taking unto it the word following,rendred *highneſſe*;but ſignifies,as that of neer affinity with it, chap. 12.5. ſometime *excellency*,or *gallantry*,as Deut.33.29.ſometime,*pride*,or *haughtineſſe*,as ch.9.9.&.16.6. ſo that the term ſounds, word for word, *triumphers of gallantry*,or,(if ye will take the term in the worſe part, which here ſuits not ſo well)*of haughtineſſe*,that is in our language, *gallant triumphers*,ſuch as do gallantly triumph. There reſts the pronoun,*my*, which in the ordinary courſe of conſtruction, is to be joyned rather with the word ruling,then ruled,though in the reading,it be annexed to the latter.So chap.2.20.*his idols of gold*,and *his idols of ſilver*,not *the idols of his gold*,or *the idols of his ſilver*,though the pronoun be there alſo affixed to the latter. and ſo would it be rendered here,not the *rejoycers*,or, *triumphers of*, or,*in his gallantry*, but,as before,*his ſanctified,his valiants*:ſo here, *his brave*,or *gallant, triumphants*.Thoſe his Commanders,and Servitours,that ſhal bravely demean themſelves in this ſervice, and gallantly triumph in their victorious ſucceſſes,v.15.17.

V.4.*The noyſe of the multitude in the mountains, like as of a great people*]Heb.*The voyce of a multitude*, or, *of tumult*, or, *tumultuous noiſe*,(as Pſal.65.7.Amos 5.23.)is,or,is heard *upon the mountains*;according to *the likeneſſe*,or *ſimilitude*,(as Ezek.13.15.)of the noyſe *of a great* or,*ample*(that is,numerous)*people*. The word, *noyſe*, ſhould be ſupplyed in the latter branch from the former. See the like,ch. 5.29. There ſhall be heard upon the mountains ſuch a tumultuous and confuſed noyſe as is wont to be in a place, where a great multitud of people are gathered together,Ezek.1.14.In which words,the Prophet,as ſpeaking of a matter in preſent action,and as if he heard the very noyſe,that the companies made,either in their muſter,or in their march,doth in a very lively manner, repreſent unto us, either the great ſwarms of people; flocking and thronging together unto Gods Standard before mentioned,erected on the hils,v.2.or the warlike troops of the Medes and other their aſſociates, paſſing over the mountains to break into Chaldea.

a tumultuous noyſe of the Kingdomes of the Nations gathered together]Heb.*a voyce of tumult*:as chap.16. 6. or,*of a ſtreporous*,or, *tumultuous* company:as chap 17.12, The ſame thing repeated:implying withall,that Cyrus his vaſt Army:wherewith he marched againſt Babylon,ſhould conſiſt:not of one Nation,though one only be named: v.17.but be gathered out of many Kingdoms:See Jer.25.14. & 27.7. &50.41.&51.27.28.

the Lord of hoſts muſtereth the hoſt of the battel] Heb. *the hoſt of war*;that is his *warlike hoſt*,as Num.31.14. A defect of the pronoun as if he had ſaid;No marvel,if the army be ſo numerous, and made up of people out of ſo many countries,when the Soveraign Commander of all the creatures,muſters up his forces;as Princes are wont to do,when they are to ſet forth,or ſend out ſome great army.See ch.1 9.

V.5. *They come from a far country*]From Media and Perſia,places remote from Babylon. For Aſſyria, and ſome other Countries ſevered them.See on Jer.51.46. Heb.*from a land of long iniquity*,& ſo ch.46.11.

from the end of heaven]That is, of the land,or Country lying under heaven:as Matth.24.30,So Jer.50.26. A common phraſe uſed to ſignifie the people; or countries, moſt remote,of the world commonly known;or with whom any ordinary commerce is,Neh.1.9.Act 2.5.Col.1.23. Nor is it here any hyperbolical ſpeech,as ſome would have it;it is no more then if he had ſaid, *from the lands end* ; which is preciſely true of the Perſians,the Medes,Aſſociates,and both Subjects to one king,to wit,Cyrus. For their Country is bounded on no ſmall part of it,with the main-ſea,and the Perſian gulf;as is Media alſo on the one ſide with the Caſpian Sea.

even the Lord,and the weapons of his indignation]Or,*inſtruments of his wrath*. For the word is very general, See ch.22.24.& 23.7. thoſe that he makes uſe of, to execute vengance by, and to puniſh thoſe,with whom he is wroth,ch.10.5.

to deſtroy the whole land] Of Chaldea : whereof Babylon was the head city,Jer.25.12.or, as ſome render it, *the whole earth*, that is, the whole world. The Chaldean Empire, that had ſubdued a great part of the world then commonly known in thoſe parts; and whoſe Kings in the height of their pride deemed themſelves Lords of the whole world,Jer.27.5--8.Dan,2.37.38. The whole verſe may well thus be rendred, There are *coming from a far country from the lands end,the Lord,and his inſtruments of wrath, to deſtroy the whole land*. For the Prophet ſpeaks of it, as of a thing preſent;before; as if he heard the noyſe of them thronging together,here,as if he ſaw them,now in their march on-ward toward Babylon.See the like of the Aſſyrians march towards Jeruſalem,ch.28.32.

V.6. *Howl ye*]The Prophet turns his ſpeech,here, to the Babylonians; and as before he called on thoſe people, that were to be employed againſt Babylon, to meet together, and march thither-ward:ſo now he calls upon the Babylonians,to howl and lament,in regard of the calamities that were coming upon them.So ch.23.1,6. Jam.5.1.

for the day of the Lord]Gods day,that is,his time of viſitation,and vengance, wherein he will come unto judgment againſt Babylon. So chap. 2. 12. and 10. 3. Jer. 46.10,21.and 50.20, 27.Zeph. 1:7.

is at hand]It is *neer* : becauſe they that are to execute it,are on their way thither,v.5 ſo Ezek.30.3.Joel.1.15.&.2.1.& 3.14.Obad.v. 15.Zeph.1.7.

it ſhall come as a deſtruction from the Almighty]And therefore unavoidable. So Job.31,23.Joel. 1.15. There is an elegancy in the ſound, of the words,in the original; which our Engliſh cannot ſo fitly expreſs. The title given to God here,is *Shaddai*. Concerning the notation and proper ſenſe thereof, there is ſome diverſity of opinion among the learned. Thoſe that render it, *Almighty*, derive it from a word that ſignifies to *waſte* ; and ſo underſtand it, to intimate one,that is able, as a mighty Conquerour, to lay all waſte at his pleaſure. That which ſuits well with the words here,*as devaſtation, from the devaſtator*. Others derive it from a word, that ſignifies,*a teat*,that yeelds milk;and ſo it ſhould imply one,that feeds all, and miniſtreth nouriſhment unto all; that which is frequently given unto God in Scripture,Gen.48.15.Pſal.23.1.&104. 11,15.136. 25.&145.15,16.&147.9.Others,laſtly,render it, *All-ſufficient*,one that hath *all-ſufficiency* in himſelf, and is able to ſupply and furniſh his creatures with all ſufficiency needful for them, Pſal. 23. 1. and 34. 9, 10. and 84. 11. Luk. 22. 35.2 Cor.9. 8.1 Tim.6.6, 17.

V.7. *Therefore ſhall all hands be faint, and every heart ſhall melt*] An utter diſcouragement,and failing both of hand and heart, ſhall upon the report hereof,befall the Chaldeans;and no marvel,when, God himſelf is coming in the head of the hoſt againſt them,Pſ. 76. 5-7.Ezek.22.14 See the ſame,Ezek.21.7.

all lands]*all* their *lands*,to wit,of the Babylonians,and their Aſſociates,as v.22.

hands be faint]Or,*feeble*,as 2 Sam.4.1.or,*fall down*,or, *hang down*: as they are wont to do when men are ſo weakned, or tired out, or qualmed, upon ſome ſudden affrightment,their ſpirits being quailed that they are not able to hold them up, or make uſe of them for their ſuccour or defence, Exod.17.12. Jer. 6.24. & 50.43.Ezek.7. 17.

heart melt] A metaphor from wax, that melteth when the fire comes neer it,Pſal.22.14.&68.2. or the dew that melteth with the heat of the Sun,Exod.16.21.Hoſ.6. 4. or any ſuch moiſt and flaſhy bodies, as upon ſlight occaſions, alteration of aire, change of weather, a little rain or wet falling on them, and the like;are prone to melt away,and run to water,Exod.15.15.Deut.1.28 Joſh.2.11.& 5. 1,&7.5.&14.8.2Sam.17.10.Pſ.39.11.& 58.7,8.& 112.10.ch.10.17. &19.1.Nah.2.10.

V.8. *And they ſhall be afraid*]As Job. 21. 6. or. *For they ſhall be affrighted* : as it is rendred,Jer.51.32.or, *troubled*,as 1 Sam.28.21. 2 Sam.4.1.or,*amazed*,as Exod.15.15. Judg. 20. 41.or,*diſmayed* : as ch.21.3.for the word ſignifies ſuch a fright, as diſturbs,and diſtracts or;

or such a sudden flight,as casts women into travel,and makes them to miscarry,Psal.48.7.6.ch.21.3.

And] Or, For:so Chap.8.21.8.9.11. for a reason is here rendred, why their hands became so feeble,and their hearts so faint. They were surprized with extream fear and terrour.

pangs and sorrowes]*shall take hold of them*]A defect of the pronoun: as ch.13,14.v,15.

they shall be in pain, as a woman that travelleth] Heb. that is, *bringing forth*. Such pangs and pains shall seize on them, as are wont to do on women in such cafe. A similitude oft used,to expresa extremity of distraction and distress. So,befides, the places before pointed to,Chap.36.17,18,& 37.3.Jer.6.24.8.22. 23.& 30.6.8.49. 24.& 50.43.Mic.4.9,10.

they shall be amazed one at another]Or, *they shall be amazed*,looking *one at,or,one another*,as Gen.43.33,& Jer. 36.16. They shall be distunyed to fee others of their own, and those, such as sometime seemed so valorous and couragious, to be now so faint-hearted,Jer. 50.43.or they shall stand like men,amazed and amated,staring one upon another, as being at their wits end, not knowing what to do; nor having the heart to turn their hand unto ought, whereby to help themselves, or others. So Psal. 107. 27. Chap .19. 14-16.

one at another]Heb.*a man at, or,on his neighbour,or friend*.A familiar phrase in that language,Gen.11.3.Exod.11.2.Jer.7.5.&9.7.& 22.8.&33.30.Zach.8.16.17.

faces] shall be *as flames*,] Heb.*faces of flames* shall,*their faces* their *faces* shall be as *flames*. Now this,here,some understand be. For the syntax:see Lam.4.7. Now this,here,some understand of shame. They shall so blush for shame of their cowardice and distraction,that their faces shall look as if they were all on a fire:as Ezek.7.18. *Shame* shall be *upon all faces*. But fuch fear and faintnesis,as is here intimated,usually drowns, and destroys shame : at least hinders such blushing. Others expound it of such illnesis of look, as famine and hardthip,and such calamities as attend war,are wont to produce,making men look many times even like unto Ghosts. So Lam.4.8.*their visage is blacker then a coal* : and Lam.5.10. *our skin is black, as an oven,through famine*. And these places indeed,wel expresi the meaning of the phrase,*faces of flames*. being rather,*faces scorched with the flame*,Ezek.20.47. such as theirs are wont to be,that work at the forge , and the fire;or such,as mens faces seem to be, when they stand before some kind of fire; that is, pale, wan, swarthy, and discoloured; then as some would have it of the same colour with flame, but they fail in the ground of such kind of visage here implyed. This manner of look here mentioned,proceeding not from those evil effects of war;not as yet produced:but from the fear and dreadful expectation of it,as yet only approaching them, and on the wayto waid them; as Jer.30.6.*a voyce of fear,and trembling,every man,with his hands on his loyns,and all faces turned into paleness*.Joel.2.6. *before their face,people shall be all faces turned into paleness*;Joel.2.6. *before their face,people shall be all faces turned into* or *like blackenesse* ; and Nahum.2.10.*the much pained; all faces shall gather blackenesse* ; *much pain is in all loynes; and all their faces gather blackenesi*. Which places, precisely parallel to this, both cleer the phrase, here used;and hold our allo the ground of such appearance in the face here discribed, the very fame that is here intended,extream fear. Of the sense of the place, shen,there is no doubt;it is clear enough,that they should look pale, or black,in the face;nor need much question be made of the ground or occasion thereof, that it should be out of fear. Howbeit, the phrase seems somewhat harth,*faces of flames*, for,*faces scorched*, or discoloured. I incline,therefore, to that,which Some of our Iewish Authors have, to wit,that by the word here used,is to be underflood, not *flames* of fire;but a certain people inhabiting some part of Africa, of the posterity of *Mizraim*, or *Egyptus*, in Scripture sometime termed *Lehab m*,(the word here used)Gen.10.13.1 Chr. 1. 11,and sometime *Lubbim*,2 Chr.16.8.*Lehabyans*, or *Lybians*,as we commonly style them, coming neerer to the latter; who are for visage not unlike to the *Ethiopians,or blackmoors*;Jer.13.23 .Amos. 9.7. on the north of whom they border,being tawny-moores at least. And I fee not what should hinder this exposition, *their faces*,shall be , *as the faces of Lybians,inde facies Libyca,Latinadesect* theyshal look like blackmoores, tawny moores,for fear; the defect of the note of similitude, is common, Gen. 49. 9. Deut. 33. 22. c.8.

V.9. *Behold the day of the Lord commeth*] Or,*is come*,as of a thing present:before,he faid it was neer,vers. 6. he saith now, *it is come* :So Ezek.7.10. *Behold the day,behold it is come*, *Behold*,as chap.10. 33.

cruel]*cruel* he is,or,*cruel* it is,either he,or the day,or he, in that day;as they dealt cruelly with Gods people, Jer,6.23. Chap.46.6. So will God then cause the enemy to deal cruelly with them, Jer. 50.42.

both with wrath,and fierce anger]Heb.*and wrath; and heat of nose, and for both*, as Gen.36. 24. Ier. 17.26--with *wrath*,as,with *thy sword*,and with *thy hand*,Psal.17. 13, 14. compared with v.7.and *heat*,or *fiercour of nose*, or, *visage*, (the word signifies either,)for *fiercenesis of anger*,as ch.7.4.verf.13.because anger there usually disfigureth it self,Psal.18.15.&34.16. So God saith of himself, Ezek. 38. 18. *heat*, or *fury*, or, *flame shall rise in my nose, or my face*.

to lay the land desolate] Heb. *to put the land*, (to wit, of Chaldea, as ver.5.) *into desolation*,as Ier.2.15.and 47.Sce,verf.8.

and he shall destroy the sinners thereof out of it]As Pf.37.38.&104. 35.See ch.14.23.

V.10. *For the stars of heaven,and the constellations thereof shall not give their light*]A description of extream horror,without any glimps or hope of relief, counsel, or comfort. When men are in such an horrid confusion, and fourfom condition, as if the light of heaven were wholly taken away from them;all shall be so ful of horror and terrour,that the heavenly bodies may seem to have lost their light. So ch.5.30.& 34.4.Ezek.32.7,8. Joel.2.10.31.Matth.24.29.Mar.13 24.Luk.21.25.a resemblance taken, as some think,from men in distresi at Sea, to whom no light from heaven, for direction, appears Act.27.20.

the stars of heaven]Fixed in the firmament to give light to those upon the earth,Gen.1.16,17. Pfal.83.& 148.3.

the constellations thereof]The word,*cesil*,whole plural is here used, doth fignifie fome particular and special, either ftarr,or constellation, that is, company of ftars neighbouring and making up one fign or figure; as appeares by Job. 9.9.& 38.31. Amos.5.8.Where this and fome other are reckoned up to, ether. That which croffeth the conceit of those,who suppose *Cocab*,and *cesil* to be distinguished, in Hebrew,as *after*,and *aftson*,in Greek,*Stella*, and *Sidus*,in Latine. The former in each language,to fignifie a fingle ftars, the latter, a compound figure. For to omit, that it might, without much labour,be thewed, that in the two latter languages, the words are oft promiscuously used,the places before pointed to,do evidently evince, the word *cesil*,to fignifie: not a *conftellation*, or *configuration*,in general;but fome particular, either signal ftars,or fuch.. Some of the Hebrew Doctors, suppose it to denote a fingle ftarr, and that to be *the Scorpions heart*. The Greek sometime render it *Antheres*,or the *eyening ftars*, other-where, otherwife. And it is not unlikely, that those there mentioned together in Job,were rather fingle ftars,and why not some of the wandering-ones, as well, as of the fixed, Jof more eminent luftre, of whom more special notice was taken in regard of the times of their appearance,then fuch configurations, as from our Artists we now have, and the Greeks and Latines before us;the greateft number whereof,have their figures and denominations affigned them, from the feigned ftories of the old fabulous Greeks, it being very questionable whether any fuch figures were in Jobs time, invented,or no. Howbeit,moft Writers take it to be, not a fingle ftarr,but a compofure of ftarrs, made up,into fome figure; which some guess to be the *Pleiades*, or *Jeuna-ftarrs*, or *the bulls head*,called by the Greeks, alfo,*Hyades*, because at their rising, the Arabians call *Suhelin*,or *Suchelin*,(for the Latines differ)by a term manifestly corrupted from the Latine;a name given to those *seven-ftarrs*,by the old Latines, upon a miftake, fuppofing the Greek term *Hyades*,to have risen, not from the verb *hyein*, that fignifies to rain but from the noun,*hyes* that,fignifies *fwine*. But against this is objected,that this kind a riferh in June; whereas this *cesil* should rise in the Hebrews nineth moneth, anfwering to our November, in part, which thereof allo is deemed to have it name, *Cisleu*, Zach.7. 1. Others,therefore(and fo both the old Greek,and Latine,fomes time)render it rather, *Orion*, a conftellation, conffifting of many bright ftarrs, and rising in the moneth before mentioned. Here, and here only,we have it in the plural number,whereof by the Hebrews two reasons are rendered. Some fay, because of two ftars of the fame name neer to the two poles : a thing,unlikely,that notice should be taken by the Hebrews of fuch ftarrs as in their hemifphere did never appear. Others fuppofe,that it is as plural, compriehending all thofe,that made up fuch a conftellation:one whereof, being of more eminency then the reft, should be termed *cesil*, and thus with the reft of them *ceslim*,that is to fay,*cesil*,and his companions. I fuppofe, that it is plural, to denote, by a metaphorical manner of fpeech, any the brighteft ftarrs, or conftellations, as if it were faid, *no cesilt*, or,fuppofing *Orion* to anfwer *cesil*,*no Orions*, fhall affford any light. That ftarr, or configuration of ftarrs, being one of the brighteft in the sky. So are proper names, very frequently uled both in our own and other languages,*Had we so many Pauls and so many Neftors*,and the like;that is,fo many comparable, for piety,to the one,and for policy,to the other. The Prophets words then,may thus be rendered, *Neither the ftars of heaven,nor the Orions thereof* (the brighteft of them, or of the conftellations thereof) *fhall give their light*,See *Nimrim*, Ch.15.6.

the sun shall be darkned in his going forth] When he comes forth, as a bridegroom out of his Chamber;or fets forth, as a man of might to run,a race, Pfal.19.5.he fhall no fooner begin to peep out, but he fhall clafp in againfor,he fhall be eclipfed at his rising; as one ftifled in the birth. See Amos 8.9.Act.2.20.

and the moon shall not cause her light to shine] There fhall be no light with them, either by day,or by night. Gen.1.16. Pfal.136.7--9. And this may seem to have respect,to what is fpoken of the Babylonian King,or State,chap.14.12. where for his goodly, and glorious luftre,he is compared to the bright *morning ftarr*, and yet,now faid to have no fpark or glimpfe of light ; much lefs able to afford, or make thew of it to any other, fitting in darkneis himfelf, chap. 47.5.

V.11. *And I will punish the world for their evill,and the wicked for their iniquity*] Heb.*and I will visit upon the world evill,and upon the wicked their iniquity*. That is,I will in my viftration by judgment,inflict evill upon the world;(that is,upon the Chaldean land, and State,See on ver.5.) and upon the wicked, the punifhment of their iniquity,as Gen.4.13. Or, I will punifh them, for the evill that they have done;and the wicked among them:(as the *fewers*,before, v.9.)for the iniquities committed by them:*to visit, for to punish*, as chap.26.14. Jer.5.1.44.and *evill*, for their *evill*,a defect of the pronoun,as *prayer*,for their *prayer*,Pf.65.2.

and I will cause the arrogancy of the proud to cease, and lay low the haughtinesi of the terrible]Or,*of the roysters*; or, *tyrants*; fuch as in the *haughtinesi of the terrible*]Or,*of the roysters*; or, *tyrants*; fuch as in a bravery,force and offer violence to others,for fo the word properly fignifies, chap. 25. 5.

I will pull down the pride of Babel;who out of her pride and insolency, hath been fo formidable and burdensome to other people, Jer. 51. 55. Pride is one of the fins,that State is taxed for. See chap.14.4,6,13,14. Dan.4. 30.&5.20. and pride, wherelower it is found, fhall be plucked down. Chap.2. 11--17.&10.12.&24.10,11. Luk.14.11.&18.14.The fame thing in divers terms repeated, as verf.12.

V.12. *I will make a man more precious then fine gold; even a man then the golden wedg of Ophir*] This is fpoken,to intimate, either the fmall number of people that fhould be left, after the Medes had made fpoyl and havock of them, in the city,as things that are rare, are wont to be deemed precious:1 Sam.3.1.Prov.25.17. See ch.4.1. or the eagernesi the enemy fhould have,to make flaughter of them that they fhould not for the beft gold that was, were it tendred them,he hired to fpare the life of a Babylonian, ver. 17. Yet let it be conffidered,whether this may not be underflood; of the difficulty that fhould be,for the Babylonian King to retain men with him,to maintain fight againft the enemy,and to defend his city,when upon their approach, fuch a terrour fhould furprize all forts,even the valiant ones among them,as was before related, verf.7,8. Surely, the Prophet Jeremy foretels,Jer.50.26.& 51.30. that thofe which had been called in,from other parts,to affift Babylon,when they perceived,how it was likely to go with him,fhould begin to withdraw themfelves,and leave her to fhift for her felf:and thefe, it is likely, would not with gold,or filver,be hired to ftay by it, for fear of loling their lives,See ch.13.16. And this I take to be the true intent of the Prophet,in this place.See ver. 14.15.

a man] The words here uled are, *Enosh*,and *Adam*;of which,fee on Ch.2.9.They are here uled promifcuoufly: for whereas,fome would have the former,here,to fignifie,a man of price, and worth,the latter a common mans:the notation of the former word will not bear it.

then fine gold] An expreffion oft uled, to shew the excellency of that wherewith it is compared. Pfal. 19.10.&118.119. 127.Prov.8.19. The word here uled,is *paz*,or *phaz*, which fome think fo called, because *impaz*,or,*imphaz* that is,*fined*, and by fining (the moftly matter, and base mettal, being wrought out of it) made more folid. For whereas it is faid of Solomon,1 King. 10.18. that *he covered his throne,with Mupaz gold* : it is faid of the fame, 2 Chr.9.17. that *the throne,with Mupaz gold* : it is faid of the fame, 2 Chr.9.17. that he covered it with pure gold:yet,others fuppofe it to be fo called,rather, from the name of the place whence it was brought,and from whence fome fuppofe the kingdome of *Phez* in Africa, to retain its name to this day: and fo gold of *uphaz*, Dan. 10. 5. they conceive to be gold *from uphaz*, as it is, Jer. 10. 9. That is brought from thence;as gold of *Ophir*,that is, gold brought from Ophir : yea they want not,that guefs the word *mupbaz* in Solomons ftory,to be contracted of *meuphaz*,that is,*from Saphez*. But that is not fo probable,and yet the want of that letter in fome words, is not unufual: of which fee on ver. 20. Some make this the fame with Ophir ; the rather,becaufe they find mentioned by Ptolomy, a Bay, called *Paft*, and a river,called *Phaftr*,in the Iland of *Taprobane*,which they conceive therefore to be Ophir. I am not ignorant alfo, that fome, and thofe of no fmall note,would have this word not to fignifie gold,but fome precious ftone:and that the word *topaz*,is thence derived : the Greek article profixed to it. But the places of Scripture, where it is found oft ufed,evince the contrary,as *veffels of pure*,Job 28.17.and *a Crown of pure*,Pf.21.3.But of the feveral names of gold, in the Hebrew,See on Job 28.15--19.

gold of ophir] A place of fpecial note for fine gold.1 Kings,10.11. Job 22.24. Pf.45.9. In the Region feems to have been at firft fo termined; from the poffterity of Ophir, one of Sems iffue, who there feated themfelves, Gen.10. 29. Some of latter times have fuppofed it to be *Peru* in America ; upon a weak conjecture, from fome letters in other word the fame. But thofe that have made more diligent enquiry into the ftory, of the difcovery of thofe parts, informs us ; that no Region there was ancienty of that name : but that it came to be fo called by the difcoverers, upon a miftake, through ignorance of the country language, from an anfwer rendred them, upon a demand made by them, from the Natives, which they misunderftood. Nor is it likely, that Solomons fleet, or Jehoshaphats, which they manned out for Ophir, ever came neer thofe parts. 1 Kings, 9. 28.& 22.48. Others therefore feek for, and would feat this Ophir elfewhere. Some in Arabia,neer to the red-fea now termed the *Arabian Gulf*, or in an Iland fituate in the mouth of the Sea.Here,the rather in regard of the *gold of Sheba*,mentioned,Pf.72.15.and the great quantity of gold that the Queen of that country brought with her to Solomon : 1 Kings, 10.1,2,10. Sheba being held generally to be a region in thofe parts. But that is

too neer a place, fo a Fleet fent out from Ezion gaber, on the coaft of that Sea, to make a three years voyage.1 Kings.9.26.28. &10.22. Therefore travel further weftward,to find it in Africa:becaufe ftore of gold,is at this day found in thofe parts;and it is almoft the only trade for it,that we now have : befides, that *Africa* famous for fine gold, they fuppofe to be *Phez*, as was before faid. But others run as far eaftward to difcover it in India abel; moft of them,fear it in the kingdom of Siam in Golden *Cersonesus*,or *Peninsula*, which yet they fuppofe to be an entire Iland,not oft from the continent, as Sicily from Italy. Though fome of them lately in *Zeilam*, rather, which they conceive to be that, which was called anciently *Taprobane*,termed ,as they conjecthat, which was called anciently *Taprobane*,termed ,as they conjecture,by the Phenicians ,at firft, *Tapb-par-vain*, or,*pravain*, that is, the coaft of *Parvaim*,wherof,2 Chr.3.6.And in procefs of time, *Taprobane*,wherein alfo they finde a port,called *Hippurus*, or *Pyparus*. Plinny,lib.6.cap.22.and Solin, c.4.which they gueis to be the fame with *Ophir*. In thefe parts,fome fuppofe it the more probable,that Ophir was fituate;becaufe the iffue of Sem, whereof *Ophir*, and *Havilah* were two brethren, are faid to have feated themfelves to the Eaft, Gen.10.30.40. And of the land of *Havilah*, which in likelihood was not far remote from Ophir,it is faid, that it hath ftore of *good gold*.Gen.2.11,12.Howbeit in thofe Indian quarters, where great ftore of gold, that is found in thofe Indian quarters, where ours trade,we fend much thither,receive little thence. Befides, that they are enforced by the fite of *Havilah*, Gen.2.11.to make two *Ophirs*, as well as two *Havilahs*.Gen.10.7.29. In a matter,therfore, fo abftrufe and ambiguous, I dare not determine.

V.13. *Therefore I will shake the heavens, & the earth shall remove out of her place*]*Therefore*,that is,becaufe of their fins,and wickednefs of their pride,and cruelty before mentioned.v.9.11. or by reafon of that extremity, dread, and horrour, that fhall poffefs them, upon the approach of the enemy, and their own forces forfaking them; I will cauie them to be in fuch confufion and diftraction, as if heaven it felf were falling upon their heads, and the earth moving,or removing,from under their feet; A proverbial form, intimating a moft horrid confufion.See the like,Pfal.18.7--15. & 76.8.& 77.16-18.&114 3,4.Chap.29.6.Jer.50.46.Joel. 2.10. Hag.2. 21. See alfo Job 9. 5,6.

in the wrath]Or,*through the wrath*;by reafon of it,as Pfal.18.7. or in the day *of the wrath*,the word *day*,fupplyed from the next clauſe; as ch.18.7.& 22.5.& 30.17.

of the Lord of hosts]In my wrath,or through my wrath.For God himself,fpeaks it,the noun for the pronoun,as ch,6.12. & 87.Of the title, See ch.1.9.

& in the day of his fierce anger]See,6.9.Pfal.18.8.ch.64. Jer.4 .8. &c.

V.14. *And it shall be*] Babylon fhall be.

as the chaſed roe]Or,*as a chaſed roe*, (for there is no article in the text) that is,as one of the moft timerous fort of creatures,and moft unable, fave by flight, to fhift for it felf, among thofe, that ufe to be hunted, Prov.6.5.1 Chr.12.9.

and as a sheep,that no man taketh up]Like a ftraglingſheep, one of the fillieft creatures,and leſs able to defend it felf againft any ravenous beaſts,or by flight to make efcape, then the former : and fure therfore,to mifcarry, in places where fuch beaſts of prey are, if none look after it,Pfal.119.179.he fhall be as her witneſs,not knowing whither to betake her felf,or where to be in fafety. See Jer.50.17.

they shall every man turn to his own people,& flee every one into his own land]The reaſon why Babylon fhall be in fuch plight, to wit, *they fhall* be forſaken by her hired forces and confederates,Jer.50.16. &c.

every one]Heb,*a man as ch.*9.20.

turn]Heb.*look back to,or,look after*,ch.8.22.&53.6.

and flee every one that is found,shall be thrust through]The reaſon why *N.35.Every one that is found,fhall be thruſt through*]The reaſon why people fhall withdraw themſelves from her, becauſe they cannot with any likelihood,of safety,without loſs of life,ſtay with her.

that is found,]By the Medes,or,ſimply,that is,or ſtayeth in Babylon to be *found*, for,*to be*,or,*abide*. An uſual Hebraiſm,Deuter.8.20.&28. 1.5.&28.8.40.A defect of the particle,*therein*,or,*as here*,as Deut.8.8.& ch.38.9.

shall be thrust through] ſlain with the ſword, or lance, Jer. 51.4. *every one, that is joyned* unto them]As an aſſiſtant. Heb. *added* to them :as Chap.29.3.&30.1. a defect of the pronoun, as ver. 8. Net Some render the word,*treaſure*, *conſumed*, and ſpent with years and age:and the word ſometime ſignifies,*conſumed*,1 Sam.26.10.1 Chron. 21.12.as if the meaning were that ,the Medes ſhould no more ſpare all, then young,as of the Chaldees the like is ſaid. 2 Chron. 36.17. Lam.5.12. and ſo it ſhould have reference to what followes, ver.16.But I ſuppoſe it rather to have reference to the former part of the verſe;and to be rendred by ours here aright.

ſhall fall]Be ſlain as ch.10.34.Jer.44.12.

by the ſwords]Or other weapon of the enemy. One of moſt generall uſe,but for all,Chapter 120.Jer. 46.8& 50.35-37.

V.16. *Their children ſhall be daſht in pieces*] The Babylonians ſhall,through the juſt judgment of God,in way of requital,be ſerved themſelves,as they had beforeinnocently,ſerved Gods people,2 Chr. 36.17.Of the like cruelty, ſee 2 King. 8.12. Hoſ.14. 1. Nah.3.10. 16.17.Of the like cruelty, ſee 2 King. 8.12. Hoſ.14. 1. Nah.3.10. *before their eyes*] To encreaſe their grief.See Chap.1.7. Deut.28.

31,32.Jer,39. 6.

their houſes ſhall be ſpoyled]Or, *rifled*,Zach. 14.2Jer.51.56.

and their wives raviſhed]So had they dealt with Gods people before,Lam.5.11.See this judgment threatned,Deut.28.30.Amos7.17. Zach.14.2.

V.17.*Behold*]See ver.9.

I *will ſtir up*]Heb.I am *raiſing up*;or,*Behold me raiſing up*. I am even now about it.See ch.3.1.He ſpeaks as of a thing preſent,in act, and in ſight,ch.43.19.

ſtir up]Or,*raiſe up*.ch.41.2.& 45.13.

the Medes]Heb.*Madai*. A people deſcended from *Madai*,the ſon of Japhet,Gen.10.2.1Chr.1.5. whoſe country is commenly called *Media*.Of the ſite whereof,ſee ver.5.ch.41.2.Ier. 50.3.Theſe Medes with the Perſians,and other their aſſociates,marching under the conduct of Cyrus and Darius,were thoſe ſanctified ones,ſpoken of,ver. 3.for under the name of the Medes, are the Perſians alſo comprehended;as in ſome ſort,one people,as well for vicinity, as affinity, and acknowledging one King,ch.21.2.Jer.51.11.Dan.5.28. and 9. 1.

againſt them]The Chaldeans,and Babylonians,v. 19.

which ſhall not regard ſilver,and as for *gold, they ſhall not delight in it*]The like ſyntax,ſee ch.8.13. & 45. 9. they ſhall not regard to ſpare any for ranſome,as Saul did Agag,1 Sam.15.10. *the ranſome of a mans life are his riches*,ſaith Solomon,Prov,13.8. but this ranſome will not ſerve in the day either of Gods wrath, Prov. 11. 4. or of mans rage,Prov.6.34,35.Ezek.7. 19.

V.18. Their *bowes alſo ſhall daſh the young men to pieces*]Or, *But they ſhall daſh to pieces the youths*,ſhot thorough with *bows*.*But*.Heb. *And*,the copulative for the adverſative:as ch.11.4,14.*they ſhall daſh to pieces the youths*, ſhot thorow; that is, when they have ſhot them thorough,they ſhall daſh them to pieces: or , they ſhall ſhoot them through, and then daſh them to pieces, See the like defective conſtruction,ch.14.12.& 38.14.17,21. with *bows*, A defect of the prepoſition:as ver.9.or with their *bows*,a defect alſo of the pronoun ; as ver.7.*hands*,for,their *hands*. They ſhall be ſo outragiouſly affected towards them;and enraged againſt them, that it ſhall not ſuffice them,to have ſhot them thorow,and ſlay them ; but they ſhall batter alſo their dead bodies to peices.An expreſſion of extream cruelty,ch. 3.15.Jer.50.17.Mic.3.3.

and they ſhall have no pity on the fruit of the womb;their eye ſhall not ſpare children]They ſhall neither give quarter upon any terms,unto any that are able to crave it,nor afford it to young children,and tender Infants,that are not able to ask it. They ſhall ſhew no more pity to them, then themſelves did, when time was; to Gods people, 2 Chr. 36. 17. Pſalm 137. 8. Jer. 50. 15, 29. Jam.2. 13.

the fruit of the womb] Children proceeding from the womb, as fruit from a tree,Pſal.127.3.& 132.11.or encloſed yet in the womb. whom they ſhould deſtroy, by ſlaughtering the mother going great with them,or ripping them up in inhumane manner,2King. 8.12.& 15.16.Amos 1.13.

their eye ſhall not ſpare children] The very ſight of whoſe tender eſtate, might move to commiſeration,and their tears and cryes much more,Exod.2.6. no rueful ſight ſhall move them to ſhew mercy on any. See the phraſe, Deut. 7. 16. & 13. 9. & 19. 13, 21. & 25.12.Ezek. 5. 11. & 7,4. 9. & 8.18. & 9.5,10.& 16.5.& 20. 17.

V.19.*And Babylon the glory of Kingdomes*]Heb.*the beauty*,or,*delicacy of Kingdoms*. The moſt beautiful, and delicate Eſtate and Monarchy,that ever was,that goodly *head of gold*, Dan. 2.37,38.that *Lady of Kingdoms*.Ch.47.5. *the praiſe of the whole earth*, Ier,51.41. The word contains in it,a reſemblance of the *roe*,before mentioned, ver. 14. a very comely and lovely creature;whom the Spouſe therefore compares her love unto,Cant. 2.9, 17. and 8.14. See Chap. 4. 2.

The beauty of the Chaldeans excellency]Or,the *Chaldees excellent bravery*,as the word is rendred,Chap.3.18.(the words are both joyned together,Chap.4.2.)So is Babylon ſtyled, becauſe the chief city of Chaldea;and ſuch,as for ornaments, riches, and ſtately buildings, might compare with any city in the world,Dan.4.20. and was that therefore,whereof the Chaldees did moſt vaunt themſelves.And the word here ſignifies,as excellency,and ſtatelineſſe;ſo haughtineſs alſo and pride,Job 35.12&38.11.

the Chaldees]Heb.*Chaſdim*. A people ſo termed, from *Cheſed*, the ſon of Nahor,Abrahams brother,Gen.22,22. Of whom, they were deſcended.So Ezr.5.12.Jer.34.11.&37.5. But, ſometime,it is uſed, for Magitians , and Aſtrologers ; becauſe the Chaldees were much addicted to ſuch ſtudies, Dan. 2. 10.and 4.7. and 5.7.

ſhall be as when God,over threw Sodom and Gomorrah]Heb,*as*,or, *according to*(as Ier.3.26.)*Gods overthrowing*; or, *Gods ſubverſion*(as Amos. 4.11.)*with Sodom and with Gomorrah*, or, wherewith he overthrew(the verb ſupplyed out of the noun:as Deut.1.27. Hoſ. 3. 1.)*Sodome, and Gomorrah*. Of which,Gen.19. 24. The ſame is ſaid of Babylon,Jer.50 40.An uſual expreſſion,importing,a ſudden, a total,inevitable,and irrecoverable deſtruction,Deut.29.23.Chap.1. 9.Ier.49.18.Zeph.2.9.2 Pet.2.6. Jud.7. Howbeit,I cannot approve of what the Rabbines tell us, out of their Legends, rather, then Chronicles;that Darius having ſlain Baltaſar, Dan.5.30,31.reigned one year in his ſtead;yet deſtroyed not Babylon, as is here foretold But in the year following,it was burnt with fire from heaven,as Sodome, and Gomorrah were. To which purpoſe they abuſe a place of Scripture,Jer.51.46.Of which, when we ſhall come to it. But this is but a figment of theirs, whereof there is no ſtore wanting in them. The truth is,that this utter devaſtation of Babylon,was not at once; but began at the conqueſt of it,by Cyrus and Darius,and in the ſucceeding ages was conſummated.

V.20. *It ſhall never be inhabited*]Heb. *It ſhall not ſit for ever*:ſit to wit,on a throne,as a Queen,or Empreſs,as c.10.13.or,*inhabite*, that is,be inhabited by any,(as the word is uſed,Ier.17.6.)or have place to inhabite,Ier.51.41.So Zach.7.7.& 9.5.*Not for ever*,that is never, as Joh.8.51.&11.26.to wit,after that it is once thus utterly deſtroyed. Nor need we,as Some would have it,expound the words, with a concealed reſtriction,untill the time ſet by God, for her reſtitution and reſtauration.For the ground they build on, taken from a twofold deſtruction of that State,whereof the one is imaginary,(ſee ver. 1.)is but ſandy.

neither ſhall it be dwelt in] Heb. *neither ſhall it dwell*,Jer.50.29. It ſhall neither have throne to ſit on,nor place to dwell in : neither regain power to rule;nor riſe to be a place,for habitation,again,Jer. 51,26,43,52.or,*it ſhall neither abide*,(as ch. 11.6.*nor dwell*:have no place of abode, or dwelling ; that is, have no being, being utterly aboliſhed :as Job.7.9,10.& 14.10.Pſal.37.36.& 103.16.Jer.51. 64. Rev.18.21.

from generation,to generation]Heb. *unto generation,and generation*, that is *for many ages* ſucceſſively,as Joel.2.2.or,*for ever*,as before;and as Pſal.100.5.contrary to that,which,preſumptuouſly,ſhe promiſed to her ſelf,that ſhe ſhould *ſit*,*not* as a *widow*; but as *a Lady*,for ever,ch 47.7,8.

neither ſhall the Arabian pitch tent there] The Arabians are a people,that kept in tents,wherewith they removed from place to place as they met with paſture for their cattle, Jer. 49. 29. called *Scenitæ* therefore by the Greeks;but in Hebrew they were ſo termed, either from the *Plains*,whereon they lived,Jer.3.2.(the word ſo ſignifying. See Deut.2.8.&.3.17.)or becauſe their country lay toward the *evening* quarter,the *weſt*, (ſee on chap. 59. 19.) between the Perſian gulf,and the red Sea;the utmoſt Weſt of Aſia,or, becauſe they were a mixture,or medely of divers Nations,Jer.25.24. as the word it ſelf alſo ſometime imports, Exod.12. 38.Neh.13.3. For I ſuppoſe that moſt unlikely,)which yet ſome hold out)that in regard of their hew, they ſhould ſo be termed from the *raven*,Cant.5.11.the one having the ſame radical letters with the other,and becauſe the *Kedarenes* from their *blackneſs* may ſeem ſo termed. See on Chap. 21.16.See alſo further of *Arabia*,on Chap. 21. 13. The word rendred, *pitch tent*,is obſerved to want a letter,to wit,*Aleph*:the like whereunto is found, Job.35.11.Prov.17.4.and as ſome,1 King.10.18. See on ver.12. The meaning is, that the place ſhall be ſo waſte, that thoſe wandering-people ſhall not ſit down there,becauſe they ſhall not find conveniency of feeding for their flocks. Though ſome would have it to be, in regard of thoſe harmful creatures, that ſhould rouſt and harbour in the rubbiſh and ruines of the city,ver.21,22.

neither ſhall the ſhepherds make their folds there] Heb. *ſhall not make* (their cattle)*to lye down*,(or,*lodg*(*there*. So Jer. 33. 11. See the like defect of the noun after the verb.Cant.1.7. The ſame things is in divers terms expreſſed. And we may obſerve a further deſolation denounced againſt Babylon,then is againſt Nineveh,Zeph. 3. 14. for it is ſayd,that *the flocks yet ſhall lye down* in the one;which is denyed here of the other. The reaſon whereof, ſee Chap, 14, 23. and 17.2.

V.21.*But wild beaſts of the deſarts ſhall lie there*]He had before ſhewed who ſhould not lodge,or abide there:he relateth,now, who ſhould.

wild beaſts of the deſart] Heb. *Tſijim*. Such kind of beaſts as are wont to haunt,and abide in *Tſijah*,that is,in *dry* places,or, *waſts*, ch. 41.18.& 53.2. So Chap.34.14.Jer.50.39.It is uſed alſo ſometime for people,that dwel in ſuch regions,Pſal.72.8. compared with Pſal. 68. 6.Some of the Rabbines ſay,that they are ſuch, as we call *martens*.

and their houſes ſhall be ful of doleful creatures]Heb.*Ochim*,A word no where elſe found. It is by moſt thought to ſignifie, ſome ſuch kind of harmful creatures,as by biting,or ſcratching,put men to pain: as derived from an interjection of a mornful notion,Ezek. 6.11, & 21.9.Some of the Rabbines ſay,they are ſuch,as aſtoniſh men at the ſight of them: Yet others, again, would have them to be no other then our *ferrets*.Nor want there of the Iewiſh writers, that ſuppoſe the word to ſignifie,not a beaſt,but a bird:ſome kind of fowl,ſo termed of the doleful tune that it hath. Theſe, whatſoever they were, ſhould lodge in their houſes, being deſtitute of Inhabitants ; or in the waſts, where they ſometime ſtood ; as Chapter. 5. 17.

and owls ſhall dwel there]Heb.*the owls daughters*:and it is not unworthy the obſervation,that the name here given the *owl*,is never found in Scripture ſingle,or ſimply;but inſtead of *owl*,or. *owls*,is conſtantly ſaid,*the daughter of the owl*,Levit.11.16. Deut.14.15. or. *the owls daughters*,Iob30.29.Chap.34.13.& 43.20.Ier.50.39. Mic.1.8. ſave once only,Lam.4.3.where the maſculine plural is found alone. Hence one of the Iewiſh Writers gathers, that the *Othim* before mentioned,are no other then theſe *owls daughters*, or young ones which

which for want of food in thoſe waſte places, (wherein owls, in the places pointed to, are noted moſt to abide) being forſaken by the dam, (as in that place of the Lamentations is implyed, that they oft are) do make a very doleful,and hideous noyſe.But the text ſeems to relate them, as ſeveral ſorts of wild creatures : and the generality of the form would imply ſome other matter.But theſe among others, were to be as the Inhabitant and free-denizons of ruined Babylon. See Rev.18.2.

and Satyrs] The word here uſed, doth moſt commonly ſignifie *a goat*, Gen. 37.31. Levit.4.23. So called, becauſe he is very *ſhaggy*, or *hairy*. For that ſeems to be the primary notation of the word, Gen.27.11. Hence it is, that it is here rendred, *Satyrs*. Which were among the ancients, ſuppoſed to be monſtrous creatures, haunting woods, and waſte places, of a mixt compoſure, having viſage, and hands like a man, and going upright, as men do: but horned, and hairy, and cloven-footed like goats ; and Jerome tells of an Eremite, that ſhould meet with one of them in the wilderneſs ; Some ſuch monſters, it ſeems, our Tranſlators thought here intended. To which purpoſe, alſo, one of the Iewiſh Doctors ſaith, that it is a kind of miſhapen wild goats. The word is ſometime uſed for *Devils* : ſuch, as the idolatrous people in old time adored. So it is taken, Levit.17.7. 2 Chr.11.16.and they ſeem ſo termed ; either becauſe they appeared in the ſhape of *goats*, unto thoſe that adored them, or had dealings with them : as to witches at their meetings, they are reported oft-times to have done ; or becauſe by ougly, and direfull apparitions, they uſed to ſtrike terror, and horror, into thoſe that behold them, and make their hair, as we ſay, ſtand an end. For the word ſometime, ſignifies *horror*, chap. 28.2. Ezek.27. 35.& 32. 10. and *an horrid tempeſt*, Job 9. 17. & 18. 20. ſuch, as theſe alſo, ſometime raiſe, or appear with, Job 1. 19. And this way the Jewiſh Commenters, moſt of them,go, making the *ſeirim*, here, the ſame with the *ſhedim*, Deut.32. 17. and Pſal. 106. 37. In which place of Moſes, there is an alluſion to the notation of the word here uſed, in the root, from whence it ſprings, in that clauſe ; *with whom their fathers were not affrighted*. And this Expoſition may ſeem to receive ſtrength, as from that in Matth.12.43. where the Devil diſpoſſeſſed, is ſaid to haunt waſte and dry places : ſo, from that parallel place,Rev.18.2. where it is ſaid, that Babylon was, upon her fall,become *an habitation of Devils ; and an hold of every foul ſpirit*. Nor do I doubt, but that that place hath a compliance with this. But that is ſpoken of ſpiritual, and myſtical ; this, of corporal, and material Babel. And I ſuppoſe, rather, the word, here,to ſignifie ſome kind of ſtrange beaſts, as uſed to keep in waſte places : from their horrid, and ougly ſhapes ſo termed : and the rather, becauſe it is ſaid, chap. 34.13.*the Seir ſhall cry to his mate* : ſee further there. There want not, alſo, that ſuppoſe the *Seir* here mentioned,to be a kind of fowl,and that of the rank of *owls*, of a middle ſize, between the leaſt,and the greateſt: called by the Greeks, *ſcops* : whence alſo,we have our Engliſh word, *ſcoff*: becauſe it is a fowl full of geſticulation, prone to imitate the geſtures that others repreſent it with, and to act, what it ſees them do : and is by ſuch means, commonly, taken, as the dotterel is with us. The main reaſon, I ſuppoſe, that induced them to entertain this conceit, was the word of *dancing*, here uſed. Which, of how ſmall force it is, to infer this new notion, will in the opening of it appear.

ſhall dance there] So the verb ſignifies, when applyed to man : as 1 Chron.15.29.Eccl.3.4. but *to ſkip*, rather, when referred to beaſts, as to rams, and lambs, Pſal.114.4,6. and to calves, and the young of other creatures, ſporting, either by themſelves, or one with another, Pſ.29.6. unleſs we ſhall, with the Rabbines, and the Greek, render it ; *and devils ſhall dance there*. The Prophet may ſeem, the rather, to have uſed the word, that ſignifies, as well *to dance* as *to ſkip*, to comply with the word in the next branch, ver.22. that ſignifies as well *to ſing*, as *to cry*.

V. 22. *And the wild beaſts of the Iſlands*] Heb. *Ijim*.The word ſignifies primarily *Iſlands*, chap.11.11. & 40. 15. & 42. 15. here ſuch wild creatures, as breed, and keep in Iſlands, deſtitute of Inhabitants ; or unto which, few or none, have any ordinary acceſs. The Chaldee expounds it, *wild-catts* ; the Latine, *owls*. The Rabbines, Some of them, *Pies*, or, *Jays*. Some of ours tranſlate it, *a terrible*, or *affrighting wight* ; and expound it, *a dragon*. This they build upon two grounds. The former, concerning the tranſlation, is from the form of the verb, which is ſingular ; and they would have the noun alſo, ſo to be, as derived from the word *Ajum*, that ſignifies *terrible*, or *dreadfull*, whence the *Emim* had their name, Deut. 2.20. But there is no reaſon to make *Ijim*, more, then *Tſijim*, a ſingular ; and of the ſyntax more anon. The other ground concerning the expoſition, is drawn from the Prophets method. He began ſay they, with beaſts, the *Tſijim*, and *Ochim*; then paſſed on to fowls, *Owls*, and *Seirs*, ver.21. and here he comes to ſpeak of creeping things, or ſerpents. But this they ſpeak without proof. And I ſee no good ground therefore, for this new deviſed notation, and for the expoſition, as little. Our Engliſh renders it not amiſs in the general; the Jewiſh Writers, for the notation, backing them therein ; though in the particular deſignation of the kind, not agreeing among themſelves.

ſhall cry] It is by the Jewiſh Writers obſerved here, that the noun is plural, the verb ſingular : the meaning, ſay they, being, that *each one* of them *ſhall cry*. Of which kind of Syntax, See chap. 2.20. The word here uſed, ſignifies properly *to anſwer*: but it is uſed for *to ſing*, chap. 27. 2. Hoſh. 2. 15. according to which uſe of the word, ſome of the Hebrews would have it taken here : but to ſignifie, *crying aloud*, and that, as they ſuppoſe, in a dolefull tune, See Zeph. 2. 14. But the word, when it is applyed to *Singers*, and *ſinging*, doth not ſo much import, ſimply, *to ſing*, as *to ſing by courſe*, one party, as it were, *anſwering* another. So Exod. 15. 21. Ezra 3.11. And ſo *the Ijim ſhall anſwer* (ſo the old Latine renders it) or, *cry* : each, to others, chap.34.14.*the Seir ſhall call*, or, *cry to his mate*. Thoſe of the Jewiſh Writers, that would render it, *ſhall dwell*, or *abide* : as derived, from a word, that ſignifies a place of *manſion*, or *abode*, Pſal.90. 1. Nah.2. 13. Seem to ſtrain over-far, without example, and that needleſly, having a plain, and obvious ſenſe, at hand.

in their deſolate houſes] Some of the Rabbines read it, with change of one letter, an R, for an L, *in their palaces* : avouching for it, the like, Ezek.19.7. and ſo the Chaldee Paraphraſt takes it. But another of them, controlleth this interpretation, affirming, that theſe letters are not convertible, and he renders the words they *ſhall cry*, there, *with their widows* : Such of their kind, as have loſt their mates ; as alſo our Engliſh editions, ſome of them, repreſent it there in the margent ; and that of Geneva, hath it in the text : and it is well known, that the word, is commonly uſed for *widows*, chap. 10. 2. & 54. 4. and doth properly ſo ſignifie. But I find none, that herein concur with this Rabby. Our laſt, here, renders it. *deſolate houſes*, as in Ezekiel, *deſolate palaces*, as if he had ſaid, *widowed* ones, as ſome give it in Latine : which, howſoever, it might well be admitted here in regard of the ſtory ; yet that place in Ezekiel, will not ſo well brook it ; for it ſeems not ſuteable to the reſt of the relation, deſcribing the pranks, that a ſtirring and potent Prince ſhould play, to ſay, that *he viſited the deſolate palaces of* other : Princes, *and laid waſt their cities*. I ſuppoſe rather, that both there, and here, it ſhould be rendred, ſimply, *palaces*, without any ſuch ſuperfluous addition, as our old ancient Engliſh verſions all had it , nor was the old Latine other : and that, either by the ſcribes over-ſight one letter ſlipt in for another, (the like whereunto ſee, Jer. 2. 20. & 15. 14.)or by a kind of liſping pronunciation, the one came to be ſometime uſed for the other.

in their] Heb. *in his*, to wit, in the palaces of their King, or, of each one of his Nobles, alſo, of whom, before, verſ. 2. So Chap. 32.14.

and dragons] to wit, *ſhall cry*, (to be ſupplyed, as the Rabbine well obſerves, from the former branch, as Gen. 1. 16. verſ. 6.)after their manner. The word ſignifies the greateſt ſort of fiſh, ſuch as we call *whales*, Gen.1.21. See on Lam.4.3.and likewiſe the greater ſort of *ſerpents*, or, *ſnakes*. : to wit, of ſuch, as wanting feet(which ſome ſerpents, as the crocodile, and others have) glide along, by wrigling of their bodies, to and fro, on the ground, as thoſe great fiſh, whom in ſhape, alſo, they reſemble, do in the water. So it is taken, Job 30.29.chap.34.13.& 35.7.& 43.20.Jer.9.10.& 10. 22.& 49.33.& 51.37.and of the greatneſs of ſome of them, ſee *Plinies natural hiſtory*.l.8.c.11.14.

in their pleaſant palaces] Heb.*in the palaces of delicateneſs*, or, *delicionſneſs*, or, *voluptuouſneſs*. So Mich.2.9. *houſes of pleaſure*, or, *delight*, for, pleaſant houſes, but, here, rather, in the worſe part, for their curious, and delicate, or their voluptuous, their banqueting, and revelling houſes, that is, in the places, where ſuch, ſometime ſtood, See ch.32.13.See the uſe of the word, Deut.20.54,56.chap.47.1.Jer.6.2. the pronoun is wanting, as ver.7.

and her time is neer to come] As ch.56.1.Jer.48.16.Ezek.36.8. Babylons time, wherein ſhe is to be deſtroyed, So ver. 6. where it may be demanded, how this may be made good, when as it was not till about ſome two hundred yeares, after this Prophecy, that Babylon was ſurprized and ſacked, and the Chaldean Empire ruined by Cyrus, and Darius. For this Prophecy was delivered above one hundred year, and upward, before the Babylonian captivity, which laſted full ſeventy years, Jer.25.11, 12. Whereunto (paſſing by that novel, and groundleſs conceit of a former deſtruction of Babylon, of which, on verſ. 1.) anſwer may be returned. Firſt, that what may ſeem long with man, is ſhort with God, with whom a thouſand years are but as yeſterday, Pſal.90.4. or, but as to morrow, for a thouſand years, and a day, are all one with him, 2 Pet. 3. 8. Secondly, that this is by the Prophet thus ſoken, as ſpeaking to them, that were in, and under the captivity, (the moſt of whom, in all likelyhood, were as yet unborn) for whoſe ſupport, and comfort, in that heavy time, this was eſpecially delivered, and for their uſe left upon record, by him. So Jeremy writing to them, in the very beginning of the captivity, in the reign of Zedekiah, Jer. 51. 59. Speaks of Babylons ruine, as of a buſineſs approaching, Jer. 50. 1, 2. & 51. 46, 56. And laſtly, that as to the eye of faith, things future, and a far off, are as preſent, Joh. 8. 56. 2 Cor. 4. 17, 18. Heb. 10. 37, 38. So the Prophet by the Spirit of Prophecy, ſeeing theſe things, revealed unto him, as preſent, or approaching, verſ. 1. doth accordingly ſpeak of them, See verſ.4,5.9. So Jam. 5. 8,9.

and her dayes ſhall not be prolonged] *Her dayes* ; that is, the dayes of her wel-fare, of her proſperity, and tranquility (So the Hebrews Doctors) ſhall not laſt long, or be prolonged any longer,

as Job 9 25.Pſ.89.45.Ier.51.47.Lam.4.18.& 5. 21. Or the dayes of her viſitation, as Hoſh.9.7,no longer deferred;& ſo it is the ſame in effect with the former. The time ſhall not be long,before this be put in execution.God will haſten to effect it,in his due time. It ſhall not be protracted beyond that ſet time, that God hath aſſigned it; See Ezek.12.25,27,28.

CHAP. XIV.

Verſ. 1. FOr the Lord will have mercy upon Jacob] This chapter is a continuation of the denunciation of the deſtruction of Babylon. And it beginneth with a reaſon rendred of the haſtening of it, mentioned, chapter 13. 22. Gods mercy, and compaſſion towards his people; the deliverance of whom depended upon Babylons deſtruction,Jer.50.3,4.So Pſ.102.13. Zach. 1.16,

Jacob] See ch 2.5.& 9.8.Pſ.14.7.

and will yet chooſe Iſrael] He will receive them into grace and favour, as if he had made a new choice of them again. So ſome. Others, he will make it appear, that they are ſtill his choſen people, as at firſt they were, Deut.7.6,7. It may be rendred, *I will reſiae* (as he promiſed to do, ch.1.25.) or,*make choice ones* of them, *again*, as the word is uſed;ch.48.10.Hagg.2.23. So the elect or, choyce Lady, 2 Joh.1. And of Paul, *an elect veſſel*, or,*inſtrument*,Act.9.15. for, a *choyce* one; or,*I will ſelect*, or, pick them out again, and gather them out of the places,into which they were ſcattered,See ch.11.11. & 27.12,13.So the word is uſed, 1 Sam.2.28.& 24.2.Luk.6.13. Joh. 15.19.So Zach.1.17.& 2.12.And this interpretation the next branch confirmeth.

yet] Or, *yet again*, to take away the ambiguity, for the word, here uſed, doth not anſwer the Engliſh, *yet*, for, *notwithſtanding*;but as we ſay, *further yet*; or, *yet again*, as chap. 8.5. So *once*; not for *ſometime*; but *once onely*, Heb.9.27,28. compared with verſ.25, 26. Iud.3.

Iſrael] See chap.1.4. Some render it here. *in Iſrael*, that is, ſay they, not all Iſrael, but ſome in Iſrael;the remnant of elect ones, chap.10.21,22. Rom.11.5. And there is indeed a particle in the Hebrew here, that doth uſually ſo ſignifie; but, that particle, in the Syntax of that language with ſome verbs, (this here uſed among other) is either ſuperfluous, or a note of the accuſative caſe only.So here; the main body of the people ſurviving then, intended, and ſo, chapter 44. 1,2. Deut. 14. 2. 1 King. 8. 16. & 11. 32, 34.

and ſet them in their own land] Deut.30.3-5.Jer. 24. 6. & 32. 37. Ezek.37.14.

and the ſtrangers ſhall be joyned with them] Heb. *the ſtranger*, or, *the ſojourner, ſhall joyn himſelf* (as ch. 56. 3. *unto them*,as in the next clauſe,Gen.15.13.& 2.3.4.the ſingular number put collectively, as Exod,12.48.Lev.19.33.Deut.10.18.& 24.17.Many ſtrange people, taking notice of the ſtrange works,that God ſhould then work for his people in this their delivery, Pſ. 126, 2. ſhall joyn themſelves unto them,to worſhip together with them. See the like,Eſt.8.17.Pſ.7.8,9. ch. 44. 5.& 56.3.& 60.3.This,no doubt,was in part accompliſhed, at their return from Babylon;but more exactly,and plentifully fulfilled, in the kingdom of Chriſt,by the miniſtery of the Goſpel,c.2.3. Zach. 2.10,11.Eph.2.13.

and they ſhall cleave to the houſe of Jacob] As 1 Sam. 26.19. The ſame,in other termes,with the former.See ch.2.5.

V. 2. *And the people ſhall take them, and bring them to their place*] Heb. *Peoples*,people of divers Nations,(as ch.2.3.& 12.4.) ſhall be helpful to them,in fitting,and furniſhing them,with all neceſſary accommodations for their journey,in their return to their land again, Ezra 1.4,6.& 7.13,16.ch.11.12.& 66.20.

and the houſe of Iſrael ſhall poſſeſs them,in the land of the Lord, for ſervants, and for handmaids] The converts, or Proſelites of other people, ſhall freely offer themſelves, unto the Church, to do her any ſervice: they ſhall of their own accord, be as ſerviceable to them,as any ſervants, or bondmen,could be, that had been bought by them. ch.60.7,10,12.& 61.5.Rom.16.1,2.1 Cor.16.15.2 Cor.8.4,5.There is in the words an alluſion, to a law; concerning ſtrangers. Lev.25. 44,45.

the land of the Lord] The land of Judea ſo called, as, in a ſpecial manner, his, Lev.25. 23. becauſe he had made choyce of it, to place his people in it; Exod. 15. 17. in regard whereof, alſo, it is called *Gods ſanctuary*: chap. 63. 18. as a type of his Church.

and they ſhall take them captive, whoſe captives they were] Heb. *they ſhall captive their captivers*. as Pſal.137.3. That which was fulfilled, in ſuch victories as God gave the Jewiſh Nation after their return from Babylon, in the times of the Maccabees, over ſuch people, as had before time held them in captivity. Though ſome expound it, of buying the Babylonians for ſlaves; as they, alſo, well might, from the Medes and the Perſians, that had ſurprized them. The meaning is, that the Tables now ſhould be turned, and thoſe now made Lords over them, whom they had been in ſubjection and bondage to, before; and thoſe in ſubjection to them, that had before Lorded it over them chap. 26.13.Spiritually, moſt interpreters underſtand it, of thoſe people; who by the miniſtery of the Apoſtles were, out of all nations, ſubdued, and brought in to the obedience of Chriſts Scepter. Pſal.45.5.& 68.18. Rom.15.16,19. 2 Cor. 10.4,5.

and they ſhall rule over their oppreſſors] Heb. their exactors. as ver.4.ch.60.17.The ſame things repeated in other terms. See chap. 60.14.

V. 3. *And it ſhall come to paſs in that day*] or, *at that time*: See chap. 2.20. & 3. 7, 18, 24. or ſimply, *when*: as Gen. 3. 17. Ruth 4.5.

that the Lord ſhall give thee reſt] Heb. *of the Lords making thee to reſt*:as Deut.25.19.

from thy ſorrow, and from thy fear, and from the hard bondage, wherein thou waſt made to ſerve] Heb. *which was ſerved upon thee.* as Deut. 21. 3. When thou ſhalt be ſet free from the Babylonian bondage; wherein thou enduredſt much ſorrow, and hardſhip, and livedſt in continual fears. Lev. 26. 36. Deut.28.48, 65, 66. Luk. 1. 74. The Prophet, here, turneth his ſpeech to the people.

V. 4. *That thou ſhalt take up*] as Ezek. 21. 2. See chap. 13.1.

this proverb] Or, *by-word*, or, *taunting ſpeech*: as Ezek. 16. 44. ſo Deut.28.37.Jer.24.9. The word ſignifies not *a parable, or ſimilitude*; only; but any quick ſpeech, or ſentence of ſpecial note, and ordinary uſe: ſo called, as the moſt, from the verb *maſhal*, that ſignifies *to rule*, as being ſuch, as doth ſway commonly with men; either in their minds, or in their tongues. Though ſome would by a tranſpoſition of letters fetch it,from the word *Shalam*: which ſay they, ſignifies *to aſſimilate*. But neither are ſuch derivations, by tranſpoſitions,over-uſual in the Hebrew;nor do I find,where the verb *Shallam*,ever ſo ſignifies,

againſt the King of Babylon] Inſulting now over him, who before tyrannized over thee: *againſt*,or,*concerning*,as ch.1.1.By the King of Babylon,ſome underſtand ſome one King; either Nebuchadnezzer, the firſt Monarch of the Chaldean Empire, who ruinated the Jewiſh State. 2 Chron. 36. or, Baltaſar, the laſt of that Empire, with whom that State fell. But the ſpeech concerneth not,ſo much this,or,that King, as the Kingdome, which ſucceſſively was holden by them.See Dan.7.17,23.

and ſay, how hath the oppreſſor ceaſed] The by-word, and taunting ſpeech concerning him, his State and city; ſpoken not ſo much in way of interrogation, as in way of admiration, and deriſion.So ver. 10,12.

the oppreſſor] Or, *exactor*:as ch.60.17.

ceaſed]ch.16.4.See ch.33.8.

the golden city ceaſed] For, *golden*; which well ſuites with *the golden head.* Dan. 2.32,38. and *the golden cup*, that Babylon is ſaid to be.Jer 51.7. Some render it, *gold-thirſty*; ſome *exactreſs of gold*; ſhe that ſtripped other people of their gold; as Aſſyria had done before her. chap.10.14.& 39.6.The word is rather, Syriack; (which language the Chaldees uſed, in thoſe times. Dan. 2. 4.) then Hebrew: the Prophet would have them, taunt that city by a term of their own language; as another, their idols, by a ſentence of the ſame. Jer.10.11. The ſubſtantive is wanting, but muſt be ſupplyed, either *city*, or *State*; not *King*: for the word is feminine; or, *the golden one* ſimply,without any other adjection.See the like defect,Pſ.73. 10.ch.40.10.Ezek.13.11.

V. 5. *The Lord hath broken the ſtaff of the wicked*] The anſwer to the queſtion moved, verſ. 4. Not Cyrus; but the Lord by Cyrus. chap. 41. 2.& 44. 48.& 25. 1,2. hath pulled down the power of the wicked King, and State of Babylon: he hath broken the ſtaff, wherewith,the wicked Babylonians did beat Gods people.See ch. 9. 4.& 10.5.& 47.6.

and the Scepter] Or, *rod*; as the word properly ſignifies:ſee ch. 9. 4.& 10.5,24. and ſo it would, here, be rendred for that which followeth,ver.6.

of the Rulers] The Babylonian Princes,and great ones: ſee Ezek. 19.11.the word,whence that for a proverb,comes,ver.4.

V. 6. *He that ſmote the people in wrath, with a continual ſtroke*] Or, *That ſtruck the people, in wrath, with a ſtroke unavoidable*, or, *irrecoverable.* For the words, *ſtrike*, and *ſtroke*, in the original, do here, the one anſwer the other. And ſome underſtand it of the *rod*, or *ſtaffe ſtriking*, ver. 5. Others, of the *ſtriker*, the *hand* (ſo ſome of the Rabbines) or, the perſon ſtriking with it. And of theſe latter, ſome underſtand the words on this manner: *he that ſtruck the people in wrath, his ſtroke, ſhall not depart*, or, *be removed*: or, *the ſtroke of him, that ſtruck the people*; (Heb. *peoples*;as ver.2.) *in wrath, ſhall not depart.*He that before,with ſo much fury,and rage, laid load upon many nations,and ſtruck them, at pleaſure; hath now received ſuch a ſtroke,as he was not able to avoid, or hath ſuch a blow given him, as he ſhall not be able to recover. But the former ſeems the plainer way, and to flow moſt naturally from the text. However we take the words,there is a reaſon,therein rendered;why God had broken the rod of Babylon,for the cruelty that had by her,been executed and exerciſed on other people.

he that ruled the Nations in anger is perſecuted, and none hindereth] This reading admitted, would ſtrengthen the latter interpretation of the former branch: for the ſame thing, queſtionleſſe, is after this Prophets uſual manner,(though in other terms expreſſed) intended in either: yet moſt interpreters, (ſome of them, alſo, controlling the points in the Hebrew) render it, otherwiſe; as ſpoken, wholly, of the Babylonian Kings cruelty; not of ought, that had befallen him; thus rendering the words, *He that ruled the Nat-*

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ons in anger; that purſued, or *perſecuted* them, *without hinderance*, or, *none withholding*; or, *that hindered*, or, *reſtrained, not thoſe that did perſecute*; ruled roughly, and reſtrained not thoſe, that under him did the like. And this verſion comes neer, indeed, to the prophets purpoſe, and intendment: but the words will not admit it; I encline therefore, to that, which I meet with in the Jewiſh commentaries, upon this place; who thus render it: *That ruled the Nations in anger, they perſecuted without reſtraint*; or out of the former branch, ſupplying, what may make the ſenſe more compleat, (as Gen. 1.16. ch.3.25.) *that ruled with anger the perſecuted*: that tyrannized over thoſe, whom inceſſantly, none daring to oppoſe,or being able to reſtrain him,he perſecuted.See ch.10. 14. This ſyntax,and ſenſe, the text freely yields, without force.

V.7. *The whole earth is at reſt* and *is quiet*] The Inhabitants of the world,who could have no reſt,or eaſe,ver.16.while Babylon ſo reigned,and ruled,as ver.6.are now at reſt,and may ſit quietly in the places of their abode,Zach.1.11.*the earth*-for it Inhabitants: as Pſ. 98. 4,9.

is at reſt, and *is quiet*] Heb.*reſteth, is quiet.* A quick form of ſpeech, having ſome Emphaſis in it.See the like,ch.14.4.& 52.9. Lam. 2. 19.

they break forth into ſinging] So the ſame is rendred, chap. 44.23. & 49.13.& 54.1.& 55.12. and with ſome addition, chap.52.9. *break out into joy.* For the Prophet ſeems much delighted with this word; in this form and ſenſe,no where found in Scripture, out of his writings; ſave once, Pſal.98.4. where it is rendred, *make a loud noyſe*; which may ſeem to be the genuine notion of the word. It is once, only, but in another form, uſed,for *to break aſunder*, Mic. 3. 3. and may ſeem to imply, a widening of the mouth, or a wide opening of the lips, and lungs; the natural inſtruments of voice, to make the louder noyſe. The Jewiſh Doctor ſaith, that in the Arabick tongue it ſignifies *to ſpeak plainly,and clearly*: ch.32.4. And it may be deemed to imply ſuch a joy (for of no other note is it uſed) as cannot be contained, or kept in, but muſt needs break forth; and by ſinging, and ſhouting,in acclamation and out-cryes, expreſs it ſelf;ſee 1 King. 1.40,45.

ſinging] So is the word rendered, in the places of this Prophet, before quoted; but it is rendred elſewhere, ſometime, *joy*, and *rejoycing.* Pſalm 30.5. & 98.4. ſometime triumph. Pſal.47.2. ſometime *ſhouting*, and *ſhouting for joy*, Pſalm.35.17.chap.12.6, Prov. 11. 10. it ſignifies *a loud cry*, in general; as Prov. 1, 20. and, that indifferently; whether an expreſſion of grief,. or of joy: of grief, and ſorrow, in way of exclamation, and ſupplication; as Jer.7. 16. Lam.2.19.of joy,and gladneſs,in way of acclamation and exultation; ſo moſt commonly, and ſo in this place. It may well be rendred, *they cry aloud* with a joyful *ſhout.* For there is a defect of the inſtrumental particle, here, as ch.55.12. and oft, elſewhere expreſſed, Pſ.42.4. ch.48.20. The meaning is,that there ſhould be very great joy every where,upon the fall of that great Empire,ch.49.13.& 55.12. Jer.51.48.

V.8. *Yea, the firre-trees rejoyce at thee*, and *the Cedars of Lebanon*] He turneth his ſpeech, here, to Babylon; telling her, that the very trees themſelves, the firres, and Cedars, ſhould rejoyce at her fall. By *firres*,and *Cedars*, (ſay ſome of the Iewiſh Writers, and others, following the Chaldee Paraphraſt) the Prophet underſtands great Princes, and Potentates, States, and Dominions, compared to, and reſembled by, ſuch, ch. 2.13.& 10.33,34. Ezek. 31.3--9, 16. Hab.2.17. Others ſuppoſe the meaning to be, that the cruelty of the Babylonians had been ſuch, that the very ſenſeleſs creatures themſelves,might ſeem to be ſenſible of it,and to rejoyce, therefore, at her ruine, Ezek. 31.16. Jer.51.48. But the ſenſe is ſimply,and plainly, this, that theſe trees, which had from time to time, ſo frequently, and ſo in great abundance, been felled, to furniſh her with timber, for her ſhipping, and her buildings, might well be glad, had ſuch creatures ſenſe of what befell them, as hoping to be much ſpared,over what they had been, by her fall. See Sennacheribs threats, chapter 37. 24. This ſenſe, the words enſuing confirm.

and the Cedars] A defect of the copulative, as ver.7.ch.37.24.Hab. 3.11.

ſaying] By a figurative form of ſpeech, ſenſe, and ſpeech is given to dumb and ſenſeleſs creatures, So Judg. 9. 8--15. Hab. 2. 11, 12. But the term implying it, is wanting, here, as Pſal. 105. 14,15.

Since thou art laid down, no feller is come up againſt us] We are not felled ſo frequently, as we had wont to be,ſince thy fall, ſince thou waſt felled, Dan.4.14,23.Ezek.31.12.

art laid down] Heb. *haſt lyen down*, the word ſignifies, properly, *to lye down* to ſleep, Job 7. 4. but ſometime *to lye down*, by death, 2 Sam. 7.12. Job 3.13.& 14.12. becauſe death is as a ſleep, Pſal. 13.3. Act.7.60.& 13.36.1 Cor.11.30.& 15.6.and the fall of a State is as its death, ver.15. Ezek.31.15,16. Howbeit, ſome of the Iewiſh Writers take this clauſe, alſo, in a figurative ſenſe, expounding it, of the death of Nebuchadnezzar,termed here, ſay they, the *hewer*, or, *cutter*, (which exactly anſwers the Hebrew) becauſe he cut down kingdomes, and either ſlew or enſlaved their Kings whereas his ſucceſſours, made them tributaries only. But this, as hath been ſaid, ſuits not ſo well with the intendment of the text; for the Chaldean eſtate fell not with him.

V.9. *Hell from beneath is moved for thee, to meet* thee *at thy coming*] After the joyfull, and gladſome deportment of the whole world here, upon the fall of Babylon, and of the creatures therein, as well ſenſeleſs, as indued with ſenſe and reaſon, rhetorically related;the Prophet proceeds,here, in a lofty, and poetical ſtrain, to deſcribe the entertainment, given in the other world, to the king of Babylon,or to the ſtate thereof;perſonated in the king,by thoſe, who were gone before him.

Hell] Or, *The grave*, the common receptacle of all that depart hence.See on ch.5.14.So ver.11,15.

is moved] The word ſignifies, ſometime, *to tremble*, and quake for fear, ver, 3. 15. Pſal.4.4. Joel 2. 1, 10. And ſo ſome of the Rabbines would have it taken here, as if the fear, and terrour of his tyranny, had poſſeſſed even the dead; and put them into a fear,at his coming among them: but this fits not with what follows, verſ: 10, 11. Sometime, *to rage*, in tumultuous manner, chap. 37. 28. Prov. 29. 9. but that ſuites not here. Sometime, to *raiſe up* ones ſelf, for ſome employment, chap. 28. 21. ſo rather here. The grave doth rouſe up it ſelf, as upon apprehenſion of the approach of ſo great a State,to give him entertainment,ſuitable,in ſome ſort,to his greatneſs.

to meet thee]As men are wont to go forth,to meet perſons of note and ſtate,Gen.46.29.1 Sam.13.10.& 18.6.a defect of the pronoun, as ch.13.8,15.

it ſtirreth up the dead for thee] So the word is uſed, Pſal. 88. 10. Prov.2.17. & 9. 18. chap. 26. 14. ſo called, of a word, that ſignifies, *to be enfeebled, to faint, to remit, to give over, to ceaſe.* Becauſe men in dying grow *faint*, and *feeble*, being dead, *ceaſe* to act, and to live, Job 14. 10.and ſo moſt of the Jewiſh Commenters here take it; Yet the Chaldee renders it, *mighty* ones, from Ezek. 32. 21. or, *giants*: thoſe (ſay ſome of ours) that lived before the flood: though that name be not given them, Gen. 6.4. the ſons of Anak (ſay ſome of the Rabbines) ſo termed, Deut. 2. 11, 20. who ſeem to have been ſo called,from a people of that name,Gen.14.5.& 15. 20. (who may be deemed to have poſſeſſed that valley near Jeruſalem, Joſh.15.8.& 18.16.)either becauſe of the poſterity of them, or like to them, for ſtature. But the text here,ſeems to intend,neither thoſe, nor theſe; but ſuch puiſſant Princes, as had known, and felt the power of the Chaldean State, being overthrown by it, or living in ſubjection to it,ver.10.

even all the chief ones of the earth] Or, *Leaders*, Princes, Rulers Chieftains, great ones, that go in and out before the people, Numb. 27. 16, 17. 1 Sam. 18. 13. though theſe places ſeem to allude to the manner of ſhepherds in thoſe parts, going in and out before their flocks. Joh. 10.3,4,10. Heb. *great goats*, ſuch, as lead, and go before the reſt of the flock, ch. 1. 11. & 34. 6. Jer. 50. 8. & 51.40.

it hath raiſed up] To meet thee, as before.Heb.*made to ſtand up*: as if they had been ſitting in ſtate before;ſo Judg.3.20.1 King.2.19. Jon.3.6.

from their thrones] He ſpeaks of them, ſaith the Jewiſh Commenter, as if they were living, and ſitting on their thrones, that, here, they had: or, as if they had thrones in the other world, as well as in this. Though ſome of ours, by their *thrones*, underſtand their ſepulchres, or the ſtately monuments; wherein their corpſes lay interred, verſe 18. But ſome of them, its likely,had no ſuch.

all the Kings of the Nations] That lived under that State; and were ſubſervient to it, Ier. 25. 9. & 27. 6--8. Dan. 2, 37,38.

V. 10. *All they ſhall ſpeak, and ſay unto thee*] The dead are induced, here, ſpeaking; as the place of the dead, before, beſtirring it ſelf; and with a tart Ironical, and Satyrical ſpeech,entertaining,and welcoming to them this grand Tyranny: not that they ſhould, or could ſo do,but that ſuch things,might truly,and juſtly,be then ſaid. See Ezek.32.21.

ſpeak] Heb. *anſwer*: as Cant.2.10.Mat.11.25. a form very frequent,both in the old and new Teſtament.

art thou alſo become weak as we] Heb. *ſick*: as chapter 38. 1. and 39.1. The word imports ſuch weakneſs, as comes by ſickneſs and pain: as we uſe the word, *infirmity.* Art thou pulled down by ſome mortal diſeaſe,who reputedſt thy ſelf to be immortall? ch. 47.7.

art thou become like unto us]Thou that thought'ſt thy ſelf the only great one;and no other thy compeer,ch.47.8.

V.11. *Thy pomp is brought down to the grave*] All thy ſtate, and bravery,wherein thou didſt pride thy ſelf,ſee ch.13.11.) is laid in the duſt,Pſ.7.5. not that it accompanied him unto the grave; but that it periſhed with him,when he went down to the grave, Pſ.49. 14,17.& 73.19,20.

and the noyſe of thy viols] The melody of thy muſick, which thou hadſt of all ſorts, Chap.3.5.& 6.18.Amos 5.23. one ſort, put for all. See chapter 5.12. For I ſuppoſe they ſhoot wide, here, who imagine this paſſage, to have reſpect unto ſuch muſick, as was uſed either at funerals, or, beſide,the deceaſed, while they lay in the houſe, laid out; but not carried forth yet to burial, chap. 16. 11. Jer.48.36.Mat.9.23.for the muſick here mentioned, is implyed, to be ceaſed,and ſilenced together with their pomp. See Ezek. 26. 13. Yet it may well be deemed to have an eye to that jollity and

ſolemn

solemn festival, attended, and graced, no doubt, with much variety of musick, at which the city was surprized. See Jer.51. 39,41,57. Dan.5.1,30. Some would have it, *the noise of thy drums*, or, *thy bag-pipes*, instruments of musick used in war. But we find no such use of the word in Scripture, nor of such military musick in those times. The *trumpet*, or, *cornet*, are all of that kind we find mentioned, Numb.10. 9. Josh.6.4. The *tabers*, and *harps* mentioned, ch.30.32. seem to be, not of fight, or conflict; but of triumph after victory: the copulative is wanting, as ver.6.

the worm is spread under thee, and worms cover thee] Instead of those costly carpets, that thou satest and trodest on, and those stately rich, and gorgeous coverings, and other bed-furniture, which thou didst formerly make use of, worms, and maggots, will now take up their rooms, and supply their place, Job 7. 5.& 17. 14.& 21.26. & 24. 20. and this the rather with thee; because thou shalt not be embalmed, or put up in cere-cloth, to preserve thy corpse, as Kings, and great ones, ordinarily are, Gen.50.2. 2 Chron. 16. 14. but shall be cast out, and thereby exposed to putrefaction. See ver. 19. 20. There are two several words in the Hebrew; whereof the one, as Some Jewish Authors suppose, signifies, properly, a lesser sort of worm, such, as breeds in flesh, or cheese, and such, as the manna bred, Exod. 16. 20,24. which we commonly term a *maggot.* The other, either, the greater sort, as the long *earth-worm*, where they are, as here, distinguished; or any *worm*, in general, where no such distinction is. The words are both, here, singular; though the verb joyned with the latter, plural; because taken collectively, both; and distributively, also, the latter. Of which Syntax, see chap. 2.20. The text may be rendred, *The maggot is*, or *maggots are spread*, or, *laid under thee: and the earth-worm*, or, each sort of *worms cover thee.* And let it be considered, whether this whole verse, may not be read, by way of interrogation, as well as those: both before, and after. *Is thy pomp thrown down to the grave; and the noyse of thy viols? is the maggot spread under thee, and doth the worm* of all sorts, *cover thee*; for the note of interrogation is in Hebrew, oft wanting: as Job 13.15.& 14.8. Prov.23.5.

spread] The word is applyed, as to bedding, most commonly, Psalm 130. 9. 8. Chap. 28. 20. so to sackcloth, and ashes, that on dayes of humiliation, they were wont to lye in, Esth. 4. 5. ch.58.5.

V. 12. *How art thou fallen from heaven O Lucifer*] The following passage, many, both of the ancients, and others, understand to have reference to the fall of the Apostate Angels. Wherein, one of the learnedst among the former, doth, not undeservedly, with a little tartness controll them. But it is a continuation of that satyrical, and ironical language, wherewith those deceased ones are feigned to entertain the King of Babylon, at his coming among them, ver.10.

fallen from heaven] From the height of that glorious, and illustrious estate, wherein thou shinedst, so brightly and so conspicuously before, Lam.2.1. Ezek.28.16,17. Matth.11.23. Luk.10.15,18. Rev. 9.1.& 12.4.

O Lucifer] This name some fondly give, by occasion of this Scripture, unto *the Prince of Devils*; whom the Jews call *Beelzebub*, Mat. 12. 24. Whence, that, by-word among us, *as proud as Lucifer.* But the name is no where in Scripture given unto him. It is given unto Christ, by the ministry of the Gospel, shining into mens souls, 2 Pet. 1. 19. Rev 2.28. 2 Cor.4.6. The word signifies the *morning-star*, one of the seven planets; or wandring-stars, commonly called *Venus*, in regard of its beauty, and brightness: and the name here given it, comes of a word, that signifies so *to shine*, Job 25.5.& 31.26. ch.13.10. It is used to represent the conspicuous estate of the Chaldean King, and Empire, that seemed to shine as bright, when it was in its height, as the *day-star*, it self, in the sky: though there want not, that expound it, of Sennacherib, and his fall, ch.37.38. the rather for what is said, ver.25. whereof in its place.

Son of the morning] So is that bright, and beautiful star termed; because it appears usually in the morning, somewhat before the Sun-rising, thereby giving warning of day approaching, 2 Pet.1.19. as if say some, it were by the morning produced. But the Hebrew phrase is very general, calling every thing, almost, the *son* of that, which it hath any special relation unto. So, *the son of a year*, for, one of a year, in his reign, 1 Sam.13.1. *the son of stripes*: one that deserves whipping, Deut.25.2. *the son of death*, one that is worthy to dye, 2 Sam.12.5. *the son of hell, and of perdition*: one to whom hell, and destruction belongs, Matth.23.15. Joh.17.12. *the son of this world*: one that lives in this world; or, that hath his portion, here, Ps.17. 14. Luk.20.34.& 16.8. and so, to pass by all other: *the son of the morning*, here, because, wont then to appear: and not so much, as produced by it; but rather, as ushering it, in, or, bringing it along with it.

How *art thou*] *How*, is not in the original; but is supplyed, as wanting, from the former branch. Yet may it safely be omitted; and the words without it rendred; *thou art cut down*: the rather, because the Prophet in this latter clause, passeth from one similitude to another; from a star fallen down, to a tree hewen down.

cut down to the ground] Not cut down close to the ground: as is intimated of that tree, that represented Nebuchadnezzars person, only, Dan. 4. 14,23,24. but, *cut down*, and cast *to the ground*, (of which kind of defective speech, see Psal. 7. 5. & 31. 17. & 89. 39, 44. chapter 21. 9. & 22. 18. Jer. 41. 17.) as of the tree that resembled the Assyrian Empire; Ezek. 31.3--14. as this doth the Chaldean, here: importing an utter, and irrevocable ruine of it, as laid along on the ground, never to be reared, or raised up again.

which didst weaken the Nations] Some of the Rabbines expound it, *which didst cast lots upon the Nations.* Supposing the word here used, to be of the same stock, with one of the same sound, which in their miscellane language they use, for *a lot*: and this, the rather, they would have it, to signifie; because of the particle, usually, signifying *upon*, found here, In the text. But neither is the verb, ever used, in Scripture: and the particle is, by other of them observed, to be here redundant, as oft times it is. The word signifies in Scripture sometime, *to be weak*, or, *to weaken*, Joel 3. 10. sometime, *to discomfit*, or *overcome*, Exod.17.13.& 32. 18. or, *to overthrow*, or, *lay along*; as some of the Jewish Writers expound it, Job 14.10. *man dies, and is cut down*; *overthrown*; *laid along*: and so I suppose it would here be rendred, *Thou art cut down*, and cast *to the ground*: laid along on it; *That didst overthrow the nations*: that didst cut down, and lay along others: thou art served now, as thou, sometime, servedst them. See the Assyrians purpose, and practice, chapter 10.7. See also of Babylon, Jer. 50. 23. & 51. 20.

V. 13. *For*] Heb. *And*: as chap. 8. 21. & 9. 11. as rendring a reason, why the Babylonian Monarch should so be cut off, and cast down; to wit, for his extream insolency against God himself. Others render it, rather, *But*; as ch.7.17.& 11.14. or, *Yet*: as Jer.2. 32, 35. as subjoyned in way of opposition to the fore-going denunciation of his fall, ver.12.

thou hast said in thine heart] Or, *thou saidst in thine heart*: thou thoughtest within thy self: as Ps.14.1. ch.9.9.

I will ascend into heaven] Not, that he made account to go to heaven, when he died, as the faithfull, 2 Cor.5.1. nor, that he supposed he could, by, climbing, get up into heaven, while he lived. But it is an hyperbolical description of the excessive pride, and insolency of that Babylonian Tyrant, in such an height of impiety, invading, and breaking in furiously upon the Church of God, compared to heaven, and theredy resembled, Rev.4.1,2.& 12.1. and the People of God, the Saints especially, and those of prime note, and place among them, compared to stars, Rev.1.20.& 12. 1,4. and Gods Temple, or Sanctuary, which was as his Throne, or his Chair of State, Ps.99.1. Jer. 17. 12. as if he made account to subdue, and dethrone God himself. See ch.10.10,11.& 37.23,24,29. Dan.8.10,11.& 11.28,30,36. and of that *sinfull man*, 2 Thess.2.4. And this elegant description, as one of the Jewish Commenters observeth, doth consist of sundry proverbial forms, usual in that language, whereunto, not a few are found, very suitable, both in the Greek, and Latine; used thereby to express a power, or greatness, affected, or advanced, far above all humane height. See Deut. 1. 28. Psalm 36. 5, 6.& 139.8. Joh.3.13. Eph. 4.10.

I will exalt my throne above the stars of God] The stars of Gods making, Gen.1.16. Ps.148.3,5. or, that give light from the heavens, the place of Gods habitation, ch.57.15.& 66.1. or, *the stars of greatest excellency*: as *the hills of God*, Ps.36.6. and *the trees of God*, Ps.104.16. for, the greatest, and highest hills; the fairest, and tallest trees, See Dan.8.10.

I will sit also upon the mount of the Congregation] I will set my throne, on Mount Sion, the place of Gods special residence, his palace, to which his people resorted, there to adore, Ps.20.2. & 68.15, 16,17,24,26,29.& 84.7.& 122.1--4. ch.33.20.& 64.10,11. See Dan. 11.45.

of the Congregation] Or, *set*, or, *solemn meeting.* See chap. 1. 14. the word comes from a root, that signifies in its first form active, *to set*, or, *appoint*, time, or place. 2 Sam.20.5. Jer.47. 7. in the passive thereof, at such a set time; or, in such a set place to meet, Josh. 11. 5. Neh.6. 2, 10. Hence, the word here used, and thence deduced, is sometime put for a set time of meeting in general, 2 Sam. 20. 5. Dan.11.29. more specially, for the set times of meeting, for performance of holy duties, Levit.23.2, 4. Ezek.46.9, 11. sometime, for a place of meeting, or resort in general, Josh.20. 9. and so the grave is called the *appointed meeting-house, for all living wights*, Job 30. 23. more specially, for religious exercises; so the Taberacle, is termed *the Tent*, or *Tabernacle of convention*; or *set meeting*: because God appointed his people, at certain times there to meet, for such purposes; and had promised to meet them there, Exod.25.8,21.& 29. 42. 43. & 33.7. and the Synagogues are called, *Gods meeting places*, Ps.74.8. and mount Sion, is called, here, *the mount of Convention*, or *meeting*: because thereon stood the Temple, which, for that sacred use, succeeded the Tabernacle, 2 Sam.7.6,13. 1 King. 8. 4, 6,21.

in the sides of the North] Mount Moriah, whereon the Temple was built, 2 Chron.3.1. stood on the northerly side of mount Sion; but reckoned as a part of it, Psal.48. 2. The Rabby doated, that would have the City of Babylon, here meant, by *the mount of the Congregation, in the sides of the North*; so termed, in regard of her strength; and stately buildings, Jer. 51. 25. the resort of all people to her, Jer.51.44.& her Northerly situation to the land of Judah, Jer.1.15.& 4.6. For what needed their King to vaunt, that he would set his throne there, where he had it erected already? Dan.4.29, 30.

V.14. *I will ascend above the height of the clouds*] Heb, *cloud*, or, *thick cloud*, (as the word, properly, signifies and is so rendred, Job 22. 14. Psal.18.11,12.) but taken, here, collectively, for *clouds* in generall: and, *heights of clouds*, for, *the highest clouds*: as *the heights of the hils*, for, *the highest hils* Psal.95.4, Some think an allusion, in the word, *cloud*, to the cloud, wherein God manifested himself on Mount Sinai, Exod.19.9. Deut.4.11,22. in the Tabernacle, Exod. 40.34,35. and the Temple, 1 King.8.10,11,12. but to the first of them especially, as if he would set his throne higher, then God, at that time, seemed to have done, above the place wherein God then appeared.

I will be like the Most high] Gods peculiar attribute, Psal.83.18. Eccl. 5. 8. It was our first Parents ambitious affectation, and vain hope, to become like God, that stripped them of the true likeness of God which they were possessed of, at first, Gen.3.5,6,22. and it was this proud tyrants affecting of an equality with God, to sit on even-ground with him, yea, to raise his throne higher then his, that proved the means of his fatal, and irrecoverable ruine. So Ezek.28.2,3. 6-10.

V.15. *Yet*] As Psal.73.1. notwithstanding these thine haughty conceits of thy power, and presumption of thy future greatness. See ch. 10.6.

thou shalt be brought down] Heb, *made to descend* (as ver.11.) *to hel* or, *the grave*, instead of thy presumptuous conceit of *descending up* into heaven, v.13.

to hell] As Matth 11. 23. or, *to the grave*: as ver.9. Psal. 16. 10. & 55. 15. the words following confirm it. See Ezek. 32. 27.

to the sides of the pit] Heb. *thighs of the pit*, for, *sides*, as Exod.26.23. Joh. 1. 6. instead of those stately *sides of the North*, whereon thou braggedst that thou wouldst set thy throne, ver. 13. thou shalt be thrown down, to the sides of some base and loathsome pit, See Ezek, 32.23,24. the *pit*, for *the grave*, Psal.30. 3,9.& 88.4. but here, in a larger extent, for any pit, though not made, or intended, for such use, that some vile, and loathsome corpse, might be carelesly cast into, 2 Sam.18.17. the *thighes* of the *pit*, the sides, or cheeks of it, on which as on the mouth of it, a stone is wont to be laid, that is born up by them, as the body of man is by the thighes. See Lam. 3.53. Yet because the word, that properly signifies *a thigh*, in Hebrew, is, sometime, put for the *foot* of a thing, as Exod.37.17. Levit,1.11. Hence, Some would have it to signifie, not the *sides*, but the *bottome* of a pit: some *pit* of the deepest. See Psal. 88. 6. But this seems to strain more then needs.

V.16. *They that see thee shall narrowly look upon thee*] Or, *seeing thee*: or, *when they see thee*: (for it seems to have speciall reference to those before spoken of, ver.10.) *shall looke wistly upon thee.* The word is used only here: and Psal. 33.14. Cant.2.9. As for what some of the Rabbines say, in way of exposition of it; they shall *weigh well* how it is with thee, and get understanding by thee, as Jer.23.20. is for the living, not for the dead: and indeed, so some understand it; as spoken by men surving the Babylonian King, and beholding his carcase cast out: see the like, Psal. 53. 7. But it seems more probable, that the Prophet, as in his former parable, spake of the dead.

and *consider thee*, saying] A defect of the copulative, as ver. 7. and of the participle, as ver.8, Yet this latter may sufficiently be supplyed, if it be rendred, and *think*, as it is rendred, Job.31.1. and may well, ch.43.18. or, *think with themselves* (because tho words is in a reciprocal form) *of thee*, or, *concerning thee.* For so the particle is oft used, Gen.20.2. Psal.2.7. ch.33.33.

Is *this the man that made the earth to tremble*] They speak of the State, as of a man; because the king thereof a man, one in nature, the same with any one mean man, Psal. 82. 7. Chapter. 2. 22.

that made the earth to tremble] *the earth*; for the Inhabitants of it: as v.7. But the figure makes it emphatical, as if out of his pride, and by his power, he had made a general earthquake, throughout the whole world. See Psal.60.2. ch.2.19. and for the word, here, used. See ver. 9. see also Ezek.32.23,24,&c.

that did shake Kingdoms] Or, *that made* its *Kingdoms shake.* A defect of the pronoun: as Chap.13.22. but to be supplyed, as it is, ver. 17. *that did* so *shake* them, as to unsettle them, and remove them out of their places. See Chap.13.13. Hab.2.21,22. Heb.12.26,27. there is an elegancy, in the sound of the words, in the Hebrew, which, in our English, cannot so wel be expressed; yet may we come somewhat neer to it, if we render the words, *that made the earth to quake, and made the Kingdomes* thereof *to shake.*

V. 17. *That made the world as a wilderness*] That laid all before him waste; as those locusts, Joel. 2. 3. See Zeph. 2. 13.

and destroyed the cities thereof] Either by consuming their Inhabitants or by razing, and burning the cities themselves, 2 King.25. 9.10,11. 2 Chr.36.19,20. Psal.137.7.

the world] Properly, *the habitable* world, as the Greeks use to style it: or, *the fertile* world, that that yeelds ought useful, for food of man, or beast: For from a word that so signifies, it seems to be deduced, Levit.26.4. Judg.6.4. which here wants not its emphasis, being opposed, to the *wild* or *waste.*

that opened not the house of his prisoners] Of which reading, see on Chap.42.7. Or, *that did not loose his prisoners.* (as the word is used, Chap.51.14. Jer.40.4.) *homeward.* That is, and send them *home*, or let them go *home.* A defective form, such, as ver. 12 that kept his captives in perpetual restraint, and would not suffer them to return to their own country, and the places of their former abode, Jer.50.33. was not content, in the height of his pride and ambition, to overthrow, and subdue them; but in cruel, merciless, and inhumane manner, after he had subdued them, kept them in perpetual imprisonment, and restraint, Lam.3.34.

V.18. *All the kings of the Nations*] Other Kings and Princes, ordinarily, or the most part of them, as ver, 9. So is *All* oft taken, for all in a manner, or the greater number, or most, or many, Exod.9.6,20. Jer.26.7,8,& 44.12,27,28. Mat.3.5. Joh.2.10.& 11.48. Rom. 5.18, 19. Phil.2.21.

even *all of them lye in glory*] Are laied up in stately tombs and monuments; where they lye, as in their beds. See ver.8. Chap.57.2. It is that, that usually great kings obtain; either by the provision of their Peers, or the care of their Successors, thereby to ingratiate themselves with the people.

every one] Heb. *a man*, as Cant.3.8. ch.13.14.

in his house] Or, *in his place*: (as some render the word, 1 Sam. 27. 3. 2 Sam.15.17. Job.8.17. Prov.8.2.) To wit, of sepulture, or burial: In his sepulchre, in his grave. So some of the Jewish Doctors here expound it, following the Chaldee; and alledging that of Solomon, *Man goes to his everlasting house*, or, *his long home*, Eccl.12, 5. But it seems rather to have an eye, to the ancient manner of preparing their sepulchers, and burying them in their own lands, grounds, or possessions, where their ancestors had been laid before them, and which, with Kings and Potentates, was usually in some part of, or place neer unto their palaces. See Judg.2.9. 1 Sam.25.1. 1 King. 2. 10,34. 2 King.12.21.

V.19. *But thou art cast out of thy grave*] Thou shalt miss of that honour that other kings usually have, to wit, a solemn funeral, an honourable enterrement. For thy corpse shall lye above-ground, unburied. So Josh. 7. 26. & 8. 29. 2 Sam. 18. 17. Jer. 22.18, 19.

But] Heb. *And*; as ch.13.21.

cast out of thy grave] Heb. *cast out from the grave*: That is, *cast out*, and kept *from thy grave*; as Psal.79.2,3. For the meaning is not, that he should be raked, or dragged out of his grave again, after he was buried; as some, of whom anon, fondly fain. But that he should be cast out, and kept from ever coming to be laid up in that tomb, or sepulchre, which he had, in his life time, prepared for himself, 2 Sam. 18.17,18. Chap.22.16-18. Matth.27.60. Of the manner of speech, see ver.17. This some understand of Sennacherib, who should lye at Ninivch unburied, while his two sons that slew him, held that city. But of this there is neither story, nor probability; they two that slew him, being said to have fled upon it, and a third of his own issue immediately (for ought that appears) to have reigned in his room, ch. 37.38. On the other side, the Jewish Doctors will have it spoken of Nebuchadnezzar. And some they say, have a conceit of him, that whereas he thought, that the palace which he built at Babel, should be, as his sepulchre; that is, he should live a long time in it, as a man doth in his grave; (Psal. 49.11. Eccl.12. 5. Luk. 12.19, 20.) there came an euil spirit, or a malignant blast from God that blew him, or cast him out of his house, and caused him to abide abroade, for some time, among the beasts, Dan.4.31,33. So that he could not rest in his house, as other kings do in theirs, ver,18. Others, and the most of them, tell us, that when Nebuchadnezzar in the time of his distraction, was driven out from his palace, Dan. 4.33. The Peers of the kingdom set up his son Evil-merodach, Jer.52.31. And that Nebuchadnezzar after his wits restored again to him, returning to his palace, Dan.4.34. and finding his son sitting on his throne, committed him to prison, and did not set him at liberty again, so long as he lived. Whereunto they apply what is said, ver. 19. But that, after his decease, when the Nobles brought him forth of prison, and would have him take the Crown again, he refused it, for fear, lest, his father, being not dead, as the Nobles made him believe, should return again, as before he had done, and should then kill him. Whereupon, to give him satisfaction, they should take up his fathers corpse again, and either let it lye, and rot above ground; or else caused it to be devoured by beasts; as did those, Psal.79. 2,3.& 83 10. But these are meer fictions. More likely it is that Baltasar. corps should be cast out, and lye above ground, being slain in the night-time, upon the surprizal of the city, Dan. 5.30. when all was in a combustion, and no man had lust, or leasure to look after him or to take order for his enterrement.

like an abominable branch] Or, *as* (that it may run alike with the, rest) *an abhorred* (as 1 Chro.21.6. Job.15.16. (*sprig*, or, *twig*, Ch,11. 1. Such a spray, as being not regarded by those that cut it off, or pared it away, in pruning their trees, as matter of no worth, or use; not so much as picked up by women, wherewith to kindle, or keep in, their fire, chap.27.11, is let lye, and lyeth so long upon the ground, that being now corrupted and rotted, is not only not worth the taking up, but too vile and loathsome to be taken up, nor good for ought, save to make soyl of. This some expound of Nebuchadnezzar, supposing an allusion, in the word here used, to the latter part of his

his name. Some other underſtanding it of one Darius that ſhould ſucceed Baltaſar, Dan.5.31.& be ſlain by Cyrus, not at Babylon, but far from thence, at Borſippe (concerning which, ſee on Jer. 51. 30, 31.) conceive him, therefore; here ſo termed: as *a baſtardly-ſlip*, Wiſd.4,3. becauſe not of the blood-royal; but of the *Median* race, and of mean deſcent, Dan.9.1.& 11.1. But whether any ſuch Darius ever were, or any king of Babylon of that name, after Baltaſar, ſave that Darius who is deemed to have come in together with Cyrus, is very uncertain: and I ſhal leave it to be diſcuſſed by thoſe, whoſe task it ſhall be to deal with Daniels Oracles.

and *as the rayment of thoſe that are ſlain*] Which are wont to be ſo ſtayned, and polluted with gore blood, that ſcarce any can endure to touch them. See ch.9. 5. The copulative not found in the Hebrew, might here well have been ſpared, there following a third branch of the ſimilitude, and either reſerved for the laſt, or wholly omitted, as is uſual, where the members are more then twins; as Chapter. 1.8.

thruſt through with a ſword] This is added, becauſe men may be ſlain other wiſe (ſuppoſe ſtifled, or dry-beaten to death) without much effuſion of blood. Heb. *Thruſt through of a ſword.* The word, here uſed, is no where in Scripture read, ſave here, and Gen. 45. 17. where it ſignifies to *lade*; *Lade your beaſts.* But the Rabbines inform us that in the tongue of Kedar, that is, the Arabian language, it ſignifies to *prick*, *ſtab*, or *thruſt through*, whence alſo ſome would have it rendred in that place of Moſes; *prick on your beaſts*, to make the more ſpeed.

that go down to the ſtones of the pit] That are, together with their rayment ſo polluted, caſt, unſtript, into any pit, (ſee ver.15.) or quarry, that comes next hand, 2 Sam.18,17. Howbeit, ſome ſuppoſe an alluſion to the ſtone, or rocks, out of which their ſepulchres were uſually hewen. chap.22,16, Matth. 27. 60. Others, to thoſe heaps of ſtones that were caſt upon the bodies of ignominious perſons, either by judiciary Courſe, or otherwiſe put to death. Joſh. 7. 26. and 8, 29. 2 Sam. 18. 17. See Lam. 3. 53. Ezek.32.29. 30.

as a carcaſe troden under feet] Like ſome vile carrion, or a carcaſe trodden to pieces, and not neglected only, but with miſuſage, ſo bruiſed battered, broken to pieces, and diſmembred, that ſcarce any wel can, much leſs endure to put hand unto it. for the compoſing, and committing of it to the ground, 2 King. 9. 33, 35. 37. Jer. 22. 9.

V.20. *Thou ſhalt not be joyned to them in buriall*] Heb. *united with them*; as Gen.49.6. Thou ſhalt not lye in grave among them, nor be buried in ſuch ſolemn and honourable manner as they were, and kings were wont to be, with enbalming, and burning odors for them, and attending their corpſe with great ſtate to the ground, ver. 18. See Gen. 50. 2,3, 7--10. 2 Chro, 16. 14. & 21. 19, 20.

becauſe thou haſt deſtroyed thy land, and ſlain thy people] A defect of the copulative, as ver. 16. Thou waſt not content to deſtroy other Nations, but didſt exerciſe much cruelty upon thine own people, in grievous exactions, and extream penalties, impoſed and inflicted, even to loſs of life, many times, either upon ſlight occaſions, or for thine own pleaſure alone; by means whereof thy cities were ſometime waſted, and ſometime ruined at thy command. This the Rabbines apply to Nebuchadnezzar, alledging the bloody ſentence given by him againſt his wiſe men, when they could not tell him his dream, Dan.2.12. But that this cannot be meant of Nebuchadnezzar in perſon, appears by the words fo llowing, both in this verſe and the next.

the ſeed of evil doers ſhall never be renowned] Heb. *ſhall not be called for ever.* That is, it ſhall not laſt alwaies, not continue for any long time; but be cut off ere long. *To be called*, for, *to be, to continue.* See ch.4.3. Or, *to be called*, for, *to be named*, as the ſon of ſuch an one: as God to Abraham, Gen.21.12. *In Iſaac ſhall thy ſeed be called.* He ſhall in a more ſpecial manner, as Heir to thine houſe, bear, and propagate thy name. And Jacob, *Let my name be called upon by them*, Gen.48.16. that is, Let them be called, and accounted as mine. Or, *to be called*, for, *to be of name, and renown*; as Numb.1.16. Ezek.23.23. But I ſuppoſe the firſt here intended, for what follows, ver.21. concerning the cutting off of his iſſue. *Not for ever*, for, *not at all*; *never*, as our Engliſh well renders it. So Joh. 8.15,52.& 11.26. A general ſentence, of which ſee Job 18.51,19. Pſal. 21,10.& 37.28.& 109.13. applyed here to Baltaſar, the laſt Chaldean king, whoſe iſſue periſhed together with him; and to the former his predeceſſors, whoſe line failed with him and his. See Jer.27.7.

V.21. *Prepare ſlaughter for his children*] The Prophet here turns his ſpeech to the Medes and Perſians, as from God calling upon them, to prepare, and make themſelves ready for the doing of execution upon the king of Babylon; Baltaſar, and his whole houſe, Children, and Nephews alſo, if he had any; as 1 King.14. 10.& 15.29.& 16.3, 11,12. 2 King 9.8,9, 10. & 10. 6,7,11. And we need not underſtand by his *ſons*, either the people of Babylon, or his Princes; (though they in likelihood, many, or moſt of them were ſlain together with him, at the ſurpriſal of the city, Chap.13.15--18. Jer.50. 27,35--37.& 51. 39,40.) but this natural iſſue that was cut off with him, ver.22. That which with Nebuchadnezzar did not fall out at his death; for his ſon, and ſons ſon, Evil-merodach and Balataſar, both ſurvived, and ſucceeded him in the Empire, Jer.& 7.27.52. 31. Dan.5.18.22.

for the iniquitie of their fathers] Wherein they imimtate them, or partake with them, Jer.6.11.& 7.18--20. Dan.5.20, 22,23. In regard whereof ſome expound here, *the iniquity of their Anceſtors*, not done by them, but ſuch as they did, as *the ſins of Manaſſeh*, for ſuch like ſins, as Manaſſeh committed, 2 King. 24.5. But neither is it neceſſary that that place, ſhould be ſo interpreted, when it may be taken ſimply as it ſounds. Nor can it well be ſo here underſtood, ſince that it includes the whole race of thoſe kings, as well yong as old. (See ver.22.) Whereof, though ſome peradventure were not of years yet to do much miſchief, or had not been yet much in action, yet muſt they ſuffer alſo for their parents, and Anceſtors iniquity, Exod.20.5.& 34.7. Numb.16.27,30, 32,33. Joſh.7.15,23,25. 1 King 15.29,30. Matth.23.25. Which courſe, though man, without Gods ſpecial command, may not take; the rather, God having inhibited him ſo to do, Deut.24. 16. 2 King.14.5,6. Yet may God juſtly do it, and cauſe it to be done, becauſe all perſons, as well children as parents, owe a death unto him; for what either hath been done by them, or is in them, 1 King.8.46. Pſal.51.5.& 130.2.& 143. 2. Pro.21.9. Eccl.7.20. Rom,3.20,23. & 5.12. Which he may therefore without any impeachment of juſtice, take, how, and when, by what means, in what manner; and upon what occaſion he pleaſeth, and doth, oftentimes, inflict upon children, who for their own perſonal corruptions, and acceſſes, ſtand guilty before him, having an eye therein, not to theirs ſo much; as to their parents, ſin, in inflicting of penal things at that time upon them, that he may puniſh their parents in them. See 1 King.14. 9--14.

that they may not riſe nor poſſeſs the land] Heb. *they ſhall not riſe and inherit the earth*: that is, *that they may not riſe, to inherit the earth*; as Joſh. 24.9. That they may not ſtand up in their fathers room, to repoſſeſs that land, and raiſe up again that State which their fore-father ſometime held, but Gods pleaſure was now, that it ſhould be irrecoverably ruined, Chap.13.20. ver.23. Howbeit, in the text, I ſhould prefer *earth*, before *land*; becauſe *world* followeth, and that Empire extended it ſelf to lands, and regions, not a few, Jer.27.5,6. The final, or finitive particle is wanting in the Hebrew; as Chap.5.11.& 10. 2. Of which ſee on Ch.7.25. The future is put for the potential; as ch.45. 3. Mal.2.7.

nor fill the face of the world with cities] Heb. *and fill.* But either the negative muſt be ſupplyed from the former branch; as Pſal. 9.18. Or it muſt be rendred according to the fore mentioned Syntax, *to poſſeſs and to fill the face*, or *ſurface of the world*, (the upper part of it which people dwel on; as Gen.6.7.& 7.18,23) *with cities.* That they may not riſe again, and return to re-eſtabliſh their ſtate, and repleniſh the world again, by diſperſing themſelves into ſeveral regions, and enlarging their dominions with great cities built by them, as Nimrod at firſt did, Gen.10.9--12. And thus moſt take the words. Howbeit the Jewiſh Doctors, following the Chaldee, read it, *And fill the world with enemies*, or, *malignants.* And ſo indeed is the word here uſed, taken, 1 Sam.28.16. Pſal.139.20. Dan.4. 19. and as ſome alſo, Pſal.9.6. Mic .5.11,14. But the former ſeems to ſuit better here with the frame of the context; and to ſort better with the words before-going. There is another expoſition of this verſe, found in the writings of ſome of the Rabbines, who ſuppoſing this paſſage to have reference to what was before ſaid of the Babylonian kings, *makeing the world a wilderneſs, and deſtroying the cities thereof*, ver.17. thus render the words; *They ſhall not riſe* again; or, *Let them not ſtand up* again; as continuing the charge given to the enemy) *that they may*, or men *may poſſeſs the earth*, or *land*, (whence they were before, by them expelled) *and may fill the face of the world* (which they made to be like a wilderneſs) *with cities*: Re-edifying thoſe which they had formerly ruined. Of the uſe of the copulative before: Of the verb indefinite, *that they may poſſeſs the earth*, (or, as the word is, *inherit* it, as Pſal.37.11. Matth.5.5.) *and fill the world*; (Gen.1, 28.& 9.1,) that is, that the earth may be poſſeſſed, and the world filled; ſee on ch.2.19. The expoſition ſeems neither forced, nor improbable. But I leave it to the conſideration, and judgment of the learned. See on ch. 26. 14.

V.22. *For I will riſe up againſt them ſaith the Lord of Hoſts*] Heb. *And*; as chap.53.2. The reaſon, why that which is threatned muſt be executed, and ſhall be effected: becauſe God, who hath all creatures at command, (ſee chap.1.9.) will have it done; will have; not him alone, to be cut off; but his whole iſſue alſo with him. Yea, he it is that comes againſt them, and will, by theſe his ſelected, and appointed ones, do it. See ch. 13.3.

riſe up] Anſwering to what he had before ſaid, in the charge given to the enemy, v.21. *I will riſe up* againſt *his children* to ſlay them; that they may not *riſe up* to repoſſeſs their land, or, repair the ruines of their State; or, re-edifie their cities; as ch. 9. 9,10. Mal. 1. 4.

and I will cut off from Babylon] That is, from the king thereof, v. 21.

the name, and remnant] That is, as ſome, all *memory*, and *remainder*, or *monument* of them; as Exod.17.14. 1 Sam.15.5. Pſal.9.5. 6 .& 83.4. But by *name*, we may underſtand *male-iſſue*, 1 King. 14.10. & 21.21. ſo called in Hebrew, becauſe the memory of the ſtock is preſerved in ſuch. As on the other ſide the *females*, as moſt think, (but of that, ſee ch.3.12.) becauſe it is loſt, and periſheth in them, Numb 27.

27.4. Deut.25.6. 2 Sam.14.7.& 18.18. By *remnant*, other iſſue, or iſſue in general. Becauſe females, in ſuch caſe, are ſometime neglected, and ſpared, as weak, and unable to make head. See Jer.39.6.& 41. 10. Or as others, *kindred*: for ſo is the word uſed, Levit.18.6,12,13. See 1 King.16.11.

and ſon and Nephew] Or, *even*, (as Ezr.1.8.& 8.26.) or *both* (as Jer.6. 21.) *ſon*, (as Gen.21.23. *and nephew*: or, *ſons ſon*; for ſo the Chaldee, and Jewiſh writers, not as we uſe the word; the whole race of him, Job.18.19.

ſaith the Lord] For more certainty repeated.

V,23. *I will alſo make it*] To wit, the city of Babylon, or the ſeat of it, the place where it is now ſituate. See chap. 13.19,20. There is in the Hebrew an elegant conſonancy, between the firſt word of the verſe, next before-going, and this, which our Engliſh cannot expreſs.

a poſſeſſion] Or, as ſome, *an hereditary poſſeſſion*, Num.27.11. Jer.49. 1,2. Or, as here rather, *a poſſeſſion acquired* by, or upon the *expulſion*, of the former inhabitants, and poſſeſſors. For the word ſignifies alſo *to expel*, or *diſpoſſeſs*, and by *diſpoſſeſſion* to poſſeſs. Numb.21.32,35. 2 Chro.20.7. Pſalm 44.2. It may well imply either here; both a poſſeſſing of it, by theſe wild creatures, in the room of the inhabitants, either ſlain in it, or driven out of it, and their ſo poſſeſſing it, not for ſome tearm of time; but as an inheritance, or perpetuity to them, and theirs, for ever. See ch.34.11.

for the Bittern] Or, *Bittor.* A kind of water fowl, that thruſting her bill into the mire, or ſome broken cane, is wont to make therewith a moſt hideous noyſe. And this ſeems not unlikely, as well for what here next followeth, as alſo for that it is elſe-where joyned with another taken commonly for the *Cormorant*, chap.34.11. Zeph. 2.14. Yet ſome later Interpreters ſuppoſe it, rather, to be an *Oſprey*, a kinde of Eagle that preyeth upon fiſh, or *a Bald buzzard*, which (as they affirm) haunt lakes, and pooles, and preyeth upon ducks. And ſome an *Owl*, that uſeth to abide, and breed in old decayed, and deſerted buildings; peradventure becauſe of ſome fowl of that kind, mention is made, together with this, chap.34.11. And ſuch are ſaid to dwell in Babylons ruins, chap.13.21. Jer.50.39. But this is not ſo likely; though one of the Rabbines, contrary to his own expoſition here, doth, in that other place of this Prophet, ſo expound it. But the moſt of the Jewiſh Doctors make it not a bird, but a beaſt. And they take it generally to be a *Porcupine*, or an *Hedghog*: with whom alſo the Chaldee, Greek, and Latine concur; ſave that one of them calleth it, *a Torteiſe.* For the former they ground their opinion upon this, becauſe, in Arabick, the word ſo ſignifies, including as well the *Porcupine*, as the *Hedg-hog*, But theſe are neither of them ſuch, as keep in, or about watry places; the one rouſting in hedges, in hilly places the other. The *Torteiſe* rather may be meant, becauſe one kind of them keeps moſt, or much, at leaſt in the water. Or, as ſome other, the *Beaver*, that builds (I may well tearm it a building) on the edge, or brink of lakes and rivers, and feeds on the fiſh in them. Of whom they underſtand it, the rather, becauſe the word it comes of, ſignifies *to cut down*, or *cut aſunder*, chap.38.12. Ezek.7 25. That which the *Beaver* (therein going beyond our *Otter*) is wont to do with the trunks, or bodies, even of vaſte trees, and to ſhear mens bones aſſunder. See Pliny in his *naturall hiſtory*, lib.8. cap. 30.

and pools of water] That which confirms the creature before mentioned, to be ſuch, as haunts places ſo conditioned. The reaſon why it ſhould not be for ſheep to lodg in, chap.13.20. The ſite of Babylon, of it ſelf mooriſh, by reaſon of that great river, Deut.1.7.& 11.24. to wit, Euphrates on whoſe banks it ſtood: (ſee on Jer.50.38.& 51.32.) became after the ſurprizal by Cyrus, and in the times ſucceding, much more ſuch; the dams, and ſluces being neglected, that ſhould keep the river within its due compaſs; and the dikes choked that ſhould receive the waters of it, in its accuſtomed inundations.

and I will ſweep it with the beſome of deſtruction] The word here uſed is an Arabick word: which one of the Jewiſh Doctors acknowledgeth that he did not underſtand, until he heard an Arabian chamber-maid ask of her miſtreſs *a broom.* But the phraſe you may find, 1 King.14.10. It alludeth to the ſweeping of an houſe, wherein all the ſoyl, being ſwept together, is then caſt out of doors. See ſomewhat the like, Ezek.26.4.

ſaith the Lord of Hoſts] As ver.22.

V.24. *The Lord of hoſts hath ſworn, ſaying*] He hath taken a ſolemn oath upon it, which ſhews the doom to be irrevocable, Pſal. 110.4. & 132.11. He hath ſworn it, and thereby manifeſted his will to have it done, his purpoſe to do it: and he is *the Lord of hoſts*: and therefore wants no power to effect, whatſoever he wil have done. See ch.1.9.v. 27.

Surely] Heb. *If not.* A defective form of ſpeech uſual in oaths. Of which ſee ch.5.9.& 22.19.

as I have thought, ſo ſhall it come to paſſe] Heb. *as I have imagined*, (Num. 33. 56. See Chap. 10. 7.) *ſo it ſhall be*, as Chap. 5.7.

and as I have purpoſed, ſo ſhall it ſtand] Pſal.33.11. See chap.7.5.7. ver.26.27. the ſame in other words repeated. That which I have determined concerning the irrecoverable deſtruction of Babylon, ſhall never be diſannulled, or revoked.

V. 25. *That I will break the Aſſyrian in my land*] Heb, *To break*, as ch.23.9. or, *In breaking*: as Exod.14.11. Deut.9.18. Some underſtand this of Sennacherib the King of Aſſyria, whoſe forces Gods deſtroyed in his land; that is, the land of Judah, ſo called, becauſe ſet a part by him, for his own peculiar, as an habitation for his peculiar people, and a ſeat for his ſolemn ſervice, Pſalm 114.2. and, 132.14. and 135. 12. verſe.1,2.) as is recorded, Chapter 37,38. 1. added here, not only to confirm what had been before delivered; concerning the deſtruction of that inſolent King, chap, 10. 33.34. but to give the ſtronger aſſurance thereby of what was here foretold, concerning the ruine of the Chaldean Empire. The like whereunto, ſee Ezek.31. 3--18. Howbeit, it followeth not hence what ſome would infer, that the *fall of Lucifer*, mentioned ver.12. ſhould reſpect, not the Babylonian; but the Aſſyrian King, and State. Yet ſome underſtand this of the Babylonian King, who ſeems to be termed the *King of Aſſyria*, Neh.9.32. 2 Chr.33.11. and of the Aſſyrians that ſerved under him, as being taken up by him, their Country lying between Chaldea, and Judah, in his expedition againſt Jeruſalem; and to have been denounced after the fall of Sennacherib. Concerning which latter branch, as I will not contend, ſuppoſing the time of this prophecy to have been later then his fall; and to have been occaſioned by that heavy doom paſſed upon the Jewiſh State, and the royal iſſue, that from the Babylonians ſhould befall them, chap.39.6.9, otherwiſe, there was no ground, as yet, to tell this people of the overthrow of Babylon, from whom they had hitherto ſuſtained no dammage, nor, ſave in regard of that prediction, had cauſe to expect any. So for the turning it away; from Sennacherib, and his forces overthrown in that Country, to the ruinating of the Chaldean eſtate. I cannot concur, ſince that the text muſt endure many forced interpretations, ere it will yeeld to any ſuch diverſion. I ſuppoſe therefore, that the fall of Sennacherib is here ſpoken of, as a thing paſt, and performed already: and here produced, as ſome other in the like manner, chap.9. 4.5. & 10.24.26. for a pregnant example of the certainty of Gods predictions, and purpoſes, to take place, and not fail, which themſelves had late proof of, in the ſtrang, and unexpected deſtruction of the Aſſyrian forces among them: and for a parallel of the undoubted execution of the doom, forepaſſed upon Babylon, in its due time to be effected. And to this purpoſe I ſhould thus read the words, As *in breaking the Aſſyrian in my land.* Of the uſe of this particle with the indefinite verb, examples were efore given, to which more might be added. See chap.3.8.& 10.2. Gen 2.3.& 3. 22.& 24. 30. Deut.13. 18.& 17.2.& 20.19. 1 Sam 12. 17. Neh. 13. 7. And for the defect of the note of ſimilitude it is very uſual in Scripture. See Prov.25.20,25,28.& 26.9.14,17. 21,23.& 28.15. It is then, as if the Prophet had ſaid; Ye need not doubt of the performance of this doom paſt upon Babylon; for the Lord hath taken a ſolemn oath upon it, that what he hath ſpoken, and purpoſed, concerning it, ſhall be effected; as well as that, which was threatned formerly againſt the Aſſyrian, chap.10.12,16--19,33, 34. which having been lately done in your own land, your own eyes have been witneſs of

and upon my mountains tread him under foot] Or, *and trampling upon him*; or, *when* (as ch.8.21. & 43. 10.) *I trampled on him, upon my mountains.*

tread him under foot] Heb. *and I will trample upon him.* But the future, is oft put for the fore paſt: as Pſal.18.36.37,42, 43. Then God ſeemed to trample in contempt upon him, as he had trampled upon Gods people, chap. 10.5,6. when by the ſlaughter of his people, he enforced him, to fly, with ſhame. So Pſal.44.5. & 60.12. Dan.7.7.& 8.7.10. Rom.16.20. an alluſion to that, that hath in diſgrace, and deſpight, been ſometime done, to perſons ſubdued, and taken, either in war, or otherwiſe, Joſh.10.24. 2 King.9.33. See Judg.20.40. ch.63.3.6. Zach.10.5.

upon my mountains] Not mount Sion, as Some, in way of excellency, ſo termed; as *wiſdomes*, for, *wiſedome.* Prov.1.20.& 8.1. becauſe neer to it was the ſlaughter of Sennacheribs hoſt; but the hils rather about Jeruſalem, on which it is likely they lodged, while they lay in league about it, Pſal.125.2. or, the mountains of Judah in general, being a mountainous country, Deut.8.9. Pſal. 133.3. Ezek. 6.2. 3.& 39.2,4,17. called *his mountains* here; and cap.65.9. as the *land* before *his.* The mountains where he had placed his people, called *his*, here, as thoſe by which they were to paſs, in their return thither from Babylon, ch.49.11.

then ſhall his yoke depart from off them] Heb. *And his yoke ſhall depart* (as chap.6:1. or, *that his yoke might depart*, (as Chap.10. 19. & 13.2. and ſo ſome Interpreters of the beſt note, here render it) *from off them*, to wit, the people of God, the Iews, that had before, with tributs impoſed, and hoſtile Invaſions, been grievouſly afflicted by him, See ch.10.5.6.& 36.1.

and his burden depart from off their ſhoulders] See ch.9.4,& 10.27. The end, for which God deſtroyed the Aſſyrian, to give eaſe, and reſt to his people, Chap. 10. 24.25. and 33. 20. and 38.6

V.26. *This is the purpoſe, that is purpoſed*] The concluſion of this whole burdenous Prophecy denounced againſt Babel. Heb. *the Counſel that is conſulted: counſel*, for, *purpoſe*, or, *determination*; the end, and iſſue of it, as Chapter 7. 5. and 19. 12. Jer. 49. 20, 30.

upon the whole earth] This great Empire, that ſeems to command the whole world, cap.13.11. or, *againſt* (as Jer.49.20. (*the whole land*, to wit, of Chaldea, whereof Babylon the head city as ch.13.5, 19.

and

and this is the hand that is stretched out] See chap. 5.25. & 9.12, 21.

upon all the Nations] Or, *against all these Nations*, to wit, the Chaldeans, and others subject to it, and serving under it. See ch. 13.14. 15 Jer. 50.21.

V.27. *For the Lord of hosts hath purposed, and who shall disannul it?*] Or, *determined, or resolved*, as ver. 26. *it, and who can disannul it?* the future in a potential notion: as Job 14.4. & 37.23. & 41.13, 29. Matth. 12. 25. with Mar. 3.24. The particle *u*, having reference to Gods particular purpose, and resolution concerning Babylon, and those that adhere to her, ver. 26. is wanting in the text: as chap. 9.9, Rev. 11. See ver. 24. So Psal. 33. 10. & 11. Prov. 14. 21. & 21.30. Chap. 43, 31.

and his hand is stretched out] *and his hand it is, that is stretched out.* The hand, that I told you was stretched out against Babylons adherents, ver. 26. is not some forty mortal mans hand, that may be restrained, enfeebled, cut short, turned back, or thrunk up. Gen. 31. 29. 1 King. 13.4. chap 13.7. Jer. 50, 15, 43. but the hand of God almighty.

and who shall turn it back?] Or, *can turn it back?* as before. See 2 Chron. 20.6. Job 9. 12. & 23.13. Dan. 4.35.

V.28. *In the year that King Ahaz died.* Here beginneth another Sermon, or Prophecy, distinct as well in time, as in matter, from the former, that being against the Babylonians, this, against the Philistims. In regard whereof also, some have made a feverall, and intire Chapter of it. For the Prophet having begun with the Babylonians, the greatest oppressors of Gods people, Jer. 50. 17. but more remote, Jer. 6.22. & 8.19. he proceedeth now to their evill neighbours, that were nearer at hand, and of them setteth the Philistines in the front. The time of the delivery hereof, is expressly noted, as of that. chap. 6. the one bearing date, the year of Uzziahs, the other, the year of Ahaz. his death. Of which, 2 King. 16.20. This is expressed for a special reason, of which, ver. 20. But hence Some take occasion here to begin a new book, supposing that the Prophecies here recorded, from Chapter the seventh, unto this latter part of the fourteenth, were all of them, and that against Babylon, among the rest, delivered and published in Ahaz his reign: with whom therein, I cannot accord. See ch. 1. 1. & 14. 25.

was this burden] This heavy Prophecy (See chap. 13.1. against Palestine, or the Philistines. Of whom. See the like. Jer. 47. Ezek. 26. 13, 17.

V.29. *Rejoyce not thou whole Palestina*] Heb. *Pelesheth*, or. *Palesheth*, Psal. 60 8. ver. 31. as *Sarai*, Gen. 11. 21. Luk. 3. 35. and *Sabaoth*, Rom. 9. 29. Jam. 5. 4. It is the name of a Country, deemed part of Syria, and bordering Westward, on the land of Judah. Chap. 2. 6. & 9. 12. Whence the whole country thereabout, taking in the *holy land*, as they style it, is called Palestine at this day: but in Scripture doth design only that particular coast, inhabited by the Philistines people of the posterity of Cham, and Cush, by the Egyptian race, Gen. 10. 14. and were constant enemies, and vexers of the Jewish people their Neighbours. See ch. 9. 22.

because the rod of him that smote thee is broken] By the rod that smote the Philistines, is generally deemed to be meant Uzziah, who prevailed much in his warrs with the Philistines, dismantled many of their strong towns, and built others within their borders, to keep theirs under, and raise contribution from them, 2 Chr. 26. 6. 7. Yet not him alone; but other Kings of Judah before him, that had had the better of them, as David. 2 Sam. 5. 20. 21. & 8. 1, 12. Psal. 108. 9. and the State of Judah, that in the times of those Kings, kept them under. Whose yet, might, and means were so finely impeached, and impaired under Ahaz, God for his sins, suffering other people to break in upon him, and to prevail against him, that their power seemed to be utterly and irrevocably broken: (as Chap. 9. 4.) Now this was to the Philistines, the whole body of them, (as upon the surprisal of Sampson, Judg. 16. 23--25. matter of much joy, to see that State so enfeebled, and at so low an ebb. But the Prophet bidden them not be over-joyed; for their joy should not last long. *It* is not simlike Davids ironical speech to that countrey, or, the people thereof, *Palestine triumph thou because of me*, Psal. 60. 8. Of which see the note on the place: or, that of Hoshea to Israel, Hos. 9. 1. *Rejoyce not, O Israel*, in regard of the late successes God hath vouchsafed to give thee by Jeroboam against the Syrians, 2 King. 14, 27, 28. for, thy joy will not last long, it will be shortned for thy sins.

For out of the Serpents root shall come forth a cockatrice] That is, as most, both Iews and Christians, understand it, one of Uzziahs issue, who did threwdly bite thee, 2 Chr. 26. 6, 7. shall arise in his stead; to wit, Ezekiah, whose great Grand-father Uzziah was, 1 Chr. 3. 12. 13. that shall bite, and vex thee far more grievously, then ever he did: and indeed so he did for he over-ran their whole country, so as neither fort, or fenced citie could escape him, 2 King. 18. 8. Yet one I find, that expounds this whole passage of the Kings of Assyria, understanding by the *rod broken*, Sennacherib, Chap. 10. 5. & 14. 25. by *the Serpent*, Tiglath-Pil-eser, whose Successors should be more grievous to the Philistines, then he had been; by *the cockatrice*, Sennacherib: by the *fiery flying Serpent*, Nebuchadnezzar, who came from the *North*, ver. 31. but this is nothing probable; nor suits well with the times of those Kings. For neither could the Philistines rejoyce at the death of Ahaz, in regard of Sennacheribs fall, which was not before the fourteenth year of Ezekiah his Successor, 2 King. 18. 13. nor did Sennacherib ever rule, and recover strength again after that overthrow, Chap. 37. 37, 38. But this to salve, another I light on, that maketh the broken *rod*, and the *Serpent* Sargon, Of whom, ch. 20. 1. the *cockatrice*, Sahnaneser, the *fiery flying Serpent*, Sennacherib. But neither is there story to confirm this; nor is it faid, upon the death of Sargon, of which, no mention is found; but upon the death of Ahaz, and, consequently, the entrance of Ezekiah, at whole coming to the kingdome, it is not unlikely, that God would have this Prophecy delivered, to make him the more gracious in the eyes of his people, as one that should recover that power, and regain that honour (by repressing the malignant attempts of their adversaries, and his good, yea great succels against them) which his Father had embezzled, and lost by his folly. See Chapter. 32. 1.

Serpents] The word is generally for any sort of *Serpents*: so called, of their subtilty, Gen. 3. 1. So the verb it comes of, is used, Gen. 44. 15.

root] For progenitor: as Chap. 11. 1. Judg. 5. 14. and it is joyned with the two sorts here mentioned, as a common term comprehending both, Num. 21. 6. Ier. 8. 17. but neither was Sennacherib, Nebuchadnezzars progenitor, nor Nebuchadnezzar of Sennacheribs illue.

a cockatrice] Or, *basilisk*: though some, *a viper*, that eats out her mothers bowels, say they: but that is a meer fable. Some, *an asp*, that, comming to be seventy years old, turns *cockatrice*; and becoms then so deafe, that she can no more be charmed, Psal. 58. 4, 5. but that is a Jewish tale. It is supposed to have its name according to some, by a transposition of letters, from a word, that signifies *to wound*, for it stings grievously, Prov. 23. 32. where it is rendred, *and adder*: yet it seems to be a kind of snake, that have their venome, not in their tails, as the *Scorpion*, Rev. 9. 10. but in their teeth; wherewith they are said to bite, Jer. 8. 17 they are such as burrow in the ground, chap. 11. 8. and bring forth, not young, as doth the *viper*, the rest indeed having its name; but eggs, chap. 59. 5. The root whence it comes, seems to signifie *putting out*, or, *bringing forth*, for thereof come two words, one, that signifies *excrements*, Ezek. 4. 15. another, that denotes *issue*, chap. 22. 24. where it is joyned alio with a word, issuing from the verb here used, and of the fecundity or ifa thing common to it, with such creeping things, as lay eggs, it may wel have its name. See Exod. 1. 7.

and his fruit shall be] *fruit*, for *issue*, either of man, or beast: though properly, and primarily of trees, or plants, Num 13. 20. 23, 27. Chap. 4. 2. So Deut. 28. 4, 18. Psal. 21. 20. & 132. 11. *his fruit*, not the *cockatrices*, as some, supposing it meant of a second descent; but of the *Serpent* before mentioned, that should breed a *cockatrice*, yea, worse then so, a *fiery flying Serpent*: and I should rather render it, *yea his fruit* shall be: as Neh. 6. 10. Psalm 28. 10. Chapter 3. 9.

a fiery flying Serpent] The word, *Saraph*, here used, signifies such a kind of serpent, as with extream heat, paineth and kilseth. For it comes of a word, that signifies *to burn*. Whereof the Seraphim also, Chap. 6. 2. have their name, being the very same with this, used, Num. 21. 6. where it is faid of them, they bit the people, some of them, even to death; and it is of the Greeks, for the same cause, called *pyrho* The word *serpent*, is not here in the text; though it be joyned with it, Deut. 8. 14. And it is faid to *fly*: as here, & chap. 30. 6. either because it is winged, as those *Seraphs* were, chap. 6. 2. and as some *dragons*, or serpents, are reported to be, of which kind I have sometime seen one, that had a kind of wing like your flying fish; or, because of their swift motion, whereby suddenly jerking up, they shoot themselves forward, or dart themselves out of trees, on men, or beasts, as they pass by. For of a swift motion is the Hebrew word also used, Psal. 18. 10. & 91. 5, Chap. 11. 14. In regard whereof, some conjecture the Serpent, here mentioned, to be that which the Greeks call *Arontias*; and the Latine *Jaculus*, from a *javelin*, or a *dart*. Howbeit, I cannot concur, with those that render it, *as feathered fiery Serpent*, for such feathered ones, I suppole to be figments only. Now to such serpents, as are here mentioned, as Ezekiah compared, not for any fierce, fell, or mischievous disposition, but for the hurt, and damage that he should do to the Philistines, and to this latter also, for his swiftness, and celerity, in over-running, and subduing their country. See Dan. 7. 4. & 8. 5.

V.30. *And the first born of the poor shall feed, and the needy shall lye down in safety*] This some suppole added, because by the tearms formerly given him, Ezekiah might be deemed to be some cruel tyrant, to thew, that though he should be such as is thereby intimated, yet he should be carefull of the good, and safety of his own people, whose prosperity and plenty, security, and indemnity he should therby procur. The scope seems to be, to declare what a vast difference there should shortly be, between the State of the Philistims, who now so much flourished; and the State of the Jewish people, at present, so much impoverished: for whole constellation this prophecy was principally intended. Thus *God strengthens the stoyl against the strong*, Amos 5. 9. For what some would have here intimated of their enlargment, quiet condition, and full feeding, after the Assyrian siege dissolved, Ch. 33. 16, 17, 20. & 37. 30. seems to be without the verge of this.

the

the first-born of the poor] Those that are brought to extream poverty, as the Jews at that time were. See 2 Chron. 28. The ground of the phrase is, because the first-born was of chief note and place in the family; and had a special portion above the rest, Deut. 21. 17. 1 Chron. 5. 1, 2. with Gen. 48. 16. 22. Hence those phrases, Exod. 4. 22. Psal. 89. 27. Rom. 8. 29. Col. 1. 15, 18. Rev. 1. 5. That especially, that comes nearest to this here, Job. 18. 13. *The first born of death*: for the cruelest, and most grievous death.

and needy shall eat upon thee: *shall despasture thee*: who before *shall feed*] Either *shall eat upon thee*: *shall despasture thee*: who before *shall feed*] Either *shall eat upon thee*, chap. 27. 10. Zeph. 2. 5, 7. and then there is a defect of the Pronoun, as before, ver. 9. Or, *shall* then *feed* to the full, when thou shalt be starved, Chap. 5. 17, & 65. 13. Or, shall feed quietly *in safety*, (supplyed out of the next branch, as Mal. 1. 10.) being rid of such bad neighbours; or freed, at least, from the fear of them who did formerly disturb them, Zeph. 3. 13.

needy] *Poor*, and *needy*, as ch. 26. 6. See ch. 10. 2.

lye down] It is a metaphor, as the former, *of feeding*, taken from beastsor cattel, chap. 17. 2. Zeph. 2. 14. that use to lye down, when they have fed, ch. 27. 10.

in safety] Without fear of disturbance, or distraction. As cattel, where no ravenous creature is neer at hand, to worry, or scare them, Ezek. 34. 25. & 39. 26.

and I will kill thy root with famine] Or, *but* as ch. 11. 4. 14. because the contrary condition of the Philistines here followeth. Heb. *I will make thy root to dye.* A metaphor from a flock, or tree, whose, not branches, or body onely, but the very root also is dryed up for want of moisture to feed, and maintain it. An intimation of an utter destruction, Pi. 2. 5. c. 5, 24. Hos. 9. 16. Mal. 4. 1. See Hos. 2. 3. Nor need we make any curious enquiry, what the *root* should mean here, as some that would have to be meant here, by *root*, the Nobility; and by *remnant*, in the next clause, the communalty, as if they sprung from the Nobility, as from a root; when as the Nobility rather risseth from them. For no more is meant there, then is elsewhere faid of *Ekron*, a prime town of the Philistins, 1 Sam. 6. 17. alluding to the name of it. *Ekron shall be rooted up*, or, *rooted out*, Zeph 2. 4.

and he shall slay thy remnant] The same thing is said, save that the person is changed. For what was *root* there, is *remnant* here. He shall slay, that is, Ezekiah, before metaphorically described, ver. 29. as the most interpreters expound it, Or God rather, as ch. 13. 6. that God speaks this, what instruments soever he should use for the effecting of it. For it was not done by any one man, or at any one time: or the verb being taken indefinitely, *thy remnant shall be slain*; as ver. 32. See chap. 2. 19. thou shalt be utterly destroyed. See Zeph. 2. 5, 6. a *remnant* of Gods people is still faid to be reserved, and saved, chap. 1. 9. & 10. 21, 22. but the very *remnant* here is threatned to be destroyed; that which was not fulfilled in Ezekiah's day. For how could Jeremy, Ezekiel, and Zephany, then, so long after again denounce it, See verf. 31.

V.31. *Howl, O gate, cry, O city*] The Prophet, upon this direful prediction of utter destruction, turns his speech again, as before the like, chap. 13. 6. & 23. 1. Jer. 48, 20. & 49. 3. Joel 1. 13, 13. Zach. 11. 2. The same thing twice spoken, in divers terms; *gate*, and *city*, all one; as chap. 3. 26. Ezek. 21. 15. *gate* and *city*, collectively, for *gates*, and *cities*; to wit, of Palestine, whereof, in times past, were seven principal ones, 1 Sam. 6. 17. and *gate* or *city*, not as lone, the Rulers, that sit in the gate, 1 Sam. 19. 8. Jer. 38. 2. but the people, or inhabitants of the cities in general; as chap. 1. 21, 27. See Jer. 47. 2.

thou whole Palestina art dissolved] Heb. *melted*, as wax, and metals with fire: or, *melowed*, and *dissolved*, as earth, and mould with water. For so the word properly signifies, Psalm 46. 6. & 65. 10. ch. 24. 19. Amos 9. 5, 13. Nah. 1. 5 & 2. 6. applyed to a multitude, when they drop away one from another, as things do when they melt, either with heat, or with moysture, 1 Sam. 14. 16. of particular persons; either when their flesh wasteth, chap. 64. 7. Job 30. 22, or their hearts faints, Exod. 15. 15. Josh. 2. 9, 24. Psalm 75. 3 & 107. 26. Jer. 49. 23. Ezek. 21. 15. It may well be here understood in this latter sense of Palestine, that it should be, either wholly wasted, or wholly dismayed; or, that the state it self should be dissolved, and it is faid, *thou whole Palestina*, in reference to what was before said, *thou whole Palestina* ver. 29. thou shalt be wasted, dismayed, and dissolved, as thou rejoycedst all before: thy dread, and desolation shall be now, as general, as thy joy, and triumph was before.

for there shall come from the North a smoke] *from the North*, that is, say some from Assyria. Of which, Ier. 3. 12. 18. wit, Sennacherib with his forces; but that was after Ezekiah had smote the Philistins, 2 King. 18. 8, 13. Nor do we read of any great mischief that he did to the Philistines: whom it is not unlikely, that he would rather reserve from the Iews, that were planted, or placed among them, to keep them under, whose peace, and quiet abode in their own land, he came purposely to disturb, and so did, chap. 36. 1. contrary to that which is here implyed, ver. 30. from Chaldea, say others, to wit, Nebuchadnezzar, with his vast army, which seemeth to be confirmed, from ler. 47. 2. where the evil threatned the Philistines *from the North*, is generally acknowledged to be meant of Nebuchadnezzar who is oft times faid to come *from the North*, Jer. 1. 13, 14. & 4. 6. & 6. 22. but the circumstances here mentioned, will not admit it: that especially, ver. 32. concerning the safety of those, that repaired to Sion for succour. Sion it self being then surprized, and the Jewish State involved in the same calamity with the Philistines. I understand it therefore, with most of the Jewish, and Protestant, yea, some popish also, Writers; of Judea, that flood Northeast from Palestine; and Ierusalem, that was likewise situate in regard of Gaza, and the coasts about it, surprized by Ezekiah, 2 King. 18. 8. for which having so cleer Scripture, and to the subject matter of it, I see no sufficient reason why any should strive to devert it, and to turn it any other way.

a smoke] Some by *smoke*, here understand a cloud of dust, raised by the footing of horses, and man, chariots, and carriages, giving warning of some great army approaching. Others, the noise of the neighing, and prancing of horses, clashing of armour, rustling of chariots, and rumbling of wheels, Jer. 8. 16. & 47. 3. fore-runners of war, as smoke of fire. Others, of the report of the enemies approach, that should utterly fright and dismay them, Jer. 4. 15: & 6 24. Others fetch in here the *boyling pot*, with the mouth Northward, Ier. 1. 13. and by *smoke*, understand here the steam of it, or the like. I conceive *smoke* to be here taken, not as it is a sign, & forerunner, or fore-warner of fire, Judg. 20. 40. but as it dimmes, or darkens the ayr, or offends, and choaks, Prov. 10. 26. Ezekiahs forces, wherewith he should invade the Philistines, are compared to a great, thick, and stifling smoke, that should overspread all their country, and enter vex, and annoy them, in their dwelling, or expel, and drive them out of the places of their abode: or, that should set all in a combustion with them; make their whole land, as Mount Sinai, sometime, Exod. 19. 18. Josh. 8. 20, 21. chap. 34. 10. and this the rather, for the smoke is said to come with them.

and none shall be alone in his appointed times] Or, *meeting places*, or *assemblies*. See ver. 13. Most Interpreters, both Jewish, and Christian, understand this, as spoken of those Jewish forces, that Ezekiah should raise for his expedition, against Palestine, that they should none come a lone; but resort by flocks to him, at his *set times*, for entertainment of them, or *set places*, where they were appointed to meet, so willing, and glad they should be, to be imployed against a people, that had so much, and so often molested them. See the like, Psal. 110. 3. chap. 13. 2--4. Howbeit, one of the Rabbines expounds it of the Philistines, that they should not dare, or endure to stay in their *meeting places*, their palaces, or strong holds, any one of them, when these forces break in upon them: as when a smoke comes, saith he, no man, though alone, can endure to stay in his house, Chap. 6. 4, Of the latter word, see Psal. 74. 8. Of the former, Psal. 102. 7. And this seems more suitable to the tenor of the context, if the words will bear it. The smoke, that shall be driven in upon you, from the fire of Gods wrath incensed against you, shall in all places to pursue you, and annoy you, that ye shall no where be in rest. See Deut. 29. 20. Psalm. 18. 8.

V.32. *what shall one then answer the messengers of the nation*] Heb. *And what shall he answer and, or, then*: as, Chap. 8. 3, 14. *shall he answer*, that is, Ezekiah, say some; as ver. 30. but rather, *shall he answered*, as ch. 13. 9. & 15. 5. & also, by *the messengers of the nation*, some understand the Babylonian Embassadours, sent to Ezekiah, chap. 39. 1. but the time accords not with the circumstances of things here foretold. See on ver. 29, 31. Some, the Philistines Embassadors sent, upon unequal terms, to procure a peace: but of this, there is no ground. Others, any messengers sent from any people, to congratulate with the Iewes, upon thefe their successes, as the manner of Princes is, upon such occasions to do, 2 Sam. 8. 10. and take the word heretofore collectively, *nation*, for, *nations*, Deut. 28. 49. and others yet more generally, any strangers; that repair to Ierusalem, by occasion of commerce, and business; which though a word thence derived signifies Levit. 11. 13. & 16. 29. yet I find not the word it self, ever so used. I suppole to be meant any messengers in general, that upon any occasion shall come sent unto them, from foreign parts.

that the Lord hath founded Sion] He hath built it, and will so establish it, and protect it, and thofe that repair to it: and that there is little hope therefore for any to prevail against them, or it, Psal. 87. 1, 5. & 102. 13--16. chap. 37, 32, 33.

and the poor of his people shall trust in it] Or, *shall betake themselves unto it*; as to a place of retreat for surety, and safegard. So is the word used. Judg. 9. 15. Psal. 3. 6, 7. & 57. 1. & 61. 4. & 91. 4. 9. *that they may repair thereunto*, (see chap. 13. 2.) as to a place by God set a part, and appointed for such purpose. So the noun hence deduced Job 24. 8: Psalm 104. 19. Chap. 4. 6. & 25. 4. & 28. 15. & 30. 3.

the poor of his people] Of whom before, ver. 30. and for whole comfort this was principally intended, see Psal. 9. 9. Iocl 2. 32. Zeph. 3. 12, 13. This answer may be given to the Embasadours of foreign Princes, by them to be returned unto thole that sent them.

CHAP. XV.

Verf. 1 THE *burden of Moab*] Or *burden*, see chap. 13. 1. *Moab* was the son of Lot, begot on his elder daughter in drink, Gen. 19. 33, 37. From him, his posterity, and the country they inhabited, (bordering upon the land of promise, out of which, the

Emim were by them expelled, Deut. 2.20, 21. *Jhad* their name. There were ever bad neibours to the Iewish people, and ill-affected toward them, Numb.22.5,6. Deut. 23.3,4. Judg.3.12-14.2 Kings 13.20.& 24.2. Psalm 83.6,8. against these therefore, as the constant adversaries of Gods people, is this burdensome Prophecy of sad menace s denounced, in this Chapter, and the next. The like whereunto, See Amos 1.4-3.& Jer.48.in which latter place also; are many passages found, borrowed from this Prophet, as in their due places shall be shewed.

Because in the night Ar of Moab is laid waste] The Prophet begins this prophecy concerning Moab, with a relation of the devastation, and desolation of some chief cities, and principal parts of that country; which afterwards he doth more largely, and particularly prosecute; together with the Moabites distraction and vain devotions, thereupon flocking unto their idols, who could do them no good.

Because] So the word most usually signifies; and so the most here take it. Yet some render it here, *certainly*; and so it is sometime used; as chapter 5.9.& 7.9,16.

in the night] That is, suddenly, unexpectedly, as *the day of the Lord* is said to come *as a theef in the night*, 1 Thess. 5.1,2. So Matth. 25.6. Mar. 13.31-35. Luk. 21.34. 35. Eccl. 9.12. or *in a night*, for there is no article in the text; that is; within the compass of a night; as of Ionas his *Kikayon*, it is said, that *it came up in a night, and was destroyed in a night*, Jon. 4.10. though that, by a proverbial speech, be spoken of the celerity, both of the growth, and the decay of that plant. So of a famous city in France, burnt down in a night; an heathen Author saith, that *there was but a night between a not able city, and none at all.* See Ier. 4.20.

Ar of Moab] *Ar*, the chief, or mother city of Moab, Num. 21. 28. which seems also to have given the name to the whole region, round about it, and to the greatest part of the Moabites ancient possession, Deut. 2. 9. Some suppose it to be the same with *Aroer*, mentioned, Num. 32.34. Deut. 2.36.& 3.12. Jer. 48. 19. but of that there is no certainty, yea or likelihood.

is laid waste] Or, *spoiled*, or, *sacked*, or; *plundered*: as Psal. 119.61. he speaks in the present tense, as of a thing already done; or in doing; and so all along afterward. The usual guise of prophetical language; implying the certainty of the things foretold, as sure to be done, as if effected already. See Chapter 3. 1. 1 Kings 14. 14.

and brought to silence] So the old Latine, and so the word may seem to be taken, Ier. 8.14. but that rather from another root. It were better rendred, *is cut off*, for so it is used, Jer. 47.5. Hos. 10.9,15. Obad. 9. Zeph. 1.11. And if we retain this reading, the copulative, which is wanting in the Hebrew, need not be expressed, but the word without it, rendred, *it is cut off*, See chapter 14.11,13,19,20. and this seems to go beyond the former, Not *sacked*, or *plundered* onely; but *cut off*, destroyed, ruined; either burnt down, or beaten down.

because in the night Kir of Moab is laid waste, and brought to silence] *Kir*, a city of special note in the land of Moab; called also *Kir-heres*, and *Kir-hareseth*, chap. 16, 7, 11. And of *Moab* here, to distinguish it from another of that name in Media, mentioned, chap. 22.6. 2 King. 16. 9. Howbeit the whole verse, is some other wise, rendred by Interpreters: For the old Latine hath it, concluding the whole sentence within this verse, thus; *Because Ar is wasted by night, Moab is distroyed, because the wall* (he took the cities name for a common term) *is wasted, Moab is silenced.* That is, either is destroyed, and brought to the grave, the place of *silence*, as Psalm. 30.17,18. or, he is become *mute*: all his rejoycing, and shouting is gone, ch. 16.9,10. Or, all his bragging, and vaunting is ceased, chap. 16.6. Jer. 48.2. Or, he sits *still*, and dares not stir to make any resistance, as Psal. 4.4. Ier. 8.14. Others, of late, have thus rendred it, *Because Moab, is wasted, Ar is cut off, because Moab is wasted, Kir of Moab is cut off*: and so carryingi the sentence on to the next verse. The reason why they read it thus, taking in the word *Moab*, from the fore-going inscription, is, because the verb of *wasting* is masculine, whereas the names of cities are feminine. But that need not enforce any such supply, since that the genders are not in the Hebrew so commonly observed. So chap. 13.11. where the Nouns are both feminine, the verb joyned to the one, and the participle to the other both masculine. And the like, ch. 16.3. observed there by the Hebrew Criticks. And oft elsewhere See Jer. 2.23.24. Beside that the unevenness of the compositure may be helped, by supposing the *inhabitant* to be intended, as indeed it is. *Ar is wasted*, for the inhabitants of *Ar*: and of *Kir* likewise. And *inhabitant* for *inhabitants*, as chap. 5.3. See chap. 18.2. So chap. 47.11. *evil*, or *adversity shall come upon thee*; for the day of *evil*, or the time of *adversity*: as is more fully expressed, Psalm 27.5.& Jer. 30.19. *Praise*, or *thanksgiving shall come forth*. That is, the voyce of *praise*, or *thanksgiving*: as Psal. 26. 7. Jon. 2.9. In all which places, the form of the verb, for the gender of it, agreeth not with the Noun expressed but with that understood. But a late writer of great note, to cut off these difficulties maketh the former verb of *waste*, an infinitive, thus rendring the words, *Surely in the night that Ar of Moab was sacked, was he cut off: surely in the night that Kir of Moab was sacked, was he*, (that is, Moab) *cut off*. Moabwas destroyed in that night, wherein those his two principal cities were surprised and sacked. And this reading seems very probable. The word *night*, in a regent form, here confirming it. The like syntax, see chap. 30.29. unless a defect of the relative be in either place; as chap. 29.1. How this destruction, where with Moab is here threatned, was inflicted, as some think, by Salmanesser, when he invaded Samaria, 2 King. 17.5.& others, by Senacherib, when he came against Judea, 2 King. 18.13. Or, as others again, by Nebuchadnezzar, after the surprizal of Jerusalem, 2 King. 25.1,4. See ch. 16.14.

V.2. *He is gone up]* Or, *is gone unto*. See Chap. 9.1. and 8.7. *He*, that is, *Moab*; his *King* and his people, supplied from the latter part of the verse; as chap. 14.30 they run to, and fro, from idol, to idol; from Temple, to Temple, to seek relief, and succour, but in vain, chap. 16.12.

to Bajith] A city so termed; as an idols *House*, or *Temple*, in way of eminency, above all other in that country: or as if the whole city were all but one idols *House*, or *Temple*, it is called at large, *Beth-baal-Meon*; that is, *The house of Baals habitation*, Josh. 13.17. more briefly, *Beth-Meon*, Num. 32.38.& Chr. 5.8. and yet cut shorter, *Beon*, Num. 32.3. here, by the first word in the name at large, *Bajith*: which yet some here take not for the name, of a city, but for an *house*, or a *temple*, and render the words, *to the house*, or *temple*; to wit, of Chemosh his chief god, see ch. 16.12. Jer. 48.7, 13. But of this, more anon. See ver. 6.

and to Dibon] Another city of Moab, which was sometime together with *Ar*, and much of his country surprised, and taken from him, by the Amorites, Num. 21.26.30. By means whereof it came into the Israelites hands, having subdued the Amorite. Num. 32.3. And was possessed first by the Gadites, Num. 32.34.& 33.45. though it fell afterward to the Reubenites, Josh. 13.17. but was, (it seems) again afterward by the Moabites recovered, and by them repossessed, Jer. 48.18, 22. See ver. 9. These two places are deemed to have been unto the Moabites, as Dan and Bethel were unto the Idolatrous Israelites, 1 King. 12.28,29. the principal places of their idolatrous services. See Ier. 48.13.

the high places] Some take these words, as joyned by way of apposition, to the names of the two forementioned places; as if it were said, *He is gone to Bajith, and to Dibon, the high places*: that is, to those high places that are there. Others take it, for the proper name of a city, situate neer to the foot of Pisgah, called sometime Bamoth, Numb. 21.19,20. sometime *Bamoth-Baal*, or *the high places of Baal*, Josh. 13.17, and they render the words, and to *Bamoth*; supplying the copulative, which they suppose is wanting, as ver. 1. But one of the Jewish writers, whom some of ours also follow, goeth a third way; rendring the words to this effect, *He* (to wit, Moab, that is, the King especially, or the people of Moab) *is gone up to the Temple*, (to wit, of Chemosh, called *his Sanctuary*, chap. 16.12.) *and Dibon*, (that is, the Inhabitant, taken collectively, or the inhabitants of Dibon) *to the high places*. And this I the rather incline to, because the article is prefixed before, both *Bajith*, and *Bamoth*; which in proper names is not so usual; and it suits best with what we finde afterward, Ich. 16.12. See Num. 21.28.

to weep] Heb. *for weeping*, the noun for the verb: not to sacrifice, as usually; but to *weep*, that is, to lament, and by prayer and supplication to seek to their idols, for help, and succour, in their present distress, *to pray*, ch. 16.12.

Moab shall howl over Nebo, and over Medeba] Or, *for Nebo and for Medeba*: as chap. 24.11. Lam. 3.17,18. two cities also of Moab. *Nebo*, possessed sometime by the Reubenites, Num. 32.3.38. so called, as may seem, from the Mount near to it, on which Noses deceased, Deut. 32.49,50.& 34.1,3. both, as Some, from the prophecies, or oracles, that their idoll there gave. See chap. 46.1. *Medeba*, a city on the confines of those parts of Moab, which the Amorites sometime took from him, Numb. 21. 30. and became afterward a boundary of the Reubenites portion, Iosh. 13.16. for these, *Moab*, that is, the Moabite, *shall howl*, (the ground of their forementioned *weeping*,)because by the enemy surprised, and sacked. See chap. 14. 31.

on all their heads shall be *baldne[s]* Or, *all their heads* shall be *bald*. Heb. *on every his head*, or, *on his whole head*, shall be *baldness*, as having reference to Moab before spoken; but taken collectively. The lamentation shall be general, because the affliction so also, see ch. 1.5.

on all heads baldness, and *every beard cut off]* Heb. *lops* used properly of trees, or the branches of them, Chap. 10.33.& 14.12. Dan. 4. 14. This was to come to pass, either by tearing of their hair, through extremity of grief, and impatiency of spirit, Ezra. 9.3. See ch. 3.24. or, by cutting, and shaving of head, and beard. An usual practice, anciently in times of mourning, and lamentation, Levit. 19. 27,28.& 21.5. Deut. 14.1. Job 1 20. Ier. 7.29. Ezek. 7.18. Amos. 8. 10. Mic. 1.16. And the reason of this practice on such occasion, the Rabbines render, because the hair of head, and beard, is accounted as an ornament to a mans person, and the mangling of it a disgrace, 2 Sam. 10.4. and ornaments in mournings are laid aside, as unseasonable, Exod. 33. 4,5. See the same, Jer. 48. 37.

V.3. *In their streets they shall gird themselves with sackcloth]* Heb *In his* (as before, ver. 2. *streets*, or *out-wayes*, (because streets comen in afterward. See ver. 5, 19.) *they gird on sack*. When they come abroad abroad, they shall go clad with sackcloth girt to them: the wonted habit of mourners, 2 Sam. 3. 31. 1 King. 20. 31, 32. & 21. 27. 2 King. 6. 30. & 19. 1, 2. Neh. 9. 1. Esth. 4, 1--4. Job 16. 15. Psal. 30.11. and 35.13. Chap. 3.24.& 20.2. and 22.12. and 37.1, 2.& 58.5. Dan. 9.3. Iocl. 1.8, 13. Amos 8. 10. Rev. 11.3. See Jer 48.37.

on the tops of their houses] On which being flat, roofed, as terraces, or, open galleries, Deut. 22.8. Josh. 2.6. they used to privy, Act 10. 9. as also to repair thither in danger, and distress, for more security, or to look about for reliefe. See chapter. 22. 1. Jer. 7. 29.

and in their streets] The usuall places of common, and general lamentation, and mourning, Eccl. 12. 5. Chap. 24. 11. or, as well those, that run to and fro in the streets, as those that are got up to the tops of their houses.

every one shall howle] There shall be nothing but howling, and weeping, in city and country, both within doors and without, v. 4. 5, 8. See Jer. 48.38.

weeping abundantly] Heb. *descending with weeping*: that is, say Some, coming down with weeping, and heavy hearts, from their Idol-Temples, whither they went up, v. 2. because they find little hope of help, or comfort there, or, rather, their eyes running down with teats, as Psal. 119. 136. Jer. 9. 1. 18.& 13. 17. Lam. 1.16.& 3. 48.

V.4. *And Heshbon shall cry]* Or, *Both Heshbon, and Elealah*, as Psal. 76.6. Jer. 17.26. Or, *For* as Chap. 13,8.& 5.3.2. For he proceeds to shew by enumeration of particular places, how general the lamentation should be. See Jer. 48.34.

Heshbon] Of this, which was the royal City of Sihon, the Amorite-King, as of the former, see Num. 21.23,26.& 32.37.

Shall cry] Or, *cryeth* as ver. 1.

and Elealeh] Of this likewise, see Num. 32.3,37. by *Heshbon*, and *Elealeh*, is meant the inhabitants of either: as *Moab* for the *Moabites*, ver. 2. See v. 1.

their voice shall be heard] Or, *is heard*: as before, *cryeth*. See ch. 10. 30.

even unto Jahaz] The utmost border of Moabs coun try, towards Sihons land, Num. 21.23. called also *Jahaz ah*, and alligned to the Levites, out of the Reubenites portion, Josh. 21. 36.

therefore the armed Souldiers of Moab shall cry out] The cry shall be so doleful, and so great, that it shall make not the weak only, and such as are not acquainted with warr; but even the souldiers, that are in arms, and the most courragious among them, to quail, and by crying with the rest, to discover their inward faint-heartedness, and unwillingness to fight, and make resistance against the enemy. See Jer. 48.4, 24, 41.

armed Souldiers] The word signifies properly such as have their garments, and their harnes, or weapons, as sword, and the like, such as they were wont then to war, and to make use of, *girt up* to them, unto, or about their loins, Deut. 12, 11. 41.& 13.18. Luke. 12.35. as ready to go out into the field, or to enter fight, whensoever occasion should be, Num. 32.30,32. Deut. 3. 18. Josh. 4.13. The word, *Souldiers*, is not in the text.

shall cry out] Some of the Jewish Writers expound it, *Shall shout*, as men are wont to do for joy, and in triumph, Judg. 15.14. and as valiant men when they are joyning battle, 1 Sam. 17. 20. 1 Chr. 13. 15, 16. as implying, that though the souldiers should thus bestir themselves, ready and forward to go out against the enemy, yet Moab, the King, and people, should have no heart thereunto. But the shouting here mentioned, as other of them well observe, is not of mirth, nor of alacrity, but of mourning, and dejection of spirit, See Jer. 48, 12, 33. So is the word used, *to cry out*; for fence of pain, or fear of evil, Judg. 7, 21. 1 Mic. 4. 9.

his life shall be grievous to him] As if it were said, he shall be weary of his life, as Rebekkah, Gen. 27. 46, and Iob. Job. 3. 20, 21. & 6.8, 9.& 7.15, 16. Heb. *his soul shall be ill-affected to him*, or, *for himself*. Which the Jewish Writers, some of them expound: *Moabs soul shall be grieved for himself*; or, *each of the Moabites shall be in much grief* of mind, for the evil that is like to befall him: and some of them, as if an emphasis were in the last word; he shall have no list to look after any other: but *each soul sorrow for it self*. The fear, and affliction that shall surprise each party, being so great, that they should mind none but themselves. This latter seems somewhat too nice; yet see Jer. 47. 3. & 49. 5. Others, *it shall grieve within him*. There is in the text an elegancy in the sound of the words; between this, and that of *crying*, before used. The vicinity whereof hath made some great Rabbines, and Some of ours, treading in their steps, to expound it; *each one shall cry for himself*; referring it, some to the whole body of the people, some to the men of war, before mentioned. But the word in that form is not found so to signifie. See Chap. 16.7.

V.5. *My heart shall cry out for Moab]* Or, *Both cry out*; or, *did cry out*; for the tenses are oft promiscuously used. See Chap. 14.25. ver. 1. *)For Moab*, or unto *Moab*, as ver. 4, 2 to *him*, or, *for him*. This, most, both Jewish, and Christian Interpreters, understand of the Prophets compassionate affection towards that people, albeit so great an enemy to Gods people; their destruction and calamity being so grievous, that the very thought of it moved him to commiseration. Whence also one of the Rabbines observes a difference between the Prophets of God, and the Prophets of Idols; between Esay, and Balaam; the one desired to be cursing Gods people, Numb. 23. whereas Esay was grieved to forethink what evil was to befall Moab. See chap. 16.9, 11.& 21.3. Jer. 47.6. But other; of both sorts understand them, not of the Prophet; but of those, before mentioned, ver. 4. (and infert therefore, as to be supplyed in the text, the word, *saying*, which is indeed sometime omitted; as Psal. 105.11. ch. 63. 11.) Some of the men of arms, making profession of their forwardnes to fight, and their crying to, and calling upon the people for that purpose; to reclaim them from flight, and encourage them to stand to it. Others, of the Moabites in generall, professing their inward grief, even at heart, for the calamities, and ruine of their country. And this, to me, seems best to agree with the rest of the context, as well fore going, as ensuing. See Jer. 48.31, 32, 36.

his fugitives shall flee *unto Zoar]* *His fugitives*. Or as the Hebrew hath it, *her fugitives*. (and so ver. 8.) as having reference, lay the Jewish Doctors, to the region. Or, whom, some expound the words here used, as our version doth. And as another from the same root, (which generally signifies to *flee*) doth undoubtedly import, Ezek. 17.11. as also is this here used by many deemed to ignifie, Chap. 43.14. See also, Jon. 1.10. *shall flee*, is not in the original; but is supplyed from the Noun. Instead whereof, some supply from the former clause, or from what follows, *shall cry*. And others, *shall run crying unto Zoar*. The city that was saved, when Sodome, and her neighbouring towns were destroyed. (Of which, and of Lots fleeing thither, whereunto the Prophet is here deemed to allude, see Gen. 19.20-22.) And thither those may well seem to flee, that stood in fear of, or had escaped the sword of the enemy, either hoping there to find shelter, as others at Heshbon, Jer. 48.45. or thereby intending a further escape; (See Jer. 48. 6.) it being a bordering town of that State, Deut. 34.3. Whence also have divers taken occasion (the old Latine among the rest) to render the word here not *fugitives*, but *bars*, or *bolts*; as most commonly, indeed, it signifies, Exod. 26.26, 27. Psal. 107.16. So called, because they shoot, or run through the rings, or hollow places, made for the passage of them, Exod. 26.28.& 36. 33. And some, thereby understand *the borders* of the land, which are to it, as *bars*: And read the text, Unto *the borders thereof*, even *unto Zoar*, to wit, did *I cry*. From the former branch supplyed; as Gen. 1.16. But of this use of the word, (though great ones maintain it,) is no example produced. Others therefore and so some of the Iewish writers understand it of the *bars* of the city gates; which go commonly together, Deut. 2. 5. 1 Sam. 23.7. 2 Chro. 8.5. Iob. 38. 10. Psalm 107. 16. Ier. 49. 31. Ezek. 38.11. As gate, for *city*, Chap, 3.26. So *bar*, for *gate*, Proverbs 18.19. Or *strong-hold*, Amos. 1.5. As also some take it, Chap. 43.14. And *bars* said to cry here, saith one Rabbine, as *gates* and *cities* to *howl*, Chap. 14. 31. But another, rather referring it to the former branch, renders it, *My heart shal cry for Moab*; and for her *bars*, that is, *all her Strength*, saith he, or strong holds, because the bars are the strength of a gate, as the gates of a city. And the gate cannot hold out when the bars are broken, no more then a city, when the gate once broke open, Psal. 107. 16. & 147. 13. even *unto Zoar*; a principal one of them. In this variety of versions, and expositions, (and others also there are, besides these) I suppose with least straining of the text, the words may be thus rendred, *Her fugitives* shall cry unto *Zoar*, For of the cry passing to and fro, up and down, through the whole country, doth this passage still speak. And so Jer. 48.34. *From the cry of Heshbon, even unto Elealah, even unto Jahaz, have they uttered their voyce: from Zoar, even unto Horonaim*. Of which, see v. 5. They shall cry thither, that is, carry on the cry along thither: or shall *run crying* thither. Of which kinde of defective speech, see examples, Gen. 45. 14. *Benjamin wept upon his neck*, that is, fell weeping upon his neck: or *fell upon his neck, and wept*; as the former part of the verse, more fully hath it, 1 Sam. 7.2. *Israel lamented after the Lord:* that is, lamenting fought after him, 1 Cor, 5.2. *Te have not mourned, that the man that hath done this deed might be taken away from you*: That is, ye have not sorrowing, or being grieved, taken a course for the removing of him from among you: as after there, ver. 13. See also Chap. 14.12. & 38.14, 17. 2 Zi. I shall only add, and leave it to the consideration of others, whether this branch, may not, with the next before-going, be thus knit together, and rendred, *My heart cryeth out for Moab*, (that is, I my self, as Psalm. 25, 17. & 27. 8. and 28.7. cry out, or I cry out heartily for him) and *for his fugitives*, (that is, etor to as my voice may be heard) *unto Zoar*. See Chap. 43. 14.

a heifex of three years old] The words thus rendred, make it ambiguous, unto whom this branch is to be referred. Some refer it to the city Zoar: which, they say, is called here, an *heifer of three years old*, in regard of her strength and beauty, and the richnes of her soyl, Gen 13.10. Because at those years, an heifer is in her prime: and therefore God bids Abraham take *an heifer*, and a *female Goat*, and a *Ram*, each of that age, for the sealing of Covenants between them. Gen. 15. 9. Yet some of the Jewish authors would have it, a *Calf of the third birth*: as if such were usually the strongest. And would have Moab, Or Zoar, likened to such a *calf*, for her wantonnes; as Ier. 31.18. Hos. 10.11. See Jer. 48. 11. But Ier. 48. 34.

years old. And it is there referred, not to the city, but to the cityers, or the cry. I will cry out, as such an heifer, missing her calf, or her company, 1 Sam. 6. 9. 12. Or, the cry of those that flye, shall be such, and so loud, that it should be heard unto Zoar, or it shall pass in that manner over the whole countrey, till it come thither. See v. 4. Of the defect of the note of similitude, see in the like case, Chap. 21. 8.

for by the mounting up of Luhith with weeping shall they go it up] Heb. *he shall go it up*; or, *it shall go up*[to wit, the cry; as it is, Ier. 48. 5.) by the *ascent*, &c. In which words, some suppose a reason to be rendred, why the men of war should cry so loud for the slaying of the people: to wit, because all places should be so full of howrling, and yelling for fear, and grief, that otherwise they could not be heard. Others, why those that fled, should not stay till they come to Zoar; because they found there places, on the way, so full of weeping, and wailing, that they well thereby perceived there was no safe tarrying there. But I suppose rather, that the Prophets intent is to shew, that the cry was gone over the whole countrey, and was arrived at Zoar, by relating the places by which it had past. See Jer. 48. 4. 5.

Luhith] Of this city or town, we find no mention in Scripture, save here, and in Jeremy. The Rabbins tell us, it stood high; which I suppose they gather from the words of the text. Some of ours tell us, that it was situate on an hill, and on that side of it that looked toward Iudah, as Horonaim, on the other. But whence they have that, I know not.

for in the way of Horonaim] Or, to *Horonaim*. So Jer. 48. 34. *From Zoar unto Horonaim*. That is, all the way that lyes betweem them. Hence it is thought, that Sanballat was called the *Horonite*, Neh. 2. 10, 16. The name is in the duall, as you would say, *the two Horons*. The reason whereof, is by the Rabbins rendred; because there were two of them, the upper, and the lower. And of Beth-horon indeed we so finde, Joth. 10. 10, 11, & 16. 3, 5. & 18. 13. 14. which, by those places, seem to have been situate upon the confines of the Ephraimites, and the Benjamites. And might peradventure be the same with Horonaim, here mentioned: (as *Nimrah*, and *Beth-nimrah*, Number. 32. 3, 36.) if the situation of them would admit it.

they shall raise up a cry of destruction] That is, men *shall raise* such a *cry*, or, such *a cry shall be raised*; as Chap. 2. 19. & 14. 30. So some of the Iewish writers, by a transposition of letters, deducing it from a root that signifieth to raise, Chap. 14. 9. Howbeit, others of them say, it is a Syriack word, and signifies to *cry*. And it hath some affinity with the tearm of *shouting*, used v. 4. Whereunto also some refer it. And others again to a word, that signifies *to break asunder* with force or violence, Phal. 2. 9. and render it, *They shall break*, or *rend themselves* with *crying*. A defect of the particle *with* as Ps. 17. 13, 14. with ver. 7.

a cry of destruction] Heb. *of breach*, or *breaking*. That is, either a cry importing destruction; *Breach*, put for destruction, as Chap. 1. 28. & 14. 23. Or as some, *a broken cry*: such as vehemency of passion, and distraction, in a tumultuous multitude, doth oft produce. But I incline rather to the former. See Jer. 4. 20. The drift is, to shew, that all places, and passages, high and low, from the one end of the land to the other, should be filled with lamentations, and outcryes, See further, v. 8.

V. 6. *For*] Or *Because*. One reason of their cry, the utter spoyl of their pastures, at present, not, as some, their future desolation.

For the waters of Nimrim shall be desolate] Heb. *shall be desolations*; or *shall be brought to extream desolation*; as Ier. 48. 34. See chap. 17. That is, as moft, the waters and brooks, neer to that place, that watered the rich pastures, in the plains of Moab, shall be dryed up. As of Egypt the like is said, Chap. 19. 5, 7. But that was there done by diverſion of the main ſtream of the river: whereof here, there is no like likihood; and falleth out oft, in times of drought, 1 King. 18. 5. Ier. 14. 3. But that is not the thing here tore told. Others, therefore, by *waters*, do here understand that fat, and rich pastures and grounds themselves that lay neer to those waters, as Eccl. 11. 1. *waters*, for soyl, or land, yvell vvatered, Chapter. 32. 20. For as for that vvhich some of the Rabbines have of the brooks there, that they should be said to be *desolated*; because they were mixed with the blood of the slain, or choaked up with their corpses. It seemeth somewhat too far fetched. That which others have of the places adjoyning, said to be *desolate*, because left by the inhabitants, either fled, or slain, is more likely; but suits not so vvell vvith the words following, vvhich speak, not of the towns, but the grounds. See Ier. 48. 34.

Nimrim] There is mention of a town, called *Nimrah*, Numb. 32. 3. joyned there with divers other of those here mentioned. Called also *Beth-nimrah*, Numb. 32. 36. (for names are oft times cut short, as *Sirim*, for *Abelsittim*, Num. 25. 1. & 33. 49. *Hermon*, Psal. 133. 3. for *Baal-hermon*, Judg. 3. 3. *Athar*, Joth. 19. 7. for *Corathan*, 1 Sam. 30. *Shiv*, for *Bersheeba*, Joth. 19. 2. *Salem*, for *Jerusalem*, Psal. 76. 2.) where it is reckoned up among those cities, that the Gadites possessed concerning which see on v. 9. It is here put in the plural number, for the grounds neer to, or about that city. Or, it may be, for such fat pastures, as those about Nimrah were, as if he had said, the fat pastures of the *Nimrahs*, or *Nimrim*; Towns so seated, as that was, in rich and fertile soyls. See *Sept.* Chap. 13. 10.

for the hay is withered away] Or, *the grass is withered*; as the word is usually rendred, Iob. 40. 15. Psal. 104. 14. & 147. 8. Chap. 37. 27. & 40. 6, 8. otherwise *grass withered*, in an ordinary cottle, makes *hay*, and that is nothing amis.

the grass faileth, there is no green thing] Or, *the herbage* [that properly that is newly sprung up, and sprouted out of the ground, the tender sprout. Gen. 1. 11. 12. Chap. 37. 27. and 66. 14. Jer. 14. 5.) *is gone, or consumed*, (as Chap. 16. 4. & 24. 13. *The green herbage is not.* So Gen. 1. 30. and 9. 3. the meaning is, the pastures, as utterly spoiled, either eaten up with the enemies horſe, or trampled on, and stamped down with their feet, and so beaten into the soyl and mire, made of that which grew on them, that there is nothing green to be seen. See ch. 1. 7. Ezek. 34. 18.

V. 7. *Therefore the abundance they have gotten, and that which they have laid up, shall they carrie away to the brook of the willows*] Or, *Because*[as contening another cause of their outcry] *the abundance* which (the relative wanting should be supplied; as Gen. 42. 28. Exod. 13. 8.) Or, *the residue* of what (as Deut. 3. 13.) *they have gotten*. (Heb. *made*, as Gen. 31. 1. Deut. 8. 18.) *and their wealth*, (so called, because the owner is as *master* of it, Ier. 20. 1.) or, *their treasure* (so tearmed, as by the Grecks also, because want to be laid up, Gen. 41. 36.) *shall be carried away*[or, *is carried away*] (as ver. 5.) &c. This some understand of the Moabites themselves, who, either because the waters of Nimrim were dryed up, and no pasture there to be had for their cattel, should drive them away, to seek water and pasture for them; about some *willowy-brook*, elsewhere. Or, as others, should for feare of the enemy, scarrie away the best of their substance, and of their treasure, so much as they well could, or so much as was left of it, so hide it in some low place by the *brook side*, yea, or in the *brooks*; such of it, as might without damnage, or decriment, be there bestowed, in hope afterward to recover it again. But others rather understand it of the enemy, that should seize upon their wealth, and carry it all away, which is here brought in, as the cause of their lamentations, and out cryes: as before the spoil of their soyl, so now the loss of their wealth. And is spoken of, as a thing in doing, or done. This to be the true fence of the place, appears by that of Jeremy, parallel hereunto, Jer. 48. 36. *Because the riches that he hath gotten, are perished.* See chap. 16. 8. Howbeit, one of the Rabbines, in whose steps the old Latine treadeth, renders the words to this purpose. *According to that which Moab hath done, shall their visitation* (as Psal. 89. 32.) or, *retribution, also be.* And so runs out into a large discourse of the manifold kindnesses, that Abraham shewed Lot, and the unkind dealing of his issue, the Moabites, and Ammonites, with Abrahams posterity, for which they were deservedly thus to be destroyed. See Ier. 48, 26, 27. & 49. 1. But the genuine fence was given before.

to the brook of the willows] So is the word used, Levit. 23. 40. chap. 44. 4. that is, say some of the Jewish Commenters, and of ours after them, to Babylon; and so, those that expound the former part of the verse, of a retribution, expound this latter, *they shall carry them* (to wit, the Moabites) *unto Babylon*; because they find mention of *willows*, growing by the water side there, Psal. 137. 1, 2. as if willows grew no where else besides brooks, but at Babylon only: besides, that it appears not, that this Prophecy intends any carrying at all to Babylon: Others understand it, of some *brook*, in the land of Moab, where the Moabites should hide their wealth, or whether the enemy should carry it, here to share it. But the words may as well be read, *unto the vale of the Arabians*: Of whom, Chap. 13. 20. either by the Arabians themselves, serving under the Assyrians; or, by the Assyrians sending them thither before hand (for some part of Arabia bordered upon the Moabites country) thence to convey them afterward into Assyria, See chap. 16. 8.

V. 8. *For the cry is gone round about the borders of Moab*] Or, *Because*[as ver. 9. Heb. *border*; but taken collectively: as Judg. 11. 22. This appears by the particular recitall of the places, these especially here added to them, ver. 4. 5. *Heshbon*, being situate on the North-east side of that country; *Elealeh*, on the North-west; *Jahaz*, on the South-west; *Horonaim*, as some say, farthest East; and *Zoar*, the utmost West.

the howling thereof unto Eglaim] Heb. *her howling*; to wit, Moabs: as *her fugitives*, ver. 5. or, *the howling of it*: that is, of the cry: and *howling cry*: and so in the next clause: See Jer. 48. 20.

unto Eglaim] This most Interpreters, Jew, and Christian, take for the proper name of a place: and the Rabbines affirm it to be a boundary Town of Moab: but on which side, they say not. The word is no where else found. Yet some late Writers of note take it, for a common term: and will have it to signifie such places, where there is a *confluence* of divers streams: because the word Egel, Job. 38. 28. (where alone it is extant) signifies a *drop*. and they suppose it, so signifie, those *watery places*, that were neer upon the confluence of the *brook*, or *streams* of the river *Arnon*, Numb. 21. 14. which is there said, v. 13. to be *the border of Moab*, dividing them and the Amorites, who lay Easterly from them, ver. 11. and it is not unlikely, that the place had its name from the springineſs of the grounds thereabouts. To this nature of the Moabitish soyl, the Psalmist seems to have an eye, Psal. 60. 8. where he calleth *Moab*, not his *wash-pot*; but his *washing pot*: his pot, or baſon, to wash his feet in

and

and the howling thereof unto Beer-elim] The word *Beer*, which signifies a *well*, Some take here, for a common, or generall term; and so render the words, *the well of Elim*, as if *Elim*, not *Beer-Elim*, were the name of the place; and of that name indeed, we have a place, in the Israelites journeying from Egypt, Exod. 15. 27. & 16. 1. Num. 33. 9, 10. but that cannot be the place here mentioned. It seems rather, that *Beer* here is part of the name of the place, for which also it is put alone, Num. 21. 16. and may seem to have been called *Beer-Elim*, that is, *The wel of the mighty* ones: because it is said, *The Princes* (who are so termed, Exod. 15. 15. Psal. 89-1.) *digged it*, Num. 21. 18. This *Beer-Elim* seems to have been not far from some part of *Arnon*, Num. 21. 13. 16. between which river, on the one side, and Jordan on the other lay the greatest part of the Moabites country. See Num. 21. 13. compared with Num. 33. 48. & 35. 1. though some parts, it seems, they were at this time possessed of, also beyond Jordan, as *Zoar*, ver. 5. Of which, see Deut. 34. 3.

V. 9. *For the waters of Dimon shall be full of blood*] Or, *Because they are full, or, are filled with blood*(as before, ver. 6. 8.) to wit, the blood of men slain by the enemy. See ver. 6. So Chap. 34. 3, 6, 7. Jer. 46. 10. Ezek. 32. 6. This seems to be here specified, as one cause of this general out-cry, that ran to and fro, from place to place; because the waters that came down from the place here mentioned, being dyed blood, shewed how it went with them there.

Dimon] The Jewish Doctors tell us, that this Dimon is a river in the land of Moab; and that stream, say some, that appeared like blood to the Moabites, in the expedition of the three Kings, against Moab, and was after indeed so dyed with their blood. 2 King. 3. 22. 24. whence they imagine, that it was afterward so called. But it may well be questioned, whether any such stream continued there, after that extraordinary flood, by the Prophets prayer, at that time, in that their extream necessity procured. Some again of ours say, that it is not a river, but a city, that belonged sometime to the Gadites. But we find elsewhere in Scripture none of that name. Others therefore lastly, suppose it, to be no other then that Dibon mentioned before, ver. 2. but by the Prophet here so termed, with change of a letter, not Dibon, but Dimon: (as Merodach, for Berodach, Ch 31. 1.) in regard of the abundance of blood, that should be shed in it. and the dreams about it, or neer unto it, should flow with, a new name, is upon a new occasion given it: as Gen. 17. 5, 15. & 25. 30. & 32. 28. Judg. 6. 32. Ruth. 1. 20.

for] Or, *moreovertas* ch. 16. 8.

I will bring more upon Dimon] This is spoken, as in the person of God. *I will bring*, saith he, *more*. Heb. *additions*, or, things *added*: that is, saith one of the Rabbines well, evils *added*, a defect of the subject as Prov. 18. 23. *sheweth answereth*, or gives out, *rough*, or *harsh* things, that is, *rough*, or *harsh* words. The meaning is, I will inflict more, and more evils upon them. See ch. 1. 5. Though others, both of them, and ours, refer it to what was before said of blood, that the river should abound with blood, that should be *added* to the waters thereof, in great abundance running in, on either side of it; and that the word is plural, in regard of the several streams, that should run divers wayes, not tainted with blood, only, but swelling with it: or, in reference to the story above mentioned, that he would make those rivers to run with blood, more abundantly, then at that time; and yet again with much more, then hitherto they had done. But I suppose rather, that by *additions* of evils, is here meant, more then had been before mentioned; to wit, the spoyling of their pastures, and the plundering of their goods, ver. 6, 7. even the slaughter of their inhabitants, partly, by the sword of the enemy, and partly also, by wild beasts that shall be sent in upon them: and it may be, that Moab it self, in the next clause mentioned, is here termed *Dimon*, that is, *bloody*, in allusion to the name of *Dibon*, one of her chief cities: as if it were said, all *Moab* shall be, as one *Dibon*, or *Dimon*, rather. It shall in all her streams run with blood; as Jerusalem is called *Ariel*, because it should be as one *Ariel*, or *altar*, in regard of the general slaughter, that should be in all parts of it. Ch. 29. 1, 2. See of Edom, Chap. 34. 5-7.

lions upon him, that escapeth of Moab] Heb, *upon the escaping* or, *escape* (as Chap. 10 20.) *of Moab a lion*; that which some of the Jewish Writers understand of Nebuchadnezzar, compared to a *lion*, Ier. 4. 7. who should destroy whatsoever had escaped Sennacherib. But the word, *lion*, seems rather, as some of them also oferves; to be taken collectively, for *lions*: as chap. 30. 6. Jer. 5. 6. Nah. 2. 11, 12. put here for ravenous beasts in general, such as are wont to prey upon men, ch. 35. 9. 2 King. 17. 25. The meaning is, their land being much of it wasted, and desolate, God would cause wild beasts to abound in it, that should destroy many of those that had escaped the sword of the enemy, Exod. 23. 29. Levit. 26. 22. So that they should be no way able to escape Gods hand, but he would meet with them, either in one kind or another, and by variety of judgments, execute his indignation upon them, Chap. 24. 17, 18. Ier. 48. 43, 44. Amos 5. 9. & 9. 1.

and upon the remnant of the land] To wit, of Moab: the same (saith one of the Rabbines well) in effect, though in other terms, with the former. For why another, of them should say, *the remnant of Iſrael in their land*; I know not.

CHAP. XVI.

Vers. 1. *Send ye the lambs to the Ruler of the land*] This Chapter ought to be joyned unto the former; as in some verſions it is, because they make up but one Prophecy, and that no leſs one, of one and the same subject, concerning Moab, who in the former part of it, is admonished, what course she should, and might have taken, for the aversion and prevention of the judgments here denounced against her, to wit, by paying their tribute duly to the King of Judah, and performing kind offices unto Gods people, in the times, especially, of their distress, ver. 3, 4. both which things, because they had not onely failed in, but had carried themselves haughtily and hardly, toward those, unto whome they ought to have performed such offices, ver. 6. they are further again menaced with the judgments before mentioned, ver. 7-13, and a certain time set for the execution of the same, ver. 14.

Send the lamb to the Ruler of the land] Or, *Send a lamb the Ruler of the earth*; as the old Latine, and those that follow it, expounding it of Christ, that came from Ruth the Moabitesse, Matth. 1. 5. or, *Send the lamb of the Ruler of the land*, or, *the earthe* which seems to fitt best with the original. The great variety of expositions, that both Jews, and Christians, give of the words, were too long to relate, and loft labour to refute, they being many of them so absurd. I will pick out of them therefore one; or two only, that seem most probable; and pitch upon that, I deem most proper. Some therefore of yme note expound the words, as if the Prophet should advise, or admonish, the Moabites, to send *lambs* and the like, for sacrifice to God the Ruler of the whole world, 1 Chr. 29. 21. as Heathen Princes sometime did, Ezr. 6. 8-10. & 7. 15-23. to make their peace, if they may, with him. Which some of them conceive to be spoken seriously, as exhorting them, to come in to God, submit to him, acknowledge him, by sacrificing to him, to be the only true God who is able to protect, and save them: as Chap. 21. 12. which their idols cannot do, ver. 12. Others, as in way of derision, as if, do it, he might, but it should be to small purpose, to seek now to him, whom he had so despised, and disspighted before; and who had now past an irrecoverable doom of destruction upon him. So it should be like that, Mal. 1. 9. But the genuine sense seems rather to be that, which the founder sort of the Rabbines have; and divers of ours also admit: that the Moabites are called upon, to pay that Tribute to Ezekiah, which was due from them, to the Kings of Judah. David had conquered Moab, slain a great part of them, made the rest of them tributary, 2 Sam. 8. 2. this tribute, because they abounded in sheep, and goats, was paid in such cattel: but after the rent made in the State upon Solomons decease, the Kings of Israel got this yearly pension into their hands, and enjoyed it quietly, without refusal, unto Ahabs decease; after whose death, they denyed it to Ahaziah, and to Joram his sons, 2 King. 1. 1. & 3. 4, 5. The Prophet therefore here minds them, of their duty herein, and willeth them to send the *Rulers lamb*, that is, the present, or tribute due to him, as the Lord of the soyl, to whom of right it belonged, being of Davids posterity, consisting in *lambs*, with *rams*, and *goats*. That which some add, that they are admonished now so to do, because there was no king of Israel now to receive it, Samaria being taken by Salmanesser, and that kingdome diffolved, 2 King. 18. 9, 10. is not so certain; but that more unlikely, that the Prophets words should be spoken in way of derision, and insultation over them, after their destruction, and the desolation of their land: as if she had said, ye refused before to pay your wonted tribute, consisting of so many thousand sheep, *send* now, if ye can, but a *lamb* only, as implying, that they had scarce a *lamb* then left them, of such numerous flocks, as they were late possessed of. But *lamb*, is here put collectively, for *lambs*, as *lion*, for lions, ch. 15. 9. and *lambs* here, for such cattel, as their tribute consisted of: as *lions* there, for such beasts, as are wont to kill and devour men. I am not ignorant that one of the Jewish great Masters would have the word, *ear* here to signifie a *swift beast* of the *Camel* kind; pointing us to a place, 2 King. 11. 4, 19. where the words are, *the carrim and the runners*, which we render, *the captains and the guard*: as if the meaning were, that they should send in post-haste. See more hereof, on chap. 66. 20. wherein, howsoever I suppose he be far wide, as well for the one place as the other, yet he gives a hint of that, which to me seems to minister an occasion of some doubt, whether the word *car* and *carim*, might not better be rendred both here and elsewhere, *ram* and *rams*, then *lamb* and *lambs*. My reason is, because by *carim*, *chief stains* and great ones, souldiers, and men of might at least, are commonly resembled by such; so stiled, Chap. 34. 6. Ier. 51. 40. Ezek. 39. 10. besides that, the word *carim*, is, it self used for *captains* and *leaders*, such as are *rams* in the flocks; as in that place of the Kings, and for those engins of batterie, which both Greeks, and Latines call *rams*, Ezek. 4. 2. & 21. 22. yea so the old Latine rendreth the word *rams*, 1 Sam. 15, 9. and some late interpreters of prime note, *leaders of the flock*. All that can be objected against this, is, that *elim* is used commonly for *rams*, and that *elim* and *carim*, are sometime found mentioned together. as Ezek. 39. 18. & 1 King. 3. 4. But hereunto may be answered, that in like manner *sheirim* and *athudim* are both used for *he-goats*, and yet there seems some distinction between them, and the latter, to be the *leaders*. See chap. 14. 9. & Jer. 50. 8. and the word to be among the sheep, as the *athudim* among the goats. Besides that in the history which this relateth unto, it is said *carim*, (so many simply, (which some render *fat weathers*) and *elim* with wool? so many. But this I shall submit to the judgment of the learned.

from Sela in the wilderneſs] The Hebrew word signifies a *rock*, or, *a ſtoniness*,

a fortresse, Num.21.8,10.Chap.31.9 .It seems here to be the proper name of a place, (as is *Petra*, sometime , both with Greeke and Latines, and so some here render it,)situate in the confines of Moab,and Edom, mentioned, as then in the possession of the Edomites,in Amaziahs time, and by him taken, and the name changed into *Joktheel*,(of which name we find a city, anciently so called,in Judahs lot, Josh.15.38.) annexed to the crown of Judah; but in after-times,it seems, gained unto Moab,and by them, at the time of this Prophecy, possessed. Some say it was the head city of Moab; and is said here to stand on that part of the land, that overlooked *the wilderneſs of Moab*,Num.21.11. Deut.2.8. Others say,that it was the head city of Edom: and suppose that here is intimated,the full extent of the whole country of Moab: *from Sela*(the South end, to Edom-ward *unto the wilderneſs*, (for so they render the words of the text) to wit, of Jordan : the north end to Judea-ward:as if he had said: Send all of you, out of all parts of the counts,from the one end of your land to the other. Incline to the former,though I doubt whether *Sela* were the head city of either.See *Ar*,ch.15.1.

to the mount of the Daughter of Zion]To Ierusalem:where Gods seat was in his Temple,and the kings in his palace,See ch.1.8,&2. 2.& 10.32.& 14.13.

V.2. *For it ſhall be*,that *as a wandering bird,caſt out of the neſt*; *ſo the daughters of Moab ſhall be at the foords of Arnon*] In these words the Prophet foretels them, what will befall them, if they shall not follow the advice before given them, ver. 1.but perish in their rebellion,and refusal to come in:and the things menaced are two especially confusion,and deportation. The words may be rendred; *Elſe it ſhall be* that *as a wandering bird,as a neſt forſaken; the Daughters of Moab ſhall be at the paſſages of Arnon*.Or,as *Some* thus,*Or* elſe Moab *ſhall be as a wandering bird,as a neſt diſmiſſed, and the Daughters of Moab ſhall be at the paſſages of Arnon*.

For] Heb. *And*.As chap.13.8,or,*Or*; as Gen.2.6. Judg. 11.31. that *is,elſe,Other wiſe*: as some well render it here.

it ſhall be,that]As chap.7.21.& 11.11.or Moab shall *be*:as chap. 13.14. Babylon *ſhall be*.

as a wandering bird]Prov.27.8.that being driven from her nest, hath no place to repair to.See of Babylon, ch. 13.14.Of Ammon, Jer.49. 5.

caſt out of the neſt]Or as a *neſt*that is, *a brood*, or *young ones* in a nest.as Deut.32.11.Luk.13.34.) *forſaken*,(as chap.27.10.to wit, by their dam:having none to protect them)or *driven out*:or,*caſt out*:as Exod.12.33.1 King.9.7.See chap.10. 14. And there is in the Hebrew, an elegant allusion to the word of *sending*,ver.1. as if he had said,*Send* away your *lambs*:or elſe your selves shall be like *birds* ſent out of their *neſt*, expelled,and driven from the places of your present abode.Job 29.18.

So *the daughters of Moab*]As,*the daughters of Zion*, chap.3. 16, 17.and,*the Daughters of Jeruſalem*, Luk.23.28.that is,the Mo'abitish womentor, as some more generally,the promiscuous multitude of that people. The Jewish doctors understand it of the *villages*,or lesser Towns, that are as *Daughters*, to the mother cities: and are in Scripture commonly so styled, Num.21.26,33.& 32.42. But this suits not so well with the tenure of the text:unless we will say,that the people of Moab shal be *as wandering birds*:and her Towns as a *neſt forſaken*.But then,why not the great ones,as well, as the less?Of which,chap.15.1.2.

at the fords of Arnon]Or,*paſſages*(as Josh.2.7.)*of Arnon*, which bounded their country on the one side,Num.21.13. there shall they be,either flying from the enemy, out of their land, towards the wilderness, Num.21.13.or by the enemy carried captive,beyond the bounds of their country,See v.8. and ch.15.7.

V.3. *Take counſel,*&c.] The second branch of wholsome advice given the Moabites.for preventing of the judgments denounced against them : the sedulous performance of kind offices to Gods people,in the time of their distresses, wherein they had been much failing,and faulty before, Deut. 23. 3, 4. implying, that had they been careful so to have done,they should not have been now,in the like streights themselves.

Take counſel,execute judgment] Or,*call a counſel*, (Heb. *make a counſel to come*:cause a counsel to meet,bring them together:as Pſ. 2.2.)and *make a decree*,resolve upon a course to be accordingly taken,and put in execution:as chap. 28.7;So Pſal.106.30.Or, as some,deal equally, and uprightly, shew the likeness of Abrahams posterity,as he did to Lot your Ancestor.

make thy ſhadow as the night,in the middeſt of noon-day]Or,*at noon-day*:as chap.6.12.or,noon-tide,Ier. 20.16.*at high-noon*,as we use to say. It is a proverbial kind of speech, as one of the Iewish writers well obſerves: whereby God,or men, are said to *make midnight,at*,or,*of noon-day*: as on the other side, God is said to *make noon-day,of midnight*,Pſal.37.6.with 112.4. & 139.11,12. Of some other uses hereof,see chap.59.10. Amos 8.9. Here it is applyed to protection,shelter, refreshment, concealment.The violent and eager persecution of the enemy, is compared to the heat of the sun, at noon-day,that is very grievous to a traveller,or wayfaring man, where no shade,or shelter is to be had, Pſal.121.6.Ion.4. 8.Rev.7. 16.the Iewish people fleeing from it,to such travellers, so distressed:the relief that Moab should have afforded them, to a shade: which is used in Scripture commonly,for protection,shelter,refreshment,concealment,Judg.9.15. Job.32.22. Pſal.17.8.& 91.1 chap. 30.2,3.& 32.2.and the night,being no other then the shadow of the earth interposed between us and the sun: and midnight consequently, the depth of that darkness, caused by the interposition of so vast a body,as the earth is : Hence it comes to pass, that the closest concealment,and the most copious refreshment is here resembled by the making of high-noon, as mid-night. So that in is, as if the prophet had said, after serious consultation, resolve upon some course, whereby ye may afford what shelter ye are able,both for safety,and secrecy,to the distressed Israelites; be both a secure refuge to them, and a comfortable refreshing, See Obad. 14.

hide the out caſts,bewray not him that wandereth]Or,*the wanderer* but collectively: taken as appears by the former word,being plural, The same in plainer terms,that was before spoken. Harbour, and hide those that are driven from their places of abode,and constrained to wander;lest you your selves undergo the like calamity,v. 2.Luk.6.38.

V.4. *Let mine out-caſts*] *The out-caſts of Iſrael*, Pſal. 147. 2. Chap.11.12.& 56.8.For it is spoken in the person, not of the Prophet,but of God requiring this office, as ot duty, in behalf of his people. The out-casts of my people, whom he owneth yet as his, though he had caused them to be driven out of their land, for sins,and excesses,Ezek.11.16.For (I suppose not, as these do)that to be the reason,why he here terms them his out-casts,as being cast out by him,but as whom,though cast out for,yet he accounted, and acknowledged still,as his. See chap. 52.5,6.

dwell with thee]Or, *ſojourne with thee*.As Ruth.1.1, 2 King.8. 1,2.Harbour ;them for a while.

Moab be thou a covert to them from the face of the ſpoyler] A metaphor, from such places of *covert*, as beasts use to retire and repair to,when they are hunted,and pursued, So Pſalm 27.5.& 32 7.& 91.1.chap.4. 6. & 32. 2. But who *the ſpoyler* here spoken of should be,or,when this office was to have bin performed by them, is much questioned.See the next clause:and v.14,

for the extortioner] Heb. *the milker*, or *ſucker*, or *wringer out*, Prov.30.33.It is used of the wringing out of *milk*,by milking, or, sucking.Chap.60.16.& 66.11.of *blood*,when it is not let out barely,but pressed,and crusht out, Levit.1.15.& 5.9. of *water*,when it is not suffered to drop,or run out of a cloth,or fleece; but is *wrung out*,by some force used to it, Judg.6.38.Of *drink* when not only the liquor,or thinner part of it,or what comes away of it self,is drunk off;but the lees,or thicker pare of it, or what soever remains behind is *ſucked* out,and so fetched out,that not a drop, as neer as may be,is of ought left,which we usually call *a wringing of the pot*, or *cup*,Psalm 73.10.& 75.8,shap.51.17.Ezek.23.34. and it fitly expresseth the nature and practice of an oppressing tyrant, that sucketh and wringeth from the people,over whom he tyrannizeth; not the milk only of their substance,but the blood of their bodies; and leaveth nothing unto them,whereby to subsist.See chap.3. 14. 15.

is at an end]Or,*is brought to nought*:as ch 29.20,or, *ſhall be no more*,chap.33.1.

the ſpoyler]One of the Hebrew Doctors makes this word,not in common sense only,but in proper signification also, the same with the former,because the word is used sometime for a *Rap*,or,a *Teat*, Job 24.9.Ch.60.16.but there is no place produced where it signifies *a ſucker*,or *a wringer*,as the former; but it is used commonly for *a plunderer,waſter*,or,*ſpoyler*,Amos 5.9.and for *plunder,waſte*,or,*ſpoyle* ch.13.5.&21.4.&59.7,

ceaſeth]Or ,*is conſumed* , *is ſpent*, *is clean gone*,as Job 7.9. Pſalm 73. 26. Chapter 15. 6. and 24. 13. or, *ſhall be clean gone*,as before.

the Oppreſſors]Heb.*treader down*,or, *trampler upon*, for the word is singular,as the former,but taken collectively;and the verb therefore plural:or distributively, as if he had said, each one of them, chap.26. 19. a fit expression,to denote a cruel Tyrant, as one that treads men under feet without mercy, Dan. 8. 7.10.Lam.3.34.or that spoyls and makes havock of that which he cannot carry away or make use of; like beasts, that kill more then they can use or devour,Dan.7.7.Mic.5.8. See chap. 15.6 . Howbeit a Jewish commenter,because the word also signifies *a creeper*, or *a worm*, Gen.1. 26.30.Pſal.69.34.would have hereby meant *beaſts*, or noxious and harmful creatures,which are sent oft in judgment upon a Land; See chap. 15.9.but whether he mean properly,or metaphorically so taken ,he tels us not.Such are Tyrants and Oppressors oft compared to in Scripture,Prov.28.15.Ezek.22.27.Zeph.3.3.but the former sence seems the more naturall.

are conſumed out of the land]as Pſal.104.35. or *they ſhall be utterly conſumed*,there shall be an utter riddance of them *out of the Land*,to wit,out of Iudah,the land Gods people possessed, For it is commonly conceived,that the scope of the Prophet here, is,to let the Moabites know, that neither the calamities and distresses of Gods people,in regard whereof, the offices before mentioned are in their behalf required of them, shall last long,nor the performance of them, consequently, be over-burdensome unto them:for that Sennacherib with his forces(who by the terms here

mentioned

mentioned is of the most deemed to be described)should not make any long stay with them, but should be suddenly sent away, and not one of his vast Army left any more to molest them,or to restrain them from returning into their own Country again, chapter 37. 36, 37. But see further hereof, on verse 14.

V.5. *And in mercy ſhall the Throne be eſtabliſhed*] This is added, to assure the Moabites, that though the Jewish State might seem much impaired and weakned, by means of those calamities before intimated,yet it should be restored to its former strength, and ſtrengthened, again,either by the comming in of Ezekiah, after his Father decease,chap.14.19.2 Kings.18.7. or, by the settling of the Estate again,after Sennacheribs overthrow ,chap.37.17.&37.31.& 38.8. and Moab therefore might do well, to afford them this kindness, that he might expect the like favour again, at their hands

the throne] That is,*the kingdome*; as Pſalm. 45.6.with pſal.145. 13.to wit,of Iudah,or Israel,2 Sam.3. 10. called the *Throne of David*.Chap.9.7.Jer.17.25.*Gods Throne*,1 Chron.29.23.as both setled by him,Pſalm 2.6,and a type of his, Dan.7.24, 27.Mic.4.7.Luk.1. 33.

ſhall be eſtabliſhed] Or, *ſetled*, and restored again to its former strength and lustre.See chapter 2.2.2 Sam.7. 13.& Chr.22.22 23.

in mercy]Or,*benignity*,or, *bounty*,Prov.19.22.& 20.6.which some refer to God;by *mercy*, as it is rendred here, understanding Gods free favour, and goodness:as Pſal.89.33. Chap.54.8.Others to Ezekiah,understanding by it,his kind,and benigne carriage, (opposed here to the cruel courses of oppressors,and tyrants)in relieving, and righting the poor oppressed,Pſal.72.3,6,7,12.14.Prov.16.22.&20. 28.& 29.14.Dan.4.27.

and he ſhall ſit upon it]Or *one ſhall ſit upon it*:as chap.8.21.& 14. 30.(a Ruler shall not be wanting to it,Pſal.132.11.Jer.33.25,26. Ezekiah a type of Christ,for a time,ch.32.1, Christ himself,for ever,Luk.1.33.

in truth]That is, *firmly*, *ſurely*,as having reference to the eſtabliſhment of the throne mentioned.So Prov.11.18.*a reward of truth*, Prov.30.33.It is used of the wringing out of *milk*,by milking, or, sucking.Chap.60.16.& 66.11.of *blood*,when it is not let out barely,but pressed,and crusht out, Levit.1.15.& 5.9. of *water*,when it is not suffered to drop,or run out of a cloth,or fleece; but is *wrung out*,by some force used to it, Judg.6.38.Of *drink* when not only the liquor,or thinner part of it,or what comes away of it self,is drunk off;but the lees,or thicker pare of it, or what soever remains behind is *ſucked* out,and so fetched out,that not a drop, as neer as may be,is of ought left,which we usually call *a wringing of the pot*, or *cup*,Pſalm 73.10.& 75.8,shap.51.17.Ezek.23.34. and it fitly expresseth the nature and practice of an oppressing tyrant, that sucketh and wringeth from the people,over whom he tyrannizeth; not the milk only of their substance,but the blood of their bodies; and leaveth nothing unto them,whereby to subsist.See chap.3. 14. 15.

judging]Or,as Some render it, *who ſhall judge*: and so after: *who ſhall ſeek*,and *haſten*,*judging*,that is, hearing causes, and deciding them;the special office of Rulers,in regard of their own people, from thence called *Judges*,Deut.16.18.Judg.4.4.&5.3,10. and so also,Some here render it *a judge*. Howbeit,*to ſit judging*,seems here to be mentioned as a note of peaceable times. The ordinary course of judiciary proceedings, being in times of war,and publike disturbance,usually interrupted,and obstructed.So of David,1 Chr. 18.14.

and ſeeking judgment]Or, *procuring* : as Eſth. 10.3.*procuring his peoples good*; or, as Some of the Hebrew doctors, not doing justice only to such poor,or other,that appear before him , to crave it,but making enquiry also after such wrongs, as are commited:but concealed and smothered, because the oppressed dare not come to complain,for fear of the power and greatnesse of those that wrong them;that unto such also he may do justice.See Neh.13.10,11. So God is said to *make inquiſition for murder*, to avenge it,whether it be complained of to him, or no, Pſalm 9. 12. See chapter 1. 17.

and haſtening juſtice]Dispatching and dispeeding causes, without needless delayes,and hastening the execution of it.So *a ready Scribe*, Ezr.7.6 and,*a quick,or,a speedy writer*,Pſal.45.1.or, as Some,*ſolicitous,or diligent*,in the administration of justice:as the word is rendred.Prov.12.29.but that seems implyed in the former branch. See of David,Pſal.25.2.& 101.8.A late learned Annotator would have it rendred,both here,and in those other places, *ſhiftful*, because the modern Syrians so use the word.But I see,as yet,no necessity of receding from the received version,which suiteth well with the former member.

judgment and juſtice]So of David,2 Sam.8.15.and of Solomon, Pſ.72.1,2.See ch.1. 27.

V.6. *we have heard of the pride of Moab*(he is *very proud*) even *of his haughtineſs,and his pride, and his wrath*] Some suppose these words spoken by the Prophet,in the person of other people,as professing not to wonder at the destruction of Moab, his extream *pride*, and haughtiness calling for it,and justly deserving no less.Others, as in the person of God,as implying, his taking notice of their insolent and outragious carriages against his people:and so understanding it, the words would be rendred, *we have heard*, or, *do heare*

(*I know*,Jer.48.30.) *Moabs pride,and his haughtineſs,and his pride,and his wrath,&c.both his pride,and his wrath*.as chap.14.22.that is his rough, and wrathfull carriage toward my people, proceeding from his pride:as threatning the contrary practice of Moab,to that which he was advised unto,ver.1,3,4. together with the ground of it,the pride of his heart, in regard whereof, he scorned so to bow, as to do either of the offices, before mentioned, unto those, whom he so much disdained. Yea we find expresse mention of him, as an assistant to the Chaldees, in their expedition against Iudah and Ierusalem,under Jehoiakim, 2 King.24.2.See Jer.48: 29,30.

but his lyes ſhall *not be ſo*]Heb.*not ſo his lyes*, as Job 11. 3.(See chap.44.25.Jer.50.36.)Or, *his liverers* from a word that signifies *to deliver*, 1 King. 12. 23.Neh.8.8.*Just ſo*. An usuall defective form,Gen.48.18.Exod.10.11. Num.12.7.Prov.15. 7.Luk.22.26. Eph.4.20.The meaning is,for all his proud,and swelling thoughts, his vain counsels,false confidences, covert carriages,and cunning devices, shall not take such effect, as in the pride of his heart,he imagineth.So let,48.30.*not ſo his lyes*,or, *vain ſhewes,they ſhall not ſo*(that is according to what he conceives)*do* ought. The Jewish Doctors various interpretations of this clause, I let pass; because they seem too far fetcht,and forced. Only that forementioned late Writer of note, rendereth it,*his haughtineſſe,and his pride,and his wrath,are not rightly his barres*, they are matters of no might, and in vain for him the reforce to confide in them. The particle is used for *Highly*, Numb.17.7. 2 King. 9.9. the noun for *barres*. Exod.25.14.& 27.6. the ſtrength of gates and cities ,Pſalm 147. 13.

V.7. *Therefore ſhall Moab howl for Moab*]Or, *to Moab*,as Chap. 65.3.The Moabites shall howl one for another,or one to another, as implying a vicissitude of howling on every side,For to the next branch hath it.

every one ſhall howl]Heb. *all of him*(to wit,of Moab)*ſhall howl*, a generall howling there shall be. See chap.13.2.5,8. Ier.40.20. *Moab for Moab*,or,*to Moab*:as *Egypt againſt Egypt*, chap.19.2.and *the Lord from the Lord*,Gen. 19. 24.and,*the Lord with the Lord*,2 Thes.1.18 See Jer.48.33.

for the foundations of Kirharaſheth ſhall ye mourn]Or, as Some, *of the foundations of it ſhall ye meditate*,or,*talk*.A change of the person as ch.1.6.

the foundations]As Jer.50.15. Ezra.4.12. intimating, that that goodly,and glorious city, was not to be sacked only, but utterly razed,with the very foundations of it, (as Pſ.137.7.)that which none of all the ancient cities of Moab, had escaped in the expedition of the three kings against Moab,2 King.3.25. Howbeit that learned late Writer would have it rendred,*for the battles of Kirharaſheth ſhall ye mourn*, because the word is so used, Hoſh.3. 1.and those other terms for *foundations*, he conceiveth to rise from another root:and the words following speak of *vines*,verſ. 8.

Kirharaſheth]Called also *Kir*,chap.13.1.and *Kir-heres*,hereafter ver.11.and signifieth,in all likelihood, *the city of the ſun*, (as by the Greeks,*Ou*, in Egypt,Gen.41.50.is called *Heliopolis*,and *Bethſhemiſh* among the Iews,2 King.14.11,13.*the houſe*,or *the Temple of the ſun*,so named,by ancient idolatrous inhabitants) being so called,because *the ſun* was in a more special manner there worshiped. Some stately Temple being there erected unto it;which in Scripture it is sometime by a forraign term,as some suppose,) called, *Heres*,or,*Cheres*,or,*Heſ-ſah*,or *Cheſ-ſha*, Judg.8.13.& 14.18. Job 9.7.Howbeit,Some there are, that would have it so termed, from a word that signifies an *earthen pot*,or,a *potſherd*, Levit. 15.12. Job 2.8.Pſal.22.15.chap.30.14.& 48.9.Jer. 19.1.& 32.14.in regard of a number of Potters there resiant,and of the curious earthen ware, there madetor, because the walls of it were built of *brick*, hardened in the sun,as were the walls of Babel, Gen.11. 3.and of those cities,that the Hebrews built for Pharao in Egypt, Exod.1.11.14. because stone,in those low and moist places, was not so plentiful. But the former seems more probable. See chap. 19.18. and Ier. 15.2.

ye ſhall be mourn]Or,*mutter* in a mournful manner.See chap.8. 19. So chap,38.14.& 59.11.Howbeit,Some render it, *ye ſhall meditate*, entertain thoughts of that strong city,as a place for you,to retire unto,as a city of refuge;hoping that that strong piece had yet escaped,as formerly it did,2 King.3,25.and others,*ye ſhall ſpeak*: of it,or *talk*,and say of it,as followeth:and the word indeed, doth very commonly import *meditation*,and *ſpeech*,or *communication* from thence proceeding, Josh.1.8.Pſalm.1,2.& 2.1. Job 27.2. chap 33.18. & 59.13.But the reading that our Translators, with other Interpreters of good note,here agree in, seems most consonant to the Prophets purpose;and the word is by him, more then once, elsewhere,so used. Yea,and so some of those, who yet otherwise here expound it,render it,Jer.48.31.a place parallel to this.

ſurely they are ſtricken]or, as Some of those that maintain the latter exposition of the former word;*but they are contrite*,or *deſtroyed*,as the words of the Prophet, implying a frustration of their hopes,and expectation of any reliefe there;the very, foundation of that city being utterly ruined. But we need not alter our version in that behalf.The particle is used for a note of asseveration, or confirmation,*ſurely*,1 Sam.25.31. 1 King. 22.32.Yet instead of

ſtricken

stricken, I should rather render it, either *lamed*, (as the word is used of a lame person, 1 Sam.4.4. & 9, 3.) and unable therefore to sustain their superstructures; or, *broken*, or, *bruised*; or (if our English word of a wall of stone-work, or brick-work, would bear it) *contrite*; as of mans spirit, or mind, it is rendred, chap. 66. 2. instead whereof is used, ch.57.15. a *spirit broken*, or, *broken*, or, *ground to dust*, or *powder*. Some make them the words of the Moabites, speaking so of them. Others, of the Prophet, importing the cause of their mourning so for that city. So some make, that understandeth the place of bottels; they are broken.

V.8. *For the*, &c.] Or, *Moreover*: Or, *Also*: as chap.15.9.& 32. 13 For the Prophet goeth on in relating the grounds and causes of their mourning, to wit, not the razing of the cities, only; but the spoyl, and waste of the whole land, and countrey about them: as 2 King.3.19.ch.1.7.

the fields] Or, as Some, *the vines*: because they suppose it so to be taken, and is by divers so rendred, Deut. 32. 32. but thereof there is no necessity, either here, or there. By collation of places, it is justly deemed to signifie *fields*, not lying waste; but managed; and either tilled for grain, or set with fruitful and useful plants. See 1 King.13.4.Jer.31.4.2. Hab.3.17. in which last place, *fields*, and vines, are distinct.

of Heshbon] Of this City, see chap. 15. 4. it seems from hence to have been seated in a fat, and fertile soyl. See Cant. 7.4.

languish] A metaphor taken from persons so over-mastered, and quailed, through infirmity, or fear, that they are ready to *faint away*, with qualmes, and feeblenesse of spirit, Joth.4.3. Neh.4.2.1 Sam.2.5. Psal 6.2. chap.19.8. and it is applyed to plants, chap.24.7. Joel 1. 10. to lands, chap.24.4.& 33.9. Nah.1.4. when their goodly beauty, wealth, fruits, crop, and verdure, is all wasted, and gone; to Towns, and Cities, when decayed, and destroyed, Jer.14.2. Lam.2. 8. the word here used is singular; though the word foregoing it, and conjoyned with it, plural; to denote a general waste of their fields; as if he had said, *the fields*, each of them *languisheth*; the very same manner of construction is, Hab.3.17.

and] A defect of the copulative tas ch.14.5.& 15.1. Hab.3.11. or, it may be rendred; as for *the vine*, &c.as 1 Chr.28.2.

the vine] For *vines*: as Chap.7.23. & 24.7. to wit, they do likewise languish. Howbeit, Some by *vine*, or *vineyard*, understand here, the city it self; so termed in allusion to the vineyards round about it.

of Sibmah] A city sometime taken from the Amorites, and re-edified by the Reubenites, Num.32.38. unto whom also it was assigned, for part of their possession, 13.10. See the note on c.15.2. it seems hence to have been a place of note, for special good wine, which the vineyards about it yeelded.

the Lords of the heathen] Or, *of the Nations*. The great Commanders of the enemies forces, whether Assyrians, or Chaldeans, and other their associates.

have broken down] Or, *beaten down*: as Pf.74.6.

the principal plants thereof] *her choiseſt plants*. Of the term here used, see on Chap.5.2. & 19.9. they have utterly wasted it; for the meaning is not, that they had picked out the choyce plants, and left the residue; but that her plants and vines were generally such; though there want not, that expound the words metaphorically, for the persons of note, and name, abiding in those parts. The whole sentence may well thus be rendred; *Those choyse plants of the vine of Sibmah, have the lords of the Nations broken down*; for the pronoun is commonly in such constructions, superfluous, save that the use of that language, as a kind of elegancy, admitteth it. So Gen.2. 17.ch.8.13.& 45.9.

they are come even unto Jazer] Or, which *reached*, (Heb. *touched*: as Ier.48.32. & 51.9. Mic.1.9.) *even unto Jazer*: a defect of the relative; as Gen.39. 4. Exod.13.8. ch.41.5. This some understand of the men led away into captivity, and of the waste of the country, carried away out of the land by the enemy, 15.7. Others so ther, of the large extent of the vines; and vineyards growing in those parts, reaching for many miles along, even unto *Jazer*, a Town situate in the confines of Moab, deemed to be that, belonging to the Tribe of Dan, whereof mention is made, Josh. 21.39.

they wandred through the wilderneſſe] Or, that, (as before) or, and (as ch.14.5.6.) *wandred*, (that is, winded to and fro; as in wandring to and fro, men are wont to do, untill they reached) to *the wilderneſs*; to wit, of Moab, Deut. 2.8. ver.1. A defect of the particle, from the former branch to be supplyed.

her branches were ſtretched out] Or, *spread abroad*. So is the verb used, Num.11.32. Judg.15. 9. 1 Sam.30.16. 2 Sam.5.18,22. Some render it, *pluckt up*; or *pluckt off*, and *diſſipated*, broken, off, and scattered here and there: alleadging, Chap. 33.23. to that purpose; whereof see there. But from the signification of *spreading*, or *stretching out* comes the word, used by Ieremy, in this argument, Ier.48. 32. and answering that other word, used by the Prophet here, and no where else in Scripture found, for *branches*, so termed from *shooting out* here, as from *spreading out*, there. See Ezek. 17.6, 7.

they are gone over the ſea] That is, carryed away beyond sea. So most Interpreters; supposing the meaning to be, that all the Moabites wealth (which consisted most, say some of them, in their vines, and their wines, whereof they had great plenty) was carried away out of their country, together with a great part of their people, into a land, far remote from theirs. See chap.15.7. But the words may well, and (as I suppose, with some other) might better be rendred, *they passed over to the Sea*, (as chap.8.8.& 10.28. Jer.2.10.) that is, to, *the dead Sea*, *the lake of Sodome*; whereon Moab bordered. See chap.15.5. or, *the Sea of Jazer*; as it is, Jer. 48. 32. which some make divers from this. See further hereof, on Jeremy. For they may well be deemed to shoot wide, who, by *the Sea*, would have here understood, either the Assyrian river; or the Mediterranean-Sea. Mean while, I incline to the latter interpretation of this paſſage; to wit, that not a far deportation of mens persons, or of their goods, and chattels; but a large propagation, and extension of branches, seems here to be delineated. See the very like to this, Pſ.80.9-12. and the very same; but contracted with this, Ier.48.32. both relating the former flourishing condition of the places there mentioned, to move unto commiseration, and to make the lamentation, for their present desolation, the more grievous.

V.9. *Therefore I will bewail with the weeping of Jazer, the vine of Sibmah*] Of this see Chap.15.5. and ver. 11. Among those that thus read and render the words, there is some doubt moved, what *the weeping of Jazer* should be. And some of them would hence gather, that Jazer was sacked, and ruined, before either Sibmah, or the rest, hereafter mentioned. And so the meaning should be, that he should lament the destruction of these latter, in the same manner as that other had been lamented before. But the words are, by others, diverſly rendred. Some read them, *I will bewail the weeping of Jazer*: the weeping (supplyed out of the former branch) *Of the vine of Sibmah*: That is, I will bewail the miseries of them both; or, I will bewail them, as their inhabitants did, when either of them were destroyed. And some again, *I will bewail the weeping* (that is, the calamity) *of Jazer*, and *the vine of Sibmah*. But these take no notice of the particle, which in these forms hath his peculiar sense, and ought not to be disregarded. The words therefore, to avoid all ambiguity, would be thus rendred; *I will with weeping bewail* (that is, very grievously bewail: as chap. 15. 5.) *Jazer* and *the vine of Sibmah*. And this reading, the points in the text confirm, which stay the voyce at, *weeping*; (for the article answering our *the*, is not here.) Of the defect of the copulative, see chap.15.1.2. and both of it, the places mentioned, and the occasion of mourning for them, see ver. 8. See also further hereof, on Jer.48.32.

I will water thee with my tears, O Heſhbon, and Elealeh] I will pour down streams of tears upon thee; as the Pſalmiſt, *I water my couch with my tears*, Pſ.6.6. See also Pſ.119. 136. Jer.9. 1. And there may be some allusion herein, to the famous fishpools at Heshbon, mentioned, Cant.7.4. as if he should say, the should not want his tears to water her, though the had water otherwise in abundance. Both of it, and of Elealeh, which it seems stood not far from it. See on ch.15.4.

for the ſhouting for thy ſummer-fruits, and for thy harveſt is fallen] Or, *over thy ſummer-fruits, and over thy harveſt*. Such singing and shouting, as those were wont to use, that did reap their corn in harvest, or did cut, and tread their grapes at vintage, either to pass the time with, while they were in work, or to encourage one another, unto work, ver. 10. Jer.25.30. Or the shoutings, and acclamations, that in mirth and sport they used to make, at the bringing in, and housing of their corn, and fruits, their harveſt and vintage, chap.9. 3. shall fail and cease; none such shall be, because no vintage, no harvest, no reaping, no cutting, no bringing in, or housing of oughts the enemy having spoyled, and made havock of all, chap.15.6. ver. 10. Howbeit, some understand it of the enemies shout, and that way most of the Jewish writers go, rendring the words, *Because upon thy ſummer-fruits, and upon thine harveſt is a ſhout, or an alarme fallen*: that is, because the enemy with a shout, such as is commonly used for encouragement, in joyning of fight in the field; or in way of jollity and triumph, at the surprizal of some place, hath suddenly fallen in upon thy fields and vineyards, to make spoil and havock of whatsoever is found in them. So is the word used, Ier. 51.14. See Ier. 48.32. where instead of *the ſhout*, it is said, *The ſpoyler is fallen upon thy ſummer fruits, and thy harveſt*: which confirms the latter sense. And Amos.2.2.

ſummer-fruits] Heb. *ſummer*, Gen.8.22. So 2 Sam.16.1. as *harveſt*, for *crop*: and so Chap.17.11.

V. 10. *And gladneſs is taken away, and joy out of the plentifull field*] Heb. *And joy and gladneſs is gathered up out of the carmel*. That joy and mirth, that in harvest time they had wont to have upon the return of a plentifull crop, after their fore-going labours, and pains taken in tilling their grounds, Pſ.4.7. & 125.5,6. ch.9.3. & 24. 8. See Ier.48.33.

is taken away] Heb. *is gathered up*, or, *gathered in*, Chap, 11. 12. & 10. 14.& 17.5.& 62.9. But the word signifies also, *taken away*, Ier. 8.13.& 10.17.& 16.5. And it seems here used, with some glance, at the gathering of their harveſt, and the mirth then expected; as if he had said, Your harveſt, and your harveſt-mirth, is all gathered in, before hand, for you. It is all gone, ere you can come to gather it your selves. See ch.57.1.

plentifull field] Heb. *carmel*. See ch.10.18.

and in the vineyards, there ſhall be no ſinging, neither ſhall there be ſhouting]

ſhouting] Or, *in the vineyard, ſhall be neither ſinging, nor ſhouting*. No merry note, nor joyfull noiſe, (for such the words, here used import, ch.12.6. Ezr.3.11.) the matter, and occasion thereof, being gone.

the treaders ſhall tread out no wine in their preſſes] Heb. *treader*; (but collectively put for *treaders*; as Chap. 63. 2.) and *the preſſes*; to wit, of the Moabites. They trode out, as at this day, their grapes, not in such presses, as we use now for Sider and Verjuice, with weights and screws; but in open vessels, or fats, with their feet, Judg. 9.27. Neh. 13. 15. and the *treaders* (Job 24. 11.) used to *chant* merrily, as they trod, when they tasted the swee: liquor, Jer. 25.30. and 48.33.

I have made their vintage *ſhouting to ceaſe*] Heb. *the ſhout*. I have stilled their merry mouth, partly; by taking away the ground and cause of it; and partly, by sending in upon them a sad shout, in the room of it. See Ier. 48.33. Howbeit, some interpreters of note, understand this, as spoken in the person of the Moabites, forbidding any such *shout*, to be used, which they could not endure to hear. But this seems not so consonant to the parallel place in Jeremy, before cited, where it is conceived, as spoken by God. See Ier. 48. 33,35.

V.11. *wherefore my bowels ſhall ſound like an harp for Moab*] Out of tender pitty and compassion to Moab, whose miseries are so great and grievous, that they may well move an utter enemy to commiserate his condition; I will make doleful lamentation, such as is wont to be made with mournfull kinds of musick over the dead laid out, and at burials, Ier.9.17--20. Matth.9.23. Or, my bowels, upon the very apprehension of it, as rolling together, tumble, and make a noise within me, as the strings of an harp found; when they are struck with the finger of him that playeth on it. So ch.63.15. Lam. 1. 20. Hoſ. 11. 8. See ch.15.5. ver.9.

and my inward parts] Heb. *the midſt of me*. That is, *my heart*, Pſ. 22. 14.& 62. 4. My heart is troubled for him. His misery, and calamity goeth to the very heart, with me; and makes my heart beat within me; Pſ.38.11. Jer.4.19. Lam.1.20.

for Kirharaſh] See ch.15.1. ver. 7. All this would some have spoken in the person, not of the Prophet himself, but of the Moabites, whole confidence was most, of any place, in *Kirheres*, which they saw now, with all the country about it, wasted and ruined. But the collation of this paſſage, with Jer. 48. 36. seems to infer the contrary.

V. 12. *And it ſhall come to paſſe when it is ſeen, that Moab is weary on the high place, that he ſhall come to his Sanctuary to pray*] Or, *it ſhall come to paſs*, (Heb. *it ſhall be*; as Chap. 14. 3.) or, *it ſhall come to paſs*, that (as chap. 10. 20.) *though* (as Chap. 1. 15.) *Moab preſent himſelf*, (Heb. *be ſeen*; as Chap. 1. 12.) *though he tire himſelf on his high place, and come to his Sanctuary to pray*. The courses are here described, that Moab should, or might in this his distress take, to get relief and succour, against the enemy invading him, by repairing to his high places, and idol-temples, and tyring himself out in his superstitious services, and all to no purpose.

Moab] Either the Prince thereof, or the people, Chapter 15. 2.

is weary] Or, *tire himſelf*; as Chap. 47. 13. Either with running to and fro, from place to place; or by multitudes of sacrifices offered one after another, as he did when he desired to have Gods people cutted, Num.22.39,40,41.& 23. 2, 14,27,30.

on the high place] Put collectively for *high places*, Or, some place peculiarly so teamed; as Ezek.20. 29. See ch.15.2.

his Sanctuary] Abusively so teamed. The temple of his chief idol Chemosh, 1 King. 11.7. Jer.48.46. which was to that idolatrous nation, as the tabernacle and temple were to Gods people, Exod.25.8. 2 Chr.20,8. Pſ.78.69.

but he ſhall not prevail] Heb. *and*; as Chap. 13.18. Or, *that*; (as Chap.13.2.) or, *yet*; as Chap.17. 6. *He ſhall not prevail*. Heb. *He ſhall not be able*. But fo the word is used, Num.22.6,11. Hoſ.12. 4. His god shall not be able to do him any good. Though we need not, as some, insert that into the text. For the Pronoun here hath reference to *Moab*, before expresly named, not to his idol, not mentioned. See Chap. 46. 7. Jer.48. 13. As for that, which some would have here intended; that he should *not be able* to reach thither, the enemy either intercepting him, or having already surprized the place where his Idol-temple stood, seems not so well to accord with the rest of the context, whether of the two waies, before propounded, we read it.

V. 13. *This is the word that the Lord hath ſpoken concerning Moab, ſince that time*] The conclusion of this sad Sermon, or Prophecy against Moab. Not unlike that, wherewith the burthen of Babel is concluded and consigned, Chap.14.26. intimating this doom, concerning the utter destruction of Moab, to be a doom irrecoverable, passed, formerly, with God, and revealed to the Prophet: for the stronger confirmation whereof, there is somewhat further now added, ver.14.

This] That which I have delivered concerning the land, and State of Moab, hitherto related. See the like close, Jer.48.47.

the word] The doom, or *sentence*; as 2 King. 9. 36. Jeremy renders it, *judgment*.

concerning Moab] Or, *against Moab*. Heb. *unto*; as Jer. 48. 1. & 49.1.

ſince that time] Heb. *from then*. Or, *ſince then*; as Pſal. 93. 2. Prov. 8. 23. chap. 44. 8. & 48. 3,5. Now by this form of speech here, some conceive no certain time to be understood; and therefore render it, *before time*: *heretofore*: *of old*; or, *from eternity*. And so in some of the places pointed to, it seems to be taken. Others suppose that some certain time is thereby designed. Some the time present, and render it, *from this time*; as also the first words of the next verse, *even now*; as an exposition of this clause. But most, some time past: (as indeed, the constant and general use of the phrase, requires it) either the time when Balak hired Balaam to curse Israel, Num. 22, 5, 6. Or, the time when God enacted that law against the Moabites, inhibiting the receit of them into communion with his people, Deut. 23. 3, 4. Or when being subdued by David, they became tributary to the Crown of Israel, 2 Sam. 8.2. or since their revolt from it, 2 King. 3. 4, 5. or, when their destruction was foretold by Amos, in the reign of Uzziah, Amos, 1. 1. & 2.1-3. or lastly, from the time that this judgment, past upon Moab, was first revealed to the Prophet; that which followeth, ver. 14. being afterward added thereunto. The like whereunto, See Jer. 36. 32. And of all these, the last seems to me the most likely to be intended; though the words would be rendred, as they found, indefinitely, *heretofore*, or, *ſometime ſince*, without restriction, or limitation.

V. 14. *But now the Lord hath ſpoken, ſaying*] The Lord hath now added somewhat further, to what he had formerly denounced against Moab; to wit, concerning a fore-going judgment to be shortly inflicted upon him, before, and besides that utter destruction, before mentioned; together with the time prefixed, and limited, for the execution of the same.

within three years] About these three years, there is much dissension among Interpreters. Some would have the words read, not *within three years*; but *in*, or, *for three years*. Expounding them, not, as setting a time, at which this misery of Moab should begin, or from whence it should commence; but importing onely, whensoever it began, how long it should continue. That it should not last long, as Babels, before, Chap. 13. 19--22. it should not exceed a *three years* term. But this Interpretation, hath but few followers: and other places, parallel to this, as Chap. 7. 8. & 21. 16. (though a little difference there be in the particles used there, and here) carry it, rather, the other way, to wit, as designing a certain time, when this calamity should befall Moab. But among those also, that go this way, there is no small difference about the time therein designed. For some would have these *three years*, to commence from the destruction of Jerusalem, by Nebuchadnezzar, 2 King. 25.4--10. Their reasons are these: First, Esay and Jeremy, prophesie of one and the same destruction of Moab; for Jeremy useth many words and sentences, the very same with Esay. Secondly, Jeremy saith that Moab had not been stirred to any purpose nor captived till then, Jer. 48. 11. Thirdly, Josephus relateth, in his *Antiquities*, lib. 10. cap. 11. That *three years* after the destruction of Jerusalem, Nebuchadnezzar invaded the Moabites. But to this it may be answered: First, That though Esay, and Jeremy, use many the same terms, and that of the devastation of one and the same land; yet it followeth not necessarily thence, that they speak of the same time; yea, or the same particular destruction: In the Book of the revelations are many forms and expressions borrowed from the writings of the ancient Prophets, yet applied unto the stories of other times, then those whereof those former Prophets spake. Secondly, it appears that Moab had been dispossessed of much of his land; not onely before the times that Jeremy points at; but long before the times that Esay lived in: See Num. 21. 26--30. Jeremies words imply onely, that he had been long at rest, before the overthrow then denounced; nor had endured, and undergon such a general deportation, as either the ten tribes, or the other two of Gods people had done. Thirdly, Josephus saith not, that *three year*, but that *five year*, after the fall of Jerusalem, Nebuchadnezzar invaded Celosyria, and after that subdued, fet upon the Moabites, and Ammonites, and made a conquest also of them. And lastly, (though it were granted, as I suppose it well may be) that the fore-going Prophecy of Moabs utter devastation, was by Nebuchadnezzar to be accomplished; yet could it not be necessarily thence inferred, that the *three years*, here mentioned, might not commence from a nearer tearm, then the times of Nebuchadnezzar. There is no necessity therefore of drawing the period of these *three years*, so low: nor is there ought to countenance such a vast divulsion of them, from the time of the delivery of this Prophecy. Whereunto other, with better ground of reason, reduce them; though they also are at much disagreement among themselves. For some would have them to commence from the first year of Ezekiah; supposing this prophecy to be of the same date, with the next before it, denounced against the Philistines, Chap. 14. 28. and that Salmanesser in the fourth year of Ezekiah, when he came to besiege Samaria, 2 King. 18. 9. took the Moabites land in his way. But this seems not so well to fort with the advice given to Moab, by the Prophet, for the prevention of this judgment; to succour, and harbour Gods people driven out of their country, ver. 3, 4. there being no occasion given, of shewing any such kind office to Gods people, during the three, or four first years of Ezekiah's reign. Others therefore, drawing down these

years a little lower, suppose this Prophecy delivered in the fourth Year of Ezekiah, what time Salmanesser fate down before Samaria, which having taken, after three years siege, 2 King. 18. 9, 10. he then fell, as they suppose, upon the Moabites. And this might then fell, as they suppose, upon the Moabites. And this might carry with it a little more probability, then the former; because many, out of the ten tribes, might seek relief and shelter among the Moabites, in that Assyrian invasion. But it is deemed rather, that they were of the Jewish people more peculiarly so termed: in the behalf of whom, those offices are required by the Prophet. Otherstherefore, go yet lower. Some fixing the date of this Prophecy, much about the eleventh year of Ezekiah's reign, in whose fourteenth, Sennacherib came up against Judah; 2 King. 18. 13. and withal executed on Moab, what was here denounced against it. So, the three years should come about, just together, with Sennacheribs invasion of Judah. But this opinion labouring of the same difficulty with the former; some to salve it, make them to commence from Sennacheribs siege of Jerusalem, *three year* after, which, they imagine that Sennacherib invaded Moab; deservedly spoiled and plundered, through Gods just judgment by him, for their harsh and unkind carriage toward his people, that had sought shelter among them, when their own countrey had been not long before over-run by him. And this indeed might well suit with that, which was from that paſſage of this Prophecy, objected against the former. But there is another difficulty arising here, instead of that hereby removed. For Sennacherib, by that blow given him, while he was minding, and attempting the siege, rather, then besieging, as yet, of Jerusalem, was so weakned and disheartned, that there is little probability, that ever he attempted ought that way again; especially being so soon after it, cut off by the hands of his own sons, ch. 37. 37, 38. Amidst these differing opinions, concerning this place, I shall crave leave to deliver my conjecture, concurring much with the last; but supposing the judgment, here denounced against Moab, which these *three years* relate unto, to have been executed, Neither by Nebuchadnezzar, (albeit the utter devastation of Moab, before denounced, were by him to be effected) nor by Salmanesser, nor by Sennacherib; but by his son and successour, Esar-haddon: who after his fathers decease, having recovered some strength, it is not unlikely, but that he might again make towards those parts, and invade some of the neighbouring States, and Moab, in particular; expecting some opportunity to be dealing with Judah, in revenge of his fathers quarrel. Which albeit, warned by his fathers defeat, he durſt not attempt, during the reign of Ezekiah; yet after his decease, in Manasses his successours reign, he did; when also, the better to clear his way thereunto, he swept away the remainders of Israel and Samaria; as was before shewed, on Chap. 7. 8. from Ezr. 4. 2, I conceive therefore this prophecy to have been delivered about the fourteenth, or fifteenth year of Ezekiah; and that, in particular, which is in this last verse denounced, to have taken effect, about the eighteenth, or nineteenth year of his reign, being put in execution, by the Assyrian king Esar-haddon. To expreſs my mind herein more fully; I suppose that the utter destruction of Moab, here before denounced, and by Jeremy, long after seconded, to have been executed by Nebuchadnezzar. But as the Lord useth sometime to give assurance of the complement of some prophecies, of longer date, by some other predition of a nearer tearm; (whereof see ch. 7. 8, 16. & 8. 4. & 14. 25. Jer. 28. 16, 17.) in like manner he seems to me, here to have done. For, having in the fore-going Prophecy, threatned the utter ruin of the Moabitish-State, which was many years after to be effected; he doth here, to give the stronger assurance of the complement of the same, fore-tell that within *three years* after the promulgation of this prophecy, the State of Moab, by the Assyrian King, Esar-haddon, should exceedingly be impoverished, and empaired. That which being then affected, though at present, it may be, little expected, might help, to confirm the truth of the former denunciation, though not so speedily to take effect.

as the years of an hireling] That is, *three years* precisely. Because hired servants are wont to keep a precise account of the time and tearm of years, for which they are hired; the expiration whereof, also, they are wont earnestly to expect, Job. 7. 1. 2. & 14. 5. so ch. 21. 16. For, as for that which the Jewish writers, and some others, would from this place compared with Deut. 15. 18. Collect, that the Jews, either might not, or used not to hire any for above *three years*; neither doth that place of Moses, necessarily, prove any such matter; and that the phrase, here used, implyes nothing less, may hereby appear, in that it is there also used, where mention is made onely of *one year*, Chapter 21. 16. See further there.

and the glory of Moab shall be contemned] Or, it shall come to pass, that (as chap. 14. 3, 4.) *the glory of Moab shall become mean, of light esteem, or of no reputa*: as 1 Sam. 18. 23. opposed to *honourable* Chap. 3. 5. and there is in the words an elegant notion, though such, as cannot so well be expressed in our language; for the word *glory*, in Hebrew, hath an inclination of *weight* in it: alluded to, by the Apostle, when he saith, *a weight of glory*, 2 Cor. 4. 18. and the latter word of *contempt*; hath affinity with that, which signifies, *lightness*, 1 Sam. 18. 26. chap. 49. 6. And they are both used promiscuously, Num. 21. 6. Job 40. 4. Nah. 1. 14. So that it is, as if he had said, the great *weight*, that Moab now beareth, shall then become *light*. He that weighs down so much now, shall then bear no weight, but flye up in the ballance. For the metaphor is taken from moneys, or wares, brought to the beam to be weighed; as in payment, and sale, they used to be. See Jer. 32. 9. Hos. 12. 7. So Psal. 62. 9. Dan. 5. 27. The like elegancy is found, 1 Sam. 2. 30. And not unlike it, is that which Luke hath, where he saith of the Apostles, that they went from the consistory, where they had been ill entreated, rejoycing that they had been so much *honoured*, or, *graced*; as to be *dishonoured*, or, *disgraced* for Christ, Act. 5. 41. for so the words there run.

with all that great multitude] Or, *with all that multitude*, (whereof the now so much glorieth; and wherein he so much prides himself, ver. 6. the glory of a State consisting in the multitude of people, Prov. 14. 28.) *that is great*, or, *that is now so great*. For so the article redoubled ought to be, and is sometime, rendredias chap. 15. 16. which not observed, lesseneth the emphasis of it. See 2 Chr. 20. 12, 15. See Jer. 32. 18. A late Writer rendereth it, *with all his much abundance*, or, *great wealth*, or, *his glory* consisting in *the great abundance* of his wealth. See chap. 5. 13, 14.

and the remnant] Or, *so that the remnant* as ch. 10. 19) that shall be left of that multitude before so great. See ch. 10. 22.

shall be *very small*] Heb. *little small*. The notion redoubled, though in two different terms, to intimate, the great paucity that should be left of them. So chap. 10. 23. See chap. 24. 6.

and *feeble*] Heb. *not many*: as the margent hath it: or, as others, *not mighty*. See Chap. 10. 13. few in regard of what they had been; the copulative is wanting: as chap. 14. 5. & 15. 1. The meaning is, that Moab should be brought very low; and his main multitude much diminished.

CHAP. XVII.

Vers. 1. THE *burden of Damascus*] Another heavy, and sad sermon or Prophecy, called therefore *a burden* (of which term, see Chap. 13. 1.) is in the former part of this Chapter (or the three last verses are of a diverse subject) related, concerning Damascus the head city of the Syrians, Ch. 7. 8, who had been from time to time fore enemies to, and grievous vexers of Gods people, on whose country they bordered East-ward, 2 King. 13. 17. See Judg. 3. 8. 2. Sam. 8. 3, 5. 1 King. 11. 24, 25. & 15. 20. & 20. 1. 2 King. 6. 24, 25. & 8. 12, 13. & 12. 17, 18. & 13. 22. & 15. 37. & 16. 5. & 24. 2. Chap. 7. 1, 5, 6. & 9. 12. The like burdensome Prophecies against Damascus, see ch. 49. 23. Amos 1. 2. Zach. 9. 1.

Damascus] Heb. *Dammesek*, Gen. 14. 15. and sometime also, *Darmesek*, 1 Chr. 18. 5. (as *Nebuchadnezer*, for *Nebuchadnetzer*, Jer. 21. 2.) and so the Syrian calls it *Darmesak*, Act. 9. 2. Some of the Jewish Doctors would have it so called because Abel was there slain, and the ground there *drank* in his *blood*, Gen. 4. 11. Others, Because Adam was there made out of the earth, the mould thereabout, being of a ruddy kind of clay, apt to be moulded into any shape, such as his body was framed of, Gen. 2. 7. Others would have it so named, as *a sack*, or *bag of blood*, from the abundance of rich wine, that the country thereabout yeelded, called *the blood of the grape*, Gen. 49. 11. Deut. 32. 14. Whence the heathen also feigned, that their drunken God lay hid there, sometime, in a bottle. But these are meer fictions and fables. It is most likely, that the city had its name from the first founder of it; yet not Eleazar Abrahams servant, as some have supposed; who is said to have been of *Damascus*, Gen. 15. 2. as descended from parents, inhabitants of that city; and in all likelihood born, not in Abrahams house, but there: Beside, that the city had been built; and bare that name before that time, though how long, uncertain, as appears by the story of Abrahams pursuit of those Kings, that came against Sodome, Gen. 14 15. Being the chief city of Syria, it is put here for the whole country. ver. 3. as Samaria, for the land of the ten tribes, 1 King. 13. 32.

Behold] This note of attention, and consideration, is prefixed, partly to intimate the improbability of that which he was to deliver concerning the ruine of Damascus, in the conceit of those, that apprehended the Syrian principality, as a State, not like suddenly, or easily to be conquered, and that city, as an impregnable peece; and partly to give assurance of the certain accomplishment thereof, whatsoever conceits men might have, either of the impossibility, or improbability of it. See ch. 3. 1. & 7. 14.

Damascus is taken away] This was effected, partly by Tiglath-Pileser, who took it, and sacked it, 2 King. 16. 9. but more fully afterward, as some suppose, by Salmanesser, after he had taken Samaria; as others by Nebuchadnezzar, after the destuction of Jerusalem, Jer. 49. 23.

from being *a city*] Heb. *from a city*: as 1 Sam. 15. 22. *from a King*; for from being *a* Jer. 48. 2. *from a Nation*, that is, from being a nation. It is so ruined, that it shall be no longer a city.

and it shall be a ruinous heap] Or, *but* (as chap. 16. 12.) *it is become* (for the Prophet speaks in the Prophetical strain, as of a thing already done. So chap. 15. 1.) Heb. *an heap of ruine*. See the like, Psal. 79. 1. Chap. 25. 2. & 37. 26. Jer. 26. 17. Mic. 1. 6. & 3. 12. There is in the original, an elegancy in the terms of *city*, and *heap*, the latter wanting but one letter of the former; and the Prophet using a word here, not else-where found in that form, to bring it up home to the former word, with the particle prefixed to it.

V. 2.

V. 2. *The cities of Aroer are forsaken*] The cities situate in that whole tract, beyond Jordan, along by the brink, or neer to the banks of Arnon, Deut. 2. 36. & 3. 12. the ancient possession of the Amorites, Josh. 12. 2. but held afterward by the Reubenites, and again, by neighbouring people, the Moabites one while, the Ammonites another, Judg. 11. 26, 33. and the Syrians another while, 2 King. 10. 33. & 14. 22. and 16. 6. Jer. 48. 19. Now hence some of the Rabbines would gather three *Aroers*, one belonging to the Moabites, Josh. 13. 16. Jer. 48. 6, 20. another belonging to the Ammonites, Josh. 13. 25. a third in Syria, here mentioned: but some others, to take that conceit away, say rather and better, that *Aroer* coasting along upon the river Arnon, lay on the confines of Moab and Ammon; and was held sometime by the one, and sometime by the other; and at this time by the Syrians: and after by the Assyrians; as in the next note. For as for that Jewish Doctor, that would by *Aroer*, have *Damascus* it self here meant; so called, because it was to be as *Aroer*, Jer. 17. 5. or as *Aroer*, Jer. 48. 6. *in the wilderness*; Of which term, see on those places; it is by the generality of them justly rejected.

forsaken] The Inhabitants of them (whether Syrians, or Israelites who were in confederacy with them) being expelled, and carried away captive by Tiglath-Pileser, the King of Assyria, 1 Chr. 5. 8, 26. See chap. 16. 12.

and shall be for flocks] The Hebrew word comprehends as well *herds* of greater cattle, as *flocks* of less; as appeareth, Gen. 32. 15-17. cattle shall graze freely, where Towns, and Cities before stood. ch. 32. 14. Zeph. 2. 14.

which shall lye down] Heb. *and they shall lye down*: as ch. 4. 6.

and none shall make them afraid] Heb. *none shall be frighting*. They shall rest quietly there, the country being so depopulated, that there shall be none to disturb them, or chase them away: A defect of the pronoun, in such speeches frequent, Levit. 26. 6. Deut. 28. 26. Job 11. 19. Jer. 7. 33. & 30. 10. & 46. 27. Ezek. 34. 28. & 39. 26. Mic. 4. 4. Nah. 2. 12. Zeph. 3. 13.

V. 3. *The fortress also shall cease from Ephraim*] That is, from the ten Tribes. See Chap. 7. 2. Their fortresses (for the word is collective; as Amos 5. 9.) shall not be able to hold out against the enemy; but they shall be surprized, slighted, and dismantled by him. Heb. they shall *have* their *sabbath*, or time of cessation, and rest: as Levit. 26. 43. Now the ten tribes are here mentioned, and threatned together with the Syrians, Ephraim and Damascus together; not so much, as some Interpreters would have it, either to give the Syrians to understand, that if God spared not his own people, he would much less spare them: as Ier. 25. 29. or because that Samaria was first to be destroyed by Salmanesser; and thereby the Syrians might know what should in the next place betide them; but because they were linkt together in a joynt confederacy against Judah, and the ruine of them both, therefore, by the King of Assyria, is, as in some former Prophecie, so here again joyntly foretold. See ch. 7. 1, 5, 6, 8, 9. 16. & 8. 4. as also 2. King. 15. 29. & 16. 5, 9. The time therefore of this Prophecy seems mistaken by those, who suppose it to have been delivered after the death of Ahaz, about the second, or third year of the reign of Ezekiah: as if that date of the Prophecy against the Philistines, ch. 14. 28. did relate, not to that alone, but to the other also ensuing Sermons: or, that those, that follow it, in the book here, upon record, must of necessity follow it, in course of time also. See ch. 1. 1, 2.

and the Kingdome from Damascus] Damascus shall no longer be a royal city; nor Syria a Kingdome; but a Province. So Ezek. 30. 18. and 33. 28.

and the remnant of Syria] Heb. *Aram*. So Chap. 7. 1. either, *and* from *the remnant of Syria*; as intimating, that such of them, as remained, should have no royal power left among them, their King being slain, and none to succeed in his stead, 2 King. 6. 9. or, the sentence being continued, and this branch joyned (as it may well) to that which followeth.

the remnant of Syria, they shall be as the glory of the children of Israel] Or, *shall be* without *they*; which in the text is not expressed. The meaning is, that the Syrians, and Israelites, the joynt enemies of Gods people, should both of them, be alike brought low, and stript of their former state and dignity, ch. 7. 16. & 8. 4.

saith the Lord of hosts] As Chap. 3. 15. & 5. 9. the Prophets usual close, to assure the effect of the word delivered, ch. 14. 24.

V. 4. *And in that day it shall come to pass*, that] Or, *For* (as ch. 16. 2.) *in that day*, &c. as chap. 7. 11. For the Prophet seems in these words, to render a reason of what he had said, ver. 3. that the State of Syria should be as the glory of Israel, to wit, because they should both be exceedingly impaired; and that much about the same time.

the glory of Jacob shall be made thin] Or, *exhaust*. See ch. 10. 2. the word is used of rivers, when their waters are spent, either drawn off, or drained from them, Iob 28. 4. chap. 19. 6. or, of the bodies of man, or beast, when their moisture, flesh, or fat, is so wasted, that they are grown thin withal, and are nothing but skin, and bone, Gen. 41. 19. 2 Sam. 13. 4. their might, and multitude, wherein they gloried, should be much diminished, and abated. So Judg. 6. 6.

Jacob] As *Israel*, ver. 3.

and the fatness of his flesh shall wax lean] The like metaphor, Isa. ch. 10. 16, 18.

V. 5. *And it shall be, as when the harvest-man gathereth the corn. and reapeth the ears with his arm*] Or, *And he* (that is, Jacob, ver. 4. or, Israel, ver. 3. the ten tribes) *shall be*. It shall be so with him. See the like manner of syntax, ch. 29. 7, 8. Mat. 25. 14. They shall be cut down, and carried away captive, the main body of them, some few onely left, as the corn is cut down and carried away out of the field, where it grew, by the harvest-workmen, that leave onely some few gleanings behind them, Levit. 19. 9. Deut. 24. 19. they being no more able to stand before the enemy, then the corn before the reapers, Rev. 14. 15, 16.

the harvest man] Heb. *harvest*, for, man of *harvest*; as *prey* for, a man of prey, Prov. 23, 28. and, *peace*, for, a man of peace, Psl. 120. 7.

gathereth] See ch. 16. 10. Deut. 16. 13.

corn] The word properly signifies *standing* corn, Deut. 23. 25, 26. Judg. 15. 5, but there is in it, an ellipsis, of the substantive; *standing*, for, *standing corn*: as *parched*, for, *parched pulse*, 2 Sam. 17. 28. *full*, for, *a full cup*, Psal. 73. 10. *sure*, for, *a sure* covenant, Neh. 9. 38. *strong*; for, *a strong hand*, Chap. 40. 10. *fruitfull*; for, *a fruitfull vine*, Gen. 49. 22. or, olive tree, ver. 6. See ch. 5. 2.

reapeth the ears with his arm] A defect of the instrumental particle: as Psal. 17. 13, 14. or, *his arm reapeth the ears*. Gen. 41. 7, 8, 23, 24. Ruth 2. 2.

and it shall be as he that gathereth ears] Or, *picketh up ears*. The former word is used of harvest-workmen, that reap, and gather by armfuls, or lapfuls; Psal. 129. 7. this of gleaners, that pick up ear, after ear, Levit. 19. 9, 10. Deut. 23. 22. Ruth 2. 2, 3, 15-18. See chap. 27. 12. Hereby is implyed, that there should not onely be a sweeping away of a great part of them together; but a second gleaning of them also, as is said of the Benjamites, Judg. 20. 45. See the like, chap. 6. 13. That which was affected first by Tiglath-Pileser, 2 King. 15. 29. then by Salmanesser, 2 King. 17. 6. these as two harvest-men: and lastly, by Esar-haddon; as one that gleaned after them, Ezr. 4. 2.

in the valley of Rephaim] A fertile valley, having good store of corn ground, lying on the West side of Jerusalem, Josh. 15. 8. & 18. 16. where it is rendred, *the valley of the giants*; and the word indeed seems so to signifie, 2 Sam. 23. 16, 18, 22. Deut 3. 11, 20. But the valley may well be deemed to have had that apellation, from the name of an ancient people called the *Rephaites*, that Inhabited there about, Gen. 14. 5, & 15. 20. The Prophet mentioneth it, here, because a place commonly known to the people whom he spake to.

V. 6. *Yet gleaning grapes shall be left in it*] Heb. *And*. as ch. 8. 9. or, *Yet*, a remnant of *clusters shall be left in it*; because the verb is singular, and the noun plural: and the noun is included oft in the verb: as Gen. 50. 26. with ver. 2. The meaning is, that though God should cause them, by whole multitudes, at several times, to be carried away captive by the enemy, and of those that they had left, some again, to undergo the like calamity; yet he would not make an utter riddance of them, Ier. 30. 11. he would deal with them, as he had enjoyned his people to do, in gathering their grapes at vintage, Levit. 19. 10. Deut. 23. 20. some few clusters should be left, Chap. 65. 8. a remnant should still be reserved for a Church, chap. 1. 9. & 6. 13. & 7. 3. & 10. 21, 22. for even those also that glean, leave some behind them, Judg. 20. 45, 47. Ier. 49. 9. Obad. 5. See chap. 25. 13.

as the shaking of an olive tree] Heb. *according to the shaking of an olive tree*; or, *as in the shaking* of it. The word signifieth properly, not so much *a shaking* of the tree, as *a shaking off*, or, *striking down* of the fruit, by beating of the tree, Deut. 24. 20. the law here alluded to. See ch. 24. 13.

two, or three berries] A defect of the disjunctive; as 2 King. 9. 32. chap. 38. 14. a very small number, Matth. 18. 20. to wit, are left,

in the top] Heb. *in the head*: as ch. 2. 2.

of the uppermost bough] So called in the Hebrew here, and ver. 9. (for it is no where else read) because it is *first up* above the rest, Psl. 94. 4. ch. 61. 6. where, by reason of the height, they cannot easily be reached.

four, or five] As before, a small number, 2 King. 7. 13.

in the utmost fruitfull branches thereof] Heb. *in the boughes* (ch. 27. 10. properly, *side-branches*; or, *spreading-branches*, Ezek. 31. 6, 8. See Chap. 2. 21.) *of her fruitfull* tree: such an one, as hath great store; and where the more, therefore, might well be spared, and left; a defect of the substantive: as Gen. 49. 22. See ver. 5.

saith the Lord God of Israel] *Jehovah*; who both can, and will fulfil what he saith, chap. 1. 20. & 14. 24, 27. and *the God of Israel* fulfil what he saith, chap. 1. 20. & 14. 24, 27. and *the God of Israel* still, (but not of the Syrians) notwithstanding these heavy judgments inflicted, as well on the one, as on the other. See Deut. 30. 1. 10. Levit. 26. 44.

V. 7. *At that day shall a man look to his Maker*] The residue of Gods people, refined, and reformed, by these forementioned calamities, people, refined, and reformed, by these forementioned calamities, shall then, abandoning their idols, repair unto God, seek to him, trust in him, and depend upon him. So ch. 10. 20, 21. Gods end in the chastising of his, being, not to drive them away from him; but to reclaim them from their wandrings, and to bring them home to

him, chap. 19. 22. & 27. 9. This was in part fulfilled in the reign of Ezekiah, 2 Chron. 30. 11. and of Josiah, 2 Chron. 34.33.

that day] As ch. 11.12.

look to] That is, *trust to depend upon*; as Ps. 25.20. & 34.5. & 121. 1, 2. & 123.1,2. & 141.8. ch. 8.17. & 45. 22. Because what men trust to, that they are wont frequently, and wistly to look after, and to have their eyes much fixed upon. See the contrary, where with Gods people are upbraided, ch. 22.11. & 31.1.

his maker] Whom therefore he oweth all duty unto, and ought wholly to depend upon, Deut. 32.6. Ps. 100. 3. and 149. 2. Eccles. 12.1.

and has eyes shall have respect to the Holy One of Israel] The same notion, in other terms. See ch. 1.4.

V. 8. *And he shall not look to the Altars*] Erected for Idolatrous worship, as ch. 27. 9. Jer. 11. 13. & 17. 2. Hos. 8. 11. Nor to service, chap. 27. 9. Jer. 11. 13. & 17. 2. Hos. 8. 11. Nor to the idols, for the worship of whom they were erected, chap. 30. 22. and were placed therefore near to them, but above them, 2 Chr. 34.4.

the work of his hands] Whether altars, or idols, 2 King. 21. 5. Psal. 115. 4. chap. 2. 20.

other respect than wh ch his fingers have made] See ch. 2. 8.

either the groves, or the images] Heb. *and the groves, and the images, both the groves and the images*; as Psal. 76. 7. But the copulater is here put for the disjunctive; as Exod. 21, 17. Neh. 5. 8. These two words, rendred *groves*, *and images*, we find divers times joyned together, 2 Chron. 34.4, 7. chap. 27. 9. Of the former whereof is less doubt, or difference among the Learned. Yet the word seems to be sometime used, not only for a *grove*, or a company of trees of lower growth, and less stature, growing thick, and close together as on a cluster; of which kind, they were forbidden to plant any neer to Gods house, or his altars. Deut. 16. 21. But for a model, or curious piece of workmanship of gold, or other precious metal, resembling such a cluster of trees. For some such, in likelyhood, was that *grove* which Josiah found in the Temple; but brought forth of it, 2 King. 23. 6. And dealt with it, as Moses did with the golden-calf, Exod. 32. 20. and Ezekiah with the brazen-serpent, 2 King. 18. 4. not unlike to the *golden vine*, and *platane*, that the Lydian Lord is reported to have represented Darius with, Herodot. lib. 7. Either of both may be teamed, *the work of mans hand*; because planted by mans industry, the one; and framed by mans workmanship, the other; whence the phrase of *making groves*, here alluded to, 2 King. 16. 33. 2 King. 17. 16. & 21. 3. Howbeit, as before, the word *altars*, seemed to be put for the idols, worshipped at those altars; so here the *groves*, for the idols worshipped at, or in those groves. But, concerning the latter word, there is no small question: The word is not found, but in the plural, *Hammanim*, or *Chammanim*. And is derived from a Noun, that signifies primarily, *heat*, Psal. 19. 6. And in the second place, *those Sun*, (unto whom it is also there, by the Psalmist, applyed) so called, in regard of his heat, Job 30 28. Cant. 6.10, ch. 24. 22. & 30. 26. The Chaldee paraphrast renders it, *Temples*: and so also doth the Greek, Ezek. 6.4, 6. And some of the Rabbines, on Levit. 26. 30. say that it signifies, *houses*, or *Temples*, dedicated to the Sun. But this seems not so probable, by the collation of other places, whence it may appear that they were rather some kind of *images*, then *Temples*. For of Josias it is said, that he *brake down the altars of the Baalim and cut down the Hammanim, that were aloft above*, or *beside them*, 2 Chr. 34. 4. Others therefore, of the Jewish Doctors, do with more probability, conceive them to have been images. And *wooden images*, say some of them; as also the Greek renders the word, Lev. 26. 30. because there is mention made of *cutting* them down, 2 Chro. 34, 4, 7. Ezek. 6. 6. but that is but a wooden ground. For the word, that is there used, is applyed, as well to metal-materials, as to wooden, or green-fabricks; as to *bars of iron*, Psal. 107. 16. chap. 45. 2. But the images, so teamed, are by the Jewish Writers, generally supposed to have been *images of the Sun*; or such, at least, as were erected in honour of him, and whereby to worship him; as the heathen most of them did, Deut. 4. 19. & 17. 3. 2 King. 23. 5, 11. Jer. 8. 2. & 7. 18. & 44. 17, 18. Ezek. 8. 16. And Joseph Ben-Gorion, in his *Jewish story* tells us, that this *Hamman* was an image, and made like a man of a middle age, with horns on his head, like an Oxe, and a chin, or beard, like a Dog. But other of the Jewish-writers say, it was a picture made round, to represent the Orb of the Sun, like our signs of the Sun. And Benjamin the Jew, in his *travels*, tell us of a Town he met with, inhabited by *Cuthites*, neer whercunto were abundance of altars, and images, resembling the round Orb of the Sun, whom that people worshipped; which, by magical arts, at the Sun-rising, when people, men and women, came to burn incense to them, shined very bright, and made a great noise. And I remember to have read in Hero, a Greek-writer, his *wind-works*; how, by artificial device, an image may be so framed, that the Sun shining on it, may cause it to yield some kind of sound. But I suppose this to be but a fiction of that Jewish author: whereof he hath not a few. Howbeit, from this Hebrew *Hamman*, it is not unlikely that the Phenicians had their idol, from whom the Greeks and Latines had their, *Jupiter-Hammon*, or *Ammon*; of whom they tell many fabulous tales. But Macrobius relateth, *Saturnal*, lib. 1. cap. 21. that the Lybians worshipped him, not at the *Snarishing*; (as those Jews, Ezek. 8. 16. and those other people the Jew speaks of) but at the *Sun-setting*; and represented him with the horns, not of an *oxe*, as the son of Gorion, but) of a *ram* on his head, thereby representing the rays, or beams of the Sun: As both, in Hebrew and Greek the words of *horn, and of glittering light*, are of neer affinity, the one with the other. See Exod. 34. 29, 30, 35. (whence the grosse error of painting Moses with *horns*) and Hab. 3. 4. It seems therefore most probable, that these *Hammanim* were images, of what matter, or figure soever, made, thereby to adore *the Sun*. Nor can I therefore readily assent to that, which some later writers have conceived this teamn to import. The idolaters, say they, had divers places for the worship of idols, according to the diverse seasons of the year, and conditions of the weather; their *groves*, and shady-places, which they used in heat of summer: and their *sun-images*, set in sun-shine places; which they made use of in colder weather; so called, say some, because they stood in the sun, and were *sun burnt*. And these two sorts, say they, are joyned together, as including all sorts of idols, and idolatrous services, being reduced to these two heads. But for this distinction, I find little ground, either in Scripture, or elsewhere. Groves were commonly used, by the superstitious heathen, for idolatrous employment, in regard of a kind of awfull dread, that such shady, and solitary places are wont to surprise people withall, especially pre pollcied with a superstitious conceit of some deity dwelling there. Nor were they wont to make use of them, more at one time then another; the cloudinesse of the trees, in them, affording, as well the heater, in the winter time, as shadu in the summer. And *statue sun-dials*, as they render the word, signifying *images set in the open air*; having no covert, but what heaven afforded: seems not to be well feared for winter service, or for use, suitable to cold and blustring weather. I adhere therefore to the former; and I suppose *groves*, and thele *Sun-images*, to be joyned together; because these idols were oft placed, as well in their *groves*, and *high places* abroad, as in their *temples*, and *houses* within doores. See 2 Chr. 34. 4.

V. 9. *In that day*] At that time, (as ver. 4.) when God shall execute the judgment before denounced. For to that the Prophet now returns again, illustrating it further, by the procuring causes of it, ver. 10. and the sad effect of it, ver. 11.

Shall his strong cities be as a forsaken bough] Heb. *his cities of strength*, (as Prov. 10. 15. & 18. 11.) shall be as the leaving *a side-bough*, or *branch*; such as makes a shade, Ezek. 31. 3. answering not unfitly to that other word used, ver. 6.) Or, *of a wood* or, *thicket*. For the word, here used, also sometime so signifies, 1 Sam. 23. 15, 16, 18. 2 Chr. 27. 4. As a bough or a branch that is *left* behind, to wit, by those that did lop, or thred a tree: or; as tree left for a Nander, when the whole wood about it is felled. For the word *forsaken*, doth not well suit here. in regard of birds or fowl, that nest, or rouss in a tree; or, in regard of beasts that had shade and shelter, formerly, from it; may a tree, or bough, be faid to be forsaken, Ezek. 31. 4, 12. Dan. 4. 12, 14. but not properly by the husbandman, who when he loppeth a tree, leaves some bough or branch, either neglecting it, or because he cannot well come to it; or because he hath no need of it; or hath further uses there for it. And cause he hath no need of it; or hath further uses there for it. And although the cities, here mentioned, might in the former respect, be compared to *a forsaken bough*, because left by their inhabitants, being driven away from them, as birds chased from a tree, which was before their wonted harbour, chap. 16, 2. Yet that seems not to be the thing that the Prophet here aims at; but that their strong cities should stand stanfast, left alone and desolate; (such of them, at least, as were not utterly razed, as Damascus was, ver. 1. and some of Israel, it may well be, were) the whole countrey, and smaller towns and villages, round about, being utterly wasted and ruined. See chap. 1. 7, 8.

and an uppermost branch] As ver. 6. A standing bough, that is left on the top of a tree, when the rest are all lopped away, naked and bare. Though some expound both this, and the former, of boughs and branches of fruit-trees, left naked and bare; and many times also broke and mangled, dispolled wholly of their beauty, when the fruit is all beaten down. But the former seems to agree better, both with the Prophets scope, here, and the like elsewhere. See ch. 30. 17.

which they left for the children of Israel] That is, which the enemy left; God in his providence, so disposing things, out of his gracious affection to his people, of whom he had reserved a remnant to himself, ver. 6. that yet some places should be spared for them, when the residue should be destroyed. The verb is impersonal, and may well be rendred, *which shall be left* (See chap. 2. 19.) *for the children of Israel*; as *for the anointing*, Chap. 10. 27. Howbeit, some interpreters turn it another way, reading the words, *which shall be left*, or, *forsaken by the children of Israel*; as ch. 7. 16. And others, yet, a third way, supposing this last clause to have some reference to the ancient Inhabitants of the land of Canaan, in Joshuah's time, and their leaving the land, upon the Israelites entrance thereupon; and this way the Jewish Doctors generally go; and divers also of our interpreters, Some reading the words, *as they left* them. The note of similitude supplyed before the relative; as Exod. 34. 18. Jer. 44. 8. Some, *which they left*, (to wit, the Amorites, and Canaanites) *before the children of Israel*, that is, for fear of them, as Exod. 2. 15. Chap. 21. 15. That which some understand of their leaving their *tillage*, and their *fruits*, (because one of the words, before going, hath affinity with another word that signifies *plowing*, and the other belongeth to a tree (and betaking themselves to their strong Forts, and fenced cities for fear, Exod. 23. 27, 28. Josh. 2. 9, 11. & 5. 1. Others, of the leaving of their Forts themselves, and their fenced cities, being by the Israelites dispossessed of them. And thus moft of the Rabbines. Some, also, making the two words, in the fore going sentence, rendred, *bough* and *branch*, the proper names of two cities, in the land of Canaan, called *Horesh*, and *Amir*, whereof yet we find no record in Scripture. But these latter interpretations, though not wanting great authors, seem somewhat too coact;

and there shall be desolation] as chap. 6. 11. Or, *it shall be desolation, that is, most desolate*; (see chap. 1. 7.) to wit, Samaria, the royall city, faith one Rabbin; the land of Israel, saith another. I suppose it hath reference to the first words of the verse, *His strong cities*, &c. each of them *shall be desolate*, See chap. 20. 2. and 26. 19.

V. 10. *Because thou hast forgotten the God of thy salvation*] The procuring cause of this their calamity, their forgetting, neglecting, disregarding, and rejecting him, that might, and would have saved them, had they been mindfull of him, and faithful to him, Deut. 8. 14. Psalm 106. 13, 21. Jer. 2. 32. & 3. 21. & 13. 25. & 23. 27. Ezek. 22. 12. & 23. 35. Hos. 8. 14. & 13. 6. The person is changed; as chap. 14. 3. and the words are in the feminine, directed to the land, or State of Israel, as to a woman, or a wife, that had forgot her duty and loyalty to her husband, Prov. 2. 17.

the God of thy salvation] Or, *thy saving God*. God thy Saviour. So Psal. 18. 46. & 25. 5. & 27. 9. & 62. 1, 2, 7. as, *the God of my mercy*; or, *my God of mercy* that is, my merciful God, Psalm 59. 10, 17. And *the God of my righteousness*; or, *my God of righteousness*; that is, my most righteous God, Psalm 4. 1.

and hast not been mindful of the rock of thy strength] Or, *thy rock of strength*. Thy strongest rock; as *the cities of thy strength*, or, *the cities of strength*: thy strong cities, ver. 10. So Psalm 62. 7. He that would have protected thee more surely, then all those thy strong-holds, which thou didst mind and trust to, when thou mindest not him, for the one of them is here opposed to the other, see Deut. 32. 4, 30, 31. Psalm 31. 2, 3, 4.

thy vine shalt thou plant pleasant plants] Heb, *plants of pleasant*; to wit, flowers, or fruits; as Gen. 30. 14. Cant. 7. 13. with chap. 2. 12. A defect of the substantive, as there, in the Canticles; and here before, ver. 5.

and shalt set it with strange slips] Heb, *and with a slip of a stranger*, or, *forraigner shalt thou sow it*. A defect of the instrumental particle; as ver. 5. & *slip, for slips*, collectively; as Ezek. 8. 17. and *plant*, for *plants*, ver. 11. It is ufed, more especially, for a *branch*, or, *slip* of a vine. Num. 13. 23. Ezek. 15. 2. & *slip of a forraigner, for forraign slips*, that were brought out of forraign parts, and in that regard, of more esteem. *Shalt thou sow*, or, set: for the Hebrew useth the same word for both, Levit. 19. 19. Deut. 22. 9. *It*, to wit, thy vineyard, or thy garden, the Pronoun, for the Noun; as 2 King. 25. 4. Chap. 30. 8. He compareth the State of Israel to a curious Lady, that delight eth in beautiful flowers, affects choice fruit, desires forraign plants, is careful to procure them, to plant her places of pleasure with them, and sedulous in nurfing and tending of them there; as the next words imply, ver. 11. See *a strang vine*, in another sense, Jer. 2. 21.

V. 11. *In the day shalt thou make thy plant to grow; and in the morning shalt thou make thy seed to flourish*] All the pains thou shalt take and all the cost thou shalt be at, in making provision for the maintaining of thy State, and the continuance of it, in a plentiful, beautiful, and flourishing condition, shall come to nought; it shall be spoiled, and destroyed all by the enemy. There is seems an eye had to that threatning in the law, Deut. 28. 29, 30, 33.

In the day] In the day time: Day by day, as Psalm. 42. 8.

make thy plant to grow] The single word signifies, *to grow much*, or *apace*, Job 8. 7, 11. & 12. 23. & 36. 26. Psalm 73. 12. & 92. 12. But here it is in a redoubled form, as importing a double desire, endeavour and diligence, constantly employed, by all means that might be, to strengthen and advance their estate. See Chapter 9. 10.

in the morning] A phrase implying commonly much sedulity, and industry in pursuit of a busines, Psalm 5. 3. & 127. 2. Eccl. 11. 6. ch. 5. 11. & 27. 3. and it may here be referred, as well to the hastening of the growth, and putting forth of things, set, or sown, as to the early and constant care used about them: in allusion to Arons rod, that being a dry stick over-night, was found budded, and blossomed next morning, Num. 17. 8. or, to the practice of those, that use artificial means, and helps, for the forwarding of plants and fruits, See Ezek. 17. 24.

make thy seed] As before; *thy plant*. That which thou hast set, or sown. See ver. 10.

to flourish] Or, *bud*, or, *blossome*: as Num, 17. 8. Chap. 27. 6. & 35. 1, 2.

but *the harvest* shall be *a heap in the day of grief, and desperate sorrow*] This clause is by divers, diverfly both rendred and expounded. Those that read the words, as they are here rendred; do thus expound them: that in the day, or at the time of their calamity, and irrecoverable grief, which they shall sustain by the enemy, all that they had gotten together, should be suddenly confumed, as a small heap of corn is, when a great multitude, or a whole army that have been long pinched with famine, shall light on it: or all that ye have have taken so much pains for, shall be laid together on a heap, for the enemy to divide, and share among themselves. See Chap. 15. 7. or, shall all be spoiled and destroyed, as such choyce and precious matters are wont to be, when they are regardlelly jumbled together, and so cast upon an heap. See chap. 33. 4. & Jer. 48. 12. And this I suppole the genuine sense of the words. Which one of the Jewish Commenters obferves to have been a proverbial speech among them, concerning labour in vain. *Your crop is come to an heap, or, your whole crop is all on a heap.* But some others, and so of the Jewish Teachers, render the words far otherwise, to wit, *The crop, or, the branches shall be removed in the day of inheritance, and* there shall be *deadly grief*; or, *The heap of the crop, in the day of inheritance*, shall be *a heap and deadly grief*: That is, as some, thy children, whom thou hast with so much care, and cost, brought up, as others, thy wealth, which with so much pains and travel, thou hast raised, and brought to an height, shall be taken all from thee, and carried away, when thou shouldest come to enjoy it, and reap the fruit of it, which shall be as deadly pangs, and pains unto thee; it shall go so neer to the heart with thee, Deut. 28. 54. O. all the fruits, or crop, that for all thy forepalled care, and cost, shall accrue unto thee, shall be nothing else, but an heap of hearts-grief, and sorrow, Eccl. 2. 11, 17, 18.

but] A defect of the adversative; as Psal. 119. 63, 70, 78.

the harvest] Or, *crop*; as chap. 16. 9. Joel 3. 13. yet, according to others *the branch*, For so is also the word used, Job 29. 19. and *branch* for *branches*, or *boughs*; as Job 14. 9.

in the day of grief] Heb, *of grief*: a defect, as the Jews that go this way, note, of the substantive, *plague*, or *stroke*, expressed, Jer. 14. 17. & 30. 12. or, *wound*, or *breach*; as Jer. 10. 19. Nah. 3. 19. the like defects, see chap. 5. 24. ver. 5, 10. Jer. 17. 16. Ezek. 13. 14. Howbeit, the same word, but descending from another root, doth ordinarily signifie *an inheritance*, or *possession*, Num. 18. 23, 24. Chap. 54. 17. & 58. 14. and so some would here take it: and the time of harvest, termed *the day of inheritance*, or *possession*; because the fruits of the earth, and of mens labours are wont ever to be inherited, and injoyed. Deut. 16. 13, 14. Joel 1. 5. but so little difference there is, in the vowel points, between the word, in the one sense, and in the other.

and desperate sorrow] Or, *deadly pain*, So Jer. 30. 19. from the same root is *man* termed *Enosh, miserable*, or *mortal*. See chap. 2. 9. some suppose the copulative here to be, but a meer expletive; as 2 Sam. 13. 5. and so they knit the first words of the clause, with these last: *The heap of the crop* shall be *deadly pain*, or *grief*: In which sense if we take it, it may better be rendred: *The crop* shall be *an heap, and deadly pain*, or *grief*; that is, *an heap of deadly pain*, or *grief*: *as a cloud and smoke*, for, *a cloud of smoke*, chap. 4. 5. Others make it, a distinct branch, *and* there shall be *deadly pain* as the last clause of ver. 9.

V. 12. *Woe to the multitude of many people*] Some would knit the ensuing paffage, to the foregoing part of this Chapter; as if in these words were contained a reason of the *desperate grief* mentioned, ver. 11. to wit, the multitude of strange people breaking in upon Gods people; which the Prophet should here lament. But by the most, and best, they are deemed to belong to a new Sermon, or Prophecy, in regard wherof, some interpreters, stent off the three verses following from this Chapter, and glue them on to the next, as if this parcel, and that Chapter, made up one entire Prophecy, or Sermon. The reason they give of it, is, because these three verses contain a denunciation of judgments, against whole people of several countries that assisted Sennacherib, and served under him, in his expedition against Judah, and Ierusalem; and the eighteenth Chapter is against the Ethiopians, whose destruction God would have before hand denounced, that Gods people might not expect any ayd from them, or any means to be us'ed by them, to divert the Assyrian, from his intended invasion of it. But this seems but a weak ground, to make them one Sermon: being of so divers subjects. Howbeit these words seem to begin a new, but short argument; and clearly to intend the downfall of those forces, that Sennacherib led against Gods people. See chap. 30. 28. & 36. & 37. Although there want not, that understand them, of such nations, as joyned with the Syrians, and accompanied them in Ahaz his time, in the oppugnation of Jerusalem, Chap. 7. 1. But the stenour of the text, and all the circumstances of it well weighed, carry it rather the former way.

Woe] Of this particle see ch. 3. 11. & 10. 5. & 18, 1. Some would have it rendred, *Alas*: as Joel 1. 15.

the

the multitude of many people] Or,as some, *to the tumult*,or, *noyse*, *of many people*,(for the word is plural, as intimating,a variety of people, out of several countries, that served under the Assyrian.So Chap.10.13,14.)that is,fay they,*to the many tumultuous people*,and it is true indeed,that the word rendred *multitude*,is sometime used for *tumult*,or *noise*,as chap.31.4,ler. 47.3.Amos 5.13. as also,that it is derived from a word,that hath a notion of *noyse*, or *tumult*,used in the very next clause; because multitudes meeting are commonly tumultuous:but neither doth it always necessarily imply,or import noyse,and tumult:as Gen 17.5. nor is there any need here to depart from the ordinary reading, and most general acception of the word,designing here the vast *multitude*,or number of them,joyned in one body:as the other addition of *many people*,the multiplicity of nations,whereof that body consisted.However,because the ensuing parallel member may seem to plead for the former translation : to accord both members,it may well be rendred more fully,the *prepotent*,or *tumultuous multitudes* implying both their multitude,and the manner of their demeanour. See the next clause, and the next member : and Ezek. 30. 10.

that make a noise like the noyse of the seas] Heb,*according to the seas making a noyse*,See chap.5.30.ler.6.23.

and to the rushing of Nations] Or,*rushing*,or,*tumultuous noyse*, ch. 5.14,& 13.4.& 25.5.or *outrage*(ch.37.28.)*of Nations*:that is,*to the rushing*,or *tumultuous*,or *outragious people*.See Jer.47.3.Or,(which I take to be the most natural syntaxis)or, the *to* is denounced to the persons,or people)*to the rushing*,or *raging*,and *raging* company, the abstract,for the concret,*rushing rage*; for *rushing*, and *raging* company,as *pride*:for a *proud* man Jer.50.31.*folly*,for a *foolish* man. Prov.24.9.See chap.13.4.

that *make a rushing*,*like the rushing of many waters*] Or, that *make a rushing*:or,*that rage according to the rushing*,or *rage of many waters*,Psal.93.4.chap.8.7.& 28.2.Jer.51.55.Rev.1.15. & 14.2. & 19.1,6.See chap.16.14.a defect of the relative is in either branch: as chap.42.5.

V.3.*The nations shall rush*,*like the rushing of many waters*] *Rush*, that is,break in with rage:or *rushet*:break in with much noyse.They shall break in with such an hideous noyse,as the sea,or,some great river is wont to do,when it hath broken through, or got over its sea-walls,or banks,as if they would with a rage,and violence irresistible,bear down,and carry away all before them,chap.8.7,8. & 59.19.Jer.51.42.See in what a blustering,and boystrous manner, the Assyrian brake in.Chap.36.1-20.

but God shall rebuke them]Heb,*and*,(as chap.16.12. *he shall rebuke him*,or,*one shall rebuke him*,that is,*he*(to wit,Sennacherib,with all his forces,*shall be rebuked*:by whom, but by God;Chapter 59. 19.whose rebuke is not verbal:but real,and efficacious:able,not to *still* only, the noyse and rage of the sea, Psalm 93.3,4. and that with a word;Matth.8.26,27.Mar.4.39,41.but to dry it up,so that men may walk through it dry shod,Psal.66.6.& 106.9.chap.11.15. & 50.2.and much more to bring down,and abate the rage, and to still,and calm the tumultuous outrage of any persons, or people whatsoever,Psalm 91.5.& 65.7.& 68.30.& 76.6.ch.25.5.See this effected,ch.37,36.

and they shall flee far off]Heb,*and he shall flee far off*:to wit,Sennacherib,who upon the discomfiture of his forces,by the ministery of an Angel,fled to Ninive,faster by much,then he came out from thence,ch.31.9.& 37,37.

and shall be chased,as the chaffe of the mountains before the wind] As *chaff*,that the least puff of wind will any where easily drive before it,Psalm 1.4,& 35.5.and not *chaff in the floor*,Dan.2.35. Hos. 13.3.but as *chaff of the mountains*:or,*chaff on a mountain*:as chap.18. 3.on some high place,where the wind hath most power, and nothing either to restrain the force,and violence of it,or to stop, and fay that that is driven by it, Chap. 41,15,16. Jer.4.11, 12.

and like a rolling thing before the whirlwind] The Hebrew word is commonly used for a *whorl*,as chap. 5. 28. & 28. 28.but in this place some suppose it,to signifie,*thistle-down*, others more generally,*a round wisp*, to wit, of stubble; or some other such-like light stuff, Psalm 73 . 13. Job 21, 18. Chapter 41. 16. Ier. 13. 24.

V.14.*And behold*]Take notice of,and consider seriously:a most strange,and sudden change,See chap.3.1.& 7.14.

at evening tide trouble,*and before morning he is not*] There is in the Hebrew, a transposition of one copulative;as Gen.22.4. and the defect of another:as chap.16.14.which makes the sentence the quicker. And it is indeed a brief, and concise, but quick, and lively description of a great and sudden alteration,within the space of a night,both in the condition of Ezekiah, & those besieged with him;and of Sennacherib,and his forces,that lay without in siege against them.

at evening-tide trouble]Or,*terrour*, as it is commonly, and constantly rendred elsewhere,Job 18.11,14.& 24.17.& 27.20. & 30. 15.Psal.73.19.Ezek 26.21 & 27.36.& 38.19. All within Ierusalem overnight affrighted,and damped,with Rabshakehs blusterings, and menaces, together with the confideration of the State of the whole country,about them,and a puissant army of so many thousands set down before them; so that well they may be deemed, to have been even at their wits end,ch.22.2,5,7.& 33.7,8.& 36.1,22. & 37.3.

before morning he is not]Ere morning appear,he,and his,are all gone,there is not an enemy to be seen,chap.37.36,37. Thus weeping at even,and joy in the morning, Psal. 30.5. And hee seems to compare the Assyrian to a tempest of wind, that riseth, and blustereth towards the evening, but is laid again,before the next day.Though some understand the whole of the Assyrian forces,that they were frighted in the night,by that sad, and sudden work, that the Angel made among them;and fled away in the morning. So *evening* should be taken for *night*: as Gen.1. 5, 8. But the former seems more, familiar.

this is the portion of them,*that spoyl us*,*and the lot of them*,*that rob us*]A sweet and comfortable close to Gods people;but sad and dismal to all their oppostes.Such succefs are they all like, yea- fure in fine to have,that maliciously oppose, and impugn Gods people. See the like,but in way of a vote,Judg.5.31.Psalm 83.9--18.There is in the words,a metaphor taken from portions, either of allowance of meat,or drink,Jer.52.34.Dan.1.5,8.or of land, rather,and inheritance,divided among co-heirs by lot;as Psalm 11.6.& 16.5, 5.Jer.31.25.Act 8.21.See the very like,in plainer terms, Job20.19. Of the other two terms here used,rendered,*rob*,and *spoyl*:See c.10, 2,6,13.

CHAP. XVIII.

Verse.1. VV*O to the land*] A new Sermon,or prophecy, here beginneth,as most generally agree,but against whom it is denounced,or whom it specially concerneth,is much questioned by many. Some understand it,as menacing the ruine of Egypt which others reject:because the very next is peculiarly, and directly addressed against that State. Others suppofe, that it threatens the Ethiopians,whom they deem to be described in the first,and second verses. Others would have it meant of the Romanes, by whom Ierusalem was destroyed. The Jewish doctors,of Gog,and Magog, to be destroyed in the dayes of their Messias, Ezek. 38,4. And lastly,some Spanish Writers,of the Inhabitants of the new-world in America,whom they vaunt of, as their converts. I suppose the Prophecy to contain a denunciation of destruction against the Ethiopians,to be inflicted by the Assyrians, chap. 20.4. (with a promise of future restitution,ver.7.in the times of Christs Kingdome) but directed to the Egyptians,as their neighbours,Ezek.29.10.and confederates,Ezek.30,5.advising them by their Embassadours to advertise the Ethiopians, of their ruine approaching, Ezek. 30. 9.

wo to the land] As spoken by way of denunciation,like that, chap.17.12. But they who so take it,observe not,that the denunciation of evils here mentioned,is darted, not against the land, or ciation of evils here mentioned,is darted, not against the land, or people,in this verse,described;but against the people decipbered in the next verse,whom, they are there willed to send a message to,to acquaint them with,as appears by verse 7. For those,and no other,are threatned with destruction in the one place, unto whom restitution is promifed in the other. I suppofe rather therefore,that the word is here used in way of compellation:as ch. 55. 1. Zach. 16.and so both the Jewish Doctors,and some of ours also, here take it;rendring the words not,*wo to the land*,but,*Ho the land*, &c.to wit,of Egypt. See the like diversity of expofition,ch.10.5. & 29.1.

the land Shadowing with wings]This many Interpreters apply to Ethiopia;or some part of it,reading the words,*the land of Shaddow of wings*;and understand thereby,some,a land *shadowed*, with a circle of mountains environing it. Others,with locusts, and flyes, that abound in it, chap. 7.18.Joel 2.10.or, with flights of fowl, that at time of year,out of the colder regions, fly in great flocks thither.Others,a land *shadowing*,either the sea, which it lay upon, with the sayls of their ships, which to them, are as *wings*, or the countreys they trade into with wares,and commodities, cap.45.14. or,the lands,they invade,like *locusts*,Judg.6.5.2. Chr.14.9.& 16.8, with the multitude of their troops,as *wings*, for so are *troops* sometime termed,Dan,11.12.beside that,some would have it termed *a land of wings*,because it was divided,say they,into two parts, by the red sea,or Arabian gulf, that severed them, the one from the other;the Eastern containing some part of Arabia,and the Western, That bordered upon Egypt. But others, rather, (whom I concur with,for the reason above rendred) understand the land of Egypt to be here deciphered,Which some of them suppofe to be called, *the land of Shadow of wings*,because it used to put other people, and Gods people especially,Ezek.31.6.& 29.16.in gre at hopes of ample protection from it,chap.20.5,6.& 30.2.& 31.1.& 36,6. now *Shadow*,Num.14.9.Judg.9.15. Psalm 91. 1. Eccl. 7. 12.and *wings* Deut.32.11.Psalm 91.4.and *Shadow of wings*,Psalm 17. 8.& 36.7. & 57.1.are emblems of protection, and the word *Shadow*,is here, say they,in a double form,to denote the amplitude of protection, that Egypt was wont to promise.But because the word here used is no where found,so to signifie:but is used commonly,and constantly,for a *cymball*,or such like musical instrument, that makes a tinkling,or jingling-sound,being shaken, or stricken with the hand, 2 Sam.6.5.Psalm 150. 1. Others therefore,and so the old Latine, render it,*the land of a cymbal*. Which title,or term,some suppose,

to be given unto Egypt,as implying,it to be but a *jingling wing*;that promised much protection,but answered not expectation, chap. 20. 6.& 30,5,& 36.6.Ezek.29.6.7.was like *a tinkling cymbal*,1 Cor.13. 1.according to that,Jer.46. 17. *the King of Egypt* is but *a noyse*; Egypt,to be termed *a land of cymbals*,or, *jingles*; (the word taken collectively,as others the like,chap.5.12.)in regard of that great abundance of jingling instruments,by the Greeks and Latines, blustereth towards the evening, but is laid again,before the next day.Though some understand the whole of the Assyrian forces,that they were frighted in the night,by that sad, and sudden work, that the Angel made among them;and fled away in the morning. So *evening* should be taken for *night*: as Gen.1. 5, 8. But the former seems more, familiar.

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Verse.1. VV*O to the land*] A new Sermon,or prophecy, here beginneth,as most generally agree,but against whom it is denounced,or whom it specially concerneth,is much questioned by many. Some understand it,as menacing the ruine of Egypt which others reject:because the very next is peculiarly, and directly addressed against that State. Others suppofe, that it threatens the Ethiopians,whom they deem to be described in the first,and second verses. Others would have it meant of the Romanes, by whom Ierusalem was destroyed. The Jewish doctors,of Gog,and Magog, to be destroyed in the dayes of their Messias, Ezek. 38,4. And lastly,some Spanish Writers,of the Inhabitants of the new-world in America,whom they vaunt of, as their converts. I suppose the Prophecy to contain a denunciation of destruction against the Ethiopians,to be inflicted by the Assyrians, chap. 20.4. (with a promise of future restitution,ver.7.in the times of Christs Kingdome) but directed to the Egyptians,as their neighbours,Ezek.29.10.and confederates,Ezek.30,5.advising them by their Embassadours to advertise the Ethiopians, of their ruine approaching, Ezek. 30. 9.

wo to the land] As spoken by way of denunciation,like that, chap.17.12. But they who so take it,observe not,that the denunciation of evils here mentioned,is darted, not against the land, or people,in this verse,described;but against the people decipbered in the next verse,whom, they are there willed to send a message to,to acquaint them with,as appears by verse 7. For those,and no other,are threatned with destruction in the one place, unto whom restitution is promifed in the other. I suppofe rather therefore,that the word is here used in way of compellation:as ch. 55. 1. Zach. 16.and so both the Jewish Doctors,and some of ours also, here take it;rendring the words not,*wo to the land*,but,*Ho the land*, &c.to wit,of Egypt. See the like diversity of expofition,ch.10.5. & 29.1.

the land Shadowing with wings]This many Interpreters apply to Ethiopia;or some part of it,reading the words,*the land of Shaddow of wings*;and understand thereby,some,a land *shadowed*, with a circle of mountains environing it. Others,with locusts, and flyes, that abound in it, chap. 7.18.Joel 2.10.or, with flights of fowl, that at time of year,out of the colder regions, fly in great flocks thither.Others,a land *shadowing*,either the sea, which it lay upon, with the sayls of their ships, which to them, are as *wings*, or the countreys they trade into with wares,and commodities, cap.45.14. or,the lands,they invade,like *locusts*,Judg.6.5.2. Chr.14.9.& 16.8, with the multitude of their troops,as *wings*, for so are *troops* sometime termed,Dan,11.12.beside that,some would have it termed *a land of wings*,because it was divided,say they,into two parts, by the red sea,or Arabian gulf, that severed them, the one from the other;the Eastern containing some part of Arabia,and the Western, That bordered upon Egypt. But others, rather, (whom I concur with,for the reason above rendred) understand the land of Egypt to be here deciphered,Which some of them suppofe to be called, *the land of Shaddow of wings*,because it used to put other people, and Gods people especially,Ezek.31.6.& 29.16.in gre at hopes of ample protection from it,chap.20.5,6.& 30.2.& 31.1.& 36,6. now *Shadow*,Num.14.9.Judg.9.15. Psalm 91. 1. Eccl. 7. 12.and *wings* Deut.32.11.Psalm 91.4.and *Shadow of wings*,Psalm 17. 8.& 36.7. & 57.1.are emblems of protection, and the word *Shadow*,is here, say they,in a double form,to denote the amplitude of protection, that Egypt was wont to promise.But because the word here used is no where found,so to signifie:but is used commonly,and constantly,for a *cymball*,or such like musical instrument, that makes a tinkling,or jingling-sound,being shaken, or stricken with the hand, 2 Sam.6.5.Psalm 150. 1. Others therefore,and so the old Latine, render it,*the land of a cymbal*. Which title,or term,some suppose, rather,to the Ethiopians,to inform them of the Assyrian preparations against them,and the evils,that from them they were like to sustain.

Embassadours]As Iosh.9.4.Ch.57.9.Jer.49.14.or, *Messengers*; for the word is general , Prov.13.17.& 25.13.Howbeit, because the word is found used for *images*,chap. 45. 16. Some would have it here so to fignifie,understanding this pallage,not of sending *messengers*;but of sending Osiris his head;as Lucian tells the tale : or an Epistle,as some of the Greek Fathers(to bring it neerer home to their Version)concerning the reviving of Adonis, put up in an earthen pot,and so cast into the sea,to arrive beyond sea,at Byblos, which by the Devils help,within a few dayes,it used to do. But neither is this relation of any certainty,nor is there any mention of *images* in it:nor appear therein the *papir-boats* spoken of in the text:and what is called *Ffir.m* here,is in the next branch termed *mateahcim* , which is, questionless , *messengers*, and small reason therefore to depart from the version received.

by the sea]The red-sea,that runneth along by the Coast of Egypt,and Ethiopia,on the one side:and of Arabia, on the other side:called therefore, *the gulf of Arabia*, as that other beyond it, *the Persian-gulf*. See Ier.49.14.

even]Heb,*and*.But some suppose the copulative to be here redundant;as ch.17. 11.

in vessels of but-rushes] Heb. *of rush*. For the word is general, of all kinde of *rushes*,Iob 8.11.so called, of a word that fignifies to *drink*,Gen.24.27.because *rushes* require moisture,a nd thrive not, but in miry and watery places,Iob 8.11. chap. 35.7. But it is here taken collectively,for *rushes*:as Exod. 2.3. And some suppofe it to be used here,in way of derision, as scoffing at the aid that the Egyptians should undertake to afford the Jewish people, against the enemy,whoever he were,as if it were faid.You will lend them supplyes *in vessels of rush*,or,*in paper-boats*,as we use to say, (for their *paper* was a kind of *rush*(the matter of your shipping, and the supplies ye send in them,will be the one like the o.her.But he seems rather to speak here of their ordinary manner of sending messages, and passing to and fro,in those parts,in boats,or vellels made of *paper*,(not such as we now use, but such as was anciently used; for writing,and was most plentifull in Egypt) and of other the like kinde of *rush*,and *reed*,whereof they had great store,Ch.19. 6, 7. And of such kinde of vessels they had much use, both in Ethiopia and in Egypt;partly,for expedition,and partly,for safety, in shallow waters especially,in regard of shelves and rocks, and in deep downfals,and stiff streams of rivers,which other vessels,of matter less pliant, would not so well brook. The,both the Ethiopians,and Egyptians,much used,in the downfals of Nilus,as Strab. lib.17. The rather,because they could easily draw them a thore, carry them on their shoulders over land, and put them beneath into the water again,Plin.lib.5.ch.9.The Egyptians very much,alsoin that river,as Plin.l.7.c.56.but especially in their yearly deluge,when their whole country,the cities only and higher ground excepted,lay all under water,and was,generally,on float;as Lucane, lib.4. Of these *paper-barks*,Theophrast.lib.4.c.9. Strabo,l. 17. and Plin.l.6.c.22.& l.13.c.11.Though Herodote,l. 2.speaks of another kinde of shipping,that they had for burden;and of some *earthen-boats* of potters work,that they used sometime in the river, Strab. l.17.and Juvenal,sat.15.

upon the waters] Heb. *upon the face*, or, *surface of the waters*; as Gen.1.2. & 7. 18. Here the phrase is the rather used,because these kinde of boats or,barks,did rather float, and glide on the top of the water,then dive any thing into it,nor drawing much water, as those of plank and timber usually do,

saying]This word is not in the originall.Yet either the same as Pf.105.14,15.Act,7.32.or somewhat,the like,as Pl.27. 8.is necessarily to be supplyed.Those that suppofe the words following to be spoken in the person,either of the Ethiopians, or Egyptians themselves, as delivering instructions to those that they sent, supply,*saying*. Those that take them, as spoken in the person of God, or the Prophet from God,supply,*fay*,as enjoyning,or adviling the Egyptians; what message God would have them send to their friends and allies, as ch.32.15.

Go ye swift messengers]]Heb.*light*;as ch.19.1.Either alluding to the lightnels of their pallage-boats,above mentioned Or, because lightnels is a means of swiftnels, as heavinels of slowness,in motion. In whose person they are spoken , was before specified.

to a Nation]The Assyrians,say some, the Israelites, say, others : but neither fore finde any mention what their message should be : and so difpatch messengers without a message. I suppofe it rather, the nation,here described,to be the Ethiopians, whom the Egyptians should send to.

scattered]Or,as some,*out-spread*. Heb. *protracted*, drawn out at length.Used of time;as Prov.13.12.Ch.13.22.Ezek. 12. 18. Or of place,as Iudg.4.6.ch.5.18.That which the Iewish doctors understand of the Israelites driven out of their country,and dispersed by the enemy.Some of ours,of the Assyrian,drawn far away from his country,and in war now against Iudea,ch.5.27.But others, rather, of the Ethiopians,called,*a scattered*,or *dispersed people*;in regard of

the large territory, or land over spread with them, reaching part o it from the Persian gulf to the red sea, and part of it again from the red sea, to the main ocean. Though some expound it in a future notion, as spoken by way of prediction, *to be dissipated*, and *dispersed*. The like whereunto, see Psalm. 137. 7. ch. 27. 13. Nor want there, that expound it people of *long stature*, from chapter 45. 14. But I finde not the word any where so used.

and peeled] Or, as some, *to be peeled*; as before: that is, stripped of all. A metaphor taken from the pulling off hair; either from head, or beard, Ezr. 9. 3. 10. Neh. 13. 25. ch. 50. 6. which some apply to the present estate of the Jews; some to the future, of the Ethiopians; by the Assyrian to be despoiled. Some to the Assyrian, as exhaustd, and left bare of their souldiery. But it may well, in his native and proper sense, be understood of the, Ethiopians, being *a peeled*, and beardless people. For the word imports a want of hair, Levit. 13. 40, 41. Little whereof is found on Ethiopian bodies, by reason of the heat of their country. For the word *polished*, by which some render it, because it is of iron and brass, and instruments made of either, so used, 1 King. 7. 45. Ezek. 21. 9, 10, 11. 2. 8. is not so fit here.

to a people terrible from their beginning hitherto] Heb, *from him*: or, *from that, and further*. The phrase is used, either of time, as Levit. 22. 26. Num. 15. 23. Or, of place, as 1 Sam. 10. 4. & 20. 22. Some take it, here, in the latter sense; and of these, some understand it of the Assyrians, that were terrible to other nations, as well on this side, as beyond them. Others, of those Ethiopians that dwelt farthest in the inland parts, more remote from the Sea, and from society with other people. And therefore, as the more black and grim, so more horrid and savage. But the meaning seems to concern the Ethiopians in general, not any special part of them. Others therefore, following the Latine, read it, *Beyond whom there is no other*. Either in regard of situation, fay some, or in regard of fierceness, say others. But I see not how the text will bear either. Those that take the phrase in the former sense, understanding it of continuance of time, as our English, and many others do, apply it, some to the Jewish people, who were terrible to other nations, from the time that God first made a nation of them, and long after, in regard of those strange works, that God, at several times wrought for them, Deut. 4. 34. Josh. 2. 9, 10. & 5. 1. 2 Chr. 20. 29. or in regard of their dreadful judgments, that at sundry times he executed upon them for their sins, such as might well strike a terror into all that saw, or heard of them, Deut. 28. 18, 37. Jer. 18. 16. & 19. 8. & 24. 9. & 25. 9, 18. as some would have it. Or, as some of the Jewish writers, in regard of both. But other again, understand it of the Assyrians, who had anciently been a terrible people, and subduers of other nations; the Assyrian monarchy, or tyranny rather, being of the greatest antiquity of any, at least, since the flood, Gen. 10. 8-11. and endured, in like lyhood, as long as any. But those that so apply it, may do well to consider, that the first founder, and raiser of that kingdom, was an Ethiopian, or a Cushite, Nimrod the great hunter, the prime son of Cush. Nor was it called the Assyrian monarchy, at first, as founded, or possessed by Athur, the son of Sem, Gen. 10. 22. or any of his issue; but might so be called, because Nimrod the Cushite, having in his conquests, (after the interruption of Babel, in which intended structure, he seems to have had a chief hand, pierced into that country, which Assur and his issue, at first, quietly possessed, did therein build the city of Nineveh, and made it the head-city of his dominions, and so is that of Moses to be understood, Gen. 10. 10. 11. This application, therefore, of these words to the Assyrians, leadeth us home, as by the hand, to the right owners of it: and directly pointeth, as with the finger, to the persons intended in them: To wit, the Ethiopians, or Cushites, a terrible nation from the first: and no other also, in succeeding ages: The greatest number of men, being brought into the field by their king, that is read of in Scripture, or, I suppose, in any the like. See 2 Chr. 14. 9. & 16. 8. There is an ellipsis, in the phrase; *from that*: that is, *from that day*, or time. As it is more fully expressed. Numb. 15. 23. 1 Sam. 18. 9. Ezek. 39. 22. as having relation to their first original, since they began to be a people.

a nation meted out] Heb. *a nation of line line*. And the word signifies sometime *a line* of letters, figures, or words in a book; as Chap. 28. 10, 13. Whence some of the Jewish Commenters, applying this to their own people, whom they imagine to be here intimated, would have it to contain a reason of their low condition, because they had no more knowledg of God and his law, (Chap. 27. 11.) then little children; (Chap. 28. 9.) that must be taught, *line after line*, and letter after letter, Chap. 28. 10. But neither is the phrase here and there alike; nor doth it suit so well here, either with the foregoing, or the ensuing branches. But the word most usually, importeth, *a measuring-line*, as in that very place also, Ch. 28. 17. and elsewhere, Job 38. 5. Jer. 31. 39. Ezek. 47. 3. And this was used, sometime, to build by, Zach. 1. 16. Or, to rule, square, and cut out by, ch 44. 13. in which sense some take it here. *A nation* that taketh upon it to give laws, and rules to others; applying it to the Assyrians, as usurping a power of command over other people. Sometime it is used to destroy by, to mete out, who, or what, how much, or how many, shall be destroyed: or having pulled down lofty and stately buildings, to lay the places, where before they stood, level with the other Ground, 2 Sam. 8. 2. 2 King. 21. 13. Psal. 60. 8. Ch. 34. 11. Lam. 2. 8. and so here some take it, but understanding it, some actively, *a nation, that meteth out* other people to destroy them: Others, passively, *a nation meted out*, or, *shortly to be meted out to consultation*, or destruction. To which purpose also, one of the Jewish writers, affirming it to be a proverbial speech with them, and joyning this, and the next branch together, expoundeth it, *by little and little to be destroyed*, and another of them, as implying the cause of their destruction, as in way of retribution, *measure vy measure*: the evil of punishment being meted out unto them, according to the measure of the evil of their sin, which they indeed apply to their own people; but may with better ground, and more agreeably to the scope of the text, be understood concerning the Ethiopians, as designed by God to destruction: letting pass these latter niceties. I am not ignorant, that some of ours understand it of these, render the words, *dispersed here and there*, as having reference to the manner of the Ethiopian habitations, having no cities, but villages, scattered here and there, Hab. 3. 14. which I should not reject, if the words of the text would yield it.

and treaden downe] Heb. *and of conculation, or, treading down*: as Chap. 22. 5. rendred also *destruction*, 2 Chro. 22. 7. Now the nation here mentioned, is termed, *a nation of treading down*, either actively, as some, understanding it of the Assyrians, because they trode down, that is, vanquished and subdued other people, Chap. 10. 6. & Psal. 44. 5. & 60. 12. or, as others, rather, passively, a nation trodden down by others, as the Jews expounding it of themselves, Chap. 5. 5. & 51. 23. or, a nation to be trodden down very shortly, understanding it of the Ethiopians, to be subdued, and captived by the Assyrians, Chap. 20. 4. Or, lastly, as some other, an *abject* people, kept under in extream slavery, both at home, and abroad: but the former, concerning their condition shortly to ensue, seems best to suit with the Prophets intent here.

whose lands the rivers have spoyled] The form of the verb here used, being singular, and no where else found, hath in part, occasioned variety of expolitions. Some supposing it to be the same with a word used, Chap. 17. 14. & 42. 22, 24. that signifies to *spoyl*, and *plunder*. Others, with another word used, Chap. 37. 22. & 49. 7. & 53. 3. that signifies to *flight*, to *despise*: again to some, they seem to be part of the description of the nation before mentioned, whereas others deem them, to be the sum of a message sent to them. Those that take it the former way, applying it to the land of Israel, read the words, as we render them; and expound them of such disruption, and spoyl, as the Assyrians, and other their enemies, had made among them, chap. 5. & 36. 1. but those of them, that understand it of Ethiopia, read the words in the present tense, *whose land the rivers spoyl, or tear asunder*; and expound it of the great rivers, Niger, and Nilus, that cut through their land, and by their frequent inundations, wash away the fat of their soyl. Howbeit, this may seem not so probable, because with the Egyptians, those deluges have a contrary effect, making their country, by the more watering of it, the more fat and fertile: the abate and restraint whereof, is therefore menaced, as a judgment, and a curse, ch. 19. 5-10. Ezek. 30. 12. As for those that take this passage, as the content of the message, sent by the messengers, before mentioned, they, some of them understand them, as to be delivered from the Ethiopians to the Assyrians, and read, according to the latter signification of the word, above noted, to tell them, (as in way of contempt and defiance) *that the rivers* (to wit, of Ethiopia) of which v. 1. that is, the people of that country) *despise*(contemn, and set light by) *his land*: howsoever dreadful and terrible he may appear unto other people. Not unlike to that, ch. 37. 22. But other of them, conceiving it as a message, sent by God, direction, from Egypt to Ethiopia, read and render it, according to the former signification of the word, to tell them, *that the rivers, or floods will spoyl their land*: that is, that the forces of the king of Assyria, Ch. 20. 4. breaking in upon them, like the flying streams of some great river, ch. 8. 7, 8. will overflow their land, not as Niger and Nilus, or Astaboras, and Astapus use to do, to water and enrich it; but to plunder and spoil it; to sweep all away before them, as great land-floods are wont to do. Ch. 28. 2, 17. This, the rather, I conceive with, because I find the like in Ezekiel of messengers, by Gods appointment, to be sent unto the Ethiopians, informing them of great pains that should come upon them to make them affraid, Ezek. 30. 9. The relative for the conjunction, *that*, as Deut. 4. 40. Neh. 2. 6, 7. For I cannot assent to that learned writer, who supposing the message to be sent, not from any one nation to another, but by God himself to one and the same people, described, v. 1. 2. would have the subject matter of it to be related, ver. 3.

V. 3. *All ye inhabitants of the world, and dwellers on the earth*] after this warning, or advertizement, willed to be given unto Ethiopia, by Egypt, concerning those calamities that were to befall them; the Prophet turneth his speech unto the wide world, as in the name of God, calling upon the inhabitants thereof, to consider, and observe the manner of his proceedings, and the passages of his providence, when he shall begin to muster those forces which he purposeth to employ, for the effecting of the judgments denounced against that people, and to expect the issue of it. See the like, Psalm. 46. 8. Chap. 33. 13. to thereby with all-

al giving assurance, that the execution of the same should be so remarkable, and so conspicuous, that notice should be taken of it, throughout the whole world; that the whole world should ring of it. See the like, Jer. 49. 21. & 50. 46.

see ye, when he lifteth up an ensign on the mountains] When God calleth those together, whom he meaneth to make use of, as by an ensign to that purpose, set up on the top of some high hill, ch. 5. 26. & 13. 2. For the Hebrew Commenters are wide, when they expound it of Gods gathering his people together out of the places of their captivity: as ch. 11. 12. or, *as when an ensign is lift up* upon a *mountain, ye shall see it*. The judgment executed upon them, shall be so conspicuous, that ye shall as easily see it, as a banner erected on the tops of a mountain, for any special use, & purpose, is of all seen, far, and near.

when he lifteth up an ensign] That is, when God shall lift it up, as most expound it, or *when I shall lift up*, as some render it. The Hebrew is, *as in lifting up*; *according to the lifting up of an ensign*; for the infinitive in the Hebrew, is also as a gerundthat is, as when one lifteth up an ensign, or, when an ensign is lift up. So 1 Sam. 15. 22. *as in obeying the voyce of the Lord*; that is, as when one obeyeth the voyce of the Lord, or, as when the voyce of the Lord is obeyed. See also, ver. 5. ch. 64. 2. Ier. 5. 26.

on the [*mountains*] Or, upon *a mountain*: a defect of the preposition; as Deut. 33. 19. ch. 17. 13. and *mountains*, for, *mountain*: as Gen. 8. 4.

see ye] Heb, *ye shall see it*. A want of the pronoun; as Psal. 37. 34. & 91. 8. ch. 9. 9. Hosh. 8. 4.

and when he bloweth a trumpet] When God bloweth his trumpet to summon his souldiers, and servitors, to make their appearance, as Jer. 4. 5. & 6. 1. or, to set them on upon their service, as Zach. 9. 14. for the Jewish Writers are too far out of the way, in expounding it, of the *trumpet* mentioned, chap. 27. 13. The Hebrew is, *as in sounding a trumpet*; that is, as when one bloweth a trumpet: or, as when a trumpet is blown; as before.

hear ye] Heb, *ye shall hear*, to wit, it; as before: that which is now foretold you, ch. 12. 5.

V. 4. *For so the Lord said unto me*] Or, *Thus hath the Lord said unto me*. God hath, in these words, acquainted me with his counsel, and purpose herein; to wit, in letting out the rein unto the Assyrian, for some space of time, and permitting him to subdue, and make havock of many people, ch. 10. 5-10.

I will take my rest] Heb. *I will rest, or be quiet*, ch. 7. 4. & 14. 7. & 57. 20. I will sit still, not offering to interrupt the Assyrian, but suffering him to proceed in his deligns, and attempts, for a time. See Psa. 83. 1.

and I will consider in my dwelling place] Though I seem to sit still, as an idle spectator of what is done in the world; yet from the place of mine heavenly habitation, I behold and take notice of the courses and carriages of men on the earth, Psal. 2. 4. & 11. 4, 5. & 33. 13, 14. or, *but, or, yet, I will look to, or, upon my dwelling*. I will have an eye to my Church, the place of my special residence on earth, to Jerusalem, and mount Sion, where my Temple is, to protect, to rescue, to relieve, to refresh it, Psal. 132. 13-17. Chap. 37. 29-35.

consider] Heb. *behold, look to, or, look after*, it implyes a providence, and care, employed for the good of the thing looked to, or looked after, Psal. 102. 19. chap. 57. 15. & 66. 2. or, *look upon*. So the rather, in regard of what followeth, I will lift up the light of my countenance upon it, Psal. 4. 6. I will cause my face to shine on it. Numb. 6. 25.

my dwelling place] Heb. *set, or, settled dwelling*; and this, with God, is heaven above, 1 King. 8. 39. 43. 49. his Sanctuary, a type of his Church, on earth, Exod. 15. 2, 17. 1 King. 8. 13. Dan. 8. 11.

like a clear heat upon herbs] Heb. as some of the Jewish Doctors, *upon the herbs*: as they take the word, Chap. 26. 19. 2 King. 4. 39. as other, of them, and so the most; *upon rain, or after rain*, as they suppose it to be used, Job 36. 31. & 37. 11. See chap. 24. 15. The meaning is, that the Lord would look out, and shine forth upon his Church, though he suffered them, also, to be for a while under a cloud; as the clear sunshine, (for from the word here used, hath the sun its name, Chap. 24. 22. & 30. 26. See on chap. 17. 8. (upon tender herbs, and plants, after a shower of rain; which is wont to make them suddenly to sprout out, and shoot up. See 2 Sam. 23. 4. Psal. 72. 6. Hos. 14. 5. and of the complement, ch. 37. 31.

and like a cloud of dew in the heat of harvest] *a cloud of dew*, or, *a dewy* cloud, not *of rain*, or *rainy*: such as may relieve the harvest man in the heat of the day, and yet not hurt the corn, chap. 25. 5. See chap. 45. 8. for rain in harvest is hurtful, Prov. 26. 1. See Jer. 5. 24. Nor can I here accord with them, though men of great note, that turn the text a clean contrary way, understanding the words; the former of such a *dew*, or *rain*, as coming in harvest time, out of season, when heat rather is needful, for the ripening and hardening of the grain, doth corrupt, and spoil the crop. Prov. 25. 13. & 26. 1. which they expound, some, to be a threatning of famine; other of them, a prediction of such evils, as from the Assyrian King, should befal Gods people: and other again, of that destruction, that from God should befall the Assyrians. And to this purpose, a late Writer of note thus readeth the whole passage, *Should I rest, and look on in my place?* (to wit, while the adversary maketh untimely havock of my people, before my judgmenes are come to maturity, ver. 5.) that would be *as parching heat to herbs, as clouds* sending down *dew*, or, rain, *in harvest*, all then would be spoiled. But the words seem to me clear for the former sense.

V. 5. *for a fore the harvest, &c.*] He returneth, here, to shew the effects of Gods sitting still, and looking on, while the Assyrian proceeded in his atchievements; to wit, the unrimely ruine & destruction of the Ethiopian estate, while it was yet in such a flourishing condition, as might seem to give great hopes of further growth, and afford fair promises of long continuance. and this set forth, by the resemblance of a vine, or other plant, that is pruned in an unseasonable time; or, a tree, that is lopped, and cut down, ere her fruit come to maturity, when the is ful of leaves, and bloffoms, in the prime of her pride, Job 15. 33. 33. & 18. 16. Psalm 37. 2, 35, 36. & 49. 14. & 52. 5. & 55. 23. & 73. 18-20. & 92. 7, 12, 13. & 94. 23.

For] Or, *But yet*: as Psal. 118. 17. Chap. 9. 1. Though I have an eye to mine own; yet this people, whom I will have to be destroyed, I will leave to the enemy.

a fore] *before harvest* come; as 1 Sam. 9. 15. *before Saul came*: & Job 3. 24. *before my meat*, that is, before I eat Heb, *at the face of harvest*, that is, as some take it, when the harvest is coming, is neer at hand, as Prov. 18. 12. *at the face of destruction*, that is, when it is approaching: according to which acception it might be rendred, *toward harvest time*, but the former sense is the plainer, & more common.

the harvest] The word includes, as well the time of plucking fruit, and gathering grapes, as of cutting, and inning corn: as well vintage, as *harvest*, strictly so named. See ch. 17. 10, 11.

when the bud is perfect] Or, *as when*(for ver. 3.) *the bud is gone*, (as Deut. 3, 14. for the word signifies either) as when the bud that first appears, is become a perfect, but a green, and unripe grape, which, saith the Jewish Doctor, is with them, in the moneth *Sivan*, which in part, answers our *May*.

and the sour grape is ripening in the flower] Or, *and the unripe*, or, *green grape is producing* (to the word is used, Num. 17. 8.) *its flower*, or, *the flower*, See Gen. 40. 10. Cant. 6. 11. & 7. 12.

he shall both] Heb, *and he shall*, as chap. 14. 22. or, the copulative is redundant, as Zach. 2. 6. Howbeit, I suppose, it may well stand in his native notion, and use, as a copulative, the words being thus rendred; *But yet afore harvest time, as when the bud is past, and the green grape is about producing its flower, and one cut off* (that is, *if one cut off*) *the sprigs*, and so forth.

cut off the sprigs with pruning-hooks] Or, *the sprigs* (the small tender twigs; the word is no where else used) *shall be cut off with pruning-hooks*; so called from that use of them, chap. 2. 4. that which is not wont to be done with vines, or other plants, by those that prune them, for the bettering of them, and to make them the more fruitful, Joh. 15. 2. at such time, when their fruit is green upon them, and making on to maturity; for that were to destroy both fruit and plant: and the *cutting* therefore here intimated, being thus described, appears thereby to be intended, for the destruction of them, against whom it was denounced, not for their correction, or cure. The verb is impersonally, and indefinitely here used, of which manner of speech, see on ch. 2. 19. & that we need not supply either *the Lord*, with some; or *the King of Assyria*, with others. Though it is true, that God, and by him, would do it, chap. 10. 4. much lefs, as some others do, to put in *the vine-dresser*, who is not wont to dress his vines, on this manner.

and take away, and cut down the branches] Heb. *and the branches* (to wit, the great spreading boughs, resembling the better, or greater sort of persons with them, Jer. 48. 32. *the will take away, and cut down, or, remove by cutting down*: this latter word, is no where else read in Scripture. But the Jewish Commenters upon the place, tells us, that which their Talmudists it is used for *to cut off*, or, *to take away*, as when they say, *to cut off*, or, *to take away* one's *head*, and a word drawn from it, for *an evil spirit*, that takes men's wits away from them: according whereunto, the words may be here rendred; *the spreading branches he will remove, and take away*; that is, *they shall be removed, and carried away*: the verb is, as the former, indefinite. So Gen. 41. 13. Luk. 12. 20.

sprigs, and branches] Both the small, and the great ones, ch. 9. 14. & 10. 33.

V. 6. *They shall be left together, unto the fowls of the mountains; and to the beasts of the earth*] To wit, the sprigs, and branches, so cut off, and cast away, like matter of no use or worth; as the cuttings, or shreddings of a vine, or other plant, oft times are, by those that regard them not; ch. 17. 9. & 27. 10. Ezek. 15. 2-4. especially, when the fruit that is on them, is immature, and unfit for mans food, and are let lyd therefore, on heaps, not looked after, for birds to fly, and beasts to browze on, and both to make meat of; the birds of the fruit, and the beasts of the branches, Ezek. 31. 12.

left together] One with another, without respect had to their former, either meanness, or greatness, as if they made all but one heap, Chap. 17. 11.

fowls] Heb *fowl*, as Ezek. 39. 4. properly, fowl of prey, Gen. 15. 11. 1 Sam. 14. 33. & 25. 14. chap. 46. 11. Jer. 12. 9.

of the mountains] On which fowl of prey, especially, do usually breed, and abide.

beasts] Heb. *beast*, as Ier.15.3. and as *fowl* before.

of the earth] Opposed to the fowl of the *heaven*, or, of the *air*, Deut 28.26. Jer.15.3. or, *of the land*, of the country they lived in: as Exod. 23.29.

and the fowls shall summer upon them, and all the beasts of the field shall winter upon them] That is, both the one and the other, shall abide by them, find harbour with them, and feed upon them, all the year long. For we are not to conceive it, as if the meaning were, that the fowl, and the beasts should divide the year between them; that the fowl should summer, but not winter with them; the beasts should winter, but not summer with them, but that both winter, and summer, either of them, should make their abode with them, finding matter sufficient, such as they desire, & delight in, to detain them there, from summer to winter, and from winter to summer, from the one end of the year, to the other. Of such like distributions, in this Prophet very frequent, see on cap.5.1.4. and we need not therefore stand upon that nicety of some of the Jewish Commenters, of fowl abounding more in summer time, and beasts in winter. The words import a great, and continued waste: Which some understand of the wealth of the land, and the people therein abiding, being exposed as a prey, to those by whom they were subdued, or to the spoyl of theeves and robbers, either of their own, or from abroad. Others, of the carcases of men slain in great multitudes, and so left to be devoured by birds and Beasts, Psalm 79.2. Thus they, who expound it of the Ethiopians. For I pass by those of the Jewish Writers, and some also of ours, who understand it, either of the host of Gog, and Magog, Ezek. 39.4. or of Sennacherib's army, chap.37.37. neither of which I conceive to be probable. Both the verses I suppose, may be thus rendred, and knit together; But yet, with those other people, it shall be, (see the like ellipsis, Matth.25.14.) *as when a fore harvest-time the bud being gone, and the green grape about producing the flower, and the sprigs be cut off with pruning-hooks, and the spreading branches be removed, and taken away, they are left together*; (to wit, those sprigs, and branches, so cut off) or, (as some other likewise render it) *So shall they* (to wit, those people, like to those sprigs, and branches) *be left together*, &c.

V.7. *In that time*] That is, after this judgment executed upon the Ethiopians, in the dayes of the Messias: as chap.11.11. & 19.18. 19. A Prophecy of the conversion of the Ethiopians unto Christ, by the ministery of the Gospel: the first-fruits whereof, we have in that noble Courtier instructed by Philip. Act. 8. 27. 39.

Shall the Present be brought to the Lord of hosts] The Ethiopians shall yeeld up themselves to God, (whom they shall then know, and acknowledg, to be the Lord of hosts, Psal.24.8, 10. Ezek. 30. 8. and to his Christ; and shall shew, and manifest their submission by spiritual sacrifices, and oblations offered unto him, Psal. 68. 31. Zeph. 3.10. Mal.1.11. Act.8.27.37. as subjects declare their homage, and allegiance to their soveraign, by Presents, 2 Sam.8. 6.2 King. 17.4. 2 Chr.17.11. Psal.68.29, & 72.10. & 76.11. Chap. 16. 1. That which yet some expound of the prey taken from Sennacherib's army, ch. 33.23. confecrated to Gods service: as Num.31.28-47.50-54. see Ier 51.44.

Of a people scattered, and peeled] Or, from *a people scattered, and peeled*, the word, *from*, here wanting: as ch.52.2. is supplyed from the next clause: as ch.13.13. & 30.17.

from a people terrible from their beginning hitherto, a nation meted out, and trodden under feet] See of all this, v.2.

whose land the rivers have spoyled] That being now effected, whereof before they were advertised, v.2.

to the place of the name of the Lord of hosts] To the place, where Gods worship shall then be settled: as sometime it was at Jerusalem, Deut.12.5.11.14. Act.8.27. Joh.4.21. 23.

the mount Zion] A type of the Church, ch.2.2.3.

CHAP. XIX.

Vers. 1. THE *burden of Egypt*] An heavy Prophecy concerning Egypt. See ch.13.1. As the Prophecy in the foregoing Chapter, was against Ethiopia; so this is against Egypt: and the next after it, against both jointly, in regard of their vicinity, and mutuall confederacy. See likewise against Egypt, Jer.43. 10. &44.30. & 46.2.13. Ezek.29.& 30.& 31.2.18.& 32.

Egypt] Heb. *Mitsraim*. So termed, from one of Chams sons of that name, Gen.10.6. whose posterity seated themselves in that country: the name, Egypt, we have from the Greeks, whose Grammarians and Historians say, some of them, that it had that name from an ancient King, that there reigned: Others, from the river Nilus, that runs through it; as being at first the name, not of the country, but of the river; and that from the colour of the water thereof, black like *a vulture*. See Sihor, ch.23. 3. Jer. 2. 18.

Behold] An usual beginning with the Prophets, this especially; requiring attention to Gods messages, brought by them, and stirring up mens mindes to a serious and sedulous consideration of the matter therein contained. So ch.7.14.& 24.& 32.1. The Chapter consists of two parts; the former, concerning the calamities and ruine of the Egyptian State: the latter, concerning their restitution, and return unto God, v. 18.&c.

the Lord rideth] A description of God coming in judgment against Egypt, together with the sad and dismal effects thereof.

the Lord rideth] Heb. *riding*, as speaking of a thing presentias ch. 3.1. and a thing that he saw, Chap.2.1.2. as if he beheld the Lord riding in pomp and State toward Egypt, as Judges use to do unto the places, where they are to hold their session, or assise, Judg. 5.10. & 12,14.1 Sam.7.16. or, in a warlike manner, leading his troops, and riding before them, as Princes do, when they go out into the field 2 Sam.18.9. Psalm 18.10.& 45.4. Hab.3.8. Rev.6.2.& 19.11. 14.

upon a swift cloud] Heb. *light*, as chap. 18.1. Jer.2.23. because lightnes causeth swiftness. God is said to *ride*, as *upon the heavens*, Psal.68.4,33, &c. to make *the clouds his chariots*, Psal. 104. 3. and here, to come *riding into Egypt upon a cloud*, as to intimate an impossibility of keeping him out, from entrance upon any land he comes to invade: who comes riding not on the ground below, but aloft in the air Psal.18.11, 12. Matth.24.30. Rev.1.7. to more especially here, to note his sudden and unexpected coming against Egypt, because clouds nuuft needs be very rare in those parts, where ordinarily it never raineth, Deut.11.10,11. See Exek. 30. 3. and, *not on a cloud* only, but on *a light, or swift cloud*, as elsewhere, *upon the wings of the wind*, Psal.18.10.& 104.3. thereby to signifie, the speedy execution, and accomplishment of the judgment against Egypt, here denounced. So chapter. 13. 22. Ezek. 12. 27, 28.

and shall come into Egypt] Or, as the word may well be rendred, *and coming into*, or *entering upon Egypt*, yea, or, *coming against Egypt* as Gen.33.1. *behold Esau coming*, for the preposition is wanting: as 2 King.8.7.& 10.17.1 Chr.19.15. and the Prophet speaks it, as if he saw God, in some visible but stately, and majestical manner, either marching on against Egypt, or sailing in upon it, not unlike one of *the levant fleets*, as they commonly call them, where ina vast cloud full of water, suddenly falleth, and beateth down all that it lights upon: peradventure alluded to, Ezek. 30. 18. where mention is of a *cloud*, that should *cover Egypt*. See the like expressions of things; as in prefent view, chap.7. 14. & 10, 28—32. & 13, 4, 5.

and the idols of Egypt shall be moved at his presence] There were two things that the Egyptians trusted much unto; the multitude of their idols, and the might of their men, but the Prophet here tells them, that neither of these should stand them in any stead. For that the one of them, to wit, their idols, should be shaken and shattered; and the other, to wit, their mighty men, should faint and fail.

idols] Of the word, see on ch.2.8.

Shall be moved at his presence] Or, *shall tremble*, or *quake*: as chap. 7.2. or, *stagger*, or *reel*, as chap.24.20.& 29.9. (for so the same word is in those places rendred, and would rather so be here, to expresse the emphasis of it) *before*, or, *from his face*, as the Hebrew hath it: that is, *because of him*: as it is rendred, Psal.38.3. or, *for fear of him*, as chap.21.15. The Egyptian idols shal be no more able to stand before the face of God, then the Philistine Dagon before the Ark of God, 1 Sam.5.3,4. See Exod.12.12. Jer.43.12,13.& 46.25. Ezek.30. 13.

and the heart of Egypt shall melt in the midst of it] That is, the *courage* of the Egyptians shall be utterly quailed, ler.46.5, 12,15,21. *heart*] For *courage*. Whence also that English term, 2 Sam. 17. 10.

Egypt] For *Egyptians*: as v.2.

melt] As chap.13.7.

in the midst of it] *within them*: as Psal.22.14. v.3.

V.2. *And I will set the Egyptians against the Egyptians*] The Prophet now speaks, in the person of God, who in these words, threatens to set the Egiptians at odds, and disagreement, to destroy one another, by intestine jars, and wars, among themselves: as he did the like, sometime, with other nations, that came to invade his people, Judg.7.22.1 Sam.14.16,20.2 Chr.20.23. Chap.49.26. This some suppose to have been done under Pfammeticus, who living about these times, and being a petty King, among others, of a particular Province in Egypt, upon some indignities offered him, by the Princes of the other Provinces, to revenge himself upon them, called in some forraign forces, and by help of them, over-powring the rest, at length made himself Lord of all Egypt, Herodot. lib. 2. Diodor. lib. 1. Others imagine it, to have thus fallen out upon the Assyrians invading the country, some being willing to receive him, and another party opposing them: as Some also deem the like to have been, on the like occasion, in the State of Judah, chap.8.6. But the former seems more probable.

set] Heb. *mingle*, sometime in confederacy: as ch.9.11. sometime in war, and jar, and so here. See on chap.9.11.

the Egyptians against the Egyptians] Heb. *Egypt against Egypt*. as *Moab for Moab*, chap. 16.7.

and they shall fight every one against his brother, and every one against his neighbour] They shall *war* (so the Hebrew) one with another, and seek one to destroy another, without any regard had, either to vicinity, or alliance, chap.9.19.20. Jer.31.34.

city against city] As *city of city*, 2 Chr. 15. 6. and *house against house*, Luk.11.17. but there *house against house*, is an house against it self: here *city against city*, is one city against another.

and Kingdome against Kingdome] One Province against another. For Egypt before the war raised by Pfammeticus, consisted of twelve Provinces, Herodot, l.2. *Kingdome against Kingdome*, one against another, as Matth.24.7.

V.3. *And the spirit of Egypt shall fail in the midst thereof*] Not their courage, and valour only, ver.2. but their wisdom, and policy also, shall faile: and fail, ver.11,13. God will infatuate them, and turn their wisedom into folly, 2 Sam.15.31. Job 5.13, 14. & 12.17, 20,24,25. chap.44.25. Rom.1.21, 22. 1 Cor.1. 20, 25, 27. & 3. 19.

fail] Heb. *be emptied*, as chap.24.3. Jer.19. 7. it is as if he had said; their wits shall be drained: alluding to their folly, in draining, and diverting the course of their river, and thereby causing the waters thereof to fail them, v.5.6.

in the midst thereof] *within them*: as ver. 1.

and I will destroy the counsel thereof] Heb. *swallow up*: as chap.3. 12.& 20.7. that is, either bereave, and deprive them of that faculty, by which they might be enabled to give any prudent and wholsome counsel, for the safety and welfare of the State, called *the spirit of counsel*, Ch. 11.2. ver.11.13. or, overthrow, defeat, and frustrate their counsels, that they shall never take effect, Psal.33.10.11. Pro. 31.30. ch.8.10.

and they shall seek to the idols] When they are thus, either puzzeled in their counsels, or defeated in the issue of them, being at their wits end, they shall betake themselves to their idols: as Moab to his, chap.15.2.& 16.12. but with like success, both, and to their Magicians, as Pharao did. Exod.8.18.& 9.11. but neither of them shall be able to afford any ayd or advice to them: no more then in the like case unto Babylon, ch.47.12.

idols] Unable to help them, being not able to subsist themselves, v.1.

and to the charmers] The word here used is no where else found; and is by divers therefore diversly rendred. The Jewish Doctors here give us little light, only one of them tels us, that his Father told him, that it was an Arabick term, signifying some kind of Magicians, it seems to come from a root that hath a notion of doing things *quietly, softly, gently*, Gen.33.14.2 Sam.18.5.1 King.21. 27.ch.38.15. Whence some conjecture, that it should import some such kind of witches, as did disturb, and endamage men, when they were at rest in their sleep. Others, such as used *fair, smooth*, and *gentle* words, as some are said, by praising, and blessing things to bewitch them. It may rather be, that they had this name given them, from that *soft, and low*, or *slow*-and *drawling* speech, that they used, either in their spels, or in their answers to those that consulted them. See chap.8.19. For I cannot concur with them, that hold it to be the name of some idol.

and to them that have familiar spirits, and to the wizzards] Of these two, see on ch.8.19.

V.4. *And the Egyptians will I give over into the hand of a cruell Lord; and a fierce King shall rule over them*] These words the most, both of the Jewish, and ours, generally, expound, of those forraign Kings, by whom Egypt should be subdued. Some, and so the Rabbines unanimously, of the King of Assyria: 2 o.4. Others, of the King of Babylon, Jer.43.10.& 44.30.& 46.13. Ezek.29.19.& 30.10.24. Others, rather, of their own Kings, by their cruelty, and folly, rigorous courses, & unadvised projects, oppressing their subiects, weakning their Kingdoms, and by intestine jars working them ine one of another. That which the sequel of the context seems most fitly to agree with.

the Egyptians] Heb. *Egypt*: as before, ver.1.2.

give over] Heb. *shut up*, or, *close*, Gen.8.2. Psal. 63.11. The Jewish Writers expound it, by another of neer affinity to it, and of the same with it, 1 Sam, 24. 18. & 26. 8. Psal. 31. 8. Nor seem wholly improbable, the conjecture of those, that suppose the Prophet made use of this word, rather then the other, though more usuall, in allusion to the *sluces*, or *flews* rather, mentioned, ver.10. wherin the Egyptians used to keep their fish: as intimating, that the Rulers here spoken of, should keep them shut up, and restrained, as they kept their fish in their flews.

into the hand] In the *power*: as Psal. 78. 61.

of a cruel Lord] Heb. *Lords*, in the Plural, *hard*, Deut.26.6, in the singular. Which yet the Jewish Writers, as our version hath it, understand but of one, as if it were said; some one *hard*, and harsh *Lord*, or other, or, *an hard Lord* simply, alledging divers places, where the word is in a plural form; though speaking but of some one, as Gen.24.29,& 42. 30. Exod. 21. 4, 6. 1. King. 22. 17. 2 Chr. 18. 16. which they expound of Sennacherib, as Others, also, of ours, do, of Nebuchadnezzar, Jer. 46.6. and some of Pfammeticus before mentioned, whom also each of them respectively understand to be the *fierce King* spoken of, in the next clause, the same thing, but in divers words, being intended in both. But on the other side, there want not, that take the word in a plural, as well notion, as form, and read the text; *Lords hard, or harsh*, each of them, a manner of speaking in Scripture very usuall. Of which, see on ch.2.20. So Pf.78. 15.& 119.137. Chap.16,8. and they understand it, to be spoken of those twelve Princes, or Lords, who as petty Kings, ruled Egypt, divided amongst them, into so many Provinces, after the death of Sethos, who had been King of the whole country before. See Herodot, lib.2.

a fierce King] The Hebrew epithet is sometime taken in the better part, for *powerful*, and *strong*, Gen.49.3. Num. 13.28.& 22.24. cap.25.3. sometime, in the worse part, *too fierce*, and cruel, Gen.49.7. Deut. 28. 50. and thus here. This fierce King, is by some supposed, to be Pfammeticus, the Father of Nechoh, by whom the good King Josias was slain, 2 King.23. 29.

saith the Lord, the Lord of hosts] See chap.10.16.

V.5. *And the waters shall fail from the Sea*] There were two principal means of upholding the Egyptian Estate, in wealth, and plenty; their traffick by sea, and the overflowing of Nilus, that instead of rain, which they utterly wanted, watered their ground for them; and by such slimy stuff, as it brought down along with it, made the soyl, which it overspread, exceeding fertile, and fruitful. In regard whereof, the inundation of it was anciently celebrated, and is yet to this day, with a great deal of solemnity, and a yearly account was taken, and kept, how high the river was risen; the expectation of a plentiful, or penurious crop, much depending thereupon. See Pliny, l.5.c.11.& l,35.c.7. But with the failing of both these, their principal props, and means of support, are the Egyptians here threatned. The former, some suppose to have been effected, partly, by the hostile incursions of the enemy, partly by their own jars, and divisions among themselves; and partly, by Pirats of other people, lying upon their coast, and disturbing their trade. Of which, talling out, much a bout these times, see Herodot. l. 2. The latter, by the folly of their own Princes, and Rulers of which, further hereafter. I am not ignorant, that some late Interpreters, refer all that is here said, to the latter only; reading the text, Sone, *For they shall destroy the waters from* running into *the Sea*, Others; *For they shall diminish the waters from the Sea, or, of the Sea*, that is, of the river Nilus; all great waters being by the Hebrews termed *Sea*. See chap.9.11.) *For that the river shall be dryed up*: Which they understand of the fond, and unadvised practice of those twelve Rulers, who for the making of a vast lake called the lake of *Moeris*, and the building of two stately *Pyramides*, in the midst of it and *Labyrinth* neer unto it, for bignels, and workmanship almost beyond belief; (and all this, only out of an ambitious humour, to leave a memorial of themselves and their greatnels, to posterity) both put their people to excessive labour and pain; and so weakned their river, by water drawn from it, that it could not so freely, and plentifully water the country, as formerly it had wont to do, and for this they cite Herodot. l. 2. And it may well be, that somewhat of this kind may be intimated in the latter part of the verse: of which, more anon. But for the former part of it, I adhere unto that, as most probable, that was formerly propounded.

the waters shall fail from the Sea] Or, *shall be dryed up*: as some of the Jewish Doctors expound it, from chap. 41. 17. and so the old Latine rendereth it. They shall be deprived of their Sea trade, it shall be no more beneficial to them, then as if the Sea had no access to them. See somewhat the like of Tyrus, chap.23.1,4. See also, ch. 11 15.

and the river shall be wasted, and dryed up] *the river*, to wit, *Nilus* called *the river of Egypt*, Amos 8.8.& 9.5. because it runs down abines unanimously, of the King of Assyria. 20.4. Others, of the King of Babylon, Jer.43.10.& 44.30.& 46.13. Ezek.29.19.& 30.10.24. Others, rather, of their own Kings, by their cruelty, and folly, rigorous courses, & unadvised projects, oppressing their subiect, weakning their Kingdoms, and by intestine jars working them ine one of another. That which the sequel of the context seems most fitly to agree with.

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was that ditch,or water-course, digged, after the reign of those twelve,by Psammetichus,as some; Strabo, lib.17.or by Necho his son,and Successor,as others Herodot. l. 2. attempting thereby, to make a free passage by water, from Nilus, into the red sea; in the pursuit of which attempt,Herodot. reports, that he lost an hundred and twenty thousand of his people ; and at length left the work unaccomplished. And to the impairing of the river, and the impeaching of the State,by such vain and fond courses as these,the Prophets word may wel be deemed,to have reference,in this place. See ver.6 .

V.6. *And they shall turn the rivers far away*] This seems to confirm the latter exposition of the words before-going. For who are they that should do this,*the sons of men*, saith one of the Jewish Interpreters,and those in likelyhood here intended,that drew away the streams of the river, into places far remote,from the main channel,it ran in. How beit,the werb being taken indefinitely,the text may be read,*the rivers*,or,*streams,shall be turned far away*:or,*shall go backe*:to wit,by the falling of the water : as some here render it. See ch.2. 20.

rivers] For,*rivers*,or the *streams* of it:as chap.11.15. or,as some, the *water-courses* drawn from Nilus, for the watering of their grounds:but the former seems more probable.

and] The copulative is not in the original:but were it to be supplyed,it might rather be rendred by the finitive, *so that* ; as chap. 11.3.& 13.2. If it be supplyed, as a copulative, it should rather have been inserted before the last branch of this verse, or at the beginning of the next.

the brooks of defence] That is,say some, *the rivers*, or *streams of Egypt*,in general:Egypt say they,being elsewhere so termed. And true it is,that the word here used,is in sound,and letters,somewhat like to that name, that Egypt bears in Hebrew. But neither are they the same,nor of the like form, nor in likelihood arising from the same root:for as for those other places;(which yet in effect are but as one) where the very same words are found, that are here used,to wit, 2.Kings.19.24.& ch.37.25.Though some of the Jewish Writers would by *Matsor* there, understand Egypt;yet others, of their own,therein controll them: and there is little reason,in either place,so to expound it. The word signifies,either *obsession*, as Deut.28.52.or *mutation*:as Deut.20.20. And Some therefore by the *brooks*,or *rivers* here mentioned,understand such water-courses, as environed strong cities,or holds,in regard whereof, they could not be so eatily supprized; termed therefore *rivers of obsession*,or *siege*,say some;because as places encompalled by them,could not be stormed nor taken, but by long siege ; or, *of munition, and defence*, as others; because they were no small strength unto those places;yea,were the main strength of Egypt,Ezek. 29. 3. & 30. 2. Howbeit, others understand them of water courses, kept in with banks,and dams;and they render the words, some of them,*rivers of obsession,or siege*,because enviroued and befet with those banks,as cities beliged are with the enemies camp. Others, *rivers of munition*,because fenced and mounded,by such works raised about them, to preserve and keep them from diminution, and decay.v.10.See Chap.22.11. Of whether of the two we take them,they could not but be wasted,when the main river,that fed them should fail.

shall be emptied] Or; *wasted,or drained:or,exhausted*.See chap. 19.3,& 17.4. Some render it,*they shall waste,or exhaust the waters*,to wit,the persons before spoken of. But the word is never used actively.See Job 28.4.Psalm.79.8. & 116.6,& 142.6.and it is no where else found:

and dryed up] As ver.5.and so constantly,Gen.8.13. Job 14.11. Pf.106.9.Ch.44.27.Ier.12.4.Hof.13.15,and it is amiss therefore rendred by some,*they shall dry up*,as before:the verb being never active, in the form here used.

the reeds and flags shall wither] Or,*decay*. See chap. 33.9. Those water-plants,or shrubs,must needs fade, and decay,when the waters,that nourished them,failed. So of the like, Job 8.11.and these were of much use with them;for of them,were their boats and barks usually made.See chap.18.1.In regard whereof,some Interpreters suppose,that a decay of shipping is here denounced : of these also, were matts for their beddings,weels for their fishing, and baskets of all sorts,commonly made with them.

the reeds] Heb.*reed*,or *cane*:for so is the Hebrew,and ours, from it.ch.3.6.& 42. 3.

and flags] Heb.*flags,or,veins*:such as grew about the brink of the river Nilus,Ex.2.1. 3. and other,the like water-courses. Whereof also,the read-sea hath its name,in Hebrew.See chap.18.1.

shall wither] So chap.33.9.*Lebanon is withered*. The word is no where else found:though some render it,both here,and there,*ere downa*.But the former seems the more probable.

V.7. *The paper reeds by the brooks,by the mouth of the brooks*] To wit *shall wither away*.For that is here intended:& may be supplyed, either from the verse before going;or from what followeth in this.

paper reeds] The word is no where else found in Scripture:and is in that regard the more ambiguous.The most expound it,*grass*,insteancing for proof thereof,in a word neer unto it, Judg.20.33.or *green things*,as having reference to a word used,Pfal. 37. 35. and this way the Jewish Criticks generally run; with whom ours also have formerly unanimously concurred. Howbeit, the places they point us to,seem rather to look another way. And some latter Interpreters, whom our version follow,understand by it,the *paper reeds*, or *canes*,or *rushes*,(for a kind of *bulrush* also some make it)so called, because they afforded sheets of paper to write on:before linch paper, as we now have,or parchment,were for that purpose, in use.Now this kind of shrub being peculiar to Egypt,proved a rich commodity to that State, all civil people desiring to have traffick with them for it. Nor is it likely,therefore, that the Prophet would omit the tailing of such a waterplant,for which the land was so famous,and that was so advantagious unto it.The Hebrew word they suppose to be deduced from a word, that fignifies *an hide*, or,*skin*, Gen.3.21.Exod,34.30. because the sheets of paper were made of the rind,or coat of it.I should rather derive it from a word,that fignifies *to strip*,or *make bare*,ch.3.17.& 32.11,because it was stripped to make writing-sheets for books,and tables,and other the like uses as hemp,and flax,is,to make linnen in these times;though after a far diverse manner.See Pliny,lib.13.ch.11,12.

by the brooks] Heb.*brook,or river*,either the river Nilus it self, as some here understand it,so termed,Gen. 41.1.2. Exod.4.9.& 7.15. 18.or,the *water-courses*,derived from it:(the word being taken collectively) of which before,ver.6.or both.

by the mouth of the brooks] Heb.*brook,or river*,as before;that is, say some,*by,or,about,the fountain of the river* Nilus;at which the water issueth out,as at a mouth;where,if moisture fail, it cannot be expected in the places more remote, that must have all their water thence:and so infer hence, a stupendious waste, and consumption of that river,reaching up to the very first head of it. But this seems nothing probable,nor doth the Prophet seem to speak, here, of the river it self alone, but, as our version rendreth it, of the streams, and water-courses also, derived from it. Besides that the *mouth* of the river might seem rather to import those streams, or channels, whereby it disgorgeth it self into the sea, (whereof,see chap.11.15.)being in other languages so termed:and being applyed to the *water-courses*,therein derived,those passages, whereby the water of the river made its entrance into them, or whereby they emptied themselves again into the river. But by *mouth*, I suppose simply to be understood the *brinks*, or *banks* of either,called as here,*the mouth*,so elsewhere,*the lips*,Gen.41.3.Exod. 2.3.Ezek.47,6.7.and the two brinks,as lips,on either side, seem to make up a mouth,are at least,to the river, or water course,as lips to the mouth of man,or beast.

and every thing sowen by the brooks,shall wither] Heb. *every thing sown beside the river,or brook,shall be dryed up*:Places neer to rivers and brooks,are wont to be most fertile,and fruitful,and neer them men desire usually to sow,and plant,Chap.32.20. alluded to, Eccl. 11.1. But the things there sowen, and planted, must needs fail, when the water fails,that made the places adjacent so fertile. This comprehends such grains,herbs, roots, and other useful plants, as hemp,flax,and the like,as they used to set,or sow there. See Exod. 9.31.32.Num.11.5.ver.9.as the former,those that grew there of themselves;v.6.

be driven away,and be no more] Heb.*and not be*:as Pfal. 37. 36.& 39.13.shall so fade away,that they shall be, as if there never had been any such thing there. Though there be, that understand it of the spoyl that the enemy shall make of them : but the course of the context seems to carry it the other way.

V.8.*The fishers also shall mourn*] As chap. 3.26. Because the fish shall fail: as they must of necessity,when the element fails,out of which they cannot live;& which formerly did abundantly furnish them with fish,Num.11.5.

and they that cast angle into the brooks shall lament] the same thing in other terms.

cast angle] Heb.*hook*:as Job 41.1.Hab.1.15.there being two kinds, or courses,of catching fish,most commonly used; by *hook*, or, by *net*, the one is pointed at in this branch ; the other in the next.

the brooks] Heb.*brook,or,river*,as before,ver.7.

and they that spread nets upon the water shall languish] All sorts of fisher men shall be disheartned, and much grieved, because their trading shall decay,

nets] Heb.*nettas*:Hab.1.15.16. and as *hook* before.

upon the water] Heb.*upon the face,or,surface of the water*:as Gen. 1.2.Eccl.11.1.

V.9.*Moreover*] Heb.*And*:as chap.7.10.& 8.1.

they that work in fine flax, and they that weave net-works shall be confounded] Because the materials shall fail,that should set them on work.

in fine flax] The epithet given to the *flax* here mentioned,is ellewhere used of *vines*,and their branches:and is deemed to import the choyceft of them,chap.5.2.& 16.8.and in like manner, being here applyed to flax,it seems to imply the fineft, and choiceft sort of it,as in Arabick,the choiceft sort of silk,is by some of the Jewish Criticks,reported so to be termed:though some of them render it, with the Chaldee,*combed,or dressed flax*; because the Talmudists commonly use the word in that sense.But that which one of them adds,that of it they made nets to fish with, is as ridiculous, as to imagine,that men should use to fish with silken nets, or to angle, as he said sometime, with golden hooks. That *fine linnen and linnen yarn*,was a principal commodity in Egypt,appears,1 King. 10.28

Prov.

Prov. 7. 16. Ezek. 27. 7. Of the several sorts whereof, and the gain that Egypt anciently made thereof, see Pliny, l.19. ch.1.

net-works] The word here used, is by some supposed to come from another,that fignifies *an hole*,Chap.11.8.Ezek 8.7.and some of them,therefore,understand by it,*nets*, to fish with, so called because full of holes to let the water pass at,while they hold fast the fish:this the rather , because,fay they,it followeth,verf.10.*the nets are broken*:but of that,when we come to it. Others of them, with more probability,conceive it,to import cloth,or garments,wrought or woven of purpose,with many *holes* in them, such as our *net-works*, *cut-works*,and *loom-works ordinarily* are. See chap. 3.18. But others deducing it from a word,that fignifies *white*.Esth. 1. 6. & 8.15.render it,*white-works*:that being one special commendation of linnen,lawn,and the like,to be pure white:and such,therefore,were men of chief note wont to be clad with,Esth.8.16. Dan. 7.9.whereof also,the name taken from this,is very frequently given them in Hebrew,1 King.21.8,11.Neh.2.16.& 4.14.Eccl. 10. 17.ch.34.12.Ier.26.19.& 39. 6. and this to me seemeth the most probable.

V.10.*And they shall be broken in the purposes thereof,all that make fluces, and ponds for fish*] These words are very diverfly rendred, and expounded,in regard of some terms in them very ambiguous ; we will first therefore discuss the words, and then draw up the expositions,that seem to be most probable.

in the purposes]The word fignifieth *foundations*,Pfal.11.3.Hence some expound it,*projects*, or,*purposes*. Which are wont to be the foundation and ground of action,and practice. Others, the *walls*,and *mounds*,or,*dams*,and *sluces*, raised and built, to keep in the water,in the *stews*,or *ponds*, hereafter mentioned. The one of these two,seems to be most likely here intended. For little skew or colour of reason is brought for their opinion,by those,that render it *nets*:and yet not a few are they,that go this way:and they derive it from a wrong root, that translate it, *ivregnous*, or well-watered places:as if it came from a word,that importeth *drinking*, which the analogy will not bear.

thereof] Or, *of it*, to wit, of Egypt, their kings,and Rulers,of whom before,v.5.6.and hereafter,v.11,13.

all that make] Or,*of all that make*.

sluces] Or,*dams*. So some render it;as from a verb,that fignifies *to shut*,or *stop up*,Gen.8.2.Pfal.107.42.Others,for *here*,or; *gain*, as the word is very commonly used,ton.1.3.Mal.3.5. the preposition *for*,supplyed:as Mal.2.5.

and ponds]Or,*stews*,to keep fish in;either for sale,or,to make use of other wise,when they please.

for fish]Heb.*of soul, ponds of soul*, or. *of souls*, that is,living things:the word taken collectively, for *ponds of fish*; according to that,Gen.1.20.*let the water bring forth gliding creature of soul* : or, *ponds of desire,delight,or pleasure*:as Gen.23.8.*if it be beyour pleasure* ; and Deut.23.24. *thon mayest eat according to thy desire*,or, *pleasure*, ponds serving for delight and pleasure. The whole verse then, may thus be rendred,*And the dough her,or,their projects, they shall all be broken that make fluces,or dams,for ponds of fish*:Or, *her, or their banks,or dams,shall be broken,with all those that make for fure*,or; *gain,ponds*;or,*that make gain of ponds,or,stews,of fish,or,for pleasure*. Whether way we render it, the meaning is, that all the pains and cost that men had been at, about the making of ponds, and stews,to keep fish in and about dams and sluces, to secure them, should come to nothing,the water being drained away from them, neither yeeld them any gain, nor stand them in any stead:and in a word as before he intimated,that there should be no catching of fish,ver.8.so here,that there should be no keeping of fish with them.Howbeit,some expound it,as if the meaning were, that the people were worn out,by working about those lakes, and watercourses,above mentioned,and all to no purpose:the like whereunto, see Ier.51, 58. But the other sense before given, suits better with the main current of the context.

V.11.*Surely the Princes of Zoan are fools:the counsel of the wise counsellers of Pharao is become brutish*] The Prophet,in these words, diredeth us unto one main cause of the calamities of the people and State of Egypt,before related;to wit,not to much any forraign hostility,or invasion from abroad,as their own folly; the witless carriage of their Nobles, and Counsellers at home, who by their fond flatteries,foothed up their Kings, and put them upon such inconsiderate designs,as tended to the impoverishing of the land,and the ruinating of the state.

Zoan] Heb.*Tsoan*,a very ancient city in Egypt,Num.13.22. one of their King seats,that gave the name unto the whole Province about it. Pf.78.12.it was from the Syriack form,by the Greeks, called also *Tanis*,by the loss of a letter,as of *Tsor*, or *Tsur*, *Tsoos* and *Tyrus*:and from it,the *Tanaitick diuision*, and the *Tanaitick stream*, one of the principal ones,by which Nilus makes its way into the sea. See Herodot , l. 2. Strabo. l. 17. Pliny.l. 5. ch 9. 10.

the counsell of the wise counsellers] Heb.*of the wise of the counsellers of Pharao the counsel*,That is,the counsel of those that are the wiseft among them;as *the wife of women*, Prov. 14. 1.that is, the wifer fort of them;such as are wifer then many,or the moft,ordinarily are,Prov,31.10.Eccl.7. 28.and, *the wick'd of the earth*. Ezek.6.11.for the wickedeft upon the earth. *The fierce of the nations*,Ezek.28.7.for the fierceft among them.They impair the force of the sentence,that render it with a needless interpolition,*the wise*; or *wife* men and *counsellers* ; there being no copulative in the text.

is become brut ish] Nor foolish only, but fottish: such as might be better feen brut beasts then men endued with common sense. See Ier.10.14.51.17.

How say ye unto Pharao] The Prophet turns his speech unto the king of Egypts counsellers and Nobles, taxing them,by way of expostulation,for their groundless opinion, overweening conceit, and vain vaunting and boasting to their king,of their wisdom coming unto them,as by descent,and the antiquity of their houses; thereby to commend themselves,and their advices,to him; and to procure the greater regard to what they suggested. Or,as some, for their gro's and palpable flatteries, wherewith they wrought into their king,the like vain conceit of his own extraordinary wisdom, as derived to him from his ancestors; and of the antiquity of his flock,drawn down by a continued line of many descents, through a multitude of ages,and a vaft number of years. from some of their imaginary deities.

say ye]Or,*can ye say*,as Ier.2.23.with what face can ye say it ? So Ier. 8.8.

say]Or,as some,*I relate*.Put such words, as these, into your kings mouth,as 2 Sam.14.3.

unto Pharao]Or,as some,*of Pharao*,as ch.37.33.

Pharao] An common name of the kings of Egypt,in the most ancient times,it being,as it may seem,a term of Sovereignty affixed them,Gen.12.15.& 40.2.& 41.10.& 41.10.& Exod. 1. 8.11. For he may justly be doubted,whether they shoot not wide,that give the word,either an Hebrew,or a Chaldee original. Yet,by some other peculiar furnames,they were wont to be distinguished,as *Pharao Necoh*,2 Kings 23.29.and *Pharao Hophra*,ler.44.30.In latter times about the time of the Macedonian Empire,they came to be called, *Ptolomeys*, not in regard of any *worldlie* disposition, from a Greek poetical tearm, so fignifying,as some have imagined ; but from a name of great antiquity,in those Eastern,and Southern parts,*Talmais*:which among others,one of the sons of Anak bare,Num.13.22. Iosh.15.14.So the Talmudists call *Ptolomy*, that caused the law of Moses to be translated into Greek, and from thence the Apostle *Bartholmew*,had his name, *Bar-talmai*,or *Bar-tulmai*, as the Syriack pronounceth it.Mat.10.3.that is,*the sons of Talmai*;or, *Ptolomy*, after the Greek phrase;as *Bar- Jona the sone of Jona*,Mat.16.17. and *Bar- Jesus,the son of Jesus*,Act. 13.6. and *Bar-Timeus the son of Timæus*,Mat.10.46.Both names,it may be, came at first, from some great one of special note,in those places, of that name;as the name of *Abimelech*,to the kings of Palestine,Gen.20.2.& 26.1. Pfal.34.1. and of *Benhadad* to the kings of Syria,1 ker.49.27. Amos 1.4.of *Candace*,to the Queens of Ethiopia, Act.8.27.(See Plin lib.6.ca.29.) and of *Cesar*,to the Romane Emperors, Mat. 22.17.Luk.2.1.Joh.19. 12.Act.11.28.& 17.7.& 25.10.Phil.4.22.Being,through ufe,a note and title of Soveraignty, but having otherwise no notion of any such thing in it selfe,as the name, *Abimelech*,hath.

Pharao]The *Pharao*,here mentioned,some suppose to have been *Sethon*,a foolish king,fay they as Heredot us shews; who yet saith little of him,fave that he neglected his military men. See further of him,on ch.37.37.Others with more probability, take him to be Psammetichus,spoken of ver.4.and under whom, and those twelve, between Sethon and him,the calamities here threatned,as those former affirm,were to befal them. I suppose, it need not be restrained to any one particular king,but may well extend it self unto those kings in general,that ruled Egypt in those times, and those more specially,by whose fond and unadvised counsels these mischiefs were procured;of which number,Sethon appears not to have been any.

I am the son of the wise] Heb.*a son of the wise*:as *a son of the gods*,Dan.3.25.& *a son of man*,Rev.1.13. for to those places should be rendred,Or,*a son of wise* ones. That is, *wise* men;a desect of the subject,as ver.12.Gen.4.18.expressed,Deut.1.13.15.) and having their wisdom by inheritance. The words are either of the kings counsellors,concerning themselves, or his own,suggested to him,in parasitical manner,by them, concerning himself. Yet it is somewhat over-harsh to render it,as some would, *a son of wise* ones; *thou art*,or *he is*. The Egyptians,anciently,for wisedom and learning,arrogated much to themselves,Act.7. 22. And out of other remote parts,many that were greedy of knowledg, and variety of learning,did,for their better satisfaction,therefore,travel into Egypt, to have,conference with the wise men there. See Diodor.lib.1.Pla *in Timæo* , Clemens, *Strom.* lib. 1, and Eusebius *præpar.*lib 10.

the son of ancient kings] Heb.*a son of kings of antiquity*,as Deut. 33.15.Chap.23.7 .The Egyptians vaunted much of the antiquity of their nation,their Kings and Priests, especially, who re nored themselves,about these times,to have records of their descent from the gods,that in humane shape sometime,governed there,by 341. generations,under no fewer kings,containing 10340.t.years, beginning at their first king of that divine stirp, unto Sethons decease; and that within that period of time,the Sun had four times changed his course, from East to West twice:and twice back again, from

West

West to East, Herodot.lib.2. But these fabulous relations were but meer fictions, devised by their Priests, to puff up their princes, and to gain credit to themselves.

V. 12. *where are they? where are they wise men?*] A tart and sarcastical interrogation; like that, 1 Cor.1.20. What is become of thy wise counsellors? Why do none of them appear, to acquaint thee with these evils that will betide thee; For so it follow-eth.

and let them tell thee now] The copulative, some deem here, redundant; as Gen.36.24. Exod 1.1. Levit.7.16. Others suppose a defect of some word, to be supplyed: *Let them now appear, or arise* (as the usual phrase in Scripture is, Jer.2.27.28.) *and tell thee.* See the like, Zach.2.6. But the words may well be rendred, *That they may now tell thee*; as ch.11.3.& 13.2. See the like speech to Babylon, ch.47.12.13.

and let them know what the Lord of Hosts hath purposed against Egypt] Or, *that they may know*, or, simply with reference to the former branch, *that they may tell thee, and know themselves; or, or know*; as Gen.2. 6. Judg.11.31. (in both which places, in the margent of our Bibles, there wants an *or*) That they may either tell thee, or take notice themselves, as having that taught them, which they were before ignorant of, and which all the great wisdom they boast of is not able to acquaint them with, ch.41.22,26,28. & 47.11. Or lastly, by *telling thee, make known.* See Jer.9.13.

the Lord of Hosts]ch.14, 27.

hath purposed]Heb. *consulted, or counselled*, as Jer.3..20.30.49. Here, the rather to answer the term *counsellors*, ver.11. and because they pretended to be of counsel with their Gods, and to be acquainted with such matters as were concluded in the Court of Heaven, as false Prophets also usually did, 1 King.22.6,24. Ch.36.10.& 40.14. & 47.13. Jer.23.18. 22.

upon Egypt] Either *against*, as ch.5.30. Or, *concerning Egypt*, as ch. 1.1.

V 13. *The Princes of Zoar are become fools*] Or, *dote*, as it is rendred, Jer.50.36. where the same is said of the Princes, or Wizards of Babel. See the like of other the heathens, professed wise ones, Rom.1.22. The word is, by some, deemed to import, *a wilful*, or obstinate disposition in, or course of *folly*, or, *a presumptuous* folly, because the same word, in another flexion, signifies, sometime, *to will*, Hos.5.11. sometime, *to presume*, Gen.18.27,31. Of *Zoan*, see on ver.11.

the Princes of Noph] A famous city in Egypt; built, as some say, by their first king Menas, Herodot.lib.2. Though others ascribe it to a latter; Diodor.lib.1. It might be founded by the one, beautified and, enlarged, made in some sort, a new, by the other: but agreed on to be one of the goodliest, and famousest cities in Egypt, where in their kings, therefore, many of them, held their ordinary residence. It is mentioned by this name also, Jer.2. 16.& 44.1.& 46.14,15. And is, by some, deemed to have its appellation from an Hebrew word signifying, *a wall, coall*, or, *region*: (as a word of neer affinity with it imports, Josh.12.23. 1 King. 4. 11.) rendred *situation*, Psal.48.2. And for its situation, some highly commend it. But to force Egyptian tearms to Hebrew notations, is not proper. It is elsewhere, in Scripture, called, *Moph*, Hos. 9.6. whereof the Greeks, and Latines, have framed their *Memphis*. Howbeit, Strabo, lib.17. informs us that there were two several cities in Egypt, the one called *Memphis*; and the other, *Momemphis*, (peradventure, *Memphus*:) that their sacred Ox Apis, was kept in the former; their holy Cow, in the other. Whether *Noph*, might not be the one, and *Moph* the other. I leave it to the consideration and conjecture of others. For as concerning the mountain, *Mophi*, whence some would have Memphis to be called, *Moph*) with his mate *Crophi*, between which Nilus his head-spring should rise; and run in one channel, to Ethiopia, in another, toward Egypt; they are both alike figments, having no existence out of the brain of the Temple tre a furer, that to Herodot related it; nor doth he profess to esteem any other wise of them. *Noph*, or *Memphis*, formerly so tearmed, is, by some, deemed to be that most populous city, which we commonly call, *Grand Cairo*, as the *great city*, (ay some; though others, render other reasons of that name. The Arabian writers are reported to call it, *Mesr-hadith*, that is, *New-Egypt*. *Zoan*, and *Noph*, are by some, supposed, to be specially here mentioned; because the one, to wit, *Noph*, was situate near to the utmost border of Egypt, upward, toward the land of Ethiopia; the other, to wit, *Zoan*, in the nether part of the country, toward the fall of the river into the Midland-sea, which, for the latter, is true enough: (See on ver. 11.) but for the former, seems not so. For though Memphis be situate about some twenty miles above the head Delta, where the river Nilus divideth it self into two main channels, (See on ch. 31.9.) which afterward brancheth into seven several streams; ch 11. 15. yet is it some hundred of miles distant from Siene and Philes, the confines of Egypt and Ethiopia. See Strabo, lib.17. and Plin. lib.9.ch 7. But these two, seem rather here to be mentioned, because they were principal and royal cities, and might therefore fitly comprehend all the rest. See the like, Jer.2.16.

are deceived] The pride of their hearts hath deceived them: as God, of Edom, Obad.3.

they have also seduced Egypt, even they that are the stay of the tribes thereof] Or, *the stayes*, or, *Princes of the tribes thereof have seduced Egypt*. That is, their Princes, and wise counsellers, either by their ill grounded advices, and flattering suggestions; or by their vain and false predictions, and promises of prosperous successe, have deluded the whole land, and led them into courses destructive to the State, which they ought to have supported. See ch.3.12. & 9. 16.

the stay] Heb. *corner*. So the word properly signifies, 2 Chr.28.24. Job 1.19. Jer.31.40. Then *a stone*, laid in the corner of a building, where two walls meet, and are therewith united, Eph. 2.14, 20, 21. called therefore *the head of the corner*, Psal.118.22. and the *corner-stone*, Job.38.6. Jer.51.27.& *a corner*, simply, Zach. 10.4. See chap. 28.16. And because such stones, so placed, are a principal stay, strength, and support to a structure, hence it comes to pass, that the same tearm is used, as for *towers, or, bulwarks*, 2 King. 26.15. Zeph. 1.16.& 3.6. So for Princes and Rulers, or persons of prime place; for to them also it is given, Judg.20.2.1 Sam.14.38. There, in the plural, number; here, in the singular; but joyned to a verb plural, to comprehend them all, and take in each of them, See on ch. 2.20. Some would have the word, here used, to signifie, not to much *a corner, as an end*, and render the text, unto *the end*, or *utmost part* thereof: as implying, no province, or region throughout the land, to be free from this seducement. And it is true, that the corner of a building, is the utmost part of it. But beside a needless addition to the text, I find not where the word is used in that notion, for as for Judg. 20. 2. & 1 Sam. 14. 38. *The extremities*, or *utmost ends of the people*, seem to sound somewhat harsh in either place.

of the tribes thereof] The Prophet speaks here of Egypt, according, not to their language, but his own country dialect; with whom the several *tribes* had this tearm. The word signifies *a rod*, Chap. 10.5.15.& 14.29. But this commonly used, where it is rendred a *rode*, for the a number of people united into a body, as descended from any of Jacobs twelve sons; whose posterity therefore was divided into twelve tribes. And this appellation therefore given them, as some think; because they were as *rods*, shooting forth, and branching out from one stem, or stock, the prime Patriarch Jacob, or in reference to those *rods*, on which their names were written, Num. 17.2. But the tearm seems more ancient then so, Gen.49.16.& 28. 1 rather suppole, that this denomination was given to the tribes, in regard of the judiciary power and government belonging to each tribe respectively, and residing in the head, or heads of it. For the word signifying, not so much *a walking, as a ruling rod, a scepter*, as we say, Psal.2.9.& 110.2. implyeth power, and authority, Psal.45 6. Ezek.19.13,14. And this these words of Jacob seem to impore where he saith, *Dan shall judg his people, as one of the tribes of Israel*, Gen.49.16. As our Prophet therefore calleth Cyrus, *Gods anointed*, Chap.45.1. in way of allusion to the right of anointing kings among Gods people, 1 Sam.10.1.& 16.13. though no such ceremony was in use among the Persians: so in reference to the Jewish tribes, he gives this title, to those several *Nomi*, as the Greeks call them; or *precinctt*, and *prefectures*, as the Latine tearm eth them, into which the land of Egypt was divided; the rather also, for that they were just as many in number, about those times at least, as the Jewish were. See Herodot. lib. 2. and Pliny, lib. 5. chap. 9. though some other reckon many more. See Strabo, lib. 17.

thereof.] This addition overthroweth the interpretation of those, who understand the last words of this verl. *the stay of tribes*, or *the corner-stone of States*, as spoken of Egypt, who professed her self to be a stay and shore to other States. Of which, see on ch. 18.1. for it shews evidently, that the speech is of those, that either were, or ought to have been, in their several places, and within their several precincts, respectively, the supporters of the State, Psalm. 75.3.

V.14. *The Lord hath mingled a perverse spirit in the midst thereof*] The Prophet here declareth a principal ground of this distraction, in the Egyptian Estate, the unadvised counsels, and courses, that their Princes took, and the calamities, that by means thereof, the whole Country sustained; to wit, a secret hand of God; his just judgment following them for their pride and insolency; and infatuating them in their projects, and purposes, See v.10. So Rom.2.11 22.24.26.

mingled] Or, *poured out, given them to drink*. Of the use of the word, lee on chap.5.22. Gods judgments in Scripture, are oft-times resembled by a cup, containing such liquor, as being strong and heady, so distempers men, that it makes them either so brain-sick and giddy, that they turn round or stagger with it, as not able to stand steddily, or so out-ragious, that they fare like mad-men, and mischieve both themselves, and others. See Psal. 60.3.& 75.8. ch. 51.17. 21, 22. Ier. 25, 15, 16, 27, 28. Lam. 4. 21. Ezek. 23. 32-34.

a perverse spirit] *a spirit of error, or seductement*, as the Chaldee, and the Greek render it, or, *of giddinesse*, as the Latine, either of which, suits well with what here ensueth: The Hebrew word, no where else found, comes from a verb, that signifies *to pervert, turn away*, or *make crooked*, chap.24.1. Lam.3.6. it is plural, and of a duplicate form: as if he had said, *a spirit of extream perverse ties*. Instead of that spirit of wisdome which they so much boast of, God hath made them drunk with a spirit of stupidity, and erroneousnesse, which being

being possessed with, they run headlong into perverse and crooked courses, whereby they carry all things away, unto the great disturbance of the State, chap.29.10,14. Rom. 11.8. See Ezek. 21. 32. where a word of neer affinity to this, is thrice repeated. This is supposed to have been fulfilled, a great part of it, in the time of whole twelve, that shared the Kingdom among them, after Sethons decease; who falling at variance among themselves, did exceeding-ly distract, and disturb the whole land, until Pfammetichus, at length, over-powred and mastered them all, and so made himself absolute Lord of all. See v.4.

in the midst thereof] Or, *into it*, to wit, Egypt, her Princes especially, or, *among them*, as ver.3.ch.5.8.

and they have caused Egypt to erre, in every work thereof] The effect of this spirit of error, and giddinesse, wherewith the Princes were possessed, redounding to the prejudice of the main body of the whole State, and disturbing all employments. When the head is distempered with drink, the whole body staggers, and no member is able to carry it self steddily, in any work, or office belonging unto it, Chapter 24.19, 20. and 29. 9. Psalm. 107. 26, 27. Jer. 23.9.

as a drunken man staggereth in his vomit] Heb. *wandereth*: that is, walloweth, or, rolleth to and fro, and cannot get out of it, Job 12. 24,25. Jer.48.26. like a wandering man, that hath lost his way in a wood, or a wilderness, where he can find no issue out, Gen.21.14. Pl. 107.4. See ch.28.7.8.

V.15. *Neither shall there be any work for Egypt, which the head, or tail, branch, or rush, may do*] All Estates and conditions, shall be so distracted and disturbed, that they shall have no mind, nor opportunity, to mind or attend ought. So 2 Chr. 15.5. Zach. 8.10. *head, and tail, rush, and branch*: a proverbial speech, for high, and low; strong, & weak. See ch.9.14.

V.16. *In that day*] In those times, wherein this judgment shall befall them ch.17.9.

shall Egypt be like unto women] The Egyptians, their men, yea their military men, shall turn milk-sops, shall become as faint-hearted as women, ver.1. Jer.51.30.

and it shall be afraid, and fear, because of the shaking of the hand of the Lord, which he shaketh over it] Heb. *from the face of*, &c. as Psl. 38.3. Joel 2.6,10. By reason of the judgment before mentioned, by the Lord inflicted on them, ver.14. illustrate here by an allusion to Moses stretching out of his hand, at Gods command, over the red-sea; tobring the sea back on the Egyptians, to drown, and destroy them; Exod.14. 24,25, 26-28. It shall not be like Sennacheribs shaking his hand at Jerusalem, ch.10.32. that proved unsuccessful; but as God shaking his hand over the Egyptian troops, in time past, that took effect, to the ruine, and overthrow of them; (see ch.10.24. & 11.15.) and as his shaking of it over the Assyrian forces, chap.30. 32.

V.17. *And the land of Judah shall be a terrour unto Egypt*] Not that the Iews should put Egypt into any such fear, or slight, in regard of ought by them done, or attempted against it, but that the judgment of God executed and inflicted on the Jews, whom the Egyptians had undertaken to protect, ch.20.5,6.& 36.6. shall, besides their intestine broyls and combustions, further exceedingly dismay them: they shall tremble for fear, when they see the land of Judah, that relyed on them, chap.30.2.& 31.1. over-run, and distressed by the Assyrian forces, chap. 36. 1. as expecting the like to betide them too; partly in regard of their confederacy, which between those two States, was ever quent, and constant; chap.30. 4,5. 2 King.17.4.& 18.21. Jer.2.18.& 37.5. Ezek. 17.15. and partly also, of their vicinity, Ioth. 13.3.& 15.4.1 Sam. 27. 7.8. the Philistines land only lying between them and it: and the rather so, here, for that the hand of Judah lay in the Assyrians way to Egypt, 2 King. 23. 29. which being subdued, therefore, by the Assyrian, would make his passage unto Egypt the more free. So Ethiopia is said to be affrighted and afflicted at the fall of Egypt, in regard of their neernels to them, and conjunction with them, Ezek. 30.9, 10. and other neighbouring nations, at the fall of Tyre, chap. 23.5. Ezek. 26.15-18. Beside that the Egyptians might justly expect the like, or worse, from the hand of God, when they should behold, and consider how he had dealt with his own people, ch. 7.17,19.& 8.7,8. See Jer. 25.19. Howbeit, some draw down this Prophecy lower, to the destruction of Judah and Jerusalem, by the Chaldeans, Jer. 37. 10.& 39. 2,8. and the conquest of Egypt also by them, Jer. 43.10-13.& 44. 30.& 46. Ezek. 29.19, 20.

a terrour] The word here used, but no where else found, (a condition common to it, with many others, in this Prophecy, as if the Prophet had of purpose coined them, to make his stile the more emphatical) as a noun verp regnant: and signifies such a trembling, quivering, and quavering, as is wont to befall men, when being surprized and overmastered with fear, they cannot stand still, but go, as it were, *dance* with their feet, and their hears seems likewise to *dance* within them, the very same, that the term of *trepidation*, in Latine, doth in its original import. For as that, so this comes of a word, that signifies first to *dance*, as at feasts is usual, 1 Sam. 30. 16. and then to situate such a dancing, through fear, Psal. 107. 26. where it is applyed to just such a disposition, in persons distressed, and distract ed, as is here intimated; and resembled by the same similitude that is here also, ver. 14.

every one that maketh mention thereof, shall be afraid in himself (Or, rather, *every one*, (to wit, of the Egyptians) *that calleth her to mind, with himself*, (that doth seriously call to mind, and consider with himself, what is befallen the land of Judah) *shall be afraid, or, shall fear*, the very thought of it, shall strike a terror into him: and to this reading, the points in the text lead. So 2 Chr. 17. 10.& 20.29. Act. 5. 11.

because of] As ver. 16. or, *for fear of*. Heb. *from the face of* as ch. 21. 15.

the counsel of the Lord of hosts, which he hath determined] Heb. is *consulting, or, decreeing* See ch. 14. 24, 26.

against it] Heb. *against it, or, concerning him*: either the Jewish people, which the Egyptians themselves, shall then see executed; or, the Egyptians expecting thereupon, their own turn to come next. See v. 12. Some suppose an allusion in this clause, to the acknowledgment of Gods hand against them, Exod. 14. 25.

V. 18. *In that day shall five cities in the land of Egypt speak the language of Canaan*] A gracious prediction of the conversion of Egypt, unto the service of the true God, in the latter times, after the judgments here denounced, fulfilled, and executed on them. See the like comfortable clofes, Chapter 6.13. and 17.7. and 18.7. and 23. 17, 18. and in particular, concerning Egypt. Jer. 46. 26.

In that day] Nor while these calamities lye thus heavy on them; but in after times, when these evils are over. So are the same words used, chap. 4.2.& 18.7. This some suppose to have been fulfilled, not long after the time of this Prophecy, in the dayes of Ezekiah, when upon Sennacheribs invasion of the land of Judah, many Jews fled into Egypt, and having liberty there for exercise of their own religion, were the means of converting many Egyptians to God, (not unlike to that, Act. 8.4.& 11.19, 21.) being the rather wrought upon, and prevailed with, upon that miraculous, and most remarkable defeat, given by God to Sennacheribs forces, and the deliverance of Jerusalem. For thereupon it is said, that *many strangers brought gifts unto the Lord, to Jerusalem, and Presents to Ezekiah*, Chr. 32.23. So Esth. 8.17. Psal. 138.4, 5. chap. 59.19, 20. as Others, (and so the Iewish Writers) that many Egyptians, that serving under Sennacherib, having escaped in that mighty slaughter, and being kindly used by Ezekiah, (as those Syrians by Joram, 2 King. 6.23. at their return into their own country, abandoned their wonted idolatries, and addicted themselves wholly to the service of the true God; as did Naaman, 2 King. 5. 17. But because there is little footing found of ought in this kind, in the records of antiquity, either sacred, or prophane, (for as for that, which one of the Rabbines produceth, from c.45.14. seems little to this purpose;) It is rather to be referred unto the times of the Messias, under whose Kingdome, the Gospel was planted in those places, and as well in Ethiopia, Chap. 18. 7. and in Assyria, as in Egypt, verse 23.25.

five cities] A certain number, for an uncertain; as all generally agree: *five* for many, say some: but in Scripture, *five* is more commonly used for a small number, especially, when *five* are either called out, or opposed unto *ten*, many more as Levit. 26,8. Chap. 30. 17. 1 Cor. 14.19. in which last place *five* be reckoned, as a very small number, in regard of *thousand*, and of *ten thousand* much more *five five cities of Egypt*, must needs, consequently, be deemed a very small scantling, in regard of that whole country, which by some Authors is reported to have had above *ten thousand*, by some *twenty thousand cities*. See Herodot. l. 2. & Mela. l. 1. c. 10. To this, therefore, some lay, that as there were among the Philistines, *five* principal, or head cities, though many other in feriour, and less ones besides, 1 Sam. 6. 4. so there were *five* mother-cities in Egypt, *Memphis, Tanis, Alexandria, Bubastis*; and *Heliopolis*. Which they would gather out of Ezekiel, 30. but there are more then six mentioned in that Chapter, ver. 13, 14, 16, 17, 18. Others, that the meaning is, that *five cities*, only, or simply, are not meant, but *five* of six, as if five cities for one should come in unto God, or one city of six only, should flie unto God, and perish in, and for their sin: but how the text will bear this, I see not. Albeit, therefore we need not admit that excessive number of cities, which from their Priests report, these Authors relate to have been sometime in Egypt, no more, then we are bound to believe those thousands of years, that they affirmed their State, in a succession of Kings and Priests, to have stood; nor again on the other side, have we any good ground, to reduce their prime cities to so precise, and narrow a number, as bare five: Yet it is not improbable, that their principall cities, and royal seats, were not very many, suppose some twelve, as they might well be, about this time, when into twelve principalities was all Egypt divided. The meaning of the Prophet then may well be, that a considerable number, (such as is five of twelve) of the chiefest cities in Egypt, should embrace the faith and service of the true God: and that the Prophets intent is to design a number of such, appears by his expresse nomination of *Heliopolis*, in particular, to be one of them,

speak the language of Canaan] What is here meant by *speaking the language of Canaan*, is questioned. That there is an allusion to the Hebrew tongue, as we term it; the language wherein God was then served by his people, is generally agreed on: but there is some controversie among the learned, why that tongue should be called *the language of Canaan*. The common, and almost generally receiv-

et

ed opinion, both of Jews and Christians, hath been, that it is so termined, because it was the native language of Gods people, who then were poſſeſſed of, and lived in, the land of Canaan, and in that language, then, and there, ſerved God; which language being that which our firſt parents ſpake, and was in general uſe before the divi-on of tongues, Gen. 11.1. remained ſtill in the line of Sem, among the poſterity of Ebers poſterity, (whom a ſpecial mark is ſet upon, as th. prime man in Sems iſſue, there recorded, Gen. 10. 21. with a memorable note alſo, ſubjoyned, concerning Peleg his ſon, that *in his days, the earth, or, world*, was *divided*, Gen. 10. 25. and from *in his days*, the *earth*, or, *world*, was *divided*, Gen. 10.25. and from whoſe name Abram, is called *an Hebrew*, Gen. 14. 13.) and was termed Hebrew, becauſe continued conſtantly in his family: Howbeit, in theſe latter dayes, ſome men of great note have no ſtuck to affirm, that the Hebrew tongue is termed here *the language of Canaan*, becauſe it was the native language of the poſterity of Cham, deſcending from him by Canaan, who firſt inhabiting and peopling thoſe parts, both retaining that language in the diviſion of tongues, and tranſmitted it to their poſterity: and that Abram was wholly unacquainted with it, as being not his native language, untill leaving his kindred, and Fathers houſe, where he was born, he came to live in the land of Canaan. But this opinion, though maintained by great authors, ſeems to me very improbable, that the ancient tongue, ſpoken commonly, yea, generally, before the building of Babel, which procured the enſuing diviſion, ſhould be loſt in that family, that in all likelihood had no hand in that buſineſs, and ſhould continue in the line of thoſe that were moſt deeply engaged therein; and in all probability, drew others thereunto, Gen. 10. 10. The arguments brought to confirm this new conceit, ſeem very weak, and inconſequent, and would require longer diſcourſe to diſcuſs, then the preſent work will well afford. Suffice it may's for our preſent purpoſe, that the Hebrew tongue, in ordinary uſe with Gods people then reſiding in Canaan, is the language, if not intended, yet alluded to in this place: called alſo the *Jews language*, Nch. 13. 24. chap. 36. 11, 13. A new queſtion ariſeth, what is here meant by ſpeaking this language; And there want not, that underſtand it, of ſtudying, learning, and making uſe of the Hebrew tongue. Which ſome Writers, therefore, teſtifie to have been very common in ſome Egyptian Towns, bordering upon Paleſtine, and to have continued, though not without ſome alteration, even unto their times, and the meaning is, faith one of ours, as if it were ſaid of ſome perſons or places, in Hungary, or Tranſylvania, that the people are ſo affected and taken with the Mahometan Religion, that they wholly addict themſelves to the ſtudy of the Arabick tongue; becauſe Mahomets Law is written in it, and ſo here of the Egyptians, that out of love and affection to the Jewiſh Religion, and the worſhip of the true God, they ſhould deſire to learn, and make uſe of that language, wherein the Law of God was written, and wherein he was ſerved by that people. But the Prophets intendment ſeems rather to be, though alluding indeed to that language, that the Egyptians converted by the miniſtery of the Goſpel, ſhould, what ſoever language they ſpake in, make the ſame profeſſion, and confeſſion of their faith, with other of Gods people, that were before them, in Chriſt, Rom. 10. 9, 12, 18. & 15. 6, 9-11. 2 Cor. 4. 11. their ſpeech and communication, ſhould now be no longer profane, as it had been, but circumciſed, and pure, chap. 6, 5. the very ſame that is prophecied, and promiſed, Zeph. 3. 9. that after Gods judgments there before denounced, and when executed, he would *turn peoples lip*, (that is, *language*, as it is alſo here,) and give them *a pure lip*, that is, *a pure language, that they may call all upon the name of the Lord, and ſerve him with one ſhoulder*: that is, with joynt conſent they ſhould all concur in praiſing of God, as if they all ſpake with *one mouth*, Rom. 15. 6. or, had all but *one lip*, ſpake all the ſame language; as before that unhappy diviſion of tongues, the whole world did, Gen. 11. 1. *lip*, for *language*: as Job 12. 2. ch. 28. 11. Jer. 33. 49.

and ſware to the Lord of hoſts] Not, *ſware by* him, Jer. 4. 2. & 5. 2. and not by falſe gods, Exod. 23. 13. Joſh. 23. 8. Jer. 12. 16. though that be mentioned, as one prime piece of Gods royal prerogative, to be ſworn by, and a principal part of mans duty to him, to ſweare only by him, Deut. 6. 13. & 10. 20. Pſ. 63. 11. chap. 65. 16. but *ſware* to him: as Pſ. 132. 2. that is, bind themſelves by ſolemn oath to depend upon him, and be loyal Subjects unto him, 2 Chr. 15. 14, 15. Ezr. 10. 5. Neh. 10. 29. Pſal. 119. 106. (as people, and Princes alſo, are wont to do, their liege Lords, and Soveraigns, 2 Chr. 36. 13. Ezek. 17. 13, 18.) abandoning their former idolatries, and ſuperſtitions, 2 King. 5. 17. Act. 19. 19. See Ch, 45. 23. Zeph. 1. 5.

one ſhall be called the city of deſtruction] There is a double reading here, in the Hebrew. Some read *Heres*, with *He*, which ſignifies *deſtruction*, or *overthrow*: and though that word it ſelf is no where elſe read, yet a word, not much unlike it, is in that ſenſe found, ch. 49. 19. Amos 9. 11. deſcending from a verb that ſignifies commonly to *pull down*, or *deſtroy*. This reading our Tranſlators follow, though the former verſion, in received uſe, before the Geneva, render it, by way of interpretation, *the city of deſtruction ſhall be called one* of them. But by thoſe that maintain this reading, the words are diverſly expounded. Some, that a ſixt city, remaining unreformed, when five of her neighbourhood were converted, ſhould be allotted to deſtruction, for not following their good example Others, that each *one* (as chap. 6. 2.) of the *five*, before mentioned, *ſhall be a city*, ſaved from *deſtruction*, Heb. *a city of deſtruction*, as *wine of lees*, for, *wine*, drawn off the lees, cap. 25. 6. Other read the word *Hheres*, or, *Cheres*, with *Het*, or *Ch*. as the Greeks commonly render it; which the old Latine, and ſome others, among which our ancient and eſt Engliſh follow, and the word ſignifies, ſometime, an *earthen pot*, Levit. 6. 28. Jer. 19. 1. or, a *pot-ſherd*, Job. 2. 8. chap. 45. 9. and ſo ſome render it here, *oſtracina, the Earthen city*, as *earthen veſſels*, 2 Cor. 4. 7. but the word there uſed ſometime *the ſun*, Job 9. 7. Jer. 19. 2. and thus the old Latine, and not a few others, here underſtand it, rendering the text, *Heliopolis, or, the city of the ſun ſhall be*, or, *ſhall be accounted one*. Heb. word for word, *the city of the ſun ſhall be ſaid to one*: that is, *the city of the ſun* ſhall be called one of that number, ſhall be reckoned up among them: as Pſ. 87. 5, 6. So. ch. 62. 4. *forſaken ſhall not be ſaid unto thee*, that is, thou ſhalt not be ſo called, or accounted. There were divers cities in divers countries, conſecrated to the Sun, and that bare therefore his name, being deemed one of the heathens principal gods, 2 King. 23. 5, 11. Ezek. 8. 16. Sc. chap. 17. 8. Of this ſort was *Bethſhemeſh*, among the Canaanites, Judg. 15. 10. & 19. 38. *Kirh-eres*, and *Kir-Haereſheth*, among the Moabites, chap. 16. 7. 11. and among the Egyptians, *Heliopolis*, as the Greeks term it, being for ſignification, the ſame with thoſe other, (of which ſee many more in Steven of Byzantium) and by the Latines, *Solis oppidum*, Pliny, l. 5. c. 9. and l. 6. c. 29. in Scripture it is ſometime called by the Egyptian appellation, *On*, Gen. 41. 45. and ſometime, by an Hebrew, of the ſame ſignification, in effect with this here, *Bethſhemeſh*, Jer. 43. 13. and *Aven*, Ezek. 30. 17. though this latter, it may be, by an Hebrew term of ill preſage, coming near the Egyptians, the like whereunto, Hoſh. 4. 15. and 10, 8. as if he had ſaid *On*, that may well be termed *Aven*, as Amos 5. 5. *Bethel ſhall become Aven*, that is, *vexation*, or *vanity*, or, a thing of *nought*, this city ſo called anciently, but in latter times, *Damiata*, was a city much addicted to idolatry, and is reckoned by Herodot. for one of the ſix, unto which the Egyptians uſed, at ſome ſet times, out of all quarters, to repair, as the Jews to Jeruſalem, becauſe there was their famous *Temple* of the *Sun*, and there was kept Mnevis, one of their ſacred Bulls, which they worſhipped for a God, as *Apis*, the other of them, at Memphis; ſo that the Prophets intendment, is, to intimate, that even ſome of thoſe Egyptian cities, that had with idolatry, been moſt polluted, ſhould receive the ſincere ſervice, and worſhip of God. Howbeit, Joſephus is much miſtaken, who imagineth, that this Prophecy was fulfilled under the Ptolomies, when *Onias* the Jewiſh Prieſt, being driven out of his country, built a ſtately Temple, with an Altar, not unlike that at Jeruſalem, within the principality of *Heliopolis*, in Egypt, to draw other of his country men into thoſe parts. See Joſeph. *antiquities*, l. 13. c. 6. and *of the Jewiſh war*, l. 7. c. 30. The Chaldee *Paraphraſts*, l. 13. c. 6. and *of the Jewiſh war*, l. 7. c. 30. The Chaldee paraphraſt takes in both readings here, thus rendring the words, *The city of Bethſhemeſh, which is to be deſtroyed, ſhall be ſaid to be one of them*: the like doth the Greek, ch. 16. 1.

V. 19. *In that day*] In thoſe times as ver. 21.

ſhall there be an altar to the Lord, in the midſt of the land of Egypt, and a pillar at the border thereof, to the Lord] The meaning is, that the true worſhip of God, preſcribed by him in his word, ſhal be as amply ſetled among the Egyptians, as it was then among the Jews. See Joſh. 4. 21-24. deſcribed here, as ſufually elſewhere, by the rites & ceremonies and manner of ſervice, that by Gods appointment, was among Gods people, then in uſe. So. c. 28. 7. & 60. 7. & 66. 20. 21. Mal. 1. 11.

an altar] Not for ſacrifice, fay ſome; for that might not be out of Jeruſalem, Deut. 12. 13, 14. and yet upon extraordinary occaſions, was by Gods, not permiſſion only, but approbation, and ſecret inſtigation, if not manifeſt injunction, at ſometime, built elſewhere, 1 King. 18. 30, 32. but for memorial, and reſemblance only, ver. 20. not unlike that of the Reubenites, and Gadites, Joſh. 22. 10, 11, 23-26. But why not an altar for ſacrifice, then, when the Jeruſalem altars ſhould be all, not demoliſhed only, but out of date? Jer. 3. 16. Heb. 9. 9, 10. for why not a ſpiritual akar, for ſpiritual ſacrifices? v. 20. c. 56. & 60. 7. Ro. 12. 1. & 15. 16. Phil. 2. 17. Heb. 13. 10, 15, 16.

in the midſt of the land of Egypt] As Jeruſalem ſtood in the heart of the land of Canaan, for the more eaſie reſort unto it, out of all parts, Pſalm 122. 4. ſo in the land of Egypt, among the Egyptians as Chap. 51. 12. ver. 20. 24. But here rather, in the former and ſtricter ſenſe, integrard of the next branch.

and a pillar] Evident tokens and ſigns of Gods true Religion, ſetled with them, As alſo allution to ſuch altars, and pillars, as the ancient Patriarchs, in times fore-paſt, erected for the ſolemn ſerviceand worſhip of God, in all places where they came, but in thoſe more eſpecially, where God appeared unto them. Gen. 12. 7. 28. 18. 22. & 31. 13. & 35. 7, 14. Exod. 17. 15. & 24. 4. where mention is of twelve pillars in one place: and *pillar*, may be for *pillars*, in this place as it is alſo there

at the border thereof] Alluding to that, Joſh. 22. 10, 25. where it is ſaid, *that at the borders of the land of Canaan, by Jordan, that altar was built*: The meaning is, that monuments, and evidences of piety and devotion, ſhould be frequent among the Egyptians, not in the heart of the land onely, but in the skirts of the Country, ſo that, no ſooner ſhould a man ſet his foot on Egyptian ground, but he ſhould perceive how plouſly, the people were affected, and to what Lord the land now belonged. See Zach. 14. 9, 20, 21.

to the Lord] Not to idols, and falſe gods, as formerly unto which imaginary deities pillars were in Egypt very rife.

V. 20. *And it ſhall be*] To wit, that *altars and pillars*, or, thoſe altars, and pillars, ver. 19.

for a ſign, and for a witneſs to the Lord of hoſts in Egypt] To ſignifie, and teſtifie, that the Lord the only true God, the ſole Soveraign, of heaven and earth, Gen. 2. 1. Pſal. 146. 6. is there acknowledged and ſerved. An alluſion to that altar built by the Reubenites, Joſh. 22. 24. 27. and to that ſtone, or pillar, erected by Joſhua, Joſh. 24. 26. 27. of both which, the ſame in effect is ſaid. Yet there are, that refer this, not to the verſe before going; but to the words here enſuing to wit, that Gods hearing them, and ſending deliverance unto them, when they called upon him, in their diſtreſſes, ſhould be an evidence and argument of Gods favour towards them, and reconcilement to them; not unlike that, Pſal. 41. 11. & 147. 43. But the former more naturally flows from the text. That which followeth, ſeems rather to be here intimated, as a motive and inducement to them, to ſerve him, and adhere unto him, of whoſe powerfull and ready help, they had had ſo pregnant proof. So Exod. 15. 2.

for they they ſhall cry unto the Lord for the oppreſſors] Or, *when*, (as chap. 1. 3. or, *becauſe when*, (as Jer. 4. 30. & 12. 15.) *they ſhall cry*, that is, ſay ſome, when the Jews ſhall cry to God, being by Sennacherib beſieged, and diſtreſſed, chap. 37. 4. 15. 2 Chr. 32. 20. But few herein concur. The tenor of the context ſheweth, that it is ſpoken of the Egyptians, who being, by reaſon of thoſe that oppreſſed them, grievouſly afflicted, and diſtreſſed, when they found no relief from their idols, or their wizzards, ver. 1. 3 as it was with others, in the like cauſe, ch. 16. 12. they ſhall then, leaving them, ſeek unto the true God, with better ſucceſs. So Judg. 10. 16 ch. 10. 20. 21. & 17. 7, 8. Pſal. 107. 6, 13. 19.

for their oppreſſors] Or, *becauſe of* Heb. *from the face of*: as ver. 16, 17. as the Egyptians ſometime made the people of God among them, to cry unto him, by reaſon of thoſe that then oppreſſed them, Exod. 3. 9. ſo ſhould they themſelves be enforced to the like, in regard of thoſe that ſhould oppreſs them. For the ſame word is uſed in both places, and the Prophet may ſeem here to glance at that ſtory.

and he ſhall ſend them a Saviour, and a great one, and he ſhall deliver them] Or, *he ſhall then ſend them* (as ch. 8. 3. 14.) *a Saviour, and a great one*, that is, *a great Saviour*: as *a cloud* and *ſmoke*, for *a ſmoky cloud*, chap. 4. 5. a great one to be their Saviour; or, *even a great one*: as Jer. 17. 17. ſuch an one, as in regard of his power, and greatneſs, ſhall be able to effect what he undertakes to do for them, ch. 63. 1. What great ones were, by God, at ſeverall times raiſed up in ſucceeding ages, from time to time, as there were for his own people, Judg. 2. 16. & 3. 15, 31. 2 King. 14. 27. Obad. 21. Mic. 5. 5. to give them ſome eaſe and relief, from their oppreſſors, which might be, as a preface, and ſome ſhadow of their future ſpiritual deliverance, and in whom this Prophecy might, in part, be fulfilled, is not ſo clear by the records of antiquity, ſacred or prophane; eſpecially, while the Aſſyrian, and Chaldean Monarchies ſtood; of which times we have few monuments of worth and credit, remaining. Howbeit, to paſs by what ſome have conjectured of the converſion of many of them, upon the defeat given to Sennacherib; it may well be deemed, that ſome notice of the God of Iſrael came in among them by the Jews commerce with them, and in the latter times, under the Ptolomies, eſpecially, after the law of Moſes was tranſlated into a language, which the Grecian Empire had, in thoſe parts, made more familiar; and divers temporal deliverances, might, from God, be vouchſafed them, in regard of his faithful ones among them; as in Ethiopia, we know alſo that ſome Proſelyres there were, Act. 2. 5. 10. & 8. 27. But certain it is, that the Lord Jeſus, that *great Saviour*, Tit. 2. 13. is here principally intended, by whom they were delivered from the ſpiritual ſervitude and bondage unto ſin and Satan; under which they had long lyen, as other Gentiles alſo were, through the miniſtery of the Goſpel, Act. 26, 17. 18. & 1 Cor. 6. 9-11. & 12. 2, 3 Eph. 2. 2, 3. Col. 1. 13. 1 Theſſ. 1. 9. Mean while, they ſeem to ſtray from the text, that expound this of the Angel, who, by the ſlaughter made in the Aſſyrian camp (delivered thoſe of Jeruſalem out of their preſent diſtreſſe, chapter 37. 37.

V. 21. *And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord*] He ſeems to ſay the ſame thing in a diuers form, or frame of ſpeech. Yet two diſtinct things may be implyed, their notice of God, and their acknowledgment of him. Firſt, that their ſervice of God ſhould not be an ignorant devotion, a blind obedience, like that of thoſe at Athens, Act. 17. 23. but God ſhould manifeſt, and make himſelf known unto them, Pſal. 9. 16. & 76. 1. Ezek. 29. 8. 15, 16. The knowledg of him, being the ground of all true devotion, and ſincere ſervice of him, Jer. 31. 34. Hoſ. 6. 3, 4. Rom. 16. 25, 26 2 Cor. 4. 6. Gal. 4. 8. Eph. 1. 17. & 3. 19. And then, that God being made made known unto them, (becauſe man may know a thing, and yet refuſe to be acknown of it, for to make profeſſion of what he knows, Joh. 12. 42.) they ſhall make acknowledgment of him, whom now they knew, but were ignorant of before, Gal. 4. 8. 1 Theſſ. 4. 5. by their perform ance of ſervice to him, ſuch as he himſelf requires, Deut. 26. 17, 18. Ioh. 17. 3. Rom. 10. 9, 10. *To know*, for, *to own*, or, *acknowledg*, Pſ. 30. 7. & 142. 4. c. 59. 12. Jer. 3. 13. Mat. 7. 23. & 25. 12.

in that day] As ver. 18, 19.

and ſhall do ſacrifice, and oblation] The word, here uſed, in the Syriack dialect, ſignifieth, indeed, *to make*, or *to do*, as Dan. 3. 1. & 4. 35. but in Hebrew, moſt generally, *to worſhip*, or *ſerve*, Deut. 4. 19. & 6. 13. & 10. 12. See ver. 23. It would rather therefore, be rendred: And ſhall ſerve, or *worſhip* him with *ſacrifice and oblation*. Of the difference whereof, ſee on chap. 1. 11, 13. Not both here, as the one there, and the other, Pſal. 51. 16. and elſewhere collectively, for *ſacrifices, and oblations*: metaphorically, for ſuch ſpiritual ſervices, as were thereby ſometime, typified, and are correſpondent thereunto. See ver. 19. Zeph. 3. 10. Mal. 1. 11. And this is that, whereby, they ſhould acknowledg God for their Soveraign, and their Savior: our, and teſtifie their duty and engagement unto him, 2 King. 5. 15. 17. A defect of the Pronoun, *him*, as Hoſ. 6. 3. Joh. 3. 34. Of the particle *with*, as ch. 17. 5. 10.

yea, they ſhall vow a vow unto the Lord, and performe it Heb. *and they ſhall, &c.* Look what vows they made unto God in the time of their troubles they ſhall perform, and make good, upon deliverance by God, vouchſafed them. Pſal. 66. 13, 14. & 116. 8, 16, 17. Another evidence, and acknowledgment of their dependance on God, and loyalty to him. Of the former, by making vows now to him, as to their falſe gods they did before. Vows being a ſpecial part of religious worſhip, in thoſe times, eſpecially. Gen. 32. 20. & 35. 1, 3. Levit. 27. 9-26. Numb. 6. 2-21. The latter, by their due paymen, and performance of what they had vowed, Deut. 23. 21. 22. Pſal. 65. 1. & 76. 11. Eccl. 5. 4, 5. Mat. 5. 33.

performe it] A defect of the affix, or pronoun, as v. 22. ch. 9. 9. Hoſ. 8. 4.

V. 22. *And the Lord ſhall ſmite Egypt, he ſhall ſmite, and heal it*] Heb. *ſmiting and healing*. It may therefore be thus rendred, *Thus* (after this manner, as Jer. 7. 34. Prov. 17. 3.) *the Lord ſhall ſmite Egypt, ſmiting, and healing it*. The particle is ſupplyed; as ver. 21. God ſhall ſo afflict them by the evils above mentioned, as that he ſhall yet, by thoſe afflictions, work a gracious work upon them, give a good iſſue of them, and deliver them, not out of thoſe alone, but out of others alſo, worſe then them, Deut. 32. 39. Pſal. 60. 2. ch. 6. 10. Hoſ. 6. 1.

and they ſhall return even to the Lord] Or, *for* (as ch. 13. 8. & 16. 4.) *they ſhall return to the Lord*. Have recourſe to him for mercy and deliverance, in their diſtreſſes, ver. 20.

and he ſhall be entreated of them] As he was of Manaſſes, 2 Chr. 33. 20.

and ſhall heal them] By vouchſafing, as well ſpiritual health, as temporal deliverance, unto them, chap. 57. 18, 19. Jer. 3. 22. See Jer. 46. 26. Ezek. 29. 13, 14.

V. 23. *In that day*] As ver. 19, 21.

ſhall there be an high way out of Egypt to Aſſyria, and the Aſſyrians ſhall come into Egypt, and the Egyptians into Aſſyria] Whereas there had been much diſtention, and bloody wars, between the Aſſyrians and the Egyptians, 2 King. 17. 24. & 18, 19-21. & 23. 29. & 24. 7. Jer. 44. 30. & 46. 2. Ezek. 29. 19. & 30. 10. They ſhould now, being both converted unto God in Chriſt, abandon all ſuch hoſtility, one againſt another, and maintain free commerce, and friendly entercourſe, either with other. See chap. 11. 13. Some ſuch thing, ſome deem to have been in Pſammetichus his reign; but it was more fully accompliſhed in the kingdome of Chriſt, Act. 2. 9, 10. Rom. 10. 18.

an high way] Or, *cauſey*, as ch. 11. 16.

and the Egyptians ſhall ſerve with the Aſſyrians] They ſhall both *ſerve*, that is, *worſhip*, as ver. 21. One, and the ſame God, with one and the ſame worſhip, in one and the ſame manner, ſuch as he requires, ch. 2. 2, 3. & 45. 22. Zach. 8. 23. Joh. 4. 24. The old Greek and Latine, read the words, *The Egyptians ſhall ſerve the Aſſyrians*. That is, ſay ſome, not as the Iſraelites did the Egyptians, Exod. 1. 14. & 14. 12. but as Chriſtians do one another, with the voluntary ſervice of love, Gal. 5. 13. But the former is the better. For why ſhould Egypt ſerve Aſſur thus, rather then Aſſur Egypt? The entercourſe before was mutuall, the ſervice now joynt; as Zeph. 3. 9.

V. 24. *In that day*] As ver. 23.

Iſhall Iſrael be the third with Egypt, and with Aſſyria] That is, ſay ſome, the Jews, in the latter part of Ezekiahs reign, ſhall be in peace and amity with both of them, on either ſide, 2 King. 20. 19. But, nor doth any ſuch thing appear, yea, or is likely, nor doth that place imply it. The meaning is, that whereas the Jews were formerly diſjoyned from other Nations, who lived then without the pale of Gods Church, and without that knowledg and worſhip of God, which, as a ſpeciall priviledg, the Jews, in thoſe times, enjoyed, Deut. 4. 7, 8, 33, 34. & 7. 2, 3, 6. Pſal. 76. 1, 2. & 147. 19, 20. & 148. 14. Act. 10. 28. & 11. 3. Rom. 3. 1, 2. & 9. 4, 5. Eph. 2. 12. Now the pale being plucke up, and the partition wall pul'd down, the hatred abolished, and both in one body reconciled, there ſhould be no more any diſtinction of Jew, or Gentile, whether Egyptian, Aſſyrian, or other, but they ſhould all be in a ſpiritual confederacy, & communion, one with another, Zach. 8. 23. Act. 10. 28 & 11. 18. & 15. 9. 1 Cor. 12. 13. Gal. 3. 28. Eph. 2. 13-19. Col. 3. 11.

the third] Heb. *a third*. Which becauſe it ſeems to be in a feminine form; Some would have underſtood *Egypt* and the word inſo the text. *a third ſiſter*; as Cant. 8. 8. Jer. 3. 8, 10. Ezek. 16. 45, 46, 48, 51. 52. & 23. 2, 4, 31-33. But this ſeems not neceſſary; becauſe of States, Nations, and Countries, the Scripture uſeth to ſpeak promiſcuouſly, ſometime in the one form, and ſometime in the other. See chap. 15. 1, 4, 5. But what if we render it, *Gods third*? as *Gods tenth*, ch. 6. 13. See the note there; as alſo, Jer. 2. 31. where a word of the ſelf ſame form and notion, is found,

with Egypt, and with Assyria] These two people are supposed to be more specially mentioned to shew a conjunction of the posterity of Cham, (from whom the Egyptians were descended, Gen. 10.6.) with the race of Japhet, and both of them with the posterity of Sem, according to Noahs prediction, Gen. 9.27. But here is no mention, at all, of any of Japhets issue for Ahuz was of Sems race, Gen. 10.22. 28 well, as Arphaxad, from whom Israel descended, by Eber, & Abraham, Gen. 11.13, 16, 26. It seems rather to intimate, that even the most accursed people that were in the world, should, in Gods good time of grace under the Gospel, partake in the blessing by Christ, Gen. 12.3, and 22.18.

even a *blessing*] This may seem to have a special respect to Israel and is then to be understood actively, as a means of conveying, and imparting a blessing unto the other two; as the word is used, Gen. 12.2. Phil. 2.1.6.& 72.17. and that partly, in regard of the Messias, to descend from them, Rom. 9.5, in whom they were to be blessed, Gen. 22.18. And partly, in regard of Gods Church establisht among them, and, in former times, confined to them in respect whereof, they are said to partake of the blessing by their abode in Sems tents, Gen. 9. 27. and adhering unto them, Deut. 30. 20. Zach. 2, 8. Zach. 2.11. or if it be extended unto all three, it must be taken passively, for one that hath a blessing bestowed upon him, or partaketh of, and in, a blessing, as ch. 65.8. Zach. 8.13.

in the midst of the Land] Or, *earthist*. Gen. 13.3. For this blessing extends it self unto the whole world, chap. 49.6. *in the midst of it*] either *on earth*, in the world; as Psal. 74.12. See ver. 19. Or, if there be some emphasis, more then ordinary, in the phrase, I should say it were, not as some, because these lands lie all three in the middle of the world, which God would have, to be as leven, to spread into the whole lump of it, on every side, Matthew 13. 33. for two of them, Israel and Egypt, coast on the Sea: but because the land of Judah lay in the midst, between Assyria and Egypt, see ver. 17. For, as for that frivilous and ridiculous conceit of the Jews, wherein the Chinois are said to contend with them, that their country and Jerusalem, more especially, could be the *navel* of the world, alluding to that purpose, some passages of Scripture, Pf. 74.12.& Ezek. 5.5.& 38. 12.) it is scarce worthy taking notice of.

V. 25. *whom the Lord of Hosts shall bless, saying*] Or, *For the Lord shall bless him* That is, each one of them, as chap. 2.3.20. The relative for the conjunction causal, as 1 Sam. 15.15. Or, *whom*, each one, *the Lord shall bless*. That is, both of pronounce, and make blessed, chap. 61.9.

Blessed be my people] The title that Israel engrossed before, Deut. 7.6. Pf. 28.7.1. but should now be common to the Egyptians, with them, Deut. 32.11. Hos. 8.13. Rom. 9.26.

and Assyria the work of my hands] As Israel is so called, not as created only, at first in Adam, but as made, and moulded into a State, Deut. 32.6. chap. 29.7.& 44.2. Pal. 138.8, 9. so are the Assyrians here termed, as being new moulded, & now created by him, in his Church, 2 Cor. 5.17. Gal. 6.15. Eph. 2.10.& 4.24.

and Israel mine inheritance] My portion, my peculiar people, Exod. 19.5. Deut. 4.20. Pf. 74.2.& 135.4. See Jer. 12.7. A privilege, not now not to be appropriated to them alone, but to be extended unto people, in all parts abroad, Pf. 2.8.& 82.8. Eph. 3.6. All these relations used, for variety and elegancy, come home, in effect, and tire to the same.

CHAP. XX.

Verſ. 1. *In the year that Tartan came to Ashdod*] In the eighteenth Chapter, was a prophecy of exils to befal Ethiopia in the nineteenth, of the like to befal Egypt. Now in this Chapter, is a prediction of a damnick that both of them, were, from the Assyrians, joynly, to endure, with a more special intimation of the time, in which this prophecy was delivered, prefixed in this verse.

Tartan] A Commander of some forces, under the king of Assyria, one of the three, that Sennacherib sent unto Ezekiah, to summon him to a surrender of Jerusalem, 2 King. 18.17.

Ashdod] Or, as the Greeks and Latines learn it, *Azotus*, Acts 8.40. *Ashdod*] Or, as the Greeks and Latines learn it, *Azotus*, Acts 8.40. A chief city of Philestine, or the Philistines country, famous for their idol Dagon, who had his Temple there, 1 Sam. 5.1, 2, &c. 6.17. Yet it seems to have been long, sometime, after the Israelites and to have been part of the portion, and possession of the posterity of Judah as also, some other, of the Philistine cities, Josh. 13.3. &15.47. See Jer. 25.20.

(when Sargon the King of Assyria sent him)] Who this Sargon should be, is made questionless. The most suppose him to be Sennacherib, and to have had two names as many others, in like manner mentioned in Scripture. See 2 chap. 21.18. *Jeriah*. Though, beyond all probability, they multiply the matter, who tell us, from Jerom, that Sennacherib had no less then *seven names* in one, some of the Jewish writers, *fay eight*: and mould the Assyrians Monarchs; many of them, into one. But there want not those, who deem this Sargon to have been, not Sennacherib but one of his predecessors. And some of them, thus reckon the succession of the Assyrian Rollers, *Phul*, 2 King. 15.19. 1 Chr. 5.26. *Tiglath-Pilneser*, 2 King. 15.29. 1 Chr. 5.26. *Salmaneser*, 2 King. 17.3.& 18.9. *Sennacherib*, 2 King. 18. 13. Others, unlikely, *Shineab*, thus order them: *Phul, Tiglath-Pilneser, Sargon, Salmaneser, Sennacherib*. See on Chap. 14. 29. But, let it be justly be doubted, whether *Sargon*, who, in the first year of Ezechiel is reckoned after *Phul* and *Phileser*, were not ancienter then either of them? I suppose, it will better suit with the course of the sacred Story, (for fortifying it self in a manner here, chiefly with all to place this *Sargon*) between *Salmaneser* and *Sennacherib*: as the one successor of the one, and predecessor to the other. The name seems to be the same with *Silling*, or *Sillin*, the name of Abrahams Grandfather, Gen. 11.22. Saruch, Serug, or Sarug, Nachor, Thara, 31. 29. Tarchon, Joshua 24.2.3. *Tarah*, Acts 7.4. and the like.

did Tartan, against Ashdod which it is] This some suppose to have been done in the expresse year of Ezechiah, under Sennacherib, when he sent him, thither against the strong cities of Judah; among which, they suppose Ashod to have been one, as being lately (from the Philistines) recovered, by Ezechiah, 2 King. 18.8. Others, and so some of the Jewish Doctors, draw it down to the fourteenth of Ezechiah, at which time, they say, Sennacherib hearing of Tirhakah, the King of Ethiopia, coming against him, *chap. 37. 9.* sent Tartan to take Ashdod, and went himself to meet Tirhakah, whom having discomfited, and subdued Egypt and Ethiopia, within the space of three years, he returned, with double the host he had received of them, to the siege of Jerusalem. But this, no way suits well with the Scripture story. Which, to help it, we do, some say, thus: the Ethiopians, led by Tirhakah, made an inroad into Assyria, about this time, in Sennacheribs absence; after whose departe, Belat-Dans dies, who succeeded him, made war upon them. Ethiopia does, and could no way of their captive, together with such Egyptians as were Assistant, to them. That which carries, indeed, more probability with it, then the former. But neither carry up, that highest, the date of this prophecy, unto the fourth year of Ezekiah, and the 6xc of Hosea, in which time they suppose, that this warlike Sennacherib, preded cessor, invaded Palestine, and sent Tartan to besiege Ashdod: *was taken.* Yet leith the Assyrian King or Assyrian, whether Asshdon *did not yet submit himself to Israel*; and *chap. 11. 13.* And it is apparent, he never did nor durst do it, because he could not induce Ashdod to course them, which otherwise he, would have done, concerning some hope to prevail, if he could have drawn Ashdod to do so. Numb. 21. 5, 6. But the meaning of the place is, *he spoke and wrought*, that is, *he was sent and installed*, or attempted to do it, but never did. So Mal. 3.13. *Your new believes, God: and he will be gracious unto us.* Heb. so, words for words, the very same in the original. The Prophet chooses to utter nothing, nothing, but what God, by his revealed, would do: and plainly with his people, in contenting his wrath towards them, incensed by their sins, wherewith they themselves had been principal promoters & abetters, to be effectually appeased, and wholly: which he promises, to us for others, and very unlikely to prevail in their behalf. But the Scripture meaning is, as our Bibles do right render it, *Because God that he will be one to be gracious unto us* and so, he *spoke, and wrought*, that is, *wrote, that he might work, & to that end*, and the like might be here. However, unless ought could be produced, whereby it might appear, that Ashdod was hardened by the attempt, we need not decline that sense of the words, which is most ordinary and common. And since, that in such like words we have to handle; no little light of necessity, we must of necessity go by conjectures, as those before mentioned, and worst all no; Whall make bold to add my own, (such thoughts also to theirs. Suppose, therefore, this prophecy was delivered about the eighth or ninth year of Ezekiah, when Salmaneser, who, in his first year had taken Samaria, & carried Israel away captive, 2 King. 18. 10, 11. being now dead, Sargon, his successor, desirous to professe himself a conquerour, and to enlarge his dominion, began to set upon the Philistines, that bordered upon them, on the West, (see ch. 9. 12.) and began with Ashdod to the relief whereof, the Egyptians, their next neighbours, together with the Ethiopians, their own federates, coming in no small companies, were by the Assyrians discomfited, and carried captive, in such scornful and despiteful manner, as is here after described, yet, with a purpose, to be revenged upon the Egyptians, because they had so lately before, been assistant to the Philistines against the Assyrians, in the reign of Salmaneser, and an occasion of their revolt, 2 King. 17.4. And the siege of Ashdod might well continue three years, as well, as that of Samaria, 2 *King.* 17.5. being one of the strongest cities in Palestine; nor is it unlikely, that Sargon, the ganer attempted this city, if it were one of those that Ezekiah had subdued and regained, that he might pick a quarrel with him, and so be dealing with him, as his predecessors had done with the, other ten tribes before; that which might also, for the rather, move Ezekiah, to seek to shake off the Assyrian yoke. 2 King. 18.7. thereby discovering their ambitious and tyrannical inceptions. But Sargon, it seems, being taken away, before that his purpoled design could be effected, Sennacherib, his successor, came on with the same, 2 King. 18.13. and this my conjecture. I leave, to the consideration of others, ready to yield unto any, that can bring fairer grounds, or afford better light. The Egyptians, after their wonted manner of ascribing to their kings conquests, atchieved by others, seem to attribute this taking of Ashdod to

Pfammetichus, who, about these times, reigned in Egypt, reporting of him, that invading Syria, he fate down, not three, but thirty years, wanting one, before the strong city of Azotus, which endured the longest siege that had been known, and at length took it. See Herodot. lib. 2.

V. 2. *At the same time spake the Lord by Isaiah the son of Amoz, saying*] Heb. *by the hand* (that is, the ministery, as Hag. 1.1. Mal. 1.1.) *of Isaiah the son of Amoz*, See chap. 1.1. That is, by me, and to me; of Isaiah the son of Amoz, See chap. 1.1. Gen. 19.24. Gods will and the Noun, for the Pronoun; as chap. 2.1. Gen. 19.24. Gods will and commands, were sometime made known to the persons, that were to put them in execution by others; as 2 King. 9. 1, 2. Sometime immediately to themselves; as Jer. 19.1, 10. And so to Esay here; who is enjoyned, not only to do somewhat that might shadow out that which he was to deliver; but to tell his people, withal, what was thereby defigned, ver. 3, 4.

Go loose the sackcloth from off thy loyns] An act enjoyned the Prophet, that was symbolical and significative; not unlike that, Ezek. 12. 3-7. fore-shewing, in what sort, the Egyptians and Ethiopians should be carried captive, by the Assyrians, ver. 4.

Go] The word in these kind of injunctions doth not alwaies imply some motion from place to place; especially, when the thing enjoyned, may without any such absence; after a whole separate, last-duels does, who succeeded him; made war upon him. Ethiopians, and scoll an army of them captive, together with such Egyptians as were Assistant, to them. That which carries, indeed, more probability with it, then the former. But neither carry up, that highest, the date of this prophecy, unto the fourth year of Ezekiah, and the 6xc of Hosea, in which time they suppose, that this warlike Sennacherib, predecessor, invaded Palestine, and sent Tartan to besiege Ashdod: *was taken.* Yet leith the Assyrian King or Assyrian, whether Asshdon *did not yet submit himself to Israel*; and *chap. 11. 13.* And it is apparent, he never did nor durst do it, because he could not induce Ashdod to course them, which otherwise he, would have done, concerning some hope to prevail, if he could have drawn Ashdod to do so. Numb. 21. 5, 6. But the meaning of the place is, *he spoke and wrought*, that is, *he was sent and installed*, or attempted to do it, but never did. So Mal. 3.13. *Your new believes, God: and he will be gracious unto us.* Heb. so, words for words, the very same in the original. The Prophet chooses to utter nothing, nothing, but what God, by his revealed, would do: and plainly with his people, in contenting his wrath towards them, incensed by their sins, wherewith they themselves had been principal promoters & abetters, to be effectually appeased, and wholly: which he promises, to us for others, and very unlikely to prevail in their behalf. But the Scripture meaning is, as our Bibles do right render it, *Because God that he will be one to be gracious unto us* and so, he *spoke, and wrought*, that is, *wrote, that he might work, & to that end*, and the like might be here. However, unless ought could be produced, whereby it might appear, that Ashdod was hardened by the attempt, we need not decline that sense of the words, which is most ordinary and common. And since, that in such like words we have to handle; no little light of necessity, we must of necessity go by conjectures, as those before mentioned, and worst all no; Whall make bold to add my own, (such thoughts also to theirs. Suppose, therefore, this prophecy was delivered about the eighth or ninth year of Ezekiah, when Salmaneser, who, in his first year had taken Samaria, & carried Israel away captive, 2 King. 18. 10, 11. being now dead, Sargon, his successor, desirous to professe himself a conquerour, and to enlarge his dominion, began to set upon the Philistines, that bordered upon them, on the West, (see ch. 9. 12.) and began with Ashdod to the relief whereof, the Egyptians, their next neighbours, together with the Ethiopians, their own federates, coming in no small companies, were by the Assyrians discomfited, and carried captive, in such scornful and despiteful manner, as is here after described, yet, with a purpose, to be revenged upon the Egyptians, because they had so lately before, been assistant to the Philistines against the Assyrians, in the reign of Salmaneser, and an occasion of their revolt, 2 King. 17.4. And the siege of Ashdod might well continue three years, as well, as that of Samaria, 2 *King.* 17.5. being one of the strongest cities in Palestine; nor is it unlikely, that Sargon, the ganer attempted this city, if it were one of those that Ezekiah had subdued and regained, that he might pick a quarrel with him, and so be dealing with him, as his predecessors had done with the, other ten tribes before; that which might also, for the rather, move Ezekiah, to seek to shake off the Assyrian yoke. 2 King. 18.7. thereby discovering their ambitious and tyrannical inceptions. But Sargon, it seems, being taken away, before that his purpoled design could be effected, Sennacherib, his successor, came on with the same, 2 King. 18.13. and this my conjecture. I leave, to the consideration of others, ready to yield unto any, that can bring fairer grounds, or afford better light. The Egyptians, after their wonted manner of ascribing to their kings conquests, atchieved by others, seem to attribute this taking of Ashdod to the application of it, so that which was to befall these two people; to wit, the Egyptians, and the Ethiopians, is in the next.

my servant] Not in general only as are all men, yea, all creatures; in regard of creation, Pf. 119. 91. or, in somewhat more speciall manner, in regard of a voluntary addiction, and obstriction; as are all, that are in speial covenant with him, Neh. 1. 11. Pfal. 79.2. & 116.16. but in a more special rank yet, in regard of his place, and office, as a Prophet, as Num. 11.7, 8 Ier. 7.25. So, *Paul, a servant of Jesus Christ*; Rom. 1.1. Phil. 1.1. that is, *an Apostle*, 2 Cor. 1.1. Eph. 1. 1. *a servant of God, & an Apostle of Christ*, Tit. 1.1. the one explicates the other.

naked, and barefoot] See on ver. 2.

three years] Concerning these words, there is much discrepance of opinion among Interpreters. Some annex them to the foregoing sentence, and apply them to the Prophets carriage. And of these, some suppose, that all this was done in a vision; as, for they; those things of Ezekiel, his lying so long on either side and making, and baking his bread in such and such sort, Ezek. 4.4.& 6.10.15. and doing of a thing three years together, might, by a vision, be represented in a moment. Other of them, affirm it to have been really done, and exhibited. How else could it be a sign and wonderment unto any? yet are these also divided; for some of them suppose, that he went constantly thus, as well within doors, as without, for three years together; other, that he went so during that time, only then when he went out about the discharge of his prophetical employment. Thus they, that affix these words to the former, understanding them of the Prophets continuance in that habit. But there want not, that prefix them to the clause ensuing, *for three years a sign, and wonder*, or, *a three years sign, and wonder, upon*, or, *concerning the Egyptians and Ethiopians*: conceiving them to be meant, not of the Prophets act, but of that which was thereby designed: and this reading is strengthened by the pauses, in the Hebrew, the middle distinction concluding at the word next before-going. However, these again, are not all of one mind, concerning the thing thereby designed. For some suppose that thereby is implyed, when this calamity should befall those two nations, which is the more probable (to wit, *three years* after the publication of this Prophecy: as the like, chap. 7.8. & 8. 21. 16. Others, how long it should continue; to wit, not above *three years*, as the like, chap. 23.15: & 31.10. the like difference of opinion, concerning the same terms of years, which some also draw to this. See on chap. 16. 14. However, the question is with these again moved, how long the Prophet was to walk thus naked? the rather, for that the text thus read, seems not to determine it: and they deem it unfitting, that the typical act should be of equal extent, for term of time, with the thing it self, thereby typified; no example in Scripture exhibiting any such parallel. Some of them therefore conceive, that one day might suffice for him, to walk abroad in that manner; there being no time limited in the injunction that God gave him. As Jeremies wearing a yoke on his neck, but for a day, might suffice to denote a captivity of seventy years continuance, Jerem. 25.12. and 27. 2. and 28.10. Others would have it done by him, three dayes, correspondent to the three years designed, either unto the commencing; or, for the consummating of that, which by the Prophet was denounced. This is most agreable to the usuall manner of Scripture, *a day for a year, so forty dayes, for fourty years*, Num. 14. 33, 34. Ezek. 4.6. and 390 *dayes*, for as many *years*, Ezek 4.4.5.

three years] Some would have it read, *a third years sign*, &c. because the *cardinall* number is put sometime for the *ordinall*, as they term it, as *one*, for *first*: Gen. 1.5. Matt. 28.1. but I find not, where any cardinal so used is joyned with a substantive plural: and that *enallage*, therefore; can have no place here.

a sign, and wonder] These two words of 1 joyned together, Deut. 6. 22.& 7.19.& 13. 1, 2.& 26.8. & 28.46. Neh. 9.10. Pfal. 135.9. Jer. 32.20. Chap. 8.17. *arc as genus, and species*; the former of larger extent then the latter. For the former may be, where nothing future is foretheworn as Num. 2.2. Ezek. 20.12. whereas the latter is ever, for the foretelling, and ascertaining of something to come, 1 King. 13. 2, 3. the former may be some common and ordinary things 7.9.2 Chr. 32.24. yet strange, and unusuall, at least, Ezek. 4.2, 3.& 12.3.6, 11.& 24.16, 17, 24. and so for here. See chap. 8.18.

upon Egypt, and upon Ethiopia] Or, *concerning* Egypt, and Ethiopia: as chap. 1.1. concerning what was to befal the Egyptians, and Ethiopians. See on ver. 1.4. yet concerning the Jews also, unto whom it was exhibited, to dillwade, and deter them, from relying upon these two people; which they were over prone unto. See verse 5,6.

V. 4. *So shall the King of Assyria lead away the Egyptians prisoners; and the Ethiopians captive, young, and old, naked and barefoot*] An exposition of this strange, and unwonted demeanour of the Prophet, and application of it, to the fad, and sorry condition of the Egyptians, and Ethiopians, which, within a short space of time, they were from the Assyrians to sustain.

the King of Assyria] Whether Sargon, or Sennacherib, or Esarhaddon, his succellor, uncertain. See on ver. 1.

lead away] As men are wont to *lead*, or drive beasts, and cattel: for of such it is most commonly used, Gen. 31.18. Exod. 3. 1. 1 Sam. 30. 20. 1 King. 4.24. ch. 11.6. and where alufion is thereunto, Pf. 78. 52. & 81.15.

& 81.1. And it is therefore, not unfitly applyed to poor captives, that are led, or driven, like beasts, Gen. 31.26. Deut. 28. 37. ch. 61. 11. Lam. 3. 2.

the Egyptians prisoners, and the Ethiopians captives] Or, *captive*. Heb. *the captivity of Egypt, and the captivity*, or *deportation of Cush*: *captivity*, for *captives*: as Neh. 1. 2, 3. Jer. 24. 5. For we must not imagine, that the one were *prisoners*, and not *captives*; the other *captives*, but not *prisoners*; (see on chap. 5. 13.) for both the words in the original, import one and the same thing: variety of terms, is for the greater elegancy only used. This the King of Assyria should do, either having discomfited their joynt forces, or subdued their countries, bordering the one upon the other. See ver. 1.

young, and old] Shewing no mercy to any, in regard of tenderness, through years, or weakness through age. See 2 Chr. 36. 17.

naked, and barefoote] Stript of their apparel, and left, in a manner, stark naked, in base rags, scarce able to cover their nakedness: that which is wont to be the lot of captives in fight taken, and pillaged by the enemy, Deut. 28. 45. ch. 3. 17, 24. Job 24. 7, 10. Jer. 2. 25. Amos 2. 16. See ver. 2.

even with their buttocks uncovered] Heb, *fundament*; a word not unusual with us for it is of neer affinity with that, which signifies *foundations*, Psal. 11. 3. that part, which mans body sits upon, and rests on in sitting. The meaning is, having not rayment, so much, as to hide their shame. See on ch. 3, 17. So in despight were Davids messengers used by the Ammonites, 2 Sam 10. 5. And herein, sure, the thing signified out-stripped the sign; for the Prophet, doubtless, walked not so naked, as to have his shame seen, Rev. 16. 15.

to the shame of Egypt] Who assisted them, and in likelihood, undertook to protect them. See on ch. 18. 1.

shame] Heb. *nakedness*, 1 Sam. 20. 30. Exod. 32. 25. because nakedness, since mans fall, is shamefull, Gen. 2. 25. and 3. 7.

V 5. *And they shall be afraid, and ashamed of Ethiopia their expectation, and of Egypt their glory*] The event of this overthrow given by the Assyrian, unto the joynt forces of the Ethiopians, and Egyptians; to wit, that it should strike a terrour into those, that had fought to them for aid against the Assyrian, and make them ashamed, that they relyed so much upon them for relief. See ver. 6.

they] That is, say some, the Jews; who trusted too much to them, chap. 30. 2. & 31. 1. & 36. 6. Ezek. 29. 6, 7, 16. See chap. 19. 17. Others, the Philistines, and Athdodites, that expected relief from them. It may well be both, and such others, as they undertook to protect. See on Chap. 8. 1. *wings*; for the word is used indefinitely; as others of are, Chap. 2. 19. Mal. 3. 4.

afraid] Because they shall have no hope of ability to hold out against an adversary so potent, and prevalent; whom the joynt forces of two such Kingdoms were not able to withstand, 2 King. 10. 4. and it is matter of dread, to see supporters, and confederates to fail, chap. 19. 17.

ashamed] To find their expectations frustrate, and those defeated, of whose help, they had been over confident, and had much gloried therein before, chap. 30. 5. Jer. 2. 36.

their expectation] The people from whom they expected succour, and safeguard. Heb. *their looking unto*, or, *looking after*: and so ver. 6. for the word is no where else found, but the root it comes of, is used oft in that sense, Psal. 34. 5. & 142. 4. and so other words of the same notion: *expectation*, for, persons, from whom ought is expected, Psal. 71. 5. Jer. 14. 8. & 17. 13.

their glory] *glory*, for them, of whom and their help, they gloried; So Psal. 3 3. with 49. 8. Chap. 10. 3. & 17. 4. yet *expectation* is not here so appropriated to the one, and *glory* to the other, as if they did not, as well expect help from, as glory in, either. But it is an elegant form of speech, very usual with this Prophet, intending the same thing of either; Of which, see before; ver. 4. & chap. 5. 13.

V. 6. *And the inhabitant of this Ile shall say in that day*] *inhabitant*, for inhabitants: as chap. 5. 3. *in that day*, for, at that time, as ch. 9. 18. But the question is, what the *Ile*, or *Iland*, here spoken of, should be. The word is deemed, most properly, to signifie an *Iland*, that is, some land on every side enuironed with water, as *lake*, some great water encompassed with land; whence ariseth that question, among the ancient Geographers, whether the earth were an *Iland*, or the sea a *lake*, that is, whether the sea encompassed the land, or the land the sea, and hence in Scripture, *the Ilet of the the Sea*, Esth. 10. 1. chap. 11. 11. and, *the Ites in the Sea*, Ezek. 26. 18. but it is used also, as is generally agreed on, for such countries, and regions, as lay upon the Sea-coasts: so it seems to be taken, Jer. 25. 22. Ezek. 37. 3. 15. Hence some gather, that the Philistines country should be here meant, because it lay upon the midland Sea, See Jer. 47. 7. but so did the land of Israel too, Josh. 13. 4. 12. 47. and that reason some of the Rabbines render, why it should here be so termed: nor is it a sufficient argument to prove, that the Jewish land should not be here intended, because that their country had no where in particular, this name given it, when as the word is granted to be of so large an extent, as to take in all regions bordering on the sea, as theirs did. Yea it is used yet more largely, for lands, or countries in general; and for *inlands*, as well as *islands*; See chap. 41. 1. 5. & 42. 4. 10. & 49. 1. & 51. 5. & 66. 9. Jer. 47. 4. And *this land* may seem rather to carry it: to those, unto whom, then to the Philistines, of whom, he spake.

Behold, such is our expectation, whither we flee for help, to be delivered from the King of Assyria] *and how shall we escape* ?] See on ver. 5. Thus it fareth with those, on whom we relyed, or expected help from. Nor do these words evince, that this is not spoken in the person of the Jewish people; because Ezekiah trusted not, on Egypt, but on God alone; and Jerusalem therefore was delivered: but Athdod, which trusted to the Egyptian aid, was not. For it is not unlikely, that Ezekiah, though a good king, and one that *trusted in God*, 2 King. 18. 5. as well as Ahaz, who did so also, 2 Chr. 14. 11. & 26. 7, 8. might be somewhat faulty this way, as well as another way, that favoured of some diffidence, upon the very same occasion, 2 King. 18. 6. 14-16. see ch. 3. 2, 4.

from the King of Assyria] Who shortly after, surprized a great part of Judea, Chap. 36. 1. Heb. *from the face of*: as Chap. 21. 15.

and how shall we escape ?] Or, *how should we escape*? What hope can we have to be secured by help from them, who are not able to save themselves, 2 Psalm 60. 11. & 146. 3, 4. their shame appeared in the former branch; in this latter, their fear. See ver. 5.

CHAP. XXI.

Verse. 1. *The burden of the desart of the Sea*] Here begins a new Prophecy, another Sermon. Of the word, *Burden*, see on Chap. 13. 1. That this Prophecy concerneth Chaldea, and Babylon, appears evidently, as well by the name of it expressly mentioned, ver. 9. as also by the Nations precisely named, by whom it was to be destroyed. But here are two questions moved concerning this Prophecy. The former is, why the Prophet should have another Sermon against Babylon, when as he had so large an one against it, before. To which it is answered; for two causes especially: First, because the people of God were too prone to trust to, and seek amity with, as the Kings of Assyria, though they smarted for it, 2 Chr. 28. 16, 20, 21. to the Kings of Babylon, who afterward stood up in their stead, 2 King. 20. 12, 13. chap. 39. 1, 2. And again, because they were to sustain very heavy things, at their hands, 2 King. 20. 17, 18. chap. 39. 6, 7. The Prophet therefore, of God rather, by the Prophet, doth the rather oft mind them of the ruine of Babylon; partly, to withdraw them from relying on a State that was to fall, to be ruined; and partly, to comfort them, in regard of those evils, that from that City and Kingdome they were to endure. For the same cause, may seem to many predictions to have proceeded from this our Prophet, of the Assyrians downfall, chap. 10. 5-20. 24-34. & 30. 27-33. and of the Egyptians, as from the same Prophet, chap. 19. 8. 20. & 30. 3. & 31. 3. so also from Jeremy, Jer. 43. 8-13. & 44. 29, 30. & 46. The latter question is, why Babylon, or Chaldea, should be tearmed *the desart of the Sea*. To this, a late writer of some note, answers, that though the Prophecy concerns Babylon, yet by these terms is designed, neither Chaldea, nor Babylon; but Idumea, or the Country of the Edomites, who inhabited the desart of Sur, or Etham, Exod. 13. 20. & 15. 22. Numb. 33. 8. But had he shewed how this sad Prophecy had concerned these Edomites, or where any mention had been therein made of them, there might have been some colour of ground for the turning of it that way: now having produced nothing from the matter of it, to back, or second this his conceit, we see little reason to afford entertainment unto it, and taking that for granted, that others, as well Jews, as ours, generally agree in, to wit, that it is Babylon, or Chaldea, at least, that is in these termes described; we shall proceed to consider why it should be so termed and because the word *desart*, is first in the text, we shall begin with it. Chaldea therefore is here termed *a desart*, as most interpreters imagine, for two causes; the one historical, or geographical, not because it was a wild, or waste country: For it was a very rich, and well watered soyl, but because there lay a large desart, or wide wilderness, between Chaldea; wherein Babylon stood, and the countries of Media, and Persia; by the people whereof, it was afterward invaded. The other Prophetical: not because it was at present so: because it was in time to come to be laid waste, and desolate, chap. 13. 19-22. and as it had made the whole *world a wilderness*, ch. 14. 17. in like manner, by way of just retaliation, to be made a *wilderness* it self. So Psal. 137. 8. Jer. 51. 29, 36, 37, 43. I shall make bold to add mine own conjecture, and leave it to the learned. The Hebrew word signifies as well *a plain*, as a *wilderness*, chap. 63. 13. Jer. 13. 24. Lam 4. 19. & 5. 9. and the noration of it, from a word, that is in the Chaldee, more common, signifying to *lead* cattle out to the places where they are to feed, carries it more specially, unto such plains, as had pasture grounds in them, or consisted of such. So the word seems to be taken, 1 Sam. 17. 28. & 14. 1, 3. & 25. 1, 15. Psal. 65. 12. 13. Jer. 9. 9. Joel 1. 19, 20. & 2. 22. Luk. 15. 4. compared with Matt. 18. 12. I suppose therefore, that Chaldea hath this term given unto it, not as *a desart*, but as *a plain*: and such indeed that country was, wherein the building of Babylon was first set

set on foot, as Moses testifieth, Gen. 11. 2. in regard whereof, also, it is commonly deemed, that the Chaldeans proved so skilful in Astronomy, the situation of their country, which lay all in a Plain, without any noteable interruption of hills, or mountains of height, affording a great help to the more exact observation of the motion, as well of the fixed stars, as of the planets, and the times of the rising, and setting of either. And thus much for the former term of *desart*, or, *plain*: and the reason why Chaldea might be so termed. The latter word, is that of *the Sea*. Now this term is given to Chaldea, or Babylon, as some think, metaphorically, *a Sea*, that is, *a the Sea*, in regard of that great abundance of wealth, that Babylon was stored with, as we use to say, *a Sea of gold* (all the kingdoms, and countries under that vast Monarchy, Jer. 27. 5, 6. tending in their treasures to Babylon, as all rivers empty themselves into the Sea, Jer. 51. 44. some also, in regard of her unfathomed craft, through receiving all, yet having never enough, as the Sea is never the fuller, for all those waters, that out of all parts are swallowed up in it, Eccl. 1. 7. See Jer. 51. 13. and Herodot. 1. 1. Some also prophetically, in regard of those manifold, and immense evils, that were to befall her, as we use to say, *a Sea, or, as ocean of evils, the Sea is broke in upon* Babylon, Jer. 51. 42. or, because the seat of the City was to become as a Sea, to be turned into *water-pools*, chap. 64. 23. Thus they, but, as to me seems, with no great probability; for neither the land of Chaldea, nor the city, are here termed *the Sea* but the *desart*, or, *plain of the Sea*, as, the *Ilet of the Sea*, Esth. 10. 1. for lands situate in, or beside, the Sea See on chap. 20. 6. Others therefore rather deem Chaldea, or the seat of the city, so termed, in regard of the situation of it. And here, in regard that *the Sea*, in Scripture language, is very commonly used, for *the west*, Gen. 13. 14. & 28. 14. Exod. 10. 19. chap. 49. 12. Ezek. 48. 17. the reason whereof is, because the midland Sea lay to the West of Judea, and was the western border, or boundary of it, Josh. 15. 12. Deut. 34. 2. Some of the Rabbines therefore would have it so called, because it lay *west* or northwest, from the land of the Medes, and Persians, by whom it was to be destroyed. See chap. 41. 25. But this seems rather, to others, a little too far fetch: who rather suppose this tearm to allude to the situation of Babylon, and the plain whereon it was built, standing the one, and lying the other, situate either, of them, neer unto, or upon the banks of, *the great river Euphrates*, as it is styled, Gen. 15, 18. Deut. 1. 7. and the vaste lakes made out of it. For any great confluences, or receptacles of water, are in the Hebrew tongue termed *Seas*, Gen. 1. 10. hence *the Sea of Galilee*, chap. 11. 11. Matth. 4. 18. & 15. 29. which yet was but *a lake*, Luk. 5. 1. and the great *laver* belonging to Solomons Temple, is called, *a Sea*, 1 King. 7. 23, 24. Jer. 52. 17. The country of Chaldea, therefore, that part of it especially, that lay neer to Babylon, is not unfitly termed, *the plain of the Sea*, in regard of those meers, and pools, the country lying all on a flat, that that great river Euphrates, that ran round about Babylon, as also, through the midst of it, made on every side of it, which yet in part to remedy, two Queens especially, were at infinite cost: the one of them, to wit, Semiramis, by raising mounds, and banks of strang height, and strength, on either side the river, to keep it, so much as might be, within compass, the other, to wit, Nitocris, who came long after her, (besides what in this kind, the also did, even to wonderment) partly, by diverting the course of the river from his direct paffage, and through new channels of great depth, by mans industry sunk, winding it to and fro, and enforcing it to fetch many compasses, before it came down to Babylon, to break the violent force of the stream, running down right before, and partly, by digging a lake neer unto it, three hundred and twenty furlongs broad. Of which things, see Herodot. l. 1. Strabo, l. 16. Plin. l. 2. c. 26. 27. Hence is Babylon said to *sit upon many waters*, Jer. 51. 13. Wherunto may be added, what Abydenus an ancient writer, cited by Eusebius, in his *Evangelical preparative*, l. 9. c. 41. reports, to wit, that it was by tradition commonly received, that the whole country about Babylon was *all water*, a very *Sea*, until Belus (supposed to be Nimrod, Gen. 10. 9. 11.) having drained it, divided it, and built Babylon upon it: as also what God himself saith by the Prophet, speaking to Babylon. *I will dry up thy Sea*, Jer. 51. 36. And thus much for the title, or inscription of this Prophecy.

As whirlwinds in the South passe through; so it comes from the desart, from a terrible land] Or, *As whirlwinds in the South; he passeth*. A prediction of the Medes and Persians, their violent irruptions, in a furious and tempestuous manner breaking into Chaldea.

whirlwinds] Or, as some, *Some one grevious whirlwind*, or, *tempest*, the plural, by way of eminency, used for the singular: as Prov. 1. 20. & 9. 1. Mic. 5. 2. Yet in a plural sense, it may well stand here; as another word of the same notion, which, with it, is used, Zach. 9. 14. though in that form, this word be no where else found, *wind*, in such similitudes, is a note of swiftness, Psal. 18. 10. & 104. 3. *a whirlwind*, such as whisking about, involveth all on every side, and beareth all down before it, a note of vehemency, and violence forcibly breaking thorow, and beating down all opposition, Psalm 83. 15. Prov. 1. 27. Chap. 5. 28. and 29. 6. Jer. 4. 13. Nah. 1, 3.

in the South] Of, *whirlwinds of the South*, is mention made also, Zach. 9. 14. Howbeit, the word here used, is ambiguous. For albeit, that it be frequently used for the South, or Southern parts, Exod 26. 18. & 27. 9. Numb. 34. 3. Josh. 15. 1, 2. Judg. 21. 19. yet it seems properly, and primarily to signifie *high-lands*, or *dry-lands*, opposed to the time to the *vale*, or, lower grounds, Josh. 10. 40. Jud. 1. 9. Jer. 17. 26. sometime to the *spring*, and well watered lands, Josh. 10. 40. & 15. 19. Judg. 1. 15 and the Southern parts are so termed, because commonly such, as being neerer to the scorching heat of the Sun, either may here be meant: partly, because the Southern winds are oft in those parts tempestuous, Job. 37. 9. as also, for that in such uplands, the wind is wont to have the greater power, Jer. 4. 11.

passe through] Heb. *to passe through*; that is, are apt, or are *wont to passe along*, without stop, or stay; there being nothing in finally in such places to hinder, or to restrain them; Jer. 9. 22.

so] A defect of the redditive particle: as Prov. 25. 14. and 26. 11. but here it needeth not, the text being rendred as before.

it cometh] To wit, the calamity of Chaldea, or a tempest upon it: Or, *he cometh*, that is, Cyrus with his forces breaking in fiercely and furiously upon it, Jer. 50. 42. 44. and 51. 28. 30.

from the wilderness] Either, because winds oft blow suddenly and fiercely, from waste places, Job 1. 19. Jer. 4. 11. 12 or in regard of *a wilderness*, that lay between Persia, or Media, and Chaldea; which Cyrus and his forces, must of necessity pass thorow. Xenophon, l. 3 or, of the Country it self, both of Media, and Persia, the naturall place of either, wherein their souldiery was most bred, being much of it waste, and mountainous, Herodot. l. 1. and Strabo, l. 11. and 15.

from a terrible land] To wit, out of Media, the people whereof, the Babylonians much feared, and their Queen Nitocris, therefore, above mentioned, a woman of prudence, and providence, above her sex, by all means, endeavoured to keep them from having any commerce with her people, by the Assyrians, that lay between them and the Medes, Herodot. l. 1. Of their fierceness, see ch. 13. 17. 18.

V. 2. *A grievous vision is declared unto me*] Grievous matters concerning Babylon, are, in way of vision, revealed unto me: and this Prophecy therefore is not without good cause, entituled, *a burden*, ver. 1.

grievous] Heb, *hard, hasty, or, cruel*, ch. 19. 4.

vision] See ch. 1. 1.

the treacherous dealer dealeth treacherously, and the Spoiler spoileth] Heb. *The treacherous dealer, a treacherous dealer; or, dealing treacherously, and the Spoyler, a Spoyler, or Spoyling*. These words some joyn with the words going before; reading them on this manner, *A grievous vision is declared unto me, for the perfidious person dealeth perfidiously, and for the Spoyler, that Spoileth*: as spoken of the Chaldeans, and pointing to their sins, for which they were to be destroyed, to wit, their treachery, and their inhumanity, chap. 47. 6. Hab. 2. 5. Or, *a treacherous one, dealing treacherously: and a Spoyler Spoyling*. Understanding it of the Medes and Persians, their dealing with the Chaldeans, thus, in either kinde, as the subject matter of this Prophecy. Others fasten it unto that which followeth, as spoken in way of compellation; *O thou treacherous dealer, and notable Spoyler, thou Elam, I mean, go up*; thou *Media besiege*: as inviting them to go instantly about the businesse affigned them. But most read them, and so they run best, apart by themselves. Yee some on this wise, much to the same effect with the first of the former: *This perfidious person dealeth perfidiously, and the Spoyler Spoileth*. That is, the Babylonian that perfisteth in his impiety, (so understanding the former branch, Dan. 3. 5, 6. & 5. 3, 4, 22, 23. and in his oppression, ch. 14. 16, 17. Dan. 4. 27. Othe rethus, *The perfidious person*, that is, the Babylonian, *dealeth perfidiously, and the spoyler, or, plunderer*; that is, the Mede or Persian, *plundereth, or Spoileth*. God, for her perfidiousnes, punisheth Babylon by the Persian sword. Or, which fence seems most natural, *The treacherous dealer*, hath found *a treacherous dealer*; and *the spoyler, one that Spoileth*. The perfidious plunderer, the Babylonian, is now paid in his own coyn: hath now met with his match; is, through Gods just judgment, now dealt with himself, as he had dealt before with others. See chap. 33. 1. Jer. 50. 15. That which some expound of Cyrus, and Darius, whom they suppose to have been, if not, in some fort, under the Babylonian Monarch, yet in confederacy, at least, with him; yea, as some say, thought without all colour of probability, guests with him at table, in that fatal supper, wherein he was slain. But others, deeming it to be too great a blemish to so generous a person, as Cyrus seems to have been, and to cast a wrongful aspersion upon him, (besides, that the last branch of it, hath no footing in story, sacred or other, but is refuted, rather, by either) they expound it rather of such, as fled over from the King of Babylon, to Cyrus, of whom Gadatas and Gobryas, were two principal ones, who being of the first that entred the city, and well skilled in the passages, made directly, with their followers, to the kings Palace, whom they there suddenly surprized, and slew. See Xenophon, lib. 7.

Go up, O Elam, besiege, O Media] The Persians, and Medes, joynt subjects to Cyrus, are called upon, and incited to go up, instantly, against Babylon, and to set down before it. See chap. 13. 2-4. 17.

17.

Go up] A military term,uſed commonly of thoſe, that go out upon any expedition unto any place whatſoever. See on chap.7.1. and the like,ver.5.The rather,here uſed,in a way of elegancy,alluding to the name of *Elam*,which our Engliſh cannot expreſs. The like is,Mic.1.1,14,15.Zeph.2.4.

O Elam]Or,*O Elamite.*The Elamites put for the Perſians, becauſe they held that part of Perſia,which bordered upon the Medes. See on ch.11.11.

beſiege]Beleagure Babylon.The Prophet,as Gods Camp-maſter. Not that the one ſhould march thither,& the other ſit down there, when they were come thither:but that both, joyntly,ſhould do either.Of this manner of ſpeech,very riſe in this Prophet;See on ch. 5.13.& 20.4,5.

O Media]Or,*O Mede*,as Dan.5.31. For the name of the country, and of the Inhabitant thereof,is, in the Hebrew,all one:and the old Latine here ſo rendreth it, Howbeit, in regard that the verbs, here, are both feminine; the words may have reference to the lands, in the firſt place, Elymais and Media; but put here for the inhabitants of either.Of the Medes, ſee on chap. 13. 17.

all the ſighing thereof have I made to ceaſe]This is ſpoken in the perſon of God; I am determined,by this your ſervice,againſt Babylon,to put a final end to the affliction of my ſervants, which they have,a long time,ſuſtained by their captivity in Babylon.See ch.14. 1,2.He ſpeaks of a thing, as preſent, not in doing only, but even done, though not to be effected,till,170.years after, and nameth the people, expreſly, by whom it ſhould then be accompliſhed.

the ſighing thereof]Or,*of her*.To wit,of Babylon :Not wherewith ſhe ſighed her ſelf, but wherewith ſhe made others, Gods people, eſpecially,to ſigh. The ſighing of people, by her cruelty procured. So,*the cry of Sodom*;for,the cry of poor perſons,oppreſſed by Sodom, Gen.18.20.And,*my terror*;not wherewith I am terrified,but wherewith I might terrifie thee,Job.33.7.And,*your fear, and your dread*; for,*the fear and dread of you*,Deut.11. 25. Not wherewith you fear, or dread others,but wherewith others ſtand in fear of you. For they ſeem to ſtrain it overmuch,who expound it,*of her*, that is, of my people; as if the Pronoun had reference to them, of whom no mention is made before.Or,that underſtand the *ſighing*, here mentioned,of the ſolemn mournings wont to be made at the ſolemn exequies of great perſons,Which the king of Babylon ſhould want, ch.14.18,19.

V.3.*Therefore are my loyns filled with pains*]Theſe words are,by ſome,conceived,as the Prophets words,concerning himſelf,exceedingly terrified with the dreadfull apparition,in a viſion repreſented unto him,of the ſurprizing and ſacking of Babylon.So Hab.3. 15.Some,again,make them the ſpeech of Gods people,relating the ground of their ſighing,the great miſery they endured in the Babylonian captivity,Pſal.66.11,12.Lam.1.2,3,12.But others,rather, ſuppoſe them to be ſpoken in the perſon of the Babylonians, intimating in what an heavy and heartleſs condition they ſhould be, upon the ſudden,and unexpected ſurprizal of their city;ſee ch.15.5. & 16.7,9-11.Ezek.21. 6,7.

my loins are filled with pains]Diſeaſes,and pains in the Loyns are generally,very grievous, and ſuch as diſable, either to ſtir, or to ſtand upright,Deut.33.11.Pſal.38.6,7, 8, & 69. 23. ch.45.1. Ezek. 21.6.& 29. 7. Dan. 5. 6. In this place, thoſe parts eſpecially, mentioned, becauſe pains there, are more eminent in child bearing and birth, here eſpecially aimed at. So,Nah. 2. 10.

pangs have taken hold of me, as the pangs of a woman that travelleth] See the like deſcription of perſons in deſtraction, and diſtreſſe, Pſalm 46.6.Chapter 13.8. and 26. 17. Jerem.48. 41.

I was bowed down at the hearing of it;I was diſmayed at the ſeeing of it]Heb.*I am writhed*, or,*wringed*:(and ſo,Pſal 38. 6. *with hearing*; *I am afrighted*,(as Iob 21. 6.)*with ſeeing*. It ſhould be rendred in the preſent tence, that it may ſuit with the former. The Pronoun is wanting; as Chapter 9. 9. Hoſ. 8.4.

V.4. *My heart panteth*]Heb.*wandereth*,as ch.29.24.& 53.6. Or, *ſtaggereth*,as chap.28. 7. Or *fluttereth to and fro*, as another word like,for notion,to this, and in the like caſe uſed, Pſalm 38.10. It is not able, for fear, to keep in its proper place and poſture.

fearfulneſſe affrighted me]Or,*horror*(as Ier.49. 16.)*affrighteth*, or, *terrifieth me*,as Iob 9.34.& 33.7.

the night of my pleaſure hath be turned into fear unto me] The night time, uſually deſired for reſt,yet affordeth me no reſt,for terror and fear,Deut.28.67.Iob 7.4,13, 14. Or, our feſtival night is turned ſuddenly,into terrors;our mirth and jollity being interrupted by the unexpected irruption of the adverſary. For in a feſtival night,in the midſt of their merriment,was the city of Babylon, by Cyrus, ſurprized, Ier. 41. 39. Dan. 5 1, 30. See Xenophon, lib,7.

the night of my pleaſure]Heb.*the evening*(*evening*, for, *night*; as *morning*,for,*day*,Gen.1.5.8.)*of my deſire*;as 1 King.9.1,19. *Deſire*,for *delight*; as ch.2.16.& 32.12. though another word be there uſed. Here,ſo,the rather,becauſe the word, here uſed,properly ſignifies a vehemency of deſire,and amorous affection,Gen.34.8. Deut. 21. 11.Ch.38. 17. The revelling night, that we had ſo much longed for,making full account in it, to ſatiate our ſelves with all variety of delights, proved a dreadful, and diſmal night to us.

hath he turned]That is,the enemy,ſay ſome;God, ſay others :and both true. But the word is indefinite; *He hath turned it*:that is, *It is turned*;as Gen.15.6.*He imputed it*:that is,*It was imputed*,Rom. 4. 3. *and they ſhall call them*; that is, *they ſhall be called*, Mal. 1.4.

turned]Heb.*put*;as Pſ.107.33.

into fear]Or,*trembling*:for ſo the word, properly,ſignifieth, Gen. 27.33.1 Sam.14.15.Dan. 10.7. And great variety of tearms doth the Prophet here uſe, to ſet forth the dreadfulneſs of that fatal night.

V.5. *Prepare the Table;watch in the watch tower;eat, drink;ariſe ye Princes*,and *anoint the ſhield*] In whoſe perſon theſe words are ſpoken,is queſtioned.Some make them Gods words to the Prophet, as enjoyning him to do that,which he was to fore-tel ſhould be done: For what the Prohpets denounce,they are ſaid oft to do, Ier.1.10, & 18.7,9. Others, would have them ſpoken in the perſon of the Prophet,as either in way of deriſion , biding the Babylonians go on with their feaſting;but withal,implying,that in the the midſt of their revelling, they ſhould be interrupted with the clamours of thoſe;that ſhould call upon them to betake them to their arms.Or, as others,admoniſhing them and their king, inſtead of giving order to have their tables ſpread and furniſhed, to ſet a ſtrict watch for fear of the enemies approach: inſtead of eating and drinking,to ſtand upon their guard, ready armed, to receive,and repel any enemies aſſault. Others,laſtly,divide them, making the former part of the verſe,king Baltaſars words,giving command,as for the Royal banquet to be made ready,ſo for a watch withal to be ſet;and inviting his gueſts to make merry,and feaſt without fear,notwithſtanding the ſiege:and the latter of it,the words of the Prophet, as calling upon the Medes and Perſians,not to overſlip the opportunity offered them,but to ſet upon them, and ſurprize them,in the midſt of their drunken feaſt. And this laſt,to me,ſeems to come neereſt to the minde and purpoſe of the Prophet. Howbeit, I ſuppoſe, the words ſhould be rendred ſomewhat otherwiſe, then generally they are:For the verbs, in the former part of the verſe, are not imperative,as thoſe in the latter part,but of an infinitive form.Thus,therefore,the whole paſſage may run, *In furniſhing the table, ſetting the watch;eating,and drinking*;(that is,while the Babylonians are thus buſied,and thus employed *ariſe ye Princes,and anoint the ſhield :* Set ye ſuddenly upon them.The like row of infinitives ranked,and ranged together.See ch.59.13.

Prepare the Table]Furniſhing it with proviſions:as Pſ.23.5.& 78. 19.ch. 65.11.

watch in the watch-tower] Heb. *watching the watch*. Though ſome of the Rabbines expound it, *a light*; ſuch as was ſet up in ſome high place,in manner of a Beacon , to give notice, thereby of the approach of any adverſe force : the Noun is no where elſe found. Some underſtand this branch , not of ſetting a watch, or of having an eie to the light, but of Baltaſars eying the hand that wrote his deſtiny on the wall, in the midſt of his feaſt,Dan. 5. 5. as calling on him, to view and conſider well of it. But that ſeems not to ſuit well with the reſt, of the context.

eat, drink] Wonted words of invitation, at feaſts, Cant. 5.1 But it is in the infinitive form, as in the former branches, the like which argues a defect of the ſame verb,in another form, to be ſupplyed : as if it were ſaid, *eating*, eat, and *drinking*, drink : that is, eat, and drink, freely. So *remembring* remember : that is, be ſure to remember, Exodus 20.8.Deuteronomy.5.12.Joſh. 1.13.and *ſeeing*;I ſaw;for, I wiſtly ſaw, Eccl. 9.11. See Chap. 22 13.

ariſe] A form of ſpeech, not implying, neceſſarily, any alteration of any preſent poſture, but inciting unto the ſpeedy, and ſedulous addreſſing of a mans ſelf, unto ſome preſent deſign, Gen. 13. 17. and 19. 14, 15. See the like, of *going* up, ver.2.

Princes] Darius Cyrus, and thoſe that command under you:for ſuch alſo are ſo termed,ch. 10.8.

anoint the ſhield]Or,*forbiſh the ſhields*; *ſhield*,for, *ſhields*:as chap. 22.6.Jer.46.3. prepare for fight:addreſs your ſelves to an aſſault. The Hebrew Doctors,ſome of them,under the term,here uſed,ſuppoſe *helmet*:and *harneſs* alſo,to be comprehended, as well as *target*, or *ſhield*:becauſe they all conduce to the protection of mans body, which the word,in its notation, importeth, ch.31. 5.& 37.35. And for the word of *anointing*, though they grant it to intend *ſcouring*, and *poliſhing*, whereunto the uſe of oyl is well known to conduce; yet they add, that they made uſe of oyl alſo, for another end, to make their arms the more ſlick and ſlippery,that the enemies ſhafts and javelins,might not,ſo eaſily,faſten on them. To which purpoſe, they wreſt that,2 Sam.1.21.*The ſhield of Saul is caſt away, as if it had not been anointed with oyl* : as they expound that place.Howbeit,others of them,turn this,both *anointing*,and *ſhield*,an other way : expounding the words,*anoint a ſhield*,that is,ſet up another king in the

the room of Baltaſar,Dan.5.30,31.For, as God is called *the ſhield*, that is,the protector of his people,Gen.15.1. Pſalm. 3.3.& 84.11. So Kings and Princes,ſay they,are likewiſe ſo termed,Pſalm 47.9. Hoſ.4.18.(for ſo they underſtand this word in thoſe places)as alſo from another word of the like notion, to wit, *ſhelet*: (whence our *ſhield* ſeems to have deſcended.Jer.51.11.Ezek.27. 11.) They are called,*ſhalits*;or after the Arabick manner,*Sultans*:Gen. 42.6. Eccl. 10.5.becauſe they either do,or ought to protect their ſubjects,Lam. 4.20.But the ſimple,and plain ſenſe, is here,for either branch, the beſt.The whole verſe runs along, clean through,in ſix members, without any copulative,to make the ſentence the quicker, & to intimate the ſpeedy diſpatch of the buſineſs.See the like, Exod.15.9. Judg.5. 27.

V.6. *For thus hath the Lord ſaid unto me*] Or, *Thus the Lord enjoyned me*.For ſo the word is ſometime uſed,1 Sam.16.10. Eſth. 9.Dan.3.20.I deliver theſe things,but confidently,becauſe I have good warrant from God,for what I ſay. [illegible] ver.16.Or, becauſe God,by a ſecond viſion,hath further confirmed,and given me ſtronger aſſurance of what he had revealed to me before. [illegible] 1.5.

Go ſet a watchman, let him declare what he ſeeth] Becauſe the word,in the foregoing branch, is not *Jehovah*, but *Adonai*, which ſignifieth,*Lord*,or *Maſter*,and is communicable to man,Exod. [illegible] 8.Mal.1.6. Some underſtand theſe words, and all that followeth with relation to that of *a watch ſet*,ver. 5. Of the watch-maſter,by the kings appointment,commanding a Sentinel to aſcend on ſome high tower, and relate, what from thence he ſhould eſpy, who accordingly,being there ſet,ſhould thence give notice of Cyrus and Darius,their approach, with their forces toward Babylon. But neither doth this ſeem to ſuit well with the courſe of the context, nor was that *watch*, before ſpoken of,ſet before their approach, but after they had ſate long before the city, the ſame night that it was taken.Others therefore,and ſo moſt underſtand theſe as Gods words to the Prophet,commanding him,as ſome ſuppoſe, to ſet ſome other Prophet on work, to attend on this ſacred and myſterious buſineſs,as a watch-man on a watch-tower , expecting, what, by viſion God ſhould reveal to him;as Jer.6.17. Hab.2.1. And this watchman,ſome of the Jewiſh Doctors,would have to be one of the Prophets Scholars,and ſome of them, by a trick of theirs, (of which more,on ver.8.)to be *Habbakuk*,the *lion* there mentioned; becauſe of his ſtanding on a watch-tower,related,Hab.2.1.But ſome of ours from the Greek,(which by a vitious reading,ver.8. for *Arjeh*, that is, *a lion*, hath *Uriah*) would have this watch-man to be the high-prieſt Uriah,mentioned before,chap.8.2.But the conjecture,with the ground of it,may both go together. Others, underſtand it of the Prophet himſelf,as if God had willed him to ſtand,as on a watch-tower,to ſee what he could diſcry.And Gods Prophets are,generally, ſo termed,becauſe,by the ſpirit of prophecy,they are wont to ſee afar off,and foreſee things to come,and that,ſometimes,for many generations after,which others neither by the help of Nature,or Art are able to deſcry and diſcover,Ezek. 3. 17. & 33.2.7. Rev. 1.1.19. as men, ſtanding aloft,can ſee far,and meet many things, which others that are below on the ground, cannot ſee. But I conceive all this to be done in a viſion,as that,1 King. 22. 17. 19-22.and chap.6.1-13. For, to what end is it, to induce a multiplicity of viſions, where one only is related. Sufficient it was for the Prophet, to relate; as chap. 6. what in viſion, himſelf had ſeen.

Go]See on ch.20.2.

ſet a watchman]This, as in a viſion enjoyned; ſo in a viſion was done:for a watchman could not be ſet at Jeruſalem, that could ſee what was at Babylon.

let him declare what he ſeeth] Or, *that may tell what he ſeeth*, A defect of the relative : as Gen. 39.4. Exod. 13.8. ch.42.16.& 57. 16.

V.7. *And he ſaw*]The watchman,ſet in this viſion,ſaw in a viſion, as ch.6.1.Dan.7.2.& 8.2.

a chariot with a couple of horſemen, a chariot of aſſes,and a chariot of camels]He ſaw troops of horſemen, with beaſts,as well for burden as ſervice,approaching to Babylon.

a chariot with a couple of horſemen] That is,ſay ſome, a chariot with two riding in it,to wit:Darius, and Cyrus:or, as others,Cyrus alone with two drivers,the chariot being drawn by an aſſe, and a camel,an emblem of Cyrus,as being a mixt of two nations, a Perſian by his father, and a Mede by his mother,and termed therefore a mule,as one,in a Chaldeick Prophecy of Nebuchadnezzars, as alſo in an old oracle of Apollo, given to the Babylonians, that their city ſhould ſtand till a mule were King of Media ; and ſome ſuch things, though not altogether thus,are related by Euſebius,in his *Evangelicall preparation*,l.9.c.41.out of Megaſthenes, and Abydenus,and by Herodot,l.1.c.55.& 91.Others deeming it an unfit matter to crowd two ſuch great Commanders into one chariot, ſuppoſe a *chariot*,to be put for,*chariots*:two at leaſt, with *two riders* reſpectively,the one in the one chariot,and the other in the other; or two,to wit,the rider,and the driver in either. Cyrus riding in the one,drawn with *aſſes*, or *mules*, which were of moſt uſe in Perſia,and Elymais;Darius in the other,drawn with *camels*,which the Medes,and the Bactrians their neighbours, moſt abounded in. Others are of the mind, that thoſe *chariots* of *camels*, and *mules*, ſhould allude to a ſtratagem, that Cyrus ſhould put in practice againſt the Chaldeans, who becauſe they were ſtrongeſt in horſe; Cyrus placed in the front of his army againſt their horſe troops, his camels, whoſe ſight and ſent the horſe could not brook, and with them alſo his mules; which in thoſe Eaſtern parts, are famous for ſwiftneſs;as appears by the ſtory of Abſolom,2 Sam.18. 9.& 13.29. But howſoever of camels ſomewhat is related to this purpoſe, with Herodot.l.1.as contrived by Cyrus in his expedition againſt Croeſus;yet neither doth he,or any other author, that I can light on, mention ought in this kind, attempted by him, either with mules or camels in his Invaſion of Chaldea. But to paſs by theſe,and divers other, either over-curious, or frivolous deſcants, upon this Scripture,the plain ſound,or genuine ſenſe of it,is this as followeth. The verb *rakab*, the root whence this word *rekeb*,here uſed, ſpringeth, ſignifieth in general,to *ride*, whether on horſe,aſs,mule,camel,or any other beaſt uſed to bear a rider,and whether in chariot, coach, or litter,indifferent.See Judg.19.4.1 Sam.25.20. & 30.17.Eſth.8. & 8.10.1 King.1.38.chap.66.20.See alſo ch.19.1.and hence *rakkab*, ſometime for *an horſman*,Job 39.18.2 King.9. 17. ſometime for *a coach-man*,1 King.22.34.Hag.2.22. The word *rekeb* therefore,thence derived,and here uſed,comprehendeth in general,all *riding* forces, whether on horſeback; and on other beaſts,or in chariots,coaches, and the like,for it is a collective word, as *cavalrie* in Latine, with us *horſe* and *foot* in Engliſh, and in forraign terms,*cavallery* and *infantry*;nor is it found,but once,in a plural form, and that in a Poem,Cant.1.9.See Exod.14.7.2 Sam.8.4.& 10.18. Now theſe *riding* forces are here firſt divided into two ranks; whereof the former as for fight,or field ſervice,ſaid to conſiſt of two troops of *horſe* or *horſmen*,and may repreſent the diſtinct companies of Cyrus and Darius,marching as under two Commanders; the latter chiefly for burden,and that again ſubdivided into two ſorts,the one conſiſting of *mules*,the other of *camels*; both uſed much for that purpoſe in thoſe parts,Gen.37.25.2 King.5.17.ch.30.6. and a multitude of ſuch beaſts were neceſſarily required to carry along all manner of proviſions for ſo great an army as they led, both in regard they were to paſs through many waſte places, and to continue a ſiege of uncertain length againſt a city of great ſtrength; and having purpoſely gathered into it moſt of that ſtore, which the country round about it afforded,partly to furniſh it for a long ſiege; and partly alſo, to ſtarve thoſe that came to beſiege them. The words therefore may be rendred; *and he ſaw a company of aſſes, and a company of camels*.

a chariot]. The word is ſometime uſed for *a chariot* or *coach*, Exod.14.6.1 King.22.35.ſometime for *horſes*,that draw in a *chariot* or *coach*,2 Sam.8.4. ſometime for *waggons*, that lade,a *wain* or a *waggon*,1 King.13.20.ſometime for an *army*, or *company* of *riders*, in *chariots*,ſuch as in thoſe dayes were much uſed in war, where from horſemen they are diſtinguiſhed,Exod.14.9.1 King.10.26. 2 Chr. 12.3.and ſometime,laſtly,for all *cavalrie*, or *troops riding*, whether on *horſe*,or in *chariots*,oppoſed to thoſe,that ſerve on foot,Exod.14.7. 1 King.22.31.2 King.8.21.

a couple of horſemen] The word ſignifies a *yoke* of oxen,1 King. 19.19.or a *couple* of oxen,1 Sam.11.7.or of aſſes,2 Sam.16.1.or a *couple* of men that go or ride together,2 King.9.25. here uſed, for for a *couple* of troops or companies of *horſ-men*,*horſemen*,for *troops*, conſiſting of ſuch : for ſo the ſingular alſo is ſometime uſed, Jer.4. 29.Ezek.26.10.

a chariot]Or,*company*,as before, and after.

of aſſes]Heb.*aſſe*;as ch.32.20.See ch.1.3.

of camels]Heb.*camel*:as Zach.14.15.

and he hearkned diligently with much heed]Heb.*and he conſidered with conſideration*, even with *much* : or *great conſideration* : a defect of the participle *with* ; as ch. 17. 5. 10. This ſome underſtand of Cyrus viewing of Babylon, when he was ſet down before it, conſidering which way it might beſt be aſſaulted, and moſt ſpeedily ſurprized. Others, of the Prophet Eſay himſelf, making profeſſion of his own induſtry and diligence in attending the buſineſs that God had ſet him about,and promiſing therein to perſiſt. Others laſtly, of the watchman ſet to watch in the viſion ; and upon the repreſentation of ſuch companies to his view,obſerving diligently their motion, which way they bent and what they intended to do ; that which ſeems to be the proper intendment of the Prophet, in this place.

V. 8. *And he cryed a lion*]Some of thoſe,that thus read theſe words, ſuppoſe that the watchman,whether ſet up by the Babylonians, to keep ſentinel while they revelled it,or by the Prophet, appointed to attend what he could deſcry ; as firſt beheld, but confuſedly, a great company coming on, as in two troops ; after upon neerer approach,and better view, perceived them to conſiſt of mules the one and of camels the other ; and laſtly,upon a third, and more accurate view,ſaw *a lion* leading them,and by an out-cry,ſignified as much, And this *lion* ſome would have to be either Cyrus, or Darius, that took Babylon.Dan.5.30.called a *lion*;for his fierceneſs,Jer. 50. 44. Others to be Chriſt,*the Lion of the Tribe of Juda*,Gen.49.9.Rev. 5. 5. the deſtroyer of the ſpiritual Babylon, and deliverer of his people : of whom Cyrus was a type, ch. 45. 1. Nor want there, that dream of *a lion*,that ſhould be coming on the ſtage to affright, and diſturb the Sentinel; who though, by a loud ſhreik,he gave notice of it, yet would not deſert his ſtation ; unlike to the hireling that ſeeth

fleeth when he spies the woolf coming, Joh. 10.12. or that some body, to terrifie him, should tell him of *alion*; as Dalilah Sampson, of the Philistines, Judg. 16.9.12. which yet he should not regard; unlike therein to Solomons sluggard, Prov. 22.13. But the Jewish Doctors have two other readings, the one more light: the other more weighty. For some of them by *Geometry*, as they term it, or *Arithmetick* rather, reading the words, *and the lion cryed;* (wherein some of ours also concur with them, supposing the watchmen, for his vigilancy, to be reamed a *lion*) expound it, of *Habbekuk: And Habbakuk cryed.* And if you ask, how they find *Habbakuk* in the text. The answer is, just as they finde *Jacob* and *Esau*, in *Ishtō, ot his wife*, Gen. 25.23. for because there is a transposition of the words from their ordinary sequel, running thus in the original, *Rebbecah, conceived, his wife.* They would have in this last word, which is in Hebrew, *Ishtō*, to be intimated what it was, that the conceived? and if we demand what that was, they tell us, it was *fire, and flubbih*, and why so? because forsooth, the letters of these two words, *esh wesh*, that is, *fire and flubbih*, do make up just the same number, with the letters of *Ishtō*, his wife to wit, 707. And if we ask further, what this *fire and flubbih* should be; they tell us, it is *Jacob and Esau*, for it is said, Obadiah. 18. *the house of Jakob shall be a fire, and the house of Eshu, flubbih*; and thus you have *Jacob and Esau*, in *Ishtō*, said cleer. Scripture for it too. In like manner here, because the letters of the word *Jeyish*, here signifying a *lion*, amount just to the same sum, that the letters of *Habbakuk* alone do to wit, 318. therefore he must needs be the lion here mentioned, and the watchman, consequently, as was before said. Now should I mention the idle dotage, but to shew how these idle brained Doctors, whose mysterious expositions many begin to dote on, and are so much taken with in these dayes, do ridiculously and irreverently wrest and writhe the words of Gods sacred oracles; as if they were declaiming upon, or making sport with some light poem, or satyrical pamphlet, for the exercising of their wanton wits. Mean while, this is no better then that of the Greeks, of which also before, who for *Aryth* here, read *Ariyah*, all the difference is, that the one is a gross mistake, the other a studied, but frivolous device. But instead of this fond and far fetched conceit. Others of them give a more solid reading and sense; which the most, or best at least, of ours, also embrace, thus reading the words, *And he cryed, as a lion*, that is, a loud, like a lion. The neke of similitude being supplyed which is oft times wanting, as Psal. 11.1. Nah. 3.12,13. So Lam. 3.16. Hos. 11.10. by his hideous noyse, implying, and expressing much fear and terrour to those, whom it concerned, from great danger then approaching. So Amos 3.8.

My Lord, I stand continually upon the watch-tower in the day time; and I am set in my watch wobble nights] Or. *on the watchtower, Lord, I stand continually by day*: for the word *Lord*, as it is here written, seems to have no pronoun affixed to it, but is in a form commonly deemed peculiar to the Deity. The words are the watchmans words, whether, as some of him at Babylon, set to keep sentinel, or, as others, rather, of the watchman set in the vision by the Prophet, to observe, either, at the most, professing his constant vigilancy, and assiduous attendance in his station, to give the former affliction of what he had been or, as some, complaining that he had so long watched, in contemplation of Babylons downfal, and had not the full accomplishment of it revealed as yet, so him. So Habbakuk seems to complain, that he had long watched, and waited for some comfortable vision, but as yet could see nothing but of affliction and grievance, Hab. 1.2 3. & 2.1. However, the former seems in this place the fitter, well suiting both with the last clause of the verse before going; and with what followeth, ver. 10.

whole nights] Or *cherry nights* as ch. 5.5.

V. 9. *And behold, here cometh a chariot of men*, with a *couple of horsemen*] Some understand these words, as no more then a repetition of what the watchman had seen, and related, before, ver. 7. But others suppose, some what more to be in them, that should more certainly import, and portend the ruine of Babylon. Some therefore expound them, as the former also, of Gods people, making out of Babylon, and marching away by troops, with bag and baggage, on such beasts, as were before mentioned, Jer. 50.8. & 51.45. Others rather, (and to some of the Jewish Doctors also) of the forces before spoken of, piercing into, and entring upon Babylon, part of them, on the one side of it, and part on the other, Jer. 51. 32.

And behold, here cometh] Or. *behold, even now we gone in.* He speaketh, as of a thing suddenly done: as if he had said, while I am yet speaking this, some of the retinue before mentioned, are gone in, or are in, into the place, toward which they were bound; the chief whereof, I so fadulously, and solicitously had all this while expected, ver. 7. 8. the pronoun here found, is oft vied, to denote a thing, at present done, and fully effected, Gen. 31. 38. 41. Num. 14. 22. 32. 33.

cometh] Or. *goeth in*, or, *is gone in*: So the word is oft used, for to go into, or, to go into, Gen. 7.13. 13.8. 16. 21. & 19.23. & 24.31. & 30.3.

a chariot of men] Heb. *of mans*: as Num. 36. 10. ch. 5.9. *chariots of men*, (for both words are collective) such as men ride in, to distinguish them from such as were used for carriage. Here by an hypallage, *chariots of men*, for those men that were before seen riding in the chariots: as *silvers of shekles*, for, *shekels of silver*. Levit. 5.15. & Levit. 7. 21. *uncleanesse of man*, for, *a man of uncleanesse*; that is, a man unclean. See ver. 7. and Chap. 22. 6.

a couple of horse men] See on ver. 7. the troops under the command of those two great Princes, Darius and Cyrus, either having left their horses, to scale the walls, and so surprising the city; or, after surprisal of it, entring in on horseback, by the gates, set open for them.

and he answered, and said] By the Person here said to answer. Some understand the watchman, further adding, what he was now assured of, that the downfall of Babylon was that, which was in this vision represented. Others, Gods people, who coming out from thence, relate, and publish it to others, Jer. 51. 50. Some the Prophet, Esay himself, assuring himself now, of what before he expected, upon the report made by the watchman, whom, in the vision, he had set, to observe what he could see. And (lastly, which to me seems most probable) God himself, expounding more fully to the Prophet, what this apparition, all, tended to.

answered] The word in Scripture is used, not for the returning of ought to some foregoing question, only; but for adding ought, to somewhat before spoken, Job 3.4. 8. Mat. 17. 17. & 19. 27. & 22. 1. Luk. 5. 5. 22.

Babylon is fallen, is fallen] To wit, by the hands of those, who were seen coming against her, and entring into her, Jer. 51.8. and it is repeated, as for assurance, so in way, also, of rejoycing, Rev. 18.20. So Rev. 14.8. & 18.2.

and all the graven images of her gods, he hath broken unto the ground] All her idols are fallen, and come down with her; being either become a prey to the enemy, in regard of the rich matter whereof they were made, and the ornaments that they were dressed with, or beaten down, and broken, or burnt, in a bravery, by the Conqueror; as seeming to triumph, not over the people, and Princes, only, but their gods, also, ch. 10. 11. & 37. 19. See ch. 46. 1. Jer. 50. 2. & 51. 44. 47. 52.

the graven images of her gods] Heb. *the graven things*, or, *graven works of her gods*; that is, *her gravened gods*: as ch. 30. 22. *the gravenings*, or, *graven works of thy silver*; for, *thy graven works*, or idols, made of *silver*. So also, Deut. 12. 3. See Chapter 2. 20. *graven ones*, put for all sorts of them, Jer. 8, 19. Mic. 1. 7.

her gods] Her idols; whom Baltasar, a little before, had so much extolled, when in contempt of the only true God, he drank with his concubines, in the cups taken out of his Temple, Dan. 5.4. 23.

he hath broken] God, say some, Cyrus, say others. But the verb as the Jewish Doctor well observes, parallelling it with that, Num. 26. 59.) is indefinite; and it might well therefore be rendred, *and all her graven gods are broken*. See chap. 2. 18, 19. and 18.5. ver. 4.

broken unto the ground] Or, *broken*, & thrown down, *unto the ground: as Psal. 89.39. ch. 2.12. & 22.18.*

V. 10. *O my threshing, and the corn of my floor*] These words some Interpreters make the words of God, speaking unto Babylon, and foretelling what now should befall her, as if he had said; Thou Babylon, by whom I have formerly threshed, that is, grievously afflicted, and trodden down, other people, (as chap. 25. 10. & 41. 15.) art now thy self to be threshed, or to be made a place, wherein thy Princes, and people, shall be threshed by the Medes and Persians, as corn in a threshing floor, Jer. 51.33. Mic. 4. 13. But others rather suppose them to be the Prophets words, speaking unto Gods people, and comforting them against those grievous afflictions, which they had from the Syrians, Assyrians, or others, formerly satisfied, and were from the Chaldeans, and Babylonians, further to suffer; assuring them, that what he had foreseen, and foreshewed them of the ruine of Babylon and the Chaldeans, was no dream, or relation of his own devising, but what by revelation he had received from God. And indeed the latter part of the verse, which cannot, without apparent force, be pulled away from this, of necessity enforceth to carry it, this way.

O my threshing] How this might be spoken by God, either concerning Babylon, by whom he had threshed, and whom he meant now to thresh, by others: Or, of his own people, whom he had threshed already, and intended further to thresh, though not utterly to destroy them, ch. 28. 28. as he did some others by them, ch. 26. 14, 19. & 41. 15, 16. Jer. 30. 11. it is not hard to conceive. But how the Prophet should speak in this manner, of his people, as to call them, *his threshing*, there seems some difficulty in it. This to clear, and also, if some would have it understood, not effectively, but denunciatively: as Jeremy is said *to build, and pull down, to plant, and pluck up*; not by way of execution of ought in that kind, but by way of denunciation, alone, Jer. 1. 10. & 18. 7, 9. so, say they, doth Esay call this people *his threshing*, not because he himself had threshed them, but because he had from God denounced those heavy judgments, wherewith they were to be threshed, for their sins. But I suppose we need not have recourse unto any such far-fetcht interpretation. It is agreed on: and the very next word enforce is, that by

by threshing, (a word in this place only found) is here meant, not the act of *threshing*, as by another word of the same stock, the time, the act of *threshing*, as by another word of the same stock, the time, Levit. 26. 5. but the object of it, as the corn, straw, and grain, so fuch persons, or people, as either have been, or are to be threshed in such manner, as in the words here intended. So *captivity*, for, *captives*, chap. 20. 4. *escaping*, for persons *escaped*, Neh. 1. 2. chap. 15. 14. now this being granted, I see not what should hinder, but that the Prophet may well call them, *his threshed ones*, though not threshed by him, as well as he might also have termed them, *his afflicted ones*, albeit he had no hand in the afflicting of them; and that without reference to any threshing, or affliction by him, ministerially, denounced against them.

and the corn of my floor] The same thing, saith the Rabbine well, in divers terms, Heb. *my son of the floor; thou son of the floor*, for, the corn that is threshed in the floor: as, *the sons of the quick-coal*, for, the sparks that fly from it, Job 5.7. *the son of the bow*, for, a shaft shot by it, Job 41.28. and, *the sons of the quiver*, for arrows, that are laid up in it, and drawn out of it, Lam. 3. 13. *my son of the floor*, as *my mountain of holiness*, ch. 56. 7. and *his idols of silver*, ch. 2. 20. and, *my God of mercy*, Psal. 59. 10, 17. in all which places, and many more, the words run in the very same strain, with these here; and it is *son*, not *daughter*, as of Babylon he is wont to speak, ch. 47. 1. and so the Psalmist, Psal. 137. 8. and in the feminine form ch. 23. 12. and in the verse next before going.

That which I have heard from the Lord of Hosts, the God of Israel, have I declared unto you] I tell you nothing, but what God hath told me. It is like that of the Apostle, 1 Cor. 11. 23. The Prophets fidelity, in the delivery of Gods message, without addition, or detraction of ought, Jer. 23. 26. 28. & 26. 2. And the certainty of the matter, delivered in it, to be, in its due time, accomplished: as that which comes from him, who is both *the Lord of Hosts*, and able, therefore, to effect it, chap. 14. 24. 26, 27. and *the God of Israel* also; & though he suffer his people, therefore, to be under the threshing instruments in the floor for a while, yet he will not permit them to lye always there: but will send deliverance at length, ch. 27. 7. 9. & 28. 27, 28.

V. 11. *The burden of Dumah*] The title of another prophecy, distinct from the former: The subject matter whereof, is intimated in the word, *burden*, to be some sad and heavy tidings: See ch. 13. 1. The object, or land or people, whom it concernath, are described by the word *Dumah*: concerning which, Interpreters are at some variance. For some fetch it from *Dumah*, one of Ismaels race, Gen. 25. 14. 1 Chr. 1. 30. His posterity, as his brother *Kedars*, ver. 13, 16. had betaken themselves in some part of Arabia, which in regard thereof, bare the name of that their ancestor, and is here called *Dumah*. And we read, indeed, in Ptolomy, lib. 6. of a sea Town in Arabia, called *Dumata*: also of an inland Town, called *Domata* and in Pliny, lib. 6. c. 32. out of Juba, the Mauritanian, of a city situate in that part of Ethiopia, which he assigneth to Arabia, as possessed by Arabians, called *Dumana*. And further also, in Stephen the Byzantine, out of Glaucus his *Arabian antiquities*, of *Dumathes*, a city of Arabia, which may well be all one with either of the former, (the manner, both of Greeks and Latines being to mould foreign terms, as they please) and the same with this *Dumah*: that of Steven cometh nearest home to the Hebrew *Dumah*; for *Dumah*, or *Alisdumah*, for *Eleisdumah*, Enoch. 6. 13. and *Golumah*, for *Golah*, both in the Greek and Latine, 1 Sam. 17. 4. Of this people, therefore, called not *Idumeans*, but *Dumeans*, do some writers of note, both among the Jewish and ours, expound this prophecy. Yet others again, by *Dumah*, understand here *Idumea*, or *Edom*: *Dumah*, for *Edumah*, by an *Aphaeresis*, or detraction of the first letter, for *Edumea*, or *Edumea* or *Idumea*, or *Idoma*, 1 Chr. 1. 9. Job 31. 21. *Pseudonimum*, 1. ch. 11. 13. for *Epsudonimum*, 1 Sam. 17. 1. But I find not in the Hebrew Scripture, where the land of *Edom* is worded, either *Edomah*, *Adomah*, or *Idumeah*, for *Edumah*, and *Idumea*, Mat. 3. 8. as *Salem*, Heb. 7. 1. 5. are words of a foreign frame: And therefore what is objected, that the next prophecy, is concerning the Arabians, and therefore not this; is no good consequence, for this concerns the *Dumean* Arabians, and that, the *Idumean*. The main reason of any weight, that may induce to the supposal, is the mention of *Seir* in the next words, of which more hereafter. How beit I incline to think, that for the whole Province of Idumea; but some Region, or place of it, which lay Southward, and was not above twenty miles distant from the city of Palestine called, in his time, *Anthedonopolis*, was that meant. Nor is it improbable, that some of Ismaels posterity might seat themselves in some portion of that country, which the Idomites, their kinsmen, in those times, inhabited. Of whatsoever of the two, the word is here used; there may seem to be in the use of it, here,

some fetter allusion, to what the word, ordinarily, imports, to wit, either *excision*; as Ezek. 27. 32. or, *silence*; but such as is caused by disturbion and destruction, Psal. 94. 17. & 115. 17. See 2 Sam. 13. 20. implying the ruine of that State, which the old prophecy concerned.

He calleth to me out of Seir] The prophecy is as well short, as sharp; wrapt up in two verses; and neither of them of any length: but very obscure: and that the rather, because little light is afforded us, for the clearing of it, from the stories extant of those things.

He calleth to me out of Seir] Or, as the Hebrew runneth, One *is calling to me from Seir*. Or, *a cry, or, A tell is made, or cometh to me from Seir*. I am to yeild unto, or called upon from thence, for the speech, is indefinite; as ver. 9. This those that understand this prophecy of the *Dumeans*, interpret, either of a voice that should come from God to the Prophet, concerning the destruction, that from the Idomites should befall them; as of Edom the like, Jer. 49. 14. Or of a noise, and clamour of warlike preparations, heard from mount Seir; the Edomites intending to invade, and surprize *Dumah*. But those that, by *Dumah*, understand Edom, or Idumea; expound it of the Edomites, speaking unto the Prophet, either in jeering wise, or in derision.

How stands Seir was as Shesir, Cant. 4. 8.) the name of a mountain, possessed by Esau, and his posterity, Gen. 36. 8. Deut. 2. 4, 5. Josh. 24. 4. So called, not as Some have thought, from Esau, who was born rough and hairy, which the notation of the word improveth, Gen. 25. 25. or from the roughness, and *horridness* of that rocky mountain, though allowed many a thing, Jer. 49. 16. but from the ancient lord, and possessor of it, *Seir*, the *Horite*, Gen. 36. 20. in whose race it continued, Gen. 14. 6. until the Edomites, or posterity of Esau thence expelled them, Deut. 2. 12. Esau, in likelihood, as first, having got some footing there, by the marriage of Aholibamah the daughter of Anah, by Zibeon, defended from Seir, Gen. 36. 2, 20, 24. 25. which his eye well liking, and loath either to quit the place again, or to be coupled in some border or seantling of it, to the will and pleasure of others, dispossessed the right owners, and made themselves absolute lords of it.

watchman, what of the night? watchman, what of the night?] Some suppose these words to be the Dumeans, who, in regard of the great dangers and fears they were in, having set a watchman to keep sentinel, night and day, as ver. 8. were ever and anon calling on him, to tell them whether he descryed ought; or no, wherby they might be endangered. Or, as others the Idumeans calling to the Dumean watchman, (as sentinels are wont to be set in bordering places) enquiring of him, as being in the like fears with them; and likely, for regard of neighbourhood, to run the same hazard with them, whether ought were reprehended to him, that concerned either of them. Implying as they imagine, that there were hostile forces a broad that had made foule havock in the countries about them; and it might be expected, would do the like with them also. And they likewise not amiss, with the matter of the Prophecy next ensuing, concerning the Kedarens, their neighbours and near allies, ver. 13. 16. which might well be of the same date with this, as well for delivery, as for accomplishment also. Some again would have them to be the words of Isaiah himself, that came as a spie, to view the condition, and see what watch and ward was there kept: but making as if he were one of the country, and had some occasion, either of journey, or of some other business abroad or of some Dumean, that thus called upon the Sentinels, to see whether they were awake, or not; or demanding of them, how far the night was spent; as hoping to be in some more quiet composure, being freed from the fear of a nightly invasion, as more dreadful, and not unusual, where the enemy is neer at hand, and lying in wait for opportunities, and ready to lay hold on any advantage, for assault, Cant. 3. 7, 8. ch. 5. 5. Or of such as were in arms, and stood all night attending the approach of the enemy, enquiring how near it is to break of day, that they might be either relieved, or discharged of that their wearisom employment, Psal. 130. 6. And these are, divers of them, the expositions of the Jewish Doctors; but admitted and approved, the most by some of ours also, among whom, yet, there are not a few, who understand them, as spoken, either by the Dumeans, or Idumeans, to the Prophet Esay himself, and that either in seeking matter by way of derision, as if they had said, You Prophet, that profess your self to be a warder, and to watch for the good of your people, what tidings have you for us? What say you to the calamities of your fellow-Prophets, have so oft said thus and thus to us? You threaten us with nights of affliction, and heavinesse, but we enjoy fair day-light of prosperity, peace and liberty, such that, in Jeshurun-like, we thinke of little else, and so are up and doing at our own ease, King. 8. 10. Or seriously, and solicitously, as being in great difficulties and danger, in regard of a prevailing Conqueror, that bore down all before him, and had seized upon their Provinces, approving near to them, and desirous, from the Prophet to understand what he saw, or sore-saw concerning them or what advice he could give them for even to Gods Prophets, as to God himself, Judg. 10. 10, 13, 14. Jer. 2. 27. Hos. 5. 13, 15. sometimes, in such cases, they thus otherwise did not relish, not regard him or them, were content to repair, 2 King. 3. 12, 13. & 5. 3, 5, 8. 7, 8. & 13. 14. Thus have I delivered, though not all, (for there are

are many more) yet the principall, and most probable expositions of these words; leaving them to the judgment of others, to pick out, and pitch upon, which, in a Scripture of so great difficulty, they shall deem to be most likely; onely professing my self to incline to the judgment of those, who suppose them to imply, a distracted and hazzardous condition of those, by whom they were delivered, unto whom soever they were directed.

watchman] The word is not the same, that was used before, ver. 6. that signifies, properly, *a seiwer*, or *a spie*: But the word, here used, is one, that, properly, signifieth *a warder, an observer*, or *a keeper*, 1 Sam. 1. 13. & 17. 20. 22. That which, therefore, hath given occasion, here, of divers misinterpretations, especially, among the Jewish Expositors. Some understanding here, by the *warder*, or *keeper*, *God the keeper of Israel*, Psal. 121. 4. Some the *Ruler* of the country, the keeper of his subjects, as the shepherd of his sheep, 1 Sam. 17. 20. Others, some *Souldiers*; because the souldiery are the keepers of the country; whence Achish to David, *I will make the keeper of my head*, 1 Sam. 28. 2. But we need not run out to these far-fetcht interpretations, inducing strange senses; which because they have little shew of probability, we have formerly omitted. The word doth here, either imply the Prophet himself, one of Israels *watchers* and *warders*, an *observer* of them, as well as Jeremy, Jer. 6. 27. or, *a watcher* for them, as well as Ezekiel, Ezek. 3. 27. & 33. 2. 7. Yea, and *a keeper* of them, as well as their souldiery; the *chariots and horsemen of Israel*, as well, as either Elias, or Eliseus, 2 King. 2. 12. & 13. 14. Or lastly, some *watchman*, as the former represented in a vision; so questioned and so answering, as is here expressed. For the word here found is of such *watchmen*, also used, as the former, Neh. 13. 29. Psal. 130. 6. and our Prophet delighteth much in variety of terms.

what of the night ?] How much of it is past, or yet remains: How far is the night spent? Or, *what in the night, by night*, as we use to say, hath thou seen, or observed? *Of the night*, for *in the night*; as *of a book*, for *in a book*, Job 39. 26. and, *of the city*, for *in the city*, Psal. 73. 16. or, *concerning the night*, to wit, of affliction, (as Job 5. 14. & 17. 12. & 35. 10. Pf. 30. 5. & 118. 4.) that at present lyeth heavy on us.

watchman, what of the night ?] The same, as most interpreters redoubled, after the manner of those, that move such questions, unto those, especially, that stand far above them, as doubting whether, at first, they hear, or no, or as those are wont to speak, that are full of fear and follicitude, asking of the same thing, chap. 33. 18. only the contract is put for the entire word, though standing easie, without leaning on any other. Which, as in some other the like, *Ethel*, for *Chayil*, chap. 32. Obad. 10. So in this word, *Lel*, for *Layil*, is not unusual. See ch. 15. 1. & 16. 3. & 30. 29. Yet, because the word *milel*, signifieth, sometime to *speak*, Job 8. 2. Pfal. 106. 2. whence the term *millah*, that signifies *a word*, Pfal. 139. 4. Some Interpreters, of good note, render the words here: *The watchman, what saith he*? (for so lye the words in the text) or, *what saith the watchman, as, who would have said to Abraham*? Gen. 21. 7. where the same word is found. But the syntax runs more smoothly, the former way.

V. 12. *The watchman said*] The watchman answer to the question, before moved to him, follows. Which whether it be delivered, as returned by the Prophet himself, to those that did follicite him for advice, (as repeating their words) calling himself by the name, that they before gave him, or, as the watchman, in the vision represented unto him, they whose office consisted of him, either concerning the time of the night or of, ought he saw in the night, is to be taken, as a divine Oracle, intimating, what was to befall that people, whom he spake to.

the morning cometh, and also the night] The watchmans answer consisteth of two parts; conteining an allusion, the one to his office, the other very obscure either; and much canvased by Interpreters, as well Jewish, as others. This former part laid down in these words, must import some sad and heavy tidings to those, whom it concerned. The prophesie else should not answer its inscription, *a burden*, or *burdensom* vision or prophecy. The title should not be suitable to the contents of it. Some therefore, expound the words, as if he should say, The morning indeed approacheth; but such a morning, as shall afford you no light or comfort at all, as little comfort shall you have of it, *as if it were* dark night, or midnight still with you, ch. 8. 22. & 59. 10. Job 5. 14. & 24. 17. Amos 4. 13. & 5. 8. Others, though morning be come as you suppose, with you, having, as Isaak, your great Grandfather foreseen, foretold, shaken off that yoke, where with Jacobs line kept you under, Gen. 27. 40. Yet this fair morning will not last long with you: a night of calamity, and misery, will by the Assyrians, ere long, be cast upon you, worse, then that you were in, under the Aegyptian yoke. Others; I have nothing to imagine unto you, save that, as sure as the night succeeds the day, so certainly will affliction and destruction shortly surprize you: either coming and comprising, or to be accomplished and concluded, within a like compass of time, than entire day, consisting of morning and night: *morning*, for *day*, as *evening*, for *night*, Vers. 4. and it well suits with that of the Academics, their kinsmen. Vers. 16. *morning*, *and night*, for *an entire day*: and *a day*, for *a year*, as Ezek. 4. 6. 9. See, 29. Chap. 29. 3.

if ye will enquire, enquire ye: return, come] As many several senses of these words, are given, as of the former: I will prefer you with one, or two onely. Some knit this clause, to the former branch, as noting the inevitableness of the evill there in menaced; *the night*, I foretell you of, will come, *though* (so the particle is found used, Job 14. 7. 8. & 16. 6. & 17. 13. & 27. 16.) *ye enquire and enquire* never so oft, never so earnestly, and go to and fro, *and come again* and again; or, retaining the former reading, ye may enquire further, if ye please, and return and come again as oft as ye will; but other answer cannot be returned you. Others, if you will needs be enquiring, enquire seriously, not in mockery, or, enquire of that that concerneth you, and may be for your good; to wit, how you may make your peace with God, before this night seize upon you, Jer. 13. 16. and the only way whereby that may be effected, is by returning to him with sincere repentance of your sins, and adjoyning your selves to this people, ch. 55. 6. 7. Jer. 18. 7. 8. 11. Dan. 4. 27. Jon. 3. 4. 10.

enquire] The word is, by some of the Rabbines, here noted, to be a Syriack; by other, a Kedarene, or an Arabick word: and it is indeed in the Chaldee Paraphrase of the old Testament, and the Syriack version of the new, very frequent. It seems to import an earnest, eager, and *ardent inquisition*; when a man's mind is restless, and his heart *boyles* fo within him, that he cannot be quiet, but is continually enquiring after somewhat, that his mind is wholly taken up with: for the word, in his first (as may seem) and original sense, signifieth to *boil*, chap. 64. 2. whence, as bubbles arising upon the surface of boyling water, so blisters from inward heat breaking forth, and swelling up on the outward parts of the body, have their name in Hebrew, Exod. 9. 9. 10. and that it implieth a very narrow, exquisite, and exact enquiry, see Obad. 5. 6. It is therefore, as if he had faid, *since that* (so is the particle also rendred, Job 14. 5.) you are so inquisitive, or so eager upon enquiry, enquire, and ask what you please, but so enquire, as that your inquisition be not vain and fruitless. Which that it may not be,

return, come] That is, fay some, no more then *come again*. And indeed the word of *returning*, oft times, imports no more then a reiteration of that which it is joyned with. So *Isaak returned and digged*, that is, he digged again, Gen. 26. 18. *return, lye down*, for lye down again, 1 Sam. 3. 5. 6. *he returned and lodged there*, for, he lodged there again, Judg. 19. 7. being not yet gone out of the house. But in such forms of speech, the words are wont to be knit together, which here they are not, and imply, therefore, two distinct acts: *A return* (not, as some, to those that sent them; but) to God, who alone was able to relieve them: And *a coming over*, (not as some, of the Idumeans, to the Dumeans, either to fight for them, as confederates, craving their aid, or with them, as enemies to be destroyed, but (whether of Dumeans, or Idumeans) unto Gods people, among whom the Prophet abode, and with whom, alone, protection was to be had, ch. 45. 6. 8. 10. 24. & 56. 8.

V. 13. *The burden upon Arabia*] Another prophecy, concerning either Arabia, in general, whereof *Dumah* before mentioned, ver. 11. might be apart; or concerning that part of it, more specially, which the Kedarens possessed, ver. 16.

The burden] See on ch. 13. 1.

upon Arabia] As Neh. 2. 12. To be laid upon Arabia, as a burden, is laid upon a beast, ch. 30. 6. Or, *against it Arabia*, as *against Egypt*, Exod. 14. 25. (And *Arabia*, for the *Arabians*, as Egypt here, for the Egyptians) and *against thy neighbour*, Exod. 20. 16. and *against Moses*, Numb. 12. 1. for the particle is the same. And the Lxx in Geneva gosh wide, that rendreth it here, as he should after have done it, *in Arabia*, as *if the burden were not the burden of Arabia*, but of some other, that should flee thither for succour.

Arabia] Whence this region had its name, at first, is uncertain. The fabulous Greeks in Eustathius, tell us of one *Arabus*, of the race of Apollo and Solinus would make us believe, that the word signifieth *an holy* country, but in what language, he telleth us not. The name in Hebrew hath affinity with a word, that is used for the *west*, opposed thereto, by some, to be so called, because that it lay toward the Western part of Assyria: ending along over against Ethiopia, and Egypt: as also with another word that signifieth *a plain*, or *a desart*, Chap. 40. 3. Jer. 50. 12. which suites well with some part of it: and his heir some of the Rabbines draw that, Jer. 3. 2. *in the Arabian in the wilderness*. But it rather is to have had this appellation from the name that signifieth *a mixt multitude*, Exod. 12. 38. Ier. 50. 37. because the region was, much of it, peopled by such, some of Chams posterity, Gen. 10. 7. and some of Abrahams, else by Ismaelites, Gen. 25. 13. and by Hagar, from Ismael, Gen. 25. 15. & being therein intermingled, the one with the other, they became the ambiguity, and variety of readings, and versions, 1 King. 10. 15. & Chron. 9. 14. Pfal. 68. 4. Hab. 3. 8. Zeph. 3. 3. See Jer. 25. 24. & 50. 37. for whofe that imagine, they should be so called of the word, *Arab*, that fignifies *lying in wait*, though it carry a fair shew with it, as if the words were the same, and it fair well with the condition of that people, living much by robbery: to this very day. And to that purpose waiting for passengers, to surprize them, Jer. 3. 2. 3. yet the roots of either, in the original, are divers: and the initial letters differ as in *Amon* and *Amar*, chap. 17. 1. which not obserued, bread a grosse mistake in the Greek version, Joth. 8. 14. The whole region lying, a great part of it, between the Persian gulf, on the Eastern side, and the Red sea, therein called the Arabian gulf on the West, is commonly divided into three parts, *Arabia the fertile*, the *rocky*, and the *waste*. But Strabo, l. 16. seems to make a dichotomy of it, as nature it self, in a manner, hath done; dividing it into two parts, *the fertile*, and *the barren*; which latter may well include those two, which others divide, being for inlecundity much at one; in the wilderneſs whereof, the Israelites so long wandred to and fro, after their cutting the red sea, before they arrived on the coaſt of Canaan, and of this part of Arabia, do most understand this Prophecy, (though peradventure, yet, of a larger extent, because bordering upon Palestine, it is probable, that the Assyrian king over-ran this also, when he invaded that country, ch. 20. 1. Of *Arabia*, see also on ch. 13. 21.

In the forrest in Arabia shall ye lodge, O ye travelling companies of Dedanim] This prophecy tore telling the calamities that should befall the Arabians, from the Assyrian invading them, relateth how they should be driven, leaving their abode in the champion, to seek their shelter in the woods; calleth upon some of them, to relieve their neighbours in their flight, ver. 14, 15. and prefixeth a time, wherein this disaster, betiding them, should much impoverish their estate, ver. 16, 17.

the forrest] Or, *wood*; as 1 Sam. 14. 25. *wood*, for *woods*: or, *forrest* consiling of *woods*, as chap. 7. 2. the woody part of the country, whither, as well men, as beasts, use to betake themselves for covert and retreat, in times of danger and distress, when invaded, or purſued in the plain, or expect so to be, where they lye more open to assault, Gen. 3. 8. 1 Sam. 22. 5. Josh. 17. 18. *though it be a wood*, or, *forrest*, apt to the heat, and more difficult therefore to surprize. Not so the particle should there, as after in the same verse, be rendred. The meaning seems to be here, that not only for fear of the enemies, but being stript, by them, of their tents, which they usually lodged, and dwelt in, ch. 14. 20. they should now be compelled to take up their lodging in the woods. See Jer. 49. 28. 29.

in Arabia] The woods that are in that country, or, *of Arabia*: *in Arabia*, for, *of Arabia*: as, *the mountains in Gilboa*, 2 Sam. 2. 21. for *of Gilboa*: and *in thy people*, Exod. 22. 28. for, *of thy people*: as it is rendred, Act. 23. 5. and in any, as well, be rendred, *in Arabia*, or, *of Arabia shall lodge*, as well Inhabitants of Arabia, as woods of Arabia: referring the words *in, or, of Arabia*, not to the woods, wherein they should lodg, but to the people, that should lodge in them. The Latine, deceived by the neerness of the word, translates it, *at evening*: and the word that signifies *evening*, is supposed indeed, sometime, to be put for *Arabia*, 1 King. 10. 15. but this of *Arabia* never for *evening*: and the word is no farther like with that before. As for the Popish Interpreter, he did but play here, (as many of them oft do) who bestoweth the word *Arab*, in not for its form found from *Oreb*, that fignifies *a crow*, or, *a raven*, (for the word seems to include either, Levit. 11. 15. so called as may be, for *his blackneſs*, Cant. 5. 11. resembling the *Arabians smoky tents*, Cant. 1. 4.) would have it here intimated, that the Arabians destiny was, like Tharaabs in other Countries, to be hanged, and made meat for such fowls, Gen. 40. 19. Prov. 30. 17. Thus do wanton wits, as well among professed Christians, as apostate Jews, in prophane abuse daily, and make sport with Gods sacred Word.

shall ye lodge] This some, and so the Rabbines alſo, divers of them, understand of the Jews, who, in the Assyrian Invasion, shall have those parts for relief. Whom the Arabians (here upbraided, therefore, for their inhumanity towards them, as was Moab before, ch. 16. 3. 4.) refusing to entertain, should constrain them to lodge abroad in the wild, and wilde woods. Others understand it, of Caravans, or troops of people, that used to travel that way with merchandize, Gen. 37. 25. 28. Job 6. 19. and to take up their lodgings among them; but now finding the Country full of soldiers, in regard of whom they could not pass with security, and safety, as formerly they had done; (see Lam. 4. 9. or rather, all stilled, and waited by the enemy, should be compelled to lodg, in the woods. But I suppose it rather to be intended of the *Kedarites*, or Arabians, inhabiting in the lower parts of the Country, towards Palestine, who being expelled from the places of their wonted abode, in the plains, should be enforced to fet up into the higher parts of the Country, to seek shelter there in the woods.

O ye travelling companies of Dedanim] The word here used, signifieth first, and properly, *paths, ways*, or *passages*, Gen. 49. 17. Job 6. 18. Chap. 2. 3. and so some Interpreters here understood it: rendring the words, *in the ways, or passages of Dedanim*, by the ways, that lead thither. The particle is wanting, as Ier. 6. 9. in *the way*, or upon *the way*, or, *by the high way* side to *Seoinim*, that is, fay they, *in the woods*, that are about the way toward Dedan. Howbeit, as the word *Orcath*, arising from the like order, (but once read, Job 34. 8. having a notion of journeying, and therefore also of such, as *travel*, in *society*, or company together) doth signifie *a traveller*; whether *alledged for travellers*, Jer. 9. 1. and, *like a traveller*, that *turns in to lodg for a night*, Jer. 14. 8. so the word *Orchoth* here used, is by a metonymy deemed to be put for a *company*, or *troop of travellers*, that journey together, Gen. 37. 25. 28. Job 6. 19. in which latter place also, *waies*, or *marches*, (for so the word properly fignifies, Pf. 68. 24. seems to be put for companies marching, or journeying as another the like also, 2 Sam. 12. 4. where a *waie*, or, a *way*, for a man to walk, or journey in, is put for a man of the *way*, or, by the *way*, that is, a *wayfaring* man, and made the same, with *orcath, a traveller*, there also used. The text therefore may well be read here

as our English rendereth it, though I see no necessity of departing from the proper, and most frequent signification of the word.

Dedanim] Or, *Dedanites* : a people defended from *Dedan*, one of Abrahams illue by Keturah. Gen. 25. 3. and they are reckoned up with the *Temanites*, and other people of *Arabia*, Jer. 25. 23, 24. though among the *Edomites* also together with the *Temanites*: as neer neighbours to them, and mixt also: it may be with them, Jer. 49. 7. 8. Ezek. 25. 13. 9 o the *Dumeans*, and *Idumeans*, before, ver. 11. See of them and their merchandize, Ezek. 27. 5. 20. & 38. 13. by which places, it may be deemed, that they dwelt near upon the fertiler part of Arabia. Howbeit, from that former place of Ezekiel, some observe two severall people; of Countries far distant one from another, both bearing that name; the one defended from Cush, by Rhamah, Gen. 10. 7. feated Eastward from the Gulf of Persia, on the Indian Sea-coast, where a region is called *Didia* unto this day, that traded at Tyre, in *ivory*, and *ebony*, the wares of those parts, v. 15. The other, as before, descended from Abrahard by Keturah, whole seat was, as hath been laid, and their trade in *cloths* only, v. 20.

V. 14. *The Inhabitants of the land of Temah, brought water to him that was thirsty, they prevented with their bread, him that fled*] The Jewish Doctors conceiving these thirsty fleers to be of their own Country-men, understand the words to be spoken with an intimation of Duty, relatively, what they should have done: *The Inhabitants of Tema should have brought water to the thirsty Jews*, their kinsmen, *and should have prevented with their bread*, *those of them that fled* away from the A ſyrians: as some of them would have *it*, *but they prevented* them with *their bloud*, that is, as they expound it, whereas being thirsty, they wanted drink, and they should in the first place have supplyed them with that, they did not, but first tendred salt-meats, that encreased their thirst, and when they had so done, then offered them empty bottles, which putting to their mouths, in hope to meet with drink in them, they drew nothing but wind from them; and so dyed. These are Jewish fictions and fables. As far from the truth of story, do those vain imaginations way, that would have it underſtood of their helping to relieve the Assyrians, their confederates, purſued by the Medes. The words may well be rendred, from the Hebrew, *bring forth water*, whereto *add to meet the thirsty, with your bread prevent those that flee*. Which is spoken by the Prophet, to intimate unto the *Temanites*, what distress their Country men of other parts of Arabia should be in, being constrained to leave suddenly their wonted places of abode, and to flee either to them, or along by them, being destitute of all necessary provisions, in those waste regions especially, to seek for some shelter, and relief elsewhere.

the land of Temah] As *Dumah*, v. 11. so *Temah* was one of Ismaels race, Gen. 25. 15. from whom the land, that the people descended of him did inhabit, was so called, Job 6. 19. Jer. 25. 23. They mis-read here *Teman*, for *Tema*, with the Greek, who after the old Latine render it *The land of the South*.

brought] Or, *bring*. Heb. *come*: as Jer. 2. 19. and so taking it, in the first form it should be rendred, not, *come & water*, as some very unskilfully, but, *come with water*: a defect of the particle, as ver. 7. & 16. as some, and and *bring wanting*: as Gen. 27. 9. *take* (that is, take, and bring me) *two kids*, or, it may be here, in the second, or active form, and then it is *make to come with it* and so with *bring*. I rather choose the former, *come with water*, partly, because the verb hi Jer. 12. 9. (and in this form it is no where else found) so founds, *come to eat*, and partly, because the Hebrew hath le more fully then our English expreſſeth it, *come with water to meet the thirsty* : as 1 Sam. 25. 32.

water] A commodity, in those parts, very scanty, Exod. 17. 1. Num. 20. 2. Judg. 5. 25.

thirsty] Heb. *thirsty* one: as afore *weary*, in *flee*: but both these collectively, as chap. 22. 8. & 56. 12. In this condition their neighbours then were, partly, in likely hood, being stript of all necessaries, partly not daring, for fear, to stay to eat and drink, for to take any portion along, as in the meantime they also wandering in those hot, & dry places, such as their country, for the most part was. See 2 Sam. 17. 28. 29.

they prevented] Or, *goe to meet*: Which however way taken, doth not imply, as the Greek Rabbins would have it, a rendring of meat, or bread to them, before or new, but a speedy, and spontaneous act of beneficence, not staying till they were cryed unto, or called upon for it; but strictly of their own accord, without delay doing it, and with their voluntary tender, anticipating their suit for it. So Deut. 23. 4. & Neh. 13. 2. *because they prevented not with the children of Israel, with bread, and with water by the way*: and so Hosea 7. 10. rendred in either place, not, being the same, that is implyed in the former branch, by *coming to meet*, importing a going voluntarily to meet them, before they were come at them, or arrived with them: as Deut. 22. 29. Prov. 7. 15.

with their bread] Or, *with your bread*: one person for another; the third for the second: as Job 18. 3. *O thou that teares thy ſoul in thine anger*; (for, *thy ſoul, or thy ſelf, with thine anger*:) *ſhall the earth be forſaken for thee*? and Job 17. 10. *return ye all them*, for *all of you*.

him that fled] Or, *the fleeth*. Heb. *the flee*, or *wanderers* as Prov 27. 8. Jer. 49. 5. See ver. 15.

V.15. *For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war*] It is no groundless fear, that makes them flee thus like that, 2 King.7.8. but the dread and terrour of a potent enemy, not making towards them, but fallen in upon them, with an over-powerful army.

they] Which shews the word before going, verf. 14. to be collective.

fled] Or, *fle*: as Pf.31.22.

from the swords] Heb. *from before the swords.* that is, for fear of the sword, ready to seize on them: as 1 Chro.11.13.ch.31.8. Joel 2.6. and so in all the branches following, the *sword* is put frequently for hostile Invasion, Levit. 26. 6. 25. chapter. 1. 20. and 51. 19.

the sword drawn] So the Chaldee. Heb. *left*, or *let go*, as the verb sometime signifies, Deut. 32.15. Gen. 31. 28. or rather *stretched out*, at them: and ready to fall upon them, as the verb is used, Num. 11. 31. 1 Sam. 4.2. chap. 16.8. or, *diffused*, and spread abroad, over the Country: (so one of the Rabbines) as the particle is used, 1 Sam. 30. 16. and the verb also, Judg. 15. 9. 1 Sam. 4.2. 2 Sam. 5.18. 22. the word is no where else found applyed to a *sword*: and some therefore suppose *netushah*, to be put here, for *letushah*; that signifies *sharp*, or *sharpened*. Pf. 7.12. & 52.2. but that is a needless boldnefs.

the bent bow] Heb. *the trodden bow*, See ch. 5.28. *sword*, and *bow*, as elsewhere, so here, for all manner of warlike weapons, being two of the most principall, and in those times most commonly used; the one to smite with at hand, the other, to reach afar off; joyned frequently together, Gen. 48.22. Pf. 37.14. & 44.6. & 76.3. ch. 13.15. 18. & 41.2. Hof. 2.20.

the grievousness of war] That is, a *grievous war*. Heb. *heaviness*: as ch. 30.27. *heavy*, for, *grievous*: as Gen. 18.20. ch. 36.2.

V. 16. *For thus hath the Lord said unto me*] See ver. 6. & chap. 31. 4.

within a year, after the years of an hireling, and all the glory of Kedar shall fail] In these words, is a short space of time set, a bare year, within compass whereof this faid Prophecy should take effect; and the heavy doom, in the verses foregoing, clofely, and darkly delivered, now more expreffly, and in plainer terms denounced, should be executed upon the Arabians.

within a year] Heb. *in yet a year*; that is, while the year, that now is, is yet in being: before a year be come about, or be compleat. A shorter time, then that assigned to the Moabites, chap. 16.14. or, that to the Ethiopians, and Egyptians joyntly together, chap. 20. 3. the Assyrian, whether Sargon, chap. 20.1. or Sennacherib, ch. 36.1. falling in, it seems, sooner upon those parts of Arabia, then upon those people: if those several Prophecies, at least, were delivered about the same time with this. For I cannot assent to them, that conceive this Prophecy, to intend the calamities on this people, inflicted by the Chaldeans, above an hundred year after Essays dayes, foretold by Jeremy, Jer. 49.28. and that the time here mentioned doth not tell when this heavy doom should be executed: but how long the execution of it should laft.

after] Or *according to the yeares of an hireling*: Who, so soon as his yeares are run out, expecteth instantly his wages. Gen. 29.20. 31. See ch. 16.14.

and all the glory] Or, *shall all the glory*: For as our English runs, the *And* is superfluous: *within a year, and all his glory shall fail*: or, if we retain the copulative, which in the original is not unuseful; it may be rendred: *As yet a year, and all the glory shall fail*. So ch. 10.25. Jer. 51.33.

all the glory] Their wealth, might, and multitude: or whatsoever it is, that they glory in, or procureth them any note, or name: as ch. 16. 14. Their wealth seems to have consisted most in their cattle, not the greater sort, but the lesser, to wit, sheep, and goats: that will thrive in places, though somewhat bare, and affording but short commons; where they may have scope enough: and some camels, beast, that will endure hard feeding, and hold out long without water: See ch. 60.7. Ezek. 27.21. Jer. 49.29.

of Kedar] The name, of one of Ismaels sons, Gen. 25.13. whose posterity seated themselves in that hideous fertile part of Arabia, as well the wafte, as the rocky: that which this our Prophet intimates, ch. 42. 11. where they lived most in tents, therefore called *Kedarens* which they were wont to remove from place to place, to procure change of paflure for their cattel, *I heard the tents of Kedar*, Pf. 120.5. Cant. 1. 5. and their *curtains*, wherewith their tents confifted, Jer. 49.29. Hab. 3.7.

left] Or, *b consumed*: as it is rendred, Pf. 39.10. ch. 1.28.

V. 17. *And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished*] There shall be a very small company, in comparison, of any might; or fit for military service, left remaining.

The residue] The small remainder, like a remnant of a large piece of Cloth, or the like: See ch. 10.22.

of the number] The word is used sometime as a note of fewnefs, such as may easily be numbred. Deut. 33.6. ch. 10.19. sometime, of multitude, a number not easily told, Numb. 23.10. Pf. 147.4. and so here: as also *numbers*, in the plural, Pf. 71.15.

of archers] Heb. *of the bow*, that is, *of men of the bow*; or, *bow-men*: as, *harvest*: for, an harvest man. Chap. 17. 5. See Chap. 22. 3 yet the word may be taken here in his proper sense, without that trope, if we carry on the sentence, without interruption, thus; *the number of the bow* (that is, *of the bows*; as ver. 15. for the words, howsoever taken, is collective) *of the mighty men*, &c. as the very like 15, 1 Sam. 2.4. that is, the residue of the multitude of the bows, that is, the arms; and the might, consequently of their martial men shall be diminished. So Jer. 49.35. *I will break the bow of Elam, the chief of their might*. The bow was these Kedarens chief arms, therein intimating their ancestor Ismael, that was trained up in that trade: and living in the wilderness, (it is not unlikely) lived much by it, as fift. Gen. 21.20.

of the sons of Kedar] The Kedarens, his posterity. See ver. 16. as, *the sons of Lot*, Pf. 83.8.

shall be diminished] Not utterly destroyed. So of Moab, chap. 16.14.

for the Lord God of Israel hath spoken it] See Chapter 1. 20. & ver. 10.

God of Israel] The only true God, Jer. 10.10.

CHAP. XXII.

Ver.1. *The burde of the valley of Vision*] A sad Prophecy against Judah and Jerusalem: as appeareth, ver. 8. 10. Of *burden*, see ch. 13.1.

the valley] It is here questioned why Jerusalem should be called a *valley*, when as it seemed to stand upon an hill; whence that, Pfal. 87.1. *Her foundation is on the holy mountains*, or, *hills*. To which some answer; that though the city stood, the chief part of it, on a knole, or rising-ground, and might therefore be termed an hill; the Temple built on mount *Moriah*, whereon Abraham was to have sacrificed Isaac; and Sion the city of David being an hill of some height Gen. 22.2. 2 Chr. 3.1. 2 Sam. 5.7. Pfal. 48.2. & 68.1. 16. chap. 2.2. & 14.13. yet, in regard that the place in which it was seated, was environed with mountains, far higher then it, or any part of it, it is in regard of them said to stand in a vale, and is here termed a *valley*, See Pf. 121.1. & 125.2. chap. 52.7. Jer. 3.23. . Others would have it so termed, both Jewish, and ours, in regard of the dejected estate, and low condition, that it should be brought unto, by the troubles here fore-told, in regard whereof, it might well be called, not a lofty, or ftately mount, now, as sometime, but a depreffed, low vally. See Jer. 17. 3. 12. & 22. 23. the former seems the genuine sense.

of Vision] It is called the *Valley of Vision*, as most think, in regard of the abundance of visions, or divine revelations, from time to time, there imparted to Gods Prophets: for Jerusalem, as one well faith) was as a *Seminary* of *Seers*: and there was the place from whence God was wont to give Oracles; whence that sacred room, or closet in the Temple, was so styled, 1 King. 6.5, 19, 20. & 8. 6. 8. Some, a little more nicely, proceed somewhat farther, because thence into from heaven, as from an hill, into a vale, did those divine revelations, in great plenty descend. Nor are there wanting, who suppose it might be so termed, not as the subject only, but as the object of such visions; because so many visions either went before, or were delivered concerning it, Exod. 15.17. Deut. 3.25. & 12.11. 2 Sam. 7.10. 13. Pfal. 87.2, 3. & 132.13, 14. According to this first expofition; which seems most genuine, *Vision* is put for *Visions*: as chap. 1.1. Howbeit, some think, there is in this title, an allusion to the name of *Jerusalem*, upon the appartation made to Abraham, in that place named thereupon by him, *Jehovah-jireh*, Gen 22.14. for *Jerusalem*, fay they, may well signifie, *Salem* (so it was anciently termed, Gen. 14.18. Pf. 76.2.) *where God appeared*; which words both joyned together, make up *Jerusalem*. Josh. 10.1. 2. Chr. 11.4.

what ayleth thee now, that thou art wholly gone up to the house tops?] The former part of this Chapter containeth a Prophecy, concerning the distress and distraction, that should befal the Jewish State; and more specially, the Inhabitants of the city of Jerusalem; with whom the Prophet here parleth, demanding of them (for to them he directeth his speech) what the reason might be of so sudden a change with them; that whereas, but a while before they were set wholly upon revelling and jollity, ver. 13, they should now be generally possessed with such fears, and so full of distractions and disturbance. Now some suppose this to be a Prophecy of the surprizal and facking of the city, under Zedekiah, by Nebuchadnezzar, Jer. 39.8. 52. Others, of the distress of it, under Ezekiah, by Sennacherib, chap. 36.& 37. and this latter is most likely; because the whole tenour of the Chapter doth most fitly agree thereunto.

what ayleth thee?] Heb. *what to thee?* that is: what is the matter? what hath betided, or is befallen thee? So Judg. 18. 23. Pfalm 114. 5.

gone up to the house tops] To burn incense to the host of heaven, fay some of the Jewish Doctors: which indeed, sometime, they used to do. See Jer. 19.13. But this is not here intended. To lament, and bewail themselves, fay Others: as chap. 15.3. that, more likely then the former. Or to look abroad, to see what the enemy doth, as those are wont to do, that are begirt with hostile forces: or, to look about, to see whether they can defcry any ayds coming to their relief, Pfal. 121.1. Jer. 3.23. or, to safe-guard themselves there: for unto the higher places, as more defensible, people in such cases are wont to retire, Judg. 9. 51. or, to call thence, for aid aid or advice, to neighbours, or, others neer to them; or, to crave relief and help, at Gods hand, Act. 20.9. For some one, or more, or the most of these ends and purposes, it may be, that this running up to the tops of their flat-roofed-houses at this time, was; importing, howsoever, much fear, and distraction, throughout the whole city.

V.2. *Thou that art full of stirs, a tumultuous city, a joyous city*] Or, *That thou art full of stirs, thou tumultuous city, thou joyous city*: What is the matter, that thy note, and tune, is so altered: that thou art now so full of out-cryes, and clamours, that waft so full of mirth and jollity before. See ver. 13.

full of stirs] Or, *clamours, or noises*. The word is used, sometime for joyful acclamations, Zach. 4.7. sometime, for doleful exclamations: and so it is by some deemed here to fignifie. It may well be taken either way; either, that they had been before full of the one, or that they were now full of the other.

a tumultuous city] Or, thou *tumultuous, or, fireprevous, city*: For some refer this branch to the former, fuppoing it to denote, in part, her present condition, because the word, sometime implyes a mournful noise, Pfal. 55.2. chap. 11. Other, carry it on to the branch next ensuing, as describing her former condition and eftate; the word is used of such noise, as revellers amidft their mirth make, Prov. 20. 1. Zach. 9. 15. the word seems here to imply, an hideous confused noyse, whether of the one, or of the other. See ch. 17. 12. and. 51. 15.

a joyous city] Or, *thou revelling city*. See Chap. 5. 11, 14. So chap. 32.13.

thy slain men are *not slain* with *the sword, nor dead in battel*] Those that conceive the siege, and facking of Jerusalem, by the Chaldeans, to be here intended, understand this paflage, the former part of it, of those that died with Plague and famine, in the time of the siege, Jer. 14.18. & 38.2. the latter, of those that were slain at Riblah, after the surprizal of the city, Jer. 39.6. Others, these apply it to the Assyrian (whom, suppose the meaning to be, that they were so dismaied and distreatned, that they had no spirit or life in them, then as if they were slain men, ere the sword touched them; ftark dead with fear, ere they came to any fight, Josh. 2.11. & 5.1. 1 Sam. 28.20. Dan. 10.17.

thy slain] Or, that *thy slain* ones; (for *men* is not in the text) as carrying the text on in a continued tenor, from the first verse, unto the end of the third. *Thy slain*; either *slain* indeed; or, as *slain* with fear, Pf. 88.4, 5. ch. 59.7. Lam. 2.12.

with the sword] Heb. *the slain* ones *of the sword*; as Num. 19.16. Lam. 4.9. For the former word is put substantively, and governs the latter: and the like is in the next clause.

dead in battel] Heb. *the dead* ones *of war*, or, *battels*: as 1 Sam. 18.8. *dead of battel*, for, *dead in battel*: as *woods in Arabia*, for, *woods of Arabia*, ch. 21.13.

V.3. *All thy Rulers are fled together*] This perturbation and affrightment, hath seized upon, not the common sort of people alone but thy Captains also, thy Commanders, thy military men, chap. 13.7, 8.

All thy Rulers are fled] Or, That *all thy captains do flee*; as continuing still the question, at first propounded, ver. 1. *Rulers*; as chap. 1. 10. & 3.6, 7. Or, *captains, Leaders*; as Josh. 10.24. Judg. 11.6, 11. Prov. 6.7.

are fled] Or, *flee*; as Chap. 21.15. Or, *wander*; as Job 15.23. Prov. 27.8. Either they wander, and run to and fro, as men in a maze, or at their wits end, chap. 8.21, 22. Seeking one while to the Assyrian, to make their peace with him, chap. 33. 7, 8. another while to the Egyptian, to crave aid against him, chap. 30. 2, 4. (so Jer. 2.18, 36.) or, that they flee to Jerusalem, out of all parts, not daring to stand it out against the Assyrian, bearing all down before him, ch. 39.1. (so Jer. 8. 14. & 10.17.) or, (as those that refer it to the Babylonian invasion) they flee out of the city, to shift for themselves, Jer. 6.1. & 39.4.

they are bound by the archers] Or, that *they are bound*: (carrying the sentence still on) Heb. *of, or, from the bow*. Which those that apply the Prophecy to the times of Zedekiah, expound, *from*, that is, *of*, or, *by*: as Pfal. 78, 64. *the bow*, that is, *the bow-men*, the archers: as chap. 21. 17. and understand it of those that were taken, and bound by the Chaldeans, after the surprizal of the city, Jer. 39.5, 6, 7. But those that suppose it to concern Ezekiahs dayes, expound it, *Some, from the bow*, that is, *for fear of the bowmen*, referring it to the former verb, *they flee from the bow*; and so the words indeed lye in the text. Other of them, referring it to the latter verb, read it, *from the bow they are bound*: which they expound, by an Hebraisin not unusual, *they are bound from the bow*: that is, bound from making use of it: as, *from speaking*, that one cannot speak, 1 Sam. 25.17. *from seeing*, Pfal. 69.23. that they cannot see, Rom. 11.10. *from a King*, from being a King, 1 Sam. 15. 22. *from ministring as a Priest*, Hof. 9.12. that thou shalt no more do it. Thus understood, the sense is, that their hands are so restrained, and tyed up with extremity of fear, that they are not able to manage, and make use of their bows.

all that are found in thee, are bound together] Or, that (as before) *all that are found in thee*, that is, *are in thee*, as Est. 1.5. Chap. 39.2. *are bound together*; either in fetters, Jer. 52.11. or with fear, Pf. 76.5. Though some expound it, of a conspiracy of the Princes of Judah among themselves, not to fight, but to flee, and make their peace with the enemy, ch. 8.12.

which *have fled from far*] Or, that *they fled from far*; that is, that they flee hither to Jerusalem, from the farthest part of the country; or, that they flee away, to fast, from an enemy afar off, before he come neer to them: or, simply, that *they flye far away*; (for so is this word used, ch. 23.7. that they withdraw themselves, and get as fast, and as far as they can, out of the way: as Pf. 55.7, 8. and so it is not unlikely, that divers of them did.

V. 4. *Therefore said I, Look away from me; I will weep bitterly: labour not to comfort me, because of the spoiling of the daughter of my people*] The Prophets speech of himself, setting himself upon a solemn and setled course of mourning, in regard of the calamities that he foresaw would shortly befall his people: So ch. 15.9. & 24.16. The wonted manner of Gods ministers to mourn, as for the sins, so for the sufferings also of Gods people, Jer. 4.19. & 9.1. & 13.17. Luk. 19.41.

look away from me] So Cant. 6.5 but in another sense, *turn thine eyes away from me*: here, as if he should say, speaking to his friends about him, endeavouring to take him off from his grief; *Look another way*, betake your selves to some other employment, and let me alone, leave me to my mourning, whereunto I have with a firm resolution abandoned my self. Whence, also, some here render the word, *cease from me*: as also, Job 7.19. & 14.9. Pfal. 39. 13. which places are parallel to this.

I will weep bitterly] Or, that *I may weep bitterly*: a defect of the final particle: as chap. 5.11. & 10.2. Heb. *I will, or, that I may, embitter* my self in, or *with, weeping*: *a bitter weeping*; for, a forc, and grievous lamentation, Jer. 6.29. & 31.15. Ezek. 21.6. & 27. 30, 31. Zach. 12.10. Matth. 26.75. So Exod. 1.14. *they made their lives bitter to them*: and, *God hath dealt very bitterly with me*, Ruth. 1.20.

labour not to comfort me] Heb. *urge not, or, presse not to comfort me*: so the word is used, Gen. 19.15. Exod. 4.13. Ier. 17.16. presse not comfort upon me. So Iacob, Gen. 37.35. *he refused to be comforted*: and Asaph, Pfal. 77.2. *my soul refused to be comforted*; and Rachel, Ier. 31.15. Thus passion prevails sometime overmuch, even with the Saints.

because of the spoiling of the Daughter of my people] Because of the spoyl made by the enemies forces, among my country-men, as dear to me, as to tender parents, any daughter, ch. 1.8. Ier. 9.1. Rom. 9.3.

V. 5. *For it is a day of trouble, and of treading down, and of perplexity, by the Lord God of hosts, in the Valley of Vision, breaking down the walls, and of crying to the mountains*] These words relate to, and further dilate, what he had touched upon, and given some hint of, in the close of the former verse. That therefore his so great professed grief might not seem groundlesse, he doth in this verse very pathetically, and rhetorically, lay forth the grievous distresses and distractions, that his people should be in, when these dismal evils should befall them.

a day] That is, *a time*: as Ier. 30.7. Joel 2.2.

of trouble] So it is rendred, Ezek. 7.7. Prov. 15.16. or, *tumult*: as Amos 3.9. Zach. 14.13. or, *vexation*: as 2 Chron. 15.5. Ezra 9.7. or, *disconfiture*: as 1 Sam. 14.20. or, *destruction*: as Deut. 7.23. 1 Sam. 5.9. the verb it comes from, used in that place of Moses, fignifies to *break*, or, *destroy*: and so ch. 28.28. See ch. 37.3.

of treading down] As ch. 18.2. See ch. 10.6. where Sennacherib hath a commission signed from God, thus to deal with his people: and ch. 14.25. Where with *breaking* (that is disconfiture) and *treading down* as a further degree of harth, and difgraceful usage, Sennacherib himself is threatned. See also, ch. 63.6.

of perplexity] As Est. 3.15. Mic. 7.4. it is a metaphor from man, or beast, entangled in a thicket. So Pharaoh, of the Egyptians: *they are entangled in the wilderness*, Exod. 14.3. there is in the original, an elegant *paronthesis*, or similitude of found, between this word, and the former; which our English cannot expresse.

by the Lord God of hosts] Who hath given commission for it, ch. 10. 6. and whole instruments and officers they are, who are hereafter mentioned, ver. 6. chap. 20. 5. 15. that which maketh the fevill to be unavoidable, and unconquerable. See chap. 13.6. So Zach. 14.13.

by the Lord] Heb. *to the Lords*: to him, for, *by* him: or *from* him: as Ruth 3.10. 1 Sam. 23.21. Pf. 37.8. & 115.15. Ier. 15.8.

breaking down the walls] Heb. *walls*: but taken collectively: as 1 Chr. 14.1. where *wall-wrights*, is put for *Masons*. Hence a city, or walled-Town, may seem to be termed Kir. See chap. 16. 7, 11. 1 Sam. 6.18. & 23.7. Or, *walls*, the word here used, not to build up, but *to pull down a wall*; (as, *to branch*, for, *to lop*; or *cut down branches*, ch. 10.28. See also, ch. 66.3.) and consequently, *to destroy*, Numb. 24.17. It is that which God here threatneth to wit, that he would *break down the wall* of his vineyard; & suffer it to be trodden down, ch. 5.5.

in the Valley of vision] See on ver. 1.

and of crying to the mountains] Nor, a *noise from the mountains*, Ezek. 7.7. either an hollow found only, such as mountaines usually yield; or, a noyse of mirth and jollity, such as in vintage time the vintage men are wont there to make: but *a crying to the mountains* such loud shreiks, and out-cryes, as shall reach the neighbour mountains, and cause them to ring again with them, chap. 15.4, 5, 8. Ier. 48, 34.

or, a crying of persons making toward the mountaines, for shelter and safety; and crying out unto their friends, and others, after the usual manner of people, in such cases, as they go along; *to the mountains, to the mountains*: one usual place of retreat and refuge, for man and beast, being here put for all other of like kind, Gen. 19. 17,19. Judg.6.2.1 Sam.13.6.Psal.11.1. and 104.18. Jer.13.16. & 16. 16. Matth. 24. 16. Though there want not, that expound it of the noise of houses, and buildings ruinated, and either beaten, or burnt down; or, of the clamour and shouts of the enemy, falling in, upon, and sacking the city, Ps.137.7. See ch. 16. 9. But the former seems more probable.

V.6. *And Elam bare the quiver, with chariots of men, and horsemen; and Kir uncovered the shield*] In these words, the Prophet further sheweth what people, among others, were to be employed in this expedition against Judah.

Elam] The *Elamites*, or *Persians*: at that time subject unto the Assyrian Monarch; and serving under him in this expedition. Of them, see on chap.11.11.

bare the quiver] Served as bowmen: That people being of special note for archery, in those daies; as appears by Jer. 49. 35. like as the Parthians, their neighbours, have been also, in all ages: and of the Elamites, Strabo, lib.16. testifieth as much.

with chariots of men] Heb. *with the chariot of a man*: as chap.21. 9. save that the word is *Ish* there; *Adam* here. Of which words, see on chap. 2. 9. *chariot of man*; for, a company of chariots, (as ver. 7.) with military men; Comanders for the most part, in them, Judg.4. 15. 1 King.22.31,34. 2 Chr.35.24. so termed, to distinguish them from such as were employed for carriage of provisions, or other necessaries: and so also, ch.21.7,9.

and *horsemen*] A defect of the copulative: as chap. 21. 7. See more there.

Kir] not that of Moab; whereof before, chap.15.1. but another city of that name situate in Media, and under the dominion then of the Assyrian, 2 King. 16. 9. Amos 1. 5. The Medes and Persians are here joyned together, being neighbouring nations; as Chap.21. 2. For those that would have this *Kir*, to be Cyrene, (whereof, yet, some of note seem very confident) consider not well, how far Lybia, wherein Cyrene is situate, and these regions lye asunder.

uncovered the shield] Heb. *made naked*: or, *bare*: as ch.3.17. & 32.11. that is, they uncased it, they took off the case, wherewith, out of times of use, and service, arms are wont to be covered, to preserve them from dust and rust; and fitted them for service, chap.21. 5. or, because the course of the context seems to import, not a preparation for war, but matter of present action, (see ver.7.) the words may be rendred, *Kir discovered the shield*; that is, appeared in the field, with their shields in sight, to the terrour of the other party, before those places which they came to assault. This sorts well with the former branch; *Elam bare the quiver, and Kir bare up the shield*. For as men may be said to *conceal* their arms, when they come with sword, or dagger, under coat, or cassock, or with their pistols in their pockets, or when they carry shield or buckler, hanging behind them, at their backs: so they may well be said to *reveal* or *discover* them, when they bear them in open view, or advance, and lift them up to make use of them in battle: and so do some of the Hebrew Commenters expound the word here. And, of some such *uncovering*, and *discovering* of arms in fight, see Hab. 3. 9. as also of making the *arm bare*; by stripping of it up to the elbow, for the fitting of it to fight, or smite with. See chap.52.10. Howsoever; they are wide, who taking the word *Kir*, here, not for the name of a city, or the men of that country, wherein it stood; but for a *wall*, render the words, either after the old Latine, *the shield made bare the wall*; that is, the shield-men pillaged the walls of their houses, of all their rich hangings and ornaments: or, after some of the Rabbines, *they made the wall bare of the shields*: taking them from the walls, where they were hung up before: and those other of this latter rank, no less, that following the Chaldee; and because the verb here used, in their Talmudick language, doth frequently signifie, to *adhere*, and be *annexed unto*; though they produce no clear text of Scripture for it, render the words, *the shield stuck to the wall*; or, *they fastned their shields to the wall*; to wit, that under the covert thereof, they might with more safety either assault the Defendants, or undermine the walls.

the shield] If it be demanded, why *Elam* hath the *quiver* assigned him; and *Kir* the *shield*: it may be supposed, because the Elamites were the better, generally, at bow and arrows, and those of Kir, at sword and target. But we are not so to understand it, as if the Elamites were archers onely; and those of Kir, none but swordmen: though it is not unlikely, that the use of the one sort of weapons might be more rife in the one country, then in the other: but that yet there was use of the *quiver* also with them of *Kir*, and of the *sword* with them of *Elam*. It is an elegancy of phrase, whereby our Prophet is wont, in way of distribution, to assign several attributes, to several subjects; although both common, to them both. See on ch. 5.13.& 18.6.& 20.4.& 21.14. so likewise, ver.7.

V. 7. *And it shall come to passe, that thy choicest valleys shall be full of chariots: and the horsemen shall set themselves in array, at the gate*] The state and condition, is here described, of the land of Judah, invaded by the people before mentioned, ver.6. and what should be done by the chariots and horsemen there spoken of; to wit, that their rich vales should be spoiled by them, and their cities besieged, and assaulted.

it shall come to pass, that] Heb. *it shall be* that: as ch.16.12.

thy choicest valleys] Heb. *the choice of thy valleys*: as, *the choice of our sepulchres*, Gen.23.6. *the choice of his firres*, ch.37.24. and, *the choice of thy Cedars*, Jer.22.7. their valleys which were of special note and regard, as well for pleasure, as profit, ch.28.1,4.

chariots] Heb. *chariot*, or, company of chariots: as ver.6.

horsemen] Of which before, ver.6.

shall set themselves in array] Heb. *shall setting, set*: or, *disposing, dispose* themselves, to wit, in warlike manner, to assault and surprize: as Psal.3.6.

at the gate] Heb. *to the gate-ward*: as, *to the wildernesse-ward*, ch. 16,1. So also, ch.28.6. either toward the city; (*gate*, for, *city*: See ch.3. 26.) or, toward the gate of the city, (both collectively taken) to force entrance thereby, into the city, Judg.9.44,52. Yet, the meaning is not, that the chariots staid in the valleys, and the horsemen onely approached the cities; but chariots, and horsemen both, spoyled the one; and assaulted the other. See on ver.6. And although true it be, as one of the Jewish Doctors well observes, that the chariots were more useful in the vale, then on the hills: yet it is apparent, that they made use of them, in, and on either, Josh.17 18.

V. 8. *And he discovered the covering of Judah*] In this verse, and those that follow, is related the courses that were taken by those of Jerusalem, especially, in those calamitous times; the meer worldly sedulity of some, ver.8-11. and the deep security, and brutish sensuality of other some, ver.12,13. joyned with a neglect of God, the one; with a contempt of him, the other.

he discovered the covering of Judah] Who did it, is not expressed. God did it, say some: the enemy say others: the verb seems to be put indefinitely: and it may well be rendred, *the covering of Judah was discovered*, See vers. 19. By *covering*, some understand the city of Jerusalem it self: to wich the people had repaired for shelter, ver. 3. but was broken up by the Chaldeans, Jer. 39. 2. Others, the Temple, or Sanctuary, (and the vain confidence they put therein, Jer. 44.) being surprized, and rifled together with the city, Jer.52.13, 17-20. Lam. 1.10. Others, Gods protection, formerly spread over them, Chapter 4. 5, 6. but now withdrawn from them, Exod.32.25. Num.14.9. 2 Chron.28.19. Mich.1.11. Others, their strong holds, and fenced Cities, which were unto them as the covert is, in the forrest, unto the beasts, that there abide, Ps. 29.9. but were now laid open, being seized upon, and dismantled also, it may be, some of them, by the enemy, chap. 36.1. and this I take to be the genuine sense of the place: it being, (as the sequel concerning Shebna, shews, vers.25.) intended for the times of the Assyrian Invasion: wherein, though a main part of the country was over-run by their forces, yet neither was the City of Jerusalem surprized by them: nor Gods protection withdrawn from it, Chap. 37. 33,35. Howbeit, there want not, that by the *covering*, here, understand their armories, and storehouses, wherein their arms and ammunition were bestowed, and laid up out of sight: which were unlocked, and set open, and the armour, and weapons, brought forth, to be in a readiness, for warlike use: which might sort well with that which followeth, save that the course of the context, duly weighed seems to imply a passage unto the relation hereof, as a divers act from this, and occasioned by it. I should rather prefer, before this, what a Jewish Doctour suggests: to wit, that by *covert*, should be meant their power, in general, wherein soever it consisted: discovered now, to be but feeble, and unable to stand before so potent an enemy, as was broken in upon them, See chap.37.3.

and thou didst look in that day to the armour of the house of the forrest] When ye perceived that the enemy was broken into your country, and had taken many of your walled cities: Ye supposed it was high time, for you of Jerusalem, to look about you, and bestir you: by making the best preparation that might be, for the defence of your city, 1 Chr.32.1,2.

thou didst look] Ye, (as vers. 9.) the Inhabitants of Jerusalem, 2 Chr. 32.3. did look after those outward means of provision and defence; as your sole, or principal, at least, means of safeguard, See ch.17.7,8. and ver.11.

in that day] At that time, as ch.17.9. when the Country was full of forraign forces, ver.7.

of the house of the forrest] That this was the name of an armory situate within Jerusalem, is generally agreed on. But, whether it were that which Solomon called, *the house of the forrest of Lebanon*, 1 King. 7. 2. is questioned. For some of note there are, who deem, that house which Solomon built, was so called, because it stood in mount Lebanon; built by him for a summer-house, or house of pleasure, to retire unto when he hunted, or desired to take the air; and that this spoken of here, bears the name of that, because it resembled it, and succeeded it in some sort, and for some use, as for an armory, among others. That situate on Lebanon, being long since lost, and at this time held, if in being, by strangers. But I see no reason, why this may not be the very same with that which Solomon built, not in Lebanon, but in Jerusalem: for, to omit, that by the relation of the structure of it, the porch, wherein his Throne stood, seems to have been adjoyning to it; and his

dwelling

dwelling-house, not far from either, 1 King.7. 2,6,7,8. Certain it is, that the shields and targets of beaten gold, made for shew, not for service, for his guard and attendance to bear about him, in State, were in this house of the Forrest of Lebanon; or, some part of it, laid up, where they might be at hand to make use of, upon occasion, See 1 King.10. 16,17. and there is no reason to imagine, that his guard should run, or ride for them, to mount Lebanon, so oft as the king should please to go abroad in State. Besides, that in his sons daies, after the defection of the ten tribes, the king of Egypt found them, and seized on them, not at mount Lebanon, but in Jerusalem, 2 Chron.12.9,10. Nor is it improbable, but that this may be the same that is called the *tower of David*, said to be *built for an armory*; and to be stored with *thousands of shields and targets*, for warriors, Cant.4.4. So called, either because built in that place by David, at first, or because belonging to the house of David. And if it shall be further demanded, why the house should be so called, *the house of the forrest of Lebanon*, if it were not there situate? I answer, it is not certain why; but it might well be, in regard of some resemblance it had of mount Lebanon, in wilde walks about it; or, the loftiness of it, or some other circumstance, now unknown: and this is the more probable, because the city of Jerusalem it self, or the royal palace, at least, in it, is sometimes termed, for like reasons, by the name of Lebanon, Jer.22.23. Zac.11.1.

V.9. *Ye have seen also the breaches of the city of David, that they are many*] Ye viewed and repaired the decaied places, in the upper city; especially, the fort Zion, which had been neglected in time of peace, and not regarded, when no invasion feared, or expected, See 2 Chron.32.5.

Ye have seen also] Heb. *And*, but may well be rendred *also*, as Chap.12.4. *Ye have seen*, or, *did view*, that it may run in the same tenor with the former branch, ver.8. *thou didst look*; but that *looking*, and this *seeing*, seem somewhat to differ; that looking to their arms, as confiding in them; this seeing, or viewing the breaches, or decaies in their fortifications, to repair and make them up: *to see*, for, *to view*, or *consider*, as Exod.32.9. Job 34.21. Rom. 11.22. Some read this whole verse, as in a continued tenor, thus. *And considering, that the breaches of the city of David were many, ye gathered together the waters of the lower Poole*; as if the former branch implyed no special act of provision, but related onely the ground, or cause of the act, mentioned in the latter. But I take it rather, to be a Zeugmatical term, importing a two-fold act, *ye viewed the breaches*, to repair them; as Moses *viewed his brethrens burdens*: to relieve them, Exod.2.11. the plain Syntax of the text, carrieth it this way, and the story it self strengthens it, 2 Chr.3.25. Of the former speech, see Chap.14.12. But they divert this branch of the Prophets words, far away from the main stream of the text, as well as the truth of the story, that render them, on this manner, *ye shall see the breaches, of the city of David*, to wit, which the enemy shall make in your sight.

the city of David] The fort of Zion, which David dwelt in, after he had taken it from the Jebusites, 2 Sam.5.7,9.

that they were many] Or, *for*, (as Psal.12.1.) or, *because*, (as Ps. 14. 6.) *they were many*, and the more need therefore of diligent view, and due repair.

and ye gathered together the waters of the lower Pool] For the better, both strengthening the city, and supplying it with water, if it came to a siege: as also to withdraw, and derive it from the enemy to themselves, See 2 Chr.32.4,5. Some of the Jewish Commenters, adde, to make brick & morter therewith, for the repair of the walls.

the lower pool] Two pools of note there were near to Jerusalem, Nehem.3,15,16. the *upper-pool*, 2 King.18.17. Chap. 7. 2. & 36.2. and the *lower*, of which, 2 Chr.32.30. See on Chap.7.3. & ver.11.

V. 10. *And ye have numbred, the houses of Jerusalem; and the houses have ye broken down, to fortifie the wall*] Another course taken by them, to make the city the more defensible.

Ye have numbred the houses] Or, *ye numbred*, as *ye gathered*, verse 9. or, *ye surveyed*, for so the word also signifies, 1 Sam.14.17. Job 14.16. Psal.119.26. (so it should there be rendred) Chap.33.18. It is questioned, to what end this numbring of the houses should be. Some say, to take a muster of the men, fit for service, in every family; and to assign each one his employment. Others, to see what provision of victuals they were furnished with; and to know what quantity, both of water, and of bread, would be requisite against a siege. Others, to see which might well be spared, to afford timber and stone, for the repair of the wall. Others, to consider, what houses standing might hurt, or hinder; or be advantageous to the enemy; and which of them stood fit to be imployed, and fortified, for defence. And again, which might be set apart, for the receit of those, whose houses were to be demolished, either without, or, within the city. And these, or some of these, might well be the occasion of this survey.

the houses have ye broken down to fortifie the wall] Or, *Ye brake down* (as *ye made a ditch*, ver.11.) *the houses*, (such of them as ye thought good, or saw fitting) *to fortifie the wall*; either by making use of the stone, and timber of them, to that purpose; or, because, joyning upon the walls, as Rahabs did, Josh. 2. 15. they could not well come to search, or make up the defects that were in the wall, without removal of them. Though there want not, that understand it, of such houses, as stood without the wall, in the suburbs, which are wont to be, on such occasions, demolished, that the enemy may not find harbour and shelter in them, with more safety, and security, to undermine, or assault. See Jer.33.4.

V. 11. *Ye made a ditch, also, between the two walls, for the water of the old pool*] For the better, and further, both security, and supply of the city: and that the enemy for want of water, might be the less able to maintain any long siege, 2 Chro.32.3.4.

a ditch] Heb. *a receptacle*, for confluence of waters, Gen.1. 9,10.

between the two walls] Of which, See 2 Chro.32.5. Jer.39.4.

the old pool] This seems to have been the upper pool, Chap.7.3.& 36.2. from whence water was afterwards drawn to the lower, 2 Chro.32.30. which was made long after, Neh.3.16.

but ye have not looked unto the maker thereof; neither had respect to him, that fashioned it long agoe] Hitherto were the outward provisions they made, for the repelling of hostile assaults, and the safeguarding of themselves, and their city against them: which all so exactly, and precisely, in all circumstances, agreeing with the historical relation, concerning the courses taken by King Ezekiah, his Princes, and the people assisting them, upon the expectation of Senacheribs coming with his forces, to besiege Jerusalem do clearly evince this Prophecy to belong unto, and to concern his times. Nor were these preparations and provisions, of themselves, evil, or unwarrantable: Yea, it would have been a sin in them, and a tempting of God, to have neglected them. But here comes in their failing, in that, as Asa, in his sickness, sought unto Physitians, and sought not unto God, 2 Chron. 16. 12. so that they looked after these outward means, with a neglect of God; as if these means were sufficient to secure them and their city, without him; which yet by experience, afterward, they found, and acknowledged to be otherwise, Chap.37.3. See Prov.18.10,11. Howbeit, Some of the Jewish Interpreters, conceiving this Prophecy to have reference, not unto the Assyrian, but to the Chaldean invasion, propound an objection, in the person of those that should then live; as if they might say to the Prophet; Why do ye tax us for the taking of such courses as these, for the safeguard of our selves, and of our city? did not Ezekiah do the like? And this they suppose the Prophet doth, in way of anticipation, meet with in these words; as if he had said, It is true indeed, that Ezekiah did the same, that ye do; as by the story of his times appears, 2 Chron.32.3-5. But it it is added withall, that *he trusted in God*, 2 King.18.5. which ye, in Jehojakims, and Zedekiahs dayes, do not. But it is evident enough, as hath been said, what times the Prophecy belongs unto: and though Ezekiah trusted in God, yet might he have many hollow-hearted Princes and Officers, whereof Shebna was one, of whom, hereafter, in this Chapter; nor might the peoples hearts, for the main multitude of them, be so upright with God: beside, that Ezekiahs own faith somewhat faltred, when in such submiss manner, he sent to Sennacherib, and pillaged Gods house, to pacifie him, 2 King.18. 14-16.

looked unto] Sought to, and relyed upon, Psalm 34.5. Chap.17. 7,8.

the maker thereof] As Chap.45.18. or, *the doer thereof*; as Mal. 3.17. & 4.3. Heb. *makers*, or, *doers*. Which, because the word is in a plural form, the Jewish Writers, some of them, understand it of David and Ezekiah; the one that took the fort of Zion, and built about it, 2 Sam. 5. 8, 9. the other, that made those conveyances for water, 2 King.20.20. 2 Chron. 32. 30. these they looked not after, to tread in their steps. But the plural form hindereth not, but that the words may be, and indeed must be, understood of God. For the same word (whether to intimate a plurality of persons in the deity, or in way of excellency and eminency, I stand not now to dispute) is in the same form frequently used of God, Job 35.1. Psal. 149.2. Chap. 54. 5. and though this be in a plural form, yet that in the next branch, spoken, questionless, of the same party, is in a singular. The onely doubt is, what the pronoun, rendred, *thereof*, or, *of it*, hath reference unto. Some refer it to God, who in his secret counsel had disposed of these occurrents, and accordingly by the enemy, whoever he were, inflicted on them this judgement, Chap.10.5,6. 2 King.24.2. Others, to the pools, and water-works, before mentioned; which God, by the careful provision of those Kings, had furnished them with; the rather ascribed unto him, because fed much with rain water, which is in Scripture, made his peculiar gift, Lev.26.4. & 28.12. Chap.30.23. Jer.5.24.& 14.22. Joel 2.23. Zech.10.1. Mat.5.45. Others, lastly, which seems most probable, the City of Jerusalem, a type of his Church, which he had setled, and made the seat of that Kingdom, and the special place of his more solemn service and worship, Psal.76.2.& 87.2.& 122.3-5. & 132.13,14. See Chap.37.26.

that fashion'd it] Heb. *the Potter of it*: or, *the framer of it*: he that fashioned, or framed it, as the potter doth clay, or the like stuff, to make an earthen vessel of it, Chap 64.8. Jer.18.6. and God is said, here, either thus, to have *framed*, and fashioned, that is, devised, and produced the evil, that was befallen, or was to befall them; as the like phrase is used, Jer.18.11. or, as to have *made*, so to have *framed* the city; to be the *maker*, and *framer*, or *fashioner* of the city; as elswhere, the *maker*, & *fashioner*, or *framer* of that

State,

State, chap. 44. 2.

long age] Heb. *from afar*. The word is used sometime of place, v er. 3, chap. 5. 26. sometime, of time, chap. 25. 1. Jer. 31. 3. *long since*, as having reference to the first constituting, and setting of that city. See chap. 37. 26. The Jewish Doctors, some of them, refer it to Gods purpose, at the time of Creation, when he had Ierusalem, and his Temple there, in his head. Yea, their Talmudists run higher, and tell us here of *seven* things that God, framed before he created the world, *the garden of Eden, the Law, the just ones, Israel, the Throne of glory, Ierusalem*, and *Messias, the Son of Dauid*. And this the Prophet, if ye please to afford credit to their fancies, had respect unto, in this place.

V. 12. *And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldnesse, and to girding with sackcloth*] In the foregoing passages, was described the sedulity of one party, in making of preparations to withstand the enemy, when they perceived that he was bent to come and besiege them, and could not, by such rich Presents, as their King had sent him, be diverted from that his purpose, 2 King. 18. 15-17. 2 Chr. 32. 2-5. together with their neglect of God, whom in the first place, they should have fought unto; as if with these provisions, they might do well enough without him. Now followeth the security, and sensuality of another party among them, or it may be, also, the same; abandoning themselves unto all manner of mirth and jollity, riot, revelling and excess, as deeming themselves now sufficiently secured, by the courses they had taken, against any enemy whatsoever; and that in an open, and professed contempt of God, his messages and menaces, who by his Prophets foretelling what evils hung over their heads, called upon them for humiliation, and repentance of their sins, and reformation of their lives, for the prevention, and aversion of the same. See ch. 5. 11, 12.

in that day] At that time, either when this, or some other the like Prophecy, was delivered, giving warning of such calamities, as would shortly, and suddenly befall them. For to some such Prophetical Sermon, or Sermons, do their words in the next verse, relate: or, when they had dispatched those their forementioned designs, for the safeguard of the city, esteeming themselves now to be sufficiently secured against all occurrents that could be. So ver. 8. For I cannot conjur with those, that make such a distraction between the branches of this Prophecy; as if this calling upon them for humiliation, were not in regard of the evils then eminent; but in regard of those that had befallen them, in King Ahaz his time, 2 Chr. 28. 5-8 17-20. Albeit, it may not amiss be said, that God did call upon them for humiliation and repentance, by those heavy things, that, about these times, befell their brethren of Israel, by Salmaneser, 2 King. 18. 9-12. which they ought to have taken notice of, and to have taken to heart, Jer. 3. 8-10. Amos 6. 6. But in this place, the approach of their own calamities menaced, seems to be the *oath* mentioned.

the Lord God of hosts] As ch. 10. 24.

call] God is said to *call*, two waies: sometime by way of operation, and execution; and so it is said, *he called for a famine*, Ps al. 105. 16. that is, he caused it; sometime, by injunction, and direction; and so here, when by his Ministers, and Messengers, giving warning of evils impendent, he requires means to be used, for the preventing of them, chap. 55. 6, 7. Zeph. 2. 1, 2. though there may be an allusion in the word here cited, to the solemn proclaiming of a fast, which was usual with them, in times of danger, or distresse, 2 Chron. 20. 3. Joel 1. 14. & 2. 15. as implying, that their was just cause for them, so to do. But see an express *calling*, in those very times, by this Prophet himself, hereunto, ch. 32. 11.

to weeping, and mourning] So Jer. 6. 26. and 9. 17-20. Joel 2. 12, 13.

to baldnesse, and to girding with sackcloth] Signs of much grief and sorrow, ch. 3. 24. & 15. 2, 3.

to baldnesse] Either, by shaving the head, as Job 1. 20. or, by tearing of the hair: as Ezr. 9. 3. But it may be demanded, how God is said here to call for *baldnesse*; when as, elsewhere, he forms to forbid it, Levit. 19. 27, 28. & 21. 5. Deut 14. 1. To this there are two answers given: 1 That it is forbidden to be done upon private deceases, or departure of friends; not upon occasions of publike lamentation, for calamities of like condition, Mic. 1. 16. 2 That it is not condemned, when it is done out of a deliberate disposition, or out of impotency, and impatiency of spirit; not when it proceeds from a zealous and pious indignation against sin, as in Ezra, Ezr. 9. 3. or from a spirit, furcharged with abundance of sincere contrition, and sanctified sorrowfor sin, and Gods wrath thereby incensed; as it ought to have been here.

sackcloth] Heb. *sack*: as Chapter 20. 2. See on Chapter 15. 3.

V. 13. *And behold*] Or, *But behold*. The copulative for the adversative, as Chap. 5. 28. & 11. 14. The direct contrary practice in this people, to that which God, by his judgments denounced, against them, and ready to seize on them, did then call for; suffered in, not undeservedly, with a note of admiration; astron one astonished at their stupendious security and horrible contempt of God, and his dreadful menaces; *behold*. So ch. 5. 7.

joy, and gladnesse] Instead of weeping, *and mourning*, that God called for, ver. 12. abundance of mirth, or, nothing but mirth: two words of the same notion, implying an excess, or eminency of it. So ch. 35. 10. & 51. 3, 11. Jer. 7. 34. & 16. 9.

slaying oxen, and killing sheep] To feast, and make merry with, Amos 6. 4.

sheep] The word imports both sorts of lesser cattell, as well goats, as sheep, ch. 7. 21.

eating flesh] Which was not so ordinary with them, in those parts, among the meaner sort especially, save at invitations, and feasts, Gen. 18. 7. Deut. 12. 15, 20. 1 Sam. 2. 13. 2 Sam. 6. 19. Luk. 1. 23, 27, 29, 30.

and drinking wine] Reserved for feasts, and special occasions, Neh. 5. 18. Est. 1. 7. & 5. 6. Eccles. 10. 19. Amos 6. 5. otherwise water was their ordinary drink, Gen. 21. 14. & 24. 17. Exod. 17. 1-3. Deut. 2. 6, 28. Joh. 4. 7-15.

eating, and drinking] Feasting, and making merry together: as Job 1. 4, 18. but here, as Matth. 24. 38. *they were eating and drinking*; the words imply a constant and continued practice, as if they did nothing else; minded nothing else; but addicted and abandoned themselves wholly to such rior and excess, without regard of ought beside. So ch. 5. 11, 12. Amos 6. 4-6. and the phrase is here emphatical; the verbs running all in an Infinitive form: as ch. 21. 5. & 59. 13. which yet some would have all to be conceived, in an imperative, or invitative notion; as those the like, chap. 21. 5. And, indeed, so divers read and render this last branch; saying, *Let us eat and drink*: and so the ancient Greek hath it, and the Apostle from them, 1 Cor. 15. 32. which if we admit, there must be a supply of the verb redoubled in the Hebrew: *Eating*, let us eat; *and drinking*, let us drink; that is, let us eat and drink freely: as where the word repeated, is expelled; *Eating, thou mayst eat*, that is, thou mayst freely eat, Gen. 2. 16. See chap. 21. 5. & 56. 12. the word *saying*, is oft wanting: as Psal. 105. 14, 15. Act. 7. 32. and so ver. 14, 15.

for to morrow we shall dye] Or, *we must dye*: as it is rendred, 2 Sam. 14. 14. Some understand then, as words of men in a desperate passion, making an account, that there is no way but one with them; that within a day, or two, they shall undoubtedly be swept, or snatched away, an enemy coming on them, whom they cannot escape; and that their best and wisest course therefore is, to enjoy themselves, and make use of that which they have, while they may, and have opportunity so to do. But I suppose it rather to be here, the speech of prophane mockers, and scoffers, that believed nothing lesse, then what the Prophet threatned them with, whose words they esteemed to be no other then wind, Jer. 5. 12, 13. 2 Pet. 3. 3, 4. (see ch. 5. 18. 19.) and speak therefore thus in mockery: The Prophets say we must all dye, and be destroyed ere long, so let us take us pleasure therefore, while we have time for it: and it is the common language of loose and debouched persons; our life is short, and it will soon be gone, (not that they have any serious thought of their end, or ought that ensueth it, which either they believe not, or have no list to think on) and lets be merry therefore while we may. So 1 Cor. 15. 32. See Wisedome, 2. 1-9. and see also ch. 28. 15.

V. 14. *And it was revealed in mine ears by the Lord of hosts*] So some; as if the Prophet should in these words meet with an objection, that some might make, against what he had charged them with: How do ye know that we thus think, or say? why? God himself, saith the Prophet, hath acquainted me with it, hath revealed it unto me. So Jer. 11. 18, 19. or, *it was*, that is, this heavy doom that is now to be passed upon you, for this your vile impiety, and horrible prophanesse, was revealed to me from God, it was uttered, by him, in my hearing. The particle, *by*, is not indeed in the text; but it is set in like manner supplyed: as Psal. 44. 2. Others, supposing that supply here needless, read the words as spoken in the person of God, and thus render them, *it is revealed in the ears of me the Lord of hosts*; that is, this your height of impiety and contempt of God, and his Word, is ascended up into heaven, and entred into his ears, and doth cry to him for vengeance, as Gen. 4. 10. & 18. 20, 21. & 19. 13. 2 Chr. 28. 9. Ezra 9. 6. Jon. 1. 2. But that which seems the genuine sense, and reading of the words, is this, *the Lord of hosts, did in my hearing reveal himself*, saying it, as the words of the Prophet, relating what God had revealed to him, concerning those lewd wretches, that thought thus to jest out Gods judgements: *in mine ears*: for, in my hearing: as chap. 5. 18. where see the like form of speech: *saying*, supplyed: as ver. 13.

it was revealed] Or, *he revealed himself*: for the passives are often used in a reciprocal sense: *so, God was revealed*, that is, revealed, himself, *to Samuel*, 1 Sam. 3. 21. and, *the King of Israel was revealed*, or *uncovered*: that is, *revealed*, uncovered, laid himself open, *to one of those twin fellowes, is revealed*, or, *laid open*, that is, discovereth, and layeth himself open, *to his shame*, 2 Sam. 6. 20.

the Lord of hosts] See ch. 1. 9.

Surely this iniquity shall not be purged from you, till ye dye] A dreadful, and direful doom, pasted by God himself, upon these prophetical scoffers, and bound with an oath to make it irrevocable, that this high and hideous contempt, and contumacy, offered by them to his Majesty, shall by no meanes be expiated; but that they shall without hope

hope of mercy, be destroyed for it. See the like, 1 Sam. 3. 14. Deut. 29. 18 2. 1. Matth. 12. 32. Heb. 6. 4-6. & 10. 26-29.

Surely this iniquity shall not be] Heb. *if this iniquity be*, &c. a concise form of an oath, frequent in Scripture. Of which see on chap. 5. 18.

purged from you] Heb. *propitiated to you*, or, *expiated for you*: and there is, as the Rabbines suppose, an allusion in the word to the solemn day of *propitiations*, or *expiations*, Lev. 23. 27, 28. and the legal rites used, for expiation of delinquents, Lev. 4. 20, 26, 35. & 16. 30-33. intimating, say they, that no repentance, no prayer, no sacrifice, should serve, or be available to expiate this sin, Num. 15. 28-31. 1 Sam. 3. 14. Heb. 6. 6. & 10. 28. 1 John 5. 16.

till ye dye] Eternally, saith the Chaldee: captivity shall not serve your turn; but you shall dye by the sword of the enemy, saith a Jewish Doctor: but the former might befall them, as well as the latter, Ch. 5. 13, 14. Amos 6. 6, 7. and the latter might be no lesse bitter than the former, Jer. 22. 10. Lam. 4. 9. the meaning is, that Gods vengeance should pursue them, to their dying day, Psal. 140. 11.

saith the Lord, the Lord of hosts] I have said it, yea, have sworn it; (as Amos 6. 8.) who am *the Lord, the Lord of hosts*. See Chap. 1. 24.

V. 15. *Thus saith the Lord God of hosts*] Or, *said*, to wit, at the same time, Chap. 8. 11. ver. 14. For this Prophecy concerning Shebna in particular, the displacing of him, and the substituting of Eliakim in his stead; seemeth to have been both delivered by God to the Prophet, and by the Prophet published at the same time with the former, concerning the state of those times in general.

Go, get thee unto this Treasurer, even unto Shebna, which is over the house, and say] What this Shebna's carriage was, whereby he procured to himself the heavy doom here past upon him of devestment and defignment, to deportation and destruction, is no where expressed; onely, the Jewish Writers tell us, that he was one that complyed, and had correspondency with the King of Assyria, and drew others into the same conspiracy with him, who should have betrayed the city into Sennacheribs hands; drawing hither those pallages, which of him and his complices they compound, Chap. 8. 2, 11. But their relations are of little esteem, where there is nothing for them but their word. Certain it is, that he was a rotten-hearted man, and one that had much abused his power, and place, being, in likelihood, of mean parentage; and it may be, a stranger by descent. See ver. 16.

Go] See Chap. 20. 2.

get thee unto] It may be questioned, whether Gods meaning were, that the Prophet should repair unto Shebna's house, and there directly, by word of mouth, deliver him this message, as Nathan did to David, 2 Sam. 12. 1. or, only to publish it, that Shebna might hear, or hear of it; as the Apostle saith, *say to Archippus*, that is, Let this be spoken to Archippus, let him take this as spoken in special to him, Col. 4. 17. However, Gods pleasure was, that this sad message should by some means be made known to him, and to others allo, thereby to be warned of better and more upright carriage, in their places of trust and command.

this treasurer] So most, both Jewish, and others, expound it, supposing that he had the oversight and custody of the Kings monies, provisions, and treasuries; because it cometh of a word, that signifies, *to be profitable*, or, *usefull*. Job 15. 3. & 22. 2. & 34. 9. & 35. 3. and from whence a term, that is used for *slaves*, or, *provision*, Exod. 1. 11. 1 King. 9. 19. 1 Chron. 8. 4. & 16. 4. & 17. 12. & 28. 18. There want not those that suppose some secret intimation of Shebna's corrupt carriage, wrapped up in the title here given him, as if it were said, the *money-man*, the man that meddleth so much with money; or, that dangerous fellow; because the root it springs from, is deemed to import *danger*, Eccl. 10. 9 and so the Rabbines commonly use it, as in that common by-word, *A knife in a childs hand is hazardous*: Which yet runs not so elegantly with us, as with them. But these I suppose but light and slight conjectures. I should rather incline to that which some of the Rabbines suggest; that it was a name, not of the office he bare; (for his office comes after; and it is not usual to have a man in Scripture, described by two offices;) but of the place where he was born, which they affirm to be a town in Egypt, so termed, as some suppose, from one *Sochus*, sometime King there, Plin. l. 36. c. 8. of whom the city was called *Sochen*, and from it Shebna born there, a *Sochenite*: and this some of ours seem not unwilling to admit. Howbeit, because I find little footing in Scripture, or flory of credit for it; as also, for that names of Gentilisin are of another stamp in Hebrew; and it should according to analogy, have been, not *Sochen*, but *Sochenai*: as *Keni*, Judg. 4. 17. and *Canaani*, Gen. 12. 6. Therefore I waive it; and if in a point so dubious leave may be obtained, I shall make bold to adde my conjecture: the word is no where found in a masculine form, save here onely, but in a feminine form, it is found, 1 King. 12. 4. where it signifieth an *adjutrefs*, or, a *cherisher*, (for they can hardly be cleared from absurdity, that would make Abithaz, Davids *Shetreasurer*, and so there translate the word) in like manner may Shebna be here termed *this*, or *that co-adjutor*: but in way of Irony; as imputing what he profelled to be to his Soveraign, and what in regard of his place, he ought to have been; but implying withall: that in deed and truth, he was nothing lesse than what he profelled, or pretended to be. See the like Psal. 55. 13. Chap. 48. 12. Rom. 2. 19, 20. So I should rather take it, than as some other, who (I suppose from the same ground) render it, *the adjutor*; and expound it, this favourer, and master of those prophane varlets, before spoken of, ver. 13. or, as others, this *fomenter*, and *cherisher* of secret conspiracies, and complliances under-hand with the enemy.

which is over the house] Or, *high-steward*. By *house*, some of the Rabbines, here, understand *Gods house*, the Temple; called sometime, simply, *the house*, 1 King. 5. 17, 18. and hence gather, that Shebna was the High Priest; or, because no such name is found in the catalogue of High Priests, some of them would have him to be one of those that had the charge of the temple-treasure; of which, 2 King. 18. 15. 2 Chron. 32. 28. Ezra 8. 33. but other of them, and so the best approved Writers, by *the house* here mentioned, understand *the house of David*, or, *the Kings house*; to be over which, was one of the highest places in the kingdome. See Gen. 41. 40. 1 King. 4. 6. 2 King. 10. 5. & 15. 5. and this appears to be here meant by the office of Eliakim, his successor, described, verf. 21, 22.

and say] These words are not in the original; but are to be supplyed: as the like oft, elsewhere, 1 Chr. 18. 19. verf. 13. Chap. 1. 24.

V. 16. *What hast thou here? and whom hast thou here? that thou hast hewed thee out a sepulcre here, as he that heweth him out a sepulcre on high, and that graveth an habitation for himself in a rock?*] The Prophet is enjoyned here to begin his message from God to Shebna, with a quick and tart expostulation, demanding of him what he meaneth, being a stranger born; and a man come up of nothing, to hew him out such a stately monument for his corps to be enterred in, as if he were a man of great birth, and ancient descent, and made full account to enjoy his prefent dignities, so long as he lived, and to lay his bones there, when he dyed, whereas God had determined to dispose far otherwise of him, to throw him down from his dignities, and to send him packing into a strange country, where he should dye, far enough off from the place where he made account to be laid up, ver. 17, 18.

what hast thou here?] Or, as some render it, *what hast thou to do here?* as Psal. 50. 16. Chap. 3. 15. implying, fay they, that he was unworthy of that high degree of honour, which, at present, he enjoyed, and should therefore be devested of it, and not retain it; till he dyed, as he hoped, and out of that hope, built him this monument: or, as others, rather, who retain the more received reading, implying, that, being an Alien by birth, though in Ahaz his time, he had crept up under him, and so continued his greatnesse under Ezekiah, and was grown now so powerful, that the good King, though discovering his corrupt carriages, yet could not, or durst not wholly cast him off, yet he had no inheritance among Gods people, nor lawful possession of land, but what might be redeemed, or, at the year of Jubilee, was to be released, Levit. 25. 23-28.

and] Or, *or*, rather: as Chap. 8. 19. & 10. 14.

whom hast thou here?] Whom to help, or uphold thee, faith one of the Jewish Commenters; but, as other of them rather, what brethren, or kindred? being a stranger born; which is also the more probable, because of the three Courtiers sent by Hezekiah, to practise with Rabshakeh, the other two have their pedigree, or parentage mentioned; but of his there is no word, or his place in Court only, ch. 36. 3.

that thou hast hewn thee out a sepulcre here] As if this were the place where thine Ancestors had lien before thee. (for men of note had places of purpose set apart for the interrement of them, and theirs, Gen. 23. 4, 6. & 9. 20. & 46. 29-31. & 50. 13, 25. Josh. 24. 30, 32, 33. 2 Sam. 19. 37. and were not buried in the common places of burial, Jer. 7. 32. & 26. 23.) and thou madest no doubt, but here to dye, and be intombed in the monument that here thou hast made thee. Yet there are of the Jewish Doctors, that by *sepulcre* here understand, not a burial-place, but a *palace*; but that conceit hath no place here, and others of their own, therefore, therein justly control them. See further on the last clause.

here] In the city of Jerusalem, the chief place of the kingdom: though I suppose those Jewish Doctors over-reach, who report that Shebna had made his sepulcre among those of the house of David, the Kings of Judah, 1 King. 2. 10. 2 Chron. 24. 16. which honour yet we find, that Jehojada the high-priest obtained, 2 Chr. 24. 16.

as he that heweth him a sepulcre on high] Great men are wont, and that oft-in their life-time, to build them lofty and flately Sepulcres, correspondent to their greatnesh, and such Shebna it seems would imitate; little deeming, or once dreaming, what is hereafter denounced, of his dishonourable fall, and end; the note of similitude is not in the text, but is supposed to be so suppressed, that it ought to be supplied, by those, that thus read the words; and so it is indeed frequently elsewhere, see on Chap. 21. 8. But the words may be read better, here, another way, without any such supply. *O he that heweth himself a sepulcre on high*; that is, *O thou that hewest thy self a sepulcre on high*, a change of the person, just like that of Bildad, Job 18. 4. *O he, that teareth himself in his anger*; for, *thou that teareft thy self*, see on Chap. 21. 14. *their bread*.

on high] Aloft in some conspicuous and eminent place, as ch. 57. 7.

and] The copulative is not in the text, nor need be inserted.

that graveth an habitation for himself in a rock] This some suppose to be spoken also by way of similitude, as well as the former. Thou hewest thee out a tomb, as one that were building him some strong and stately palace, to continue to all posterity, being founded on a rock, Pf.49.11. Mat.7.24,25. Others read the words by change of the person, as before, *thou that graveſt thee out a dwelling* place *in a rock*: which some would expound of the sepulcre before mentioned. And of the Egyptians indeed it is reported, that they called, and accustomed, their dwelling houses, their *inns*; their sepulcres, their *houses*; and their great men therefore built them more like palaces then places of burial: nor was it a thing unusual among the Jews, to hew them sepulcres out in rocks. Mat.27.60. But wee need not suppose the one put for the other, as well his mansion-house, as his monument, might be built on a rock; and the same rock: for their sepulcres were, usually, either within the walls of, or neer adjacent unto their houses. See chap. 14. 18. His affected magnificence, and ambitious humour of perpetuating the memorial of himself, as well by the one as the other, is commonly detected here to be taxed: but his folly, I suppose, is principally aimed at, in making so full reckoning of that, wherein God was resolved directly to crosse him, and to fruſtrate his desiġnes. So Luk.12. 19,20.

in a rock] *On high*, before for ſtatelineſs, as Jer.22.23. *in a rock*, for firmneſs, as Mat.16.18.

V. 17. *Behold the Lord will carry thee away with a mighty captivity; and will ſurely cover thee*] Shebna's preſumptuous folly, in being ſo confident of a firm, both ſeat and ſepulcre was before tartly taxed. Now followeth the doom of deprivation, and deportation, paſt upon him by God, and diſcovering the vanity of theſe his inſolent preſumptions.

Behold] A note requiring more then ordinary conſideration, is preſixed, as to the relation of a ſtrange and unexpected alteration. So Pſ.37.36.&53.7. chap.17.14.

the Lord] Thou intendeſt one thing, but God purpoſeth another: ſo Luk.12.19,20. Thou makeſt account to live always in Jeruſalem, and there to dye: but God intendeth ſhortly and ſuddenly to remove thee from thence, and to ſend thee far away, to end thy daies elſwhere, ver.18.

will carry thee away, with a mighty captivity] Heb. *it caſting*, or, *throwing thee out*, as Ch.3.1. with *the caſting*, or, *throwing out of a man*; or, *is caſting thee out with caſting*, O *man*; or, O thou *mighty man*; for ſo the word properly ſignifies. See on Chap.2.9. & Jer.3.1. 22. which they expound, either God will caſt thee out in ſuch a violent manner, as a man of might and ſtrength is wont to throw ought away from him; or, hee will cauſe thee to be carried away captive, with ſuch a captivity as men uſe to be captived with, who are carried away farther commonly then women, and are wont to have leſs favour and mercy ſhewed them, then that weaker ſex oft hath; or, becauſe the former noun of *caſting*, or, *throwing*, is abſolute, and ſhould not therefore be conjoyned with the word *man*, from which the point of diſtinction alſo with-holdeth it: the genuine ſenſe ſeems to be this. The Lord is preparing ſuddenly and ſpeedily to throw thee out of thine offices, houſe, and place of abode, in a violent manner, (that the repetition, or reduplication of the ſame notion, in the noun annexed to the verb, commonly imports, as Pſal.53.5.& 76.5. Chap.24.22. & Zach.1.14.) *O thou mighty man*, (as Job 38.3.& 48.7.) thou that art ſo high and powerfull in thine own conceit and apprehenſion: ſo Pſ.52.1. where the word deduced from this, and of near affinity to it, is uſed: or, *O man*, ſimply, and ſo the Italian renders it; *Behold O man*; as men uſe to ſpeak to thoſe whom they ſet light by, as not deigning to give them their name. And ſomewhat like hereunto is that of the Apoſtle; *Thinkeſt thou, O man*? and, *who art thou, O man*? Rom. 2. 3. & 9. 20. But that ſoundeth not ſo well, without ſuch a tranſcition as the text hath not; which ſeems to have put it off, as a more emphatical compellation, to the cloſe of the ſentence. The vulgar Latine renders it, *God will carry thee away as a cock is carried*. Whereupon a learned Interpreter ſaith, he wondreth whence this *cock* flew into the text. But the anſwer is ready; It was by Jeromes over-much credulity, in giving credit to his Hebrew-maſter, who told him, that *Gaber* here ſignified not a *man*, but a *cock*. And indeed ſo the Talmudiſts are ſaid frequently to uſe it. And ſo ſome of the Jewiſh Commenters in this place expound it; as if God threatned to drive him away like a *cock*, that is driven from place to place by the puttock: or to carry him away, as a *cock*, or capon, is by the countryman carried to the market, with his wings and legs tyed together: a fit emblem of a captive, ſaith a Popiſh writer, to ſet ſome fair gloſſe on this their abſurd tranſlation, which yet muſt not be refuſed, ſince the Pope hath ſet his ſtamp upon it; though it be confeſſed, that the author of it was herein gulled by the Jew. But contrary to all this that hath been ſpoken, concerning the ſenſe of the place, ſome late Interpreters, of no ſmall note, underſtand it, as relating not what God would doe with Shebna, but what he had done for him: For they read and render the words thus, *God that covereth thee with a covering*, as much as may be for a *man*; or, (becauſe the article is abſent) *God covereth thee with a covering* (and becauſe the word is in an abſolute form) even with the covering of a *man*: that is, God, who now arayeth thee with moſt gorgeous apparel: for rich and goodly apparel is an enſign of honour, Gen.41.42. Eſt.8.9-11. Dan. 5.29. Mat.11.8. and Shebna was in likelyhood the ſecond man in the State, as Joſeph next Pharaoh, Gen.41.40. The ground they give for this interpretation, is, becauſe the word here uſed, doth, as they ſuppoſe, though in another form, ſignifie *to cover*, Neh.3.15. Where it is ſaid, *the gate of the fountain he built, and covered it*; Whence alſo the *dew* hath its name in Hebrew, becauſe it covers the ground, Judg.6.40. and though the word in the Hebrew be not ſo uſual, yet it is found in the Syriack of Daniel, where it is ſaid, *the beaſts had covert, or, ſhade, under it*, Dan.4.11. and both in the Chaldee paraphraſe of the old Teſtament, & the Syriack verſion of the new, the ſame word is uſed for *to cover*, and *to ſhadow*, Ex.40. 21. 1 King.6.9. Pſ.10.10. Mat.17.5. Luk.1.35. But it is well obſerved, that the words uſed, in the moſt of, if not all thoſe places, may well come from another root, that ſignifies a *ſhadow*: nor is any place produced, wherein it is found applyed to *apparel*. The ſingle word therefore, being ſo commonly uſed, for *caſting*, or *throwing*, 1 Sam.18.11.& Pſ.29.33. Job 41.9. Ezek.32.4. Jon.1.4,5,12,16. I ſee not why it ſhould not in the doubled form retain the ſame ſenſe, or, why it ſhould not be ſo taken in this place, when as it ſuits ſo well with the main ſcope of the place; and the ſingle word is there found uſed, where the ſame judgement is denounced, wherewith Shebna is here threatned, ver.18. Jer.16.13.& 22.26,28.

and will ſurely cover thee] Heb. *and is covering, covering thee*] The repetition, hath ordinarily, an implication, either of certainty, or of eminency, vehemency, and the like; ſo before, and again, ver.18. This alſo, thoſe latter Interpreters expound as the former, of Gods conferring honour and dignities upon Shebna; rendring the words, *and doth clothing, cloth thee*: that is, doth fairly, or gorgeouſly cloth thee. And they have the more colourable ground for this their expoſition here, becauſe this word indeed is ſometime found uſed of *putting on apparel*, 2 Sam. 2 8. 14. Pſal.104.2. & 109.19. Chap.59.17. & 61.3,10. But there ſeems no reaſon of weighe appearing, that ſhould neceſſarily force us out of the way of denunciation, which the Prophet all along here, is commonly deemed to inliſt in. Some therefore read it, *he will wrap thee up*. So one of the Jewiſh Writers alſo; becauſe the word is ſuppoſed, ſometime, ſo to ſignifie, ſee Jer.43.12. and a man may be ſaid, to be wrapped up in his garments, as wares are wrapped up, in thoſe things wherewith they are covered. See on Chap.3.12. but it is taken, as they imagine, from thoſe that intending to caſt a garmene, or ſome other looſe thing away from them, are wont to wrap it up, hard, and round, that ſo they may fling it the further. But that notion ſeems rather to be implyed, in the branch following, ver. 18. Others therefore expound it, *he will chaſe thee far away*, into captivity, like a bird. So another of the Jewiſh Commenters ſuppoſing the word to have a notion of flight in it, as indeed ſometime it hath, 1 Sam. 15.21.& 25.14. *the people flew upon the prey*; and *our maſter flew upon them*, for ſo the words there are; but then it hath reference to another root, as another of them, controlling this expoſition, well obſerves. Others again render it, *he will ſurely, or, to the purpoſe, cover thee*, with ſhame and confuſion, in ſtead of that honour thou now enjoyeſt, and makeſt full account ſtill to retain; and ſo much indeed the word imports, where thoſe terms are expreſſed, as Pſal.89.45.& 109.29. but ſo it is not here. The received reading therefore, without any addition, doth well: the only doubt is, what *covering* is here intended, or alluded unto. And here ſome would have it to be, the *covering* enjoyned the Leper, Lev.13.45: hence gathering that Shebna ſhould be ſmitten with leproſie, as Moſes his Siſter, Numb.12.10. Gehazi,2 King.5.27. and Uzziah, were,2 King.26.19. And ſuch a tradition ſome of the Rabbins tell us here that the Jews have. But of this there is no great probability. Others therefore referre it rather to ſuch a *covering*, as perſons fallen into diſgrace, ſurcharged with ſhame, or ſorrow, carried into captivity; or condemned unto death, were wont to have their faces covered with, as unworthy to ſee the light. See 2 Sam.15.30. Eſt.7. 8. Job 9.24. Ezek.12.6,12.

V. 18. *He will ſurely turn, and toſs thee, like a ball into a large country*] Heb. *he will wrapping, wrap thee up*, with *a wrapping*. There is a reduplication of the Verb, as in the latter branch of the verſe next before going; and to that an addition of a Noun of the ſame notion, as in the former branch of the ſame verſe; a defect of the particle *with* here, as there; and Chap.21.7. The words may well be rendred, *He will ſurely*, or, *ſheightly wrap thee up*, and toſs thee like *a ball*. The ſame word oft-times comprehends a two-fold notion, as *take*, for, take, and bring. Gen.27.9. *receive*, for receive and give, Pſal.68.18. with Eph.4.8. ſo here, *wrap up*, like *a ball*, for, *wrap up*, and toſs, or throw like *a ball, into a ſpacious land*. Heb. *a land large of hands*, or, *ſpaces*, as Pſal.104. 25. Chap. 33. 21. He will be ſure to ſend thee far away from the place of thy preſent abode. An alluſion to ſomething made up round like a ball, or to a ball it ſelf, that being toſſed, or thrown, with more then ordinary ſtreſs, from a ſtrong hand, into a ſpatious plain, where there is nothing to ſtay it, runs on an end forward, without interruption, or intermiſſion, untill either the force fail that it was thrown with, through the great length of the way, or it arrive at the lands end.

turn, and toſs] The word, though repeated in a two-fold form, is

is but one; and it is no where elſe found, but here, and Lev. 16. 4. where it is uſed of the linnen *miter*, or, *turbant*, where with the High-Prieſt was to be attired; ſo termed, either becauſe it was wound up, with many wreathes, as the Turkiſh and Perſian turbants are at with many wreathes, as the Turkiſh and Perſian turbants are at this day. Or, becauſe the head of him that wore it, was therewith enwrapped. See chap.3.23. and 62.3. Now becauſe the word hath ſo neer affinity with ſuch a kind of head-tire, as was uſed moſt by ſo neer affinity with ſuch a kind of head-tire, as was uſed moſt by Kings, Prieſts, and Perſons of Prime note, and place, ſome conceive a bitter taunt, to be cloſely couched in it; as if by it the Prophet had ſaid, God will *attire thee*, or, *crown thee* (as the old Latine alſo rendeis it) with a witneſs; with another manner of attire, then that thou now weareſt; he will wrap thee up, in a bundle or fardle of miſeries; and environ thee with troubles; inſtead of an head-band of State. As on the contrary, God is ſaid to *encompaſſe* the godly with favour, loving-kindneſs, and mercies; as with a *crown*; &c. the like head-band of State, Pſ. 5. 12. & 103.4. for ſo the word alſo there uſed, imports. Again, Some of the Jewiſh Writers, upon the ſame ground ſuppoſe it to be implyed, that all his treaſure, and honour, ſhall be packed up together with him, and ſo he, and they, both thrown out, or ſent away together. But that ſeems not to ſort ſo well with the ſubject matter intended; it is more likely, that he was firſt ſtript of all, and then carried or ſent bare enough into a forraign country.

as a ball] A deſect of the note of ſimilitude as ch.13.8. & 21.8. the word is no where in Scripture found in this ſenſe; though frequent with the Talmudiſts. Yet there are, that ſuppoſe no ſuch deſect; for that the word *dur* alone, ſignifies a *ball*, or, a *bowl*; and that in the Arabick it is frequently ſo uſed. See ch.29.3.

into a large country] What country this was, that Shebna was either carried captive, or exiled, and confined unto, or upon diſcovery of his evil carriages, and depoſition from his dignities, ſhould flee, and retire himſelf, for ſhelter, is not certain. The Jewiſh Writers, ſome of them, ſay, it was Caſſiphia, Ezr.8.17. ſome, Nineveh, in Aſſyria; ſome, Babylon; and this laſt, ſome of ours ſuppoſe not to be improbable: Yet, not imagining, as they, that he could be carried captive, in the Chaldean Invaſion, firſt, or laſt, under Nebuchad-nezzar; (for he muſt needs be dead long before;) but that together with Manaſſes, ſurviving Ezekiah, he might be thither carried by the Aſſyrians under Eſar-haddon, 2 Chr.33.11.

there ſhall thou dye] Not at Jeruſalem, where thou haſt hewen out thy ſepulchre, ver. 16. as thou madeſt account to do, when thou ſo didſt. The Talmudiſts tell us, that this Shebna, with ſome others, made a defection to Sennacherib; by whom, after the ſlaughter made by the Angel, in his camp, they were carried away, in much diſpleaſure into his own country, where, after ſome deſpightful uſage, he put many of them to death: and this may be as true as what other of them ſay, that with Jehojakim, or Jehojachin, (and why not, as well Zedekiah?) he was by Nebuchadnezzar carried to Babel: or, what others, not that *he died* indeed abroad, but that being ſequeſtred for his leproſie, he was *as a dead man*; as of Miriam, or Mary, (for the names are the ſame, Luk. 1. 16.) it is ſaid in the like caſe, Num. 12.12. yet after being recovered, he returned to the city, though not to his former office, and dignity again, now conferred upon another.

and there the chariots of thy glory ſhall be *the ſhame of thy Lords houſe*] Some of the Rabbines on this place, out of their Talmudick ſtories, tell us another ſtory of Shebna, ſomewhat differing from the former; that when Shebna came alone to the Aſſyrians camp, and they asked him, where the reſt of his conſpirators were, he told them, that they were revolted again, and ſo had deſerted him: where upon they laid hold on him in a rage, and having bored though his feet, they drag'd him, faſtned to horſe-tails, over brambles and bryars: and that this is that, which the Prophet foretelleth him here, of the ſtately chariots, that there he expected to have. But this may well go among the reſt of their fondly-forged figments. Other of them more ſerious, expound the words thus, Thy ſtately chariots, that are now thy glory, ſhall be turned into ſhame, and ignominy, becauſe thou art the ſhame of thy Lords houſe; and ſo in him. ſay they, was fulfilled, what our Maſters ſay, *He that ſeeks the ſhame of his Maſters houſe, his houſe ſhall be turned into ſham*: or, as other of them, whom many of ours alſo concur with, keeping cloſer to the text; *and there* ſhall *thy glorious chariots*, all thy ſtate and pomp, that thou now glorieſt in, dye, that is, ceaſe, and come to an end, O thou that art *the ſhame of thy Lords houſe*.

the chariots of thy glory] Or rather, *thy chariots of glory*, that is, thy glorious chariots: thy chariots of ſtate, which as a great man, thou rideſt in, up and down, through the city. So *thy Throne of glory*, for thy glorious throne, Jer.14.21 and, *the eyes of glory*, for, his glorious eyes, ch.3.8. *his chariots*, both his power and pomp: for *chariots* denote either, Gen.41.43. 2 King.9.25,& 10.15. Joſh.17.18. Judg. 4.3 2 King.2.12.& 13.14.

ſhall be] Or, rather, *ſhall dye*: ſupplyed out of the former branch: as Job 16.21.& 22.24.& 33.6.

ſhall be *the ſhame of thy Lords houſe*] According to this reading, the meaning ſhould be, that the honour conferred by the King, upon Shebna, being ſuch an one, as he was, ſhould in fine, prove a diſhonour to his Lord, and to his houſe over which he had placed him. But the old Latine reads it, inſerting a copulative, inſtead of the verb ſubſtantive, and *the ſhame of thy Lords houſe*. Which ſome following expound the whole ſentence thus, *There ſhalt thou dye: and there* alſo *thy chariots* with thee; and *the ſhame of thy Lords houſe*, to wit, ſhall alſo that ceaſe, though being thrown out of it, whoſe hon our was a diſgrace to it, and a better man being ſet up in thy ſtead, by whom it may recover its wonted honour again. But the proper ſenſe of the place, ſeems, to be that above, O thou *the ſhame of thy Lords houſe*: thou that by thy corrupt courſes, art a ſoul blemiſh to thy maſters honour, and a diſgrace to his houſe, Pſ.12.8.& 101.4-7. Prov. 28. 12.28.& 29.2. Eccl.10.5,6.

V.19. *And I will drive thee from thy ſtation*] The Prophet ſpeaks here, as in the perſon of God; in regard whereof; ſome render it, *For I will*, ſaith he, as (looking back to verſ.15.) drive thee from thy ſtation: and the copulative, is, indeed, put ſometime for the cauſative: as Gen.12.1.& Exod.14.19. for the places are parallel, and ſhould be rendred alike.

drive thee from thy ſtation] Depoſe thee from thy dignity; thruſt thee out of thine office, wherein thou thinkeſt, that thou ſtandeſt ſo faſt: thou ſuppoſeſt thy ſelf ſo ſurely ſeated, that thou canſt not be ſtirred: But *they cannot ſtand*, whom *God delivers*, Jer.46. 14, 15. there, is in the word *ſtation*, a notion of form, ſeeling, and conſiſting, whence a *pillar* hath its name: notwithſtanding which, as he conceived it, God telleth him, that he would not move him only, but remove him, as the like is threatned *Queen Hazzith*, that though her name imported the ſame, yet ſhe ſhould be removed, ſhe ſhould be carried away captive, Nah.2.7.

and from thy ſtate he ſhall pull thee down] The ſame thing repeated in other terms; *from thy ſtate*, that is, thine *office*: as 1 Chr.2.28. 2 Chr.35.15. or, *ſtanding*: as the word properly ſignifies. Whence a *pillar*, alſo hath another name. Now becauſe the perſon is in this latter branch, changed from the firſt to the third; the Prophet ſpeaking before, as in the perſon of God, now as himſelf, ſpeaking of God; ſome read the words, ſaying, *from thy ſtation ſhall he pull thee down*: and expound it, *he*, that is, the King, who before advanced thee, ſhall by mine appointment put thee down: and this they ſuppoſe; was in part done, when of High-Steward, he was made Scribe, or Secretary, which was a far inferiour place, chap. 36.3. And it is true, that the word *ſaith*, or, *ſaying*, is oft neceſſarily ſupplyed: as ver. 13.15. Job 8.18.& 9.20. But there is no ſuch need here: and they wrong the text, by omitting the copulative, which is of uſe here. Others therefore ſay, *he*, that is, *God*: he will do it, whether thy Lord the King do it, or no: Levit. 20,4,5. So Pſal. 52.5. and, ſaith one of the Rabbines it is *he will*, for, *I will pull thee down*: one perſon for another, as is the manner of Scripture in many places, 1 Sam. 6.4. 1 King.22.8. Job 17.10. and this God did, ſaith another, by ſmiting him with leproſie, as he did Uzziah, and ſo enforcing him to leave his place, 2 Chron. 26, 19-21. But of that before: nor need we ſtand here, to enquire, who ſhould do it, though whoſoever were the inſtruments, it is ſure that God did it; and no leſſe ſure, that it ſhould be done; that which only ſeems here to be intimated: for the verb may well be taken indefinitely; *he will pull thee down*; that is, *thou ſhalt be pulled down. I will drive thee from thy ſtation, and thou ſhalt be pulled down from thy ſtanding*. I will do it; and it is therefore ſure to be done, Pſ.115.3.& 135.6. Dan.4.35,37. Of this indefinite uſe, ſee eſpecially ch.2.19.& 17.13, ver.8.

V.20. *And it ſhall come to paſſe in that day, that I will call my ſervant Eliakim, the ſon of Hilkiah*] Hitherto was the depoſition and deportation of Shebna. Now followeth the ſubſtitution of Eliakim in his ſtead: after the deveſting of the one, the inveſting of the other.

it ſhall come to paſſe] Heb. *it ſhall be*: as chap. 2. 2. & 3. 24. & 7. 21.

in that day] At that time ch.2.20.& 4.1,2.

that I will call] Heb. *and I will call*: as chap. 16. 12. he ſhall not intrude himſelf into thy place; but ſhall be called by God to it. So chap.42. 6. & 48.15. Rom. 1. 1. Heb.5. 4. that which God doth ſometime immediately, as by word of mouth, or inward motion of ſpirit, Exod. 3.2,6,25. ch. 6.8,9. Jer.1.5,7. Matth.4,18, 21. & 9.9. Gal.1.1. ſometime mediately. and ſo ordinarily, by the miniſtry of man, Exod.16. 18. & 11. 24, 25. Act. 6,3,6. & 13,2. and thus, in likelihood, was Eliakim called to this office, advanced thereunto by Ezekiah. Nor amiſſe, therefore, doth one of the Rabbines here paraphraſe it; I will put it into the heart of Ezekiah, to put him into thy place. Who yet, I ſuppoſe, was miſtaken; ſuppoſing great Princes, to be termed *called* ones, when it is rather *renowned* ones, Ezek. 23.23. more likely ſo, Num.1.16. & 16.2.& 26, 9. but the word there doth a little vary, and is doubtful too; and by moſt, rendred the other way.

my ſervant] Nor in general; as of large, as are all men; yea, all things, Pſal. 119.91. but in a more ſpecial manner, as one deſigned to do him and his people ſpecial ſervice, in that place, which Shebna formerly had held. So Num.12.7. Pſal.78.70. Phil. 1.1. Tit.1.1.

Eliakim] See 2 King. 18. 18, 26, 37. chap. 36. 3. & 37. 2. the name well ſuiteth with the perſon. For *Eliakim* importeth one *raiſed*, or *ſetled*, by *God*: as *Jehojakim*, alſo, doth the ſame. See Jer.22.18.

the ſon of Hilkiah] This is added, to diſtinguiſh him from others,

that might be in those times of the same name. For the name Eliakim was among that people, not unusual, as may appear, 2 King. 23.34. 2 Chron 36.4. Nehem.12.41. Matth.1.13. Luk.3.30. and it may well be also, because his Father *Hilkiah*, was a man of some note.

Hilkiah] Heb. *Hilkijahu*; as *Hanniha* is *Chananiah*, Act.7.2. Of the form, see on Chap.1.1. there are diverse other found in Scripture of the same name, 1 Chr.26.11. Neh.8.4 among the rest, the High-Priest, in Josias reign, 2 Chr.6.13. 2 Chr.34.9. Ezr.7.1. and Jeremy the Prophets Father, Ier.1.1. The word signifies, *Gods portion*.

V. 21. *And I will cloth him with thy robe*] God by the Prophet directeth his speech still to Shebna, into whose office Eliakim was to succeed (as the promise, or prediction of the saving seed is directed, not to the woman, but to the Devil, whom it was to destroy, Gen.3.15.Heb.2.14.) to vex him the more; ambitious persons hasting such as are to succeed them; especially when to be deposed from their high and great places; and not enduring to hear the name of a Successor. See 2 Sam.19.13.& 20.9,10.

thy robe] Or, *coat*: as Gen.37.3,31,32. such a rich and goodly robe, or coat, as thou now weareſt, correspondent to thy place. So Gen.41.42. Eſt.6.8.& 8.15. Dan.5.29. See on ver.17.

and strengthen him with thy girdle] I will give him that power and authority, that thou now hast: or, I will not onely put him in thy place, but I will confirm him also, and strengthen him in it; ver.23. The *girdle*, and emblem of power. See chap.11.5.& 23.10. & 45.1,5. Prov.31.17. Though an allusion, as some not improbably conjecture, to such rich, as robes before; so girdling here; as great men used to wear; Exod.28.39,40. Rev. 1.13. Howbeit; I suppose they goe to far, who (because special mention is made of Aarons *robe*, or, *coat* rather, (for so the word properly signifies, both here, and there) and *girdle*, or *belt*, Exod. 28. 4, 39. would hence infer, that Shebna now was, and Eliakim was to be, High-Priest; subsinfer, that Shebna now was, and Eliakim was to be, High-Priest; substituted in his place by Ezekiah, as Zadok, in the place of Abiathar by Solomon, 1 King.2.27,35. But of this, see on ver.15.

girdle] Or, *belt*. Which may well be deemed to come from thence, by no unusual change of a letter; it is so called in Hebrew, because the *belly* is girt in with it.

and I will commit thy government into his hand] Heb. *I will give*: as Joh.9.24. This we find effected afterward in the story. For as Shebna is said to have been *over the house* here, ver.15. so is Eliakim said to be afterward in that office, 2 King.18.18.chap. 36.3. & 37.2. God, say the Jewish-Writers, revealed his treacheries and covert carriage, to Esay, by Esay to Ezekiah, who thereupon put him beside his place, and placed Eliakim therein.

in his hand] Or, *hands*; for the word is collective: as Prov.31.20. a metaphor from a coach-man, or charioteer, in whose hands the reins are, that guide and rule the horses that draw in the chariot, or coach, Jam.3.3. or, from a pilot, that sitting at the stern, with the helm in his hand, thereby steereth the ship which way he pleaseth, Jam.3.2. So Pſ.78.72.

and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah] Heb. *for a father*; that is, *a father*, simply: as Gen. 17.4. or, *instead of a father*: as a father, Iudg.17.10. & 18.19.2 Sam. 7.14. As in regard of his command, and the eminency of his place; as all Rulers are styled *Fathers*, Exod. 20. 12. Num.36.1.2 King.5. 13. so more especially, in regard of his fatherly care of them, and tender affection towards them: as title for a good governour. See 2 Sam. 23.17.& 24.17. 2 Chr.30.18,23. Neh.2.10.& 5. 8, 13-19. The Persians used to say of three of their Kings, that Darius was a *trader*, Cambises, a *Master*, Cyrus, a *father*: Herodote, lib.3. But they ſtain the ſtyle here too far; who would hence infer, that he muſt needs be High-Prieſt. For who elſe ſhould be *father*, ſay they, to the Inhabitants of Ieruſalem: but either the High-Prieſt, or the King: For they might have conſidered, what the Rabbine on this place ſuggeſteth; to wit, Ioſiphs ſpeech of himſelf, that *God had made him a father to Pharaoh, and Lord of all his houſe, and a Ruler throughout all the land of Egypt*, Gen.45. 8 See Pſ.105.20, 21. The words yet ſhew, as thoſe of Ioſeph, that the power of the place was not confined to the family, or houſhold ſervants only: but was extended alſo unto other the Kings Subjects. See 2 King.15. 5. Of *Ieruſalem* and *Judah*, ſee on ch.1.1.

Inhabitants] Heb. *Inhabitan*: as ch.5.3.

the house of Judah] As, *the house of Jacob*, ch.2.5. and, *the house of Israel*, & *the house of Judah*, Ier.5.11.& 11.10,17. not to the Kings houſe only, but to the whole body of the people, that were as one joynt family: ſo all the faithful make one family, Gal.6.10. Eph.2. 16.& 3.14,15.

V.22. *And the key of the house of David will I lay upon his shoulder*] Hence it appears, that Eliakim now, as Shebna before, was to be Comptroller, or High-Steward of the Kings houſe, as one of the Iewish Commenters on this place, well obſerveth: and not High-Prieſt, as ſome other of them groundleſly affirm, whom yet ſome of ours follow: and much leſs one, that bare both offices: which yet the Chaldee Paraphraſt aſſerts. It is as if he had ſaid, I will commit unto him, the whole charge and government of the Kings houſe: ſo as there ſhall not be done any thing there, in one kind, or other, without him: nor ſhall any controll him in what he doth, Gen.41.43,44. Pſ.105.21,22.

the key] An emblem of power and authority, becauſe none can come into a place, or go out, without the will and leave of him, that hath the command of the key: and when a man therefore comes to take poſſeſſion of an houſe, thither he is wont to be given him. When rendition of a City, Town, or Caſtle, is made, the keys are commonly delivered. See Matth.16.19. Rev.1.18.& 3.7. & 9.1. & 20. 1,3. *key*, collectively, for *keys*, Matth.16.19. as after, *shoulder*, for *shoulders*. Some ſuppoſe, that the party who bare this office, either carried a key himſelf; or, had one of gold carried by ſome other before him, as Mages before ſome in high place at Court, are with us. Others, that he had the figure of a key woven into, or ſtaffed into, or embroidered upon his upper garment, as an enſign of his office. But theſe are but ſurmiſes, and groundleſſe conjectures.

of the house of David] See on chap.7.1.

will I lay] Or, *put*. He brought it as ver.21. Ier. 23.40. Ezek. 37.24, 14,17.

upon his shoulders] See on chap.9.6.

so he shall open, and none shall shut, and he shall shut, and none shall open] The effect of this his authority in the execution of his place. Heb. *and he ſhall*, &c. which may well be rendred *that he may open, or, ſo that he ſhall open, and none ſhall ſhut*, &c. as chap. 10.19.& 11. 3.& 19.12. A form of ſpeech borrowed from the office of thoſe, who having the keys of cities or caſtle, committed unto them, the gates thereof cannot be opened, or ſhut, without their direction, and ſpecial order from them. The meaning is, that he ſhall have power to diſpoſe of matters, for the government of the royal palace, and execution of juriſdiction, appertaining to his place, without let, and reſtraint, or power in any other to reverſe what he doth. So Rev. 3.7. Iob 12.14. and the like in ſome kind, Mat.16.19.& 18.18. The Rabbines gloſſe falls ſhort, who expounds it, that he ſhall be of counſell to Ezekiah, who ſhould do nothing without, or, but by his advice. For the place that Eliakim was to poſſeſſe, was an office diſtinct from the place of a Counſellor. See 2 Chro.26,22.

V. 23. *and I will fasten him as a nail, in a sure place*] To the power of executing what belonged unto his place, (left the due, and impartial execution of his duty therein, might prove prejudicial unto him) God further here promiſeth ſuch an eſtabliſhment of him in it, that he ſhould be ſure to ſit faſt; and be able, not only, to diſcharge his place, ſo as ſhould be both for the Kings honour, and the publike welfare; but to ſupport alſo thoſe inferiour offices, whether ſtrangers, or of kin to him, that ſhould have dependance upon him, contrary to that, which of Shebna is threatned, ver.25.

as a nail] The note of ſimilitude is ſuppoſed to be wanting, as Iob 11.12. Pſalm.11.6.ch. 21.8. Yet I ſuppoſe the more well be rendred without it; *I will faſten him a nail*; *a pin*, *in a firm place*; *as, or given as a nail*, or, *a pin in his holy place*, Ezra 9.8. Becauſe the verb *faſten*, here uſed, is ſometime applyed to the *pitching* of tents, Gen. 31. 25. Some Interpreters therefore would have this word rendred, *as a nail*, but *a ſtake*; ſuppoſing ſuch a *ſtake*, or *poſt*, here intended, on whoſe top the pight in the midſt of a tent; beſides that many neceſſaries may be hanged on it, ſupports the whole pavilion. True it is, that the word is alſo oft found uſed about tents; but it then ſignifies not ſuch a *poſt*, or *ſtake*, as ſupports it; but ſuch an iron *nail*, or woodden *pin*, or ſhort *ſtake*, (if ye pleaſe ſo to term it) as the cords of a tent are wont to be faſtened unto, chap. 33. 20. & 54.2. as appeareth by the ſtory of Iael, Iudg. 4.21,22.& 5.26. But here the alluſion is rather to ſuch a *nayl*, or, *pin*, as is faſtened ſome where about the houſe in the wall, to hang ſuch utenſils upon, as are of ordinary uſe in the houſe; that they may not be caſt about, and ſo wronged; but may there be ſafe out of harms way, as we ſay, and at hand, when occaſion is to make uſe of them, Ezek. 15.3.

in a sure place] That he may not be, either ſhaken, or wrenched out of it, Eccl. 12.11. as thou thalt be, ver.25. Heb. *in a faithful place*, Num.12.7.1 Sam.2.35. ſuch a place, as will not fail, but hold faſt, as a faithful man, one that failsnot the truſt repoſed in him; but is true and firm to them that confide in him, Deut. 7.9. Prov.14.5.& 25.13. Prov.31. 11. One of the Hebrew Commenters ſuppoſeth a trajection in the words, which he would have therefore to be thus read, or rendred, *I will faſten him a ſure nail in the place*. But, beſides that the genders agree not, (for the one is maſculine, the other feminine; and the Hebrew points carry the conſtruction the other way: (the repetition of the ſame form of ſpeech, ver.25. doth evidently refute it. See Zach. 10.4.

and he shall be for a glorious throne to his fathers house] As thou waſt a ſhame to thy Lords houſe; ſo ſhall he be a grace, and an honour, not to his Lords houſe alone: but to his fathers houſe too.

for a glorious throne] That is, *as a glorious throne*: or ſimply; *a glorious throne*: as, *for a father*, ver.22. *for a glorious crown*, and, *for a goodly diadem*, ch.28.5. Heb. *a throne of glory*: as 1 Sam.2.8. Jer.17. 12. Some would haue it read, *to the throne a glory*: underſtanding it of the Kings throne, and conſequently, of the King: that he ſhould be an honour to him, by whom he had been to that hight of honour advanced. But the points in the original, and frame of the context, will not eaſily admit it.

to his fathers house] His prudent and upright carriage ſhall make his whole ſtock and kindred, the whole family he came of, honourable, as was Ioſephs the like to his, Gen.47.5,6. 11. Some extend the

the word *family* here, to the whole Tribe of Iudah, called *the house of Judah*, ver.21. but the term here uſed, ſeems narrower here, then that there: and the words following, run rather the former way.

V. 24. *And they shall hang upon him all the glory of his fathers house, the off-spring, and the issue*] All his kindred and allies, with their iſſue, as well ſmall as great, ſhall partake of his honour, in one employment, or other. So I rather take it, then, as ſome other, who expound it of the generall care, that Eliakim ſhould have in the execution of his office, of doing right to, and relieving, as well the mean, as the mighty, Exod. 23.2. Deut. 16.18.17.2. Chr. 19. 6.7. Pſ.72.2,4,13,14.& 82. 3,4.

they shall hang upon him] *they shall hang*; that is, there ſhall be *hanged*, as things are wont to be hanged on a pin, or nail; (for the verb is here taken indefinitely: See ver.19. *upon him*, or, *upon it*: in alluſion to the *nail*, or *pin*, before mentioned, ver.23. they ſhal have, all of them, dependance upon him.

all the glory of his fathers house] Either the whole family, which by his means ſhould become honourable. See Chap.4.5.or, ſtrictly among them, that are of ſome note, otherwiſe, for wealth, wiſdome, or the like; as ch.10.16.18. oppoſed to the *little ones*, afterward mentioned.

the off-spring, and the issue] The former of theſe words, ſignifies properly, *plants*, that grow up out of the ground, chap.34.1.& 42.5. or, *branches*, that ſprout, or ſpring out from a root, ſtock, or ſtem, ch. 44.3,4. and in the next place, *children*, or *iſſue*, Iob 5. 25. & 21.8. & 27.14.& 31.8. chap.61.9.& 65.23. ſo called, becauſe they iſſue, and proceed from the bowels of their parents, of thoſe, that breed and bear them, chap.48.19. The latter in this ſenſe, no where elſe found; but uſed for *excrements*, Ezek.4.15. is deemed to come from a root of the ſame notion with the former; from whence alſo are words derived, that ſignifie the ſame thing, ch.4.4. Ezek.4.12. ſo termed alſo, becauſe they come out of mens body, Deut.23.14. but this latter root ſeems to imply a more abundant iſſue, flowing out, as *ſtreams* of water, from a fountain; becauſe it hath neer affinity with another term, that ſignifies ſuch [*abundance*, Deut.33. 19. Iob 22.11. chap.60 6. And becauſe the former word is of a maſculine form, the latter of a feminine, Some of the Jewiſh Writers underſtand thereby, *ſons and daughters*, and becauſe it was before ſaid, that he ſhould be as a *father to the houſe of Judah*, ver.21. Some of them would have the people to be reputed, here, as his children; the men, his ſons; and the women, his daughters: but of that formerly. Other of them, with the Chaldee Paraphraſt, underſtand, *ſons, and ſons ſons, or, nephews*, as that name properly ſignifies. But theſe are by other of them, not improbably, deemed niceties; ſuppoſing as both words to ſignifie as our Prophet manner is, to uſe oft variety of terms) but one and the ſame thing. For, as for that which a learned late Writer ſurmiſeth, that theſe two ſhould be the names of the keys, that Eliakim ſhould have the command of; the former, of the *fore-gate*, by which they went in and out, of the word, that ſignifies *to go out*: the other, of the *back-gate*, by which they went to the back-ſide; becauſe of that uſe of the word, Ezek. 4.15. it is a conceit, ſo far fetcht, and ſo improbable, that it is ſtrange how it ſhould enter once into any judicious mans brains.

all vessels of small quantity] The Prophet proceeds in the forementioned metaphor, of *nails*, or *pins*, on which, *veſſels*, inſtruments, and utenſils, cared ones eſpecially, as flagons, pots, cups, and the like, are wont to be hanged: and it may be deemed, that the copulative ſhould here be ſupplyed, which is oft omitted, as chap.21.5. ver.6. and *all veſſels*, (or, *utenſils*: for the word is of a very large extent) *of a ſmall* size, as ſome, *of little*, or, *leſs* ſize, as others: or the word is here put ſubſtantively: as Gen.44.20. 2 Chr.34.30. and I ſuppoſe alſo comparatively: as Gen.27. 15.42. And ſo this branch will not unfitly anſwer the former: he ſhall ſupport, and bear up, with honour and credit, not thoſe alone of his ſtock, that are perſons of note, and parts, fit for more honourable employments, together with thoſe, that are of their iſſue, and partake therefore with them, in their honours: but even thoſe alſo of them, that are of meaner parts, and leſſe eſteem, who yet, in regard of their alliance to him, ſhould have reſpect given them, and have ſuch employments aſſigned them, as they were found to be fit for. God the more to ſpight Shebna, declares how not Eliakim himſelf alone, but his whole kindred ſhould be graced with him. Some expound the words of the great care that Eliakim ſhould have in his place of ſecuring, even the meaner ſort of people: and not their perſons only, but their goods, and chattles alſo, even to the meaneſt of them. But the former I take to be the genuine ſenſe of the place.

from the vessels of cups, even to the vessels of flagons] This amplification continued in the former ſimilitude, ſeems to argue both the great power, and the fixed firmneſs, that Eliakim ſhould be poſſeſſed of in his place. Even in the meaneſt mens houſes: but in great mens much more, there are many pins and hooks of ſeverall ſorts, to hang utenſils, pots, and cups, of ſeveral ſizes, and weight, on; and they are to be chary of hanging over many on the ſame hook, or pin, for fear of looſening, or breaking it. But this pin ſhould be ſo ſtrong, and ſo well faſtned withal, that it ſhould be able, without fear of danger, either to it ſelf, or the things hanged on it, to bear all the veſſels, or utenſils in the houſe, though never ſo many, of ſeverall ſize, weight, and uſe. Some following the Chaldee Paraphraſt would have the meaning to be, that all thoſe that had any ſacred employment in the Sanctuary, as well the Prieſts, that ſacrificed, as the Levites that ſang, and played on inſtruments, ſhould have their dependance upon Eliakim, ſuppoſing him to be High-Prieſt. Others, that all the Offices in the Kings Court, as well the higher as the lower alſo, ſhould be at his diſpoſal. And others againe, that there ſhould be nothing in the Kings houſe, or palace, that ſhould not be under his power. But the tenour of the context ſeems to run another way, and to admit none of theſe.

from the vessels of cups] *veſſels of cups*; that is, *cups*, ſimply, ſaith one: as, *an inſtrument of viol*, (the very term here uſed) for, *a viol*, ſimply, Pſ.71.22.& 92.3. *veſſels of cups*, for ſeveral kinds, or *ſorts of cups*: or *bowls*. Some Jewiſh Commenter: becauſe there were, ſaith he, diverſe ſizes of them, differing as well for matter, as for fine. The word is not above twice found elſe where in Scripture, Cant. 7.2. Where the ſpouſes *navel*, is likened to a *round bowl*, or *goblet*, replenished with liquor. Whence it is with good probability deemed, that the word comes from the ſame root with that, which is uſed, for a *target*, or *ſhield*. Of which, ſee on ver.6. in regard that the one did, in form, or roundneſs at leaſt, reſemble the other: and Exod. 24.6. where it is ſaid, that Moſes received into *baſons*, the blood of the beaſts, or bullocks, ſlain, for ſacrifice, at mount Sinai. Whereby it appears, that it was a veſſel, bowl, or baſon of ſome large ſize, and of ſome good competent capacity: thoſe uſed at table, were, in likelihood, of gold, as the Rabbine here gueſſeth, in great mens houſes, or of ſilver, at leaſt, and are mentioned there, as the principall. For thoſe uſed at the altar of burnt offerings, might be of braſſe, Exod. 27.3.& 38.3. and ſo might the like for other uſes, in private houſes: but the former ſort ſeems to be aymed at in this place.

even unto] Heb. *and unto*: as ch.1.6.

the vessels of flagons] Or, *flagons* before: and for the cauſe there mentioned. The word rendred flagon, firſt, and properly, ſignifies a *bottle*: ſuch, as they uſed commonly, to carry or keep wine in: 1 Sam.1.24. & 10.3.& 25.18.1 Sa.16.1. Jer.13.12. they were uſually of earthen ſtuff, ch.30.14. Jer.19.1.10.& 48.12. and therefore of no great value, Lam.4.2. put there for hire, for perſons of the loweſt rank, and leaſt eſteem at the *houſe* before; for men of ſome prime note, and repute. The one anſwering to the honourable ones, ſpoken of before, the other to the ſmall ones. Howbeit, becauſe the ſame word is alſo uſed for an inſtrument of muſick, a *viol*, ſo called, becauſe it is bellied, ſomewhat like a *bottle*, of which, ſee on ch.5.12. Hence, ſome would have it rendred, *the inſtruments of viols*, underſtanding it of muſicall inſtruments: and the Rabbins moſt of them run this way, thoſe eſpecially, that deem of Eliakims High-Prieſt-ſhip: as alſo the Chaldee Paraphraſt, & the old Latine. But this agreeth with the former, to harp, and harrow.

V.25. *In that day, ſaith the Lord of hoſts*] In this laſt paſſage, wherewith the latter part of this Prophecy concerning Shebna is concluded; the Prophet returneth to relate, as from God, the ruine now, not of him alone, but of all thoſe, that had dependance upon him.

in that day] At that time: as ver.20.

the Lord of hoſts] See ch.1.9.

ſhall the nail that is faſtned in the ſure place, be removed] Or, *ſhall the pin*[a] as ver.23. *That is faſtened in a ſure place*, (for there is no article here, more then there is) *remove*: as Zach.14.4.ch:54.10.or, *departs*: as Num.14.44. Joſh.1.8. Judg.6.13.ch.59.21. The Prophet reſumeth again the former ſimilitude from *a pin*, or *nayl*, driven into a wall, to hang ſome weighty thing on. To ſuch an one ſurely faſtened, that it might be able to hold whatſoever was hung on it, he compared Eliakim before, that was to be Shebna's Succeſſor, but Shebna, now, to ſuch a *pin*, or *nail*; as though it might ſeem to be ſurely riveted into the poſt, or wall, yet ſhould fail, and fall out of its place, when it came to the ſtreſs: and not be able to bear, or hold up that, that was hanged on it. For they are very far wide, that underſtand this of Eliakim, that he alſo ſhould be removed, and taken away, as was Joſias, 2 King.23.26,29. for this ſpeaks of the ſame of the people: as alſo thoſe, that refer this to the Babylonian deportation, and expound it of the Prieſthood, that ſeemed then to have failed, Hoſ.3.4.

in a ſure place] As he accounted himſelf to be, when he hewed him out his ſepulchre, ver. 23. as making no queſtion but to live, and dye there: and to hold his place, and ſtate, to his end: as Iob 29. 18.

and be cut down, and fall] See ch.10. 33.& 14 12.

and the burden that was upon it, ſhall be cut off] As he compared Shebna to a pin, or a nail to his favourites, and his dependants, ſuch as reſted, and relyed on him, in regard of his power, and place, (whether thoſe of his family, or thoſe of his faction) to ſome weight of bottles, or other utenſils, that hanging upon ſuch a pin, or nail, muſt needs, when that fails, and falls, fall together with it: and being brittle ware, break to pieces. So ch.31.3.

For the Lord hath ſpoken it] The prophets uſual cloſe. See chap. 21. 17.

CHAP.

CHAP. XXIII.

Ver.1. **T***He burden of Tyre Of burden*, see c.13.1.*Tyre*, the place, which this Prophecy concerns, was a famous port, & mart-Town, in Phenicia, the lower part of Syria; from which that whole Country is supposed to have been so termed, (see an ch.7.1.) lying upon the midland sea, and situate like Venice, within the sea, these things signifies *a rock*, 27.3.4. It is in Hebrew called *Tsor*, which sometime signifies *a rock*, Ezek.3.9.because it was built upon a rock, Ezek.26. 4.14. and in that regard very strong, Josh.19.29. in Syriack *Tsur*, whence *Suria*, and *Syria*: but by the Greeks, turning that first double letter into a single T. *Tyros*, whence the Latine, *Tyrus*, and our *Tyre*; and by the Latines again, changing it into a single S, sometime *Sarra*. See the like Prophecies against this Town, and State, Jer.25.22.& 47. 4. Ezek.26-28. Amo. 2.9. Zach.9.2.4. denounced against it, among other their excelles, for their insolent and injurious carriages towards Gods people, their neighbours, the Jews, Ez.ek.26.2.& 28.24. Joel 3. 4.

Howl, ye ships of Tarshish.] The Prophet beginneth his Sermon against Tyre, with a summons of such as had trade with her, & were maintained by her, to mourn for her, or over her, in regard of her ruine.

Howl.] Make a grievous lamentation, ch.13.6.ver.14.

ye ships of Tarshish.] Either the *ships* themselves; as by a rhetorical compellation, the senseless creatures are sometime called to mourn, ch.14.31. and said so to do, Lam.1.4. implying what they would do, were they sensible of such occurrents, whereby so much detriment accrues unto them. See Chap. 24. 7. or the *ships*, put for those that are employed about them, and trade in them, who losing, and missing their former trade, with her, and again that thereby they gat, should make grievous moan for Tyres fall, as being either wholly undone, or much endamaged thereby, Ezek.27.29.32. Rev.18.18.19.

of Tarshish.] That trade there, Ezek.27. 12.25. either of *Tartessus* in Spain; or of *Cilicia*; whose chief port Town *Tarsus* was, (the Cilicians being anciently masters of those mid-land-seas; as Strabo. l.14. and Solinus, cap.41.)or, of the main *ocean*, or great sea, from the *one of those countries*, in process of time, generally so termed; (as *Pontus*, with the Latines, from the like)or, from the colour of the stone called *Tharshis*, Exod.28.20. Ezek.1.16.& 10.9. as some: but the stone, in more likelyhood, had its name from the Sea. See on ch.2.16.

for it is laid waste] When, or by whom, this calamity befell Tyre is much questioned among Interpreters. The most draw it down to Nebuchadnezzars days; by whom they suppose it to have been effected, Jer. 47.4. Ezek.26.7. Joseph *against Apion*, lib.1. though other of them say, that it then indeed began; but was not fully compleated until Alexanders time by whom, after a long siege, having been taken with much difficulty, it was utterly sacked, and ruined. See hereof, Diodor. lib. 17. Arrian, lib. 2. Plutareh, *in Aelxanders life*, & Curtius, lib. 4. Yet some late Writers suppose that what Esay here foretold, was effected and fulfilled by the Assyrian Kings of those times, in which the Prophet himself lived; to wit, by Salmanesser, and Sennacherib. To which purpose, they alledge an ancient record out of the writings of one Menander, an Ephesian, cited by Joseph the Jew, in his *antiquities*, l.9.c. 14. where in it is related, that under Eluleus (or, as Some out of Ruffinus read it, Eliseus) King of Tyre, the King of Assyria having subdued most of Phenicia, and having taken Sidon, and old Tyre, set upon Tyre it self too; which alone stood out against him; and so besiet them, that they could come by no fresh water, for the space of five year, but what, by digging within the city, they got out of Wels. Now this, saith Joseph, was done, by Salmaneser, whose attempts against it, it is not improbable, that both Sargon, and Sennacherib, might after purse.

it] That is, Tyre; whom this Prophecy concerns.

laid waste] Heb. *wasted*, or, *spoyled*, Psal.17.9. chap.33.1. Obad.5. *wasted*, or *spoyled*, for, *to be wasted*, or *spoyled*. fay some: as Psal.137.8. *destroyed*, for, *to be destroyed*: but this nicety here needs not. It is the manner of the Prophets, and their common language, to speak of things to come, as already done. So *Babylon is fallen*, ch. 21.9. Rev. 18. 2.

so that there is no house] Heb. *from house*, or. *from an house*; that is so, fay some, that there is not on house left standing in her, Ezek. 26.4.14. Others no place of receit, or harbour, Job 39.6. Psal. 104. 17. or, *from* being *an house*, that is, *from* being a *city*: *house*, for, *city*, as *Beth-shemesh*, for *Kirheres*: *the house of the sun*, for, *the city of the sun*, See chap.16.7. her wonted trading and state, thereby upheld, being gone. Of the phrase, see on ch.7.8.& 17.1. Thus the most, which in the latter sense may import no more, then what might by those Assyrian Kings well be accomplished. Some late Writers, in exposition of this clause, go another way, expounding the words, *from house* & *from her domesticks*, those that are of her own house, *is she spoiled*; according to that, Mic.7.6. Matth.10. 36. and so, fay they, it came to passe; when the State of Tyre, being much weakned by long warrs between them and the Persians, their slaves joyned in a conspiracy, surprized the city, slew their masters, possessed themselves of their wives, and goods, and set up such a King as themselves pleased, Justine, lib. 18. But neither doth it appear, at what time this should be done; nor is it likely to be that, that the Prophet here pointed at; and the text founds rather the other way. See the next words.

no entring in] Or, *nor entring in*, or *nor going*, to wit, in, or out. For the copulative wanting, as Psal.110.3. would be supplyed: as Hol.9. 11. Heb. *from going*: as 1 Sam.25.26,33. or *from entring*: as ch.24.10. 11. Heb. *from going*: as 1 Sam.25.26,33. or *from entring*: as ch.24.10. 11. Heb. *from going*: as 1 Sam.25.26,33. or *from entring*: as ch.24.10. a place parallel to this, *every house is shut up from entring*, or, going; that is, so as none doth, or can goin, or out. The meaning is, either Tyre is not frequented with repair of merchants, and traders, that pass to and fro, her wonted traffick being cut off, or decayed: or, it is so besiet, and begirt by the enemy, that there can be no repair to it, or passage for it, or, from it, with safety. For it seems too forced a construction that some here give, to carry on their forementioned exposition, *from coming*; that is, *from* men of *coming*: as *wine*, for, a man of wine, a wine-bibber, Prov.20.1. *wisdome*, for, a man of wisdome: a wife man, Mic.6.9. men of *coming*, strangers: as, *the come Governour*, Dan.9.26. the Governour stranger: so the meaning should be, Tyre is to be wasted by her own household-servants, her slaves; and by strangers, the Chaldeans, Ezek. 28. 7. But neither is any such phrase found in Scripture; *men of coming*, for, *strangers*: nor is the word of *coming*, or, *going*, here a noun, but a verb: and besides, that it seems somewhat improbable, that by these two terms, the Prophet should describe two divers manners of devastation, by two several sorts of persons, at two several times, far distant the one from the other; the tenour of the text according to the common phrase of Scripture, whereof the Jewish Commenters, upon the place, afford examples enow, from 1 Sam. 15. 23. 1 King. 15.13. Ezek. 16.41. to which many more also might be added; & the current of the context runs fairely, and familiarly, the former way.

from the land of Chittim] As *Tarshish*, so *Chittim*, was the name, at first, of one of Javans sons, Gen. 10.4. from whom those lands, or countries, were afterward called, which by him, or his posterity, were possessed. Now because it is said, that among Japhets, or Javans issue, *the Ules of the Nations were divided*, Gen. 10.5. Hence it is supposed, that under the name of *Chittim*, are comprized some of the maritime coasts; bordering upon the Eastern parts of the midland sea, as well on the European, as on the Asian side, and of the Iles that are therein. This they furmise, the rather, in regard of the ancient names of divers places, in those parts, as *Cittium*, a Town in Cyprus, whence Zeno the Philosopher was, Strabo, lib.14. Joseph, *antiquities*, l. 1.c.12. & Pliny, l.5.c.31. *Cytcum* in Candy, Joseph, *antiquities*, l. 1.c.12. & Pliny, l.5.c.31. *Cytcum* in Candy, Pliny, l.4.c.12. the *Ceteans*, a people situate between the Cilicians, and the Pelasgians, Strabo, l.13.6. called, as some think, from the river *Cetus*; which they lye upon, Pliny, l.5.cap.20. or, from *Cetus*, whether *Cetus*; which they lye upon, Pliny, l.5.cap.20. or, from *Cetus*, whether a town, or Province in Cilicia, of which Ptolomy, l.5. nor want ther a town, or Province in Cilicia, of which Ptolomy, l.5. nor want they, that draw in hither, some parts at least, of Achaia, and Macedonia; called anciently *Macetie*, as Hesychius informs us; and the Inhabitants thereof *Macetians*, as Steven the Byzantine, out of Heraclides, as also part of Italy; becaule Suidas, out of some old Author, reporteth, that Telephus the son of Hercules, brought some *Cetians* out of Asia, and placed them in Italy. Yet some there are, that would confine *Chittim* to the Ilands about Italy, in the utter, or Western parts of the Midland sea; as *Tarshish*, to those about Greece, in the inner, or Eastern parts of it: which to me seems not so probable. See Num.24.24. Dan.11.30.1 Macead. 1. 1.& 8. 5. Nor is it unlikely, but that those of Chittims posterity, were dispersed into divers of those forementioned places, out of which Merchants had traffick with Tyre. But this branch of the verse, concerning *chittim*, is by divers diversly expounded. *Yee* some refer it to the words beforegoing; and of these, some to the first word, *is wasted*, or *spoyled from the land of Chittim*; that is, fay some of them, from *Cilicia*, by which way Alexander brake into the Eastern parts; whereof, yet, I find no particular mention, in the stories of those times. Others, from Macedonia, whereof Alexander was King, and from whence, at first, he set forth: and so the Author of the Maccabees constantly takes it, whatsoever a learned Writer in his Annotations, affirms, in the one place, by his own version, in his Annotations, affirms, in the one place, by his own version, crossing himself in the other: and these both understand the place of that devastation, that by Alexander, and his forces, befell Tyre. But other joyn this passage to the words next before-going, thus rendring them, *so that there is no entring, or coming, in from Chittim*, that is, so that the Merchants, who had wont from those parts *Chittim*, that is, so that the Merchants, who had wont from those parts *Chittim*, that is, so that the Merchants, who had wont from those parts to Tyre, can now find no entrance thither. Thus they, that annex it to the former words. But most refer it to the branch following, regarding the text.

from the land of Chittim, it is revealed to them] Which yet is diversly expounded. Some, from the Merchants of Chittim, that are neerer at hand, is the overthrow of Tyre reported to those of Tarshish, that are further off. Others by the Merchants of Chittim, trading to Babylon, the Babylonians have been informed of the wealth of Tyre, and incited to invade it: or, the Tyrians have by them been informed of the Babylonians evill purposes against them. Others, *from the land of chittim it appears to them*: as Chap. 40.1.& 56.1.or, it *shall fall suddenly upon them*, to wit, the Tyrians *to them*, for, *on them*: as Psalm 9. 4. Exod. 15. 15. or, as others, *on it*: or *on her*, to wit, Tyre: as Job 10.23. but the pronoun is in both places masculine. Others, lastly, *from the land of Chittim is* the foundation discovered, or, *laid bare, with them*. The word, *foundation*, supplyed, as it is found compleat, Ezek.13.14. Mic.1.6. for, as for those, that following the old Greek, render it, *it is*, or, *she is led captive*, or *gone into captivity*: or, more generally, *it is removed*, or *she is gone*: as the word is used, chap. 38. 12. they take no notice of the last particle, *unto him*, or *unto them*; (for it may signifie either: as chap.53.8.) which yet is not here superfluous. Amids this great variety, I encline to those, that joyn those words, *from the land of Chittim*, with the next before them, and understand the passage of all harbour in Tyre, or entrance, into it, denyed unto such as had wont to have recourse thither: to which is added, *it is revealed to them*, to wit, to those that formerly traded with her; the report is come to them, how it fareth with her, that she is sacked and spoiled, and there is, therefore, nothing for them to do there: and the whole passage may, as I conceive, be nor amiss, thus rendred, taking the initial particle in a double notion: as Jer. 4. 30. & 12.5. (of which, see on Chapter 18, 3.) for that the (Tyre) *is spoyled, so that there is no house, nor coming in* for those *from Chittim, is made known to them*: as chap. 22. 14. Dan. 10. 1. So the words run smoothly without rub; and many needless difficulties are taken off, wherein most of the other readings received, do necessarily entangle us. I shall add only, what one of the Jewish Commenters hath on this place; because I find it seconded by a man of great note; to wit, that by the *Chittim*, or *Chittijim*, as the are termed, verf. 12. are meant the *Chuthei*, a people inhabiting some part of *Sufiana*, to the East of Babylon, called also by the Greeks, *Cissia*. So the meaning should be, from Chaldea, and the parts adjacent shall this evil befall them. But this I shall leave to the judgments of others.

V. 2. *Be still, ye inhabitants of the Ile*] It is somewhat doubtful whom the Prophet here either speaks of, or speaks unto. Most interpreters understand by the *Ile* here mentioned, *Tyre* it self, so called, because it flood within the Sea, environed round about with it, Ezek. 27. 3,4. & 28.2. untill by Alexander it was adjoyned to the Continent: as Pliny, lib.5.c.19. The Inhabitants of Tyre, therefore, fay some, are here advised *to be quiet*, and not trouble themselves, about courses to be taken for the defence of their city; since, that all would be to no purpose. See the like, Jer.8.14. Psal. 4.4. But this seems not to suit well with the main current of the context, running all along in the Prophetical strain, in speaking of things to come, as past and done; and of Tyre, as already, either spoiled, or destroyed: and others therefore, on better ground, suppose, that the Tyrians are here called upon, (as were her merchants before) to mourn for her, and to *be silent*; that is, to leave their boasting of the state and wealth of their city, and their rioting and revelling, that formerly they had used, ver. 7-9. (see the like, chap.22.2,3.) and so sit down in silence after the manner of mourners, Job 2.8,13. chap.47.5. Jer.8.14. Lam.3.28. and this I suppose to be the genuine meaning of the words. Yet some other, among whom one of the Jewish Commenters, on the place, suppose the word, *Ile*, to be taken here collectively, *Ile for Ilands*: as *land*, and *house*, and *ass*; for *oxen*, and *horses*, and *office*, Gen. 32.5. 2 King. 1.10. chap.1.3. and the place to be understood of those, who dwelling in Sea-towns, or Ilands, had trading with Tyre; either said here, to sit down, and give over their trade; in the city, with which their chief traffick was, being destroyed. For, they read the words, not imperatively, but enunciatively; not as advising them what they should do: but as relating what they do; they *are silent*: or, as others, called upon, & advised to *forbeare* going to Tyre, or looking any more after her, as the word is used, Ezek. 24.17. or, willed to sit down, and mourn with her, and for her, as those, ver. 1.

thou whom the merchants of Zidon, that passe over the sea, have replenished] Heb. *merchant that passeth*: as Gen. 23. 16. Prov. 31. 14. The Sidoneans being merchants, and trading also by sea, helpe to fill the mart at Tyre with their wares, being not far from her; and finding a good market for themselves with her; though in Ezekiel, they are mentioned rather as her marriners, then as her merchants, Ezek. 26. 8. but they might well be both. Some read the words, *the merchants of Zidon, that passe the sea, and fill thee*, O Tyre, are still, also, or silent; supplying the verb from the former branch. For Tyre falling, Zidon being so neer it and in some sort, a joynt State with it, could not but fall with it. See on ver. 4. but this Syntax seems over-forced.

that passe over the sea] Or, as we use to speak, *that crosse the Sea*.

replen shed] Have haunted, and enriched; so Tyre speaks in her pride, upon the fall of Jerusalem. *I shall be replenished*, Ezek. 26. 2. I shall grow great, and rich.

V. 3. *And by great waters, the seed of Sihor, the harvest of the river is her revenue*] Tyre further described, as before by her trade with Zidon, ver. 2. so here, by her traffick with Egypt. See Ezek. 27. 7.

by great waters] By the midland sea; by which the wares of Egypt were conveyed unto Tyre, Psal. 104.25.& 107.23. See chap. 18. 1. and some therefore supply here, the word, *came*, or *was brought*, thus reading the text, *by great waters, came the seed of Sihor*, it was brought unto her: and the reading seems not amiss. See the like defects, Jer. 51.25. *Behold, I come against thee*, Psal. 120.7. *I am*, or, stand, or, plead, for *peace*. See ver. 5. Howbeit, the Jewish Writers suppose here a trajection in the text; and by *great waters*, understand the waters of Nilus; reading the words, *the seed of Nilus beside those great waters*: as chap. 32.2.0. but the plainer reading seems the better.

the seed of Sihor] The grain of Egypt; and whatsoever else the land of Egypt, being watred by the river Nilus, did afford, as fine flax paper, and the like. Of which, see on ch. 19.7.9.

Sihor] Or, *Shichor*: as *Achor*, and *Achab*. See on chap. 1.1. This *Sihor*, some great ones would have to be, not Nilus; but a petty river, or brook, that ran between Palestine and Egypt, termed sometime, *the brook*: or, *the river of the wilderness*, or *plain*, Amos 6, 14. the same they suppose, that by sovraign Writers is called *Rhinocolura*; and the Greek sometime to renders it; though that in those Writers is the name not of a river, but of a town; situate indeed in the confines of Egypt and Syria, in a waste place, not far from the Sea, so called, from the condition of those that were first placed in it. For an Ethiopian King, having, as they report, sometime subdued Egypt, and finding the Kingdome much pestered with theeves and robbers, to rid the land of them, being loath yet to kill them, especially, being so many, only cut off their noses, and placed them in that Town, which there of purpose he built for them. So Strabo. lib. 16. Diodor. l. 1.c. 60. and Steven the Byzantine; Pliny also mentioneth it, l.5.c.13. and Ptolomy, l.4. nor appears it, that this Town flood upon any river of note. For Diodore writes of it, that it had no good water neer it; nor was that very good, that they had from Wells sunk within the city. *Sihor* therefore, (as this very place alone might suffice, were there no other argument to prove it) is no other then *Nilus*, as the old Latine also here renders it. For how absurd a thing were it to imagine, that either some sorry riveler, of which scarce any record, because it lay on the skirts of the country, should give the name to the whole Kingdome? as *Tamesis* to *England*: or, that the grain of Egypt should be termed the seed of some such petty brook, running along through waft places, where scarce any tillage at all could be had? Beside, that the ancient name; that the river Nilus was known by, intimates as much. For Dionyse the Geographer testifies, as also Pliny, l.9.c. 5. that by the Ethiopians it was anciently called *Sirus*, that is, as those inform us, who are skilled in that language, according to their manner of forming words, *Shihri*, or *Shichri*; which comes very neer to the Hebrew *Shihor*, or *Shichor*. Whence also so many names in the Egyptian tongue, of *Osiris*, *Busiris*, *Petosiris*, and the like: for an absurd thing it is, as Eusiathius, on the Geographer, observes, to give Greek notations of Ethiopian, or Egyptian appellations. The Hebrew name *Shichor*, hath a notion of *blackness* in it, as appears by the common use of the fountain, whence it springs; and other the issues of it, Job 30.30. Levit. 13.31 37. Can. 1.5.& 5.11. Lam. 4. 8. Zach. 6.2. 6. and the colour of its water seems to have given the river that name. Whence also, the Greeks are deemed anciently to have given it the name of Egypt, (as Eustathius observes, that Homer doth in his Odysses, l.14.) and to the land from it, (which the ancient Writers called *the gift of Nilus*, as producing all the lower part of it, by the inundation of the river, and the slim it brought down with it, and left there behind it, Herodot. l. 2.) and Strabo, l. 1.) not from Egyptus, a meer figment of a man, such another as Nileus; that should give Nilus his name, Diodore, lib. 1.c. 63: but from the colour of the water, resembling, not so much the *Eagle*, thence so called by the Latines, as the *Pultur*, termed *Egypius* in Greek. To which purpose, also, Eustathius further informs us, that it was likewise upon the same ground, anciently by the Greeks, called *Melas*, which signifies *black*: and thence, by the Latines, in old time, *Melo*; as Festus, and Servius, on Virgil observe: so that both the present text, terming the Egyptian wares, either growing upon the banks of Nilus, or procured, and produced, by the water thereof, bateling the Egyptian soil, *the seed*, and *harvest of Sihor*; as also the name, by the Ethiopians, given to the river; the very same, in a manner, with it; and the notation of the name concurring with those, whereby the Greeks anciently styled it: do all joyned together, strongly evince *Shihor* to be no other then *Nilus*. All that can be objected against it, is this, that *the Egyptian Shihor*, or *the river of Egypt*, is mentioned, as one of the limits of the land of promise, Num. 34.5. Josh 13. 3.& 15. 4.47. 1 Chro. 13.5. within compasse whereof the land of Egypt came not, nor did the Israelites ever possesse so far, as Nilus: To which may well be answered, first, that in like manner, is the river Euphrates recorded, as a limit of the same land, Gen. 15. 18. Deut. 1.7. & 11.24. Josh. 1.4. and yet read we not, that Gods people ever possessed, or inhabited, as least so far. Though of Solomon it is said, that: *he reigned over all the Kings, from the river*, (to wit, *Euphrates*: as Ps 72. 8.) *even unto the land of the Philistims*: *and to the border of Egypt*. 2 Chr. 9. 26. they attained not to the full extent of the boundaries by God assigned them: partly, through their own negligence and cowardise, Judg. 1.21,27-33. Psal. 10.6.34,35. and partly, through the just judgement of God, who for their transgressions and apostasies, after much of it surprized, refused to out them into further possession of it, Judg. 2. 20-23. Hereunto may be added, that when Nilus is mentioned, as a boundary of the promised land, it is not to to be understood, as if the limits thereof reached as far as the main body of that river, or any branch of it, ran: (for then it should take, in the whole lower region of Egypt: which the river Nilus, as Pliny relateth, l. 5. c. 9. branching it self into several channels doth

doth on either side, by her embraces determine, but any such branch of that river, or stream, thence derived, as lay nearest unto the land of Canaan, and bounded Egypt on that side. Now the nearest main channel is that of Pelusium, as that of Canopus, the furthest: out of which a lesser stream issuing, makes the sea, or lake of Sirbonis, of a great length, and vast depth, dividing Egypt from the Edomites; that lay on the upper part of it, and the Philistines, that confined upon the lower: as Herodotus. l. 3. Strabo. l. 14. Diodore, l. 1. c. 30. Pliny, l. 5. c. 13. from whence, as Leo the African, l. 8. c. 1 testifieth, by a narrow passage, the water thereof through wast places, finds out a way to the sea: that which Brocard allo c. 6. attesteth, having been an eye-witness of it: save that following the common errour, he would have this little gut, or gutter, to be that, which is in Scripture termed *Sior*, and *the river of Egypt*. So in Scripture, Nilus should never be named; and obscure still, or drill of water, derived from it, instead of it, should; which whether it be probable, let other deem. For howsoever the river without further addition, be in way of eminency, used sometime of Euphrates, ch. 7. 20. Jer. 2. 18. as it is also of Nilus, ch. 19. 5. and in this verse; yet the name of Euphrates; is withal frequently mentioned, Gen. 2. 14. 2 King. 23. 29. & 24. 7. Jer. 13. 4. & 46. 2. & 51. 63. nor doth it seem to stand with reason to imagine, that Nilus, so famous, and so oft spoken of in Scripture, yet should not, so much as once, be therein named.

the harvest] The word *harvest*, is here taken in a large sense; for whatsoever, either springing out of the ground, or from such plants as grow on it, is for mans use wont to be taken, at certain times, from either. See on Chap. 17. 11. for they seem to cut out the text over-curiously, and needlessly to restrain the terms of it, who by *seed*, would have understood the *flax* alone; and by *harvest*, the *grain*.

of the river] To wit, *Shihor*, or *Nilus*, before-mentioned. For the one branch speaks the same, in effect, with the former: save that the one hath a glance, at the *seed-time*, and the other, at the *harvest*: *the river*, for Nilus: as Ezek. 29. 3, 9. called more fully, *the river of Egypt*, Amos 8. 8. & 9. 5.

is her revenue] Or, *was her revenue*: Whatsoever Egypt, by help of her river could afford, it was brought, as commonly, and as plentifully to her, as if it had been, both sowen, or planted, and reaped, or plucked on purpose for her use. The word is generall, for all kind of encrease, of grain, fruits, or the like, Levit. 23. 39. and 25. 23. Num. 18. 30. Deut. 14. 22. and 22. 9.

and she is a mart of Nations] Or. *She was a trader with Nations*. The word translated *mart*, signifies properly, not a *mart*, or *market*; that is, a place of *trade*, but *trade*, or *traffick*, or *merchandise* it self ver. 18. Prov. 3. 14. & 31. 18. chap. 45. 14. and some of the Hebrew Commenters, therefore, suppose a defect of a word to be supplyed, a mistresse, or owner, of *trade*: as, *defect cannot be numbred*; defect, for things of *defect*, or *defective*, Eccl. 1. 15. and *spoyl*, for, men or masters of *spoil*, *spoylers*, Judg. 5. 30. and *fraud*, for men, or masters of *fraud*, *fraudulent* persons, Pl. 109. 2. and, *prey*, for, men or masters, of *prey*: such as use to prey upon others, Prov. 23. 28. so *trade*, for a mistresse, or owner of *trade*: and *mistresse*, or, *owner of trade*, for, a *trader*: as, a *mistresse*, or, *owner*, of a *familiar spirit*, for a *witch*, or, a great *witch*, Nah. 3. 4. And thus is Tyre termed; a *trader* of, or, for, or, to, or with, *nations*: (for it may be any of these ways rendred) because she had trading not with one, or two, but abundance of several nations, far and neer, being, in regard of her situation, a most convenient place for them; and was therefore the greatest mart of the known world, in those dayes, for all manner of merchandise. Wherof, see at large, Ezek. 27. 4-25.

V. 4. *Be thou ashamed, O Zidon*] The denunciations in this Prophecy, are directed, and darted, as well at, and against *Zidon*, as Tyre: as the like is done also, Jer. 47. 4. because it was a neer neighbour to Tyre, and though it were not under the same government with it; (for it appears, that they had several Kings, *Jer.* 27. 2.) yet were they so linkt together in commerce and confederacy, that they seemed as one State; in regard whereof, we find them so often joyned in Scripture, Josh. 19. 28, 29. 2 Sam. 24. 6, 7. 1 Chron. 22. 4. Ezra. 3. 7. Jer. 25. 22. Joel. 3. 4. Zach. 6. 1. Mat. 11. 21. & 15. 23. Mar. 3. 8. & 7. 24, 31. Luk. 6. 17. & 10. 13. Act. 12. 20. and the fall of the one, therefore, the more principall especially, must needs prove the overthrow of the other. Howbeit, Ezekiel hath Sermon specially directed apart unto, and against Zidon, ch. 28. 20 24. severed from those severall ones, denounced against Tyre, Chap. 26. & 27. & 28. 1. 10. and vers. 10-19.

Be ashamed] Or. *confounded*. As Pl. 25. 2, 3 & 119. 6.

O Zidon] Heb. *Tsidon*. for which the Greeks and Latines have *Sidon*; as for *Tsion*, *Sion*, Rom. 9. 33. & 11. 26. Mat. 21. 2. This city for antiquity, was in like sylhood ancienter then Tyre; for we finde records of it, for ancienter then any of Tyre, Gen. 10. 19. & 49. 13. And it is observed by Strabo, lib. 16. that Homer makes mention of *Sidon*, but not of *Tyre*: which being at first but a smal rocky Iland, was not much regarded, until sea-trade was grown rife; and it was then observed to be a place fit to settle a mart in, for the midland seatand as fome forraign histories report, until the Sidonians, being driven out of their country by the King of Ascalon, by shipping, betook themselves unto that Iland, as a place of defence, and thereon built, and peopled it; that lay formerly waste: Justine, lib. 18. And in Joshua's time, though Tyre had the name of *the strong city*, Josh. 19. 29. yet had *Zidon* the name of *the great city*, Josh. 11. 8. & 19. 28. As, though far inferiour to it for strength, yet for ampli-tude, far exceeding Tyre; in regard whereof Strabo tells us, that it was questioned in his time, whether of the two should be reckoned the chief city of Phenicia; mean while they are wide, that from that epithet given to Sidon, would produce us two *Sidons*, a greater; and a less; as there were two *Tyres*, the old, and the new: and no less wide are they, who suppose that the city Sidon was so called from the store of fish that it abounded with, through the neighbourhood of the sea: affirming withall, that *Sidon* in the Phenician tongue, signifies a *fish*; Justine, lib. 18. But neither doth Sidon in that language, being of neer affinity with the Hebrew, and derived from it; signifie any such thing: nor had the city thence its name, but from *Sidon*, one of Canaans sons, Gen. 10. 15. 1 Chron. 1. 13. who either himself, or his issue, settled in those parts, founded that city, & called it after his name.

for the sea hath spoken, even the strength of the sea, saying] Sidon is brought to shame and confusion, because Tyre, of whom she before so much boasted, and upon whose trading she much depended, ver. 2. is utterly wasted and ruined, ver. 1.

the sea] The sea-coast say some, thereabout in generall: or, those that trade by sea, As ch. 60. 5. But the most, Both Jewish, & ours, suppose Tyre to be here so termed, because she was situate, as an Iland within the sea, or, *in the heart of the sea*, as it is, Ezek. 27. 4. & 28. 2. Or, *the sea*, at least bordering on it, as lamenting the devastation o Tyre, her chief port, Ezek. 26. 4, 5, 12. f

the strength of the sea] Or, *sea-fort*, as ch. 25. 4. & 30. 3. So is Tyre termed, in regard of her situation, being both fourded upon a rock, Mat. 7. 25. and environed with the sea, See on ver. 1. And it was famous therefore for strength; as well as Sidon for greatness, Josh. 19. 28, 29. and did rule therefore, and command the sea in those parts. But of the strength of Tyre, (see Curtius, l. 4. c. 2.

I travell not, nor bring forth children; *neither do I nourish up young men, nor bring up virgins*] Thus is the midland sea, as some, or that part of it neer about Tyre, as other some, or, Tyre it self rather, as the most and the best, brought in, speaking by a rhetoricall frame, and sinenefs of speech; as in the person of a woman bemoaning her self, and bewailing her present condition; that hath had many children, but now either is wholly bereaft of them, nor is like ever to breed any more: or, hath as little comfort of them, and help from them, as if she never had born any. Some read the words of the text in the present tence, as our version hath them, implying, that howsoever she was plentiful in people, whom the bread up in so great abundance, that with her colonies she peopled many other places: (of which see Strabo, l. 16. Mela. l. 3. c. 6. Pliny, l. 5. c. 19. Just now she was so wasted and worn out, that she was not able to bear, or bring up, or send forth any more, like Naomi. Ruth 1. 11, 12. And this seems the plainest; and most natural sense of the place. Howbeit, others read them in the time past; and some, as spoken by way of interrogation. *Have I not travelled, and brought forth children, and brought up young men, and reared up virgins*? As complaining, that albeit she had so done, yet that none of them now had come in to her succour; like that of Jerusalem, *of all the sons that she had brought forth, and brought up, there is never a one to take her by the hand*, ch. 51. 18. And this, fay they, is that, which Sidon is willed to be ashamed of: that she had not offered her self, to the relief of her mother city: but Tyre was indeed rather a daughter of Sidon, then Sidon daughter to Tyre. Others conceive the words spoken, in an optative form and sense: as wishing, that she had rather been alwaies barren, and had never bred or brought forth any: then to breed and bring up children: either for her self, to see the destruction of them, or for them to see her dreadfull and shameful ruine. See Hos. 9. 11, 14. where Tyre and Ephraim are compared together: but this sense, how the letter will well bear, I see not: And others lastly, (to omit all others,) as lamenting her calamitous condition; being as one that had never born, or brought up any children, her people and inhabitants being slain and destroyed, either in the siege, or in the surprizal of the city: of whom what havock was by Alexander made in his rage, after he had taken the city; partly, for the long stay they had put him to in the siege; and partly, for their barbarous breach, of the law of nations, in murdering his Embassadors, and throwing their bodies in contempe into the sea (the violation whereof, so much incensed David against the Ammonites, 2 Sam. 10. 4. & 12. 31.) See Curtius, l. 4. c. 4. See also concerning Nebuchadnezzors dealing with Tyre, (who might likewise be the more enraged against it, because he had spent thirteen years in the siege of it, as Joseph. the Jew, out of the Phenician records *against Appion*, l. 1.) Ezek. 26, 6, 8, 11, 15. & 27. 34. and foe of Babylon. ch. 47. 7, 8.

I travell not, nor bring forth children] Cities are in Scripture resembled to teeming women, ch. 47. 8, 9. & 49. 19, 21. & 51. 18. & 54. 1. 3. & 66. 4, 5. & 66. 7, 8.

neither do I nourish up young men] Heb. *greaten*: that is, *bring up*, till they are grown great (as ch. 1. 2. & 49. 21. & 51. 18.) *choice young men*. See ch. 9. 17. & 40. 30.

nor *brought up virgins*] Either *reared them up* to womans state, till

till grown up to height, and made fit for marriage, as of young men the like, in another word before, having in it a notion of *greatness*, Psal. 144. 12. as this of *height*, Ezek 31. 5. and so the same thing, though in divers notions should be said of either; or, advanced them, as the word is most commonly used, 1 Sam. 2. 7. Job 17. 4. Psal. 37. 34. Prov. 4. 8. To wit, by giving or placing them out in marriage; that which with our English phrase well accordeth. Both the words, this and the former, are together found, Ezek. 31. 4. and before here, chap. 1. 2. See there. A large illue cannot be atchieved, unless children be as well brought up to maturity and ripness of growth, as before that, bred and born; nor, the-se of the sexual sex especially, in an honest and delireable way, but by advancement of them in marriage; that which it may be is alluded unto, the rather, by the Prophet in these words, because, perhaps broken in their estates, have not now, those means and abilities to prefer their daughters, that formerly they might have had: So it is, as if Tyre had said, I am not able now to breed children, to bring up sons, or to prefer daughters, as I had formerly wont to do. The particle, as well negative as copulative, is in this branch wanting, to be supplyed from the former, as Pl. 9. 18. ch. 28. 28.

V. 5. *As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre*] A second effect of the overthrow of Tyre, in regard of others, neighbouring persons and people: to wit, that as her allies and affociates were before smitten with extream sorrow and shame, in regard of the loss and dammage they sustained in their wealth and state, by her fall, Ezek. 27. 34. ver. 1. 4. So both they alfo, and others beside them, should be surprized with sore fear and pain; as not without cause, misdoubting that their turn might be next, at least, they could not sit sure, or be safe, when a place deemed so impregnable, as that, was pulled down. See Ch. 19. 7. Some restrain this effect of Tyres fall, to Egypt only: thus reading the text, *when the report* (to wit, of the fal of Tyre, came to Aegypt they, that is the Egyptians, *were sorely pained*, or, *much affrighted at the report of Tyre* (at the hearing of her downfal:) or *according to the report of Tyre*, that is, according to the fear and amazement that the Tyrians were surprized with, when they heard of Nebechadnezzars comming against them. The Egyptians, say they, were much amazed and troubled upon the tydings brought them, how it had fared with Tyre; partly, in regard they had much merchandife there; which must of necessity miscarry; and partly, because that black being removed, that lay in the Assyrian, or Chaldean kings way, he should now have freer passage, and readdier access into Egypt; and the particle translated, *as*, doth sometime also signifie *when*, or, *as soon as*, as it is rendred, Josh. 2. 7. and for the defect of the verb, see on ver. 3. And this reading, besides some of the Jewish Commenters, the ancient Greek, and old Latine have, whom many ours also follow: But the effect here mentioned, seems to be more general, as it is alfo by Ezekiel at lang related, Ezek. 26, 15, 18. & 27. 35. To wit, that as the fall of Egypt, or, the overthrow given the Egyptians, did terrifie and affright many neighbour nations; yea, fo many as came to the hearing of it; so should the fall of Tyre affright and astonish those, unto whom the report of it should come. Now against this version and exposition, the only objection is, that by Nebuchadnezzar Tyre was destroyed, before Egypt: as appears, Ezek. 29. 18. 20. To which (besides what might be returned, that it is not so clear; at what time, or by whom, the judgment here denounced, was upon Tyre inflicted;) answer is two wayes returned; First, by some granting it to be spoken of the destruction of Egypt by Nebuchadnezzar; that as other people should be affrighted at the fall of Egypt, when it should come: so should others also be, at the fal of this strong city. Secondly, by others it is answered, that what is spoken here concerning Egypt, hath reference, not to that conquest of Egypt by the Chaldeans, but to an over-turning of it, fay some, about Essays time, by the Assyrians, of which see on ver. 1. Or, as others, stiffing far higher, to the fearful judgments inflicted from God, on Egypt by the ministry of Moses, that ended in the destruction of Pharaoh, and all his forces, in the red sea; the report whereof is said to have struck *fear*, and *dread*, *pain*, *trembling*, and *amazement*, in the *Edomites*, *Moabites*, *Philistines*, *Canaanites*, and other people round about, Exod. 15. 14-16. Josh. 2. 9. 11. And this latter way, go the greater part of the Jewish Commenters, who yet some of them, fondly & needlessly busie their brains, in paralleling the ten plagues of Egypt, with those things that befel Tyre, See ver. 11.

As at the report concerning Egypt] The particle *as*, is wanting, to be supplyed, as Pl. 18. 44. *the report*. Heb. *hearing*, as ch. 53. 11. *concerning Egypt*; as the particle is used, chap. 8. 12. *There was much affrightment*; or, *men were much affrighted*, is to be supplyed in this branch, from the next: as in the like speech, the one branch is oft made up by the other, See Job 24. 19. Prov. 9. 7. & 13. 12, 21. Chap. 13. 13. & 18. 7.

so shall they be sorely pained] The note of similitude is wanting, as oft in the latter part of similitudes. See Prov. 25. 12. & 26. 11.

sorely pained] The word properly signifies womens travel, wherein trembling and pain concur, Pl. 48. 6. See chap. 13. 8. The verb is indefinitely here used; *they shall be in pain*, that is, *there shall be much pain*, or, *men shall be much pained*. See on Chapter 2. 19.

at the report of Tyre] Or. *according to*, as the particle ordinarily signifies. Ch. 1. 7. & 8. 20. & 10. 26. but here rather, as our English reads it.

V. 6. *Pass ye over to Tarshish, howl ye inhabitants of the Ile*] Whom these words are spoken to, Interpreters are not agreed on. Some conceive them spoken all to those, that had trade and traffick with Tyre: expounding them, ye that carry the tidings of Tyres fall, get ye over beyond the sea; and ye in the Ilands, and elsewhere, that had dealings with her, lament for her, upon the hearing of it. Or, ye Egyptians, and others, that had wont to haunt Tyre, run now over to *Tarshish*, or *Tarsus*, and mourn for your losses finished at Tyre, by your wares there surprized, and your trade there at an end, Ezek. 28. 17. Other suppose them to be spoken to the Tyrians themselves, either in whole, or in part, by this kind of speech insinuating what should befall them; as before the like, ver. 1, 2. To wit, either that they should betake themselves to the sea, and by help of their shipping seek places of harbour, and shelter, elsewhere abroad; to which purpose some relate, that in the time of their siege (but by whom say not, they) sent away many of their people to Carthage: or, as others, and to the Chaldee Paraphrast, that they should be carried away captive by the enemy, into transmarine parts, which sorts well with what follows after, ver. 7. nor need we divert from them, to any other, the latter branch of the verse; as if the inhabitants of some other Ilands, which they either pasted to, or passed by, in that manner, should howl for them, as the *ships of Tarshish* are said to do, ver. 1. when as this their transmigration, would undoubtedly minister matter enough of howling and lamenting, as well, if not much more, unto themselves; as unto others and that they were before here called, *the inhabitants of the Ile*: to which Tyre stood; whereof, and why it was so called, See on ver. 2. 10.

V. 7. *Is this your joyous city? whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn*] The Prophets words insulting over Tyre, and in bitter manner upbraiding the Tyrians, for their vain conceit, and presumptuous vaunting of and confidence in their city, as well the pomp and pleasure, as the antiquities of it; as if having continued so long, in so prosperous and flourishing a condition; she were now past all hazard, or fear of any change; whereas now they might see her in a very mean and sorry condition, compelled to travel on foot, far, at the pleasure of those, in whose hands she was fallen.

your joyous city] Heb. *a joyous*, or *revelling one*, unto you, or *with you*: for *city* is not in the text, no more then in the next verse, nor ver. 11. yet may well be supplyed, for so it Jerusalem styled *a joyous city*, Ch. 22. 2. which one of the Jewish Commenters paralleleth here with that, Psal. 48. 2. *the joy of the whole earth*; as if the meaning were, the city, that you may all the country over glory of, and rejoyce in. But I suppose, well weighing the Prophets words, and his wonted manner of speech, it will appear, that he speaks rather of the city, as of a stately and lascivious Lady, that lives in all manner of bravery, & jollity: *Is this your jolly, or revelling Lady*, as ye accounted her, that lived in so great plenty & excess? See of Babel, ch. 47. 1, 5, 8. and of Tyre, and her jollity, Ezek. 26. 13. as also of Sidon, ver. 12.

Whose antiquity is of ancient days] Heb. *from days before*, or *days of antiquity*, as ch. 23. 6. For the antiquity of Tyre, Joleph the Jew tels us in his *antiquities*, l. 8. c. 3. that it was built two hundred and forty years before Solomons Temple, that should be about Gideons time. Justine goeth higher, lib. 18. and saith, it was built by Agenor, the Phenician Cadmus his father, and that should be about Joshuah's time; and so for, we are sure of its antiquity: for we find it standing, *a strong city* in his days, Josh. 19. 29. and how long before it had stood, we know not. For, as for the fables of Annius, his counterfeit Berosus, who l. 5. tels us, that *Tyrus* (the son of Japher, Gen. 10. 2.) built Tyre, and so brings the founding of it very neer up to the Flood: We give as much credit to them, as to the tale, that the Tyrian Priests told Herodote, as himselfe reports, lib. 2. that their Town had then stood no less then two thouland and three hundred years, & so carry it up above the Flood. But of great antiquity it was, doubtelesly for we have infallible record of about seven hundred and forty years past, when it was found built and a place of special note, before the time of this Prophecy: but a fond thing it was therefore, thence to conceive, that it must need s stand, and continue in that flaunting and flourishing condition, that she had formerly enjoyed. See ver. 13. *So Babel. I shall sit as a Lady for ever*, Chapter 47. 7, 8.

Her own feet shall carry her afar off to sojourn.] An elegant description of one of the weaker Sex, having lived plentifully, daintily and deliciously: but now led captive into a far country, to live there in a forry and servile condition. She shall not now, as heretofore (like some gallant nice Lady, that out of state and delicacy either feorneth, or will not adventure to set the sole of her foot once to the ground, Deut. 28. 56 (be carryed in her Coach, or Litter: or, to the ground, Deut. 28. 56 (be carryed in her Coach, or Litter: or, or Chaldea, or some of their Provinces: not there to rest, or have any place of setled abode: but to sojourn there as a stranger, in slavery,

hurried to and fro,at the will and pleasure of those that have power over her.See of Babel,ch.47. 2.

V.8. *who hath taken this counsell against Tyre,the crowning City?*] This demand is made in way of admiration,as by some wondring, who either could endure to plot,or put in execution,such a design, against so noble and gallant a City as Tyre was; or was able to effect it,against a place of that inpregnable strength, in which she had so long continued,ver.7.

taken this counsell]Heb.*consulted this*, that is, *contrived it*,as ch. 7.5.or,*devised it*,ch.32.7.or,*purposed it*, as ch.19.12.or,*resolved it*, as 2 Chron.25.16.chap.14.27.or, (Which I conceive to be fittest here)*taken this course*,as Hab.2.10.*thou hast taken a course to bring shame to thine house*,for all these being the wonted effects,and consequents of counsel,are oft contained respectively under that term; or,are taken in, together with it, so the word, *to consult*, is frequently used,for,by or upon consultation, that is, counsel given, and taken,to *contrive,devise,purpose,resolve,take a course*.(Of which manner of speech,see on chap.14,12. and 22,18.)nor is the term of consulting in this notion unusual, as well in other learned languages, as in the Hebrew;for so both in Greek and Latine one is said to have *consulted well or ill for himself*, when the meaning is, that he hath *taken* some *course*, either behoovful, or prejudicial to himself:which being not observed,hath caused a mis-understanding of a proverbial verse, used both in Greek and Latine,whereby, as it is commonly taken,should be said,that *evil counsel is worst to the Counsellor*, or him that giveth it;whereas the right meaning of it is, that *evil courses*,or *contrivements*,are *worst to the contrivers*,to him, or those,that contrive them,and take them,as Ps.5.10.& 7.15,16.& 9.15, 16.in the first of which places, the word *counsel* is also found thus used.

The crowning City]Heb.*the crowning*,or *crowned* one:for the word City, as before,ver.7.is not in the text:But so is Tyre termed, either as a stately Princess(being a royal City,Jer.25.22.& 27.3.)wearing a goodly rich Crown,Ezek 27.3.& 28.12-14.or,as one that crowneth her followers,and favourites,her merchants, and inhabitants, with wealth and state,Ezek.27.33.

Whose Merchants are Princes, whose trafickers are the honourable of the earth]With whom Kings,Princes,and great Potentates trade; or,that makes those that trade under her,and with her,as rich,and as great as Princes,Ezek.37.21 33.See the Assyrian vaunts,ch.10.8. and of Babylon,Rev.17.2.& 18.3.Cineas one of King Pyrrhus his counsel,said of the Romane Senate, it was *a Counsel of Kings*. Plutarch in *the life of Pyrrhus*, and Pyrrhus himself of Rome, that it was a *City of Kings*:Jerome on this place.

V.9.*The Lord of Hosts hath purposed it.*]An answer to the former demand,ver.8. declaring not onely who it is that hath contrived, resolved upon, and put in execution this design ; (for the Prophet speaks constantly of the overthrow of Tyre , as of a thing already done)but the end, and aym also that he had in so doing ; to pull down the pride and insolency both of Tyre, and of other great States and Persons,that were grown to a great height of haughtiness,the sin,that God most abhors, and can worst brook,Ps.138.6. Prov.3.34.& 6 16,17.ch.2 12-17.Jam.4.6.1 Pet.5 5.

Lord of Hosts] See ch.1.9.

hath purposed it]Heb.*consulted it*.See ver.8.and his counsell shall stand,Ps.33.11.ch.14.24.26, 27.

to stain the pride of all glory]*to stain*, or *pollute*,by pulling down, or throwing down, as some polluted and filthy thing ; to throw it down,as such, or by throwing down, to make it such, when it shall come to be trodden upon,and trampled under foot;so Psal. 89.30. 44.chap.14.12,19.and of Tyre,Ezek.27.16, 17. and 28. 7.in both which places,the same word is used.

the pride of all glory]The word translated *pride*,signifies first *excellency*,chap.4.2.then *pride*,or *insolency*, ch.13.11. because the one riseth usually from the other:the latter,*beauty,lovliness*,such as pleaseth the eye,or the eye is wont to be taken with, as Gen.3.6. Ezek. 24.16,21.1 Joh.2.16. of the word; see on ch.4. 2. All such goodly state, as people are wont to pride themselves in : And Tyre is principally taxed for her pride,Ezek.27.3.& 28.2.5,12,13.

and to bring into contempt all the honourable of the earth] Heb. *to make light*,properly.1 King.12.4.Jon.1.5. then *to set light by*,*to contemn*,Ezek.22.7.or,*to cause to be set light by*, to make contemptible, *to bring into contempt*,1 Sam.2.30.See Job 12. 21.Ps. 107.40. Mal. 2. 9.

all the honourable of the earth]or,*of the Land*,as ver.10.and chap. 5.8.and 9.19.either those of Tyre,and within her territory;as some; or more largely and generally,of a great part of the known world; as others : which the subject matter of the next chapter seems to confirm : And indeed by the Assyrian was much done to that purpose,much about this time,chap.10.9,10.14.& 36.18-20. as after, the like by the Chaldeans.Jer.27.3.8. there is in the Hebrew an elegant antithesis,between *light*,and *weighty*;as if he had said. God is resolved to make *light*, or to bring into light account, all that bear *weight* in the world:for that the word properly imports. See ch. 3. 5.

V.10. *Pass through thy Land,as a river,O daughter of Tharshish*] These words some take, as spoken to the Tyrians, or Inhabitants of Tyre advising them with all possible speed,to quit their Country, and to betake themselves to some other place for safety, or implying,as some would have it, that they should pass away before the enemy into captivity. Others rather conceive them, to be spoken to the multitude of Merchants, or traders by Sea, whether of *Tarsus*, *Tartessus*,or other places,that had dealings at *Tyre*,to withdraw them selves from thence,& betake themselves to their own homes. See before on ver. 6.

Pass through thy Land]Or. *from thy Land*. So those that understand it of the Tyrians,either fugitives or captives : against which is objected,that the particle *from*, which is not here in the text, is never omitted, where mention is of motion, from place to place; to which may be returned : First, that in somewhat the like passages, as this,it is sometime suppressed, as chap. 18. 7. and 52.2. And again, that the particle *from* is not of necessity here:*through*, which our English version hath, will suffice, and is sometime omitted, as Chap.47.2.Jer.2. 10.and lastly,that it may be simply rendred without either. *Pass*,or *Pass over thy Land,like a river*.Make no stay in it:for the word of *Pass*,in this Notion, of a motion from place to place, doth frequently admit an accusative case attending it, Gen. 32.31. Num.35.10.Deut.2.4.the note whereof,is very commonly omitted. But others supposing the text not to speak of the Tyrians at all,but of those that traded with them,render it, *Pass away*,or *depart*,or *return to your own land*,go back to your own Country,as Num. 22.26. Josh.6.7.1 Sam.27.2.2 Sam 16.9. the particle *to*, or *unto* being oft times concealed as Exod.4.19.and 10.29.1 Sam.20.6.Jer.20.6.See ver. 1.

as a river] By this some understand, a swift, hasty, and speedy flight,alluding to the current of rivers, or land-floods, that falling by steep passages;from higher grounds, run with a swift and strong stream,chap.59.19.Amos 5.24.or, *as a river* that doth not stop, or stay, but runs on without intermission until it arrive at the Sea, Eccl.1.7. Others conceive it, to intimate the flight of multitudes (understanding it of those that traded at Tyre) as in flocks, or sholes, in their passage over-spreading the Seas; because the term of *a river*,is used in Scripture;as also,in other Authors,to note abundance, and plenty,chap. 8. 7. and 48. 18. and the word here used,is not a word that is general,common to all rivers; but peculiar to Nilus, the river of Egypt, (which one of the Jewish Doctors supposeth to be here intended) used of the main body of it, in the singular form,Gen.41.1,2,&c.Exod. 1.22.and 2.3. and 4.9.and 7. 15.&c.and 8.5,7.and 17.5.chap.19.7,8.ver.3.Jer.46.7, 8.Ezek.29. 3,9.Amos 8.8.and 9.5.Zach.10. 11.of the many streams of it,in the plural,Exod.7.19.and 8.8.Psal.78.44.Chap.7.18. and 19. 6. Ezek. 29.3.&c.and 30.12. Now Nilus, though it rise high, and with abundance of water over-spread the Land, Jer.46. 8.Amos 8.8.and 9.5.yet it runs not swiftly,but gently and smoothly,as Pliny, l.5. c 8.Howbeit,all this hindreth not, but that the phrase here may have a notion of speed,and haste,as well as of sholes & multitudes: Since that it is found used in the one notion,as well as in the other :nor is the word here used so peculiar to Nilus, but that it is used also, of other *rivers and streams*,as well in the singular form, Dan.12,5. 7. as in the plural,Job 28.10.2 King. 19.24. chap.33.21.and 36. 25. nor doth Nilus wholly run so, either slowly or quietly;but as is generally well known,with much violence,and exceeding swiftness in some places, at its falls especially, as Pliny in the same place relateth ; who saith onely, that as it comes down lower, where it finds more freedom, as wearied with its long passage, by so many, turnings and windings:at length it runs more calmly, and quietly then before it did.As for those,that render the words,*pass through thy country*,as men pass over a *river*;or, as a shallow *brook* that men pass over on foot:they carry little shew of probability with them,& I forbear therefore to insist on them.

O daughter of Tarshish]By this circumlocution, some understand *Tyre*, or the Inhabitants of it, (for the place is put commonly for those that therein abide.See chap.1.27.)called *the daughter of Tarshish*;that is,*of the main Sea*,or *the Ocean*,because scituate in the Sea maintained by the Sea,and the famousest Sea-town, and mart, for Sea-traffick,in all those parts. See on ver.1,2,6,7.Others, *Tarsus*, or *Tartessus*(*the daughter*:whether *Tarsus*, or *Tartessus*,or *of Tarsus*, or *Tartessus*,for *Tarsus*,or *Tartessus* it self, as the like,ver.12.)as if the Tyrians were advised to flee thither, leaving their own Land, the particle *to* or *unto*,being,though suppressed,yet to be supplyed,as before.But against this,is objected.that where this form or metaphor of *daughter* is used;there.not so much the place it self,as the people, or persons,there residing or inhabiting,is implyed;which yet,it may be, need to be no bar to this exposition of the place; since that as well to the people of a place,as to the place it self, men may betake themselves for refuge.But others conceive it to signifie the shipping that used to Tyre,*the daughter of Tarshish*, that is, *the ships* of Tarshish,as ver.1.*ships* in Heathen Authors also being called *Virgins*,or *Damsels* of the Sea;or the Merchants that had trading at Tyre, so stiled, either as some, from the principal place, that they belonged unto:whether *Tarsus*,or *Tartessus*;put here,to comprehend under its name,all places, whence any repaired to Tyre for traffick:or as other some,from *the main Sea*,the midland especially,on which, their places of abode lay,and by which they traded to and-fro.

there is no more strength] The reason, why either the Tyrians should quit their country, or forraign people should leave them; to wit, because there was no place of shelter , or means of protection, and safety there,either for the one,or the other. See Ezek.26.4.ver.

11.

11.12.and somewhat the like, chap. 47.1.

strength]Heb.*girdle*.as Psal.109.19.where only,and in this place, it is in this form found; and in another, Job 12.21. by it,is understood,either the wall and rampire of Tyre,wherewith the City was begirt,ver.4.but now gone,ver.11.or her former might and power, whether by fortifications within her, or the Sea about her, or her shipping,or her Souldiery,or any other means whatsoever, now utterly impaired, ver.4. the *girdle* being an usuall emblem of might and strength, Job.38. 3. chap.11.5. and 22.21.in particular,some from the Chaldee Paraphrast, would have the girdle here mentioned to be their *Souldiery*, because the military *belt*, or *girdle*, was a badg of that profession, 2 Sam. 20. 8.Psal.45.3. Others,the *Sea*, wherewith it was begirt, until the enemy besieging it, by strange devices, and stupendious works, joyned the Ile it stood on to the Continent,thereby to render it assailable from the shore : whereof see Curtius,l.4.c.3.4.and Pliny,l.5.c.19.but these two latter,though somewhat farfetcht, yet without any such straining of the word, do of themselves, fall within compass of the former ; for, as for their interpretation,it seems to me over-poor,and slender,(though some of good note mislike it not)who taking the word *girdle*,in its native notion;because they find *girdles* among other petty comodities,that Merchants sometime trade in,Prov.31.24. would have the meaning to be,that Tyre had been so rifled,and her wares so plundred, and swept clean away,that there was *not* so much as *a girdle* left in her.

V.11. *He stretched out his hand over the Sea, he shook the Kingdoms*]Or.*He hath stretched out his hand over the Sea, and shaken the Kingdoms*. The Prophet returneth again, after the former digression,or interjection,conceived as in way of advice, ver. 10.to shew who it was, that had both contrived, and brought about that design against Tyre,ver.8,9.or to fasten the words of this verse to that that went next before,unto the very close of ver. 10. he renders a reason,why Tyre was not able to retain her wonted strength,or to afford shelter,and safeguard any more, either to others,or her own, because the Lord hath lift up his hand against her,& the other States and Kingdoms thereabouts;and hath set out, and sent against her military forces, to make an end of her.

He]that is,the Lord, to be supplyed from ver.9. or from the next branch.See the like,Hos.13.9,10.

stretched out his hand over the Sea]or *against the Sea*; as Ezek.16. 27.that is,against Tyre,lay some, scituate within the Sea, as ver. 4. or against the Ilands and Provinces bordering upon the Sea; to strike at her,or them,or both,and to destroy either;as Jer.15.6. and 51.27.Ezek.6.14.& 14.9.& 16.27.& 25.7.& 35. 3. And who can stay,or turn back his hand?ch.14.27.Dan.4.35.Howbeit,there seems to be an allusion to Gods hand, that was sometime stretched, or held out over the red Sea, when as Pharao; and his forces, were therein drowned and destroyed,Exod.14.26,27.& 15.6.12. alluded to also,ch.10.26.& 11. 15. though I concur not with those of the Jewish Commenters, or others, who suppose that story to be here intended,as produced to shew,that God was as well able to destroy Tyre, and her allies, now,as he was to destroy Pharao, and other great ones,then.See ver.13.

He shook the Kingdoms] or *made* them *quake*;as Deut. 28. 65. 1 Sam.14.15.Hab.3.7.16.or as some render it, *he raised up*, or *moved the Kingdoms*:as chap.14.9.which they expound of Gods stirring up Nebuchadnezzar, and the Kings,or Princes, of the Provinces under him,to come against Tyre,Ezek.26.7.12. But the word here used,is no where found to signifie such *a moving*, or gathering together, as this exposition implies,but such *a shaking*,as is joyned with *trembling*, and terrour,Deut.2.25.chap.32.11.Jer.33.9.Joel.2.10. Jer. 50.36. or such a *moving*,as is joyned with *removing*, Job 9.6.2 Sam.7.10. 1 Chr.17.9. not unlike that *shaking*,spoken of Hag.2.21,22.Heb.12. 26,27. The Kingdoms therefore here spoken of, are either the Kingdoms of Tyre and Sidon, and those other on the Sea coasts, that God had shaken and shattered, whether by the Assyrian, or the Chaldean.ver.1,12. for Tyre and Sydon were two Kingdomes, Jer. 37. 3. beside that they may both seem to have had inferiour Kingdoms, or Provinces, also under them. Jer.25.22.and the Prophet speaks of these things,as past,and done.See on ver. 3, 4,5. or they are rather, as some other, those kingdoms and provinces that were made to *tremble*,and *shake*, being stricken with fear & terrour, at the fall of Tyre.So Ezek.26.15.18. then which, no other Commentary needs on this place. And,howsoever I take it to be no relation,as some would have it,of what God did for his,either in Canaan,Josh.12.7.-24.or in their way to Canaan, after they had passed the red Sea,Josh. 12. 1.-6. in shaking the Kingdoms on either side Jordan : yet I suppose there is an allusion unto the stories of those times ; and withal, as to the dreadful Earth-quakes, and shakings of the Mountains,that seem to have accompanied some of those things then done;(See Psal.77.16.-18.& 114.4.Hab.3.6,10.) so to the fear and terrour, that upon the same, surprized the Kingdoms & Countries about them,Exod.15.14.16.Josh.2.9.11.See v.5.

the Lord hath given a Commandement against the Merchant City, to destroy the strong holds thereof] Or. *the Lord gave* because the charge, in course of carriage,preceeds the execution of the thing given in charge;it is the Lord of Hosts,ver. 9. that set his Souldiery, whether Assyrians, or Chaldeans,on work to do it; and therefore it could not but be done,ch.14.27.and 55.11.

given a Commandment]Heb. *commanded*, or *charged*: a military term,as we also use it; whence the term of *a Commander*, and it importeth,by a kind of Zeugmatical form, *a sending* of forces *with a charge*.So Amos 6. 11.& 9 3,4.9. Some of which places are not so clearly rendred through want of this observation. The consultation, as at a counsel of war,and resolution upon it,was before,ver.9.now there is a commission given out, for the putting of it in execution, and a mission of forces,with a strict charge to effect it:so ch.10.6.& 13. 3.

against]Heb.*unto*;as Jer.51.3.or *concerning*; as Jer.22.11.but used also for *against*,as Est.7.7.

the Merchant City]the word *City*,is not in the text, ver.7,8. The term used here,rendred *Merchant*,is *Canaan*,(whereof see chap. 19. 18.)which some therefore retain,rendring the words, *against Canaan*;yet by *Canaan*,understanding *Tyre*,as so termed, because it stood within the compass of the country that was commonly called, and known by that name,Psal.150 11.& 135.11. and fell by lot to the Tribe of Judah,Josh.19.29.see Mat.15.21.22.or more generally,the reliques of the Canaanites, abiding in Tyre, and Sidon, and the Coasts thereabout.But it is by others rather deemed here to signifie, as we render it,*a Merchant*; for because the Phenicians, or Canaanites(compare Mat.15.25.with Mar.7.26.) were their Land lying fit for Navigation,much addicted to merchandize: hence it came to pass,that the word *Canaan* was used for *a Merchant*: so it is taken, Hos.12.7.Job 41.6.V.8.and Tyre is so termed here;because a principal place for mart,and market for merchandize and merchants: see on ver.2,3, 8.

the strong holds thereof] The strength of this place, how great and extraordinary it was, may appear by the long and sore pains, that it put Alexander and his whole Army to, ere he could be master of it : whereof see Curtius,l.4.c.2,3,24. And this the Prophet to express, seems to have coyned a new word, nowhere else found, but here;and drawn it out in length longer then any, from the same root;as if one should say,with us, *her strengthednesses*, or *her fortificationnesses*.

V.12. *And he hath said,Thou shalt no more rejoice,O thou oppressed virgin,daughter of Zidon*]Or.*He hath also said*,as ch.8. 8.& 22.9. because the Prophet turneth his speech from Tyre to Sidon,fore-telling her overthrow,together with Tyres:see Ezek.38. 21.Jer.47.4. Joel 3. 4.

He]the Lord,ver.11.

hath said] hath passed this doom or sentence upon thee, as chap. 15. 14.

thou shalt no more rejoice.]Heb. *thou shalt no longer add*(as ch.1. 13.& 7.10.)*to exult*, or *to revel*;to wit, as formerly thou wast wont to do,& as Tyre thy daughter did,ver.7. yet *no more*,or *no longer*,rather(because that solves the ambiguity)doth not intend a perpetuity,but an intermission,or intercision, for the present; or for some space of time,at most, as some of the Jewish-writers well observe, pointing us to the like forms,2 King.6.23.prov.31.7.for it is not unlikely, that as Sidon fell together with Tyre,so with Tyre she also rose,and recovered again:see ver.17.

O thou oppressed]Or.*O thou grievously oppressed*;for the word is in that form, that aggravateth the simple notion of the theam, in which form the same is no where found,but here only;and our Prophet is in his terms very pregnant and precise.This some suppose spoken,in regard of the dammage that the Sidonian-merchants should sustain by loss of their wares remaining at Tyre, when it was taken by the enemy but it seems to imply much more then so;no less,then the like surprizal,and sacking also of their own city : as Ezek.28. 22,23.Some suppose that there is in the word an allusion to a Virgin,or Damsel,forced and ravished,Deut.22.25.2 Sam.13. 14. and this suits not amiss with the term here given to that State, or City;nor is it unusual,that such things are over-frequently acted in the surprizal of such places,Lam.5.11.but I find not the word any where so used,or applyed.

Virgin daughter of Zidon]or *Damsel, Daughter Sidon*. By *Virgin, Daughter of Zidon*, most of our Interpreters here understand Tyre, so called, say they, because founded at first by those of Sidon; as Justine,l 18.see on ver.4. Whom I should willingly assent unto;did I not observe the constant tenour of Scripture in forms of this kind,concerning States,and Cities,without exception, running perpetually another way;which therefore induceth,or enforceth me rather,to go with these,though fewer,Jewish Writers, and ours, who conceive not Tyre,but Sidon it self here intended,called a *Virgin*, or *Damsel* ; (for the word seems to be taken sometime not so strictly,as Joel.1.8.)either because she had hitherto continued untouched,unsubdued,unacquainted with any yoke of servitude, or any such grievous pressures as now she sustained; or because,for state and beauty, she was like to some young beautiful Damsel of noble parentage,daintily brought up, and living at ease and in pleasure; *Daughter of Sidon*.for *Sidon* it self; as *Daughter of Sion*, for *Sion* it self:see on chap.1.8.and *Virgin*,or *Damsel*,*Daughter of Sidon*;as *Virgin*,or *Damsell*,*Daughter of Sion*, chap.37.22.and *Virgin*,or *Damsel*, *Daughter of Babel*,ch.47.1.and *Virgin*,or *Damsel*,*Daughter of Egypt*, Jer.46.11.where it may be observed,that the word *Virgin*,or *Damsel*, in such phrases,is constantly in a contract form,and hath in a way of regiment therefore,a reference , as well as the word *daughter*, unto the noun following both of them;which I find no Grammarians to have taken,or given notice of,by any rule for the like : and as

*D*aughter apart, so is *Virgin*, or *Damsel* found apart, in this manner of speech; for so we read *the Virgin*, or *Damsel of Israel*, Jer. 18. 13. and 31.4,21. Amos 5.2. in which frame of speech, *the Virgin of Israel*, is not to be understood as *a Virgin of Israel*, Deut. 22.19. that is, an Israelitish virgin, or a virgin that is some Israelites daughter, though the terms be just the same; but by *the virgin Israel*, is to be understood, *Israel the virgin*, or *the virgin Israel*, as by *the City of London*, *the city London*; or, *London the city*. And it would further be observed, that these kind of forms, *the virgin*, or *Damsel*, or *Daughter of Sidon*, *Sion*, *Judah*, *Israel*, *Jerusalem*, *Moab*, *Edom*, *Egypt*, and the like are not found, but in the poetical and prophetical books of Scripture; or where something of either nature is inserted into the story.

arise, *pass over to Chittim*] The like advice is here given to the Sidonians, that was before to the Tarteſſians, or Tarſenſes, as ſome; to the Tyrians, as others, ver. 10.

ariſe] This term doth not alwaies imply any particular preſent poſture of body to be changed: as ſitting, lying along, or the like: but it imports only, a ſpeedy and ſedulous addreſſing of ones ſelf without delay, and ſetting all other buſineſſe aſide, unto ſome ſpecial act, or work, employment, or journey, that he was not at, or on before, Gen. 13. 17. and 19. 15. and 27. 19. Jon. 1. 2. Mic. 4. 13.

paſſe over to Chittim] Leave Tyre, ſay ſome, for there is no more mart, or market, for thee there, and ſeek out ſome other place for thee to trade in: or, as others rather, leave thine own place and ſeat, and ſeek thee ſome place of ſhelter, and harbour elſe-where: the particle *to*, is wanting, as oft elſe-where: ſee on ver. 10. But ſome read the words, as ſpoken to Chittini, and the ſame advice given it, that was given Sidon before: *O Chittim, ariſe, and paſs, or depart*: and the order of the words, as they lye in the Original, ſeem to favour this Interpretation: but the former I ſuppoſe to be genuine, and more agreeable to the tenour of the context: of *Chittim*, ſee on ver. 1.

there alſo ſhalt thou have no reſt] Having no aſſurance of ſafety any where, as Deut. 28.65,66. either the enemies ſword purſuing them, and following them whithertowever they flee, which ſome ſuppoſe ſhadowed before by the ſimilitude of a river, that finds no place of reſt any where, till it come to the Sea, ver. 10. See the like, Lev. 26.33,36-38. Jer. 41.2.14-17. or the enemy every way, and on every ſide ſo prevailing, that no ſure place of ſuccour, or ſhelter, can any where be had: ſo Jer. 25. 15,-26. and 27. 6,-8. and 43.10, 11. A learned Authour underſtands it, of the deportation of them unto Babylon, and other Countries thereabout, Ciſſia, or Suſiana among the reſt; where yet they ſhould not long be at reſt, in regard of the Medes invading theſe parts. See on ver. 8.

V. 13. *Behold the land of the Chaldeans: this people was not, till the Aſſyrian founded it for them that dwell in the wilderneſs.*] The ſcope of the Prophet in theſe words, by divers diverſly expounded, ſeems to be, to meet with an objection; or to remove a doubt at leaſt, that many might make, or have, againſt the verity, or concerning the certainty of that that is here denounced againſt Tyre and Sidon, as deeming it a thing, conſidering the preſent ſtate and ſtrength of them, if not utterly impoſſible, yet almoſt incredible, that they ſhould be by any other people or power thus deſtroyed. This therefore the Prophet ſheweth, to be no ſuch, either impoſſible, or incredible matter: either by pointing at thoſe, by whom it ſhould be done, a people of more antiquity, and greater power then themſelves, and that had been the firſt founders of them, and their ſtate, as ſome; or as others, rather, by telling them of other States, to wit, the Chaldeans, or Aſſyrians, or both, which being far more ample and potent then theirs; yet had either the one by the other, or either of them, by ſome other, in like manner been deſtroyed: ſee either of them, by ſome other, in like manner been deſtroyed: ſee the like, Ezek. 31. 3,——3. Amos 6.2. But that learned Author, of whom, on ver. 12. ſuppoſeth this to be ſubjoyned, as rendring a reaſon, why in Chaldea they ſhould not be long quiet, being that that Land, alſo, God had devoted to deſtruction, chap. 13.& 14.

Behold the Land of the Chaldeans] This ſome underſtand of Tyre, as affirming it to have been ſometime the Chaldeans; who, as they at firſt founded and peopled it, ſo now come to deſtroy it: Others, rather, of Chaldea, or the Chaldeans by whom Babylon, and Nineveh, were then poſſeſſed, though not the firſt founders, or owners of them; and that, for all their greatneſs, were to be deſtroyed by the Medes and Perſians, ch. 13.& 14. Jer. 50.& 51.

this people was not] The Tyrians, ſay ſome, were neither ſo ample, nor ſo ancient a people, as the Chaldeans, or Aſſyrians, whom they ſuppoſe to be here the ſame; But the moſt go another way, or other ways rather: Some, the Chaldeans were not a people of any great note, or name, at firſt: See of their original, on chap. 13.19. Others, *there was not* any like *this people*, the note of ſimilitude ſupplyed; as ch. 22. 18. there were no people comparable to them, as 2 King. 18.5. & 23.25. Others again, *this people now is no*; they are not now a free people, but a Province, governed by an inferiour King under the Aſſyrian, 2 Chr. 33 11. Dan. 2.37,38.

till the Aſſyrian founded it] it, or *her*, that is, Tyre, ſay ſome; nor doth that, ſay others, croſs what is elſe-where related of its founding by others: of which, ſee on ver. 7, 12. becauſe thoſe others were then under the Aſſyrian command: But others, *the Land of the Chaldeans*, before mentioned; wherein the Aſſyrian, not Aſſur the ſon of Shem, Gen. 10.22. but Nimrod, the ſon of Cuſh, Gen. 10.8. built Babylon, and other Cities, whoſe Succeſſors were called *Aſſyrians*, and their Empire, *the Aſſyrian Monarchy*; after he had ſubdued that country held by Aſſur, and his before, and made Nineveh, there by him erected, the principal ſeat of his Empire, Gen. 10. 10-12. But ſome read the text, not *till*, but *ſince*, ſince that *the Aſſyrian founded it*, for ſtrange people, that is, placed ſtrange people in it, which they expound of the Samaritans, there ſeated by Salmaneſer, 2 King. 17.16.

for them, that dwell in the wilderneſs] The word here uſed ſometime ſignifies *ſhips*, Num. 24.24. ch. 33. 21. Ezek. 30. 9. So ſome would have it here taken, that the Aſſyrian Kings finding Tyre a fit place for ſhipping, did for that purpoſe at firſt build it. But it ſignifies alſo *deſarts*, *waſte*, and *dry* places, Pſal. 63.1. & 74.14. and thoſe that abide, or dwell in ſuch places, whether perſons, or other creatures, Pſal. 72.9. chap. 13.21. Thus moſt here take it, that the Aſſyrian Kings built Cities in it, either for ſuch people as were ſcattered abroad, here, and there, living in wild and waſte places, after the flood, Job. 3.14.& 15.28. or, that diſperſion cauſed by the diviſion of tongues, Gen. 11.11. that they might convene, and be cemented, into a People, or a ſtate: or, for ſuch people of other Nations, as having ſubdued, they there placed in the room of ſuch Colonies as they thence removed, and tranſplanted in other places, 2 King. 17.6,24.& 18.11.

they ſet up the Towers thereof] properly, *watch-towers*, chap. 32. 14. Jer. 6.27. they fitted them, not only for habitation, but for defence: Heb. *they ſet up his watch-towers*, that is, each company of people their own; as ch. 2. 20. though ſome underſtand it of the Princes of Babylon, endeavouring each one to ſtrengthen his part what he could, in that City.

they raiſed up the palaces thereof] to wit, of the land, or of the City: the former particle, or affix, was maſculine, this feminine. See ch. 15.1. they built further; as for ſtrength, ſo for ſtate, chap. 13. 19, 22. Dan. 4.29,30. Howbeit, ſome read the words, *they have deſtroyed*, or, *demoliſhed her palaces*: So the Caldee Paraphraſt, whom ſome of the Rabbines follow; and ſo the old Latine, whom ſome of ours, as if it came from the root that ſignifies to *raze*, Pſal. 137.9. Jer. 51.58. Hab. 3.13. not from that to *raiſe*, chap. 14.9. Zach. 9.13. for they are neer in ſound, and letter, the one to the other; or, ſome, what more rather, in Hebrew, then in Engliſh; but in this latter notion, I never find it applyed to walls, or buildings; and I therefore embrace rather the latter ſenſe, and read the words, *yet*, (as chap. 17. 6.) *they razed her palaces*; or, *were her palaces razed*, as chap. 22.24.

and he brought it to ruine] He that firſt founded it, to wit, Tyre, can, and ſhall ruine it; as ſome; or, as others, rather the, Chaldean, or Aſſyrian State, Kingdom, or Nineveh, or both, either already are, or ſhall be ruined: See chap. 13.& 14. Jer. 50. & 51. Nah. 1.2,3.

he brought it] One *brought it*; or, it *was brought*, as chap. 22. 8. Heb. *put it*; or, made it, *a ruine*, or, *a ruine*; that is, a ruinous, heap, as chap. 25.2. Jer. 12.11. See on chap. 1.7. So rather, then (as a learned man of late renders it) *cotages*: ſuppoſing the punick word for *cotages*, deduced from the word of ruine, (for both the root, and the uſe of it ſhew that it, ſo ſignifies) here uſed: but neither doth the notation of it, ſo well ſute with the thing, thereby expreſſed, and the skilful in that language affirm, that it comes from a word, only by change of a letter, that with them ſignifies *an houſe*.

V. 14. *Howl, ye ſhips of Tarſhiſh,*] As he began this denunciation of Tyres ruine, with an invitation of the ſhips of Tarſhiſh, to howl in regard thereof: ſo he cloſeth it here again with the like: concerning which, ſee on ver. 1.

for your ſtrength is laid waſte] or, *your fortreſſe*, rather; and ſo ver. 4. to wit, Tyre, ver. 1.

V. 15. *And it ſhall come to paſſe in that day*] At that time, wherein this Prophecy ſhall be fulfilled: as ch. 10.20.& 22.20. In the paſſages following, there is firſt an extent with limitation of Tyres calamities, here foretold, how long they ſhould continue, in this verſe; and ſecondly, a gracious promiſe of her reſtitution, after that term of time expired, in the verſes following.

that Tyre ſhall be forgotten ſeventy years] *forgotten*, that is, neglected, not regarded: not looked after, either by God or Man: as Pſal. 13.1.& 45.10. chap. 49.14, Jer. 2.32. Hoſ. 2.13.& 4. 6. & 8. 14. becauſe things forgotten, are not regarded: hence, thoſe caveates, ſo frequent, Exod. 20. 8. Deut. 4.9,23. & 8.11,18. nor is it improbable, or impertinent, that one of the Jewiſh Commenters here ſuggeſteth, that the Prophet ſhould have ſome alluſion to the condition of an Harlot, *forgotten*, and forſaken by her lovers; ſince that it fulfeth ſo well with what immediately followeth, v. 16. ſo the word *forgotten* ſhould have ſpecial reference to her Merchants, whom her trade was with, before, ver. 17. See the like, Jer. 30.14. Howbeit it ſeems more general, and to include alſo Gods diſregarding of her, who is ſaid to viſit her again, v. 17.

ſeventy years] Concerning this number, and the fixed terms of it, there is difference among ſt Interpreters: One furmiſeth ſome corruption in the text; and that as ch. 7.8. there is, as he conceives, *ſixty*, for *ſix* ſo here, *ſeventy*, for *ſeven*: & theſe *ſeven years*, he ſuppoſeth to have

have been under Salmaneſer, of whoſe invaſion of Tyre, and interruption of their trade for five years together, ſee what was out of Menander alledged, on v. 1. But this ſeems to be ſomewhat over-bold dealing with Scripture, both here, and before. Other Interpreters therefore, generally, reading the text, without any ſuch alteration, deem theſe *ſeventy years* to concur with thoſe of the Jewiſh Captivity in Babylon, Jer. 29.10. Dan. 9.2. and that the rather, becauſe not the Kingdome of Judah only, but the other Kingdoms alſo thereabouts, and thoſe of Tyre, and Sidon, among the reſt, are ſaid to be by God given, for the like time, into the hands of the Babylonian Empire, to ſerve it, Jer. 27. 3-8. and a Commiſſion to be made out from God to Nebuchadnezzar by name, for the taking, and ſacking of Tyre, Ezek. 26.7.14. and Egypt alſo, and to him, as pay, for him and his forces, in way of recompence for their ſervice, therein performed, Ezek. 29.18-20. Howbeit, that prediction of Tyres deſtruction in Ezekiel, ſeems to reach further then this, ſince that this goes with a limitation of years, and a promiſe of reſtitution at the expiration of thoſe years; whereas there is denounced a final and perpetual deva ſtation, without any reſtauration, Ezek. 26.14. as of Babylon, ch. 13.20.

according to the dates of one King] This one *King*, a late Writer would have to be Salmaneſer, during whoſe reign and life, Tyre was never able to recover the damage that by him ſhe ſuſtained, whereof above. But this ſandy conceit I let paſs, becauſe it is founded on that which directly croſſeth and controlleth the text. The Jewiſh Interpreters that hold to it, yet are of divers minds about the meaning of it; ſome of them underſtand it of David, who is ſaid to have lived *ſeventy years*, being thirty years old when he came to the crown, and holding the Kingdom forty more, 2 Sam. 5. 4. which put together, make *ſeventy*. But one of them confeſſeth ingenuouſly, that he knows no reaſon, why Davids life ſhould be here intimated, as the limit of ſuch a time: which yet, another, to meet with, faith it might be; becauſe there was a league of amity between their King and David, 1 King. 5.1. to mind the Tyrians of the breach of it, which had brought this calamity upon them: See on ver. 1. And ſome Chriſtian Writers, who take this way, ſay; becauſe the name of David was exceeding precious among the Jews, and all his acts and occurrents, of ſpecial obſervation with them: But theſe reaſons ſeem to be of very ſmall moment: Others therefore ſuppoſe, that the ordinary limit of mans life is here aimed at, as it is circumſcribed, Pſal. 90. 10. by Moſes, and by Heathen men, as Macrobius on Scipio's dream, l. 1. c. 6. but ſaid, of a *King*, rather then of *a man*; that is, of ſuch an one, as lives freely, and chooſely, not tired out with paine-taking, not expoſed to ſuch encounters, and inconveniences as are wont to ſhorten mans life, in ſuch manner, as others uſually are: and the rather (addeth the Rabbine) the ſaith, *of a King*, becauſe Tyre, whom he ſpeaks of, had lived as a Queen, or a Princeſs, ver. 8. But the moſt probable, and, as I take it, the genuine meaning of the words, is that, which another of them gives, *according to the dates*, that is, the Reigns, or continuance in Reign, as chap. 1.1. *of one King*, that is, of one Kingdom: as Dan. 7.17. & 8.21. to wit, in the dayes or reigns of Nebuchadnezzar, his ſon, and his ſons ſon, who ſucceſſively held the Chaldean Empire, during the time of thoſe *ſeventy years*, Jer. 17.7. For thoſe Writers of ours wrong them, who would father ſuch an abſurd opinion upon them; as if by *the dates of one King*, they ſhould underſtand Nebuchadnezzar, ſuppoſing him to have reigned himſelf full *ſeventy years*, which indeed is moſt untrue; for he reigned but forty three years in all, both with his father, and by himſelt; as out of Berolus his *Chaldean*, or *Babylonian ſtories*, Joſeph. *againſt Apion*; which agrees well with the holy ſtory; wherein we find upon record, that *in the eighth year* of his Reign, he carried Jehoiachin away captive, 2 Kin. 24. 12. and withall, that he reigned not above *ſeven and thirty years*, after that, 2 Kin. 25.27. which put together, make up much about the ſame ſum, but come far ſhort of ſeventy: Nor could thoſe Jewiſh writers be ignorant of this: nor doe they ſay, that Nebuchadnezzar is this *one King*, but expreſly, that *he, his ſon, and his ſons ſon*, are accounted as *one King*.

after the end of ſeventy years] The time ſet for her deſolation, and the diſcontinuance of her wonted ſtate being expired, what time the Babylonian yoke ſhall be broken; the alſo among other people, that had formerly been in bondage under that Empire, ſhall recover her liberty, and return to her former trading again.

ſhall Tyre ſing as an harlot] Heb. *it ſhall be to Tyre, according to the Song of an harlot*. Or, as ſome, *there ſhall be with Tyre, as the ſong of an harlot*. Which ſome underſtand of a long ſung to an harlot: ſuch a ſong ſhall be ſung to her, as men uſe to ſing to an harlot, that hath for ſome ſpace of time been left, and not looket after, in regard of ſome diſeaſe, or other like diſaſter, which ſhe hath now overcome, and is recovered of again, inciting her to uſe means for the regaining of her Lovers: and ſuch a ſong they ſuppoſe to be that, which followeth, ver. 16. But moſt take it, for a ſong uſed by an harlot, to draw thoſe again to her, as they paſs by, who had formerly abandoned her: and ſome therefore render it, *there ſhall be in Tyres* mouth, *as the ſong of an harlot*, which our Engliſh well expreſſeth. The meaning is, that Tyre, upon the ruin of that Empire, which had at the firſt riſing of it to its height, ſubdued her, and till that time kept her down; having now recovered her liberty, ſhall by all means labour to ſet up her former market and trade, and to draw merchants and cuſtomers to her again. Howbeit, I ſuppoſe they are over-nice on the one ſide, that would have Tyre, that was termed a *virgin* before, while yet unſubdued, ver. 12. to be ſtiled now *an harlot*, as forced and deflowred; for neither was it Tyre, but Sidon, that was ſo termed: nor is it the conſidered as unſubdued, where ſhe is ſo termed: nor is it violent enforcement, but voluntary proſtitution which makes any one an harlot. As alſo doe thoſe mince it too much on the other ſide, who by the word here uſed, would not have to be meant *an harlot*, but one that carreth her living by ſome honeſt, but mean employment; as by being an hoſtelle, or an huckſter, or one that careth ſome forry wares about, which they uſe to do ſometime with a ſong: and ſome alſo, in ſome countries, with the tinckling of a pan, or the like, as Tinckers do, thereof ſo termed with us: that which they think alſo alluded unto, ver. 16. So they ſuppoſe the word to be taken, where it is given unto Rahab, Joſh. 2.1. & Heb. 11.31. (and it is not improbable, that the word there ſignifies an *hoſtleſs* or *victualler*) and of thoſe two women that contended before Solomon for the child, 1 King. 3.16. of which yet, more doubt may juſtly be made. And it is true indeed, as appears by a Poem aſcribed commonly to Virgil, that hoſtelles in thoſe times did uſually by ſuch ſingings and jinglings invite cuſtomers to them; but thoſe that ſo did, were commonly light-housewives; ſuch as are alluded to, Prov. 9.13-17. and the words following here, ver. 17. where it is ſaid, *ſhe ſhall return to her hire, and commit fornication with the Kingdomes of the world*, doe evidently ſhew, that no other then an harlot is here meant: not as if merchandize were a diſhoneſt or unwarrantable courſe, being of great and neceſſary uſe, and in the word of God not approved only, but commended too, Pſ. 107.23. Pro. 31.14,24. Eccl. 11.1,2. which laſt place ſeems to intend traffick, rather then almſ-deeds: but the one is reſembled by the other, becauſe gain is intended as well in the one as in the other; and in regard of ſome ſimilitude, or proportion, in ſome particular that the one hath to the other, are good and commendable exerciſes, ſometime compared unto courtes evil and unjuſt. See Luk. 16.1-8,9. for I fear they go again a little too far, who would have the compariſon here intended, to hold in regard of the fraud and inequity; or, the tricks and devices found and uſed commonly in either; where: the *mammon of inequity*, Luk. 16.9. as alſo that of Solomon, Prov. 20.14. and that of Siraehs ſon, Eeclus. 27.2. For merchandizing is here conſidered ſimply, as a gainful courſe; and the gain thence ariſing, not as evil-gotten gain, but as ſuch gain as might wartantably come into Gods treaſury, where *the hire of an harlot* might not be admitted, Deut. 23.18. ſuch as might well go for an offering unto God, who abhorreth an oblation made of ill-gotten goods, Ch. 61.8. Jer. 7.9, 11. Mic. 6.6,7,11. See ver. 18.

V. 16. *Take an harp, goe about the city thou harlot, that haſt been forgotten*] The Prophet proceeds in his former ſimilitude, comparing Tyre to an harlot, that having grown out of requeſt, uſeth all means, as melodious muſick of voice and inſtruments, among the reſt, to come into ſome requeſt again; yet he may withall ſeem to allude to her wonted muſick, mentioned Ezek. 26. 13. & 28.13.

harp] See Chap 5.12.

go about the City] To ſeek cuſtomers, Prov. 7.11,12. ſee the like in an honeſter and fairer way, Cant. 3.2.& 5.6.

harlot, that haſt been forgotten] See on ver. 15.

make ſweet melody] *good ſinking*, or, *hand-muſick*, ſo the word properly imports. See Chap. 38.20 the Hebrew phraſe is, *do well to ſinke*, for, *ſinke well*, skilfully, cunningly, pleaſantly. So 1 Sam. 16. 17. *one doing well to ſinke*; for, one that can ſinke skilfully, play cunningly; and *do well to ſinke*, for ſinke skilfully, play cunningly, ſweetly, pleaſantly, Pſal. 33.3.

ſing many ſongs] Heb. *multiply ſong*; as, *multiply ſaps*, for, uſe much ſope, Jer. 2.22. *multiply ſin*, for, commit many ſins, 2 Chr. 33. 23. and *multiply viſions*, for, afford many viſions, Hoſ. 12.11.

that thou myſelt be remembred] thought upon ſought to, regarded, viſited, as ver. 17. brought to remembrance with thoſe that had forgotten thee, and grow into ſome requeſt again. So Gen. 30.22.& 40. 23. with 41.9. 1 Sam. 1.19. Pſ. 22.27. See ver. 15.

V. 17. *And it ſhall come to paſs after the end of ſeventy years*] Or, *at the end*. Heb. *from the end*: as Gen. 8.6. Exod. 12.41. Deut. 5.1. when ſo many years are once expired. See on ver. 15.

that the Lord will viſit Tyre] Gods viſitations are of two ſorts; either of mercy, as Ruth 1.6. Pſal 65.9. Luk. 1.68,78.& 7.16.& 19.44. or, of judgement, Exod. 20.5.& 34.7. Chap. 13.11.& 26.14. See Ch. 24.21,22. This of Tyre here, is in mercy; and it is ſaid, not that her merchants ſhall viſit her, repair to her, and renew their former trade again with her; but that *the Lord* ſhall *viſit her*, to ſhew that this her recovery, and riſing again, ſhall not be effected, or come to paſs by meer caſualty, or her own might, or skill, and the means mentioned, or intimated to be uſed by her, but a gracious and powerful paſſage of Gods providence in mercy minding her, and making the means uſed by her, ſucceſsful and effectual to that purpoſe. See Deut. 8.18. Pſ. 127.1,2. Prov. 10.20.

and ſhe ſhall turn to her hire] Heb. *return*, and ſo it would be rendred, as Levit. 22.13. chap. 6.13. for it hath reference apparently to Tyres former trading, ver. 2,3,6. ſhe ſhall return to her wonted trading

hire]

hire] The word ſignifies not properly only, but generally, the *hire* of an *hore* (for to ſhould it be written, according to the true and due notation of it, not *whore*) or, an harlot: either given to her, or given by her, for impure purpoſes. So Deut.23.18. Ezek. 16.31,34.41. Hoſ.9.1. Mic.1.7. nor is the verb, from whence it comes, uſed any otherwiſe. Hoſ.8.9,10. Howbeit, it is uſed in way of ſimilitude, or reſemblance, for gain ariſing from trade and traffick, and conſequently trade and traffick it ſelf; as another word of very near affinity to it, of the ſame family, and of the ſelf-ſame notion with this, is uſed Hoſ.2.14. (being no where elſe found) in the like way of ſimilitude for ſuch commodities as the Iſraelites had, and received by their commerce and trade with other Neighbouring Nations; the main matter taxed in them there, being notſimply, that they had trade with them, and ſuch commodities there-by from them, but that they aſcribed them wholly unto thoſe whom they deal with, and not to God: not to him from whom they received thoſe commodities by them, Hoſ.2.7,8. As in Nehemiah's time, they are blamed, not ſimply for trading with Tyre and Sidon, but for violation of Gods day, in their trading with them, Neh.10. 31.& 13.16-21.

and ſhall commit fornication with all the Kingdoms of the world] Or, *play the harlot*, as the word is rendred, Genef.38.24. ſhe ſhall have commerce with people of all Kingdomes and Provinces, as a common ſtrumpet hath with all comers, Ezek.16.15,25.& 23.43, 44.for the Prophet perſiſts ſtill in his former compariſon. Nor doth this note here, an inſatiable exceſs of wickedneſs, as ſome would have it, as Rev.17.2. & 18.3. but an amplitude of commerce and trade, ſuch as before the had. See on ver.8.

world] Heb. *earth*: as Ch.37.16,20.but here rendred *world*,becauſe *earth* followeth: ſo Rev.11.15.

upon the face of the earth] The word ſeems more ſpecially to imply the earth tilled,trodden, and traded on, by mankind,Pſal.104. 24. Chap. 13. 14. & 24.21. & 30.23.24. This clauſe ſome refer to Tyres trading,ſhe ſhall trade with them, not in corners privily,but in open fight and view,publikely: or, with much pride and pomp, as ch.57.7-9.Ezek.16.15,16,24,25,31.But others rather with the Chaldee Paraphraſt, to the Kingdoms next before, as noting the generality of them,from whence out of all the habitable parts and quarters of them,people had recourſe to Tyre,as recourſe is wont to be even from forraigh parts,to ſome ſtrumpets of ſpecial note.Ezek. 16.15. So Deut.14.2.

V.18. *And her merchandize, and her hire ſhall be holineſſe to the Lord*] In this laſt paſſage, as in the cloſe of other ſad Prophecies before,chap.18.7.& 19.18-25.the Prophet ſubjoyneth an intimation of the converſion of the Tyrians unto God, in the Kingdome of his Chriſt, yet delivered in forms,alluding to the manner of Gods ſolemn ſervice, then in uſe: as Chap.60.9,10,13,14.Mal.1.11. And to the dates of the Meſſias,do ſome of the Rabbines refer it,though ſome other of them, to the times of their return from captivity under the ſecond Temple.

And] Or, *Yet*: as Chap.17.8.

her merchandize, and her hire] Heb. *hires*, the word before uſed, but here plural; that is, the gettings, earnings, or gains of her merchandize: or, thereby accruewing to her: of the phraſe, ſee Chap.4.5. and hence appears, what before was meant by *hire*, ver.17.

holineſſe to the Lord] It ſhall be a great part of it, devoted and conſecrated to Gods ſervice; ſet apart for pious and ſacred uſes. There is an alluſion in the words, to the motto engraven on the High Prieſts golden frontler, Exod 39.30. ſo Levit.27.30. Joſh.6. 19.Jerem.31.40.Zach.14.20. For it is a very abſurd conceit that a Popiſh Writer hath, that Tyres gain gotten by her trading, ſhould be called *ſacred*, as an accurſed or abominable thing, like the goods of Jericho, Joſh.6.17,18. or like the hire of an harlot, Deuter. 23. 18. becauſe the word ſignifying *facred* in Latine, is ſometimes uſed for deteſtable; and one in found ſomewhat like the word of *holineſſe* here uſed, doth ſignifie an impure perſon, in that place of the Law before mentioned, and elſwhere, Gen.38. 21. 1 King.15.12.& 22. 46. and that therefore it was not to come into Gods treaſury, directly contrary to what immediately followeth.

it ſhall not be treaſured, nor laid up] It ſhall not be reſerved or laid up for any prophane uſe,either publike, or private. One of the Jewiſh Writers thus diſtinguiſheth the words, It ſhall neither be carried into the Kings treaſury, nor reſerved (as durable ſubſtance, ſo the word properly ſignifies, chap.33.6.) for iſſue, for poſterity, 2 Chron.12.14. the former word is uſed commonly of publike reſerves,Neh.10.39.Ch.39.6.Mal.3.10. the latter of private,Pro.15. 6.& 27.24.

for her merchandize ſhall be for them that dwel before the Lord] *for*, or, *but*, as chap.2.6. *her merchandize*, that is the gain thence ariſing, Prov.3.14. *for them that dwell*; or, *ſit*; or, *abide before the Lords preſence*, or, *in the Lords preſence*,for his Miniſters that attend upon him in his houſe; the place of his ſpecial preſence and reſidence among his people,Deut.10.8.2 Sam.7.18. Pſal.27.4.& 42.2. & 61.7.& 84.4.& 134.1.

to eat ſufficiently] Heb. *to eat unto ſatiety*, or *fulneſs*, as Levit. 25.19. & 26.5. Prov. 13. 25. that Gods Miniſters may have food ſufficient, even to the full, 2 Chron.31.10. Malac.3.10. Some expound it, of the Tyrians making great feaſts after the time of their recovery: by occaſion whereof, they ſhould laviſh out the ir money upon corn, wine, and fleſh, which the land of Iſrael abounded in, and ſo their earnings ſhould fall into the hands of Gods people; if it had been laid, they ſhould bring them to Jeruſalem, and ſpend them there in ſacred feaſts, that Gods Miniſters might feed, and feaſt with them with it, it had been ſomewhat to the purpoſe. See Deut.14.23-29.& 16.11,14. But the expoſition given, as before, is not only forced,and far fetcht,but it is clean beſide the intent and ſcope of the place.

and for durable clothing] Heb. *covering*, as the like term imports,Gen.8.13. Exod.26.14. ſo is rainment called, in regard of the principal uſe of it to cover the body, and to ſhelter it againſt outward annoyances, Hoſ.2.9. 1 Tim.6.8. Rev.3.18. & 16.15. The word rendred *durable*,as Prov.8.18. doth in his prime notion ſignifie *old*, 1 Chron. 4. 22. Pſal.6.7. but ſometime *hard*, or *hardſh*, and *ſtiff*, Pſal.31.18.& 75.5. whence ſome render it *thick*; ſuch, ſay they, as the wooll, in Paleſtine, made the Rabbines precious,or of worth; from that in the Proverbs,ſuch as ancient things ſometimes are, as in regard of their worth, kept and reſerved. Others,as ours. *durable*; ſuch as will laſt long, as the original word hath a notion ſometime of *continuance* onely; not of decay, Job 21.7. See the like form, Chap. 65. 22. The meaning is, that from the Tyrian trade, they being converted to God, means and maintenance ſhould be freely and largely afforded unto Gods Miniſters, as well for apparrel, as for food.

CHAP. XXIIII.

Verſ.1. BEhold *the Lord maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof*] Here beginneth a new Sermon, or Prophecy, more general than thoſe go.ng before; and ſeems to comprehend not the Land of Iſrael alone, or Judea alone; (unto which ſome would reſtrain it) but the countries alſo on every ſide, neer to either; and ſuch of them, eſpecially, as had exerciſed enmity with them, or been unuſefull ſlayes to them, as the Moabites, the Ammonites, the Philiſtines, the Syrians, the Ethiopians, the Egyptians, the Idumeans, the Arabians, the Tyrians, the Sidonians, againſt whom he had formerly, in more particular manner, propheſied; and to have been executed, partly by the Aſſyrians, and partly by the Chaldeans, the two principal inſtruments and Executioners of Gods judgements on thoſe people, Chap. 10.5.14. and 14.12,17. Jer. 50. 23. and afterward alſo, by others, upon them. See the like Jerem.25.15-38. & 27.2.8. Howbeit, as thoſe ſtraighten it too much, that confine it to the narrow limits of Judah and Iſrael, ſo they over-widen it much more, that would extend it to the general day of doom, which many paſſages in it do clearly controll. The whole Sermon reacheth unto the end of the 27.Chapter.

Behold] The Prophets uſuall Preface to the relation of remarkable acts, either of judgement, or of mercy. See Chap.7.14. & 17.1.

the Lord maketh the earth empty] Heb. word for word, *Behold, Jehovah emptying the earth, and laying waſte*; as himſelf, by the Spirit of propheçy, ſeeing God already in doing it, and inviting others by the eye of Faith grounded on this propheçy, revealing as much to them, to behold the ſame with him. So Chap.3.1.& 13.9.

maketh the earth empty and waſte] For, *the earth*, ſee on Chap.13. 5,11. *emptying* it of its inhabitants, either ſlain on it, or removed out of it: *laying it waſte*, by deſtroying, and ſpoyling all of worth, or uſe in it, and on it; as if he were bringing it to its firſt conditition,without all form and furniture,Gen.1.2. See the like, Nah.2. 10. where both words are found; the latter here,and there, only; which though moſt of the Jewiſh Interpreters here expound, as we do, yet ſome of them would from the Arabick give it other far-fetcht notions, which I forbear to recite. See ver.3.

turneth it up-ſide down] Heb. *perverteth the face of it*; as Lam.3. 9.where,and here,only,the word is found in that form: he ſo tranſformeth it,that it hath not that face and faſhion,that before it had. Which ſome apply more ſpecially, to what followeth,ver.2. and expound of a prepoſterous diſpoſition of ſtates and conditions; that whereas in due courſe, the maſter ſhould lead, and the ſervant follow, the miſtreſs lead, and the maid attend; the Ruler be reſpected, and the Subject leſs regarded: all ſhould now be turned a clean contrary way.

ſcattereth the Inhabitants of it] By flight from their enimies invading them,or deportation by the enemy,having ſurpized them,So Gen.11.8.Deut.28.25.2 King.17.6.& 18.15.Jer.13 24.& 18. 17. Ezek.5.10.

V.2. *And it ſhall be,as with the People,ſo with the Prieſt: as with the Servant, ſo with his Maſter; as with the Maid, ſo with her Miſtreſſe*] Heb. word for word: *as the People, as the Prieſt*, or, *Prince*; as Hoſh. 2.9. and ſo in the reſtwhence ſome read, *there ſhall be like People, like Prieſt*, and ſo forward; ſuppoſing the ſenſe to be, that there ſhould be a general confuſion, no order, no diſtinction, or regard of perſons, in Church or State; as chap. 3. 5. whereof ſome expound, that *perverting the face* of things.ver.1. But others rather as ours render it, *it ſhall be, as with the people, ſo with the prieſt*, or, *Prince*, and ſo on. The ſenſe being, as they conceive, that all eſtates and conditions ſhould face alike, none, in regard of eminency of place,or ſtate,ſpared,Chap.2.9.& 5.9. 2 Chron.36.17. Lam.5.12.

the Prieſt] The Prieſts being ſuch, ſay ſome,as Jeroboam made, of the meaneſt of the people, 1 King.12.31. or ſuch, as by their miſcarriages,and Gods juſt judgement thereupon,were become vile and contemptible with the people. 1 Sam.2.12,17,22,30. Mal.2.3, 8,9. Or, *the Prince*; for ſo the word ſometime ſignifies. See Gen. 41.45. Exod.2.16.& 3.1. and on ſuch doth God oft-times,for the like cauſes,caſt contempt, Job 12.21.Pſal.107.40. But this ſeems to look another way, to wit, that neither Prieſt nor Prince,or this latter rather, here, principally,I ſuppoſe,intended, ſhould eſcape more then any of the common ſort of people: ſee the ſame word uſed in the ſame places, but diſtinctly for both Offices, 2 Sam.8.17,18. & 20.25,28.

his maſter] Heb. *Lord*, but ſo uſed, Gen. 39. 20. Exod. 21. 4, 6. Deut.23.15.

as with the buyer,ſo with the ſeller] Or,ſo with the buyer, as with the ſeller; for the very ſame particle is in either member, and admitteth either notion here rather thus,then as before; becauſe in the three former branches, the better condition, and more likely to do well, to wit, *the Prieſt,the Maſter,the Miſtreſs*, were in the latter place; whereas in theſe three latter branches,the better eſtate,to wit, *the buyer, the leader,the letter*, are in the former. He that by purchaſing made account to mend his eſtate,ſhall be in no better plight, in regard thereof, then he that hath made it away, and embezelled thereby his means. See Ezek.7.12,13. and ſee ſomewhat the like, but in another notion,1 Cor.7.30.

as with the lender, ſo with the borrower:] Or, *ſo with the leader, as with the borrower*; neither having any ſurety of what he owns, or what he owes; nor any manmore of what is in his own hands, then of what is in anothers.Of the uſe of the words, ſee Pſ.37.21. & Pro.22.7.

as with the taker of uſury, ſo with the giver of uſury to him.] Or, rather, *ſo with the letter* on uſury, *as with him,to whom he letteth* on uſury; for ſo it is, word for word in the text: as alſo, Deut.24.11. *the man to whom thou lendeſt*, or *letteſt*; for, the word is in either place the ſame,and the word both here and there uſed,is of a large extent, compichending as wel free *lending*,as *letting* upon conſideration,as the Greek δανείζειν, which it anſwereth unto, alſo ſometime doth.See Lu.6.34,35.The Heb.Cómenters therefore to diſtinguiſh this branch from the former, ſay ſome of them,that the former ſpake of thoſe that *let,or lent out* money:this latter of thoſe that *lent, or let out* victual,or any ſuch other thing. Deut.23.19.others of them,that the former is meant of ſuch as *lend* what they have freely: this latter, of ſuch as *lend* upon pledg or pawn,as Deu.24.11.where yet no conſideration is mentioned, or neceſſarily implyed; but the contrary rather: for it ſpeaketh of a *brother*, of whom they were forbidden to take intereſt,Deut.23.19.ſo that the pawn ſeems to be there intended only as ſecurity for the principal. Howſoever, this latter diſtinction here ſeems more probable than the former. But though the parties here and there mentioned, are for good cauſe to be diſtinguiſhed, yet the particle, or note of ſimilitude, is the very ſame here, that was in all the former branches; and that learned Scholiaſt was much miſtaken (though not the firſt that here tripped) in ſuppoſing the term here to be altered; and the word *cauſher* to be no more here, then (as in other places of it is) the ſame with the Latine *ſicut*, or *quemadmodum*; the Engliſh, *as*, or, *in like manner*; whereas indeed it is more then ſo,& it is to be taken aſunder, as oft elſwhere: the *ca* it ſelf alone, as in the former branches, importing as much as he would have ſignified by the whole; and the latter part, to wit, *ſher*, being here a relative diſtinct from it, and looking forward, not to the particle next it, but to the pronoun demonſtrative, by an elegant redundancie in that language very uſual, ſubjoyned in the cloſe of the ſentence, the very like conſtruction whereunto is preciſely found in that parallel to this, Deut.24.11. Howbeit herein I concurre with that learned Writer, for the reaſon before rended (which yet by him is here croſſed) that albeit in the three firſt branches, the former particle is to be rendred *ſicut*, *as*, the latter, *ſic*, *ſo*; and that therefore in the former part of the verſe, the ſentence runs aright, as our verſion hath it, *as with the people, ſo* with *the Prieſt*; and ſo forward: yet in the three latter branches,(and not in the two latter only,as he grounding upon his fore-mentioned miſtake would have it)the text ought rather to be rendred, ſo with the *buyer*, as with the *ſeller*; and ſo forward; as if he had ſaid, as the Prince, or Prieſt, ſhall fare no better then the common ſort of people; the Maſter or Miſtris then the Man or Maid-ſervant; ſo it ſhall be no better with the richer ſort, with well-monied men (ſuch as uſe to purchaſe,, are able to lend, and are wont to let money out to uſe) then with thoſe of poor and meaner condition, ſuch as are faln to fall, and are conſtrained oft to borrow, or to take money up at intereſt: either of which to be enforced unto, is made a note of penury,Deut.15.6.8. & 28.12. Nehem.5.3,4. Prov.22.2,7.& 29.13. Thus a miſtake hath yet miniſtred an hint of that, which gives ſome light for the right conceiv ng of the text. Nor were the miſtake ſo much to be regarded, but that it hath bred another more material, as one error uſually begetteth another. As therefore there was before obſerved ſome difference among the Jewiſh Writers about the diſtinction of this branch from the former; ſo is there no leſs variance among them about the ſtating of the two terms uſed in this branch. For one of them miſled by that former miſtake, would have by the former term here uſed, to wit, *noſheh*, to be underſtood,*the taker up* of money at intereſt, or the borrower; and by the latter term, to wit, *noſheh ho*, the *letter out*, or, *the lender*, therein controlling another that had gone before him, and went a diverle way; and with him concur ſome great Maſters in that language; as alſo ſome late Interpreters of prime note, and the Chaldee, and ancienter Greek, ſeem to go the ſame way with him. But that ancienter critick by the former term *noſh h*, underſtandeth the *creditor*, or *letter out*, the *money-taker*, as he termeth him; and by the latter, *nſheh noſheh ho*, that is, *he to whom he letteth out*, or, *lendeth*,the *debtor*,the *taker up*, or the *borrower*; and in his ſteps tread moſt of the Latine, and all our Engliſh verſions; as alſo the order of the terms in the former branch pleads for it; where the *leader* ſtandeth before the *borrower*, as the *letter* here before the *taker*; the *creditor* in either before the *debtor*:and the conſtant uſe of the word *noſheh*, never found uſed any otherwiſe then for one that *lendeth*, or *letteth out*, doth abundantly confirm it.See Exod.22.25. Deut.24.11. 2 King.4.1.Pſ. 109.11. nor doth the word it ſelf taken apart by it ſelf, ſignifie any other thing in the one member then it doth in the other; but the ſelf-ſame thing in both: Howbeit, the words taken intirely together, as they make up the latter member of the ſentence,he *whom he letteth to him*, as Deut 24.11. *the man whom thou lendeſt to him*; (for ſo in either place the words expreſly are) they doe evidently deſign the *debtor*: all th: difference between theſe two parallel places is, that there is a defect of the antecedent (ſuch as is found, Ruth 1.16,17 & 2.9. 1 King.18.12.) in the one, which is expreſſed in the other. But to laſtly, 1 Sa.11.22.2. where it is ſaid,as our verſion rendreth it, *every one that was in debt*; it is in the original, word for word, *every one whom a leader, or letter*,was *to him* (the redundancy before obſerved,there alſo found) that is, *every one that had a creditor*, or *every one that was indebted*. And thus much for the preciſe notion of the terms. Now from hence ſome obſerve,that thoſe of the ten Tribes (whom alone they ſuppoſe this propheçy to concern) had not regarded to obſerve the Law of God, by Moſes enacted againſt *taking uſury* of their brethren, Exod.22.25.Lev.25. 36,37. Deut.23.19,20. as alſo many other of Gods Ordinances, v.5. And it is true indeed,that not they alone,but the Jews alſo were oft times very faulty that way,as appears,Neh.5.2——7.Ezek.22. 12. as well as in not releaſing their ſervants at the ſix years end,Jer. 34. 8-11. But this Propheçy, though it concern the Iſraelites among other, yet it reſpects other Nations beſides them, as was before ſaid: nor is this here mentioned, more then any of the former, as a matter of iniquity, but as a note of ſome mens more plentiful eſtate then others, and an occaſion of their commerce and dealing with others, uſually of meaner and lower condition, with gain and advantage to themſelves; notwithſtanding which, yet they ſhould be no more ſecured in theſe diſtracted times, then the pooreſt of theſe they deale with. See Jer.15.10.

V. 3. *The Land ſhall be utterly emptied, and utterly ſpoyled*] *The Land*,Heb.*earth*; as ver.4. of Iſrael,ſay ſome; of Judah,other ſome: but all that circuit of land,rather,devoted to deſtruction,againſt the ſame here denounced.See ver. 1 4. Heb. *ſhall emptying, be emptied*; and *ſpoyling, ſpoyled*, the word in either branch doubled, for the more emphaſis,as the like,Gen.2.17.& 37 33.Exod.18.18.& 19.13. 2 King.2.23.Canr.8.7. and the latter word here confirms the expoſition given of the ſecond,in ver.1. *emptyed*,as ch.19.3.*ſpoyled*,as ch. 10.6. & 17.14.

for the Lord hath ſpoken this word] God hath paſſed this doom upon it. See ch.21.17. or, as ſome, *hath ſpoken this thing*, as Num. 30.1.& 36.6.

V. 4. *The earth mourneth and fadeth away*] Or, *It fad.th away*;for ſo runs the Hebrew without the copulative: *the earth it mourns, it fades away*; there is a fineneſs of language in the original, which our Engliſh cannot ſo fitly expreſſ;as if it were ſaid, *it wails,it faiſs*, or, *it quails*. The former may have reference to the *emptying* forementioned, by voydance of her Inhabitants, as ch.3.27. Lam.1.4 the latter, to the ſpoyl,before pointed at, of her fruit,and other furniture, as ch.1,30.See ver.13.

the world languiſheth, and fadeth away] By *the world* here, ſome ſtill preſs to have underſtood the Land of Iſrael, being as a little world within it ſelf, ſequeſtred and levered from other people, by thoſe ſpecial rites and ordinances aſſigned them by God, which other Nations had not,Deut.4.7,8,34.& 7.6.& 26.17,18.Pſ.147.19, 20.Rom.3.1,2. and 9.4. but they produce no place, where it is ſo termed; and the term, as it is of a far larger extent; ſo it evinceth this Propheçy to reach far further, then they would have it. Of the word, ſee ch.13.11.& 14.17.

languiſheth] See chap.16.8.& 19.8.Ezek.7.17.

and fadeth away] The text runs here,alſo,elegantly on the letter, *it faints,and fails,or falls*; but there is a metaphor from the faintneſs of a feeble and ſeaſie body,pining and ſpent,in a manner,with ſome long and lingring diſeaſe,in the one.1 Sam.2.5.Neh.4.2.Pſ. 6.2.See ch.17.4. from plants that withering and fading, ſhed their flowers & their leaves,ch.1.20.or, from the leaves & flowers themſelves, that ſo wither and fall,in the other, Pſ.37.2.ch.28.4.& 34.4. & 40.7.

the haughty people of the earth do languish] Heb. the *height*, or, *haughtiness of the people of the earth*, nor, *doth*, but, *do langvish*. Which some of the Jewish Commenters taking in the former sense, for *height*, which it first, and properly signifies, vers.21. ch.2.13,14. & 14.10,13. & 22.16.expound it of great ones, in power and place, set higher then others: as, *the height of the cedars*, for, *the highest*, and *tallest* of them, chap.37.24. so, *the height of the people*, for, *the highest*, and greatest among them: they that sit loftiest among them faint, as well as those that lye lowest; as even the tallest men, and the greatest bodies stoop, and grow faint and feeble with sickness, as well as the lowest, and the least. So chap. 1. 5. & 2.9. & 5. 15. But the most take it in the latter sense, for *haughtiness*; as Deut. 8. 14. Pfal. 131. 1. Prov. 30. 13. as *pride*, for a *proud* person; or, *proud* persons, Jer. 50. 31. Pfal.36.11. and, *might*, for, *mighty* ones, chap.33.21. so, *haughtiness*, for, *haughty* ones; and, *the haughty* ones *of the people of the earth*, for, *the haughtiest*, among the people upon earth: as, *the wicked of the nations*, for, *the worst*, and *wickedest* among them, Ezek. 7. 24. The haughtiest, those that heretofore carried their heads highest in any place, among them, do now droop, and hang the head. See chap.2. 12, 17. It may well include both; the one usually causing, and accompanied with the other, ch. 5.15. Ezek.31.10.

V. 5. *The earth also is defiled under the inhabitants thereof*] A reason of the former denunciation is here rendred, why God was resolved thus to proceed against the world, and the people thereof; to wit, in regard of their sins, and grievous transgressions, whereby both those other nations, and his own people, violating as well the Laws of Nature in general, as his special institutions and ordinances,had defiled and polluted the places of their respective abode, which should,therefore, call them up, and spue them out, as some impure and loathsome matter, that made them sick, and qualmy, untill they were rid and eased of them, Levit. 18. 25--28. Lam. 3. 13--15.

The earth also] Or, as some, *This land also*; that is, fay they, even the land of Israel and Judah; not of other nations, at large only: that land, that should have kept it self free from such defilements as other people are polluted with,Lev.11.43,44.& 18.16, 18. Ezek. 14. 11. and so indeed, is the copulative used, chap. 12. 4. & 22. 9. but the article is no other here, then was, ver. 1, 4. Heb. *And the earth*; which may well be rendred, *For the earth*: as ch. 13. 8.& 16.2.

is defiled]Either with the gore-blood, and carcasses of men, slain, and sacrificed on it, in the execution of these judgements, Ezek. 7. 21,24. & 9.7.& 39.11-20. or, rather, with the impieties, impurities, murthers, rapes, violences, and other like wickednesses, committed by those that live therein, Levit.18.25, 27. Numb.35.33. Pfal.106.38.chap.1.10,15,21. & 4.4.& 54.3.Jer. 3.1, 2. Ezek. 20. 30,31.

under the Inhabitants thereof] As if they were so contaminated with sin, that their very footings defiled the ground that they trode on; not unlike those things, or persons legally impure; whereof Levit.11.31-35.& 15.4,12,20-27.

because they have transgressed the Laws, changed the ordinances, broken the everlasting Covenant] Because all Gods Laws, both general, and special; civil, and sacred, have been grievously and extreamly violated by them; that which hath made them so impure,Levit.18. 24 Ezek.14.11.& 20.26,43.& 23.7,13.& 24.6,13. Zeph. 3. 1. Mat. 15.18 20.

transgressed] The word signifies properly *to passe over*, or *beyond*, Josh.4.1.& 15. 3. applyed to sins and trespasses, because by commission of them, men passe the bounds and limits prescribed them by God; as Shimei the circuit, assigned him by Solomon, 1 King. 2.36,37.

the Laws] Either in general, written, or unwritten, concerning mans duty, both to God and man; which even the Heathen also have engraven in their hearts, Rom.2. 14,15.or,as some, the moral,and civil Laws delivered to Gods people, distinguished from *the ordinances*,afterward mentioned:as 2 Chr.33.8.

changed] So the word,sometime,signifies, Gen.31.7, 41. & 35. 2. but not in the form here used:where it signifies *to passe away*,or, *passby*,Job 4.15.& 9.26.& 11.10,and so seems to intimate,properly,*neglects*,or *passings by*:sins of omission, as the former *passings over*: or, *beyond*:sins of commission: and it would therefore be rendred, *passed by the ordinances*.

the ordinances] Heb. *ordinance*: but taken collectively: as Exr. 7.10.rendred sometime *statute*,and *statutes*,Deut.4.5,8.Josh.24.25, supposed,here,to intend sacred rites,and observances,more specially by God prescribed to his people:as Neh.9.13,14.

broken] The word properly signifies,*to annull*,*frustrate*,or *make void*, Numb.30.12,15.

the everlasting covenant] Heb. *the covenant of eternity*: as chap.55. 3 that is, a covenant,never to be broken,or annulled, Jer. 50. 5. This some understand of the covenant of Circumcision, made with Abraham and his seed. So called,Gen.17.7,13,14. Others, of the Covenant made with the Israelites in Mount Sinai, at the giving of the Law,Exod.24.7,8. Ier.11.2,4. and this seems more probable then the former. Others, of the Law of nature, concerning all men in general, which was from the beginning, and shall last to all eternity, Pfal.119. 89. Matth. 5. 18. and they suppose, that these three several branches intend one and the same thing only,in divers terms,as is usual with this Prophet.But I find not where the word *covenant*,is thereof used in Scripture; and enclineth therefore rather to the former.

V. 6. *Therefore*] To wit, for the sins and transgressions beforementioned,ver.v.and so in the next branch.

hath the curse devoured the earth] Or, *land*: as vers. 1,4,5. *the curse*, that is, the wrath of God, by these dismal effects, manifested, and executed therein. It seems to allude, either to the *curse* denounced in the Law, taking hold of the wilfull breakers of it, Deut. 27.26.& 28.15-68.& 29.20. or,to the *curse*,together with the oath conceived by them,in their covenanting with God, as now for the violation thereof, justly inflicted, Neh.10.29.See Ier.23. 10. Zach. 5.3,4.

and they that dwell therein are desolate] Being ftript,and bereft of all those comforts and commodities, that from it they formerly enjoyed, Lam.4.5. or,*pined*,wasted and consumed for want of necessary sustenance,Ezek.4.17. Joel 1.18. or,*destroyed*: as Ezek.6.4,6. according to another reading, they *sustain* the punishment of their *trespasses*; they suffer for their sins: as Prov.30.10. Ier.2.3.See the like ambiguity,Pfal.5.10.& 34.21,22.Hof. 5.15.& 10.2.& 13.16.See also,verf.20.

therefore the Inhabitants of the earth are burnt] *burnt up*; consumed with fire and fword, by hoftile Invasions, Ezek. 5. 2,4. & 24. 10,11. or, with the fire of Gods wrath,chap.9.18.& 10.16. or, *dryed up*, and exhauſt; as the body of man, or beaſt, through want of moisture, Pſ. 69. 3. & 102.3. or, a brook, by means of drought, 1 King.17.7.Jer.50.38.& 51.32.

and few men left] The words are all singular,but collective,as Pſ. 8.4.ch.2.9.& 5.15.See ch.16.14.

V. 7. *The new Wine mourneth, the vine languisheth*] The Prophet proceedeth, in particular, to inſtance in ſome ſpecial outward comforts, that the creature is wont to afford men; to wit,in *wine*, that is ſaid to chear mans heart,Pſ.104.15. but ſhould now be taken away, both it,and the vines that yeeld it,being both ſpoiled.

the new wine] So it properly ſignifies; whereof the moneth *Tiſri*, the ſeventh moneth,anſwering to our September in part,is,by ſome deemed to have its name; becauſe then their vintage was:but is put here for *wine* in general:as ch.36.17.Jer.31.12.Hoſ.7.14.

mourneth] The wine is ſaid to mourn, being ſpilled and ſpoiled by the enemy: as *the land*,or, *ground*,is ſaid to *mourn*,Joel 1.10. implying what it would do,were it ſenſible of what is done unto it. See ch.24.1.

the vine languisheth] Being trodden down, and deſpoyled by the enemy.See ch.16.8.ver.4.Joel 1.12.

all the merry-hearted do ſigh]The wine-drinkers, ver.9.(ſo called, becauſe wine makes the heart merry,Pſ.104.15.2 Sam.13.28. Eſth. 1.10.Zach.10.7.)do *ſigh*,and mourn:becauſe the means and matter of maintaining their mirth,are gone,ver.8,12. Amos 5.19. inſtead of their wonted ſinging, ver.9.now they ſigh: *to ſigh*,for,*to mourn*: as Ezek.9.4.Lam.1.21.

V. 8. *The mirth of Tabrets ceaſeth, the noiſe of them that rejoyce endeth, the joy of the harp ceaſeth*] Their muſick and melody,that they uſed at their banquets, and merry-meetings, is all at an end. See ch. 5.12.& 16.10.Jer.7,34.& 16.7.& 25.10.Ezek.26.13.Hoſ.2.11.Amos 6.5,7.

tabrets] Or,*tabors*.See ch.5.15.and of *harp*,there alſo.

the noiſe of them that rejoyce:] Or, *the tumultuous clamor* (the confuſed noiſe that they uſe to make,when they are drunk,Pſal.78. 65. Zach. 9.15.)*of the revellers*: ſtyled,*the ſons of clamor*,Ier.48.45. See ch.22.2.& 23.7,12.

V. 9. *They ſhall not drink wine with a ſong*] Heb. *the ſong*: ſuch ſongs as they uſed to ſing in their merry meetings, and at their feaſts. They ſhall not revel it as they had wont to do; either with voices,or other muſick,ver.8.

drink wine] To *drink wine*, for, to feaſt: as Iob 1. 18. Chap. 22.13.

ſtrong drink ſhall be bitter to them that drink it]little pleaſure ſhall they take in any ſtrong drink, by reaſon of the calamities and diſtractions of the times.See ch.5.11.

V.10. *The City of confuſion is broken down*] Or, *The city of emptineſs*; as it is rendred, Iob 26.7, or, *of waſteneſs*; as Deut. 32. 10. Iob 12.24.or, *of deſolation*, as ch.34.11.Jer.4.23. or,*of vanity*,ſuch, as things void of ſoundneſs, or vertue, are,1 Sam.12. 21. chap. 41. 29.& 44.9.& 45.16,18.& 59. 4. and becauſe ſuch things are as good as nought, and nothing worth, the word is uſed alſo for *nothing*, Iob 26.7.chap.40.17,23. So, *chiefs of waſteneſs*, that is,*waſted*, made or laid waſte,chap.61.4. Hence, ſome underſtand here,the City *Bethel*; which, both in regard of the Idol, by Jeroboam there erected, 1 King.12.29, 32,33. as alſo of that deſolation that was denounced againſt it, and made good upon it, 1 King.13.2. Hoſ. 5. 5. is by the Prophets called *Bethaven*, that is, the *houſe*,or *city of vanity*, or *deſolation and emptineſs*, Hoſ.4.15, & 10.5,6. Others would have it to be Ieruſalem,ſaid to have been *broken* up by the Chaldees, 2 King.25.4.Ier.39.2.and as having been guilty of the like ſins with Bethel,did undergo the like judgment,Ier.7.17,20.& 11. 13. & 32. 28-35.And theſe ſeem juſtly to others over-narrow; but they may no leſſe juſtly be deemed to range, as far over-wide, that would thereby have underſtood the whole world; becauſe *all* that is

isin it,is *vanity of vanities*,and nothing but *vanity*, Eccl.1.2.And to be brought unto its firſt emptineſſe again,Gen.1.2. The moſt, and beſt,ſuppoſe it to be ſpoken, not of any one *city*; but by the word *city*,taken collectively,as chap.25.2. & 27.10. the ſeveral Cities of the Kingdomes and Countries reſpectively. which this Prophecy concerned,ſo termed, as ſome of the Jewiſh Commenters, becauſe their inhabitants ran after *idols*, and other *vanities*, of whom this word is uſed,1 Sam.12.21.chap.44.9.or, as others of them, rather becauſe *ruined*,*emptied*,and *deſolated*, by the enemies *breaking* into them,and *breaking* down of them,though the word down is not in the text.See ch.3.26.& 34.11.and it is obſerved by one of them,that by a kind of anticipation,it is ſaid, *the city of deſolation is broken*; albeit,it were not ſuch before it was *broken*; but being *broken*, and ſo *ruined*,came to be ſuch,to which he ſuppoſeth a parallel place to be, ch.44.19.whereof ſee there.But ſuch anticipations are found manifeſtly,Gen.18.19,22.Levit.15.16.Judg.4.21.ch.37.9.& 28.1.& 32. 6.& 40.19.Ezek.3.3.Nah.3.5.Howbeit, others would have it to be termed *the city of deſolation*;becauſe deſigned,or deſtinated to deſolation,as *the city of deſtruction*;becauſe thereunto deſigned, ch.19. 18.See Ch.23. 12.

every houſe is ſhut up, that no man may enter in] or,*that there is no going in*,or out,Heb.*every houſe is ſhut up from entring*, as chap. 23. 1. Which ſome underſtand of being ſhut up,to keep out the enemy having broke into the city, chap.26.20.Joh.2.19. Others, ſo ſhut, that none goeth in, becauſe there is no buſineſſe there to be done, as chap.23. 1. or, ſtand ſhut up, and neither going in, or out, for fear of the enemy, as 1 King.15.17. 2 Chr.15.5.& 16. 1.or,becauſe the Inhabitants are gone, either captived, or ſlain,ch. 27.10.I ſuppoſe it may well be rendred,*all houſes are as ſhut up*, ſo *that there is no going out*, or in;there is no more going in or out, then as if the houſes were all ſhut up.See c.22.3.Jer.13.19.See alſo, ver. 22.

every houſe]that is,many,or the moſt of them,as Gen.41.57.ſo one of the Jewiſh Commenters.Howbeit,if rendred as before was intimated,there will no ſuch reſtriction need.

V.11.*There is a crying for wine in the ſtreets*] This paſſage,among others,ſhewes that this prophecy is not to be underſtood of the univerſal deſtruction of the world at the laſt day,2 Pet.3.10,11.

a crying for wine]or,*becauſe of the wine*; not calling for it,but yelling and lamenting; not, as ſome, for the preſent want ſo much, Hoſh.7.14.as becauſe of the ſpoil,and lols of it,Lam.5.18.Ezek.27. 30.where it ſhould alſo be ſo rendred.See chap.16. 7-10. for they ſeem to wander much out of the way, who would have it underſtood,either of paſſengers,or thoſe few left in the city, crying up & down in the ſtreets, *who hath any wine to ſell*;as intimating, both the ſcarcity of that liquor, and mens greedy deſire of it, notwithſtanding the calamities of the times; that which yet ſome of the Jewiſh Commenters ſuggeſt,and ſome of ours admit.

all joy is darkened]extinct,put out.See chap.8.22.& 9. 19. word for word,it is *even-tide* with it; becauſe at even darkneſs comes Pſ. 104.20,23.their mirth ſhall fet,as the Sun doth at even,and end in mourning,Amos 8.9, 10.Howbeit,becauſe the verb is in that notion no where elſe found,there may be ſome ſuſpition,that by a tranſpoſition of letters,which in Scripture is ſometime obſerved(; ſee Lev. 3.7.& 4.32.1 Chr.4.9, 11.)the word may ſignifie here *to paſſe away*,which with that alteration,is moſt frequently doth, and would ſuit very well with the next branch.See Iob 30.15.

the mirth of the Land is gone]together with the liquor that helped to maintain it,Pſ.9,Heb.*is gone into captivity*, ch.5.13.as alluding to the captivity of the people of the land carried away by the enemy:the like alluſion is in the word of Elies daughter in law, when the Ark of God was taken, 1 Sam. 4. 21, 22. See alſo, Hoſ. 10. 5.

V.12.*In the city is left deſolation*]or,as ſome render it, *He that is left in the city* ſhall be *deſolate*.Heb.*deſolation*,as chap.17. 9. or, *unto deſolation*,as Ier.4.7.or as others,*what is left in the City*,ſhall be deſtroyed with *deſolation*, ſupplying the verb from the branch enſuing:as chap.13.18.& 18.7.and the particle of wanting,as 21.7. & 22.17,18.which way ſoever we read it, the ſenſe is plain;there is nothing left in the city;City and Country are both alike ſtript and plundered of all,City for Cities,as v.10.

and the gate is ſmitten with deſtruction]the ſame, in effect,is in diverſ terms repeated.

the gate]Either the gates of the city, broken open and deſtroyed by the adverſary,Judg.9.52.Neh.1.3.Ezek.2.1.22.or,*gate*,for city,as ch.14.31.

is ſmitten]Heb.*broken to pieces*,as Mic.1.7.

with deſtruction]ſo the Rabbine, affirming this and the former word to be ſiſters, and ſo the moſt take it;yet ſome render it, with *a noiſe*,or *a crack*,ſuch, a noiſe as ſouldiers are wont to make in the aſſaule of a Fort or City,Ezek.21.22. Amos 2.2.or ſuch a crack, as Gates or Walls, being violently broken aſunder, or broken down; are wont to give, alluded to,Ier.49.21.Ezek. 26.15. The reaſon of the ambiguity is, becauſe both the root whence this word comes (being no where elſe found) and ſome others derived from the ſame, and in found coming neer it,have in them, not unuſually, a notion of either: the reaſon whereof, may ſeem to be, becauſe ſuch aſſaults,whereby deſolation is wrought, are commonly accompanied with fearful out-cries on either ſide. See on chap.14,9,10. The particle,all grant,is to be ſupplyed, as before.

V.13. *When thus it ſhall be in the midſt of the Land among the people*,there ſhall be,*as the ſhaking of an Olive-tree, and as the gleaning of grapes when the vintage is done*]or, *For ſo*(as Gen.15.5. *Yet ſhall be in the Land among the people, as in the beating of an Olive-tree, as with cluſters left; when the vintage is done. Thus*, or ſo,as was before ſaid,it ſhall be, when theſe judgments ſhall be executed in thoſe places,and with thoſe people where they are put in execution, that a very ſmall company ſhall be left, or eſcape; which may here come in,either in way of confirmation of the former relation,and further amplification of the judgment therein related,by a lamentable effect,to wit, the paucity of thoſe that ſhould therein eſcape,or in way of mitigation and limitation of thoſe ſad denunciations of deſolation and deſtruction, that yet God would not make an utter riddance of all,but reſerve a remnant, that he might have a people to praiſe him.v.14. The former I conceive to be principally intended;though with an intimation of the latter. See ch.7.9.& 6. 13.& 7.3.& 10.21,22.Ier.3.14.This ſome ſuppoſe to have reference to the that Tiglath-Pileſer captived,2 King.15.29. Others, to the Jews,that either by the Chaldees were carried captive to Babylon, Jer.39.9.or that voluntarily of themſelves went down into Egypt, Jer.43.5-7.both which I leave to the judgment of others.

in the midſt of the land]or,*earth*,as Pſal.74.12. whereby ſome underſtand Jeruſalem,ſituate(as the Jews ſay) in the very midſt of the world,or the navel of the earth,Ezek.39.12.neer to which,ſay they the laſt judgment,or ecumenicall aſsiſe, Act. 17. 31. ſhall be held, Joel 3.2,12.Zach.14. 4. But theſe are groundleſs conceits; *in the midſt of the land*,is no more,then *in the land*,as chap 6.12.& 7.22.as *in the midſt of the people*,or *peoples* rather, (for ſo the text hath it,as chap.25.6,7.)is no more,then *among the people*, or *peoples*,as Jer.39. 14.& 40.1.5,6.which yet argues the prophecy to concern more,then any one people.

as the ſhaking of an Olive-tree]or, *as in the beating of an Olive-tree*; it ſeems to have been a proverbial kind of ſpeech: ſee chap. 17.6.

as the gleaning of grapes when the vintage is done]or, *as cluſters* left, *when the vintage is done*, a defect of the epithet *cluſters*, for *cluſters* left.as *ſheep*,for loſt *ſheep*,chap.53.6.See chap. 5.2. and the *cluſters* ſo left,are called *the cluſters of the vintage*, Mic. 7. 1. as *corpſe* left by the ſoul,is called a *ſoul*,Num.19.13.and *wines* drawn off the lees,are called *lees*;by the name of that they left, ch.25.6. See ch.17.6.Jer.6.9.& 49.9. The *vintage*,the time of *cutting* grapes hath thence its name in Hebrew, as the *harveſt*, being the time of *mowing* graſs, or of reaping corn, is thence alſo ſo termed; and but one letter difference between the one and the other. See chap. 17. 5.11.

V. 14. *They ſhall lift up their voyce, they ſhall ſing for the majeſty of the Lord,they ſhall cry aloud from the Sea*.]In this verſe,and ſome enſuing,is deſcribed the condition and carriage of thoſe few, the remains among each people,that ſhould be preſerved in, or delivered out of the common calamities and afflictions of thoſe times; they ſhould abundantly rejoyce,and out of the joyful ſenſe and apprehenſion of Gods might and mercy therein ſhewed them, break forth into praiſes of him.So ch.12.& 25.& 26.This ſome reſtrain to thoſe that were delivered in Sennacheribs Invaſion,ch.37. 31, 32. ſome to thoſe that were freed from the Babylonian captivity,Pſ.126 1,2. But it ſeems to be of a larger extent, and ſome extend it unto the times of the Goſpel,which yet ſeems not ſo cleer.

They]or,*theſe*; for there is an emphaſis in the word, the pronoun not only expreſſed,which ſeldome is, but with an additional adjection alſo to it, as Eccl.3. 18. chap. 35.2. the perſon ſo left; as ver. 13.

lift up their voyce] The phraſe is uſed to ſignifie an expreſſion, either of great grief,as 1 Sam.11.4.Iob 2.12.or, of much joy, and ſo here,as the like,ch.40 9.

ſing] or, *make joyfull acclamations*, as ch. 12. 6.& 54. Pſalm. 35.27.

for the majeſty of the Lord]or *excellency*,as Amos 8.7.or, *magnificence*.See chap.2.10.the ſupereminent greatneſs of his might, and mercy ſhewed, both in the deſtruction of ſome, and in the deliverance of others.Theſe words,according to the diſtinctions in the original,appertain not to this branch,but to the next.

cry aloud]Of this word,ſee on ch.12.6. Some ſuppoſe, that it alludes here to the ſhoutings in vintage and harveſt,ch.16.9.Others, to the ſhouting of Sea-men,at their coming into harbour, becauſe of the next words.

from the Sea]that is,ſay ſome, after their deliverance from their former afflictions; compared in Scripture,oft to *a Sea*, Pſalm 42, 7. & 69.1, 2, 15.& 88.7.& 93.3. and 130.1.Rev.15.2,3. when *from the ſea* be no more, Rev. 21. 1. of this uſe of the particle, ſee on chap. 38. 15. & 53.8. But other rather underſtand it of the place, from whence thole voices of joy and praiſe ſhould be heard,which ſome underſtand of thoſe that are upon the Sea,Pſal. 65.5.& 107.23.as if the ſenſe were, that God ſhould be magnified by Sea and Land,Pſal.96.11. & 98.9. Others, *from the Sea*, that is, *from the weſt*,as chap.49.12.from Paleſtine,which lay Weſt from Judea, ch. 9. 12.or the ſea coaſt, the utmoſt bound of the Land of Israel Weſtward. Josh. 1. 4. and 15. 47. or, the Iles of the midland ſea, verſe 15. or laſtly, which is moſt likely

likely, the transmarine lands, or sea-coasts in general, where any of those shall be found that were partakers of this deliverance.

V. 15. *wherefore glorifie ye God in the fires, even the name of the Lord God of Israel,in the Iles of the sea*]The faithful deliuered, and escaping the forementioned calamities, as they celebrate Gods name,for both his judgments on the wicked, and his goodnels to themselves;so they incite others also to do the like with them, and encourage one another thereunto:so Pf.34.3.ch.12.4.5.

in the fires] Ye that abide yet in the fire of tribulation,Pf.66. 10,12.chap.48.10.despair not,nor be discouraged; but by your patient sufferings glorifie God,and depend upon him for deliverance, Pfal.94.19.Mat.5.12.Act 5.41.& 16.25.Rom.5.3.2 Cor.4.8,9.& 6. 9,10.Phil.1.18,20.& 2.17.Col.1.24.Iam.1.2.1 Peter. 1. 6.——8.& 4.12-14.or,*in the valleys*,so termed, as some, by way of antiphrasis, as a *grove* in Latine;because they enjoy lefs light,that live in them, then those that dwel in higher places on the hills; or as others rather, for the plenty of *herbs*, and green things that there grow, chap.18.4.& 26. 19. So divers of the Jewish Doctors understand that,Gen.11.28.31.*Ur of the Chaldeans*,that is,*the vale* wherein the *Chaldeans* dwelt,for their Country lay low:see chap.21.1. and they suppose the *valleys* here mentioned, because more Cities are usually in valleys,for conveniency of watering and feeding, Pfal. 64. 12,13 & 104.10,14. then on hils,chap.32.19,20. and this seems most probable. Though there want not Jewish Critcks that would have the word signifie *holes*, as two other words somewhat neer it do, both found together,c.11.8.expounding it either of such *holes* and *caves*,wherein they lay hid,1 Sam.13. 6. & 14.11.or of such *holes* and dungeons wherein they were held,ch.42.22.

the name of the Lord]the Lord himself,as Pf.9.2.& 69.30.his power and majesty,Deut.28.58.1 King.8.42.43. see ch.30.27.

the God of Israel]by his judgments manifested to be the only true God,1 King.18.39.Pf.9.16.& 83.18.ch.45.6.Zach.14.9. but therefore,saith the Rabbine,here so ftiled; because for his Israel he doth all this,ch.43.3,4. & 45. 4.

in the Iles of the sea]The Iles, whereof great store in the midland sea,Pf.97.1.or,the regions bordering upon the sea, see v.14. chap. 21.6.

V. 16. *From the uttermost part of the earth have we heard songs*] Or,*of the Land*.as v.3. The generallity of the joy, and praises of God,from that scattered remnant,out of all places,far & neer,where any of them are found;there is nothing but singing with them; all the Land over they sing fo loud,that they may be heard even from the Lands endsfee the like of Lamentations and out-cries,ch.15.4,5. 8.Jer.49.21.

the uttermost part]Heb.*wing*,as ch.11.12.

songs]songs of deliverance,Pf.38. 7. such ditties properly,as are made to be sung unto some musical instrument,& those are in Greek also peculiarly termed *Psalms*,Col.3.16.see ch.12.2.

even glory to the righteous] Some make this the subject& matter of their singing,to wit,*Glory* be,or be given,*to the righteous*,that is, to God the righteous One, whose righteousnels hath been manifested,and magnified in the execution of judgments above mentioned,Pf.72.9.4.Apoc.7.12.& 15.3,4.& 19.1. Others understand it of the goodly and righteous, by reason of deliverances made beautiful, delightful,amiable,and honourable:see Pf.149.4,9.and they read the words,a beauty,or beautiful ornament,to the righteous: see ch.28. 5.and of the term it self,ch 4.2.righteous, for righteous ones,as ch. 3.10.

But I said,my leannesse,my leannesse]After the relation of this great glory that should fill the hearts of those that should escape fo, as to survive the judgments before denounced;the Prophet,in an abrupt manner, breaks off that his chearful and gladsome discourse; and to shew how full his heart was of grief,and regret for the miseries that were the while,ft to befall his people,he falls to lament their condition,as well in regard of their grievous sins as of the great variety of dreadful and unavoidable judgments,that for the same should be inflicted upon them;withal,making a very pathetical profession,and affectionate expression of his own present affliction, upon the very fore-sight thereof:so Jer.9.1.

My leannesse,my leannesse]The old Latine, following the Chaldee, rendreth it, *My secret to my self,my secret to my self*.And the Chaldee expounds it of a secret revealed to the Prophet, concerning the retribution of the wicked in one kind, and of the righteous in another;but neither is the last letter in it a pronoun.but the formal and usual termination of the words,as in others of the like stamp; nor is the word ever found without in Hebrew, as it is, when it signifies a *secret*,in Chaldee;nor hath either the root it self,from whence the word ariseth,or any other of the same flock, any other notion, but of *leannesse*, as our English therefore well rendreth it. See Num.13.32.chap.10. 16. & 17.4.Ezek.34.20. The meaning is, that the grief of his mind was so great, for the perfidiousnesh of his people,and Gods wrath thereby incenfed, and fure thortly to seize on them,that even the flesh of his body was also wasted and consumed with it, as with some emaciating and pining disease. So Pfalm 69.9.and 119.139. See also the like expression,upon other occasions,Pfalm 22.15,17.& 32.4.& 102.3-5. & 139.82. The repetition is only to manifest the vehemency of his affection: see the like, Jer.4.19.

wo unto me]or,*wo is me*,or,*alas for me*;for it is spoken,not in way of denunciation, as ch.29. 1.but in way of lamentation ,as Lam. 5. 16.

the treacherous dealers have dealt treacherously,yea the treacherous dealers have dealt very treacherously]Heb. *dealing treacherously,have dealt treacherously*, as Jer.5.11. that is, they have dealt exceeding treacherously,or, have dealt treacherously oft times, again and again. He cannot multiply words sufficiently, to expreis the extream perfidious courses and carriages of his people towards God; whom by so many special and peculiar obligations, they stood so deeply endeared unto, and had so oft, and so solemnly engaged themselves : that which made their trespasses and trangressions far the more hainous then the sins and excesses of any other people, Pfal.81. 11. Amos 3.2. See the like heaping up of various expreisions to the same purpose, Dan.9.5,6. For it cannot be so fully understood of other persons dealing perfidiously with Gods people;albeit it be true,that divers of them so did, ch. 21.2.& 33.1,8. Lam.1.2.and so some apply it;as if the Prophet mourned not so much for their treacherous dealing with God, as for others treacherous dealing with them.

V.17. *Fear,and the pit,and the snare,are upon thee, O Inhabitant of the earth*]Heb. *Fear,and pit,and snare*. The hainousnels and grievousnels of their sinful courses was before, the dreadfulnels of Gods inevitable judgments upon them,for the same, now enfueth. Thus when sin is come to an height, judgment followeth it at the heels, Gen.15.16.Ezek.7.10,11. Mat.23. 32.36.1 Thess.2.16. In these words,a variety of perils, of sundry sorts, is implyed, and they are knit together with a copulative reiterated, as pursuing the same persons; that if they chance to miss in the one, yet they may be sure to take in the other,ver.18. The words run very elegantly, in a neer affinity of letter, and found, in the original; as if we should say,*Scare,and fewer,and snare*,or the like;yea,the words come to neer,in letters & found,one to another,that sometime one of them ,is,in some copies,read for the other:as Lam.3.47.See the same,Jer. 48.43.

O inhabitant of the earth]*Inhabitant*,for *Inhabitants*:as ch.5.3.but there is some emphasis,here,in it;as if each one should be exposed to the same perils of the earth, or land,as ver.16.which the Jewish Commenters would,by all means,put off from their own Nation,to the people abroad in the world.

V.18. *And it shall come to pass*,that]Heb. *And it shall be*:as ch.17.4 *he who fleeth from the noise of the fear, shall fall into the pit,and he that cometh out of the midst of the pit,shall be taken in the snare*]The meaning is plain,he that escapeth one danger, shall fall into another : as if he faid,he that fleeth for fear of the cuemy,either breaking in upon him,or pursuing him,shall fall into some Well,or ditch; as those,Gen.14.10.and if he get out of that,(though he may then think himself safe,)shall fall into the hands of some that lye in ambush for him,or the like,as Judg.20.42,43. See the like,1 King. 20. 30.Amos 5.19. & 9.3. and an allusion to somewhat the like, Prov. 29.25. There seems to be, in the words,a metaphor, taken from the manner of hunters dealing with Deer, or other wild beasts, whom, when they have digged pits for, and covered with some loofe,or light matter,and set toils, or gins and snares, not far from them,that if they escape, either passing by, or getting up out of the one,they may be surprized with,and held fast in the other,do then,with noise and clamor raised, rouze up their prey, and so drive them,while they flee to fave themselves, for fear of the noise, into those pits,or gins, that they have before-hand prepared for them, to intercept them in their flight. Hereunto are also alluded in Scripture,Pf.9. 15. & 10.8,9.& 35.7,8. & 57.6.& 64.5.& 91.3.& 124.6,7.& 140.3,11.Jer.16.16.Lam.3.52.& 4.18.20.Howbeit, I cannot concur with those,who in the word *fear*, suppose an allusion to such feathers and papers,as huntersuse, with us, to blanch the Deer with,or that string or line, furnished with the like, which they are wont,anceinly, to feare wild beasts with, to the same purpose that ours do;because in Latine,it is termed *formido*,that is,the *fright* or the *feare*,for it suits not well with the words of the text , wherein it is said,not,*from the sight*,as it should be, if that were intended but , *from the noise* (which that makes none) of the fear : and indeed, *the noise*, or *voice of the fear*, is nothing but the *fear of the noise*:as,*the uncleannesse of a man*,for,*a man of uncleannesse*, Levit.7. 21.*the oath of obligation*, for *the obligation of an oath*, Num.30.14. and *to flee from the sound,or the noise of the fear*, is no other,then *to flee for fear of the noise*:as *for fear of the sword*,ch.21.15. or, *to flee from the dreadful noise*;as ch.33.3.*a noise of fear*,or *a fearfull noise*, or,*a noise*,or *report of some fearfull evil* approaching,as Job 15.21.

out of the midst of the pit]For, *out of the pit*,simply:as Prov.5.15. Jer.15.6.with Rev.18.4.Ezek.32.22.Amos 6.4. See Jer.41.7.

for the windows from on high are opened, and the foundations of the earth do shake]This is further added ,more fully to illustrate the unavoidableneis of Gods judgments; the vengance of God breaking forth,and surprizing them,both from above, and from beneath, as well over their heads,as under their feet; & as no shelter for them, against the one; so no ftoddy ftanding for them, in regard of the other.

the windows from on high are opened]*from on high*,that is, from heaven. So Chap.32.15.Lam.1.3.*the windows from heaven*,for, *the windows of heaven*:as, *a boar from the wood*,for, *a boar of the wood*.

Pfalm 80.13.or,*the windows from above* pour down,*being opened*,or *are opened*,and pour down,*from above*. Of which concise and comprehensive form of speech see on Chap. 14.12. & 38.17.The *windows of heaven* are faid to be fet *open*, to intimate, sometime, abundance of blessings,Deut.28.12.Mal.3. 10. sometime, to expreis as large measure of unavoidable judgments;and so here,in way of allusion,either to the general deluge in Noahs days, Gen.7.11.or, to that dreadful destruction of Sodom and Gomorrah,Gen.19.24.See Pf.11,6.Rom.1.18.

the foundations of the earth doe shake]An hyperbolical phrase,very frequent in Scripture,whereby is represented that exceeding terrour and astonishment,wherewith people are surprized and transported, upon the manifestation of Gods might and wrath, in some extraordinary judgments; as if the earth, to the very center of it, shook under their feet. See Pfal. 18. 7. Chap. 2. 19, 21. and 13.13.

V.19. *The earth is utterly broken down, the earth is clean dissolved the earth is moved exceedingly*]The Prophet proceeds, ftil,in the rhetorical amplifications of the fulnes and fubversion of the Kingdoms and States,coming within compasi of this Prophecy, so subverted, and all things with them turned upside-down; as if the earth it self, that beareth them,were rent, and torn asunder and shattered, and not able, any longer, to consist, or to subsist. So ver. 1, 18. 20.

is utterly broken down]Heb.*in breaking asunder*, or to *pieces*, *is broken asunder*,or,*to pieces*, for that is, the more proper notion of the word,and better suits with the object here, the earth. So Pfal. 2.9.Prov.11.15.& 13.20.& 25.19.

is clean dissolved]Heb.in *dissolving*,*is dissolved*,or,rather, in *rending*,or,*tearing*,*is rent*,or torn asunder. For though the word in one form signifies to *dissolve*,*breake*,*frustrate* or *make void*, vows, covenants,and contracts,Numb.30.8,12,13,15.verf.5. yet in the form here used,it signifies to rent, or tear asunder, some solid body,Job 16.12.Pfal.74.13.and there,of the word for *clefts*,or *ruptures* in the ground,Chap.2.20.yet there may be a glance at the former, here, in this latter, as noting a retaliation of transgression, and penalty; the earth is broken,and rent asunder with them;because they have broken and violated their covenant with God.ver. 5.

is moved exceedingly]Heb.in *moving*, *is moved*. The word is used for such a *moving*,by which a man ftaggers, so as his feet are scarce able to keep him ftanding upright, Deut.32.35.Pfal.13.5.& 17.1.& 66.9.& 98.18.or,for such a *moving*, where somewhat is removed, out of its former fixed feat, *Chap.54.10.Applyed to the earth,or land, and the States and Kingdoms thereof, Pfal. 46. 6. and 60.2.

V.20. *The earth shall reel to and fro, like a drunkard*]Or, *reeleth*: that it may run in the same tenour with the former. The future is frequently used of things spoken of,as past,or present,Pfal. 1. 2.& 18.6,11,13,16.20.Heb. *reeling reeleth*,the same term is used,Ch.19. 2.& 29.9.and the same similitude,Pf.107.27.ch.19.1.Jer.23.9. It is the same in effect,but clad under a new notion in other terms, that was before,ver. 19.

and shall be removed like a cottage]Or,is *removed*,as before. The word properly importeth a ftitting,or removing from place to place; the curse of Cain,Gen.4.14.16.

a cottage]The word is used,ch.1.8.for a *fhed*, that a gardiner, or keeper of a garden, fetteth it up in it, there to repose, or to shelter himself in a ftorm;or from thence to watch the fruits, or plants in it : and it is there rendred,*a lodg*:but it seems here to be taken for a *tent*; either a *fouldiers* tent, as some, that is taken down and removed,when they are to march,or are quitting of their quarters; or,*a shepherds* tent,which he removes from place to place,as he finds conveniency of feeding for his sheep, Chapter 13. 20. and 38. 12.

and the transgression thereof shall be heavy upon it,and it shall fall, and not rise again]Or,*that it shall fall, and not rise again*;as Judg.7. 13.the judgments of God, by the transgressions of its inhabitants procured,ftall lye so heavy on it, that it shall sink down under the weight of them,and not be able to recover again its former estate. See ver.5, 6.

the transgression]That is,punishment of it:as Gen.4.7.13. Prov. 29.22.

heavy]In the punishment of it,Pf.38.4.Ezek.33. 10. a metaphor taken from weighty burdens,so heavy,that a man cannot ftand upright under them.

not rise again]Heb.*not add to rise*.So Jer.25.27. & 51.64. Amos 5.2.

V.12. *And it shall come to passe in that day*,that &c.]As chap.10. 27.

the Lord shall punish the host of the high ones,that are *on high*, *and the Kings of the earth,upon the earth*]None so great,or high in power,or place,that shall escape in this judgment of God,ver. 2. chap. 5.15.

punish]Heb.*visit upon*:as ch.28.14.

the host of the high ones, that are *on high*] Or.*The host of that high one*,(that is,as some think the King of Assyria, chap. 10.12.) that siteeth on high,so far above other Princes, chap.36.4.or,as the King of Babylon.in his own haughty conceit, Chap. 14.13,14.or, *the host of* each *high one*,*with the high one himself*,nor their hosts alone, but themselves also : as Pfal.68.12.Chap. 34.2. So is the particle used,1 Sam.1.24.Jer.11.19. or, each *high one*, *in his height*, that is the highest of men, in their highest estate: And so the latter part of the verse, should expound the former. But some would, have it meant of the celestial bodies, the *Sun*, and the *Moon*,that are faid to be darkned, ver. 23. the darkning whereof is counted a dismal sign, Chap. 13. 10. Joel 2. 21.,10 the heathen especially, Jer.10. 2. Some,of the Angels, that ftand for severall Kings, and seem concerned in their affairs; them in heaven, opposed to, yet joyned with, the Kings on earth. So some of the Jewish Commenters, from Dan.10.13,20, 21. Of Christian Writers,not a few,of the Devils,those *principalities*,*and powers*,that are faid to be *in high*,(as our last edition rendreth it,)or rather, *in heavenly* places,that is,aloft;in the ayr,Eph.2.2.(as, *the birds of heaven*,Pfal.8.8.Matth.13.32.that is,*of the air*,) and are to be judged at the last day,1 Cor.6.3.Jud.6. And some again, of their idols, set usually a loft, 2 Chron. 34. 4, or their images of the celestial bodies, Chap. 17.8.and 27.9.Amos 5.26.Act. 7. 43. See Chap. 19.1.and 46.1. Others,of *the heavenly host* here on earth, that is, the Church militant,which should be visited, as well as the world, and the Princes of it,Lam.2.1. Dan.8.10.Rev.12.1,3,7. Among this great variety of Interpretations, to which divers others might be added, I suppose that most probable, that by the *host of the high one*,(the word collectively taken;for *those*,that *sit aloft*,chap. 5. 8. are meant those great Monarchs and Potentates, such as the Heads were of the Assyrian,and Chaldean Empire,ftyled not barely *Kings* but *Kings of kings*,Dan. 2.37. and whose *dominion* is faid to *reach up unto heaven*, Dan. 4. 20, 22, whose resplendent state and majesty, is also compared to the lustre and brightnesh of those celestial bodies,Chap.13.19.with 14.7. ver. 23.and whose dejection and downfall, therefore, is resembled by similitudes, taken from, and glancing at the diffolution and alteration that those heavenly substances ftall, in likelihood, undergo at the last day. See chapter 34.4.Rev.6.12-14. as on the other side, the restitution and restauration of Gods Church, and children,after some long captivity,or greivous calamities, is wont to be deciphered by resemblances drawn from, and alluding to, the general resurrection, and glorious condition that the whole body of the faithful, ftall, at the last day,attain,ch.26.19.Ezek.37.1-14.Dan.12.1,2.

and the Kings of the earth, upon the earth]Or, that are *upon the earth*;that it may answer the former branch : those Kings and Princes,who though great, and high, in regard of those that are under their command; yet seem to have their thrones on the ground, in comparison of those their superiours, so far above them, that they seem to have their *thrones set among the stars*,or *above the clouds*,ch. 14.13,14.See ch.10. 9.

V.22. *And they shall be gathered together,as prisoners are gathered together in the pit,and shall be shut upon the prison*]These great ones,of both sorts,or sizes, When God ftall have executed judgment thus with them, ftall,as common people captived,be kept down,and kept in so by his Almighty power, that they ftall no more be able to ftir abroad,or to act ought,as they had wont to do, nor be pleasd to release them, and set them at libetty again, then as if they had been all that while kept fast ftut up in some dungeon, or some strong and close prison.See Zach.11.9,12.Rev.20.1-3. and of such like executions of judgment on such,2 King.23.33.& 25.7. 2 Chr. 33.11,& 36.6.Pf.149.7,8.ch.38.33.Jer.52.11.Ezek.19.4,9. Lam.4. 20.

be gathered together,as prisoners are gathered together]Heb.*gathered together with the gathering of a prisoner*, as some render it;and so it should be like the phrase used, chap. 10.26.& 27.7.& 62.5. but because the former noun is not,in a form of regiment, it would rather be rendred,as the Rabbines conceive it, *they shall be gathered* with a *gathering*,(that is, exactly, or ftrictly gathered, so as none ftall escape;as *throw* with a *throwing*,chap.22.17. and as, *gathering gather*,Mic.2.12.besides that,the verb is in a form also implying no leise,and so chap.33.4.Zach.14.14.)as a *prisoner*, (to wit,is gathered) or,as *prisoners*(the word taken collectively, as Pf.79.11.& 102. 20.)are gathered together,a defect of the note of similitude,as ch. 22.18.yet some render it without any such supply, they *ftall be collected,being collected,bound*.Heb.fay they, *a collection bound*:but this sounds very harsh;unlesse we read, and *bound*; but the word is not a particle,but a noun,and that singular,and so also, the text seems over-forced. Nor doth that, which some of the Rabbines suggeft, come off any more smoothly,to wit,that those great ones, Israels enemies, when they are *gathered together*,ftall be as *a man in bonds*, not able to ftir hand or foot,until they have fubmited themselves to Gods people.See somewhat the like,ch.12.3. For as for the Latine, *they ftall be gathered with the gathering of one bundle*,it cannot be admitted,since that the word here used, doth no where signifie *a bundle*,but a *prisoner* alwaies,or *one in bonds*,chap.10.4.& 46.7.nor any interpretations therefore grounded thereupon.

gathered together]that is, fay some, *destroyed*, because she word sometime seems to have some such like notion, chap. 57. 1. Jer. 8. 13. Hof.4.3.Zeph.1.2. but the most take it, in the ordinary and most common sense, *they ftall be gathered together* ; as malefactors are oft times out of severall places, to be laid up fast in some Gaol or prison, untill the day, either of affise, or of release.

in the pit] Heb. *on the pit*; yet the particle is also so used, chap. 38. 20. and in the next branch; and if it be so taken here, it may seem, that somewhat else should be supplyed, and the text thus read, *they shall be gathered together*——and cast *into*, or laid up *in the pit*: of which manner of concise speech, see ver. 18. Otherwise it may be rendred, *they shall be gathered together*——*for the pit*, as malefactors for the Gaol.

the pit] that is, say some, *the grave*, which mens carcasses are wont to be cast into, chap. 14. 16, 20. & 38. 18. others better, *the dungeon* or *hole*, wherein prisoners are cast and kept, Jer. 37. 16. & 38. 8. Zach. 9. 11.

and they shall be shut up in the prison] or, *in prison*: for there is no article in the text; nor doth it suit so well here: or, as *in prison*, as in the former branch; as *a prisoner*, they shall be as surely and narrowly restrained and curbed, as if imprisoned and mured up in the strongest and strictest place of restraint. There is in the Hebrew a neer affinity between the verb and the noun; the word rendred *prison*, signifying *a shutting up*, or, a place of *shutting up*, Psal. 142. 7. ch. 42. 7. and the verb is in the more weighty form, as Joh. 6. 17, 10. Jer. 13. 19. importing a strict and sure shutting up.

and after many daies shall they be visited] What manner of *visitation* it is that is here intended, is among Interpreters much controverted: Some, and those not a few, both Jewish and Christian Writers, understand it of *a visitation*, not for good, but for evil: so divers of the Rabbines, of whom, some suppose it to allude to the manner of mens dealing with captives and slaves, whom they keep shut up all night, and in the morning let out to labour: Others, unto the wonted manner of proceeding with malefactors after are committed to prison, and there kept untill they be brought forth unto execution, or to trial. Where in the main, to wit, that *the visitation* here mentioned is no matter of mercy, those Christian Writers concur with them that interpret this whole Prophecy of the general judgement at the last day; which yet because this passage seems to oppugn, some of them seems to make use of a Rabbinical exposition, though not naming the Author, rendring the words *from*, or, *for, many daies*; and expounding it, of being questioned, and upon triall condemned to suffer for the sins that had been *many daies*, committed by them; or, committed not many daies after their commitment before mentioned; but *many daies* before they were brought to their tryal, 2 Cor. 5. 10. But the most of outs, and the most judicious, expound it of *a visitation* in favour and mercy; such as is intimated in the like phrase, Gen. 21. 1. & 50. 24, 25. Exod. 4. 31. Ruth 1. 6. Zeph. 2. 7. which the Jewish Writers, that go this way, expound, some of their own nation, that though they were held in bonds and captivity, for some space of time, both Princes and People; yet, at length, God would in mercy visit them, and set them at liberty again, ch. 27. 12, 13. Jer. 29. 10. & 32. 37. & 33. 31-33. Others more largely of other Nations and States, that should, after these judgements executed upon them, being bettered by them, adjoyn themselves to Gods people, and find mercy and grace. Where in we willingly concur with them, acknowledging the same to be fulfilled under the Kingdome of Jesus Christ, the true Messias, in those other Nations; and desire to see accomplished, also, in them, Chap. 2. 3, 4. & 18. 7. & 19. 20-22. & 23. 17, 18. & 60. 3, 11, 12. But here a rub would be removed, cast in our way by a late Interpreter of prime note, that may else impeach the free progress of this exposition; the rather, because our late Translaters have afforded it admission into the margent, though not into the text. This learned man, therefore, renders the word here, not, *they shall be visited*, but, *they shall be missed*, or, *found wanting*; that is, for many daies, or, for a long time, they shall not be extant, as he expoundeth it. And it is true, indeed, that fitch a notion the word here used sometime hath; it signifieth, first, and properly, *to visit*, or *to survey*: and in the next place, upon survey, to take notice of the absence, or presence of those things, or persons, that come within compass of the survey, and to dispose of them, this way, or that way; for evil, or for good. Hence it comes to pass, that sometimes it signifies to *miss*, and *to be missing*; as Num. 31. 49. 1 Sam. 20. 18. & 25. 7, 21. 2 King. 10. 19. ch. 34. 16. But that cannot be made good, which to strengthen this Interpretation, here is averred, that in that form which is here used, put absolutely, it never signifieth otherwise: nor if it were so in all other places, where it is so put, would it necessarily follow, that it cannot otherwise be understood here. For first, it is apparent that it is used otherwise, where put absolutely, without any addition, in a place parallel to this, Ezek. 38. 8. where it is said, *after many dates thou shalt be visited*, that is, as this Author himself renders it, *execution shall be done upon thee*; and that indeed is the genuine sense of the place, *thou shalt be visited*, to wit, with evill, as Solomon more fully, Prov. 9. 23. where the same word is in the same form used, *he shall not be visited with evill*; and if it do so fignifie, when *good* or *evill* is added; why not where neither is expressed, since that in the active, it is so frequently used without either? Again, it seems but an harsh expofition, *After many dayes, they shall be missed*; that is, they shall not be extant for many dates: and lastly, the like term used, but in the active, of Tyre, chap. 23. 17. *After seventy years the Lord will visit Tyre*, helps much, both to confirm that which we have here in the text, and to enervate that which the margent suggesteth.

V. 23. *Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his Ancients gloriously*] This Chapter containing the first part of the prefent Sermon or Prophecy, the Prophet closeth after his wonted manner, with a passage concerning the spiritual, yet conspicuous glory, and magnificence of the gracious Kingdom of God, in the times of the Gospel, ruling in his Church, by his Christ, the brightness and majesty whereof should be such, as no light of Sun, or Moon; no glory or magnificence of any worldly state, should be comparable thereunto:

Then] When God shall have manifested his might and majesty, both in dejecting, and in restoring again Kingdoms and States; in visiting them in wrath first, ver. 21. and then in mercy again, ver. 22. Heb. *And*, as chap. 8. 3, 14.

the moon] So called in regard of her *whiteness*, as here: so Cant. 6. 10. chap. 30. 26. an emblem of worldly state and glory, subject to change and variety, Rev. 12. 1.

shall be confounded] or, *blush*, as alluding to the notation of her name; she shall blush for all her white or pale face; or, *be ashamed*, for that the word properly signifies, and so is it rendred Psal. 34. 5. & 71. 24. ch. 54. 4. Jer. 50. 12.

the Sun] So termed in regard of his *heat*, Pf. 19. 6. both here, and Job 30. 28. chap. 30. 26. an usual type of the greatest and most excellent glory, Jud. 5. 31. Mat. 13. 43. & 17. 2. Act. 26. 13. 1 Cor. 15. 41. Rev. 1. 16. & 12. 1. & 10. for no good, but for evil: so divers of the Rabbines, of whom, some suppose it to allude to the sun, as Cant. 6. 10. ch. 30. 26. from the leffe light to the greater, Gen. 1. 16.

shall be ashamed] or, because this suited well with the former, *shall be abashed*, which both in letters and sound, comes very near to the Hebrew; whence in likelyhood also, it hath its original; both words are oft conjoyned, as of a neer or common notion, in some of the places above recited, and elsewhere. The less lights lose their light or lustre, at least, upon the appearance of some far greater and more glorious one; which by its eminent splendour dimmeth their former bright, but far inferiour beauty: so the raper burns dim in day-light, and the moon and stars appears not when the sun shines forth, Joh. 3. 30. & 5. 35. 1. 2 Cor. 3. 10.

when the Lord of hosts shall reign] Pf. 93. 1. & 97. 1. when *the Kingdomes of the world*, shall be the Kingdoms *of the Lord, and of his Christ*, Rev. 11. 15.

in mount Sion, and in Jerusalem] the types of his Church, see chap. 2. 2, 3.

and before his ancients gloriously] or, in *glory*, or, with *glory*, as most conceive it to run in the Hebrew, the defect of the particle being frequent, as chap. 22. 17, 18. v. 2. or, as some other, *and* there shall be *glory before*; or, *in the sight of his ancients*; or, *the ancients thereof*; that is, of the Church of Israel, a type of the main body of the faithful, Rev. 4. 4. & 5. 8, 9. among whom, and in whom, God more specially manifesteth his glory in his ordinances, and the passages of his providence, in the regiment of his Church, Psal. 29. 9. See chap. 4. 5. for they narrow this precious and pregnant prophecy over-much, that would restrain it to Gods magnifying himself, his might and his mercy; in relieving Jerusalem, by the slaughter of those that besieged it, ch. 37. 36. and the Elders of Israel, their going up with their rich robes unto the Temple in triumph, there solemnly to bless God for it, ch. 38. 19, 20.

CHAP. XXV.

Ver. 1. *O Lord thou art my God, I will exalt thee, I will praise thy name*] The Prophet in the former part of this Chapter, as one transported with the apprehension of the transcendent majesty, might, and mercy of God manifested, in the just execution of his vengeance on the insolent and obstinate wicked of all sorts, and the gracious protections and deliverances of his poor distressed, despised, and dejected people, and with the consideration of his admirable and unexpected wisdom, most clearly revealing it self in the passages of his providence concerning either, doth abruptly break off the file of his prophetical discourse, and falleth into a solemn celebration & praising of God for these his wonderful works, as well of judgment as of mercy; and in the latter part, so recurreth again to his former discourse, that it is not easie to desigu or fix the precise lists or limits of either, they are so artificially interwoven the one with the other.

O Lord thou art my God] Some suppose this sacred hymn to be conceived, as in the person of the Elders, or Ancients, mentioned, chap. 24. 23. and so those words wanting to be supplyed, *in that day it shall be said*, as ver. 9. or, *In that day Shall this song be sung*, as chap. 26. 1. But I conceive it rather to be an expreffion of the Prophets own affection and disposition, much taken with the mercy and goodness of God in these counsels and courses of his shewed to his people, such like holy breathings may be observed to break oft from Gods children amidst other their discourses, Jerem. 10. 7, 8. 16, 19. 1 Tim. 1. 17. Rev. 1. 5, 6.

thou art my God, I will exalt thee] So Moses, Exod. 15. 2. *thou art my God*, the pronoun for the verb substantive, as Psal. 44. 4. *I will exalt thee*, so Psal. 30. 1. & 145. 1. God exalteth his, Psal. 37. 34. chap. 12. 2. and they exalt him: he them, by making them high and great; they him, by acknowledging and celebrating his soveraignty and his greatneis.

I will praise thy name] That is, *thee*, as chap. 12. 1. So Psal. 54. 6. out of a full assurance of, what will be done, he praiseth God for it, before it is done. So Psal. 13. 5, 6.

for thou hast done wonderfull things] Heb. *a wonder*, as chap. 29. 14. but here taken collectively, as Psal. 97. 11. see chap. 9. 6.

thy counsels of old are faithfulness and truth] Or, *counsels of old faithful and firm*: Or, even thine ancient *counsels*, or, *purposes*, done in *faithfulness* and *truth*. For some read the words, as an entire proposition apart by it self, what thou hadst determined; or, (as those that conceive them spoken as already done in the person of Gods surviving people) what things thou didst fore-ord long since, are all faithfully and really fulfilled. Others, as an additional by way of amplification, to the former, shewing what these *wonders* done were, to wit, things consulted and resolved on long agon, most faithful and most firm *counsels*, or *contrivances* or *purposes*, (see chap. 23. 8.) for things *consulted, contrived, & purposed*, as Psal. 31. 12. Mic. 6. 19. *of old, long agon*, as ch. 22. 11. *Faithfulness* and *truth*, or *firmeness*, for things, or *counsels, contrivances* (supplyed by repetition, as Psal. 111. 7.) of *faithfulness*, and *truth*, or *firmeness*, that is, *most faithful*, and *firm*, or *true*, as Deut. 32. 4. Psal. 119. 30, 87, 142, 151. yea *firm* and *firmness* there, rather then *true* or *truth*, because the word in the singular no where else found, is in the plural used for *pillars*, 2 King. 18. 16. or *counsels, contrivances*, and *purposes*; things consulted, or contrived and resolved on; in *faithfulness* and *firmness*, a defect of the particle *in*, as chap. 14. 22, 23. & 41. 2. *faithfulness* and *firmeness*, faith a Rabbine, one and the same thing, in two terms of the same stuck, and the same sense; as the like, Jer. 16. 19. But I suppose yet, there is in either place some difference; *faithfulness* is one thing, and *firmness* another, and though the one is with God, ground sufficient for the other, yet with men, oft it is otherwise; faithful enough a man may be in his purposes, and yet his designs may prove infirm: but in Gods counsels, both concurring, give good and sure ground of praising him, for the doing of them, though not yet done, when so faithful and firm; and as sure therefore to be done, as if accomplished already, Matth. 5. 18. Mat. 13. 30. 1.

V. 2. *For thou hast made of a city, an heap; of a defenced city, a ruine*;] Or, *Thou doest make* Thou manifestest thy might in overthrowing and ruining the Cities and strong holds of thine enemies and the enemies of thy people. A learned late Writer thus reads the words, *Thou hast from being a city*, (or that it may no more be a city) *brought a fenced city to an heap; a vaine a palace of strangers*, from being *a city*: or, that it may no more so be.

a city] Collectively for cities, as v. 3. ch. 26. 5. though some restrain it to Jerusalem, Psal. 79. 1. a most unlikely thing, that the Prophet should praise God for the destruction of Jerusalem, which the Psalmist there is so much lamenteth. Others, to Babylon, chap. 13. 19-21. Jer. 51. 25, 26. with more probability. But it seems here to be more general.

an heap] Heb. *to an heap*, and so after, *to ruine*; and it might therefore be rendred, *thou hast brought it* (or wonting, as chap. 9. 9. & 21. 3.) *from a city to an heap; from a fenced town to ruine*, that is, *to a ruinous heap*, as chap. 23. 13. where the same phrase is so rendred, *So, to be unto desolation*, is, *to become desolate*, Jer. 11. 11. the latter repeateth the same thing only with some emphasis, implying, that no strength or the creature can stand out against God, chap. 2. 15. & 37. 10.

a Palace of strangers to be no city, it shall never be built] Heb. *from a city*: of which phrase, see on chap. 23. 1. & 24. 10. the latter part may be rendred, *that it be not built for ever*, Job 14. 12. added to the particle, as chap 51. 8. & 10. 2. *for ever*, here may imply, not simply at any time, but for a long time, or *an age*, as Exod. 21. 6. a. King. 5. 27. Psal. 37. 18, 27. chap. 34. 10. for as for that commentitious distinction of the word here used, that being written at full, as it is here, it should signifie *eternity*, when otherwise, some *long time*, but finite; it may by manifold places of Scripture be controlled and consuted: it is full written in most of the Scriptures above mentioned; it is otherwise, Exod. 3. 15. & 15. 18. Deut. 32. 40. and elsewhere; where yet of necessity, it must signifie *eternity*, when otherwise, some *long time*, but finite; it may by manifold places of Scripture be controlled and consuted: it is full written in most of the Scriptures above mentioned; it is otherwise, Exod. 3. 15. & 15. 18. Deut. 32. 40. and elsewhere; where yet of necessity, it must signifie *eternity*. By *the palace of strangers*, some Jewish Writers would have Babylon here meant in particular; and some of ours, Rome; (the former words they understand both more generally) so called, say they, because there the Chaldean Court was to which strangers from all parts repaired, chap. 13. 22. But the words take the word *Palace* here, as *City* before, collectively: so chap. 32. 14. The *Palaces*, for royal Cities, Seats of great Kings, as chap. 23. 13. called *the Palaces of Strangers*, that is, possessed by strange people of other Nations, such as Israelites; as *strangers*, and Israelites do commonly counter-divide, 1 King. 8. 41. Jer. 19. Lam. 5. 2. Eph. 2. 12. for v. 5. or, as some, *strong holds* furnished and guarded with forrein forces, chap. 13. 14. Jer. 51. 30. Ezek. 17. 10, 11. But I see not how the version of these latter, sorts well with the text.

V. 3. *Therefore shall the strong people glorifie thee, the city of the terrible Nations shall fear thee*] The stoutest and strongest of them, that before would not acknowledge the, either escaping and surviving in the States and Kingdoms subverted, or living in remote places, and hearing the report of them fall, shall be enforced to give glory to thee; and they that were formerly a terrour to others, shall then stand in aw of thee. So Exod. 15. 2. & 8. 8. & 9. 27, 28. & 15. 14, 15. Psal. 18. 44, 45. & 66. 3. & 83. 16. *city* for *cities*, as v. 2. and either for inhabitants, as ch. 19. 18.

V. 4. *For thou hast been a strength to the poor, a strength to the needy in his distress*] Or, *because thou hast been a strong hold, or fortresse to the poor, a strong hold, or fortresse to the needy*, for so the word properly signifies, chap. 23. 4. & 30. 3. distinguished from *strength*, Jer. 16. 19. That which shall gain so much glory to God, will be, not one-by the consideration of the destruction of those mighty ones, with their States and Kingdoms, that oppoled him and his people, ver. 2. Dan. 2. 44, 45. but the observation also of his powerful protection of his poor despised and dejected ones, formerly oppressed by them; and of his strange deliverances wrought for them in their deepest distreses, Pfal. 9. 9. & 18. 27. A very conspicuous and remarkable example hereof, doth the raising of the siege of Jerusalem, if it were, at least besieged by Sennacherib, by the raising of his camp, howsoever, intended for the siege of it, after'd, chap. 37. 36. Yet to restrain it to that, I suppose it to be a needless narrowing of the text.

a refuge from the storm] What he had said before of Gods protecting, and delivering his poor people, is here illustrated by certain elegant resemblances, this taken from such places or covert and shelter, as in storm and tempest of wind or rain, men or beasts are wont for succour and safeguard to retire to, ch. 4. 6. & 32. 2.

a shadow from the heat] See ch. 4. 6. & 32. 2. ver. 5.

when the blast of the terrible ones is as a storm against the wall] or, *for the blast of the violent ones, was like a storm* against *a wall*, as rendring a reason, why there was no small need of such shelter and safeguard; because the violent rage of the wicked, until by God repressed and suppressed, Psal. 76. 10, 12. was like some furious gust of wind, or storm of rain or hail, that beating on a wall, and that but a weak one, either wholly shatteresh, or threwdly shaketh it, ch. 18. 2. Ezek. 13. 10, 11, 14. Mat. 7. 25. *a storm of a wall*, for *a storm* against *a wall*; as, *a covert for a storm*, for *a cover* from, or against *a storm* ch. 32. 2.

V. 5. *Thou shalt bring down the noise of strangers, as the heat in a dry place*] Or, but, *as the heat, in a drought*; or, *dry place*, so the *tumultuous noise*, or, *tumult, of the strangers, shall thou abate*. The adversative, oft wanting, is to be supplied, as Pf. 129. 103, 113. to clear the connexion of this verse, with the close of the former. Thou shalt suppress their tumultuous noise and rage, as the extream heat of the Sun, in an open Plain, or on some Heath, putting passengers to much pain, is much abated, by the intervention of some thick cloud, or the shade of some shrowdy tree. See ch. 4. 6. & 32. 2.

the noise] Or, *tumultus* Pf. 74. 23. See ch. 22. 2.

of strangers] Of whom, ver. 2.

in a dry place;] Heb. *drought*: and so chap. 32. 2. Pfal. 68. 6. for land, or place of *drought* as more fully, Pfal. 63. 1. chap. 41. 18. Ezek. 19. 13.

even the heat with the shadow of a cloud, the branch of the terrible ones shall be brought low.] I joyn these two branches together, because they make up the latter part of the verse, divided by a middle stop from the former. The words may well be rendred, as *the heat* (is abated) *with a thick shadow*; so the *song*, or *chanting of the terrible ones was abated*: for this latter part runneth exactly in the same tenour with the former: the former note of similitude is supplyed from the former part; the latter as before, and oft in the like, Prov. 25. 12. & 26. 11.

with the shadow of a cloud] Or, *of a thick cloud*. See chap. 14. 4. & 19. 1. or, as some render it not amisse, *with a thick shade*, whether of cloud, shroud, or the like: for the word is more general. See Exod. 19. 9. Hab. 2. 6.

branch] Where the word is so used, I find not; nor, were it elsewhere so used, would it fit here: for *song* it is used, Cant. 2. 12. it is put here for *triumph*, well sorting with the precedent *tumult*: their roaring and revelling, their shouting and triumphing shall be quelled and quailed, ch. 23. 11. & 24. 8, 9.

the terrible ones] The same with *the strangers* before.

brought low] or *abated*, be dejected, humbled, cast down, laid low, so is the word used, Pfal. 116. 10. *I was much dejected*, and, *before I was humbled*, or, *brought low*, Pfal. 119. 67. compare this with Pfal. 7. 4, 5. there their *tumult* is said to *go amain* up: here their triumph is said to come as fast down, and but one letter difference between the one and the other. They, though great ones, that would have it to signifie, *to answer*, and thus render the words, which (to wit, heat) answered (or was fit for) *the branch of the violent*, seem to writhe and wring the text too hard. For I spare to spend further words, in relating how strangely the Rabbines, some of them, and some of ours also, tear it asunder: Onely I will adjoyn what a learned late Writer suggesteth, He would have the text thus rendred; *As the heat in a dry place, is the tumult of Strangers, the heat with thou bring down with the shade of a thick cloud, the cutting off of the terrible ones shall tellifie it.* He confesseth, the paules, as they are in the text, go against him: but he denieth it necessary to stick constantly to them; and yet when they afford a plain and fair sense, I should not lightly depare from them.

Verf. 6. *And in this mountain shall the Lord of hosts make unto*

all people a feast of fat things, a feast of wines on the lees: of fat things full of marrow, of wines on the lees well refined] Or, *Moreover*; For the Prophet having finished his former digression, wherein he had directed his speech unto God, in way of praising of his name for such passages of his providence, as he had formerly related: He doth at this verse return again to his former prophetical discourse; and in these words, foreteels what the Lord will do further: When having vanquished his enemies, and enlarged his Kingdom, and beginneth to manifest himself in more glorious manner, then formerly, among his people, chap. 24, 23. he will do as great Princes and Potentates are wont to do at such like cases, 2 Sam. 6. 18, 19. 1 King. 8, 65. Est. 1. 2-9. Dan. 5. 1. he will entertain his subjects of all sorts, out of Nations reduced now unto his obedience, with a most royal and magnificent spiritual feast, described here by such worldly daintics, as are wont to be the materials of such solemn and simply sumptuous banquets; thereby figuring those celestial viands, wherewith God feedeth his people by the Ministery of his Word and Sacraments, and the comfortable presence of his spirit in his Church here Psal. 22. 26, 29. & 36. 8. Prov. 9. 2. Mat. 22. 2-4. Luk. 14. 16, 17. Rom. 14. 17. *and* will yet further satisfie them, even to the full, by the immediate communicating of himself unto them hereafter, *Luk.* 22. 16, 30. *Rev.* 19. 9.

in this mountain] *Mount Zion*, Gods court, chap. 24, 23. unto which this looks back, a type of the Church, chapter 2. 2. *Rev.* 14. 1. & 21. 2.

the Lord of hosts] See ch. 1. 9.

unto all people] Heb. *peoples*, as ch. 2. 3. & 56. 7. as well Gentiles as Iews, *Rev.* 7. 9.

feast] Not a *sacrifice*, as a learned late Writer would have it, expounding it of Gods vengeance executed on his enemies, who are thereby confumed, as meat at a feast, and whose destruction is as pleasing to God, as is any meat and drink at a feast to a man; though it be true, that the word *sacrifice* is sometime used of a *feast*, Gen. 31. 54. and the slaughter of Gods enemies is termed a *sacrifice*, ch. 34. 6. for that is not the word here used; but one that hath no such ambiguity, signifying no other thing then *a feast*, or *a drinking*, as the Greek word also doth, Gen. 21. 8. Est. 2. 18.

fat things] Fit for, and reserved commonly for Feasts, Neh. 8. 10. Luk. 15. 23, 30.

wines on the lees] The Hebrew text hath no more then *lees*, as Pf. 75. 8. Zeph. 1. 12. whereby some would have to be meant strong wines, wines not racked, but remaining still upon their lees, Jer. 48. 11. and it is true indeed, that as wines cannot be clear till they have by some time got settled; so they cannot attain their full strength, untill they have rested some space of time upon their lees, which for some time are said to preserve and feed them, whereof also it may be supposed, that they are so termed. Howbeit, I rather conceive, by Wines of lees (for that is to be understood) are meant *pure wines*, wines drawn off from the lees (the Prophet himself afterward seems so to expound it) as by *a city of destruction*, some conceive to be meant, *a city saved from destruction*, chap. 19. 18. and as ch. 32. 2. *an hiding place of the storm*, and *a covert of the tempest*, for an hiding place from the storm, and a covert from the tempest; or, as a corple is termed *a soul*, from the soul that it formerly held, though now gone from it, Num. 5. 2 & 9. 10. and as *vintage clusters*, for clusters remaining when the vintage is past and gone, Mic. 7. 1. of Wine at feasts, see ch. 5. 12. & 22. 13.

full of marrow] Heb. *marrowed*, or *well marrowed*, for there seems an emphasis in the word, the word is no where else found; the word *marrow*, whence it comes once only, Job 21. 24. and another from it, signifying *fat ones*; because such commonly have most marrow, Psal. 66. 15. chap. 5. 17. whence also some expound the word here, *fatted*, or *crammed*; not fat of themselves, and their own feeding, but fed of purpose, to make more then ordinarily fat. So Mat. 22. 6. Luk. 15. 23. in *marrow*, not fatness only, but sweetness also exceedeth; so they can excel that rendred another word *marrow*, Psal. 63, 5. but the word there used doth not so signifie.

wines on the lees well refined] Heb. no more, then *lees refined*, or, *well*, or, *thoroughly refined*: for the word is in the form of weight: and in its original notion, it importeth such a *refining*, as is used about metal, for the purifying of them, by melting out of them, whatsoever drosly matter is mixt with them, 1 Chron. 28. 18. & 29. 4. Pf. 12. 6. Mal. 3. 3. but here, being applyed to wines, it must of necessity, signifie a drawing of them clear, and clean off from their lees; that being the thing, wherein the purity of that liquor consisteth. The Jewish Rabbines, divers of them, refer all this to the execution to be done on Gog and Magog, Ezek. 39. 4. and by *fat* things, therefore would have understood, such cloying meats, as mans stomack abhorreth: by *lees refined*, not wine drawn from the lees, but lees drawn from the wine, Pfal. 75. 8. and apply hereunto, that paſſage, ch. 49. 26. But the tenour of the context, which they little regard, doth, of it self, readily, and clearly refel them.

V. 7. *And he will destroy in this mountain, the face of the covering cast over all people, and the veil that is spread over all Nations*] The Prophet further proceeds, to relate the spiritual benefits that should accrew unto those of the Gentiles, that shall be, by the ministery of the Gospel, brought home unto God, and joyned unto his Church. The first where of is, that they shall be freed from that ignorance and obstinacy, wherewith their minds and hearts were formerly possessed, and that kept God and them aloof, Eph. 4. 17, 18. For they narrow the text unreasonably, that restrain it, to the removal of that great terrour from Sennacheribs forces, that blinded mens minds, and made them at their wits end.

destroy] Heb. *swallow up*, or *swallow down*, as ver. 8. chap. 19. 3. & 49. 19.

in this mountain] Whereof before, ver. 6.

the face of the covering] Or, *wrapping* rather, as 1 Sam. 21. 9. and there seems to be a transposition in the words, not unusual, *the face of wrapping*; for, *the wrapping of the face*; or, *the face of wraping, or wrapper*, as Gen. 3. 24. *a flame of sword*, for *a sword of flame*, or *a flaming sword*, Lev. 5. 15. *silver of shekels*, for *shekels of silver*, Num. 6. 9. *his head of consecration*, for *the consecration of his head*, and this *face-wrapper* may seem to allude either to the face-cloth of death, wherewith dead mens faces are wrapt up, Joh. 11. 44. or of condemnation, wherewith malefactors, after sentence past upon them, had wont to have their head wrapt up by the hand of the executioner, or some other, as unworthy longer to see the light, Est. 7. 8.

cast over] Or, *wrapt over*: covering them so, as it doth enwrap them withall: as in mourning, men wrap up head and face, 2 Sam. 19. 4. and Elias wrapt up his head and face, with his mantle, 1 King. 19. 13.

all people] Heb. *peoples*: as ver. 6. and so after, *nations*; all of them, being destitute of the light of grace, and found knowledg of God, while they abode wrapt up in their natural blindnes of mind, and hardnes of heart, and spiritual deadnes in sin, Eph. 2. 1-3, 12. & 4. 17-19.

and the veil, that is spread over all nations] The same thing in divers terms.

veil] Or, *covering* as chap. 28. 2. & 30. 1. Of this *veil*, or *covering*, now resting upon the Jewish Nation, as in times past, upon the Gentiles; yet promised, in time, also, to be taken from them: See the Apostle, 2 Cor. 3. 14-16. alluding there, to another *veil*, whereof, Exod. 34. 33, 34. For the Jewish Doctors run wide here, that understand all this, of much evil and misery, that should befal the Nations, who had lived quietly and securely hitherto, as under a sure and safe covert, Zach. 1. 11. which as a *veil*, cast over their faces, had kept them from the foresight of their future afflictions, chap. 47. 7, 8.

V. 8. *He will swallow up death in victory*] Or, *And he will*, or, *he will*, also, *destroy death for ever*. That the copulative is to be supplyed, both the connexion of the context, and the use of the verb in Hebrew, shew. The second benefit accrewing to the convert Nations, a freeing of them from the power of death, Hos. 13. 14. Heb. 2. 14, 15. and putting them into a condition of life, joyful, unto poſſeſſion of eternal life inchoated here, Joh. 3. 18, 36. & 8. 51. & 10. 35, 26. and to be entirely completed, and fully consummated, hereafter, 1 Cor. 15. 26, 54. 2 Tim. 1. 10. Rev. 20. 14. & 21. 4. For they straiten the text, and give it a very slender sense, that expound it only of freeing the Jews, at Jerusalem, from fear and danger of death, from Sennacheribs forces, by the diſſolution of his Camp, chap. 37. 35. & 38. 6.

swallow up] Or, *destroy*: as ver. 7.

in victory] Or, *unto victory*; until an utter conquest be made of him. So the Greek, which the Apostle retaineth, 1 Cor. 15. 54. because the sense is found and good; though it do not exactly render the letter: for the Hebrew is, as the old Latine well yeelds it, *for ever*: and so, indeed, the word in this form of speech, constantly signifies, Iob 4. 20. Pſal. 9. 18. chap. 13. 20 & 34. 10. which they are too too short, that expound, so long as Ezekiah lives, and so limit it, by the narrow laſt of his life ch. 39. 8.

and the Lord God will wipe away tears from all faces] A third benefit accrewing to the godly converted ones, (not, as some, to the beſieged, by Sennacherib, at Jerusalem, only,) that they shall be freed from all occasions of such anxiety and anguish, as they were formerly surcharged with, and drew tears of from them, which shall then be dryed up, fulfilled, partly, in this life, by the inward comforts, and spiritual joyes, from time to time imparted unto them from above, Mat. 5. 11, 12. Joh. 16. 21, 33. Act. 2. 41. & 8. 8. & 16. 34. Rom. 5. 2, 3. & 12. 12. & 14. 17. 2 Cor. 6. 10. Phil. 3. 1. & 4. 4. 1 Theſſ. 9. 16. 1 Pet. 1. 6, 8. 1 Joh. 1. 5. but perfectly in the next, when all grounds and occasions of grief and heaviness, shall be utterly abandoned, ch. 30. 19. & 35. 10.

God will wipe away] As an affectionate Father would, with handkerchief, or the like, wipe the tears from the face, and eyes of his child, when it lies weeping out of pain or grief. So Rev. 7. 17. & 21. 4.

tears] Heb. *tear*: as Pſ. 116. 5. Jer. 9. 1. Mal. 2. 13.

faces] For *eyes*, Rev. 21. 4. as *eyes*, for *face*, ch. 1. 15. so *face to face*, Gen. 32. 30. and, *eye to eye*, ch. 52. 8. are used for one and the same: or, *faces* is because with weeping and tears, the whole face, the cheeks especially, are oft blurred and besmeared, Lam. 1. 2.

and the rebuke of his people, shall he take away from off all the earth] Or, *and the reproachings* it is intended, Pſ. 31. 11. & 44. 13. & 89. 50. Jer. 31. 19. and so in most places: nor was there any sufficient reason, of swerving from the usual & most common acception, & expression of it, here: *rebuke*, or *reproof*, (for they are, in a manner, one, Prov. 9. 8.) is a friendly and neighbourly office, Levit. 19. 17. Pſal. 141. 5. Prov. 28. 23. *reproach*, a spiteful and enemy-like taunt, Pſal. 42. 10. & 89. 51. & 102. 8. and therefore suits well here: for that is the fourth favour God vouchsafeth to honour his reconciled people with a removal, and riddance of those outward afflictions, whereby Gods enemies and theirs, did ordinarily take occasion to reproach, and taunt both him, and them. See Pſ. 74. 2. 2 chap. 37. 3, 23. & 54. 4. Ezek. 36. 15, 20, 30. and of the phrase, see Gen. 30. 23. 1 Sam. 17. 26. ch. 4. 1. Luk. 1. 25.

all the earth] Not Sennacherib, and the Assyrians alone, ch. 37. 3, 23 but the enemies of his Church in general, Pſal. 79. 4. & 89. 40. Joel 2. 19, 26, 27.

for the Lord hath spoken it] as chapter 21. 17. & 21. 4. See Ezek. 36. 36.

V. 9. *And it shall be said in that day*] The thankful and joyful acknowledgment made by the people of God, partakers of these his favours and mercies in those times, is by the Prophet here expressed, though somewhat more succinct; yet the same in effect, with that in his own person before conceived, v. 1, 5.

And it shall be said] Heb. *And he*, or one, or each one, (to wit, of *Gods people*, so delivered, v. 8.) *shall say*, which some therefore supply, and put into the text, reading it. *And* Gods people *shall say*, which yet is not needful. Some others render it, *that he may say*; to knitting it unto the former words, concerning Gods taking away *the reproach of his people*, and making a parenthesis of the clause by ing between; but such forced connexions make no smooth scanning. The word here is impersonal, or indefinite; and it is therefore well and fully enough rendred, as our version yeeldeth it, containing in it as much as the word in such form of speech importeth: so Deut. 32. 37. where being not observed, it hath caused a foul mistake, making that to be Gods speech, which the tenour of the text duly considered, will appear to be the bitter taunt of his malignant adversaries, and the enemies of his people. So also, ch. 45. 24. & 57. 14. & 65. 8. Pſ. 42. 3.

in that day] In those times, as ch. 26. 1.

Lo, this is our God] as chap. 12. 2. ver. 1. It is he, and he onely, that hath done all this, Pſal. 118. 23. See also, chap. 35. 4. & 40. 9. for what is spoken by way of encouragement there, as sure to be effected, is uttered in way of acknowledgment here, as being really accomplished.

we have waited for him, and he will save us] As chap. 8. 17. & 33. 22. or, *we waited for him*, (Pſal. 33. 20. & 40. 1. chap. 26. 8. & 30. 18.) *and he hath saved us*, ver. 4. for he speaketh in the person of the people delivered, upon their deliverance now atchieved. See ch. 26. 8, 9. & 33. 22.

this is the Lord, we have waited for him, we will be glad, and rejoyce in his salvation] Or, *we are glad, and do rejoyce*. For it is the same thing, for the greater emphasis again reiterated, with expreſſion of their inward diſpoſition thereupon. So Pſ. 118. 23, 24. Though some understand it, as spoken of an hopeful expectation of future, preservation and protection, ver. 10.

be glad, and rejoyce] Two words of the same notion, to expreſse the abundance of their joy, Pſal. 14. 7. Chap. 65. 18. & 66. 10.

in his salvation] In the deliverances afforded us by him. So Pſ. 9. 14. & 13. 5. & 21. 1.

V. 10. *For in this mountain shall the hand of the Lord rest*] These words render a reason of the rejoycing and triumphing of Gods people, and of the assurance of their safety, to wit, because the hand of Gods power and providence, is continually, and constantly stretched out over them, both for their protection, and for the destruction, also of those that attempt ought against them, Zach. 2. 5, 9. And this branch is, therefore, deemed by some, to be as a paſſage from the relation of the gratious exhibition of mercy and magnificence, to the one, unto the declaration of the just execution of such grievous judgments as should be inflicted upon the other. Those other Interpretations; either of those that expound it of Gods smiting hand only, in afflicting and chaſtising of his own people, which, say they, shall then *rest*, that is, cease, Gen. 2. 2, 3. Numb. 10. 36. or, in taking vengeance upon their enemies, which it shall *rest* in, that is, shall be long about: as Pſal. 125. 3. Zach. 9. 1. or of those that understand it of the eternal *rest* of the Saints, with God, in heaven, Heb. 4. 3-11. they seem none of them to expreſs the genuine sense of the place.

in this mountain] Whereof before, ver. 6, 7. for in heaven (as Some will have it) such a powerful protection will not need, no more then strong guards, where no enemy either is neer, or can approach.

the hand of the Lord] His powerful protection, ch. 49. 2.

rest] Reside, make its constant abode. So Pſ. 132. 14. Prov. 14. 33. ch. 11. 2. See Deut. 33. 12. ch. 4. 5, 6.

and Moab shall be trodden down under him, even, as straw is trodden down for the dunghill] That hand of his, that is spread over his people to protect them, shall be stretched out against their adversaries, to destroy them, ch. 11. 13, 15. & 19. 16. & 26. 11.

Moab] The Moabites here, as the Idomites else-where, chap. 34. 6. & 63. 1. and both together, chap. 11. 14. are put for the enemies of Gods people in general; because they were of the chief of those bad neighbours, ler. 12. 14. that disturbed Gods inheritance, & were ever and anon, plotting and attempting against them, Numb. 22. & 23 & 24. Deut. 23. 3. Josh. 24. 9. Judg. 3. 13, 14. Mic. 6. 5. and ready to joyn with any other that invaded them, Pſ. 83. 7. 2 Chr. 20. 1. 2 King. 13. 20. & 24. 2.

trodden down] Or, *crushed*: 2 Job 39. 15. or, *threshed*. So the word properly signifies, Deut. 25. 4. 1 Chr. 21. 20. ch. 21. 10. & 28. 28. but so used, as here, Judg. 8. 7. 2 King. 13. 7. ch. 41. 15. Amos 1. 3. Mic. 4. 13. Hab. 3. 12. Howbeit, a learned Writer would have that of *treading*, the first and native notion of the word; because the Syrians mostly so use it: that of *threshing*, the secundary; because with cattle, they used to tread it out in threshing, Deuter. 25. 4.

under him] Under his, feet, Pſ. 110. 1. ch. 26. 6. Mal. 4. 3. or, as some interpret it, *in his place*, to wit, Moabs. wherelower he shall be found; or abiding. So is the word used, Exod. 16. 29. ch 46. 7. & may do not amiss here.

as straw is trodden down] Or, *thresht* and by threshing, bruised and broken with the iron teeth of the cart-wheel, that is drawn over it, chap. 28. 28. and 41. 15. or the hoofs of the cattel; that tread it out, Deut. 25. 4. Hos. 10. 11. Mic. 4. 12, 13. See somewhat the like resemblance used, of subduing, and destroying, Pſalm 18. 42. and 44. 5. and 60. 12. and 108, 13. Zach. 10. 5. but here, rather, *trodden down*: because the *dunghill* followeth; on which it is not wont to be threshed, but trodden, Matthew 5. 13. Luk. 14. 35.

for the dunghill] There being less regard had of such straw, as is destinate to the dunghil, then of that, that is intended to be reserved for the fodering, or littering of beasts, or other the like uses, Gen. 24. 25. 1 King. 4. 28. cap. 11. 7. or, *in the dunghill*, that being cast out thither, is there trodden down, and trampled upon, with the feet both of men and beasts, Mat. 5. 13. There is, in this place, some variety of copies; the writing is *heme*, with a *jod*; but the Maseres would have it read *heme*, with a *vau*: and so it is precisely, *in*, or, *on, the dunghill*. Howbeit, a learned late Writer, retaining that which the writing exhibiteth, rendereth it, *in the water of the dunghill*, as the Chaldee, *in the division* dung and water maketh dirt; nor is chaff, or stubble, wont to be laid on some dry, but on some moist dunghil, the sooner to rot it, and make the better soil of it: So he. But some conceive it to be the proper name of a place, before mentioned, chap. 10. 31. which they deem to be a Town of Moab, the same with that, Jer. 48. 2. though alligned to Judah, Josh. 15. 31. and so read it, *as straw in Madmenah*; supposing mention to be made thereof, because being situate in a corn-country, there was both great store of straw, and in that regard, the lesse regard had thereof there. The root it comes of, signifies *dung*, 2 King. 9. 37. Pſal. 83. 10. Jer. 8. 2. and thence the Jewish Criticks suppose this word, being here only so used, to signifie the place of dung, the *dunghill*. Howsoever, in the word here, there is a pleasant consonancy, between the word used for straw, here, (in that form, no where else found, as made choice of by the Prophet, for that purpose) and this *Madmenah*, which our English cannot expreſs.

V. 11. *And he shall spread forth his hands in the midest of them, as he that swimmeth spreadeth forth his* hands to *swim*] Some, as well Jewish, as Christian Writers, understand these words of Moab; but diverſly, either that he should strive and endeavour by all means, but in vain, to get from under those pressures, that from Gods hand, lay heavy on him, Pſal. 38. 2. as one in danger of drowning doth, to get safe to the shore, Act. 27. 43, 44. or that being subdued and thrown down, he should lye sprawling on the ground, resembling the manner of a swimmer; or that being so subdued, he should in like sort, as a suppliant, spread abroad his hands to God in prayer: as ch. 1. 5. Others, of either sort, conceive it rather to be spoken of God; he shall as one that in swimming with all his might, stretched out his arms, in powerful manner, reach and smite his enemies, on either side, Zach. 5. 3. or, he shall as easily destroy them, as the swimmer parteth the waters with his hands, they being no more able to make resistance against him, then the water against the arm, or the stroake of the swimmer, Pſalm 110. 2. chap. 14. 26, 27.

and he shall bring down their pride] Which reigned so much before with them. See Chap. 16. 6. Jer. 48. 29. as a man in swimming easily dippeth, or thrusteth down ought, that he meeteth with in the water.

together with the spoils of their hands] So some: or, as others, *with the lying in wait, or snares of his hands*, (to wit, Moabs,) understanding of the wealth of the Moabites, gotten by robbery, and lying in wait, to prey, and spoil, Prov. 1. 11, 13. both the pride of Moabs heart, and the fetches of his hands, shall be pulled down. To somewhat the like purpose, do some other expound the word, but with reference to God, with, or, by, *the lyings in wait of his hands*, that is, *with his hands, that lye in wait*: and they suppose it to be a metaphor taken from wild beasts, that ly lurking in dens, and cover, watching for prey; which when it comes in their way, they suddenly starc out, and surprize it with their paws, Pſal. 10. 8, 9. so the meaning should be, that he would be to Moab, as he is said to have been sometime to his people, as a *bear*, or *lion, lying in wait in his covert*, Lam. 3. 10. But because a word somewhat neer to it, and of the same stock with it, signifieth *windows*, Josh. 13. 3. 2 King. 7. 2. chap. 24. 18. which were in those parts of *lattice*, 2 King. 1. 2. Cant. 2, 9. some thereby understand the *fingers*, that being spread abroad, are as lattice: and so it should be, *with the lattice, or, fingers, of*

his hands: and becaufe the fame word applyed to waters, feems to import *fluces*, or *duns*, that keep in water; (fo they render it Gen. 7.11. & 8.2.) fome would have the word, here ufed, fo alfo to fignifie; and tranflate it, *with the cataracts*, or *fluces, of his hands*: Which, to me, feems to found very harfh, and not to fuit well with the context; the ufe of fuch *fluces*, or *duns*, being to keep in, and to keep up water contrary to what is here intimated, of depreffing and bringing down. The word, therefore, being no where elfe read, I concur with thofe Jewifh Criticks, who inform us, that the word here fignifieth not the *arm*, as many of our Interpreters miftake them; nor the *cubite*, as fome other; but the *elbow*, or, more largely, the *nook*, or *bending* of the arm, whether at *elbow*, or *arm-hole*; for the word feems indifferent to either, coming from a root, that fignifieth *to lye in nookes* and *corners*, both men or beafts ufe to do, Pfal. 10.9, 10. and fo it forts well with the fimilitude of a *fwimmer*; and may be rendred, *with the elbows*, or *arm-holes*: and conſequently, more familiarly and plainly, *with the bowings*, or *bendings*, that is with the *motions*, or *ſtrokes* (as both the Chaldee, and old Latine interpret it, *of his arms*. The only difficulty is, how it ſhould be fitly ſaid, *with the elbows*, or *arm-holes*, *of his hands*: but that is eaſily ſolved: for in thoſe places where the word is uſed, whereby they interpret this, and is generally acknowledged to ſignifie one of theſe twain, the very ſame phraſe is uſed, *the elbows*, or *arm-holes of the hands*, Ezek. 13.18. Jer. 38.12. In which places, the learned alſo obſerve, that *hands*, are put for *arms*: and ſo the old Greek Tranſlators took the word, Pſal. 128.2. when they rendred it by a word, that ſignifies the fore part of the arm, next the hand, or wriſt; which word, alſo, uſually ſignifying *fruit*, gave, by miſtake, occaſion of that abſurd tranſlation, in the old Latine; *Of the labour of thy fruit ſhalt thou eat*: out of which, the ancients pick miſteries. Thus have I endeavoured to clear this dark and difficult paſſage; which, as many, on the one ſide, ſtrain and ſtray in; ſo, as many on the other ſide, ſlight and let ſlip, as if nothing were dim, or doubtful in it. I ſhall add onely, what I find ſince this note here inſerted, in the poſthumous Annotations of a famous Writer very deeply ſeen in the Oriental languages. He would not have the word here queſtioned, to be applyed to God. His reaſon is, becauſe the particle here uſhiering it in, is (as he ſuppoſeth) never taken in an inſtrumental notion. Yet ſo is it found uſed, Eſth. 9. 25. *He commanded by letters*. The word, for the ſenſe and uſe of it, here, he interpreteth it much in effect, as I do; but fetcheth it about another way, and applieth it to Moab. For becauſe he findeth in Schindlers *Penteglotte*, that with the Rabbines, *arbath*, (the word here uſed) or *arubbath* rather, (for to *arubbah* Schindler ſubjoyneth it,) *of the feet*, doth ſignifie the *ſecrets*, or *ſecret parts* of the body, and that a word in Arabick, ſomewhat neer it, is uſed for the ſame; he thence conceiveth the term to come from a root, that hath a notion of *muchneſs* in it; (the firſt letter in it, as in *arbeh* for a *locuſt*, being not radical, but additional,) and to ſignifie thoſe parts of the *feet*, that have moſt fleſh on them; to wit, *the thighes*: and conſequently, by proportion the *arbath*, or *arubbath of the hands*, to be thoſe parts thereof, that are moſt fleſhy and brawnie, to wit, thoſe which the Latines call *lacertos*, the *arms*. So, becauſe mans ſtrength conſiſteth moſt in his arms, Pſal. 18.34. the meaning to be, that God would put down Moab, together with all his might: and ſo he threateneth; indeed, to *break* Moabs *arm*, Jer. 48.25. Now about theſe his criticiſms, I will not contend with ſo great a ſcholar, being, in theſe ſtudies, but a novi ere to him. How beit, well knowing the word *feet*, to be frequently uſed in ſome forms, for thoſe parts, not with the Rabbines onely, but in the facred Scriptures, as I have ſhewed on chapter 6. 2. & 7.20. I conceive that tho's Jewiſh Maſters, where they apply this *erubbath* to the word *feet* ſo uſed, underſtand nothing thereby, but *fornaina*, the *holes*, or *iſſues* of, or in thoſe parts taken from that acception of the word, whereby it is in Scripture uſed for ſuch *holes* in the wall and houſe-ſide, *windowes*, and *loopholes*; or in the roof and houſe top, *lovers* and the like, whereby light iſſueth, and is let in; ſmoke iſſueth, and is let out, 2 King. 7.2, 19. Hoſh. 13. 3. See on chap. 24.17. & 60.8. and according to this notion, there is no fit applicat on of it unto the hands. Beſides, ſhould it be referred to that other root, as he would have it, I ſhould rather deem the term given to thoſe parts in a notion of *multiplication* then of *muchneſſe*; becauſe they are inſtruments of propagation, whereof that root is moſt frequently uſed, Gen. 1.22, 28. & 9.1, 7, 8. Exod. 1.10, 12. What from ſome of the Jewiſh criticks I have obſerved, concerning the genuine notion of the word in this place, was above ſhewed: and how fitly it agreeth to the courſe of the context, I leave, together with what hath been here annexed, to the judgment of others.

V. 12. *And the fortreſſe of the high fort of thy walls, ſhall he bring down, lay low, and bring to the ground, even to the duſt*] The Prophet here turneth his ſpeech to Moab, (as the variation of the perſon, is in this Prophecy, very frequent. See chap. 1. 29. & 10. 3, 4, 25, 26.) telling him, that notwithſtanding his pride and haughtineſs before touched, Chap. 24. 21. & 16. 6. and the height and ſtrength of his walls and fortifications, which he ſo much relyed upon, he ſhould find God to ſtrong, both for him and them, who would pull them both down, lay them level with the ground, and reduce them to duſt: and this he delivereth in variety of terms, and expreſſions, cloſe packt together, without any intervening particles, which needed not, therefore, to be inſerted, to make the ſentence the quicker.

the fortreſſe of the high fort of the walls] That is, thy fenced and lofty walls; for both words have reference unto *walls*. See chap. 26.5.

ſhall be bring down, lay low] Or, *ſhall be brought down, laid low*, as ver. 9.

bring to the ground] Or, *brought to the ground*, as before, Heb. *make to touch the ground*: as Lam. 2.2.

to the duſt] Laid in the duſt: as Pſal. 7.5. & 44.25. So chap. 26.5. *he makes them touch the duſt*; or, diſhonored, and turn'd into duſt: not broken down only flat to the ground, but battered, alſo, to pieces, that they are nothing but duſt: as Job 10.9. Pſal. 22. 15. & 18. 42. ch. 27.9. & 41.15. 2 King. 23.7, 15. *duſt*, or *rubbiſh*: as Nch. 4.2, 10. Thus if we take it, (which would add much emphaſis) ſome what is to be ſupplyed: but the former, becauſe of the parallel place, there cited, ſeems ſufficient.

CHAP. XXVI.

Ver. 1. *IN that day ſhall this ſong be ſung in the land of Judah*] As before, the Prophet did, by the way, briefly relate, what affections and meditations Gods people ſhould have, when they ſhould ſo plentifully partake of the mercies of God above mentioned ch. 25.9. ſo here thorow this whole Chapter, he delivereth them a large ſong, of purpoſe penned by him, for them, ſuitable to their affections, before related, then to be made uſe of, what time theſe benefits ſhould betide them. See the like, chap. 12. The Pſalm, or Song, is wholly ſpent, in the relation and acknowledgment: 1. Of their former extream miſery, in their forepaſſed difficulties and diſtreſſes. 2. Of gods gracious mercy and free goodneſſe, in the ſupporting of them under them, and delivering them out of them 3. Of the obſtinacy of the wicked under Gods hand, together with his juſt judgment inflicted on them for it, to their endleſſe deſtruction.

in that day] As chap. 25.9. & 27.1.

in the land of Judah] In the Church: as Jer. 31.23.

we have a ſtrong city] To wit, Jeruſalem, while God protecteth it, chap. 37.35. and the Church of God, thereby typified, Pſal. 125. 1, 2. Matth. 16.18. Heb. *a city of ſtrength*; as, *a fort of ſtrength*, for, *a ſtrong fort*, Prov. 18.10.

ſalvation will God *appoint for walls and bulwarks*] Heb. *ſalvation he ſetteth*; that is, *ſalvation is ſet*: as chap. 25.9. the main ground of the cities ſtrength, not her walls, or motes between the walls, or her outward means of defence, chap. 22. 9-11. but Gods protection, his ſalvation, ſufficient inſtead of all theſe, and without which, none of theſe were able to ſecure them, Pſal. 121. 3, 8. & 125. 1, 2. chap. 60.18. Zach. 2.5.

walls and bulwarks] Heb. *bulwark*: or, whatſoever it is, that the word here uſed, ſignifies. So Lam. 2.8. where *wall*, and it, are likewiſe joyned together, and is rendred *rampart*. Some would have the word to ſignifie a *ditch*, or *trench*, chap. 22. 11. as our Engliſh renders it, 2 Sam. 20.15. Some, the *counterſcarf*, or the outer, and lower wall, that ſtandeth before the inner, and higher. For their cities were many of them double-walled, chap. 22. 11. and ſo thoſe take it, 2 Sam. 20. 15. that underſtand the words ſtone of the city: Some, the *parapet*, or bank of earth, or ſome other like fortification raiſed within the wall to ſtrengthen it. Others, laſtly, the *coping* of the wall. Whereof, ſee Vitruvius, l. 2. c. 8. and Curtius, l. 9. c. 4. for the ſhooting of the rain, making the fence ſtrmer, and entrance over it, the more difficult. The Jewiſh Rabbines ſeem doubtful of it, and differ much about it. and though it be here, and elſe where, in the two latter places above mentioned, diſtinguiſhed from the *wall*; yet it ſeems to be uſed for the *wall* in general: and is ſo rendred, 1 King. 21. 23. though ſome Jewiſh Doctors would have the text there altered, and a letter added to make it agree with, 2 King. 9.36. Howſoever, this, and *wall* here, are uſed to comprehend all means of fortification, which Gods ſafeguard is alone ſufficient to countervail. where wanting; and to add ſtrength ſufficient for ſafety, where weak: and theſe ſeem here, as to be oppoſed to thoſe ſtrong and ſtately walls of Moab, that were to be battered and broken down, ch. 25. 12. wanting that principal ſtrength, which this city is from God ſaid to have; and withal, to have ſome eye to the naked, and undefenced eſtate of that city, that continued ſtill diſmantled for ſome ſpace of time, even after the peoples return from the captivity, to aſſure them of Gods protection, and to ſtrengthen their faith in him, as ſufficient to ſecure them, notwithſtanding the want, or weakneſs of ſuch outward means of defence, Neh. 1. 2. & 2. 13. & 4. 2, 3. See Zach. 2.4, 5. a good Comment upon this place.

V. 2. *Open ye the gates, that the righteous Nation which keepeth the truth may enter in*] He willeth either the gates of Jeruſalem, a type of the Church, to be ſet open for the receipt of thoſe returning from diſperſion or captivity that had continued faithful with their God, or by repentance returned to him; thereby intimating, both the multitudes of thoſe that ſhould be referred in thoſe calamitous times, to replenish and recruit that city and State; as alſo, the confluence of others together with them unto Gods Church, when the limits thereof ſhould be enlarged, chap. 60.11. Zach. 2.11. & 8. 4, 5, 22. or, as ſome, of the Temple that the people preſerved, and returned, might enter thither, to praiſe God for his mercy toward them, in the deliverances vouchſafed them, Pſal. 24.7, 9. & 118.19, 20. But the former ſeems the better, and is the more received: for they draw it out too far, that underſtand it of letting heaven gates open at the laſt day for all the faithful, Mat. 25. 10, 34.

the righteous Nation] As ch. 60.21, & 61.11. a reſerved and upright people: ſuch *righteouſneſſe* is here intimated, as is ſpoken of, Mat. 5. 20. Luk. 1.6. what ſome add of imputed righteouſneſs, ſeems not here aimed at.

that keepeth truth] Heb. *truths*, or *faithfulneſſes*, as Prov. 13.17. & 14.5. & 20.6. that have continued conſtantly faithfully with God. Pſ. 31.23. Hoſ. 11.12. Rev. 2.10, 26. & 3.8, 10. & 14.12. Some expound it of faith, as well to Man, as to God; in the former whereof, the Phariſees failed. Mat. 23.23. as alſo, hypocrites uſually do: See 1. 1. 14, 15, 16. But this I ſuppoſe is too nice.

V. 3. *Thou wilt keep him in perfect peace, whoſe mind is ſtaid on thee, becauſe he truſteth in thee*] Or, *The ſtaid mind wilt thou keep in continued peace: Or, To the ſtaid mind wilt thou preſerve conſtant peace.* So, the moſt, referring the firſt words unto the godly mans conſtancy, in adhereing unto, and depending upon God, and aſſuring all, that ſo do, of a continued courſe of peace, and proſperity from God; Or, as others, who ſuppoſe (but without ground) that there would be a tautology in the latter part of the verſe, if the former were ſo underſtood; and require therefore to have the former applyed unto God, By *a firm thought, or purpoſe, wilt thou preſerve conſtant peace* unto them, (that is, to the faithful before mentioned, v. 2. *becauſe they truſt in thee*, Pſ. 37.40. Rom. 11.22. Tim. 1.9.

whoſe mind is ſtaid] Heb. *a ſtayed thought or imagination, or mind, or purpoſe*, the word ſignifieth properly *a frame, or faſhion, or thing framed* and *faſhioned*, by the potters art and skill, chap. 29.16. Hence it is tranſlated, and applyed ſometimes to mans body, and the *frame* and model of it, Job 17.7. Pſal. 103.14. ſometime to the ſoul; and to the *mind* more ſpecially, that is as a mint, or forge in it; and ſo it ſignifies any thing whatſoever is *framed*, conceived, or contrived in it, be it thought, imagination, deliberation, determination, or the like, Geneſis 6.5. and 8.21. Deuter. 31. 21. 1 Chron. 28. 9. and 29.18.

ſtayed on thee] As ch. 48.2. *they ſtay themſelves upon God*, but that is in another form. Or ſimply *ſtayed*, applied to Gods precepts and purpoſes, Pſal. 111.8. to the godly mans heart and mind, Pſal. 112. 8. here, a *ſtayed mind*; for, a man of a *ſtayed mind*, a firm or conſtant minded man: as *firmneſſe*, for hands of *firmneſſe*, hands firm and ſtedy, Exod. 17.12. and *firmneſſe*, or *faithfulneſs*, for precepts of *firmneſs* or *faithfulneſſe*; firm and faithful precepts, Pſal. 119.86. to *folly*, for a man of *folly*, a fool, Prov. 24.9. and, *wiſdome*, for a man of *wiſdome*; a wiſe man, Mic. 6.9. and *peace*, for a man of *peace*, a peaceable man, Pſal. 120.7. and *prayer*, for a man of *prayer*; a devout man, Pſalm 109.4.

perfect peace] Or, *conſtant* continued peace; or all manner of true & ſound peace, Joh. 14.27. & 16.33. Rom. 5.1. & 14.17. Phil. 4.7. Heb. *peace, peace*, as chap. 57.19. *peace, for proſperity*, as ch. 48.18. Pſal. 119. 165.

becauſe he truſteth in thee.] So Pſal. 37.40. 1 Chr. 5.20. 2 Chr. 13. 18. & 16.8. See alſo, Pſ. 9.10. & 22.4, 5. & 32.10. & 33.21, 22. & 34.22. & 125.1. The word *here*, is, *he, or it, is truſted in thee*; that is, by truſt or confidence, fixed or faſtned upon thee, as Pſal. 112.7. (and the ſame is no where elſe read, but here, and there) *his heart is fixed*, it is *truſted* (or by truſt and confidence faſtned or ſettled) *upon God*.

V. 4. *Truſt in the Lord for ever*] Upon aſſurance of Gods readineſs, to confer all ſure and ſound peace and proſperity upon thoſe that ſincerely rely on, and keep him and faithful to him; and of hisconſtancy, in continuing the ſame inceſſantly to them, they incite and encourage one another perpetually in all eſtates, and at all times to rely and depend upon him. So 2 Chr. 20.20. Pſ. 31.3, 5, 7. 32. 6-10. & 55.22. & 61.8. Prov. 3.5. & 16.3.

for in the Lord Jehovah is everlaſting ſtrength] Heb. *for, or becauſe in Jah, Jehovah, is a rock of ages*, or, as the old Latine rendreth it, *for Jah Jehovah is a rock of, or, unto eternity*, that which a learned late Writer approveth, deeming the particle bet, here redundant, as Ezod. 32.22. Job 18.8. Pſalm. 55.18. Hoſh. 13.9. as alſo, Pſalm. 68.4. not *in Jah*, but *Jah is his name*, or, *whoſe name is Jah*, as Chap. 47.4. & 48.2. An argument to induce and perſwade to truſt conſtantly and perpetually in the true God, becauſe he continueth for ever a God of infinite power, able ever to ſave, c. 63.1. Heb. 7.25.

Jah, Jehovah] Two names of God; the former found alſo, Pſal. 68.4. and conſtantly in *Hallelu-jah*, that beginneth and endeth divers Pſalms, as Pſ. 111.1. & 112.1. & 113.1. and 104.35. & 105.45. & 106.48. Rev. 19.1, 3, 6. the latter, as frequently throughout all the books of the Old Teſtament, ſo expreſly in our verſions, Exod. 6.3. Pſal. 83.18. nor is the one, as ſome have deemed, an abbreviation only of the other; but they are two diſtinct names, ariſing from two diſtinct roots, though both of the ſame ſignification, and have a notion of *being* in them, and either name therefore belongeth unto the only true God; both in regard of his own eternal and immutable *eſſence*, or *being*, which he hath from no other, but in, and of himſelf only, and is no other then himſelf, Exod. 3.14. & in regard alſo of his works, the creatures which have their being all from him,

Gen. 1.1. & 2.1. Pſal. 146.6. Act. 17.25, 28. Rom. 11.36. Rev. 4.11. and of his word and counſels, and their accompliſhments, which he never fails to give being to, in their due and appointed ſeaſon, Exod. 6.3. & 12.41. Pſal. 33.11. & 146.6. Chap. 14.24, 27. & 55.11. Thoſe of ours, that would have us one to ſignifie here God the Father; and the other, God the Son; and render the text, *in the Lord, the Lord is ſtrength for ever*, that is, the Son in the Father, according to that, *I am in the Father, and the Father in me*, Joh. 14.10. *That I am in the Lord*, as *their wall is the Lord*, Gen. 19.23. and, *the Lord with the Lord*, 2 Tim. 1.18. ſeem to ſpeak thats out of the text, that the Prophet therein never intended, and to alter the genuine ſyntax of it.

everlaſting ſtrength] The word rendred *ſtrength*, ſignifies primarily a *rock*, Deut. 32.13. Job 18.4. It is given on to God, in regard of his invincible and unmoveable firmneſs and ſtrength, ſometime ſimply and abſolutely, *he rock*, he is a *faithfull God*, Deut. 32.4. and, *the rock that begat thee*, the God *that formed thee*, Deut. 32. 18. and, *Their rock is not as our rock*, Deut. 32.31. that is their God, as our God: ſometime, with ſome ſpecial reference to the creature, as he who alone is able to ſecure them, and ſupport them: and ſuch an one therefore, as they may alone confidently repair to, and rely upon. Hence thoſe ſpeeches, *no is a rock*, (that is one to be truſted to, or relied upon) *ſave our Godſand, There is no rock like our God*, 1 Sam. 2.2. and this phraſe alludes, partly to ſuch places, as men or beaſts are wont to repair to for ſhade and ſafeguard, Judg. 15.8. & 20.47. Pſal. 104.18. Prov. 30.26. and hence is God called, as a *Rock of habitation*, that is a *laſting Rock*, Deut. 32.15, 18. Sam. 22. 47. partly to ſuch firm grounds and bottomes, as men are wont to make choice of to build upon, that their dwellings may be firm, and their ſtructure ſtand ſure, ch. 22.16. Mat. 7.24, 25. and to this, more eſpecially, the Prophet ſeems here to have had an eyeas alſo, 2.8.16. & 33. 16. So Mat. 16.18. Rom. 9.33. Epheſ. 2.20. 1 Pet. 2.6.

everlaſting] Heb. *of ages*, ſuch as continueth firm, and the ſame throughout all ages, Pſal. 102.27. & 146.10. So, *a King dome of ages*, for an everlaſting Kingdom, Pſ. 145.13. and *ſalvation of ages*, for everlaſting ſalvation, ch. 45.17. and, *righteouſneſſe of ages*, for everlaſting righteouſneſs, Dan. 9.24.

V. 5. *For he bringeth down thoſe that dwell on high*] An argument to perſwade men to truſt in God, and to give them aſſurance of his ability to protect thoſe that depend upon him, againſt the proudeſt and moſt prevalent of thoſe that oppugn or oppoſe them, taken from a preſent and pregnant proof of his power, in pulling down ſuch mighty Potentates that ſate aloft ſo high above others, and ruinating their ſtrongeſt and beſt defenced Cities, and enabling ſuch of his, as were in regard of their ſeeming wants and weakneſſes in the eyes of fleſh and bloud accounted contemptible, and unable to effect ought to prevail againſt thoſe, and even to trample upon them that had ſo mean an eſteem of them, and had formerly oppreſſed them, God then ſuffering it for their ſins.

he bringeth down] Or, *hath brought down*; for it is ſpoken, as of a thing now done and paſt. See ver. 1.

thoſe that dwell on high] Or, *that ſit aloft*, either that dwel in high walled Towns, and high built Palaces; See Jer. 51.25, 53, 58. or, ſit on high thrones, in ſtate far above others. See ch. 14.13, 14. & 24.21. & 25.11. Dan. 4.37.

the lofty City he layeth it low] Or, *hath layed it low*, a redundancy of the pronoun very frequent, as Gen. 5.29. Pſal. 1.4.

he layeth it low even to the ground, he bringeth it even to the duſt] Or, *he hath laid it low even to the ground, he hath brought it even to the duſt*. Heb. *made it to touch even the duſt*. See Chap. 25. 12. & 32. 19. The whole verſe may be read, as ſome give it. *For he hath brought down thoſe that dwell on high, and the lofty city he hath laid it low, he hath laid it low even to the ground, he hath brought it to the duſt*; and this beſt agreeth with the diſtinctions in the original.

V. 6. *The foot ſhall tread it down, even the feet of the poor, and the ſteps of the needy*] Or, So that the *foot treadeth it down*, that it is trampled upon, and that by thoſe that ſeem pooreſt, and of leaſt ability, or were formerly ſuch. See Chap. 14.30. a defect of the particle, intimating the effect or event of which, ſee on ch. 7.25. The copulatives are wanting, nor need be inſerted, becauſe the ſenſe is plain enough without them, and their abſence makes the ſentence the quicker. The ſum is, he ſetteth up his poor formerly afflicted ones over the power of their proud Oppreſſors, Joſh. 10.4. 1 Sam. 2. 8. Luk. 1.52. & 10.19. Rom. 16.20. Rev. 2.26. that which is ſet forth by a ſimilitude taken from cattle that tread down the graſe, which even the leſſer can do with the rankeſt of it. See c. 37.29. Ezek. 24.18. Mal. 4.2, 3.

foot] For, *feet*, as Job 39.15. Pſ. 9.15. & 36.11. Put collectively, as alſo *poor* one, and *needy* one, for poor and needy perſons, as Pſ. 9.18. & 10.9.

V. 7. *The way of the juſt is uprightneſs: thou moſt upright doeſt weigh the path of the juſt*] From this verſe the Prophet directeth his ſpeech unto God, and ſo runneth on through the greateſt part of it that followeth, relating therein the various paſſages of his providence, and acknowledging his goodneſſe in going along with them, in them, and in due time giving a good iſſue of them. This verſe ſome expound of the juſt and upright courſes that the faithful take in all eſtates: yet ſo, that their ability ſo to do, is from God

who strengthens them therein, and enableth them thereunto, Psal. 37.23. Phil. 3.13. Col. 1.10, 11. Others rather, of Gods gracious providence out of his free favour towards them: so disposing of all occurrents befalling them, that in all their courses, and the passages of this life, they find a way made for them, and such impediments removed as might prove prejudicial unto them, or hinder their free progress, fet forth by a metaphor taken from ways that are levelled, for the more eafe & conveniency of paffengers, and the ſtones or other like matter removed, that may offend them in their paſſage, ſee Pſ. 5.8. & 18.32. & 27.11. & 143.10. & 40.3, 4. & 62.10. Some read the Pſ. 5.8. & 18.32. & 27.11. & 143.10. & 40.3, 4. & 62.10. Some read the verſe, not disjoynted in two ſeveral axioms, as we have it but in one continued ſentence, *The juſt doth level the way of the juſt with all evenneſſe*, or, with *moſt even courſe*; *the path of the juſt with an even poiſe or ballance*. So there ſhould be a deficit both of the particle with in either member, which is common: ſee Chapter 24. 22, 28. and of the ſubject, or ſubſtantive alſo, in the latter: the like whereunto, ſee 6.5.2. But I rather divide it, as our Engliſh doth.

The way of the juſt is uprightneſſe] Or, *a moſt even*, or, *ſtrait way*. Heb. *evenneſſe*, or *ſtraitneſſe*, for a way of *evenneſſe*, or *ſtraitneſſe*; the word ſupplyed in the predicate from the ſubject, as Pſal. 111.7. *the workes of his hands* are works of truth and judgment, and *thy law is a law of truth*, Pſal. 119.142. and *thy precepts*, *precepts of uprightneſſe* Pſal. 119.172. and *a way of evenneſſe*, or *ſtraitneſſe*, for *a moſt even way*, as a place of *plainneſſe*, or *evenneſſe*, for *a plain* or *even* place, Pſal. 26.12. without rubs or hilloeks ſo Jer. 31.9. *in an even way wherein they ſhall not ſtumble*, or *a moſt ſtrait way*, without windings & turnings, Prov. 4.26, 27. as, *a land of ſtraitneſſe*, or *evenneſſe*, for *a moſt ſtrait*, or *moſt even land*, ver. 10. See Prov. 21.10. where the ſame, in effect, is ſaid, that is here, & may ſerve as a comment for this place.

of the juſt] Such as were before deſcribed, v. 2.

thou moſt upright doſt weigh the path of the juſt] This way the Jewiſh Commentators moſt of them go; yet the words might peradventure better be rendred, *Thou doſt with evenneſſe ballance the path of the righteous*: with *evenneſſe*, that is, *evenly*: for the word is ſometime uſed ſubſtantively, as Pſ. 111.8. and we need not take in *poiſe* or alſo uſed ſubſtantively, as Pſ. 111.8. and we need not take in *poiſe* or *ballance*: or thus, *the even path of the righteous thou doſt ballance*, or *levell* rather, for there is no uſe of a ballance here; that is, thou O Lord, doſt by the levelling of them make them thus even: of the phraſe, or manner of ſpeech, ſee on c. 34.10. This I conceive to be the genuine, both ſenſe, and ſyntax of the place. For the further clearing whereof, we are to take notice of the uſe of the word rendred *weigh*, which though it ſeem properly, ſo to ſignifie, in regard of a weird that either comes from it, or it comes from, (for in Hebrew, verbs ſometime come from nouns, ſignifying *a ballance*, Prov. 16.11. c. 49.11. where it is rendred *weight* in the one place, *ſcales* in the other, and it may be, would be better *beam* in either: Yet in that ſenſe properly, it is never found uſed in Scripture, but another in the room of it, whereof the *ſhekel* hath its name: but by a metaphor thence taken, it is uſed for to *conſider*, *q thing exactly*, and to *decide*, or do it *exactly*: to which purpoſe, ſee on Pſal. 58.2. where it is very elegantly uſed; and being applyed to a *way* or *path*, it hath a two-fold notion: for ſometime it ſignifies, *to conſider exactly* what manner of way it is, whether good or bad, right or wrong, that is, as we uſe to ſay, to *weigh* it well, as in a ballance, or to ponder it, as it is rendred, Prov. 4.26. & 5.6.21. ſometime to *level* it, or to make it exactly even: ſo it is taken, Pſal. 78. 50. where it is but ſlenderly tranſlated, *he made a way*, whereas it ſhould be, *He levelled a path for his wrath*: he cleared a paſſage for it, that it might without let or interruption (as Exod. 32.10.) proceed to do execution on the obſtinate Egyptian: And ſo it is to be here underſtood, *Thou doſt by ſtinate Egyptian*: And ſo it is to be here underſtood, *Thou doſt by ſtraiting make the juſt mans path even*. As for weighing them out *ſtraiting make the juſt mans path even*. As for weighing them out as in a ballance, a juſt and due proportion of chaſtiſements and deas in a ballance, a juſt and due proportion of chaſtiſements and deliverances, or carrying an even hand in chaſtiſing of them when liverances, or carrying an even hand in chaſtiſing of them when they do amiſſe, and relieving them again upon their repentance; neither of them ſeem to be proper to this place, no more then of the *weighing* of mens *ſpirits*, or *pondering* of their hearts, Prov. 16.2. & 21.2. where another word is uſed, which yet ſome would alſo draw hither.

V. 8 *Yea, in the way of thy judgments, O Lord, we have waited for thee*] Or: *Even*. An effect of their faith, and confident aſſurance of ſuch dealing of God with his People, which they formerly profeſſed, v. 7. to wit, that in conſideration hereof, even then, when God ſeemed to lead them along through rough and rugged ways, yet they ſtill depended upon him, and their hearts and affections hung continually after him, and kept cloſe with him, hopefully expecting an iſſue out of them, & patiently waiting until the time thereof ſhould come.

in the way] Properly, the *high way*, or *trawellers way*, ch. 33.8. Gods way of Chaſtiſement, is an ordinary way with his, Pſ. 73.14. & 89.31, 32. a deſect of the particle; as Hoſ. 6.9.

of thy judgments] That is, chaſtiſements, 1 Cor. 11.32. ſo called, either becauſe diſpenſed with moderation, Jer. 10.24. & 11. 30. See ch. 27.7, 8. or, becauſe in inflicting of them, God ſeems to carry himſelf, as a Judge; and for the ſubject matter of them, they are the ſame of with thoſe things that in a judiciary way, he inflicteth upon the wicked, Jer. 30.14, 15. Lam. 1.15, & 2.5. & 3.3.

we have waited for thee] See ch. 25.9. & 33.2. & 64.4.

the deſire of our ſoul is to thy name, and to the remembrance of thee] Theſe words may thus be knit to the former. *Even* when in the *way of thy judgments we waited for thee, the deſire of our ſoul* was (for it would be conceived in the time paſt) *unto thy name, and unto the remembrance of thee*. Our affections were not enſtranged from thee, but our hearts were ſtill towards thee, and our minds on thee, Pſ. 44.17, 18. Joh 13.1. ch. 64.5.

V. 9. *With my ſoul have I deſired thee in the night; yea, with my ſpirit within me will I ſeek thee early*] Or, *with my ſoul I deſired thee*, and *with my ſpirit I ſought thee*; becauſe they ſpeak of their forepaſt carriage, during the time of their troubles. Our thoughts of thee, and our deſires after thee, have been continual, night and day, Pſal. 42.1, 2, 8. 63.1, 6. Mal. 3.16.

With my ſoul] An affectionate form of ſpeech, So Gen. 34.8. Pſ. 63.1. a defect of the particle: as ch. 24.22, 23. The Rabbins here obſerveth, that a man hath both a *ſoul*, and a *ſpirit*, and maketh them here two diſtinct faculties: and it is true, that ſometime they are diſtinguiſhed the one from the other, 1 Theſſ. 5.23. but here they ſeem only mentioned, by an elegant variety, to make the ſpeech the more paſſionate.

in the night] When others are taking their reſt, Pſal. 63.6. & 119. 62, 148. Cant. 3.1. & 5.2. They that by night, here underſtand the night of affliction. I ſuppoſe, ſwerve from the intendment of the Prophet in this place.

with my ſpirit within me] Heb. *in the midſt of me*: a phraſe here emphaticall as ch. 25.11. and would therefore have been expreſſed, Pſal. 143.3. Dan. 7.15.

will I ſeek thee early] The word is taken from, not the light ſome, but the dim and dusky morning, ſcarce twilight; for *to diſcloſe* it hath its name,) implyes both an earneſt and early ſeeking. It is uſed, Pſalm 63.1. Prov. 8.17. where deſire is ſincere, there endeavour will be ſerious, and ſeeking early, & earneſt, Pſ. 119.47. & 130. 5, 6.

for when thy judgments are in the earth, the inhabitants of the world will learn righteouſneſſe] Such a diſpoſition and affection, not they alone, but others alſo, ought to have, under Gods hand: and when his judgments are abroad in the world, thereby to learn the fear of God, and amendment of their lives, Job 37. 23, 24. Rev. 15. 4.

when] So is the word uſed, Joſh. 2.5.

thy judgments] The word is general, and comprehendeth as well the effects of Gods avenging wrath, as of his fatherly diſpleaſure. See on ver. 8.

in the earth] Or, *on the earth*: & ſo it would be rendred, Mat. 6.10. the preposition is ſelf there requiring it: as *on the Throne*, Pſ. 9.4. & ch. 3. 26. *on the ground*.

the inhabitants of the world] Not we only, thy peculiar people, Pſ. 9.16, 19, 20. & 83.16, 18.

will learn] Or, *ſhould learn*. Heb. *have learned*. But that tenſe is uſed alſo in ſignification of duty, as Jer. 2.7. & 13.2. or in a potential form: as chapter. 37. 26. and as the future is oft: Mal. 2.8. form: as chapter. 37. 26. and as the future is oft: Mal. 2.8.

V. 10. *Let favour be ſhewed to the wicked, yet will he not learn righteouſneſſe*] Having intimated what ſhould be done, when Gods judgments are in the world, he ſubjoyneth, now, the contrary diſpoſition and carriage of many, ſo perverſe in their demeanour towards God, and ſo deſperately bent to, and ſet upon, evil, that neither Gods mercies, nor his judgments, have any gracious or kindly work upon them, they take the more liberty to live looſely from the one, & they ſtand out obſtinately againſt the other, untill at length, they bring deſtruction upon themſelves, deſervedly for either, ver. 11. See a pregnant proof hereof in Pharaoh, Exod. 7.13, 14. The like texture of ſentence, as it is here conceived, may be found, Joh 13.15. *Lo, let him ſlay me, yet will I truſt in him*. Howbeit, it may be rendred, with ſome others, Yet when *favour is ſhewed the wicked, he will not learn righteouſneſſe*: or, Though *favour be ſhewed him he will not learn righteouſneſſe*. See Rom. 2.4, 5. The particle is oft omitted: as Deut. 8. 12. ch. 17.6.

learn righteouſneſſe] To do righteouſly, to walk uprightly: as c. 1.17. Phil. 4.10-12.

in the land of uprightneſs will he deal unjuſtly] Or, *in the plaineſt*, or *evenneſt land*, or *ground, he will deal perverſly*. He will perſiſt in his wicked courſes, though he live among a reformed people, or in a land, where godlineſs is profeſſed, and means of inſtruction are. So Interpreters, the moſt, both Jewiſh and Chriſtian. Or, in a land, or place, where all is plain and clear, and nothing either to offend a man in his way, or to force him out of it, even there will he go awry, or turn aſide to crooked by-pathes, there will he betake himſelf to his wonted wicked courſes, where there is nothing to preſſe him from walking uprightly, or to put him upon ſuch practices: and this I take to be the true meaning of the Prophets words in this place, inſiſting ſtill on the ſimilitude of a *way*, or *path*, before uſed v. 7, 8. Gods children walk evenly and uprightly with God, even in rough and rugged wayes: the wicked will tread awry, and run out, though the way be never ſo fair and clear, Pſalm 125.5.

in the land of uprightneſs] Heb. *a land of ſtarkneſſes*, or, *righteouſneſſes*: as ch. 59.14. *right*, or, *equity cannot enter*, and Amos 3.10. *they know not to do*, or *cannot do right*, and chap. 30.10. *prophecy not right things*] that is, in Jeruſalem, or in Iudah ſay the Iewiſh Commenters; in the Church where righteouſneſſe reigneth, ſay ours, Chap. 60.21. Rom. 5.21, 2 Pet. 3.12. Or, *a land*, or *ground of ſtraitneſſes*, or *evenneſſes*, that is, *a moſt ſtraight*, or *even*, or *plain land*, or *ground*, where all is fair, and clear, and ſtrait, and even and plain, ſo that a man may walk right on with eaſe; that which David alludeth unto, when he ſaith, Pſal. 5.8. *Lead me for thy righteouſneſſe, becauſe of thoſe that watch me*, to do me ſome miſchief: *Make plain*, or *even before me thy way*, that is, the way that, thou leadeſt me. And Solomon, when of wiſdome he ſaith, Prov. 8.8, 9. *All the words of her mouth are juſt, there is nothing perverſe or crooked in them*; they are *all plain to an underſtanding man, and ſtrait to the finders of knowledg* to knowing men: See v. 7. He will ſtray, and go out of Gods way, even where it is ſtraiteſt, plaineſt, evenneſt, cleareſt, eaſieſt, both to find, and to follow. Jer. 2.2, 5. & 6.16. & 14.10. & 18.14, 15.

deal unjuſtly] Or, *unequally*, and *perverſly*, (the verb is found here onely) as Pſ. 71.4.

and will not behold the majeſty of the Lord] Or, as ſome *and he ſhall not ſee the majeſty of the Lord*, as if it were ſpoken by way of commination, that ſuch wicked ſhall never attain to that beatificall vision which the Saints enjoy in heaven, Mat. 5.8. Heb. 12.14. 1 Joh. 3.2. and ſome frame here a dialogue between God and the Prophet, as debating with God about the toleration of the wicked here, and ſuffering them to thrive, and riſe, as Jer. 12.1. and God at length ſtopping his mouth, with this cloſe. But the ſenſe ſeems to be that plainly, which our verſion affordeth: they reſuſe to take notice of any hand of God in his work, either of mercy, or judgment: though his majeſty ſhine forth never ſo eminently in either, Pſ. 28.5. Ch. 5. 12. The next following paſſage iplainly confirmeth it; for we may obſerve an elegant reiteration, or epanalepſis, wherewith the Prophet chaineth and linketh together the ſeveral branches of his diſcourſe, with the cloſe of the precedent ſentence, making entrance into the ſubſequent, and that in a conſtant courſe, from v. 7. to v. 11. the like may be obſerved in the beginning of John's Goſpel, Joh. 1. 1-12.

majeſty] See ch. 12. 5.

V. 11. *Lord, when thy hand is lifted up, they will not ſee*] Or, *Lord, thy hand is lifted up but they will not ſee it*, (it ſupplyed, as chap. 21.3.) Or, *ſhine high-hand, or hand lifted up they will not ſee*) as Deut. 32.17. *Our high hand, and not the Lord, hath done all this*. Though the workings of thy mighty power in theſe admirable and remarkable occurrents, as well the deſtruction of thy proud and potent Foes, as the deliverances of thy poor deſpiſed people, be ſo conſpicuous, as might well wring an acknowledgment thereof from thine adverſaries themſelves, Pſal. 118.15, 16. Deut. 32. 31. yet they wilfully ſhut their eyes againſt it, and refuſe to regard it. See ver. 10. They that reſtrain this, as ſome do, either to the deſtruction of the twelve Tribes, by the Aſſyrians, for their ſins, 2 King. 18.11, 12. or, to the ſlaughter made in the Aſſyrian Camp, ch. 37. 37. do too much in my mind, ſtrengthen the text.

but they ſhall ſee, and be confounded for their envy at thy people] Or, *Yet they ſhall ſee it, and be confounded*, Or, *they ſhall ſee, (and be confounded at the ſight of it) thy zeal for thy people*. They ſhall at length, will they, nill they, to their pain and ſhame, be enforced to take notice of: and acknowledg, what now they will not, when Gods vengeance ſhall ſeize upon them, to their utter confuſion, Pſal. 83. 16, 17. Or, they ſhall with ſhame and confuſion, or to their ſhame and confuſion, be compelled to ſee and take notice of the zeal that God beareth to his people, Chap. 9.7. & 37. 31. in the ſtrange protections and deliverances vouchſafed to them, Pſ. 86.17. & 112.10. *ſhall ſee* be enforced to take notice of, Pſ. 48.5. or *ſhall ſee*, that is, ſhall feel it to their coſt and ſmart, 1 Sam. 5.6-12. ch. 30.30. ſo, *to ſee death, for to ſuffer death*, Pſ. 89.48. Joh. 8. 51. *to ſee affliction*, for to ſuffer it, Lam. 3.1. See the next branches.

for their envy at the people] Their envious and ſpiteful carriage towards Gods people, chap. 11. 13. that bitter *zeal*, of which, Jam. 3. 14. or, the *zeal* of the *people*, that is, thy *zeal* or ardent affection which thou beareſt to thy people; and in behalf of them, againſt thoſe that oppoſe, or oppugn them, Zach. 1.14, and 8.2. a metaphor taken from thoſe, that having an ardent affection, ſet upon ſome perſon that is very precious in their eye, cannot endure to ſee any affront offered them, or the leaſt injury done unto them, Num. 23. 21. Pſalm 105.15. ch. 43.3, 4. Zach. 2.5, 8.

zeal of the people] not whereby they are zealous for God, as Num. 25. 11. 1 King. 19. 10. 2 King. 2. 16. Pſ. 119. 137. but wherewith with God is zealous for them, chap. 63. 15. and whereof they are not the ſubject, but the object, *as the zeal of Gods houſe*. Pſ. 69.9. which David hath for it, whereof David is the ſubject, Gods houſe the object: ſo Joh. 2.17. See the next branch.

the people] That is, thy *people*, the pronoun ſupplyed from the latter branch, as ch. 58.13. from the former.

Yea, the fire of their enemies ſhall devour them] That fierceneſs of wrath wherewith thou art wont to proceed againſt thine enemies, ſhall for their obſtinacy deſtroy them, ch. 42.13. & 59. 17, 18.

the fire of thine enemies] That fierce wrath of thine, compared frequently to fire, whereof they are the object, wherewith thou art wont to proceed againſt thine enemies, Deut. 32.22. Pſal. 21.9. & 97. 3. as before, the *zeal* of thy *People*, which thou beareſt unto them: ſo, *my words*, Gen. 16.5. Lam. 3.59. not done by me, but done to me; and thy *curſe*, Gen. 27. 13. not, wherewith thou curſeſt, but, which thou mayeſt incur, wherewith thou mayeſt be curſed; and of the wicked man, Job 18.10. *his ſnare*, and *his trap*, not laid by him, but laid for him; as appeareth, ver. 8, 9. and as there, *the ſnare of the wicked*, for *the ſnare for the wicked*: ſo here, *the fire of thine enemies*, for *the fire* prepared for *thine enemies*. See ch. 30.33. Mat. 25.41, 46. Rev. 20.9, 10.

V. 12. *Lord, thou will ordain peace for us*] From God juſt proſecution of his obſtinate enemies with the fiery fierceneſs of his wrath; the Prophet ſpeaking ſtill in the perſon of Gods people, proceedeth to his gracious adminiſtrations, for the benefit, comfort, and welfare of his people. Some read the words in form of a prayer, *Lord diſpoſe peace for us*: for the future ſeems ſometime ſo to be uſed, as Job 6.23. Pſal 74.19, 20. But the moſt, as in way of profeſſion of their faith, and hopeful expectation of peace, and proſperity from God, on whom alone they depend for it. See ver. 3.

for thou alſo haſt wrought all our works in us] This, many, the School divines eſpecially, expound of Gods working by his Spirit in the hearts and ſouls of his people: of which Phil. 2.13. Heb. 13 21. But that ſeems not to be the genuine ſenſe of this place. The meaning is rather, as moſt Interpreters, that all thoſe gracious protections and preſervations of them, in the times of their troubles and all thoſe ſtrange deliverances out of their troubles, which hitherto had been afforded them, they had been all wrought by God, and to him alone they do aſcribe them. So Pſ. 18. 32. 36, 47-50. & 44.3, 7. and 55.28. and this experience of the former favour and goodneſſe of God, formerly exhibited to them, they lay here, as a ground whereon they build, either their petition for, as Pſ. 22.9, 10. 11. & 27.9. & 71.4.6. and 85.1.4. or their aſſurance and expectation of future favour, as continuance of peace and proſperity, from his hands: ſo 1 Sam. 17. 36, 37. 2 Cor. 1. 10. 2 Tim. 4. 17, 18.

our works] Not wrought by us, but for us: as *my violence*, for *the violence* done, not by me, but *to me*, as it is well rendred, Jer. 51.35. *in us*] Heb. *unto us*, as in the former branch; as we ſay, *to our hand* or *for us*, as Pſ. 47.4. ch. 6.8.

V. 13. *O Lord, our God, other Lords beſide thee, have had dominion over us*] but *thy only will we make mention of thy name*] Or. *Though other Lords beſide thee have had dominion over us, yet through thee alone we now celebrate thy name*. This paſſage many expound of the carriage of Gods people in time of their afflictions, that though they were harſhly and cruelly handled by thoſe whom God had given power over them for their ſins; yet they had conſtantly, even then alſo depended upon him, and ſuſtained themſelves by the frequent remembrance, and ſerious meditation of his might, and his mercy; and ſo it ſhould be in effect the ſame, with what we had before, v. 8. But the words ſeem rather to look another way, and to proceed in what was intimated in the latter part of the verſe, next before going, to wit, that how ſoever God had ſuffered wicked men to tyrannize over them for a time; yet through his gracious providence, being protected and preſerved, they now ſurvived to praiſe his name, Pſ. 66.11, 12, 13. & 71. 20.

other Lords] Foreign Tyrants, 2 Chr. 12.8. Jer. 27.7, 9, 12. & 50. 17. Lam. 5.8. a defect of the word *other*: as 2 Chr. 32.22.

beſides thee] Other then thou, who art our Soveraign Lord, and King. Pſ. 44.4. & 74.12. chap. 33.22. or, then thou haſt appointed to be Rulers over thy people, Deut. 17.15. Jer. 30.21. Some refer it, not to the Rulers, but the manner of ruling, they have ruled over us harſhly, cruelly, otherwiſe then according to thy word and will. But I no where find the word uſed for *otherwiſe*, to diſtinguiſh the manner of doing ought: but for *beſides*, as ſecluding party from party, and thing from thing: it is frequently found, 1 Chr. 17.20 ch. 45.21. & 64.3.

but by thee only] Or, *through thee*: as Pſ. 44.5. & 60.12. without whom, all humane helps are unavailable, Pſ. 33. 16, 17. & 60.11. Prov. 21. 31. Some read it, with a pauſly, as a defective ſpeech, but truſting in *thee* but ſuch inſertions are ſuperfluous, where the context runs full enough, and ſmooth without them.

will we make mention of thy name] Or, *we celebrate thy name*: We now ſurvive to celebrate thy name; to publiſh and praiſe thee for thy might and mercy. So is the word frequently uſed, 1 Chr. 16.4. c. 63.7. See ch. 12.4.

V. 14. *They are dead, they ſhall not live, they are deceaſed, they ſhall not riſe*] The people of God do here amplifie Gods gracious dealing with them in their deliverance, albeit, he had permitted ſome cruel Tyrants, as rigid taskmaſters, to uſe them harſhly for a time, with his contrary carriage towards, and dealing with other people, and other perſons, whom he had irrecoverably deſtroyed, Pſ. 36.12. ch. 24.20. Jer. 25.27. & 51.64. See ch. 27.7.

They are dead, they ſhall not live, they are deceaſed, they ſhall not riſe] The people of God do here amplifie Gods gracious dealing with them in their deliverance, albeit, he had permitted ſome cruel Tyrants, as rigid taskmaſters, to uſe them harſhly for a time, with his contrary carriage towards, and dealing with other people, and other perſons, whom he had irrecoverably deſtroyed, Pſ. 36.12. ch. 24.20. Jer. 25.27. & 51.64. See ch. 27.7.

They are dead, they ſhall not live, they are deceaſed, they ſhall not riſe] Or. They *dead ſhall not live*, their *deceaſed ſhall not riſe*. Or, Being *dead, they ſhall not live*; being *deceaſed, to ſ hall not riſe*. When they are once deſtroyed, they ſhall no more be able to recover themſelves and their former eſtate againe then a man, when he is once dead, is able to recover, and to return to life again, 2 Sam. 12. 22, 23. & 14.14. Job 14.7, 12, 14.

deceaſed] Of the word here uſed, ſee on ch. 14.9.

viſit] *Shall the deceaſed viſit*, Pſ. 88. 10.

therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh] The reaſon is here rendred, of th s their irrecoverable deſtruction, to wit, Gods ſeverc. but juſt proceeding in judg-

ment against them, Pſ. 9. 6.

therefore] To wit, that they might not recover, and return again, to oppreſſe and wrong Gods people, as formerly they had done. See ch. 14. 21. Ezek. 28. 24. or, *becauſe*, becauſe thou haſt, in thine heavy viſitation, taken ſuch a courſe with them, that they are utterly deſtroyed. So is the particle found uſed, Gen. 38. 26. Num. 10. 3. & 14. 43. Pſalme 42. 6. Jer. 48. 36. and ſo the context runs ſmoother.

viſited] See ch. 24. 21.

V. 15. *Thou haſt increaſed the nation, O Lord; thou haſt increaſed the nation*] They return again to relate Gods dealings with them, though in ſomewhat an harſh and rough manner, for ſome ſpace of time, ver. 15-18. yet in a far other manner of iſſue, then with thoſe other before mentioned, ver. 19. Theſe words are by divers, very diverſly expounded. The Hebrew is, word for word, *Thou haſt*, or *hadſt, added to the nation*. Some underſtand them of Gods manifold benefits, conferred upon that people, the people of the jews. *Thou hadſt added to them*, bleſſing upon bleſſing; thou haſt laded them with variety of benefits, Pſal. 68. 19. Others, of the enlargment of Gods Church, by adding multitudes thereunto, Chap. 2. 3. & 60. 3-12. Zach. 8. 20-23. Act. 2. 41, 42. & 4. 4. & 5. 14. Others, of the reſtitution of them, oppoſed to that of other people, ver. 14. *Thou haſt added* (that is, reſtored) *life to this nation*. See ver. 19. But others, again, underſtand them of variety, not of bleſſings, but judgments; either of vengeance, as ſome, executed upon the people before-mentioned; God purſuing them with a continued courſe of calamities, untill he had utterly conſumed them, Jer. 30. 11. or of chaſtiſement; in way whereof, God had exerciſed his people with variety of evils, adding one affliction to another, Jer. 45. 3. See the phraſe, Pſ. 69. 27. And this laſt interpretation I take to be moſt likely.

thou art glorified] Thou diddſt glorifie thy ſelfe, or gain glory, to thy ſelfe, by the good thou dideſt, or haſt done for thy people, both in the deſtruction of their enemies, and in the deliverance of them, and reſtoring them, as to life again, Exod. 14. 4, 17, 18. & 15. 1, 6, 11. ch. 20. 18. & 59. 19. & 63. 12. Ezek. 28. 22. & 38. 23. So Some. Others. *Thou diddſt glorifie thy ſelf*, by thy judgments executed upon thy people for their ſins and exceſſes: for thereby, alſo, doth God vindicate the honour of his name, which by means thereof, is oft diſhonoured, Levit. 10. 3. a Sam. 12. 14. And others again, render the word to another ſenſe, *thou haſt aggrieved*; to wit, with their ſins: and the word, indeed, doth alſo ſo ſignifie, to be preſſed, vexed, and grieved, as with ſome weighty thing, that lyeth, or hangeth heavy upon one, Exod. 18. 18. 1 Sam. 5. 11. Pſal. 32. 4. chap. 24. 20. and in ſuch manner, is God faid to be vexed and grieved, yea, broken and tired out with the ſins of his people. See the note on ch. 1. 13. See alſo, ch. 44. 20. & 63. 10. Jer. 15. 6. & 44. 22. Ezek. 6. 9. Amos 2. 13.

thou haſt removed it far unto *all the ends of the earth*] This, the moſt, and beſt, underſtand to be ſpoken of removing the people of God out of their land, and diſperſing them far and wide into foreign parts. So is the word here uſed; applyed unto them, Chap. 6. 12. and in particular, to thoſe of them; whom yet he intended mercy unto, Ezek. 11. 16. See Deut. 28. 64. & 30. 4. yet ſome expound it of the dilatation of the Church of God into all Countries to the worlds end, Pſal. 72. 8. chap. 54. 1-3. Matth. 24. 14, 31. Mar. 16. 15. Rom. 10. 18. Col. 1. 23. Rev. 14. 6. But the former ſeems more conſonant to the tenour and current of the context. The pronoun is wanting, as ver. 11. the preposition, as Deut. 33. 17. Pſ. 45. 6. Thoſe that expound the whole verſe of the deſeat given to Sennacheribs forces, with the effect thereof, and reſtrain it thereunto, may ſeem, at the firſt ſight, to have thereon run ſmoothly for them; *Thou haſt added to the Nation*: (many of other people joyning themſelves to Gods people, upon that overthrow given them; as upon Hamans downfall, Eſth. 8. 17.) *thou haſt gloryfied thy ſelf*, (both in their deſtruction, and in thy peoples deliverance) *thou haſt enlarged all the ends of the land*: the limits and bounds of the Jewiſh territory, they taking occaſion thereby, to bring in and under, ſome neighbouring nations, or have liberty now to enlarge themſelves; and whereas before they had been penned up in the city, to go abroad freely to the remoteſt parts of their country; Cap. 33. 17. But, beſide that we finde no mention in ſtory, either of the acceſſion of any forraigners thereupon, to Gods people; or of their ſubduing any neighbour country, the word doth no where ſignifie *to enlarge*, but ever in the one form, *to go far away*, in the other two, *to remove far away*: as Jer. 27. 10. Ezek. 43. 9. (where if it were rendred *enlarge*, it would make a moſt abſurd ſenſe) and elſewhere, and the ſubject matter both of this Song, and the whole Sermon, ſeems to be of a far larger extent, then that particular paſſage of providence, or the conſequents of it.

V. 16. *Lord, in trouble they viſited thee; they powred out a prayer, when thy chaſtening was upon them*] In this verſe, and the two next, is deſcribed both the great ſtreights that they were ſometime in, during their afflictions before ſpecified, v. 8. 15. and their religious, alſo, and earneſt addreſſes unto God under them, for deliverance out of them.

in trouble] Or, *in their ſtreights*, or *diſtreſſe*, as the word properly ſignifies. See ch. 8. 22. & 25. 4. a defect of the pronoun: as Pſ. 81. 7. ch. 23. 22. more fully expreſſed, Hoſ. 5. 15.

viſited thee] Or, *minded, remembred*. as the word is rendred, 1 Sam. 15. 2. See ver. 8. or, *looked after*: 2 Kin. 9. 34. Jer. 23. 2. *thee*, whom they had forgotten, Hoſ. 8. 14. and did not look after, but neglected too much before, chap. 17. 7. See 2 Chron. 20. 12. Pſal. 25. 15. & 123. 1, 2. The Prophet ſeems, in the ule of the word, to have had an eye to Gods viſitation of them, by his fatherly caſtigations, Pſ. 89. 32. it is, as if he had ſaid; they then viſited thee thus with prayer, when thou viſiteddſt them with afflictions; Pſ. 78. 34, 35. Jer. 2. 27. Hoſ. 5. 15. & 6. 1.

they powred out] The phraſe of *powring out*, implies a large quantity of the thing ſo dealt out: ſo when God is ſaid to *powr out his Spirit*, it argues a more then ordinary, or formerly uſual meaſure of it, to be diſpenſed, chap. 32. 15. Joel 2. 28. Act. 2. 18, 33. and when perſons are faid, *to powr out their ſpirit*, or their *prayer*, unto God, it implies a large and earneſt drawing out of their ſpirits and affections, in prayer, with plenty, oft, of ſobs and tears, 1 Sam. 1. 15, 16. Pſal. 42. 4. & 142. 2. it is a metaphor taken from water, that men making no great reckoning of, where it is not ſcant, are wont not to be ſparing of, as of ſome other liquor, more pretious; but to pour it out freely and largely, where occaſion requires it, Pſal. 22. 14. or, to the pouring out of water, for the quenching of a fire, when it hath ſeized upon ſome building, at which times men are wont to make no ſpare of it, though it be ſomewhat geaſon; but to pour on as plentifully as they can, to prevent a greater miſchief: and it may well ſeem to have an eye to that abundance of tears, that fear and grief are wont, not ſo much to wring out of, as to pour out by, the eyes in ſuch caſes, as are here ſpoken of, Judg. 2. 4, 5. 1 Sam. 1. 10. & 7. 6. Pſ. 6. 6. & 42. 3. & 80. 5. & 102. 9. Ier. 15. 5. & 16. 9. & 22. 4. Jer. 9. 1. Lam. 1. 2. 16.

a prayer] Heb. *a ſpell*, or, *a charm*, that is, either a paſſionate, and *perſwaſive ſpeech*; ſuch, as Orators and Eloquent perſons are wont to work upon peoples affections with, chap. 3. 2. or an humble, ſubmiſſe, and *lowly ſpeech*, ſuch as proceeds from dejected perſons, ch. 29. 4. or, a bemoaning, *muttering* manner of ſpeech; a *muſſitation*, ſuch as thoſe ſpel-mongers were wont to uſe, that men might not underſtand what they ſaid; chap. 8. 19. ſuch a prayer as Anna's was, 1 Sam. 1. 13. *ſhe ſpake in her heart, and her lips moved, but her voice was not heard*: ſuch as Ezekiah's was, chap. 38. 14. when he *mourned like a dove*: as the like is ſaid, alſo, of this people, Ezek. 7. 16. ſuch a prayer, as the Apoſtle deſcribeth. Rom. 8. 26. that hath more ſpirit & fervor, then words and language.

when *thy chaſtening was upon them*] Heb. in thy *caſtigation of them*. See ver. 8.

V. 17. *Like as a woman with child, that draweth neer the time of her delivery, is in pain, and cryeth out in her pangs; ſo have we been in thy ſight, O Lord*] The extremity of the pain and grief they were in, either by God himſelf inflicted upon them, or while he ſtood by, and ſeemed to neglect them, is further illuſtrated by the ſharp pangs and throws of a woman in travel. An expreſſion very riſe in Scripture. See ch. 13. 8. & 21. 3.

a woman *with child*] Or, one *great with child*. See on Chapter 7. 14.

that *draweth neer the time of her delivery*] Heb. *approached to bring forth*, or, *to be delivered*; as 1 Sam. 4. 19.

and *cryeth out*] As c. 42. 14. The uſual form, whereby we are wont to expreſs womens travel.

pangs] The word ſignifies ſuch *pains*, as pinch like *cords*. Whence, ſome ambiguity now, and then, becauſe the word ſignifies either, 2 Sam. 22. 6. Pſal. 18. 5. and 119. 61. Act. 2. 24. It is commonly uſed for *pangs of birth*, Job 39. 3. Jer. 13. 21. & 22. 23. Of *death* Pſ. 18. 4. & 116. 3.

ſo have we been] Or, *ſo were we*, to wit, in the time of our diſtreſs, v. 16. That it may run on in the ſame tenor with the former; though the perſon be altered in the form of ſpeech, (as formerly) yet the perſons themſelves, with the circumſtance of time, being ſtill the ſame.

in thy ſight] Heb. *from thy face*. Which ſome expound ſimply, *from thee*: or, *by reaſon of thee*; as Gen. 6. 13. By occaſion of thoſe chaſtiſements, which from thee we ſuffered, ver. 16. Or, *from thy wrath*: *face*, for *wrath*; as Pſal. 34. 16. The conſideration of Gods wrath, diſcovering it ſelf in thoſe things that they ſuffered, being more grievous unto them, then the ſufferings themſelves, Job 6. 4. & 13. 26. Pſalm 38. 1-3. Others render it, as our verſion. *Before thee, or, in thy ſight*; as Gen. 31. 35. Which might aggravate their grief, when as God ſhould not ſeem to ſtand aloof off, and not look after them, as ſometime they complain, Pſal. 10. 1. which yet muſt needs be very grievous; but, (that which could not but much further enhaunce their grief and miſery) that God ſhould ſeem to ſtand by, and look on, and ſee in what extremity they were, and yet afford them no ſuccour, Pſal. 10. 14. & 35. 22. Hab. 1. 13. It is a grievous diſheartening to a woman in ſore travel, to have her friends out of the way, that ſhould be helpful to her in that extremity; but a far greater heart-breaking unto her, to behold them at hand about her, but to ſtand gazing on her, and as not regarding what extremity ſhe endured, or caring what became of her, refuſing to lay hand once on her to help her, to afford her any relief, or to further her delivery.

V. 18. *we have been with child, we have been in pain, we have as it were brought forth wind*] They proceed to deſcribe, and amplify the diſtreſs

diſtreſs they were in, purſuing the former ſimilitude, by the ſtate and condition of a woman in labour, that hath pang upon pang, and throw upon throw; and is now upon pitch of delivery, when the throws are foreſt and sharpeſt, but hath no power to deliver her ſelf of that ſhe goeth with. See ch. 37. 3.

we have been with child] Or, *were with child, or went great*; as ver. 17. The old, both Greek and Latine, render it, *We have conceived*: which many wreſt to a myſtical ſence, and expound of a ſpiritual conception of grace in the ſoul. But neither is the tranſlation right, and the expoſition much more unſound. See on chap. 9. 14. Yet it may well be expounded, as ſome do; We had many thoughts and devices, in our heads, and conceived great hopes of bringing them about; and meanſwhile were as in travel with them. See the like, Job 15. 35. Pſ. 7. 14. ch. 59. 4.

we have been in pain] Or, *we were in pain*; as ver. 17.

we have as it were brought forth wind] Or, as ſome, *we did in a manner bring forth our ſpirit*; that is, we were ready to give up the ghoſt, we were as at point of death, paſt hope of life; as 2 Cor. 1. 8, 9. & 4. 11. or, as others, we were, *as if we were with wind*: we were in continual pain, as one tormented with inward gripes of the windcolick, beating to and fro within the bowels, and putting to extremity of pain, whereof they can attain no eaſe. Or, as others again; but *we brought forth, as it were, wind*; or, we did no more, then *as if we had brought forth wind*: that is, nothing but wind, or ſome windy matter. It was not with us, as with women ordinarily going with child: they are in pain indeed for ſome time; but when they have brought forth what they went with, there is an end of their pain; they are at eaſe then, and enjoy the comfort of their former travel, Joh. 16. 21. But it was otherwiſe with us, we wanted not for pain; but we found no iſſue; our pains were eaſeleſs, and endleſs; and all our attempts, and indeavours to relieve, or deliver our ſelves, proved weak and windy, unable to wind us out of our preſent diſtreſſes. Vain hopes and helps, are by a proverbiall form of ſpeech, termed *windy* ones, both in Hebrew, Greek, and Latine, by a metaphor taken from ſeeds, or eggs, that will not take, or produce ought. See Hoſ. 8. 7. & 12. 1. Job 15. 1.

we have not wrought any deliverance in the earth] Or, *we could not effect any deliverance for the land*. He telleth in plainer words, what he intended in the former, to wit, that by all their conſultations, and caſting about, by all their deviſes and deſigns, they were not able to compaſſe, or accompliſh ought, for the ſuccour, or ſafeguard of themſelves and their country. So 2 Chr. 20. 12. chap. 36. 1. and 37. 3.

we have not wrought] Heb. *will not do*. But the future is put oft potentially: For willing enough, queſtionleſs; they were to have done ſome what. *we could not do, or effect*; as Pſal. 56. 4, 11. *I will not fear what fleſh, and what man will* (that is, *can*) *do unto me*: and, *I will not fear: what will* (that is, *can*) *man do to me*? Pſ. 118. 6. See the like, ch. 30. 5. Job 9. 3. & 14. 4, 14. & 15. 3. & 22. 14. Jer. 2. 11, 23. & 11. 12. Mat. 12. 23, 23. compared with Mark 3. 24.

any deliverance] Heb. *ſalvations*, Pſal. 74. 12. 1 Sam. 22. 51. or, *deliverances*; as it is rendred, Pſal. 18. 50. It is thus uſed in the plural number, moſt commonly, in way of extention, and augmentation, to intimate a concurrence of all manner of *ſalvation*, and *deliverance* fully and perfectly accompliſhed, Pſal. 28. 8. and 42. 5, 11. and 44. 4. But here in way of extenuation, and reſtriction, for *any ſalvation*, or *any deliverance*; as it is well rendred. So *all*, for *any*, Exod. 20. 10. Job 1. 11. Pſ. 49. 17. And *underſtanding*, for *any underſtanding*, chap. 27. 11.

in *the earth*] Or, *for the earth*; that is, *the land*: (neither *in*, nor *on* is in the text) *earth*, for *land*; as ver. 10. *land*, for their *land*; as Chap. 13. 22.

neither have the Inhabitants of the world fallen] Or, *neither did the Inhabitants of the world fall*, as they did before David, when God aſſiſted him, Pſal. 18. 38. We were not able to beat down, or to beat down our enemies; thoſe are meant, here by *the Inhabitants of the world*; as ver. 9. oppoſed to *the land*, to wit, of Judea, before mentioned. And theſe it was that they were not able to maſter; it was God alone that was able to effect that for them. See Pſ. 18. 37. & 44. 5. Hence that confeſſion before, *through thee alone we ſurvive, to effect the ſame thy name*, ver. 13. and that now followeth in the next verſe.

V. 19. *Thy dead men ſhall vive*] Hitherto was deſcribed the calamitous condition of Gods people, under Gods chaſtiſing hand; together with their utter inability of doing ought that might free them from the ſame. Now in this laſt paſſage, wherewith the Prophet ſhuts up this Pſalm, is ſubjoyned a gracious promiſe, or profeſſion of confident aſſurance, concerning the power of God, to be ſhewed in reviving, and raiſing them from that their extream, low, feeble, and forlorn condition, wherein they ſeemed to be no better then men dead and buried, and even diſſolved into duſt. Now this is, by moſt; conceived here to be delivered to Gods people, by the Prophet, as a promiſe from God, whereby they might be ſupported in that their helpleſs, and as it might ſeem, hopeleſs eſtate, aſſuring themſelves of a comfortable iſſue of their preſent afflictions, and of certain deliverance out of that their diſtreſſed condition, though, in the eyes of fleſh and blood, it might ſeem a thing utterly impoſſible. Ezek. 32. 3, 11. Zach. 8. 6. And they ſuppoſe it to be ſpoken in the perſon, either of God himſelf, or the Prophet from God, and directed to his people. But ſome other conceive it to be the voice of Gods people, in whoſe perſon, the words next before, were conceived; as reſtaling what out of their faith and confidence in God, with Abraham, above, *or againſt hope, believing in hope*, Rom. 4. 17, 18. They then ſuggeſted unto themſelves, wherewith to ſtay their minds, and ſettle their diſtracted thoughts, amidſt thoſe doubts and difficulties, before rehearſed. And they render the words, therefore with ſome ſupply, thus. Yet ſaid we; *Thy dead ſhall revive*. And ſuch ſupplies are oft very requiſite, for the fitter connexion, and clearer conception of paſſages in Scripture, not a few. See Neh. 13. 25. Job 8. 18. Pſal. 27. 8. & 38. 16. & 105. 15. chap. 22. 13. Act. 7. 32. The words are conceived thus, in way of expoſition, to what was ſpoken of their enemies, ver. 14.

Thy dead men] Heb. only *thy dead*. And ſo it would rather be rendred, as including, both either ſex, and each age. In Scripſture, extremity of miſery, and anxiety is ſpoken of as a kind of death; 2 Cor. 1. 10. & 11. 23. becauſe it takes away all the joy, and comfort of this life; and makes it little better, if not worſe, and more bitter then death; & death, then ſuch a life, more deſirable, Deut. 28. 65-67. 1 King. 19. 4. Job 3. 20. 22. & 6. 9. & 7. 15. Jer. 8. 3. Jon. 4. 3. Rev. 9. 6. And thoſe that live in ſuch a ſad and diſconſolate condition, are deemed, and ſpoken of, as *dead*, Pſal. 31. 12. & 88. 5, 6. Yea, as buried, and conſumed, and diſſolved into duſt, Pſal. 22. 15. and 71. 20. and 137. 3. Ezek. 37. 2, 11, 12. Dan. 12. 2. and in this ſenſe is the word uſed in this place, as alſo in the two Prophets, laſt quoted.

Thy dead] If ſpoken in the perſon of God to his people; it is to be underſtood, with relation to them; thoſe of you that ſeem dead; as *thy children*, ſo Rachel, Jer. 30. 17. If in the perſon of Gods people, ſpeaking to God, it muſt have relation to God; thoſe that thou in juſtice to thy people, and owneſt for thine, as *thy people*, Jer. 31. 7. Howſoever this particle is added, to diſtinguiſh thoſe *dead*, from thoſe *dead*, before ſpoken of, ver. 14. and the old Greek, and the Chaldee therefore did not well in omitting it.

Shall vive] Heb. *ſhall live*; as Pſal. 69. 32. & 119. 175. As the ſad and diſmall condition of people, in grievous afflictions and diſtreſſes, is compared unto *death*; So the freeing of them from the ſame, and reſtoring them to a more comfortable and gladſome eſtate, is ſaid to be a reviving of them, and a reſtoring of them unto life again, Pſal. 71. 20. & 80. 18. & 85. 6. & 138. 7. Ezek. 37. 5, 14. Dan. 12. 2. Hoſ. 6. 2. Rom. 11. 15. So is it here to be underſtood, not of the general reſurrection at the laſt day, though many ſo expound it; and yet in way of alluſion, in likelihood to it, and thaddowed out by a reſemblance taken from it; in regard whereof alſo, the rather here the word would be tranſlated, *ſhall live*; as having reference to *the reſurrection of life*; as it is termed, Joh. 5. 29. that is, peculiar to the faithfull, and oppoſed to that, v. 14. Their *dead ſhall not live*: that is, ſhall not be revived.

together with *my dead body ſhall they aviſe*] So rending it, there ſhould be a defect of the prepoſition; as Pſal. 5. 4. ſo one of the Rabbines, who yet addeth another reading by ſupplying the note of ſimilitude, oft wanting, Pſal. 11. 1. chap. 21. 8. and in the next branch but one; as *my dead body they ſhall aviſe*: they ſhall as ſurely riſe, as I know that my body ſhall lie Job of himſelf, Job 19. 25. But others read the words without any ſuch ſupply. And here one of the Jewiſh Doctors makes theſe words, Gods anſwer to the Prophets prayer. The Prophet, ſaith he, had before prayed againſt the wicked, that their *dead might not live*, nor their *deceaſed riſe* again, v. 14. but here he prayeth, in the behalf of the righteous, that they may be revived, and raiſed again; *Let thy dead live*: and God, in theſe words, returns him an anſwer, as granting his ſuit for them, *My dead corpſe ſhall riſe again*. But of any ſuit or prayer, rendred to God, here, or there, there is no great likelyhood. Others therefore, to paſſe by thoſe that apply it, to the laſt reſurrection, and ſo expound it of all thoſe that are members of Chriſts ſpiritual body, 1 Cor. 15. 22, 23. 1 Theſ. 4. 14, 16. Or, with the Jewiſh Doctors, that underſtand it of a reſurrection at the Meſſias his coming; either corporally, as they; or ſpiritually, as others, Joh. 5. 24. of which latter, yet it is not denied, but that this might be a type. Thoſe that underſtand it (as the whole tenour of the Prophecy requries it) of the reſtitution of the Jewiſh people, ſome would have it meant of the City Jeruſalem, and render it, *My carcaſe ſhall riſe again*; my City, that now ſeems to be but carcaſe, or a dead body, ſhall be raiſed out of her duſt, and reſtored to her former ſtate and luſtre again, Pſal. 102. 13, 14. chap. 52. 1, 2. & 54. 11, 12. and we read, indeed, in Forein Authors, both Greek and Latine, of *carcaſſes of cities*; and ſome what looking that way, of Babylon, Chap. 13. 19. but the verb plural here, will not admit this reading. And becauſe there is ſome ſeeming incongruity, between the noun and the verb, the former being ſingular, and the latter plural, ſome would alter the text, and with the change of a vowel make the ſingular noun plural, reading it, *My corpſes*, or *dead bodies ſhall riſe*: but ſuch alteration is not needful: the manner of ſpeech in collective, or diſtributive notions, is very common, as hath been ſhewed on chap. 2. 18, 20. and ſo ſome of thoſe that expound it of the body of the Jewiſh people, (whether the ſpeech be Gods, or theirs) do well render it, *My corpſe*, or *dead bodies*, each of them *ſhall aviſe*: the ſame thing, in other words repeated, as exactly anſwering in way of oppoſition, to what

was

was said before of their enemies, ver. 14. and with a more exquisite application unto each particular person, by Gods gracious election deligned unto this deliverance, that no one of them shall fail of having his share in the same. There shall not one of them be wanting, whom God hath preferved, and referved to partake in this nationall resurrection, alluded unto, Rev. 20.6. See chap. 27. 12, 13. Dan. 12. 1. Amos 9.9. The change of the person as in the Greek Lyricks, so in this, and other sacred Poems recorded in Scripture; and with this Prophet, also out of his Poems, is very

awake, and sing ye that dwell in the dust] Here again, some not unfitly, supply somewhat, as before; and that of the same nature, with that there supplyed, rending the text. Thou wilt say, *Awake*, &c. as, whom thou didst say, *Seek my face*, Psalme 27.8.

awake] From the depth of your affliction, which is as death unto you; and death, whereby it is resembled, as a deep sleep, Psal. 13.3. Act. 7.60. & 13.36. So of the natural death 2 King. 4.31. *the child is not yet awaked*, and of the Spiritual, *awake thou that sleepest, and arise from the dead*, Eph. 5.14. See also, Job 14.12. So chap. 51.17. & 52.1. & 60.1. the phrase implyes, that it is as easie a thing for God, with a word of his mouth, to raise up from death, or from the greatest depth of affliction, as desperate an estate as the state of death, as for one man to awake another out of his sleep. The damsel slept, but to him, that was able to awake her with a word, Luk. 8.52, 55. Joh. 11.11, 14, 43, 44.

sing] For joy, chap. 12.6. & 24.14. Jer. 31.7. Zeph. 3.14. Zach. 2. 10.

ye that dwell in the dust] Heb. *dwellers*, or, *inhabitants of the dust*, as also, Dan. 12. 2. not only as some would paraphrase it; ye that are cast down to the ground, and sit in the dust, as Psal. 7.5. & 44.25. & 119.25. ch. 14.12. & 47.1. Job 16.15. but that are as men buried, that are as laid up, and ly *sleeping in the dust*, as Job 7.21. Dan. 12.2. For to such is the state of this people compared, Ezek. 37. 11, 12.

for thy dew is as the dew of herbs:] This last word is ambiguous; in the singular it is found used for *light*, Est. 8.16. Pf. 139.12. and so would some, both Jews and Christians, take the plurall here, and so render it, *as the dew of lights*, that is, of the morning; or, that is accompanied with the light and warmth of the Sun; Psal. 110.3. and it is true, that *God is light*, 1 Joh. 1.5. yea *the Father of lights*, Jam. 1.17. and that the light of his countenance shining forth upon persons and people, doth not enlighten only, but enliven them, and gladsome state, Num. 6.25, 26. Job 29.3. Psal. 4.6, 7. & 36.9. & 43.3. & 63.3. & 89.15. & 60.1, 2. Joh. 1.4, 5. But this metaphor doth not so well suit here. Others therefore, of either rank, take it in another sense, as the plural is used, the same with this here, 2 King. 4.39. and the masculine singular, with little variation, chap. 18.4. for *herbs*, as our English well renders it. Little difference else is between the most that go this way, save that some few make it the speech of Gods Prophet to his people, and expound it *thy dew*, that is, the favour that God sheweth unto thee: the rest, conceive it as the speech of the people to God; as rendring a reason why they expect such a strange and sudden alteration of their present condition, upon Gods being in mercy reconciled unto them; because, say they, *thy dew*, that is, the favour and grace that thou sheweſt unto thine, (which, in effect and substance, also, cometh home to the former) is like unto the dew that refresheth and reviveth the *herbs*, that were parched and withered with the heat of the Sun in Summer; or that in Spring time, causeth them to revive, and to flourish, and sprout out again, when as they seemed to be in the Winter time stark dead, and lay buried under ground, as in a Grave. See Gen. 27. 28, 39. Deut. 32.2. & 33. 13. Sam. 23. 4. Psal. 133. 3. Proverb. 19. 12. Chapter 18.4. Hos. 14.5. of the defect of the particle of similitude, the branch next but one, before going, and the expression of it in the like form of speech, Chapter 65. 22.

and the earth shall cast out the dead;] This verſion hath very few fautors, or followers: Nor will the signification of the verb here used, well admit it: For it signifies in its first form, *to fall*; in the next active here used, *to make to fall*, or, *to cast down*: the nearest use I can find of it, to that here given it, is where it is used of *striking out a tooth*, Exod. 21.27. or where of *casting a lot*, Est. 3. 7. & 9. 24. as if it were said, *the earth shall cast out her dead*, those that ly dead and buried in her, as the lots do in the lot-pot; untill they be drawn or cast out. But this seems somewhat far fetcht, and harsh. It is true indeed, that some other render the word, *cast out*, as alluding to creatures that going with young, *cast* that they go with before their time, Exod. 23. 26 in regard that the word signifying *an abortive*, is from the verb here found derived, Job 3.16. Psal. 58.8. Eccl. 6.3. But another word is used for such casting of young; not this nor is the *abortive* so termed from the Dams *casting* of it, but from its *falling* from her that goeth with it: and is turned another way, by those that to expound it, as used afterward to be shewed. Nor doth it seem to be a fit similitude, to resemble Gods gracious deliverance; used rather to let out the dead, and retrour of his voice, casting into fits, and pangs of travel, Psal. 29.9. not the calmeſte of it, awakening and enlivening dead creatures. The most therefore waue this sense; and albeit they agree much at one in the signification of the verb, yet they vary much in the acception of the noun, and in the derivation of the time, and the persons here intended. Some by the word *Rephaim* here used (of which, somewhat before, chap. 14. 9. & 17.5.) understand the enemies of Gods people; of whom the word was used before, v. 14. so called, because mighty and giant-like men, such as the *Rephoites* are reported to have been, Deut. 2. 11. 20. Or, because given to oppression and violence, as those great ones before the Flood were, Gen. 6.4. 13. and some of these render the text, *and the land of the violent ones is fallen down*, which fitteth not wel with the form of the verb. Others, *The land shal cast out the Giants*, as an abortive birth, of the ground whereof before. Others, *But thou hast overthrown*, Or, *wilt overthrow the land* of those *violent ones*. Others, conceiving the former branch also, in the future; *for thy dew* shall be *as the dew of herbs*; *when thou shalt have thrown* those giants, or *great ones, to the ground*; the destruction of their potent adversaries and oppressors, ordinarily making way for the deliverance of Gods oppressed people. See chap. 14.1. Heb. *and*, for *when*; or, *after that*, as Judg. 2.19. Hoſ. 1.11. Zach. 12.8. and a defect of the particle *to*, as Amos 9.9. and this last, to me, seems the likelyest to expresse the Prophets mind: Yee some take the word *rephaim* here, for *dead*, or *deceased*, as v. 14. and the word is so taken, Psal. 88. 10. Prov. 2.18. & 9.18. and they thus render the text applyed to Gods people; *after that thou hast cast down the deceased into the ground*, that is, after thou hast brought them so low, and wasted them so by the afflictions, that they seem as dead, and laid up in their graves in the ground, Pſ. 71.20. a metaphor taken from corn that is cast into the ground, and there dyeth before it revive and fructifie, Joh. 12.24. 1 Cor. 15.39. And here ends this pious song composed by the Prophet, for the use of Gods people.

V. 20. *Come my people, enter thou into thy Chambers, and shut thy doors about thee, hide thy self, as it were for a little moment, untill the indignation be over-past*.] The two last verses of this Chapter, being no part of the Psalm, or Song therein comprehended, would rather have been joyned with the Chapter ensuing, as some Interpreters therefore have also disposed of them. For in them, the Prophet having made an end of his Song, returneth again, to proceed in his former discourse, and being to relate what dreadful judgments God was to execute abroad, far, and near, in the world, and even in thoſe places, among the rest, where many of his own people abode, he beginneth his speech, directed unto them, with an wholesome advice, admonishing and exhorting them, to seek and provide shelter for themselves, against the great and generall storm that was coming, retiring themselves as to some secret place of security and safeguard; and keeping close there, partly by sincere reformation, and renewing of their repentance, that all occasions of breach between God and them, might be removed, Zeph. 2. 1-3. and by fervent prayer repairing to him, for his gracious preservation, and powerful protection, Mat. 6.6. and partly by serious meditation of their future deliverance, with a quiet and patient expectation of it, Ch. 30.15. & that the rather, because it would be after a while over, Psal. 30.5. chap. 10.25. & 54.7, 8. Hab. 3.3. 2 Cor. 4.17. Heb. 10.37, 38. That which is here set forth by allusion to the usuall practice of people, if they perceive a storm towards, when they are abroad, to get home speedily to their houſes, Exod. 9.19, 20. and in time of peril, to retire into the secreteſt and sureſt rooms in the house, and to make all fast after them, Judg. 9.51. 1 King. 20.30. & 22.25. Psal. 18.45. Joh. 20.19. Or, it may well be, more specially to the Israelites, keeping their houses close in Egypt, while the destroying Angel pasled over, throughout the whole Land, Exod. 12. 22, 23. Some of the Jewish Writers expound it, of their being shut up in Jerusalem by Sennacherib, ch. 36.2. See Jer. 8.14. But this is neither intended here; and in regard of comprehension, it is overstrait.

Come] Or, *Go*, chap. 6.9. but *come*, rather here; as Number. 10. 29. as if God himself went along with them, and led them by the hand, as a father his children, to conduct them to a place of safety, and there to shut them in, as he did Noah in the Ark, Gen. 7.16.

thy chambers] Or, *closets*, distinguished from *chambers*, 1 Chr. 28. 11. the chambers of Gods providence and protection, Pſ. 31.22. & 143.9. Prov. 18.11.

about thee] Or, *upon thee*; as 2 King. 4.4.

hide thy self] Or, *lurk, ly hid*: the word is no where else found in this form.

as it were for a little moment] Or, *for a little space*: as it is well rendred. Ezr. 9.8. or, *for a little while*, for the particle here seems rather a preposition, then an adverb of similitude, as Gen. 18.10. Ruth. 1.4. Heb. *a little of a moment*, (as, *a little of water*. Gen. 18. 4.) the least imaginable particle of time, 1 Cor. 15.52.

the indignation] The storm of Gods wrath, chap. 10.25. Dan. 11.36.

V. 21. *For behold*] The reason why they should do, as the Prophet advised; ushered in with a mark prefixed before it, implying it to be as sure, as if they saw it present, (see chap. 7.14.) because there is a grievous storm coming; God himself is setting out, to sit in a generall Session, and to execute judgment all the World over. Psalm 50.1-6.

the Lord cometh out of his place] From heaven, Pſ. 68.35. & 76.8. Rom. 1.18. So Mic. 1.3. A metaphor taken from a King that comes down out of his Palace, to sit in judgment, hear, decide, & censure, 2 Sam. 19.8. Jer. 38.7. Gen. 18.20, 21.

to punish the inhabitants of the earth for their iniquity] Heb. *to visit the iniquity of the inhabitant of the earth upon him*. See the like phrase, Exod. 20.5. & 34.7. *inhabitant*, for *inhabitants*, as ch. 5.3, 8, 24. 17. *inhabitants of the earth*; those that dwell far and near of whom, ch. 24.6, 17. v. 18.

the earth also shall disclose her blood, and shall no more cover her slain] Some expound this of the severity of Gods judgment, and the large execution that shall enſue; as if it were said, there shall so much blood be shed, that the earth shall not be able to receive, or drink it in: and so many slain, that there will want ground or room to bury them, Jer. 7.32, 33. But it is rather spoken, to shew the strict inquisition that God will then make, for the oppressions and wrongs that have been done, and murders that have bin committed, Psal. 9.12. that they shall be as surely brought to judgment, and avenged, as if the earth should spue up the blood she had taken in, and call up again the bodies of the slain buried in her, to appear in judgment, and to give in evidence against the murtherers, Gen. 4.10, 11. and it may well withall intimate, that no murther, though never so secretly committed, or closely carried, should then be concealed; but all brought to light; as if he had said, the blood that had bin not shed on a rock, and there left to open view, but poured on the ground, and covered there so with dust, Lev. 17.13. that no sign of it could be seen, Ezek. 24.7. should all then come to light, Job 16.18. and the murthers not of thoſe alone, whose bodies had bin left lying upon the open surface of the earth, without burial, Pſ. 79.2, 3. but of thoſe also that had bin privily slain, & secretly buried; should then be discovered.

her blood] Heb. *bloods*. See chap. 1.15. *her blood*, which she had taken in, or was shed upon her; and so *her slain*, buried in her, or slain upon her.

no more] Or, *no longer*, as Jer. 44.22.

CHAP. XXVII.

VER. 1. IN *that day, the Lord with his sore, and great, and strong sword, shall punish Leviathan the piercing serpent, even Leviathan, that crooked serpent, and he shall slay the dragon that is in the Sea*] As the murthers and oppressions of Gods people, shall then come to trial, so justice shall accordingly be done upon thoſe, be they never so great, that have been the murthers and oppressors of them.

In that day] At that time, when God shall hold that his great Assize, ch. 26.21. as ch. 25.9.

sore] Heb. *hard*, or *cruel*, chap. 19.4. our old English *heavy*. There is a great deal of emphasis in the words, as they are in the Hebrew: for thus they run there; *with his sword, that sore*, or *cruel one, and that great one, and that strong one*; able to do execution to the purpose. See the like, Ezek. 21. 9, 10, 14.

sword] An allusion to that sword, not which souldiers use in the field, 2 Sam. 11.25. chap. 1. 20. & 3. 25. but where with, for capital crimes, Kings and Magistrates are wont to execute malefactors, 1 King. 2.8, 32. Act. 12.2. Rom. 13.4. for God is here described, as proceeding in a judicary way, not as Pſ. 45.3. And here described, as proceeding in a judicary way, not as Pſ. 45.3. And here is supposed that power of God, wherewith he taketh vengeance, and doth justice on the obstinate wicked, So chap. 34. 15. & 66. 16.

shall punish] Or, *do execution upon*: that it may come nearer home to the Hebrew, *visit upon*, or, *do justice*, or, *execute vengeance upon*; to expresse the better a judiciary proceſs, as Pſal. 149.9. So chap. 26.21. and 24.21.

Leviathan] The word seems properly, to import a *whale*, of the greateſt sort and largeſt size, Job 41.1. Pſalm 104.26. & 74.14. for in thoſe places only, is the word certainly found: that, Job 3.8. is ambiguous. Of this *Leviathan*, the greateſt of all living creatures, Job 41.33, 34. So called, as containing in *addition* of many creatures, put together, and made up into one: and of the *Behemoth*, or Elephant, so called likewise, as a compoſition of many beasts, Job 40. 15. being the greateſt, that lives on land and concerning their huge bigneſſe, and making sport, by fighting together before their Medias, when he comes, the Talmudiſts tell us prodigious tales out of Pſal. 50.10. & 104.26. by them grosly abuſed; as also, of the killing of them both afterward, to make a great feaſt, for the just ones, from this place, and ch 25.6.

the piercing serpent] Or, *a piercing serpent*. The word *serpent*, is in the Hebrew, a general term, common to all living creatures in water, or on land; that glide along in the one, and on the other, with a wirgling kind of motion, without use of feet, or fins. For such, only, seem properly to be so termed. Of the lesser sort whereof, are the eel, and the *snake*, of the greater sort, the *whale*, and the *dragon*; of which, more anon.

piercing] The word here used, signifies, properly, a *bar*, or *bolt*. So called, of a word, that signifies to *flee*, (whence the ambiguity, chap. 15.5. & 43.14.) because it swiftly *fleeth*, or *shooteth* the bolt into the staple, the bar, from the one end or corner of the thing barred, or born by it, to the other, Exod. 26.28. & 36.33. Hence, diversity of versions here, some rendring the word *fugitive*; as Chap. 15.5. so our former English, after the old Greek, some, *slippery*, or *gliding*: some, *long*, like a bar, or bolt: some *rounds*, as bars and bolts use to be: some *strong*, like a bar or iron, or brass, Pſal. 107.16. & 147. 13. Prov. 18, 19. chap. 45.2. to which purpose, our ancient English, *swinckled*: some *shooting*, from the one violence, as the Sea, to the other, so the Jewish Criticks: some, *crossing*; because a bar, or bolt, runs acroſs: *piercing*, as to the Geneva verſion. Which whether it be here, *piercing*; and so the Geneva verſion. Which whether it be meant of piercing the waters, by such a quick motion, from place to place, or of piercing and insinuating it self into holes and bodies, where it finds any the leaſt way for entrance, (which is noted, as a special property, in snakes and serpents) is uncertain: the word is found used, as the epithet of a *serpent*, here only, and Job 26.13. and from that which signifies a *bar*, or *bolt*, it varies only in one vowel: the old Latine yeeldeth it not so fitly, a *barsome* other, better *barlike*, or *like a bar*, which, I suppoſe to be beſt; The Hebrew Criticks observing the variation, to intimate, the one to be a substantive, signifying a *bar*, or *bolt*; the other, an adjective, importing some resemblance of the same, as the *serpent*, or *whale*, doth, in divers of the particulars above recited.

even Leviathan, that crooked serpent] Or, *and upon Leviathan, that crooking serpent*. Some, that retain the most common use of the copulative, suppoſe two *Leviathans*, to be here intended, the one whereof, they conceive to be the King of Assyria; the other, the King of Egypt. Some Others, as our verſion, rending it *even*: as Deut. 4. 33. suppoſe one and the same to be in both branches intended; which some, would have, to be Pharaoh the King of Egypt, compared to a *whale*, Ezek. 29.3. & 32.2, 6. in regard of the River Nilus, that runneth thorow his Country, is a chief strength of it, bring it in much wealth; and by overflowing it, makes it fertile: as was also, another of them termed before, Psal. 74.14. Others would have it to be Sennacherib, King of Assyria; so termed, because his Country lay upon the great river Euphrates. See Chap. 8.7. Others, Nebuchadnezzar, King of Babylon, situate upon the banks of the same: See Jer. 51.13. Others, taking the word collectively, conceive it to be intended, not of any one particular person alone, but of sundry great Tyrants, that had been principal oppressors of Gods people; of whom, chap. 26.13. compared to these huge devouring Sea-creatures, because they make havock of men, Psal. 14.4. & 124.3. as those vast bodied ones are wont, even as by sholes to swallow down the lesser sort of fish, Hab. 1.14. Howbeit, some understand all here spoken, of Satan, the Devill, of whom, Rev. 12.3, 9. But I suppoſe the Devill no more intended by the *Leviathan*, here, then by *Lucifer*, ch: 14. that is, no otherwise, then as such Tyrants were his instruments, Eph. 2.2. & as they might some way be types of him. See the Notes on Rev. 12.3, 7.

crooked] Or, *crooking*, or, *winding*; not crooked, in regard of the native shape of his body, but winding and crooking many ways in the motion of it; not going straight forward, but with wrigling to & fro, making his way, it is taken from by-wayes, full of windings and turnings, one while to the right hand, and another while to the left, Judg. 5.6. Pſal. 125.5.

and will slay] He will not amerce them, with some pecuniary fine, as in some lighter treſpaſſes is wont to be done, Exod. 21.22, 30. 32. strip them of their wealth, nor scourge them, as in some greater offences is usual, Deut. 25.2, 3. lay some more grievous afflictions on them; but as in capital crimes, the proceeding is unto death, Exod. 21.12, 15-17. so here, he will *slay*, he will destroy them; he will make use of, not the rod, or the scourge, but the sword; and that not to wound, as in war it sometime only doth, Joel 2.8. but, as in judicature, the use of it is ever to slay, Mat. 26.52. Rev. 13.10. or, he will not imprison them only, and restrain them for a time: as ch. 24.22. but utterly to destroy them, and rid the world of them; Rev. 20.2, 3. that they shall never return to oppreſs his people again, Chap. 26.14.

the dragon] The word *dragon*, though used sometime in foreign authors, Poets especially, for any serpent in general, yet more peculiarly seems to denote a long snaky kind of serpent, usually of great length; not such as they paint, commonly, with wings and legs. Of the strange length of them, see Aelian, lib. 2. chap. 11. and lib. 15. chap. 21. and lib. 16. chap. 39. and Pliny, lib. 8. chap. 11, 13, 14. and such an one doth the word here import, when it is applyed to land-creatures; as Chap. 13. 22. for that the former word rendred *serpent*, seems the genus to this; and this, to comprehend only the biger and larger kind of them: but here there is no place for such land-creatures; for there is expresse mention in the text, of their abode in the *Sea*: and as for the *Sea-dragon*, of which, Pliny, lib. 9. chap. 17. and Aelian, lib. 5. chap. 37. and lib. 14. chap. 12. it seems no great fish, not much unlike to our *wiver*; but the word, applyed to Sea-creatures, signifieth a *whale*; and those of a snaky shape, or serpentine figure of the like size with it. So Gen. 1. 21. Pſalm 44. 19. and 74.13. Chap. 51.9. Lam. 4.3. and would so be here rendred, not and 74.13. Chap. 51.9. Lam. 4.3. and would so be here rendred, not and, (for we never so use the word) but the *whale*, or, *the whirlpool*, *the dragon*, (for we never so use the word) but the *whale*, or, *the whirlpool*, *the dragon*, (for we never so use the word) but the *whale*, or, *the whirlpool*, that is, *in the seas*: in which latter, word, though there may be an allusion

the

allusion to the situation of Egypt, or Babylon, great waters usually in Hebrew bearing that name, whereof,see on ch. 19. 15.& 21. 1. Yet it is here enough, for that which the Prophet here intendeth, that those devouring fishes, by which the Prophet representeth these great Tyrants in them here intended, abide generally in the

V. 2. *In that day sing ye to her, a vineyard of red wine*] From the prediction of the destruction of Gods peoples greatest enemies, he proceedeth to relate the flourishing and fructifying estate of Gods people, now enjoying rest and peace. And this he enters upon,with an exhortation, whereby he excites and incites all that with well to Gods Church, and rejoyce in the prosperity of his people,by gladsome songs and acclamations, to expreis and shew forth the same, chap.52.9.& 66.10.Zach.4.7.The words, as they are here read, seem to intimate the latter part of them, to be the sum of the short song, or acclamation is self, as, *Grace,grace to it*, Zach. 4. 7. But some rather read the words, as one continued speech; *to the vineyard of new wine, sing ye to it*;a redundancy of speech in Hebrew very usual:as Gen.2. 17.ch.8.17.Pial.114.& 74. 14.& 144.2.Others,which I suppose the best,asdivided,but another way,into two Stratches, the one containing a prediction,*In that day* there shall be *a vineyard of red wine*,the other,an adhortation, *sing ye of it,or to it.*

In that day] At that time, when the potent adversaries of Gods people shall be destroyed, v. 1. and Gods people, by their former afflictions,pruned and purged, chap.1.25.ver.8,9.chap.48.10.Joh. 15.2.

a vineyard of red wine]Or, as some, *hot*, or *strong wine*: because the word in Chaldee hath a fignification of heat: but it seems rather,to intimate the colour,expressed plainly,Prov.23.31. *red wine*, in those parts, being usually the strongest, and the best; called *the blood of the grape*, therefore. Gen. 49.12. Deut. 32.14. In regard whereof, also, the Jewish Doctors advise their people,at the celebration of the Passeover, to make use rather of *red* wine, then of *white*; because this is usually the weaker.So Pial.75.8. The meaning is, the Church,Gods vine,Pial.81.8.chap.5.7,that had formerly degenerated from her native excellency,and brought forth vile and noisome grapes,Deut.32.32,33.chap.5.2.4. Jer. 2.21. should then recover her primitive generosity again,and bring forth such fruit,as should be of good esteem, useful and acceptable, both to God and man,Judg.9.13.

sing ye to it]Or,*of it*.as Num.21.18. where the same term though in another form,with the same particle in like manner diversly rendred is found,spoken there of the well: as here of the *vine*: and the one seems to allude to the other. Of the latter use of the particle see Chap.8.12.& 23.5.the word signifies; properly, *to sing by course*, *answering* one to another, Exod. 15. 21. 1 Sam. 18. 6, 7. Ezr. 3. 11. *Sing* together, as in a quire. Concerning it.

V. 3. *I the Lord do keep it, I will water it, every moment,lest any hurt it, I will keep it night and day*] Or,as some, *I the Lord will keep it* : as others,knitting the two first members into one sentence, *I the Lord,the keeper of it,will every moment water it;that it may not be hurt,I will night and day watch it*. That this vineyard of God thus restored, may have some good assurance, not of present prosperity only, but of future security,God himself is by the Prophet brought in, undertaking the charge and custody of it. And whereas there are two evils especially, that may be prejudicial to a vineyard, and impeach the thriving of it, the one droughts, and want of water to refresh it, chap.1.30. the other, the violent breaking in, or, privy stealing in, of man or beast,that may annoy it, Pial.80.12,13.Cant. 2. 15. God here engageth himself to his Church,to provide for it abundantly against either. For he that before had forbidden the clouds to rain upon it,chap.5.6. would himself, now, be continually watering of it, by the gracious dews, chap.26. 19. and spiritual refreshments of his Word and Spirit, and with a comfortable supply of what soever should be needful to keep it in a fruitful and flourishing condition,3. Gen.2.9,10.Deut.11.10-12.chap.58.11.Ezek.47.1, 9,12.Hos.2.21,22.Rev.22.1,2. and he that before had pulled down her wall,and plucht up her hedg, Pl.80.12.ch.5.5.would now himself be as a wall,and fenteunto her, Pial. 125. 2.ch.26.2.Zac.2.5.he would keep such a constant watch night and day about her, that none should either by day openly force and break in,or in the night time,by some wile and slight,privily steal in to wrong her,Pial.121. 3, 4.

do keep it]Or,*that watch it*,or,*the keeper*:as the word is rendred,Ier. 4.17.or,*watchman of it*:as,2 King. 17. 9. *the keeper of Israel*, Psal. 121. 4.

water it]For it is his watering alone, that can make fertile, and fruitful,that can give thrift and growth,ch.44.3, 4.1 Cor.3.6,7.and without him,as no watching can secure,Psl. 27.1. so no watering can avail, ch.17.11.

every moment]Heb.*at moments*,or, *by moments*: as Job 7.18.Ezek. 26.16.& 32.10.

lest any hurt it]Heb.*lest he visit on it*:to *visit upon*, for, to *punish*, *hurt*,or *afflict*:as Jer.13.21.& 30.20.*lest he hurt it*,or, *lest it be hurt*: the word is taken indefinitely,as Job 19.26.Psal.7.2. and so the old Latine renders it;for they are wide, that think this form, and that, 2 King. 14. 8. parallel, *let us look either other in the face*; the phrases are nothing alike.

I will keep it] Or, *watch it* : as Job 7. 20. Prov. 24. 12. Mat. 26. 36.

night and day]Constantly,continually,without intermission. So 1 Sam.25.16.ch.21.8.

V.4.*Fury* is not *in me*:]The Prophet in these words, and the rest of his enfuing discourse, seems to meet with an objection, that might arise in mens minds, concerning these gracious promises of God, and his serious professions of his affection to, and care of his Church, and to strengthen the hearts of the truly faithful against it. For it might be demanded,how these things could stand with those predictions and denunciations of fiery,grievous calamities and distresses, that were to befall Gods people themselves, whereof mention,also,had formerly,in this Section,been made, Chap.26.8, 13,15,18: To which the Prophet retorteth anfwer : First, that God neither is of himself,prone to wrath,nor implacable. Secondly, that there are those among Gods people, that by their obstinacy enforce God,to severe courses, ver.4,5. Thirdly, that Gods sharp proceedings against such, are for the benefit of the rest, ver. 6. Fourthly, that Gods dealings with his people, in chastisement, do much differ from his proceedings with others,ver.7,11. And lastly, that there shall, in due time, be an entire deliverance of them,ver. 12,13.

Fury is not in *me*]*wrath*, or *heat*: See ch.42.25.& 51.17. Either my wrath against my people, is no fury,no rage, no implacable wrath, like that of an husband,towards a disloyal wife, Prov.6.34. I am prone, and ready to do,what in such case a man will not do, Jer.3. 1.or my anger and displeasure,conceived against my people, is now over;since that by their forepasted sufferings, they are humbled for their sins that procured them,reclaimed from them, and reformed, ch.12. 1.& 40.1,2.& 54.8,9. Ezek.16.42, 63.Zach.1. 15-17.and 6. 8.

who would set the briers and thorns against *me in battle* ? *I would go thorow them, I would burn them together*]Or,as some, *who setteth set me briars and thorns* in it, *in battel will I march against them*,and *will burn them together*. But this agreeth not so well with the pausesin the Hebrew. Others,Yet *if any with briar and thorn*, or like *brier and thorn,shall induce me to battle, I will warily cuter into her*, or,*thorow her*,and *burn them*, out of her together. This some understand of the enemies of Gods Church, that it is a folly for any, that are but as briers and thorns,fit to make fewel of, or matter to feed the fire,Pial. 58.9. Eccl.7.6. to offer to oppose themselves against God, or against those whom he protecteth; and if any such therefore shall so do, or shall prove like pricking briers or thorns unto his people,Ioth.23,13,Ezek.28.14,God will be as a fire to burn them up,and destroy them,Pial.21.9.chap.26.11.Zach.2.5.& 12.6. Others,of his Church and People, that albeit God be thus grac'ously afflicted towards it and them; yet if there shall those spring up in it, and be found among them,that like briars and thorns shall vex him,and provoke him to wrath, by their prophane and sinful courses, 2 Sam.13. 6. Mic. 7.4. they shall find him to be a consuming fire,Deut.4.24.chap.33.12.he will in hostile manner set upon them, or enter,to that purpose,into his vineyard, and burn them up together, and by that means rid it of them, 2 Sam. 23.7.ch.1.25.& 9. 18.which yet he will so wisely and warily do, that his vineyard shall receive no damage thereby; he will withall have a due regard to those that continue faithful to him,Zach.3.2.& Pet.2.9.Many other versions & interpretations are given, too long to relate:these I suppose the most probable.

who would set against *me*] Heb. *give me*, or, *set me*, some would have it read, by way of wish, as Job 29. 1. Jer. 9. 1. *who will set me* ? that is, *I would some would set me*. I suppose it rather to be spoken, either in way of interrogation, Jer. 9. 12. Hos. 14. 9. or, by way of suppofition; as Pial.107.43. Psalme 25.12.

the briers and *thorns*]Heb.*brier, thorn*,as chap.5.6.which some understand, as spoken of one kind only,as,*briar of thorn*, that is *thorny brier*:but both words being in an absolute and entire form, admit not well that construction:the most,therefore,rather take it,as intending two sorts;and either taken collectively,with defect of a copulative;as Hab.3. 11.

I would go thorow them] The word here used, being no where else found,only two teams derived from it,the one, fignifying a *step*, 1 Sam.20.3.the other,*an hip*,1 Chr.19.4. so it would there, more properly, and more modestly be rendred; because it peculiarly pointeth to that place, whence the motion in going seems to descend. Some here take it, to import a warlike *march* : Others, a wary *stepping*, as alluding to one, that entring into a garden, or orchard,to pluck up the weeds and thistles,and to grub up the briers and brambles, that pester the ground, is careful how, or where he treads,for hurting the useful plants,the more tender especially therein;and to this sense,I the rather encline,because the pronoun is here feminine.*I will go in her*,or *in it*,or *step into her*, or *into it*, to wit, the vineyard,v.2,3.

I would burn them together]Heb. *I will burn her*,or, *it*, together; which because it cannot here be understood strly of burning up the vineyard it self, as a ground altogether forlorn,Heb.6.8.(notwithstanding what is said, Lam.4. 11.) must of necessity be meant, of burning those briers and thorns out of it;and may well, therefore be rendred,*I will burn* them out of it; for the preposition is,in such manner,soit implyed,either in the verb,or in the pronoun,or affixto Psalm. 53. 5. *encamping me*, for *encamping* against *me*; *dwell thee*, for *dwell with thee*, Psalm 5. 4. *come us*, for *come at us*, ch. 28.15. so Psalm 65.5. where the same particle is necessarily supplyed, that is here wanting; though in a diverse use, then here.

V.5.*Or,let him take hold of my strength,that he may make peace with me*, and *he shall make peace with me*] Some read the words, *Or*, who *will,or can grappel with my strength? let him make peace with me* &c. as if he had said,who is able to stay mine hand, by laying hold on mine arm,or can hope to make his part good against me?Job 9. 4,12,13.Dan.4.35.1 Cor.10.22.and it is their wisest course, therefore,to make their peace with me, Job 11.13.& 22.21. The interrogative particle,supplyed from the words before-going,the future,for the potential:as 6.26.18.Others,*Or,he shall take hold of my strength*, that *he may make peace with me*; that *he may*, I say, *make peace with* me:under standing it, as in allusion to one who perceiving some offended person ready to smite him, or give fire upon him,in an humble and submissive manner, layeth hold on his arm, and by earnest suit,with prayers and tears,endeavoureth to stay him from smiting, or discharging on him, and by allaying of his wrath, to make his peace with him.See Exod.32.6.Hos.12.4. Jon.3.8-10. as if he had said,So will I proceed against such as thus provoke me; unlesse by humbling of themselves, and seeking timely to me, they make their peace with me,and so prevent it,Zeph.2.1,2.Luk.14.32. a defect of the finitive particle *that*:as ch.5.11.& 10.2.Hos.1.6. and the latter branch,for the greater emphasis, repeated : as chap. 26. 3. Cant. 6.13.

V.6.*He shall cause them,that come to Jacob, to take root, Israel shall blossome and bud,and fill the face of the world with fruit*] The Prophet returns again to these gracious promises of God, to be made good to his people; either of his restitution of them, or upon, and by means of his judgments executed upon the wicked, among them ; their taking deeper root, thriving better, and growing so abundantly fruitful, that their fruit should fill the whole world.

He shall cause them, that come to Jacob, to take root] Or as some others,*He shall cause those of Jacob,that come to take root*, Or,as some other again, *He shall cause them that come* from *Jacob, to take root*. Or,*Jacob shall take root in his Posterity*. The first, understanding the text of Jacobs Proselytes,chap.2.3.& 56.3.8. The second, of those that return from captivity,v.13.chap.35.10.The third and fourth,of their Posterity,chap.44.3,4.& 48.19. But the words,especially as they ly in the original,will not well bear any of these versions. The best Interpreters concurring therein with the Jewish Commenters, thus read them; *Hereafter*,or,in times *coming shall Jacob's root*,or *take root*;or,to knit them,the more aptly to the former discourse; That in time *coming Jacob may take root*:as an effect of Gods purging of his Vineyard, his Church, from such noxious plants as cumbred the ground,and hindred the growth and welfare of it.See chap.4.2,4.of the usual defect of the particle:see on v.5.

them that come]Heb.in the *coming*;to wit,days,or times:as, *Behold the days coming*,Jer.30.3.& 31.27,31,38.a defect of the particle, as in this very phrase,Eccl.2. 16.

he shall cause those that come to Jacob,to take root;] to wit, God, Psal.80.9.*thou madest it to take root*;or,taking it indefinitely,*he*, or, *they shall be rooted*,as Jer.12.2.so ver.3.*lest he hurt it*, or, *Jacob shall take root* ; as Job 5. 3. *I have seen,the foolish taking root*, where the word is the same, and in the same form ; See Chapter 37.31.

Israel shall blossome and bud] So Chap. 35. 1.2.& 66.14. of the word, See Chap. 5.24.& 17.11. *Israel*, and *Jacob*, are here the same : to wit, the Posterity of *Jacob*, called also *Israel*, as Psalme 14.2.

and fill the face of the world with fruit]Heb. *and they shall fill*, to wit,the Posterity of Iacob;either naturally descended from him, or by profession of faith adjoyned to him Psal.2.4. 6.Rom.9.6.Gal. 6. 16.*the face of the world* ; the surface of the habitable part of it. See chap.13.11.& 14.21.& 23.17 they shall be dispersed, and enlarge themselves through all parts of the world, fulfilled in the converts of the Gentiles, in all places by the ministery of the Gospel, called here,*fruit*,by a metaphor taken from the *fruit*,or,*revenue of the field*, Deut.32.13.Ezek.36.30.See Joh.15.16.Col.1.6.See also,ch.37.31. Iob 14.7.9.

V.7.*Hath he smitten him,as he smote those that smote him*] Another argument of Gods mercy to his people,albeit he did,and had,sometime,severely chastised them,yet doth he not therein deal so roughly and rigorously with them,as she doth usually with their enmies, when he comes to take vengeance upon them.

Hath he smitten him] This is, God his own people, his Israel.

as he smote those that smote him?]Heb.*according to the stroke of him that smote him*,or,*stroke*,*him*,as ch.10.26.*him that smote*, for, *those that smote*. The word taken collectively:Such as God had made use of, as instruments,rods,and cudgels,for the chastising of his people,ch. 10. 5,20,24.

or,is he slain according to the slaughter of them, that were slain by him?]The same thing is,as oft,again, but in other terms, somewhat more emphatically, repeated.

or,]A defect of the disjunctive;as Job 6.6.which yet here may well be spared.

is he slain] Or, *hath he* (that is, Israel, Gods people) *been slain*. That it may run in the same tenour,with the former branch.

according to the slaughter of them]As he *slew*, or, *hath slain them*, or,*as they have been slain*,or,*slaughtered*. Heb.*his slain*,or,*his slaughtered* ones,as,*her slain*,ch.26.21. These *slain*,all agree to be of the enemies of God,and his people: but whose *slain* they are said to be,is questioned. Some say,the slain of the Leviathan, or the King of Babylon, before spoken of, not slain by him, but belonging to him. The Hebrew Commenters, *the slain of him*, that is, of God that slew them ; as is said, verse. 1. Or, *of him*, that is, of Israel; not because slain by them,but because slain for them,for the wrongs that they did them. I suppole it may well be read, as those *slain* that is, those other, before mentioned, *slain by him*. And the interrogative implies a more vehement negative,as if he had said; God hath in no wise, to either smote, or slain his people, as he hath smote, and slain those other,his,and their enemies, chap. 26. 14. verf. 1. The version of many, who render this latter branch, *Hath he been slain, as they have been slain*, that *slew him*; the particle, being passive, will not admit. But those swerve further from the scope of the Prophet, that turn over all this to the Leviathan, above mentioned,as if the Prophet should say, *Hath he smitten him*, (to wit,the Leviathan)*as one smiting himself*?as,saith he, God doth his people himself,feeling what on them he inflicts:) Or,hath *he slain him*,as *he slayeth his own slain*? That is,his people, his friends. Prov. 27.6. Hos. 6.2,3. Zach. 13.3,6. But this is all clean besides the cushion.

V.8.*In measure,when it shooteth forth,thou wilt debate with it: he stayeth his rough wind, in the day of the East-wind*] The Prophet having affirmed,that God in his chastising of his people,dealeth otherwise with them, then he is wont to do with others, whom he hath not the like respect, or relation unto : he now proceeds more distinctly,to shew,wherein the difference consisteth, between Gods dealing with the one,and with the other. One point of difference, here laid down,is,that God dealeth in way of discretion,and in much moderation with his, Jer.10.24.& 30.11.meting out their sufferings in a due proportion, like those that do things exactly,by weight and measure;Physitians, especially, in prescribing pills, or potions to their patients,having a respect, as well to the ability of the patient, as to the nature and quality of the disease: according to the greatness of his power,and his wrath answerable thereunto, Job 23. 6.& 37.23.Psal.78.38.& 90.11. or to the hainousness of their sin, Ezr. 9. 13. Job 11.6.Psa.103.10.Lam.3.22.but according to the ability of the chastised, to bear that which is inflicted, Psalm 103. 13, 14.1 Cor. 10.13. Whereas in dealing with the other, he is nothing so cautious ; but proceeds, as those that pour out, or lay on, without regard of stint or measure, Chap. 65 6, 7. Ier.10. 25. See Ioh.3.34.He dealeth with the one,as a Father,in correcting his children when they have done amiss, regarding their weaknesses, as well as their wantonness ; and laying less on the more infirm,though all alike faulty,Psal.103.13. Mal.3.17. With other his enemies, as a Judg with delinquents, who proceeding, according to the strict rule of Law and Iustice, regardeth not the person of the offender, but his offence only, and according thereunto, dispenseth justice,equally unto all alike delinquent, though not alike able to sustain what their offence calls for, chap. 59. 18. and 65. 6,7.

in measure]The word,here used,is derived from one, that signifies a certain measure, one of the letter fort of those that they used, in measuring out of drie wares,meal,grain,or the like,and contained, as most suppose,the third part of an Epha,(and yet why should they then say,three seaes, Gen 18.6.that, it seems,being the ordinary rate of one batch, Mat.13.33.and not rather in one term, as *Epha*;) that is,according to the received estimation of the Jewish Epha,much a-bout,but somewhat above,our *peck*. Of it,see 1 Sam.25.18. 1 King. 18. 32. 2 King.7.1, 16, 18. and in the places before mentioned. The word is a duplicate, as many other of the like stamp in that language : which most of the Jewish masters would have to be a Noun,as if it should be said, *by peck-peck*,that is,delivering out,not the whole *bushel*,or *strike* together, but by *peck* after *peck*, as a man doth in meting out meal,or grain,out of a great Heap,or Tun,into vessels of a smaller size.Some make it a verb,with a Pronoun affixed to it,and render the text,*in mensuring*,as it were, by the *peck* out to it:as afterward, in sending out of it.The former seems the better, and that the rather, because there wants that point in the belly of the last letter,which the Pronoun wontedly hath.The word,as many other in this Prophet,hath no mate.

when it shooteth forth] The word, in the original, is very ambiguous.That which hath bred much diversity, both of version, and interpretation,amongst those that write upon the place. Some,*In due measure,using the sword wilt thou debate it*. Because a word used for a sword,so called of putting it up,or *drawing it out*,comes neer to the term here used,2 Chr.23-10.Neh.4.17.Iocl 2.8. Others, *in measure*, with her *plantations* doth thou contend: Because of those things which the ground it self, as plants growing on it, *sends* out, the like word is also used,Nehem.3.15. Chapter 16.8. Est. 17. 6, 7. As if the meaning were, that God in chastising his

allusion to the situation of Egypt, or Babylon, great waters usually in Hebrew bearing that name, whereof see on ch. 19. 15.& 21. 1. Yet it is here enough, for that which the Prophet here intendeth, that those devouring fishes, by which the Propher repreſenteth theſe great Tyrants in them here intended, abide generally in the Sea.

V. 2. *In that day ſing ye to her, a vineyard of red wine*] From the prediction of the deſtruction of Gods peoples greateſt enemies, he proceedeth to relate the flouriſhing and fructifying eſtate of Gods people, now enjoying reſt and peace. And this he enters upon, with an exhortation, whereby he excites and incites all that with well to Gods Church, and rejoyce in the proſperity of his people, by gladſome ſongs and acclamations, to expreſs and ſhew forth the ſame, chap. 52. 9.& 66. 10. Zach. 4. 7. The words, as they are here read, ſeem to intimate the latter part of them, to be the ſum of the ſhort ſong, or acclamation it ſelf, as, *Grace, grace to it*, Zach. 4. 7. But ſome rather read the words, as one continued ſpeech; *to the vineyard of new wine, ſing ye to it*: a redundancy of ſpeech in Hebrew very uſual: as Gen. 2. 17. ch. 8. 13. Pſal. 1. 4.& 74. 14.& 144. 2. Others, which I ſuppoſe the beſt, as divided, but another way, into two branches, the one containing a prediction, *In that day there ſhall be a vineyard of red wine*, the other, an adhortation, *ſing ye of it, or to it.*

In that day] At that time, when the potent adverſaries of Gods people ſhall be deſtroyed, v. 1. and Gods people, by their former afflictions, pruned and purged, chap. 1. 25. ver. 8, 9. chap. 48. 10. Job. 15. 2.

a vineyard of red wine] Or, as ſome, *hot*, or *ſtrong wine*: becauſe the word in Chaldee hath a ſignification of heat: but it ſeems rather, to intimate the colour, expreſſed plainly, Prov. 23. 31. *red wine*, in thoſe parts, being uſually the ſtrongeſt, and the beſt; called *the blood of the grape*, therefore, Gen. 49. 12. Deut. 32. 14. In regard whereof, alſo, the Jewiſh Doctors adviſe their people, at the celebration of the Paſſeover, to make uſe rather of *red wine*, then of *white*; becauſe this is uſually the weaker. So Pſal. 75. 8. The meaning is, the Church, Gods vine, Pſal. 81. 8. chap. 5. 7, that had formerly degenerated from her native excellency, and brought forth vile and noiſome grapes, Deut. 32. 32, 33. chap. 5. 2, 7. Jer. 2. 21. ſhould then recover her primitive generoſity again, and bring forth ſuch fruit, as ſhould be of good eſteem, uſeful and acceptable, both to God and man, Judg. 9. 13.

ſing ye to it]Or, *of it*. as Num. 21. 18. where the ſame term though in another form, with the ſame particle in like manner diverſly rendred is found, ſpoken there of the well as here of the *vine*: and the one ſeems to allude to the other. Of the latter uſe of the particle ſee Chap. 8. 12.& 23. 5. the word ſignifies, properly, *to ſing by courſe, anſwering* one to another, Exod. 15. 21. 1 Sam. 18. 6, 7. Ber. 3. 21. ſing together, as in a quire. Concerning it.

V. 3. *I the Lord do keep it, I will water it, every moment; leſt any hurt it, I will keep it night and day*]Or, as ſome, *I the Lord will keep it*: as others, knitting the two firſt members into one ſentence, *I the Lord, the keeper of it, will every moment water it; that it may not be hurt, I will night and day watch it.* That this vineyard of God thus reſtored, may have ſome good aſſurance, not of preſent proſperity only, but of future ſecurity, God himſelf is by the Prophet brought in, undertaking the charge and cuſtody of it. And whereas there are two evils eſpecially, that may be prejudicial to a vineyard, and impeach the thriving of it, the one drought, and want of water to refreſh it, chap. 1. 30. the other, the violent breaking in, of, privy ſtealing in, of man or beaſt, that may annoy it, Pſal. 80. 12, 13. Cant. 2. 15. God here engageth himſelf to his Church, to provide for it abundantly againſt either. For he that before had forbidden the clouds to rain upon it, chap. 5. 6. would himſelf, now, be continually watering of it, by the gracious dews, chap. 26. 19. and ſpiritual refreſhments of his Word and Spirit, and with a comfortable ſupply of whatſoever ſhould be needful to keep it in a fruitful and flouriſhing condition. Gen. 2. 9, 10. Deut. 11. 10-12. chap. 58. 11. Ezek. 47. 1, 9, 12. Hoſ. 2. 21, 22. Rev. 22. 1, 2. and he that before had pulled down her wall, and plucht up her hedg, Pſ. 80. 12. ch. 5. 5. would now himſelf be as a wall, and fence unto her, Pſal. 125. 2. ch. 26. 1. Zac. 2. 5. he would keep ſuch a conſtant watch night and day about her, that none ſhould either by day openly force and break in, or in the night time, by ſome wile and ſlight, privily ſteal in to wrong her, Pſal. 121. 3, 4.

to keep it]Or, *that watch it*, or, *the keeper* as the word is rendred, Jer. 4. 17. or, *watchman of it*: as, 2 King. 17. 9. *the keeper of Iſrael*, Pſal. 121. 4.

water it]For it is his watering alone, that can make fertile, and fruitful, that can give thrift and growth, ch. 44. 3, 4. 1 Cor. 3. 6, 7. and without him, as no watching can ſecure, Pſ. 1. 27. 1. ſo no watering can avail, ch. 17. 11.

every moment]Heb. *at moments*, or, *by moments*: as Job 7. 18. Ezek. 26. 16.& 32. 10.

leſt any hurt it]Heb. *leſt he viſit on it*: to *viſit upon*, for, to *puniſh*, *hurt*, or *afflict*: as Jer. 13. 21.& 30. 20. *leſt he hurt it*, for, *leſt it be hurt*: the word is taken indefinitely, as Job 19. 26. Pſal. 7. 2. and ſo the old Latine renders it; for they are wide, that think this form, and that, 2 King. 14. 8. parallel, *let us look either other in the face*; the phraſes are nothing alike.

I will keep it] Or, *watch it*: as Job 7. 20. Prov. 24. 12. Mat. 26. 36.

night and day] Conſtantly, continually, without intermiſſion. So 1 Sam. 25. 16. ch. 21. 8.

V. 4. *Fury is not in me*]The Prophet in theſe words, and the reſt of his enſuing diſcourſe, ſeems to meet with an objection, that might ariſe in mens minds, concerning theſe gracious promiſes of God, and his ſerious profeſſions of his affection to, and care of his Church; and to ſtrengthen the hearts of the truly faithful againſt it. For it might be demanded, how theſe things could ſtand with thoſe predictions and denunciations of ſuch grievous calamities and diſtreſſes, that were to befall Gods people themſelves, whereof mention is made, had formerly, in this Sermon, been made, Chap. 26. 8, 13, 15, 18. To which the Prophet retorteth and anſwes: Firſt, that God neither is of himſelf prone to wrath, nor implacable. Secondly, that there are thoſe among Gods people, that by their obſtinacy enforce God to ſevere courſes, ver. 4, 5. Thirdly, that Gods ſharp proceedings againſt ſuch, are for the benefit of the reſt, ver. 6. Fourthly, that Gods dealings with his people, in chaſtiſement, do much differ from his proceedings with others, ver. 7, 11. And laſtly, that there ſhall, in due time, be an entire deliverance of them, ver. 12, 13.

Fury is not in me]*wrath, or heat*: See ch. 42. 25.& 51. 17. Either my wrath againſt my people, is no fury, no rage, no implacable wrath, like that of an husband, towards a diſloyal wife, Prov. 6. 34. I am prone, and ready to do, what in ſuch caſe a man will not do, Jer. 3. 1. or my anger and diſpleaſure, conceived againſt my people, is now over; ſince that by their ſorepaſſed ſufferings, they are humbled for their ſins that procured them, reclaimed from them, and reformed, ch. 12. 1.& 40. 1, 2.& 54. 8, 9. Ezek. 16. 42, 63. Zach. 1. 15-17. and 6. 8.

who would ſet the briers and thorns againſt me in battle? I would go thorow them, I would burn them together]Or, as ſome, *who ſo ſhall ſet me briers and thorns* in it, *in battel will I march againſt them, and will burn them together.* But this agreeth not ſo well with the paſſes in the Hebrew. Others, *Yet if any with briar and thorn*, or like *briar and thorn ſhall induce me to battle, I will warily enter into her, or, thorow her, and burn them*, out of her together. This ſome underſtand of the enemies of Gods Church, that it is a folly for any, that are but as briers and thorns, fit to make fewel of, or matter to feed the fire, Pſal. 58. 9. Eccl. 7. 6. to offer to oppoſe themſelves againſt God, or againſt thoſe whom he protecteth; and if any ſuch therefore ſhall ſo do, or ſhall prove like prickling briers or thorns unto his people, Ioſh. 23. 13. Ezek. 28. 24. God will be as a fire to burn them up, and deſtroy them, Pſal. 21. 9. chap. 26. 11. Zach. 2. 5.& 12. 6. Others, of his Church and People, that albeit God be thus grac'ouſly affected towards it and them, yet if there ſhall thoſe ſpring up in it, and be found among them, that like briars and thorns ſhall vex him, and provoke him to wrath, by their prophane and ſinful courſes, 2 Sam. 23. 6. Mic. 7. 4. they ſhall find him to be a conſuming fire, Deut. 4. 24. chap. 33. 12. he will in hoſtile manner ſet upon them, or enter, to that purpoſe, into his vineyard, and burn them up together, and by that means rid it of them, 2 Sam. 23. 7. ch. 1. 25.& 9. 18. which yet he will ſo wiſely and warily do, that his vineyard ſhall receive no damage thereby; he will withall have a due regard to thoſe that continue faithful to him, Zach. 2. 3, 12 Pet. 2. 9. Many other verſions & Interpretations are given, too long to relate: theſe I ſuppoſe the moſt probable.

who would ſet againſt *me*] Heb. *give me*, or, *ſet me*, ſome would have it read, by way of wiſh, as Job 29. 1. Jer. 9. 1. *who will ſet me* ? that is, *I would ſome would ſet me.* I ſuppoſe it rather to be ſpoken, either in way of interrogation, Jer. 9. 12. Hoſ. 14. 9. or, by way of ſuppoſition; as Pſal. 107. 43. ſo Pſalme 25. 12.

the briers and *thorns*]Heb. *brier, thorn*, as chap. 5. 6. which ſome underſtand, as ſpoken of one kind only, as, *briar of thorn*, that is *thorny brier*: but both words being in an abſolute and entire form, admit not well that conſtruction: the moſt, therefore, rather take it, as intending two ſorts; and either taken collectively, with defect of a copulative; as Hab. 3. 11.

I would go thorow them] The word here uſed, being no where elſe found, only two tems derived from it, the one, ſignifying a *ſtep*, 1 Sam. 20. 3. the other, *on hip*, 1 Chr. 19. 4. ſo it would here, more properly, and more modeſtly be rendred; becauſe it peculiarly pointeth to that place, whence the motion in going ſeems to deſcend. Some here take it, to import a warlike *march*: Others, a wary *ſtepping*, as alluding to one, that entring into a garden, or orchard, to pluck up the weeds and thiſtles, and to grub up the briers and brambles, that peſter the ground, is careful how, or where he treads, for hurting the uſeful plants, the more render eſpecially therein; and to this ſenſe, I the rather encline, becauſe the pronoun is here feminine. *I will go in her, or in it, or ſtep into her, or into it*, to wit, the vineyard, v. 2, 3.

I would burn them together]Heb. *I will burn her*, or, *it*, together; which becauſe it cannot here be underſtood ſtrictly of burning up the vineyard it ſelf, as a ground altogether forlorn, Heb. 6. 8. (notwithſtanding what is ſaid, Lam. 4. 11.) muſt of neceſſity be meant, of burning thoſe briers and thorns out of it; and may well, therefore be

be rendred, *I will burn* them out of it; for the preposition is, in ſuch manner, oft implyed, either in the verb, or in the pronoun, or affixe: ſo Pſalm. 53. 5. *encamping me*, for *encamping* againſt *me*; *dwell thee*, for *dwell with thee*, Pſalm 5. 4. *come us*, for *come to us*, ch. 28. 15. ſo Pſalm 65. 5. where the ſame particle is neceſſarily ſupplyed, that is here wanting; though in a diverſe uſe, then here.

V. 5. *Or, let him take hold of my ſtrength, that he may make peace with me, and he ſhall make peace with me*] Some read the words, *Or, who will, or can grappel with my ſtrength? let him make peace with me*, &c. as if he had ſaid, who is able to fray mine hand, by laying hold on mine arm, or can hope to make his part good againſt me? Job 9. 4, 12, 13. Dan. 4. 35. 1 Cor. 10. 22. and it is their wiſeſt courſe, therefore, to make their peace with me, Job 11. 13.& 22. 21. The interrogative, ſupplyed from the words before-going, the future, for the potential: as 2. 6. 18. Others, *Or, he ſhall take hold of my ſtrength, that he may make peace with me*, that *he may*, I ſay, *make peace with me*] under ſtanding it, as in allusion to one who perceiving ſome offended perſon ready to ſmite him, or give fire upon him, in an humble and ſubmiſſive manner, layeth hold on his arm, and by earneſt ſuit, with prayers and teares, endeavoureth to ſtay him from ſmiting, or diſcharging on him, and by allaying of his wrath, to make his peace with him. See Exod. 32. 6. Hoſ. 12, 4. Jon. 3. 8-10. as if he had ſaid, So will I proceed againſt ſuch as thus provoke me; unleſſe by humbling of themſelves, and ſeeking timely to me, they make their peace with me, and ſo prevent it, Zeph. 2. 1, 2. Luk. 14. 32. a defect of the finitive particle *that*: as ch. 5. 11.& 10. 2. Hoſ. 1. 6. and the latter branch, for the greater emphaſis, repeated: as chap. 26. 3. Cant. 6. 13.

V. 6. *He ſhall cauſe them, that come to Jacob, to take root, Iſrael ſhall bloſſome and bud, and fill the face of the world with fruit*] The Prophet returns again to theſe gracious promiſes of God, to be made good to his people; either of his reſtitution of them, or upon, and by means of his judgments executed upon the wicked, among them; their taking deeper root, thriving better, and growing ſo abundantly fruitful, that their fruit ſhould fill the whole world.

He ſhall cauſe them, that come to Jacob, to take root] Or as ſome others, *He ſhall cauſe thoſe of Jacob that come to take root*, Or, as ſome other again, *He ſhall cauſe them that come from Jacob, to take root.* Or, *Jacob ſhall take root in his Poſterity.* The firſt, underſtanding the text of Jacobs Proſelytes, chap. 2. 3.& 56. 3. 8. The ſecond, of thoſe that return from captivity, v. 13. chap. 35. 10. The third and fourth, of their Poſterity, chap. 44. 3, 4.& 48. 19. But the words, eſpecially as they ly in the original, will not well bear any of theſe verſions. The beſt Interpreters concurring therein with the Jewiſh Commenters, thus read them; *Hereafter, or, in times coming, ſhall Jacob's root, or take root*, or, to knit them, the more aptly to the former diſcourſe; That in time *coming Jacob may take root*: as an effect of Gods purging of his Vineyard, his Church, from ſuch noxious plants as cumbred the ground, and hindred the growth and welfare of it. See chap. 4. 2, 4. of the uſual defect of the particle: ſee on v. 5.

them that come]Heb. in the *coming*; to wit, days, or times: as, *Behold the days coming*, Jer. 30. 3. 8. 31. 27, 31, 38. a defect of the particle; as in this very phraſe, Eccl. 2. 16.

he ſhall cauſe thoſe that come to Jacob, to take root;] to wit, God, Pſal. 80. 9. *thou madeſt it to take root*; or, taking it indefinitely, *he*, or, *they ſhall be rooted*, as Jer. 12. 2. ſo ver. 3. *leſt he hurt it*, or, *Jacob ſhall take root*, as Job 5. 3. *I have ſeen the fooliſh taking root*, where the word is the ſame, and in the ſame form; See Chapter 37. 31.

Iſrael ſhall bloſſome and bud] So Chap. 35. 1, 2.& 66. 14. of the word, See Chap. 5. 24.& 17. 11. *Iſrael*, and *Jacob*, are here the ſame: to wit, the Poſterity of *Jacob*, called alſo *Iſrael*, as Chap. 14. 1.

and fill the face of the world with fruit] Heb. *and they ſhall fill*, to wit, the Poſterity of Jacob; either naturally deſcended from him, or by profeſſion of faith adjoyned to him. Pſal. 22. 6. Rom. 9. 6. Gal. 6. 16. *the face of the world*; the ſurface of the habitable part of it. See chap. 13. 11.& 14. 21.& 25. 17 they ſhall be diſperſed, and enlarge themſelves through all parts of the world, fulfilled in the converts of the Gentiles, in all places by the miniſtery of the Goſpel, called here, *fruit*, by a metaphor taken from the *fruit*, or, *revenue of the field*, Deut. 32. 13. 1 Zek. 36. 30. See Joh. 15. 16. Col. 1. 6. See alſo, ch. 37. 31. Job 14. 7. 9.

V. 7. *Hath he ſmitten him, as he ſmote thoſe that ſmote him*] Another argument of Gods mercy to his people, albeit he did, and had, ſometime, ſeverely chaſtiſed them, yet doth he not therein deal ſo roughly and rigorouſly with them, as ſho doth uſually with their enmies, when he comes to take vengeance upon them.

Hath he ſmitten him] This is, God his own people, his Iſrael.

as he ſmote thoſe that ſmote him?]Heb. *according to the ſtroke of him that ſmote him*, or, *ſtruck him*. as ch. 10. 26. *him that ſmote*, for, *thoſe that ſmote*. The word taken collectively: Such as God had made uſe of, as inſtruments, rods, and cudgels, for the chaſtiſing of his people, ch. 10. 5, 20, 24.

or, is he ſlain according to the ſlaughter of them, that were ſlain by him?]The ſame thing is, as oft, again, but in other terms, ſomewhat more emphatically, repeated.

or,] A defect of the disjunctive; as Job 6. 6. which yet here may well be ſpared.

is he ſlain] Or, *hath he* (that is, Iſrael, Gods people) *been ſlain*. That it may run in the ſame tenour, with the former branch.

according to the ſlaughter of them] *As he ſlew*, or, *hath ſlain them*, or, *as they have been ſlain, or, ſlaughtered.* Heb. *his ſlain, or, his ſlaughtered* ones, as, *her ſlain*, ch. 26. 21. Theſe *ſlain*, all agree to be of the enemies of God, and his people: but whoſe *ſlain* they are ſaid to be, is queſtioned. Some ſay, the ſlain of the Leviathan, of the King of Babylon, before ſpoken of, not ſlain by him, but belonging to him. The Hebrew Commenters, *the ſlain of him*, that is, of God that ſlew them; as is ſaid, verſe. 1. Or, *of him*, that is, of Iſrael; not because ſlain by them, but becauſe ſlain for them, for the wrongs that they did them. I ſuppoſe it may well be read, as thoſe (that is, thoſe other, before mentioned,) *ſlain by him.* And the interrogative implies a more vehement negative, as if he had ſaid; God hath in no wiſe, ſo either ſmote, or ſlain his people, as he hath ſmote, and ſlain thoſe other, his, and their enemies, chap. 26. 14. verſ. 1. The verſion of many, who render this latter branch, *Hath he been ſlain, as they have been ſlain*, that *ſlew him*; the particle, being paſſive, will not admit. But thoſe ſwerve further from the ſcope of the Prophet, that turn over all this to the Leviathan, above mentioned, as if the Prophet ſhould ſay, *Hath he ſmitten him*, (to wit, the Leviathan) *as one ſmiting himſelf?* as, ſaith he, God doth his people himſelf, feeling what on them he inflicts: Or, hath *he ſlain him, as he ſlayeth his own ſlain?* That is, his people, his friends. Prov. 27. 6. Hoſ. 6. 2, 3. Zach. 13. 3, 6. But this is all clean beſides the cuſhion.

V. 8. *In meaſure, when it ſhooteth forth, thou wilt debate with it: he ſtayeth his rough wind, in the day of the Eaſt-wind*] The Prophet having affirmed, that God in his chaſtiſing of his people, dealeth otherwiſe with them, then he is wont to do with others, whom he hath not the like reſpect, or relation unto; he now proceeds more diſtinctly, to ſhew, wherein the difference conſiſteth, between Gods dealing with the one, and with the other. One point of difference, here laid down, is, that God dealeth in way of diſcretion, and in much moderation with his, Jer. 10. 24.& 30. 11. meting out their ſufferings in a due proportion, like thoſe that do things exactly, by weight and meaſure; Phyſitians, eſpecially, in preſcribing pills, or potions to their patients, having a reſpect, as well to the ability of the patient, as to the nature and quality of the diſeaſe: not according to the greatneſs of his power, and his wrath anſwerable thereunto, Job 23. 6.& 37. 23. Pſal. 78. 38.& 90. 11. or to the hainouſneſs of their ſin, Exr. 9. 13. Job 11. 6. Pſa. 103. 10. Lam. 3. 22. but according to the ability of the chaſtiſed, to bear that which is inflicted, Pſalm 103. 13, 14. Cor. 10. 13. Whereas in dealing with the other, he is nothing ſo cautious; but proceeds, as thoſe that pour out, or lay on, without regard of ſtint or meaſure, Chap. 65 6, 7. Ier. 10. 25. See Ioh. 3. 34. He dealeth with the one, as a Father, in correcting his children when they have done amiſs, regarding their weakneſs, as well as their wantonneſs; and laying leſs on the more infirm, though all alike faulty, Pſal. 103. 13. Mal. 3. 17. With other his enemies, as a Judg with delinquents, who proceeding, according to the ſtrict rule of Law and Juſtice, regardeth not the perſon of the offender, but his offence only, and according thereunto, diſpenſeth juſtice, equally unto all alike delinquent, though not alike able to ſuſtain what their offence calls for, chap. 59. 18. and 65. 6, 7.

in meaſure]The word, here uſed, is derived from one, that ſignifies a certain meaſure, one of the leſſer ſort of thoſe that they uſed, in meaſuring out of drie wares, meal, grain, or the like, and contained, as moſt ſuppoſe, the third part of an Epha, (and yet why ſhould they then ſay, three fears, Gen 18. 6. the meaſure ſeems, being the ordinary rate of one batch, Mat. 13. 33. and not rather in one term, *an Epha*,) that is, according to the received eſtimation of the Jewiſh Epha, much about, but ſome what above, our *peck*. Of it, ſee 1 Sam. 25. 18. 1 King. 18. 32. 2 King. 7. 1, 16, 18. and in the places before mentioned. The word is a duplicate, as many other of the like ſtamp in that language: which moſt of the Jewiſh maſters would have to be a Noun, as if it ſhould be ſaid, *By peck-peck*, that is, delivering out, not the whole *buſhel*, or *ſtrike* together, but by *peck* after *peck*, as a man doth in meting out meal, or grain, out of a great Heap, or Tun, into veſſels of a ſmaller ſize. Some make it a verb, with a Pronoun affixed to it, and render the text, *in meaſuring*, as it were, by the *peck* out to it; as afterward, in ſending out of it. The former ſeems the better, and that the rather, becauſe there wants that point in the belly of the laſt letter, which the Pronoun wontedly hath. The word, as many other in this Prophet, hath no mate.

when it ſhooteth forth] The word, in the original, is very ambiguous. That which hath bred much diverſity, both of verſion, and interpretations, amongſt thoſe that write upon the place. Some, *In due meaſure, uſing the ſword wilt thou debate it.* Becauſe a word uſed for a ſword, ſo called of putting it up, or *ſe-ſwing* it out, comes neer to the term here uſed, 2 Chr. 23. 10. Neh. 4. 17. Ioel 2. 8. Others, *in meaſure*, with her *plantations* doſt thou contend: Becauſe of thoſe things which the ground it ſelf, as plants growing on it, *ſends out*, the like word is alſo uſed, Nehem. 3. 15. Chapter 16. 8. Eſt. 17. 6, 7. As if the meaning were, that God in chaſtiſing,

his people, did rather smite them, in the fruits of the field, then in their persons, Joel 1.4. Amos 4.6-9. but this is not found. Others, *In her shooting forth*; that is, when the grows luxuriant, he pruneth her, but warily, as the husbandman doth his vines, of his fruit-trees; to as not, either to hurt the heart, or kill the root of the plant, Joh. 15.2. Others, *in sending* (that is, inflicting judgments) upon *her*; as 2 Sam. 24.15 Ezek. 14.19,21. The preposition included in the verb, or affix: as ver. 4. And in the very next word, *debate it*, or *contend with it*, for, *debate*, or, *contend* with it. The like whereunto see, Deut. 33.8. Job 10.2. chap. 49.25. Others, lastly, *In casting, dismissing*, &c. *sending her out*; as the word, most properly, and usually signifies. Which I conceive to be the genuine sense of the place. The gender of the pronoun, altered here, from the masculine to the feminine; because in the fore-going verse, was relation had to the people, vers. 6. In this to the land, or vineyard, vers. 2. And some suppose an allusion here to a Father, who displeased with his son, though he purpose not to disinherit, or cast him utterly off, yet either excludes him, for a time, from his prefence, as David did Absolom, 2 Sam. 14.24. or sends him out into the country, and there holds him to hard meat, and keeps him in servile employments, until he have made his peace with him, Jerem. 2.14. Others to an husband, who for ill carriage, or misdemeanure, dismisseth his wife for a time, but with a purpose to receive and entertain her again: As God having the like affection and disposition towards his people, even then when he seemed to cast them off, as no longer his, and to have given them a peremptory bill of divorce, Pf. 44.9. ch. 50.1. Jer. 3.1-14. It is most probable, that the Prophet had an eye unto Gods sending, or casting them out into captivity, which though the heaviest affliction that ever he exercised his people with, was yet tempered with mercy towards them, towards their, at least, offspring, as we have seen, Jer. 15.11.& 24.5. Lam. 3.22. Ezek. 11.16. They run wide still, both Jews and Christian Commenters, that expound this passage, also, of Gods dealings in exact rigour of justice, according to their demerits, or in way of retaliation, *measure for measure*, with the enemies of his people, Ier. 50.15. Rev. 16.5,6.& 18.6,7.

thou wilt debate with it] Or, *dost*, or *didst thou* (for he seems to speak of what was past) *debate with it*; to wit, by thy judgments; as Amos 7.4.

he stayeth his rough wind, in the day of the East-wind] Most Interpreters apply this also, to Gods proceedings with his people. The first word is ambiguous, and maketh the sense the more uncertain. Some taking it in his most usual sense of *meditating*, render it, when *in his Spirit, he meditateth, or, minderh, hareth*, or, *rough* things toward them. Others, eying another use of the word, whereby it signifies, sometime, *to make a noise*, chap. 8.20. & 31.4.& 38.11.& 59.11. when *he whistleth*, or, though *he blow with his stiff* gale of *wind*. Others, following a third notion of the word, whereby it is used, for to *remove*, or, *take away*, 2 Sam. 20.12. Prov. 25.4,5. (and some of the Jewish Commenters here so take it) when *he* (that is, the enemy, or God himself by the enemy) *took her away with that his stiff sor, bostes ous wind*. Or, when with such a tempestuous form, she was born, or carried away into captivity, Jer. 13.24.& 18.17. Ezek. 5.2,12. (for the Text so read, would be left taken indefinitely, as the like, vers. 3.) And they knit this latter clause thus to the former; which yet others sever, and make this latter an entire sentence, by it self. Some, whom our version followeth, applying it to Gods people, *he stayeth, or refraineth his rough wind*; that is, in fanning his people, he allayeth and slackens the fiercnesse and boisterousnesse of it, that it may not carry all away before it, Pfal. 78.38. *he did not raise up all his wrath* before chap. 48.9. Others understanding it, of the enemies of Gods people, render the words with an adversative prefixed; as Pf. 119.23. Prov. 11.23. *but*, or, *whereas, with a rough wind he carrieth them away*; the sweepeth them away, to their utter destruction, with a stiff blaft of some tempestuous wind, that rents or tears up trees by the roots; such as pafled by Elias, 1 King. 19.12. and that carries all before it, as that did the locusts in Egypt, Exod. 10.19. (alluded to, Joel 2.20.) which with a stiff blaft of wind, he blew into the red Sea, and there drowned them, as he did Pharao also after them, with the like, and all his forces, Exod. 15.10. See Job 27.20,21. ch. 41.15,16. Ier. 49.36. A defect of the pronoun *them*; as Prov. 8.13, and this laft I incline to.

in the day of the East-wind] At such time as the East-wind blow-eth; noted for a blasting, boisterous, & blustring wind, in those parts, Gen. 41.6,23. Pfalm 48.7. Ezek. 17.10.& 19.12.& 27.26. Heb. *Eastern*, for, *Eastern wind*: as *standing*, for, *standing* corn, chap. 17.5.

V.9. *By this therefore, shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin:*] Another difference between Gods dealings in this kind with his people, and with those other. All that he doth herein to his people, is not to destroy them, but to chastise them for what they have done formerly amiss, and for the future, to reform them; to wean, and withdraw them from their sins, that they may not perish by them, ch. 1.25.& 4.4.& 48.10. Pro. 21.30. Ezek. 18.31.& 33.11. Dan. 11.35. Mal. 3.3. 1 Cor. 11.32. Heb. 12.9,10.

By this shall the iniquity of Jacob be purged] Or, *Hereby is, or, hath the iniquity of Jacob* (that is, of Gods people; as v.6.) *been done away* (as ch. 28.18.) or, *expiated*, as Num. 35.33. Prov. 16.6. chap. 6.7.& 22. 24. the guilt of it is remitted, and Gods paternall indignation and displeasure satisfied, and pacified, upon their sincere repentance, and serious humiliation, thereby procured, and produced in them, Job 5. 17, 18.& 33.16-24. chap. 26.8, 9, 16-18. & 40.2.& 42.25. and 54. 8, 9.

all the fruit] *All the fruit* thereof, a defect of the pronoun as Deut. 25.12. ch. 3.6, 15.& 30.27. All the end that God aimeth at, in afflicting his people; to wit, their amendment, *fruit* being the end, for which men plant, set and sow, ch. 5.2. 2 Tim. 2.6. Heb. 6.7. Jam. 5.7. and the benefit that thence redoundeth to Gods people: *the fruit*, that, they thereby reap and receive; and in regard whereof, they are thereby in themselves also bettered, Pf. 94.12.& 119.67,71. Heb. 12.10,11.

to take away his sin:] Or, *taking away*: that he may *taking away*, take away: as chap. 5.5. that he, that is, God, may utterly take away, may throughly purge sin out of them, Job 33.17,18. chap. 1.25.& 28.10. a two-fold defect, both of the verb finite; as ch. 59.13. and of the finitive particle; as ver. 5. or as others render it, when *he shall have taken away his sin*. When he, to wit, Gods people, shall have abandoned the practice of those sins, that formerly they had fallen into; a want of the adverb of time; as chap. 17.6.& 26.10. or, taking it indefinitely, as ver. 3. when *his sin shall be abandoned; sin*, fay they, that is, the subject matter, means, and instruments of his *Sin*; mentioned in the next branch: as, *Your sin*, for, the calf wherein ye sinned, Deut. 9.21. but we need not depart from the proper sense of the word; the words relate to the former branch, what was termed *iniquity* there, is *sin* here: as Pfal. 51. so only there seems intended a removal of it, in regard of guilt and wrath, by free remission, on Gods part; here an abandoning of it, by sincere repentance, and serious reformation on mans part, Ezek. 6.9.& 36.31.

when he maketh all the stones of the altar, as chalk stones, that are beaten in sunder] When he shall have made the sincerity of his repentance (without which no reconcilement of God and man, ch. 59. 2.) to appear, by abandoning his idols, together with the instruments and monuments of his former idolatries, ch. 30.22. Deut. 7.5.& 12. 2,3. 2 King. 18.4.& 23.4-20:

all the stones of the altar] Or, *all his*, or, their, *altar stones*; for there is no particular altar designed; but the word without any particle prefixed, taken collectively: the *stones*, whereof their *altars* were made, whereon they sacrificed to their idols, ch. 65.3. a defect of the pronoun: as ch. 13.22. Ier. 5.45.

chalk-stones] Heb. *stones of chalk*, or *lime*; for so the word properly signifies: (though no where else found in the Hebrew text of the Old Testament; but another used for it, ch. 33.12.) as appears both by the word of *pargeting*, and a *pargeter*, among the Talmudists, thence deduced; and by the Syriack, in Daniel, where it is used in the Syriack form, for the *pargeting* or *plaster* of the wall, Dan. 5.5. *as he mos thosen broken in pieces*; that is, as chalk-stones, broken in pieces to make lime, wherewith to parget. So Ch. 24.10. and the participle is in such a form, not else-where read, as implies a breaking to pieces, as such stones, for such uses, are wont. So Deut. 9.21. 2 King. 23.12.

the groves and images shall not stand up] These words are so joyned to the former in our version, as if the meaning were, that when the altars should be demolished, then the groves and images should not stand up. Which yeelds a sense, that seems but flat: they would rather be rendred with fupply of a copulative: as chap. 26.17. and *the groves and images, or sun-images*: stand *not*: as Pfal. 1.5. Nah. 1.6. but are likewise beaten and broken down, or *abide not*: as Gen. 45. 1. or, *continue not*: as Job. 15.29. but are also utterly abandoned, are demolisht, and abolisht. Of these *groves* and *sun-images*, see on chap. 17.8.

V.10. *Yet the defenced city* shall be *desolate*; and the *habitation forsaken, and left like a wilderneſſe*] This verse, and the next, are by divers diverfly taken. Some, and so the Jewish Commenters themselves, expound them; of Gods dealing with Israel, his own people. Others, rather, of his proceedings against his and their enemies; because he speaketh, in the close of it, of judgment, without any allay of mercy: as Jam. 2.13. which if it be applyed, therefore, unto Gods people, must be understood of, and restrained unto, those obstinate ones among them; of which before, ver. 4. See Deut. 29. 18-21.

Yet] As ch. 9.4.or, *But*: as ch. 2.6. as either foretelling what should be: de Gods people, before they were thus reformed: or, as passing to the relation of Gods dealing with others in a rougher manner, then with them: as ver. 7.

the defenced city] Jerusalem, say Some: Samaria, say others: and others, again, Babylon; or as those of either judgment, that take the words more largely, the strongeſt cities, as well in Iudah, as in Israel, Samaria, and Ierusalem, themselves not excepted, 2 King. 17.5. Ier. 34.1.or, the strongest cities of Gods enemies, Babylon, and others of them, ch. 24.10.& 25.12.& 26.5,6. the word being collectively understood, their *defenced cities*, and afterwards, their *habitations*: as Ier. 50.45.

desolate] Heb. *solitary*; left alone: either all the Towns and Country about her being wasted and destroyed, ch. 1.8. or forsaken of those that formerly replenished her, and whose company and presence in times past she enjoyed, Lam. 1.1.

the habitation] This some apply to the Sanctuary or Temple at Ierusalem

Jerusalem; to which it seems applyed, by way of Prophecy, Exod. 15.2, 17. Jer. 31.23. Others conceive it spoken of the stately palaces, (the word being collectively used) of the city, or cities, before intended: ded: ed of Babylon, Jer. 50.45.50. more generally their *habitations*, as well without, as within their cities: for the word is very general, all, Job 5.8. Hol. 9.13. Yet some render it, their *sheeps-coats*. Which albeit, the word oft elsewhere seems to import, 2 Samu. 7.8. Chapter 65.10. Yet I conceive not to have place here. We read, indeed, in Scripture, of the *habitations*, or *sheep-walks*, if you please, rather then *sheep-coats*, of the *wilderneſſe*, that is, of the *waſte*, or the plain, where cattle use to graze, Pfal. 65.12. Joel 2.22. but because the places here intended are opposed to the *wilderneſſe*, or *waſtes*, I suppose, rather, such *pleasant places* to be here intended, (see Hol. 9.13. where the same word is used as either within their cities, or about their Countries were choicely planted, and charily kept for their pleasure and delight. See ch. 32.13. so that the meaning is, that their strongeſt places should be ruined, & the pleasantest defaced.

forſaken] ch. 16.2.

left as a wilderneſſe] ch. 6.11,12.& 32.14.& 64.10. Ezek. 36.4. Jer. 9.12.

there shall the calf feed, and there shall he ly down, and consume the branches thereof] Cattle shall feed, and lodge, and browze, where men now dwel, where houses now stand; threatned to Jerusalem, c. 32.13, 14. Ier. 26.18. Mic. 3.12.

the calf] Put here, for cattel of all sorts; as ch. 11.6.

feed, and ly down] Quietly, without restraint, or disturbance; all lying open, and none to chaſe away, or affright, Chapter 17.2.

consume the branches thereof] Browze upon the shrubs, that shall be there growing, when the cities and dwellings ruined have lien long waſte, chap. 32.14. or upon the pleasant plants, and choice slips, that their Orchards and Gardens had bin planted and furnished with within the City, Neh. 3 15. Cant. 2.5. Chap. 17.11. Some restrain it to the famous Babylonian Gardens; whereof see Diodore, lib. 2. ch. 10. and they may well come in among the rest. Howbeit, some expound it, of the persons of men; as it all sorts, from the greater boughs, resembling men of note and place, to the leſſer sprigs or spray, that is, the meaner sort of people should be exposed to destruction; as chap. 10.33,34. and others, that utter ruine is threatned to the State; compared to a tree, that is by baſils browzed upon, while it is green; and made fuel of, when it is fear. See Chapter 18.5,6. and of the word here used, Chapter 2.21. & 17.6. But I suppose, that these notions do not suit so well with the Prophets present discourse, describing the devaſtation of the places, rather then the destructions of the persons there inhabiting, save as the deportation or destruction of the one, is a means to produce the desolation of the other.

V.11. *When the boughs thereof are withered, they shall be broken off, the women come, and set them on fire*] The Prophet proceeds in the relation of the desolation and waſteneſs, that should befal the city, or cities, here intended.

the boughs thereof] Heb. *Harveſt*: as Pf. 80.11. the name *harveſt*, being common, as well to the plucking of trees, as to the cutting of corn. See ch. 17.11. and of some trees, no other *harveſt* is, then their *boughs*, Neh. 8.15.

they shall be broken] The verb is plural; the noun singular. Whence some render it, each one of them *shall be broken*; as chap. 26.19. none escape: but because the noun is masculine, and the verb feminine; and again, the noun of such a comprehensive notion, as admits not well, such a distributive as to say, *every one of an harveſt*, meaning, bear, bough, or fruit: Some, therefore, deeming the speech to be defective, and a word to be supplyed, fitting the verb, and found, ch. 18.5. read the words thus; the sprigs *shall be broken*: and this the rather is to be admitted, because the Prophet seems to speak, not of bought, decayed on the tree, and then becauſe grown fear, broken off, but of trees felled, or broken down, for the use of cattle, while yet green, the sprigs whereof, when they have barked them, growing fear, are eaſily snapped asunder: and as spray good for nothing else, are picked up for the fire.

the women come] Or, *and women come*. For there is no article in the text, the copulative supplyed: as ver. 10. Some find mysterious matter in the word *women*, to wit, that the enemies of Gods people should be so dejected, that they should be destroyed, even by a weak womans hand; as was Sisera by Jael, Iudg. 4.9,21. and Abimelech by the of woman Thebez, Iudg. 9.53,54. and Pyrrus, by a woman seeing her son in danger to be slain by him; and some bring it home to the Babylonians, subdved by the Medes formerly, deemed but an effeminate people: and somewhat in the Prophets may seem to found this way, Ier. 50.45. But the plain literall sense seems most agreeable to the Prophets mind; and the ordinary practice in all places, may inform us, that where boughes lept lye, till they be fear, unregarded, it is the usuall manner of women and children, to gather up the spray, either to make fire of, or to kindle fire with, Ier. 7.18.

set them on fire] Heb *set it on fire*: and here the former version, by way of distribution, may not do amiss, if, that is, each one, or any one of the sprigs, either bigger, or leſſe, as before.

set on fire] Or, *on a light fire, such a light fire*, as such light stuff is wont to produce; having oftentimes more light, then heat; more blaze then warmth, Eccl. 7.6. the word properly signifies *to enlighten, or to make light*, Pfal. 18.28. but because there is little difference between the two words in Hebrew of one and the same stock, that signifies *light*, the one, chap. 5.20. and *fire*, the other, chap. 44.16. yea the one is used, sometime, for the other: *fire* is put for *light*, chap. 50. 11. as *light* for *fire*, Mar. 14.54. and that *light* and *fire* commonly go together; and no looner is the fire kindled, but it presently gives light. Hence it is, that in Hebrew, the word that signifieth first, and properly, to *lighten, or give light*, is used also for to *kindle, or set on fire*, Mal. 1.10. The plain meaning of the place seems to be, that those places that had been before so curiously planted, and carefully fenced, that none might have accesse unto them, to touch ought there, should now lye open, for man and beast, chap. 5.5.& 7.25.& that which now grew there, whether leſt, of what had been formerly there planted, or had, since the land was over-run, sprung up of it self, should be so neglected, that it should be free for any, other beast, to browze on, while it was green, or people, to make fewel of, when it grew fear: an argument of extream waſte, and utter neglect.

for it is a people of no understanding] Heb. *not a people of understandings*; that is, *not of any understanding*; *understandings*, for any understanding: as chap 40.14. and as *salvations*, or *deliverances*, for *any salvation*, or deliverance, chap. 26.18. and, *righteousneſſes*, for any *righteousneſſe*, at all, Dan. 9.18. a people that hath no understanding at all, ch. 1.3. that understand nothing, take no notice of, not regard at all, either God himself, his dealings with them, and their duty to him; or ought that doth truly and really concern their own good, Deut. 32.6,28,29. Pfalm 82.5. Chap. 5.12. 13.& 42.18. 20,25.& 44.19. Jer. 4.22.& 5.4,5.& 8.7.& 10 8,14. The reason is here rendred, of Gods so severe proceeding against them, whether forrein Nations, or those among his own people; as the like also in the other places pointed to. See Hol. 4.14.

therefore he that made them, will have no mercy on them, and he that formed them, will shew them no favour] A heavy close, and a sad sentence; which therefore might seem to confirm the judgment of them who conceive this whole passage to be understood of forrein Nations, and not of Gods own people. But those terms of *making* and *forming*, are so frequently, in a peculiar manner, applied unto Gods people, as importing, and intending, not so much the creating of them, as men in the loins of our first Parents, or the procreating of them, by their several next Parents, common to them with all manner of mankind, Gen. 1.27,28.& 2.7. Job. 10.8-10. Pfal. 119.73. & 139.13-16. Ier. 1.5. but the making of them such a Nation, as they were, and the framing of them into such a State, as well Ecclesiastical, as Civil, as God had setled among them, and advanced them unto: these terms, I say, in a more special manner attributed in regard of Gods peculiar dealings with them, to that people, makes me encline to think, that they are the people here meant, whom God would so severely proceed against. See Deut. 32.6,15,18, Pfal. 149.2. ch. 22.11.& 43.1,7.& 44.2.& 45.11.

will have no mercy on him] Or, *will not have mercy on him*: a kind of extenuation, as some would have it. *I will not have mercy on them*, for, *I will punish them*: but it seems to me rather, a very full and emphatical phrase; as if he had said, I will punish them unmercifully: my judgments inflicted on them, shall have no mixture of mercy. See ch. 9.17. Hos. 1.6. So in that of Solomon, Prov. 17.21. *He that begetteth a fool, begetteth him self grief, or, sorrows*: (so it would be read) *& the father of a fool shall have no joy*, hath no small emphasis in it, as some Learned observe: the like may be said of the other branch; in fense with this the same. See on ver. 10.

V.12. *And it shall come to passe in that day*, that &c.] In this verse, and the next, the Prophet, after his wonted manner, concludeth this long Sermon, with a gracious promise of Gods restitution of his people, after the main body of the obstinate wicked, by his judgments destroyed from among them, and the residue reformed, which is the day, or time pointed to in these words, as ch. 11.11. The particle *that*, is wanting; as ch. 7.21,22. and so also, v. 13.

the Lord shall beat off from the chanel of the river, unto the stream of Egypt.] This some expound of Gods chastising his people, partly by the Assyrians, and partly, yea principally, by the Chaldeans, who should over-run their Land, and beat them out of it, from the one end of it, to the other; and thus they rather conceive it to be understood, because the Land of their inheritance is usually thus bounded. See on chap. 23.3 Others understand it, of a beating over all those parts, lying between Euphrates and Nilus, Assyria and Egypt, by the Medes in their expedition against Babylon. And others lastly, as I search that God would make for his people, and a beating of them out, or, a separation to be made of them, from other people, among whom they were dispersed in all parts, that they had an ordinary notice of.

the Lord shall beat off: Or, *beat out*, a metaphor taken either from trees, whose fruit is in the gathering of it beat off, Deut. 24. 20. ch. 17.6.& 24.13. or, from corn; the grain whereof, is beaten out of the ear from the chaff, Iudg. 6.11. Ruth. 2.17. with the *staff*, or the flail, chap. 28.27. for they had other kinds of threshing also: see ch. 28.27, 28. now becaule *threshing* is an ordinary emblem of affliction; Ot which, see ch. 21.10.& 25.10. and the *beating* of trees likewise, chap. 17.6. many suppose that afflictions should of necessity here be intimated, if not of Gods people, yet of some to be beaten off, as fruit

sion in the trees, from the places of their former abodes, and of those Nations at least, from whom they were to be reduced, as being thence brought forth, as grain out of the threshing floor: neither of which, yet, I suppose, is necessary. There they shall in this term be intimated, no more then a severing of Gods dispersed people from the Nations, among whom they remained, and with whom they were intermingled; as by beating, the berries are severed from the tree; by threshing, the grain from the ear, the straw and the chaff, not to hurt, or destroy either, but that they may be gathered, carried in the other Mat. 3.12. & 13.30. And the *beating*, here consequently, seems to imply no more affliction to Gods people, then the *reaping* at the last day, Mat. 13. 38, 39. albeit, that *reaping* and *cutting* in Scripture be an ordinary resemblance of the execution of Gods wrath upon the wicked, Iob 24.24. Pf. 37.2. Joel 3.13. Rev. 14.15.19. Thus the Jewish Commenters take it, and the word of *gathering* that followeth, seems to confirm it.

from the chalnel of the river]Or, *from the flood*, as Pfal. 69.2.15. (for in this notion, it is no where else found) and it is deemed to import such a stream, as runs with strength and noise, *of the river*, to wit, Euphrates, chap. 8.7. whose several branches, do some of them, in Heathen Writers, bear their names from the world here used, as *Nahar-fares*, and *Nahar-malcha*; Pliny, l. 6. c. 26. Ammiane, l. 24. c. 3.

to the river of Egypt] That is, to Nilus. See on chap. 23.3. Out of all parts of the Land of Iſrael, whose limits elſe two were, Deut. 17.18. Jer. 12.14. Iosh. 1.4. & 13.3. as ſome, or out of all thoſe Countries that lay between Euphrates and Nilus, the utmoſt parts of Aſſyria, the one way toward the Eaſt, and the farthereſt parts of Egypt towards the Weſt. See chap. 11.11, 12. a place paralleled to this, ſee alſo verſ. 13.

and ye ſhall be gathered one by one, O ye children of Iſrael] The term of *gathering* here uſed, as appears by the word of *beating* premiſed, is not taken from the gathering or gleaning of corn; for that is firſt gathered, and then beaten out, Ruth 2.17. but from the gathering up of fruit or berries, that are picked up from the ground one by one, after that they have either fallen of themſelves, or bin beaten down from the tree; whereby the Prophet would either intimate the ſmall number of the people, that having been formerly faithful, or being ſincerely converted, ſhould be preſerved in thoſe times of univerſal calamity, and reſerved for mercy, in regard of the whole Nation, chap. 1.9. & 10. 12, 13. it being a note of ſome ſcarcity, where berries are picked up one by one, or ſignifie an exact collection of them (the verb alſo being in a form of ſome emphaſis) God picking them out, as it were, one by one, out of ſeverall places into which they had bin diſperſed; ſo expreſſed, to aſſure them of an entire reſtoring and return of all thoſe that were to have a ſhare in this mercy, to meet and gather together in the ſame, albeit they were never ſo far aſunder, one from another, or never ſo few of them in any one place. Deut. 30.3, 4. Neh. 1.9. Ch. 16.19. Iſ. 27.12. Ezek. 39.25, 28. Amos 9.9, 10.

V. 13. *And it ſhall come to paſſe in that day, that the great trumpet ſhall be blowne*] Heb. *with a great trumpet* (ſuch an one, as may be heard far and neer) *ſhall it be ſounded*, that is, *the trumpet* (ſuch an one) *ſhall be ſounded*, as Amos 3.6. Cyrus his proclamation ſhall come forth, for the return of Gods people out of all parts, where they remained in captivity, into their own Country, 2 Chr. 36.22, 23. Ezr. 1.1, 2. an alluſion to the *Jubilee-trumpet*, that ſhe ſounded in the yeal of Reſtaut, when in men were ſet free, and returned each one to his inheritance and poſſeſſion again, Lev. 25.9, 10. a type of the Evangelical trumpet, whereby, under the Meſſias, Gods Elect out of all parts, are called in out of their ſpiritual thraldome, under ſin and Satan, to inherit a ſhare in the Kingdome of grace here, ch. 61. 1, 2. Iob. 4.18, 19. Iob. 5.23, 25. Act. 26.18. Rom. 10.18. as alſo of their celeſtial trumpet, whereby they ſhall at the laſt day be ſummoned all to appear, that they may enter upon the full poſſeſſion, and entire fruition of their eternal inheritance, both in body and ſoul, in the Kingdome of glory hereafter, Mat. 24.31. 1 Cor. 15.52. 1 Theſ. 4.16.

and they ſhall come, that were ready to periſh, in the land of Aſſyria] Whither the ten Tribes had been carried captive, 2 King. 17.6.

ready to periſh] Heb. *periſhed*, as Deut. 26.5. Iob 29.13. Pſ. 119.176.

to deſtroyed, for ready to be deſtroyed, Pſ. 137.8. or, *periſhed*, in no better caſe then as utterly periſhed, deemed no other, then as dead, ch. 26.19. Ezek. 37.11.

and the out-caſts] Pſ. 147.2. ch. 16.3, 4. Jer. 30.17. Ezek. 34.16. Mic. 4.6. Zeph. 3.19.

in the land of Egypt] Whither they had many of them fled, Jer. 43. 7. & 44.28. and many other had at ſundry times alſo been led captive, Deut. 28. 68. Hoſ. 8.13. Zach. 10.10. *Aſſyria* and *Egypt*, ſeem mentioned, not as the only places, into which the people of God had bin diſperſed, but as Euphrates and Nilus, ver. 12. as two of the remoteſt places one from another, into which they had bin ſequeſtred & this helps to confirm that which was before ſpoken of thoſe two famous rivers, was not intended to ſet out the bounds & ends of their own Land, but to intimate the extent of their depoſitation and captivity, Iam. 1.1.

and ſhall worſhip the Lord, in the holy mountain at Jeruſalem] They ſhall go in at their return, ſeriouſly and ſet up again in the ſolemn ſervice of God, that had bin wholly intermitted (the Temple, the place peculiar aſſigned the e nto, being deſtroyed) during the time of their captivity.

and ſhall worſhip] Or, *to worſhip, that they may worſhip*, as Iosh 24.9. Heb. *bow themſelves to*, that is, worſhip by *bowing themſelves*, as Pſ. 72.11. *in the holy mountain*] Mount Zion. See ch. 2.2. *mountain of holineſſe*, 2 Ezek. 20.40.

CHAP. XXVIII.

Verſ. 1. *WO to the crown of pride, to the drunkards of Ephraim,*] This Chapter conteineth a new Sermon, or Prophecy, conſiſting of two principal parts; the former, concerning Ephraim, or the ten Tribes, ver. 1-4. the latter, concerning the people of Iudah, and their adherents, ver. 5-29. He begins that concerning the ten Tribes, with denunciation of a *wo* againſt them, for their pride and haughtineſs, deſcribing them, as men drunk with proſperity, and thrown in inſenſibility into the like of them, Hoſ. 4. 11. & 5.5. Amos 6.1, 4, 8.

wo] in way of commination; as Chap. 5.11. though ſome read it, by way of compellation: *O the crown, &c.* See Chap. 10.1.

to the crown of pride] The lword King, or Kingdom, verſ. 7.10. *crown*, for kingly ſtate, or Kingdom, as Iſa. 62.3. 1 Sam. 1.16. *pride*] So here, as Pſ. 17.10. See on Chap. 12.5. & 26.10. *the crown of pride, as the foot of pride*, that is, of proud perſons, Pſ. 58.8. although ſome render it, not the *haughty*, but the *ſtately* crown, becauſe to multitude and power it ſeemed to exceed that of the other two Tribes.

to the Drunkards] Or, *of the drunkards*, Joel 1.5. ver. 3. *of Ephraim*] Iſrael, the ten Tribes, which of *Ephraim* the chief, Hoſ. 60.7. Hoſ. 13.1. See on ch. 7.2.

whoſe glorious beauty is a fading flower] Heb. *and the fading flower the goodlineſſe of bravery, or gallantry*, which being rendred according to our verſion, the copulative is put for the diſiunct, vis Chap. 4. 6. & 17.2. But ſome render it, as rendring a reaſon of the *woe*, or *because* (as chap. 16.2. *this glorious beauty* is, or ſhall be, *a fading flower*. But that comes to the ſame, ver. 3, 4. Some, (Vatablus) by the reſt carrying on the ſentence, which reference ſhall be the *wo*, until to him *whoſe fat glorious beauty* ſhall become *a fading flower*; that is to Ephraim, whoſe Kingdom and ſtate, for all the bravery of their proud hearts, ſhall ſhortly like a fading flower, be ſeen, and ſuddenly blaſted and blown away, by the coming of Salmaneſer, whom God ſhall ſend to fall upon them, ver. 2. Or, *and to the fading flower of the goodly, or brave gallantry*, ſee ver. 4.

glorious beauty] Heb. *goodlineſſe of bravery, or gallantry*. See on Chap. 4.2. and ver. 4. Some take it in an explication of the word *crown*.

a fading flower] Or, *as a fading flower*; the note of ſimilitude employed, as Chap. 22.18. See the like expreſſion, Pſ. 103.15, 16. Iſa. 40.6, 7. Iam. 1.11. Some ſuppoſe here an alluſion, both in the word, and that of a *crown*, to the garlands, or coronets, made of flowers, that they uſed to wear on their heads at their Feaſts: Of which, the Athenians, Iſraelites, and Wiſemen, ch. 28.1. See more what the like, Chap. 19.6.

which are the head of the fat vallies] Or, to them that are, or, as others, *which* (to wit, the *flower*) *is on the top of the moſt fat, or fertile vale*; and by *flower*, theſe latter underſtand the chief ſtate of the Kingdom, formerly flouriſhing, but now beginning to decay *which are on the head*] That is, as many expound it, *the wiſe, the Princes or Rulers*, in that fat vale and it is true, that the word *head*, is commonly uſed for *a Ruler, or Governour*, and *headſhip, for principality or rule*, Pſal. 18.43. & 60.7. Chap. 7.8. & 9.14, 15. But the form of ſpeech, here uſed will not admit it, for it ſhould then be, *the head over the vale*, Pſal. 110.6. *the heads over many countries*, not as the text hath it; *on the head of the vale*. Which I ſuppoſe, therefore to ſignifie it either by *ſituation* as it is, that is, dwell and abide *on the head* that is, *on the top*, (as Exod. 17.9. Deut. 34.1. 2 Sam. 2.25.) or to this wiſe, in the mountain ſituate above the vale, in the mountains of Samaria, Hoſ. 6.1. *the head, or top of the valley, is the rock of the plain*, Jer. 21.13. Or, *on the head*, that is, *in the firſt* (or principal) *part of that fat vale: head for chief*, as Exod. 30.23. 2 Sam. 23.8, 18. Pſal. 137.6. Cant. 4.14. For as for that, which ſome have, that the word *head*, ſhould here be given to that Land, becauſe it lay higher, and was more hilly then Iudah's country, I can hardly ſubſcribe to, doubting ſomewhat, in part, of the thing it ſelf.

of the fat vallys Heb. *vale of fatneſſe*: that is, an exceeding fat and fertile vale; *fatneſſe, for richneſſe* and rankneſſe of ſoil, Gen. 27.28, 39. & 45. 18. and *the head of the vale of fatneſſes*, for the prime, and chief, of that exceeding fat, or rich valeies, *the horn of the ſon of fatneſſe*, chap. 5.1. for, a chief and principal rich ſoyl. What vale it here intended, I dare not preſume to ſay. Some ſuppoſe the *main body* of the Land, to be meant, which lay all at a vale beneath Mount Lebanon and was a very fertile ſoyl, Gen. 49.25. Deut. 33.13. Others conceive the vale to be meant, that lay neer to the habitation, or which was Samaria, the head city of the Kingdome, was ſituate, 1 King. 16.24. and this ſeems the moſt probable; for to the Court, the place of the Kings reſidence, and the chief places of the Kingdom, where the abuſes there pointed at did moſt abound, the Prophet ſeems to have a ſpecial eye. Howbeit, ſome of the Rabbines underſtand by it, the Vale of Cinneroth, mentioned of Deut. 3.17. Iosh. 12.3. 1 King. 15.20. in the new Teſtament, called Geneſereth, Mat. 6.53. a rich vale, indeed, but no reaſon rendred, why it ſhould be here meant, ſave becauſe it yeelds pleaſant Fiſhes. For thoſe that would think it to be *Gethſemane*, which, yet queſtionleſſe, had hence its name, a fertile valley, at the foot of Mount Olivet, neer to Jeruſalem, Mat. 26.36. ſtrideth ſo far out of the Prophets way, who is here dealing with Ephraim and Samaria, not with Iuda or Jeruſalem. And I ſhould rather imagine, that the Prophet might have ſome glance in the word of *fatneſſes*, uſed alſo for ointments, Cant. 1.3. & 4.10. at their immoderate uſe thereof in their Feaſtings, expreſly taxed in them

them, Amos 6.6. then (as ſome of the Jewiſh Commenters do) expound the text, as ſpeaking thereof directly, while they render the words, *as whoſe heads is a valley of ointments*: that is, whoſe heads run down with ointments, as abundantly, as valleys do with water, Pſal. 104.10.

that are overcome with wine] Or, as ſome, *of thoſe that are overcome with wine*, as having reference to *ſtrong*, that is, State before-mentioned. I rather, *to thoſe overcome with wine*, referring it to the *wo*, or to *the drunkards*, here further deſcribed, *over-whelmed with wine*. Heb. *ſmitten*, as Iudg. 4.26. Pſal. 141.5. chap. 9.1. 10. 32. *beaten*, Prov. 23.35. or, *beaten down*, as 1 Sam. 14.16. or, *broken*, as Iudg. 5.22. or, *broken down*; as Pſal. 74.8. chap. 26.8. the word is very ſignificant, and from it comes the word, that ſignifies *an hammer*, uſed in the ſtory of Siſera, Iudg. 4.22. and no where elſe, which the Prophet might well have an eye unto; as if he had ſaid, they are ſtruck down, or laid along with *wine*, no more able to ſtir or execute ought, then Siſera was, when Iael with the hammer had driven the nail thorow his temples, and faſtened his head to the ground: a fit reſemblance of a man over-whelmed with drink. See another no leſſe pregnant expreſſion, ver. 7.

V. 2. *Behold the Lord hath a mighty and ſtrong one, which as a tempeſt of haile, and a deſtroying ſhowr, as a flood of mighty waters over-flowing, ſhall caſt down to the earth with the hand*] Or, in a general term denounced, ver. 1. is here more particularly ſpecified, by the inſtrument that God would uſe for the effecting of it, deſcribed, partly, by his might and power, and partly by the mildneſſ that he ſhould do among them; both elegantly and pregnantly ſet forth to the life, by variety of ſimilitudes heaped up together; to intimate an utter ruine and ſubverſion of all with them.

Behold] See chap. 19.33. & 28.1.

the Lord hath a mighty and ſtrong one] that is, as they conceive, the Hebrew text to run, *that thus render it*: *a mighty and ſtrong one is to the Lord*: a common form, as will in other languages, as in the Hebrew, Gen. 44.29. 1 King. 17.12. Hoſ. 4.1. and the meaning then is, that ſuch an one he hath ready at his command, to do his pleaſure upon Samaria. Yet ſome others make no entire ſentence of it; and there for e omitting thoſe ſupplyes, both of the verb ſubſtantive in this branch, and of the pronoun relative in the next, read the words, *one mighty, or a mighty one, and ſtrong to the Lord*: that is, *exceeding ſtrong*; as *ſtrong to the Lord*, (ſuch is the words are their) that is, exceeding great ſtrength, Gen. 13.13. or, *ſtrong from the Lord*, that is, *a day of perplexity from the Lord*: in all which places, and others the like, is the ſame particle found, that is in this place. So in the Greek Hebraiſme, Act. 7.20. of Moſes, *comely to God*; either for *exceeding comely*, or, *comely by compariſon*: received from God as Exek. 16.14. and of the Apoſtle Paul, 2 Cor. 10.4. *mighty to God*: that is, mighty by power received from God, 2 Cor. 4.7. and this mighty one, there is no doubt, but it was Sennacherib, the King of Aſſyria, and his forces; who in the fourth year of Hezekiah, overran the whole Land of Iſrael, tore downe Samaria, and after three years ſiege took it, diſſolved their Kingdome and State, carryed the Natives away captive, and in the room of them peopled the Country with ſtrangers, brought out of ſundry parts, 2 King. 17.5, 6. 24. & 18.9, 11.

mighty and ſtrong one] Either, King of Iſrael, or both, words of equal force, uſed for application: as chap. 27.1. now read we to put in here, with the Iewiſh Commenters, either, *day*, as ſome, or *wind*, as other of the ſame, by being unneceſſary, ſuperfluous.

which] The relative is not wanting, Exod. 13.8. 1 Chap. 42.5. but, according to the latter reading, either of them, doth no ule at all here.

as a tempeſt of haile, Move violent, then rain; that beats down, and breaks aſunder, not the ſtanding corn only, and ſuch things as grow on the ſurface of the ground, or ſhy plant of trees; eaſily, but even the biggeſt branches alſo, as well as the ſmalleſt progynyes, men and beaſt, themſelves, according to Exod. 9.23-25. Hoſ. 10.11 Iſa. 28.2. 30.30. Ezek. 13.11.

a deſtroying ſhowr] Heb. *a ſtorm of excision, or, deſtruction*. Deut. 32.24. Pſal. 91.6. Hoſ. 13.9, 10. Iove-ſtorms, generally, which, yet a late learned Author controlleth, affirming the word here uſed, to ſignifie not *a ſtorm*, but *a gate*, and would have it rendred, *in the gate excision*; and the meaning to be ſuch a ſtorm of hail, as ſhall beat down the gates that is, deſtroy the State. But the reading he followeth, is not by general aſſent, as he would have it, as by ſolution of copies I have obſerved; and the Rabbins, that comment upon the place, taking no notice of any other reading, go the ſame received way, that our Interpreters unanimouſly take.

a flood of mighty waters overflowing] The word, rendred *flood*, is the ſame, that was tranſlated *waters*, before. Of it, ſee on ch. 4.6. and 25.4. in the former of which places, it ſeems taken as, in that branch, in the latter, as this of *mighty waters, or, of many waters*, ſee on ch. 16.14. & 17.12. *over-flowing*, as the waters of the Sea, or of great rivers, are wont to do with much force, and in great abundance, when they have ſwoln above their Sea-walls, or have broken thorow their banks, Iob 30.14. Pſal. 42.7. & 69.1. & 88.16, 17. ch. 8.7. v. 17.12. Rich. 50.23. Jer. 51.42, 55.

ſhall caſt down to the earth] Some, *ſhall make to reſt on the ground*: But that portion conceives another, though neighbour root. Heb. *hath* (in a prophetical phraſe) *left*, &c. *laid* 10, 9, *on the ground*: there ſeems a deſect of the participle is, as Chap. 21.3. & 26.1. the mighty one before-mentioned *hath lay* it, that is, the crown of Ephraim, with all their gallantry, *on the ground*, as Pſal 89.39, 44. chap. 14. 12, 15. *to the ground*, for *on the ground*, as, *to the earth*, or *on the earth*, chap. 26.9. and ſo Amos 5.7. (the ſame phraſe with this here would be rendred) *they lay juſtice on the ground*.

with his hand] or, *with an hand*; or, *by hand*: that is, as moſt of ours, eaſily; with no great ado, as with the bare hand onely; or with the one hand, Chap. 19.15. or, quickly, ſoon, ſpeedily: (for he was not long about it) as we uſe to ſay, *with, or, of hand*, Lam. 4.5. See V. 4. but I ſuppoſe rather, that *by hand*, here is, by force of hand, by main might: So the Jewiſh Interpreters, deeming a deſect of the Epithet to be in the text, *with hand*, that is, *with aſtrong hand*, expreſſed, Exod. 3.19. Iſa. 40.23. Dan. 9.15. I rather, as for a *ſtrong hand*; as, *name*, for a great *name*, Gen. 6.4. & 11.4. or, a good *name*, Prov. 22.1. Eccl. 7.1.

V. 3. *The crown of pride, the drunkards of Ephraim, ſhall be trodden under foot*] They, and it, ſhall not be laid along on the ground onely, ch. 51.23. but even trampled upon under feet, Mal. 4.3.

The crown of pride, the drunkards of Ephraim] As ſome read it, *The crown of pride and the drunkards*; a deſect of the copulative: as chap. 27.4. Or, *the drunkards of Ephraim*, with their *crown of pride*; a deſect of the prepoſition: as Pſal. 5.4. I ſuppoſe it may well be rendred, *the crown of pride*: that is, the haughty, or lofty crown, *of the drunkards of Ephraim, ſhall be trampled upon with feet* (ſo the Hebrew is, ſee chap. 26.6.) all the difficulty in this verſion is, that the word *crown*, is ſingular, and the verb anſwering it, plural: but it is obſerved, that in ſuch ſyntax, as this here is, the noun, or verb ſomertime agreeth in form, with the latter term, in ſenſe with the former: So 1 Sam. 2.4. *the bow of the mighty ones were broken*, for *was broken*, Iob 29.10. *the voice of the nobles were hid*, for *was hid*, Hag. 1.7. *the deſpiſe of all nations ſhall come*: the verb plural, as here; but the diſagreement leſſe here, then in ſome of them: for the verb agreeeth, though not in number, yet in gender, with the word *crown*. Seev. 1. and we need not, therefore, either with that late learned Author or others, read the words, as by way of apoſition, *the crown, pride*, that is, *the crown* and *the pride*: Or, with the Belgick edition, *the proud crowns*, which neither ſounded ſo nor ſuiteth ſo well here, as appeareth by comparing this with ver. 1.

under foot] The crown is abaſed as low as may be, from *upon the head*, Pſal. 21.3. Iob 19.9. to lye *under the feet*, Pſalm 110. 1. to be trampled upon, as mire and dirt, and ſuch things as are of meaneſt and vileſt eſteem, ch. 10.6. Mic. 7.10. Mar. 5.13.

N. 4. *And the glorious beauty which is on the head of the fat valley, ſhall be a fading flower*] Heb. *and his*, (that is, Ephraims) *goodly gallantry, ſhall be, as the flower of a fading thing: fading*, for *a fading* plant: *a fading*, chap. 17.5. for *fading* corn: and, *fading* or, *falling*, for *fading or falling* Fig, as chap. 34.4. *fading*, or *ſhedding*, that ſheddeth flower, or leaf, ch. 1.30.

and, as the haſty fruit before the ſummer] Or, or *as*, &c. becauſe a ſimilitude diverſe from the former, wanting here, as Iob 6.6. All their pomp and ſtate ſhall be as rathe ripe fruit, that is, as we uſe to ſay, ſoon ripe and ſoon rotten, and are not wont, therefore, to be reſerved for ſtore, but to be ſpent out of the way; or, that is haſtily pluckt, and greedily devoured, became longed for commonly, and carnaſtly deſired. Jer. 24.2. Hoſ. 9.10. Mic. 7.1.

which when he that looketh upon it, ſeeth it, while it is yt in his hand, he eateth it up] Or, *which when one eſpyeth, as ſoon as it is in his hand, he devoureth it*. Heb. *ſwalloweth it*; greedily devoureth it, Iob 20.15. See ver. 2.

V. 5. *In that day ſhall the Lord of Hoſts be for a crown of glory, and for a diadem of beauty, unto the reſidue of his people*] The Prophet having done with Ephraim, cometh now to Iudah; and having related what evils he would bring on the one, he beginneth now to tell, what good he would do for, and what honour confer upon the other.

In that day] When this judgment ſhall be executed upon Ephraim, which was in the days of Ezekiah.

Shall the Lord of Hoſts be] Of the title, ſee chap. 1.ver. 9.

for a crown of glory; Or, *goodneſſe*; a *goodly crown*: as *an inheritance of goodneſſe*, for a *goodly inheritance*, Jer. 3.19 for it, or in ſtead of it, he will grace and honour that State, as much, or more, then the goodlieſt or richeſt crown in the world, had they it to wear, could ſee: the like, Prov. 4.9. chap. 62.3. and this is here oppoſed to Ephraim's *haughty crown*, like a garland of fading flower: for this is *a crown of annoyance*, or *everlaſting*, a flower ſo termed, and this crown ſo from it, I Pet. 5.6. *a crown that faideth not*, 1 Pet. 1.4.

a diadem of beauty] Or, *of gallantry*, Jer. 13.18. *a gallant diadem*; the ſame thing, in effect with the former: the word rendred *diadem*, is in this notion no where elſe found: See ver. 1.

unto the reſidue of his people] Unto the King dome of Iudah, that remained ſtill in their own land, and retained their wonted State with addition of much honour, under Ezekiah and Joſiah, after that the ten Tribes were diſperſed, and their State diſſolved.

V. 6. *And for a ſpirit of judgment, to him that ſitteth in judgment, and for ſtrength, to them that turn the battel to the gate*] The means whereby

whereby God would make their State so honourable and illustrious, by endowing their Rulers with wisedome, and their Warriors with valour: these two being the two principal pillars of a State, chap.3. 1,2. and these two endowments, the principal requisites, and true ornaments in either, ch.11.2.

a spirit of judgment] An ability to judge aright, and discern of truth and falshood, right and wrong, in those things that come before them: in regard whereof, Solomon calleth the Kings doom, *a divination*, Prov. 16. 10. as proceeding from a divine inspiration: such *a spirit of discretion*, for civil affairs; as was that *gift of discretion*, for spiritual affairs, called *the discretion of spirits*: 1 Cor. 12.10. a sagacity more then ordinary, in discerning of soundness, and discovery of unsoundness in others.

to him that sitteth in judgment] Heb. *upon judgment*: that is, *upon the* throne, or seat of *judgment*, Psal.9.4. Prov.20. 8. *judgment*, for *the judgment seat*: as *royalty*, for *royal* robes, Esth.5.1. those narrow the text over-much, that restrain this (as some do) to Ezekiah: for though the word be singular, yet it is collectively taken; as Prov. 20.8. and includeth others also, together with him, that judged under him, or were assistant to him in judgment.

for strength] For that also is Gods, and in his hand to give, 1 Chr. 29.11, 12.2 Chr.20.6.

that turneth the battel to the gate] The old Latine corrupts the sense of this text, rendring the words, *that return from war to the gate*, that is, *home*, which some apply to Ezekiah's return from his war against the Philistines, 2 King.18.8. as do those also that render it, *that turn the war away from the gate*. For neither will the words of the text admit either of these Interpretations; and the meaning seems much more emphatical: such, as not onely defend their own Country from the enemy, but beat him back, and pursue him to his own gates, chap.22.7. and so indeed did Ezekiah, when he did not only beat the Philistines home to the gates of their strongest Forts, and fenced Cities, but entred them also, and possessed himself of them, 2 King.18.8.

V.7. *But they also have erred through wine, and through strong drink are out of the way*] The Prophet having begun this prophecy concerning Judah, with a gracious promise of Gods favour toward that State, both in the continuance, and the advancement of it, after the ruine of Ephraim; whereas it might have been justly feared, that the subversion of the one, being so neer neighbours, might have provoked a great impeachment; it not a downfal of the other; doth now passe on to a grievous complaint against those of Judah, as not free, from those enormities, for which, this heavy calamity befel that people, and therefore unworthy of so great favour.

But] Heb. *And*, as ch.5.12.

they also] Those of Judah, whom God vouchsafeth these favours unto, and that have Gods Word and Worship still among them, which the other Tribes had abandoned, that professed to be better, and had better means, both to make, and to keep them better; yet take the same evill courses with them, 2 Chr.13.8,11.ch.48.1, 2. & 58.2. Jer.3. 10.

have erred through wine, and through strong drink are out of the way] Or, *erre through wine, and stray through strong drink*: for the tense is the same in either verb, and the sound somewhat alike in the original. They are guilty of the same crime, that those of Ephraim were charged with, to wit, sensuality, and excesse, ver.1.

strong drink] The word, in the original, is but one; it signifies such drink, as is apt to make *drunk*: and from it, comes the term *drunkard*, used ver.1. See ch.5.11.

the Priest, and the Prophet have erred through strong drink] Or, *do erre*: they that should give good example, and endeavour by reproof, and censure, to restrain and reform it in others, are in this kind themselves as faulty as others, ch.56.12.

erre] Either sin, in the immoderate use, and abuse of the creature. Prov. 20. 1. for every man is *a straying* from the way of truth and right, chap. 53. 6. Jam. 5. 19. or, fail in the duties of their special places, either corrupted hereby, or dilabled thereunto, Mic. 2.11. & 3.5.

they are swallowed up of wine] They take it in so excessively, that it over-mastereth them; and they seem rather to be over head and ears (as we say) in it, then to have it in them: it depriveth them so of all abilities, for the use of the powers and parts, either of body or mind, Prov. 20. 21. Jer. 23. 9. Hos. 4. 11. that which we use to say, *drowned in drink*. See somewhat the like expression, ver.1.

they erre in vision, they stumble in judgment] The former member, specially, respects the Prophets: the latter, the Priests. Being drunken sots, and wholly addicted to sensuality, they regard not what they teach, or prophecy, the one, so it tend to loosenesse and licentiousnesse, which the people were well pleased with, chap.30.10,11. Jer. 5. 31. Ezek.13.19,20,22. Mic.2.6,7,11. & 3.5. nor what sentence they past, so they might have wherewith to maintain their excesse, the other, Jer.5,31.

vision] Prophecy, or Teaching, Prov. 29. 18. chap. 1. 1. Mic.3.6.

stumble] Or, *reel* rather, or, *stagger*, alluding to their drunkenness, and the usual manner of men in drink: the word is used in this notion, here only, and Jer. 10.4. of Images, said to be fastened with nails to the wall, that they may not *move*, as it is there rendred, or *stir*, certainly, *stagger*, or *reel*, rather then *stumble*, and a word derived from it, Nah.2.10. rendred, *the knees smite together* but the word there is a noun, and it may seem to be rendred better *staggering of knees*: *knees*, *fure*, may more fitly be said to *stagger*, then to *stumble*.

in judgment] The particle *in*, is wanting here; as chap. 26. 8. and oft else-where. Howbeit, some of the Hebrew Criticks take occasion, thereby, to render the text, *they cause judgment to stagger*, or, to go awry, to go the wrong way; but that most agree in the other sense, *they stagger*, themselves *in judgment*; either ignorantly, not knowing, through foolishness, what sentence to give, or, wilfully declining to this side, or that side, as their corrupt affections, and sinister respects byassed them.

judgment] Or, *the judgment of God*: for there is another word of this stock, that signifieth *judgment* simply, chap.16.3. See ch.6.13. & 19.24.& Jer.2.31. where words of the same stamp are found; that judgment, which by Gods appointment they were to give, Deut.17.9. Mal.2.7. and which is said to be *the judgment* not of man but of God, 2 Chr.19.6,8,11. that which, as seriously considered, should exact the greater care and circumspection, in the due performance of it: so doth much conduce to the aggravation of their sin, that carryed themselves so wretchlesly and irreligiously therein, Psal.59.1,2.& 82.1,2.

V.8. *For all tables are full of vomit, and filthiness*] The generality, and the excess, in the loathsom effect of it.

all tables] That is, many, or most: *all*, in a manner; as Chap. 56.10.& 64.6. Jer.9.2. Phil.2.23. or, *all* their *tables*. The tables of these men, and the places where they met. A defect of the pronoun; as ch.13.22. Job 5.12.

of vomit, and filthiness] Or, *ordure*; for so the word properly signifies, ch.36.12. See ch.4.4. and excess of drunkenness, that makes men purge both waies. See ch.19.14. Jer.25.27.& 48.26. Hab.2.16. A defect of the copulative; as ch.27.4.

so that there is no place clean] Or, free. A defect of the epither; as ch.5.2. See the note there; and the like phrase, ch.5.8. For that Expositio[n] which the learned Annotator, here holdeth out, of one of the Iewish Doctors, *without place*, that is, *without God*, whom, by that term, they oft design, as if the meaning were, There is no talking of God, or his Law, at their tables; is of the same stamp with many other of their ridiculous toys and daliances with divine Oracles, which yet without any intimation of the least disallowance, that learned Author oft reciteth.

V.9. *whom shall he teach knowledge? and whom shall he make to understand doctrine? them, that are weaned from the milk, and drawn from the breasts?*] Or, as some read the words, by way of interrogation; *Those that are weaned from the milk, and drawn from the breasts*. Another shameful effect of this their sensuality, and excess; it had made them so sottish, that they were become altogether unteachable, uncapable of learning ought: Insomuch, that a man might as soon teach a child, newly weaned, letters, as to make them to understand ought, concerning themselves, or their duty to God, or man, Jer.4.22. Hos.4.11.

shall he teach] Or, *can any man teach* for the verb seems to be taken potentially; as ch.26.18. and indefinitely; as ver.5. and so, *can any make to understand* in the next branch. Yet some render it, *should God teach?* to wit, by his Prophets, 1 Cor.2.14. But I suppose the Prophets intention, more general.

doctrine] Heb. *hearing*: as ver.19. So ch.53.1.

weaned] Newly, or, lately *weaned*. So Ps.131.2. as if he should say, Either such, or none. It being as difficult a matter to teach such children, as to teach such sottish, and self-willed people; as these are; yea, in some regard, more difficult; because, there is some want of understanding in the one; but there is, besides that, a perverseness, also, of disposition in the other, Rom.8.7.2 Tim.2.25.

breasts] Heb. *teats*: as Lam.4.3. Joel 2.16. So called, as some think, from a word signifying *moisture*, Num.11.8. Pf.32.4. in regard of the pleasant liquor, or milk, that they yeeld. From the Syriak form of it, had *Thaddeus* his surname, Mat. 10. 3. and thence also comes our English word, *teat*.

V.10. *For precept must be upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little*] Or, *precept* hath been *upon precept*, &c. Thus they must be taught, or, thus they have been taught, as little children are wont to be, when they begin to learn their first rudiments, either of reading, or writing, to know letter after letter, and to draw line after line, in the fashioning of their letters, to have the same rules oft given them, and the same things oft told them; and yet for all this diligence used about them, and pains taken with them, they are never a whit the better, they continue still, as grosly ignorant, and as unreformed, as ever, 2 Tim.3.7. Heb.5.12.

precept upon precept] Or, *rule upon rule*; or, *rule after rule*. It is a short word, saith a Rabbine, no where else read, and argues *a short rule*; yet, by his leave, it is found, Hos.5.11.

line upon line] Or, *line after line*. The word signifies properly, *a cord*, or, *line*, chap.49.13. Jer.31.39. Ezek.47.3. thence taken, and applied to *lines* drawn with a pen, in writing and painting. An allusion, saith one of the Jewish Masters, to such as teach children to write, enuring them first to frame the several parts of each letter apart, and then to joyn them together, *line to line*, to make up the letter; (not letter to letter; for they never joyn them) or that guide their hand from line to line, and so cause them to draw one line after another. Though some of them would have it taken from the Masons *line*, by which he teacheth his novice, to lay one row of stones after another, for the making up of a wall. But the first seems the more likely. There is an elegant consonancy between this word and the former, which our English cannot express. And there is a reiteration of either branch, to imply a frequent inculcation of one and the same point, in the teaching of them, as with dull Scholars, is wont to be done.

here a little, and there a little] Heb. *a little there, a little there*, that is, a little of one thing, and a little of another; or, a little at one time, and a little at another. A defect of the copulative; as verf. 8. And thus saith a Rabbine, are they taught to do, that teach *a Sucker*, so they call *a novice*, or young Scholar, such as hath need yet of *milk*, as the Apostle speaks, alluding, in likelihood, to that term, 1 Cor.3. 1,2. Heb.6.1,2,3.

V.11. *For with stammering lips, and another tongue will he speak to this people*] Or, *hath he spoken*; or, *must one speak*; as before, ver. 10. This passage hath more difficulty in it, then the former. Some suppose the former similitude to be still insisted upon, that God hath dealt with them, or they were to be dealt with, in a very plain and familiar manner, as Nurses, or Parents, are wont to do with little ones that lisp, and clip words, and change letters, and use divers new terms, when they teach them to speak; and yet all this would do no good. Others conceive their fottishness to be a new way deciphered; as if the Prophet should say, that they were grown to that height of stupidity and senselesness, that they no more understood, or regarded, or reaped any fruit from ought spoken unto them, though never so plainly, either by God in his word, or from God by his Prophets, then as if it were delivered in some strange and barbarous language, in a tongue utterly unknown to them. And this way, most, both Jewish, and Christian Commenters, go; yet, in regard of the Apostles quotation of it, 1 Cor. 14. 21. seeming to look another way, some other Interpreters, whom our version seems to have followed, understand it, as delivered by way commination, as if God, by the Prophet threatned them, to take another course with them; and because they were grown so brutish, he would speak to them now, not, as to reasonable creatures, by words and speech, but as men are wont to speak to brute-beasts, by blows and stripes; by bringing in upon them, people of a strange language, which they should not understand, to handle them the more cruelly, in regard that they should not well know how to sue to them for mercy, because they had refused to hear him speaking to them, in his word, and by his messengers, in their own language which they might have understood. See Deut.28.49. Jer.5.15. Ezek. 3. 5. And some, again, admitting the same interpretation, as spoken by way of relation, what was already past, that in such manner, and by such people, (though to little purpose) God had spoken to them heretofore. But I see not why the second, and most received sense, of the words, may not as well, as this last, agree with the scope of the Apostle; which is to shew, that speech, in a language not understood, is unuseful.

stammering lips] Heb. *mocks*, or, *scoffs of lip*; *lip*, for, *language*, as Gen.11.1. *one lip*, for *one language*: and, *a pure lip*, for, *a pure language*, Zeph.3.9. *mocks*, *scoffs*, or *derision of lip*, or, *language* by an hypallage, or transposition, for, *lip*, or, *language of mocks*, or, *derisions*; (as, *choice of valleys*, for, *valleys of choice*, Chap.22. 7.) that is, as some, stammering, stuttering, or lisping language: because such language men are wont to use in mocking; and such kind of language is such subject to derision. Or, as others, strange language; which to those that understand it not, seems ridiculous; and they are wont therefore, to deride, and deem, as barbarous, Psal. 114.1.1 Cor.14.11. And this latter way, both the words following, carry it: and the Greek also, 1 Cor.14.21. See ch.33.19.

another tongue] For, *a strange tongue*: So, *other tongues*, for, *strange tongues*, Act.2.4.1 Cor.14.21.

V.12. *To whom he said, This is the rest, wherewith ye may cause the weary to rest, and this is the refreshing, yet they would not hear*] Or, *Because* when *he said unto them, This is the rest, yet they would not hear; or, they would not hear: He said, and they would not hear*; that is, *when he said they would not hear*; as, Prov. 1. 24. *I called, and ye refused*; that is, *Ye refused, when I called*. See ch. 50.2. ver. 18. The words then, thus read; the Prophet proceedeth to shew what should betide them; for this their brutish stupidity, and wilful obstinacy, in refusing to hearken to Gods gratious admonitions, and slighting his wholesome instructions, to their own confusion.

To whom he said] Heb. *which he said unto them*: but the relative is oft used for the casuative; as 1 King.15.13. and so here, *Because he said to them*.

he said] God, by his Prophets, ch.7.4.& 30.15.

This is the rest] The onely means, whereby rest and quietness may be either procured, or preserved, to wit, by hearkening to Gods Prophets, following the directions of his word, and relying upon him, and keeping close to him, 2 Chr.14.2-7.& 15. 4-19. & 16. 7-9. Jer.6.16. Mat.11.28,29.

wherewith *ye may cause the weary to rest*] According to this reading there should be a defect of the relative; Psal.109.19. that may procure rest for those, that are tired out with grievous pressures, and calamities of the times. But the form of the verb, admitteth not this reading. And others, therefore, more rightly render the words, with supply of the relative, as spoken in way of admonition, or exhortation, *cause the weary to rest*; Take some course, that your poor afflicted, whether country or countrymen, rather, may have some ease of, and rest from, those grievous scourges, wherewith they have been so much wearied.

the weary] To wit, people: A defect of the substantive; as chap. 40.19.& 50.4. or, as some, *the weary land*: but then it should be feminine; as ch.32.2. whereas, it is masculine.

the refreshing] The word is for signification, the same, in effect with the former, rendred *rest* also, Jer.6.16. where found in another form: But in this, here, the more fitly to comply in sound with the former; *ease*, and *rest*, *refreshing*, not so properly, but as that is an effect of it. See ch.30.15.

they would not hear] It was their willful obstinacy, as well as their blockish stupidity, both arising from their sensuality, that hindred Gods word from producing any good effect with them, Psal. 81.11.& 82. 5. Jer. 6. 16.& 44. 16. Zach. 7. 11. Luk. 8. 14.& 21. 34.

V.13. *But the word of God was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little: that they may go, and fall backward, and be broken, and snared, and taken*] Heb. *And the word of God was*, or, *shall be* which some render, as here, *But the word of God was, and* for, *But*: as 2 Sam. 13. Some, *Though the word of God, were: And*, for, *Though*, as ch.49.5. Though the word were in so plain, and familiar a way delivered unto them; as before, ver.10. Howbeit, some others read, and render it, as in way of commination, *Therefore the word of God* shall be *unto you*; as Amos 5.27. as if God threatned to punish their former stupidity, and obstinacy, with further blindness, as ch.6.9, 10.& 16.& 29.10-12.

that they might go, and fall backward, &c.] This some refer to the judgment here denounced, as a dismal effect of it, by God therein intended; as chap.6.10. Others refer it to their obstinacy, mentioned ver.12. as an effect thereof, though not intended by them, yet flowing necessarily from it. Of which manner of speech, see on chap. 3. 8.& Jer. 7. 18. and of the words, chap. 8.15.& 42.22.

go, and fall backward] Heb. *go, and stumble backward*: that is, *stumble*, and fall *backward as they go*. A defective speech: the like whereunto, see chap. 1. 4. and the supply, Psal.27.1.ch. 8.15. Jer. 46.6.& 50.32.

V.14. *wherefore hear the word of the Lord, ye scornfull men, that rule this people, which is at Jerusalem*] The word of commination seems hence to begin; directed unto the Rulers, such of them as Shebna was, of whom, see ch.22.15. that scorned, and scoffed at the menaces of Gods Prophets, as supposing themselves to be sufficiently secured against all occurrents whatsoever, ver.15.ch.5.19.2 Chr.36.16. Jer. 5.12,13.

hear the word of the Lord] What, not I, but he, by me, saith to you especially; as ch.1.10.

scornful men] Heb. *men of scorn*; as Prov.29.8. not scorned, but scorning; *scornful*, such as Solomon there saith, *bring a city*, or State, *into a snare*. A thing glanced at, verf.13. though, in this place, it may seem to imply more specially, (that which yet with scornfulness is commonly joyned) matter of mockage; and may peradventure, therefore, more fitly be rendred here, *men of mockage*, or, *mockers*; as 2 Per. 2. 3. for that seems the crime, here, specially charged upon them, verf. 15. and which they are advised to leave, ver.22.

that rule this people] Heb. *the Rulers of this people*; or, *domineers*, over them; as the word and phrase is used, ch.52.5. that abuse the power ye have, in regard of your places, to domineer, and lord it over my people, at your pleasure, chapter 26. 13. 1 Pet.5.3.

V.15. *Because ye have said, we have made a covenant with death, and with hell are we at agreement*] Because you deem your selves as safe and secure, as if death and you were entred into a solemn league, either with other. And whatsoever, therefore, might betide the State, ye were sure to escape.

ye have said] Or, *ye say*. That is, think with your selves, make account so; as Psal. 14. 1. & 94. 7. And yet it is not unlikely, that some such scoffing terms, as these, they had sometime also in their mouths; as we find somewhat like in the like in some Latine Comicks. See ch.22.13.

made a covenant] Heb. *cut a covenant*; as chap.55.3. The ground of which form is taken, either from the nature and manner of solemn Covenants, in which the conditions, whereupon the covenant is made, are wont to be precisely, and exactly on either side determined, and as it were cut out; The like whereunto, see verf. 22. ch.10.22,23. Dan.9.24. Or, from certain rites, that were commonly used at the solemn contracting of such leagues and agreement both among the people of God, and other nations. Of which, see Gen. 15. 9, 10. Psal. 50. 5. and on Jer. 34.18.

with death] That is, say some, with Sennacherib, the deadly enemy

my to our State, whom we mean to comply with. But this pulleth out the pith of the Prophets speech, whose words shew, that *death* it self is intended, which the grave followeth, as an attendant on it, Hos. 13. 14. Rev. 6. 8.

with hell] Or, *the grave*. See Chap. 14. 15.

are we at agreement] Heb. *we have made provision*; as Exod. 18. 21. *provide able men*. And so the word following, verse 18. is to be expounded; which being another form, from the same root, sheweth this to be a noun: and of the same signification, in effect with the former. The Jewish Criticks are much are much divided about it, and seem to look any way, rather then to the right reason of the term. The Chaldee rendreth it *peace*; and the reason thereof, saith one of them, is, because when men make peace, they meet together, and look one another in the face, Gen. 32. 10. 2 Sam. 14. 32. 1 King 20. 33. like *light to light*; or, *sight to sight*, in Solomons temple, 1 King. 7. 4, 5. And so they do also, when they meet to fight, 2 Chro. 25. 17, 21. Another would have it a participle, and to signifie, a *Seer* or *teacher*, as if they should say, We have set one to watch death, well enough, from surprising of us; as Ezek. 33. 2—5. But it is not *death* that is mentioned in this branch, but the *grave*. Another would have it, We have fet a *bound*, or, a *limit* unto death, or the grave, that it shall not pass, to come so nere to us, as to fasten upon us. Deriving it from a word, used, Pf. 107. 20. which, in Chaldee, commonly beareth that sense. Another, lastly, to let the rest pass, *we have made a complication*, that is, a confederacy, from a word fignifying to be enwrapped, or entangled, as the strings of a root, Job 8. 17. or the boughs of a tree, Dan. 4. 11. or, branched horns of a beast, Dan. 8. 5. But of this sense of the word, in any one of these places, can hardly any good proof be made. And I think therefore to what was given at first.

when the overflowing scourge shall pass thorow, it shall not come unto us] Or, *though the scourge*, or, *the bore*, *of a surrounding* flood, or, river, *pass thorow* the land, *it shall not come at us*. Though these things, that the Prophets prate so much of, *scourges*, and *land-floods*, and we know not what *storms*, and *inundations*, and *deluges*, should come and overflow the whole land; yet they shall not touch us: we shall, for all that, be safe; we have shelter sufficient enough at hand, to secure us.

when] Or, *though*, as chap. 12. 1. Pfal. 23. 4. For they little thought in likelyhood, that ever they would come.

the overflowing scourge] The word here used, doth commonly fignifie a *whip*, or *a scourge*, Pro. 26. 3. Nah. 3. 2. howbeit, some of the Jewish Criticks, in regard of the term of *inundation* annexed to it, understand by it here, the *shock*, or *bore*, or fierce stream of a river overflowing his banks, running along thorow the whole level as coming of a word, that fignifieth *to run*, or *pass speedily* through a place, 2 Sam. 24. 2. Job 1. 7. Jer. 5. 1. but it is not unlikely, that the Prophet did of purpose use the word *scourge* here, though to expresse that which they would have it here to import; In relating the words of those scoffing mates, that in mockery used these termes, because they heard the Prophets, in their menaces, making mention of an *inundation*, and a *scourge*, chap. 8. 7, 8. & 10. 22, 26. and it may therefore be well rendred, *the scourge of an overflowing*, or *surrounding* river, or flood; a defect of the subject: as *fading*, for *a fading* plant, v. 4, 10. *overflowing*, for an *overflowing* flood: as it is expressed, and expressed, ch. 30. 28. & 66. 12. Jer. 47. 20. 2 Chr. 32. 4. or, *an overflowing* storm: as the supply is, Ezek. 13. 11, 13. & 38. 22. which cometh home much to one: such storms of rain commonly causing also great land-floods, and the term is common to either, see chap. 25. 4. but that mention is made of *a storm* also, ver. 17.

passe thorow] To with the land. So Dan. 11. 10, 40.

it shall not come unto us] Heb. *came us*, for *come us*, the particle omitted, as Pfa. 36. 11. supply. d Pfa. 91. 20.

for we have made lies our refuge, and under falshood have we hid our selves] The ground of this their security from whence they presumed and promised to themselves undoubted safety: a *ly*, (so it is in the Hebrew) and *falshood*, both in effect the same, whereby some understand their idols, so termed, chap. 44. 20. Jer. 10. 14. Rom. 1. 25. wherein many of them much confided, chap. 1. 31. & 17. 8. Others, their treachery, and dissembling, in compliance with the adverse party, whereby they made account to save themselves, whatsoever became of others. Others, their crafty shifts, and wily devices which may well include the former, ch. 29. 15, 16. Others lastly which is most likely, their strength raised, and wealth gotten by fraudulent and deceitful courses, Pfal. 52. 7. & 62. 9, 10. ch. 30. 12. *lies* and *falshood* for goods thereby gotten: as *the robbery*, and *the oppression*, or *fraud*, for the thing gotten by *robbery*, *oppression*, or *fraud*, Lev. 6. 4. So, *the mammon of iniquity*. Luke 16. 11.

visiting] See chap. 5. 4. Zeph. 1. 9.

we have hid our selves] Or, *are wehid*: See ver. 17.

V. 16. *Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste*] Their deep security a-gainst their fensuality, and wilful obstinacy, and vain confidence of safety, notwithstanding Gods menaces by his Prophets, which they scoffed at, was before. Now God, by the Prophet, proceeding to relate what a round and sharp course he meant to take with them for these things; doth before premise, for the stay of the minds of of his faithful ones, amids the ensuing distractions and disturbances of the times, what provision he had made for their security and indemnity, to wit, such a rock, for them, by faith to rest on, as should stay by them, stay them up, and support them, amidst all those storms that should threaten the State, and sweep away those unsure and fickle staies, that those profane wretches, so much, but most fondly relyed on.

Behold] See chap. 7. 14. and verse 2.

I lay for a foundation] Heb. *I am founding*, or, *I have founded*, as chap. 14. 32. *the Lord hath founded Zion*; for it seems, that in this form, the participle is sometime the same with the first of the verb; as in that of Solomon, Eccles. 4. 2. *I praised the dead*: and then we need not, either with some of the Jewish Criticks, and some of ours, following them, make it a noun, reading the words, *I the founder*; Or, with other of them, make a further needless supply, rendring, them, *I am he that hath founded*: Or lastly, it may be an interchange of the person, the third for the first: as the like is deemed to be, Chap. 29. 14. in those words, *I add*. But however we read or render them, the meaning is apparent, that God before hand had laid a sure ground for the faithful to build and rest themselves upon, in those tumultuous and troublesome times.

in zion] In Jerusalem, a type of the Church, then to come, and the principal seat, both of Gods people, and of his service, at that present, Pfalm 65. 1. & 76. 2. Chap. 2. 2.

a stone] A foundation stone, that is, Ezekias, fay some of the Jewish Doctors; and a type of this stone, it is granted, he might be: but other of them better, the Messias, Jesus Christ, the onlytrue and sure foundation-stone, Rom. 9. 33. & 10. 11. 1 Cor. 3. 11. Eph. 2. 20. 1 Pet. 2. 6. 8. laid in Gods purpose from all eternity, 1 Pet. 1. 20. and for efficacy *the same*, to all the faithful in all ages, *yesterday*, *as this day*, *and for ever*, chap. 26. 4. Mat. 16. 18. Heb. 13. 8. opposed here to the fickle stays, and vain fastnesses of wicked Worldlings: as Prov. 18. 10, 11.

a tried stone] Heb. *a stone of tryal*; or, *of proof*, rather, as we use to say, *armour of proof*, and as a sword *of proof*, Ezek. 21. 13. for that it seems to relate to, there, from v. 9. that is, as *stone*, *a touchstone*, whereby men may, and shall be tried, whether found and sincere; or no, ch. 8. 14, 15. Mat. 11. 6. & 21. 44, 45. Luk. 2. 34. 35. Rom. 9. 33. 1 Pet. 2. 7, 8. or rather *a stone* throughly *tried* and approved of, *a choice stone*, 1 Pet. 2. 4, 6. Yet some of the Rabbines would have it to import, *a stone of munition*, or *defence*; because it is very neer to a term that signifieth a *fort*, or *tower*; properly *a sentinel*, or *watch-tower*, chap. 23. 13. & 32. 14. There is a place called (with very small difference from the word here used) *the stone of Bohan*, Josh. 15. 6. which might peradventure here be alluded unto.

a precious corner-stone] Heb. a stone of *the corner of precious stones*, a corner, for a *corner stone*; for thence, the chief heads in a State are termed: as resembling *corner-stones*, *corners*, Judg. 20. 2. 1 Sam. 14. 38. the choicest and fumest stones, are made choice of for corner stones, as well for the finer knitting of the walls together, as for the better bearing up, and for the beauty also, (Pfal. 144. 12.) of the building; in both which regards, the name of a corner-stone, fitteth well to Christ, Pfal. 118. 22. Mat. 21. 42. Act. 4. 11. since, that he not only beareth up the entire structure of his Church, Mat. 16. 18. 1 Cor. 3. 11. Epheſ. 2. 20. but also joineth and knitteth most closely and firmly together, both the two main walls of Jew and Gentile, and each living stone also, in either wall, one to another, Ephe. 2. 14-22. & 4. 15, 16. 1 Pet. 2. 4, 5. and again, a stone of *pretiousness*, for *most pretious*, 1 Pet. 2. 4, 6. See chap. 54. 11.

a sure foundation] Heb. *a foundation founded*: that is, a firm and sure, a well-grounded foundation: as *a founded staff*, ch. 30. 32. ch. 26. 4. Matth. 7. 24, 25. Luk 6. 48.

he that believeth shall not make haste,] So the word properly signifieth, Jud. 30. 37. Now because men beingout of their way, are wont to run to and fro, hastily and unadvisedly, this way, and that way: some therefore render it, *he shall not go astray*. But I suppose rather, it respecteth the manner of those, that being in danger, without surety, or certainty of any means, whereby to escape, try this way, and that way, but keep not constant to any; or despairing of safety, if they stay by it, make all the haste they can to quit the place they are in at present, though as uncertain of safety elsewhere, Pfal. 55. 7. 8. Act. 27. 30. or that expecting helps from abroad, though having assurance given of their timely approach, yet refuse to stay their coming, and out distrust of relief, are ready to yield upon any, the baseſt terms. The meaning then is, that those, who by faith rest themselves upon this rock, upon God in Christ, and his powerfull protection, shall not in their streights and distresses, as men at their wits end, run backward and forward, seeking by sinister coutes, and any base shifts, to rid themselves out of danger, as the faithleſs Jews frequently did, refusing to rely upon God, chap. 30. 1, 5, 15. & 31. 1. Jer. 2. 18, 36. Hos. 5. 13. & 7. 11. & 12. 1. but they shall with assurance of a good and timely issue, depend upon God, and with patience, quietly expect the performance of his gracious promises, as well for a seasonable deliverance, as for a powerful and providential support, until the time thereof do come, Pfal. 62. 1, 2. & 112. 7, 8. & 121. 1, 2. 2 Chr. 14. 11. & 16. 8. & 20. 12. ch. 8. 17. & 10. 20. & 30. 18. Jer. 17. 7. and it is not amiss observed by some of the Jewish Doctors, that he saith, the rather, *he shall not make haste*, because the prophecies and promises concerning either the exhibition of the Messia's then expected, or the deliverances of the faithful, were not presently effected; and God might seem, therefore, in mans fleshly conceit, to be slow and slack in his performances, against which temptation, they were to arm themselves with faith and patience, Hab. 2. 3, 4. Luk. 21. 19. Heb. 10. 36, 37. Now what the Prophet saith, *he shall not make haste*, the Apostle seems to render, *he shall not be ashamed*, or *confounded*, Rom. 9. 33. Whence, some suppose, some alteration to be in the Originall, from what anciently it was. But, besides what might be, and is commonly answered, that the Apostle ofr, in citing Scripture, regards not the words, but the matter; and herein both well agree, (since that it is the manner of men, that are in such confusion, to be heady and hasty) the Apostle, as he joyneth in the former part of that quotation, two places of this Prophet together, chap. 8. 14. & 28. 16. so in the latter part, likewise, he might well have an eye to two other, this, and that chap. 49. 23. where it is said, *They that wait on me, shall not be confounded*, or *ashamed*, a place parallel to this. The Chaldee here rendreth it, *He that believeth these things, shall not tremble*; or *shall not be moved*, *when trouble cometh*: rightly interpreting, saith the learned Annotator, the term here used, by that of *moving*: For so, saith he, the Ethiopick word fignifieth in the active form, to *move*, Mat. 27. 39. in the passive, to *be moved*, Mat. 11. 6. The sense is good & found, doubtleſs; but that proveth not this to be the genuine notion of the Hebrew term here used, and that in an active form, though a neuter or standing sense.

V. 17. *Judgment also will I lay to the line, and righteousnesse to the plummet*] Or, *And I will set out judgment by line, and justice by plummet*. Having provided sufficiently for my faithful and loyal ones security, I will proceed in an exact and precise way of justice, against these sensual, secure, and scornfull wretches: and this is laid down by a metaphor, taken from the practice of Masons and Carpenters, who when they will have a thing done exactly and exquisitely, are wont to do it by line and levell: fo Amos 7. 8. In which manner of speaking, may two things be intimated: First, a strict and severe proceeding against this brutish, profane, and malignant party, chap. 9. 27. & 27. 11. And secondly, a wary and cautelous carriage of this sad business, that though it fall heavy upon them; yet it doth not so far extend it self, as to hurt, or endamage any of those whom he shall be pleased to exempt, as workmen, to this end, draw the line over timber to be squared, or stone to be hewed, that in cutting, they may keep precisely to it, and not cut an hairs breadth beyond it.

Judgment I will lay] Heb. *set judgment*, for those scorners, v. 14. so ch. 34. 5.

to the line] Or, *by line*: as chap. 34. 17. For, as for the particle here used, the Prophet seems to have retained it, in reference to what was before, ver. 10. and wherein it also fo used, Job 35. 2. Chap. 32. 1. *by line* here, *by judgment* there: that is, according thereunto: So the rather it would be read, to remove an ambiguity: that it be not understood of some strict examination of the judgment and righteousnesse of others: the *line* is here meant, that workmen in building make use of, Job 38. 5. Chap. 44. 13.

righteousnesse] Or, *justice*: for that is the term we use most in matter of judicature: as when we say, *do a man justice*, and *do justice upon a man*.

to the plummet] Or, *by level*, as before: the word signifieth the weight that hangeth at the lines end, to keep it strait and eaven, 2 King. 21. 13. *judgment* and *justice* by *line* and *level*: or neither *judgment* without *justice*, nor *justice* without *judgment*: as neither any use of the *line*, in such case, without the *level*, no more then of the *level*, without the *line*: so that the meaning is, both joyntly, by both; though by a rhetoricall amplification, very familiar with this Prophet, expressed by way of distribution: of which manner of speech, see on ch. 5. 13. & 12. 6.

and the hail shall sweep away the refuge of lies, and the waters shal over-flow the hiding place] The effect of this strict proceeding of God with them, with the utter abandoning of all their vain confidences.

the hail] A storm of hail, Ezek. 13. 11.——15. See ver. 2.

sweep away] As with a besome: the like whereunto, see 1 King. 14. 10. ch. 14. 23. Or, as others, *shovell away*, as with a shovel: and others again, thrust out, as with a fork. Thus several Expositors, according to their several conceits, concerning the fignification of a word from this only, no instance else found, deduced, whereof see on Jer. 52. 18. But the forementioned learned Annotator rendreth it, *shall lower up*, because the word in the Ethiopick tongue, fignifieth to *lower*, Mat. 3. 12. & 13. 40. and *hail*, besides that it hath a burning or parching quality, is oft accompanied, in storms, with fire, Exod. 9. 24. Pfal. 18. 13.

the refuge of lies] Heb. *of a lye* as ver. 15. but termed so, here, not onely in regard of the ground of it, as there; but in regard of the effect of it, *a lying refuge*: as if he should say, *Your refuge of lies shall prove a lying refuge*: a refuge that shall not perform what it promised, and what ye presumed of: it it shall fail you then, when it should stand you in stead. So Jer. 7. 4. & 27. 15.

the waters] The land flood, ver. 15.

overflow the hiding place] shall surround your covert: of which, ver. 15. See ch. 16. 4. & 32. 2. a def & of the pronoun: as Ch. 13. 22. Gods judgements shall discover the vanity of your shifts, and ferret you out of all your hiding holes, Jer. 7. 21. & 16. 16. Ezek. 7. 19, & 17. 11, 14. and all your deep designs, and cunning projects, shall be a shed of thatch built on the land, that a shower of hail shall beat down, and the stream of the Land-flood, sweep away with it, Mat. 7. 27.

V. 18. *And your covenant with death shall be disannulled, and your agreement with hell shall not stand*] Ye shall be destroyed, notwithstanding all the courses, whereby ye suppose you or selves sufficiently secured against death.

Your covenant with death] Of which, ver. 15.

disannulled] Heb. *expiated*. So Chap. 27. 9. or, as some, *daubed over*; because the word is so used, Ge. 6. 14. it shall be clean wiped away, as a writing blotted out, and a deed defaced and cancelled: for so it is alſo, when sins are expiated with God, Chap. 43. 25. Col. 2. 14.

agreement] Heb. *vision*: as chap. 21. 2. & 29. 11. here, rather, *provision*: as the verb it comes of, sometime signifies, *to provide*, Exod. 18. 21. See ver. 15 the *security*, as we use the word, whereby ye make account, that ye have made *provision* sufficient, to secure your selves from destruction.

with hell] Or, *the grave*: as ver. 15.

shall not stand] Shall be of no force to secure you: So Chap. 7. 7.

when the overflowing scourge shall pass thorow] Or, *for the scourge of the overflowing* storm, or, flood, *shall pass thorow*, or, *over the land*, to wit, of Judah, chap. 8. 7, 8. and so did Sennacherib with his forces, ch. 36. 1. see ver. 15.

then shall ye be troden down by it] Heb. *and ye shall be to it for a treading down*: as ch. 5. 5. *the scourge*, or *storm*, that ye now scoff at, and the bore of the flood, that ye now make but a jeſt of, shall bear you down before it, with all your supports, and shall tread you down like dirt see ch. 10. 6, ver. 3. The words, entirely may thus be rendred; *For the scourge of the surrounding* flood, or storm, *shall pass thorow the land, and ye shall be troden down by it*: or, *for when the scourge shall passe thorow ye shall be troden down by it*: as ver. 18.

V. 19. *From the time that it goeth forth, it shall take you*] Heb. *From its passing thorow* (as Ezek. 5. 17.) *it shall take you*: as 1 Sam. 18. 30. *from their going forth* that is, *when they went forth*: So here, *when it passeth thorow*, or, *As it passeth over, it shall take you*: it shall surprize you: as Ezek. 23. 25. though ye say, it shall not come at you, ver. 15. or, *it shall take you away*: it shall carry you away with it, as the word is used, 1 King. 14. 26. Ezek. 22. 25.

for morning by morning, shall it pass over, by day and by night] Heb. *by morning, by morning*: as ch. 50. 4. that is, as some Interpreters, *very early in the morning*: as if he should say, it shall be upon you, ere you are up, it shall surprize you in your deepeſt security, when ye least of all dream of it, as ye ly sleeping in your beds: or, *morning after morning*; every morning, in a constant and continued course, it shall run over the land, again and again, day after day; and it shall pursue you inceſſantly, without intermiſſion: it shall not suffer you to rest, day or night, Rev. 14. 11. So the phrase is taken, Ezek. 46. 13, 14, 15. and *by day, by day*; for constantly, continually, every day, Pſ. 68. 19. & 71. 15. It shall break in with that violence, that nothing shall be able to stand before it; and it shall pass over so oft, that there shall be no escape from it. The Hebrew Doctors, some of them, expound it, of Sennacheribs army marching night and day (see Jer. 6. 5.) though not discovered until the morning, in which they entred upon Judea, ch. 10. 28-31. but this is, as many other, one of their groundleſs furmiſes.

and it shall be a vexation, only to understand the report] These words are diverſly understood of Interpreters: for some, by the word *report*, conceive to be meant, the wholesome doctrines, and serious admonitions, delivered by Gods Prophets to this people, as the word is taken chap. 53. 1. and they render the words, *and it shall come to passe, that the commiting, or vexation*, at least, *shall make them to understand the word*, or *the doctrine*, to wit, now delivered: they shall then, at least, to their wo and smart, understand and beleive, by what they undergo; and endure, the truth of that, which they will not now apprehend: and this suiteth well, with what went before, v. 9. But others, and so moſt of the Jewish Commenters, by report, understand the fame and rumour of the enemies approaches as chap. 37. 7. Jer. 10. 22. which alone should make them to tremble and quake for fear: see Ezek. 21. 7. Hab. 3. 16. and they render the text, *it shall be a quaking only*, or, *it shall make them quake, only to hear the report of it*: either the report, alone, shall call them into a fit of trembling; or, the report of it, shall affright them only; but no way conduce to procure any means of escape; and the latter of these, do the Hebrew pauses seem to affect.

vexation] So is the verb rendred, Hab. 3. 7. that *shall vex thee*. But in other places, otherwiſe; as Eſt. 5. 9. where it is said of Mordecai, that *he filled* both *with* grief, and did not *move*, or *stir*, to Haman; and Eccl. 12. 3. where the keepers of the house, that is, the hands, or arms, as moſt conceive it, are said to *tremble*, or *shake*, in old age: from whence divers render the word, here, no where else found in this form, *a trembling*, or, *a quaking*; & some other, *a commotion*: under standing it of that combustion and confusion that should then be in the land. Yet some other, in regard that another word, in found very

 more

ner it, is constantly us'd for a *removall*, Deut. 28. 25. 2 Chr. 29. 8. Ier. 15. 4. & 24. 9. & 29. 18. & 34. 17. Ezek. 23. 46. supposing this by transposition of a letter only, to be the same with that, render it indeed a *commotion*, but understand thereby, *an amotion* rather, a deportation, or *removall* of them, by captivity, into Babylon. But one of the most curious Jewish Criticks, is of the mind, that those two words come from several roots, However it be, for the peculiar and proper notion of the word, certain it is: that both the terrour that the rumour of the enemies approach should strike into them, and his presence much more, together with the dismal effects of it, as well the commotion in it, as the removal of them out of it, would exceedingly dismay, and feal up unto them the truth of the things, which they formerly made so light of. Job 33. 14. Ezek. 6. 10.

V. 20. *For the bed is short, that a man cannot stretch himself on it; and the covering is narrower, then that he can wrap himself in it*] Or, *For the bedstock is so short, that one cannot stretch out himself on it, and the coverlet too streit for one to wrap himself in.* The words seem to contain a proverbial kind of speech; the meaning whereof is that they should be in such streights and distresses, as all their wiles and shifts should not be able either to secure, or succour them in. A similitude borrowed from one that lyeth in bed ease, by reason of the shortnesse of the bed-stock he lyeth on; and with as little warmth, in regard of the scantnesse of the bed-cloaths that should cover him. And the Prophet might, peradventure, have some glance at their beds, on which they were wont to ly flutting at pleasure, with their rich bed-furniture hanging down on either side at large. See Amos 6. 4. Prov. 7. 16. and the like allusion, ch. 14. 11. They seem too streight, that would restrain it to Jerusalem; that before being as a large bed, wherein men might ly and stretch themselves at pleasure, should now be cut short, and streightned in her former liberty and plenty, ch. 29. 23. and those too nice, that would have this passage meant of their affliction by night, as the rest, of what, by day, they were to endure: Those too wide from the Prophets purpose, that would have it to intimate, the final number of those that should be exempted from destruction, as if the coverlet of Gods protection were said to be narrowed, and to reach no further then the City of Jerusalem only: and those no less, that would have it import a reclaiming of them from their idols; that they committed whoredome with as implying, that though the marriage-bed were large enough to hold man and wife, yet it was too streight, to take in an adulterer with them. See ch. 57. 7, 8.

the bed] Or, *bed-stock*, or whatsoever is laid under one to ly, and take rest on: as Pl. 139. 8. alluded unto, Job 17. 14. ch. 14. 11. yet the word here used, is no where else found.

is short that a man cannot stretch himself on it] Heb. *is short from stretching out ones self*, that is, is so short, *that one cannot stretch out himself on it*, or in it: Of the phrase, see on ch. 23. 12. a defect of the pronoun, as ch. 26. 13. for they seem not sufficiently to express the force, or observe aright the use of the word, that render the text, *the bedding is to short hang over*: the word is no where else found, but one not much unlike it in the same notion with it, Amos 6. 4, 7.

the covering] Of which see ch. 30. 1. here in way of metaphor, or similitude; *the coverlet*, or such bed-cloaths, as are cast over a man to cover him, or to wrap himself in, for warmth, while he takes his rest, Exod. 22. 27. 1 Sam. 18. 13.

narrower, that that he can wrap himself in it] Heb. *is narrow in ones gathering up himself*: that is, when a man, because he cannot ly at full length, for the shortnesse of his bed, would fain gather up his body, that he might ly at more ease, the bed-cloaths prove too scanty then to cover him, and to afford him any shelter: they shall have nothing to accommodate them, or relieve them, either under them, or over them, from above, or from beneath. See ch. 24. 17, 18.

V. 21. *For the Lord shall rise up, as in mount Perazim*] God shall come suddenly and fiercely upon them, as he did sometime upon their enemies, and deal with them, in another manner, then he is wont to do with his people.

rise up] Or, *stand up*: he will rise, and stand up then, who now seems to sit still, and ye deem will so ever do, Zeph. 1. 12. See chap. 5. 19.

as in mount Perazim] Heb. *according to mount Perazim*: as he then did, when he there discomfited, and dispersed the Philistines forces before David, wherein the place had its name, 2 Sam. 5. 20. 1 Chr. 14. 16. See the like phrase, ch. 10. 26. & 13. 19.

he shall be wroth, as in the valley of Gibeon] *he wroth*: as Prov. 29. 9. or, *raise himself*: as cap. 14. 9 thus, the rather, because it suiteth fitly with the former: *as in the valley of Gibeon*. Heb. *according to the valley of Gibeon*, as before: this some refer to the story of the discomfiture of the Amorites before Joshua, Josh. 10. 10. where it is further related, that in the defcent from thence to Bethoron, God flew many of them, with hail stones from heaven, ver. 11. which suiteth well with the storm of hail mentioned here, ver. 17. But others rather deem, that one, and the same story, is in either branch, after our Prophets usuall manner, resp. cted. For the same story that relateth that discomfiture, and dispersion of the Philistines at mount Perazim, withall telleth us; that upon the Philistines recollecting of themselves again, David, by Gods direction, upon a sign given him, of Gods letting out against them, for the second time upon them, put them to flight, and pursued them from Gibeon to Gazer, 2 Sam. 5. 22. 1 Chr. 14. 16. how be it, the Prophet might have an eye to either,

that he may do his work, his strange work, and bring to pass his act, his strange act] Heb. *to do his deed, his strange deed; and to work his work, his forein work*: That is, to effect this heavy doom, and to inflict this dismal judgment, upon the main body of his own people, grown now to such an height of extream impiety and profaneness, ch. 10. 6. called here, *his strange act*, and *a forein work*: either because admirable and wonderfull, ch. 29. 14. or because unusual and dreadfull, as Prov. 23. 33. or, because *strange* with God, as being contrary to his disposition, of himself, enclining rather to mercy, then to wrath, ch. 27. 4. Lam. 3. 33. Ezek. 33. 11. or *strange* to him, in regard of his people, fighting against those, ch. 29. 23. Jer. 21. 4, 5. & 33. 5. whom he was wont to protect, ch. 37. 35. and to fight for, as at the times pointed to, in the words next before-going; and carrying himself *as a stranger*, Jer. 14. 8. yea, *as an enemy*, Jer. 30. 14. toward those, whom he had formerly been as tender of, as any the most affectionate Parent, Father, or Mother is, or can be, of their dearest darling, Deut. 8. 5. & 32. 10, 11. Psal. 103. 13. Ch. 49. 14.

V. 22. *Now therefore be ye not mockers, lest your bands be made strong*] The Prophet here concludeth his fore-going denunciations, with a serious admonition to those mockers and scoffers at the menaces of Gods Prophets, ver. 13, 14 advising them to forbear, and give over, this their profane and irreligious practice, lest God ty them up the streighter for it, and lay the heavyer things upon them, Lev. 26. 23, 24.

bands be made strong] *Bands*, for afflictions and streights, Psal. 66. 11. & 73. 4. & 116. 16. an allusion to such *bands*, as prisoners, and captives, are wont to be bound with, ch. 52. 3. Jer. 30. 8. the bands that God blindeth them with, will be too strong for them to break; and the more they now slight them, the streighter and stronger they are like to prove. See Jer. 28. 10, 11, 13. though some suppose an allusion to those *bands*, that as sheaves of corn, so bundels of other trash also are wont to be bound up with, to make fewel of, or matter for the fire, Mat. 13. 30. to which purpose, also, they expound somewhat, v. 26 but the Prophet seems not to have arrived at that similitude from husbandry, as yet.

for I have heard from the Lord God of Hosts, a consumption even determined upon the whole earth] I can assure you from God, that he is fully resolved, without further delay, to make an utter riddance of such of you, as so continue, thorow the whole land. See ch. 10. 22, 23.

V. 23. *Give ye ear, and hearе my voyce; hearken, and hear my speech*] Or, *Attend, and hear, what I say.* Being to give them further assurance, that God would not always be menacing; but would at length inflict; and withall, to declare the equity and wisdome of God, in the manner of his proceedings, by an argument taken, from the usuall practice of husband-men, in the tilling of their ground, and in the disposing of their grain: he doth by those terms thus reiterated, labour to rouze and stir them up, to a more serious consideration of what he was to deliver to them. So v. 14. See the like, ch. 32. 9. Now the husband-mans prudent, and provident practice, & discreet carriage of his business, is observed and described here, 1, In the preparing of his ground, for receit of seed, v. 24. 2. In the manner of casting in his seed, ver. 25, 3. in the course he takes for the beating out of his grain, ver. 27, 28.

V. 24. *Doth the plowman plow all day to sow? doth he open and break the clods of his ground?*] Or, *will the plowman be all day* (that is, continually, as Psal. 44. 22.) *plowing, or opening, and harrowing his land?* the disjunctive is wanting, as chap. 17. 6. Psal. 94. 16. The verb is, in a notion, of a continued act, or employment, as Ioh. 2. 20. *Fourty and six years hath this Temple been built*; that is, so long hath it been in building: and the term of continuance, belongeth, as well to the latter branch, as to the former, as Pl. 44. 15. ch. 58. 13. The meaning is, as the husbandman is not always alone any one work, but hath his several times and seasons, for his several employments; he is not always plowing, or harrowing his ground; but when he hath sufficiently opened it, and broken the clods, and levelled the surface of it, he casts in his seed: and when the crop is come to maturity, he thrusts in the sickle, and cuts down the corn, and after thresheth out the grain; and hath his time, as well for these, as for those foregoing employments: so the Lord hath likewise his times and seasons, for his several works and dispensations, as well of judgment, as of mercy; and will not therefore alwaies be admonishing, and menacing, by the ministery of his messengers, but will at length, proceed to execution, and make good his menaces upon those that continue obstinate, and slight the warnings that now are given them, Gen. 6. 3. Ezek. 12. 28. that which before the Prophet warned them of, v. 22. implying, as some conceive also, in those words, that Gods harvest time was now at hand, ch. 17. 5. Ezek. 7. 10, 11. Joel 3. 13. Rev. 14. 13.

break the clods] Whether by rake, or mallet, or harrow, for the word hath no special notation, that may restrain it to any one particular: it came after plowing, Hos. 10. 11. and was, it seems, done ordinarily with some instrument, not unlike our *harrow* drawn over the land, first plowed, by some beast, Job 39. 10. Thence a *field* seems to have had its, name in Hebrew, as properly signifying such an one, as is used for tillage, Jere. ma 6, 18. Micha 3. 12.

V. 25. *When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place?*] He doth not plow,

plow, and harrow his ground to no purpose; or spend his whole time, and cire out himself, in an endless course, about that one employment, or sit down and proceed no further, when he hath so done; but when he hath fitted his ground for the receit of his seed, he then committeth it to the ground, disposing of each sort of grain, in his several quarter, according to the nature of the seed, and the soil. That which the Prophet illustrates, by a particular recension, of some of the special sorts of grain, and seed, then most in use. Now if it be demanded, how this fifteth the Prophets purpose, to wit, to intimate that God will not be alwaies admonishing and menacing; but will, at length, proceed to execution, since that, howsoever, the breaking up of the ground, and the breaking of the clods, may in the spiritual husbandry, 1 Cor. 3. 9. Not unfitly resemble the pains, that the spiritual husbandman, 2 Tim. 2. 6. the Minister of God, taketh about the fitting of mens souls, for the receit of the spirituall seed, Luk. 5. 8, 11. of Gods word and grace, Jer. 4. 4. Hos. 10. 12, 13. And that *threshing*, be in Scripture, an ordinary emblem of afflictions, and sufferings, Of which see chap. 25, 10. Yet the *sowing* of the *seed*, may seem not so fit to represent Gods execution of judgment; and is both in the places, above pointed to, and elsewhere also, commonly used another way. To this it may be answered, First, that the same similitude, is in Scripture, many times, diversly, yea, contrarily, made use of; Of which, see on chap. 27. 12. & 64. 6, & 66. 14. Secondly, that it is sufficient, that it holdeth in the general, to wit, that as the husbandman is not always about one work, but having dispatcht that which he hath in hand, proceedeth unto that that in his course of employment, is next to be done: so God having for some competent space of time, taken pains, by way of perswasion, and premonition, with his people, doth, in the next place, proceed to that which in the course of his just, and most prudent dispensation is next; to the execution of judgment, with those that will take no warning, but refuse to be reclaimed, and reformed, by the former, 2 Chr. 36. 15-17. Thirdly, the sowing of seed, is not altogether unfit to resemble the execution of Gods judgment, partly, in the scattering of it upon the ground, Levit. 26. 33. Deut. 28. 64. chap. 24. 1. partly, in the throwing of it into the ground, and for a time, as it were, burying it there, Pl 126. 5, 6. Ezek. 37. 11, 12.

when] Heb. *if*, as ch 4. 4. Iudg. 21. 21.

he hath made plain] By breaking of the clods, that made it uneven and unequal. The word in this form, and thus applyed, is no where else found.

the face] Or, *surface* of it: as Chap. 27. 6. Eccl. 11. 1.

cast abroad] Or, *dispers'e*. A word, which I find not any where else used of *sowing*, save here: but of *dispersion*, by way of captivity, and discomfiture, very frequently, Deut. 4. 27. Psal. 18. 14. & 144. 6. chap. 24. 1. & 41. 16. Jer. 18. 17. Ezek. 36. 19. and not without some special ground, therefore, in likelihood, made use of here.

fitches] The Hebrew word, here used, doth not signifie *fitches*, or, *tares*, no more then the Greek word, so rendred, Mat 13. 25. And there is another word rendred *fitches*, Ezek. 4. 9. but the seed of a plant, somewhat like to our *cockel*, called from the blackness of it by the Greeks, Μελάνθιον by the Latines, *Nigella*, & by some, *Gith*, Plny lib. 29 c. 17.

scatter] Nor do I finde this word, used elsewhere of sowing, but of *sprinkling*, blood, or water, for expiation, oft, Exod. 24. 6. Levit. 1. 5. Num. 19. 20. Ezek. 36. 25 and of *scattering fire* over the city, as a symbole of Gods wrath to be poured forth upon it, Ezek. 10. 2. It suiteth therefore well here; and it fitteth well with *sowing*, in which men are wont to lay their seed on heaps, greater or less, but to scatter it in building: and the term of continuance, belongeth, as well to the latter branch, as to the former, as Pl. 44. 15. ch. 58. 13. The meaning is, as the husbandman is not alwaies alone any one work, but hath his several times and seasons, for his several employments; he is not alwaies plowing, or harrowing his ground; but when he hath sufficiently opened it, and broken the clods, and levelled the surface of it, he casts in his seed: and when the crop is come to maturity, he thrusts in the sickle, and cuts down the corn, and after thresheth out the grain; and hath his time, as well for these, as for those foregoing employments: so the Lord hath likewise his times and seasons, for his several works and dispensations, as well of judgment, as of mercy; and will not therefore alwaies be admonishing, and menacing, by the ministery of his messengers, but will at length, proceed to execution, and make good his menaces upon those that continue obstinate, and slight the warnings that now are given them, Gen. 6. 3. Ezek. 12. 28. that which before the Prophet warned them of, v. 22. implying, as some conceive also, in those words, that Gods harvest time was now at hand, ch. 17. 5. Ezek. 7. 10, 11. Joel 3. 13. Rev. 14. 13.

the principal wheat] So the most; from a term that hath a notion of *principality*, and *prevalency*, Iudg. 9. 22. Hos. 12. 4. Whence *Sarah*, Gen. 17. 15, 16. and *Israel*, Gen. 32. 28. And the word so taken, implie a greater care, that the husband-man hath in procuring the choice, for seed especially, of this more noble grain, then about those other of less esteem. How beit, some read it, *the wheat in a principal* place; as making choice of his chief ground, for his principal grain. And so there is a defect of the particle *in*, as v. 7. and of the subject, as vers. 4. Others, *in meas'ure*, as a word neer it signifies, the same with our English, Levit. 19. 35. Ezek. 4. 11. And so it should intimate his discretion, in proportioning the quantity of his grain, to the ground that is to bear it.

the appointed barly] Or, as some, *the marked barly*. That is, say they, set apart for seed in a lack, with a mark set upon it, for choice grain. But some other render it, *the barly in its appointed* place, or, the place *marked* out for it: as alluding to certain marks set up in the fields, to shew how far such and such grain, or seed, should be sowed. The defect of the subject, as before: and this the rather, because the word *barly*, is in the Hebrew a feminine; whereas the participle, here used, is masculine: the word is no where else found in Scripture. But the Rabbines ufe it, for *to design*: and a word thence derived, for *rows*, whether ridges, or trenches, designed for receit of seed.

the rye] So it is rendred, Exod. 9. 32. Howbeit, the plural masculine of it, is after the old Latine, by ours, rendred, *fitches*, Ezek. 4. 9.

in their *place*] Heb. in, or, within, *its bounds*. For the particle, *in*, is, as before, wanting; and the pronoun is singular, and seems to belong to this last, being masculine; because the word *seed*, or *grain*, is such: and because the word signifies a *bound* or *border*, some of the Jewish Commenters would have the meaning to be, as if it were said. He will sow his wheat in the principal part, or the middest of his field; but the rye in the verge, or the edges, and borders of it, neither so good, or time, nor so safe. But that seems not so well to suit with the context. The intention of the Prophet seems to be, to shew the husbandmans discretion, in sowing his seed, neither confounding, and mingling his seed, of severall sorts and kinds, one with another, Deut. 22. 9. nor casting them into the same ground; but assigning unto each sort and kind, a several place; and that such, as is suitable thereunto. Thereby implying, also, that God though after admonitions and menaces, he proceed to a further matter, unto execution of judgment; yet he doth that also, with much discretion, according to the divers dispositions of those with whom he hath to deal. Of which also, more after, ver. 27. 28.

V. 26. *For his God doth instruct him to discretion, and doth teach him*] In these words, thus read, should a reason be rendred how it commeth to pass, that the husbandman carrieth himself so discreetly, and prudently, in these his affairs, to wit, because God hath endued him with wisdom, and discretion so to do, Job 35. 11. as implying, that God would much more do all things, so, himself, who had taught the husbandman so to do. And this, no doubt, is intended throughout the whole passage. But yet there is another reading, that seems more agreeable, both to the words of the text, and to the course of the context: for thus the words lye in order, and run word for word. *And he teacheth it out, according to that course, that his God teacheth him.* According to which reading, the Prophet heer passeth from the husbandmans discretion in disposing of his seed, after he hath fitted the ground for it, unto his discretion in threshing, and beating it out; propounded in general terms in this verse, together with an intimat on, how, and from whom he learned so to do, but more particularly, declared, in his divers dealing, with divers sorts of grain & seed, in regard of the divers nature, and quality of them, v. 27, 28. And this Expolition I finde approved, and confirmed, by the late learned Annotator.

For] Heb. *And*. Which here need not be altered.

he doth instruct him] So most, both Jewish, and ours, applying it to God. Yet some of either, otherwise understanding it of the husbandman. Among these, one of ours renders the word, *He bindeth it up*; conceiving it to be meant of the husbandmans binding his crop up in sheaves and bundles, after it is cut, Mat. 13. 30. But though the word *binding* come neer to that of *chastising*, here used; yet they are divers; and it is this, not that, we have here. Again, one of the Jewish Doctors understandeth it of his *breaking* the clods, to make the ground level, ver. 25, 26. And one of ours, (whom I suppose to come home to the genuine sense of the place, *he beateth it out*, to wit, in the threshing of it, to sever the seed, o. grain, from the stalk, or straw. The word signifies, first, and properly, *to beat*: And so would be rendred in some other places: as 1 King. 12. 11. & 2 Chr. 10. 11. *My Father did beat you with whips, but I will beat you with hooked scourges.* Or, as some of the Jewish Commentators, *with brambles.* See Judg. 8. 7, 16. Sure the term of *chastising* fitteth not there: for the complaint was not of any sharp penalties for misdemeanors; but of heavy taxes and burdens, laid on them, for the maintenance of his state. And so may it also be rendred, in divers speeches of Solomon, concerning the correcting of children, by beating them with the rod, as Prov. 19. 18. & 29. 17. and of the use of the *rod*, in this place of husbandry, see ver. 27. which seemeth, also, to have an allusion, to that manner of chastising children with the rod.

to discretion] Or, *according to that course*, for the article here is significant. Heb *judgment*, as *according to judgment*, Job 32. 2. ch. 32. 1. Jer. 30. 11. for the phrase. But the Hebrew word *judgment*, is far larger then judiciary proceedings, and is used frequently, for any *course, custome, manner, or usage*, good or bad. So 1 Sam. 2. 13. the *manner, or custome of the Priest* was: and, *This will be the course, or manner of the King*, 1 Sam. 8. 11. So Judg. 13. 13. *what shall be the manner of the child*? that is, what course is to be taken with him: and, 2 King. 2. 7. *what was the manner of the man*: that is, what manner of man was he?

his God] That, or which, *his God*: a defect of the relative, as ver. 12. *his God*; the husbandmans God, as well as the Statesmans; and the Pesants, as well as the Princes: for they are all, alike, the work of his hands, Job 34. 19. Prov. 22. 2. & 29. 13.

teacheth him] God teacheth the husbandman how to manage his ground, and to sow his seed, as well as the Warrier how to handle his weapon, Psal. 18. 34. & 144. 1. or the Ruler how to sway the Scepter, Prov. 8. 14-16. ver. 6. chap. 32. 11, 16. One of the Rabbines tells us, that his Father thus expounded this v. afe; *And he beateth, or breaketh* (to wit, the clods) *to pieces, and his God exacteth upon it: or, And when he hath by beating* broken the clods, he expecteth what time *his God will exact upon it*, to make his seed come up, having done his endea-

your, he expects Gods blessing upon his labours, without which, all would be frustrate, Hag. 1.5,9-11. Zach. 10.1. Jam. 5.5. alluded to, Hos. 10.12. a place not rightly read: this difference of version ariseth from the various use of the word, signifying primarily, *to call*, Exod. 15.4. Prov. 26.18. then more especially, *to call out* arrows, *to shoot*, 1 Chr. 10.3.2. Chr. 26.15. *to call forth*, or deliver doctrine, direction, or instruction, *to teach*, Deut. 17.7. Hag. 2.11. and lastly, to *call forth*, or pour down showers, *to rain*, or *to water*, Hos. 6.3. & 10.12. Prov. 11. 25. hence also that ambiguity, ch. 30. 28. But the text, plain and free, of it self, seems over-much squeezed, to force, it to this sense.

V. 27. *For the fitches are not threshed out with a threshing instrument: neither is a cart wheel turned about upon the cummin: but the fitches are beaten out with a staff, and the cummin with a rod.*] What was spoken in general, v. 26. of the husbandmans cautious & discreet carriage, in the ensuing and beating out of his seed and fore-mentioned particulars, and his various dealing with his several sorts of them. And his discretion and caution, is in two things observed: First, in that he hath gentler ways for the beating out of the tenderer seeds, then those, that he useth about the harder grain. And secondly, that though he makes use of some harsher means, for the threshing out of the harder grain; yet neither doth he keep it continually under the cart, or the hoof; (the means mostly then used) nor doth he suffer it to be bruised, or beaten to pieces, as are the clods, v. 24. and so spoyled by either, v. 28. The intent of the Prophet being to shew that God hath divers sorts of dealing, for divers sorts of Deliquents, according to the nature and quality, either of the offender, or of the offence, ch. 27. 7, 8. and again, that even when he dealeth more roughly, then ordinary, with his own people, being refractory, he doth it not with such rigour, as utterly to destroy them, Ier. 30. 11.

the fitches] Or, *gith*. See on ver. 25.

a threshing instrument] Not any such, as we in these partsuse; but a kind of *sled*, or *drey*, drawn on wheels, flod with iron, be set with spokes, or teeth, which they drew over the corn, to strike out the grain. Of it mention is again, ch. 41. 15. And this was used, for the beating out of their bread-corn, v. 28. the harder sort of their grain, such, as was the *wheat*, *barly*, and *rye*, mentioned, v. 25.

neither is] Heb. *and is*; the negative, wanting, is supplyed from the former branch: as Deut. 23. 6. Prov. 30. 3. & 31. 3. otherwise, the copulative must go for the disjunctive: *and*, for *or*, as Gen. 2. 5, 6. Job 6. 22, 23. See v. 28.

the cart-wheel] The wheels of such a cart, or drey.

turned about] As it is used to be, in drawing over the corn: these seeds are too tender, to endure such rough usage; and therefore, in stead of the *sled*, and the *wheel*, a *staff*, or *flail*, is used for the one, the less tender of the two; and a *rod*, or *twig*, for the beating out of the other, that cannot fadge so well with the flail: as in chastising of sturdy servants, a cane or a cudgel is sometime used; in correcting of a tender young ling, a twig, or a rod, which we use to lay, will *break no bones*.

V. 28. *Bread-corn is bruised*] Thus is the text generally rendred and read; save that some for *bruised*, read *ground*: for it must, say they, be *ground*, before it can become *bread*: and some, though *it be threshed*. But neither doth the Prophet here meddle with *grinding*; nor doth the word signifie *to thresh*, being read, as it is here, affirmatively, this branch should run directly counter to the close of the verse; where the same word is used, and that withall denied, that according to the received reading, is here affirmed. I suppose, therefore, that the negative is here wanting, to be supplyed from the verse next before, as it was there supplyed, in the latter branch, from the former: so it is in many places of Scripture, Job 23. 17. Psal. 9. 18. & 91. 5, 6. where it is thrice supplyed in two verses, from the first branch of the former verse. Thus then the text would run, *For the gith is not threshed with a drey* ; *nor is the cart-wheel turned about upon the cummin* —— *Nor is the bread-corn bruised*, Or, if that seem better, the disjunctive supplyed will help it as well; and then the text may be thus rendred, *For the gith is not threshed with a drey, or is a cart-wheel turned about upon the cummin.* —— Or, *is the bread-corn bruised*. And the defect of the disjunctive is no less frequent. See 1 Sam. 20. 13. 2 King. 9. 32. Job 6. 6. & 8. 11. & 11. 7. & 13. 9. ch. 17. 6. & 38. 14. The meaning then is, the harder grain, such as *bread* is usually made of, as wheat, barly, and rye, though the drey be drawn over it, and the iron-wheel bruize the straw and stalk of it, which the husbandman doth not so much regard (See ch. 5. 10.) and the beast be suffered to trample upon it; yet is all this carryed so cautiously by him, that the grain is not mauled to pieces, or marred; which he further confirmeth in the words ensuing.

bread-corn] Heb. *bread*. *bread*, for *corn*, where of bread is made, Psal. 104. 15. Eccl. 11. 1. ch. 30. 23. as *corn*, for *bread*, that is made of corn, Lam. 2. 12. Zach. 9. 17.

is bruised] Or, *beaten to powder* : for the word properly signifieth, Exod. 30. 36. & 32. 20. 2 King. 23. 6. and so it is used affirmatively, where mention is made of the enemies of Gods people, Chap. 41. 15. Mic. 4. 13. but so is not the husbandman wont to do, in threshing out of his grain, that especially, which he intends to make *bread of*.

because he will not ever be threshing it] Heb. *for* (as ver. 17.) *he will not, for ever threshing, thresh it.* One reason, why the grain is preserved from being bruized and battered; because the husbandman doth not suffer either the sled to pass inceslantly over it, or the beasts to trample over-long upon it; but when it is once beaten out of the husk, and beaten off from the straw, he then flayeth his hand, and leaveth further threshing : Nor is the husbandman always threshing his corn; nor is God always chastising his people: it would break their hearts, if he should so do, Psal. 103. 9. & 125. 3. ch. 57. 16. Lam. 3. 31, 32.

nor break it with the wheel of his cart, nor bruize it with his horsemen] Heb. *and break it* : where again, we have either a defect of the negative, necessarily requiring a supply thereof; or, the copulative put in the room of the disjunctive as v. 27. The words may well be rendred, *nor shall his cart-wheel break it to pieces* ; *nor shall his horsemen, or iron teeth*, any of them *grind it to powder*. A second reason, why the grain is not spoyled, because the husbandman is carefull to order the matter, that neither from the beasts hooves, nor from the wheel of the cart, notwithstanding the iron spokes of it, the grain shall receive any such harm, as that eby to be made unuseful. So God, though he exercise his sometime, with harsh and heavy things, Pl. 60. 2, 3. & 66, 11, 12. c. 10. 6. yet he art tempereth the affliction to their strength, Psalm. 103. 13, 14. 1 Cor. 10. 13. and so disposeth things, in his most wise and holy providence, that they shall not, in, or by the same, perish, Ezek. 11. 16. Luk. 21. 16, 18. Rom. 8. 28. Some read the words *that his cart-wheel may not break it; nor his iron spokes, bruize it*: and then this is given only, as a reason, why he doth not prolong his threshing. It cometh much to one, whether way it be read.

break it] The word is so rendred, Deut. 2. 15. and might well so be also, Jer. 51. 34. a defect of the pronoun as ver. 20.

with the wheel of his cart] Or, his *cart wheel*; whereof, ver. 27.

nor bruize it] Or, *beat it to powder*, as before: nor seemeth that to have place here; he will to deal with it after ward in grinding it at the mill, but in not threshing it on the floor; it would not fit with the matter thereby here treated.

with his horsemen] That is, as some, those that guide the sled which the horses draw; or, as others, the hooves of the beasts; either those that draw the drey, or that themselves tread out the corn, Mic. 4. 14. for that manner of threshing was usual also in those parts; whence the Law: concerning the *not muzzelling of the Ox, that treade out the corn*, Deut. 25. 4. 1 Cor. 9. 9. and so the old Latine. But the word, that signifieth *an hoof*, though in found somewhat like this; yet is of another form and mould, and riseth from a diverse root. And the Hebrew Criticks tels us, that the word signifieth those *irons spokes*, or *teeth*, that the cart wheel was befet with; so called, because they resembled the rowels of horsemens spurs: and they observe here a double Syntax, that which our version followeth; which being admitted, there is a defect of the instrumental particle; as ch. 17. 5. 9. and that which was before exhibited; which if we follow, the word must be taken distributively; because the noun is plural, the verb singular: as Job 12. 7. Joel 1. 20. Howbeit, the learned Annotator would have the word rendred *horsemen*, to signifie *horses*, both here, and elsewhere: as ch. 21. 7. 9. & 22. 6. 1 Sam. 8. 11. & 2 Sam. 1. 6. none of which places, yet seem necessarily to evince that notion of the word.

V. 29. *This also cometh forth from the Lord of Hosts, which is wonderfull in Counsell, and excellent in working.*] The word, *Thus*, the most suppose to have reference to the discreet, and prudent carriage of the husbandman, in the threshing out of his grain, as proceeding from the same ground with the former, in the eating of his land, and disposing of his seed, thereby implying, that that God, who hath taught him to use such discretion in matters of lesse moment, will much more carry himself most wisely and providently, in matters of greater weight; as well in the execution of judgment, upon obstinate wicked ones; as also, and that more specially, in the chastising of his children: so that, though he proceed in just severity in the punishing of the ones; yet he will have an eye still unto the indemnity of the other. See the like argumentation, Psalm. 94. 10. Yet some other refer the word, to the devastation of the land of Judah, before menaced, v. 2. either by the Assyrian, or by the Chaldean forces, or both; as proceeding from an appointment of God, and the enemy therefore coming, as with a commission from him, ch. 10. 6. Ier. 25. 9. But the former seemes to flow more naturally from the course of the context.

which is] Or, *who is*, rather; because of a person, a defect of the relative as v. 12, 26.

is wonderfull in counsell] See chap. 9. 6. Heb. *maketh Counsell wonderfull*: Or, *doth is wonderfully in counsell*; but the former rather, that is, taketh strange and wonderful courses, according to his secret counsels and purposes, both for the destruction of his enemies, and the protection of his people, Chap. 25. 1. as Psalm 31. 21. *he hath made his kindnesse wonderful* : that is, he hath done wonderfully out of his kindness, or doth wonderfully kindly. See chap. 29. 14.

and is excellent in working] The copulative is wanting : as chap. 15. 1. Heb. *magnifieth, or maketh great, wil dome*; or, *doth great, or magnificently in wisdome*; that is, *doth exceeding wisely*: as Gen. 19. 19. *thou hast magnified thy kindnesse*; that is, *done exceeding kindly*. I render

render the word here used, rather *wil dome*, then *working*, for which, I never find it used, or then *effence*, or *fubstance*, which it seems sometime to import, Job 30. 22. or, *the thing it self*, as some other have: and Job 11. 6. & Mic. 6. 9. because whatsoever the word may, in those other places, signifie, it seems not to suit so well here: But, *true wisdome*, or *true wil dome*, as some; or *found wil dome*, as others render it: for *wil dome*, indeed, it is apparently taken, Job 12. 16. compared with v. 13. Prov. 2. 7. compared with v. 6. Prov. 3. 21. where this, and *discretion*; and Prov. 8. 14. where this, and *counsel* are linked together. In either branch there seems a defect, not so much of the preposition which our version suggests and supplies; as of the pronoun, expressed in those places pointed to; his *counsel*, his *wil dome* : the like defect, Chapter 17. 9. and oft elsewhere; and the common use of the phrase seems here to require it.

CHAP. XXIX.

Ver. 1. VVO *to Ariel, to Ariel, the City where David dwelt*] In this Chapter is contained a sad Prophecy against Jerusalem; and consequently, the whole State of the Jews, whereof that was the head City, threatning the destitution and destruction of either; yet concluded, as our Prophets usuall manner is, with gracious promises of mercy, and restitution again.

Wo to Ariel, to Ariel] Or, *O Ariel, Ariel* : as chap. 10. 5. & 18. 1. the word signifieth, *a mighty lyon, Gods lyon or a lyon of Gods: as, mountains of God*, Psal. 36. 6. and *trees of God*, Psal. 104. 16. and so it seems taken, 2 Sam. 23. 20. *two Ariels*, that is *two mighty lyons*, or lyon-like men : and so also, 1 Chr. 11. 22. but here, in a more peculiar manner, as consecrated to Gods service, is the brazen altar of burnt offerings, called Ezek. 43. 15, 16. not, as some superstitiously Jews, in regard of some imitation it should have to the Lyon in the Zodiack, but because it seemed as a *horn*, to devour the bodies of those beasts, that were by the fire, continually burning upon it, consumed into ashes, Lev. 6. 9, 12, 13 for there is said to devour, and to be fed with such matter, as those, they consumed, Lev. 3. 11, 16. chap. 5. 24. & 11. 5. So againe, that is as some, because morning and evening some beast was ofe red to it, as to a *lyon*, for his daily diet. Num. 28. 2-4. It is that, that is here after, ch. 31. 9. called *Gods chimney*, or furnace, put here, for the Temple: the place of it; the ruine whereof, is here threatned, together with the City of Jerusalem, wherein the Temple stood. And it may well be conceived, as spoken by way of compellation, *O Ariel*; because the verb, next following, is in the second person, as spoken to, or unto: that either attended it, or reported to it by Sacrifice & the more usuall phrase, the word is reiterated, as, *O Jerusalem, Jerusalem*, Mat. 23, 37. and so, alfo, would some have the text taken here, as after delivered by way of lamentation : *Alas, Ariel, Ariel*, as Jer. 13. 27. But I rather follow the former, as seeming better to suit with the words ensuing.

the City] Or, *of the city*, or *in the city*: for the particle *ir* is of various things, as Chap. 28. 7. that belong to it, or are situate in it, Ezr. 7. 17. or, it may be read, following the received version, and to the City, supplying the copulative : as Chap. 22. 6. for the destruction of the city, as well as of the Temple, is denounced, v. 2. and so it would agree fitly with their exposition, who by the Altar, suppose to be meant the Temple, and mount Moriah, on which it stood, 2 Chr. 3. 1. by the city of David, mount Sion, where the Kings Court was, 1 Chr. 11. 7. and so destruction, of both estates, together denounced. But I conceive it rather, to be added, by apposition, in way of explication; *O Ariel, that is the city* as if he had said, *ye ask, what by Ariel*, I mean, I tell you, it is the city of Jerusalem, therefore by way of anticipation, before to come, because it was to be made as another *Ariel*, v. 2. See the like, ch. 14. 10. And *the city*, put here for the inhabitants of it, whom, in the next branch, he directs his speech unto.

where David dwelt] Or, *wherein, or, in which David dwelt*: because a defect not of the adverb, so much as of the preposition, and the relative according to the Hebrews usuall syntax, as, 1 Chr. 15. 12. 2 Chr. 1. 4.

dwelt] Heb. *encamped*: where upon, some render it, which *David encamped* against, 2 Sam. 5. 6. 7 others, which *David fortified*; because it is said of the fort of Sion, that *David dwelt in it*, and *called it the city of David*, and *built round about it*, 2 Sam. 5. 9. but the word is used likewise simply, for *to dwell*, as Neh. 9. 30. Mention is made of David, the rather, partly to mind them of him, from whom they had degenerated : as 1 King. 11. 4, 6, 12. & 14. 8. and partly to let them know, that no such relation, or external priviledge should exempt them, from deserved destruction, Jer. 7. 4, 14. Mat. 3. 9, 10. See chap. 7. 13.

adde ye yeer to yeers; let them kill Sacrifices] Or, *proceed ye from yeer to yeer, in procuring, or causing your festival sacrifices to be slain*. Keep your yearly feasts, while ye may, ye inhabitants of Jerusalem, for ye shall not keep them long, Exod. 23. 14. Lam. 1. 4. nor shall your vain confidence, in your sacrifices, long continue, Ier. 7. 14, 21. Yet I suppose this no sufficient ground, for their opinion, who hence gather, that this Prophecy was delivered just two yeer before the siege of Jerusalem, by Senacherib, and to extend it self no further, then to that expedition, which some entitling passages seem to countenance.

and let them kill] Or, *and let the Priests kill* : but the word seems indefinite, *let Sacrifices be slain : add ye*——*let them slay Sacrifice* : that is, *cause Sacrifices to be slain* : as chap. 47. 1. *thou shalt not add, they shall not call thee* : that is, *thou shalt no longer be called* : and Hos. 1. 6. *I will not add, I will not have mercy any more* : that is, *I will not continue still to shew mercy* : and Prov. 23. 35. *I will add, I will further seek after it* : that is, *I will again seek after it still*. See v. 4.

kill] Some of the Jewish Criticks suppose it, to be a standing verb, as they term it, in the form here used, and render the text therefore, *let Sacrifices be slain*, as the direct Grammatical construction of it; or, as others, whom the old Latine concurs with, *your feasts, or sacrifices, shall be cut off*, and fail, by occasion of the enemies, either siege, or surprisal of the city, Dan. 11. 31. Lam. 1. 4. & 2. 6. But most take it, for a pailing verb, as in another form, it is used for *to cut*, or *to lop*, chap. 10. 33, 34. and those that so take it here, suppose it, to signifie *to behead* or, *to cut of the head of a beast*, because the chaldee Paraphrast so useth it, ch. 66. 3. and some of ours to render it here.

sacrifices] Heb. *feasts* ; that is, *festival* sacrifices : *feasts* for beasts slain, and sacrificed at, and in their solemn feasts : as Exod. 23. 18. Psal. 118. 27. for they seem wide, who because the verb is used of *lopping*, or *cutting down of boughes*, or *branches*, chap. 10. 34. & would have by this term understood, not the beasts that were slain; but such boughs, or branches of trees, as at some of their festivals, they were wont to cut down to build them booths and arbours with, or to make use of otherwise, Neh. 8. 15, 16. Mat. 21. 8. Howbeit, their conjecture is not improbable, who deem this prophecy to have been delivered, at the time of some solemn feast : the scope of the Prophet, in this passage, being to check their jollity, and to control their security, and vain confidence, in the sacrifices then offered: so ch. 66. 3. Jer. 7. 21. Hos. 9. 1. Amos 4. 4, 5. & 5. 21, 22.

V. 2. *Yet I will distress Ariel, and there shall be heavinesse, and sorrow: and it shall be unto me, as Ariel*] For all the jollity ye now make, and enjoy in your festivals, and the safety, and security, that, in regard of the present performances, ye promise to your selves; yet neither shall ye be able, by any force ye can make, to rid your selves out of the streights, that the enemy shall put you into; nor by any rites, performed by you, so to pacifie Gods wrath, justly incensed against you, as to cause him not to joyn with, and assist the adversary, in so pressing, and oppressing you, and your city.

Yet] Heb. *And*, But so also, chap. 17. 6.

I will distress] Not the enemy onely, but I my self by them, and with them. So they complain, Psal. 66. 11, 12. Lam. 1. 5, 12-15. & 2. 1-8. & 3. 1-17. and so ch. 22. 5. ver. 3, 5.

Ariel] Not the city only, but my temple also, and mine altar, Lam. 2. 1, 6, 7.

heavinesse, and sorrow] There are two words in the Hebrew here, of the same notion, and arising from the same root, as if we should say, *mourning, and mourfulness*: or, *grief, and grievousnesse*. And it seems to have been an usual form of speech among them, whereby to express an extremity of grief and heavines. For the same is found also, used, Lam. 2. 5. rendred there, *mourning, and Lamentation*. See the like hereunto, ver. 14. Such heavinesse they should be in, as in regard of their own present distresses; so for the overthrow, in especial manner, of the temple and the altar, as it followeth there, Lam. 2. 6, 7. Or, as those that restrain this to Sennacheribs invasion; for their brethren slain abroad, in the cities of Judah, chap. 10. 6. & 36. 1.

and it shall be unto me, as Ariel] That this passage hath reference to the city of Jerusalem, before mentioned, ver. 1. is generally agreed. But it is diverfly expounded. Some read it, as in the time past, *because* (as chap. 64. 5.) *it hath been unto me, as Ariel*; that is, *as a fierce Lion*, befet with shepherds, or hunters on every side. See chap. 31. 4. Jer. 12. 8. Ezek. 19. 8. Others, *It shall be as Ariel*; that is, the city shall be in the same distresses, that the temple, and the altar shall be in. But this seems but a poor exposition; for the city might be in distresse, and yet not the temple: whereas the temple shall be in the head, and heart of the city, that could not be in any distresse; but the city, of necessity, must first be. Others, therefore, the city shall be, on every side, encompassed with slain men, as the altar is wont to be, at some solemn festival, with beasts, brought for sacrifice, and the people that bring them, Psal. 26. 6. & 118. 27. or, it shall be encompassed with slain men, as the altar is wont to be with slain beasts; which they understand of men not slain without, but round about it, by Sennacheribs forces, Psal. 79. 2, 3. Or, lastly, which I take to be the genuine sense, the whole city shall be as an *Ariel*, as the altar, and the place where it standeth; it shall be all on a light-fire, all full of gore bloud, and the dead bodies of men slaughtered, after the surprisal of it, 2 King. 25. 9. 2 Chr. 36. 17, 19. Psal. 74. 7, 8. Lam. 4. 15.

unto me] Because all this, as before, was shewed, from God inflict-

ed on them for their sin,ch.10.5.So *the Lords flesh,*ch.66.16.

V. 3. *And I will camp against the round about,and will lay siege against thee with a mount ; and will raise forts against thee*] I will bring in an enemy that shall,on every side,besiege it.ver.8. my self commanding them,as in chief,ver.2.Joel 2.11,25.

will camp] As before,*where David encamped*,ver.1.

against thee] A change of the person ; as ch.1.29.and elsewhere.

round about] Heb. *as*, or,*in manner of a ball*,or, *a globe*.See ch. 22. 18.A phrase,not unusual in other languages : for so they say,*a globe of souldiers*,in Latine.Or,as some read it,*with a ball*. The particle, *with*,as in the next branch,supplyed: that is,say they, *with a round camp*;for their camps used to be round. Which they gather from a word used,1 Sam.26.5.

lay siege] Or,*lye in siege*;as Jer.32.3.or,*befet thee*,as Psal.139.5.

with *a mount*] Or,as some,*a standing* ; that is,say they,*a tower*,or, *a gallery*,for souldiers to stand upon for assault.For the word,no where else found,hath a notion of *standing* in it. But that agreeth well enough to *a mount*. The other seems to come within compass of the next branch;and must be understood collectively, if it be admitted. See Ezek.26.8,9.

V. 4. *And thou shalt be brought down, and shalt speak out of the ground, and by speech shall be low out of the dust ; and thy voice shall be as one, that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust*] By these thy distresses,thy former pride shall be pulled down,Levit.26.19.ch.3.11-17.& 5.15 and thou shalt not talk feornfully and carry thy self presumptuously,and insolently, as now thou dost,ch.28.14,15.but shalt be glad,in submiss,and bate manner,to petition the enemy,ch.10.3,4 fulfilled in part,as the Rabbins observe, in Ezekiah's message to Sennacherib, 2 King.18.14. and his messengers speech to Rabshakeh, 2 King.18.26.

thou shalt be brought down,and speak out of the ground] Heb. *thou shalt be laid low,shalt speak out of the ground*,or,*from off the ground* ; and afterward,*out the dust* : that is, by an Hebraism, *thou shalt speak demissly or, dejectedly from off the ground*,and *out of the dust*.Like one that lyeth on the ground,in the dust;as poor prisoners, and captives are wont to do, chap. 47. 1. & 52. 2. For the phrase, see on ver.1.and the like also,Hof.9.9.*They have made deep, have corrupted them selves:* that is,*They have deeply corrupted themselves*.And 1 Sam. 2.3.a place parallel to this,*do not multiply,speak not so proudly*,that is, *speak no more so proudly.*

be low] Be abated,and abased.See both words,this, and the former,likewise together,ch.2.6.& 5.15.

as one that hath a familiar spirit] Who used to mutter their spels, or give out their answers,in a low and obscure manner,many times, not intelligible. See ch.8.19.

out of the ground] Alluding,it may be,unto those caves and holes, out of which the Devil, sometime,inspired his agents, and uttred his oracles.

whisper out of the dust] Heb.*peep*, or, *hiss*,chap.8.19.Like the hissing of a serpent out of his hole,Jer.46.22.

V. 5. *Moreover the multitude of thy strangers, shall be like small dust and the multitude of the terrible ones shall be as chaff,that passeth away,yea,it shall be at an instant,suddenly*]All thy helps,and strength, either from abroad or at home,be they never either so many, or so mighty, shall fail thee, shall stand thee in no stead ; for they shall like dust,or chaff,be also suddenly blown away,as with a whirlwind. Yet the Jewish Commenters,whom some of ours also follow; understand all this,and what followeth, ver. 6 not of the Inhabitants of Jerusalem,but of the Assyrians,that beleagured it.And of these,some expound it of the numberless number of them, and the swiftness of their approach,Job 27.16.Ezek.26.10.Others, of their strange dispersion,and sudden destruction.To which purpose,see ch. 17.13.See the like, chap. 41. 15,16. But the context seems to run the other way.

Moreover] Heb. *And* ; as ch.8.1.

strangers] Hired souldiers,from other parts,ch.25.2.

small dust] An emphatical expression : for the substantive itself, signifies *small dust*,distinguished from *duſt*, in general, Deut.28.24. and the adjective, properly, *ground to powder*,Numb.16.12.See ch. 40.15.such as every puff of wind,soon dispersseth,Psal.18.42.

thy terrible ones] Some, *thine oppressors*,applying this,as *strangers*, before, to Sennacherib's forces ; as ch.25.4. Others, *thy tyrants*, or, *visitors* : understanding it of those great ones, among themselves, that domineered over the meaner sort, and in whole might, being also military men,they much confided, h 28.14,15.

as chaff that passeth away] Not able to stand before the wind,Psal. 35.5.See Lam.1.15.

it shall be at an instant suddenly] Or, *for an instant*. Some expound it of the help and relief, that foreign forces, or others, besides their own ; should afford them, which should not last long, but be suddenly blasted, Jer.37 7.Others,of their affliction and distress, that it should in an instant be over, ch.17.14.Others, of the enemies expedition, in the execution, of Gods judgments upon them, chap. 28. 19.& 30.13.Jer.4.22.& 6.26 & 15.8.and this seems most probable.

V. 6. *Thou shalt be visited of the Lord of hosts, with thunder, and with earthquake,and with great noise,with storm and tempest, and the flame of devouring fire*] In a most dreadful and direful manner will God execute his judgments upon thee, as if heaven and earth conspired together, and all the elements concurred to the working of thy ruine. This some understand of the destruction of the Assyrian forces, by the ministery of an Angel : of which, see ch.30. 27, 28,30,31.Others,of the destruction of Jerusalem,by the Chaldeans, ch.14.17,18.Lam.1.12,13.& 2.1,5.see the like expressions,Psal.11. 6. ch.13.13.

thunder] Psal.18.12-14.Rev.8.5.

earth-quake] 1 Sam.14.15.Psal.18.7.ch.2.19,21.Rev.16.18.

noise] Heb.*voice* : as Exod.20.18.Rev.8. 5. thunder *Gods voice*, Psal.29.3-9.*great noise*, or *voice*,great cracks of thunder, Psal.77.17, 18.see ch.30.30,31.

storm and tempest] Or,*stormy tempest* : see ch.4.9. both joyned, as here : to Amos 1.14.Nah.1.3.

flame of devouring fire]ch.5 4.& 9.5.& 26.11.& 30.30.Lam.2.3.

V.7. *And the multitude of all the Nations, that fight against Ariel, even all that fight against her,and her munition, and that distresse her shall be as the dream of a night vision.*]This verse, and the next,some expound of the frustration of the vain hopes that Sennacherib had conceived of surprising Jerusalem, which suddenly vanished away, like a dream when a man awaketh,Iob 20.8.Psal.73.20. See ch.17. 13,14.others of the eagerneſse, and infatiableneſs of the Chaldeans, in the pursuit and execution of their cruelty,against, and upon Gods people : see ver.8.

all the Nations] As some,the Assyrians and their associates,c.10.8, & 17.13. as others,the Chaldeans,and their complices, 2 King. 24. 2.Jer.1.15.

that fight] Or, *war*, Zach. 14. 12. or, *in troops assemble* : as Exod 38.8.

against Ariel] Jerusalem : see ver.1,2,8.

distresse her] ver.2,3.

as a dream]*They shall be as a dream* : that is,it shall be with them, as with a man in a dreamſ see the like,Mat.13.24,45.& 18.23.& 20. 1. & 22.2.& 25.1,14.

a night vision.] Heb. *vision of the night*, Iob 4. 13. & 20. 8. & 33.15.

V. 8. *It shall be, as when an hungry man dreameth, and behold he eateth ; but he awaketh, and his soul is empty: or, as when a thirsty man dreameth, and behold he drinketh ; but he awaketh, and behold he is faint, and his soul hath appetite : so shall the multitude of all nations be,that fight against mount Zion*] The Prophet here more particularly declares, what manner of dream it was,that he intended, ver. 7. such an one,wherein a man being hungry and thirsty, hath some imaginary refreshing and satisfaction,while he is asleep, which vanisheth and proveth nothing at all when he awaketh. So did Sennacherib's dream, that he fed himself with, concerning the surprisal of Jerusalem. chap.10 10, 11.& 36.18-20. & 37.10,12. But the similitude forsooth no less fitly, with the Chaldeans insatiable cruelty, and thirſt after blood, when they might seem to have been glutted with it, that they were still no less greedy of it,then a man, thirsty, is of drink, for all that which he seemed to have drunk in his dream, 2 Chr.36.17.Jer.51. 35. most apparently verified in the spiritual Babylon, which though drunk again and again, with the blood of Gods servants ; yet unto drunkenneſs, still addeth thirſt, Deut.29.19.Rev.17.6.& 18.24.

he awaketh,and his soul is empty] Or, *when he awaketh, his soul is empty*,as Prov.6.12.ch.40.31.*his soul,*or *himself* : he is still empty; he is never a whit fuller,for all he did eat in his sleep : so *my soul*,for *my self*,Psal.57.4.*empty* : as,Ezek.24.11.

but] Heb. *and* : as ver.9.ch.51.6.

he awaketh] Or,*but when he awaketh,behold he is faint*, or, *a thirst* : as Ier.31.25.

his soul hath appetite] He is as eagerly desirous of drink,as before ; though in his dream,he seemed to have drunk largely : see the same phrase,Psal.107 9.

so shall the multitude be] So it shall be with them ; as ver.7.

mount Zion] Jerusalem : as Psal.48.11.ch.3.ver.17.

V. 9. *Stay your selves, and wonder, cry ye out, and cry*] The Prophet having given warning of those heavy judgments of God, before mentioned, doth in the next place complain of, and wonder at the strange stupidity, and deep security, of those among his people, that no whit regarded what had bin threatned;but did still,as freely, as ever, abandon themselves unto all sensuality and excesſ : see the like, ch.5.11,12.& 22.12,13.& 28.5-15.

Stay your selves,and wonder.] The Prophet here, as most Interpreters take it,turneth his speech unto the pious party, inviting and inciting them,to admire at,and lament for the obstinate perſistance of a great party among them.The words are by some read, *They delay* (Psal.119.60.to wit,to return unto God, by humiliation and reformation,Ier.13.27.*Jaud wonder ye* at it ; a defect of the pronoun ; as ch.28.20.For those that render them,*wonder,and wonder*,as Hab. 1.5.that is,wonder exceedingly,or,again,and again,mistake the latter word,being deceived with the affinity,that it hath in sound with the former.

cry ye out, and cry,] So some other versions , but the former word is never found in that notion ; but constantly, in a signification of *delight,or sport*, Psal.94.19.& 119.16,70.ch.11.8.& 66.12.and some other therefore render it, *They take their pleasure*, or *sport it* (as Iob 21.10,12.Amos 6.3-6.1 Tim.5.6.Iam.5.5.)*but cry ye out* ; lamenting their folly, Ezek.9.4. Howbeit, some would have both this,and the former, to be spoken unto the worse party, reading the words;

Stay still, and be stupid; riot and revel it : yet not seriously, but in way of derision ; as Eccl.11.9.or, of them,as others, who thus render them, *They have blinded themselves, and are blind* : as chap. 6. 10.& ver.10.But the words here,and there,are not the same : There is in both branches, a pleasant tune of words, which our English cannot so fitly expreſs ; some what like, as if it were said, *They stay, but stare ye, they riot, but roar ye* : but the words of *staring* and *roaring*,will not so well fit here.

they are drunk, but not with wine ; they stagger,but not with strong drink]They are dulled in their understanding, lulled asleep in their sinful practices,unsteady in their courses,as is one, as men drowned in drink ; and by reason thereof,in a deep,or dead sleep ; so ch.19. 14.See the same phrase in another sense,ch.51.21.

but] Heb.*and*,as ver.8,13.

not with wine]This is not so much ; or,not only with wine ; but with a spirit of stupidity, which God in his just judgment hath cast them into, v.10. see the like, Deut.5.3.Jer.7.22.Hoſ.6.6.the negative is not absolute,but comparative : for to drunkenneſs and sensuality, they were, also,excellively given,ch.28.7,8. there is in either branch a defect of the preposition : as chap. 28. 28. expreſsed, chap 28.7.

staggers] As ch.24.19.or,*stray* ; as Gen.4.14.Jer.14. 10. but here the former rather.

V.10. *For the Lord hath poured out upon you,the spirit of deep sleep, and hath closed your eyes :*] One ground,and cause of their extream stupidity and security,is here rendred ; to wit, for that, in his just judgment, for their wilful obstinacy, God had given them up unto a further degree of stupidity and blindneſs : by withdrawing that light from them, against which they had rebelled, Iob 24.13. chap. 63.10.it is a just thing with God,when men wilfully wink, to dash out their eyes,Ioh 3.2. & 9.39——41.Rom.1.18, 28. 2 Thes. 2. 10——12.

the Lord hath poured out] See the like, ch.19.14. and the Apostles allegation of this place,Rom.11.8.

poured out] As the word is used, Exod.30.9.Hoſ.9.4.yet the Jewish Doctors would have it rather here rendred, *covered* : as the notion of the word is,chap.25.8.& 28. 20.& 30. 1. that it may answer the word used in the close of the verse. But the notions here, and there, are divers: for here the allusion is to some soporiferous potion, or medicine, that being minisired to a man, or sprinkled upon him, so as to bedew him, casteth him into a deep sleep: whereas, there is to some film, that groweth over the sight, or some veil,that covering the eyes,hinders the sight,that there is an eye to,ch.19.14. (a place parallel to this)to this latter,ch.25.7.

upon you] A change of the person,as v.3.

the Spirit of deep sleep] Or, *a Spirit* : for there is no article in the text. In Hebrew there are three several words : whereof one signifies *to slumber*, chap.56 10. Psal.132. 3. another, *to sleep*, Psal.76. 5. and 121.4.a third,*to be in a deep sleep*, Iudg.4.21.Psal.76.6. and thence the word here used, and Gen.2.21.& 15.12.1 Sam. 26. 12. Iob 4.13.& 33.15.Prov. 19. 15. the Apostle useth a word, wherewith the ancient Greek rendred it, which properly indeed signifies *compunction*, according to the notion of the verb, whence it is regularly derived : but the Authors of that version,as they coined many words, after an unusual stamp : so it is not unlikely, that they did the like with this, deducing it from a word, that signifies *night*, the time of sleep,thereby to expreſs the word here used.

hath closed your eyes] The word here used in the first light form, signifieth to shut ones own eyes,ch.33.14.in the first grave form,anothers,so here.See ch.6.10.

eyes]Nor of the body, but of the mind ; as Num.24.17.Deut.28. 2,4.Psal.119.18 Iph.1.18.

the Prophets,and your Rulers,the seers hath he covered]This heavy judgment of obduration and execation, hath not befallen the meaner and common sort of people only : but the principal ones, also,in either State,as well Ecclesiastical,as Civil, that should have been as lights and guides to others.

the Prophets] To wit,the false ones;yet so called,because they pretended and professed themselves to be such.so Jer.5 31 & 6.13.

and your Rulers,the Seers] Heb. *and your heads, the Seers* ; which some expound, *even your chiefest*,or principal(to wit,in your account) *Seers* : *Head,for chief* : as Exod 30.23. 1 Chr.12.18. *Seers*, for *Prophets* : as ch.30.10. others,*and your Rulers,the seeing ones* : that is, the wiseſt and prudenteſt of them,ver. 14. *Heads*, for *Rulers* : as Numb.1.16. *seeing,for understanding* : as Prov.20.12. or, *your Rulers, the Seers*,because the Prophets, in those distracted times, took upon to rule and govern,Jer.5.31.& 26.8.

hath he covered] *he hath covered them*, with that mist of spiritual blindneſs and darkneſs, Mic.3.6,7.v.14.or, as I suppoſe, the words should be rendred, *the eyes of the Prophets,and of your Princes*, together, *with the Seers, hath he covered*,ch.25.7. the word *eyes*,is supplyed from the foregoing branch:the like whereunto,see Iob 22.24.ch. 58.13.Dan.4 33, Rev.11.15.

V. 11. *And the vision of all is become unto you, as the words of a book that is sealed*] A sad effect of this dreadful judgment : to wit, that all Gods warnings and messages, delivered to them by his Prophets , should no more be regarded by them : nor they conceive any understanding or benefit from them ; then a man, though he can read,by a book, or letter rendred to him, so long as it is sealed up : or,a man that cannot read, whether it be sealed,or unsealed.

the vision of all] To wit, of all Gods Prophets, whom he sendeth on messages to you : or all their messages and sermons, ch.1.1.or, *every vision*,that is,all teachings:as Prov.29.18.

of a book that is sealed] As books some time were,Dan.12.9. Rev. 5.1.or, *of an epistle,or letter*:as 2 King.5.6 & 10.1. Jer.29.1. for such were commonly,as now,so then,sealed,1 King 21.8.Eſt.3.12,13.& 8.8.as deeds and evidences also were, Ier. 32. 11. See there which some suppoſe here alluded unto.

which men deliver to one that is learned] Heb. *which they give it* : (a familiar and frequent redundancy, in that language : as Psal. 1. 4.) *which they give*(that is, *which is delivered,or given* : as Gen. 40. 15.Rev.4.19.to ver.12.)*to one that knoweth a book,or a letter* : that is skilfull in the book,or letter,that is able to read it, or on it: *a knowing man,for a skilful,or cunning man*,Gen.25.27.1 Sam.16.16, 18.1 King.5.6.

saying,read this,I pray thee] Heb.word for word, *cry this* : as ch 40.6.Zach.1.16,17.but it is used,also,commonly for *reading*, Deut. 31.11.Neh.8.3,8.Ier 36.6,23.because in reading, the voice is wont to be lift up,that it may be the better heard,by those,for whom, or to whom, ought is read. Hence the *Reading* among the Jewish Criticks,distinguished from the *Writing*, when the letter of the text is read otherwise,then it is written:and thence also,the Turks *Alcaron*, or Law, hath its name.

and he saith,I cannot, for it is sealed] For neither book, nor letter can be read, unvill the seal be broken up, Rev. 5. 2-5. the whole sentence may thus be rendred : *which when it is delivered to one that can read,saying,read this, I pray thee : he saith, I cannot,because it is sealed*, See ch.8.16.& 28.25.

V. 12. *And the book is delivered to one that is not learned, saying, read this,I pray thee : and he saith,I am not learned*] Or, *And when the book,or letter is delivered to one that cannot read* : saying,*read this, I pray thee:he saith, I can not read*.So they of our Saviour, *How knoweth this man letters, having not learned them ?* Ioh.7.15. and of the Apoſtles,it is said,they were *illiterate* men:that is,not trained up in School-learning,Act. 4.13.

delivered to] Heb *given upon* : but so the particle is used, Iosh.2. 1 Sam.2.11.

that is not learned] Heb. *that knoweth not to read* : and so afterward,*I know not to read* : that is, I cannot read,*knoweth not*, for *cannot* : as Ier.8.12.

V. 13. *Wherefore, the Lord said, For as much, as this people draw neer me with their mouth,and with their lips do honour me,but have removed their heart far from me : and their fear towards me, is taught by the precept of men*] Another cause, or reaſon is here rendred, of Gods so severe proceeding in judgment : as before, their stupidity, senſuality, and security, ver. 9. 10. so now their meer formality in Gods service and Worship, which they frequented and performed, only in regard of humane, either tradition, teaching ; or authority maintaining and enjoyning it:see Mat.15.8.Mat.7.6.

Wherefore] Heb. *And* : as ch.8.1.or, *Moreover*,as ver.5.

Draw neer me with their mouth] worship me in hypocriſy, not in sincerity, with the outward man, and disposition of body : but not with the inward man,and affection of mind,ch.48.1,2. & 58. 2, 3. Ier.12.2.Ezek 14.3,4.& 33.31.*mouth,*for *mouths*:and *heart*,for *hearts*: as *ly*,for *lyes*,ch.28.15,and for *precepts*, for *precepts*.

but their heart] Heb.*and* : as ver.9.

their fear towards me] That is, *worship of me*,fear,for *worship* : as 2 King.17.32,33.

is taught] Is *taught* them:a defect of the pronoun:as ch.13.8,15.

by the precept of men]Either their religion is not according to my mind : but according to mens devices, consisting in the observation of humane traditions, Ier.7.31.Hoſ.5.11.Mat.15.3,9.Col.2.22. or, all their devotion under their religious Kings,was not hearty,but for their command only.2 King.23.22,26.2 Chr.27.2. Ier.3.10.

of men] Not sent by God,not taught of him,lay lome,Ier.23.16, 17,21,22.but it seems to be more large,as was before shewed.

V.14. *Therefore, behold I will proceed to do a marvellous work amongst this people,even,a marvellous work and a wonder*] A strange judgment denounced against them,for this their hypocriſie, and formality : so far,from being pleasing or acceptable to God, that it is most odious and abominable in his sight,ch.1.11-15.& 66.3.

Behold]As ch.26.11.& 28.16.

I will proceed]Heb. *I will add*,as v.1.ch.7.10. the syntax seems irregular,both here,and ch.38.5. the verb being of the third person : the like whereunto,the Iewish Criticks observe,Psal.62.Ezek. 9.8; Now,this to salve,some of them,render the words, *I am he that will add*. Others suppoſe it a participle,or a noun,as one of the same making,Psal.16.5.*thou art maintaining,or the maintainer* of my lot:see on chap.28.16.

to do a marvellous work] Heb. *to do*, or *deal marvellously* as Iudg. 13.19.chap.28.29. Ioel 2.26.

amongst this people] Heb.*with this people.*

even *a marvellous work*] The word, *even*, being not in the original, is here needleſs : the word is, according to some, a verb: and then the text runs thus. *I will further deal marvellously, dealing marvellously*:that is, *I will deal exceedingly marvellously*: such like repetitions,see ch.24.3,16,19.but I take it,rather,for a noun;because I find it so used,2 Chr.28.8.and the word coupled with it,there prefixed,here annexed

annexed, seems to require it. So taking it, the words may well be rendred, *I will deal marvellously with this people, by a marvellous thing, and a miracle*: for the word *work*, is not in the Hebrew text.

a marvellous work, and a wonder] The words are two of the very same notion, and derived from the same root, or verb, even that here used, and may, for variety, be rendred, *a marvellous thing, and a miracle*, both used, and joyned, to expresse, more emphatically, the exceeding strangeness, of that God intended to do. See the very like, ver. 2. whether this so marvellous and miraculous businesse, be the infatuating of their wise counsellours, and turning of their wisedome into folly: as 2 Sam. 15. 21. or, the strange change and alteration, in the land and State, v. 17. is not certain.

for the wisedome of their wise men shall perish, and the understanding of their prudent men shall be hid] Their wise men, and great Politicians, whole counsels they to much rely upon, accounting them as oracles, 2 Sam. 16. 23. shall be infatuated; and all their prudent, and provident plots and projects come to nought, chap. 19. 11-14. v. 15, 16. c. 31. 1, 2. Jer. 49. 7. Obad. 8. Rom. 1. 22. 1 Cor. 1. 19, 20. & 3. 19, 20. This the more strange; because done with that people, whose governours God had promised to endow with wisedome; but now threatens, for their unthankfulnesse and misdemeanours, to deprive them again of it: see ch. 28. 3. 21.

for] Heb. *and*; as chap. 20. 17. Howbeit, the copulative may well stand; and the meaning then be, that all the wisdome and policy, which their Statesmen, the wisest of them, shall use to prevent, or avert this strange act that God intendeth, shall be utterly frustrate, ver. 16.

the wisedome] Their State-skill, together with all their deep projects. v. 16.

shall perish] As Jer. 18. 18. & 49. 7. Mic. 4. 9.

shall be hid] Heb. *shall hide it self*: as chap. 45. 15. *hiding thy self*: but the reciprocal form, is sometime used for the passive, Num. 1. 46. Judg. 20. 15. either shall *not appear*, and shew forth it self, whether for confusion, and uncertainty, what to act or devise, chap. 19. 14. or for distraction and fear, to deliver their minds freely, Amos 5. 13. Or, shall *be covered* over with that mist, or veil of stupidity, and blockishnesse, that God threatned to involve them in, ver. 10. or, shall *depart from them*; as Gen. 31. 49. *when we shall be hid*: that is, *shall have departed*, and be absent one from another. So Joh. 12. 36. *he departed, and was hid*: That is, absented himself *from* them; or, shall vanish away, and *perish*, be utterly lost: as some take the word, Prov. 28. 28. It seems the same with the former branch, in other terms, and the Prophet may well be deemed, in the use of the word, to have an eye to what follows, ver. 15. of their contriving and plotting things so closely, as to conceal them from God himself: as if he had said, Ye make account, to have your counsels hidden from God; and by his just judgment, they shall so be hid, that either they shall never come to light, or shall be utterly frustrate, and vanish away, if they do.

V. 15. *Wo unto them, that seek deep to hide their counsel from the Lord; and their works are in the dark, and they say, who seeth us? and who knoweth us?*] These words may well be read by way of compellation, *O ye, that hide your counsel too deep for the Lord, whose doings are in the dark, and that say, Who can see us? or who can know us?* The persons, here spoken of, seem those scoffing Statesmen, that derided all that the Prophets spake; and by their wiles and shifts, made account that they were sufficiently, able to secure themselves, whatsoever should come, or howsoever it should fare with others, Ch. 28. 14, 15. 22. Nor is it unlikely, but that they would promise the like security unto others, with whom they were in esteem, as great wisards of State: but as God, before, threatned to infatuate them, and turn their wisdome into folly: so he now further telleth them, that albeit, their devices and designs be so cunningly contrived, and so closely and covertly carried, that, in their conceit, they seemed to be deeper, and more abstruse, then God himself was able to descry and discover; yet they should no more be able, either to conceal themselves, and their plots, from him, or to bring to effect, ought, that he intended to crosse them in, then the potters clay is able to keep out of his sight, when he hath it in his hand, or to mould it self into any other frame, then he is pleased to work it to.

Wo unto them] Or, *Ye*. Of the compellation, see Chap. 10. 5. & 18. 1. Of the change of the person, see Job 18. 4. and Chap. 30. 19.

that seek deep to hide their counsell from the Lord] That is, as some, that take counsel in secret with themselves onely, not consulting with God, or seeking to him for direction, or assistance, chap. 31. 1. But the words seem rather to intend somewhat else; and they lye thus in the text, *that make deep from the Lord, to hide counsel*, where there are two Hebraisms, which being opened, will much clear the text. The former is, in *making deep to hide*: for *to make deep to hide*; is nothing else, but *to hide deep*, as, *to make deep to dwell*, is, *to dwell deep*, Jer. 49. 8, 15. See also, chap. 31. 6. The latter is, *in making deep from the Lord*: for, *to make deep from the Lord*, is, *to make too deep for the Lord*: to wit, to descry, or discover: as, *deep from hell*, or, *the grave*, *long from the earth*: *broad from the sea*: that is, *deeper then hell*, or, *the grave*: *longer then the earth*: *broader then the Sea*, Job 11. 8, 9. The meaning then is plain, conceived according to their intent, or conceit, concerning their own contrivances: that think, or make account to hide your counsels so deeply, that God himself cannot see them. So of Nabal his servants, *He is a son of Belial, from to speak, or, speaking to him*: that is, *He is such a son of Belial, that one cannot speak to him*: as our version well rendreth it. 1 Sam. 25, 17. See also, chap. 23. 1. There is, in the words, a metaphor, taken from the practice of those that dig deep to hide ought, that they would not have found out. See Prov. 20. 5. Job 12. 22. Psal. 64. 6.

their works are *in the dark*] Or, *whose doings are in the dark*, in secret, out of sight: as things that are flowed, or done in dark places cannot be seen without light, Psal. 11. 2. & 64. 2, 4. Job 24. 13-17. as if any darkness could hide from God, or any secret place exclude his eye-sight, Job 34. 21, 22. Psal. 139. 11, 12. Prov. 5 21. & 15, 3, 11.

and say, Who seeth us? and, who knoweth us?] Or, *who can see? or, who can know us*: That is, can descry, or know what we do. Meaning that none could, no not God himself, Job 22. 11-14. Psal. 10. 11, 13. & 64. 5. & 94. 7. the future, for the potential: as Job 38. 31, 32, 33, 34, 35, 37. and the copulative for the disjunctive: as Judg. 11. 31. Job 31. 5, 7, 9. ver. 16.

V. 16. *Surely your turning* of things *upside down, shall be esteemed, as the potters clay*] Heb. *Your turning upside down*, (as 2 King. 21. 13.) *or rolling to and fro*, (as Hos. 11. 8. or, *changing*, and turning into new shapes, (as Exod. 7. 15. Levit. 13. 3. Num. 10. 6.) *if as the potters clay it shall be accounted*. But the particle, *if*, is, in Scripture, oft used, not as a conditional, but as a note of affeveration, and assurance: as Prov. 3. 34. & 23. 18. So the Hebrew writers here expound it. Howbeit, I conceive the word rendred *if*, to be, here, rather an interrogative: as oft it is, Job 8. 3. & 11. 2. & 17. 2. & 39. 27. and the negative omitted oft, in such forms of interrogation, (that which hath not hitherto, by any, been observed) ought to be supplyed. So 1 Sam. 2. 27, 28. *Did I not appear to thy fathers house? and did I not choose him? and did I not give to thy fathers house?* Job 20. 4. *Knowest thou not this of old?* where our version hath supplyed it. And Job 21. 4. *Is not my complaint to man?* where our version hath omitted it. See more hereof on Jer. 31. 20. And so the words may be rendred. *Shall it not be accounted, as the potters clay?* or, *as clay to the potter?* as if he had said, Yes undoubtedly, it shall. So this, in sense, comes fully home to the former: as the like twofold version, Psal. 63. 6. And the meaning either way rendred, Your turning of things upside down, to conceal your intended courses, as men whelm a dish, or vessel, to keep what is in it, to under it, out of sight, Mat. 5. 15. or, that which you roll up and down in your thoughts, devising how to contrive it, with the greatest cunning, and probability of succesle, to that purpole, casting it now into one frame, and then into a another shape, until you have moulded it to your mind: lyeth as open to God's eye, as the fashion of the pot of clay, doth to the potter, when he hath it before him, upon the wheel: and he is as able to quash it all, as the potter is to mar and alter the fashion of the vessel, when the making of it likes him not, Jer. 18. 3, 6. & 19. 9, 10. Job 12. 22. & 26. 6. Psal. 33. 10, 11. Prov. 15. 19. Heb. 4. 12, 13. Yet there want not that render it, *Your turning*, or, *contriving* of things, is, *as if the clay were accounted the potter*; or, *as if the potter were repined at the clay*. And as others, again, *o your perverseneſs! as if the potter were accounted* no better, or no other, then *the clay*. But the former seems more natural; and is the more received, both with Jewish, and other writers.

for shall the work say of him that made it, He made me not? or shall the thing framed, say of him that framed it, He hath no understanding?] Or, is some render it; *for it is as if the work should say of the workman, He made me not; or the thing framed, should say of him that framed it, He understandeth me not*. That is, your vain imagination in supposing that you can conceal ought that you do, or devise from God, is even, as if the vessel, framed by the potter, should, if it could speak, say, that he is ignorant of the fashion of it, and by consequence deny, that ever he made it. For sure, if they did believe that God made them, they could not but withall conceive, that he cannot be ignorant of ought, in his own work, Psal. 33. 15. & 94. 8-11. & 139. 1-5, 13-15. 1 Chr. 28. 9. Amos 4. 13. See ch. 45. 9, 10.

for shall the work say] Or, *for*, it is, as if *the work should say*. See the like concise forms. Josh. 2. 12. Esth. 2. 20. ch. 18. 3. & 54. 9. & 55. 9. Howbeit, the particle is used for an interrogative, ch. 36. 19. and may so be here.

of him] Heb. *to him*. So ch. 23. 5. & 27. 2.

or] Heb. *and*: so ver 15.

the thing framed] The word is applyed to the frame of mans, both body and soul, Job 17. 8. Psal. 103. 14. and to the imaginations of mans heart, Gen. 6. 5. Deut. 31. 21. 1 Chr. 29. 18. Properly, *potters work*; but used, more generally, for any kind of *frame*, Hab. 2. 18.

of him that framed it] Or, *of its potter*. The word before used, to keep to the comparison; So ch. 64. 8.

he hath no understanding] Or, *he understandeth me not*. He knoweth not what my fashion is: Applyed to man, in regard of God, he knoweth not what I think or do, Psal. 94. 7. The pronoun is to be supplyed, from the branch before going

ing; as chap. 58. 13. See the like defect, Job 16. 8, 9. and 29. 11.

V. 17. *Is it yet not a very little while, and Lebanon shall be turned into a fruitfull field, and the fruitful field shall be esteemed as a forrest*] Heb. *Lebanon shall return to Carmel, and Carmel be counted for a wood, or a forest*. This some expound of a general devastation of the land; that mount Lebanon, being a place stored with goodly tall cedars, should become like *Carmel*, a place that had much earable ground, her cedars, and other tall trees being felled, and the *Carmel* of it, that is, their earable land, and places planted with vines, and other fruitful trees, should be so over-grown with shrubs, & wilde plants, no man dressing, or manuring them, that they should seem to be as a forest. That, lay they, which was effected by Sennacheribs army, over-running the whole country, ch. 6. 23, 24. & 37. 24. and came to pass, within a short time after this Prophecy. See ver. 1. And the letter of the text seems to look this way. Yet others expounds it parabolically, that the proud, lofty ones, like the cedars, should be pulled down; and low, and lowly ones, like the plants of Carmel, should be exalted: which, some of them, suppose fulfilled, in the breaking up of Sennacheribs Camp, what time, the proud Assyrians were jabafed, and the Jews, in a very low condition, advanced, Chapter 10. 12, 18, 34. Others, in the Chaldean invasion, when the great ones, were either slain, or carried captive, and the poor sort onely spared, 2 King. 25. 6, 7, 12, 18, 21, Chap. 2. 12, 13, 17. & 6, 15. 17. & 7. 21, 22. & 40. 5. Luk. 1. 52. & 18. 14. See ver. 20, 21. Others again, refer it to the times of the Messias, as importing a rejection of the Jews, and calling in of the Gentiles, that the Gentiles, who had been as favages, or as wild forests, fraught with barren and fruitless trees, should by spiritual managing and manuring, become orderly and fruitful; whereas the Jewish people that had been managed, and manured before, should grow wild and favage then. Now those all that thus expound this paſſage, seem to make it rather a commination, indeed then a promiſe, whereas, both by what here enſueth, as alſo by Chap. 32. 15. where the very same is repeated, it appeareth, rather, to be a very gracious promiſe, of the great fertility and fruitfulneſs, that God would abundantly bleſſe their land with, upon the reſtitution of their State, either after the Aſſyrian devaſtation, chap. 37. 30, 31. or after the Babylonian deportation, Ier. 31. 12. or both: ſee chap. 4. 2. So great, as ſome expound it, that the wilde places, that now lay foreſt-like, untilled, ſhould become as fertile, as thoſe places that are, at preſent, manured, and yield the moſt fruit; and thoſe places that are now moſt fertile, ſhould then ſo abound with fruit, that they might well be reckoned, but as wilde woods, in regard of what then they ſhould be: Or rather, as with the Jewiſh Commenters, I conceive it, that the woodly, like *Lebanon*: that yielded nothing but matter for building and fuel, ſhould then be tilled; as *Carmel*, to yield grain and fruit, affording plenty of food; and ſhould then be bleſſed with corn, and fruitfull trees, that they ſhould ſeem to be as a wood. See Pſal. 72. 16. This I ſuppoſe to be the firſt, proper, and literal ſenſe of the words: which if any yet deem further, to intimate the abundance of graces, in the Kingdome of Chriſt, I ſhall not contend with him. See Chap. 30. 25, 26. & 32. 15. & 35. 1, 2.

a very little while] Heb. *a little ſmall*; as ch. 10. 25. and it may ſeem to have reference to the Aſſyrian invaſion, and the conſequents thereof both here and there, albeit, that ſome paſſages before, v. 2. ſeem to reach further.

Lebanon] Of this mountain; ſee on ch. 2. 13. It is ſometime uſed for lofty, and ſtately places and perſons, as there; and ch. 10. 34. Jer. 22. 23. but here for wild, and untilled places, as appears by chap. 32. 15. where that is termed *wilderneſs*, that is here called *Lebanon*.

ſhall be turned into] Heb. *ſhall return to*. He ſeemeth to allude to their *turnings*, and windings, v. 16. which ſhould be frivolous, and fruſtrate; and to foretel, for the comfort of the faithful, another manner of *turning*, and change, that God himſelf would work for his; without any plots, or projects of theirs.

a fruitful field] Heb. *Carmel*. The word, primarily, ſignifies a *green*, or *full*: as ſome, *ear* of corn; Levit. 2. 14. & 23. 14. 2 King. 4. 42. From whence, *grounds earable*, or *cornfields*; are thought to have been ſtiſt ſo termed; though afterward it were enlarged to ſuch lands, as were not ſowen with, or ſet apart for corn onely but tilled, and manured for other purpoſes, and planted with vines, figs, trees, or olive-trees, and the like: oppoſed therefore, to woods and foreſts, or wilderneſſes; that were ſuffered to run wilde, or to lye waſte, and were ſtored onely, with fruitleſs trees, Cant. 2. 3. Chap. 10. 18. & 16. 10. and 32. 15. 16. and 37. 24. And in regard of much ground of that nature, lying on, and about them, ſome places in the land of Iudah and Iſrael, had that name; in more ſpecial manner: appropriated unto them, Joſh. 15. 15. & 19. 46. chap. 33. 9. See Chap. 10. 18.

ſhall be eſteemed as a foreſt] Heb. *ſhall be accounted for a foreſt*. Or, *be counted a foreſt*: Shall ſeem to be ſuch.

V. 18. *In that day, ſhall the deaf heve the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs*] Our Prophet here, after his uſual manner, beginneth to cloſe up his Sermon with matter of comfort, in the better information: and reformation of ſome that had been ignorant, and averſe, v. 18. the confirmation, and abundant conſolation of the godly, v. 19. the confuſion, and deſtruction of thoſe that had wronged and oppreſſed them, ver. 20, 21. the vindication of them from their former ſhame and reproach, v. 22. the propagation, and enlargement of the Church by converſion of many proſelytes, ver. 23, 24. All which ſeem to have been, in part, made good to that people, in thoſe times, but was to be more plentifully fulfilled, in the Kingdom of Chriſt.

In that day] When theſe afflictions before-mentioned ſhall befall this people: as Ch. 2. 7. & 4. 1. or, after the time, that theſe afflictions have befallen them, and the Land and State reformed by them, the obſtinate wicked ones being deſtroyed, and the reſidue reclaimed & refined, ch. 1. 25, 28. as ch. 4. 2.

ſhall the deaf hear —— and the eyes of the blind ſhall ſee] This ſome expound, of thoſe wilfully blinded, and obſtinate prophane ones before-mentioned, v. 10. 15. that howſoever now they neither believed, or regarded ought, that by Gods Prophets was foretold them; yet when things foretold were now fulfilled, they ſhould be conſtrained to take notice of, and to acknowledge the truth of them Chap. 26. 11. Ezek. 2. 5. & 6. 10. So it ſhould be matter, not of mercy ſo much, as of judgment. But others, and ſo the moſt, rather underſtand it of a gracious work upon the ſouls of many, that being poſſeſſed with ſpiritual deafneſs, and blindneſs before, ſhould then, by the help of the Spirit of God, co-operating with the Miniſtery of his Meſſengers, cured, and recovered of thoſe their former maladies, and taken into Gods meſſages, conceive them aright, give all credit, and yeeld all obedience thereunto, Joh 33. 14.——16, 23---26. Chap. 35. 5. Luke 4. 18. John 9. 29. Act. 26. 18. Eph. 1. 18. Rev. 3. 18.

hear] *To hear*, both here, and elſe-where, in Scripture, is not barely to give one the hearing, as we uſe to ſay; as Chap. 6. 9. & 42. 19, 20. Mat. 13. 14, 19. Act. 22. 12. but to here with attention, with underſtanding, with belief, with obedience, Deut. 6. 3, 4. & 26. 17. 1 Sam. 15. 22. Mat. 13. 9. Acts 26. 14. Heb. 4. 2.

of the book] Or, *letter*; as v. 11. which this paſſage hath an eye to either of Gods law; as Deut. 6. 6. & 31. 11. Joſh. 1. 8. or the meſſage of Gods Prophets, more ſpecially related to in that place. See ch. 30. 20, 21. neither ſhould they be then, as *a book*, or *letter ſealed up*, as before they had been, v. 11.

ſhall ſee out of obſcurity, and out of darkneſs] That is, coming *out of obſcurity*, or *a miſt* (ſee Chap. 8. 22.) *and out of the dark*. See the like defective ſpeech, Pſ. 45. 8. Ch. 38. 17. being brought out of that ſpiritual miſt and darkneſs, wherein they were before involved, ch. 9. 2. & 25. 7. & 49. 6. Luke 1. 77-79. & 2. 32. Col. 1. 12, 13. 1 Pet. 2. 9. Yet thoſe that apply this to the obſtinate, partly, *by darkneſs*, underſtand that *darkneſs*, that they endeavoured to hide their projects in ver. 15.

V. 19. *The meek alſo ſhall encreaſe their joy in the Lord*] The ſincerely, godly, and faithful ones, ſhall have abundance of joy & comfort, having being eſcaped and ſurvived thoſe grievous calamities, and being freed from the oppreſſion of thoſe ungodly great ones now rooted out, who were formerly a terrour to them, ver. 20, 21. Pſalm 58. 10, 11. and 68. 1-3. Chap. 35. 1. 10. and 66. 10, 11. Acts 9. 31.

The meek alſo] Heb. *And the meek*; as ch. 22. 9.

meek] Such are the ſincere godly; though, therefore the rather, meanly eſteemed in the world, Pſalm 25. 9. and 37. 11. Mat. 5. 5. Gal. 5. 23. therein conformable to Chriſt their head, Mat. 11. 29. & 21. 5.

ſhall encreaſe their joy] Heb. *ſhall add joy: to add to*, for *to encreaſe*; as ch. 26. 15. they ſhall have joy upon joy, abundance of joy, ch. 61. 10. Joh. 15. 11. Phil. 4. 4. 1 Pet. 1. 6, 8. 1 Joh. 1. 5. a defect of the pronoun, as ch. 13. 22.

joy in the Lord] Or, *through the Lord* joy: for ſo ly the words in the original; through him, that is, by means of his mercy, and goodneſſe ſhewed to them (as ch. 26. 13.) they have much joy: and ſo it Importeth the cauſe, or means, whereby they attained unto this their joy, Pſ. 21. 1, 2. or they have much joy, that is, abundance of ſpiritual joy; as implying the ground, or the ſubject matter and quality of it; Pſ. 32. 11. & 63. 11. & 97. 12. Phil. 3. 1. the order of the words ſeems to lead to the former.

and the poor among men ſhall rejoyce in the holy one of Iſrael] the ſame, in effect though in other terms, with the former.

the poor among men] Heb. *the needy*; (as chap. 25. 4. & 32. 7.) *of Adam*, that is, *of men*, or *mean men*. See chap. 2. 9. *the poor of men*, as *the wife of women*, Prov. 14. 1. that is, *the wife among women*: and *the poor of the people*, for *the poor among the people*, Exod. 23. 11. or, *the poor of men*, that is, *the pooreſt of men*; as *the baſe of men*, that is, *the baſeſt of men*; Dan. 4. 17. and *the bad of the Heathen*, for *the worſt of them*, Ezek. 7. 24. See chap. 14. 30. the moſt poor and needy, even of the meaner ſort of men, that were formerly ſpoyled, and made a prey to the great ones, Chap. 3. 14, 15. for among them alſo, God hath his, and hath a ſpeciall care of them, Pſal. 9. 18 & 10. 14, 17, 18. & 12. 5. and 40. 17. Matth. 5. 3. and 11. 5. Luke 6. 20. 1 Cor. 1. 26. 29.

the holy one of Iſrael] See ch. 1. 4.

V. 20. *For the terrible one is brought to nought*] Thoſe are deſtroyed, that were before a terrour to them, v. 5. ſee ch. 16. 4.

and the scorner is consumed] The crew of the scorners and mockers is wasted away. See Chap.28.14,22.

and all that watch for iniquity are cut off] Heb. *watchers of iniquity*, that study how to do mischief, Psalm 36.4. Mich. 2. 1. and watch opportunity to put it in execution, as wilde beasts ly in wait to prey and spoil, Psalm 10.9. Jer.5.6.

V. 21. *That make a man an offender for a word*] The verb in its first light form signifies, *to sin*; in its first weighty form, *to expiate*, or *take away sin*, Num.19.19. Psalm 51.8. in its second light active form, first, and properly, *to make* one *sin*, himself, Eccles. 5. 6. or some other, 1 Kings 14.16. & 15.30. so most frequently; but sometime, also, in a less proper sense, *to make* one *guilty*; either by accusing, or condemning, as guilty, be it rightfully, or wrongfully. Now of this use of the word, albeit, I meet not, as yet, with any instance in Scripture, save this here only; yet I doubt not, but that it may well be warranted; first, by the use of another of the like notion, that signifies properly, to *make wicked*: but is thus very frequently, and familiarly taken, Deut.25.1. Job 9. 20. & 10. 2. Prov. 7.15. chap. 50.9. & 54. 17. and secondly, by the common use of its opposite; which signifying properly, to *make just*, Dan. 12.3. Yet is most commonly used, for to *acquit*, assoil, *pronounce*, or *defend as guiltless*, and free from offence, Exod.23. 7. Deut. 25. 1. 1Kings 8 . 32. Job 27. 5. Psalm 82. 3. Chap.50.8. See ch. 5. 23. where the *condemning* of one unjustly, is said to be a *taking of his righteousness* from him: Nor do we in any other sense use the word *justifie*; nor the Apostles in their writings, that word otherwise, for the most part, that answers the Hebrew term, Rom.3,28. & 4.2 & 5. 1. & 8.33. Gal.2.16. Now in regard of the two-fold notion, and use of the word, some taking it here, in his first & proper sense, would have the false Prophets meant, who by their *words* and lies, *made* men to *sin*, Jer.23.16. 17. 26, 27. Ezek. 13. 10,19.22. But the Prophet seems not here to be dealing with such, save as they might also be evil instruments, in the bad practises here spoken of; and the most therefore, both Jewish, and ours, understand it of great oppressours, and other wicked ones, their complices; or herein like them, that for a word slipping, from a man unawares, or some speech of his, perverted and misconstrued by them, would be ready to question him, molest him, bring him into trouble, and either procure, or pronounce a sentence and doom against him, as a delinquent, Jer.18.18. & 20 10. Mat.22.15. and 26.61. Luke 11.53,54.

and lay a snare for him, that reproveth in the gate] A Metaphor from the practice of Fowlers, that set springs and gins for birds, Psal.91.3. Prov. 6,5. and so do these, for Gods prophets, their Teachers, devising which way to ensnare them, and create trouble to them; yea, take their lives from them, out of their extream malice, and deadly hatred, that they bear them, for their seasonable and wholesome reproofs, which they cannot abide, Mat.22.45, 46. and 22.15,16,18. and 26.3,4,14-16. and 27. 18. Luke 23. 2. Acts.9 29. and 23.24,25.

that reproveth in the gates] That is, in publike; for the gates of their cities, were places, wherein there was usually much confluence of people; in regard, that both matters of Judicature, and other publike affairs, were there commonly transacted, Deut. 17. 5. and 21.19. and 22.15, 24. 2 Kings 7. 17, 18, 20. as also, the *gates* of the Temple, were places of much concourse, 1 Sam.2.22. 2 Kings 20.4. Jer. 26. 10. for which cause, the Prophets, also, delivered Gods messages in the *gates* sometimes of the Temple, Jer.7.2. sometimes of the Kings house, and of the City, as well as in the Temple, Jer. 17. 19. and 22.2. and I rather, therefore, concur with those, that render the words according to our version here, *and lay a snare for him, that reproveth in the gate*; then with those, that would have them read, *they lay a snare in the gate, for him that reproveth*: especially finding the very same elsewhere, *they hate him that reproveth in the gate*, Amos 5.10.

and turn aside the just for a thing of nought] That pick quarrels against men and in judgment, prosecute and cast them, being otherwise guiltless: either for matters of no moment, or worth (as 1 Sam. 12.21. or for things that are not for nothing (as Job 6.18.) without any weighty or just cause, Ps.69.4,5. or, as others, that by vain and frivolous pretences, and falshoods, turn aside, or cause to go the wrong way, the cause of the righteous; as ch.41.29. Of the word, see ch.24.10.

turn aside] Heb. *make to decline*; and in matter of judicature, it is applyed sometime to the party questioned; sometime to the carriage of his cause: when to the party questioned, it importeth to wrong him, and, causelesly, *to cast*, or *condemn* him, Prov. 18.5. *it is not good to accept the person of the wicked*, or *to overthrow*, or *depress*, or *cast the righteous in judgment*: and ch 10. 2. *to turn aside*, or *force aside the needy from judgment*: and again, *they turn aside the poor in the gate*, from their right, Amos 5.12. & Mal. 3. 5. *that turn away the stranger*, to wit, from his right: when to the cause, or the course of Judicature, it implyeth, *a perverting* of the right, and even carriage of the business, Exod. 23. 6. *Thou shalt not pervert the Judgment of thy Poor in his cause*: and *cursed be he that perverteth the judgment of fatherless, stranger, or widow*, Deut. 27.19. and, *To turn aside*, or *pervert the right*, or *judgment of a man*, Lam 3. 35. and Prov.17.23 *A wicked man taketh a gift out of the bosome, to pervert the ways of Judgment*: to which purpose, that also seems to be intended, Amos 2. 7. of *perverting*, or *turning aside the way*, or *course of the meek*: to wit, by oppressing and over-swaying them in matter of Judicature. All which laid together, induceth me to conceive, that as there is an ellipsis, or defect, of the word *Judgment*, signifying *a judiciary proceeding* in that injunction, Exod.23.2. *Thou shalt not speak in a cause declining*, or *turning aside to great ones*; that is, *to make Judgment declined*, or *to turn* it *aside* (for that that word is to be supplyed there, appeareth by ver.9. above related) so that in most of the places, if not all, before produced, where the person alone is mentioned, the same word is to be supplyed not by annexing it, as our version doth, Amos 5. 12. and Mal. 3.5. to the close of the sentence, but by inserting of it in the body of it, that *pervert*, or *turn aside the poor*, and *the stranger*, that is, *the judgment of the poor*, and *the stranger*, and the like: as it is expressed, Deut.27.19. & Lam.3. 35. the word may well be rendred, according to the native notion, and proper use of it; either *to divert*, or *turn aside*; and then it is a metaphor taken, either from the forcing of man or beast, out of his course or way; as it is used of Balaams beating his asse *to turn her aside again*, Num.22.23. & Ps.125.5. *those that turn aside to crooked ways*: and chap. 30.11. *go out of the way, turn aside out of the path*; and so it is, to cause a diversion from a direct way, and straight line of Justice and Equity, in the carriage of a mans cause: or it may be rendred, *to depress*, or *over-sway*; as it is used oft, for *to encline*, or *bow down*, Gen.24.14. Ps.31.2. Prov. 5.1. & 7.21. Amos 2. 8. and so it may be in allusion to the use of a ballance, such as Justice is wont to be deciphered, holding in her hand, that which seems glanced at, Psal.58.2. as being an over-sway, ing, or swaying down the ballance of judgment or justice the one way, the wrong way, (whereas it ought to hang eaven and levell) to the prejudice of the guiltlesse party. A learned Annotator rendreth the words a new way, *they make the just to decline into the wast, or desart*; that is, by setting snares for him, in the gate, so that he cannot (without hazard of life) enter the city, they enforce him to betake himself unto waste places, and to live as an exile in the Wildernesse, as David wished he could; Psal.55.7. Jeremie, that he might, Jer.9.2. yea, as David, and others, sometime were constrained to do, 1 Sam.24.1. & 26.3,19,20. Heb. 11. 38. and indeed the word here is applyed sometime to waste places, but not put for them. See Jer.4,23. but the received version seemeth the genuine, and more familiar.

V.22. *Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob; Jacob shall not now be ashamed: neither shall his face now wax pale*] The reproach and contempt which Gods people formerly endured, and the fears and terrors that they were formerly exposed unto, what by the adversary from abroad, or by the great ones, that oppressed them at home, shall be utterly removed, chap.25.8. & 54.4. & 61. 7.

Therefore] Considering how they have been formerly wronged, as well at home, as from abroad, verse 20, 21. Psalm 12.5.

thus saith the Lord] As ch.51.22.

who redeemed Abraham] Or, *rescued* and *delivered*; so is the word ordinarily used, 2 Sam. 4.9. 1 Kings 1 .29. Psal.55.18. & 107.2. that called him from, and brought him out of an Idolatrous place and people, Gen. 12.1. Job 24.2,3. though that Abraham himself, ever was an Idolater, doth not thence appear: or, that rescued him out of, and preserved him from many dangers and distresses, that he was exposed unto, and might have otherwise bin surprized with, by means of those strange people of severall Countries, through which he travelled, and among whom he sojourned, Gen.12.3. & 15.1. Ps.105.12 14,15. See Gen.48.16.

concerning] Heb. *unto*: See ch.37.33.

the house of Jacob] The Jewish people, his family descended from him their father, ch.2.5.

Jacob] This some understand of the person of Jacob: Jacob, who if he were alive, would be ashamed to see his children fallen from God, shall now have no cause of any such shame. But by *Jacob*, is here meant, rather, Jacobs Posterity, *the house*, or Family of *Jacob*, before mentioned. See ch.9.8. & 14.1.

not now] As formerly, ch.7.2. & 30.5.

be ashamed] Heb. *blush*, Ezra 9.6. Jer.6.15. for shame, Psalm 44.15.

his face wax pale] Heb. *white*: for though the verb be no where else in Scriprure read; yet the nouns derived from it, are elsewhere found, and so signifie, Dan.7.9. Est.1.6. & 8.15. *pale*, for *fear*, Jer.30.6. though some make this the same with the former, understanding both of shame, and Joel 2.6. *blackness*, or *swartness* of face, is made an effect of extream fear.

V. 23. *But when he seeth his children, the work of mine hands in the middest of him, they shall sanctifie my name, and shall sanctifie the holy one of Jacob, and shall fear the God of Israel*] To the removall of their former reproach, shame and fear, is a further blessing added, that should much enhance their forementioned joy, v.19. the consideration of a large encrease of an holy issue, that God should blesse his Church with, not such ignorant, formal, and profane ones, as it consisted of formerly; but an understanding people, new moulded, bringing honour to his name, and serving him sincerely, according to his Will and Word; for whom it shall have abundant occasion of blessing of God, for blessing it with such encrease.

But] As Chap.2. 6. yet some, *For*, as Chap.28,27. and of these, some

some thus render the words, *For he seeing*, or *in his sight*, *his children, the work of my hands in the midst of him, shall sanctifie my name*: and the reading seems not improbable. Howbeit I never find, this form so used in an absolute notion.

when he] That is, *Jacob* himself, say some; as ver.22. but I suppose it taken, both here, and there, for the Posterity of *Jacob*; the Jewish Church and State, considered, as a body. For howsoever it be true, that the Church of Professors consisteth and is made up of those particular persons, that professe the true service of God in Christ; and the Church of sincere faithful ones, is constituted of those particular persons, that are truly converted, and sincerely sanctifyed; yet as the one, or the other make up an entire body, whether political, or spiritual; so is the Church, consisting of those particular persons of either sort, said to be, as a mother to them; and those particular persons that make up that body, are said to be, as children unto it, ch.54.1. & 60.4,5. Gal.4.26,27.

seeth his children] As of Christ, *he shall see* his *seed*, Chap. 53. 10. or *his children in his sight*, as before, his children, the true race of Jacob, Psa.24.6. Gal.6.15,16. that walk in the steps of faithful Abraham, John 8.39. Rom.4.12.

the work of my hands] Psal.138.8. ch.43.21. & 60.21. Eph. 2. 8. the regenerate, John 1.13. James 1.18. 1 Pet. 1. 3,23. a kind of new creature, Psal.51.10. 2 Cor.5.17. Gal.6.15.

in the middst of him] *With him*, or *among him*: as chap.19.1,3. for he speaketh here of Jacob, as there of Egypt: of either, as of a body, for Sate: which sheweth, that by Jacob, here cannot be understood the person of Jacob, but his Posterity.

they] To wit, *Jacob*: before, he; now they: a passage from number to number; as ch.14.1. whereby the term appeareth to be collective; unless we follow the latter mentioned version.

shall sanctifie my name] Vhey shall honor me for this favour, and by their religious carriage, *sanctifie my name*, which, by the profane, and irreligious demeanour of others, had been so exceedingly defiled, and polluted among them before, Ezek.20.39,41. & 22.26. & 36.20. Amos 2.7. Mal.1.6,7. Rom.2.24.

and shall sanctifie] Or, *yea, they shall sanctifie*, as ch. 3. 9. because it is but a repetition of the same thing, for the more vehemency. Howsoever there want not some, that distinguish them, reading the text, *when he seeth his children—sanctifying my name*, or how they sanctifie it; *then shall they sanctifie*, &c. but the words run more easily the other way.

the holy one of Jacob] As, *the holy one of Israel*, verse 19.

and shall fear] Serve and worship, with fear and reverence, Psal. 2. 11. & 5.7. Hos.3.5. Heb.12.28.

V.24. *They also that erred in spirit shall come to understanding; and they that murmured, shall learn doctrine*] Such as were untractable, and unteachable before, shall then become pliable, and voluntarily yield themselves to the word of Gods Prophets, and the work of his Spirit, as ready and willing to be instructed, and new moulded by either, Psal.110.3. ch.11 6-9. ver.18. Rom.6.17.

that erred in spirit] That were possessed, and led away by a spirit of errour, as all are by nature, Psal.58.3. & 95. 10. ch. 53. 6. until the Spirit from above be powred forth upon them, chap.32.15. to illighten their minds, Eph.1.18. 2Cor.4.4. Heb.6.4. & 10.32. and to lead them into all necessary saving truth, Luke 1.79. Ioh.14.26. & 16. 13. 1 John 2. 20, 27.

shall come to understanding] They shall not be like those, that either refuse to be taught, and to learn ought, Psalm 35. 31. & 82. 3. Jer.9.6. or are ever learning, but never attain to any degree of sound knowledge, chap.28.9-11. 2 Tim.3.7. Heb. 5. 12. Hebr. *shall know understanding*: as Pro.4.1. that is, *shall have understanding*; as the like is rendred, Job 38.4. or, *shall be able to understand*; as Neh. 10. 28. *every knowing understanding* one: for so the text there is, *every one able to understand*; as in the same chap. ver. 3. *understanding to hear*, for *able to hear with understanding*: *to know* for *to be able*, as chap.28.11.

they that murmured] Such as were formerly ready, out of discontent and impatience, or out of a crosnesse of spirit, and untoward disposition, 1 Tim.2.25. to be ever, and anon, repining at, and murmuring against the passages of Gods providence, and messages of his ministers, Exod.16.2. & 17. 3. Num.11.1. Deut. 1.27. Psal. 116. 25. 1 Cor.10. 10. Some apply it unto the Jews, that murmured at the calling, and coming in of the Gentiles, Matth.20. 11. Luke 15. 28-30. Acts 11. 2, 3. & 13.45. & 22.21,22. as 1 Thess. 2.16.

learn doctrine] The word signifies, properly, such *a Lesson*, or instruction, as is by teaching, *received* from another. The word is used, Deut.32. 2. Job 11.4. Prov.1.5. & 4.2. & 16. 23. where it is sometime rendred *learning*, and it is so called, because in teaching and *learning*, there is a kinde of *giving* and *receiving*, Prov.1. 3, 4. & 8. 10. & 9.9. Yet some of the Criticks would have it, properly, to signifie *a pleasant*, and delightful *speech*, that easily findes *acceptance*, because used of the harlot, (whose *lips drop like an honeycomb*, and her *language* is *smoother then oyl*, Prov.5.3.) Prov.7.22. where it is rendred, *fair speech*. To which purpose they alledge also, Prov.16.21, 23. So it should be, that which the Apostle calleth *an acceptable speech*, or, *a lesson worthy of all acceptaion*, 1 Tim. 1. 15. & 4.9. But the former reason seems the sounder. See Luke 8. 13-15. Acts 2.41. & 8. 14. & 11.1. & 17. 11.

CHAP. XXX.

Vers. 1. WO *to the rebellious children, saith the Lord, that take counsel, but not of me, and that cover with a covering, but not of my Spirit, that they may add sin to sin*] It was the usuall manner of the Jewish State, and people, and that sometime, under the better sort of their Kings, when they were annoyed, or invaded, or expected some such matter from some neighbouring nation, or other, instead of staying themselves upon God, and his protection, as, by his Prophets, he advised them, to seek for succour and assistance to some foreign State, to the Syrians, against the Israelites, 2 Chr. 16. 2, 3. to the Assyrians against the Syrians, 2 King. 16. 7. Hos. 5. 13. & 7. 11. & 12. 1. to the Egyptians against the Assyrians, one while, Chap.20. 5, 6. 2 Kings 18. 21, Hos. 12. 1. against the Chaldeans, another while, Jer. 2. 18,36, & 37. 5. Ezek. 29. 6,7. In this kind they were faulty, as well in Esays, as in Jeremies time, by fleeing either into, or unto Egypt, and seeking shelter there, or succour thence. Against those that were thus delinquent, doth the Prophet, principally, bend himself, both in this chapter, and in the next. In the former part of this chapter, he reproveth them sharply, first, for taking courses of their own, to secure themselves, and confiding therein, without seeking to God: withal, shewing what the success and issue of such their courses should be, ver: 1. 7. And secondly, for their opposing of Gods Prophets, that disswaded the one, and forewarned them of the other, ver.8.14. and standing out wilfully, against those advices, that, by them, God had given, for their indempnity and safety, verse 15, 17. In the later part, he passeth for the comfort of Gods people, to gracious promises. First of protection of his faithful ones, in those troublesome times, verse 18,19. Secondly, of future favours, upon their reformation and amendment, v.2-26. and the destruction of the adversary, by whom they had been afflicted, and streightned, ver.27-33.

Wo to] As chap.29.15.

the rebellious children] *Children*, because of the Jewish nation, Gods adopted people, and professing themselves so to be, Deut.32. 6,9. chap.1.2. and 43.1. and 44. 1,2. and 64. 8. Jer. 3. 4, 5. *rebellious*, or *refractory*, or *unruly*: (as Deut.21.18. Hos.4. 16. where *a backsliding heyfer*, seems no very fit epithet) because refusing to be ruled by God, and obstinately addicted unto waies and courses of their own, Deut.32.5, 15. chap.1.2. and 63, 10. and 66.3. Jer. 3. 14. and 5.23.

that take counsel, but not of me] Heb. *to make counsel*, or *in making counsel*: that is, holding a consultation: as noting that wherein they shewed themselves to be such: as chap. 3. 8. Heb. *and not of me*: and so in the next branch; and chap. 29. 13. that consult, but will not have God of their counsel, Josh. 9. 14. refuse to consult with him, as their duty was to do, chap.8. 19.

that cover with a covering, but not of my Spirit] Heb. *to cover*: or; *in covering*, (as before) with *a covering*; as chap.22.17,18. The same word, chap.25.7. and 28.20. that take courses to secure themselves, other then I, by my Spirit, direct them unto. See ch.4.5. & 28.15. & 29.15.

that they may add sin to sin] Heb. *sin upon sin*: as 2 Chron.28. 13. Ezra 10.10. That is, thereby adding sin to sin. Of which manner of speech, see on chap.3.8. and Jer.7.18. *adding sin to sin*, that is, proceeding, and going on still in sinful courses: as chap 29.14. or proceeding from one sinful course to another: and heaping up excesses one upon another: as chap 29.19. Numbers 32.14. Whereas by their wicked ways, they had before provoked me unto wrath, instead of seeking to me, by repentance for the same, they add to their former evil carriage, a new sinful course, by ways of their own, contrary to mine admonition and advice, endeavouring to shift off, or shelter themselves against my judgements, ready to sieze on them, for their former sins. See somewhat the like, 1 Samuel 12.19. Luke 3.19,20. Those that refer this to the times of Zedekiah, expound it, adding to their treachery and perjury, in rebelling against the King of Babel (in regard whereof, also, they would have them here termed rebellious) Ezek.17.13,15. by distrust of God, and confidence in humane helps. But whether the word translated *rebellious*, will so well sort with this exposition, I am somewhat doubtful: of the application of the Prophecy, to those times, more anon. Mean while if we shal descend to particulars, we may as well expound the *adding of sin to sin*; their adding of sin, in seeking aid now from Egypt, against the Assyrians, to their former sin, in seeking the like from Assyria, against the Israelites, and the Syrians, 2 Chr.28.16. But I conceive the words to be more general: as the like, Deut.29.19.

V. 2. *That walk to go down into Egypt, (and have not asked at my mouth) to strengthen* themselves *in the strength of Pharao, and to trust in the shadow of Egypt*] In these words, the Prophet more particularly, declareth what the counsel and course was, that he condemned in them, and for which he denounced *a wo* against them verse 1. to wit, their running into Egypt, and relying on that State for shelter and safegard. Now this, many of our Interpreters turn over to Zedekiahs time. And it is true, that in those daies both before the surprizal of Jerusalem, they sought to Egypt for succour, Jerem. 37. 7. Ezek.17.15. as also after it, upon the death of Gedaliah, they fled thither for shelter, Ier. 43. 4-7. But the Prophet seems rather to

bend his speech against those of his own times, who under Ezekiah, also were faulty in this kinde, to wit, in having recourse unto Egypt, and relying on it for safety and assistance, against the Assyrian forces; as appears plainly, ch.20.5,6. see there. Nor doth ought appear to me, in this whole Sermon, concluding with the fall of Sennacherib, as all grant and agree in, that may not very fitly, accord with those times.

walk to go down into Egypt] That is, *journey*, or, *travel* (out of their own land) *to go into Egypt*; as 2 Sam.19.10. *Am come down to meet the King.* The word *walking*, applyed usually to travellers, Gen.32. 1. and that of *descending*, or *going down*; as here; so Gen. 26.2. chap.52.4. of passing from place to place, without any special reference to the situation of places, or any peculiar notion of *descent* included, Judg.15. 8. 2 Sam.19.26. See Chap.38.8. And there is no necessary implication therefore (which the Rabbins would have) of their land, being higher than the land of Egypt. Into Egypt it is not unlikely, that many fled out of divers parts of Judea, upon Sennacherib's irruption; and no less probable, that from some of the principal in the Sate, if not not from Ezekiah himself, some message also, was sent thither, and motion made for aids from thence, ver. 4. when it appeared, that the Assyrian, by the presents sent him, would not be appeased, 2 King.18.13-17.

and have not asked my mouth] Or, *but* (as ver.1.) *ask not counsel of me*, or, *consult not with me*, what they should do; as Josh. 9. 14. either by Priest; as 1 Sam.23.9,10. or by Prophet; as 1 Kin.22.7. See 2 King.1.3.

to strengthen themselves *in the strength of Pharaoh*] Or, *by the strength*; as Psal.78.26. A defect of the Pronoun; as chap. 13. 8, 15.

the shadow] That is, *the covert*. Of which ver.1. *shadow*, for *protection*; as Judg.9.15. Eccles.7.12. Cant.2.3. Anetaphor, taken either from hens, or other fowl that secure their young, by over-shadowing them with their wings, Psal.17.8. & 91.1,4. Mat.23. 37. or from goodly fair trees, that afford thelter against heat and storm, unto man and beast, that come under their spreadings, Lam. 4.20. Ezek.31.6 Dan.4.12,14.

V. 3. *Therefore shall the strength of Pharao be your shame, and the trust in the shadow of Egypt your confusion*] Or, *And your trust* (a defect of the pronoun; as Psal.45.3.) *in the shadow of Egypt your ignominy*, or, *disgrace*; as Psal.71.13. Heb. *And the strength of Pharao*, &c. as Jer.1.17. & 6.11. Or, *For the strength*, &c. as chap. 13. 8. 16.2. rendering a reason of *wo* denounced, ver.1. to wit, The ill success of these their counsels and courses: which should turn all to their confusion and shame, when they should by experience, finde to their grief and smart, that they were altogether unable to do them any good, verse 5. See Chap. 20. 5,6. & 36.6. Jer. 37. 7. & 38. 22.

V. 4. *For his Princes were at Zoan; and his Embassadours came to Hanes*] Or, as some render it, *when* (as Joel 2. 20.) *his Princes had been at Zoan, and his Embassadours had arrived at Hanes: his Princes*, and *his Embassadours*: That is, say the Jewish Commenters, either the Kings, or the peoples. Some of the chief about the King, sent in embassage to the King of Egypt, to crave his assistance against the Assyrian; as they before had sent to the Assyrian, to obtain peace, 2 King.18.14. but such as forry success in the one, as in the other ch.3 3. See the like of Hoshea, 2. King.17.4. See also ch.57. 9. & Hos.12.1.

Zoan] A famous City in Egypt. See chap.19. 11.

came to] Heb. *touched at*. Or, *reached into*; as Psal. 32. 7.

Hanes] Another City of Egypt, called also, *Tahapanes*, Jer.2.16. See more of it there. And Tahpanhes, Jer. 43. 3, 8.

V. 5. *They were all ashamed of a people, that could not profit them nor be an help, nor profit, but a shame also, and a reproach*] When they came into Egypt, they sped so ill, that they returned with nothing but shame and disgrace; and so was fulfilled what was foretold, v. 3. Spoken here in the wonted prophetical strain, as a thing already past and done.

They were all ashamed] Heb. *Each*, or *every one*, (to wit, of those that went, or were sent, saith the Rabbin; but we may well adde both of them, that were sent, and of those also, that sent them) *was ashamed*. So the word is most frequently used, in an immanent, or standing notion, Jer.2.26. & 8.9,12. & 10.14. & 48.20. & 50.2. Ezek.9.12. Joel 1.10,12. Zach. 9. 5. & 10. 11. Nor see I therefore, why some late learned Interpreters should render it here in a transitive, or passing sense; *He* (that is, the King, say they,) *shall shame them all*; that is, all his people, or all those of Jerusalem. Though the verbbe sometime found in an active use, but then modly, if not wholly, in a notion, not of *shaming*, but of *drying up*, as Psal.74.15. Ezek.17.24.

that *could not profit them*] A defect of the relative, as chap. 10.2. 3. Heb. *will not*, or, *shall not profit*. But the future is oft used potentially. So 1 Sam.12.21. Jer.2.11. Yet some render it, *would not profit them*. Pfammeticus then King of Egypt, say they, would not break with the King of Assyria, whom he had formerly made peace with; and refused therefore to afford them any succour, or assistance against it. But these are meer conjectures, having no ground from story facied, or other. More likely it is, that the Egyptian King, who ever he were, that then was, either durst not, by seeking to succour them, provoke so potent and prevalent a King as the Assyrian then was, having surprized, and carried captive, the other ten Tribes before; or if he made any attempt, it came to as little effect, as the aid that was afterward, out of those parts, sent to the suppose and succour of Zedekiah, Jer. 37. 7. See verse 7.

nor be an help, nor profit] Heb. *nor for help, nor to profit*. Beginning a new branch, not coupled to the former; as if he had said more fully, with supply from the former; of a people, I say, neither fitted for help, nor able to be any way useful to them: and not that alone; but that would be a foul shame, and disgrace unto them, in not answering their expectation, Chap.20.6. So Jerem. 2.36.

V.6. *The burden of the beasts of the South: Into the land of trouble and anguish, from whence come the young and old lion, the Viper, and fiery flying Serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.*] The Prophet proceeds to tax their extream folly, in taking so much pains, and undertaking such toilsom and dangerous journeys, through the desarts of Arabia; to transport their goods and treasure into Egypt, either there to secure them; or thence to procure, and hire aids, from those, that should not be able to stand them in any stead.

The burden] Some, as these words, would begin a new Sermon, because the several prophecies, many of them, to begin: as chap. 21.1,11,13. but the continuation of the subject matter: and the sequel of the context, is such, as affordeth no probability for any such conceit. By the word, some would have understood, *a burdensome prophecy*: as chap.13.1. and so the Greek, rendring it, *a vision*. But others rather take it in its proper sense, for *a burden*: as chap. 46.1. a place parrallel to this.

of the beasts of the South] Some, *for the beasts of the South*: that is, a burdensome prediction, for those brutish persons that toil and moil like beasts, to convey their goods to them, from whom there is nothing, but mischief and misery to be expected. And there is another word indeed, frequently used for *brutish* men, that signifies *a beast*, Psalm 73.62. & 92. 6. Prov.12.1. & 30. 2. Jer. 10. 10,14. but that here is used very seldom so, if ever, for those two places, Job 18.3. Eccles.3.18. duly weighed, come not home here. By *beasts of the South*, therefore others understand, the beasts hereafter mentioned, that carryed their chattels and treasure into Egypt, which lay South from the land of Judah, Jer.13.19. said here to be a burden to them, as the Babylonian Idols were to the Beasts that bare them away, chap.46.1. Some would have the word *burden*, taken here absolutely, rendring the text. As for *the burden of the beasts of the South*: or, that travel Southward: and the like construction is found, Psalm 18.30. & 104. 17. Hos.9.11. But the text may be read, admitting a trajection, not unusual, and joyning it with the carriages after-ward specified, *a burden for beasts*, travelling *Southward*, or bound for the South, *shall they carry*, to wit, *their riches*, &c. See the like trajections, Job 23.9. & 35. 11. Psal. 17. 7, 13. & 89. 50. & 90. 11, & 140. 11. chap. 29. 22. & 41,17. Jer. 5. 18.

into the land of trouble and anguish] Heb. *into a land of affliction* or, *distress and anguish*, Prov.1.27. that is, as some, into Egypt, alluding in the former word to the name thereof, where with it hath some affinity in the Hebrew: and minding them of what hard usage they had there formerly found, Exod.1.11,13,14. Deut. 4. 20. & 16. 3. and what onely they might be sure from thence to expect. But others read the words, *by, or through a land of affliction and anguish*: for so also is that particle oft used, as Gen.22.6. & 13.17. Est. 9. 2. psalm 19. 4. chap.37. 29. 34. & 42.3. that is, through that vast Wildernesse, that lay between the land of Judah and Egypt, which they passed thorow before, when they came thither from Egypt, and which they then found to be such, as is here related: see Deuter. 8.15. & 32. 10. Jerem. 2. 2, 6. Yet some conceive, that in these terms, is described that narrow passage, or neck of land, lying between the red Sea, and the midland, by which they were to passe, ere they could enter into Egypt: but hereof there is no great probability, that neck of land being not so narrow, as should cause any such difficult passage, as the prophets words here imply.

from whence come the young and old Lion, the viper, and fiery flying Serpent] Heb. *the Lion, and Lion from them, that is, from those parts*: or *from which parts*: the positive for the relative, as Job 3. 3,15. Jer.2.6. and a defect of the verb, as 2 Kings 6. 32. Rom.4.7. Now all this, divers Interpreters apply also to Egypt, expounding the words, some of the beasts, that were there adored, some of the wild Beasts and Serpents that abounded in Africa, and those parts of it, that neighboured upon Egypt. Others, again, not of any beasts, but of the Egyptians themselves, people, in condition, like to such beasts, and that should unto them prove such. See chap.11. 6. 8. But to run to allegories, where a plain and proper sense, even offereth it self, is unsafe: that such creatures as these were very rife, as well in the deserts of Arabia, as of Africa, cannot be doubted, much less denied. See Deut. 8. 15. Of their way to Egypt, I conceive all this to be spoken, as not onely tedious and difficult for want of needful accommodations, but as dangerous also, in regard of such harmful creatures as these, abounding in those parts, and from thence also, infesting the countries neer to them.

the

the young and old lion] There are two words here used, which both signifie *a lion*; but with some difference, as is supposed; whether the one, *a young*; the other, *an old one*, as our version rendreth them, is uncertain. But of the several terms, wherewith *lions* are in Scripture designed, see the notes on Job.4.10.

the viper] Or, as some, *the Basilisk*; a Serpent so called, from a word that signifies, as some say, *to hiss*, Chap.42. 14. but the word there signifies, rather, *to cry out*, as a woman in travel: and another thence derived, the Rabbines are said to use, not for the *hissing* of Serpents; but for the *bleating* of sheep; it is found also, Job 20.16. chap 59.5. See there.

the fiery flying serpent] Such as were in the Wilderness, that the Israelites passed thorow, in their way to Canaan, Num.21.16. Deut. 8,15. See chap.14.29.

they will carry their riches] Or, *chattels*, so termed; because mens strength seems to ly in their wealth. These they carryed into Egypt, some in likelyhood; that fled their Country upon the Assyrians approach, there to secure them: see Chap. 15. 7. as those alsans approach, there to secure them: see Chap. 15. 7. as those also, no doubt did, that fled into Egypt, upon the dispersion of the forces of the Captain of Gedaliah, for fear of the Chaldeans, see Jer.43.5-7. Others, sent by the State, to procure help and aids against the Enemies invasion.

upon the shoulders of young asses] Heb. *shoulder*: as Chap.46. 7. the place that burdens bear most upon, Gen.49.14,15. ch. 10. 27. *of young asses*; of much use in these parts, as well for burden, as for saddle, Gen.32.15. & 49.11. Judg.10.4. & 12.14. Ch. 32. 24. see chap.21.7.

and their treasures] Which some would distinguish from their *chattels*, and restrain to their *Coin* or *Bullion*; but the one term is of as large extent, as the other: see Chap. 2. 7, & 23. 18. & 45.3.

upon the bunches of camels] Heb. *bunch*: the word is no where else found in Scripture; and those Jewish Criticks do but dally with us, that would have it so termed, because when galled with burdens, it was healed with *honey*; in regard that the words that signifie either, arise from one root: the word is rather, by some other of them, deemed to be an Arabick term, for that camels, with the Arabians, were of more use ordinarily, then with any other people, Chap.60, 6, 7. Jer.49.29.32. they had, some kinde of them, one; some, two bunches apiece, and were very useful for carriage, in regard of the great weight they were able to bear; but especially with those that were to travel through waste places, because they would continue long without water: see Chap. 21. 7. from this their bunched body, arose that proverbial speech, of driving, or drawing *a camel thorow a needles eye*, Matth. 19.24. instead whereof, the Jewish Rabbines have another not unlike it, *to thred needles with Elephants*.

to] Heb. *upon*: but to also used, Chap.29.12. See ver. 1.

a people that shall not profit them] Or, *cannot*: as verse 5. a defect of the relative; as verse 5. of the pronoun; as Chapter 29.19.

V. 7. *For the Egyptians shall help in vain, and to no purpose*] Heb. *And*; as verse 3. *in vain, and to no purpose*. Heb. *in vanity*, *and inanity*: *vanity, even that which cannot profit*, Jer. 16. 19. *and a weffel of inanity, or emptineffe*, Jer. 51. 34. that hath nothing but wind in it; both here conjoined, to shew what manner of relief or succour, it was like to be, that the Egyptians should afford them. Yet hence it appeareth, that somewhat they attempted; as that from them, somewhat was expected, from chap.29.5,6. So Jer.37.7,8.

Therefore have I cryed, concerning this, Their strength is to sit still] Or, *Therefore do I cry unto her*. Either I the Lord (the Prophet now speaking in the person of God, as verse 8.) Or, I Esay, do give them warning, and foretell them, with as much earnestneffe as I can; as Prov. 1. 24. Chap. 58. 1. & 65. 12. in the name of God, and by command from him; that it is their wiseft course, and will prove their sureft strength, quietly and patiently to rest, and to depend upon God, his protection and assistance, and not run to and fro, hunting after forein helps, either from Egypt, or any other, v. 15. Chap 28. 12. Jer. 3. 18,36. Hos. 5. 13.

concerning this] That is, concerning Egypt, and seeking to her for aid; as some of the Jewish Commenters: so is the particle used Chap.29.16. or, as other of them, *to her, to this* City Jerusalem; or, to the daughter of my people, as the Prophets use to speak, cha. 22.4. Jer.4.11.

Strength] Heb. *Rahab*: a name given to Egypt, as is commonly supposed, from her power and pride: see Chap. 51. 9. which term, the Prophet, is by some, deemed here the rather to use; as implying, that this course, which he here adviseth them unto, would be a better and surer means of strength to them, than any that Egypt was able to afford. Yet can I not easily assent to the learned Annotator, who would have the text thus rendred; Therefore have I called here (that is, Egypt) *Rahab hem shabeth*. I have given Egypt this name, which signifieth, *Rahab is a cessation*; the Egyptian power is ceased.

to sit still] Not neglecting any lawful means of defence, which they are no where forbidden to do (save where God determined to give deliverance by miracle, and to manifeft his might the more, enjoyned a waving of them, Judg.7.2.8,16, 17.) nor condemned for so doing, 1 Kings 20.22. 2 Chro 14.6.8. & 26.9-15. & 32. 2-6. but not seeking assistance from other strange people, contrary to this charge herein given them by God; but relying upon him, as able, by such means, sufficiently to secure, as it pleased him, to assign, or afford them, 2 Chr.32.7, 8. Some think that there is an allusion here, either to the words of Moses, Exod. 14. 14. or of Jehaziel, 2 Chro.20.17. *stand still*: the word *still* being not in the text here is added, to make the sense, to us, more plain. However, hence it seems to me, to appear, that this Prophecy hath not reference to Zedekiahs time, for there, albeit, they were admonished, that Egypt should not relieve them: yet were they not advised, as here to *sit still*, but to go out, and yield themselves unto the enemy, Jer. 38.2,17,18.

V. 8. *Now go, write it before them in a table, and note it in a book, that it may be for time to come, for ever, and ever.*] The words of God to the Prophet, by whom, having forewarned them of the evil, that they would bring upon themselves, by looking abroad, and advised them of the sureft course, that they could take for their own security and safegard, he now willeth him, to put in writing, what he had delivered unto them, that it might remain, as upon record, for a testimony against them, of their disobedience and distrust.

go] See chap.20.2. So Gen.11.3. Jer.35.12. & 50.5. for there is, no necessity, as some would have this term intimate, that the Prophet should be abroad, when God set him this task, and that he was willed to get him home to accomplish it.

write it] This Prophecy, or that which followeth, ver.8. but the former rather: see chap.8.1.

before them] Heb. *with them*. This some conceive, as if God commanded the Prophet to go out of his house, and commit to writing openly, in some publike place, in the view of the people, what he had before by word of mouth delivered: which conceit, crosseth that, which was by some others, over curiously picked out of the term before going, of Gods sending the Prophet home to do it there. Others, that God enjoyned him to write is, having not yet published it, to be read *with them*, in their presence. I conceive, that it may well be rendred, *write it on a table* to be *with them*: that is, that it may abide among them, to mind them, when these things now foretold them, do accordingly fall out, what they had been warned of before. For I cannot conceive with those, who suppose it meant, not of the people: but of other his prophecies, that this should be written together *with them*, as Jeremy was enjoined to write all his former prophecies, or the substance of them at least together: and after, to add some other thereunto, Jer. 36. 2, 32. However, both in the former, *it*: and in this *them*, the pronoun is put for the noun, as chap.17.10.

in a table] Or, *on a table*: as Exod.32.15, 16. to be hung up, or fastned to the wall, or to a post, or pillar, as Laws and Decrees were anciently, in some publike place, where every one might take notice of it: so Hab. 2. 2.

note it in a book] Heb. *delineate, or describe it on a book*, as ch. 49.16. Ezek.4.1. engrofs it in a book, that it may remain upon record, for a monument to posterity, as on a table before, for them at present: so Deut.31.19. Job.19 23,24.

for time to come] Heb. *for an after day*. So Prov.31.25.

V. 9. *That this is a rebellious People, lying Children, Children that will not hear the Law of the Lord*] Or, *For it is a rebellious People*: either declaring the subject matter, that was to be recorded; or, the reason, rather, why God would have it to be recorded, as Deu. 31.19,20,21,27. the pronoun, for the verb substantive, as ch.43. 10. Ezek.3.5.

a rebellious people] Heb. *a People of rebellion*: as *Children of rebellion*, Num.17.10. and, *as house of rebellion*, Ezek.12.2. See Deu. 31.27. chap.48.8.

lying children] Either faithless and dissembling; or false and counterfeit children, such as carry not themselves as children, nor answer the expectation of him, by whom they have been adopted, Deut.32. 5,20. chap.1.4. & 57.4. & 63.8,10.

that] A defect of the relative: as ver.5,6.

will not hear] Endure to hear, Psalm 58. 4,5. Jer. 6. 10. or, hearken to and obey, chap. 28. 12. Jer. 6.16,17. & 44. 16. Zach.7 11,12.

the Law of the Lord] The Commandement of God, delivered by Moses, as some, forbidding them to return into Egypt, Deu. 17. 16. & 28.68. ch.31.1. or rather, the instructions and admonitions of Esay, and other Gods messengers sent unto them, v. 10. see chap. 1. 10. & 5. 24.

V. 10. *Which say to the Seers, see not, and to the Prophets, prophecie not unto us right things, speak unto us smooth things, prophecy deceits.*] That forbid Gods messengers to preach unto them, unlesse they will preach such things to them, as please them, and sooth them up in their sins, by promising peace and prosperity to them, though they go on in their sinful courses. See Mic.2.6.11. a place parallel to this: and Jer. 11.21.

the Seers, see not] The same with the next branch, only the terms divers, in sound, and letters; but in sense and notion the same: see chap.1.1. & 2.1.

right things] Heb. *straits*, agreeable to equity, Amos 3. 10. chap. 59, 14. they desired not to have the truth of God, or their duty to

God,

God, taught, or told them: such teaching was too harsh for their tender ears; it crossed their corruptions: nor could they endure to have those courses contradicted, which themselves had pitched upon, or were addicted unto; not to hear God's judgements denounced against them, for their persisting in the same, Jeremy 43. 2. hence that scoffing demand, *what is the burden of the Lord?* Jerem. 23. 33.

smooth things] Heb. *smoothnesses*; as Psal. 12. 1, 3. that is, *flatteries*; Sermons of peace, prosperity and pleasure; and that strain the false Prophets therefore wholly addressed themselves unto; because they saw it pleased the people, chap. 56. 10. 12. Jer. 4. 10. & 6. 14. & 8. 10. & 23. 17. Ezek. 13. 10, 18, 22. hence that *smoothing*, or *flicking* of their *tongues*, Jer. 23. 31.

prophecie] Heb. *see*, *deceits*] Or, *illusions*, Job. 16. 3. not that they so termed them, but that they were so indeed, Jer. 5. 31. & 23. 16, 25, 26, 32. Ezek. 13. 7, 8.

V. 11. *Get ye out of the way, turn aside out of the path*] Take another course, then that ye now do; be not so strict, and precise in your preachings, Mich. 2. 6. the same thing in divers terms.

cause the holy one of Israel to cease from before us] Or, *from us*; as chap. 21. 15. & 31. 8. & 37. 6. talk not so much to us of *the holy one of Israel*, (a term then very rife in the mouth of Gods messengers; chap. 1. 4. & 5. 19, 24. & 10. 20. & 12. 6. & 17. 7. & 29. 19, 23.) molest us no more, with so many messages from him: see Job 21. 14. Some render the words, *make the holy one of Israel turn out of the way, that he may cease from before us*; that the and we may not meet, to trouble us in our way, but we may walk as we list: but this seems a little too much strained.

V. 12. *wherefore thus saith the holy one of Israel*] He proceedeth to foretel what for this their extream impiety should befall them; and he maketh his introduction unto the denunciation of it, with that title that scoft at, and desired not to hear, ver. 11.

Because ye despise this word] Ye set light, by the word of warning, admonition, and advice now given you, from God, by the mouth of his messenger, v. 7, 15.

and trust in oppression, and perverseness, and stay thereupon] Ye trust to your shifts, and your means, compassed by wrong dealing, thereby making account to secure your selves. See Chap. 28. 15.

oppression] Or, as some, *fraud*: see Psalm 62. 10. and chap 33. 15. Howbeit, some learned Criticks suppose the word here used, by a transposition of letters, to be put for another word, that signifieth *perverseness*; the rather, because this, and the next, are found both joined, as here, together, Prov. 2. 15. and the like transposition is found in many other words; as in that for a *sheep*, Lev. 14. 21. & 17. 3. in that, for a *garment*, Exod. 22. 9, 23. and others.

perverse[s] Heb. *a perverted*, or *crosse way*, or course, it is rendred *froward*, Prov. 2. 15. & 3. 32. & 14. 2. a defect of the subject; as *vile*, for, *wite* grapes, chap. 5. 24. *burning*, for burning fire, Jer. 36. 22. *untempered*, for *untempered* Morter, Ezek. 13. 11. such crosse courses, by which they departed from God, (as the word importeth, from whence it cometh, used Prov. 3. 21.) leaving him, and his advice, to cleave to courses of their own, ver. 11.

stay thereupon] Trust thereunto, as of strength sufficient to support you; a metaphor taken from a staff, wherewith a man stayeth himself up: see chap. 2. 1. & 10. 20. & 50. 10.

V. 13. *Therefore this iniquity shall be unto you, as a breach ready to fall, swelling out in an high wall, whose breaking cometh suddenly at an instant.*] The ground of the denunciation was in verse before-going; the subject matter of it followeth in this, and the next. The shifts and devices that you trust to, shall all fail to pieces, and your selves perish irrecoverably together with them.

this iniquity] This your vain confidence, and the wealth so gotten (Luke 16. 9.) which you trust to, ver. 12. Psal. 52. 7.

as a breach ready to fall] Heb. *as a rupture* (Neh. 6. 1. Job. 16. 14.) *falling*, so *perishing*, for ready to perish, chap. 27. 13. but here rather, *threatning a fall*, as some render it; because the rupture, or breach, cannot be said properly to *fall*: or, as others, *a rupture of a falling* wall, or a wall *ready to fall*, supplying the word used, Psal. 62. 3. another then that which hereafter followeth, as the *flower of a fading* plant, Chap. 28. 4. a defect of the subject: see v. 12. This your insolency, and arrogancy, is but a fore-runner of your fall. Pro. 16. 18. & 18. 12.

swelling out] As *blains*. or *blisters*, do on mens bodies, which are hence so termed, Exod. 9. 9, 20. the latine termeth it *bellying wall*, whence the proverb, *take heed of overcharging a wall with a belly*, because such are prone to burst.

in an high wall] The less able to stand for the weight it beareth, and the more dangerous in its fall, Mat. 7. 27. I suppose they sit here beside the cushion, who conceive in these words, an allusion to be unto men cusht to pieces, by the fall of a wall; as 1 Kings 20. 30. Luke 13. 4. See Psal. 62. 3.

whose breaking] Or, *breach*: that is, rending asunder in the fall, for the former *rupture* within, and the giving out thereupon, before mentioned, go both of them, before the fall, and foreshew what would ensue.

suddenly at an instant] Chap. 29. 5.

V. 14. *And he shall break it, as the breaking of a potters vessel that is broken in pieces, he shall not spare, so that there shall not be found in the bursting of it, a sherd to take fire from the hearth, or take water withall from the pit*] All your plots and projects; and all the stayes ye trust to, shall be so quaint and dasht to pieces, that nothing shall come of them, that may do you any service, or be in the least manner useful to you, much less yield you that security that you expect from them.

he shall break it] *He*, that is, *God*, say some; *the enemy*, say others, true of both, but neither here needful, the word being taken indefinitely: *he shall break it*, that is, *it shall be broken* and that is enough to expresse the Prophets mind: so ch. 9. 6. Jer. 13. 6. Amos 4. 2. Mic. 2. 4. Hab. 3. 17.

it] That is, *the iniquity*, v. 13. that ye trust to, and all the designs that ye build thereupon, chap. 29. 16. howbeit, some refer it to the wall before-mentioned v. 13. which when it falleth, is with the fall of it so shattered and battered, that it is with it, as with an earthen bottle that is burst all to shivers.

as the breaking of a potters vessel] Heb. *according to the breach* (as chap. 13. 19. or, *as with the breach* (as chap. 22. 17, 18.) *of a bottle of the potters*: as Jer. 19. 1. as an earthen bottel, when it falleth to the ground, or is thrown upon the pavement, is wont to break all to shivers, so as it cannot be pierced together, or made up again see Jer. 19. 11.

broken in pieces] Or, *to shivers*, Mich. 1. 7. with Chapter 27. verse 9.

he shall not spare] Or, which one *spareth not*: to make the connexion the clearer, a defect of the relative, as v. 5, 6, 9. which a man the owner of it, or other, hath no regard to, what becomes of it, or throweth away, on purpose, to break it: or, *that is not spared*, no regard being had to it, as before.

so that] Heb. *and*, as chap. 10. 19. Jer. 14. 19.

there shall not be found] Or, *there remaineth not*; as Chap. 13. 15.

in the bursting of it] Or, *among the shivers*, or broken pieces of it, to wit, of the bottle.

a sherd] Job 2. 8.

to take fire] As Prov. 6. 27. & 25. 22. whence the name of *tongs*, to take fire with Exod. 35. 3.

The hearth] for which another word, Psal. 102. 3. Both from burning, chap. 33. 14.

To take up] This word is used, of liquor, (as the former of fire) Haggai 2. 16. *to draw out*, in this notion no where else found.

the pit] Made of purpose for receit of water, Jer. 14. 3. from an Ethiopick term, saith one, that signifieth to gather together, Mat. 13. 2. & 18. 20.

V. 15. *For thus saith the Lord God, the holy one of Israel*] Or, *Thus said*, This is the advice, that God, whom ye list not to hear named, gave you: see ver. 11, 12.

In returning, and rest shall ye be saved; in quietnesse and confidence shall be your strength] Your onely means of strength and safety is by resting quietly on God, and trusting to his protection, and not seeking for shelter, or relying upon reliefs from abroad, v. 7.

in returning] Or, *by returning*, to wit, unto God, by repentance, Jer. 3. 1, 12, 14. & 4. 1. Or, as some rather, *by quietnesse*: for it is a noun, not a verb: and howsoever the verb of *returning*, be commonly used of *repenting*: yet doth no noun, or verbal thence deduced, signifie *repentance*, in Scripture, as by almost a general mistake, is commonly imagined: the one, to wit, *teshuhah*, is used of other *returns*, of the times of the year, 2 Sam. 11. 1. 1 Kings 20. 22. of speech, in way of answer, Job 2. 34. & 34. 36. from journey home 1 Sam. 7. 17. of return by repentance, in Scripture no where: howsoever, the Rabbines do commonly so use it, as where they say, that it was one of those *seven* things, that were made before the world began: the other, to wit, *Meshuhah*, in which the *mem* is no preposition, but a meer ministerial, or formative letter, is never used, as the Hebrew Criticks, but in way of reproof, and is so far from signifying repentance or conversion to God, that it ever importeth *aversion* from, or *rebellion* against God, Jer. 2. 18. & 3. 22. & 5. 6. & 8. 5. & 14. 5. Hos. 11. 7. & 14. 5. and the reason is, because the verb whereof both come, signifies, as well *to turn from*, as *to turn to*, yea in one form it is no otherwise used then *to turn away*, and *revolt*, chap. 57. 17. Jer. 3. 14, 22. & 8. 5. & 31. 22. & 49. 4. or, *to turn away*, and *make to revolt*, chap. 47. 10. one place only is ambiguous, Pro. 1. 32. where some render this word, *aversion*: others, and so the most of the Jewish, *ease*, or *rest*: and this, the rather, because tranquility followeth: from whence also, some fo render the word *Shubah* (no where else found) here, where it is joined with two other words of the self-same notion, and cometh very neer home to the term of sitting still, ver. 7. to which also the use of the verb, whence it cometh, is by good Writers deemed in many places to incline, as among others, Psalm 23. 6. *I shall sit quietly in the house of God*, Num. 10. 36. at the sitting down of the Ark, *Cause to rest, O Lord, the many thousands of Israel*, and Psalm 23. 3. *he quieteth my soul*, or *maketh me to rest*, and Jer. 30. 10. & 46. 27. *Jacob shall rest, and be quiet and at ease*, where it is joined in both places, with the same word, that this is knit unto here. Yet some other interpret it, of *turning* from their purpose, of seeking, or sending to Egypt. But that of *rest*, and keeping quiet, seems best to sort with the

the context. See Chapter 7, verse 4.

shall ye be saved] Or, *may ye be saved*; in a potential notion, this is the onely way of safety for you, if ye be content to embrace it.

in quietnes[s] See chap. 7. 4.

confidence] In trusting to God, and depending upon him, 1 Chr. 1. 20. 2 Chr. 13. 18. & 16. 8, 9. Psalm 34. 22. & 37. 40. & 125. 1. ch. 26, 3, 4. See the contrary chap. 7. 9.

strength] As verse 7. though another word here used.

and ye would not] Or, *yet ye would not*; as ch. 29. 2. Ye would not accept of Gods gracious offer, nor follow his advice: see Pro. 1. 25. Mat. 23. 37.

V. 16. *But ye said, No; for we will flee upon horses; therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you be swift.*] Ye make account to secure your selves better another way, to wit, by posting apace upon swift beasts, if any enemy appear, out towards Egypt; but this shift of yours will not stand you instead: for your Enemies will be too swift for you, they will pursue you, and overtake you, before you get thither.

But] Heb. *And*; as chap. 29. 13.

Ye said] Or, *ye say*: Ye think with your selves: as Psalm 14. 1.

No:] We will not so do, Jer. 6. 16, 17. & 44. 16.

for] Or, *but*: as chap. 39. 23.

We will flee upon horses] Heb. *horse*; as afterward, *a swift one*, escape by help of them: see Hos. 14. 13. yet none render it, *we will flee to horses*, as to a people, ver. 1. 6. to the help of horses, which Egypt was stored with cap. 31. 1. to Psa. 20. 7. but the branch following, carries it rather, the former way; *swift* beasts, as he sometime said, being for *flight*, rather than for *fight*.

flee ye [*shall*] This tome refer to Zedekiahs flight, Jer. 39. 4. Others, to the flight of Captain John with his Complices afterward into Egypt, Jer. 43. 5, 7. But it is not unlikely, but that many of them also, so endeavored to do upon Sennacheribs approach: though some expound it, *ye shall flee* indeed, that is, ye shall be carried captive, and exiled: and it is true, that in Greek and Latine, *flight* is used, for exilement enforced: but not so, I suppole, in Hebrew; and the next branch goeth the other way.

on swift ones] Heb. *on a light*, that is, *swift* one; as chap. 19. 1. *swift*, for *swift* beast, or *swift* horse, as some, to make the gender agree, a defect of the subject, as verse 23, 13. and *swift one*, for *swift ones*; as before, *horse*, for *horses*; and *breath*, for *breaths*, as Jon. 4. 11.

they that pursue you shall be swift] The enemy shall make after you, and march you, if not exceed you in swiftness: so that the swiftness of your horses, be they never so swift, shall not stand you in any stead, chap. 5. 26. Jer. 4. 13. Lam. 4. 19. Hab. 1. 8. Psalm 33. 16, 17. Amos 2. 14, 15.

V. 17. *One thousand* shall flee *at the rebuke of one: at the rebuke of five shall ye flee*] A small company of the enemy shall be able to put you all to flight: see Deut. 32. 30.

shall flee] Supplyed out of the following branch: see the like, chap. 13. 15. & 18. 7.

the rebuke] Not verbal, but actual, the *assault*, or *onset*: as Psa. 76. 6. yet seldom in this notion used, but of God: but here made choice of, to shew what a small matter should then dismay them, and cause them to turn the back to the foes, notwithstanding all their confident conceits at present.

five] A small and inconsiderable number, Lev. 26. 8.

shall ye flee? Or, *shall ye all flee*: for that seems to be supplyed: as 1 Sam. 30. 8.

until ye be left, as a beacon upon the top of a mountain, and as an ensign on a hill.] That is, as most understand it, untill a very small remnant of you be left, being, though Gods mercy, reserved, after that the main bulk and body of you, hath, through Gods just judgment, been cut off and destroyed, chap. 1. 9. & 6. 13. & 10. 12. & 17. 6, 9. & 37. 32. But I suppose rather (for he speaketh not here of killing and destroying, but of chasing and putting to flight) the meaning to be, that they should be so diperled, that they should not be able to valley, or bring their troups into a body again, or to be any considerable company of them, in any one place together; but that they should, being scattered one from another, be found straggling, here one, and there another, *as a beacon*, or the like, that standeth alone on some hill by it self. Hither belongeth that of *remaining out* against an enemy *one way, and fleeing seven ways* before him, Deut. 28. 7, 25.

left] Either left alive, escaping: as Chap. 17. 9. and so Luke 17. 34, 36. or *for sale*, *left* alone, without company: as ch. 1. 8. & 6. 13. each one shifting, as in such flight, and fighting, for himself.

as a beacon] Heb. *a mast*, chap. 33. 23. Ezek. 27. 5. but here used for such a tall pole, as our *may-poles*, resembling a mast, erected on an hill, or set up in some eminent place, for some special publike use, as from thence to give warning of the approach of some hoft le troops or the like: for it seems but weak, that some here have, of setting up the *mast* of a ship on some foreland, where the ship had it felt mis-carryed: nor is it so probable, that hereby should be understood, *a tree bereft of branches or boughs*: or, *a tree*, or two, left for *marks*, or *sladers*, or *seamarks*, or *way-marks*, when all the rest of the wood about it, hath been felled; *on the top* Heb. *head*: as chap. 2. 2. & 17. 6.

as an ensign on a hill] Of which, see on chapter 13. 2. But in this place it seems to intend no other, then such as was in the former branch intimated 16 it is used, Num. 21. 8. of the pole, on which Moses pitched the Serpent of brass: an emblome of solitatiness in this place.

V. 18. *And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you*] Here beginneth the later part of this Sermon, containing matter of comfort, for the constant, and convert faithfull, laid down in gracious promises, referred to two heads; the one, concerning the deliverance and restitution of Gods people, v. 18-26. the other, concerning the destruction of the Assyrian, their enemy, verse 27-33.

And therefore] Or, *Yet therefore*; as chap 29. 2. or, *And yet*, or *Notwithstanding*: as chap. 51. 21. Jer. 16. 14. & 30. 16. for all this, it it have reference to what went before: or, *therefore*; for this end if it have reference to what followeth; in all that God doth in this kind, he intendeth nothing but grace and mercy unto those that he hie, either that continue still faithfull to him, or are reclaimed and amended by these judgements upon them: see 2 Chro. 15. 3, 6.

will the Lord wait] That is, as some, he respites, and suspends the execution of judgement, as present, expecting your reformation and repentance, that he may not proceed in rigour against you, Gen. 6. 3. Jer. 3. 12. & 8. 4-6. & 26. 2, 3. Ezek. 18, 31, 32. & 33. 11. 1 Per. 3. 20. 2 Pet. 3. 9. or, as others rather, he will stay and delay the putting an end to these troubles, for some time, expecting a seasonable time to shew mercy, when men being humbled and amended by them, are fitted for the receit of it, chap. 10. 20. & 17. 7, 8. & 27. 8, 9. verse 22. This the rather, because the *waiting* afterward commended, hath relation hereunto. For as for those that take it transitively, as some of the Jewish Doctors do, *the Lord will make to wait*, that is, will cause you to wait and depend upon him, they seem to force the text aside, out of its plain path.

will he be exalted] That is as some he will *keep aloof*, for a time, until the season of shewing mercy come, Psalm 10. 1. but I find not where the word is so used, rather God, who seemed so sit still, and not regard what was done, while the enemy prevailed, will at length raise up himself, and advance his own name, both in the destruction of the enemy, and the deliverance of his people, Psalm 46. 10. Chap. 33. 10.

upon you] That have kept constantly with him, or have sincerely returned to him, ch. 1. 27. & 59. 20.

for the Lord is a god of judgement] *Judgement*, is in Scripture taken, sometime, for a strict, severe, and exact execution of justice on Delinquents, as chap. 28. 17. And so is God, *a God of judgement*, in regard of obstinate wicked ones, Exod. 34. 7. Psalm 146. 7. cha. 5. 16. and so some would have it here. Sometime, again, it is put for *moderation* and *discretion*; as Psalm 112. 5. such as God useth in the chastisement of his children, opposed to *wrath*, or *rage*, rather, and rigour of Justice, chap. 27. 8. Jer. 10. 24. and 30. 11. and so it is here to be unerstood. He is a God, that doth all things with wildom, moderation and discretion, especially in his carriage towards, and dealings with his children. See chap. 28. 24, 29.

Blessed are all they that wait for him] While he waiteth to shew himself gracious unto them: That are content to wait quietly, depending upon him for deliverance, not running out, this way, and that way; and seeking by indirect courses, to relieve, or secure themselves; but expecting it from him, when to him, it shall seem seasonable to send it, Psalm 33. 20, 21. and 40. 1. 1 Chr. 8. 17. and 28. 16. and 49. 23. Daniel 12. 12. Hab. 2. 3. Zeph. 3. 8.

V. 19. *For the people shall dwell in Zion at Jerusalem: thou shalt weep no more*] He proceedeth to shew wherein God would be gracious, and mercifull to them, to wit, in making Jerusalem a place of refuge, and safegard for them; and upon their supplication to him, in returning such gracious answer, not by verbal promises onely, but by actuall performances, as should put an end to all their, both fears and tears. See chapter 37. The words may be read, *For a People in Zion shall sit still*, (as verse 7. or *sit quietly*, and safely (as Psal 23. 6. See verse 15.) and in *Jerusalem*; as some render it. See chapter 10. 12. A Company of Gods people, that either before, were abiding in Jerusalem, or repaired thither out of other parts of Judea, upon the Assyrian invasion, for shelter and succour, shall through Gods gracious protection, sit there in safety, chapter 37. 35. Or, which I conceive to be the genuine sense; *For thou the people* (I mean) *of Zion, that abide, or dwell in Jerusalem, shalt weep no more.* Of which Change of the person, see 1 Kings 22. 28. Job 17. 10. and 18. 4. Which last is a fit parallel to this, thus read; and sheweth that such interchanges are found, as well in the Indicative mood, as in the Imperative, to which, some Grammarians would restrain them. It is word for word there, *Tearing his soul in anger, shall the land for thee be left?* For, *O thou that tearest thy self in thine anger, shall the Land for thee be left?* and here, *People in Zion shall dwell, or, abideth in Jerusalem: Thou shalt not weeping, weep*; for, *O thou people of in Jerusalem: Thou shalt not weeping, weep*; for, *O thou people of Zion, that dwellest*, or, *abidest in Jerusalem, thou shalt no more weep;*

weep. People in Zion, for *people in Zion: As mountains in Gilboa*, for *mountains of Gilboa*, 2 Sam. 2. 21. The defect of the relative, here supplyed, is so common, as nothing more. See ch. 28. 22, 26, 29. ver. 5, 6, 9, 14. That of the copulative, usuall also, (as Chap. 17. 14. & 27. 4.) is not here material; because it varieth not in this regard, either the sense, or the syntax. See Chap. 10. 24.

thou shalt weep no more] Heb. *thou shalt not, weeping weep*; as Jer. 22. 20. As formerly thou didst, Chap. 33. 7. See Chap. 25. 8. & 35. 10.

he will be very gracious unto thee, at the voice of thy cry; when he shal hear it, he shal answer thee] See the complement hereof, 2 Chr. 34. 20, 21. ch. 37. 4, 6, 7, 15, 21, 22, 35, 36.

he will be very gracious unto thee] *He*, the Lord; as v. 23. Heb. *will dealing graciously, deal graciously with thee*. The word, so repeated, hath an emphasis in it, as before.

at the voice of thy cry] Heb. *of thy crying*, as ch. 57. 13.

when he heareth it] Heb. *as* (that is, so soon as) *he heareth it*. Or, *so soon as he heareth*: for the Hebrew Criticks suppose the pronoun to refer to the person hearing, not to the thing heard: but then there must be a defect of the word *it*, to be supplyed, as ch. 28. 20, 28. and oft elsewhere.

he will answer thee] Heb. *he hath answered thee*. The present tense for the future, as ch. 20. 1. & Mic. 7. 8. he will grant thy request: do what thou requirest, for thee: as Ps. 118. 5. & 143. 1. See ch. 58. 9. & 65. 24.

V. 20. *And* though *the Lord give you the bread of adversity, and water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers*] The effect followeth, both of the distress that God had brought them into, and of his gracious deliverance of them, out of it again: (as Ps. 66. 11, 12.) to wit, that they should then look after, and attend to their teachers, who should freely admonish them, which they had formerly refused to do, ver. 20, 21. and succease their former idolatrous courses, abandoning, and abolishing whatsoever had any relation thereunto, v. 22.

And though *the Lord give you*] A defect of the discretive; as, Job 19. 26. Though others render it, *The Lord indeed will give you*. And some of the Rabbines. *And when*, or after that *the Lord hath given you: and thy teachers shall not be removed*. See the like construction, Ruth 2. 9. Howbeit, because the words are, by some, deemed to contain matter of promise, rather then menace; they read them far otherwise then our version, and the most, exhibite: the Belgick version thus, *And the Lord will give you bread in adversity, and water in affliction*. The particle, as oft, wanting. So ch. 26. 8, 18. Jer. 5. 7. and 11. 23. That is, he will in your greatest streights, supply you with some competency of necessaries, 1 Kings 17. 6. Psalm 33. 19. and 34. 10. See chap. 33. 16. And this I should rather incline to, the syntax being familiar, and suiting well with the context, then that which another learned writer exhibiteth, *I will make your adversity bread, and your affliction water*: I will make your afflictions to be as food to you. But the frequent use of the proverbial form, seems much to strengthen the received reading.

bread of adversity, and water of affliction] Or, *bread of straights, and water of affliction*; for *oppression*, which our margent hath, forteth not so well here. It seems to have bin a proverbial form of speech, importing short and sory fare, or diet. Such as those use to have allowed them, that are shut up in prilon; and such as those are put to, in time of a siege, that are pinched up in some city, especially when all the country about them hath been plundered, and spoiled by the enemy; the case of Samaria, 2 Kings 6. 25. and of Jerusalem, as in the Chaldean siege, Jer. 38. 9. & 52. 6. Albeit, not so extream in the Assyrian invasion, Chap. 1. 27. and 36. 1, 12. Of the phrase, see Deut. 16. 3. 1 Kings 22. 27. 2 Chr. 18. 26. Mean while they seem to run far beyond the mark, that put this off to the Maccabees times: and those that would alter the received construction, because the word *water*, is not in a contract, but in an entire form, might have observed, that so it is also, in those places of the sacred story pointed to, where the syntax is, without contradiction, the same.

yet] Heb. *and*. But so Chapter 29. 20. verse 18. Howbeit, in this place, it may seem to be more fitly (if at all here expressed) rendred, *then*, as Chap. 24. 3. See the beginning of the verse.

shall not thy teachers be removed into a corner any more] The word, here used, and no where else found, (as many other in this Prophet, which maketh his writings the more difficult) is derived from one that signifieth, sometime the *wing* of a fowl, ch. 10. 14. Sometime the *skirt* of a garment, Num. 15. 38. sometime, *the corner*, or *border*, the utmost part of a land, ch. 11. 12. Hence divers expositions of the word in this place, some rendring it, as our version, *driven into corners*. But such kinde of corners, or hidden and secret places, the word seems not to signify. Others, *driven away*, or *run away* into remote parts; which they understand of seeking after foreign people for relief, Proverb. 17. 24. Others, by teachers shall not hide their faces with the *skirt* of their garment; as men are wont to do, that they may not see them, or be seen of them, whom they regard not, or by whom they are not regarded, 2 Kings 3. 14. Others, lastly, they shall not flee from thee, but stay by thee; they shall not be on the *wing*, either driven, or called away, and removed far from thee, Psal. 55. 6, 7. And this most follow, as implying, that though God kept them in streights, and held them to hard meat, for some space of time, yet during that time they should not want of his Prophets, Esay, and others, to instruct them. This is true, but I conceive it not to be the Prophets meaning in this place; wherein he seems rather to relate how it should be with them, when by this hand of God that had been upon them, they were now reclaimed, to wit, that their teachers should not be inhibited, & thrust away by them, as formerly they had been, v. 10, 11. for those words, *any more*, do evidently relate to what had before time been with them. And I shall crave leave to add a further notion, which I suppose may have place here. I took away, saith the Assyrian, the wealth of the world, like eggs out of a birds-nest, and none durst move *the wing* against me, ch. 10. 14. in allusion whereunto, to wit, to the manner of fowls, which with the wing are wont to strike at, and put by the hand, that offereth to take eggs, or chickins from under them, the Prophet here making use of an unusual word, might say, *Your teachers shall not be winged,*) as divers, but in another sense, render it) that is, *wing-beaten*, (as cudgeld, for beaten with a cudgel) thrust aside, and put away, by such as distasto what they deliver. But this I submit to the judgment of others.

thy teachers] That is, say some, Ezekiah, and his godly Princes, that let them, at first, into the good way of God, 2 Kings 29. 5-12. & 30. 2, 5-9, 12. Others, Esay, and the other religious Priests and Prophets. But because there is an ambiguity in the word; and it is used, sometime, for *vain*, that is, cast forth and fled abroad, Joel 2. 23. sometime, for an *archer*, that sendeth out shafts, 2 Sam. 11. 24. sometime, for a *teacher*, that poureth out, and distilleth doctrine like rain, Deut. 32. 2. Chap. 9. 14. Prov. 5. 13. Some of the Hebrew Commenters, (nor want there that concur with them) would have the meaning to be, that their *rain* should not be restrained, or kept from them, that the ground being watered, they might then again have plenty, instead of that scarcity, which they were afflicted with before. And because it might be objected that the word is plural: whereas neither his, nor another of the same linage, are in this notion ever found, but singular. This, to put by, they observe, that the verb which it is joyned with, is singular: and that there may be an irregularity in the form of the word. But the words next following, ver. 21. carry it the former way. And as for the incongruity of the number, it is a thing so common, as nothing more, in a distributive way, to joyn a noun plural, with a verb singular; *thy teachers*, for *any one* of them. So Exod. 17. 12. Est. 9. 23. Ps. 73. 7. Joel 1. 20. And the speech is emphatical, not any of thy teachers, but he never so mean, shal be slighted, rejected, or disregarded by these. Besides, that the blessing of *rain*, and seasonable showers, comes after spair, ver. 23.

but] Heb. *and*: as ch. 28. 7.

thine eyes shall see thy teachers] *Thy rain*, say some; but of that, before: and *thy rain*, is a phrase unusual in Scripture. This most expound, of having with them, and enjoying their teachers. And the word, *seeing*, in Scripture, is not seldom so used, Psal. 34. 12. ch. 29. 23. & 33. 17. Jer. 17. 6. So that they should not complain of a want of them, as in some ages they have done, Psal. 74. 9. Amos 8. 11, 12. Howbeit, I conceive the meaning here to be, (delivered, in way of opposition, to their wonted carriage) that they should look after their teachers, with due respect and regard, whom they had looked away from, and rejected before. *Your eyes see*, is an emphatical phrase in Scripture, Gen. 45 12. Josh. 24. 7. But it is here yet more emphatical; *Thine eyes shall be seeing*; thou shalt be frequently, yea, continually eying of them, & looking after them, as those on whom ye depend for instruction, and direction, as 2 Chr. 20. 21. Ps. 123. 1, 2. So Solomon admonisheth his son, never to have his eyes off his precepts, Prov. 3. 21. & 4. 21.

V. 21. *And thine ears shall hear a word behind thee, saying, This is the way: walk ye in it, when ye turn to the right hand, and when ye turn to the left*] These words also, as the former, are, by most, understood of a promise of direction, that God would afford them, by his Word and Spirit, in the time of their afflictions, before mentioned, ver. 20. And they suit well with that direction, whereby God is wont, in all estates, so to guide his, that they may walk evenly, and uprightly, in those waies, that tend to heaven and happiness, Ps. 25. 9, 12, 14. Chap. 35. 8. & 59. 21. Joh. 16. 13. Yet I adhere rather to those who conceive this to be spoken of the new disposition, and demeanure of Gods people; who as they should have their eyes now set upon their teachers, whom they expected instruction from, Luk. 4. 20. so their ears should be ready to hearken to, and follow such directions, for the ordering of their lives, as from them they should receive. See ch. 29. 18.

thine ears] Now opened, ch. 51. 5.

shall hear] *Hearken to*: which before they refused to do, ch. 18. 12. v. 9. 15.

a word behind thee] Alluding to a Pedagogue, saith one that following the children, whom he hath charge of, calleth to them, and mindeth them of the way, when he seeth them going out of it, To a Shepherd, saith another, that driving his sheep before him, whistleth them in, when he seeth them ready to stray.

this is the way] *The right way*. The way that ye should go, Psal. 25. 9. Jer. 6. 16.

when ye turn to the right hand, and when ye turn to the left] Heb. *when ye right hand it, and when ye left hand it*. But, *and*, is here for, *or*; as Job 31. 5, 7, 9. It seems to have been a proverbial form of speech, by the common use of it, Gen. 13. 9. and 24. 49. 1 Sam. 6. 12. 2 Sam. 2. 22. & 14. 19. Job 23. 9. chap. 9. 19. & 54. 3. Taken from passengers, that journey on the road, or the Kings high-way, leading to some place of note, whither they are bound; which they must not leave, but keep precisely to it, because if they go out of it, over hedg or ditch, they trespass upon, upon those, into whose lands they break, or on whose ground they tread; if they strike into any lane, or by path, on either side, they cast themselves behind hand in their journey; and unless they get timely into it again, are not like to attain the place they intend, Numb. 20. 17. Deut. 2. 27. It is, both here, and elsewhere, applyed to the strait way of Gods precepts, whether laid down in his law, in general, or delivered in special, by the mouth of his messengers; which is precisely to be observed, with out declining any way from it, Deut. 5. 32. & 17. 11, 20. & 28. 14. Josh. 1. 7. & 23. 6. 2 Kings 22. 2. 2 Chr. 34. 2. Prov. 4. 27. They keep that course, the Gentile directeth us to, by his word. See Job 23. 10-12. Psal. 18. 21, 22. & 119. 1, 33-37, 101, 102, 128.

V. 22. *Thou shalt defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold*] Another effect of their change, and argument of their amendment; the defacing of their idols, with all their appurtenances, Deut. 7. 5. 2 Kings 23. 4, 8.

defile] Not only convert them to a prophane, or common use, as some would have it; (there is another word for that, Deut. 20. 6. 1 Sam. 21. 4.) but use it in a disgraceful manner: as Deut. 9. 21. 2 Kings 18. 4. So 2 Kings 23. 8, 13. 24.

the covering] The plates of silver, or leaves of gold, or the like, wherewith their images were overlaid, being not all of mally metal: so Exod. 38. 17, 19. Num. 16. 38, 39. See Chapter 40. 19. Jeremy 10. 4, 9.

of thy graven images of silver] Or, *thy silver graven images*. See Chapter 2. 20. both for this and the next. *Graven images*, and *molten* ones, put here for images of all sorts; as Deut. 27. 17. chapter 42. 17.

the ornament] Or, *coat*: Vestment garment; as Exod. 28. 5. & 39. 5. Which was oft-times of very rich and costly matter, as was that made all of beaten gold, which Denyse, the Sicilian tyrant, took off from an image of Jupiter, and gave him a cotton coat instead of it; affirming that the other was too heavy for Summer, and too cold for winter, this more suteable for either season. Cicero *de natur. Deo.* lib. 3. and *Valer. Maximus*, lib. 1. c. 1.

thou shalt cast them away, as a menstruous cloth, thou shalt say unto it, Get thee hence] Thou shalt hate and abhor, not onely thine idols themselves, but whatsoever had any relation to them, and testifie the sincerity of thy conversion to God, by the abandoning and abolishing of them, See ch. 27. 9.

cast them away] Heb. *disperse*, or *scatter* them; being broken and torn to pieces. See Jer. 22. 28. Exod. 32. 20. 2 Kings 23. 4, 6, 12.

as a menstruous cloth] Heb. *one sick of her infirmity*, Lev. 12. 2. & 15. 33. There is, therefore, a defect of the substantive in regiment: as chap. 17. 5. & 41. 24. supplyed, chap. 64. 6. and to be supplyed here, that it may answer to the word *cast*, or, *scatter*, before. Thou shalt reckon it, as a most abominable thing, and accordingly dispole of it, or deal with it.

unto it] *them*, before; *it*, now: that is, to each of them. None so rich, or spacious, that thou shalt desire to retain, Deut. 7. 25. For the syntax, see the like, Job. 12. 7.

Get thee hence] *Go out, or, Be gone*. A speech of indignation, and detestation, Mat. 4. 10. & 16. 23. Get ye gon, I have nothing further to do with you; there is a divorce between you and me. An allusion it may well be to somewhat of that kind, wherein the word is used, Deut. 24. 2. Jer. 3. 1. See Hol. 14. 8.

V. 23 *Then shall he give thee rain of thy seed that thou shalt sow thy ground withall; and bread of the encrease of the earth, and it shall be fat and plenteous*] As they shall manifest the sincerity of their return to God, by the destruction of their idols: so shall God declare his reconcilement unto them, by blessing their tillage, with a rich and plentiful return of encrease: see ch. 37. 30. 2 Chr. 31. 10. see also, Ezek. 34. 26, 27. Joel 2. 23, 24.

Then] Heb. *And*: as ch. 24. 23. when they do the one, then will God do the other, Hosh. 2. 17, 21. 22.

shall he] Or, *will he*; the Lord: the pronoun, for the noun: as v. 19. Exod. 34 28. 2 Kings 2. 5, 4.

give the rain] Or, *give rain*, Deut. 28. 3, 4, 11, 12.

of thy seed] Or, *for thy seed, or to thy seed*; to water it, and bring it up: *the rain of thy seed*, for *rain for thy seed*: as *the rain of your land*, for *rain for your land*, Deut. 11. 14.

and bread] Or, *and* he will give *bread*: supplying it from the former branch: as Prov. 9. 7. see 2 Cor. 9. 10. or, *and* to; *thy bread*; referring this also to *rain*; *rain* for *thy bread*, that is, for thy breadcorn: as Iob 28. 5. ch. 28. 28. 2 Cor. 9. 10. and this, the rather, to carry on the tenour of the content the more cavenly; *thy bread*, as thy *seed*: the pronoun thence supplyed: as Psalm 45. 3.

of the encrease of the earth] Or, *from the revenew of the ground*: for so is the word rendred, chap. 23. 3. and signifies whatsoever comes out of the ground.

and it shall be fat and plenteous] Or, *that it may be*, to make it so: as chap 8. 21. Mal. 1. 9. Heb. *fat, and fat*: for both words have a signification of *fatness*, that is, *exceeding fat*: which applyed to corn, or grain, doth intimate the richnels, fulnes, fairnels, and weightiness of it; and consequently, argueth it the fitter for food, and able to give the stronger nourishment: for so Gen. 27. 28. 39. Deut. 32. 14. *the fat of the kidneys of corn*, and *fat pasture*, 1 Chr. 4. 40 & Ezek. 34. 14. thus, *fat, though* both Gods *footsteps dropping down fatness*, Psalm 65. 11.

in that day shall thy cattel feed in large pastures] God will afford plenty of food, and of all needfularies, not for man alone, but for beasts also: not for your selves onely, but for your cattel, Psalm 36. 6. & 65. 12, 13. & 104. 13-15. & 147. 8, 9. This branch, or right, belongeth unto the next verse; as being jointly with it, concerning provilion for their eattle.

in that day] At the same time, as chap 28. 5.

Shall thy cattle feed] That is, each of them: for the noun is plural, the verb singular, as chap. 26. 19.

in large pastures] Heb. *in a pasture enlarged*: being not pent up, and straightned, as, in the time of the siege, they had formerly bin: the word signifies, sometime, a *lamb*, or *vain* rather, see chap. 16. 1. (where taken collectively, as here) Plain 37. 20. so called of *striking* and *skipping*, 2 Sam. 6. 14, 16. as lambs, or rams, are wont to do, Psalm 114. 4, 6. sometime *a pasture*, wherein cattle use so to play and sport themselves, Psalm 65. 13. especially, when having bin pent up before, they come now to be enlarged, in pasture where running at large, they may range freely, and disport themselves at pleasure, and having scope enough, they may feed the more plentifully and battle the better: See ch. 15. 17.

V. 24. *The oxen likewise, and the young asses, that eat the ground shall eat clean provender, which hath bin winnowed with the shovel, and with the fan.*] As their grain shall be rich, so it shall be very plentiful, which both seldom concur: there shall be so great abundance of it, and such plenty of provilions, that the labouring beast shall eat, as pure corn, as men are usually wont to feed on themselves or such, saith one, as at other times they used to reserve for their Steeds: see Psalm 72. 16.

likewise] Heb. *and*; or *also*: as v. 22. or *even*: as ch. 1. 6. or, *yea*: as ch. 29. 23. for there is an emphasis in it.

oxen, and young asses] Both these they used in eating their grounds ch. 32. 20. though they might not draw both together, Deut. 22. 10. alluded to, 2. Cor. 6. 14.

clean provender] So some of the Jewish Writers on this place, affirming the word, in Arabick, to signifie corn, *good and pure*: though others say, that in that language it is used for a small kind of pease, which the Latines call *cicer*, whereof *Cicero* had his name; We *Chich pease*, or *Chiches*. Others render it, *savoury*, or well relished, because it cometh very neer to that word, that signifies, *leaven*, or *leavened*. Others again, sharp, because the word hath some affinity with that which we call *vinegar*. The word being no where else found, becometh, here, therefore, the more ambiguous: but what *corn*, or *grain* should have to do with *leaven*, or *vinegar*, I am not able to conceive; let me add what, peradventure, may with some be deemed, as likely as either of these: the root from whence it cometh, signifieth sometime, *to use basely, or to oppress*: whence *an oppressor*, or one that dealeth harshly, Pl. 71. 4. and one oppressed, or harshly dealt with, ch. 1. 17. which word, and this, differ but in one letter; and that letter, in either, wherein they differ, admitteth a mutual interchange. I suppose therefore, it may well signifie corn, beaten and threshed out of *her flothing* is cut off: a notion of *oppression*, or *hasty usage* ch. 25. 10. Amos 1. 3 Hob. 2. 11. and *Deuteronomy*. 21. or *being* out of grain, (called a *shaffling* of it, ch. 28. 26. By the word then here used, I understand corn *threshed* out from the ear, or the straw: for of the cleannels of it, from the chaff, or other trash mixed with it, comes after in the winnowing; so the meaning should be, that their beasts should eat, not chaff, or straw, as they used to do, chap 11. 7. & 65. 25. nor corn in the ear, or husk with the straw, or beaten ear, but mixed full with baser feed, that had grown among it, or other like trash, as when they tred the mow, they might do Deut. 25. 4. but grain threshed out from the ear, and straws and winnowed from the chaff and duft, accurately dreffed, as if it were for themselves to eat at their own boards: which way soever it be taken, there is a defect of the subject, *clean provender is savoury, or sharp*: or *threshed*, for such *grain*, or grain so used; as *shaffling*, for *shaffling corn*, ch. 17. 5

provender] Or, as some render it for *provender*: or, instead of *provender*: the word *belil* here used is so taken allo, Job 6. 5. & 24. 6; (though they have another word besides, for *provender*, more frequently used, Gen. 24. 25, 32. & 42. 27. & 43. 24. Jud. 19. 19. & hath it

it a notion of *commixtion*, or *confusion*; as *Babel* coming from the same root hath ; and *provender* is so termed, because it confisteth commonly of divers sorts of corn, or pulse, mingled together, as in our horse-bread: of the grain, not severed as yet from the chaff: in regard whereof, our Prophet, who is wont to be very accurate in the choice of his words, may seem the rather here to have used it.

that hath bin winnowed] The word signifieth prim arily to *disperse*, or *scatter*, Lev. 26. 33. Job 18. 15. Prov. 15. 7. and then to *winnow*, Ruth. 3. 2. Jer. 21. 2. because in winnowing, and the chaff is dispersed, whence that proverbial form of speech, *as chaff before the wind*, Ps. 35. 5.

with the shovel, and with the fan] The former word is no where else used, in regard whereof, the signification is the lesse certain: but our Jewish masters tell us, that it signifieth a *shovel*: so called, because by it, the corn is lift, or cast up against the *wind*, to sever the chaff from it: and some of them suppose a two-fold manner of clensing corn intimated, either both severally used about the same grain, as passing through two dressings, the one, first by the *shovel*, and the second after by the *fan*: or the one used at sometimes, & the other, at some other times, as occasion and opportunity was: and then the text should be rendred, by way of disjunction, *with the shovel, or with the fan*; either with the one, or the other: as Chap. 17. 8. Others make but one sort of dressing implied, performed, partly, by the *shovel*, wherewith the grain is cast up; and partly by the *fan*, or *sceven*, that receiveth it from the shovel: the latter word derived from the verb here used, is found, also, Jer. 15. 7.

V. 25. *And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the towers fall*] A prolecution of the former promise, of a plentiful measure of seasonable showers, for the watering of their Land, to make it the more fertile and fruitful, ver. 23. the want of it (not the abundance of it, as with us oft) being the ordinary cause of dearth in those parts. Deut. 28. 12, 13, 14. 2 Sam. 21. 1, 10. 1 Kings 17. 1. & 18. 5. Jer. 3. 3. & 5. 24. & 14. 2, 3. Amos 4. 7. 8. The meaning then is, that God would send them such a *rain of liberalities*, as it is Psalm 68. 9. such a large and liberal quantity of it, that the higher grounds shall run down with floods and streams of it, wherewith both themselves, that are wont to be dryeft, and the lands below them, should be abundantly watered, Judg. 1. 15. Ps. 104. 10. & 133. 3. for, I suppose them to be so wide here, who following a Jewish Commenter, understand all this of storms and tempests, that should fall upon the Assyrian forces, quartering upon the hils near to Jerusalem: see v. 30.

high] Or, lofty: as ch. 2. 15.

mountain] Of Judah, Ezek. 36. 8-12.

high hill] Heb. *I fted up*: as ch. 2. 12.

rivers and streams of waters] Or, *rivers with streams of water*. (For though the word be in a plural form, yet the notion of it is singular, as Chapter 1. 30, 39.) floods divers ways (so the word properly signifieth, Gen. 10. 25. (streaming down with water: see Chapter 44. 4.

in the day] *At*, or *after that time*, as ch. 4. 1, 3. the time more particularly defigned; when it should thus be, to wit, after the overthrow given to Sennacherib, Ch. 37. 30.

of the great slaughter] That God shall make of the enemies of his people, that had put them to such straights before in the Camp of Sennacherib, Chap. 37. 37. See the like, chap. 34. 5-7. Ezek. 39. 17-20. Rev. 19. 17, 18.

when the towers fall] *Towers*, properly great ones: for thence have they this name; and from thence arifeth some variety of reading, 2 Sam. 22. 51. & Psalm 18. 50. put here for great ones in State and place: as Chap. 2. 15. Sennacherib's great Princes, that fell, no doubt, many of them, among the reft of his forces, ch. 10. 8, 33. See v. 31. Though many refer all this to the slaughter of the Babylonians, by the Medes and Persians, Chap. 13. 15-18. & 14. 21. and the fall of Babels ftately Towers, Jer. 50. 27, 30. & 51. 25, 40, 53, 58. But the following discourse from vers. 27. carrieth it strongly the other way.

V. 26. *Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days*] This passage most of the Jewish Interpreters expound of the days of Messias, after the slaughter of Gog and Magog, Ezek. 39. And many of ours herein swerve not much from them, understanding it, some, of the great glory of the Church here upon earth, in the times of the Gospel, being mightily enlarged, and with spiritual endowments abundantly enriched, ch. 11. 9. Joel 2. 28, 29. Mat. 28. 28, 29. Mar. 16. 15, 16. John 7. 38, 37. Acts 2. 17, 18, 23. the lustre whereof should be such, that it should far exceed the brightnels of the celestial luminaries, ch. 24. 23. or should far surpass that, which in fore-going times it had, 2 Cor. 3. 7-18. See chap 32. 15. & 60. 17. others, of the glorious condition of the Church triumphant in heaven, chap. 60. 19, 20. Mat. 13. 43. 1 Cor. 15. 40, 43. Rev. 21. 10-23. But I rather concur with one of those Jewish Commenters, and some others of ours, who conceive it to be meant of the great joy and gladnesse, that the people of God, coming out of those straights, that before they were held in, and freed from those fears that formerly enthralled them, should now be surprized with, and possessed of, upon their sudden and unexpected deliverance, out of those their grievous distresses, by the destruction, in an instant, of those forces, that lay so neer them, and prefsed so hard upon them, that there seemed no possibility of escape: see ch. 17. 14. & 37. 3. v. 29. *light* is commonly put for *joy and gladnesse*, Est. 8. 16, 17. Ps. 9. 11, 12. & 112. 4. *darkness*, for *grief, heaviness*, and *dread*, ch. 8. 22. & 9. 1, 2. & 50. 10. Amos 5. 18, 20. and as when men are in much grief and fear, the heavens themselves are said to be darkned, and the sun to be set with them, c. 13. 10. Ezek. 32. 7. Amos 8. 9. so are the heavens, and those heavenly bodies said to shine forth, more then ordinarily, bright upon persons and people, when they are taken with extraordinary joy; which then commonly most exceeds, when their dangers and distresses have bin extraordinary great, and their deliverance out of them, very sudden, ch. 58. 10.

Moreover] Heb. *And*, as ch. 29. 5.

the light of the moon] There is another word more commonly used for the *moon*: this here, and ch. 24. 23. given to her from her *whitenesse*, that is, brightnels and beauty, Cant. 6. 10. and save in these places, is not found.

as the light of the sun] That is, as fome, constant, not variable, with full and wane; but rather, for splendor, equall to it, which it otherwise cometh far short of: 1 Cor. 15. 41. nor is the word, for the *sun*, here, the common name of it; but a term given it from its *heat*, accompanied with *light* & lustre, Job 30. 26. 28. Pf. 19. 4. Cant. 6. 10. ch. 24. 23. no other found, save in that of Job, then the former.

as the light of seven days] Wherein the World was made, and man stood, say fome, as being now restored to its original excellency, much eclipsed by mans fall. But neither was there any sun the three first of those seven days, Gen. 1. 16, 19. Nor is the time of mans fall certain, and the Prophet plainly expounds himself, and theweth his meaning to be, that the day-light should, though their excess of joy, seem such unto them, as if *seven* days of bright sun-shine, were put all into one; a certain number for an uncertainties Gen. 4. 15. Job 5. 19. Pf. 79. 12. ch. 4. 1.

in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound] When God requireth again those breaches that the Assyrian had made in the State of the Jewish people, ch. 37. 30. & 38. 6.

in the day that] Or, *when*: as Gen. 3. 17. Ruth 4. 5.

bindeth up the breach of his people] As a wound is wound up, to close it, Luk. 10. 34. or bones that have bin broken, or disjoynted, being set again, are bound up, that they may fasten the better, chap. 3. 7. Hos. 6. 1.

breach] As v. 13. c. 7. 6.

healeth] A metaphor; from the curing of a disease or wounded body, to the restoring and feeling of a distracted and distressed State: so ch. 19. 22. & 57. 19. Jer. 33. 6.

the stroke of their wound] Or rather, *the wound of their stroke*; or *their wound of stroke*, that is, the wound made in them, that is, in their State, by a stroke: for the latter word, of frequent use, signifies a *stroke*. Ch. 14. 7. & 27. 7. rendred a *sore*, chap. 1. 6. the former a *wound*, though no where else found, yet the verb, whence it is derived, signifying *to wound*, Job 5. 18. Pf. 68. 21. and the affix, though annexed to the latter, yet in construction, ordinarily hath reference to, and goeth with the former: of which, see on chap. 2. 20. Two words, much of the same sense, or notion, are here joyned together, as here: So Num. 14. 5. Deut. 8. 15. & 32. 13. Pf. 145. v. 9.

V. 27. *Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy*] At this verse beginneth the last part of this Chapter, concerning the destruction of Sennacherib, and his forces, and the great joy that Gods people should have thereupon. With the same, are divers Chapters and Sermons concluded: as chap. 10. 33, 34. & 14. 24, 25. & 17. 12-14. & 31. 8. 9. & 33. 13, 14. In this verse, and the next, is God described, as coming like some Potentate in State and Pomp, but withall, in much fury, and indignation, furnished with instruments of torture and torment, to execute an heavy doom, either upon some rebellious people of his, own, or upon some robbers, that from other parts, breaking in upon his people, have made much havock of them, and spoiled a great part of their country.

Behold] See the like entrance into the same subject, Chapter 10. 33.

the name of the Lord] That is, the Lord himself; as we use to say, the *Kings Majesty*, for the King himself. So Psalm 20. 5. & 116. 13. chap. 18. 7. & 50. 10. or, as fome, God worthy of all *renown*, and praise; name, for *renown*: as Gen. 6. 4. & 11. 4. or his *power*, to be shewed in the execution of justice and vengeance, Pf. 99. 3. chap. 59. 19. Mal. 1. 14. or, so cometh, that the very *name*, or fame, of his coming, daunteth his foes, Jer. 6. 24. but the first is the plainest and the best: nor was there any fame of his coming, before he came.

cometh from far] That is, as fome, cometh suddenly, unexpected, while he is deemed yet to be far off; Pf. 10. 1. Amos 6. 3. as men oft that have bin travelling return from remote parts, when they are thought to be far off, and are, least of all looked for, Mat. 24. 44. Mar. 13. 34, 35. or, as others, from heaven, whence he sent his Angel to destroy the Assyrians, ch. 37. 36. a place remote from the earth, Pf. 103, 11. See ch. 13. 5.

burning with his anger] Or, at *the nose*: so the word signifies properly Pfal. 115. 6. Ezek. 8. 17. applyed to God, by a figurative speech taken from man, whom anger putteth into an heat, and such heat discovereth it self, usually, in that part. See ch. 13. 13. Or, *his nose, or anger, burneth*. Heb. *burning*.

and the burden thereof is heavy] Heb. *heaviesse*, as Prov. 27. 3. his anger, where so ever it lighteth, will prove *heavy*, that is, grievous, as Gen. 50. 10. or *heaviesse*, that is, *grievousnesse* it self, as chap. 21. 15. & 42. 25. most grievous; and there is then a defect of the pronoun, as chap. 27. 9. or, as our margent, following therein, the Hebrew Commenters, and some others, *and with grievousnesse of flame*: for so the word is sometime used, for a *lifting up* of fire, by flame and smoak, Judg. 20. 38, 40. and, as some, also, Jer. 6. 1. he cometh fuming at the nose with fire and smoak, See Pfal. 18. 8. or knitting this, to the latter version of the former, his *nose, or face, burneth, or burning*, and (as Jer. 17. 4, 10, 11.) with a *grievous flame*.

his lips are full of indignation, and his tongue as a devouring fire] Or, *is as a devouring fire*, Exod. 24. 17. *fire from his mouth*. Pfal. 18. 8. see Pfal. 50. 3. & 97. 3.

V. 28. *And his breath as an overflowing stream*] Or, *is as a stream, or flood ever flowing*. Heb *his spirit*: *Spirit*, for *breath*: either of fire to confume, as Dan. 7. 10. or, of water, to drown, as ch. 28. 15, 17, 18. Rev. 12. 15. for the Prophet passeth from one simil. tude to another, as ch. 28. 17. and again afterward in this verse.

shall reach to the middle of the neck] Or, that *reacheth to the middle of the neck*, a defect of the relative; as v. 14. Heb. *that divideth unto the neck*, or *by the neck*; as the same particle is used, Ezr. 10. 17. that reaching unto the neck, divideth by it, the upper part, to wit, the head, yet above water, from the rest of the body remaining under water; a type of a dangerous, and almoft desperate condition, chap. 8. 8. In which place, yet because the King of Assyria is said so to over-flow the land of Judah; some, therefore, conceive the words to be spoken of by him, reading the words, *as a flood, or stream, over-flowing him, that divided to the neck*, that is, over flowing him, totally, over head and ears, as we say, who did lately, with his forces, overflow the whole Land and State of Judah, even to the neck, so as no part of it, save Jerusalem, the head City, seemed to be above water.

to sift the Nations with a sive of vanity] Heb. *to shake to and fro*, as chap. 11. 15. & 13. 2. here more specially, as corn is shaken and tossed to and fro in a five, Luk. 22. 31. but the use of a five, ordinarily, in such case, is to shake out the drosse, or lesser and lighter seed, and retain the full and weighty grain, Amos 9. 9. but this sifting, the Prophet telleth us, should be another manner of sifting, *a sifting with a sive of vanity*; such a sifting, as did shake to and fro, what was sifted in it, till it came even to nothing; to drive them to nothing, by that, whereby he only purgeth his own people, ch. 27. 8, 9. or to sift them in such a five, as retaineth nothing, but letteth all run thorow, to make an utter riddance of them. See somewhat the like in a allusion to *fanning*, Jer. 4. 11. the word rendred, *a five*, is no where else found in Scripture; in regard whereof, some of the Jewish Criticks question the signification of it, and would have it to signifie rather, some part of the horse harnesse, because of the *bridle* that followeth: but they produce no proof, for such use of it; and beside what we before observed, of the Prophets passing from one trope to another, the word is oft found, thus used, in the Jewish Doctors; as in that of one of them, concerning four sorts of Scholars, or hearers, some like to a *funnge*, that sucketh all in alike, some like an *hour-glasse*, or *water-glass* (such as anciently they were) that taketh in at the one end, and putteth out at the other (alluded to, Heb. 2. 1.) some, like a *wine-bag*, that letteth go the wine, and keepeth only the dregs; (he might as well have said, *a bolter*, that bolteth out the flour, and keeps in the bran) some, to a *five*, that letteth go the trash, and keepeth in the corn.

the Nations] Those of several Countries, that served under Sennacherib.

and there shall be a *bridle in the Jaws of the people, causing them to err*] Or, *and* to be a *bridle*, or a *snaffle*; that it may run in the same tenour, with the branch next before it; or, as fome, with reference to the former words, *as a flood, or a stream over-flowing to the neck*——*and as a bridle, causing to err*, or *wander in the Jaws of the people*: to wit, before-mentioned, turning the remainder of them this way, and that way, as he pleaseth, Jam. 3. 3. or forcing them out of the way, that they desired, and intended to go, (their purpose being to Jerusalem) and enforcing them in a scattered manner, wanding some one way, some another, to make what haste they could home to their own country again, ch. 37. 7, 29, 33, 34, 37. See 2 King. 6. 19. Job 12. 19, 24. Pfal. 107. 40.

a bridle,] or *a snaffle* as fome: there are two words used, Pfal. 32. 9. this here, and that other, chap. 37. 29. where our translators render this *bridle*: as also, Job 3. 11. & 4. 13. that *bit*, which seems most probable: because said to be put, between the lips, into the mouth: see there: so that this seems to signifie properly, a *bridle*, or *rein*: that is a *snaffle*, or *bit*: but this used here, as that there, to comprehend both.

V. 29. *Ye shall have a song, as in the night, when an holy solemnity is kept, and gladnesse of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty one of Israel*] In the midst of the relation, of the destruction of Sennacherib and his forces, is this passage inserted, foretelling the great joy, that Gods people, thereby, delivered from their former fears and afflictions, should conceive, and express thereupon, to wit, such as they used to have at their solemn festivals, when with much mirth and musick, they repaired to the Temple, and spent the night also, in singing and chanting there.

ye shall have a song] Heb. *the song shall be to you*. That is, as fome; Then *shall ye have a song*: supplyed for the better connexion; as Job 9. 35. Or, as other, *this shall be a song unto you*: conceiving the article to be put for the pronoun. But I suppose it is never so used; with reference to any other thing, fave that which the word, whereunto it is joyned, importeth. I should therefore thus render it, *Such songs, or singing, then shall ye have. Song*, for *songs*: as 1 Kings 4. 32. or *singing*: as 1 Chr. 6. 31.

as in the night, when *an holy solemnity is kept*] Heb. *as a night*, or, *according to a night of sanctifying a festival*. That is, according to the singing that is wont, in such a night, to be used. For the word of *singing*, is to be supplyed, here, from the former branch: as chap. 16. 5. (see the note there) and in the next member the like. By *night*, some understand here the *night*, before the festival day, because their festivals began at even, Exod. 12. 18, 42. Lev. 23. 32. Others, the night following the festival day: in which they made merry, with junkess after supper, and past the night with all manner of mirth. Of some solemn night-wakes that they used to have in their festivals, see on chap. 12. 3. The Jewish Doctors hence gather, that it was a Paschal night, wherein Sennacheribs forces were defeated and destroyed. Which that it was done *in the night* time, is certain; 2 Kings 19. 35. but that it was the Paschal night, is their groundless affertion. Nor is it likely that that night, wherein the deed was done, was so merry a night with them, being not as yet informed of it.

gladnesse of heart] That is, *heavy gladnesse*; as Cant. 3. 11. Jer. 15. 16. When a man is *glad*, as we say, *at the heart*, *our heart shall rejoyce*, Pfal. 33. 21. & 105. 3. Such joy doth God require of us in his service, Deut. 16. 12, 14. & 28. 47. Neh. 8. 10-12. chap. 58. 13. See Pfal. 81. 1, 2.

as when one goeth with a pipe] Heb. *as*, or, *according to one going*, or, *travelling*, (as ver. 2. Jude. 5. 10.) or, *journying with a pipe*. That is, like the gladnesse of one that is going with musick to Gods house which they used to cheer up themselves with by the way, the journey, sometime, being long, 1 Sam. 10. 3, 5. Pfal. 42. 4. & 122. 1.

a pipe] The word signifies any sort of *wind-instrument*, *pierced*, or, *bored*, thorow, whereof it hath its name) as those made of wood, or metal, or *hollow*, so as it may be blown thorow, as those of cane, and the like. Put here for any sort of musical instruments; because such they used in the way, as being lightest for carriage, and readiest at hand, for use. See ch. 5. 12.

to come into the mountain of the Lord] Or, *to go unto the mountain of the Lord*, as the particle, (for change the rather here made use of) is used, Gen. 11. 4. ch. 9. 8. so ch. 2. 3. *unto*, not, *into*, to mount Sion, Pf. 84. 7.

the mighty one of Israel] Heb. *to the rock of Israel*. So is God frequently stiled, Deut. 32. 3, 30, 31. 2 Sam. 23. 3. Pf. 78. 38. Howbeit, *by the rock of Israel*, some understand *Sion*, the rock, on which the Temple stood: and it should then be, as oft the same thing, in other terms. But the former may well stand: for they went to meet with God there, Exod. 23. 14, 17. Pf. 41. 12. & 63. 2.

V. 30. *And the Lord shall cause his glorious voice to be heard*] The Prophet returns to prosecute the relation of the overthrow of the Assyrians, in a rhetorical description of the manner, how it was done.

his glorious voice] Heb. *his voice of might*, or *magnificence*, or *majesticalnesse*. That is, *his mighty*, or *his magnificent*, and *majestical voice*. For the word seems to be used in either of these notions, Job 37. 22. Pfal. 21. 5. & 29. 4. & 96. 6. & 104. 1. And by it is the *thunder* signified, called *the Lords voice* Pfal. 29. 3, 5, 7-9. and *his mighty* Pfal. 29. 4. and 68. 33. & *powerful* Job 26. 14. and *stately voice*, Job 36. 4. From hence also, are also from the passages ensuing, it may be deemed, that though the judgment inflicted upon the Assyrian Camp, was put in execution by the ministery of an Angel, Chap. 37. 36. Yet it was not executed in a secret and silent way, as that destruction of many thousands, in Davids time, by the pestilence, 1 Chr. 21. 14. 16. or, as that slaughter made of the first-born, throughout all Egypt, Exod. 12. 12, 23, 29. Heb. 11. 28. but by raising a mighty storm and tempest, accompanied with dreadful thunder and lightning, wherein so many thousands of Sennacheribs souldiers miscarried. See the like, Pf. 18. 12-14. & 77. 17-18. ch. 29. 6. Zach. 9. 14, 15. This seems rather to be here intended, then as some, an allusion to the voice of a Commander, exciting, and encouraging his forces to fight, Joel 2. 11.

and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire; with scattering, and tempest, and hailstone] A further description of that horrible and hideous tempest, wherewith the Assyrians were surprized.

and shall shew the lighting down of his arm] The word rendred, *lighting down*, is supposed to signifie, sometime, *descension*, though there be no clear place produced for it: sometime, *rest*, and so it is oft used, Job 17. 16. Prov. 29. 9. Eccl. 4. 6. & 6. 5. Nor do I see why

it may not well be so taken here; as Damascus is said to be the *rest*, or *resting* place of Gods wrath, Zach. 9. 1. God will in a most conspicuous manner, cause his revenging power (that is, his *arm*, here; as chap. 48. 14. & 52. 10.) to light on, and to rest upon them. See Ver. 32.

with the indignation of his anger] Heb. *in indignation of anger.* Two words, much of the same notion, joyned together, as before, ver. 26. Ch. 7. 4 & 13. 13. Lam. 2. 3. 6. to expresse an exceeding wrath, manifested in this their destruction. God will do it, as in a most conspicuous, so in a most fierce, and wrathful manner; that it may be seen, both who doth it, and in what manner it is done. See chap. 26. 11.

and with the flame of devouring fire] As chap. 29. 6.

[scattering] Or, as some, *lightning:* so termed, because it pierceth into, and violently rendeth, and breaketh asunder. For the word seems to have in it a notion, not so much of *dispersion*, as of *diffipation*, or breaking to pieces; as chap. 27. 9. And hence comes the word, for an *hammer*, that breaketh things to pieces, Ier. 51. 20.

haiſtones] Heb. *ſtone of hail*]; *Stone*, for, *ſtones*; as Hab. 2. 11. See Josh. 10. 11. chap. 28. 2. Pſal. 18. 12. Thus also it is, by some, deemed, that God diſturbed the Egyptian at the red-ſea, with a ſtorm of the like condition, with that here deſcribed, Exod. 14, 24.

V. 31. *For by the voice of the Lord ſhall the Aſſyrian be beaten down, which ſmote with a rod.*] Or, *By the voice of the Lord ſhall the Aſſyrian be terrified*; or, *affrighted*, ch. 20. 5. & 31. 4, 9. Mal. 2. 5. Spoken of Sennacherib, eſpecially, who though not ſlain, as preſent, yet was ſo affrighted, with what he heard and ſaw, that he durſt not ſtay by it. ch. 31. 8. & 37. 37. Or, if of his army, rather, *broken in pieces*, and diſſolved; as Ch. 7. 8. which at length, alſo, befel himſelf, ch. 37. 38. See ch. 31. 8. & 33. 3.

which *ſmote with the rod*.] Whom God uſed as a rod, to chaſtiſe his children, chap. 10. 26, 20. a defect of the relative; as ver. 14. 28. Or, as others, *with the rod will he ſmite him*: that is, *God will ſmite* him; or, *he ſhall be ſmitten*: as ver. 14. 23. See chap. 30. 24. *with the rod of iron*, that ſhall break him to pieces like a potters veſſel, Pſal. 2. 9. The text will bear either: and this latter liketh well with what followeth, ver. 32.

V. 32. *And in every place where the grounded ſtaff ſhall paſs, which the Lord ſhall lay upon him, it ſhall be with tabrets, and harps.*] Heb. *Every paſſage of the founded ſtaff, which God ſhall make to reſt on him, ſhall be with tabrets* or, *drums, and harps.*

grounded ſtaff.] The rod ſpoken of, ver. 31. which ſhall not paſs, ſlightly over them, giving of them a wipe onely by the way; but ſhall be fixed and founded; as chap. 28. 16. it ſhall ſtick ſurely by them, as a rod, or ſcourge, that enters into the fleſh, and makes therein a deep impreſſion.

ſhall lay upon him] Or, *make to reſt on them.* The word being collective, ver. 31. it ſhall not be, as with Gods own people, on whom *the rod* doth *not reſt*, Pſal. 125. 3. but it ſhall ſtick by them, and reſt on them, till it make an end of them, Zach. 9. 1. ver. 31. Yet there want not, that expound this of the rod, wherewith, by Gods appointment, the Aſſyrian had ſmitten them, that in all ſuch places, there ſhould now be much joy, ver. 29. See more on the next clauſe.

with tabrets, and harps] This paſſage is exceedingly perſtered with variety of expoſitions: ſome by the *tabrets and harps*, underſtand thoſe ſacrifices, which were offered with ſome kind of ſolemn muſick, Numb. 10. 10. Pſal. 81. 1, 2. to that purpoſe, drawing in hither from the next branch, the word of *ſhaking*, which they apply to the *ſhake-offerings*, Levit. 8. 30, 34. or to the lifting up of the hand in prayer, Pſal. 141. 2. and ſo the ſenſe ſhould be, that the Aſſyrian ſhould be fought with, and prevailed againſt, by ſacrifice and prayer, 2 Chr. 32. 20, 21. Others, that the Angels ſhall exceedingly rejoyce, and make melody, that they were ſent upon ſuch an employment; and hither they ſtrain *the ſhaking*, after mentioned, as implying the agitation of the hand, in the uſe of hand-inſtruments. Others, of Gods coming to battle againſt the Aſſyrian, in a triumphant way, as being ſure of victory before hand, and going forth to fight in ſuch manner, as conquerers uſe to be entertained, when they come home from fight, as conquerers. Judg. 11. 34. 1 Sam. 18. 6. Others, of the publike joy and triumph, that ſhould be in all places, when this miraculous overthrow ſhall be given, and wrought, as was after the overthrow of the Egyptians in the red-ſea, Exod. 15. 20. Pſal. 66. 6. ſo 2 Chr. 20. 28. Pſal. 59. 10. & 68. 25. &c. 31. 4. And this ſhould ſeem cline to, but that this whole verſe ſeems to run ſtill upon the diſtreſs, and the overthrow it ſelf. Others, therefore, of thoſe, that by muſick and inſtruments ſhould ſeek to avert the rod of God, and either the dread, or the ſmart of it, as Kings affay oft to do, that God will ſit, in a furious manner, upon ſuch. Others, laſtly, ſuppoſe that as we now uſe *drum* and *fife*, ſo the Jews, and other Eaſtern people, in thoſe dayes, uſed *tabret* and *harp*, in battle: And that thereunto the Prophet ſhould here alude, as intimating that with *tabrets* and *harps*, indeed; but other, then ſuch as they uſed, to wit, thunder and lightning, and ſtorm and tempeſt, and haiſtones, inſtead of ſuch, would God come to war againſt them, ver. 30. and the very noiſe of his warlike drums, and military muſick alone, ſhould be ſufficient, both to diſmay and to deſtroy them, v. 31.

and in battels of ſhaking will he fight with it] Or, *againſt them: battels of ſhaking.* That is, ſay ſome, by a kind of inverſion, *agitations of war*: thereby underſtanding the enemy, who had deſtroyed Gods people, and whom God would now deſtroy. Or, as others, rather, *battles*, wherein God will ſhew his power, by *ſhaking* them to nothing *in the fierce of wrath*, before ſpoken of, ver. 28. which ſome of the Jewiſh Doctors ſuppoſe here alluded to. Or, with the *lifting up*, and *ſhaking* of his hand over them, ch. 11. 15. & 19. 16. (in another manner againſt the Aſſyrian, then he formerly ſhook his hand, at Jeruſalem, chap. 10. 31. which may here be glanced at, as another of them intimates) *will he fight with it*, that is, as ſome, with the *rod*, before ſpoken of, ver. 31. Or, as one of the Rabbines, with the Aſſyrian *camp*. Or, *with her*, that is, with *Aſſhur*, or, *Aſſyria*: for the names of countries, are commonly feminine in Hebrew: See ch. 15. 1. Some render it, *with them, or againſt them*; as Exod. 14. 25. Pſal. 55. 18. & 66. 2. that is, with the Aſſyrians, ſuppoſing the word reflectively taken, ver. 32. and the country put for the people. See ch. 31. 8, 9. The whole verſe may well be rendred, as one of the Jewiſh Commenters well obſerveth; *And it ſhall be*, that in *every paſſage of the ſtaff*, (that is, in every place, where eby it paſſeth) *which God ſhall cauſe to reſt on them, with tabrets and harps, and warlike ſhakings, will he fight againſt them.*

V. 33. *For Tophet is ordained of old, yea, for the King it is prepared; he hath made it deep, and large*] The Prophet cloſeth up this prediction of the Aſſyrians overthrow, with a rhetorical relation of what manner of place God had prepared for the execution of them, and in what manner, therein, they were to be deale with. That which ſome underſtand, only of their deſtruction, here; others, of their torment, only, hereafter, in hell. A middle ſort of the former, but not without reference alſo, to the latter; with whom I concur.

Tophet] Heb. *Topheth*: With addition of a letter; which is not therefore alwaies, a note of honour, or reſpect, as ſome have ſaid. But it is, ordinarily, elſewhere ſecond, *Tophet*. And it is the name of a place, in the valley, lying on the South-ſide of Jeruſalem, Ioſh. 18. 16. ſometime belonging to one *Hinnom*, then owner of it, and after him to a ſon of his, and his poſterity; in regard whereof, it is called ſometime, *the valley of Hinnom*, Hebrew, *Gehinnom*: whence the Greek, Γέεννα, and the Latine, *Gehenna*. Sometime, *the valley of the ſon of Hinnom*, 2 Chr. 33. 6. & Ier. 7. 31. both Ioſh. 15. 8. & 18. 16. And ſometime, *the valley of his ſons*, 2 Kings 23. 10. In this vale, ſtood *Tophet*, wherein the Idolatrous Jewes uſed to burn their children, in ſacrifice to an Idol, called *Molor*, Levit. 20. 2. 2 Chr. 28. 3. & 33. 6. And it had that name from the *drums*, or, *tabrets*, that their Idolatrous Prieſts uſed to beat upon, at the time of their abominable ſervices, to drown the ſhrieks and cryes of the poor ſacrificed children. For it ſeems but a fancy, which one of the Rabbines here hath, that it ſhould be termed *Tophet*, from a word ſignifying to *rejoice*, or *ſeduce*; becauſe every one that is ruffled by his own concupiſcence, (Jam. 1. 14.) goeth down thither. But this place, was by Joſias, in deteſtation of the horrid acts therein committed, not deſtroyed onely, but defiled, 2 Kings 23. 10. Made a common laſtall for the city, where dung and filth lay continually reaking; and it became afterward, a common place of burial, for the meaner ſort, eſpecially, of the people; and perſons (as ſome ſay) executed by the hand of juſtice, which were not, ordinarily, ſuffered to be unburied, Deut. 21. 23. Alſo it is, by ſome affirmed, that where ſuch were burnt, who by the law, were to ſuffer that kind of death, Levit. 21. 9. And further, that in ſome notorious crimes, the bodies of the perſons executed, were thither thrown out, as to the *ſcalar, Germonie*, at Rome; and there day without burial; as to Jehoiakim was threatned, Jer. 22. 19. until the fleſh being rotted and waſted, the bones remaining of them, were there burnt: alluded unto, as they ſuppoſe, in the *Gehenna of fire*, (for ſo the words are) as a higher degree of *judgment* or penalty, in capital crimes, Mat. 5. 22. 23. And it is uſed, as in the writings of the Rabbines, ſo in the Scripture of the New Teſtament, for *Hell*; whereof it is a type, not unlike, Mat. 18. 8, 9. & 23. 15. Mark 9. 43, 44. But what is ſpecially meant by, *Tophet*, here, is queſtionable; among thoſe eſpecially, that underſtand it of ſome place, wherein this execution was done hereupon earth. Of theſe ſome are of opinion, that in the vale of *Benhinnom*, this execution was done; the Aſſyrian camp, as great part of it, lying thereabout; or that there the lews buried, or burnt the carcaſes of them, as Ezek. 39. 11, 14. but this is of no certainty, nor great probability. See on ch. 37. 36. Others therefore underſtand it of a tropical Tophet, a place that ſhould be as a Tophet to them; that wherſoever they ſhould be encamped, when Gods executioner ſhould come to do his office with them, and to execute his matters down upon them, that place ſhould prove ſuch a Tophet to them, as the Prophet here deſcribeth. See ch. 66. 24. and ſee of *Ariel*, ſomewhat the like, ch. 29. 2.

ordained] Fitted and furniſhed, as ch. 31. 5

of old] Heb. *from yeſterday*: which phraſe is uſed, ſometime, for ſome ſhort ſpace of time paſt, as here, but *of yeſterday*, Iob 8. 9. *thou cameſt* but *yeſterday*, 2 Sam. 15. 20 ſometime, without any ſuch reſtriction, as 1 Sam. 10. 11. *thoſe that knew him yeſterday*; that is, in time paſt, or before-time: and ſo here. Howbeit, that fancy of the Jewiſh Doctor is too nice, who breaſuſe the phraſe, in Hebrew, of a thing paſt, runneth commonly in thoſe words, *yeſterday, and the third day*, paſt, Gen. 31. 2, 5. Exod. 4. 10. & 5. 7, 14. Ioſh. 4. 18. would have

have here by *yeſterday*, meant the ſecond day of the Creation, on which they hold that *hell* was made, which had as yeſterday, indeed before it, but no third day. But to let paſs the groundleſneſs of the conceit, he might have found the phraſe uſed ſingle, as here, ſo elſewhere, in the places above recited, & Mic. 2. 8. So alſo, Heb. 13. 8.

it is prepared] So of hell-fire, Mat. 25. 41.

for the King] For the King: which being underſtood of hell-fire, there is no ſcruple of it; or, if of ſome place of deſtruction here on earth, in general, then his Temple proved his Tophet, chap. 37. 38. But he eſcaping that tempeſt, that ſwept away ſo many thouſands of his army, the queſtion is, how it is ſaid, to have been prepared for him. To evade, rather then to aſſoil this, ſome would have the words read, not *prepared for the King*, but *prepared by the King*: and the old Latine ſo renders it ſome, by the King, underſtanding God, that *great King*, Mal. 1. 14. *the King of the whole world*, Pſal. 47. 7. Others, King Ezekiah, who, ſay they, had purged that place, and voided it of thoſe ſuperſtitious and idolatrous inſtruments and ornaments, that it was packed and peſtered with before, among thoſe other traſh and abominations of the like kind, which he is ſaid to have taken away, 2 King. 18. 4. and ſo made it a fit place to receive the Aſſyrian carcaſſes: not that he intended any ſuch thing, in ſo doing; but that, by that work of his, it was made as fit for ſuch an uſe, as if it had bin of purpoſe therunto deſigned. See the like, Mat. 26. 12. But of ſuch uſe of the particle, there is no example. Others therefore, retaining the received, and right reading, underſtand it, *for the King*, that is, for the forces he bringeth with him, and in whom he haſtains loſs, being thereby, both diſappointed of his purpoſe, and much weakned in his power; as David ſuffered deeply in the damination of his people; and it is ſaid, therefore, to be done to him, 2 Samuel. 24. 12-15. or, as others, underſtanding the word collectively, *King*, for *Kings*, as Proverbs 25. 3, 4, 5. for thoſe *Kings* that ſerve under him, and thoſe his Commanders, not the commanders as Kings, Chap. 10. 3. 33. See Chap. 31. 8, 9.

he hath made it deep and large] Heb. *he hath deepned, he hath broadned:* that is, *made it deep, and broad*; capacious enough to receive as many as are deſigned to it, a deſect of the perſon agent herein, Ezekiah, ſay ſome; Others, God. It may be underſtood indefinitely, *it is made deep and broad* enough, as verſ. 14. a deſect of the pronoun, as Chap. 28. 20, 28. of the copulative, as chap 27. 4.

the pile thereof is fire, and much wood] Heb. *the pile thereof fire and much abundance.* See the like, Ezek. 24. 9-10. he ſeems to allude to thoſe piles of wood, that were uſed and ſpent there, in their cruel and inhumane ſacrifices, or in the burning of bodies, and other abominable things there, when it came to be for either purpoſes employed.

the breath of the Lord, as a ſtream of brimſtone, doth kindle it] See v. 28. he ſeems to allude to that ſhower of *brimſtone*, wherewith Sodome was deſtroyed, Gen. 19. 24. & Pſ. 11. 6. beſide that all lightning is of a ſulphury ſavour; any ſudden deſtruction is compared to a great fire, that in an inſtant conſumeth any combuſtible matter. In ſomewhat the like manner is the deſtruction of Sennacheribs Army, deſcribed, ch. 10. 26-18.

kindle it] Heb. *burneth*, or *ſtreth it*: ſee of the Leviathan, Job 41. 18-21.

CHAP. XXXI.

Verſ. 1. *WOe to them that go down to Egypt for help*] This Chapter containeth another Sermon, or Prophecy, of the ſame ſubject with the former; and conſiſteth, partly of a ſevere denunciation of deſtruction to thoſe that were ſtill obſtinately bent to ſeek ſuccour from abroad, from Egypt eſpecially, and relied upon humane helps, ver. 1-3 and partly, with a gracious promiſe of protection from God, unto all thoſe, for their comfort and encouragement, that ſhould conſtantly reſt on him, or ſincerely return to him, v. 4. 7. together with a prediction of the Aſſyrians overthrow, verſ. 8, 9.

Woe] ſee ch. 30. 1.

go down to Egypt] Whither God had forbidden them to return, Deut. 17. 16. & 28. 68. Hoſ. 11. 5. partly, that they might not ſeem to ſlight, or forget the benefit of their deliverance thence; and partly, alſo, yea, principally, that they might keep free from the ſuperſtitions, and idolatries, of the place and people, Jer. 2. 17, 18. See chap. 30. 2. 31.

for help] Againſt the Aſſyrians, 2 King. 18. 21. Chap. 30. 6, 7. and 36. 6. as after, alſo, in proceſs of time, for ſuccour, Jer. 37. 5. and for ſhelter againſt the Chaldeans, Jeremiah 43. 5-7.

and ſtaff lay on horſes, and truſt in Chariots, becauſe they are many; and in horſemen, becauſe they are very ſtrong.] See Chap. 30. 16. Iſa. 20. 6.

ſtay] See ch. 30. 12.

the very many] Heb. *multitude*, as ch. 1. 13. to wit, there; in Egypt where was both ſtore and choice of them, Deut. 17. 16. 1 King. 10. 28, 29. Ezek. 17. 15.

they are very ſtrong] Or, rather, *very many*; as before: ſo the word is moſt commonly uſed in the Hebrew, though the other way, in the Syriack, ſee Pſ. 40. 5, 13. & 69. 5, 8. 139. 17. Ier. 5. 7, 8. 15, 8. & 30. 14, 15.

but they look not to the holy one of Iſrael, nor ſeek the Lord] Without whom, all help of man, or horſe, is vain and helpleſs, Pſalm 33. 16, 17. & 60. 11, 12. & 108. 12. Prov. 21. 31. See chap 30. 1, 2.

look not] Up to God, as ch. 17. 7. See ch. 22. 11.

ſeek the Lord] Either by asking advice of him, 1 Chr. 13. 3, 14. ch. 18. 2. Or by craving help and aſſiſtance, by prayer and ſupplication, from him, chap. 55. 6.

V. 2. *Yet he alſo is wiſe, and will bring evill, and will not call back his words*;] God is too wiſe, for them to go beyond with their projects; wherewith they ſhall not be able to prevent, or avoid that evil, which he is peremptorily purpoſed and reſolved to bring upon them, as hath already bin foretold: ſee ch. 28. 15, 17, 18. & 29. 15, 16.

Yet] Heb. *And*: as ch. 8, 10. & 29. 2.

he] The Lord, v. 1.

alſo wiſe] Yea, *onely wiſe*: 1 Tim. 1. 17. Jude 25. and all their wiſdome is folly to his, 1 Cor. 1. 25. & 3. 19. Job 5. 13. and 12. 13, 16.

bring evill] Affliction and deſtruction upon the obſtinate wicked, for the evill of their ways, chap. 45. 7. Jer. 11. 11. and 18. 11.

call back his words] Heb. *remove*, as chap. 48. 9. or *with hold*, or *withdraw*, Prov. 4. 26. or *revoke*, and fruſtrate, leave undone, as Joſh. 11. 15. his *words*, what he hath ſpoken, as Eſt. 5. 5. Pſal. 105. 20.

but will ariſe againſt the houſe of evill doers, and againſt the help of them that work iniquity] He will raiſe up himſelf though he now ſeems not to look after them, and deſtroy the wicked, for all their helps and ſupports; yea, both them, and their aidsogether, v. 3.

but] Heb. *And*: as ch. 30. 20.

Ariſe] In hoſtile manner will I raiſe up my ſelf, Pſal. 9. 19. & 12. 5. See ch. 28. 21.

againſt the houſe of evill doers] That is, againſt Egypt, ſay ſome; but that is the help, in the next branch: againſt Iſrael, the ten Tribes, ſay others: but this Prophecy concerneth not them. Rather, therefore, that Family, if there be ſuch, ſome one ſpecial Family, that had a principal hand in this project; or thoſe Families that had: or that malignant and rebellious people, conſidered as a body, or a family: of whom, chap. 30. 1. 9. So Ezek. 2. 5. 8. See v. 6.

the help] Egypt, from whom they ſought help, and that ſhould aſſay to ſuccour them, ch. 30. 7.

workers of iniquity] Or, *wrong-doers*, the common deſcription of the wicked ones in Scripture, Job 34. 5, 22. Pſalm 5. 5. and 6. 8. and 14. 4. and 18. 3. and 36. 12. & 64. 2. and 92. 7, 9. & 94. 4, 16, ch. 59. 4.

V. 3. Now the Egyptians are men, and not God] And unable therefore to help or prevail againſt God, Pſ. 9. 20. & 60. 11. ſee Pſ. 82. 9, 7. Ezek. 28. 9.

Now] Heb. *and.*

and their horſes fleſh, and not ſpirit] *Fleſh*, in Scripture, is uſed, as a note of infirmity and frailty, Pſal. 79. 39. 4. Chr. 32. 8. Ier. 17. 5. Heb. 5. 7.

not ſpirit] Nothing like, in regard of power, to a *ſpirit*; one of whom, is able to do more, then many millions of horſe, or men, can do: how many thouſands did one Angel deſtroy ſuddenly in the Aſſyrian Camp? ch. 37. 36. how many millions did one in an inſtant of time diſpatch in the Land of Egypt? Exod. 12. 29, 30.

when the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down: and they all ſhall fall together] Or. *And when the Lord ſhall ſtretch out, or put out his hand, the helper ſhall ſtumble, and the holpen ſhall fall, and they ſhall all fail together*: Heb. *And the Lord ſhall ſtretcht out his hand, and the helper ſhall ſtumble*, &c. That is, by a common Hebraiſm, when the one is done, the other ſhall be: So 1 Sam. 17. 34.

ſtretch out his hand] The bare putting out of Gods hand, ſhall be ſufficient to overthrow, both all your own forces, and theirs alſo, that offer to aſſiſt you: ſo Jer. 15. 6. Zeph. 2. v. 13.

both] Heb. *And*: So 17. 26. but here rather (if it be needful to expreſs it) *then*: as ch. 6. 1.

he that helpeth ſhall fall] Heb. *ſtumble*, Pſal. 27. 2. See Chapter 3. 8. *fail*] Or, *periſh*, Job 4. 9. Pſ. 17. 13. & 71. 13.

V. 4. *For thus hath the Lord ſpoken unto me*] Or, *Howbeit*, or *Notwithſtanding*: as ch. 9. 1. Job 5. 7. becauſe here beginneth the comfortable part of this Prophecy; the gracious promiſe of protection. Albeit, that God intendeth thus to deſtroy both the Egyptian aids, and thoſe that ſeek to them, for ſuccour, againſt the Aſſyrian; yet will he not ſuffer the Aſſyrian to ſurpriſe Jeruſalem: but he will protect it, againſt him, and deſtroy him. The like introduction, ſee chapter 21. 16.

Like as the lion, and the young lion, roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the Lord of hoſts come down to fight for mount Zion, and for the hill thereof] God will protect Jeruſalem, no more regarding the multitude of the Aſſyrian forces, then ſome fierce lion, in the prime of his ſtrength, will

regard

regard a company of ſhepherds, that ſhall aſſay to reſcue his prey from him,See Mic.5.8.

Like as]Or,*Like as when*: for the one is frequently included in the other:ſee Eſt.2.20.ch.64.2.Jer.5. 26.

a lion, and a young lion] Or, *a lion, even a young lion*:as chap.1.6. or *a lion,or a young lion*: as Exod.21.15.1 Sam.17.34.See ch.30.6.

roaring over his prey] Heb. *ſhall roar*,or rather *murmur,mutter, grumble*,or *gruntle*.The lion roareth not,when he hath his prey; as of the Oxe, and the wilde Aſſe, Job 6.5. but when pinched with hunger,for want of it, he is ranging after it,Pſ.104.21. or hath it now, haſting to ſeize on it, in his eye, Amos 3.4.Chap.5.29. but being poſſeſſed of it, he is in another, a new note, in a grumbling,or gruntling tone,over it; eſpecially upon the approach of any that attempt to get it away from him : for ſuch a kind of voice doth the word,here uſed,imply,ch.38.14.& 59.11.See ch.8.20.Jer.2.15. & 25.30.

on his prey]Or,*over it*:as 1 Chr.21.16.

when a multitude of ſhepherds is called forth againſt him]Or, *againſt whom a full company of ſhepherds is called out.* Heb. *whom a fulneſſe of ſhepherds is called againſt him: a fulneſſe*,for *a multitude* : as Gen.48.19.or,*a full company:* all that the Town or Village is able to make out:*as the fulneſſe of the world*,for all that is in it,Pſal. 24.1. *whom againſt him*, for *againſt whom*: a common redundancy, Gen.1.21.Pſ.1.4 Jer.1.2.

is called forth againſt him] Or, as ſome read it, and ſo the old Latine, *ſhall meet with him* : and ſo the word is uſed,Deuter.22. 6.and it may well ſtand here; which if we admit,the text would be rendred,*with whom a multitude*, or *ful company of ſhepherds, ſhal meet.*

not be afraid]Or,*daunted*:as Ahaz was, at the rumour of the Syrians confederacy with Ephraim,ch 7.7. and as the Aſſyrians ſhall be with Gods voice, chapter 30,31. where the ſame word is uſed.

nor abaſe himſelf]As thoſe of Jeruſalem,even the King himſelf, did to the Aſſyrians,2 King.18,14,16. chapter 10.4.& 36. 11. Heb. *be humbled*,Pſal.116.10.& 119.67.Eccl.1.13.Zach.10.2.

for that noiſe] Or, *the multitude* : ſo called, of the noiſe, that multitudes are wont to make,Chapter 13. 4.See Chapter 33.ver.3.

the Lord of hoſts] So ver.5. able without any foreign aids, ſufficiently to defend his,and to diſcomfit any forces, that ſhall come againſt them.See ch.1.9.

come down] From heaven, as Pſal.18.9.& 144.5.ch.64.1. by his Angel,ch.37.36.or *go forth* to war,as the word is uſed,1 Sam.23 11. & 29.4.becauſe fights were moſt in the plain,Exod.17.9,10. Judg. 4.11.14.

to fight for mount Zion] That is, for Jeruſalem,ver.5. Zion, the principal part of it, the place of Gods ſpecial reſidence in his Temple,and the Kings in his Palace,both there ſituate put for the whole City,ch.1.8.& 37.35.Some read the words,*againſt Zion*;as ch. 29. 3. Hoſ.8.1.and the initiall particle ſo taken, as our Engliſh renders it, would carry it that way, as rendring a reaſon of what was ſaid, v.3. of the Egyptians helping,and the Jews holpen by them, both falling together : but the verſe next following,ſheweth evidently, that the meaning is not againſt,but *for*,or in the behalf of it;as the prepoſition is oft uſed alſo,v.5.and elſe-where,1 Chr.6.49.& 29.21. Lam.5. 17,18.Ezek.27 30.where,*againſt thee*,is againſt the ſenſe and drift of the place.

for the hill thereof]The *hill*,or *knole* on which that city then ſtood: the words here uſed,rendred *mountain*, and *hill*,are of the ſame ſignification,ſaith a Jewiſh Critick,differing onely in quantity; the latter,the leſs. For *mountain*,and *hil*,with us,though in common uſe, it may ſeem alſo ſo to be:yet if we regard the originall, they differ, but as a Latine term,and a *Saxon* only, both importing the ſame thing:and that therefore,which is rendred *a mountain* here, is, elſewhere,rendred *an hill*,Pſ.1.6.& 15.1 & 68.15,16. but what is here termed *an hill*,may wel be rendred,*a knole*.For though Sion be termed *a mountain*, or *an hill*, in regard, either of the lower part of the city,ſtanding on the ſide of it,Pſ.48.2.or in regard of the valley that lay beneath it,yet the riſing, or higher ground, on which both the reſt of the city,and Sion it ſelf ſtood, may well be termed, rather,*a knole*,then *an hill*,in regard of thoſe far higher hils that encircled it, Pſ.125.2.See Jer.17.3.

V. 5. *As birds flying ; ſo will the Lord of hoſts defend Jeruſalem*] Another ſimilitude, whereby the Prophet illuſtrateth Gods working,for the protection of his people:the former intimated his power and ability to do it,this,as ſome his ſpeed and alacrity,to the doing; or, as others, rather, his affection and ſedulity in the doing of it.

As birds flying]As Fowl are wont to flie, either to their neſts with all ſpeed,when they perceive their young ones to be in ſome danger, or deſcry any making towards them; ſo will God come ſwiftly and ſuddenly to reſcue and deliver his, Pſalm 18.10. (the flight of Fowl being an embleme of ſwiftneſs, Deut.28.49. Hoſ.8.1.) or, about their neſts, fluttering over their young ones, to ſuccour and ſhelter them, when any offer to ſeize on them ; and flying to and fro on every ſide, to keep thoſe off, what they can, that come to annoy them: ſo will God hover over thoſe of his,that truſt in him, and depend upon, to ſave and ſecure them;and over Jeruſalem, in particular,to protect it:in ſuch manner beſtirring himſelf, that the enemy ſhal,on no ſide,find opportunity to aſſault it,Deu.32,12,Pſ.91.1, 4.and it may well be deemed, that the Prophet herein alludeth, to what the Aſſyrian had boaſted; that he had ſeized upon the Kingdoms of the earth, *as a birds neſt*, and none durſt *wag the wing* at him,ch.10.14. but he ſhould find it otherwiſe there, when he came to Jeruſalem, ch.37.33.

will defend Jeruſalem] The word properly ſignifieth, *to fence*, and ſo *to defend*, by fencing a place round about, as a vineyard,ch.5.2,5. or *a garden*, Cant.4.12. which, from thence, hath its name:ſo Pſalm 34.7 & 125.2.Zach.2.5 See chap.37. 35.Zach.9. 15.& 12.8.

defending,alſo he will deliver it]Heb.*defending, and he will deliver*: a defective ſpeech; for in *defending*,he will defend *and deliver*: of which form of ſpeech,ſee further,on ch 59.13.he wil aſſuredly defend,and by defending, deliver it: a defect of the pronoun,as ch.28. 28.& 30.33.

and *paſſing over,he will preſerve it*] Or,rather, (tranſplacing the copulative,thruſt out of his right place, and ſupplyed needleſly, in a wrong one)*paſſing over*, he will paſs over, *and deliver it*, or *cauſe it to eſcape*. For the word is of the very ſame notion with the former; that is, he will aſſuredly ſo paſs over, as to ſave, and deliver the city;and withall, to defeat and deſtroy thoſe that encamp againſt it, or intend evil to it,as he did ſometime in Egypt,when he ſlew their firſt born,Exod.12.12.for thereunto,the word uſed here,ſeems to allude:though ſome would have it import no more, then ſuddenly, as in a paſſage. But the former, is the rather juſtly deemed here to be intimated,becauſe the word is no where elſe found in Scripture, uſed in that notion; but concerning that act of the Angel, in Egypt, of which it is thrice uſed there, ver. 12, 22, 26. it is uſed, alſo, but once only of an *aſſault*, 1 Kings 18. 26. which not unfitly, alſo, may be applyed to Gods dealing with the Aſſyrian Camp; by *aſſault* whereof, he ſaved the city, ch 37.36, 37.

V.6 *Turn ye unto him, from whom the children of Iſrael have deeply revolted*] The Prophet having propounded to them, Gods gracious promiſe of preſervation and protection, doth now ſhew them, what courſe thoſe that had revolted from God, and failed in their loyall carriage to him,muſt now take,if they deſire to have a ſhare in the promiſed protection,to wit by returning to him,from whom they had withdrawn themſelves;which he,therefore,here exhorteth them to.

Turn ye]Or, *Return*:as Jer.3.1.& 4.1.that it may anſwer to *Revolt*; ſome read it,*They ſhall return*:to wit,moved by the miraculous, both overthrow,and delivery:and ſo verſ.7.but the form of the verb will hardly bear it.

unto him from *whom*]Heb.*unto whom*,or *unto which*: which ſome expound with ſuch ſupply,as our text hath; as deſigning the perſon, whom they were to return to: a defect of the antecedent: as Ruth. 2.9.2 Chr.1.4.and of the prepoſition:as ch.18.7.& 32.2.& 52.2. Others,rendring it,*according* to that *which*,or *according as*;underſtand it,of the manner, or meaſure of their return : as your revolt hath bin deep and great;ſo let your return be proportionable thereunto: and indeed,ſo is the particle oft times uſed,Eſt.3.15. Pſal. 119. 91. 154.

the children of Iſrael]Not the ten Tribes;though true of them,Hoſh. 9 9. as if they were, by their example, warned,and admoniſhed to do better, Hoſh.4.15,16.but the people of the Jews,as v.5. 11, 16. many, if not the main of them, and too many of the chief among them,had herein bin faulty,ſee v.1,2.ch.30.1. and ſome, therefore, read this,as in the vocative,*Return, according as you have deeply revolted, O ye children of Iſrael*: which term, he giveth them, not to grace them,but to mind them,what they boaſted to be, and to tax, and ſhame them, for not anſwering the honour and worth of that title, but diſgracing the Stock they came of, by degenerating from him, whoſe name they bare. So Chap.7.13.& 48.1.

have deeply revolted]Heb. *have deepned revolt*; and there is the like phraſe,ch.7.11.as alſo, not unlike, uſed in the ſame argument, Hoſ 5.2.& 9.9.This they had done,as by other enormities, ſo by their ſeeking to Egypt,and relying on an arm of fleſh,v.1,2. which is a revolting from God,2 Chr.16.7.Jer 17.5. In the word of *depth*, ſome think there is an alluſion to the *depth* of their plots and projects; and digging *deep*, as imagining to conceal them, even from God,ch.29.15. It may well have ſome glance that way;but withall, it is not unlikely,that the Prophet had a purpoſe to mind them,both of the grievouſneſs of their defection and delinquency, and of the greatneſs,alſo,of the danger, that thereby they had plunged themſelves into; as being ſunk ſo deep in revolt, that unleſs they did riſe, and get up again the ſooner, by ſpeedy and hearty repentance, returning unto God, from whom they had revolted, they were like ſuddenly to periſh,without hope of recovery.See Pro.9.18.& 22.14. & 23.27.of the change of the perſon, *they have revolted*, for *ye have revolted*,See ch.29.15.& 30.19.v.7.

V.7 *For in that day,every man ſhall caſt away his Idols of ſilver,and his Idols of gold, which your own hands have made unto you, for a ſin*] Many Interpreters underſtand this of the ſerious,and ſincere repentance,and return of idolatrous perſons unto God,teſtified by the breaking,and abandoning of their Idols,as chap.27.9. & 30.22. Some,upon the Aſſyrian invaſion,and before his overthrow, and of them, ſome conceive a reaſon to be here rendred, of what was formerly

merly ſaid,*they ſhall return*,v.6. Others of them,reading the words, *when in that day* ; or *For in that day.* Wherein men ſhall do thus, then will God ſtay his hand from proceeding further in judgment againſt his people,and turn it againſt the Aſſyrian,v. 8.chap. 10.12. and ſo it ſhould come in,as an argument,to induce to repentance,in hope of ſuch an iſſue. Others after his overthrow, being by that ſtrange work of God, convinced,as of his power and providence;ſo of their own former ſin and folly, & returning now from their Idols, to their only true and living God,ch.10.20.& 17.7. But others,rather,whom I herein concur with, expound it, as fore-telling, what would befall all thoſe, that perſiſted in their Idol-worſhip,and reſting on any other helps, ſave God, and his alone ; that then they would caſt away their Idols, when by woſull experience,they ſhould find,to their coſt and ſmart, that neither their Idols, nor their humane helps,were able to ſtand them in any ſtead. So underſtood, it is the ſame,with what he had before,ch.2.20.produced here,as there alſo,to perſwade to return ſpeedily to God,and to give over reſting on ſuch ſorry ſhores,as are not able to ſupport them,ch.1.31.& 2.20. 22.

every man] Heb. *a man*; but ſo, chap.9 20. here, the rather, becauſe the verb is plural : whereas, chap. 2. 20. it is ſingular: but there is another word for *man*, and that, alſo, there collective.

ſhall caſt away]ſo ch.2 20. but the ſame thing, here intimated, by a word, that ſignifieth properly, *to diſpiſe*,or *ſet light by:* ſo it is rendred,ch.33.8.Amos 5.21.and becauſe things of no account, are uſually refuſed,rejected, thrown away;and the like; hence it comes, that it is rendred ſometime,*refuſe*,chap.8.6.ſometime,*reject*, 1 Sam. 15.23.ſometime,*caſt off*:as ch.5.24.ſo here, & ſo *ſpernere* in Latine, *a ſe ſpernit procul.*

his idols]See chap.2. 20.

which your own hands made for you] See ch.2 8.and of the change of the perſon,v.6.

for a ſin]Or,*for ſin.* To commit that moſt hanious ſin of idolatry.For ſo it is,chap.2.20.*to worſhip*,inſtead of the true God. So of the golden calf, Moſes,I took *your ſin*,that is, the idol,wherein you had ſo grievouſly tranſgreſſed,Deut.9.21. Or,as a learned writer of ours, and the rather, becauſe there is no prepoſition in the text, *of ſin*,with reference to the word *hands*;*which your hands of ſin*; that is, your moſt ſinfull hands, *had made for you.* Of which manner of ſyntax,that author produceth divers examples, Exod.26.21. Levit. 6.10.2 Sam. 22. 32. Pſalm.35.19. & 71.9. Lam 4.17. Ezek.16. 27.

V.8. *Then ſhall the Aſſyrian fall with the ſword, not of a mighty man,and the ſword,not of a mean man,ſhall devour him*]As God will deliver Jeruſalem, ſo will he deſtroy the Aſſyrians, by the miniſtery of an Angel, that intend, and attempt to deſtroy that city, having over-run the whole country,round about it,already;and cauſe their King,for fear, to retire to his own country,with ſuch ſcattered ones as are left him,ch.36 1,2.& 37.36, 37.

the Aſſyrian]Heb. *Aſhur*,as ch.10.5.the name, both of the country and people;here put for the King of Aſſyria,who is ſaid to *fall*,and yet to *flee*;to *fall* in his forces;to *flee* in his own perſon.See ch.30.31,32. & 37.36,37.

fall] Be ſlain; as 1 Kings 22. 20. Pſalm 63. 10. Luke 21. 24.

with the ſword]Or,*by the ſword*;as Pſ.63 10. *not of a mighty man*, or *a mean man*.(See of the terms,chap.29.)Not of any man,one, or other;(which of Sennacherib himſelf cannot be ſaid, who was ſlain by his own ſons,chap.37.38.)but by an Angel, to whom *a ſword* is here given;as 1 Chr. 21.16,30.Not that he uſed any ſuch material weapon,but to expreſs his commiſſion, and power to do execution; as the Magiſtrate is ſaid *to bear the ſword*,Rom.13.4.And Gods power put in practice, by taking vengeance on his enemies, is called *his ſword*, Chapter 34. 4,5. and *a mouth* to *devour* with, is given to this ſword, as to the material one, Deut. 32. 42. ch.1.20. Jer. 21.7.

but he ſhall flee from the ſword]Or *for fear of the ſword*. Heb.*from before*,or *from the face of the ſword* as chap.21.15.Jer.35.11. ſeeing his forces defeated and deſtroyed, he ſhall, for fear of the like,likely to befal him, if he ſtay by it, betake himſelf to flight or, as ſome render it, ſupplying the note of ſimilitude, which they ſuppoſe to be wanting, both here, and ver. 9.*he ſhall flee*, as *from the ſword:*as if men with ſwords drawn,were purſuing him. There is a redundancy in the Hebrew,that hath ſome emphaſis in it,which our Engliſh cannot well expreſs : *He ſhall flee himſelf*,or *for himſelf.* Which though in ſome other like forms, it may ſeem to have no ſuch weight; as Exod. 18. 27. Yet here ſeems to be,as if it had been ſaid, *He ſhall flee for his life* ; as of Elias it is ſaid, 1 Kings 19. 3.

but]Heb.*and*;as ch.29.13.

and his young men ſhall be diſcomfited] Thoſe of his forces that remain, and eſcape that hideous ſtorm, wherein ſo many were ſlaughtered.For of thoſe,that fell in it,before.

his young men] *His choice young men* ; properly , as Chap. 40. 38.

ſhall be diſcomfited] The Hebrew word, here uſed, is ambiguous. It may ſignifie, *they ſhall be unto tribute:* or *they ſhall become tributary.* And ſo ſome here, according therein with the old Latine, expound it ; becauſe ſo it is moſt commonly uſed,Gen.49.15.Deut. 20.11.Joſh.16.10.& 17.13.Lam. 1.1. And this expoſition to make good,ſome ſay,that ſome of them purſued,and ſeized on, were made captives. Others,ſuppoſing that to be too much forced; and for that the Aſſyrians were never tributary,in thoſe times,to the Jews, they deny this to be ſpoken of Sennacherib and the Aſſyrians, in Ezekiahs reign,and would turn it,wholly,to the Kingdom of Chriſt. But the Prophecy is too clear to be ſo ſhifted off. And as for thoſe,that would have it underſtood of the Aſſyrians becoming *tributary*,ſometime after,firſt,to the Chaldeans, and then to the Medes and Perſians,they ſtray too far from the ſtory,here intended.Others,therefore, render it, *They ſhall be unto melting*; for that is the proper notion, and common uſe of the root, and the ſignification of another word ſpringing from it,Pſ.58.8.So the meaning is,either their multitude *ſhall melt* away; as 1 Sam. 14.16. or their hearts *ſhall melt* within them;as Joſh.2.11.& 5.1.& 7.5.and they ſhall faint for fear;as chap. 10.18.

V.9. *And he ſhall paſs over to his ſtrong hold,for fear*] The word, here uſed, ſignifieth, properly *a rock*,c.32.2. and in the next places any *ſtrong hold*, or *fort* : becauſe ſuch were uſually built upon rocks, and from their ſuch ſituation,receive much ſtrength. See on chap. 16.1. And for that to ſuch places, in time of trouble and danger, men are wont to retire,and therein much to confide: (Prov. 18.10, 11.)Hence by a metaphor, that is called a mans *rock*, wherein his ſtrength conſiſteth,and whereunto he truſteth, Pſalm. 18.2 & 31. 3. and 42. 9. Some therefore, here, render the words, *his rock*, that is,his ſtrength,ſaith one; his forces which he confided in, ſaith another, ſhall paſs away,that is,ſhall fail, *for fear ſhall periſh*; as Job 34.20,& 36.12.But others,taking the words in a ſenſe neerer to the native uſe of it,read the text, ſome, *His rock for fear he ſhall paſs by*,underſtanding by *rock*,a ſtrong hold,ſituate in the frontiers of his countrey;or as ſome,*his ſtrong holds*,collectively,and indefinitely; which for fear he ſhould not dare to ſtay in,but paſs by, to arrive at ſome ſurer place of retreat,as to Niniveh.Of which others underſtand the words, and read them, as our Engliſh hath them,*To his ſtrong hold,for fear he ſhall paſs over*:that is,to Niniveh, his chief city,and of greateſt ſtrength,never thinking himſelf in ſafety,until he gat thither,ch.37.37.Thus *the wicked fleeth, where none purſueth*,Prov.28.1.

and his Princes ſhall be afraid of the Enſign] Some read the words, *his Princes ſhall be afraid of flight* : That is, as ſome with the old Latine, *Shall flee with fear*: or, as others, *ſhall be terrified with the flight* of their King. And it is true, that the word here uſed, hath in ſound,ſome affinity with that of *flight*; whence ſome ambiguity,ch.59.19.but never ſo ſignifies,voweled,as here. Our verſion, therefore,is by moſt ſound Interpreters,and by the Jewiſh,generally,here maintained and approved. Howbeit, by *being afraid of the Enſign*, ſome underſtand here, that they ſhould be ſo affrighted, that if they eſpied but an enſign on ſome watch-tower, by the way, (as ch.30. 17.)though within their own country, they ſhould be afraid , as if ſome troops of ſouldiers were purſuing them : or, that they ſhould be afraid, as men are wont to be, when they do indeed ſee an *enſign*,with ſome hoſtile forces making towards them; Suppoſing the note of ſimilitude to be here wanting, as before; ver. 8. Others, that they ſhould be ſtricken with fear, at the ſight of thoſe wonderous *ſigns*,and miraculous works,that God had wrought for his people. Or rather, (for I finde not this word any where ſo uſed)of the *Enſign*, or *Standard*, that God,by his Angel, had lifted up, in the ſlaughter of their fellows: for this is ſpoken of ſuch of them, as had eſcaped,and ſurvived the bitter brunt of that battle, in which the Angel came down, as with *Gods Standard*, againſt them.See Exod.17.15-16.& ch.59.19.

ſaith the Lord,whoſe fire is in Zion,and his furnace in Jeruſalem] Whoſe reſidence is at Jeruſalem; where his houſe is,and fire continually kept burning on his altar, in it, Levit. 6.13. which he alſo therefore will protect,ch.37.35.or, who there hath his furnace and his fire, to burn up his enemies , and the enemies of it,Lev.10. 2.,Num. 16.25.Pſal 21.9. Zach.2. 5.

fire]Or,*hearth*;as ſome render it,Ezek.5.2.Or, *flame*;as others, ch. 50.11.

furnace]Or,*oven*;as it is rendred,Lev.2.4.Hoſ.7.6,7.or *chimney*,as ſome render it.Lam.5.10. and ſo may not unfitly be here expreſſed, if the alluſion be to houſe-keeping.

CHAP. XXXII.

Verſ. 1. B*ehold a King ſhall reign in righteouſneſs, and Princes ſhall rule in judgment*] Whether this Chapter be a new Sermon, or Prophecy, diſtinct from the next before, or belong to it, and have dependance upon it, as well it may, yet is not ſo clear. That the former part of it , containeth a deſcription of the righteous and religious Government of Gods people , under Ezekiah, moſt concur.In the latter part of it, is a denunciation of judgments to be inflicted on Gods people,for ſome ſpace of time, v. 9.14.with a promiſe of a removal thereof, after that time expired; and reſtitution of them to their wonted eſtate, ver.14.19. Some ſuppoſe, the Prophecy to have been delivered in Ahaz his dayes, foretelling the happy entrance of Ezekiah, his pious ſon, after the deceaſe of his ungodly father. Others, in the time of Eze-

kiahs

kiahs reign, foretelling what manner of government should be in the State, now better purged, and setled then ever before, after the overthrow given to Sennacherib, and the deliverance of them from that distress, that his invasion had put them to, with reparation of the damage, that had thereby accrued unto them. See v.10.

a King] That is, Christ, say some, the King of his Church, Psalm 2.6. Or, Ezekiah, as the Jews generally, and most of ours so Chap.33.17. Yet a type of Christ, as before him, David, Ezek. 34.24.

in righteousness] As Hos.10.12. or *according to justice*: that is, justly, righteously; as the like, Lev.19.15. Ps.9.8. see Joel 2.23. where the same is: yet some render it, *to justice*: that is, *to* do *justice*: and after *to judgment*, or *to right*: that is, *to* execute *judgment*, or *to* do *right*: but the former seems the plainer.

Princes shall rule] There is a particle in the text, which the Jewish Criticks deem redundant here; as it is, questionless, in some places else-where, 2 Sam.3.30. 1 Chr.3.2.& 26,17. Psalm 9.17.& 12.6. Yet some Interpreters thus express it, *as for Princes, they shal rule*, as Eccl. 9 4. chap.59. 11. See verse 2.

Princes] Those under Ezekiah, the inferiour Magistracy being now purged, and well ordered; and such as Shebna was, ch.22.15. being either removed, or reformed. See ch.1.26.

in judgment] Or, *according to judgment*, or *right*. See ch.1.27. not unjustly, by oppression, extortion, bribery, and iniquity, as formerly, ch.1.23.& 60.18.

V.2. *And a man shall be*, &c.] The great benefit that shall hereby redound to the people, to wit, the righting and relieving of al those that have bin wronged or oppressed, set forth by divers elegant and pregnant similitudes.

a man] This some restrain to Christ: Others, to Ezekiah, the King before mentioned, v.1. and the like is said of Solomon, Psalm 72.2,4,12-14. a type, also, of Christ: and they read the words, *And* that *man*, as conceiving a defect of the article, according to the like, Acts 17.31. 1 Tim.2.5. But that seemeth, both a groundless, and a needless supply in this place. The word *man*, being here put indefinitely, or distributively: as Chap.13,14.& 31.7. and hath reference to the *Princes* before spoken of, as the Jewish Writers well observe: and so the particle in the former verse, if the course of the context be well weighed, is not wholly without weight, the text being thus rendred, *as for Princes* (to wit, governing under the King, 1 Pet.2.13, 14.) *they shall rule according to right*; and, not the King alone himself, but) *each one* of them (also under him, *shall be*, such as is here describ-ed; *a man*, for *each one*, or *any one*, is most frequent in Scripture, ch.2. 20.& 3.5,6.& 9.20.& 19.2.

as an hiding place from the wind] Heb. *of the wind*: that is, such a place of covert, as may protect man, or beast, from, or against the violence and injury of wind and weather. See the next branch: the word is no where else found, save here, in the singular form, and in the plural, 1 Sam.23.23. where it is rendred, *lurking places*.

and a covert from the tempest] Heb. *a covert of a tempest*: a defect of the preposition, either *from*, as Chap. 18.7. & 52.2. or *against*, as Psalm 53.5. Chap.25. 4. *tempest* of wind, or water, extraordinary, either in showers, or deluges, ch.4.6.& 25.4. See Ps.32.7 & 119.114. ch.28. 17.

as rivers of water in a dry place] Or, *as streams*, (Heb. *divisions*, as ch.30.25.) *of water in* a place of *drought*. Heb. *in drought*, or *driness*: a defect of the noun regent, as chap.25.5 Ps.63.1. as streams of water in such a place, which not onely moisten the parched ground, & make the place more pleasant and fertile, ch.44.3,4. but are a mean, also, of much refreshing to the thirsty passenger, ch.41.17-19. & 43. 19,20. See Joh.4.10,14.& 7.37-39.

as the shadow of a great rock in a weary land] *Shadow*, for *relief*, *succour*, or *shelter*, Chap. 4.6. & 25.4. because, against the scorching heat of the Sun, the shade affordeth much refreshing, whether from trees, and plants, where such are, 1 Kings 13.14. Jon. 4.6. or where they want, from some high hill, or rock, overlooking the plain.

a great rock] Heb. *heavy*, as ch.36.2.

in a weary land] As ps.143.6. Prov 25.25. where it is rendred, *thirsty*: see ch.20.12.& 29.8. where men are weary of travelling through heat and drought, John 4.6. Mat.11.28.

V. 3. *And the eyes of them that see, shall not be dim*] Or, *closed*, as chap.29. 10. *he hath closed their eyes*. Which some understand, of spiritual sight restored by the pure, and clear preaching of the Gospel, in the Kingdom of Christ, chap.29.18. and 35.5. Acts 26.18. 2 Cor.4.6. Eph.1.18. opposed to the judgment threatned, Chap 6 9. & 29.10. and that complaint of the condition of his people, chap.42. 19,20. or, as some rather render it, *shall not look* another way? as, *look* away *from me*, Iob 7.19. chap. 22.4. and *look* away *from him*, Job 14. 6. they shall not look another way, when holy things are tendered to them, and wholesome admonitions, are pressed upon them, as their manner formerly had bin? and as those are wont to do, who have that presented to their view, which they list not to look upon. See Psalm 18.22.& 119.37,117. or, they shall not now *look aside* after their idols, and other frivolous stays, which they then relyed and rested on, refusing to look after their only true stay, Chapter 31 1. but they shall now look unto God, and rely upon him, Chapter 10.20.& 17.7,8. and this latter reading, seems to suit, very fitly, with what followeth in the next branch. But whether way we take it, it is not to be doubted, but that in Ezekiah's days, it was fulfilled in those, who by the judgments of God, then inflicted on the land, and sanctified to them, were refined and reformed, Chap.48. 10. See chap.30.20.& 35.5. The meaning is, that his people (for those, here, are they, that *See*, or, as the word is, the *Seers*: as ch. 42. 20. not the Prophets, as ch.30.10.) who had the light of Gods Word shining brightly among them, and his judgments conspicuously manifested to them, should not now wilfully turn their eyes aside from them, or shut them wilfully against either, as those, Chap. 26. ver.11.

and the ears of them that hear, shall hearken] Heb. *attend*: as ch.21. 7.& 28.13.& 48.18. they that before refused to hear any Word of God, or message from God, or to hearken to any advice given them by his Prophets from him, ch.28.9-12. shall then attentively hearken, to what is, from God, spoken to them, and readily yeeld obedience thereunto, ch.29.18. See ch.30.21.& 35.5. They seem to carry it too far, and to narrow it no less, that restrain it to the peoples attentive hearing of Christ, Mat.7.28. Luke 4.22.

those that hear] As before, Gods people, that had Gods Word among them, and continually sounding in their ears, ch. 42. 20.

V.4. *The heart also of the rash shall understand knowledge*] Heb. *hasty*: so also, ch.35.4. such as were heady and inconsiderate, as fond and foolish persons usually are, shall then be better advised, and by attending to the Word of God, come to understand aright the Will of God. See Prov.1.2-7.& 2.2-5. Heb. *understand to know*, or *unto knowledg*: When men so hear, that they understand what is spoken; and by understanding, attain to sound knowledg, Neh.8.3,8,12. not like those, ch.6.9. Mat.13.19. 2 Tim.3.7.

and the tongue of the stammerers shall be ready to speak plainly] Men, by their religious speech, and communication, at which they did but stammer, when they assayed ought before, shall now manifest the inward alteration and change of their hearts, Mat.12.34,35. or their language, that was before rude, harsh, savage, barbarous, unsavory, unpleasant, shall now be pure, pious, like the language of Gods people, seasoned with grace, and pleasing in Gods ear, Prov.15.26. ch.19.18. Zeph.3.9. Eph.4.29. Col.4.6. See ch.35,6.

stammerers] See chap. 28 11. for this word, no where else found, and that there used, differing but in a letter, have neer affinity in notion, also, the one with the other: and there is in the word, here, an allusion, either unto those, that out of a naturall defect, cannot speak without stammering; or to those, that speaking in some barbarous language, seem o so to do, unto those that understand them not, 1 Cor, 14. 11.

be ready] Heb *hasten*; *make hast*: as ch.51.14. a good *haste*, or *speed*, far differing from the hastiness, or headiness, of inconsiderate persons, taxed in the branch before going; and implying an inward readiness of heart to vent it self, in such sanctified communication, as is here imported.

to speak plainly] Heb. *to speak neat*, *elegant*, or *cleer* words, or things: a metaphor taken from the cleerness of the ayr, in dry and fair weather, ch. 18.4. and a defect of the subject, as Gen.42. 30. *hard*, Psalm.12.4. *great*, Prov.5.10. *right*, for *hard*, *great*, *right*, words or things.

V.5. *The vile person shall be no more called liberal, nor the churl said to be bountiful*] The Prophet, in these words, further describeth the happy and well-setled condition of the Jewish State in those times. Some understand the words, as if the meaning were, that men having, in those dayes, the spirit of discerning, should be able to distinguish between good and evil; yea, between good and bad men, Rom 2.18. Phil.1.10. 1 Cor.12.10. 1 Iohn 4.1. Acts 8. 23. Others, of the sincerity and ingenuity of the times, that neither the false Prophets should sooth men up, any more in their sins; nor others, for fear or favour, flatter those that were in power and authority, the richer sort, and the great ones Psalm 49.18. chap.5.20. Ezek.13. 22. But the most, and best, that in the State reformed, and established, by Ezekiah, after his delivery from the Assyrian Invasion, and the recovery of his health, from that deadly Disease that soon after surprised him, chap.38 5,6. having assurance given him from God, both of the continuance of his life, and of his reign in peace; base minded, and evil affected persons should not be now raised, and advanced unto places of honour and dignity, as in his Father Ahaz his time, too many had bin; whereof, also, some had continued their places, in the former part of his reign, the State being, as yet, unsetled; nor he able, by reason of wars with his neighboring adversaries, to do as otherwise he would: see Psalm 12.8. Prov. 28.22, 28.& 29.2.

vile person] The word is, in Scripture, commonly used for *a fool*: as Deut.32.6. where *wise*, and it, are opposed: as also, in that speech of Abigail, excusing her husbands uncivil and churlish behaviour towards Davids messengers; *Nabal is his name, and folly is with him*, 1 Sam.25. 25 his name sheweth what he is, and so some render it here. Howbeit, in the native signification of it, it may seem to import, as our English well rendreth it, *a vile* person, a man of no worth: like *a withered flower*, or *leaf*, or *branch*, or *plant*, of no reckoning or esteem, ch.28.1,4.& 64.6. See ch.14.19. & 27.11. and both *foolish* and *wicked* ones (of whom, also, it is in the Proverbs of Solomon, especially used, and they may well go for the same) are persons of no worth, Prov. 10. 20. But in this place, being opposed to a word, that hath a notion of *liberality* in it, it seems rather to import *tenacity* and niggardliness; and our ancienter versions therefore render it, one of them, *a niggard*; another, *a foolish niggard*: and it may well be, that the Prophet had a glance at the story of Nabal, 1 Sam. 25. and that the very name of *Nabal*, was among them, in those daies, as with us, to this day, used as a by-word, or a nick-name, for *a niggard*: and that the Prophet, the rather, made choice of it here; because this, and the other its opposite here, found somewhat alike, as they lie together in the text; as if he had said, alluding to the names of men, in use formerly; *Nabal shall not be Nadab*, or *Nadib*: for such allusions to names are found in Scripture: as Psa.144.4. *Adam is like Abel*; and *all Adam is all Abel*, Psa. 39. 5, 11.

shall no more be called] That is, *shall no more be*, *to be called*; for *to be*: as chap.61.3.& 62.11. Mat.5.9. Luk.1.32, 33. such shall no more get up, and creep into such places, as those titles belong to. Heb. *it shall not be called to* him *liberal*; or *liberal shall not be called to* him; for *he shall not be called* See the like. Prov.16.21. chap.1.26.

liberal] The word, indeed importeth *freenesse*, *liberality*, *ingenuity*; as appears by Exod.25.1.& 35.5. Psalm 68.9. & 110. 3. and is used commonly in Scripture, for a *Prince* or a *Lord*, Mal.1.8. Prov.17.7. & 25.7. Psalm.118,9.& 146. 3. because such persons should so be, Prov.19.6. as the word, *Lord*, with us, also, in its first original, is said to import: and the term among the Greeks, commonly given to great Potentates, implyeth as much, Luk.22.15 And so, I suppose, the intent of the Prophet here is, that no *Nabal shall be a Nadib*; that is, no *niggard*, or base-minded fellow, *a noble man*, or *a Prince*. Our ancienter translations render it, *gentle*; *A Niggard shall not be called gentle*. Had they said, *No niggard shall be called*, or *shall be a gentleman*, they had come well neer home to the mark.

nor the Churl said to be bountiful] Heb. *and to the Churl it shall not be said bountiful*: such a word, or term, shall not be given him: it shall not be his title, or his stile. So chap. 19. 18. & 61.6. & 62. 4. See also Job 34. 18.

Churl] The word here used, and not else-where found, seems to be much, if not altogether the same, in sense with the former: the original of it, is uncertain; one of the Jewish Criticks saith, it comes of a word, that signifieth, *to contain*, as a measure doth, and consequently to measure, ch.40.12. 1 Kings 7.26. and would have it import one that doth all things, as by weight and measure, taking and keeping account of every trifle, and not parting with a grain, or a crum, above weight or measure, such an one, as with the Greeks is termed, μικρολόγος & Κυμινοπρίστης, one, as we say, that will cleave an hair. Another of them, though not unwilling to derive it from the same root, but in another notion, as it signifieth, *to contain*, that is, keep in, Jer. 2. 13. & 6.11. Yet, rather, fetcheth it from another of no unlike notion, that signifieth, *to restrain*, and shut up in prison, which is thence, also, so termed, ch.42.7. Jer. 32. 7.& 37.4. and so it should have, in it, a notion of *tenacity*; and denote one that hordeth up his treasure, and keepeth it with him, as imprisoned. A third saith, it signifieth one that hath those words rife in his mouth, *mine own to my self*: alluding therein, to a saying they have among them, fom Esau's words, to his brother Jacob, Gen.33.9. of four sorts of men: the first, of those that say, *Mine thine, and thine mine*: and that is, *the way of the world*, or *the way of tradesmen*: the second, that say, *Mine mine, and thine thine*: and that is the middle sort, *Esau's way*. The third, that say, *Mine thine, and thine thine own*: and that is the *Chasids* (they might have said the *Nadibs*) *the bountiful mans way*. The fourth, that say, *Thine mine, and mine mine own*: and that is *the wicked mans way*. Now either he meant it of the second, and then the *Cilay* should not be so bad, as the *Nabal*, as his fellow Rabbi holdeth: or of the fourth, and then the one may well be as bad as the other, as, in likelihood, there is little difference between them the Prophets manner, being very frequently to deliver the same thing in divers terms. See chap. 57. 1.

bountiful] Or, *magnificent*, as some; who with the Jewish Critick, supposing this to go a step beyond the former, render that *munificent*, this *magnificent*. It is no where else found, save Job 34.19. where some would have it rendred *wealthy*, because they find *needy* there opposed to it, and the abstract form of it, Job 36.19. *wealth*. But they should consider, that it is there coupled with *Princes*, and the needy opposed to either. And I suppose it, therefore, to be as well as the former, a title of honor; and concur with those, who in their versions, exhibite *the noble*, in the one place, and *thy nobility*, in the other. The words of the Prophet, I conceive should be rendred, to express his mind aright, *nor shall any Churl have the title of a Lord*, or the like; the Hebraism, being adjoyned in the margent; *and to a Churl it shall not be said, Lord*; for so it is pointed in the text: he shall not be saluted by, or graced with any such title of honor. For how the word should come to signifie *bountiful*; or, as some would have it, but in the better part, *prodigal*: to have it a degree above *liberal*, I see not: nor do I well understand, what should move some Translators of great note, to render it *noble*, in Job; and *liberal* here.

V.6. *For the vile person will speak villany*] In this verse, and the next, I conceive a reason rendred, why such should not, nor indeed ought to be, admitted into place of office, or honor; to wit, because persons so affected, would but grosly abuse their places, and the power that should be conferred on them, by vertue of their places, to their own disgrace, and the wrong of others. Yet some read the word, as a continuation of the former Sentence, *But he* shall be called (supplied from the fore-going verse, as Job 14. 5. & 24. 19.) *vile*, or *fool*, that *speaketh villany*, or *folly*, Chap. 9. 17. men shall be accounted such as their words and dealings declare them to be, Mat. 12. 33. 37. Joh. 8. 39, 44. 1 Joh. 3 7, 10. But the former better agreeth with the genuine sense of the fore-going sentence; and the text yeeldeth it of it self.

will speak villany] His communication will be correspondent to his inward base disposition. See Chap. 9. 17. but here more specially applied to the words and speech of persons, in place of authority, and in exercise of their power, Prov. 30. 15. Hos. 4.18. Mic. 7. 3. whom such manner of speech worst beseemeth, Prov. 16. 10. & 17. 7.

and his heart will work iniquity]. That is, will devise and contrive it; for that is properly the work of the heart, Psa. 64. 6. So Mic.2.1. the work is ascribed to the heart, because there it is forged, and from thence it proceedeth, Mat. 15. 9. Some read it, *and whose heart worketh iniquity*, as before.

iniquity] Which in all men is inexcusable, but in Judges, and place of Judicature, most abominable, Psalm 58. 1. 2. & 82. 1, 2. Prov.17.15. & 24.23,24. & 28.21.

to practise hypocrisie] Or, *in practising* (as Chap 3.8. & 10. 2.) *prophaneness*, or abominable wickedness, as the word commonly, yea, universally signifies. (See Chap 9.17. & 33.14.) and as the next branch intimates.

and to utter error against the Lord] Or, *and in uttering error*, as some, *of*, or *concerning the Lord*; which they expound of delivering and teaching false doctrine: and the particle here is sometime so used, as Job 42.7. but the Prophet speaketh not here of Ministers, but of Magistrates, and their giving unjust sentence, and passing erroneous dooms against the Word and charge of God. See Chap. 28. 7. the particle is used for *against*, as here, so Chap. 23.11. Thus, rather, I take it; then as some of the Rabbines, of impious speeches, concerning God and his providence; such as, Psalm 14.1. & 53.1. & 10. 11. 13. & 94. 7. for these are usually in their hearts, not in their tongues, in their minds, not in their mouths.

to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail] Or, *in making empty the soul of the hungry, and in making the drink of the thirsty to fail*, as before, or, *and in that he maketh*, &c. by unjust courses bereaving them of those means that should maintain them, and so causing them to starve, Chap. 3. 14. 15.

make empty] A metaphor from emptying of vessels: as if they pluckt their bread out of their bodies, and their meat out of their bowels, as Job 20.15,20,21. Jer.51.44. or kept them from being satisfied, by withdrawing that from them, wherewith they should have been filled: as a river, or pool, is emptied, by deriving or diverting the streams that should feed it, Chap. 19. 5, 6.

make empty the hungry] For *by emptying to make hungry*, or to starve. See the like, Chap. 24. 10.

hungry soul] That is, *person*, Psalm 107. 9. but this phrase maketh the speech here more emphatical.

the drink of the thirsty] Not which he hath, but which he needeth, and would have, which he wanteth and desireth.

he causeth to fail] By withdrawing that from him, which should procure it him when he thirsteth: or, by such means, bringing him, as to hunger, so to thirst, and to perish by either, Chap.5,13. Amos 8.13. See the contrary, Chap 33.16.

V. 7. *The instruments also of the Churl* are *evil*] Heb. *And the churl*, or, *the Churl also*, (as Chap.29.19.) *his instruments* are *evil*. Where by *instruments*, some of the Jewish Commenters understand, weights and measures, as if the meaning were, that such would use light weights, and scant measures, Amos 8.5. (though there the *shekel* is heavy, because, by it, they took their money) Mic. 6. 10, 11. supposing that thence also, such had that name; and the meaning to be, that such an one would forbear no evil course to enrich himself. But the Prophet speaketh not here of merchants, or tradesmen, but of Princes, and men in place of authority and judicature. Others, therefore, rather by *instruments*, conceive to be meant, such under-officers, or adherents, as corrupt Judges and great ones, do, ordinarily make use of by them, as instruments to negotiate with those, that have causes before them, or suits to them, or to help to bring about, and put in execution their wicked and unjust designs, Prov.13.12. & 19.12. Amos 4.2. Zeph.1.9. Or, as some of the Jewish Doctors, such slights, and artifices, as persons so affected, are wont to use, for the perverting of judgment, and either bringing about, or smothering, and setting some fair and colourable pretence, upon their unjust and wrongful courses Mic.2.1,3. & 7.3. Yet some would have it, he shall be called, or accounted, *a churl*, or, *a niggard*, *whose instruments*, that is, courses, are *evil*. See before, on v.5.6. There is an elegancy of speech in the original, which our English cannot express: as if it were said, *The tolemans tools* are evil, or the like. *The churl his instruments*, as *a Ruler his servants*, Prov.29.12. See ver.1.

he deviseth wicked devices] Heb. *he consulteth*, that is, *contriveth*; as Chap. 23. 8. He will alwayes be contriving some mischiefe or other, Psalm 36. 4. The latter word, in its original,

original, signifies *a thought*, or *deſign*, in general; but is for the moſt part, uſed for ſome wicked thought, deſign, or device, and that not projected, or plotted only, but practiſed; any vile, and abominable, either project, or practice, Lev. 18. 17. & 19. 29. & 20. 14. And there was ſmall reaſon for the Jewiſh Critick, hence to collect, that the *Cilay*, here mentioned, is not ſo bad as the *Nabal*; becauſe the one is ſaid *to deviſe*, and *contrive*, whereas the other is ſaid *to do*, and *to utter*. v. 6.

to deſtroy the poor] Or, *the afflicted*; as the word properly ſignifies, but uſed for *poor*; becauſe ſuch more expoſed to affliction and oppreſſion, then others, Pſ. 102. title, ch. 3. 14.

with lying words] Heb. *words of falſehood*; as Jer. 23. 32. or *matters of falſehood*: as *words of iniquity*, for *matters of iniquity*, Pſ. 65. 3. and *a word*, or *matter of falſhood*, for *a falſe matter*, Exod. 23. 7. By falſe ſuggeſtions, or wrongful dooms, to overthrow them in judgment, whom they ought to right and relieve, ch. 3. 12-15.

even when the needy ſpeaketh right] Heb. *judgment*; as v. 1. Or, *and by ſpeaking againſt the needy in judgment*. A defect of the particle, *againſt*, as ver. 2. of *in*, as Pſ. 9. 16. Or as ſome, ſupplying the verb from the former member, *and* to deſtroy, or ſpoil *judgment*, *when the poor ſpeaketh*, not regarding what he ſaith; ſo ſome, not improbably.

V. 8. *But the liberal deviſeth liberal things; and by liberal things ſhall he ſtand*] So the moſt render it, and it is oppoſed to what was ſaid, v. 6. of the *wicked*. Some read the words, *but he ſhall be called liberal*, or *munificent*, that taketh *liberal*, or *munificent courſes and perſiſteth in the ſame*. I conceive rather, that they ought thus to be read: *But the Prince ſhall take ingenuous courſes, and by ingenuous courſes ſhall he be eſtabliſhed*, Prov. 12. 9. or *and for ſuch courſes ſhall he ſtand*; as Dan. 11. 31. *The Prince*, or *the Lord*, or *the honorable* man in thoſe times (in diſpoſition of heart & minde, anſwering his name) ſhall carry himſelf ingenuouſly, & honourably, forbearing, and abhorring ſuch baſe and dithonourable courſes, as the perſons, before deſcribed, uſually take & follow; and he ſhall not only take ingenuous and honourable courſes, himſelf, but uphold and maintain others, alſo, in the like.

V. 9. *Riſe up ye women, that are at eaſe; hear my voice, ye careleſs daughters, give ear unto my ſpeech*] The Prophet in theſe words, maketh entrance into his enſuing diſcourſe, in the latter part of this Chapter, concerning thoſe troubles that were to come, before the eſtabliſhment of the State, in manner before deſcribed, with an earneſt exhortation unto thoſe, whom it ſpecially concerned; wherein, or, by the excitement, rouſing up themſelves from, and ſhaking off that ſecurity, that at preſent poſſeſſed them, to attend diligently thereunto. See the like, in the like caſe, ch. 28. 23.

riſe up] Either *awaking out of your deep of ſecurity*: as Eph. 5. 14. Or, *riſing from your beds*, on which ye lye at eaſe, repoſing your ſelves, as 2 Sam. 11. 2. or, without ſpecial reſpect to any ſuch preſent poſture or diſpoſal, ſetting other matters aſide, liſten ſeriouſly to what I ſay: as Numb. 23. 18. for of *riſing* to give reverence to Gods word, as Judg. 3. 20. ſeems not ſo well to fit here.

ye women] and *daughters*. Theſe two terms, ſome underſtand here properly of the weaker ſex; as Chap. 3. 16, 17. The Prophet directing his ſpeech to them more ſpecially, becauſe they lived moſt at eaſe, and feeneſt, at preſent, moſt ſecure, as wanting that fore-ſight, that the other ſex employed in State-affairs, oft times hath; as alſo, for that being as deeply faulty in ſome things, as the men, they were to ſuffer alike with them, in the troubles of the times, and were leſſe able to endure hardſhip, Deut. 28. 30, 32, 41. 2 Chr. 36. 17. Ch. 3. 16, 17. Others think, that the men of that State, are ſo ſtyled here, for their effeminate carriage, and woman-like diſpoſition. See Chap. 3. 12. & 19. 16. Others, laſtly, ſuppoſe that thereby is meant, the Towns and Cities of Judah, (for this Prophecy ſeems not to deal with Samaria; though ſome carry it over thither) which are commonly, in Scripture, compared to women, and were as daughters to Jeruſalem, the mother city, and the preſent, enjoyed much tranquility and peace, together with her, who neither alſo is here excluded. See the common phraſe, Joſh. 15. 32, 36, 41, 43. Lam. 3. 51. And I take them both for the ſame: for I ſuppoſe that too nice, which ſome here have, who by *women* would have underſtood the greater cities, by *daughters*, the leſſe. Howbeit, I ſuppoſe it as was in the firſt place propounded, to be directed to the women, the court-Ladies eſpecially; and by them to the men. See Ch. 3. 16.

careleſs] Heb. *confident*. Alluding to their vain confidence, for which they are ſo frequently taxed, Chap. 30. 12. and 32. 1.

V. 10. *Many days and years ſhall ye be troubled, ye careleſs women*] So ſome read it, expounding it of the Babylonian captivity, which was to laſt for many years, Jer. 25. 11. The words are in the Hebrew, *Days above a year*; as Job 23. 2. or, *Days upon*, or *unto a year*; as chap. 29. 1. or, (ſo ſome of the Jewiſh Criticks would have it) *Days in*, or *beſide a year*; as Chap. 7. 2. that is, as ſome, *two years*: *a year upon a year*, *dayes*, for *a year*: as Exod. 13. 10. Numb. 9. 22. but *dayes*, and *a year*, are here put as diſtinct things, which in thoſe places is not. Some therefore would have it read, A year of *days above a year*, as 1 Sam. 27. 7. which yet would amount to no more then the former; as 2 Samuel 13. 23. & 14. 28. Others, *days* over and *above a year*; that is, ſome ſpace of time more then a yeara few dayes, ſay ſome; as Gen 24. 55. more then a few, ſay others; but within two years; as 2 Chr. 22. 15, 19. But the main doubt here is, whether the term of time, here deſcribed, concern the entrance into the calamities, here foretold, or the continuance thereof with them. Some ſuppoſe the former, and hence gather, that this prophecy was delivered about the twelft year of Ezekiahs reign, ſome two year before the Aſſyrian invaſion, when all ſeemed quiet, and well grounded for future firm peace, the neighbouring adverſaries ſubdued, and both Church and State ſetled, 2 Kings 18. 7, 8. 2 Chr. 32. 1. Others ſuppoſe, rather, the meaning to be, that this calamity, cauſed by the Aſſyrian incurſion, under Sennacherib, ſhould continue for more then a year, very neer two; but ſhould within that compaſs, be circumſcribed. And indeed that ſo it was, may appear by computation of the times: for in the fourteenth year of Ezekiah, Sennacherib invaded the land of Judah, 2 Kings 18. 13. and not long after his departure, Ezekiah being at deaths door, had with promiſe of recovery, and of ſecurity againſt the Aſſyrian, or any other adverſary, a leaſe-patol of his life, made him from God, for fifteen years, then to enſue: and ſealed ſolemnly both, with a ſtrange and unheard of miracle, chap. 38. 1, 5, 6, 8. Now Ezekiah reigning but twenty and nine year in all, 2 Kings 18. 2. there cannot well be two entire years, between the thirteen years before the acceſſe of Sennacherib, and the other fifteen after his departure. And I concur therefore with thoſe, who conceive, in theſe words, to be contained, a juſt limitation of that calamitous time, that laſted duting the abode of the enemy in their land. See the like ambiguity, Chap. 16. 14.

for the vintage ſhall fail, the gathering ſhall not come] The enemy entring your land, ſhall make havock of all, and ſo overſpread the whole country, Chap. 7. 19. & 8. 8. that ye ſhall have, neither opportunity, nor ability to get ought in, of the fruits of the earth; as no doubt, while the Aſſyrian forces continued among them, little vintage or *fruit-gathering* could be had with them. See Ch. 17. *the vintage ſhall fail*] The vineyards ſhall, either be ſpoiled by the enemies, ere the time of cutting the grapes; or then ſuffered upon by them.

the gathering] Of other fruits, Mic. 7. 1. whence *the feaſt of gathering*, when their fruits were all gathered in, Exod. 23. 16. and 34. 22.

V. 11. *Tremble ye women that are at eaſe, be troubled ye careleſs ones: ſtrip ye, and make ye bare, and gird* ſackcloth *upon your loyne*] Break off your ſecure, and retchleſs courſes, and betake your ſelves to lamentation, and humiliation. See ch. 22. 12.

women that are at eaſe] See v. 9. But *women* is not here in the text: yet not unfitly inſerted, as ſupplyed from v. 10 before; the adjective is here alſo feminine.

ſtrip ye] Of your better rayment, and ordinary apparel, as in time of mourning they were wont to do, Exod 33. 5.

make ye bare] See ch. 20. 2, 3.

gird ſackcloth] An emblem of mourning, being the ordinary mourning weed. See Ch. 15. 3. and though wanting here, yet well ſupplied from ch. 22. 12. It is made a badge alſo of a mean condition Chap. 3. 24. Howbeit, I concur not with thoſe, that ſuppoſe here intimated, a fitting of themſelves for ſervile employments, as being to be taken captive by the enemy, and made drudges. Who alſo therefore render the words without ſupply, *gird up your loins*; as Luk. 12. 35. See Chap. 47. 2. But the particle, *upon*, which they obſerve not, intimateth a defect to be ſupplyed, of that where with they were to be girt.

V. 12 *They ſhall mourn for the teats, for the pleaſant fields, for the fruitful vine*] The cauſe and ground of the Lamentation before preſcribed them, the ſpoil, and loſſe of their pleaſant and fertile lands and grounds; the pleaſure they had wont to take in them, and the fruit and benefit that they received from them.

They ſhall mourn] Or, *Men ſhall mourn*; or *Lamentation ſhall be made*. Heb. *mourning*: they ſhall be, that is, *mourning ſhall be*: the participle put indefinitely. The word is uſed for mourners, as ſolemn burials, Eccl. 12. 5. See further on the next word.

for the teats] That is, as moſt, for their fertile fields and vineyards which as *teats*, yeelding abundance of milk, nouriſhed and fed them: whence their land was ſaid to flow with milk, Ezek. 20. 6. as others, for want of milk in their teats to nurſe their poor infants with, Lam. 2. 11. & 4. 3, 4. But one of the Jewiſh Doctors, whom I rather here concur with, reads the words, *Beating upon their breaſts: teats*, for *breaſts*: as we uſe the word *breaſts*, for *teats*: and ſo render it, Chap. 28. 9. the uſual manner being in ſolemn mournings, and much heavineſſe, to beat upon their breaſts. See Mic. 2. 7. Luke 18. 13. and the word here rendred *mourning*, is moſt commonly in the Latine verſion, expreſſed by a term, that properly ſo ſignifies. So the text would be rended, *There ſhall be beating upon the breaſts*. So rather, then with a learned Writer, as an epithet of the word *teats* or *breaſts*, *for the mournful breaſts*, as, *dry breaſts*, Hoſh. 9. 14. Of the word *teat*, ſee on ch. 28. 9.

for the pleaſant fields] Heb. *fields of deſire*, or delight. See Ch. 2. 16. Jer. 2. 7. *for them*, that is, for the ſpoil, want & loſſe of them: as c. 14. 11. *for wine*, ſee Lam. 4. 9. there is a pleaſant affinity of ſound here, between the words rendred *teats* & *fields*: which our Engliſh cannot expreſs.

for

for the fruitful vine] *vine*, collectively, for *vines*: as ch. 24. 7. See the like uſe of the particle, 2 Sam. 11. 26. Zach. 12. 10.

V. 13. *upon the land of my people ſhall come up thorns and briars, yea, upon all the houſes of joy, in the joyous city*] At theſe words the Prophet ſeemeth, cloſely, and (as we may ſo ſay) abruptly to paſſe from the relation of that ſpoil of the Country, that for ſome ſhort time ſhould be very ſhortly made of it, by the Aſſyrian invaſion; unto the prediction of a far greater and more general devaſtation, and of far longer continuance, that in future times ſhould further befall their land, in the Chaldean invaſion; under Nebuchadnezzar, deſcribed in this verſe, and the next. So that it is, as if the Prophet had ſaid, I told you before of ſome trouble that would befall you for a year and a day, (as we uſe to ſay) or for dayes, not a few after the years end: but I am now further to acquaint you with a far greater calamity that hereafter will befall your whole country, and ſhall laſt longer, by much, then that. See the like paſſage from the deſtruction of Judahs two adverſaries, the Kings of Iſrael and Syria, to the invaſion of Iudah it ſelf, by the King of Aſſyria, without any expreſſe connexion, ſo much as a copulative, as in this place. chap. 7. 16, 17.

land] As chap. 1. 7.

my people] As ch. 22. 4.

thorns and briars] As ch. 7. 23, 24. & 34. 13. Hoſ. 9. 6.

yea] Or, *alſo*: as a Iewiſh Critick here expounds it: and ſo moſt take it; as alſo ſome of ours render it, chap. 15. 9 & 16. 8. Not your land only, but your pleaſant houſes, and Palaces, as well in the city, as the country, ſhall undergo the like ſad and rueful condition, being both alike waſted, and with the like overgrown. Howbeit, ſome render it, *burning*: as it is taken, ch. 3. 24. underſtanding it, of the burning of the houſes and Palaces of Ieruſalem by the Chaldeans, 2 King. 25. 9. 2 Chron. 36. 19. Neh. 1. 3. & 2. 3. Some take it for a cauſual particle, as relating the procuring cauſe of this miſchief, *becauſe over all the houſes of mery ment the city dwelleth*, or *rejoycetb*, *becauſe* ſhe is ſo full of nothing but revelling and exceſſe, ch. 5. 11-13. & 22. 2, 13.

houſes of joy] Or, *pleaſant*, or *merry-houſes*: ſo termed, either becauſe they took much delight in them; as Sion is ſaid to be *the joy of the whole land*, Pſal. 48. 2. Whence ſome would have Temple and Palace, both ſituate on that mount, here to be meant; or, becauſe they were at preſent full of mirth, and merriment in them, as misdoubting no trouble neer. See ch. 13. 12. Amos 3. 15. Briars and brambles ſhall grow in the waſte places, where ſuch houſes had before ſtood, but were now by the enemy either burnt down, or defaced and demoliſhed: as ch. 13. 22.

in the joyous city] Or, *the revelling city*. For the words ſeems to import here, as elſewhere, ſome exceſſe; as ch. 5. 15. *he that revells it*: and, chap. 24. 8. *the noiſe of the revellers is at an end*. By the city thus termed here, Some underſtand Samaria; and of that land, ſome of the Iewiſh Commenters underſtand all this. But that ſeems not to probable. Others, even of them alſo, underſtand Ieruſalem; unto whom the ſame term is given, and her inhabitants taxed for their faultineſſe herein, chap. 22. 2, 13. Others take it more generally, in a collective ſenſe, *city*, for *cities*: as chapter 25. 2. and underſtand by it, in general, the ſeveral cities throughout the whole land of Iudah. See the ſame term alſo uſed, Zephan. 2. 15.

V. 14. *Becauſe the palaces ſhall be forſaken, the multitude of the city ſhall be left*] As if he ſhould ſay, no marvel if thoſe places be with ſuch truth overgrown, when they are wholly abandoned by thoſe people, that did formerly therein abide.

Palaces] Heb. *Palace*. The Kings houſe burnt down by the Chaldeans, 2 Kings 25. 9. or if taken collectively, for *Palaces*, ſuch goodly and ſtately buildings, as were more like Princes Palaces, then private mens dwellings, ch. 13. 22.

forſaken] Or, as the Tygurine, and ſome other, *diſjected*, *diſſipated*, *deſtroyed*, as they ſuppoſe alſo the word to be taken, Ezek. 31. 12. See ch. 33. 23.

the multitude] Or, *noiſe*: ſuch as a multitude makes, ch. 31. 4. See ch. 22. 2. Lam. 1. 1.

ſhall be left] See ch. 6. 11, 12 but there ſeems here an inverſion of the words: *the multitude of the city ſhall be left*, for, *the city ſhall be left of its multitude*: for that is ſure the meaning, not, that *a multitude ſhall be left in the city*. See the like, ch. 37. 10.

the forts and towers ſhall be for dens for ever] As the faireſt buildings ſhall be demoliſhed, ſo the higheſt towers and ſtrongeſt forts ſhall be diſmantled, and lye waſte, as well the one, as the other.

the forts] Or, as ſome render it here, *the citſſe*. For the word is ſingular, (which our tranſlators deemed to be taken collectively, as the Iewiſh Commenters alſo take it,) and is elſewhere rendred *a tower*, 2 Kings 5. 24. and, *a ſtrong hold*, Mic. 4. 8. it ſeemeth to have been the proper name of a place within Jeruſalem, about Mount Sion, in which many dwelt, and was encompaſſed with a wall. See 2 Chron. 27. 3. & 33. 14. Neh. 3. 26, 27. & 11. 21 in all which places, the name *Ophel*, is in our verſion retained; and ſo I conceive it may well be here, and then it muſt be meant of Ieruſalem; though the ſame term be uſed of a tower or fort about Samaria, 2 King. 5. 24. Howbeit, there want not ſome learned Criticks, who ſuppoſe the word *Ophel*, ſo ſignifie dwelling houſes, cut out of the rocky ground, uch, as much about Jeruſalem was, and ſo called of a word, that ſignifies *cloudy* and *dark*, not as Jerome ſaith of the tower *Ophel*, becauſe it reached to the *clouds*; but becauſe they were *obſcure* and *dark*. But this I ſuppoſe to be a very groundleſs and improbable conjecture: beſides that the word that ſignifies *miſt*, or *darkneſs*, ch. 29. 18. is of another root. This *Ophel*, and *ophel* a miſt, differ as much, as *Aba* father, and *Ab*, a cloud.

towers] Heb. *towre*, or *watch-towre*. See ch. 23. 13. & Jer. 6. 27. Yet the word there uſed, coming neer to our *Beacon*, differeth in a vowel from that here uſed, & no where elſe ſo read: that it may ſeem to have been, as the former, the name of ſome other, place thereabout, that which Jerome, from ſome Jewiſh Doctors, avoweth; but on what ground; I wot not: for in their Commentaries we now commonly have, I find it not.

for dens] Or, *caves*: as chap. 2. 19. 1 Sam. 13. 6. but here *dens*; becauſe ſuch intended, as wild beaſts uſe to lurk and lodge in; and thoſe that conceive the word *ophel* to ſignifie ſuch houſes, as was before ſaid, ſuppoſe that the wild beaſts now took up their lodgings in thoſe ſtony caves, ſo cut out, which men had before inhabited. But of that before.

a joy of wild aſſes] That running at large, Job 39. 5. Jer. 2. 24. ſhall there play and diſport themſelves, where people uſed to take their pleaſure, and make merry together before; for thereto he alludeth here. See ver. 13.

for ever] That is, *for a long time*: for about ſeventy yeers; if the Prophecy be of the Babylonian captivity, Jer. 25. 11, 12. Dan. 9. 2. for the word here uſed, doth not alwaies import an everlaſting perpetuity, but ſome long ſpace of time only. See chap. 14. 20. & 15. 4. And the Doctors critical obſervation, as well here, as elſewhere, taſteth, that would have the word here uſed, where it is full written, as here it is, to ſignifie *eternity*.

a paſture of flocks] Places for ſheep and goats to graze on. See chap. 17. 2.

V. 15 *untill the Spirit be poured upon us from on high*] This Sermon as others, both before and after, the Prophet concludeth with gracious promiſes of the reſtitution of Gods people, being purged, by their foregoing afflictions, and Gods ample benedition upon them. See chap. 30. 4.

untill the ſpirit be poured upon us] Untill God be pleaſed to ſend forth a gracious gale of his ſpirit, that breathing mildly and gently upon us, may reſtore all to a flouriſhing eſtate and condition again with us. See, Pſal. 104. 30. chap. 44. 3. Some refer it unto the reſtitution of them, from their long thraldome in Babylon. See Ezek. 37. 5, 6, 9, 10. 14. Others, (among whom alſo ſome of the Jewiſh Maſters) to the times of the Meſſias, and the plentiful effuſion of Gods Spirit in thoſe dayes. See Joel 2. 28. Zach. 12. 10. Act. 2. 17, 18; 33. I will not deny, but that it may comprehend either. Yet I ſuppoſe, it withal includeth, and was in part fulfilled in Ezekiahs time alſo, and the reſtitution of the Jewiſh State after the defeat of Sennacherib; and the words following imply as well a temporal change, as a ſpiritual, though this typified by the former. And there may ſeem alſo ſome alluſion, by way of oppoſition, to another kind of ſpirit before poured upon them in judgment, Chap. 29. 10. or to ſuch as that rather, Hag. 1. 9. as for thoſe that expound it of *the Spirit of judgment and burning*, Chap. 4. 4. I cannot accord with them, becauſe that ſeems to imply a fore-going work in the purging of the people; and fitting of them for what is promiſed in this place.

be poured] So the word is uſed, Gen. 24. 20. Ch. 53. 12. Howbeit, becauſe the word ſignifieth ſometime, and moſt commonly to *make bare*, ch. 3. 17. ver. 11. ſome render it *ſhall be made bare*, that is, *revealed*, or in a conſpicuous manner poured out, as ch. 30. 30. & 52. 10. & 53. 1. But this ſeems ſomewhat over nice.

from on high] From God above, Pſalm. 18. 16. & 102. 19. & 144. 7. or from Chriſt, reſiding now in heaven, Act. 2. 33. & 3. 21. Eph. 4. 8, 11.

and the wilderneſſe be a fruitful field, and the fruitful field be counted for a forreſt] Or, *and then the wilderneſs ſhall be a fruitful field*, &c. as ch. 30. 29. This ſome expound of the equality that ſhould be among them, after their return from the Babylonian captivity, the greater and wealthier, for being then brought low, and the meaner for made eaven with them; to which purpoſe, alſo they apply that, chap. 40. 4. But the words ſeem rather to import a general fertility, that ſhould be in all places throughout the land; of which, as alſo of other expoſitions of this paſſage, ſee on chap. 29. 17. ſee alſo Ezek. 34. 26, 27.

the wilderneſs] Or *waſte*: ſuch as divers were in the Land of Iudah, 1 Sam. 17. 28. & 23. 15, 25. & 24. 2. Chap. 35. 1. & 40. 3. Mat. 3. 1.

be counted for a forreſt] That is, be as a foreſt: as chapter 40. 15.

V. 16. *Then judgment ſhall dwell in the wilderneſſe, and righteouſneſſe remain in the fruitful field*] Heb. *And judgement*. There ſhall be upright dealing, and due execution of juſtice, without partiality, in all parts of the land: ſee v. 1, 2. Jer. 31. 23. ch. 60. 21. The whole land being deſcribed by a diſtibution of it into two parts, *the wilderneſſe* (conſiſting of Woods and Plains, on which their cattel, great and ſmal, were kept, 1 Sam. 25. 15, 21. Luk. 15. 4. & many towns & habitations were neer to them, & upon them, as Zacharies, Lu. 1. 39, 40. &c.) & the *Carmel*, conſiſting of ſuch grounds, as were either eared

and tilled for corn and grain, or planted with vines olives, and other fruitful plants; opposed here, to the *wildernesse:* of which, see more, on chap. 29.17. For those seems to stray far from the Prophets mind, who by *judgment* understand here, Gods vengeance executed upon the Assyrians, by justice his goodnels, and mercy to the Jews. See ch. 1.27 & 33. 5.

V.17. *And the work of righteousnesse shall be peace, and the effect of righteousnesse, quietnesse, and assurance for ever]* The fruit and benefit that shall redound to the state and people, by this due execution & observation of justice, to wit, that they shall enjoy a constant tenour of peace, prosperity, quietnels, and assured safety. See Pf. 72.2,3. Rom 14.17. Jam 3.18. The same thing, in effect, is in both branches implyed.

peace] That is, *prosperity:* whereof peace is both a procuring cause, Pf. 122.7 & 133.3. and a principal part, Pf. 119.165. Ch 26 3. & 48. 18. & 54.13. & 66.12.

quietness and assurance]Or, *confidence*. See ch. 26.4. & 38.26. which may well be referred, not onely to the setled tranquility, that they shall, then enjoy, living both free from fear of war, and hostile incursions from abroad, and from jars and broils at home amongst themselves; but a religious composure of mind also, resting quietly now upon God alone, and depending on him, with confident assurance of protection from him, Chap. 10.20. & 17. 7. See chap. 30. 15.

for ever]ch. 26.4. See ver. 14. as long as Ezekiah lives, say some, ch. 33.6. & 39.8.

V.18. *And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places]* A further description of that security and safety, that God shall in those times afford his people, in the several places of their abode, Lev. 26.5, 6. ch. 4.5. & 26.1, 3. & 33.20. Ezek. 34. 25-28.

a peaceable habitation]Heb. *an habitation* (as Exod. 15.13.) or, *a fold* (as 2 Sam. 7. 8.) *of peace*, as *a land of peace*, Ier. 12.5. and *an habitation of righteousnesse*, Ier 31.23.

sure dwellings] Heb. *dwellings of assurances*, or *confidences*, that is, of most assured confidence: such as where a man is, or may be fully sure of safety and rest secure. See Prov. 1.33.

V.19 *when it shall hail coming down on the forest, and the city shall be low in a low place]* Those that thus render the text, knit this passage to the end of the verse before going; and indeed if it be thus read, it makes out no entire sense; as it were said, *they shall sit safe, when it haileth on the forest:* or as Some; *however, it hail, when the forest goes down, and the cities abroad are ruined.* Others to make the sense entire, render it, *But it shall hail, when it falleth upon the forest, or when it daily hail, it shall come down upon the forest, and the city shall be brought very low, or be utterly abased.* They that read the text thus, either way, expound it, some, of the ministery of the Gospel thundering upon the consciences of wicked cast-aways, and throwing them, at length, down into hell; 2 Cor. 10.4-6. Hebr. 4. 12. & 6.4-8. & 10. 26-29. Matthew 11. 23. Others, of Gods judgments, that should now be bent against, and spent upon the wicked of the world, poured forth upon those that live without the pale of the Church, and should ruinate their cities: or, as some, dividing their whole country into Foreſts, or Woods, not peopled; and *city*, places replenished with Inhabitants (as the land of Judah before into land, *wild* and *tilled*, ver. 15.) it shall (as that Plain where Sodom stood, Gen. 19.24.) be all utterly destroyed: or, as some other again, their country, that is as ful of towns and cities, as a foreſt is of trees, shall be totally ruined. See Joh 10.11. Pſal. 11 8. chap. 10.33. 34.8. 28.2,17. & 30.30. There is yet another reading with those, that apply this to Jeruſalem; they say they, shall Gods people enjoy this peace and safety, *when God hath hailed upon the forest* (that is, upon the land of Judah, wherein much woody ground was) and laid the city very low, that is, pulled down the pride of Jeruſalem; this being the end for which God brought in the enemy upon them, not to destroy, but to humble them, Chapter 2. 12-17. & 3.16. & 5.15. & 29.4. And thoſe be the chief expoſitions, that moſt Writers of note do give of this verſe; from all whom, I muſt crave leave to dilent; and reading the text aſounder, to deliver mine own thoughts of either branch a part, according to ſome hints given by two of the Jewiſh Commenters; the one, concerning the former; the other, in the latter.

when it shall hail coming down on the forest] Heb. *And it ſhall hail, or be ſhall hail in deſcending on the foreſt*; or as others, *in the deſcent of the foreſt*. Which, whether way we read, will come all to one. But ſome ſuppoſe the word rendred, *in deſcending*, or *in deſcent*; to be, not an infinitive, with a particle prefixed, but one entire word, a noun femine, ſignifying *hail:* of which form, they give divers inſtances; and theſe thus read the words, *And it*, or *he, ſhall hail with hail the foreſt:* the meaning whereof, one of them very fitly giveth, That God will preſerve the fruits of the earth for them, that they ſhall not with ſtorm and tempeſt be ſpoyled; and will therefore, in his providence, ſo diſpoſe occurrents of that kind, that when ſtorms of hail come, they ſhall light on the wilde waſte or foreſt, where it can do little hurt, and not on their corn grounds, or vineyards, or the like, where it might do much miſchief, Pſ. 78.47.& 105. 32, 33. and the Prophet might well allude unto the diviſion that God made with that hideous judgment between the land of Goſhen, and the reſt of Egypt, Exod. 9.22-26.

and the city shall be low in a low place] That is, as moſt here take the Hebrew phraſe, *with abaſing be abaſed*: as chap. 22.18. or *utterly abaſed*, chap. 26.5. But they that thus render it, obſerve not the article prefixed to the word here uſed: and only cut ſhorter by the mid vowel here, then elſe-where; which as it ſometh not ſo well with the word *abaſing*, for which it is no where uſed (though the verb it cometh of, be commonly ſo taken) ſo it is always joyned with it, when it ſignifies (as it always doth) *the low* ground, or *the vale*, diſtinct both from the hill, Deut. 1.7. Joſh. 9.1.& Jer. 17.26. and from the plain too, 2 Chr. 26. 10. whence *the cities of the lower* grounds, or *the vale*, oppoſed to thoſe ſituate on the *upper* grounds, or *the hills*, Jer. 33.44.& 33.13. I render the words, therefore, after one of the Jewiſh Scholiaſts, *the city* (that is, *cities*, as chap. 25.2,3.) *ſhall be low*, or *beneath in the low* grounds, or *in the vale*, that is, as the few right-ly underſtands it; Such ſhall be the tranquility and the ſecurity of thoſe times; and through aſſurance of Gods protection, ſo faſe and ſo fearleſs ſhall they be, that they ſhall neither need, nor deſire to build upon the hills and higher grounds only, that were places of greater ſtrength, and better able to hold out againſt an enemy, Judg. 1. 34, 35. but ſhould build Towns and Cities in the low grounds and the vale, where they might ſeem to be more expoſed to peril and damage, by the irruption of any adverſary, and indeed ſhould be, if any ſuch ſhould invade the country, 2 Chr. 28.18. See 2 Chr. 20, 29, 30. & 32.22. ſo that in this paſſage, is a note of the ſecurity foretold and promiſed, v. 18.

V.20. *Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the asse*] The laſt benefit here fore-told and promiſed, is Gods bleſſing upon their labours, in earing and tilling their land, in cauſing it to return them a large and liberal encreaſe, chap. 30.23,24. See ver. 15. And this is well ſubjoyned to what went before: for the cities ſituate in the lower grounds (men, in times of peace, regarding wealth, more then ſtrength; and revenue, then defence) were much better watered, and the grounds about them commonly more fertile, as we ſee it with us alſo, then thoſe above upon the higher parts of the hill. God therefore promiſeth, that as they ſhould have opportunity, to till thoſe rich and well watered grounds, ſo by his bleſſing upon their labours therein, they ſhould receive rich crops from them, that ſhould make them happy men, Lev. 26.3-6. Deut. 28.3,4,8. Pſ. 144.13,15. If any further, ſuppoſe hereby to be typified, Gods ſpiritual husbandry in the miniſtery of the Goſpel, accompanied with his bleſſing, to the great joy and comfort of his Miniſters that labour therein, Mat. 13.8,13. Luk. 8. 8. 15. 1 Cor. 1.6 —— 9.& 9.9,10.1 Theſ. 2.19,20.& 3.8,9. of which opinion, I find moſt to be; I oppoſe them not. Yet deem this to be the firſt, proper, and genuine ſenſe; which, thoſe that wave, decline the purpoſe and intention of the Prophet in this place.

beside all waters]So the particle is uſed, Exod. 14.9. Pſal. 106.7.& 137.1. Eccl. 11.1. where that is, at leaſt, alluded, that is here intended, ſo wit, that grounds well watered, yeeld much encreaſe, ch. 35.6, 7. Howbeit, I ſuppoſe none, either neceſſity, or probability, of that which ſome imagine, that the Prophet ſhould have any ſpecial eye here to the waters of Egypt, and the fertility of that Soil, ch. 19.7, & 23.3.

sending thither the feet of the ox and the asse] Putting in theſe labouring beaſts to eat the ground, and fit it for receit of ſeed, Pſ. 144. 14. See c. 30.24. or, as ſome, to feed on the corn grown up, but green ſtil, as an ordinary herbage, in regard of the great plenty of it, not turning them out into the common or waſte, but ſending them alſo into the field. See ch. 7. 25.& 30.24. or to keep it down, when it begins to grow too rank; as in marſh grounds, new broken up, eſpecially, is with us not unuſual: Either of theſe, better then that of the aſſe, to bring in the corn, and the oxe to threſh it out, Deut. 25. 4. What dreams the Jewiſh Dotards fetch out of theſe words, concerning their two Meſſiaſes; the one, of the houſe of Joſeph, the *oxe*, Deut. 33. 17. the other, of the houſe of Judah, the *aſſe*, Zach. 9.9. themſelves, for the ſame, well deſerving the title, that Jacob gives Iſachar, Gen. 49. 14. See on ch. 11. 13.

CHAP. XXXIII.

V.1. *WOe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee*] This Chapter of the ſame nature and ſubject with the next before-going, conſiſteth of three heads, artificially enterwoven, one within another; the diſtreſs of Gods People, their delivery out of it, and the deſtruction and overthrow of the adverſe party. In the entrance, the Prophet directeth his ſpeech to the enemy, foretelling & forewarning him, of what ſhould befal him, to wit, that as he had made a ſpoil of others, and dealt perfidiouſly with them, when he had no juſt cauſe given him, to deal in that manner with them; ſo when the time ſet him for power and liberty ſo to do, ſhall expire, he ſhould in like manner, as with others he had dealt, by others alſo be dealt with himſelf.

woe to thee] Or, *O thou:* as chap. 10. 5. & 18.1. Thou the Chaldean, Nebuchadnezzar, as ſome, Chap. 14.4.& 21.2. Hab. 2.

5, 8. or, as others rather, the Aſſyrian, Sennacherib. See v. 8.

and thou wast not spoiled]Or, *when thou wast not ſpoiled:* as chap. 30. 20. when others did not ſpoil thee, Ier. 34. 1. Zach. 12.2.

and dealest treacherously]Heb. art *dealing treacherouſly*. So did Sennacherib with Ezekiah, 2 King. 18.14-17.

and they dealt not treacherously with thee]Or, *when* (as before) *thou wast not treacherously dealt with.* See the like form of ſpeech, ch. 53. 2. Gen. 40.15. Iob 19.26. But here may a doubt be made: for did not Zedekiah deal treacherouſly with Nebuchadnezzar, when he rebelled againſt him, 2 Kin. 24. 20 ? and Ezekiah the like with Sennacherib, when he rebelled alſo againſt him ? 2 Kings 18.7.] anſwer, Zedekiah indeed did ſo, becauſe he was ſet up by Nebuchadnezzar, and had ſworn allegeance to him, 2 Chr. 36.13. Ezek. 17. 15-19. and hence it may be gathered, that Nebuchadnezzar is not here intended. But of Ezekiah, it cannot be ſo ſaid: for neither was he, by the Aſſyrian, advanced to the Crown, nor doth it appear, that he ever engaged himſelf to him, though his Father. it ſeems, upon the aſſiſtance by the Aſſyrian afforded him againſt the Syrian and Iſrael, to continue amity with him, had agreed, for ſome yeerly contribution to be made him, which Ezekiah, at his coming to the Crown, refuſed to make good; and is therefore ſaid to have rebelled againſt him, b cauſe he refuſed to be under that heavy yoke of contribution any longer; which how great it had bin, may appear by that vaſt ſum that Ezekiah ſent to make his peace again with him; and which, though by Sennacherib accepted, yet perfidiouſly he proceeded ſtill in hoſtile manner againſt him, 2 King. 18. 14-17.

when thou shalt cease to spoil] When thy time, by God prefixed, is once expired, thou ſhalt be bereft of thy power, and others ſhall ſpoil thee, So of the Babylonian, Jer. 25. 12, 14. Hab. 2. 8. as thou haſt formerly dealt with others, ſo ſhall others deal with thee, Judg. 1.5. Jer. 50.16. Mat. 9.1. Rev. 13.10.& 16. 6.

shall deal treacherously with thee] That is, ſay ſome, the Chaldeans ſhall deal treacherouſly with the Aſſyrians; and the Medes and Perſians afterward with the Chaldeans. For the former branch of *ſpoiling*, it may well be granted, that as the Aſſyrians ſpoiled Gods people, ſo the Chaldeans ſpoiled the Aſſyrians ſpoiled Gods and Perſians in like manner ſpoiled the Chaldeans. But for *treacherous dealing*, though the Chaldeans, before ſubject to the Aſſyrians, (ſee 2 Chron. 33.11.) might in ſuch kind be faulty, yet it appears not, how the Medes and Perſians ſhould come to be charged with diſloyalty toward the Chaldeans. It ſeems rather meant of Sennacherib, againſt bonds of Allegiance, as well civil as natural, ſlain by his own ſons, ch. 37.38.

V.2. *O Lord be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble*]A Prayer conceived, in the perſon of Gods faithful people, intreating him, that ſince that they did by faith and patience depend upon him, expecting what iſſue he would be pleaſed to give, in the time of thoſe preſent troubles, he would vouchſafe ſuch ſucceſs and deliverance, as to other of his, he had formerly in the like caſes afforded, Pſ. 9. 10. & 18.4,5.& 44.1,2.Sec. ch. 26.16.

we have waited for thee] See ch. 8.17.& 25.9.& 26.8.& 30.18. Pſ. 22.4,5.

be thou their arm every morning] Thus read, it ſhould be a paſſage from perſon to perſon: as ch. 1.29. See ver. 4. or, as ſome would have it relating to the perſon of the Church, as a mother preſenting her children in her arms unto God their Father, to be taken into his protection; but it may better be read, *be thou, who waſt their arm every morning, our ſalvation alſo*]a defect of the relative, as ch. 30.5, 6, 9.

their arm] Their mighty and powerful ſupport, ſuccour, and ſafeguard, Pſ. 89.21.& 136.12. Jer. 17.5. *an arm to them*, that is, to our fore-fathers, to thy people in times paſt, Pſal. 18.4,5.& 44.1. the pronoun, for the mountain Gen. 14.13. Exod. 34.28.

every morning]Heb. *by mornings*, that is, ſpeedily or conſtantly: as Iob 7.18. Pſ. 73.14.& 101.8.& 143.7. Lam. 3.22.

salvation]See ch. 11.2.

V. 3. *At the noise of the tumult the people fled; at the lifting up of thy self the nat ons were scattered*] Or, as Some, conceiving it to be a continuation of the former prayer; *Let the people flee, let the nations be ſcattered:* as Pſ. 68. 1,2. As others, they *ſhall flee*, they *ſhall be ſcattered:* as a prediction of the overthrow to be given to the Aſſyrian forces, conſiſting of ſundry nations that ſerved under Sennacherib, in way of anſwer to the peoples Prayer, 2 Chr. 32.20,21. But the manner of the Prophets is to ſpeak of things future, as paſt.

at]Heb. *from*: as noting the cauſe, or ground of their flight and diſperſion. So Pſ. 18.1,2,15.

the noise of the tumult] That was in the Aſſyrian Camp, upon the deſcent of the Angel, ch. 30.30, 31.& 31.8, 9. & 37.36, 37. of the word here uſed, See ch. 29.5 & 30.4.

the lifting up of thy self]As a Judge, ſay ſome, to ſit on the bench; or rather as a warrier in fight, rouzing up himſelf, and liſtir g up arm & hand to ſmite his foe, Pſ. 118.16. See v. 10. In both branches, is implyed how eaſily God is able to overthrow his adverſaries; his bare voice, or hand lift up, is enough to do it, without ſtriking any ſtroke, ch. 30.31.

V.4. *And your spoils shall be gathered, like the gathering of caterpillars: as the running to and fro of locusts, shall he run upon them*]One effect of the overthrow, by the Angel, given the Aſſyrians, to wit, the ſpoiling of their camp, deſerted by them, falling into the hand of the Jewiſh people. So v. 23.

your spoils]Heb. *ſpoil:* as Deut. 22.14. that is, as moſt, the *ſpoils* of the Aſſyrians, that left and loſt them, unto whom the Prophet now bends his ſpeech; as ch. 8.4. Zach. 14.1. Yee ſome, *Your* ſpoil, that, of you the Jews, becauſe they became owners of it: as *Davids ſpoil;* or *prey*, 1 Sam. 30.20. though they ſeem to go out of the way, that underſtand it, of the *ſpoils* taken by the Aſſyrians, from the Jews, ch. 10.6.

shall be gathered] As is uſual after a deſeat, 2 Chron. 20. 25.

like the gathering of caterpillars] The word is ſaid to ſignifie a kind of worm, in ſhape like a locuſt, but without wings; joyned therefore with the locuſt in it. King. 8.37. Pſal. 78.46. and is to called of a word, that ſignifieth *to devour, or conſume*, Deut. 28.38. becauſe they make ſpoil and hawock of all that is green, where they come, Exod. 10.15. Pſal. 105.35. Joel 1.4.& 2.25. Some therefore expound it, Your ſpoils ſhall be as eaſily gathered, as the caterpillar devoureth herbs and graſs. See v. 23, 24. Others, Ye ſhall be pillaged, and left as bare, as locuſts and caterpillars uſe to leave the places where they have been, Joel 2.5. Others, Ye that as locuſts and caterpillars, have deſtroyed and pillaged others, ſhall now be deſtroyed, and laid on heaps your ſelves, and your ſpoils gathered together, as ſuch vermine are wont to be. See Exod. 8.13,14. chap. 17.11. Howbeit, ſome ſuppoſe an alluſion to thoſe holes, wherein ſuch vermine lodge themſelves, and lay their eggs, in winter, where they may eaſily be taken up together, and ſo deſtroyed; and ro eggs taken in a neſt, are ſpoils compared, ch. 10. 13,14. Yet this ſeems not to be ſo probable in this place.

like the gathering]As ſuch uſe to be gathered: a defect of the note of ſimilitude as ch. 28.1. expreſſed, Mic 7.1. or, with *the gathering:* as ch. 22. 22. either comes in ſenſe to the ſame.

as the running to and fro of locusts, shall he run upon them] The word rendred *locuſts* is uſed generally, elſewhere, for *ditches* made to receive water, 2 Kings 3.16. Jer. 14. 3. And ſo both ſome of the Jewiſh Writers, and the old Latine, here, alſo, render it. The Rabbine expounding it of the noiſe that the Jews ſhould make, going out to ſpoil the Aſſyrian Camp, like the noiſe of water, running down into *ditches*, ch. 17.12,13. Others of the Aſſyrians gathered together into the vally of Topher, as locuſts or caterpillars ſwept into a *ditch*, there to be covered with earth, and deſtroyed, ch. 30. 33. But the moſt deem it, a Syrian term, ſignifying *locuſts*, and with little alteration, ſo alſo uſed, Amos 7.1. Nah. 3. 17. And ſo taking it, ſome expound it, of the Aſſyrians, like *locuſts*, over-running the land, and laying it all waſte, before the defeat given them, Joel 2. 2,3. Others, of the Angel falling in upon the Aſſyrian Camp, and routing it as a company of *locuſts* do upon a ground, which they ſudrouting it as a company of *locuſts* do upon a ground, which they ſudderly depaſture. Pſ. 105.34,35. Others laſtly, of the people pillaging the Aſſyrian Camp; and running to and fro in it, and among the ſpoil they there meet with, as men, fay ſome, that run up and down, to gather up the *locuſts*; or, as others more probably, as the *locuſts* themſelves run to and fro in the corn. Joel 2. 7. So the words would be read, as they are in the Hebrew; *According to the running, to and fro of locuſts running among it:* or, *by thoſe that after the manner of locuſts running to and fro, ſhall run to and fro among it;* to wit, the *prey*, or *ſpoil*, in the foregoing branch mentioned. See the like phraſe, Chapter 1.7. and 13.19. a defect of the preposition noting the efficient: as Chap. 26.9. So in the next verſe.

V.5. *The Lord is exalted*]Or, *will be exalted*, ver. 10. He will in glorious manner manifeſt his might, and gain much honour to himſelf, not onely by the overthrow of his enemies. Ch. 2. 11, 17. & 12.4.& 59.19 but yet further, alſo by the reſtitution of his people, and ſetling them in a well-ordered, and ſtately grounded State again, ver. 5,6.

for he dwelleth on high] In the higheſt heavens; from whence he is able to pour down civil unavoidable, on the heads of thoſe whom he hateth, Pſal. 2.4,5.& 11.4, 6. & 33.10,11,13. & 93.4.& 115 3. chap 24.18. and 57. 15. But the words may, according to the Hebrew, be well thus read; *For he that dwelleth* (Heb. that is, *dwelling:* as Chap. 57. 15.) *on high, will fill Zion with judgment, and right eouſneſs*: and thereby gain abundance of honour to himſelf, Pſ. 99 2. 4,5.

he hath filled Zion with judgment and righteousnesse]Or, *he will fill Zion*, that is, Ieruſalemjas Ch. 30 19. ver. 15. with *judgment*, ſay ſome, executed upon the enemy, and *righteouſneſs*, that is, *goodneſs*; as Pſ. 112.7.& 103 17 2 Cor. 9.9.10. or, *faithfulneſs*, in performance of his promiſes; as 1 John 1. 9. to his people, Chapter 1-27. Or, rather, with due execution of juſtice and judgment, in the State now refined, and reſtored to its ancient purity, ch. 1.21,25,26. See ch. 32.1,16.

V.6. *And wisdome, and knowledge, shall be the stability of thy times, and strength of salvation*] Or, *The ſtability of thy times, and ſtrong ſafeguard alſo ſufficient, ſhall thy wiſdom and knowledge be*: the pronoun ſupplied from the former words, as ch. 58.13.)O Ezekiah: for to him the Prophet here directeth his ſpeech; as for telling by what

graces in him, and his exercise thereof, the State should, in setled peace and safety, be establihied, during his days.

wisdome and knowledg] See ch. 11.2.2 Chr. 1. 10.

the stability] So the word is used, Exod. 17. 12.

of thy times] As Pf. 31.15. The time of thy reign, ch. 39.8.

strength of salvation] That is, *saving strength*, or *strong safeguard*. Heb. *salvations*: that is, *all manner of*, or *all sufficient salvation*; as 2 Sam. 22.51. Pf. 28. 8. The words may well thus be rendred, *Thy wisedom and knowledg* (that is, thy wise, and prudent carriage) *shall be*, (that is, shall procure to thee; as John 12. 50. & 17. 3. Rom. 7. 7.) *for thy times*, (during thy days, chap. 39. 8.) *firmnes of strength of salvations*, that is, firm, strong, and allsufficient safeguard. See the like continuation of regency, ch. 10. 12. & 25. 12. See also of this settlement of the State, under Ezekiah, ch. 32. 17. 18.

the fear of the Lord is his treasure] Or, *shall be*. Heb. *It*. The pronoun for the verb substantive; as Pf. 44. 4. Eccl. 1. 5, 10. Eſt. 7. 5, ch. 43. 10. 25. The true fervice, and worship of God, Hoſ. 3. 5. Heb. 12. 28. shall be as dear unto him as any treasure, Pſal. 19. 9, 10. & 119. 72. or shall bring wealth to him, and enrich him, Pf. 111. 2, 3. & 128. 1, 5, 6. Prov. 14. 26. & 15. 6. See Ezekiahs zeal in ſetling, and advancing the true worship of God, 2 Kings 18. 3-6. 2 Chr. 29. & 30. & 31. and the great wealth that God endowed him with, 2 Chr. 32. 22, 23, 27. 29.

V. 7. *Behold their valiant ones shall cry without; the Embaſſadors of peace ſhall weep bitterly*] The Prophet, the more to amplifie and magnifie the greatnes of Gods goodnes in the delivery of his people, which he comes afterward to relate, v. 20. and to ſhew the opportunity and ſeaſonableneſs of it, maketh way thereunto, by declaring the great difficulties, and deep diſtreſſe they were in, until it pleaſed him to ſend it: which is here two waies laid forth; Firſt, by the uneffectual iſſue of all means uſed, to pacifie the over-powerful enraged adverſary, v. 7. And ſecondly, the ſpoil and waſte he had made of the whole land, none being able to make head nor place to ſtand out againſt him, ver. 8, 9.

Behold] See ch. 29. 14. & 30. 27. & 32. 1.

the valiant ones] The word *Ereſ*, here only uſed, and not elſewhere, in Scripture, cometh neer to the word *Ariel*, chap. 29. 1. and accordingly, many here diverſly expound it. For firſt, becauſe the altar is ſometime termed *Ariel*, Ezek. 43. 15. therefore ſome take *Ereſ* here regarding the words, *Behold their Ereſ ſhall they cry without*: that is, the Aſſyrians, in mockery, *Behold their altar*; intimating, that their ſacrifices thereon offered, ſhould now ſtand them in no ſtead. Others, becauſe *Ariel* is ſometime put for Jeruſalem, and the Temple, wherein the altar ſtood, Chap. 29. 1, 2. do by *Ereſ*, underſtand that city, and Temple alſo, reading the words thus, *They ſhall cry* for *their Ereſ*, that is, for their city, and for their Temple, and altar there, to ſee them ſo diſtreſſed, or deſtroyed. See ch. 29. 1, 2. Others again, becauſe *Ariel* ſignifieth *a mighty Lion*, or *a Lion of God*, and is put ſometime, for *a mighty*, or *a Lion-like* man, 2 Sam. 23. 20. thus render it, *each moſt valiant among them ſhall cry out*: the noun ſingular taken collectively, or diſtributively, and joyned with a verb plural; as Chap. 26. 19. But the moſt, (and that moſt probable) ſay, the word ſignifies *an herald*, that uſeth to *cry aloud* like *a lion*, Chap. 21. 8. Dan. 3. 4. and whoſe ſpeech carrieth power with it, as ſpeaking in the perſon of his Sovereign, whoſe meſſenger he is, and delivering his minde and meſſage, Prov. 19. 12. & 20. 2. Eccl. 8. 4. And hence the word is uſed among the Talmudiſts, for *an Angel*, whom that name is given to, both in Hebrew, the very word uſed in the next clauſe) and in Greek becauſe they are Gods *meſſengers*, Pſal. 103. 20. & 104. 4. Heb. 1. 7, 14. So like the words here, may well be read and rendred, *their meſſengers*, underſtanding thereby, either thoſe that Ezekiah, and the State, ſent with preſents, unto Sennacherib, at firſt to ſtay him, if it might be, from proceeding further, as miſdoubting that he had not power ſufficient to oppoſe him, Luke 14. 31, 32. See 2 Kings 18. 14. or thoſe other, that afterward he ſent to parley with Rabſhakeh, when the Aſſyrian forces were now come neerer the city, Chap. 36. 3.

cry] *cry out*. Through extremity of grief, as a woman in travel, Chapter 26. 17. becauſe they could not obtain that for which they were ſent, to wit, any terms of peace without rendition, ch. 36. 15, 1. 6.

without] Either without the city, whither they were ſent to meet with Rabſhakeh, Chapter 36. 3. or, abroad openly in the ſtreets, not able to conceal their heavineſs; but coming into, and paſſing along the city, with their garments rent, in mournful manner ch. 36. 2. 22.

the Embaſſadors of peace] Not that brought tidings of peace; as ch. 52. 7. (for they could not ſpeed in their Treaty) nor, as ſome would have it, that laboured to have peace, upon any terms, made with the Aſſyrian, complotting, and complying under-hand with him; as of Shebna, ſome ſurmiſe; (ſee on ch. 22. 15.) but thoſe which were ſent with commiſſion, to entreat of peace if, on any terms reaſonable, it might have bin compaſſed.

weep bitterly] Heb. with *bitterneſſe*. A defect of the prepoſition; as v. 9. See ch. 28. 4.

V. 8 *The high-ways lye waſte, the wayfaring man ceaſeth*] As in dangerous times, in a land peſtered with ſouldiers, forrein forces eſpecially. few dare travel to and fro; and thoſe that dare, by neceſſity, enforced ſo to do, ſhun the common roads commonly, as the moſt dangerous, and betake themſelves to blind & leſſe beaten by-ways, Judg. 5. 6.

the wayfaring man] Or, *paſſenger*. Heb. *paſſing by the way*, as Job 21. 29. Lam. 1. 12. & 2. 15.

ceaſeth] Heb. *reſteth*: for thence the *Sabboth*, becauſe thoſe that reſt, ceaſe from work, Gen. 2. 2, 3. So ch. 14. 5. & 24. 8.

he hath broken the covenant] He, that is, the people of Judah, ſay ſome, have broken their covenant with God, and now ſuffer for it, God, by the enemies ſword, revenging the breach of his covenant, Lev. 26. 15, 25. Others, God himſelf, of whom the people complain, as not keeping the covenant he had made with Abraham and David, Pſalm 89. 28, 34, 39. But it is rather, the enemy Sennacherib, that he ſpeaketh of, who had received from Ezekiah, in way of compoſition, the ſum by himſelf aſſigned him, and yet ſtill proceeded in hoſtile manner againſt him, 2 Kings 18. 14, 17. See on v. 1.

he hath deſpiſed the cities] Or, *he ſcorneth cities*: both by ſurpriſing and lacking of them, and by inſulting over them, ch. 10. 9, 10, 14. & 36. 1, 19, 20. So Hab. 1. 10.

he regardeth no man] Neither any man, high or low; nor God neither, ch. 10. 8, 14. & 36. 8, 9. So Hab. 1. 10. *he regardeth none*, either to keep faith to them, or to make ſpare of them; but breaketh faith with them, and maketh havock of them, ch. 10. 7. v. 1.

V. 9. *The earth mourneth and languiſheth*] Or, *The land mourneth, it languiſheth* : being over-run by the Aſſyrian forces. See chap. 24. 4.

Lebanon is aſhamed, and hewen down] Or, *Lebanon is aſhamed*, as bereaved of her trees, cut down for the ſervice of Nebuchadnezzar, to make warlike engines for his ſieges: ſee ch. 14. 8. & 37. 24. *it is hewen down*; which of the trees is proper, of Lebanon it ſelf, not ſo: Or, as ſome, it is withered away: which being ſpoken of trees cut down, is not ſo fitting, as others, *it languiſheth*: but that we had in another word before. I ſuppoſe, we may well render it, *it is decayed*. The word is no where found, but here, and chap. 19. 6. where it is rendred *withereth*; but may as well there alſo be, *is decayed*.

Sharon is like a wilderneſs] *Sharon*, the name of a fertile and pleaſant region, lying in the tribe of Gad, beneath mount Lebanon, and adjoyning unto Bathan, as appeareth by 1 Chr. 5. 16. (howſoever ſome would place it in Ephraims portion, and ſome in Zebulons) there had David his herds of cattel fed, 1 Chr. 27. 29. which argueth the fatneſs of the Soil, and the *roſes of Sharon* were in requeſt, Cant. 2. 1. which argues the pleaſantneſs of the place. See ch. 35. 2.

Baſhan and Carmel ſhake off their fruits] They have the fruit and leaves of the trees growing on them, ſhaken off, and beaten down by the enemies rude ſoulditry: the word is uſed afterward, v. 15. or they are as waſte, as a tree that hath fled fruit and leaves, ch. 1. 30. deſpoiled of all the fruit that the rich ſoil with them yeelded, like a fig-tree that caſteth his untimely figs, when it is ſhaken with a ſtiff wind, Rev. 6. 13. Yet ſome render the word *bray*, or *roar*, becauſe of the lions *roaring*; it is uſed, Jer. 51. 38. and the Talmudiſts uſe it, for the *braying* of an aſſe. or a camels: of a *waſte howling wilderneſſe*; but in another ſenſe Moſes ſpeaketh, Deut. 32. 10. The former ſeems better here.

Baſhan and Carmel] Two other places, not unlike the former: of the former; ſee chap. 2. 13. 1 Chr. 5. 12, 16. Pſal. 22. 8. Of the latter, ſee ch. 10. 18. & 29. 17. Jer. 4. 26. Now becauſe Sharon and Bathan were not in the land of Judah, but in ſome of the other tribes: Some would have them here to be put figuratively, not for thoſe particular places, but as *Carmel* is oft uſed, for places in Judah, like unto, and of the ſame condition with them; which though it be not improbable; yet it is not unlikely, that thoſe places ſuffered much from that vaſt army of the Aſſyrians in their paſſage. However, the Prophets ſcope is to ſhew, that the land was generally laid waſte, as chap. 1. 7, 8. & 10. 18. For as for thoſe, that ſuppoſe the whole land, by the four boundaries of it, here deſcribed, *Libanus* on the North, *Sharon* on the Weſt, *Baſhan* on the Eaſt, *Carmel* on the South; I doubt whether their Geography can be made good or no. I ſhould concur rather with thoſe, who ſuppoſe, that by theſe places, Sennacherib made his way into Judea: for *Carmel*, ſaith Tacitus in his hiſtory, lib. 2. ſtood between Iudea and Syria. See. Pliny l. 5. c. 19.

V. 10. *Now will I riſe, ſaith the Lord: now will I be exalted: now will I lift up my ſelf*] *Now will I ariſe*, to help and deliver my people, when they are in theſe inextricable ſtreights, ſee v. 2. Then it is moſt ſeaſonable for God to ſtrike in, when all ſeems given up for loſt and gone, when all humane helps and hopes utterly fail; mans extremity, being his opportunity, Pſ. 12. 3, 4. & 12. 5. & 78. 65. & 119. 126. ch. 37. 3. & 59. 16. See ver. 3, 5. ch. 30. 18.

V. 11. *Ye ſhall conceive chaff, ye ſhall bring forth ſtubble* :] Your frivolous projects & deſigns, wherewith ye Aſſyrians grow great, and whereof you promiſe to your ſelves great matters, ſhall all be fruſtrate, and unable to produce ought: it ſhall be, as if ye had ſown chaff inſtead of grain, and ſtubble had come up in it inſtead of corn: ſee ſomewhat the like expreſſions, Job 8. Pſal. 7. 14. Prov. 22. 8. ch. 59. 4. *chaff and ſtubble*, for light ſtuff of no worth, or combuſtible matter; ſuch as any puff of wind may ſoon blow away; any ſpark of fire

fire ſuddenly ſet on a light flame, ch. 5. 24. & 41. 2, 15, 16.

Your breath, as fire ſhall devour you] Or, *your ſpirit is as a fire*, that *ſhall devour you*: a ſupply of the note of ſimilitude in the one, as v. 4. of the relative in the other, as v. 1.

your breath] Or, *ſpirit*, as Job 15. 13. the fire that you have blown and kindled, to burn others with, ſhall conſume your ſelves, as Dan. 3. 22. or, your wrath and rage againſt God and his people, breathing out reproaches and blaſphemies againſt either; or, the haughtineſs of your hearts, or ſtoutneſs of your ſtomacks, ſhall prove your own overthrow, your own ruine and confuſion; and ſhall be, not as wind only, to blow away all your vain projects, but as fire to devour your ſelves, (Ier. 5. 13, 14.) by incenſing the wrath of God againſt you, and procuring, from his hand, your utter deſtruction, ch. 10. 11, 12, 16, 17. & 37. 3, 4, 23, 29, 36. Pſ. 76. 10, 11. The Jewiſh Doctors, ſome of them, reading the text, *ya your ſpirit the fire ſhal devour you*, thence gather, that the Aſſyrians had their inward vitals burnt up with the ſtroke of the Angel, their bodies ſtill ſtanding bolt upright. But that is one of their groundleſs ſigments.

V. 12. *And the people ſhall be as the burning of lime*] Heb. *burnings of lime*; that is, as chalk that is burnt to make lime: ſee chap. 27. 9. Some read it, as if they were caſt into lime kils, as 2 Sam. 12. 31. but ſo large a ſupply needs not; that of the note of ſimilitude is ſufficient, as v. 11. ſo here, and in the next clauſe.

as thorns cut up ſhall they be burnt in the fire] Or, *with fire*, as Jer. 22. 8. *as thorns* not growing, or green, that are not ſo eaſily kindled, but *cut up*, and fear, that will ſoon take fire, and are burnt oft times in the ſame place, where they lye, or if not there, elſe-where: ſee 2 Sam. 23. 6, 7. Pſ. 80. 16. ch. 27. 4, 11. By theſe ſimilitudes, he deſcribeth that fatal blaſt, wherewith ſo many thouſands were ſuddenly ſmitten in the Aſſyrian Camp, and deſtroyed, as if they had bin burnt up with fire, ſee ch. 10. 16, 17. & 30. 27, 28 30, 33.

V. 13. *Hear ye that are afar off, what I have done; and ye that are neer, acknowledg my might*] God, by the Prophet, calleth upon all people, far and neer, to take notice of, and ſeriouſly to conſider of this remarkable judgment of his, executed upon the Aſſyrians: for ſo ch. 8. 9, thereby alſo implying, that the vengeance taken on them ſhould be ſuch, and ſo notorious, that it ſhould be talked of far and neer, ch. 59. 19.

acknowledg] Or, *take notice of*, Heb. *know*: ſee ch. 1. 3. Ier. 3. 13.

V. 14. *The ſinners in Zion are afraid: fearfulneſſe hath ſurpriſed the hypocrites*] What the ground of this fear ſhould be, or who they be that ſhould be thus ſurprized with it, is much queſtioned. Some, and ſo the moſt, underſtand the words of the wicked inhabiting Jeruſalem, thus ſurprized and poſſeſſed with fears and frights; either upon the acceſſe of the Aſſyrian, miſtruſting Gods promiſes, and miſdoubting his power, as not able to protect them againſt ſo potent an adverſary, that by fire and ſword carried all away before him: as Chap. 7. 2, 9. or being terrified with apprehenſion of that dreadful execution done upon the Aſſyrians (as Pſalm 119. 119, 120. Hab. 3. 16.) and complaining of Gods rigor and ſeverity, with Cain, Gen. 4. 13. and fearing leſt the like vengeance ſhould light alſo upon them. So Num. 16. 34. 1 Sam. 5. 10, 11. & 6. 19, 20. Others would have it ſpoken of theſe wicked ones, the Aſſyrians, for their cruelties in Jeruſalem, ſuch ot them, as had eſcaped, and ſurvived the great overthrow of their countrymen and complices, encitingone another in all haſt to be done, as there being no ſtaying by it, or ſtanding out againſt ſuch a God. So the Egyptians, Exod. 14. 25. But this ſeems not to ſuit well, either with the words of the text, or with that which after enſueth. I rather therefore take the words the other way, and concur with the firſt.

in Zion] In Jeruſalem: as ver. 5. by, or *about Zion*, is too harſh here.

are afraid] Or, *ſhall be afraid*: as v. 5, 6, 7.

fearfulneſſe hath ſurpriſed] As Pſ. 48. 6. or *ſhall ſurprize* them, as before.

hypocrites] Or, *prophane*, or *ſlagitious* ones. See ch. 9. 17. & 24. 5. Thoſe prophane, that derided and jeered Gods Prophets formerly, when theſe judgments were by them foretold and denounced, ch. 22. 13. ſhall now, when they perceive the enemies approach, and fear that which before they would not believe, much of it fulfilled, ſhall then be clean out of heart, and at their wits end.

who among us ſhall dwell with devouring fire? who amongſt us ſhall dwell with everlaſting burnings] That is, as ſome, with God, who is a conſuming fire, when he is once incenſed; and whoſe wrath once kindled, burns without flint or end, Deut. 4. 24. & 9. 3. & 32. 22. Pſ. 89. 5. & 89. 46. Heb. 12. 29. or rather, as others, with the Aſſyrian forces which like a conſuming fire waſted and devoured all before them, as thoſe locuſts, Joel 2. 3.

who among us] The words, or thoughts, at leaſt, of thoſe diſtruſtful wicked wretches, and in the text therefore *ſay they*, or the like, would as a ſupply, be inſerted: as Job 8. 18. Neh. 13. 25. ch. 22. 13, & 26. 19.

who among us ſhall dwell] So the particle is uſed, Ezra. 1. 6. for *among*, or of. But more commonly, yea, moſt uſually, it hath another notion with it, and is rendred, *for us*, Pſ. 124. 1, 2. with Rom. 8. 31. chap. 6 8. ver. 21. and ſo the beſt of the Jewiſh Commenters here take it; reading the words *who will gather for us?* for to the word rendred, *dwell*, ſometime ſignifieth, as Pſalm. 56. 6. and 59. 3. and 104. 2.

In this Prophecy, thrice together in one verſe, Chap. 14. 15 and that there, as alſo in the Pſalms, uſed of warlike preparations. They therefore conceive the meaning to be this, Who is able to ſtand for us, and to gather forces together ſufficient to make head, and to protect us againſt ſo great an army, as the Aſſyrian bringeth with him, that hath already over-run, and laid waſte the whole land? chap. 36. 1. I ſhall add one other reading, and to leave it. The word, here uſed, ſignifies, oft times, alſo *to fear*; as Job 19. 29. Pſ. 22. 23. & 33. 8. Hoſ. 10. 5. So I conceive it may be here taken, and the words thus rendred, *who of us can but fear a devouring fire?* ſuch as the Aſſyrian army is. The negative ſit interrogations is oft times implyed, and to be ſupplyed; as Job 20. 4. and 21. 4. wherein ſee on Jer. 31. 20. Thus read, the context would moſt clearly, and cavenly run.

with devouring *fire*] The word *with*, is not in the text: and *againſt*, may be ſupplyed, as well, as *with*. as Pſ. 35. ch. 32. 2. *a devouring fire*, is attributed to the enemy here, as to the ſoldiers, Joel 2. 3. Yet I doubt whether any alluſion be here, (as ſome conceive) to that fained fire, (adored, anciently, by many people, in thoſe parts, as having ſome kinde of deity) that was carried before their Kings. Of the Perſian Kings, ſee Xenophon, in the life of *Cyrus*, lib. 8. and of the latter Roman Emperors, Herodian, in *Commodus*, and in *Pertinax*.

everlaſting burnings] This thoſe that underſtand the paſſage of God, expound of thoſe everlaſting burnings in hell-fire, Matth. 3. 12. & 25. 41. Mark. 9. 44. Yet with ſome alluſion unto that fire, that burnt night and day upon the altar, Chap. 31. 9. Levit. 6. 2. in which place another word of very neer affinity to this, is uſed. Howbeit, the word it ſelf, properly ſeems to ſignifie *an hearth*, on which fire is made, ſo it is rendred, Pſal. 102. 3. no where elſe found, ſave here and there: and ſome therefore here ſo render it, *hearths of perpetuity*, that have fire ever on them, or never lin burning. And this others underſtand, alſo, of the Aſſyrians fury, and rage, that was never ſatisfied; but as the fire that hath never enough, Prov. 30. 16. was inceſſantly ſpoiling, and making havock, of countries and people, Ch. 10. 7. See ch. 14. 6. So *hatred of antiquity* or *perpetuity*, for invetcrate hatred, or hatred long continued, Ezek 25. 15. See chap. 32. 14. Yet neither do I conceive any alluſion here to any ſuch *eternal fire*, as they termed it, which, at firſt, kindled from heaven, was continually kept burning on their *everlaſting hearths* (as they ſtyled them) among the Magi in the Eaſtern parts, ſome ſmall portion whereof was born anciently, before the Aſian Kings, as Antmian reporteth, l. b. 23. which way ſoever the words be rendred, whether, *who among us can abide, or dwell*, (to wit, in ſafety) or, *who among us can continual burnings?* or *who can gather forces for us* againſt ſuch? or *who can* but *fear* ſuch? they may well be the words of prophane and wicked perſons diſtruſting Gods providence, and power to defend and protect them againſt the Aſſyrians: as if they ſhould ſay, The Prophets tell us, that God will protect this city, and deliver it out of the hands of the Aſſyrians, and we need not therefore to look after any aids from abroad: but who is there among us, that is able to raiſe forces ſufficient to withſtand them? or who is there of us, that can do other then fear, or that can promiſe himſelf ſafety; when he ſeeth all the land on a light fire about him, againſt one that continually burns up all before him? A learned late Writer, would have the context thus cut out, *who of us ſhall abide? the fire devoureth, who of us ſhall abide the burnings are everlaſting*. But I ſuppoſe, he walketh herein by himſelf.

V. 15. *He that walketh righteouſly, and ſpeaketh uprightly: he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands, from holding of bribes: that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil*] The Prophets anſwer to thoſe diſtruſtful perſons queſtion; declaring who they are, that need not on ſuch occaſions be diſmayed, but may confidently reſt on God, with hopeful expectation of aſſured protection, and undoubted ſafety; nor ſuch indeed as they were, but ſuch as were truly religious, and made conſcience of their wayes: of whom he giveth a large deſcription and potraiture to life in this place. See ſomewhat the like, Pſ. 15. & 24. 4.

walketh righteouſly] Liveth ſoras Pſ. 26. 11. & 119. 1. mans life and converſation being in Scripture compared to a *way*, and a *walk*, Pſ. 1. 6. Eph. 2. 10. & 4. 1. 17. & 5. 8. Heb. *in righteouſneſſes*, in a continued courſe of righteouſneſſe, and juſt dealing of all ſorts, Pſ. 106. 3. ch. 56. 1, 2.

ſpeaketh uprightly] Heb. *executeth*, or *uprightneſſes*. See ch. 26. 10. & 45. 19.

deſpiſeth] As 1 Sam. 15. 23. ch. 30. 12. or, *refuſeth*: as ch. 7. 15. 16. (ſee ch. 31. 7.

gain of oppreſſions] Or *deceits*: but that rather, as Pro. 28. 16. gain, by ſuch courſes gotten: as Ier. 6. 9. *the mammon, or wealth of unrighteouſneſs*, by unjuſt means procured, and compaſſed. See ch. 30. 12.

that ſhaketh his hands from holding of bribes] That is, as ſome, if a bribe chance to come into his hand, he ſhaketh it off, as Paul did the viper, Acts 28. 3, 5. or rather, *he ſhaketh his hands from receiving*, (as it is rendred, Prov. 4. 4.) or *taking hold of* (as Prov. 5. 5. & 28 17.) *of a gift*, or *a bribe*: as Deut. 16, 19 when it is offered and tendred to him; for it is not ſo much the holding or keeping of it, (which Judas himſelf durſt not do, Mat. 27. 3, 5. it burnt like a ſpark of hell fire in his hand) but the taking of it, that the godly keepeth his hands free from.

ſtoppeth

stoppeth his ears]Pſ.58. 4.

from hearing of blood]Heb. *bloods*; that is, murther, cruelty, or any courſes, or counſels tending thereunto; any the leaſt motion to ſuch purpoſe, he endureth not to hear, See ch.1.15.

ſhutteth his eyes]ch.29.10.

from ſeeing of evill] The very ſight of evil in others is an eye-ſore to him, Pſ.119.158. Hab.1.3,13.2. Pet.2.7, 8. or, he carefully ſhunneth ſuch objects, by the ſh, ht whereof, he may be enticed, or induced to any evil, Job 31.1. Pſal.119.37. Mat.5.28.

V.16. *He ſhall dwell on high, his place of defence* ſhall be *the munitions of rocks: bread ſhall be given him, his waters* ſhall be *ſure*] The man deſcribed, as before, ſhall be as ſafe, as if he were in a fort impregnable, not to be taken by any force; and ſufficiently furniſhed with ſtore of proviſions to hold out any ſiege.

on high] Heb. *in heights*, or *high places*, chap. 58.14. ſuch as are commonly deemed moſt ſafe, Pſal.18.33. he ſhall be as ſafe, where-ſoever he be abiding, though his dwelling place be in the vale, as if he were ſeated on the higheſt rock, or hill, that is. See ch.32. 18,19.

his place of defence ſhall be *the munitions of the rocks*] Or, *his high place*, or *high fort*, as the word properly ſignifies. See Pſal 9.9. chap. 25.12.]ſhall be *rocky holds*; either founded on a rock, Mat.7.24. or cut out of a rock, chap.22.16. See both joyned togeather, Pſ.18.2,& 31.3. impregnable, not for height only, but for ſtrength too; ſuch as *rocks* are, Judg.15.8,& 20.45. Job 39. 28. Prov.30.26.

bread ſhall be given him]Heb. *his bread ſhall be given*. Such bread; that is, ſuch *proviſion* (ſee 1 Kings 4.22. Neh.5.14.) as he ſhall deſire, or ſhall have need of, (as ch.32.6.) ſhall be afforded him, 1 King. 17. 6. Jer.37.21.

his waters ſhall be *ſure*] Or, *his water*, (for the word is in notion, ſingular, though in form plural. See Chap.3.1.) that is, his drink; (for that was in thoſe parts, the uſual ordinary drink, Gen.24. 13,14,18,19. Joh.4.7,9,11.) ſuch as he ſhall have need of, ſhall not fail him. See the contrary, Job 6.15.20. Jer. 14.3.& 15.18. Chap. 32. 6.

V.17. *Thine eyes ſhall ſee the King in his beauty, they ſhall behold the land that is very far off*] A further benefit and bleſſing, that ſuch ſhould enjoy the ſight of their King, and State, ſeled in proſperity and glory; and liberty to travel abroad unto the remoteſt parts of the land, without danger or diſturbance, in ſafety.

ſee the King] That is, God, ſay ſome, in beatifical viſion, Job 19.26, 27. Mat.5.8. Heb. 12. 14. 1 Joh. 3.2. or Chriſt coming in glory, with comfort and joy, Mat. 16.27, 28.& 24.30. Acts 1.11. Rev. 1. 7. But the courſe of the context carrieth it to King Ezekiah, whom after the defeat of Sennacheribs forces, the perſons above deſcribed, v.15. (unto whom the Prophet now turneth his ſpeech) ſhould]behold, not dejected, and in a ſubmiſs and low manner ſtooping, and ſeeking to an inſolent tyrant, 2 King.18.14.ch.10.4.ver.7,8. nor in ſack-loth, and mourning weeds, as before in time of their diſtreſſe, Chap.37.2,3. but reſtored to his former ſtate and dignity, yea, raiſed up to a far greater degree of honour and magnificence, then he ever in any former time enjoyed, 2 Chr. 32. 22, 23, 27-29.

they ſhall behold] *They*, that is, thine eyes; (it is no change of the perſon, for the word is feminine, *ſhall behold*, or *ſee*, that is, *viſit*; 2 Sam.13.6. *behold*, would do better in the former branch; *ſee*, in this.

the land that is very far off]Heb. *the land off far diſtances*. Jer.8.19. that which ſome underſtand of Embaſſadors repairing to Jeruſalem out of countries far remote, 2 King.20.12,14.2 Chron.32.22 23.ch. 39.1,3. but that the text will not well bear. But the meaning is, ye ſhall not now remain mured up in Jeruſalem, or in any other place of defence, as formerly, not daring to ſtir out for fear of being inap-ped up and ſurpriſed by the enemy, ver.8. Lam.5.9. but ye ſhall be at full liberty to look abroad, and to travel ſafely and quietly all over your land, to the remoteſt parts of it, Pſalm 31.8. and 119. 45. Yet there want not thoſe who underſtand all this ſpoken, not to the juſt, before deſcribed; but to ſome great ungodly one, and in particular to Shebna, as telling him, that the day ſhould come, when he ſhould ſee his Soveraign, whom he now ſcorned and vilified, as a petty Prince, in regard of Sennacherib, (ſee ch.8.6.) in great ſtate and magnificence, when as himſelf ſhould be either exiled, or carried captive into a ſtrange country, as was alſo foretold of him, chap. 22. 18. But the former ſuiteth much better with the tenour of the Prophets ſpeech.

V.18. *Thine heart ſhall meditate terrour: where is the Scribe? where is the receiver? where is he that counted the towers?*] This ſome underſtand of their terrours and affrightments that they were in, while Sennacheribs forces were maſters of the field, and they were now p ſparing to fortifie the city againſt his approaches; as foretelling in what diſtractions they ſhould then be, for the preſent, chap.22.7 11.& 37.1,2. Others, of their calling to mind, afterward, and with ſome delight now conſidering, what fears they had formerly been poſſeſſed with, and what ſpeeches among thoſe diſtractions had fallen from them; or inſulting, as ſome think, over the enemy, now overthrown and diſperſed, and demanding of Sennacherib, what is now become of his great officers, that he made uſe of in his camp; and this ſeemeth to be not improbable. Though I do not concur with thoſe, who ſuppoſe this, and that of the Apoſtle, 1 Cor.1.20. to be of one and the ſame ſenſe; which to make good, the old Latine Tranſlation hath moſt unreaſonably ſtrayed here from the text.

where is the Scribe] The words, as ſome, of people full of diſtraction, asking where is this officer, and that officer, to look after his charge. See ch. 22.7-11. or, as other, demanding where the enemies officers now are. See ch.51.13. and thus far it is not unlike to that, 1 Cor.1.20. See ſomewhat the like alſo, ch.19.12.

The Scribe]of the *Scribes* office among the Jews, See chap.36.3. the old Latine renders it, *the lettered*, or *learned* man: as the word is uſed of Ezra, Ezra 7. 6. But it ſeems to have bin the title of ſome Officer in the Camp: ſome would have it to be one of the Counceil of War: Others, one that kept a record, and took account of the captives. I conceive it rather to be ſuch an Officer, as the *Muſter-maſter* is with us.

the receiver] Heb. *the weigher*: nor, as the old Latine; *he that weigheth the words of the Law*. But *the tribute-gatherer*, or *the pay-maſter*, ſo called, becauſe they both received money by weight, Gen. 22.16. Jer. 32. 9.

he that counted the towers] Or, *counteth*, or *ſurveyeth*, or *ſurveyed*: he that ſurveyed the towers, or other parts about the city, as ſome, how to make the city moſt defenſible, by ſlighting ſome of them, and ſtrengthning the reſt, ch. 22. 10. or, as others, rather, ſuch artiſts and engineers; or others, in the Aſſyrian Camp, as took notice of ſuch forts, as were to be aſſaulted, to conſider what courſes were to be taken for the more eaſie and ſpeedy ſurpriſal of them: as alſo, of what towers and galleries were to be raiſed and uſed for the taking of any fort or city: ſee on ch.26.1.v.20. For the old Latine tranſlator is here moſt ridiculous, rendring it, *the teacher of little oxen*; whereas the word ſignifieth, *a great tower*, or *fort*, *a tower*, or *fort*, from its *greatneſs* ſo termed: whence the diverſity of reading, 2 Sam.22.51.& Pſal.18.50. Howbeit, ſome underſtand all this, as the words of diſcontented perſons, deſpairing of any likelyhood or poſſibility, of maintaining a ſiege againſt Sennacheribs forces; there is neither order taken, nor proviſion made, for the defence of the city; nor ſouldiers to muſter, nor money to pay them, nor forts wherein to lodge them. But I concur rather with thoſe, that underſtand them of the Aſſyrian Officers.

V. 19. *Thou ſhalt not ſee a fierce people; a people of a deeper ſpeech then thou canſt perceive; of a ſtammering tongue, that thou canſt not underſtand.*] Or, as ſome, *Look not upon* ſuch a people; conſider not the Aſſyrians, what a fierce and rude people they are, as Shebna, and ſome others, tell you, whereby to affright you, as if you could not but fall into the hands of ſuch, and be at their mercy, if ye ſtood out againſt them. But the received reading agreeth better with the ſcope of the context; as promiſing deliverance from the Aſſyrians, and giving them aſſurance, that they ſhould not return to meet them again. ſee ch.38.6.

not ſee] Within the walls of Jeruſalem, ch.37.33. or, not ſee them again within thy land, after thou art once rid of them, as Exod.14. 13. thou ſhalt no more be vexed with ſuch cruel ſtrange people, they ſhall have no more acceſs to thee, ch.16.4.

fierce] *As of a fierce countenance*, Deut.28.50. Dan.8.23. yet ſome of the Jewiſh Criticks render it, *a barbarous* people, Pſ.114.1. by the change of a letter, the like whereunto they give inſtance of, in a word uſed for *a chamber*: and others of them deem it, a forrein term, of no family in their language.

of a deeper ſpeech then thou canſt perceive] Heb. *of depths of lip from hearing*; or *more then to hear: depths or profoundities*: as Prov.9. 18. *depths*, or *profoundities of lip*, for ſpeech or language, deep, profound, or not intelligible, as Ezek 3.5,6. *lip*, for *language*, as Gen.11. 1. Zeph.3.9. *from hearing*, that they cannot be heard or underſtood: of the phraſe, ſee on chap.23.1.& 28.20. *to hear*, for *to underſtand*: as ch.36.11. whence alſo it appeareth, that the Jewiſh people did not commonly underſtand the Syrian tongue, which bot h the Aſſyrians and the Chaldeans ordinarily uſed, Dan.2.4 the pronoun, though not amiſs ſupplyed, yet is not in the originall; ſo, Job 15, ver. 7.

of a ſtammering tongue]Or, *ridiculous*, or *barbarous*, rather: ſuch, ſay the Jewiſh Doctors here, as all languages are, beſides the Hebrew; as the Greeks had the like eſteem of all languages, ſave their own, Rom. 1. 14. yea, ſuch as any language ſeems to be unto him, that underſtandeth it not, 1 Cor. 14. 11. See ch. 28. 11. Deut.28. 49,50.

thou thou canſt not underſtand]Heb. *whereof underſtanding is not*: for there is a want, not of the pronoun only, as before, but of the relative alſo, as v. 1.11,20.

V.20. *Look upon ZION, the city of our ſolemnities*] See how ſafe, and whole, Jeruſalem is ſtill, notwithſtanding all the vain and preſumptuous vaunts and menaces of the inſolent enemy, that he would to thus, and thus, unto her, chap.10.11. ſo Pſal 48.12,13. *walk round about Zion, and tell her towers; mark well her bulwarks, and her palaces*: and ſee if any one of them be wanting, or any breach, or flaw, made in any one of them, for all the enemies might, multitude, and boaſtings, ch.37.33. See ver.16.

Zion] Jeruſalem, as ver. 5.

the city of our ſolemnities] Or, *ſolemn aſſemblies*, or *meetings*, which were there held. See chap.1.14.& 14.13.

thine eyes ſhall ſee Jeruſalem a quiet habitation] Free from thoſe diſturbances, wherewith ſhe was formerly diſquieted, Chap.30.17,18. Pſ.128.6.

a tabernacle that ſhall not be taken down]Or, *removed*, as ſome render it: the word is no where elſe found. But a learned Writer referre th it to an Ethiopick root, that ſignifieth *to bear*, as a beaſt doth man or burden, Mat.21.7. Mark 11.2,7. The city is compared to a Tabernacle, as ch.54. 2. yet not like to that Tabernacle made by Moſes, which was from time to time taken down, and removed from place to place; as they journied in the Wilderneſs, Numb. 4.5. and 10. 17. but as the Temple built by Solomon, that ſtood conſtantly firm and fixed, Pſ.78.69. a type of the ſafety and ſtability of the Church, Pſ.46.5.& 48.8.& 125.1. Mat.16.18.

not one of the ſtakes thereof ſhall ever be removed, nor ſhall any of the cords thereof be broken] No one tower, or palace, or part of it, ſhall be in the leaſt degree impaired. See above, Pſ.48.12,13. an alluſion to thoſe cords, wherewith the curtains of the tent, or pavilion, ſupported with a pole, pitched in the midſt of it, being faſtened unto pins, or ſtakes, driven into the ground, do keep them tight, and ſo help to uphold it, ch.54.2.

not one of the ſtakes thereof ſhall be removed] Or, *no ſtake whereof ſhall be removed*. Heb. *the ſtakes thereof ſhall not go*: the noun is ſingular, the verb plural; which juſtifies, *not one*, in our verſion. See Ch. 26.19. and *to make to go, is to remove*, Job 19.10. as, *to go, here, to be removed*, plucked up, and pulled out of its place; the poſſeſſive, for the relative, as v.21. Exod.18.20. Job 3.3. Pſ.11.4.

ſtake] Or, *pinne*: the word properly ſignifies a *nail*, or a *pin*, ſuch as we uſe to hang things on, chap.22.23, 25. Ezek. 15.3. then ſuch *pins*, or *ſtakes*, or what matter ſoever, as were uſed about tents, Exod.27 19. Judg.4.21.

for ever] As ch.13.20.& 25.8.

nor ſhall any of the cords thereof be broken]Or, *and whoſe cords ſhall none of them be broken*. Heb. *and all the cords thereof ſhall not be broken: all not, for not any*: as Ezek 18.21,24. See v.14.

V. 21. *But there the glorious Lord* will be *unto us a place of broad rivers, and ſtreams; wherein ſhall go no Galley with oars, neither ſhall gallant ſhip paſs thereby*] In this verſe and the next, the Prophet ſheweth by whoſe powerful ſupport and ſafeguard, the city ſhould attain and enjoy this conſtant and aſſured ſafety, by God alone, and his proviſion of it, Chap.26.1,3. Pſal.46.5.& 48.8. Zach.2.5. compared here to a broad river, that is of much uſe and ſtrength to a city; but withall, of ſo ſtiff and ſtrong a current: that neither ſhip or galley, of any enemy, ſhall be able, with help of wind, or oars, or both, to get up thereby to it, to moleſt or annoy it, and the Prophet ſeems to allude to, and meet with the conceit of thoſe, that thought meanly of Jeruſalem, becauſe it had no ſuch great river neer it, as Nineveh and Babylon had, which the Aſſyrians boaſted of, and to which he is compared, ch.8.7. or ſuch an one as Egypt had of Nilus, wherein they ſo much confided, Ezek.29.3. but alſnall rivelet, or two only; which though they might afford waterſufficiene for the city, Pſal.46.3, 4. Yet they had no great breadth of channel, to bear any great veſſel, or raiſe with any ſtrong ſtream, nor could afford much ſtrength or defence to the city. See Chap.8.6. But God, ſaith the Prophet, ſhall inſtead of ſuch a river, as Euphrates, or Nilus, afford more ſecurity and ſafety unto us, then any ſuch river did, or could do unto them; he will himſelf be ſuch a river to us, ſo broad, and of ſo ſtrong a ſtream, as neither the King of Aſſyria, nor any other enemy ſhall be able to paſs. See Ezek. 47.5. or, as ſome expound it, he will make this city and land as Meſopotamia, that was environed with the branches of the one, as Egypt that was fenced and fed, and enriched with the ſtreams of the other.

there the glorious Lord will be *unto us*] Or, as ſome render it, *the Lord* will be, (or, will appear, will ſhew himſelf) *glorious*, or *magnificent for us*; becauſe the Epithet is not wont to go before his maſter, or owner, in the Hebrew: or, will do *gallantly* for us; for ſo the word is afterward here rendred, to wit, in the overthrow of our enemies.

a place of broad rivers and ſtreams] Or, as ſome, in *place*, that is, inſtead of ſuch *rivers* and *ſtreams* as Eccl. 3.17. a defect of the copulative, as Ch.31.13. Heb. *broad*, of *hands*, or *ſpaces*; as the word is uſed, ch.22.18. Pſ.104.25.

wherein ſhall go no vaſſey with oars] Heb. *no ſhip of oar ſhall go in it*, Or the ſyntax, ſee on v.20. *ſhip or oar*, for, bark, veſſel, or galley, rowed with oars. See Ezek.27.5,6,26,29. *ſhall go*, that is, *paſſe*: as Pſ.104.26. *there go the ſhips*.

nor gallant ſhip] The term given before to God. God, as he hath done gallantly for us, in our preſent delivery; ſo he will for the future, ſo engage himſelf for our ſafety, that no enemy of what power ſoever, ſhall be able to approach us, to diſturb our peace, Pſ.91.4. 9, 10.

V. 22. *For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will ſave us*] God alone hath intereſt in us; to him alone we belong; and ſo long as we continue loyal to him, our Soveraign, and walk according to the Laws, by him preſcribed us, we ſhall be ſure of his protection and ſafeguard, Deut. 26. 17-19. & 30.19,20.& 33.12,26-29. Pſ.81.8,9; 13-15. ch.48.17-19.

our Judge] To right us againſt thoſe that wrong us, Pſal.7.6,8, 11.& 9.4.& 26.1.& 75.7.& 94.2. he ſeems to have ſome reference to thoſe Judges, that God raiſed up for the reſcuing of his people out of the hands of their oppreſſors, Judg. 2. 16. Acts 13.20.

our Law-giver] Heb. *ſtatute-maker*, Gen.49.10. a title given to God more eſpecially, in regard of his people, unto whom he had preſcribed ſuch ſtatutes and ordinances, as he had not to any other, Pſ. 147. 19.20. See Deut. 33.2, 21. Jam. 4. 12. of the term, ſee chap. 10.1.

our King] He, and not the Aſſyrian, who yet hath formerly tyrannized over us, ch.26.13. and would ſtill ſo do. See Pſ.44.4.& 74.12. & 89.18.

he will ſave us] As a Soveraign protecteth his ſubjects, that continue loyal to him, and live according to his Laws, Pſ.7. 8.& 72.4, 12-14. See ch.25.9.

V. 23. *Thy tacklings are looſed; they could not well ſtrengthen their maſt; they could not ſpread the ſail*] The Prophet here returneth again, to foretel the defeat given to the Aſſyrian forces; whereof ſomewhat before, v.3. addreſſing his ſpeech unto them, or to Sennacherib their chief Commander, and he compares his vaſt army, here, to a great gallioun, in diſtreſs at ſea, and ſo inceſſantly purſued and driven with furious blaſts of boiſterous winds, that the is not able to bear ſail, or keep up her maſt, and cannot therefore but miſcarry: and this reſemblance he may the rather ſeem to have made choice of, becauſe he had ſpoken before of goodly great ſhips, with top and top gallant, v.21. See ch.2.16. So that it is as if he had ſaid, Your ſhipping, O Aſſyrians, is, or ſhall be, wrecked; ye have miſcarried, or ſhall miſcarry, as by ſhipwrack. See Pſalm 48.7.

Thy tacklings are looſed]So the old Latine, and divers other latet verſions; but that ſignification of the verb here uſed, is queſtioned; nor is there any place produced, where it is ſo uſed. The margent hath it; *They have forſaken thy tackings*; and ſo ſome other, *they ſhall leave thy tackl ags, or thy tackings ſhall be left*; they ſhall be let go, and give over, by thoſe that ſhould manage them; an argument of evident danger, and great likelyhood of wrack approaching, when the marriners, as deſpairing of ſafety, give over the managing of their tackle, and leave the ſhip, to ſhift, as it may, for it ſelf. Act 27.30,40. And the word here uſed, doth not unuſually ſignifie ſo to *leave*, or *give over*, Exod.23.11. Judg.6.13.1 Sam. 10. 2. Pſal.27.9. Prov.17.14. Chap.2.6. But ſome other render it, with the ancient Greek, *Thy tackings are ſplit or broken*; or, that which followeth thereupon, *they are diſpated*, driven to and fro with the wind, or thrown about againſt the ſhip, as they conceive the word to be uſed. Chap.32.14. Ezek.31.12. See ch. 16.8. which way ſoever we take it, it ſeemeth oppoſed to that which he had ſaid before of the city, compared to a tent, that no ſtake, or cord of it, ſhould be ſtirred, verſe 20. whereas of the enemies army, compared to a ſhip on the other ſide, he ſaith, that no maſt or tackle of it ſhould hold. For I cannot accord with thoſe, that of *tent*, or *pavilion*, expound this whole paſſage: by *maſt*, in the next branch, underſtanding the *pole* pitched in the midſt, to bear it up. See ch.30.17. and much leſs with that, which a learned Antiquitor exhibiteth, who renders it, as ſpoken to Sion, *Thy ſorrows are leſt*: thou haſt no longer cauſe to be ſorry: that the word ſignifies as well pains, as cords, Job 21.17. Pſ. 18.4.& 116.3. is undoubted; but how that ſuiteth here, appeareth not.

they could not well ſtrengthen their maſts] *They*, that is, the *tackings*, which failing, the maſt cannot ſtand.

well] Heb. ſay ſome, *the ſtrightneſs of the maſt*: that is, they could not keep the maſt upright: ſuppoſing the word here uſed, to be a noun ſubſtantive; but it is hard to find a place where it is ſo uſed. Others make it not a noun, but an adjective and render it, *they could not hold*, or *keep the maſt ſtraight*, or *upright*: and the word indeed ſeems ſo to be taken, Gen.42.11,19. Prov.15.7. Eccl.8. 10. nor do they miſs of the true ſenſe of the place, that here ſo underſtand it. Yet, becauſe (as was intimated on ver. 21.) the adject ve is ſeldome ſet before it's ſubſtantive, in Hebrew: it is conceived rather to be an adverb, here, as our Engliſh Tranſlators took it, when they rendred it, *well*: as alſo, it oft eſſe-where ſignifies *well*, or *right*, Exod. 10.29. 1 Kings 7.9. Ier.8.6. & 23. 10. for, as for the reſt, it would have it a note of ſimilitude, thought I be commonly ſo uſed, 1 Sam. 7.9.11 Pſ.1.4. Yet that hath no place here; as little in mine apprehention that, which the ſo-ſeven-toned learned Writer ſug geſteth, *the baſis of the maſt*, that is, ſaith he, of th. ſtandard, whereon the banner was to be diſplayed in the field; which God ſhould cauſe ſuffer to be fixed, much leſs the banner to be upon it diſplayed: but the Prophet ſeemeth to be here in a diverſe reſemblance

could not ſtrengthen]Heb. *they ſhall not ſtor, they could not, or they ſhall not be able to ſtrengthen, or hold faſt, or keep from*: the indicative form, in a potential notion: as Num.23.10 Deut.4.28. Neh. 6.6. Job 9.3.& 14.4. Eſt.5.14. ch.10.19.& 26.18. Dan.3.15. with 17. ſo alſo in the next branch.

they could not ſpread their ſail]Heb. *the ſign*, or *ſtag*, or *enſign*, as the word moſt commonly ſignifies, and ſo divers Interpreters, after the old Latine, here render it; underſtanding the word, ſome, of a *ſtag*, ſet on the top of a tent, or pavilion, to ſhew whom it belongeth to: Others, of the *the banner* diſplayed in fight in the field: Others, of the *ſtag on the* top of the maſt of a ſhip, which none of them, ſeem to fit well here. And others, therefore, laſtly, after the Chaldee Paraphraſt, with the Jewiſh Commenters, render it, as ours,

here, *the fail*: the meaning of the words being, that their tackle was all so spilt, and torn, and dissipated, as well those that should keep the mast upright and steady, as those also, that should hold and guide the sail; that neither mast nor sail could do them any service; and their ship therefore destitute of all such necessary furniture, must needs be swallowed up of the Sea.

Then is the prey of the great spoyl divided] Or, *then shall the prey* (as Gen. 49.27.) *of a great spoyl be divided*. The spoil of the Assyrians Camp, after the defeat given them, and their sudden flight thereupon, ch. 32.8, 9. divided among the Jewish people, as the Syrians, 2 King. 7.16. and of those of Moab and Ammon, 2 Chr. 20.25. and, as after a wrack of some great carvel, or carick, laden with abundance of rich commodities, the coasting people are wont to seize on such of them: as on drift, some floating to the shore: see v. 4.

prey of a great spoil] Or, as some of the Jewish Criticks, *prey*, and *much spoil*, or *spoil in abundance*: see ch. 9.7. a defect of the copulative: as ch. 3.1. See 2 Chro. 28.8.

the lame take the prey] Or, *shall take the prey*. Heb. *prey*, or *prey on the prey*, as ch. 10.6. Ezek. 38.12, 13. the lame shall do as the lepers did, 2 Kings 7. 8. The weakest and most impotent shall be able enough to make spoil of them; as the Jebusites bragged that they could do with David and his, 2 Sam. 5.6, 8. or, shall among the rest, seize on the prey, when the enemy is fled and gone, Pl. 68.12. ch. 37. v. 36, 37.

V. 24. *And the Inhabitant shall not say, I am sick*] No one Inhabitant of Jerusalem, shall have cause to complain of any infirmity, contracted by the siege or invasion of Sennacherib; their health, or ability of body, shall not (as by long and straight sieges is usual) be in the least degree impaired: See Psal. 105.37. Others, the weak shall take heart; or, they shall have incolumity, health and strength, restored to them, Psalm 103.3. chap. 35.6. But the former is, I take it, more agreeable to the scope and drift of the Prophets discourse.

the inhabitant] To wit of Jerusalem, v. 20. *inhabitant*, for *inhabitants*: as Chap. 5.3. Yet here rather distributively, then collectively, as there *the inhabitant shall not say*, for *no inhabitant shall say*: see v. 21.

I am sick] As 1 Sam. 30.13. or *feel pain*: as Prov. 23.35. or *am weak*: as Judg. 16.7, 11.

The People that dwell therein shall be forgiven their iniquity] Or, *the People dwelling therein, being discharged of iniquity*: for so it runneth word for word in the Hebrew. *Discharged*, or *disburdened of iniquity*: as Psalm 32.1. or, as it may well be rendred, *having iniquity taken off them*; or, *from them*, 2 Sam. 12.13. Psalm 103.12. being by the hand of God upon them, refined and reformed; and God, upon their repentance, now reconciled unto them, Chap. 1. 25. 27. and his wrath, by their sinnes formerly incensed, remitted wholly, and removed, ch. 38.27. & 43.25. & 54.7-10. & 57.17, 18. Jer. 31.34. a defect of the pronoun: as ch. 13.15.22.

CHAP. XXXIV.

Vers. 1. *Come neer, ye nations, to heare, and hearken, ye people; let the earth hear, and all that is therein, the world and all things, that come forth of it*] Whether this Chapter, and the next, belong to the Prophecy, or Sermon, recorded in the foregoing Chapter; as some would have it, or contain another several one, is not altogether so certain. Yet the former seems not improbable. Howsoever, this Chapter, for the subject matter of it, agreeth much with Chap. 24. and the next, with Chap. 25, this being a prophecy of the destruction of the enemies of Gods people: the next, of the restitution of the Church. And this he maketh entrance into, by a summons of all Nations, yea, of all creatures: as Chap. 1.2. to take notice of, and consider, what he was about to do. as with one Nation before, ch. 33.13. for now to all of them that had bin enemies to his people, implying thereby, that what was here denounced, did nearly concern them all, and the several places of their abode.

all that is therein] Heb. *the fulnesse thereof*: as chap. 42.10. Psal. 24.1.

the world] The habitable world: as Mar. 16.15. or, the world that yeeldeth ought (as the word properly importeth) for the food, and use of man or beast, opposed to the waste that is altogether barren, and devoid of ought, such as that, Jer. 17.6.

all things that come forth of it] Heb. *all the off-springs, or proceeds of it*, ch. 22.24, & 42.5.

V. 2. *For the indignation of the Lord is upon all nations, and his fury upon all their armies*] Or, will be *against*: as Gen. 40.2. & 41.10. God intendeth to proceed in wrath and vengeance against all those Nations, that had bin enemies to his people, tor, as some, all the wicked of the world, in generall. But these seems to enlarge it over-much; as well, as those on the other side to over-narrow it, that restrain it to the King of Assyria, and his subjects or adiocates. See ch. 24.1. & 26.21. Joel 3.2. v. 8.

indignation] Or, *boyling wrath*; for the word properly signifieth a *bubble*. Hos. 10.7. (where it seems not so well rendred *scum*: *froth*, were better there, then *scum*-for which another word is, Ezek. 24. 6, 11. Such as are wont to rise on the top of the water, when the pot boileth upon the fire, ch. 64. 2.

fury] Or, *fervent wrath*, from a word, that signifieth *heat*. Pl. 19. 5. & 39.3. whence the sun is so termed: ch. 24.24.

all their armies] Heb. *each army of them*, that have waged or do wage war against his people. See ch. 24.21.

he hath utterly destroyed them, and hath delivered them to the slaughter] or, *he will utterly destroy them, (make an anathema of them.* Josh. 6.17, 21. See ver. 5.) *and will deliver them* (Heb. *give them*, as Jer. 15.9. *unto slaughter*. He hath passed such a doom of destruction upon them, as sure to be put in Execution, as if it were executed already. ch. 14.26, 27. Joh. 3.18.

V. 3. *Their slain also shall be cast out*] To be devoured by birds and beasts, (the multitude of the slain being such, that they shall want either person to bury them, or places to bury them in; or, people in detestation of them, casting their corps out to lye and rot above-ground, Jer. 7.33, 34. & 22.19.) as themselves had formerly dealt with Gods people, Pl. 79.2, 3. Jer. 34.20.

and their stink shall come up out of their carcasses] Heb. *and their carcasses, the stink of them shall ascend, or go up*: a nominative put absolutely: as Psal. 18.31. & 104.17. See Exod 8.14. ch. 66.24. Amos 4.10. Joel 2.20.

and the mountains shall be melted with their blood] They shall run down with streams of blood, as with water, chap. 30.25. as if they were even dissolved into blood. See chap. 64.2, 3. nor need we, with some Interpreters, by *mountains*, understand here heaps of carcasses, piled up like hills, as those that Sampson made of the Philistines, Judg. 15.16. It is an hyperbolical form of speech, used in like manner of great plenty, of any thing coming from the mountains, and the plants there growing, or the beasts there grazing. So, *the hills shall flow with milk*, Joel 3.18. and, *the hils shall melt with wine*, Amos 9.13.

V. 4. *And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down: as a leafe falleth from the vine, and as a falling fig from the fig tree*] So great shall their fear and terrour be, and so strange and dreadful the judgments of God inflicted upon them, that the whole frame of the creature shall seem to be dissolved, and the world to be at an end. See the like, ch. 13.10, 13. & 24.21. Rev. 6.13, 14. Yet neither do I concur with those, that understand these words of the general dooms-day, though such things then shall be, 2 Pet. 3.10, 11. no more then those in the Revelations are to be so understood; many things, in the course of the context, both there, and here, being, that they cannot so be meant, and much lesse with those, who suppose no more to be meant, then the thickning and darkning of the ayr, by such abundance of foggy vapours and exhalations, ascending from the gore-blood and putrified carcasses, and the production of divers meteors, consisting of such, that shoot to and fro, like stars, and fall at length to the ground. The one go to far, and the other fall far too short. It is the manner of Gods Prophets, in their descriptions of some extraordinary judgment, to set it forth in such colours, as if they were deciphering the face of that last universal judgment, whereof, such are, in some sort, resemblances and fore-runners. See Dan. 7.9, 10. Joel 3.12-16. as, on the other side, the restitution of Gods people after some grievous calamity, and long affliction, is wont to be shadowed and set forth in such terms, as have caused many to be mistaken in them, conceiving no other, then the general resurrection, at the last day, to be therein described. See Chap. 26.19. Ezek. 37.2, 13. Dan. 12.1, 2.

host] See Gen. 2.1. ch. 24.21. & 40.26.

shall be dissolved] Heb. *pine, or waste away*, Lev. 26.39. Ezek. 24.23. & 33.10. Zach. 14.12. See ch. 3.24. & 5.24. the verb is plural, because the noun is collective. See 2 Pet. 3.10.

rolled up as a scrole] Heb. *as a book*. and so Rev. 6.14. alluding to such books, as were then in use, called *rolles*, or *volums*. See Chap. 8.1. so that as it could not be seen what was written in those books, when they were so rolled up; no more should the stars now, as they might formerly, when the heaven was spread abroad, Psalm 104.2.

their host] The Stars, Rev. 6.13.

a leaf falleth] Or, *as leaves fading, fall*: as ch. 64.6. Jer. 8.13. for so the word properly importeth; as the leaves of a vine, when they are withered fall. See ch. 1.30. & 28.1.

as a falling fig] The like defect of the substantive, see ch. 28.4. where *a fading*, is for, *a fading* plant: such green figs as come first; but are shed after a while, when others begin to put forth. See Rev. 6. 13. The old Latine, and some of our versions supply *leafe*; or *leaves*, from the former branch, but the gender is feminine, which help to strengthen (as also doth that of the Evangelist) the former, but some would have it taken neutrally, as is the feminine oft in Hebrew, and then it may include both.

V. 5. *For my sword shall be bathed in heaven*] A description of the great slaughter that shall be made, ver. 2. and the persons that shall be slaughtered.

my sword] Spoken in the person of God: *his sword*, for his power manifested in the execution of justice, Deut. 32.41. Jer. 50.35-37. Ezek. 21.3, 9.

bathed] Embrued in blood: as Jer. 46.10. Heb. *drunk*: as Rev. 17.6. or *soaked*, see v. 7. or *satisfied*: as Pl. 36.8. Rev. 7.19. Jer. 31.14, 23. v. 6. ig

in heaven] According to a decree past concerning it in heaven, Pl. 119.89. See v. 16. Though some of the Jewish Commenters read it, *my sword in heaven*, or, *that is in heaven, shall be made drunk*. Which is yet more probable, then what another of them hath, of slaying the great Potentates first, that sit aloft, as in heaven, chap. 14. 13, 14. and after that, the inferiour ones, that sit tar below them, as on the ground, Psal. 113.7, 8. See chap. 24. 21. or, what some of our, following the old Latine, that readeth the words in the time past, My sword hath begun to rage, as drunken men use to do, Prov. 20.1. in heaven, that is, in my Church, among mine own people, Ezek. 9.6. 1 Pet. 4.17. (tyled *heaven* in Scripture, Rev. 4.1. & 12. 1. and thence shall descend to those without the Church, called the earth, Rev. 12.12. See Jer. 25.15, 16, 18, 29.

behold it shall come down upon Idumea, and upon the people of my curse, to judgment] The people and persons, whom this sword is to make slaughter of, are more specially the Edomites, and together with them, such other nations, as were destinated to destruction.

behold] As ch. 10.33.

come down] From heaven: as ch. 30.30. Rom. 1.18.

upon] *come down upon*, for, *coming down* light *upon*: as Exod. 19.20. *The Lord descended upon the Mount*, for *descending*, abode *on it*. Of which manner of speech, see ch. 13.12. & 38.17.

Idumea] Heb. *Edom*, that is, *Esau*. See Gen 25.30. & 36.8. here put for his posterity, and their country. See ch. 21.11. as the Meadites, ch. 25.10. so hereand Chap. 63, 1. the Edomites are marked out, as two of the principal enemies of Gods people. See Pl. 137.7 Lam. 4.21.

and upon] Or, *even upon*: as Ezra 1.8. if the Edomites be in this latter branch also intended. See v. 6.

the people of my curse] Heb. *cherem*, Josh. 6.17. Greek, *anathema*, 1 Cor. 16.22. it signifies a thing devoted to destruction, Deut. 7.26, 27. See v. 2.

V. 6. *The sword of the Lord is filled with blood, it is made fat with fatnesse*] An intimation of a very great slaughter.

sword of the Lord] As Jer. 47.6. See ver. 5.

is filled] Or, *shall be filled with blood*, shall drink its fill of blood, v. 5. ch. 15.9.

it is made fat with fatnesse] Or, *it shall be fatted with fat*; it shall eat abundance of fatta resemblance taken from some greedy glutton or other ravenous creature, that hath gotten, and eaten his, or its fill of fat beasts.

and with the blood of lambs and goats, with the fat of the kidneys of rams] Or, *even with*, &c. for he relateth more particularly what *blood*, and *fat*, before, he meant.

of lambs, goats, and rams] Men of all estates and ranks: but these seem here mentioned, as of the meaner sort; for the greater sort followeth, ver. 7. and it seems somewhat overnice, that some have of the common people, Priests, and wealthy ones. Howbeit, it may well be questioned, whether the word *carim*, translated *lambs*, might not rather be rendred, *bell-wethers*: as it is by some, not amisse rendred, *leaders of the flock*, or *sheep*, 1 Sam. 15.9. to the souldiery especially, the words seem to have reference: as Ezek. 39. 18. & Rev. 19.18. and to those, that had some command among them. See on ch. 16.1.

fat of the kidneyes] Which they lye enwrapt in, Levit. 3.8. Deut. 32.14.

for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea] What he called a *slaughter* before, ver. 2. and hereafter again, he now calleth a *sacrifice*. For the word signifieth as well *to slay*, as to *sacrifice*, Gen 31.54. 1 Sam. 28.24. 1 King. 1.9, 19. However, there seems an allusion here, to the beasts offered in sacrifice, whose blood, and fat, was reserved, as for God, unto whom they were sacrificed, Levit. 7.23-27. See ch. 1.11. Deut. 32. 38. & to those solemnities, in which so great abundance of them was slain, 1 Kings 8.63. 2 Chr 29.31-35. & 30.24. to which some also add, as implying what Gods vengeance executed on his enemies, and on the enemies of his people, is as pleasing to him, as any sacrifice whatsoever, ch. 1. 24. Jer. 46.10.

Bozrah] The Edomites chief city, chap. 63. 1. Jer. 49.13. 22. so termed, not, as the Greeks, who by an invertion of the letters, call it, *Byrsa*, as if it had its name, from an ox *hide*, that should encompass the ground it flood on, being cut out into thongs; (for the word is the same, with the name of that place, of which they tell us such a tale,) but from the fortifications and strength of it, bearing that name, as the word importeth, chap. 20. 15. & 25.2. & 27. 10.

Idumea] As v. 5.

V. 7. *And the unicorns shall come down with them, and the bullocks with the bulls*] The great Potentates, and mighty Commanders, by these greater cattle, and wilde-beasts, resembled, shall be pulled down, and slain, as well as the rest, Psalm 22.21. Jer. 50.27. Rev. 19.18.

unicorns] Not such horned creatures like horses, as our Painters usually portray, or wilde asses, which some tell us of, with one strait horn in the fore-head. Whereof, see Aristotle, in his *history of living creatures*, l. 2. c. 1. Elian, l. 4. c. 52. & l. 16. c. 20. & Pliny, l. 8. c. 21. & l. 11. c. 37. for such in these days, no where found, are deservedly deemed figments: and the horns we have, called *thi-*

ceras horns; are well known to be the horns, not of land beasts, but of sea creatures; one, the principal of them, kept, as a royal monument with us, taken out of the head of a vast-bodied creature, found dead, and floting in the Sea; another of less note, broken off from the head of the like sea-creature, that had run it thorow the ships timber, and there left it behind her; but as some guess the *rhinoceros*, a vast beast, for shape, not unlike to the Elephant, whom he is reported to fight with, but instead of his trunk, furnished and armed with an horn, of no great length, rising from his nose, as engrafted on it, (whence he is so termed) and slanting somewhat back toward the head of the beast; whereof cups are made, and set in silver of no great size, nor slightly esteemed only for rarity: and this way most of our Interpreters go; from whom our margent here rendreth it, *rhinoceroles*. But other stick at its, for two reasons especially: First, because this beast is not found, but in India, and in the remotest parts thereof: nor is it likely, that it was commonly known among the Jews, as this creature appeareth to have been, by the frequent mention of it, Num. 23.22. Deut. 33.17. Job 39.9, 10. Psalm 22.21. & 29.6. & 92.10. and that bred also with them, as may seem by Psalm 29.6. and again because, (to let pass what is said of his nature, but *horns*, Deut. 33.17.) the beast is mentioned; is elsewhere spoken of, as having goodly, lofty, and stately horns, Deut. 33.17. Psalm 92.10. which of the Rhinoceros cannot be well said. Some, therefore of the Jewish Writers, suppose it to be that, which the Latines term *Bubalus*, the Italians, *Bufalus*: with us, some a *bufale*, some a *buffes* from whom; again, some of ours, somewhat dissenting suppose it rather to be that kind of *wilde ox*, which the Latine Writers call *Pyrus*, partly, because they find this in Scripture joyned commonly with *oxen*, and *bulls*, whereby they conceive it to be some beast of that kind, Deut. 33.17. Psal. 22.12, 21. & 29.6. and partly, because that, as this is of special note for strength, Num 23.22. for horns, Psal. 92.10. and for untameable fierceneſſe, Iob 39.9, 10. so these, are all reported also to be in the *thrus* eminent. For besides his remarkable strength, and bigness, wherein some of them are reported not to come much short of elephants; his horns are said to be so large, that drinking cups, & vessels rather, of great capacity are made of them; and withal, his untameable fierceneſs to be such, that being taken in pits, they will be slain sooner, then mastered; and though coming into mens hands very young, they will rather be starved, then tamed. See Cesar of the *French war*, l. 6. & Pliny, l. 8. c. 15. & l. 21. c. 9. but this of the *thrus*, and that former of the *Bubalus*, may well be reconciled, if we shall observe what Pliny inform us, that the name *Bubalus* was among the common sort of people, given to the *thrus*, even in his dayes. See on ch. 51. 20.

come down] An allusion to beasts struck down, and laid along by the hand of the huntsman or the butcher.

with them] Together with the meaner sort, mentioned v. 6. See Psl. 68.30.

bulls] The word is used for such as are of most excellency and eminency in their kind, whether of horse, *Heeds*, as we term them; & so Iudg. 5.22. Ier. 8.16. & 47.3. or, neat, *bulls*, and so heretas also, Psalm 22.12. & 59.13. & 68.30. Ier. 50.11.

and their land shall be soaked with blood, and the dust thereof made fat with fatnesse] That which was before said of the sword, employed in the slaughtering of them, verse 5. 6. is here said of the ground, receiving the blood, and the fat of the slaughtered. See verse 5.

their land] The Edomit. s Country, verse 6.

soaked] Heb. *drunken*, saith our margent: but the word is used for *watering*, in a plentiful manner, Psalm 65.10. Prov. 11.25. Chap. 55.10. and 58.11. watered with abundance thereof, as with water.

the dust thereof] Heb *their dust*: as, *their land*.

made fat with fatnesse] Cloyed, and thickned with fat, See verse 6.

V. 8. *For it is the day of the Lords vengeance, and the yeer of recompences for the controversie of Zion*] It is the time that God hath appointed for the righting and avenging of wrongs done by them, to his people.

the day of the Lords vengeance] So ch. 63.4. for they strain the words exceeding far, or pervert it rather to a clean contrary sense, that would have it found, nothing but matter of love, and kind affection and retribution of good in lieu of evils and afflictions, formerly sustained, see ch. 61.2.

the yeer of recompences] Or, *retributions*; as, *the days of retribution*, Hos. 9.7. taken in the worse sense, for retribution of penalty, for wrong done: as chap. 35.4 & 59.18. Ier. 51.56.

for the controversie of Zion] The controversie that he hath against your for the wrongs that ye have done her, as, *the quarel of my covenant*, Levit. 26.25. for the quarel that I have against you, for the breach of Covenants, *Zion*, for Jerusalem: as ch. 1.8. and Jerusalem, for the whole State of Judah, ch. 33.20. whereunto the Edomite had from time to time been very injurious, and done them much mischief, Psalm 137.11. Lam. 4.22. Ezek. 25.12. Amos 1.11. Obad. 10. See ch. 45.24, 25 & 47.3, 6. Mic. 7.9, 10.

V. 9. *And the streams thereof shall be turned into pitch; and the dust thereof into brimstone, and the land thereof shall become burning pitch*] A rhetorical description of extream devastation; in way of allusion

allusion to the destruction of Sodom and Gomorrah, Gen. 19. 24. Deut. 29. 23. Rev. 19. 20. & 20. 10.

V. 10. *It shall not be quenched night nor day, the smoak of it shall go up for ever*] This devastation of Idumea shall last long, as of cities burned down, the smoke, embers, and ashes, do a long time continue. Sec Jer. 7. 20. Rev. 14. 11. & 18. 18. & 19. 3.

from generation to generation, shall it lie waste] That is, for many generations. See v. 17.

it shall lye waste] Heb. *be wasted*: as chap. 60. 11. *shall be opened*, for, *shall stand open*; and Neh. 1. 3. *is broken*, and *are burnt*, for, continue broken and burnt.

none shall pass through it, for ever and ever] Heb. *ever & ever*. See the like note of extream desolation, Chapter 60. 15. Jerem. 9. 10, 12.

V. 11. *The cormorant and the bittern shall possesse it; the owl also, and the raven shall dwell in it*] Such creatures, only, as haunt waste places, shall be, and abide there. See the like, ch. 13. 18-22. & 14. 23. Zeph. 2. 13, 14. Rev. 18. 2.

cormorant] Or, as some, *the Pellicane*; it is reckoned among the unclean birds, Deut. 14. 17. Levit. 11. 18. and noted for one, that keepeth in waste places, Pf. 102. 6. Zeph. 2. 14. It seems, to be a Water-fowl, and is supposed to be so termed, for swallowing down fish, shell fish especially, till by the heat of his gullet, or stomack, being in a manner concocted and made to open, he then *casts up* again, and so picks the fish out of the shell. Aristotle, *history of living creatures*, l. 9. c. 10. Pliny, l. 10. c. 40. Tully, *of the Deity*, l. 1.

bittern] See on ch. 14. 23.

possesse it] So, he will *make it a possession*, ch. 14. 23.

the owl] An unclean fowl, Levit. 11. 17. Deut. 14. 16. So called, because it shunneth the clear day-light, and flyeth abroad, in the *evening*, or *twilight*; as the adulterer doth, Job 24. 15. it is rendred, *the great owl*, in Levit. & Deut. See v. 12.

raven] An unclean fowl also, Lev. 11. 15. Deut. 14. 14. that feedeth upon carcasses and carrion, Prov. 30. 17. Rev. 19. 17, 18.

dwell] Instead of the former Inhabitants, ch. 13. 21.

and he shall stretch out upon it, the line of confusion, and the stone of emptiness] He shall by line and level, be designed and laid out, to be an horrible desolation, and a waste wilderness: and in vain therefore for them, to attempt the restoring of it again, Mal. 1. 4. a metaphor taken from the manner of Masons and Workmen, who when they are to take down some part of a building, are wont, by line and level, to mark out how far, or how much of it, is to be pulled down. See the like, 1 King. 21. 13. Lam. 3. 8.

he shall] God shall, or, taking the word indefinitely, such a line shall be stretched out upon it: as ch. 22. 8. & 33. 1.

stones] Or, *plummet, or, level*, as we call it, from the Latine, *Libella*, a stone, plummet, or other weighty thing, hanging on the line, or cord, to keep it tight and strait, Zech. 4. 10. See also, ch. 28. 17. & Amos 7. 7, 8.

confusion and emptinesse] The words are the same, used of that confused and formless shape of the lower part of the world, in its first production, Gen. 1. 2. See ch. 24. 10. Jer. 4. 23.

V. 12. *They shall call the Nobles thereof to the Kingdom, but they shall not be there, and all their Princes shall be nothing*] There shall be none of their Nobles or Princes left, to take the Government upon them, if it were offered unto them. See ch. 3. 6.

They shall call, the Nobles thereof to the Kingdom] The particle *to*, is not in the text, and some therefore read it, *The Kingdom shall call the Nobles thereof*; to wit, to afford conduct, or defence to them: but the noun, and the verb, so joyned, agree neither in number, nor person, and that particle is oft wanting, ch. 23. 5. Pf. 45. 7. Hoiwbeit, the like irregular syntax is in the next verse. And a learned Writer renders it, *The Nobles thereof shall call for a Kingdom, when there is none there*; that they might, under a King, enjoy their honours and places: so is the copulative used, Jer. 34. 1. Nch. 2. 13. Job 21. 22. 34.

nobles] The word properly signifies *white* ones, Eccl. 10. 17. Jer. 27. 20. so called, because such are wont to go in *white*, that is, fair, goodly, and gorgeous apparel, Eccl. 9. 8. Luk. 7. 25. Rev. 3. 4. & 7. 9, 13, 14.

and] Or, as some, according to that latter reading, *but*: as ch. 29. 13.

nothing] As chap. 40. 17. & 41. 12. or, *none*: as Amos 6. 10. 2 Sam. 9. 3.

V. 13. *And thorns shall come up in her Palaces, briers and brambles in the fortresses thereof*] As in the places where such buildings formerly stood, when they ly ruined, is wont to be, chap. 32. 13, 14.

And thorns shall come up] Or, *thorns also*: as ch. 32. 7. Some render it, *a multitude of thorns*, because the noun is plural and masculine; the verb singular and feminine.

in her palaces] The particle *in*, is wanting: as chap. 26. 8. and 28. 7.

And it shall be an habitation of dragons] Ch. 13. 22. & 35. 7. Jer. 9. 10, 22. & 49. 33. & 51. 37. noted for abode in wastes, Job 30. 29. Mal. 1. 3. of the word, see ch. 27. 1.

and a court for owls] As if he had said, owls shall keep court there, alluding to the courts, that were usually before great mens houses, 2 King. 20. 4. See ch. 35. 7.

owls] Or, *ostriches*, as some would have it, see Lam. 4. 3. Heb. *daughters of the owl*, as it is commonly almost, generally fyled: as Levit. 11. 16. Deut. 14. 15. and elsewhere: it may be, because less then those other kinds, mentioned, ver. 13, 14, 15. This, and the *Tanain*, in the branch next before, are found joyned together, ch. 43. 20. as creatures, both abiding ordinarily in the Wildernesse.

V. 14. *The wild beasts of the desert, shall also meet with the wild beasts of the Iland*] Heb. *Zijim*, and *Ijim*: of which, see chap. 13. 21, 22.

and the satyre shall cry to his fellow] Or, *his mate*, v. 15. one to another: as Gen. 31. 32, 49. See ch. 13. 21.

the scrich-owl also shall rest there, and find for her self a place of rest] There being no body to disturb her, chap. 17. 2. Jer. 7. 33.

scrich-owl] Or, *night-raven*: our margeat, *night monster*; some of the Iewish Doctors would have it to be a *Camelion*, that liveth by the ayr: Others of them, *an evil spirit*, that haunteth waste places (Mat. 12. 43.) and our old Latine rendreth it *Lamia*, fome what to that purpose; but the doting Talmudists tell us, that it is the name of Adam's first wife, made of the same mould with him; before Eva, Gen. 1. 27. who because she would not be ruled by him, ran away from him, and became an evil spirit; whereupon also they write on a parchment, which they fasten over the door of the new married couple, *Adam Evah, aut Lilit*. The word is no where else found in Scripture: it seems, by the name, to be some night bird, for as another of the like kind, ver. 11. was so called of the *evening*, so is this, as being a night-haunter, of the *night*.

rest] Or, *rest her*. Heb. *make to rest*; or, *place her rest*: the word is in like manner used, ch. 51. 4. Jer. 31. 4.

a place of rest] Heb. *rest*, simply: as Gen. 8. 9.

V. 15. *There shall the great owl make her nest, and lay, and hatch, and gather under her shadow*] What creature this should be (the word being no where else read) the Jewish Doctors agree not: some of them would have it the same with that rendred *a bittern*, ver. 11. (concerning which, see on chap. 14. 23.) because the names differ but in a letter; and that such, as enterchangeth in Chaldee forms, especially, oft with the other. But other of them, deny that, and say it is another kind of bird: nor is it probable, that the Prophet should mention the same twice. Our old Latine, following the Greek rendreth it, *an hedge-hog*: some other, *an owsel*, or her fellatriches, supposed, by some, to be in Latine, called *merula*. The word having no known stem, or stock, it is hard given any certain, sentence of it: for whereas some would have it so termed, of *stepping*, or *hoping*, Cant. 2. 8. the radical letters agree not, they differ as much, as *ox*, *bully*; and *ox then*: Howbeit, in the Arabick, the word of *leaping*, or *skipping*, is said to be so written, as this here, with *ox*: whence, in Avicenna, is found the name of a serpent, so called, because it is wont to *spring up* from the ground, to fasten upon man or beast; which some therefore suppose to be here meant. That whith might seem very probable, the words coming so neer, the one to the other, *kippor*, and *kippozah*, but that the text seems not so willing to admit it, ranking this among Fowls; and describing the manner of her breeding, and brooding her young, in terms particular to that kind. I should suppose, therefore, if I may be so bold, to deliver my conjecture in so doubtful a business, that the Serpent mentioned by Avicen, had its name from the Fowl here spoken of, and the manner of its motion.

lay] Heb. *deliver*: so ch. 66. 7.

hatch] Jer. 17. 11.

gather] *brood*, her young ones, Mat. 23. 37.

under her shadow] Her wings that shade and protect them, Pf. 91. 1 Mat. 23. 37.

there shall the vultures also be gathered] Meet and flock together, as about a carcass such are wont to do, Matth. 24. 28. Luke 17. 37.

vultures] It is found among the unclean Fowl. Deut. 14. 13. and and with the name a little altered, Lev. 11. 14. where the old Latine rendreth it, the *kite*: some other, the *faulcon*, so called of its swift *flight*, Deut. 28. 49 Jer. 48. 40. & 49. 22. but the ancient Greek, as our here, and there, *a vulture*: so called of its colour, because *black* as *ink*. Jer. 36. 18.

each one with her mate] Heb. *a woman*, and, or with, *her friend*, or *familiar*, Exod. 11. 2. Jer. 9. 20. a defect of the particle: as Pf. 5. 4. See ver. 14, 16.

V. 16. *Seek ye out of the book of the Lord, and read*] Look into the book of the Law, fay fome, wherein thefe courfes are recorded; or, as others, when the day cometh, of the execution of this judgment, take the book of this Prophecy into your hands, and read over this paffage; and fee if any of thefe be found wanting there: or, thefe fhall as certainly be found all there, as if they were, by name, entred each of them into a roll of record: and there you might be fure to find them, could ye but have the fight of that book. Such like phrafes, alluding to rolls and regifters, are frequent in Scripture, Exod. 32. 32, 33. Pf. 56. 8. & 69. 28 ch. 4. 3. Mal. 3. 16.

no one of these shall fail] Either of the feveral kinds: as Mat. 4. 23. Luk. 11. 42. or of the whole number, and tale of each kind, entred into Gods lift: as ch. 40. 26.

none shall want her mate] There fhall none of them be alone: but ftore

ftore of each kind, ver. 14. or, none fhall be without her mate, that they may there breed, and replenish the Country with fuch kind of wild creatures: as Gen. 7. 2. Heb. *a woman*, or *each one, and her familiar, they shall not visit*: that is, *misse*, or *want*, as the word of *visiting* is ufed, Num. 31. 49. 1 Sam. 25. 15. in regard whereof, fome render it, *a woman*, and *her mate*, they *fhall not misse*: that is, neither the one, nor the other, fhall be found miffing, either in Gods roll, by thofe that can come to the fight of it, or in the countrey defigned unto them; and fo it fhould, in effect, be the fame with the former.

for my mouth it hath commanded, and his Spirit it hath gathered them] An emphatical redundancy of the pronoun added to the noun: as Chap. 8. 13. & 48. 6. Or, *my mouth, it is*, that *hath commanded* (or given order to have this done) *and his Spirit it is* (whofe mouth commanded it) that *will gather them together*, there to inhabit: the pronoun, for the verb fubftantive: as Eccl. 1. 5, 10. Chap. 43. 10, 13. a defect of the relative, as Chap. 33. 1, 11, 19. and a paffage from perfon to perfon, as ver. 5, 6. Chap. 33. 4, 6, 17. he hath given out a commiffion for it; and as by a fecret influnce will bring them together, as he did fometime to Noah, Gen. 7. 9. See Chap. 10. 6. Joel 2. 11.

V. 17. *And he hath cast the lot for them, and his hand hath divided it, unto them, by line*] Or, *he will cast the lot for them, and his hand will divide it to them by line*. He will fhare it out to them, and divide it among them, as an inheritance, whereof many are coheirs; or a poffeffion, wherein many are joynt purchafers, is wont to be divided by line and lot, Pfal. 16. 5, 6. Mic. 2. 5. the *line* being firft ufed for the meeting out of the parts; and the *lot*, for affigning of each one, out of the parts fo fet out and bounded, his fhare: fo was the land of promife fhared, Num 26. 53-56. Joth. 13. 7. & 14. 1, 2. & 18. 4, 6. which the Prophet may feem to allude unto, to wit, that as God had by line and lot, divided the Canaanites country to his people: fo he had, in like manner, divided the Edomites land unto thefe wild and favage creatures, to inherit and poffeis it for ever, or for many defcents; for fo it followeth.

they shall possesse it for ever, from generation to generation shall they dwell therein.] Heb. *to generation and generation*, that is, *for many generations*: as chap. 60. 15. See ver. 10.

CHAP. XXXV.

Verf. 1. *The wilderneſs, and the ſolitary place, ſhall be glad for them; and the deſart ſhall rejoyce, and bloſſome as a roſe*.] This Chapter, and the former, are, queſtionleſs, two parts of one, and the ſame Sermon, and have coherence evident enough, the one, with the other; that being of the dreadful deſtruction of the enemies of Gods people, and the utter deſolation of their lands: this, of the joyful and glorious reſtitution, exaltation, and exaltation of Gods people, thereupon enſuing, and oppoſed thereunto. So chap. 14. 1, 2. & 25. 1-9.

wilderneſs] The land of Judah, that had before, by the enemy over-running it, been made like a wilderneſs, Chap. 1. 7. & 8. 23, 24. & 14. 17. & 32. 12-14.

ſolitary place] Or, *waſt*. Heb. *drineſs*, that is, land of *drineſs*, or *droughts*; as Pfal. 63. 1. chap. 32. 2. & 14. 18. and there may be in the word, an alluſion to the name of *Sion*, thence derived. See Jer. 30. 17.

ſhall be glad for them] For the judgments of God, executed upon her malicious enemies, and her deliverance from their cruel oppreſſions, Pſalm 48. 11. & 58. 10.

the deſart ſhall rejoyce] Shall revive, recovering of her former devaſtations, and look as with a cheerful and pleaſant ſurface again, Pſalm 96. 12. & 98. 8. chap. 51. 3. & 52. 9.

bloſſome] Or, *flouriſh*: for the land or ground is not ſo properly ſaid to bloſſom, nor the *roſe* neither, Pſal. 72. 7. chap. 27. 6. Hoſ. 10. 4.

as a roſe] Cant. 2. 1. ſo *as a lilly*, Hoſ. 14. 5. where the ſame verb is uſed.

V. 2. *It ſhall bloſſom abundantly, and rejoyce even with joy and ſinging*.] As the land, ſo the State alſo (for by the recovery of fertility and pleaſantneſs to the land, is ſhadowed out alſo the flouriſhing condition of the State. See Chap. 4. 2.) ſhall have a new face, ſhall put on a new habit. Whereas it was penſive and mournful before, it ſhall now abound with joy, Pſal. 126. 1, 2. ver. 10. Chap. 61. 10. whereas formerly it was in a dejected and ſueful condition, it ſhall now flouriſh exceedingly, and be more glorious, then before theſe calamities befell it. See on Chap. 33. 17.

bloſſom abundantly] Heb. *flouriſhing, flouriſh*: as Levit. 13. 12. but to another purpoſe there.

rejoyce even with joy] Heb. *exult, even with exultation*, or, as ſome render it, *even with exultation, ſhall it exult*: a defect of the particle: as Chap. 33. 7.

and ſinging] Or, *and ſinging* it ſhall ſing; for the verb is an infinitive, and implieth, frequently, a defect of the indicative, or, imperative, or rather includeth either of them in it, Exod. 20. 8. where the word is, *Remembring*, for, *Remember* remember, Eccleſ. 9. 11. *I returned, and ſeeing*, for, *ſeeing ſaw again*. So Ezek. 1. 14. Jer. 14. 5. *ſinging* ſing, for ſing abundantly. So Pſal. 132. 16. See Jer. 31. 12. & 51. 48.

the glory of Lebanon ſhall be given unto it: the excellency of Carmel, and Sharon] It ſhall now be, for ſtatelineſs; like Lebanon, a mountain full of lofty Cedars, for wealth and beauty like Carmel and Sharon, two places of ſpecial note, for fertility and pleaſantneſs. See Chap. 24. 6. & 29. 17. & 32. 15. & 33. 9.

they ſhall ſee the glory of the Lord, and the excellency of our God] Either his people ſhall ſee it: ſo Chap. 33. 17. & 52. 8. & 66. 18. or men ſhall ſee it, others alſo ſhall ſee it, and take notice of it, as well as they: as Pſal. 98. 3. Chap. 40. 5. or taking the word infinitely, the glorious majeſty and power of God, ſhall be moſt conſpicuouſly ſhewn and ſeen, in the deſtruction of the enemies of his people, and the overthrow of their lands and ſtates; ſo in vindication of his people, delivery of them from their former diſtreſſes, and raiſing them to ſuch a flouriſhing and glorious eſtate, that were in ſo great contempt before. Chap. 33. 5, 10. & 48. 5. & 59. 19.

V. 3. *Strengthen ye the weak hands, and confirm the feeble knees*] The Prophet having before declared, both what judgments God intendeth to inflict on the enemy; and unto what eſtate he is reſolved to raiſe up his people: hereupon he encoureth them to hearten and encourage one another, Gods Miniſters eſpecially, the weak and feeble-hyded ones, with faith and patience; to expect the fulfilling of theſe gracious Promiſes, Heb. 12. 12.

weak hands] Hands relaxating down, Job 4. 3. See chap. 13. 7.

feeble knees] Knees, for feebleneſs, ready to fall. So the word imporreth, Job 4. 4.

V. 4. *Say to them that are of a fearful heart, Be ſtrong, fear not*] Be not out of heart, or diſmayed, in regard of your preſent preſſures, Chap. 40. 1. & 43. 1.

fearful] Heb. *haſty*: as Chap. 32. 4. prone to fear; oppoſed to *confidence*, Chap 28. 16.

behold, your God will come with vengeance, even *God with a recompence; he will come, and ſave you*] God will, ere long, come to execute judgment on your enemies, and to work your deliverance.

behold] as Chap. 30. 27.

your God] Whom your enemies jeer you with, demanding where he is or what is become of him, Deut 32. 37. Pſal. 42. 3. & 115. 2.

will come] Though it ſeem long before he come, as the Phyſitian to the Patient, that lieth in pain; and relief to thoſe that are in diſtreſs, Pſal. 6. 3. & 10. 1. & 13. 1. and the wicked think he will never come, Chap. 5. 19. Zeph. 1. 12. yet he will ſurely come, and that ere long, Chap. 30. 27. & 40. 10. & 66. 15. Hab. 2. 3. Heb. 10. 37.

with vengeance] To take vengeance on your enemies and oppreſſors, Chap. 34. 8. & 59. 17, 18. a defect of the particle *with*, both here, and in the next: as Chap. 34. 15.

recompence] Or, *retribution*. See Chap. 34. 8.

he will come, and ſave you] Or, *when he cometh, he will ſave you*: as Chap. 30. 20. Ruth 2. 9. See Chap. 33. 22. & 50. 1. performed, and made good, in part, in many gracious deliverances, at ſundry times, from divers grievous calamities, from the Aſſyrian yoke, and from the Babylonian bondage, Chap. 37. 3. & 38. 6. Jer. 30. 8, 10. but perfectly fulfilled in Chriſt, Chap. 9. 5, 6. Mat. 1. 21.

V. 5. *Then the eyes of the blind ſhall be opened*.] The great and manifold benefits, comforts, and bleſſings, that by thoſe deliverances, ſhould accrue to Gods people, as well ſpiritual, as corporal:

Then] When by the foregoing afflictions, Gods people being now fitted for mercy, God ſhall be pleaſed to afford it, Chap. 1. 25. & 4. 2, 4. & 48. 10.

the eyes of the blind ſhall be opened] They that were before moſt ſtupid and brutiſh, ſhall now evidently ſee what affection God beareth to his people, what care and regard he hath of them, Pſal. 58. 11. & 126. 3: or, thoſe that were ſpiritually blind before, ſhall now, being illightened, ſee, conceive, and underſtand, both the myſtery of godlineſs revealed in Gods Word, and his mercy and goodneſs manifeſted in his works, Pſal 34. 8. & 107. 43. & 119. 18. See Chap 19. 18. & 32. 3. & 42. 7. & 43. 8. fulfilled, corporally, in cures wrought by Chriſt, Mat 9. 27. & 11. 5. & 12. 22. & 20. 30. & 21. 14. Joh 9. 6. 7. ſpiritually, in the Miniſtery of the Goſpel, by the efficacy of his Spirit, Act. 26. 18. 2 Cor. 4. 6. Eph. 1. 18. Rev. 3. 18.

and the ears of the deaf ſhall be unſtopped] They ſhall now liſten to the Word of God ſpeaking in his book, and by his miſſengers; that had no liſt to hearken unto either, before, Chap. 29. 18. & 30. 20 21. & 32. 3. & 50. 5. Pſal. 40. 6. Joh 13. 16. fulfilled in Chriſts time, both corporally, Mat. 11. 5. Mat. 7. 32. and ſpiritually, Act. 2. 37, 41. & 8. 6, 14. & 13. 42, 48. & 16. 14.

opened] There is a pleaſant conformity between this term and the former; which our Engliſh cannot expreſs.

V. 6. *Then ſhall the lame man leap as an Hart*] Even thoſe that are lame ſhall get up, and go forth, to ſee the overthrow given the enemy, and gather ſome part of the ſpoils, Ch 33. 23 24. or men ſhall be cured of ſuch ſpiritual defects, in their ſouls, whereby they were diſabled unto ſincere, upright, conſtant, and cheerful walking in Gods ways, Jer. 6. 16. fulfilled in Chriſts time, both corporally, Mat. 11. 5. & 15. 30. & 21. 14. Joh. 5. 8, 9. Act. 3. 2. & 8. 7. & 14. 8. and ſpiritually, Rom. 6. 4. & 8. 1. Gal. 5. 25. Eph. 2. 8.

as an hart] As men are wont to leap and ſpring up, upon finding ſuch creatures

occasion of joy, Luk. 1.41,44. Act. 3.8. or, walking both nimbly and steadily, in the good wayes of God, Psal. 18.33. & 119.32. Heb. 12.13.

and the tongue of the dumb sing] Those that have leaft tongue, or had no tongue at all, to ought that is good, Mat. 12.34. yet shall then, for joy, sing, and chant out the praises of him, that had done so great things for them. Chap. 26.1. & 32.4. ver. 2. fulfilled in the times of the Gospel, both corporally, Mat. 9.32,33. & 12.22. & 15.30. Luke 1.64. and spiritually, Mat. 21.16. Luke 2.20. & 19.37. & 24.50. Acts 3.8,9. Rom. 15.11. Col. 3.16.

for in the wilderneſs ſhall waters break out, and ſtreams in the deſart.] One main ground of their joy, and their singing for joy, the great alteration that shall be, for the better, in the Jewish land and State. That which was a waſt wilderneſs before, shall now be a well watered, and consequently, a fruitful and pleasant place. See ver. 1,2. Chap. 30.23,25. & 33.15. A type of the spiritual watering, whereby such persons and places become fertile and fruitful, that were barren of all grace and goodneſs before, John 7.38,39. 2 Cor. 3.6-8. See the like promise to another purpoſe, chap. 43.20.

ſhall break out] Heb. *ſhall be cloven*; that is, shall flow out from the earth, being cloven. So Pſalm 74.15.

V. 7. *And the parched ground ſhall become a pool, and the thirſty land ſprings of water*; *in the habitation of dragons, where each lay, ſhall be graſs with reeds and ruſhes*] The same thing in other termis.

parched ground] Heb *heat*, chap. 49.10. or, *ſcorching heat*, for it hath affinity with two words, that ſignifie *to ſcorch*, or, *burn*: *ſcorching heat*, for, ground scorched with *heat*; as in the next branch, *thirſt*, for, a land of *thirſt*; a thirſty land: as also, Deut. 8.15. and, *drineſs*, for a land of *drineſs*; a dry land, ver. 1. The word, save in two places, this, and that other, is not found.

ſhall become] Heb. *ſhall be for*, or, *unto*: as chap. 32.15. See chap. 41.18.

ſprings] As Chap. 49.10.

the habitation of dragons] Whose abode is in waſt places. See Chap. 34.13.

where each lay] Heb. *her couch*, or *reſting place*: as it is rendred, Prov. 24.15. Jer. 50.6. where they, or each of them, lay. See the like form of ſpech, chap. 2.20. 2 Kings 5.13.

graſs with reeds and ruſhes] So the particle is uſed, Ezra 1.1. Jer. 19.13. or rather, *a court for reed*, or, *cane, and ruſh*: for either word, though collective, yet is ſingular. The word here uſed, doth ſignifie, most commonly, *graſſe*, chap. 15.11. & 40.6, 7. but sometime, alſo, a *court*. or, large open place, wherein graſs usually groweth. So in another form very frequently; but in this alſo, ch. 34.13. and so here.

reed] Or, *cane*: for so the word is; and as yet remaineth in Greek, Latine, ours, and divers other languages. See ch. 19.6. & 36.6. & 42.3.

ruſh] That useth to grow in moist and miry places, neer to pools and plasties, Job 8.11.

V. 8. *And an high way* ſhall be *there, and a way*; *and it ſhall be called the way of holineſs*; *the unclean ſhall not paſs over it*; *but it ſhall be for thoſe:*] Having related the flourishing condition of the land and State with Gods people, in the words before-going; because all that were of little worth, unleſs it might be quietly enjoyed, and were to continue such: he addeth here another benefit, that Gods people should be blefſed with, to wit, peace and safety, chap. 32.18. & 33.20. described here by freedome of paſſage from place to place, ch. 33.17. and the exclusion of such as might annoy or diſturb, chap. 29.20. & 32.5,6. & 33.19.

ſhall be *there*] In the lands of Gods people.

an high-way, and a way] A common road *way*, and a *cauſey* the one for man, with beasts and carriages; the other, for foot paſſengers: or, *a cauſey, and a way*; that is, *a way caſt up*: for so the word here, and no where elſe found, importeth. *a cauſey*, or, *caſtway*: as also another of the same family doth, more commonly used, chap. 7.3. & 40.3. & 49.10. both coming from a word that ſignifies *to caſt up*, chap. 62.10. Jer. 18.15. in wayes uſed for firmneſſe and ſureneſs. Of the form of ſpeech, see chap. 4.5. Howbeit, I suppoſe the word, or words here uſed, to be taken collectively, for *ways*, or *cauſeys*; as chap. 40.3. the wayes shall not be neglected and lie waſt, as formerly they did, chap 33.8. Lam. 1.4. but shall be kept in due repair, and fitted for the conveniency of paſſengers, who shall travel freely and safely by them.

it ſhall be called] Or, *it ſhall be ſimply*: See on chap. 32.5. & 62.12.

the way of holineſs] Or, *a way of holineſs*, that is, *an holy way*; as *hill of holineſs*, for *an holy hill*, Pſalm 15.1. and *city of holineſs*, for *an holy city*, chap. 48.2. or, *the way of the Sanctuary*, the way of the Temple: so it is called, as a place of *holineſs*, Pſalm 20.2. Ezek. 42.14. See ver. 10. or, *the way of* men of *holineſs*, that is, *of holy men*: a way, for such alone, to walk or travel in, a type of the way to heaven, Mat. 7.13,14. *holineſs*, for *holy men*; as *peace*, for *peaceable men*, Pſalm 120.7. *charity*, for *charitable*, Prov. 10.12. *righteouſneſs*, for *righteous*, as moſt, chap. 41.2.

the unclean ſhall not paſs over it] Or, *by which the unclean ſhall not paſs*: the positive, for the relative; as chap 30.6. & 47.4. unclean people, that is, strangers, such as the Assyrians, Syrians, Ethiopians, and Egyptians, shall have no more access to the land of Judah, to paſs to and fro in it, as formerly, Lam. 1.10. nor shall the paſſage to Gods houſe be peſtered with uncleane perſons of their own, the State being now refined and reformed, chap. 1.25, 26. & 60.21. & 62.12. Revel 21.27.

but it ſhall be for thoſe] To wit, for those Saints, or holy ones. See ver 9. the pronoun, for the verb substantive, as Eccl. 1.5, 10. Job 28.28. the pronoun, for the noun, as chap. 33.2. Heb. *and*, for *but*; as chap. 29.13. or, *and*, tor *for*; as chap. 29.14. and so some here, but reading the words another way, thus; *for he* ſhall be *with them* (as ver. 7.) or ſhall be *to them*, to wit, a guide; he shall accompany them, conduct, and guide them, as he did the Iſraelites in their travelling to Canaan, Exod. 13.21,22. & 33.14 17. that they may neither miſs their way, nor miſcarry in it, Pſalm 23.3,4. & 25.8,9. & 119.130. Luke 1.79. And a learned late Writer, notwithſtanding the paſſe, taketh in hither from the next branch; *but he ſhall be walking the way with them*; He, that is, God, shall go along with them, and accompany them in their way. Howbeit, I encline rather to the former reading, for that which followeth, v. 9.

the way faring men, though fools, ſhall not erre therein] The way ſhall be so plain, and easie to find, being a cauſey caſt up, and so ſtrait, and right on, without windings and turnings, such as other croſs ways are wont to have, Pſalm 125.5. Prov. 2.13, 15. that even the ſimpleſt that are (of whom it is made a note, that they *know not the way to the city*, Eccl. 10.15.) ſhall not miſs of it, or, through want of skill, stray from it, eſpecially having such a guide at hand, as occaſion is, to direct them, chap. 30.21. & 59.21.

the way faring men] Heb. one *going*, or *walking the way*, or in *the way*; as chap. 63.2. taken collectively.

though fools] Heb. *and*, which those that go the laſt way above-mentioned retain: but ſo, chap. 41.5. or, *even fools*, as chap. 1.6. *therein*] Wanting; as, *thereof*, chap. 27.9. So Deut. 8.12. Jer. 6.16.

V. 9. *No lion ſhall be there, nor any ravenous beaſt go up thereupon*; *it ſhall not be found there*] The plainneſs of the way, and freedom from men ill-diſpoſed and ill-affected, was before: here is now ſecurity given, in regard of fierce or ravenous beasts, that might annoy paſſengers, and either deſtroy, or diſturb them, in their paſſage to and fro.

no lion] This paſſage some expound of men, for fierce and ravenous diſpoſition, like to such wild creatures, as chap. 11.6.9. but of such, he seems to have spoken before. Others, of the Devill, that roaring Lion, ravenous Wolf, and red dragon, 1 Pet. 5.8. John 10.12. Rev. 12.3.9. but it seems rather, as the words found, and as Job 28.8. conceiving it to be understood of the removal, or reſtraint of such noiſome and noxious creatures, as use to grow numerous in those places, that through want of inhabitants lie waſt, Exod. 23.29. and had so done in many places of the land, in all likelihood, during the time of the foreſaid preſſures, where the inhabitants had, by the enemy, been driven from their dwellings: but it is here ſaid, that now they should be rid of such, and no longer infeſted with them: ſee the like promiſe, Lev 26.6.

nor ravenous beaſt] Heb. *ravenous of beaſts*: the word properly ſignifieth, *a burglar*, one that breaketh into houſes, to rob and ſpoil, or murder and miſchief, Ezek. 7.22. & 18.10. Hoſh. 4.2. Mic. 2.13. more generally rendred, *robbers*, Jer. 7.11. alluded to, John 10.1,8,10. here uſed, for any ravenous creature, ſuch, among wild beasts, as theſe are among men: *ravenous*, or *ravener* (for the word is ſubſtantive) *of beaſts*, that is, not one, that in a ravenous manner maketh havock and ſpoil of other beaſts; (though ſuch commonly so do;) but one among beaſts, that is ſo qualified, or that ſo practiſeth; as, choice *of fires and cedars*, is not the choice that others make of cedars; but the choice ones among them, chapter 37.24. Jeremiah 22. verſe 7.

ſhall go up thereon] Or, *ſhall paſs along thereby*: for ſo the word is oft uſed, without ſpecial notion of aſcent, 2 Sam. 2.1. & 5.19,20. chap. 36.10. See chap 38.8. Howbeit, the word may ſeem to have somewhat more then ſo in it here; and to have some reference to the condition of the way before-mentioned, being ſaid to be a cauſey, or a way caſt up, and ſo raiſed to some height, ver. 8. as if he had ſaid, that though wilde beaſts might lurk in some by-places out of the way; yet none of them ſhould be ſo bold, as to come upon the cauſeys, to impeach travellers in their paſſage.

it ſhall not be found there] Or, *it ſhall not be there*: as chap. 13.15. & 51.3. none of those ravenous creatures ſhall haunt the high-ways, as Judg. 14.5. 1 Kings 13.24. Prov 26.13. alluded to, Jer. 5.6.

but the redeemed ſhall walk there] The wayes ſhall be free and ſafe, for those that God hath reſerved for himſelf, and delivered out of the fore-going ſtreights and diſtreſſes. Sec v. 8.

but] Heb. *and*, as ver. 8.

redeemed] Or, *reſerved, reſcued, delivered*; as Pſal. 107.2. chap. 51.10. & 62.12. & 63.4.

walk] Or, *go, travel*; as ver. 8.

there] Or, therein; as Deut. 8.12. wanting in both places: but here ſupplied from the former branch.

V. 10. *And the ranſomed of the Lord ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads*] Those that God ſhall have delivered, either from the Aſſyrian Invaſion, or the Babylonian bondage, both types of the ſpiritual deliverance of Gods people by Chriſt, ſhall with expreſſions of much joy, repair after their

their wonted manner, to the ſet place of Gods ſolemn ſervice, being freed from their former tears and fears, and ſetled in an eſtate of continued joy and ſafety.

ranſomed] The word is in ſignification the ſame with that uſed, v. 9. as appeareth plainly, both here, and chap. 51.10,11. the word ſignifieth firſt, and properly, *to redeem*, or *buy out*; as Exod. 13.13. & 34.20. Num. 18.15-17. Job 5.20. but it is commonly uſed, in a more general notion, for *reſcuing*, or *delivering* out of danger or diſtreſs, by any means or courſe whatſoever, Deut. 9.29. 2 Sam. 4.9. Pſalm 55.18. & 34.22. & 78.42. chap 29.22.

ſhall return, and come to Zion] ſhall return from captivity, or come back from thoſe places, whither they had fled formerly for fear of the enemy. See Chap. 1.27. and 10.22. or *ſhall return and come*, that is, *ſhall again return* (after their wonted manner, as the phraſe is uſual, Gen. 26.18. Pſalm 78.41. Mal. 1.4.) *to Zion*, that is, to Jeruſalem, where there was no free paſſage before, as chap. 23.20. or to the houſe of God, the Temple there ſituate; as Pſalm 84.7. Chap. 2.2.

with ſongs] Or, *with a ſinging noiſe*; or, *with a noiſe of exultation*: ſo the word properly ſignifies, Chap. 14.7. & 48.20. ver. 5.1.11. See ver. 2. either with ſuch mirth as they repaired with to their ſacred ſolemnities. See Chap. 30.29. or with ſolemn ſongs, penned on purpoſe for their preſent deliverance, Pſalm 32.7. Chap. 26.1. & 38.9,20.

and everlaſting joy upon their heads] Or, *and* with everlaſting joy. See Jer. 2.37. or, *and everlaſting*, joy ſhall be *upon their heads*; the verb wanting, as Chap. 51.11. ſupplyed, as Chap. 61.7.

everlaſting joy] Or, *laſting joy*, Heb. *joy of an age*, or *of perpetuity*, as Chap. 61.7. joy of long continuance here, Chap. 32.17. and to all eternity hereafter, John 16.22.

upon their heads] Heb. *head*; as Chap. 51.11. on the head of each of them, as a precious crown, 2 Tim. 4.8. James 1.12. Rev. 2.10. & 4.4. & 7.9. or a garland, ever green, and never fading, 1 Pet. 1.5. & 5.4.

they ſhall obtain joy and gladneſs] Abundance of joy, chap. 51.3,11. fulneſs of joy, in the light of Gods favour; manifeſted in theſe, and the like gracious works wrought for them; but much more compleat, in the immediate enjoyment of his glorious preſence hereafter: the one being, as a type or ſhadow, to a fore-runner, and earneſt of the other, Pſalm 4.7. & 16.11. & 89.15,16. & 126.2. 1 Pet. 1.8. 1 Joh. 1.5.

and ſorrow and ſighing ſhall flee away] The former griefs and groans, proceeding from their heavy foregoing preſſures ſhall utterly vaniſh, and be clean forgotten, as if they never had been, Chap. 25.8. & 30.19. John 16.21. Rev. 21.4.

CHAP. XXXVI.

Verſ. 1. NOw it came to paſſe in the fourteenth year of King Ezekiah, that Sennacherib the King of Aſſyria, came up againſt *all the defenced cities of Judah, and took them*] The relation of Sennacherib's Invaſion of the land of Judah, together with the deliverance of the city of Jeruſalem, and the deſtruction of a great part of his army, and the ſhameful flight of himſelf with the reſidue, and the murther of him, at home, by the hands of his own ſons; is here inſerted, out of the records, in the books of the Kings, and Chronicles, in this Chapter and the next; both to clear ſome of the foregoing Prophecies, and to confirm, and ſeal up the truth; both of the predictions therein contained, of thoſe evils that were to befal the Jewiſh Nation, for their ſins; as alſo of the promiſes delivered in them, concerning Gods protection and deliverance of his faithful people among them, and of the comminations of the deſeat and overthrow therein denounced, againſt their adverſaries, chap. 10.& 14.24,25. & 17.12-14. & 24. & 25. & 30-35. See the like relations, to the like purpoſe, inſerted in the Prophecies of Jeremy, Chap. 39.& 52. And this ſtory, ſee 2 Kings. 18.13. & 19.& 2 Chr. 32.

Now] Heb. *And*; as 2 Chr. 36.22. chap. 7.1. for with the copulative, the Hebrew oft beginneth new narrations. So Exr. 1.1. Neh. 1.1. Jon. 1.1.

it came to paſs, that] Heb. *it was*: with a defect of the particle carrying on the relation: as Chap. 7.1.

in the fourteenth year] About eight years after the ſuppreſſal of Samaria by Salmaneſer, and the deportation of the ten Tribes. See 2 Kings 18.10,13.

of King Hezekiah] See Chap. 1.1.

Sennacherib] Heb. *Sancherib*. Herodotus, who maketh mention of him, lib. 2. calleth him, *Sanacharib*.

King of Aſſyria] This Sennacherib ſeemeth to have ſucceeded Salmaneſer in the Aſſyrian Empire, either immediately, as moſt think, or mediately, as may well be deemed, Sargon coming between. See Chap. 20.1. Herodotus ſtileth him, *King of the Arabians, and Aſſyrians*; not of the Arabians only, as Joſeph the Jew miſelates him, lib. 10.c. 1.

came up] A term uſed of military expeditions. See chap. 7.1.

againſt all the fenced cities of Judah] In purſuit of the Conqueſt, that his prede ceſſors had made, Salmaneſer of Saimaria; and Sargon of Paleſtina, (Chap. 20.1.) he attempted now againſt Iudea, upon pretence of the contribution with-held by Ezekiah, which unto Tiglath-Pilſer had, in former times, been paid in yearly, by Ahaz his Father, 2 Kings 16.7-9. & 18.7.

and took them] That is, either took the moſt of them, not all ſimply, (for ſome of them he had not yet taken: See Chap. 37.4,8.) but all in a manner, ſome few only excepted, that ſeemed as nothing, in compariſon of the reſt: as thoſe unverſally and frequently taken, ſee Chap. 6.6.7. Jer. 6.2.8. and 9.2. or, *he came up againſt them all, and took them*, for, *he came up againſt them all*, with a purpoſe *to take them*: as, *Balak aroſe, and warred againſt Iſrael*, for, *roſe* with a purpoſe *to war againſt Iſrael*, Iosh. 24.9. againſt whom yet he never actually warred, Judg. 11.25. his purpoſe was to ſurprize them all, whatſoever the iſſue were: and this way that ſeems to look, and to lead, that we find, 2 Chr. 32.1. where it is ſaid, that *he encamped againſt the fenced cities, and thought to take them to himſelf*. Howbeit, the former ſeems to ſuit better, both with the matter of the ſtory, and the drift of the relation. Otherwiſe, no mention ſhould be of the taking of any. Beſide, that his *purpoſe*, there mentioned, may have a more ſpecial reference, not ſo much ſimply to the *taking* of them, as to the taking of them, to *himſelf*, that is, to have, and hold them, as his own; wherein he fell ſhort of what his intent and purpoſe was. And he nameth expreſly, *the fenced cities*, both here and there: as Chap. 25.2. to intimate the general over-running, and ſubduing of the whole country before him. For thoſe of leſs ſtrength muſt of neceſſity yeeld, when thoſe of defence were unable to hold out. See chap. 33.8.

V. 2. *And the King of Aſſyria ſent Rabſhakeh from Lachiſh, to Jeruſalem, unto King Hezekiah, with a great army*] See 2 King. 18.17. 2 Chr. 32.9.

the King of Aſſyria] Sennacherib, 2 Chr. 32.29.

Rabſhakeh] 2 King. 18.19. mention is made of two others joyned with them, to wit, *Tartan* (of whom, ſee alſo, chap. 20.1.) and *Rabſaris*, (of which name, ſee Jer. 39.3.) but those other two are here omitted, and notice is only taken of Rabſhakeh; either because the principal man, in the Commiſſion, though laſt named, in the relation; or, as is moſt likely, becauſe he was the principal ſpeaker, and the beſt skilled of them, it may be, in the Iews language, 1 King. 18.19. whether the term *Rabſhakeh*; be the proper name of the man, or the title of his place; (as of *Rabſaris* is deemed) importing the *Chief- Butler*, or, *Cup-bearer* to the King; is not very certain. For as for the Jewiſh tradition, that he ſhould be an apoſtate Iew, (which ſome of them gather, becauſe he ſpake their language, ver. 13. and becauſe they rent their garments, upon his blaſphoming, v. 22. whereof ſee more there; weak grounds to build that conceit upon) and that he ſhould be the Prophet Eſays ſon, in relation to whoſe apoſtacy, the Prophet ſhould name his other ſon, that continued loyal and conſtant to his fathers God, and in his faith, *Shear-jaſhub*, Chap. 7.3. it may juſtly be deemed, as many other of the like, a fancy of their own framing.

from Lachiſh] A city of Judah, (of which, ſee Iosh. 10.3,32. & 15.39.) againſt which he lay encamped, 2 Chr. 32.9. and where Ezekiahs meſſengers found him, when they came to him, and there made an agreement with him, 2 King. 18.14. contrary whereunto, he now ſends Rabſhakeh from thence with forces, either to ſeize on him, or to beſiege him.

to Jeruſalem] The head city of the kingdom, (ſee chap. 1.1.) which unleſs it ſhould, upon the ſight of his vaſt army, and his ſummons ſent with it, ſurrender, he was reſolved to beſiege.

with a great army] Heb. *heavy*. So alſo, 2 King. 18.17. See Chap. 32.2.

and he ſtood by the conduit of the upper pool, in the high-way of the fullers field] Of this place, ſee on chap. 7.3. & 22.9.

V. 3. *Then came forth unto him*] By the Kings appointment, ver. 21. whom they had ſummoned to a parley, 2 King. 18.18. it being neither honorable, nor ſafe, for him, to go out to them himſelf in perſon.

Then] Heb. *And*: as chap. 30.19.

Eliakim Hilkiahs ſon, who was over the houſe,] Or, *high-ſteward*, advanced now to that office, which Shebna formerly held, as was by this Prophet foretold ſhould be, Chap. 22.20,22.

and Shebna the Scribe] Or, *Secretary*, who had been *over the houſe*, or *high-ſteward*, before, Chap. 22.15. and this ſeems to be the firſt ſtep to his utter down-fall, foretold, and threatned, ch. 22.19. of the office, ſee 2 King. 4.3. Beſides, hence it is not improbably conjectured, that this man Shebna, was either a ſtranger born, or of baſe and ignoble birth, for that there is no mention at all made of his parentage, when as of the other two, the one before, and the other after him, there is. See Chap. 22.16.

and Joah Aſaphs ſon, the Recorder.] Or, *Remembrancer*: it ſeemeth to have been an office, not unlike to our *Maſter of Requeſts*. See 2 Sam. 8.16. alluded unto, ch. 62.6.

V. 4. *And Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great King, the King of Aſſyria; what confidence is this wherein thou truſteſt:*] He begineth this meſſage, that he would have them deliver, from his Maſter, to Ezekiah, with his Maſters lofty title, *The Great King*; which the Aſſyrian Kings then arrogated, as having the largeſt extent of any known Monarch, and the Chaldean kings took up, after them, having diſſolved their Empire; (but indeed is the ſtile beſt beſeeming him, who is abſolute Lord, and King of heaven and earth, Pſ. 47.2. & 48.2. Mal. 1.14.) thereby to terrifie King Ezekiah, as afterward to affright his people, ver. 13. And his main drift throughout his whole ſpeech, is to ſhew, that

Ezekiah

Ezekiah, could not have any ground of hope, to be able to stand out against so great a Potentate, as his grand Master was, either from any power of his own, or from any other to be expected from abroad, either from man, or from his God.

I say (saist thou) (but they are but *vain words*) *I have counsel and strength for war*] In these words, his intendment seems plain to be this, to upbraid him with vanity, and condemn him of folly, if he suppose himself able to match, much more, if to out-go his Master, either in policy, or in power, being so defective in either: but the manner of speaking, being very concise, maketh the sentence not so clear.

I say (saist thou) These words, *saist thou*, must of necessity be supplyed, if we retain the reading, which the text here exhibiteth. But in the History of the Kings, 2 King 18.20. it is, not, *I say*, but, *Thou saist*, the letters the same, and the points or vowels also, all save one; and this if we follow, no supply at all will need. *Thou saist*, that is, thou mayst say, peradventure; though it be folly for thee so to do: an indicative form in a potential sense: as Num.23.10. Neh.6.6. Est. 5.14. Job 37.23. Chap.26.9,18. Yet some would have it spoken by Rabshakeh in his own person, or in the person of his king, *I say*, it is *but a vain thing*, for thee to say, or think thus, or thus: or, as some of our former versions; *I said, surely*, though *it is in vain words*: supplying that of *truth*, from ver.4. But I rather take it to run here, as in the story whence it is taken.

but they are but vain words] Heb. *a word of lips*; that is, say some, a word, that cometh from the *lip* only; that which he could not speak from the heart; as being conscious to himself, of his own deficiency in either: so it should be, not unlike that, ch.29.13. *of honouring God with the lip, and not with the heart*: but it seems rather to import vain and windy words, and the *lip*, to be opposed here, not so much to the *heart*, as to the *hand*: words without fruit, or effect; and may well be rendred, *matter of lips*, idle talk onely; for the word, *word*, in Hebrew, doth often signifie *matter*; as it is also rendred, Prov.16.20. and 25.2. So Prov.14.23. *the word*, or *matter of lips*, is opposed to the *labour of the hands*; and profit, or *advantage*, said to come of the one; nothing but *want* to proceed from the other: and, *a man of lips*, Job 11.2. is put for, *a talkative man*; for one that talks much, but performs nothing. Nor can I accord, therefore, with those, who by *a word of lips*, here understand *eloquence*; because *lip* seems to be put, not for *Language* alone, as Gen.11.1. Zeph.3.9. but for fineness of *Language*, Job 12. 20. yet so the Geneva version, rendring the text, *I say, surely I have eloquence*; as spoken in the person of Ezekiah: the use of the phrase carries it the other way, rather.

I have *counsel, and strength for war*] The words thus read, are spoken as Ezekiahs, intimating a conceit, that he should have of his own sufficiency, for such requisites as were needful to wage, and maintain war with. But some of our former versions render the words, thus, *but counsel, and strength are for war*; as spoken by Rabshakeh, (but scoffingly) in way of advice to Ezekiah, not to rely on vain words, that would stand him in no stead; but to consider seriously what want he had, as well of good counsel, as of forces and arms, being both alike necessary for war. See Prov.20 18. and 24.6. Luke 14.31. And there want not those, who read the whole passage in one continued tenour. *Thou sayest* (that is, thinkest, imaginest, with thy self) *that counsel, and strength for war, are but a matter of words*, that is, as easie to be had, as words are; or, as others, that *thou by thy lips alone* (or by thy eloquent prayer) *is counsel, and strength sufficient for war*: as if instead of these, he relied upon prayer. So the Jewish Doctors. But these expositions seem over-forced.

Now in whom doest thou trust, that thou rebellest against me?] If thou hast not a fond conceit of thine own sufficiency herein, what other aid or power from abroad, is it, that thou reliest upon? that thou dareſt offer to withdraw thy self from mine obedience, whose Predecessors, thy father before thee acknowledged, 2 Kings 16.7. and 18.7.

V. 6. *Lo thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean it will go into his hand, and pierce it.*] Having endeavoured to beat him, or scoff him off, rather, from confiding in any policy or power of his own: he now labours to take him off, from expectation of any sure assistance from abroad. If he think of any foreign forces, it must be from Egypt; but Egypt was more like to hurt, then to help; for that was her wonted guise. Which he setteth forth, by a resemblance taken from a bruised, or broken cane, which if a man lay hold on to sustain him, when he is in danger of falling, will not only fail him, but maim him, with the sharp toothed shivers of it, running into his hand.

to the staff of this broken reed] Thus he termeth Egypt, *a staff*, being an emblem of stay and support, (see chap. 3.1.) because she professed and promised support and succour to other people. See on Chap.18.1. and 20.2. and 31.1. And *reed*, or *cane*, rather; (for the Hebrew word here used, is the very same with our English; whence also by the Greek and Latine, it descended unto us) in way of allusion, partly, to those paper-canes; for which Egypt, abounding in them, and supplying other countries, far and neer, with them, was famous; (see on ch.19.6,7.) and partly also, to such canes, as men commonly used for walking-staves; as we also do, at this day, and the weaker sort, for support. See on ch.10.20. and 50.10. but withal, to *a broken*, or *a bruised* one, as the word is rendred, where from *broken*, it is distinguished, Chap.42.3. and therefore unable to help, or uphold, Chap.20.6. and 30.5,6. For whereas a learned late Writer would have rendred it, not *broken*, or *bruised*, but *frail*; though, as we read it *a reed*, it may carry the better colour; yet if the word be aright rendred, not *a reed*, but *a cane*; though the Hebrew word comprehend both, (because not of *reeds*, but of *canes*, are flaves made) it will appear not so fit: since that the failing of it, as also the maiming of it, is here attributed, not to the matter of it, because a *cane*, which being firm and entire, would afford stay sufficient; but to the affliction of it, because *bruised* and battered, and scarce able, therefore, well to sustain it self, much less to support another.

so is Pharao King of Egypt to all that trust in him,] Not only, not helpful, but prejudicial and harmful. So had he been to Sathaia, 2 Kings 17.4,5. and so he proved to Gods people, Chap. 30.3. and 31.3. See Ezek.29.6,7.

V.7. *But if thou say to me, We trust in the Lord our God: Is it not he, whose high places, and whose Altars Hezekiah hath taken away, and said to Judah and Jerusalem, Ye shall worship before this Altar?*] Having endeavoured to take him off from his confidence in man, and in Egypt by name; wherein, a party, at least, among them, had been very faulty, as appears, Chap.30.1,6. and 31.1,2. He now striveth to shake him off from his hold of, and trust in God, as one whom he had exceedingly wronged, in abridging his service, and restraining it to one place, which yet was no other thing then God himself had enjoyned, Deut.12.11,13,14. nor were those high places and altars, that he took away, the most of them, other then high places assigned to idol-service, 2 Kings 18.4. and for those other in which the true God was served, it is noted as a defect in his son Manasses reformation, in his latter, and better dales, that they were not utterly removed, 2 Chr.33.17,

But if thou say] Heb. *And* (which may here well stand) *if (as Deut.12.21.) thou shalt say*: as Jer.5.19.

said to Judah and Jerusalem] 2 Chron.32.12. *commanded Judah and Jerusalem*, (that is, the Inhabitants of either) *saying*.

before this altar] 2 Chr.32.12. *before one altar*, to wit, that in the Temple at Jerusalem, Chap.31.9.

V.8. *Now therefore give pledges, I pray thee, to my Master the King of Assyria; and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.*] Since that thou neither hast power sufficient of thine own to withstand my Masters forces, nor hast hope of help, either from God, or man; thy best course is to come to agreement with my Lord, and give him security for thy future fidelity, and performance of what he shall further require of thee; which if thou do, I will undertake he shall furnish thee with more horses, then thou canst find men to mannage: Or, to let thee know thine own weakness, do but give me good security, and I will deliver thee two thousand horse, upon condition, that thou shalt furnish them with Riders, and do the best thou canst with them; or, if thou canst not, that then thou re-deliver them, and thy self together with them; or lastly, as others, engage thy self in fight with my Masters forces, and I will furnish thee with two thousand horse, to come forth with into the field, if thou hast but as many Riders for them, as daring him to fight, and offering him, in scoffing manner, some helps, if he could, and dust undertake it.

Now therefore] Heb. *And now*; as Chap.30.3. Yet some retaine the copulative here.

give pledges] Or, *hostages*. Heb. *mingle thy self*; as Ezr.9.2. Psalm 106.35. Prov.20.19. & 24.21. and the word, in the original, is very general, and may as well signifie *compound*, or *make agreement*. Which some therefore understand of yeelding himself into the hands of Sennacherib, on such terms, as he should propound to him, and engaging himself for the making of them good, as ver. 16. Others, of *giving security*, for the horses hereafter mentioned, or *laying a wager* upon them, because of undertaking by suretiship, the word is oft used, Prov.6.5. and 11.15. and 17.18. and others, of joyning battel, wherein two adverse parties are mingled either with other; because another word of the same notion is very commonly so used, Deut.2.5,19,24. 2 Kings 14. 10. Dan. 11.25.

I pray thee] The word here used, as also that which answers it, the same with it, both in Greek and Latine, is a particle, either of asseveration and assent, Gen.18,21. or of incitation, and putting on, Psalm 118.2.4. or, of obsecration and entreaty, Gen.18. 30,32. and hereafter, ver.11. for this place controlleth those Jewish Criticks, who affirm, that perpetually it signifies *now*: it is here used, in the second notion, not in the third; for Rabshakeh would scorn to stoop so low, as to pray, or to entreat; and would rather therefore be rendred, *go to*, then *I pray thee*.

and I will give thee two thousand horses] Either my Master will furnish thee with horse, for thy use and honor, if thou yeeld thy self to him: or, I my self, will at present, out of my own troops, afford thee such a number of them, to do the best thou canst with them.

if thou be able on thy part to set riders upon them] Implying, that he was not able to find so many among all his souldiery, that were expert and able riders. And the old Latine therefore rendreth it in the negative; *and, or, but thou wilt not be able to set riders on them.* Which howsoever it is by most Interpreters deemed such a thing, as might probably be true; for that, say they, their Kings were forbidden to multiply horses, Deut.17.16. and the land of Judah was not so fit, either for the breed of them; for which cause, they stored themselves much with horse, out of Egypt, and other lands, 2 Chron.1.16. & 9.28. or for the use of them, being hilly, in war; and few therefore among them had any great skill in horsemanship. Yet it seems rather to be an Allyrian brag and jear, setting light by Ezekiahs forces, in regard of his Masters, and withall, covertly nipping them, for their sending of supply to horses to Egypt, Chap.31.1. as if he had said, they should not need, if they would be ruled by him, to send so far for horses, he would furnish them neerer at hand, with a greater number then they could well tell what to do with. See ver.9. for though Egypt might have the greater plenty of horse, and be, in some respects, the fitter for breed of them; yet was the land of Canaan well stored also with them, as appears by the multitude of charets, there recorded to have been continually, which could be of no use, without horses. See Josh.11.4. Judg.4.3,13. as also by the number of them that Solomon kept, though he had many, also from other parts, as what King or Country hath not, though never so well stored it self, 2 Chr.1.14. & 9. 25. yea, the Land in these very times, is said expressly to have been *full of horses, and of charets* in abundance, chap.2.7. nor were their Kings inhibited to keep store of horse, sufficient for the defence of themselves, and the State: but that they should not give their mind wholly to multiply horses, or heap up treasure (for the charge is, concerning both, the same) as if their chief strength consisted in either, Deut.17 16,17. Psa.20.7. & 33.16,17. Prov.21.31.

to set] Heb. *give*: but to the word is commonly used, for *to put*, or *set*, Exod.25.12,21,26.30. Jer.6 27. and it is the rather used here, in reference to the former branch, as if he had said, if thou canst find Riders, I will find thee horses.

V.9. *How then will thou turn away the face of one captain of the least of my Masters servants?*] How then, being so sorrily furnished, art thou able to defeat any one of my masters least and lowest commanders? much less to deal with all his forces.

How then] Heb. *And how*; as Dan.10.17.

wilt thou] Or, *canst thou*: the future is oft potential; see Jer.2.23. or, *durst thou*, to wit, offer once to attempt it; as ch.10.14. Jer.2. 23. Zach.1.21.

turn away the face] Or, *turn back the face*; as, *turn back the battel*, chap.28.6. and the phrase implieth a defeat, a causing to turne back without effect, as in suit, 1 Kings 2.16. Psalm 132.10. so in fight.

of one] Or, *of any one*: *one*, for *any one*, as Job.14.4. Matth.18. 10.

of the least of my Masters servants] As implying, that the least of them was able to command, and to furnish, far more then so. See chap.10.8.

and put thy trust on Egypt for charets and for horsemen?] While his relieft on them that can do thee no good, but much harm. See ver.6.

and put thy trust] Some disjoyne this branch from the former, rendring it, *but thou puttest thy trust*: but it runs better, as we have it, and would yet more smoothly, if it were, *while thou trustest*: for so the particle is used, and rendred, Esth.2.1. Psalm 146.2. and so would be, 2 Kings 11.25. *and he vexed Israel, while he reigned over Syria.*

charets] Heb. *charet*; see chap.21.7. & 22.7.

V.10. *And am I now come up without the Lord against this place to destroy it? the Lord said unto me, go up against this land and destroy it.*] The more yet to dishearten Ezekiah and his people, by cutting off all hope of help from above, he pretendeth, that he came by command, and commission from God. And it is true, that such a business was determined, and past, in Gods secret disposition, ch. 10.6. but that was more then he ever once dreamed of, or had any intent to execute, ch.10 7.

come up] *Come up*, Or, *go up*: as 1 Kings 22.12,15. military terms: Heb. *ascend*: see ver.1.

without the Lord] The name *Jehovah*, as we now read and render it, Exod.6.3. Psalm 83.18. or, that *Son of foure letters*, that is, *four lettered* name, as the Jews style it, which that answers to, is here twice used; whereby it appears, that the same (notwithstanding the superstitious conceit, and groundless assertions, of not Jews alone, but some of ours also, to the contrary, concerning it) was in those times in use, and commonly known; and that, not unto Gods people only, but unto other nations also. Rabshakeh names it six several times in his speech, ver.7. here, and ver.15, 16. see also, Gen.22.30 Exod.5.2.

and destroy it] This concerning the city, God had not determined; much less ever signed him any such commission: see ch.37.33,35.

V.11. *Then said Eliakim and Shebna, and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language, for we understand it; and speak not, in the Jews language, in the ears of the people, that are on the wall.*] In these words is related a piece of that submisse and dejected carriage, foretold, chap.10.4.

Then] Heb. *And*; as ver.9.

said] The verb is singular, because delivered but by one of them, though in the name of the rest also: See verse 12.

I pray thee] Of this particle (for so only it is) see ver 8. and on chap.28.3. it is rendred *oh*, Gen.18.30,33. and so would rather be here, then, *I pray thee*; the rather, the speech running as in the person of no one of them, but them all.

thy Servants] Too meane a phrase, for a Kings Messengers: But to Ahaz himselfe, before; *I am thy Servant*, 2 Kings 16. 7.

the Syria language] Heb. *Aramite*, Ezra.4.7. Dan.2.4. by all which places (this and those) put together, it appears, that this language was in ancient times most generally spoken, being in ordinary use under those three great Monarchies, the Allyrian, the Chaldean, and the Persian: and it is that, wherein some part of the old Testament was penned; which we commonly, but causelesly, now call *Chaldee*; when as the Scripture it self, terms it *Aramit*, or *Syriack*, nor was it indeed more the Chaldean, then the Persian or Assyrian language, though termed, Dan.1.4. *the tongue of the Chaldeans*; because spoken with them at Babylon, and in the Kings court especially; in regard whereof the Jewish children, being to attend the King there, were to be taught it.

we understand it] Heb. *hear it*; as Gen.11.7. & 42.15. & 42.23. So chap. 33. 19. The Courtiers and States-men understood it, having for, and by negotiations learned it, and been acquainted with it, though the common sort of people then did not, chap.28.11. & 33.19. howsoever, in proceis of time, after their returne from the Babylonian captivity, and in the dayes of our Saviour, when it was more corrupt, and had further degenerated from the Hebrew, which it had more affinity with before, it grew common among them, and is in that regard called the *Hebrew tongue*, in the New Testament, because then commonly spoken with them, Joh.19.13,17. Act.21.40 & 22.2.

Speak not in the Jews language] The Hebrew, their native language, Neh.13.24.

in the ears] For, in the hearing: as Ch.5.9. & 22.14. Jer.36.6.

of the people] Herein they bewray overmuch timerousness, and diffidence; thereby occasioning the adversary to be more peremptory with them.

upon the walls] Where the Souldiers lay, and whither the people did, in likelihood, upon this occasion flock, many of them, to view the King of Allyria's Embassadors, and to hear (if they could) also, what their message might be.

V.12. *But Rabshakeh said, Hath my Master sent me to thy Master, and to thee, to speak these words?*] Upon the discovery of their difficence, manifested in the request they made to him, he carrieth himselfe the more arrogantly and insolently toward them; and endeavours to move the people to mutiny, whom he perceived them to be jealous of, partly by menacing them with a straighter siege, and partly, by putting them out of hope of being able to hold out; and partly, by promising them very faire conditions, that the King his Master would afford them, if they yielded themselves up to him, v.16,17.

But] Heb. *And*; as Chap.31.2.

to thee] Hence it appears, that the former request, though conceived, as in the name of them all three, yet was delivered by one of them only, as the foregoing speech was uttered by Rabshakeh alone, though two other were also joyned in commission with him: see ver.2. And it may be surmised, to have been a motion of Shebna's own contriving of purpose, suspected to comply with the enemy, thereby to give them some hint of the peoples disposition, and occasion, by these meanes, to work further upon them.

Hath he not sent me to the men that sit upon the wall] Heb. *not to the men?* with the note of interrogation only; the supply is from the former branch; the like whereunto, see 2 Chr.10.11. Job 14.5. & 22.24. Chap.10.5. & 30.29.

that sit] That is, *are*, or *abide upon the wall*] expecting the issue of the treaty: So Deut 9.2. 2 Sam.7.18. (for it is not to be imagined, that David conceived that to humble and solemne a prayer, sitting) Ier.39.14. & 40.5 6.

that they may eat their own dung, and drink their own piſſe with you] This he speaks to affright the people with expectation of a straight siege; such as that threatned, Ezek.4.9,12,15. and as Samaria sustained, 2 King.6.25. Not that they were then in any such extremity; but that so they should be compelled to do, unleſs they yielded up the city.

dung and piſſe] The Jewes, because they account the words here used by Rabshakeh, no very cleanly termes, never read them, but two other in the roome of them; in like manner they deal, not with Rabshakehs onely, but with the Holy Ghosts language, 2 Kings 10.27. where they substitute another in the roome of one, derived from the former of these, importing a common *draught*: Instead of the latter, they read *the water of the feet*: of which form of speech, see on chap.6.2. & 7.20. from Deut.28.56 57. and I find the very same used by Pliny, l. 30. c. 7. *the water that runs by, or between the feet.*

V.13. *Then Rabshakeh stood, and cryed with aloud voice in the Jews language*] *Then*: Heb. *And*, as ver.11. *Rabshakeh stood*: litted himſelf,

self, as much as he could (for he was standing, before, v.2.) being not now to parley with them, that stood on even ground with him; but to speak unto them, that were aloft on the wall; *and cryed aloud*, together with his body raising also his voice, that it might reach to the whole multitude of them, or to as many, at least, as might be. See ch.33.7.

and said, Hear the words of the great King, the King of Assyria] See verse 4.

V. 14. *Thus saith the King, Let not Hezekiah deceive you: for he shall not be able to deliver you*] As he dealt before in his speech, addressed to the King, by his messengers, so now in his parley, directed to the people, he laboureth to perswade them, that neither their King, nor their God, should be able to deliver them, if they stood out against his Master.

to deliver you] *Out of his hand*; As it is, more fully, 2 Kings 18. 29.

V. 15. *Neither let Hezekiah make you trust in the Lord*] That which he both did himself, 2 Kings 18.5. and endeavoured to make his people also to do, 2 Chr.32.6. 8.

saying, the Lord will surely deliver us] Heb. *will delivering deliver us*; as Exodus 5. 23. 1 Samuel 30. 8. So also, 2 Kings 18.30.

the city shall not be delivered into the hand of the King of Assyria] This he might well assure them of; for God, by his Prophet, had before promised as much, ch.31.4,5. & 33.20.

delivered into the hand] Heb. *given into the hand*: that is, the power; as 2 Kings 18. 29, 30. Jer.15. 2 1. & 26. 24. and so, *deliver out of hand*, that is, *from the power*, v.19.1 Kings 18.29. Dan.3. 15,17.

V.16. *Hearken not to Hezekiah*; *for thus saith the King of Assyria, Make agreement with me, by a present, and come out to me, and eat ye every one of his own vine, and every one of his own figtree, and drink ye every one the waters of his own cistern*] He would bear them in hand, that their condition should be no way impaired, but bettered, rather, by yeelding themselves up to his Master. For they should quietly enjoy what they were possessed of at present, (which unlesse they came out, and compounded with him, they could not do,) and when he should see good to remove any of them into some other place, he would feast them in a land, in all respects, as good as their own.

make an agreement with me by a present] Or, *seek my favour by a present*. Heb. *make with me a blessing*; or *deal with me, by a blessing: a blessing*, for, *a gift*, or *present* as Gen. 33. 11. Josh.15.19.1 Sam.25. 27.2 Kings 5.15.

come out to me] Yeild your selves up to me. So 2 Kings 24.11.Ier. 38.2,17,18.

and eat] Or, *and ye shall*, or *may eat*. For that is the use of the imperative, in such kind of speeches. So Gen.42. 18. *Do this, and live*, that is, *if ye do this, ye shall live*: as Luke 10. 28. Romanes 10. 5. See the like, Psalm 37. 25. *dwell for ever*, 2 Kings 18. 32, *live, and dye not*. Ye shall freely and quietly enjoy each one his own, if ye do, as I advise you.

every one] Heb. *a man*: as ch.9 20.

of his vine, and of his fig-tree] That is, the fruit of *his vine*, and the fruit of *his fig-tree*: as ler. 5.17. these plants and fruits mentioned, because most common in those parts for food and refreshing. See 1 King.4.25. Mich. 4. 4. Zachary 3. 10. put here for all commodities and conveniencies, as well for necessity, as for delight.

and drink] Or, *shall*, or, *may drink*: as before.

the waters of his own cistern] Or, *the water* (see chap.1.22.) *of his own pit*: as Leviticus 11. 36. Jeremiah 14. 3. such as they had usually neer unto their houses, for store of water, that they might have it, upon all occasions, ready at hand, alluded unto, Prov.5.15.

V. 17. *Untill I come, and take you away to a land like your own land*] Untill I see good to remove you hence, as Salmanesser did your brethren of the other ten Tribes, 2 Kings 17. 6. and 18.12. This being the manner of Conquerors, in those times, to remove the natives of a land conquered, into some other countrey, placing others in their stead, to keep them the quieter, and to put them out of hope, by rising, to recover their own again.

take you away *to a land*] Heb. *take you to a land*, for *take you*, and carry you *unto a land*: a defective, or comprehensive speech, including two several notions in one term. So Gen. 29. 9. *take me*(for, *take*, and bring *me*) *two kids*, Num.11.16. *take them* (for, *take*, and bring *them*) *unto the Tabernacle*, Prov. 25. 22. *take coals* (for, *take*, and heap *coals*) *on his head*, Ezek. 17. 5. *he took* (for, *he took*, and placed, or set it) *by great waters*, Hos.12.3. *he took them*(for, *he took*, and carried *them*)*on his arms*. So the words would there be rendred. See of the like, chap. 38. 17,21.

a land of corn and wine, a land of bread, and vineyards] A land that hath plenty of these commodities; as the land of Canaan had, Deut.8. 8. 9.

wine] Heb. *new wine*, or, *sweet wine*, Chapter 24.7.

V. 18. *Beware lest Hezekiah perswade you*] A defective speech, See the like Gene. 3. 22. Deuter. 8. 12. Job 36. 18. Ier. 51.46.

perswade you] Or, *seduce you*; or *beguile you*, as Jeremiah 38. 22.

saying, the Lord will deliver us] See on v.15.

Hath any of the Gods of the Nations delivered his land out of the hand of the King of Assyria?]Either this King, or other his predecessors.ch.37.11,12, 19.

V. 19. *Where are the Gods of Hamath, and Arphad* ?] What is become of them? See Chapter 37.19.or, *Where* were they, to wit, when they should have saved those that served them? but indeed could not save themselves. See Chap. 47.1.

Hamath and Arphad] Of these places, see ch. 10.9.

where are the gods of Sepharvaim?] See 2 Kings 17.24. whereby it appeareth, that this place (and so in likelihood the other also here mentioned) was not subdued by Sennacherib, (though he vainly arrogate the subduing of them to himself, verse 20.) but before his time, by Salmanesser, or some other of his ancestors.

and have they delivered Samaria out of my hand?] Or, *or have the gods of Samaria delivered it out of my hand? or could they deliver it*, &c. the copulative in a disjunctive notion: as ch.17.8. the indicative in a potential: as Job 37.23.v.9. and a supply from the former branches, as ch.10.5.

V. 20. *Who are they amongst all the Gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?*] He boasteth arrogantly of what had been done by others, (see verse 19.) and impiously yoaketh the living God with dumb idols, as of no more power then they. So Chapter 10.15.

have delivered] Or, *could deliver*: as ver.19.

V.21. *But they held their peace, and answered not a word*; *for the Kings commandement was, saying, Answer him not*] But. Heb. *And*: as v.7.*they held their peace*; both the Kings Messengers, and the People also, 2 Kings 18.36.

not a word] Or, *ought*: as Jer. 26.2. not that they said, nothing at all to him; for to what end then went they out, but that they made no answer to these his vain glorious vaunts and blasphemous menaces: the king having before hand given them instructions to the contrary, as well wotting that to debate, and argue thereabout with him, would but encite him to further outrage. See Prov. 9.7,8. & 26.4. Amos 5.13.

the Kings commandement was] Heb. *it*, for, *was*: the pronoun for the verb substantive: as ch.34.16. & 43.10,13.

V. 22. *Then came Eliakim the son of Hilkiah, that was over the household, and Shebna the Scribe, and Joah the son of Asaph the Recorder, to Hezekiah, with their clothes rent, and told him the words of Rabshakeh*] Heb. *And*: as v.12.See v.3.

with their clothes rent] Heb. *rent of clothes*: as 2 Sam.13,31.& 15. 32. Jer.41.5. See the like Syntax, Chap.63.1. Either in the detestation of the blasphemies uttered by Rabshakeh; as the High-Priest on the like pretence. Mat.26.65. or, out of perplexity of mind, and extremity of grief, arising as well from the consideration of their own distress, as of the dishonour also done unto God: for this renting on such occasions was very usual, Gen.37.34.2 Sam. 1.11.& 3. 31.& 13.19. Joel 2.13 Ier.ch.37.1. The Iewish Doctors would hence gather, that Rabshakeh was a Jew by birth: because say they, the Jews manner was not to rent their clothes, upon the hearing of any blasphemer, unlesse he were a Jew. But neither doth it by the text appear, that they tare their clothes at that very time, when he so blasphemed, but rather afterward, when they were come away from him: nor is there any good ground brought to prove such a restraint of that their demeanure: and the Apostles practice may seem to control it, Acts 14.14. See of Rabshakeh, further before, on v. 2. and of the heavy plight of these messengers, ch. 33.7.

CHAP. XXXVII.

Vers. 1. *AND it came to passe, when King Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord*] This Chapter is the same in substance, with 2 Kings 19. It relateth Ezekiah's carriage upon the report of Sennacheribs message, delivered by Rabshakeh, ver. 1-5. Gods gracious answer returneth thereupon, verse 6, 7. A second message of Sennacherib sent in writing, ver.8-13. what Ezekiah did therewith, v.14-20. Gods second answer thereupon, v.21-35. The destruction of Sennacheribs hoast, by an Angel, v.36. of himself, by his sons, ver.37,38.

it came to pass, that] Heb. *it was*, —— *and*: as Chapter 3. 2.

heard it] A defect of the pronoun: as ch.31.5.v.9.

rent his clothes] In token of extream grief: as his messengers before him, ch. 36. 22.

covered himself with sackcloth] Heb. *sackes* which God by the present judgment, called for, chap. 22.12. a further expression of inward regret, humiliation, and repentance, 1 King.21.27,29. Ion.3.6. this being the usual mourning weed in those times. See Chap. 15.3.

went into the house of the Lord]Unto the Temple, to pray there where God had promised to hear, 1 Kings 8.18,19.& 9.3. 2 Chr.7. 15,16. (as Heathen people and Princes used in such cases for such purposes, to repair to the Temples of their gods, Chap. 15.2. & 16.12.) and to perform that office in person himself, which he required in his behalf, and in the behalf of the whole estate, from the Prophet Esay and others, v.4.So 2 Chr.20.3,5,6.Est.4.16. Ion. 4.6,7.

V.2. *And he sent Eliakim, who was over the household, and Shebnah the Scribe, and the Elders of the Priests, covered with sackcloth unto Isaiah, the Prophet, the son of Amoz*] He rested not in his own performances, but sends to request the assistance of others Gods Prophet more especially, in prayer. See Jer.21.1,2. So Paul himself, Rom.15.30.2 Cor. 1.10,11. Eph.6.18, 19. Col.4.3.2 Thess. 3.1.

Eliakim, and Shebna] Two in chief place about him, See chapter 36.3.

the Elders of the Priests] As those other two of the chief in the civill State; so those in the Ecclesiastical, called *the Elders of the people*, Numb.11. 16.1 Sam.15.30.chapter 3.14. called also *the Elders of the congregation*, Levit.4.15.and, *of the land*, 1 Kings 20.7.and, *of Judah, or Israel*, in general, 2 Chr. 5.4. & 34.29. So the Centurion procured *the Elders of the Jews*, to repair, in his behalf, to Christ, Luke 7.3.

covered with sackcloth] In mourning apparrel. See verse 1.

Isaiah the son of Amoz] See chapter.1.1.

V. 3. *And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy*] *A day*, for, *a time*: as ch.26.1.

of trouble] Or, *distresse*, or *streights*: as chapter 33.2.

rebuke] Whereby God rebuketh us for our sins: as Job 33.19.Psl. 39.11. Hos. 5.9. or, *taunting*, and *reviling*, wherewith the enemy taunteth and reviileth both God, and us, verse 4. Hab.2.1. and so rather here.

blasphemy] Or, *provocation*, Ezekiah 35.12.or *contempt*, or *reproach*, Neh.9.18,26. See Chapter 5.24.

for the children are come to the birth, and there is not strength to bring forth] We are in great distresse and extream difficulties, out of which we are by no means able to wind our selves; resembled here by the condition of a woman that hath hard labour, hath been long in fore travel, but cannot be delivered, her own strength being quite spent, and that the gooth with so feeble, that it cannot work for it self, to procure, or further its own delivery. See ch.26, 17,18.

birth] Heb. *breach*, or *breaking place*: the mouth of the matrice; the neerer whereunto, the fruit of the womb approacheth, the stronger and sharper the pains are. So the word I rather suppose to signifie, with the most part of the Jewish Interpreters, then as some other of them, who would have it to be *the stool*, spoken of, Exod.1. 16. See ch.66.9. Hos.13.13.

V.4. *It may be the Lord thy God will hear the words of Rabshakeh, whom the King of Assyria his Master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard*] It may be God, though not in regard of us, who by our sins have deservedly brought these evils upon our selves, yet in tender regard to his own honour and Majesty, which these wicked wretches thus abuse and insult over, and will do so much more, if they prevail further against us, will beinduced to shew mercy unto us, and vindicate his own honour, by delivering of us. The argument that Gods own people were wont anciently to plead with, in the like cases: See Num.14.13-16 Josh.7.9. Psalm 74.18,23.& 89.50,51.& 115.1,2. and God himself professeth oft times to have had special regard hereunto, in the sparing of his people, Deut.32.26,27,36 38. verse 35.ch.48.11.Ezek.20.8,9,13,14,22.& 36.20,21,22.

the Lord thy God] Not only the God whom thou worshippest, or servest, as his servant at large: as Dan.3.17.18. but the God whom thou in a more special manner belongest unto, as his Prophet. So 1 Sam.15.21.1 Kings 17.1.

will hear] Not that he doubted whether God had heard him; for he could not be ignorant (of what he also afterwards implies) that there is in every place, as an eye of God seeing, Prov. 15.3 so an ear of God hearing, as well bad, as good, Psalm 94.7,9.but *to hear*, is here to take notice of, and to make it by some special sign, or work, to appear, that he so doth, Psalm 4. 1.& 65.5. & 86, 17 for when God forbears to right the wrongs offered to his people, and indignities done to him: he, he seems, in the eyes of flesh and blood, not to hear, or to regard either, Psalm 22.1.& 44.23,24.& 94. 7.ch.40.27.& 49.14.

the living God] The true God. So called. Psalm 42.2 Jer.10,10. in way of opposition, to liveleile, dumb, and dead idols, Psalm 116.4-6. Jer.10.5.

and will reprove the words] Will convince them of folly and vanity, by shewing, that he can do, what they say he cannot do, ch. 36.20. as he convinced Nebuchadnezzars words, by delivering his three servants, Dan.3.15,17. So the word is used, Job 6.25,26. And so the Chaldee here taketh it, and some of the Jewish Doctors. But the words may be referred to the King of Assyria, and his messengers, their language; and read, as thus knit, to the former, *to reproach the living God, and to taunt us*, or *and to taunt*, (simply, to wit, *the living God*, as before,) *with the words that the Lord hath heard*. See verse 3. and this way, besides some of the Rabbines, go, the ancient Greek Interpreters, the old Latine, and divers others. So some take the word, as Job 15.3. and so there is a defect, of the particle instrumental; like that, Psalm 17.13, 14. so of the other before the verb infinitive, *to taunt*, but supplyed from the former branch. Which yet also will not need if with one of the Jewish Commenters, whom a learned late Writer therein secondeth, we render the text, *and hath evinced, or demonstrated*, (endeavoured at least to so do) *by such words, as the Lord hath heard*. So he supposeth the word to be taken, Gen. 24. 14, 44. and 31. 42.

wherefore lift up thy prayer for the remnant that is left] *Wherefore*. Heb. *And*: as ch.29. 13.

Lift up prayer] Because voice, heart, and hand, are wont all to be lift up in earnest prayer, 2 Chron.32.20.Psalm 141.2.Lam. 3. 41.

thy prayer] Not without good ground required of Gods Prophet, whole office it is as well to be the tongue of Gods people, by prayer to God for them, 1 Sam.12.23.as to be Gods mouth to them, by delivering his word to them, ler. 15.19.Mal.2.7.Acts 6. 4. a defect of the pronouns: ch.30.23.

for the remnant] For a great part of the land was surprised and spoiled by the enemies forces already. See Ch. 33.8.and 36.1.over, and besides the ten Tribes, gone before into captivity, 2 Kings 17.6.& 18.11. which (some suppose also here respected; but see v 32.

that is left] Heb. *that is found*: that is still in being. So 2 Kings 25. 19.

V. 5. *So the servants of King Hezekiah came to Isaiah*] Heb. *And*, (as 2 Kings 3.9.*the servants of the King*, (as also v.1.) his courtier before mentioned, verse 2.

V. 6. *And Isaiah said unto them; Thus shall ye say, unto your Master; Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the servants of the King of Assyria have blasphemed me*] *Thus shal ye say*, or *Thus say*: as the imperative for the future, ch.26.16.for the future for the imperative: as Gen.32.4.1 Sam.11.9. *of the words*] Heb. *from the face of the words*. So 2 Chr.20.15.& 30.17. *thou hast heard*] By the report of thy messengers, v.1. and I much more immediately by my self, verse 4.

the servants] The word here used, is, in his native sense, a name of age, and signifieth a *boy*, or a *youth*, Gen.37.2.& 41.12. Chap. 5.5.& 7.16. & 8 5. but because such are usually under the government, and the command of their Elders, hence both it, and the words in Greek and Latine, anfwering it, are used as terms of state & condition, for a *servant*, Judg.7.11.1 Sam.9.22.Est. 2.2.Acts 4.25. in both notions together, it is found used of one, and the same person, 2 Kings 9.4. *the young man, the Prophets Servant*, (so the words would there be rendred) one that attended upon Eliseus, as Eliseus did upon Elias, 2 Kings 3.11. In the latter notion it is here taken: yet it may well be here, not without some privy nip; when God useth this term of ambiguous notion, that might as well import *his boys*, as *his servants*, instead of that used else-where of them, 2 Chron. 32.16.

blasphemed] Or, *reproached* as it is rendred, Numb.15.30 ch.43. 28.& 51.7.or *reviled* because this, and reproaching, are distinctly used, Majesty, which these wicked wretches thus abuse and insult over, and will do so much more, if they prevail further against us, will beinduced to shew mercy unto us, and vindicate his own honour, by delivering of us. The argument that Gods own people were wont anciently to plead with, in the like cases: See Num.14.13-16 Josh.7.9. Psalm 74.18,23.& 89.50,51.& 115.1,2. and God himself professeth oft times to have had special regard hereunto, in the sparing of his people, Deut.32.26,27,36 38. verse 35.ch.48.11.Ezek.20.8,9,13,14,22.& 36.20,21,22.

the Lord thy God] Not only the God whom thou worshippest, or servest, as his servant at large: as Dan.3.17.18. but the God whom thou in a more special manner belongest unto, as his Prophet. So 1 Sam.15.21.1 Kings 17.1.

will hear] Not that he doubted whether God had heard him; for he could not be ignorant (of what he also afterwards implies) that there is in every place, as an eye of God seeing, Prov. 15.3 so an ear of God hearing, as well bad, as good, Psalm 94.7,9.but *to hear*, is here to take notice of, and to make it by some special sign, or work, to appear, that he so doth, Psalm 4. 1.& 65.5. & 86, 17 for when God forbears to right the wrongs offered to his people, and indignities done to him: he, he seems, in the eyes of flesh and blood, not to hear, or to regard either, Psalm 22.1.& 44.23,24.& 94. 7.ch.40.27.& 49.14.

the living God] The true God. So called. Psalm 42.2 Jer.10,10. in way of opposition, to liveleile, dumb, and dead idols, Psalm 116.4-6. Jer.10.5.

and will reprove the words] Will convince them of folly and vanity, by shewing, that he can do, what they say he cannot do, ch. 36.20. as he convinced Nebuchadnezzars words, by delivering his three servants, Dan.3.15,17. So the word is used, Job 6.25,26.

Isaiah, and shall bear a rumour] Of this rumour, see v.9. though some would have it meant, of the tydings brought him of the slaughter made in his Army, verf.36.

and he shall return to his own land] See verf.37. that which also he began to do, upon the former report. See v.8.

and he shall fall by the sword in his own land] That is, *he slain with it*: as chap 31.15.see the complement, v.38.

V.8. *So Rabshakeh returned*] Heb. *And*; as ver.5. Whether he went back with that great Army, wherewith he came before Jerusalem,

rusalem, chap.36.2. some make it a question: there seems to me no likelihood, that he should so do, because it appears not, that he returned to his master, for any other end, save to acquaint him, what issue his parley had with them of Jerusalem, and to receive instructions how to proceed further with them; for which purpose, his own return, with some small retinue, was sufficient: nor was his Masters second message likely to take any effect with Ezekiah, when the forces were withdrawn, that did formerly affright him.

and found the King of Assyria warring against Libnah] This Libnah was a royal city, having a King of her own, before the Conquest of Canaan, Josh.12.15. after the conquest whereof, it fell by lot to the tribe of Judah, Josh.15.42. & was one of those cities, which out of that tribe were assigned unto the Levites, Josh.21.13. It had some time revolted from Judah, under Joram, 2 Kings 8.22. 2 Chron.21. 10. but was, it seems, after recovered again, though by what King of Judah, is uncertain. It seems to have been situate not far from Lachish, Josh.10.31.

for he had heard that he was departed from Lachish] From whence he had before dispatched him, with two other Commanders, and a great part of his army, unto Jerusalem: though whether having first taken it (as most conceives, and seems not unlikely) or no, is not expressed. But concerning the occasion of his removal from thence to Libnah, divers conjectural reasons are rendred. Some say, he cause Libnah stood more towards Egypt, thereby to stop the passage of any aid from thence. Others, that he might make towards Tirhakah, that was coming against him. I suppose rather, to make his approaches neerer to Jerusalem, with the residue of the forces which he retained still with him. So that as Joshuah, moving from Jerusalem-ward, and clearing the coast before him, went from Libnah to Lachish, Josh.10.29,31. So Sennacherib making onward toward Jerusalem, went from Lachish to Libnah. Mean while those of ours are very wide, who make Libnah here to be Pelusium, a city of Egypt, misled by Joseph the Jew, who in the tenth of his *Antiquities*, Chap.1. misrelateth this story, affirming, that Sennacherib having taken all the cities of Judah and Benjamin, save Jerusalem only, sent Rabshakeh, and some other with him, to take in Jerusalem, but went himself, in person, into Egypt, where lying in siege before Pelusium, news was brought him of the Ethiopian forces coming against him, to aid the Egyptians: for fear of whom, breaking up his Camp there, and returning into Judea, he found his forces lest in those parts, destroyed by the plague. Which relation varieth much from the sacred story, as that Author too oft doth.

V.9. *And he heard say concerning Tirhakah, King of Ethiopia, he is come forth to make war with thee*] To wit, Sennacherib lying before Libnah, had such tydings brought him, whether true indeed, as those that came to Saul; and diverted him from the pursuit of David, 1 Sam.23.27,28. or raised upon some vain and groundless surmise, as befell the Syrians sometime at the siege of Samaria, 2 Kings 7.6. is not certain. Whether of the twain it were, certain it is, that it put him into thoughts of leaving Judea, and withdrawing of his forces thence, with what speed he might.

Tirhakah] The Greeks and Latines call him Tharaks, and Tarachus, and Eusebius telleth us, that he was an Ethiopian, but King of Egypt, which seems not so well to a cord with the words of the Prophet in this place; he seems to have been the same with that, Ethiopian King, of whom Strabo speaks in his *Geography*, lib.2 and 15. by the name of *Tearchon*, or *Tarchon*: for that termination, the Greeks use much in proper names, whence *Tefnas*, *Tafon*, 2 Mac.2. 24. and *Sarne*, *Sargon*, Chap.20.1. Josephi, more corruptly then any other, unless his copies be corrupted, calleth him *Tharsices*, or *Tharsicus*.

King of Ethiopia] Not of Egypt, as Eusebius, and some other from him. Heb. *of Chush*: whereof see, on chap.11.11.

he is come forth] Or, *gone out*: a term used commonly of warlike expeditions, as 2 Sam.2.13. & 11.1. Psalm 60.9. chap.42.14. Ier.4.7.

to make war with thee] Either by coming to assist the Iewes, as chap.20.5,6. or by invading the Assyrians own country in his absence, while his principal forces were in foreign employment; which seems the more likely of the twain, because it put him into thoughts of looking home.

and when he heard it, *he sent messengers to Hezekiah, saying*] Yet before he would withdraw his forces that lay before Jerusalem, or depart the country, as he was resolved to do, he thought good to make tryal whether Ezekiah, whom by the somewhat over-base demeanour of some of his messengers (see ch.36.11.) and his own former submiss carriage (2 Kings 18 14.)he surmised to be well neer utterly quailed, would, upon a second summons, suddenly give all up, or no.

and when he heard it; *he sent*] Heb. *and he heard, and sent*. The like structure, see Ruth 2.9. chap.30 30.& 35.4. and the like defect of the pronoun, ver.1.

messengers] Whether the same, that before, or some other, is not certain: the latter more likely; but the message the same.

saying] Not by word of mouth, but by writing: see ver. 14. as Zachary, yet speechless, *wrote, saying*, Luke 1.63. whence an ancient Father, proveth *writing* to be *speaking*, against those of his times, who deemed their subscriptions no denial of their Christian profession.

V.10. *Thus shall ye speak unto Hezekiah, King of Judah, saying,*] The instructions given by him, to his messengers, are related, as spoken to them; but were indeed delivered to them in writing, to be delivered by their hands to Ezekiah, as a letter from him, though not directed to him, as if he scorned to grace him, so much as to write to him; but had sent him only a copy of the instructions, that he had given his messengers, whereby he might sufficiently understand his mind. See ver.14.

Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the King of Assyria] See cha. 36.14,15.

thy God] As if he were the God of that nation alone, and had a finite and circumscribed power, exercised only among that people. So the Syrians speak of God, 1 Kings 20. 23. and some such conceit, the Iewish Doctors suppose, that Jonas had, Ion.1.3.

V.11. *Behold thou hast heard what the Kings of Assyria have done unto all lands, by destroying them utterly; and shalt thou be delivered?*] See Chap.36.19,20. & 10.13,14.

destroying them utterly] See chap.11.15. *them*, that is, their Inhabitants: so ver.18:

V.12. *Have the Gods of the Nations delivered them, which my fathers have destroyed?* Or, *could the Gods of the Nations, whom my fathers destroyed, deliver them?* See on chap.36 20.

as Gozan] A City of the Medes, so called of the river, beside which it was seated, 2 Kings 17.6. & 18.11. by Ptolomy termed, *Gauzanata*.

and Haran] A City of Mesopotamia, called also, *Charran*, Gen.11.31. Act.7.4. it is joyned with Eden and Assur, Ezek.27.23. and by Lucan, is termed, an *Assyrian* city.

and Rezeph] A city of the same region; in Ptolomy, called *Resapha*.

and the children of Eden which were in Telassar] *Children*, that is, Inhabitants, or Natives; as chap.11.14. Ier.2.16. of *Eden*, a region in Mesopotamia; or, as some, in Chaldea, but the former name, seems sometime to include also the latter. (See Acts 7.2. with Gen.11. 31.) so called from the delightsomness of it: for the word, it self signifies *delicacy*, or *delight*, Psalm 36.8. Chap. 47.8. in the Easterne part thereof was that pleasant Garden, or Paradise seated, wherein our first parents at first were placed, Gen. 2. 8. See Ezekiel 27. 23.

Telassar] Some, with one of the Chaldee Paraphrasts, would have this to be *Resen*, a city mentioned, Gen.10.12. Others, that Seleucia, of which Strabo, lib.11. Some remains of the ancient name of it, seem to continue in the term, *Thelda*, found in Ptolomy; and *Thilutha*, mentioned by Marcellinus, l.24. a place of great strength, situate on an Island, in the midst of the river Euphrates: which yet, whether so called, as some would have it, or if it were *Tell-Assur*, that is, a *bank*, set to keep out the Assyrian, may deservedly be doubted: nor want those, who suppose it to be the same with *Elassar*, Gen.14.1. Of the term *Tell*, in the name of this, and divers other towns and cities, see on Ier.30.18.

V.13. *where is the King of Hamath, and the King of Arphad, and the King of the City of Sepharvaim, Henah, and Ivah?*] Before he spake of their Gods, now of their Kings; whom their Gods, or Idols rather, could not save: nor can I accord with that learned Critick, who would have *Melec*, here, to be the same with *Moloc*, not a King, but an Idol. See Chap.36.19. and of *Hamath*, and *Arphad*: See chap.10.9. & 11.11. 1 Chr.18.9. Ier.49.23.

Henah and Ivah] These two, though omitted, chap. 36. 19. yet were before mentioned also in the first message, 2 Kings 18.34. what places they were is very uncertaine, little mention being made of them, save in this Assyrian Embassie. Some resemblance of the one of them, to wit, of *Hena*, some deem to be found, in the term *Ingilene* (for the last letter of it, the Greeks express oft, by *G*. see on chap.1.9.) the name of a territory bordering upon Mesopotamia, whence the Heretikes, called *Angelici*, are by some deemed to have had their denomination. See Epiphanius, *Hæresie*, 60. though some other suppose it to be *Ange*, a city of Arabia the fertile, mentioned by Ptolomy. The other of them called *Ivah* here, seemes to be the same with that, which is termed *Avah*, 2 Kings 17.24. which some would have to be the land of the *Avits*, who dwelt sometimes in the Philistines country, until driven from thence, they seated themselves, as they think, in Arabia, the desart. See Deut.2.23. for as those *Avits*, mentioned, Josh. 13. 3. divers, both of Iewish Writers, and ours, deem them to be no other, then the *Hivits*, Exod.23.23. one letter being put there for another.

V.14. *And Hezekiah received the letter from the hands of the messengers, and read it:*] Hence it appears, that the message it self, was sent to him in writing; though it be not unlikely, that the messengers, as occasion was, would, by words of mouth, be pressing the same things. See ver.9,10.

letter] Heb. *books*; 2 Kings 5.5-7. Ier.29.1. in the plural, as here, 1 Kings 21.8. 2 Kings 10.1. & 20.12.

and Hezekiah went up into the house of the Lord] See ver.1.

went up] Because it stood on high, and they went to it by degrees, Chap.2.3. Ezek.40.6. or, simply *went* thither, as ver.1. See Chap.7. 1,6. So Chap.28.22.

and spread it before the Lord] Not that God might read it, as himself had done; as if otherwise he could not have notice of it, or were not sufficiently acquainted with it already; but that by the tender of it thus, as before Gods face, he might express the earnestness of his desire, that God would be pleased to take special notice of it, and to induce him the rather so to do. A learned Interpreter rendreth it, *and he read it before the Lord*: and a word, almost the same with that here used, differing onely in the diverse placing of a point (as Sibboleth, and Shibboleth, Judg.12.6.) signifies sometime, *to expound*, Neh.8.8. whence some have thought, that the *Pharisees* had their name; but neither is that here used, nor is either of them found used for to read.

V.15. *And Hezekiah prayed unto the Lord, saying*] Heb. *before the Lord*: as Psalm 4.2.

V.16. *O Lord of Hosts, God of Israel*] See Chap.1.9. & 17. 6. & 45.15.

that dwellest between *the Cherubims*] Who dost in a conspicuous manner, exhibite and manifest thy self, in thy Temple, as in thy Palace, the place of thy residence among thy people, and in it, more specially, upon thine Ark, therein placed, as on thy Throne, or Seat of Estate, where thou wilt be convened, and sought unto; and from whence thou hast promised to hear, and to help, Exod. 25. 22. Num. 7. 89. 2. Chron. 7.15. Psalm 20.2,6. & 68.28,29. & 80.2.

dwellest] Heb. *sittest*, as on thy Royal Seat, or Chair of Estate; as 1 Kings 1.13. Psalm 9.4. or *dwellest*, as on thy Palace, 2 Sam.7.2. Psalm 132.13,14.

between the Cherubims] Or, *Cherubim*, or *Cherubs*; for one note of plurality sufficeth. See *Seraphim*, Chap.6.2. The word *Cherub*, is of doubtful, both original, and signification. Some suppose, that both this, and the word *Seraph*, do in the first place signifie those celestial spirits, that minister unto, and attend upon the most High, the Soveraign Lord of heaven and earth; and it seems to be, not improbable, for what other could, or should be those so termed? Gen.3.24. Ezek.10.3,8,9. Though I conceive not on what ground it should be affirmed, as by some it is, that either of their *knowledge*; or the *abundance* of it, they should be so termed, there being somewhat indeed in the word, that may signifie *abundance*, nothing that hath any notion of *knowledge*. But the word here, as also in the story of the furniture of the Sanctuary, and elsewhere, is most commonly used, for certain symbolical images, whereby those celestial Ministers, were in a bodily shape represented, 1 Sam.25.18, 19. & 26.1,31. 1 King.6.23,32,35. That they had a resemblance of some living creature, cannot be doubted. For mention is made of their wings, Exod.25.20. 1 King.6.24. And some would have them to have been winged *Calves*, or *oxen*; because that which is called, *the face of a calf*, or *an ox*, Ezek. 1.10. is called the face of a *Cherub*, Ezek.10.14. Others, and so most of the Iewish Doctors; suppose them to have been, as we decipher them, like winged *boys*: and their Criticks, some of them, would have them so termed, from the particle of similitude; and the word *rabes* or *rabia*, that signifies a *boy*: for the figure they give them, it is not improbable; but for the notation of the word, there is little likelihood of it: the word though in Chaldee and Syriack, so signifying, yet in Hebrew never so used. Nor do I suppose, that any instance of the like composition can be produced. The first letter seems radical, and the word to have been deduced from some Hebrew root, though now unknown. That seems more probable, that some other have, who suppose, that by a transposition of letters, (whereof many instances may in the Hebrew be given,) the word *Cherub*, may be deduced from the word *Rechab*, that signifies a *chariot*, both, for that the *Cherubs*, or *Angels*, are called *Gods chariots*, Psal. 68. 17. and God is said to come riding on a *Cherub*, as a Prince, or Commander on his horse, or in his chariot, Psal.18.10. and that the name of a *chariot*, is expressly given to the *Cherubs*, here mentioned, 1 Chr.28.18. for they are those two that stood fixed on the lid of the Ark, called *the Propitiatory*, Exod.25.18,19. from whence God spake to Moses, Num.7.89.

dwellest between *the cherubim*] The word *between*, is not here in the Text, nor in any of those places, where this phrase is used, 1 Sam.4.4. 2 Sam.6.2. 2 King.19.15. Psal.80.2. So that it is no more in the text, then *that sittest the Cherubs*, or, *dwellest* (that is, inhabitest) *the cherubs*; *sittest on them*: as he is said, *to stand over them* Exek.10.18. or, *to abide among*, or *between them*, as he is said, to speak *from between them*. Num.7 89,9. a representation of his Majestical presence, among his glorious Troops in heavenland I should choose rather to render it, *that resideth*, then (as the Greeks and Latine) that *sitteth*; because the Ark, on the lid whereof these *Cherubs* were fixed, is called Gods *footstool*. Psal.99.5.

ye thou art the God, even thou alone, of all the Kingdoms of the earth] And, not of ours only, as Sennacherib supposeth, ver.10. Ch.10. 10,11. See Psal.103.19. and Nebuchadnezzars confession, Dan.4. 17,32,34,35.

thou hast] Heb. *thou he*: the pronoun for the verb substantive: as Chap.9.15. & 43.10 13. ver.19.

thou alone] Deut.6.4. Psal.86.10. Chap.43.10,11.

thou hast made heaven and earth,] The peculiar character of the true God; whereby he is distinguished from all counterfeit gods, Psal. 96. 5. & 146. 6. Chap. 42. 5. & 45. 24. Jer. 10. 11, 12. & 32.17.

V.17. *Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see,*] Hear their words, and behold his letter, ver.14. that is make it by some act and work to appear, that thou hast heard the one, and seen the other, and taken notice of either. So Dan.9.18. See on ver.4.

Incline thine ear] A metaphor taken from those, that bow down the head to listen to such as speak to them, from below, and in special manner therefore attributed to God, whom, as sitting aloft in the highest heavens, Chap.57.15. & 66.1. we speak unto, from here below, Eccl.5.2. so Psal.31.2. Dan.9.18. yet is it used more largely for as God is said to *incline his ear* unto us, so are we said to *incline our ear*, also, to him. See Chap.55.3.

and hear all the words of Sennacherib, which hath sent to reproach the living God] Or, *who hath sent*: because it is spoken of a person. Or, and of him, *whom he hath sent*, as some render it, to wit, *of Rabshakeh*, Chap.36.1. ver.4. See 2 King.19.16. but the former seems the better, because it needs no supply, nor is any defect apparent: for Rabshakeh's words were his Masters, delivered in his name, ch.36.4. beside, that Ezekiah in this clause seems rather to have respect to the contents of the present letter, then to the words of the former message, which he laid open to God before, ver.1.4. The words may be read, *wherewith he hath sent to reproach the living God*, see ver.4.

V.18. *Of a truth, Lord, the Kings of Assyria have laid waste all the Nations, and their Countries*] Heb. *Verily, Lord*, &c.

all the Nations] Before mentioned. So it is, 2 King.19 17. but the Hebrew text here hath it, *all the lands*; *lands*, for *nations* of those lands, as it is more fully expressed, 2 Chr 32.13,17. So ver.11. See Chap.66.8. And there is in the words, a fylleptical, or comprehensive forme of speech; whereby two divers notions, are in one word comprized; the one expressed, the other implyed, and to be supplyed, to make the sense up entire; when it is said, *have laid waste nations and countries*, for, *destroyed the nations, and laid waste their countries*. See the like, Exod 20.18. *they saw the thunderings*, and *the lightnings*, and *the sound of the trumpet*, for, *they saw* the one, and *heard* the other, Luke 1. 64. *his mouth opened, and his tongue that opened*, this *loosed*, 1 Cor.3.2. I made *you drink milk, not meat*; for, *drink milk, eat meat*, 1 Tim.2.12. *I permit not a woman to teach, but to be in silence*; *permit not* the one, *command* the other, 1 Tim.4.3. *forbidding to marry, to abstain from meats*; *inhibiting* the one, *enjoyning* the other.

and their countries] Heb. *countrey*, or *land*, taken collectively, for *countries*, or *lands*; or distributively rather, for the *countrey* and *land* of each of them.

V.19. *And have cast their gods into the fire*] Heb. *giving*, for, *giving* have given: a defective form, as Chap 59.13. that is, *have surely given*, or *cast*; (as the more usual phrase is, Judg 1.8. & 20. 48. Psal.7.47. in all which places, yet there is an hypallage, or a kind of transposition) *their gods* (that is, their idols: as Psal. 96.5.) *into the fire*: as David dealt with the Philistines gods, 2 Sam.5.21. *giving into the fire*, for, *casting into the fire*: as Ezek.15.4,6.

for they were no gods] Heb. *they no gods*, for, *they were no gods*: the pronoun for the verb substantive: as ver.16. *no gods*, 2 Chron. 13.9. Gal.6.8.

but the works of mens hands, wood, and stone, therefore they have destroyed them.] So Psal.115.4. & 135.15. Chap.40.19, 20. & 44. 12-17. Ier.10.3,4. Dan.5.4,23. He mentioneth those, the rather, of the baser matter, because those the enemy less regarded, and therefore burnt them; whereas they made booty of those that were of that more precious, chap.46.1. See Jer.43.12.

V.20. *Now therefore, O Lord, our God, save us from his hand*] Heb. *And now*: as Chap.36.5. *behold, for power*: as chap.36.15, 18. do thou that for us, that then gods could not do for them, ver.12.

that all the Kingdoms of the earth may know that thou art the Lord, even *thou, only*.] Psal.83 18 Chap.59.19. See ver.16. *thou, thou only*: as, *thee, thee only*, Psal.51.4. the gemination makes the sentence the more vigorous.

V.21. *Thus Isaiah the son of Amoz sent unto Hezekiah, saying*] Heb. *And*: as Chap.36.22. *sent*, in likelihood, by some messengers, that the king had sent unto him, as before, ver.2. to understand whether he had any further word of answer from God. See Jer. 37.17.

Thus saith the Lord God of Israel] So stiled here, in way of opposition to those forry gods, of other nations, as before, ver.16.

whereas thou hast prayed to me against Sennacherib King of Assyria] Or, *what thou hast prayed unto me for, against the King of Assyria*, I have heard: so it is, 2 Kings 19 20. and the word here used, though of more general extent in the use of it, yet in its original, having a notion of *judicature* in it, whence the ambiguity of it, Psa. 106.30. signifies properly, such a prayer, wherein a man, though in all submiss and lowly manner, doth as it were desire the case with God, and plead the equity of that, which he sueth unto him for. Such are those of Moses, Num.14.13 19. of Joshuah, Josh.7.7.9. such are divers in the book of Psalms, Psalm 7.8. & 10. & 13. & 74. & 88.& 89.& 115. and such is this of Ezekiah; and the word therefore is very significantly here used; as also againe, Chap. 38. 2. Some joyne the words thus to the former, *Thus saith the Lord God*

of Israel, to whom thou hast prayed. See the like syntax, chap. 49.23.

V.22. *This is the word which the Lord hath spoken concerning him:*] In way of answer to thy latter prayer, ver.15-20. or, as some, *This is the thing (word, for thing, as* Eccl.8.3.) *that God commandeth*, to be returned in way of answer, *to him*; but this seemes to be overstraitned.

concerning him] Or, *against him*; as Ier.49.1,7.

The virgin the daughter of Zion hath despised thee, and hath laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee] Or, *the Virgin, daughter of Zion, despiseth thee, and derideth thee; the daughter of Jerusalem shaketh the head at thee.* Some understand the words, as spoken, not of the Inhabitants of Jerusalem, scorning and deriding Sennacherib; but of his scoffing and scorning them, thus rendring the text, *He hath despised thee, and mocked thee, O virgin daughter of Zion, he hath shaken his head at thee, O daughter of Jerusalem.* But the text will not bear it; for the pronouns are masculine, the verbs feminine.

virgin daughter of Zion] Some suppose the term of *virgin* to be here given unto the city of Jerusalem, because she had not hitherto been surprised or forced by any forreign power. But neither is that true; for Joash, King of Israel, took it, and pillaged it in Amaziah's reign, 2 Kings 14.13,14. nor doth it seem to be the true notion of this title, being given to other places, whereof that cannot be said: Howsoever the Jewish Criticks say, that it is always to be so taken, where it is applyed to place or people. Others, therefore, would have it given to the Jewish people, the Inhabitants of Jerusalem, as to Gods Church, which he had as a chast virgin espoused to himself, chap.54.5. Hos.2.19,20. 2 Chron.11.2. Rev.14.4. and had as great care of, as any man or woman had of a darling daughter, abiding yet under their wing, chap.49.15,16. Zach. 2.5, 8. but considering, the same term is given, even by this Prophet also, to other people; as to Sidon, chap.23.12. and to Babylon, chap.47.1. I suppose, it would rather be rendred, *damsel*, a term given to those states as in beauty, bravery, fatelinesse, and delicacy, resembling a damsel of noble birth, and according to her parentage, curiously edu.ated. But of the title, fee more, on chap.1.8. & 23.12.

daughter of Jerusalem] As before of Zion: for the place it self, or the Inhabitants of it; as Ier.4.13. *Sion, and Jerusalem*, the same, as chap.1 27. for as for thole, that by the *daughter of Sion*, would have understood the people of the upper city, by *the daughter of Jerusalem*, the people of the lower city, it is over-nice; nor accordeth with those other places of the Prophet, where both termes are likewise used, chap.2.3. & 4.3,4. & 10.12,32. & 24.23. & 31.4,5,9. as also is that of a learned Writer, who by the *daughter of Babel*, Zach.2.11. would have understood the region or territory of Babylon, whereof Babel was as the mother, because inferiour towns are commonly called daughters, in relation to their mother city, Iosh. 15.31,36,41.

shaken her head] Heb *the head*, as Psalm 22.7. *they shake the head*: which yet is more fully, 1 Sam 109.25. and Lam.2.15. *they shake their head:* and so is not amiss here rendred, *he shaketh his head:* but then *her* should be in a diverse character, to note a defect of the pronoun, as Deut.25.12. and as ver.23. As he sometime shook his hand, in menacing manner, at her, chap.10.32. so shall he shortly shake her head in scorn and derision at him: see Jer.18.16. Mat. 27.39.

at thee] Heb. *after thee*: When instead of thine hands, wherewith thou beganst that thou wouldst do great matters, verse 24. thou shalt be glad to betake thy self to thine heels, and to turn thy back to her; a fe.ret-gird at his shameful flight, ver.37. 2 Chron. 32.21.

thee] Sennacherib it is, whom he speaketh unto, but calleth not by his name, as not vouchsafing to name him.

V.23. *whom hast thou reproached and blasphemed?*] Or, *reviled*; fee ver.6.

and against whom hast thou exalted thy voice, and lifted up thine eyes on high?] Dost thou well know, and consider with thy self, who it is, against whom thou dost so insolently advance thy selfe: fee Exod.5.2. & 9.16,17.

and] Or, *or*; as chap.36.19.

exalted thy voice] In big words, and presumptuous language: though alluding, it may be, also, to Rabshakehs loud crying, chap. 36.13. Heb. *the voice*: as chap.13.2. a defect of the pronoun, as ver. 4.22. supplyed, chap.40.9. & 58.1.

lifted up thine eyes on high] A lofty look, a signe of an haughty heart, chap.2.12. & e on chap.10.12. otherwise, the phrafe is used in no evil fenfe, Gen.19.22. chap.40.22.

even *against the holy one of Israel*] In blaspheming his name, taunting his people, and traduc ng and difgracing his Annointed: fo Exod.5.2. & 9.17. Psalm 2.1,2 & 74.19.and 89.51. of the ftile given to God here, fee on chap.1.4. Some end the interrogation at voice, and read the reft of the verfe, by way of enunciation: as fhewing either wherein, or against whom he had carried himfelf fo infolently, in *that thou liftest up thine eyes on high; or, thou haft even lifted up thine eyes on high, against the holy one of Israel:* and fo the infertion of *even*, in our verfion, fhould be needlefs, which yet is very frequent, ver.16.20. chap.41.12. & 43.10,11,25. the copulative being put for *that*; as chap.22.20. or, *even*; as chap.27.1. But the received reading feems the better, becaufe more agreeable to the manner of our Prophet, whofe common cuftome is to expreſs the fame thing, by divers notions, laid down in diſtinct branches, as in this very argument, chap.10.12. befides, that it fuiteth not fo well, to fay, *thou exalteſt thy voice, in that thou liſteſt up thine eyes*: or, the queſtion, being of the former, to return anſwer to it by the latter.

V.24. *By thy ſervants haſt thou reproached the Lord*] Heb. *By the hand of thy ſervants*: as Exod.35.29. chap.20.2. Jer.27.3. it is, 2 Kings 19.23. *thy meſſengers.* See chap. 36.2. and verſe 4, 14, 17.

and haſt ſaid] Or, *in that thou ſaiſt*, for that uſe of the copulative doth not amiſs here fee on verſe 23.

By the multitude of my chariots, am I come up to the height of the mountains, to the ſides of Lebanon:] Or, *With the multitude of my chariots.* I have with my chariots, not with my foot forces only, got over the higheſt mountaines that lay in my way, and I have brought them all ſafe over the tops of the hills, notwithſtanding the great number of them (a matter of no ſmall difficulty) partly, by cutting out, and levelling of ways for them, where the grounds were rough and rocky, (a practice alluded to, chap.40.3,4.) and partly, by felling of luch trees as obſtructed their paſſage. So did Xerxes make way for his Army through Athos, in his expedition againſt Greece, Herodote, l.7. Annibal over the Alps, into Italy, Livy, l.21. Veſpaſian in his march towards Jeruſalem, over the mountains of Judea, Joſeph *of the Iewiſh war*, l.3.c.11. which mountains ſeem to be by the Aſſyrian alſo here ſpecially intended, together with thoſe in his way thither, and chiefly thoſe about Jeruſalem, that ſeemed to make the acceſſe thither the more difficult, Pſalm 125.2.

the height of the mountains] Or, *the higheſt mountains*, or *hils*; as Pſal.95.4. and as afterward, *the talleſt of cedars*, for *the talleſt cedars*; and *the choice of fivers*, for *the choiceſt fivers.*

the ſides of Lebanon] One of the famouſeſt mountains in thoſe parts, mentioned, as one of the limits of the promiſed land, Deut.3. 25. & 11.24.

and I will cut down the tall cedars thereof, and the choice fire trees thereof;] Or, *I will cut down the talleſt of his cedars, and the choiceſt of his fivers.* Heb. *talleſt's*, as Chap.10.33. Ezek.31.5, 10.) and *choice*: as Jer.22.7 either to clear his way for his army to paſſe, or to furniſh him with timber, for works and lodging. See chap. 14. 8. the meaning ſeems to be, that nothing could, or ſhould hinder him in his paſſage toward, and his approaches to Jeruſalem, which he principally aymed at. Howſoever, as he threatens to hew down Lebanon here; ſo God threatens elſewhere to hew down his Lebanon. See chap.10.33, 34. and ſo accordingly did, verſ. 36. But the words may well be rendred, in the time paſt, *I have cut down*, &c. and ſo the next, *I have entred*, &c. as the foregoing words were; thoſe enſuing, alſo, ver.25. for nuns for he ſeemeth in this whole paſſage to vaunt of what he had done.

and I will enter into the height of his border, and the forreſt of his Carmel.] This paſſage is ſomewhat otherwiſe read in the book of Kings, 2 King.19.23. and the readings compared, will afford us the more light, whereby to finde out the right meaning of the text. What is here termed *mrom*, that is, *height*, or *high place*, rather: as Chap.26.5. is there called *mlom*, that ſignifieth *an lone*, Gen. 42. 27. Exod 4.24. or, *a lodge*, or *lodging*, Chap.10.29. Ier.9.2. by both which terms, is, undoubtedly, the ſame thing meant; and ſomewhat it muſt be, about Mount Lebanon, or, appertaining thereunto: and I conceive it to be no other, then *the tower of Lebanon*, ſituate on the Eaſtern ſide thereof, with its proſpect towards Syria, Cant.7.4. called *an high place*; becauſe it ſtood aloft, and was high built, of purpoſe, to overlook the country before it: and *a lodg*, or *lodging*, in regard of the garriſon, that being a frontier place, was, for the ſecurity of the place, lodged in it: though it is not improbable, that the Aſſyrian might alſo, in way of contempt, ſo term it; as a place, in his reckoning, of no more ſtrength, or worth, then a ſory lodg, in a park, or garden. See of Jeruſalem, chap.1.8. and of ſome other lands, Chap.24.20. In both places it is ſaid to be *the high places*; or, *lodge, of it's end*; (ſo, rather then *borders*; for which the Hebrews have another word) becauſe it ſtood at one end of the mountain, looking toward Damaſcus, the head city of Syria, that lay Eaſtward from Iudea, Chap.7.8. & 9.12. our Engliſh renders it, *lodgings*; as taken collectively, and intending not ſome one, but ſuch forts and holds as were on the frontiers thereabout ſituated, for the better ſecurity of the adjacent parts: not is this interpretation altogether inprobable: but admitted there, it ſhould have been accordingly, *high places*, here; the words following, in both places the ſame, are by divers good Interpreters, otherwiſe rendred, then our verſion hath them, *nor, and the forceſt of his carmel*, but (as the Hebrew points, though by the Iewes themſelves, here not obſerved, lead unto, diſtinguiſhing between the two laſt words,) *his foreſt, and field or fruitful field*: as the word is rendred, chap. 32.15. it is word for word in the Hebrew; *and I will go, or, have gone*, (gotten up) *unto the high place of the end thereof, foreſt, field, or fertile field thereof*: as if he had ſaid, having felled his trees, and ſo made paſſage for my army, I will march, or, have marched, with it, to his high garriſon tower, and ſo through his foreſt, to the fertile

tile fields that lie below it. I am not ignorant, that the Iewiſh Intrepreters here underſtand by *Lebanon*, the land of Iudea; ſo called, ſay they, becauſe it is the higheſt ground in the world: (which ed, ſay they, becauſe it is the higheſt ground in the world: (which what ground they have for I know not: but know it certainly to be untrue) by the tall *cedars* and *fivers*, the great men of the land: as Chap.2.13. by *the high place*, or *lodging*, the Temple, Gods dwelling, Pſalm 78. 69. & 132. 13, 14. as alſo, that divers of our Writers tread in the ſame track; ſome conceiving the land of Iudah to be meant here, likened to *Lebanon*, for height and ſtatelineſs; to *Carmel*, for fertility and pleaſantneſs. Others, by *Lebanon*, underſtanding Iudea; by the *foreſt*, the wilder part of it; by *Carmel*, the manured; by the *lodge*, or *inne*, as they render it, Jeruſalem: and that Jeruſalem ſeems, ſometime, to be in Scripture called *Lebanon*, or to be likened, at leaſt, to it, appeareth, Jer. 22. 23. Zach.11.1. But that which I have before delivered, ſeems to me to be the genuine ſenſe of this place.

V.25. *I have digged, and drunk water*] The text, 2 King.19.24. is ſomewhat fuller, *I have digged, and drunk ſtrange water*; that is, ſprings of water, where none appeared, and which had beene formerly unknown. He boaſteth of his power and policy, that could find out means, to furniſh with water, ſuch a numerous army, as emptied the pools, and dried up the rivers where-ſoever they came. The Jewiſh Doctor, as he wideneth it too much, ſo, withal, he extenuateth it not a little, when he would have the meaning to be, I undertake no work, but that I finiſh; as thole, that wanting water, dig, till they find what to drink: of *digging for water*, ſee on Gen.26.18-22. Num.21.17,18. Pſal.84.6. and of furniſhing with water, beyond expectation where none to be had, that where-by God, at ſundry times, hath manifeſted, and is wont to magnifie his power, and his providence, and wherein this vain boaſter profeſſeth himſelf able to do ſtrange matters; See Exod.17.1-6. Num. 20.1-11. Judg.15.18,19. 2 King 3.17,20. Neh.9.20. Pſalme 74. 15. & 78.15,16. & 107.35. & 114.8. Chap.41.17,18. & 43.19, 20.

and with the ſole of my feet have I dried up all the rivers of the beſieged places] As if his army had been ſo great, that with their feet alone, they were able to dry up all the pools and rivers wherefoever they came; not unlike the Syrians vaunt of his forces, that he brought men more then enough, with him, to carry all the duſt of Samaria away in their ſkirts, 1 King.20.10. as alſo to what the Greeks report of Xerxes his army, that they ſhould drink whole rivers dry at a dinner. Juvenal, *Satyre* 10. See Herodote, lib.7. and Juſtine, lib.2.

with the ſole of my feet] as Pſal.57.6. or, *foot ſteps*, as Pſalm 85. 14. that is, wherefoever I ſet footing, as Joſh 1.3. I do with the multitude of men and beaſts, that I bring along with me, drink all dry. So ſome of the Iewiſh commenters. But other of them, rather, I dry up all with the very footing of them. And he ſpeaks it, as if the rivers were dried up in a trice, ſo ſoon, as he ſet but the ſole of his foot on them; as Iordan was divided and dried up ſo ſoon, as the plants of the Prieſts feet, that bare the ark of God, touched the water thereof, Joſh.3.15,16. For it ſeems to come after that of the Aſſyrians boaſting, that ſome would have the meaning to be, that he dried up great rivers, incloſed with high and ſtrong banks: as Cyrus did Gyndes and Euphrates, Herod. *lib.*1. Jer.50 38. to make them fordable for his forces.

have I dried up all the rivers] As the Pſalmiſt, of God, *Thou diedſt up mighty rivers*, Pſal.74.15. See Chap.42.15.

the rivers of the beſieged] Or, *fenced*, or, *incloſed*. Heb. *rivers of feſtion, ſieges*, or, *incloſure*. See Chap.19.6. that is, either ſuch rivers and ſtreams, as running beſide cities, make them the more difficult to beſiege, and the better able to hold out a ſiege. Or, ſuch waters derived from ſome river, into pooles and encloſures, made for that purpoſe. Some Iewiſh Criticks would by the word here uſed, underſtand Egypt; becauſe the name in Hebrew comes neere unto it: as it be ſhould brag that he had dried up the rivers of Egypt, which God threatens to do, Chap.11.15. but that another of them, not undeſervedly, controlleth the whole paſſage: ſome render in the future, *I will dig and drink waters, and with the ſole of my feet, dry up all the waters of the ſiege*; as aiming at Ieruſalem, and the preparations made by them, to furniſh themſelves with water, expecting a ſiege, Chap.22.9,11. and the courſes taken by them to keep his army from water, by obſtructing the ſprings that might afford it them, 2 Chr.32.3,4. He boaſteth therefore, that their endeavours, in either kind, ſhould prove but loſt labour; he would dry up all their ſtore, and provide water ſufficient for his forces, by digging deep, and bringing of ſprings to light, where none had ever been ſeen, or dreamed of before. And this ſo well ſuiting with the ſtory it ſelf, would not lightly be rejected. Howſoever the words be rendred or read, the ſcope of this his vain vaunting, is to imply, that no place had been, or could be able to hold out againſt him, who was able, by his power and policy, to overcome all difficulties, to level mountains, and dry up rivers, for the freer paſſage of his forces, and yet to furniſh them, alſo, with all neceſſary proviſions, where they were moſt unlikely to be had.

V.26. *Haſt thou not heard long ago, how I have done it, and of ancient times, that I have formed it?*] Hitherto was Sennacherib brought in vaunting of his owne deſignes and doings; now God turneth his ſpeech again to him, controlling him for his folly. And as he told Ezekiah, that he could not but have heard, what his anceſtors, the Kings of Aſſyria, and he himſelf alſo had done, ver. 11. So God demandeth of him, whether he had not heard from his Prophets, to whom he had revealed it, and by whom he had formerly publiſhed it, c.48.3. That God had in his ſecret counſel, deſigned all thoſe things to be done by his progenitors and himſelf, both concerning other nations, and concerning his own people, which he fondly arrogates to his anceſtors, and to himſelf, Deut. 32. 27. Chron.10.13. Whereas He and They, were all but Gods inſtruments therein, and had never, without him, been able to do what they did. See Chap.7.17,20. & 10.5,6,15. & 20.4. So many, both of the Jewiſh Commenters, and ours. But divers other, go another way, reading the words, *Haſt thou not heard, that I long ago did it*, or, *made it*, and, or, *that of ancient time I framed it?* Applying the note of time, not to the Aſſyrians ear, but to Gods act & expounding the text: Some, of the works that God had formerly done for his people, ſuch as the Aſſyrian king, here, vaunted of, in making a paſſage for them throu.h the red ſea, Exod. 14.21,22. and through Iordan, Ioſh 2.10. & 3.16. but this is more then not ſo probable. Others, of the city, and State of Ieruſalem, which he had founded and eſtabliſhed, Pſal.48.8. & 78.68,69. & 149.2. Chap. 14. 33. & 22.11. And this ſeems very probable.

long ago.] Heb. *after from.* It is uſed ſometime of place, 2 Chr. 26.15. Ezr.3.13. ſometime of time paſt, as here, and 2 King.19.25. to come: as 2 Sam.7.19.

how] Or, that: a defect of the particle, as Pſal.55.2. Chap. 10. 12.

I have done] Or, *I made*: as Chap.44.2. & 46.4.

it] Or, *this*, as Pſalm 109.27. as having reference to the thing, either ſpoken by Sennacherib, or done by God, Chap.41.20. or, *her*; that is, the city of Ieruſalem. Of which before, ver.22. though not naming her here; but ſpeaking of her, as the only *her* that God regarded. See Ier.33.2.

of ancient times] Heb, *from dates of priority*, or, *antiquity*; as chap. 33.7. that is, *from eternity*, ſay ſome, underſtanding it of Gods purpoſe, Chap.25.1. In former times; *long ſince*, ſay others, underſtanding it of his work, Chap. 44.2. For thole lewiſh maſters do but triffle here, that tell us of the Meſſias, and Ieruſalem, made before heaven and earth; and of Tophet, made for Sennacherib on the ſecond day of the world. See Chap.30.33.

formed it] Or, *framed it.* The word is taken from the potters act and art, in framing of earthen veſſels; Ier. 18. 3, 4,6. that is, ſay ſome, decreed, determined, that it ſhould be done; as Chapter 14.24,26. Acts 2.23. & 4.28. Eph.1.11. 2 Tim.1.9. 1 Pet.1.20. As the potter conceives in his mind before-hand, the fathion of that which he intendeth to frame. See Chap. 26. 3. & 29.16. Others, framed, and effected by mine own might, without help of nature, or humane art, or force; as Gen.2.6.8. Chap.45.18. But as others; rather, *formed*, or, *framed her*. This city and State, the framer whereof, he is in a more ſpecial manner, by this Prophet, oft faid to be, Chap.43.1,21. & 44.2,21,24. and 64.8.

now have I brought it to paſs, that thou ſhouldſt be to lay waſte fenced cities, into ruinous heaps] What I formerly purpoſed, ſhould be effected concerning thoſe nations and cities, which I would have deſtroyed, that have I now done by thee, Chap.24.1,10,12. & 25. 2. & 26.5. & 27.10. Or, as others, reading the words, by way of interrogation, *And now ſhould I bring it to be laid waſt, and fenced cities to be ruinous heaps?* or, to be *ruinous heaps, as fenced cities?* Should I ſuffer this place, which I ſo framed, to be laid waſt, and deſtroyed by thee, as if I had founded it to no other end? See chap. 45.18. and that thou ſhould do with it, or the cities belonging to it, as thou haſt done with ſome others, verſe 18. See Ier. 33. 2,6.

have I brought it] Or, *ſhould I bring her to that paſs?* A potential ſenſe: as Chap 26.9.

that thou ſhouldſt be to lay waſt] Or, *that it, or, ſhe ſhould be laid waſt.* Heb. *and*, (for *that*; as Chap.16.12.) *thou*, or, *it*, or, *ſhe* (for the ſecond perſon maſculine, and the third feminine, or neuter, are in this ſomthe ſame) *ſhall be to lay waſt*, or, *into waſtſides*, or, *deſolations*, (for ſome make it a noun as the like word, Pſal.55.19. & 74.3. or, *that thou ſhouldeſt be to lay waſt*, or, *it waſt*: for ſo the words alſo may well be rendred; and the want of the pronoun is very rife, Chap.31.5. ver.22.

to lay waſt defenced cities into ruinous heaps] That is, *to lay waſt*, *to lay waſt defenced cities into ruinous heaps*: by bringing them, or by *laying waſt*, to bring them, *to ruinous heaps*: To lay them waſt in that manner, that they become ruinous heaps.

A defective form of ſpeech; ſuch as ver.18.

ruinous heaps] Or, *heaps over-grown*; to wit, with graſs, weeds, ſhrubs, and other like trath, as waſt places are wont to be. So the word not elſwhere found, ſave Ier.4.7. is deemed to imply, from a word of the ſame nonion of neer affinity with it. See Chap.27.10.& 32.14. 1 Macc.4.38.

defenced cities] Either of other nations, Chap 25.2. or, of Iudah and Ieruſalem, (ſee Ier.34.1.) whereof, though he took many, yet he razed them not, Chap.47.10. or, as the *defenced, cities*, to make this city heaps, (Pſal.79.1.) as ſome other, ſo ſerved by him, which albeit the Chaldeans were after ward ſuffered to do, M c 3.12. yet the Aſſyrian never did. The note of ſimilitude ſupplyed, as ver.27.

V.27. *Therefore their inhabitants were of small power; they were dismayed, and confounded* Heb. *And*; as ver.20. So read, it renders a reason why those cities were by the Kings of Assyria, so surprised and ruinated, to wit, because the inhabitants of them had no power of hand, or courage of heart to withstand them: and therefore they were so enfeebled and disheartned, because it was God that brought that evil upon them: so Exod.23.27,28. Josh. 2. 11,12. & 5.1. Howbeit, it may as well be read, *Whose inhabitants. And they*, for, *whose*; as, *and he*, for, *who*; Mal. 3. 1. compared with Mat 11.10. and so it proceeds to relate the condition of the persons, as well as of the places, that had, by the Assyrians, been subdued.

of small power] Heb *short* or, *shortened of hand*; as chap. 50. 2. & 59. 1.

they were as the grass of the field, and as the green herb on the house-tops, and as corn blasted before it be grown up] An extream weakneslie and feeblenesse; or a soon and sudden destruction, or both, by divers lively resemblances copiously described.

as] A defect of the note of similitude: very common in Scripture; that yet needed not to have been supplied, save in the first branch, See the like, Psal. 11.1. Chap.40.6. Mat.6. 30. that is easily trodden down by the foot, not of wild beasts only, 2 Chr.25.18. but of the least, and feebleſt cattle. See chap.26.6.

the green herb on the house-tops] Or, *green tender herb*; as it is rendred, Deut.32.2. Job 38.26. or, *tender grass*; as 2 Sam.23.4. Prov. 27.25. *grass*; simply, Gen 1.11,12. Job 6.5. Chap.15.6. Jer.14.5. *herb*; as here, Psal.37.2. Chap. 66.14. It is deemed, properly, to signifie the first putting forth of ought that springs out of the ground, as the former; the same when it is come to some growth, as *the green herb*: so Psal.129.6.

corn *blasted before it be grown up*] Heb. *blasting before standing*; as *standing*, for, *standing* corn, (of which defect, see on chap.17.5.) so *blasting*, for, corn of *blasting*; that is, *blasted*. The abstract, for the concrete, as chap 35.1.7. the word most commonly is supposed to signifie a table ground; for which purpose, a dry Soil is wont to be preferred before a moyst. It is here only used for *blasting*, by the Hebrew Criticks therefore deemed, through the change of a letter, to descend from another root, that signifies to *blast*, Gen.41.6, 23. and the word indeed used, 2 King. 19. 26. is apparently so: Whence it is also manifest, that either the Scribes pen slipt here in a letter, (the letters of either word being much alike) or, that both words though differing in a radical letter, were used for one and the same thing. Howbeit, a late learned Writer, retaineth the word here in that other sense, rendring it, *as a land*, or *arable ground*, *before corn*, to wit, to be sown in it, while it lieth fallow. But the other term here used, signifieth properly *corn*, not as sown, or sprouting out, but *standing*; got to height, and expecting harvest; and the parallel place in the story, requireth to take it the other way.

Ver.28. *But I know thine abode, and thy going out, and coming in, and thy rage against me*] I am well acquainted with thy doings at home, thine enterprises abroad, all thy counsells, all thy cousses; and take notice of thine insolent carriages against me.

I know] Not, as I know the wayes of the righteous, by way of approbation, acceptation, and esteem to give a good issue to them, Psl. 1.6. but by a general notice of them; in that they neither are, nor can be concealed from me, Psa.94.11. & 139.1-4. and by a special notice, also, that I take of them, in due time to deal with thee, for them, as, for them, thou deservest to be dealt with, Jer. 17. 10. & 48.30. Hos.5 3. Amos 5.12.

thine abode] As Gen.24 55. or *thy dwelling*; as Jer.9.6. as we say to one, *that takes overmuch upon him*; *we know where you dwell, Sir*: or, *thy sitting*: as Psa.139.2. Lam.3.63. thine abode at home, and what thou dost there, because opposed to business abroad: so Deut.6.7. & 11.19.

thy going out, and thy coming in] As Deut. 28. 6, 19. Psalme 121.8.

thy rage against me] Heb. *thy raising up of thy self* (in a raging manner) *against me*: the verb is not found any where in this emphatical and reciprocal form, save in this argument: the preposition signifying usually *unto*, is used here for *against*, as Chap. 33. 11. *el*, for *al*, as Jer.47,7. & 50.7,26,29. & 51.1. So in the next verse.

V.29. *Because thy rage against me, and thy tumult is come up into mine ears*] Heb. *Thy raging*; or, *raising up of thy self*: as v.28. the verb infinitive, for the noun.

thy tumult] The word here used, doth most usually signifie *tranquility*, Job 12.5. chap.32.11. & 33.20. but here, and 2 Kings 19. 28. *tumultation*, as springing from another flock; whence the word, that signifies *a tumultuous noise*, chap.13.4. & 17.12. & 66.6. and is framed with a reduplication of the last letter, to imply an intention of the thing thereby signified. Howbeit, some of the Jewish Commenters would have the word taken in his common sense, reading the words (which they suppose defective) with supply from the former branch, *and*, or *even*, the rage of *thy tranquility*, that is, thence arising, or thereby procured; as Prov.1.32. but this seemes over-nice, and a nicety needless; not unlike the conceit of those that would deduce the word in this sense, of *noise* and *tumult*, from that, of *ease* and *tranquility*, because ease and tranquility, is wont to breed pride and insolency, Jer.48.11.

is come up] So Psalm 74.23. *the noise of thine adversaries, the tumultuous noise of those that rise up against thee, goeth up continually*. See 2 Chron.28.9. Ezr.9.6. Jon.1.2.

into mine ears] It makes so loud a cry, that I cannot but hear it, and take notice of it. So Gen.18.20. chap.5.9. Jam.5.4. See ver. 4.17.

I will put my hook into thy nose, and my bridle in thy lips, and I will turn thee back, by the way, by which thou camest.] Because thou ragest and ravest on this wise, like some great unruly fish, or some fierce wild beast, or some head-strong horse, I will take thee with my hook, or, I will ring thee, and bridle thee, and lead thee whither I list, turn thee about, and make thee go the way thou wouldest not, turn thee back from the place thou principally intendest, and with shame and confusion return thee to thine own home. So chap. 30.28.

hook into thy nose] Alluding either to a *fish-hook*, wherewith fish taken, are drawn which way the fisher-man pleaseth, Job 41.1. Ezek.29.4. & 38.4. Amos 4.2. or to such *rings* as men put into the noses of bears and bufales, to keep them in, and over-matter them with; Ezek.19.4,9. or, to a *chain*, or *collar*, put about the neck of a dog, or some other beast, with a cord, or leash fastened thereunto, whereby to lead him, as some of the Jewish Masters would have it; but the mention of the *nose*, seems not well to admit it: and the most of them go to the first way; I should rather the second.

my bridle in thy lips] *My bridle*, or *snaffle*, or *bit*; as it is rendred, Psa.32.9. where, from *bridle*, it is distinguished; and the Jewish Doctors affirm it to be an instrument made of iron to put into beasts mouths; *in thy lips*, that is, in thy mouth; wherewith to rein and restrain thee, and to keep thee within compass, as the rider doth the horse with bridle and bit, whereby he hath him at command, Psa.32.9. & Prov.26.3. chap.30.28. Jam.3.3.

and turne thee back by the way that thou camest] See verse 34.

V.30. *And this* shall be a *sign unto thee*;] God now turneth his speech from Sennacherib, whose *dimission*, or *mittimus*, he had now signed, ver.29. as his *mission*, and *commission* before, chap.10.6. unto Ezekiah, whose faith to confirme, in the assured expectation of of his speedy delivery, he confirms his prediction and promise of it, with a sign, though of a thing afterward to ensue. See on chap.9.6. and the like, Exod.3.12. I am not ignorant, that some, both of the Jewith Writers, and others, suppose, that Sennacherib should upon the report of Tirhakahes coming against him, withdraw his forces from Jerusalem, go forth to meet him, pass into Egypt, having spent two years in that expedition, return again to the siege of Jerusalem, and receive that fatal discomfiture there, and so it should be, a figure antecedent, not subsequent, to the main matter, to be thereby assured. But these things are spoken without any ground of story, sacred, or other; nor seem to suit so fitly with the relation of the Pen men of Scripture, either here, or in the other holy records, 2 Kings 10, and 2 Chr 32. See ver.36.

ye shall eat this year that which groweth of it self; and the second year, that which springeth of the same; and in the third year, sowye, and reap, and plant vineyards, and eat the fruit thereof.] A figne of this nature, God was pleased to assign them, not only thereby, to allure them of further indemnity from the Assyrian, and deliverance out of their present difficulties and distreſs, but to encourage and comfort them also, against those distracting thoughts, that might arise in their minds, concerning neceſsary provisions, for them and their families, when the siege should break up, the land being so wasted by the Assyrians, and such spoil made of all, as by an enemy is wont to be, in a country that is not his own, chap.1.7. for God hereby engageth himself, to provide for them, that from those very returnes of their land, that it should of it self yield, notwithstanding the havock that the enemy had made, and the want of liberty and opportunity to till and manage their grounds, they should have food sufficient, both for the present yeare, and the next.

ye shall eat] That is, thy people, the Inhabitants of Jerusalem and Judah, *shall eat*, that is, have food sufficient to sustain them, as chap.65.3. Heb. *eating*, a defective speech: for *eating*, ye shall eat: see the like, chap 59.13.

this year] Heb. *the year*, as Ier 28.16. so, *the day*, for *this day*; or, *to day*, as Ier.1.10,18.

that which groweth of it self] So is the word used, Lev.25,11. where it is enjoyned, that in the Sabbatical year, or yeare of cessation, or intermission, they should not till their grounds, nor prune their trees, nor reap the encreaſe of the one, nor gather the fruit of the other, but let all lie common, and eat out of the field onely from hand to mouth, as we say, that which came up of its own accord, either forth of the ground, by grain and feed, the yeare before, shed; or from off their trees, without any husbandry used about them; God engaging himself, by promise, so to bleſse them with encreaſe, the fore-going year, that the proceed of it should afford store sufficient, both for that yeare, and the next also, until the harveſt time came, of what had been that yeare sowne, and the gathering of their fruits from the trees, that year dressed, Lev.25,20-22. Now hence

hence some gather, that the fourteenth year of Ezekiah (for in that year it was that Sennacherib invaded Judea) was a Sabbatical year, and that should be the reason, why that year, they should feed upon such things, as the ground, unmanaged, should yeeld. Others, that not this year, but the next, was the Sabbatical year; and that this yeare being hindred from tilling and sowing, by the enemies invasion, and the land therefore affording nothing to sustain them, but what the ground of it self yeelded; and the next year being a Sabbatical year, wherein, by the law, they were inhibited to eat, or sow ought, they must for that year feed on that which sprang up, from what came of it self the year past. Others drive off the Sabbatical year, one year further, to the sixteenth of Ezekiah, the hindrance from tilling and sowing, say they, being in the fifteenth, from the enemy; in the sixteenth, from the law. To examine strikly those differing opinions; and compute exactly the Sabbatical years, from the first observation of them, unto these times, is a matter of much difficulty, and would require a far longer discourse, then these Annotations will admit. Sufficient it is, that God here promiseth, that for two yeares together, they should have a competence of sustenance from that, of it self, notwithstanding the great waſt that the enemy made of it, and the fruits of it. See Judg.6.3-5.

that which springeth of the same] This to be the meaning of the word, here used, is generally, in a manner, agreed: howsoever the Rabbines, some of them, add frivolous fables of fruit-trees, by miracle suddenly shooting up again, and bearing fruit, where the enemy had cut them down; and of corn, in like manner, where it had been burnt down by the enemy, as also, Popish Commenters, in favour of their old Latin version, of their feeding the second year on *apples*, and the like, only. The word is no where else found, but here, and (with a transposition of letters, the like whereunto, is in other words also observed) in 2 King.19.29.

sow ye] Ye shall have liberty, without either impeachment from the enemy, or inhibition, otherwise, to sow, and reap freely, and quietly to enjoy the fruits of your lands and labours, Psa.128.2. of this use of the imperative form, see on chap.36.16. The words imply a plenty of provisions, that their land, then tilled, should afford them, with much comfort and cheerfulnes to be enjoyed by them, Deut.8. 7-10. chap.65.13. See chap.4.2. & 30.23-25.

V.31. *And the remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward.*] From the promiſe of a blessing more then ordinary, upon their land, he passeth to the like, concerning the State, and themselves; That albeit, they had been much diminished and impoverished, by the Assyrian invasion, yet those that remained of them, having escaped the Assyrian sword, should thrive and prosper; & the State that was thereby so shrewdly shaken, that it seemed ready to fall to the ground, should be setled again, and restored to the same, or to a better and more flourishing condition, then it enjoyed before those broils. See the like promiſe, chap.27.6. and the complement of it, 2 Chr.32.22,23.

the remnant that is escaped of the house of Judah] Heb. *the escaping of the house of Judah that remaineth*, or, *is left*; ch.4.2. & 10.20. Ezr.9.15.

shall again take root] Heb. *shall add to root*, as ch.10.20. & 27.1. *to root*, for *to take root*, as ch.40.24. Jer.12.2. a metaphor from plants or trees, that being sorely shaken, and loosned with violent winds, yet settle, fasten, and take firm hold again at the root.

downward] As trees, which the lower they shoot down with the root, become the more firme. See Virgil, of the *cyclus*, a kind of Oke, in his Poems of *Husbandry*, l.1.

bear fruit upward] Shall become so conspicuous like a tree laden with fruit, that to other people abroad, their thriving and prosperity shall appear, Chap.4.2. & 60.21,22. & 61.3,9.

V 32. *For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion*] There shall be a certain number of people, who having escaped the Assyrians sword and hand, by repairing to Jerusalem, and continuing there in safety, shall, when the siege is broken up, and the enemy gone out of the land, return in peace to their former possessions, and wonted places of abode, and be setled again in them. See the like, Jer.4.5. & 34.11. & 37.11,12.

go out] Either to view the enemies camp, now left, and to gather the spoils of those that came to spoil them: so some, as Cha.13.23, 24. or, rather, to return to their own dwellings again, from which, for fear of the enemy, they had fled; and others of the city, to their lands and possessions abroad, which, for fear of the enemy, before, they durst not do, Chap.33.17.

a remnant] A small company remaining, in regard of those multitudes that had miscarried in the troubles of the times. Chap.1.9,& 10.21,22. & 17.6.

they that escape] Heb. *an escaping*: as Ch.10.20. ver.31.

the zeal of the Lord of hosts shall do this.] This God will do, out of a due regaid to his own glory, and a fervent affection of love to his people: as Chap 9.7. ver.35. Ezek.36.5.

V.33. *Therefore, thus saith the Lord, concerning the King of Assyria*] Heb. *unto the King of Assyria*: as in the next words, *unto this city*: but so is the particle used, also, ch.29.22.

He shall not come into this city] Heb. *unto this City*: as Josh. 8. 5. though it be used also for *into*, as 2 King.7.12. but here rather, *unto*; he shall not so much as come at it, much lesse enter into it, and surprize it; as he made full account to do. For the truth is, Sennacherib never came himself, in person, to Jerusalem, though he sent men and messengers thither. See Chap.36.1,2. ver.9 34.

nor shoot an arrow there] Nor shoot so much as an arrow into the city, to annoy, or hurt any there; or to strike down those, that, for defence, might appear upon the walls, though it is not unlikely, that his army lying before it, and neer unto it, would be exercising of their archery. Heb. *and he shall not*: and so afterward thrice repeated; adding much vehemency and vigor to the sentence.

nor come before it with shields] Heb. *with shield*: not that his army came thither unarmed; or without shields for defence, with swords and weapons of offence only: but that either he should not in person so present himself with his guard of shield-bearers, (whereof, see 1 King.10.16,17. 2 Chr.9.15,16. & 12.9-11.) or with his forces, so furnished, to make any assault upon the city. Some learned, conceive by *shields*, to be meant, here, a kind of military frame, consisting of a great number of shields joyned together, somewhat like the tiling, or shingling of a roof, by the Latines called *testudo*; because their shield resembled a *tortesses shell*, under the covert whereof, being thereby secured against shot of arrows and stones, that might be cast down upon them, they made their approaches to the walls of cities besieged, or assaulted. Of this see Livy, l.44. Ammian, l.26. and Vegetius, l.2.c.16. But whether this device were so ancient, as these times, or no, may be doubted.

nor cast a bank against it.] So 2 Sam. 20. 15. or, *mount*; as it is sometime rendred, Jer.6.6. Ezek. 4.2. so the Chaldee here understands it: and the notation of the word may seem to carry it this way. For it comes of a word that signifies to *cast up*: and it is used, commonly, of the casting up of earth, to make a *causey*, or *cast way*: thence so termed, Chap.62.10. of the ule thereof, in war, and siege of cities, see Hab.1.10. Howbeit, the Hebrew Doctors, (whom divers of ours follow, rendring it, *nor discharge an engine*,) affirm it to be an engine; such as the Romanes call *balista*; wherewith they used to cast great stones, with much violence, either against the walls of cities and forts besieged, or into the forts and cities themselves: to this purpose pertaining, Jer.6.6. where mention is, of cutting downe wood to make such withal; and Ezek.17.17. where *towres* are joyned with them, from the tops whereof, they used to discharge them. Of the engine, see Ammian, l. 23. and Vegetius, l. 4. c. 22. See of the like, 2 Chron. 26. 15. The word is here in the singular number, as those, also, of *arrow* and *shield*, before; though collectively taken to make the speech more emphatical: *he shall neither shoot arrow into it, nor come with shield before it*; *nor discharge engine against it*: and it is alwayes joyned with a verb, that signifies *to pour out*, which helps to confirm this latter opinion, concerning the right signification of it: it hath its original from being *lift up*: its construction, from the use of it, in *throwing*, or *pouring out* stones and the like. See, besides the places already cited. Ezek.21.27. & 26.8. Dan.11.15. and there seems to be a defect in the phrase to *cast*, or, *pour out the bank* for, *to pour out* stones with *the ballist*: as, *to throw out*, or *shoot the bow*, for, *to shoot* arrows with *the bow* Psalm 78.9. Jer. 4. 29. out term of discharging, doth very fitly expreis it.

V. 34. *By the way that he came, by the same shall he return*] So verſ.29. A proverbial form of speech, having in it an intimation of some attempt, without issue, or of labour in vain. He shall go as he came, and lose all his labour: as Jer.14.3. But it seems here to import some what more; to wit an ignominious return. with some few scattered troops, thorow those countreys, by which he had marched in great state, with such a gallant and numerous army, before. See ch.10.8.& ver.14,15,37.

and shall not come into this city, saith the Lord] or *unto*: see verſ.33. The same thing is repeated, and Gods own word again given upon it: he began with it, and concludeth with it, and firms to it, to give the stronger assurance of it; he auſe it might seem a thing most improbable, almost incredible, that Sennacherib, having so great an host with him at Libnah, not many miles from Jerusalem, and a puissant army before Jerusalem, yet should not so much himself, as come thither: for what could be imagined, that should stay, or hinder him from so doing? And they much diminish the force and weight of Gods words, when they render them *he shall not come into this city*: besides both the prime and most proper use of the particle, *ain* and short of that, which the story it self holds out.

V. 35. *For I will defend this city to save it*] Heb *I will shield*, (for thence of cometh the word *shield*, used, ver.33.) or, *fence*, (for thereof, also, cometh the name of a *garden*, as a place *fenced*, and enclosed, Cant.4.4.) *this city*, to save it (see 2 Chr.32.22. that which is called no other fence, without them, could effect. See Psalm 5. 12. & 32. 10. Zach.2.5.

for mine own sake] In regard of mine own glory: which this insolent varlet endeavours so to obscure and deface: so elsewhere, *I wrought for my names sake*, Ezek. 20. 9, 14, 22, 44. & 36.22,32. See ver 32.

and for my servant Davids sake] See chap.9.1. & 38.5. To these thereby his entire and constant affection to David, and high esteem of him, in doing good to, & taking care of the safety and welfare of his seed, for him, Exod.20.6 & 34.7. (see Ruth 2.20.1 Sam. 22,22,23.2.Sam.9.3.) and to make his word and promises good unto him, concerning the establishment of his house, 2 Sam.7.11,15,16.

Psal.89.29,35,36.& 132.11,12.So 1 King.11.12,13,32,34,36,38. & 15.4,5.2 King.8.19.hence the ground of those prayers,1 King.8. 25,26.Psal.132.1,10.

my servant] The style that God is wont to give unto those, whom he will there by shew, in more special manner,to affect and respect: as to Moses, Num.12.7,8.to Job, Job 1.8 & 2.3.& 42.7,8. to David, most frequently, 2 Sam.7. 5, 8. 1 King. 11. 13, 36, 38. See the same promise and paffage with this, 2 Kings 20.6.Ch.38.6.

V.36.*Then the Angel of the Lord went forth,and smote in the camp of the Assyrians an hundred and fourscore and five thousand*] The complement of that which had been more then once before threatned, Ch.10.12,16-18,33,34.& 14.25.& 30.27-33.& 31.8.& 33.23.

Then] That is, as many Interpreters, some two year after the prayer of Ezekiah, and Gods promise, by Esay, concerning the deliverance of his people, ver.35.For they suppose, that Sennacherib, having upon Tirakahes rising againft him, withdrawn his forces out of Judea, and spent two years in the conquest of Ethiopia and Egypt, returned back to Jerusalem, to renew the siege of it, and then received this blow. See ver.30.But these be meer furmises; for which no good record of antiquity, is produced: and the course of the relation being carried on in this manner,by a continued thred, without interruption, both here, and in the sacred history elsewhere, 2 Chron. 32. 20, 21. seems not to admit any such distance between the one, and the other. Yea, the expresse words in the book of Kings, putteth the matter, in mine apprehenfion, out of all doubt. For the Pen-man of that book, or that part of it, wherein this story is recorded, having related Sennacheribs first messiage, together with an army sent unto Jerusalem, from Lachish, 2 King.18.17.the return of his messengers, back from thence, unto Libnah, whither, from Lachish he had removed, Chap.19 8.then the tidings brought him of the Ethiopians againft him, ver. 9. and his second messiage thereupon, by letter, unto Ezekiah, ver. 10-14. (all which must needs be, before any expedition into Ethiopia, or Egypt,) Ezekiah's prayer, presently, upon the receit of the letter, ver.14-19.and Gods gracious answer, by Esay, thereunto, ver.20, 34. he subjoyneth immediately to prevent all misiake in this kind, and excluding all conceit of any long delay in the execution of what God,by the Prophet,had promised; *And it came to passe in that night, that an Angel of the Lord went out*, ver.35.What night,but the very next after the messiage, by the Prophet, sent from God? Thus the links of the story are so close clasped together, that there is not the least gap,or flaw left,for any such disjuncture of time, to be forced in, without breach made in the chain it self.In the Hebrew, both here, and there,it is,*And*:as ch.36.3,9,11.

the Angel of the Lord] Or,*an Angel of the Lord*:not an evil spirit; as yet some;they are no where so fyled: but one of those blessed spirits, that are of Gods souldiery; which he is wont to make use of, as well for the protection of his people, as for the destruction of his and their enemies,Gen.32.1,2.2 King.6.14-17.Pf.34.7.& 68.17.& 103.20,21.Heb.1.14.

went forth] From heaven, where these glorious Troops attend on Gods Majesty, Matth.18. 10.Luke 1.19.or, from the Lord, that sent him, 2 Chr.32.21.So chap.30.27.or, *went forth*, in a warlike manner about this work. For it is a militiary term,2 Sam.11. 1. See ver.9. and so some make it,Gen.10.11.

and smote] With plague and pestilence, fay some: as 2 Sam. 24. 15,17.so, not Berosus, as some misiake it; but Joseph the Jew, l. 10.c.2. faith, that Sennacherib returning from the conquest of Egypt, found his army thus consumed with the pestilence: but that seems not so likely, because the noysomeneise of such a malady, would have infected the whole country; with thunder and lightning, fay other: which is not altogether improbable. See chap.30. 30.or, with an hidden combustion, that scorched and killed them. See ch.10.16,17.which,fay some of the Jewish Writers,did so consume their bodies to ashes, that neither the land might be annoyed with their carcasses, nor the people troubled with interring them;& yet neither burnt their garments,(no more then the fire did, that slew Aarons sons,Levit.10.2,5)nor defaced their ornaments, that the people might enjoy their spoils.See ch.10.16.& 33.23.

In the Camp of the Assyrians]As some, lying before Libnah,where Sennacherib himself,with a great party of it was,ver.8.Others, set down before Jerusalem, whither no small body of it had been sent to beleaguer it,while the residue stayed at Lachish,ch.36.2.there being no mention or probability of the departure of it, as yet, from thence;though it be not unlikely, that some such matter was intended,had not this sudden blow prevented it: & here some proceed so far,as to particularize the place, where this blow was given; some affirming it to have been *in the valley of Jehoshaphat*,2 Chr. 20.25, 26.Joel 3.12.Others *in the valley of Gehinnom*,Josh.15.8.ch.30.33. But these are meer uncertainties: I suppose the slaughter was made, as well in the one part of the camp,as in the other,as well in that before Jerusalem,as in that also before Libnah. Nor was the distance of place between the one,& the other; such as could impeach the dispatch of that execution,by an Angel, in an instant, when as within so short a space of time,an Angel, in likelihood, slew all the first born, throughout the whole land of Egypt,Compare ch. 30.27, 30-32.with this place,& Exod. 12.12,29.with Heb.11.28 & 1 Cor. 10.10.what God is said to do in the one,an Angel is said to do, in the other:because by the Ministery of an Angel it was done.see c.31.8. *an hundred and fourscore & five thousand*]A great slaughter indeed, as it is termed, ch.30.25.and a slaughter of great ones, there termed *towers*; for so it is said, 2 Chr.32.21. *The Lord sent an Angel, which cut off all the mighty men of valour, and the Leaders and Captains in the Camp of the King of Assyria*. Rabshakeh, in likelihood, with his Companions; among the rest.See ch. 10. 16, 33. where these great ones are called *his glory,his lofty boughes,and his tall trees*: as the meaner fort of them,that make up this reckoning,*his thorns, and his thickets*, ver. 17. 34. for I cannot believe what some of the Jewish Masters groundlesly gather from that passage in the Chronicles, that this whole number should consist only of the former. This story and remarkable passage of Gods providence, the Devil hath endeavoured to obscure and deface,(as many other of the like nature,recorded in Scripture,)partly,by displacing of it,and partly, by blending of it with idle fictions of his own: this to effect, he hath made use of the Egyptians,who,therewith,to gain estimation to themselves & their idols,relate, that Sennacherib invading their country,Sethon a Priest of Vulcan,who was then their King, being upon some disgust deferred by his souldiery, and in regard thereof, in great distreise, betook himself to his idol, before whom having deplored his present condition, he fell into a sleep, wherein his god appearing to him, willed him to arm such of the common people,as were willing to follow him,& go out the next day against the enemy with the:& he should be sure to do wel enough. This oracle given him,his god the night following,sent a multitude of fieldmice into Sennacheribs Camp, consisting of Assyrians and Arabians that gnawed asunder,all their bow-strings, and lether thongs of their quivers and their bridels; by which means on the morrow, finding themselves thus disarmed,they were enforced to flye; and by the Egyptian(though raw)forces,fell many of them in their flight. So Herodote,l.2.from the reports of the Egyptians to him,when he was among them,by whom also he was shewed an image,said to be that Sethons,with a mouse in his hand, and this motto adjoyned to it; *Let men learn devotion, by looking on me*. And thus, as Sennacherib would have ranked the true God among heathen idols: as no more able to save his people, then they were, those that feared them:so hath the Devil,by them,endeavoured to detract from him the honour of this admireable work, and to attribute it to their idols.

and when they arose early in the morning, behold they were all dead corpses]Heb.*and they arose-and behold*.The like syntax,see c.35.4.v.7.

when they]To wit, those of the enemies party, that had escaped with their lives:as 1 King.20.29,30.or the people of Jerusalem,that expected to hear further ther of them.

behold]A note of admiration,not without just cause prefixed, before the relation of so sudden, and so stupendious a change. So in the prediction of it,ch.10.33.

they were all dead corpses] Yet not *all* simply, but *all* in a manner: the main body of the army, and the most of the great ones: for some, with Sennacherib himself, escaped. See ch.17.14.

V. 37. *So Sennacherib King of Assyria departed*] He was not destroyed then,with the rest of his forces: God reserving him as to be destroyed at home, by his own sons, to surviving the losse, to see the power of that God, whom he had set to fight by. The like have some deemed of Pharao, becausc he is not expresly mentioned, as perishing together with his Troops:Exo.14.18.& 15.4,but we have elsewhere,as well clear Scripture against Pharaohs escape,Psal.136. 15.as for Sennacheribs escape here,see Job 21.30.

So] Heb.*And*:as ver.8.

departed] With such a sorry remnant of his great army, as was left,ch.31.8,9.

and went and returned] *with confusion of face, to his own land*, 2 Chr.32.21.especially being to pass thorow some of those countries, which he had formerly subdued,and in great pomp and state, marched thorow before.See ver.34.

and dwelt at Nineveh] *the strong hold*, that, *for fear of the sword, he fled to*; no where staying by the way,as no where thinking himself in safety, until he got thither. See chap. 31. 8, 9. or. *and sate down at Nineveh*, 2 Sam.7.1. & 11.1. kept himself quiet there, and went out to war no more. So some of the Jewish Commenters, not amisse: his losse was so great, as he could not soon recover: his shame such,as he had no list to look much abroad. See 2 Chr.32.21.

Nineveh] The chief City of Assyria,built there by Nimrod,Nephew to Cham, by his son Cush: after that out of the land of Shinar,or Chaldea,where he was first seated,he had broken into the country of Athur, the son of Sem; and is in Scripture constantly termed *Nineveh*, Gen.10.11,12. 2 King. 19.36. Ion.1.2. & 3. 3,4,6,7,7. & 4.11.Nah.1.1. & 2. 8. & 3. 7. which name, also, is sometime found in prophane Authors; as in Ptolomy, l.8.c.6.Sect.5. and in Ammian, l.18.c.9.Howbeit, the most Historians, both Greek and Latine, call it, *Ninus* and *Ninus*, and report it to be so named, from a King of that name, who first founded it, which is directly contrary to the records of holy Writ. And indeed, who seeth not that *Ninus*, or *Ninus*, are no other then *Nineveh*, moulded into a Greek and Latine form? and it is not improbable, that the *Ninus*, they write of,was no other then Nimrod, for some of them make him the first King of the Assyrians. See Diodore, l.2.c. 1. who is said to have been the first that, by war, invaded any neighbour country;

country; (see Justine, l.1.) which is as much in effect, as of Nimrod, Moses reporteth, Gen.10.10,11. where the word used, is observed to imply no less. See on ver. 36. Howbeit, the word *Nineveh*, may, to some, seem to come nearer to the Greek *Ninuas*, or *Ninyas*, which they say, was the name of their *Ninus* his son. See Diodore, *ibid.* c. 21. and from him, might Nimrod be deemed to have given Nineveh that name; as Cain called the city that he built, by the name of his son *Enoc*, Gen. 4. 17. if it could be made to appear, that Nimrod had any son of that name. But it is more probable, that from the name of the City, the Greeks, at first, forged the names both of the father, and the son. The like whereunto, both they, and other Writers are wont to do, when the names of cities and countries, are such, as they find no other certain, or probable ground of, to fasten them on some one man of note, or other; who sometime bare that name, that either founded, or forced them, and so became Lord of them; as by a multitude of instances might easily be shewed. Nor can I therefore be induced to concur with that learned Writer, who presuming, not Nimrod,but Chus, the father of Nimrod to be *Ninus*, suppoleth, that Nimrod building this city, called it, not by his own, but by his fathers name *Nineveh*, as *Ninaveh*,that is, *Ninus his habitation*, or dwelling place, since, neither is it the manner of those oriental tongues, to put the governing word, after the governed; nor doth it appear, that either Cush, or Nimrod, were either of them, so anciently known by the name of *Ninus*. *Nin*, indeed,or *Non*,we read to have been the name of Jothra's father, Exod.33.11. Num.13.9. 1 Chr.7.27. and, *Nin*, for, *a son*, or for *illue*. we find, Gen.21.23. Job 18.19.Esay 14.22 but neither do we any where find *Nin*, to be a proper name of any one, or other; nor either *Nun*, *Non*,or *Nin*, to have been the name either of Cush, or Nimrod, or, of any of Chams posterity;and consequently, not of the first founder of *Nineveh*.

V.38. *And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech, and Sharezer his sons smote him with the sword*] Thus was he referved, as Pharao, in the slaughter of the first-born, Exod.12.30. to see the deliverance of Gods people, and the destruction of his own; and then to be slain at home by the hand of his own sons, in the Temple of his god, who was not able to save him, as the God of Israel had his, from the evil that he threatned, and had intended against them,who also had foretold this his end. See ver.7.

worshipping] Heb. *bowing himself*: as 2 Kings 5.18.

in the house] The Temple. See on Chap.15.2.

of Nisroch] Of this idol, save in this story, we find no mention in Scripture; nor that hitherto hath been observed by those, that have made diligent search into the monuments of antiquity in this kind, elsewhere. It may seem to have been the *Sun*, whom,most of those Eastern people, chiefly adored, under divers names, Ezek.8. 16. and may seem to have been so termed from his circular motion, whereby he traverseth the heavens, between the two tropicks, from a word of that notion. Jer.8.23. For as for the conceit of a learned Writer, who would have it to import *a God of soft, or tender, flight*; answering to the Greek Ἀσθενὴς θεὸς, unto whose Temple, therefore, as to a Sanctuary, Sennacherib should flee for succour; it neither hath ground in story, and is too far fetched; and as little probability carrieth that of another, who would bring *Nisroc* up to *Roe*, found in *Shadrac*, Dan.1.7. which (saith he, but without proof) in the Babylonian language, signifieth, the *Sun*. Joseph, l. 10.c.2. calleth this idol, *Arafee*.

Adrammelec] The name of an idol, which those of Sepharvaim adored, 2 King.17.31. the word signifieth *a magnificent King*; both titles given to the true God,Chap.33.21,22.and their manner was, as to give unto their idols, the titles of the true God: so to impose the names of their idols, on their children, or on those whom they would honor, and had in esteem. See on Chap.39.1. Dan. 1. 7. & 4.8.

Sharezer] An Assyrian name, composed of *Shar*, and *Ether*; from whom, it give to me life, also, among Gods people: as appears, Zach.7 2. Joseph in his *Antiquities*, corruptly calleth him *Seleucar*.

his sons] These words here written, are read, but not written, 1 King.19.37. and are very remarkable, much conducing to aggravate the dismal end of this impious and insolent miscreant, having his life taken from him, by those who had received his from him. Divers causes, the Jewish Commenters relate of this their unnatural attempt and deed: which, because they seeme to be but fabulous fictions, such as they are nothing sparing of, I forbear to rehearse. See Chap.33 1. Joseph saith they were his two elder sons; but without ground.

some him with the sword] That is, slew him; as Deut.20.13. See ver.7.

and they escaped into the land of Armenia] So that the murther of the tyrant, by his own sons, for the present, went unpunished; no justice being done on them, for the death of him, that had unjustly,himself, done so many to death. See Judg. 1. 5. 1 Sam. 15. 33.

Armenia] Heb. *Ararat*; on the mountains whereof, the Ark, wherein the whole flock man and beast was enclosed, rested after its floting so long to and fro, when the deluge was abated, Gen.8.4.

and Esarhaddon and his son reigned in his stead] Of this Esarhaddon, there is mentioned also, Ezr.4.2. whence it may appear, that sometime after, he rene wed the attempts of his Ancestors, against the land of Israel. For he further emptied that country of its natives, by Salmaneser their left, and peopled it with some Colonies of his own, who there profess to have been brought thither by him, therein professing what Salmaneser had in part done before him, 2 King.17.4,24. and it is not unlikely, but it was he allo, who after Ezekiahs decease, by his forces, under the command of others, (for it appeares not, that in person he did it,) re-invaded Judea, took Manasses prisoner, and carried him to Babylon, which was,it seems, as yet subject to the King of Assyria,2 Chr.33.11.But he is thought to have been the last of that Monarchy. Some suppose him to have been the same with him, whom Ptolomy calleth *Assaradinus*; and the names, indeed, come very neer. Others would have him to be him, whom the Greeks call *Sardanapalus*;because the Assyrian Monarchy ended in him: nor are this name and that of *Esar-haddon*, much asunder. For *Sardanapalus*, is no other, then *Esar* (or *Sar*,) *-haddon put*, a compound of those three simples; the last whereof, *pal*, or, *pil*, or, *pul*, or, *puls*; (for they come to all one,) is found in those Assyrian and Chaldean names, (for it is common to both,) sometime single, as in *Pul*, 2 King.17.19. sometime prefixed, as in *Pul-eser*, 2 King 15.29. sometime inserted, as in *Nabo-pol-assar*, mentioned in Ptolomy; sometime annexed, as in *Esar-Haddon-Pul*, or, *Pul*, whence *Sardanapalus*.

CHAP. XXXVIII.

Vers.1. IN *those daies was Ezekiah sick unto death.*] This story, of Ezekiah's sickness and recovery,a remarkable monument, both of the uncertainty of all outward prosperity, and how soon and suddenly our greatest joys may be blasted; as also, of Gods, as well power, as pitty, in being able to bring back from the threshold of death, and so doing Psalm 9.13. is recorded also, in 2 King 20.1-7. 2 Chron.32.24.

In those daies] That is, fay the Jewish Writers, three daies, before that slaughter made in the Assyrian Army: for on the third night of his sickness, that, fay they, fell out. But if Ezekiah then lay sick of so dangerous a disease, how could he, with Sennacherib's letter, go up to the Temple? Chap.37.14. when as it is apparently implyed, that by means thereof, he was restrained from acceise to Gods house, ver. 22. Some of ours would have it to be in Sennacherib's absence, while he was in employment against the Ethiopians and Egyptians: concerning which, see on Chap. 37. 35. from 2 Chron.32.20,22. and the reason they render is from ver.6. where deliverance from, and defence against the King of Assyria, is promised: whereby it appeares, fay they, that this sickness did precede that deliverance. But this may easily be avoided: for the promise there seems to be, and well may be, of a continued preservation and protection, for the future. See on the place. Others, therefore, after Joseph the Jew, in his *Antiquities*, l.10.c.3. hold, that this sickness befell Ezekiah, shortly after Sennacherib's defeat, and departure thereupon. Nor doth the computation of Ezekiah's years and reign, any way controll this. For in Ezekiah's fourteenth year, Sennacherib invaded Judea;and having received a submiss message and moneys, according to his own demand,from Ezekiah, sent notwithstanding his Army, a great part of it, unto Jerusalem, supposing it would be suddenly, upon the very sight thereof,delivered up to him. This his Army had not long lien there, but that Rabshakeh,who at his access thither, had prefently summoned the city, receiving no such answer, as he looked for, returned to his Lord,whom he found dissodged from the place where he left him;& upon tidings brought him of the Ethiopian Kings expedition, sending a letter back to Ezekiah, to try what might be done, before his Camp were broke up: and Ezekiah, upon receipt of it, seeking by renewed suit unto God, that was from God, by the Prophet promised,which,without longer delay, was the very next night performed. Now all this might very well have been accomplished within the fourteenth year of the reign of Ezekiah,especially if the invasion were made about the beginning of the year: but allowing for the dispatch of them some good part of the fifteenth; and this sickness following very shortly thereupon the reckoning of fifteen years ensuing, will well consist with twenty nine of his reign fully compleat. Of the phrase it self, see ch.4.1,2. Jer.3.16,18.

sick] What kind of disease this was, is not certain: some deem it to be that which we call *the plague*. Thus much only appeares, that that it was some disease, accompanied with a malignant Ulcer, ver. 21. Much more uncertain it is, for what special cause it was, that God pleased thus to exercise him, about which, many are pleased to deliver their conjectures,some improbable; as those, who suppose it was to chastise him for not marrying before. But neither doth it appeare, that he was not before married; nor is any set terme of time defined in the Law, at which men ought,in those times, to enter into that estate; nor do we read of any, that were chastised for leading a single life. Others, somewhat more probably,to keep him from being lifted up, after so great, and sudden, and strange a deliverance,that which mans nature is too prone unto:see 2 Chr.26.16

Cor.12.7.)and Ezekiah himself was,not long after,overtaken with, 2 Chron. 32. 25. or to correct him, for coming short in thankfulnes, answerable to so high a favour ; that which he was sometime after found somewhat defective in, 2 Chron. 32. 25. or, thereby further to refine him, and fit him for such favours, as he meant further to confer on him, chap.1.25.2 Cor.4.16. Heb.13.10,11.or thereby to enure him, to depend constantly upon him, and keep closer to him ; considering what need he had of his continual support, 2 Cor.1.9,10.or lastly, to withdraw his heart and affections from the things here below, and to cause them to mount up, and aspire more unto heaven, 2 Cor. 5. 1, 2. And these, or some of these, or some other, not unlike these, might God have an aim at, in this passage of his providence : but which, or what, in particular, is no easie matter for any mortal man to divine. See Job 10.2. Rom. 11.33,34.and it is lafest for us, therefore, to be sparing in defining ought therein.

unto death] The disease being such as was deadly in its own nature. See Joh.11.4.Phil.2.27.

add Isaiah the Prophet, the son of Amoz, came unto him, and said unto him ; Thus saith the Lord]being sent unto him from God,not so much to give him a visit, as to deliver him the message hereafter related.

Set thine house in order] *Command*, Or, *Give charge concerning thine house* : as ch.45.11.& 48.5.As if he had said ; make thy Will, and dispose of thine estate,that there may arise noquestion or controversie about it,after thy decease.

for thou shalt die, and not live] Heb. *thou* art *dead* ; no better then a dead man, as sure of this disease to die, as if thou wert already dead. So Gen.20.3. Joh.3.18.Rom.8.30.Yet a secret reservation there was,though the sentence seemed peremptory, to humble and to try him ; as in that of Nineveh, Jon.3.4.See Jer.18.7,8. Ezek.3.18.

die, and not live] As, *live,and not die*, Ezek.18.21. and,*not dy,but live*, Psal.118.17. an emphatical form of speech, onely ; not, as some of the Rabbines fondly and falsly expound it ; *Thou shalt dy*, in this world,*and not live* in the next.

V. 2. *Then Hezekiah turned his face toward the wall, and prayed unto the Lord*] *Then*, to wit, after this message delivered to him, and the departure of the Prophet that brought it. See on ver. 4. Heb. *And*;as ch.37.36.

turned his face to the wall] As he lay in his bed, not out of fullesnne's and discontent,as Ahab, because he wanted of his will, 1 King. 21. 4. nor because he could not endure to behold the face of Gods Prophet, that had brought him so sad a message, as Eliseus telleth Joram, 2 King.3. 14. (for the Prophet departed, when he had done his errand) but, as some conjecture, because the Temple stood from his house on that side, toward which, they used in their private houses to pray.1 King 8 35,48.Dan.6.10. and so the Chaldee Paraphrast expresly renders it. As others, that being sequestred from the company of those about him, and having withdrawn himself from such variety of objects, as might in his devotions distract or disturb him, he might with the more privacy, the more intention of mind, and the more freedom and fervency of Spirit,address himself unto God. See somewhat the like, 1 King. 18. 42. and the contrary upon a diverse occasion 1 King 8.14. where it is rendred, and *the King turned his face about* ; and so the word properly signifies. They fweet were much from the simplicity of the text, who by *wall*,would have the *heart*,here meant,because *the walls of the heart* are mentioned. Jer 4 19

prayed] Of the word here used, See on ch.37 21.

V. 3. *And said remember now O Lord,I beseech thee, how I have walked before thee in truth, and with a perfect heart ; and have done that which is good in thy sight.*] Thus Gods Servants, in an humble and modest manner, dare appeal, even to God himself,for the sincerity and integrity of their hearts, and for their serious care,and sedulous endeavour, to please him and to approve themselves and their courses unto him, Job 10. 7. & 23. 10-12. Psal. 7. 3-8.& 18.22 23.and do plead sometime the same unto God, as expecting,therefore, favour and mercy at his hands ; not in regard of any matter of merit in them,or of reward, deservedly for the same due to them;for they acknowledg all that they do,or can do, to be but duty,and due debt,Luk.17.10.Rom.8.12.1 Joh.2.6.) but in regard of his gracious promises freely made thereunto, Psal.5.12.& 7.10 & 33.18,19.& 34.15,19,22 & 37.39.40 & 91.1-16.See Neh. 5.19.& 13.14.31.Pl.26.1 9.& 86.2.& 119 22,31,38,94.

Remember] So Nehemy,in the places above-cited ; and the Psalmist, Psal.25.6 7 & 18.32.& 89.5. Not that God can forget ought, much lefs any good,that is done by any,or for any of his, Heb.6.10. but then he is in a special manner,said to remember either person, or performance, when by some act of mercy,or bounty, exhibited to the one,or for the other,he maketh it to appear, that he taketh notice of minderb,and accepteth of either.So Gen.8.1 & 18.29. & 30. 22.See the like,ch.37 4,17.

now] The same word that was used before,ch.36. 11. and might better be rendred, *I pray thee*,here, then there. The words run thus in the text ; *I beseech thee, O Lord, remember, I beseech thee*. For the word repeated, is with very little difference the same, *Ana*, and *Na*, and of the same notion usually; and there is the very same repetition found twice in one verse, in the *Hosanna*, Psal.118.25.

whence some, too much addicted to Jewish sopperies, would have *Ana*, to be one of the names of God ; because it is joyned both here, and there, with *Jehovah* ; and the Jews so use it in their prayers.

How] Heb. *that* ; as ver.7.

I have walked] Heb. *I have made* (that is entured, or accustomed) *my self to walk* I have studiously and carefully applied my self to to live, and to behave my self. So Gen.24.40. or, I have constantly to converse,and carried my self ; as Lev.26.12. 1 Sam. 12.2.Pl.26.3.See of Ezekiah,2 King.18.5 6.

before thee] As in thy sight, Gen.5.22.& 6.9.& 17.1. Psal.16.8. & 119.168.Luk.1.6.

in truth] In sincerity,1 Sam.12.24.1 King.2.4.

with a perfect heart] Or, *an entire heart* ; when the heart is not divided between God and the creature, or between God,and some false God, but is entirely set upon him ; though a man may have his failings in some things,as Ezekiah also,and some others had,to whom yet this commendation is given. See 1 King.8.61. & 11.4. & 15.3,14.2 Chron.25.2.whereas of some other,it is said,that some good things they did,but *not with an entire heart*,2 Chr.25.2.See of Ezekiah,2 Kings 18.6.

have done that which is good in thy sight] Heb. *the good in thine eyes*, as Jer.26.14 that which hath been acceptable and well-pleasing to thee, and accepted of thee, 2 Chron.29.2. as that is said to be *evil in Gods eyes*, that he millikes and disallowes, Gen. 38. 10. 2 Sam.11.27.ch.6 5.12. fo that is faid to be *good in the eyes of God*, that he liketh and allowcth, Lev.10.19.Deut.6.18. 1 Sam. 3. 18. 1 Chron.18.13.

and Hezekiah wept sore] Heb. *wept with great weeping*,as 2 Sam. 13.36. This grief of Ezekiah, thus manifested, is supposed, to have proceeded, partly, from an apprehension of some displeasure, that God had conceived again him ; in regard whereof,he should be taken away fo soon, and so suddenly, after so great a deliverance, as one deemed unworthy to enjoy the blessed fruit and comfort of it, as befell that Nobleman for his unbelief, 2 Kings 7. 2, 19, 20. partly, from a foresight and forecast of such danger and disturbance, as might befall Church and State ; much out of frame, both when he came to the crown ; and much distracted and disjointed again by the late Invasion, should he then be taken away, before either were again well setled ; especially, since that he had then no Son to succeed him ; and the want of an Heir-male (many, in regard thereof, taking occasion to pretend title to the Crown) might be a means of producing much distraction in the state : for his son Manasses, that succeeded him, was, as yet unborn ; as appeareth by his age, when he came to the crown ; for he was but 12. years old at his fathers decease,2 King.21.1.whereas his Father lived fifteen year after this sickness,ver.5.

V. 4. *Then came the word of the Lord to Isaiah ; saying*] A speedy return of a gracious answer,agreeable to those free promises,ch.58. 9.& 65.24.

Then] Before he was gone out into the city, or unto his own house, while he was yet in the Kings house ; for *he was not* yet *gone out* into *the middle court* ; or, as some read it, *gone out of*, to wit, the Kings house, which had three courts within the utmost wall, or compass of it ; one,next to the chief house ; another,next the street; and a third between those other two : (See 1 King.7.8. & Jer. 36. 12.& 37. 15.) which Esay had not yet entred, being still in the first, or at least, was not gone out of, when this message came to him, 2 King.20.4.where the reading is *court* ; but the writing is *city*;because,fay some of them,the Kings Palace was as a city;and the courts thereof,as the streets of a city. And they render this, as one reason,why God was pleased to return such an answer,by the same messenger,so speedily, ere he were gone out of the Kings court, 2 King.20. 5. that it might not be known and divulged in the city ; that a doom of death had, from God, been passed upon their Sovereign, which might have produced some evil consequences among the people. This is not improbable. Whereunto we may add,that God hastened his answer, that he might not hold his dejected servant over-long in affliction of mind,anxiety of Spirit, and solicitous suspence ; and by the same messenger,by whom he had sent the former, to give the stronger assurance of the certainty of it ; which might have bin more questionable,had the message come by any other,and that the same party might,to others abroad, relate joyntly together,both the one,and the other.So dealt he with David:he sent Nathan to him,at the same time,ere they parted, both to convince him of his sin, and the hainousnes of it:and withal, upon his humble confession and acknowledgment thereof, to assure him of pardon,2 Sam.12.ver.12,13.

Then] Heb.*And* : as ver.2.

came] Heb*war* : as Jer.1.2,4.

the word of the Lord] By a secret inspiration, a message from God:as 2 King.1.15,& 3.15.Act.10.19.& 11.12.

V. 5. *Go, and say to Hezekiah] Return, or, Go back* 2 King.20. 5. Heb.here.*Going* go:as Jer.13.1.& 28.13.

and say]Heb.*thou shalt say*;as ch.6.9.& 7.4.

thus saith the Lord,the God of David thy Father,] For whose sake also, he beareth a loving and tender affection to his issue : and to thee more specially treading in his steps,2 King.18 3.chap.16.5.See ch.37.35.Jer.13.13.& 17.25.& 33.17,21.26.

I have heard thy prayer:] See ch.37.4,21.

I have seen thy tears;] Taken special notice of them, and taken them to heart : as Exod.3.7.See Psal.56.8.Though the Prophet had neither heard the one,nor seen the other:yet God,in Heaven,had; Psal.34.15.

behold, I will add to thy days fifteen Years] I will not onely recover thee of thy present disease, fo that thou shalt be able, within three days, to go abroad again, 2 King. 28. 5. But I will over and above that, allure unto thee a lease of thy life,for fifteen years longer ; such a favour,as we never read the like, afforded unto any other of his servants, though very high in favour with him. See Gen. 27 1. Psal.39.4. and no marvell, therefore, if it be ushered in with a note of attention, and serious consideration : *behold*[see ch.7.14 & 37.7.] and sealed,being an unusual grant, with an unwonted miracle, ver. 8.

I] Who before had passed, by my Prophet, a sentence of death on thee,ver.1.Deut.32.39.1 Sam.2.6.Psal.68.20.Hos.6.1.

I will add.] Heb. I am *adding* : or, I am he, that will *add* : as ch.29.14.

to thy days] That is,to the days,fay some, that were formerly allotted thee in my secret purpose, Job 7.1.& 14.5.as if Gods counsels were not fixed,ch.25.1 & 26.3.to the days;that in the course of nature,he might have attained to, fay others, but could not have attained,had he been given up to the violence of this present disease, Job 15.32.Pl.55.23 See 1 Sam.26.10.but the meaning is plain, to those years, that he had lived already.

fifteen years] The one half,in likelihood,and it may be precisely, of the whole time of his reign : For this is, not without ground, deemed to have fallen out, about the fourtieth year of his age, and the fifteenth year of his reign : for he was full twenty five year old, when he began his reign : and full twenty nine he reigned, 2 King. 18. 2. 2 Chronicles 29. 1. fo that the fourtieth of his age, and fifteenth of his reign, are in part, at least, co-incident : In part, I fay, because they might have divers beginnings,and expirations accordingly.So that half the time of his reign,he enjoyed peace and tranquility,without interruption : see ver.6,15. chapter 39.6.

V. 6. *And I will deliver thee, and this city out of the hand of the King of Assyria ; and I will defend this city*] Hence some infer, that this sickness of Ezekiah befel him, before the dissolution of the Assyrian camp.But of that there is no necessity, in regard of ought here spoken. See on ver.1.The promise before made to them,in the time of their distress,by the Assyrian forces, chap.37.35.is again here renewed, to give Ezekiah assurance, not of his life onely to be prolonged,but of peace and tranquility to be continued unto him, together with it. For Ezekiah might have some doubt, lest Sennacherib, though having fo great a blow given him : yet might in some space of time, recover himself again, and either he, or some of his successors, might return to molest him, and the state again, out of a desire to be revenged for the former discomfiture : and that after his decease appeareth to have been, in some fort, effected, 2 Chron.33.11.Now this to meet with, and to ease Ezekiahs mind of all such misdoubt and dread : God promiseth to continue this his protection, both of him and his city : and to safeguard them, against whatsoever power and King of Assyria should be able to raise, or make against either. That which Sennacherib made account was more then God could do, Chapter 36. 20. & 37. 10, 11. Ezekiah prayed for, well knowing, that he could, chapter 37. 20. and God by promise engaged himself to do, for the present, there, chapter 27. 21, 25. for the future, also, here. See 2 Chron. 32. 22.

V. 7. *And this shall be a sign unto thee from the Lord,that the Lord will do the thing that he hath spoken*] Ezekiah had craved a sign for the strengthening of his Faith, verl. 22.and the sign here mentioned, being put to his choice, 2 Kings 20. 8, 10. Thus is God content, in mercy and goodnes, to comply with mans infirmity, and condescend to his weaknes : and as the nurse leading the little child, to stoop down to us, when the short hand or arm of our feeble faith, is not able to reach to his, 2 Chronicles 32. 24. See Genesis 15. 8-18. Judges 6. 36, 40. Chapter 7. 11, 14. and 37. 30.

that the Lord] The pronoun relative,for the demonstrative particle,as ver 3.

will do the thing] Heb.*word* : as Gen.20.10.& 21.11.

V. 8. *Behold*] See before, ver.5.

I will bring again the shadow of the degrees, which is gone down in the Sun-dial of Ahaz, ten degrees backward] Heb. *I am bringing*, or *do bring again* : as ch.3.1.& 44.2 5.Jer.29.3.4.

the shadow] Made by the Sun,and the Sun,consequently, together with it;as in the next branch is expressed.

of the degrees] Marked upon the surface of the diall, to shew the progresse of the Sun, and the proceese of the day together with it.

which is gone down] Or, by *which it is goae forward*. See more hereof on the next branch.

in the Sun-dial of Ahaz] Heb. *in the degrees of Ahaz*, (that is,in the dial which King Ahaz, Ezekiah's father, had for publike use erected, in some open place, about his palace, marked out with a certain number of lines, or degrees, such as before,) *in the Sun*, or *with the Sun* ; on whose motion the shadow with the progress, or the regress of it, wholly depended ; the particle may be taken the latter way, as well as the former : as 1 Sam. 1. 24. Hos. 5. 6.

So the Sun returned ten degrees,by which degrees it was gone down] By *the Sun*, some here would have understood the shadow which the Sun made on the Dial ; because it is said to have gone back by so many degrees, as it had gone forward on Ahaz his Dial. And some hence would infer,that the course of the universe was not inverted,or altered ; but the shadow,only,upon the dial ; called here the Sun, as the windows are so called, by which the Sunshine is let in, Jer. 15. 9. but neither can it well be conceived, how the shadow made by the sun,should go backward, or fo ward, without the sun ; nor could forraign people, in remote places, have taken notice of it, had no alteration been in the course of the universe. See chap.39.1. nor is any such thing found,as is intimated in that place of Jeremyi nor is it necessarily to implyed in the text, that the Sun went forward, or backward, on Ahaz his Dial, either here, or, 2 King. 20. 9-11. where there is no mention of the Sun,but of the *shadow* onely. Though it be true, that the retrograde motion of the Sun, appeared by the shadow upon the Dial : for there may well be a transposition of the words in the text, as our English hath conceived it, or the text be otherwise expounded, as shall afterward appear.

returned] Or, *went back* ; as is more fully before expressed,so many degrees, as it had already gone foward. Which some suppose to have been done in an instant ; and then the day so much longer then ordinary, by so much of it,only, as was already spent. Others are of the mind, and so the most, that the Sun went back in his ordinary pace, and then the day must be twice so much longer then ordinary : as much time being spent in his return to the point,at which he rose ; as much more in his coming back to the point, from whence he had returned.

ten degrees] What space of time was by each of these degrees described and limited out, is uncertain. Some would have them whole entire hours ; *ten* of fuch twelve,as are meantioned, Joh. 11. 9. and then should that day have been, if the Sun went back suddenly, two and twenty hours long ; if an ordinary pace, (as they seem to hold) thirty two hours long. But against this is objected ; First, that if it had been of this latter and larger size, it had been longer then that,when the Sun stood still in Joshuah's day:for that was no longer then two days,at most ; a day of four and twenty hours, Josh.10.13.whereas this should be,within four hours,as long as three days : and yet of that day, it is said, that there was none like it before,or after it, Josh.10. 14. 2 Neither size will fit with the choice that Ezekiah was put to, of having the Sun go ten degrees forward,or backward, 2 King.20.9, 10. For if they were ten the hours, the sun was already within two hours of setting ; and could not go, therefore, above two such degrees forward ; nor by above two hours (which his going forward must do) hasten the night. Others, therefore, conceive these degrees to have been but half hours ; and that is the opinion most received ; and so the day should be of seventeen hours, if the Sun retired in an instant. And so some define it;or of twenty and two hours,(two only short of Joshua's day)) if he kept to his pace:for ten degrees,that is,five hours of the day were past, what time this miracle was wrought. So that it was about their fift hour compleat our, eleven. Ten degrees,that is, five hours were spent in his regress,and as many in his renewed progress,unto the point from which he retired. All which put together, make twenty two hours. Yet there want not those,that allow each degree but a quarter of an hour, and so enhaunce the number of them on the diall ; from twenty four to fourty eight : so the day should be cut shorter by five hours, at least. But it is not very probable, that the day should be minced into so many small threds on the Diall. The Jewish Doctors tell us, (but that is one of their tales) that the day was shortned, just so many degrees at Ahaz his death, as it was lengthened at Ezekiah's recovery.

by which degrees it was gone down] Heb *in the degrees*,or, *by the degrees which it had gone down*. And according to our reddition of it,therefore, should be a transposition of the words in the text, *by the degrees which* ; for, *by which degrees*. Some following the order of the words,as they lye in the text,render them,*in the degrees* : and expound them, *in the Dial*, thence inferring, what above is related. And it is true,that in the foregoing words; the dial of Ahaz his fetting up, is called, *Ahaz his degrees* : by a Synecdochical form of speech,whereby the part is put for the whole,because it consisted of *a gnamon*:or,*index*,and *a table*,or *plane*,marked with those degrees. But the word is there without the article : whereas it there, as in the beginning of the verse, with the article prefixed : and is to be taken,therefore,rather for the degrees themselves, wherewith the motion of the Sun was measured,and discovered upon the Dial,And the words therefore may well be rendred,*by the degrees which it* (to wit,the Sun)*had proceeded*.

it was gone down] This if we take the word strictly, and understand it of the Sun : it should imply, that the Sun was then in his declination, and that it was past high-noon, or mid-day, fo many hours, as those ten degrees made up. So he should return, not to his morning point, but to his *Zenith*, or meridian, where in Joshuah's

days he stood still, Josh.10.13. But this seems not so likely. Some understand it of the shadow on the Dial; supposing it to have been like our sun-dials, against some wall, whereon the shadow descended, as the Sun gets up, and ascendeth again, as the Sun declines and goes down. So the miracle might commence from some part of the fore-noon, according to the degrees spent, and past, from the Sun-rising. But the Dials seems to have been no mural, or vertical, but an horizontal one. And some of the Jewish Writers tell us, that it consisted of an half circle, whereon those degrees were signed with an *index*, or *style*, situate in the midst thereof; the shadow whereof, falling upon the verge of it, shewed, how, by degrees, the day went away. And to meet with such doubts, the plainest way, is, to expound the word rendred, *gone down*, not strictly of declination, or descention, but of *progress*, simply considered, without any notion of ascent, or descent properly so termed. So ye may finde it used, Judg. 11. 37. & 15. 11. 1 Sam. 23. 6.2 Sam. 23. 21. 2 Kings 8. 29.Jer. 18.2. & 22. 1. and so it may well be rendred here, *which it had past*; or, *by which it had gone forward*.

V. 9. *The writing of Ezekiah, king of Judah, when he had been sick, and was recovered of his sickneſſe*] The Inscription, or Title of the ensuing Hymn, declaring the occasion of it; like that, 2 Sam. 22.1 Psalm 18.and 34. their Titles. The manner of Gods people, anciently, was, upon some special favours receive d from God, to conceive, and compose solemn forms of thankful acknowledgment. See Exod.15.Judg.5.1 Sam.2.Psalm 18.& 30.& 34.Chap.12.& 25. & 26.

writing] That it might remain upon record, to posterity, Deut. 31.19,22.Psal.78.5,6.ver.19.

when he had been sick] Heb. *in being sick*: so Deuteron. 4.46. chap.5.5.

was recovered of his sickneſſe] Heb. *lived from his sickneſſe*; as ver.16,21.

V. 10. *I ſaid*] I thought; I made full account; as Psal. 14. 1. & 32.5.& 39.1.Lam.3.18,54.

in the cutting off of my dayes] When the Prophet brought me that meſſage from God, that I muſt dye, ver.1. Then are things said to be done, in Scripture, when, by Gods meſſengers, from him, they are either promiſed, or denounced, Jer.1.10,compared with Jer. 18. 7,9.Hoſ.6.5.

cutting off] A borrowed ſpeech, taken from the practice of Weavers, who, when their web is wrought out, cut it off from the Loom, v.12.-14.Lam.3.54.

my dayes] The time of my life,Psal.39.4,5.& 100.2.24.See on ch. 1. 1.

I ſhall go to the gates of the grave] As *the gates of death*, Psalm 9. 13. & 107. 18. Of the word *grave*, here uſed: ſee on Chapter 5. 14. For what the Popiſh writers, here, ſome of them, prate of their *Limbo*, not far from hell-gate, wherein ſome of their own, alſo, here controll them, is ridiculous. I paſſed a doom of death upon my ſelf; I looked for nothing but death, 2 Cor. 1. 9.

I am deprived of the reſidue of my years] Which I hoped to have lived, and in courſe of nature, might have done. So Pſ. 55. 23. & 89.45.& 102.24. Heb. *I am made to miſs the reſidue of my years*: ſo ſome; referring us to thoſe places where the ſame word,but in another form, ſignifieth *to miſs*, or, *be miſſing*, 1 Sam. 20. 18.& 25.7, 21. Or, as others, *I am bereaved of the reſidue of my years*; affirming it to be an elegant term, taken from the uſe of the word in the Kedaren, that is, the Arabick tongue. They ſeem to ſtrain a little too much, who would read it, *the reſidue of my years, is failed from me*: though they produce the like defect of the particle, Jer. 10. 20.

V.11. *I ſaid*] As before,v. 9.

I ſhall not ſee the Lord] I ſhall not viſit his temple any more, among thoſe that there worſhip, Pſalm 27. 4. and 42. 2. and 84.7.

the Lord in the land of the living] Among thoſe that ſurvive, ch.53 8.Pſ.27.13.& 116.9.v.19.He redoubleth the word *Jah*, rendred, *the Lord*,(of which, ſee on ch.26. 4.) to expreſs his ardent affection to Gods ſervice, and to intimate his deſire of life, to that purpoſe, v.22.

I ſhall behold man no more with the inhabitants of the world] I ſhall no longer converſe with men here on earth. See Gen. 37. 49. Exod. 18.28. I deſpaired of life. 2 Cor. 1. 8. The ſtate of perſons deceaſed, is deſcribed, ſometime, by others *not ſeeing* of them; as Job 7, 8. ſometime, by their *not ſeeing* of others: ſo here.

V. 12. *Mine age is departed, and is removed from me, as a ſhepherds tent*] Heb. *My generation* (as Jer.2.31.Acts 13.26.) *that is, mine age*,)as ours render it)or, *mine iſſue*, (my poſterity, as others; because he had no male-iſſue then ſee ch.53.8.)or, *mine habitation*, (as Pſ.84 10.)*is made to go*. (as Job 4.21.) *and is carried away from me*, (in a forcible manner; as one is carried away)*into captivity*: for ſo the word properly ſignifies, in this form no where elſe uſed. I am bereaved of my continuance, or abode here, by the violence of my diſeaſe; as one that is, in hoſtile manner, forced out of his dwelling place; it being as ſoon and ſuddenly thrown down, and I ſevered from it, as a ſhed, that a ſhepherd ſetteth up for his ſhelter, and removed, from place to place at pleaſure, ch.24. 19.Jer.4.20. Lam. 2. 6.

I have cut off like a weaver my life] He returneth to the borrowed ſpeech before uſed, verſe 10. taken from the Weavers practice, cutting off his web from the loom, either when the web is woven out, as uſually; or, as upon ſpeciall occaſion, at ſome times, before it be finiſhed. So again, ver. 13,13. His meaning is, as ſome, I have ſhortned my life, or provoked God to ſhorten it, by my ſins,as Gen. 38.7,10.See ver.17. or, as ſome other, *my life is cut off by me*, that is, by God, ſome occaſion, by me, given him ſo to do, though the doing of it be fore againſt my will,as of Judas, it is ſaid,that *he purchaſed a field with the reward of iniquity*, Acts 1. 18. though purchaſed, by the Priеſts, not by him, with the money wherewith they hired him,Matth.27.6,7. I ſuppoſe it is to be referred rather to his eſtimation and account of himſelf. I made no other account, but that my life would be ſo cut off. I ſhould bring it ſuddenly to an end. See ver. 10.2 Cor. 1. 9. The word rendred, *cut off*, is no where elſe found in Scripture:(though in the Chaldee Paraphraſt, ſometime) only a noun derived from it, that ſignifieth *cutting off*, Ezek. 7. 25. and the name of a beaſt, chap. 14. 23.& 34.11.

he will cut me off with pining ſickneſs:] *He*, (that is, God) *will cut me off*,(as Job 6. 9.) or, *I ſhall be cut off*; (the word being taken indefinitely; as ch. 21.9. & 17.13.& 22.8, 9.) *with pining ſickneſs*: ſo ſome, becauſe the word ſeemeth of a root, that ſignifieth, *to attenuate*: whence alſo this name is given to the poorer and meaner ſort of people, Jer. 40. 7. & 52.15. but others render it, *from the thrum*; becauſe ſome Jewiſh Criticks hold it, to ſignifie thoſe thin and looſe threds, that hang dangling down at the end of the web; whence it is uſed alſo for *locks*, becauſe they reſemble ſuch, when diſhevelled eſpecially, Canticles 6, 7. and ſo the metaphor from the Weavers manner of doing, is ſtill continued.

from day, even to night, wilt thou make an end of me.] Heb. *from day, unto night*: that is, as ſome, *from morning, to evening*, (as Gen. 1. 5.) thou wilt continually and unceaſſantly purſue me, untill thou haſt made an end of me; or, this very day, before night come, thou wilt diſpatch me. See Job 4. 20. there is a paſſage from perſon to perſon; as chap.21.10.& 25.5, 6. & 31.7. Amos 9.1. and ſome would have inſerted, *I ſaid*; as ver.10, 11. but that is needleſs.

V.13. *I reckoned until morning*] Heb. *I ſet*, or *put*, or *propounded* to my ſelf (as the word is uſed,Pſal.16.8.& 119.30.)I thought within my ſelf, *till morning*, or *while yet morning* was, that is,as ſome expound it; I made account, over-night, that I might live until morning; as others, rather, I made account, that the morning were over, that an end would be made of me; that I ſhould not live, either the morning, or the day, at leaſt, (as *morning* is taken, Gen. 1. 5.& 19 and.

that as a lion, he will break all my bones:] So moſt Interpreters take it, as a relation of what his thoughts were, and what he made full account of, that this would betide him ere morning were over. Yet ſome render them; But *as a lion he*, or, *it broke all my bones*. Whereas I had conceived ſome hope of holding out till the next day, my diſeaſe, or God by it, did ſo grievouſly handle me in the night, as if ſome fierce lion had cruſht all my bones to pieces: that that hope of mine was utterly daſht and quailed. Of the ſimilitude, ſee Jer. 50. 17. Lam. 3, 4. ſore pains are by the *breaking of bones* oft expreſſed; Job 7.15, Pſalm 6.2.and 51.8.Prov.14.30.and 17.22.

from day, even to night, wilt thou make an end of me] See the ſame, ver.12. From this iteration of the ſame thing again, ſome gather, that Ezekiah was two days in this extremity; that in the former verſe, is expreſſed his firſt days thoughts; in this, his ſeconds: But this obſervation is of no great certainty. It may rather intimate the fixedneſs of his thoughts, and the vehemency of his affection thereupon.

V. 14. *Like a crane, or a ſwallow, ſo did I chatter: I did mourn as a dove*] This, ſome apply to his prayers, as very quick and ſhort, by reaſon of his pains. Others underſtand it of his ſpeech, ſo ſuſpended, with the violence of his diſeaſe, and the exceſſe of his grief, that he was not able to utter any articulate voice: as Pſalm 77.4. but this his prayer recorded, ver. 2. doth ſufficiently controll. The meaning ſeems to be, that his pains and grief, both joyned together, did wring from him ſuch ſighs and groans, in the bemoaning of himſelf, as might well be compared to ſuch kind of noiſe, or mournful ſounds, as theſe Fowls, or their young ones, or their dams, when their young are taken from them, are wont to make.

a crane, or, a ſwallow] The connexive particle is not in the text: in regard whereof, the old Latine make them but one Fowl, rendring it, *the ſwallows young, or young ſwallow*; and the Greek, likewiſe one only, *a ſwallow*: but the defect of the particle, as well in the copulative, as in the diſjunctive notion, is frequent. See chap. 5.6.& 17.6,14.& 27.7.& 28. 24. and that they are the names of two ſeveral Fowls, and both ſuch as change their abode with the Seaſon of the year, appears from Ier.8.7.

crane] The word is *Sus*, or *Sis*, as the Jewiſh Criticks require to have it read,which howſoever moſt of the Jewiſh Maſters affirm to ſignifie *a crane*; ſome rendring the reaſon thereof, becauſe it is a tall fowl

Fowl, and goes upright, like *an horſe*, who bears alſo the former name; Yet there want not, (whom I rather herein accord with) that conceive it, to ſignifie *a ſwallow*, ſo termed from her note, or the noiſe the makes, not unlikely expreſſed, by the word *Sis*. And I the rather hereunto encline, becauſe of the Egyptians fable of their *Iſis*, that was turned into a *ſwallow*. See Plutarch, *of Iſis, and Oſiris*, and *Symachus* here ſo renders it.

a ſwallow] The Hebrew word is *Agur*, or *Gnagur*, (as ſome pronounce it) both here, and in Jeremy, not elſe-where found, which ſome of the Jewiſh Writers would have to be a *ſwallow*; ſome, *the crane*: Yet others rather ſuppoſe it to be a *crane*; which from the *apie*. Yet others rather ſuppoſe it to be a *crane*; which from the Greek γέρανος, we ſo term. Wherеunto they are the rather induced; becauſe not only the Greek comes neer it, but the Latine, *Grus*, comes in a manner full home to it. And again, for that by a tranſpoſition of letters, in the holy language very uſual, (ſee ch 36.16, 30.) it ſeems to come from the word *Avog*, or *Gnavog*, that ſignifies *to bray*, as *Deer* do when they want food, either paſture, or water, Joel 1.20. to whoſe voice, which a cranes, rather then a ſwallows, reſembleth, doth the Pſalmiſt compare his groaning after God,uſing the ſame term of either, Pſ 42.1.

chatter] Aloud and apace, as thoſe Fowls, in parting with, or miſſing their young; or *peep*,as their young ones do, when they miſs their dam, or want meat. Of the word,ſee ch.8.20,and 10.14.and 29.4.

mourn as a dove] So chap.59.11.Ezek.9.16. the mournfull and doleful tone, that Turtles and Doves have, is well known. See of the word,rendred *mourn*, ch.8.20.Ezek.2.10.and of his mourning, v.3.

mine eyes fail with looking upward] Toward heaven, to God, for eaſe and relief, 2 Chr.20.12.Pſ.123.1,2.

fail]Heb. *are exhauſt*, or *ſpent*: as Job 28.4. ch.19.6. a metaphor from rivers drawn dry, the vigour of them is waſted; my ſight faileth. So Pſ.6.7.& 31.10.& 38.10.& 69.3, & 119.82,123. But ſome of the Jewiſh Commentators render it, *are lift up*;according to a word of the ſame Original, from another root, Prov.26.7.this, if we admit, there needs not apply: but neither is the word any where found ſo uſed; nor is that other word agreed on, ſo to ſignifie, in that place of the Proverbs; nor doth the root it comes from, ſignifie *to lift up*, ſimply, but *to draw up*, uſed properly of water, out of a well or pit, Exod.2.16,19.alluded to,Prov.20 5.& Pſalm 36.1,3. compared alſo, with Pſalm 40.2. I chooſe therefore rather, to ſtick to our verſion; only rendring it, as the former, in the time paſt; *mine eyes failed, or were exhauſt*, with looking, or while I looked *upward*: a comprehenſive, or complicated kind of ſpeech, whereby two diverſe notions are enfolded and wrapped up in one word. So Pſ.89.33,34.*thou haſt profaned his crown to the ground*; that is, *profaned it, by caſting it down to the ground*; as it is afterward there expounded: ſo ch. 14.12. *how art thou cut down to the ground?* for, hewed down, and laid along on the ground; and ch.21.9.*her Gods hath he broken unto the ground*, for, hath he broken and caſt down to the ground.See further on v.17.

O Lord I am oppreſſed] Heb. *it oppreſſeth me*; to wit, my diſeaſe: it is ſo ſtrong upon me, that it preſſeth me down beyond my ſtength, Pſalm 32. 3, 4. & 38. 2,4, 6.2 Cor.1.8. Here I ſuppoſe would fitly be inſerted, *I ſaid*; oft wanting, and ſupplyed; as Nehem.9.25. Job 8.18.chap.22.13.and 26.19. See ver. 10,11.

undertake for me] He compareth his diſeaſe to a Bayliff, or Serjeant, that, from death, as a mercileſſe exactor, had ſo attached him, and taken ſuch hold on him, that unleſs God would be pleaſed to undertake for him, as his bayl or ſurety, or to reſcue him, at leaſt, there was no means for him to eſcape. See ſomewhat the like, Job 17.3, Pſ. 119.122. where the ſame word is uſed; yet ſome render it, *oeſe me*; and the word ſignifies, indeed, ſometime, to be *ſweet, pleaſant*, or *pleaſing*, Pſalm 104.24. Prov.3.24.& 13.19. Jer. 31.26. Mal.3,4. but never actively, *to ſweeten*, nor any where, *to relieve*,or *eaſe*. Others of ours render it, *weave me out*; for,becauſe they find a word of the ſame family with this, to be uſed for the *woof*, Lev. 13. 51. and ſome alluſions to *weaving*, went before, verſe 10,12.they ſuppoſe the verb here uſed, may ſignifie *to weave*; and the former ſimilitude therein profecuted; as if it had bin ſaid: though this diſeaſe would cut off the web of my life before it be compleated; yet Lord be thou pleaſed to weave it out ſtill, and lengthen it to its due period. But this ſeems ſomewhat too far fetched.

V.15. *What ſhall I ſay: he both both ſpoken to me, and himſelf hath done it*] This paſſage, Some, make part of Ezekiah's former complaint; but as checking himſelf therein, and intimating the finfulleſſe of this complaint, and the unlikelyhood of ſpeeding in his former requeſt: as if he had ſaid: to what end do I thus bemoan my ſelf in vain, and ſpend words to no purpoſe:it is God that hath paſſed a doom of death, and what he hath doomed, he will do: and there is no either debating the matter with him, or murmuring againſt him, or reſtraining him from what he intendeth to do. So Job 9.12,32.& 11.10.& 23.13,14.Pſ.39.9.c.29.16.or,to what end, do I ſeek to him, to undertake for me, when it is he himſelf that doth it? But others, at the fore going verſe, end his complaints, and relations of his ſad and forlorn condition, and at this, begin his narration of Gods unexpected mercy and goodneſs to him, in revoking his former doom; returning a gracious meſſage in the room of it, and, accordingly, accomplishing it: as if he had ſaid, according to ſome, *what I ſaid, he ſpake, and did*. What I requeſted of him, for the prolonging of my life, he promiſed to do,and accordingly did. Or, as others, *what ſhall I ſay?* What ſhall I make more words, in way of relating my then fad condition? like that of David, to Mephibosheth, 2 Sam. 19.29.Or, how can I ſufficiently, in any words, expreſſe Gods goodneſs toward me? like that of David, to God,Pſal.106.2.& 116.12,& 139.17,18.he hath both ſaid, and done it? both promiſed me recovery, and accompliſhed what he promiſed; 2 Kings 20.5.

he hath both ſpoken] Heb. *and he hath ſaid*, as Jer. 17.16.& 32. 44.

unto me]Or, *concerning me*, as chapter 36. 7. either concerning my death,as ſome,or, concerning my recovery, as others, rather.

himſelf hath done it]Heb. *he hath done*, with a defect of the pronoun, *it*- as chap. 44. 23. though ſome; to exclude any ſuch ſupply, bring in a new pronoun,expreſſed in the text, after the verb:which yet will not ſo well do here: becauſe the neuter, commonly, is feminine.

I ſhall go ſoftly all my years, in the bitterneſs of my ſoul] So thoſe that underſtand the fore-going branch, of the meſſage, or doom, of death: I ſhall, hereafter, have no joy of my life: I ſhall go drooping all my life long. But this ſeems not to be his meaning: For what hope, or expectation, could he have, of living years, that deſpaired of holding out a day to an end? See v.12,13. Others, therefore, render it, I will be thinking on this favour that God hath ſhewed me, all the days of my life, as long as I live, v.20.Pſ.34.1.& 116.2. or, I ſhall paſſe the reſt of my life peaceably and quietly, after this bitter brunt is once over, v.6.ch. 39.8.

go ſoftly] That is, *penſively*: ſay ſome: as one oppreſſed with extremity of grief. So Ahab, 1 Kings 21.27. Or, *ſoftly*, that is, *deliberately*, or *conſiderately*, ſaith a Rabbine, as men uſe to do, that are ſeriouſly thinking on ſome weighty matter,: (to which purpoſe, the old Latine, *I will reckon up to thee*) As minding Gods mercy herein ſhewed him, and *confeſſing* to, or praiſing his name for the ſame. Or, rather, *ſoftly*: that is, *quietly*, and *chearfully*: as the word is uſed, alſo, ch. 42. 4. boing no where elſe foundras thoſe are wont to do, that march in ſtate, ſaith one: as a Nurſe, that leadeth a child gently by the hand, ſaith another, from the uſe of it, in the Talmud: rather, as men are wont to walk leiſurely, where they fear no danger of ſurpriſall: contrary to the manner of thoſe that are frighted, or poſſeſſed with fear,ch.28.16.Jer.46.5. & 48.9.

in the bitterneſſe of my ſoul] Whereof, verſe 17. ſo Job 7. 11. and 10. 1. or, *after my ſouls bitterneſſe*, when it is paſt, and Gone. So is the particle found uſed, Chapter 18.4. See Chap. 53. 8.

V.16. *O Lord, by theſe things men live: and in all theſe things is the life of my ſpirit: ſo wilt thou recover me, and make me to live*] That is, as thoſe that admit this reading: By thy promiſes and performances of the ſame, is the life of man prolonged, and mine among the reſt, whom thou haſt reſtored to life and health, Deut. 8. 3. Mat. 4.4. See ch. 64. 5. And this ſenſe the words will very well bear. Yet they are by divers, divers other ways rendred, by ſome, thus: Other men may *live beyond theſe* years, that thou haſt now aſſigned me, *but among them all the life of my ſpirit*, by miracle thus continued to me, hath this advantage above theirs, *that thou wilt maintain it in health and life* that is, in vigorousneſs to the laſt. By others, it is thus read: *Beyond theſe* years, that thou by ſome meſſage, aſſigneſt them, men may *live, and among them all*, ſo may *the life of my ſpirit* be produced:and I hope, therefore, or entreat thee, therefore; that *thou wilt* yet, *releive and quicken me*. By others again, *unto all theſe*, that *ſhall live* in time to come, *beyond theſe* years, ſhall *the life of my ſpirit* be made known, how thou haſt *made me to ſleep, and quickened me*: brought me to deaths door, and raiſed me up again. By ſome laſtly to let paſs the reſt, *in theſe, yea in all theſe* troubles of divers ſorts, threatning death, ch. 37.3.& 38. 1. Yet, *doth the life of my ſpirit live: thou haſt made me to ſleep*, (or, rather, *recovered me*,) *and revived me*. The former require too many ſupplements to make them up: this laſt, leaſt of any.

by]Heb.*upon*:ch.3.5,6.or, *beyond*: as Job 22. 24.& 23.2. or,*by*, as Gen.27.40.Pſ.2.4.

men live]Heb. *they live*:an indefinite form of ſpeech.

in all]Heb.*unto all*:as moſt commonly:and ſo v.17.or,*intus* ch.26. 9.& 28 2.

the life of my ſpirit] See Gen. 2. 7. Chapter 42. 5. Pſalm 104. 29,30.

ſo]Heb.*and*:or *ſo* as Prov.17.3.ch.13.7.

wilt recover me]Or,*haſt recovered me*: reſtored me to health and ſtrength:ſo Job 39.7.is the word uſed:and as ſome alſo, Pſalm 1.26. 2. Some render it, *thou haſt made me to ſleep*,underſtanding thereby, ſome, (as above)the ſleep of death, Pſalm 13.3. ſome, natural reſt: as if he had been diſtempered, through want of ſleep, which God had been afterward pleaſed to afford him, Pſalm 127. 2. Ier. 31. 26. but the word ſignifies, ſometime, indeed, *to dream*, Chapter 29. 7,8. and ſo moſt take it, Pſ.126.1.never *to ſleep*.

make

make me to live]Or,*made me whole*,as v.9.or,*kept me alive*:as Exod. 1.17.

V.17. *Behold*] See what a sudden change here was. So Chapter 17.4.

for peace I had great bitternesse] Or,*upon my peace* (as chap.30.6.) or, *after my peace*, (as Jer.52.31.) came *great bitternesse*. Not long after my deliverance from those difficulties, I had been in by the Assyrian King, and his forces, when I made account, that now I should enjoy peace and rest, this grievous affliction then suddenly surprised me.See ver. 1. fo Job 23. 18. & 30.15.Ier.8.15.& 14.19.

for peace]That is, instead of it, as Gen.11.3.or presently upon it, or *after it*; 2a Gen. 7. 4.Heb. *unto*; as Gen.50.21.whence some would expound it, My bitterest afflictions became salvation to me; that is, they turned to my good,Pf.119.67,71. Rom. 8.28.Heb.12. 11.but the former seems the founder.

peace] Tranquility and prosperity, Chapter 48. 18. and 57. 19, 21.

great bitternesse]Heb.*bitter bitternesse*, or, *bitternesse bitternesse*, for abundance of bitternesse, or, bitternesse upon bitternesse; grief upon grief: fo, *justice justice*, for, exact justice, Deut.16.20. *peace peace*, for, *perfect peace*, ch.26.3. *bitternesse*, for, matter of grief and vexation,as v.15.1 Sam.22.2.Ruth 1.20, 21.

but thou hast in love to my soul delivered it from the pit of corruption] Heb. *and* (tor, *but*, as chap. 29. 13.) *thou hast loved my soul from the pit of corruption*:a concile,or comprehensive form of speech, compriling two notions in one term ; whereof, the one is expressed, the other is suppressed; but implyed, and to be supplied in the version, that the sense may be entire ; fo Pfal.118.4.*the Lord answered me in largeneſs*, for *the Lord answered me*,and fet me *in a large* place, or, fet me at *large*, enlarged me. Jer. 46. 27. *I will save thee from afar*, for, *I will save thee*, and bring thee back; or,*in safety* bring *thee* back *from a far* country; Acts 27. 44. *they were saved to the shore*, that is, *they were saved*, and brought, or, brought in *safety unto the shore*; fo 1 Sam.7. 2. *they lamented after the Lord*; that is, *with lamentation*, they looked, or fought *after* him; 2 Corinthians 5. 2. *Ye have not mourned*, *that he might be taken from among you*, that is, *out of grief*, or in *mournful manner*, endeavoured, or taken a courſe, *to have* ſuch an one *caſt out* of your ſociety;as it followeth, there, ver.13.ſee here,before,ver.14. and after,v.21.as alſo, ch.1.4.

love]The word here ſignifieth a propenſion,whereby a mans ſoul is ſtrongly carried toward ſome party, whom he is exceedingly taken with : ſee Gen.34. 8 it is frequently uſed, of Gods love to his people, Deut. 7. 7. & 10.15.& 21.11. and of them to him. Pſalm 91.14.

my ſoul] For,*me*;as Pſ.3.2.& 116.7,8.& 119.25.

from the pit] The grave, Pſalm 30.3. & 103.4.the word here uſed ſignifies as well *deſtruction*, as a *pit*; whence ſome ambiguity in that latter place; and that which is here called *the pit of corruption*, or *conſumption*, is, Pſal. 55. 23. called *the pit of deſtruction* ; the ſame word being there uſed in the latter place, that is here in the former.

of corruption] Or, *conſumption*. The word it comes of, ſignifies *to waſt*,and *wear away*, as garments, over long worn, uſe to do, Deut. 8.4.& 29.5.Pſal.102.26. ch.50.9. it is applied to mens bodies alſo, and the parts thereof, Jam. 18.12. Pſalm 32.3. Lam.3.4.attributed here to the grave:becauſe it conſumes and roteth mens bodies, as old clouts and rags rot,or,conſumes them, *till they be not*;as the Pſalmiſt ſpeaks, Pſal.72.7. where this very woud is uſed; another term of the ſame notion,ſee ch.10.25.where with that conſumption,the Aſſyrian is, in wrath, threatned, from which, Ezekiah is here, out of love, delivered.

for thou haſt caſt all my ſins behind thy back] Thou haſt no more minded, regarded, or taken notice of my ſins, which might juſtly have cauſed thee to deny me this favour ; then as if thou haddſt caſt them behind thy back; a borrowed ſpeech, taken from the manner of men, who are wont to caſt behind their back, ſuch things as they liſt not to look on, have no regard of, nor deſire to mind, or remember, Pſal 16.22.& 50.17.ſee ſome what the like expreſſions,Pſ. 85. 2. Chapter 43. 25. Jeremiah 31. 34. Micael 7. 19. we know the common by-word of the wallets, or, two parts of the wallet; the fore-part, into which we put other mens faults, and the back-part, into which, our own. But we muſt ſet our ſins before our face, if we would have God to caſt them behind his back,Pſ. 50.21. & 51.3.

V.18. *For the grave cannot praiſe thee. death cannot celebrate thee*] The deceaſed cannot perform thoſe offices any more, whereby thou art honoured ; thy name celebrated, and the glory publiſhed and propagated here on earth, among the ſons of men, Pſalm 6. 5. & 30. 9. and 80. 18. and 88. 10-12. and 115. 17, 18. *the grave*,for,the buried;and *death*,for, the dead:as *circumciſion*,for, the circumciſed, Rom.15.8.Gal.2.9.Phil. 3.3.the ſame thing repeated in divers terms.

cannot praiſe thee]Heb.*will not*,or, *ſhall not confeſs thee*;as Pſ.6.5. & 105 1.Mat 11.25.and fo ver.19.the indicative form,in a potential notion ; as chap. 26.18.ſo in the next word, and the next branch.

celebrate] Or, *praiſe*, thence , *hallelujah* : the firſt , and laſt word of divers Pſalms ; Pſalm 106. & 146-150.Rev.19.1,4,6.

they that go down into the pit cannot hope for thy truth]Dead bodies laid up in the grave, can neither ſee, nor expect : neither take notice of, nor look for thy faithfulneſſe and truth, in the performance of thy gracious promiſes,Eccl. 9.4-6,10.

they that go down into the pit] So the word is uſed, Gen.37.22,24. Exod 21.33.ch.14. 15.19. and why ſome ſhould here render it, a *ciſtern*, I ſee not : for the phraſe,ſee Pſ.88.4.Ezek.26.26.& 31.16.& 32.24, 25.

V. 19. *The living, the living he ſhall praiſe thee, as* I *do this day*] They that ſurvive, and they alone can, and each of them ſhould : the repetition is emphatical ; as the like, Pſalm 51.6. & 76. 7. this being the principal end to which men ſhould live, and for which they ſhould deſire life, Pſalm 80. 18. & 102. 21.& 115.18.118. and 119.17,88, 175.Rom.14.7,8. Phil.1.20,21. See v.22.

as I do] A defect to be ſupplyed, from the former branch; *as I now* praiſe thee ; as Job 14. 5. 2 Chron. 10, 11. Chapter 30. 29.

the father to the ſon ſhall make known thy truth] To tranſmit the memory thereof unto poſterity, Pſ.78.3,4.& 145.4. Joel 1.3. . The ſyntax is, as 2 Sam.3.30. Jer.40. 2.

thy truth] Thy faithfulneſs in the performance of thy promiſes,as v.18.Pſ.15. 1.

V. 20. *The Lord was* ready *to ſave me*] Of his readineſs, ſee v, 4. Heb. *The Lord to ſave*, a defective form: as,*the ears of the people were to the book*, Neh.8.3. and, *thy ſervant to thy ſeed*, or *ſervice*, Pſalm 119. 38. that is, *attentive* to the one, and *devoted* to the other.

therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our life, in the houſe of the Lord] As at preſent he praiſed God, by his Hymn, penned to that end, on purpoſe ; ſo he doth, by ſolemn promiſe, further engage himſelf ſo to do, as well in publike, as in private. as long as he liveth:ſo Pſalm 34.1.& 104 33.The memory of Gods mercies ſhould abide with us, when the act of them is over : as the ſent of the civet doth in the box, though the civet it ſelf be gone, Pſalm 105. 5. and 119. 93. & 145.7.

therefore]Heb.*and*;ſo ch.37.20, 26.

we will ſing my ſongs to the ſtringed inſtrument]Heb. *we will hand my hand-inſtruments.*

we]He ſpeaks in the plural, as men of ſome note and repute do, ſometime, of themſelves; (ſo Gen.39.27.Dan.2.36.Job 18.1.Cant. 1.4.)or, to imply a joyning of others together with him, in this ſacred and ſolemn action:as Pſ.34.3.& 142, 7.ſo Num.22.6.Job 18.3. Cant,1.4.

will ſing] The word properly ſignifies *to handle*, or play upon ſuch an inſtrument as is managed by the hand. See on chapter 23.16.

my] Becauſe more ſpecially concerning me ; or the ſong ſung to them, compoſed by me : though ſome ſuppoſe the ſad here, to be no pronoun, but a paragogical production of the word only, and then there will be no *my*, in the text. See ſome what the like, Jeremiah 22.14.Lamentation 1.1.and Pſalm 50.10.ſo Hab. 3.19.

ſtringed inſtruments] Or, *hand-inſtruments*, rather:for the word is more general. We find in Scripture, their ancient muſical inſtruments reduced to two heads, the *Nechiloth*, Pſalm 5.and the *Neginoth*, Pſalm 6. the *Nechiloth*, were *wind inſtruments*, ſuch as were managed by wind, or breath, as pipes, fifes, flutes, trumpets, cornets, and the like : ſo called, becauſe they are pierced, or bored thorow, and made hollow, to receive and tranſmit the wind, or breath, that produceth the ſound. See ch. 2. 19. & 30.29. The *Neginoth* were *hand-inſtruments*,ſuch as were managed by the hand, not the ſtringed only,whether touched with the fingers, as lute and harp: or ſtruck over with a quill, as the cittern, or with a bow, as the viol,but ſuch, alſo, as are ſhaken to and fro, as the cymbal, or beaten, whether with hand, or ſtick, as the timbrel, ſo called, from the fore mentioned word, that ſignifies *to touch*, *ſtrike*, or play upon any ſuch kind of inſtument, whether without ſong, or ſinging thereunto, 1 Sam 16.16,17, 23. & 18. 10.& 19. 9. 2 Kings 3.15. Pſalm 68.25. and the word here uſed, is ſometime, therefore put for *a ſong*, that is ſung thereunto:as Job 30.9.Pſal.69.12.& 77. 6.Lam.3.14,63, which may help to juſtifie our verſion, that here ſo rendreth it.

all the days]See on ch.1.1.no day ſhould paſs over his head, without ſome mindfulneſſe of this mercy,or,ſo long as he lived,he would be praiſing God for it, ſo oft as he ſhould have occaſion to repair to his houſe,Pſ.145.1,2.

of our life] See before, *we will ſing.*

in the houſe of the Lord]The Temple: as Chap. 37.14. which he deſired health to repair to,ver.22.he would praiſe God for it, as well in publike, as in private, that others might be affected alſo with it, receive ſpiritual good by it, be incited to ſerve God, truſt to him, and depend on him, with expectation of the like ſucceſs: and that as many had(no doubt) joyned together in prayer for him, ſo many might return praiſe to God with him, and in his behalf : this being the end of holy aſſemblies, as well to bleſſe God for benefits received, as to ſeek him for them, Deuteronomy 16.15.2 Chron. 20. 26.28.Pſalm 9.14. and 22.22,25. and 34.1-6. and 40.10. and 66.13-15. and 111.1. and 116. 32. and 149.1. and 150.1.2 Cor. 1.11.

V.21. *For Iſaiah had ſaid*] The Hymn reported, the Penman of this

this part of the book, whether Eſay himſelf,or any other, returneth again to the ſtory, annexing two paſſages of it, not before ſpecified in this verſe,and the next. Heb. *And Iſaiah ſaid*,but well rendred, *had ſaid*:as the like, Gen.12.1.becauſe done before his recovery,and the hymn before related, penned by him thereupon,v.9,See 2 Kings 20.7.

ſaid]No doubt,by Gods direction and appointment.

Let them take a lump of figs, and lay it for a plaiſter upon the boil] Whether this plaiſter,according to Gods appointment, by the Prophet preſcribed, had any power or vertue in it, to help forward the cure intended, is much queſtioned. Some think that it had not,no more then the clay, that our Saviour tempered, to open the mans eyes with, that was born blind,Ioh.9.6,7.uſed,only,to intimate the cure, and to enhaunce the miracle, the cure being accomplished by ſuch means, as had, of themſelves, no power to produce it. Others ſuppoſe,that it might have ſome natural power, to put forward the thing intended ; for that they find in good Authors, that *figs* are held uſeful, either for the diſſolving, or ripening of ſwellings; and thoſe alſo, that are with ſome malignity accompanied. See Celſus,lib.5.ch.28.& Pliny,lib.23.chap.7. Againſt which,ſome except again,that figs are deemed ſo, where no ulcer is, as here there was. But whether any ſuch efficacy were in the plaiſter, or no, certain it is,that the cure was miraculous,and the effect,in a way, extraordinary; that Ezekiah brought ſo low, by ſo violent a diſeaſe, as himſelf deſcribeth it, ver. 13, 14. and an ulcer of that malignity, ſhould with the uſe of ſo ſlight a remedy, be ſo raiſed up, and recovered,that he ſhould be able within three days, not to riſe from his bed,or ſit up only,but without danger to go abroad, 2 Kings 20.5. God would have him, and others,hereby,learn,not to neglect the means, when God either enjoyns, or affords them,for their good, corporal,or ſpiritual, that they may not by tempting him, bereave themſelves of the benefit that they might have reaped by them,See 2 King.5.10-14.Mat.4.6,7.& 22.4,5,8.Luk.7.29. & 14.16-24.Acts 27.24,31,31.

lay it for a plaiſter upon the boil]Heb. *bruiſe it*(for ſo the word ſignifies,Lev.21.20,ſound in no other place of Scripture,but here,and there)*upon the boil*, *bruiſe it upon the boil*, for *bruiſe it*, and lay it, or lay it *bruiſed upon the boil*.So Prov.26.7.*can a man take fire* (for, *take*, and carry, or *taking fire*,carry it)*in his boſome,and not be burnt*; and Prov.25 22.where the very ſame word is, compared with Rom. 12.20. *ſo ſhalt thou take coals of fire*)that is, *take*,and heap, or lay, or having *taken coals*,heap,or put them)*upon his head*. Of ſuch conciſe language,ſee before on v.14.17.It is more fully expreſſed,2 Kings 20.7.*they took*, *and laid*.

it] The lump, Or, them; the figs: the ſame defect is, 1 Kings 20.7.

upon the boil]Or, *ulcer*: one of the plagues of Egypt,Exod.9.9-11. See alſo,Job 2.7, 8.

and he ſhall recover]Heb. *he ſhall live*: as ver.9. ſo Num.21.8,9. this ſheweth, that this was done by direction from God. Otherwiſe, the Prophet could not have thus enſured the ſucceſſe of it. The complement whereof,after the thing done, is recorded,2 Kings. 20.7.

V.22.*Hezekiah alſo had ſaid*]Heb. *And Hezekiah ſaid*, ſo before, v.21.

what is the ſign] Or, *what* ſhall be *the ſign*? as it is rendred, 2 Kin.2.8.what ſign may I have of the certainty of what thou telleſt me?

that I ſhall go to the houſe of the Lord?] To wit, ſo ſuddenly ſo ſoon, being in ſo low and weak condition;as now I am: for the promiſe of God was, that he ſhould on *the third day*, go abroad, and repair to Gods houſe, 2 King.20.5. and the ſame is repeated in craving a ſign, 2 Kings 20.8. ſo that the ſign ſeems to have been deſired,not ſo much to ſeal the leaſe of the enſuing term of his life, as the ſudden recovery of his health; which ſeemed to him, a thing ſo ſtrange, and in a manner incredible,that he deſired to have it, by ſome ſign, enforced to him: the rather, in likelihood, encouraged to make that requeſt, becauſe God, of his own accord, had before given him a ſign to aſſure him of delivery, from the King of Aſſyria, ch.37.30.And that learned man,that would have the word to be underſtood,as ſpoken not by way of requeſt,but in way of wonderment only,*what a miracle* will this be,*that I ſhall go to the Lords houſe*;conſidered not the courſe of the ſtory, whence this is taken: and is controlled by the Prophets anſwer there recorded, 2 Kine.20.9.

go up]To wit,within theſe three days,2 King.20.5,8.*go up*,as,*went up*,ch.37.15.

to the houſe of the Lord] The Temple : as Chap. 37. 15. His firſt journey,upon his going abroad, was to the Temple: partly, to publiſh his recovery,and to make it known to the people, that hung in ſuſpence, uncertain what was, or would become of their King, whoſe continuance with them could not, but be earneſtly deſired by the better part among them:but. principally, to praiſe God,in publike,in the ſpeciall place of his ſolemn ſervice, and in the face of his people,therein joyning together with him, it being one main cauſe, for which he deſired life,and health,See v.20,So Pſ.27.4.& 42.1,2, 4 & 84.2,& 121.1.Ezek.46.2,10.

CHAP.XXXIX.

Verſ. 1. *At that time Merodach Baladan,the ſon Baladan king of Babylon, ſent letters,and a preſent to Hezekiah*] This ſtory is recorded alſo,2 Kings 20.12-19. briefly touched with ſome aſperſion upon Ezekiah,concerning it,2 Chr.32.25,26,31.It is here inſerted to make way, and give ſome light unto ſome enſuing Prophecies, concerning the Babylonian captivity, and the deliverance from the ſame.

At that time]Shortly after Ezekiahs recovery,2 King.20.7.

Merodach]This was the name of one of their idols,Jer.50.2. As it was an uſual thing among Gods people, to inſert ſome of Gods titles into the names of their children; ſo the manner of the Heathen people, was to impoſe their idols names on their ſons, favourites, and followers Hence *Merodach*, here,and *Evil-Merodac*,2 King.25.27. See Dan.1.7.& 4.8.As alſo,Rom.16.1.14,15 1 Cor.1.12.Phil.2.25: 1 Theſſ.1. 1. His name at large is ſuppoſed to have been, *Merodac-ben pad*, whence *Mardokempadi*, in Ptolomy. So his idol, *Merodach* ſhould be but a part of his name; as *Nebo*, another of them, ch.46.1.of his fathers,or as ſonic his grandfathers; *Nabo natſar*,of his ſons, *Nabo-pol-aſſar*;and of his ſons ſon, *Nabu-chadnat ſar*. For that learned man ſeems to be miſtaken, who conceives this *Merodach*, to be *Nabopoſſar*, who underſtanding that ſo many degrees the Sun went back, in Ezekiah's Dial, began thereupon to divide the day into hours. Nor do I finde, where the Author he cites, ſaith ought of the latter ; and he is expreſly againſt the former. I might add, that this croſſeth the relation of the Rabbines, of *Merodacs* being acculfomed to eat the third hour of the day, and then ſleep to the ninth,and that on the day that the Sun went thus back, he found it morning ſtill, when he awaked. But the one ſeems to be as Authentick as the other.He is called *Berodac*,2 King.20.12.whether by a ſlip of the ſcribes pen, the letters being much alike : or by a change of the letter, in common ſpeech, is uncertain. But ſo *Dimon*,for,*Dibon*,ch.15.9.And this mans nephew,as is ſuppoſed,commonly called,*Nebuchad nezſar*,is in Jeremies Prophecies, oft termed *Nebuchadnezſar*,Jer.25.1.9.& 37.1.& 39.1.Some would have *Merodac*,to be a common name to the Kings of Babylon;as *Pharaoh*,anciently,to the Egyptian Kings,and *Ptolomy*,in latter times;*Candace*, to the Ethiopian Queens:Acts 8.27. and *Ceſar*,to the Romane Emperors,Acts.25.10,12.But hereof is no great probability, nor any good proof made.See on Jer.50.2.

Baladan] So called, by his fathers name, then added, it may be,to the former,when he came to ſucceed him. The name is found mentioned, by Berofus, a very ancient writer of the Chaldean affairs,Joſeph,antiquities,lb.10.ch.3.It is a compound name of *Bel*,or *Bal*, one of their deities, chap. 46. 1. (found alſo in *Bel-ſhatzar*, Daniel 5,1.) and *Adan*; found likewiſe in *Nabuzar-adan*, 2 Kings 25.8.

Baladan the ſon of Baladan]As *Bartimeus*, *the ſon of Timeus*,(if we may compare Kings and beggers, together) Marke 10.46. added here, it may be, to diſtinguiſh him from ſome other of that name His Father, or grandfather (*Saune* put for *Nephew*, as Dan.5.18,. 22. ſome ſuppoſe,to have been *Nabonaſſar*,mentioned by Ptolomy, from whoſe reign the Chronologers uſe to draw their computations of thoſe times; yet not to have been ſo called, until he came to the Kingdom, but *Beladan*,or, *Baladan*, by his native name before:contrary to that which is ſaid of his ſon. They walk by themſelves, that would make,either the father,or the ſon, a Mede. One of the two Baladans,ſome ſuppoſe to be to him,whom Cteſias, calleth, *Belitanas*;whole ſtatue,or ſepulchre, at Babylon, was in high eſtimation, for many after-ages.

king of Babylon]Yet not ſo abſolute a king, as may ſeem, but that he held, in ſome ſort, from the King of Aſſyria, *that great king*, as they then termed him,Ch.36.4,13. for out of his country, the king of Aſſyria drew people to inhabit ſome part of the diſpeopled land of Samaria,2 King.17.4.and unto his city,did the Aſſyrian Kings Captains carry King Manaſſes priſoner,2 Chr.33.11.Howbeit,about this time, the luſtre and power of the Aſſyrian being much impeached and impaired, by the defeat given to Sennacherib, the Babylonian kings growing weary of the Aſſyrian yoke, began to entertain thoughts of ſhaking it off, and making themſelves more abſolute, as not long after they did,laying ground for a new Monarchy,as large as that other,on whoſe ruines it was reared.

ſent letters]Heb,*books*;as ch.37.13.

and a preſent] See 2 Chr.32 23.

for he had heard that he had been ſick,and was recovered] The occaſion of this embaſſage,is, in part, here related,(*he had heard of his ſickneſſe*)to congratulate his recovery, 2 King.20.12. He had heard alſo of the defeat given by miracle, to the Aſſyrian forces ; and of the miracle granted upon Eſay's prayer, for the confirming of Ezekiahs faith, concerning his recovery,2 Kings 20. 11. and in regard of the one of theſe two, in likelihood, of the latter, he is ſaid alſo to have ſent to enquire,2 Chr.32. 31. Which yet no way favours their fancy,who would have the ſhadow only to have gone back on Ahaz his fun dial, the Sun holding his ordinary courſe ſtill in the skie: for he ſent not to enquire, whether ſuch a thing were done or no, (which in his own country they could not but ſee and obſerve)but whether, upon ſuch an occaſion,it had been done, and at

such an ones request. And for the former, the like seems to be imployed; where it is recorded, that upon that defeat, presents were, from forraign Princes, sent to Ezekiah, 2 Chr. 32.21,23. He sent, in like likhood, therefore, the rather, partly, out of his satisfaction to the King of Assyria, of whose overthrow, and power, and repute, thereby clipt, and eclipsed, he was glad; and partly, also, out of a desire to curry favour with Ezekiah, and entertain amity with one, who appeared, hereby, to be highly in favour with so powerful a God, as could, on that wise, command, both in heaven, and on earth. That which one of his lineage, also, was enforced to confesse, Dan. 4.35.

was recovered] Heb. *grown strong* again.

V. 2. *And Ezekiah was glad of them*] Being over-much taken with, and somewhat puffed up with so solemn an embassage, from a Prince so remote, and of no small power, with whom he had never had any commerce, or entercourse before. And there may seem to have been two special causes of this his affection; his repute and his profit. For he deemed it, a matter of no small repute and honour to him, that the report of what had befallen him, and God had done for him, should flye so far abroad, and that hereby occasion was minisired, to make his state and wealth further known, to such a Potentate, as he was. And again, he might suppose, that compliance with such an one, might turn to his advantage. For the Babylonian might be induced to attempt somewhat against the Assyrian, whom he perceived that he bare no good affection unto, if he should be offering, at any time, to molest him again. Certain it is, that some touch of elation and finister affection was in it. See 2 Chr. 32.25,31. and see David's like infirmity, or, as himself termeth it, *folly*, 2 Sam. 24.4 10. Instead of what is here said, *He was glad of them*, or *on them*; is read, 2 Kings 20.13. with change of one letter, he *heard of them*, or *on them*: which may minister suspition of some slip of a pen, in that place; as in *Beradac*, above See v. 1.

and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointments, and all the house of his armour, and all that was found in his treasures; there was nothing in his house, nor in all his dominions, that Hezekiah shewed them not] Some of the Jewish Writers say, that Ezekiah did this, not of his own accord, but at the request of the Babylonian Embassadors, who desired the sight of them. And therefore understand those words, that are read, 2 Kings 20. 13. as they expound them, & ours render them, *He hearkened to them*: the condescended therein to them. This is but a meer conjecture of theirs. But howsoever, by the illue, it appears, that there was some spice of vanity, and ostentation, in it; which afterward he smarted for, 2 Chr. 32.25.

his precious things] Or, *his spicery*: or *odoriferous drugs*. The same word is found, with little difference, in letters interchangeable, Gen. 37.25. & 43.11. And it seems to be derived, from a word that signifies *to pound*, or, *beat* to powder; because such drugs and spices, are wont to be so dealt with, to make confections of them, Exod. 30.34-36. Howbeit, some of the Jewish Doctors would have it a more comprehensive term, and to signifie, as ours, in the text, render it, any *precious* thing, of what kind soever. Which some, the rather, encline unto, because mention is made, afterward, of *spices*, apart. But the one word, may be here used of odoriferous *drugs*, the other, of *spices*, for other uses. And so the old latine seems to distinguish them, interpreting the former, *spices*, or *drugs*, the latter, *odors*, as the Greek, *perfumes prettious ointment*] Heb. *good oyl*; as Ec. 7.1 So c. 57.9. Hos. 12.1. *oyl*, for *ointment*; because the ordinary ground of them, Exod. 30.24,25.

all the house] or, *every house*; for there might be divers of them, so ch. 1.5.

of his armour] Of which, see ch. 22.8. Some render it, *jewels*; and it may as well be *wardrobe*: for the word is very general. See ch. 22. 24. including all *arms*, 1 Sam. 31.9. *weapons*, Ier. 21.4. *jewels*, Gen. 24. 53. *garments*, Deut. 22.5. *instruments*, 1 Chr. 15 16. vessels chap. 52. 11. *cask*, Ier. 48.11. *household stuff*, Gen. 31.37. Ezek. 12 4. of any kinde whatsoever. The first; which our version gives in the text, seems most probable in this place.

all that was found in] For *all that was in*: an usual Hebraism. See ch. 13. 15.

his treasures] Or, *treasuries*. For the word is used here, as elsewhere, for places, wherein stores, of all sorts, are stowed, 1 Chr. 26.24. & 27. 25. So ver. 4.

there was nothing] Of worth sufficient for the sight of such persons. Heb. *not a word*, for, *not a thing*: So Gen. 19.21.1 Kings 10.3. Psalm 141.4. so also, v. 4.

in his house, nor in all his dominion] Heb. *and, or*; (as ch. 36.19.) *in his whole dominion*. The sight whereof, when they were there, and report of what they had seen when they came home, might, in likelihood, prove a bait to the Babylonians, enciting them, in succeeding times, to attempt the gaining of so rich and flourishing a kingdom. For Babylon, in likelihood, was not in those times, so goodly, and stately a place, as afterward: Nineveh, at that time, being *the great city*, Ion. 1.2. & 3.2,3. the chief seat of the Assyrian Monarchy, c. 37.37. by the ruine whereof, was Babylon raised.

V. 3. *Then came Isaiah the Prophet unto king Hezekiah, and said unto him; what said these men? and from whence came they unto thee?*] By these questions, and that other, v. 4. The Prophet not coming on his own head, but sent on Gods errand, as Nathan to David, 2 Sam. 12. 1. would draw from him a relation of his own inconsiderate act, and make way by his answer thereunto, to the message, which, from God he was to deliver unto him.

Then] Heb. *And*; as ch. 28.4. and so ver 4. & 5. & 8.

And Ezekiah said, they are come from a far country to me, even from Babylon] So it is said of Babylon, Jer. 4.16. And Ezekiah seems the rather to mention the remoteness of the place, from whence they came, as implying, that he could, in common civility, do no less, than shew all the kindness, and afford the best and ampleit entertainment that might be, to those that had come so long a journey, on so kind and friendly an embassage. Of *Babylon*, Heb. *Babel*; See on ch. 13.1.

V. 4. *Then said he, what have they seen in thy house? And Hezekiah answered; All that is in mine house have they seen: there is nothing among my treasures, that I have not shewed them*] An ingenuous confession. See on v. 2.

among my treasures] Heb. *in my treasuries*; See on v. 2.

V. 5. *Then said Isaiah to Hezekiah, Hear the word of the Lord of Hosts*] Hear what, for this shine overlight, God now saith to thee: so ch. 28. 14.

V. 6. *Behold the days come, that all that is in thine house, and that which thy Fathers have laid up in store unto this day, shall be carried to Babylon*] A sad message, and such as might well quail and quel all the joy that Ezekiah had of this so gloring and well pleasing an embassage, fulfilled, partly, in his son Manasses his days, 2 Chr. 33. 11. but principally in the days of Jehoiakin, and Zedekiah, 2 Kings 24. 12-16. & 25.6-21. God, thereby, shewing how deeply he detesteth pride and vain glory, and how severely he, sometime, chastiseth it in his own, even his dearest, and best beloved. See 2 Sam. 24.10-13. Not that this failing in Ezekiah, was the main cause of this grievous evil, here foretold; but to intimate that what he had unadvisedly done, should help to whet them on to the doing of it; and by the acquainting of him with it, to fad his soul, and give him occasion, thereby, to humble himself for his folly therein: which, accordingly also he did, 2 Chr. 32.26.

Behold] I shall tell thee that which thou didst little think of, when thou shewedst these men all thy stores. So chap. 29.14. & 37.7.

the dayes come] Heb. *coming*, the time is a coming. So Jerem 7.32.

thy Fathers] That Ancestors; the Kings, thy progenitors. So chap. 37.12.

shall be carried to Babylon] As ch. 8.4. being seized on by the King of Babylon, & his ministers, So the Syrian threatned Ahab, 1 King. 20.5,6.

nothing shall be left saith the Lord] As thou concealedst nothing from them. See on v. 2.

V. 7. *And of thy sons that shall issue from thee, which thou shalt beget, shall they take away*; *and they shall be eunuches in the Palace of the King of Babylon*] This is news yet sadder, and more heavy then the former: a mans sons are much dearer to him, then his substance, and their welfare, then his wealth: this was the worst tidings that came last to Job, Job 1.18,19. See also, 1 Sam. 8.11.13. and the Prophet delivers it, in variety of terms, (as God to Abraham Gen. 21.1.) *thy sons, that shall issue from thee*, and *whom thou shalt beget*; the more to move affection, and to make the deeper impression.

whom thou shalt beget] Either immediately, as Manasses, 2 Chr. 33.11. or, mediately, as those his issue, and thine by him, of the blood Royal, 2 Chr. 36 6,10,20. Dan. 1.3,4.

shall they take away] That is, *shall be taken away*; the verb taken indefinitely: as ch. 8.4. Luke 12.20.

and they shall be] Or, *that they may be*: to make them fit for the particle is oft used, ch. 13.2. & 19.18.

eunuch] Or, *officer*; for the word is used for either. See Gen. 37. 36. ch. 6.3. Jer. 41.17.

V. 8. *Then said Hezekiah to Isaiah, Good is the Word of the Lord which thou hast spoken*] A pious speech of an humbled soul, acknowledging all that God willeth, or doth, to be just and good; & willingly, therefore, submitting himself thereunto. So 1 Samuel 3.18. 2 Sam. 15.26. Job 1.21. Pl. 39.9 & 119.75. 137. Lam. 3.22, Mic. 7.9.

he said Moreover] Heb. *and he said*; as ch. 30.26.

For there shall be peace and truth in my days] It is yet a great favour, that God hath vouchsafed me, in delaying this evil, that it shall not come in my time, (as 1 Kings 21.29.) and in giving me assurance of continued peace and safety, during my life. See Chap. 28.6.

For there shall be] Or, *Yet there shall be*; as ch. 9.1. or, *That there shall be*: as Iob 11.6. & 22.3. to wit, *is it not good*? as it is more fully, 2 King. 20.19. See there.

peace and truth] Or, *assured peace*. So Chap. 26.3. and 20. 18. Jeremiah 14.13. and 33.6. Howbeit, there seemeth to be an allusion to the solemn form of salutation, then in use, *peace, and truth*, Est. 9.30.

CHAP. XL.

Vers. 1. *Comfort ye, comfort ye my people, saith your God*] In the afore-going Chapter, was an hint given of the Babylonian Captivity. And by the subject matter of the ensuing Prophecies

Chap.xl. phecies, it may appear, how fitly the story, therein related, was inserted. For the subsequent Sermons are generally, most, if not all of them, concerning that their Captivity, their delivery out of it, and the restitution of their State and Church, in after-times; but so, that they reft not in that, but reach still further, unto the spiritual delivery of Gods people, from the far more direful thraldom under sin and Satan, by the Messias typified, the advancement of his Kingdome, and enlargement thereof, by the subduing and bringing in of those nations, that had formerly been enemies thereunto. The Sermon, in this Chapter contained, the Prophet maketh entrance into, with a promulgation of Gods purpose, concerning his peoples deliverance; the approach thereof, he commands, for their comfort, to be published to them, by his messengers, ver. 1-5, 9-11. and the undoubted certainty of the performance of it, notwithstanding all obstructions and difficulties lying in the way, is confirmed; first, from the stability of Gods Word, illustrated by the sicklenes and frailty of all humane excellency, ver. 6-8. Secondly, from the immensity of his power and efficacy, illustrate by the feebleness and vanity of all creatures, idols hence, illustrate by the feebleness and vanity of all creatures, idols especially, ver. 12-20. and concluded with a tart check to idolaters, for their impious presumption, verse 21-26. and a gentle reproof of Gods people; for their diffidence of support and deliverance, verse 27-31.

Comfort ye] It is the speech of God by the Prophet, directed first to the Prophets, that were to live in the time of the Babylonian Captivity; as did Jeremy, Ezekiel, and Daniel; and secondly, also, to those holy persons, endued with a prophetical Spirit, that lived neer our Saviours coming in the flesh; as Zachary, Luke 1.67. Simeon, and Anna, Luke 2.25, 26. and to the Apostles, likewise, and their assistants, that were to publish the glad tidings of salvation by Christ, not to the Jews only, but to the Gentiles, Acts 13.23,33,46,47. It is redoubled, to add the more emphasis to it: as verse 9. Zeph. 2. 1.

my people] Whom I have not utterly cast off, or forgotten; though for the present, I may seem not to regard, v. 27.

saith your God] Heb. *will your God say*; and so divers Interpreters, not amiss, as foretelling what charge and instructions God would give, in those times, to his Ministers and messengers, for their dealings with his people.

your God] Who will shortly shew himself so to be, ch. 14.1. ver. 10. Rom. 3.29,30. & 10. 12.

V. 2. *Speak ye comfortably to Jerusalem*] Heb. *Speak to the heart of Jerusalem*; as Gen. 24. 3. & Hos. 2. 24. *Jerusalem*, that is, *Gods people*, ver. 1. those that sometime dwelt there themselves, or are the issue of them; that have special relation to Jerusalem, either that below, or from above, Galat. 1.26. So verse 9. chap. 51. 17.

cry unto her] Publish, proclaim it; as ver. 6. So Dan. 3.4. Ion. 3. 2, 4.

that her warfare is accomplished] The word here used, doth signifie, sometime, *a set term* of time, Iob 14. 14. Sometime, *service* in generall, whether military, or other, Num. 4.23. & 8.24. sometime, *a set term of service*, Iob 7. 1. and so here; the *set term of her service*, or *servitude*, as verse 2. Heb. *fulfilled*; as Gen. 29.27. Acts 21. that the time, which was by God prefixed, for the continuance of her captivity and servitude, under the Chaldeans, is now at an end. See Jer. 25. 12. & 27.7. Dan. 9.2. and so that the term likewise prefixed for their servitude, though of another nature, under the Law, is now expired, at the bringing in of the Messias, Gal. 4.1-4.

that her iniquity is pardoned] Gods wrath is pacified and appeased towards her, and he reconciled again to her, having for Christs sake, in whom satisfaction is made for the sins of all Gods people, forgiven, and forgotten all those her transgressions, that were the procuring causes of her captivity, Chapter 43. 25. Jer. 31.34. Dan. 9. 24. Romans 3. 25, 26. Hebrews 9. 15, 26. Hebrews her *iniquity is accepted*; or, the punishment of her iniquity: as the word is used, Gen. 4.13. an allusion to those sacrifices, or sacred rites, used for expiation of sin; which being accepted, the sin is said to be expiated, Lev. 1.4.

that she hath received of the Lords hand double for all her sins] Not that satisfaction was by any of their sufferings made unto Gods justice for their sins, that nothing could do, but the blood of Christ alone, Heb. 10.4-10. much lesi, that they had suffered more at Gods hand, then by their sins they had deserved; for they confess, that God had punished them far beneath their iniquities, Ezra 9.13. Lam. 3. 22. but that the hand in a large measure been chastised by God for her transgressions, endured so much to the full, as he deemed fit to be inflicted, Pl. 80.5. *double*, for, abundantly, as ch. 61.7. Jer. 16.18. & 17.18. Rev. 18.6.

V. 6. *The voice of him that cryeth in the wilderness*] Or, This shall be, or, Let this be *the voice of him, that cryeth in the wilderness*. This shall be, or, Let this be the subject matter, that shall then be proclaimed. Yet the Prophet may seem here to speak of it, as if in a Prophetical rapture, at present, he heard it. So ch. 13.4. & 66.6. Jer. 4.15. 19,21,31. & 31,1,5.

of him that cryeth] Collectively, of those that are sent out to publish the return of Gods people from Babylon, unto their own country again; and of those, likewise, that give warning of the Messias his coming, of John the Baptist more especially, Mal. 4. 5. Matthew 11. 14. Mark 1. 2, 3. Luke 1. 76, 77. John 1. 22,23.

in the wilderness] The wastes that lay between Babylon and Judea; as implying the place where this cry should be made; to the people, that dwelt neer at hand thereabout; and so the text runneth, both in the ancient Greek version, and in the Evangelists, who seem to have followed the same, Mat. 3.3. Mar. 1.3. Luke 3.4. John 1.23. which yet, as in respect to the accomplishment of the Messias, so it hath a more special relation unto the wilderness of Judea, where John Baptist's Father lived, and wherein he began his preaching, Luke 1.39,40. 80. Mat. 3.1. Mark 3.1,4. Howbeit, some, regarding the points of distinction in the Hebrew, refer this clause to the words following, and making them part of the cry, read the text in this manner.

In the wilderness prepare ye the way of the Lord] It is a figurative speech, borrowed from the practice of great Princes and Potentates, who when they are to remove from place to place with their train and attendants; or to lead military forces into foreign parts, are wont to send their harbingers before, to survey the Coasts, and with the help of pioners going along with them, or the inhabitants of places adjacent summoned in to assist them, to clear the way from obstructions, and facilitate their passage. See on Chapter 37. 24. and see the like, Chapter 62.10.

In the wilderness] Because in such places, there being ordinarily no beaten roads, the wayes are usually over-growni, and uneaven, and the passages commonly obstructed. And it hath an eye to those waste and desart places, that Gods people were to pass by, in their return from Babylon, into their own Country: as Chapter 41.18,19. and 43.19,20. but withal, alluding to their travelling in former time, through the wilderness, from Egypt, to Canaan, Num. 10.33.

prepare ye the way] Not that the people of the countries, by which Gods people were to passe, in their return from Babylon, should be called in, to clear and fit the way for them: but that their passage home, should, by Gods providence, and his good hand upon them, be made as easie and expeditious for them, as if such a thing had been done. See Cyrus his Proclamation, how well it suiteth herewith, Ezra 1.3,4. and the effect of it there, ver. 5,6. See also, Ezra 7.7-28. 8.21-23,31,32. spiritually, the way is prepared for Christs coming, by ridding mens hearts of those mystical thorns and thickets, briers and brambles, of evil concupiscence and corruptions, wherewith they are either by inbred vitiosity, or by practice and custome of sin, wholly over-grown, Ier. 4.4. Hos. 10.12. Heb. 6.8. that which is a special manner was performed by the Ministery of John, Mal. 4.5. 6. Mat. 3.1,2,7-12. Mark 1.4.

of the Lord] By which Gods people may passe under his conduct; as formerly, to the land of Canaan, Exod. 13.21,22. Num. 9.17-23. Ps. 68.7. ch. 58. 8.

make streight in the desart an high-way for our God] The same thing in other forms repeated.

make streight] Or, *even*, or both; make it straight, and lay it level, that they may not be compelled to fetch tedious compasses about, and wind to and fro, to avoid the uneave nesse of the way. See ch. 26.7.

an high-way] Or, *causey*, a way cast up for the more convenient passage. See ch. 35.8.

V. 4. *Every valley shall be exalted, and every mountain and hill shall be laid low*; *and the crooked shall be made streight, and the rough places plain*] Luk. 3.5. The way shall be made even and easie, for their more convenient and commodious passage, all impediments & obstructions being remedied and removed, ch. 11.15,16. & 42.16. & 45.11. Zach. 3.7. The words may be read, as spoken by way of injunction, that so they may run in one tenour with the former, ver. 3. *Let every valley be raised, and every mountain and hill taken down*, or *laid low*, made even and level with the other, as much added to the one, as is taken from the other, that there may be an equality; as 2 Cor 8.14. (because hill and dale make the passage more troublesome and tedious) *and let the crooked* way, or place, *be made a streight one, and the rough* places *plain*. Howbeit, what God willeth to be done here, he saith, he himself will do, that is, cause to be done, Chapter 42.16.

the crooked] To wit, place, way or, passage: a defect of the subject, as ch. 34.4. Ezek. 13.15. the word may signifie *perverse*, as we render it, Ier. 17.9. or *crooked*, as our version hath it; and as another word, in Ier. 31.22. and so both the Greek, and the Evangelists, call it, Luke 3.5. Yet the word, in its native notion, signifieth *a supplanting* place, or passage (for so the verb it comes of, is constantly found used, Gen. 27.36. Hos. 12.3. Ier. 9.3) such a way, as men are subject to trip and stumble in, as rough and stony ways commonly are: see ch. 63. 10.

streight] Heb. *streightnesse*; Psalm 45. 6. or *cavernesse*, as Psalm 26.12. for the word most commonly signifieth *a plain*, Deut. 3.10. & 4.43. Josh. 13.9,16, 17. the abstract for the concrete, or a defect of the regent: *streightnesses*, or *cavernes*, for a place of *streightnes*, or *cavernes*; that is, a *streight*, or *uneven* place, a *plain*: so also, chap. 42.16. Zach. 3.7.

rough places A defect of the subject, as before: the word here used, comes from a verb, which, as most think, signifies to *lift up*, Exod.

28. 28. & 39.21. where alone it is in Scripture found: whence a noun commonly rendred *elation*, or *pride*, Pfal.31.20. and another uſed by the Jewiſh Doctors, for *a ſtone*, or *pebble*, that lying higher then the ground, or path, makes the way rough and uneaven; and the Jewiſh Doctors therefore expound the word here, or places rough or rugged with hillocks, clods, ſtones, or other eminences, that make it uneaven and troubleſome to travellers. Only one of them would have the verb in Moſes ſignifie, *to joyn*, or *bind* together, and the ſubſtantive, in the Pſalm, *a combination*; ſand the adjective, hills *joyned* one to another. But the ormer, as the more received, ſo ſeems the more probable.

plain] Or, *a plain*, as we uſe the word ſubſtantively: for the word ſignifies properly, *a vale*, or *a plain*, Geneſis 11. 2. Deuteronomy 11.11. Chapter 48.18.& 63.14. this clauſe may well be the ſame, in effect, with the branch next before-going: the ſum of all is, that all impediments and incumbrances, great or ſmall, ſhould be removed.

V. 5. *And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together*] Or, *That the glory of the Lord may be revealed, and all fleſh may together ſee it.* So ſome, as rendring a reaſon, why all this preparation is required, that the Lord may generally be ſeen coming in pomp and ſtate. But the clauſe annexed, confirms the received verſion. The meaning is, that Gods power manifeſted in the deliverance, reduction, and reſtitution of his people, ſhall be ſo conſpicuous, that not they alone themſelves; but others alſo of all ſorts, ſhall ſee it, and take notice of it, Pſal.126.2. A typical reſemblance of Gods majeſty, and glory manifeſted in Chriſt, for the ſalvation of all his, Joh.1.14. Sec Pſal.97. 6.ch.33.13.& 66. 18.

all fleſh] That is, all the Elect, fay ſome, as *all fleſh*, for the whole Jewiſh Nation, Ier. 45.5. but the word ſeems more generall; and to import all Nations, as well Gentiles, as Iews as Ioel 2.28.

ſee it] A defect of the pronoun; as Jer.17. 6. and ſo in the next clauſe.

for the mouth of the Lord hath ſpoken it] And it ſhall certainly therefore be effected, how improbable, or impoſſible ſoever, it may ſeem in mans ſight. So Chapter 1. 20. and 58. 14.

V. 6. *The voice ſaid, cry.*] Heb. *A voice ſaying*. which ſome render in the future, *A voice ſhall ſay*, which they underſtand of a voice of Chriſt, ſpeaking to his Apoſtles, and ſuggeſting unto them what they ſhould preach. Others, in the preſent: There is *a voice, that ſaith*; which yet they expound, as ſpoken prophetically of the time to come. But we need not decline the received verſion; the Prophet relating a charge, that God had by an inward voice, in viſion given him. Howbeit, I ſhall rather render it, *A voice*, then *The voice*, partly, becauſe there is no article in the text; and partly, to diſtinguiſh it from the voice before-mentioned, vet.3. See the like, Rev.14.13.

And he ſaid, what ſhall I cry] He, that is, the party unto whom the voice came, and that charge was thereby given, demanding what it might be, that he was to proclaim: the Prophet Eſay himſelf, as I conceive it: for the Prophets manner is to ſpeak in the third perſon, of themſelves. So chap.2.1. Howbeit, the conceit of that Jew is moſt frivolous, who ſuppoſeth the Prophet, as repenting him of his over-forwardneſſe in offering to be ſent, before he knew what his errand would be, chap.6.8. was now grown more wary, and would firſt know what it was, that he was thus to publiſh. But this vain conceit of ſo unſuitable a diſpoſition to ſo heroical a ſpirit, as this our Prophet was endowed with, I ſhould not mention, but that I find it, to have taken with ſome great ones.

All fleſh is graſſe, and all the goodlineſſe thereof is as the flower of the field] The ſubject matter of that which he was to proclaim: which to make the text, therefore, the more clear and entire, ſome inſert, *And he*, or it (to wit, the voice) *ſaid, cry*. The like ſupplies, ſee Neh.11.25. Job 8.18. Pſal.27.8. But the queſtion is, to what end, or upon what occaſion this Sermon of mans frailty, is here enjoyned to be made. Some would have it done, for the fitting of men to receive Chriſt, and the doctrine of ſalvation, by Chriſt. And, indeed, the ſerious conſideration of mans own infirmity and impotency, notwithſtanding all his naturall endowments and excellencies, to ſave himſelf, or to afford ought that may conduce thereunto, is a ſpecial means to induce, yea, enforce him, to go out of himſelf, and to make him willing to ſeek for ſalvation by Chriſt. But the ſcope of God, by the Prophet, in this place, ſeems rather to arm and confirm the hearts and minds of Gods people, againſt ſuch doubts and diſtruſtful thoughts as might ariſe within them, or be ſuggeſted to them, in the time of their captivity, concerning the impoſſibility of the foregoing promiſe, of the releaſement & reſtitution, eſpecially, conſidering the great power of the Babylonians, under whom they were captives: which to remove and blow away, the Prophet is willed to proclaim, that not the Babylonians alone, but all the men in the world, were they put all together into a body, were but graſſe, and all their might and excellency, no other, then as ſome goodly and beautiful, to look upon, Mat.6.28,29. but tender and fading flower, that cannot endure ſo much as the leaſt puff of wind; ſuch as God is able, with a word of his mouth, to defeat and deſtroy, yea, with the leaſt blaſt of his breath, to diſperſe and blow clean away. And ſo it hath reference to the cloſe of the foregoing diſcourſe: *for the mouth of the Lord hath ſpoken it*, ver.5. that which alſo it returneth unto, in the end of this paſſage, as being the main end intended in it; *but the word of our God ſhall ſtand for ever*, v.8.

All fleſh is graſſe] So Pſ.37.2.& 90.5,6.& 92.7. & 103.15.ch.37. 27.1 Pet.1.24.

fleſh] Man, or Mankind, Gen. 6.12, 13. ſo verſe 5. But in the word here, is an intimation of mans infirmity and frailty: as Gen.6.3. Pſ.78.39.ch.31.3.Ier.17.5. and ſo it is uſed of Chriſt, Rom.8.3. Heb. 5.7.

is graſſe] That is, is like graſſe, is as graſſe; as in the next branch, is as a flower: a defect of the note of ſimilitude; as Chapter 28. 1. and 33. 4, 11. but it is that, that makes the ſentence more emphatical; as if he ſhould ſay, he is not like graſs only, he is no other then graſſe, with God eſpecially. So, not like vanity only, Pſalm 144.3. but vanity it ſelf, Pſal.39.5.& 62.9. *not as a wind, but a wind that paſſeth away, and returneth not*, Pſalm 79. 39. See the like, Job 7. 7. and 8. 9, 14. So verſe 7.

and all the goodlineſſe thereof] The Hebrew word properly ſignifieth, *benignity, bounty, or goodneſs*, Proverbs 20.6. and becauſe that is a thing, that uſually maketh men deſirable, and to be had in eſtimation and repute, Prov.19.20. hence it cometh to paſs, that the ſame word is uſed for *grace, or gracefulneſs*, or *glory*, as it is here rendred in the ancient Greek, and by the Apoſtle, 1 Pet.1.24. See Exod. 33.19,22. where the one is deemed to be expounded by the other: and there appeareth, therefore, no neceſſity of altering the text, as ſome would do. The word ſeems to import, whatſoever natural endowments, may make men to be had in admiration, or eſtimation, with others, as perſons of eminency, and ability to effect great matters. And one of the great Jewiſh Maſters obſerveth it, to be ordinarily uſed for any *excellency*, or *eminency*, either in good, or in evil. See Pſal.16.3. See alſo of mans vanity, ch 2.22. Thoſe, that preſſing the propriety of the word, underſtand it to be meant of *piety*, or moral *goodneſs*, I conceive to go beſide the intendment of the Prophet, in this place: as well as the Jewiſh Commenters, who expound it of the Gentiles, the enemies of Gods people eſpecially, all whoſe goodneſs, ſay they, is but ſin; (not unlike that, Rom.14.23.) or, if they had done any good, yet it periſhed, & was not regarded, in regard of the wrongs that they did to Gods people, Ezek.18.24. or the good that they intended, or do to any, dyeth with them, when they dy. Pſ. 146.4.

as the flower of the field] Or, *as a flower of the field*: as any one of them, the tendreſt, and of leaſt continuance or vigour ſo Job 14. 2. Pſ.103. 15.

The graſs withereth] Pſalm 37.2. and 90.6. and 102.4. Chapter 15.6.

The flower fadeth] Chap.28.1,4. James 1.10. and ſo doth man and all his excellency, together with him, Pſ.49.17.& 73.19,20.& 146.4.

becauſe the Spirit of the Lord bloweth upon it] Or, *when the breath of the Lord bloweth upon it*: The flower fadeth, if but the wind blow upon it, Pſalm 103.16. James 1.11. called *Gods breath*, Pſalm 147.18. whence ſome of the Ancients do ſo underſtand that. Gen.1. 2. man, and his excellency, is all like wiſe blaſted, if God do but blow upon it, ver.24. Hab.1.9. who, as with a word, with a breath, he made and created all things at firſt, Gen.1.2. and 2.7. Pſalm 33.6. and when they are ruined, can raiſe and renew them again, Pſ.104. 30. ſo with a bare blaſt of his breath, he can much more diſſipate, & blow clean away, both the creature it ſelf, and whatſoever might or power it is able to make, Job 34.14,15. Pſ.104.29. Dan.2.34,35. Zach.4.6,7. Some expound it of the Spirit of God, diſcovering the vanity of all humane excellency. But that ſeems not ſo much intended in this place.

ſurely the people is graſs] Or, *ſurely all people*, (as all *fleſh*, before, v.6. ſupplyed, as 1 Sam. 30.8.& chap.30.17. and as the like, chap. 58.13.) are *graſs*. And the Babylonians therefore and your mightieſt adverſaries whoſoever. So Pſ.39.5. *ſurely every man, or all men, in his beſt, or ſureſt*, his moſt ſetled eſtate, *is all, or altogether vanity* ſee ver.6. Some reſtrain it to Gods people; as if the meaning were, that even in them, by nature there is no preheminence above others: but if they have any, it is of Gods free grace only, Rom.3.9. but this ſeems to narrow the text over much, and to be beſide the ſcope of the Prophet.

V.8. *The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever*] This ſome underſtand of the Jewiſh People: that, howſoever through humane frailty and mortality, many of them might dy, during the time of the captivity, and ſo periſhing, not partake in the promiſed delivery, yet Gods promiſe, ſhould be fulfilled, and remain firm to the reſidue, Rom.3.3.& 9.6.& 11.1.5. But the meaning, rather, ſeems to be, that men being but frail and infirm creatures, their plots and projects might miſcarry, and their attempts and deſigns be fruſtrate; but Gods Word and purpoſe, in whatſoever he ſpake or promiſed, ſhould be ſure to ſtand firm, and take place, maugre all the oppoſitions that man might make againſt it, Pſ.33.10,11.& 119.89.91. ch.14.26,27.& 55. 10,11. Dan.4.35. Mat.5.18. Mar.13.31. The Apoſtle Peter applyeth it

it to the work of regeneration, wrought in the ſoul by the miniſtery of the Word, 1 Pet. 1.23, 24, 25. So John 8. 51. 2 John 2.

ſtand] Firm. See chap.7.7.

V. 9. *O Zion, that bringeſt good tidings, get thee up into the high mountain*] Or, *O thou that bringeſt, or telleſt good tidings to Zion, get thee up into an high mountain*. The former reading ſome of the Jewiſh Commenters follow; and the moſt of ours underſtanding the text; they of Jeruſalem, as being the head-city, from whence theſe good tidings were to be divulged unto the whole country, round about: ours, alſo, of the glad tidings of ſalvation by Chriſt, from thence to be publiſhed unto other people abroad, Chap. 2.3. Luk.24.47. Rom.10.18. But they conſider not that the meſſage, or tidings, concerning the diſſolution of the Jewiſh captivity by Cyrus, at Babylon, was not to come abroad from Jeruſalem, but to be carried from Babylon thither. The latter reading, after the Chaldee Paraphraſt, ſome of the Jewiſh Doctors, and after the old Greek and Latine, ſome of ours alſo admit and approve. And according to it, thoſe are called upon, that were by publike authority to be employed about the divulging of the edict made by Cyrus, for the freedome of gods people from their long and tedious captivity, and the liberty granted them for return into their own country; as 2 Chron. 36. 22, 23. Ezra 1. 1, 2. or any other that were to goupon the like errand, to get up into places of eminency, from whence they might beſt be heard, to acquaint as many, as might be, with this comfortable news. So chap. 52. 7. Nah.1.15.

Zion] The ſame here with Jeruſalem; as chapter 1. 27. and 37.32.

that bringeſt good tidings] The word, here uſed, is in a feminine form. That which ſeems to have miſled many, in applying it to Si on; becauſe the names of Cities are, in Hebrew, feminine. But the feminine form is uſed, in Scripture, ſometime with a maſculine notion; Eccl.1.1,12. *The Preacher* (a feminine form) *the ſon of David, king of Jeruſalem*: and this very word, Pſalm 68.11. *The Lord gave the word, and great was the company* (out of women-preachers, though the form be feminine, but) *of thoſe that publiſhed it*. And ſo the Greek, in the maſculine, rendereth it here. For the reaſon of the phraſe; there is a twofold figure in it; a threefold, I might ſay: there is, firſt, an *Ellipſis*, or a defect of the ſubject; as, *ſtanding* for, *ſtanding* corn, Chap. 17. 5. *fadeing*, for, *a fading* plant; ch. 28.4. And the word wanting, to be ſupplyed, is a feminine, to wit, *nephteſh*; however, not ſimply, as it ſignifies, *a ſoul*; but as by a *Synechdoche*, or comprehenſive form of ſpeech, it is put, and that very frequently, for *a perſon*, Gen.12.5.& 14.21.& 46.26. Rom. 13. 1. 1 Pet.3.20. This ſupplyed, there will appear to be a *Periphraſis*, or a circumlocution in it, as *a preaching perſon*, for, *a Preacher*: ſo *a publiſhing*, or, *reporting* party, or perſon; for, *a publiſher*, or, *reporter*. The word *good*, is not in the text; nor, neceſſarily, implyed in the word; though it be in that which the Greek here uſeth; for the word ſignifies ſimply and indefinitely, *to report*, or publiſh ought, without any ſpecial notion of good or evil, 2 Sam. 18. 19.20. Yea, it is uſed of one that brought very bad tidings of the loſs of the Ark, 1 Sam.4.17. Howbeit, becauſe it is more frequently uſed of glad ſom meſſages, 1 Sam.31.9.1 King.1.42. Jer. 20. 15. And it muſt of neceſſity be ſo rendred, 2 Sam. 4. ſo. the reading may well be here retained; though, *thou that bringeſt tidings*, were ſufficient: the ſubject matter of the meſſage, being not, in the preſent paſſage, expreſſed; as it is, chap.52.7. The word here is ſingular as there alſo, but taken collectively; and ſo comes home to that in the Pſal.

get thee up] Heb. *aſcend thee*. A redundant elegancy, yet having ſome emphaſis in it; as Gen.12.1.

into the high mountain] Or, *into an high mountain*. Alluding as ſome, to the ſituation of Sion, ch.2.2.& 14. 13. But that was formerly reje-cted: & others therefore conceive, that there is a reſpect had to their ſentinels that were ſeated, commonly, (as our beacons) on the top of ſome high hill; which ſuch as brought tidings of publike concernment, were wont to repair unto; and there having by ſome ſign, ſet up, or called people together, to publiſh to them what news they brought, or meſſage they came with. So chap.42.11.& 52. 7. Apparent it is, that men uſe to get up into ſome eminent place, that deſire to be heard of many, Deut. 27. 12, 13. Judg.9.7. 1 Samuel 26.13,14. Jerem.20. 22. ſo did our Saviour, Matth.5,1.

O Jeruſalem, that bringeſt good tidings,] Or, *O thou that bringeſt good tidings to Jeruſalem*, as before.

lift up thy voice with ſtrength] Or, *ſtrongly*, Pſal.29. 4. 1 Chron. 25.5. Joh.3.5. Cry with all thy might, as loud as thou canſt, that as many as may be, may hear thee, having a double advantage from the height of the place, from whence thou ſpeakeſt, and from the ſhrilneſſe of thy voice: ſo ch.58.1.

lift it up] A redupli cation emphatical; as ver.1. and a defect of the pronoun: as ver.5.

be not afraid] Make no ſcruple or doubt of publiſhing it, though the tydings ye bring may ſeem never ſo unlikely to be credited; for it is certainly true, and ſhall be undoubtedly made good, chapter 35.4.

ſay unto the Cities of Judah,] The ſomerime Inhabitants of them (as Jer. 11. 12.) though, at preſent, driven from them, and diſperſed here and there: but to the cities, the rather, becauſe they were to be repaired, and re-edified, upon their return to them. See ch 44.28.

Behold your God] Your God with whom the heathen have ſo oft, and ſo long twitted you, during this time of your captivity, as unable to relieve you, Deut 32.37,38. Pſal.42.3.& 115.2. Ezek.36. 20. and of whom your ſelves have had ſome doubtfull thoughts, as if he did not regard you, but had clean forgotten you, ver. 27. chap.49. 14, is now at hand, ready to ſhew forth himſelf, to their conviction, and your comfort, Deut 32.39. So chap.12.2.& 25.9.& 41.27.& 52. 6. As it hath reference to the Meſſias, Behold he that was to long before promiſed, and hath ſo long been expected, is now, at length, exhibited, Hag. 2.7. Zach.9.9. Mal.3.1. Luk.1.15.30. Act. 13.32,33. or, as ſome, behold that Ieſus, whom you denied, and crucified, but is riſen again from the dead, received into heaven, and ſet there at the right hand of the father, the ſame is your God, Act 2.23,32-36.& 2.14,15,20,21. But the former ſeems to fort better with the type here firſt intended.

V.10. *Behold*] As ch.35.4.& 62.11. Zach.9.9.

the Lord God will come with ſtrong hand] As chap 8.8. Exod. 13. 3. Ezek.20.33,34. and ſo there ſhould be ſuch a defect of the ſubject as before, ver. 9. and ſo moſt of the Jewiſh Commenters on the place take it. Howbeit, becauſe the word here is Maſculine, whereas the word for *an hand*, in Hebrew is feminine; howſoever one of them would ſalve that incongruity, by a place, Exek. 2. 9. where a Maſculine relative hath reference to it) the text is by one, (that herein diſſenteth from the reſt, whom ſome of ours alſo follow) read; *The Lord God will come againſt the mighty*, or *ſtrong* one; that is, taking the word collectively; as the like, Jer.9. 23. Amos 2.14. againſt the mightieſt, and moſt powerful enemies of his people, whether temporal, as the Babylonian, or ſpiritual, as Satan; ſo is the particle uſed, Exod.14.25. and 20.15. Num.12.1. See chap. 49.14,25. Luk.11.21,22. Col.1.13. Heb.2.14. 1 John 3.8. But a late Writer ſuppoſing the particle to be here redundant; as elſewhere, rendeth the words, *The Lord will come ſtrong*. See on ch. 26.4.

and his arm ſhall rule for him] Or, *his arm ſhall rule over him*; that is, prevail againſt him; to wit, *the mighty* one before-mentioned; his power, Chap.51.5.& 53. 1. of it ſelf ſufficient fully to effect his own work and will, Pſal. 115.3.& 135.6. chap.59.16. ſhall overcome and overſway all oppoſition, chap.41.2.& 59.16. Rev.6.2. I ſuppoſe the term *lo*, that is, *him*, or *to him*, may well be here an elegant redundancy, as oft it is, Exod.18.27. *he went to him*. See ch.59.16. and before ver.9.

his reward is with him] So chap.61.11. he cometh with a recompence of mercy and bounty, unto all thoſe that have faithfully adhered unto him. conſtantly depended upon him, and patiently expected his appearance; for their delivery from their foreſpalled thraldom, Pſal.9.18.& 18.11. chap.28.16.& 30.18.& 64.7. Ier.31.16. and of wrath and fury unto thoſe, that have been the afflicters and oppreſſers of them, chap.35.4.& 59.18.& 66.15. Pſal.31.23. The Apoſtle hath the like of Chriſts coming to judgment at the laſt day, Rev.22.12.

his reward] This ſome refer to the Rewarder, the Lord, called his, becauſe to be given or rendred by him, Pſ.62.12. Rom.2.6. Others, to the rewarded, *the mighty*, or *ſtrong*, before ſpoken of, as called *his*, or *their* reward; becauſe to be received by him, or them, Pſ. 28.4. But the paralel place to this, ch.62.11. not admitting this latter, carrieth it ſtrongly for the former.

with him] He comes furniſhed with rewards of either kind, to be preſently rendred without further delay, Mal.3.17,18.& 4.1,2. Howbeit, I ſuppoſe that over-nice, that one of the Iewiſh Doctors hath, who expounds this paſſage of Gods freenels in working for his people, that he is not like other ſhepherds (for a ſhepherd he is compared to, ver.11.) that keepeth theep for hire, Hoſ.12.12. Zach. 11.12. but he teedeth his freely, *his hire* is all *with himſelf*, he bringeth it with him, he demandeth nothing from them, Chapter 43. ver.25.

and his work before him] This ſome refer to the mighty ones, as before; whoſe wicked works for which God will recompence them with wrath, are ſaid to be, in Gods ſight, known to him, and obſerved by him, whatſoever they may ſurmiſe to the contrary, Pſal. 94.5-11. Chap 66.18. Others, to the perſons to be rewarded in general; but by *work*, underſtanding recompence *for work*, as Chap. 49.4.& 62.7. Pſal.28.4. Ier.25.14. and ſo this paſſage ſhould be the ſame with the former. But others, laſtly, refer it unto God himſelf; *his work*, that is, the work he cometh to effect for the deliverance of his, is *before him*, it lyeth open to him, ready to be accompliſhed by him, there lying nothing in his way, that may any way impeach his free paſſage to it, or progreſs in it. See thee like phraſe, Gen.13.9.& 47.6. Pſ.5.8.

V.11. *He ſhall feed his flock like a Shepherd*] The office that God in Scripture doth uſually make choice of, whereby to decipher his ſedulous and tender care of the good and welfare of his people, Pſ. 23.1.& 77.20.& 78.52.& 80.1. applyed in more ſpecial manner to the Meſſias, Ezek 34 23. and owned by him, under the title of *the good Shepherd*, Ioh.10.11,14. called alſo *the great Shepherd*, Heb.13. 20, and *the chief Shepherd*, 1 Pet.5.4.

he shall]Or, *will*; as before, *will come*: and so after, *will gather, will lead.*

feed] Under the term of *feeding*, (being of large extent) is comprized all necessary attendance and acommodations, conducing to the safety and welfare of a flock; as provision of pasture, protection against rapine, preventing of straying, cure of such maladies, relief of such infirmities as sheep are wont to be subject unto, and the like. see Psalm 23. 1-4. Ezek. 34. 2, 4, 11-16.

his flock] His people, Ps.100.3. Ezek.34.31.

he shall gather the lambs with his arm]Or, as some, *into*, or *in his arms*; that is, *bring them together*, and take them up *in his arm*: a concise speech, such as ch.38.17, 21. Jer.13.6.& 36.21. and, *arm*, for *arms*; as Ps.10.5. he will have a special care of dealing charily with weak and feeble ones, supporting their infirmity. So Chap. 42. 3. Matthew 11.28.

and carry them *in his bosome*] Or, *lap*: as chap.49.22. when they are wearied with travelling: a defect of the pronoun; as chap. 30. 2.

and *shall gently lead those that are with young*] So some of the Jewish Criticks take the word here used, as signifying such as have been *covered* by the male, from a word, used, Gen.31.12. Some other of them, *that give suck*, 1 Sam.6.7.10, Psalm 78.71. because hence the word signifying *a sucking-childe*, Chap.49.15.& 65.20. the same is found used, and likewise diversly rendred: as 1 Sam. 6.7, 10. Psalme 78.71. So Gen.33.13. where, see Jacob, how chary of over-driving such; and as chary an hand would God cause to be had, in bringing his people home to their own countrys, fitted with all convenient accommodations, for their safety by the way, Chapter 60. 4, 9. and 66. 20. Ezra 1.6. See how chary, also, Christ was of over-charging his novices with ought, that they could not yet well brook, Mat.9.14, 17. Joh.16.12. and Paul therein imitating him, 1 Cor.3.1, 2.

V.12. *Who hath measured the waters in the hollow of his hand?*]Because it might be suggested, or supposed, that though no power of man were able to hinder God from working so strange, unexpected, and as little believed a work, for the delivery of his people; Yet their gods might be able to cross him, in that his intending design; the Prophet inviteth them to the serious consideration of Gods infinite and inconceiveable power and essence, such as neither any counterfeit deity is able to imitate, nor any creatures skill is able to expresse. See the like, Proverbs 30. 4.

who hath measured the waters in the hollow of his hand?] Or, *who can measure the waters* (that is, the sea, Gen.1. 10.) *in his fist*? the word is used for an *handful*, 1 Kings 20.10. Ezek.1. 3.19. and the indicative is oft used potentially, in Hebrew. See Num.23.8 10. Jer 2.23.32. Dan.3.15. with 17. *who can?* he, and he only, *in whose hand are the depths of the earth*, which together with the water, make but one globe, Ps.95.4 and in whose *fist*, the whole air, that environeth either, is inclosed; as Agur, Prov. 30.4.

and meted out heaven with a span] Or, *or* (as ver.13.) *can* (as before) *mete out heaven with his span?* a defect of the pronoun; as Job 39.21. the word is used, 1 Sam.17.4. Ezek.43.13. it is a borrowed speech, taken from builders and carpenters, that use to mete out their work, sometime by rule, and sometime, also, by hand, ch.44. 13. See ch.48. 13.

and comprehendeth the dust of the earth in a measure?] Or, *or can comprehend* (as before) *the dust of the earth* (that is, the main body of it, as cha.26.19. Dan.12.2.) *in a measure*, or *in a tierce*; as the Hebrew word intimateth, derived from a term, that signifies *three*, for notation correspondent to the Latine *triental*: it seems by the use of it, Ps.80.5. to have been a drinking, or quaffing cup, as well as a measure; of what capacity it was, our Jewish Masters tell us not: some of them say, it was a great measure, and cite the Psalmist, not improbably, to that purpose, so termed, because it contained as much as three lesser. Other of them say otherwise, that it was no great measure; but it was so termed, because it contained a third part, only, of a greater vessel, or cask: and the one sort, therefore, would have it, there, to comprehend the three captivities, Iehojakims, Jehojacins, and Zedekiah's; the other, to resemble their abode in Babylon, as but a third part of their sojourning in Egypt. Thus they leave us in meer uncertainties. I suppose it to have been used for a cup, with the former, of capacity more then ordinary; and by the notation of it, *a cup of three*, as containing so much, as might well make three draughts: or so much as three of those cups, that they were ordinarily wont to drink at one draught: but for a measure, or vessel, to mete out materials, whether liquid, or solid with; to have been among those that were reckoned of the least ordinary size; that might well be deemed a sorry measure to deliver earth out by, or other like trash, yea, or matter of more worth, that yet might be reputed of a deep and large size, either to offer a man to drink of, or to enforce him to take down, when the liquor is very unpleasant, and such as he likes not: it must here, of necessity, to import no such great vessel, that it may, with some proportion, answer the *fist*, and the *span*. Nor can I, therefore, so easily accord with that learned man, who would have it to signifie the *third* part of an Epha, as the *Seah* is said to do; (see Chap. 27.8.) because by a word neer unto it, that measure is in the Ethiopick language expressed, Mat:13.33. The old Latine rendreth it, *with three fingers*: which would suit well with the former, if there were any good for it; but none appeareth.

and weighed the mountains in scales, and the hills in a balance]Or, *and weigh out the mountains by a beam, and the hills in scales*, or *in a ballance?* there are two words here used, which, say our Jewish Masters, signifie two sorts of engines, or instruments, used for the weighing out of commodities, or wares, the one for greater quantities, the other for lesse: but that is somewhat too generall. And I suppose they have no other ground for it, save because the *mountains* are said to passe the one, and the hills the other: they are both found together, Prov. 16. 11. where the words are rendred, *a just weight, and balance*, but would rather *be a just beam, and balance*: the former word, save in those two places, no where else found, is, by some of them, said to signifie (and that not improbably,) such *a beam*, as is used to weigh commodities, by hanging of a stone, or other weight at the one end, and the materia1 that is to be weighed, at the other, it being marked with certain notches, or figures, whereby the certain stint of the weight may be discerned, such, I am told, that they use oft with us, to weigh hay in the field: the latter word more common, and used after again, verse 15. seems to answer the Latine *bilanx*; whence our *balance*, and is so termed, from the two *scales*, hanging at either end, which from the similitude of them, the Latines call *dishes*, the Hebrews, *ears*. The meaning is, that God can as easily lift up the highest and greatest mountains that are yea, all of them together, great or small, as a man can do any ordinary weight, at a beam, or in a scale.

V. 13. *Who hath directed the Spirit of the Lord; or being his Counsellor hath taught him?*] Or, *who directed the* Spirit of *the Lord*: or *taught him?* As there is none that can do ought of the things before-mentioned: so was there none assistant to him by way of aid or advice, in the creating and constitution of these creatures at the first, nor needs he any such help or direction, for the contrivance or execution of ought that he determined to do.

directeth the Spirit of the Lord] The word signifieth, sometime, *to mete out*, as ver.12. sometime, *to direct*, or carry a thing evenly, as mens works are, when they are cut out by rule, and squared by line and level. So Ezek.18.25, 29 and 33.17, 20. and so most here take it: sometime, *to weigh out*, as Job 28.25. or, *to ponder*, taken metaphorically: and by *weighing*, or *pondering* of things, to *explore*, or *examine* them: or, by searching into them, to attain to an exact knowledg of them: as by weighing of things in the balance, or at the beam, men come exactly to know their weight, Psal.62.9. Dan. 5.27. So it is taken, *Prov.*16.2.& 21.2.& 24.12. So the ancient Greek by the Apostle retained, Rom.11.33.1 Cor.2.16. rendreth it here, *who hath known the Lords mind?* Who can so dive into his secret thoughts, or purposes, as to come to discover what he intendeth to do, or by what courses he meaneth to carry on what he intendeth? And this way also divers go. Howbeit some of the Jewish Doctors, to bring in the four elements, by *Spirit* here understand the *air*, as it seems to be taken, Prov.30.4, and as for the *wind*, Joh. 3. 8. And because the verb sometime signifieth, also, *to dispose*, or, *establish*, 1 Samuel 2. 3. they expound the words, *who hath ordered*, or *setled the air*? or, *who* is it, that *meeteth*, or *weigheth out the winds?* Job 28. 25. And there ending the question, they make the answer to it, *the Lord*. But this nicety rents the text too much assunder. Either of the former is probable enough.

or]Heb. *and*; as ver.12. so ch. 17.8.

being *his Counsellor*] Of his counsel or of counsel with him. Heb. *the man of his counsel*, or *his man of counsel*; as Psal.119.24. There is a defect, either of the particle, as Rom.1.29.1 Pet.2.4. which the Apostle expresseth by the verb-substantive, or of the note of similitude, as v.6. So some; who read, *who as his Counsellor*? supplying, also the relative from the former branch; as the Greek, and the Apostle also doth, Rom.11. 34. There is an allusion to such counsellors, as Kings use to have about them, and which they cannot well want, 1 Chron.26.32. and 27.33. Prov. 11.14. and 24.6. See Chap.3.3. and 9.6. See the same term in another sense, Chap. 46.11.

hath taught him] Heb. *made him to know*; as Exod.18.16. Prov. 22.19. Ezek.20.11. Hath instructed him in ought, or acquainted him with ought that he was ignorant of before: or shewed him what he should do, or how he should do it. See Iob 21. 22.& 36. 22, 23.

V. 14. *With whom took he counsel, and who instructed him, and taught him in the path of judgement? and taught him knowledg, and shewed him the way of understanding?*] Or, *with whom doth he consult, that he may* (as Josh.24.9. Mal.1.9.) *instruct him*; (Heb. *make him to understand*, as Psal.119.27.) *and teach him the course of judgment*; (how to carry himself judiciously in his affairs, or uprightly, in execution of Judgment) *or* (as ver.13.) *may teach him knowledg, and acquaint him* (Heb. *cause him to know*) (*the way of understanding?* Hebr. *understandings*: as Ps.78.72. which some expound of variety and multiplicity of understanding: and so such plurals, sometime, seem to import, 2 Sam.22.51. Psalm 18.50. Prov.1.20. but yet sometime they seem to extenuate and diminish; as this very term, chap.27.11. and so here, *understandings*, not for all manner, but for any manner of understanding. See the like, ver.29. It is, in effect, the same, only somewhat enlarged, with the former, ver.13. implying, that God, in no work of his, receiveth any instruction, or direction from any, as earthly Kings and Potentates are wont to do from their Councellors, whom, in State-matters of great moment, or neer concernment, they usually confer and consult with, 2 Chron.30.2. Est. 1.13.

V.15. *Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance.*] This is added, to shew the invalidity and inability of any humane power, to oppose God in his purposed work, or in the least manner, to obstruct any passage of his providence: and withall, to encourage his people, not to fear any might or malice of man: but to rest stedfastly, with full confidence of heart, upon him, for the making of his promises good unto them, chap.51.7, 8, 12. Psalm 60.11, 12, and 62.8, 9. and 146.3-6.

the nations] As Some, the Chaldeans, your Lords and Masters, at present, chap.26.23. Or, rather, all nations, they, and others, (as before, ver.6, 7. and after, ver.17.) are all of them put together.

as a drop of a bucket] That hangeth on it, or falleth from it, in the drawing of it up; or that stayeth behind, when the water or liquor is poured out, and yet minisheth not the measure: the former word is no where else found; the latter only, Numb. 24. 7.

they are counted] All one here, with, *they are*; as it is in the former branch: so ch.29.17.& 32 15.& v.17.

As the small dust of the balance]or, *as the powder of the balance*: such as hangs on the scale, and yet altereth not the weight; or stayeth stil in it, after the spice weighed in it, is poured out; as a thing of no considerable worth, or weight: the word (in this notion no where else found) comes of a root, that signifies the breaking of clods to small dust, 2 Sam.22.43. Ps.18.42. or the beating of spices to fine powder, Exod. 30.36.

Behold] In way of admiration, as before. So Chapter 29. verse. 14.

he taketh up the Iles as a very little thing.] Or, *he taketh up, and throweth away* (for the word includeth both: see ch.63.9. with Jer. 16.13.& 22.26.) *the Iles* (the Lands or Countries, as c.41.1.) *as powder*: the word signifieth any thing *beaten very small*, or *thin*, Exod. 16.14. Lev.16.12. *thin*, or *beaten thin*, for *thin* powder, or powder so *beaten*: a defect of the subject, as ver.10. expressed, ch.29.5. The old Greek, by mistake of a letter, rendreth it, *he casteth* them *out as spittle*; and the letters, by reason of the neer affinity of their figure, are taken the one, oft, for the other. See 1 Chr.1.6, 7, 30, 41, 50 Jer.2.20. & 15.14. See also, v.12.

V.16. *And Lebanon is not sufficient to burn; nor the beasts thereof sufficient for a burnt offring*]Or, *a sacrifice*; so called, because it ascendeth, or goeth up, upon the altar, Psal.51.19 (for they narrow it too much, that render it, *an whole burnt offering*, from which it is there distinguished) rather then as some, because it goeth up all into smoke, Psalm 37. 20. Judg. 13. 20. The meaning is, no creature, or matter, is sufficient to furnish a service of God, answerable to his infinite greatness; though all the beasts, harbouring in that spacious forest of Lebanon, should be slain, and all the wood growing on it, felled to fire them with, it would come far short of a sacrifice, proportionable to his greatness unto whom it were to be tendred. See cha.66.1. and of Lebanon, see Psalm 29.6, & 104.16. ch.3.13.& 37. 24.

V.17. *All nations before him, are as nothing; and they are accounted to him lesse then nothing, and vanity*] See Dan.4 32. for the former; Ps.62. 9. for the latter.

before him] In his sight; as Job 26.6. or compared with him; as Gen.2.18, 20.

are counted to him] Either are so deemed by him, or are so in reference to him. See on ver.15.

nothing, and vanity] Or, *nothing, or, vanity*; *and*, for *or*; as ver.13. *less then nothing, or a thing of nought*; a thing of no shape, or worth, or use. The word is used of that rude, confused and shapeless mass, out of which the creature were afterward formed Gen.1.2. applyed to things stripped of all their beauty, state endowments, & furniture, and reduced to extream desolation and confusion. See Chapter 24. ver.10.

V. 18. *To whom then will ye like n God?*] Heb. *And* (as Chapter 28. 2, 20.) *to whom will ye make God like?* what humane creature, or counterfeit diety, can ye imagine to be any thing like such an infinite and almighty essence, Ps.89.6, 8. and 96. 4, 5.

or what likenesse will ye compare unto him?] Heb. *and* (as ver.13.) *what similitude will ye set him up?* Or, *fit him with?* it may well be understood of Images, made to resemble and represent God, Act.17.29. albeit the word be used also of furnishing a table, ch 65.11. and of setting battle in array, 2 Sam.10. 17. the former whereof, might well suit with verse 16 the latter, with ver.17. but that the term of similitude will hardly admit either. The scope hereof seems to be, not onely to disswade them from attempting to resemble God, by any visible shape or figure, Deuter. 4. 12, 15-19, 23, 25. or to strengthen them against the idolatry, though never so pompously set out, that they might be tempted unto, in Babylon, chap 44 21. Jer.10.1-13. Dan.3.1, 2. but chiefly, and principally, to confirm their faith, and to settle their minds in an hopeful expectation of their deliverance from God, according to his gracious purpose and promise, ver. 2. by setting forth, as his infinite might and majesty, so, the meannes, basenes, emptiness, and nothingness, of men or idols, or ought else whatsoever, that might enter into competition with him, or offer to make any opposition against him. See cha.46.5. Jer.10. 6.

V.19. *The workman melteth a graven image?*] Having laid forth Gods unconceiveable might, majesty, and immensity, he proceedeth now to discover the vanity, basenefs, and imbecility of idols. See the like, ch.41.6, 7.& 44 9, 20.& 46.6, 7. Jer.10.3-5, 8, 9. Ps.115.4-8. and 135.15, 18.

workman] Or, *brasier*, or *founder*; the word is a very general term. See of it, on Chap 3.3. See also, verse 20. Chapter 41. 7. and 44.11-13. but here, more specially, one that worketh in metals; as 1 Kings 7.14. 2 Chron.24. 12. Chap. 44. 12. and 54.16.

melteth]Or, *casteth*; as ch.44.10. So their gods must pass the fire, before gods they can be.

a graven image]He melteth some metal, either brass, or some such baser stuff, because they will not be at the cost to have it all of massie Gold, or silver; which being melted, he casts into a mould, and so maketh an image of it, to be further graven and polished, before it go to the Goldsmith to be gilded, or overlaid with gold: so that in the words, there is a kind of anticipation, *he melteth*, or *casteth a graven image*, that is, metal to make an image, that being melted shal be graved: so chap.44.10. See of the like, chap.24.10. and 44.9. and 47.2.

and the Goldsmith]Heb. *the finer*: as it is rendred, Prov.25.4. and the like, Mal.3. 2. or *founder*: as Judg. 17.4. See ch.41.7. the term, though not so general as the former, yet comprehends *founders* of all sorts: though those more specially, that are employed in the finer sort of metals for the making and refining of them. So ch.46.6. Jer. 10.9, 14 & 51.7.

spreadeth it over with gold]Exod.39.3. beateth out gold into thin leaves, or plates: and therewith over-lays and covers what the other had produced and polished, thereby to add the more shew and state unto it, ch.46.6. Jer.10.9.

and casteth]Heb. *is burning*, or *melting chains*, that is, silver to make chains, as before.

silver chains] Heb. *chains of silver* (as, *gods of gold and silver*, Dan.5.4. for *golden and silver Gods*) therewith to adorn it, as 1 Kings 6.21. or to fasten it unto some post or pillar, or some staple driven into either, that it may not fal or stir, but stand fast and steady, bolt-upright, ch 42.7.& 46.7. Ier.10. 5. for of such chains, also, is the word used Ezek.7.23. Nah.3.10.

V.20. *He that is so impoverished, that he hath no oblation chooseth a tree, that will not rot: he seeketh unto him, a cunning work-man, to prepare a graven image, that shall not be moved*] The poorest man that is will have some god, or other, wooden one, rather then fail of one, Chapter 44. 14, 13. Deuteronomy 28. 64. and is so sottish and senselesse, as to imagine, that a silly Wright, of a sorry piece of wood, is able to make him a god, Chapter 46.6. Jer.10 3.

so impoverished, that he hath no oblation]Heb. *impoverished*, or *penurious of oblation*: it is a word, in this form, no where else found; but one neer it, for a *poor* man, Eccl.4 13 & 9 15.16. another for *penury*, or scarcity, Deut.8.9. Howbeit, because the word is here in an entire form, not such as is in regiment usual, some would have the text rendred, *he that is impoverished doth* for *an oblation choose a tree that will not rot.* But this another excepting against, as not regarding the pause at *oblation*, rendreth it, *he that is in danger* voweth *an oblation.* So the word is used in another form, for *to be endangered*, Eccles.10 9. and with the Rabbines (saith he) frequently. I adhere to the first, reading the words with a more familiar supply, *To him that is impoverished, an oblation is.* There is no man so weakned in his estate, but he will have some offering or other, he will find somewhat to furnish himself with, in this kind.

oblation] Such as they offered toward the building of the Sanctuary, Exodus 25. 2. and 30. 13. hath nothing of any great value to lay out upon, or confer toward the making of his idoll.

chooseth a tree that will not rot] Or, *makes choice of some wood* (as Deuteronomy 4.28.) that *will not rot*: such as the *Cypres* is said to be, much used, therefore, for such purposes. Theophrast, lib.5. ch.5. Pliny, lib.16 ch.40, 41, 42. See chap. 44.14. a defect of the relative; as Chapter 33. 19. and so in the next branch.

cunning]Heb. *wise*: as ch.3.3.

Workman]*Wright, Carpenter*, or *Carver*: the word was before used, for one that worketh in metal, vers.19. here, for one that worketh in timber, as also, ch.44.13.

a graven image]Or, *a carved* one rather, because of wood: not of stone, or metal.

that *shall not be moved*]Or, *may not stir*, being fixed and fastned to the wall, or some other sure stay. See v.19.

V. 21.

V.21. *Have ye not known? Have ye not heard? Hath it not been told you from the beginning? have ye not understood from the foundations of the earth?*] The Prophet, in these words, is generally deemed to turn his speech to Gods people, as charging them with extream stupidity, if having not only the light of nature, and the sight of the creature, as other people had; but the Word of God, also, and the Story of the creation, and the administrations of God therein related, and registred, they should yet entertain such base conceits of the diety, as those Heathen idolaters did; so chap.41.8,9.& 44.21. howbeit, I suppose, that he still persisteth in dealing with the Heathen Idolaters, whose folly, and stupidity he was laying forth before, ver. 18-20. admiring their blockishnesse and brutishnesse, if they never took notice of, or had never heard ought concerning God, or were not able by the very frame of the creature, though they had never heard word of him, to conceive a diety that had given being thereunto, and the infinite power and wildome of him that had so done, Ps.8.3,4.& 19.1-3.Rom.1.19 25.

Have ye not known?] Or, *Do ye not know?* as Ps. 14.4. & 82 5.& 92.6.ch.44.18.Heb. *will ye not know?* as taxing their wilful and affected ignorance: so Psal.36.3 & 82.5.2 Pet.3.5. yet the future may be put for the present; as 2 Sam.3.38.2 Chron. 32.13. so in the next clause, Heb. *will ye not hear?* for, *have ye not heard?* did ye never hear? ought of those strange passages of Gods providence, wrought for his people; the report whereof hath gone abroad unto other nations far and neer, Exod.15.14-16.Num.14.13,14.Josh. 2.10,11.ch.59.19. 2 Chr.32.31.

from the beginning] Being understood of Gods people, from the time that they first were a people, or that God severed them to himself, ch.41.9.& 44.2.or, if of other people, also, from the very beginning of the world; the notion of a deity being engraven in mans heart, at first, and by tradition also propagated and transmitted unto Posterity. Hebrews *from the head*: as Chapter 41.4.

have ye not understood from *the foundations of the earth*?] The particle *from* is not in the text: nor doth the ancient Greek, or old Latine, therefore, own it; which divers Interpreters, therefore, following, read the words, *have ye not considered the foundations of the earth?* Or, *do ye not understand the foundations of the earth?* To wit, that they were made, or laid by God, Pf.102.25. But our English versions, all of them, admit it, and its oft omitted, where it is to be supplyed, as ch.18.7.& 32.2.& 52.2. here to be fetched in from the clause next before-going, for explication, see Rom.1.20. the best Comment upon this place.

V.22. It *is he that sitteth upon the circle of the earth*] Or, as the margent hath it, *Him that sitteth*; as continuing the sentence, *understand, or consider him, from the foundations of the earth, who sitteth*: or, as some of our former versions, that *he sitteth* 1 or, that it is, *he who sitteth*; as ver. 28. *upon the circle of the earth*; or, *above the circle of the earth*: as Gen.1.20. as Soveraign Lord and Ruler of it, having heaven for his throne, and the earth for his foot-pace, Chapter 66. 1. as, *the circle of the earth*, here: so, *the circle of the deep*, or the Sea, Proverbs 8. 27. and the *circle of heaven*, Job 22.14.

and the Inhabitants thereof are *as Grasshoppers*] Or, *as locusts*: as the word is rendred, 2 Chr.7.13 where it appeareth to be one of the creatures that made havock of their grain, which Grasshoppers are not wont to do: and it seems, therefore, to be some kind of locusts (from which yet it is distinguished, Lev.11,22.) or of some other kind very neer unto it: such they are, even the greatest Giants, and the mightiest of them, in regard of God, as the Israelites seemed such to the Sons of Anak: Num.13.33.

that stretcheth out the heavens as a curtain] Psalm 104. 2.ch.42.5. such curtains, as their tents did ordinarily consist of, Exod. 26.1. Cant.1.5.ch.54.2. Some render it, *as a Canopy*: the word no where else used, some would have to signifie a *fan*, or *this* fleet, or veil; because it cometh from a word, that hath a notion of *thinneſſe*. I suppose it rather to signifie *a thin skin*, or *film*: because tents were usually made of *skins*, Exod.36.19. and a word very neer to it, of the same stock, is used for a *film*, or thin skin, overgrowing the eye, Levit. 21.20.

and spreadeth them out as a tent to dwell in] Heb. *to sit in*: as a general in his pavilion, 1 King.20. 12 or, *to dwell in*, as his Palace, Pf. 11.4.& 33.13,14.& 123.1.

V. 23. *That bringeth the Princes to nothing*] Or. *That bringeth* (Heb. *giveth*, as Chapter 41.2.) *Princes* (for there is no article in the text) *to nothing*. See Job 12.21.Pſal.107 40.Chapter 41. 11.

he maketh the Judges of the earth as vanity] *the Judges*, that is, *the Rulers*, Judg.2.16.Act.13.20.*as vanity*, or, a *thing of nought*. See v.17.ch.44.9.

V.24. *Yea they shall not be planted: yea, they shall not be sowen: yea, their stock shall not take root in the earth*] Heb. *Yea, they have not been planted, yea, they have not been sowen, yea, their stock hath not taken root in the ground*. Which some render in the present tence, *they are not planted, nor sowen, nor doth their stock take root*. Which they diverſly expound, some applying it to idols, as having not so much firmneſſe, as trees, or plants, that are set, or sowen, and take deep rooting in the ground; which these do not. Others, of Princes and Potentates, before spoken of, as like not to trees, or plants, such as before: but as grasse, that is neither set, nor sowen, but cometh up of it self; nor taketh any deep root, as trees do, and is therefore soon and suddenly gone, Psal.37.2.ver. 6-8. But I see no cause, why we should alter the tense that the text exhibiteth. Which one of the Jewish Commenters understandeth, as that which may be said of them, *Surely, they were never planted, nor sowen, nor did their stock ever take root*: alledging to that purpose, Job 8. 18. and the sense, indeed, is no other: but the words may be rendred, as thus depending on the former; *he so bringeth them to nothing, that they are, as if they had never been planted, as if they had never been sowen, as if their stock had never taken root in the ground*: albeit, like goodly oaks, or cedars, they seemed to have taken such deep rooting before, that they could not easily be stirred, much less removed, or plucke up by the roots, Pf.37.35,36.Ezek.31.3-14. Job 18.16,17,19. the particle is thrice repeated, to add the more vehemency to the sentence; as the like, Gen.43.8.Ezra 8.21.ch.41.26.& 48.8.See the like syntax, and supply also, ch.10.15. Job 39.16. supply likewise, Jud.9.30. and the contrary expreſſion, Job 14.9. especially, if the term, there used, be (as some learned would have it,) a verb, not a noun.

and he shall also blow upon them, and they shall wither] Or, *yea, let him but blow upon them, and they shall wither*; or, *for he doth but blow upon them, and they are withered*. Heb. *and he hath even blown upon them, and they shall be dryed up, or, withered*. See the like, both matter, and model of speech, Pſal.103. 16. the copulative, for the causative: as v.26.See before, v.7.

and the whirlwind shall take them away as ſtubble] A bare blaſt of Gods breath blowing upon them, shall be sufficient, not to blast them only, and cause them to wither away; but to blow them away, also, like ſtubble, or chaff, with a whirlwind, chap.41.2,15,16.Job 15.30.

V.25. *To whom then will ye liken me, or ſhall I be equal?*] Or, *That I ſhould be like him*; as Prov.26.4.*and*, for, *that*: as ch. 53.2.See v. 18. ch.46.5.

ſaith the holy One] God, who is holiness it self; and none holy as he, 1 Sam.2.2.

V.26. *Lift up your eyes on high*] To *the heaven*, to the starry sky, ch. 51.6.Job 35. 5.

and behold who hath created theſe things] Heb. *and ſee*; that is, *conſider*: as 1 King.20.7.Jer.2.19,31. *who* it is that *created theſe*, to wit, the ſtarres, that numberleſſe hoſt, (Gen.15.5.) which there ye ſee; and who is, therefore, far more excellent, then they, and of an infinite power, that was able to create them, Geneſis 1.14,18. and 2.1.Job 26.13.Pſalm 8.3. and 19.1,2. and 136.7-9. and 148. 3-5.

*that bringeth out their hoſt by number*s;] Who it is, *that bringeth out their hoſt by tale*; that muſtereth them, and keepeth a liſt of them, as a General, or Commander, doth of his Souldiers, and bringeth them forth, every one, in his due place, as a chieftain drawes out his souldiers on a training day, into the fields, each one in his proper rank and ſtation, Job 38. 37. Pſalm 104. 19. and 147.4.

their hoſt] See Gen.2.1.ch.1.9.

he calleth them all by names] Heb. *by name*; and so it would be rendred, as Exod.33.17.*I know thee by name*; for as for that, Pſ. 147.4. it is not aright rendred, *he calleth them by their names*; it is in the Hebrew, *he calleth names unto them*, that is, *he gives them names*; or, impoſeth names on them: the same Syntax, that is, Gen. 2.20. and 26.18.

by the greatneſſe of his might (*for that he is ſtrong in power*) *not one faileth*] By reaſon of his infinite power and greatneſs, he hath another manner of command over his heavenly hoſt, then any Commander hath over his companies; some of theirs may fail them: when they ſhould appear before them, or attend upon them: it is otherwise with his; they appear each one constantly in his place, ready at all to do ſervice to God, his General, in whatsoever he ſhall pleaſe to aſſign him unto, Judg.5.20.Pſalm.148.8.cha.37.36.& 48. 13.

of his might] Heb. *mighties*: as Pſ.78. 51.So v.28.

for that] Heb. *and*: as Pſalm 60. 11. Chapter 64. 5. So v.24.

not one] Or, *no one*; or, *not any*: to wit, of them, as ch.34.16.Heb. *man faileth not*; *man*, for, *each*, or *any one*: as Exod.25.20. Chapter 41.28.

V.27. *How ſaiſt thou, O Jacob, and ſpeakeſt thou, O Iſrael?*] Hitherto the Prophet had bent his diſcourſe againſt the fottiſh folly, and brutiſh ſtupidity of Idolaters, in their vain conceits concerning their baſe idols, and their ridiculous practices about them. Now he turneth the ſtream of his debate unto Gods own people, taxing them as perſons that had bin taught better things, for their diſſidence and diſtruſt, either of Gods care of them, or power to relieve them, or both: *Jacob*, and *Iſrael*, for those of his poſterity: as chap.29. 22, 23.

My way is hid from the Lord?] God looketh not after me, nor taketh notice of those things that do befall me, no more then as if they were concealed from him, and were hidden from his ſight. So Gen.4.14.Pſalm 31.22.& 94.7. Howbeit, in Scripture, the term *of being hid*, doth oft import difficulty, and imply ſomething *hard* to be done. So Deuteronomy 17.8. *If a matter be hidden from thee*; that

that is, be too hard for thee to decide. Jeremiah 32. 27. *Is any thing hidden from me?* that is to hard for me to do? So alſo, Geneſis 18.14. & Jeremiah 32.17. and it may likewiſe be ſo here underſtood, *My way is hidden from God, or is too hard for God*; that is the course to be taken for our delivery out of captivity, is a matter too difficult for God himself to effect: we account it a thing altogether impoſſible: Yea, this very word ſeems ſo to be taken, Job 3.23. *to a man, whoſe way is hidden*, that is, involved in ſuch difficulties, that he cannot poſſibly get out; for ſo it followeth, *whom God hath hedged in*: See Lamentation 3.7. Hoſea 2. 16. whether way we take it, they are the thoughts and imaginations, even of Gods own people, in the time of their captivity. See the one, Chapter 49.14.and the other, Ezekiah 37.11. the latter I rather follow, because of what followeth, verſe 28,29.

my way] Not the courſe that I take; but that is taken with me: not, what I do, but what I endure: as, *my wrong*, Geneſis 16.5. See Jeremiah 51.35.or, the courſe that is to be taken for me, or with me, for the effecting of my deliverance.

and my judgment is paſſed over from my God] He regardeth not my cauſe, nor to right the wrong done me. So Job 27. 2. and 34.5.

my judgment] That is, *my cauſe, my right*, as Pſalm 9.4. Lamentation 3.59.

is paſſed from my God] Or, *paſſed away from my God*: as Jeremiah 8.13.or, *it is ſo paſt, that God cannot redreſſe it*: it is a cure too hard for God himſelf; for in ſuch a notion is this propoſition often uſed: See the places pointed to, in the former branch; ſpoken by them, as not expecting ought in this kind, from him: and that either ſuppoſing that he did wholly neglect them, or doubting of his ability, in ſome ſort, to relieve them; their State being ſo low, and their condition ſo deſperate; for that ſome ſuch tang, and taint, theſe their complaints were touched with, appeareth by the anſwer returned thereunto, v. 28,29.See Ieremiah 30.12, 13.

V.28. *Haſt thou not known?*] Or, *Doſt thou not know?* as 1 Cor.3. 16.& 6.9,15,16,19. Are ye yet to learn that which you have been ſo oft told and taught? Or, as our Saviour to his Diſciples, Matthew 15.16. *Are ye alſo without underſtanding?*

Haſt thou not heard?] See verſe 1.

That *the everlaſting God, the Creator of the ends of the earth fainteth not, nor is weary?*] That God as he created the world at the firſt, ſo he ſtill rules and governs it, and all things in it, from the one end of it to the other, without toil or travel, Job 28. 24. Pſalm 9.7,8. John 5.17. and is able therefore, having all power, both to deliver you, when he ſeeth good, Chapter 63. 1. and, mean while, to ſupport and ſuſtain you, to keep you from fainting and failing, be ye of your ſelves never ſo feeble, or, far ſpent, verſe 29, 31. Philip 4.13.

that] A defect of the particle, as Chapter 4. 3.

the everlaſting God] Heb. *God of perpetuity*, or *eternity*: as Geneſis 21.33.See Pſal. 9,10.& 10.16.& 90. 2.& 102.12. Chapter 26.4.

creator of the ends of the earth] Maker and ruler of the whole world, from the one end to the other, Chapter 41.5.

he fainteth not, nor is weary] As men do oft, when they have over-wrought themſelves, Judges 4. 21. 1 Samuel 29. 10. 2 Samuel 21.15. Chapter 44.12. the words may well be rendred, *he is neither tired nor toiled*; for that is the proper ſignification of either word.

there is no ſearching of his underſtanding] His wiſdom in the Government of the world, and in the diſpenſation and diſpoſition of events and occurrents, concerning the creature, is ſuch, as is beyond the reach of mans hallow capacity, Pſalm 147.5. Chapter 55. 8,9 Romanes 11.33.

V. 29. *He giveth power to the faint; and to him that hath no might, he encreaſeth ſtrength*] He maketh his might to appear in mans weakneſs, 1 Corinthians 1.17,18. 2 Corinthians 12.9. enabling thoſe to do, and endure any thing, Philip 4.13. Coloſſians 1. 11. who, of themſelves, are able to do nothing, John 15.5. 2 Cor. 3. 5. and 4.7. and 10,4, 6.

to the faint] Or, *the weary one*, or *the tired*, Chapter 50.4. Jeremiah 31.58. 64.

no might] Heb. *mights*: as verſe 26. but there, *mights*, for, abundance of might, or might of all ſorts; but here, *mights*, for, *any might* at all: as *underſtandings*, for, *any underſtanding* at all. Chapter 27.11. thus thoſe plurals, that uſually have a notion of abundance and exceſs, yet ſometime have on the other ſide, (which few obſerve) an intimation of ſcarcity and want: but this moſt in the negative. See Chapter 26.18.

increaſeth ſtrength] Gives abundance of ſtrength. Hebrew *multiplyeth ſtrength*, or, *maketh it to abound*: as of glory, Daniel 11.39.

V. 30. *Even the youths ſhall faint and be weary, and the young men ſhall utterly fall*] Such as are of greateſt might and ſtrength, and are best able therefore, to endure labour and travel, and to hold out in ſuch works as they are employed about, yet ſhall faint and fail, when weak and feeble ones, by God aſſiſted and ſupported, ſhall ſtand faſt by it, and hold out to the laſt, Pſalm 33. 16. Amos 2.14. See the like frame of ſpeech, Pſalm 34.10.

even the youths ſhall faint, and be weary] Or, *The youths may be wearyed and toiled*, for the particle, *even*, (Heb. *and*: as chap er 11. 6.) is joyned to the former verb, and the latter verb hath a notion of toilſome labor, Geneſis 31.42.ch.49.4.& 62.8.& 65.23.and both here ſeem potential, as theſe alſo, Pſalm 34.10.

young men] Or, *choice youths*, for that is the notation of the word; expreſſed alſo, Jer.48.15.1 Sam. 9.2.

ſhall utterly fall] Heb. *ſhall ſtumbling ſtumble*; that is, *ſhall be ever and anon ſtumbling*: as ſolid, faint and feeble, or toiled and tired out, are wont to be, it is diſtinguiſhed from *falling*, Pſalm 27.2. ch.8.15. though it may here include both; by or the antecedent implyed the conſequent, as Pſalm 107.12. chap 59.14.

V.31. *But they that wait upon the Lord*] Heb. *And*: the copulative for the adverſative; as chap. 36. 12. they that with patience and tranquility of ſpirit expect his ayd, and the performance of his promiſes in their due ſeaſon, Pſalm 40.1.and 130.5,6.ch.8.17.& 28,16. & 30.18.

ſhall renew their ſtrength] As Job 14. 7. & 29. 20. Eccle. 8. 1.or, *change*: as Geneſis 35.2.& 41. 14.chap.8.10. they ſhall have a new ſupply of ſtrength, enabling them to bear up, and hold out, when they ſeem to be clean ſpent, Pſalm 37.26.& 103. 3 2.Cor.1 8, 9.& 4.8 10,16.& 12,9,10. a defect of the pronoun poſſeſſive: as Chapter 33. 22.

they ſhall mount up with wings, as eagles] Finely, that flye ſtrongly, and ſwiftly, and that build and ſoar aloft, Deut.28.49 1 Samuel 1.23. Job 39.30. Proverbs 23.5. Jer.49.16. Hoſea 8.1. They ſhall as eaſily overcome, and get over all difficulties and obſtructions, that encounter them in their way, as if they had wings to flye over them, Exodus 19.4. Deut.32.11. Rom.8.35,37. Rev.12.14.

with wings] Heb. *with feather*. So the word properly ſignifies, Pſa. 68.13.& 91.4. but here, *feather*, for, *wings*; and *wing*, for, *wings*, as Pſalm 55.6. Ezekiah 17. 3.

they ſhall run, and not be weary; and they ſhall walk, and not faint] Or, *they ſhall run, and not be wearyed; they ſhall walk*, (that is, proceed, or, go on,) *and not be toiled*. See verſe. 28, 30.

CHAP. XLI.

Verſe 1. KEep *ſilence before me, O Iſlands*] Whether this Chapter joyned to the former, make up one Sermon, or be an entire diſcourſe of it ſelf, is not generally agreed; ſure it is, that it is much of the ſame argument with the former. For in it God foreſtelleth, by his Prophet, that it may not be aſcribed to any other, what he intendeth to do, for the reſcuing and reduction of his people; challengeth the falſe gods to do, any of them, the like; and both them, and their worſhippers, to hinder him in the execution of it, if they can, with all the power that they are able to make.

Keep ſilence before me] Heb. *to me*; that is, *Keep ſilence*, and hearken to *me*, or, *with ſilence* hearken to *me*. Of ſuch defective, or comprehenſive forms of ſpeech, ſee on chapter 38.17,21. God ſtanding up to debate his cauſe, by his Prophet, againſt the enemies of his people, with them, and their idols, directeth his ſpeech to them, rather then to their idols, that were as well deaf, as dumb, Pſalm 115.5,6. and as the manner of men is, where they are about to ſpeak, unto multitudes eſpecially, Job 29.9,10. and 33.31,33. Acts 21. 40. requireth ſilence, that he may be heard. So Chapter 48, 14,16.

O Iſlands] Or, *Lands*; as Chapter 20.6. and 40.15. Ye people of ſeveral countries. So after, verſe 5. yet ſome would have the Ilanders and borderers on the Sea-coaſt, intended in this branch; other people in the next: But I ſuppoſe the ſame perſons intimated in either.

and let the people renew their ſtrength] Let the nations make all the power they can, for the ſupport of themſelves, and their idols, and to hinder, if they be able, the work that I foretel, and intend to effect, for the delivery of my people. Of the phraſe and deſect of the pronoun in it, See on chapter 40. 31.

the people] That is, the Jewiſh people, ſay ſome, of whom, cha 41. 31. but the word is plural, and never uſed, but of Nations of divers lands, chapter 17.12,13.& 43.9. & 49.1.

let them come neer, then let them ſpeak, let them come neer together in judgment] That we may parly, and debate the matter together: as ch.1.18. they ſhall have free liberty to ſpeak, and ſay what they can for themſelves they ſhall not be ſtay'd that they were condemned unheard. So verſe 21. chapter 45.20.21.and 48.14,16.

V.2. *who raiſed up the righteous man from the Eaſt*] The moſt Interpreters, following the Chaldee Paraphraſt, and the main ſtream of the Jewiſh Commenters, underſtand this paſſage of Abraham. Though ſome of the Jewiſh Doctors interpret them of the Meſſias; with whom, ſome of ours, alſo, therein accord. Howbeit, I ſuppoſe that the things here ſpoken, are meant of Cyrus, that was to deliver Gods people out of the Babylonian thraldome, and to reſtore them, to their country and former freedome again (though a type of Chriſt, and of ſpirituall freedom, from the thraldom of ſin and Satan, by him atchieved,) to whom whatſoever is here ſaid, doth moſt exactly agree. See Chapter 44. 28. and 45.1.

who] Which of all your idols? or, Who but my ſelf? verſe 26. who ſo long before do now foretel it, Chapter 44. 28. See verſe 4.

raised up] v.25.ch.45.13.Act 13.23.He speaks in the Prophetical ſtrain,of a thing to come, as already done:and ſo in the two places pointed to: as all there agree.

the righteous man]Heb.*righteouſneſſe*: which thoſe that apply it to the Meſſias, expound, *that juſt one*, Acts 22.14.*our righteouſneſs*, Jer. 23.6.1 Cor.1.30.thoſe that underſtand it of Abraham,*righteouſneſs*, for, a man of *righteouſneſs*; that is, *a righteous man*, Gen.15.6. as, *peace*, for a man of *peace*, a peaceable man, Pſal.120.7.and,*wiſdome*, for a man of *wiſedome*, a wiſe man, Mica. 6.9. But the text may well be rended, *in righteouſneſſe* : as chapter 42. 6. and as it is expreſly ſaid of Cyrus, chapter 45.13. to manifeſt my righteouſneſs and faithfulneſs, (for faithfulneſs is alſo a branch of righteouſneſs, Hebr.6.10.1 John 1.9.) in the fulfilling of my promiſes, and in righting the wrongs done to my people, Chap.1.27.and 46.13.2 Theſſalonians 1.6,7. the defect of the particle, *in*, is moſt frequent. See Ch.36.8.18.and 28.7.and 33.7.and 34.2,13.but eſpecially, ch. 45.23.

from the Eaſt] Chriſt,and righteouſneſſe introduced by him,Dan. 9.24. from the Eaſtern parts of the world; from Judea,Rev. 16.12. ſay ſome; Abraham, from Chaldea, ſituate Eaſtward from Canaan, ſay others,Gen.11.31.& 12.4,5.& 29.1. But in Scripture, Chaldea is conſtantly termed,as from Canaan, North, Jer.1.13-15.& 4.6.& 6.1,22.& 10.12.But Cyrus rather, from Perſia,lying Eaſt from Babylon,v.25.ch.46.11.

called him to his foot] Abraham to go to and fro at his command, and as he ſhould appoint him, Geneſis 12.1. Hebrews 11.8. Or, Cyrus, whom he ſingled out to do him ſervice, to be led by him, and be at his command, chapter 44.28.& 45.1,2,3,4. for that is it,which this phraſe importeth.Gen.30.30.Judg.4.10.Matth. 8.9.

gave the Nations before him, and made him rule over Kings?] This ſome apply to the reproach of thoſe two Kings,Pharao,and Abimelec,rebuked by God for the wronging of Abraham,Geneſis 12. 17.& 20.3.Pſ.105.14.the moſt, to the victory that Abraham atchieved againſt thoſe four Kings,Geneſis 14.14,15. But as the former hath no affinity with what here followeth ; ſo, nor doth the latter ſuit well with the words enſuing:for though Abraham then overcame theſe four Kings in fight, yet that he ever ruled over any King , or country, we read not,It is rather,therefore,meant of Cyrus,who ſubdued many countries and kingdoms, with their Kings, and having ſubdued them:reigned over them,chapter 41.5.

gave nations before him]To be ſubdued by him,ch.45.1.the article is not in the text.

made him rule over]Subdued to him: as Chap.40.10. a defect of the pronoun, as Hoſea 6.4.

he gave them as the duſt to his ſword, and *as driven ſtubble to his bow*] Or, *made them*(continuing the ſentence) *as the duſt to his ſword, as driven ſtubble to his bow* ; or, *whoſe ſword made them as duſt,his bow, as driven ſtubble*.So that he beat them,as to duſt,Pſal. 18.42.and they were no more able to ſtand before him, then ſmall duſt,or dry ſtubble before a ſtiff gale,or guſt of wind,Pſ.1.4 & 35.5. & 83.13.ver.15,16.ch.40.24.Jer.13. 24. the demonſtrative, for the relative;as Jer.5. 15.

graved]Or,*made*:as Jer.44.22.

them] A defect of the pronoun : as Chapter 30. 2. and 40.11.

ſword,and bow]The weapons of war,then moſt in uſe,Pſal.44.3, 6.chapter 21.15. the one to ſmite with at hand;the other, to ſtrike with at diſtance, Pſalm 37.14.

V.3.*He purſued them*]As Pſalm 18.37.or,ſo that *he purſued them*: as Pſalm 109. 27. carrying on the ſentence to the end of the verſe.

and *paſſed in ſafety*] Hebrew *he paſſed in peace*; that is, both with ſafety, and ſucceſſe, 2 Samuel 3.21.Judges 18 6.without diſturbance, or reſiſtance, to any purpoſe: as Exodus 11.7. Chapter 45.1.

even *by the way* that he *had not gone with his feet*] Or, *a way he had not gone with his feet*. For there is no more in the text, not turning back by flight, as Sennacherib, the way that he came, Chapter 37.29.or,rather,paſſing ſafely under Gods conduct,(as Jer. 2.17.)chap.45.2.through ſuch places as he had not formerly been acquainted with;to wit,Abraham,ſay ſome,unto Damaſcus,Geneſis 14. 15.or,Cyrus, rather through Aſſyria,and the countries adjacent, into Chaldea, and unto Babylon. See on Jeremiah 50. 2.& 51.46. no ſtrangeneſſe, or uncouthneſſe of way, ſhall be any impediment to his paſſage ; as chapter 42. 16. a want of the relative there is in the text : as Chapter 42.16.and 55.5. Which yet will not need, if a learned late Writers note be admitted, who rendreth the text, *he ſhall not go the way with his feet*; that is, he ſhall proceed with that ſpeed and expedition, that he ſhall ſeem rather to fly, then to go. But this, to me, ſeems ſomewhat ſtrained

V.4.*Who hath wrought, and done it*?]Who was it,or is it, that did, or doth all this before ſpoken of, verſe 2,3? *it* : as Chapter 31. 2.or,*theſe things*,as Pſalm 22.31.Malachi 2.17.

calling the generations from the beginning] Hebrew *from the head*; as Chapter 40.21.or, Who is *it that calleth the generations from the beginning* ? *or from the firſt*? ſupplying the interrogative from the former branch. Who as he made man at firſt, ſo continueth the race of mankind throughout all ages, Gen.1.27,28.Acts 17.26,28. or, that hath ruled, doth rule, and ſhall rule the whole race of mankind, from the beginning of the world, to the end of it : authority implyed in *calling*, that is, in impoſition of names, whereby perſons or creatures, may be called, Gen.1.5, 8,10.& 2.19.Dan.1.7. and in having them at *call*, and command. See on Chapter 40.26.

I the Lord, the firſt, and with the laſt, I am he] The anſwer to the former demands. It is Iehovah alone, that hath done all theſe things ; and no counterfeit deity, none but he, Pſ. 136.4.ch. 44.24.

the firſt,and with the laſt]Who have ever been,and ever ſhall be,Pſ. 90.2.& 102.27.ch.40.28 & 43.10.& 44.6.& 48 12.Rev.1.17.& 16. 5.& 22.13.

I am he] That doth all theſe things : or, *I am*, to wit, *the firſt, and with the laſt* : *I am*, in being : as John 8. 58. *before Abraham was, I am* : the pronoun demonſtrative, for the verb ſubſtantive, as Pſalm 44.4. *Thou he my King*, for, *Thou art my King*, or *I am the ſame*, as *Thou* art he, for, *Thou art the ſame*, Pſalm 102.27.

with the laſt] That is, continuing with, and ruling this whole world to the end of it,Pſalm 146.10. or, before whom, there was none, nor ſhall any be after, that ſhall continue as long as any creature ſhall have being,chap.43.10. A learned late Writer, thus rendreth this verſe, *who hath wrought and done, and calleth the former generations*? (that is, thoſe now paſt,)*I the Lord the firſt,and the latter*? (to wit, thoſe generations that are yet to come, who calleth, as before,)*I the ſame*, I propound it only, and leave it to the conſideration of the learned.

V.5. *The Iles ſaw it, and feared; the ends of the earth were afraid, drew nier and came*] The effect that theſe ſtrange works of God ſet on foot, for the deliverance of his people, in raiſing up of Cyrus,and making him ſo ſucceſsful, had upon the Idolatrous Nations, far and neer ; to wit, that they were ſtricken with much amazement and affrightment ; and laid their heads together , to conſult , by what means, to help and ſecure themſelves ; which (ſilly ſots) they could not deviſe how to effect, but by recourſe had to their counterfeit gods, and by making them more idols, as if their ſafety conſiſted in the multitude of ſuch fopperies,cha. 2.8.Jer.2.28.& 11.13. Yet the words may be , and are, by ſome, thus read and rendred; When *the Iles ſee it, and are afraid, the ends of the earth are affrighted, let them draw neer and come*; and ſo forward See at the cloſe of v.7.a defect of the adverb of time,as ch.17.6.& 26.10.So v.17. See v.1.& ch.44.11.

Iles] Or, *countries*, that is, the people of ſeveral countries. See v.1.

ſaw it]Conſidered,or took notice of it,as ch.40.6.Pſ.119.153,159. a defect of the pronoun;as ch.37.19.

feared] So Exodus 15.14, 15,16. for to the circumſtances and effect of the deliverances out of Egypt, doth God alſude, in fore-telling, and relating of that other out of Babylon. See ver. 17-19.

the ends of the earth] Not the earth it ſelf ; as Chap.40.28. but the inhabitants of the utmoſt parts of it, whoſe habitation reacheth to the lands end : as Pſalm 65.8.& 67.7.& 98.3. verſe 9. Jeremiah 50.26.

drew neer, and came] Not to God, to appear before him; but to take counſel together, how to ſecure and ſave themſelves,as Joſhua 10.1-4.& 11.1-5.

V. 6. *They helped every one his neighbour,and ſaid every one to his brother, Be of good courage*] They endeavoured to hearten and encourage one another to hold out, and ſtand to it, in hope of help from their idols.So Exodus 14.5,6,9. 1 Samuel 4.6-9. Pſalm 64.5.

every one his neighbour] Or,*one another*. Hebrew *a man his neighbour*, as Geneſis 11.3.Jeremiah 31.34.

ſaid every one to his brother]Or,*ſaid one to another*:as Geneſis 26. 31.Jeremiah 34.17. a ſupply from the former branch, as Geneſis 1. 16,1 Chronicles 10-11.

Be of good courage] Hebrew *Be ſtrong* , 1 Samuel 4.9.Pſalm 27.14.and 31. 24.

V.7.*So the Carpenter encouraged the Goldſmith*] The Workmen, whoſe employment is about making idols,were right glad, and ready to take hold of the opportunity to be ſet on work about the forging and coining of new Gods; loath, with Demetrius, to have idolatry go down, and their trade to grow out of requeſt, Acts 19. 24.27.

So] Hebrew *And* ; yet ſo, Chapter 37.5,8.hewbeit, the copulative here retained, is better.

the Carpenter] See Chapter 40. 19,20.

the Goldſmith] Or, *Finer*, or *Founder*. See Chapter 40.19. and 46.6. And ſo ſome of the Jewiſh Doctors ; howbeit, ſome other of them, by the former, underſtand *the Founder* ; by the latter , *the workman* , that overlayeth it with plates ; as Chapter 40. 19.

and *he that ſmooth eth with the hammer*]The gold or ſilver plates, that the idoll is to be overlaid with, Chapter 40. 19. Jeremiah 10. 9. a defect of the inſtrumentall particle ; as Pſalm 17.13,14. yet ſome render it without any ſuch ſupply. See the next note.

him that ſmote the anvill]Or,as others,*he that beateth out the* metal *on the anvill*. But the former word, in Hebrew, is a noun,not a verb; and ſignifieth not a *ſmiter*, but *ſmiting* as another of the ſame

ſame ſtock, Prov.18.6. & 19. 29. and thence a term for *an hammer*, Judg.5.26. the latter word no where elſe in Scripture found, for *an anvil* (though the Jewiſh Doctors , ſome of them, ſo expound it ; and, ſome other of them, *an hammer*) cometh of a word, that ſignifieth, *to ſhake*,or *diſturb*,and *trouble*, Gen.41.8. Pſal.77.4.Dan. 2.1,3. whence a term for a *bell*,Exod.28.33,34. but it is moſt commonly and frequently uſed for a *courſe*,or *a turn*,Gen.18.32. Joſh. 2.1,3. whence a term for *a bell*,Exod.28.33,34. but it is moſt commonly and frequently uſed for a *courſe*,or *a turn*,Gen.18.32. Joſh. 6.3. Some,therefore,of the Jewiſh Commenters, read this paſſage thus;*the Carpenter encouraged the founder*,or,*the meta ſmith that ſmooth eth the hammer,for ſmiting on the anvil*, or, *for ſmiting by turns*. And to confirm this , they call in the Chaldee Paraphraſe, from whence they gather, that the former word *patiſh*,ſhould ſignifie *an hammer* of the greater ſize; *a fledge*, the latter, to wit, *paam*, one of a ſmaller ſize; it being,ſay they,the manner of Workmen, to make uſe of the greater, for the beating out of their work at firſt, and of the leſſer,afterward,for the poliſhing of it. Whereas, other of them would have the former word to ſignifie the leſſer hammer; and the latter, the bigger: that which it more agreeable to the words of the text, wherein the former ſeems to be the poliſhing hammer. See Chap. 44.12. But the truth is, the Chaldee ſeems not to take the word *paam*,for any *hammer* at all,either bigger,or leſs, but expoundeth it by the word *zimna*, that anſwereth to *paam*, as it ſignifieth ; *a turn*, or *courſe*. It uſeth a word, indeed, withal, that in the Writings of the Talmudiſts, imports *an hammer*, of any ſort or ſize indifferently, whither one to beat iron out, or one to crack nuts with; as by the places, out of their diſcourſes produced, appears. But that ſeems to appertain to the expoſition of the fore-going word *holem*. Nor do I find any place alledged, either out of ſacred Scripture, or Talmudical Writer, wherein the word is taken,either for *hammer*, or *anvil*. I ſuppoſe,therefore,that this paſſage may well be thus rendred, and *the ſmoother with the hammer, the ſmiter by courſe* ; that is, *he that poliſhed the work, him that wrought as the forge*. Heb.*ſmiting*,for a man of *ſmiting*; a ſmiter,or one that ſmiteth, as men of *deviſion* for *deviders*: ſuch as uſe to deride, Prov.29.8. Chap.28.14. a defect of the ſubſtantive regent. Of the like whereunto, ſee on ver. 2. However, thus muſt their gods be handled and hammered, ere they can attain their Deity.

ſaying, It is ready for the ſodering] It is ſufficiently beaten out at the anvil; it is now time to put the parcels of it together,and to faſten, with ſoder, the joynts one to another. Or, as others, rather, more agreeably to the original, *ſaying, of the ſoder* (ſo is the particle uſed,Chap.38.15.) or, *of the ſodering*, (the word is no where elſe uſed, but for joynts,or junctures, in the plural , 1 Kin. 22.34. 2 Chr.18.33.) *It is good*, the pronoun, for the verb ſubſtantive , as ver.4. It is well ſodered, the joynts are well faſtened one to another.

and he faſteneth it with nails, that *it ſhould not be moved*.] They faſten with nails, either the frame of plates joyned together with ſoder, unto the wooden ſtock underneath it, that the joynts may keep the faſter, and hold the firmer together, (as the Jewiſh Commenters underſtand it) or the image, it ſelf, to ſome wall, poſt, or pillar, that it may ſtand faſt, in the place aſſigned it, and neither fall, nor be ſtirred ; as moſt of ours take it. See chap.40.19. and 46.7.

he faſteneth] That is,ſome one of them,or others; the verb taken indefinitely, as Gen.48.1. *he told*(that is,*one told*) *Joſeph*.

faſteneth it] The idoll; ſuch as is mentioned , Chapter 40. 19. the pronoun , for the noun , as Chapter 33. 2. and 35. ver.8.

that *it ſhould not be moved*] Or, that *it ſtir not* ; a defect of the particle, as Pſalm 93. 1. It is not to be omitted, that ſome or ours read the whole paſſage, from ver.5. hitherto, not as ſpoken in way of relation, what the enemies of God,and his, did;but delivered, by way of permiſſion , and provocation ; as if it were ſaid, *Let them, when at the ſight of theſe things, they begin to be troubled, draw neer, and convene* ; *let them aſſiſt and encourage one another : let the idolmakers joyne together , and conſpire to make their work as firm as they can*. See the like, chapter 8. 9, 10. Let others conſider, and judge of it.

V.8. *But thou Iſrael art my ſervant , Jacob whom I have choſen,the ſeed of Abraham my friend*.] From the idolatrous Pagans,God turneth his ſpeech to his own people , endeavouring to confirm and ſtrengthen them, againſt all fear from the adverſe party, undertaking to ſecure them, and make them ſucceſsful againſt all that ſhould oppoſe them.

But] Heb. *And*: as ver.8.

thou Iſrael art my ſervant] Or,rather, *thou Iſrael my ſervant*: or, who art *my ſervant*: and ſo forward, in way of compellation,and deſcription of the party ſpoken to, unto ver.10. of *Iſrael* and *Jacob*:ſee ch.40.27. To him was the promiſe, made before to Abraham , ſolemnly renewed, Gen.28.13,14.

my ſervant] Not as all men, yea, all creatures are Gods ſervants at large, Pſal.119 91. but in a more ſpecial manner , taken into his Family, to be his houſhold ſervants, to have them neer about him; and to reſide, himſelf, among them, Levit.25.42. & 26. 11,12. Deut.9.28. Pſal.22.30.& 148.14. Eph.2.19. See ch.43.1. & 44.1.

whom I have choſen] To be a peculiar people to my ſelfe, Exod. 19.4,5. Deut.7.6. Pſalm 135.4. Heb. *whom I have choſen that*; a redundancy in that language uſe , Pſa.1.4.& 144. 8. the like is in the next verſe.

the ſeed of Abraham] His Poſterity: as Pſalm 105 6. 2 Cor. 11. 22. whom God for his ſake regarded, Deuter.7.7. and 9.27. and 10.15.

my friend] So 2 Chr.20 7. Jam.2.23. whom I freely loved,Deut. 4.37. and who entirely loved me,Gen.22.12. and with whom I was pleaſed to enter into a ſolemn league of amity, as well defenſive; as offenſive, Gen.12.2,3. & 15.1,18. & 17.2,7. Thus is God a friend, even to his friends ſtille, as well as to himſelf, Exod.20.6.Pſa 37.26. & 111.13,14.

V.9. Thou *whom I have taken from the ends of the earth*.] Heb: *whom I have taken thee*; as before,ver.8. The word, *Thou*, is here needleſs: there is,as a redundancy in the pronoun,ſo,a defect in the verb : entire and full, it is thus , *whom I have taken, or took*, and brought *from the ends of the earth*, or, *from the lands end*; as Pſa.72. 8.v.5. to wit, in Abraham,their Progenitor, in whoſe loins they then were, (as Judg.2.1.God is ſaid to have brought them out of Egypt, in their Parents,then all deceaſed,Num.14.29 31.) and whom God took and brought from the land of Chaldea, unto the land of Canaan, in which alſo, afterward, he feeled his feed, Joſh.24.2,3. Of the ſupply, ſee on Chap.38.17,21. and ſee the like,Gen.27.9. Jer. 30.16. yet it followeth not hence, as ſome would infer, that Abraham was the party mentioned before, ver.2. for the ſequel is of no neceſſity. And the next branch doth exclude the expoſition of thoſe, who would underſtand this, of the bringing of the Iſraelites out of Egypt. Nor do they ſeem to go leſs wide, who, either with the Jewiſh Doctors , underſtand this paſſage of the deliverance of them from the captivity of Babylon, a place far remote from their own home,Chap.39.3. Jer.30.10. Or,ſo ſome of ours, of the Elect, called out of all parts of the world,by Chriſt, Chap.56.6,7. Matth. 8.11.

and called thee from the chief men thereof] So is the word uſed, Exod.24.11. and it ſignifieth great ones, *chief*, or *choice* men ; ſo the word, as *obſerved*, and *fet apart* from others of leſs reckoning : as the word, whence it cometh, importeth, Gen.27.36. Num.11.17. Eccl. 2. 10. a borrowed term, from things that are kept cloſe and ſafe under the *arm-holes* , Ezek.13.18. Jer.38.12. meant of Abraham, whom God called out of Chaldea, from the great men there allied to him, or among whom he lived, Gen.12.1. Joſh.24 2,3. So rather, then as ſome, from the great men , their hard maſters in Babylon, chap.26.13. & 43.14. Or, as others, of the Elect called, when the great ones are paſſed by , Matth.11.5,25. 1 Corinth. 1. 26,27.

and ſaid unto thee, Thou art my ſervant, I have choſen thee] That is, I made thee my ſervant : or, made choice of thee to be my ſervant, as Ezek.16.6. *I ſaid to thee, live*; for, I ſaved thy life,or,kept thee alive : and, *ſay to my ſoul, I am thy ſalvation*, for,do thou ſave me,Pſal.35.3. and ſo it is, the ſame in effect with the former, ver.8. or, I made it known to thee , that I had made choice of thee to be my ſervant, and would not caſt thee off Gen.17.7.

and not caſt thee away] Or, *and have not rejected thee*: as the word is rendred, chap.8.6. Or,*and I will not caſt thee off*:as 2 King. 23.27. See 1 Sam.12.22. Pſal.94.14. Jer.31.37.& 33.26.Rom.11. 1,2.

V.10. *Fear thou not*] Ver.13,14. Chap.8.12.& 37.6. & 43.1,5. Lam.3.57.

for I am with thee] Gen.15.1. & 26.3,24. & 46.4. Exod.3.12. Chap.43. 2,5. Jer.1.8,19. & 15.20 Acts 18.10. that is, ſecurity all-ſufficient , Pſalm 23.4. & 27.1,2. and 46.2,3,11. Romanes 8. ver 31.

be not diſmayed] As thoſe that have nothing but their idols to truſt to, ver.5. the word ſignifieth properly, *to look about*, Chap. 17. 7,8 Or, *to look aſide*, Chap.32.3. as men are wont to do,when they are in diſtreſs, Pſal.142.4. *then to be amazed* ; as in ſuch caſes men oft are, Chap.29.9. and laſtly, *to be diſmayed*, as here. See ver. 23. Jer.46.27.

for I am thy God] I the true God, endued with all power, am thy God,Gen.17.7. Pſa.48.14. & 84.11. & 144.15. Cha.63.1.

I will ſtrengthen thee] Or, *I ſtrengthen thee*: and ſo, *I help, I upholde*: See ver.12. cha.40.29,31. Pſa.46.1.

yea, I will help thee] Pſal.46.5.

yea, I will uphold thee.] Pſal.41.12. & 63.8. Cha.42.1. the redoubling of the particle addeth much weight to the words: as chap. 40.24. importing,that no ſtrength,or aid,or ſupport, ſhall be wanting, that in any kind ſhall be needful for them, 2 Cor 12.9.

with the right hand of my righteouſneſs]] Or, *by my right hand of righteouſneſs* : that is, *my righteous right hand*. See on cha.2. 20.& 30.23 *a right hand of righteouſneſs*,for,*a righteous right hand*: Or,a right hand working righteouſly, as, *a right hand of faithood*, Pſalm right hand working righteouſly, as, *a right hand of faithood*, Pſalm 144.8.11. for, *a falſe right hands*: or, a right hand working falſly and fraudulently. Gods *right hand*, for his active power exerciſed in righting the wrongs done to his people, and in the faithfull performance of his free promiſes made to them. See Chapter 1. ver.27.

V.11. *Behold, all that were incenſed againſt thee, ſhall be aſhamed and confounded*:] Of the note prefixed, ſee Chap.10.33. & 30. 27. & 40.10. Before, was a promiſe of all ſtrength,aid,and ſupport, to

toGods people: Now, a denunciation of shame, confusion, and utter destruction, of their enemies and opposites, Exod.23.22.Zach. 12.3.

intensed against thee]So ch.45. 24.

ashamed and confounded] Psalm 25. 3. and 40. 14, 15. and 129.5.

they shall be as nothing] They shall come to nothing, or be as a thing of nought,ch.40.17.v.12.Or, *they shall be as* if *they were not*, or *never were*,ch.40.23,24.

they that strive with thee shall perish]Heb. *the men of thy strife*, or, *of thy quarrel*, or, *thy men of strife*, or, *quarrel*; they that strove or quarrelled with thee:So Job 31.35.See Psalm 35.1. Chap.50.8.

V.12.*Thou shalt seek them, and shalt not find them*]Or, *Thou shalt seek them, but shalt not find them*;as Cant.3.1.& 5.6.Or,*Though thou seek them, thou shalt not find them.* They shall be so destroyed,that thou shalt wonder to think what is become of them,Iob 26.7-9.Psa. 9.5,6.& 10.15.& 37.35,36.Dan.2.33.

even *them that contended with thee*]Heb.*the men of thy contention*,or, *thy men of contention*;thy contendents.See v.11.The word cometh of a verb, that signifieth sometime, *to slight*, or *brawl*, as Num.26.9. sometime,*to fight*,or *bicker*,as Ps.60.title, it may here import either, or include both.

they that war against thee]Or, *that war against thee*;that it may run in the same tenour with the former.Heb. *the men of thy war*,or, *thy men of war*;not that warred with thee;but that maintained war with thee, or waged war against thee.

shall be as nothing, and as a thing of nought] The whole passage may well be thus rendred ; *they that contended with thee, shall be as nothing*,(ch.40.23.Ps.39.5.Hag.2.3.)Or,*as* that which *is not*,(Gen. 30. 1. Chap. 37.3.) *and those that warred with thee, as nought*; as(ch.34.12.& 40.17.)Or,as that *that is gone*,or hath *failed*, and *is not*,Gene.47.15,16.chap.5.8.& 16.4.& 29.20.for both the negative particles are,in substance,the same.

V. 13. *For I the Lord thy God will hold thy right hand*] Or,It is *I the Lord thy God, that hold thy right hand* ; that is, hold thee by thy right hand, to keep thee up, Psalm 63.8.& 73.23.ch.42.6.& 45. 1.& 51.18.or,go hand in hand with thee,to assist thee,as thy friend and fellow in fight.Psal.83.8.See Prov.11.21.or, *that strengthen thy right hand*; and enable thee to prevail against all thine opposites, Psalm 80.17.Ezekiah 30.25.Hos.7.15.so is the word used, Dan.11. 1,6.

saying unto thee]Heb.that am *saying*,as before,*am holding*;*that say unto thee*,Lam.3 57.See on v.9.

Fear not, *I will help thee*]Or,*I help thee.* See v.10,

V.14.*Fear not*]As before,v.10,13.Repeated again and again, to confirm them against the consideration of their powerful enemies, and their own weak and low condition.

thou worm Jacob] That art such in the eye and estimation of thine enemies,who trampled upon thee,as such a contemptible creature.See Job 25.6.Psa.22.6.

and *ye men of Israel*]Or,as some render it, *ye few men:* and so the ancient Greek:but then it should be, *men of number*; as Gen.34.30. Deut.4.27.Jer.44.28.Others,*ye dead men*,that are as dead men, ch. 26.19.Ezek.37.11-14. and so the old Latine. But they mistake the vocal point,for *men*, and *dead men*,in Hebrew,differ but in a vowel. Yet had they said *mortals*, it had not been much amiss, See on ch. 2.9.

I will help thee] Or, *I help thee* : I am thine assistant, verse 10,13.

saith the Lord, and thy Redeemer, the holy One of Israel] Or, *even thy Redeemer*:that is,deliverer, and rescuer. So is the particle used, chap.40.30. See chap.54.5.

V.15.*Behold*] As Chap.7.14.ver. 11.

I will make thee a new sharp threshing instrument, having teeth] Heb. *I have made thee* like unto such a cart, or sled, as they used to thresh out their harder grain with. Of which, see on chap. 28. 25,28. (the note of similitude is wanting, as chap.40.6.)a *new* one : and in that regard, the stronger, and sharper, being neither worn, nor blunted with use: as 2 Samu.21.16.

sharp threshing instrument] Two words are here used : the former whereof, *morag*, signifies *a sled*, in general, 2 Sam.24.22.1 Chr.21. 23. not found elsewhere: the latter, *charuts*, more peculiarly such an one, as was used, commonly, for threshing out of corn,chap. 28. 25,28. as also, sometime, to torture men with, 2 Sam. 12. 31. Amos. 1.3. so called from a verb that signifies *to cut*, yet not, as *cut*, as some would have it : though the form be passive: and it is so, when taken for a *ditch*, Dan. 9.25. but of *cutting*, because it cutteth the straw, in threshing out of the grain : nor is it an adjective, as our version maketh it, rendring it *sharp*, but a substantive, either joyned to the former, by apposition, as his fellow, in way of specification, as a *damsel*,a *virgin*, Deut.22.28, *a woman,a widow*, 2 Sam.14.5.*a woman, an harlot*, Judg.11.1.*a man, an eunuch*, Act.8. 28. and so here, *a sled, a threshing one* : or, ruled by the former, as Ioel 3.14. *the valley of the threshing*, or, *of the threshing sled*: or, as some there render it, *of concision*, or *cutting* : and so here, *a sled of cutting* : or *threshing*, that is, *a cutting* or *threshing sled*. to distinguish it from other sleds, that are used for other purposes.

having teeth] Heb. *a master*, or *owner of mouths*:as, *an owner of wing*,for *a winged fowl*; or one *that hath wing*, Prov.1.17.and *an owner of horn*, for *an horned creature*, or one *that hath horns*,Dan. 8.6.*months*, for *teeth*, or the like : here *a sled*, whose wheels are furnished with iron-spokes, or teeth, as we commonly term them, chapter 28.28.Amos 1.3.as *a sword of mouths*, for *a double edged-sword.* Psalm 149.6.Prov.5.4.and *a two-mouthed*, for , *a two-edged sword*,Heb.4.12. and *to fall on*, or *by*, *the mouth*, for *the edg of the sword* ,Genesis 34 .26. Exodus 17 .13.Luke 21.24.

thou shalt thresh the mountains] I will make thee able, not to withstand only, but to over-master, subdue, and destroy all thine enemies, (see Judg 6.7.2 Kings 13.7.chapter 25.10.Amos 1. 3.) be they never so great, or, strong, so lofty, or mighty, chapter 2. 14. Zach.4.7.fulfilled, as in many glorious victories, as well as deliverances, at sundry times vouchsafed Gods people, after their return from captivity,Zach.2.5.& 12. 2,3,6 so principally, and more fully accomplished in the reign of the Messias.Dan.2.34,35,44,45.2Cor. 10.4,5.

and shalt beat them *small*]Or, to *small* dust, or powder. So the word properly signifieth, Exod. 32. 20.& 30.36. 2 Kings 23.7,15. chap.29.5.thou shalt thresh them in another manner then corn is wont to be threshed. See chap. 28.28.See also, Matth.21.44. a defect of the pronoun,as our reading yeelds it; such as Chapter 40. 15. yet it may be rendred without such supply, *thou shalt thresh, and beat*, or *grinde to dust* , or *powder* , *the mountains.*

and shalt make the hills as chaff] See verse 2, 16. Psalm 18. 42.

V.16.*Thou shalt fan them,and the wind shall carry them away, and the whirlwind shall scatter them*]Thou shalt disperse them,and make an utter riddance of them ; not like chaff, that stayeth in the floor when the grain is there winnowed, reserved for some further use; but that, which upon winnowing in some open and high place, in a stiff wind, is carried clean away; or, upon winnowing on the floor, is,by the whisking of the wind, blown out of the floor,and so scattered,that it cannot be recollected. See Jer.4.11.& 15.7.& 51.1,2. Dan.2.35.

and thou shalt rejoyce in the Lord, and glory in the holy One of Israel] Or,*but*(as v.8.) *thou shalt rejoyce in the Lord* (as Ps.9.14.& 13.5.& 14 6.)*thou shalt glory*,(as c.42.14.)or *boast thy self*,(as Ier.9.22,23.) *of the holy One of Israel*,ver.14,16. ascribing to him, whatsoever he hath enabled thee to do,or hath done for thee,ch.12.1,6.& 25.1-5 & 26.1-6.

V. 17. When *the poor and needy seek water, and there is none, and their tongue faileth for thirst ; I the Lord will hear them, I the God of Israel will not forsake them*] When my people, detained in captivity at Babylon, or elsewhere, Zach.9.12. or by the way in their return home from thence,thorow waste places,v.18,19.shall be in distress, through want of water, or other necessaries;and consequently, when any poor soul shall be in perplexity for want of any spiritual consolation, I the Lord will not be wanting unto them, for any necessary supply, Chapter 12.3.John 4.10.and 7.37.2 Corin. 12.9. A defect of the particle *when* : as chapter 17. 6. & 26.10. v.5.

hear them] By a gracious supply, shew, that I have heard them, even by satisfying their desires, chap.59.9,10.Psal.107.5,6,9.Hos. 2.22.

their tongue faileth for thirst] Sticking to the roof of their mouth, for want of moisture,Ps.22.15.& 137.6. Lam.2.11.*faileth*,as ch.19. 5.Jer.51.30.

the God of Israel] Hereby shewing himself so to be, verse 10.13.

will not forsake them]Gen.28.15.Josh.1.5.1 Sam.12.22.Heb.13 5.verse 9.

V.18. *I will open rivers in high places, and fountains in the midst of the valleys : I will make the wildernesse a pool of water , and the dry land springs of water*] I will alter the very course of nature, and cause those places to yeeld water, where none ordinarily is, rather then my people shall want means of comfortable subsistence; an allusion to those extraordinary courses taken by him, for the supply of his with water in the wilderness, what time they travelled from Egypt to Canaan,Exod.17.6,7.Num. 20.10,11.Ps.105.41.& 107.35. & 114.8.ch.35.7.& 44.3.

high places] See Ieremiah 12.12.and 14.6.Howbeit, a learned late Writer, would have it rather, in *low places* ; as after, *in the valleys, in the plains.* See Chapter 13.1.Jer. 3.2. But it is rather *in high places*, in opposition to the valleys ; in places as well of the one condition, as the other. See chap. 30. 25. a place parallel to this:

in the midst of the valleys]Or,*in the valleys*, as ch.19.19.& 24.13. See Deut.8.7.Ps.104.8,10.

dry land] Heb. *land of drynesse* : as Psalm 63.1.Chapter 35.1. & 53.2.

springs]Heb *goings out*,or *issues*:and so,Ps.107.33,35.for there is another term for *springs*,or *fountains*,as before.See Ps 74.14.& 84. 9.ch.12.3.

V.19.*I will plant in the Wildernesse, the Cedar, the Shittah-tree,and the Myrtle, and the Oyl-tree : I will set in the desart the firre-tree, the Pine, and the Box-tree together*] I will not furnish them(only)with water, to quench their thirst; but beset the way which they are to passe by, (where the heat of the Sun might, for want of shade, annoy them, as in wilde wastes, it oft falleth out,)with such shrowdy trees, as shall afford them shade, and may much refresh them in their travel,cha.55.12,13. Yet the meaning is not, that God would, by miracle, cause such kind of trees to spring up in the way, where no such were before; but that he would,by his providence and provision, make their passage as convenient & commodious unto them, as if such a thing had been done. So v.3.see Ps.105.39.chap.4.5, 6.& 32.2.

plant]Or,*place*,or *set*. Hebrews *give*:as Gen.39.20.2.Chr.6.13.& 16.10.

cedar]A goodly tree for shroud and shade, Ezek.31.3.

Shittah-tree] Divers conceits concerning this kind of tree, what it should be, because groundless, I spare to relate. The most of the Iewish Commenters suppose it to be a choice kind of Cedar; in regard whereof, some of them make the Cedar here mentioned,and it, but one and the same tree ; as if it were said, *the Cedar of Shittah*; that is, the cedar that yeeldeth the Sittah-wood; which appeareth to have been a wood of some special note and worth. See Exod.25. 5.& 35.7,24. but they seem rather to be reckoned up here, as trees distinct, in like manner, as the rest. It is no where found mentioned in Scripture, save here, and about the furniture of the Tabernacle.Concerning which, what fables the Talmudists tell us, of the Israelites planting them in Egypt,by Iacobs admonition,and their carrying the wood thereof out of Egypt,by Moses his direction ; and of an whole wood of them,growing neer to Mount.Sinai,that the people should fell, wherewith to make them Tabernacles , I forbear to insist on.

myrtle] A very pleasant and delightful tree, of a fragrant smell, in regard whereof,it was,by the painims,dedicated to Venus:thence had Ester her name, *Hadassah*, Est. 27. by the Greek Historians termed *Atossa*; the branches whereof, travellers, for their refreshment, (and as by them deemed to have some efficacy to keep them from weariness in travel)used to carry in their hands, by the way. See Pliny, liber 15. Chapter 29. it is reckoned among the shadowy trees, Nehemiah 8 . 15. See Zachariah 1. 1.8.

oyl-tree]Heb. *tree of oyl*; the olive tree, whose fruit yeeldeth oyl, Exodus 30.24.Judges 9.9.Romanes 11.17. hence the *sucking of oyl out of the flinty rock*;that is from those rocky places,on which the olive trees grew,Deut.32.13.of the beauty and shadiness of it,see Hos. 14.6,7.

firre]A bout this tree, also, there is some dissent among the Jewish Masters; but the most agree it to be *a firre* : which is the more likely,because musicall instruments were made of the wood thereof, as at this day with us,2 Sam.6.5. It is joyned oft with the *Cedar*,ch. 14.8.& 37.24.Zach.11.2.See ch.55.13.& 60.13.in which place, all these latter three trees are mentioned, and joyned, as here, *together.*

Pine] This word being no where else found, but here, and chap. 60.13.is very ambiguous; the Rabbines, after their manner, where they are as uncertain , as others , say , it is a kind of cedar , and so leave us at randome. Most of ours take it to be the *pine*, or the pitch tree:which some guesse to be so called, from the noise that the branches thereof make, when they are shaken with the wind : and the root, whence it seems to spring, is used of such a noise, as horses use to make,trampling,or prancing with their feet,Judg.5.22. Nahum.3.2. Others derive it from an Arabick word, that signifies *eternity*: either because it holdeth his verdure all the year long:as some kind of flower, thence called by the Greeks, *Amarantum*, alluded to, 1Pet.5.4.& with us *everlasting*:or,because,though the wood,or timber thereof, is of long continuance : for they seem to stray further,who, by change of a letter, yet not altogether unusuall, would have it deduced, either from the *rozen*, that it yeeldeth, or from another Arabick word, found in that version,Hos.14.6. that signifies *to flourish.*

box-tree]Of this,also, the Rabbines tell us, that it is a kind of Cedar. Yet some of them say, that it is the *brasil* tree : and some, as our version hath it, the *box* : it is no ofter found, then the former. Nor can I assent to a Writer of great note,who in his version,renders it, *shadowy trees*, such, as groves commonly consist of, whence he would have them so named : as if it denoted no particular kind of tree : but such, in general, as yeelds much shade : such as those reckoned up, Nehemiah 8.15. and those pointed to, Hos.4.13.

V. 20. *That they may see, and know, and consider , and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it*] Or, *That men may see,and know,* &c. other people, as well as Gods own : for the verbs are indefinite. So Psalm 109 27. a place parallel to this. See ch. 40.26. verse 4.

consider] Hebrews *lay* : to wit, their heart, to these things, or these things to heart : as it is more fully, ver.22.cha.42.25.Hag.1. 5,7.

the Holy One of Israel]ver.14,16.

created it] Hath appointed it so to be:as Chapter 37.26.or,hath effected it: the word is used, as of the creation and production of the creatures at first, Chapter 40.26 and 45. 12,18. so, of strange works,that may justly be deemed as works of creation,ch.4.5.Ierem. 31.22.

V.21.*Produce your cause, saith the Lord*]Heb.*cause to come neer*: as ch.46.13.

bring forth your strong reasons]Heb.*make to come neer*(as Exod.21. 6.1 Sam. 14. 18. for the words are both of the same notion,)*your strong*,to wit,reasons,or arguments. a defect of the subject: as chap. 40.10.

saith the King of Jacob] Psalm 44.4.and 89.18.and 149.2.cha. 33. 22. God turneth his speech to the idolatrous people, challenging them to produce the strongest pleas they can, in the behalf of their idols; and to prove the truth of their religion, by producing the like words foretold first, and effected afterward,by those whom they adore, to those of his before-mentioned, when they shall see them accomplished, and withal, take notice, how long before, warning had been given of them. See verse 1, 2.

V.22. *Let them bring them forth, and shew what shall happen*]A defect of the pronoun, as ver.15.or, rather, without any supply, here needlesse; *Let them come forth, and declare what will happen.* Let your Idols do it. He challenged the Idolaters, before, to say what they could, for their idols. He telleth them here, what he would have their idols to do. See ver.23. There is an elegant consonancy in the Hebrew words, which our language cannot well express.

Let them shew the former things what they be]Let them shew what they can foretel, or effect ; or have formerly foretold and effected. So ch.44.7.& 45.20,21.& 46.10.and 48.14.

that we may consider them]Heb.*and we will*(as ch.37.26.& 53.2) *set our heart upon them.*See v.21.

and know the latter end of them] Or, *the issue of them*, how they came afterward to passe. Heb. *the posterity of them*, as Deut. 32.20.

or declare us things for to come]Heb.*make us to hear*(as v.26.Ps.51. 8.)*things to come*,as Gen.41.35.

V.23.*Shew the things that are to come hereafter; that we may know that ye are gods*] As verse 2. see verse 20. Hebrews. *And we shall know*; which may well be retained,else, as before,verse 22.the copulative , for the finitive.

yea , do good, or do evill] To your friends,the one; to your enemies, the other:as I, for mine, verse 10-20. but neither of both can ye do,Jer.10.5.& 14 22.

that we may be dismayed, and behold it together]Heb. *and we shall be astonished*, or *amazed*, or *dismayed* (as verse 5. and here, before *and we shall know, and behold*: a defect of the pronoun, *it*; such as ch.37.1,9. Or,(because sight goeth, in nature, before astonishment, or amazement,as verse 5. (*when we see it*;as ch.31.3. & 43.12.Jer 34.1.Zach.12.2.

V.24.*Behold, ye are of nothing*] See 1 Cor.8.1.Or,*ye are lesse* , or *worse then nothing* : the particle is oft used, in a comparative notion: as Psalm 8.5.Job 11.6.the pronoun, for the verb substantive: as v. 10,29.

and your work of nought] The work that is done about you, or by you : all that is done with you, or that your selves do, is *lesse*, or *worse then nought*, as verse 29. or *worse then that of a viper*; so the word lengthned with one subservient letter, is found used, Job 20.16.Chap.30.6.& 59. 5. they are of lesse worth, then the hissing of such a Serpent: or they do not only no good nor benefit, but much mischief to those that adore them, and adhere to them, Psalm 16.4.

an abomination is he that chooseth you] To worship as gods, chap. 44.17.or, *most abominable* (as Lev.18.22.ch.1.13.) is he that (a defect both of the verb substantive,antecedent, and relative,as Jer. 2. 8,11.)*delighteth in you*:as ch.1.29.& 58.5,6.

V 25.*I have raised up* one *from the North, and he shall come*] God having challenged the false gods, to shew what they have done, or can do: doth now again relate, what himself had done. Some render the verbs,both, in the time to come, *I will raise up,and he shall come.* And they supply, for want of the noun following, the former verb, not one, as our version, as of a particular person: but a people: which doth not recede much from the former, since that party, albeit he were but one, it is certain that he brought people, yea, peoples along with him. But we need not depart from the words of the original, that runs thus; *I raised up one, and he came*:(for so it was before,v.2.in the question there, which this answereth to, here, and it is spoken here, as of a thing already accomplished,as there:so ch.43.14.& 45.13.)or,*I raised up one that he might come, or to come*: as v.22,24.to wit,at my call.

from the rising of the sun shall he call upon my name:] Or, *from the rising of the sun*, one that *might proclaim*, or *to proclaim my name* : as Exod.33. 14. Now, this some understand of Nebuchadnezzar the former, that subdued and captived Gods people, said,every where, to come from the North, Jer.1.13,15. & 46. of Cyrus, the latter, that delivered them out of captivity, and is said to come from the East, Chapter 46.11.to shew, say they, that both their captivity by the one and delivery by the other, were of Gods appointment and disposal.But I conceive,rather,with others,that Cyrus, is the party intended in either, who was a *Medo-Persian*, himself, of a medley race: a Persian, by Cambyses his Father : and a Mede, by Mandane his mother , and carryed along with him, in his expedition against Babylon,of his Subjects out of both Kingdoms,some out of Media,

Media, that lay more northerly to it, Jer. 50. 3, 9. others, out of Persia, that lay more to the East of it, ver.2.Chap.46.11.Yet some expound it of Christ, that should gather his dispersed out of all parts of the world, Psalm 107.3. Chap.43.5,6. & 49.12. Mat.8.11. Joh. 11.52. of whom Cyrus was a type. Howbeit, they make over-large reckonings, who by the *sun-rising*, would understand East and West; by the *North*, North and South, to hook in the whole world.

call upon my name] So did Cyrus, say some, because the Persians worshipped no idolls: but, rather, *proclaim my name*; as did Nebuchadnezzar, say some, who both praised him, himself, and proclaimed him to others, Jer.39.11,12. & 40.2,3. Dan.3.28,29.and 4.2,3,34. but it seemes rather to have reference to that solemne proclamation of Cyrus: whereof, see 2 Chron. 36.22,23. Ezr.1. 1, 2.

and he shall come upon *Princes, as* upon *morter, and as the Potter treadeth clay*] Or, *that he might come* (as the like before) or *go* (as Gen.7.1. Ezek.36.20.) and tread down, or trample upon *Princes*. (See the like defective, or comprehensive forms of speech, cha. 38. 17,21. howbeit, the supply here, is from the branch ensuing,as ch. 23.5.) *as morter*, and be *as a potter* that *treadeth clay*:a defect of the relative; as v.24. see Psa.18.42. Nah.3.14.

Princes] Such as God shall subdue to him; as Assyages, Cresus, Baltasar, and others. See ver.2. chap.45.1. or rather the Babylonian Captains and Commanders, Jer.51.28,57.

V.26. *Who hath declared from the beginning, that we may know? and before time, that we may say,* he is *righteous?*] Which of your gods did, or could, fore-tel this, that I fore-told above one hundred, well neer two hundred year, before it came to pass; and, ye see, at length, fulfilled? See on chapter 13.22. See also, chapter 43.9.

declared] See v.22,23. or *declared* this: as ch.45.21.& 48.14.See the like defect, 1 Cor.9.10.

from the beginning] Heb. *head*: as ch.40.21.& 48.16. that is,long before: as in the next branch, *before time*; or *from before time*. Heb. *from before*; or, *from to the face*: as Jer.7.24.

that we may know] Heb. *and we shall know*: as ver.23. and so afterward, *and we shall say*.

He is *righteous?*]He is to be justified and allowed of, in his claim, to a deity, he may justly go for a god; or, may deservedly, claim the name of a god, Deut.25.1. cha.43.9. See v.23.and the like defect, 2 King.10.9. Prov.24,24. ch. 3.10, 11. & 43. 10, 11. A late learned Writer would rather have it rendred, *he is true*; because the word, in Arabick, is so commonly used; and *righteousness*,where it is given to God, doth oft signifie *truth*, as chap.42.21. & 45. 23. So the Chaldee, and the Greek, here; *it is truth*, the one; *true*,the other. And he rendreth thus the whole passage, *who will declare former things? we will know* (or acknowledge him, or them) *and those things that were before? we will say*, he is true. Let others judg of it.

yea, there is none that sheweth, yea, there is none that declareth,yea, there is none that heareth your words] There is never an idol of you, that foretold ought of it;nor Priest,or Prophet,belonging unto either of them, that reported it (Heb. *making to hear*: as ver. 22. ch. 52.7. & 53.1.) from them; nor any of your worshippers, that hath heard ought of it, either from your selves, or from any of you, by any of them, since neither your selves can speak ought, Psal. 115. 5. and 135.16. nor are any of your Priests and Interpreters able to say ought thereof, chap. 47. 12, 13. The repetition of the particle, makes the speech more emphatical: as chap. 40. 24. So verse 20.

V.27. *The first* shall say *to Zion; Behold, behold them, and I will give to Jerusalem one that bringeth good tidings*] Or, as some, I *the first* (that is,God,v.4.) will say *to Zion; Behold, behold them*: Or,as others, *I will give a prime*, or *chief one to Zion*, to wit,Christ, Cant 5.10.) *and a bringer of good tidings to Jerusalem*, who shall say, *Behold, behold them.* Or,as others, again, *I will first give to Zion, and to Jerusalem, one joyfully publishing, Behold, behold them.* But these, all, invert the words of the text too much. I suppose the words may be best thus rendred, with least force to the text, and most fitnesse with the context; I say *first to Zion, Behold, behold them; and give to Jerusalem a bringer of glad tidings.*

The *first* shall say] Or, I *first* say, or said; I am the first that signified ought to Sion, either concerning her deliverance, or the destruction of Babylon; and the persons, by whom either of these should be effected, that which none of your Idols, or Wizzards, could do,v.26. a defect of the verb: as Psa.27.8.

Behold, behold them] That is, say some, the things now foretold, and then fulfilled: but the pronoun is not a neuter, but a masculine, as our version well rendreth it: which some expound of the people under Cyrus his command, coming to ruine Babylon, and to release Gods people. See Cha.13.4,5. & 21.9. Jer. 51.41,44. Others, of the Jewes returning in flocks, and troops, from captivity. See ch.49.12. the repetition addeth more vehemency and evidence to it: as Cha.65.1.

will give] Or, *do give*: do send, do assign.

to Jerusalem] This, and *Sion*, here, are all one: as Chap.1.27.& 40.9.

one that bringeth good tidings] That is, Cyrus, say some, Ezr. 1. 2. Christ, say other, Chap.42.1. & 61.1. John Baptist, say other, chap.40.3. the Prophet Esay, say others, who fore-told all this, see chap.61.1. But I conceive that no peculiar, or particular messenger, is here meant, but that the word is used collectively, *messenger*, for *messengers*: as Chap.40 9. and 52.6,7.

V.28. *For I beheld*, and there was *no man even among them, and there was no counsellor, that when I asked of them, could answer a word*] God here drawing to a conclusion of the controversie, concerning the Deity, or divine power of idols, and having formerly summoned all their proctors and patrons, to come in and plead for them, ver. 1, 21. doth now address himself to pass sentence, as a Judg, where none appeareth in behalf of the party questioned, neither himself, nor any for him, that since they are not able to produce ought in their own defence, nor any other, in their behalf; he therefore concludeth against them, that there is no matter of deity in them, but that they are meer vanity, counterfeit gods, and base idols, verse 29.

For I beheld] Heb. *And I beheld*: that is, *But I looked about*, as ch.31.2. Or, *Now* when *I looked about*, to see whether any would make appearance: as v.17 ch.30.20. & 35.4. &37.9,36. Psa.142.4. so afterward.

there *was no man*] Or, *not any*, ch.40.20. for it is used, not of man alone, but of any creature whatsoever.

even amongst them] As v.12. any of their idols. For I cannot agree with those, that understand it of Gods people: as chap.59.16. and 63.3. the whole course of the context runs another way.

no counsellor] None that could give any advice what was fit to be done, ch.45.21.

that when I asked of them, could answer a word] Heb. *and I asked of them,and they returned*(the same construction with that before) *a word*,or *ought*, Job 13. 22. Jer. 26. 2. Mat.22.46. the verb taken potentially: as Jer.2.23,32.

V.29. *Behold, they are all vanity*] Jer.10.3,15.

their works are nothing] See ver.24.

their molten images are *wind and confusion*] *Molten images*, distinguished from *graven images*, chap.48.5. but put here for images of all sorts, both the one, and the other, promiscuously, as Jer.10.14. & 51.17.

wind] Of no solidity, stability, efficacy, or utility; but such as cause much sorrow and vexation to those that have dealing with them, Psal.16.3. v.24. Jer.10.15. in regard whereof,they are sometime termed by a word that signifieth *sorrow* and *pain*, chap.10.10. and 48.5. like a puff of wind that passeth away, and cannot be held or kept, Psal.78.39. Prov.10.15. & 27.16. and blasteth, sometime, in its passage, Psalm 103.16. chap.40.7. Ezek.17.10. being no solid substance, cannot feed or nourish, Prov.11.29. Hos. 12. 1. yea, being inclosed in the body and bowels, not only affordeth no nutriment, and is a fit emblem, therefore, of labour in vain, whereof cometh no emolument, Eccles.5.16. Hos.8.7. but disturbeth digestion, hindreth concoction, and produceth, oft,pain, and torments intolerable, Chap.26.18.

confusion] Of this term, see on chap.24.10. & 34.11. & 40.17, 23.

CHAP. XLII.

Ver. 1. THis Chapter, and the two next ensuing, which together make up but one Sermon, are much of one subject, relating and fore-telling the blessings that God would confer upon his people; partly, by Cyrus, and partly, yea, principally by Christ; discovering the vanity of idols, and sottishness of idolaters; taxing his people for their incredulity, blindness, excesses, and obstinacy, the causes of their captivity; and yet promising pardon and restitution, upon their sincere repentance.

Behold my servant] The words of God the Father, speaking of Christ, as the Evangelist expoundeth and applieth it, Mat.12.18.so called, in regard of his humane nature,and office of Mediatorship, Chap.49.3. & 53.11. Phil 2.7. Rom. 15. 8. on whom are all the promises of God founded, Gen.22.18. and ratified in him, 2 Cor.1. 20. And of the Messias doth the Chaldee Paraphrast expound it,and some of the Jewish Commenters, after him. Howbeit,some of them expound it of Cyrus; which some of ours, also, but as a type of Christ, admit. See Chap.44.28. & 45.1. And if it be objected,that some things, hereafter spoken, will not agree to Cyrus,it is by them answered, that in the like Prophecies, some particulars agree to the type, and not to the truth: as Psalm 22.6. & 40. 12. Some to the truth, and not to the type: as Psalm 16.10. with Acts 2.29. and 13. 36,37. Or, to the type, in one sense, to the truth, in another. So in those Psalms, wherein David is a type of Christ: as Psalm 2.and 16. and 22. and those, in which Solomon: as Psalm 45. and 72. Some things are spoken, that must, of necessity, be understood of them, in one notion, of Christ, in another: of Pharao's daughter espoused to Solomon, and the Church, to Christ, the one typified by the other, Psalm 45. the same may be said. Others of them, again, understand it of Jacob, and Israel (which the ancient Greek, therefore, hath over-boldly thrust into the text)and the godly of his Posterity, because the term is so oft given unto them,Chap.41.8,9. and

and 44.1,2. & 21.24. & 45.4. & 48.20. And others, of the Prophet Esay, unto whom they apply those places, Chap.43.10. & 44.26. & 49.5. which a late Writer also avoweth. But these two latter carry no probability at all with them.

whom I uphold] Whom I am with, to strengthen, support, and enable him, unto the office and work that I have assigned him, Ch. 49.5,8. Christ principally,chapter 53.10. John 16.32.& 17.4.Cyrus, as a type of him,chapter 45.1,2,5. Or, as the Jewish Doctors read it,*whom I lean upon*: as Kings do on those that serve them, 2 Kings 5.18.& 7.2,13.whom I trust unto,or rely upon,for the performance of what I entrust him with: and this,also,many of ours admit.See of Christ,Heb.3.2. of Cyrus,chapter 44.28. But I find not where the word, here used, hath this notion; the former, very commonly and constantly,Exodus 17.12. Psalm 16.5.& 17.5.& 41.12.& 63.8.cha. 33.15.& 41. 10, 13. and to that, therefore, I adhere. Heb. *I will uphold him*; the demonstrative, for the relative: as chapter 33. 20, 21.

mine Elect] Or,choice one: the term is used of Moses,Psalm 106. 23.of Saul, 2 Samuel 21:6. of Israel and Jacob, and his Posterity, Psalm 105.6,43. & 106.5. chapter 43.20.& 45.4.& 65 9,15. See chapter 14.1.& 41.8,9. & 44.1,2. of Christ true, in a more special manner,set apart by God,for the work of mediation, chapter 43.10. John 6.27,29. & 10.36. 1 Peter 1.20. & 2.4. of Cyrus, as a type, designed for the deliverance of Gods people, chapter 44.28. & 45. 3, 4.

in whom *my soul delighteth*]Or,*is well pleased*;Deuteronomy 33. 11.24. Ezekiel 20.40. who alone is in special manner acceptable to me,Matthew 3.17.& 17.5. and no means of reconcilement,or free access to me,but by him,John 14.6. Ephesians 1.4,6. & 2. 14, 18. a defect of the relative: as Genesis 39 4.chapter 40.20. & 41.3.verse 51.and by a metaphorical respect had to man,*his soul*,for himself: as chapter 1.14. Amos 6.8. with Hebrews 6. 13. which yet may have some reference to Cyrus,in regard of the work done by him,and,by God, accepted of, for the good of his people, Chapter 45. 3, 4. and whom he is, therefore, said to affect. See Chapter 48. 14.

I have put my Spirit upon him] Or, *on whom I have put my Spirit*: the like defect, with that in the first branch. Of Christ, see chapter 11.2. and 61.1. John 1.33,34. and 3.34. of Cyrus, see Ezr. 1. 1. as of Sampson, Judges 13. 25. and of Saul, 1 Samuel 10. 9, 10.

he shall bring forth judgement to the Gentiles] He shall be their Governor, executing judgment upon them, and among them, calling, converting, conquering subduing,ruling,and over-ruling them by his Word and Spirit, Psalm 2.8. and 45.4,5. and 110.2. chapter 2.3,4. and 49. 6. Revelations 6. 2. and 19.11-16. So of Christ: Of Cyrus, as proclaiming Gods mind and purpose to all people, concerning the restitution of his people, and executing of his judgment on those that detained Gods people in captivity, and such as adhered to them, Ezra 1.1. See verse 3.

V.2. *He shall not cry, nor lift up, nor cause his voice to be heard in the streets*] Of Christ, some expound it, that he shall not come with noise and stir, or with pomp and state,as worldly Princes and Potentates are wont to do, but in a meek, still, quiet, and lowly manner, Zachary 9.9. Matthew 12.14,19. and 21.5. Others, that he shall not carry himself contentiously, and clamorously, with passion and perturbation; (for *anger* and *clamour*, go commonly together, Ephesians 4.31. and persons possessed with wrath and rage, are so loud, many times, that they may be heard abroad in the streets: therefore Matthew rendreth it, *he shall not contend*) but shall advisedly and considerately demean himselfe, and dispose things with tranquility and calmness of Spirit,chapter 11.2. (in which sense, also, some apply it to Cyrus) The Hebrew Commenters conceive it to have respect unto worldly Judges; who, in keeping Courts,are fain to speak with extention of voice and vehemency, to cause men to keep silence, and attend to their dooms; which the Messias shall not need, men being of themselves ready to hear and obey him, though speaking calmly and quietly to them,Genesis 49.10. 1Kings 19.12. Psalm 18.44,45. Chapter 2.3.

lift up] *his voice*: to be supplied from the following branch; as chapter 30.17. So verse 11. Yet some of the Rabbines supply, *face*: *He shall not lift up* faces. That is, *He shall not respect* the person of any,Exodus 23.3. Deuteronomy 16.19.2 Chronicles 19.7.Matthew 22.16. Romanes 2.8-11. But the former seems the plain and genuine sense of the place.

V.3. *A bruised reed he shall not break, and the smoaking flax shall he not quench*:] Either, as the Jewish Commenters, he shall not tyrannize over, but nourish and cherish the poor and feeble ones, such are wont,by great ones, to be oppressed,Psalm 72. 2, 4,12-14. Ezek.34.21,22. Or, as most of ours, he shall not deal roughly and rigorously with weak and tender souls,but shall support and strengthen them, deal mildly and gently with them,and be tender-hearted towards them, chapter 40.11,29-31. Ezek.34.24. Some apply it to Cyrus, as an instrument of delivering and rescuing Gods then poor and feeble ones, as a shepherd his sheep, out of the hands of their oppressors, and from those countries, into which, by their cruelty,they had been scattered,chapter 44 28. and 45.13. Ezek.34.4. 6,12,13.

a bruised reed] Or,*cane*. An embleme of inability, and imbecility: See chapter 36.6.

the smoaking flax] *Flax*, that is, a weik of *flax*; as *flax*, for, strings, or, threds of *flax*, Judges 15. 14. And so fully, *threds of tow*, Judges 16.9. *smoking*; having more smoke, then light, chapter 50.10. or, *burning dimly*; almost spent, and ready to go out; as those that are dim-sighted, and can hardly see, having almost lost their eye-sight, of whom the word is used, Genesis 27.1. 1 Samuel 3.2. Zechariah 11.17.

not quench] As chapter 43.17. Heb. *not quench it*: a redundancy: as Genesis 2.17. Matthew 21.41. He shall not blow out, but blow up, raise, trim, supply, snuff, and make to burn brighter, Exodus 27. 21. 1 Samuel 3.3. The positive implyed in the privative, as in the branch fore-going.

he shall bring forth judgment unto truth] Though he favour the weak, yet shall he not spare the wicked, but judge according to truth and equity, Exodus 23.2,3,6. Leviticus 19.15. Deuteronomy 16.20. chapter 11.3,4. John 7.24. See verse 1,4. *truth* is used sometime for, *equity* and *fidelity*, Judges 9.16. chapter 38. 3. and 48. 1. sometime, for the *due* and *ful performance* of ought, Joshua 2. 12. 2 Samuel 7. 28. Iohn 1.14,17. It may well be taken either way here.

V.4. *He shall not fail, nor be discouraged, until he have set judgement in the earth*] He shall not faint, nor be disheartned, in regard of those difficulties that shall encounter him, in his pursuit of the work enjoyned him, but go on couragiously,until he have dispatcht it: See Iohn 17.4. Hebrews 12.2,3. See also chapter 45.1,2,5,13. The Evangelist rendreth it, Matthew 12. 20. *until he bring forth judgement unto victory*. That is, until he have overcome all oppositions that he shall meet withal, in the execution of the judgement to be executed by him, according to Gods purpose and appointment; and subdued all the enemies and oppressors of Gods people. This of Christ, see Romanes 8.36. and 16.20. 1 Corinthians 15. 25. Revelations 3. 21. and 6. 2. Of Cyrus, chapter 44. 28. and 45.1.

fail] As a Lamp, or Taper, doth when it is even spent, and the oyl, or wax, that fed it, faileth. For it is the same word that was of a *weik*,verse 3. And some, therefore, expound it of seeing clearly, and discerning things aright in judgment, chapter 11.2,3 See Deuteronomy 34.7. Zechariah 11. 17. And they expound the whole passage thus, He shall be neither misled by ignorance and mistake, nor forced aside through fear. But I conceive the former here intended, when men faint, their eye-sight faileth, 1 Samuel 14.29. Lam.5.17. For they are wide, who expound it,He shall do nothing in passion, or anger; because of that, Psalm 6. 7. For the word there signifieth, not *anger*, but *grief*; as Eccl.7.3.

be discouraged] Heb. *be broken*. The same word that was used of a *reed*, or *cane*, verse 3. or,*bruised*. For it differeth somewhat from *broken*, verse 3. and it is used in a notion *of oppression*, 1 Samuel 12. 3,4. chapter 58.6. Hosea 5.11. Amos 4. 1. whence some here expound it actively; *He shall not oppress*. But the word is used passively, in the former sense, Ecclesiastes 12.6. Others, *He shall not run*; referring it to another root, and expounding it, either of timidity and cowardise, that setteth men on running, chapter 21.14,15. Jeremiah 48.9. or of temerity and turbulency, that maketh men run on head, Iob 5.13. Proverbs 19 2. and so the meaning should be; He shall do all things considerately and advisedly, not hastily, or rashly: See verse 2. But I concurre rather with the first.

until] This particle is here taken, not in way of determination. as if he should then begin to faint and fail, though not before; as Genesis 24.19,33. and 27.44. and 49.10. 1 Samuel 1. 22. Psalm 132.5. chapter 36.17. but in way of continuation; that so long he should persist and hold out, without fainting or failing; there being no needful mention of not fainting, or failing, any longer, then till then; because from thence forward, all difficulties being now utterly removed, there could be no suspition, or fear of ought in that kind. So Genesis 28.15. Psalm 71.18.Canticles 3.4.chapter 22.14. Matthew 1.25. and 13 33.

set judgement] Setled things in due sort, according to Gods appointment.

in the earth] Or, *on the earth*, here below: as Psalm 135. 6. Matthew 6. 10. and 18. 18. Or, *in the land*, to wit,of Gods people, as distinguished from other nations, mentioned in the next clause. So chapter 4. 2. and 14.2. and 16.1. and 19. 24. But whether way we take it, I cannot assent unto that late learned Annotator, who, by *judgement*, understanding *condemnation*, (as the like term is used,Iohn 5.24,29.) would have the words to be rendred,*until he lay condemnation* along *on the ground*: as some, saith he, are said *to lay justice on the ground*, Hosea 10.7. that is, until he hath utterly abandoned and abolished it. But this sense seemeth too coact, nor to fit so well in this place.

and the Iles shall wait for his Law] *The Iles*, or, *Lands*: as verse 10. chapter 41.1. and 51.5. and *lands*, for, people, or, nations: as chapter 37.18. Not the Iewes onely, but the Gentiles also:the people of divers countries, shall willingly, and readily receive and embrace his doctrine and dictates. *Law*,for, *doctrine*: as chapter 1.10. See Genesis 49 10. Psalm 18.43,44. chapter 2.3,4. Acts 2.42.and 13.48. and 14.1.

V.5. *Thus saith God the Lord*] The former word signifies *might* and *power*: and so the Greek, sometime: as Exodus 20 5.and some of

of ours constantly expresseth it, *the mighty God*: though that in a version need not, no more then for us, in english, to say ever, for *God, the good God*; albeit the term of *God* be deemed, not without good ground, to come from the word, *good*. Of the latter, see on ch. 1. 2. verse 8. This large description of God is here inserted, as well to intimate his ability to go thorow with whatsoever he undertakes, as his fidelity in making good all his promises.

he that created the heavens] Or, *heaven*: see ch. 1. 1. Gen. 1. 1. ch. 40. 26. & 48. 13. Zach. 12. 1.

and stretched them out] Or, *it*: as a curtain, or canopy, Psa. 104. 2. ch. 40. 22.

he that spread forth the earth] Made it appear above the water wherein it lay, as buried and drowned before, Gen. 1. 9. Psa. 136. 6. ch. 40. 28, & 44. 24. 2 Pet. 3. 3. The same word that is used of the sky that over-spreadeth the earth, Gen. 1. 6. 8.

and that which cometh out of it] Heb. *the off-springs*, or, *the proceeds* of it: as ch. 34. 1. See Gen. 1. 11.

he that giveth breath unto the people upon it, and spirit to them that walk therein] Or, *thereon*; rather; as verse 4. *breath*, and *spirit* of life, Genesis 2. 7. & 6. 17. Proverbs 24. 27. Job 33. 4. Acts 17. 25, 28.

V. 6. *I the Lord have called thee*] Christ my Son, and Servant, Psa. 2. 8. Heb. 5. 4, 5. See ver. 1.

in righteousness] In a just and righteous course; or, in faithfulness, to fulfil my promise, ch. 1. 27. & 46. 13. Acts 13. 23, 32, 33. See cha. 41. 2. & 45. 13.

and will hold thine hand] To direct and assist thee, Psa. 16. 8. & 73. 23, 24. ch. 41. 13. & 42. 1. & 45. 1.

and will keep thee] From miscarrying, Psalm 17. 8. and 91. 11. ch. 49. 2.

and give thee for a covenant of the people] To be a Mediator and a ratifier of the covenant, plighted between me and my people the Jews, Gen. 17. 4, 17. & 22. 18. Deut. 5. 3. & 29. 10-12. ch. 49. 8. Rom. 15. 8. 2 Cor. 1. 20. Hebr. 7. 22. & 12. 24.

for a light of the Gentiles] Or, *to the Gentiles*. To comfort and cheer them up, as light is cheerful and delightful, Eccl. 11. 9. Psal. 27. 1. Or to bring them out of spiritual darkness, into the light of grace and life, ch. 9. 2. and 49. 6. Luke 2. 32. Acts 13. 47. and 26. 18, 23. Col. 1. 13. Or, to go before them, and conduct them in the way that tends and leads to life eternal, Luke 2. 32. A metaphor taken from such as go before passengers, journeying in the dark, with a light: or to the pillar, that by night, conducted the children of Israel in the desart, Exod. 13. 21, 22. Num. 9. 15. and 10. 33. Psal. 105. 39.

V. 7. *To open the blinde eyes*] To illighten the minds of those that were, by nature, spiritually blind, with the sound knowledg of saveing truth, ch. 35. 5. Acts 26. 18. 2 Cor. 4. 4, 6. Eph. 1. 18. and 4. 18, 19. Rev. 3. 18.

to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house] The same thing, in divers terms repeated, to deliver them from the thraldome of sin and satan, whereof their captivity in Babylon, was a type, ch. 45. 13. and 49. 9. and 61. 1. Zach. 9. 11. Luke 4. 18. Rom. 6. 6, 14. Col. 1. 13. 2 Tim. 2. 26. Tit. 2. 14. Heb. 2. 14, 15.

prisoners] Heb. *prisoner*. But taken collectively: as Psa. 79. 11. & 102. 20. chap. 10. 4. and 24. 22. properly, *a bound one*, Psalm 68. 6. Whence also the prison-house is called *as house of bond*, or, *bonds*, Jer. 37. 15.

prison] Heb. *closure*: or house of *closure*: or, *shutting up*: as Psalm 142. 5. ch. 24. 22. where the notation of the word is, *closure*: for an house, or place of *enclosure*, as *restraint*, for an house, or place of *restraint*, 2 Kings 25. 29. Jer. 52. 33.

sit in darkness] Or, *in the dark*: as Psalm 88. 6. Like prisoners in a dungeon, into which light hath no accesse, chap. 9. 2. Luke 1. 79.

prison-house] Heb. *house*, or, *place*, (for the word is in Hebrew, a very general term, Job 8. 17. 2 Sam. 15. 17. Psalm 84. 3. Prov. 8. 2. Ezek. 1. 27.) of *restraint*: as 1 Kings 22. 27. 2 Kings 17. 4. Jer. 37. 4. and 52. 31. verse 22. It is used with an ellipsis either way, sometime, *house*, or, *place* alone; as some take it, chapter 14. 17. sometime, *restraint* alone, for *house*, or, *place of restraint*; as above.

V. 8. *I am the Lord, that is my name*] Or, *This*, to wit, *Jehovah*, Exod. 15. 3. *Is my name*. Psalm 83. 18. the name, whereby I am, and will be discerned, and distinguished, as having my being of my self, from all idols, and false gods, that have their being from others, Exo. 3. 14. Deut. 6. 4. 1 Kings 19. 21, 22. And thereby I will also, in a more special manner, be known to my people, in making good all my gracious promises to them for their good, Exod. 6. 3. For the Talmudists, and those that follow them, are here most ridiculous, who read the words, *He is my name*; and thence coin us a new name of God, which they use in some of their prayers: as they do also *Aphu*, from 2 Kings 2. 4. Whereas the word signifies no more then *this*, or, *that*, here; *he also*, there.

and my glory will I not give to another, nor my praise to graven images] I am jealous of my glory, and will not suffer it, therefore, to be imparted to any other, but will severely avenge my self on any that shall so do, Exod. 20. 5. Deut. 4. 15-19, 23, 24. Or, I will not suffer my glory to be impaired, as it would be, should I faile in the performance of any of my predictions, or promises, and sogive idolatrous occasion to advance their idols above me. See chapter 48. 11.

to another] To *any other*, simply. Or, *to any other* (that is, *strange*: as Mar. 16. 17.) *another*, for, *another god*: or, *a strange god*: as Psalm 16. 4. A defect of the substantive, (as ch. 43. 1 2.) taken collectively in either.

graven images] For images of all sorts. See on chapter 41. 29.

V. 9. *Behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them*] As in times past I have been true in my promises, so will I be for time to come, Josh. 7. 5. and 23. 3, 5. 1 Kings 8. 23-25. Or, as my predictions to Ezekiah, concerning the Babylonian deportation fo long before delivered, have already been effected. So now I fore-tel other things, concerning the downfal of Babylon, and the deliverance of my people, temporally, by Cyrus; spiritually, by Christ; long before any seeds, or signs of either, appear. That which before he challenged any of their false gods to do; and whereby he confirmeth his owne divine power, and convinceth them as counterfeits. See chap. 41. 22-24, 26, 28, 29.

spring forth] Or, *bud out*, Gen. 2. 5. And as there, when no sight of any such matter yet appeared, or meanes that might produce it.

tell you] Heb. *make you hear*; as ch. 41. 26.

V. 10. *Sing unto the Lord a new song*;] *A new song*. That is, say some, an excellent one: or rather, *a new song*, of a new matter, for a new mercy, upon a new occasion. For it hath reference to those *new* matters, mentioned, verse 9. See ch. 43. 19. Jer. 31. 22. Psalm 32. 7. and 33. 3. and 96. 1. and 98. 1.

and his praise from the end of the earth] Or, *from the lands ends*: as Psalm 72. 8. ch. 24. 16. Either from all parts, where Gods people remained as exiles, as ch. 11. 12. or where Babylon had exercised here rigor, ch. 14. 5-7, 16, 17.

ye that go down to sea] That are employed in shipping, as merchants, or, as mariners, Psalm 107. 23. Let all praise God every where, both by Sea and land, Psalm 96. 11, 12.

and all that is therein] Heb. *the fulnes thereof*: as Psalm 96. 11. and 98. 7. Yet not fishes, but men, that trade and traffick there. For that seems over-nice that some here have, that the Ilands themselves should be called the *filling* of the sea, as being set in the sea, like pearls, or precious stones, in the hollow of a ring, or other jewels: Because of such the word is sometime used, Exod. 25. 7. and 28. 17.

the Iles, and the Inhabitants thereof] Or, *lands*, as verse 4. or, *sea-coasts*, and those that border upon the sea: as Chapter 24. 15.

V. 11. *Let the wilderneſs, and the cities thereof, lift up* their voice] See the like defect, verse 2. See chapter 35. 1.

the villages that Kedar doth inhabit] The Arabians, or Ishmaelites that dwelt in scattered villages, or in tents, Gen. 25. 13, Chap. 21. 17.

let the Inhabitants of the rock sing] Or, of *Petra*, the chief city of Arabia: See Chapter 16. 1.

let them shout from the top of the mountains] That is, as some, those that are most savage, such as Mountaineers commonly are, Jer. 3. 2. but to be civilized under the Kingdom of Christ, chapter 2. 4. and 11. 6-9. Others think it an allusion to those Sentinels, or, watch-towers, situate on the tops of high hills, or other eminencies, from whence messengers used to call people together, to acquaint them with what good tidings they brought. See chapter 40. 9.

top] Heb. *head*: as chapter 2. 1.

V. 12. *Let them give glory to the Lord, and declare his praise in the Ilands*] Or, *Lands*, or *Countries*: See verse 10.

V. 13. *The Lord shall go forth*] To wit, to war against the enemies of his people: See chapter 37. 36.

as a mighty man] Or, *a mighty one*: so Job 16. 14. Psalme 78. 65.

he shall stir up jealousie] Or, his *jealousie*; that is, his raging wrath, and fierce indignation, Prov. 6. 34. so Deut. 19. 20. chapter 59. 17. fitly termed *jealousie*, because proceeding from a vehement and ardent affection, both of love to his people, and regard to his own honor, Deut. 4. 19. chapter 37. 32. Zach. 1. 14. a defect of the pronoun; as chapter 40. 12. he will set with much fury and fierceness upon them: See Psalm 78. 38.

like a man of war] Heb. *a man of wars*, as 1 Chronicles 28. 3. a man much exercised in wars, that hath fought many battels; See Exodus 15. 3.

he shall cry] Or, *shout*, Psalm 78. 65. as military men use to do, in giving the onset, in joyning battel in the field, or on-slaught in the assault of a City: See Jer. 48. 33. Amos 1. 14.

yea, roar,] Like a mighty fierce Lion, that breaketh in with violence upon the flock; and with his hideous roaring, affrighteth both sheep and shepherd, Amos 1. 2. and 3. 8. or, *make an hideous cry*; for the word that signifieth *roaring* properly, is another, this is no where found, but here, and Zeph. 1. 14. and imports a louder and more hideous cry, then the *shout* before-mentioned.

he shall prevail against his enemies] Or, *behave himself mightily*, or, *play the valiant man*, Job 13. 25. See Psalm 118. 15, 16.

V. 14. *I have long time holden my peace, I have been still*, and *refrained my self*] Or, *I have restrained my self*, for there is no copulative in the text: so chap. 41. 16. The words of God himself, (in regard whereof, some prefix the word, *saying*, as Psalm 105. 15. Acts 7. 32.) professing, that he had long forborn to execute judgment, and take vengeance in the behalf of his people, (as Psalm 50. 21. and 83. 1.) restraining his wrath, (ch. 48. 9. & 62. 1.) like a woman in travel, striving to hold in her breath; for the next branch seems to imply some allusion thereunto, see Jeremiah 44. 22. the word is used of Joseph, Genesis 43. 21 & 45. 1.

long time] Heb. *from an age*. So Genesis 6. 4. Jeremiah 5. 15.

now will I cry like a travelling woman] Or, *cry out*; (the word is no where else found) as a woman in pain, that being not able to hold her breath any longer, cryeth out in her travel, and can have no ease, or rest, untill the be delivered, Chap. 26. 17. Rev. 12. 2. Hence, some would have one of the Hebrew Midwives, in Egypt, named *Pua*, Exodus 1 15. which may not be altogether improbable, because they are conversant about women, in such cases; or rather, because with much *cry*, her mo her had been delivered of her; as Jabez his mother, of him, with much *pain*, 1 Chr. 4. 9.

I will destroy, and devour at once] Heb. *swallow down*: as Job 5. 5. or, *sup up*, as Jeremiah 2. 24. and 14. 6. An allusion to such ravenous wilde beasts, as do so suddenly swallow down what they have slain, that they may seem to go quick down their throats, or to be slain, and swallowed at once, Psalm 124. 3. yet because the former word signifies, properly, to *lay waste*, or, *make desolate*, some apply the former word, to the lands, or countries, the latter to the Inhabitants, See Ezek. 36. 3. where both words are joyned together, as here.

V. 15. *I will make waste mountains, and hills, and dry up all their herbs*] The herbage that the mountains afford to man and beast, Psalm 50. 10, 11. and 65. 12. & 72. 3, 15. and 104. 13, 14. & 147. 8. The meaning is, he will lay desolate the whole country of Chaldea, and of those that were adjacent and adjutant to it, Chapter 13. 9. Accomplished by Cyrus, in his expedition against Babylon. He compareth the vengeance that he intendeth to execute upon Babylon, to a devouring fire, that consumeth all before it. See Deut. 32. 22. Psalm 83. 13. & 97. 3. Joel 2. 3. They seem to wring the text needlessly, who by *mountains*, and *hills*, here understand cities and towns, by the *herbs*, their inhabitants.

and I will make the rivers Ilands, and will dry up the pools] ch. 50. 2. It was so done by Cyrus, in the siege of Babylon, See Jer. 50. 38. & 51. 32.

Ilands] Or, *dry lands*, as Jer 47. 4 verse 10.

V. 16. *And I will bring the blind by a way*, that *they knew not, I will lead them in paths that they have not known*] Meant: partly, of the Jewish people, that had lived so long in grief and perplexity, that their very ey-sight seemed to fail them, with long expectation, for their tore-promised deliverance; (as Psalm 6. 7. & 31. 9. & 38. 10. & 119. 81, 82, 123. Lam. 4. 17. & 5. 17.) and whom, after their deliverance, God would bring home into their own country, by such ways, as they had not gone, nor been acquainted with, before, chap. 43. 19. & 49. 9, 11. Jer. 31. 9. & 50. 5. as he did before time, in their passage from Egypt to Canaan, Jer. 2 17. partly of those converts, either Jew, or Gentile, who being by nature blind, but illightened by the Spirit of grace, Cha. 35. 5. & 43. 8. John 9. 13, 17. 2 Cor. 4. 5, 6. Ephe. 1. 18. & 4. 18. & 5. 8. Hebr. 6. 4. & 10. 30. Rev. 3. 17, 18. should be entred into, and led on, in a new way, that tended to life and peace, Chap. 11. 16. & 35. 8. Luke 1. 79. Heb. 10. 10. such a way, as they had never walked in, nor had heard of, before, John 14. 6. Rom. 15. 20. a defect of the relative; as Psalm 81. 5. Prov. 5. 6. cha 55. 5. Jer. 5. 15.

lead] Or, *make to go*: so Psalm 25. 5. & 107. 7. Prov. 4. 11. Chapter 48. 17.

I will make darkneſs light before them] Torn their adversity into prosperity, say some, and so the metaphor is oft used, Esther 8. 16, 17. Psalm 112. 4. but because the speech is of a way the meaning is, rather, of making their passage cleer, thorow obscure and dark places; as with light he went before his people, in their journey, through the wilderneſſe, Exodus 13. 21. for the spiritual sense, of directing the godly thorow the dark and blind ways of this world; see Psalm 89. 15. chapter 11. 1. John 8. 12. & 12. 35. Eph. 5. 8. 1 John 1. 5, 6.

and crooked things straight] Heb. *into straightneſs*; or, turn *uneven* ways *into a plain*. I will remove all the impediments that may impeach their free passage. So ch. 40. 41. & 45. 2.

These things will I do unto them] Or, *for them*, Chapter 26. 12.

and not forsake them] But as well conduct them, and bring them safe home, as deliver them out of thraldome. See chap. 41. 17.

V. 17. *They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to molten images, Ye are our gods*] The Idolatrous people shall be utterly confounded; when they finde how unable their forry gods are to save them; and see what the true God hath done for his, Psalm 97. 7. Chap. 1. 27. & 44. 11. & 45. 15.

be turned back] As men that are forced to flee, and turn their backs in fight, to their foes, Joshua 7. 8. Psalm 44. 10. or, that turn their faces back, from being seen, for shame; 40. 14. & 129. 5. or that shuffle, and traverse their ways, out of shame and repentance for what they have done, ler 2. 18, 36, 37. or that turn back, with shame, the same way they came, when they fail of their expectation, Psalm 6. 10. ch 37 29, 37.

greatly ashamed] Heb. *be ashamed with shame*, Jer. 6. 15. but here, by way of intention; there or diminution

graven, and molten images] See chapter 41 20.

Ye are our gods] Exodus 32. 4 chapter 41 15, 17. Jer. 2. 26, 27. Hosea 14. 3.

V 18. *Hear ye deaf, and look ye blind, that ye may see*] These words some suppose to be spoken to the Gentiles, blinded with fottish superstition, and erroneous conceits concerning their idols; and that notwithstanding what they had heard, and seen of the true God, in the behalf of his people, in despight of their idols, chapter 40. 21. & 44 18 20. Jer. 10. 14. But most take them, as spoken to the Jews themselves, of whom many still continued such, notwithstanding all that from time to time they had heard, and seen, concerning God, and the wonderous works wrought by him, Jer. 4. 22. Eze. 12. 2. Chapter 6. 9.

V. 19. *Who is blind, but my servant, or deaf, as my messenger, that I sent? who is blind, as he that is perfect? and blind, as the Lords servant?*] This some understand, as spoken in way of correction of, or diversion from what he had spoken before, verse 18. as if he should say, what do I blame and tax the Gentiles for their deafnesse and blindnesse, when as mine own people and their leaders, also, are herein as bad and defective as any. See the like, chapter 28. 1-7. Mat. 15. 14. 16. But the most, by way of confirmation, as rending a reason, why he gave his own people these titles because they deserved them as well, yea, rather, then any other. See verse 20. Rom. 11. 25. 2 Corinthians 3. 14.

my servant] Israel, who should have more light, and better sight, then other people, having the light of my Law among them, Psalm 19. 7, 8. & 119 105, 130. Prov. 7 23. Psalm 147. 19, 20. Rom. 3. 1, 2. See verse 21.

my messenger] Collectively taken for *messengers*: as Ch. 40. 9. & 41. 27. their Prophets and teachers, that should be Gods messengers to hear from God, and declare to his people, what from him they have heard, Deut. 33. 10. Mal. 2. 7, 8. 2 Cor 5. 20.

that *I send*] A defect of the relative; as verse 16.

he that is perfect] The Priests, and Prophets, that should be unblameable, and of better abilities, then the common sort of men, that they might be lights and types to others, John 5. 35. 1 Tim. 3. 2. & 4. 12. Titus 2. 7. but were, many of them, blind and bad guides, Chap. 3. 12. & 28. 7. & 56. 10, 11. Matthew 15. 14. & 23. 16, 17, 19. or Gods people in general, whom by his gifts and favours, wherewith he had furnished them, he had made compleat, Ezek. 16. 14. and ought to have been perfect, as God their Father, whose children they professed themselves to be, is perfect, Gen. 17. 1. Deut. 18. 13. & 32. 4, 5. Matthew 5. 48 John 10 41. Hence some suppose the Turks to be called *Muſſalmans*, as *perfect* ones; though others, as *reconciled*, or *saved*. Howbeit, Others render the word here, he that hath been *recompenced*, or *rewarded*; or, on whom many benefits have been *bestowed*; (for the word sometime signifieth simply, to deal well, or ill, with one, Psalm 7 4. Joel 3 25. the Jewish people, on whom God had conferred so many blessings above any other people, Exodus 19, 4, 5. Deut. 4. 7. Amos 3 2.

as the Lords servant] In a special manner. See Chapter 41. 8.

V. 20 *Seeing many things, but observest not, opening the ears, but he heareth not*] Deuteronomy 29. 4. chapter 6. 9.

Seeing] Or, *Seeing he seeth*, and so after, *opening*, he openeth; a defective, but emphatical form; as if he should say, *he seeth well enough*, and *heareth his ears wide open*. See verse 22.

many things] So many wonderful works of God wrought for you, and among you, Deut. 4 3, 4.

but] Heb. *And*; as Chapter 29. 13. and so in the next branch.

observest not] Dost not duly consider them, as a wise people would do, Psalm 106. 7. & 107. 43. Chapter 1. 3. Some seem to understand it, of obliviation in practice; as Rom. 2. 19-23. but the former seems more probable, as the peculiar office, for which the mind makes use of the eye: there is a defect of the pronoun: as Chapter 41. 15.

opening the ears] Listening, in shew, at least, as if they did hearken, and desire to hear and attend, ch. 58. 2. Jer. 42. 2, 5, 6. Ezek. 14. 1, 3. & 33 30, 31.

he heareth not] No more regardeth, or observeth, then as if he heard not at all. Ezek. 33. 32. heareth with the outward ear, but not with the inward: Of which, chap. 50. 4, 5. Matthew 13. 9-14; there is a transition from person to person; as if God spake in the first

place to some of them; as by way of reproof in the latter, to others of them, as in way of complaint. See chap.29.Jer.6.16.& 7.26.

V. 21. *The Lord is well pleased for his righteousnesse sake, he will magnifie his law, and make it honourable*] Or, *to magnifie his law, and make it honourable.* The like syntax is, 1 Samuel 2.3.Prov. 23. 35 Eccl.10.1. Hosea 1.6.& 9. 9. Gods pleasure is to magnifie and honour his law,as well by execution of justice upon the transgressors of it, as by making good his promises unto those that observe it, Deut.29.19,20.& 32.47.& 33.2. Or, as some other read it,*God was pleased for the making of him* (to wit, that people)*righteous, to give him a great*(a large, or excellent) *Law* (that is, many precious instructions and precepts)*to make him illustrious*,Deut.4.7,8.Or, as others, again, *God delighted in him* (set his love and affection upon him,Psalm 149.4.ch.62.4.)*for his righteousnesse sake*; his fidelity,v. 6.in fulfilling his promises made to their Fathers,Deut.7.8.*He magnified and dignified* him with his *Law*, Psalm 147. 19, 20.cha.43.4. Rom.3. 2. there is a defect of the pronoun, *it*, in the first of these; as Chapter 41.23. and *his* as verse 13. and so also in the third, of *him*; in the second and third: as Hosea 6. 3. in the third,also,of the preposition,*with*;as Psalm 17.13,14.The first and last,seem most probable, to me, especially, the last.

V.22. *But this is a people robbed and spoiled*] Or,*Yet.*Heb. *And*: as chap.19.2. Yet after all these favours and honours conferred upon them, see what calamities and miseries are now befallen them, for their neglect of God, and their wilful obstinacy against him and his precepts,v.19,24.who hath therefore exposed them to direption and thraldome, without relief or release,hitherto: For he speaks, as to the Jewish people, yet remaining in thraldome, ch. 10.6.& 28.13. howbeit, some expound this of the Samaritans, or ten Tribes, then in captivity, when this was spoken, without hope of release, or returne. See 2 Kings 17.

spoiled] Or, *trodden down*: chapter 17. 14. See the last branch.

they are all of them snared in holes, and they are hidden in prison-houses] They are taken, as beasts or birds, in snares and pit-falls, Psalm 35.7.and 124.7. Chapter 8.15,16.and 28.13. Lamentations4. 20.Ezekiah 17.20.& 19.4,8,9.and cast into Dungeons,where they remain in strict custody,as close prisoners, Pl.88.8.ch.24.17.Lam.3. 2, 6, 7.

snared] Or,*ensnaring*, he hath ensnared, *all of them*: as verse 20 .ch.59.13.Jer.14.Eze.14. so is the word taken,*Pr.*29.8.that is,*they are all fast enfnared*: either by Gods as verse 24.Lam.3.6,7.Or, by the enemy: as 2 Kings 25.5,7.for the verb is here taken indefinitely: as Chap.18.5. they are kept manacled and fettered. as birds, or beasts, ensnared, Psalm 107. 20. howbeit, a learned late Writer would have it rendred, *they lie all of them*: from another root that so fignifies,Ier.4.31. but the former is more regular.

in holes] Or, *dungeons* under ground; an allusion to such pits or holes in the ground, as either are made to catch beasts in, or that beasts themselves use to harbour in, 1 Sam.4.11.Job 30.6.chap.11. 8.Ezek.19.8. Nah. 2.12. Yet some read it, *in enfnaring the young men*; or,*choice ones, all of them*:supposing the word here used, to be the same with that, 1 Sam. 9.2.chap.40.30. but the Jewish Commenters, generally, make it two words, and render it, as our text doth, and as the course of the context evidently leadeth: Onely they acknowledge the alteration of one title, from the usual pointing of it: and unde.stand it, some of them, of such holes and caves, as for succour and safety they had betaken themselves unto,to shroud and shelter themselvesin: See Judges 6.2. 1 Sam. 13.6.ch.19.2.1. where yet they should be surprized: but the former is more agreeable to what followeth.

hidden] Enclosed, or close shut up: as Joshua 10. verse 16,18.

in prison-houses] Heb.*houses of restraint*:or, *of persons restrained*. See verse 7. *they are for a prey, and none delivereth: for a spoil, and none saith, Restore*] They are in a strait captivity, and none either by word or deed, endeavoureth to right or release them, Chapter 14.17.

a spoil]Or, *a treading*: but the former, rather, here: for the word following:so Jer.30.16.

saith, Restore] As Gen.20.7.2 Kings 8.6.

V.23.*Who among you will give ear to this?* who *will hearken, and hear, for time to come?*] To amend and reform himself,and to grow wiser and warier, from time to time, by the present afflictions: considering from whom and for what they come,Jer.9.12,Mic. 6.9.Or, as some, by looking backward on judgments formerly Inflicted, Joshua 22.17.Neh.13.18.Zach.1.5,6.Or, as others,again: how few are there, that hearing these judgments denounced, do, for the preventing, or averting of them, timely reform themselves, 2 Chr.36. 15,16.Jer.5.12.

for time to come]Heb. *for after*: Or, *for backward*: as chapter 1. 4.

V.24.*who gave Jacob for a spoil, and Israel to the robbers?*] *Jacob* and *Israel*,the same:as ch.41.8. See verse 22.

did not the Lord, he against whom we have sinned?]Or, *had sinned*: See Judges 2.11————14.and 3.12.& 4.1,2.2 Chro. 36. 16.

for they would not walk in his ways, neither were they obedient to his law]Heb. *And*: which may well stand,as continuing the sentence: *and would not walk in his ways, nor obey his law.* Howbeit,the copulative is sometime used for the causative: *for*, or *because*: as chap.64.5.or the disjunctive, *yet*; as verse 20,25. and so it is an aggravation of their sin,by their obstinacy and senselessness under it,ch. 57.1,17. Jer.5.3.

be obedient]Heb.*hearken*:as 1 Samuel 15.22.Psalm 81.11.

V.25.*Therefore hath he powred upon him the furie of his anger,and the strength of battle*]Therefore, in the fervour and fiercenesse of his wrath, did he send in a powerful enemy upon him,that,with fire and sword, over-ran him and his countrey, and destroyed all on every side,2 Kings 23.32.& 24. & 25.

Therefore]Heb. *And*; as Chapter 37.20,27.& 38.20.

he powred out] As Psalm 79.6. Jer.10. 25. an allusion to great storms, that pour down such spouts of rain, as those in the Levant Seas, and in Egypt, where a whole cloud,sometime,suddenly dissolving,doth not drip, or defend in drops, (that is effamed a prodigy with them,) but falleth flat down, in a violent manner, with a continued stream: Or,unto the pouring of water out of some great vessel; not by small parcels, as in watering of grounds in a gentle manner; but violently, all at once, in an instant, Rev.16.1.See 1 Samuel 7. 6.

the furie of his anger] Or, *his anger with fervour*;or in *heat*,or,(as others keeping more strictly to the order of the terms in the text) *fervour in his anger*: a want of the preposition:as verse 21.ch. 41.2. Else the word entire is used in regiment, as sometime, for the contrast. See Jer.10.10.for our version taketh it; and then it would be rendred,*the heat of his anger*,word for word, *of his nose*. See ch.13.9. & 51.17.

strength of battle]Or,*war*,chapter 21.15 & 36.1.

and it hath set him on fire round about]See city and country,all on a light fire,chapter 9.18,19.Jer.39.8.& 52.13.

yet he knew not]Heb.*And*,as verse 20,22.) *he knew not, he took no notice of it*:as chapter 1.3.Jer.3.13. Hos.7.9.a defect of the pronoun *it*,as verse 21.and so in the last clause.

and it burnt him]Or,*and though it burnt him*:a defect of the latter particle; chapter 30.20.Job 19.26,Prov.29.19. Some refer the former to the country round about the city; this, to the city it self, Jeremiah 37.8.

Yet he laid it not to heart] Heb. *upon heart*: as Job 22. 22. their extream stupidity, not sensible of, or effected with Gods judgments present upon them; nor repenting of their sins, though scorched with the fire of Gods wrath for them,Ier. 35.3. Amos 4.11.Revelations 9.18——21. & 16.8——11.

CHAP. XLI.

Verse 1. BUT *now*] Or, *Yet now*. Heb. *And now*: as Chapter 42.22,25. Which entrance, the weth, that this Chapter hath dependance upon the former; and, that therein the Prophet continueth on his discourse, begun in the former: as, also, the same thereby appears to be held on in the next. See chapter 44.1. It is, as if he had said, Though a great part of my people, yea, the main body of them continue still, notwithstanding my wrath thus poured forth upon them, thus obstinate and impenitent,chapter 42. 25.yet will I have care of my chosen ones among them, whom I will protect.and in my due time, restore. Or,as some, though the other ten Tribes continue in thraldome, and are like still so to do; yet have I more special care of you, my people. See chapter 42.22.But the former agreeth better with the main course of the context.

Thus saith the Lord, that created thee, O Jacob: *and he that formed thee, O Israel*] Who at first made thee, and moulded thee into 2 National Church and State, at the bringing thee out of Egypt, Chapter 37. 11 and 41. 8————10. and 44. 1, 2. *Jacob* and *Israel*, one, and the same; as Chapter 41. 8. yet, here, taken, not for the promiscuous multitude; as Chapter 42. 24. but for the true Israel, the Israel of God, Psalm 125,4,5.John 1.47.Rom.9.6.Gal.6.16. the rather, termed by the name of Jacob and Israel:because the whole illue of Jacob were comprehended in the Covenant,Deut.33.5,28,29.Rev.7.4. where Ismael and Esau, with their illue, lost their interest therein, Gen.17.21.and 21.12.& 25.34.Galatians 4.30 Hebrews 12.17.

for I have redeemed thee]Chapter 41.14.and 44.22.

I have called thee by thy name] *I have taken speciall notice of thee, and have a speciall care of thee*: as Exodus 33. 17. chapter 40.26. Psalm 147. 4. Or, I have chosen thee, and called thee to be my people, and by that title, distinguished thee from all other people, Exodus 19.5,6. Chapter 1.9. and 42.6. So Exodus 31. 30. For that seems too slight, that some would have to be the meaning, that God gave Jacob the name of Israel, Genesis 32. 28.

thou art mine]Chapter 41.8,9.So Psalm 119.94.and this consummeth the latter exposition, of the former words, *thou art mine*, both because I have made thee, Psalm 100.3.and because I have bought thee, 1 Cor. 6. 20. and because I have called thee out, and called and taken thee to my selfe,Deuteronomy 7.6.and 26.18.See verse7.

V.2.*When thou passest thorow the waters*, I will be *with thee*: *and thorow the rivers, they shall not overflow thee: when thou walkest thorow the fire, thou shalt not be burnt, neither shall the flame kindle upon thee*:] I will secure and safeguard thee, amidst all dangers and difficulties, meant, here, by *fire* and *water*, as Pl.66.12. *the waters*]Or,*waters*:as ch.3.1.as when thorow the red-sea,Exod. 14.22. for thereunto, he here alludes.

I will be *with thee*] Some read it, *I was with thee*; as relating what he had formerly done, as ver.3. but I suppose the former, rather here,intended:as chap. 41.10. I will be *with thee*, to preserve thee from drowning, Psalm 78.52.& 106.10.

and thorow the rivers] *And* when thou passest *thorow the rivers*: to be supplyed from the former branch;as 2 Chronicles 10;11. *thorow rivers*;as thorow Jordan, sometime, Joshua 3.17.

walkest thorow the fire]*Goest thorow*,or,*walkest in the fire*;as those three in the furnace,with whom, the Angel was in the fire 3 which, though it burnt up those that cast them in, yet could not so much as singe their apparel,Dan.3.21,23,25,27.

V.3. *For I am the Lord thy God, the holy one of Israel, thy Saviour*]ch.43.3,14.& 49.26.& 60.16.

I gave Egypt for thy ransome, Ethiopia, and Seba, for thee]Heb.*instead of thee*:as verse 4, to save thee from destruction, which might otherwise have befallen thee:as Prov.11.8,& 21.18.This moft undefstand of Gods turning Sennacheribs forces against Egypt and Ethiopia, upon the tidings brought him of Tirhaka's coming against him, when he was making toward Jerusalem to besiege it, and so saving it from being sacked thereby,chapter 37.9.But I cannot conceive this to be the meaning of the place. For though it be true, that that rumour startled him, and made him think upon retiring, yet was it not that, but the fright that he took, upon the unexpected blow given in his Camp, that enforced him to flight; not to invade Egypt or Ethiopia, which he was in forry case then to do; but to get him home, with as much speed as he could, into his own country, chapter 31. 8,9.& 37.36,37. Only one of the Jewish Commenters expoundeth it, of the Egyptian first-born, whom God destroyed, when he saved the first-born of Israel, in lieu of whom, afterward, he took the Levites, Exodus 12. 12,23,29.Num. 3.12,13. which though it come not full home to, yet giveth an hint of that, which I conceive here intended ;to wit, that God destroyed the Egyptians, for the saving and rescuing of his people, when he drowned them in the red-sea, being upon eager pursuit of them, Exodus 14.20.-28.& 15 9,10. and as for that of the *Ethiopians*, or *Cushites*, and the *Sabeans*, their brethren, Genesis 10.9.and living, in likelihood, not far asunder,it may well have reference to that remarkable defeat of that vast Army, the greatest, upon record, in Scripture, given to the Cushites and their complices under King Asa, together with the spoyl of the cities;among which is mentioned, the plundering of their tents, with their camels and cattel, the common commodities of the Arabians, among whom these Sabeans seem to have been situate, as well as the Cushites, chapter 45. 14. Jeremiah 49.29.See 2 Chronicles 14. 9,15.

V.4.*Since thou hast been precious in my sight, thou hast been honourable, and I have loved thee, therefore will I give men for thee, and people for thy life*]Or, *Because thou wast precious in my sight, wast honourable, and I loved thee: Therefore have I given men for thee, and people for thy sake*. So it may well be the same,in effect, that he had said before, with an adjection of the reason, why he had so done.

Since]Or, *Since that*; or, *For that*; Or,*because*:Heb. *From that*,for, *because*:as Num. 14,16.Psalm 12.5.

hast been precious in my sight] As Psalm 116. 15. but the word, here,is a verb; and so the next: So also,1 Samuel,26.21.2 Kings 1. 13,14. Psalm 72.14.See further,chapter 60. 9.

I have loved thee]Or, *I loved thee*,Or,*do love thee*,Deut.7.7,8.Jer. 31.3.Hos.1.1.Mal.1.2.

therefore]Heb.*and*;as chapter 42.25.

will I give]Or,*gave I*, as verse 3.

men]Heb. *Adam*: of which name, see on chapter 2.9. here taken atlarge, for men indefinitely, or any man whatsoever: as chapter 2.22.

for thee]Heb.*in thy room*;or,*in thy stead*: as verse 3.

nations]Whole countries,or people:see verse.3. for the time past; and ver.14. for time to come.

for thy life]Or, *for thee*; *for thy person*: as Psalm 3.2.& 7.5.Hebre. *for thy soul*: So rather,as 1 Samuel 26.21.then, as some here, *at thy desire*:as Deuteronomy 23. 25.

V.5.*Fear not, for I am with thee*] Verse 1,2. chapter 41.10,11.& 44.1,2.Jeremiah 30.10.& 46. 27.

I will bring thy seed from the East, and gather thee from the west] I will bring you home from all those places, where,in captivity,any of you do abide, Chapter 11.11,17.fulfilled, temporally, by Cyrus, Ezra 1. 1. verse 14. Chapter 45. 4. according to Gods promise, Deuteronomy 30.3,5. spiritually by Christ,chap.66.19. Zacheriah 8. 7.

thy seed————*thee*]Both the same; you, the seed of Israel, Psalm 22.23.Jeremiah 23.8.Or, you, and your children, Jeremiah 30.10.& 46.27.

from the East]Heb. Sun *rising*:as chapter 41.2.

west]Heb. *Evening-coast*, chap.45.6. from all parts of the world, chapter 11.11.for the other two follow,verse 6.

V. 6. *I will say to the North, give up, and to the South, keep not back: bring my sons from far, and my daughters from the ends of the earth*] No remoteneſſe of place shall hinder their return,

Deuteronomy 30.5,chapter 11.12. Jeremiah 46.27.

sons and daughters] All of either sex, Deuteromy 32. 19.2 Cor. 6.18.

V. 7. Even *every one that is called by my name*] See on verse 1. Chapter 63. 19.

I have created him for my glory, I have formed him, yea, I have made him] To wit, this people, verse 21.See also, verse 1.or, *whom I have created and formed*: and *made*;the positive,for the relative, as ch.33. 20,21.& 42.1. & 46.4.

V.8.*Bring forth the blind people, that have eyes; and the deaf, that have ears*] Some conceive this, as spoken by way of challenge to the Gentiles, who were as blind and deaf,for all their eyes and ears, as their idols, which they adored, Psalm 115.5,6, 8. and see, if they can yet produce ought, in defence of their idols, verse 9. Others, as spoken by way of reproof, to those willfully obstinate among Gods own peoples: Of whom, chapter 42.16,20. as called upon, to see now, what they would not formerly believe: So Hab. 1. 5. Acts 13.41.But some again, applying it to the to mer promise, verse 5, 6. read the words in this manner, *I will bring forth the blind people*, and, or with, them *that have eyes*; *and the deaf* with them, *that have ears*: I will bring them out, of all sorts, as well sick, and defective, as found, and entire,Ier.31.9.or,as others, *I will bring forth the blind, and they shall have eyes; and the deaf, and they shall have ears*: Those that were naturally *blind*, shall then be illightned; and those that were naturally *deaf*, shall have their ears then opened,chapter 29.18.& 35.5.& 42.7, 16. The word may be rendred, either, *Bring forth*; or, *Bringing forth*: for the infinitive, and the imparative, are here all one; and it may, therefore, by an usual Hebraism,be read,either,*Bringing*,bring yeforth;or,*Bringing*,I will bring forth:the like form,see Ec.4.2.& 9.11.Jer.14.5. But the first exposition seems cleerest,and most agreeable to the course of the context.

V.9. *Let all the Nations be gathered together, and let the people be assembled*]See Chapter 41. 1.

who among them can declare this, and shew us former things?] Heb.*first*,as verse 18,27.Which of their idols could fore-tel these,or the like things? See chapter 41.21,22.& 44.7.

let them bring their witnesses, that they may be justified] Let them produce witnesses, to testifie that they have foretold things, as I am able to do, that so they may be proved to be gods indeed, and no counterfeits.See ch.41.23, 25.

bring]Heb.*give*,or,*give in*, as verse 6.

or let them hear, and say, It is truth]Otherwise, let them acknowledg that, which they are hereby convinced of, to be true, to wit, that the Lord alone is the true God, and they all but base idols,ch. 41.29.& 42.8.or, let them hear such witnesſes, as I am able to produce,and they wil be convinced of the truth of what I say,and compelled to acknowledge it.

or]Heb.*and*;as chapter 40.13,17.

It is truth]See the like concise speech, Chapter 41.26.*truth*, that is;most truth:as Psalm 119.142. John 17.17.

V.10. *Ye are my witnesses, saith the Lord*] Ye my people, (for to them he now turneth his speech, (who have had from time to time, so pregnant and plentiful proofs of my divine power and providence are able to give testimony sufficient for me. For I cannot accord with those, who expound it of the Gentiles, who by the preaching of the Gospel,should give testimony unto Gods truth,which formerly they did not believe,ch.52.14,15.1 John 5.10. but adhere to the former;for that which followeth, ch.44.8. where the same thing is repeated.

and my servant whom I have chosen] This is diverſly expounded by Interpreters, as well Jewish, as Christians. Some expound it of the Iewish people, with whom the Gentiles should attest, ch. 41. 8, & 42.19.Others, of each of Gods servants, whom he should hereafter choose and call, John 3.33. 1 John 5.10. Others, of Esay the Prophet, by whom God had foretold these things; so the Jewish Commenters most of them, and some others. Others, of the Prophets and other Gods Ministers and messengers,taking the word collectively, John 1.7. Acts 1.8,and 5.32.1 John 4.14. Others,of Cyrus, who by his edict, and act,also, gave testimony thereunto, 2 Chronic. 36.21,22. Ezra 1.1-4.chapter 44.26,28.& 45.1. Others, lastly, of the Messias the Lord Jesus;and so the Chaldee Paraphrast,and most of ours, chap.42.1.& 55.4.John 18.37.These two last are most probable, and the latter of these two, the principal.

that ye may know, and believe me, and understand that I am he] These things, and many other, have been from time to time foretold you. yea, many of them, long before told you, ye have seen already accomplished, and the residue shall,in their due time,be effected, by such instruments as I have designed thereunto, my Messias especially, that you may be further confirmed in the faith and belief of that, which I now call you to attest.

know, and believe]As John 6.69.1 John 4.16.

that I am he]The only true God,verse 11,12.ch.41.4.John 17.3. or, as some, *that I am*, that I have an existence; which these idols have not,1 Cor.8.4. the pronoun demonstrative, for the verb substantive,as chap.9.14.verse 3.yet here I cleave to the former,for that which here followeth.

before me there was no God formed, neither shall there be after me] Chapter 44.8.& 45. 22. none before him, because from eternity; before idol, or ought else was, Genesis 1.1.John 1.3.Col.1.16,17.

not any after him, because he is unto eternity, and shall be, when all idols shall be abolished, Psalm 90.2. Ier.10.15.

no God formed] Or, *nothing formed of God*: he seems to give a privy nip to the Heathens idols, as being of mans making, and a time, therefore, when they were not, receiving their being from another: whereas the true God having his being in himselfe, and from no other, must of necessity be before all other. See ch.44.10.

V.1. *I*, even *I*, am *the Lord*] Deuteronomy 6.4. Psalm 83.18. and 86.10. chapter 42.8. and 45.21. there is an emphasis in the redoubling of it, as verse 25.

and beside me there is no Saviour] None that is absolutely able to save, chapter 45.21. and 63.1. Hosea 13.4. James 4.12.

V.12. *I have declared, and have saved*] I have foretold the deliverance of my people, and have fulfilled what I foretold, chapter 37.35, 36. and 46.10. Some of the Iewish Writers restrain it to their deliverance out of Egypt. I promised it long before, and in due time, made it good, Genesis 15.13-16. Exodus 12.40,41. but of such restraint, there appears no necessity.

I have shewed, when there was no strange God among you:] I made known to you, what I intended to do, what time I brought you, by mine own power, out of Egypt, & had no other God therein assisting me, nor you any other, either to foretel what was intended to you, and much lesse, that could effect it for you, Deut. 32. 12. Ier. 2. 2. or, as some read the words, by way of transposition, *I, and no Strange*, or, *other*, God, *among you, did cause you to hear* (as chapter 41.22,23.) these things: I asserted of the pronouns; as chapter 1. 15. the one; and chapter 41.26. the other.

when there was no] Heb. *and there was no*: *and*, for, *when*, as chapter 33.1. or, *and no*, for this particle is sometime a bare negative: as 1 Samuel 21.8. Ier.38.5.

Strange God] A defect of the substantive: as chapter 42.8. Psalm 16.4. Some of the Iewish Writers understand it, of Gods speaking to them, in Mount Sinai, rendring the words, *I made you to hear*, (my voice in the mount) *and there was no stranger among you*: there was none there, but you my people, Deut. 4.10,12,13,33, 36. and 5.24,26. But the former seems more probable, and more agreeable to Gods present purpose. See Deuteronomy 32.12. Ier.3.2.

therefore ye are my witnesses, saith the Lord, that I am God] Ye, to whom I made such things known before, and afterward fulfilled them, verse 10.

therefore] Heb. *and*: as chapter 42.15.

that I am God] Heb. *and I am God*: as chapter 23.20.& 37.26.

V.13. *Yea, before the day was, I am he*] Heb. *Since day*, (as Exodus 10.6. Ier.36.2. since any day was,) *I am*; (as John 8.58.) the pronoun demonstrative, for the verb substantive; (as Psalm 24.10, and 44.4. 1 Kings 7.7,10.) or, *I am the same*, as Psalm 102.27. chapter 46.4. The middle way I like best.

and there is none that can deliver out of my hand] Heb. *no deliverer*; or, *none that deliver eth*: So Iob 10.7. and so of *the ram*, Daniel 8.4. but there the meaning is, no man, and for that time; for of *the goat* is the same afterward said, verse 7. that none could deliver the ram out of his *hand*, (that is, his power, as Psalm 22.20. and 49. 15. but here it is, *none*, either God, or man: Which though Nebuchadnezzar presumed to say of himself, yet he shortly after found false, and was entorced to confesse, that no god could deliver so, as the true God did, Daniel 3.15,17,29.

I will work, and who shall let it?] *I will work*, as Ezek. 20.14, 22. or, *I wrought*; the word is the same. Heb. *and who shall turn it back*? or, *reverse it*? or, *what I do, who can undo*? the indicative, for the potential, as in the former branch. See Iob 9. 12. chapter 14.24,27. Daniel 4.35.

V.14. *Thus saith the Lord our Redeemer*] That rescueth, and delivereth thee out of thy troubles, Genesis 48.17. chapter 41. 14. and 44. 24.

the holy One of Israel] Verse 3. chapter 47.4. and 48.17.

For your sake I have sent to Babylon] Or, *I will send to Babylon*: The Medes and Persians, under the conduct and command of Cyrus, chapter 13.3,17. and 14.1. and 21.9. and 44.28. and 45.1,4.

and have brought down] Or, *will bring down*, by them.

all their nobles] Heb *bares*, Psalm 137.13. either bring down their great ones, and nobles, chapter 13.4. Ier.51.35. or, break open, and cast down their forts, and strong holds, chapter 45.2. See Ier.51.56. or, as some, will *bring them all down flying*; or, *all their flyers*; for so the word, also, sometime signifieth: as chapter 15. 5. enforced by slight to shift for themselves. See chapter 27.1. The pronoun is wanting in the text: as chapter 40.31.

and the Chaldeans, whose cry is in the ships] Heb. *their outcry*, or *shout*, is *in the ships*; or, as some, *to the ships*: the positive, for the relative: as chapter 41.1. *the ships*, for, their *ships*; as, their *bares*, before.

whose cry] The word is ambiguous; and signifieth, sometime, a *shout* of exultation and joy, chapter 35.10. and 51.1. To which purpose, some read the words, *together with* their *ships*, or *shipping*, *so* the particle is used, Psalm 35.16. Hosea 5.6.) *which they vaunt of*. Sometime, it is put for any loud cry, in general, 1 Kings 22.36. and more specially, for an *out-cry* in prayer, 1 Kings 8.24. Psalme 17.1. and 142.6. or other the like, proceeding from confusion, distresse, or grief, Ier.14.12. Lam.2.19. and so most here take it, either *whose cry is to the ships*; (so is the particle used, chapter 10.22. and 8.8. and 30.29.) all whose cry is, *to the ships*, to the *ships*; as chapter 22.5. *to the hills, to the hills*: or, that cry out aboard their ships, and shallops, by which they seek to escape; the city being taken, when they find the water so shallow, being turned away, and so drained by Cyrus, that it is not deep enough to bear the vessels wherein they have embarked themselves. See Ier.50.38. and 51. 32.

V.15. *I am the Lord, your holy one*] As verse 11. or, Even *I the Lord*, as the note of continuation is there supplied: as if he had said, It is even, *I the Lord*, I say, *your holy One*, &c. that have done, or will do this; that sent, or will send, Cyrus, he went not of his own head, to Babylon, but on mine errand: though he had other ends of his own, yet I sent him, for your sake, verse 14. See the like, Genesis 45.5,7,8. and 50.20. chapter 10.6,7.

the creator of Israel] verse 7.

your King] To save you, Psalm 44.4. and 74.12 and 149.2. chapter 33.22. for that is the office of a King, to protect his people, to save his subjects, 1 Samuel 10.19,27. Hosea 10.3. and 13.10,11. Mic. 4.9.

V.16. *Thus saith the Lord which maketh a way in the Sea, and a path in the mighty waters*] Or, *that made a way in the Sea*, when he made the red sea passable for his people, Exodus 14.22, 29. *and a path in the mighty waters*, when he made Iordan fordable for them, being then at the highest, Iosh.ua 3.7,10. Zach.11.3. as if there had been a beaten path through either of them, as on some plaine, chapter 63.11,13,14. See Psalm 77.19,20. chapter 44.27. Thus Interpreters generally, implying, that no difficulty in the way, should hinder the passage of his people, in their return from Babylon to their own country, no more then ought did, or could, in their journey thither, at first. Howbeit, I suppose that the *Sea*, and *mighty waters*, are here, one and the same: as Exodus 15.1,10. and the rather, for that which followeth, verse 17. which no way agreeeth to Iordan, wherein none were destroyed.

V.17. *Which bringeth forth the chariot, and horse, the army, and the power; they shall lye together, they shall not rise; they are extinct, they are quenched, as tow*] Or, *who brought forth the chariot, and horse, the army, and the power*; (who drew out all Pharao's horse, and forces, out of his own country into the wilderneſſe; the like whereunto, lee Iudg.4.7. and from off the land into the sea, Exod. 14.4.9.23.) that *they might lye together*, in the bottom of the sea, Exod.14.27,28. and 15.1,14. like a lump of *lead*, Exodus 15.10.) *and not rise*: (Exod.14.13,28. Psalm 106.11.) that *they might be extinct*, even *quenched, as a wick*. Heb. *as flax*; Exod 9.31. Hosea 2.5. so rather then *tow*; for there is another word for that, Iudg. 16.9. ch.1.31. *as flax*, for, *as a candle-wick* made of *flax*, ch.42. 3. when water is cast on it, or it is cast into the water. In which term, some suppose an allusion to that commodity of *flax*, which Egypt was famous for, ch. 19.9. and 23.3. Thus the text floweth smoothly, that founded harshly, and ran abruptly before. The defect of the final, or finitive particle, is not unusual. See Psalm 83.1. ch. 40.27. and 41.7. And the defect of the copulatives no lesse; which oftentimes make the sentence the quicker, and more emphaticall. See Exodus 15.9. Iudges 5.17. ch.23.2,3. and 37.27. and 40.24. Some of the Iewish Commenters, expound this of Sennacherib, and his forces, whom God drew out of Assyria to their destruction, chap. 7.18. and 37.36. Others, of the Babylonians and Chaldeans, whom God would draw out into the field to fight with the Persians, to their own ruine. As also some, of Gods drawing out the Medes and Persians, to destroy the Chaldeans, chapter 13.17. But these regard not the connexion of this verse with the former. That of the Egyptian is here related, to shew, how able God is, both to deliver his people, be they never so distressed; and to destroy their adversaries, be they never so powerfull, by waves, and courses, unexpected.

V.18. *Remember ye not the former things, neither consider the things of old*] Not that Gods former mercies should not be remembred, or regarded, for those they are every where called upon to keep in mind, and think upon, Exodus 12.42. and 13.3. Deuteronomy 4.9, 10. and 9.7. and 16.3. and 32.7. Psalm 78.11,42. & 106.7,21. But the meaning is, that those things, which he now foretelleth, and intends to do, partly, in their temporal deliverance, by Cyrus, but principally, in their spiritual deliverance by Christ, should be so great, and so remarkable, that they might be sufficient, of themselves, to assert his divine power, though all the former were clean forgotten; or, as the most, that in regard of them, the former, though great and wonderful, should, in a manner, neither be minded so much, nor regarded. See Ier.16.14,15. and 23.7,8.

former] Heb. *first*, verse 9,27. So Rev.2.5.

V.19. *Behold, I will do a new thing*] Heb. *Behold, I am doing a new thing*. This some expound, of the renewing, or making all things new, 2 Cor.5.17. Rev.21.5. but neither the text it self, nor the intendment thereof, will admit it: they also seem to strain the word, needlesly, too far, who by *new*, would have meant *excellent*. It is apparent, that the meaning is, that he will do some new thing, beside, and divers from what he had formerly done, some such thing as he had not done before; as Ier.31.22. Num.16.30. So, *sing a new song*, a song newly composed, not made, nor sung before,

before, for a new benefit, a new deliverance, chapter 42.10.

now it shall spring forth] Or, *it is even now springing forth*; it is even working already: as 2 Theſſ. 2. 7. It is a metaphor, from plants, that bud and blosſom before they bear fruit; and the former giveth warning of the approach of the latter, Num.17.8.so Psalm 8. 11. Zach.6.12. See chap.13.22.

shall ye not know it] Or, *do ye not perceive it*? This he seemes to say, as speaking to those that remained in captivity at Babylon, about the time of Cyrus his preparation for that expedition, or when he was now upon his way thither: For his preparations were great, and took up some time, chap 13.2,4. as also, his way long, and passage difficult, that took him up a year or two, at least: See chap. 13.5. Ier.51.46.

I will even make a way in the wilderneſſe] *A way*, that is, a plain, or a free *way in the wilderneſſe*; where the wayes are wont to be uneaven with hills and dales, and obstructed with thickets, and overgrown with brambles and briars: I will make a convenient and easie passage for my people returning, by waſt places from Babylon, to their own country, free from all such lets and impediments, as might hinder or impeach their passage: See chapter 40.3.4. & 49. 11.

and rivers in a deſart] I will furnish them with a plentiful supply of all necessaries, that they may not faint by the way, chap.41. 17, 18, 19. and 49.9,10. Ier.31.9. He alludeth to the water, that he gave before time, from the rock, in the wilderneſſe, Exodus 17 6. Num.20.8-11. Psalm 105.41.

deſart] Heb. *waſt*: for so the word properly signifieth, Psalm 106. 14. & 107,4. So verse 20.

V.20. *The beasts of the field shall honor me, the dragons, and the owles; because I give waters in the wilderneſſe, and rivers in the deſart, to give drink to my people, my chosen*] The very brute beasts, and wild creatures, shall fare the better for the passage of my people through the waſts they abide in, being cheered with the refreshments that they shall receive from the water wherewith I supply my people; as the water that God, in former times, gave, in like case, to his people, was a refreshment to their cattel as well as to themselves, Num.20.8. and the wild beasts, also, had benefit thereby, as well as by the Egyptian carcasses that they fed upon, Psalm 74. 14.

beast] For *beasts*, taken collectively; as Psalm 50.10. 2 Samuel 21.10. they seem wide, that understand by *wild beasts*, here, savage people.

honor me] In their kind: who as they are said to *cry to God*, when they lament for want of food, Psalm 104.21. and 147.9. so are they said to *praiſe him*. Psalm 145.9,10. and 148.7,10. when they are cheerfully affected upon such refreshments, afforded to them; as implying what they would do, had they that reason and understanding, that man hath, to conceive from whom such things come.

dragons] See chapter 27.1.

Owles] Or, *Ostriches*: as some: see Lam.4.3. Heb. *the Owles daughters*, as chapter 34.13.

to give drink to my people] Heb, *to make my people drink*: as Ier: 25.17.

my chosen] See verse 10. chapter 41.8. and 44.1.

V.21. *This people I have formed for my self; they shall shew forth my praiſe*] Or, *The people that I formed for my self; they shall shew forth my praiſe, they shall recount* (as chapter 26.9.) *my praiſe*: the positive, or demonstrative, for the relative: as Psalm 74.2. and 104.8. and 142.4. This some understand, as to be done of the people refined, and reformed by their afflictions, chapter 48.10. and returned from captivity, Psalm 102.18. Others, of the duty that was required of Gods people, whom, for that end, he had formed, verse 7. but they had exceedingly failed in; and this agreeth well, both with the sequel, wherein God complaineth of their default, and failings hereafter, verse 22-24. and with Gods intendment, in this place, to set forth the feeentss of his mercy, in this their delivery, verse 25. and it is, as if he had said, having an eye back to the former words, verse 20. the very brute-beasts shall, in their kind, and as well as they can, do that which many of you, whom I formed for that purpose, do not.

V.22. *But thou hast not called upon me, O Jacob*:] Or, *Yet*: Heb. *And*; as verse 1. chapter 44.1. Thou hast not been so carefull to serve and worship me, as thou shouldest and oughtest to have been, being for that end and purpose formed into a Church and State, by me, that thou mightest serve and worship me; the invocation of Gods name, being put for his whole service and worship, as Psalm 79.6. Ier.10.25. though some understand it of not seeking to God, in their troubles and distresses, 2 Chronicles 28.22. chapter 9.13. & 22.8-13. & 64.7. Daniel 9.13. Hosea 5.13. and 7.7,14. Amos 4.6-11. But the former seems the genuine sense of the place.

but thou hast been weary of me, O Israel] Thou hast been weary of me and my service; thou hast counted it, not a benefit, but a burthen to thee, Psalm 81.11. Mal.1.13. But some read the words, *thou hast wearied me*, as, say they, the word is taken, Ecclef.10.15. Mal.2.17. and that is said, indeed, verse 24. but the verb is here, in another form, then there; or then in either of the places produced. Others read them, *when thou wast afflicted by me*. Of which before. Others, *when thou tookeſt pains with me*; as if the meaning were, that when they did take much pains in outward observances; they did not serve God, but an idoll of their own framing, a God that would accept of such formal courtings and complements; though neither proceeding from inward devotion, nor accompanied with a religious course of life: that which seemes aimed at, Prov. 21.27. Ier.7.9,10. Hosea 7.14. Zach,7.5,6.and the particle, indeed, signifies, as well *when*, a *shut*: and so ch.36.10. Joel 2.10. But the verse seems to consist of two Propositions, joyned, though much to the same, in effect, with a discretive; the name of Jacob, annexed; to the one, of Israel, to the other, but both signifying the same people: as verse 1. chapter 44.1.

V.23. *Thou hast not brought me the small cattel of thy burnt offerings, neither hast thou honored me with thy sacrifices*:] Thou hast not offered them to me, but to strange gods, to idols, which thou hast forsaken, rather then me, and preferred it before me, Deuteronomy 32. 17. Iudges 2.12,13. and 5.8. and 10.6, 13, 14. Psalm 106. 35-39. Ier.2.11,13,28. Amos 5.25,26. or, as some other, thou hast offered them, indeed, as to me, but so, as no way pleasing to me, because without true piety, or sincere repentance: See chapter 1.11-15. But this seems here, not so natural.

the small cattel of thy burnt offerings] Or, *thy burnt offerings of small cattel*, that is, *kids*, or *lambs*, as Exodus 12.5. Of the phrase, see chapter 2.20.

burnt offerings, and *sacrifices*] See chapter 1.11.

I have not caused thee to serve with an offering, nor wearied thee with incense] I have not exacted of thee such abundance of these kind of oblations, that thou shouldest deem it to be such a burthen to thee, or to make thee weary of me and my service; and so it hath reference to that, verse 22. or, it is not I, but thine idols, that have been as so much cost with thee, and have made thee a slave to them, tiring thee out with such services, as they have from time to time exacted from thee: See chapter 57.5. 10. Ier.3.24. and this I take to be the genuine sense of the place. Though most Interpreters go another way, to wit, that these things God had not required of them, being performed by them in such manner, and for such ends as they did them. See chapter 1.11,12,13. of *offering*, or *oblation*, and *incense*, see also there. Some of the Iewish Commenters refer all this to the time of the captivity, wherein the Temple being destroyed, the only place where they might sacrifice, Deut.12.13,14. these were neither done by them, nor required of them. Others, restrain them to Azhaz his time, 2 Chr.28.24. but the one seems impertinent, the other too narrow.

V.24. *Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices*:] This goeth on in the self-same notion with the former, verse 22,23.

sweet cane] Heb. *cane*, or *canel*, as it is usually termed (for *sweet* is not in the text) or, *calamus*, as it is rendred, Ezek. 27. 19. but, *sweet cane*, as here, so Ier. 6.20. either for the composition of the sweet ointment, Exodus 30.34. or, for the incense, Exodus 30. 7. there is an elegant consonancy in the original, between *bin* and *cane*, which our English cannot express.

money] Heb. *Silver*: as chapter 55.1.

filled me] Heb. *made me drunk*; or, *made me drink*; or *moisture me* abundantly: for the word doth not onely signifie, *to be drunk*; or *make drunk* (if at least, it do at all so signifie, which to me doth not yet appear, nor can I light on any place that doth necessarily evince it) but sometime *to bedew*, as chapter 16.9. or, *to bathe*, as chapter 34.5. or, *to sate*, Ier.31.14. chapter 34.7. Ier.46.10. or, *to water plentifully*, Psalm 65.10. chapter 55.10. whence it is applied to beneficence, Prov.11.25. and so it may have reference to Gods altar, that was patiently bedewed with the blood, and the fat of the beasts that were sacrificed thereon, Lev.3.13-17. sometime, *to drink largely*, or, *liberally*, or, *to full satisfaction*; and the word that is commonly used for *drunkenneſs*, doth sometime import the like, as of Iosephs brethren, Genesis 43.34. for it is not to be thought, that they would so far forth forget themselves, as to be drunk in his presence; and the Greek word, in like manner, that answereth thereunto, Ioh 2.10. also, 1 Cor.11.21. for it is scarce imaginable, that any of them were so extreamly profane, as to be drunk onely, that any of them were so much times, nor doth the opposite memperyl in the congregation at such times, nor doth the opposite member of hunger intimate any more: And by consequence also, the word here used, doth signifie, *to take* ones full of ought, or, to take large or full satisfaction, or delight, in ought, Proverbs 1.19. and 7. 18. Psalm 36.8. where the term of *watering*, is not so suitable: and in the active form, *to satiate, refresh*, or *cause to drink*, or *feed liberally*, even to full contentment, Ier.13.14,25. or, to make one *ruddy*, even to full contentment, Ier.13.14,25. or, to make one drink, or take in largely of that, which yet they take little delight or contentment in, Lam.3.15. Thus, here, respecting God, it implyeth a large or liberal expence in sacrifice, for the supply of his service at the Altar, which is called his Table; as the sacrifices offered on it, his meat, Ezek.41.22. Mal.1.7,12. Yet withal, not without some hint of that grosse conceit, which some Heathen had, that their gods fed on the steam that afcended from their sacrifices, which some among the Iews might have, also, some taint of. See Deut.32.38. Psalm 50.13.

but thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities] Hitherto he had minded them of their failings, in performance of duty; he now telleth them of their faults. They in performance of duty; he now telleth them of their faults. They had not only neglected him, as weary of his service, which they esteemed

esteemed of no better, then as some slavish condition, verse 22, 23. but had also so vexed and grieved him with their sins, that his bearing with them, and enduring of them, was as grievous and burdensome to him, as an hard service, under some harsh and rigorous master, chapter 7.13. and 63.10. Jer.44.22. Ezek.6.9. Amos 2.13. And this latter, especially, was it, that he took to heart. To which purpose it is, that God saith elsewhere, that he did not so much command the former, Jer.7.22. or, complain of the want thereof, Psal. 50.8. as well because he regarded not so much their failings in the one, as in the other: and again, because they were sometime free, and forward enough in the one, when they were wholly regardlesse of the other, Mic.6.6-8. All this, to shew, that the deliverance of them from their thraldome, was of his owne free favour and mercy; not from any matter of merit, or desert, on their part, verse 25.

V.25. *I*, even *I*, am *he*, *that blotteth out thy transgressions*,] Or, *I*, even *I*, (a passionate and emphatical expression, as Gen. 6. 16. verse 11.) *do blot out*; (Heb. *he blotting out*, or, *am blotting out*; the pronoun, for the verb substantive: as verse 13. for there is no article prefixed before the participle,) and there is in the term of *blotting out*, a metaphor taken from the blotting of some thing out of a book, as Exodus 32.32,33. and more specially, of a debt out of a debt-book, Col.2.14. and our *sins* are as *debts*, Matthew 6.12,14, 15. and 18.24,27,33. Luke 7.41-43,47,48. and 11.4. which being once blotted out, and done away, neither are we any more charged with them, Ezek. 18.22. nor God any more wroth with us, for them, chapter 54.9. See chapter 44.22.

for mine own sake] Heb. *for my self*; as Job 18.4. Proverbs 16. 4. out of a respect to his own honor, chapter 52.5. Ezek.20,14,22. and 39.9. and 36.20-23. his mercy, Deut.4.37. Jer.3.12. his fidelity, Psalm 106.45. chapter 1.27. and 56.1. and his free love and affection to them and their Ancestors, Deut.7.7,8. verse 4. Jer.31.3. Mal.1.2. not in regard of any desert of theirs, who had so extreamly, from time to time, both neglected and wronged him, chap. 44. 8,9. Ezek.36.22,23.

and will not remember thy sins] As that which is blotted, or razed out, cannot now be read, or repeated, and consequently, is not regarded, nor remembred, Exodus 17 14. Psalm 9.5,6. and so a debt, when the bond cancelled, or the book crossed, is then no more thought on, or looked after. In like manner, God having remitted the sins of his, doth no more now regard them, then as if he had forgotten them; (for so is the term of *forgetting*, or, *not remembring*, frequently used, both in Scripture, and common speech, Psalm 45. 20. Phil.3.13.) see Psalm 25.7. and 79. 8. Jer.31.34. Hosea 4.6.

V.26. *Put me in remembrance*:] If I have omitted, or not taken notice of ought, that thou supposest might make for thy justification, mind me of it.

let us plead together] See chapter 1.19.

declare thou, that thou mayst be justified] Or, *cleered*, or, *clear thy self*; as verse 9. Say what thou canst for thy self, thou hast liberty so to do, as Acts 26.1. The ancient Greek rendreth it, *Remember that we may be judged, tell thy sins first, that thou mayst be justified*: and this the Greek Fathers commonly produce, and presse, to prove, that confession and acknowledgment of sin goeth before justification, and is the way to remission, Luke 18.13.14. a point not unsound, but a place impertinent, for the version forceth that into the text that is not there.

V.27. *Thy first father hath sinned*] This some understand of Adam, from whom all mankind is descended, and from whom sin was propagated unto all his issue; yea, of whose actual sin, as most hold, all men stand guilty: and to this purpose, they apply that, chapter 48.8. Rom.5.12. and that all men, for that corruption traduced to them from Adam, stand guilty of sin, and liable to Gods wrath, cannot be denied, Psalm 50.5. Rom.5.12. and 6.23. Ephes.2.2,3. But this charge seems to be more special, and such, as in a more peculiar manner concerneth this people. Others, of Abraham, the principal Patriarch, with whom God entred into a special covenant, sealed up with that solemn right of circumcision, Genesis 17. 2,7,11,13. Rom.5.11. named, as the head and root of their flock, chapter 41.8. and 51.2. and the sin of his here hinted, some make the denial of his wife, chapter 12.13. and 20.2. Others, the doubting of Gods promise, in demanding a sign, Gen.15.8. Or, because these may seeme to have been slips of humane frailty: the most, therefore, conceive it to have been his idolatry, before his call, which they ground upon Jothua 24.2.3. But of Abraham, no such thing is there laid, and the Jews traditional story, of Abrahams escaping the fire, that he was thrown into, because he would not worship idols, (which they build on the word *ur*, that signifies *fire*, Neh.9.7. Jetleth us a contrary tale: but the truth is, the one is as groundleis as the other. Others, Terah, Abrahams Father, the first, say they, of that line, that fell off to idolatry; which circumstance, though uncertain, yet, that sometime an idolater, is apparent, Josh.24.2. Others, Jeroboam, who set up idolatry among the ten Tribes, 2 King. 12. 28,30. But this seems to concern Judah, as well as Israel, which that did not, 2 Chron.13.10,11. Others, Ahaz, 2 Chron 28.and others, Manasses, 2 Kings 21.& 23.26.& 24.3. Now Kings, say these last, as are Fathers to their people. But how or, why, either of these should be termed their *first-father*, after so many fore-going them, they thew not. I suppose, therefore, that thy *first-father*, is no more here, then *thy fore-fathers*, *thine ancestors*. The word *father*, is sometime taken collectively: so Ezek.16.3. *Thy father*, for *thy fathers*; and the word *first*, is frequently used for *former*: so, *the first age*, for *the former age*, or of the age before-going, Job 8.8. and, *the first things*, for *former things*, verse 9.18. and so would it be rendred, 1 Tim.5.12. Rev.2.4. So the meaning is, not you alone, but your fore fathers, also, have been grievous transgressors, as well as your selves; and there is no cause, therefore, why I should doe so great a favour for you, as this is in regard either of your selves, or of them. See chapter 1.4. Psalm 78.8. and 106.6,7. Jer.3.24,25. and 7.22-26. Zach.1.4. Mal.3.7.

and thy Teachers have transgressed against me] Heb. *thine interpreters*, Genesis 42.23. Iob 33.23. or *embassadors*, 2 Chronicles 32. 31. Their Priests and Prophets, so termed; because they are as embassadors between God and his people; and their office is, to open and make known Gods will and pleasure unto them, Deuteronomy 33.10. Ier.15.19. Mal.2.7. and are called his embassadors, because sent by him; their embassadors, because sent to them, 2 Cor.5.19, 20. They that should have taught others better, have been, themselves, as bad as any. See 2 Chron.19.24. Ier.5.30,31. and 8.10, 11. and 23.13,14. Dan.9.8,11.

V.28. *Therefore*] Heb. *And*; as verse 4.

have I profaned the Princes of the Sanctuary]. Or, *of holinesse*, as chapter 62.9. that is, *the holy Princes*; as their land was termed the *holy land*, chapter 63.19. Jerusalem, *the holy city*, Neh.11.1,18. the people, *an holy seed*, Ezr.9.1. the sanctuary, *an holy place*, Psalm 5. 7. and 68.5. Either the Rulers of the Temple, Ier.20.1. Or, their Kings annointed with *holy oyl*, Psalm 89.20. and Princes, Governours of the holy people, because taken into special covenant with God, Deut.26.19. Psalm 114.2. these God is said to have profaned, because he had rejected, abhorred, destroyed them, exposed them to a curse, to shame, to reproach, Psalm 44.13,14. Ier.23. 40. and 24.9. or dealt with them, as with profane and common persons, not regarding the dignity of their places, Psalm 89.39. ch. 47.6. Ier.22.18,19,24-28. and 29.6,7. Lam.2.2. For they seeme to step aside here, who expound the words, as if God should not say, that he had so done, but that he might justly deale so with them.

and have given Jacob to the curse] Or, *made Jacob a curse*; or, *an accursed thing*, chapter 65. 11. caused him to be destroyed, as an accursed thing, Iosh.6.16,18,21. for that is the word here used.

and Israel to reproaches] Exposed them, by their servitude and bondage, to most shameful reproach, Zeph.2.8. Ier. 24.9. *Jacob* and *Israel*, the same, as verse 22.

CHAP. XLIV.

Verse 1. Yet now heare] This Chapter dependeth upon the next before-going, as that on the next before it; God signifying unto his people, that though they, and their fore-fathers, had deserved so evill of him; and that he had therefore, therein intending, as well the chastisement, as the amendment of them, given them up into their enemies hands, and suffered them to endure a long and tedious captivity; yet he would now, at length, relieve and refresh them, restore them, and cause them to thrive and prosper again.

Yet] Heb. *And*; as ch. 43.1.

O Jacob, my servant; and Israel, whom I have chosen] See chapter 41.8.

V.2. *Thus saith the Lord, that made thee, and formed thee*] See chapter 43.1,7,21.

from the womb] From thy nativity, say some; as Psalm 22.9,10. and 71.6. before thou wast able to do, much lesse to deserve ought, Rom.9.11. But rather from thy first beginning, to be a Nation severed from others, an entire people of thy self. It is a metaphor, taken not, so much from the forming of the body in the womb, Psalm 119.73. and 139.13-16. Iob 10.8-11. Ier.1.5. as from the practice of Midwives, that receiving the birth from the womb, do compose and frame it, and each limb of it, unto its due posture; and so did God with this people, when he moulded them up, into a proportionable frame of Church and State: So verse 24. chapter 46.3. See, also, chapter 48.8. Ier.1.2.

which *will help thee*] A defect of the relative; as chapter 42.1,5. Or, as the words may well be read, *Thus saith the Lord, he that made thee, and formed thee from the womb, will keep thee*. See chapter 41. 10,13,14.

Fear not, O Jacob, my servant] Chapter 41.8,10.

and thou Jesurun, whom I have chosen] Heb. *Jeshurun*: a name given to Israel and his Posterity, in regard of the uprightnesse that was in him, and ought to have been in them, Deut.32.15. and 33. 26. *chosen*; as verse 1.

V.3. *For I will pour water on him that is thirsty*] That is, as some, the spiritual water of grace, in abundance, upon those, that finding, and feeling the want of it, in themselves, do hunger and thirst after it; and so the metaphor should be taken from water, or drink, that a man is supplied with, for the slaking of his drought, and the quenching

quenching of his thirst, as chapter 12.3. and 55.1. Jer.31.25. Matthew 5.6. John 4.14. and 7.37,38. Rev.22.17. But neither will the word, of *pouring out*, well admit that metaphor here, no more, then in other the like places, to the like purpole produced, Joel 2. 28. Acts 2.18. (which rather seem to allude to the pouring out of the oyl, upon the head of King, or Priest, Leviticus 8. 12. Psalm 133.2. 1 Samuel 10.1. 2 Kings 9.3.) since that we use not to pour water, or drink, upon men, or beasts either, when they are thirsty, but rather pour it out to them, or for them, 2 King.4,20.chap. 58.10. and the tenure of the text carrieth it to such water, rain, or other, wherewith dry and parched grounds are wont to be watered, to refresh them, and make them fertile and fruitful: and I conceive it ought not to be rendred, *him that is thirsty*, but, *the thirsty* place; as, after, *the dry*, for *the dry land*: a defect of the subject in either. By a like metaphor, is a *land of thirst* and *dryneſs*, or, *a thirsty* and *dry* land, chapter 35.7. and Ezek.19.13. for, a land that is dry, for want of water, as a man a thirst for want of drink, Psalme 63.1.

and floods upon the dry ground[Heb. *dryt* as Genesis 1.9. a defect of the subject, as before; *floods*, for abundance of water: as chapter 30.25. Psalm 119.136. an allusion here, partly, to rain, that the clouds pour down, Psalm 77.17. and partly, to such rivers, as overflowing the lands that lye neer them, make them fertile. See on chapter 19.5,6. and 23.3.

I will pour my spirit upon thy seed, and my blessing upon thine offspring] *My spirit*, that is, *my blessing*, (the one expoundeth the other) whereby they and their State should thrive and flourish, and multiply, and increase, that had been almost clean exhaust, and exceedingly impaired, in a manner, beyond all hope of recovery, because of their sins, and of their feed, chapter 61.9. he followeth still the comparison taken from grounds well watered, as chapter 58.11. and the parison taken from grounds well watered, as chapter 58.11. and the feed sown in such soil, chapt. 32.10. A type of that spiritual growth, and increase of Gods Church, and the members of it, under the Messias, by the graces and comforts of his Spirit, Acts 9.31. Eph. 4.12-15. Col.2.19. 2 Peter 3.18. See chapter 27.6. and 37.31. and 61.9,11.

V.4. *And they shall spring up as among the grass, as willowes by the water-courses*] Heb. *in among*; and then there seemes a defect of the note of similitude, to be supplyed from the latter clause: but some rather read it, *as among*; and then there is no defect. Howbeit, there want not, that read it in a continued sentence, but with some transposition of the words, *They shall spring up, or shoot up*; or, *That they may shoot up* (as chapter 41.20.) *as willows beside the streames*, (as it is rendred, chapter 30.25.) *or, water-courses amidst the grass*; that is, as willows, that shoot up speedily in watery places, and soon over-top the grass among which they grow. See chapter 15.7. Job 40.22. Ezek.17.5. the trees here mentioned, are reckoned up among those fair, shrowdy, and flourishing ones, that they used to make booths of, in the Feast of Tabernacles, Leviticus 23 40. Howsoever we read the text, a profecution it is of the former resemblance. See the like, Numbers 24.6. Psalm 1.3. Jeremiah 17.8.

V.5. *One shall say, I am the Lords*; *and another shall call himself by the name of Jacob*; *and another shall subscribe with his hand to the Lord, and surname himself by the name of Israel*] The future encrease of Gods people is intimated, not onely by his blessing, in making them fruitful, and multiplying their issue, chapter 60.22. and 61.9. Jer.31.27. as he did sometime in Egypt, Exodus 1.12. but by addition, also, of many Proselytes, from other parts, to them, who should give up their names to God, to be entred into his muster-roll, and registred in his Church-book, among the faithful, that belong to him, and are listed for his service. See the like, Psalme 87.5,6. See also, chapter 40.26. This, in likelihood, was, in part, fulfilled, upon the dissolution of the Babylonian captivity; many thereupon adjoyning themselves to Gods people; as the like was sometime done on the like occasions, both before, and after, upon their departure out of Egypt, Exodus 12.38. and upon their deliverance from Hamans mischievous plot against them, Est.8.17. But more fully, in the conversion of the Gentiles, by the preaching of the Gospel. See chapter 2.3.

I am the Lords] Souldiers, or servant; as, *the Lords*, and *Gideons*, for, *the sword of the Lord, and of Gideon*, Judges 7.18. and 20.

subscribe with his hand] A defect of the particle instrumentall. as Psalm 17.13,14. a metaphor from such volunteers, as doe, of their own accord, under their hand-writing, lift, and enrol themselves, for service, Psalm 110.3. or, as some render it, *write on his hand, unto the Lord*: or, I am *the Lords*: and so the ancient Greek hath it: as, *I unto thee*, Psalm 119.94. that is, I am *thine*; or, belong to thee; which they conceive to allude unto the manner of souldiers, or servants, that did bear the Captains, or Masters name, to whom they belonged, imprinted on one of their hands, which, though it might be alluded unto, Revelations 3.12. and 14.9. yet I doubt, whether that custome was so ancient as Esay's daies.

surname] Shall take on him that name, instead of that which he had from his original; or, shall assume it, as an additional unto it. Heb. *shall entitle himself*. See chapter 45.4. thereby intimating, that he is one of *the Israel of God*, Gal. 6.16. a member of God's Church, a subject of that kingdome whereof he is *King*, ver.6. chap 33.23.

V.6. *Thus saith the Lord, the King of Israel, and his Redeemer*] See chapter 43.14,15.

the Lord of hosts] See chapter 1.9. One, as willing to deliver you; so, able to do it.

I am the first, and I am the last] chapter 41. 4. and 48.12. Rev. 1.8,17. and 22.13. *the first*, fay some, from whom all things are, and *the last*, unto whom, all is to be referred, Romanes 11. 36. But I conceive Gods eternity, only, to be here implyed, Psalm 90.2.

and besides me there is no God.] Or, more concisely, *no god, besides me*, Deuteronomy 4.35,39. and 6.4. and 32.39. chapter 43. 10,11. and 45.6,21. verse 8. John 17.3. 1 Cor.8.5,6.

V.7. *And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come: let them shew unto them.*] Or, *what is like unto me*, (Psalm 35.10. and 89.8. to wit, among the gods that the heathen so account, Psalm 89.6.) that *can call, and declare it, and set it me in order, since I appointed a people of old? or, let them* (that is, their idols) *shew unto them* (to wit, that take them for their gods) *the things to come, and such as shall come* from them; to wit, if they will be accounted gods, chapter 41.23.

shall call] Or, *can call*, potentially, as ch.40. 12. and 41. 26. and 43.8. This, some expound of Gods calling of the Israelites, to be his people, chap.41.9. Others, of calling and designing certain of persons, as Cyrus and his forces, to deliver his people, chapter 44.28. and 45.1,4. I suppose the former here intended.

and shall declare it] Or, *and declare it*, that is, tell before-hand what shall, in future times, befall that people: or, as some other, who shall tell me, or direct me, how I should, in the managing of these affairs, proceed: as chapter 40.13, and 45.11.

and set it in order for me] Or, *set it me in order*, or, *set it in order to me*: relate it to me, in a constant course and tenour, what shall, from time to time, betide them, as I have done with my people, both concerning the Egyptian bondage, with the bringing them out from thence, and the settling of them in the land of Canaan, Gen.15.13, 14,16. as also concerning the Babilonian captivity, together with their deliverance out of it, and the restoring them to their own land again, Chap. 39. 6,7.& 40. 2. & 43. 5, 6,14. 45-47. See also, Jer. 25. 9, 11, 12.

since I appointed the ancient people] Or, *an ancient people*, *that is*, the lineage of Abraham, in the posterity of Jacob, to be a numerous nation, and my peculiar people; which long since he both foretold, and fulfilled, Gen. 13.16.& 15.5.&22.17. Num.1. 45,46. Deut.1.10. Heb. *a people of antiquity*, or, *of perpetuity*, or, *of eternity*, for the word is used, (as the Latine *olim* also, *supposed*, by some, to com from it,) as well of the time past, chap.42.14. Jer. 48.8. as of the time to come: in which latter sense, also, some here taking it, expound the text of Gods elect, from the worlds beginning, year, from all eternity, chosen, and set apart, and in time, called out, and called to inherit eternity, Gen.3.15. Rom.8.29.30. Eph. 1.4,5. 1 Pet. 1.3,4. Rev.13.8. and 17.8. but I suppose the former here, principally intended, because God here points unto such conspicuous evidences of his divine power, as lay open, even to any naturall mans eye, chapter 41.20. Nor do they seem to conjecture aright, who refer it to the creation of mankind, at the first. See chapter 40.21. and 41.4.

things that are coming, and shall come] *things to come*, as (chap. 45. 11.) *such as shall come to passe*, the copulative for the relative, as chapter 3.6. & 5.4. or, *things to come, and* such as *shall proceed*, or *spring*, from them. See chapter 43. 19. a defect of the relative, as verse 2. that is, things to come, in a continued course, from the first to the last, like links of a chain, hanging one upon another. See chapter 41.22,23.26. and 46.10. and 48.14.

V.8. *Fear ye not, neither be afraid*] As if, either I were not able to fulfill what I foretel, verse 6. or, any counterfeit deity were able to over-power me, in what I foretel, and intend: the vanity of whom he layeth forth, at large, in the words following, together with the senselesse fottishnesse of those that are bewitched with them, ver.9-20.

Fear not] Ver.2.

have I not told thee from that time, and have declared it?] Remember that these things were told you before, John 16.1. Matthew 26. 6,7. Luke 24.6-8. whereof ye see some part already fulfilled, and the residue shall, in their due time, be accomplished. So Luke 1.31, 36,37.

told thee] Heb. *made thee to hear*: as chapter 41.26.

from that time] At that time, when I appointed thee to be a people, verse 7. or, in a more large sense, *formerly*, or, *in time past*, Heb. *from then*: as chapter 16.23. and 48.3.

declared it] A defect of the pronoun *it*: as chapter 42. 21, 25.

ye are even my witnesses] Or, *and ye are my witnesses* hereof: See chapter 43.10.

Is there a god besides me?] The interrogative affirmatively delivered, doth more vehemently deny: as Iob 7.1. See verse 6.

there is no god] That is, *no* other *god*, *no god* besides me, to be supplyed from the former branch. Heb. *no rock*, Psalm 19. 14. no such rock, as is able to protect and secure those that repaire to it,

it for shelter and safety, as God doth those, that betake themselves to him, Deut. 4.35,39.& 32.4,32,39. 1 Samuel 2.2. Psalm 18. 31. Prov.18.10,11. chapter 26.4.& 43.11.& 45.5 & 46.9. it is a metaphor taken from such caves, or places of receit, in rocks; that either men in distress and danger, or, the feebler sort of creatures, for better security against the ravenous kind of them, are wont to resort unto, or to make their constant abode in, Judges 15.8. & 20.47. Psa. 104.18. Proverbs 30.26. Canticles 2. 14.

I know not any] Who yet should, if any such were. Howbeit, some read the words of the text, as a continued sentence; that is *no God*, that *I know not*; and there should then be a defect of the relative; as before, verse 7. but the former reading seems the more probable.

V.9. *They that make a graven image*, are *all of them vanity*] See cha. 41.29. some read the words, *They that frame a graven image, are all of them* framers of *a vain thing*: The word in the latter part supplyed from the former; as 2 Chronicles 10.14.

and their delectable things shall not profit:] The Hebrew word signifieth as well *delectable, or delightful*, as *desireable*. See Chapter 64.11. their idols, which they so dearly affect, and delight so much in, (see Chap.1.29. and 57.5. Jeremiah 17. 1,2.) *shall not profit*, or *cannot profit*: as Chapter 30.5, 6. they shall not stand them in any stead, when they need their help, Chapter 45.20. Jeremiah 2.28. or, they are altogether unprofitable, they are good for nothing, ch. 41.29. verse 10.

and they are their own witnesses, they see not, nor know; that they may be ashamed] Or, *even themselves are their own witnesses to their shame that they never see, nor know* ought; a defect of the particle *that*.: as Chapter 37.26. The maker of them, who know whereof they are made, and how handled in the making, are the best witnesses, that can be, against them, to testifie that they have neither sight, nor sense; and may justly therefore be ashamed of adoring such trumpery, as they, of all others, cannot but know them to be, Ps.97.7. v. 11. or, they cannot but see their own sottishness and senselesness, if they had the wit to consider it, in worshiping those as gods, whom they see and know to be such, verse 18,19. But the former seems the better.

V.10. *Who hath formed a god, or molten a graven image; that is profitable for nothing?*] Who, but a mad man, would deem ought that man makes, or that himself hath made, to be god? or account that to be God, that is good for nought? verse 9. Hosea 8.6. Hab.2.18. See Jeremiah 16.20.

or] Heb. *and*: as Chapter 43.9.

molten a graven image] Cast materials, or metals, in a mould, to frame thereof an image, that may, by graving, afterward be polished, and perfected. See ch.49.19. such images put here, for all of all sorts; as ch 41 29.

that is profitable for nothing] Heb. *not to profit*: as Jeremiah 7. 11. and how then fit to be Lay-mens books? being unprofitable, Habakuk 2. 18. abominable, Chapter 41. 24. the fruit of errours, Jeremiah 10.15. and lying teachers, Jeremiah 10.8.& 16.19. Habakuk 2.18.

V.11. *Behold all his fellows shall be ashamed; and the workmen, they are of men*] Or, *and the workmen, they more then any*. See the like phrase, chapter 52.19. Heb. *Adam*; *a man*, for, *any* man, or *any* one; as verse 15. and as *ish*; Jeremiah 5.1. the whole society, or fraternity of them, that have ought to do about them, or dealings with them, may justly be ashamed of them: as they shall also be confounded, when they expect help from them, Psalm 97.7. chapter 1. 29.& 42. 27. and 45. 16. and none more then the workmen, (of which term, see on Chapter 40.19.) the makers of them, that have been best acquainted with them, and the nature and condition of them. See on verse 9.

Let them all be gathered together, let them stand up, yet *they shall fear*, and *shall be ashamed together*] Let them convene, and combine, as Demetrius and his fellows, Acts 19.24-29. stand stoutly to it, and make all the power they can, yet shall they never be able to maintain their forged deities, nor to acquit themselves from fear and shame, in seeking to support them. See chap.41.1,5,21,22.

stand up] As parties to be tryed at the barr, Num.35.12. or, as Patrons to plead for their clients, Acts 24.1.

yet] A defect of the discretive; as Psalm 119.8,9. Job 14.9.

V.12. *The Smith* with *the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms*] See chapter 40.19.& 46.6. Jeremiah 10.3.

Smith] Heb. *workman of iron*: as 2 Chr.24.12. He speaketh first of the *Smith*, that maketh idols of metal: then of the Carpenter, that frameth them of wood. verse 13.

with the tongs] The word here used, seems rather to signifie *an ax*. See Jer.10.3. and so the Jewish Masters commonly expound it, *an axe*, or *an hatchet*, nor is the particle *with*, in the text. Others, therefore, read the words, *The smith* maketh *an ax* to wit, say they, for the Carpenter, to use for the same purpose, for the framing of such idols of wood, as he doth of iron or, as some other, He maketh his idol, as he doth *an ax*, or *an hatchet*, or any other instrument for ordinary employment. Others, lastly, expound the whole verse of the making of *an ax*, simply, as describing what pains he taketh about the forming of an axe only, which the hewer of wood, or feller of trees, taking from him, or buying of him, maketh use of, for matter to make an idol, with, Jer.10.3. this may seem the more probable, because elswhere, speaking of molten, or metal images, he mentioneth gold and silver onely, passing by those baser metals, as pointing to the gold-Smith, or silver-smith, rather then to the iron-workman, or, the blacksmith, ch.40.19 & 46.6 Jer.10.4,9. Howbeit, they had, even the greatest of them, gods also, as well of brasse and iron, as of gold and silver, Daniel 5. 4. and much art and curious workmanship may be shewed, as well in the one, as in the other.

both worketh in the coals] Heb. *coal*, taken collectively: as we do oft use it; *coal*, for *coals*: and it is used, sometime for *coal*, simply, or dead *coal*, as Prov.26.21. sometime, for quick *coal*; as chap. 54.16. and so here: either, *he worketh in the coals*, to wit, the metal, to make his idol, verse 10. or, *which he worketh in the coal*, to wit, the axe before-mentioned; the copulative, for the relative, in this latter, as verse 7.

and fashioned it] Either the idol, or the axe. See verse 9, 10. Chapter 41.7. and the text may be read, without any supply, *The Smith an ax both worketh in the coals, and fashioneth it with hammers*: a trajection of the copulative; such as is found, Genesis 22. 4. Chapter 17. 14. 2 Kings 2.14. Job 23.12. Proverbs 23.4.& 24.27.

with hammers] So the word signifies, as appeareth, Judges 4. 21. joyned with *nails*, Jeremiah 10.4. which it cannot therefore signifie; though it come from a word, that signifies *to bore*, or to *pierce*; which is not the proper, or principal use of an hammer: but to that is answered, that the *hammer* thereby signified, was somewhat like the *twi-bil*, sharpe, to strike thorow with, at the one end; and flat, to beat out with, at the other: *hammers*, in the plural; because several sorts of them: some to beat out; and some to polish, Chapter 41.7.

with the strength of his arms] He putteth all his might to it, either in regard of the toughnesse of the metal he works upon; (see somewhat the like, Eccl.10.10.) or, out of an earnest desire to make him an idol.

yea, he is hungry, and his strength faileth; he drinketh no water, and is faint] This some, also, refer to their eagernesse upon the work they are about, that it maketh them forget the necessities of nature, out of devotion even to their yet unmade idols, verse 20. Others; to shew the unusefulnesse and inability of their idols, whom they take so much pains about, to relieve them; they may work, and fast, until they faint, for ought they are able to do for them, verse 10. they cannot refresh them, or renew strength to them, when they are tired out, and ready to faint, as God can do, and doth, to his, chap. 40.29. they cannot supply them with food, as God did his people, with manna from heaven, Exodus 16.13-15. nor with drink, as with water from the rock he did his, Exodus 17.6. Heb. *and is hungry, and his strength faileth; he drinketh no water, and is faint*. Which some therefore thus render, *when he is hungry*, (wanting bread) *his strength faileth*, and *if he drink not water, he is faint*; that is, if he want bread and water, he may faint, and his strength fail him, for any provision his idol is able to afford him. See the like construction, chapter 30.20.& 35.4.& 37.9, 26. and of *fainting*, and *failing*, Chapter 40. 30, 31. for, *his strength faileth*; the Hebrew hath it, *strength is not* to him: as 2 Chr.20.12. Or simply, he laboureth hard at the forge, and about the fire, until he be faint, and his strength fail him, for want of refreshing; as in that employment work-men, the meaner sort of them especially, oft do.

V.13. *The Carpenter stretcheth out his rule*] From the Smith, he passeth to the Wright. Heb. *The workman of trees*, or *wood*, or *timber*; as 1 Chron.14.1.& 22.15. *carpenter, cutter*, or *carver*. See Chapter 40,20.

stretcheth out] Upon the piece of timber, whereof he meaneth to make his idol.

rule] Heb. *line*. So the word properly signifies: nor is *a rule* so properly said to be *stretched out*. See chap.28.17.

he marketh it with the line] The word say the Jewish Doctors, signifieth *vermilion*; though for that, another word seemeth used, Jer. 22 14. and it may, peradventure, rather be *oker*: but by a metonymy, a *string*, or *thred*, therein dipt, or therewith coloured: not unlike the same, that our workmen use: the word is no where else found in Scripture: but so *a scarlet string*, or *thred*, Cant. 4.3. for that which is rendred, *a scarlet thred*, Gen.38.28.& Joshua 2.18. seems to have a far other notion, somewhat the same with that, Prov.31.21. The same thing in effect, is this with the former, for he stretcheth a line over it, therewith to mark it, where, and how far, to cut of it.

he fitteth it with planes] Heb. *he maketh it with planes*; or *to work it with planes*: that being the end of his marking the timber, to direct him, and shew what is to be taken away of it, the word cometh from a root, that signifies *to scrape*, or *pare away*, Leviticus 14 41. the verb found in that notion there, and the noun in this, only here: and it is used here, in the plural number, because they used two sorts of *planes*, a bigger, and stronger, to fetch off the rougher and more rugged matter first, and a less, or finer afterward, to smooth and polish the more exactly the remainder.

and he marketh it out with the compasse] The word comes from a verb used, Job 26.10. the verb there only, and the noun here.

and

and maketh it after the figure of a man, according to the beauty of a man] Or, *to make it after the model* (for the word is properly, of *buildings*, Exod.25.40.1 Chr.28.12.) *of a man, according to the comeliness*, (comely proportion) or *goodlinesse of a man*, with such outward limbs and lineaments, as a man hath, Psalm 115.5-7.& 135.16,17. or, *according to the excellency of a man*, as some; referring it to that which followeth. Of the word, see on chap.4.2. But I conceive it, rather to be here taken the other way, because it is the word *Adam*, that is here used; which usually goeth for an ordinary man. See on ch.2.29. Howsoever, that is the end of using the compass about his idol; as the planes before, to smooth and polish, so this, to give it its due proportions and lineaments.

that it may remain in the house] Heb. *to sit*, or *dwell*, or *stay*, or *abide, in the house*; for all these, the word of *sitting*, importeth, in Scripture; Deut.9.9.2 Sam.7.18. Psalm 23.6. chap.13.20. to dwell in some Temple, as some King in his Palace, or some great man in his house, Dan.1.2. or to stay and abide in some house, either publike, or private, Deut.27.15. Judges 17.5. because it is not able to stir out, ch.41.7. Jer.10.4, 5.

V. 14. *He heweth him down cedars, and taketh the cypress and the oak*] Such trees as afford timber of longest continuance. See chap.40. 20. Heb. *to hew down*, as Deut. 19.5.1 Kings 5,6: which may well be retained, and the text thus read, *He taketh courage also to himself, among the trees of the forrest*, or *he useth his strength upon the trees of the wood, to hew him down cedars, and to take the cypress, or the oak*, or, to wave all the trajections, and take the words, as they lye in the text, *In hewing* he heweth him down, (as Jer.3.1.) that is, *He is busie in hewing him down* (see on chap.59.13.) *cedars; he taketh also the cypress and the oak*, or *the cypresse*, *or the oak*: Or, as a learned late Writer, *cedars are to be cut down by him*. See on chap. 45.1.

cypresse] The name of this tree is no where else found; and our Jewish Masters say little of it, but that it is the name of a fruitless tree. Some of ours would have it, to be a *pine*: so the Greek seems to render either this, or that, in the last clause mentioned. Some, a kind of *oak*, that which is usually called the *holm*; so the old Latine. Some, a kind of *cedar*, because the name of the *cedar*, and this, differ but in one, and that a servile letter: it may well be the *cypresse*, partly, because some remarkable places of pleasure seem to have had their name of *Thirsah*, from it, as being planted with pleasant groves of it, 1 Kings 16. 9. Cant.6.4. now the *cypresse* is a very graceful tree; and the timber of it, both for the beauty, and the dureableness of it, much used in times past, for images. See on chap. 40.20. Howbeit. some are of the mind, that *Gopher*, which Noah built the Ark with, Gen.6.14. to be the *Cypresse* tree, and the names come very neer; and this then some other. See Bochart in his *Phaleg*, l.1. c.4.

and the oak] Or, *or the oak*, as v.10. of the tree, see on ch.2.13. and 6.13.

which he strengtheneth for himself among the trees of the forest] So reading the words, the copulative is put for the relative; as ver. 7. But the trees of the forest are not of any mans planting; nor is mans care usually employed about them, to further their growth. See Psa. 104.16. Besides that those trees, as they are of long continuance, so of slow growth, beyond a mans ordinary age, ere they come to be fit for timber. I suppose therefore, the marginal reading to be the better; *and he taketh courage to himself*; or, *he employeth his strength among*, or *upon, the trees of the forest*: or, if we admit the former change that would be more probable that some other have, *Which hath lift up it self*, or *strengthened it self, among the trees of the wood*. See of Ashur, Ezek.31.5.

he planteth an ash] Either he seeketh out some fair tree in the forest, or taketh some one of his own planting, (the original whereof, therefore, he cannot but well know,) that is now, what by his own industry about it, and what by the rain from above, Deut.11.10, 11. grown to some bulk, that may well afford matter for such a purpose.

ash] The name of this tree, likewise, is no where else found in Scripture; and the Jewish Masters leave us here, also, at a losse: telling us only, that it is a good timber tree. The old Latine, and so it may be the Greek also, render it, *a pine*. But many, in regard of the identity of the name, conceive it to be a kind of *ash*, that hath leaves broader then ordinary, by the Latines called *ornus*, which cometh ful home to the Hebrew; though I suppose that consonancy between the two words, *oren*, and *ornus*, to be but casual; and that this latter came rather from the Greek ὀρεινὸς and was by the Latines so termed, because it thrived best on hills: as Pliny reporteth of it, l.16. c.18. it seemeth, that chests or, arks, were usually made of it; for the names of either, this, and that of a *chest*, or *ark*, in Hebrew are of the same stock, and differ not much, *Oren*, and *Aron*.

and the rain doth nourish it] Or, *which when the rain hath brought up*] Heb. *made big*, or *great*: as ch.1.3. Ezek.31.4. of the syntax, see ch. 37, 9, 36.

V.15. *Then shall it be for a man to burn*] Heb. *And*: as ch.30.20. and 35.4.& 40.18. when it is thus grown up, it serveth any one for fuel: *a man*, for, *any* one, as ver. 11.

for he will take thereof, and warm himself] Heb. *and he will take* (as ver.14) Or, *yea, he will take* (as Chap.29.23.) Or, *even he* himself *will take* (as Chap 40.30.) *of them*, (of any one of those trees before mentioned, or of chips that he heweth off) *and be warm*, that is, *that he may be warm*, as chapter 53. 2. or, *wherewith to warm himselfe*, as Job Job 34. ch.47.14. he himselfe maketh fuel of part of that, whereof, afterward, he maketh him a god; Verse 17.

yea, he kindleth it, and breaketh bread] Or, *he kindleth it, also, to bake bread*: he maketh use of it, as well for the oven, as for the chimney: the same syntax, as before, and Josh.24.9. a defect of the pronoun it; as ver.8,13.

yea, he maketh a god, and worshippeth it, he maketh it a graven image, and falleth down thereto] Or, *he maketh also* (as 2 Kings 2.13.) or, yet (as chap.44.10.) *he maketh* of it *a god, to bow himself down to*, (as Exod. 20.5.) *he maketh* it *a graven* (or, *carved*, as chap.40 20.) *image, to fall down to*: the Prophet useth of purpose, as some think, a Chaldee term, both here, and again, v.17,19. and ch.46.6. It is found eleven times, in the Syriack of Daniel, chapter 3.

V.16. *He burneth part thereof in the fire; with part thereof he eateth flesh: he roasteth roast, and is satisfied; yea, he warmeth* himself, *and saith, I am warm, I have seen the fire*] See verse. 15, 19.

part] Heb. *half*; as Zach.14.14. and so both the ancient Greek and Latine, and our former English: which needed not have bin altered: the one half of the timber lightly goeth away, in hewing, squaring, planing, fashioning, and the like.

with part thereof he eateth] Or, as some, on part thereof he eateth, having made him a table, or trenchers of it: but the Prophet seems throughout this whole passage, to intend fuel only. I read the words, therefore partly, as in the text; and partly, as before, *with half thereof he eateth flesh*: that is, he dresseth flesh, or meat, to eat. See the like comprehensive forms of speech, cha.38,17,21 to which add, because it comes neer to this, that, Prov. 12.27. *the slack*, or *the deceitfull man shall not roast his venison*: that is, he shall not roast and eat it: see ver.19. not, that he spendeth one half of his materials, in roasting, or dressing him, a joynt of meat only; But that which he had before, in the first branch, laid down in general, of burning the one half, that he now repeateth after his wonted manner, illustrated by a more particular enumeration of the several employments, whereabout, for fewel, he maketh use thereof; to wit for dressing of his meat, his roast, especially, and for the warming of himself. See verse 19.

he roasteth roast, and is satisfied] Or, *with half of it* (I say) *he eateth flesh, having roasted roast, to his fill*. So Psalm 22. 26. *The meek shall eat, and be satisfied*, that is, *shall eat to their fill*.

yea, he warmeth himself] Or, *he warmeth himself also*, as ver. 15. Heb. *he is warm*: but those neuters, and passives, have oft a reciprocal sense, as this before. See on ver.15. and the word *himself*, therefore, need not be in a different character, being included in the verb. See ch.45.8.

and saith, aha] An interjection, intimating joy and comfort, Ps.35. 25,26.& 70.3.

I have seen the fire] I have been at a good fire; I have felt the fire; *to see*, for *to feel*, as Psalm 34.8. and so for, to *enjoy*, as Psal.34.12. and to *suffer*, or *endure*: as Ps.89. ver.48.

V.17. *And the residue thereof he maketh a god, even his graven image*] Of the one half of that stuff which he burnt of before, v.15,16

he falleth down unto it and worshippeth it] Or. *he falleth down* (before it) *and boweth to it*, v.15. to his own workmanship, c.2.8.

and prayeth unto it, and saith; Deliver me, for thou art *my god*] See Jer.2.27,28. Hos.14.3.

Deliver me] Hee seeketh for safety to them that are not able to save, either him, or themselves. See chapter. 46. verse 1, 7.

V.18. *They have not known, nor understood*] Or, They have no knowledge nor understanding: they neither know, nor understand ought; as Psalm 14.4. Ch. 27. 11. See ver. 19, 20. ch. 45.20. Jer 10. 8, 4.

for he hath shut their eyes, that *they cannot see*, and their *hearts, that they cannot understand*] Heb. *he hath daubed* (as Ezek. 13.10,13.) *their eyes from seeing, their hearts from understanding*. Of which form; see on Chap.5.6.& 23.1. *He*, that is, the idol, say some; God, in just judgment, say others, ch.6.9, 10. But more simply, the verb being taken indefinitely, *Their eyes are dawbed up*, or *shut*. See the like. Gen. 41.13. 2 Sam.24.1. Luke 6.38.& 10. 20.

V.19 *And none considereth in his heart*] Or, So that (as Psal.78.5. Jer.14.19. none considereth in his heart. Heb. setteth it on, or returneth, or reduceth it to his heart, as ch.46.8.

neither is there *Knowledg, nor understanding*] See verse 18.

to say] To reason and debate the matter, thus, with themselves.

I have burnt part of it in the fire; yea, also, I have baked bread upon the coals thereof; I have roasted flesh and eaten it] See verse 15,16.

baked bread] That is, baked dough, to make bread. So Levit. 26. 26. *grind meal*, for grind grain, or corn, whereof to make meal; or, that by grinding, may produce meal, Chapter 47.2.

part]Heb.*half* as v.16.

roasted] Or, *I have roasted flesh* therewith, *and eaten* thereof, See v.16.the like defects are,ch.27.9.& 30.27.

and shall I make the residue thereof an abomination?] A most abominable thing:so Deut.27.15.ch.41. 24.

shall I fall down to the stock of a tree?And that one of mine own planting too?ver.14.Heb.*to that which cometh of a tree*?as Job 40.20.See ver.15.Ier.2.17.Hof.4.12.

V. 20. *He feedeth on ashes*] He is grossly deluded, like one that would feed on ashes, to flake his hunger; or his idoll feeds and entertains him with nothing but ashes, matter of sorrow and mourning, Psal.16.4.as Psa.102.9.or,he feedeth himself with foolish hopes of benefit, from a thing of no worth, no better then ashes; from a piece of wood, that may easily be turned to ashes, Cha.37.19. See somewhat the like,Hof.12.1.*ashes* is here, what *wind* there. Howsoever, there seems an allusion to the *ashes*, that the one moity of his stuff made, shewing of what worth the other half was,whereof his god was made.

a deceived heart hath turned him aside]Or,*a deluded heart*,(as Judg. 16.10,13.Job 17.3.)*hath seduced him*.See Hof.4.12.& 5.11.2 Thel. 2.11.

that he cannot deliver his soul]Heb.*and he will not, or shall not deliver his soul*,and,for,*fo that*as ver.19.the verb taken potentially, as ver.7.*his soul*,for *himself*? as Pf.3. 2. he is not able to wind himself out of this foolish errour,and superstitious conceit, he is so bewitched and besotted with it, Rom.1.21-25.28.

and say]Think within himself:as Psal. 14.1.& 39.1.

Is there *not a lie in my right hand*]Is not this mine Idoll, which I hold in mine hand, a bare figment,a meer fancy and falshood? Do not I see it, and feel it,and find it to be such? See Ier.10.8.Romanes 1.25.

V.21. *Remember these (O Jacob and Israel) for thou art my servant*]An admonition to Gods people, advising them to confider, seriously, the sottishness of those persons before-mentioned, and to learn wisdom, by their folly; that which they are the rather engaged to do, and shunning, carefully, such vanities and abominations, to keep close to the true God, because he hath taken them in speciall to himself, and hath dealt very freely and bountifully with them, above others, as well in setling their estate, and his Church among them, as in passing by, and pardoning their manifold defections,and restoring them, after a long and tedious captivity, unto their former flate again. The words,in the translation, are not so distinguished,as they are in the text: they lye there thus; *Remember these, O Jacob: and Israel,for thou are my servant.*

these]Either things, or persons,or both; for the term is common to either. See ch.45.7.& 60 8.

Jacob, and *Israel*..] The same, as before, verse 1, 23. Psalm 14. 7.

thou art *my servant*]Ch.41.8.

I have formed thee, thou art my servant, O Israel, thou shalt not be forgotten of me]The words should, rather,according to the stops and points in the Hebrew, be thus distinguished;*I have formed thee,thou art a servant, to me, O Israel, thou shalt not be forgotten of me.* Of the former branch, see ch.43.1. ver.1,2. Of the latter, Chapter 48.15.

thou shalt not be forgotten of me] Or, *thou art not*,or, *canst not be forgotten by me*.I neither do, n or can, forget thee,though,for a time, I may fo to do;Chap.49.14,15.

V.22.*I have blotted out,as a thick cloud, thy transgressions; and, as a cloud, thy sins*]Or,*I blot out*as chap.43. 25. As the Sun; when it breaketh forth, dispelleth the mists and clouds with his bright beams, Job 37.11. Pfal. 18.12. Or, as the wind disperseth them, be they never so thick, Pfalm 68.2. Prov.25.23.or,as a cloud,or vapour, vanisheth and appeareth no more, then if it never had been, Job 7. 9.& 30.15. Hof.6.4.& 13.3.Ilam 4 14.so do I put away thy sins, that rise up as a cloud between thee and me, Chap.59.2. hinder ring the light of my countenance from shining forth upon thee, ch.57.17.and thy prayers from finding accesse unto me, and acceptance with me, Lamentations 3. 44.Chapter 1. 15. Howbeit, Some render the words another way, on this manner; *I wipe away, as with a thick cloud, thy transgressions, and as with a cloud, thy sins*:the prepofition being omitted, as ch. 34. 15. & 35. 4. & 42 .21. So the sense should be; I wash away thy sins and thy pollutions, chap. 4.4.as the clouds, by pouring down showrs of rain, Eccl.11.4.do wash away the filth and slime of the earth, Ezek.24 .24. and so it might have some reference to the general deluge.Of which,the word is used,Gen.6.7. & 7.4.But the former seems the fitter.

return unto me; for I have redeemed thee] And have therefore best right unto thee:so Psal.31.5.1 Cor.6.19,20.See chap.43.1,3,4.They seem to strain the text, needlesly,that render it,*return unto me, that I my redeem thee*; as Chap. 45. 22. But the syntax is not the same.

V.23. *Sing O ye heavens, for the Lord hath done it: shout ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob,and glorified himself in Israel*.] As the whole World, Heaven and Earth and all the creatures in either, are invited to rejoyce, upon the ruine and destruction of Babel, chapter 14.7,8. Rev. 18.20. so are they likewise here incited all to the like, upon the redemption and deliverance of Gods people,ensuing thereupon,c.14.1.& 35 1. 42.10, 11.& 45.8.& 49.13.& 52.9. See the like rhetorical expressions,Psal. 96 11.and 98.7, 8. All implying such abundant matter of joy, as might well affect the whole creation, were it all sensible of it. See somewhat the like in another kind, Rom.8.21,22.

lower parts of the earth]Heb. *lows* a defect of the subject,for low parts or places;as Psal.63.9.& 139.15 or,*lower*; as Eph.4.9. that is the *earth* below,opposed to the heavens,before,as there;or here, the *vallyes* oppofed to the *mountains*, in the words ensuing. See Chap. 24.15.

the Lord hath done it]A defect of the pronoun;as Mal.3.17. Or, the Lord hath been working.See ch.48.v.11.

redeemed Jacob]ch.45.20.

glorifie himself]As well in the destruction of his enemies, as in the deliverance of his people,ch.49.3.& 60.21.& 61.3.Heb. *shew himself gallant*:for the word properly importeth *bravery*,or *gallantry*,Cha. 3.18.

V. 24. *Thus saith the Lord thy redeemer*] Chapter 43, v.14.

and he that formed thee from the womb]See v.2.

I am the Lord that maketh all things] Or, *that made all things*, as before,*that formed thee*,Gen.1.1,& 2.1. John 1.3,Heb.3.4.

that stretcheth out the heavens alone]Or, *stretched out*;see ch.42.5. Jer.10. 12.

alone]Without help of any; as in the next branch.

that spreadeth abroad the earth by my self] Or, *Spread*. See chap. 42.5.

V. 25. *That frustrateth the tokens of the liars, and maketh diviners mad*]Or,*That frustrate*,and *make mad*; make them at their wits end, by crossing them in their predictions:those,especially,whereby they promised long continuance to the Babylonian Monarchy. See of these.ch.47.ver. 12-14.

liars]The word signifies,first, *lies*,ch.16.7.Jer. 48.30. then *lyers*; that is, men of *lyes* ; as *wine*, for a man of *wine*, that is, given to wine, a drunkard,Prov.20.1.it is given to *wizzards*,here, and Jer. 50.36.and it seems to come from a word,that fignifies, *to invent*,or *devise*,1 Kings 12 33.or,*feign*, Neh. 6. 8.

that turneth wise men backward]Or, *turn*: by confounding them in their counsels and courses, in their plots and projects, Job 5.12-14.& 12.12,13, 16, 17. Pfalm 2.1-4. & 10,11. & 37. 12-15.ch.19 3,11,13, 14.

and maketh their knowledg foolish]Or,*make*,as before,2 Sam. 15, 31.ch.29 14.1 Cor.1.20.& 3.19.

V.26. *That confirmeth the word of his servant, and performeth the counsel of his messengers*] Or, *confirm the word of my servant, and perform the counsel of my messengers*. For the perfons do oft interchange.See ch.1.29. of Elsay, and other of his Prophets;as Jeremy, Ezekiel,and the reft,that foretold the downfal of Babylon, and the deliverance of Gods people.

That saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, ye shall be built; and I will raise up the decayed places thereof] Or, *That say*; that give my people, by my Prophets assurance of these things, to be undoubtedly effected. For what God saith shall be,shall undoubtedly come to pass: Much more what he saith himself will do, whose Word is his Will, and his will his Work. What he will have done, no power or policy of man,can prevent avert,or avoid.He can frustrate all their designs;none can defeat his,Psal.33. 11,12.& 115.3.& 135.6.

inhabited] Zach. 2.4.

cities of Judah] Psalm 69.35.

decayed places] Heb.*wastes*;as Neh.1.5, 8 & 2.1,2.

V.27.*That saith to the deep,Be dry,and I will dry up the rivers*]Or, *That say*;and so ver.28. who with a word of my mouth, can dry up the Sea, and his streams. He seems to have an eye to what he did at the red sea;as ch.43.16.& 51.10,11. and, withal, to allude unto Cyrus his draining of Euphrates, at the taking of Babylon,Jer.50. 38.& 51.32,36.See Rev.16.12.

Be dry] A word of authority and ability conjoyned, producing, irresistibly and instantly, an effect answerable to either. See the like of our Saviour, Mark 4.39.to the *Sea* likewise,*Be still*. The argument seems to run thus, for the confirmation of Gods people, He that can with a word only lay the deep dry, Psalm 106.9. can as easily set his people free, and remove all obstructions that may hinder them, either in their way homeward; or their setling there. See ch.40.3,4.Zach.4.6,7.

V.28.*That saith of Cyrus*, He is *my Shepherd*]Or,*That say to Cyrus*, (for the particle is the very same that was, before)Thou art *my shepherd*: for in the text, there is no more, then, *my shepherd*. See the like concise form of speech, Chapter 41. 26. and 43. 9.

Cyrus] To assure them of deliverance, he nameth the party by whom it should be effected, about two hundred years before he was born. See chap.13.22. and the like, 1 Kings 13. 2. This name he had from a Persian word, in that language said to signifie the *Sun*; which they honoured as a God; and some suppose that this word *Cores*, or *Cyrus*,was derived from the Hebrew *Cheres*, or *Chares*; that is used sometime for the *Sun*, see on chap 16. 11. and Jeremiah 19. 2. it being not unusual with the Persians and Arabians, as some learned affirm, to turn the Hebrew *chet* into *Caph*. That the Sun

Sun is by the Persians to called, Plutarch, in the life of *Artaxerxes*, from Cyrus, and upon his credit, relateth. But Joseph Scaliger,in his *emendation of times*,l.6.supposeth that Cyrus,being a Greek,was mistaken, by the similitude of sound, between *Cosshed*, which, in Persick, signifies the *Sun*, and *Coresh*, which, in that language,saith he, signifies *food*. Yet from the nearness of these two, some other learned seek to confirm the truth of the former. Howbeit, it may not unjustly be questioned, whether either of those words, *Coresh*,or *Cosshed*,had such use,or signification, in those ancient times, that in the vulgar Persian, they have at this day; any more, then the word *Aphilah*, which now, also, they are said to use for the *Sun*. One main cause of my doubt is, because the Sun was among the ancient Persians, commonly known, called, adored, and attested, by the name of *Mithra*, or, as the Greeks are wont to pronounce it, *Mithras*, and *Mithres* ; which appeareth by records undeniable, out of Strabo,l.15.Plutarch, in *the life of Alexander*,and of *Artaxerxes*, his *discourse of Isis, & Osiris*, and oft elfe-where. Hence the *Mithriaca*, or feasts and rites, held and performed in honour of the Sun; and the name *Mithridates*, or *Mithridates*, common among them, Ezra 1. 8. & 4. 7. whereas of either of those two, or of any of those three names above-mentioned. I find no such ancient and authentick record produced. If it be faid, that the Sun might have more names then one or two, either among them, in those times, as in the Hebrew text of Scripture it hath; that is true indeed; but those fome solid proof must be brought for particulars; whereby it may appear, that these were then names thereof with them. But see further, on chap.45. 4.

Shepherd Heb. *Pastor*. or *Feeder*, a title given usually to Rulers and Governours, both in Church and State,ch. 56.11.& 63.11. Jer. 2.8.& 23.1-4.Eph.4.11.that which may admonith them of their office and duty; not to *rule*, only,as the word fometime fignifies,Pfal. 78.71,72.Mic.1.14.but to *feed*, alfo, Chap.40.11. Jer.3. 15,& 23. 14.Ezek.34.2,23. 1 Peter 5. 2. And if the word *Coresh*, did in the Persick tongue, anciently, fignifie *food*, the name of *Cyrus*, might have a notion of feeding in it, anfwerable to that title that is here given him in the Hebrew.

my shepherd]Nor as David,of God,Pf.23.1.but as God,of Christ, Zach. 13.7.

and shall perform all my pleasure] both concerning Babylon, chap.48.14. and concerning Jerusalem, and his Temple there, in the next words. God will do all his pleasure himself, Chapter 46. 10.but not in these particulars, by *himself*, as he spread the earth, the Heavens,&c. but by Cyrus, chap.13,3,17.& 45.13. & 46.11.Jer. 51. 20-24.

even saying to Jerusalem]Heb.*and saying*,or,*and* that *saying*, fay: that fay confidently,giving good assurance of what I fay.See the like before,ver.14.& Jer.3.1.

Thou shalt be built] Ch.46.13. 2 Chron.36.22,23.Ezra 1.1-3.

and to the Temple, Thy foundation shall be laid] Ezra 3. 10,11.

CHAP. XLV.

Verse 1. *THus saith the Lord*] This Chapter is alfo of the same subject with the former, and may not, without good probability, seem to be part of that prolix Sermon, or Prophecy, that began with the fourtieth Chapter, and endeth with this; apparent it is, that this Chapter beginneth, where that next before ended,Chap.44.28.

to his anointed to Cyrus] Among the people of God, two sorts of persons were annointed: Kings, 1 Samuel 10. 1.and 16.13.2 Sam. 2.4.1 Kings 1.39.2 Kings 9.6.& 23. 30. Pfalm 89.20. and Priests, Lev.8.12.& 16.32.Num.3.3.& 35.25.Pfalm 133.2. as for the annointing of Prophets, with material oyl, there is no record extant in Scripture. Elias is willed to annoint Elisha, Prophet in his stead, to succeed him; but that he put in execution only, by casting his mantle on him,1 Kings 19.16,19. So that there to annoint, as it concerned Elisha, was, and Hazael too, for ought we find in the Story, and comparing 1 Kings 19.15. with 2 Kings 8 13. signifieth no more then to assign or deligh one to some special office or function, though no drop of material oyl be shed on him to that purpose : so is Absolon faid to have bin *annointed*, by the people, for their King,2 Sam.19.10. though we read not, that that Ceremony was used about him; and Christ is said to have bin *annointed*, though not with any such material, Chap.61.1.and so Cyrus, here, though no such custome of oyling Kings were in his Country. But he is called *Gods Annointed*,because he was, as certainly,as sufficiently, and as efficaciously designed by God, and enabled unto the execution of those offices that God had appointed to be done by him, as if he had, at Gods command, in the solemneft manner,been annointed by the hand of the highest Priest, or holyest Prophet. For those Jewish Masters are wide and wild here, (whom yet some Christian Writers seem fondly to abet) by his *annointed*, underftanding not *Cyrus*, but the *Lords Messias*, or, the *Lord Messias*, peculiarly fo termed,*Christ*,as if the meaning were,*Thus saith the Lord,to his Messias, concerning Cyrus*.But the text is plain,*to his Messias*,or,*to his annointed,to Cyrus,as to his Messias*,*or to his annointed*, to *David*,Pf.18.50. there is an emphasis in it,here especially;to him,whom I now name, so long before he is in being.See ch.44.28.and ver.4.

whose right hand I have holden] Or, *strengthened*; *or, I do*, or *will hold*, or, *strengthen*; for the word fignifieth, fometime, *to hold*; chap 41.6,13.& 42.6.sometime, to *strengthen*, 2 King. 15.19. Dan. 11. 1.But the particle, here used, carryeth it rather to the former as chap 64.7. Yet fo, as the latter is alfo implyed; as if it were faid; *whom I by holding his right hand* ftrengthen, or enable, *to subdue nations*.Of fuch concise and comprehensive manner of speech, see on ch.38.17,21.Of the metaphor,Pf.73. 23.& 89.21.Ch.41.ver.10.

to subdue nations before him]Or, as a late learned Writer, *nations are to be overthrown,or, laid along, before him*: that, saith he, is the frequent use of the particle here used, as Chap.44.14.But the received verfion may well ftand. *Nations*, that is, the Babylonians, and others,that either lay in his way homeward; or were affistant unto them; Jer.50.21.& 51.9.20 Pfalm 144.2.& ch.41.2. where the same word is used.

and I will loose the loins of Kings]Or, *and that I may loose the loins of Kings*; or, *when I shall have loosed the loins of Kings*, or, *of their Kings*. See the like use of the copulative, Pfal. 99.8.chap.8.21.& 33.1.& 41.12.Neh.2.13. Job 11. 3. and the defect of the pronoun possessive;chap.40.31.and 43.14.and 49.22. Heb. *open* them; as if their joynts opened, and so were loosed one from another. Either by striking with the sword, thorow the joins, where wounds are deadly, Deuteronomy 33.11. and where the seat of ftrength is, Job 40 16.Nah. 2.1. or, by smiting them with terrour, and with pains and anguith,thence proceeding, Ezek. 21.6. Dan.5.6.ch.21.3. or, as some of the Jewish Commenters, by loosing the girdle from their loins, the emblem of ftrength and authority,Job 12.18.ch.11. 5.& 22.21.& 23.10. See ver.5.

to open unto him the two-leaved gates]Or, *that doors*, such as great mens houses and Palaces are wont to have, Deut. 3.5. Ezek.41.24. Mal.1.10.See chap.13.2.*may be opened to him*;or, *doors are to be opened to him*, as before, *nations to be subdued*.

and the gates shall not be shut] Or, *that the gates may not stand shut*. The gates of great towns and cities : for of them is the word most commonly used, Josh.2.5.2 King.7.1,3,10.put oft times also,therefore, for the city it felf,Exodus 20.10.Deut.16.11.& 28.52.no gates, or bars, shall be able to keep him out, as all shall thy open before him, as Acts 12.10.See ver.20. The whole paffage may thus be rendred. *I thus holding by the right hand*, I will enable to *subdue Nations before him, when I have loosed the loins of Kings; and to open the two-leaved doors unto him, so that no gates shall shut*.Or, *Whom I hold by my right hand, to subdue nations before him, whose Kings loins I have loosed; and to open the two-leaved doors unto him,so that no gates shall stand shut*. Of this use of the copulative, see Chap.44. 20. *Be shut*, for ftand shut, as, *be open*, for ftand open, chap.60.11. and *be built*, for, ftand built; Dan.9. 25.

V.2. *I will go before thee, and make the crooked places straight*] or, *uneaven wayes, caves*; the word rendred *crooked*, is no where else found, and ambiguous, therefore: the root it should come from,hath a notion of *goodlinesse*, and *glorioufneffe*: nor want there those, who not improbably conjecture, that it fignifieth hilly places:two letters; *resh* and *daleth*, being in shape fo neer the one to the other; that they may eafily be taken, and fo are, fometime, the one for the other; *Diphath*, and *Rodanim*, for *Riphath*, and *Dodanim*, 1 Chr. 1.6, 7 with Gen.10.3,4.See, alfo, Chap.40.15.Jer.2.20.& 31.40. So the sense should be, *I will lay the hilly places level* : for the verb doth manifeft ly fignifie, *to level*,or make plain and even, chap.28.25. I will go before thee to conduct thee,as Exod.13.21. ch.58.8.)and to cleer all thy passages for thee.See ch.40.4.& 42.16.ver.13.

I will break in pieces the gates of brasse, and cut in sunder the bars of iron] No ftrength shal be able to withftand thee,or keep thee out, Pfal 107.16.and 147.13.Prov. 18.19.

V.3. *And I will give thee the treasures of darknesse, and hidden riches of secret places*] The rich treasures, as of other Kingdoms,so of Babylon, especially, Jer.so. 37. and 51. 13. that have a long time been laid up, and lien out of fight; but thou shalt now seize on, and receive as a reward for thy worksone, for me and my people. See the like of Nebuchadnezzar, Ezek.29.18-20.

that thou maist know, that I the Lord, who call thee by thy name, am the God of Israel]Or, *that it is I the Lord, who call thee by name*, even *the God of Israel*.Heb. *I have called thee by thy name*.See before, on ch.44.28.and ver.4.See alfo before, ch.43.1.

V.4. *For Jacob my servants sake,and Israel mine Elect*] See on ch, 41.8,it is out of Gods love to his Elect,that he doth all this,ch.14.1, & 43.4,14.

I have even called thee by thy name: *I have surnamed thee, though thou hast not known me*] That is, I have taken fpeciall notice of thee, fay fome;as Exod.33.12,17.Chap.43.1.John 10.3.but it feems to intimate withal, a fpecial denomination of him; because it is here more fully, then before,ver.3. *I have call'd thee,or, call to thee, by thy name*, Exod.31.2.and because there is mention of *a name*,and,*a surname*;some refer it unto that, which,of Cyrus, fay they, is reported by Herodot, lib. 1. and by Iuftine after him. that being caft out by his Grandfathers command, he was found sucking a bitch, and was thereupon called *Spaco*, which in the Persick tongue, fignifieth a *dog* ; but after, coming to years, and to place of command, withal, was then called *Cyrus*, a name, that hath a notion of power and authority in it, as they fuppofe may appear, by the

Greek Κύριος, a *Lord*, so that his first name should be *Spaco*, and his first name, *Cyrus*, before mentioned, in the last of the foregoing Chapter, and the first of this. But of these fables, rather then stories, antiquity yeeldeth us not a few: as of Telephus, nursed by an Hinde or a Doe, Romulus, and Remus by a female Wolfe, and the like. Howbeit, the truth is, that the Authors produced do not so report, as it is related; for the former saith only, that the herdsman's wife was called *Spaco*, which in the Median tongue, and wereth the Greek *cyno*, so termed, of a word that signifieth *a dog*, or *bitch*, and that thence arose the idle figment, of his being suckled by a bitch, because he had been nursed by her, as from Romulus, and Remus his nurse, called *Lyca*, or *Lupa*, the like report was raised: and the latter, though he tell the tale, as a truth, yet he affirmeth the name *Cyrus*, to have been given him, while he lived in the herdsmans house: nor indeed is it so certain, what the name *Cyrus* importeth: and much less, that those Greek terms had their original from the Persees nor seems it so safe, to build expositions of Scripture, on such fandy ground: nor, lastly, doth the word here used signifie that which we usually call a *surname*. The word signifieth, properly, *to enslile*, or *entitle* one, to give him some eminent, or honourable, title: so Elihu telleth Job, that he could not, nor durft, give titles, as in way of flattery, men use to do, Iob 32.21,22. & Chap.44.5. it is said, *one shall entitle himself by the name of Israel*: call himselfe one of those that belongeth to Israel: as our Saviour calleth Nathanael, *a true Israelite*, Iohn 1.47. and two of his Apostles, Iames, and John, *the sons of thunder*, Mark 3.17. the word therefore, here, hath no reference to the term *Cyrus*, (for that was his proper, and peculiar name, but to those other high, and honourable titles, that God here giveth him, and would rather be rendred, *I have entituled*, or *stylled thee*; or *I have given thee an honourable stile*, or *title*, to wit, in calling thee *Cyrus my shepherd*, Chap.44.28. and *Cyrus, mine annointed*; for that is the stile, and those the titles, that God here fasteneth upon him. The words may be rendred, either by connexion with the former verse, *That thou maist know*, that it is *I the Lord, that call thee by name, the God of Israel, for Jacob my servants sake, and Israel mine Elect*(for so the verses, sometime, break, in the middle of a sentence: as Psalm 96.12,13. & 98.8,9. chap.64.1. Jer.41.18. and 50.13.) *I both call thee by thy name, and give thee honourable titles*. So is the copulative oft used, Psal.76.7. Jer.17.26. howsoever, the latter part of this verse, seems most fitly, either thus rendred, or *I then called thee*, &c. ——*when thou knewest not me*: as Chapter 31.3. & 44.14.

though thou hast not known me] Heb. *and thou knewest me not* *or when thou knewest me not*: as Chapter 33.1. and 43.12. before ever thou hadst any notice at all of me; but was, by means thereof, afterward brought thereunto. See Ezra 1.1.

V.5. *I am the Lord, and there is none else; there is no God besides me*] ch.43.11. & 44.6,8.

I girded thee with strength, though thou hast not known me] I gave thee power and might, (as Psal.18.32.11,5. a metaphor from persons girt, who are in that regard, both more active and stronger. See on v.1.) or, I stirred thee up, to gird, and get on thine armour, to make warlike preparations, and set upon an expedition, (as 1 Kings 20.11.1. Sam.24.13. Psal.45.3,4.) though thou then a little thought of on me, or who it was, that did set on work, or that did so prosper and strengthen thee, ver. 1, 2. or, *when as* yet, *thou wast* altogether *ignorant of me*: as verse 4. See also, Chapter 13.3-5,17. and 10.6,7.

V.6. *That they may know from the rising of the Sun, and from the West, that there is none besides me; I am the Lord, and there is none else*] Or, *That it may be known*: as Chap.59.19. See Mal.1.11. That by the deliverance of my people, which I will effect by thee, my name, and renown, may passe thorow the whole world, and men in all parts, come to the notice of it, by occasion of thy proclamations concerning it, & thine acknowledgment thereof therein published, Ezra 1.1,2.

the West] Heb *evening-coast*: as Psalm 113.3. Chapter 43.5.

I am the Lord] Or, that *I am the Lord*: as Chapter 41.7. & 43.11.

V.7. *I form the light, and create darkenesse*] Heb. *Framing light, and creating darkenesse*; or, *That frame light, and create darkenesse*. That send prosperity, and adversity; the one, at some times; the other, at other times: and the one, to some: the other, to others, Ester 4.3. & 8.16,17. Psalm 97.11. & 112.4. Eccles.7.14. as by the motion of the celestial bodies, I make the ayr, either lightsome, or dark, Gen.1.2-5. Psalm 19.1,2. & 74.16. & 104.20. Jer.31.35. & 33.20. for therein to the here alluded to.

I make peace, and create evil] Heb. *making*, or, that *make*; and *create*, or that *create peace*, that is, prosperous successe and safety; as Judg.18.6. Ch.48.18 as to Cyrus and his forces, to to his own people by him, and them, Chapter 26.3. & 57.18,19. *Evils*, that is, calamities to the Babylonians, and their complices, Chapter 47.9,11.

I the Lord do all these things] Or, that (as before) *I the Lord do*, or that it is, *I the Lord, who do all these things*; as ch.44.21. See Lam.3.37,38. Amos 3.6.

V.8. *Drop down ye heavens from above; and let the skies pour down righteousnesse: let the earth open, and let them bring forth salvation, and let righteousnesse spring up together*] These words are diverfly expounded. Some understand them, as a calling upon heaven and earth, the whole world, to rejoyce, upon the deliverance of Gods people; as chap.44.23. So the ancient Greek, and those that follow us; Though some suppose that this reading came there by a misftake of the Transcriber. Others, of their concurring, and conspiring together, in carrying on that work, that God was now, by Cyrus, setting on foot for the destruction of Babylon, and the deliverance of Gods people, according to his judgment, the one, to his faithfulness, the other. See Josh 10.13. Judg.5.20 1 Sam.7.10. Psalm 18.9-14. & 85.11. Others make it a description of Cyrus his prosperous and plentiful reign, accompanied with justice, clemency and bountytin regard whereof, the Persians were wont to call *Cyrus a father*, *Cambyses*, his son, *a Lord*, and *Darius*, his succellor, *a Merchant*, or a *Trader*: so Herodote, lib. 3. And indeed somewhat after this manner, is Solomons reign described, Psalm 72. 6,7. Some draw it all to a spiritual fense, as a promise from God, that holines and righteousnes, should abound as plentifully among them, after their return from capivity, (the people being thereby refined, and reformed, chap. 48. 10.) as the earth is wont to abound with fruit, when it hath been liberally watered with rain from above, Psalm 65.10-13. & 68.9. For they seem to dive over-deep, that find Christ, and the Virgin Mary, here: as many also do the like, Psalm 72.6. & 85.11. Those seem to come neer to the true sense of the text, who suppose, therein to be intimated an abundant blessing of God upon his people, in their state now again to be restored; and that set forth in certain metaphorical phrases, borrowed from those means, whereby lands are wont to become fertile and fruitful, and the benefits of plenty, peace, prosperity and safety, that unto people from thence accrew. See the like, Psalm 72.3,6,7,16. & 85.9-12 chap.35.1,2,9. Hos.2.21-23. Howbeit, I conceive the genuine sense of the place to be this, That Gods mercy and goodnes, should so manifestly, and plentifully appear, in the deliverance of his people, and disposing all things for their behoof, as if the heavens rained down whole showers of it upon them, and the earth, having received it, should return a plentiful improvement of it, that it seems to be the proper intendment of the like passages, in those places, Pf.85.11. & ch.61.1.

Drop down] Not a prayer for a blessing, as some would have it) by mans but a command, rather, of blessing from God, Deut. 28. 8, 12. Psalm 78.23. Ezek.34.26. Mal.3.10. as a counter-mand on the other side, crosse thereunto, Chap.5.6.

pour down righteousnes] Or, *in righteousnes*; as Psalm 72.3. & Joel 2.23. two parallel places; that is, in a due, just, and full measure: or, showers of *righteousnes*; as *rain of liberalities*, Psalm 68.9. and *showers of benediction*, Ezek.34.26. for large and plentifull rain; or, of *righteousnesse*; that is, of mercy, bounty and goodnes: for so the word is, in Scripture, very frequently used, Pf.112.3,9.2 Cor.9.9, 10.

let the earth open] Or, *open it selfe*; for such verbs, neuterally taken, have oft a reciprocal fense: see Ch.44.16. So *to be hard*, or *to harden*; (as the forme of the verb carries it) for, *to harden* ones self, Job 9.4. & 39.16. or *open*, by a defective form, for, *open its mouth*, as it is at full, Genesis 4. 11. and Numbers. 16. 30. 32. But so it also, Pf.106.17. *the earth opened*; to wit, her mouth; as, *I opened*, to wit, the door, Cant.5.6. *open*, to receive, and take in, what cometh down upon it from above, Deut.11.11.

let them bring forth salvation, and let righteousnes spring up together] That is, fay some, *Let the* things on earth, *bring forth salvation*. Others, *that salvation and righteousnes*, may *spring forth*; and it, (to wit, the earth) *may produce*, them *together*. But I finde not where the former verb is so used, as may well warrant this version. I suppose the text may not, amiss, be thus rendred, *That* (as verse 1.) *they* (that is, heaven and earth, as it were between them) *may bring forth salvation*; (that is, *deliverance*, or, *safety*: as chap.26.1. & 60.18. to my people) *and it* (that is, the earth, as Gen.3.18. Deut.29.23. so watered from above) *may cause righteousnes to sprout forth together* with it, either Gods goodnes, or his faithfulnesse, therein manifested, and magnified. See these two joyned, Chapter 56.1.

I the Lord hath created it] Or, as some, *God will create it*: as ch.41. 20. That God, who hath an absolute command and power over heaven and earth, hath appointed these things to be done, or, is he that will do them: as Pf.109.27. But others rather (because the pronoun is a masculine,) *I have created him*, to wit, Cyrus: I have fitted & furnished him with parts and abilities, for this purpose, to deliver my people, and to do execution on their enemies, ch.44.28. So chap. 43.7.

V.9. *Wo unto him that striveth with his Maker*] This passage is here inserted, as some think, to curb and restrain the impatiency of some spirits among Gods own people, who growing weary of their long continuance in captivity, began to murmur against God, and complain of him, as if he dealt not so equally with them, nor so advisedly, in delivering them up to the will, and detaining them so long in the hands of those that thereby took occasion to blaspheme his name, Chap.52.5. Ezek.36.20. and refusing, withal, to await Gods leisure, and abide his pleasure, either for their continuance, in that dejected estate, or their deliverance out of it; as by him, in his wisdome, should be deemed meet. See Chap.28.16. As others, to check and control the pride and presumption of their enemies, the Babylonians especially, who made account to keep Gods people in an everlasting slavery, chap. 14.17. Yea, to make their part good against God himself, if he should attempt to rescue them out of their hands. See Chap. 10.11. & 37.10. Dan.3.15. It may well intend hands, or both rather, with many other passages of Gods providence, concerning the affairs of those times; which flesh and blood would be over-prone to be quarrelling with God about, and

and controlling his carriage of them. See chap. 40. 27. and 49.14.

Striveth with his Maker] Either by opposing his intentions, or by controlling his dispensations. Some taint whereof, in heavy prefluces, taketh hold sometime, even of the godly, though they check, reeall, reprove, and recover themselves, eft soons, again. See Job 21.7-13. Psalm 73.1-22. Jeremiah 12.1,2. Habakuk 1.2-4, 13,14.

his Maker] Heb. *his potter*, or *him that framed him*, Chapter 44. 24. and 64. 8. an allusion to the matter, and manner, of mans first creation, where the same term is used, Genesis 2.7.

let the potsherd strive with the potsherds of the earth] That is, *with earthen potsherds*, like it self: as if he had said, if frail man, who is but an earthen pot, 2 Cor.4.7. made out of the earth, Gen.2 7 & 3. 19. will needs be contending, let him pick out his match to contend with, let him cope with man like himself; but let him take heed how he attempt to be dealing with his Maker, how he enter into the lists with him, who is infinitely stronger then himself, Eccl. 6. 10. Cor.1.25. & 10.22. See Jer.18.3,4, 6, or, as some render the words, *as the potsherd, with earthen potsherds*; as if it were said, that contendeth with his potter, as if he were, being but an earthen pot, set the best, contending and quarrelling with some other such as himself the defect of the note of similitude is frequent. See ch.2.1.8.& 28.3,4. and the supply of the verb from a former passage, no less usual. See ch.44.11,18. Some would render it, *the potsherd with the workers of the earth*: that is, with some one of the potters. But I find not the word any where so used: that for a *workman*, Chapter 44.13,45. differeth from this, as *Shibboleth*, from *Sibboleth*, Judges 12.6.

shall the clay say to him that fashioneth it, what makest thou?] What is it, that those intendeft to make? as controlling his intentions, either as not fit or, as not feasible: or, why didft thou frame me in this, or that manner, in other manner then I would have had thee to have done? See Jer. 18.4,6. Rom.9.20. and somewhat the like, ch. 10.15.

or thy work, it hath no hands] That is, thou hast not sufficiently polished thy work, thou hast not done it so exactly, as thou shouldeft: it hath not yet the last hand, as we say, put to it. But the words may rather be read, *or*, Heb. *and*: as Chap.44.10.) For *thy work there are not hands*; thou wanteft hands, that is, power and ability, to go thorow, with what thou intendeft; thou forteliefl, or promiseft, more then thou art able to perform, or bring about. See 2 King.7.2. But I rather here encline to that late learned Annotator, who, from the former branch, rendeth the words, *or shall thy work* say, (to wit, of the workman,) *he hath not hands?* shall it deny him to have hands, by what hands it was made.

V.10. *Wo unto him, that saith to his father, what begettest thou? and to the woman, what hast thou brought forth?*] Another similitude; wherby God illuftrateth the unreasonableness of those, that will take upon them, to controll, or quarel, with their Maker; either charging him with impotency, or challenging him of indirection: as if the child should quarrel with his parents, about the breeding of him, in such and such times, or in such and such manner; (see Job 3.3-12. Jer.15.10. & 20.14-18.) or rather, (and so it answers fully to the latter branch of the former verse, (to what end do ye breed, or attempt to breed; ye will never be able to bear, or bring forth, much less to bring up; and ye were best, therefore, to forbear. See Chapter 66. 9. the issue is introduced by an allegory, speaking to the parents here, as the clay to the workman, there.

the woman] *woman*, for, *mother*; as chap. 49.15. and this term is the rather used here; because the speech is conceived, as with fome kind of scorn, as our Saviour also used it, to his mother, in somewhat a tart reproof, for her a little overmuch presumption, John 2.4.

V.11. *Thus saith the Lord, the Holy One of Israel, and his Maker*] Chap.43.15. & 44.2.

Ask me of things to come concerning my sons: and concerning the work of my hands, command ye me] Or, as some, somewhat allaying the harshness of the term, *command unto me* (to wit, by prayer) *my children and the work of my hands*; that is, your selves, Chap.60.21. my new-creatures, 2 Cor.5.17. my workmanship in Christ, Eph. 2. 10. Seek ye to me, for the accomplishment of my promise, concerning my children themselves, my handy work, or concerning those works that are to be wrought for them; and you shall find me as ready to do you service, as if ye had me at command, (see Joh. 10. 14.) ye shall not fail, to obtain whatsoever ye requeft, 1 John 5. 14. But the words seem spoken rather by way of reproof, directed unto the idolaters, and enimies of Gods people. And some therefore would thus read them; *Ask me of things to come, and concerning my children, and the work of my hands enjoyn me*; as if it were said, seek for information concerning things to come, to me the true God, who am able to foretel them, Chap.42.9 & 43.12 & 44 7. and not to your idols, who are not able to foretel you ought, Chap. 41.22,23,26. & 43.9. & 44.7. See the like, Jer.33.3. Zach.10.1,2. and try, withal, if ye can countermand, inhibite, or hinder me, in those things, that I intend to do, concerning my people. So the word of *enjoyning*, is used sometime, in a notion of *inhibition*; as Deut. 2.37. Chap.5.6. But I suppose the words may well be read, as spoken by way of interrogation, and thus rendred, *Do ye question me* (as Chap.41.28.) *concerning the things to come?* (concerning those things that I intend to do,) *concerning my sons*, (or, *children*) *and concerning the work of my hands; will ye enjoyn me*? or, *order me?* as the word is used, chap. 38.21. will ye presume to appoint, and direct me, what I shall do, and how I shall carry matters concerning the disposition of my people? See chap.40.13,14. Rom.11.33,34. for it agreeth very fitly with v. 9. & 10. and speaketh more plainly what those smisseludes there intimate; to wit, that it is over-much boldness for man to take upon him, to teach, or control God in ought.

V.12. *I have made the earth, and created man upon it*] See Gen.1. 1,27. Psalm 102.25. chap.42.5. & 48.13 ver.18. I framed at first, this vast universe, without relative, or ayd of any; and have, by mine infinite power and wisdome, supported, and ruled it, ever since, to this day: and want not, therefore, either ability to go thorow with; or skill, to manage what soever I undertake. See chapter 40.4.

I even my hands have stretched out the heavens] Pf.8.3. & 104.2. ch. 42.5.

and all their host have I commanded] Or, *do I command*; have I continually at command, ch.40.26.

V.13. *I have raised him up in righteousnes*] Cyrus, he meaneth, Ezra 1.1. to manifeft the faithfulnesse of his promises, in the deliverance of his people, ver.1,4. See chap.41.2. & 42.6.or, *in truth*, as ver.23. See chap.42.1.26.

and I will direct all his ways] Heb. *make streight*, or, *make even*. I will level all his wales: I will give him free passage, and ready successe, in all his undertakings; I will facilitate for him all his designs. See ver.2. & ch.26.7.

he shall build my city] Ch.44.28. that is, give order for the building of it; the Temple especially, the principal part of it, Ezra 1.1. as the like is faid of Solomon, Acts 7.47.

and he shall let go my captives] Heb. *captivity*: as ch.20.4. my people remaining in captivity under the Chaldeans.

not for price, nor reward, saith the Lord of Hosts] Freely, without ranfome, or any consideration. An argument of a royal mind, and of a right generous difpofition. See Chapter 13.17.

V.14. *Thus saith the Lord; the labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature shall come over unto thee*] Before, he told of their deliverance out of captivity, and the setting of them at liberty, now, he proceeds to shew how, and by whom, they should be furnished with a rich and plentiful supply of such commodities, as should be requisite for the convenient feeling of them, in their land again, and the furtherance of them, in those works, that were there to be wrought by them, fulfilled, as most imagine, in the contribution that these people, being tributary to Cyrus, should, at his command, plentifully afford unto Gods people returning home from exilement, into their land, and towards the building of Gods Temple, Ezra 1.4. & 7.15,22. See chap.60.5-7. Howbeit, some other, not without some shew of probability, expound this whole passage of Cyrus himself, of whom he spake before, ver. 13. to wit, that because he had dealt so freely with Gods people, as was before intimated, God would therefore give him, as a reward, of this his generous carriage, the wealth of those rich Kingdoms and Countries, which, together with Babylon, of whom they formerly held, at the fall of that state, fell also into his hands. See verf.3. Against which is objected, that the pronoun is in the feminine genders which those, therefore, that ftand for the former Interpretation, refer either to the word *captivity*, in the former verse; or to the word *city*; but neither is needful: for of ftates doth the Scripture speak usually, as of women, damsels, ladies, wives, or widows, Chap. 47.1,7,8. & 52.2. & 54.1. & 60. 4,7. where the like promises are made unto the Iewish State, restored, with those here: which seems to carry it with the former. The Transition from person to person, which either exposition presumeth, is not unusual. See verse 17. Chapter 31. 6, 7. and 32. 11, 12. and 34. 5, 6. and 42. 13, 14.

the labour] That is, the fruit of their labour, their wealth thereby gotten; as Psalm 128.2. Ier. 3.24.

Egypt] A very rich kingdome, 1 Kings 10.28,29. and so the other two rich countries. See Iob 28.19. Psalm 72.10,15. of them, see on chap.43.3. where, because the self same people are mentioned, some would have these two places parallel; and refer both to the diverfion of Sennacherib: but of that, see there. Sure it is, that it can have no place here.

men of stature] Heb. *measure*, or, *dimension*; as Num.13.32. Sam. 21. 20. 1 Chr. 11. 23. & 20.6. So Ieremiah 22. 14. Men, tall, and big. Such are the Sabeans reported to have been, Agathiarchides, 1.5.c.70.

they shall come over unto thee] Yea, they shall themselves unto thee, whether to Cyrus, or to the Church, and to Christ (of whom Cyrus a type,) in his Church. See Pf.45.12. & 68.31. & 72.9,10,11,15. ch.18.7. and 19.21. Zeph.3.9.

and they shall be thine] Thy subjects. See Chapter 19. 23.15.

they shall come after thee] As captives are wont to follow a conquerer, in triumph.

in chaines they shall come over;] As prisoners, or, captives, Job 36. 8. 2 Chr. 36. 6. which concerning those, that were by Cyrus subdued corporally, is literally plain enough; but applyed to those, that are brought in, by the Ministry of the Gospel, unto Christ, and his Church, must be spiritually understood Ps. 45. 5. and 149. 6-8.

and they shall fall down unto thee] After the manner of adoration, in use among the Eastern people; which yet Callisthenes, in Arrian, lib. 4. reporteth, not to have been received in Persia, before Cyrus his dayes. See chap. 49. 23. & 60. 14. Psal. 72. 9. 11.

they shall make supplication unto thee] So Psal. 45. 12. and 72. 15.

saying] A defect of the participle; as Psal. 105. 15. Chapter 26. 19.

surely God is in thee] Either *in thee*, or *with thee*; O Cyrus shewing it so to be, by giving thee such success: as some. See Ver. 1, 2. or, in a peculiar manner, in, and with Christ, of whom Cyrus a type, Exod. 23. 21. Joh. 1, 2. & 14. 10. & 16. 32. & 17. 23. Acts 10. 38. Col. 2, 3. 9. and both God and Christ, in his Church, Ezek. 48. 35. Zach. 8. 23. 1 Cor. 14. 25.

and there is none else, there is no god,] That God, who is the only true; and besides whom there is none, ver. 6. 21. Chapter 44. 6.

Ver. 15. *Verily thou art a God that hidest thy self*] The Prophets words, admiring the hidden depths of Gods dispensations; as if he had said, Thou Lord dost, for some time, seem to hide, and withdraw thy self, to stand aloof oft in thy peoples afflictions, Psal. 10. 1. Chap. 57 17. and they must, therfore with patience, wait for their deliverance, though for a while it be delayed, Chap. 8. 17. and 28. 16. for they that so do, shall not repent them of their patience, but shall be delivered, when the wicked Idol-worshippers shall fail of their expectation, and be destroyed, ver 15 chap. 30. 18. and 44. 23. Or, thou dost carry thy self so closely and covertly, in thy dispensations, and in the passages of thy providence, that thy wayes and judgements are unsearchable, and thy intentions oft times undiscernable; and men ought not, therefore, to control and censure those things, that are past their shallow reach, Ps. 77. 19. Rom 11. 33, 34. and so it hath reference to ver. 9, 10, 11.

O God of Israel, the Saviour] Chap. 43. 3.

Ver. 16. *They shall be ashamed, and also confounded all of them; they shall go to confusion together that are makers of Idols*] Or; *The workmen of Images shall be ashamed, and even confounded all of them; they shall go together to confusion*, Psal. 97. 7. & 115. 8. Chapter 44. 11.

Idols] So called, either of a word that signifieth *paines* and *throws*, Chap. 13. 8. & 21. 3. because they procure to men nothing but sorrow and distress. See Chap. 10. 10. & 46. 1. or, from another, that signifieth the figure and fashion of ought, Psal. 49. 14. Ezek 43. 11. See Chap. 44. 13. Ezek. 8. 10.

Ver. 17. *But Israel shall be saved in the Lord with an everlasting salvation*] *in the Lord*, ver 25. or, *By the Lord*, as Psal. 33. 16. and Chap. 30. 15. Heb. *with a salvation of ages*, or, *perpetuities*, or *eternities*, as Chap. 26. 4. Dan. 9. 24. See Chap. 54. 68.

ye shall not be ashamed, nor confounded, world without end.] Heb. *unto ages of perpetuity*, Psal. 25. 3. Joel 2. 26, 27. Rom. 9. 33. See the like passage from person to person, Chap 1. 29. & 46. 1.

Ver. 18. *For thus saith the Lord, that created the heavens*] Gen 1. 1. ver. 12.

God himself, that formed the earth, and made it] Or, *that God*, as (2 Chron. 28. 22.) or, *the same*, (as Psal, 102. 27.) *that fashioned the earth, and made it*,) who (not made it of nothing, but) out of that rude mass, which at first it was, wrought it into that, fashion, that now it beareth, Gen. 1. 1, 2, 9, 11.

he hath established it] Or, *he that established it*, Psal. 93. 1. and 119, 90, 91. Eccl. 1. 4. or, *that prepared*, or, *fitted*, or, *furnished* it as Ps. 119. 73. *Thy hands have made me, and fitted me*, or *furnished me*, with abilities, for employment: So the word is frequently used, Exod. 19. 11, 15, Josh. 8. 4. Job 8. 8. Psal. 7. 12. and 21. 12. fitted it for mans use, by laying it dry, and furnished it with all necessaries for his support, Gen. 1. 9, 11, 29.

he created it not in vain] Or, *who created it, not in vain.* The same word is heer used, that is found, Gen. 1. 2. as if he had said, who though of nothing he made it a rude mass, and mishopen lump, or a vast and wast body, at first, yet did not intend that it should so continue: the same term is used, Chap. 24. 10. and 34. 11 and 44. 9. A defect of the relative; as Ch. 44. 2.

he formed it to be inhabited] Or, *who formed it to be inhabited:* by man principally, Psal. 119. 16. and of mankind, chiefly, for his Church, 1 Cor. 3. 22, 23. Heb. to *inhabit*, for man to *inhabit*, or, *to be inhabited.* See Chap. 13. 20. Some apply this, more specially, to the land of Judea, which he had assigned for his people, and fitted and furnished it accordingly for them, Gen. 12. 7. and 13, 15. and 15. 18. Deut. 11. 10. Psal, 136. 21, 22. But the text seems larger.

I am *the Lord, and there is none else*] Ver. 14, 21, 22.

V. 19. *I have not spoken in secret, in a dark place of the earth*] I have delivered my oracles, from time to time openly in publike, and that planly and perspicuously, for the most part, as I now also do, Deut. 4. 11-13, 14. and 5. 22. and 30. 11-14. chap. 48. 16. Jer. 3. 12. Joh. 18. 20. not as your false gods, that deliver their oracle in dark cave; and corners, from under the ground, places fit for deceit; and in obscure and ambiguous terms; such as may bear contrary senses, that their fraud and ignorance may not be discovered, chap. 8. 19. and 29. 4.

in a dark place of the earth] Heb. *in a place of the earth of darkness*, for some *dark place of the earth*; as Psal. 74. 20.

I said not to the seed of Jacob, Seek ye me in vain:] Or, *I have not said*, &c.

the seed of Jacob] all whose issue God took to be in covenant; that which he did not with the whole issue, either of Abraham, or Isaac, Psal. 22, 23. so ver. 25.

Seek ye me] Psal. 27. 8. & 105. 4.

in vain:] The same word used before, ver. 18. *Not in vain*, because I perform what I promise; and do not frustrate their expectations, being both able to do for them, what they seek to me for; and faithfull to keep touch with them, Psal, 9. 10. & 22. 4, 5. whatsoever worldlings think of me, Job 21. 15. & 22. 17. Mal. 3. 14. that which the heathen-gods are not able to do for those that seek to them, ver. 20. chap. 46. 7.

I the Lord speak righteousness; I declare things that are right.] Or, *I am the Lord* (as chap. 44, 24.) *that speak righteousness*; (that is, *righteous things*, as chap. 56. 1. or, *in righteousness*, (as ver. 13 that is, righteously, faithfully, firmly, See chap. 63. 1. *Yor that speak truth*, (as chap. 41. 26. ver. 23.) *that declare things equal:* Heb. *eaven*, or *right*, and *straight*. See chap. 26. 7. & 33. 15. I neither require, nor deliver ought; but what is just and equal, Psal. 19. 7-10. and 111. 7, 8.

Ver. 20. *Assemble your selves, and come; draw neer together, ye that are escaped of the nations.*] This some understand of the Jews returned from the Babilonian captivity, having escaped the Chaldean sword, chap. 43. 6. and 66. 19. Jer. 50. 28. Others, of Proselytes converted to Judaism, upon the dissolution of the Jewish captivity, chap. 44. 5. or, converted to christianity, by the ministery of the Gospel, Zach. 8. 21, 22. Eph. 2. 12, 13, 19. Col. 1. 21. But I concur rather with those, who expound it of those Chaldeans, or, rather, Nations, that had escaped the sword of Cyrus, and were now, having by experience been taught it, able to see, how much God was able to do for his people: how little their Idols, for those that them served: Jer. 51. 50. See chap. 43. 9.

they have no knowledg, that set up the wood of their graven image]

That set up (alluding either to the posture of their Images, or to the bearing of them in pomp on their shoulders, chap. 46. 18. Jer, 10. 13. (their wooden Idols, or their graven or carved (see chap. 40. 20.) images of wood, Dan. 5. 4, 23. But the phrase is emphatical; that set up a piece of wood for their god, as a piece of *brass*, or, *brasen* stuff, 2 King. 18. 4. and *bricks*, or *brick*-stuff, chap. 65. 3. See chap. 44. 15-20.

and pray unto a god that cannot save] Heb. *to a god, will not*, or *shall not save: as to a people, will not*, or, *shall not save*, Lam. 4. 17. and, *to a people, will not* or, *shall not profit*, chap. 30. 5, 6. a defect of the relative; and a future taken potentially. See chap. 44. 17. Jer. 2. 27. Hos. 4. 12.

Ver. 21. *Tell ye, and bring* them *neer: yea, let them take counsel together.*] Or, *Declare, and draw neer*, (there is an elegant consonancy in the words) or, *approach*: (so is the word used, Amos 9. 10.) *yea, let them consult together*, as, Psal. 71. 10. Some expound it, of coming home to God, and bringing of others with them: as chap. 2. 3. Zach. 8. 23. but that followeth, ver. 22. this is rather of coming to debate. See chap. 41. 21, 23. 28. & 48. 14.

who hath declared this from ancient time? who hath told it from that time? Heb. *who hath made to hear this?* (as chap. 41. 22.) or *caused this to be heard*, (as ver. 18 *to be inhabited*) *from antiquity?* or, *from before?* (of old, as Psal. 68. 33. & 74. 12. Hab. 1. 12.) *hath told it from then?* as chap. 44. 8. See chap. 41 26. and 48. 14. he uttereth this, as spoken in those times, when Cyrus had won Babylon, and set Gods people free.

Have not I the Lord? and there is *no god else, besides me, a just god and a Saviour*, there is *none beside me.*] Or, *have not I the Lord, beside whom there is no god else, a just and a saving god; beside whom* (I say) *there is none:* the pronoun indicative, for the relative: as chap. 37. 27. nor need, *there is*, be in a different character, because that negative, of course, includes the verb substantive. See chap. 43. 12.

no god else] Ver. 5, 18.

a just god, and a saviour] chap 43, 11. and 63. 1.

V 22. *Look unto me, and be ye saved all the ends of the earth:*] Considering the issue of these things, and how therein, as well my power & deity, as the imbecility & vanity of your Idols, hath most evidently appeared: leaving them out of all parts, as far as the world is wide betake your selves to me, who am the only true God, and able to afford you that safety which your Idols cannot. See Verse 16. 17.

Look unto me] As to a place of safe receit, and sure refuge, Psal. 34. 5. chap. 17. 7, 8. or as the Jews, sometime, to the brazen Serpent, Numb. 29. 8, 9. Joh. 3. 14. 15. and 6. 40.

be ye saved] Or, *ye shall be saved*: the imperative, for the future: as *do this, and live*, Gen 42. 18. that is, *ye shall live*, Luke 8. 28. so Psal. 37. 27. chap. 36. 16.

all the ends of the earth] All the inhabitants of the world, from one end to another, Psal. 22. 27. & 65. 8.

for I am God, and there is none else.] Ver. 21. and that ye are now convinced of, by what ye have seen, ver. 26.

Ver. 23. *I have sworn by my self*,] Gen. 22. 16. having no greater to swear by, Heb. 6. 13. So Jer. 22. 5. & 49. 13.

the word is gone out of my mouth in righteousness,] A defect of the preposition, as chap. 41. 2. in *righteousness*, that is, justly, upon good ground, and agreeable to right and equity: one of the conditions required in an oath, Jer. 4. 2. in righteousness, that is; righteously, firmly, and faithfully: so as what I say, shall be certainly fulfilled, and this sense, the words next following, confirm; See chap. 63. 1. some read it, *out of my mouth*, a mouth of *righteousness* (*as right hand of righteousness*, chap. 41. 10.) that is, *out of my righteous*, or, *out of a most righteous mouth*, Psal. 119. 172. ver. 19. and some, by *righteousness* here understand *truth*: as, also, chap. 41. 26.

and shall not return:] What I have uttered, shall not be revoked or reversed, being, especially, bound thus with a solemn oath; Ps. 89. 34, 35 & 132. 9. or, it shall not return without effect, but shall most surely and certainly be performed and fulfilled, ch. 48, 3. & 55. 10, 11. See Josh. 8. 26. and 2 Sam. 1. 22.

that unto me every knee shall bow, every tongue shall swear.] That the knowledge, and acknowledgment of me, by submission to me, and worship done me, shall pass thorow the whole world: and it is your wisest course, therefore, to come willingly in unto me, ver. 22. Psal. 2. 8-10. & 22 27-31. and 86. 9. 110. 2, 3. Phil. 2. 10. Rom. 14. 11. where the Apostle applyeth it to the last judgment, and Christs power and authority, that then shall be manifested and excercised by him; which though it be not the main drift of Gods speech, in this place: yet is it therein necessarily included.

every knee shall bow] They shall not have me in reverend estimation and serve me inwardly in heart only, Chap. 59. 19. Mal. 1 11, 14 but shall manifest it by outward expressions, and profession also. See 1 King 19. 18.

tongue shall swear] Swear by me, or swear allegiance to me. See ch. 19. 18. & 48. 1.

V. 24. *Surely, shall* one *say, in the Lord* have *I righteousnesse and strength*] Or, *Surely, shall he say of me*, (so is the particle used, Gen. 20. 13. Chap. 41. 7.) (*In the Lord is righteousnesse*, Heb. *righteousnesses*, as Judges 5. 11. Psal. 103. 6. Dan. 9. 6. Mic. 6. 5. that is, all righteousness, or abundance of righteousnesse) and strength. The faithful shall find, feel, and acknowledg all faithfulness and righteous dealing, with strength all-sufficient, to be found in God, Job 12. 13, 16. Psal. 36. 5, 6. & 145. 3, 11, 12, 17. or, their righteousness and spirituall ability to come from him, Zach. 12. 5. John 15. 5. 2 Cor. 3. 5. Phil 2. 13. & 3. 9. & 4. 13.

shall one *say*] Heb. *shall he say*, each one *shall say*, or, *it shall be said*, as chap. 25. 9.

even to him men shall come, and all that are incensed against him shall be ashamed] Most men read these words, as two distinct sentences; the former, concerning those, who perceiving all power and faithfulness to be in the true God alone, shall voluntarily repair unto him, and adjoyn themselves to his people, embracing the advice given them, verse 22. Psalm 65. 2. Jer. 16. 19. The other, concerning those, that (obstinately stand out against him, and provoke him thereby to wrath, that such shall be put to everlasting shame and confusion, verse 16. Jeremiah 17. 13. Yet some, in regard of some distinctions in the original, make them, in effect at least, but one; and these render them two ways. Some, as spoken of persons reclaimed, and affected with a religious shame, arising from the consideration of their former follies. *To him shall they come, and be ashamed, all that have been incensed against him*, Jer. 31. 18, 19. Others, as spoken of the obstinate and impenitent wicked, and those only; *To him shall they come*, (that is, before his tribunal they shall appear, Rom 14, 10, 11. 2 Cor. 5. 12.) *and shall* (there, and then) *be ashamed*, (and confounded, chap. 1. 29-31 & 2. 19-21. Rev. 6. 15-17.) *as many as are incensed against him*, Psal. 2. 1, 2. 12. & 21 8-12. & 92. 9. For as for those, that understanding the words of the same persons, do thus read them, as a speech of the former parties, speaking on still of God, *Let him come to him, to bicker with him; they shall be ashamed, all that are in heat against him.* It seems to me, to force the text too much; as, also, some other do, whom I therefore let pass.

shall men come] Heb. *he shall come*, as before, *he shall say: there shall be coming to him*, to wit, by such as were before spoken of. See on ch. 2. 19.

that are incensed against him] See the like of Gods people, chap. 41. 11.

V. 25. *In the Lord shall all the seed of Israel be justified*] Or, *By the Lord shall all the seed of Israel be justified*: as, *by my self*: v. 23 That which most Interpreters expound of justification, and discharge of their sins, by faith in Christ, Acts 10. 43. & 13. 37, 38. Rom. 5. 24, 25, 28. & 5. 1. Gal. 2. 16. chap. 53. 11. as the righteousness, before spoken of, verse 24. of the righteousness by faith, Rom. 1. 17. & 3. 21, 22. 2 Cor. 5. 21. Phil. 3. 9. drawing hither, what was before said, of blotting out, and doing away their sins, ch. 27. 9. & 33. 24. & 43. 25. & 44. 22. Howbeit, I suppose it may be understood of Gods justifying of his people, by approving their sincerity, as he did Jobs, against Satans calumnies, and the groundless surmises of his friends, Job 2. 3. & 13. 18. & 23 10. and declaring their innocency and unjust sufferings, in regard of those, at whose hands they suffered: as he justified David, against the false charges and suggestions of Saul, and his flatterers, 1 Sam. 24. 9. 18. Psal. 7. 3-5, 8. so chap. 50. 8. *He is neer*, that *justifieth me*, to wit, against the false aspersions, and wrongful imputations of mine adversaries. To cleer this a little more, because most, if not all, run the other way; The enemies of Gods people pretended, that they had just cause, and good ground, to deal with them, as they did; they are lawful prize said they, and we may justly keep them: and there is no just cause, or reason, that we should be compelled to part with them, chap. 49. 24. Jer. 40. 33. yea, they took occasion to justifie their extream cruel dealing with them, chap. 47. 6. by a pretence of doing justice, in Gods behalf, on them, *We offend not* (say they) *in destroying, and devouring them; for they have trespassed grievously against their God*, Jer. 50. 7. But God telleth both his people, and them, that he would plead the cause of his people against them, and both cleer their innocency, by discovering the vanity of these their frivolous pretences, and do them right on them, as well by rescuing them out of their hands of those that held them, as by taking vengeance on them, for the wrong done to his people, chap. 46. 13. & 49. 25, 26. & 51. 5, 22, 36. Thus Gods people presume, that God would cleer the righteousnesse of their cause, as the light, Mic. 7. 9, 10. compared with Psal. 37. 6. and upon the dissolution of the captivity, they acknowledg that God had so done, Jer. 51. 10, 24. And this I take to be the genuine sense of the place.

all the seed of Israel] See verse 19. either the main body of them delivered out of captivity, (for even a wicked man may be justified, when he is wronged in ought,) or all the faithful, and true-hearted among them, Ps 24 6. John 1. 47. Rom. 9. 6. & 11. 26. Gal. 6. 16.

and shall glory] In him, and not in themselves, v, 24 Psal 56. 4. and 106. 4. Jer. 9. 24 Rom. 3. 27. & 5. 1. 1 Cor. 1. 30, 31. Gal. 6. 14 shall glory, in that salvation, either spiritual, or temporal, that he hath wrought for them, Ps. 34. 2. & 105. 3 & 106. 5. as one that is not cleered only, but righted enlarged, and avenged on his malitious adversaries, Ps. 64. 9, 10. ch. 41. 16.

CHAP. XLVI.

Verse 1. **B***El boweth down, and Nebo stoupeth*] In this Chapter, and the next to it, (as in the thirteenth, and fourteenth before,) is laid down a very pregnant Prophecy against Babylon, containing in it, a prediction of her utter and unavoidable overthrow, together with a general deliverance of Gods people, that had been long in thraldome under her. Wherein, also, by the way, is inserted, an assertion of Gods incomparable divine power, therein manifested, illustrate by the vanity and imbecility of the Babylonian idols, that should fall, and come down together with that State. In regard whereof, some Interpreters deem this to be but a part of the precedent Prophecy, and make them one continued context. This Chapter begins with the ruine of their idols, as the next with the ruine of their State; which their idols were not able to support, being unable to keep up themselves

Bel] *Bel*, and *Nebo*, were idols of much note among the Babylonians; and *Bel* seems to have been their chiefest and choicest god. See Jer. 50. 2. & 51. 44. The name, divers Writers of speciall note, suppose to be the same with *Baal*, conceived in a different dialect. And that this title, signifying *Lord*, was sometime given to the true God, as the *Lord of heaven and earth*, Matth. 11. 25. in like manner, as the Phenicians called their god, *Baal samen*, that is, *the Lord of heaven*, as out of Sanchuniathon, and Philo, his translater, Eusebius relateth in his *Gospel-preparative*: but that afterward, God refused so to be styled, because the name had been so commonly given unto idols, Hos. 2. 16. and true it is, that the name of *Baal*, as it signifieth a *Lord*, doth, in regard of Gods absolute Soveraignty, best agree unto God, but in that regard, he is in Scripture rather termed *Adonai*. Whereas that of *Baal*, both in the term it self, there parallel'd with *Ish*, that signifieth an *husband*, as also, in the use of the word from whence it cometh, is attributed to God, not so much in regard of that his general dominion, which he hath over the whole creation, *Psalm* 103. 19. as in regard of that special relation which he hath to his Church, as he hath contracted her to himself, in a conjugal bond, and she standeth so espoused, and united unto him. See chap. 54. 5. & 62. 4. Jer. 3. 14. & 31. 32. though it be not denyed, that the name *Adon*, or *Lord*, is sometime also given to the husband, Gen. 18. 12. 1 Pet. 3. 6. Howbeit, apparent it is, that this name of *Baal*, (though whether taken up from the use of Gods people, uncertain, who are not read, to have called God, usually, by that name,) was very anciently given by the Moabites, Ammonites, Canaanites, Philistines, Sidonians, Phenicians, and other neighbouring Nations, as also by the idolatrous Israelites themselves, treading in their steps, to such idols, as both the one and the other adored, Num. 22. 41. 1 King. 16. 31, 32. whence the mention of many *Baals*, Judg 3 5, 7 & 10. 6, 10. and those ofttimes distinguished, either by the places where their Temples stood, or by some peculiar attribute; as *Baal-Zephon*, Exodus 14. 2. *Baal-Peor*, Num. 25. 3. *Baal-Zebub*, 2 King. 1. 1. *Baal-Meon*, Joshua 17 17. see on Chap. 15. 2. and the like: as also names imposed as well on

on persons, as onplaces, from those their Idols, as *Ethbaal*, the King of Sidon, Jezebels father, 1 K. 16. 31. *Baal-hanan* Ge. 36. 38. the same, in a manner, with *Hamiball* reversed; & *Hieronbal* the Priest of whom, out of Porphyrie Eusebius, in the place before mentioned, the same, it may be with *Jerub-baal*, Jud. 6. 32. as *Ambakum*, for *Abakkuk*: and *Ambuba* for *Abuba*, or as some, with *Hieronbal*, That *Baal* therefore was a name common to many forged deities, is a thing undeniable; and from thence, divers learned men deem, that the name *Bel*, here used, did at first descend, being the same in notion, the one with the other, nor differing but in manner of pronunciation, nor as two divers words, but two dialects of one word, as *Zon*, and *Zan*, in Greek; for that, say they, which the Phenicians, following the Hebrews, pronounced *Baal*; that the Babylonians, after the Chaldean guise, pronunced *Bel*, Howbeit, some difference I observe between those great ones, that enforceth me here to make a stand; for some of them, say, that *Baal* and *Bel*, are written with the self-same letters, בעל, the one; and בעל the other: Which if it be true, then the ל here mentioned, wanting the middle-letter, seems not the same with *Baal*, in the Chaldee dialect. Other of them say, that the middle letter in *Bel*, is cast away, after the manner of the Chaldee dialect: but albeit, of the manner of the Chaldean, or Babylonian pronunciation, in some other words, some examples are produced, and in Greek and in Latine, it be a common course, to clip off, or cut out that letter, because they want one whereby fitly to express it, as in other words *Oxias*, Mat. 1. 9. *Esaias*, Rom. 10. 20. *Pharao*, Rom. 9. 17. and the like; so in this: yet neither is there any the like necessity of so doing, in the Chaldee dialect; which is so far from ordinary cashiering of it, that it changeth other Hebrew ones, oft, into it. Neither do I meet with any instance, given out of any monument of that language, of *Baal*, thus contracted; the contary rather doth appear, by those portions of Scripture, penned in the Syriack, (which we commonly call the Chaldee,) Ezr. 4. 8, 9, 17. where the word בעל without any such contradiction, is found. Nor do I find, either in the Targum, or Chaldee Paraphrase, as it is commonly called,) of the Old Testament, or in the Syrian version of the New, either the name of *Baal*, in any place, without that letter, or the name of *Bel*, with it. It seems to me, therefore, not improbable, that *Bel* and *Baal*, are two several names, though the Greek and Latine writers, commonly confounded: and that *Bel* was a proper name, in ancient times not unusual; as *Bela*, Gen. 36. 32. & 46. 21. and other the like, & that of that name, some eminent persons, in divers places had after their decease, been deified. Whence it came to pass, that as there were divers *Hercules*ſes, in several countries and those of several ages, and several breeds; See Tully *of the deity. lib* 3. and Herodote, *l.* 2. so were there likewise, sundry *Bels*, or *Beluſſes*, the Egyptian, the Tyrian, the Assyrian, and many more, whose pedigrees are related in Apollodorus, *lib.* 1. Diodore, *lib* 1. Eusebius his *preparative*, *lib.* 1. & 9. from Phylo Byblius, his version of Sanchunithon, & others: yea, therefore, many the more, because *B l*, and *Baal*, are both by Greek and Latine Writers, as is not denyed, so commonly confounded. Again, that which hath been suggested concerning this *Bel*, or, *Belus*, as being sometime a great Potentate, and after his decease deified, may receive further strength from hence: in that as the Tyrian *Belus*, is acknowledged to have been no other, then an ancient King of that Country, whose cup therefore, the Poet saith, Dido drank in, to Æneas, Æneid. l. 1. so is the like also averred, of the Babylonian *Belus*, whom Nebuchadnezzar, therefore, called his Progenitor, in that speech of his uttered in a fit of rapture, from Megasthenes reported by Abydenus, in his *Assyrian History*, and by Eusebius recorded out of him, in his *Gospel preparative*, l. 9. wherein he forcelleth his Babylonians, of an evil that should befal them, which saith he, *neither Belus my Progenitor, nor Queen Beltis, are able to induce the Fates to avert.* Thus he, whereby it appeareth, that this *Belus* had been a King, one of his Ancestors; and *Beltis*, in times past, a Queen. This *Bel*, therefore, whom the Prophet here mentioneth, is not unlikely to be that *Belus*, unto whom ancient Writers attribute the building of Babylon; though about that, there be no good agreement among them. But in regard thereof, some conclude *Bel*, or *Belus*, to be Nimrod, so called, at first, say they, for his rebellion against his Superiours, or his Peeres; afterward, *Baal*, or *Lord*, when he was settled in his Empire; and that the Chaldeans kept the latter name of him, in their Records, suppressing the former, as containing matter of reproach. Yet seem not these things altogether so cleer, as is conceived. For however it be certain, that Nimrod, at first built Babylon, Gen. 10. 10, 11. and it be very probable, that this *Bel*, whom the Babylonians thus adored, was some such great one, as Nimrod, in his life-time; yet it is well knowne, that the name of the first founder of a City, is in continuance of time, oft lost, and devolved from those that first began it, unto those, that in succeeding ages repaired it's ruines, or raised it to more flourishing and glorious condition. So it is said of a later Pharao, after Josephus death; that by the Hebrews he built *Ramses*, Exod. 1. 11. though it appears, that it was built by some other before, Gen. 47. 11. and *Hiel* is said to have *built Jericho*, which he re-edified, 1 King. 16. 34. and of Baby lon it self, Nebuchadnezzar saith, that he *built* it, that is, did so beautifie and enlarge it, that it might well seem a new city, Dan. 4. 30. See Josephs *antiquities*, l. 10. c. 11. and so might this *Belus*, or *Bel*, have done many ages after Nimrods dayes; as of Semiramis also the like is related, to whom many Authors therefore ascribe the building of Babylon, as Ctesias, Diodore, l. 2. Strabo, l. 16. and others, nor a few: albeit, some again say, that she only performed some works about it: nor doth Abyden, one of the ancientest Authors, whose remains we have, say any more of Belus, in Eusebius his *preparative*, l. 9. but that *he encompassed Babylon with a wall.* Besides that, as it may justly be doubted, whether Nimrod were upon any such occasion, at first, so called, (which is not very likely, though not much to the present purpose:) and not by his father, upon some other ground, so named from his birth; so there seems as little likelihood, that from the Hebrew *Baal*, this name was given either to him, or any other, whom the Scripture so temeth; it being not the manner of Scripture, to corrupt names, as other languages are forced to do, for the reason before expressed. But the Scripture constantly stileth this idol, neither בעל nor בעלbut simply; nor do we ever find, either this, or that name, in Scripture, ever given unto Nimrod. But whosoever he was that bare the name, or upon what ground soever the name was given him, certain it is, that this *Bel* was a principal god with the Babylonians: under which name, some tell us, that they adored the Sun. Howbeit, the ancienteſt Authors, of whom we find some few fragments, in relations of former Writers, as Abydenus, and Megasthenes, (of whom, some remaines are found here, and there, in Josephus his *Antiquities*, and Eusebius his *Preparative*,) tell us of two counterfeit deities, King *Bel*, or *Belus*, and Queen *Beltis*, that seem to have been unto them, as *Jupiter*, and *Juno*, unto the Latines and Greeks: the former of them we find in the name of *Belſhaſſhar*. Dan. 5. 1. the latter, in the name of *Belteſhaſſhar* Dan. 4. 8. nor is that which they say concerning this latter, contrary to what is there said by the Babylonian Monarch, that Daniel was so called *according to the name of his God*; for the name of *God*, with them, might well comprehend deityes, such as those were, of either sex, as well, as *Gods* doth in Greek: nor is *it* to be one, any more, then a syllabical adjection as *as*, or *os*, is in the other: nor doth this Babylonian *Beltis* seem to be the same with that Phenician *Baalis*, whom they make the daughter of Celus, and sister to Astarte, or Venus, by the Greeks termed Dione. See Phylo Byblienſis in Eusebius his *Preparative*

Nebo] Another of their Idols, whose name is found in the appellations of many of their Kings and Nobles, mentioned as well in Scripture, as in other Writings. Of this sort, are *Nabonaſſar*, *Nabo-pelaſar*, *Nabuchadnezzar*, *Nabuzaradan* his chief Marshal, Jer. 39. 1, 9. and many other. As the former seems to have been some Marshall man, or great Monarch; so this latter, to have been some famous false Prophet, from whom, after his death, deified, they expected Oracles by his Priests, for his name imports *Prophecy*: and as among both Greeks and Latines, though *Jupiter* were deemed their chief god: yet not he, but *Apollo*, was the god, whom they repaired most to, for answer by Oracle: so it seemeth, that with the Babylonians, aside, *Bel*, were their *Jupiter*; yet *Nebo* was their *Apollo*: whose Oracle that may well be, which Stephen the Byzantine saith, was among the Chaldeans, in like request, as Apollo's at Delphos, was among the Greeks. How-soever, I am not ig. norant that some learned understand him, of the Oracle of *Belus*: whereof Aerian, in *the life of Alexander*, lib. 7.

boweth down] Or, *is bowed down*: not only failing those that expected help from them; but being pulled down, and carried away, either to be born about, as a conquest being made, as well of their gods, as of the people themselves, and their persons; or to make monuments of them, or money of the rich metals whereof they were made. See Chap. 10, 10, 11. Jer. 43. 12, 13. & 50. 2.

their idols were *upon the beasts, and upon the cattel: your carriages*, were *heavy laden: they are a burden to the weary beast*] Or, *their idols* were *for the beasts, and for the cattel.* So the words are in the Hebrew; as if he had said, they went to the bruit beast, as fittest companions for them; on whose backs the Medes and Perſians bestowed them, to carry them away with them, into their own country, among other their carriages, or they that had wont to be born about in procession, on mens shoulders, or in chariots, with much pomp and state, are now packed up, and laid as luggage on the backs of beasts, without any respect, or regard, See Chapter 15. 7. Heb, *beasts*, and *cattel*, collectively; as Genesis 7. 21. Exod. 33. 27.

idols] The word in the first notion, signifieth *pain* and *sorrow*. See on Chap. 10. 10 & 45. 6. used the rather, here, as hinting what they were; not to those only, that had adored them, but to the beasts also, that did now bear them. Though some expound it of the heavy burthens, that they had formerly been to the beasts, that used either to bear them about, or to draw the chariots, wherein they had wont to be born; like that, Chap. 14. 7, 8. but the former seems the better.

your carriages] He turneth his speech, as some, to the Medes and Persians, that carried them away with them; as relating how heavy their carriages would be, with the weight of them: As others, to their idols, as in way of derision, telling them, that they were heavy gods indeed, heavy burthens both to man and beast. See the like change of the person, Chap. 45. 17.

heavy laden] With the weight of them. See v. 3 & of the massiness of

of their idols, Daniel 3: 1.

they are a burden] Or, were; that it may agree with the former.

the weary beast] Tired with the carriage of them; a defect of the subject: as ch. 28. 12. & 40. 29. and that taken collectively, as before.

V. 2. *They stoop, they bow down together*] Either the Babylonians themselves, that looked so big, and strouted it so before, do now hang the head, and go with dejected looks. See the like, ch. 3. 16. & 10. 3, 4. & 51. 23. or, the images of their gods all alike, in the pillage. ing of their Temples. For the words are the same, that were before used of them, v. 1. and there is an elegant consonancy in the words, which our English cannot so fitly express, as if it were said, *they droop they stoop*, or the like.

they could not deliver the burden] That was carryed away upon the beasts, ver. 1. The Babylonians were not able to save their idols, that should have saved them, chap. 44. 17. nor could their idols save themselves that ought to have saved others. See ver. 7. The words may well, be rendred, *the burden could not be delivered*; either by others, or themselves: for the verb is indefinite. See the like, ch. 2. 19. & 45. 24. Mal. 1. 4.

but themselves are gone into captivity] To wit, their idols, or gods themselves. See Jer. 48. 7. Heb. *and* (as ch. 29. 13.) *their soul went into captivity*, as Pſ. 105. 18. *his soul went into iron*; and the word *soul*, is sometime metaphorically applyed, even to things not endued with any sensitive faculty, as ch. 10. 18.

V. 3. *Hearken unto me, O house of Jacob*] God, by the Prophet, turneth his speech to his people, minding them of his divine power manifested in his suppost of them; from their very birth original; thereby to strengthen their faith, in the assurance of his deity, and in a constant expectation of deliverance from captivity; and withall, laying before them, the vanity of idols, and extream folly of idolaters; partly, to diſſwade them from the practice of any such fond fopperies; and partly, to arm them against the fear of them. See the like, ch. 41. 8, 9. & 43. 1, 10. & 44. 1, 8, 21.

house of Jacob] See ch. 2. 5.

and all the remnant of the house of Israel] That yet survive after the Chaldean Invasion, and Babylonian deportation, c. 17. 21, 22. & 11. 11, 12. & 28. 5.

which are born by me *from the belly, which are carried from the womb*] Or, *which have been born, and have been carried*; because he speaketh of the time past: Which from your first original, have been supported, and tenderly tended by me: A metaphor from Parents, or Nurses, that carry younglings, not yet able to go well, in their arms, or in their lap. chap. 63. 9. See Pſal. 92. 12. Hos. 11. 3. and he useth both the terms of bearing and carrying, before used of their idols, v. 1. as thereby purposely to difference the true God, from those counterfeit gods, in that they needed bearing, & were born by those that worshipped them, v. 7. whereas the true God did himself support and bear those that adored him; and depended on him, Exod. 19. 4. Deut. 32. 11. ch. 40. 11. where by other resemblances, also, is the same thing set forth.

by me] A defect of the pronoun; as Job 16. 8, 9.

from the belly] See ch. 44. 2, 24. and somewhat the like; even that, from whence this seems borrowed, Pſ. 22. 9. 12. & 71. 6.

V. 4. *And even to your old age, I am he, and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you*] I am he; or, I am the *same*; as 2 Chron. 28. 22. Pſal. 102. 27. See Mal. 3. 6. Jam. 1. 17. He promiseth the like tender affection toward them, constant care for them, and suppost of them, as he had formerly afforded them, and used about them, (therein surpassing the wonted practice of Parents and Nurses) even to the last, Gen. 28. 15. Josh. 1. 5. Jer. 32. 40. Joh. 13. 1. Heb. 13. 5. See Pſ. 48. 14. & 71. 9. the pronoun, both positive, and possessive, is wanting; as ch. 1. 15. & 30. 3.

I have made, and I will bear] A faithful Creator, 1 Pet. 4. 19. Another difference between the true God, and the false; he is the maker of those that worship him, Pſ. 100. 3. ch. 44. 2. where as, they are made by those that worship them, verse. 6. chapter. 44. 15.

I will deliver] The main scope of all, to ascertain them of deliverance out of their thraldome at Babylon, Chap. 43. 14. and 45. 13.

V. 5. *To whom will ye liken me, and make me equal, and compare me, that we may be like?*] Or, *To whom will ye make me like, or equal? or compare me, that we should be like?* To wit, the one to the other. Heb. *and we shall be like*. The copulative, for the disjunctive; as ch. 45. 9. and for the finitive; as chap. 43. 12. See chap. 40. 18, 25. and 46. 5, 9.

V. 6. *They lavish gold out of their bag, and weigh silver in the balance, and they hire a goldſmith, and he maketh it a god*] Having laid before them his own approved power, he proceedeth to lay open the filly and sorry condition of those idols, where on the Babylonians their enemies, relyed; and these to render the more, both detestable, and despicable to them, he mindeth them, both of the original of them, and their inability to help, either others, or themselves. See the like, Chap. 40. 19, 20. and 44. 12–19. Jeremiah 10. 3-5, 9.

lavish gold] The word here used, signifieth properly, to *waſte*, or, *ſpend vioteuſly*, more peculiarly, *fleſh*, and dainty fare: whence the term *gohel*, for a *glutton*, or a great *waſter* of fleſh: as *Sohec*, for a *drunkard*, or deep drinker of wine, joyned oft together, Deut. 21. 20. Prov. 23. 20, 21. and to *waſte* it, whatsoever it be, as some matter of no worth: For that notion, also, the word included, as appeareth, Jer. 15. 19. Lam. 1. 8, 11. where it is used. The meaning is, they spare no cost in making them idols, but spend wastfully, as if the set light by their treasure, upon that as, in truth, of no use or worth, save what the metal gives it. Of their lavish wastfulnes in this kind, see in that vast colosſus, Dan. 3. 1.

bag] Or, *purſe*: such as they used to put, keep, or carry money about them in, Prov. 1. 14. It is also used for such bags as they kept their weights in, Deut. 25. 13. Prov. 16. 11. Mic. 6. 11.

weigh silver] As in payments they used to do, Jer. 32. 9, 10. The whole text may thus be rendred, (because the verbs are indefinite, as those, also, ver. 7.) *Gold is lavished*, or, *wastfully spent*, and, *silver is weighed. Gold*, whereof to make the idol, and silver, wherewith to pay the workman, or either, to make an idol of it, chapter 30. 22.

in the balance] Or, *by the beam*, or, *at the beam*. Heb. *reed*, or *cane* whereof it was oft made: the *beam*, put for the balance, a principal part of it, for the whole. And thence it may be the Hebrew word, *to buy*, Chap. 43. 24. because they used to buy and sell by it. Of their severall sorts of beams, and scales, or balances. See on chapter 40. 12.

they hire a gold-ſmith] Heb. *Founder*, or *Finer*, ch. 40. 19, 20, and 41. 7.

and he maketh it a god] Or, *to make it a god*, as verse 5. or, *to make a god of it*, of that silver, or that gold, that they deliver him to work upon, Chap. 2. 20. or, as before, a *goldſmith is hired*, that *may make it a god*, as chap. 44. 14. as if the workman were able to make a god of that, which was nothing less before, Jer. 10. 3, 9. and 16. 20.

they fall down, yea, they worſhip] It, the idol so made. See chap. 44. 17. or, which *they may fall down to, and worſhip*, a defect of the relative as Ch. 42. 1. & 44. 2.

V. 7. *They bear him upon the ſhoulder*] Or, *he is born upon the ſhoulder*, on mens shoulders, either unto the place where he is to stand, or then thence forward, abroad to be seen. See on ver. 3.

they carry him, and ſet him in his place] Or, *and carried, and ſet*. See ch. 44. 13. Thus have their gods need of help from them, as they had ch. 44. 13. Thus have their gods need of help from them, as they had their being from them at first. Jer. 10. 3-5.

and he ſtandeth] Or, *there he ſtandeth*, Jer. 10 5. or, *that he may abide and he ſtandeth*] Or, *there he ſtandeth*, Jer. 10 5. or, *that he may abide*

as Deut. 5. 31. ch 66. 22, 60, *to ſit*, ch. 44. 13.

from his place ſhall he not remove] Or, *can he not ſtir*, ch. 40. 20. & 41. 7. Jer. 10. 5. the indicative, in a potential notion; as in those other places, and so in the next clause.

yea, one ſhall cry unto him, yet can he not anſwer] Or, *yea, though one cry unto him, yet can he not anſwer*, because he can neither hear, nor speak, Pſal. 115. 6, 7. Heb. *yea, he ſhall cry, and he ſhall not anſwer*, and, for *yet*, as Neh. 5. 18. Pſ. 44. 18. ch. 29. 2. and the verb potential, as before.

nor ſave him out of his trouble] Or, *from his ſtrights*, because he can neither do good, nor evil, he can neither help, nor hurt, cha. 41. 23, 24. Jer. 10. 5. Heb. *he ſhall not ſave*: so ch. 45. 20.

V. 8. *Remember this*] ch. 44. 21.

and ſhew your ſelves man] Not beasts, like those idolaters, cha. 45. 20. Jer. 10. 14. or, not women-like, timorous, for fear, to comply with them, or, to stand in aw of ought from their idols, Jer. 10. 1, 11. So 1 Cor. 16. 13.

bring it again to mind, O ye tranſgreſſors] Heb. *bring back to heart*: That is, consider well of it, ye of my people, that have in this kind transgressed, after the manner of the particle *it*, as ch. 44. 19. Yet some read the gone after a preterperfect tense, as have *tranſgreſſed*, and the verb signifieth, commonly, *to reclaim*, or *reduce*, Jer. 31. 18. Lam. 5. 21. Ezek. 18. 30. and the *heart* is likewise put, as usually, for *wit*, or *wisdome*, Prov. 6. 32. & 7. 7. Hos. 7. 11. Howbeit, this form of speech is most frequently used, in the former notion, Deuteronomy 4. 39. and 30. 1. So somewhat the like form, Chap. 41. 22. Hagg. 1. 5, 7. and 2. 15, 18.

V. 9. *Remember the former things of old*] ch. 42. 9. & 48. 3. what things I have in former ages, from time to time, done among you, whereby I have evinced my power, and my deity, v. 3. Pſal. 77. 11, 12. ch. 40. 21, 22. & 43. 16, 17. & 44. 7, 8.

for I am God, and there is *none elſe*] Or, *that I am God, and none elſe* whereby it so appeareth, cha. 45. 5, 6, 21, 22.

I am God] Or, that, *I am God*, that supplyed from the former branch, as ch. 45. 6.

and there is none like me] Or, as some, *nothing like me*. See ver. 5.

and there is none like me] Or, as some, *nothing like me*. See ver. 5. Acts 17. 29. But here, rather, the former, as ch. 43. 7. because of that which followeth, ver. 10. that can both fore-tell, and effect things, as I have done, and still do.

V. 10. *Declaring the end from the beginning, and from ancient times, that things that are not yet done*] Foretelling the issue of things, long *the things that are not yet done*] Foretelling the issue of things, long before they come to be executed, and the proceedings or before they come to be executed, and the proceedings or passages of them, in a continued course and progress, from the first to the last, and such things, at present, which though, as yet, they are not in being, yet shall surely in their due time, be effected, that which

no other then my self can do, chap.41.22,23.& 42.12. & 45.5,6. & 48.12.

saying, my counsel shall stand]Pf.33.11.Prov.19.21.& 21.30.ch. 14.21,26.

and I will do all my pleasure]Pf.115.3. & 136.5.Dan.4.35.applyed,in particular, to Gods will and pleasure, accomplished by Cyrus, in the destruction of Babylon,the deliverance of his people,and setling them in their land again,ch.44.28.So v.11.

V.11.*Calling a ravenous bird from the East*]Cyrus from Persia, lying to the East of Babylon,ch.41.2,25. who should come swiftly, and seize upon Babylon,as an Eagle,or Vultur,upon his prey, Job 9. 26.By either of which also,Cyrus might be refembled, in regard of his hooked nose like an Eagles, or Vultures beak; which was in him so notable, that it brought men so marked,into much repute among the Persians.See the like similitude of an *Eagle*, Ezek.17.3,10. Jer. 48.40.& 49.22.Hos.8.1.Hab.1.8.

a ravenous bird]Heb. *a fowl*, but the word coming from a root, that fignifies, properly, *to flee*, or *fall forcibly*(as a Greek word also fetcht from it)upon prey:So used, 1 Sam.14.33. and metaphorically to fall foul upon a man with bad language, 1 Sam.25.14. it is more specially used for wild Fowl, and thole of prey. See instances, on ch. 18.v.6.

the man that executeth my counsel]Heb.*the man of my counsel*; as ch. 40.13.yet not whom he taketh counsel of for ought ; for, such God hath none,chap.40.14. But whom he intendeth to make use of, for the execution of his counsels and purpoles,concerning the destruction of Babylon, and the deliverance of his people, chap. 44. 28.Jer.50. v.45.

from a far country]For Perfia lay far off,both from Babylon,(Assyria, and some other Provinces lying between them)and from Judah.See ch.13.5.

yea,I have spoken it, I will also bring it to pass;I have purposed it, I will also do it] Or, *as sure as I have spoken it, I will bring it to pass*; as I have *contrived* it, *I will also do it*.See v.10.ch.14.21,26. a defect of the pronoun *it*, as ch.44.13;15.

purposed]Heb. *formed, fowred, or, moulded*;not only as the potter doth the clay with his hands,ver.2.7.ch.64.8. but as either he, or any other workman, alfo, is wont to contrive, and conceive in his mind,the fashion of that work, which he intendeth to produce. for thereunto,alfo,it is oft applyed,Gen.6.5.& 8.21. 1 Chron.28.9. ch. 26.3.

V.13.*Hearken unto me ye stout hearted*]Or,men of *great stomacks*, Pfal 76.5.He seemeth to speak,rather,to the enemy, that out of the pride of their heart, and height of their stomack, thought to carry things as they listed themselves, contrary to Gods predictions and purposes ; (as chap. 10.12.) then to those of Gods people, who, either out of imbecility. or incredulity, made doubt of, or denied the truth of Gods promises : the term doth not so well fit those.

that are far from righteousnesse]That is, fay some,*the transgressors* among Gods people; who by their impenitency, and contumacy, made themselves altogether unworthy of the favour, by God, intended them, ver.8.Chap.43.22,24. But I suppose it, rather, meant of their adversaries,who had dealt most unjustly and cruelly with his people,whatlocver they pretended, Chap.47.6.Jer. 50. 7, 33. and 51.35.

V.13.*I bring neer my righteousnesse*]Heb. *make to approach*,as chap. 41.21. *my righteousnesse*, that is, as some, the *righteousnesse*, which my people receive from me, for their justification, and acquital from their sins, Chap. 33. 24.& 43. 25.& 45.24,25.As others; *my faithfulness*, my fidelity, in keeping my word, in making good my promises, chap. 1.27.& 42.3.& 45.8.& 51.5.which no might,malice, or unbeliet, of any, shall hinder from taking effect, Rom.3.3.2 Tim. 2.13.or, as I conceive,*my righteousnesse*, which I shall shew, in executing judgment on the oppressors of my people, and righting the wrongs that by their adversaries have been done them; as if he had said, though ye have been far from all justice and equity, in those things that ye have done unto my people; yet I will deal justly with you, and cause my justice speedily to approach,and take hold on you ere long, Pfalm 146.7.& chap.59.14-18.Jer.51.35,36.See on chap. 45.25.

it shall not be far off]See on ch.13.22.& 60.22.

and my salvation shall not tarry]The deliverance of my people, depending upon, and conjoyned with the destruction of their foes. See ch.14.1.these two go together,as here, fo Pfal. 98.2.ch.56.1.& 59. 16,17.

and I will place salvation in Zion, for Israel, my glory] I will make Ierusalem a place of safety,chap.46.13.& 33.20. Zach.2.5. for my people; by whole deliverance and restitution, I will gain to my selfe much glory. So Exod.15.1,6,11.chap,60.21.& 63.14.& 66.18. or, as some read the words, and in *Israel my magnificence*; as ch.4.2,5.& 24.23.& 60.7,19. but the change of the particle carryeth it rather the former way.

CHAP. XLVII.

Verse 1. *Come down, and sit in the dust ; O Virgin daughter of Babylon*]In this Chapter is professed the denunciation of Babylons destruction , entred upon in the beginning of the Chapter before going, with a relation of the ruine and captivity of their idols; and after some windings, and occasional digressions,now returned unto again. In this Chapter, is her dejected and despicable condition, upon her over throw, together with the procurings causes, the suddenness and unavoidablenels of it,very pithily and pregnantly deleribed.

Come down]From thy throne, from thy former height and state. So Jer.13.18.& 48.18.& 51.25.Lam.1.14.

sit in the dust] Sit on the ground, as one of low and mean condition having neither throne, nor feat, to fit on, Pfal.113.7. But that in the next branch; here rather, fit in dust and ashes, after the manner of mourners, on special occasions of great and folemn mournings, much used in those times, Job 28.& 42.6. Mat.11.21.See ch. 52.2.Jer.13.v.18.

O virgin daughter of Babylon] Or , *O virgin daughter Babylon*: thou Babylon, fay some, that hast hitherto been unsubdued, chap. 23.12.but rather,that art like unto a beautiful young damsel,tender and delicate, in diet and dressings, gorgeous in attire, sumptuous in furniture,and priding thy self in the goodliness of thy glorious estate, Jer.46.11.See on ch.1.8.& 23.12.

sit on the ground]As before:to Lam. 2.10.

there is *no throne*] For thee to fit on, in state: thy government is gone; *throne*, for *government*, as Pfal.89.14,29.& 122.5.fo of Tyre, ch.23.10.there is *no girdle*: there is no power,or trade, left thee; thy might,or merchandize, is gone.

O daughter of the Chaldeans]O thou Babylon, the beauty and glory of the Chaldean State,ch.13.19.So ver.5.

for thou shalt no more be called tender, and delicate]Heb. *thou shalt no more add, they shall call thee*: or, *that they shall call thee*; a form of speech, in other languages. unusual; but, in Hebrew, very common, fo 1 Sam.2.3.ver.5.chap.23.12.*to be called*, for, *to be*, simply, or,*to be accounted*, fuch, as chap.4.3.& 54.5.& 56. 7. thou shalt no longer enjoy that delicacy and daintinels, that formerly thou didst. See a deſcription of such, and of such an alteration,Deut.32.56,57.See,also,ver.8.

V.2.*Take the mill-stones, and grind meal*] Prepare and fit thy self for all servile offices; of which, the turning of, or grinding at the mill, as accounted one of the meaneſt,assigned commonly,as in many countries at this day, instead of beasts, unto the forriest fort of slaves and captives, Exod. 11.5.Judg. 16.21.Iob 31.10.Lam.5.13. and was ordinarily womens work,Exod.11.5.Job 31.10.Mat.24.41. Luke 17. 35.

take the mill-stones] Betake thy self to the mill,as we use to say, *take thy bed*; when our meaning is, *betake thy self to thy bed*.

the mill-stones] The word here used, and so alſo,Exod. 11.5. Num. 11.8. and elſe-where, is of a dull form; because the mill consisteth of two stones,the upper,and the lowerrthe former called,in Hebrew, *recceb*, or, the *rider*, as in some places, with us, *the runner*, because it rideth, or runneth about, upon the lower, Deut.24.6.the latter, in the writings of the Rabbines,(for in Scripture it is not found) is called *becheb*, the *bedſted* , or the *rester* , because it ſtirreth not, but lyeth down , and resteth under the former. In the law forbidding the taking of the mill-stones to pledge, it might be deemed by our translation , where the word *rechaim* here used, ſtandeth in the firſt place, and the word *receb* in the second, that the former should ſignifie *the upper mill stone* only; and the latter, *the lower*: but the former comprehendeth the whole *mill*, consisting,as of two principal parts, of both : the latter, the upper only: the intent of the Law-giver , being to inhibite any to take , for pledge, either the whole mill, both stones, or the one of them only; yet , by name , expreſſing only the uppermoſt; because that lying loole, might the more readily be taken off, and carryed away upon any such occasion;whereas the other being ordinarily fixed,could not so easily be removed; and without it, the other would be altogether unuſual. That of grinding, some of the Jews Doctors,both here,and in other the places above-cited,writhe,and wreſt,to an obſcure ſenſe not worthy to be related.

grind meal] That is, *grind* grain or corn, whereof to make *meal*, or by grinding of it,make meal;as in that proverbial ſpeech running elegantly, in Hebrew, *their bud ſhall make*, or *yeeld no meal*, Hoſ.8. 7.So,*he beleeth bread*, for *he beleeth dough*, therefore to make *bread*, chap.44.19.there is a kind of prolepſis,or anticipation,in it, metal, whereof a graven image is after waid to be made ; otherwiſe, the Founder no more meleeth the one, then the Miller grindeth the other.

uncover thy locks] That is, fay some ſhave thy self, as mourners use to do, Iob 1. 20. See chap. 22. 12. or, as ſlaves and captives are wont to be uſed. See on chap. 3. 24. But that were rather to uncover the head, then the hair, or the locks; to make the head bare, by taking away of the hair : and the like exception may be taken againſt the expoſition of thoſe,that by the word here uſed, would have to be underſood, certain rich or curious *fillets*, wherewith the hair is wont to be wound,and bound up,among great ones eſpecially. The word rather ſignifies the *locks*, or *treſſes*,that the hair of ſuch uſeth to be made up in,their *fore-locks*, eſpecially, on either ſide of their temples, as appears; by Cant.4.1, 3.& 6.7. now thoſe of note and ſtate, Queens and Princes, eſpecially, had goodly rich tires and diadems , which did not only cover and adorn their heads

heads ; but did bind in alſo, and keep up theſe their locks,from falling down upon their faces:Of which, ſee ch. 3. 21.& 62.3.Eſt. 1.11. & 2.17. ler.13. 18. The meaning therefore is,that being ſtript of,or having caſt off,her coſtly and ſtately head-tire, and head-bands, ſhe ſhould go bare-head, with her hair hanging down about her ears,as captives and drudges are wont to do. See Ezek.21.26.Lam.5.16.So ch.3.24.

make bare the leg, uncover the thigh, paſſe over the rivers]Truſſe up thy clothes about thee, not as thoſe that are to travel, only, Exod. 12.11.1 King.18.46. but higher then ordinary, as thoſe that are to wade thorow deep waters,to paſſe thorow thick and thin, Pſa.66. 12.& 69.1,2.*the leg*, and *the thigh*,for,*the legs*, and *thy thighs*: a deſect of the pronoun; as Chap. 37.4,23. and the nouns collective; as feet of the pronoun; as Chap. 37.4,23. and the nouns collective; as chap.20.2. the former whereof, I ſuppoſe, might better be rendred *foot*, then *leg* ; as the plural is *footſteps*, or *paths*, Pſalm 77. 19. Jeremiah 18.15. the latter, *kaire*, rather then *thigh*, because it is expreſly diſtinguiſhed from the *thigh*, Judges 15. 8. where it is rendred *hip*, as I conceive, not ſo fitly ; but if it be ſo taken here, it ſhould intimate a further degree of diſgrace. Of which, Chap. 3. 17. and 20. 4. but of that, the Prophet ſpeaketh in the next verſe : and the laſt clauſe leadeth rather to the former ſenſe, as ſpoken unto one that was to wade up to the knees. Some ſuppoſe an alluſion in it , to the river Euphrates ; over whoſe ſtreams the Babylonians ſhould paſſe captive into Media and Perſia : which it may be, is ſomewhat too nice, and to me ſeems needleſſe.

V.3.*Thy nakednesse ſhall be uncovered, and thy ſham ſhall be ſeen*] Either thou ſhalt want wherewith to cover thoſe parts that wo manly modeſty abhoreth to have ſeen , and to lye open to common view; or, thou ſhalt, in ſcorn and deriſion,be ſo diſgracefully uſed, as women-priſoners, taken captive, oft-times are, by thoſe uncivil & inhumane perſons into whoſe hands they fall.See, beſides the places noted to,on the former verſe,Ier.13.21,26.Ezek. 16.37.& 23.29. Nah.3. 5.

I will take vengeance] To wit, on thee, to be ſupplyed from the latter clauſe; as ch 48.9.as if he had ſaid, it is not ſo much Cyrus, as God by him, that cometh to take vengeance upon thee, ch. 13.3-5. 9,11,17.& 14 22.Ier.50.9.15,21,25,28.& 51.6.11.14,24.25,44.for the wrongs done to his people,ver.6.Jer.51.35,36.See chap.34.8.and 46.13.

and will not meet thee as a man]But in full wrath, without any pity, or commiſeration,ſuch as men are wont to ſhew; ſometime, unto the weaker ſex. I will deal with thee, as thou haſt dealt with mine, ver.6.2 Chr.36.17. Iudg.8.18-21. Jer.50.15.Lam.2.13.or,in full power, as God, one of might unconceivable.See Pſ.90.11.ch.31.3. To this purpoſe,the Latine,and thoſe that follow it, read the words,*and man ſhall not withſtand me* ; but that ſenſe the words will not admit. Again, ſome of the Jewiſh Doctors,as alſo of ours, treading in their ſteps,incline much to the former notion,and render it,*I will not admit any mans intercession for thee* ; for the word here uſed, ſay they, ſignifies, ſometime, *to intercede*, ſometime, *to admit intercession*: and in the former ſenſe, indeed, it ſeemeth taken,Gen.23.8.Jer.7,16 & 27.18.but for the latter ſenſe, it is not ſo eaſie to find a place, that may fit it: they alledge ch.64.5. but that ſeems not ſo clear to this purpoſe.

as *a man*] A defect of the note of ſimilitude ; as Chapter 40.6.& 41.15.

V.4.*As for our Redeemer, the Lord of hoſts is his name, the holy One of Iſrael*]Or, Saith *our redeemer*, (for *As for*, is not in the text, nor doth ſo well fit here; and *faith*, or *ſaying*, is oft ſuppreſſed, but to be ſupplyed, as 1 Kin.20.34.Pſ.27.8.& 105.15.c.5.9.&16.19.45 14.Na. 2.8.)*our redeemer* (our reſcuer out of dangers, difficulties,and diſtreſſes, Gen.48.16 ch 43.14.)*whoſe name is the Lord of hoſts*, (as ch.48. 2.& 54.5.the poſitive for the relative;as chap.33.21.& 43 1.ver.11.) *the holy one of Iſrael* See ch.1.4.Spoken in the perſon of Gods people acknowledging all this done, by God, for their deliverance, out of Gods free favour and mercy unto them, Chap.14.1.& 43. 14. & 45.4.

V.5.*Sit thou ſilent, and get thee into darkneſſe*] Having broke off his ſpeech to Babylon wherein he had begun to tell her what ſhe muſt do, and what ſhould betide her, to give her to underſtand, who it was that ſpoke it, and would enforce her to do it,ver.3,4. he returns in this verſe again to her;enjoyning her further,for ſhame,and confuſion, to be mute,and to get into ſome dark corner out of ſight. *Sit ſilent*, or *Sit dumb*,(for that is the very word in the Hebrew; as alſo,Lam.3.23.)as one confounded, and not able to ſpeak,Pſ.77.4.& 107.42.Mat.22.12. *and go into the dark*,(the abſtract for the concrete;as Iob 3.3.)as one aſhamed of thy ſelf,and not enduring to be ſeen,in ſuch ſorry condition,as thou ſhalt be in ſhortly,v.3 Lam.1.9. & 2.10.

O daughter of the Chaldeans]See on v.1.

for thou ſhalt no more be called the Lady of Kingdoms]As the State of Iudah, ſometime, the *Princes of Provinces*,Lam.1.1.and as Babylon it ſelf alſo, *the glory of Kingdoms*, ch.13.19. not only, as a moſt ſtately and glorious one among them , but as one that ruled over them,Ier.27.7,8,9.Dan.3.37,38.

V.6. *I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no mercy; upon the ancient hath thou very heavily laid thy yoke*] One cauſe of Babylons overthrow, before hinted,ver.4.their extream cruelty exerciſed upon Gods people ; which howſoever, through the juſt judgment of God, it befel them for their ſins,chap.10.5,6. Ier.1.15,16. yet it did no more excuſe them, who intended nothing leſs, then the execution of Gods juſt deſigns , Chapter 10.7. then Gods counſel, and purpoſe, concerning the giving up of his Sons. for the ſalvation of his Elect, did acquit any of thoſe from *wicked* hearts, and *hands*, that had ought to do , either as procurers , or actors, in the putting of him to death,Acts 2.23.& 4.27,28. See on chap.45, 24, 25.

I was wroth with my people]ch.57.17.& 64.5.Zach.1.15. of the term,ſee on ch.34.2.

I have polluted mine inheritance] Or, *I polluted*; that it may run in the ſame tenour with the former ; as in the original it doth. I dealt with my people, whom I had adopted, and taken unto my ſelfe, for a peculiar, Exod.19.5.Deuteronomy 7.6.and was as deer to me, as to an heir his inheritance is wont to be, 1 King.21.3.ch. 19.25.as with ſome profane, or unclean thing, Chap. 43, 28.Lam. 1.17.

and given them into thine hand] Or, *gave them* (as before) *into thine hand*, that is, *into thy power*: as verſe 14. Jer.12. 7. Lam. 1.14.

thou didſt ſhew them no mercy] Inſtead of pitying, and compaſſionating their miſery, thou didſt exceedingly aggravate it , by thine extream, hard, and cruel uſage of them, 2 Chr. 36.17.Pſal. 69.26. Heb. *thou didſt fet them no bowels* : *bowels* , for *mercy*, or *tender mercy* : as chap.54.7.Dan.9.9.Zach.1.16. So Luke 1. 78. Philip 2.1.

upon the ancient] Who for age ſhould have been pitied; but with thee found no mercy: thou dealeſt unmercifully,with old and young alike,Deut.28.50.Lam.2.21.& 5.12, 13.

hath thou very heavily laid the yoke]Or, *didſt thou*, as in the former branch. Heb.*make thy yoke very heavy* : for the pronoun expreſſed in the Hebrew,ſhould not be omitted*thy yoke*, nor that thou didſt thy ſelf wear, or bear: as 1 King.12.4.Ier.2.20.but that thou laidſt upon,and didſt compel them,to bear, and wear:as Jer.27.7,10.a metaphor taken from ſuch yokes,as beaſts are wonted to draw in.See Jer. 28.48. Lam.1.14.

V.7.*And thou ſaidſt*]Thoughteſt with thy ſelf;as Pſ.10.11.& 94.7. ch.10.10.See alſo,ver.8.

I ſhall be a Lady for ever]Another cauſe of her ruine,her inſolents, and confident preſumption, imagining her power and ſettlement to be ſuch, as ſhe never ſhould, nor could, by any means, be pulled down,or diſmounted,from the top,or height of her ſtate.So Pſ.10.6. Rev.18.7. See the like preſumption of Edom, Obad.ſ3.of Ammon, Ier.49.6.of Gods own people,Ier.21.13.yea,ſome tang of it,in one after Gods own heart, Pſ.30.6.

So that thou didſt not lay theſe things to thine heart] Heb. *hitherto*, or,*as yet*, *thou haſt not ſet theſe things upon thine heart*:as chap.57.1. thou little thoughteſt of any ſuch matter,as is now befallen thee. See on ch 46.8.

nor didſt remember the latter end of it] Heb *nor haſt remembred her latter end*;as Lam.1.9.that is, *thy latter end*,as Job 18.4.a permutation of perſons, or paſſage from perſon to perſon, the like whereunto; ſee ch. 1. 29.& 31.7.& 34.16. Jer.17.1. Thou little thoughteſt what would be the iſſue of theſe things,or what would,at length,befal thee, Deut.32.29. the clauſe,likewiſe, of the ruine of Gods own people,Lam.1.9.

V.8. *Therefore hear now this,thou that art given to pleaſures,that dwelleſt carelesly*]Heb.*And now hear this*:and,*ſo therefore*,the copulative, for the illative : as chapter 42. 25. or, *But now hear this* : the copulative, for the adverſative ; as chap. 40. 31. *thou delicate, or delitious one* : it comes from that root, from which the land , or garden of *Eden*, had its name, Gen. 2.15. See ver.1. *that dwelleſt carelesly,or ſitteſt ſecurely,or confidently*,Judg.18.7.Jeremiah 49.31.

that ſayeſt in thine heart]See v.7.

I am,and none elſe beſide me]The like,ſee of Nineveh, Zeph.2.15. An inſolent & arrogant expreſſion, of proud and preſumptuous perſons imitating what God is wont to ſay of himſelf, Chap. 41.4.& 43.10,11,13.& 44.6.& 45.5,6,22. Some ſupply it, *I am a Lady*, (the peculiar one,ver.5,7.)*and* there is *none*(no Lady worth ſpeaking of)*beſides me*; as ver. 10. But the words here next following, carry it rather to the former , as ſpoken, rather of her unmoveable ſubſiſtence, then of her matchleſs magnificence. See verſe 7. Howbeit , a learned late Critick , controlleth this generally received verſion ; and would have it rendred , either by way of aſſertion, *I am: and I only*(as Deut.15.4.Num.22.35.2 Sam. 12. 22.)*whereas*(or, by by way of interrogation, *I am, and is there any more beſides me?* And this his rejection of the received reddition to ſtrengthen, he obſerveth, that another form of ſpeech is uſed in the like, concerning God, chap.45.6. But that very place, if the manner of the Hebrew language be well obſerved,will help to juſtifie the received verſion here; for it is a thing very uſual in Hebrew, to ſwallow up the prepoſition intervenient between the verb or the noun, and the pronoun affixed to either, which yet muſt of neceſſity be reſtored , or ſupplyed , to make the ſenſe entire. Hereof,ſee inſtances,not a few,on Chap.2.8.15.& 48.10.& 49. 24.& 65.5. the particle *beſides* then,expreſſed there, being,as of neceſſity

it must, to make the sense entire,) supplyed here; the version there *is none*, I, that is, but I, or beside *me*, will be warrantable, because suitable to that parallel place, and agreeable to many other the like constructions.

I shall not sit as a widow, neither shall I know the losse of Children] Thou thoughtest it impossible, ever to be deprived of thy King and kingdome, whereunto thou seemest to be wedded, as to an husband, by an indissoluble band; or, of thy people, that are as thy children, or, as some, thy posterity, thine elize, that should succeed constantly, in thy Kingdom. See Rev. 18.7.

Sit as a widow] Heb. *sit a widow*: as Gen. 38. 11. or, *sit as a widow*, the note of similitude supplyed: as Lam. 1. 1. which here wanteth, as verse 3. I shall not sit desolate, as widows use to do.

know] Experimentally: *sustain*, or *suffer*, as Gen. 2.9. Eccl. 8.5. 2 Cor. 5.21.

V.9. *But these two things shall come unto thee, in a moment, in one day, the losse of children, and widow-hood*] it shall befal thee clean contrary to thine expectation, or presumption rather, in both, and in both at once, yea, both shall betide thee, suddenly, and in as much extremity as may be, the loss both of Soveraignty, and of children together; or, of posterity, so away the scepter of thy State successively, the line of Nebuchadnezzar being with Balthasar cut off, Dan. 5. 30, 31. See the like ch. 51.19.

But] Or, *Yet*. Heb. *And*. So Chap. 40. 31. and 42. 20, 25.

in a moment] Or, *suddenly*. When it is least thought on, or looked for, Job 21. 13. and 34. 20. Psalm 73. 19. See ver. 11.

in one day] At one time together; not so precisely: as 1 Sam. 2.34. but as Rev. 18.8.

they shall come upon thee, in their perfection] They shall come full, or fully upon thee. Heb. *according to their entirenesse*, or, *perfection*, thy calamities, in either kind, shall be exceeding great. See the next clause.

for the multitude of thy sorceries, and for the great abundance of thine enchantments] *For*, or *with*, *thy manifold witch-crafts, for thy mighty enchantments*, shall they come upon thee *exceedingly*; for the last word is an adverb, and signifies, *very much, very greatly, abundantly* exceedingly and is used commonly, to express the superlative degree, which the Hebrews want, Gen. 1.31. Exod. 1.7. Psal. 119.4. and there is a pause at the word next before it, which sheweth, that it hath reference to somewhat else before that, and to no noun substantive, which it will not fitly accord with, but some verb, which out of the former branch, therefore is to be supplyed; as Gen. 1.16, 30. 2 Chr. 10. 11. Prov. 15. 15. ch. 43. 2. And so our ancient verfions had it, *they shall mightily fall upon thee*.

for] As the particle is used, Gen. 18.28. Jer. 18.18. and then are her sorceries, or witchcrafts, and enchantments, here mentioned, as one procuring cause, also, of her downfal; or, *with*, that is, together with; as 1 Sam. 1.24. Jer. 11.19. Hos. 5.6. and then the meaning is, that all her magical flights, and cunning feeches, should stand her in no stead, but should all fail, and fall together, with her, and her state v. 12, 14, 15.

Sorceries] Or, *witchcrafts*; (for thence the word for *a witch*, Exod. 22.17.) whereby is understood, as well her politick devices, wherewith she circumvented, and deluded, and so either won to her, or kept with her, great Princes and Potent people: as if they had been bewitched, and enchanted by her. but her magical arts, and practises also, wherein that State abounded v. 12, 13. therein treading, and tracking the steps of Nineveh, by whole ruine the role, called, *a Misseis of witchcrafts*, Nah. 3.4. as also the spiritual Babylon that succeeded the secular, did herein also, not come short of either. See Rev. 17.2, 3. & 18.23.

the great abundance of thine enchantments] Heb. *the might*, or *power, of thine enchantments*; for so the word signifies, and is so rendred, ch. 40.29. Nah. 2.1. derived from a word, that signifieth a *bone*, and is used, also, for strength; because the bones are the strength of the body, Job 21.23 It is true, that the verb is used, as well for to *abound* or *to be many*; as *to be strong* or *mighty*, Psalm 40.5, 12. chap. 31.1. and the adjective from it, descending likewise, Chap. 60.22. but the substantive here used, for *might*, rather then for *multitude*, as in the places pointed to, where also it is found; so that not only the variety and numerosity of her flights and policies, but the powerfulnesse and prevalency of them, is here also intimated: neither whereof, yet, should be able to secure her against God: For there is no power, or policy: no might, or flight of any, that can prevail against him, Proverbs 21. 30. Chapter 28. 15, 17, 18.

Ver. 10. *For thou hast trusted in thy wickednesse*] Or, *Because* (Heb. *And*, as Chapter 64. 5.) *thou hast trusted*, In thy wicked courses, thy wiles and flights before-mentioned: or, thy means and might thereby acquired, Psalm 52. 7. Chapter 28.15.

thou hast said, None seeth me] Thou hast deemed thy selfe even out of Gods eye-sight, and thy designs and projects so cunningly contrived, so closely and covertly carried, that they could not possibly be descryed, or discovered by any, Psal. 64.5. & 94. 3. Chapter 29. 15.

Thy wisdome and thy knowledg, it hath perverted thee] Or, *hath made thee to turn away*; or, *hath turned thee aside*, Chap. 57.19. Thou didst imagine, but vainly, as by experience it will appear, that thy flight and skill would secure thee: and thy trusting thereunto, made thee transgresse the more freely: that which Solomon, therefore, forewarns his son, to beware of, Proverbs 3.5. *such wisdome and knowledge, falsly so termed*, 1 Timothy 6. 20. *opposits to*, 1 Cor. 8. 1.

and thou hast said in thy heart, I am, and none else besides me] See v. 8.

V. 11. *Therefore shall evil come upon thee, and thou shalt not know from whence it ariseth*] Heb. *thou shalt not know the morning thereof*; or *the rising of it*; that is, *the morning*, or *rising*, *whereof thou shalt not know*: as ver. 4. *morning*, for *rising*: as evening, for, setting; opposed to sun-rising, Chap. 45. 6. Thou shalt not know, either from what region it shall arise; or, on what day it shall come: alluding to the rising of the Sun, whole approach produceth morning; and withal, giving a privy nip to the pariface and profession of their wizzards, by that State so much relyed upon, who by the course of the Stars, and the rising and setting of them, undertook to presage, and foretel, what would every day fall out; and by whole help, they made account that they might easily forese, and prevent, consequently, any evil, that was on foot, or intended against them, ver. 12, 13. It may have reference also to Cyrus his sudden surprizal of them, ere they were aware of him. The Babylonians little dreamed, when they arose at Court, from their up-sitting at their revels, that their city was surprized; and the tidings of the unexpected surprisal of it, was even then posting apace to them. See Jeremiah 51. 31.

and mischief shall befall thee; and thou shalt not be able to put it off] Or, *which thou shalt not be able to avoid, or to avert*: as chap. 37.27. Heb. *to expiate*, cha. 28. 18. a metaphor from such expiations, as being duly performed, did free the party so expiated from penalty, Num. 16.46, 48. those shall neither be able to foresee it, nor to free thy self from it, Jer. 50.44.

and desolation shall come upon thee suddenly, which thou shalt not know] Or, which thou *dost not know* as Prov. 27. 1. a defect of the relative, as ch. 44.2. ; or, when thou shalt not *know it*, what time thou thinkest not or itas Mat. 24.39, 50. the adverb of time supplyed: as ch. 17. 6. & 26. 10. & 41. 17.

V. 12. *Stand now with thine enchantments, and with the multitude of thy sorceries*] Or, *witchcrafts*, or *witcheries*: as ver. 9. In way of derision he calleth upon them, to muster up all their devilish arts & devices, to try what in their distress, they are able to do for their indemnity, and deliverance by them. Some both here, and v. 9. would have read instead of *enchantments*, and *witcheries*, *enchasters*, and *witches*: but those terms in Scripture are no where so used; two other words of the same flock with these, are used for either, Psalm 58. 5. Jer. 27. 9. Howbeit, there may in this place, be an Ellipsis, or want of the subject; as in divers places, the like is found: *enchantments*, for, men, or masters, of *enchantments*: and *witcheries*, for men, or women, masters, or mistresses, of *witcheries*, that is, professors, or practisers, of such hellish arts, *enchanters*, or *charmers*, *wizzards*, or *witches*: as Nineveh is called, a *mistresse of witcheries*, that is, a great practitioner in such kind of abominations, Nah. 3.4. so is the *harvest*, put for the *harvest*-man, ch. 17. 5. See more there: if we take it for the arts, or practises themselves, the text would be rendred, *stand up now with them*: as armed, and furnished with them: as 2 Kings 11.11. See ver. 13. if for the professors, and practisers of them, it would be rendred, *stand now among them*; as consulting with them, or seeking ayd and advice from them, ver. 13.

wherein thou hast laboured from thy youth] Or, *with whom*, as ver. 15 having reference, either to the practises themselves, or to the practisers of them. These kinds of arts, the Chaldeans were anciently so much addicted unto, that the professors of them, were, among other nations known, and called commonly, by the name of Chaldeans. See Diodore. l. 3. c. 8. and Tully of *divination*, l. 2. and their Magicians were highly esteemed with them, and great men in the State. See Dan. 2. 2. & 4. 6, 7. & 5. 7, 8.

from thy youth] From thy first beginning to rise, and grow up into a State. See the like, Jer. 22. 21.

if so be thou shalt be able to profit, if so be thou mayst prevail.] Try whether the one, or the other, be able to do thee any good, or to stand thee in any stead, to avail thee in ought, or to prevail ought for thee, against the evil that is coming upon thee. So ch. 20. 5, 6. & 45. 20. Lam. 4. 17. See the like ironies, Jer. 22. 20. & 46. 11. v. 13.

V. 13. *Thou art wearied in the multitude of thy counsels*] Thou dost but tire out thy self in vain, in studying how to save thy self, one while by one course, another while by another. So ch. 16. 12. Jer. 2. 36, 37. & 4. 14.

let now the astrologers, the star-gazers, the monethly prognosticators stand up, and save thee, from those things that shall come upon thee] Call for all thy wizzards to stand up for thee, and to improve their skill, and power, to the utmost, in thy behalf. So chap. 41. 1. & 43. 9. Baltasar called for them all; but none of them all knew what to advise him, or how to save him, Dan. 5. 7, 8.

astrologers] Heb. *viewers of the heavens*: not such as view so as

David did, Psl. 8. 3 and as Gods people and others, are willed to do, ch. 40. 26. to consider, and contemplate the incomparable glory, wisdom, power, and providence of God, discovered, and brightly shining forth in them, Psal. 8. 1. & 19. 1-4. & 104. 1-4. Rom. 1. 21. but that gaze on them, to read the fates, and fortunes (as they term them) of men, and states, persons, and people in them; and to foretel thence, what good, or evil, shall betide them: building upon such fond, groundless, superstitious, and ridiculous principles, as by the Devils suggestion, (such are the good Angels that their seducers and deludgers of people tell us of, if they have them from any that pretend so to be,) or from the flashy fancies of their own addle brains, that they have framed and forged to themselves, Jer. 10. 1. and the Brachmans do, therefore, affirm the term here used, to come from an Arabick word, that signifieth to *decide*, and to denote such, as take upon them, to *decide*, and determine things of future contingency, by the view of the sky. Howbeit, some take upon them, here, to alter the text, and, because this word is in Scripture no where else found, to read instead of it, the word used elsewhere, for an *enchantor*, or *charmer*, Deut. 18. 11. Psal 58. 5. of the same flock with that, ver. 9. 12. but taken in another sense, so as it is no where, save in a feminine form, found used in Scripture, as it signifieth *a consociator*, or *conjoyner*; expounding the words, by an invention of terms, *such as consociate*, or *conjoyn the stars*, (that obtrive the conjunctions of them, for the drawing of dooms and predictions from them) *by contemplating of the heavens*: such an invention of terms, some also would have, Psl. 35. 7. But these seem to be somewhat overbold with the text.

star-gazers] Heb. *those that gaze upon the stars*. Another term given to the same persons, to those of the same profession vaunted of skill, gathered from the observation of the courses and conjunctions of the stars, for above, or about, as some, twenty, yea, as some, seventy thousand of years; so many thousands, before there were either stars to be observed, or men to observe them, the world having not, as yet, seen neer six thousand years.

monethly prognosticators] Heb. *that give notice, instruct, or make to know things concerning the moneths*; the word properly signifies *the new moon*, Psa. 81. 3. Exod. 40. 3. but is also commonly tov *the moneths*, because the *new moon*, among the Jews, began the *moneth*. Those that take upon them, to tell before hand, the occurents of each moneth, as our Prognosticators also do.

stand up, and *save thee*] Heb. *stand up*, and *save thee*; for the copulative is in the textor *stand up to save thee*: as that particle is also oft used, Josh. 24. 9. ch. 2. 19. 12. & 53 2.

V. 14. *Behold they shall be as stubble; the fire shall burn them*] They shall be as stubble to the fire, in the day of Gods wrath, Chapter 1. 31. and 5. 24. Exodus 15. 7. Nah. 1. 10. Zeph. 2 2. and it may be, also, made fuel, matter for ordinary fire, as the Philistines idols, 2 Samuel 5. 21. and the Jewish falfe Prophets, Jeremi. 29. 22.

they shall not deliver themselves from the power of the flame] Heb. *from the hand of the flame*, that is, *of the fire*: as Luk. 16. 24. they shall not be able to save themselves, much lefs to save others, v. 13, 15. ch. 46. 2. Psl. 146. 3, 4.

there shall *not be a coal to warm at*, nor *fire to sit before it*] They shall utterly perish, and nothing of them remain, that may yeeld the least help, or hope, that may afford the least comfort: a metaphor taken from wood, or fewel, fo burnt and consumed to ashes, that not so much as any coal, cinder, or ember, is left, that may be of any use, afford any heat, or help, to kindle a new fire again. See the like in another notion, Ch. 30. 4 or, as some render it, shall *not be a coal to warm* with, or *fire to sit before it* that is, say they, a fire which the Medes and Persians shall kindle at Babylon, among the Chaldeans, shall not be such a fire, as they are wont to sit by for warmth in winter, Jer. 36. 21. but such a wasting and consuming fire, as shall destroy and devour all before it, Ps. 50. 3. & 97. 3. ch. 9. 18. & 10. 16. & 24. 6. & 26. 11 Jer. 51. 25, 31. But the former seeme seems the founder, both for what went before, and for what followeth after. v. 15. However, the negative is to be supplyed from the former branch; or the disjunctive instead of it to be inferted, as Pf 9. 18. See on ch. 28. 28.

V. 15. *Thus shall they be unto thee, with whom thou hast laboured, even thy merchants from thy youth*] Or, *Thus shall thy merchants be unto thee*, (that is, in like manner shall it be with thee, as in regard of thy wizzards, so in regard of thy merchants) *with whom thou hast hired thy self*] as Ier. 51. 58. *from thy youth*. For there seems to be a trajection in the words of the text. The like, whereunto, is found Rev. 13. 8. compared with ch. 17. 8. there: as this, with ver. 12. here: either of these readings doth well fit those, who, by *merchants*, here understand her *wizzards*. Howbeit, if we regard the distinctions in the Hebrew, the text would thus be read; *Thus shall it be with thee, in regard of those, with whom thou hast tired out thy self*: (for there is the middle distinction that is of thy wizzards: and then followeth *thy merchants*, or *thy traders*, *those that have traded with thee*, as *thy campers*, for those that camp against thee. Psal. 55. 5.) *from thy youth shall wander every one to his quarters*: and this I take to be the genuine reading of the place.

thy merchants] All that had any trading with her, from foreign parts, which were not a few, (as with Nineveh before, Nah. 3. 16.) partly, in regard that she was now become the head city of the Empire; and partly, also, in regard of her convenient situation, for trade, by reason of the great rivers, upon which, and neer unto which, she was seated. See the like of the mystical Babylon Rev. 18. 11.

from thy youth] Since thou beganneft to rise to a more absolute empire, by the declination of the Assyrian Monarchy, the trade of Nineveh, that fell with it, being then transferred, and devolved unto thee. See v. 12.

they shall wander every one to his own quarter:] Heb. *passage*. They shall flee away as fast as they can, each one to his own home, to his own country, when they see how it goeth, or is like to go with thee. Or, they shall flee each one any way, that they can find free paffage by, for his own safety, unto any place, where they suppose they may be secured, and leave thee alone, to shift, as thou canst, for thy self. See the like of her Souldiery. Jer. 51. 9.

none shall save thee] Neither they merchants, for they shall forsake thee: not thy wizzards; for they shall perish together with thee; verse 14.

CHAP. XLVIII.

Verse 1.] *Hear ye this*] This Chapter is, also, much of the same both subject and frame, with divers of the former; especially the 43. and 44. For in it, the Lord reproveth the disobedience, rebelliousnesse, and obstinacy of his own people; layeth before them, his power, and his providence, whereof by many evidences, they might be convinced: whereby, by what means they might have prevented many mischiefs that had befallen them, and yet promiseth, having refined them by such afflictions as they had undergone, by Cyrus freely to set them free, and restore them again.

Hear ye this, O house of Jacob] Ch. 58. 1. & 46. 3.

which are called by the name of Israel] Which profess your selves to be Israelites, and bear that name, but do not answer your name, are not lo in truth Rom. 2. 17. & 9 6 They vaunted themselves of Israel, as of Abraham, Mat. 3. 9 John 8. 33. whereas, indeed, they neither resembled, nor imitated, either Israel, or Abraham, Mat. 3. 7. John 8. 37, 39, 40.

and are come forth out of the waters of Iudah ?] That are of the lineage, or off spring of Judah, descending and issuing from him, as streams, or rivelets, from a well head, or spring, Deuter. 33. 28. Psalm 68. 26. See the like metaphor, Prov. 5. 15. 18. And this is a higher degree of honour and dignity, that these men arrogated to themselves: for all the twelve Tribes were defended of Jacob; but we, fay they, are of the flock of Judah, the royall Tribe, Gen. 49. 8, 10, which had retained the fervice and worship of God with them, when the other fell a way to idolatry, 2 Chron 11. 13-16. and 13. 8-10.

which swear by the name of the Lord, and make mention of the God of Israel] That sware by the true God, as professing to serve him, ch. 19 18. & 45. 23. as every nation is wont to swear by that god they serve and worship, Gen. 31. 53. when as yet they yeeld him no obedience, but abuse his name to evil purposes, Jer. 5. 2. Hos. 4. 15. Zeph. 1. 5. and make mention of him, when they swear, Exod. 23. 23. Josh. 23. 17. or more generally have the name of God oft in their mouths as well out of oaths as in oaths as if they reverenced and regarded him, when, indeed, they do nothing less, Chapter 29. 13. Jerem. 12. 2.

but not in truth, nor in righteousnesse] As an oath ought to be taken, and Gods name to be used. See Jeremiah 4. 2. and 5. 2.

V. 2. *For they call themselves of the Holy City*] As it is styled, Mat. 4. 5. & 27. 53. Heb. here, *the city of holinesse*, or rather, *the city of the Sanctuary*. For there is an article of special defignation before the noun governed and so ch. 52. 1. which, indeed, was the main ground why it was called and accounted, by an eminency, *the holy city*, in regard of Gods Sanctuary there seated, and his name or worship there settled, Dant. 12. 11. 2 Chron. 7. 12, 16. of this city Jerusalem, Ch. 52. 1. they professed themselves to be citizens, even fellow-citizens, with Gods holy ones, Ephes. 2. 19. Now as the text is here read, it leems to render a further reason, of what they were formerly said to profess, to wit, that they were of Jacobs Family, and Judahs line, for they were of Jerusalem, the head city of Judah; which being yet a further matter of honour, and an higher dignity, to be citizens of so honourable and holy a city, might well help to confirm the former, because it was an adjection thereunto. But Some read the words rather, *Though they call themselves of that city*; as having reference to the last words of the former verse, *not in truth, nor in righteousnesse: though, or albeit*, they profess themselves to be such as is hereafter mentioned; and the particle here used is very frequently thus taken, in a different notion; which, not observed, hath made some places the more obscure: as that, Gen. 8. 21 & 48. 14. Psa. 15. 11. but to clearly, Josh. 17. 18. Psl. 23. 4. ch. 1. 2. See the like, Chapter 58. 2.

and stay themselves upon the God of Israel] Make as if they trusted,

and relyed upon God, Mic. 3. 11. Rom. 2. 17. Jeh. 2. 23. 25. and 6. 64. Acts 8. 13, 23. a metaphor taken from some flay, that a man leaneth upon for support. See Chap. 36.6.

the Lord of hosts is his name] Or, *whose name is the Lord of hosts*; as Chap. 47.4. Jer. 48. 15.

Ver. 3. *I have declared the former things from the beginning, and they went forth out of my mouth, and I shewed them: I did them suddenly, and they came to pass.* Or, *The former things which I declared in time past, and which came out of my mouth, and which I shewed; I did suddenly, & they came to pass.*] This is here mentioned, as oft before; partly, to assert Gods divine power and providence: partly, to tax them for not adhering sincerely and constantly to him, not withstanding those evident proofs thereof exhibited unto them, and partly, to strengthen the faith of the godly, partly in firm expectation of the future performance of those things that now he promised, See Chap. 41.22.26. & 42.9. & 43.9-13 & 45. 21. &46. 10. The relative is wanting in the two first branches: as chap 47.11. supplyed by the positive in the third, as chap.46.4. Ver.1.

former] Heb. *first*: as chap. 46.9.

from the beginning] Heb, *from then*; as chap.44.7. verse 5. Since the time that I first took you to be my people, chap.43.4.or, rather, more generally, in times past, chap. 46.9.

went out of my mouth] Either by way of prediction, Psal. 89.34. or, by way of determination, Lam 3.37,38. Chap. 45.23. See Verse 5.

shewed] *made to hear*, Or, *to be heard*: Chap. 41.22. & 42.2. ver 20.

I did] Whatsoever I foretold, or promised, I failed not in due time to effect. Josh 21 45 & 23 14 chap 45 23.

suddenly Either when they were least expected and looked for, Chap.30.13.&47 11. or at the very instant of time prefixed, Exo. 12.41. to Mal. 3.1.

Ver. 4 *Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass.*] A reason why God was pleased to fore-tel things to his people, long before he did them; that they might not, when they were done, be ascribed to any other beside himself, by them: which he fore-knew that they would be too prone to do.

Because I knew] Heb. *From my knowing*; as ch.31.4.&53.5. Pf.12.5. where the particle is used in a causal notion See it in another, concerning the same subject, that is here inflicted on, Deut.9.24.

obstinate] Heb. *hard*: Exod 32. 9.&33,3,5. &34.9. Deut. 9.6.13. & 31. 27.

thy neck is an iron sinew] Or, *an iron sinew is in thy neck*: a defect of the preposition as ch. 3.4.13.&44 12. Heb. *a sinew of iron as a yok of iron*, Deut. 28 48. and, *a rod of iron*, Psal.2. 9. for, *an iron yok*, and, *an iron rod*: *an iron sinew*, for, *a stiff, hard, tough one*; as it is expounded in the places above-mentioned

thy brow brass] Or, as some, *fleet*: as the word is supposed to signifie, Jugg 16. 21. Jer. 15. 12. Lam 3 7. Heb *brazen*; as we say, *a brazen brow*: or, *a fleshly*, as the word is used, Lev.26 19. Job. 6. 12. and Psal. 18.34 *a bow of steel*: *a brow of fleel*, or, *a fleely brow*, for, a brow as hard, as if it were of brass, or fleel, that is, exceeding hard. See the like phrases of *rocky faces*, Jer 5.3. and of *stony*, and, *flony hearts*, expressing an extremity of obstinacy, Eze.36.26. Zach. 7. 12.

Ver. 5. *I have even from the beginning declared it to thee: before it came to pass, I shewed it to thee.*] See on ver 3. the pronoun *it*, is here wanting as, chap. 46. 11. See also, ver. 6.

lest thou shouldest say, Mine idol hath done them] The pronness even of many even among Gods people, to ascribe unto their false gods, what God himself hath done for them, Jer. 44.17,18. Hos. 2.5,8. as the Heathen people used to do, Jud.16.23. Of the word *idol*, here used, see on Chap.10.10.

and my graven image, and my molten image hath commanded them] Or, *given them in charge*; as Chap. 38 1. &45.11. appointed them thus to come to pass. See before, *Gone out of my mouth*, ver.3.

and] Or, *or*, the copulative disjunctively; as Chap 44.10.&45. 9. Some one, or other of my idols.

Ver. 6. *Thou hast heard: see all this, and will not ye declare it?*] Or, *Consider all this*, which *thou hast heard*; (all that I have shewed thee, or made thee to hear, ver. 3 5.) a defect of the relative, as ver. 3. and will ye dissemble what ye have heard from me so long before and not acknowledge it your selves, and acquaint others with it, that ye may be witnesses in my behalf, of the truth thereof, unto them? Chap.42.10. & 44.8. See Chap.43.19. Some would read the words, *and do not you your selves publish it?* that is, publikely acknowledge it, in the celebration of your solemn rites and feasts, which you observe as memorials thereof, Psal. 81. 1,2,3. Exod. 12. 25-27. Lev.23,16. Deu. 16. See the like of Christs death. 1. Cor. 11. 26. And this sense seems not improbable. Others would have it read; *and have ye declar d it?* that is, have ye by the help of any of ye ur idols—foretold, any of that, that I have so fore-shewed to you Chap.43.9.&44.7. So the negative should be taken for an interrogative, as some would have it, Mal. 1.10. But I suppose it no more so in the one place then in the other; and doubt much, whether so in any There might be some better colour for such a form, from our version, 2 King. 1.3. if it were right: but the double negative seems there more vehemently to aver; as that tripple one, Heb. 13.5.

I have shewed thee new things from this time, even hidden things, and thou didst not know them. Or, *I shew thee* (Heb. *make thee hear*, as ver. 5. *at present*. Heb. *from now*, as chap. 19.21. as before, *from then* ver.3.5. (*new things*) as chap 43.19. *and hidden*, Heb. *kept close*, or *reserved*, Prov. 7.10. Jer. 33.3. *which thou knowest not*, to wit, before, as v.7. the copulative with the pretitive, put for the relative, as chap 37.27.& 44.14. Some read the words, *and* there are things *reserved* (to be revealed, and done hereafter) which *thou knowest not*, but art as yet ignorant of. But the former runs more smoothly: Yet further to convince thee of thy wilful obstinacy, I acquaint thee again, with other of my secret counsels, which shall all of in their due time be fulfilled.

V.7. *They are created now, and not from the beginning, even before the day, when thou heardest them not, lest thou shouldest say, Behold I knew them.*] Or, *They are brought to light now*, (as things are, when created *(and not in time past)*, (not formerly. Heb. *from then*, as ver. 3,5. 8.) *or before this day*, (the copulative disjunctively as ver.5. and the pronoun wanting. as Josh.22.16,18,29 2 Chro.35.25) *when thou hadst not heard of them.* Heb. *and thou heardest not of them*: as chap.33.1.&43.12. lest thou should'st pretend that some other way, or from some of thine idols, thou hadst been made acquainted with them before, ver.5. *knew*, to *know* before, as ver.6.8.

V. 8 *Yea, thou heardest not, yea, thou knewest not; yea, from that time, that thine ear was not opened*] Or, *even* when (supplyed from verse 7. to carry on the sentence depending upon it,) *thou hadst not heard, even, when thou knewest not; even when thine ear had not formerly*, Heb. *from then* as v. 7 *opened*, that is, perfected it to hear, as ch. 48.8. Can.7.12. or *been open*, as ch. 50.11. by no private insight from any other concerning these things, that are now by me revealed to thee. The repetition of the particle, *yea*, or *even*, doth much quicken the sentence and make it more emphatical: as the like, ch.40. 24. Most Interpreters understand it of the spiritual opening of the inward ear, Deut. 29.4. Chapter 50.5. as it God should intimate his free favour unto them, in revealing these things, yea, and in making them good to them, even when they continued in their obstinacy, when they stopped their ears, and would not hear, Psal. 58.4,5. Chap. 28.12. Zach.7.12. But the former sense is the plainer.

for I knew that thou wouldest deal very treacherously] That thou wouldest be a fcribing them, and the foreknowledge of them, either to thine idols, and thy Sooth-layers, or to thy self, ver.5.7. Heb. *wouldest dealing treacherously, deal treacherously* as: chap. 24.16. or, *Because* (as chap. 59,14.) *I knew*, that is, foreknew knew beforehand, as ver.7.) *that thou wouldest deale very treacherously.*

and was called a transgressor from the womb] Heb *a transgressor*, or, *a revolter*, (as, chap 53.12.) *was called upon thee*; as chap.63.2. for, *to be*, or, *to be accounted* and commonly known to be: as chap. 58 12. &60.3. I might well deem, that in future time, thou wouldest so demean thy self; because thou hadst been prone (as was well known) to such carriage of thy self, from thy beginning, Deut.9.7,24. Chap 63.10.

from the womb] From the time that I brought thee out of Egypt; which was as the birth of that State and Church. chap.46.3. Jer.2. 2.&22.21.&31.30. an allusion to mans natural birth. Psal 51.5.& 58 3. of which also, some, but without good ground understand it; this passage implying somwhat, not common to all, but peculiar to that people.

V 9. *For my names sake will I defer mine anger, and for my praise, will I refrain for thee, that I cut thee not off*] Or, *for my names sake*; (that is, for mine own sake, ver.11. Chap.43.25. Psal.25. 11. & 106.8. Ezek.36.31. (Or, *because of my name*, (where by thou are called, verf.1. being accounted my people, Chap.64.9. Jer. 14.9. Jeel .20,9. & 36.20 (*do I forbear*, or, *stay my anger*, or, *I am so slow to anger*; Heb. *will I prolong*, or, *do I prolong mine anger*: Now to *prolong anger*, may be taken two ways, either for *to lengthen it*, that is, to continue long in it as Psal. 85.5. *wilt thou draw out thy wrath from age to age?* though another word be there used; and so one of the Jewish Writers would have it here taken, but renders no reason of it: and it seemes directly contrary to the main scope of the place, but it may be taken also for *to stay it*, and suppresse it, that it break not forth, that it flit not: as of the Ark it is said, Num. 9.19,22. *when it stayed*, and flirred not; where the same word is used, that we have here: and so it is used in this place; as also, Prov. 19.11. the discretion of a man *doth stay*, and *represse his anger*: or, *make him slow to anger*: not maketh him defer, or, put it off, till he find opportunity to vent it: and thence *slow to anger*, Deut.34 6 Num.14.18.*and for my praise*, (as some, that I may have a people to serve and praise me, Psalm, 102.18. 130.3,4. Ch.43 21.64.11. or rather, that I may gain thereby to my self, the praise of my might, and my mercy, Psal. 65.1 & 75 1 ch. 12.1. for mine honour, and my glory, Pl. 106.8.v.11.(*do I refrain* it (to wit, *mine anger*, supplyed, as the particle, *for*, also from the former clause:) See Psal.78.38.) *from thee*, (that is, from seizing upon thee) or, *for thee*, (that is for thy good) *that I destroy thee not*, Jer. 30.11. As it was of my free favour, that I chose you at first, Deut. 7.7,8, &9.4.6. so is it of my meer mercy, and respect to mine own honour, that I have hitherto spared you, and not utterly destroyed you, and that I still forbear so to do, Num. 14.12-18.

Phal.

Psal.106.45. Lam.3.22. Some read the words. *I will seal unto thee that I will not cut thee off*: and it is true, that the word which signifies to *seal*, differeth but in one letter from this; but yet in such a letter as makes several roots; and the Jewish Criticks conform this word, which as they speak, hath no mate in Scripture, is a word of the Eastern, that is, of the Syrian, language; and signifieth *to obstruct, stop, or restrain*, and that more specially, *the nose*, which among them, therefore, is also so termed: that which stoppeth passing well with the words of the former branch, where the word rendred *anger*, as it is very commonly used, doth properly signifie the *nose*, because by puffing at the nose, anger is usually discovered: and God is said *to smoak at the nostrils*, when he sheweth himself *angry*, Psal.18.7,8. And so on the contrary, he is said to forebow, and restrain his breathing out at the nole, as it his nostrils were obstructed and stopped, that he could not freely breath at them; when he keepeth in, and restraineth his anger, and sufferesh it not to break out, or fly out so freely and fiercely, as otherwise it would do; hence the phrase *a man long, or, slow of breath*: wise it would do; hence the phrase *a man long, or, slow of breath*: that is, one that breaths slowly; opposed to one that *breatheth high*, and big, Eccl.7.8. and a man of *long, or slow nostrils*, that breathes slowly at the nostrils, Prov. 15,18. & 16. 32. opposed to one of *quick nostrils*, or *quick of breath*, Prov.14.17. and, *of short or quick nostrils*, Prov.14.29. that is, one that breatheth at the nostrils, short and quick: the former, used for one that is slow to wrath; the latter, for one that is of an hasty disposition. See further, on Jer. 15. 15.

Ver. 10. *Behold I have refined thee, but not with silver*] Some render it, as here, in the time past; *I have refined thee* by many afflictions already, and yet are thou never the better for them, Jer.5.3. Others rather, in the future, *I will refine thee*, Ch.1. 25. Jer. 9.7.

not with silver] Or, *as silver*; as *silver*, in some respects, Psal.66. 10, to purge and purifie them, Dan.11.35 Mal.3.2,3. yet in some respects, *not as silver*, that is, not so exactly, and exquisitely, as silver is wont to be fined, which the finer useth to keep in the fire, till all the drosse be wasted, and wrought out of it: intimating, that he would not deal overstrictly, and severely with them: but use much moderation in chastising of them: regarding their infirmity, who would be themselves utterly confounded, if God should hold them so long in the furnace, until their drosse matter were all melted out of them. See Psal. 103.9,14. & 118.18. Chap. 27.7,8. & 57-16. Jer. 10.24. and 30.11. Some render it, *not into silver*: as if he had said, all my melting of you, so full of drosse, and other base mettal you are, hath not hitherto made you, nor will ever make you become good silver, Chap.1.22. Jer.6.27-30. Ezek.22.18-22. Others, and so the ancient Greek, *not for silver*: as if he had said, I have got nothing by sending you into Babylon, such another furnace as Egypt was, Deut. 4.20. and melting you there- So Psal. 44.12. Chapter 52. 3. But these two latter seem not so natural.

I have chosen thee in the furnace of affliction] Or, as others *I will choose thee* (that is, make a choice one of thee, by purifying of thee through afflictions, and fitting thee thereby for my self, chap. 1.25. Dan.12.10. Mal. 3.2,3. Acts 14.23. Heb. 12.10. 1 Tim.2.20,21. 1. Pet. 1.6,7. Rom.7.14. See chap.49.7. But some other read the words: *I have selected, or set thee apart, for the furnace of affliction*: to be therein tryed, and purifyed more & more: better then thou hast hitherto been. I suppose that to be most genuine which the Jewish Commenters, most of them, on the place give, *I have made choice of a furnace or, a melting-pot*, rather, *of affliction for thee*. Heb. *I have chosen thee*: that is, *chosen for thee*: as *given me*, for, *given to me*, Josh. 15. 19 Judg. 1.15 as we also speak concisely, in either: to, *come us*, for, *come unto us*, chap. 28.15. *dwell thee*, for, *dwell with thee*, Psal. 5.4. and many other the like: *in the furnace*, or *a furnace*, or, *melting-pot*; for the verb of *choosing* here used, hath this prepositi-on (as another also) prefixed before the noun after it, vacant, according to the manner of that language. So Deut. 7.7.&14.2. *the Lord chose to thee*, for, *the Lord chose thee*: and 1 Sam. 10. 24. and Psal. 105.26. *hath chosen in him*, for, *chosen him*, *a melting pot*, for to the word properly signifieth, Prov. 17.3. & 26 21.) *of affliction*, that is, affliction to be, as, or, for, a melting-pot: as, *the sign of circumcision*, Rom.4.11. that is, circumcision to be a sign. So that the meaning is, that God had appointed their affliction in Babylon, during the time of their captivity there, to be as a melting-pot unto them, as the like in Jerusalem, had formerly been, during the siege, Ezek. 22. 18,19.

V. 11. *For mine own sake, even for mine own sake will I do it*] That which he saith elsewhere, *I wrought for my names sake, that I might not be polluted in the sight of heathen people*, Ezek.20 9.14,22. (where the word is the same, as also, chap 43 25. and the word may well be so rendred here; *For mine own sake will I work*. I will have a regard to mine own honour and credit, though you deserve nothing less, then what I do intend to do: and then there needs no supply: otherwise, *it* or *thus*, is to be supplyed: as ch. 10.13. ver. 5,6. Ezek. 36,37. Mal.3.17. See chap.44.23. there is an emphasis in the repetition: as Psal. 115.1. Chap .43.25. as if he had said, *for my self alone*, as Psal.51.4. and not for you, or for any desert of yours, Ezek. 36.32. See ver.9.

for how should my name be polluted?] Heb. *how should it be polluted?* to wit, *my name*, supplyed from ver. 9 otherwise how would mine honour be eclipsed and obscured in the minds of people: as if I were notable to save, or to deliver my people? See Num.14.15.16. Deut. 32.-27-37,38. Josh.7,8,9. Psalm.42.10. and 115.1,2.&106.8. Ezek. 36. 20.

and I will not give my glory to another] Or, *to any other*: as Exod 34. 14. I am very chary, and jealous of mine honour, and cannot endure any corrival in it, Exod. 20.5. & 34.7. Deut. 4.24. and 5. 9.

Ver. 12. *Hearken unto me, O Jacob, and Israel my called*] Whom I called out of Egypt, Hos. 11.1. or, whom I have called to be my peculiar people, Ch. 44.1. 1 Cor. 1.14,26,27. or that are called by my name, as my people, Chap. 43.7. & 63.19. as, *to the called of Jesus Christ*; that is, not called by him only, but to be his, and by calling made his, Rom.1.6. See chap. 44.1. & 46.3.

I am he] Or, *I am*; or, *I am the same*. See chap. 41.4. & 43.10. & 46.4.& 47.8.

I am the first; I also am the last] Chap.41.4.&44.6.

Ver- 13 *My hand hath also laid the foundation of the Earth*] Psal. 102.25. Chap.42.5. &45.12. & 51.13.

and my right hand hath spanned the Heavens] Or, *doth span the Heavens*; doth mete them out, as a workman doth his work in meting wherof, when he maketh use of the hand, he doth it with the right hand rather then with the left. Or, as some, *the palm of my right hand hath spread out the heavens*: the word is used, Lam.2.22. of mothers, or nurses, that either dandle their little ones in their hands, or lay them out to stretch their limbs, that signifies the measure of an hand spread out, or a *span*, Ex.25.24. Psal.39.5. See Ch.40.12.

when I call unto them, they stand up together] Or, *I call them, and they stand up together*; according to the former reading, a defect of the adverb: as Chap. 43.13.ver.21. according, to the latter of the copulative: them which, nothing more frequent. The celestial, bodies are as servants, that stand attending on Princes, or great per sons, 1 King. 1.2. & 10.8. Prov.22.29. ready prest at a word, or a beck, to obey in their Soveraign Lord, Maker, and Master; and to go instantly about whatsoever I enjoyn them, Psal.119 91. & 148.8. Mat.8. 9. See Chap.40.26. All this is here related, to assure them of Gods power, and al fufficient ability, to effect their deliverance according to his promise. So chap.40.26,27.

V. 14. *All ye assemble your selves, and hear*] These words seem to be spoken by the Prophet in his own person: and so moft take them; because the Lord is spoken of in the third Person, in the latter end of this verse: and the Prophet speaketh of himself in the first Person, in the latter end of verse 16. But there is no necessity thereof: for God speaketh of himself oft in the third Person, as chap. 37.24,32. & 40.19,31. in the next verse, God himself still speaketh in his own person, as Chapter 37.24.32. & 40.29,31. in the next verse, God himself still speaketh in his own Person: and the Prophet oft passeth suddenly from Person to Person, in that 16 verse, as appeareth plainly by the former part, interjected, at least if not in the fixteenth it self. The words therefore I suppose to be spoken, as by God him self: and that to his people, to convince them of his divine power, shewed in foretelling of things so long before and to be further manifested in the fulfilling of them. So ver. 12,16. and so to the Nations, chap.41.1 & 43.9.

which among them hath declared these things?] Which of the heathen idols hath foretold ought of them? Chap.41.22,23. and 44.7. & 45.21.

The Lord hath loved him] *The Lord*, that is, *I* (as ver. 15. the noun, for the pronoun, as chap. 2. 1. & 3.4,5,6,8. 2 Tim.1.18.) *do love him*, to wit, Cyrus: as, *he gathered it*, to wit, the Smith, the image; So, *he said*, for, God said, Gen. 15.14. and, *he wrote*, for, God wrote, Exod. 34. 28. and, *he went*, for, the King went, 2 King. 25.4. I do so far forth affect, and favour Cyrus, as to prosper him in his proceedings, and to honour him with glorious successes in his undertakings, having made choice of him, to overthrow Babylon, and to free my people their detained, chap.45.1-4. See ch.53.1.

He will do his pleasure on Babylon, and his arm shall be on the Chaldeans,] Or, *he* (that is, Cyrus, as ver. 15.) *shall* (as in the next clause) *do his* that is, the Lords) *pleasure*, chap.44.28. See there: *and his arm* (that is, his warlike power, as chap. 30.30. & 59.16.) *shall be upon the Chaldeans*: shall light heavy upon them, to disperse, and destroy them. See chap. 43.14.

Ver. 15. *I, even I have spoken*] Or, *I, even I*, (as chap.43.25.) *have spoken it*; a defect of the pronoun: chap. 46.11. and a return again to the first Person.

yea, I have called him,] I have raised him up, according to my Purpose and Counsel, by a secret instinct, Chapter 45.4. 13 and 46. 11.

I have brought him:] Heb. *made him to go*, or, *caused him to come from him to Babylon*, Chapter 43.14. on mine errand: to do me service there, Ver. 14.

he shall make his way prosperous] That is, *I will make his way prosperous*: the third person for the first: as before ver. 14. or, *his way shall be made prosperous*: the verb taken indefinitely as Cha. 46.,6 7. or, *he shall prosper in his way*: the verb taken neutrally, and the preposition supplyed, as chap 55.11. which I take to be the genuine syntax, as well here, as there,

Ver. 16 *Come ye near unto me, hear ye this*] See on ver.14.

I have not spoken in secret from the beginning] Heb. *from the head*, as chap. 41. 26. This some understand of God: as chap. 45.19. that

he

he had in publike, and openly, delivered his oracles from time to time, unto his people, ever since that he took them, at first, to himself, Num.11.25,26. Jer.7.25. Others ot the Prophet Esay, as professing of himselfe, that he had openly delivered, and publikely declared Gods Mind nad Will unto them, ever since God had called him unto that Office, chap. 6.8,9. & 50.4,5. I rather follow the former, the very same being protested by God himself, in the place there pointed to.

from the time, that I was, there am I] This, those that conceive it to be spoken of God, understand two severall wayes; some, in the time past, as if it were said, ever since that ought was, or had being, I was there: to wit, at the creating of them: as noting Gods eternity, Prov. 8.22-30. chap.43.10,13. & 44. 6. or, *from the time, when that was,* (to wit, of my taking you unto me) I have been *there*, present among you, in my Prophets, by my Spirit, Deut.28.15,16. Chap.59. 21. and 63. 11. Some rather, whom I concur with, of the time to come: *from the time that this shall be,* (when the time appointed shall come, wherein this great work, which is now foretold you, is to be put in execution,) *there*, will I *be* present, and ready at hand, to carry on the work, and to cause it to be accomplished: the same, in effect, with that, Chap. 46.11. and ver.13. Those that understand it of the Prophet, take it also two severall wayes: Some, *from the time before which it was done, there I was*: to the old Latine, and they that follow it; that is, say they, I foresaw things to come as evidently, as if I were present at the doing of them, Chap.13 2,3. so Joh.8.56. but I see not how the words will admit this reading. Others, ever since Gods charge came to me,(as Hos. 1.1.) I have constantly attended it, chap.21.8. So Jer. 6.26. Hab.2.1. For that is most ridiculous, that some of the Jewish Commenters here suggest, of all the Prophets being present with Moses, on Mount Sinai, at the giving of the Law, and so Esay among the rest. Deut. 33.2.

and now the Lord God, and his Spirit hath sent me] This likewise some conceive spoken by Christ, the Word Joh.1.1. and Wisedom, of the Father, Prov. 8.1, 23. by whom he revealeth himself, and his Will and purposes to his people, Mat.11.27. Joh.1.18 Zach.2. 9,11.1Pet.1.10 12 sent by the Father, and the Spirit, to acquaint them with those gracious promises, as well the spiritual ones, as the temporal, that were types of the spiritual, Ch. 61.1. Luk.4.18 21. But others, whom I rather accord with, conceive this clause to be spoken by the Prophet of him self, sent by the three Persons joyntly. about the delivery, as of other Gods meflages, so of this in special: added here more expresly, to giue the greater assurance of the truth and certainty of it, and of the accomplishment thereof. So Jer. 26. 12,15. See Ch.6 8,9. The Prophet doth many times pass suddenly, & (as may seem, to persons not acquainted with spirirual raptures, and ecstacies) somewhat abruptly, in the heat of delivery, from one person to another.

V. 17. *Thus saith the Lord thy Redeemer, the Holy one of Israel*] See Chap 43.14.

I am the Lord thy God, which teacheth thee to profit] Heb. *teaching thee*, or, *who do teach thee* (as Chap .48. 24.) *to profit*, Who teach thee such things, as for thy welfare, that conduce to thy peace and prosperity, ver.18. Deut. 4.1,40.and 5.29. & 6.3. Job 22.21. Luk. 19. 42.

which leadeth thee, by the way that thou shouldest go.] Heb. *making thee to tread* (that is *teaching* thee, and directing thee to go, as Psal. 25.5. & 43.10. as a guide doth a traveller, chap 30. 21. or, as a Nurse doth a child, Hos.11.13.) *in the way, thou shalt walk*, that is, wherein thou shouldest walk: the relative wanting, as ch. 47.11. and as frequently with us, and the verb taken in signification of duty: as Chap.26 9. Io Psal. 25.12,13,14.

V. 18. *O that thou hadst hearkened to my commandements*] Deut. 5.29. & 32.26. Psal.81.13. implying, that then they had escaped many evils, and much sorrow, that *melting-pot of affliction*, that in the captivity of Babylon, they had to long lien in, among the rest, ver. 10. which by their sinful excesles, wilful disobedience, and obstinacy therein, they procured to themselves, Psal. 81.11,12. Jer. 7.23-28. & 26.2-6.

then had thy peace been as a river] *thy peace*; that is thy prosperity, as Psal 119 165. should have abounded, as those rivers that flow with great streams, and do oft-times over flow their banks, So Ch.59.19. Jer. 12.5. and because of the article enclosed in the note of similitude, *as the river*: some of the Rabbins suppose, that Euphrates is here more specially pointed at: as Psal.78.8. Chap. 7. 20.

and thy righteousness, as the waves of the Sea] This is, the same in effect, though in other terms, with the former. By *righteousness*, is here meant, not any moral vertue, or gracious disposition: as the word properly, & most commonly signifieth. Ps.119. & 45.7. Eph.4. 24. But as some, a State well composed, & wanting nothing, that is due unto it, or requisite to its compleat happiness, Psf, 72.3. Joel 2. 32. Others, *prosperity*, as before so called, because the fruit of peace, as some, Rom.14 17. Heb.12.11. Jam.3.18. the reward of righteousnels, as others, Gen.30.32. as *iniquity*, for, *punishment*, the fruit and reward of it, Gen. 4.13. or, which I take to be the genuine sense of it, a confluence of all good things, which God, out of his benignity, is wont, in way of beneficence, (for that also, by the word of *righteousness*, is oft understood, Psl. 1,2,3,4,9. 2cor. 9.9. 10.10 impart unto & confer upon a people, so is the word used, 2Sa. 12.7. Psal.36.5,6,10. where *benignity* and *righteousness* are twice joyned together: as things very neer, if not the same, as also, Ps. 75.9,10. See also Psal. 48.9,10. compared with Prov. 3.16,17. Chap.54.17. and 58.8 and 63.7. and this is called *Gods*, Psal 36. 6,10. because it cometh from him. Chap.54.17. and yet *theirs* also, Chapter 54.17 & 58.8. because conferred upon them, Chap.45. 24 Deut 28.1-13

as the waves of the Sea,] As great plenty of all good, as of water in the Sea, or, in the main Ocean, where waves wallow most at large. See the like, Chap.11.9. So the Greeks use to say, *A sea of good things*, for, great abundance thereof.

V. 19. *Thy seed also had been as the sand*] Thine issue should have been not numerous only, but numberlesi, Gen. 13.16.&15.5. & 22.17. & 32.12. Jer. 30.22. Hos.1.10. See the like expression, Chap.10.22. Gen.41.49 1Sam.1.38. 2 Sam.13.11. 1 King.4.20, 29. Job 29. 18. Ps.78.27. &13.9.18. Jer.15.8 Hab.1.9.

and the Off-spring of thy bowels like the gravel thereof:] *Off spring*, see Chap. 44.3. Heb. *the comming out*; as chap. 34.1. & 42.5. put for, *issue*, Job 5.25. & 21.8. & 27.14 and 31.8. Chap.61.9 & 65. 23. to be called, because they are laid to come out of the bowels of their parents, Gen. 15.4. & 25.23. 2 Sam 13.11. in allusion whereunto, the gravel-stones or beach, that lyon the shore, by the sea side, are in the Hebrew here styled, *the bowels thereof*, to wit, of the Sea; to be supplyed from Verse 28. the pronoun for the noun, as Verse 14.

his name should not have been cut off, nor destroyed from before me] *His name*: that is, the memory of him, (*name*, for, *memorial*, as Ps. 83.4. Prov.10.7.) or their posterity (in whom, mens names are continued, Num.27.4.) should always have been acceptable with me: or as others, This thy prosperous estate had continued with thee, and thy posterity, without interruption, Psal.81.14,15. Zeph. 3.7. or, Thou hadst not been cast out of thy land, and thy *name*, that is, the glory of thy State, and the renown thereof, cut off, Jer. 22.30.& 36.30. Lam.5.16. (See Ezek.16.13,14.) nor hadst thou been removed out of my sight, the Temple being defaced, & destroyed wherein thou was wont to appear before me, and to attend me, and have communion, as my people, with me, Psal.42.2. and 84.7. See Jer.35.19. Howbeit, others (the rather for that gracious promise of never cutting off, or casting off the whole leed of Israel, Jer. 31.37.) read the words, as spoken in way of commination, or intimation of what should befal them; but in way of mitigation, and of a favourable exception. with supply of a disrerive particle, thus, *Yet shall not his name be cut off, nor destroyed from before me*; or, *out of my sight*, Jer.33.18. See Chap.49.15,16. Jer.30.11. and 31.37. and 46.28. in which last place, God promiseth, that notwithstanding all the sins and abominations committed by them, yet he would not utterly either cut, or cast them off, See the like defect of the like particle, Job 14.9. Chap.44.11. And this sense seemeth the more probable; because perfectly followeth a promise of deliverance, and restitution again, Ver.20. See the like, 2 King. 14.24,26,27. The words run in the Hebrew somewhat otherwise, then they are in our version; *He should not have been*, or, *shall not be, cut off, nor his name destroyed out of my sight.* But the difference is not much material; save that the cutting off of their persons, seems imported (whether implyed, or denyed,) in the one; the casting off all care of them, or special relation to them, in the other: an allusion, it may be deemed, to enrolment of servants, and retinue in some great mans family; foulders in an army, penfioners in a State, or the like. See the like, Exod. 32.32,33. Psal.69.28. chs. 34. 4,5,29.

V. 20 *Go ye forth of Babylon*; *flee ye from the Chaldeans, with a voice of singing*] A promise of deliverance from the Babylonian thraldom, not by a timeious, and hazzardous flight: as when servants and captives break away from their hard Masters, by stealth, Gen.31.20,27. Exod.14 5-9. 1 Sam.25.10. but freely and cheerfully, without fear of slay, or pursuit, as merrily as a slave, or captive, that is, refcued out of thraldom and bondage, and set at full liberty. See Chap.52.12. Howbeit some understand the words, as an admonition unto the Jews, abiding in Babylon, to get out of the City, and escape by flight, so soon as they hear tydings of Cyrus his entrance into Chaldea, or approach to the city, and not stay the surprisal of it. Ch. 48.14,15.11. Jer.50.8. & 51.6.45. Zach. 2.6. Rev. 18.4. See the like Gen. 19.15. Jer. 46.8. & 47.3. and 48.9. Matth 24.15-19. Luk.17.31,32. But the *singing* here mentioned, seems rather to import their departure, with free and full liberty upon Cyrus his proclamation, Ezra.1.1. See Psal.14.7. and 126.1,2. ch. 12.1,5 and 26.1. and 35.10.

declare it, tell this; utter it, even to the end of the earth:] See the like, chap.12.4 5.

declare it] Some joyn the former clause, *with singing*, to this; as if it were said, *with joy tell it*, or talk of it, one to, or with, another: but the pauses annex it rather to the former: and this with what followeth, seems to require the publishing of it, to other, Psal. 9. 11.

tell] Heb. *make it to be heard*: as ver. 3,5,6.

utter it] Heb. *make it to go forth*, or *to passe*; as Psal. 19.4.

say ye, the Lord hath redeemed his servant Jacob] hath refcued, and

and delivered him out of the Chaldean Captivity, Psal. 107.2.3. as formerly out of the Egytian bondage, Exod.19.4-6. Argury of their spiritual deliverance by Christ, Luk. 1.68. Col.1.13. Some would have it read in the future, *The Lord will redeem*; and parallel it with that, Luke 21. 28. but it seems spoken rather to the people, as telling what they should say, when they were set at larges, as chap.12.4.

his servant] As chap. 41.8,44.1.

V.28. *And they thirsted not*, when *he led them thorow the deserts*; *he caused the waters to flow out of the rock for them*; *he clave the rock also, and the waters gushed out.*] This may well be read in the future: *And they shall not thirst*, as when *he led them thorow the deserts*. For the Prophet returneth to speak in his own person, and to tell them, how it shall be with them, after their enlargement. For whereas it might be faid, how shall we go with so much mirth and jollity, when we have so long and tedious a way to travel, before we can get home into our own Country, and are to passe thorow so many wild and waft places, wherin, through want of necessaries, we may perish and miscarry by the way. The Prophet, therefore tells them, that God will look to that, he will furnish them with all necessaries, one way or other: and to put them out of fear, and doubt thereof, to wit, of his power to make provision sufficient for them, he mindeth them of what he didin former times when he led them thorow the Wilderness to the land of Canaan; how he furnished them with water, the greateft matter of want in those places, and most necessary for mans sustenance in travel, in those hot Regions especially. Exodus 17. 6. Numbers 20. 11, 12. Psalme 78. 15. and 105. 41. implying withall, that what God had then done, he could now doe: yea, and would doe; he would as well and sufficiently supply them, with that, and all other necessary accommodations, as if he had done the very self-same thing again. See Chapter 41. 18. and 49. 10.

they thirsted not] Or, *they shall not thirst*; as Chap. 49.10. not that they should not at all thirst, for hunger, and thirst, are natural affections, so far from being of themselves simply any annoyance; that they are asauce, to give relish to our food: but that they should not, when they were athirst, want wherewith to flake and quench it. So Joh. 4.14. & 6.35. & 7.37,38.

when he lead] Or, as *when he leadeth* defect of the adverb of time; as ver. 13. chap.41.17. of the note of similitude, as chap. 33.4,11. See Chap. 17. 5.

V. 22. *There is no peace, saith the Lord, unto the wicked.*] Or, as Some render it, But, or, *yet no peace* shall be *to the wicked: no peace*, that is, *no prosperity*; no prosperous succelle in ought, as ver. 28. See Psal. 1.3,4. the difcretive is supplyed 3as Chapter 44.11. This some understand this of the prophane and wicked party among the Jews, that they should have no part or share in the prosperity promised to Gods people, Chap. 65.21. Others, of the Babylonians, the enemies of Gods people, that all things should goe cross with them, Chap. 13.11-16. Others, both of the one, and of the other; and of the unquiet and reftleis condition of either; yea, of all wicked ones in general, Job 15. 20,21. and 20.20. See Chap. 57. 20,21.

CHAP. XLIX.

Vers. 1. *Listen, O Iles, unto me*; *and hearken, O people from far.*] The Prophecy delivered, and recorded in this Chapter, runneth on in the same strain with the former, relating the restauration and enlargement, of Gods Church, consisting both of Jews and Gentiles, under a type of the Jews releasement from the Babylonian deportation: and the re-establishment of them in their former estate, with much honour and concourse, by reason of other Nations unto them; both effected by the mighty power of the Lord Jesus the Messias. In these first words is contained a preamble, prefixed before the delivery of the Prophecy, inviting people, far and near to hear it, and inciting them to give due attention, unto the things therein delivered. See the like, chap.41.4.

Listen] Heb. *Hear*: as chap. 1.2 or, *hearken*, as chap. 51.1. a duty required as in regard of all Gods Prophets in general, Amos 3.1.& 4. 1. Zach. 7.7. so, more specially, in regard of Christ, that principal Prophet, or Prince of Prophets, Deut. 18.18,19. Acts 3. 22,23. by whom, the Father revealeth himself, his mind, and his mysteries, both to his prophets, and to his people, Mat.11. 27.&17.5. Joh. 1.18.&3.13. Heb.1.1,2. & 2.1-3.&3.1,7. & 4.2,7. & 12. 15. 25.

O iles] or, *lands, countries*, Ch.41.1. Some expound it simply, *Islands*, being remote, fay they, from the countries situate in the continent. Others, *transmarine* regions: such of them, especially, as coast upon the sea: but the word seems more generall, as chap.20. 6. & Jer.47.4. so here: and the *lands* are put for the Inhabitants, or those that abide therein; as the next clause sheweth.

unto me] The Jewish Commenters understand this, as spoken in the person of the Prophet Elay himself, calling upon them, to give ear to Gods meflage, which he was to deliver, wherein also some of ours concur with them: and it is not improbable, that divers passages in these Prophecies might have some reference to him, as in part verified in him, but in a more peculiar, and transcendent manner, to be accomplished in Christ, of whom, therefore principally intended; of Esay only, as what was done either by him, or about

him might hold out some shadowy resemblance of such excellent graces, as were to be conferred upon Christ; and glorious works as were to be effected by him. See chap.50.4. & 61.1. So divers of ours, understand this; though the most, of Christ alone without relation to any other: as the person, by whom was to be wrought whatsoever benefit God intended to bestow upon his people, either in those times, or in these: and who, as by the Prophet he then foretold them, so was to be depended upon both now and then, for the making of them good, chapter 11. 10. Rom.15.8-12. 2 Cor.1. 20. and 5.18,19,20. Ephes.1. 3. and 2.13-17. Col.1. 19, 20. and 2.3,9.

and hearken] Or, *attend*; for the word signifieth a sedulous, and serious attention, to ought, either heard, or seen, chap.21.7 & 28. 24. So chap.34.1 & 51.4.

O people] Not ye Jews alone, but ye people also abroad; either because the Jewish people were to be dispersed among them, and to be thence again recollected, ver.12. chap.11.11,12. or because the salvation in this Prophecy foretold, should concern the Gentiles, as well as the Jews, ver.6. chap.60.3. & 66.19,20.

from far] Either in regard of distance of place, ver.12. Chap.60.4. or, of disposition, and affection, Eph.2.13,17 Some of the Jewish Writers understand it of the exiling ages: not ye alone, that now are; but those that shall be in after times, as some also expound the like, Act.2.39. but this seems here not so fit.

the Lord hath called me from the womb] Here followeth the matter, or meflage, unto the hearing whereof, such attention was required. And it is principally of Christ, his office to be the Saviour, both of Jew and Gentile, and Gods calling him thereunto which in regard it was the main foundation of that work, wherein he was to be employed, Heb.5.4-6.9,10. the Prophet begins first with it

called me from the womb] God the Father, who, from eternity had fore-affigned me to this office, 1 Pet.1.20. did both while I was yet in the womb, and so soon as I was come out of it, manifest and make known this his purpose concerning me, both to men and Angels, Mat.1.21-23. Luk.2.10,11,13. Heb.1.6. the like is, in respect of their office and employment, in their inferiour sphere, spoken also of other the servants of God, extraordinary ones especially, Jer.1.5. Luk.1.15. Gal.2.15, and may be verified also of this our Prophet.

from the bowels of my mother]*While I was yet unborn, or so soon as I was conceived in the womb of the virgin, Mat.1.20, Luk.1. 35.ver.5. See Act.13.32,33.

hath he made mention of my name.] Or, *he recorded*, or, *entred upon record my name*; he made a solemn record of it, as chap. 12.4. Whence the term, that signifieth a *Recorder*, or, *Remembrancer*, Chap.36.3. or, *he mentioned* (that is, assigned me) *my name*, and called, me thereby to give notice of that work and office, that he had designed me unto, Mat.1.21. Luk. 1.31. & 2.21. The like hereunto was even before conception, birth much more, done with some special instruments, by God intended for remarkable employments; as Josias, 1 King.13.2. Cyrus, chap.44.28. & 45.1-3. and John the Baptist, Luk. 1.13.60.63. that which the Hebrew Doctors, some of them affirm also, of this our Prophet; to wit, that (as *Johns* name was by God assigned him, importing that *Grace of God*, which he was to publish, Luk.1.17 76-79.&) the Prophet *Esays* name, was before his birth, imposed on him by God, thereby to import that *Salvation of God*, which he was to effect. See chap. 1. 1. But of this their assertion, we have no assurance: albeit we are not able to say, that it was not so; and leave it therefore in suspence.

V. 2 *And he hath made my mouth like a sharp sword*] Having avouched Christs calling to the work of mans redemption; he proceedeth, now, to a relation, of Gods suiting, and furnishing of him, with abilities sufficient, for so important a work: together with his sustaining and supporting of him, in the performance of the same.

he] The Father, from whom all power is derived, and communicated unto Christ, chap.50.4. & 61.1. Mat. 11.27. & 28.18. Joh. 3. 34, 35. & 5.19 23 Col. 1.19. & 2.3,9. 2 Pet. 1.16,17. *hath made*] And, so far as concerneth Christ, revealed in the flesh, 1 Tim, 3.16. runneth in a Prophetical strain; speaking of things future, as present, or past So Chap.7.14. and 45.5. & 51.16.

my mouth like a sharp sword] The word of Christ is a sword of all-sufficient power and efficacy, as for the subduing of mens souls, to the obedience of it: so for the cutting off, of whomsoever, or whatsoever shall oppose, or withstand it; compared therefore to a *sword*, and said to be sharper then any *two-edged sword* what-soever, Chap.11.4. Eph.6.17. Heb.4.12. Rev.1.16.& 6.2. this also some apply to the Prophet, whom God, by his Word, and Spirit, enabled, to the cutting down, & killing of sin in mens souls. See the Apostle, what he saith of his Ministry, 2Cor 2.14 1 6.&4.7.&10.4-6. There is an elegant allusion in the original, which in other language, cannot be so fully, or fitly expressed; for the word *mouth*, in the Hebrew, is ambiguous, & signifies as well the *edge* of the sword, as the *mouth* of man, or beast: hence, *a sword of mouthes*, for, *a sword of divers edges*, Ps.149.6. Pro. 5.4. and *thy shall fall by the mouth*, of *divers edges*, Pf.149.6. Pro. 5.4. and *thy shall fall by the mouth*, that is, *the edge of the sword*, Luk.21.24. and with the Greeks, as *a sharp-mouthed*, for, *a sharp-edged*; so, *a double-mouthed*, for,

it must, to make the sense entire,) supplyed here; the version there *is none*, *I*, that is, but *I*, or beside *me*, will be warrantable, because suitable to that parallel place, and agreeable to many other the like constructions.

I shall not sit as a widow, neither shall I know the losse of Children] Thou thoughtest it impossible, ever to be deprived of thy King and Kingdome, whereunto thou seemest to be wedded, as to an husband, by an indissoluble band; or, of thy people, that are as thy children, or, as some, thy posterity, thine illue, that should succeed constantly, in thy Kingdom. See Rev. 18.7.

sit as a widow] Heb. *sit a widow*: as Gen. 38. 11. or, *sit as a widow*, the note of similitude supplyed: as Lam. 1. 1. which here wanteth, as verse 3. I shall not sit desolate, as widows use to do.

know] Experimentally: *sustain*, or *suffer*, as Gen. 2. 9. Eccl. 8. 5. 2 Cor. 5. 21.

V. 9. *But these two things shall come unto thee, in a moment, in one day, the losse of children, and widow-hood*] It shall befal thee clean contrary to thine expectation, or presumption rather, in both, and in both at once, yea, both shall betide thee, suddenly, and in as much extremity as may be, the lofs both of Soveraignty, and of subjects together; or, of posterity, to sway the scepter of thy State successively, the line of Nebuchadnezzar being with Baltasar cut off. Dan. 5. 30, 31. See the like ch. 51. 19.

But] Or, *Yet*. Heb. *And*. So Chap. 40. 31. and 42. 20, 25.

in a moment] Or, *suddenly*. When it is least thought on, or looked for, Job 21. 13. and 34. 20. Psalm 73. 19. See ver. 11.

in one day] At one time together; not so precisely: as 1 Sam. 2. 34. but as Rev. 18. 8.

they shall come upon thee, in their perfection] They shall come full, or fully upon thee. Heb. *according to their entireneſs*, or, *perfection*, thy calamities, in either kind, shall be exceeding great. See the next clause.

for the multitude of thy forceries, and for the great abundance of thine enchantments] *For*, or *with*, *thy manifold witch-crafts, for thy mighty enchantments*, shall they come upon thee *exceedingly*; for the last word is an adverb, and signifies, *very much, very greatly, abundantly*, exceedingly and is used commonly, to express the superlative degree, which the Hebrews want, Gen. 1. 31. Exod. 1. 7. Psal. 119. 4. and there is a pause at the word next before it, which sheweth, that the hath reference to somewhat else before that, and to no noun substantive, which it will not stly accord with, but some verb, which out of the former branch, therefore is to be supplyed; as Gen. 1. 16, 30. 2 Chr. 10. 11. Prov. 15. 15. ch. 43. 2. And so our ancient verſions had *it, they shall mightily fall upon thee*.

for] As the particle is used, Gen. 18. 28. Jer. 18. 18. and then are her forceries, or witchcrafts, and enchantments, here mentioned, as one procuring cauſe, also, of her downfal; or, *with*, that is, together with; as 1 Sam. 1. 24. Jer. 11. 19. Hos. 5. 6. and then the meaning is, that all her magical flights, and cunning fetches, should stand her in no stead, but should all fail, and fall together, with her, and her state v. 12, 14, 15.

forceries] Or, *witchcrafts*; (for thence the word for *a witch*, Exod. 22. 17.) whereby is understood, as well her politick devices, wherewith she circumvented, and deluded, and fo either won to her, or kept with her, great Princes and Potent people: as if they had been bewitched, and enchanted by her: but her magical arts, and practises also, wherein that State abounded v. 12, 13. therein treading, and tracking the steps of Nineveh, by whole ruine she rose, called, *a Miſtreſs of witchcrafts*, Nah. 3. 4. as also the spiritual Babylon that succeeded the fecular, did herein also, not come short of either. See Rev. 17, 2, 3. & 18. 23.

the great abundance of thine enchantments] Heb. *the might, or power, of thine enchantments*; for so the word signifies, and is so rendred, ch. 40. 29. Nah. 2. 1. derived from a word, that signifieth a *bow*, and is used, also, for strength; because the bones are the strength of the body, Job 21. 23. It is true, that the verb is used, as well for to *abound* or *to be many*, as *to be strong* or *mighty*. Psalm 40. 5, 12. chap. 31. 1. and the adjective from it, descending likewise, Chap. 60. 22. but the substantive here used, for *might*, rather then for *multitude*, as in the places pointed to, where alone it is found; so that not only the variety and numerosity of her flights and policies, but the powerfulneſse and prevalency of them, is here also intimated: neither whereof, yet, should be able to secure her against God: For there is no power, or policy: no might, or slight of any, that can prevail against him, Proverbs 21. 30. Chapter 28. 15, 17, 18.

Ver. 10. *For thou hast trusted in thy wickedneſſe*] Or, *Because* (Heb. *And*, as Chapter 64. 5.) *thou hast trusted*, In thy wicked courses, thy wiles and slights before-mentioned: or, thy means and might thereby acquired, Psalm 52. 7. Chapter 28. 15.

thou hast said, None seeth me] Thou hast deemed thy selfe even out of Gods eye-sight; and thy designs and projects so cunningly contrived, so closely and covertly carried, that they could not possibly be descryed, or discovered by any, Psal. 64. 5. & 94. 3. Chapter 29. 15.

Thy wiſdome and thy knowledg, it hath perverted thee] Or, *hath made thee to turn away*; or, *hath turned thee aside*, Chap. 57. 19. Thou didst imagine, but vainly, as by experience it will appear, that thy slight and skill would secure thee: and thy trusting thereunto, made thee transgresse the more freely: that which Solomon, therefore, forewarns his son, to beware of, Proverbs 3. 5. *such wiſdome and knowledge, saith* he *termed*, 1 Timothy 6. 20. *puffeth up*, 1 Cor. 8. 1.

and thou hast said in thy heart, I am, and none else besides me] See v. 8.

V. 11. *Therefore shall evil come upon thee, and thou shalt not know from whence it ariſeth*] Heb. *thou shalt not know the morning thereof*: or *the riſing of it*; that is, *the morning, or riſing, wherof thou shalt not know*: as ver. 4. *morning*, for *riſing*: as evening, for, sunsetting; opposed to sun-rising, Chap. 45. 6. Thou shalt not know, either from what region it shall arise; or, on what day it shall come: alluding to the rising of the Sun, whose approach produceth morning; and wishal, giving a privy nipp to the partiice and profession of their wizzards, by that State so much relyed upon, who by the course of the Stars, and the rising and setting of them, undertook to prefage, and foretel, what would every day fall out; and by whose help, they made account that they might easily foresee, and prevent, consequently, any evil, that was on foot, or intended against them; ver. 12, 13. It may have reference also to Cyrus his sudden surprizal of them, ere they were aware of him. The Babylonians little dreamed, when they arose at Court, from their up-sitting at their revels, that their city was surprized; and the tidings of the unexpected surpisal of it, was even then posting apace to them. See Jeremiah 51. 31.

and mischief shall befall thee, and thou shalt not be able to put it off] Or, *which thou shalt not be able to avoid, or to avert*: as chap. 37. 37. Heb. *to expiate*, cha. 28. 18. a metaphor from such expiations, as being duly performed, did free the party so expiated from penalty, Num. 16. 46-48. thou shalt neither be able to foresee it, nor to free thy self from it, Jer. 50. 24.

and desolation shall come upon thee suddenly, which *thou shalt not know*] Or, which thou *doſt not know*: as Prov. 27. 1. a defect of the relative, as ch. 44. 2. or, when thou shalt not *know it*, what time thou thinkeſt not of it: as Mat. 24. 39, 50. the adverb of time supplyed: as ch. 17. 6. & 26. 10. & 41. 17.

V. 12. *Stand now with thine enchantments, and with the multitude of thy forceries*] Or, *witchcrafts*, or *witcheries*: as ver. 9. In way of derision he calleth upon them, to muster up all their devilish arts & devices, to try what in their distress, they are able to do for their indemnity, and deliverance by them. Some both here, and v. 9. would have read instead of *enchantments*, and *witcheries, enchanters*, and *witches*: but these terms in Scripture are no where so used; two other words of the same stock with these, are used for either, Psalm 58. 5. Jer. 27. 9. Howbeit, there may in this place, be an Ellipsis, or want of the subject; as in divers places, the like is found: *enchantments*, for, men, or masters, of *enchantments*: and *witcheries*, for men, or women, masters, or mistresses, of *witcheries*, that is, professors, or practisers, of such hellish arts, *enchanters*, or *charmers*, *wizzards*, or *witches*: as Nineveh is called, a *miſtreſſe of witcheries*, that is, a great practitioner in such kind of abominations, Nah. 3. 4. so is the *harveſt*-man, put for the *harveſt*-man, ch. 17. 5. See more there: if we take it for the arts, or practises themselves, the text would be rendred, *stand up now with them*: as armed, and furnished with them: as 2 Kings 11. 11. See ver. 13. if for the professors, and practisers of them, it would be rendred, *stand now among them*; as consulting with them, or seeking ayd and advice from them, ver. 13.

wherein thou hast laboured from thy youth] Or, *with whom*, as ver. 15. having reference, either to the practises themselves, or to the practisers of them. These kinds of arts, the Chaldeans were anciently so much addicted unto, that the professors of them, were, among other nations known, and called commonly, by the name of Chaldeans. See Diodorus 1. 3. c. 8. and Tully of *divination*, l. 2. and their Magicians were highly esteemed with them, and great men in the State. See Dan. 2. 2. & 4. 7. & 5. 7, 8.

from thy youth] From thy first beginning to rise, and grow up into a State. See the like, Jer. 22. 21.

if so be thou shalt be able to profit, if so be thou mayſt prevail.] Try whether the one, or the other, be able to do thee any good, or to stand thee in any stead, to avail thee in ought, or to prevail ought for thee, against the evil that is coming upon thee. So ch. 30. 5, 6. & 45. 20. Lam. 4. 17. See the like ironies, Jer. 22. 20. & 46. 11. v. 13.

V. 13. *Thou art wearied in the multitude of thy counſels*] Thou dost but tire out thy self in vain, in studying how to save thy self, one while by one course, another while by another. So ch. 16. 12. Jer. 2. 36, 37. & 4. 14.

let now the aſtrologers, the ſtar-gazers, the monethly prognoſticators ſtand up, and ſave thee, from thoſe things that ſhall come upon thee] Call for all thy wizzards to stand up for thee, and to improve their skill, and power, to the utmost, in thy behalf. So chap. 41. 1. & 43. 9. Baltasar called for them all; but none of them all knew what to advise him, or how to save him, Dan. 5. 7, 8.

aſtrologers] Heb. *viewers of the heavens*: not such, as view so as David

David did, Psal. 8. 3. and as Gods people and others, are willed to do, ch. 40. 26. to consider, and contemplate the incomparable glory, wisdom, power, and providence of God, discovered, and brightly shining in the Heavens, Psal. 8. 1. & 19. 1-4. & 104. 1-4. Rom. 1. 21. but that forth in them, Psal. 8. 1. & 19. 1-4. & 104. 1-4. Rom. 1. 21. but that gaze on them, to read the fates, and fortunes (as they term them) of men, and states, persons, and people in them: and to foretel thence, what good, or evil, shall betide them: building upon such fond, groundless, superstitious, and ridiculous principles, as by the Devils suggestion, (such are the good Angels that these fedaries and deluders of people tell us of, if they have them from any that pretend so to be,) or from the flashy fancies of their own addle brains, that they have framed and forged to themselves, Jer. 10. 1. and the Hebrew Doctors, therefore, affirm the term here used, to come from an Arabick word, that signifieth to *decide*, and to denote such, as take upon them, to *decide*, and determine things of future contingency, by the view of the sky. Howbeit, some take upon them, here, to alter the text; and, because this word is in Scripture no where else found, to read instead of it, the word used elsewhere, for an *enchanter, or charmer*, Deut. 18. 11. Psal. 58. 5. of the same stock with that, ver. 9. 12. but taken in another sense, so as it is no where, save in a feminine form, found used in Scripture, as it signifieth *a conſociater*, or *conjoyner*; expounding the words, by an inversion of terms; *such as conſociate, or conjoyn the ſtars*, (that observe the conjunctions of them, for the drawing of dooms and predictions from them) *by contemplating of the heavens*: such an inversion of terms, some also would have, Psl. 35. 7. But these seem to be somewhat overbold with the text.

ſtar-gazers] Heb. *thoſe that gaze upon the ſtars*. Another term given to the same persons, to those of the same professi on, among whom there were those as Tully reporteth, that vaunted of skill, gathered from the observation of the courses and conjunctions of the stars, for above, or about, as some, fourty, yea, as some, seventy thousand of years; for many thousands before there were either stars to be observed, or men to observe them, the world having not, as yet, seen near six thousand years.

monethly prognoſticators] Heb. *that give notice, inſtruct*, or *make to know things concerning the moneths*; the word properly signifies *the new moon*, Psa. 81. 3. Ezek. 46. 3. but is used commonly for *the moneth*, because the *new moon*, among the Jews, began the *moneth*. Those that take upon them, to tell beforehand, the occurents of each moneth, as our Prognosticators also do.

ſtand up, and *ſave thee*] Heb. *ſtand up, and ſave thee*; for the copulative is in the text or *ſtand up to ſave thee*: as that particle is also oft used, Josh. 24. 9. ch. 29. 12. 8. 53. 2.

V. 14. *Behold they ſhall be as ſtubble; the fire ſhall burn them*] They shall be as stubble to the fire, in the day of Gods wrath, Chapter 1. 31. and 5. 24. Exodus 15. 7. Nah. 1. 10. Zeph. 2. 2. and it may be, also, made fuel, matter for ordinary fire, as the Philistines idols, 2 Samuel 5. 21. and the Jewish false Prophets, Jeremi. 29. 22.

they ſhall not deliver themſelves from the power of the flame] Heb. *their ſouls* (as ch. 44. 20. Ezek. 14. 14. *from the hand* (as Psa. 22. 20. & 89. 15. *of the flame*, that is, *of the fire*: as Luk. 16. 24. they shall not be able to save themselves; much lesse to save others, v. 13, 15. ch. 46. 2. Psl. 146. 3, 4.

there shall *not be a coal to warm at*, nor *fire to ſit before it*] They shall utterly perish, and nothing of them remain, that may yeeld the least help, or hope, that may afford the least comfort: a metaphor taken from wood, or fewel, so burnt and consumed to ashes, that not so much as any coal, cinder, or ember, is left, that may be of any use, afford any heat, or help, to kindle a new fire again. See the like in another nation, Ch. 30. 14 or, as some render it, shall *not be a coal to warm* with, or *fire to ſit before it*: that is, lay they, the fire which the Medes and Persians shall kindle at Babylon, among the Chaldeans, shall not be such a fire, as men are wont to sit by for warmth in winter, Jer. 36. 21. but such a wasting and consuming fire, as shall destroy and devour all before it, Psl. 50. 3. & 97. 3. ch. 9. 18. & 10. 16. & 24. 6. & 26. 11. Jer. 51. 25, 31. But the former sense seems the founder, both for what went before, and for what followeth after, v. 15. However, the negative is to be supplyed from the former branch; or the disjunctive instead of it to be inserted; as Psl 9. 18. See on ch. 28. 28.

V. 15. *Thus ſhall they be unto thee, with whom thou haſt laboured, even thy merchants from thy youth*] Or, *Thus ſhall thy merchants be unto thee*, (that is, in like manner shall it be with thee, as in regard of thy wizzards, so in regard of thy merchants) *with whom thou haſt tired thy ſelf* (as Ier. 51. 58. *from thy youth*. For there seems to be a trajection in the words of the text. The like, whereunto, is found Rev. 13. 8. compared with ch. 17. 8. there; as this, with ver. 1. here: either of these readings doth well fit those, who, by *merchants*, here understand her *wizzards*. Howbeit, if we regard the distinctions in the Hebrew, the text would thus be read; *Thus ſhall it be with thee, in regard of thoſe*, *with whom thou haſt tired out thy ſelf*: (for there is the middle distinction) that is of thy wizzards: and then following; *thy merchants, or thy traders, ſhall ſtave thee tracked with thee (as thy campers, for* those that camp against thee, Psal. 55. 5.) *from thy youth ſhall wander every one to his quarters*; and this I take to be the genuine reading of the place.

thy merchants] All that had any trading with her, from foreign parts, which were not a few, (as with Nineveh before, Nah. 3. 16.) partly, in regard that she was now become the head city of the Empire; and partly, also, in regard of her convenient situation, for trade; by reason of the great rivers, upon which, and neer unto which, she was seated. See the like of the mystical Babylon Rev. 18. 11.

from thy youth] Since thou beganneſt to rise to a more absolute empire, by the declination of the Assyrian Monarchy, the trade of Nineveh, that fell with it, being then transferred, and devolved unto thee. See v. 12.

they ſhall wander every one to his own quarters] Heb. *paſſage*. They shall flee away as fast as they can, each one to his own home, to his own country, when they see how it goeth, or is like to go with thee. Or, they shall flee each one any way, that they can find free paſſage by, for his own safety, unto any place, where they suppose they may be secured, and leave thee alone, to shift, as thou canst, for thy self. See the like of her Souldiery, Jer. 51. 9.

none ſhall ſave thee] Neither they merchants; for they shall forsake thee: nor thy wizzards; for they shall perish together with thee; verse 14.

CHAP. XLVIII.

Verse 1. *Hear ye this*] This Chapter is, also, much of the same both subject and frame, with divers of the former; especially the 43. and 44. For in it, the Lord reproveth the disobedience, rebelliousness, and obstinacy of his own people; layeth before them, his power, and his providence, whereof by many evidences, they might be convinced: wherein, by what means they might have prevented many mischiefs that had befallen them, and yet prouideth, having refined them by such afflictions as they had undergone, by Cyrus freely to set them free, and restore them again.

Hear ye this, O houſe of Jacob] Ch. 44. 1. & 46. 3.

which are called by the name of Iſrael] Which profess your selves to be Israelites, and bear that name, but do not answer your name, are not so in truth, Rom. 2. 17. & 9. 6 They vaunted themselves of Israel, as of Abraham, Mat. 3. 9. John 8. 33. whereas, indeed, they neither resembled, nor imitated, either Israel, or Abraham, Mat. 3. 7. John 8. 37, 39, 40.

and are come forth out of the waters of Iudah ?] That are of the lineage, or off-spring of Judah, descending and illuing from him, as streams, or rivelets, from a well head, or spring, Deuter: 33. 28. Psalm 68. 26. See the like metaphor, Prov. 5. 15-18. And this is an higher degree of honour and dignity, that thefe men are accounted to as higher degree of honour and dignity, that these men are accounted of Jacob; but we, say they, are of the flock of Judah, the royall Tribe, Gen. 49. 8, 10. which had retained the service and worship of God with them, when the other fell a way to idolatry, 2 Chron. 11, 13-16. and 13, 8-10.

which ſwear by the name of the Lord, and make mention of the God of Iſrael] That ſware by the true God, as professing to serve him, ch. 19. 18. & 45. 23. as every nation is wont to swear by that god they serve and worship, Gen. 31. 53. when as yet they yeeld him no obedience, but abuse his name to evil purpoles, Jer. 5. 2. Hos. 4. 15. Zeph. 1. 5. and make mention of him, when they swear, Exod. 23. 13. Josh. 23. 17. or more generally have the name of God oft in their mouths as well out of oaths, as in oaths, as if they reverenced and regarded him, when, indeed, they do nothing less, Chapter 29. 13. Jerem. 12. 2.

but not in truth, nor in righteouſneſſe] As an oath ought to be taken, and Gods name to be used. See Jeremiah 4. 2. and 5. 2.

V. 2. *For they call themſelves of the Holy city*] As it is styled, Mat. 4. 5. & 27. 53. Heb. here, *the city of holineſs*, or rather, *the city of the Sanctuary*. For there is an article of special designation before the noun governed: and so ch. 52. 1. which, indeed, was the main ground why it was called and accounted, by an eminency, *the holy city*, in regard of Gods Sanctuary there seated, and his name or worship there setled, Deut. 12. 11. 2 Chron. 7. 12, 16. of this city Jerusalem, Ch. 52. 1. they professed themselves to be citizens, even fellow-citizens, with Gods holy ones, Eph. 2. 19. Now as the text is here read, it seems to render a further reason, of what they were formerly said to profess, to wit, that they were of Jacobs Family, and Judahs line; for they were of Jerusalem, the head city of Judah; which being yet a further matter of honour, and an higher dignity, to be citizen of so honourable and holy a city, might well help to confirm the former, because it was an adjection thereunto. But Some read the words rather, *Though they call themſelves of that city*; as having reference to the last words of the former verse, *not in truth, nor in righteouſneſs: though*, or *albeit*, they profess themselves to be such as is hereafter mentioned; and the particle here used, is very frequently thus taken, in a discretive notion; which, not observed, hath made some places the more obscure: as that, Gen. 8. 21. & 48. 14. Psa. 25. 11. but so clearly, Job. 17. 8. Psa. 23. 4. ch. 12. 1. See the like, Chapter 58. 2.

and ſtay themſelves upon the God of Iſrael] Make as if they trusted, and

and relyed upon God, Mic. 3. 11. Rom. 2. 17. Joh. 2. 23-25. and 6. 64. Acts 8. 13,23. a metaphor taken from some flay, that a man leaneth upon for support. See Chap. 36.6.

the Lord of hosts is his name] Or, *whose name is the Lord of hosts*; as Chap. 47.4. Jer. 48. 15.

Ver. 3. *I have declared the former things from the beginning, and they went forth out of my mouth, and I shewed them: I did them suddenly, and they came to pass.* Or, *The former things which I declared in time past, and which came out of my mouth, and which I shewed; I did suddenly, & they came to pass.*] This is here mentioned, as oft before; partly, to assert Gods divine power and providence: partly, to tax them for not adhering sincerely and constantly to him, notwithstanding those evident proofs thereof exhibited unto them, and standing those evident proofs of the godly, partly in firm expectation of the future performance of those things that now he promised, See Chap. 41.22.26. & 42.9. & 43.9-13 & 45. 21. &46. 10. The relative is wanting in the two first branches: as chap 47.11. supplyed by the positive in the third, as chap.46.4. ver.1.

former] Heb. *first*: as chap. 46.9.

from the beginning] Heb, *from then*; as chap.44.7. verse 5. Since the time that I first took you to be my people, chap.43.4.or,rather, more generally, in times past, chap. 46.9.

went out of my mouth] Either by way of prediction, Psal. 89.34. or, by way of determination, Lam. 3.37,38. Chap. 45.23. See Vers. 5.

shewed] *made to hear*, Or, *to be heard*: Chap. 41.22. & 42.2. ver. 20.

I did] Whatsoever I fore-told, or promised, I failed not in due time to effect, Josh.21 45. & 23.14. chap. 45.23.

suddenly] Either when they were least expected and looked for, Chap.30.13.&47.11. or at the very instant of time prefixed, Exo. 12.41. lo Mal. 3.1.

Ver. 4. *Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass.*] A reason why God was pleased to fore-tel things to his people, long before he did them; that they might not, when they were done, be ascribed to any other beside himself, by them: which he fore-knew that they would be too prone to do.

Because I knew] Heb. *From my knowing*; as ch.31.4.&53.5. Pf.12.5. where the particle is used in a causal notion See it in another, concerning the same subject, that is here insisted on, Deut.9.24.

obstinate] Heb. *hard*: Exod.33.9,&33,3,5. &34.9. Deut.9.6.13. & 31. 27.

thy neck is an iron sinew] Or, *an iron sinew is in thy neck*: a defect of the preposition as Ch.3.4.13.&44 12. Heb. *a sinew of iron as a yoke of iron*. Deut. 28.48. and, *a rod of iron*, Psal.2. 9. for, *an iron yoke*, and, *an iron rod*: *an iron sinew*, for, *a stiff, hard, tough one*; as it is expounded in the places above-mentioned

thy brow brass? Or, as some, *steel*: as the word is supposed to signifie, Judg.16.21. Jer.15.12.Lam.3 7. Heb *brazen*; as we say, *a brazen brow*: or, *a steely*, as the word is used, Lev.26.19. Job.6.12. and Psal. 18.34. *a bow of steel*: *a brow of steel*, or, *a steely brow*, for, a brow as hard, as if it were of brass, or steel, that is, exceeding hard. See the like phrases of *rocky faces*, Jer.5.3. and of *stony*, and, *flinty hearts*, expressing an extremity of obstinacy, Eze.36.26. Zach. 7. 12.

Ver. 5. *I have even from the beginning declared it to thee: before it came to pass, I shewed it thee.*] See on ver. 3. the pronoun *it*, is here wanting as, chap. 46. 11. See also, ver. 6.

lest thou shouldest say, Mine idol hath done them] The pronness even of many even among Gods people, to ascribe unto their false gods, what God himself hath done for them, Jer. 44.17,18. Hos. 2.5.8. as the Heathen people used to do, Jud.16.23. Of the word *idol*, here used, see on Chap.10.10.

and my graven image, and my molten image hath commanded them] Or, *given them in charge*; as 1 Sam. 38 1. &45.11. appointed them thus to come to pass. See before, *Gone out of my mouth*, ver.3.

and] Or, *or*, the copulative disjunctively; as Chap 44.10.&45. 9. Some one, or other of mine idols.

Ver. 6. *Thou hast heard; see all this: and will not ye declare it?*] Or, *Consider all this, which thou hast heard*; (all that I have shewed thee, or made thee to hear, ver. 3.5.) a defect of the relative, as ver. 3. and will ye dissemble what ye have heard from me so long before and not acknowledge it your selves, and acquaint others with it, that ye may be witnesses in my behalf, of the truth thereof, unto them? Chap.43.10. & 44.8. See Chap.43.19. Some would read the words, *and do not you your selves publish it*: that is, publikely acknowledge it, in the celebration of your solemn rites and feasts, which you observe as memorials thereof, Psal. 81. 1,2,3. Exod. 12. 25-27. Lev.13.16. Deu. 16. See the like of Christs death, 1. Cor. 11. 26. And this sense seems not improbable. Others would have it read; *and have ye declar d it?* that is, have ye by the help of any of yo ur idols——foretold, any of that, that I have so fore-shewed to you Chap.43.9.&44.7. So the negative should be taken for an interrogative, as some would have it, Mal. 1.10. But I suppose it no more so in the one place then in the other; and doubt much, whether so in any There might be some better colour for such a form, from our verson, 2 King. 1.3. if it were right: but the double negative seems there more vehemently to aver; as that tripple one, Heb. 13.5.

I have shewed thee new things from this time, even hidden things, and thou didst not know them. Or, *I shew thee* (Heb. *make thee hear*, as ver. 5. *at present*. Heb. *from now*, as chap. 29.21. as before, *from then* ver.3.5. (*new* things) as chap 43.19. *and hidden*, Heb. *kept* cloſe, or *reserved*, Prov. 7.10. Jer. 33.3. *which thou knowest not*, to wit, before, as v.7. the copulative with the pesitive, put for the relative, as chap 37.27.& 44.14. Some read the words, *and* there are things *reserved* (to be revealed, and done hereafter) which *thou knowest not*, but art as yet ignorant of. But the former runs more smoothly. Yet further to convince thee of thy wilful obstinacy, I acquaint thee again, with other of my secret counsels, which shall allo in their due time be fulfilled.

V.7. *They are created now, and not from the beginning, even before the day, when thou heardest them not, lest thou shouldest say, Behold I knew them.*] Or, *They are brought to light now*, (as things are, when created *(and not in time past*, (not formerly. Heb. *from then*, as ver. 3,5. 8.) *or before this day*, (the copulative disjunctively, as ver. 5. and the pronoun wanting. as Josh. 22.16,18,29. 2 Chro. 35.25.) *when thou hadst not heard of them.* Heb. *and thou heardest not of them*: as chap. 33.1.&43.12. lest thou should'st pretend that feme other way, or from some of thine idols, thou hadst been made acquainted with them before, ver. 5. *knew*, to*o knew* before, as ver. 6. 8.

V. 8. *Yea, thou heardest not, yea, thou knewest not: yea, from that time, that thine ear was not opened*] Or, *even* when (supplyed from verse 7. to carry on the sentence depending upon it,) *thou hadst not heard, even*, when *thou knewest not*; *even* when *thine ear had not formerly* (Heb. *from then* as v. 7.) *opened*, that is, open ed it self, as ch. 45.8. Can.7.12. or, *been open*, as ch. 6.11.10 wit, to hear ought from any other concerning these things, that are now by me revealed to thee. The repetition of the particle, *yea*, or *even*, doth much quicken the sentence and make it more emphatical: as the like, chap.40. 24. Most Interpreters understand it of the spiritual *opening* of the inward ear, Deut. 29.4. Chapter 50.5. as if God should intimate his free favour unto them, in revealing these things, yea, and in making them good to them, even when they continued in their obstinacy, when they stopped their ears, and would not hear, Psal. 58.4,5. Chap. 28.12. Zach.7.12. But the former sense is the plainer.

for I knew that thou wouldest deal very treacherously] That thou wouldest be a fcribing them, and the foreknowledge of them, either to thine Idols, and thy Sooth-sayers, or to thy self, ver.5.7. Heb. *wouldest dealing treacherously, deal treacherously as*: chap. 24.16. or, *because* (as chap. 59,13.) *I knew*, that is, fore-knew. knew beforehand, as ver.7.) *that thou wouldest deale very treacherously.*

and was called a transgressor from the womb] Heb *a transgressor*, or, *a revolter*, (as, chap 48.8.) *was called upon thee*, as chap.62.2. for, *to be*, or, *to be accounted* and commonly known to be: as chap. 58 .12. &60.3. I might well deem, that in future time, thou wouldest so demean thy self, because thou hadst been prone (as was well known) to such carriage of thy self se, from thy beginning, Deut.9.7,24. Chap.63.10.

from the womb] From the time that I brou ht thee out of Egypt; which was as the birth of that State and Church, chap.46.3. Ier.2. 2.&22.21.&31.30. an allusion to mans natural birth, Psal.51.5.& 58 3. of which also, some, but without good ground. understand it; this passage implying somwhat, not common to all, but peculiar to that people.

V.9. *For my names sake will I defer mine anger; and for my praise, will I refrain for thee, that I cut thee not off*] Or, *for my names sake*; (that is, for mine own selfe, ver.11. Chap.43.25. Psal.25. 11. & 106.8. Ezek.36.31. (Or. *because of my name*, (where by thou are called, verſ.1. being accounted my people, Chap.64.9. Ier. 14.9. Ezek .20.9. & 36.20 (*do I forebear*, or, *stay my anger*, or, *I am so slow to anger*; Heb. *will I prolong*, or, *do I prolong mine anger*: Now *to prolong anger*, may be taken two ways, either for *to lengthen it*, that is, to continue long in it as Psal. 85.5. *wilt thou draw out thy wrath from age to age?* though another word be there used; and so one of the Jewish Writers would have it here taken, but renders no reason of it: and it seemes directly contrary to the main scope of the place; but it may be taken also for *to stay it*, and suppresse it, that it break not forth, that it stir not: as of the Ark it is said, Num.9.19,22. *when it stayed*, and flirred not; where the same word is used, that we have here: and so it is used in this place; as also, Prov. 19.11. the discretion of a man *doth stay, and represse his anger*: or, *make him slow to anger*: not maketh him defer, or, put it off, till he find opportunity to vent it: and thence *slow to anger*, Deut.34 6 Num.14.18.and for *my praise*, (as some, that I may have a people to serve and praise me, Psalm, 102.18. 130.3,4. Ch.43. 21.64.11. or rather, that I may gain thereby to my self, the praise of my might, and my mercy, Psal. 65.1 & 75 1 ch. 12.1. for mine honour, and my glory, Pl. 106.8 v.11.) *do I refrain* it (to wit, *mine anger*, supplyed, as the particle, *for*, alſo from the former clause:) See Psal.78.38.) *from thee*, (that is, from seizing upon thee) or, *for thee*, (that is for thy good) *that I destroy thee not*, Jer. 30.11. As it was of my free favour, that I chose you at first, Deut. 7.7,8, &9.4-6. ſo is it of my meer mercy, and respect to mine own honour, that I have hitherto spared you, and not utterly destroyed you, and that I still forbear so to do, Num. 14.12-18.

Pſal.

Pſal.106.45. Lam.3.22. Some read the words, *I will seal unto thee* notable to save, or to deliver my people? See Num.14.15.16.Deut. *that I will not cut thee off* (and it is true, that the word which ſignifies to *seal*, differeth but in one letter from this; but yet in ſuch a letter as makes several roots; and the Jewish Criticks enform us that this word, which as they speak, hath no mate in Scripture, is a word of the Eastern, that is, of the Syrian, language; and ſignifieth *to obstruct*, *stop*, or *restrain*, and that more ſpecially, *the nose*, which among them, therefore, is alſo ſo termed: that which ſtiteth paſſing well with the words of the former branch, where it is ſpoken of *anger*, as it is very commonly uſed, doth properly ſignifie *the nose*, becauſe by puſhing at the nole, anger is usually discovered; and God is ſaid *to smoak at the nostrils*, when he sheweth himſelf *angry*, Pſal.18.7,8. And ſo on the contrary, he is ſaid to forebear, and reſtrain his breathing out at the nole, as it his noſtrils were obſtructed and ſtopped, that he could not freely breath at them; when he keepeth in, and reſtraineth his anger, and ſufferreth it not to break out, or fly out ſo freely and fiercely, as otherwiſe it would do; hence the phraſe *a man long*, or, *slow of breath*: that is, one that breaths ſlowly; oppoſed to one that *breatheth high*, and big, Eccl. 7.8. and a man of *long*, or *slow noſtrils*, that breathes ſlowly at the noſtrils, Prov. 15.18. & 16.32. oppoſed to one of *short breath*, or *quick of breath*, Prov.14.17. and, *of short* or *quick noſtrils*, Prov.14.29. that is, one that breatheth at the noſtrils, short and quick: the former, uſed for one that is ſlow to wrath; the latter, for one that is of an haſty diſpoſition. See further, on Jer. 15. 15.

Ver. 10. *Behold I have refined thee, but not with silver*] Some render it, as here, in the time past; *I have refined thee* by many afflictions already, and yet are thou never the better for them, Jer.5.3. Others rather, in the future; *I will refine thee*, Ch. 1. 25. Jer. 9.7.

not with silver] Or, *as silver*; as *silver*, in ſome reſpects, Pſal.66, 10, to purge and purifie them, Dan.11.35. Mal.3.2,3. yet in ſome reſpects, *not as silver*, that is, not ſo exactly, and exquiſitely, as ſilver is wont to be fined, which the finer uſeth to keep in the fire, till all the droſſe be waſted, and wrought out of it: intimating, that he would not deal overſtrictly, and ſeverely with them: but uſe much moderation in chaſtiſing of them: regarding their infirmity, who would be themſelves utterly conſumed, if God ſhould hold them ſo long in the furnace, until their droſſie matter were all melted out of them. See Pſal. 103.9,14. & 118.18. Chap. 27.7,8. & 57.16. Jer. 10.24. and 30.11. Some render it, *not into silver*: as it he had ſaid, all my melting of you, ſo full of droſs, and other baſe metal you are, hath not hitherto made you, nor will ever make you become good ſilver, Chap.1.22. Jer.6.27-30. Ezek.22.18-22. Others. and ſo the ancient Greek, *not for silver*: as if he had ſaid, I have got nothing by ſending you into Babylon, ſuch another furnace as Egypt was, Deut. 4.20. and melting you there. So Pſal. 44.12. Chapter 52. 3. But theſe two latter ſeem not ſo natural.

I have chosen thee in the furnace of affliction] Or, as others *I will choose thee* (that is, make a choice one of thee, by purifying of thee through afflictions, and fitting thee thereby for my ſelf, chap. 1.25. Dan.12.10. Mal. 3.2,3. Acts 14.23. Heb.12.10. 2 Tim.2.20,21.1. Pet. 1.6,7. Rom.7.14. See chap.49.7. But ſome other read the words: *I have ſelected, or ſet thee apart*; *for the furnace of affliction*: to be therein tryed, and purified more & more: better then thou hast hitherto been. I ſuppoſe that to be moſt genuine which the Jewiſh Commenters, moſt of them, on the place give, *I have made choice of thee, chosen thee*: that is, *chosen for thee*: as, *given me*, for, *given to me*, Josh. 15. 19. Judg. 1.15 as we alſo ſpeak concisely, in either: ſo, *come us*, for, *come at us*, chap. 28.15. *dwell thee*, for, *dwell with thee*, Pſal. 5.4. and many other the like: *in the furnace*, or *a furnace*, or, *melting-pot*; for the verb of *chooſing* here uſed, hath this prepoſition (as another alſo) prefixed before the noun after it, vacant, according to the manner of that language. So Deut. 7.7.&14.2. *the Lord choſe to thee*, for, *the Lord choſe thee*: and 1 Sam. 10. 16.and Pſal.105.26.*hath choſen in him*, for, *choſen him*, *a melting-pot*, for ſo the word properly ſignifieth, Prov .17.3. & 26 21.) *of affliction*, that is, affliction to be, as, or, for, a melting-pot: as *the sign of circumcision*, Rom.4.11. that is, circumciſion to be a ſign. So that the meaning is, that God had appointed their affliction in Babylon, during the time of their captivity there, to be as a melting-pot unto them, as the like in Jeruſalem, had formerly been, during the ſiege, Ezek. 22. 18,19.

V. 11. *For mine own sake, even for mine own sake will I do it*] That which he ſaith elſewhere, *I wrought for my names ſake, that I might not be polluted in the ſight of heathen people*, Ezek.20.9.14,22. where the word is the ſame, as alſo, chap.43 13. and the word may well be ſo rendred here; *For mine own ſake will I work*. I will have a regard to mine own honour and credit, though you deſerve nothing leſs, then what I do intend to do: and then there needs no ſupply: otherwiſe, *it* or *this*, is to be ſupplyed: as ch. 10.12.ver. 5,6. Ezek. 36,37. Mal.3.17. See chap.44.23. there is an emphaſis in the repetition: as Pſal. 115.1. Chap .43.25. as if he had ſaid, *for my ſelf alone*, as Pſal.51.4. and not for you, or for any deſert of yours, Ezek. 36.32. See ver.9.

for how should my name be polluted?] Heb. *how ſhould it be polluted?* to wit, *myname*, ſupplyed from ver. 9 otherwiſe how would mine honour be eclipſed and obſcured in the minds of people: as if I were

Pſal.

notable to save, or to deliver my people? See Num.14.15.16.Deut. 32.27-37,38. Joſh.7,8,9. Pſalm.42.10. and 115.1,2.&106.8.Ezek. 36. 20.

and I will not give my glory to another] Or, *to any other*: as Exod 34. 14. I am very chary, and jealous of mine honour, and cannot endure any corrival in it, Exod. 20.5. & 34.7. Deut. 4.24. and 5. 9.

Ver. 12. *Hearken unto me, O Jacob, and Israel my called*] Whom I called out of Egypt, Hoſ.11.1. or, whom I have called to be my peculiar people, Ch. 44.1. 1 Cor. 1.14,26,27. or that are called by my name, as my people, Chap. 43.7. & 63.19. as, *to be called of Jeſus Chriſt*; that is, not called by him only, but to be his, and by calling made his, Rom.1.6. See chap. 44.1. & 46.3.

I am he] Or, *I am*; or, *I am the same*. See chap. 41.4. & 43.10. & 46.4.& 47.8.

I am the first, I also am the last] Chap.41.4.&48.4.6.

Ver. 13. *My hand hath also laid the foundation of the Earth*] Pſal. 102.25 Chap.42.5. &45.12.& 48.13.

and my right hand hath spanned the Heavens] Or, *doth span the Heavens*; doth mete them out, as a workman doth his work in meting wher eof, when he maketh uſe of the hand, he doth it with the right hand rather then with the left. Or, as ſome, *the palm of my right hand hath ſpread out the heavens*: the word is uſed, Lam.2.22. of mothers, or nurſes, that either dandle their little ones in their hands, or lay them out to ſtretch their limbs, that ſignifies the meaſure of an hand ſpread out, or a *ſpan*, Ex.25.24. Pſal.39.5. See Ch.40.12.

when I call unto them, they stand up together] Or, *I call them*, and *they ſtand up together*; according to the former reading, a defect of the adverb: as Chap. 41.17.ver.21. according, to the latter of the copulative; then which, nothing more frequent. The celeſtial, bodies are as ſervants, that ſtand attending on Princes, or great perſons, 1 King. 1.2. & 10.8. Prov.22.29. ready preſt at a word, or a beck, to obey me their Soveraign Lord, Maker, and Maſter; and to go inſtantly about whatſoever I enjoyn them, Pſal.119 91. & 148.8. Mat.8. 9. See Chap.40.26. All this is here related, to aſſure them of Gods power, and al ſufficient ability, to effect their deliverance according to his promiſe. So chap.40.26,27.

V. 14. *All ye assemble your selves, and hear* [Theſe words ſeem to be ſpoken by the Prophet in his own perſon: and ſo unto the reſt then; becauſe the Lord is ſpoken of in the third Perſon, in the latter end of this verſe: and the Prophet ſpeaketh of himſelf in the firſt Perſon, in the latter end of verſe 16. But there is no neceſſity thereof: for God ſpeaketh of himſelf oft in the third Perſon, as chap. 37.24,32. & 40.25,31. in the next verſe, God himſelf ſtill ſpeaketh in his own perſon, as Chapter 37.24,32. & 40.29,31. in the next verſe, God himſelf ſtill ſpeaketh in his own Perſon: and the Prophet oft paſſeth ſuddenly from Perſon to Perſon, in that 16 verſe, as appeareth plainly by the fifteenth, interjected, at leaſt if not in the fifteenth it ſelf. The words therefore I ſuppoſe to be ſpoken, as by God him ſelf: and that to his people, to convince them of his divine power, ſhewed in foretelling of things ſo long before, and to be further manifeſted in the fulfilling of them. So ver. 12,16. and ſo to the Nations, chap.41.1 & 43.9.

Which among them hath declared these things?] Which of the heathen idols hath foretold ought of them? Chap.41.22,23. and 44.7. & 45.21.

The Lord hath loved him] *The Lord*, that is, *I* (as ver. 15. the noun, for the pronoun, as chap. 2. 1. & 3.4,5,6,8. 2 Tim.1.18.) *do love him*, to wit, Cyrus: as, *he ſaſtened it*, to wit, the Smith, the image; So, *he ſaid*, for, God ſaid, Gen. 15.14. and, *he wrote*, for, God wrote, Exod. 34. 28. and, *he went*, for, the King went, 2 King. 25.4. I do ſo far forth affect, and favour Cyrus, as to proſper him in his proceedings, and to honour him with glorious ſucceſs in his undertakings, having made choice of him, to overthrow Babylon, and to free my people their detained, chap.41 1-4. See ch. 48.14.

He will do his pleasure on Babylon, and his arm shall be on the Chaldeans,] Or, he (that is, Cyrus, as before) *ſhall* (as in the next clauſe) *do his* that is, the Lords) *pleaſure*, chap.44.28. See there: *and his arm* (that is, his warlike power, as chap. 30.30, & 59.16.) *ſhall be upon the Chaldeans*: ſhall light heavy upon them, to diſperſe, and deſtroy them. See chap. 43.14.

Ver. 15. *I, even I have spoken*] Or, *I*, even *I*, (as chap.43.25.) *have ſpoken it*; a defect of the pronoun chap. 46.11. and a return again to the firſt Perſon.

yea, I have called him,] I have raiſed him up, according to my Purpoſe and Counſel, by a ſecret inſtinct, Chapter 45.4. 13 and 46. 11.

I have brought him] Heb. *made him to go*, or, *cauſed him to come ſeat him to Babylon*, Chapter 43.14. on mine errand: to do me ſervice there, Ver. 14.

he shall make his way prosperous] That is, *I will make his way proſperous*: the third perſon for the firſt; as before ver.14.or, *his way ſhall be made proſperous*: the verb taken indefinitely, as Cha. 46.6 7. or, *he ſhall proſper in his way*: the verb taken neutrally, and the prepoſition ſupplyed, as chap 55.11. which I take to be the genuine ſyntax, as well here, as there,

Ver. 16 *Come ye near unto me, hear ye this*] See on ver.14.

I have not spoken in secret from the beginning] Heb. *from the head*, as chap. 41. 26. This ſome underſtand of God: as chap. 45.19. that,

he

he had in publike, and openly, delivered his oracles from time to time, unto his people, ever since that he took them, at first, to himself, Num.11.25,26. Jer.7.25. Others of the Prophet Esay, as professing of himself, that he had openly delivered, and publikely declared Gods Mind nad Will unto them, ever since God had called him unto that Office, chap. 6.8,9. & 50.4,5. I rather follow the former, the very same being protested by God himself, in the place there pointed to.

from the time, that I was, there am I] This, those that conceive it to be spoken of God, understand two severall wayes; some, in the time past, as if it were said, ever since that ought was, or had being, I was there: to wit, at the creating of them: as noting Gods eternity, Prov. 8.22-30. chap.43.10,13. & 44. 6. or, *from the time, when that was*, (to wit, of my taking you unto me) I have been *there*, present among you, in my Prophets, by my Spirit, Deut.28.15,16. Chap.59. 21. and 63. 11. Some rather, whom I concur with, of the time to come: *from the time that this shall be*, (when the time appointed shall come, wherein this great work, which is now foretold you, is to be put in execution,) *there*, will I *be* present, and ready at hand, to carry on the work, and to cause it to be accomplished: the same, in effect, with that, Chap. 46.11. and ver.13. Those that understand it of the Prophet, take it also two severall wayes: Some, *from the time before which it was done, there I was*: so the old Latine, and they that follow it; that is, say they, I foresaw things to come as evidently, as if I were present at the doing of them, Chap.13.3. so Joh.8.56. but I see not how the words will admit this reading. Others, ever since Gods charge came to me, (as Hos. 1.1.) I have constantly attended it, chap.21.8. So Jer. 6.26. Hab.2.1. For that is most ridiculous, that some of the Jewish Commenters here suggest, of all the Prophets being present with Moses, on Mount Sinai, at the giving of the Law, and so Esay among the rest, Deut. 33.2.

and now the Lord God, and his Spirit hath sent me] This likewise some conceive spoken by Christ, the Word Joh. 1. 1. and Wisedom, of the Father, Prov. 8.1, 23. by whom he revealeth himself, and his Will and purposes to his people, Mat.11.27. Joh.1.18. Zach.2. 9,11. 1 Pet.1.10 12 sent by the Father, and the Spirit, to acquaint them with those gracious promises, as well the spiritual ones, as the temporal, that were types of the spiritual, Ch. 61.1. Luk.4.18 21. But others, whom I rather accord with, conceive this clause to be spoken by the Prophet of him self, sent by the three Persons joyntly, about the delivery, as of other Gods messages, so of this in special: added here more expresly, to giue the greater allurance of the truth and certainty of it, and of the accomplishment thereof. So Jer. 26. 12,15. See Ch.6.8,9. The Prophet doth many times pass suddenly, & (as may seem, to persons not acquainted with spiritual raptures, and cestacies) somewhat abruptly, in the heat of delivery, from one person to another.

V. 17. *Thus saith the Lord thy Redeemer, the Holy one of Israel*] See Chap. 43.14.

I am the Lord thy God, which teacheth thee to profit] Heb. *teaching thee*, or, *who do teach thee* (as Chap .44. 24.) *to profit*, Who teach thee such things, as for thy welfare, that conduce to thy peace and prosperity, ver.18. Deut. 4.1,40, and 5.29. & 6.3. Job 22.21. Luk. 19. 42.

which leadeth thee, by the way that thou shouldest go.] Heb. *making thee to tread* (that is, *teaching* thee, and directing thee to go, as Psal. 25.5. & 43.10. as a guide doth a traveller, chap. 30. 21. or, as a Nurse doth a child, Hos. 11.13.) *in the way, thou shalt walk*, that is, wherein thou shouldest walk: the relative wanting, as ch. 47.11. and as frequently with us, and the verb taken in signification of duty: as Chap.26 9. So Psal. 25.12,13,14.

V. 18. *O that thou hadst hearkened to my commandement*:] Deut. 5.29. & 32.26. Psal.81.13. implying, that then they had escaped many evils, and much sorrow, that *melting-pot of affliction*, that in the captivity of Babylon, they had (so long lien in, among the rest, ver. 10. which by their sinful excelles, wilful disobedience, and obstinacy therein, they procured to themselves, Psal. 81.11,12. Jer. 7.23-28. & 26.4-6.

then had thy peace been as a river] *thy peace*; that is thy prosperity, as Psal 119 165. should have abounded, as those rivers that flow with great streams; and do oft-times overflow their banks, So Ch. 59.19. Jer. 12.5. and because of the article enclosed in the note of similitude, *as the river*: some of the Rabbins suppose, that Euphrates is here more specially pointed at: as Psal.72.8.Chap. 7. 20.

and thy righteousness, as the waves of the Sea] This is, the same in effect, though in other terms, with the former. By *righteousness*, is here meant, not any moral vertue, or gracious disposition: as the word properly, & most commonly signifieth. Pl.119. & 45.7. Eph.4. 24. But as some, a State well compoled, & wanting nothing, that is due unto it, or requisite to its compleat happines, Pl, 72.3. Joel 2. 32. Others, *prosperity*, as before so called, because the fruit of peace, as some, Rom.14 17. Heb.12.11. Jam.3.18. the reward of righteousnes, as others, Gen.30.32. as *iniquity*, for, *punishment*, the fruit and reward of it, Gen. 4.13, or, which I take to be the genuine sense of it, a confluence of all good things, which God, out of his benignity, is wont, in way of beneficence, (for that also, by the word of *righteousness*, is oft under stood, Pl. 1,2,3,4,9.) to confer. 9.9. 10.to impart unto & confer upon a people, so is the word used, 2 Sa. 12.7. Psal.36.5,6,10. where *bounty* and *righteousness* are twice joyned together: as things very neer, if not the same, as also, Pl. 75.9,10. See also Psal. 48.9,10. compared with Prov. 3.16,17. Chap.54.17. and 58.8 and 63.7. and this is called *Gods*, Psal 36. 6,10. because it cometh from him. Chap.54.17. and yet *theirs* also, Chapter 54.17 & 58.8. because conferred upon them, Chap.45. 24 Deut. 28.1-13

as the waves of the Sea,] As great plenty of all good, as of water in the Sea, or, in the main Ocean, where waves wallow most at large. See the like, Chap.11.9. So the Greeks use to say, *A sea of good things*, for, great abundance thereof.

V. 19. *Thy seed also had been as the sand*] Thine issue should have been not numerous only, but numberless, Gen. 13.16.&15.5. & 22.17, & 32.12. Jer. 30.22. Hos.1.10. See the like expression, Chap.10.22. Gen.41.49 1 Sam.1.38. 2 Sam.13.11. 1 King.4.20, 29. Job 29. 18. Pl.78.27, & 13.9.18. Jer.15.8 Hab.1.9.

and the Off spring of thy bowels like the gravel thereof:] *Off spring*, see Chap. 44.3. Heb. *the comming out*; as chap. 34.1.& 42.5. put for, *issue*, Job 5.25. & 21.8. & 27.14 and 31.8. Chap.61.9 & 65. 23. so called, because they are laid to come out of the bowels of their parents, Gen.15.4. & 25.13.2 Sam 13.11. in allusion whereunto, the gravel-stones or beach, that lyon the shore, by the sea side, are in the Hebrew here styled, *the bowels thereof*, to wit, of the Sea; to be supplyed from Verse 28. the pronoun for the noun, as Verse 14.

his name should not have been cut off, nor destroyed from before me] *His name*: that is, the memory of him, (*name*, for, *memorial*, as Pl. 83.4. Prov.10.7.) or their posterity (in which their mens names are continued, Num.27.4.) should always have been acceptable with me: or as others, This thy prosperous estate had continued with thee, and thy posterity, without interruption, Psal.81.14,15. Zeph. 3.7. or, Thou hadst not been cast out of thy land, and thy *name*, that is, the glory of thy State, and the renown thereof, cut off, Jer. 22.30.& 36.30. Lam.5.16. (See Ezek.16.13,14.) nor hadst thou been removed out of my sight, the Temple being defaced, & destroyed wherein thou was wont to appear before me, and to attend me, and have communion, as my people, with me, Psal.42.2.and 84.7. See Jer.35.19. Howbeit, others (the rather for that gracious promise of never cutting off, or casting off the whole feed of Israel, Jer. 31.37.) read the words, as spoken in way of commination, or intimation of what should befal them; but in way of mitigation, and of a favourable exception. with supply of a discretive particle, thus, *Yet shall not his name be cut off, nor destroyed from before me*; or, *out of my sight*, Jer.33.18. See Chap.49.15,16. Jer.30.11. and 31.37. and 46.28. in which last place, God promiseth, that notwithstanding all the sins and abominations committed by them, yet he would not utterly either cut, or caft them off. See the like defect of the like particle, Job 14.9. Chap.44.11. And this sense seemeth the more probable; because presently followeth a promise of deliverance, and restitution again, Ver.20. See the like, 2 King. 14.24,26,27. The words run in the Hebrew somewhat otherwise, then they are in our version; *He should not have been*, or, *shall not be, cut off, nor his name destroyed out of my sight*. But the difference is not much material; save that the cutting off of their persons, seems imported (whether implyed, or denyed,) in the one; the casting off all care of them, or special relation to them, in the other: an allusion, it may be deemed, to enrolment of servants, and retinue in some great mans family; souldiers in an army, pensioners in a State, or the like. See the like, Exod. 32.32,33. Psal.69.28. chap. 34.26 9.

V. 20 *Go ye forth of Babylon*; *flee ye from the Chaldeans, with a voice of singing*] A promise of deliverance from the Babylonian thraldom, not by a timerous, and hazzardous flight: as when servants and captives break away from their hard Masters, by stealth, Gen.31.20,27. Exod.14 5-9. 1 Sam.25.10. but freely and cheerfully, without fear of flay, or pursuit, as merrily as a flave, or captive, that is, refused out of thraldom and bondage, and set at full liberty. See Chap.52.12. Howbeit some understand the words, as an admonition unto the Jews, abiding in Babylon, to get out of the City, and escape by flight, so soon as they hear tydings of Cyrus his entrance into Chaldea, or approach to the city, and not stay the surprisal of it. Ch. 51.14.52.11. Jer.50.8. & 51.6.45. Zach, 2.6. Rev. 18.4. See the like Gen. 19.15. Jer. 46.5. & 47.3. and 48.9. Matth 24.15-19. Luk.17.31,32. But the *singing* here mentioned, seems rather to import their departure, with free and full liberty upon Cyrus his proclamation, Ezra.1.1. See Psal.14.7.and 126.1,2. ch.12.1,5 and 26.1. and 35.10.

declare it, tell this; utter it, even to the end of the earth:] See the like, chap.12.4 5.

declare it] Some joyn the former clause, *with singing*, to this; as if it were said, *with joy tell it*, or talk of it, one to, or with, another: but the pauses annex it rather to the former: and this with what followeth, seems to require the publishing of it, to other, Psal. 9. 11.

tell] Heb. *make it to be heard*: as ver. 3,5,6.

utter it] Heb. *make it to go forth*, or *to passe*; as Psal. 19.4.

Say ye, the Lord hath redeemed his servant Jacob] hath relcued, and

and delivered him out of the Chaldean Captivity, Psal. 107.2.3. as formerly out of the Egytian bondage, Exod.19.4-6. A type of their spiritual deliverance by Christ, Luk. 1.68. Col.1.13. Some would have it read in the future, *The Lord will redeem*; and parallel it with that, Luke 21.28. but it seems spoken rather to the people, as telling what they should say, when they were set at large; as chap.12.4.

his servant] As chap. 41.8,44.1.

V.28. *And they thirsted not, when he led them thorow the deserts*; *he caused the waters to flow out of the rock for them*; *he clave the rock also, and the waters gushed out.*] This may well be read in the future: *And they shall not thirst*, as when *he led them thorow the deserts*, For the Prophet remmeth to speak in his own person, and to tell them, how it shall be with them, after their enlargement. For whereas it might be said, how shall we go with so much mouth and jollity, when we have so long and tedious a way to travel, before we can get home into our own Country, and are to passe thorow so many wild and waft places, wherin, through want of necessaries, we may perish and miscarry by the way. The Prophet, therefore relieth them, that God will look to that, he will furnish them with all necessaries, one way or other: and to put them out of fear, and doubt thereof, to wit, of his power to make provision sufficient for them, he mindeth them of what he didin former times when he led them thorow the Wilderness to the land of Canaan; how he furnished them with water, the greatest matter of want in those places, and most necessary for mans sustenance in travel, in those hot Regions especially. Exodus 17. 6. Numbers 20. 11, 12. Psalme 78. 15. and 105. 41. implying withall, that what God had then done, he could now doe: yea, and would doe; he would as well and sufficiently supply them, with that, and all other necessary accommodations, as if he had done the very selfsame thing again. See Chapter 41. 18. and 49. 10.

they thirsted not] Or, *they shall not thirst*; as Chap. 49.10. not that they should not at all thirst, for hunger, and thirst, are natural affections, so far from being of themselves simply any annoyance; that they are asauce, to give relish to our food: but that they should not, when they were athirst, want wherewith to flake and quench it. So Joh. 4.14. & 6.35. & 7.37,38.

when he lead] Or, as when *he lead*: a defect & of the adverb of time; as ver. 13. chap.41.17. of the note of similitude, as chap. 33.4,11. See Chap. 17. 5.

V. 22. There is *no peace, saith the Lord, unto the wicked*.] Or, as Some render it, But, or, yet *no peace* shall be *to the wicked*: *no peace*, that is, *no prosperity*: no prosperous succesle in ought, as ver. 18. See Psal. 1.3,4. the difcretive is supplyed as Chapter 44. 11. Whence the term, that this of the prophane and wicked party among the Jews, that they should have no part or share in the prosperity promised to Gods people, Chap. 65.21. Others, of the Babylonians, the enemies of Gods people, that all things should goe cross with them, Chap. 13.11-16. Others, both of the one, and of the other; and of the unquiet and restless condition of either; yea, of all wicked ones in general, Job 15. 20,21. and 20.20. See Chap. 57. 20,21.

CHAP. XLIX.

Vers. 1. *Listen, O Iles, unto me*; *and hearken, O people from far.*] The Prophecy delivered, and recorded in this Chapter, runneth on in the same strain with the former, relating the restauration and enlargement, of Gods Church, consisting both of Jews and Gentiles, under a type of the Jews releasment from the Babyan deportation: and the re-establishment of them in their former estate, with much honour and encrease, by accession of other Nations unto them; both effected by the mighty power of the Lord Jesus the Messias. In these first words is contained a preamble, prefixed before the delivery of the Prophecy, inviting people, far and near to hear it, and inciting them to give due attention, unto the things therein delivered. See the like, chap.41.4.

Listen] Heb. *Hear*: as chap. 1.2 or, *hearken*, as chap. 51.1. a duty required in as regard of all Gods Prophets in general, Amos 3.1,& 4. 1. Zach. 7. 7. so, more specially, in regard of Christ, that principal Prophet, or Prince of Prophets, Deut. 18.18,19. Acts 3. 22,23. by whom, the Father revealeth himself, his mind, and his mysteries, both to his prophets, and to his people, Mat.11. 27.&17.5. Joh. 1.18.&3.13. Heb.1.1,2. & 2.1-3.&3.1,7. &.4.2.7. & 12. 15. 25.

O Iles] or, *lands, countries*, Ch.41.1. Some expound it simply, *lands*, being remote, fay they, from the countries situate in the continent. Others, *transmarine* regions: such of them, especially, as coast upon the Sea: but the word seems more generall, as chap.20. 6. & Jer.47.4. so here: and the *lands* are put for the Inhabitants, or those that abide therein; as the next clause sheweth.

unto me] The Jewish Commenters understand this, as spoken in the person of the Prophet Esay himself, calling upon them, to give ear to Gods message, which he was to deliver, wherein also some of ours concur with them: and it is not improbable, that divers passages in these Prophecies might have some reference to him, as in part verified in him, but in a more peculiar, and transcendent manner, to be accomplished in Christ, of whom, therefore principally intended; of Esay only, as what was done either by him, or about him might hold out some shadowy resemblance of such excellent graces, as were to be conferred upon Christ; and glorious works as were to be effected by him. See chap. 50.4. & 61.1. So divers of ours, understand this; though the most, of Christ alone without relation to any other: as the person, by whom was to be wrought whatsoever benefit God intended to bestow upon his people, either in those times, or in these: and who, as by the Prophet he then foretold them, so was to be depended upon both now and then, for the making of them good, chapter 11. 10. Rom. 15.8-12. 2 Cor. 1. 20. and 3.18,19,20. Ephes. 1. 3. and 2.13-17. Col. 1. 19, 20. and 2.3,9.

and hearken] Or, *attend*; for the word signifieth a sedulous, and serious attention, to ought, either heard, or seen, chap.21.7 & 28. 24. So chap.34.1 & 51.4.

O people] Not ye Jews alone, but ye people also abroad; either because the Jewish people were to be dispersed among them, and to be thence again recollected, ver.12. chap.11.11,12. or because the salvation in this Prophecy foretold, should concern the Gentiles, as well as the Jews, ver.6. chap.60.3. & 66.19,20.

from far] Either in regard of distance of place, ver.12. Chap.60.4. or, of disposition, and affection, Eph.2.13,17 Some of the Jewish Writers understand it of the ensuing ages: not ye alone, that now are; but those that shall be in after times; as some also expound the like, Act.2.39. but this seems here not so fit.

the Lord hath called me from the womb] Here followeth the matter, or message, unto the hearing whereof, such attention was required. And it is principally of Christ, his office to be the Saviour, both of Jew and Gentile, and Gods calling him thereunto which in regard it was the main foundation of that work, where in he was to be employed, Heb.5 4-6,9,10. the Prophet begins first with it

called me from the wombe] God the Father, who, from eternity had fore-assigned me to this office, 1 Pet.1.20. did, both while I was yet in the womb, and so soon as I was come out of it, manifest and make known this his purpose concerning me, both to men and Angels, Mat.1.21-23. Luk.2.10,11,13. Heb.1.6. the like is, in respect of their office and employment, in their inferiour sphere. spoken also of other the servants of God, extraordinary ones especially, Jer.1.5. Luk.1.15. Gal.2.15, and may be verified also of this our Prophet.

from the bowels of my mother] While I was yet unborn, or so soon as I was conceived in the womb of the virgin, Mat.1.20, Luk.1. 35.ver.5. See Act.13.32,33.

hath he made mention of my name.] Or, *he recorded*, or, *entred upon record my names* he made a solemn record of it, as chap. 12.4. Whence the term, that signifieth *a Recorder*, or, *Remembrancer*, Chap.36.3. or, *he mentioned* (that is, affigned me) *my name*, and called me, thereby to give notice of that work and office, that he had designed me unto, Mat.1.21. Luk. 1.31. & 2.21. The like hereunto was even before conception, birth much more, done with some special instruments, by God intended for remarkable employments; as Josias, 1 King. 13.2. Cyrus, chap. 44.28. & 45.1,3. and John the Baptist, Luk. 1.13.60.63. that which the Hebrew Doctors, some of them affirm affo, of this our Prophet; to wit, that (as *Johns* name was by God affigned him, importing that *Grace of God*, which he was to publish, Luk.1.17 76-79. so) the Prophet *Esays* name, was before his birth, imposed on him by God, thereby to import that *Salvation of God*, which he was to foretel. See chap. 1. 1. But of this their affertion, we have no assurance: albeit we are not able to say, that it was not so; and leave it therefore in suspence.

V. 2. *And he hath made my mouth like a sharp sword*] Having avouched Christs calling to the work of mans redemption; he proceedeth, now, to a relation, of Gods fitting, and furnishing of him, with abilities sufficient, for so important a work: together with his sustaining and supporting of him, in the performance of the same.

he] The Father, from whom all power is derived, and communicated unto Christ, chap.50.4. & 61.1. Mat. 11.27. & 28.18. Joh. 3. 34, 35. & 5.19 23 Col. 1.19. & 2.3,9. 2 Pet. 1.16,17. *hath made*] All, so far as concerneth Christ, revealed in the flesh, 1 Tim, 3.16. runneth in a Prophetical strain; speaking of things future, as present, or past So Chap.7.14. and 45.5.& 51.16.

my mouth like a sharp sword] The word of Christ is a sword of all-sufficient power and efficacy, as for the subduing of mens foule, to the obedience of it: so for the cutting off, of whomsoever, or whatsoever shall oppose, or withstand it; compared therefore to a *sword*, and said to be sharper then any *two-edged sword* whatsoever, Chap.11.4. Eph.6.17. Heb.4.12. Rev.1.16.& 6.2. this also some apply to the Prophet, whom God, by his Word, and Spirit, enabled, to the cutting down, & killing of sin in mens souls. See the Apostle, what he saith of his Ministry, 2 Cor 2.14 16 &4.7.&10.4-6. There is an elegant allusion in the original, which in other languages, cannot be so fully, or fitly expressed; for the word *mouth*, in the Hebrew, is ambiguous, & signifies as well the *edge* of the sword, as the *mouth* of man, or beast: hence, *a sword of mouthes*, for, *a sword of divers edges*, Pl.149,6.Pro. 5.4. and *they shall fall by the mouth*, that is, *the edge of the sword*, Luk.21.24. and with the Greeks, as *a sharp-mouthed*, for, *a sharp-edged*; so, *a double-mouthed*, for,

a double edged, sword, Heb. 4. 12. Revel. 1. 16. that which the Latine, call, *a double-headed one* : but each language hath its peculiar properties : the speech seems to be defective ; for it is more fully, as if it had been laid ; *he hath made my mouth,* like the (mouth that is, *the edge,*) *of a sharp sword* : as Daniel 4.33. *till his haires were grown like eagles,* (that is, *like the feathers of eagles*) *and his nailes like birds* ; that is, *like the claws of Birds* : *mouth,* for, *sword,* frequently, Genesis 45. 21. Levit. 24. 12. Numbers 3. 16. but here more specially, in allusion to the terme, no lesse commonly used of the *sword*, Judg. 1. 8, 25. & 4. 15, 16. & 18. 27. & 20. 37.

in the shadow of his hand hath he hid me] in, or with, as Psal. 17. 7. chap. 37, 38. He hath taken me into his powerful protection, chap. 51. 16. *shadow*, for, *protection*; as Numb. 14. 9. Psal. 17. 8. and 31. 20. & 91. 1, 2. Eccl. 7. 12. *hand*, for, *power*, as chap. 10. 10, 13. and 11. 11. & 23. 11. & 26. 11. verified, as of other his Prophets, and Servants, Jer. 1. 18, 19. & 15. 20, 21. & 20. 11. so in more special manner, of his Messias, Psal. 2. 1-4. chap. 42. 1. whom the Lord so protected, against all the might and malice of his capital enemies ; that they neither could lay hold on him, or do ought to him, before the time, by God fore-designed, was come, Joh. 7. 30, 44. Luk. 22. 53. nor yet keep him under, when that time was once over ; though they endeavoured what they could, to do it, Mat. 27. 62-66. & 27. 2-6. Acts 2. 23, 24.

and made me a polished shaft] As before, *a sword* to cut ; so here, *a shaft* to pierce : that, as hand, this at distance, that none may escape him : though I approve not that nicety of some Jewish Writers, that would have him termed *a sword*, for the Jewish Nation, neer at hand, Psal. 148. 14. *a shaft*, for the Heathen people, to reach them further abroad, ver. 1. See chap. 42. 22. as before, not a dull, but *a sharp sword*, Rev. 1. 16. to cut the quicker ; so here, *a shaft trimmed*, Ezek. 21. 21. and so sharpened, to make it pierce the deeper. See Psal. 45. 5. *a shaft polished*, respecting the head, or point of it, as *a sword sharpened*, in reference to the edge of it, Ezek. 21. 9. of this piercing power of the Word, (the efficacy wherof, is in both similitudes implyed,) see Act. 2. 37. Some render it, (and so both the old Latine, and the Greek) as *a choice arrow* ; such an one, as may both flye far, and pierce deep : and the word sometime, indeed, seems to signifie *choice* or, *chief*, 1 Chron. 7. 40. & 16. 41. Neh. 5. 18. Cant. 6. 10. but here rather, as elsewhere, when applyed to *shafts*, or *arrows*, by whetting or polishing, made *bright*, and *sharp*. See Jer. 51. 11. See also of *Gods sword*, Ezek. 21. 28. and the like spoken of Gods people, what is here said of Christ, Zach. 9. 13.

in his quiver hath he hid me] The *quiver*, the place, wherein *shafts* are, both for safety and readiness at hand, wont to be disposed, Psa. 127. 5. ch. 22. 6. Jer. 5. 16. (as the sword in the *sheath*, or *scabbard*, Jer. 47. 6) called, therefore, *the son*, or, *children of the quiver* ; because usually put up in it, and drawn out of it, as occasion is, to make use of them, Lamen. 3. 13. In this resemblance therefore seemeth to be implyed, as Gods providence, so Christs obedience ; as Gods protection, for the safegard of Christ : so Christs readiness to do all faithful service to God his Father, Psal. 40. 7, 8. Heb. 10. 5. 7. ch. 42. 1. & 50. 5. 7. Joh. 5. 30. & 6. 38. Heb. 3. 2, 5, 6. but the former more specially. And the like protection will the Lord afford unto all his true and faithful servants, Psal. 31. 19, 20. For I suppose them over-curious, who by the *quiver*, would have understood, here, Christs humanity ; by the *shaft*, his diety.

V. 3. *And said unto me*] Or, *And he* (*the Lord*, ver. 1.) *said unto me* ; or, *Moreover*, (as Chap. 8. 1. because it beginneth a new relation of a further matter) *he said unto me*. The words of God follow, who having called the Messias, set him apart, sanctified him, and sent him into the world, for the executing of that office, whereunto he had assigned him, Chap. 61. 1. 2. Joh. 6. 27, 29. and 10. 36. doth, by his speech, to him, in the words ensuing related, encourage him ; as before upon it, and to goe on cheerfully, and constantly, in it, with assurance of success.

Thou art *my Servant, O Israel, in whom I will be glorified.*] Thus most read the words ; or, with little variation, by way not of compellation, but of apposition, some. *Israel in whom I will be glorified*, but much divided in their expositions. Some by *Israel*, here, understand *Christ* : so called, say some because he was of the stock of Israel. Which though it cannot be doubted of, much lesse denyed ; yet they produce no place of Scripture, where the word *Israel*, is used for an Israelite, though for the body of the people, or the better part of them, it is frequently found, Chap. 43. 1. 14. and 44. 1, 21. or, because the head of the Elect *the Israel of God*, Gal. 6. 16. who are one body with him, Joh. 17. 20, 21. Eph. 1. 22, 23. but this is also liable to the same exception with the former : for albeit, in regard of the conjunction of the faithful with Christ, by insition into him, Rom. 11. 17, 24. yea, of those also, in some fort, that profess the faith of Christ, by external adherence unto him, Joh. 15. 2. the name of *Christ*, is sometime given as well to the one, Gal. 3. 16. as to the other, 1 Cor. 12. 12. Yet I no where find, that the name of *Israel*, is given unto Christ, for, as for that place, Luk. 1. 54. which some Popish Authors produce, it looketh plainly another way : or, say some again, as the true *Israel*, that should wrestle with the wrath of God, and prevail against it, as Jacob did with the *Angel*, and thence gained that name, Gen. 32. 26, 28. But this also, seemeth overquaint. Others therefore, who retaine this reading, understand it of Esay ; so called, say they, as aright Israelite : such an one, as Nathaniel, Joh. 1. 47. yea, as the only Israel, in a manner, that God, in those times of general defection, had loyal to him, and constant with him, Chap 59. 1 5, 16. and 64. 6, 7. Mich. 7. 1, 2. But this exposition laboureth with as many difficulties as the former. Others, again, of the whole seed of the true *Israel*, consisting joyntly of the faithful, both of Jew, and Gentile, Rom. 9. 6. & 11. 26. and it is true, that *Israel*, is styled *Gods servant*, Chap. 44. 1. but they that, after this reading, do here so understand it, consider not the coherence of this verse with the former, wherein some particular person is apparently deciphered, and so make the context very abrupt. This to salve, and make the text run the smoother, some thus render the words, *Thou art my servant, to Israel*, or, for, *Israel*; that is, for Israels good ; for my peoples behoof. Which they expound, some of Esay ; of whom it is questionless, true : the Prophet being principally sent on Gods errand, to them, Chap. 1. 1. & 2. 1. Others, of Christ, who as he came of them, Rom. 9. 5. and had been formerly promised to them, Acts 2. 30. and 13. 23, 32. 50. was in the first place, sent unto them, Mat. 4. 23, 24. and 10. 6. Luke 24. 47. Act. 3. 26. and 13. 23, 46. and 28. 25. to which purpose it is, that Christ is said to be *a minister to the Circumcision* (that is, *to the circumcised*, the Jews, as Gal. 2. 9.) Rom. 15. 8. and (as some also would expound it, but that is questionable) *a servant to Israel*, Hos. 11. 1. And this I should encline to, did not the Hebrew pause stay me, that makes a stop, between *servant*, and *Israel*. Those therefore I concur with, who read the words in two distinct clauses, thus; *Thou* art *my servant* (as having relation to his calling, mentioned, ver. 1 and pointing unto the office, wherewnto he was called ; of which branch, see Chap. 42. 1.) *Israel* it is, *in whom I will be glorified*, (or, *will glorifie my self*, as chap. 44. 23. *by thee*. For it is *the true Israel, the Israel of God*, Rom. 9. 6. Gal. 6. 16. the body of the faithful in the salvation of whom, by Christ, God will glorifie the riches of his grace. Rom. 9. 23, 33. and 11. 2, 26. Eph. 1. 6, 12, 14. See Chap. 46. 13. Nor doth that late learned Annotators obtervation here, stay me from adhering to this version, who, with the Tigurine, would have, *whom in thee*, to be no more then, *in whom*, according to a good and useful rule given by him, that in Hebrew, when one speaketh to another, the pronoun affixed, following the relative, & having reference thereunto, is not wont to be in the third person; but either in the first, if it relate to the person speaking, as ver. 23. or in the second, if it relate to the person spoken to, as here : for although it be granted so to be there, where the affix hath reference to the relative, by an elegant neediancy, in that language very frequent : yet is there no necessity, of admitting either that reference, or that redundancy, in this place.

V. 4. *Then I said, I have laboured in vaine, I have spent my strength for nought, and in vain*] Heb. *And I said*, which if it be rendred, *Then*, as Chap. 40. 18. it should then be as an inference upon the former : as if he had laid, *Then I make account that all my labour is lost, if it be Israel, by whom I must bring glory to thee.* I suppose, therefore, it should rather be rendred, *But I said* : for it seems to be in nature of a reply, or counterplea, in some fort returned to Gods former speech of encouragement, ver. 4. complaining of the paucity, and small number of those, that his ministry had hitherto any gracious work upon, among his people. That which some conceive to be spoken of, and by Esay ; others of, by Christ ; and a third sort, to concern both : but the one is a lower degree, as a less perfect portraiture, and delineation of the other. See the like complaint, in the person of Gods ministers, his Prophets and Apostles, Chapter 53. 1. and of Christ, John 1. 11. and 7. 5. and 12. 37-41.

in vain] As Lev. 26. 16. Job. 29. 16. Chap. 65. 23. the word properly signifies *emptinesse* ; Whence *an empty vessell* Jeremiah 51. 34.

I have spent my strength] Or, *consumed it* ; as Chap. 10. 18 *for nought*] Or this wood, see on chap. 40. 17.

and in vain] Heb. for *vanity*, Eccl. 1. 2. not that his paines, with Gods people, were wholy in vain, either in regard of God, that sent him unto whom glory should accrew, as well by his justice manifested in the destruction of the obstinate : as by his mercy magnified in the salvation of sincere Converts, 2 Cor. 2. 15, 16. Or, in regard of the persons, unto whom he was sent, as if not any at all of them were converted for a remnant of them still were reserved, ch. 6. 9, 10, 13. & 8. 16. or, in regard of himself, as if lofs or prejudice should thereby accrew unto him. For his work was not the lesse, either in regard with God, or to be rewarded by God, as the words following import ; but in regard of the slender effect, that his labours had hitherto found, for the benefit and behoof of those, about whom he had laboured ; and the welfare of their louls, which he principally therein aimed at, and did more earnestly affect. See Mat. 23 35. Mar. 3. 5. Luk. 13. 34. & 19. 41, 42. Phil. 4. 1. 1 Thef. 2. 19, 20. and 3. 8. Heb. 13. 17.

yet surely my judgment is with the Lord, and my work with my God] The adversative particle ,*yet*, though it may seem wanting in the Original, yet is not amils supplyed, as it is also elsewhere. Job 14. 19. ch. 44. 11. because in the words ensuing, as by way of recolection ; for the better support, & re-incouraging of himself, to perfist in his empolyment, he opposeth unto the want of the chiefly desired successes of his labours with men, the gracious acceptance of them with God, (see 1 Cor. 15. 58.) though the particle, *yet*, may as well be substituted in the room of the word, *surely*, which may here be omitted. Since, that albeit, sometime it signifie *surely*, as being a note of asleveration, Genesis 28. 26. 1 Samuel 15. 32. yet it is oft rendred, *yet*, or, *but*, as in a notion of opposition, as Job 32. 8. Pf. 82, 7. yea, it may well include both, as the Latine *verumtamen* seems to do, by which some render it both here, and ch. 53. 4.

my judgment] That is, as some, *mine office* : so is the word taken, 1 Sam. 10. 25. 1 Chr. 6. 32. and so it should have a respect to his vocation, to Gods calling him to his office, ver. 1. as other rather, *my manner*, to wit, of carriage in my place (as the word is used, 1 Sam. 2. 13. & 8. 11.) is well known to God, and approved of by him. So Paul of himself, 1 Cor. 4. 3-5. 2 Cor. 1. 12. & 2. 17. or, it may well be rendred, *my cause*, as Job 23. 4. & 34. 6. God will justifie me, and make it to appear, that it hath not been through any default of mine, that my labours have had no better success, See Chapter 50. 8.

my work] Or, *my reward*, as Chap. 40. 10. my wages for my work, which God will render unto me, not according to the issue, or successes of my labours ; but according to my pains therein taken, and the faithful discharge of my duty therein, 1 Cor. 3. 8. See Joh. 17. 4, 5. 2 Tim. 4. 7, 8.

V. 5. *And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him*] A further matter of encouragement is here adjoyned, by a speech of God himself, either to the Prophet, as the Jews, and some of ours, therein following them ; or, as most of ours, unto Christ, related, partly, in this verse, in a promise not of sufficiency of support, and protection of him, only, in the work of his ministery ; but of making him glorious in it, and by it ; though it should not prove so successful among his own people, as he desired ; and partly, in the verses following, wherein he sheweth, how his ministery should become so glorious, by the efficacy of it, among, and upon the Gentiles, far and neer, throughout the whole world beforementioned, v. 1.

that formed me from the womb] This some expound of Christs humane nature, framed in the womb of the virgin, Luk. 1. 35. Gal. 4. 4. Others, the Jews especially, of the moulding of the Prophets body, to such an exact temperature and constitution, as might be fit to receive a prophetical spirit, as the like of Jeremy, Jer. 1. 5. but this may well go among their Cabalistical fancies. Others (whom I allow, as more agreeable to Mat. 23. 37.) yet, (Heb. *and*; as c. 42. 25.) *shall I be glorious as in the eyes of the Lord*,(God will have me in high esteem for the faithful discharge of my duty, and confer glory upon me, Joh. 5. 20, 23. & 10. 15, 17 & 12. 28. & 17. 1, 5. Phil. 2. 9.) *and my God shall be my strength*; he will enable me to go thorow with, whatsoever shall be required of me, in the place whereunto he hath assigned me, and protect me against the might and malice, both of men & devils, of all oppolites whomsoever. See of Christ, Joh. 10. 15, 18. and 16. 32 of other his faithful ministers and messengers, Jer. 1. 18, 19. & 15. 20, 21. & 20. 11. According to the marginal reading, they run very aptly and smoothly thus, to give you the whole entire passage together ; *And now saith the Lord, that formed me in the womb, to be his servant, for the reducing of Jacob to him, that Israel may be gathered to him, and I may be glorified in the eyes of the Lord, even my God that hath been my strength.* Who hath hitherto supported me, for the verb substantive (as they term it) is in the time past, *had*, for *even*, as ch. 40. 30. and the relative supplyed, as ch. 44. 2. a place parallel to this; either reading to well suiteth with the sequel of the context, that I can hardly resolve, whether of the twain to adhere to, onely the speech running along throughout, in the person of the reporter, not as spoken to him by another, but speaking of himself, seems to speak for the latter. I shall only add what I since find in a learned Annotator oft mentioned, who in this manner carryeth on the sile of the context ; but following the other reading with the negative, rendreth that passage, *to reduce to him Israel, who is not gathered*; that is, who is disperled, and his people is look not after him. And this version seems also very probable, as rending a reason, why there was great need of sending one to gather them. See Ezek. 34. 4-6, 11, 12. Mat. 9. 36. the defect of the relative, as v. 25. is frequent.

V. 6. *And he said*] Following the latter reading, It would be rendred, *Even he* (of whom before, ver. 5.) *now saith*, or (as some render it) *He, I say (the Lord my God*, ver. 5.) *saith*. The Hebrew particle is oft so used, in returning after some other matter interpoled, to the relation of what had been begun before, 2 Sam. 13. 1. But according to the former, *He also*, or *He further said*, as ch. 8. 5. & 39. 6. because it should then usher in a second speech.

It is a light thing , that *thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel* ? As if he had said, It is but a small matter, or too small a matter for thee to reduce and restore this handful of people, though thou shouldest have as ample success with them, as thou desirest, in comparison of what further work I intend to effect by thee ; and for which, I have accordingly fitted and furnished thee, Col. 1. 19, 20. Thus, according to the reading held forth in the text. Howbeit, the Jewish Commenters, and not a few of our own Interpreters also read them, as spoken by way of demand ; *Is it a light matter for thee to be my servant* to this purpole? So the Jewish Doctors expounding it of Esay, of whom God should demand, whether it were a slight matter to be put upon such an employment. And those of ours, that go this way ; Art thou *lighter*, or *wilder* (of leis account, or wit, in the eyes of thy people, as v. 7.) *than that thou shouldest be my servant*, an instrument used by me, for the raising and recovery of my people ; But the former interpretation seems the more familiar, and not to need any such supply.

a light thing that thou shouldest be] Or, *too light for the to be*. Or, *a lighter thing than for thee to be*. Heb *light from being*. See 1 Sam. 18. 23. 1 King. 16. 31. 2 Kin. 13. 18, Eze. 8. 17, 18. and of the use of the particle thus in way of comparison, Job 11. 6. ch. 41. 24.

my servant] As v. 6.

to raise up the Tribes of Jacob] The Jewish people fallen from me; my Church among them decayed by their desertion of me, and their State ruined by their sin, Amos 9. 11. Acts 15. 16. This the Jewish Writers, and divers of ours, all so apply, some to Esay, as the foretteller of it, and some to Cyrus, as the effecter of the restitution of Gods people, here pointed to, in the dissolution of the Babylonian captivity. But whatloever dusky draught of it, might be deferred in either, the full accomplishment of it is most clearly in Christ. See ch. 44. 26.

to restore] Heb. *to reduce*, or *bring back* or *cause to return*, as ver. 5. Neh. 9. 26. for I find not where it is used of restitution, or reparation of decays in building.

the preserved of Israel; Or, as some, *the reserved* : the Elect of God among that people, whom God had from time to time protected and preserved in times of common calamity, as a remnant reserved for himself. Chap. 1 9. & 6. 13. & 8 14. & 10 20, 22. Ezek 11-16, 17. Mat. 24. 21, 24. Rom. 9. 27, 29. & 11. 1, 2, 4, 5, 7. Jud 1. Howbeit, our margent here affordeth us another reading, to wit, *desolations*, that which the Rabbines also here hold forth, calling in, for the justification of it, divers places, where they suppole the word so to signifie, as Chap. 1. 8 & 65. 4. Prov 7. 10. But these places, some of them, seem questionable; and though the restoring of Wastes be oft mentioned, and promised in this Prophecy, verse 19. Chap. 44. 26. & 51. 3 & 52 9, & 58. 12. & 61. 4. Yet neither is this word found in any of them; nor the verb here joyned with it, used of them. Besides, that the gender of the word carry it rather unto persons, then unto places.

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth] This likewise not the Jews alone, but of ours also apply, some to Esay, from whole Prophecies, much light those forth, not to the Jews alone, but to other people, when they saw them fulfilled, and were many of them, as they presume, thereby converted : some to Cyrus, by whole dilolution of the Babylonian Empire, much light of joy, accrewed not to the Jews alone (as by Hamans downfall, Eft. 8. 16, 17. Pfal. 126. 1, 2. ch. 9. 2. 3. & 12. 3, 6. & 35. 10. but to all those people, that lived formerly, either in slavery, or in slavish fear, under it, ch. 7. 16. But these things seems too much restrained. Evident it is, that Christ was lent by God, to illighten, by the saving light of the Gospel, not those of his own nation alone, Chap. 9. 2. Mat. 4. 15, 16. Luke 1. 78, 79. John 1. 4, 5 & 8. 12. & 9. 5. & 12. 35, 36, 46. but people of all parts throughout the whole world, Chap. 42. 6. & 51. 4. Luk. all parts throughout the whole world, Chap. 42. 6. & 51. 4. Luk. 2. 32. Acts 13. 47. & 22. 21. & 26. 17, 18. Rom. 10. 18. 2 Cor. 4. 4, 6. &

to effect salvation, as well for the one as the other, Pf.98.3. chap.45. 22. Mark.16.15,16. Luke 24.47. John 10.16. & 11.51,52. & 12.32. Rom.3.9,23-25,29,30. & 10.12,13. Gal.3.28. Eph.2.13-16. 1. John 2. 2.

V.7. *Thus saith the Lord, the Redeemer of Israel, and his holy one*] Another speech of God, unto his annointed one, followeth; to give him further encouragement, against that sorry conceit, and mean estimation, that the world should have of him, with a more ample assurance of good success in his ministery, and an issue, beyond expectation of the work to be undertaken by him, for the deliverance of his people.

the Redeemer of Israel, and his holy one] See Chapter 48. 17.

to him, whom man despiseth; *to him, whom the Nation abhorreth, to a Servant of Rulers*] A lively description of the condition of our blessed Saviour in the time of his humiliation, in the days of his flesh. See the like, chap. 52. 14. & 53. 2, 3. Howsoever the Hebrew Commenters would turn it all another way, applying it all, some of them, to the Prophet Esay, and some to the body of their people.

to him, whom man despiseth] Heb. *to the contempt of soul*; as some, that make the word a nountor, as others, supposing it to be a verb, to him who is ready, *for a soul to contemn*: or, as a third sort, who take it for a participle of a passive sense, *to the despised of a soul*. Herein they all agree, that by the word *soul*, is understood *man*, or *person*, as it is frequently used in either Testament, Exod.1.5. Acts 7.14. 1 Pet. 3.20. and in a kind of generality here, *Soul*, or, *a soul*, for *every one*, every *soul*, as Lev.4.1. & 5.1. though the note of universality be not expressed. So the meaning is, one that is generally expoled to contempt, as our blessed Saviour was here on earth, in the eyes and minds of the most, Pfal.22.6,7. chap.52.14. & 53.3. Mat.13 55-57. Mar.6.3. John 7.48,49. Our margent rendreth it, *To him that is despised in soul*, that is, as some, to a contemptible creature, one whose *soul* is *filled*, or cloyed *with scorn and contempt*, Pfalm 123.3, 4. expounding it of the Jewish people, under the Babylonian bondage, Pfalm 137. 1,3. And thus it was indeed also both with Christ himself, when he was here on earth, Mat,27.38-44. Mar. 15. 28. and with his members and ministers after him, 1 Cor.4.9 13. Again, some other render it, *to him that setteth light by* his own *soul*; as all true Christians are both admonished to do, Mat. 16.24,25. Luke 14. 26. and are, faid some of them to have done, Rev.12.11. See Acts 20.24. applying it to our Prophet, who exposed himself to hazard, by his freedom of speech, in opposing of Shebna, and other the great ones of the times. That which is true, al.o, of Christ, who exposed, and gave up his life, or foul, unto death, as an expiatory sacrifice for the sins and safety of Gods people, Chap.53.10,12. John 10.15,18. But the sense first given seems genuine, which way soever the Grammar resolution, there given, go. Howbeit, a late learned Annotator propoundeth here two other Interpretations. The word, saith he, is a verb infinite, which with the particle here prefixed, oft anfwereth the Latine gerund in *dum*, as Chap.44.14. and upon this ground he rendreth the text, either thus; thy *soul must be despised*, or, *let light by*, *for him*, or *thofe* (collectively taking it) whom *people abhor*, (a defect of the relative, as chap.65.1.) and is, or are, *in servitude to Rulers*. Or, thus, thou *must contemn*, or, *let light by*, *the Will*, or *desire*, (so is the word *soul* used, Pfalm 27. 12. *So him that abhoreth the Nation*, and is *a Servant to Rulers*, that is, of Pilate, who abhorred the Jewish people, and was a fervant to the Cefars. I propound them onely, and leave them, as himself doth, to be weighed by others.

to him whom the nation abhorred] Heb no more then, *to an abhorring nation*; which some render, *to an abominable nation*, that is, a people, fay they, who in regard of their present, base, and calamitous condition, are generally abominated, Lam.1.17. But others, and so the Jewish Commenters, allo, *to one abhorring a nation*; that is, who abhorreth the Nation, either of the Jews for their wicked ness; or other, for their impieties and wrongs to Gods people: or, as they also, to me, whom the *nation is abhorring*, that is, whom this Nation, the Jewish people, (the rather so termed, as some observe on the place, because by their wicked practices, they had made themselves no other then as other nations, and such also in Gods sight, Ezek.5,6. Hof.1.9. See chap.1.4.) do for the most of them even abhor. See Chapter 53. 3. Matthew 11. 19. and 26. 65 John 5. 12, 18. and 7.13,20. and 8. 48. 52. and 10. 20. Act.3.14. The defect of the relative is not unusuall. See on v.7. nor the placing of the nominative after the verb, or participle commonly used for the verb. So Gen.2.5.21. Of which place, see on ch. 21.8.

to a Servant of Rulers] This some understand of Esay, being a subject, and so a fervant to the Kings of Judah, under whom he prophecied, ch.1.1. Others of the Jewish people, in fervitude under foreign Governours, during the time of their captivity, ch. 26.13. But the most, and best, of Christ, used in a base fort, and in a fervile manner, by the Rulers in those times, when he was here upon earth, and put, by them, to such a death, as slaves among the Romans were wont to undergo, Matthew 26. 27. and 27. 20, 22, 26-38. Luke 22. 63-65. and 23. 11, 23. John 19. 1, 2, 5.

Kings shall see, and arise, Princes also shall worship, because of the Lord, who is faithful, and the holy one of Israel, and he shall choose thee] Thou that wast sometime contemned, and scorned, both by Princes, and people, shalt, through the faithful procurement of God, who made choice of thee for this office, be advanced to that height of honour, that thou shalt be worshipped, and adored by the greatest Potentates in the world, Eph.1.19-21. Phil. 2.9-11. Heb.2.9. A pregnant Prophecy of the Kings and Princes of the earth, submitting their crowns and sceptres, to the Kingdom, and Soveraignty of Christ, Pf.2.8-12. & 72.10,11. & 110.3,5. Chap.52.13,15. Rev.11. 15. Though some expound it of this Prophet also, at the reading of whose Prophecies, Cyrus should stand amazed; and other Princes admire, when they should see them fulfilled. Others, of the Church restored by Christ, of which somewhat the like, see hereafter, v.23. Ch.60.3,10,11,12. for the partaketh also in some degree with Christ, as his Spouse, in his honour, Mat.19.28. Luk.22.29,30. Rev.3.21. & 12.1. & 19.7,8. but this place is principally concerning Christ himself.

See] Or, *see* thee; the pronoun wanting: as v. 18. They see him, with the eye of faith, as Abraham foresaw him, Joh.8.56. and behold the glory and dignity of Christ, now exalted, in the marvellous works, wrought by him, upon, and among his people, cha. 52.15.

and arise] Or, arise to thee, as before: in token of reverence, as Levit. 19.32. Judg.3.20. 2 King.1.19. Job 29.8.

shall worship] Or, *shall* arise, and *bow down*: as verse 23. (see Genesis 23. 7. 1 Samuel 25. 41.) or, *do obeysance*, to thee; in token of submission, Chap. 45. 23. Phil.2.10,ch,60.14. Rev. 3.9. a repetition of the former verb, from the former branches cha. 41.25. & 43.2. and supply of the pronoun attending the latter; as ch. 58.9.

because of the Lord, who is faithful] Considering Gods faithfulness, which shall then appear in the performance of all his promises, made both unto thee, and unto his people, by thee, Rom.15.8,9. 2 Cor.1.20.

and *the holy One*] Or, *for the holy one*; the preposition repeated from the former branches, as the verb before; *the holy one*, that speaks this. See before.

and he shall choose thee] Or, *shall make thee a choice one*: as ch.48. 10. Zach. 1. 17. or, *who hath chosen thee*: the copulative, for the relative; as Chapter 44. 14 Jeremiah 14. 18. or, *because he shall have chosen thee*: the copulative, in a causative notion, as chapter 64. 5. because he shall make it then to appear, that it was he that had formerly made choice of thee, and designed thee unto this office, to be the Saviour of his people as well Jew, as Gentile See ch.43.10.

V.8, *thus saith the Lord*] God the Father speaking again unto Christ, as Pfalm 2. 7, and 110. 1. For they ftrain the text unreasonably, that either restrain it, or apply, all this, also, to Esay.

In an acceptable time have I heard thee, and in a day of salvation have I helped thee] Or, because it runneth as the former did, ver. 6. *I will hear thee, I will help thee*: when the time appointed shall come, wherein I have determined to manifeft my free favour, and gracious good will unto them, by working by thee salvation and deliverance for them, I will then accept thy suits, and intercession for them, and will be afhiftant unto thee, in that work. See 2 Cor. 6.2.

an acceptable time] Heb. *a time of good will*, or acceptance, as Pfal. 69.13. See Chapter 61.2.

heard] Or, *will hear*. Heb. *answer*. God is then faid, as to' *hear*, so to *answer*, when he grantech requefts, and hears it appeare, that he so doth, chap.65.24. Pfal.118.5. See his solemn suit for his, John 17.

helped] Or. *will help*: as Christ is with his at hand; always, to hear, and help them, Mat.28. 20. So was God the Father, ever at hand with Christ, to hear, & help him. See Joh.11.41,42. & 16.32. Act.10.38,2 Cor.5.19. See the like promises made to Gods people, ch.41.10,13,14.

and I will preserve thee] Both in thy person, and in the execution of thine office. See ch.42.1,6. ver.2.

and give thee for a covenant to the people] Not only make thee, the Mediatour of the new Covenant between me and my people, Heb. 7.22. & 8.6. but make good by thee, all my promises made to my people, concerning their deliverance, either corporall, out of the Babylonian bondage; or spiritual, from the fervice of sin, and Satan, 2 Cor.1.20. the one, being as a type and symbol, to a pledge, or pawn, also, in some sort, of the other; and the latter therefore, being usually shadowed out by the former, as wel in this place, as elsewhere. See ch.61.1,2.

to establish the earth] Or, *to raise up* (as verse 6.) *the lands* as Chapter 57. 13. to wit, of Iudah, to restore, and settle the State of it again, after their return from the captivity: a type of the restitution, and establishment of the Church by Christ, chap. 2.2.

to cause to inherit the desolate heritages] That my people returning again to their possessions, out of which they had formerly been ejected, may repair, and re-edifie those places that had lien waste a long time, during the time of their absence from them; and being repossessed of them, enjoy them, as in former dayes they had done, ver.6. ch.51,3,& 58.12.& 61.4. Ezek.36. 3,4,34,35. a type of the restitution

restitution of the faithful, to their estate, and condition, forfeited through the fraud of Satan, and the default and defection, both of their parents, and themselves, Romanes 3.23. & 5.12.

V.9. *That thou mayst say to the prisoners, Go forth; to them that sit in darkness, Shew your selves*] That thou mayest not only say it, but do it. For Gods Word is his Will, and his Will, is his Work, Pfalm 115.3. & 135.6. Chapter 44.26. that thou mayest not only proclaim, or preach, liberty to them; but procure it for them; liberty corporal, from Babels bonds, Ezra 1.1-4. Chapter 43.14.& 44. 28. & 45. 13. & 51, 14. Pfalm 107. 10-14. liberty spiritual, from Satans bonds, Luke 13. 16. John 8.31, 32,34. Acts 26.18. Col.1.13.2 Tim.2.26. Heb.2.14,15.1 John 3.8. See ch.42.7. & 61.1.

in darkness] In dark dungeons, Pfalm 88. 6.& 107,10,14.ch. 42.7,22.a type of spiritual darkness, ch.9.2. Mat.4.16. Luke 1.79. & 22.53.

Shew your selves] Heb. *be revealed*: as 1 Sam.14.8,11. come forth into the light.

They shall feed in the wayes, and their pastures shall be *in all high places*] To the promise of delivery from their captivity, is adjoyned a further promise of a competent supply, and provision of all necessaries for them by the way, in their travelling home to their own country, fet forth in an allusion to the manner of sheep (and Gods people are styled his sheep, Pfalm 100.3. ch.40.11. Ezek.34.31.) or other cattle, that being removed (as in Spain, and some other parts) at time of yeer, from one side of the country, to the other, are permitted by the way, to graze on the roads, and drift-walls, that they passe by; together with an intimation of sufficiency of food, that should, by Gods procurement and providence, be found for them, even in the places most waste and barren, by which they were to passe. See Chapter 35. 1.and 41. 18, 19.and 43. 19,20.

high places] That are usually dry and barren, Chapter 41.18. Jeremiah 12,12. albeit, a learned late Writer would have it signifie, not *high*, but *low* places, *valleys*, or *plains*. See chapter 13.1.& 41.18.

V.10. *They shall not hunger, nor thirst*] Having provision sufficient, of either sort, made for them, as those that travel thorow deserts, are compelled oft to do, Pfalm 107.4,5. See Pfalm 105.40,41. cha. 41.17.& 48.21. Rev.7.16.

neither shall heat, nor the Sun, smite them]: They shall not be troubled with such inconveniences, and annoyances, as travellers, in torrid regions, waste places especially, where no shade, or shelter is, are wont to be exposed unto, and molested with, Pfalm 105.37,39. chap. 32.2.& 41.19.

heat, nor Sun] Heb. *burning*, or *scorching* heat, *and Sun*, for, *burning*, or *scorching heat of the Sun*. See Chapter 5. 6. or, *scorching* heat (arising from the nature of the soyl; as chapter 35. 7. or other like occasions,) *or sun*, that is, sun-shine: because they are also, so distinctly set down, Rev.7.16. though the Sun put first here: the copulative for the disjunctive, as chapter 44. 10, 14.

smite] As Pfalm 121.6.

for he that hath mercy on them, shall lead them, even by the Springs of water shall he guide them] The reason of this affluence of necessaries for them, in their way homeward; because the same God, who out of his meer mercy, had wrought their deliverance from Babylon, Chap.14.1. will go along with them, and conduct them, as he did their fathers formerly, thorow the wilderness, after he had brought them out of Egypt, Exodus 13.21, 22. and will see that nothing be wanting unto them by the way: and because water is one of the most necellary supports of mans life, and means of his refreshment, the want whereof, whereof, unto travellers especially in hot regions, and through waste places, might most of all distresse; mention is particularly made of provision for it, God promising to lead them along by such paffages, where plenty of Springs should be found. See ch.41.18,19.& 43.19,20. Pfalm 23,1-3. Jer. 31. 9.

Springs] As ch.35. 7.

V.11. *And I will make all my mountains a way, and my high-ways shall be exalted*] Another means of facilitating their journey for them, by making their way safe and easy before them, and by removal of such impediments as might hinder them in their passage. See ch 40.4.& 57.14.

I will] A change of the person, as oft elfe-where. So ch.41.19,20. & 42.13.14.

my mountains] Those by which my people are to passe, Chapter 40. 4. Or, therefore, *mine*, because I am the Maker of them, and can, therefore, dispose of them as I pleafe, Pfalm 95. 4. See Zacheriah 4.6, 7. I will cause them to pass with as much ease, as if all the mountains were taken away, that ftand in their way.

my high-way shall be exalted] Or, *my causey* (that is, such ways as shall be cast up for the more convenient passage of my people) *shall be highated*. See Chapter 35.8. & 62.10. Of the word, see chap. 19. 23. Howbeit, some expound the words, *I will make my mountains a plain way*, by depreffing them, *and my high-ways*, or roads, in the valley, *shall be raised*, to make them even with the other, and so lay all level, as chap.42.4.

V. 12. *Behold these shall come from far* :] To assure them of return to their own country again, he telleth them, that no remoteneffe of place from their own land; nor distance of regions one from another, into which they had been dispersed, should impeach their passage, or hinder their concurrence and meeting together, in their own land again, Deut. 30.3,4. See Chap. 11. 11,12.

from far] From places most remote, Ch 43.6.& 60.4. Jer.30.10. Howbeit, in regard that some special regions are in particular after related, lying towards the four quarters of the world, and the Western coast, next but one to this, most Interpreters here, by the *far* country, understand the East, or Sun-rising, the Persian land, ch.41. 2,25. as most distant from the land of Judah, that lay so far West, on the brink of the Western Sea.

and to these from the North] From Media, fay some, ch.41.25. From Babylon, rather, others, ch.14.31. Jer.1.14,15. but it is not probable, that the principal place of their captivity should be omitted. See Zach.2.6,7.

and from the west] Heb. *from the Sea*, as Josh.16.6,8. so called, because the Midland-sea lay West of them; that is, as some, from the Philistines land, into which they had sometime fled. See ch 9.12. as others, from the transmarine parts, and Western Ilands, Cyprus, Candy, Macedonia.

and these from the land of Sinai] Or, *of the Sinites*; whereby some understand such as lived in the defart of *Sin*, or about Mount *Sinai*, Exod.16.1.& 19.1. But there seems to have been little dwelling in those deserts. Others, the *Sinites*, reckoned among the posterity of Canaan, Gen.10.17. But these were, in likelyhood, Families, inhabiting among the reft of that Stock in the land, where the Israelites themselves were afterward fettled. Others, would carry them, as far as *China*, by Ptolomy, called *Sinæ*: But that country was not in those times, yet, in likelyhood, known to these parts. The most probable opinion, therefore, is, that by the *Sinites* is hear meant, the Inhabitants of *Sin*, a chief city of Egypt, called, therefore, *Sin, the strength of Egypt*, Ezek.30.15, 16. having its name *Sin*, from a Syriack word, that fignifies, *mire*, or *dirt*; as by the Greeks also, it is therefore termed *Pelusium*, from a Greek word of the same notion, in regard of its situation, being environed with marshes and quaggy grounds; as Strabo, l.17. put here for Egypt, because one of its head cities; which land, lying to the South of Judah, Chap. 30.6. cometh in to make up the fourth quarter. The return of the Jewish people, out of all these parts, into which they had been scattered, Ezek.5.10. being a type of those, that out of all parts of the world, should be converted, and come in unto Christ, Pf.107.3.v.18.c.43.5. 6.& 66.19, 20.

V.13. *Sing, O heavens, and be joyful, O earth; and break forth into crying, O mountains*] A calling upon all the creatures, both above, & below, to rejoyce, upon the deliverance of Gods people, Chapter 44.23.& 55.12. as the whole frame of the creature is faid to droop and mourn, untill their deliverance be fully compleated, Rom.8. 19-22.

for the Lord hath comforted his people, and will have mercy upon his afflicted] Or, *and had mercy*, Chap. 14.1. ver.10. chap.51.3. and 52. 9.

V.14. *But Zion said, The Lord hath forsaken me; and my Lord hath forgotten me*] Or, Jehovah *hath forsaken me*; and *Adonai*, or *my Lord, hath forgotten me*; as two distinct expressions of the same person, which at several times they had frequently in their mouths. The one, sometimes; and sometime the other. The laments of Gods people bemoaning themselves, in the time of their long and tedious captivity; and complaining of God, through humane frailty, as if he had utterly cast off all care for, and thought of them. See the like, ch.40.27. Pf.13.1. & 31.22.& 88.14.

Zion] Gods people, ver. 13, who had wont to meet together at Zion, to serve God there, Pfalm 84. 7. So Chapter 1.27. and 40.9.

my Lord] That was in times past, so: my good Lord, my gracious Soveraign, so forward to protect me, & ready to relieve me; whom, alone, I had wont to repaire unto, and rely upon, for succour and shelter, for safety and delivery in all my distresses; he now fails me, and looks not after me; that which much aggravated their present affliction, and added much aloes thereunto, Pfalm 44. 7-9.

V.15. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb?*] Gods affectionate answer to his peoples lamentable, but erroneous, and groundlefs, complaint.

Can a woman forget?] Heb. *Will a woman forget?* But these enunciatives are oft used in a potential notion. So Jer. 2.32. & 11.12.

her sucking child] That hangeth on her breast. Such as mothers are wont to be most chary of, and to be most tenderly affected towards them. Or, *her young child*, *her youngling*: For the word seems to be some what larger, and to signifie any young infant, or child, like a tender *branch*, or *clufter*, as the words of neer affinity to it import, chap.13.16.& 24.12. distinguished from *suckling*s, Pfal. 8.2. Ier.6.11. See the word it self used, chap.65.20. Job 15,18.& 21,11. which latter places cannot well be understood of

sucking

sucking babes. See Chap.40.11. A learned Annotator obſerveth, that the ſame word in the Ethiopick verſion,is uſed for a colt, Matt. 21. 2.

that ſhe ſhould not have compaſſion]Heb. *from having compaſſion*; as ch.23.1.& 50.2. & 59.1.

on the ſon of her womb] Heb. *of her belly*, an affectionate form of ſpeech, Proverbs 31. 2. and emphatical, Mica. 6. 7. uſed as well of the male, as of the female parent,Deut.28.4,18.Pſa. 132.11,not unlike that, *my ſon which came out of my bowels*, 2 Sam. 16. 11.

yea,they may forget, yet will I not forget thee] Though ſome of them ſhould be ſo unnatural, Lam.4.3.Rom.1.31. yet I cannot prove ſo towards thee, *Pſ.* 103. 13.

yea]Or,*though*,as Neh. 6.1.

they] Heb. *theſe*; as v. 11, 21.

may forget]Heb.*will forget*,to wit,her ſucking-babe, or her young-ling,as the Oſtritch doth,Job 39.14-16.But the word is taken here potentially; as ch.39. 15.

yet]Heb. *and*: as ch.42 25.

will not I forget thee]Ch.44.21.Ier.31.20.or, *cannot I forget thee*; that it may anſwer the foregoing member.

V.16.*Behold, I have graven thee upon the palms of my hands*] Or, *I have drawn thee (portraid thee,*as Ezek.4.1.)*on my hands*, as Pſal. 119.48.Lam.3. 41. an alluſion, as ſome, to the manner of thoſe, that fet ſome mark,or ty ſome ſtring upon their hand,or about ſome of their fingers, to mind them of ſome buſineſs, that they may not forget it. See Exod.13.16.Prov.6.21.or,as others,to the manner of builders, that uſe to draw models, of thoſe ſtructures, that they intend to erect. which ſuits well with the wals mentioned in the next clauſe. Or, as others again, preſſing the word, *graven*, (though not indeed found there)to thoſe, that carry about with them engra-ven, on ſome tablet, or on the ſtone of ſome ring, which they wear on their finger, the mark, name, or picture, of ſome perſon, whom they entirely affect. See Cant. 8.6. Jer.22.24. whereunto ſome add as a probable conjecture ; that the Jews, the citizens of Jeruſalem eſpecially, ſhould uſually have the figure of that city engraven on their rings; and that thereunto ſome alluſion ſhould be, Pſ.137.5.of ſome of their coins, ſome ſuch thing is reported and exhibited : of their rings, I read nothing;a defect of the pronoun poſſeſſive; as Job 23. 18.

thy walls are continually before me]Either mine eyes are continually upon thy wals now demoliſhed and ruined. Lam.2. 7, 8. a ruful ſpecta-le, to move me, out of pity and compaſſion, to be mindful of the raiſing and re-edifying of them, Pſalm 102.14.or, the model and frame of that goodly ſtructure, that I intend to raiſe Sion unto (for he ſpeaketh of Church, and People,as of a ſtately ſtructure, ch. 55.11,12.Rev 21.10 26)is continually in my thoughts,as the work-man hath his model,or pattern,conſtantly, either before his eye, or in his brain, that he is for to work by. See Exod.25.9.Pſ.39.16.Eze. 40.2. & 43.11.

V. 17. *Thy children ſhall make haſte*] They ſhall ſpeedily return, Chap.5.1.14.Ier.50.8.or,as ſome read it,*thy builders ſhall make haſt* : Thy walls ſhall be ſpeedily built up again.chap. 44.28. and 60.10.

and they that made thee waſte , ſhall go forth of thee] They that razed thy walls, and laid thee waſte , ſhall be expelled, and driven again out of thy land, whereof they had formerly diſpoſſeſſed thee, ver. 19. Chap.14.2,6.& 16.4.& 54.14.& 60.18. Zach. 1. 21.

V.18. *Lift up thine eyes round about, and behold ; all theſe gather themſelves together, and come to thee*] God ſpeaks to Sion, by the Prophet, following the former allegory, as to a mother or mother-city, and as of a preſent viſible confluence of multitudes of people, from all parts on every ſide, flowing in to her ; partly of her own natives;and partly, of others joyned to them,and deſirous to be en-franchiled with them : a type of thoſe numerous , or numberleſs rather numbers of perſons, that ſhould be brought home to the Church of God, under the miniſtery of the Goſpel; and have their names en-rolled in Gods Regiſter, as fellow citizens, with the Saints.ch.4.2,3.& 14.1.& 60.11.P.87.4-6 Hoſ.1.10.Act.2.41, 47.& 4.4 & 19.18-20.& 21.20.Rom.9.24,25.Eph.2.18,19.Rev. 3.12. See ch.60.4.

Lift up thine eyes] An ordinary form of ſpeech uſed in Scripture, to expreſſe a ſerious and adviſed conſideration, or contemplation of ought that offereth it ſelf unto view, Gen. 13. 10. & 22.4.& 31. 10, 12.

gather themſelves toget-er] Heb. *are gathered together* : chap. 43. 9. out of ſeveral parts and places, wherein formerly they abode.

and *come to thee*] Or, *they come to thee* ; or *to come to thee* : as Judges 9. 48. *make haſte, do as I do,*for *make haſte to do,as I do* ; and ſo Pſalm 106. 13. *they made haſte , they forgat* ; and the like.

as I live, ſaith the Lord]A ſolemn form of an oath;that God himſelf,upon ſpecial occaſions, oft uſeth: as ſure as I live,Ezek.33.11. Jer.22 24.

thou ſhalt ſurely clothe thee with them all. *as with an ornament, and bind* them to thee, *as a bride* doth] They ſhall all joyn themſelves to thee; and being joyned to ther, ſhall not be a bare burdenſome multitude, hanging upon thee; or as ignominious troops of baſe forty people,that are no better then blots, and blemiſhes to a State ; but they are ſuch, as ſhall be as jewels, and ornaments, matter of much honour, to thee, being perſons endowed with ſuch ſpiritual graces,as ſhall make them,and thee,by them,through thoſe pretious endowments, reſplendent in them,of high eſteem, in the eyes both of God,and man,1 Cor.12-411.Tit.2.10.Jam.2.5.1Pet.1 7.& 3,4.2 Pet.1.1, 4.Rev.19.8,14.

thou ſhalt ſurely]So the particle ſeems uſed, ch.5.7.& 7.9,16.or, *that thou ſhalt*,&c.As ſure as *I live*,ſo ſure it is,*that thou ſhalt*. So 1 Sam. 20.3.

clothe thee with them] Heb. *clothe them on*, or *put them on* : as Exodus 29, 30. as one is ſaid to be *clad*, or *clothed* with that, which makes him conſpicuous in the eyes and eſteem of others, Pſ. 93.1.& 104.2.& 132.9,16. Rom.13.12,14. Eph.4.24. Col.3.10, 12,14.

as with *an ornament*] The word is a very generall term, comprehending all rich, and gorgeous raiment , or other ornaments, that people are wont to wear about them, Exodus 33. 4-6.

bind them to thee] Or, *bind them on* : as Jewels are wont to be for more ſecurity, Proverbs 3. 3. and 7. 3. it ſeems uſed more ſpecially of head-attire, the *head-band*, or *diadem*, Jer.2.32. the pronoun is not in the text : but may be ſupplyed ; as v.7.Job 11.18.

as a bride doth] As a bride is wont, of all other, in moſt ſpecious and curious manner, to attire,and let out her ſelf, Chapter 61 10.Ier.2.32.Rev.21.2. *as a bride* bindeth on her ornaments, or, her head attire, which the hath ſpecial care of : the verb is to be ſupplyed,from the member before-going, as Proverbs 25.23. and 26. 9.14.

V.19.*For thy waſte, and thy deſolate places,and the land of thy deſtruction, ſhall even now be too narrow, by reaſon of the Inhabitants*]Or, carrying on the text in a continued tenour, (which I take to be the ri,ht, *That thy waſte, and deſolate places, and thy land deſtroyed,ſhall be too ſtrait for the Inhabitant*: for ſo it runs word for word; as certain, as I ſaid before, it is, that thy land, formerly exhauſted with deſtructions,and deportations, ſhall now be ſo replenished with people ,that there ſhall hardly be room for them, to dwell one by another. See Jer.31.27.Ezek.36.37,38.Zach.2.4.or, as a learned late Writer, *For in thy deſolate places , and in thy waſtes , and in thy land deſtroyed, thou ſhalt now ſurely be ſtraitned, by reaſon of Inhabitants* : a double *ci*, in a twofold notion, as Gen. 22.16.and a defect of the particle, *in*, very frequent;as ch.44.12 & 48.4. And this I concur with;adding only,that according to this interpretation,the tenour of the context,may run on as before, *That* in all thoſe places *thou ſhalt be ſtraitned*. See v.20.

thy waſte, and thy deſolate places]Heb.*thy waſteneſſes,and thy deſolations* : as Ezra 9.9.

the land of thy deſtruction] Or,rather,*thy land of deſtruction*; that is,thy deſtroyed land, v. 17.

by reaſon of the Inhabitants] Heb. *Inhabitant* : as chapter. 5.3.

and they that ſwallowed thee up, ſhall be far away] To wit, from thee:a ſupply of the pronoun:as ver.18. Being either driven away, or deſtroyed, See ch.19.18.

ſwallowed thee up]Or,*deſtroyed thee*,that waſted and ſpoiled thee, thy lands,cities and people,ch.3.12.& 19.3.& 25.7. Jer.51.34,44. a metaphor from ſuch ravenous beaſts, as devour, what they deſtroy, Gen.37.33.Pſ.124.3. Jon. 1.17.ch 42.14.

V.20. *The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place is too ſtraight for me; give place to me,that I may dwell*] The great fruitfulneſs of the people,returned from captivity; not unlike that, wherewith God bleſſed them, ſometime, in Egypt; Exod.1.12,20. a type of the fertility of Gods Church,under the Meſſias, Ch. 54. 1.

after thou haſt loſt the other] Either cut off by the enemy, Ier.31. 15.or caſt off, for their incredulity, Rom.11.15,20.which theſe latter ſhall, in number, far exceed, Rev. 7.4-9. *Heb. the children of thine orbity*, or *thy childleſſe*, or *deſolate,eſtate*. See ch.47.9.& verſe 21.

ſhall ſay again] Or,*yet,or further*.

in thine ears]Or,*in thy hearing*; as Jer. 48.7.

the place is too ſtraight for me]As 2 Kings 6.1.we want room, Zac. 10. 10.

give place for me, that I may dwell] Or, *make room for me, that I may have where to abide*; as chap.5.8. Jeremiah 39.14. See chap. 54.1.

Ver. 21. *Then ſhalt thou ſay in thine heart*] Heb. *and*: as chap. 38. 2, 4. *thou ſhalt think with thy ſelf*; as 1 Samuel 27.1. Pſalm 14.1.

who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing, to and fro ? and who hath brought up theſe? behold, I was left alone : theſe where had they been ?] A ſpeech, or thought, of much wonder,upon the ſight of her exceeding great, and that ſudden,alſo,encreaſe,with her,after her return: having been ſo long a time, like a lone woman, and loſt ſo many of her children, partly, in the ſiege, and ſurpizal of the city, (for as of Sion,or Jeruſalem, ver.14. he ſtill ſpeaketh,)before the captivity,

vity, and partly,during the time of their abode therein. See ch.66. 7, 8.

I have loſt my children] Heb. *I am childleſſe*, or *have been ſtript of my children*: for the word ſignifieth *childleſſe*,yet not at large:not ſo, as Mical, 2 Sam. 6. 23. one that never had childe ; but more ſtrictly, ſuch an one,as hath had children, but hath miſcarried with them, either, by abortion, before birth, Cant. 4. 2. & 6.6.Hoſ. 9. 14. or, by loſſe of them, afterward, 2 Samuel 17. 8.Moſes a 13.8.

and deſolate]So is the word uſed, in the male-form, Iob 15.34. & 30.3. here, in the female, it is put for a *lone* woman, (as we ſpeak) or, a *widow*, as appeareth by thoſe parallel places, where the judgments, here mentioned, are (as here) joyned together, ch.47. 8,9. Jer.18.21.ſeeing I have bin a long time husbandleſs; not one, that never had any,(for God had been married to her,Jer.3.14.& 31.32 Ezek. 16. 8.)but as one that liveth ſevered, and divorced from her husband,as ſhe ſeemed to do, during the time, of her captivity, & the intermiſſion of her wonted ſolemn communion with God,in his Temple-ordinances, wholly for that whole time abandoned , together with the only place, thereunto appropriated,ch.50.1. See Lam. 1. 1.

removing to and fro]*a pilgrim*, or, *a vagrant*;one that goeth aſide, and fleeteth from place to place ; ſo the ſtock in comes from , gives it. Howbeit , not ſuch an one here , as roveth to and fro, of his own accord, like Cain, whom none,have his own guilty conſcience, drave up and down, Gen.4.14. but ſuch an one, as is hurried from quarter to quarter, at the pleaſure of thoſe, in whoſe power,hee, or the is; and can find reſt in no place; (ſee Lam. 1. 3.)a juſt fruit of their willfull wandring from God, Jer.14.10. the word in this notion,is not elſewhere read;in another it is, Jer.2.21. and in a third, moſt proper, Jer. 17.13.

brought them up]To growth,ſee ch.1.2.

left alone]Lam.1.1.

theſe where had *they* been]Or,*where were they*,or have *they* been, all this while? and from whence now come they? Heb. *theſe where they*:that is,where were theſe? the pronoun,for the verb ſubſtantive: as Eccl.1.10.ch.50.1.

V. 22. *Thus ſaith the Lord God, Behold, I will lift up my hand to the Gentiles, and ſet up my ſtandard to the people*]Becauſe it might be demanded, by what means ſuch multitudes ſhould be brought together, and brought home; the diſperſed ones of Gods people, being ſcattered, and ſevered, ſo far aſunder one from another, and by reaſon of their low and bare condition, deſtitute of all neceſſary means of conveyance ; God telleth them therefore here , that he himſelf would take a courſe for the dae,and full effecting hereof: for he would, by a ſecret inſtinct, work ſo upon the hearts of people in all places, where any of his were, that they ſhould not only help to bring them together, but accommodate them,alſo, ſo ſufficiently, with all neceſſaries for their journey, that it ſhould be with as much eaſe performed by them , as if they were brought home in the arms, or on the ſhoulders, of others, Pſal. 147. 2. Chapter 11. 11.

lift up my hands to the Gentile] As men uſe to do to thoſe, whom they call to them, or ſpeak unt-, for the doing of ought, that they deſire to have done by them, ch.13.2.

ſet up my ſtandard] See ch.11.12.& 66.19.

and they ſhall bring thy ſons in their *arms*, *and thy daughters ſhall be carried upon their ſhoulders*] Or, *they ſhall bring thy ſons in arms*; (Heb.as ſome, *boſome*:ſo it is rendred,Pſal.129.7.as others *lap*,Neh. 5.13.ſee ch.40.11.*arm*,my well be retained, the rather, becauſe little ones are wont to be ſo carried, Pſalm 91.11. though a learned late Writer, would rather have it in the plural, *arms* ; not only becauſe the term is here collectively taken, but becauſe it ſignifieth, properly, as he ſuppoeth, the *folding* of both arms together, to *embrace* ought; as the Ethopick verſion uſeth it, Mar. 9.36.& 10.16. Luke 2.28.)*and thy daughters ſhall be brought on ſhoulders*: with as much eaſe either, and with as much conveniency , as if carryed in arms, or born on ſhoulders; for the pronoun is in neither branch: yet may not amiſſe be ſupplyed here, as it is, chap. 41. 31. and may be,chap.43.1.& 44. See the like notion in a diverſs expreſſion, chapter 66. 20.

V. 23. *And Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers*] Fulfilled in thoſe Perſian Potentates, Cyrus, Artaxerxes, Darius, Aſſuerus ; with the Queens alſo of ſome of them, that patronized, and protected Gods people, and promoted Gods work with them, Ezra 1.1-4.& 6.3-12.& 7.12,26.Neh.2.6-8.Eſt.8.3-8. and much more in other Emperours and Kings, together with their Queens, as Conſtantine, Theodoſius, and the like, who both embraced the Chriſtian Faith themſelves,and maintained the profeſſion of it, Of ſome whereof, ſee Rev.17.12.16,17. Yet ſome would have it underſtood of Nebuchadnezzar, and his iſſue, under whom Gods people were preſerved, though not in ſo full liberty, Jer.2.9.-7.yea,divers of them liberally provided for at the royal charge, Dan. 1.3-5.and ſome of them advanced to places of honour, Dan 2. 48, 49. and ſo it ſhould be as an anſwer to the Queſtion , where her children had been bred, and brought up, and by whom, ver.21.And ſome again, would have it to imply no more, the t that her children ſhould be daintily fed and brought up, as Kings and great mens children are wont to be, Gen.49.20 Mat.11.8. but neither of theſe ſeems to fit ſo well as the firſt, with the ſcope and tenour of the con text. See ch.60.6,7, 16.

nurſing Fathers]Or, *nouriſhers*: ſuch as have the charge of educating great mens children,2 Kings 10 1.

Queens]Heb.*Princeſſes,Sarahs*,they ſhall be to thy children as Sarah was to Iſaac,Gen.21.7.*nurſing mothers*.Heb.*nurſes*,ſuch as give children milk,Exod.2.7. and ſo the word ſignifies.

. they ſhall bow down to thee with their face to the earth]Heb. *faces of the earth*, or, to the *earth ſhall bow down to thee*;which ſyntax, becauſe it is not ſo uſual,ſome would thus render the text ; *the faces of the earth*(the entire put for the contract,as Jer. 10. 10.) *ſhall bow down to thee*; that is, ſay they, *the honourable*, or great men of the *earth* , ſhall do obeyſance to thee. To which purpoſe they allege a *portion of faces*, for *an honourable portion*, as 1 Sam.1.5. but that place is not ſo cleer, and the phraſe very frequent ; though ſuch as requires ſome ſupply here, as it doth alſo elſewhere, eatrieth it rather the plainer and ordinary way , with *face*, or *faces*, (for the word,though dual, becauſe the face hath two ſides, the right, and the left,yet is uſed of any one alſo alone, as Gen.19. 1.)Or, with their *face*, or *faces*(for there is a want both of the preposition,and of the pronoun alſo, as here: So Gen. 42. 6.1 Sam.24.8.& 28.14.2 Chron.7.3. though the latter expreſſed, Gen. 48.12.2 Sam.14.20. and the former, *on*, or *upon the face*, Num. 22.31.1 Kings 1.23.)to the *earth*, or to *the ground*: the noun for the adverb,found fully and expreſly in moſt of the places before recited, and 1 Sam. 20. 41.2 Sam.14.4.& 18.28. This is, by ſome, ſuppoſed to be meant of ſuch Princes, of Moab,and Edom, as were in the time of the Jews reſtored eſtate, after their return from captivity, by force of arms ſubdued unto them. Others, of ſuch Chriſtian Kings and princes,as entertaining the Faith of Chriſt, ſubmitted themſelves unto the Scepter of Chriſt, and to his Ordinances ſetled in the Chriſtian Church,it is an alluſion to that ordinary expreſſion of ſubmiſſion & reverence, uſually practiced of old in thoſe parts, as by the places above pointed to,may appear. See v.7. Rev.3.9 and it may have alluſion to Pharao,and his followers, their bowing down , in ſuppliant fort,unto Moſes and Aaron,and Gods people,Exod. 12.8.& 12.31.

and lick up the duſt of thy feet]Or,ſhoop ſo low to thee, as if they would even lick up the duſt under thy feet;an expreſſion of the loweſt ſubmiſſion that may be : they ſhall deem no office too mean, wherein they may be helpful and uſeful to Gods Church;or wherein they may be helpful and uſeful to Gods Church;or wherein they may teſtifie their high eſtimation of Gods ordinances in it, by they may teſtifie their high eſtimation of Gods ordinances in it, together with their free and full ſubjection , and entire ſubmiſſion thereunto. And it is an alluſion, to the peculiar manner of the Perſian adoration, with whom the manner was anciently in worſhipping their Kings, to kiſſe their very foot-ſteps, or thoſe places of the pavement on which, their feet did ſtand, or had ſtood, ſee Pſ.89.51.& 99.5. Howbeit, becauſe the phraſe is elſewhere uſed of perſons ſubdued, and ſo brought under; ſome would have it rather meant of ſuch Princes, before ſpoken of, as were conquered by the Jewiſh armies.See Pſ.72.9.& 110.1.Mal.4.2. but nothing hinders, but that in a ſpiritual ſenſe, it may be underſtood as before, Pſ.45.5.and 66.3.& 110.1,2.

and thou ſhalt know that I am the Lord]Thou ſhalt, by due proof, and experience,find,that I am the true God Iehovah, able, to perform and make good all my promiſes to thee,Ezek.36. 38.& 37.14, 28.Rev. 3.9.

for they ſhall not be aſhamed, that wait for me] Or, and that (as chap.38.7.)*they ſhall not be aſhamed, that wait on me*.Or,as ſome, *on whom, thoſe that wait, ſhall not be aſhamed of me*. Or, *ſhall not be aſhamed*:For in the firſt perſon,ſometime, ſuch ſpeeches run,as Gen. 43.5.ſee ch.40.11.*arm*,my well be retained, the rather, becauſe little ones are wont to be ſo carried, Pſalm 91.11. though a learned late Writer, would rather have it in the plural, *arms* ; not only becauſe the term is here collectively taken, but becauſe it ſignifieth, properly, as he ſuppoeth, the *folding* of both arms together, to *embrace* ought; as the Ethopick verſion uſeth it, Mar. 9.36.& 10.16. Luke 2.28.)*and thy daughters ſhall be brought on ſhoulders*: with as much eaſe either, and with as much conveniency , as if carryed in arms, or born on ſhoulders; for the pronoun is in neither branch: yet may not amiſſe be ſupplyed here, as it is, chap. 41. 31. and may be,chap.43.1.& 44. See the like notion in a diverſs expreſſion, chapter 66. 20.

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the place is too ſtraight for me]As 2 Kings 6.1.we want room, Zac. 10. 10.

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Ver. 21. *Then ſhalt thou ſay in thine heart*] Heb. *and*: as chap. 38. 2, 4. *thou ſhalt think with thy ſelf*; as 1 Samuel 27.1. Pſalm 14.1.

who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing, to and fro ? and who hath brought up theſe? behold, I was left alone : theſe where had they been ?] A ſpeech, or thought, of much wonder,upon the ſight of her exceeding great, and that ſudden,alſo,encreaſe,with her,after her return: having been ſo long a time, like a lone woman, and loſt ſo many of her children, partly, in the ſiege, and ſurpizal of the city, (for as of Sion,or Jeruſalem, ver.14. he ſtill ſpeaketh,)before the captivity,

of deliverance to his people.

The captives of the mighty shall be taken away] Heb. captivity, as v. 24. Pf. 126. 1.

and the prey of the terrible shall be delivered] Heb. *the taking of the terrible*: as ver. 24. No power of any shall be able to detain what God will have to be re-delivered, and restored, c. 43. 6. Jer. 51. 44.

and I will contend with him, that contendeth with thee] Heb. *I will contend with he shall contend thee: with he shall contend,* (a defect of the relative, as chap. 47. 11.) for, *with him*, that *shall*, or *with* who *shall contend thee*, that is, *contend with thee*, as, *dwell thee*, for, *shall dwell with thee* Pſalm 5. 4. so alſo, chap. 7. 8. How beit, the word may be (as ſome make it) not a verb, but a verbal, and then it is word for word, *with thy contenders*: as the plural, from ſuch a form, is uſed, Pſal. 35. 1. Jer. 18. 19. Whether way we take it, (and this latter ſeemeth the more expedite) it is delivered in the ſingular number, to aſſure them of protection againſt any whoſoever, that ſhould offer to be medling, or quarrelling with them. So Gene. 12. 3. Pſalm 35. 1. chap. 41. 11. & 50. 8, 9. and this ſeems to have ſome reference to the latter part of the enemies plea, concerning their pretended right. ver. 24. as undertaking alſo, to cleer that againſt them, in behalf of his people, though there were no other to do it for them, chap. 51. 22. Mic. 7. 9. as if he had ſaid; I will debate with them, in thy behalf, and put them beſide their groundleſſe claim, Jer. 50. 34. & 51. 36. See God himſelf ſo doing. ch. 52. 5.

and I will ſave thy children] Jer. 30. 10.

V. 26. *And I will feed them, that oppreſſe thee, with their own fleſh; and they they ſhall be drunk with their own blood, as with ſweet wine*] I will cauſe them to deſtroy one another, and ſhed the blood of each other, as eagerly, and greedily, as if it were meat and drink to them; yea, the moſt delightful drink to them, that could be, to be making havock of, and ſpilling the blood, either of other. Thus God had, at divers times, formerly done, Judg. 7. 23. 1 Sam. 14. 20, 2 Chr. 20. 23, and the like he threatens, as to the Egyptians, chap. 19. 2. ſo here, to other the enemies, and oppreſſors of his people, thoſe nations, that had ſerved under the Chaldeans, againſt them, one by another, 2 Kings 24. 2. and the Chaldeans alſo, by factions, and diviſions amongſt themſelves. For Xenophon reporteth, that many of the Chaldeans fell off from the Babylonian King, and joyned themſelves to Cyrus, and were of the forwardeſt, both in the ſurpriſal of the city, and of the Kings Palace eſpecially, where they ſlew him themſelves, and all that were about him. For that which ſome would have to be hereby intimated, of the Babylonians feeding one upon another for famine, during the ſiege of their city, is of no probability; ſince that, as Herodotus reports, they had laid in abundance of victual before, as expecting a far longer ſiege then it proved; and on that very day, wherein the city was taken, they had a great general feaſting, both in publike, and private, through-out the whole city, as thoſe two Writers both record. See on Jer. 51. 39, 57. See alſo the like judgment, to that here mentioned, ch. 9. 20.

them that oppreſſe thee] So moſt render it, *thine oppreſſors*; as coming from a verb, that ſignifies to oppreſſe, Ezek. 18. 12. & 22. 7. See ch. 51. 22. yet ſome of the Jewiſh Criticks, and others after them, render it, *thy numberers*, or *thoſe that numbered thee*: as coming of a word, that ſignifieth *to number, reckon*, or keep account: as it is uſed, Pſ. 147. 4. thoſe that *numbred thee out to the ſword*, as God himſelfe ſpeaks, chap. 65. 11. and they ſuppoſe it to have ſome reference, either unto ſuch offi: ers, as are appointed to take tale of captives, or priſoners; ſuch as the *field-marſhal*, ch. 33. 18. or, as ſome of them to thoſe that take tale of theep, or other cattel, Ier. 33. 13. (where the word alſo is read) & Ezek. 20. 37. and this way they turn it the rather, becauſe Gods people are called his *ſheep* See on v. 11. But the numbering of cattel looks another way, and the former ſenſe ſeems the plainer, and better.

drunk with blood] A phraſe uſed of blood in great abundance ſhed, ch. 34. 5. 7. by ſuch eſpecially, as much delite it, and take delight in it, Rev. 14. 10. & 16. 6.

as with ſweet wine] Such, as with the pleaſantneſs of it, enticeth men to drink much: the word ſeems to ſignifie, in the firſt place, *new-wine*, or *muſt*, as newly *trodden out*, coming of a word that ſo ſignifies, Mal. 4. 2. and in the next place, *ſweet wine*, becauſe the new is uſually ſuch, Ier. 1. 5. & 3. 18. Amos 9. 13. See Chap. 62. 6.

and all fleſh ſhall know, that I the Lord am *thy Saviour, thy Redeemer, the mighty one of Jacob*] So remarkable ſhall thy deliverance be, and the deſtruction of thine enemies ſo ſtrange, that all people ſhall take notice of a ſpecial hand of thy God in it. See ch. 60. 16.

all fleſh] As ch. 40. 5.

the mighty one] So called here, in oppoſition to the mighty ones, before-mentioned, v. 24.

CHAP. L.

Verſ. 1. *Thus ſaith the Lord*] This Chapter, and the next, are not improbably deemed to make one Sermon, ſpent in a conviction of the Jewiſh people, as Authors of their own forlorn condition; together with a juſtification of God and his miniſters, againſt them, ver. 1-9. an exhortation to the godly party, among them, to reſt and rely upon God, in theſe calamitous times; with a ſad damnation to thoſe that truſted to ought elſe. ver. 10, 11. a conſolation and encouragement, by promiſed protection, againſt their enemies power, unto thoſe, that ſo did, Chap. 51. 1-8. a pathetical ſupplication of them, unto God, to manifeſt his power, formerly ſhewed in their delivery, together with a gracious anſwer of God thereunto, ver. 9-16. and a compellation of Gods people thereupon, calling upon them, to raiſe up themſelves, and come out of that deſolate condition, in which they had a long time lain, verſe 17-23.

Where is the bill of your Mothers divorcement, whom I have put away?] The people of the Jews, during the time of their captivity, ſeemed to be in a manner divorced from God, and by God, whom they had been formerly joyned to in marriage, Jer. 3. 8, 14. See cha. 49. 21. Now whereas, among that people, many times, for very frivolous occaſions, men were wont to put away their wives, Matth. 19. 3. but the Law then commanded that a writing, or bill of divorce ſhould be given them, Deut. 24. 1. wherein alſo ſome ſuppoſe but that without ground) that for laying the womans reputation in ſuch caſes, there ſhould, if not, the particular ground of the divorce be declared, yet a clearing of her from any imputation of diſloyalty. But how ſoever it be for the latter, in alluſion to the thing it ſelfe, God here calleth upon this people to produce the bill of divorce, by which he had diſcharged them, and himſelfe of them as implying, that either none ſuch could be produced, for that he had not, in any ſuch manner, put them away; but they had wilfully, of their own accord, one away from him, Chap. 1. 4. Or, if any ſuch were extant, and could be produced, it would thereby appear, that the breach began on their part; that they had rather forſaken him, then he them, and that it was not for any ſlight occaſion, but for their diſloyalty, that they had been caſt off, Ier. 3. 1, 2, 20. Hoſ. 2. 25. For whereas ſome Interpreters would ſo mince the matter, as if the Jewiſh people, though they had been, by God, ſevered, as from bed and boord only for a time, during their deportation, and the deſtruction of the Temple: yet they had not been divorced from him, nor had joyned themſelves in marriage to any other, though they were defiled with many, which therefore nothing hindred, but that they might be received again by God, upon their return. Yet the contrary hereunto appears, both that God had put them away, as by a bill of divorce; and that their carriage had been ſuch, as came within compaſs of that Law, and that God, notwithſtanding as not obliged thereby, nor taking advantage of it, would again receive ſuch, as he had ſo repudiated upon their return, Ier. 3. 1, 2, 3, 6, 7, 8, 12, 14. Nor will that hold, which the Jewiſh Doctors have here, that Ieremy ſpeaks of Iſrael, the ten Tribes, that were never to return, or have king again, and are therefore, ſaid to have had a bill of divorce given them; whereas Eſay ſpeaks of Iudah, that were to return from captivity, and to have Meſſias for their King: For return is both proffered, and promiſed, as well to the one, as the other; and Chriſt as a common King to them both Jer. 3. 12. 14. & 31. 1, 4-6. Ezek. 37. 16-25. Hoſ. 3. 4, 5. Yet true it is, that God did never utterly caſt off the whole body of his people, but had his reſerved ones, in all times, among them, Rom. 11. 1-5.

where is] Heb. *where that*: but the pronoun demonſtrative, is put for the verb ſubſtantive, as ch. 49. 21. & 66. 1.

your Mothers] The Jewiſh Church and State, is reſembled by a woman, a mother; whoſe ſons, her people, are ſaid to be, ch. 49. 20, 21. So Hoſ. 2. 2.

bill of divorcement] Heb. *book of abſciſſion*, or *cutting off*, Deut. 24. 1. ſo called, becauſe the woman was thereby declared to be cut off from her husband, unto whom ſhe had formerly been joyned in wedlock.

I have put away] Heb. *ſent away*, or *diſmiſſed*, Deut. 24. 1, 3, 4. So of Iſrael, or the ten Tribes, Jer. 3. 8, 9. Hoſ. 2. v. 2.

or which of my creditors is it, to whom I have ſold you] Among the Jews, Parents many times falling behind hand, or being in want, did ſell their children to help themſelves, or pay their debts, Exo. 21. 7 and their creditors, unto whom, they were not able to make ſatisfaction otherwiſe, took their children for their debt, 2 Kings 4. 1. Mat. 18. 25. God alluding therefore thereunto, willeth them to name the creditor, to whom upon ſuch occaſion, he had ſold them, which was a thing that could not be, God being not a debter, or owing ought unto any, Rom. 11. 35, 36.

my creditor] Heb. *leaders*, Deut. 24. 11. ch. 24. 1.

behold, for your iniquities have you ſold your ſelves] They rather had ſold themſelves unto ſin, to purchaſe liberty for their inordinate deſires and delights, 1 Kings 21. 25. Chap. 52. 3. Joh. 8. 34. Rom. 6. 15, 16. 2 Pet. 2. 19. Or, *ye are ſold*: For in the Hebrew it is no more, and although the paſſive form is in Hebrew uſed ſometime in a reciprocal notion, as Chap. 1. 15, 24. & 45. 20. yet there is no neceſſity of it here: for it is well known, that for ſome offences, men were ſometime, by Law, ſold, Exod. 22. 3 But the ground, and cauſe of the ſale, was then from themſelves And ſo was it with this people, when God ſold them, ſometime, unto ſlavery, for their ſins, Judg. 2. 13, 14 & 3. 7, 8. Pſal. 44. 11 & 12.

and for your tranſgreſſions is your mother put away] Or, *diſmiſſed*, as

as ver. 1. *for your tranſgreſſions is your mother diſmiſſed*; as if the children were to exceedingly unruly, and rebellious, and the mother ſo fondly addicted to them, that without caſting out both, no quietneſs could be had, Gen. 21. 10. Gal. 4. 30. or, indeed, becauſe the State or Church, reſembled by the perſon of a mother, and the perſon, or people, in the generallity, at leaſt, of whom the Church and State did conſiſt, as of limbs a body, 1 Cor. 12. 12. but reſembled by ſons, or children, are, in effect, one and the ſame. See on Ch. 62. 5. howſoever we take it, the meaning is, that God had not out of any peeviſh, or ſelfiſh humour, caſt off their mother, and them, with her; but for her, and their diſloyal and rebellious carriages, which yet, if they put away repented of, and returned, they might be received, and taken in again, Jerem. 3. 1. 12, 14. Hoſea 2. 2. 5.

V. 2. *wherefore when I came, was there no man? when I called was there none to anſwer?*] Heb. *why came I, and there was not a man? or, not any one?* (as Jer. 5. 1. implying a general deſection, cha. 59. 16. & 64. 6, 7.) *I called, and there was no anſwerer, or, none that would anſwer*: a note of wilful obſtinacy, Prov. 29. 1. for the ſyntax, ſee the like, Gen. 14. 14. chap. 30. 20. & 44. 14. As their refractary, and rebellious courſes, not any unkindneſs, or harſh carriage, on Gods part, had procured their captivity, and brought them into that deſolate and diſconſolate condition; ſo it was not any unwillingneſs thereunto, or inability on Gods part, who had never willingly caſt them off, that retarded their delivery. It was their obſtinate refuſall to returne to God by repentance, though by his Prophets, oft and earneſtly inviting, and inciting them thereunto, that kept them ſtill in this deplorable plight, ch. 5. 43. 1. & 65. 2. Ier. 5. 3 3, 25. & 8. 6. & 11. 7, 8. Zach. 7. 11. 12.

I came] He came to them, by his Miniſters, and Meſſengers, 2 Cron. 36. 15. Ier. 15. 19. & 35. 14. as to thoſe other, Epheſ. 2. 17. 1 Pet. 3. 20. yea, not by his Servants only, but by his Son, Mat. 21. 34, 37. Joh. 1. 11. unto which coming (but groundleſſly) ſome retorte this.

Is my hand ſhortned, at all, that it cannot redeem? or have I no power to deliver?] Am I not as well able to reſcue and deliver you out of the hands of thoſe, that hold you in thraldome now, as in time paſt? out of Babilon, as out of Egypt? See Chapter 59. 1, 2.

ſhortned at all] Or, *any whit ſhortned*. Heb. *ſhortning ſhortned*. See Num. 11. 23.

that it cannot redeem] Or, *reſcue*: as Pſalm. 107. 2. Heb. *from reſcue*, or *redemption*: as, *from ſaving, from hearing*, chapter 59. 1.

Behold, at my rebuke, I dry up the ſea] Or, *with my rebuke, I can dry up the ſea*: for the ſe futures, have oft a potential notion in them. See on chap. 49. 15. I am able to do it with a word of my mouth; and to reſcue your fore-fathers from eminent, and imminent deſtruction: I ſometime did it, Exod. 14. 21, 29. chap. 15. 10. *He rebuked the red ſea, and it was dryed up*, Pſal. 106. 9. for though Gods rebuke be not a verbal, but a real rebuke, yet what therein he doth, he doth it with as much eaſe, as if he did it with a word, he doth, he doth it with as much eaſe, as if he did it with a word, Pſal 76. 6.

I make the rivers a wilderneſs] Or, *I can make* (as before; to wit, *with my rebuke*, to be ſupplyed from the former branch, as chap. 47. 9.) *the floods* (as Pſal. 93. 3. the floods, both of the red ſea, and of Iordan, Ioſh. 2. 10. & 3. 14. though the former principally here intended,) as *a wilderneſs*: (as dry as waſtes are wont to be) or, as *a plain*, as eaſie to paſſe, as any plaine ground. See Lam. 5. 9. So Pſal. 107. 33. *He turneth floods into a wilderneſſe*; and, chap. 42. 15. *I will make ſlouds, ſtands, or, dry lands*: and chap. 63. 13. *He led them through the deep, as an horſe in the wilderneſs*, or, *on the plain*. See chap. 51. 10.

their fiſh ſtinketh, becauſe there is no water, and dyeth for thirſt] The like is intimated, chap. 19. 5-8, 10. Ezek. 29. 4, 5. Hoſ. 4. 3. Zeph. 1. 3.

their fiſh ſtinketh] So when the waters were turned into blood, Exod. 7. 18.

becauſe there is no water] For want of water. Heb. *from no water being*, as chap. 5. 9. *from no Inhabitant being*.

dyeth for thirſt] Heb. with *thirſt*: as Hoſ. 2. 5 See Pſalm. 105. 29.

V. 3. *I clothe the heavens with blackneſs, and make ſackcloth their covering*] Or, *I can clothe* (as before, ver. 2.) *the heavens with blackneſs*. I can cauſe the heavenly bodies to withdraw all their light, as if they were turned into darkneſs, in token of my diſpleaſure, Chapter 13. 10. Ezekiel 32. 7. Joel 2. 31. Amos 5. 8. Mat. 24. 29. and 27. 45. as I did alſo ſometime in Egypt, Exod. 10. 21-23.

make ſackcloth their covering] Make them as blacke, as if they were coveted over with ſackcloth; ſuch ſtuff, as the Kedarn curtains were made of, Canticles 1. 5. and as they uſed to cover themſelves with, in time of ſolemne humiliation and mourning, Pſalm. 35. 9, 10. Jonas 3. 6, 8. So Revelations 6. ——12. *The Sun became black, as ſackcloth of hair*, as ſackcloth made of goats black hair. Heb. *ſack*; as chapter 3. 24.

Ver. 4. *The Lord God hath given me the tongue of the learned*] In the paſſage enſuing, the Prophet maintaineth his own Miniſtery, by relating of Gods furniſhing him with indowments fit for it, and his faithfull diſcharge of his duty therein: and that partly, to juſtifie God himſelfe, of whom before, verſe 2. who had come to them, and called upon them, to reclaime, and reduce them, by no ſorry fely perſon; but ſuch as whom having aſſigned unto that office, he had ſufficiently qualified for the ſame: and who had accordingly applyed themſelves diligently and conſtantly thereunto, notwithſtanding all the obſtructions and oppoſitions they had met with, in the execution thereof: and there was nothing, therefore, wanting on his part, for the bringing of them home a ſine to him, Chapter 5. 4. and withall, to cleer himſelfe, concerning his own carriage in his place, againſt all his oppoſites, corrupt Princes, falſe Prophets, and refractary people, that had bandied together, and bent themſelves joyntly againſt him, uſing him with all ſcorne and contempt: and ſo it hath reference to his former diſcourſe; and partly alſo, to ſtrengthen thereby, the pious, party among them, in firme aſſurance of thoſe gracious promiſes of God, wherewith he was ſent unto them, that his meſſages, concerning them, might be the more efficacious with them, for their conſolation and encouragement: and ſo it looketh forward to what enſueth, verſe 10. Chapter 51. 1, 9, 17. See the like paſſages in the Apoſtle Paul, concerning his Apoſtle-ſhip, Rom. 11. 13. 1 Cor. 4. 1---19. and 9. 1. 2. and 15. 10 2 Cor. 1. 12. and 2. 14---17. and 3. ——and 4. 1, 2. and 5. 20. and 6. 1---10. and 10. and 11. and 12. and 13. 1---10. It is true, that divers Interpreters underſtand all this, as ſpoken in the perſon of Chriſt, and there are divers paſſages, that very fitly agree in to him, and wherecf concerning Eſay, there is no mention, in the holy Story: but as ſome other, of prime note: well obſerved by him, may be ſaid of ſundry particulars, in Pſalm. 22. and 40 and 69. applyed expreſly unto our Saviour Chriſt, in the New Teſtament, Matthew 27. 34, 35, 43, 46. and Heb. 10. 5 ——10. and yet, none make doubt, but that thoſe Pſalmes but as they were by David compoſed; ſo in his own perſon, they concerned him: and that, in all likelihood, in ſome particulars, which yet are not found expreſly recorded in the ſtory of him.

The Lord God] Heb. *Adonai Jehovah*; the *Sovereign ſelf-being*; and ſo ver. 5.

hath given me] He, from whom every good gift, and endowment, cometh, Joh. 3. 27. Rom. 12. 3, 6. 1 Cor. 4. 7. and 7. 25. and 12. 4-6 Jam. 1. 17.

me] The Prophet Eſay. See chap. 8. 11. and 49. 1, 2. and Jeſus Chriſt much more, Joh. 3. 34. Col. 2. 3, 9. whom he ſent furniſhed, beyond meaſure with all abilities, requiſite, for information, and conſolation, of his elect.

the tongue of the learned] The word ſignifieth one well skilled in ſpiritual doctrine, in divine truths. Such an one, as our Saviour ſpeaketh of, Mat. 13. 52. for the word there uſed, fitly anſwereth this. See on chap. 8. 16.

that I might know how to ſpeak a word in ſeaſon to him that is weary] Heb. *to ſeaſon a word, or, timely, or, ſeaſonably, to deal a word, weary*] Heb. *to ſeaſon a word, or, timely, or, ſeaſonably, to deal a word, weary*] (for the word, me where elſe found, comes from that which ſignifieth *time*, or, *ſeaſon*, Eccleſiaſtes. 3. 1. 7. and importeth the *timely*, or, *ſeaſonable, doing* of ought;) *to the weary*, that is, to miniſter a word of comfort and conſolation to a ſoul, that lyeth under heavy preſſures, and is almoſt tired out with them, Chapter 61. 1, 2. Matthew 11. 28. as another *Barnabas, a ſon of conſolation*, Acts 4. 36. and doe it in due ſeaſon, when it is moſt needfull, and may be moſt advantageous to the poor diſtreſſed Soul. See Proverbs 25. 11. Eccle. 3. 11. Some render it, *to him that is thirſty*, expounding it, to ſuch as thirſt after knowledge, are deſirous to hear, and learn: but the word ſignifieth, not *thirſty*, but *ſaint, and weary*, Pſalm. 107. 5. Chap. 40. 28, 29.

he awakeneth morning by morning] Or, *he awakeneth* me *morning by morning*: the pronoun wanting, as chapter 46. 3. or it may be carried on to the next clauſe, *he wakeneth* or, *ſtirreth up*, (as Haggai 1. 14. Zacha. 4. 1.) *morning by morning*, or, *morning* after *morning*, (Heb. *in the morning, in the morning*; that is *every morning*: as chapter 28. 19.) *he ſtirreth up*, or, *raiſeth up*, (I ſay) *mine ear* (every morning) *to hear as the learned*. He doth inceſſantly, day after day; and very early, every day, not by fits and ſtarts only ſtir up my ſpirit, and inſtruct me, Pſal. 16. 7. Joh. 5 20. & 8. 28.

he wakeneth mine ear] He ſtirreth up my ſpirit; as Ezra 1. 1. *to hear*] To liſten, and attend diligently, to what he is pleaſed to diſcloſe unto me, Pſalm. 85. 8. Habbuk. 2. 1. Acts 16. 14. Rev. 2. 7, 11.

as the learned] As Teachers are wont to excite, and ſtir up their Scholers; and Doctors, their Diſciples: and ſo the word of *ſtiring up* is to be ſupplyed from the former branch; or, as of *ſtiring up* is to be ſupplyed from the former branch; or, as thoſe that are not *learners* only; but *learned*: and that affect, and deſire to be further taught, and more learned, are wont to hearken and attend, and then is the word of *hearing*, to be thence ſupplyed, *as the learned* uſe to hear. The word firſt, and properly, ſignifieth one *taught*; in the next place, one *learned*. See chap. 8. 16. & 54. 13.

V. 5. *The Lord God*] As before, ver. 4.

hath opened mine ear] Or, *opened mine ear*; to wit, then, when, he called me to this office, as he *touched my tongue* then, to refine it, and thereby to enable me, to speak in fit, and due manner to his people, chap. 6.7. Jer. 1.9. & 15.19. So he *opened mine ear* also, to hearken to him, to receive the Word from him, as chap. 35.5. and to be dutiful and obedient to him, in whatsoever he should require of me, or let me about, as Jer. 1.7. for *hearing*, in these, and the like phrases, implyeth as well obedience, as attention, 1 Sam. 15.22, 23. Pfal. 81.8, 11, 13. See somewhat the like, of David, and of Christ, Pfal. 40.6. though the word there used, be divers from this, and, by some deemed to look another way. But of Christs obedience to God his Father, See Luk. 2.49. Joh. 4.34. & 5, 19, 36. and 6.38. & 8.26. 29 & 12.49, 50. Phil. 2.7, 8. Heb. 5.8. of persons disposed the contrary way, Pfal. 58.4, 5. chap. 28.11, 12. & 30.9. and 32.15. & 42.18. 20. Jer. 6.10. Zach. 7.11. Act. 7.51, 57.

and I was not rebellious, neither turned away back] Or, *I was not disobedient*, (as Pfal. 105.28.) *nor turned backward*, Pfal. 44. 18. I did neither hang back, (as Moses sometime, Exod. 3.11, 13. and 4.1, 10, 13.) nor refuse to go, when God sent me, as Jonas, Jon. 1. 3. but offered my self freely, and readily, to his call: nor did I afterward flinch, or shrink back, for any opposition, or evil usage, I met with: as Jeremy sometime, Jer. 20.7. 9. See chap. 6.8. See also of David, and of Christ. Pfal. 40.7, 8. Joh. 14.31. Phil. 2.8. Heb. 10.5. of Paul, Act. 26.19 Gal. 1.15, 16.

V. 6. *I gave my back to the smiters, and my cheeks to them, that plucked off my heir*:] How these particular evil usages were by Esay endured, no story informs us: yet that he did undergo much opprobrious usage, and many affronts, in the profession of his Prophetical employment, from the prophane great ones of the times, under Ahaz especially, there need no great doubt be made. See chap. 28. 14. But of our Saviour, we have expreſs and pregnant relations of what in this kinde he endured, Mat. 26.27. & 27.26. Luk. 22. 63, 64. Joh. 18.22. See on ver. 4.

my cheek] Job 16.10. Lam. 3.30. Mic. 5.1.

plucked off the hair] To wit of the beard, Ezr. 9.2. which doth cloth the cheeks alſo, as well as the chin; for tough the word *hair*, be not expreſſed in the original, which hath reference only *to the pluckers off*: yet the word doth properly and peculiarly, ſignifie *a plucking off of hair*; and is well, therefore ſo rendred, both here, and Neh. 13.25.

I hid my not face from ſhame, and ſpitting ſhame] for, ſhameful and opprobrious uſage, Mic 2.6.

ſpitting] Heb *ſpittle*, Job 7.19. See Num. 12.14. Luk. 18.32. Job 30.10. a practice uſed, as well in way of deteſtation, as of contempt, Mat. 26.47 & 27.30. Mar. 14.65.

V. 7. *For the Lord God will help me*] Or, *but*, or, *Yet, the Lord*, or, *Sovereign, Jehovah* as before, ver. 4, 5. and again, ver. 9. Heb. *And*: as chap. 42.25. His encouragement to perſevere, from aſſurance of God, aſſiſtance. So ver. 9. See the like, Pſal. 118.7. Jer. 15.16 chap. 42.10. 13. 14.

therefore ſhall I not be confounded] Or, *aſhamed*; as chap. 54. 4. Jer. 2.36 & 8.12. for it is the ſame word, in notion, and notation, with that which was rendered *ſhame* before ver. 7. and hath reference thereunto; as if he had ſaid, their ſhameful uſage of me, ſhall never ſhame me, ſhall never make me aſhamed. See Act. 5.41.

therefore have I ſet my face, as a flint] A form of ſpeech, noting extream obſtinacy in them, Jer. 5.3. Zach. 7.12. fetled and fixed conſtancy in others, Ezek. 3, 8, 9. and ſo here.

and I know that I ſhall not be aſhamed] Or, *bluſh*: which comes neer to the Hebrew term here uſed; in notion the ſame with the former. See, Pſal. 25.2, 3. & 119.6. Chap. 29 22.

V. 8. *He is neer, that juſtifieth me*] God is ready to juſtifie me, by approving my miſſion, and his acceptance of mine employments, againſt thoſe that oppoſe my Miniſtery, and traduce me, as a falſe Prophet, as many did Paul, for a counterfeit Apoſtle, 1 Cor. 4. 2, 3 2 Cor. 13.6, 7. for ſo the word, much miſtaken by many, doth there properly ſignifie. This ſome underſtand of Chriſt, according to thoſe places, Joh. 16.10. 1 Tim. 3.16. See chap. 49.4. Others, becauſe of the Apoſtles, either allegation or alluſion rather, to it, Rom. 8.33, 34. underſtand it as ſpoken in the perſon of Gods people in general; as Chap. 29.22. & 41.10-14. & 42.24, 25. & 46.13. and 49.25. & 54.19. where the ſame things, in effect, here ſpoken, are applyed unto the body of that people. But the Apoſtles manner is, to enlarge the promiſes of God, made to ſome particular perſons, as to Jacob, Joſhua, David, and others, Gen. 28.15. Joſh 1.5. Pſa 23.1 extending them unto all the faithful in general, as having a joynt intereſt therein with them Heb. 13.5, 6 & the Apoſtles argument borrowed hence, ſtands firm and good, in general, that whom God juſtifies, it is in vain for any man to attaint, or condemn.

who will contend with me] Enter plea againſt me, or implead me, Chap. 49.25. & 54.17.

let us ſtand together: As the accuſer, or plaintiff, and the defendant, ſuch as have ſuits in Law, one with another, are wont to do before the Judge. Exod. 22.9. Deut. 19 17.

who is mine adverſary?] as ſome render it the *maſter*, or, *owner of my cauſe* or, *of my judgment*: but rather, *my maſter*, or, *owner of ſuit*: *judgment*, for, *cauſe*, or *Law ſuit*, as, 2 Cron. 6. 35. Job 9. 19. and *Maſter*, or *Owner of ſuit*, for *one that judgs*; as *maſter* or *owner of buſineſs*, for, *one that hath buſineſs*, Exod. 24.14. and, *my maſter*, or *owner of ſuit*, for, *one that hath any ſuit againſt me*: mine Impleader, or he that entereth any action againſt me; ſo, *thy own men of ſhifts*, Jer. 37. *they that ſtrive with thee*, Chapter 41. 11.

let him come neer to me.] Let him joyn iſſue with me; as Chap. 41. 1.

V. 9. *Behold, the Lord God will help me*:] as ver. 7.

who is he, that ſhall condemn me?] Or, *who is it*, that *ſhall*, or, *can condemn me?* Heb. *make me guilty*, convince, or condemn me, as guilty, Deut. 25. 1. Prov. 17.15. Rom. 8.34. the pronoun, for the verb, ſubſtantive, as Eeclel. 1.10, chapter. 50. 1. the relative wanting, as 49.25. and the future in a potential notion, as verſe 2.

Lo, they ſhall all wax old as a garment;] All mine oppoſites ſhall be worn out; I ſhall ſurvive to out-wear them, to ſee an end of them, a proverbial form of ſpeech, Pſal. 120 26. chap. 51.6. Heb. 1.11. a *garment*, for an old or over-worn-*garment*; ſuch, as Joſh. 9.4, 5. Je. 38.11. or a moth-eaten *garment*; as the next clauſe implyeth, a deſtroſt of the adjunct, as chap. 1.18. & 5.6. *wax old*, that is, *be conſumed*, or *waſted*, as Pſal. 32.3. or, *periſh*; as it is expounded, Pſal. 102. 26. So chap. 41. 11. *thoſe that contend with thee, ſhall periſh*.

the moth ſhall eat them up] Another proverbial form, Pſal. 39.11. Chap. 51.8.

V. 10. *who is among you that feareth the Lord,*] He turneth his ſpeech from thoſe obſtinate and oppoſite ones, to the pious and obedient, as endeavouring to ſupport & ſuſtain them amidſt the common calamities, that were to befal the Nation: ſo withal implying the ſmall number of ſuch among them. So Pſal. 25.12. & 90.11. chap. 53.1. Joh. 12.37, 38.

that obeyeth the voice of his ſervant,] Heb *that heareth*: but to *hear*, for to *obey*. See on ver. 4. that yeeldeth obedience to the word of his Servant; Chriſt, as ſome, chap. 42.1. & 53.11. ſpeaking either by himſelf, Luk. 4.18, 21, 22. Heb. 1.1, 2. Or, by his Miniſters, Luk. 10.16. 2 Cor. 5.20, and 13.3. Eph. 2.17. or, as others, the Prophet Eſay himſelf, ſent by God, to enform, and inſtruct, his people, and to acquaint them with his Will, chap. 44. 26. A note of one that ſincerely feareth God, as to tremble at his Word, chap. 66.2. ſo to yeeld obedience thereunto, Eeclel. 12.13.

that walketh in darkneſs, and hath no light?] Heb. *no ſhine*, as Amos 5.20. no light ſhining (as Prov. 4.18.) upon him, or into him; as a man in a dungeon, where no glimpſe of light ſtriketh in. *to walk in darkneſs*, is ſometime to live in wickedneſs, 1 Joh. 1.6. and ſo the Jewiſh Commenters, ſome of them, here underſtand it; as if it were ſaid, yet that walk in blinde paths, and take wicked courſes, return to God, and truſt in him: ſometime to live in miſery and diſtreſs, Pſal. 23.4. and ſo rather here; as other of them alſo much better, and moſt of the beſt with us; that is, in the great eſt depth of miſery and calamity that may be without any means of relief or comfort. So are *light* and *darkneſs* often uſed, Pſal. 18.28. and 112.4. Chap. 9.1, 2. See Chap. 8.22. & 9.19. Amos 5. Some obſerving the Hebrew pauſes, end the demand at the foregoing branch, where the midling ſtop ſtandeth in the original; & joyning this limb to the next following, read the words thus; *Let him that walk th in darkneſs, having no light, truſt in the Lord. or, he that walketh in darkneſs, &c. let him truſt in the Lord*; which comes all to one; Let ſuch as you, or ſo many of you, as are in ſtraights and diſficulties, as well as others, partaking with the reſt, in the common calamities of the times.

let him truſt in the name of the Lord; Let him live by faith, & ſuſtain himſelf by confidence in, & aſſurance of, Gods powerful protection; who is able to draw light out of darkneſs, to give light in darkneſs, to turn darkneſs into light, & to bring out of darkneſs into the light; to give inward joy & comfort amids all calamities, to ſupport and ſuſtain under all heavy preſſures, and to deliver out of all diſtreſſes, Gen. 1.2, 3 Exod. 10.22, 23. Eſth. 3.15. & 4.3. & 8.16, 17. Pſal. 18.28. 11.3, 4, 7. chap. 9.2. & 49.9. & 2. Luk. 1 79, 60 2 Cor. 4.6. See 1 Sam. 30.6. Hab. 2.4. & 3.17, 18. Heb. 10.38.

and ſtay upon his God] As a man ſtayeth up himſelf with a ſtaff, that he reſteth upon for ſupport, Pſal. 18.18. & 23.4. chap. 10.20. (for thence is the metaphor taken. See chap. 3.1. & 36.6.) ſo let him rely, and reſt himſelf upon his God, whom he cleaveth cloſe, and continueth loyal unto, (Deut. 4.3, 4. & 26, 17, 19. chap. 28.16. Pſal. 73.25, 26.) by conſtant dependance upon him, ſtaying up, and ſupporting himſelf from ſinking down, and fainting away through incredulity and deſpair, Pſal. 27. 13. So may ſuch, and ſuch only, boldly doe, their expectation never failing them, Pſal. 125. 1, 2. chap. 28.16. & 49.23. their ſincere confidence in God being here oppoſed, as well to the folly and vanity of thoſe that withdraw themſelves from God, and truſt to other ſtays, Jer. 17.5, 6. Jon. 2.8. ver. 11. as alſo to the groundleſs preſumption of ſuch, as promiſe to themſelves protection and ſafeguard from him, while they carry themſelvs diſloyally, and rebelliouſly towards him, chap. 48.1, 2. Jer. 7.8-10.

V. 11. *Behold all ye that kindle a fire,*] The expoſitions of this paſſage, are ſo numerous, and ſo various, that it would be overlong to relate

relate, and much more to diſcuſs them all. I will pitch only upon one or two of the principal, and moſt probable. By the *fire* therein mentioned, ſome underſtand the fire of Gods wrath, which fore here mentioned, ſome underſtand the fire of Gods wrath, which wicked perſons, and obſtinate wretches, do incenſe againſt themſelves by their ſins. So ſome of the Jewiſh Commenters, and moſt of our's alſo, pointing us to thoſe places, Deut. 32.22. Jer. 15.14 & 17. 4. But others, rather, underſtand by it ſuch other means of light, ſupport, relief, and comfort, as the wicked Worldlings of thoſe times uſed to reſt upon, for their ſuccour and ſafeguard, in, and againſt thoſe evils and calamities, that were denounced againſt them and the State, by the Prophet. See ch. 28.15. & 30.7, 12, 15, 16. for to theſe, the Prophets oppoſites, that ſcorned Gods Word, and refuſed to hear it, or yeeld obedience unto it, chap. 28.12, 14. & 30.9, 12. doth the Prophet here direct his ſpeech. So in the word, here, is an alluſion, not to ſuch a fire, as burns and conſumes; as ch. 9.18. & 26.11. but to ſuch a fire, as men kindle in cold, wet, and winter weather, to warm, relieve, comfort, and cherish themſelves with, ch. 44.16. Jer. 36.22. Joh. 18.18. Act. 28.2. See the like alluſion, ch. 47.14.

that compaſs your ſelves about with ſparks] Heb. *girders on of ſparks*

or brands that begirt your ſelves with them; as ſome are ſaid to *gird on ſtrength*, or *to begirt* themſelves with *ſtrength*, 1 Sam. 2.4. Moſt render the word, here uſed, *ſharpe*, and ſuppoſe an alluſion to ſuch ſparklings, as upon collifion of ſteel and ſtone, are wont to flye out; or, to ſuch ſparkles as are wont to flye about folk, upon the blowing up of brands: no unfit reſemblance of ſuch, as by their rebellious provocation, ſo incenſe and blow up the fire of Gods wrath, that the ſparks fly about their ears. See chap. 24.24, 25: and this way may that token to encline, that in Chaldee, and Syriack, a word from this deduced, is deemed to ſignifie, *ſparks*, in the Paraphraſe, on Exod. 24. 18. and on Hab. 3.4. in which latter place, yet it ſeems rather to import ſuch *conſultations*, or *flaſhes* of light, as is thoot out of the clouds, ſomewhat like unto *horns*, for ſo the Hebrew word there uſed ſignifies, as alſo a Greek and Latine, correſpondent thereunto, whence ſome ambiguous verſions, and fabulous conſtructions of them, Exod. 34.29. But to let that paſs, the word is falſ here uſed ſeemeth rather to ſignifie *brands*, then *ſparks*: It is no where elſe found in Scripture, ſave here, and Prov. 26.18. where it is well rendred in the text, *fire-brands*, not ſo well in the margent *flames*, or *ſparks*; for ſuch as *play the mad men*, or *make themſelves mad*, (that is, *fain themſelves ſuch*; *as make thy ſelf ſick*, that is, *fain thy ſelf* to be ſo, 2 Sam. 13.5. for of ſuch the wiſe-man there ſpeaks) are not wont to fling *flame*, and *ſparks*, but to caſt *fire-brands* about. And the Chaldee there rendreth it, *torches*, or *tapers*, as alſo one of the Jewiſh Criticks upon this place enformeth us, that the term is uſed for ſuch parcels of wood, or coal, as being fixed at one end, were out of Engines diſcharged in fight again the enemy, or ſhot into places beſieged; the uſe of guns, and gun-powder being in his times, and long after, in thoſe parts of the world, at leaſt unknown. And it ſeems therefore to be a term parallel to that other ellewhere uſed, that ſignifies, a *fire-brand*, Judg. 15.4. Amos 4.11. Thoſe thirſts, therefore, and ſeeches, which theſe prophane wretches relyed upon, and from whence they promiſed ſufficient warmth of relief, comfort, yea, and ſafety to themſelves, being on every ſide threwith begirt, the Prophet compares unto *brands*, that ſhould afford them little heat, or light, but ſmoke enough, to vex and choak them with. See ch. 7.4.

walk in the light of your fire, and of the ſparks, which ye have kindled] *Brands* here again, not *Sparks*: for men uſe not to kindle ſparks, though upon kindling of fire ſpaks in *brands*, eſpecially are wont to flye about. Some, becauſe the former word here uſed, is ſometime uſed for a *furnace*, or a *flame*. (See chap. 31. 9.) would have it rendred, *Go into the furnace*, or *flame of the fire*, ye *have kindled*, as foretelling, that thereby they ſhould be conſumed, to wit, by the fire of Gods wrath, which themſelves had kindled, & heated, as an oven, to conſume themſelves, Pſal. 21.9. But I ſuppoſe rather that the Prophet, in way of deriſion, will have them to make triall, when time ſhall be and need requires, what light of comfort their own fire, with all the muſter of brands kindled by them, and ſet about them, will be able to afford them. See v. 10. no, the light of the wicked ſhall be put out in darkneſs, and go away in a ſtilling ſtench, Job 18, 5, 6. & 21.17. Prov. 20.20. & 24.20. a deſect of the relative, as ch. 49. 15.

Thus ſhall ye have of mine hand] This take from me Gods meſſenger, that ſhow ſpeak unto you, *hand*, for *miniſtery*, as Mal. 1.1. Or, as moſt take it, ſpoken in the perſon of God which ſome therefore read as in the preſent tenſe, *Thus is nato you from mine hand*, that is, this obſecation of mind, and obdouration of heart, is, through my juſt judgment, for your former obſtinacy, befallen you, ch. 6.10 & 29.10. Mat. 13.14. But others, rather, in the future, as our verſion gives it, this that I now tell you, ſhall, in concluſion, befall you, whatſoever you now fondly flatter your ſelves with, Chapter. 28. 15 17 18.

ye ſhall lye down in ſorrow] Yet that have refuſed to walk in the light of Gods fav ur. Pſal. 89 15. and in obedience to his Word that holy fire, that affords both light and heat, Pſ. 119. 105. 92. 93. Joh. 24. 32. Joh. 12. 35, 36. ſhall, notwithſtanding all the fire that ye kindle, and vain lights that ye fet up for your ſelves, wander in the dark, and meet with nothing but perplexity and confuſion in the end, Pſal. 16.4. Chap. 8.21, 22. & 59.9, 10. 14. Jeremy. 13. 16.

ly down in ſorrow] A metaphor from an uneaſie bed, whereon, one that made account to eaſe and reſreſh himſelf, findes nothing but diſeaſe and pain, and is in no eaſe at all, by reaſon of the uneaſineſs of it, then he was before he betook himſelf to it, Job 7.3, 4 13-15. Chap. 28.19, 20. or, to bed clothes, wherein a man lies enfolded, and wrapt up over head and ears. So Jer 3.25. *we lye down in our ſhame, and our confuſion covereth us*, and 1 Eſdr. 5.19. *the whole world lyeth down in evil*. Howbeit, ſome, both of the Jewiſh Commenters, and Others, conceive in it, an intimation of death and deſtruction, becauſe of *decerſe* the word is oft uſed, Gen 47.30. 1 King. 2.10. Job 7.21. ch. 14.8.

CHAP. II.

Verſ. 1. ¶ *Hearken to me ye that follow after righteouſneſs, ye that ſeek the Lord*] The Prophet returns here, to comfort and encourage the godly party again, endeavour to keep them from being diſmayd, and diſcouraged, either by the conſideration of their own fewnels and feebleneſs, ver. 2, 3, or by the apprehenſion of the ſuppoſed might, together with the joynt malice, and multitude of the adverſe party v. 4. 8.

Hearken to me] As ch. 41.1. & 44.1. & 49.1.

ye that follow after righteouſneſs] Heb. *purſuers of righteouſneſs*; as, *purſuers of miſchief*, Pſal. 119.150 that continue conſtant in the ſerious and ſedulous practice of holineſs, and right ouſneſs. Prov. 21. 21 or, as ſome, that ſeek right eouſneſs by faith in Chriſt, Rom. 9.31, 32. but the former here rather, as alſo, ch. 56.1, 2. Mat. 5.20 & 6. 33. there ſeems in the phraſe a metaphor, either from a worldly mans eagerneſs, in following the world, in ſome gainful trade, whereof, he never hath enough, Eccl. 5.10. or, the inſtancy of hunſtmen, or military perſons, in purſuit of their foe, or prey, 2 Sam. 2.19, So Pſal. 37.15. ch. 1.22. Heb. 12.14.

that ſeek the Lord] The Character of a true Iſraelite, Pſ. 24.6. See ch. 55.6. Zeph. 2.3.

look unto the rock, whence *ye are hewen*] Or, *were hewen*, rather. Abraham and Sarah, from whom, they came, as ſtones cut out of a rock, or digged out of a quarrey; Dan. 2.34. Some would have Abraham here termed *a rock*, as a dead, and dry, rocky ſubſtance, unfit to yeeld iſſue, Rom. 4.19. Others, for the firmneſs of his faith, Gen. 15.6. Rom. 4.3, 18-22. as Peter was a *rock*, or a *ſtone*, Mat. 10. 2. & 16.18. John 1.42. Neither ſeems neceſſary, and the latter of the twain the leſs: as not ſeeming at all, in this reſemblance, to be regarded: Since that it is not the firmneſs of Abrahams faith, that is here propounded for imitation, but the barenels, and barrenneſſe of him, and his wife, in regard of iſſue, and the improbability, yea, in humane apprehenſion, impoſſibility, of attaining to any increaſe in that kind; ſuch muſt leſs, as after ward iſſued from them: not what Abraham upon Gods Word believed, but what God did for Abraham, ver. 2.

and to the hole of the pit, whence *ye were digged*] Or, *to the hollow of the ciſtern*: whence *ye were digged*, Jer. 2.13. to Sarah, and to her womb, deemed as dead, and utterly diſabled unto iſſue, Gen. 11.30. & 16.1. & 18.11, 12. Rom. 4.19. (for from the word here uſed, hath a *woman* her name in Hebrew; and to a *well*, or *ciſtern*, is the wife compared, Prov. 5.15.) untill God, beyond the courſe, or power of nature, opened her womb, as he did that hollow place in Lehi, Jud. 15.19. & gave her power to conceive iſſue, Heb. 11.11. There is a want of the relative, either pronoun, or adverb, as wel in this branch as in the former alſo.

V. 2. *Look unto Abraham your father, and unto Sarah, that bare you*] The explication of the former words, in plainer termes: a want again of the relative, in the latter branch; as ch. 50.11.

Abraham] The name then given him, when a large iſſue was promiſed him: at which time, with an enlargement, he was by God him ſelf, ſo named; as *the father of a great multitude*: whereas he was called *Abram* only, as *an high*, or *lofty father*, before, Geneſis 17. 5.

your father] Theirs in a more ſpecial manner, becauſe deſcended from him, both by Iſaac, in whom his ſeed was to be reckoned, Gen. 17.21. & 21.12. and by Jacob, to whom the birth-right, and bleſſing was devolved from Eſau, Gen. 25.33, 34. & 27.29, 30. 33, 35, 36. and was, through him, derived unto all his poſterity, Gen. 49. Exod 24. 4. & 27.11, 31. Deut. 32. Otherwiſe, there were divers nations alſo beſides the Iſraelites, of the lineage of Abraham; as the Iſmaelites, the Edomites, and others. See Geneſis. 17. 20. & 21. 13. and 25.2, 4, 12, 18. and 36. and of him, therefore, as more peculiarly their father, did the Jews much vaunt, Mat. 3.9. John. 8. 33-39.

Sarah] The name likewiſe given her, at the ſame time with *Abrahams*; ſignifying a *Lady*, or *Princeſſe*, without limitation, or reſtriction, at large: whereas the was formerly called *Sarai*, ſignifying *my Lady*, or *my Princeſſe*, as with a relation to Abram, her husband, and *Lord*, or *Prince*, alone: for the Hebrews, the other, Gen 23.6. her Lordſhip or Princeſſe-dom, being now to be enlarged, Gen 17.15, 16 that *bare you*] the word implies the pain of breeding, and birth; in Rebecca more remarkable, Gen. 25. 22. the ſame word is

found, Psal.51.5.that *have you*; not immediately but mediately,in Haac to Abraham, Gen.17.21.a defect of the relative, as before Ver.1. Chap.47.11.

for I called him alone] Or, *how I called him alone*: as the particle is used, Exod.19.4. Psal.119.159. Chap.66.14. Lam.1.9. or, how,*what*,he was but *one*, *i called him*. Heb,*when one, I called him*: *one*, for, one only, or, *but one*, as Deut.6.4. Zach.14.9.*one only*, or, *a lone man*: because though married, yet childless; and in regard of issue, as wife-less: the being barren, and aged, in course of nature past childing, and not without issue only, but past hope of any by her, Gen.15.2.& 16.1. See Ezek. 33.24. and above, on ver.2.

and blessed him, and increased him. Gods blessing is no verbal, but a real blessing: the bestowing of a blessing. So Gen. 1.28. and 9.1. and this blessing of multiplication, and encrease, was more specially though, among many other blessings, conferred upon Abraham, Gen. 12.2,3. & 15.5. & 17.2. & 18.18.& 22.17, 18. here pointed to,as picked out of the whole heap,to strengthen the faith of Gods people, against the conceit and apprehension of their paucity, and imbecility, by setting before their eyes, a pregnant pattern of Gods power, able to raise up, of one, and that one, not a decayed only,but, in some sort, as a dead one, an illue for multitude, like the stars of the sky, and sands of the sea, beyond number, Heb. 11.12. and no less able, therefore, to do the like also for them. See Chapter 49.19-21. Jer. 31. 27. Ezek. 37. 11-14,26.

V. 3. *For the Lord shall comfort Zion, he will comfort all her waste places*] God can doe, and will do as much for his Church, as he formerly did for Abraham.

shall comfort Zion] Or, *will*, as in the next branch.

comfort Zion] He will comfort his people; (so is Zion taken, Chap.1.27. & 49.14.) not by speaking only comfortably to them, Chap. 40.1. Hos. 2.14. but by relieving, and refreshing of them, chap.12.1.& 40.13.& 54.9.

he will comfort all her waste places] Or, *wastes*, Chap.49.19. By restoring the ruined City, and there to her wonted beauty and luster again, chap 49.8.& 54.3.& 58.11.

and he will make her wilderneſs like Eden] He will raise her up to a flouriſhing eſtate, and make her land,as pleaſant and plentiful,as Paradiſe; called *Eden*, for the daintineſs and delightfulneſs of it, Gen. 2. 8, 9. & 13. 10. Ezek. 36, 35. See on Chapter 4.2. and 35. 1.

and her deſart] Or, *champion*, as Iosh.11.2.& 12.3.

like the Garden of the Lord] *as a Garden of God*: that is, a moſt excellent one: *as mountaines of God*, for, goodly great mountaines, Pſal.36.6. and *cedars of God*, for, goodly tall cedars, Pſal.104.16. and,*an hoſt of God*,for,a mighty great hoſt, 1 Chr. 12.22. or, *as the garden of Eden*,(the ſame thing in other terms,) ſo called, Gen.13. 10. Ezek.28.13. becauſe of Gods own planting, Gen.2.8. See chap. 60.21. & 61.3.

joy and gladneſs ſhall be found therein, thankſgiving and the voice of melody] So Ier. 33.11. See chap.35.10.

ſhall be found there] Or, *ſhall be there*: as Eſt.1.5. chap.35.9.

V. 4. *Hearken unto me, O my people: and give ear unto me, O my Nation*] My peculiar people, whom, from all other Nations, I have ſet apart, and ſingled out for my ſelf, Exod.19.5. Deut.7.6. See Chap. 28.23 & 44.1.

for a law ſhall proceed from me]as a Law ſometime proceeded from me in mount Sinai, Deut.33.2. to a ſecond Law, in the doctrine of the Goſpel, not for the reſtitution of my Church, among you only, but for the information, and direction of other people alſo, ſhall hereafter go abroad from me, chap.2.3. Pſal.110.2.

and I will make my judgment to reſt for a light of the people.] The *judgment*, here ſpoken of, is no other, then the Law, or, Doctrine before mentioned. For, *Law, Doctrine, Judgment, word, Precept Statute*, are words promiſcuouſly uſed oft one for another. See Pſa.19.7,8,9 and Pſal. 119. throughout.

make to reſt] So ſome render it, that is, *I will ſettle it*, there; to wit, in my Church: becauſe the word ſignifieth ſometime *to reſt*, Ch.34.14. Ier.50.34. Others,*I will ſuddenly execute my judgment*. I will ſpeedily do,what I now ſpeak: becauſe this ſtock hath oft-times a notion of *ſuddenneſs*. Ier. 4.20. & 18.7. ſee ver.5. and others again, becauſe it ſignifieth ſometime *to breake*: as Job 7. 5. render it, *I will cauſe my judgement*, that is, my Doctrine, *to break forth*; as light is ſaid *to breake out*. See Pſal.119.130. Hoſ.6.5.& though this ſeem not altogether improbable, yet becauſe that uſe of the word ſeemeth not ſo cleer, I go rather with the firſt. For the Jewiſh Doctors here ſeem to run counter to the text; as if the meaning were, that God would cauſe his people to reſt a while, while he executed judgment upon the Gentiles; as Chapter 26.20. Ier. 50. 34.

for the light of the people] Heb. *peoples*: as Pſal. 117.1. to illighten their minds with the ſaving knowledge of Gods truth, Hal 19. 7,8.& 119.103,130. Prov. 6,23. 2 Cor. 4.6. Rev 1.20. See chap. 49. 6.

V. 5. *My righteouſneſs is neer*] The time appointed,of accompliſhing my promiſe,in the deliverance of my people,chap.1.27. and 28. 13. and 56 1. an effect of my faithfulneſs, and righteouſneſs, 2 Theſſ. 1.6. 2 Theſſ. 1.6,7. Heb 6.9,10 1 Joh. 1.9. See chap. 13.22. they force it evermuch,that would have it, *my righteouſneſs*, that is, *my righteous one*: applying it to Cyrus; as moſt do, as forcedly expounding the like of Abraham, Chap.41.2.

my ſalvation is gone forth] The decree is gone out for my peoples deliverance, which ſhall ſpeedily be accompliſhed either as having reſpect unto Gods purpoſe reckoned of the Prophet, and by him to his people, chap. 14.24-27. or to Cyrus his Edict, as ready to go out,or gone out already, Ezr.1.1,2. See Chapter 13,22. and 43. 19.

and mine armes ſhall judge the people:] Heb. *peoples*: as verſe 4. *Armes*, in the plural, to intimate the greatneſs of Gods power, and the large extent of the exerciſe thereof; either in the ſubduing and taking vengeance of thoſe that had been enemies to his Church, and oppreſſors of his people, chap. 25.10,11,12.and 32.2.8. and 49.25,26. or in the managing of his Church,and the Nations, out of all parts gathered into it, chap.2.4. See ch. 59.16.

the Iles ſhall wait upon me] Or, *Iſlands, countries*; even thoſe about, and beyond the Sea: as Chap. 49. 1. See Chap. 42.4. and 60.9.

and on mine arm ſhall they truſt] On his power and might, manifeſted, in the execution of judgment upon the enemies of his people, and in the reſcuing of them, out of their hands, chap.52. 10.& 59.16,19.Pſal.98.1,2.or,on his Word,and Goſpel,by which, having ſubdued them, and brought them in to himſelfe, he ſhall, alſo, as by his mighty arm, and powerful ſcepter, rule and reign in the midſt of them, chap.53.1. Pſal.110.2. Ezek. 20.33,34. Rom.1.16. 1 Cor.1.16.

V. 6. *Lift up your eyes to the heavens: and look upon the earth beneath*] Conſider how firm and ſtable they ſeem to be,See chap.40. 26.Pſal.24.2.& 93.1.& 104.5.

for the heavens ſhall vaniſh away like ſmoke] Heb. *be diſſolved* or *melted,as ſalt*;ſo the word properly ſignifieth. See Jer.38.11. and ſo doth a late learned Writer expound the Greek word precisely anſwering it,Mar.9.49. *every ſacrifice ſhall be ſeaſted, or ſeaſoned with fire* and ſo paſs into ſmoke, Pſal.37.20.chap.34.4. Mat.24.35 2 Pet. 3.10. Rev. 6.14.

and the earth ſhall wax old like a garment] Pſal.102.26. Heb.1. 11.Mar.13.31. See chap.50.9. ver.8.

and they that dwel therein] Or, *therein*; as Mat.6.10. Heb. *her Inhabitants*.

ſhall dye in like manner] Josh.23,14. 1 King. 2.2. Job 14.10. Pſal.89.48. Heb.9.27.

in like manner] That is, as ſmoke, or old rotten rags, the matters before mentioned: ſo Interpreters generally; taking the term here uſed, for a note of ſimilitude: as uſually it is, Pſal.1.4. chap.16.6. But a late learned Annotator renders it, *as a louſe*; taking it for a noun, (for a note of ſimilitude there is here beſides) whoſe plural is found, Exod. 8.16,17,18. and the words of the text do not only well bear it, but ſeem even to require it. See ſomewhat the like,Pſ. 39.11. *as a louſe*, for, as any ſorry deſpicable vermin.

but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed.] Though heaven and earth fail, yet ſhall not my promiſes fail, nor the ſalvation therein promiſed: thoſe ſhall ſooner fail, and have an end, then theſe ſhall, Pſalm. 119. 89, 90. Chap. 45.17. & 50.9. & 54.10. Mat 5.18. Mar.13.31. Joh.3.16. Heb.12 28.

V. 7. *Hearken unto me*] As ver. 1.

ye that know righteouſneſs] Not only that know it,& what belongs to it; but that approve,regard, and make reckoning of it. So is the word of *knowing*, frequently uſed, Pſal. 1.6. Prov.12.10. Mat.7. 23. Rom.7.15. See ver. 1

the people in whoſe heart is my Law,] That highly eſteem of it, and heartily affect it; having it not in the head only, but in the heart alſo, Pſal. 37.31.and 40.8.& 119. 97, 103, 111, 112, 113, 127, 128.

fear ye not the reproach of men, neither be ye afraid of their revilings.] See chap.8.12. & 41.10-14. Mat. 10.28. Luk.12.3,4. Act. 5.40,41.

men] Heb. *men*. or mortal, miſerable *men*. See on chap.2.9.

afraid] Rather *terrified, affrighted, damped diſheartned*, chap.31. 9. Jer. 10.1.

of their revilings] Or, *with their ſpiteful taunts*: for ſo the word ſeems to import, chap.37.6.23. Pſal.44.16.

V. 8. *For the moth ſhall eat them up like a garment,*] A proverbial ſpeech. See chap.50.9. Job 13.28. Pſal.39.11.

and the worm ſhall eat them up like wool .] Another proverbial form of ſpeech;for notion,one with the former: *wool*,for a woollen garment, more prone to breed mites and moths, then linnen.

but my righteouſneſs ſhall be for ever, and my ſalvation from Generation to Generation.] Heb, *to Generation of Generations*; as Pſal. 102. 24. See on ver.6.

V. 9. *Awake, awake,*] This is ſpoken either in the perſon of Gods people, or by the Prophet himſelf, moving in their behalf.

Awake, awake,] Or, *Ariſe, ariſe*; raiſe and rouz up thy ſelf, ſo ver.17. chap.52.1.So alſo Ier.6.22. & 25.32. becauſe the term of *awaking*, ſeems not to ſuit ſo well with the *arm*. Yet according to the like,of *tongues, lute, and harpe*, Pſal. 56.8. & 108.3. it may be retained, and the ſenſe of it applyed unto God, whoſe *arm* is his power,

power, and his power the ſame with himſelf. Manifeſt thy ſelf to be awake, and *co*watch for us, and over us, Pſal. 121.3,4. and that in a powerful manner; who, at preſent, by ſuffering us to ly in miſery, under heavy preſſures, muſt ſeem to be aſleep, and not at all to regard us, or look after us. So Pſalm. 44. 23. and 78. 65. and 80. 2. The redoubling of the word, intimates the vehemency of their affection, and earneſt deſire of ſpeedy relief and releaſe. See the like, Judg.5.12. ch.52.1.So Pſ. 13.1.& 94. 3.

put on ſtrength] Shew forth thy might, in that manner, by ſucceeding and ſaving of us, that it may evidently appear, and as conſpicuously be ſeen, as a mans garment is on him, that weareth it. See ch. 52.1.& 59.17.& 61.10.So Pſ.93.1.& 98.1.2.3.& 40.5.

O arm of the Lord]See v.5.ch.52.10.

awake,as in the ancient days,in the generations of old] Ariſe, and beſtir thy ſelf,as in former times thou haſt done,Pſ.44.1.ch.63.11-14.Heb.*in days of antiquity*(as ch.37.26.)*generations of ages*,as *years of ages*,Pſ.77.5.

Art not thou it that hath cut Rahab] Or, *that did cut*, or *hewe Rahab* t that by *Rahab* is meant *Egypt*, ſo far as I know, no doubt is made. But how Egypt came to be ſo termed, ſome altogether ſo generally agreed. Moſt are of opinion, that from her *pride*, and *power* pretended,at leaſt,(c.30.2,3.7.)that name was given her. See Ezek.30.6.and the word may well import, either. See Iob 9.13. Pſalm.90.13. Howbeit, a learned Author conceiveth *Egypt* to be ſo termed, from the horne, or form,of the lower part of that country, which the River Nilus, having with one entire ſtream attained unto, doth at the head thereof, where it is ſharpeſt and narroweſt, divide it ſelf into two main channels; and ſo ſhooting down on either ſide of the land, growing wider and wider, encloſeth in it that manner, till it arrive at the Sea, that it makes it to be of a pyramidal, or triangular form, with the point upward,and the baſe beneath, to the Sea-ward. Hence the Greek term this part of Egypt,*Delta*,becauſe it had the ſhape of their *D*. thus drawn Δ, and the Egyptians themſelves called it *Kiph*, or *Rib*, by a word that ſignifieth a *pear*, the faſhion whereof it bare: whence the head city of the middleſt canton, within that Iland, was named *Athribis*, which ſignifieth,the heart of a *pear*,and ſome late Authors,alſo,make mention of the name *Eeriſf*, with the Arabick article preſixed. *Rib* and *Rahab* therefore he holdeth to be all one; as *Nahal*, and *Nilus*. And theſe things, indeed, carry ſome good ſhew of probability with them. Howbeit, it may be doubted, whether this *Kiſ*, or *Rib*,for a *pear*, be an home-bred Egyptian word or no. For it may not, without ſome good ground, be ſuſpected, that as the Arabian *Phil*, or *Pil*, and with their article *Elphil*, for an *Elephant*, ſprunge, as moſt learned deem, either from the Hebrew *Eleph*, for an *Ox*, or the Greeks and Latines, *Elephas*, reciſed and reverſed; ſo that this Egyptian *Rib*, or *Riph*, for a *pear*, was taken from the Latine *Pyrum*. The Latine termination being cut off, and the term it ſelf inverted; that which the rather may be ſuppoſed; becauſe in thoſe pieces of the Egyptian language, which learned men have of late acquainted us with, words, as well Latine, as Greek, are found not a few. And the Arabian *Eeriſf*, may more juſtly be deemed to deſcend from the Hebrew *Rahab*, then the Hebrew *Rahab* to have ſtowen from it, as *Nilus*, from *Nahal*, not *Nahal* from it. I ſhould therefore rather encline to the received notation of this name, given unto Egypt, being a proud and potent State, from a ready Hebrew originall; then to one ſo far fetcht about, from grounds, neither of any great certainty, nor of approved antiquity;and appliable,in compariſon, but to a ſmal part of the country.

and wounded the dragon] Or, *diſtt thrutt thorow*, (as the word properly ſignifieth See Chapter 2. 19. and 5.12.)Or,*ſlay*, (as it is well rendred, Ezek. 28.9. and 32. 26. and would alſo be here,*the whale*. (See chap.27.1.)Pharao,Pſ.74.14.ſo termed, in regard of the ſtreams of the River Nilus, amidſt which, his abode was, and the neighbourhood of the Sea.See Ezek.29. 3.& 32.2.

V.10. Art *not thou it which hath dried the Sea, the waters of the great deep*]Or,*which did dry the Sea*:as before,v.9. the red-ſea,Exo. 14.21.ch.50.2.

that hath made the depth of the Sea,away for the ranſomed to paſs over ?] Or, *didſt make the deeps or deep* places (as *walles*, for *waſte* places, verſe 3. ſo alſo, Pſalm 69. 2.) *of the Sea*, a *way for the reſcued* ones, (as Pſalm 107.2. thoſe that be not only delivered out of Egypt;but reſcued alſo from the hand of Pharao,who purſued them with the ſword, and was ready to ſeize upon them,Exod.14.10.23.& 15.9.)*to paſs by*,or *paſs through*,Exo.14.22. ch.43.18.& 63. 11-13.

V.11.*Therefore the redeemed of the Lord ſhall return, and come with ſinging unto Zion*] Or, *So*,in like manner. Heb. *And*; but ſo alſo is the copulative oft uſed, Prov. 26.7 chap.41.7.) *the Lords reſcued* ones *ſhall come again unto Sion, with ſong*. See chap.35.10. thoſe that ſhall be delivered from the Babylonian captivity: God being able to do as much for thoſe now,as he did for thoſe then,ch.43.16. &44.27.&50.2.

and everlaſting joy ſhall be upon their head ?] Or, *with ſong, and everlaſting joy upon their head*. So it was rendred,

chap. 35. 10.See chap. 45. 17.

they ſhall obtain gladneſs and joy, and ſorrow and mourning ſhall flee away] See chap. 35. 10. It is all of it, Gods anſwer to the former ſupplication; the way of an humble expoſtulation propounded,v.7.8.

V. 12. *I, even I, am he that comforteth you*] See verſe 3. the word is, for the greater emphaſis, redoubled, as Chapter. 43.25.

who are thou, that thou ſhouldeſt be afraid of a man that ſhall die; and of the ſon of man, that ſhall be made as graſs] A ſecret reproof of them, that having the immortal, and almighty God,to their Protector and Saviour, ſhould be afraid of a frail mortal man, ch.2.22. Mat.10.28.v.7, 8.

that thou ſhouldeſt fear] Heb.and *thou ſhalt fear*. See the like ſyntax, Gen.3.19. Joſh.24.7. ch.53.2.

man, and ſon of man] As Job 25.6.Pſ. 8.4.

that ſhall die]as ver.6. Pſalm 118. 6. and 146. 4. a defect of the relative, both here, and in the next branch; as alſo, Chapter 50.9.

ſhall be made as graſſe] Or, *ſhall become graſſe*, or *made* like *hay*: but there is an emphaſis, in the omiſſion of the note of ſimilitude, as Chapter 40. 6. Pſalm 37.3.and 90.5,6. Heb. *ſhall be given graſs*, or *hay*: but the word of *giving*, ſignifies oftentimes *to make*, Num.14.4.Neh.13.26, Jer.5.14. and, *to be made*, for *to become*.

V.13. *And forgetteſt the Lord thy Maker*]Confidereſt not his powe and what he is able to do for thee:*to forget*,for *not to conſider*;as Heb 12.5.See ch 40. 27-29.

thy Maker]ch.44.2.Hoſ.8.14.

that ſtretched out the heaven] Chapter 42. 5. and 45.12.

and hath laid the foundations of the earth] ch.48.13.Job 38.4.Pſal. 102.25.

and haſt feared continually every day]Or, *all the day long*, as Pſal. 44.22.Rom.8.36.waſt never free from fear; but lived in a perpetual expectation of death. Heb. 2. 15. notwithſtanding the aſſurance given thee, by God, of his conſtant protection, Chapter 43. 1,2.

becauſe of the fury of the oppreſſour, as if he were ready to deſtroy] Or, *had made* himſelf *ready to deſtroy*; and there were no poſſibility of eſcape. So Geneſis 19. 19, 30. Exodus 14. 10-12.

and where is the fury of the oppreſſour]What is now become of the fury of the Babylonians thine oppreſſours,whoſe fury thou ſtoodſt ſo much in fear of? they are perished,and it is gone,Pſ.9,5,6.& 76.10. ch. 16.4.

V.14.*The captive exile haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail*] Or, *The exile (he that is gone*, to wit, out of his country, as Jer.48. 12. for the word *captive*, is not in the original)*is haſtening to be looſed.* (Heb. *to be opened*,as ch.35,17.Job 12. 18.& 39.5. that have the priſondore opened to him, and to be ſet free from his bonds and reſtraints; *is haſtening to be looſed, for ſhall haſtily*, *or ſpeedily be looſed*. So Gen,41.32. *God is making haſt to do it*,that is, *will do it ſpeedily*,out of hand,)*and he ſhall not die in the pit*, (that ſhall be timely releaſed)*nor ſhall his bread fail*, as in ſieges, and ſuch reſtraint, it uſ doth. See Ier.37.22.& 38 9,10. that which ſome apply here to that ſpiritual food, John 6.27.See chap.33.16.The meaning is: My people, that are at preſent driven out of their own country,and clapt up in holes and dungeons, ch.42.22. ſhall be ſpeedily ſet at liberty; Nor ſhall they periſh in their priſons, and places of reſtraint, for want of food, by delay; nor in their journeying home again, through want of victuals,by the way. See Ch.49.9,10. Yet I cannot omit, that ſome here read the words, *He* (to wit, *the oppreſſour*, that now holdeth you in bondage, ver. 13.) *ſhall haſten*,(that is, *haſtily bring out*, as 1 King.22.9.)*the exile* that is *to be looſed*. Or,as with an alluſion to the Egyptian deliverance, *He haſteneth*, or *ſhall make haſte*, the oppreſſour going to and fro, or *running up and down*, (ſo the word ſeems to be taken, chap.65.1. Jer.2.20.) *to ſet at liberty*; and ſo it is ſaid of the Egyptians, that God ſaid, that Pharao and his followers ſhould (as alſo accordingly they did) come to Moſes, and to his people, and inſtantly preſs them to be gone from among them,Exodus 11.8. and 12. 31-33. and ſo the meaning ſhould be, that God would enforce the Babylonians to do the like by them. But this ſeems not to flow ſo freely from the text, as the former.

in the pit] That is, *in the hole*, or *the dungeon*,as ch.42.22. Zach. 9.2.but the word, here uſed,is applyed commonly to the grave,Job 33.18,24 33.Pſalm.30.9.& 55.23.the rather here made uſe of,becauſe the place of their captivity,ſeemed to be unto them,as a grave and the getting out of the one, as impoſſible, as the riſing from the other,ch.26.19.Ezek.37.11,12.

V.15. *For I am the Lord thy God, that diuided the Sea, whoſe waves roared*] Heb. *And*; as Chap.40.26. or, *I the Lord thy God, am he,that divided the Sea, when his waves roared*;and ſo read,it ſhould have reference to that of the red Sea,before ſpoken of,ver.10.which being effected, by a ſtiff and ſtrong blaſt of wind, bearing back the water, as it were with an hideous roaring noiſe (but I find not where

the word here used doth signifie, *to divide, save*, as any thing, that is cracke or broken, may be said to be divided: and so Job saith, Job 7.5. *my skin cracketh, or breaketh*: and of the Sea, it is said, Job 26.12. *By his power he breaketh the Sea*; as it is commonly rendred: where Interpreters dispute much what should be meant by *breaking of the Sea*. For it cannot be there understood of the dividing of the red-Sea; it being generally agreed, that Job was ancienter then those times: and the most therefore understand it, of *troubling* the Sea, and setting it on working, as Psal.107.25. Jon.1.4,13.and so, also, both the ancient Greek, and the old Latine, here render it, readding the words, *that trouble the Sea, and the waves thereof roar*, Pf. 93.3. Howbeit, because the word, used both here, and there, hath oft in it a notion of *quietnesse*, and *rest*, (See on v.4.) of *troubling*, or *disturbing*, that I can find, no where; I suppose the words may rather, in either place, be rendred, and so also, Jer.31.35 *I the Lord thy God, am he that filleth the Sea*, (that maketh it calm and quiet) *when the waves of it roar*, and being able to rule, and still the raging Sea, and much more able to curb and quiet the rage of man; and to suppresse and quel the power and fury of any oppressour, ver. 33. Pfal. 76.10. chap. 25.5. this exposition the latter branch much strengthens; nor is there any thing wherein the power of God ordinarily more appears, nor whereby in Scripture it is more frequently extolled, then by the quieting and laying of storms and tempests at Sea, and the keeping of that vast and unruly creature within compass, Job 38.8-11. Pf. 65.7. & 77.16,19. & 93.3,4. & 104. 6-9. & 107.23-29. Jer. 5.22. Jon. 1.4-16. Mat. 8.24.27. Mar. 4.39,41. Luk. 8.24, 25.

whose waves roared] Or, *when the waves thereof roar*. Heb. *and its waves roar*. So Proverbs 3. 24. Chapter 44. 14. See Gods people on this ground strengthning their faith, in affurance of all-sufficient protection from God, amidst all troubles, turmoils, and tumults whatsoever, Pfalm 46.1——3. & 65.7. & 93. 3, 4.

the Lord of hosts is his name] Or, *whose name is the Lord of hosts*, as Chap.47.4. & 48.2. and doth not therefore vainly boast of more then he is able to do, having all creatures at command. See Cha. 1.9.

V.16. *And I have put my words in thy mouth*] Or, as some, *I will put*, &c. There is much doubt, and debate, whom these words should be spoken to. Some would have it spoken to the Church of God, to Sion, or Jerusalem: but to it he speaketh in the feminine gender, ver.12. 17. whereas here, in the masculine. Others, therefore, to the people, of whom the Church consisteth, in the last clause of the verse, to Israel, or Jacob; out of whose mouth, God promiseth that his Word should never depart, Chap. 59.20,21. Others, and so most of the Jewish, and some also of ours, conceive that God turneth his speech to the Prophet, whom he had acquainted with his Will, and made choice of to deliver it unto his people, and that in such words and terms, as he had prescribed him, or dictated to him. See the like, Num 22 35. & 23.5,16. Jer. 1.9. and others, lastly, to Christ, whom the Father, had fully opened all his mind unto, concerning what was to be done, in behalf of his Church, and appointed him to acquaint his people with it, Joh 3 32,34. & 5.19,20. & 8.26,28. O. of all the Prophets in general, Christ excepted, fell not excused, by whom, though his gracious promises, to convert to his Church, ch. 49.1.v.12 Luk 24.35. I conceive with those who take the whole passage, as spoken to Esay in particular, thereby to assure his people of the undoubted performance of the things foretold by him, as coming from God himself, who was able to effect them. Yet so, as that they have a further respect to Christ, who, in an higher, and more eminent manner, they also concern. See ch. 49.2.& 61.1,2.

and have covered thee under the shadow of mine hand ?] Or, *with the shadow of mine hand have I covered thee*. See Chapter 49.2.

that I may plant the heavens, and lay the foundations of the earth.] Heb. *to plant an heaven, and to found an earth*: To make a new world a new heaven, and a new earth, Chap.65.17.& 66 22.2 Cor.5. 17, 18.2 Pet.3.13. Rev. 21. 1. that which may not amiss be here underflood, as faid to be done, by Esay ministerially, or prophetically, as the like is faid of Jeremy, by preaching, publishing, prophecying, and giving assurance of the doing of it See Jer.1.10.& 18.9, and the next clause here, by Christ Jesus actually, and effectually, as being the person, by whom the Church is planted and built, Jer.31. 28. Mat.16.18. all things in it are made new, Rev.21.5. and all things both in heaven and earth are reflored and setled, Eph.1.10. Col 1.20. Some, with the ancient Greek, render it, *where with* referring it to the word, *hand*, before mentioned) *I planted the heaven for, & created it out*, by change of a letter, as ver. 13.) *and founded the earth*, as if he had faid; I will protect thee with the same hand, wherewith heaven and earth were built: and some, so long as the *heavens* shall continue *built, and the earth founded*: as containing a promise of an everlasting protection. See on v 6, 8. But I see not how the words of the text, though never so much tortured, will yeeld either of these two.

and to say to Zion, *Thou* are *my people*] Or, *Thou* shalt again be *my people*. See Hosea 1.10.and 2.1,22. Esay, by foretelling Christ, by fulfilling the restitution of the Church, Rom.9. 24-26.

V.17. *Awake, Awake*] Or, *Arı, - arise*. Heb. *Raise, or rouze up thy self*; as ch.64.6. The Prophet, or God, by the Prophet calling upon the people, as some, to awake and rouze up themselves from the sleep of sin, and the drowsinesse of security, 1 Cor. 15.34. because the Apostle seemeth so to apply it, Eph. 5.14. though I suppose another place there alluded to, or, as others, rather, in the first place, at least, and in the literal sense, to raise and rouze up themselves, from that drooping and disconsolate estate and condition, wherein they had long continued, being much dejected and disheartned, during the time of their captivity. See c.26.19.& 52.1. implying, that there should be out of hand, a strange and sudden alteration of that their condition.

stand up] Sit no longer on the ground, nor lye in the dust, as the manner of prisoners, and mourners, is wont to be, 2 Samuel 12. 16, 17. Ezra 9. 3. Chapter 47. 1. See Chapter 52.1.

O Jerusalem] The same with Sion, ver.16. the State and people of the Jews, ch.1.27.

that hast drunk at the hand of the Lord, the cup of his fury] That hast sustained grievous things, inflicted on thee, by God, for thy sins; yea, that beganneth of this cup to others, and hast drunk deep of it, Jerem. 25.15,17,18,29. and 49.12. Ezek. 23.31.

drunk] Afflictions, in Scripture, are commonly compared to some bitter, unpleasant, yea, or poisonous potion, Jer. 8.14. and 9.15. and 23.15. especially considered, as proceeding from Gods wrath, Job 21.20.

at Gods hand] Heb. *from Gods hand*: as ch.50.11. because inflicted on her, by his disposition, in whose hand it is to dispose good and evil, at his pleasure, Pf. 75.6-8 cha. 45.7. Jer. 51-7. Lam. 3.37,38. Hab 2.16.

the cup of his fury] Or, *his cup of wrath*, as the word is well rendred, Deut. 29.28. Job 19.29. Eſt. 3.5. Pf. 38.8. Prov. 15.1. for it fignifies properly and primarily, *heat*. See chap. 42.25. then *anger*, or, *wrath*, as we also use the word *heat*, when we say, *the man is in an heat*: because anger, causing the blood to boil about the heart, heats, and enflames; *while his heart is hot*, Deut. 19.6. whence also the Latine, *excandescentia*. See ch. 5.25. and yet further, because poison heats, and enflames, the same word is used also for *poison*, Deut. 32.24,33. Pfal. 140.4. applyed to the Lords *arrows*, Job 6.4. as here, to his *cup*, and to the *wine*, in his cup, Jer. 25.5. and I see not what should inhibit the rendring of it so here, *his cup of poison*, that is, *his cup tempered with poison*: it hath at least sure, some allusion thereunto. See Jer. 8.14.& 9.15. Lam. 3.15. See also, Rev. 14.10 and 16.19.

cup] The word taken from some certain proportion, or allowance of drink, to servants, or other, at meals; or to marriners, and passengers, sometime at sea, is in Scripture used, sometime, for such a portion of favours and mercies, as God is pleased to afford any. So Pf. 16. 5. sometime, for such a quantity of evils, and judgments, as, in his justice, he deemeth fit to inflict upon any, Psalm 11.6. Lamentation 4.21. Ezekiel. 23.31. Mat. 20.22,23.& 26.39. Joh 18. 11. Rev. 18. 6.

thou hast drunk the dregs of the cup of trembling, and wrung them out] Or, that *hast drunk*, (a defect of the relative, as ver. 22.) *and sucking out, or in drinking sucked out* (as Pf. 75.8. *the dregs thereof shall they suck out, drink*; that is, *in drinking suck out*: for there is no copulative in either place) *the dregs, or lees*, (the word in this passage only used, fignifieth such thick fluff, as sticketh usually to the bottom and comes not so easily away) *of the cup of trembling*, or of *concussion, or horrour*: as the word it comes of, is well rendred Nah 2.3. *the firre trees shall be terribly shaken*: a potion so strangly strong, as makes all that drink it, to stagger, and quake, and shake, in terrible manner, every limb and joynt of them. See an instance of it in Baltasar, Dan. 5.6. yea, in Habakkuk himself, Hab 3.16. at the sight onely of the character, that forewarned it, with the one; at the bare report of it, with the other. So Pfal. 60.2,3. such a potion as made the whole land to shake, as made a terrible earthquake in the whole State; (see chap. 2.19. and Io Zach. 12. 2. where some also render it *poison*, as others, *astonishment*, in the Psalm; for they that render it *slumbering*, as if it imporreth some soporiferous potion, seem to warp from the words original: such a cup they had before drunk, when they were possessed with a spirit of *slumber*, and security, ch. 29.9,10. which was a means to bring on this, that not only rouzed them out of that security, but cast them into a clean contrary fit, and plight of terrour and astonishment, and of this latter, it is here intimated, that the had drunk very deep, when she is said to have drunk it down to the very dregs, yea, to have *drained*, or *sucked out* the very lowest of it, the lees after the rest, that are usually the strongest, and are referred for the worst of wicked ones. Pfal. 76.8. as the Jewish State is faid to have done, both here, and Ezekiel 23.34.

V. 18. There is *none to guide her among all her sons*, whom *she hath brought forth*; *neither is there any that taketh her by the hands, of all her sons*, that *she hath brought up*] Either *that guideth her*, in the former branch, or, *to take her by the hand*, in the latter branch: for the form is the same, to wit, a participle, as also, *of*, or, *from, all her sons*, in either. She had not any one of all those, that had been bred, and brought up in her, neither King, Prince, nor Prophet that,

that was able to sustain, and hold her up or direct her what course to take; when that dreadful oneelion, from that direful potion, before mentioned, v.17. befel her. See c.3.6-8. An allusion to one, that I e ng over-mastered with some strong heady drink, hath none to lead him or to lend him an hand, to keep him from falling down to the ground Jer. 30.12.14.

none to guide her] Heb. *none leading*, or *no leader to her*.

brought up] Or, *reared*. Heb. *made great*, as ch. 1.2.

V.19. *These two things are come unto thee*] Heb. *are happened to thee*: for the Holy Ghoſt doth not wave that term, See Eccl. 8.14. & 9.11. nor our Saviour himself, Luk. 10.31. and it is used of those things, that fall out beyond mans expectation, and fore-fight without his contrivement, or beside his intent and purpose. See the like, ch. 47.9.

who shall be sorry for thee] Or, as some, *who is sorry for thee?* as if it were faid, and yet who takes thine affections to heart? or is at all affected with them, as implying, that she had been utterly abandoned in th m, Jer. 15.5. Lam. 1.12.& 2.15. or, *who shall mourn*, (as it is expected, Job 2.11) or, *lament* (as Pfal. 69.20.) *with thee*: or, *who shall bemoan thee?* as it is rendred, Jer. 15.5. Nah 3.7. for it hath not a bare notion of *sorrow*, or *grief*: but such an expection of a fellowfeeling of the miseries of another, whereby the same is made known unto him, and that for this end, to help, if it may be, in some degree, to lighten, and lessen his heavinelle and grief: and both in some of the places before mentioned, Job 2.11. Pf. 69.20. Jer. 15.5. and in this.

desolation, and destruction, and the famine, and the sword] Heb. *desolation, and contrition, or breaking*, as we say, *to shivers*: for from hence our *shivers* seems to come. So Chap. 1.28.& 30.13,14 He spake of two, he reckoneth up four; the question is, how this seeming difference may be reconciled? Some, by the two, at first propounded, understand those two before related, *desolation*, or *affliction*, from the wrath of God, by the enemy, from abroad, called also, *Gods cup*, Jer. 51.7. ver. 17. and want of consolation, of means to relieve and support her, from any of her own, at home: none of them affording her, or being able to render unto her, *the cup of consolation*, Jer. 16.7. ver. 18. both also here intimated: in the numeration of evils, the one; in the questions concerning the condoling with her, and comforting of her, the other. See ch. 54.11. Others suppose that those two evils, are contained in these four terms; the evils comprized in them, though bran hed into four sprigs, yet reducible to two heads, to wit, either, evils during the siege of the city, *hunger, and sword*, and evils, ensuing the surprisal of it, *desolation, and destruction*, or, evils concerning the city, *desolation, and destruction*, and evils concerning the citizens, *famine and sword*: or, as some others, supposing them to be twice repeated, *desolation, and destruction*: and again, as the same, in effect, with the former, *famine, and the sword*, that is, as it he had faid, *desolation by famine, and destruction by the sword*: but these latter seem more coact: the first to have leaft force, the rather for that these four here mentioned, were all ingredients of that cup of wrath, that poisonful potion, that God in his juſt judgment, had deſervedly reached out to them, *by whom shall I comfort thee*] Or, *whom shall I make to comfort thee?* as some: but that without example; rather as our version. By *whom*: a defect of the particle, as ch. 63.12. By whose help, or ayd, should relief be procured for thee? as Nah. 3.7. or, by what example of others, that have been in like diſtreſs, ſhould I allay to miniſter comfort to thee, as implying, that her calamity was matchleſs, without example, or precedent. So Lam. 2.13. The former ſuits better with that before, ver.18. and that after, ver.20. The preposition is wanting; as Pſalm 17. 14. Now all this is here inferred, to ſhew, that notwithſtanding this her forlorn, and deſperate condition, God was able to raiſe, and reſtore her, and would do it.

V.20. *Thy sons*] Of whom, ver.18.

have fainted] Or, *do faint*: as Jon 4 8. Amos 8.13. they that ſhould help to relieve, and ſuſtain thee, v.18. or, to conſole with thee, and comfort thee, v.19. are in as bad plight, as thy ſelf, Lam. 1.11, 12.& 2.11,12.

they lye] *they faint, they lye*; that is, they lye fainting: as, *they hasted, they forgat, for they soon forgat*, Pſal 106.13.

in the head of all the streets] That is, in the city of Jeruſalem, at the end, beginning, or entrance of every ſtreet there, where they either had been ſurpriſed, and ſeized on, by the enemy, like beaſts, taken in a toil, Lamentation 4.18-20. Ezek. 19.4,8. or, lay ſtarved, and pining with famine, for want of food. Lamentati. 2.19. and 4.5. *head of the streets*, Nah. 3.10.as, *head of the ways*, Ezek. 16. 25.31.

as a wilde bull in a net] As that fierce creature, when he is taken in the huntſmans toil, and ſo matched, and entangled in it, that he is by no means able to wind himſelf out, though having clean ſpent himſelf, by ſtriving to no do: what creature it ſhould be, that is here mentioned, the Jewiſh Doctors themſelves are very uncertain. Some of them tell us, it is a kind of b rd, or fowl; but of what kind they ſay not: and that it is apparently falſe, for it is mentioned among the beaſts allowed for food, Deut. 14.5. and it is therefore moſt generally agreed on to be a beaſt, which ſome of the Jewiſh Maſters affirm to be a kind of *wild ox*, or *bull*; which our verſion followeth, nor do thoſe ſeem to have been ſtrangers from the ſame notion, that render it, *Bubalus*, a *Buffil*, or a *Beaſt*: for how ſoever the word *Bubalus*, is, with the ancient Greeks and Latines, the name of a beaſt in Affrick, not much bigger then a calf, and shaped ſomewhat like a ſtag; whereof, ſee Oppian I.2. Yet Pliny telleth us, l. 8.c. 15. that even in his time, the common ſort of people had begun to give that name to the *Bos*, a kind of wilde ox, in, that Germany bred, whereof Cefar, in his firſt book of his war with *the Gallos*, telleth, that ſome were not much leſs then an Elephant. See on Chap. 34.7. The ancient Greek verſion, and old Latine Tranſlation in Moſes, render it *Oryx*. This Ariſtotle, in his *hiſtory of living creatures*, l.2.c.1 faith, is ſingle horned, and cloven footed: and ſo Pliny, in his *natural hiſtory*, l.11.c.46. who to ther, l. 8.c 53 affirmeth it to be a kind of *wild goat*, whoſe hair groweth toward his head. But Oppian, in his *hunting-treatiſes*, l. 2. deſcribeth it, as a very fierce beaſt, not much leſs then the *Libyan lion* in height I ſuppoſe he meaneth, rather, then for bulk or body: with up right, manly, exceeding hard, and ſharp horns, wherewith he would venture upon any beaſt, wild boar, wild bull, leopard, or lion. and this Author may the better be herein credited; becaute in his time, this beaſt came to be exhibited, in publike ſhews, at Rome, where Martial telleth us, it coſt the price of many a dog, l.13. Epigr. 95. to thoſe things that Ælian, and Oros relate of it, ſeem fabulous. But the conjecture of ſome other, to me, ſeems more probable; who conceive the Hebrew, *Io*, or *Thoſ* (for that is the name of it, both here, and in Moſes,) To be the ſame with that, as in name they agree, which the Greeks, and from them, the Latines call *Thos*, reported to be a kind of *wolf*, longer railed, but shorter legged, and yet ſwifter, becauſe nimbler; then the ordinary wolf, living by prey, net of himſelf prone to set on man, though not fearing him neither; but fighting with dogs, and lions, Ariſtotle, l. 2. c. 17. & l. 6. c. 35. & l. 9. c. 44. Pliny, l. 8. c. 34. & l. 10. c. 74 Oppian addeth in his *hunting-treatiſes*, l. 3. and in his *fiſhing treatiſes*, l. 1. that they are a mungrel kind, bred between a *wolf*, and an *ounce*, and do prey much upon Deer.

in a net] The word ſignifieth a *net*, or *toil*, ſet to take beaſts in, Pſalm 141. 10. the preposition is wanting, as Pſalm 35.7.

they are full of the fury of the Lord] Heb. *being full of heat*, or *wrath of the Lord*. See on v. 17. that is, of calamities, thence proceeding, ch 9.19. Rom. 2.8 9.

of the rebuke of thy God] See on ch. 50.2.

V. 21. *Therefore*] Or, *Notwithſtanding*. So the courſe of the context neceſſarily requireth it to be rendred. Notwithſtanding this thy forlorn, helpleſſe and hopeleſs eſtate, that in mans eyes may ſeem altogether irrecoverable, yet the Lord will alter thy condition, and raiſe thee up out of it, and reſtore thee to thy former luſtre again. See the like uſe of this particle, ch. 30.18. Jer. 16.14. & 30.16.

hear now this, thou afflicted, and drunken, but not with wine] Not drunk, at preſent, with ordinary wine, or ſtrong drink, as thy people had too much wont to be, when they revelled it in the times of thy better eſtate, ch. 5.11, 12.& 22.13.& 28.1,3,7. Hoſ. 4.11. what time thou waſt drunk alſo, as well with pride and ſecurity proceeding from the height of thy proſperity, Chapter 29. 9, 10. Jeremiah 2. 31. and 22. 21. as thou art now, with exceeding vexation of mind and ſpirit, ariſing from the depth of thine adverſity, Lamentati. 3.15,19. but with that ſtrong potion, in Gods cup of wrath, ver. 17. and the dismal effects of it, which makes all that drink wrath, ver. 17. and the dismal effects of it, which makes all that drink deep of it, as thou with others haſt done, not drunk only, but even mad drunk, and to fare as perſons diſtracted, Jer. 25. 16. & 51.7. Ezek. 23.33.34.

V. 22. *Thus saith the Lord, the Lord and thy God, that pleadeth the cause of his people*] Whom, being their Soveraign Lord, he hath undertaken to protect. See ch. 49.14.& 50.7,9,10. Heb. *will plead*. So Chap. 49.25. Jeremiah 50. 34. not, by a meer verbal, or vocal; but by a real, and active plea, as Ezek. 38.22. a defect of the relative, as v. 18.

Behold ,] A note prefixed, to ſtir up, not attention only; but admiration, upon conſideration, and contemplation, of the ſtrange change and alteration that was now to enſue. So chapter 10. 33.

I have taken out of thine hand] Or, *I will take out of thine hand*: that which I put formerly into thine hand. Jer. 25.17, 18. I will do that for thee, that none of thine can do, v. 18, 20. I will alter thy condition.

the cup of trembling] Whereof, ſee on v. 17.

even, the dregs of the cup of my fury :] Or, with *the dregs of my cup of wrath*. See verſe 17. that is, together with the dregs thereof: the noun repeated for the pronoun, as Jer. 12.4.2 Tim. 1.18. the former particle ſuppl yed, as ch. 5.9. this latter, as chap. 34.15. and 35.4.

thou shalt no more drink it again] Heb. *thou shalt not add to drink it further*; that is, either *thou ſhalt drink it no longer*, as ch. 23.12. or, *thou ſhalt not drink it any more*, as Gen. 8.21. See ch. 54.9. But the former rather.

V. 23. *But I will put it into the hand of them that afflict thee*] I will remove my wrath from thee; and I will pour it out upon them, that have been thine oppreſſours, ch. 49.26. See Lam. 4.21.

But]

But] Heb *And*, which may alſo be here retained.

that afflict thee]Or,*vex thee*; as Job 19.2. or, as ſome, *oppreſſe thee*; ſuppoſing it to be the ſame with that, Chapter 49.26. altered only by a ſmall ſlip of the Scribes pen: but there is no need to queſtion, or alter the reading, the word whereof it comes regularly, being oft uſed for to *vex*, or *afflict*, Lam. 1.5.12. & 3.32.

which have ſaid to thy ſoul] That is, *to thee*, as Pſalm 3.2. and 11.1.

Bow down, that we may go over] That have troden thee down, and trampled upon thee as a deſpicable people: an alluſion to the inſolent uſage of thoſe Eaſtern Kings, to ſet their feet upon the necks backs, and bodies, of conquered perſons, and to make them, as their foot-ſtools. See Joſh. 10.24. Pſal. 66.12. & 110.1, ch. 10.6. Jer. 22. 10.

go over]Or,*go over thee*: the pronoun ſupplyed as chap. 49.7. and 58.9.

and thou haſt laid thy body as the ground] Or, *and lay*(the words ſtill of her inſolent matters,the future, as oft, in an imperative notion for 2 Sam. 2.3. *Ioſh* back ch. 38.17 & 50.6. Prov. 20.13. & 19. 29. & 26.3.) *as the ground*, for us to tread on. See Pſ. 44.25. & 119.25. cha. 52.2.

and as the ſtreet to them that went over]Or, *as the ſtreet to paſſengers*: that we may as freely tread upon thee, and go over thee, as men go along the ſtreets.

CHAP. LII.

Verſe 1. *Awake, Awake*] The former part of this Chapter, unto verſe 13. ſeems to be no other, then an appendix to the foregoing Prophecy, or Sermon, running all along in the ſame tenour, with the latter part of it, and very aptly cloſing with it.

Awake]Or, *Ariſe*. The Prophet calleth upon Sion to do that her ſelf he is, which ſhe had called upon God to do for her before, c. 51. 9.10 wit, to rouz up her ſelf, and pluck up her ſpirits. See ch. 51.12.& 60.1.

put on thy ſtrength, O Zion]Be of good courage, and make it to appear that thou art ſo. See ch. 51.9.

put on thy beautifull garments, O Jeruſalem] Heb. *thy garments of beauty*, or *bravery*, as it is rendred, ch. 3.18. put of thy priſon garments, thy captive attire, thy mourning weeds, thy ſervile garb, lay aſide now thy wonted rayment, and put on thy beſt and braveſt apparel; thine eſtate being clean altered, and changed for the better. See Gen. 27.15.& 38.14.&41.24. Rut 3.3.c. 61.10. Jer. 52.33. Zach. 3.4.5.

the holy city] Heb. *city of holineſſe* as c. 48.2. Now being purged and refined, as having paſſed thorow the furnace, by the fire of affliction, to be reſtored to her former purity again, Chap. 1.25.& 4.3.4.&62. 12.

from henceforth there ſhall no more come into thee the uncircumciſed, and the unclean] Heb. *there ſhall not add that ſhall come into thee, or againſt thee*: as the particle is uſed, Num. 23.21,23. for the ſyntax, ſee the like ch. 29.1.& 47.5. Hoſ. 1.6. Thou ſhalt no longer be polleſſed, nor thalt any more be invaded by heathen people, as by the Syrians, Aſſyrians, Egyptians, and Chaldeans, thou haſt been, 2 King. 16. 18. 23, 24, 25. Chapter 63. 18 Lamentation 1.10. See Chapter 60.18.& 62.8.or, wicked ones thall not harbour with thee, chap. 35.8.and 60.21.and 62.12.Rev. 21.27.But the former here rather.

V.2 *Shake thy ſelf from the duſt*] That thou fateſt in before, as a mourner, Job 2.8.& 42.6.or, layeſt along in, as a priſoner, or captive that are wont to lye, diſregarded, and ill-intreated, on the bare ground, and in the duſt, Pſal. 7.5.& 44.25.& 119.25. Or, *ſhake the duſt from thee*, wh. h thou haſt gathered, by lying flat on the ground while thou waſt made, as a common foot-ſtoole, for thy proud, and ſtately Lords, and Maſters to tread upon. See ch 51.23. which this may well reflect upon,and there ſeems an hypallage,or inverſion in the words, *Shake thee from the duſt, for ſhake the duſt from thee*. So in the next clauſe.

Ariſe, and ſit down O Jeruſalem] Rather, *Ariſe, ſit up, O Jeruſalem*:for the copulative is not in the text,and the word of *ſitting*, is here uſed, not for ſitting *down*, but for *ſitting up*, as Gen. 27. 19. where Jacob to his Father Iſaac, that lay bedrid, *ariſe, ſit up*. As Babylon is commanded, to *come down, and ſit in the duſt*, ch. 47. 1. ſo is Jeruſalem here willed, to *riſe from the duſt*, and *ſit up*.

looſe thy ſelf from the bands of thy neck] That is, *looſe the bands from off thy neck*:as priſoners, or captives,are wont to be faſtened with,by the neck,to come poſt, or ſtaple, or one to another,as beaſts in a yoke. See Jer. 27.2,8, 12.& 28.12,14. Lam. 1.14. So Jer. 40.4. *I looſe thee from the hands on thy hands*, for *I looſe the hands from off thy hands*; or, them, from off thee.

O captive daughter of Zion] Or, *Daughter Sion*. See Chapter 1.8.

V.3. *For thus ſaith the Lord, Ye have ſold your ſelves for nought*] *ſold you not*: but ye ſold your ſelves by your ſins, or *ye were ſold for your crimes*: for the Hebrew text ſaith no more. the Babylonians to whom ye were ſold, paid me, whole ſervants ye were, nothing for you, not ſo much as thanks, Pſal. 44.12. ie that I gained nothing by the ſale of you, but reproach from the hands, and mouthes of thoſe, unto whom ye were ſold, ver. 5. Dan. 1.2.& 5.2, 3. 24.

and ye ſhall be redeemed without money] Heb. *without ſilver*, as Exod. 21.11. Chap. 55.1. I will require you back from them again, without ranſome, Chap. 45.13. So that Gods argument runs thus; Ye were my people, I had intereſt in you; the Babylonians have gotten you into their hands; they pretend to hold you, as good purchaſe; but I had never ought of them for you: and there is no reaſon, therefore, but that you ſhould be reſtored without ranſome. Thus doth God plead the cauſe of his people. See ch. 49.24.25. and 51.22.

V.4. *For thus ſaith the Lord God*]Heb. *the Lord Jehovah*:as ch. 50. 4, 9.

my people went down aforetime, into Egypt, to ſojourn there] in time of famine, Jacob went with his whole houſhold thither, Gen 46. 6.

went down]See ch. 30.2.& 31.1.

into *Egypt*] The particle is wanting, as alſo in thoſe texts.

and the Aſſyrian oppreſſed them with out cauſe] The Interpreters do exceedingly diſſent about the ſenſe of theſe words: Some by *Aſſur*, here, would have Pharao underſtood, the Egyptian King, for his cruelty towards Gods people, and his evil uſage of them, termed *Aſſur*; becauſe therein reſembling the Aſſyrian King. Some of them proceed ſo far, as to affirm, that that Pharao, which oppreſſed Gods people in Egypt, was no Egyptian; for he would there have known Joſeph; but an Aſſyrian, Exod. 1.8. So the meaning ſhould be. My people did not invade Egypt in warlike manner, but came thither to ſojourn; and during their abode there, did them no wrong, but were beneficial to them, preſerved them alive from perishing through famine, by their ſtoreſight, and built them divers cities, Gen. 47.19. Exod. 1,11. and yet they oppreſſed them, and deale very cruelly with them, Exod. 1.13,14,16. But this expoſition is built upon a very forced interpretation, and a meer groundleſs, yea, an improbable, conjecture. Others, by *Aſſur*, here, underſtand the King, or Kings of Aſſyria, and ſome, Salmaneſer, that had carried captive the ten Tribes, 2 King. 17. 11. Some, Tiglath-Peleſer, and Sennacherib, that pilledged and plundered the other two, 2 King. 16.8,17,18.& 18.13-17. the one called in by Ahaz; the other indeed, becauſe Ezekiah had at firſt revolted from him; yet after his ſubmiſſion, and compoſition made, contrary to his covenant, befeeting, and diſtreſſing Jeruſalem, Ch. 33.8. Others again, by *Aſſur*, or the Aſſyrian King, underſtand the Babylonian, Nebuchadnezzar, ſo called, ſay they, becauſe Babylon was ſometime ſubject to the Aſſyrian, and the Kingdome of Babylon, a branch of that Empire. See 2 King. 17.24.2 Chro. 33.11. and the Babylonian was afterward poſſeſſed of that Monarchy, which the Aſſyrian Kings had held before. Now again among them, there is ſome diſſent about the connexion of this latter branch of the verſe, with the former: for ſome knit them together, as our verſion, with a copulative, ſo the firſt, they went down into Egypt, and Pharao cauſelеſly wronged them,and ſo ſome of thoſe alſo, that go with the latter branch, aplying from the latter branch, what was implyed, but not expreſſed in the former; the Egyptians, at firſt, wrongfully oppreſſed them, when they ſojourned with them, and the Aſſyrians, and the Babylonians have of late done the like. Others give the copulative, an adverſative notion; *and*, for, *but*, as Ch. 29.13. and 33.5. and they conceive the context to run thus; My people did, of their own accord, ſometime, go down into Egypt, where they had means afforded them, that kept them from periſhing by famine, and were there ſeated in the beſt, and richeſt part of that land, Gen. 47.4,5,6, 11,12,27. now, by this means they became Pharao's Subjects, and he might juſtly claim that intereſt in them, and refuſe therefore to part with them: but you Aſſyrians, and Babylonians, can make no ſuch claims; you have violently invaded them; by force tranſported them out of their own land, into your dominions. If I compelled them to deliver them, and plagued them, for their evil uſage of them, Deut. 26.5,6. I may much more juſtly both conſtrain you to re-deliver them, and chat freely too; and take vengeance alſo upon you for the wrongs that you have done them, having, for nothing, without any juſt cauſe on their part given you, afflicted, and oppreſſed them: and it may indeed be ſo underſtood; for howſoever it be true, that Gods people had, at his hand, deſerved what ſoever at their enemies hand they had endured; and that God had, for their ſins juſtly given them up into their hands; yet they intended nothing leſs, whatſoever they might pretend, then the executing of Gods judgment, or the righting of the wrongs done to him, whom they both otherwiſe, and even therein alſo, wronged much more themſelves; they minded nothing but the ſatisfaction of their own ambitious humours, the wrecking of their wrath, and the exerciſing of their cruelty upon them. Chap. 10.5-14.& 47.6. Jer. 50.7,17. So in the Pſalms, Gods people complain to God, of their cauſeleſs ſufferings, in regard of their enemies; becauſe, though they had treſpaſſed againſt him, yet, they had not treſpaſſed againſt them, Pſal. 7. 3-5, 8, and 25.18,19,21.& 35.7,12,24.&41.4-9.& 69.4,5. Among this great

great variety, all circumſtances weighed, I concur with thoſe, who underſtand this latter of the Aſſirians, as the words expreſly give it; which I ſuppoſe may well comprehend the whole race of thoſe Kings above mentioned, with their Aſſur, that had from time to time inflicted either houſe, as well that of Judah, as that alſo of Iſrael, as the like is thereby deſigned, Jer. 50.17. and I conceive, that the ſufferings of Gods people by the Egyptians, are intimated, as well in the former branch of the verſe, as by the Aſſyrians in the latter: yet not ſo much the cauſeleſneſs of the wrongs done them, as the fruitleſneſs of their ſufferings, in regard of any gaine that God got thereby, to be intimated in the word, *for nought*: as Pſal. 44.12. *for nothing of wealth, or worth*.

V. 5. *Now therefore what have I here ſaith the Lord, that my people is taken away for nought?*] The words are in the Hebrew word for word, *And now what to me here, that* (as Job 11. 6. ver. 6) or, *when* (as Job 3. 22. for the word may ſignifie either) *my people is taken away freely?* Now this moſt Interpreters take, as reflecting upon the words foregoing. Some expounding it, what ſhould I doe? ſhould I ſit ſtill, and doe nothing, when my people when my people are thus cauſelеſly oppreſſed, and detained from me injuriouſly? or, what ſhould I do, but deliver my people, as formerly, in the like caſe, I have done? Others, what do I here, to wit, at Jeruſalem, when my people are in Babylon, and doe not rather haſt thither to deliver them thence? Others, again, What do I here, to wit, at Babylon, as kept in captivity with my people, in a prophane country, in a ſtrange land, from my Temple at Jeruſalem, Pſal. 137.4. I conceive this verſe to be of a diſtinct ſubject from what was mentioned in the former: he had pointed at two ſeveral oppreſſions of his people, in the words foregoing, both paſt, and gone; the one by the Egyptian, the other by the Aſſyrian: he now paſſeth on to the third, that was preſent, and concerning which he was dealing with his people, at preſent: for the Prophecy is delivered, as to the people held by the Babylonian in captivity, aſſuring them of ſpeedy deliverance out of it.

Now therefore] Or, *And now*: as the Hebrews is, at this preſent.

what have I here,] Heb. *what to me here?* what accreweth unto me? what gaine get I by this preſent oppreſſion of my people, more then by either of the former?

that my people is taken away for nought?] Or, *when*, or, *ſince that*: as Job 38.5.or, as ſome,*for my people is taken away for nought*: and ſo the particle is taken, chap. 28.27. but I adhere rather to the former.

is taken away] So the word ſignifies, Pſal. 51.12. Hoſ. 4.11.and 13.11.or, (for ſo it may very well be rendred,) *is led away*, or, *is carried away*: as Gen. 12.15. to wit, captive; as Jer. 48.46. oppoſed here, to their voluntary deſcent into Egypt, ver. 4.

for nought] As before, ver. 3. my people are taken from me, and carried away, and I receive nothing at all for them. Have no more now from the Chaldeans, then from the Aſſyrians before.

they that rule over them, make them to howl ſaith the Lord;] Their Lord-like Maſters (chap. 26.13. and 49.7.) uſe them with extream cruelty, chap. 47.6. they ſuffer much, and I receive nothing, for all the hard ſervice my Servants endure.

and my name continually every day is blaſphemed] That is all I had from the Aſſyrian before,chap. 37.4,6,17,23,24,29. and that is all I get from the Babylonian now, Dan. 3.15.& 5.23. chap. 14.13, 14. Ezek. 36.20,23. as my people ſuffer in their perſons, ſo I my ſelf, in my reputation, being deemed unable to deliver my people. Thus prophane perſons, by the ſufferings of Gods people take occaſion to blaſpheme, and to inſult, even over God himſelf, Pſalm. 3.8.& 42.3.& 74.22,23.& 89.50,51.

every day] Or,*all the day* long: and thus rather for the article as Gen. 6.5. Pſal. 44.22. chap. 51.13. Rom 8.36. which is wanting; when it is, *every day* as Pſal. 7. 11. & 140.2 & 142.5.

V.6. *Therefore my people ſhall know my name*;] I will no longer endure this loſs and reproach: but I will make my power known, by the deliverance of my people, Pſ. 106.8. chap. 49.26.& 63.14. it may ſeem to have an eye to Gods words unto Moſes, Exod. 6.3. I will make my ſelf known to my people, by my name Jehovah, as I did to them in Egypt, by making my Word good, by fulfilling my promiſes.

therefore they ſhall know *in that day*] A ſupply from the former branch; as Gen. 1.16,0. 1 King. 10.11.

in that day] At that time, when this is effected; as chapter 26.1.

that I am he that doth ſpeak; behold it is I.] That is not Eſay, or any other my meſſenger, but I the Lord, that ſpeak by him; who now foretel and promiſe, what I will then fulfill and perform, chap. 42.9. & 48.3,5. *that it is I that doe ſpeak*, ſaying (ſupplyed as Pſal. 105,14,15.) *Io*, here I am, ready to doe what I have undertaken, and by promiſe engaged my ſelf to make good. See chap. 42.27. and 65. 1. There is a tranſition in the words, with a repetition of the particle intervenient, not unlike that, chap 59.18.

V. 7. *How beautiful upon the mountaines are the feet of him that bringeth good tidings.*] The joyous and gladſome entertainment of thoſe that ſhould bring tidings into Judea, and unto Jeruſalem, of the diſſolution of the Babylonian captivity. Nah. 1.15. and of thoſe, much more, that ſhould publiſh ſalvation, purchaſed by Chriſt. Rom 10. 15. Gal 4. 15, 16.

How beautiful] Or, *comely*, or, *ſightly*, as Prov. 19.10. and 26. 1. Cant. 1. 5,10. and 2. 14. or,*delightful*, or *deſireable*, Jer. 6.2. for that, the root it ſpringeth from, doth ſtill, and properly ſignifie.

are the feet] How welcome will ſuch be when they come; *feet*, or *foot*, for the perſon himſelf, ſay ſome,as Pſal. 58 16 & 119. 59. Prov. 6.18 & 7.11.or, how welcome will their coming be? *foot*, and *feet*, for coming, ſay others, as Gen. 30.27. 2 King. 6.32. yet there ſeems here to be ſome emphaſis in it, as if it were ſaid, the very *feet*, of ſuch, though ſweaty, duſty and dirty with travel, yet will be deemed deſireable and amiable unto Gods people, in regard of the tidings they bring to them; and they ready to fall down at them, as ready even to kiſs them. See Act. 10. 25.

upon the mountains] Alluding either unto ſuch high places, on which beacons, and wach-towers, were fituate, which thoſe were wont to get up unto, thence, by ſome ſigne given, to call people together, that had ſome meſſage, or tidings, to publiſh unto them, Chap. 40.9. or,to the mountains, rather, that Jeruſalem was environed with, Pſal. 121.1.& 125.2. and he ſeems to ſpeake, as if he ſaw meſſengers coming over theſe hills, to bring tidings from Babylon to Jeruſalem, of the captivity broken up. See the like Chap 13.4.

of him that bringeth good tidings] The word *good*, ſhould be in a different character; for the word is indefinite to good, or bad. See chapter 40.9. *of him that bringeth good tidings*; that is of the Prophet Jeremy, ſaith one, that deſined the time of the captivity, Jer. 25. 12.& 29.10. Dan. 9.3. but poor Jeremy found but very ſorry intertainment among his people, for all that his determination: Nor is it probable, that people would be ſo much taken, and ſo deeply affected with a prediction of a deliverance, to come leventy years after, from a very calamitous captivity, that they were then ſuddenly to enter into. The word is rather taken collectively, and indefinitely, not aiming at, or pointing to, any one in particular; but intending any whatſoever, one, or more, that ſhould come with ſuch tidings. See Chap. 40.9.& 41.27. as in ſuch cales men are wont to contend, to goe one before another, and to ſtrive who ſhall bring the good news firſt, 2 Sam. 18.19-23. See Ier. 50. 8.

that publiſheth peace] Heb. *maketh to hear*; as Neh. 8.15. *peace*, that is proſperity and welfare; as chap. 48.18.

that bringeth good tidings of good,] A ſuperfluous repetition; it would be ſimply rendred; *of him that bringeth good* or, *glad tidings*: for the word here uſed ſignifieth either, 1 King. 22.8. Prov. 15.15. Zach. 9.17.

that publiſheth Salvation,] Deliverance, Corporal, by Cyrus; ſpiritual, by Chriſt, Chap. 51.5. Heb. *that maketh to hear*; as before.

that ſaith to Zion, Thy God reigneth] Thy God hath manifeſted, and magnified his royal power, by the deſtruction of his enemies, and the deliverance of his people; but chiefly, and principally, in his ſpiritual Kingdome erected, and exerciſed by his Chriſt, Pſal. 93.1.& 97.1.& 99.1. 110.1-7. & 146.10. Rev. 6.2. & 11.15. and 19. 6.

V. 8. *Thy watch-men ſhall lift up* their *voice*] Heb. *the voice*: the pronoun wanting, as chap. 49.22.23. Of another ſyntax, ſee anon. Thy Prophets and Teachers, (Chap. 60.10. Ezek. 3.17.& 33.7. Heb. 13.17.) ſhall with much joy, and loud voice, publiſh thy deliverance. See Chap. 40.9. an alluſion, as before, ver. 7, ſo here as ſome think, to the manner of thoſe that bring tidings, and tell them aloud, in high places, that as many as may be, may hear them; but the term of *watch-men*, ſuits not ſo well to ſuch. I rather take it, to have an eye to thoſe, that are placed upon watch-towers, to eſpy, and give notice of the approach, or coming afar off, of any that may be deemed to come for relief, in ſtraits, or with good tidings after ſome great battel fought, conqueſt atchieved, or the like. See 2 Sam. 18.24-27. as the former ſort, the tiding-bringers are ſaid to appear on the hills, not far diſtant from the city, ver. 7. ſo the watchmen from the walls, and turrets, about the city, who either deſcrying them afar off, and by their geſture, or other ſigns, diſcerning that they come with good tidings, or receiving, as the uſual manner is, the report of things firſt from them, ſhall, in the manner here mentioned, publiſh it to others. See 2 King. 7. 10, 11

with the voice together ſhall they ſing:] So Chap. 51.11. *they ſhall come with ſong*, or *ſinging to Zion*: But the particle expreſſed there is wanting here; as chap. 33.5. and oft elſewhere. But ſome therefore thus render the context; As for *the voice of thy watch-men*; or, as others, *the voice of thy watch men*, without ought elſe prefixed, (which I take to be the better, as Cant. 2.8. as if he heard the one now ſaw the other before. ver. 7. and were ravithed at the hearing of the one, at the ſight of the other,) *they lift up the voice, they ſing together*; and this reading, the points, and pauſes, in the Hebrew, encline to. Some think it hath ſome reference, either to the ſinging and thouting of the Prieſts and Levites, and others, at the foundings of the Temple, Ezr. 3, 10,11. or to their ſinging together after ward in the Temple, at the dedication of it after it was built, Ezr. 6. 16. but they were works of a later date, then this here reſpected.

for they ſhall ſee eye to eye, when the Lord ſhall bring again Zion.] They ſhall clearly, and evidently, behold thoſe things fulfilled, that had before by them been foretold, thoſe things performed that had been promiſed 1 Per. 10-12.

eye to eye] Num. 14.14. *face to face*, Gen. 32.30. and *mouth*

to-morrow, Num.12.12. See Jer. 32.4.

when the Lord shall bring again Zion.] So is the word generally rendred, both here, and Psalm. 14.7, & 53.6. & 126.1. in all which places yet it seemeth to be word for word in the text *when the Lord shall return again to Zion*, with a want of the particle *to*, as, chap. 35. 10. and 51. 11. and it may well be so rendred also in thole places of the Psalmes ; *when the Lord shall turn to the captivity of his* people ; and, *when the Lora turned unto the captivity of Zion* : when in mercy and favour, he turned again to them ; as Num. 10. 36. Psal. 90.13. chap.63.17. so the sense will be, *when the Lord shall return unto Zion* again; either to his people that had sometime held it, but had been dispossessed of it, and detained long from it, or, to the place it self, to take up his abode, & make his residence again there, as in former time he did. Psa. 132.13,14. & 51.9. for God is laid to come along with his people, in the front of them, at their return, ver. 12 they shall clearly see God himself returning, in conspicuous manner, together with his redeemed ones unto Zion. And this way the most of the Jewish commenters go: Nor can it be denied, but that the word, in the form here used, is commonly, almost generally, intransitive ; and signifieth, not to *reduce*, as in another form, but *to return*. Howbeit, some places there are, wherein it seemeth to require a transitive notion, as Job 41.18. *the Lord turned the captivity of Job*, & Nah. 2.2. *The Lord hath turned the pride of the excellency of Jacob*; and so without any supply, it may well be here as our version hath it. See Jer 30.3,18.

V. 9. *Break forth into joy, sing together, ye wastes places of Jerusalem* :] That have lien long ruined, but shall now be re-edified, chap.44.28. Heb *wastes*; as chap.49.19. & 51.3. See chap.14.7. and 35.1. & 44.23. & 49.13. and 45.1. and 55.12.

for the Lord hath comforted his people,] Returning in mercy to them, ver.8. See chap.51.3.

he hath redeemed Jerusalem.] See her at liberty again, ver.3. See chap. 44.23. & 48.20. Luk.1.68.

V. 10. *The Lord hath made bare his holy arm in the eyes of all the nations* :] Or, *hath stripped up his arm* ; as alluding to the gesture of those, that strip up the sleeve of the arm, to strike the more readily with it. See Ez.30.4.7 chap 53.1. *arm*, for *power*, as chap. 51.9. which place this seems to reflect upon. The Lord according to your desire, and suit to him there, hath raised up himself, and wrought forth both his might, in most conspicuous manner, in the sight of other people, as well as your own, that they cannot but take notice of his handy work, both in your adversaries destruction, and in your deliverance, Psal.98.2. chap. 26.11.

holy arm ; Heb. *arm of holiness* ; as Psal. 98.1.

in the eye] For, *in the sight*, Psal 98.2. 2s, *in the ears*, for, *in the hearing*, Chap. 36.11.

and all the ends of the earth shall see the salvation of the Lord] Or, *that all the ends of the earth may see*; as Chapter 41.20. 22 or, *so that all the ends of the earth have seen*; as Psalm. 98.3. *the salvation of the Lord* ; wh.ch he hath wrought for his people, Chap.49.26. wh.ch shall be so remarkable, that notice shall be taken of it, even in the remotest parts of the world, on every side, unto the lands end, Psal. 67 8. & 98.3. Mic 5.4. Luk.3.6.

V. 11. *Depart ye, depart ye, go ye out from thence* :] Get ye with all speed out of Babylon, ye that have been hitherto detained in captivity there, Chap.48.20. & 62. 10. Jer 50.8. & 51.6. 2Cor.6. 17. Rev. 18. 4.

touch no unclean thing,] Keep your selves pure and clean, free from heathenish and idolatrous defilements, 2Cor.6.17. and 7.1. 1Tim.5. 22. Jam. 1 27. an allusion to legal pollutions, contracted by touch, Lev. 11. 24.39 & 22.4.6. Col.2.21.

Go ye out of the midst of her] Or, *out of her*; as chap 5.8. to wit, out of Babylon, as before : a double repetition redoubled

be ye clean, ye that bear the vessels of the Lord.] Either ye that are to bear back the holy vessels that Nebuchadnezzer had carried away to Babylon, being by 70 yeas, now restored, Dan. 1.2. 2Chron. 36.7. Ezr. 1.7,8 11. See the charge, by Eldras, given unto them, Ezr 8.28 or, ye Priests that are to handle them in your ordinary ministrations, Lev 16.23. Num.4.5,15. & 19.13.19. Ezek. 22.26. Hag. 2.13,14. and so all Christians called to be Spiritual Priests, 1Pet.2.5,9,13. Rev. 1.6.

V. 12. *For ye shall not go out with haste*,] Or, *in haste*; hastily as they were enjoyned to eat the passover, Exod. 12 11. and as they are said to have gone out of Egypt, Exod. 12.33. so that they could not have time to provide themselves of necessaries, Exod. 12.39. Deut 16.3. but the word seems to import somewhat more then so here : ye shall not make haste out of fear, as if ye misdoubted, lest ye should be intercepted and stayed again, by those that detained you before : for the word it comes from, properly signifies, *to tremble*, Deut. 20.3. and consequently to make *haste out of fear*, 1Sam. 23. 26. it implyeth therefore, a *frightful* &, *trembling haste*, a making haste out of fear, Psal.31.22. & 116.11.

nor go by flight,] As if ye fled ; as they seemed to do out of Egypt, Exod. 14.5. and as those are wont to do, that steal away with out the privity of those, under whom, or, in whose power, they are, Gen.31.20,21. and this therefore, and the former, *flight*, and *haste*, are, as here, so elsewhere, joyned together, 2Sam.4.4. 2 King.7. 15. You shall not goe away hastily, out of fear, or by stealth ; but ye shall depart freely, peaceably, quietly, by commission from publike Authority, taking your own time, without tumult, noise, or fear of ought, chap.55 12. 2Chron. 36.23. Ezr. 1. 3,4.

for the Lord will go before you ; and the God of Israel will be your rereward] Heb. *the Lord is walking*, or, *marching before you ; and the God of Israel is gathering you up, or, closing you* : as Num. 10.25. Josh. 6.9,13. Ye shall not need to fear ought, either in setting out, or on the way, for God will secure and safeguard you, on every side, both before, and behind. It is an allusion to Gods conduct of his people, in their departure from Egypt, and pathage thorow the wilderness, by the the pillar of cloud, and fire ; which sometime went in the front with them, and sometime also stood in the rere of them, as was most conducible for their protection and safety, Exod. 13.21. & 14.19,20. So Chap.58.8.

V. 13. *Behold*] At this verse seems to begin a new Sermon ; certain it is, that they belong to the same subject, with the next Chapter, and do together with it, joyntly make up an entire Prophecy, concerning Christ, his person, parentage, condition, manner of life, sufferings, humiliation, exaltation, benefit redounding thence to his, and honour to himself.

Behold] So is the Prophecy of his birth ushered in, Chapter 7. 14.

my servant] This prophecy, the Jewish Commenters themselves affiume to be very difficult ; and howsoever their later Masters strive all they can, to turne it from Christ, in hatred to whom, they strangely ring, and wrest the severall passages of it, writhing, and wriggling them, sometime one way, and sometime another, (wherein I could with, that some Christian Writers had not too far concurred with them,) by, and in applying them, some to Moses, some to Eldras, some to Jesus the sonne of Jolada k, some to Josias, some to Ezekias, some to Esay, some to Jeremy, some to Israel, in generall, or the maine body of the just ones returned from the Captivity ; (unto none of all which, the subject matter of it will agree) yet the Chaldee Paraphrast expoundeth it of the Messias ; and so likewise some of them acknowledge upon the place, that their ancient Doctors did. The title was before given unto Christ, Chapter 42. 1. and hereafter, Chapter 53. 11. so called by God the father, who here speaketh of him, because he did him service in the work of mans redemption, Luke 2. 49. John 5. 17, 30. and 6. 38. and 9.4. and 10. 18. and 12. 49. and 14. 31. and 17. 4, and 18. 11. Phillipians 2. 7,8. for the deliverance of his Elect from the thraldome of sin, and Satan, Matthew 1. 21. Gal 1. 4. and 3. 13. 1Thess. 1.10. Titus 2. 14. Heb. 2. 14, 15.

shall deal prudently] So the word seems to be used of David, 1Sam. 18. 30. or, *shall prosper* ; and so it is generally deemed to be used of the Messias, descended from David, Jer 23,5. of whom also it is said, chap.53.10. that *the pleasure of the Lord shall prosper in his hand.*

he shall be exalted, and extolled, and be very high.] Divers terms heaped up, to expresse in part the transcendent, and unexpressible advancement of Christ, in regard of his humane nature, assumed by his deity, the Eternal Word, to subsist in one person with it. John 1. 14. Hebr. 2. 16. For the Talmudists doe but trifle, when they dreame of three distinct degrees in the text ; *exalted* above Abraham, *extolled* above Moses, and *advanced* above the Angels ; though the things themselves be true, John 8.53,56. Heb.3.3. 5.& 1.4-7 but not so particularly here intended. Rather, as some of ours every way exalted, that men are ordinarily wont so to be ; to wit, when raised from a mean estate to some honourable condition, or from a private life, to magistracy, and government, Gen. 41. 14,40——44. Psalm 105. 17——22. and 78 70, 71. and 113. 7,8. Eccles. 1. 14. or when furnished with such parts, and endowments of wildome and understanding, as makes them admirable in the eyes of others, Gen. 41. 39. 1 King. 3. 12. and 10. 24. Daniel 1.19, 20. and 5.11. and when enabled to perform and goe thorow with great matters, whereby they become famous, and renowned, far and neer, 2 Sam. 7. 8, 9. 1 Chron. 26. 7——8. In all which respects, our Saviour was most eminently exalted, above all creatures in Heaven, and Earth ; as by the Scriptures above pointed to, and those typical Psalmes, 2. and 45. and 72. 10. most evidently appeareth. See on Chapter 53. 4 See Ephes. 1. 20——22. Phil. 2.9,10. Col. 1. 19. and 2. 3,9. Heb. 2.7,8. and 12. 2.

V. 14. *As many were astonied at thee*] The speech of the Father, not of Christ, as before ; but unto Christ, whom he here directeth his speech unto. The words some expound, of an astonishment at Christ, in way of admiration of him, in regard of the power of his Deity, and his excellent parts, appearing, and manifesting themselves, partly, in his manner of teaching ; and partly, in the miracles, and mighty workes wrought by him, Matthew 7. 28, 29. and 8. 27. and 13. 54. and 22. 33. Marke 1. 22, 27. and 6. 2. and 7. 37. and 11. 18. Luke 9. 43. But this sense suits not well with the course of the context. The word rather, according, both to the Originall, and the ordinary use of it, is here to be understood of such an astonishment as ariseth from the contemplation of some strange, uncouth, and ruefull spectacle or

of desolation, deformity, misery, or the like. So is it used, Levit. 26.32. where the notation of it also is expressed. So also, 1King. 9.8. 2Chron. 7.21. Jer. 18.16. & 19.8. & 49.17. & 50.13. Ezek. 26.16. & 27.35.& 28.19. and no marvel, if many were astonished at the sight of our Saviours condition, in regard of those base, disgraceful, and dispitefull usages, that were offered, and done, to him, in the time of his humiliation here on earth, when his followers were so amazed at the relation of them, when they were sometime foretold them, Matt. 16. 22-24.

(his visage was so marred more then any man, and his form more then the sons of men)] Those that expound the foregoing branch, of mens wondring at Christs excellencies, make these words the second member of the collation, which the note of similitude, prefixed to the former, the weth, here to be intended: as if the text ran thus; As he was sometime highly admired for his powerful words and works; so he shall afterward be as much abused and disgraced again. But the reddition of the similitude, cometh afterward in the next verse : this being inserted between both, by way of *parenthesis*, with a transition from person to person, in this Prophet not unusual ; (see chap 1.29.30 & 3.9. & 3.25. 26. and we need not therefore, with some of ours, either offer to alter the text, or understand the former, of one person; and the latter of another : that, of Israel, this, of Christ,) as rendring a reason, why at sight of our Saviour, in time of his depression, many should be so astonished. Howbeit, the words are not so to be understood, as if our blessed Saviour had, in regard of his bodily person, or presence, been some strange, deformed, or misshapen creature ; but in regard of his outward estate, coming of mean, and obscure parentage, ch.53.2. living in a low despicable condition, ch. 53.3. exposed to scorn, and contempt, and to much affliction, thorow the whole course of his life, ch.53.2. and more especially, yet, in regard of what he was also in his Personal appearance ; through the base and despitefull usages, that he sustained at the hands of his malitious and mischievous adversaries, when they had gotten him into their power, Pl. 22. 12-18. and 69.19-21.& 71.7. cha.50.6. and 52 5,7,10. Mat.26.67,68. and 27.26-44. Mar.14.65 & 15.15-32. Luk.22.44,63 & 23.26,33,35-39. Joh,19.1,5,16-18,23,29. A learned late Writer would have this passage read by way of interrogation, as the words of those that wonder at the sight of Christ, thus rending the text, saying, (as Psal.105.15.) *is his visage in such manner corrupted, or marred ?* &c but the former version seemeth the more familiar, and to come off more freely.

his visage was so marred] His watching, dragging to and fro, from place to place, buffeting, scourging, carrying his crosse, and other misusage, could not, but much alter the state of his body, and impair, yea, deface all the sightlinels of it. Howbeit, the word *visage*, here, and *form*, in the next branch, seem to be taken more largely. for all outward appearance, both of bodily shape and of state, or condition in general; as *sight* or appearance, ch. 11.3. Joh. 7.24. and *form*, 1Sam.28.14. 2 Tim.3.5. and *face*, or *person*, Deut. 16.19. Rom. 2.11. So shap.53.2. Heb. *saith the corruption of his visage more then*, or, *above a man* : for they seem wide here, who diving the word from another root, would have it rendred, *the anuction of his person above any man*, Psal. 45. 2,7.

more then any man] Heb. *then a man* : a *man* for, *any man*, or, *any one*; as chap. 4.11. & 40.26.& 50. 2. so that he seemed rather as a worm, then a man, Psal.22.6.

and his form more then the sons of men] As if no form, or shape of a man, were left to be seen in him : as some render those words, Psal. 38.3. chap. 1. 6. the same notion in other terms ; as Job 25. 6.

V. 15. *So shall he sprinkle many nations*] The reddition, or latter part of the collation, concerning Christs exaltation, opposed to the former, concerning his humiliation. ver. 14. and further confirming and illustrating what concerning Christs succes, and advancement, was before delivered, ver 13.

sprinkle] The Jewish Commenters expound these words, some of them, of the slaughter that he should make of his enemies ; *he shall sprinkle* them, that is, shed their blood; chap. 63.3. *their blood was sprinkled upon my garments* ; some, of them, of the reproches that shall go abroad of his honour, and valour, for the term of *sprinckling*, or *dropping* rather, is, say they, used of speech, Deut. 32.2. Ezek. 20. 46. & 21.2. Amos 7.16. Mic. 2.6,11. to the meaning should be, he shall make them to *sprinkle*, or *drop*, that is, give them occasion to talk of him: but the word of *sprinkling*, is one, those of *dropping*, other: & this never found to used, thoughthose are. Others of them again, but without example, likewise, would have the word taken, in a notion of *distinction*, he shall fay they grow strong, and drive away the horns of the Heathen, that had formerly dispersed Gods people, Zach. 1.21. but these Interpretations are groundleis, and forced. Ours expound the words much to one effect ; to wit, that Christ should bedew many Nations with the Doctrine of the Gospel, by the ministery of his Apostles, and thereby convert them to the Faith, through the efficacy of the Spirit, accompanying the same, and working faith in them, chap. 59.10,21. Mat 28.18. Acts 2.33,38,41. Rom. 10. 17. 2 Cor. 3.6. or, which comes all to one, that he should tanctify and cleanse them with his Spirit, imparted to them, by the Word, and with his blood, by faith applyed unto their soals, Ezek 36.25,27. Joh. 1.13, & 17.17. Act.15.9 Gal.3.2. Eph. 5.26. 1Pet. 1 2, 1 Joh. 1.7. Rev. 1.5. & 7.14 an allusion, as some think, to the water, and washing with it, used in the Evangelical Baptisme, Mat.3.11. Joh.3.5. Acts 2.38 & 22.16 1Pet. 3.21. as others, to the the legal baptisings, or sprinckings, with water, or blood, or both mixt together ; for the sanctifying of some, and cleansing of others, that were legally unclean, Exod. 24.5,8.& 29 4. 20.21. Lev. 13,6,7,8. Num. 19.12——21. Psal. 51.7. Heb. 9.10,13,14,18-22. & 10.8.10.22.

many nations] As many persons astonished at him before ; ver. 14. so many people now taken with him, and converted to him, chap. 2.3. yet *many*, not *all*, as Mat. 28. 18. because not accepted by some, though offered to all, Acts 2. 41. and 17. 11, 12 32.——34.

the Kings shall shut their mouths at him] Kings simply, (for there is no article in the original) or even *Kings* (as chap 5.14. 22. and 60.10. & 62.2.) *shall shut their mouths* (Heb. *mouth* as, *tongue*, also, Job 29.10.) out of reverence and reipect, out of another manner of astonishment at him now, then before, ver 14 to wit, out of admiration of his incomparable excellency. See Job 29 9,10. or, being so convinced of the truth of his teaching, that they shall not be able, or dare once to contradict it, Luk 21.12,15. See Job 40. 4,5. Psal. 107.42. Mic.7.17. But the former seems rather here chiefly intended. For the Jewish Critick doth but dally here who, to make this suit with his forced fancy, concerneth the foregoing branch, would fasten upon this a double sense : the word here used, faith he, hath a two-fold notion ; of *opening*, and of *shutting*; of *opening*, as it fignifies to *skip* : for in skiping, or leaping, the feet are opened, Cant. 2.8. of *shutting*, as of *closing*, Deut. 15 7. Job 5.16. here it may import both : they shall open their mouths to talk of him ; and they shall shut their mouths, in way of wonderment at him. But this is to make a *Pythick* sword of Gods Word. And yet such quirks are too many much taken with.

for that which had not been told them, shall they see ; and that which they had not heard, shall they consider.] For, Heb. *and*; as chap.40.29. They shall see those things fulfilled, which their Wizards could never foretel ; nor had been told by any other, and they shall hear such mysteries, yea, that hear them only ; but consider seriously of them, and understand them aright. (See chap. 1.3.) as they never had been made acquainted with, or had once thought on before, chap.41.26. and 45.21. and 64.4. Rom.16.25, 26. 1Cor.2.8,9. or, as others read, and render the words; *they to whom it had not been related, or, to whom nothing had been related of him, shall see : and those that had not heard ; shall consider*, or, *understand.* So the ancient, both Greek and Latine, and of ours not a few. See chap.65. 1. Rom.15.20,21. I go rather with the former ; the fyntax seeming to me the more familiar, and the fuller. The same way go the Jewish Commenters, save that some of them conceive it spoken, not simply, and absolutely, but comparatively ; they shall see greater glory, and excellency in him, then ever they heard, or dreamed of ; they shall find, and know his magnificence to go far beyond whatsoever they had been told, or could conceive of him before. See of Solomon, 1King. 10. 6,7.

CHAP. LIII.

Vers. 1. *WHO hath believed our report* ?] Or, *who believeth our report* ? or, *doctrine*; as ch. 28.19. or, *preaching*, as some render it, Hos. 7. 12. Heb. *hearing*, chap.28.19. that which they hear from us ; these glad tydings before-mentioned, Chap. 52. 7. Some for the better connexion of the ensuing difficoulte, with the former, prefix the adversative particle, *But* ; rendring the words : But *who hel eveth our report* ? that is, who, say they, of the Jewish people : the fewnels of those that received the Gospel among that people, being oppoled to the multitudes of other nations, that should embrace it, and believe in Christ, chap. 52. 15. So the words containe a complaint of the paucity, and small number of those, among the Jews, that gave any credit to the Prophecies foregoing, concerning Christ, and the doctrine of his Kingdom, and his glorious advancement, either in the times of this our Prophet, and other his fellow-messengers ; or, in the time, that being exhibited in the flesh, he lived here upon earth : unto which times, we find these words applyed in the Gospel, Joh. 12. 37, 38. Rom. 10. 16. See chap. 49.4. Joh. 3.32. & 5.43,44. & 7.5,48. Act. 28.22. See for the form of speech, Psalm 90.11. chap. 50.10.

and] Or, *or* ; as chap. 40.13,18.

to whom is the arm of the Lord revealed ?] His mighty power working by, and manifesting it self in Christ, and in the ministery of his Word, ch. 40.10. & 51.5.& 52.10. Rom. 1.16. 1Cor. 1.18,24. which must from God be revealed, before it can be believed, chap. 54.23. Mat. 11.25. & 16.17. Joh. 6. 44,45. 1Cor. 2.9,12. Gal. 1. 12. Heb. *upon whom*; which some taking hold of, thus render the text ; *upon whom is the arm of the Lord stript up*, or, *made bare* ? that is, on whom hath the ministery of his servants an efficacious work, for the converting of them unto God ? a metaphor, say they, taken from Workmen, who are wont, for the better expedition, to strip the arm up to the elbow, when they go about their work. See chap. 52. 10. But this seems over-curious; nor will the Greek, in the Gospel, bear it ; and the particle, though it usually fignifie *upon* ; yet is it

also frequently used for *vnto*; as Exod.20.3 *to my face*: so the words there are, 2 Kin.18.27.compared with Esay 36.12.1 Sal.13.6.& 18.41.ch.19.13.with v.11.

V.2. *For he shall grow vp before him, as a tender plant*] Heb. *And*, which both the old Greek, and Latine, and some other after them retain. Others, render it, *indeed*, as chap.30.20. Or, *Yet*, as ver.7.ch.46.7. and others again, not a few, whom our version concurreth with, *For*; as ver.1.Chap 52.15.& 64.5.as ushering in a paſſage, wherein the ground is diſcovered, and a reaſon rendred, how it came, or ſhould come to paſs, that ſo few of the Jewiſh nation ſhould entertain Chriſt, as the Meſſias, and their Saviour, and give belief to the doctrine of the Prophets and Apoſtles, concerning him. They looked for a Meſſias to come in princely ſtate, with royal attendance, and ſecular power, that ſhould reign and rule, as ſome mighty Monarch, and ſet them free from the bondage of the Romane Empire, and when they ſaw nothing leſs; but all cleane contrary in Chriſt, hence came it to paſs, that they were offended in him, and could by no means be induced to believe that ſuch an one ſhould be their Meſſias, Mat.1 3.55,57.*Luk.*24.21.Joh.7.27, 41,52.1.23.

grow up] Heb.*aſcend*; which ſome underſtand, of Chriſts exaltation; as if it were ſaid, that he ſhould riſe and grow great, for all this, that ſo few entertain him, and believe in him. And ſome of note,ſo this purpoſe,would thus joyn this verſe with the latter part of the former, *And he,on whom the arm of the Lord ſhall be revealed* (to wit, Chriſt)*ſhall grow up*: but this offereth too much violence to the context. And albeit, the word here uſed, doth ſometime import *ariſing*,by advancement,and improvement of height,ſtrength, ſtature, or ſtate, Chapter 40. 31. Jeremiah 51. 53. yet it is uſed commonly of plants, ſimply ſpringing up, without any ſuch ſpecial connotation,Chapter 32.3. and all the circumſtances of the text do carry it another way, as in the opening of the words will appear.

before him] This ſmall particle is very variouſly expounded.Some underſtand it, of God; that in the ſight or God he ſhould be great, and highly eſteemed, though mean, and of no account in mans eyes, as the like is ſaid, in expreſs terms, of John his Herbinger, Luk.1.15, and, in effect, of Chriſt alſo, Luk. 1.32. or, that by his moſt wiſe, and powerful providence,he ſhould be produced,and under his protection, having his eye perpetually upon him, grow up to a great height, Chapter. 52. 13. Others, of the people, in whoſe eyes he ſhould appear, and ſeem to be ſuch,as is hereafter intimated.Others, of Chriſt himſelf, that he ſhould be lowly, and of ſmall eſteem in his own ſight, as it is ſaid of Saul, 1 Sam.15.17.and in the perſon of Chriſt, Pſalm.22.6. Others, laſtly, of none of all theſe;be.cauſe no expreſs mention of any of theſe,unto whom it may fitly be referred, but of the outward ſhew that Chriſt ſhould make, reading the text, *for his appearance*, or *outward ſhew*, or *ſtate*: for the word *face*, in Hebrew, is very frequently ſo uſed; as was before ſhewed, on Chapter 52. 14. and anſwereth to the word *ſight*, or, *appearance*; uſed afterward, in the laſt clauſe of this verſe,*for ſight,as for height*, Prov. 15.3. where the ſame particle is ſo uſed; and this beſt ſuits with the ſcope, and current of the context.

as a tender plant] The word *tender* is not in the text; and true it is, that the term here uſed, is of a large extent in the ordinary uſe of it, comprehending branches of all ſorts, without diſtinction of ſtrength, or ſize. See Pſalm 80.11. Hoſ. 14.6.Job 8.15,16.18.& Ezek.17.4.where,though our verſion renders it, *a young twig*,which would do very well here; yet the word,never before going, controll it there. The word properly ſignifieth, *a ſuckling*, or *ſucking-childe*, Num.11.12.Pſal.8.2.1.Sam.15.3.& 22.19.Jer.44.7. Lam.2.11.and 4.4. and ſo the ancient Greek, and ſome after them, here take it; but the reſemblance, here uſed, admitteth not that. In the next place, therefore, the word doth ſignifie, ſometime, *a branch*, or, *bough*, in general; becauſe it ſucketh, and draws the ſap and moyſture, as milk, from the root, or ſtock, from whence it ſhoots up,or ſpreads out, Rom.11.17,ſometime, more ſpecially, ſuch a *plant*,or, *twig*, as reſembleth for its tenderneſs, and finalneſs of growth, ſome *ſuckling*, or *ſucking-child*: for ſo it is uſed, Job 14.7. where it is not a mis rendred, *a tender branch*;and may well here(the circumſtances of the place , not well admitting only, but requiring it) *a tender plant*, or *young twig*, as we uſe to ſay, *a ſucker* : for ſo uſe we to term ſuch young plants , as ſhoot up from the root of ſome elder tree,or Stander.See ch.11.1.This ſome underſtand of the mean beginnings of Chriſts Kingdom; though afterward wonderfully thriving,and proſpering.Mat.13.31,32.Mar.4.27-32. Others,rather of Chriſt himſelf.See ch.11.1.

——and as a root out of a dry ground] By *root*, ſome underſtand here, a *ſtock*, ſprouting out, or ſpringing up from a root, as chap. 11.10. Rev.5.5.but it may be here taken in its ordinary notion; the word,*ſtock* or *twig*,or *plant*,being ſupplyed from the former branch, as is not unuſuall. See on ch. 51. 8. and ſo the words may be rendred, *and as, or even as*(a ch.11.6.& 40.30.) the twig, or plant of *a root*, that iſueth *out of a dry ground*. Heb. *a ground of drought*, or *thirſt*, as Pſalm 63.1.& 68.6. where it is ſtrange(ſaith the Jewiſh Commenter)that tree, or herb, ſhould take root; and much more unlikely, that it ſhould thrive, and bear fruit, as this plant was to do, Chap.52.13.ver. 10. By this *dry ground*, ſome underſtand the Virgin Mary, Chriſts Mother, in regard of hope of ſhue, while ſhe ſhould ſo continue, as ſuch See ch.56.3. Tsk.1.34. Others, the decayed ſtock of David, and mean Family or ſcile , that then ſeemed to be a dry tree , a dead *ſtock* of a tree rather, as being reduced to a far lower eſtate, then it was in at firſt. See ch 11.1. But I ſuppoſe we need not appropriate this limb of the compariſon unto either of theſe, albeit, the conſideration of the mean, and low ſtate and condition of both theſe(Joſeph the Virgins husband being alſo taken in to them) come within compaſs of that, which is aimed at ; to wit, the mean condition in our Saviour, which cauſed him ſo deſpicable in the eyes of his own people, Luk.1. 48. & 2. 8 & 3.23.Mat.13.55.Mar.6.3. It is ſufficient, that by this reſemblance is intimated , ſuch a poor , and baſe condition , without ſightly ſhew or ſtate, as might well be compared to ſome ſorry plant, that had,with much adoe,thut up,and got about ground from ſome ſlender ſapleſs root, in ſome ſuch waſte and waterleſs place. See Jeremiah 17. 6.

he hath no form, nor comelineſs] The former word applied to a plant, ſeems to import the ſight itſelf, or comelineſs of a plant, or tree in regard of the trunk, and body of it, its ſhape, proportion, ſtraightneſs , ſmoothneſs , well colouredneſs, and the like : but it comes of a word , that ſignifies , *to delineate, draw out, or portray* ought, in its due ſhape and lineaments, Joh. 1 5. 9.1 Kin.8 19.23 ch. 44.23. and applied to mankind, or woman-kind, ſignifies a perſon well compoſed, and complexion, well faced and featured, or well proportioned, and ſhaped, Gen 29.17. & 39.6. So it is uſed about beaſts, Gen.41.2.where,with its epithet,it is rendred, *of a fair and*, and might as well be, *well-featured, and fat*: Lamels bettering the feature of a beaſt, as kannels defaceth it : the latter ſeems to have reference, in plants, to that ſightlineſs of them, that proceedeth from the leaves, and bloſſoms, and buds, and buds, or other like verdure, wherewith ſuch are wont to be arrayed and adorned. So it is uſed, Lev. 23.40. where they are enjoyned at the feaſt of Tabernacles to take the *fruit*, (that is *bon Jo*, or *bonaries*, as it is explained, Neh.8.15.or more ſpecially,*caſe-bonaries*, and *branches*, (for to the word there uſed, properly ſignifies. See Prov.11.28 *poſſeſſes of righteouſneſs*, or *goodneſs*, that is, *of righteous, or goodly trees*, (as it is there rendred, of ſuch trees, as were thick with Leav.s,and twigs, as in both places it is afterward expounded)to make them *bon bs* of. And hence applyed to beaſts, it is attributed to ſuch, as are unmiſcefed, and garnished with goodly and ſtately heads or horns, Deut.33. 17.given to men, and women, it is uſed of ſuch, as are attired and decked with goodly and gorgeous apparel, Chap.62.3. Ezek.16.10. 14 where the word is alſo uſed. Hence thoſe ſpeeches in the Proverbs, *in the multitude of people, is the kings honour*, Prov.14. 28.as if he had ſaid, not to much , in his rich and royal robes, as in the numerouſneſs of his ſubjects 3 and Prov.20.29. *the beauty of young men is their ſtrength,and the ſightlineſs of old men is the gray-head*; that is, vigour and valour, ſtrength out, and adorneth the one; and his gray hairs, the other ; more then fine, and gay apparel doth either. Now leaves and verdure, are to plants, as veſtments and attire, unto man, or woman. Howbeit, ſome of the Rabbines, on Gen.29.17.where *beauty* in two diſtinct reſpects, is given unto Rachel, and uſe made of theſe two words, by the former, inded finding it the *feature*,or compoſure of the face,by the other,the *cleerneſs* of the complexion or countenance. But I ſuppoſe them not to be ſo ſtrictly here taken. However,the mean eſtate of the Meſſias, void of all ſhew and luſtre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, ſet forth, and clothered by the reſemblance of ſuch a plant, as hath neither height nor ſtrength, nor comely shape, nor leaves,or verdure, to make it any way ſightly,or deſireable. Or,if it ſhall be deemed,that in the former branch only, ſome plant is alluded unto, the perſon of man rather in this latter,ſuch a party is here intimated,as for perſonage and ſtature,may be compared unto ſuch a plant, as by ſuch notions hath been deſcribed. See ch.1.30.

and when we ſhall ſee him, there is no beauty that we ſhould deſire him] Heb. *and we ſhall ſee him, and no ſi ht* (or *ſightneſs*; for ſo the word ſoundeth,having an elegant conſonance, with the term of *ſeeing*, whereof it is derived,Chap.52.14, and comprehendeth both the former)*is* (to wit, *in him*, a defect of the perſon, as Deut.2.12.ch. 35.9.the like ſyntax, ſee Prov.4.1.Cant. 3.7.9.& *no form* as it may be rendred,by ſupply from the former member,as Gen.16.6.Exo.25.6.) we ſhall not *ſee any ſightneſs* in him; *and we ſhall deſire him*, for *that we ſhould deſire him*:as Chap.40.25 Mal.1. 9 that is, for which or in regard wherof, we ſhould have any deſire, or affection unto him: neither is there any need, as ſome would, to ſupply the negative from the former branch, as Pſalm 9.18.Prov.30.3.rendring the words,*and we ſhall not deſire him*,there being as much implyed without it. He that is ſtyled, *the deſire of all nations*, Hagg.1.7.(whence ſome are of opinion, that *Muchmed*,or *Mahommed* , borrowed his name, that he might be deemed as another Meſſias)and who much better then Daniel,might be termed. *a man of deſires*, Dan. 10.11, 19.having all deſireable things that can be, yea, all deſireableneſs, treaſured up in him, Col.2.3.9. in tune beauty, and excellency,far exceeding and ſurpaſſing, not the ſons of men only, Pſalm 45.2.7. but the Angels themſelves, Heb.1.4 yet appears ſo ſhrit, and deveſted of all thew of any ſuch matter, Phil 2. 6,7,8.that his own people,when they ſee him,can diſcern nothing at all ſightly,or deſireable

able in him.Sect.6.ch 53.2.3.

V.3. *He is deſpiſed, and rejected of men*] It was not enough to ſay of him, that he was not eſteemed, ver 2. both, adds the other now, of him, that he was diſeſteemed, and deſpiſed, and that moſt baſely, that he was, as ſome : mo baſe only and deſpicable, but even vile, and abominable: contumace, both diſpiſed, and rejected. See Chap. 49.7 *deſpiſed*,as of Jeconiah, Jer.22.28.*rejected of men*,as ſome, taking the word for a noun : *a rejection of man*, the abſtract for the concrete, as 1 Cor.4.13. But I conceive it rather to be a participle, found entire, Ezek.3.17. but he is contracted because it reſteth on the word adjoyned to it : and it is not amiſs rendred by our Translators, *reſted of men*, that is , as one of the Jewiſh Commenters, *reſted of men*, as one abject then any man, as Chap. 52. 14. (as to there either mare abject then any man, as Chap. 52. 14. (as to there ſhould be a want of the preposition there uſed, as there is alſo, Chap.10 7.& 32.2.and that in this very notion, alſo)Chap.65.5. and *caſt out* from the company and ſociety of men, as fearce deemed worthy the name of a man, Pſalm. 22.6. and unworthy therefore, to converſe with men, or to have any communion with them. See of Paul, Act.22. 22 and this latter ſiteth well with the Hebrew; for it is word for word, *ceaſing of men, or ceaſing from men*: as one that cannot be admitted to any ſociety with them: the condition of the leper, Levit.13.46.2 Chr.2.6. 21. deemed in that regard, *as dead*, Num.12.12.Job 12.4.See Pſalm 31.11,12.& 88. 4,5.8.So rather, then as one, *the laſt*, or *loweſt of men* as Paul or himſelf, *the laſt, and leaſt of the Apoſtles*: yea , the *baſe*, or (as the word imports, compoſed of a two old dege e of comparition) *baſer then the leaſt of the Saints, and worthy to be called an Apoſtle*, 1 Cor. 15.8,9.Eph.3.8 to here, as we would ſay the very bell, or very end of mankind, one, as without the nature, and name of man end. To mean, and to low, that the nature of man can hardly deſcend lower, and may therefore ſeem ſcarce worthy the name of a man. See Pſalme 22. 6. and what Agar of himſelf, Proverbs 30. 2. But thaſeems to ſtrain ſome what to far. Howbeit, Chriſt of himſelf ſaith,that he was to be *made nought-worth,or nothing*, Mar.9.12.

a man of ſorrowes] Not of *ſorrow* barely, but of *ſorrowes*: not a man *full of ſorrow*, or *filled with ſorrow* only; as the Pſalmiſt ſpeaks *Our ſoul is exceedingly filled with ſcorn, and contempt*, Pſal 123.3.4. but, a *man of ſorrowes*, as the Pſalmiſt elſewhere; *My ſoul is full of evils*; with evil or all ſorts, or all ſorts of evil: Pſal 88.3 and as Solomon, *a man of wicked devices*, Prov.12.2.a man, not wholly ſet upon, and addicted unto evil, only, ſuch an one as Moſes deſcribeth, Gen 6.5.*all the deviſes of whole heart*,(or whatſoever he deviſeth)is *all day long*; only. (that is continually, nothing but) *evil*: but a man made up of evil,or wicked devices of all ſorts,that deviſeth nothing but evil, and refraineth no device that is evil, Pſal.36.4.as if he confiſted of nothing but ſuch;*a man of ſorrowes*, of ſorrows of all ſorts, ſo full of them, that he may ſeem to conſiſt wholly of them to be made of no other mould : nothing but ſorrow to be ſeen in him,(ſee Chap. 1.6.)and variety of ſorrows, ſorrows of all ſorts; ſuch ſorrows, as for our ſake he ſuſtained, and for our ſins, verſe 4,5.

and acquainted with grief.] The participle here uſed,is by the Jewiſh Criticks diverſly,unto man, or woman. Howbeit, ſome of the Rabbines, on Gen.29.17.where *beauty* in two diſtinct reſpects, is given unto Rachel, and uſe made of theſe two words, by the former, inded finding it the *feature*,or compoſure of the face,by the other,the *cleerneſs* of the complexion or countenance. But I ſuppoſe them not to be ſo ſtrictly here taken. However,the mean eſtate of the Meſſias, void of all ſhew and luſtre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, ſet forth, and clothered by the reſemblance of ſuch a plant, as hath neither height nor ſtrength, nor comely shape, nor leaves,or verdure, to make it any way ſightly,or deſireable. Or,if it ſhall be deemed,that in the former branch only, ſome plant is alluded unto, the perſon of man rather in this latter,ſuch a party is here intimated,as for perſonage and ſtature,may be compared unto ſuch a plant, as by ſuch notions hath been deſcribed. See ch.1.30.

and when we ſhall ſee him, there is no beauty that we ſhould deſire him] Heb. *and we ſhall ſee him, and no ſi ht* (or *ſightneſs*; for ſo the word ſoundeth,having an elegant conſonance, with the term of *ſeeing*, whereof it is derived,Chap.52.14, and comprehendeth both the former)*is* (to wit, *in him*, a defect of the perſon, as Deut.2.12.ch. 35.9.the like ſyntax, ſee Prov.4.1.Cant. 3.7.9.& *no form* as it may be rendred,by ſupply from the former member,as Gen.16.6.Exo.25.6.) we ſhall not *ſee any ſightneſs* in him; *and we ſhall deſire him*, for *that we ſhould deſire him*:as Chap.40.25 Mal.1. 9 that is, for which or in regard wherof, we ſhould have any deſire, or affection unto him: neither is there any need, as ſome would, to ſupply the negative from the former branch, as Pſalm 9.18.Prov.30.3.rendring the words,*and we ſhall not deſire him*,there being as much implyed without it. He that is ſtyled, *the deſire of all nations*, Hagg.1.7.(whence ſome are of opinion, that *Muchmed*,or *Mahommed* , borrowed his name, that he might be deemed as another Meſſias)and who much better then Daniel,might be termed. *a man of deſires*, Dan. 10.11, 19.having all deſireable things that can be, yea, all deſireableneſs, treaſured up in him, Col.2.3.9. in tune beauty, and excellency,far exceeding and ſurpaſſing, not the ſons of men only, Pſalm 45.2.7. but the Angels themſelves, Heb.1.4 yet appears ſo ſhrit, and deveſted of all thew of any ſuch matter, Phil 2. 6,7,8.that his own people,when they ſee him,can diſcern nothing at all ſightly,or deſireable

word here may be taken, one *reſpect*, *Iudaic*, *negative*, and *contumeli* thereunto, which by our very tell ſpeech is ſignified therewith, as we uſe to ſay of thoſe who are only known or *noted* by bea ſay , or by ſight, but that have no ſociety or converſe with ther. Or, laſtly,as ſome tend it the word, both in Moſes and his *known* to ſo as there is a ſtand to be will for ſome time, that we have been frequently conver ant, and familiarly acquainted with, Heb. 5. Amos 3.2. which as it comes neareſt to the ordinary acception, and conſtruction of the tenſes in the original, ſo it is the ſame, in effect, with the laſt before expounded. *Howbeit*, the term of acquaintance , is attributed to the perſon , in the one, to that affection, in the other: both which, in ſubſtance , come all to one and import thus much; That Chriſt, and humane gifts, and incumbities , were to have great, and much acquaintance , the one with the other , he having had in his perſon , much experience of them , and they conſtantly keeping together with him : a great comfort it to all thoſe that have intereſt in him, Hebrews 4.15.

griefe] The word here uſed , (as the root alſo from whence it ſpringes)hath, in the firſt place, a notion of *diſeaſe*, or *ſickneſs*, Chap. 38.12. in the next place,(becauſe ſickneſs uſually brings pain, and weakneſs with it,)they are either of them uſed, ſome times in a notion of *vexation*, and *grief*, as 2 Kings 13.14. 2 Chr.35.25. Hoſ.5.15. ſometime, in a notion of *infirmity*, and *weakneſs*, as Judges 16.7,11, 17 Chap.14.10.and of either of the ſe, proceeding as well from any affliction of body or mind, as from any unnatural diſeaſe: in either of which latter notion it may well be here taken, not to ſiely in the firſt : becauſe we read not of any peculiar *diſeaſe*, ſuch as we uſually appropriate that term unto, that our Saviour was troubled with, all his life:and by ſome of the ancients, it is not improbably deemed, that he was not exempted with any ſuch , it being not ſo fuitable for him, to have any diſeaſe hanging on him, that ſhewed his power constantly, in the healing of other ; that it might not be objected to him as in another kind, and upon another occaſion, it was; *Phyſician heal thy ſelf*, Luk.4.23. *infirmity*,or *infirmities*,collectively, as Heb 5.2.

and we hid as it were our faces from him] The words in Hebrew are both directly read, and directly reſolved. For ſome make the firſt word a participle, *an hiding*, or *one that hideth*:and the participle, in that flexion, is very commonly ſo framed. Others make it a noun verbal, *an hiding*, and ſome verbals of that form are found. Again, ſome render the laſt, the particle with the pronoun *from us*, and that not a few embrace. Others, *from him*, and ſo the pronoun in that form, is moſt frequently uſed,yet in the other notion, alſo, not unuſual, Gen.3.22.Pſal.2.3. Hence ariſe variety of verſions; Some render the words, *and he hid, as it were the face* (that is, his face, the pronoun ſupplyed, as Chap.59.2.)*from us*; or *he is as one that hideth his face*. Heb. *the face from him*, or *of him*: but of this latter conſtruction, I find no ſuitable example. But whether of theſe two wayes we read, or render the words,they import ſuch a condition of deſpition, and contuſion, and of affection thence aring, as makes a man, like one aſhamed or himſelf, to cover his face, as not enduring to look up , or to be ſeen , and to ſhun the ſight of others : and ſo the meaning ſhould be, he is one, who, as confeious to himſelf, either of the deformity, and lothſomeneſs of his perſon, or of his deſpicable and dejected eſtate, hideth his face from humane ſight:the one was the lepers caſe, Levit.13. 45. the other, Babylons, Chap.47.3,5.and hence,together with the help of another word in the next verſe, have the Talmudiſts coined us a tale, how that one or their great Maſters met with their Meſſias,at Rome, where he found him lying among the lepers.But other render the words, *and as an hidne. of faces*,or *of the faces*,(for the Word, though of a plural form, yet is ordinarily of a ſingular notion, as Prov.25.23.Cha.59.2.*from him*,or as *he, from whom one would hide the face*, or *his face*; as before: that is, as one, whom men hide their faces from: this ſenſe our verſion follows : and following it, it may ſeem that it ſhould rather be rendred, *and as one, from whom the face is hid*,or *men faces are hid*,for according to this reading,the words are more general and indefinite ; there being no *men*, in the text. Now *hiding the face*, proceedeth,ſometime, from a reverent reſpect, and awful dread, 1 Kin.19.13.ſometime, from ſome ſtrange paſſion or love, that with a kind of joy abaſhment, affecteth the lover , upon the ſight of his beloved, as Jacob him in ſtaining his Canr.6.5. compared with Chap.49. (to ch 7 palpably abuſe, both that Scripture, and the Churches eyes, that is, her teachers, who thence would force a malignity intimated in them,)ſometime from pity, and ſoan paſſion; when men cannot endure to ſee ſome perſon deer unto them, or anyone the ſame nature with them, cruelly dealt with, or otherwiſe, in ſome lamentable condition, Eſth.8.6.ſometime, out of extream hatred,or at leaſt out of diſplicaſure,indignation,or wrath, 2 Sam 14.8 Pſal.10.11.& 27.9 Chap.54.8.& 59.2 ſometime, out of neglect, and diſregard of ſuch one, whom we loſt not to look after, Chap.58.7.ſometime, out of deteſtation, as from ſome vile , loathſome abhorred and abominable creature whom we cannot brook, or abide to behold, Chap.1.15, 14,15. and to this purpoſe , one of the Jewiſh Commenters telleth us, that there is a certain people that cannot endure the ſight of a Jew, but turn the face from him,

alſo frequently uſed for *unto*; as Exod.20.3.*to my face:* ſo the words there are, 2 King.18.27.compared with Eſay 36.12.Pſal.13.6.& 18.41.ch.29,12.with v.11.

V.2. *For he ſhall grow up before him, as a tender plant*] Heb. *And*; which both the old Greek, and Latine, and ſome other after them retain. Others, render it, *Indeed*, as chap.30.20. Or, *Yet*; as ver.7.ch.46.7. and others again, not a few, whom our verſion concurreth with, *For*; as ver.11.Chap 52.15.& 64.5.as uſhering in a paſſage, wherein the ground is diſcovered, and a reaſon rendred, how it came, or ſhould come to paſs, that ſo few of the Jewiſh nation ſhould entertain Chriſt, as the Meſſias, and their Saviour, and give belief to the doctrine of the Prophets and Apoſtles, concerning him. They looked for a Meſſias to come in princely ſtate, with royal attendance, and ſecular power, that ſhould reign and rule, as ſome mighty Monarch, and ſet them free from the bondage of the Romane Empire, and when they ſaw nothing leſs; but all clean contrary in Chriſt, hence came it to paſs, that they were offended in him, and could by no means be induced to believe that ſuch an one ſhould be their Meſſias, Mat.13.55,57.Luk.24.21.Joh.7.27,41,53.1 Cor.1.23.

grow up]Heb.*aſcend*; which ſome underſtand, of Chriſts exaltation; as if it were ſaid, that he ſhould riſe and grow great, for all this, that ſo few entertain him, and believe in him. And ſome of note, to this purpoſe, would thus joyn this verſe with the latter part of the former; *And he, on whom the arm of the Lord ſhall be revealed* (to wit, Chriſt)*ſhall grow up:* but this offereth too much violence to the context. And albeit, the word here uſed, doth ſometime import *ariſing*, by advancement, and improvement of height, ſtrength, ſtature, or ſtate, Chapter 40. 31. Jeremiah 51. 53. yet it is uſed commonly of plants, ſimply ſpringing up, without any ſuch ſpecial connotation, Chapter 32.3. and all the circumſtances of the text do carry it another way, as in the opening of the words will appear.

before him]This ſmall particle is very variouſly expounded. Some underſtand it, of God; that in the ſight of God he ſhould be great, and highly eſteemed, though mean, and of no account in mans eyes, as the like is ſaid, in expreſs terms, of John his Herbinger, Luk.1.15.and, in effect, of Chriſt alſo, Luk. 1.32. or, that by his moſt wiſe, and powerful providence, he ſhould be produced, and under his protection, having his eye perpetually upon him, grow up to a great height, Chapter. 52. 13. Others, of the people, in whoſe eyes he ſhould appear, and ſeem to be ſuch, as is hereafter intimated. Others, of Chriſt himſelf, that he ſhould be lowly, and of ſmall eſteem in his own ſight; as it is ſaid of Saul, 1 Sam.15.17.and in the perſon of Chriſt, Pſalm.22.6. Others, laſtly, of none of all theſe; becauſe no expreſs mention of any of theſe, unto whom it may fitly be referred, but of the outward ſhew that Chriſt ſhould make, rendring the text, *for his appearance*, or *outward ſhew*, or *ſtate*: for the word *face*, in Hebrew, is very frequently ſo uſed; as was before ſhewed, on Chapter 52. 14. and anſwereth to the word *ſight*, or *appearance*; uſed afterward, in the laſt clauſe of this verſe *for ſight*, as *for height*, Prov. 25.3. where the ſame particle is ſo uſed; and this beſt ſuits with the ſcope, and current of the context.

as a tender plant] The word *tender* is not in the text; and true it is, that the term here uſed, is of a large extent in the ordinary uſe of it, comprehending branches of all ſorts, without diſtinction of ſtrength, or ſize. See Pſalm 80.11. Hoſ. 14.6.Job 8.15,16.30.& Ezek.17.4.where, though our verſion renders it, *a young twig*, which would do very well here; yet the words, next before going, controll it there. The word properly ſignifieth, *a ſuckling*, or *ſucking-childe*, Num.11.12.Pſal.8.2.1.Sam.15.3.& 22.19.Jer.44.7. Lam.2.11.and 4.4. and ſo the ancient Greek, and ſome after them, here take it; but the reſemblance, here uſed, admitteth not that. In the next place, therefore, the word doth ſignifie, ſometime, *a branch*, or, *bough*, in general; becauſe it ſucketh, and draws the ſap and moyſture, as milk, from the root, or ſtock, from whence it ſhoots up, or ſpreads out, Rom.11.17.ſometime, more ſpecially, ſuch *a plant*, or, *twig*, as reſembleth for its tenderneſs, and ſmalneſs of growth, ſome *ſuckling*, or *ſucking-child*: ſo is it uſed, Job 14.7. where it is not amiſs rendred, *a tender branch*; and may well here(the circumſtances of the place, not well admitting only, but requiring it) *a tender plant*, or *young twig*, as we uſe to ſay, *a ſucker* : for ſo uſe we to term ſuch young plants, as ſhoot up from the root of ſome elder tree, or Stander. See ch.11.1. This ſome underſtand of the mean beginnings of Chriſts Kingdom; though afterward wonderfully thriving, and proſpering, Mat.13.31,32.Mar.4 27-32. Others, rather of Chriſt himſelf, See ch.11.1.

and as a root out of a dry ground] By *root*, ſome underſtand here, *a ſprig*, ſprouting out, or ſpringing up from a root; as chap. 11.10. Rev.5.5.but it may be here taken in its ordinary notion; the word, *ſprig* or *twig*, or *plant*, being ſupplyed from the former branch, as is not unuſuall. See on ch. 51. 8. and ſo the words may be rendred; *and as*, or *even as*(a ch.1.6.& 40.30.) the twig, or plant of *a root*, that riſeth *out of a dry ground*. Heb. *a ground of drought*, or *drineſs*, as Pſalm 63.1.& 68.6. where it is ſtrange(ſaith the Jewiſh Commenter)that tree, or herb, ſhould take root; and much more unlikely, that it ſhould thrive, and bear fruit, as this plant was to do, Chap.52.13.ver. 10. By this *dry ground*, ſome underſtand the Virgin Mary, Chriſts Mother, in regard of hope of iſſue, while ſhe ſhould ſo continue, as ſuch. See ch.56.3. Luk.1.34. Others, of the decayed ſtock of David, and mean Family of Jeſſe, that then ſeemed to be a dry tree, or dead *trunk* of a tree rather; as being reduced to a far lower eſtate, then it was in at firſt. See ch 11.1. But I ſuppoſe we need not appropriate this limb of the collation, unto either of theſe, albeit, the conſideration of the mean, and low ſtate and condition of both theſe(Joſeph the Virgins husband being alſo taken in to them) come within compaſs of that, which is here aimed at; to wit, the mean condition of our Saviour, which made him ſo deſpicable in the eyes of his own people, Luk.1. 48.& 2.4.& 3.23.Mat.13.55.Mar.6.3.It is ſufficient, that by this reſemblance is intimated, ſuch a poor, and bare condition, without ſightly ſhew or ſtate, as might well be compared to ſome ſorry plant, that had, with much ado, ſhot up, and got above ground from ſome, almoſt ſapleſs root, in ſome ſuch waſte and waterleſs place. See Jeremiah 17. 6.

he hath no form, nor comelineſs] The former word applied to a plant, ſeems to import the ſightlineſs, or comelineſs of a plant, or tree in regard of the trunk, and body of it, its ſhape, proportion, ſtraightneſs, ſmoothneſs, well colouredneſs, and the like: for it comes of a word, that ſignifies, *to delineate, draw out*, or *portray* ought, in its due ſhape and lineaments, Joſh.15.9,11.& 19.13 ch.44.23. and applied to mankind, or woman-kind, ſignifies a perſon well compoſed, and complexion, well faced and featured, or well proportioned, and ſhaped, Gen 29.17.& 36.6. ſo it is uſed alſo of beaſts, Gen.41.2.where, with its epithet, it is rendred, *well-favoured*, and might as well be, *well-featured, and fat*: fatneſs bettering the feature of a beaſt, as leanneſs defaceth it: the latter ſeems to have reference, in plants, to that ſightlineſs of them, that proceedeth from the leaves, and bloſſoms, and kays, and fruits, or other like verdure, wherewith ſuch are wont to be arrayed and adorned. So it is uſed, Lev. 23.40. where they are enjoyned at the feaſt of Tabernacles to take the *fruit*, (that is *boughs*, or *branches*, as it is explained, Neh.8.15.or more ſpecially, *leafie boughs*, and *branches*, (for ſo the word there uſed, properly ſignifies. See Prov.11.28)of *trees of ſightlineſs*, or *goodlineſſe*, that is, *of ſightly*, or *goodly trees*, (as it is there rendred, of ſuch trees, as were thick with leaves, and twigs, as in both places it is afterward expounded)to make them *booths* of. And hence applyed to beaſts, it is attributed to ſuch, as are furniſhed, and garniſhed with goodly and ſtately heads or horns, Deut.33.17.given to men, and women, it is uſed of ſuch, as are attired and decked with goodly and gorgeous apparel, Chap.63.1.Ezek.16.10,14 where the word is alſo uſed. Hence thoſe ſpeeches in the Proverbs, *In the multitude of people, is the ſightlineſs of a King*, Prov.14.28.as if he had ſaid, not ſo much, in his rich and royal robes, as in the numerouſneſs of his ſubjects; and Prov.20.29. *the bravery of young men is their ſtrength; and the ſightlineſs of old men is the gray-head*; that is; vigour and valour, ſetteth out, and adorneth the one; and his gray hairs, the other; more then fine, and gay apparel doth either. Now leaves and verdure, are to plants, as veſtments and attire, unto man, or woman. Howbeit, ſome of the Rabbines, on Gen.29.17.where *beauty* in two diſtinct reſpects, is given unto Rachel, and uſe made of theſe two words, by the former, underſtand the *feature*, or compoſure of the face, by the other, the *clearneſs* of the complexion or countenance. But I ſuppoſe them not to be ſo ſtrictly here taken. Howſoever, the mean eſtate of the Meſſias, void of all ſhew and luſtre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, ſet forth, and deciphered by the reſemblance of ſuch a plant, as hath neither height nor ſtrength, nor comely ſhape, nor leaves, or verdure, to make it any way ſightly, or deſireable. Or, if it ſhall be deemed, that in the former branch onely, ſome plant is alluded unto, the perſon of man rather in this latter, ſuch a party is here intimated, as for perſonage and ſtate, may be compared unto ſuch a plant, as by ſuch notions hath been deſcribed. See ch.1.30.

and when we ſhall ſee him, there is no beauty that we ſhould deſire him]Heb. *and we ſhall ſee him, and no ſight*(or *ſightlineſs*; for ſo the word ſoundeth, having an elegant conſonance, with the term of *ſeeing*, whence it is derived, Chap.52.14. and comprehendeth both the former)is(to wit, *in him*, a defect of the pronoun, as Deut.8.12.ch.35.9.the like ſyntax, ſee Prov.4.23.Chap.37.9,36.)or(as it may be rendred; by ſupply from the former member, as Gen.1.16.Ch.52.6.) we ſhall not *ſee any ſightlineſs* in him; *and we ſhall deſire him*, for *that we ſhould deſire him*: as Chap.40.25.Mal.1. 9 that is, for which or in regard whereof, we ſhould have any deſire, or affection unto him: neither is there any need, as ſome would, to ſupply the negative from the former branch, as Pſalm 9.18.Prov.30.3.rendring the words, *and we ſhall not deſire him*, there being as much implyed without it. He that is ſtyled, *the deſire of all nations*, Hagg.1.7.(whence ſome are of opinion, that *Machmed*, or *Mahommed*, borrowed his name, that he might be deemed as another Meſſias)and who much better then Daniel, might be termed, *a man of deſires*, Dan. 10.11,19.having all deſireable things that can be; yea, all deſireableneſs, treaſured up in him, Col.2.3,9. in true beauty, and excellency, far exceeding and ſurpaſſing, not the ſons of men only, Pſalm 45.2.7. but the Angels themſelves, Heb.1.4.yet appears ſo ſtript, and deveſted of all ſhew of any ſuch matter, Phil.2. 6,7,8, that his own people, when they ſee him, can diſcern nothing at all ſightly, or deſireable

able in him. See ch.52.14.

V.3. *He is deſpiſed, and rejected of men*] It was not enough to ſay of him, that he was not deſired, ver.2. but he addeth further now, that he was, as ſome: not baſe only and deſpicable, but even vile, and abominable creature, both deſpiſed, and rejected. See Chap.49.7 *deſpiſed*, as of Jeconiah, Jer.22.28.*rejected of men*: or, as ſome, taking the word for a noun: *a rejection of men*; the abſtract for the concrete; as 1 Cor.4.13. But I conceive it rather to be a participle, found entire, Ezek.3.27. but here contracted, becauſe it reſteth on the word adjoyned to it: and it is not amiſs rendred by our Tranſlators, *rejected of men*; that is, as one of the Jewiſh Commenters; either more abject then any man, as Chap: 52. 14. (as ſo there ſhould be a want of the prepoſition there uſed, as there is alſo, Chap.20 7.& 32.2.and that in this very notion, alſo)Chap.65.5. or, one *ſevered*, and *caſt out* from the company and ſociety of men, as ſcarce deemed worthy the name of a man, Pſalm. 22.6. and unworthy, therefore, to converſe with men, or to have any communion with them. See of Paul; Act.22. 22. and this latter fitteth well with the Hebrew; for it is word for word, *leaving of men*, or, *ceaſing from men*: as one that cannot be admitted to any ſociety with them: the condition of the leper, Levit.13.46.2 Chr.26. 21. deemed in that regard, *as dead*, Num.12.10,12,14.See Pſalm 31.11,12.& 88.4,5-8.So rather, then as one, the *laſt*, or *loweſt of men*: as Paul of himſelf, *the laſt, and leaſt of the Apoſtles*: yea, the *leaſt*, or(as the word imports, compoſed of a two-fold degree of compariſon) *leſſe then the leaſt of the Saints, not worthy to be called an Apoſtle*, 1 Cor. 15.8,9.Eph.5.8.ſo here, as we would ſay the very liſt, or fag end of mankind, one, at whom the nature, and name of man ends. ſo mean, and ſo low, that the nature of man can hardly deſcend lower, and may therefore ſeem ſcarce worthy the name of a man. See Pſalme 22. 6. and what Agur of himſelf, Proverbs 30. 2. But this ſeems to ſtrain ſomewhat too far. Howbeit, Chriſt of himſelf ſaith, that he was to be *made nought-worth*, or *nothing*, Mar.9.12.

a man of ſorrows] Not *of ſorrow* barely; but *of ſorrows*: not a man *full of ſorrow*, or *filled with ſorrow* only; as the Pſalmiſt ſpeaks *Our ſoul is exceedingly filled with ſcorn, and contempt*, Pſal.123.3,4. but, a *man of ſorrows*, as the Pſalmiſt elſewhere; *My ſoul is full of evils*; with evil of all ſorts, or all ſorts of evil: Pſal 88.3.and as Solomon, *a man of wicked devices*, Prov.12.2.a man, not wholly ſet upon, and addicted unto evil, only; ſuch an one as Moſes deſcribeth, Gen 6.5.*all the device of* whoſe *heart*,(or whatſoever he deviſeth)is *all day long only*, (that is, continually nothing but) *evil*: but a man made up of evil, or wicked devices of all ſorts, that deviſeth nothing but evil, and refraineth no device that is evil, Pſal.36.4.as if he conſiſted of nothing but ſuch: ſo *a man of ſorrows*, of ſorrows of all ſorts, ſo full of them, that he may ſeem to conſiſt wholly of them to be made of no other mould: nothing but ſorrow to be ſeen in him,(ſee Chap. 1.6.)and variety of ſorrows, ſorrows of all ſorts; ſuch ſorrows, as for our ſake he ſuſtained, and for our ſins, verſe 4,5.

and acquainted with grief] The participle here uſed, is by the Jewiſh Criticks diverſly expounded. Some of them would have it ſignifie *cut off*, or *deſtroyed with infirmity*, or *grief*. So they ſuppoſe the word whereof it cometh, to be taken, Judg.8.16.Prov.10.9.& 14.33.Jer.31.19.Ezek.19.7.but theſe places are not ſo pregnant; and others of them, underſtand them a l in another notion: the moſt of them therefore herein depart from them; and expound it according to the ordinary uſe, and ſenſe of the verb: ſome *known by infirmity*; well known, or commonly known, to be much ſubject thereunto, and exerciſed therewith, one ſo encompaſſed with infirmities, as, Heb.5.1.that they cannot but appear, and be ſeen in him by all that behold him: thus they take it, becauſe the word is in a paſſive form, and is by moſt ſo taken, Deut.1.13,15.but thoſe paſſive forms have ſometime an active, or a neuter notion, as in our languages, alſo, ſometime the like: and ſo others of them, as moſt of ours, take this here, rendring it, one *knowing of infirmity*; as it ſoundeth word for word, that is, knowing it experimentally: as it is ſaid, *he that knew not ſin*, 2 Cor.5.21. that neither had drawn ought of it from any other, nor done any himſelf: and as the tree inhibited, was called *the tree of the knowledge of good and evil*, Gen.2.9,17.not, as the devil ſuggeſted, becauſe the fruit thereof eaten, had a ſingular power to give man a notional knowledg of good and evil, which before he had not: but becauſe, upon the eating of it, contrary to Gods command, man ſhould come to have an experimental knowledg of evil, as well as of good, which before he had not: yea, and in ſome ſort, of the benefit and excellency of good alſo, being by the want, better: by the loſs of it(which is yet more)beſt known, ſo we uſe to ſay, *ſuch an one never knew what miſery meant*, having lived free from it, and, *a man never knoweth what health is*, untill he have had a fit of ſickneſs: thus it might be rendred, *knowing of infirmity*, as *men knowing of the ſea*, 1 King.9.27 and, *knowing of the times*, Eſt.1.13.and, *knowing of good and evil*, Gen.3.5. (for ſo the words are in thoſe places)that is, *skilful* in thoſe things: and as we uſe to ſay, *a knowing man*, for one *skilful* in ought: or, to fit it better to the Hebrew form, *a man skilled in infirmity*, as both the ancient Greek, and ſome of ours, alſo, take the word for *skilful*, or *skilled*, in the place of Deuteronomy before pointed to: or, as the word *taught*.c.54.13. doth ſometime imply, not only *learned*, and ſo skilled in ought, but one alſo *expert*, or *experienced* in, and *accuſtomed*, or *enured* unto ought, Jer.2.24.& 3.23. and the word of *learning* is uſed by the Apoſtle, both of himſelf, Phil.4.11,12. and of Chriſt, Heb.5.8.ſo the word here may be taken, one *enured to infirmity*, or grief, and *accuſtomed* thereunto; which by ours is very fitly rendred, *acquainted* therewith, as we uſe to ſay of thoſe, who not only know one another by hear-ſay, or by ſight, but that have familiarly converſed together. Or, laſtly, as ſome render the word, both in Moſes, and here, *known* of it: as thoſe are ſaid to be well known of us, that we have been frequently converſant, and familiarly acquainted with, Hoſ.5.3.Amos 3.2. which, as it comes neereſt to the ordinary acception, and conſtruction of the terms in the original, ſo is it the ſame, in effect, with the laſt before propoſed. Howſoever, the notice, or acquaintance, is attributed to the perſon, in the one; to the affection, in the other: both which, in ſubſtance, come all to one: and import thus much; That Chriſt, and humane griefs, and infirmities, were to have great, and much acquaintance, the one with the other, he having had in his perſon, much experience of them, and they conſtantly keeping together with him: a great comfort to all thoſe that have intereſt in him, Hebrews 4.15.

grief] The word here uſed, (as the root alſo from whence it ſprings)hath, in the firſt place, a notion of *diſeaſe*, or *ſickneſs*, Chap.38.1,9. in the next place,(becauſe ſickneſs uſually bringeth pain, and weakneſs with it,)they are either of them uſed, ſometime, in a notion of *vexation*, and grief; as Eccl.5.17.& 6.2.Jer.5.3 Hoſ.5.13. ſometime, in a notion of *infirmity*, and *weakneſs*, as Judges 16.7,11,17.Chap.14.10.and of either of theſe, proceeding as well from any affliction of body, or mind, as from any natural diſeaſe: in either of which latter notions, it may well be here taken, not ſo fitly in the firſt: becauſe we read not of any peculiar *diſeaſe*, ſuch as we uſually appropriate that term unto, that our Saviour was troubled with, all his life: and by ſome of the ancients, it is not improbably deemed, that he was not exerciſed with any ſuch; it being not ſo ſuitable for him, to have any diſeaſe hanging on him, that ſhewed his power conſtantly, in the healing of others; that it might not be objected to him, as in another kind, and upon another occaſion, it was; *Phyſitian heal thy ſelf*, Luk.4.23. *infirmity*, for *infirmities*, collectively, as Heb.5.2.

and we hid as it were our faces from him] The words in Hebrew are both diverſly read, and diverſly reſolved. For ſome make the firſt word a participle, *as one hiding*, or *one that hideth*: and the participle, in that flexion, is very commonly ſo framed. Others make it a noun verbal, *as an hiding*, and ſome verbals of that form are found. Again, ſome render the laſt, the particle with the pronoun *from us*, and that not a few embrace. Others, *from him*, and ſo the pronoun in that form, is moſt frequently uſed, yet in the other notion, alſo, not unuſual, Gen.3.22.Pſal.2.3. Hence ariſe variety of verſions; Some render the words, *and he hid, as it were the face* (that is, his face, the pronoun ſupplyed, as Chap.59.2.)*from us*; or *he is as one that hideth his face*. Heb. *the face from him*, or *of him*: but of this latter conſtruction, I find no ſuitable example. But whether of theſe two wayes we read, or render the words, they import ſuch a condition of dejection, and confuſion, and of affection thence ariſing, as makes a man, like one aſhamed of himſelf, to cover his face, as not enduring to look up, or to be ſeen, and to ſhun the ſight of others: and ſo the meaning ſhould be, he is one, who, as conſcious to himſelf, either of the deformity, and lothſomeneſs of his perſon, or of his deſpicable and dejected eſtate, hideth his face from humane ſight: the one was the lepers caſe, Levit.13.45. the other, Babylons, Chap.47.3,5.and hence, together with the help of another word in the next verſe, have the Talmudiſts coined us a tale, how that one of their great Maſters met with their Meſſias, at Rome, where he found him, lying among the lepers. But others render the words, *and as an hiding of faces*, or *of the face*,(for the Word, though of a plural form, yet is ordinarily of a ſingular notion, as Prov.25.23.Cha.59.2)*from him*, or *as he, from whom one would hide the face*, or *his face*; as before: that is, as one, whom men hide their faces from: this ſenſe our verſion follows: and following it, it may ſeem that it ſhould rather be rendred; *and as one, from whom the face is hid*, or mens *faces are hid*: for according to this reading, the words are more general and indefinite; there being no *our*, in the text. Now *hiding the face*, proceedeth, ſometime, from a reverent reſpect, and awful dread, Exod.3.6.1 King.19.13.ſometime, from ſome glorious ſplendor, that dazeleth the eye ſight, Chap. 6.2.Exod.34.30,33.2 Cor.3.13.ſometime, from ſome ſtrange paſſion of love, that with a kind of raviſhment, affecteth the lover, upon the ſight of his beloved, and caſteth him into fainting fits, Cant.6.5. compared with Chap.4.9. (for they palpably abuſe, both that Scripture, and the Churches eyes, that is, her teachers, who thence would force a malignity intimated in them,)ſometime from pitty, and compaſſion; when men cannot endure to ſee ſome perſon deer unto them, or any of the ſame nature with them, cruelly dealt with, or otherwiſe, in ſome lamentable condition, Eſt.8.6.ſometime, out of extream hatred, or at leaſt, out of diſpleaſure, indignation, or wrath, 2 Sam.14.8.Pſal.10.1.& 27.9.Chap.54.8.& 59.2.ſometime, out of neglect, and diſregard; as from one, whom we liſt not to look after, Chap.58.7.ſometime, out of deteſtation, as from ſome vile, loathſome abhorred and abominable creature, whom we cannot brook, or abide to behold, Chap.1.13, 14,15. and to this purpoſe, one of the Jewiſh Commenters telleth us, that there is a certain people that cannot endure the ſight of a Jew, but turn the face from him,

whereſoever:

whereſoever they meet with any of them. But whether that be, or ever were ſo, or no, is not much material; nor at all, to this text. Howbeit, in this laſt notion, wherewith ſome alſo take in two of the next before it, I conceive the *words* may well be here underſtood. See Chap. 49.7. yet not concurring with thoſe that attribute this, *hiding of the face*, unto pitty and compaſſion; becauſe it croſſeth the main driſt of the whole context: nor conſenting with them, that ſuppoſe the covering of *mens faces* condemned to dye, to be here pointed at; as Ch. 25.7. Eſt. 7.8. To which purpoſe, they draw in alſo the blind-folding of Chriſt, Luk. 22.64. but that is the covering of the parties own face by others, not the hiding of others from him. Howbeit, all things well weighed, I encline rather to the firſt, both reading, and rendring; becauſe it both fitteth well the ſcope of the place, as importing a deſpicable and ſhameful condition and that of one, who ſeemed to be deveſted of that magnificence, which formerly he had been poſſeſſed of. See Joh. 17.5. Phil. 2.6, 7, 8. Heb. 12.2 and ſloweth moſt freely, without any force at all, from the terms uſed in the text.

he was deſpiſed] Or, *he is deſpiſed* as in the beginning of the verſe. Pſ. 22.6. repeated again for the more emphaſis. So ch. 14.26, 27. Pſal. 68.22.

and we eſteemed him not] Or. *eſteem him not*; (Phi. a. 7. *he made himſelf of no eſteem*) or *regard him not*; as the word is rendred, Chap. 33.8. *he regards no man*, Pſal. 144.3. the great contempt that ſhould be offered unto Chriſt by the Jewiſh Nation, being expreſſed here in a form of extenuation, but to be conceived in a notion of exaggeration, as if it had been ſaid more fully, We ſhall not only, when he cometh amongſt us, afford him no reſpect, or regard; but ſhall very reproachfully and diſgracefully abuſe him. See the like manner of ſpeech, Prov. 20.2 *Treaſure wickedly gotten ſhall not profit*; that is, ſhall do a man much miſchief: and, *the father of a fool ſhall not rejoyce*; he ſhall have no joy, but much grief. of him, Prov. 17.21. and, *It is not good to have reſpect of perſons in Judgment*, that is, indeed, it is ſtark naught, Prov. 24.23. and, *If any man love not the Lord Jeſus, let him be anathema, maranatha*; that is, accuſed, without revocation, irrevocably, and irrecoverably accurſt, 1 Cor. 16.22. a text by ſome, extreamly contred; meant of ſuch, as out of meer malice alone againſt knowledg, oppoſe Chriſt, and Chriſtianity; ſuch as our Saviour ſpeaks of, Matthew. 12.32. and the Apoſtle, Heb 6.6. & 10.26, 27, 29.

V. 4. *Surely, he hath born our griefs, and carried our ſorrows*;] He took upon him, not our nature alone, but the infirmities alſo of it; and became liable to ſuch ſorrows of affliction, and pains, as mans ſinful nature is expoſed, and ſubject unto. Rom. 8.3. Heb. 2.14, 15. Or, the griefs and ſorrows, that he is ſaid to have been ſo abundantly exerciſed with, ver. 3. (for theſe words have apparent reference to the very ſame there uſed) he ſuſtained for uſtand are thereforc called *ours*, becauſe procured to him, by our ſins; and ſuſtained by him, for the diſcharge of our ſins, unto the guilt whereof, out of love to us, undertaken by him, they were deſervedly due, Heb. 9. 29. 1 Pet. 2.24. & 3.8. Some would have the former word rendred, *he took away*, or *hath taken away our griefs*, that is, our ſins, the procuring cauſe of them, together with the griefs themſelves, the effect of them: And it is true, that the word ſignifies, ſometime, to take away, as Iob 7 21. and that our Saviour is ſaid *to take away the ſins of the world*, Joh. 1.29. but the ſequel of the context carryeth it another way. tending to ſhew here, rather the ground, and cauſe of his ſufferings then the end, or iſſue of them. This paſſage the Evangeliſt makes uſe of, in relating Chriſts practice, in the healing of corporal infirmities, not ſo much, as I conceive, thereby intimating, that thoſe bodily maladies, and the cure thereof, was, (as ſome would have it) a type of thoſe diſeases of the ſoul, that Chriſt came principally to free men from, and his deliverance of them from the ſame: but that by his tender pity, and compaſſionate affection towards perſons ſo effected, and afflicted, he ſhewed that he had aſſumed, together with our nature, the infirmities of the ſame; and had thereby got a lively fellow-feeling of thoſe pains and griefs, that did from the ſame proceed, in others.

yet we did eſteem him ſtricken, ſmitten of God, and afflicted] The reaſon why they ſo much diſ-eſteemed Chriſt, to wit, becauſe they made no other account, but that all thoſe afflictions that befell him, were, by God, for his own evill deſerts, inflicted upon him, out of a diſaffection to him, Phil. 2.2, 7, 8. & 7.1.11. Matth. 27. 39. 43.

yet] Heb. *and*; as ch. 50.7.

we eſteemed] The ſame word, by an elegant *antanaclaſis*, is here repeated, that the Prophet had made uſe of in the verſe before-going; but in a different notion here, from that there: they did not *eſteem* him, that is: made any account of him, becauſe they *eſteemed*, that is, accounted him to be one out of grace and favour with God, yea, to be one purſued by him, with thoſe evils, for his ſins. The very like conceit, that Iobs friends had of him, for his ſufferings, Iob 4.7, 8. & 8.4, & 22.5-11.

ſtricken, ſmitten, and afflicted] Three ſeveral terms uſed, to expreſs the greatneſs, and groſſ-ouſneſs of his ſufferings; as three other of neer nature, being joyned together, to intimate the eminent, and incomparable height of his cuſtoms honour, 6.52.13.

ſtricken] Or, *plagued*: ſo it is rendred, Pſal. 73.14. now becauſe the noun hence deduced, is uſed of *the ſtroke*, or *plague of leproſie*, Levit. 13.3. 9.20. and very oft in that chapter; hence the Rabbines, ſome of them, abuſe this place, to prove that their dotage before touched; that the Meſſias ſhould ſometime be a *Leper*: and the old Latine rendreth it, *as a Leper*: which yet neer bear a warrantable ſenſe. See ver 3. But that of the Talmudiſts, is a moſt ridiculous fancy, ſuch as their raſlodies are traught with, not a few: the word is generall, comprehending any *ſtroke, plague*. or *affliction* whatſoever: and they may as well prove, that Aſaph, the Author of that 73. Pſalm, was for a long time a *Leper*, from the paſſage therein pointed to, as from this, that the Meſſias was ſo, or ever ſhould ſo be. See v. 8.

ſmitten of God] That is, as ſome would have it, moſt grievouſly ſmitten; it being the manner of Scripture, by ſuch forms, to expreſs the eminent greatneſſe of any thing, as *Sinners of God*, for grievous ſinners, Gen. 13.13, and, *a ſleep of God*, for a *deep ſleep*, 1 Sam. 26.12. See Jer. 2.31. But that he was grievouſly ſmitten, was conſpicuous enough; nor did they deem amiſſe therein: their miſtake was, that they thought him thus handled by God, in way of vengeance for his ſins. So they wickedly and impiouſly deemed of Chriſt, when they ſaw what grievous things he ſuffered. And it is but an idle foppery of ſome popiſh Writers, to require the words to be read, *God ſmitten*; as intimating the diety of Chriſt: becauſe the word, of, is not expreſly in the text: when as they cannot be ignorant, who know any thing in the Hebrew, that the conſtruction, of noun with noun, doth neceſſarily imply it. Beſide, that this reading directly croſſeth the Prophets intention; as intimating, that the Jewiſh people ſhould acknowledg Chriſt, notwithſtanding his ſufferings, to be God; who, on the contrary, therefore condemned him, as guilty of impiety and blaſphemy, and were enraged againſt him for it, becauſe he profeſſed himſelf to be the Son of God, one with the Father, and equal to God, Mat. 26.53-56. Joh. 5.18. & 10.31, 33. & 19.7.

and afflicted] To wit, *by God*, as before; for that have all the three words reference unto: as if all that befell him, came not from mans malice againſt him, but Gods juſt wrath and diſpleaſure.

Verſe 5. *But he was wounded for our tranſgreſſions*] Heb. *And*; the copulative, in an adverſative notion, as Chapter 36. 12. and 40.31. The right ground, and true cauſe of Chriſts ſuffering, is, in this verſe, and thoſe following, related, in way of oppoſition, to that vain and foul conceit, that his own people had of him and them.

wounded] So both the ancient Greek, and old Latine, render the word here uſed; and ſome, *ſmitten*, to have it anſwer to the latter end of verſe 4. which comes, much in effect, to the ſame; as deſcending from a word, that ſignifies, *to ſmite, to wound, to thruſt thorow, to ſlay*. Others, render it, *polluted*, or *proſtituted*, uſed, and dealt with, as ſome common, vile, or profane thing, as deſcending from the ſame root but in another notion: whereof ſee Pſal. 89. 39, 44, 45, chap. 43.28. & 47.6. but the word deduced from that root in whether notion of the twain, is ſomewhat different from that, that is here uſed, as may be ſeen, Ezek. 32.26. I ſuppoſe, therefore, that the better reading is that in the margent of our Bibles; *He was tormented*, or *pained*: for the word comes regularly from a root, that ſignifies properly, *to be in pain*; as women, or other creatures, that bring forth, with pain, are wont to be, at the time of their travel, ſo Pſ. 51.5. where, as the one word, there uſed, hath in it a notion of the *heat* of delight, in conception, as Gen. 29.39, 41. ſo the other, of ſharpneſſe of *pain*, in production; as Iob 39.1, 2, 3. & 29.9. and it is uſed, commonly, of any grievous *torment*, or *pain*, proceeding from vexation, affliction, or fear, Iob 19, 20. Prov. 26.10. chap. 13.8. & 26. 18. and 51.9. Jer. 5.3. and this word, the Prophet, delighting much in conſonances, may ſeem the rather to have made choice of here; becauſe it comes very neer, in ſound, to the word rendred *griefs*, ver. 3, 4.

for] Heb. *from*; that is, *becauſe of*, as Pſalm 12. 5. chapter 48.4. Obad. 10. as importing the principal cauſe of Chriſts ſufferings, mans ſins, Romanes 4.25, 1 Corinthians 15.3. ſo in the next branch.

our tranſgreſſions] Or, *defections, revolts*, (as ſome not amiſſe render it, both here, and Chap. 59.13.13.) or, *rebellions*; for ſo the word it comes of, is commonly rendred, 1 King. 1.1. & 3.5.7. & 8.20, 22.

he was bruiſed for our iniquities:] The word uſed again, verſe 10. ſignifies properly, *to beat*, or *break*, or *cruſh to pieces*, or *grind to powder*. See chap. 3. 15. uſed ordinarily, of grievous oppreſſion, and affliction; yea, ſuch as tends to, and ends, if not ſtaid, in deſtruction: Iob 4.19. & 6.9. & 19.2, and 22.9. Pſal. 72.4. & 90.3. & 94.5. Lam. 3. 24.

the chaſtiſement of our peace was upon him] He was chaſtiſed to procure our peace, by removal of our ſins, that ſet God and us aſunder, Chapter 59.2. the guilt thereof, being diſcharged with the price of his blood, 1 Peter 1.18, 19. and to reconcile us unto him, Rom. 3.25. & 5.1.10.2 Cor. 5.19, 21. Eph. 2.13-17. Col. 1.19, 20. 1 Pet. 3.18.

and with his ſtripes are we healed] Heb. *by his ſtripe*, or *bruiſe*: for the word properly ſignifies, *the mark*, or *print of a ſtripe*, or *ſtroke*, remaining upon ſome part of the body, black and blue, by gathering and feeling together of the blood there; from whence it hath this name, Exod. 21.25. Prov. 20, 30. and the ſame ſignifies the Greek word,

word, whereby it is expreſſed, 1 Pet. 2.24. But it is alſo uſed for any ſore, and grievous ſtroke, or hurt; ſuch as thoſe, by which the ſame is wont to be produced, Geneſis 4.23. See chap. 1.6. Jer. 30.12. and ſuch, no doubt, our Saviour, as well in the propriety of the term, as otherwiſe alſo, bare in his body, being not buffeted only, but ſcourged, as he was, Mat. 26.67. & 27.26.

V. 6. *All we like ſheep, have gone aſtray*] In theſe words is ſhewed wherein thoſe iniquities, and ſins of ours, for which our Saviour ſuffered, do conſiſt.

All we] By nature, none of us excepted, Pſ. 14.3. Rom. 3.12, 23. Eph. 2.2, 3.

like ſheep] Or, *like* loſt *ſheep*; as more expreſly, Pſ. 119.176. So *cluſters*, for *cluſters* loaſe, chap. 24.13.

have gone aſtray] As ſheep ſtray, ſometime ſcared and ſcattered, by dogs, or wolves, or thieves, or the like, Iob. 10. 12. or forced to ſeek abroad, for want of paſture, Gen. 47.4. Jer. 14.5. ſometime, again of themſelves, out of a ſilly diſpoſition, Luke 15.4. ſo it is with men alſo, in either reſpect, reſembled by *ſheep*. There is a *ſtraying*, or *wandring*, enforced, when they are driven, by violence, from their wonted places of abode. Of which, ſee Pſal. 119. 176. Jer. 50.17. Ezek. 34.4, 6. Zach. 13.7. Mat. 26.31. Mar. 14.27. But this is not expreſly in the text: when as they cannot be ignorant, who know any thing in the Hebrew, that the conſtruction, of noun with noun, doth neceſſarily imply it. Beſide, that this reading directly croſſeth the Prophets intention; as intimating, that the Jewiſh people ſhould acknowledg Chriſt, notwithſtanding his ſufferings, to be God; who, on the contrary, therefore condemned him, as guilty of impiety and blaſphemy, and were enraged againſt him for it, becauſe he profeſſed himſelf to be the Son of God, one with the Father, and equal to God, Mat. 26.53-56. Joh. 5.18. & 10.31, 33. & 19.7.

and afflicted] To wit, *by God*, as before; for that have all the three words reference unto: as if all that befell him, came not from mans malice againſt him, but Gods juſt wrath and diſpleaſure.

Verſe 5. *But he was wounded for our tranſgreſſions*] Heb. *And*; the copulative, in an adverſative notion, as Chapter 36. 12. and 40.31. The right ground, and true cauſe of Chriſts ſuffering, is, in this verſe, and thoſe following, related, in way of oppoſition, to that vain and foul conceit, that his own people had of him and them.

wounded] So both the ancient Greek, and old Latine, render the word here uſed; and ſome, *ſmitten*, to have it anſwer to the latter end of verſe 4. which comes, much in effect, to the ſame; as deſcending from a word, that ſignifies, *to ſmite, to wound, to thruſt thorow, to ſlay*. Others, render it, *polluted*, or *proſtituted*, uſed, and dealt with, as ſome common, vile, or profane thing, as deſcending from the ſame root but in another notion: whereof ſee Pſal. 89. 39, 44, 45, chap. 43.28. & 47.6. but the word deduced from that root in whether notion of the twain, is ſomewhat different from that, that is here uſed, as may be ſeen, Ezek. 32.26. I ſuppoſe, therefore, that the better reading is that in the margent of our Bibles; *He was tormented*, or *pained*: for the word comes regularly from a root, that ſignifies properly, *to be in pain*; as women, or other creatures, that bring forth, with pain, are wont to be, at the time of their travel, ſo Pſ. 51.5. where, as the one word, there uſed, hath in it a notion of the *heat* of delight, in conception, as Gen. 29.39, 41. ſo the other, of ſharpneſſe of *pain*, in production; as Iob 39.1, 2, 3. & 29.9. and it is uſed, commonly, of any grievous *torment*, or *pain*, proceeding from vexation, affliction, or fear, Iob 19, 20. Prov. 26.10. chap. 13.8. & 26. 18. and 51.9. Jer. 5.3. and this word, the Prophet, delighting much in conſonances, may ſeem the rather to have made choice of here; becauſe it comes very neer, in ſound, to the word rendred *griefs*, ver. 3, 4.

for] Heb. *from*; that is, *becauſe of*, as Pſalm 12. 5. chapter 48.4. Obad. 10. as importing the principal cauſe of Chriſts ſufferings, mans ſins, Romanes 4.25, 1 Corinthians 15.3. ſo in the next branch.

our tranſgreſſions] Or, *defections, revolts*, (as ſome not amiſſe render it, both here, and Chap. 59.13.13.) or, *rebellions*; for ſo the word it comes of, is commonly rendred, 1 King. 1.1. & 3.5.7. & 8.20, 22.

he was bruiſed for our iniquities:] The word uſed again, verſe 10. ſignifies properly, *to beat*, or *break*, or *cruſh to pieces*, or *grind to powder*. See chap. 3. 15. uſed ordinarily, of grievous oppreſſion, and affliction; yea, ſuch as tends to, and ends, if not ſtaid, in deſtruction: Iob 4.19. & 6.9. & 19.2, and 22.9. Pſal. 72.4. & 90.3. & 94.5. Lam. 3. 24.

the chaſtiſement of our peace was upon him] He was chaſtiſed to procure our peace, by removal of our ſins, that ſet God and us aſunder, Chapter 59.2. the guilt thereof, being diſcharged with the price of his blood, 1 Peter 1.18, 19. and to reconcile us unto him, Rom. 3.25. & 5.1.10.2 Cor. 5.19, 21. Eph. 2.13-17. Col. 1.19, 20. 1 Pet. 3.18.

and with his ſtripes are we healed] Heb. *by his ſtripe*, or *bruiſe*: for the word properly ſignifies, *the mark*, or *print of a ſtripe*, or *ſtroke*, remaining upon ſome part of the body, black and blue, by gathering and feeling together of the blood there; from whence it hath this name, Exod. 21.25. Prov. 20, 30. and the ſame ſignifies the Greek word, of it; a portion of puniſhment, in ſome regard proportionable, to whatſoever was due unto their ſins, and to themſelves for the ſame. So is the word taken, Gen. 4.13. Lev. 20.17, 19, 20. 1 Sam. 28.10. Lam. 4.6. which two latter places, the Jewiſh Commenters here point us to. The Greek Interpreters render this paſſage much in the ſame words, that the Apoſtle uſeth, Romanes, 4.25.

V. 7. *He was oppreſſed; and he was afflicted*] A very pregnant place; for the ſatisfaction made by Chriſts ſufferings for our ſins, were it fitly rendred, and rightly underſtood. The words are, word for word; *It was exacted. and he anſwered. It was exacted*; or, *It is exacted*; as ſome alſo well render it: that the former word doth properly, and commonly, ſignifie, *to exact*, cannot be denied. The Jewiſh Commenters, themſelves, obſerve on the place, that it is uſually meant of *moneys*, die acting us to that place, King. 23.35. *he exacted the money*. So Chap 58.3. *ye exact all your labours*; or, as ſome, *all your debts*: and, *of a ſtranger thou mayeſt exact it*; but *not of thy brother*, Deut. 15.2, 3. hence the name of *an exacter*, ſo frequent in Scripture, Job 3.17. & 39.7. Chap. 3.12. & 9.4. & 14.2. & 60.17. Zach. 9.8. & 10.4. and that it is here a paſſive, the ſame Writers here obſerve. The old Latine rendreth it, *He was offered*, as if the word were parallel to that other, from whence the *Corban* cometh, mentioned, Mat. 15.5. and ſo the meaning ſhould be, *he was made to approach, or offered* as a ſacrifice, ver. 10. But this verſion ariſeth from a two-fold miſtake: For, firſt, the word here uſed, and that other, of *approaching*, differ, as our Jewiſh Criticks tell us; as *Sibboleth*, and *Shiboleth*. Judg. 12.6. And ſecondly, this latter, in the paſſive form, carryeth always neutrall, neither an active, nor paſſive ſenſe: it ſignifies, *to approach*, not *to offer*, or *make to approach*, not yet *to be made to approach, or to be offered*. So Gen. 33. 7. Exod. 20.21. Chap. 29.13. The word, therefore: is the ſame rather, with that, 1 Sam. 13.6. where it is ſaid, *the people, being in a ſtrait, were preſſed*, or *diſtreſſed*: and ſo alſo, Chap. 14.24. ſave that there it is uſed, more metaphorically, here properly; there; perſonallyly here, impersonally; as the words of the text evidently ſhew: For there is neither noun, nor pronoun, before the firſt word of the verſe; but a pronoun expreſly before the next: which evidently controloth their conceit, who expound it of the perſon, from whom it was exacted, and render the words, *He was exacted*, which yet they expound, it was demanded, or required of no other, but of him: the ſenſe is found, but the conſtruction hardly, and not ſooting well with the frame of the context. This the Rabbine himſelf ſaw, and thereupon expounds it; *It was exacted*, to wit, money ſaith he, by way of tax, or aſſeſſment, as 2 King. 23.35. *and he was afflicted*, namely, the people of whom it was required, by ſtripes, or ſtrokes, being beaten, becauſe they paid not the ſums required of them: as the people in Egypt were beaten, when they could not make up the full tale of bricks, Exod. 5.14. But the great Doctor had no regard to the current of the context: for that runneth in a conſtant, and continued courſe and tenour, not as ſpeaking of one, and the ſame party or parties, both ſining and ſuffering, or ſuſtaining penalties, for their own defaults: but as one, ſuffering for the ſins of another, and ſuſtaining grievous penalties, for defaults made, and faults committed, by other perſons. Some of ours therefore readeit; *It is exacted, and he is afflicted*. Others, *It was exacted, and he was afflicted*. Or, *When it was exacted, he was afflicted*. Of which manner of ſyntax, ſee on ver. 2. that is, the penalty due to Gods juſtice, for our ſins, ver 6. was exacted, and he ſuſtained the ſame for us. For that which a learned late Annotator ſuggeſteth, who would have it rendred, *he was humble*, or humbly ſubmitted himſelf, *not opening his mouth*, becauſe of Pharao it is ſaid, Exod. 10.3. *thou refuſeſt to be humbled*: Neither doth that place and this, ſuit well the one with the other: (It is one thing to *be humbled*; another to *be humble*,)and this Interpretation ſeemeth to decline from the drift of the precedent diſcourſe, whereupon this hath dependance. The words, as formerly read, do ſufficiently confirm the doctrine of ſatisfaction made to Gods juſtice, by Chriſts ſufferings for our ſins. But yet ſome further ſtrength may be, from hence, added thereunto, if we conſider the latter term a little more exactly: For howſoever it be true, that the word, here uſed, do in the paſſive form ſignifie, *to be afflicted*, or *humbled*, as Exod. 10.3. Pſal. 119. 107. and ſo in a grave, or weighty form, it is uſed, ver. 4. which this may here ſeem to have reference unto: and that the word uſed in a notion of *anſwering*, be feldome found, but in an active form: yet, as in the notion of *affliction*, the word is uſed, ſometime, in an active form paſſively, for, *to be afflicted*; Pſal. 116. 10. ſo in the notion of *anſwering*, it is ſometime uſed actively, in the paſſive form, not *to be anſwered*, either verbally, as Iob 11.2. or, really? as Iob 19.7. Prov. 21. 13. but, *to anſwer*, and that either verbally, or really, alſo. In the former ſenſe, ſome underſtand that place, Pſal. 119.167. *before I anſwered*, (that is, ſay they, before ever I was able to anſwer, ver. 172. *my tongue ſhall anſwer*, that is, ſpeak of, *thy word*.) I *went aſtray*, as parallel to that, Pſal. 58.3. and having reſpect to inbred pravity: but the word ſeemeth to be there: as in an active form, ſo in a paſſive ſenſe; and in a ſignification of *affliction*, and *humiliation*, as it is commonly expounded Hoſeiz. the word is found elſe-where, in a paſſive form, with an active ſenſe, and that without any queſtion, in the notion of *anſwering*. Ezek. 14.4, 7. as alſo the word of *ſpeaking* is Pſal. 119.13. Ezek. 33.

30. Mal.3.13,16. And some what to this purpose, an Author of good note expoundeth this text, thus rendring the words; *It is exacted, and he undertaketh*, (a term that some of the Ancients also use, in the opening of this text) that is, saith he, the penalty due to us, was in rigour of justice exacted; and he became *a sponsor, or surety* for us, by undertaking, in our behalf, the discharge of it. And though the word, saith he, in Hebrew, be not found so used; yet in Latine, the word *respondere*, that is, *to answer*, comes from *spondere*, that signifies *to undertake*; and the word, *to answer*, in the French tongue, is so commonly used. Hereunto may be added, that the old Latine seems to look this way, that renders the text, *He was offered of his own accord, or because he himself would*: which version, howsoever it fail much, in the former term, as hath already been shewed; yet it comes home to us, in the latter word; imply ing a voluntary undertaking, or *engaging of himself* (see Jer.31.20.) unto God his Father, in our behalf, as a *Surety*, (lo is he termed, Heb.7.22.) for the payment of our debt. And, which is yet more then so, that albeit, the Hebrew be not found expreſly, and directly used for such *a sponsion*, or *engagement*, yet that in this very form, that here it hath, it is twice used in the place of Ezekiel, before pointed to; *I the Lord will answer him* (to wit, the man that repairs to me for advice, with sacrifice) *in him*, and *in his heart*, and again, *I will answer him by my self*, and that in a notion, not of a verbal, but of a real *answering* and so I conceive it is to be taken here, *It was exacted, and he answered it*, (the particle being necessarily, as oft else where, supplyed, see Chap.48.5,6.) that is, he not only undertook it, but discharged it. So we use the word commonly in our English tongue, *to answer a debt*, for *to discharge it*. And so of our Saviour it is most true, that he *answered* our debt, and caused our bond to be, cancelled, that it might not come to be put in suit, against us, any more again. See Joh.19.30. Rom.4.25. Col.2.14. A singular comfort to every sincere Christian soul.

yet he opened not his mouth] Heb. *And*: But so we had it before, v. 4. and it may well be here retained, if we keep to the received reading of being *oppreſſed*, and *afflicted*, as if it were said, having respect to his patience, for all the oppreſſions and afflictions, that he suſtained for others, and that in regard of those, by whom he suffered them unjustly: yet was he silent, he neither murmured, or repined, at Gods diſpoſal of things in that manner, nor used any railing, or reviling ſpeeches, against those that dealt ſo deſpitefully with him, but carryed himſelf calmly, and quietly, under them, Mat. 26.39,42. Mar.14.36. Joh.18.22,1 Pet.2.23. Howbeit, if we admit the ſenſe in the ſecond place propounded, and preſſed, of *exalting*, and *anſwering*, that is, *undertaking*, or *diſcharging*, the copulative ſhall not need at all, to be altered: for the words will well go on in way of connexion to the former, as if it were ſaid, Having an eye to his voluntary obedience, and ſubmiſſion to the Will of his Father, and agreement thereunto; he under took willingly what his Father required of him, and as willingly when the time came, underwent it; neither hanging back, or oppoſing ought, in way of contradiction thereunto, when it was by his Father propounded to him, at firſt; not afterward ſeeking to ſhift it off, when he was to perform what he had eng ed himſelf unto, by pleading ought for himſelf, & the releaſment of him, from their moſt unjuſt proceedings, in whoſe hands he was, see ch.50.5,6. Mat.26.62,63. & 27.12, 14. Mar.14.60,61. & 15.3,5. Luk.23.9. Joh. 10.18. & 14.31. & 19. 11. *to open the mouth*, an uſual form, (the antecedent, put for the conſequent) for, *to ſpeak*. So Job 3.1. 33.2. Pſal.78.2. Prov 31.8, 26, *ſo to open the lips* Job 32.20. and on the contrary, *not to open the mouth*, for, *to be ſilent*, not to ſay ought, Pſalm. 39.9. Proverbs 24.7.

he is brought as a lamb to the ſlaughter] The Hebrew word is more general, and ſignifies a *ſheep*; which word of ours, it comes neer to in ſound: and it is rendred alſo, Act.8.32. where this paſſage is related, Pſal.119.176. Jer.50.17. and yet more largely, *Iſſer cattle*, Ch.7.25. as parallel to another word uſed, v.6. but, as more ſpecially intending, *ſheep* there, in regard of the ſillineſs thereof; ſo here, in regard of the ordinary number of them, above any ſuch other cattel, brought to the butchery, Pſ.44.22. Jer.12.3. Zach.11.4, Rom 8. 36. and their quiet carriage, in driving; thither the text may well be rendred, *as a ſheep that is led to the ſlaughter*, as Jer. 11. 19. As a ſheep, that goeth as quietly, to the ſhambles, or the ſlaughter-houſe, as if it were going to the fold, where in it is uſually lodged; or the field, where it is wont to feed. See Jer.11.19

and as a ſheep before her ſhearers is dumb] This latter word, where of *Rachel* had her name, Gen.29.6,8. by the ancient Greek Interpreter, rendred, *a lamb*, and ſo Act.8.32. Luke retaining that tranſlation, given it. Howbeit, it ſignifieth *an Ewe*, as appeareth plainly, Gen 31.38.& 32. 14. where theſe *rachels* are diſtinguiſhed from *rams*, as alſo, Cant.6.6. where they are deſcribed with *twins* by their ſides: and the word, though of a maſculine form, yet is of a feminine gender, as is manifeſt, by the verb, or participle, joyned with it: and he ſeems to mention the *Ewe*, as the quieter of that kind, becauſe the rams are ſometime more unruly,

is dumb] So Pſalm. 39.2, 9. *or tongue-tied*: for that ſeemes to be the firſt notion of the root it commeth of, *to bind, or ty up*, Ge. 37.7.

ſo he opened not his mouth] Heb. *and*, uſed here, for the note of ſimilitude; as alſo, Pſal.1. 3. and 109.17. Prov. 10.25, and 17.3.ch.10.26. and ſo it is rendred, Act.8.37. Of the phraſe, ſee before.

V.8. *He was taken from priſon, and from judgment*] In the expoſition of this paſſage, Interpreters do exceedingly differ, and that about every word, and particle, in it. Howbeit, they may in general be referred all to two heads, either of thoſe, that underſtand them of Chriſts humiliation, and oppreſſion only, and the harſh, cruel, and unjuſt courſes, whereby his life was taken from him, Mat.27.18,34. Act.2.23.&3.14,15.&13.28. Or, of thoſe, that conceive them to be ſpoken of his deliverance out of thoſe afflictions, and difficulties, injuriouſly inflicted; and his advancement from them, to a glorious condition, Luk.24.26. Act.2.24,33,36.& 3.15, 21. Phil.2.8,9. 1 Tim.3. 16. Heb.2.9. 1 Pet.1. 11.

taken] That is, as ſome, *taken away*, put to death: as Pſal.31.13. Prov.1.19. as others, *drawn away*; to wit, unto judgment, and to punishment, by death: as Prov.24.11. but the ſtructure is not here, and there alike: yea, as ſome, ſuppoſing the particular manner of his death here deſigned, *taken up* to the croſſe, John 3. 14,15. and 12. 32, 33. but of ſuch uſe of the word, no inſtance is brought. Others, *he is taken up*, from hence, and received, by God, into glory; as Gen.5.24. Mar.16.19. Luke 24.51. Act.1.9,11. 1 Tim.3.16.

from] So the word moſt uſually ſignifieth, and ſo many here take it, as meant of being delivered, and let free from the matters here mentioned: as, *from work*, Gen.2.2. *from enemies*, Pſal.44.4. *from bands*, Jer. 40.4. others take it, for, *by*, or *through*, as noting the means whereby, or the manner how, he was brought to his end. So Job 7.14.& 37.10. Jer. 10.14. or, *for*, as implying the cauſe producing, procuring, or impe lent. So Pſ. 12.5. v.5. c.65.14. others, for *without*, without being impriſoned, or having any due courſe of judicature, taken with him: as the particle ſeemeth to be uſed, Pſ.109.24. Lam.4.9. but neither are thoſe places parallel; and one produced to that purpoſe, hath a negative joyned with it, Job 31. 19. Others, laſtly, for, *after*: after that he had paſt thoſe harſh and unjuſt courſes taken with him. So is the particle uſed, Dan.11. 23. Hoſ.6.3.

priſon] Supposed to be ſo called, as a place of *coertion, or reſtraint* (ſee on chap.44.7.) for the verb, whence it comes, ſignifies *to ſhut up*, or *reſtrain*, Gen. 20. 18. Deut. 11. 17. yet, for a *priſon*, the word is no where found to be uſed: nor was our Saviour ever impriſoned; though that would ſtand well enough with their expoſition, that render the particle *without*. Others, therefore underſtand by it, *reſtraint*, or *diſtreſſe*: and this not unfitly agreeth with the native ſignification of the word; uſed for the *ſhutting up* or, *reſtraint*, of *the womb*, (to the words are) Proverbs 30.16 that is, *the womb ſhut up*, or, *reſtrained*, as Jacob ſpeaks to Rachel, Gen. 30. 2. nor can it be den yed, or doubt made, but that Chriſt was under *reſtraint*; and in *diſtreſſe*, proceeding from ſuch ſtrict reſtraint. Others, of ſuch *anguiſh*, and *anxiety* of mind, and ſpirit, as Chriſts ſoul was poſſeſſed of, ariſing from the apprehenſion of Gods wrath, both in his agony, Luke.22.44. and upon the croſſe, Mat.27.46. Others render it, *indamnation, power, tyranny, oppreſſion*: and a term of the ſame ſtock, differing but in a vowel only from it, is uſed ſometime for *power, authority, or magiſtracy*, Judg.18.7. and the root they both ſpring from, for *to have power*, or *to prevail*, 2 Chr. 14.11. and this very word ſometime for ſuch power abuſed: for *oppreſſion*, or *tyranny*. So Pſal.107.39. where it is alſo joyned with the particle here uſed: and it ſeiteth well with the power, both of Jews, and Gentiles, unjuſtly exerciſed againſt Chriſt, Pſalms.2.1,2. Act.4.25 27. Others would have it to ſignifie, here, *a congregation, or a multitude*: becauſe another word of kin to this, is uſed for a *ſolemn aſſembly*. See on Chap.1.13. and this ſome refer to the Aſſembly of the Jewiſh Rulers, wherein Chriſt was condemned, Mat.26.57-66. Others, to the popular multitude, that were inſtant to have him crucified, Mat.27. 15-26. Mar.15.8,15. Luk.2.3.18-25. and to theſe therefore, as well as thoſe, by whom they were incited, is the murther of Chriſt aſcribed, Luk.24.20. Act.3.23,26.& 13.14,15.& 7.52.& 13.27. but neither is the word in ſelf any where, as I conceive, ſo uſed; not its kin, of other, then a ſolemn *aſſembly*, called together by authority, not of a confuſed, or diſorderly multitude on their own heads gathered together.

and from judgment] This ſome underſtand of *judgment*, in general, either, without which, or by which, or after which, exerciſed, and executed upon our Saviour, he was, either taken away, or taken up. Some more particularly reſtrain it, either to the Jewiſh Aſſemblies cenſure of him, Mat.26.66. Joh.19.7. or, to Pilates ſentence paſſed upon him; Luk.23.24. diſtinguiſhed from the act of the rude multitude, which they conceive implyed in the word before-going. Nor want they, that expound it of the *judgment* of God, and the torments by him inflicted upon him, implyed in the word *curſe*, Gal.3. 13. I concur with thoſe, who by theſe two terms, underſtand *oppreſſion, and judgment*, as comprehending all thoſe harſh, and cruel courſes, as under pretence of judgment, were exerciſed upon our Saviour, whereby his life was taken from him, and himſelf taken away, for the time; or, from which, he was after a while freed, being, after the ſuſtaining of them, taken hence, and taken up unto God, as Enoch, and Elia before him; of both whoſe aſſumption, the ſame term is uſed, Gen.5.24. 2 King.2.9,10. But I encline rather

rather to the former, becauſe the courſe of the context, both before, and after, as well in this verſe, as in the next, runs ſtill upon his ſufferings.

and who ſhall declare his generation?]Or, *who can declare?* for the indicative future is oft potentially uſed. See chap.26.18.& 49. 25. This paſſage, ſome underſtand of the generation of Chriſt, from eternity, in regarde of his God head, Prov.8.24,25. Others, of the production of him, and that of a virgin, without knowledge of man, in regard of his manhood, Luk. 1.34,35. and ſome, of both jointly; as alſo that, Pſal.2.7. Acts 13.33. Some by *generation*, here, underſtand neither of theſe; but, either, his continuance, reading the words, *but who can reckon his age?* living now to eternity, beyond all number of dayes, or years, Ro.6.9. Heb. 7.3,8, 15. Rev.1.18. agreeable to that, *he ſhall prolong his dayes*, ver.10. that, which they extend alſo to his body, the Church. Pſal.145.1. Jer. 31.36,37. & 33.25,26. Mat.16.18. Heb.7.25. and for continuance of time, the word is commonly uſed; as chap.13.20.& 60. 15. or, of his iſſue, rendring the text: *who can count*, or, *reckon, but race?* his ſpiritual ſeed and iſſue, being a numberleſs multitude, Gen.15.5.& 22.17,18. Jer.33.22. Heb.2.10,13. Rev.7.9. as agreeable to that, *he ſhall ſee a ſeed*, verſe 10. ſo is the word taken, Pſal. 22.30. & 24.6. & 49.19 & 73.15.& 112.2. In the firſt ſenſe, moſt of the ancient Writers take it: & in the two latter, moſt of the later. In the firſt ſhould do here, cannot eaſily be made to appear; the latter if we admit, accords not to the text, in the preſentation, at leaſt of the for going branch, the copulative would be turned into an adverſative, as ver.10. *yet who can reckon his age, or, count his race?* But there want not thoſe, that turn the words another way: and they conceive them to run in an ab.upt, and paſſionate form of ſpeech, as complaining either of the ſtrangeneſs of the things that befell him: & they then read the words, *who would have ſaid of his generation?* to wit, that ſuch things ſhould have, in his age, or time, befaln him: as, *who would have ſaid to Abram, that Sarah ſhould give ſuck?* Gen. 21.7. or, of the monſtrous impiety, and wickedneſs of them, that dealt in this manner with him, that came to ſave them: and then they render the words, *who can utter, or deſcribe, his generation?* or, *his age?* that is the wickedneſs of the men of his time, or the age he lived in: the verb ſignifies *to ſpeake*, or *utter*, Job 12.8. Pſal.49.13.& 143. *his generation*, or age, for, the men of his time: as, *his generations* or ages, for, thoſe of the times wherein he lived, Gen.6.9. So is the word very frequently uſed, Gen.7.1. Deut.32.5,20. Pſal 78.8. Mat.11.16.& 12.39.& 16.4. and 17.17. And this ſenſe ſeems not improbable; as well ſuiting, both with what uſhered it in, and what attends on it. As for that of another, *who could declare his ſtock?* that is, who would ſay, that he was begotten of God, or the Son of God, ſeeing him depreſſed, and abaſed ſo beneath the meaneſt of men? chap. 52.14. it gaineth with me no acceptance; becauſe I find not where the word is in that notion uſed. Beſides, that the Centurion, unto whom the execution was committed, ſeeing the manner of his death; and, in likelihood, obſerving his laſt words, recorded, Luk.23.46. is, both by Matthew & Mark, reported to have broken out into theſe words, *of a truth, this man was a Son of God*, Mat.27.54. Mar.15.39.

for he was cut off out of the land of the living] Or, as ſome read the words, *(thoſe* eſpecially, that expound the two fore-going branches, of his deliverance, and exaltation) *though he were cut off*: as the particle is uſed, Gen.8.21. Joſh.17.18. chap.12.1. But what if we read it according to the expoſition of the branch, next before, deemed not improbable; as continuing the ſentence in a notion of wonderment, *that he ſhould be cut off*, (ſo the particle was uſed before, ver.5,6.) as a tree that was hewen down, 2 King.6.4. that he ſhould be thus taken away, by a violent death, from abiding and converſing on earth, among men, that there live, Pſal.27.13.&52. 5. and 116.9. chap.38.11.

for the tranſgreſſion of my people was he ſtricken] The words thus read, are the ſame in ſubſtance, with what was before ſaid, ver.5. See there. But ſome read them thus rather; *by the tranſgreſſion of my people was he ſtricken*. Heb. *from*, but of the various uſe of that particle, ſee on the firſt branch of this verſe: in this ſenſe, the words conceived, the ſentence may ſtill be continued, and carried on thus, that (the particle ſupplyed from the former; as 1 Sam.24. 30.) *by the tranſgreſſion of mine own people he ſtricken*, Act.2.23.& 3.13-15,& 13.28.

my people] Either mine Elect, for whom he dyed: as Col.1.24. 2 Tim.2.10. or, thoſe obſtinate wicked, that purſued him to death, 1 Theſſ.2.15.

was he ſtricken] As ver.4. Heb. *the ſtroke was upon him*: ſo the pronoun is found uſed in a ſingular notion, Gen.9.26,27. Joſh.20. 23.& 22.2. Pſal.11.7.& 28.8. chap 44.15. contrary to that which both ſome Popiſh Writers, to ſtain with all corruptions upon the Hebrew text, affirm; and ſome Jewiſh Doctors alſo, to divert this teſtimony from the Meſſias, avow: both either of groſſe ignorance, or of mere malice; for other of the Jewiſh Maſters, and that of prime note, for Grammar eſpecially obſerve the affix here uſed, to be as well ſingular, as plural: and the places above recited, where of ſomeaſſo are by them alledged, do evidently evince as much. Howbeit others, and that of ours alſo render it, *they were ſtricken*; *the ſtroke was upon them*, taking the pronoun in a plural notion as it is commonly uſed, Exo.1.5,15. Deut.32.29. Pſ.2.5.& 17.10.& 21.11.& 49.11.& 104.9. and ſo ſome underſtand it, of the Jewiſh people, upon whom, according to their own imprecation, Mat. 26. 25. the ſtroke of Gods wrath, ſhortly after, lighted, and lyeth heavy, to this very day, for their crucifying of Chriſt, Mat. 21.39,41.& 23. 37,30.& 24.22,23. Luk.13.34,35.& 21.20-24. 1 Theſſ.2.15,16. And ſome of thoſe that go this way, knit this member thus to the former: *becauſe he was cut off through the tranſgreſſion of, or the ſinfulneſs of my people*: therefore, *ſhall they be ſmitten*, or, *they are ſmitten*; (for the Prophet ſpeaks of theſe things, as already in execution, and act) *the ſtroke*, ſhall be, or is, *upon them*. But the courſe of the context carries it on rather, the former way, and makes the p.hraſe cleerer to what followeth. Or they item to go further out of the way, who taking the affix in a plural notion, would have it underſtood, either of Chriſt, conſidered jointly with thoſe, as one with him, for whom he ſuffered, 2 Cor.5.21. or of thoſe alone, whom the ſtroke was due to, rendring the text, *he was cut off from the land of the living, for the iniquity of my people, unto whom the ſtroke belonged, was due*, or, *was intended*; for this, the words will hardly bear.

V. 9. *And he made his grave with the wicked, and with the rich in his death*.] Some Writers of note, ſuſpect theſe words to have been by ſome means tranſpoſed, and ſuppoſe, for the fitting of them, to the ſtory of the Goſpel, concerning his death with malefactors, on mount Calvary, Mat.27.33,38. Mar.15.28. Luk.22.37. and his burial, in Joſephs Sepulchre, Mat.27.57,60. that the text ought thus to be read; *And his death ſhall be diſpoſed of, with the wicked, and his grave with the rich*. The like thoughts have ſome other had of Pſal. 35.7. and of Act.7.16. but to give way to ſuch conjectures, ſeemeth unſafe. To let that paſs, and take the words as we find them, at preſent, in the text; the expoſitions of them in the lump, may be referred to two heads: the one of thoſe, which ſeems the more improbable, who underſtand the words, as concerning either the effect, or the efficacy of Chriſts ſufferings; to wit, either, that thoſe wicked ones, and rich ones, that had had an hand in the procuring of his death, ſhould pay full dear for it; being given up to endure the like harſh and cruel uſage, at the hands of others, as Chriſt, at their hands had ſuſtained: as chap.43.3,4. or, that even wicked men, and thoſe great ones too, who are wont to be moſt obſtinate, ſhould be ſubdued, and made ſubject to the Scepter of Chriſt, by the power and efficacy of his paſſion, Pſal.110.2. The other is, of thoſe, who conceive them to be meant, wholly of his ſufferings themſelves, either, that the Jewiſh people ſhould put him into the hands of Heathen people, the Romans, and their Ruler Pilate, Mat.20.19,20. Joh.18. 35. who by that means, having condemned him, and dealt with him, as with a malefactor, ſhould diſpoſe of his death, and burial, at his pleaſure, Mat.27.2,57,58. Luk 23.1,2,50,53. Joh.18.28-32 & 19. 6,11.12,38. or that God ſhould deliver him into the hands of wicked men, and Rulers ſo to be diſpoſed of by them, for either, as themſelves pleaſed, Luk.22.53. Act.2.23.& 4.27,28. Howbeit, among the latter there are, who, together with his ſufferings, conceive an intimation of ſome honour done him, concerning his burial; as if it were ſaid, that though *his grave*, were, in ordinary courſe to have been *among malefactors*; yet it was *with the rich*, being buried in honourable manner, by Joſeph, in his own tomb, Mat.27.57-60. Howbeit that ſeems rather to have been manifeſted, at, and by, his reſurrection, Rom.4.25. & the reception of him, in ſoul & flh, (though that not ſo conſpicuous) Luk.23.43,46. and in the whole man, not long after ward, into Heaven, Joh. 13.1. & 16.10. 1 Tim.3.16. otherwiſe his abode in the grave, though a rich, and honorable mans grave, under the power of death, for a time, was a branch of his humiliation, and is reckoned, as a part of his paſſion, Act 2.24,27. Nor want there here again ſome others, who would have hereby intimated, Chriſts carrying of ourſins, which in his body he bare on the Croſſe, 1 Pet.2.24. with him into the grave, and there burying them, that they may not appear any more in Gods ſight, as Gen. 23.4. Pſal.88.5. to which purpoſe, alſo, they hook in hither the words of the Pſalm, Rom.6.4. Col. 2.12. as alſo that of Dan.9.24. *to ſhut up ſin*, as they would have the words here read, with ſome reference to the ſhutting up of Chriſt in the Sepulchre, and the ſealing up of it, Mat.27. 66. And as this in the former branch, to the putting *vicbes* of his blood and death in the latter, 1 Pet.1.19. Eph.1.7,8,18.& 2.7.& 3.8. Col.1.27. All which to make out, the two concretes in the text are preſumed to be put for the abſtracts, *wicked* ones, for, *wickedneſſes*: & *rich*, for *riches*: and the text is rendred, *He put wicked neſſes in his grave, and riches in his death*. But theſe things ſeems overmuch forced, and far fetcht. Nor ſeems it fale, or fit, to the main Scriptures thus to wring points of faith from them: nor ſhould I have mentioned them, but for the note of their great Author.

And he made his grave with the wicked] Heb. *And he gave*, or, *ſhall give the wicked, or, with the wicked, his grave*: which the old Latine ſwarveth too far from, rendering it *He gave the wicked for his grave*. Now ſome here, by *he*, underſtand God, by whoſe hidden counſel, and predetermination, theſe things were done; and without whom, men could not have had any ſuch power over him, Mat. 26. 53,54 Joh.19.9,10. Others, the Jewiſh People, by whoſe hands they were acted, and executed, See Act.2.23.& 4.27,28. But others conceive, not amiſs, that the words may well be taken indefinitely, and ſo rendred by a paſſive form, (of which manner of conſtruction

See on Chap. 34.11.and the like to this,Gen.40.15. *his grave was given to the wicked,* (as Levit.13.49.) or, *was disposed of* (for so the word of *giving*, oft signifies, See Chapter.41.2.) *by the wicked,* (as chap.7.17.) or, *with the wicked:* (as chap.28.15.) that is, as if he had been one of that rank, ver.1. fay some; or because in Mount Calvary he was buried,fay others, Joh.19.41,42. where malefactors corpses used to be laid. But this latter seems not so suitable to the tenour of the story. For albeit,the place of his burial was not far distant from the place of his execution; yet it was in a private garden, belonging to a man of eminent place,wherein he had cut a sepulchre out for himself, Mat.27. 57,60. Mar.15.43,46.

and with the rich in his death] Or, *and to the rich*; as before, for the particle is the same: by *the rich*, some understand Joseph, that begged, and buried Christs body, called *a rich man*, Mat.27. 57. Others, Pilate, that had the power to dispole of Christs corple, and of whom Joseph begged it, Mat.27.58. conceiving a *rich* man, to be put here for a *Ruler*; as Eel.10. 6,7.20. because thole usually are such: thus they that expound it of some particular perlon, which may carry the better thew with it; because the former word, *wicked*, was plural, this, lingular. But many other conceive the word *rich*, here to be taken collectively, and the lame perlons to be meant by both; those that had an hand in the death of Christ, as well the baler lort of people,as the rich and wealthy Rulers,whether of the Jewish Nation, or the Roman State, whom (lay those, that understand the place of the vengeance, by God executed,on either, for the death of Christ,) their riches should not ranlome,nor relieve in the day of wrath, Prov.11.4. Ezek.7.19. as yet they are usually wont to doe, Prov.13. 8.

in his death] Or, *at his death*; as Job 27.19. *at their death*; though in another notion there, then here: for there 'tis said of some, that *they shall be buried at their death*: that is, in mean and bale manner; their corpses being committed to the ground, alloon as their breath is out of their bodies, without further care or, coft; whereas, though our Saviours body was; thortly after his decease, disposed of, for burial, yet was it curiously throwded, and richly embalmed, before he was laid up in the grave, Mat.17.46. Joh.19. 39,40. to the particle is ufed alſo, Ezr. 9.4. Eſt.1.12. Heb. *deaths*; as Jer.16.4. hence the Jewish Doctors (whole expositions I meelle the leſs with, in this prelent Prophecy, becauſe they run moſt upon another ground) thrive to wring this prediction awry, and to turn it, from the Meſſias, or any other particular perſon, to the main body of their own people; who,though innocent, lay they, yet were put to death, as malefactors, becauſe they would not change their religion, Pſal. 44 22. and, were made away, if rich, not for their wickedneſs.but for their wealth: & that ſome,by one kinde of death ſome by another: ſome burnt, ſome ſlain, ſome ſtoned, and the like: but the word, though plural, is founde elſewhere alſo, applyed to one particular perſon,as to the King of Tyre,Ezec.28.8,10. where it is ſaid of him,that he ſhall die *the death of the ſlain, & the deaths of the uncircumciſed:* and ſo the Apoſtle of himſelf, alſo,*in deaths oft*, 2 Cor. 11.23. that is, moſt in hazards, and dangers of death only; but in afflictions, and vexations, as ſore and painful, as death it ſelf, and ſuch as might well go, for as many deaths, 1 Cor. 4.9. & 15.31. *Luk.*9.23. 2 Cor.1 9.& 4.8-11.& 6.4,5.9. & 11.23-27. and the ſame might by the 1rophet,as well,yea, far better,be ſaid of the Meſſias, as of the Tyrian Prince, by the Prophet, in the one place: or, of himſelf, by the Apoſtle in the other: beſides, that the Chaldee Paraphraſt, rendreth it in the ſingular number. Nor can I condeſcend unto thole, though of prime note, who,having put the word *people*, into the text, and ſet it in the front of the verſe, render the words, unto *their own death*; imagining, that the Jews, by delivering up of Chriſt, brought deſtruction upon themſelves: as having reference to the imprecation by themſelves paſt upon them, at the delivering up of him, Mat.27.25. See before,ver.8 There is another reading, that the Rabbines ſome of them, here exhibit; as if it were not made up of a ſervile particle, and a noun, with his affix; as both we, and themſelves, alſo, commonly take it; but a noun only, with a pronoun affixed unto it, and ſo ſhould ſignifie *his high places*. Which I ſhould not mention, ſave that ſome, not Popiſh Writers only, but ours alſo, and thoſe of note, doe not only take notice of it, but admit it, and preſſe it, as intimating the ſtatelineſs of the ſepulchre, wherein Chriſts body was laid: as if Joſephs monument were, as ſtately as one, as Shebna had built it for himſelf, ch 22.16. But this reading, the points, or vowels, in the original, refuſe, and refute: nor doe the Doctors, that cite it, give any appobaron of it; nor will this reading cohere handſomly with the reſt of the context. I ſuppoſe that as the latter part of the foregoing verſe, ſo the forepart of this, run on in a continued ſeries, containing matter of admiration. in this manner; *And that his burial ſhould be at the diſpoſal of wicked ones, and of rich ones,* or, *rulers, at his death*; that is that wicked great ones ſhould have ſuch power given them over him, as not only to take his life away from him, by a violent and moſt cruel death; but after that perpetrated, to diſpoſe of his dead corpſe alſo for his burial, at their pleaſure.

becauſe he had done no violence, neither was any deceit in his mouth] This reading may ſtand, not amiſs, with the expoſitions of thoſe, that conceive the foregoing words to be underſtood, either of the revenging hand of God, upon the Jews, for the death of Chriſt, or of ſome honour done him, in, or at, his interrement; or of the better ſort, that from his death and burial, accrew to the faithful: not ſo well with theirs, that goe the other way before mentiond; for the conſtruction ſeemeth over-much ſtrained, when the meaning is made to be becauſe they envied him for his integrity, both in life and doctrine, Mat. 27.18. yea, though not only no man could convince him of ſin, Mat.27 19,23,24. Luk.23.14,15. Joh. 8.46. but even the devil himſelf could find nothing amiſſe in him, Joh. 14. 30. But the words would rather be read, as they ſound, *not for any iniquity, that he had done, nor guile that was in his mouth.* So Job 16. 17. where the very ſame form of ſpeech, and words alſo, are found, *Not for any injuſtice* (ſo the word is there rendred) *that is in mine hands*; that is, *albeit, he had done nothing amiſſe*, Mat. 7.37. Luk.23. 41. for the word rendred *violence*, is more general: and is uſed for any *wrong*, Gen.16.5. Pſalm.7.16. Jer. 51.35. and the Greek therfore gives it, *ſin*, 1 Pet.2.22. according to that,1 Joh.3. 5. *in him was no ſin*: ſo alſo, but there the negative only tranſpoſed, 1 Chron.12. 17. *without any wrong*, that is *in my hands*: for ſo it would be rendred, both in Job, and there; there being in either place, a defect of the relative, as alſo here; and the like, Chap.50.9. and 51.12. Nor doth that at all croſs this expoſition, which a learned Writer objecteth, who having himſelf ſometime rendred the text here,*although, or, when as yet, he had done no wrong*, doth afterward revoke it, becauſe never findeth the particle here uſed, in ſuch an adverſative, but frequently in a cauſal notion, for it is plainly in a cauſal notion, when it is ſaid, *not for*, or, *becauſe of*, any *wrong he had done*: which is the very ſame, in effect, with what himſelf had before given, *albeit he had done no wrong*, and he had no cauſe therefore to reverſe; his grammatical conſtruction only, was not ſo exact.

neither was any deceit in his mouth] Or, *nor* for any *guile*, thatwas *in his mouth*: a defect, of the particle; as Pſal.59.3. but ſupplyed here from the former member of the diſtribution & of the relative, alſo, as before: it is rendred, 1Pet.2.22. *neither was guile found in his mouth*: *to be found*, for, *to be*; as Luk.17.18.So chap.30.14. 51.3.There was nothing amiſſe with him,either in word, or dee

V. 10. *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief* [Or, *Yeth the Lord being willing*, (as 1 King.13.33.)or,*deſiring*, (as Pſal.14.12. for the word ſeems to be here, as in thole places, a participle,) *to bruiſe him, did put him to pain*, or, *torment*.

Yet] Heb. *And*: as Ver. 4,7.

bruiſe] Or, *breake*. See on ver. 5. not, that his body was battered to pieces; or, that any bone of him was broken, Exod.12. 46. Pſal.34.20. Joh 19.33,36. but as the Pſalmiſt of himſelf, *I am ſore broken*, Pſal. 38. 8. and as we uſe to ſay, that a man is much *broken*, with age, ſickneſs, grief of mind, evil-uſage, and the like: all which and much more, were together in Chriſts ſufferings.

put him to griefe] Or, as ſome, *ſuffer him to be put to pain*, or, *torment*; becauſe this form, oft hath in it, a notion of permiſſion: as Pſal.37.33. & 119.10,116. Chap.63.17. and true it is, that God did not incite, or inſtigate thoſe wicked wretches, unto thoſe vile, and cruel couſes and carriages, that they offered unto Chriſt, Jam. 1.15. but yet that his ſufferings were by God predetermined for the Salvation of man-kind, is expreſly ſaid, Act.2.23.& 4.28. and of Abſoloms wicked Act, we know what is ſaid, 2Sam.12. 11, 12. of the word, ſee on ver. 3,4. the pronoun, *him*, is wanting in the text: as Chap.12.2. ſupplyed here from the words before,

when thou ſhalt make his ſoul an offering for ſin] So if it be read, it may well cloſe with the foregoing branch, as implying ſuch harſh,and hard uſage of him, then put in execution, and exerciſed, what time he was made ſuch a ſacrifice. Otherwiſe, as if as moſt ſeem to take them, they relate to the after fruits and benefits mentioned in the words enſuing, it would rather be rendred, *when thou ſhalt have made his ſoul an offering for ſin*: as Chap. 4.4.

when] Heb. *if*. So Num. 36.4. Job 21.6. Chap.28.25.

thou ſhalt make his ſoul] A 2.Cor. 5.21. a change of the perſon the ſpeech being turned to God; as ch.2.9. or, *his ſoul ſhall have* made it ſelf *an offering*; for the ſecond perſon maſculine, and the third feminine, are in letters, and ſound, the ſame, *his ſoul*; that is, *himſelf*: or, he himſelf, as Pſal.3.2. and as God made a ſacrifice of him; ſo he made a ſacrifice of himſelf, Eph. 5.2. Heb. 9.14, 25,26. But the former ſeemeth the better.

an offering for ſin] Heb. *treſpaſs*, or, *ſin*. So Levit.5.19. & 7.5. Zach.14.19. and ſo of our Saviour, 2 Cor.5.21. *God made him ſin*; that is, *a ſin* ſacrifice: a ſacrifice *for ſin*, Rom.8. 3. for the word *ſacrifice*, is there alſo wanting; as Heb.10.8. becauſe he had under taken for the guilt of our ſins, ver. 7. and ſuſtained for us, the penalty due thereunto, ver. 5. 6.1Cor 5.7.

he ſhall ſee his ſeed] Heb. *a ſeed*; that is, iſſue, poſterity, as Gen. 15.3. *thou haſt not given me a ſeed*: and Gen. 4.25. *God hath ſet me a ſeed*: and, *ſo ſhall thy ſeed be*, Gen.15.5. his is not in the Hebrew; but may be ſupplyed: as oft elſewere, ver.3. chap.17.6.& 40.12. yet not greatly needful here: *a ſeed*, indefinitely, is ſufficient. It is that which our Saviour of himſelf, applying it to himſelf, and the fruit of his ſufferings,*If the grain fall into the ground and die* there, it fructifies, and multiplies; *it brings forth much fruit*, Joh.12. 24,32,34. and ſo Chriſt by his death, brought *many ſons* to God, Heb 12.10, 3.even a numberleſſe progeny. See on verſe 8. *who can reckon up his race?* as from Abraham and Sarah, that were eſteemed, a *dead* ſtock, the one: and *no better then dead*, the others, Gen. 18. 11, 12. Rom. 4.19, Heb. 11. 12 and from Iſaac

deſtinated unto death,& *received again*,in a manner, *from the dead*, ſpuing a numberleſs iſſue, Ge. 22.2,10.& 26.24. & Heb. 11.17-19.

ſee [*ſeed*] Live, and ſurvive to ſee them; as *job lived to ſee his ſons, and ſons ſons*, Job 42.16. and *thou ſhalt ſee thy children's children*, Pſal. 128.6.

he ſhall prolong his dayes,] The pronoun is wanting; as before! In regard whereof, the words have a two-fold ſenſe given them. Some expounding them, of Chriſt himſelf, who, after his reſurrection, ſhould dye no more; nor live a while here, and then dye again, or ſome other, raiſed to life, for a time, 1 King. 17.22. 2 King. 4.35,& 8. 5.& 13.21. Luk. 7.15. & 8.55. Joh.11.44. but live, and reign,for ever, Act.13.34. Rom.6.9,10. Heb.7.25.& 9.27,28. and Rev.1.18. Others, of his iſſue, the race of Saints; (and the ancient Greek,and old Latine,go both that way) being to continue ſucceſſively here on earth, to the worlds end, and from thence-forth to live with him in glory for ever, Mat.16.18. & 28.20. and 25.46. Joh. 25,29.& 11.25,26.& 14. 19. 1 Theſſ.4.17. and then it ſhould be read, *he ſhall ſee a ſeed*, that *ſhall prolong its dayes*; which is the very ſenſe of the relative; as chap. 51.12. but the former ſeems more probable. Of the phraſe, ſee Deut. 17.20. Prov. 28.16.

and the pleaſure of the Lord ſhall proſper in his hand] Or, *the and will* ; as the old latine giveth it, according to that Joh.4.34 & 6.38.or, *the deſire*,as the word is rendred,1 Sam.18.25.or, *the purpoſe of the Lord*, as Eccl. 3.1,17 and 8.6. it hath reference to the verb, from whence it comes, uſed in the firſt branch. That which God intended to effect,by giving him up, Rom 8.32 9. and for which he was well content, & pleaſed ſo to do, ſhall, by his means, and miniſtery (ſo the word,*hand*, is ordinarily uſed, chap.20.1. and 37.24.& 6.4-7.) accordingly take effect. See ver.11 12,13.

V. 11 *He ſhall ſee of the travel of his ſoul,* and *ſhall be ſatisfied:*] Or,as ſome render it, *he ſhall ſee* the fruit of *the travel of his ſoul*, and *ſhall be ſatisfied*. That is, he ſhall receive, and enjoy that,as the effect, and iſſue, of all the paines that he hath taken, and pain that he hath endured; that ſhall give him full content.

ſhall ſee] To *ſee*,is commonly uſed, for, *to perceive*, or *enjoy*, as,*to ſee good*, for, *to receive*, or, *enjoy good*, Pſ. 34.12. Job 9.25. Jer. 17.6. *to ſee life*, for, *to enjoy life*; *to live*, Eccl. 9.9. Joh. 3.36.& it is uſed frequently, without any further addition, to behold, what one much deſires, with great delight, Pſ. 35.21.& 54.7.& ch. 60.5.& 66.14. ſo here.

of the travel] Heb. *from the travel*; as, *to eat of* ones *bread*, Lev. 22.13. Num.15.19. and, *to drink of* ones *wine*, Dan.1.5. Jer.51.7. *travel*, for the fruit of his *travel*, as,*labour*, for the fruit of ones *labour*, Pſal.128.2. *thou ſhalt eat the labour of thine hands*; eas, and enjoy that,for which thine hands have laboured;or,*from the travel*, that which proceedeth, and cometh from it; as, *from the eater came meat*, *and from the ſtrong ſweet*, Judg.14.14. and the word rendred *travel*, ſignifies properly,toilſome,troublelome, wearilome labour, Deut.26.7. Job 5.7. Pſal.107.12.

the travel of his ſoul] For, *his travel*, or, *his own travel*; as,*his ſoul*,for, *himſelf*, ver.9.

ſhall be ſatisfied] A metaphor taken, either from perſons, that, having been much pinched, and pained with hunger and thirſt, have food, or drink,afforded them now to their fill, which they to have food, or drink,afforded them now to their fill, which they to much wiſhed for, and earneſtly deſired before, Pſal.107.5,9. Mat. 5.6. or, from the husbandman, that hath his fill of thoſe fruits of the earth, that he hath taken much pains for; or, of trees, and plants, that he hath taken much pains about, 2Chron.31 10. Joel 2.26. contrary to that,Hoſ.4.10. Mic.6.14. Hag.1.6. See Prov.12. 11. and 28.19. 2 Tim. 2.6. But there are two other expoſitions, (to paſs by the reſt,) that carry ſome good ſhew of probability with them,we have Authors of good note for them. The former render the words thus, When, *he ſhall ſee* his ſoul (that is, *himſelf*, as before,) freed *from trouble* (having an end put unto all thoſe troubles, that he was here expoſed unto,and exerciſed with) *he ſhall be ſatisfied*: that is,moſt abundantly filled with glory, being taken up into Heaven, and ſet there at Gods right hand, Pſal.16.11. & 17.15. The latter (that which to me ſeemeth the more probable of the twain) read the words thus; *For the travel of his ſoul, he ſhall ſee* ſeed, and be *ſatisfied*: *For the travel of his ſoul*; that is, *becauſe he had travelled*: as, *for my knowledg*, that is, *becauſe I knew*, Chap. 48.4. *he ſhall ſee a ſeed*: ſupplyed from the verſe before-going, as, Job 3.17,18,20,23. & 22. 24. Chap.52.26. and *he ſhall be ſatisfied* ; that is, much refreſhed, and gladded therewith: and the metaphor they ſuppoſe taken from women delivered of child, after hard, and long labour: which ſenſe, and notion admitted, I ſhould rather render the text, *after the travel of his ſoul*; that is, *after his travel*: yet the word, *ſoul*, may be the better retained; becauſe a feminine term, and that ſex here alluded to rather: by whole *pangs*, in travail alſo, are Chriſts ſufferings deciphered, Act. 2.27. for ſo the word there uſed, properly ſignifies. *After* theſe therefore (for ſo the particle is oft uſed, as was before ſhewed, on ver. 8.) paſt, and gone, *he ſhall ſee ſeed*: He ſhall not travel in vain, as thoſe complain, that they did,as if they went but with winde, chap.26.18 and that the babe was come neer to the breaking place, but no power to bring forth,chap.37.3. God would not cauſe to travel,and deny delivery, chap.66.9.but the fruit of his travel,ſo much deſired he ſhould obtain, to wit, a numerous iſſue of faithful ſouls begotten to God, which he himſelf alſo ſhould luvive to ſee with joy, (that which women oft in that caſe fail of, Gen. 35.17 19. 1 Sam. 3 18 2 1)being to taken therewith,as a woman,that being ſafely delivered, after ſore and ſharp labour, forgetteth now all her ſore-paſſed ſorrow, for joy of her much deſired birth, Joh.16.21.And this expoſition, the words of the text doc very well bear; though I adhere rather to the firſt.

by his knowledge ſhall my righteous Servant juſtifie many:] Theſe words are delivered,as in the perſon of God the Father, with whole words he began, chap.52.13. and the like paſſages from perſon to perſon, we oft meet with in this Prophet, as chap.13.11. & 17.10. and 22.19.& 26.19. and they hold out unto us,the main truth, and effect, of Chriſts paſſion before-mentioned, mans juſtification, and reconciliation,to God, Rom.3.24,25. & 5.1,8.10. and the ſeed, or iſſue, that he ſhould ſee, & reſt ſatisfied in,for all the paines that he had undertaken, and for their ſakes, undergone: the perſons thus juſtified, and ſaved by thoſe ſufferings, whereby ſatisfaction was fully made unto God,for their ſins.Heb.2.10,13. The greateſt ſatisfaction to his ſoul,is to ſee ſouls juſtified,by faith, in him: as the greateſt joy,and contentment of mind, to his faithful miniſters, to ſee ſouls won, and begotten,by their miniſtery, to him, 1Cor.4.15. Gal.4.19. 1 Theſſ.2.19,20.2 Joh.4. 3 Joh.3.14.

by his knowledge] Or, to make it more plain, and take away all ambiguity, *the knowledge of him*: not *his knowledge*, taken ſubjectively, his own knowledge, as ſome would here expound it: the knowledge,that he hath himſelf, either of God, Mat.11. 27. Joh 8. 55.& 10.15.or, of them, Joh.10.14,27. but his knowledge, taken objectively, that is, the knowledge, whereby they know him, Phil. 3.8. 2Pet.1.3.& 2.20. So Pſal.5.7.*thy fear*: for, *the fear of thee*, and, *my fear*, for the *fear of me*, Jer. 32.40.& Pſal.139.17. *thy thoughts*, for, *my thoughts of thee*: and, *my wrong*, for, *the wrong*, by others, *done to me*, Gen.16.5. Jer.51.35. Yet not, that the bare *knowledge* of Chriſt, is that, whereby we are juſtified:for the Divels themſelves, both know,and acknowledge him too, Mar.1.24, 34.Luk.4.34,41. but by *knowledge of him*, is meant, *faith in him*, Act.25.18.& 26.18. the antecedent, for the conſequent, as Joh.17.3. becauſe the *knowledge* of him,is the ground of *truſt*, and confidence in him, Rom.10 14,17. 1 Joh.5.20. as *the belief of him*, though not the juſtifying act of faith (for the Divels,alſo,*believe and tremble*, Jam. 2.19.)yet is put for *juſt*, and confidence, *in* him, Act.13.39. Rom.10.9 1 Joh.5.1. for that act, whereby we are ſaid to be *juſtified*, where the Apoſtle ſtateth the controverſie concerning juſtification, Rom.3.25,26. and whereby he declareth, how ſins are fully expreſſed, and more preciſely defined, Joh.3.15,16,18,36.Act.16.31.and 20.21.& 24.25. Rom.10.14.Gal.2.16.

my righteous Servant] *My Servant*: becauſe ſerviceable to God his Father; yea, unto the Elect of God alſo, in the work of mans redemption. See chap.42.1.& 52.13. Mat.20.28. Mar.10.45. Luk. 22.27. Rom.15.8. Phil.2.7. *righteous Servant*, as, *righteous Lord*, Pſal.11.7. (the adjective, before the ſubſtantive, not ſo uſuall in that language) called therefore,*that righteous one*, Act.3.14.& 7.52. and 22.14. becauſe wholly free from all act, or taint, of ſin, ver. 10. 2Cor.5.21. 1Joh.3.5. which unleſs he had been, he could not have been, either a fit Prieſt, Heb.7.26. or, a fit ſacrifice, 1Pet.1. 18,19.to make ſatisfaction to God, for the ſins of others, having need to ſatisfie for his own ſins,& for himſelf, Heb.7.27.1Pet.2.18.

ſhall juſtifie] Some would have the word, here uſed, to ſignifie no other, then a converting of men to godlineſs and righteouſneſs, by wholſome inſtruction, and religious inſtitution: as the Miniſters of God,or Teachers,are ſaid to *make many wiſe*, and *righteous*, Dan.12.3. for ſo, queſtionleſs, the word is there taken: and in a notion, next thereunto, Rev.22.11. the terms being uſed of *inherent righteouſneſs*, as we uſually ſpeak, and as the Scripture, alſo, uſeth the word *righteous*, and *righteouſneſs*. Mat.5.20.& 6.31. Luk.1.6, 75. Eph.4.24. or *ſanctification*,as it is more diſtinctly,and ſpecially termed in Scripture, Rom.6.22.2. Cor.7.1. 1 Theſſ.4.3,4. 2 Theſſ. 2.13. and true it is, that none are *juſtified*, but ſuch as are withall *ſanctified*, 1Cor.6.11. as alſo, that we have as well the one, as the other, from Chriſt, 1 Cor.1.30.& 6.11.Heb.9.14.& 10.10. 1 Pet.1. 2. Rev. 1,5,6. but yet that is not the notion of the word, in this place, but by *juſtifying*, is here meant, as alſo, thorow the whole diſcourſe of *juſtification*,in Pauls Epiſtles, Rom.3.24,25,26,28,30. and 4.2,5,25.& 5.1,9,16,18. Gal.2.16. 1 Cor.6.11. (in which laſt place,alſo,*juſtification*,and *ſanctification*,are expreſly diſtinguiſhed, of the one from the other) to wit, of the diſcharge of men, from the ſin, from the guilt of ſin, by making ſatisfaction unto God for the ſame: as evidently appeareth by the whole courſe of the context,and the main matter of the Prophets diſcourſe in this place: as well by thoſe paſſages before, that cleer the way to this,ver.5,6,7,10. as alſo,by the reaſon of it recited, in the very words next enſuing: For being wholly diſcharged of *all ſin* and *all iniquity*: that is, of all guilt of ſin, either for the omitting of ought, that they were bound to do (for that alſo makes guilty, and liable to the curſe, Deut. 27.26. Gal. 3.10,12.) or, for the committing of ought, that they ought, not to have done; yea, or in regard of any the leaſt warping as well as ſwarving, by any obliquity of heart, or Spirit from the Law of God, the onely ſtrict, tand ſtreight rule of all righteouſneſs (for that alſo cometh within the compaſs of *ſin*, and *iniquity*; 1 Joh .3. 4. and 5. 17.) being thus (I ſay) diſcharged of all, guilt of ſinne whatſoever, and of wh t kinde, or nature ſoever

they muſt of neceſſity become, and juſtly be deemed (ſo far, as concerns any guilt of ſin) perfectly *righteous*, Romanes 5. 19. Phillip 3. 9. and conſequently *juſtified*, that is, even in juſtice acquited, and abſolued, whenſoever they ſhall be cited to appear at Gods tribunal, Romanes 3.26,30.& 8.1,33,34.But of this notion, and uſe of the word *juſtifie*, ſee more on Chapter 3.45.

many] So Matthew 20. 28. Mark 10. 28. Romanes 5.15, 19. even, *all that truſt in him*, Titus 2. 12. and 37. 40. Joha 3. 15,16,18,36.& 6.29,35,40.& 11.25,26.Act.10.43.& 13.38,39. 1 Joh.2.2.therefore *many*,becauſe ſatisfaction made by him,for *many*, v.12.

for he ſhall bear their iniquities]Heb.*and he ſhall bear their iniquities*: but the copulative is oft uſed, in a cauſal notion; as implying the cauſe, or reaſon, rendred,of what was before ſaid.So ver.2.Pſa. 75.1.& 95.9.& 108.12.chap.38.21.& 40,26 & 52.15.yet it may alſo be rendred; *whoſe iniquities he ſhall bear*: for the copulative oft ſupplies,alſo,the place of the relative; as Job 20.11.& 37.5.ch. 4.6. & 17.2.& 28. 1. whether way we here take it, either as rendring the reaſon, why he ſhould *juſtifie* ſo many; becauſe he ſhould *bear* the guilt of *their ſins*, and thereby make full ſatisfaction unto God for them;for,by ſuch *bearing* of them,1 Pet.2.24. he ſhould take them away from them Joh.1.29.)or,as deſcribing the perſons, whom he ſhould juſtifie;not all promiſcuouſly,but thoſe only,whoſe ſins he undertook to diſcharge, and for whom he laid down his life; that is,the faithful and penitent alone,unto whom,only,he promiſeth to make good this favour,and aſſigneth to ſhare in the fruit of his interceſſion,and ſufferings,Mat.9.13.& 11.28. Mar.1.15.Joh.3. 18.& 17.9,20.it will come, in effect and ſubſtance,all to one,& the reſult of all will be,that Chriſt juſtifies thoſe,and thoſe alone, that rely on him,and belong to him,by his ſufferings for their ſins,Rom. 5.8,9.See ver.10.

V.12.*Therefore I will divide him a portion with the great; and he ſhall divide the ſpoil with the ſtrong*:] In this paſſage is related another fruit, and effect of the ſufferings of Chriſt, and his ſervice, exhibited unto God his Father thereby, to wit, the multitudes of thoſe, that God the Father would for the ſame before upon him, to the advancement of his honour, being adorned, and enriched with them, as a victorious conqueror, and tryumpher, with rich ſpoils and booties,taken from thoſe, whom by fight,he hath ſubdued.

Therefore] So the Apoſtle: *Therefore alſo*, Philip 2. 9. becauſe he hath done me and ſinithed, this faithful ſervice,refuſing no pains hardſhip,or evil-uſage,attending upon it,ch 50.5,6.v.10,and in the next branch again.See Joh.17.4.5. and the Apoſtle Paul of himſelf,2 Tim.4.7,8.and of all the faithful,our Saviour himſelf,Rev. 3.21.

I] God the Father,who ſpake before,v.11.ſo Pſa.8. See John.6. 37,39.44,65.Act.2.47.& 11.21.

will divide him a portion *with the great*] This ſome underſtand of a portion of honour and dignity, collated upon Chriſt, not as the *firſt-born* only, in one reſpect, Rom.8.29.Col.1.15.unto whom a double portion was due,Deut.21.17.but,as the *onely begotten* alſo of the Father,in another reſpect,Joh. 1.14.far above all creatures, either men,or angels,Pſal.45.7.Eph.1.21.Phil.2.9.Col. 1.18,19. Heb.1.4,6.9. and they ſuppoſe it to be taken from the diviſion of inheritances, Joſh.14.1.Prov.29 3.Luke 15.12.in regard where of, they inſert the word *portion*, which is not in the text; as ſome other alſo who expound it by that, Pſal 2.8. *I will give the heathen for thine inher tance,*and, *thine inheritell all nations*, Pſal.82.8. underſtanding it,as ſpoken of the great Princes,and Potentates of this world,that ſhould be brought in, and made to ſubmit,and ſtoop to the ſceptre of Chriſt,Ch.49 23.& 52.13,15.& 60.3,10.Pſal.72.10, 11. and to avoid ambiguity, leſt any ſhould ſeem to ſhare here in with Chriſt, and yet in ſome kind and degree, ſome are faid ſo to do,Ch.49.22.& 60.10. Mat.19 28.Joh.17.22. Rev 2.26,27.& 3. 21.& 21. 7.) they would have the words rendred, *I will divide him great ones* for a portion.Others,as in,inſtert the word, *ſpoil*,ſuppoſed from the next branch. Thus rendring the words, *I will divide great ones to him*, for a ſpoyl; or *I will divide him a* ſpoyl of *great ones*; whereby they underſtand thoſe principalities and powers, of the kingdom of Satan,ſo ſubdued, ſpoyled, and tryumphed over, by Chriſt, Col.2.15.an alluſion to the diſtribution of ſpoyls, after ſome great victory obtained,or conqueſt atchieved, Judg. 5.30.Pſal.68. 12.2 Chr.20.25.Chap 9.2.& 33.23.Zach.14.7.Heb.1 *will divide to him, of or in great ones,or many.* (for the word is ambiguous, and is uſed as ordinarily in the one not on,as in the other,of multitude,as of magnitude,whence the like ambiguity, Pſal 25.11.& 119.161.) Some therefore here tende rit, *I will give many to him,or beſtow many on him*,and that with very good probability: For howſoever it be true, that the word, here uſed, doth ſignifie, in the firſt place,*to diſtribute,or diuide*,Joſh 18.2.Neh.13.13. yet the word is uſed ſometime at the ſecond hand,ſimply,for *to impart, beſtow, give, aſſign,or to bute*, even where no diſtribution is neceſſarily implyed,or at leaſt intended: becauſe of diviſion,and diſtribution, that is the ordinary end. So is the word deemed to be taken Deut 4.19. of the *Sun, Moon* and *Stars*,which the Lord hath *imparted*,and *aſſigned,unto all Nations*, beſtowed upon all alike,Deut.29.26. *whom he had not given unto them* Joh 21.17.*he diuides ſorrowe in his anger*,Job 39.17.of the *Ethiich he hath not imparted unto her underſtanding*; where the ſame particle is found before *wiſdom underſtanding*, that is here, before *great*, or *many*.And it ſeemeth to be no other here, then the,but note only of the accuſative caſe, as it is commonly termed; as alſo, Exod.7.20.Lev.24.16 Joh 21.12.Eccl.5.10. Lam.1.17. Jon.3.5. So the meaning ſhould be no more then this, that God would beſtow many upon him, or give many unto him, to be his ſubjects, whether with an alluſion to a portion of inheritance; as Pſalm 16.5,6. or, the diſtribution of ſpoyls; as Genesis 49. 27. it is indifferent.

he ſhall divide the ſpoyl with the ſtrong] It is by the beſt Interpreters acknowledged, that the ſame is in ſome other terms repeated here, that was intimated in the words fore going;this difference only obſerve, that the Fathers donation and appointment, was pointed to there; Chriſts poſſeſſion, and enjoyment or what was by his Fathers donation aſſigned to him, here. Divers go the ſame way here, that our Engliſh doth; *he ſhall divide the ſpoil with the ſtrong*,(as Prov.16.19.*to divide the ſpoil with the proud*;and Prov.29 24.*to partake with a thief* but another particle there:) that is, lay ſome, he ſhall ſettle his Kingdom, among the great and mighty Kingdoms of this world; as ſharing in ſome ſort with them, Rev. 11.15.the old Latines readś it, *he ſhall divide the ſpoil of the mighty* that is, as ſome, the ſpoils,that Satan,the *ſtrong* man,had formerly been poſſeſſed of, Luke 11.21,22.but I finde not yet, where this particle is uſed, as a note of the genetive caſe,Some render it, *that he may divide the ſpoil with the ſtrong* : (o the copulative was uſed before, ver.2. ſee there; as if it were ſaid, I will furniſh him with all endowments,whereby he may be enabled to grapple with,conquer, plunder,and tryumph over,all the enemies of mans ſalvation, Col. 2.15.to which purpoſe alſo, ſome other,*he ſhall divide the mighty as a ſpoyl*.

But in the laſt place ſome render it; (which to me ſeems moſt probable,)he ſhall *obtain, receive,perceive*, or *poſſeſs*, very many. for a *prey*: for as the word,that primarily ſignifies, *to divide*, or *diſtribute*,either inheritance, or prey, doth ſignifie,in the next place, *to impart,aſſign*, or *give*, and *beſtow*,in general,in relation to the giver,ſo it is uſed alſo,in general, for *to inherit,receive,obtain*, and *poſſeſs*,in relation to the receiver. So Joſh.18. 2. *theſe remained that had not yet received their inheritance*,Job 27.17. *He*(that is,the wicked man) *ſhall prepare it, but the juſt ſhall wear it; and thee guiltleſs ſhall inherit,obtain,poſſeſs,or enjoy his ſilver*, Pſal 60.6. *I will obtain Sechem,or poſſeſs it*,make my left Lord of it:and for the word commonly rendred *ſtrong*, it is very apparent, both that the verb,from whence it comes, hath very uſually a notion of multitude in it (See on Chap.31.1.)and the word it ſelf is moſt frequently uſed,to ſignifie *very many*,as Chap 8.7.Gen.18.18. Num.14.12.Deut.4.38 & 9. 1.& 11.23.& 26.5.Joſh.23.9.Joel 2.5.Mic.4.7. and, for a *prey*, the word ſo joyned with *very many*, without any particle coming between,is alſo not unuſual;for ſo it is ſaid, Pſal.135.11. *he gave their land an inheritance*, that is, for *an inheritance*. So that the words, thus reſolved,intimate the numerous or innumerable,rather,multitude of thoſe that ſhould be converted unto Chriſt (of which, ſee Act.2.41, 47.& 4.4.& 6.7.& 8.6,11.& 11.21. & 13.44,48.& 21. 20.)whom he is ſaid to obtain and poſſeſs, or enjoy,as a ſpoyl,or a preys in alluſion either to the choiceſt ſubſtance, jewels or garments eſpecially, that were referved, and ſet apart, for the Generall, or Commander in chief, to wear; riding in triumph, Judges 5. 30. Samuel 12. 30. more. to captives, great ones eſpecially, taken in fight,or conqueſt,and following the conqueror, as an addition to his magnificence and honour, Chapter 45. 14. and 49. 18

becauſe he hath powred out his ſoul unto death] *Powred out*,as water is *powred out*;ſo is the word uſed,Gen.20.24.and ſo the Pſalmiſt of himſelf, in the perſon of Chriſt, Pſal.22.14. *I am powred out like water*:and ſo ſome expound the phraſe here uſed; *poure not out my ſoul*, or *life*,Pſal.141.8.becauſe when the ſoul departs,the life goeth with it:*he poure d out his ſoul*,or *his life*:(ſo the word is uſed,Pſal.26. 9.& 31.13.& 35.4.and 56.6.) as if he had made no more reckoning of it, then of water, as it is ſaid of the Martyrs ſlain for him, that *they loved not their ſouls*, that is,their lives, unto death,Rev. 12.11. they parted with their lives, *for his ſake*, as freely, and as willingly, as if they valued, or loved them not. (which ſpeech is borrowed from Luke 14.26.)Piney doth that in Chriſts cauſe, that himſelf before, for them,to fulfill his Fathers Will,had done,Joh.10.17,18.& 14.30, 31. So the Apoſtle of him; *He became obedient unto death*,Phil.2.8. See Luke 23.46.of *pouring out of the ſoul*, in another ſenſe,to wit, by prayer with tears.See 1 Sam.1.15.compared with ch.7.6.Pſ. 42. 3,4.Lam.2.19.and of our Saviour ſomewhat neer it,in that notion, Heb.5.7.

and he was numbred with the tranſgreſſours] Or, *with tranſgreſſours*: for there is no article in the text. He was reckoned,as ſuch an one,as one of that rank; being put to the ſame death,that malefactors uſed to ſuffer,in the ſame place, where ſuch were ordinarily wont to be executed; and at the ſame time, when ſome other alſo in the ſame place were to ſuffer: two notorious thieves; the one, crucified on his right, and the other on his left hand, he hanging in the midſt between them, as the principal of them, Mat. 27.38. wherein the Evangeliſt tels us,that this Prophecy was fulfilled,Mar. 15.27,28.yea,he was not only reckoned among them, but caſt behind them; or(if ye will) for height of evil,deſerr, preferred before them,when Barabbas, that notorious miſcreant, was required to be let looſe,rather then he ſhould be let live, Mat.27. 16,17,20. 21 Mark.

Mark.15 7,11.Luke 23.18,19,25. Acts 3 14,15.

and he bare the ſin of many] The penalty of the ſins of all that numerous,or numberleſs multitude, before-mentioned, that were, by the miniſtery of the Goſpel, ſo brought home to him, as ſincerely to truſt on him, verſe. 5. 6. which, by bearing alſo for them, verſe. 4. 12 Peter. 2. 24. he took away from them, Joh.1.29. and by diſcharging them of the guilt thereof,v.7.brought them into a juſtifiable condition, even in Gods ſight, and at his Tribunal, v.11.

and made interceſſion for the tranſgreſſours] For thoſe very tranſgreſſors,or wicked ones,by whom he ſuffered,Luk 23.34. wherein Stephen alſo imitated him, Acts 7.60. for the article,here emphatical, ſeems to point unto that ſpecial act,and thoſe particular petitions,he hath relation,alſo,to Chriſts interceſſion for ſinners,that belong to him,and have intereſt in him,Rom.4.5.& 5.6,8,10.which continueth ſtill,and ſhall do unto the worlds end, Rom.8.34.Heb.7.25.& 9.24,1 Joh.2.1,2.

CHAP. LIV.

Verſe 1. *Sing, O barren*] This Chapter Some ſuppoſe to belong to the former Sermon,or Prophecy,beginning at ch.52. 1.and proceeding on from thence,in a continued diſcourſe, concerning the State of the Church reſtored, unto ver. 12. which having been there interrupted, with a digreſſion, concerning, either the Meſſias, or ſome other, whom they ſuppoſe to be there meant, ſhould,in this Chapter, be returned unto again.But moſt take it to be a new Prophecy, diſtinct from the former, though much of the ſame ſubject, and argument, with it: Howſoever, it hath a good coherence with,and dependance upon,the latter end of the former: For that ended with mention,as hath been ſhewed, of thoſe multitudes that ſhould be converted to Chriſt:this beginneth with thoſe ſwarms of people, that ſhould be bred by, and brought into the Church;and is wholly ſpent in predictions,and promiſes, of the enlargement and advancement thereof, together with the continuance of it in that eſtate.

Sing]Or, *Shout*,for joy;as ch.12.6.Zeph.3.14 Zach.2.10.for there is alſo a crying out for grief, Lam. 2.19. where the ſame word is uſed.

O barren, thou that didſt not bear] A want of the relative; as ch. 51.12.and ſo in the next branch. This ſome underſtand of the Jewiſh Church and State, returned from captivity, which, during the time of that Babyloniſh bondage,ſeemed to be as a widow, or alone woman,barren without hope of iſſue,ver.4.See Ch.49.21. Others, of the Gentiles, to be called in; by the miniſtery of the Goſpel, who had been before barren,and brought none forth unto God,being *without Chriſt, without God*, in the world, Eph. 2. 1-3, 12. It may well be underſtood of the Church under the New Teſtament, conſiſting joyntly of Jew and Gentile; though with reference unto that former, as a type of this latter. See Galatians 4. 27.

break forth into ſinging,and cry aloud, thou that didſt not travel]The ſame thing repeated in other more emphatical terms, implying abundant matter of exceeding great joy.Of the terms,ſee on c.12.6. & 14.7.& 55.12.

travel]or *bear*,or *bring forth*,the antecedent for the conſequent as ch.23.4.

for more are the children of the deſolate,then the children of the married wife, ſaith the Lord]Heb.*many from*, or *in compariſon of*, them, for,*more* in number then they, as it is rendred, Gal.4.27. See the like uſe of this particle, Judg. 5.24.Pſal.45.7.Prov.22.1.Eccl.7.1. That is, as not a few:the Jewiſh State, that had been a long time deſolate, ſhall abound in people much more then either her ſelf formerly, in her flouriſhing eſtate,as ſome;or then other Kingdoms and Provinces, ſay others,that had enjoyned a continued ſucceſſion of Kings,or a King tay they,being as an husband to a State)which the for a long time wanted; and cities inhabited, whereas their [illegible] deſerved withal, that Jeruſalem, even in her latter times, is reported, by Pliny, l.5.c.14.to have been the famouſeſt,or faireſt city, not of Iewry alone, but of all the Eaſtern parts. But the moſt referr it to the ſpiritual ſtate of Sion, to *the Jeruſalem, from above*; unto which more children were to be begotten, and bred again, by the miniſtery of the Goſpel, 1 Cor.4.15.1 Pet.1.23.of the Gentiles,that were wholly barren before;then of the Jews, that were ſometime fruitful, Rom.9.22,26.30.Rev.7.4,9. And there is thought to be in the words,ſome alluſion to Saraths caſe, though a long time barren, yet in iſſue afterward going beyond Hagar,Gen.11.30.& 17.19.& 21.12.& 22.17.Gal.4 27,31.or to Hannah, in regard of Peninnah, at firſt, barren, and yet afterward more fruitful then the other, 1 Sam.1.5,6,20.& 2.5.

Ver. 2. *Enlarge the place of thy tent*] Heb. *widen*; as ch.33. 5.14. implying, that her iſſue and Inhabitants,ſhould ſo encreaſe and multiply,that the ſhould want room to receive them.See chapter 49.20.21.and 60.4,5 it hath reference to their ancient manner of dwelling in tents,Gen.12.8.& 18.1.& 26.17. & 33.19. Hebr. 11. 9.

and let them ſtretch out the curtains of thine habitations] That is, *let the curtains* (of which their tents conſiſted,Exod.26.1.12. Jer.4. 20.*be ſtretched out*,for the verb is uſed impertonally. See the like, ch.33.1.& 34.11.

ſpare not,lengthen thy cords]Or, *ſpare not to length en*(as, *multiply, waſh me*, for *multiply to waſh me*,with me over and over,again and again,Pſ.51.2.)*thy cords*: wherewith thoſe curtains were faſtened, whereof their tents conſiſted, unto pins, or ſtakes, driven into the ground.See ch.33.20.

and ſtrengthen thy ſtakes]Make them ſtrong,and lure,drive them faſt into the ground,that they may be able to hold, and keep tight, ſuch a weight of curtains,of that length and breadth,that thine muſt be,being faſtned to them, by thole cords. See hereof alſo, Chapter 33.20.

Ver. 3. *For thou ſhalt break forth on the right hand, and on the left*] The reaſon why the tent wa to be enlarged, becauſe her iſſue, that muſt dwel in it, would be multiplyed, and room on every ſide, on either hand, was to be made for them. See Chapter 49.20.

break forth] That is,being forth,and propagate abundantly:to is the word uſed,both of mankind,and other creatures, Gen 30. 30, 43.Exod.1.12.1 Chr.4.38.Job 1.10.and it is a metaphor, taken,either, from the breaking forth of iſſue,at time of delivery, Gen. 38. 27.or,from the breaking forth of plenty of any material laid up in a ſtorehouſe, as being more in quantity,then the place is able well to contain, breaks through the walls that enclote it, Proverbs 3.10.

on the right hand, and on the left] That is, ſay ſome,to the South, and to the North, or,South-ward, and North-ward, as intimating which way the Church ſhould moſt propagate: becauſe the face being turned Eaſtward; (which part of the world, as placed before man,ſo ſituate,hath its name. See on Ch.2.6.)the South is on the right hand,(thence in Hebrew denominated.See ch.21.1.& 43.6.) and the North on the left.But this is too nice a ſtreine,*on the right hand,and on the left*,is uſed for,on either ſide,Exod.14.29. Num.22. 26.2 Sam.16.6.Ch.9.20.In the phraſe, there ſeems a defect, to be thus more fully made up; *thou ſhalt bring forth*, or, be del vered of thoſe, that ſhall break out, *(*throw the curtains of thy tents, if it be not made the wider to hold them)both *on the right hand, and on the left*, as alluding to a ſtore-houſe, ſo unreaſonably ſtowed, that the walls are enforced to give way, on either ſide. See Zach. 2. 4.

and thy ſeed ſhall inherit the Gentiles] This, ſome underſtand of the Jewiſh people, who, after their return from the captivity, did, in proceſs of time, enlarge their territories, and encroached upon ſome parts of Moab, Idom, and Syria; according to that promiſe made by God,to Abraham, Gen.22. 17. *Thy ſeed ſhall poſſeſs their enemies gates*. But whatſoever was therein then done, was but a dim ſhadow of that which is herein principally intended: to wit, the inheritance which God would give unto Chriſt, and to his Church together with him, by multitudes of faithful converts,in all parts of the world. See on Chap.46.12.and 53.12.A work begun by the Apoſtles, the children of the former Church, and carried on by thoſe, that ſucceeded them, in the ſpreading of the Goſpel,Mauthew 28.19,20.Mark 16.15.Luk.24.47.Acts 1. 8. Romanes 10.18.

and make the deſolate places to be inhabited] They ſhall people the world, that lay as deſolate before, with a new race of faithful people,v.1.as after their return from the captivity, they re-edified, and replenished their cities,and country again. Pſalm.69.35.ch.44.26, & 49.8.& 51.3.

V.4.*Fear not*] Do not,out of a diſtruſtful conceit,entertain groundleſs fears, as if the things, now foretold thee,were matters incredible, and impoſſible to be performed. See ch.41.10,14.& 43.1. and 44. 8.

For thou ſhalt not be aſhamed] Or,*bluſh*,ch.50.7.as one fruſtrate of his expectation and failing of his hopes, Rom.5.5.or,thou ſhalt not continue ſtill in or return again unto,that deſerted,dejected,and re-proached condition,wherein, at preſent,thou art,ve.6.See Chapter. 29. 22.

neither be thou confounded, for thou ſhalt not be ſhamed] The ſame thing repeated in other terms; to give the fuller aſſurance of the performance of the things promiſed, and add further ſtrength to the feeble taith of his poor people,ch.35.3,4.So likewiſe, Chap. 29 22.

For thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widow-hood any more] Or, *but thou ſhalt forget, the reproach of thy widow-hood any more*] Or, *but thou ſhalt forget*, &c as the particle is expreſſed, Chap 30 16.& 49. 25. ſo great,and ſo glorious ſhall thy condition be,and thine iſſue ſo ample,that it ſhall drown the memory,both of thy mean and reproachful eſtate, which in thine younger years,thou ſuſtained,in the Egyptian ſervitude, in thine younger years,thou ſuſtained,in the Egyptian ſervitude, Jer.2.2.Ezek.23.3 and the like alſo, which thou doſt now undergo, in thy preſent Babylonian bondage. Ch.49.21.Lam.1.1. thou ſhalt no more regard them,(to great ſhall thy joy be)then as it they had never been,ch.65.16.Joh.16.21. See the like expreſſions, Gen.41. 30,31,51.

Ver. 5. *For thy maker is thine husband; (the Lord of hoſts is his name)*] Or. *Thy Maker (whoſe name is the Lord of hoſts)* (as Chap 51.15.)*is thine husband*. The Sovereign Lord of the whole world, who hath all the creatures at his command, and who, at leaſt,

to mouth, Num.12.12. *See* Jer. 32.4.

when the Lord shall bring again Zion,] So is the word generally rendred, both here, and Psalm. 14.7, & 53.6 & 126.1. in all which places yet it seemeth to be word for word in the text *when the Lord shall return again to Zion*, with a want of the particle *in*, as, chap. 35.10. and 51.11. and it may well be so rendred also in those places of the Psalmes; *when the Lord shall turn to the captivity of his* people; and, *when the Lora turned* unto *the captivity of Zion*: when in mercy and favour, he turned again to them; as Num.10. 36. Psal. 90.13. chap.63.17. to the sense will be, *when the Lord shall return unto Zion* again; either to his people that had sometime held it, but had been dispossessed of it, and detained long from it, or, to the place it self, to take up his abode, & make his residence again there, as he had sometime done before, Ezek. 43.1-5. 44.1-4. Zech. 8.3. Psal. 132.13. 14. 16. 17. Rev. 21.3. 10. God is said to come along with his people, in the front of them, at their return, vers. 12 they shall chearly see God himself returning, in conspicuous manner, together with his redeemed ones unto Zion. And this way the most of the Jewish commenters go: Nor can it be denied, but that the word, in the form here used, it commonly, almost generally, intransitive; and signifieth, not to *reduce*, as in another form, but *to return*. Howbeit, some places there are, wherein it seemeth to require a transitive notion, as Job 41.18. *the Lord turned the captivity of Job*, & Nah. 2.2. *The Lord hath turned the pride of the excellency of Jacob*; and so without any supply, it may well be here as our version hath it. *See* Jer 30.3, 18.

V. 9. *Break forth into joy, sing together, ye waste places of Jerusalem*:] That have lien long ruined, but shall now be re-edified, chap.44.28. Heb *wastes*; as chap.49.19. & 51.3. *See* chap.14.7. and 35.1. & 44.23. & 49.13. and 45.1. and 55.12.

for the Lord hath comforted his people,] Returning in mercy to them, ver.8. See chap.51.3.

he hath redeemed Jerusalem.] See her at liberty again, ver.3. See chap. 44.23. & 48.20. Luk.1.68.

V. 10. *The Lord hath made bare his holy arm in the eyes of all the nations*:] Or, *hath stripped up his arm*; as alluding to the gesture of those, that strip up the sleeve of the arm, to strike the more readily with it. See Ez.4.7 chap 53.1. *arm*, for *power*; as chap. 51.9. which place this seems to reflect upon. The Lord according to your desire, and suit to him there, hath raised up himself, and sheweth forth his might, in most conspicuous manner, in the sight of other people, as well as your own, that they cannot but take notice of his handy work, both in your adversaries destruction, and in your deliverance, Psal.98.2. chap.26.11.

holy arm; Heb. *arm of holiness*; as Psal. 98.1.

in the eyes] For, *in the sight*, Psal 98.2. 20, *in the ears*, for, *in the hearing*, Chap. 36.11.

and all the ends of the earth shall see the salvation of the Lord] Or, *that all the ends of the earth may see*; as Chapter 41.20, 22 or, *so that all the ends of the earth have seen*; as Psalm. 98.3. *the salvation of the Lord*; which he hath wrought for his people, Chap.49.26. wh.th shall be so remarkable, that notice shall be taken of it, even in the remotest parts of the world, on every side, unto the lands end, Psal. 67 8. & 98.3. Mic.5.4. Luk.3.6.

V. 11. *Depart ye, depart ye, go ye out from thence*:] Get ye with all speed out of Babylon, ye that have been hitherto detained in captivity there, Chap.48.20. & 62. 10. Jer 50.8. & 51.6. 2 Cor.6. 17. Rev. 18.4.

touch no unclean thing,] Keep your selves pure and clean, free from heathenish and idolatrous defilements, 2 Cor.6.17. and 7.1. 1 Tim.5. 22. Jam. 1.27. an allusion to legal pollutions, contracted by touch, Lev. 11. 24.39 44. & 22.4-6. Col.2.21.

Go ye out of the midst of her.] Or, *out of her*; as chap 5.8. to wit, out of Babylon, as before: a double repetition redoubled.

be ye clean, ye that bear the vessels of the Lord,] Either ye that are to bear back the holy vessels that Nebuchadnezzer had carried away to Babylon, being, by Cyrus, now restored, Dan.1.2. 2 Chron. 36.7 Ezr.1.7,8 11. See the charge, by Esdras, given unto them, Ezr.8.28. or, ye Priests that are to handle them in your ordinary ministrations, Lev 21,6,23. Num.4.5,15. & 19.13.19. Ezek. 22.26. Hag. 2.13,14. and o all Christians called to be spiritual Priests, 1 Pet.2.5,9,13. Rev. 1.6.

V.12. *For ye shall not go out with haste,*] Or, *in haste*; hastily as they were enjoyned to eat the passover, Exod.12.11. and as they are said to have gone out of Egypt, Exod.12.33. so that they could not have time to provide themselves of necessaries, Exod. 12.39. Deut 16.3. but the word seems to import somewhat more then so here: ye shall not make haste out of fear, as if ye misdoubted, lest ye should be intercepted and stayed again, by those that detained you before: for the word it comes from, properly signifies, *to tremble*, Deut. 20.3. and consequently to make *haste out of fear*, 1 Sam. 23. 26. it impleth therefore, a *frightful* or, *trembling haste*, a making haste out of fear, Psal.31.22. & 116.11.

nor go by flight,] As if ye fled; as they seemed to do out of Egypt, Exod. 14.5. and as those are wont to do, that steal away with out the privity of those, under whom, or, in whose power, they are, Gen.31.20,21. and this therefore, and the former, *flight*, and *haste*, are, as here, so elsewhere, joyned together, 2 Sam.4.4. 2 King.7. 7,16. you shall not go e away hastily, out of fear, or by stealth; but ye shall depart freely, peaceably, quietly, by commission from publike Authority, taking your own time, without tumult, noise, or fear of ought, chap.55.12. 2 Chron. 36.23. Ezr. 1. 3,4.

for the Lord will go before you; *and the God of Israel will be your rereward.*] Heb. *the Lord is walking*, or, *marching before you*; *and the God of Israel is gathering you up*, or, *closing you*: as Num. 10.25. Josh. 6. 9.13. Ye shall not need to fear ought, either in letting out, or on the way; for God will secure and safeguard you, on every side, both before, and behind. It is an allusion to Gods conduct of his people, in their departure from Egypt, and passage thorow the wilderness, by the the pillar of cloud, and fire; which sometime went in the front with them, and sometime also stood in the rere of them, as was most conducible for their protection and safety, Exod. 13.21. & 14.19.20. So Chap 58.8

V. 13. *Behold*] At this verse seems to begin a new Sermon; certain it is, that they belong to the same subject, with the next Chapter, and do together with it, jointly make up an entire Prophecy, concerning Christ, his person, parentage, condition, manner of life, sufferings, humiliation, exaltation, benefit redounding thence to his, and honour to himself.

Behold] So is the Prophecy of his birth ushered in, Chapter 7. 14.

my servant] This prophecy, the Jewish Commenters themselves affirme to be very difficult; and howsoever their later Masters strive all they can, to turne it from Christ, in hatred to whom, they strangely ring, and wrest the severall passages of it, writhing, and wriggling them, sometime one way, and sometime another, (wherein I could wish, that some Christian Writers had not too far concurred with them,) by, and in applying them, some to Moses, some to Esdras, some to Jesus the sonne of Jotadak, some to Josias, some to Ezekias, some to Esay, some to Jeremy, some to Israel, in generall, or the mixed body of the just ones returned from the Captivity; (unto none of all which, the subject matter of it will agree) yet the Chaldee Paraphrast expoundeth it of the Messias; and so likewise some of them acknowledge upon the place, that their ancient Doctors did. The title was before given unto Christ, Chapter 42. 1. and hereafter, Chapter 53. 11. so called by God the Father, who here speaketh of him, because he did him service in the work of mans redemption, Luke 2. 49. John 5. 17, 30. and 6. 38. and 9.4. and 10. 18 and 12. 49. and 14. 31. and 17. 4, and 18. 11. Phillipians 2. 7, 8. for the deliverance of his Elect from the thraldome of sin, and Satan, Matthew 1. 21. Gal 1. 4. and 3. 13. 1 Thess. 1.10. Titus 2. 14. Heb. 2. 14, 15.

shall deal prudently] So the word seems to be used of David, 1 Sam. 18. 30. or, *shall prosper*; and so it is generally deemed to be used of the Messias, descended from David, Jer 23.5. of whom also it is said, chap.53.10. that *the pleasure of the Lord shall prosper in his hand.*

he shall be exalted, and extolled, and be very high.] Divers terms heaped up, to expresse in part the transcendent, and unexpressible advancement of Christ, in regard of his humane nature, assumed by his deity, the Eternal Word, to subsist in one person with it. John 1. 14. Hebr. 2. 16. For the Talmudists doe but trifle, when they dreame of three distinct degrees in the text; *exalted* above Abraham, *extolled* above Moses, and *advanced* above the Angels; though the things themselves be true, John 8.53,56. Heb.2.3 & 1.4-7 but not so particularly here intended. Rather, as some of ours every way exalted, that men are ordinarily wont so to be; to wit, when raised from a mean estate to some honourable condition, or from a private life, to magistracy, and government, Gen. 41. 14,40——44. Psalm 107. 17——22. and 78.70, 71. and 113. 7,8. Eccles. 1. 14. or when furnished with such parts, and endowments of wisdome and understanding, as makes them admirable in the eyes of others, Gen. 41. 39. 1 King. 3. 12. and 10. 24. Daniel 1.19, 20. and 5.11. and when enabled to perform and goe thorow with great matters, wherby they become famous, and renowned, far and neer, 2 Sam. 7. 8, 9. 2 Chron. 26. 5——8. In all which respects, our Saviour was most eminently exalted, above all creatures in Heaven, and Earth; *see* in Chapter 53. 8 *See* Ephes. 1. 20——22. Phil. 2.9,10. Col. 1. 19. and 2. 3,9. Heb. 2.7,8. and 1.3.

V. 14. *As many were astonied at thee*] The speech of the Father, not of Christ, as before; but unto Christ, whom he here directeth his speech unto. The words some expound, of an astonishment at Christ, in way of admiration of him, in regard of the power of his Deity, and his excellent parts, appearing, and manifesting themselves, partly, in his manner of teaching, and partly, in the miracles, and mighty workes wrought by him, Matthew 7. 28, 29. and 8. 27. and 13. 54. and 22. 33. Marke 1. 22, 27. and 6. 2, and 7. 37. and 11. 18. Luke 9. 43. But this sense suits not well with the course of the context. The word rather, according, both to the Originall, and the ordinay use of it, is here to be understood of such an astonishment as ariseth from the contemplation of some strange, uncouth, and ruefull spectacle of

of desolation, deformity, misery, or the like. So is it used, Levit. 26.32. where the meaning of it also is expressed. So also, 1 King. 9. 8. 2 Chron 7. 21. Jer. 18.16. & 19.8. & 49.17. & 50 13. Ezek. 26.16. & 27.35 & 28.19. and no marvel, if many were astonished at the sight of our Saviours condition, in regard of those base, distastefull, and dispitefull usages, that were offered, and done, to him, in the time of his humiliation here on earth, when his followers were so amazed at the relation of them, when they were sometime foretold them, Mat.16. 32-34.

(but visage was so marred more then any man, and his form more then the sons of men)] Those that expound the foregoing branch, of mens wondring at Christs excellencies, make these words the second member of the collation, which the nature of similitude, prefixed to the former, requires. Howbeit, the words themselves, and the connexion of the former with them, seem to require a distinct consideration by themselves, and a distinct exposition by themselves by it self. For, as he was formerly highly admired for his powerful words and works; so he shall afterward be as much abused and disgraced and scorned, by the Jewish generality, as ever he was admired before again. But the reddition of the similitude, cometh afterward in the next verse: this being inserted between both, by way of *parenthesis*, with a transition from person to person, in this Prophet not unusuall; *see* chap 1.29.30 & 2.9. & 3.25. 26. and we need not therefore, with some of ours, either offer to alter the text, or understand the former, of one person, and the latter of another: that, of Israel, this, of Christ, as rendring a reason, why at sight of our Saviour, in time of his depression, many should be so astonished. Howbeit, the words are not so to be understood, as if our blessed Saviour had, in regard of his bodily person or presence, been found strange, deformed, or misshapen creature, but in regard of his outward estate, coming of mean, and obscure parentage, ch.53.2. living in a low despicable condition, ch. 53.3. exposed to scorn, and contempt, and to much affliction, thorow the whole course of his life, ch.53.2. and more especially, yet, in regard of what he was also in his Personal appearance; through the base and dispitefull usages, that he sustained at the hands of his malitious and mischievous adversaries, when they had gotten him into their power, Pl.22.12-18. and 69.19-21. & 71.7. cha.50.6. and 52.5,7,10. Mat.16.67,68. and 27.16-44. Mar.14.65 & 15.15-32. Luk.22.44,63 & 23.26,33,35. 39. Joh.19.1,5,16-18,23,29. A learned late Writer would have this passage read by way of interrogation, as the words of those that wonder at the sight of Christ, thus rendring the text; saying, (as Psal.105.15.) *is his visage in such manner corrupted, or, marred?* &c but the former version seemeth the more familiar, and to come off more freely.

his visage was so marred] His watching, dragging to and fro, from place to place, buffeting, scourging, carrying his crosse, and other misusage, could not, but much alter the state of his body, and impair, yea, deface all the lightlines of it. Howbeit, the word *visage*, here, and *form*, in the next branch, seem to be taken more largely. for all outward appearance, both of bodily shape and of state, or condition in general; as *sight* or appearance, ch.11.3. John. 7.24. and *form*, 1 Sam.28.14. 2 Tim.3.5. and *face*, or *person*, Deut. 16.19. Rom-2.11. So chap.53.2. Heb. *such the corruption of his visage more then*, or, *above a man*: for they seem wide here, who drawing the word from another root, would have it rendred, *the unction of his person above any man*, Psal. 45.2,7.

more then any man] Heb. *then a man*: *a man* for, *any man*, or, *any one*; as chap. 4.1. & 40.26. & 50.2. so that he seemed rather as a worm, then a man, Psal.22.6.

and his form more then the sons of men] As if no form, or shape of a man, were left to be seen in him: as some render those words, Psal. 38.3. chap. 1. 6. the same notion in other terms; as Job 25. 6.

V. 15. *So shall he sprinkle many nations*] The reddition, or latter part of the collation, concerning Christs exaltation, opposed to the former, concerning his humiliation. ver.14. and further confirming and illustrating what concerning Christs success, and advancement, was before delivered, ver 13.

sprinkle] The Jewish Commenters expound these words, some of them, of the slaughter that he should make of his enemies; *he shall sprinkle* them, that is, bleed their blood; chap. 63.3. *their blood was sprinkled upon my garments*; some of them, of the reports that shall go abroad of his honour, and valour, for the term of *sprinckling*, or *dropping* rather, is, say they, used of speech, Deut. 32.2. Ezek. 20. 46. & 41.2. Amos 7.16. Mic. 2.6,11. for the meaning should be, he shall make them to *sprinkle*, or *drop*, that is, give them occasion to talk of him: but the word of *sprinkling*, is one, those of *dropping*, other: & this never found so used; thoughthose are. Others of them again, but without example, likewise, would have the word taken, in a notion of *dispersion*, he shall say they, grow strong, and drive away the horns of the Heathen, that had formerly dispersed Gods people, Zach. 1.21. but these interpretations are groundlesh, and forced. Ours expound the words much to one effect; to wit, that Christ should bedew many Nations with the Doctrine of the Gospel, by the ministery of his Apostles, and thereby convert them to the Faith, through the efficacy of the Spirit, accompanying the same, and working faith in them, chap. 59.20,21. Mat 28.18. Acts 2.33,38,41. Rom. 10. 17. 2 Cor. 3.6. or, which comes all to one, that he should sanctifie and cleanse them with his Spirit, imparted to them, by the Word, and with his blood, by faith applyed unto their souls, Ezek 36.25,27. Joh.16.3. & 17.17. Act.15.9 Gal.3.12. Eph. 5.26. 1 Pet.1.2. 1 Joh.1.7. Rev. 1.5. & 7.14 an allusion, as some think, to the water, and washing with it, used in the Evangelical Baptisme, Mat.3.11. Joh.3.5. Acts 2.38 & 22.16. 1 Pet.3. 21. as others, to the the legal baptisings, or sprinklings, with water, or blood, or both mixt together; for the satisfying of some, and cleansing of others, that were legally unclean, Exod. 24.6,8.&29. 4. 20.21. Lev. 13,6,7,8. Num. 19.12——21. Psal. 51.7. Heb. 9.10,13,14,18-22. & 10.8.10.22.

many nations] As many persons astonished at him before; ver. 14. so many people now taken with him, and converted to him, chap 2.3. yet *many*, not *all*, as Mat. 28. 18. because not accepted by some, though offered to all, Acts 2. 41. and 17. 11, 18 32——34.

the Kings shall shut their mouths at him] Kings Gentile, (for there is no article in the original) or even *Kings* (as chap. 1.12. 22. and 60.10. & 62 2.) *shall shut their mouths* (Heb. *mouth* as, *tongue*, also, Job 29.10.) out of reverence and respect, out of another manner of astonishment at him now, then before, ver 14. to wit, out of admiration of his incomparable excellency. See Job 29.9,10. or, being so convinced of the truth of his teaching, that they shall not be able, or dare once to contradict it, Luk 21.12,15. See Job 40. 4,5. Psal. 107.42. Mic. 7.17. But the former lesson rather here deserves intended. For the Jewish Critick doth but dally here who, to make this suit in with his forced fancy, concerning the foregoing branch, would fasten upon this a double sense: the word here used, saith he, hath a two-fold notion; of *opening*, and of *shutting*; of *opening*, as it signifies *to skip*: for in skiping, or leaping, the feet are opened, Cant. 2. 8. of *shutting*, or *closing*, Deut. 15 7. Job 5.16. here it may import both: they shall open their mouths to talk of him; and they shall shut their mouths, in way of wonderment at him. But this is to make a *pelphick* sword of Gods Word. And yet such quirks are too many much taken with.

For that which had not been told them, shall they see; *and that which they had not heard, shall they consider.*] For, Heb. *and*; as chap.40.29. They shall see those things fulfilled, which their Wizzards could never foreset; nor had been told by any other, and they shall hear such mysteries, yea, not hear them only: but consider seriously of them, and understand them aright. (See chap. 1.3.) as they never had been made acquainted with, or had once thought on before, chap.41.26. and 45.21. and 64.4. Rom.16.25, 26. 1 Cor.2.8,9. or, as others read, and render the words; *they to whom it had not been related*, or, *to whom nothing had been related of him, shall see*: *and those that had not heard*; *shall consider*, or, *understand.* So the ancient, both Greek and Latine, and of ours not a few. See chap.65.1. Rom.15.20,21. I go rather with the former; the syntax seeming to me the more familiar, and the sense. The same way go the Jewish Commenters, save that some of them conceive it spoken, not simply, and absolutely, but comparatively; they shall see greater glory, and excellency in him, then ever they had seen, or dreamed of; they shall find, and know his magnificence to go far beyond whatsoever they had been told, or could conceive of him before. See of Solomon, 1 King. 10. 6,7.

CHAP. LIII.

Vers. 1. VVHO *hath believed our report*?] Or, *who believeth our report*? or, *doctrine*; as ch.28.19. or, *preaching*, as some render it, Hos. 7. 12. Heb. *hearing*, chap.28.19. that which they hear from us; those glad tydings that have been mentioned, chap. 52. 7. Some for the better connexion of the following discourse, with the former, prefix the adversative particle, *But*; rendring the words: *But who hath given our report*? that is, who, say they, of the Jewish people: the fewness of those that received the Gospel among that people, being opposed to the multitudes of other nations, that should embrace it, and believe in Christ, chap. 52. 15. So the words containe a complaint of the paucity, and small number of those, among the Jews, that gave any credit to the Prophecies foregoing, concerning Christ, and the doctrine of his Kingdom, and his glorious advancement, either in the times of this our Prophet, and other his fellow-messengers; or, in the time, that being exhibited in the flesh, he lived here upon earth: unto which times, we find these words applyed in the Gospel, Joh. 12.37,38. Rom. 10. 16. See chap.49.4. Joh.3.32. & 5.43,44. & 7.5,48. Act.28.22. See for the form of speech, Psalm. 90.11. chap.50.11.

and] Or, *or*; as chap. 40.13,18.

to whom is the arm of the Lord revealed?] His mighty power working by, and manifesting it self in Christ, and in the ministery of his Word, ch.40.10. & 51.5. & 52.10. Rom.1.16. 1 Cor.1.18,24. which must from God be revealed, before it can be believed, chap. 54.23. Mat.11.25. & 16.17. Joh. 6.44,45. 1 Cor. 2.9,12. Gal. 1. 12. Heb. *upon whom*; which some taking hold of, thus render the text; *upon whom is the arm of the Lord swift up*, or, *made bare*? that is, on whom hath the ministery of his servants an efficacious work; for the converting of them unto God? a metaphor, say they, taken from Workmen, who are wont, for the better expedition, to strip the arm up to the elbow, when they go about their work. See chap. 52. 10. But this seems over-curious; nor will the Greek, in the Gospel, bear it; and the particle, though it usually signifie *upon*; yet is it also

also frequently used for *nete*; as Exod.20.3.*to my face:* so the words there are,2 Ki.g.18.27.compared with Esay 36.12.1.Sal.13.6.& 18. 41.ch.29,12.with v.11.

V.2. *For he shall grow up before him, as a tender plant*] Heb. *And*; which both the old Greek, and Latine, and some other after them retain. Others, render it, *Indeed*, as chap.30.20. Or, Yet; as ver.7.ch.46.7. and others again, not a few, whom our version concurreth with, *For*; as ver.1.Chap 52.15.& 64.5.as ushering in a paſſage, wherein the ground is diſcovered, and a reaſon rendred, how it came, or ſhould come to paſs, that ſo few of the Jewiſh nation ſhould entertain Chriſt, as the Meſſias, and their Saviour, and give belief to the doctrine of the Prophets and Apoſtles, concerning him. They looked for a Meſſias to come in princely ſtate, with royal attendance, and ſecular power, that ſhould reign and rule, as ſome mighty Monarch, and ſet them free from the bondage of the Romane Empire, and when they ſaw nothing leſs; but all clean contrary in Chriſt, hence came it to paſs, that they were offended in him, and could by no means be induced to believe that ſuch an one ſhould be their Meſſias, Mat.1 3.55,57.Luk.24.21.Joh.7.27, 41,52.1 Cor.1.23.

grow up] Heb.*Aſcend*; which ſome underſtand, of Chriſts exaltation; as if it were ſaid, that he ſhould riſe and grow great, for all this, that ſo few entertain him, and believe in him. And ſome of note,to this purpoſe,would thus joyn this verſe with the latter part of the former; *And he,on whom the arm of the Lord ſhall be revealed* (to wit, Chriſt)*ſhall grow up:* but this offereth too much violence to the context. And albeit, the word here uſed, doth ſometime import *ariſing*,by advancement,and improvement of height,ſtrength, ſtature, or ſtate, Chapter 40. 31. Jeremiah 51. 53. yet it is uſed commonly of plants, ſimply ſpringing up, without any ſuch ſpecial connotation,Chapter 32.3. and all the circumſtances of the text do carry it another way, as in the opening of the words will appear.

before him] This ſmall particle is very variouſly expounded.Some underſtand it, of God; that in the ſight of God he ſhould be great, and highly eſteemed, though mean, and of no account in mans eyes, as the like is ſaid, in expreſs terms, of John his Herbinger, Luk.1.15.and, in effect, of Chriſt alſo, Luk.1.32. or, that by his moſt wiſe, and powerful providence,he ſhould be produced,and under his protection, having his eye perpetually upon him, grow up to a great height, Chapter. 52. 13. Others, of the people, in whoſe eyes he ſhould appear, and ſeem to be ſuch,as is hereafter intimated.Others, of Chriſt himſelf, that he ſhould be lowly, and of ſmall eſteem in his own ſight, as it is ſaid of Saul, 1 Sam.15.17.and in the perſon of Chriſt, Pſalm.22.6. Others, laſtly, of none of all theſe; becauſe no expreſs mention of any of theſe,unto whom it may fitly be referred, but of the outward ſhew that Chriſt ſhould make, reading the text, *for his appearance, or outward ſhew*, or *ſtate*: for the word *face*, in Hebrew, is very frequently ſo uſed; as was before ſhewed, on Chapter 52. 14. and anſwereth to the word *ſight*, or, *appearance*; uſed afterward, in the laſt clauſe of this verſe *for ſight,as for height*, Prov. 25.3. where the ſame particle is ſo uſed; and this beſt ſuits with the ſcope, and current of the context.

as a tender plant] The word *tender* is not in the text; and true it is, that the term here uſed, is of a large extent in the ordinary uſe of it, comprehending branches of all ſorts, without diſtinction of ſtrength, or ſize. See Pſalm 80.11. Hoſ. 14.6.Job 8.16.16.10.& Ezek.17.4.where,though our verſion renders it, *a young twig*,which would do very well here; yet the words,next before going, controll it there. The word properly ſignifieth, *a ſuckling*, or *ſucking-childe*, Num.11.12.Pſal.8.2.1.Sam.15.3.& 22.19.Jer.44.7. Lam.2.11.and 4.4. and ſo the ancient Greek, and ſome after them, here take it; but the reſemblance, here uſed, admitteth not that. In the next place, therefore, the word doth ſignifie, ſometime, *a branch*, or, *bough*, in general; becauſe it ſucketh, and draws the ſap and moyſture,as milk, from the root, or ſtock, from whence it ſhoots up,or ſpreads out, Rom.11.17.ſometime,more ſpecially, ſuch a *young twig*, as reſembleth for its tenderneſs, and ſmalneſs of growth,ſome *ſucking*, or *ſucking-child*: ſo is it uſed, Job 14.7. where it is not amiſs rendred, *a tender branch*,and may well here(the circumſtances of the place, not well admitting only, but requiring it) *a tender plant*, or *young twig*, as we uſe to ſay, *a ſucker*: for ſo we uſe to term ſuch young plants, as ſhoot up from the root of ſome elder tree,or Stander.See ch.11.1. This ſome underſtand of the mean beginnings of Chriſts Kingdom; though afterward wonderfully thriving,and proſpering,Mat.13.31,32.Mat.4 27-32. Others,rather of Chriſt himſelf.See ch.11.1.

——*and as a root out of a dry ground*] By *root*, ſome underſtand here, *a ſprig*, ſprouting out, or ſpringing up from a root; as chap. 11.10. Rev.5.5. but it may be here taken in its ordinary notion; the word,*ſprig*.or *twig*,or *plant*,being ſupplyed from the former branch, as is not unuſuall. See ch.51.8. and ſo the words may be rendred, *and as, or even as*(a ch.1.6.& 40.30.) the twig, or plant of *ereon*, that riſeth *out of a dry ground*. Heb. *a ground of drought*, or *thirſt*, as Pſalm 63.1.& 68.6. where it is ſtrange(ſaith the Iewiſh Commenter)that tree, or herb, ſhould take root; and much more unlikely, that it ſhould thrive, and bear fruit, as this plant was to do, Chap.52.13.ver. 10. By this *dry ground*, ſome underſtand the Virgin Mary, Chriſts Mother, in regard of hope of iſſue, while ſhe ſhould ſo continue, as ſuch. See ch.56.3. Luk.1.34. Others, of the decayed ſtock of David, and mean Family of Jeſſe, that then ſeemed to be a dry tree, or dead *trunk* of a tree rather, as being reduced to a far lower eſtate, then it was in at firſt. See ch 11.1. But I ſuppoſe we need not appropriate this limb of the collation, unto either of theſe, albeit, the conſideration of the mean, and low ſtate and condition of both theſe(Joſeph the Virgins husband being alſo taken in to them) come within compaſs of that, which is here aimed at; to wit, the mean condition of our Saviour, which made him ſo deſpicable in the eyes of his own people, Luk.1. 48. & 2. 4. & 3.23.Mat.13.55.Mar.6.3. It is ſufficient, that by this reſemblance is intimated, ſuch a poor, and bare condition, without ſightly ſhew or ſtate, as might well be compared to ſome ſorry plant, that had,with much adoo,ſhut up,and got about ground from ſome,almoſt ſapleſs root, in ſome ſuch waſte and waterleſs place. See Jeremiah 17. 6.

he hath no form, nor comelineſs] The former word applied to a plant, ſeems to import the ſtiffe linels, or comelineſs of a plant, or tree in regard of the trunk, and body of it, its ſhape, proportion, ſtraightneſs, ſmoothneſs, well colouredneſs, and the like: for it comes of a word, that ſignifies, *to delineate, draw out, or portray* ought, in its due ſhape and lineaments, Joſh.11.9,18.Iſa 19.13 ch. 44.13. and applied to mankind, or woman-kind, ſignifies a portion well compoſed, and complexion, well laid and featured, or well proportioned, and ſhaped, Gen 29.17. & 39.6. ſo it is uſed alſo of proportioned, and ſhaped, Gen 41.2.where,with its epither,it is rendred, *well-favoured*, and might as well be, *well-featured, and fat*: fatneſs betoken ing the feature of a beaſt, as leanneſs defaceth it: the latter ſeems to have reference, in plants, to that ſtiffeneſs of them, that proceedeth from the leaves,and bloſſoms, and kays, and fruits,or other like verdure, wherewith fruit are wont to be arrayed and adorned.So it is uſed, Lev. 23.40. where they are conjoyned at the feaſt of Tabernacles to take the *fruit*, (that is *bow s*, or *branches*, as it is explained, Neh.8.15.or more ſpecially,*leafie boughs*, and *branches*, (for to the word there uſed, properly ſignifies. See Prov.11.28 *but were of ſightfulneſs*, or *goodlineſs*, that is, *of ſightly*, or *goodly trees*, (as it is there rendred, of ſuch trees, as were thick with leav s,and twigs, as in both places it is afterward expounded)to make them *booths* of. And hence applyed to beaſts, it is attributed to ſuch, as are furnished, and garniſhed with goodly and ſtately heads or horns.Deut.33. 17.given to men, and women, it is uſed of ſuch, as are attired and decked with goodly and gorgeous apparel,Chap.63.1. Ezek.16.10. 14 where the word is alſo uſed. Hence thoſe ſpeeches in the Proverbs, *in the multitude of people, is the fight fairs of a King*,Prov.14. 28.as if he had ſaid, not ſo much, in his rich and royal robes, as in the numerouſneſs of his ſubjects; and Prov.20.29. *the beauty of young men is their ſtrength; and the ſightlineſs of old men is the gray-head*; that is, vigour and valour, ſtretch out, and adorneth the one; and his gray hairs, the other; more then fine, and gay apparel doth either. Now leaves and verdure, are to plants, as veſtments and attire, unto man, or woman. Howbeit, ſome of the Rabbines, on Gen.29.17.where *beauty* in two diſtinct reſpects, is given unto Rachel, and uſe made of theſe two words, by the former, underſtand the *feature*,or compoſure of the face,by the other,the *cleerneſs* of the complexion or countenance. But I ſuppoſe them not to be ſo ſtrictly here taken.Howſoever,the mean eſtate of the Meſſias, void of all ſhew and luſtre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, ſet forth, and deciphered by the reſemblance of ſuch a plant, as hath neither height nor ſtrength, nor comely ſhape, nor leaves,or verdure, to make it any way ſightly,or deſirable. Or,if it ſhall be deemed,that in the former branch only, ſome plant is alluded unto, the perſon of man rather in this latter,ſuch a party is here intimated,as for perſonage and ſtate,may be compared unto ſuch a plant, as by ſuch notions hath been deſcribed. See ch.1.30.

and when we ſhall ſee him, there is no beauty that we ſhould deſire him]Heb. *and we ſhall ſee him, and no ſight*(or *ſightlineſs*; for ſo the word ſoundeth,having an elegant conſonance, with the term of *ſeeing*, whence it is derived,Chap.52.14, and comprehendeth both the former)*is*(to wit, *in him*, a defect of the pronoun, as Deut.2.12.ch. 35.9.the like ſyntax, ſee Prov.4.23.Chap.37.9.36.)*or*(as it may be rendred,by ſupply from the former member,as Gen.1.16.Ch.52.6.) we ſhall not *ſee any ſightlineſs* in him; *and we ſhall deſire him*, for *that we ſhould deſire him*:as Chap.40.25.Mal.1. 9 that is, for which or in regard whereof, we ſhould have any deſire, or affection unto him: neither is there any need, as ſome would, to ſupply the negative from the former branch, as Pſalm 9.18.Prov.30.3.rendring the words, *and we ſhall not deſire him*,there being as much implyed without it. He that is ſtyled, *the deſire of all nations*, Hagg.1.7.whence ſome are of opinion, that *Machmed*, or *Mahommed*, borrowed his name, that he might be deemed as another Meſſias)and who much better then Daniel,might be termed, *a man of deſires*, Dan. 10.11, 19.having all deſireable things that can be; yea, all deſireableneſs, treaſured up in him, Col.2.3.9. in true beauty, and excellency,far exceeding and ſurpaſſing, not the ſons of men only, Pſalm 45.2.7. but the Angels themſelves, Heb.1.4.yet appears ſo ſhrift, and deveſted of all ſhew of any ſuch matter, Phil.2. 6,7,8. that his own people,when they ſee him,can diſcern nothing at all ſightly,or deſirable

able in him.See ch.52.14.

V.3. *He is deſpiſed, and rejected of men*] It was not enough to ſay of him, that he was not eſteemed, ver.2. but he addeth further now, that he was, as ſome; not baſe only and deſpicable, but even vile, and abominable creature, both deſpiſed, and rejected. See Chap. 49.7 *deſpiſed*,as of Jeconiah, Jer.22.28.*rejected of men*;as ſome; the taking the word for a noun: *a rejection of men*; the abſtract for the concrete, as 1 Cor.4.13. but I conceive it rather to be a participle, found entire, Ezek.3.17. but here contracted, becauſe it reſteth on the word adjoyned to it: and it is not amiſs rendred by our Translators, *rejected of men*; that is, as one of the Iewiſh Commenters, either more abject then any man, as Chap. 52. 14. (as ſo there ſhould be a want of the preposition there uſed, as there is alſo, Chap.20.7.& 32.2. and that in this very notion, alſo)Chap.65.5. or, one *ſeavered*, and *caſt out* from the company and ſociety of men, as ſcarce deemed worthy the name of a man, Pſalm. 22.6. and unworthy, therefore, to converſe with men, or to have any communion with them. See of Paul, Act.22. 22. and this latter ſiteth well on with them. See of Paul, Act.22. 22. and this latter ſiteth well on with the Hebrew; for it is word for word, *leaving of men*, or *ceaſing from men*: as one that cannot be admitted to any ſociety with them in the condition of the leper, Levit.13.46.2 Chr.2.6. 21. deemed in that regard, *as dead*, Num.12.10,12,14.See Pſalm 31.11.& 88. 4,5-8.So rather,then as one, the *laſt*, or *loweſt of men*: as Paul of himſelf,*the laſt, and leaſt of the Apoſtles*: yea, the *leaſt*, or (as the word imports, compoſed of a two-fold degree of comparison) *leſſe then the leaſt of the Saints, unworthy to be called an Apoſtle*, 1 Cor. 15.8,9.Eph.3.8 in heaven, as we would ſay the very laſt, or rag end of mankind, one, at whom the nature, and name of man ends. Or mean, and ſo low, that the nature of man can hardly defend low enough, and may therefore ſeem ſcarce worthy the name of a man. See Pſalme 22. 6. and what Agur of himſelf, Proverbs 30. 2. But thiſ ſeems to ſtrain ſomewhat too far. Howbeit, Chriſt of himſelf ſaith,that he was to be *made naught-worth,or nothing*,Mat.9.12. *a man of ſorrows*] Not *of ſorrows* barely, but *of ſorrowes* not a *man full of ſorrow*, or *filled with ſorrow* only; as the Pſalmiſt ſpeaks *Our ſoul is exceedingly filled with ſcorn, and contempt*, Pſal.123.3,4. but, a *man of ſorrowes*, as the Pſalmiſt elſewhere; *My ſoul is full of evils*; with evil of all ſorts, or all ſorts of evil: Pſal 88.3 and as *Solomon, a man of wicked devices*,Prov.12.2.a man, not wholly ſet upon, and addicted unto evil, only; ſuch an one as Moſes deſcribeth, Gen 6.5.*all the devices* of whoſe *heart*,(or whatſoever he deviſeth)is *all day long only*, (that is, continually nothing but) *evil*: but a man made up of evil,or wicked devices of all ſorts,that deviſeth nothing but evil, and refraineth no device that is evil,Pſal.36.4.as if he conſiſted of nothing but ſuch;*a man of ſorrowes*,of ſorrows of all ſorts, ſo full of them, that he may ſeem to conſiſt *wholly* of them to be made of no other mould: nothing but ſorrow to be ſeen in him,(ſee Chap. 1.6.)and variety of ſorrows, ſorrows of all ſorts; ſuch ſorrows, as for our ſake he ſuſtained,and for our ſins,verſe 4,5. *and acquainted with grief*] The participle here uſed,is by the Iewiſh Criticks diverſly expounded. Some of them would have it ſignifie *cut off*, or *deſtroyed with infirmity*, or *grief*. So they ſuppoſe the like *cut off*, or *deſtroyed* it ſometh, to be taken, Judg.8.16.Prov.10.9.& 14. 33.Jer.31.19,Ezek.19.7.but theſe places are not ſo pregnant; and others of them, underſtand them a lin another notion:the moſt of them therefore herein depart from them; and expound it according to the ordinary uſe,and ſenſe of the verb:*ſome known by infirmity*; well known, or commonly known, to be much ſubject thereunto, and exerciſed therewith, one ſo encompaſſed with infirmities as, Heb.5.1.that they cannot but appear, and be ſeen in him by all that behold him: thus they take it, becauſe it is in a paſſive forme, and is by moſt ſo taken, Iſa.53.1.13,15.but thoſe paſſive forms have ſometime an active, or a neuter notion, as in our languages, alſo, ſometime the like:and ſo others of them, as moſt of ours, take this here, rendring it, *one knowing of infirmity*; as it ſoundeth word for word, that is, knowing it experimentally: as it is ſaid, *he that knew not ſin*, 2 Cor.5.21. that neither had drawn ought of it from any other, nor done any himſelf: and as the tree inhibited, was called *the tree of the knowledge of good and evil*,Gen.2.9,17.not, as the devil ſuggeſted, becauſe the fruit thereof eaten, had a ſingular power to give man a notional knowledg of good and evil,which before he had not: but becauſe, upon the eating of it, contrary to Gods command, man found in himſelf, by an experimental knowledg of evil, as well as of good, which before he had not: yea,and in ſome ſort, of the benefit and excellency of good alſo, being by the want, better: by the loſs of it;(which is yet more)beſt known,ſo we uſe to ſay, *ſuch as one never knew what miſery meant*, having lived free from it, and *a man never knoweth what health is*, until he have had a fit of ſickneſs: thus it might be rendred, *knowing of infirmity*, as *men knowing of the ſea*, 1 King.9.27 and,*knowing of the times*,Iſſ. 1.13.and, *knowing of good and evil*, Gen.3.5. (for ſo the words are in thoſe places)that is, *skilful* in thoſe things:and as we uſe to ſay, a *knowing man*, for one *skilful* in ought: or, to ſit it better to the Hebrew form, *a man skilled in infirmity*, as both the ancient Greek and ſome of ours, alſo, take the word to: *skilful*, or *skilled*, in the place of Deuteronomy before pointed to: or,as the word *taught* ch.54.13. doth ſometime imply,not only *learned*, and ſo ſkilled in ought, but one alſo *expert*, or *experienced* in, and *accuſtomed*, or *enured* unto ought, Jer.2 24.& 3.23. and the word of *teachings* uſed by the Apoſtle, both of himſelf, Phil.4.11,12. and of Chriſt, Heb.5.8.ſo the word here may be taken, one *conned to infirmity*, or grief, and *accuſtomed* thereunto; which by ours is very fitly rendred, *acquainted* therewith; as we ule to ſay of thoſe,who not only know one another by hear-ſay, or by ſight, but that have familiarly converſed together. Or, laſtly,as ſome render the word, both in Moſes and here, *known* of it: as thoſe are ſaid to be well known of us, that we have been frequently converſant, and familiarly acquainted with, Hoſ. 5. 5.Amos 3.2. which, as it comes neereſt to the ordinary acception, and conſtruction of the terms in the original , ſo is it the ſame, in effect, with the laſt before propoſed. Howſoever, the notice, or acquaintance, is attributed to the perſon, in the one; to the affection, in the other: both which, in ſub tance, come all to one: and import thus much; That Chriſt, and humane griefs, and infirmities, were to have great, and much acquaintance, the one with the other, he having had in his perſon, much experience of them, and they conſtantly keeping together with him : a great comfort to all thoſe that have intereſt in him, Hebrews 4.15.

griefe] The word here uſed , (as the root alſo from whence it ſprings)hath, in the firſt place, a notion of *diſeaſe*, or *ſickneſs*,Chap. 38.1,9. in the next place,(becauſe ſickneſs uſually bringeth pain, and weakneſs with it,)they are either of them uſed, ſometime,in a notion of *vexation*, and grief, as Eccl.5.17.& 6.2.Jer.5.3 Hoſ.5.13. ſometime, in a notion of *infirmity*, and *weakneſs*, as Judges16.7.Iſa 17 Chap.14.10.and of either of theſe, proceeding as well from any affliction of body, or mind, as from any natural diſeaſe: in either of which latter notions,it may well be here taken, not ſo fitly in the firſt : becauſe we read not of any peculiar *diſeaſe*, ſuch as we uſually appropriate that term unto, that our Saviour was troubled with, all his life:and by ſome of the ancients, it is not improbably deemed, that he was not exerciſed with any ſuch ; it being nor ſo ſuitable for him, to have any diſeaſe hanging on him, that ſhewed his power conſtantly, in the healing of others;that it might not be objected to him,as in another kind, and upon another occaſion,it was; *Phyſitian heal thy ſelf*, Luk.4.23. *infirmities*,or *infirmities*,collectively, as Heb.5.2.

and we hid as it were our faces from him] The words in Hebrew are both diverſly read, and diverſly reſolved. For ſome make the firſt word a participle,*as one hiding*,or *one that hideth*:and the participle, in that flexion, is very commonly ſo framed. Others make it a noun verbal, *as an hiding*, and ſome verbals of that form are a noun verbal, *as an hiding*, and ſome verbals of that form are found. Again, ſome render the laſt,the particle with the pronoun *from us*, and that not a few embrace. Others, *from him*, and ſo the pronoun in that form, is moſt frequently uſed,yet in the other no-pronoun in that form, is moſt frequently uſed,yet in the other no-tion, alſo, not unuſual, Gen.3.22.Pſal.2.3. Hence ariſe variety of verſions; Some render the words, *and he hid, as it were the face* (that is, his face, the pronoun ſupplyed, as Chap.59.2.)*from us*; or *he is as one that hideth his face*. Heb. *the face from him*, or *of him*: but of this latter conſtruction, I find no ſuitable example. But whether of theſe two waves we read, or render the words,they import ſuch a condition of dejection, and contuſion, and of affection thence a condition of dejection, and contuſion, and of affection thence ariſing, as makes a man, like one aſhamed of himſelf, to cover his face, as not enduring to look up , or to be ſeen , and to ſhun the ſight of others : and ſo the meaning ſhould be, he is one, who, as conſcious to himſelf, either of the deformity, and lothſomeneſs of his perſon, or of his deſpicable and dejected eſtate, hideth his face from humane ſight:the one was the lepers caſe, Levit.13. 45. the other, Babylons, Chap.47.3.5.and hence,together with the help of another word in the next verſe, have the Talmudiſts coined us a tale, how that one of their great Maſters met with their Meſſias,at Rome, where he found him lying among the lepers. But other-render the words,*and as one hiding of faces*,or *of the face*,(for the Word though of a plural form, yet is oftimes uſed of a ſingular notion, as Prov.25.23.Cha.59.2.*from him*,or *as he*, *from whom one would hide the face*, or *his face*;as before: that is, as one, whom men hide their faces from: this ſenſe our verſion follows: and following it, it may ſeem that it ſhould rather be rendred;*and as one, from whom the face is hid*,or *men ſeem as we hid*;for according to this reading,the words are more general and indefinite ; there being no *one*, in the text. More *hiding the face*, proceeds both, ſometime, from a reverent reſpect, and awful dread, Exod.3.6 1 King.19.13,ſometime,from ſome glorious ſplendor, that dazzleth the eye ſight, Chap. 6.2.Exod.34.30, 33.2 Cor.3.13.ſometime, from ſome ſtrange paſſion of love, that with a kind of ravishment, affecteth the lover , upon the ſight of his beloved, and leaſteth him into fainting fits. Cant.6.5. compared with Chap.4.9. (tho they palpably abuſe, both that Scripture, and the Churches eyes, that is, her teachers, who thence would force a malignity intimated in them,) ſometime from pity, and compaſſion; when men cannot endure to ſee ſome perſon deer unto them, or any of the ſame nature with them, cruelly dealt with, or otherwiſe, in ſome lamentable condition, Eſt.8.6.ſometime, out of extream hatred,or at leaſt,out of diſpleaſure,indignation,or wrath, 2 Sam.14.8 Pſal.10.1.& 27.9 Chap.54.8.& 59.2 ſometime, out of neglect and diſregard, as from one, whom we liſt not to look after, neglect and diſregard, as from one, whom we liſt not to look after, or abide to behold, Chap.1.13, 14,15. and to this purpoſe, one of the Iewiſh Commenters telleth us, that there is a certain people that cannot endure the ſight of a Jew, but turn the face from him, that cannot endure the ſight of a Jew, but turn the face from him, wherſoever:

whereloever they meet with any of them. But whether that be,or ever were so, or no, is not much material; not at all, to this text. Howbeit, in this laſt notion, wherewith ſome alſo take in two of the next before it, I conceive the words may well be here underſtood. See Chap. 49.7. yet not concurring with thoſe that attribute this, *hiding of the face*, unto pity and compaſſion; becauſe it croſſeth the main drift of the whole context: nor conſenting with them, that ſuppoſe the covering of mens *faces* condemned to dye, to be here pointed at; as Ch.25.7.Eſt.7.8. To which purpoſe, they draw in alſo the blind-folding of Chriſt, Luk.22.64. but that is the covering of the parties own face by others, not the hiding of others from him. Howbeit, all things well weighed, I encline rather to the firſt, both reading, and rendring; becauſe it both fitteth well the ſcope of the place, as importing a deſpicable and ſhameful condition and that of one, who ſeemed to be deveſted of that magnificence, which formerly he had been poſſeſſed of. See Joh.17.5. Phil.2.6,7,8. Heb.12.2 and ſloweth moſt freely, without any force at all, from the terms uſed in the text.

he was deſpiſed]Or, *he is deſpiſed* as in the beginning of the verſe. Pſ.22.6.repeated again for the more emphaſis. So ch.14.26,27.Pſal. 68.22.

and we eſteemed him not]Or.*eſteem him not*; (Phi.2.7.*he made himſelf of no eſteem*)or *regard him not*; as the word is rendred, Chap.33.8.*he regards no man*, Pſal.14 4.3. the great contempt that ſhould be offered unto Chriſt by the Jewiſh Nation, being expreſſed here in a form of extenuation, but to be conceived in a notion of exaggeration, as if it had been ſaid more fully, We ſhall not only, when he cometh amongſt us, afford him no reſpect, or regard; but ſhall very reproachfully and diſgracefully abuſe him. See the like manner of ſpeech, Prov 10.2 *Treaſure wickedly gotten ſhall not profit*; that is ſhall do a man much miſchief: and,*the father of a fool ſhall not rejoyce*; he ſhall have no joy, but much grief, of him, Prov.17.21.and,*It is not good to have reſpect of perſons in Judgment*, that is, indeed, it is ſtark naught, Prov.24.23.and. *If any man love not the Lord Jeſus, let him be anathema, maranaatha*; that is, accurſed, without revocation, irrevocably, and irrecoverably accurſt, 1 Cor.16.22. a text by ſome, extreamly tentred; meant of ſuch, as out of meer malice alone againſt knowledge, oppoſe Chriſt, and Chriſtianity; ſuch as our Saviour ſpeaks of, Matthew.12.32.and the Apoſtle, Heb 6.6.& 10.26,27,29.

V.4.*Surely, he hath born our griefs, and carried our ſorrows*:] He took upon him, not our nature alone, but the infirmities alſo of it; and became liable to ſuch ſorrows of affliction, and pains, as mans ſinful nature is expoſed, and ſubject unto. Rom.8.3.Heb.4.15.ver.3. Or, the griefs and ſorrows, that he is ſaid to have ſuffered ſo abundantly exercised with, ver. 3. (for theſe words have apparent reference to the very ſame) were uſed, he ſuſtained for us:and are therefore called *ours*, becauſe procured to him, by our ſins; and ſuſtained by him, for the diſcharge of our ſins, unto the guilt wher of, out of love to us, undertaken by him, they were deſervedly due, Heb.9. 29.1 Pet.2.24.& 3.8. Some would have the former word rendred, *he took away*, or *hath taken away our griefs*, that is, our ſins, the procuring cauſe of them, together with the griefs themſelves, the effect of them: And it is true, that the word ſignifies, ſometime, to take away, as Job 7 21. and that our Saviour is ſaid *to take away the ſins of the world*, Joh.1.29. but the ſequel of the context carryeth it another way. tending to ſhew here, rather the ground, and cauſe of his ſufferings then the end, or iſſue of them. This paſſage the Evangeliſt makes uſe of, in relating Chriſts practice, in the healing of corporal infirmities, not ſo much, as I conceive, thereby intimating, that thoſe bodily maladies, and the cure thereof, was, (as ſome would have it)a type of thoſe diſeases of the ſoul, that Chriſt came principally to free men from, and his deliverance of them from the ſame: but that by his tender pitty, and compaſſionate affection towards perſons ſo effected, and afflicted, he ſhewed that he had aſſumed, together with our nature, the infirmities of the ſame; and had therefore a lively fellow-feeling of th oſe pains and griefs, that did from the ſame proceed, in others.

yet we did eſteem him ſtricken, ſmitten of God, and afflicted] The reaſon why they ſo much did eſteemed Chriſt, to wit, becauſe they made no other account, but that all thoſe afflictions that befell him, were, by God, for his own evill deſerts, inflicted upon him, out of a diſaffection to him, Phil. 22.7,8.& 71.11.Matth.27. 39.43.

yet]Heb.*and*;as ch.50.7.

we eſteemed] The ſame word, by an elegant *antanaclaſis*, is here repeated, that the Prophet had made uſe or in the verſe before-going, but in a different notion here, from that there they did not *eſteem* him, that is: made any account of him, becauſe they *eſteemed*, that is, accounted him to be one out of grace and favour with God, yea, to be one purſued by him, with thoſe evils, for his ſins. The very like conceit, that lobs friends had of him, for his ſufferings, Job 4.7, 8.& 8.4,& 22.5-12.

ſtricken, ſmitten, and afflicted] Three ſeveral terms uſed, to expreſs the greatneſs, and grievouſneſs of his ſufferings; as three other of neer nature, being joyned together, to intimate the eminent, and incomparable height of his enſuing honour, c.52.13. *ſtricken*]Or,*plaguted*:ſo it is rendred, Pſal 73.14.now becauſe the noun hence deduced, is uſed of *the ſtroke*, or *plague of leproſie*, Levit. 13.; 9.20. and very oft in that chapter; hence the Rabbines, ſome of them, abuſe this place, to prove that their dotage before touched; that the Meſſias ſhould ſometime be a *Leper*:and the old Latine rendreth it, *as a Leper*: which yet may bear a warrantable ſenſe. See ver 3. But that of the Talmudiſts, is a moſt ridiculous fancy, ſuch as their raplodies are fraught with, not a few: the word is generall, comprehending any *ſtroke*, *plague*. or *affliction* whatſoever: and they may as well prove, that Aſaph, the Author of that 73. Pſalm, was for a long time a *Leper*, from the paſſage therein pointed to, as from this, that the Meſſias was ſo, or ever ſhould ſo be. See v.8.

ſmitten of God]That is, as ſome would have it, moſt grievouſly ſmitten; it being the manner of Scripture, by ſuch terms, to expreis the eminent greatneſſe of any thing, as *Sinners of God*, for grievous ſinners, Gen.13.13.and,*a ſleep of God*,for *a deep ſleep*, 1 Sam.26.12. See Jer.2.31. But that he was grievouſly ſmitten, was conſpicuous enough; nor did they deem amiſſe therein: their miſtake was, that they thought him thus handled by God, in way of vengeance for his ſins. So they wickedly and impiouſly deemed of Chriſt, when they ſaw what grievous things he ſuffered. And it is but an idle foppery of ſome popiſh Writers, to require the words to be read, *God ſmitten*; as intimating the diety of Chriſt: becauſe the word,*of*, is not expreſly in the text: when as they cannot be ignorant, who know any thing in the Hebrew, that the courſe of the conſtruction, of noun with noun, doth neceſſarily imply it. Beſide, that this reading directly croſſeth the Prophets intention;as intimating,that the Jewiſh people ſhould acknowledg Chriſt, notwithſtanding his ſufferings, to be God; who, on the contrary, therefore condemned him, as guilty of impiety and blaſphemy, and were enraged againſt him for it, becauſe he profeſſed himſelf to be the Son of God,one with the Father,and equal to God,Mat.26.53-56.Joh.5.18.&10.31, 33.& 19.7.

and afflicted] To wit, *by God*. as before for that have all the three words reference unto: as if all that befell him, came not from mans malice againſt him,but Gods juſt wrath and diſpleaſure.

Verſe 5. *But he was wounded for our tranſgreſſions*] Heb. *And*; the copulative, in an adverſative notion, as Chapter 36. 12.and 40.31.The right ground, and true cauſe of Chriſts ſufferings,is in this verſe,and thoſe following, related,in way of oppoſition, to that vain and fond conceit, that his own people had of him and them.

wounded] So both the ancient Greek, and old Latine, render the word here uſed; and ſome, *ſmitten*, to have it anſwer to the latter end of verſe 4. which comes, much in effect, to the ſame; as deſcending from a word, that ſignifies, *to ſmite*, *to wound*.*to thruſt thorow*,*to ſlay*. Others, render it, *polluted*,or *profaned*, uſed, and dealt with, as ſome common, vile, or profane thing; as deſcending from the ſame root but in another notion: whereof ſee Pſal. 89. 39,44,45.chap.43.28.& 47.6.but the word deduced from that root in whether notion of the twain,is ſomewhat different from that,that is here uſed;as may be ſeen, Ezek.32.26. I ſuppoſe, therefore, that the better reading is that in the margent of our Bibles; *He was tormented*, or *pained*: for the word comes regularly from a root, that ſignifies properly, *to be in pain*; as women, or other creatures, that bring forth, with pain, are wont to be, at the time of their travel, ſo Pſ 55.5.where,as the one word,there uſed, hath in it a notion of the *feat* of delight, in conception, as Gen.29.39,41.ſo the other, of the pangs of *pain*, in production; as Job 39.1,2,3.& 29.9. and it is uſed, commonly, of any grievous *torment*, or *pain*, proceeding from vexation, affliction,or fear, Job 19,20.Prov.26.10.chap.13.8.&26. 18. and 51.9.Ier.5.3. and this word,the Prophet,delighting much in conſonances, may ſeem the rather to have made choice of here; becauſe it comes very neer,in ſound,to the word rendred *grief*, ver. 3,4.

for] Heb. *from*; that is, *becauſe of*, as Pſalm 12. 5. chapter 48.4. Obad. 10. as importing the principal cauſe of Chriſts ſufferings, mans ſins, Romanes 4.25.1 Corinthians.15.3. ſo in the next branch.

our tranſgreſſions] Or, *deſections*, *revolts*, (as ſome not amiſſe render it, both here,and Chap.59.12,13.)or, *rebellions*; for to the word it comes of,ſi commonly rendred,1 Kings.12.19. & 3.5.7.& 8.20,22.

he was bruiſed for our iniquities ?] The word uſed again, verſe 10. ſignifies properly, *to beat*, or *break*, or *cruſh to pieces*, or *grind to powder*. See chap. 3. 15. uſed ordinarily, of grievous oppreſſion,and affliction;yea,ſuch as tends to, and ends,if not ſtaid, in deſtruction: Job 4.19,& 6.9,& 19.2,and 22.9,Pſal.72.4.& 90.3,& 94.5.Lam.3.24.

the chaſtiſement of our peace was upon him] He was chaſtiſed to procure our peace, by removal of our ſins, that ſet God and us aſunder, Chapter 59.2. the guilt thereof, being diſcharged with the price of his blood, 1 Peter 1.18,19. and to reconcile us unto him,Rom.3.25,& 5.1.10.2 Cor.5.19,21.Eph.2.13-17.Col.1.19,20. 1 Pet.3.18.

and with his ſtripes are we healed]Heb.*by his ſtripe*,or *bruiſe*: for the word properly ſignifies,*the mark*, or *print of a ſtripe*, or *ſtroke*, remaining upon ſome part of the body,black and blue, by gathering and feſtling together of the blood there; from whence it hath this name, Exod.21.25.Prov.20. 30. and the ſame ſignifies the Greek word,

word, whereby it is expreſſed, 1 Pet.2.24.But it is uſed alſo for any ſore,and grievous ſtroke, or hurt; ſuch as thoſe, by which the ſame is wont to be produced, Geneſis.4.23. See chap.1.6.Jer.30.12.and ſuch, no doubt, our Saviour,as well in the propriety of the term, as otherwiſe alſo, bare in his body, being not buffered only, but ſcourged, as he was, Mat.26.67.& 27.26.

V.6. *All we like ſheep, have gone aſtray*]In theſe words is ſhewed wherein thoſe iniquities, and ſins of ours, for which our Saviour ſuffered, do conſiſt.

All we]By nature, none of us excepted, Pſ.14.3.Rom.3.12,23. Eph.2.3.

like ſheep]Or,*like loſt ſheep*;as more expreſly, Pſ.119.176.So *cluſters*,for *cluſters* loaſt,chap.24.13.

have gone aſtray] As ſheep ſtray, ſometime ſcared and ſcattered, by dogs,or wolves,or thieves,or the like, Joh. 10. 12. or forced to back abroad,for want of paſture, Gen.47.4.Jer.14.5. ſometime, a-gain of themſelves,out of a filly diſpoſition. Luke 15.4. ſo it is with men alſo, in either reſpect, reſembled by *ſheep*. There is a *ſtraying*, or *wandring*,enforced, when they are driven, by violence,from their wonted places of abode. Of which, ſee Pſal. 119. 176.Jer. 50.17.Ezek.34.4,6.Zach.13.7.Mat.26.31. Mar.14.27. But this is not the *ſtraying* here ſpoken of; and there is a voluntarie *ſtraying*, (they are not willing onely,but love to wander, Jer.14.10.)a wandring out of ſelf-will; not a corporal, but a ſpiritual ſtraying; by which, men, of themſelves, wander from God, and go aſtray from the way of truth,and life; from thoſe ways and courſes,that God hath preſcribed them in his Word;and directeth them unto,by his Spirit. Of which,ſee Pſalm 14.3.& 53.2.& 58.3 & 119.67.Rom. 3.12.1 Pet. 2.25. James 5.20.and this is the *ſtraying* here ſpoken of.

we have turned every one to his own way] *We have turned the face* (to wit, away from God, and his ways, and) *looked after every one his own way*. So the Hebrew word uſed, both here,and chap.56.11.(a paralel place) as alſo,Jer.2.20.(where the notation of it is) properly ſignifieth: and becauſe in ſo doing, *the face*, and whole body with it, are turned about; hence it cometh to paſs that the word is alſo uſed, for *to turn*,or *to return*, as Numbers 14. 25.Deuteronomy 1.7,40.and 2.3.& 16.7.See Deut. 31.18,20.1er. 7.24.

every one to his own way] So Chapter 56.11. All agree in turning aſide from the right way; but they herein diſagree, in that each one hath a by-way of his own, which they turn unto; ſome running after one luſt,or vice, or evil courſe,or idol, ſome after another,ch.55.7.& 57.17,Eccleſ.11.9.1 King.17.30,31. Jer.2.28.& 11.13.

and the Lord hath laid on him the iniquity of us all] Heb. *hath made the iniquity of us all to meet on him*;*or to light*,*or fall on him*,rather. Some of the Jewiſh Doctors, to divert this place from being underſtood of Chriſts ſatisfaction,by his ſufferings,made for ſinners; becauſe the word here found, is ſometime uſed of intercceſſion by prayer,as Jer.7.16.and here alſo,ver.12. would rain turn the word that way; as if the party here ſpoken of, were, by prayer, only to have mediated, and pacified Gods wrath, for the ſins of ſome other, as Moſes did ſometime for his people, Exod.32. 12,14.Num. 14.19,20. Pſal. 106. 23. and becauſe the word, would not ſound handſomly, if it ſhould be ſaid here,*the Lord interceded*,or *prayed*, as it is afterward; *he intercedeth*, or *prayeth*; they would have it rendred; *the Lord made him to intercede*,or *to pray*. But neither produce they any inſtance of the word ſo uſed, nor will the ſyntax admit,or endure ſuch a ſenſe: For what a ſtrange piece of non-ſenſe were this; *the Lord made him to intercede the iniquity of us all upon him*? and both the words before,ver.4,5. and thoſe alſo following, ver.7, 10,12. do evidently hold out to any eye,not wilfully winking, that ſatisfaction was made to Gods juſtice, and his wrath pacified, towards thoſe, that had intereſt therein; not by intercceſſion, and prayer only, but by penalties, and ſufferings. The word, therefore, is not a miſs rendred by our Interpreters, where they give it,word for word in the margent,*the Lord made to meet on him*, and it may well be, *to meet with him*, as our Engliſh phraſe is wont to expreſſe the like. So chap.47.3. *I will not meet thee, as a man*, and *the revengers of blood, ſhall ſlay the murtherer, where he meeteth with him*, Num.35. 19,21.(as Exodus 23.4. *if thou meet with thine enemies ox,or aſſe*.) Or, *where he lighteth on him*; as *he lighted on a place*, Gen. 28. 11. which place, ſome of the Jewiſh Maſters themſelves, alſo, refer unto, for the notion of the word, in this place: and ſo, here, it may more fitly be rendred; *he made the iniquity of us all to light upon him*: as, *the arm of God* is ſaid (though another word be there) *to light upon Aſſur*,Chap.30. 30. or, which I conceive to be the fitteſt expreſſion; *he made it all to fall on him*: for ſo the word is,in the firſt form, very frequently rendred, *fell upon him*, 2 Samu. 1. 15.1 King. 2.29.31.and, *fall upon the Priefts*, 1 Sam.22.18. and,*he fell upon the Priefts*, ver.20. and, *he fell upon him*, 1 King.2.25,34,46. and, *he fell upon two men better then himſelf*. 1 King. 2. 32. God made it to fall on him as man is wont to fall in hoſtile manner,with a weapon,on his foe. God inflicted on him, whatſoever was requiſite, to the ſatisfying of his juſtice, for all the ſins of all his Elect ones,even of all that truſt in him, Joh. 3.14,15, 16.& 11.50.52.2 Cor.5.14,15.Heb.2.9.14,15.

the iniquity] Not the ſtain, or taint it ſelf of ſin; but, as the Jewiſh Doctors themſelves, well expound it, the guilt and penalty of it; a portion of puniſhment, in ſome regard proportionable, to whatſoever was due unto their ſins, and to themſelves for the ſame. So is the word taken, Gen. 4.13.Lev. 20.17,19,20.1 Sam.28.10. Lam.4.6. which two latter places, the Jewiſh Commenters here point us to. The Greek Interpreters render this paſſage much in the ſame words, that the Apoſtle uſeth, Romanes, 4.25.

V.7.*He was oppreſſed*,*and he was afflicted*]A very pregnant place, for the ſatisfaction made by Chriſts ſufferings for our ſins, were it fully rendred, and rightly underſtood. The words are, word for word; *It was exacted*, *and he anſwered*. *It was exacted*; or, *it is exacted*; as ſome alſo well render it: that the former word doth properly, and commonly, ſignifie, *to exact*, cannot be denied. The Jewiſh Commenters, themſelves, obſerve on the place, that it is uſually meant of *moneys*;directing us to that place, 2 King.23.35.*he exacted the money*. So Chap.58.3. *ye exact all your labours*; or, as ſome, *all your debts*: and, *of a ſtranger thou mayeſt exact it*; *but not of thy brother*, Deut.15.2,3.hence the name of an *exacter*,ſo frequent in Scripture, Job 3.17.& 39.7.Chap.3.12. & 9.4.& 14.2.& 60.17. Zach.9.8.& 10.4. and that it is here a paſſive, the ſame Writers here obſerve. The old Latine rendreth it, *We was offered*, as if the word were parallel to that other,from whence the *Corban* cometh, mentioned, Mat.15.5. and ſo the meaning ſhould be, *he was made to approach*,or *offered* as a Sacrifice,ver.10.But this verſion ariſeth from a two-fold miſtake. For, firſt, the word here uſed, and that other, of *approaching*, *offer*, as our Jewiſh Criticke tell us; as *Sibboleth*, and *Shiboleth*. Judg.12.6. And ſecondly,this latter, in the paſſive form, carrycth always neutrall; neither an active,nor paſſive ſenſe: it ſignifies, *to approach*, not *to offer*, or *make to approach*, not yet *to be made to approach*,or *to be offered*. So Gen.33. 7.Exod.20.21.Chap.29.13. The word, therefore: is the ſame rather, with that, 1 Sam.13.6. where it is ſaid, *the people, being in a ſtrait*, *were preſſed*, or *diſtreſſed*: and ſo alſo, Chap.14.24.ſave that there it is uſed, more metaphorically, here properly; there ſpecially; here, imperſonally; as the words of the text evidently ſhew. For there is neither noun, nor pronoun, before the firſt word of the verſe; but a pronoun expreſly before the next: which evidently controleth their conceit, who expound it of the perſon, from whom it was exacted, and render the words, *He was exacted*, which yet they expound, it was demanded, or required of no other, but of him: the ſenſe is found, but the conſtruction hard, and not ſorting well with the frame of the context. This the Rabbine himſelf ſaw, and therupon expounds it; *It was exacted*, to wit, money ſaith he, by way of tax, or aſſeſment, as 2 King.23.34,35. *and he was afflicted*, namely, the people of whom it was required, by ſtripes, or ſtrokes, being beaten, becauſe they paid not the ſums required of them; as the people in Egypt were beaten, when they could not make up the full tale of bricks, Exod.5.14. But the great Doctor had no regard to the current of the context: for that runneth in a conſtant, and continued courſe and tenour, not as ſpeaking of one, and the ſame party or parties, both fining and ſuffering, or ſuſtaining penalties, for their own defaults: but as one, ſuffering for the ſin: of another, and ſuſtaining grievous penalties,for defaults made, and faults committed, by other perſons. Some of ours therefore readeit; *It is exacted*, *and he is afflicted*. Others, *It was exacted*, *and he was afflicted*. Or, *when it was exacted*, *he was afflicted*. Of which manner of ſyntax, ſee on ver. 2. that is, the penalty due to Gods juſtice, for our ſins, ver 6. was exacted, and he ſuſtained the ſame for us. For that which a learned late Annotator ſuggeſteth, who would have it rendred, *he was humble*, or humbly ſubmitted himſelf, *not opening his mouth*, becauſe of Pharao it is ſaid, Exod.10.3. *thou refuſeſt to be humbled*: Neither doth that place and this. ſuit well the one with the other: (It is one thing to *be humbled*; another the one with the other: (It is one thing to *be humbled*; another to *be humble*,)and this interpretation ſeemeth to decline from ther to *be humble*,)and this interpretation ſeemeth to decline from the drift of the precedent diſcourſe, whereupon this hath dependance. The words, as formerly read, do ſufficiently confirm the doctrine of ſatisfaction made to Gods juſtice, by Chriſts ſufferings for our ſins. But yet ſome further ſtrength may be, from hence, added thereunto, if we conſider the latter terma little more exactly: For howſoever it be true, that the word, here uſed, do in the paſſive form ſignifie,*to be afflicted*, or *humbled*, as Exod.10.3. Pſal. 119. 107. and ſo in a grave, or weighty form, it is uſed, ver. 4. which this may here ſeem to have reference unto: and that the word uſed in a notion of *anſwering*, be ſeldome found, but in an active form: yet, as in the notion of *affliction*, the word is uſed, ſometime, in an active form paſſively, ſo it is ſometime uſed actively, in the ſame notion of *anſwering*, either verbally, as Iob 11.2. or, paſſive form, *not to be anſwered*, either verbally, as Iob 11.2. or, really as Iob 19.7.Prov. 21. 13. but, *to anſwer*, and that either verbally, or really, alſo. In the former ſenſe, ſome underſtand that place, Pſal.119.147.*before I anſwered*,(that is, ſay they,before that ever I was able to ſpeak, as ver.172. *my tongue ſhall anſwer*, and ſo, ſpeak of, *thy word*,) I *went aſtray*; as parallel to that, Pſal.58.3. and having reſpect to inbred pravity: but the word ſeemeth to be therein an active form, ſo in a paſſive ſenſe; and in a ſignificati-on of *affliction*,and *humiliation*,as it is commonly expounded. However,it,the word is found elſe-where, in a paſſive form, with an active ſenſe, and that without any queſtion, in the notion of *anſwering*. Ezek.14.4,7.as alſo the word of *ſpeaking* is Pſal. 119.13.Ezek.33.

30. Mal. 3. 13, 16. And somewhat to this purpose, an Author of good note expoundeth this text, thus rendring the words; *It is exalted, and he understandeth*, (a term that some of the Ancients also use, in the opening of this text) that is, saith he, the penalty due to us, was in rigour of justice exacted; and he became a *Sponsor*, or *Surety* for us, by undertaking, in our behalf, the discharge of it. And though the word, saith he, in Hebrew, be not found so vsed; yet in Latine, the word *respondere*, that is, *to answer*, comes from *Spondere*, that signifies *to undertake*; and the word, *to answer*, in the French tongue, is so commonly used. Hereunto may be added, that the old Latine seems to look this way, that renders the text, *He was offered of his own accord*, or *because he himself would*: which version, howsoever it fail much, in the former term, as hath already been shewed; yet it comes home to us, in the latter word; implying a voluntary undertaking, or *engaging of himself* (seq Jer. 31. 20.) unto God his Father, in our behalf, as a *Surety*, (so is he termed, Heb. 7. 22.) for the payment of our debt. And, which is yet more then so, that albeit, the Hebrew be not found expreslly, and directly used for such a *sponsion*, or *engagement*, yet that in this very form, that here it hath, it is twice used in the place of Ezekiel, before pointed to, *The Lord will answer him* (to wit, the man that repairs to me for advice, with an idol in his heart) *and again, I will answer him by my self*, and that in a notion, not of a verbal, but of a real *answering* and so I conceive it is to be taken here, *It was exalted, and he answered it*, (the particle being neccellarily, as oft elsewhere, supplyed, See Chap. 28. 5, 6.) that is, he not only undertook it, but discharged it. So we ufe the word commonly in our English tongue, *to answer a debt*, for *to discharge it*. And so of our Saviour it is moft true, that he *answered* our debt, and caused our bond to be, cancelled, that it might not come to be put in suit, against us, any more again. See Joh. 19. 30. Rom. 4. 25. Col. 2. 14. A singular comfort to every sincere Christian.

yet he opened not his mouth] Heb. *And*: But so we had it before, v. 4. and it may well be here retained, if we keep to the received reading of being *oppressed*, and *afflicted*, as if it were said, having respect to his patience, for all the oppressions and afflictions, that he suftained for others, and that in regard of those, by whom he suffered them unjustly: yet was he silent, he neither murmured, or repined, at Gods dispo sal of things in that manner, nor used any railing, or reviling speeches, against those that dealt so despitefully with him, but carryed himself calmly, and quietly, under them, Mat. 26. 39, 42. Mar. 14. 36. Joh. 18. 22, 1 Pet. 2. 23. Howbeit, if we admit the sense in the second place propounded, and prefild, of *exalting*, and *answering*, that is, *undertaking*, or *discharging*, the copulative shall not need at all, to be altered: for the words will well go on in way of connexion to the former: as if it were said; Having an eye to his voluntary obedience, and submission to the Will of his Father, and agreement thereunto, he under took willingly what his Father required of him, and as willingly when the time came, underwent it; neither hanging back, or oppoling ought, in way of contradiction thereunto, when it was by his Father propounded to him, at first; not afterward seeking to thit it off, when he was to perform what he had eng ag d himself unto, by pleading ought for himself, & the releasment of him, from the moft unjuft proceedings, in whofe hands he then was, see ch. 50. 5, 6. Mat. 26. 62, 63. & 27. 13, 14. Mar. 14. 60, 61. & 15. 3, 5. Luk. 23. 9. Joh. 10. 18. & 14. 31. & 19. 11. *to open the mouth*, an usual form, (the antecedent, put for the consequent) for, *to speak*. So Job 3. 1. & 33. 2. Pfal. 78. 2. Prov 31. 8, 26, *to open the lips* Job 32. 20. and on the contrary, *not to open the mouth*, for *to be silent*, not to say ought, Pfalm. 39. 9. Proverbs 24. 7.

he is brought as a lamb to the slaughter] The Hebrew word is more general, and signifies a *sheep*; which word of ours, it comes neer to in found: and it is so rendred also, Act. 8. 32. where this paffage is related, Pfal. 119. 176. Jer. 50. 17 and yet more largely, *Ifter cattle*, Ch. 7. 25. as parallel to another word used, v. 6. but, as more specially intending *sheep* there, in regard of the fillines s thereof: so here, in regard of the ordinary vsuage of them, above any such other cattel, brought to the butchery, Pf. 44. 22. Jer. 12. 3. Zach. 11. 4, Rom 8. 36. and their quiet carriage, in driving thither: the text may well be rendred, *as a sheep that is led to the slaughter*, as Jer. 11. 19. As a sheep, that goeth as quietly, to the shambles, or the slaughter-house, as if it were going to the fold, wherein it is usually lodged; or the field, where it is wont to feed. See Jer. 11. 19

and as a sheep before her shearers is dumb] This latter word, whereof *Rachel* had her name, Gen. 29. 6. 31. by the ancient Greek Interpreter, rendred, *a Lamb*, and so Act 8. 32. Luke retaining that translation, giveth it. Howbeit, it signifieth *an Ew*. as appeareth plainly, Gen. 31. 38. & 32. 14. where these *rachels* are distinguished from *rams*, as also, Cant. 6. 6. where they are described with *twins* by their sides: and the word, though of a mafculine form, yet is of a feminine gender, as is manifeft, by the verb, or participle, joyned with it: and he seems to mention the *Ew*, as the quieter of that kind, because the rams are sometime more unruly.

is dumb] So Pfalm. 39. 2, 9. or *tongue-tied*: for that seemes to be the firft notion of the root it commeth of, *to bind*, or *ty up*, Ge. 37. 7.

so he openeth not his mouth] Heb. *and*; vsed here, for the note of similitude; as also, Pfal. 1. 3. and 109. 17. Prov. 10. 25. and 17. 3. ch. 10. 26. and so it is rendred, Act. 8. 37. Of the phrase, see before.

V. 8. *He was taken from prison, and from judgement*] In the exposition of this pallage, Interpreters do exceedingly differ, and that about every word, and particle, in it. Howbeit, they may in general be referred all to two heads, either of those, that understand them of Chists humiliation, and oppression only, and the harsh, cruel, and unjuft courses, wherby he his was taken from him, Mat. 27. 18, 24. Act. 2. 23, & 3 14. 15. & 13. 28. Or, of those, that conceive them to be spoken of his deliverance out of those afflictions, and distresles, injuriously inflicted; and his advancement from them, to a glorious condition, Luk. 24. 26. Act. 2. 24, 33, 36. & 3. 15, 21. Phil. 2. 8, 9. 1 Tim. 3. 16. Heb. 2. 9. 1 Pet. 1. 11.

taken] That is, as some, *taken away*, put to death as Pfal. 31. 13, Prov. 1. 9. as others, *drawn away*, to wit, unto judgment, and to punishment, by death as Prov. 24. 11. but the structure is not here, and there alike: yea, as some, supposing the particular manner of his death here designed, *taken up* to the croffe, John 3. 14, 15. and 12. 32, 33. but of such use of the word, no instance is brought. Others, *he is taken up*, from hence, and received by God, into glory, as Gen. 5. 24. Mar. 16. 19. Luke 24. 51. Act. 1. 9, 11. 1 Timo. 3. 16.

from] So the word most usually signifieth; and so many here take it, as meant of being delivered, and let free from the matters here mentioned: as, *from work*, Gen. 2. 2, *from enemies*, Pfal. 44. 4. *from bands*, Jer. 40. 4. others take it, for, *by*, or *thorow*, as noting the means whereby, or the manner how, he was brought to his end. So Job 7. 14. & 37. 10. Jer. 10. 14. or, *for*, as implying the cause producing, procuring, or impe lent. So Pf. 12. 5. v. 5. 65. 14. others, for *without*, without being imprisoned, or having any due course of judicature, taken with him: as the particle seemeth to be used, Pf. 109. 24. Lam. 4. 9. but neither are those places parallel; and one produced to that purpose, hath a negative joyned with it, Job 31. 19. Others, lastly, for, *after*: after that he had past those harsh and unjuft courses taken with him. So is the particle used, Dan. 11. 23. Hof. 6. 3.

prison] Supposed to be so called, as a place of *coertion*, or *restraint* (see on chap. 44. 7.) for the verb, whence it comes, signifies *to shut up*, or *restrain*, Gen. 20. 18. Deut. 11. 17. yet, for a *prison*, the word is no where found to be used: nor was our Saviour ever imprisoned; though that would well enough with their exposition, that render the particle *without*. Others, therefore understand by it, *restraint*, or *distresse*; and this not unfitly agreeth with the native signification of the word; used for the *shutting up* or, *restraint*, *of the womb*, (so the words are) Proverbs 30. 16. that is, *the womb shut up*, or, *restrained*; as Jacob speaks to Rachel, Gen. 30. 2. nor can it be denyed, or doubt made, but that Christ was under *restraint*; and in *distresse*, proceeding from such strict restraint. Others, of such *anguish*, and *anxiety* of mind, and spirit, as Christs soul was possessed of, arising from the apprehension of Gods wrath, both in his agony, Luke. 22. 44. and upon the croffe, Mat. 27. 46. Others render it, *domination, power, tyranny, oppression*: and a term of the same stock, differing but in a vowel only from it, is vsed sometime for *power*, *authority*, or *magistracy*, Judg. 18. 7. and the root they both spring from, for *to have power*, or *to prevail*, 2 Chr. 14. 11. and this very word sometime for such power abused: for *oppression*, or *tyranny*. So Pfal. 107. 39. where it is also joyned with the particle here used: and it suiteth well with the speech of Jews, and Gentiles, unjustly exercised against Christ, Pfalm. 2. 1, 2. Act. 4. 25. 27. Others would have it to fignifie, here, *a congregation*, or *a multitude*: because another word of kin to this, is used for a *solemn assembly*. See on Chap. 1. 13. and this some refer to the Assembly of the Jewish Rulers, wherein Christ was condemned, Mat. 26. 57. 66. Others, to the popular multitude, that were instant to have him crucified, Mat. 27. 15. 26. Mar. 15. 8, 15. Luk. 23. 18. 25. and to these therefore, as well as those, by whom they were incited, is the murther of Christ ascribed, Luk. 24. 20. Act 3. 23, 26. & 3. 13, 14, 15. & 7. 52. & 13. 27. but neither is the word it self any where, as I conceive, so used; not its kin, of either, then a solemn *assembly*, called together by authority, not of a consulted, or disorderly multitude on their own heads gathered together.

and from judgment] This some understand of *judgment*, in general, either, without which, or by which, or after which, exercised, and executed upon our Saviour, he was, either taken away, or taken up. Some more particularly restrain it, either to the Jewish Assemblies censure of him, Mat. 26. 66. Joh. 19. 7. or, to Pilates sentence passed upon him; Luk. 23. 24. distinguished from the act of the rude multitude, which they conceive implyed in the word before-going. Nor want they, that expound it of the *judgment* of God, and the torments by him inflicted upon him, implyed in the word *curse*, Gal. 3. 13. I concur with those, who by these two terms, understand *oppression, and judgment*, as comprehending all those harsh, and cruel courses, as under pretence of judgement, were exercised upon our Saviour, whereby his life was taken from him, and himself taken away, for the time; or, from which, he was after a while freed, being, after the suftaining of them, taken hence, and taken up unto God, as Enoch, and Elia before him; of both which affumption, the same term is used, Gen. 5. 24. 2 King. 2. 9, 10. But I incline rather

rather to the former, because the course of the context, both before, and after, as well in this verle, as in the next, runs ftill upon his sufferings.

and who shall declare his generation?] Or, *who can declare?* for the indicative future, is oft potentially used. See chap. 26. 18. & 49. 25. This paffage, some understand of the generation of Christ, from eternity, in regarde of his God head, Prov. 8. 24, 25. Others, of the production of him, and that of a virgin, without knowledge of man, in regard of his manhood, Luk. 1. 34, 35. and some, of both jointly; as also that, Pfal. 2. 7. Acts 13. 33. Some by *generation*, here, understand neather of these; but, either, his continuance, reading the words, *but who can reckon his age?* living now in eternity, beyond all number of dayes, or years, Ro. 6. 9. Heb. 7. 3, 8. 15. Rev. 1. 18. agreeable to that, *he shall prolong his dayes*, ver. 10. that, which they extend also to his body, the Church. Pfal. 129. 1. Jer. 31. 36, 37. & 33. 25, 26. Mat. 16. 18. Heb. 7. 25. and for continuance of time, the word is commonly used; as chap. 13. 20. & 60. 15. or, of his issue, rendring the text: *who can count, or, reckon, his race?* his spiritual seed and issue, being a numberless multitude, Gen. 15. 5. & 22. 17, 18. Jer. 33. 22. Heb. 2. 10, 13. Rev. 7. 9. as agreeable to that, *he shall see a seed*, verle 10. so is the word taken, Pfal. 22. 30. & 24. 6. & 49. 19 & 73. 15. & 112. 2. In the first senfe, most of the ancient Writers take it; & in the two latter, most of the later. What the first should do here, cannot easily be made to appear; the latter if we admit, according to the former Interpretation, at least of the foregoing branch, the copulative would be turned into an adversative, as ver. 10, *yet who can reckon his age, or, of his race?* But there want not those, that turn the words another way: and they conceive them to run in an abrupt, and paffionate form of speech, as complaining either of the ftrangeneis of the things that befell him: & they then read the words, *who would have said of his generation?* to wit, that such things should have, in his age, or time, befalln him; as, *who would have said to Abram, that Sarah should give suck?* Gen. 21. 7. or, of the monftrous impiety, and wickedneis of them, that deal in this manner with him, that came to save them: and then they render the words, *who can utter, or describe, his generation?* or, *his age?* that is the wickedneis of the men of his time, or the age he lived in: the verb fignifies *to speake*, or *utter*, Job 12. 8. Pfal. 69. 12. & 143. 5. *his generation*, or *age*, for, the men of his time, 2 Pet. 3. 4. *his generations* or ages: that, those of the times wherein he lived, Gen. 6. 9. So in the word very frequently used, Gen. 7. 1. Deut. 32. 5, 20. Pfal 78. 8. Mat. 11. 16. & 12. 39. & 16. 4. and 17. 17. And this sense seems not improbable; as well suiting, both with what ushered it in, and what attends on it. As for that of another, *who could declare his flock?* that is, who would say, that he was begotten of God, or the Son of God, seeing him deprefsed, and abased so beneath the meaneft of men? chap. 52. 14. it gaineth with me no acceptance; becaufe I find not where the word is in that notion used. Besides, that the Centurion, unto whom the execution was committed, seeing the manner of his death, and, in likelihood, observing his laft words, recorded, Luk. 23. 46. is, both by Matthew & Mark, reported to have broken out into those words, *of a truth, this man was a Son of God*, Mat. 27. 54. Mar. 15. 39.

for he was cut off out of the land of the living] Or, as some read the words, (the chief especially, that expound the two fore-going branches, of his delivetance, and exaltation) *though he were cut off*: as the particle is used, Gen. 8. 21. Josh. 17. 18. chap. 12. 1. But what if we read it according to the exposition of the branch, next before, deemed not improbable; as continuing the sentence in a notion of wonderment, *that he should be cut off*, (so the particle was used before, ver. 5, 6.) as a tree that was hewen down, 2 King. 6. 4. that he should be thus taken away, by a violent death, from abiding and converling on earth, among men, that there live, Pfal. 27. 13. & 52. 5. and 116. 9. chap. 38. 11.

for the transgression of my people was he stricken] The words thus read, are the fame in substance, with what was before said, ver. 5. See there. But some read them thus rather; *by the transgression of my people was he stricken*. Heb. *from*, but of the various use of that particle, see on the first branch of this verse: in this sense, the words conceived, the sentence may ftill be continued, and carried on thus, that (the particle supplyed from the former; as 1 Sam. 24. 30.) *by the transgression of mine own people he should thus be stricken*, Act. 2. 23. & 3. 13-15. & 13. 28.

my people] Either mine Elect, for whom he dyed: as Col. 1. 24. 2 Tim. 2. 10. or, those obstinate wicked, that pursued him to death, 1 Thell. 2. 15.

was he stricken] As ver. 4. Heb. *the stroke was upon him*: for the pronoun is found used in a singular notion, Gen. 9. 26, 27. Job 10. 23 & 32. 2. Pfal. 11. 7. & 28. 8. chap 44. 15. contrary to that, which both some Popish Writers, to fasten wilful corruptions upon the Hebrew text, affirm; and some Jewish Doctors also, to divert this testimony from the Messias, avow: both either of grosse ignorance, or of mere malice; for other of the Jewish Masters, and that of prime note, for Grammar especially observe the affix here used, to be as well singular, as plural: and the places above recited, where of someaiso are by them alledged, do evidently evince as much. However either sense, and that of ours also render it, *they were stricken*; *the stroke was upon them*, taking the pronoun in a plural notion as it is commonly used, Exo. 1. 15. Deut. 33. 29. Pf. 2. 5. & 17. 10. & 21. 11. & 49. 11. & 104. 9. and so some understand it, of the Jewish people, upon whom, according to their own imprecation, Mat. 26. 25. the stroke of Gods wrath, shortly after, lighted, and lyeth heavy, to this very day, for their crucifying of Christ, Mat. 21. 39, 41. & 23. 37, 30. & 24. 22, 23. Luk. 13. 34, 35. & 21. 20-24. 1 Thell. 2. 15, 16. And some of those that go this way, knit this member thus to the former: *because he was cut off through the transgression of, or, wickedneis of my people*: therefore, *shall they be smitten*, or, *they are smitten*; (for the Prophet speaks of thefe things, as already in execution, and act) *the stroke*, shall be, or is, *upon them*. But the course of the context carries it on rather, the former way, and makes the p lage clearer to what followeth. But they leem to go further out of the way, who taking the affix in a plural notion, would have it understood, either of Christ, considered joyntly with those, as one with him, for whom he suffered, 2 Cor. 5. 21. or of those alone, whom the stroke was due to, rendring the text, *he was cut off from the land of the living, for the iniquity of my people, unto whom the stroke belonged, was due*, or, *was intended*; for this, the words will hardly bear.

V. 9. *And he made his grave with the wicked, and with the rich in his death*] Some Writers of note, lufpect these words to have been by some means transposed, and suppose, for the fitting of them, to the story of the Gospel, concerning his death with malefactors, on mount Calvary, Mat. 27. 33, 38. Mar. 15. 28. Luk. 22. 37. and his burial, in Josephs Sepulchre, Mat. 27. 57, 60. that the text ought thus to be read; *And his death shall be disposed of, with the wicked, and his grave with the rich*. The like thoughts have some other had of Pfal. 55. 7. and of Act. 7. 16. but to give way to such conjectures, seemeth unsafe. To let that therefore pass, and take the words as we find them, at present, in the text; the expositions of them in the lump, may be referred to two heads: the one of those, which seems the more improbable, who understand the words, as concerning either the effect, or the efficacy of Christs sufferings; to wit, either, that those wicked ones, and rich ones, that had had an hand in the procuring of his death, should pay full dear for it; being given up to endure the like harsh and cruel usage, at the hands of others, as Christ, at their hands had suftained: as chap. 43. 3, 4. or, that even wicked men, and those great ones too, who are wont to be most obstinate, should be subdued, and made subject to the Scepter of Christ, by the power and efficacy of his paffion, Pfal. 110. 2. The other is, of those, who conceive them to be meant, wholly of his sufferings themselves, either, that the Jewish people should put him into the hands of Heathen people, the Romans, and their Ruler Pilate, Mat. 20. 19, 20. Joh. 18. 35. who by that means, having condemned him, and dealt with him, as with a malefactor, should dispose of his death, and burial, at his pleasure, Mat. 27. 2. 57, 58. Luk 23. 1, 2. 50, 52. Joh. 18. 28-32 & 19. 6, 11. 12, 38. or that God should deliver him into the hands of wicked men, and Rulers to be disposed of by them, for either, as themselves pleased, Luk. 22. 53. Act. 2. 23. & 4. 27, 28. Howbeit, among the latter there are, who, together with his sufferings, conceive an intimation of some honour done him, concerning his burial; as if it were said, that though *his grave*, were, in ordinary course to have been *among malefactors*; yet it was *with the rich* being buried in honourable manner, by Joseph, in his own tomb, Mat. 27. 57-60. and that to them also, that all penalty and shame for sin, were fully satisfied for, and had an end at his death; according to that, Joh. 19. 40. Howbeit, that seems rather to have been manifested, at, and by, his resurrection, Rom. 4. 25. & the reception of him, in soul first, (though that not so conspicuous) Luk. 23. 43, 46. and in the whole man, not long after ward, into Heaven, Joh. 13. 1. & 16. 10. 1 Tim. 3. 16. otherwise his abode in the grave, though a rich, and honorable mans grave, under the power of death, for a time, was a branch of his humiliation, and is reckoned, as a part of his paffion, Act. 2. 24, 27. Nor want there here again some others, who would have here by intimated, Christs carrying of ourfins, which in his body he bare on the Croffe, 1 Pet. 2. 24. with him into the grave, and there burying them, that they may not appear any more in Gods sight, as Gen. 23. 4. Pfal. 88. 5. to which purpose, also, they hook in hither that of the Apoftle, Rom. 6. 4. Col. 2. 12 as also that of Dan. 9. 24. *to finit up and seale up sin*, as they would have the words there read, with some reference to the shutting up of Christ in the Sepulchre, and the sealing up of it, Mat. 27. 66. And as this in the former branch, to the pretious *riches* of his blood and death in the latter, 1 Pet. 1. 19. Eph. 1. 7, 8, 18. & 2. 7. & 3. 8. Col. 1. 27. All which to make out, the two concretes in the text are presumed to be put for the abstracts, *wicked* ones, for, *wickedneisses*: & *rich*, for *riches*: and the text is rendred, *He put wicked-nesses in his grave, and riches in his death*. But these things seems overmuch forced, and far fetcht. Nor seems it fafe, or fit, to think, that the Latine fwarveth too far from, rendring it *He gave the wicked for his grave*. Now some here, by *he*, understand God, by whose hidden counsel, and predetermination, these things were done; and without whom, men could not have had any such power over him, Mat. 26. 53, 54 Joh. 19. 9, 10. Others, the Jewish People, by whole hands they were acted, and executed, See Act. 2. 23. & 4. 27, 28. But others conceive, not amis, that the words may well be taken indefinitely, and so rendred by a paffive form, (of which manner of construction.

See on Chap. 34.11.and the like to this,Gen.40.15. *his grave was given to the wicked*, (as Levit.13.49.) or, *was disposed* of (for so, the word of *giving*, oft signifies. See Chapter.41.2.) *by the wicked*, (as chap.7.17.) or, *with the wicked* : (as chap.28.15.) that is, as if he had been one of that rank, ver.1. fay some; or because in Mount Calvary he was buried,fay others, Joh.19.41,42. where malefactors corpses used to be laid. But this latter seems not so suitable to the tenour of the story,For albeit,the place of his burial was not far distant from the place of his execution; yet it was in a private garden, belonging to a man of eminent place, wherein he had cut a sepulchre out for himself, Mat.27. 57,60. Mar.15.43,46.

and with the rich in his death] Or, *and to the rich* ; as before, for that the particle is the same: by *the rich*, some understand Joseph, that begged , and buried Christs body, called *a rich man*, Mat.27. 57. Others, Pilate, that had the power to dispole of Christs corpse, and to whom Joseph begged it,Mat.27.58. conceiving a *rich* man, to be of whom Joseph begged it.Mat.27.58. conceiving a *rich* man, to be put here for a *Ruler*;as Eccl.10. 6,7,20.because those usually are such: thus they that expound it of some particular perlon, which may carry the better shew with it; because the former word, *wicked*, was plural, this, singular. But many other conceive the word *rich*, here to be taken collectively, and the same perlons to be meant by both; those that had an hand in the death of Christ , as well the base sort of people,as the rich and wealthy Rulers,whether of the Jewish Nation, or the Roman State, whom (say those, that understand the place of the vengeance, by God executed,on either, for the death of Christ,) their riches should not ransome,nor relieve in the day of wrath, Prov.11.4. Ezek.7.19. as yet they are usually wont to doe, Prov.13. 8.

in his death] Or,*at his death* ; as Job 27.19. *at their death* ; though in another notion there , then here : for there 'tis faid of some, that *they shall be buried at their death* : that is, in mean and base manner ; their corpses being committed to the ground, alloon as their breath is out of their bodies, without further care or cost; whereas, though our Saviours body was, shortly after his decease, disposed of, for burial, yet was it carefully throwded, and richly embalmed, before he was laid up in the grave, Mar.15.46. Joh.19. 39,40. lo the particle is used alſo, Ezr. 9.4.Eſt.1.12.Heb. *deaths* ;as Jer.16.4. hence the Jewish Doctors (whole expositions I medle the leſs with, in this prelent Prophecy , because they run moſt upon another ground) ſtrive to wring this prediction awry , and to turn it, from the Meſſias , or any other particular perſon, to the main body of their own people , who,though innocent, ſay they, yet were put to death, as malefactors, becauſe they would not change their religion, Pſal. 44.22. and, were made away , if rich, not for their wickedneſs.but for their wealth ; & that ſome,by one kinde of death ſome by another : ſome burnt, ſome ſlain, ſome ſtoned, and the like : but the word, though plural, is founde elſewhere alſo, applyed to one particular perſon,as to the King of Tyre,Ezec.28.8,10, where it is ſaid of him,that he ſhall *die the death of the ſlain*; & *the deaths of the uncircumciſed* : and ſo the Apoſtle of himſelf, alſo,*in deaths oft*, 2 Cor. 11.23. that is, not in hazards, and dangers of death only ; but in afflictions, and vexations, as ſore and painful, as death it ſelf, and ſuch as might well go, for as many deaths, 1Cor. 4.9. & 15.31. Luk.9.23. 2Cor.1.9.& 4.8-11.& 6.4,5,9. & 11.23-27. and the ſame might by the Prophet,as well,yea, far better,be ſaid of the Meſſias, as of the Tyrian Prince, by the Prophet, in the one place : or, of himſelf, by the Apoſtle in the other : beſides, that the Chaldee Paraphraſt, rendreth it in the ſingular number. Nor can I conde ſcend unto thoſe, though of prime note, who,having put the word *people*, into the text, and let it in the front of the verſe, render the words, into *their own death* ; as importing, that the Jews, by delivering up of Chriſt, brought deſtruction upon themſelves : as having reference to the imprecation by themſelves paſt upon them, at the delivering up of him, Mat.27.25. See before,ver.8. There is another reading, that the Rabbines ſome of them, here exhibit; as if it were not made up of a ſervile particle, and a noun, with his affix ; as both we, and themſelves, alſo, commonly take it ; but a noun only, with a pronoun affixed unto it, and ſo ſhould ſignifie *his high places*. Which I ſhould not mention, ſave that ſome, not Popish Writers only, but adours alſo, and thoſe of note, doe not only take notice of it, but admit it, and preſſe it, as intimating the ſtatelineſs of the Sepulchre, wherein Chriſts body was laid : as if Joſephs monument were, as ſtately as one, as Shebna had built it for himſelf, ch 22.16. But this reading, the points, or vowels, in the original, refuſe, and refute : nor doe the Doctors, that cite it, give any appobation of it ; nor will this reading cohere handſomly with the reſt of the context. I ſuppoſe that as the latter part of the foregoing verſe, ſo the forepart of this, run on in a continued ſeries, containing matter of admiration. in this manner ; *And that his burial ſhould be at the diſpoſal of wicked ones, and of ſich ones, or, rulers, at his death* ; that is that wicked great ones ſhould have ſuch power given them over him, as not only to take his life away from him , by a violent and moſt cruel death ; but after that perpetrated,to diſpoſe of his dead corpſe alſo for his burial, at their pleaſure.

becauſe he had done no violence, neither was any deceit in his mouth] This reading may ſtand , not amiſs, with the expoſitions of thoſe, that conceive the foregoing words to be underſtood, either of the revenging hand of God, upon the Jews, for the death of Chriſt, or of ſome honour done him, in, or at, his interrement; or of the benefits, that him his death and burial, accrew to the faithful : not ſo well with theirs, that goe the other way before mentiond ; for the conſtruction ſeemeth over-much ſtrained, when the meaning is made to be becauſe they envied him for his integrity, both in life and doctrine, Mat. 27.18. yea, though not only no man could convince him of ſin, Mat.27.19,23,24.Luk.23.14,15.Joh.8.46. but even the devil himſelf could find nothing amiſſe in him, Joh. 14. 30. But the words would rather be read, as they ſound, *not for any iniquity*, that *he had done*, *nor guile* that was *in his mouth*,So Job 16. 17.where the very ſame form of ſpeech, and words alſo, are found, *Not for any injuſtice* (ſo the word is there rendred) *that is in mine hands*; that is , *albeit,he had done nothing amiſſ*, Mat.27.23.Luk.23. 41. for the word rendred *violence* , is more general : and is uſed ſed for any *wrong* , Gen.16.5. Pſalm. 7.16. Jer. 51.35. and that Greek therfore gives it,*ſin*, 1Per.2.22. according to that, 1Joh.3. 5. *in him was no ſin* : ſo alſo , but there the negative only tranſpoſed, 1Chron.12. 17. *without any wrong*, that is *in my hands* : for ſo it would be rendred, both in Job, and there ; there being in either place , a defect of the relative , as alſo here ; and the like, Chap.50.9. and 51.12. Nor doth that at all croſs this expoſition, which a learned Writer obſcleth, who having himſelf ſometime rendred the text here,*although*,or,*when as* yet, *he had done no wrong*, doth afterward revoke it, becauſe never findeth the particle here uſed, in ſuch an adverſative, but frequently in a cauſal notion, for it is plainly in a cauſal notion, when it is ſaid, *not for*, or, *by cauſe of* , any *wrong he had done* ; which is the very ſame , in effect, with what himſelf had before given, *albeit he had done no wrong*, and he had no cauſe therefore to reverſe it; by his meanes, conſtruction only, was not ſo exact.

neither was any deceit in his mouth] Or, *nor* for any *guile*, thatwas *in his mouth* ; a defect, of the particle ; as Pſal.59.3. but ſupplyed here from the former member of the diſtribution & of the relative, as before : it is rendred, 1Pet.2.22. *neither was guile found in his mouth* : *to be found*, for, *to be* ; as Luk.17.18.So chap.30.14. 51.3.There was nothing amiſſe with him,either in word, or deed V. 10. *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief* [Or, *Yeh the Lord being willing,*(as 1King.13.33.)or,*deſiring*, (as Pſal.34.12. for the word ſeems to be here, as in thoſe places, a participle.) *to bruiſe him, did put him to pain*, or, *torment*.

Yet] Heb. *And* : as Ver. 4.7.

bruiſe] Or, *breake*. See on ver. 5. not, that his body was battered to pieces; or, that any bone of him was broken, Exod.12. 46. Pſal.34.20.Joh 19.33,36. but as the Pſalmiſt of himſelf, *I am ſore broken*, Pſal. 38. 8. and as we uſe to ſay, that a man is much *broken*, with age, ſickneſs, grief of mind, evil-uſage, and the like: all which and much more, were together in Chriſts ſufferings.

put him to griefe] Or, as ſome, *ſuffer him to be put to pain*,or, *torment* ; becauſe this form, oft hath in it, a notion of permiſſion : as Pſal.37.33. & 119,10,116. Chap.63.17. and true it is, that God did not incite, or inſtigate thoſe wicked wretches, unto thoſe vile, and cruel couſles and carriages, that they offered unto Chriſt, Jam. 1.13. but yet that his ſufferings were by God predetermined for the Salvation of man-kind , is expreſly ſaid, Act. 2.23.& 4.28. and of Abſolons wicked Act, we know what is ſaid, 2Sam.12. 11, 12. of the word, for on ver. 3.4. the pronoun, *him*, is wanting in the text tho Chap.12.2. ſupplyed here from the words before,

when thou ſhalt make his ſoul an offering for ſin] So if it be read, it may well cloſe with the foregoing branch ; as implying ſuch hardſh,and hard uſage of him, then put in execution, and exerciſed, what time he was made ſuch a ſacrifice. Otherwiſe, as if as moſt ſeem to take them, they relate to the after fruits and benefits, mentioned in the words enſuing, it would rather be rendred, *when thou ſhalt have made his ſoul an offering for ſin* : as Chap. 4.4.

when] Heb. *if*. So Num. 36.4. Joh 21.6. Chap.28.25.

thou ſhall make his ſoul] A 2.Cor. 5.21. a change of the perſony the ſpeech being turned to God; as ch.2.9. or, *his ſoul ſhallhave* made : he left *offering* ; for the ſecond perſon maſculine, and the third feminine, are in letters, and ſound, the ſame, *his ſoul* ; that is, *himſelf* ; or, he himſelf, as Pſal.3.2. and as God made a ſacrifice of him ; ſo he made a ſacrifice of himſelf, Eph. 5 2. Heb. 91.4, 25,26. But the former ſeemeth the better.

an offering for ſin] Heb. *treſpaſſe*, or, *ſin*.So Levit.5.19. & 7.5. Zach.14.19. and ſo of our Saviour, 2 Cor.5,21. *God made him ſin* ; that is, *a ſin* ſacrifice : a ſacrifice *for ſin*, Rom.8.2. for the word *ſacrifice*, is there alſo wanting ; as Heb.10.8. becauſe he had undertaken for the guilt of our ſins, ver. 7. and ſuſtained for us, the penalty due thereunto, ver. 5. 6. 1Cor. 5.7.

he ſhall ſee his ſeed] Heb. *a ſeed* ; that is, iſſue, poſterity, as Gen. 15.3. *thou haſt not given me a ſeed* : and Gen. 4.25. *God hath ſet me a ſeed* : and, *ſo ſhall thy ſeed be*, Gen.15.5. *his* is not in the Hebrew ; but may be ſupplyed : as oft elſewere, ver.3. chap.27.6.& 40.12. yet not greatly needful here : *a ſeed*,indefinitely, is ſufficient. It is that which our Saviour of himſelf, applying it to himſelf, and the fruit of his ſufferings;*If the grain fall into the ground and dye* there, it fructifies, and multiplies; *it brings forth much fruit*, Joh. 12. 24, 32, 34. and ſo Chriſt by his death, brought *many ſons to God* , Heb 12.10, 3.even a numberleſſe progeny. See on verſe 8. *who can reckon up his race* ? as from Abraham and Sarah, that were effeemed , a *dead* ſtock , the one : and *no better then dead*, the others, Gen. 18. 11, 12. Rom. 4. 19, Heb. 11. 12. and from Iſaac

deſtinated

deſtinated unto death,&*received* as,*in*,in a manner, *from the dead*, ſprung a numberleſſe iſſue, Gc. 22.3,10.& 26.24. & Heb.11.17-19. *ſhe ſee*] Live, and ſurvive to ſee them ; as *Job lived to ſee his ſons and ſons ſons*, Job 42.16. and,*thou ſhalt ſee thy childrens children*, Pſal. 128. 6.

he ſhall prolong his dayes;] The pronoun is wanting ; as before! in regard whereof , the words have a two-fold ſenſe given them. Some expounding them, of Chriſt himſelf, who, after his reſurrection, ſhould dye no more; nor live a while here , and then dye again; as ſome other, raiſed to life, for a time, 1King.17.22. 2King. 4.35,& 8, 5.& 13.21.Luk. 7.15. & 8.55. Joh.11.44. but live, and reign,for ever, Act.13.34.Rom.6,9,10.Heb.7.25.& 9.27,28. and Rev.1.18. Others, of his iſſue, the race of Saints ; (and the ancient Greek,and old Latine,go both that way) being to continue ſucceſſively here on earth, to the worlds end , and from thence-forth to live, with him in glory for ever, Mat.16.18. & 28.20. and 25,46. Joh. 25,29.& 11.25,26.& 14. 19. 1 Theſſ.4.17. and then it ſhould be read, *he ſhall ſee a ſeed*, that *ſhall prolong its dayes*; as a ſupply of the relative ; as chap. 51.12.but the former ſeems more probable. Of the phraſe, ſee Deut. 17.20. Prov. 28.16.

and the pleaſure of the Lord ſhall proſper in his hand] Or, *the will* ; as the old latine giveth it, according to that Joh.4. 34 and 6.38.or, *the deſire*,as the word is rendred,1Sam.18.25.or, *the purpoſe of the Lord*, as Eccl. 3.1,17. and 8.6. in both reference to the verb, from whence it comes, uſed in the firſt branch. That which God intended to effect,by giving him up, Rom 8.32 v.9. and for which he was well content, & placed ſo to do, ſtuff, by his meanes, and miniſtery(ſo the word,*hand*,is ordinarily uſed, chap.20.1. and 37.24,& 6.4-7.) accordingly take effect. See ver.11.5,13.

V. 11. *He ſhall ſee of the travel of his ſoul,and ſhall be ſatisfied:*] Or,as ſome render it, *He ſhall ſee the* fruit *of the travel of his ſoul, and ſhall be ſatisfied*. That is, he ſhall receive, and enjoy that,as the effect, and iſſue, of all the paines that he hath taken, and pain that he hath endured ; that ſhall give him full content.

ſhall ſee] *To ſee*,is commonly uſed, for, *to perceive*,or *enjoy*; *as to ſee good*,for, *to receive*, or, *enjoy good*, Pſ. 34.12. Joh 9.25. Jer.17.6. *to ſee life*, for, *to enjoy life*, ſo live, Eccl. 9.9. Joh.3.36.& it is uſed frequently,without any further addition, to behold,what one much deſires, with great delight, Pſ.35.21.& 54.7. & ch.60.5.& 66.14. ſo here. *of the travel*] Heb. *from the travel* ; as 10.12. *to eat of ones bread*, Lev. 22.13. Num.15. 19. and, *to drink of* ones *wine*, Dan.1.5. Jer.51.7. *travel*, for the fruit of his *travel*, as *labour*, for the fruit of ones *labour*, Pſal.128.2. *thou ſhalt eat the labour of thine hands* ; eat, and enjoy that,for which thine hands have laboured;or *from the travel*, *came meat*, and *from the ſtrong* , *ſweet*, Judg.14.14. and the word rendred *travel*, ſignifies properly,toilſome,troubleſome, wearieſome labour, Deut.26.7. Job 5.7. Pſal.107.12.

the travel of his ſoul] For, *his travel*, or, *his own travel* ; as,*his ſoul*,for, *himſelf*, ver.9.

ſhall be ſatisfied] A metaphor taken, either from perſons, that, having been much pinched , and pained with hunger and thirſt, have food, or drink,afforded them now to their fill, which they ſo much wiſhed for, and earneſtly deſired before, Pſal.107.5,9. Mat. 5.6. or, from the husbandman, that hath his fill of thoſe fruits of the earth , that he hath taken much paines for ; or, of trees, and plants, that he hath taken much paines about, 2Chron.31 10.Joel 2.26. contrary to that,Hoſ.4.10.Mic.9.14. Hag.1.6. See Prov.12. 11. and 28. 19 .2 Tim. 2.6. But there are two other expoſitions, (to paſs by the reſt,) that carry ſome good ſhew of probability with them,we have Authors of good note for them. The former render the words thus , When *he ſhall ſee his ſoul* (that is , *himſelf*, as before,) freed *from trouble* (having an end put unto all thoſe troubles, that he was there expoſed unto,and exerciſed with) *he ſhall be ſatisfied* : that is,moſt abundantly filled with glory,being taken up into Heaven, and ſet there at Gods right hand, Pſal.16.11.& 17.15. The latter (that which to me ſeemeth the more probable of the twain) read the words thus; *For the travel of his ſoul, he ſhall ſee* freed, and *be ſatisfied* : *For the travel of his ſoul* ; that is, *becauſe he hath travelled* : as, *for my knowledg*, that is, *becauſe I knew*, Chap. 48.4. *he ſhall ſee a ſeed* : ſupplyed from the verſe before-going, as, Joh 3. 17,18,20,23. & 22. 24. Chap.52.26. and *he ſhall be ſatisfied* ; that is, moſt refreſhed, and gladded therewith : and the metaphor they ſuppoſe taken from women delivered of child, after hard, and long labour : which ſenſe, and notion admitted, I ſhould rather render the text, *after the travel of his ſoul*; that is, *after his travel* : yet the word, *ſoul*, may be the better retained ; becauſe a feminine term , and that ſex here alluded to rather by whole *pangs*,in travell alſo, are Chriſts ſufferings deciphered, Act. 2.27. for ſo the word there uſed, properly ſignifies. *After* theſe therefore (for ſo the particle is oft uſed , as was before ſhewed, on ver. 8.) paſt, and gone, *he ſhall ſee ſeed* : He ſhall not travel in vain, as thoſe complain, that they did,as if they went but with winde, chap.26.18 and that the babe was come neer to the breaking place, but no power to bring forth,chap.37.3.God would not cauſe to travel,and deny delivery, chap.66.9.but the fruit of his travel,ſo much deſired he ſhould obtain, to wit, a numerous iſſue of faithful ſouls begotten to God, which he himſelf alſo ſhould ſurvive to ſee with much joy, (that which women oft in that caſe fail of, Gen. 35.17 19. 1Sam. 2.18-21.)being ſo taken therewith,as a woman,that being ſafely delivered, after ſore and ſharp labour, forgetteth now all her ſore-paſſed ſorrow, for joy of her much deſired birth, Joh.16.21.And this expoſition, the words of the text doe very well bear; though I adhere rather to the firſt.

by his knowledge ſhall my righteous Servant juſtifie many.] Theſe words are delivered,as In the perſon of God the Father,with whoſe words he began, chap.52.13. and the like paſſages from perſon to perſon, we oft meet with in this Prophet, as chap.13.11. & 17.10. and 22.19.& 26.19. and they hold out unto us,the main truth, and effect,of Chriſts paſſion before-mentioned, mans juſtification, and reconciliation,to God, Rom.3,24,25. & 5.18. and the ſeed, or iſſue, that he ſhould ſee, & reſt ſatisfied in, for all the paines that he had undertaken, and for their ſakes undergone : the perſons thus juſtified, and ſaved by thoſe ſufferings, whereby ſatisfaction was fully made unto God,for their ſins.Heb.2.10,13. The greateſt ſatisfaction to his ſoul,is to ſee ſouls juſtified,by faith, in him : as the greateſt joy,and contentment of mind, to his faithful miniſters, to ſee ſouls won, and begotten,by their miniſtery, to him,1Cor.4.15. Gal.4.19. 1Theſſ.2.19,20.2 Joh.4. 3 Joh.3.14.

by his knowledge] Or, to make it more plain, and take away all ambiguity, *the knowledge of him* : not *his knowledge* , taken ſubjectively; his own knowledge, as ſome would here expound it : the knowledge,that he hath himſelf, either of God, Mat.11.27. Joh 8. 55.& 10.15.or, of them, Joh.10.14,27. but his knowledge, taken objectively, that is, the knowledge, whereby they know him, Phil. 3.8. 2Pet.1.3.& 2.20. So Pſal.7.17 *thy fear* : for, *the fear of thee*, and , *my fear*, for the *fear of me*, Ier. 32. 40.& Pſal.139. 17. *thy thoughts*, for, *my thoughts of thee* : and, *my wrongs*, for, *the wrongs done unto me*, Gen.16.5, Ier.51.35. Yet not, that the bare by others, *alone to me*, Gen.16.5, Ier.51.35. Yet not, that the bare by others, *alone to me*, Gen.16.5, Ier.51.35. Yet not, that the bare *knowledge* of Chriſt, is that, whereby we are juſtified:for the Divels themſelves, both know,and acknowledge him too, Mar.1.24, 34.Luk.4.34,41. but by *knowledge of him*, is meant, *faith on him*, Act.25.25.& 26.28. the antecedent,for the conſequent,as Joh.17.3. becauſe the *knowledge* of him,is the ground of *truſt*,and confidence in him,Rom.10.14,17. 1Joh.5.20. as the *belief of him*, though not the juſtifying act of faith (for the Divels,alſo,*believe and tremble*, Jam. 2.19.)yet is put for *truſt*,and confidence,in him, Act.13.39. Rom.10.9.1 Joh.5.1. for that act,whereby we are ſaid to be *juſtified*, where the Apoſtle ſtateth the controverſie concerning juſtification, Rom.3.25,26. and whereby the ſame is more fully expreſſed,and more precilely defined, Ioh.3.15,16,18,36.Act.16.31.and 20.21.& 24.25. Rom.10.14.Gal.2.16.

my righteous Servant] *My Servant* : becauſe ſerviceable to God his Father ; yet, unto the Elect of God alſo, in the work of mans redemption. See chap.42.1.& 52.13. Mat.20.28. Mar.10.45. Luk. 22.27.Rom.15.8. Phil.2.7. *righteous Servant*, as, *righteous Lord*, Pſal. 11.7. (the adjective, before the ſubſtantive, not ſo uſuall in that language) called therefore,*that righteous* one, Act.3.14.& 7.52. and 22.14. becauſe wholly free from all act, or taint, of ſin, ver. 10. 2Cor.5.21. 1Joh.3.5. which unleſs he had been, he could not have been, either a fit Priest, Heb.7.26. or, a fit ſacrifice, 1Pet.1. 18,19.to make ſatisfaction to God, for the ſins of others, having need to ſatisfie for his own ſins,& for himſelf,Heb.7.27.1Pet.2.18.

ſhall juſtifie] Some would have the word, here uſed, to ſignifie no other, then a converting of men to godlineſs and righteouſneſs, by wholſome inſtruction, and religious inſtitution : as the Miniſters of God,or Teachers,are ſaid to *make many wiſe, and righteous*, Dan.12.3. for ſo, queſtioneſs, the word is there taken : and in a notion, neer thereunto,Rev.22.11. the term being uſed of *inherent righteouſneſs*, as we uſually ſpeak, and as the Scripture, alſo, uſeth the word *righteous*, and *righteouſneſs*. Mat.5.20.& 6.31.Luk.1.6, 75. Eph.4.24. or,*ſanctification*,as it is more diſtinctly,and ſpecially termed in Scripture, Rom.6.22.2. Cor.7.1. 1Theſſ.4.3,4. 2Theſſ. 2.13. and true i tis, that none are *juſtified*, but ſuch as are withall *ſanctified*, 1Cor.6.11. as alſo, that we live as well the one, as the other, from Chriſt, 1Cor.1.30.& 6.11.& 15.10. 1Joh.5.20. & 1Pet.1. 2. Rev. 1.5,6. but yet that is not the notion of the word, in this place, but by *juſtifying*, is here meant, as alſo, thorow the whole diſcourſe of *juſtification*,in Pauls Epiſtles, Rom.3.24,25,26,28,30. and 4.2,5,25.& 5.1,9,16,18. Gal.2.16. 1 Cor.6.11.(in which laſt place,alſo,*juſtification*,and *ſanctification*,are expreſly diſtinguiſhed, the one from the other) to wit, of the diſcharge of men, from the guilt of ſin, by making ſatisfaction unto God for the ſame: as evidently appeareth by the whole courſe of the context,and the main matter of the Prophets diſcourſe in this place: as well by thoſe paſſages before, that cleer the way to this,ver.5,6,7,10. as alſo,by the reaſon of it rendred, in the very words next enſuing : For being wholly diſcharged of *all ſin* and *all iniquity* : that is, of all guilt of ſin, either for the omitting of ought, that they were bound to do, (for that alſo makes guilty, and liable to the curſe, Deut. 27.26, Gal. 3.10,13.) or, for the commiting of ought , that they ought, not to have done ; yea , or in regard of any the leaſt warping as well as ſwarving, by any obliquity of heart, or Spirit from the Law of God , the onely ſtrict, and ſtreight rule of all righteouſneſs (for that alſo cometh within the compaſs of *ſin*, and *iniquity* ; 1 Joh .3. 4 and 5. 17.) being thus (I ſay) diſcharged of all, guilt of ſinne whatſoever , and of wh t kinde, & nature ſoever

they must of neceſſity become, and juſtly be deemed (ſo far, as concerns any guilt of ſin) perfectly *righteous*, Romans 5. 19. Phillip 3. 9. and conſequently *juſtified*, that is, even in juſtice acquitted, and abſolved, whenſoever they ſhall be cited to appear at Gods tribunal, Romanes 3.26,30.& 8.33,34.But of this notion, and uſe of the word *juſtifie*,ſee more on Chapter.53.

many] So Matthew 20. 28. and 26. 28. Romanes 5.15, 19. even, *all that truſt in him*, 1 John 2. 12 and 37. 40. John 3. 15,16,18,36.& 6.29,35,40.& 11.25,26.Act.10.43.& 13.38,39. 1 John.2.the reaſon *many*,becauſe ſatisfaction made by him,for *many*, v.12.

for he ſhall bear their iniquities]Heb.*and he ſhall bear their iniquities*: but the copulative is oft uſed. in a cauſal notion; as implying the cauſe, or reaſon, rendred,of what was before ſaid,See ver.2. Pſa. 75.1.& 95.9.& 108.12.chap.38.21.& 40.26.& 54.15.yet it may alſo be rendred; *whoſe iniquities he ſhall bear:* for the copulative oft ſupplies,alſo,the place of the relative; as Job 20.11.& 37.5.ch. 4.6. & 17.2.& 28. 1. whether way we here take it, either as rendring the reaſon, why he ſhould *juſtifie* ſo many; becauſe he ſhould *bear* the guilt of *their ſins*, and thereby make full ſatisfaction unto God for them;for,by ſuch *bearing* of them,1 Pet.2.24. he ſhould take them away from them. Joh.1.29.)or,as deſcribing the perſons, whom he ſhould juſtifie;not all promiſcuouſly,but thoſe only,whoſe ſins he undertook to diſcharge, and for whom he laid down his life; that is,the faithful and penitent alone,unto whom,only,he promiſeth to make good this favour,and aſſigneth to ſhare in the fruit of his interceſſion,and ſufferings,Mat.9.13.& 11.28. Mar.1.15.Joh.3. 18.& 17.9,20.it will come, in effect and ſubſtance,all to one,& the reſult of all will be,that Chriſt juſtifies thoſe,and thoſe alone, that rely on him,and belong to him,by his ſufferings for their ſins,Rom. 5.8,9.See ver.10.

V.12.*Therefore I will divide him a portion with the great; and he ſhall divide the ſpoil with the ſtrong* :] In this paſſage is related another fruit, and effect of the ſufferings of Chriſt, and his ſervice, exhibited unto God his Father therein; to wit, the multitudes of thoſe, that God the Father would for the ſame beſtow upon him, to the advancement of his honour, being adorned, and enriched with them, as a victorious conquerour, and tryumpher, with rich ſpoils and booties,taken from thoſe, who by fight,he hath ſubdued.

Therefore] So the Apoſtle : *Therefore alſo*, Philip 2. 9. because: he hath done me and ſinithed, this faithful ſervice,refuſing no pains hardihip,or evil-ufage,attending upon it,ch 50.5,6.v.10.and in the next branch again.See Joh.17.4.5. and the Apoſtle Paul of himſelf,1 Tim.4.7,8.and of all the faithful,our Saviour himſelf,Rev. 3.21.

[God the Father,who ſpake before,v.11.ſo Pſ.2.8. See John.6. 37,39.44,65.Act.2.47.& 11.21.

will divide him a portion *with the great*] This ſome underſtand of a portion of honour and dignity, collated upon Chriſt, not as the *firſt-born* only, in one reſpect, Rom.8.29.Col.1.15,unto whom a double portion was due,Deut.21.17,but,as the *onely begotten* alſo of the Father,in another reſpect,Joh. 1.14.far above all creatures, either men,or angels,Pſal. 45.7. Eph. 1.21. Phil.2.9.Col. 1.18,19. Heb. 1.3.4,6,9. and they ſuppoſe it to be taken from the diviſion of inheritances, Joſh.14.1.Prov.29.24.Luk.15.12.in regard whereof,they inſert the word *portion*, which is not in the text; as ſome other alſo who expound it by that, Pſal 2.8. *I will give the heathen for thine inheritance*, and, *thou inherit eſt all nations*, Pſal.82.8. underſtanding it,as ſpoken of the great Princes,and Potentates of this world,that ſhould be brought in, and made to ſubmit,and ſtoop to the ſcepter of Chriſt, Ch.49.23.& 52.13,15.& 60.3,10.Pſal.72.10, 11. and to avoid ambiguity, leſt any ſhould ſeem to ſhare herein with Chriſt, and yet in ſome kind and degree, ſome are ſaid ſo to do,Ch.49.23.& 60.10. Mat.19.28.Joh.17.22. Rev 2.26,27.& 3. 21.& 21. 7.) they would have the words rendred, *I will divide him great ones* for a portion.Others,again,inſert the word, *ſpoil*, ſupplyed from the nextbranch, thus rendring the words; *I will divide great ones to him*, for a ſpoyl; or *I will divide him a* ſpoyl of *great* ones; whereby they underſtand thoſe principalities and powers, of the kingdom of darkneſs ſubdued , ſpoyled and tryumphed over, by Chriſt, Col.2.15.an alluſion to the diſtribution of ſpoyls, after ſome great victory obtained,or conqueſt atchieved, Judg. 5.30.Pſal.68. 12.Chri:20.25.Chap.9.3.& 33.23.Zach.14.7.Heb.*I will divide to him, of,or in great ones,or many.* (for the word is ambiguous, and is uſed as ordinarily in the one notion,as in the other,of multitude,as of magnitude,whence the like ambiguity, Pſal 25.11.& 119.162.) Some therefore here rende r it, *I will give many to him,or beſtow many on him*,and that with very good probability: For howſoever it be true, that the word, here uſed,doth ſignifie, in the firſt place,*to diſtribute,or divide*,Joh.12.8.Neh.13.13. yet the word is uſed ſometime at the ſecond hand,ſimply,*for to impart,beſtow,give,aſſign,or attribute*, even where no diſtribution is neceſſarily implyed,or,at leaſt intended: becauſe of diviſion,and diſtribution, that is the ordinary end. So is the word deemed to be taken Deut.4.19. of the *Sun, Moon, and Stars*,which the Lord hath *impar ted*,and *aſſigned,unto all Nations*, beſtowed upon all alike,Deut.29.26. *whom he had not given unto them* Iob 21.17. *he gives ſorrowes in his anger*,Joh 39.17.of the *Eſtrich*: *he hath not imparted unto her underſtanding* : where the ſame particle is found before *wiſdom,understanding* , that is here, before *great*, or *many*.And it ſeemeth to be no other here, then there;but note only of the accuſative caſe, as it is commonly termed; as alſo, Exod.7.20.Lev.24.16.Joh 21.12.Eccl.5.10.Lam.1.17.Jon.3.5. So the meaning ſhould be no more then this, that God would beſtow many upon him, or give many unto him, to be his ſubjects, whether with an alluſion to a portion of inheritance; as Pſalm 16.5,6. or, the diſtribution of ſpoyls; as Geneſis 49. 27. it is indifferent.

he ſhall divide the ſpoyl with the ſtrong] It is by the beſt Interpreters acknowledged, that the ſame is in ſome other terms repeated here, that was intimated in the words fore-going,this difference only obſerve, that the Fathers donation and appointment, was pointed to there; Chriſts poſſeſſion, and enjoyment of what was by his Fathers donation aſſigned to him, here. Divers go the ſame way here, that our Engliſh doth; *he ſhall divide the ſpoil with the ſtrong*,(as Prov.16.19.*to divide the ſpoil with the proud*;and Prov.29 24.*to partake with a thief* . but another particle there:)that is, ſay ſome, he ſhall ſettle his Kingdom, among the great and mighty Kingdoms of this world; as ſharing in ſome ſort with them, Rev. 11.15.the old Latines reads it, *he ſhall divide the ſpoil of the mighty* that is, as ſome, the ſpoils,that Satan,the *ſtrong* man,had formerly been poſſeſſed of, Luke 11.21,22.but I finde not yet, where it this particle is uſed, as a note of the genctive caſe, Some render it, *that he may divide the ſpoil with the ſtrong* : ſo the copulative was uſed before, ver.12. for there; as if it were ſaid, I will furniſh him with all endowments, whereby he may be enabled to grapple with,conquer, plunder,and tryumph over,all the enemies of mans ſalvation, Col. 2.15.to which purpoſe alſo, ſome other,*he ſhall divide the mighty* as *a ſpoyl*. But in the laſt place ſome render it, (which to me ſeems moſt probable)he ſhall *obtain, receive,perceive*, or *poſſeſs*, very many. for *a prey:* for as the word,that primarily ſignifies, *to divide*, or *diſtribute*,either inheritance, or prey, doth ſignifie,in the next place, *to impart,aſſign*, or *give, and beſtow*,in general,in relation to the giver,ſo it is uſed alſo,in general, for *to inherit,receive,obtain*, and *poſſeſſ*,in relation to the receiver. So Joh.18. 2. *theſe remained that had not yet received their inheritance*, Joh 17.17. *Hear* (that is,the wicked man) *ſhall prepare it, but the juſt ſhall wear it*; and *three guiltleſs ſhall inherit,obtain,poſſeſs*, or *enjoy his ſilver*, Pſal 60.6. *I will obtain Sechem*,or *poſſeſs it*;make my ſelf Lord of it:and for the word commonly rendred *ſtrong*, it is very apparent, both that the verb,from whence it comes, hath very uſually a notion of multitude in it. (See on Chap.31.1.)and the word it ſelf is moſt frequently uſed,to ſignifie *very many*;as Chap.8.7.Gen.18.18. Num.14.12.Deut.4.38.& 9. 1.& 11.23.& 26.5.Joſh.23.9.Joel 2.5.Mic.4.7. and, for a *prey*, the word ſo joyned with *very many* , without any particle coming between,is alſo not unuſual:for ſo it is ſaid, Pſal.135.11. *he gave their land an inheritance*, that is, for *an inheritance*. So that the words, thus reſolved,intimate the numerous or innumerable,rather,multitude of thoſe that ſhould be converted unto Chriſt (of which, See Act.2.41, 47.& 4.4.& 6.7.& 8.6,11.& 11.21. & 13.44,48.& 21. 20.)whom he is ſaid to obtain and poſſeſs, or enjoy,as a ſpoyl,or a prey: in alluſion either to the choiceſt ſubſtance,jewels or garments eſpecially, that were reſerved, and ſet apart, for the Generall, or Commander in chief , to wear ; riding in triumph, Judges 5. 30. 2 Samuel 12. 30. or, to captives, great ones eſpecially, taken in fight,or conqueſt,and following the conquerour, as an addition to his magnificence and honour , Chapter 45 . 14. and 49. 18.

becauſe he hath powred out his ſoul unto death] Powred out,as water is *powred out*ſo is the word uſed,Gen.20.24.and ſo the Pſalmiſt of himſelf, in the perſon of Chriſt, Pſal.22.14. *I am powred out like water*:and ſo ſome expound the phraſe here uſed; *powre not out my ſoul, or life*, Pſal 141.8.becauſe when the ſoul departs,the life goeth with it;he *powr de out his ſoul*,or his *life*;ſo the word is uſed, Pſal.26. 9.& 31.15.& 35.4.and 56.6.) as if he had made no more reckoning of it, then of water, as it is ſaid of the Martyrs ſlain for him, that *they loved not their ſouls*, that is,their lives, unto death, Rev. 12.11. they parted with their lives, for his ſake, as freely, and as willingly, as if they valued, or loved them not, (which helps to explain that, Luke 14.26.)they did that in Chriſts cauſe,that himſelf before, for them,to fulfill his Fathers Will,had done, Joh.10.17,18.& 14. 30, 31. So the Apoſtle of him: *He became obedient unto death*,Phil.2.8. See Luke 23.46.*of powring out of the ſoul*, in another ſenſe,to wit, by prayer with tears.See 1 Sam.1.15.compared with ch.7.6.Pſ. 42. 3,4.Lam.2,19.and of our Saviour ſomewhat neer it,in that notion, Heb.5.7.

and he was numbred with the tranſgreſſours] Or, *with tranſgreſſours*: for there is no article in the text. He was reckoned,as ſuch an one,as one of that rank; being put to the ſame death,that malefactors uſed to ſuffer,in the ſame place, where ſuch were ordinarily wont to be executed; and at the ſame time , when ſome other alſo in the ſame place were to ſuffer: two notorious thieves; the one, crucified on his right , and the other on his left hand, he hanging in the midſt between them, as the principal of them, Mat. 27.38. wherein the Evangeliſt tels us,that this Prophecy was fulfilled.Mar. 15.27,28.yea,he was not only reckoned among them, but caſt behind them; or(if ye will) for height of evil deſert, preferred before them,when Barabbas, that notorious miſcreant, was required to be let looſe,rather then he ſhould be let live, Mat.27. 16,17,20, 21 Mark.

Mark.15 7,11,Luke 23.18,19,25. Acts 3.14,15.

and he bare the ſin of many] The penalty of the ſins of all that numerous,or numberleſs multitude, before-mentioned, that were, by the miniſtery of the Goſpel, ſo brought home to him, as ſincerely to truſt on him, verſe. 5. 6. which, by bearing alſo for them, verſe. 4. 1 Peter. 2. 24. he took away from them, Joh.1.29. and by diſcharging them of the guilt thereof,v.7.brought them into a juſtifiable condition, even in Gods ſight, and at his Tribunal, v.11.

and made interceſſion for the tranſgreſſours]For thoſe very tranſgreſſours,or wicked ones,by whom he ſuffered,Luk 23.34. wherein Stefen alſo imitated him, Acts 7.60. for the article,here emphatical, ſeems to point unto that ſpecial act,and thoſe particular perſons,but hath relation,alſo,to Chriſts interceſſion for ſinners,that belong to him,and have intereſt in him,Rom.4.5.8.5.6.8,10.which continueth ſtill,and ſhall do unto the worlds end, Rom.8.34.Heb.7.25.& 9.14.1 Joh.2.1,2.

CHAP. LIV.

Verſe 1. *Sing, O barren*] This Chapter Some ſuppoſe to belong to the former Sermon,or Prophecy,beginning at ch.52. 1.and proceeding on from thence,in a continued diſcourſe, concerning the State of the Church reſtored, unto ver. 12. which having been there interrupted, with a digreſſion, concerning, either the Meſſias, or ſome other , whom they ſuppoſe to be there meant, (which, in this Chapter, be returned unto again, but moſt take it to be a new Prophecy, diſtinct from the former , though much of the ſame ſubject, and argument, with it : Howſoever, it hath a good coherence with,and dependance upon,the latter end of the former: For that ended with mention,as hath been ſhewed, of thoſe multitudes that ſhould be converted to Chriſt:this beginneth with thoſe ſwarms of people, that ſhould be bred by, and brought into the Church,and is wholly ſpent in predictions,and promiſes, of the enlargement and advancement thereof , together with the continuance of it in that eſtate.

Sing]Or, *Shout*,for joy;as ch.12.6.Zeph.3.14 Zach.2.10,for there is alſo a crying out for grief, Lam. 2.19, where the ſame word is uſed.

O barren, thou that diddſt not bear] A want of the relative; as ch. 51.12.and ſo in the next branch. This ſome underſtand of the Jewiſh Church and State, returned from captivity, which, during the time of that Babyloniſh bondage, ſeemed to be as a widow, or alone woman,barren without hope of iſſue,ver.4.See Ch.49.21. Others, of the Gentiles, to be called in; by the miniſtery of the Goſpel, who had been before barren,and brought none forth unto God,being *without Chriſt, without God*, in the world, Eph. 2. 1-3, 12. It may well be underſtood of the Church under the New Teſtament , conſiſting joyntly of Iew and Gentile ; though with reference unto that former , as a type of this latter. See Galatians 4. 27.

break forth into ſinging,and cry aloud, thou that diddſt not travel]The ſame thing repeated in other more emphatical terms, implying abundant matter of exceeding great joy.Of the terms,ſee on c.12.6. & 14.7.& 55.1.2.

travel]for *bear*,or *bring forth*,the antecedent for the conſequent as ch.23.4.

for more are the children of the deſolate,then the children of the married wife, ſaith the Lord]Heb.*many from*, or *in compariſon of*, them, for,*more* in number then they; as it is recorded, Gal.4.27. See the like uſe of this particle, Judg. 5.30.Pſal.45.7.Prov.22.1.Eccl.7.1. That is, as not a few:the Jewiſh State, that had been a long time deſolate, ſhall abound in people much more then either her ſelf formerly, in her flouriſhing eſtate,as ſome;or then other Kingdoms and Provinces, ſay others,that had enjoyned a continued proſperity on of Kings,(a King lay they,being as an husband to a State) which the for a long time wanted ; and cities inhabited . whereas their land had been depopulated, and their cities ruined: and they obſerve withal, that Jeruſalem, even in her latter times, is reported, by Pliny, 5 c.14.to have been the famouſeſt,or faireſt city, not of lewry alone, but of all the Eaſtern parts. But the moſt refer it to the ſpiritual ſtate of Sion, *to the Jeruſalem, from above*, unto which more children were to be begotten, and bred again, by the miniſtery of the Goſpel, 1 Cor.4.15.1 Pet.1.23.of the Gentiles,that were wholly barren before;then of the Jews , that were ſometime fruitful, Rom.9.23,26,30.Rev.7.4,9. And there is thought to be in the words,ſome alluſion to Saraha ſafe, though a long time barren; yet in iſſue afterward going beyond Hagar, Gen. 11.30.& 17.19.& 21.12.& 22.17.Gal.4.27,31.or to Hannah, in regard of Peninnah, at firſt, barren, and yet afterward more fruitful then the other, 1 Sam.1.5,6,20.& 2.5.

Ver. 2. *Enlarge the place of thy tent*] Heb. *widen*; as ch. 5.14. implying, that her iſſue and Inhabitants,ſhould ſo encreaſe and multiply,that the ſhould want room to recieve them.See chapter 49.20,21,and 60.4,5 it hath reference to their ancient manner of dwelling in tents,Gen.12.8.& 18.1.& 26.17. & 33.19. Heb. 11. 9.

and let them ſtretch out the curtains of thine habitations] Thus is, *let the curtains*(of which their tents conſiſted,Exod.26.1.12. Jer.4. 20.)*be ſtretched out*,for the verb is uſed imperſonally. See the like, ch.33.1.& 34.11.

ſpare not,lengthen thy cords]Or, *ſpare not to length en*(as, *multiply, waſh me*, for *multiply to waſh me*,with thoſe curtains were faſtened, whereof their tents conſiſted, unto pins, or ſtakes, driven into the ground.See ch.33.20.

and ſtrengthen thy ſtakes]Make them ſtrong,and ſure;drive them faſt into the ground,that they may be able to hold, and keep tight, ſuch a weight of curtains,of that length and bredth,that thine muſt be,being faſtned to them, by thoſe cords. See hereof alſo, Chapter 33. 20.

Ver. 3. *For thou ſhalt break forth on the right hand, and on the left*] The reaſon why the tent wa to be enlarged; becauſe her iſſue, that muſt dwel in it, would be multiplyed, and room on every ſide, on either hand , was to be made for them. See Chapter 49.20.

break forth] That is,bring forth,and propagate abundantly: ſo is the word uſed,both of mankind,and other creatures, Gen 30. 30, 43.Exod.1.12.1 Chr.4.38.Job 1.10.and it is a metaphor,taken,either, from the breaking forth of iſſue,at time of delivery, Gen. 38, 33.See Ch.37.3 or, from ſuch plenty of any material laid up in a ſtorehouſe , as being more in quantity,then the place is able well to contain, breaks through the walls that enclote it, Proverbs 3.10.

on the right hand, and on the left]That is, ſay ſome,to the South, and to the North, or,South-ward, and North-ward, as intimating which way the Church ſhould moſt propagate: becauſe the face being turned Eaſtward; (which part of the world, as placed before the man,ſo ſituate,hath its name. See on Ch.2.6.)the South is on the right hand,(chiefeſt in Hebrew denominated.See ch.21.1.& 43.6.) and the North on the left.But this is too nice the phraſe,*on the right hand,and on the left*,is uſed for,on either ſide,Exod.14.29.Num.22. 26.2 Sam.16.6.Ch.9.20.In the phraſe, there ſeems a defect, to be ſupplied, that ſhall break out, (thorow the curtains of thy tents, if it be not made the wider to hold them)both *on the right hand, and on the left*, as alluding to a ſtore-houſe, ſo unreaſonably ſtowed, that the walls are enforced to give way, on either ſide. See Zach. 2.4.

and thy ſeed ſhall inherit the Gentiles] This, ſome underſtand of the Jewiſh people, who, after their return from the captivity, did, in proceſs of time, enlarge their territories, and encroached upon ſome parts of Moab, Edom, and Syria ; according to that promiſe made by God,to Abraham, Gen.22. 17. *Thy ſeed ſhall poſſeſs their enemies gates*. But whatſoever was therein then done, was but a dim ſhadow of that which is herein principally intended : to wit, the inheritance which God would give unto Chriſt, and to his the inheritance which God would give unto Chriſt, and to his Church together with him, by multitudes of faithful converts,in all parts of the world. See on Chap.46.12.and 53.12.A work begun by the Apoſtles, the children of the former Church , and carried on by thoſe, the children, in the ſpreading of the Goſpel, Matthew 28.19,20.Mark 16.15.Luk.24.47.Acts 1. 8. Romanes 10.18.

and make the deſolate places to be inhabited]They ſhall people the world, that lay as deſolate before, with a new race of faithful people,v.1.as after their return from the captivity, they re-edified, and replenished their cities,and country again. Pſalm.6.9.35.ch.44.26, & 49.8.& 51.3.

V.4.*Fear not*] Do not,out of a diſtruſtful conceit,entertain groundleſs fears, as if the things, now foretold thee,were matters incredible,and impoſſible to be performed. See ch.41.10,14.& 43.1. and 44. 8.

For thou ſhalt not be aſhamed] Or,*bluſh*.ch.50.7.as one fruſtrate of his expectation and failing of his hopes, Rom.5.5.or,thou ſhalt not continue ſtill in or return again unto,that deferred,dejected,and reproachful condition,wherein,at preſent,thou art,ver.6.See Chapter. 29. 22.

neither be thou confounded; for thou ſhalt not be put to ſhame]The ſame thing repeated in other terms ; to give the fuller aſſurance of the performance of the things promiſed, and add further ſtrength to the feeble taith of his poor people,ch.35.3,4.So likewiſe, Chap. 29. 22.

for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widow-hood any more] Or, *but thou ſhalt forget*, &c.as the particle is expreſſed, Chap.30.16.& 49. 25. ſo great,and ſo glorious ſhall thy condition be,and thine iſſue ſo ample,that it ſhal drown the memory,both of thy mean and reproachful eſtate, which in thine younger years,thou ſuſtaineſt, in the Egyptian ſervitude, Jer.2.2.Ezek.23.3 and the like alſo, which thou doſt now undergo, in thy preſent Babyloniſh bondage. Ch.49.21.Lam.1.1. thou ſhalt no more regard them,(ſo great ſhall thy joy be)then as if they had never been,ch.65.16.Joh.16.21. See the like expreſſions, Gen.41. 30,31,51.

Ver. 5. *For thy maker is thine husband ; (the Lord of hoſts is his name)*] Or, *Thy Maker (whoſe name is the Lord of hoſts)* (as Chap 51.15.)*is thine husband*. The Sovereign Lord of the whole world, who hath all the creatures at his command, and who, at his

Gilead, founded thee, Deut. 32. 15, 18. Psal. 149. 2. Chap. 43. 1. & 44. 2. is joyned in marriage unto thee; and will again live and dwel, as an husband, with thee, to make thee fruitful in iſſue, and honourable in eſtate, as beſeemeth the wife of ſuch an one to be. See 6. 65. 2. Hoſ. 1. 10. 2. 16. Ezek. 16. 8. 45. 27, 38.

Of (or by) Heb. *meker*; for the word is in the plural number; as Job 35. 10. &c. the note there.

and by Redeemer, the holy One of Iſrael, the God of the whole earth ſhall he be called] Or, *and he, that is, thy redeemer, the holy One of Iſrael, or thy redeemer*, who *is the holy One of Iſrael, ſhall be called the God of the whole earth*. He that founded thee, will now reſcue, and reſtore thee again, chap. 49. 7, 26. and will not be only (*to be called*) to thee as chap. 43. & 56. 7.) the God of Iſrael, as formerly he had been. Deut. 26. 17, 18. both the God of all nations, thorow out the whole world, ch. 16. 3, 7. Zach. 14. 9. Mat. 28. 19. Rom. 3. 29, 30. & 10. 12, 13.

V. 6 *For the Lord hath called thee, as a woman forſaken, and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God*. Or, as ſome render the words, *For the Lord will call, or recake thee, as a woman that hath been forſaken, and grieved in ſpirit, & a wife of youth, though thou waſt rejected, ſaith thy God call, or name thee.*

the Lord hath called thee] Or, *will call*, or, as ſome, *will recall thee: as out of Egypt I called* back *my ſon*, Hoſ. 11. 1. God will re-unite thee again unto him, as a man his wife, that he had left for a time, Jer. 3. 1, 12. & 4. 1.

as a woman forſaken] By her husband, upon ſome diſlike, or difference, falling out between them; ſo caſting her off, during the time of her captivity. Chap 62. 4. See v. 7.

grieved in ſpirit] In regard of her barrenneſs, ſay ſome. that was reproachful in thoſe times; 1 Samuel. 1. 6———8, 15. See on Chapter 4. 1. but rather in regard, that God her husband ſeemed to have forſaken her, Chapter 49. 14. the word uſed here, is that from whence *Tabea*, his mother gave him that name. 1 Chr. 4. 9 there is an elegant conſonancy between this term, and the former in the Hebrew, which our Engliſh cannot expreſs.

and a wife of youth] *a young wife*; or *a wife taken in youth*. Prov. 5. 18. Mal. 2. 14. *as an husband of youth*. Ioel. 1. 8. thou ſhalt be as dear to me, as a young wife to her husband, Chapter 62. 5. or as ever thou waſt to me, in thy younger dayes, at firſt, Jer. 2. 1, 2. Ezekiel 16. 8.

when thou waſt refuſed] Or, *though thou haſt been*, or *waſt rejected*, or *caſt off*; as it is rendred, Jeremiah 31. 37. for ſo ſhe ſeemed to be, during the time of her captivity as a woman *divorced*; Chap. 50. 1. *diſmiſſed*, Jer. 3. 1. and caſt off: ſo ſhe complaineth of her ſelf, that God had *utterly caſt* her off, Lam. 5. 20. and further, that he had made her as *refuſe*, among foreign people, Lam. 3. 45. which word ſeemeth the rather here to be uſed, as implying the deſpicable eſtate, that ſhe had been in, while her abode was in Babylon. See ver. 30. 17. and for the uſe of the particle, ſee on Chap. 12. 1.

ſaith thy God] Saith he, who continueth ſtill to be thy God, and to mind thee and thy good, Chap. 49. 15, 16. or, as ſome, who joyn this clauſe to thoſe words, *a wife of youth*, incloſing, as in a parenthеſis, thoſe that lye between them: *a wife of youth will the Lord name* thee, or *call* thee. So the verb of *ſaying*, is found uſed in the participle *O thou that art named, or called, the houſe of Jacob*, Mica. 2. 7. and the pronoun, or omitted, may well be ſupplyed from the former branch. See Chapter 51. 2, 3. and 58. 13.

V. 7. *For a ſmall moment*] For a very ſhort time. God as he is ſlow to wrath, Exod. 34. 6. Num. 14. 18. Chap. 48. 9. ſo ſhort in wrath uſually, and in the preſſions of it, towards his, Pſal. 30. 5. & 103. 8, 9. Chap. 26. 20. their ſeventy years captivity, is reckoned but as a moment, not only in regard of God with whom, *a thouſand years* are but as one day, Pſ. 90. 4. 2 Pet. 3. 8. and mans life reckoned, at that rate, Pſal. 90. 10. leſs, then a moment, as juſt nothing. Pſ. 39. 5 but in regard of that enſuing favour, and goodneſs of God, that ſhall continue unto all eternity, and that exceeding maſs of glory & happineſs ariſing from it; able not to weigh down only, but to ſwallow up, what ſoever foregoing afflictions and grievances, though never ſo great, and of never ſo long continuance, 2 Cor. 4. 17, 18. Rom. 8. 18 Heb. 11. 37.

have I forſaken thee :] So God ſeemeth to do, both to the ſight of others, and to their own ſenſe alſo, when he withdraweth from his people, thoſe outward expreſſions of his favour and love towards them, which they had formerly enjoyed, and more eſpecially when for ſome ſpace of time, he giveth them up into, and leaveth them in the hands of their enemies Pſal. 22. 1. and 27. 9. & 71. 11.

but with great mercies will I gather thee] Heb. *and* (for *but*, as Ch. 53. 5.) *with great tender mercies* (for ſo the word is not amiſs rendred, Pſal. 103. 4. importing an inward earning, and working of the bowels, in a mother, towards the fruit of her *womb*, from whence the word comes, 1 King. 3. 26.) *will I gather thee, or take thee up*: as it is well rendred, Pſal 27. 10. as ſome ſelt, loſt, or forlorne creature. See ch. 40. 11. Yet there may be in the word, ſome hint had to their diſperſion in the captivity, into ſundry parts, out of which they were to be recollected, before they could be reduced. See ch. 11, 11, 12. Thus is God for more free, and full in mercies and goodneſs, then in wrath and anger, to his, Exod. 20. 6. Pſal. 30, 5. & 63. 3. & 86. 5.

V. 8. *In a little wrath, I hid my face from thee, for a moment*] The ſame thing, in other terms, repeated again; as before the like was obſerved, v. 4.

a little wrath] Oppoſed to the great *mercies*, mentioned verſe 7. The word rendred *little*, is no where elſe found; but ſeems to have ſome affinity with a word uſed, Job 4. 12. & 26. 14. that is deemed to ſignifie a *ſhip*: and there is an elegant Paronomaſia (which our Engliſh will not yeeld) between it, and the word tranſlated *wrath*; but ſignifying, properly, a *bubble*, Hoſ. 10. 7. that is no ſooner up, but is ſuddenly down again; and may the rather be here uſed, to imply the ſhortneſs of Gods wrath. See chap. 34. 2.

I hid my face from thee] So alſo is God ſaid to do, when he withdraws and with-holds the wonted expreſſions of his favour, from perſons, and people; eſpecially, when having to done, and they being now in ſtraits and diſtreſſes, he anſwereth not their ſuits, for relief and releaſe, according to their deſires. Deuteronomy 32. 20. Pſal. 27. 9. & 30. 7. See chap. 1. 15. & 8. 17. & 57. 17. a ſpeech borrowed from thoſe, that refuſe to admit unto ſight, or to look upon one, whom they do really diſaffect, or would ſeem at leaſt to be diſpleaſed with, 2 Sam. 14. 24. 28, 32. 2 Kings 13. 14. See on chapter 53. 3.

for a moment] As verſe 7.

but with everlaſting kindneſs will I have mercy on thee] Heb. *and* (as before. v. 7. *) with kindneſs of perpetuity* oppoſed to that little, or ſhort moment of diſpleaſure, before-mentioned. See Pſ. 103. 17. Jer. 31. 3.

ſaith the Lord thy Redeemer] As ver. 5.

V. 9. *For this is as the waters of Noah unto me*] This covenant of grace, that I will now enter into with thee, ſhall be as ſure, and as ſure to continue, as that which I made at the general deluge, never to drown the whole world, in that manner again, Gen. 9. 11.

the waters of Noah] as we uſe to ſay, *Noahs flood*, for the deluge in his days, concerning ſuch a general inundation as then was: the note of ſimilitude wanting, as Chap. 51. 12. Yet the Jewiſh Criticks, ſome of them, have another reading here, which the Chaldee alſo exhibiteth, and the old Latine retaineth, rendring the text: *as the days of Noah* 3 as Matthew 24. 37. but the former reading is the more received, nor do the Jews themſelves approve the other.

For as I have ſworn] Heb. *which I have ſworn*, or as ſome render it, *he who have ſworn*, as having relation unto the words next before, *unto me*. Others, concerning *which I have ſworn*. But it may well be rendred, *as I have ſworn*: for ſo is the relative uſed, Jer. 48. 8. *as the Lord hath ſpoken*. Otherwiſe, if we retain our verſion here, the relative muſt ſtand for the conjunction cauſal, as 1 Samu. 15. 15. and the note of ſimilitude muſt be ſupplied, as before; which is oft alſo in the other particle included. See Chapter 55. 9.

I have ſworn] Or, *did*, ſometime, *ſwear*; where any formal oath, concerning this, was by God conceived, we find not. Howbeit, in regard that ſolemn covenants of great concernment, were wont to be confirmed by oath, Gen. 26. 28, 31. & 31. 44. 53, 1 Sam. 20. 16, 17, 42. God therefore ſpeaks here of his ſolemn Covenant, made, with all mankind, to Noah, as if he had taken a formal oath, in preciſe terms, for the conſtant and inviolable performance of it; as to Abraham he did for the confirmation of his faith. Gen. 12. 2. & 17. 3, 4. & 22. 17. Heb. 6. 13, 14. and is ſaid to have done the like unto Iſaac, Pſal. 105. 9. though we read only of a promiſe made him without any new oath, to make good unto him the oath made formerly to Abraham, Gen. 26. 3, 4. Yea, ſo is God ſaid to have ſworn, to make David King of Iſrael, 2 Sam. 3. 9. and to ſet of his iſſue on his throne for ever, Pſal. 132. 11. though we finde not upon record any formal oath concerning either: only a ſolemn ſymbol, intimating the one, 1 Sam. 16. 12, 13. and a ſolemn meſſage ſent unto him, concerning the other, 2 Sam. 7. 12, 16. but Gods promiſes are as firm and ſure, as any oath is, or can be. God cannot ly, nor ſalſifie the leaſt title of ought he ſaith, or undertaketh, Num. 23. 19. 1 Sam. 15. 29. Mat. 5. 18. Tit. 1. 2.

that the waters of Noah ſhall no more go over the earth] That is, ſuch an inundation, as was in Noahs time, to drown the whole word again. Heb. *from the waters of Noah paſſing over the earth*: as if he had ſaid, I bound my ſelf, as by oath, from cauſing or ſuffering them ſo to do. Of the phraſe, ſee before, Chapter 17. 1. & 23. 1. & 24. 10. So in the next clauſe, *from being wroth, and from rebuking*.

ſo have I ſworn, that I would not be wroth with thee, nor rebuke thee] I have bound my ſelfe by oath, from being ſo incenſed againſt thee, as utterly to caſt thee off, or to deſtroy thee; for of ſuch a kind of wrath, and ſuch a kind of rebuke, Pſ. 9. 3. doth God ſpeak in this place. See on the next verſe. Otherwiſe God is angry oft, even with the beſt of his, Exod. 3. 14. Num. 12. 7. Deu. 3. 26. and rebuketh thoſe, and that ſharply too, ſometime, whom he loves beſt, 2 Sam. 11. 27. & 12. 10, 11. Pſ. 32. 3, 4. & 38. 3. & 118. 18. Heb. 12. 6. Rev. 3. 19. Of Gods *rebuke*,

here, and 1 Chr. 29. 2 render it, where the text is, *ſtones of pue*, or *phue*. The verb whoſe participle is here uſed, ſignifies, in its firſt conſtruction, *to lye down*; properly, as beaſts do: diſtinguiſhed from another appropriated to mankind: yet ſometime it is uſed more generally, as Job 11. 19. Chap. 14. 30. in the former here uſed, it ſignifies, *to make to lye downe, or to lay*. Whence ſome of the Jewiſh Commenters here render it, by a word uſed, Cant. 3. 10 (from whence another for *a pavement*, 2 Kings 16. 17.) ſignifying *to pave*; as if he had ſaid, *I will lay thy pavement*, or *pave thee with painted ſtones*; or *make thy pavement ſtones of goodly colours*, that is, of luſh tair, and curious colours, as may ſeem to have had ſome artificial tincture uſed to them, Rev. 21. 21. the *ſtreets* of the new Jeruſalem, are ſaid to be paved with *pure gold, as tranſparent as glaſſe*. The participle is here put for the verb: as ch. 3. 1. and there may ſeem an inverſion of the terms, *I will lay, or pave in, or with paint, thy ſtones*, for *I will pave thee with ſtones of paintes*: the words are 2 Chr. 29. 2. See the like inverſion of terms, Judges 1. 8. Pſalm 74. 7. Howſoever, I conceive, with thoſe, that underſtand this branch of the pavement, then with thoſe that refer it to the foundation; whereof, in the next.

and lay thy foundations with ſaphires] Heb. *I found thee with ſaphires* as before, *pave thee with painted ſtones*. This ſtone is found in the Prieſtly *breſt-plate*, Exod. 28. 18. 39. alſo, in the foundation of the *new Jeruſalem*, Rev. 21. 19. the Jewiſh Doctors tell us, ſome of them, that it is a precious ſtone of a *red* colour; and that they would prove from Lam. 4. 7. Other of them, that it is of a *white* colour; that which they would draw from Exod. 24. 10. but neither with any probability of proof from thoſe places, as we ſhall; God willing, and aſſiſting us ſhew, if we ſhall be able to break thorow to the former of them. But our Jewellers, and Lapidaries, generally hold the right *Saphir*, to be of a *ſky* colour, though ſometime found, as poudred with ſome golden ſpots. So Theophraſt, of *ſtones*, Pliny, l. 37. c. 9. and Dennis, the Greek Geographer, who calleth it thereupon, *the Golden ſky coloured Saphir*. In regard hereof, it is in viſions, and apparitions, ſo frequently mentioned, Exod. 24. 10. Ezek. 1. 26. & 10. 1. and hence ſome read thoſe words of God to Job, Job 38. 37. *Who by his wiſdom can make the ſky of a Saphirine hew*; ſuch as it is then, when the ayr is moſt cleer, and free from clouds. The word is both in Greek and Latine, the ſame with the Hebrew.

V. 12. *And I will make thy windows Agates*] The *windowes* are of ſpecial uſe in a building; and in regard of their ſituation, very conſpicuous. They are here ſtyled by a term, not elſe where found, deſcribed from the *Sun*, (whence alſo *Samſon* had his name) becauſe ſtrived from the *Sun*, (whence alſo *Samſon* had his name) becauſe the ordinary uſe of them, is to let in the day-light, that proceeds from the Sun. And this being a principal uſe of them, beſide their eminency otherwiſe, gives juſt cauſe to doubt, whether the word *Cadcod*, be well rendred an *Agate*, the *Agate*, being a ſtone, neither of any eſteem or reckoning neer to a *Saphir*; nor tranſparent, as the *Saphir* is. Howbeit, in Theophraſts time, it ſeems by him, that it bare ſome price: and Pliny, l. 37. c. 10. enformeth us that though, in his time, they were of no great value, yet were, ſome ſort of them commended for their *glaſſy perſpicuity*. But they that render it an *Achate*, or an *Agate*, ſeem to have been led moſt thereunto, by the affinity of the ſound, and the letters, in either term, interchangeable. Others render it, both here, as alſo, Ezek. 27. 16 ſome, a *Pyropus*, as ſo termed, of *ſparkling like fire*. Job 41. 19 27. 1 ſome, a *Chryſopraſe*; ſome, *Pearl*; ſome, *Amber*, ſome *Chriſtal*; which with windows ſeems beſt to ſuit: for they go too low, that would draw it down to *glaſſe*, whereof alſo, I ſuppoſe no mention to be, in the ſacred record, leſt us, in the Hebrew. Some would have inſtead of *windowes*, here, *ſecrets*, or *ſentuels*: but the notation of the word ſpeaketh for the former.

and thy gates of Carbuncles] Heb. *ſtones of Ekdah*, or *Ekdahs*: as *Adonai, and thy gates of Carbuncles*] Heb. *ſtones of Ekdah*, or *Ekdahs*: as *Adonai* and *Achaz*, Chap. 1. 1. a word no where elſe found in Scripture; but having its name from a word that ſignifies *to kindle* fire, and *to burn*, Chap. 50. 11. & 64. 2. from which root alſo comes another term, that denotes a kind of hot, burning, malady; as doth alſo the word *Carbuncle*, both in Engliſh and Latine; and its parallel in Greek, imporeth as well a *fore*, or *ulcer*, ſo called of the *inflammation*, it bringeth with it, as a rich ſtone, of its fiery, or flamy colour; ſo termed. See on v. 11. the *gates*, Rev. 21. 21. are ſaid to be each of one entire *pearl*.

all thy borders of pleaſant ſtones] Heb. *all thy border*; or *thy whole border*; that is, ſay ſome of the Jewiſh Commenters, all thy cities; not Jeruſalem alone, but all the cities within her territories, called *Jeruſalems cities*, Jer. 34. 1. as intimating, that they ſhould be built with goodly rich ſtones, as well as the. But 1. a. her conceive, built with the walls, that bound it, and the compaſs thereof, therefore not untitly termed, *her border*. By the foundation, ſome would have underſtood here, Chriſt our Saviour, 1 Cor. 3. 11. By the windows, the teachers, that lee in light to the people, Dan. 12. 3. By the gates, and walls, Gods protection, Ch. 26. 2. & 60. 11. But to deſcend to ſuch nicities, I deem it both unſafe, and needleſſe.

of pleasant stones] Heb. *into stones of desire*, or, *delight* : *stones of delight*; for, *goodly,beautiful,delightsome stones* ;such as are pleasing to the eye . and men delight to look upon : (see Psal. 102. 14.) as *a city of desire* or, *delight*, for, *a delightsome city*, Mal. 3. 12. for the syntax, both here and in the former branch, *I will put thy windows,and border ,into* such & such *stones:* Some would have it to be an *Hypallage*, or Inversion of the words;for, *I will put* such and such *stones into thy windows ,and into thy walls* ; or, *in thy windows , and thy walls* ; as Judg.1.8. *They cast the city into the fire*, for , *they cast fire into the city*. Others, and so some of the Jewish Criticks, would have it to be,as if it were said, *I will turn* the stones that thou wast at first built with, *into* such and such *stones* ; and so the terms of *windows* and *walls*, should be put for the materials whereof they were built: and they point us to Hos.2.12.where it is said, (the same verb and participle, being both there used, that are here) *I will turn her vines and fig-trees* (that is, the places wherein they grow, their vineyards, and orchards) *into a forrest.* But this passage helps rather to put us into the right. For it is well there rendred in our version, *I will make them a forrest.* And in such forms of speech, the particle seems oft to be superfluous, as, 2Sam.3.30.1Chr.3.2. compared with,2Sam.3.3.Jer.40.2.See ch. 4.2.Jer.12.11.or,if it shall be deemed to be of some special use,the words may be rendred ; *I will make them to become a forrest*, in the one place;and *I will make* them to be such, and such *stones*, in the other;which our version sufficienly expresseth.

V. 13. *And all thy children* shall be *taught of the Lord*;] Or, made *skilful, and learned, by the Lord.* See Chap. 8.16. & 50.4. For Gods teaching, is an effectual teaching unto those, whom, by the inward efficacy of his Spirit working together, with the external ministery of his Word, he instructeth, Jer.31.34. Joh.6.45. 1Cor.2. 10. 2Cor. 13.3. Eph.4.20,21. 1Joh.2.20,27.

and great shall be *the peace of thy children.*] They shall enjoy abundance of prosperity and welfare, Psal.37.11. and 119. 165. Chap.48.18. & 52.7. See on ver.10.

V. 14. *In righteousness shalt thou be established* :] Thou shalt be settled again by righteous and faithful Governours; such as were Zorobabel, Ezra, Jeshua, and Nehemy : *righteousness* , for men of *righteousness* ; as chap. 1.21.& 41.2. So some : See Chap. 1.26,27. Others,by *righteousness* understand Gods gracious *goodness*, whereby their State should again be established. So the word seems used. 1Sam.12.7. Psal. 36.10. ver.17. Others Gods fidelity and faithfulness, in performance of his promises; as, Psal. 142. 1, 2. chap.51.5. & 56. 1. Heb.6.10. 1Joh.1. 9. But I conceive the meaning to be, as the words plainly sound, (*righteousness* being opposed to *oppression*) that thee shall be setled again in a constant tenour, and due execution of justice ; with security, to enjoy quietly that condition, that God should restore her unto, (see chap.1.27.) the continuance whereof, as setled on a sure groundwork, is implyed in the term of *establishment*, Psal. 111. 7, 8. and 125.1. Mat. 16. 18 Heb. 12.28. See chap. 2. 2.

thou shalt be far from oppression;] Heb.*be thou far from oppression:* though some would make it not a verb, but a verbal rendring it; *being far off from oppression*; but no instance is given of the like: the meaning is, either *be thou far*, for *thou shalt be far* : as, *live*, for, *thou shalt live*, Gen. 20.7. Prov. 4.4. and *dwell*, for, *thou shalt dwell*, Psal.37.27. and so the Hebrew Commenters expound it : or, *be far* from fear *of oppression :* fear it not ; and so some of ours, supplying that term of *fear*, or, *dread*, from the words ensuing. See the like promise, chap. 60.18.

for thou shalt not fear,] Thou shalt have no need, or cause, to fear it ; because thy former oppressors shall be destroyed ; and an utter riddance made of them,Chapter 16,4. and if any shall hereafter attempt ought against thee, their designes shall be utterly frustrate, ver.15—17 Some read the words, *that thou maist not fear*; that thou mayst be freed from those fears, that so much possessed,disturbed, and distracted thee in times past. chap.33.18. and 51.12.13. So is this particle used, Job. 6.11. Chap.52.5,6. and this reading suiteth well with the former exposition of the branch before-going.

and from *terrour* ;] Or, *dread* ; to wit, of oppression ; whereof before; for the word is oft used for *consternation*;or, a quelling and dismaying dread, Jer.10.2. & 17. 17. & 48. 39. but it may as well be rendred, *and* from *contrition*,or,*destruction*, or, *ruine*: for so also the word signifies ; and is so rendred, Psal. 89.40. Prov. 1.014,29. and 13.3. & 18.7. such as formerly hath befaln thee, Jer. 4. 20. Lam. 3. 47.

for it shall not come neer thee.] Or, *that it may not come neer thee*; as before, Psal. 91. 7. Prov. 1. 33.

V. 15. *Behold*,] To give them fuller assurance of future safety, because they might have some thoughts within them, that though their former adversaries, and oppressors,were quelledand destroyed; yet some other rising up in their room, might again disturb them, and reduce them to their former sad condition, the Lord promiseth to frustrate whatsoever attempts shall, by any evill-affected, be at any time made against them; to incite, and stir them up to a more serious and sedulous consideration thereof , he prefixeth this note , as requiring attention before it : whereof , See on verse 11.

they shall surely gather together,] Heb, *he shall gathering, gather together* : so the word is used, Psal.56.6. & 59.3.& 140.3. and the word, though singular, yet is in a plural, or collective notion ; as speaking, not of some particular person, but of people : the gemination of the word, in this manner, doth sometime imply, certainty ; as Mic.2.12. and so our Translators here take it : and the meaning then is, that there shall undoubtedly be such, as will be attempting the disturbance and destruction of Gods people ; as such formerly have ever been, Psal. 129.1. 2Tim.3.12. somtime, sedulity ;as Exod.19.5. Deut.6.17. and taking it so here, the text may be rendred, *they may diligently gather together* ; as not foretelling what shall be, but forecasting what may be ; as if it were said, though people should never so sedulously, and in never so great multitudes, combine, and gather themselves together against thee, Zach.12.3. yet it shall be to no purpose, chap. 8.9,10. Those that that here conceive the word in a notion of *dwelling*, or *sojourning* (though it be mostcommonly so used)and expound the text of hollow-hearted Proselites, doe swerve clean away from the genuine sense of the Prophet.

but *not by me* :] Heb, *not from me* : the adversative is wanting ; as chap. 17.11.*from me* : nor with any charge, command, or commission from me ; as Sennacherib pretended, and God himself,in some sort, acknowledgeth : though that neither known to him,nor minded by him, chap.10.6,7. and of Nebuchadnezzar the like may be said, Jer,25.9. & 40.2,3. but it should not be so with these, who are thereforesaid to come not from him,because he should not go along with them, to make them succesful, as with some of them he did.So Hos.8.4. *they have set up Kings,but not by me.* The Jewish Commenters expounding this passage of Gog and Magog, with their retinue,object, that God himself is said to *bring* them against his people, Ezek. 38.17. whereunto they answer not amiss, that God indeed is said to bring them : but that it is to their ruine,and to the benefit of his people. So Mic.4. 11—13.

whosoever shall gather together against thee shall fall for thy sake.] Or, *whatsoever* people *shall gather* themselves together *against thee*, to fight *with thee*, *shall fall*, Psal.59.3.& 140.3.or, *whosoever shall gather together*, to fight *with thee*, *shall fall before thee:* as the particle is used, Zach.6. 5.Exod.20.3. Ps.9.19. So, *they shall fall before you*, Levit.26.7,8. All their attempts against thee, shall tend to their own ruine , and end in their own destruction,] Psal. 27.2. & 37.12.-15. chap. 10.34.

V. 16. *Behold*,] as before, ver.15.

I have created the Smith that bloweth the coals in the fire , and that bringeth forth an instrument for his work :] Both the workman, that maketh weapons, and arms, and the Warrier, that weareth them, or maketh use of them, are my creatures ; and in my power therfore it is, to dispose both of them, and their arms, and weapons, as I please,Psal.119.91.Joh.19.11.

created the Smith] Both made him a man, Job 10.8. Psal.119. 73. Jer. 1.5. and made him a *Smith* ; a man skilful in the work of his trade : for, skill in such things, is also of God, Exod. 31.3-6. of the word rendred *Smith*, see on chap. 40. 19.

that bloweth the coales in the fire] Or, *that bloweth the fire of coals.* Heb. *coal.* See chap.44.12. thereby to melt or mollifie the metal that he is to work upon : this is added to distinguish him from the Carpenter that worketh in timber, and the Mason that worketh in stone;and need not the help of fire so much,to make out their work : because the term here used, comprehendeth them all three. See on chap. 40.20. & 41. 7.

and that bringeth forth an instrument for his work] That is, if we so read it, *a tool*, for himself to use in his trade ; which seems not to suit with the scope of the place , save that such tooles , as he frames for his own use, may further him in the framing of arms. See chap. 44. 12. Others , therefore, read it, *an instrument of his work* :as a *Psalm of David*, Psalm, 20. & 21, &c.That is, such an one , as he is wont to make : warlike weapons, being a great part of them, fruits of the forge, 1Sam. 13. 19. And this not amiss. Howbeit, I conceive, that it may as well be rendred,*that produceth instruments for their work* ; that is , such weapons, as they must use,that intend ought against thee, v.15. for though the verb there be singular, yet the notion is plural,and so may also be here; as chapter 5. 26—30. where though the text in the original run constantly in the singular ; yet the words, because collectively used, are not amiss, all along rendred in the plural : and so it suiteth fitly,both with what went before,ver.15.and with what followeth verse 17 For I cannot concur with those that would have the words expounded,by way of inversion;*that bringeth his work out into an instrument.* But *instrument*, for, *instruments* : as Jer.51.34. Zach.11.15.so *coal*, for *coals*, before.

and I have created the waster to destroy] *to destroy* those,whom my Will is to have destroyed. It may be understood of wicked men, whose whole study, life, & practice, is to waste & destroy : for such also doth God make use of, Chap. 10. 6. and for such uses, hath he made them, Prov.16.4. to be executioners of his just wrath against other wicked , (so is that of Solomon to be understood) chap. 10. 5. Ezek 7. 21, 24. But I suppose, that by the *waster*, or *destroyer*, is understood the *warrier*, in general : whose work and employment is to waste and destroy;and whosearms are therefore termed weapons, or, *instruments of destruction*, from the word here used, Ezek. 9. 1. Some would have the whole verse, to this effect,

effect rendred, *As I have created the Smith to produce warlik weapons : so have I made wasters* (I want not instruments my self) *to destroy* mine enemies, and thine. But the former sense is more familiar, and agreeth better with the context.

V. 17. *No weapon that is formed against thee shall prosper* :] *That is formed* to be employed *against thee* ; a form of speech defective, but in Scriptue very frequent. See chap.38.17,21. and of Gods turning back mens weapons, upon those themselves, that use them. See Jer.21. 4.

and every tongue that shall rise up in judgment against thee, thou shalt condemn] There are two wayes especially , whereby persons are wont to be oppressed, either by force or violence, as Urias was, Jer.29.23. or,by pretence of Law and Right; as was Naboth, 1 Kin. 21. 13. against the one, God in the former branch, had given them security ; alluring them, that none, by hostile courses, should prevail against them : for no weapon , or engine used against them, should be able to doe,either the enemy service. or them damage : against the other, he giveth them security in these words, assuring them , that none should by false suggestions, and wrong information, any way impeach them in their right ; but that they should have the better, at length, in the upshot, of all those, that by any means should attempt so to doe. See chap. 49. 24,25. and 50. 8,9. & 51.22.

every tongue] That is every person, that shall so use, or abuse rather, his tongue; as Psalme 12. 3. *The Lord will cut off the flattering lips, and the tongue that speaketh proud things* ; that is, those that so use lips and tongue ; because things are acted by the tongue,Psal. 52.2.whence,*a man of tongue*, for, a detracter, or slanderer, Psal 140. 11.

rise up in judgment against thee] To accuse or charge thee wrongfully,Deut,19.16. as the devil did Job to God, Job 1.9,11. and his friends to himself, Job 16. 20. & 22.5——10. or to lay claim to thee, as pretending to have right to thee, and power over thee as their lawful captive, or slave, chap.49.24. & 52.3——5.

shalt thou condemn] They shall not cast thee, Psal. 109. 6,7.31. but thou shalt cast them : thou shalt be cleered, Psal. 37.6. and they shall be convinced of falshood, and condemned accordingly to suffer, Deut.25.1. & 19.17. 19.

This is the heritage of the servants of the Lord ;] A solemn close of all before related , concerning the state of Gods people. The like whereunto, see concerning their adversaries, Chap.17. 14. and the wicked in general, Job 18.21. & 20.29. and concerning both the one, and the other, Judg.5.31.

the heritage of the servants of the Lord] The portion that God will vouchsafe to bestow upon his servants, for their fidelity and loyalty shewed in his service; & the priviledge,or benefit,that from thence shall accrew unto them. See Job 20.29.&27.13 &31.2. & it seems to allude to that of Solomon,concerning a wise and discreet servant, that he shall share in the *heritage* among the brethren, Prov. 17.2. that which the Apostle also saith of the faithful Servant, that from God, he shall receive, as a *reward*, of his faithful service, the *inheritance*, that belongeth to a son and heir, Col. 3.24. and God indeed makes all his servants, not sons only, but *heirs* also, 2 Sam.7.14.Mat.6.1,4,9,26,32. Luk 12.32. Rom.8. 14——17. Rev.21. 7.

and their righteousnesse of me] Heb.*from with me* ; which some expound, *from before me*, or, *in my sight* : as it is said of Zachary and Elizabeth, Luk.1.6. *they were both just in Gods sight* : that is, sincerely righteous ; not in outward shew and semblance only, as those, 2Tim. 3. 5. but in inward disposition of heart and soul : where, God only sees, 1Sam.16.7. as if the meaning were,in way of further description of the servants of God before-mentioned, *of whose uprightnesse I am well assured.* But, *from with me*, seems to be no more here, then simply *from me* ; as Gen. 4.1.where the former particle is deemed to be understood ; and Gen. 19.24. and Psal.24.5. where both formes are used ; the latter particle being expressed in one part of the verse, omitted in the other. Howbeit, the meaning is rather their *righteousnesse*; that is, the reward of their *righteousnesse* : as *my work* for, the reward of my work, chap. 49. 4. So Psal.112.3,9. or, that *beneficence* , and blessing, which from my hand they shall receive,: for so also,is the word *righteousnesse*,used : as the Apostle also seems to expound that of the Psalmist, at least, so useth the word himself, 2Cor. 9.9,10. So Psal. 24. 5. fore-cited, *he shall receive the blessing from the Lord* ; *and righteousnesse from God his Saviour.* See ver. 14. or if it be deemed to have a peculiar respect, to the priviledge in the last place, to wit, in the fore-part of this verse propounded ; by *righteousnesse* , may be understood, Gods justification of them, and vindication of their righteousness, against all those, that shall wrongfully attempt to appeach them, and impeach it, Psal.37.6. & 106. 30.31.chap. 59.8,9 Rom 8.33. 2 Cor.5.21. See chap,45.24,25. unto which place,if this be deemed parallel,it would rather be rendred, *and their righteousnesse is from the Lord.* But I take the former to be the genuine sense of the word, in this place.

saith the Lord. As ver. 10.

CHAP. LV.

Vers.1. HO, *every one that thirsteth*, &c.]In this Chapter is contained , a free invitation of all sorts of people as well Gentiles, as Jews, to come in, unto Christ: and to yeeld *them* selves to him, to be instructed , and ruled by him , for their own good, ver. 1—5. together with a serious exhortation to repentance, and amendment of life, ver. 6,7. and a gracious promise of reconciliation, and restitution thereupon,ver.8--13.

Ho] Of the various acception of the particle here used , see on Chap. 1. 4. & 10.5. & 18.1. here it is without question, a note of compellation ; and of invitation,and incitation withal : as also, Zach. 2. 10,11.

every one]Whether Jew,or Gentile,ver.4,5. Joe.2.32.Rom.10.12. though some restrain it to the former,because somethings, hereafter mentioned, ver. 12, 13. seem more specially to concern them.

that thirsteth] That is in distresse, and being sensible of his distressed condition, is desirous of relief, that finding and feeling in himself a want of sincere grace, and sound comfort, is pained with the sense thereof, and earnestly desires a supply : for all these things concur in bodily thirst ; a want of moisture in the inward parts ; a sense of pain , and grievance , thence arising , and such an earnest desire of liquor to slake and relieve the same, as nothing can satisfie, but that alone, Psal.42.1.Chap.41.17,18. and a spiritual affection, proportionable hereunto, is required, in all those, that are invited to partake in the mercies and favours of God, here offered, to be found, and had, in Christ. So Mat. 5.6. & 11.28. Joh.7.37. Rev. 21.6 & 22. 17. and neither bruitish worldlings therefore, that rest fully satisfied with worldly contentments, and carnal delights, Psal.17.14. nor Pharisaical justiciaries, that are puffed up, with a fond and vain conceit of their own good parts,and perfections, while they so continue, can have any share in the mercies here propounded, Luk.1.53. & 18. 9--14. Rom. 10. 3 Rev.3.17,18. Of this spiritual thirst, after God, and grace, and the enjoyment of his ordinances, and the comforts of his Spirit, see Psal. 42.1,2. & 63.1,2. & 84.2. Howbeit, under the name of *thirst*, is *hunger* here also comprehended ; that which appeares by the mention of *eating* here, of *bread*, or *food* in general, ver.2. and both are expressed, Mat.5.6. as also, Psal. 107. 5. See the like, Chap. 5.13. but *thirst* is more frequenly mentioned; partly, because that is the more vehement , and intolerable , of the twain : and partly, because those meanes that quench thirst, doe in part also slake hunger ; whereas, those that allay hunger, are not wont to abate thirst.

come] The word signifies indifferently, either *goe*,as Gen.42. 33. or, *come* ; as Hos. 6.1. here it is rightly rendred in the latter notion ; because they are called to return to God, the Fountain of living water, whom before they had forsaken, Jer.2.13.

to the waters] That is,as the most,to the waters of saving grace, and spiritual comfort, Chap. 12.3. Ezek. 47.1,2. Joh. 4. 10. 14. and 7. 37, 38. Rev.21.6. & 22.17. But it seems to me, that, to *the water*, here, is, as if he had said, *to the water* side ; as Judg. 7. 4,5.for it seemeth to be, not so much *water*, as other commodities, (yet such as supply the room of water, and in a more eminent manner, relieve, and refresh ; doe that, for which water is desired, and much more then it,) are those pretious things, that they are invited to partake in : and the *water* , or ; water-side, the place whether they are willed to resort, there to furnish themselves with them:and I conceive it,to be an allusion to the manner of people dwelling in towns and cities , situate neer to some river by which victuals & other wares are wont to be brought to them ; who, upon the arrival of shipping there, with such provisions, are wont, after notice thereof given, to repair thither, for the storing of themselves with such necessary provisions, as they stand in need of, and are there to be had : it is like our Saviours invitation, to come unto him, with assurance of finding with him, and receiving from him, means of relief, and refreshment, Matt. 11. 28. Joh.6. 35,37. in which place, he sheweth what manner of coming it is, that is required ; not a bare corporal motion ; but a spiritual accesse by faith, which is as well the foot of the soul, to bring us unto Christ , as the hand of the Soul to lay hold upon Christ, Cant. 3. 4. Mat. 9. 11,12. See ver.3.

and he that hath no money] Or, *even*, (as chap.40.30.) *he that hath no money.* Heb *silver* : as Chap. 43. 24. that is, say some, that hath no merits; but merits none can any have. The meaning is, that is never so poor, that hath nothing in this world, of any worth, or valuable consideration ; implying, that Gods grace (which Simon the Sorcerer fondly supposed , might be bought with mony , Act. 8. 20.) is given freely without regard had to the wealth , or poverty of the party, that desireth to partake of it, Mat. 11. 5,25. 1 Cor.1.26-28. Jam 2.5. and without any matter of valuable consideration required of any, in liew of it; Mat.10,8. Rom.3.24. Eph.2.8.

come] As before : and again in the next branch; and yet again, in the third verse, so oft repeated, as to shew Gods forwardness to invite,and willingness to impart : so closely to tax mens natural backwardness to those things, that most neerly and deeply concern his own good. See the like, Ezek.32,18.30, 31,32.

buy] The word here used, signifies in the first place, *to break*, Chap. 14.5. & 30.14 and because in buying, and selling, especially by retail, the wares and commodities that are bought and sould,are wont to be *broken*, if solid bodies of large bulk ; or to be divided, and made out into parcels thence the word is, in the second place used, in one form, *for to buy* : as Gen.42.[illegible]

and so here; in another form, for *to sell*, Gen.46.6. Amos.8.5,6. but here may be a question moved, how they are called to *buy*, when no price is required; or, how the commodities here mentioned are freely conferred, when they are said to be *bought*; Hereunto it is commonly answered, that these things are said to be *bought*; because something is to be done by those, that desire to partake of them, for it is required of them, that they *cometo the water*, that they have recourse to the place, where they are to be had; that they repair to him from whom they are to be had, *come unto me*, ver. 3. that they *hearken* to him, and be advised, and ruled by him, ver. 2, 3. and again, because something must be parted with, for the atcheiving of them: for they must part with their corruptions, they must leave, and lay down their sins, ver. 7. yea, the case may so stand, that a man must be fain to part with all that ever he is possessed of, and his life it self also, or he cannot become owner of the commodities here mentioned. See Mat. 13.44--46. and 16. 24.25. & 19.21. Luk.14.26.23. and yet notwithstanding all this, the things offered may be truly said to be freely bestowed; as a Princes almes may be said to be freely given, albeit it be required, that those that desire to share in them, do repair to his Almoſyner, residing at his Court; or as a Scholer is said to have his learning freely given him, when no ſtipend is required for the teaching of him, albeit, that for the attaining of learning, he muſt frequent the School, and follow his book hard; or, as the Phyſician may be said freely to have cured his Patient of whom he demandeth no fee, for his viſitation, and advice; although he require of him, to be ruled and ordered in all things by him, and to obſerve exactly what he preſcribeth. The rather here, notwithſtanding all that is required to be done, or to be endured, to be parted with, or obſerved: becauſe, firſt, nothing is required, that is any matter of gain to God, or whereby any benefit can redound unto him: he receiveth nothing from us, that can add ought to him, Job 22.2,3. & 35.6,7. Pſ. 16.2. All that is required of any, is for the good, behoot, benefit, of thoſe of whom it is required, ver.2,3. Deut.5.29. & 6.24. and 10. 13. & 30. 16,19,20. Prov.9.12,3. All that is required of them, is no more, then they were bound in duty to have done albeit, no ſuch mercies, as are here typified, had been vouchſafed unto them, Luk. 17.10. and a Kings pardon of a rebel, is not the leſs free, becauſe granted under condition of loyall carriage for the future. 4.ly, All that is neceſſarily required, for them to part with, is nothing but that, that is the very bane of their ſouls, and will at length ſo prove, if it be not timely avoided: it is, as the Phyſitian requiring to have the malignant humour purged out, with ſome pill, or potion; or the Surgians, to have the dead, or proud fleſh eaten out with ſome coroſive: And laſtly, whatſoever elſe may, upon occaſion be parted with; beſides, that it is in Gods own, either lent us only, or, at moſt, not abſolutely given us, but that God ſtill retaineth a right to it, and intereſt in it, and may require and it, when he pleaſeth, 1 Chron.29.11,12,14,16. Job 1.21. it is all as nothing, of no worth, of no valuable conſideration, in compariſon of that which, parting with it, we gain Rom.8.18. 2 Cor. 4. 17,18. Phil 3.7,8. not to add, that whatſoever it be, that is ſo parted with, is required *an hundred fold*, ſome way, or other, Mar.10.29,30. All which conſiderations laid together, it may eaſily be conceived how, in ſome ſenſe, theſe commodities may be ſaid to be bought; and yet nothing thereby derogated from the freeneſs of the guiſt. Howbeit, I conceive thatthe readieſt way of anſwer is, that the words of *buying*, and *ſelling*, are in Scripture oft uſed improperly, *to ſell*, for *to give*, part with, or *deliver*; and ſo God is ſaid ſometime, to have *ſold* his people, Deut.32.30. Judg. 3. 8. & 4.2. Pſal.44.12. ſometime to have *delivered*, or *given* them up, Judg.2.14.& 6.1. Pſal.106.41. into the hands of the Heathen, their enemies, the latter term expounding the former. See chap. 50. 1. & 52.3. and in like manner, *to buy*, is uſed for, *to get, gain, compaſſe, receive*, or, *attain* ought. So *buy truth, but ſell it not*: buy *wiſdome, and inſtruction, and underſtanding*, Prov. 23.23. that is, *get wiſdome, get underſtanding*: *forget it not*: *get wiſedome, forſake her not*; *and with*, or *among, all thy getting, get underſtanding*: as it is well rendred, Prov.4.5,6,7. Yet in another place, not amiſs, *buy*, becauſe oppoſed to *ſell*; but taken improperly: *buy*, for, *get: ſell*, for, *forſake, but keep, or forget*. So our Saviour, to the Angel of the Laodicean Church: *I adviſe thee to buy of me*; that is to procure from me: for Chriſt feteeth n t ought to ſale. Thus the plain meaning will be; *get*, provide you, furniſh your ſelves: the word of *buying*, being only uſed to this purpoſe; becauſe that is the ordinary, and moſt uſual way, whereby men, that want ſuch neceſſaries, are wont to ſupply themſelves. See Chap.1.3. yet here, as ſome ſuppoſe, alſo, to allure them, that they ſhould as readily have it, without payment of ought, as if they were able, and willing, to lay down the full price for it.

buy and eat] That is, *buy, or get*, that which you may eat: furniſh your ſelves with food; as they did, by going into Egypt, Gen 41. 57. & 47.4. *buy, and eat*, for, *buy, that ye may eat*: as, *doe this, and live*, that is, *that ye may live*. Gen. 42. 18. and *make haſt, and goe*, for, *make haſt to be gone*. Gen. 45 9. and, *Balak aroſe, and waxred*, for, *aroſe to war*; or, *that he might war againſt Iſrael*, Joſh. 24.9. for, indeed he never durſt do it, nor did, Judg. 11. 25.

eat] Or, *feed*: for it comprehendeth both *eating* and *drinking*; as, Gen. 31.46. Neh. 9 21. and hath reference as well to *beaſts* in the next verſe, as to *milk*, and *wine*, in this.

yea, come,] Or, *come, I ſay*, Heb. *and, come*: ſo chap. 44. 15. and 49. 6. of *coming*, ſee before: the ſame thing, for more vehemency, not doubled, but tribled, as chap. 1.9. & 5.1,11.

buy wine, and milk] Or *buying*, before: *wine, and milk*, are here put, as two eminent, and principal kinds, and parts of nouriſhment, not comprehend, as whatſoever is neceſſary for the ſuſtentation, refreſhing, and cheering of the body; ſo typically, whatſoever is requiſite for the ſupport, relief, comfort, and delight of the ſoul, ver. 2.

wine] Not *water*, (for it was no the water-ſide only that they were called to come, as well for the *wine*, as for the *milk*; nor was either to be found in the water, but at the water) but *wine*: not drink barely, but drink of more then ordinary excellency: drink reſerved for Feaſts. See Ch. 25.6. ſuch drink, as may not allay thirſt only, but pleaſe and delight the palate, Cant. 1.2. & 4.18. & 7.9. cheer & glad the heart, Judg. 9.13. Pſ. 104.15. Zach.9.17. & 10.7. and make men forget their griefs, as drowned in it, Prov.31.6. in regard whereof it is, that Chriſts *blood*, whereby remiſſion of our ſins is procured, and our reconcilement to God purchaſed, the main ground of all true joy, and ſound comfort, Rom.6.25. & 5.1, 2,10. Eph. 1.7. is reſembled by *wine*, Mat. 26. 28, 29. See alſo Prov. 9. 2.

milk] As not *water*; but *wine*: ſo not *water*, but *milk*: ſuch as Jael gave Siſera, inſtead of water, as in a ſweltring heat, having fled on foot, the leſs hazardous, and more comfortable, Judg. 4. 19. & 5.25. *milk*, a food commended not for wholſomeneſs, and battleing only, as appears in children that feed mainly, if not wholly on it, and thrive exceedingly with it; but for ſweetneſs alſo, and delight, Cant. 4.11. it is put ſometime, for the weaker ſort of food that children are fed with, oppoſed to ſtrong meat, 1 Cor. 3.1. Heb. 5.12,13. but it is here uſed more largely to comprehend all ſuch kind of ſuſtenance, as affordeth plentiful nouriſhment; and not children only, but men alſo, are wont to feed on with delight, Gen. 18.8. & 49.12. where *wine*, and *milk*, are joyned together, as two principal, not ſtays only of life, but maintainers, where plenty is of them, of a cheerful life. So in a typical notion, and a ſpiritual ſenſe, they are alſo found together. Cant. 5. 1.

without money,] Heb. *ſilver*, as before.

and without price.] Freely, without any valuable conſideration whatſoever; without any ſuch expence, as wicked wretches would ſeem willingly to tender unto God, therewith to purchaſe liberty for continuance in their ſin, Mic. 66.7. So Chap.45.13. the word is rendred *hire*, Mic.3.11. and our Engliſh word comes very neer to it

V. 2. *wherefore doe ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not?*] An affectionate expoſtulation, containing in it a gentle reproof, and compaſſionate complaint withall, of their folly, in being at great coſt, and taking of much pains, about the procuring of ſuch meanes, as were not able to relieve them, in their diſtreſſed condition, or to afford them ſuch contentment, as they deſired, and expected from them, chap. 30.4--7. & 57.9,10. Hoſ. 5.13.

ſpend] Heb. *weigh*, as Jer. 32.9,10. becauſe payments of money anciently were, for the moſt part, by weight, Gen. 23. 16,

money] Heb. *ſilver*; as ver. 1.

for that which is no bread] Heb. *for not bread*; as *not wood*, chap. 10.15. *bread*, for, *food*, in general, as Neh. 5.18 chap. 31. for that which can no more feed you, then thoſe huſks could the hungry Prodigal, Luk. 15.16.

your labour] *weigh out your ſilver, and your labour*; for, *weigh*, or lay out *your money*, and ſpend *your labour*: for labour cannot be weighed out, as *ſilver, or moneys*, may: ſo 2 Cor. 3.2. *I gave you to drink milk, and not ſolid meat*, for, *I gave you milk to drink, and fed you not with ſolid meat*; and the word properly ſignifies, *wearineſſome labours*, Chap. 57.10.

to that which ſatisfieth not] Or, *for that which cannot ſatisfie, or, wherewith ye cannot be ſatisfied*. Heb. for *not to be ſatiated*; or, *not unto ſatiety* (for it may be either a noun, or a verb) as Hag. 1. 6. as, *not to profit*, chap. 30.5.& 44. 10. for that *cannot profit*.

hearken diligently unto me] Heb. *hearing hear*, as chap. 6. 9. but there, in a notion of bare *hearing*; when, as we uſe to ſay, one *giveth us the hearing*, but regardeth not what we ſay; but here rather, *hearkening hearken*; implying both attention to what is ſaid, and obedience to what is thereby required. So Exod. 15.26. & 19. 5. Deut. 11.13. & 15,5. Jer. 17.24. Zach. 6.15.

and eat ye that which is good] Or, *and ye ſhall eat that which is good*; as chap. 1.19. Heb. *eat good: eat*, for, *ye ſhall eat*; as Gen. 45. 18. Chap. 36. 16. *good*; that which is both wholſome, and toothſome, alſo, as we uſe to ſay; comfortable, pleaſant and delightful: for the Hebrew word comprendeth as well the one, as the other, Gen. 3. 6. Pſal. 34.8. Prov 13.2. & 24.13 Cant. 4. 10.

and let your ſoul delight it ſelf in fatneſs.] Or, *and delight your ſelves with that which is fat: your ſoul*, for, *your ſelves*; as Jer. 6. 16. and *your heart*, for, *your ſelves*, Pſal 22.26. *let it delight it ſelf*; Heb. *it ſhall delight it ſelf*: and ſo it would be rendred; ye ſhall be both abundantly and daintily fed, even as ye your ſelves would deſire, Pſal. 37. 3,4. Job 36.11.

in

fatneſs] Or, *with fatneſs: fatneſs*, for that which is fat: fat meat, that is uſually more pleaſing to the taſt, then that that is lean; and is the chiefer part of fleſh, Neh. 8.10. So Pſal. 36.8. & 63.5. See chap. 25. 6.

V. 3. *Encline your ear*,] So Pſal. 45. 10. & 78.1. A metaphorical ſpeech, borrowed from thoſe, that either bow down, or turn the head to the one ſide, to bring the better ear; if the one be quicker of hearing then the other, to liſten to him, that ſpeaketh unto them; and is uſed here, in the ſame notion with that of *hearkening*, before, ver. 2.

and come unto me:] As before, ver. 1.

hear] *Obey*; as 1 Sam. 15.22,23. the principal matter that God requires of them, Jer. 7.22,23.

and your ſoul ſhall live:] That is, *ye ſhall live*; as, *let my ſoul live*, (that is, *let me live*) *that I may praiſe thee*, Pſal. 119.175. See before, on ver. 2. Ye ſhall not miſcarry and periſh, whether temporally, or ſpiritually, for want of ſuch ſupplies, and ſupports, as, in vain, ye ſeek for elſe where, but ſhall aſſuredly, and abundantly, be furniſhed with either from me, Pſalme 37. 3,4. Chap. 33. 16.

and I will make an everlaſting Covenant with you,] I will enter into a new gracious Covenant with you, that ſhall never be diſannulled; chap. 54. 10. Heb. *I will cut out unto them*, (a metaphor taken from that ſolemn right of cutting, or cleaving the body of ſome beaſt aſunder, at the making of ſuch covenants, Gen. 15. 9, 10, 17, 18. Jer. 34. 8, 18. or from the ſtrict and exact cutting out of articles, agreed upon, for mutual performance, by the Covenanters on either ſide: that which a word of the like notion with this importeth. See on chap. 10.22,23.) *a covenant of perpetuity*, or *eternity*; as Gen. 9. 16. chap. 24. 5. See the ſame promiſe, Chap. 61. 8.

even, the ſure mercies of David.] Or, as ſome would have the words rendred; *the ſure mercies of David* will I beſtow on you, or, I will give you *the ſure mercies of David*; becauſe the Apoſtle fociteth the place, Act. 13. 34. but it is not needful to thruſt into the text, whatſoever the Apoſtles in citing of a paſſage, or ſome ſmall parcel of a paſſage, ſhall, for the fuller explication, or fitter application of it, to the preſent purpoſe, add, or annex thereunto. Otherwiſe, it would be neceſſary to inſert ſome things, into the text, in other places likewiſe; as chap. 61.1. from Luk. 4. 18. and elſe-where; yea, and to alter a word in the text here; becauſe inſtead of *mercies* here, we have, after the Greek verſion, *holy things*; and for *mercies* here, we have, after the Greek verſion, *holy things*, there. I ſhould rather chooſe to render the words, according to *the ſure mercies of David*; for that note of ſimilitude, or correſpondency, is very frequently omitted. See on ver. 8. & chap. 54. 9.

the ſure] Or *firm*, as chap. 22.23. & 33.16. or *faithfull*; as Neh. 13.13. chap. 8. 2. and as the Apoſtle, from the Greek, the word may well ſignifie either.

mercies of David] Thoſe that God had ſometime promiſed unto David, and, by Covenant, ſolemnly engaged himſelf, to perform, and obſerve for ever, 2 Sam. 7.13-17. Pſal. 89.35-37,40. & 132.11, 12. and there want not, that ſuppoſe the beginning of that 89 Pſalm, to be here alluded unto, the Pſalm it ſelf, being commonly called, and known among the Jewiſh people, by that name, taken from the firſt word of it, (as divers books of Scripture are in like manner entituled with them) *The mercies of David*, as deemed the Penman of that holy hymn. But this ſeemes to be but a groundleſs conjecture: for neither doth the Pſalme begin with thoſe words *The mercies of David*; but, *The mercies of the Lord*: nor is Davids name prefixed before it: nor doth it appear that *David* was the Compoſer of it; but *Ethan*, rather, whoſe name it holdeth forth in its front. And howſoever it be undoubtedly true, that this paſſage hath, queſtionleſs, reſpect to the ſubject matter, and ſubſtance of that Pſalm; yea, not improbable, that it may have ſome glance at the very words and terms alſo, wherein the ſame is there delivered, ver. 1--4. 24, 28, 29, 33--37. yet becauſe I find the preciſe words here uſed, not there, but elſe-where, to wit, in the cloſe of Solomons ſolemn ſupplication, 2 Chron 6.42. concluded with theſe words, *Remember the mercies of David thy ſervant*, *wherewith ye cannot be ſatisfied*. Heb. for *not to be ſatiated*; or, *not unto ſatiety* (for it may be either a noun, or a verb) as Hag. 1. 6. as, *not to profit*, chap. 30.5. & 44. 10. for that *cannot profit*.

hearken diligently unto me] Heb. *hearing hear*, as chap. 6. 9. but there, in a notion of bare *hearing*; when, as we uſe to ſay, one *giveth us the hearing*, but regardeth not what we ſay; but here rather, *hearkening hearken*; implying both attention to what is ſaid, and obedience to what is thereby required. So Exod. 15.26. & 19. 5. Deut. 11.13. & 15,5. Jer. 17.24. Zach. 6.15.

and eat ye that which is good] Or, *and ye ſhall eat that which is good*; as chap. 1.19. Heb. *eat good: eat*, for, *ye ſhall eat*; as Gen. 45. 18. Chap. 36. 16. *good*; that which is both wholſome, and toothſome, alſo, as we uſe to ſay; comfortable, pleaſant and delightful: for the Hebrew word comprendeth as well the one, as the other, Gen. 3. 6. Pſal. 34.8. Prov 13.2. & 24.13 Cant. 4. 10.

and let your ſoul delight it ſelf in fatneſs.] Or, *and delight your ſelves with that which is fat: your ſoul*, for, *your ſelves*; as Jer. 6. 16. and *your heart*, for, *your ſelves*, Pſal 22.26. *let it delight it ſelf*; Heb. *it ſhall delight it ſelf*: and ſo it would be rendred; ye ſhall be both abundantly and daintily fed, even as ye your ſelves would deſire, Pſal. 37. 3,4. Job 36.11.

and this latter muſt goe with. Howbeit, by *David*, diverſe, both Jewiſh, and Chriſtian Commenters, underſtand the Meſſias, the ſeed promiſed to Abraham, and David; and that was to be of the *ſeed of David*, Act. 13.23. Rom. 1.3. Now, as of Chriſt it is ſaid in the Goſpel: that God would give him, *the Throne of his Father David*; and he ſhould *reign over the houſe of Jacob for ever*: ſo is he frequently mentioned and ſtyled by the name of *David*, in the writings of the Prophets, Ezek. 34.23,24. & 37.24,25. Hoſ. 3. 5. And this the rather I encline unto; becauſe, albeit, Solomon ſpake it in the other ſenſe; becauſe not of David himſelf, but of the Meſſias, a ſecond David, (as John Baptiſt, another Elias, Mat. 11. 14.) the very next words, ver. 4. (which of neceſſity muſt have relation to this clauſe) are by all ſound Interpreters underſtood. As for that learned man, that would turn off both this, and other pregnant Prophecies of the Meſſias, from Chriſt to Jeremy, he is he. even in not worth the regard: The meaning then is, *the mercies of the Meſſias*, the *David*, not laſt, but to come: the mercies before promiſed, and to be exhibited in, and by him; in whom the Covenant is made with Gods people, chap. 42.8. in whom *all Gods promiſes* are *yea*, and *amen*, 2 Cor. 1.20. but whether way we take it, the Apoſtle to good purpoſe alledgeth it, Act 13.34. for neither had Gods gracious promiſes, made to that David, nor concerning this David, taken effect, and been fulfilled, had not Chriſt been raiſed up again from the dead.

V. 4. *Behold*,] This are prophecies, and promiſes, concerning the Meſſias very commonly uſhered in. See chap. 7.14. and 42. 1. & 52.13. Jer. 23.5. & 33.15. Zach. 6.12.

I have given him for a witneſs to the people;] The words of God the Father, concerning the Meſſias, of whom the Jewiſh Doctors themſelves expound this place.

given] That is, *appointed*, or *ordained*; as Jer. 1.5. Ezek. 3.17. as Chriſt is ſaid to be *conſecrated* by God, Heb. 5.9. how beit the term of *giving*, may withall have a glance at the freeneſs of Gods mercy, in the beſtowing of Chriſt on us, chap. 9.6. Joh. 3.16.

him] Whom, but the *David*, mentioned ver. 3. See there.

for a witneſs;] That is, a witneſs of the truth of Gods promiſes chap. 43.10. 1 Cor. 1.10, Heb 3.2,5. and, (that which the Jewiſh Commenters alſo hold out to us) a teacher and reſtifier of his Will, John. 7.16,17, & 12.49,50, & 17.6. & 18.37. Hence, he is called, *Amen, the true and faithful witneſs*, Rev. 3.14.

to the people] Not to Iſrael alone. So chap. 49. 6. *I have given thee for a light to the Gentiles*,

a leader and commander to the people,] *A leader*, as the word is rendred, 2 Chron. 32. 21. or, *a Ruler*, as 1 Chron. 9.20. & 11. 2. or, *a Prince*, as Ezek. 28.2. and ſo is Chriſt termed in the New Teſtament *a leader*, Heb. 2.10. & 12.2. *a Ruler*, Mat. 2.6. from Mich 5.2. *a Prince*, Rev. 1. 5.

commander] One, whoſe commands, under pain of eternal deſtruction, each one ſtandeth bound in all things to obey, Act. 3.22, 23. 2 Theſſ. 1. 8. Heb. 5. 9.

V. 5 *Behold*,] as above, ver. 4.

thou ſhalt call a nation, that thou knoweſt not;] Or, *knewſt not*, as Pſal. 18.43. whom thou didſt not own, or regard, or look after, or take notice of in times paſt, Act. 14.16. & 17.30. So is the word of *knowing*, oft taken, Pſal. 1.6. Prov. 12.10. Mat. 7.23.

and nations that knew not thee ſhall run unto thee,] The Gentiles that never heard of thee, not were acquainted with thee, nor had any notice of thee before, Rom. 15.20. & 16,25,26. Eph. 2.11, 12. & 3.5,6. See chap 65.1. a defect of the relative, as chap. 54.1. *run unto thee*,] They ſhall with all ſpeed, and readineſs, repair unto thee, as ſoon as they hear of thee, by the miniſtery of the Goſpel, Pſal. 18.44. this running intimates, as the alacrity of the perſons called; ſo the efficacy of Chriſts call, Pſal. 119.32. Cant. 1.4.

becauſe of the Lord thy God, and for the Holy one of Iſrael; for he hath glorified thee.] Or, *for he will glorifie thee or, becauſe he hath glorified thee*: or *when he ſhall have glorified thee*; as chap. 53. 10. after thy to meer ſtate of humiliation, and thy paſſion over-paſt, that the Lord ſhall have raiſed thee up from the dead, taken thee up into the hi. heſt heavens, and placed thee at his right hand, Pſal. 110 1 3. Chap. 2.2. Joh. 12. 32. Act. 2.33,34. and 13.32, 33. and 17.18. Chap. 2.2. Joh. 12. 32. Act. 2.33,34. and 12.48. that God will reſtrain the repairing of forreign Nations, to worſhip God in his Temple at Jeruſalem, upon the report of ſuch remarkable works of deliverance, as God ſhould doe for the Jewiſh people, Pſal. 68. 28,29.

V. 6. *Seek ye the Lord, while he may be found*.] An exhortation of the Prophet directed, as ſome would have it, to the Gentiles, not yet converted, calling upon them to come in, and make the peace, while he may, while Gods gracious offers, and tenders of grace, yet continue, 2 Cor. 6.1. as others to the Jews, now under heavy preſſures, for their defections, and revolts. chap. 1. 5. I confeſs, by what followeth, that it is not to be reſtrained unto either, but extendeth unto both.

Seek ye the Lord.] So implying, that they had left him, and eſtranged themſelves from him; yea they had loſt him, and were fallen out of favour with him, by their ſinnes; and it ſtood them upon therefore, if they deſired their own ſafety and welfare, to ſeek after him, and ſeek to him, to uſe all the means that might be, to re-

gain and recover his favour again: the word signifieth, in the first place to *seek*, to make enquiry after somewhat that we are ignorant of, thing 1 2, 2 King. 22. 13. chro. 8. 19 and so God must be enquired after by us, etc we can come to know, or be acquainted with him, Psal. 14. 2. & 24. 6. & 119. 10. Act. 15. 17. & 17. 27. but that is not the *seeking* principally intended: in the second place it signifies, to *make request* for grace and favour, to come perfon offended, to *seek* them, for reconcilement again. So Psalme 34. 4. and 77. 2. & 78. 34. and so here: the next branch the with it.

while he may be found;] So Psal. 32, 6. *in a time of acceptance*, chap. 49. 8. while he offereth himself unto you in the means of grace, in the ministry of his Word, Psal. 78. 8. and 95. 7, 8. 2 Cor. 5. 20. & 6. 1, 2. Heb 3. 7. before the term of time, assigned for repentance, be expired, Gen. 6. 3. Exod. 9. 18. Jon. 3. 4. Luk. 19. 42, 44. Rev. 2. 21. before the decree goe forth. Zeph. 2. 1, 2, 3. and God grow weary of repenting, Jer. 15. 6. having born so long, that he can no longer forbear. Jer. 44. 22. and he take a solemn oath, Psal. 95. 11. that he will not be spoken with, he will not be found of you, chap. 1. 15. Jer. 7. 16. Prov. 1. 24. 28. Hos. 5. 6.

call ye upon him, while he is neer.] The same, in effect and substance, with the former, while he cometh neer unto you, in his ordinances, by his ministers and messengers, chap. 51. 5. Eph. 2. 17. while he is neer vnto in mercy, and the means and offers of mercy; not in judgment, and execution of wrath and vengeance, Mal 3. 5.

V. 7. *let the wicked forsake his way, and the unrighteous man his thoughts;*] Prayer and supplication, that it may prevail for grace and favour with God, must be backed, and seconded, with sincere repentance, testified by serious reformation, and amendment, both of heart and life, Prov. 28. 13. Dan. 4. 27. Mat. 3. 8. Mar. 1. 15. nor can there be any true turning unto God, until men turn away from their sins, 2 King. 17. 13. Jer. 18. 11. Lam. 3. 40. & 23. 8 and 3. 19. & 20. 21. & 26. 18. 20. they must leave, and lose their sins, before they can find God.

his way] *His own way*; wherein he had gone astray from God and his ways, chap. 53. 6 *without own ways*; opposed to Gods ways, chap. 58. 13. or, *his evil way, his* wicked way; as Jer. 18. 11. and 25. 5. & 26. 3. and so *his thoughts*; that is, *his own*, or, *his* unrighteous *thoughts*: *thoughts of iniquity*, as Prov. 6. 18. chap. 59. 6. and if we take it the latter way, there is a defect of the adjonct; but to be supplyed from the quality of the person whose, *way*, and *thoughts*, they are.

way] For course of life and conversation, as Psal 1. 6. and 119. 1. Jer 7 3.

the unrighteous man] Heb *man of iniquity*, or, *wronts*, or, *vexation* rather: See chap. 10. 1. So Prov. 6. 12. by the former some would have understood the profane, and ungodly: by this latter, the injurious, or, unjust, in their dealings with men: but the terms seemto be promiscuously used, and our Prophets manner is, in divers terms, for variety, and elegancy, to expresse the same thing.

his thoughts] Or, *imaginations*, or, *devices*, or, *projects*, or *contrivances*, or, *purposes*: for the word is large, Gen. 6. 5. Prov. 15. 22. & 19. 21. Ezek. 38. 11.) such as above. See chap. 59. 7. and such thoughts, and purpoles, as well as wayes, and works, are to be purged out, and repented of, Jer. 4. 14. Zach. 8. 17. Act. 8. 23. Rom. 2. 15. 16.

and let him return unto the Lord] By entring upon a new course of holy life, conformable to the Will, and Word of God, Jer. 4. 1. Zach. 1. 3. Mat. 3. 8. Act. 26. 19, 20. 1 Thess. 1. 9.

and he will have mercy upon him] Deut. 4. 27–31. & 30. 2–8. 2 Chron. 7. 14. Prov. 28. 13. Jer. 3. 12. Ezek. 18. 27, 28. and 33. 11.

and to our God] Whose nature and disposition, in this kind, we well know, having had good proof, and large experience thereof, Exod. 34. 6. Num. 14. 18. Psal, 86. 5. and 103. 8. Jon. 4. 2.

for he will abundantly pardon] Heb. *he will multiply to pardon*: as, *multiply to wealth*, Psal. 51. 2. for, wash thoroughly, over and over: and, *multiply to transgression*, Amos 4. 4. for, multiply transgressions. Of Gods propenesse to pardon, and his frequent abundant, and plentiful pardoning, see Numb. 14. 19, 20. Psal. 32. 5. and 78. 34-40. & 103. 8–11. Jer. 3. 11–12. Mic. 7. 18, 19. and a lively resemblance of it, Luk. 15. 20–24.

V. 8. *For my thoughts* are *not your thoughts*; *neither* are *your wayes my wayes*—— *saith the Lord*] These words are by divers Interpreters diversly referred and diverslyresolved. Some refer them to the requisy of reformation, both in their *thoughts* and *wayes*; ascending a reason why these are to be reformed, if they desire to be reconciled to God: to wit, because there is a great distance between Gods wayes, and theirs, his thoughts, and theirs: his thoughts, and wayes, being all holy and heavenly, theirs, wicked, and earthly; for which reason the things here below: and heir, therefore, as muft both be reformed, and raised up, if they would have any other reconcilement to him, or entercourse with him, Mat. 6 8. Col. 3. 1——5. Heb. 12. 14. Others, refer them to the Note annexed to the iquity, containing a promise of having favour, and mercy with God; and giving assurance of having the same, upon their return to him, made good: And of those that goe this way, some expound it of Gods promptnesse to pardon, and forwardnesse to receive into full favour againe: that Gods disposition, and his dealings are herein much unlike unto mens; men are commonly of rancorfull, and revengefull minds; and where they have been much wrong'd, are with much difficulty drawn to admit any motion of reconcilement, on any reasonable terms; feldome to freely, or fully reconciled, but that some inward grudge flicketh ftill in their stomachs, some remembrance of the wrong done them, ftayeth ftill in their minds; yea, that many times, though from the face, and teeth outwardly, they make shew of reconcilement, and profess to be satisfyed, yet they nourish hatred, and malice inwardly in the heart; and doe but wait, and watch, for an opportunity to d e the delinquent some shrewd turn, or other, even to mischief him, if they may. See 2 Sam. 3. 27, 30. & 13. 20, 22, 26–28. & 20. 9, 10. Psal. 55. 21 Jer. 41. 1, 2. Dan 11. 27. But with God it is not so, he is of a clean contrary disposition, he is of tender bowels, slow to wrath, loath to take vengeance, Exod 34. 6. chap. 1. 24. Lam. 3. 33. Ezek. 18. 31, 32. & 33. 11. ready to remit the greatest wrongs, such as no man almost would, or could endure to put up, Jer. 3. 1. and to receive the wrong-doers into as great grace and favour again, as ever, not retaining the least memory of ought formerly done, no more then if the same had never been, either done by them, or known to him, chap. 1. 10 15, 18. & 43. 25. Jer. 31. 34. Zach. 10. 6. Others again, expound it of Gods constancy and immutability in his purposes and proposals: Men are mutable and variable; they promise much, and perform little; what accord, and agreement they are brought unto one day, they repent many times, the same day, and the next day revoke: such they are, both in their carriage towards God, and in their courses and dealings one with an other, Psal. 78. 34, 41, 57. Jer. 34. 10, 11, 15, 16. But it is not so with God, he is a most true and faithful God, there is no mutability, or shadow of change with him: his promises are not so free, and large, but his performances are as iute, and as full, Num. 23. 19. Josh. 23. 14. 1 Sam. 15. 29. 1 King. 8. 23. Mat. 5. 18. Mar. 13. 31. Rom. 11. 29. 1 Cor. 1. 8, 9. 2 Cor. 1. 19, 20. Phil. 1. 6. 1 Thess. 5. 24. 2 Tim. 2. 13. Tit. 1. 1. Jam. 1. 17. 1 Joh. 1. 9 Rev. 15. 3. and this suiteth well with that which followeth, ver. 10, 11. But this, and the former, may well stand together, as being both included, and intended in the disparity, propounded between God and Man: and adding much ftrength to the motives before mentioned, to perswade people to come readily in unto God.

mine not yours,—neither yours mine For, *as*, or, *like yours*; and, *as*, or, *like mine*; a defect of the note of similitude. See the like, v. 3.

V. 9. *For as the heavens are higher then the earth; so are my wayes higher then your wayes and my thoughts then your thoughts.*] There is a vaft difference, between my disposition, and dealings, and yours: as there is distance between heaven and earth, my disposition and dealings, both for mercy and goodnesse, and for fimnesse and faithfulnesse, are as far above yours, as the very highest heavens are above the very center of the earth: yea, indeed far higher, for the one is, though unmeasurable, yet, finite; whereas the other, because infinite, is for greatnesse, and ampliitude, and immensity, inconceiveable. So Psal. 103. 11. 12. Ier. 31. 37. and God is far above man, in mercy and goodnesse, in truth and faithfulnesse, as in immensity of height and greatnesse, Psal. 36. 5, 6. & 57. 10, 11. & 108. 4. & 119. 89, 90. & 145. 3, 9. and there may well be some emphasis in these words, *your wayes*, and *your thoughts*, as if he had said, *yours*, even the very best of you, that either have, or would seem to have, some bowels of compassion, some tender-heartedneſs, some equanimity, impunity, and readinefs, to remit a wrong; or some fimness, or faithfulnefs, in making good what ye promise. See the like, Mat. 7. 9——11. Luk. 11. 5, 12.

For as] Or, *but as*, So the particle is rendred, chap. 30. 16. and 49. 25. and may well be here: They are not as yours; but far higher then they; the note of fimilitude is not expreſſed in the text; but is to be supplyed, and is in the other particle very frequently included. So chap. 54. 9. & 63. 5.

are higher then the earth] Heb. *are high from* or, *in regard of the earth*. So 1 Sam. 10. 24. Job. 11. 8, 9. & 35. 5. and the like in the next branch.

V. 10. *For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud*;] As these inferiour creatures, though my blessing accompanying them, doe not fail of their effect, but attain their intended end, in causing the earth to fruetifie, for the benefit and behoof of mankind, when to that purpose I am pleased to employ them, Job 37. 6, 11——13. so shall the gracious promises of mercy, and of delivery, that I make unto you, not fail, or be fruftrate, but shall certainly take place, and be assuredly effected. chapter 14. 24——27.

from heaven] From above, for all above us, goeth under the name of *heaven*, Gen 11, 6–9. 14, 17, 20. from the clouds, that are as *Gods chambers*, Psal. 104. 13. or, *store-houses*, Job 38. 22.

yet waters not thither, but watereth the earth,] Or, *till it have watered*, Heb. *but if it have watered* 1 Sam. 20. 21. *unless it have watered* as Gen 32. 26. *I will not let thee goe, but if thou bleſſe me*, or, *unleſſe thou bleſſe me*, that is, *until thou have bleſſed me*: neither know-

not rain return, untill they have done the work that God sendeth them about; who by them is said, *to water the earth*, Psalme 65. 9, 10. and 104. 13. and 147. 8. not that they then go up again, (though as the rivers are said to return again to the sea, whence they had their original, Eccl. 1. 7. so the moysture that cometh from above, being licked up by the wind, and exhaled by the Sun, doth, in procels of time, ascend up oft in vapours again, Psal. 135. 7. Ier. 10. 13. but the meaning is, that it never faileth to effect that, for which God sends it, whether it then go up again, or no: for the term used in these formes oft times implies no more. See Gen. 8. 15. Mat. 1 25. See the like form of speech, 2 Sam. 1. 22. Ch. 37. 29, 34. Jer. 23 20, and 30. 24.

maketh it bring forth and bud] Heb. *mak th it child*; as we sometime speak: for the term is properly used of *childing* women; applyed to Sion, ch. 66. 8. and it is indeed used, not of men and women only, begetting and breeding, but of other creatures also that bring forth young: of the earth, or ground, as here, more both inspecrly, and unusually: for as for that pattage in the place cited, where it is said, *Shall a land be brought forth in one day*: by *land*, is meant, not the *ground*, but a *people*.

and bud] Heb. *and maketh it bud*, or *sprout up*, Job 38. 27. Pl. 104. 14. & 147. 8. the word is rendred, sometime, *to grow*, Gen. 2. 5. 9. sometime *to spring up* ch. 44. 4. Job 5. 6. the text may well be read, *till it have watered the earth, caused it* (to wit, the earth) *to bring forth, and make it sprout up*: *made the earth to spring up*, that is, made grass, and corn, and plants to spring, or sprout out from the earth; as it is, Gen. 2. 9. Pl. 85. 11. but the same form of speech is also found, Pl. 147. 8.

that it may give seed to the sower, and bread to the eater:] Unto bread-corn, especially, hath this passage respect, because of greatest moment for the support of mans life, chap. 3. 1. ver. 2. and because there is a two-fold necessary use of such grain, for food, and for seed; the Prophet pointeth at either. See Gen. 47. 17. 19. Heb. *and gives*, or *hath given*: but the copulative is oft to ued, and so rendred, ch. 53. 2. Mal. 1. 9. Howbeit, this is not to be referred to the earth, but to the *rain*, or *snow*; as by the gender of the terms used in the origin. appeareth: they *give*, becaſe they cauſe the earth to give, what without them it could not. For when the heaven is as brass, the earth is as iron, Deut. 28 23. and God himself by them, moistening the ground, Psal. 104 13. 24. unto whom the Apostle therefore applies this pattage, 2 Cor. 9. 10.

Ver. 11. *So shall the word be that goeth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing, whereunto I sent it*] So Ezek. 12. 25.

the word] That is, my promise concerning reconcilement to my people, upon their return to me, and deliverance of them out of captivity: verse 12. So Psalm 119. 38, 41, 43, 49.

return void] As Embaſſadors, or Meſſengers, failing of that they were sent about; or miſſing that they went for, Genesis 32. 3, 6. 2 King. 18. 14. 17, 37 Chap. 30. 4, 5. and 37. 7. Jer. 14. 3.

Ver. 12. *For ye shall go out with joy, and be led forth with peace*:] From Babylon the place of your captivity, a type of many ſpiritual thraldome under ſin and Satan; as Chapter 52. 11.

with joy] Ch. 35. 10. & 51. 11.

let forth] Or, *led along*: So the word rather importeth, Psalm 46. 14, 15. where it is uſed of conveying, and conducting, in State: and it ſeems to have relation to the conduct of Gods people, by the pillar of cloud from Egypt to Canaan, Exodus 13. 21, 22.

with peace] Or, *in peace*; that is quietly and peaceably. See ch 52. 12, Exod 11. 7. or, *in safety* ſo is the word, *peace*, oft uſed See ch. 54. 13. ſafely under Gods protection, ch. 52. 12. & 58. 8. Exod. 14. 19, 20. Pſ 78. 53.

the mountains, and the hills shall break forth before you into singing] So great ſhall your joy be, and the expreſſions of it, by ſinging and ſhouting, do loud and ſo plentiful that the very ſenſleſs creatures ſhall ſeem to be ſenſible of it, and affected with it, when the mountains and hills, on every ſide founding therewith, return echo's of it, as if they rejoyced joyntly with you, and praiſed God together with you. for it. For the cauſe do theſe, and the like forms ſeem to allude, Pſalm 98. 7, 8. Ch 35. 1. & 44. 22. and 49. 13.

and all the trees of the field shall clap their hands] Heb. *applaud with the hands*, as Ezek. 25. 6. or, with *the palm* of the hand; as the word properly ſignifieth, uſed both here, and Pſ 96. 12. where the ſame geſture is attributed to theſe bods: the trees of the foreſt being gently ſhaken with the wind that ye ſhall have to refreſh you by the way, ſhall by making a pleaſant-noiſe, and entertwining their twigs and branches, as their hands and arms, one with another, ſeem to applaud you, and your joy, as you go. See Pſalm 76. 11, 12.

V. 13. *Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle-tree*] That this paſſage hath, in the firſt place, a reference to the Jewsreturn from the Babylonian captivity, as well as those, ver. 12. to me ſeem'eth undeniable, and the beſt Interpreters acknowledge it. Some underſtand it, of the accommodation of them in their way ha neward, when they were to paſs thorow waſte Wilderneſſes: and ſo it ſhould be the ſame with that, Chap 41. 19. Others, rather conceive it meant of their land and country, that they were to return unto. For where as alluranee was given them, of a quiet diſmiſſion from the place of their captivity, and a fate conduct unto their own country again, ver. 12 their minds might be too bled, when they began to think, what there would be to entertain them with at their arrival there; conſidering that they ſhould find their land, moſt of it having l en waſte, and enjoyed, not a ſeventh years, but a ſeventy years, ſabbath, Lev. 26. 34, 35, 43. over-grown with buſhes, and thornes, and briers, and brambles, Chap 7 24. and the Prophet therefore, from God, telleth them, that inſtead of ſuch trash as the face of their land was then over ſpread with, it ſhould, upon their return, be furniſhed with ſuch plants and trees, as ſhould be, not uſeful only, but beautiful, and delightful alſo: and ſo the paſſage is parallel to that Chap. 4. 2. and that Chap 35. 1, 2. So the mean ng is, that the face and ſtate, of their Land and ſtate, ſhould be ſtrangely altered for better. See the like in, another notion, Chap. 60. 17. Now this is commonly expounded of, and applied unto, that gracious and bleſſed change, that ſhould be wrought upon, and appear in, thoſe perſons and people, that ſhould, by the miniſtery of the Word, be converted unto God; being now ſo ſtrangely altered, and changed, 2 Cor. 5. 17. that as they are elſe-where ſaid, to be thereby transformed, out of ſerpents and wild-beaſts, into mild and tame creatures, ch. 11. 6. 8. to here out of ſuch thorny, and prickly ſtuffs and buſhes, as wicked men for their harmfull, and miſchievous minds and courſes, are in Scripture commonly compared unto, 2 Sam. 23. 6. Mic. 7. 4. into ſuch plants and trees, as are both pleaſant and uſefull, chap. 61. 3. or, as others, that thoſe vices and corruptions, that their hearts and minds were formerly over-grown with, as with brambles and briers, Heb 6. 8. ſhould be ſtubbed up, and rooted out, for ever. And that the graces of Gods Spirit there implanted in the room of them. But the grounds of, and moſt judicious Interpreters, deem it over curious to deſcend unto, and reſtrain the paſſage to theſe particulars: they conceive the flouriſhing eſtate of the Church of God, in general, hereby to be intimated, as abounding in ſpiritual graces and comforts; thoſe at ſome times alſo accompanied and dignified with a remarkable deliverance, proſperous ſucceſſes, countenance of Potentats, peace, plenty, and the like temporal bleſſings, Act. 9 31.

thorn] See of this, ch. 7. 19.

brier] The word *ſepad*, here uſed, is no where elſe found; the Jewiſh Criticks leave us here in the briers; one while telling us, it is a *kind of thorn*, another while, that it is a *kind of bryer*, or *bramble* no more: The ancient Greek tranſlation it, *cnaor*, an heard deſcribed by Dioſcorides, 3. c. 127. & Pliny, l. 21. c. 10. and is ſuppoſed by ſome, to be a kind of *Mullen*; the old Latine, *a Nettle*. Some of our Criticks would have it ſignifie not any ſhrub, or herb, one or other, but a thorny ground, a place over grown with thorns, as compounded of *ſir*, that ſignifies a *thorn*; and the verb *xapad*, or *raphad*, that ſignifies, *to ſhrew*, or *pave*, (whereof ſee on Chap. 54. 11.) but the oppoſition of plant to plant, here; not of ground to ground, as Chap. 35. 2. ſheweth it rather to denote ſome particular buſh or thubtand the name of a thorn found in it, ſeems to imply one of a thorny kind: To which purpoſe, ſome late Interpreters, conceiving the word rather to be made up of *ſir*, a *thorn*; and *piſ*, that ſignifies *harm*, or *miſchief*, Iob 31. 29. Prov. 24. 22, as you would ſay, *an harmfull*, or *miſchievous thorn*, do render it, *paliurus*, a ſhrub; of note, for ſharp and thorny prickles: Of which, Dioſcorides, l. 1. c. 106. and Virgil, *eclog*. 5. our verſion gives it a *brier*, but another word, is by that term elſe-where uſual'y rendred, Chap 5. 6. & 7. 23, 25. Mic. 7. 4.

and it shall be to the Lord for a name: Or, *as* ſome render it; *and this ſhall be to the Lord for a name*. This deliverance of his People and reſtitution of his Church, and the ſtate thereof, ſhall be a means of bringing much glory to God, Chap. 44. 11. & 60. 21. & 61. 3. for they ſeem to ſwerve from the genuine ſenſe of the words, that would have it underſtood of the acknowledgment of God, for their Soveraign Lord, by bearing his name, as children do of their parents, ſervants of their maſters, wives of their husbands. Genesis 48. 16. Chapter 4. 1. and 63. 19. *name*, for name, renown and honour, Gen. 11. 4. Num. 16. 2. Chap. 63. 12. See Chapter 56. 5.

for an everlasting sign] An everlaſting monument, and memorial of Gods gracious goodneſs to his people. A *ſign* of *perpetuity*, or *eternity*, that is, a *ſign*, to endure *for ever*: as Exod 31. 17. *as a name of eternity*, or, *an everlaſting name*, ch. 63 12. That which ſome ſuppoſe to have an eye unto ſuch ſtones, or pillars, as men uſe to erect for boundaries, or land marks, with their names thereon engraven, in lands eſpecially, either newly purchaſed, or recovered from ſome adverſary that had before held, and with-held them. But I ſhould rather conceive it to allude to ſuch tropheys, as are wont to be erected, in memory of ſome great victory, or extraordinary atchievement, ſuch as (ſome think) Jeroveam erected by Moſes, upon the diſcomfiture of Amelek, and Gods ſpeech thereupon, with tho'e words (as ſome think) Jeroveam oft. Exod. 17. 15, 16. words (as ſome think) Jeroveam oft. Exod. 17. 15, 16. words (as ſome think) Jeroveam oft. Exod. 17. 15, 16. As for what Popiſh Writers here prate of the ſign of the croſs, is ridiculous.

that shall not be cut off: Or, *that is not apt to be cut off*, that is, applyed

applyed to the memorial,and the matter thereby to be remembred, that shall never be forgotten,Jer.50. 5. or that it may never be forgotten,but abide still in mens mindes and mouths.See Jer.7.28. But the text may as well be rendred,that *it shall not be cut off:* and so relating to that which is by the sign obsigned, the meaning will be, that this act of God, in delivering and restoring his Church, shall be,as an everlasting honour to God;so for a sign to his Church, that it shall never be forsaken by God, no more then that act of his forgotten by his people. It shall stand firm and fast for ever, under Gods powerful support and protection, never to be cut off, or cast off,again,ch.48.19.& 54.9,10.Jer.31.31-37.& 32.40.&33.25, 26.a defect either of the pronoun relative,as ver.5.or of the finitive particle, as ch.41. 7.

CHAP. LVI.

Vers. 1. **T**Hus *saith the Lord*] This whole Chapter, (the four last verses onely excepted)seemeth to belong to the foregoing Sermon, and to be the conclusion of it:wherein God admonisheth his people to do that,whereby they may obtain a part in the favours and mercies beforementioned,Ch.55. and retain it, when they have them: withall,comforting the religious Eunuch against want of issue,and the Proselytes of other people, (the number of whom he promiseth to encrease) with promise of an equal interest with his ancient people, in all the priviledges of his house, the Church.

keep ye judgment, and do justice]Or,as some render it, *Observe equity*,(as the word *judgment* is oft used for *moderation*, opposed to strictness, and rigour of justice, Ps.35.9 & 112.5.Jer.10.24.& 46. 28.Mat.23.23.)*and deal justly,to to do justice*,is ordinary used for to carry a mans self uprightly, and faithfully, in his dealings with others,Psal.15.2.chap.64.5.1 John 3.7,10. *Judgment,and Justice*, are frequently joyned together; which when they are attributed to publike persons,seem to design,the one, the due and equal hearing,and deciding of causes, that come before them; the other, the causing of justice to be executed, for the righting of the wronged, and punishing of the wrong-doer,2 Sam.8.15.1 Chr.18.14.Psalm 99.4.Jer.33.15. when to private men, the one seems to impo e equitable carriage,free from rigour, and extremity,mixt with mercy and moderation, in exacting their own from others; the other, a just and faithful dealing,in, and about those things that they owe unto others,or are employed about,or entrusted with,by others,Ge. 18.19.Pl.106.3.Ezek. 18. 5. the exercise of these Offices,God requires here of them,as fruits of true faith, and sincere repentance. So ch.1.16.Dan.4.27.Mic.6.8. Zach.8.16,17.Mat.3.8.Act.26.20. Gal.5.6.Tit.3.8.

for my salvation is ner to come] Which none must look to partake in,unless they be thus qualified.So Ps.85.9.ch.46.13.& 51.5.Mat. 3.2.Mar.1.15. Con.6.9,10.Eph. 5.5.

my righteousness to be revealed] My righteousness, which I shall manifest,as by my faithful performance of my promises to my people,so by just vengeance inflicted upon their oppressours,ch.1.27.& 51.5.

Ver. 2. *Blessed is the man that doth this*] So Psalm 106. 3. *Blessed are they that observe judgment*, and each one, *that doth Justice.*

and the Son of man that layeth hold on it]Or, that *holdeth it fast.* So ver. 4. Ier.8.5. that keepeth close to it,that practiseth it constantly;not by fits and starts, but *at all times*,Psal.106.3.*Son of man*, the same with *man* before;as Job 25.6. and a defect of the relative in either branch,as ch.45.5,13.

that keepeth the Sabbath from polluting it] *That so observeth the Sabbath*(Exod.31.13,14,16.)*that he pollutes it not* : for that is the meaning of that phrase. See the like,Psal.69.23. Chap 33.15.Hos. 4.6.So ver.4. The observation of the Sabbath, put here for the whole exercise of religion and piety,as Lev.19 3. Jer.17.21,22. to be joyned unto, and go along with the practice of those other duties, before required, ver.1.Amos 5.24. and that here the rather put for the rest; because that might be observed in forrein parts, during the time of their captivity, whereas many other parts of Gods religious Worship, being confined to the Temple at Jerusalem, could not,Deut.12.11-14.

pollute it] Or,*profane it*:by spending it,or any part of it,save in case of necessity, in any profane employment, Exod.31.14.Neh. 13.17,18.Jer.17.21,22.24.

and keep his hand from doing any evill]Or,*that it do not any evill*, to wit,*to his neighbour*, as it is more fully expressed, Psal.15.3. So Zach.8.17.Heb.*all,for any*,as Ezek.18.13. that is as well careful to walk uprightly among men, as to carry himself religiously toward God,Act.10 35.Jam.1.27. and to abstain as well from wronging his Neighbour,as from profaning Gods Sabbath.See ch.1.13,15,& 58.3-5,13.Amos 5.21,24.

V.3.*Neither let the son of the stranger, that hath joyned himself to the Lord, speak*, saying, *The Lord hath utterly separated me from his people*] Let no man think himself excluded from partaking in the gracious promises of God,before propounded,Chap. 55.1,2,13. in regard of his birth and generation, because he is of another nation,and no nat ve Jew, Gal.2.15. for Gods offers of grace, are propounded to all , without distinction of nation,be they Jews, or Gentiles, that shall sincerely come in unto God , and embrace his service, Act.10.34,35.Rom.1.10,11.& 3.29,30.&10.12.1 Cor.12. 13.Gal.3.28. Col.3.11.

the son of the stranger] That is,*the stranger born*,or by descent.See ver.6.But to he speaketh the rather, in regard of that law,whereby the issue of some people,were for divers descents secluded,from admission into the congregation of Israel,Deut.23.3,7,8.whereunto the Jewish Commenters further add, that he makes mention of *the strangers son*, because he had no inheritance in the land, of the Eunuch, because though he were a Jew, yet he had no issue to inherit : But God here intimateth, that those laws that made such distinction between the native Jew,and the stranger,should under the Messias be repealed; the partition wall being then removed, that severed Jew, and Gentile, the one from the other, as the veil was from the top to the bottome rent in twain,at his death,Mat.27. 51.Eph.2.11-16.and in the Prophecy of Ezekiel,provision is made for the stranger, also, and his issue, that had joyned himself unto Gods people, to inherit also among them,Ezek.47.22,23. a type of their joynt portion in the heavenly inheritance, Ephesians 3.6.

that hath joyned himself] Heb. *that is joyned*, as it is rendred, Chapter 14. 1. where the same thing is mentioned ; but these passives have oft a reciprocal notion. See Chapter 5, 8. and so Jeremiah 50. 5. *let us joyn our selves to the Lord.* See further, v.6.

utterly separated] Heb. *separating separated.*

neither let the Eunuch say, I am *a dry tree*] Barren, and without possibility of issue : which might peradventure run in the minds of such, as if therefore they should seem to be without the verge of Gods benediction , because fecundity was promised,and esteemed,as a blessing,Exod.23.26.Deuteronomy 28.4,11.Pl.128, 1,3.

Eunuch] Of the term, see on ch.39 7.

a dry tree] Or,*a sear tree*,Luk,23.31.

V.4. *For thus saith the Lord unto the Eunuchs, that keep my Sabbaths, and choose the thing that please me, and take hold of my covenant*] That are careful, as well in other things, generally to please me,and approve themselves unto me : and to keep covenants with me,as in the observation of my day,1 King.8.23.Pla.132.12.Col. 1.10.

thus saith the Lord] This rather doth the Prophet here prefix,*thus saith the Lord*;because it might seem to cross the Law given by Moses,before-mentioned. So the Apostle, 1 Cor.7.10.*not I, but the Lord.*

unto the Eunuchs]Or,*concerning* them as the particle is rendred, ch.23.5.for Gods speech here related, is not directed to them, but delivered as concerning them.

choose] Not take them up upon some fudden motion,or from example barely, or tradition, or for some base respects, and sinister ends,as Est.8.17.but after serious and mature deliberation, upon due consideration,out of judgment rightly enformed, and affection thereon grounded,do by a free election,betake themselves to them. See v.6.So David,*I have chosen the way of truth*,Psal.119.30.a term very significant.

those things that please me]So ch.38.3. Joh.8.29.1 Thef.4.1.Heb. 13.16.1 Joh.3.22.

take hold of my covenant]Or,*hold fast my covenant*;as v.2.Pl.103. 18.

V. 5. *Even, unto them will I give in mine house, and within my walls, a place*]By the Law of Moses, none,so maimed,and dismembred,might be admitted into the Priestly function, so as to execute any service within the vail of the Tabernacle, or the walls of the Temple, Levit.21.20,23.Deut.23.1. but no such bodily maim, or defect, should hinder any true believer, any sincere and faithful soul, from having a part in the spiritual Priesthood,1 Per.2.9.Rev. 1.6.and 20 6.and a place in Gods house, the Church, 1 Timothy 3.15.

Even] Heb. *And*.as ch.1.6.& 40.30.

within my walls] The walls of Jerusalem, as some , Psalm 122.7.a type of the Church : but I suppose rather, of the Temple ; of which, verse 7. and from which, some were excluded though not shut out of the city. See Lev.21.22,23.Lam.1.10.& 2.1.28.

a place]Heb.*hand*: as Chap.57.8.Deut.23.12.

and a name better then that of sons, and of daughters] Mens names are faid to be continued in their issue male especially, and so faid confequently in such as wanted issue, Numbers 27.4 2 Sam.18.18. and a numerous issue is deemed no small honour, Psal.127.4,5.& 128.3.Prov.17.6.God therefore promiseth here,to supply and make good the want of issue, and of whatsoever, either honour here, or memorial hereafter, might from it, have accrewed unto them, by bestowing upon them, matter of far greater honour, and more durable; even such as should continue unto all eternity : that which should abundantly recompense, and much more then countervail that defect.

a name]What this *name* should be, many debate much,and some would have it to be the name of *Gods people*, Hos.1. 22. some of *Gods servants*, Chap.44. 1,2. some, of *Gods Priests and Ministers*, chap.61. 6. some of *Gods sons, and heires*, Joh.1.12.Rom.8.16, 17.2 Cor.6.18.Eph.3,6.1 Joh.3.1.But this is not unlike the dispute about

about the name faid to be given unto Christ, Phil.2.9. but as *name* there,doth not import any one particular title, but is put for power and authority; as Act.3.16.& 4.2. so by *name*,is not any such particular ftyle here meant, but such honour and dignity, as should far surpasse that, which illue was able to afford, both for eminency, and for continuance. See Chapter 55. 15. and 66. 15. Howbeit, what Popish Writers hence gather for the merit of single life, above the married state , expounding the place of voluntary Eunuchs ; from Matthew 19.12,13.is groundless, and frivolous.

better then that of sons, and daughters]Heb.*good from,or before,sons and daughters*as Prov.22.1.Eccl.7.1. that is, *better then* the name of *sons,and daughters*:the word *name* fupplyed from that before-going,as Dan.4.33.

I will give them an everlasting name]Heb.*I will give him*(that is, each one of them, as ch. 26. 19.) *a name of eternity*, as Chapter 63.12.

that shall not be cut off] As that by issue continued,(it failing oft) is,1 King.14.10.2 King.10.11.Pfa.21.10.& 109.13.See ch.48.18. & 55.13.Rev.3.12.

Ver. 6. *Also the sons of the stranger that joyneth himself to the Lord to serve him*] Heb. *And the sons of the Strangers, that shall be joyned to the Lord, to serve him.* Which fome render,*And as for the strangers*, becaufe the nominative case feems to be put absolutely.

the sons of the stranger] That is, such as are strangers by descent. See ch. 2. 6.

joyneth himself] Heb.*are joyned*;as it should be rendred, *that joyn themselves.* See v. 4.

to serve the Lord] The end of this joyning himself to him more fully,then before,ver.4.here expressed; fo it is faid of the prodigal, that he joyned himself to one, that kept a farm, not as a partner, but with an eye as a fervant to him, Luk.15. 15. and fo the words with him,chap.64.5 and of the words here following are. Howbeit, the term here ufed, would rather be rendred, *to minister unto him*, it being ordinarily applyed to the Priestly function, Deut.10. 6.8. and it is faid here, not as of the Levites, *to minister unto Aaron*,Num.18.2,4.but as of the Priests,*to minister unto the Lord*, Deut.21. 5. thereby intimating, that they should be admitted,unto the sacred administration,to minister, not as Levites only , but as Priests.See ch.61.6. whereas all ftrangers, all, that were out of that one tribe , whether Israelites , or forraigners, were before excluded from either, Numb. 3. 38. and 18. 4.

to love the name of the Lord, to be his servants] That is, out of love to the Lord, to be his fervants.So Deut.10.12.*to love him,and to serve him*;that is,out of love to serve him: that was before closely intimated in the term of *choosing*,ver.4.See the like fyntax,v.10. *the name of the Lord*]For,*the Lord himself*:as Pfal.116.4,17.Prov. 18. 10.

every one that keepeth the Sabbath from polluting it,and taketh hold of my covenant] See on ver. 2.*every* ftranger,that fo doth; for of them ftill he here fpeaks : and he mentioneth the observation of the Sabbath more fpecially as the Jewish Doctors, fome of them, would have it, becaufe that was appointed by God, in more fpecial manner, to be a folemn fign between God and his people,to fignifie,and obfign his fanctifying of them,Exod.31.16,17.Ezek.20.20. and being in Covenant with them,'Exo.31.16,17.Eze.20.20.fome other to diftinguifh between ftranger and ftranger , and to fhew what manner of ftranger it was, that he here intended:for among the Jews,fay they, there were two forts of *ftrangers*; one fort, that obferved the commandements given unto Adam, and Noah, but went no further: another, that were circumcifed alfo, and obferved the rites delivered by Moses; among which, the Sabbath, Exodus 16. 23. and of thefe, fay they, it appeareth , that he fpeaketh, by mention made of the Sabbath. But this diftinction, we find no ground for, in Scripture; and places are much wronged, to wring this conceit out of them: the Sabbath being the time for a part for Gods conftant folemn fervice, Lev. 23.3. is put for the whole fervice of God,performed ordinarily on that day. So Levit. 26. 3.

V.7.*Even, them will I bring unto my holy mountain*] Heb. *And I will bring them*(but,*Even them*,as ver.5. or,*Them, I fay*:as Ch.49.6.) *unto my mountain of holineffe*; as Pf.15.1.to Mount Sion, on which the Temple was fituate,a type of the Church,ch.2.2.& 11.9.Ezek. 20.40.

and will make them joyfull in mine house of prayer] I will cause them to ferve me there, with alacrity, and chearefulnefs of fpirit, Deut.16.14,15. for the manifold bleffings,wherewith I have bleffed them, and for the fpiritual comforts, that by their communion with me, in my facred ordinances, I fhall there impart unto them, Pf.36.8.& 42.4.& 43.3,4.& 63.5.& 84 4,10.

house of prayer] The Temple , in which , and towards which , as Gods palace , and peculiar place of his refidence, they were wont to pray, being at Gods command, built, fanctified,and fet apart for that purpofe, 2 Sam.7.13.1 King.8.19,28-30. 33,35.& 9.3.

their burnt offerings and their sacrifices, fhall be *accepted upon mine altar*]Heb.fhall be *to acceptance upon mine altar*. So Exod.28. 38.Levit.22.21.Pfal.19.14.and fo the contrary, Levit.20.21. Jer. 6.20.Howbeit, there feems to be here, a defective form of fpeech, thus to be fupplyed, *their burnt offerings*(of which word, fee on Ch. 1.11.)fhall *unto acceptance*,or *with acceptance*, go up *upon mine altar*: or they fhall be *accepted*, being offered *upon mine altar* : as it is more fully, ch.60.7.See of the like,chap.38.17,21. A type of thofe their fpiritual facrifices, of themfelves, or their fervice, their prayers,their praifes,their beneficence, Pfal 50.23.& 69.30.31.& 141. 2.Romanes 12.1.2 Cor. 8 5.Phil.2.17.& 4.18. that fhould be accepted, Pfalm 51.17,19. Mal.1.11. & 3.4.Rom.15.16.Heb.13.16. being offered upon the true altar,that fanctifieth every oblation,on it offered,the Lord Jefus,Mat,23.19.Heb.13.10,15.Rev.8.3,4.Jer: 33. 18.

for mine house fhall be called the houfe of prayer]Mat. 21.13.Mar. 11.17.Luk. 19. 46. *fhall be called*, that is,*fhall fo be*,and *be fo accounted*as ch.54.5. Mat.5.9.

for all people]Heb. *all peoples* : as Pfalm.117.1. fo rendred alfo Rom.15.11.not for Jews only,but for other nations alfo, without exception,or exclufion of any, Rom. 10. 12,13. See 1 Kings 8. 41-43.

V.8. *The Lord God which gathereth the out casts of Israel, faith*] Heb.*The faying*(as ch.1.24.)*of the Lord God that gathereth together: the out-casts of Israel:* as it is well rendred,Pf.147.2.See Ch.11.12.

Yet will I gather others to him, besides those that are gathered together]Heb.*Yet*, or *Furthermore*,(as ch.8.5. Jer, (dividing it)*I will further gather together more upon him*,(as alluding to an heap,which to raife higher,materials are laid one upon another)or, *to him*,(fo is the particle ufed, Pfal.16.2.& 23.2.chap.22.15.& 53.1.)*unto*, or *above*,as Job 23.2. *my ftroke is above my groaning this gathered together*; that is, over and above, or befides thofe, that I fhall at firft gather together. This, a learned Writer of great note,would have meant of the fecond gathering of fome by Nehemy, after the firft by Ezra, Ezr.2.1,2.Neh.7.7. but we read not of any remarkable number gathered together by Nehemy,who was not that very enumber gathered together by Ezra, and fettling of ployed, but about repairing the city, and reforming, and fettling of the State, with thofe, whom he found there. The courfe of the context rather carrieth to thofe forraigners , and ftrangers, before fpoken of, ver.6,7.who were alfo to be gathered,and brought in to Gods people, and added unto his folk, the Church, Joh.10.16.& 11.32.Act.1.41,47.& 11.24.And fo not ours alone, but the Jewish Commenters alfo, expound it; only one telleth us of an expofition of his fathers , which yet he doth not expreffe any allowante of, that this verfe, fhould be underftood of Gog, and Magog ; of whom,Ezek.39.1,6,17.unto whom, he would alfo apply the paffage enfuing,v.9.reading the text,*I will gather together against him*, &c. But the former paffages control this expofition; and the enfuing words feem to be part of another Prophecy.

V.9. *All ye beasts of the field, come to devour, yea all ye beasts in the forest*] Divers Expofitors annex the enfuing part of this Chapter to the former; making, fome of them, this the coherence, That the Prophet,from the conclusion of the godly party,in the former ter,to the former; making, fome of them, this the coherence, That part, doth in this latter part, proceed unto the reprehenfion of the wicked,and ungodly party among them. Other of them, that this is fubjoyned unto the promifes before-going, to fhew that yet before they fhould be fulfilled,very fearful and fad matters fhould befall the Jewifh State : which by the Romanes they conceive to have been done, in the deftruction of Jerufalem , Dan. 9. 26,27. and Matthew 23. 38. and 24.15——22. Luke 19. 43, 44. and 21. 20——24. But the moft, and beft, herein agree, that at thefe words beginneth a new Sermon, or Prophecy: and that the four laft verfes of this Chapter fhould go joyntly, in one, with the next.

All ye beasts of the field] Heb. *Every beast* ? and fo in the next branch: but taken collectively; as Chap. 43.20.Ezek.31.6,13.and 34.5,8. The Prophet maketh entrance into the enfuing Prophecy, with a folemn proclamation, wherein ravenous beafts of all forts are called upon to come in to devour, and make havock of Gods own flock , of his own people ; and by fuch kind of creatures are here defigned, as fome would have it, the Romanes, but, as moft here defigned, as fome would have it, the Romanes, but, as moft rather, the Chaldeans,together with the Syrians, Affyrians, Moabites, Ammonites, Edomites, and other people, that joyned with the Babylonians, and ferved under the King of Babylon, in his expedition againft the Jews,2 King. 24.2.Pfal. 137.7.Jer.1.15,16.See the like,Jer.12.9.

come to devour]Heb.*to eat*:as alfo, Jer.12.9.The adverfaries of Gods people fo defcribed, as alfo, Pfal. 80. 13. are incited to do with them,as fuch creatures are wont to do, with fuch as they prey upon. Howbeit , fome conceive , that the beafts themfelves are called to devour their flain, as intimating what havock would be made of them, and what fhould become of their corpfes, (that which, in likely hood, alfo befell many of them)after they were dead,Pfal.79.2.Jer.7.33.& 34.20. See the like, Ezek.39.17.20. where the ravenous birds, and beafts are invited, as to a feaft, to eat, unto their fill, at Gods table,on the carcafes of horfe,and men; as alfo, Rev.19.17, 18. and I fuppofe there may well, in this paffage, be fome allufion thereunto; but take the former to be the genuine fenfe of the place; the rather, for the reafon of this call, and invitement, rendred,ver.9,10.to wit, the defect,and neglect,blindneffe, and fleepineffe of their fhepherds, that which is wont to give opportunity to wolves, and wild beafts, not to prey upon dead carcafes,

cales, but to break in upon, and worry the flock. See Ezek. 34. 2--8.

all ye beaſts of the foreſt] *Beaſts in the foreſt*, for *beaſts of the foreſt*: the uſual receptacle, and harbour of ſuch ravenous creatures, Pſ.50. 10.& 80.13.2 King.2.24.Jer.5.6.So *mountains in Gilboa*, for *mountains of Gilboa*, 2 Sam.1.21. and, *the Prince in thy people*, for *the Prince of thy people*, Act.23.5.

V. 10. *His watchmen* are *blind; they are all ignorant*]Or, *Their watchmen* are *blind*(becauſe he ſpeaketh of his people; as ch.5.25.) *they have no knowledg any of them*. Heb. *they know not*. So Pſ. 14.4.& 82.5.Chap.1.3.& 44.18. Their Prieſts, and pretended Prophets, or their Rulers, as well Civil, as Eccleſiaſtical,(for under the name of *watchmen*, both may well go, though theſe eſpecially ſeem here intended)that ſhould watch, and look out, to diſcover any evil, or enemy, approaching, to give warning of it, both to People and State, Chap.62.6.Jer.6.17.& 33.2.7.are ſtark blind,utterly void of any ſound knowledg, or ability to diſcern, Chap.42. 19.Hoſ.4.6.and any enemy therefore may ſafely and eaſily break in upon either,without any notice taken of their approaches,or oppoſition made againſt them. Some underſtand this of the Scribes, and Phariſees,in our Saviour Chriſts time, taxed by him, in his preachings under the name of *blind guides*, Mat.15.14.& 23.15,16,24. & unto them it may be well applyed; but ſeemeth to be of a far larger extent,and to intend other times.

they are all dumb dogs, they cannot bark] That which is principally required of a *watchman*, is to ſee,and look about him:that which of a *dog*, ſet to keep the houſe, or the flock, is to give warning, by barking,of the reproach of the thief, or any ſtranger unto the one, of the Woolf,or any ravenous beaſt to the other, Job 30.1.watchfulneſs is required in either: and in thoſe,conſequently here reſembled by either, Matthew. 24. 41-45. Mark 13. 33——37. Luke 12. 36-42. whereas they were blind, dumb, drowſie, and drunk, for ſo the words enſuing intimate. So the Princes are revelling, when Babylon is taken,Ch.21.5.Dan.5.1-4,30. and the ſhepherds are ſlumbering,when Niniveh is ſurpriſed.Nah. 3.18.

bark] By reproving the people for their ſins, Chapter 58.1. and forewarning them of ſuch evils, as would befall them for the ſame, unleſs prevented by repentance, Ezekiel 18.19. and it is not unuſual in Scripture,to ſay,that men *cannot* do thoſe things,which they have no mind, or will, to do.So ver.11.Gen.44.22,26.Jerem. 13.23.

ſleeping] So the moſt: Yet ſome, *dreaming*; ſome, *talking in their ſleep*: ſome, *ſnorting*: ſome, *doting*, from an Arabick term,that by change of a letter ſo ſignifies: the old Latine, *ſeeing vain things*: which ſome impute to a miſtake of *hozim*,for *chozim*,or *hhozim*,that ſignifies *ſeeing*.A late Interpreter of ſpecial note,*ſerving the time*, but of that his verſion, ſo diſcrepant from the reſt, no ground is, by him, given; nor am I able to conceive what it ſhould be.

lying down,loving to ſlumber] That is, lying down of purpoſe to take their eaſe,and repoſe themſelves, as the only thing, that they deſired,took delight in,and had never enough of.Prov.6.9,10.&24. 33.Amos 6.4.See the like form of ſpeech,v.6.So Nah.3.18.*Thy ſhepherds ſlumber*.

V.11.*Yea,they* are *greedy dogs*, which *can never have enough*] To their ſluggiſhneſs, and love of their eaſe, is added their greedineſs, and their inſatiable covetouſneſs, an uſual concomitant of the former, with the moſt, requiring means to maintain them, in an idle and looſe courſe of life.

yea, they are *greedy dogs*] Or, *And theſe dogs*, or *Theſe dogs alſo* are *very greedy*. Heb. *ſtrong of ſoul*, or, *of appetite*, as *a man*, or *owner of ſoul*,that is,*of appetite*,for one of greedy appetite,Prov. 23.2.

which *can never have enough*] Or, *they can never have enough*. Heb.*they know not to be ſatisfied*: Our margent renders it, as if it were a verb of the infinitive mood, which ſome of the Jewiſh Maſters alſo, but doubtingly, deliver. Or,rather,*they know not ſatiety*: for the word ſeems to be a noun, in that notion frequently found, Ruth 2.18.ch.23.18.& 55.2.Ezek.16.28.& 39.19 Hag.1.6.as Ch. 59.8.*they know not the way of peace*: that is, they know not how to walk,or carry themſelves peaceably:they cannot do it,becauſe they have no mind thereunto. See verſe. 6. of ſome ſuch like dogs, David, Pſalm 59.6, 14,15. the greedineſs here ſpoken of,is not of meat,or drink,(though in following their voluptuous courſes of riot and exceſs,they were that way alſo inſatiable, ver. 12.) but of moneys, and means,to maintain that withall, Eccl. 5. 10. and 10.19.

and they are *ſhepherds* that *cannot underſtand*] Or, *and ſuch ſhepherds they* are, as *have no underſtanding*; a defect of the relative, as ver.2.Heb *know not to underſtand*; as Jer. 6.15.& 8.12. *they know not to bluſh*, and *they know not to do right*; Amos 3.10. though ſome render it; *they know not to teach*, as if it were to make to *underſtand*, to inſtruct:and ſo the word is uſed,Dan.10.14.See alſo chap. 28.19.but is more frequently taken in the former ſenſe, 1 King.3. 9.Prov 1.2,6.& 14.8. Some would here diſtinguiſh between the *dogs*, and the *ſhepherds*, as if the one were the inferiour officers; the other, the ſuperiour governours: But the ſame parties ſeem to be, in either appellation,intended; as before, ver.10.they have no underſtanding to foreſee,and conceive, what the iſſue of things will be,Jer.6.14.so the Jewiſh Commenters.Or,they have no skill to order the flock aright: a matter of much moment, and in ſpecial manner,required in a ſhepherd,Jer.3.15.

they all look to their own way, every one to his gain, from his quarter] This clauſe ſheweth more plainly, what greedineſs was meant before;to wit, greedineſs of gain, Prov.15.27.and 31. 15, 16.

look to their own way] See Chap.53.6.they are all for themſelves, without any regard to,or care of,the flock,and its welfare, Jer.22. 17.Ezek.34.2,3.Phil.2.21.Some make this paſſage parallel to that, Chap.53.6.*We have turned every one to his own way*.Others,to that, Judg.17.6.*every man did that which was right in his own eyes*. Both underſtand them, as implying not a general concurrence onely, in running out into evil; but a diverſity of thoſe courſes, that they ſeverally took, ſome abandoning themſelves to the giving of ſatisfaction to one inordinate luſt, and ſome to another: whence, alſo, ſome conceive a diſtribution of them here, into two ranks; ſome addicted to covetouſneſs, and ſome to riot and exceſs. But I ſuppoſe the meaning of the words to be ſimply ſuch as was before hinted:nor do the places pointed to, ſeem altogether parallel, the pronoun being in them ſingular, as importing a diſtribution; whereas here it is plural. Beſides, that the ſame parties ſeem charged with the ſame vices, not ſome of them with the one onely, and ſome with the other. See the like, Amos 4. 1. and 6. 3. 4.

his gain] As Prov.1.19.& 15.27.it is rendered,*covetouſneſs*,ch.57. 17.Jer.6.13.Ezek.33.31.but the word ſignifies properly, *lucre*, or *gain*.

from his quarter] Heb. *from his end*; which Interpreters diverſly expound. Some, from the one end of them to the other;that is *from the higheſt to the loweſt*; as Jer.6.13. all ſorts of them; and ſo the old Latine rendreth it. Others, from the one end of their way to the other: from the firſt to the laſt, they mind and follow nothing but this: it is the whole tenour of their life, to look after their gain. Others,from the one end of the city to the other, as if out of all parts of it, they did rap and rend what they could; no place was free from their pillage: and according to theſe expoſitions, the ſpeech ſhould be defective, as wanting the latter term more fully expreſſed elſe-where; as Exod.26.28. & 36.33. Others, and ſo ſome of the JewiſhCommenters,from the place of his abode, and they parallel it with that, Gen.19.4. where the word is not amiſs rendred, *quarter*, as it is alſo according to this ſenſe, which ſeemeth the plaineſt here. Howbeit, ſome conceiving it further to intimate their inſatiable thirſt, and purſuit after gain, render it, *without end*, and in that notion is the noun oft uſed, as Chap.2.7. and the particle alſo prefixed before it, is ſometime uſed in the like ſenſe:and ſo, *from end*,ſhould be here, as much, as *without end*, as *from viſion,without viſion*, Mic.3.6. But the pronoun,*his*,affixed, ſeemeth to make the conſtruction; in that ſenſe, here, the harſher, and to carry it rather the other way.I ſhall ſubjoyn only an Annotation of a late learned Writer: He conceiveth that the word here uſed, though commonly ſignifying, *coaſt*,or *end*,or *extremity*, doth oft-times alſo denote, *eminent*, or *honourable perſons*.So he deemeth it to be taken,Gen.19.4.& 47.2.Judg.18.2.Chap.26.15.Ezek. 33. 2.and ſo he would have it taken here:and the meaning to be, either referring it to the Prieſts, *they look after their gain, the very chief of them*; not the meaner ſort only: or referring it to the people whom they made a prey of;*they follow their gain, from the principall*, (that is, the richer ſort)*of them*, to wit, of that people,whoſe *watchmen* they are ſaid to be, ver.10.But the places produced, are all queſtionable; nor doth it ſeem to go ſmoothly either way here: yea, this Author himſelf elſewhere ſeemeth confident, that this phraſe ſignifieth,*on every ſide*,both here,and Jer.50.26.& 51.31.and in moſt of the places here alledged by him to other purpoſe. But howſoever it may be with other places,the pronoun affixed will not permit it to be taken ſo here.

V.12.*Come ye*]The ſpeech of theſe wicked Prieſts, and pretended Prophets, either enciting one another, to joyn together, in the practice of riot and exceſs; or inviting ſome of the people to partake therein with them; and ſo impiouſly encouraging them unto ſuch vile courſes,as their duty was to have reproved in them, and to have by all meanes endeavoured to withdraw them from. Thus they applied themſelves to the humour of the people,Mic.2.11 and ſtrengthened the hands of the wicked, that they might not leave their ſins,Ezek.13.19,22.

ſay they]Theſe words are ſupplyed,being not in the text,as chap 22.13.& 45.14. Neh.13.15.Act.7.32.

I will fetch wine,and we will fill our ſelves with *ſtrong drink*]Heb. *I will take wine*(but it is well rendred here *fetch*,as alſo, Gen. 18. 7.& 27.9.for it includeth two notions,*to take*, and *to bring*;as *to receive*: and *to beſtow*,Pſ.68.18.compared with Eph.4.8.)*and we will be drunk*(as it is well rendred,Mic. 1.10.) with *ſtrong drink*: we wil want no good liquor of any kind.Of the word,joyned alſo with *wine* there,ſee on ch.5.11.a defect of the particle *with*, as ch.28.1. Jer.13.12.

and to morrow ſhall be as this day,and *much more abundant*] Some conceive it to be ſpoken in deriſion of Gods Prophets, as ſcoffing at their denunciation of deſtruction, ſhortly and ſuddenly to befall

them;

them; we do well enough to day,and we will do better to morrow. See Chap.22.13. But it ſeemeth rather a profeſſion of a wicked and wretched reſolution, to proceed in the continued practice of their preſent exceſs, day after day, without abating an ace of it, but improving it rather. See ſomewhat the like reſolution of the drunkard, Prov.23.35.

and *much more abundant*] Heb.*great*; (that is, *greater*,then this: the poſitive, for the comparative,as Gen.10.21.) yea of *much* more *excellency*,or *abundance*, as Gen.49.3.

CHAP. LVII.

Verſ.1. THe *righteous periſheth*;] Amidſt the reproofs of the wickedneſs and profaneneſs of the times, and the dreadfull denunciations of wrath and judgement, againſt the main body of the ſtate for the ſame the Prophet here, by the way,inſerts ſomewhat for the comfort of the ſincere-hearted,that living in thoſe times, ſhould either by the cruelty of oppreſſion, have their lives ſhortned,or be taken away otherwiſe: yet not without a ſecret nip, unto thoſe other ungodly ones, that regarded it not,nor took notice of Gods mercy toward them, in tranſlating them hence, before the judgements denounced came to be put in execution; or, of the warning thereof given by the ſubtraction of ſuch.

The righteous] This ſome reſtrain to Joſias, commended for his juſtice,Jer.22.15,16.as well as for his piety 2 Chron.34.3.and taken away by an untimely end, 2 Chron.35. 23,24. But the word ſeems more general; being taken collectively, as Pſal.11.5.& 34.19.

periſheth] Is taken away by death: the deceaſe of many ſuch,a fore-running ſign of ſome general judgement approaching. See Chap.3.2. & 6.13. and ſee the like complaints of a defection of ſuch, Pſal.12.1. Mic.7.1,2. Howbeit it is not ſo to be underſtood, as if ſuch utterly periſhed, and were loſt; for it is not ſo; they live even in death, Joh.11.25,26. But by *periſhing*, is underſtood only deceaſe, and departure hence, as, *ready to periſh*; that is, to die, Chap.27.13. And the Prophet the rather uſeth this term, becauſe to the carnal eye, it ſeemed ſo to fare with them; which yet he controlleth, ver.2.

and no man layeth it *to heart*:] Heb. *there is no man*, or, *not any*, (as Chap.36.6. & 40.26.) *laying* it *on heart*; as Chap. 47. 7. So ver.11. where a defect alſo of the pronoun demonſtrative *it*, as here: *heart*, for *his heart*. See the like defect of the poſſeſſive, Chap.27.9. & 53.10. none of them, of thoſe debauched ones, Chap.56.12. do any whit regard it, or take notice of Gods hand, and end, in it. See Chap.5.16,17. Amos 6.5,6.

and merciful men are *taken away*;] Or, *pious*, *godly*; or, *kinde*, *pittifull*; for the word is uſed for either: for the former, Pſal.16. 10.& 32.6. & 86.2. for the latter, Pſal.103.4.& 109.18.Jer.2.1. & 3.12. Heb. *men of piety*, or *pitty*: or, *men of benignity*, or *kindneſs*; as Prov.11.17. *a man of benignity*, or *kindneſs*, oppoſed there to a *cruel* man: the word is uſed in the adjective, Pſal.12.1.Mic.7.2.The Jewiſh Criticks thus diſtinguiſh theſe two; *the Juſt*, or *Righteous*; and *the kind*, or *bountiful* man: the former, ſay they, is one that giveth preciſely to God, or Man, in matter of tithes, or alms, and the like, what the ſtrict letter of the Law exacts of him, and no more: the latter, one that affordeth it with ſome over-plus: For example, the firſt-fruits of their corn, wine, and oyl, was without any certain ſet proportion, or ſtint, required of them by the Moſaical Law,Deut.18.2. howbeit, their Doctors had ſo defined it,that a ſixtieth part, at leaſt, was to be given. This they gathered from Ezek.45.11. where for their oblation, the *ſixt* part of an *Epha*, is required out of an *Homer*, which contained ten *Ephaes*.Hence, they made three degrees of offerers, one that brought but a *ſixtieth* part, whom they call a man of *a ſtrict eye*: Another that brought the *fiftieth* part,whom they term the *middle* man: A third, that brought the *fortieth* part,whom they call a man of a *good eye*.So Eccleſ.35.9. And this third, is the *kinde*, or *bountiful* man. Again, from Eſaus words to Jacob, Gen.33.9. they coin four ſorts of men: The firſt, he that ſaith, *Mine to thee, and thine to me*; or, *Mine thine,and thine mine*. And this is the man of the world, that dealeth ſtrictly in mutual commerce. The ſecond, that ſaith, *Mine to me*, *and thine to thee*; or, *Mine mine, and thine thine*. And this is the way of *Sodom*, that would part with nothing to the Poor, Ezekiel 16. 49. or, the *middle* man, between the *wicked*, and the *kind*. A third, that ſaith, *Mine to my ſelf, and thine too to me*; or, *Mine mine own, and thine mine*, and that is a *wicked* man.A fourth, that ſaith, *Mine to thee, and thine to thy ſelf*; or, *Mine thine, and thine thine own*; that giveth freely, looking for nothing again, Pſal.37.21. Luk.6.35. And this is the *kinde*, or *bountiful* man See Chap.32.5. True it is, that the word hath a notion of *bounty*,and *benignity* in it; but ſo is the word of *righteouſneſs* alſo oftentimes uſed. See on Chap.54.17. and ſo Matth.1.19. nor ſeemeth it the purpoſe of the Holy Ghoſt, here to diſtinguiſh between *righteous* men, and *men of piety*, or *kindneſs*; but to deſcribe the ſame perſons by words, as they are largely taken, (though in ſtrict notion diſtinct) of equal extent, So *righteous*, and *good*,Rom.5.7.

taken away] Heb. *gathered*; as Gen.25.8. Pſal.27.10. a metaphor taken from the gathering of fruit, or corn, Levit.23.39. Chap.17.5.

no man conſidering] Or,*while none conſidereth*. Heb, *in there being none underſtanding*, or *conſidering*: as, *when no deeps were*, Prov.8. 24. & 29.18. *where no viſion is*, or, *without any underſtanding*, or *conſideration*: as, *without inſtruction*, Prov.5.23. that is, for want of it: and, *without a wall*, Ezek.38.11.

that the righteous] The ſame word comprehending here, the perſons ſpoken of in the two former branches,as being not divers perſons, but the ſame diverſly deſcribed.

is taken away from the evil to come] Heb. *from before*,or, *from the face of the evil*, (as Jer.42.17.) *is the righteous gathered*: a reſemblance taken from the fruit, that is pluckt, and carried into the houſe; or corn, that is cut, and brought into the barn, when a ſtorm is perceived coming, to prevent ſuch hurt, or damage, as thereby it might have received: So here, they are before-hand taken away, that they may not ſee the ruine of the State, and the captivity of their people. See inſtances of the like, in Jeroboams ſon taken away, that he might not ſee the downfal of his fathers whole family, and the utter extirpation of his ſtock, 1 Kin.14.12, 13. of Joſias gathered up, that he might not ſee the ſame with theſe, had they ſurvived, 2 Kin.22.20.

V.2. *He ſhall enter* into *peace*] Or, *He ſhall go* in *peace*: the particle wanting; as Chap.41.3. or,as ſome render it, *Peace ſhall come*, to wit, to them; it ſhall befall them; for the word ſignifies,as well to *come*, as to *go*, Chap.27.13. & 35.10. and ſome alſo ſupplying the particle of continuation, (which is oft ſuppreſſed: as 1 Sam. 18.30. Ch.2.2. & 10.20. & 11.11.) carry on the ſentence, as further relating what it was, that theſe wicked wretches, who deemed the godly, ſo taken away, to be wretched, and unhappy perſons, did not underſtand, or conſider, to wit, That *he goeth* to *peace*; or, That *he goeth* in *peace*, or, That *peace cometh* to him. That they are taken away while outward peace yet continueth, 2 Kin.23.20. and quietly with inward peace in their ſouls, Luk.2.29. or, That they depart hence unto reſt, and peace, Rev.14.3. to a place of eternal joy and bliſs, Mat.25.21-23. Luk.16.25. Joh.16.22. and this is that which worldly men conſider not; becauſe to the eye of fleſh it appeareth not, Col.3.3. 1 Joh.3.2. but they ſeem rather to have periſhed, ver,1. 1 Cor.15.18.

they ſhall reſt in their beds] As their ſouls paſs to a place of reſt, and bliſs; ſo their bodies are laid down to reſt in the grave, as in a bed, or bed-chamber, there to ſleep quietly, until the general reſurrection, what time they ſhall awake,and be raiſed up again, Job 7.21. and 14.12. Eccleſ.12.7. 2 Cor.5.8. Phil.1.23. and 3.21. 1 Theſſ.4.14,17. becauſe the verb here is plural, whereas the former was ſingular. Some would have it rendred his bones *ſhall reſt in their beds*; but that is not needfull: the word was collective before; and *their beds* intimateth as much here: and the paſſage from number to number is not unuſual. See Pſal.127.5.& 140.9.

each one *walking* in *his uprightneſs*] Or, *that walketh uprightly*, ſtraight forward, without ſwerving to the one hand, or the other, Prov.4.25-27. or, *before him*; that is, before God: as Judg.18.6. Prov.5.21. that walketh ſincerely and circumſpectly,as in his ſight, Gen.17.1. Pſal.18.23. & 119.168. chap.38.3 Jer.17.16. *before him*, for, *before God*: as, *he ſaid*, for, *God ſaid*, Gen.15.13. the pronoun, for the noun: *each one*, is inſerted; becauſe a diſtribution is implyed oft in ſuch conjunctions of the ſingular noun, with the verb plural. See on Chap.26.19. Some of thoſe that rendred the foregoing branch, *Peace ſhall come* to them; repeat from thence, the word *peace*, here, and render it; *Peace ſhall go before him*, or *them*: becauſe the word was collective, as Pſal.85.13. *righteouſneſs ſhall go before him*; and, *their works go along with them*, or, *accompany them*, Rev.14.13. as if peace were ſaid to conduct them, and convey them unto the place of their reſt. But the former reading ſeems the clearer.

V.3. *But draw neer hither*] After the former paſſage inſerted and premiſed, for the comfort of the faithful, that ſhould live in thoſe times hereafter enſuing, and preceding that general ruine, and diſſolution of the State, and deportation of the people, pronouncing them bleſſed,that ſhould be taken away; though by the hands of cruel wretches, (as under Manaſſes,and ſome of Joſias his wicked ſons, and ſucceſſors, it is not unlikely, but that many ſuch were, 2 Kin.21.16. Jer.22.17.) becauſe they ſhould not live to ſee,what ſhould befall the land when they were gone; the like whereunto, ſee Rev.14.13. he now addreſſeth himſelf unto the ſurviving wicked ones, that were of a far other mind concerning thoſe pious ones, ſo made away, as deeming them miſerable creatures,and themſelves happy men, as living ſtill to enjoy the land, and their places, and poſſeſſions in it, together with what they had bereaved them of: and firſt, in lively colours, he layeth out their moſt impious, and abominable courſes; then foretelleth, from God, what judgements ſhould unavoidably befall them, from which none of their complices ſhould be able to deliver them; and laſtly, concludeth with gracious promiſes of mercy, deliverance, and reſtitution, (wherein yet the obſtinate wicked ones ſhould have no ſhare) to the pious and repentant.

But draw neer hither ye ſons of the Sorcereſs]The words run ſomewhat more emphatically in the original,thus: *And* (for, *But*: as Chap.53.5.) *ye*, or, *as for you*, (as Chap.61.6.) *draw neer hither, ſons of the ſorcereſs*; as if he had ſaid,But as for you,come ye hither a while:I have another manner of errand to deliver unto you,ſome ſorcereſſes brats, an adulterous brood: it is like that of Achijah to

the Israelitish Queen, *comein Jeroboams wife, I have heavy tidings to tell thee*, 1 King.14.6.

sons of the sorceress] Heb, *of a sorceress*, or *witch*; not of Abraham, as ye pretend to be, Chap.41.8. Mat.3.9. Joh.8.33. or, of Sarah, Chap.51.2. but of some *sorceress*, or *witch*, rather: their children are men, in Scripture, laid to be, whom in affection, and disposition, they resemble, and whom, in practice, they imitate, Ezek. 16.3. Mat.3.7.& 12.34.& 23.33. Joh.8.37,39,40,44. 1 Joh.3.8,10. the word *sorceress*, doth not so fully answer the term here used; for the word *sorceress*, or *sorcerers*, signifies properly, one that dealeth with *lots*, and by them divineth; coming from a Latine word, that signifieth a *lot*: the word *witch*, being more general, may seem to suit better with it; and the rather, because it is here a feminine, in which form, it is no where elle found: and some would have it to denote such an one, as *bewitcheth* with her eyes; as among the Heathen, anciently, some were deemed to do. But of the notion, and notation of the word, see on Chap.2.6. where the masculine is rendred, a *South-sayer*. By which place, also, it is apparent, that these kind of practices were very rife among that people: whereof, see 2 King.21.6. and well therefore are they here termed, *a witches children*; because so fuch practises addicted.

the seed of the adulterers, and the whore] A baftardly brood, begotten by some adulterer, upon an *whore*, (for so I suppose our English word should be written, coming from the word *hire*; as the Latine, *meretrix*. See Deut.18.18. Ezek.16.33. Mic.1.7.) and belong there before no more to Gods family, then such illiue, as some adulterers, or common strumpet, hath by some adulterer, whom, for taking her husband, or dealing diloyally with him, she hath joyned her self unto, Prov.2.17.& 30.20. See Hos.1.2. & 2.2. & 3.1. Mat.12.39. & 16.4. Joh.8.41,42,44,47. Heb. *a seed* (that is, *iffue, or race*; as Chap.1.4.) *of an adulterant, or adulterer*; (as Jer.9.2. & 23.10. Hos.7.4. by which places it appeareth, how this sin abounded with them; though of spiritual adultery God principally here speaketh) *and* of one, or of *her* that *playeth the harlot*; for the word here is a verb: as also, Levit.19.29. Judg.19.2. Jer.3.6,8. where it is so rendred: the defect of the relative is very rife, as hath been before obferved, Chap.55.13.& 56.2,11. Howbeit, some render it, *a seed committing adultery*, (as also they would have the term used, Mat. 12.39.& 16.4. to be taken,) *that playeth the harlot*; (the copulative, for the relative: as Chap.17.2. & 28.1.) or, *thou, Isay*, (as Chap.49.6.& 55.1.) that *hast plaied the harlot*. Jer.3.1. Ezek.16.& 23,or, *a seed that hath committed adultery, and will play the harlot* ſtill, as noting the unfruitfulnes in their spiritual pollutions, and their pertinacious perisiting therein, Jer.3.25. Ezek.16.28. But these all offer force to the text; for the verb here is feminine, as in the places alfo fore-cited, where as the word *seed*, and the participle annexed to it, (yet not neceſſarily in conjunction with it) are both masculine; and neither of them therefore can couple well with this verb. The former ſenſe is fit, and fair, and to me ſeems to be genuine.

V.4. *Against whom do ye ſport your ſelves*] The Prophet having to the life limned them, and set before them, an exact picture, and portrayture of themſelves; proceedeth now to debate the matter with them, concerning their practices: and he beginneth firſt, with their carriage toward Gods meſſengers, whom, when they reproved them for their enormities, Chap.58.1. and denounced Gods judgements against them for the same, Chap.56.9. they entertained with nothing but mocks and ſcoffs, and made ſport with them, and their meſſages, 2 Chr.36.16. Chap.5.19. & 22.13. & 28.14,22. Jer.5. 12,13.& 23.33. Ezek.11.3. The Prophet therefore adviſeth them ſeriouſly to conſider, who it was, that they thus derided, and made themſelves ſo merry with: not ſome forry ſely mortals, as they ſeemed to make account; but the immortal, and almighty God, whoſe Miniſters and Meſſengers they were, and whom therefore they wronged and abuſed in them, Exod.16.8. Num.16.11. Luk.10.16. 1 Theſſ.4.8. for that it is, that he intendeth, though he name not the Lord: and the concealment of the party, makes the ſpeech the more emphatical; as if he had ſaid, it concerneth you nearly, to conſider who it is, though I name him not to you: and it is very like that expoſtulation, or debate of God, with Sennacherib, Chap.37.23. They warp too much from the Prophets drift, that would have this branch expounded, of their abandoning themſelves to wantonneſs; as that, 1 Tim.5.6. which they make parallel to this: or, of their voluptuous feaſtings at their idols tables, Chap. 65.11. the like whereunto, 2 Pet.2.13,14. Jud.12. but the words enſuing, clear ſufficiently the Prophets intent.

Againſt whom do ye ſport your ſelves] Or, *with whom do ye make your ſelves merry?* The word is moſt commonly taken in the better ſenſe, for *to delight* ones ſelf in ought; as Pſal.37.4,11. Job 22. 26.& 37.10. Chap.58.13.& 66.11. but yet ſometime alſo, in the worſe, in a notion of extream *delicacy*, Deut.28.56. Jer.6.2. See Chap.47.1. here to make themſelves merry and frolick, with jeſting, and gibing at Gods Prophets. See the like, Pſal.35.15,16. Lam.3.14.

againſt whom] Or, *at whom*.

make ye a wide mouth, and draw out the tongue?] Heb. *do ye widen the mouth, and lengthen the tongue?* geſtures, and expreſſions of deciſion, and mockage, Job 16.10. Pſal.22.7. & 35.21. Lam.2.16.

are *ye not children of tranſgreſſion, a ſeed of falſhood?*] Perſons addicted to diſobedience, and rebellion; (as *children of wickedneſs*, Hoſ.10.9.) and a race of liers, and counterfeits: as Chap.30.9. that diſſemble with God, profeſſing themſelves to be his, when they are indeed nothing leſs, Chap.48.1,2. or that by their diſobedience to him, diſcard him, and caſt him off, as none of their father, and carry themſelves towards him, as none of his children, Deut.32.5. And this cenſure of them, is propounded by way of interrogation; which addeth much vehemency to it; as alſo, ver.6. as if he had ſaid, Deny it if you can. See the like, Amos 2.11:

V.5. *Enflaming your ſelves with idols, under every green tree*] Or, *Yet that are enflamed*. For howſoever theſe paſſive forms have ſometime a reciprocal notion; whereof, ſee on Chap.55.3. Yet here there is no neceſſity of it. *Enflamed*, or (carrying on the ſentence, as the particle prefixed ſhews that it ſhould be) *ye that are enflamed*; to wit, with filthy ſpiritual luſt, here principally implied; and with corporal alſo, which were commonly among thoſe rites, and wantonly practiſed by them, at their meetings, and in the meeting places, for the ſervice of their idols, Num.25.1,2. 2 Chr.23 6,7. Hoſ.4.12-14. Amos 2.8. See the uſe of the word, Gen.30.38. Pſal.51.5. Hoſ.7.4,6. The old Latine rendreth it, *falſifying themſelves*; and the word that ſignifies, ſometime, *to repent*; ſometime, *to be comforted*, ver.7. Jer.8.6. doth in the form, wherein this is here uſed, come very neer to it; but the roots are divers, the formation different, and the former vowel-point not the ſame.

with idols] Or, *among the oks*: for the word ſometime, ſignifieth *Gods*, or *Potentates*; great and mighty ones, as Chap.44.10. Exod. 15.11,15. Pſal.89.6. Job 41.25. ſometime *rams*, that domineer, as ſtrong ones, among the cheep, Chap.1.11. & 34.6. Ezek.34.17, 18,21. whence the ambiguity, and diverſity of readings. Pſal.29.1. ſometime *okes*, or more generally, ſtrong and tall trees, of nine remembrance, than the ordinary ſort, and rank of them: And it is therefore rendred more generally, in ſome places, *trees*, Chap.61.3. Ezek. 31.14. as the word, in Greek (whereof ſome think the *Druides*, or Pagan Prieſts, and Prophets, among the Galles, the *Nymphes*, *wood-Nymphs*, or inferiour Goddeſſes, among the Greeks, queſtionleſs, had their names) ſignifying properly an *oak*, yet is oft taken more largely, for the common ſort of foreſt trees. But of the word it ſelf, ſee more, on Chap.1.30.& 6.13. Here thoſe that take it for ſuch *trees*, ſome of them render it, *a grove, or tuft*, of ſuch like *timber-trees*, dedicated to idolatrous ſervices, Chap.1.29.

under every green tree:] After the manner of the Gentiles, that, in ſuch places, uſed to ſacrifice to their idols, and perform their ſuperſtitious ſervices, being inclined from the heat of the ſun, by their ſhade. So Deut.12.2. 2 King.16.4. & 17.10. 2 Chr.28.4. Jer.2.20. & 3.6. Ezek.6.13. Hoſ.6.13. See Chap.27.9.

ſlaying the children] Heb. *ſlayers of the children*; *that ſlay your children*: for their own they were, whom they ſo ſlaughtered and ſacrificed, 2 King.16.3. & 21.6. & 23.10. Pſal.106.38. (a defect of the pronoun, as Job 19.2. Chap.46.4.) that are wont to murther your children in the ſervice of your idols. A ſavage practice, which they learned from the heathen that uſed ſo to do, Deut.12. 31. Pſal.106.35——38. See Lev.18.21. & 20.2. Jer.7.31.& 19.5. Ezek.16.20.& 20.26. & 23.37,39. 2 Chr.28.3. & 33.6.

in the valleys] Or, *beſides the brooks*; as the particle is uſed, Neh. 3.15,25. 1 King.15.13. the word ſignifieth, ſometime, a *valley*; ſo called, becauſe there it flooth along as an hollow *pipe*, or *gutter*, between two hils. So Chap.7.19. ſuch a valley was that of *Elah*, 1 Sam.17. 2,3. and ſuch a valley ſeems that of *Hinnom*, to have been, where ſuch inhumane ſervices were commonly practiſed, Jer.7.31. ſometime, *a brook*, Lev.11.9,10. Hence, *the brook Kiſhon*, Judg. 5.21. and, *the brook Kidron*, 2 Sam. 15.23. 1 King. 2.37. 2 Chr.30.14. whence the vale, lying neer about it, is called, *the fields of Kidron*, 2 King.23.4. and, *the valley of Kidron*; as ſeems to be intended, 2 Chr.29.16. this brook is deemed alſo, to have run, among other lower grounds, thorow the valley of Hinnom: and brooks are ſo termed; becauſe they run commonly along the valleys, with thoſe waters, that flnot down from the hils, Pſal.104.10.

under the clifts of the rocks.] Heb. *upon the ſteeps, branches*. See on Chap.2.21. ſuch over hangings of them or clifts branching out from them, as towards the toot, or foot, of rocky, or chalky hils oft-times, are ſeen, made by the water undermining them; and afford ſhade, as well as the branches of thick trees do, Chap.32.2. Some ſuch caves alſo might be made, and cut out of purpoſe, as for habitation and ſepulture ſometime, Chap.22.16. ſo for exerciſe of idolatrous ſervices, for which they made uſe, ſometime of groves and woods, ſometime of dales; ſometime of rocky caves; ſometime of hils. See Chap.17.8.

V.6. *Among the ſmooth ſtones of the ſtream is thy portion*] The Prophet here beginneth to alter the frame of his diſcourſe; not ſpeaking, now, as before, to the people, as children of the State, as a flock, or ſtem; or, as the illiue of ſome adulterous couple; but directing his ſpeech to the State it ſelf, as to a lewd woman, or common ſtrumpet: and the tenour of his charge therefore now runneth in a ſingular feminine form. So Jer.2.2. & Ezek.16.& 23.

Among the ſmooth ſtones of the ſtream] Heb. *in the parts, or ſmoothe, of the valley, or brook*. The former word: (but without ſuch a point, as the middle letter here hath) doth moſt uſually ſignifie *parts*, and *portions*, as Joſh.18.5,6,9. Ezek.47.7. & 48.8,21. and it is regularly the plural of the word, here rendred *portion*: whence ſome there-fore render it, *parts, or diſtributions*. And ſo the old Latine hath it. Now

Now of theſe, Some expound it, of the parts adjacent to the *brooks*: for the word is the ſame, with that before, ver.5. only ſingular here, but in a collective ſenſe, as Job 21.33. & 28.4. & 40.22. Others, but in a collective ſenſe, as of the *boughs*, parting themſelves into divers branches of the *ſtreams*: amids which, ſay they, in the ſlands, were their altars, or theams: amids which, ſay they, in the Iſlands, were their altars ſometime erected; eſpecially, about the fountain-heads, from which they deſcended. Others, again, of the rocky-parts at the hill-foot that were as *part* of the *wals*, ver.5. But the Jewiſh Commenters, becauſe of the point commonly called *dageſh*, in the belly of the ſecond radical, underſtand it by *ſmooth* ſtones, directing us to that place, 1 Sam.17.40. where the ſame word, to *dageſhed*, another vowelling point only ſubſtituted, is found in the ſame notion, it being laid of *pacid*, that he picked *five ſmooth of ſtones* (ſo the word is) *out of the brook*, or *valley* rather, that is, five ſmooth ſtones out of thoſe that lay in the vale of Elah, which vale lay between the two Armies, and in which the combat was fought between him, and Goliah, 1 Sam.17.23. for of any brook that ran between them, we read not: ſo, *the ſmooth of the brook, or valley* (for the Hebrew hath no more) is here put for *the ſmooth ſtones* (as it is more fully in that other place expreſſed) *of the valley, or the brook*, and there is a defect of the ſubject or ſubſtantive, as *full*, for *a full cup*, Pſal.73.10 *ſtrong*, for *a ſtrong* hand, chap.40.10. And by ſuch ſtones, ſome underſtand the ſmooth pebles, wherein there was great ſtore in the brooks, or about them in the valleys; in which their altars were erected ver.5. Jer.2.23. Others, thoſe ſlick and ſmooth ſtones, curiouſly cut out, and poliſhed, Pſal.144.12. wherein their altars were made, contrary to Gods command, Exod.20.25. and this ſeems moſt probable; for what the Jewiſh Doctors relate, that their manner was to pick up ſome fair ſtone, and adore it, is but a groundleſs conceit, Nor doth that of a learned Writer take much with me, (I ſhall leave it to be weighed and deemed of by others) who referring the word both here, and there, in the ſtory of David, to the former root, would have it rendred, as before, *diviſions of the brook* here, as Pſ.1.3. (adding withall, that by Paynims, *brooks* were adored, as having ſome kind of diety)) ſo, *diviſions of ſtones* there; that is, not whole ſtones, but pieces of them; nor ſmooth ones, but rough and broken, as in that regard, much better, and fitter for his uſe: But whither ragged ones were ſo fit to fling with, I doubt.

is thy portion] Thine altars, and thine idol-ſervice, is that which thou delighteſt in, and truſteſt unto; as worldly men, in their wealth, Pſal.17.14. Prov.18.11. that thou eſteemeſt thine inheritance, thy lot, and thy portion: thine idols are to thee, ſo, as God is to the godly, Pſ.16.4 5,6.& 119.57. Prov.18.10. Jer.10.16. Lam.3.24. though ſome would have it ſpoken in a menacing way, as foretelling what ſhould betide them, when they ſhould be in captivity, and ſit mourning in waſte places, beſide the brooks ſides at Babylon, Pſ.137.1,2. But this ſuiteth not ſo well with the ſequel of the context. However, there is an elegant paronomaſie, and antanaclaſis, in the Hebrew, between the words rendred, *ſmooths*, and *portion*; which our Engliſh cannot expreſs.

they are thy lot] Some would have the pronoun, to be put here for the verb ſubſtantive, as ore it is. See ch.43.13. and then ſhould not the word, *are* be expelled, by any different character. But the gemination of the word (which is here very emphatical, as the like, ch.43.25.) to me ſeems to carry it another way; the emphaſis being rather in the pronoun, then in the verb: the ſentence is the ſame, in effect, with the former: and a trope in either, taken from the parting, and dividing an inheritance, ſo as to aſſign each of the coheirs, or parceners, his, or her portion, by lot; as Num. 26. 55. and 34.13. Joſh.14.2. to Pſal. 16.5. Chap.34.17. Howbeit, I cannot concur with thoſe, that would have it to be ſo underſtood, as if hereby were intimated, that theſe their idolatrous practiſes, were hereditary to them, that they were left unto them, as a legacy, an inheritance, or a portion, from their Parents, 1 Pet. 1.18. *even, to them, hath thou powred a drink offering: thou hath offered a meat offering*] Heb. *alſo unto them, to wit*, thine idols, ver.5.6. *upon them*, to wit, thine altar ſtones, or altars in thoſe places erected, ver.6. for ſo alſo doth the particle here alſo ſometime ſignifie; as Pſal.9.4. *upon the throne*, chap.3.26. *upon the ground*.

a drink offering] By the Law of God, unto every ſacrifice of any Beaſt, was to be added, a certain quantity of meal, or flower, mixed with oyle, which was termed *minchah*, as we render it, *a meat offering*: and a certain quantity of wine, that was termed *neſce*, rendred uſually, *a drink offering*, Num.15.4,5. neither was the ſacrifice deemed compleat, until this latter, the laſt rite, uſed about the body of the beaſt, was poured upon it. Hence, thoſe ſpeeches of the Apoſtle, *I am ready to be powred out*, 2 Tim.4.6. and *if I be powred out upon the ſacrifice and ſervice* (as Rom. 12.1.& 15.16.) *of your faith*, Phil.2.17. where he compareth the Philippians faith, and his miniſtery about them, to a ſacrifice his blood, by martirdom ſhed, to obtign and ſeal up, in way of confirmation, and conſummation thereof. the ſame, to ſuch an offering as this. Howbeit, the word *neſce*, ſignifying an *effuſion*, or ſomething poured out, may ſeem to be more general, and to comprehend any liquid oblation, were it of *oyl*, or of *wine*: For we read of *effuſions*, or poutings, in the religious performances of the ancient Patriarks, before Moles, as well of *oyl*, as of *wine*, Gen. 28.18.& 35.14. and upon ſome of their *bread-corn offerings*, to wit, their *flower oblations*, was by the latter Law, *oyl* to be poured, Lev.2.1. For others of this latter ſort, were to be only moulded, and made up, or anointed therewith, Lev.2.4,5. But another term is uſed in thoſe places, for the *pouring* out of oyl, then that, from which the word *neſce* deſcendeth, which may therefore well be deemed to import, ſpecially that of wine, of the pouring out of theſe to their falſe gods, wherein they partaked alſo with themſelves with them. See Jer.7.18.& 19.13.& 44.17-19,25. Ezek.20.28. Amos 2.8.

a meat-offering] Or, as ſome, *a wheat offering*: but as the one is too large; for the fleſh-oblations alſo are called, Lev.3.6. *Gods meat*, Mal.1.12. and were ſome of them *meat* for the Prieſts, Lev.6.26, 29. Ezek.44.29. ſo the latter is too narrow: for there were ſome, oblations of *barly*, as well as of *wheat*, Lev.2.14, 16.& 23.10,17. Num.5.15. nor doth the word, *meat-offering*, come exactly home to it; becauſe ſome were of the *ears of corn*, or *corn* yet in the *ear*: the neereſt to it ſeems to be, *the corn*, or *the bread-corn offering*; which will comprehend all the *minchaes* in Moſes: for what *Calmes* was of *the fruits of the earth*, being, in terms, ſo general, and large-related, is uncertain. But of this kind of oblation, two ſorts of it, the notion, and the notation of the term, See before on chap.1.13. of theſe oblations of fleſh (for of this kind were their *cakes* tendered to the hoſt of heaven) ſee Jer.7.18.& 44.19. Ezek.20.28. Amos 4.4.5. The word is here, as the former alſo: though in a ſingular form, yet in a plural notion.

Should I receive comfort in theſe?] What joy, or comfort, can I have (for this term hath oft ſuch a potential notion, as Jer.2.23. in ſuch people as theſe? Chap.9.17. though they ſhould withall perform other ſervices to me, Chap.66.1. Jer.7.9,10. Ezek.20.39.& 23 39. for, as ſome, ſhould I *have compaſſion* on ſuch wicked wretches as theſe? as alſo, chap.9.17. Jer.5.7. *how ſhould I ſpare thee for this?* thus the word may ſeem to ſignifie, Deut.32.36. Pſal.90.13. Others, how ſhould I *repent* of the evill, that for theſe things I intend to bring upon them. So is the word taken, Exod.32.12. Jer.18.8. See Jer. 15.6. Pſalm 90. 13. Others, how ſhould I rid my ſelf of that grief, and ſhake of that ſorrow, that my ſoul is poſſeſſed of, and my Spirit vexed with, by ſuch practiſes as theſe, Ezek.6.9. ſo the word ſeems taken, Gen.24.67.2 Sam.13.39. Others, can I be at any reſt, or have any joy of ought, until I have taken vengeance for ſuch practiſes as theſe? See Jer.5.9. The old Latine, after the ancient Greeks, read the words in the negative, *Should I not be wroth*, or *have indignation for theſe things?* and in theſe interrogative forms (which run uſually with much quickneſs, and vehemency, as ver.4.) the negative particle is oft omitted. So 1 Sam.2.27,28. *Did I*, and *Did I?* for, *Did not I?* Job 20.4. *Knoweſt thou not this of old?* Ezek.20. 30. *Are ye not polluted? Do ye not commit whoredome?* See Jer.31. 19. This therefore here alſo admitted, I ſhould thus render the words; *Should I not eaſe my ſelf of ſuch?* that is, by taking vengeance upon them; as Jer.5.9. *Should I not viſit for theſe things? Should not my ſoul be avenged on ſuch a Nation as this?* For the uſe of the word, in this notion, ſee Chap.1.24. and the Prophet may ſeem the rather to have made choice of this word, here, to conclude this verſe, with a word of the like ſound, though not ſenſe, to that wherewith he began the verſe before going.

V.7. *upon a loſty, and high mountain, haſt thou ſet thy bed*;] After that paſſionate parenthesis, wherewith the fore-going diſcourſe was ſhut up, he returneth to relate their ſhamefull, or ſhameleſs, rather, pollutions of themſelves with their idols. Thou haſt not in vales, and caves only, below by the brook-ſides, erected thine altars, but aloft on the higheſt hils, in thine high places. Such alſo they made uſe of as Temples for the ſervice of their idols, after the manner of the Heathen, whom God caſt out before them, Deut.12.2. 1 King.12.31. & 14.23. 2 King.17.9,29. & 23.13. Jer.17.2,3. Ezek. 6.13.& 16.16,31.& 20.28,29. He compareth the Jewiſh State to a ſhameleſs ſtrumpet, that entertaineth her companions, not in private chambers, and cloſets, as having yet ſome ſhame of what ſhe did, Ezek.8.8,12. but without all ſhame, as glorying rather in her ſhame, committing fornication, and practiſing uncleanneſs in open view, as Abſolom with his tent ſpred upon the houſe top, 2 Sam. 16.22. ſo with her bed, made, and ſet in ſome conſpicuous place, lying open, and expoſed to the eyes of all. See 2 King.23.5,12. Jer. 32.29. Ezek.16.24,25.& 23.41.

high and loſty] Words of the ſame notion multiplied, to make it more emphatical, and to expreſs the eminency of the place. So Chap.2.13,14.& 30.25.& 52.13.

thy bed] Ver.8. Ezek.23.17,41.

even thither wentеſt thou up to offer ſacrifices.] Heb. *thither alſo*; as ver.6. *wentеſt thou up*; not to do ſervice and ſacrifice unto me, (as though in an irregular way thy people ſometime did, 1 King.3. 2. 2 Chron.33.17.) but to defile thy ſelf there, (See ver.8.) by offering ſacrifice to thoſe thine idols, on thine altars, to the honour and ſervice of them, there erected, ver.5,6. for I ſuppoſe them to be wide, that conceive the Prophet to allude here to the manner of thoſe, who lodged in the Temples of their idols, expecting direction from them, by dreams.

V.8. *Behind the dores alſo, and the poſts, haſt thou ſet up thy remembrance*:] There is no place, either abroad, or within dores, free from ſome ſign, or mark, ſome memorial, and monument, or other, of thine idols, thine altars, and thine ſervice, and ſtiſhineſs with them, Ezek.17.31.

Behind alſo] Heb. *And behind*, as Chap.34.13.

the doors and the posts] Where God commanded his precepts to be ter, that they might be ever in their eyes, Deut 6.9. & 11.20. & 27.2,3. Heb. *the door, and the post*: which some therefore understand, as spoken of the door of Gods house, the Temple, Exek. 8.3.5.7.14.17. & 43.8. but the words seem to be taken collectively, as our version rendreth them; as allo the word *valley*, and *mountains*, ver.6,7. or, if it be taken in a singular notion, because the speech runs of the whole State, as of one strumpet, it may be conceived as spoken of the door of her own brothel-house, Prov.5.8. as in it, to the sons, and enfigns of nobility, set over great mens doors: it might rather be, to the titles, and inscription went to be set anciently over common strumpets eels. But the words here, are, *behind the door*; not so much to invite them to her (of which before, and afterward, ver.7.9.) as to mind her self of them, Ezek.8.10. & 23.14. Others, to the *Lares*, or, *family-tutular-gods*; whose images, lay they, they used to have about their doors, to secure their goings out, and comings in: but of that they bring no proof. Others understand it, of the incense that they burnt unto their idols; because the incense seems to be termed, *a memorial*, Lev.2.2. but that seems not to suit so well with *door*, and *post*.

for thou hast discovered thy self] to another, *then me*, and hast *gone up*] Heb. *for, or, from*, (Exod.19.5. & 16.8.) *from me*, or, *from with me, thou hast discovered, and hast gone up*, that is, *separate* then so; departing *from me*, or refraining company, and society, with me, of which manner of deflection, or comprehensive form of speech, (see on Chap.1.4.) *thou hast discovered* thy shame, or nakedness, or prostituted *thy self*, (that is the meaning of the phrase, as appeareth, Ezek.23.18. Levit.20.17,18. a defect of the pronoun; as Lev.18. 6.) *when* (so is the copulative used, Gen.14.14. Chap.37.9,36. & 53.2.) *thou wentest up*; to wit, unto thy bed, set aloft, in open view, ver.7. there to defile thy self. See the like form of speech, in the like notion with the same quick, and concise manner of delivery, employing much indignation against, and detestation of, the fact mentioned, Gen.49.4. They were from the resemblance used here by the Prophet, that understand this passage, of withdrawing her self from Gods protection, and abiding under his wing: as allo thole of the Jewish Doctors, who suppole all this, together with the former passage, ver.6,7. to respect that injunction, Exod.21.24,25. that whereas God had commanded them, if they built him any altar, to make it, either of earth, or of rude rag, and to place it in some hidden place, (though that be not in the text) and to set it on the plain ground there; the had built altars of hewen stone to set them aloft, in high places, and gone up to them by degrees: as also those, both of them, and ours, feem to narrow it too much, who expound it, as if it were faid, that rising from the lide, or bed, there, in his Temple, the had immediately gone up to her idols bed, in her high places: for howloever, some such charge is entred against her, Ezek.23.38,39. to wit, that the lame day that the had committed idolatry with her idols, the had prefumed to repair to Gods houle: Yet the meaning of the text here leems more general, that falling off from God, the had joyned her self unto idols, and not in private only, retained monuments of them, but in publick view allo, committed acts of ſpiritual uncleanneſs with them, See Ezek. 14.6. & 23.17,41 Nor can their interpretation be admitted, who render it, following the old Latine, *thou hast beside me*, or *at my side*, that is, fay they, in my Temple, in my light, proſtituted thy ſelf: as reſpecting what Ahaz and Manaſſes did, 2 King. 16.11. 15. and 21.4,5,7. becauſe the words of the text will not bear it: nor doth that ſeem probable, which ſome others render, concerning the laſt word, which, to ſit the Latine, they render in an active ſenſe, *thou haſt enlarged them to aſcend*; expounding it, by the ſame term uſed, Gen.31 10,12. for though the verb admit either notion, yet the uſe of it before, in the ſenſe commonly received, here carrieth it the other way. See ver.7. no more then that, which the Greek giveth *thou haſt there offered thy ſacrifices*: as Joſh.8. 31. though that agree better with what the former place, ver. 7. hath. But the Prophet is in another reſemblance here.

thou haſt enlarged thy bed] Thou haſt encreaſed thine idolatry more and more, by the multitude of thine altars; or by enlarging the Temples, and places built, for the exerciſe thereof: as 1 King. 11.7. & 21.3. like a ſtrumpet, that makes her bed, or room larger: or maketh many beds, and rooms, to receive, and entertain the more company, 2 Chron.28.24.25. Jer.2.28. & 11.13. Ezek.16. 25,16,24,25,31. and 23.14. See ver.7. So, *enlarge*, or *widen*, *the place of thy tent*, to receive the more Inhabitants, Chapter 54. 2.

and made a covenant with them] So the old Latine, and ſome of the Jewiſh. Thou haſt engaged thy ſelf to their idols, by entring into covenant with them, Deut.7.2.-4. 2 King. 16.10. Heb. *and cut thee out, or cut thee downe from them, or more then they*. Now howſoever it be true, that the word of *cutting out*, be applyed unto *coveananting*; the reaſon whereof, ſee on, Chap 28.15. from Jer. 34.8,18. Yet becauſe neither the word is found ſo uſed, but where the word *covenant*, is expreſſed; nor are perſons ſaid, *to cut covenant from one*, but *to cut covenant* with him, as in the place before pointed to, and elſewhere; ſome other ſenſe of the words is to be ſought out: where, to paſs by thoſe, who, ſeeming to wander far from the ſenſe of the words here, read it, *thou haſt cut thee ſome of them*, made Eunuchs of them: or Chap 39.7. though of luch, the word be ſometime uſed, Levit.22.24. & Deut.23.1. Some others render it, *and thou haſt cut it thee out* (to wit, thy bed. ſeeing ſpoken of) *larger then it was*; (of which ſort of ſpeech, ſee on Chap.5.6. & 55.1.) that is, lopped trees, in thy groves, (Chap. 14. 8. & 37.24. to make room for thine Altars, or, Temples, built for the ſervice of thine idols; and herein ſtriven to out ſtrip in thine idolatries, either thine idolatrous Anceſtors, Jer. 16.11,12. as ſome; or other idolatrous heathen, Ezek. 5.6. as others: this latter ſeems more probable, then the former; becauſe of Anceſtors, there ſeems no hint, at all, either before, or after; of ſtrangers, there doth. Howbeit, ſome other, both the fore-going branch, and this, with ſomewhat that followeth, to a particular act of Ahaz, who ſeeing at Damaſcus, an altar erected to the honour of ſome, either Syrian, or Aſſyrian, idol, tar greater then that of the true God, at Jeruſalem, ſent a pattern of it to Uriah, the High-Prieſt, to have luch another made: for him, 2 King. 16. 10,15. 2 Chron. 28.23. and they render the text, *thou haſt enlarged thy bed, and haſt cut it out for thy luſt*; taking a pattern *from them*: and ſome ſuch thing may be hinted; but the text ſeems much more large.

thou loveſt their bed where thou ſaweſt it] This ſome alſo refer to the altar, that Ahaz law at Damaſcus, and was to much taken with it, 2 King. 16.10. of whom, ſome alſo render the words, *thou haſt cut out for thy ſelf from them*, whom *thou loveſt, their bed*, in *the place*, which *thou haſt provided* for it: and the defects, both of the relative, as ver.3. and of the pronoun it, as Chap.46.11. are very frequent; but the pauſes will hardly admit this conſtruction, Heb. *thou loveſt their bed, in the place thou ſaweſt*; that is, the company of them, as Num.31.17. Judg.21.12. See Jer.2.25. wherefoever thou ſaweſt them: and ſome of the Jewiſh Doctors obſerve it, as a tranſgreſſion of that inhibition, Deut.12.13. but that there, is far beneath the guilt of the crime: it rather, ſo read, imports their monuments to this ſpiritual intoxication luch, where with, upon any the leaſt occaſion, in any place, at any time given, the was as a common ſtrumpet delighting in ſuch filthinds, preſently enflamed, Ezek.23.14,16. a defect of the particle, *ſo* as Chap.44.12. & 48.4. and of the relative, as before; or, *thou loveſt their bed; thou prepareſt it*, or, *providedſt it*, *room*; to wit, for them, to entertain them in: for the verb ſign fies, not to *ſee* only, but to *prepare*, or, *provide*, alſo; as Exod.18.21. and ſo the word alſo parallel to it, Gen.22. 8. and the noun is frequently uſed for *room*, or *place*: as Deut.23. 12. Chap.56.6. and in the plural maſculine, for *ſpaces*, or *ranges*, 2 Chr.23.15. Chap.22.18,& 23.2.1. and this I conceive to be the genuine ſenſe of the word: but that which ſome ſay here, of a *monument*, as if the word were ſo taken, 2 Sam.18.18. namely, that it may there alſo be rendred, as our verſion alſo hath it, as well *Abſalomes place*, as *Abſalomes monument*, that notion ſeems not to ſuit ſo well here. Howbeit, becauſe the word properly ſignifies *an hand*; and the old Latine renders it, *with an open hand*; as if the latter word were not a verb, but a noun, ſome Popiſh Writers would have it to mean, *with an open hand*; that is, not covertly, but openly, without ſhame, or *with the hand* beckning to, and inviting company, and cuſtomers to her: as Chap. 13. 2. and 65.2. Prov.1.24 or, *with open-hand*, liberally, hiring luch, and ſparing no coſt to ſatisfie her filthy luſt, ver. 9. Ezek.23.31-34. but one of their own coat, doth ingenuouſly acknowledge, that no ſuch noun, as they here dream of, is at all found in Scripture: in who would therefore, expound it of the workmans *hand*; put, as he ſuppoſeth, for his work or workmanſhip; as we ſay *a mans hand*, for, his handwriting; the efficient, for, the effect: drawing in hither, that of *Abſolons pillar*, and applying it to *Ahaz his altar*; of both which before. Others, of the adulterers *hand*, in an obſcene notion, not fit to be expreſſed. But thus men out of a prepoſterous affection, perverſly employ and ſtrain their wits, to ſupport and bear out a vitious verſion.

V. 9. *And thou wentest to the King with oyntment, and didſt increaſe thy perfumes*] Another crime charged upon this State is, the ſending Embaſſadors to foraign Nations with preſents, and in moſt baſe manner, ſubmitting, and bowing down, to them, 2 King. 16.7,8. Chap.10.4. either to crave aid and aſſiſtance from them, 2 King.16.8,9. Chap.30.1,6. & 31.1. Jer. 2.18,36. Ezek.17.15. Hoſ. 5. 13. & 12. 1. or to curry grace, and find favour with them, 2 King.18.14,15. Chap. 10.4. and 33.7. or to communicate with them, in their idolatries. 2 King. 16.7,8. Ezek.16,26,28,32,33. and 23. 16, 40.

And thou wenteſt] Or, *Thou haſt gone alſo* v. 8. *gone*, either in perſon thy ſelf, as Ahaz, 1 King. 16.10. or, by thy meſſengers, as the Centurion is faid to have *come* unto Chriſt, Mat. 8. 5. compared with Luk.7. 3,4,6. Chriſt himſelf to the old world, 1 Pet. 3. 19. with 2 Pet. 2.5. and to Epheſus, Eph. 2.17. for the word is ſuppoſed to be uſed, Cant. 4.8. or, *haſt reflected, or obſerved*, as our margent renders it: and ſo one of the Jewiſh Commenters, *thou haſt ſending beheld*: So it ſhould be a defective, or complexive form of ſpeech, as ſome of ours make it, reading the text thus; *Thou lookeſt about to the King*, that is, *thou lookeſt about* for ayd, (as Pſal.142. 4.) and ſendeſt *to the King*; and ſuch forms are uſual. See Chap. 38. 17,21. but there ſeems no need thereof here. The word indeed ſignifieth, moſt uſually, to *view*, or *behold*, Job 20.9. & 33.14, 27.&

27.& 35.5,13. but ſometime alſo, *to preſent*, or *to render a preſent*, as appeareth by the noun thence deduced, uſed for a *preſent*, as appeareth by the noun thence deduced, uſed for a *preſent*, 1 Sam. 9.7. that which I conceive to be the genuine ſenſe of it in this place, *thou haſt preſented the King with oyntment*. The old Latine rendreth it, *thou haſt decked thy ſelf for the King with oyntments, and perfumes*; as harlots uſe to doe, when they are to entertain their companions, Ezek.23.40. Prov.7.17. but for this uſe of this word, I find no ground.

to the King] For, *Molech*, Lev.20.2. ſay ſome; becauſe the word hath the notion of a *King* in it: whence the variety of reading, Jer.49.1. Zeph.1.5. Others, by the *King*, underſtand here, the King of Aſſyria, to whom Ahaz, both ſent, and went, 2 King. 16. 8—10. Others, the King of Egypt, whom, divers of them, at diverſe times, had graved help from, againſt the Aſſyrian, and Chaldean, 2 King.17.4. Chap.30.1. & 31.1. Jer.37.5,7. Ezek.29. 16. and others again, of the Babylonians, or Chaldeans, Jer.51. 59. but the word ſeems to be taken collectively: not of any one particular, either King, or kingdome; but of ſeeing indeterminately, ſometime to one, ſometime to another, Jer. 2.36. Hoſ. 7. 11.

with oyntment] Heb. *with oyle*, as Pſal.133.2. & 141.5. Eccl. 7.1. Amos 6.6. of precious oyntment wherewith that land ſeemed to be ſtored, ſee Chap.39 2. among which, their *balſome* peculiar to that country, ſeems to have been a principal. See Gen 43.11. Jer.8.22. & 46.11. Ezek.27.17. and of this, eſpecially, many understand it here.

and didſt increaſe thy perfumes] Or, *haſt multiplyed thy confections*; for the word is more general, and comprehendeth as well *oyntments*, as *perfumes*, Exod. 30.25,35. whence the word that ſignifies, *a confectioner*; ſo rendred, 1 Sam. 8. 13. See alſo, Eccl.10.1. Job 41.31. that is, either thou haſt uſed abundance of them, to prepare, and fit thy ſelf for them; (ſo, *to multiply waſhing*, for, to waſh abundantly, Pſ.51.2. & *to multiply ſope*, for, to uſe abundance of ſope, Jer. 2. 22.) or ſent abundance thereof to them, to woo, and win them to thee. Which latter ſeems the more likely. See Jer.2 33. and 4. 30. Hoſh.12. 1.

and didſt debaſe thy ſelf, even *unto hell*] Heb. *make low, or lay low*; but uſed here, in a reciprocal, though not form, yet notion; as Pſal.113.6. Jer.13.18. thou haſt laid thy ſelf low, or debaſed thy ſelf, as one that boweth himſelf down to the ground, or to the loweſt ground, as if thou wouldſt goe even into the ground, or the grave. See chap. 51. 21. an allufion, as ſome think to ſuch vile and baſe ſtrumpets, who, among the Greeks, had their name, from proſtituting themſelves on the ground; yea, under the ground, in cellars, and vaults, and in tombs, and monuments, ſometimes. I conceive rather, from ſuch, as in a moſt ſubmiſs, and ſervile manner, caſt themſelves at the feet of thoſe, whom they ſue, and ſeek to, for ought; as if they would creep into the very ground. See Chap. 10. 4. for I ſuppoſe they fwerve from the Prophets intent, who conceive the meaning to be, that they had, by theſe their abominable courſes, brought themſelves to a very low condition, by ſuch like forms of ſpeech ſometime expreſſed, Pſal. 7. 5. & 63.9 & 88. 3,4,6. Chap. 25.12. & 26.5,6. and 47. 1. that which yet is true, Chap.29 4. and the was forewarned of, Jer. 2.25. But this ſeems to look another way.

V. 10. *Thou art wearied in the greatneſs of thy waies*] Thou haſt even tired thy ſelf out, with the length of thy Journeys, ſending to and fro, ſo far abroad, See Jer.2.38. Ezek. 33.40. Howbeit, ſome take it, as ſpoken in reference to their inſatiable idolatrous deſires, as therein reſembling the way, and courſe of baſe harlots, Prov. 30. 19. But that place doth not parallel to fitly with this.

yet *ſaidſt thou not There is no hope*] Though thou faweſt that all thy toiling, and tiring out thy ſelf was in vain, it was all but loſt labour; yet thou wouldeſt not give over, but goe on ſtill deſperately, in that toilſome, and chargeable courſe. Heb. *it is deſperate*. See Jer. 2. 25. & 18.12. the diference is not unfitly ſupplyed; as Chap.41.11. & 49.4.

thou haſt found the life of thine hand] Thou ſtill imagineſt, that by theſe courſes thou ſhalt find at length, or haſt already found, and attained that, which ſo much thou deſireſt, ſufficient means, and ayds to ſupport thee, and to ſtrengthen thine hand. See Hoſ. 12. 8. *the life of the hand*, for, *the ſtaff of it*, as, by ſome, *the life of the head*, for, life, and means of life, and ſupport, by the induſtry of the hand acquired; and either of theſe will ſuit well with the ſenſe above-delivered: for they ſeem to love too far out of the way, that would have the meaning to be, that either their pains and toyle, in ſeeking abroad for, or their idol-worſhip, were as pleaſant and delightful to them, as their *life*; (of which kind of expreſſion, ſee Pſal. 30.5. & 63.3.) or, then *food*, or *meat*, whereby, *life* is ſuſtained. Or thus in form, ſee, Job 23.12, Job.1.4,22. & the 2 yet further, who expound it, *thou ſetteſt thy living by thine hand*, that is, thou maintainſt thy ſelf (as common harlots uſe to doe, thereof in Latine ſo termed) by thy filthy earnings. For neither doth the Prophet ſeem to be in that argument here, and the contrary rather is implyed, both in the fore-going branch: as alſo Ezek.16. 27——24. Howbeit, becauſe the word here rendred *life*, as it properly ſignifies, and is moſt commonly uſed, doth alſo ſignifie *a troop*, or *company*, conſiſting of living creatures, men, or beaſts, 2 Sam.23.11. Job 38. 39. Pſal.68. 30. ſome late Writers here render it, *thou haſt found a troop of thine hand*, that is ſay they, forces that will be ready at hand to aſſiſt thee upon all occaſions. Not might this ſuit, if attention ſeem altogether inſupportable, (ſee ver. 13.) but that as by ſome queſtioned, whether that word doe in any place at all ſo ſignifie; and I goe rather, therefore, with what was before propounded.

therefore thou waſt not grieved] Therefore the pains ſeemed no pains, but a pleaſure, rather, to thee; becauſe by ſuch means thou didſt hope, and madeſt full account to accomplish thine ends, and what thou deſireſt, (as Gen.19 20. with 31.40.) and ſeemeſt ſometime ſo to do, 2 King. 10.7,8,9. though it proved otherwiſe afterward in the end, 2 Chron.28. 20,21. Chap. 7.17. & 8 7.8. or, as ſome render it, *thou waſt not wearied*, or, *tired*; as the other word before in the front of the verſe; as it be had ſaid, though thou haſt toiled, and tired thy ſelf, yet thou wouldeſt not be weary, wouldeſt not give over: the word properly ſignifies *lick*, or *wickedneſs*, as Chap 57.2.1. it may well be rendred, either thus, or the other way, as ſometime alſo it is, Prov.23 35. Jer.5. 3. The old Latine rendreth it, *therefore thou haſt not ſpared*; that is, tay they that follow it, thou haſt not fought by prayers to me, becauſe thou thoughteſt that thou haſt no need of my help, thou haſt ayd ſufficient from others; but the verb is never found ſo to ſignifie in the ſame here uſed.

V. 11. *And of whom haſt thou been afraid, or feared*,] Some ſuppoſe the words to be taken, as an aggravation of her ſin, by her impudency in it, that the neither feared, or regarded God, or Man, ſhood in no aw, nor had any ſhame of either: as Luk. 18.4. See ver. 11. Others, as a preoccupation, & meeting with ſuch pretended excuſes, for her ſeeking to forrein forces for aſſiſtance; to wit, out of the fear that the conceived of ſuch powerful adverſaries, as were combined together againſt her, Chap.7. 2. implying, that noſe ſo fear of them ought not to have prevailed ſo much with her, as to make her to break with, and to forget God, who could, and would, have ſecured her againſt all ſuch fears, had the relyed upon, and continued loyal to him, Chap. 7.7,9. This may ſeem not improbable. Howbeit, I conceive the purpoſe of the Prophet, in theſe words, to be ſomewhat other, to wit, to tax her for want of the fear of God ſimply, as the main ground of her ſecure, and pertinacious obſtinacy, both in this, and other her ſinful courſes; that which in the cloſe of the verſe, is in plain terms expreſſed.

of whom haſt thou been afraid, or feared] The former word ſignifieth *a careful*, or *ſolicitous fear*, 1 Sam. 9.5. & 10.2. Jer.17.8. and 38.19. the latter, any fear in general: the copulative is here uſed, and may be retained; as Chap. 8. 12,13. and then it ſuggeſteth; but it taken for the diſcretive, as oft it is (See Chap. 44.10. & 45.10.) then it diminiſheth: the words may be rendred according to the latter; *whom didſt thou dread, or fear?* that is, whom haſt thou any dread, or fear, at all, of? Or, which I conceive to be the firſter, *whom ſhouldeſt thou have dreaded, and feared?* Whom oughteſt thou to have been afraid of, as one that would certainly be avenged on thee, for thy wicked and croſſe carriages, according to what he had long before threatned? Lev.26.14-23, 24. this form is oft uſed in ſuch a notion of duty; as chap. 26. 9. Jer. 2. 8. and elſewhere.

that thou haſt lied,] Or, rather, *when*, (as Gen.4.13. Pſal.75.2.) *thou lieſt*, that is, dealeſt diſſloyally, or unfaithfully, with me? as Joſh.7.11. Pſal.8.44.47. Chap.63.13. whoſe wrath and indignation ſhould thou have feared, when thou dealeſt ſo wickedly and unfaithfully with me: Mal.3.5.

and haſt not remembred me] Or, *but* (as ver.3.) *thou didſt not think upon me*; to carry thy ſelf towards me, according to thy duty, Eccl.12.1. Pſ.106.7. for they ſeem to go aſide from the drift of the text, who expound it of *flattering* the King of Aſſyria, 2 King.16.7.

nor laid it to thine heart:] Heb. *thou didſt not lay, or put it upon thine heart*; as ver.1. thou didſt not conſider, what the iſſue of theſe things would be, Chap. 47 7. A learned late Writer would have it run thus; *whom waſt thou afraid of, or didſt thou fear, that thou ſhouldſt lie?* to wit, in denying thy ſins, when charged with them by my Prophets: ſure it is not out of fear of me: *for thou didſt not think of me, or mind me at all*. But this I ſhall refer to the judgment of others.

have I not held my peace even of old, and thou feareſt me not?] Or, is it not, becauſe I *have held my peace, or been ſilent*, and that *for a long time*, (Heb. *from antiquity* as Chap.42.14.) *that* (as Chap. 46.5.) *thou feareſt me not?* See the like ſyntax, Jer.7.19. My lenity and forbearance of thee hitherto, for a long time together, maketh thee, not to ſtand in awe of me, but to proceed obſtinately in thy wicked courſes, and goe on from evil to worſe, Eccl. 8. 11. Pſal. 36. 1,2. and 50.21.22. and 55.19. Chap. 26. 10. Jer. 48. 11.

V. 12. *I will declare thy righteouſneſs, and thy works*;] I will hold my peace or to bear me no longer (Jer. 44. 16.) I will declare and lay open, thy lewd and wicked courſes, and convince thee of them; not by a verbal reproof, but by a real rebuke, by taking vengeance on thee for them. So Pſal. 5.21. Chap. 42.14.

thy righteouſneſs] Spoken, either ac cording to their own eſtimation, who deemed their own ways & courſes, to be all right and juſt,

Prov.

Prov. 16.2. & 21.2. & 30.12. Or, would ſtill have them, at leaſt, reputed ſuch, Jer.2.26. Prov.30.20. Or, it is ſpoken, rather, ironically, *thy righteouſneſs*, that is, thy wickedneſs, thy naughtineſs. See the like manner of ſpeech, Gen.3.22. and the words *righteous*, and *righteouſneſs*, uſed; where in the parties ſpoken of, nothing leſs, is preſumed, or intended, Chap. 64,6. Mic.7.4.

for they ſhall not profit thee.] Heb. *and they ſhall not profit thee*; which need not be altered. Thy courſes, that thou truſteſt to, ſhall do thee no good, ſhall ſtand thee in no ſtead, but ſhall rather do thee miſchief and prove thy bane, in the end. So Prov.10.2. with 21.6,7. & 11.3,4,5,6. See 2 Chr.28.20, ch.28.15,17,18.& 30.2,3,5.& 31.2,3. & 36.6. Ezek. 29. 6,7. The fore-mentioned Writer readeth the words, by way of interrogation, *ſhould I declare thy righteouſneſs*, and lay open *thy works*, thy wicked ways? it would be to no end, *they would do thee no good?* it would not prevail with thee, or avail ought for the bettering of thee: But this ſeems not ſo natural.

V. 13. *When thou crieſt, let thy companies deliver thee*] When thou crieſt unto me for help, amidſt thy diſtreſſes, I will return thee no anſwer, afford thee no help but turn thee over to thoſe, and ſend thee to them, whom, forſaking me, thou haſt relyed upon, and truſted unto; *thy troops*, (Heb. *thy gathered ones*; as Ezek, 22. 20.) either, of ſtrangers, ver. 9, 10. or, of ſtrange gods, Chap. 65. 11. See Deut.32.37,38. Judg.10.13,14. Jer. 2. 28. and 11.12

but the wind ſhall carry them all away] Heb. *and*, as ver. 3. a puff of wind ſhall blow them all away, Chap.40.24.& 64.6. Dan.2.35. Hoſ. 4.19.

vanity ſhall take them] Or, *ſhall take* them *away*; as Hoſ 11.13. the ſame, in effect, with the former: they ſhall all come to nought, Chap. 31.3. a defect of the pronoun to be ſupplyed from the former branch; as, Chap. 13.8,15.

But he that putteth his truſt in me, ſhall poſſeſs the land, and ſhall inherit mine holy mountain.] A word of conſolation, ſubjoyned for the ſtay and ſupport of the faithful, to aſſure them yet of protection and deliverance in theſe calamitous times, Jer.15.19,21. & 39.17,18. & 45.5. Ezek.11.16. and of return to poſſeſs their land again, and to enjoy Gods ordinances in his Temple, Chap.10.21. and 30.18,19.

putteth his truſt in me] Maketh me his refuge, or place of retreat, (for ſo the word properly ſignifies, Pſal.104.19. Chap.4.6. & 25.4.) and looketh not after other vain ſhelters and ſuccours, Pſal. 2. 12. & 40. 4. & 46. 1. See Chap.28.15,16,17.

poſſeſs the Land] Pſal.37. 3,11. or, *inherit the land*; returning again to their former inheritances, Jer.3.18. & 12. 15. there is in the word, an alluſion to the firſt diſtribution of the land, by lot, Num. 34.2.13.

inherit mine holy mountain] Heb. *poſſeſs my mountain of holineſs*; as Pſal.15.1. Chap.11. 9. enjoy my ſacred ordinances there. See Chap. 56. 5, 7.

V. 14. *And he ſhall ſay*] Or, *And it ſhall be ſaid:* for the verb is uſed here indefinitely; as Chap.59.19. Mal.1.4. Proclamation ſhall be made, to remove all impediments that might hinder Gods people, in their paſſage, from the places of their captivity unto their own Countrey. See Chap.40.3.

Caſt ye up, caſt ye up;] Or, *Make cauſies:* for their ſafer and more convenient paſſage. See Chap.35. 8. & 62.10. Prov.19.19.

prepare the way] Make plain the ſurface of it, by ſweeping away, and removing out of it, whatſoever might make it uneaſie, or unſafe. So Mal. 3. 1. See the uſe of the word, Gen. 24. 31. Lev. 14.36. Pſal. 80.9 compared with Chap.5.2.

take up the ſtumbling-block out of the way of my people.] Heb. *lift up*, or *take off*, or *take away*; as the word is uſed, Lev.6.10.15. Dan.8.11. *the ſtumbling*, either block, or ſtone; as Chap.8.15. and this here more properly: the word is general, and imports any thing, that man, or child, may trip, or ſtumble at, and be indangered thereby to fall. See Lev. 19.14 Pſal.91. 11, 12.

V. 15. *For thus ſaith the high, and the lofty God,*] Exceeding high; as Chap.52. 13. whom heaven, even the higheſt heaven is not able to hold. 1 King. 8. 27. but is infinitely higher then the higheſt of any creature, Pſal. 83. 18. & 113.4. Eccl. 5. 8. far higher then the higheſt created heavens, Pſal.113.4. Eph.4.10. and is ſaid therefore to *ſtoop*, in taking notice of the things, as well in *heaven*, as on *earth*, Pſal. 113. 5, 6.

that inhabiteth eternity,] As 1 Tim.6. 16. *who alone hath immortality*, who alone is truly eternal, without beginning, or ending, Pſal. 90. 2. not immortall only, but immutable, Mal. 3. 6. Jam. 1. 17. or as ſome, *that inhabiteth*, or abideth for *ever:* but the former ſeems more emphatical; and they ſeem to disjoynt the text, who not regarding the points of diſtinction, render the words; *Thus ſaith the high* one, *who the lofty* place *inhabiteth perpetually.*

whoſe name is *holy*;] Heb. *and holy* is *his name*; as Luk.1.49. the pronoun demonſtrative, with the conjunction copulative, put for the relative: So Judg.13.2. Ruth 2.1. *his name*, for, himſelf, Pſal.99. 3,9. who is not *holy* only, but alone holy; as *alone wiſe*, 1 Tim. 1. 17. and *alone good*, Mar. 19. 17. *ſo holy, as none*, but he, 1 Sam. 2.2. ſo, that thoſe, who are in part holy, by participation from him, are not at all holy, if they come once in compariſon with him, Job 9.2. & 15.14,15. Some joyn this, and the former together, thus reading the words, *inhabiting eternity, and holy is his name*; or, *whoſe name is inhabitant of eternity, and holy:* ſo it ſhould be only the demonſtrative for the relative; as Chap. 55. 15. And true it is, that divers attributes are ſometimes joyned together, to make up one complexed name; as ch.9.6. But of that here, there is no neceſſity; and the text ſo read, runneth nothing ſo ſmoothly, as it doth the other way.

I dwell in the high and holy place;] In heaven, Chap 32. 15. & 66. 1. Pſal.11.4. & 113.5. & 115.3. where is nothing but holineſs, 2 Pet. 3. 13. Rev. 21. 27. whereof alſo the Holy of Holies in the Temple, his Palace on earth was a type, Exod.26. 34. Pſal. 78.69. Heb.9.8,12,24. Heb. *I will*, or, *ſhall inhabit high and holy:* the future, for the preſent; as Chap.53. 1,7. the word, the ſame that before, ſave that the participle there, the verb here; a defect of the ſubject, or ſubſtantive; as Chap. 26. 5. & 33. 5. nor ſee I any good ground, why ſome late Interpreters, of ſpecial note, ſhould rent this branch off from Gods ſpeech, and annex it to his ſtyle, rendring the words, *Who dwell in the high and holy*; omitting the pronoun, which is here emphaticall, and expreſſed therefore in the text: as alſo ver. 12. Chap. 43.12 & 45,7,12,13. Howbeit, had they thus rendred it, as a part of Gods ſpeech; *I that inhabit*, or *dwell* in *an high and holy* place, doe dwell *alſo with him*, &c. I ſhould not diſſent from them; the ſuppreſſion of the relative being very frequent. (See v. 3.8.) the ſupply from the former branch nothing unuſuall; as Gen.1.16. and Gods dwelling, in, or with the perſons here deſcribed, in this ſpeech of his, being principally intended.

with him *alſo,*] To wit, doe I dwell: or, *him alſo*, doe I inhabit: for it may be as well the bare ſigne of a noun under regiment, as the particle of concomitancy. I dwell, or inhabit both with him, and in him, Joh.14.17,23. Rom.8.10,11. 2 Cor.6.16. & 13. 5. Eph. 3. 17. Heb. *and him*, or *with him*; as ver. 8.

that is, *of a contrite and humble ſpirit*] Heb. *a contrite, and low of ſpirit*; or, any one *of a contrite, and lowly ſpirit.* See Ch.66, 15.

contrite] So, *the Lord is neer unto all* the *broken of heart, he will ſave the contrite of ſpirit*, Pſal.34.18. that is ſuch as be of a broken heart, and of a contrite ſpirite; and, *the ſacrifices of God* are *a broken heart*; *a broken and contrite heart, O God, thou wilt not deſpiſe*, Pſal. 51.17. See of the word, on Chap.53.5,10. By it here, is expreſſed an inward contrition of heart, and breaking of ſpirit, ſoftned and humbled by apprehenſion of wrath, joyned with a deep ſenſe of Godly grief, ſincere repentance, and ſerious remorſe for ſin, as ſin, as offenſive, diſpleaſing, and grievous to God, 2 King.22.19. 2 Chron.32.26. & 33.12. Ezek.6.9. Act. 2. 37,38. 2 Cor.7. 10.

humble ſpirit] One demiſs, ſubmiſs, low, lowly of ſpirit. So, Prov. 16. 19. and 29. 23. In the ſoul of ſuch an one, God will take up his lodging, in ſuch he deſires, and delights to dwel; as in the higheſt heavens, ſo in the loweſt hearts: the metaphor is taken from the plain countrey, or the vale, that lyeth lower then the hills, Joſh. 10.40. & 11.2,16. Jer.17.26. & 32.44. & 33.13.

to revive the ſpirit of the humble, and to revive the heart of the contrite ones] Heb. *to quicken*, or *make to live, the ſpirit of humble* ones,——*and the heart of contrite* ones: *to quicken*, or *make to live*, for *to keep in life*, (as Exod.1.17. Pſal.22.29. Chap. 38. 16.) when ready to faint, and go away, Chap.40.29. or, to comfort, relieve, refreſh, and reſtore, Pſal.71.20.& 80.18. & 85.6. and 119,25,40,50,88,93,107,159. Mat.11.28. *heart*, and *ſpirit*, all one, as before.

V. 16. *For I will not contend for ever, neither will I be always wroth:*] This reſolution with God, not to contend for ever, but to give over ſtriving with man, is ſometime in wrath; when God, after exerciſe of his patience, and forbearance, for ſome ſpace of time, having made trial of divers courſes, to reclaim ſinners; and finding that nothing will prevail, reſolveth now to ſtrive no longer with them, but to give them over, and leave them to themſelves, as perſons incorrigible, and deſperately obdurate: as the Phyſitian doth the Patient, that will not be ruled by him, or, whoſe diſeaſe, he deemeth incurable. So Gen. 6.3. Ch.1.5. ſometime, in mercy, when ſeeing his people, now brought very low, and brought down on their knees; yea, though ſometime, not ſo ſincerely, or not ſo thorowly, eſpecially where the heart is yet upright, he ſtayeth his hand, and either reſtraineth, and refraineth his wrath, and further proſecution of any harſh and rigorous courſe, for the preſent, or is wholly reconciled again to them. See 1 King. 21. 27,29. 2 King.14. 26,27. Pſal. 78. 34——38.& 85. 3. So here: and ſo Pſal. 103. 9. *He will not always chide, nor retain* wrath *for ever.* See alſo Lam. 3. 31,32.

for the ſpirit ſhould fail before me, and the ſouls which *I have made,*] The verb here uſed ſignifies ſometime, *to cover*, or, *to be covered*, Pſal. 65.13. & 73.6. ſometime, (eſpecially where applyed, as here, to the ſoul, or ſpirit) *to be over-whelmed*, or, *to faint*; as one that is muffled and ſtifled, Pſal.61. 2. & 77. 3. and 102. title, & 107.5. & 142.3. & 143.4. Lam.2.11,12,19. Jon. 2. 7. Mans ſpirit would faint, being overſ-pread, or wrapt up in, and overw-helmed with terrour and trouble, and the ſouls, that I made, would fail. The conſideration of Mans infirmity and weakneſs, unable to hold out, when God proceeds in wrath againſt

againſt him, doth many times move him, in way of commiſeration, to ſtay his hand, and reſtrain his wrath, Pſal.78.38,39. eſpecially, in dealing with his people, his weak and tender-hearted ones; whom he hath a ſpecial care of, Chap.40.11. ver. 15. that they may not wholly be deſtroyed, or utterly diſheartned and diſcouraged, Job 37.23. Pſal.103.10——14. Chap.27.8.& 42.3. and 48.9,10. and the ſaints plead it themſelves unto him, Pſal.39. 10, 11. & 89. 47, 48. Heb. *ſpirit*, or *wind*; and *breaths*, or *blaſts*; (not amiſs rendred *ſouls*) Gen. 7. 15. Pſal.150.6. Prov. 20.27. (words uſed the rather to expreſs the vanity, and imbecillity, of Mans conſtitution and condition. See Chap. 2. 22.) are here, one, and the ſame; as alſo, Job 27.3. Chap.42.5. there is in the latter branch a defect of the relative, as ver.3.8. and of the verb to be ſupplyed from the former branch, as ver.15. *the ſouls* would faint away, *which I have made*, Gen.2.7. Eccl. 12.7. Chap. 42.5. and have a regard to, as mine own work, in mine own people, eſpecially, Pſal. 138. 8. 1 Pet. 4.19. And this I conceive to be the genuine ſenſe of the place: howſoever divers Interpreters run other ways; ſome rendring, *A ſpirit*, or *breath, ſhall goe forth from before me, and I will make blaſts*, or *gales*. So the old Latine, which many follow, expounding it, ſome, as of a gentle breath, or blaſt, that ſhould revive and refreſh them, as Pſal. 104.30. others as of a proſperous gale of wind at ſea, that ſhould carry them to their own country again: applying that unto it, Pſal. 143.10. others, *A ſpirit from my face* (that, is proceeding from me) ſhall *inſinuate* it ſelf *into you*; *and I will cauſe you to breath:* as he ſaid before, *to revive*, and refreſh them, Ezek.37.9,10,14. Others, again, *My ſpirit ſhall ſlacken*, or *allay*, *and the blaſts* that *I made* before. And ſome again, (taking it a clean contrary way) *My ſpirit ſhall over-whelm*, and deſtroy *the breathing ſouls* that I *made*; as Gen. 6.7,17. But theſe all ſtrain the text over-much: Some of them force it againſt its own ſenſe and drift. A late learned Writer would have it rendred from the uſe of the verb, in the Syriack and Arabick tongues, *The ſpirit would return from before me:* but how that ſhould fitly ſuit here, neither he ſheweth, nor doe I ſee.

V. 17. *For the iniquity of his covetouſneſs I was wroth.*] Or, *For his iniquity of gain*; that is, for his unjuſt lucre and gain, by injurious and wrongful courſes, acquired, Mic. 6.9. Luk. 16.9,11. For they ſeem to be over-curious, who ſuppoſe the words, thus conceived, to imply, that it is not the outward Act of fraud, oppreſſion, or the like, either, ſo much or alone, that God regards, as the inward affection, and diſpoſition of the heart: as alſo thoſe, that would have the word rendred, *covetouſneſs*, to be put here, for all manner of *evill concupiſcence*, in general, Rom.7. 8. Col. 3. 5. becauſe it is ſaid to be *the root of all evill*, 1 Tim.6. 10. though it be not unlikely, that this vice be the rather mentioned, becauſe many other ſpring from it, Prov. 1. 16——19. Now ſome conceive it to be ſpoken, with relation to thoſe watchmen, ſpoken of, Chap.56.11. and this vice there taxed in them. But this evill ſeems to have been more general riſe in all ſorts among them, Jer.6. 13. & 8.11. and even thoſe alſo, to have been over-much tainted with it, who yet were not abandoned to thoſe groſs practices of idolatry, nor did run a madding after idols, as thoſe deſcribed before, ver. 3 10.

and ſmote him] See Chap.1.10. & 60.10.

I hid me and was wroth] Or, *being wroth, I hid me*; or *in my wrath I hid me*; as *in my wrath I ſmote thee*, Chap.60.10. for he is wroth firſt, and then ſmites, and hides; though in open view, yet hidingly, becauſe by the hand of another, Chap.10.5. Jer. 1. 14, 15. he ſmites, and then hides himſelf; as one, that in diſpleaſure, having left one to the evil, and harſh uſage of ſome other, withdraweth himſelf out of the way, and having ſhut himſelf up in his cloſet, will not be ſeen, or ſpoken with. 2 Sam.14.24,32. Pſal. 10. 1.27. 7,9. Heb. *hiding*, I hid, as it is more fully expreſſed, Deut.31.18. See of ſuch defective forms, on Chap. 59. 13. *I hid my ſelf*, or *my face*,: a defect of the noun, and affix, *my face*, ſo oft expreſſed, Deut 31.18. & 32.20. Pſal. 13. 1. & 22.24. and 51. 9. Chap.8.18. & 54. 8. & 59. 2. & 64.7. Ezek.39.23,24,29. or, *my ſelf*; the active form put for the reciprocal, Chap. 45. 15. as the paſſive form is frequently uſed, 1 Sam.20.19. 1 King.17.3. Pſal.55.13. Chap.28.15. Jer.36.19.

and he went on frowardly, in the way of his own heart] Or, *yet* (as Chap. 53. 4,10.) *he went on*, or, *walked on, perverſly*, (Heb. *turning away*: as Jer.3.14,22.) *in the way of his heart.* See Chap. 53.6. Jer.18. 14. & 23.17. though I manifeſted my diſpleaſure, by giving them up to their enemies, Chap. 47. 6. and withdrawing my ſelf, for ſome ſpace of time, from them, Lam.3.43,44. yet they walked on croſly in their own crooked courſes, and would not be reclaimed, Jer. 5. 3.& 8.5,6. or, it may be read, as rendring a reaſon, why God did ſo both ſmite them, and having ſmitten them, withdraw himſelf alſo from them, to wit, *becauſe* (ſo the particle is not ſeldome uſed, Chap. 52. 15. & 53. 2. & 64. 4, 5.) they perſiſted in their own croſs, and rebellious courſes, refuſing to repent, and return from them. See Levit. 26. 23, 24. Zach. 7. 11, 12. and this I conceive to be the proper ſenſe of the place.

V. 18. *I have ſeen his ways, and will heal him*] That is, ſay ſome of the Jewiſh Commenters, I ſee his repentance, and I will therefore reſtore him. But the word, *ways*, ſeemes rather to have reference, to the *way of his own heart*, or *mind*, mentioned before; ver. 17. and that way moſt goe; and ſo the text would be rendred; *I ſee his ways, but* as Ch. 51.23. *I will heal him*; or, *Though I ſee his ways, yet I will heal him.* A defect of the former particle, as Ch. 30. 20. the latter in the ſame notion, as chap. 53.10. Though I ſee what his ways and courſes are, how untowardly and obſtinately, they have carried themſelves: yet for mine own names ſake, I will not wholly withdraw, or for ever withhold my mercy from them but will reſtore them again, Ch.43.22,25. & 48. 8-11. Ezek. 36.17-23,32. So is the word of *healing*, commonly uſed See chap. 19. 22. & 30.26. & 58.8. Jer 3. 22. & 17.14. & 30. 17. & 33. 6. Lam. 2.13. Hoſ.5.13. & 6.1. & 7.1. & 11.3. & 14.5. Pſal.60.2.

I will lead him alſo] Heb. *and I will lead him.* I will conduct him in ſafety to his own Country, Chap. 52.12. & 58.11. See Chap.14.1,2. & 40.11. & 52.12. Jer.3.14. & 32.37. Some of the Rabbines expound it, *I will give reſt to him*, or *cauſe him to reſt:* as Chap.14.3. & 63.14. but the roots are divers.

and reſtore comforts unto him, and to his mourners] I will reſtore abundance of comfort to them, in liew of thoſe manifold ſorrows, and diſcomforts, that they had during their captivity, endured. See Chap.14.1. & 66.13. *comforts*, for, abundance of comforts: as Chap.66.11.

to his mourners] The perſons, whom God principally reſpecteth, and hath a more ſpecial eye unto, in the favours and mercies here promiſed, the reſidue partaking therein only with them, and for them; *thoſe that mourn in Sion*, Chap.61.2,3. or, *for Sion*, Chap.66. 10. that mourn for the deſolations of her, for Gods judgements upon her, and for, both their own ſins, and the ſins of others, as the procuring cauſes thereof, Ezr.9.6. Ezek.6.9. & 7.16. & 9.4. Zach. 12.10. Mat.5.4.

V. 19. *I create the fruit of the lips*; *peace, peace, to him that is afar off, and to him that is neer, ſaith the Lord:*] Some carry on theſe words all in one tenour, *I create*, or, *make the fruit of the lips*, to be *peace, peace* &c. expounding the text, either of Gods own lips, that is, his Word, which he turneth into act, by giving his the peace formerly promiſed them, Pſal.85.8. Chap.55.9. or, of the lips of his Miniſters, and Meſſengers, that bring the glad tidings of peace, and reconcilement with God to his people: God making their words to be, not matter of peace only, but means of peace, between them, and him, Chap.40.1.& 52.7. Rom.5.1. 2 Cor.5.19,20. Eph. 2.14,17. or, of the people of God themſelves, who, whereas formerly, they had nothing, but to talk of war, in their mouths, ſhould now have occaſion given them, to ſpeak of nothing but peace. A learned Writer of good note, ſuppoſeth, that it may be read, and rendred, *I create* as *the fruit of the banks, peace, peace*; that is, peace in great plenty, like the fruits of ſuch plants, as grow neer the rivers ſide: and true it is, the banks of rivers are ſometime called their *lips*: (ſee on Chap. 19.7.) and that the note of ſimilitude is oft omitted; as Chap.33.4,11. But to let paſs the needleſs ſtraining of the text, the pauſes in the original, expreſſed alſo in our verſion, require the members to be taken aſſunder, and read apart.

I create the fruit of the lips] Or, as ſome render it, *I will create.* Heb. *creating*; as Chap. 65.17,18. Of the uſe of the word, ſee Chap.4.5. By *the fruit of the lips*, (to paſs by thoſe, who underſtand *comfort*, and *conſolation*, ver.18.) I conceive, with many other, to be underſtood the voice of *praiſe*, and *thankſgiving*; as we find it to our hands expounded, Hoſ.14.2. Heb.13.15. that, which God promiſeth to give abundant occaſion of, by the reſtitution of them, Chap.60.18. & 61.3,11. Jer.30.19.

peace, peace] True, firm, ſure, conſtant, abundant, peace; a large meaſure of tranquillity, plenty, proſperity; for the name of *peace* includeth all theſe, Chap. 48.18. and the gemination of the word imports a large extent of it, 1 Chr.12.18. See Chap. 26.3. the verb ſubſtantive is to be ſupplied; as Pſal.119.165. *peace, peace*, ſhall be; or, there ſhall be *peace, peace.*

to him, that is *afar off*, *and to* him, that is *neer*] Heb. *to the far, and to the neer one.* The ſpeech runs along in the ſingular form, but in a collective ſenſe; becauſe ſpoken of the main body of a people; to thoſe far and neer. As well to him that is abroad in captivity, as to him that abideth ſtill at home; or, to thoſe abroad, as well in places more remote, as in places neerer at hand, Deut.30.3,4. See Chap.11.11,12. or, *afar off, and neer*; that is, as well Gentile, as Jew: the one being a people, in time paſt, neer unto God, Pſal.148. 14. the other, afar off from him, untill called in, by Chriſt, Act.2. 38,39. Eph.2.12,13,17. Col.1.21. See Chap.56.3. for this, with all the former, though in the firſt place, relating to the ſtate of that people, and in part fulfilled in them, yet doth typically foreſhadow the reſtauration, and enlargement of the Church, under the Meſſias in the Goſpel, where the fuller complement of them is found.

and I will heal him] As ver. 8. ſo the Hebrew, word for word. Howbeit, Some render it, *that I may heal them:* as Chap. 41. 22. but that ſeems not ſo fit here; *peace*, as health; being rather, an effect of healing, then a means of cure: if any change be thought of, I ſhould rather chooſe to render it, *when I ſhall heal*, or, *ſhall have healed him*; as ver.8. which may well ſeem to have reference alſo to a ſpiritual healing; and may receive ſtrength from what followeth, of the excluſion of thoſe from the peace, before promiſed, who are not ſo healed, ver.20,21.

Ver. 20.

V 20. *But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt*] This, some understand of the wicked enemies of Gods people, who envying their peace and welfare, should be restless in seeking, and striving, by all the means that they could, to disturb, and impeach it. See Est.4.& 5.3. Neh.4.& 6. But the most rather, of the profane, and obstinate wicked ones, among them, vers. 15,19 implying, that they should not have any share, either in that inward tranquility, and settlement of mind, nor in that outward peace and prosperity that those other should enjoy; nor, that none such at all should be let free from captivity, or return to, and be seated in their own country again; but that little benefit, or comfort, should thereby accrue unto them, their minds being so unsettled, Jam. 1.6. and their consciences so unquiet, Job 15.20. that they should never be able to rest, Job 21. 23. or to enjoy any sound, and settled peace, ver. 21. See Chap.65.20.

But] Heb. *And*: as ver .3.13.

are *like*] Or, shall be *like*. See Chap. 65. 13,14.

troubled] Or, *driven*; to wit, with winds, Jam. 3. 4. but the word signifies properly, *to drive away*, or, *expel*, Exod 34. 11. it is used in the next branch, for, *to cast out*, or, *cast up*.

when it cannot rest] Or, *because it cannot rest*, Jon. 1.13,13. and no more can they, Job, 15,21-24.

whose waters cast up mire and dirt] Heb. *and the waters thereof*, as ver. 15.

cast up] To the shore, when it worketh

mire] Or *mud*. The word is no where else read; the verb only, Prov. 25. 26.

and dirt] This, some expound of the issue of wicked mens practises against Gods people, as producing nothing beneficial to themselves, but sorry trash, such as the Sea is wont to cast up Others, of the effect of Gods judgments upon them, whereby he would work them to repentance; but ineffectually only to discover their own filth, wherewith their hearts are full traught. See Jud.13. Rev.16.8.-11. But these things seems over-curious, and beside the scope of the place

V. 21. There is *no peace, saith my God, to the wicked*] Or, There shal be *no peace* to such See Chap.48.22.

CHAP. LVIII.

Vers. 1. *Cry aloud, spare not*;] In the Chapter and the next, some joyn together. In either of them, according to an injunction given him, by God, the Prophet layeth forth the wicked courses of his people; in this, their hypocrisie especially, pretending much devotion, and affiduity, in holy exercises, chiefly in fasting, and prayer; and charging God with neglect of them, notwithstanding their diligence in these duties; whereby the Prophet taketh occasion to enform them of the defects in their faths, and other their devotions, and to instruct them, what manner of service, God requireth of them, and expecteth from them, tubjoyning many gracious promise of sundry blessings from God, upon their services to performed.

Cry aloud] Heb. *Cry with the throat*: the throat being an instrument of voice, and sound, Psal.69.3. & 115. 7. Or, *cry with full throat*: as Jer. 22. 6. *they cry with full throat after thee*: a defect of the adjunct here; as of the subject there. Of which forms of speech, see on Chap. 5. 4. thus we use to say, and it might well be so rendred here; *Set up thy throat*. Gods speech to the Prophet.

Spare not] Or, *refrain not*. Howsoever it may be deemed matter of commendation, ordinarily for a man to refrain his tongue, and to be sparing of his speech, Prov.10.19 & 17.27. yet not when mans duty to God requireth it, Psal.40.9,10. or, when God himself shall enjoyn it, Jer. 1. 17. & 19. 2. & 26. 2. Amos 3. 8. Act.4. 19 -21, & 5.19-21,29.& 20.27.or, *cry as loud as thou canst*. Though intention of voice, or clamor, and loudneste of speech, be in some kind, and some cases, neither needfull, nor decent, Cha.42.2. Pro.7. 11. Eccl.7.8.& 9.17. Eph. 6. 31. yet where the matter is serious and weighty, and men wilfully deaf, and unwilling to hear, loud crying is necessary, and by God himself here required. So Prov.8. 1-3.& 9. 3. Joh.7.28,37.& 12.44.

lift up thy voice like a trumpet] Make use of thy throat instead of a trumpet; not as tone tondly, alluding to the manner of managing a trumpet, which a man holdeth with his hand, and soundeth with his mouth: but to make a loud noise, as a trumpet doth, and to give people warning of evils approaching, which is one special use of the watchmans trumpet, Jer. 6. 1. Ezek. 2. 17-21. & 33 2-9. Amos 3. 6. 8.

and shew my people their transgressions, and the house of Jacob their sins.] *My people*; *and the house of Jacob*; such as one would think, should have least need of any, to be so loud cried unto, or so roundly dealt with, yet their wicked courses, and their averfnes, requiring it; and though such untoward wretches, owned still by God, as his people. See Chap.2.5,6. Mich.6.2,3,5.

V. 2. *Yet they seeke me daily, and delight to know my wayes*;] As wicked as they are in their practices, yet they make a great shew of much devotion, and of fedulity, affiduity, and diligence, in my ser vice. See the like, Chap. 1. 11 ——15. & 29.13. & 48. 1, 2.

seek me daily] by repairing to my Sanctuary, Chap. 1.12. Jer. 7.9. or, to other places, where my people affemble to serve me. Heb. *day day*, that is, day by day; or, day after day: as *morning morning*, Chap.28.19. So Prov.8.30,34.

delight to know my wayes] Make shew as if they so did; contrary to the opinion, and unveiled impiety of those, who profels, *not to desire the knowledge of his wayes*, Job 21.14. as, *they shy themselves upon God*; that is, profels to do so, Chap. 48. 2. (to here, *they delight to know his wayes*; make as though they took great pleasure in hearing ought of them, Ezek. 33.30,31.

as a nation that did righteousness] That walked uprightly, that practised nothing but what was just, and right, Chap. 56. 1. Mic. 6.8. 1 Joh.3.7,10.

and forsook not the ordinance of their God] Heb. *forsook not the judgment* (that is, the Law; as Jer. 5. 4.) *of their God*: whose people they profess themselves to be; and whole name yet they will bear, Chap.48.1,2. Jer.8.7.

they ask of me the ordinances of justice] They come to enquire of me, by my Ministers, Priests, and Prophets, what courses they should take, and what I require of them: as if it were of ignorance to me, and for want of intimation, if they did ought amiffe, Jer. 42. 2-21. & 43.2-4.& Ezek.14.1,2. Mal.2.8.

and take delight in approaching to God] Seem to do so; as before.

How be it, some turn all these passages another way; expounding the words according to those, ver. 3. of their continual muttering, and murmuring against God, as if it were said, *they demand of me daily*, and desire, *to know what my mind and meaning is*, as if they were a people, that had given me no just cause of offence; *they require more just*, *and equal courses of me*, (as if I dealt not justly, and equally with them, Ezek. 18.24.) *and desire to approach to God*; not in a kind and familiar manner, or dutiful way, to be better acquainted with me or to do me, some service; but to debate, and argue the case with me, as one that dealeth unequally, and injuriously with them, Job 23. 3 ——6. the word is used sometime of an hostile, and malitious *approach*, Psal.27.1. and 119.150. sometime, of a judicial *approach*, for tryal, or hearing, and debating of a cause, Exod.22.8. Josh.7.14. Chap.41.1,5. Mal. 3.5. But I conceive that this exposition, and that use of the word fitteth not so well with this place.

V. 3. *wherefore have we fasted*, (say they, *and thou seest not*?) They complain that they had fasted again, and again, and worn themselves out, by frequent practices of humiliation, and yet God did not regard, or take notice of it, in regard thereof, to relieve them, and free them from such troubles and afflictions, as they were still annoyed and encombred withall; or, And it is as if he had said, they will expostulate with God, when after some hypocritical performances, and external humiliations, they see not by and by heard, and answered, according to their mind; as if in the most serious, and sincere manner, they had fought him, and served him. See Jer. 2. 5. Mic. 6. 6.

have we fasted] Or, *do we fast*: that which some understand of the yeerly fet, and solemn fast, on the day of propitiation, Lev. 23.27,29. and this seems to be backed, by that of the Sabbath, ver. 13. For that day was a day of strict rest, Lev.23.28,30,31. as if their formal fasting on that day, were sufficient to expiate and satisfie for all the sins of the whole yeer with them. But others rather expound it, of other more frequent, voluntary, and occasional fasts, such as those, upon some exigencies, undertaken before the captivity, Chap. 22. 12. Jer. 14.12. & 36. 69. Or held, and continued by them, during the time of the captivity, Zach. 7. 3 5. & 8. 19. either publicke, or private, Dan. 9. 3. Zach. 12. 12-14.

say they,] A necessary supply; as Chap. 22.13. and 56. 12.

seest not] Or, *seest it not*; that is, regardest it not; as Psal. 10. 11,13,14. a defect of the pronoun *it*, here, as there.

wherefore have we afflicted our selves,] Or, *do we afflict our souls*, that is, *our selves*; as Psal. 44. 25. & 123.4.to wit, by fasting, Lev.23.27,29.

and thou takest no knowledge ?] Heb. *thou knowest not* 2as Jer. 3. 13. thou takest no notice of it, of what we do; a defect of the pronoun, as before.

Behold,] Take notice of the reason, why these your performances are not accepted: Ye are faulty, and failing much otherwise in such things, as God requireth, and regards, as much as, yea, much more, then these formalities, as Chap. 1. 15-17. Jer, 14. 12.

in the day of your fasts ye find pleasure] According to this version it might be suppoled, that upon their fast days they took their pleasure, and solaced themselves as those revellers, Ch. 22.12,13. But there is nothing less here intended, and the contrary appears; both by their profession, ver. 3. and Gods concession, ver. 5. Some of those therefore that follow this translation, expound the words, thus rendred, as if it were said; on these very fast-dayes of yours, on which you would seem to be most devout; yea, on that very day of solemn humiliation that ye abstain from food, yet ye abstain not from evil practices; ye follow those courses that ye are most

most taken withal, and are as delightful, as any the daintiest dish to you; his 2.12. Prov. 2.14.& 4.16,17. Jer. 9.3. Ezek. 23.38,39. Mat.22.14,23. Luk.18.12. But the words would rather be read, *in the day that ye fast*, *ye finde your own desire*, *pleasure*, or *will*. Heb, *in the day that ye fast*, *or of your fasting*: as, *in the day that ye eat*, or *of your eating*, Gen. 2.17. that is, *when*, or *what time ye fast*, *and ye eat*: So Ruth.4.5. *in the day that thou buyest*, that is, *whosoever*, or, *at what time thou buyest*: not need the word, *day*, *whosoever*, or, *at what time thou buyest*: not need the word, *day*, by which they held their fast; but may be restrained to that very day, on which they held their fast; but may be taken more largely, as Chap.3.18.& 22.12. & 26.1. & 27.2. much lesse to the solemn day of humiliation: For the actions heremuch lesse to the solemn day of humiliation: For the actions hereafter mentioned, were such, as were not practised, nor in likelyhood would be permitted, or could be executed on that day, being no day for matter of judicature; and for that of Naboth, 1 Kin. 21.9, 10. it seems not to have been either enjoyned to be done, or put in execution, on the very fast day: but a fast being proclaimed, as in time of wrath were feared, and some evil expected, a crime was enjoyned withal to make some previous enquiry, for which judgment might be searched, and delinquencies, for which judgment might be searched, and delinquencies, on those that were found guilty of such, that fact, justice being done on those that were found guilty of such crimes, the fast might prove the more effectual. The meaning then I conceive to be, that at those times, whether of that general and solemn annual fast, or other occasional ones, they did not at all break off their sinfull *wills*, *desires*, *moods*, *pleasures*, or *purposes* (so for the word here used, doth at large signifie, 1 Sam. 18.25. Eccl.5.1,17. & 8.6. Chap.53.10.) but perfift, and proceed ftill in a resolution and purpole, to purfue them, howsoever they might not be employed publikely, in the acting of them, on that particular day on which the fast was held; but suspended the pract ce on them for the present: not unlike those, of whom another Prophet, Amos 8. 4,5,8. *find*, for *follow*; because *finding*, the end of *following*; as *seeking*, for, *getting*, Eccl. 3 6. and not to *finding*, as some, Chap 65.1. because this the end of that: and a defect of the pronoun; as, *word* for the whole own *word*, ver.13. So, *desire*, for, *your own desire*; as it is more fully there expressed: and *their own wills*, for, *the desires of the flesh*: and, *the wills of the flesh*, *and thoughts*, or, *minds*: that is, their fleshly desires, as I carnal minds and wills, Eph. 2. 3. Some conceive this place to be parallel to that, Zach 7.5,6. *when ye fasted*, *in fasting fasted ye*, or, *fasted ye at all to me*; *to me*, I say: *and when ye did eat and drink*, *did not ye eat and drink*, not to me, but for your selves: (the former branch the word, that the latter muft be so conceived and supplyed) as if he had laid, You had no more regard to me, in your fasting, then ye had in your eating or feasting: ye did both for your own ends. And so here, in your fastings, ye intend nothing, nor regard ought, save the compassing of your own ends, and satisfying of your own desires: Them you follow, and find even then when you fast. See how what the like also. Hof. 10.1. *Israel is an empty vine*; *he bringeth forth fruit for himself*.

and exact all your labours] By *labours*, some of the Jewish Doctors, whom some of ours allow, understand, their *wealth* their *getings*, their *gains*: so called; because by labour and travel usually achieved, Eccl. 4.8. & 5.16-18. alledging for this interpretation, that place, Prov.5.10. where the word is to used: and accordingly, Pfal.128.2. though another word be there used, *the labour of thine hand thou shalt eat*: and Eccl 5.19. *to rejoyce in ones labours*: that is, that wealth and those, which both by labour, hath acquired unto either: And they draw hither the greedinels of gain, and all in them, Chap 56.11. they might better that, Chap.57.17. for the former is special; the latter more general. But others, rather, take the word more largely, and understand by it, their *debts*, or *dues*, whether of moneys, or services, to termed, not from the labour and pains taken, in the getting and compassing; but from the *griefand pain*, thefe are put unto, from whom, by rigour, they are exacted: Of which term, see on Chap. 53.7. for the word (as also another of the like notion, Job 5.6,7. and both the Greek and Latine, answering to either) and our English *labour* too, as when we fay, *a woman is in labour*) fignifies, as well *pain* and *dolour*, as *labour* and *paines*; wherein Labor has his name, Chron.4.9. Thus the meaning should be, You exact of your fervants, fervile labour & pains, with extremity, contrary to Gods command, Lev. 25.39,40, 43,45,53. Or, detain them in fervitude, beyond that extent of time, by God prescribed, for an hired fervant three years, Deut. 15.18. (See Chap.16.14.) for one fold outright fix years, Exod.21.2. Deut.15.12. (See Jer.34.8-11,14-16.) or to the year of Jubilee, whether came first, Lev.25.40. as alfo your debts you require with rigour and cruelty, either where the party is not of ability, or where God requireth them to be remitted. Lev.25.28. Deut.15.2. See 2 Kin.4.1. Neh.5.2-13. And this some the rather suppofe to be charged upon them, as a fault more frequent, at their fall time, then at others, because about that time of the year, to wit, at the beginning of the feventh Month, called *Tisri*, of the *new-moon* then made, their fruits being all gathered in, Lev 23.24.30. Deut.16.13. the old year, for civil affairs and accounts, ended, & the new begun that month: for such matters, though being re-konted the first, and the new year beginning with it, Exod.24.22. Now on the tenth day of that month, being the solemn fast, the Trumpet of remission and releate was to be blown, Lev.25.9. Some read the words, *That ye may exact all your labours*: And to the particle is oft uled; as Chap. 12.2. & 41.22. But it seems here not to leasonable. Others, rather,

while ye exact all your labours, as 1 Kin.11.25. *While he was wroth with Syria*, (for lo it would be there rendred) and, *while Absalom sate in the Kings gate*, Esth.2.21. See Chap 56.9. Howsoever we take the words, by their failings in these offices of mercy and charity, and their practises contrary unto either, he theweth all their pretended devotion and piety, to be unfound, and unsincere. So Chap 1.17, 18. Mat.25.23. Jam.1.27. 1 Joh.3.17. & 4.20,21. And God seems to argue the matter with them, as if he thould say, Do ye think to obtain any mercy from me, when ye shew none to your brethren? or that I should fet you free from evils, when ye refuse to let your brethren go free? That I should remit all to you, when ye owe nothing to them? See Jer. 34.17. Mat.5.7. & 6.14,15. & 18.23-35. Jam.2.13.

V.4. *Behold*,] As before, v.3. which fowre there come on with this: but repeated, to add the more vigour and vehemency to it, as if he thould fay, Do ye wonder, if God regard not your fasting, when ye fast in this manner? ver.5.

Ye fast for strife and debate] Or, *unto strife, and debate*. Their words are by Interpreters variously expounded. Some would have the meaning to be, that this was the end of their fasting, to expiate their former finful and injurious courles, that they might return the more freely to them again; as the Papists, in some places, are reported to have a common saying in their mouths; *we commit sin, that we may be pardoned*; *and be pardoned, that we may sin*. Others, that in the solemn fast days, when they met together, they fell to quarrelling one with another, about their debts and mon; ages; as if the fast-day had, for no other end, been inftituted, but to quarrel and contend upon: Or, that on that day, they had much bawling and brabling with their fervants, whom, by the Law, they were then to dimis, and ufed them with much cruelty. Others, that the Fast-days, being kept as Sabbaths, or days of reft, from other fervile labours, and employments abroad, they were willing to have Fast days, that they might have the more leisure to caft up their accounts, and survey their debt books, to prepare matter for Actions to be commenced, and purfued against their debters. Others, that the words here imply not, that they fafted at all, but that about the time the counto defigned, they did practife such things, because at that time there was more special occasion of them, then at other. And to indeed is the word, *the fast*, taken, without special relation to any action of that kind then performed, Act.27.9. But both the words here ufed, not the noun, as there, and the whole drift and current of the context, the weth, that the rite of fasting, performed by them, is here specially intended. I conceive, therefore, (fuppoling that moft of the works before recited, could not that day be done, fave by minding of them, or occasionally speaking of them, if they observed the folemn fall) that the words would be read, not as our verfion hath them; *Ye fast for strife and debate*, as importing the end for which they fafted; but, *Ye fast unto strife and debate*: as implying the illue and conlequent of their fasting. Of which manner of fpeech, lee Chap.3.8. your fastings end in, and are seconded with, vexatious hits and brawls.

and to smite with the fist of wickedness.] Or, *with a wicked fist*; as, *with wicked hands*, Act.2.23. the word is ufed alfo, Exod.21.18. and no where elle in Scripture: Some apply it to the miltaking of their Servants, Exod.21.20,21,26,27. Others to the harth ulage of their debtors, not able to pay them, or the laying of violent hands upon them, Mat.18.28. it may well comprehend either.

Ye shall not fast as ye do this day, to make your voice to be heard on high.] This some understand, as if it were faid, alluding to their branglings and brawlings, and clamorous outcries, ufed in profecution of perfons obnoxious to them, whether debtors, or ftrangers: Ye are not to fall as ye ufe to do, to quarrelling and chiding upon your Faft-days, that your voice may be heard to the very hills, that they ring again with them: Or, that the cry of your vo'ences goeth up unto heaven See Gen.18.20,21. Exod.22.23,27. 2 Chr.28.9. Chap.5.7. & 22.1.5. Jon.1.2. Jam.5.4. Others, as alluding to then loud cries, that they ufed commonly in their fafts, and days of humiliation; by tone, out of fervor, and intention of fpirit, 2 Chr. 14.11. & 32.20. Joel 1.13. Jon. 3.8. But by thefe here, either for popular applaule, to let others know that they fafted, and hear how devout y and earnestly they did it; as the Thariftes did alfo with their alms, and their prayers, Mat 6 2 5,6. Or, as if by their loud cries, they made account to be heard of, and prevail with God; as Baals Priests with their Idol, 1 Kin.18.26,27. But the moft, and beft, underftand it, as entorming them, that the way they now took, fastling in fuch manner, as was before related, was not the way to cause God to hear, and grant thole things, which, by humble fait and fupplication, joyned, of course, with their fafts, as being the main end of their fasting, 1 Sam.7.5,6. 2 Sam.12.16. 2 Chr.20.3,6. Ezra 8.21. Mat.17.21. Act.13.3. they defire at Gods hand to obtain. See ver.3. As if he had faid, Never look to have your fastings accepted, or your fuits *heard on high* (that is, in heaven, as Chap. 57.15.) 1 Kin 8.32. to long as ye continue thele courles of vexation and oppreflion. See Chap 1.15. Prov.28.13. and this to be the genuine notion of the place, the oppolite part, ver.6. fheweth. Heb. *Ye shall not fast, as to day, or, as this day*, &c. which fome render, *Ye fast not as these times are, or, according to the manner of this time*; to wit, *to cause your voice to be heard on high*. But this reading

feems

seems somewhat hardband our version is plain and smooth enough, whether we supply or ght, or no.

V. 5. *Is it such a fast that I have chosen?*] Or, *As I have chosen*: the relative wanting; as Chap.57.8,16. Or the demonstrative put for the relative; as Chap.51.15. the same in effect; but as fitter then *that*, because *such* went before; such as I approve, affect, desire, and delight in; as Zach. 7.5. so Pfal. 119. 30. Chap.56.4.

a day for a man to afflict his soul:] Or, *for a man to afflict his soul for a day*; as ver.3. not that God did not require such humiliation on the solemn fast-days, Lev.16.29,31. & 23.27,32. but that it was a fond and frivolous thing to imagine, that it was enough for them, to ufe such external exercises for a day only, and there an end of all, 1 Tim.4.8.

Is it *to bow down the head as a bull rush*,] *To bow down*; as Mic. 6.6. *his head as a bul-rush*, that being bruized, doth with the weight of its self hang down. See Chap.19.14. Or, *as a cord*, made of bull-rush, Job 41.2.

and to spread sack-cloth and ashes under him:] As the manner of those times was, in solemn mournings, uſual, 1 Kings 21. 27. Esther 4.3. Job 2.8. & 42.6. Chap.61.3. Jer.6.26. Matth. 11.21.

will thou call this a fast, and an acceptable day to the Lord?] That is, ſuch a faſt as God accepteth of, as before; *a fast*, *and a day acceptable*, for, *an acceptable fast of the day*. See the like, on Chap.4.5, 6. Heb. *a day of good will*, or, *well-liking*; as Chap.49.8.& 61.2.

V. 6. *Is not this the fast, that I have chosen, to loose the bands of wickedneſs, to undo the heavy burdens, and let the oppreſſed go free, and that ye break every yoke?*] Having ſhewed them what manner of faſts, God did not approve, nor would accept, ver. 4,5. he proceedeth now to thew what manner of ones they were, that he required, and would accept; to wit, ſuch as were joyned with retormation, and amendment of their former injurious and vexatious courſes, ſuch as were ſeconded with a practice of the contrary duties of ompaſſion and mercy: Not that the faſt conſiſted, to ſpeak properly, in them: nut that it was to be always accompanied with them, as was Corneliuhis, Act. 10.2, 4. See the like ſpeech, Jam. 1.27.

that I have chosen] That i like, and am pleaſed with; as ver. 5. So is the word uſed, Job 29. 25. *If I chose their way*, that is, *if I liked*, or *was pleaſed*, to come among them, or joyn with them: And ſo it may well be rendred. Pſal.25.12. *who is the man that feareth the Lord? him will he teach in the way*, that *he* (to wit, God himſelf) *liketh*, or, *approveth of*. Heb. *I ſhall chuſe it*, or, *like*, *approve*, *accept it*, the demonſtrative for the relative; as before, verſe 5.

to loſe], Heb. properly, *to open*. See Chap. 51.14.

the bands of wickedneſs] Or, *wick d bands*, as, *the ſtil of wickedneſs*, ver. 4. The word is found only here, and Pſ. 73.4. and it is by ſome deemed, to conſiſt of a term, that ſignifies, *to cut*, whence alſo the *threſhing-ſled*, called by the Latine *tribula*, and from it, our English *tribulation*; and of another, that ſignifies, *to vex*, or, *grieve*: Or which, ſee on, ver. 3. ſo joyned in one, becauſe *conflictions*, as ſome render it, or *ſtreight-bands* do both. By it, ſome underſtand the combination of thoſe that are in places of Judicature, by unjuſt ſentence, and extream rigour of Law, hired to vex and oppreſs. See Micr. 7. 1. Others, the bands, which they held their poor brethren in ewsnapped in, by unequal, injurious, and uſurious contracts. Exod 22.25. Lev 25.35 37. Neh.5.3,5. See *the bond of iniquity*, in a dive ſenſe, Act 8.23.

to undo the heavy burdens,] Heb. *burdens of declination*. So the Chaldee rendreth it: and not unaptly, becauſe it cometh of a word that ſignifies, *to decline*, *stoop*, *bow down*, Lev 25.35. Prov.25.26 ſuch *bunches*, *bundels*, or *faſcicles*, (ſo it is uſed of leſſer ones, Exod. 12. 22. of greater, the Elements lying as globes, or bundles, are upon, or over another. Amos 9. 6. of a troop of men, as made up in a bundl together. 2 Sam. 2.25.) lying ſo heavy upon a man, that they bend him down, and make him to ſtoop. See Jer. 1. 14. for this latter word alſo ſignifies, *a yoak*, ſo called, becauſe it *poiſeth down*, *puts down*, and *holds down*, Jer 27.2. & 28.10,13. See more after ward. And this may well have reference to the heavy bondage they kept their brethren in. Whereof, See before, on ver. 3. 4.

and to let the oppreſſed go free,] Some reſtrain this, to ſuch as they kept in priſon, and in bonds, for debt; but it ſeems more large: And the word includeth all ſuch, as are made like a bruiſed, or broken reed, or cane, chap.36.6.& 42.3. much weakned, cruſhed, and broken, (as we uſe to ſay) in their ſtates and perſons, by vexation and oppreſſion. See Deut.28.33. Hoſ.5.11. Amos 4.1. this branch is found inferred with that paſſage, chap. 61. 1. in the Evangeliſts recital of it, Luk.4.18.

and that ye break every yoke] Heb. *and every yoke ye ſhall break*: a defect of the particle *that*, as Chap.41.7. and a redundancy of the pronoun *it*: as chap.8.13. & 45.9. *to break every yoke*, for, to give eaſe of, or fet free from, any grievous courſe, of vexation, and oppreſſion: as Chap. 9.4. the term here uſed, is taken ſometime, for a *yoke*, as was before hinted. Howbeit, it is deemed primarily, and properly, to ſignifie the *ſtaff*, or *bar*, that runneth thro.ow the two ends of its bow, to hold them faſt, the one to the other: the word being uſed of the *ſtaves*, that thorow the rings, by which the Arke was born on the Levites ſhoulders, 1 Ch.15.15, as alſo of that, on which the two ſpices carried the great bunch, or cluſters of grapes, between them, for bruiſing, Num. 13.23. or, as ſome think, the *boards*, or *cords*, wherewith either thoſe ſtaves are faſtened to the neck of the yoke, or the yoke it ſelf to the neck of the beaſt. So it is rendred, Ezek.34.24. *When I have broke the bands of their yoke, and have delivered them out of the hands of thoſe that forced themſelves on them*: and yet more fully, to hint with the form above mentioned, and the application thereof, Lev. 26. 13. *I brought you out of Egypt, that, you ſhould not be, or, abide, their bondmen; and brake the bonds of your yoke, that I might go upright.* Now when either the *ſtaff*, or the *cords* of the yoke are broken, he yoke falls off, and the beaſt is at liberty.

V. 7. Is it not *to deal thy bread to the hungry, & that thou bring the poor, that are caſt out, to thine houſe? when thou ſeeſt the poor, that thou cover him, and that thou hide not thy ſelf from thine own fleſh?*] Inſtead of injurious, and vexatious courſes formerly taken, to practice offices of mercy and charity, a ſound argument of ſerious and ſincere repentance, Dan. 4. 27. Luk.19.8.

to deal] Heb. *breake*, or *devide*, as Jer. 16.7. for their loaves were ſo to be, as might be ordinarily broken, Mat.26.26. Luk.24.31, 35. See Ezek. 18.7. Lam.4.4.

and that thou bring to thine houſe] Heb. *and thou ſhalt bring home*, or, unto thine *houſe*: a defect of the particle that, as ver. 6. and of the pronoun; as chap. 37. 4.23.

the poor caſt out] The latter word ſeldome found; in this place, in this form, alone, Some render, *attenuated*, or brought to extream poverty; as parallel, to another uſed, chap. 10. 2. & 11. 4. the Greek renders it, *harbour leſſe*: the old Latine, *wandring*. Some of the Jewiſh Criticks, after the Chaldee, *caſt out*; or, *toſſed to and fro*, as the word, they uſe, ſignifies, and one from the ſame root, Chap. 22.17. and to make up the notation of it, because the verb, the root of this, commonly ſignifies, *to rebel*, and the active participle, or verbal, *a rebel*, Dan 9.5. Ezek.20.38. therefore ſome render this paſſive participle, or verbal, *caſt out*, and driven to and fro, as *rebels*: but in the Arabick, the word is ſaid to ſignifie, going, to and fro, or *travelling*; and ſuch as ſo wander, we alſo call *rogabellers*, or they themſelves, rather: the harbouring of the harbourleſs, is both commanded, and commended, Mat.25.36. Rom. 12.13. Heb.13.2. pi. cedents of it, ſee Gen.18.3-5. & 19.2,3, Job 31. 32. Judg. 19. 20, 21.

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ſhall thy light break forth as the morning] Thine adverſity ſhall then be diſpelled, and removed, as the night, or as the foggie miſt, and proſperity ſhall then ſucceed, as broad day light, or bright ſunſhine, breaking out, in the room of it, Eſt. 8.16. Pſal.37. 6. and 97.11. & 112.4. Prov.4.18. chap. 9.1,2. & 60.1.

and thine health ſhall ſpring forth ſpeedily] Thy calamitous condition ſhall ſoon be altred, and thy former damages, and detriments, ſuddenly repaired: all recovery out of, or deliverance from any foregoing evils, is in Scripture termed, by a metaphor, taken from the ſtate of mans body, an *healing*, or a reſtoring of *health*. See chap. 6. 10. & 57.18. Jer.8.22. & 30.17. & 33.5.

and thy righteouſneſs ſhall go before thee] That is, as ſome, Chriſt thy righteouſneſs Jer.23.6.& 33.16. 1 Cor. 1. 30. ſhall conduct thee and be thy guide, Luk.1. 79. & 3.32. Heb.12. 2. Rev.14. 4. Others, the fruit, and teſtimony of thine uprightneſs, ſhall thew it ſelf to both and appear conſpicuous, in the eyes both of God and man, Pſal. 37. 6. or the fruit and reward of it, from God, in Gods gracious conduct of thee, thereby procured, ſhall go before thee, as a light to direct thee, or as an herbinger, to fit thy way for thee: both to remove out of thy way, what might impeach thy paſſage, and to diſcover unto thee, what way thou ſhouldeſt go, to cauſe all things to proceed and goe on, proſperouſly with thee, Pſal. 5.8. Prov.6. 22. Act. 10. 4. See Pſal 85. 13. Ch.52. 12. v.11.

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V.9. *Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I am*] Thou ſhalt have no cauſe then to complain, as formerly, ver.3. that God regarderh thee not, nor thy huts, and requeſts; he will be moſt ready to hear, and to help, to grant thee readily, what thou requireſt, Pſal.34.15,17. & 37.4. Chap.30.19. & 65.24.

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24. 6. alluding to the garden of Eden, Gen. 3. 8--10. & 13. 10. Ezek. 31. 8, 9. Cant. 4. 12, 15. See Jer. 17. 8.

like a spring of water, whose waters fail not] Heb. *do not ly*, or *deceive*; as Hab. 3. 17. that runneth constantly all the yeer long; and is not dryed up, as some small brooks, or winter-floods, in heat of summer, or droughts of any continuance, are, what time there is most need of them, 1 King. 17. 7. Job 6. 15, 20. an emblem, not of flourishing for a time, but of constant prosperity. See Chap. 33. 16. Joh. 4. 14.

V. 12. *And they* that shall be *of thee, shall build the old waste places*:] Heb. *the wastes of antiquity*: as Chap. 61. 4. those that come of thee, shall re-edifie the ruinous places of Jerusalem. and other cities of Judah, that have lien long waste, Chap. 49. 8. and 51. 3. See Neh. 3. Yet some would have it meant of people, replenishing the cities with Inhabitants, which are as flesh and blood to them, being but as feeletons, or dry bones without them: but the former is more familiar.

thou shalt raise the foundations of many Generations] Heb *raise*, or *settle*, (as 2 Sam. 7. 25.) *the foundations of age, and age*, either build upon those foundations, that have lien divers ages desolate; or lay the foundation of such buildings, as for many ages shall endure. See Chap. 44. 26. & 61. 4.

and thou shalt be called] That is, thou shalt be; as Chap. 61. 6. Heb. *it shall be called to thee*: as Chap. 48. 8 & 62. 2.

the repairer of the breach,] Or, *the maker up of the breach*, that God had made in the wall, or fence, of their City, and State, for their sins, Chap. 5. 5. See Psal. 106. 23. 29. Ezek. 22. 30.

the restorer of pathes to dwell in] That is, the cleerer of those wayes, by which men may return to those places, where they are to inhabit, whereas they were formerly neglected, and disused, and consequently over-grown, either through want of people to travel, or of safety to travellers, Judg. 5. 6, 7. Lam. 1. 4. or, the *returner* of those places, that were made *paths* of before, by the enemy passing to and fro over them, having ruined the buildings, and flatted the foundations of them; to be places for men to inhabite again. For they seem to stoop so low, that understand them of fencing their vineyards, and cleering the way to them: and they to shoot as wide, that render the words, *The restorer of paths to the Sabbath*: for though the words be in sound somewhat like; yet they differ both in roots, point, and form.

V. 13. *If thou turn away thy foot from the Sabbath.*] This Some understand of the yearly Sabbath, or day of strictest rest, in the solemn convention for humiliation and propitiation, Lev. 16. 31. and 23. 27-31. where, see our ver. 29, 4. Others, more largely, of the Weekly Sabbath: one special commandment, as a principal, put for the rest of those, that concerned the religious Worship, and service of God; see Chap. 1. 13, 14, 6. Jer. 17. 21. and the words of the text are applyable to either.

turn away thy foot] The Jewish Doctors expound it, of walking abroad: but ours rather, of to bearing, and withdrawing their minds and affections, from such studies and employments upon that day, whereby the same might be polluted or prolaned, Ezek. 22. 26.

from doing thy pleasure on mine holy day;] Heb. *to doe*, or *doing thy pleasure*, or *will*, or *businesse* (see on ver. 3.) *on my day of holinesse*: the preposition supplyed from the fore-going branch; (see the like defect, Exod. 19. 12.) and expected again afterward: and, *day of holinesse*, for, *holy day*; as *hill of holinesse*, for, *holy hill*, Chap. 57. 13.

and call the Sabbath a delight:] That is, account it such, or make it such: or, as some, not unlike render it, thy *delight*: the pronoun supplyed; as ver. 7. 13. by taking delight in the duties and holy duties of the day. See ver. 14. for the form of speech; for the word, ver. 14. So did the Servants of God, in former times, count the services of God, in his house, on those dayes, their cheefest delight, and the very life of their souls; lamenting and bemoaning themselves, as even dead on the neft, when they were debarred from, or deprived of, them; desiring nothing more earnestly, then free access again to them, when they were restrained from them; and rejoycing in nothing, more affectionately, then in the enjoyment of them, when they had liberty to to do. See Psal. 27. 4. & 36. 8. & 42. 1, 2, 4. & 43. 2-4. & 65. 1-5. & 84. & 122. 1, 2. And that is the genuine meaning of the place, for whether Sabbath of the twain we take it. For it is but frivolous, that the Jewish Doctors expound it, of eating dainty and delightful meats; which, though on some festivals, was seasonable, Neh. 8. 10. yet was not suitable to the afflicting Sabbath; and of as little worth is it, that in the word, *call*, here, some reference should be to the solemn convocation, because that word cometh from this of *calling*, Lev. 23. 3, 27. Chap. 1. 13.

the holy of the Lord, honourable;] Or and *the Lords holy* day *honourable*: so call, and account it, as well honourable, as delightful: For the word is to be understood in this clause also; as the like, ver. 12. *Heb. the Lords holinesse*, for *his* day *of holinesse*; *his holy* day; as before: a defect of the noun regent; as Chap. 17. 5. to be supplyed from the words fore-going.

and shalt honour him] Or, it: to wit, his day: for the word will bear either: And we may be faid, as well, *to honour God*, or *to honour his day*; as, *to sanctifie him*, Chap. 8. 13. and, *to sanctifie his day*, Exod. 20. 8. But here again our Jewish Masters run their carnal way, telling us, that the Sabbath is to be honoured, by wearing good cloths, and having better diet upon that day: that which too many encline to them in, more regarding such matters, then those things, that doe indeed concern the right honour of the day, contra y to that Apostolick rule, Rom. 13. 14. Besides that on the Sabbatical fast here also intended, such suits of apparel, as well as good cheer, would be very unseasonable, Exod. 33. 4, 5.

not doing thine own wayes,] Heb, *from doing*; that is, abstaining, or refraining thy self, as before, *from doing thine own ways*; that is, following thine own wicked works and courses, as Chap. 56. 7.

nor finding, thine own pleasure,] of this branch, see before, ver. 3.

nor speaking thine own *words*.] Heb. *and* (for, *or*; as Chap. 48. 5.) *to speak, or speaking a word, or ought*; as Jer. 36. 2. *thine own* is supplyed from the former branches, as, *foot*, 1 Tim. 2. 13, 14. *Adam was not first deceived*. Howsoever, by *thy word, or words*, are meant, such words, or things, as were before mentioned, ver. 9. and they were there forbidden, as too usual with them; even at such times: For this place doth apparently answer to that; and the Chaldee therefore rendreth it, *words of wrong*, and *oppression*; as the Jewish Doctors also expound the term there used, though roving another way themselves. For as for those two late learned Annotators; the one whereof would have it rendred, *a proud, insolent, or lofty word*; as he supposeth two other terms, that signifie a *word* to be taken, Job 6. 13. & 20. 29. And this the rather, because the root it cometh of, hath found one such a notion: Whereof, see on, Chap. 17. 6, 9. & 61. 6. The other would have the copulative taken in an adversative notion, rendring the text, *but speaking the word*, to wit, of God, I suppose that either of them goeth, therein, a way by himself, and that solitary, without company, for want of probability.

V. 14. *Then shalt thou delight thy self in the Lord*,] This is sometime required as a duty, Psal. 37. 4. sometime promised, as a reward. So Job 22. 26. and so here. And it is, as if he had laid; If thou keepest the Lords day, forbearing thy wonted evil thoughts, and mindings, on it, and shalt diligently apply thy self unto the duties of the day, therein imploying thy self, not as of necessity, and by constraint: but cheerfully, and with delight; thou shalt find in the Lord, not sufficient only, but abundant matter of fuch delights, as shall minister a fulnels of satisfaction unto thy soul, Psal. 36. 8. & 37. 11. Chap. 55. 2. & 66. 11. such delights as the ungodly man shall never enjoy, Job 27. 10. Prov 14. 10.

and I will cause thee to ride upon the high places of the earth,] To dwell aloft in places of security and safety, and to ride to and fro, there, at pleasure. See Chap. 33. 16, 17. The words seem to be taken from Moses his Song, Deut. 32. 13. and to have some glance at the land of Judea, being much of it mountainous, Psal. 87. 1. Chap. 14. 25. & 37. 24. A passage from person to person, as Chap. 57. 10-12.

and feed thee with the heritage of Jacob, thy Father:] With the good things of the land of Canaan, given for an inheritance unto him, for his posterity, Gen. 28. 13, 14. Psal. 135. 11, 12. a type of the heavenly inheritance; The Jewish Doctors here move a question; why the Prophet should rather say, *Jacob thy Father*, then *Abraham thy Father*: And divers answers they give; as that Abraham kept no Sabbath, but Jacob did: and that Abraham had an Ismael, as well as an Isaac, and Isaac an Esau, as well as a Jacob; and they defcant upon the promises made severally to them, Gen. 13. 15. & 26. 3. & 28. 13, 14. But these are, the first unsound, and in part untrue; the last of them, curious and frivolous. Somewhat may be in the second, whereof, see before on Chap. 43. 1.

for the mouth of the Lord hath spoken it.] See Chap. 1. 20. and 40. 5.

CHAP. LIX.

Vers. 1. *Behold*] This Chapter, whether a continued discourse with the former, as some; or, an entire Sermon distinct, and divers from the former; yet confisteth of two principal parts, as that also did: The former, a relation of the grievous enormities of that people, as the main cause of those calamities that lay heavy upon them, ver. 1——15. the latter, a prediction, and promile of deliverance to Gods faithful afflicted ones, both from oppressions at home, and invasions from abroad, verse, 16——19. together with the continuance of spiritual favours unto them, by the Messias, here also fore-told, and hereafter to be exhibited; wherewith the Prophet usually concludeth his discourses, as the complement of all ourward mercies, and temporal deliverances, as tending thereunto, and being thereof types to them, ver. 20, 21.

Behold] See Chap. 42. 1. & 58. 3, 4.

the Lords hand is not shortned that he cannot save] This may either have reference to the former part of the fore-going Chapter, where they complained of God, for not hearing, and regarding their fastings and praiers, Ch. 58. 3. as if he had laid, Ye complain of God, that he doth not hear and help you, as he had wonted do others of his in times past, Psal. 22. 4, 5. & 44. 22. Ch. 51. 10. that deliverance is not wrought, and effected for you, v. 9, 10. the fault is not in God, (who is still the same, not subject to any defect, or default, Num. 11. 23. Mal. 3. 6.) but in your selves, and in your sins,

Jer. 5. 25. Lam. 3. 42, 44. Or, it may back the latter part, and confirm the close of it; as giving them assurance of the undoubted making good unto them, of all those large and liberal blessings, there propounded upon their repentance, seemed they never so improbable, or incredible, in regard of their present low, and forlorn condition, Chap. 58. 11, 12, 14. for that God was no lesse able, or willing, to hear, or help, then in former times he had been, did not their obstinacy in sin, restrain him from the doing of either, Chap. 50. 1, 2.

hand] His power; as Psal. 136. 12.

is not shortned;] Or, *abridged*, or *streitned*; as Mich. 2. 7.

as not that it cannot save] Heb. *from saving*; as Chap. 50. 2. and so after, *from hearing*. See on Chap. 33. 1. & 58. 13.

neither his ear heavy] That is, *deaf*, or thick of hearing. as we use to say: so is the word used, being applyed to the *ears*, Ch. 6. 10. 1o, *dull*, or *hard*, when to the heart, Exod. 9. 35. & 10. 1.

that it cannot hear.] Heb. *from hearing*, as before, *from saving*.

See ver. 2.

V. 2. *But your iniquities have severed between you, and your God*:] Heb. *Have been*, or, *severing between you, to between you God*: a redundancy of speech, somewhat like where unto is found, Gen. 1. 4. *between the light, and between the dark*: and nearer to this, Gen. 1. 6. *between waters to waters*: and Deut. 17. 8. *between blood to blood, between suit to suit*; or, *strife to strife, and between stripe to stripe*: But this is yet more redundant then either of those forms, used, not improbably, to imply the great distance, that sin makes between Man, and God: your position of place; (for God is every where present, as well with bad, as good, Psal. 139. 7——12. Prov. 15. 3. Jer. 23. 23, 24. Amos 9. 2, 3. Act. 17. 28) but in disposition of mind, and affection of heart, Psal. 138. 6. Prov. 15. 29. Chap. 29. 13. Jer. 12. 2.

and your sins have hid his face from you] That is, have caused him, in anger to withdraw his gracious Presence, and assistance from you, as refusing to be seen of you, or to be spoken with, by you. See Deut. 31. 17. Psal. 10. 1. Chap. 54. 8. & 57. 17. a defect of the pronoun, as Chap 53. 3.

that he will not hear.] Or, *not hear you*: a defect of the pronoun, as Chap. 1. 15. Heb. *from hearing*; as ver. 1. Or, *from hearing you*. So Zach. 7. 11, 12. God serveth you, as ye serve him: Ye refuse to hear him; and he refuseth to hear you, Prov. 1. 24, 28. & 28. 9. Lam. 3. 43, 44.

V. 3. *For your hands are defil'd with bloud, and your fingers with iniquity*] The Prophet that he may not be deemed to charge them, without good ground, and just cause; and the better to clear Gods justice, in thus estranging himself from them, doth at large relate, and in lively colours lay forth, their general injustice, mercilesse, and mischievous carriages. Of this first branch, see Chap. 1. 15. Lam. 4. 14. 2 Chron. 28. 6. *hands and fingers*, are here the same, as *lips and tongue*, in the next branch: onely the one is added unto the other, to make the speech themore emphatical.

your lips have spoken lies, your tongue hath muttered perverseness] Or, *your lips speaks lies, and your tongue meditateth*, or *talketh of perverseness*, or, *unrighteousness*, as it is rendred, Deut. 25. 16. or, *iniquity*; as Mic. 3. 10. where it is joyned with *bloud*. Your common practice, is, by talse suggestions, and subsumed depositions, to strip men of their states, and to bereave them of their lives, Psal. 52. 2——8. Prov. 14. 5. & 25. 18. Jer. 9. 3. See Chap. 58. 9.

muttered] So the word seems sometime to signifie. See on c. 8. 19. but most commonly to *meditate*, and to some here render it. However, because *meditation* is not the proper work of the tongue, (some deem it to be a complexive term of speech) *Your tongue uttereth premeditated iniquity*; and so it should be like that, Psal. 52. 2. *Thy tongue deviseth mischiefs*; that is, *uttereth mischievous plots, devised* by thee. But the word here used, signifieth as well, *to talk*, as *meditate*, and *to utter*, as *to meditate*. So, *My tongue shall speak*, or *talk of thy righteousness*, and *thy praise*, Psal 35. 28. & 71. 24. and, *they speak not thereon the whole*. Psal. 115. 7. It may well therefore be rendred, *Your tongue talketh of iniquity*: *lips* and *tongue*; as Psal. 12. 3, 4. & 120. 2.

V. 4. *None calleth for justice*; *nor any pleadeth for truth*:] All sorts of people are given to vexation and oppression: and no man endeavoureth to relieve and right the wronged, or to redress and remedy ought that is done amiss: No man stands up for right or truth, against fashood and wrong, ver. 16. Eccl. 4. 1. Jer. 9. 3. These general terms, are not to be understood, exactly and absolutely; but of the greatest part, of the most: the better part being so fesson. and so drowned in the generality, that they were not to be seen, they seemed as none. So Psal. 12. 1. & 14. 1, 3. Chap. 56. 10. & 64. 6, 7. Jer. 5. 1. & 6. 28. Mic. 7. 2-6.

pleadeth for truth:] Heb. *is not, or, that is, pleadeth in judgment*; as Chap. 66. 16. Jer. 2. 35. & 25. 31. or, *is judged, is tryed* (hath sentence past in his cause, Psal. 109. 7. 1 Cor. 6. 1.) *in truth*, that is, truly, faithfully, uprightly. as 2 Chron. 31. 12, 15. & 34. 12. no man can have his cause justly decided.

they trust in vanity,] Heb. *trusting in vanity*, or, *emptiness*. Of the phrase, see on ver. 13. Of the term rendred *vanity*, see on Chap. 24. 10. & 40. 17. 23. it is here used for deceit, fraud, and lies: because they are things void, and empty of being, of soundness and substi-

stence, and so will prove in the end, unto all those that trust to them. See Chap. 28. 15, 17, 18.

and speak lies] Heb. *and speaking* (as before, *trusting*,) *vanity*. that is, *lies*; as Psal. 41. 6. & 144. 8, 11. the same in effect with the former. See Psal. 36. 3.]

they conceive mischief, and bring forth iniquity.] Heb *conceiving*, or, *going great with grievance, and bringing forth affliction*, or *wickedness*: they are continually contriving of some injurious and vexatious plot, or other, and never at rest, as a woman going with child, untill by putting it in practice and execution. they be, at length delivered of it. See the very like phrases, Job 15. 35. Psal. 7. 14. and of the practice Psal. 36. 4. Prov. 4. 16. Mic. 2. 1.

conceive] Heb. *conceiving*, or *going great with*, rather. See on Chap. 7. 14. they are as much streightned with it, as a woman neer her time: like Boaz, that could not be at rest, untill he had finished the business that his heart was set upon, Ruth 3. 18. and the manner of speech is emphatical; for it is both deficient, and redundant: *conceiving*, for *conceiving they conceive*; or, *going great*, for *going great they* goe great with, as also, Job 15. 35. and here-after, ver. 13. and, *bringing forth*, for, *bringing forth* they bring forth: and so before, *trusting* they trust; and, *speaking* they speak; that is all they trust to, and that is their whole continual talk: for these forms of reduplication whether expressed, or implyed, have much emphasis in them: and it is, as if it were faid, such courses as these, are their minds, tongues, and hands, continually taken up with; they are the constant employment of them. See further, on v. 13.

mischief, and iniquity] Of these two terms, see on Ch. 10. 1.

V. 5. *They hatch cockatrice egs*] Or, as some, *adders*. See of the word, on Chap. 11. 8. They contrive, and bring forth mischievous plots. Nothing proceedeth from them, or is produced by them, but what is poisontul, and pernicious, Deut. 32. 32, 33. Rom. 3. 13-16.

and weave the spiders web:] They contrive such plots, as may entangle others, as the spiders web doth the fly, to their damage, and detriment, or to their utter undoing, and destruction, Pr 10. 9. Mic. 7. 2. Howbeit, some expound it of the vanity of their wicked plots and projects, that in fine, they shall prove unefficatal, and unuseful, no more helpful to them, or able to read them, then a company of cobwebs. So Job 8. 14, 15. and hereafter, ver. 6 and so it should have reference to their confidence before-mentioned v. 4. which maketh that notion here, not improbable. And yet can I not assent unto a late learned Writer, who therefore would have the former branch to be rendred, not, *they hatch*, but t hey *breake* such *egs*: as alluding not to egs that fowls, or fergents, firft lay, then sit egs: as alluding not to egs that fowls, or fergents, firft lay, then sit on, or brood, & so hatch by cleaving of the shell, (which the word properly fignifies) to bring forth their young, but to the usuall manner of thofe, that having gathered fowls, or torteses egs, ch. 10. 14. doe break them to feed on: as if the Prophet should say, of such that maintain themselves by rapine, and spoil, or fraud, and deceit, that they cloth themselves with spiders cobwebs, and feed themselves with vipers, or adders egs: the one frivolous stuff, that will do them no good: the other, matter pernicious, that will doe them much mischief, but both the use of the word elsewhere, Chap 34. 15. fidcth with the former exposition: and this latter to me seems somewhat too far fetche,

he that eateth of their egs dyeth] Nor he that eateth of cockatrice, or adders egs, but he that eateth of their egs, compared to such, whom the Prophet here speaketh of: yet not such egs, as they feed on, but such egs, as they hatch, wherewith to doe others mischief. Whofoever eateth of their egs, that is, hath any commerce, or dealing with them: it proveth dangerous, yea, deadly to him. See ver. 7. So I rather understand it, then with some, of such, as partake with them, in their mischievous defigns. Pro. 29. 24. Chap. 1. 23. the poison of serpents is pernicious unto others, not to themselves: though it be true, that wicked men drink both firft, and most, of their own venome, their malice: and it will prove their own bane in the end, Psal. 34. 21. But that seems not the drift of the Prophet in this place.

and that which is crushed, breaketh out into a viper] That is, say some, if any defery and discloſe their plots and purpoſes, they fly out upon him, as a viper, or some other such like serpent: furnished with deadly poiſon, to work his destruction: or if one will be tampring with them, to make some tryal of them, induced by the fair outside of some specious and friendly prerences, he shall meet with such matter, as in the end he shall rue it: as if a man taking a serpents egg, for the egg of some fowl, that men usually eat of, should, upon the breaking of it, light on that, which he least of all looked for: or as others, if a man fall into dealing with them unawares, it shall be with him as by one that treadeth, by chance, on the egg of some ſerpent, which being crushed, a young one ſpringes out of it in his face. The meaning seems to be, which way ſoever we take it, that there is no safe dealing any way with them. Nor is it improbable, that some would have, who in these words, ſuppoſe a reaſon to be rendred of the former branch, thus rendring the words *for that which is crushed*, or *broken*, to feed on, *breaks out into a viper*: where a man made account to find some wholsome *out into a viper*: where a man made account to find some wholsome and toothsome meat, when he hath broken the ſhell, he is entertained with a viper: the copulative for the cauſal, we had oft before, Ch. 40. 26. & 52. 15. & 53. 2. Leſs to me probable ſeems to be what ſome

some others of no final note exhibit; one reading the words, it any *differ* e *thus*, *a viper to coleth out*: another, it is with him *that is* but *scratched with them*, as it *a viper had sprung out*, and taftened upon him, as on Paul, Act. 28.3. as if it were faid the leaft afperfion of them, or drop from them, is not perilous only, but even pernicious. This v not verfions hence ariseth, for that in Heb. ew, verbs, thoug divers tenms, yet in tters much alike, are oft, in ufe and not c compounded the one with the other. I incline moft to the la the firft because I find the very fame word that here is tr tor *compreſſit*, or *contuſing*, Chap. 1.6. and again, for *crufhing*, c *wrecking* of eggs, by treading on them with the foot, Job 39.15. Which yet I fuppofe not to have reference that, from the true meaning of, who fo touching the text, expounds th the words; as it it were faid, he that can crush their plots in the egg, or the fhell, is fafe enough; for the make, or ſerpent, will then be gone: ſo it fhould be fome what like that, Pfal. 137.9. as alſo that other learned man, who by alteration of a vowel, making it an active participle, readeth the words, *if one fe cutter* them that is, refuſing to eat of them, eat them away, and to break them: for the like uſe of the participle pointing, us to Pfal. 141.7. 1 Sam. 2.13. 2 Sam. 14.10. & 19.8. 2 Kin. 7.2. The text ſeemeth to look a far other way, then either of them drives to.

a viper] Thus the moſt. Yet the ancient Greek, and the old Latine, render it, *a Baſiliſk*; the one; and *aregalus*, the other: by a name anſwerable to the former, which we commonly call, *it cockatrice*: the former, they ſay, is *an aſp*. The Jewiſh Doctors tell us only, that it is a kinde of hurtfull ſerpent; and ſome of them would have this, and the forementioned, to be one and the ſame; but of that, there ſeems no probability: it ſeems to be a ſerpent, that was rife in the foutherly waſtes, bordering upon them, Chap. 30.6. and ſuch an one as had a venemous tongue, Job 20.16. yet not like to be a *viper*; becauſe albeit Pliny, l. 10. c. 62. rank the viper among thoſe that lay eggs; Yet Ariſtotle (with whom the moſt and beſt Writers accord, and who'e words Pliny ſeems to have miſtaken,) avoweth more then once, that of all ſerpents, the viper alone, lay th no egg, but brings forth young ones; as alſo the dolphin, o po es, leal, whale, and ſome other fiſh, do. (See his *hiſtory of living weights*, l. 1. c. 6. l. 3. c. 1. l. 5. c. 34.) whence alſo in Latine it is deemed to have his name, *vipera*, as *vivipera*; not, as ſome fable, from a tercible delivery. Some other ſerpent therefore it muſt be, to which the Prophet here alludeth.

V. 6. *Their webs ſhall not become garments*; *neither ſhall they cover themſelves with their works*:] Their devices, plots, and practiſes, though they may hurt and miſchieve others, yet they ſhall not help, or avail themſelves; all the good, or gain they get, and gather by them, ſhall ſtand them in no ſtead, they ſhall not be able to ſhelter them againſt Gods wrath, no more then a coat of cobweb is able to ſhelter him, that wears it, againſt a fierce ſhower of hail, or a thick volley of hail-ſhot. See Chap. 28.15, 18, 20. & 30.12, 14. they ſhall all prove, in concluſion, as cobwebs to themſelves, for any ſuccour, or benefit, that they ſhall receive from them, or reap by them. See Job 8.14. Prov. 10.2. & 11.4.

their works are *works of iniquity*; *and the act of violence is in their hands*.] Or, *their works* are *works of vexation*, (and *grievance*: as ver. 3.) *and the practice of violence is in their hands*; that is, their whole employment is no other then a continued practice of vexation, and oppreſſion. See ver. 3, 4. for they ſtrain the text unreaſonably, who by *works*, *or acts*, would underſtand here, *the work of puniſhment* inflicted upon themſelves, for their wrongful, and violent dealing; as *violence* for the juſt reward of it, Pſ. 7.16.

V. 7. *Their feet run unto evil, and they make haſte to ſhed innocent blood*] So Prov. 1.16. Jer 22.17. Rom. 3.15.

their thoughts are *thoughts of iniquity*] Or, *vexation*: as, *works of vexation*, ver. 6. vexatious thoughts, and vexatious works; ſuch contrivances, and courſes, as tend wholly to the vexation, and wrong, and ruine of others. See Chap. 5.1.7.

waſting and deſtruction are in their paths] Or, *deveſtation* and *deſtruction*, (Chap. 60.19. Heb *breakine*: as Chap. 1.28.) *are in their cauſeys*, Chap. 7.3. & 33.8. See Rom 3.16.

V. 8. *The way of peace they know not*] They are ſtaungers unto, and utterly unacquainted, with any quiet, or peaceable carriage; or nothing of that nature pleaſeth them, or is entertained by them, that tendeth to the proſperity and welfare of others. See Rom. 3.17.

and there is no judgement in their goings] Or, *traffs*: (for it ſignifies properly the tract, that a *cart-wheel* makes, 1 Sam. 17, 20.) no regard of equity, or right, in their courſes: *judgement*, for, *right*: as Chap. 56.1.

they have made them crooked paths] Heb. *they perwert their paths to them*. So Prov. 10.9 & 28.18. oppoſed there to ſuch as walk uprightly: and an elegant redundancy in that form, *to them*; like that, Jer. 23.12. *their way ſhall be to them*.

whoſoever goeth thereinto, ſhall not know peace] He that treadeth their tracks, ſhall never attain to any true proſperity, or welfare, to any ſound peace, Chap. 48.22. & 57.21. *ſhall not know* it; that is, *not have* it: as 2 Cor. 5.11. *to know*, for, to attain, poſſeſs, enjoy: as, *to ſee good*, is, *to enjoy* it, Pſal. 34.12. *to ſee life*; *to live*, Joh. 3.36. and, ſo, *to know good and evil*; whence the tree, inhibited, had its name, Gen. 3.16, 17. to know either experimentally; to have experience, as well of the one, as of the other, in ones ſelf; and, *to know chriſt, and the power of his reſurrection, and the communion of his ſufferings*, Phil. 3.10. that is, to have, and enjoy him, together with the fruit, and efficacy of either: but it is a phrase very emphatical; they ſhall not ſo much as once know it, not ſo much as once know what it meaneth, Rev. 2.17. See the like, Joh. 3.3.5. 1 Joh. 3.4.

V. 9. *Therefore is judgement far from us*; *neither doth juſtice overtake us*] The Prophet having, at large, deſcribed the generall, and horrible depravation of the people of God, in thoſe times, doth here begin to apply, what he had hitherto related, concerning the ſame, to the ſtopping of the mouths of thoſe hypocritical murmurers, who had before complained, that notwithſtanding their frequent faſts and fruits, and ſolemn feekings unto God, yet their prayers had not prevailed with him, for the delivery of them out of their preſent difficulties, and diſtreſſes. To this cauſe, ſaith he, that is, for theſe your vile, and deteſtable courſes it is, that God ſtands aloof off from you, and neither executeth judgement for you, upon your enemies, nor protects you, againſt their wrongs; he ſtandeth by, and permitteth them to deal with you, as ye deal your ſelves one with another, Hab. 1.13 17. *judgement*, put, as frequently, for *vengeance*, or righting perſons wronged, by juſtice done upon the wrong-doer, Numbers 33.4. Chap. 1.17. Ezek. 14.21. & 16. 38, 41.

we wait for light, but behold obſcurity; *for brightneſs, but we walk in darkneſs*] We expect deliverance out of our troubles, but they rather encreaſe with us. Of the uſe of the words, *light*, and *darkneſs*, ſee Eſther 8.17. Pſal. 112.4. Chap. 58.8, 10. Of expectations, in the like manner fruſtrated, Jeremiah 8.15. & 14.19.

but behold obſcurity] Heb. *and* (as Chap. 17.20.) *behold* (ſee how croſs, and contrary to our expectation, things fall out; as Gen. 29. 25.) *darkneſs*. as Chap. 5.20. & 8.22.

for brightneſs] Heb. *brightneſſes*, that is, brightneſs in abundance: (ſee on Chap. 58.11.) *we look for*, (to be ſupplyed from the former branch: as Jer. 8.15.) and the more is expected, the more grievous is its failing.

we walk in darkneſs] Heb. *in miſts*, for, in an extream thick miſt, or fog; correſpondent to the *brightneſs* that they expected, and hoped to have had: darkneſs, like that in Egypt, called, *a darkneſs of miſt*, for, *a miſty darkneſs*: or, *a thick miſt*, Exod. 10.22. or, *a miſt of God*, for a moſt extream thick miſt, Jer. 2.31. Their preſent condition is refembled, by a man walking, or wandring, rather, in ſome place full of dangers, environed on either ſide with an extream thick miſt, able from no part to deſcry any the leaſt glimpſe of light; and being at his wits end therefore, as not knowing which way to take. See Chap. 8.21, 22. & 50.10. & 58.10. Jer. 13.16. 1 Joh. 2.11.

V. 10. *we grope for the wall like the blinde*; *and we grope, as if we had no eyes*: Or, *we grope*, I ſay; as Chap. 49.6. & 55.1. ver. 17. For the latter is, in effect, and meaning, the very ſame with the former. We are as blinde men, who wanting eyes, uſe their hands inſtead of their eyes, Act. 17.27. We are wholly deſtitute of counſel, and can finde no iſſue, out of our calamitous condition. So Deut. 28.29. Job 5.14 & 12.25. Lam. 4.14. Zeph. 1.17.

we ſtumble at noon day, as in the night] Heb. *evening* or *twilight*, Prov 7.9. put for the *night*. Chap. 5.11. for, *darkneſs*, Jer. 13.16. noon-day is no other with us, then as midnight. See Amos 8.9. a proverbial ſpeech it is, both with Greeks, and Latines. *to ſtumble at noon-day* ſ ufed here of people, no where ſafe; but ready to miſcarry, and fall into miſchief, even where leaſt danger might be, either expected, or ſuſpected, Joh. 11.9, 10.

we are in deſolate places, *as dead* men.] The word here uſed is no where elſe read; that is one cauſe that maketh it the more ambiguous. A ſecond, becauſe queſtion is, whether the firſt, or the laſt letter of it, be radical. A third, becauſe of the confuſion of forms, that in found of letters, ſeem neer the ſame. The moſt render it, *deſolate*. They that ſo do, deduce it from a word, that primarily, and moſt commonly, hath a notion of *guilt* in it, Yee ſometime of *deſolation*; as Ezek. 6.6. Hoſ. 13.16. Joel 1.18. becauſe it comes neer in ſound to that, properly ſo ſignifies. Howbeit, thoſe that thus render it, do not all underſtand it alike: For, ſome of them take it ſimply, as it ſounds, that their lands were laid waſte and deſolate, by hoſtile invaſions and incurſions, Chap. 1.7. Others, as an emblem only of a ſad and ruful condition; like people abandoned, unto ſuch places of abode, Pſal 44.19. & 68.6. Jer. 17.6. Others, conceive meant by it, *graves*, or *ſepulcres*; to the Chaldee, and divers of the Jewiſh Doctors, becauſe the grave, ſay they, is a place of *deſolation*: Though ſome go further, conceiving that not *graves*, or *ſepulcres*, barely, or ſimply, are hereby meant, ſuch as are newly delved, or built; but ſuch as have been deſerted and abandoned; ſo that the bodies laid in them, are now putrified and diſſolved. And to add ſtrength to this conceit, ſome have recourſe to the ordinary ſignification of the root, and render it, places *condemnable*, or *abominable*; fetching hither that of our Saviour, Mat. 23.27. And theſe expound the words, as if it were ſaid, we are even like dead-men, laid up in our graves, and there in a manner clean diſſolved, or dryed up. And ſo indeed is deſpair eſpecially, in Scripture oft deſcribed, deſcribed, Pſal. 22.15. & 88.4, 6. Chap. 26.19. Ezek. 37.11, 12. and the ſtyle of *dead* men ſeems to intimate ſomewhat like here. And yet we need not ſtrain the other word ſo far: It is enough, that he reſembleth them to dead corples caſt out, and lying unburied on ſome Waſte, as thoſe, Ezek. 37.1, 2. But others render the word, *dark*, or *miſty* places: So the old Latine, and ſome of the Jewiſh Writers before. And of dark places, we had mention before, ver. 9. See Pſal. 74.20. & 88.6. But theſe ſhew us not, the word ſhould come ſo to ſignifie, No more do thoſe, who on the other hand would have it to ſignifie the *day-light*, that it may anſwer to *noon day*, before-mentioned, as if it were ſaid, *like men dead in the day*, that have no life, or joy at all, of the day light, as the living have, Eccl. 11.7. becauſe no benefit at all thereby. Which, however they might either of them fit well with the tenour of the Prophets ſpeech; yet until it may be ſhewed, what ground there is, of giving the word ſuch a notion, we have little reaſon to admit. Others, fetch it from a root, that ſignifieth *fortreſs*: and theſe again run two various ways; the one partly (ſo *nefs*: and theſe again run two various ways; the one partly (ſo ſome of the Rabbines) underſtand it of perſons: We are *as dead men*, ſay they, *amongſt the fat*; that is, thoſe that are alive, in good health and plight: meaning the Gentiles, among whom, in their proſperity, they lived but a kind of liveleſs life, Lev. 26.38, 39 Deut. 28.65——67. Ezek. 36.11. The other party, (and to ſome of ours) expounding it, of places, or eſtates: Their render it, *as fatneſſes*; (and a word very neer it, is uſed for *fatneſs*: Gen. 27. 28, 39. and for *fat* places, Dan 11.24.) as if he had ſaid, a mild abundance of plenty, and outward enjoyments, yet we are as men dead on the neſt; we have no joy or comfort, or ought that we have by reaſon of calamities otherwiſe, Job 20.22. Chap. 24.9. See Eccl. 5.17, 18. 6.2, 3. The firſt, or ſecond; and of thoſe two, the latter, to me, ſeems moſt probable of any.

V. 11. *We roar all like bears, and mourn ſore like doves*:] All that we can do, is but to lament, and bemoan our calamitous condition, either in an higher ſtrain, by roaring like beaſts, or, in a lower tone, by mourning, as doves. See Pſal. 22.14. & 32.3. & 38. 8. Hoſ. 7.14.

roar] The word is uſed of *dogs*, Pſal. 59.6, 14. and one very neer it, it not the ſame, of *bears*, Prov. 28.15. Chap. 5.29. and of men alſo vexed within themſelves, and by outward lamentation, expreſſing their inward indignation, and hearts grief, Prov. 5.11.

mourn ſore] Heb. *mourne, mourn*. Of the word, ſee Chap. 38.14. *like doves*] That make a mournful ſound, Chap. 38. 14. Ezek. 7.16.

we look for judgment, but there is *none; for ſalvation, but it is far off from us*.] See before, on ver 9. Jer. 8.15.

V. 12. *For our tranſgreſſions are multiplied before thee*;] In thy ſight, provoking thee to wrath and indignation againſt us, Pſal. 51. 4. & 90. 8. Ezr. 9.9. 14. the reaſon, why God, and his ayd, are ſo far from us, ver. 2.

and our ſins teſtifie againſt us,] Heb. *anſwer*, each of them, *againſt us*; (for the verb is ſingular, the noun plural, as Chap 26. 10.) as witneſſes produced, one by one, and examined upon interrogatories, do anſwer, and give in evidence, againſt the party, called in queſtion. So Lev. 20.16. See Chap. 3.9. Jer. 14.7.

for our tranſgreſſions are with us:] We cannot poſſibly, either ſhun or, ſhift them off, they lick to cloſe to us, Gen. 4.7. Pſal. 32. 3, 4. & 38.4 & 51.3. Jer. 2.22. 23.

and as for our iniquities we know them.] Heb. *and our iniquities we know them*: a very uſual reundancy of ſpeech, in that language. See the like, Job 3.8. ch. 8.13. & 15.9. & 28.6. Mat. 21.41. *we acknowledge them*; we cannot but confeſs them, Pſal. 51.3. Jer. 3.13. It is either a fervent and lively proteſtation of the notorioulneſs of them, as being ſuch as could not be concealed; as Ch. 6.4. or an humble confeſſion and acknowledgment of them, as in the perſon of the Church: 2 Jer. 14. 20. the Prophet not excepting himſelf from that politicke body, wherein, with the reſt, he was a member; but including himſelf among the reſt, though not as guilty of their ſins, yet taking them to heart, as well as his own: and being affected with the ſins that they had been his own. So Moſes, Exod. 34.9. and Daniel, Dan. 9.5, 13.

V. 13. *In tranſgreſſing, and lying againſt the Lord, and departing away from our God*:] The Prophet purſueth on to a more particular and diſtinct enumeration of thoſe ſinful courſes, that he had pointed at in the lump, ver. 12. The word *lying* is alſo a gerund in *ndo*: ſo the reſt, but they are to be expreſſed in the indicative: Otherwiſe, the tenour of the Prophets diſcourſe will not run even: And there is in the phraſe, my room or ſpeech, a defect, eyther to be ſupplyed, *we tranſgreſſed*, rebell, and *deal as diſſemblers*, deal diſloyally *with the Lord*, and *departing* depart *away from our God*: that is, *we do* exceedingly rebell, and deal exceeding diſſemblingly with the *Lord*, and depart exceedingly *from our God*. See the like, where the tenour being interrupted, doth more fully continue it) Dan. 9.5. *we have ſinned, and done wickedly, and acted wickedly, and rebelled, and departed* departed *from thy precepts*. And again, ver. 11. *Yea, all Iſrael have tranſgreſſed thy Law, and turned aside*, have turned aſide, *they might not hearken to thy voice*. The like ſyntax we had before, ver. 4. And here after again, in the latter part of this verſe. I am not ignorant that ſome interpreters, of prime note, whom ours ſeems to follow, retaining the verb infinitive only, carry the text on in a continued frame, from the foregoing verſe, thus; *we acknowledge our ſins*: to wit, that *we tranſpaſſe and lie*, &c. And this, in Latine, indeed, runs very ſmooth; But the former is more conſonant to the Hebrew idiom. See alſo the like, Eccl. 9.11. Chap. 43.8. Jer. 6.11. & 14.5. Ezek. 1. 14.

tranſpaſſing] Or, *rebelling*; as Chap. 1. 3.

lying] Or, *dealing diſſemblingly*, as Chap. 57. 11. & 63.8.

departing away] Or, *renouncing our fellows*; as Deut. 17. 17. Hoſ. 5.10. or, *in one, widepread*, as ver. 14.

from our God] Heb. *from after*; that is, *from* walking *after* him; or, following him; as Pſal. 78.71. Hoſ. 11.2. Amos 7.15 Zeph. 1.6. So, *to come after*, for, *to follow*, Mat. 16.24. *the Lord*, and *our God*, as Chap. 56. 7.

ſpeaking oppreſſion, and revolt;] Or, *talkings*, we talk *of oppreſſion and apoſtaſie*. See Chap 59.9. ver. 4. Deut. 13.5. Jer. 29.32. thoſe things are the main matter of moſt mens talk; apoſtaſie from God, and oppreſſion to their brethren.

conceiving, and uttering, from the heart, words of falſhood] We doe nothing but *conceive*, or, *contrive* in our *hearts*, (for that is the forge wherein all miſchievous matter is framed and from whence it is produced, Chap. 10.12. & 32.6. Mat. 15.19. & 12.34, 35.) and *utter*, or *bring forth* from our *hearts* (for in ſuch things alone are we cordial) *words or matters* (as) *of falſhood*, things fraudulent and deceitful. See on ver. 3, 4. There is an elegancy in the words, which our Engliſh cannot expreſs.

V. 14. *And judgment is turned away backward, and juſtice ſtandeth afar off*:] There is no regard had of right, or wrong, in matters of Judicature: cauſes are carried the contrary way; and juſtice is exiled from Court and Bench, Jer. 3.16. and no marvel then if God deny it unto us, who have no regard to practice it our ſelves, ver. 9. 11.

for] Or, *becauſe*; as Chap. 48.8. Jer. 3.21.

truth is fallen in the ſtreet,] Truth for want of ſupport, or being *truth a faſtin in the ſtreet*,] Truth for want of ſupport, or being turn'd aſide in the ſtreet, falleth to the ground, and miſcarrieth over born with falſhood, falleth to the ground, and miſcarrieth in the publicke, where cauſes are heard and tryed, Job 29.7. Pſal. 55. 11.

and equity cannot enter.] As Chap. 33.1. & 24.10. or, *cannot go or paſs*, as Gen. 10. 19, 30. it cannot find entrance, being ſhut out by violence, and not ſuffered to come in: Or, if it be, for fathion ſake, admitted to ſome hearing, yet it is not able to paſs, or obtain any good iſſue: the ſame in ſubſtance with the former. See Hab. 1.4.

V. 15. *Yea, truth faileth*:] Heb. *And* as Chap. 55.1. All regard of truth, either in publicke, or private, is gone, Hoſ. 4.1.

and he that departeth from evil maketh himſelf a prey] He that will not do as others, maketh himſelf a prey to others: He cannot be well in a world where no wicked: a man gaineth nothing, by living ſafe, that will not be wicked: a man ſhall paſſe through, by living harmleſly, but to be made a prey and ſpoil to wicked ones, Pſal. 38. 20. Hab. 1.13. 1 Joh. 3.12. So is the word uſed, Pſal. 76.5. Some of the Jewiſh Criticks, whom alſo ſome of our great ones follow, render it, *is accounted a mad man*, or, *cauſeth himſelfe to be counted a mad man*: as was Eliſhaes miniſter, 2 King. 9.11. and as the wicked are ſaid to have deemed the dear, ver. Wiſdom 5.4. but they produce no cleer place, where the word is ſo uſed; for that, Job 12. 17. is another word, and that Mic. 1.8. as the other alſo there, of 17. is another word, and that Mic. 1.8. as the other alſo there, of another notion, Nor is it needful here to fly to any uncouth phraſe, in that language; as to ſay, *a man deſpoiled*, to wit, of his wits; or, *a mad-man*, (though in Latine the form be not unuſuall; but for, *a mad-man*, (though in Latine the form be not unuſuall; but for, *a mad-man*, (though in Latine the form be not unuſuall; but with them, then full) when the text will well admit the word in its ordinary notion.

And the Lord ſaw it, and it diſpleaſed him, that there was no judgment.] Or, *And this, or thoſe things, the Lord ſeeth; and it is diſpleaſing to him* (Heb. *it was*, or, *is evill in his eyes*; as 2 Sam. 11. 27.) *that there is no judgment*: This it is, that inceenſeth Gods wrath ſo againſt us, Pſal. 10.14. Lam. 3.36.

V. 16. *And he ſaw that there was no man, and wondered that there was no interceſſor*: Or, *but intercedes*, as Job 36.32. none that would ſtand up, and endeavour to ſet things in better order, by ſpeaking, and beſtiring himſelf in the behalf of truth and right, ver. 4. Chap 63.5. So rather, then, as ſome other, following the vers. Chap 63.5. So rather, then, as ſome other, following the vers. beſides, none to intercede with God, in behalf of his people, Chap. 6.11, 12. Ezr. 13.5. & 22.30. Some ſupply here from the former verſe, it diſpleaſed him, *for that there was no man*; that is, *no helper*, as Chap. 63.5. Or, *no Interpoſer*, as afterward, which *he wondered to behold*.

wondered] Not that God *wondereth* (to ſpeak properly) for nought: but is ſo ſpoken in an humane ſtrain, to ſhew the ſtrangeneſs of the thing; that ſo great, grievous, and general a corruption, ſhould be found among thoſe that were Gods own peculia on, ſhould be found among thoſe that were Gods own peculia people having had, from time to time, ſuch conſtant courſes taken with them, for the better information, and inſtitution of them, whi h other Nations abroad had not. Deut. 4.7, 8. Pſal. 147. 19, 20. And hence thereto, the Apoſtle concludeth the univerſall depravation of mankind, in his natural condition: becauſe it was found to ſtream, and in ſuch extremity, to common alſo, even among thoſe that had the beſt meanes, to make them better. Rom. 3. 9-19. And here read the words, in a continued traine, as they ſtand in the preſent, or the future. *Seeing God the more part*

er,*when God shall see that there is none*(that will ſtir hand,or tongue, to help) *and he wondereth, or ſhall wonder, that none interpoſeth, his arm ſhall ſave for him, and his righteouſneſs it ſhall ſuſtain him*; as foretelling, what God, at length, will do, for the relief, and deliverance, of his people, when all humane helps fail them. The like manner of ſyntax, ſee Chap.30.20. and 35.4. and 37.9,36& 44. 14 & 53.2. and the reading is very probable.

the arm ſo much brought ſalvation unto him.] Heb. *and his arm ſaved him, or, ſhall ſave him, or ſave for him*.Either his own power did ſuſtain, and ſave his people, Chap.51.5. the pious, that were a prey to the reſt, ver.15. or, he did the work alone himſelf, without the aſſiſtance of any other, or uſe of other means. See Chap.63. 13,15. *arm*, for, power; as Chap.53.1. and, *to ſave*, for, to bring ſalvation *to one*; or, to work ſalvation, that is, deliverance,*for one*, Jer.11.12. Ezek.44.22. and Pſal.98.1. *his right hand. and his holy arm, hath ſaved him,or,ſaved for him*; (and the like form is, Judg. 7.2. Pſal.44.3.) which our verſion there rendreth, *hath gotten him the victory*: but it may well be here rendred; and ſo Chap.63.5. *his arm avenged him, or took vengeance for him*; or, *it ſhall avenge him*, or, *take vengeance for him*; according to that, ver.18 for it is aright rendred, 1 Sam.25.26,33. *from ſaving for thy ſelf*; that is, *from avenging thy ſelf*, (as our verſion hath it) or, *from taking vengeance for thy ſelf, with thine own hand*. For as for that which a learned man obſerveth, that the word of *ſaving*, in this ſyntax, ſignifies to *help*; alledging to that purpoſe, Deut.22.27. & Prov.20.22. it is not general; and ſome of thoſe places pointed to, if not thoſe two alſo ſeem to go further. But let it be conſidered, whether this *to, him*, or, *to him*, be not here a meer elegant redundancy; as the like alſo, Ch.40.10. *his arm brought him ſalvation*, that is, *his arm brought ſalvation*. See the like, Chap.31.8. *he ſhall flee him*,or,*he ſhall flee*, as alſo Hoſh 8.3. Amos 2.15.

and his righteouſneſs it ſuſtained him.] By *righteouſneſs*, ſome underſtand his mercy and goodneſs, to his poor oppreſſed ones, Chap. 54.14 & 56.1. But I conceive rather, that by it, is underſtood the juſtice, that he will do for them, upon their oppreſſors; becauſe what is here termed his *righteouſneſs*, is the ſame called, *his wrath*, Ch.63.5. All this, ſome expound of ſpiritual deliverance by Chriſt. Others, whom I rather concur with, of temporal, from ver. 16-19 of ſpiritual, ver.20,21.

V.17. *For he put on righteouſneſs, as a breaſt-plate, and an helmet of ſalvation upon his head*.] The Prophet here deſcribes God, as a man of arms, putting on his armour, and fitting himſelf for the performance of ſome notable exploit. The meaning is, that God will ſo conſpicuouſly ſhew his almighty power, juſtice, regard of his own glory, and tender affection to the welfare of his people,in the deliverance of them, and in the deſtruction of their enemies that they ſhould as evidently appear, and be ſeen in them as goodly rayment, or gliſtering armour, is on the back of one that weareth it, Pſal.93.1. & 94.1. & 98 2.

For] Heb. *And*: and ſo Chap.51.15. & 53.2. yet it may well enough ſtand in his native ſenſe here.

he put on] Or, *he will put on*.

righteouſneſs as a breſt-plate] So Eph.6.14. Yet ſee here,ver.16. *an helmet of ſalvation*] Eph 6.17. 1 Theſſ.5.8. though theſe are to be underſtood far other wiſe of God, then of us; yet unto theſe terms the Apoſtle ſeems to allude there.

*and he put on the garments of vengeance*for a *clothing, and was clad with zeal as a cloak*] Or, *he will, I ſay* (as Chap.58.10. v.10.) *will put on*; and, *will cloath himſelf*. See before. Of the word here rendred, *cloak*, ſee on Chap.61 10.

V.18. *According to their deeds, accordingly he will repay fury to his adverſaries, recompence to his enemies*] Heb. *According to retributions, according to them, will he repay wrath to his adverſaries, &c. retributions*, for, *deeds*, or *defects*: as Judg.9.16. 2 Chr.32 25.and a defect of the pronoun: as Chap.5.28. He will take vengeance upon the enemies of his people, for all the wrongs that they have done unto them. See chap.34.8 & 63.6. The like trajection to this here, is obſerved, Chap 52.6. Howbeit, the word may be taken in its proper ſenſe, and the text thus rendred, *As in retributions, (or,in way of large retribution*. ſee of ſuch plurals, on ver.9. Chap.58.11.) *as in* ſuch, I ſay. (the repetition maketh the ſentence more vigorous, as Chap 8.13. & 48.6.) *he will repay*, &c. the like uſe of the particle, ſee Pſal.119.14. Or, as the Jewiſh Doctors expound it, and the points ſeem to favour it: *As in retributions* (he hath done formerly) he hath repaid, (to wit, unto Pharaoh, and others the enemies of his people)*ſo in* retribution he *will* now again *repay, I ſay, he will render wrath to his adverſaries, retribution to his enemies. retribution to the Iſlands*: or, referring the latter verb, as in the text it lyeth, to the laſt, *wrath to his adverſaries, retribution to his enemies, reward unto the Iſlands he will repay*. Somewhat is ſupplyed in the firſt member from the ſecond; in the ſecond from the firſt; as Pſalm 1.6. Chap.13.13. & 30.17. & 60.13,19. and this ſeems to be the genuine both ſenſe and ſyntax of the place.

to the Iſlands he will repay recompence] To thoſe of them, that live in divers Countries, either maritime parts, or beyond the ſeas. See Chap.41. & 49 1. & 66.6.

V.19. *So ſhall they fear the name of the Lord, from the weſt, and his glory from the riſing of the Sun*] Heb. *And* (as Chap. 41.7.) or, *Then* (as Chap.36.3.) *ſhall they fear the name of the Lord*, that is, *the name of the Lord ſhall be feared*: as Chap.57.14. *from the evening coaſt*: as Chap.45.6. Gods name, and his glory, by occaſion of this his marvellous work, in the deliverance of his people and in executing of vengeance upon their oppreſſors,ſhall make him renowned thorowout the whole world. See the like expreſſions, Pſal.113.3. Mal.1.11.

when the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him] This paſſage is exceedingly vexed and tortured by variety of enforced ſtrains: the moſt whereof therefore forbearing to mention, I ſhall pitch upon thoſe only, derſtand the words of a violent irruption made by the enemies, or adverſaries of Gods people, in, or upon them, together with Gods oppoſition made againſt them, and defeating of them. To which purpoſe maketh that, which our verſion hath admitted into the text, and is by many Authors approved; *when the enemy, or adverſary*, (as the word is moſt commonly rendred, and ſo was, ver.18.)*ſhall come in like a flood*, (as foreign forces are not unuſually in Scripture faid to do, Chap 18.2.7. Jer.46.7,8. Amos 8.8. & 9.5. implyed, that the enemies force and fury ſhould be great, and the danger from them no leſs grievous. See Chap.8.7,8. Pſal.124.4. Rev.12.15.) *the Spirit of the Lord ſhall lift up a ſtandard againſt him*; that is, ſhall raiſe, or lead forces againſt them; as the word ſeems ſometime to import, Pſal.60.5. Chap.10.18. or, *the Spirit of the Lord ſhall flie*, or, *run upon, or againſt, him*: as if it were ſaid, they ſhall come ruſhing in, as with a ſtrong torrent. Chap 17.12. but the Spirit of God, as a ſtiff gale of wind, ſhall run, or ruſh upon them, to cauſe them to recoil; as alluding to that, Exod.14. 20. or, becauſe doubt is, not without juſt cauſe, made, whether the verb of *fleeing*, be ever ſo uſed; for the word of *flying*, Chap.14.11. is of a far diverſe notion. Some other therefore, not ſwerving much in ſenſe from the former, render this latter clauſe, as our margin alſo exhibites, *the Spirit of the Lord ſhall put him to flight*; deeming the particle here (as Exod.7.20. Chap.53.12. Lam.1.17.) ſuperfluous: or, ſupplying the word, *blowing*, and ſo giving it, at full; *the Spirit of the Lord ſhall* by blowing *againſt him, make* him *to flee, or, put him to flight*; as if he had ſaid, *the Spirit of the Lord ſhall blow him to flight*. (See of ſuch kind of forms, on Chap.38.17. & 57.8.) God with a blaſt of his breath only, ſhall blow him away, and cauſe him to flee; not unlike that. Zach.4.6. and this ſeiteth very fitly, both with the ſtory, and terms, uſed, of Sennacheribs, both irruption into the land of Judah, Chap.8.7,8. & 17.12,13. & 36.1.and the defeat there given him. Chap.37.7.36. together with his ſudden, and ſhameful, flight thereupon, Chap.17. 13. & 31.8,9. & 37.37. and, albeit, the word of *fleeing*, be in another ſort uſed for, *to put to flight, or, to cauſe to flee*, Exod.9.20. Deut.32.2. not in this; yet that the word is in this form, regular for that notion, from the root, that ſignifieth *to flee*, neither is, not can be, denyed: and the ſame root is in the ſame notion found uſed in both forms. But ſome underſtand this whole paſſage, as ſpoken all of one and the ſame perſon: and of theſe, ſome would have it as a deſcription of the violent irruption, only of the adverſary, to this purpoſe rendring the text, *when he ſhall come like a violent river*, or, *a forcible ſtream, which the Spirit of the Lord ſhall drive*; that is, when the enemy ſhall break in like a river, that being on either ſide hemmed in with banks, runs in that regard, more ſwiftly, or having been ſtuatned, in ſome place, and getting liberty when it ſhall be driven forward with a mighty wind; for ſo may the *Spirit*,or *wind of God*, be taken for a mighty ſtrong, or ſtiff gale of wind: as, *hills of God*, Pſal.36.6. and *trees of God*, Pſal.104.16. and, *a ſleep of God*, 1 Sam 26.12. for, *deep hills, tall trees; deep ſleep*: or it may have reference to ſome act, or inſtinct of God, putting them on upon the ſervice to their own ruine. See Chap.8.7. Ezek.38.4. Mic.4.12. Others, laſtly, expound it wholly of God himſelf, coming in to the reſcue, and deliverance of his people, and to the defeat of the adverſe party, thus rendring it; *when he ſhall come like a ſtrait river, which the wind of God driveth*; that is,when God himſelf, or, an army raiſed by him, ſhall come againſt his enemies, before-mentioned, ver.18. like a ſtrong torrent driven on forces, ſent by God, againſt Babylon, Chap.13.3,17. & 43.14. & 45.1.6. Jer.51.42. So ſome other, in the ſpiritual application of it, ſuppoſe it to have ſome reference to the gale of wind, that came ruſhing in upon the Apoſtles, and filled the whole houſe, wherein they were, at the Feaſt of Pentecoſt, Act.2.2. And ſo paſs by all other, a learned man of ſpecial note, underſtanding it, of Gods coming in, and by Chriſt, to propagate his Church, and carry on the Goſpel, thorowout the whole world: as Malach. 1.11. Acts 1.8. thus rendreth it; *For he ſhall come like a ſtrait river, the Spirit of the Lord liftiaſ him up, for an eaſign*: which he further thus explaineth; *He*, that is, *the Lord*, or, *the name of the Lord*, ſupplyed from the words foregoing, ſhall come with much ſwiftneſs, and great force, in a ſhort ſpace of time, running thorow the whole world, and bearing all down before him, that might hinder his free paſſage; the Spirit of God, in the Miniſtery of the Apoſtles, and Evangeliſts therewith inſpired, lifting up, and bearing before him, Chriſt, or the name of Chriſt, (Acts 9.15. Gal.3.1.) as an

an enſign, for the faithful to reſort unto, and to follow. So is *an enſign*, for the name of God ſaid to be, as an enſign to his, Exod. 17. 15. Pſal.20.5. & 60.4. He the text be underſtood of temporal deliverance primarily, (as to me, it ſeemeth, with the moſt) I ſhould go with the firſt, taking the later term in a notion of *flight*: if of ſpiritual, wholly. I ſhould concur with this laſt.

V. 20. *And the Redeemer ſhall come to Zion*] This ſome underſtand of the Angel, ſent to free Jeruſalem, from the fear of Sennacheribs Army. chap.37.36. Others, of Cyrus, ſent to Babylon, to ſet free Sions Citizens, there in captivity detained, chap.43.14. & 48.13. Yet with,not denying them to have reference unto Chriſt: of whom others directly, and in the firſt place expound them; among whom alſo, ſome of the ancienter Jewiſh Doctors, and unto whom the Apoſtle himſelf applyeth them, Rom.11.26. nor is it a thing unuſual, with this Evangelical Prophet, to ſlip from temporal deliverances; in a cloſe way, unto ſpiritual, whereof thoſe were types; and to cloſe up the Prophecies of the one, with the promiſes of the other.

the Redeemer.] *Deliverer*, Rom.11.26. the word properly ſignifieth ſuch an one, as in regard of propinquity, or nearneſs of kindred, had a right to redeem a mortgage, or the like engagement of land,or livelihood. Levit. 25.25,26. or to proſecute the Law a gainſt a murtherer, Num.35.19,24. but is uſed alſo more largely, for any deliverer,out of thraldom,or avenger of wrong in general, Prov.23.11. Jer.50.34.

to Zion] To the Sionites, the people of God, the Citizens of Sion. See chap.1.27. it is,*out of Zion*, Rom.11.26. which ſeemeth to make ſome difference: and ſome think the Apoſtle alleged it to purpoſe, to apply it unto the times of which he was then treating, the Prophet ſpeaking of the time, wherein Chriſt was firſt exhibited unto that people; and ſaid therefore to come unto them, Acts 3.26. the Apoſtle, of a ſecond viſit, that Chriſt ſhould afford that people, in thoſe latter days, towards the worlds end, as coming now out of the new Sion, the Church of the Gentiles, to them. Heb.12.23.Acts 3.20. which things, although they be Orthodox, and found, yet I ſuppoſe rather, that the Apoſtle retained the ancient Greek Verſion, commonly received in his time, having nothing material to croſs that in ought, for which he alledged it, nor did agreeing from truth. If it be objected, that the Greek Copies now have not *in from*, but *ἕνεκα, for*; and that therefore the Apoſtles text ought to be read. I anſwer, That it appeareth by Jerom; that the Greek Verſion was anciently,as the Apoſtle now reciteth it, both in this branch, and in the next.

and unto them that turn from tranſgreſſion in Jacob, ſaith the Lord] Or, *even unto them,or, unto them*, if ſo, as chap. 56.5,7. & 58.10. ver.10,17. for this is added onely by way of explication, to ſhew, who of, or in, Sion alone they are, that ſhall have ſhare in,and benefit by, this deliverance; to wit,thoſe alone that turn from their ſins, Deut.30.2,3. 2 Chro.6. 37-39.& 7.14. & 15. 4. for ſuch indeed are the true Citizens of Sion, Eph.2.19.the right Jacob, Pſal. 24.4,6.the ſincere Iſrael, Joh.1.47. the Iſrael of God, Gal. 6.16. The Apoſtle readeth it, *and he ſhall turn away ungodlineſs from Jacob*: whereby it appeareth that he took the Greek, as it was commonly then read, both readings holding out undoubted truth: none having intereſt in him,but thoſe that turn from their ſins; nor any turning from their ſins,but by his help. See Acts 3.26.

V. 21. *As for me, This is my Covenant with them, ſaith the Lord*] *As for me*, Heb. *And* 1 as 1 Chr.38.2. Chap.66.18. *This* is,or ſhall be,*my covenant with them*: the words which the Apoſtle addeth, *when I ſhall take away their ſins*, Rom.11.27. ſeem to be taken, either, as ſome, from Jer.31.34. where the ſame covenant is, in effect and ſubſtance alſo, related; or,as others from another place of this Prophecy, chap.27.9. or chap 4.4 in either of which places, the effect of them is found. What covenant ſhould be here intended, is the queſtioned. Some would have it, to be the former promiſe of the Deliverer to be ſent unto them. Others, concerning the Word, and Spirit, to be continued in Sion: and to this latter, I ſuppoſe the words do more ſpecially relate: becauſe the mention of the covenant renewed,cometh in ſtill,elſewhere, after the redemption, and return, Jer.31.21,22,33,34. & 32.37-42. & 50.4,5. Ezek. 36.24-27.

My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever] Theſe words, ſome would have to be a ſpeech of the Father unto Chriſt, as promiſing him the continuance of his Word, and Spirit, of which, chap.61.1. for ever, with that ſeed of his, of which, chap.53.10. Others, to the Church, promiſing a perpetual ſucceſſion of the Spirit of Prophecy in the Church. Others, to Eſay, either as a promiſe, that that Spirit of prophecy, wherewith he was at preſent indued, ſhould not fail in his followers, or diſciples, called his children chap.8.16,18. or, that, what God had by him promiſed, ſhould be fulfilled, that the memory of it ſhould continue unto all poſterity, Pſal. 111.4. Or, as ſome other would have it,in way of a charge, enjoyning the Prophet to take order that theſe ſpiritual documents(ſo is the Spirit taken 1 John 4.1.) concerning ſalvation by the Meſſias; and that to none, but thoſe alone, that turn away from their ſins, ſhould be perpetually in the mouths and mouthes of his people, after his departure. So

Deut.31.19,27. 2 Pet. 1.12. But paſſing by theſe, and other the like Interpretations; that which the beſt, and founder Interpreters give, is this, That Gods Spirit and Word, ſhould continue with his Church,(whom he now turneth his ſpeech unto) to direct and inſtruct in,and the children of it, in all neceſſaries, throughout all ages ſucceſſively, even unto the worlds end, chap.30.20,21. & 54.13. Jer.31.34.Mat.28.20. John 14. 16, 17. Eph. 4. 11-13. 1 Joh. 2. 20,27. 2 Joh.2.

Spirit, and words] Because the word is unavailable without the Spirit concomitant, and cooperating with it, John 6.63. Acts 10. 44. 2 Cor.2.16. & 3. 6. & 4. 13. See a lively reſemblance here to Deut.18.20. Nor doth the Spirit of God ever croſs or contradict the Word, or give directions beſide it; and the one therefore is to be tried by the other Deut.13.1-4. Chap.8 20. Joh.5.39. Acts 17.11. & 26.22. Gal.1.8,9, 1 John 4. 1.

thy ſeed] the faithful,the ſeed according to the promiſe, Deut. 30.6.Rom.9.6 8. Gal.3.16,29.

thy ſeeds ſeed for ever.] This ſome would have to contain a more ſpecial promiſe, of the conſtant continuance of the main body of the Jewiſh people,in the faith of the Meſſias, after their return, that ſhall be, without any Apoſtaſie, or revolt again from him, to the worlds end. To which purpoſe they apply alſo that, Jer. 32. 40. but it may ſeem to be more large,as above.

CHAP. LX.

Verſ. 1. *ARiſe, ſhine*:] In this chapter is the glorious eſtate of the Church of God, under the Meſſias, in a moſt hetorical manner deſcribed, (the reſtitution of Jeruſalem,and the re-edification of the Temple there,being underlaid as a type of it) by the multitude of Proſelytes, and thoſe of chief note and place, that ſhould be joyned to it; and with all their beſt endowments, become ſerviceable thereunto; and the abundance of ſpirituall graces and comforts, that ſhould therein be exhibited and enjoyed, and that as in a more eminent manner and meaſure, then in former times here, ſo in a fulneſs of perfection, without any the leaſt interruption,or impeachment, everlaſtingly hereafter.

Ariſe,] Jeruſalem preſumed to be in a very low and dejected condition at preſent,being conſidered (ſo ſo the type runs) as in thraldom,at Babylon,is called upon now to *ariſe*; (as on the contrary, Babylon was commanded *to come down*,chap.47.1.) and to rouze up her ſelf to an hopeful expectation of her deliverance, reſtitution,and advancement, now approaching. So chap.52.1.

ſhine] Heb. *be illightned*, or *be light*; ſome render it, *awake*. I ſhould rather, *look up*; as we uſe to ſay, *ſhake up your eye-lids*. So is the word uſed, 1 Sam.14.27,29. where it is ſaid of Jonathan, upon the taſting of the honey,that *his eyes were illightned*,whereas, through faintneſs,he was not able to look up, or to look out with them before.

for thy light is come;] Thy night of affliction is over,and the day of thy proſperity approacheth: the day is dawning with thee; the morning is ariſing upon thee; and it is high time therefore for thee to rouze thy ſelf, and look up, chap.58 8.& 62.1. Matth.4.16. Luke 1.78,79. John 8.12. Rom.13.11,12. Eph.5.14.

and the glory of the Lord is riſen upon thee.] God is beginning to ſhew himſelf glorious,in thy deliverance and reſtauration; his glory ſhall be ſeen upon thee, as it ſometime appeared on Mount Sinai,Exod.24.15,16. and upon the Tabernacle, Exod. 40. 32,33. and in the Temple, 1 King. 8. 11. But the Metaphor, in the verb it ſelf, is taken from the Sun-riſing, and by his bright and lightſome luſtre, diſpelling and chaſing away the duſkome darkneſs of the fore-paſſed night, Cant.2.17. & 4.6. Mal.4.2. See verſ. 2, 3.

V. 2. *For behold*,] Take notice with admiration of a ſtrange change. So chap 51.22,23.

the darkneſs ſhall cover the earth, and thick darkneſs the people:] There ſhall be a ſtrange alteration in States: for whereas formerly other people enjoyed much peace and proſperity, while Gods people continued in captivity and thraldom. Zach. 1.11,12. Now on the other ſide, thoſe people that were their adverſaries and oppreſſors, ſhall be made to endure much calamity,and ſuſtain a great deal of miſery, while Gods people ſhall enjoy peace and plenty, chap.13.1,2. & 65.13,14.

darkneſs] For, *adverſity*; as chap. 59.9. ſpiritual darkneſs, where the light of Gods Word, and Spirit, is wanting, chap.8. 20. & 9.2. & 59.21. Luke 1.79. Acts 26. 18.

thick darkneſs] The word ſeemeth compounded of a term, that ſignifieth *to drop*, or *diſtill*; as Deut.32.2. & 33.28. and another that ſignifieth *a miſt*, or *fog*, chap.29. 18. & 59.9. ſo that it implies in its proper notion, a miſt, ſo thick, that it even dropeth again: ſuch a miſt, or darkneſs, as that in Egypt was, Exod. 10.22,23.

But the Lord ſhall ariſe upon thee,] The Meſſias, the Sun of righteouſneſs ſhall ariſe, and ſhine forth upon thee, with healing in his wings, Mal.4.2. an alluſion to the light, that in Goſhen they enjoyed, when all Egypt was over-ſpread with palpable darkneſs, Exod.10 23.

and his glory ſhall be ſeen upon thee.] As it was ſometime upon the Sanctuary, Lev.9.23,24. See verſ. 1.

V. 3. *And Gentiles ſhall come to thy light, and Kings to the brightneſs*

but, hearts of thy rising.] Or, *Nations shall walk in*, or, *by thy bright, and Kings, by the brightness of thy rising*; as John 12. 35. Rev. 21. 24. not, shall repair together only, to congratulate with thee, as Chap. 39. 1. & 66. 10. but to adjoyn themselves unto thee, and to enjoy light together with thee, Chap. 56. 6, 7. & 62. 2. & 66. 11.

the brightness of thy rising.] Thy resplendent lustre, partly, in temporall dignity; but principally in spirituall excellency, upon this thy restitution, Chap. 62. 3. the Church being as the morning-star, shining bright, with light received from Christ, Rev. 2. 28. & 12. 1. the fountain of all true light, John 1. 4, 9. Or, as some render it, *the brightness that ariseth upon thee*, vers. 1, 2.

V. 4. *Lift up thine eyes round about thee, and see*:] See Chap. 49. 18.

all they, gather themselves together, they come to thee.] Or, and *came to thee*; as some here render it; and as it was before rendred, Chap. 49. 18. or, *those all* (as if in a vision, he shewed them a numberless number of people, flocking together from all parts) *are gathered together to come unto thee*; as Zeph. 3. 7. *they rose up early, they corrupted their doings*, for, *they rose early to corrupt* them. Or, *all these that gather themselves together* (this great multitude that thou seest gathered together, a defect of the relative; as Chap. 58. 5.) *do all come*, or, *are all coming to thee*, Chap. 49. 18. & 54. 2, 3.

thy sons shall come from far, and thy daughters shall be nursed at thy side.] That is, as some, they children shall all be brought home to thee; some from places more remote; some from places neerer at hand, where they were nursed besides thee, or at thy side: as others, thy sons shall be brought from far, and thy daughters shall, as nurse-children, be carried *at the side*; that is, in the arms, on the one side of those, who as nurses shall bring them: and this by collation of the place, with Chap. 49. 22. and 66. 13. seems to be the genuine sense of the place. For, as for that nicety of some, that the males, as the stronger, are laid to *come*; the females, as the weaker, to be brought in arms; it seems over-curious, as may appear by comparing this with Chap. 49. 22. where the *sons* are said to be brought in *lapa*, or *bosomes*, and the *daughters* born on *shoulders*. It is but a rhetorical amplification, illustrate by a *distribution*, the terms wherein, may be indifferently, and enterchangeably applyed unto either subject. Whereof see more on chap. 5. 13. If we follow our version, there is a defect of the pronoun; as chap 38. 13. Howbeit some supply another way, reading it, *at their side*, or beside them; as Job 1. 14. (though another word be there used) that is, beside thy sons, coming joyntly along with them: a sense not improbable; but I adhere rather to the first.

V. 5. *Then shalt thou see and flow together*:] Or, as some, *flow over*: break out, as a river that furrounds its banks, chap. 54. 1. But rather retaining our received version; when this shall befall thee, thou shalt fit feeding thine eyes, as it were with the pleasing fight of it; and the heart shall even wave, and flow, in a manner, to and fro, through abundance of joy within thee, at the view of that great multitude, that thou shalt see come flocking in to thee, and flowing in upon thee: for that is the proper, and generall signification of the word here used: Which yet some render, *thou shalt fit me*; because from it is derived a word rendred *light*, Job 3. 4. & Dan. 2. 22. and thence gather, that the verb it self signifieth *to shine*, both here (as if it were said, *thou shalt shine out* gloriously in thy full lustre; as Job 29. 3.) and elsewhere, Psal. 34. 5. But the word of *light* seems to have its original from this root; as it hath a notion of *confluence*, or influence, in it. Nor is there any necessity, that it should signifie *to shine*, either in the one place, or in the other.

and thine heart shall fear,] Not through dread, or terrour, but with admiration, and joyes sudden and exective, cause a trembling, or fluttering of the heart many times, together with the dilatation of it, Gen. 45. 26, 17. Jer. 33. 9 Hos. 3. 5. Acts 2. 7. & 12. 14. and this more fully expla neth what was before said, *thou shalt flow* upon the sight of it.

and be enlarged:] For joy dilateth & enlargeth the heart, 2 Cor. 6. 11, 12. as on the contrary grief is wont to contract and draw it in, Prov. 12. 25. See chap. 61. 3.

because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come in to thee.] Or, *when the abundance, the forces of the Gentiles shall come in to thee.*] Or, *when the abundance, or, multitude*, (for, *nose*, which some would fetch in from chap. 17. 12. and 63. 15. liteth not here) *of the sea* (of the sea it self: 17. 12. and 63. 15. liteth not here) *of the sea* (of the sea it self: Of which, see on vers. 6. Or, of those that coast on the sea, or trade by sea; as chap. 23. 2, 4.) *shall be turned in to thee*, or, *toward thee*, (as 2 King. 5. 26.) or, *upon thee* (as 1 Sam. 4. 19. Dan. 10. 16. because there followeth, vers. 6. *shall cover thee*. Nor need we, as some of note do, to make it a complexive form, like that, 1 Sam. 7. 2. as if the meaning at full expressed were, *shall be converted*, and *come in to thee*) *and the wealth* (as the word is used, Job 20. 15. Prov. 13. 22. Chap. 8. 5. & 61. 6.) Or, *the troops*, (because the verb is plural, both here and vers. 11.) *of the nations, shall come to thee*. The meaning is, that people out of all parts shall repair to Gods Church, and betaking themselves thereunto, honour him, and it, to their utmost ability, by tendring both themselves, and what ever they are stored with, unto his service, and to the service of his Church, chap. 23. 18. & 49. 23. & 61. 6. 2 Cor. 8. 3–5. For they draw it too low, that fetch in hither, the markets kept at Jerusalem, and the fish, and other wares, brought in thither, by the Merchants of Tyre, Neh. 13. 16.

V. 6. *The multitude of camels shall cover thee*;] The word rendred *multitude*, doth signifie, in the first place, a great *affluence*, or *abundance* of ought. Hence, Deut. 33. 19. *the abundance of the sea*; that is, of such commodities as the seas afford, (and so also might that in the foregoing verse be understood; but that the word there used, doth rather signifie, *a multitude of people*, chap. 13. 4.) and *abundance of waters*, Job 22. 11. But sometime it is used for some great *troop, or company*, of men, as King. 9. 17. or horse, Ezek. 26. 10. here, of camels, which were much used for carriage of wares, and commodities, in those parts, ch. 21. 7. & 30. 6. said, for the multitude of them, to *cover* the country; as those of the Midianites, Judg. 6. 5. So, *abundance of waters, to cover*, Job 22. 11. and those *companies of horse, to cover with dust*, Ezek. 26. 10. Yet we need not therefore with the Latine, render it, *an inundation*; beside *of waters*, the word is used, and they are said *to cover the earth*, Jer. 46. 8. and much less, as some would have it, that the camels should be said to cover the land, with the dust that they should raise with their feet.

the dromedaries.] The Greek rendereth it as the former, *Camels*: And our Jewish Criticks would make us believe, that the young camels are thus called, so long as they suck; and that when they are once weaned, then they begin to be called, *Camels*; because the verb, of which root it seems to be, signifieth sometime *to nurse*, and *to wean*, Gen. 1. 8. 1 Sam. 1. 22–24. as if nursing, and weaning, were the camels peculiar, and not common to them, with other creatures. They might as well affirm, that *camels* are so called; for that they use to nurse their old dams, and fires, as they say of the *storks*; (as truly, it may be, as of the *sons* singing towards her end) because the word signifies, as commonly, *to retribute, & repay*, Deut. 32. 6. 1 Sam. 24. 18. 2 Sam. 22. 21. it is well known that in Hebrew as well as in other languages, from the same root, for letters and sound, divers words spring: that in use and notion have no affinity at all one with another. Of which, see on Jer. 24. 2. But that this is a frivolous figment of theirs, is apparent: For it is absurd to imagine, that the people here mentioned should bring no camels, but *wainlings*, or *unwained* ones, rather, or should bring their wares and commodities on the backs of such: the feminine word is used, Jer. 2. 23, 24. of a beast running at large, and joyned with the wild *Jer.* 2. 23, 24. of a beast running at large, and joyned with the wild ass, that runs a madding in gendring times after the male. The term ass, that runs a madding in gendring times after the male. The term is no where found, save in the masculine, here; in the feminine here. It seems to be, as the old Latine rendreth it, that which the Greeks, and the Latine, from them; as we, from the Latines, term *a dromedary*, or *a dromes*; a beast commended for swiftnels, Jer. 2. 23. whence also it hath its name in Greek, and, as some would have it also, but that is somewhat too far fetcht in Hebrew: For, because from the same root ariseth, both the word, that signifieth, *firstborn*, and *first-fruits*; and that, whereby this beast is named, therefore they deem it to be called; because, in pace, it out-goeth other beasts, as the first-born cometh before other issue. But that seems true also here, that was hinted before, concerning diversity of notions, meeting in one root. The *dromas* is a lither and lower kind of camel, very fit in Arabia, though ufed much for burden, yet of special commendation for swiftnels, and by curriers therefore generally, in those parts employed. See of them, Strabo, lib. 15. Diodor. lib. 3. c. 54. Livy, lib. 37. Leo the Africane, li. 9.

of Midian:] People defcended from Abraham by Keturah, Gen. 25. 2. on that had their seat in Arabia, mixt with the Ismaelites, as appeareth, Gen. 37. 25, 28. and with the Cushites; as appears, Num. 12. 1. Hab. 3. 7.

and Ephah,] The posterity of Midian, by his eldest Son, Gen. 25. 4.

all they from Sheba shall come:] The posterity of Cush, by his fourth son Raamah, Gen. 10. 7. Psal. 72. 10.

they shall bring gold, and incense.] The chief commodities of their country, 1 King. 10. 2, 10. chap. 61. 6. Ezek. 27. 22. Mat. 2. 11.

and they shall show forth the praises of the Lord.] Repairing thither, not for traffick, but to worship, Acts 8. 27.

V. 7. *All the flocks of Kedar shall be gathered together unto thee*:] Or, *Shall be gathered together*, and come; or, be brought *to thee*; as it is more fully, vers. 4. Or, *shall be gathered together to* bring *to thee*. See the like form of speech, Gen. 27. 9. Chap. 38. 21. The *Kedarens*, or, *Arabians*, called by the Greeks, *Scenitæ* of the *tents* they lived in. See chap. 21. 16. they abounded in cattel, Ezek. 27. 21.

The rams of Nebaioth shall minister unto thee:] The issue of Nebaioth, Ismaels first-born, elder brother to Kedar, Gen. 25. 13. called in later times by the Greeks and Latines, *Nabatæans*, whom Strabo, l. 16. placeth in Arabia; as also, Pliny, l. 5. c. 11. where he joyneth them, and the *Cedreans*, together,

they shall come up with acceptance upon mine altar:] Being made burnt-offerings, thence so termed, Chap. 1. 11. See chap. 56. 7. Psal. 51. 19.

and I will glorifie the house of my glory.] Or, *for* (as chap. 59. 17.) *I will adorn, or make magnificent, my beautiful, or, magnificent, or, goodly house: a house of beauty, magnificence, or goodliness*; as, a *crown* of the like, chap. 61. 3. and, a *name* of the like, chap. 63. 14. his Temple he meaneth; a type of his Church, chap. 2. 2. See vers. 13.

V. 8.

V. 8. *What are these* that *fly as a cloud*; *and as the doves to their windows?*] As before, vers. 4. So here again, the Prophet speaketh, as if in a vision he saw multitudes of people, by *flotes*, making towards Jerusalem, like clouds, that come oft from remote parts, driven, swiftly, by the wind, chap. 19. 1. Jer. 4. 13. and coming so thick, that they cover the whole face of the heaven, and intercept the sky-light, Psal. 147. 8. Ezek. 38. 9. Joel 2. 2. Heb. 12. 1. Or, like doves, or pigeons, that fly in great flocks, & that with much speed, to their places of retreat and refuge, either when they perceive a storm towards, or when by fowls, or prey they are purfued, Psal. 11. 1. as Noahs did, when the could find no reft else-where, to the Ark, Gen. 8. 9. There is in it an intimation, as of those multitudes of people, that should come in to the Church, and adjoyn themselves thereunto, Acts 2. 37. 40, 41. & 4. 4. Heb. 12. 1, 22, 23. So of the speed and eagerness that they should express, in their repair thither, Jer. 50. 8. Matth. 11. 12. Luke 12. 1. Some Interpreters of note, read the words, not, *who*; but *whose* are *these*; making it the speech of Sion, or the Church; not unlike that, chap. 49. 21. *Who begat these?* Which some the rather embrace, because the interrogative seems to be of a singular notion only. But it is found joyned with the very same term, in a plurall notion also, Gen. 33. 5. *Who are these?* and may well therefore stand as our version hath it. Nor doth it hinder, but that it may be duly deemed, though to Sion, as in a vision, to see people flocking towards her, vers. 4.

and as the doves] Or, *or as the doves* (for they are two divers resemblances. So chap. 1. 30. & 6. 13.

that *fly*] a defect of the relative; as chap. 58. 5.

doves to their windows] Or, *lovers*; or *lockers*: to the loop-holes of the turrets in which they keep: a fit resemblance of the Jews returning from Babylon to their former places of abode: as doves at time of year, in some parts, to their wonted nests.

V. 9. *Surely the Iles shall wait for me, and the ships of Tarshish first, to bring thy sons from far.*] This seems an answer returned, as in Gods person, by the Prophet, to Sions question. As if he should say, Doth thou ask who they are? They are they children whom the sea-coasters, and Islanders have, by mine appointment, with their ships, been attending on, to bring them home to thee.

Surely] So is this particle used, chap. 7. 9, 16. & 49. 18. Some render it here, For.

The Iles] Such as dwell on the sea-coast, or deal in shippings, as chap. 41. 4. & 51. 5. & 59. 18. See vers. 5.

shall wait for me] Or, *have waited on me*; as chap. 8. 17. & 30. 18. attending when to be employed by me.

and the ships of Tarshish] As being fittest, and readiest at hand, for transportation of persons into those parts. See chap. 2. 16. & 23. 1.

first] That is, as some, *with the first*; or, among the first of them, that have an hand in bringing of Gods people home. Others, *at the first*, as implying, that the first of those, that returned, should be brought home, with most ease, as if they had come by shipping. Others, carrying it back to the first words, *shall wait on me in the first* place; and on thee, and thine, in the next; 2 Cor. 8. 5. Others, *first* place; and on thee, and thine, in the next; 2 Cor. 8. 5. Others, *with a principal one*, to wit, ship; to be as Admiral to the Fleet: Or lastly, as others, (inferring the note of similitude, frequently used by us; Psal. 11. 1.) as *formerly*, or, as at *first*; as chap. 1. 26. supprefted: as Psal. 11. 1.) as *formerly*, or, as at *first*; as chap. 1. 26. and they suppofe it to have an eye back to Solomons days: wherein ships of Tarshish brought Solomon store of treasure, 1 King. 9. 26–28. & 10. 12. this may seem the more probable, because mention of such matter followeth. Yet I go rather (because it goeth more smoothly off) with the first.

to bring thy sons] Thy children home from the places of their captivity; as chap. 49. 22. & 66. 20. vers. 4. implying, that they should get home as easily, as if they were born in arms, or carried in litters, or conveyed by shipping. See Gal. 4. 26.

from afar:] As vers. 4. no distance of place being able to hinder the return of any of Gods captived ones, into their own countrey; nor remotenels of place, or state, the acceffe of any unto God, by Christ, chap. 43. 6, Jer. 30. 10. Eph. 2. 13.

their silver, and their gold, with them,] Either that which themselves bring as a free-will offering for Gods service, and the beautifying of his Temple, ver. 6. or, the treasure that Gods people shall bring along with them, for more ease, and safety, together with their persons, conveying it for them, as pointing unto that gold and silver, that strangers should furnish them with, at their coming into their journey, and the vessels that were to be sent back again with them, Ezra 1. 4. 6–11.

unto the name of the Lord thy God, and to the Holy One of Israel] That is, unto the place that the Lord hath chosen, to place his Name there, Deut. 12. 5. the Temple, a type of the Church, there to present them as an offering to God, chap. 66. 20. Rom. 15. 16. or, *for the name of the Lord thy God, and for the Holy One of Israel*; out of that reverent, and religious respect and regard that they shall have unto the Lord thy God, Ezr. 1. 2, 3. & 6. 8–12. See chap. 55. 5. Of the titles given God here, see chap. 1. 4. & 41. 13, 14.

because he hath glorified thee] Or, as some, *when he shall have glorified thee*: as by temporall deliverance; so by the ministery of the Gospel settled with thee, chap. 55. 5. See chap. 2. 2. Zach. 8, 23. or, *for he will make thee goodly, or magnificent*; he is resolved to make thee flately. So vers. 7. the same word is in either place.

Vers. 10. *And the sons of strangers shall build up thy walls*;] That is, *strangers* themselves; being now become Proselytes, chap. 56. 6. & 61. 5. shall joyn with you, in furthering the restauration of the Citie; and shall help to carry on the gracious work of spirituall edification, 1 Theff. 5. 11.

and their Kings shall minister unto thee:] Cyrus, and other his successors, that shall happily thee with necessaries, and accommodations in divers kind, Ezra 1. 4. 8. & 7. 12–26. Neh. 2. 8. but those especially by the ministery of the Gospel, won to the profession of the Christian faith, chap. 49. 7, 23. & 52. 15. v. 3.

for in my wrath I smote thee,] Chap. 57. 17. Jer. 30. 14. Lam. 3. 1.

but in my favour have I had mercy on thee] chap. 12. 1. & 14. 1. & 54. 8.

But] Or, *yet*: though in wrath I smote thee, yet out of my free favour I will now reftore thee. chap. 57. 18. Lam. 3. 32. Heb. *and*: as chap. 12. 1.

V. 11. *Therefore shall thy gates be open continually, they shall not be shut day nor night*] Heb. *They shall open thy gates*: as chap. 26. 3. or, *thy gates shall open* themselves: as chap. 48. 8. Acts 12. 10. they shall be *opened*, that is, *stand open*: as *wasted*, for, *lye waste*, chap. 34. 10. *builded*, for, *stand built*, Dan. 9. 25. they shall stand open night and day, in regard of continuall concourse, and confluence of people: and as in times of generall peace and fecurity, is wont to be, when all is quiet on every side, as some in Christs time suppose it to have been at Jerusalem; from Luke 21. 37. & John 18. 1, but of that some doubt may be; though at that time, in regard of the Pascha solemnity, whereunto out of all parts they reforted, it might for some short space be so. See Rev. 21. 25.

that men may bring to thee the forces of the Gentiles] Or, *the wealth*. See vers. 5. Heb. *to bring the forces*, or, *wealth of the Nations*; that is, *that the forces of the nations* (subdued in fight) or, *their wealth* (and spoils taken in fight) *may be brought in to thee*; as some: or, simply, for the bringing in of them in any kind, or any way whatsoever, vers. 5, 6, 7.

and that their Kings may be brought] Heb. *and their Kings led*. Which word, because it is sometime used of *leading* captive; as chap. 20. 4. the Chaldee (whom divers others also therein follow) doth so here understand: according to that, Psal. 149. 8. Chap. 45. 14. Howbeit, Others, both Jewish and ours, understan: it of Kings led, that is, conducted in state; as they use to go suffnered with officers going before them, to clear the way for them: so is the word used, 1 King. 4. 24. and it may very well be so taken in this place, of Kings entering with their attendants, conducting them in state: and the whole passage may be read, *for the bringing in of the wealth of the nations, and of their Kings led* in state, So, rather, then *wealth of the nations, and of their Kings*, as one of good note, *the wealth of their nations, and of their Kings*, for which (wealth, or riches, because the particle is plural) shall be *born* before them: as 1 Sam. 30. 20. Chap. 8. 4. for this syntax seems over-harsh; the meaning is, that not the people alone, but their Rulers also, should render themselves and their means serviceable unto Gods Church.

V. 12. *For the Nation and Kingdom that will not serve thee, shall perish*:] All people, or persons, great, or small, that shall refuse to submit to the scepter and government of Christ erected in thee, Psal. 110. 2. to be swayed by his Word, and Spirit, chap. 59. 21. shall everlastingly perish, Psal. 2. 12. 2 Cor. 2. 16. & 4. 3. it seems to be an allusion unto the condition of those, that refused to submit unto the people of God, when they entred upon the Land of Canaan, Deut. 20. 10–17. See Zach. 14. 16–19.

nation and kingdom] Or, *nation, or kingdom*: as Exod. 21. 15. & 35. 29.

yea, those nations shall be utterly wasted] Heb. *and* (as c. 55. 1.) *those nations* (to wit, that will not serve thee, to be supplied from the former branch; as in Gen. 1. 16.) *shall be bring wasted, be wasted*; or, *being destroyed be destroyed*. See the like, Deut. 7. 2. & 20. 17.

V. 13. *The glory of Lebanon shall come unto thee, the fire tree, the pine tree, and the box tree together, to beautifie the place of my Sanctuary.*] The goodly cedars, and other choice trees, wherewith Lebanon aboundeth, affording materials fit for flately buildings, shall be brought in, great store of them, to build and beautifie my Temple, alluding to the plenty of Cedars, and other timber trees, that Solomon procured to be brought from Lebanon, for the building of Gods Temple, 1 King. 5. 1. 0, 14, 18.

glory of Lebanon] That is, the cedars, which were of prime and chief note among the trees of the forest, Ezek. 31. 3, 8. and Lebanon of prime note, above other places, for them, Psal. 104. 16. chap. 2. 13. & 37. 24.

the fire] Thele also of much use for building, chap. 14. 8. and *to beautifie*] Or, *adorn*: as, Ezra 7. 27. See vers. 7.

and I will make the place of my feet glorious] Or, for (as v. 7. c. 59. 17.) *I will make glorious*; I am resolved to beflow abundance of spirituall glory, 2 Cor. 3. 7–11 18. upon *the place of my feet*: to, *the place of the soles of my feet*, Ezek. 43. 7. that is, of my special reft, and residence, chap. 11. 10. so was, in times past, esteemed, and termed,

firſt the Ark, ſtyled his *footſtool*, 1 Chr. 28. 2. Pſal. 99. 5. & 132. 7. then the Temple, and Sion wherein it ſtood, called his *reſt*, Pſal. 78. 68, 69. & 132. 13, 14. all reſembling the Church, 1 Tim. 3. 15. Rev. 21. 3.

V. 14. *The ſons alſo of them, that afflicted thee,* ſhall *come bending unto thee, and all they that deſpiſed thee ſhall bow themſelves down, at the ſoals of thy feet.*] Thoſe that were before thine adverſaries, ſhall now come in to thee, and ſubmit themſelves unto thee, and to the Scepter of the Meſſias, erected with thee, chap. 49. 23. Rev. 3. 9. See ver. 12.

The ſons alſo of them that afflicted thee] Heb. *And* (as chap. 57. 8, 15.) *the ſons of thine afflicters*; their children: or, they themſelves, as, *the ſons of ſtrangers*, ver. 10. and ſo in the next branch, *the deſpiſers of thee*; or both.

and they ſhall call thee the city of the Lord, the Zion of the Holy One of Iſrael.] Either, thou ſhalt be ſo called, the verb taken indefinitely, as chap. 62. 12. or even they themſelves being convinced in conſcience of the truth hereof, ſhall now acknowledge thee, whom before they contemned, and maligned, oppugned, and oppreſſed, to be the Lords own royal City, and the place of his Holineſſes ſpecial reſidence, Ezek. 48. 53. See their acknowledgment, ch. 49. 23.

V. 15. *Whereas thou haſt been forſaken, and hated ſo that no man went thorow thee*] During the time of they depopulation, while thy people were abroad in captivity, ch. 3. 26. & 6. 11, 12. Jer. 9. 11, 12.

hated] Diſregarded, diſeſteemed; as Deut. 21. 15. Mat. 6. 24. nor ſought to, or looked after, Jer. 30. 17.

So that no man went thorow thee] Heb. *and no paſſenger*, or, *and without paſſenger*; as chap. 24. 10. Jer. 9. 9. a defect of the pronoun: as chap. 5. 23. & 58. 9.

I will make thee an eternal excellency] Heb. *an excellency of eternity*, or, *perpetuity*; as chap. 63. 12. a laſting excellency.

a joy of many generations] Heb. *of generation, and generation*; as chap. 24. 17.

V. 16. *Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of Kings*:] alſo Heb. *and*, as ver. 14. All, as well high, as low, ſhall with their endowments, and abilities, of what kind ſoever, ſupply thee, ſucceour thee, ſupport thee, nourish thee, being as foſter fathers, or nurſes, to thee, as Mordecai was to Eſter, Eſt. 2. 7. ver. 4. chap. 49. 26. & 66. 12.

the breaſt of Kings] So is the word rendred, and ſeems to be uſed, Job 24. 9. Howbeit, the word that ſignifieth a *teat*, or *dug*, is ſomewhat diverſe from this. See chap. 28. 9. & 32. 12. Lam. 4. 3. and ſome therefore interpret it, not the *breaſt*, or *teat* it ſelf; but the moiſture drawn from it: and there want not of the Jewiſh Criticks, who underſtand by the phraſe here, ſuch *dainties*, as Kings are wont to be fed with.

and thou ſhalt know that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jacob] Or, *that thou mayſt know*, (by good proof, and experience, find it to be ſo; as Ezek. 34. 30. either implying the iſſue of it: as Ezek. 30. 25. or, the end of doing it, as chap. 45. 3.) *that I the Lord am thy Saviour, and that the mighty one of Jacob is thy Redeemer.* See chap. 49. 26.

V. 17. *For braſs I will bring gold; and for iron, I will bring ſilver; and for wood, braſs; and for ſtones, iron*:] I will make reparations of all thy loſſes, and damages, with advantage; all things ſhall be exceedingly improved, and changed, with thee, for the better. ch. 30. 26. & 35. 1. an alluſion to the wealth of the Jewiſh State in Solomons days, Of which, ſee King. 10. 27. 2 Chr. 1. 15. & 9. 27.

I will alſo make thine officers peace, and thine exactors righteouſneſs] alſo. Heb. *and*: as ver. 16. Because there can be no aſſured continuance, or conſtant enjoyment of wealth, and plenty in a State unſetled, and wherein peace and equity are not eſtabliſhed; God therefore promiſeth to furniſh their State with ſuch Rulers, and Officers, as ſhould be careful to demean themſelves equally and uprightly in their places, and to maintain the people, ſubject unto them, in proſperity and peace.

thine officers peace] Or, *thine officers* officers of *peace*, or, men of *peace*: as Pſal. 120. 7. *I am peace*; that is a man of *peace*: one that aſſeſt, deſire, ſeek, ſtudy peace; but here rather officers *of peace*: with ſupply from the other term: as chap. 10. 1. Dan. 4, 33. they ſhall be ſuch, as ſhall ſeek and ſtudy thy proſperity and welfare, (*ſo is peace* commonly taken, chap. 48. 18. Pſal. 122. 9.) Neh. 2. 10. Ezek. 34. 23. Heb. *thine office*, Pſal. 109. 8. or, *over-ſight*; as Num. 3. 32. or, *government*, for, *officers, overſeers* or *governours*: (for the word it ſelf cometh of, is uſed oft for *officers*, with charge of *government*: as Jer. 20. 1.) as *Kingdome*, or, *royalty*, for, *Kings*, Jer. 10. 7. it may, without any force to the text, be rendred, *I will make thy government* a government of *peace*, that is, *a peaceable government*; not embroyled in wars, nor taken up with military employments, as in time paſt

thine exactors righteouſneſſe] Or, *overſeers*; as the ancient Greek rendreth it: the old Latine, *thoſe that are ſet over thee*: the word is uſually taken in the worſe part, for *exactors, oppreſſours*, chap. 3. 12. & 9. 4. & 14. 2. yet not always, but ſometime, for *rulers, overſeers*, or *officers*; ſuch as either take, or gather tole and tribute; or *overſee* thoſe that are in any employment, or work ſo it is taken, 2 ach. 10. 4. and ſo here; *thy rulers*, or *overſeers, righteouſneſs*: or, rulers, overſeers, of *righteouſneſs*; that is, juſt and righteous: not ſuch as ſhall pill, and poll thee, exact upon thee, and oppreſs thee as formerly; but ſuch as ſhall carry themſelves moderately, and mercifully: (for ſo is *righteouſneſs* alſo uſed, Pſal. 112. 3, 9.) See chap. 1. 23, 26. & 32. 1, 2. Neh. 5. 15. Ezek. 23. 4, 16.

V. 18. *Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders*] Thou ſhalt live quietly and peaceably, free from oppreſſion, by bad rulers within thee: and free from invaſion, and incurſion, by hoſtility from abroad, Pſal. 10. 16. and 144. 24, 25. chap. 16. 4. Ezek. 34. 26. 28. Zach. 9. 8.

waſting, and deſtruction] Or, *devaſtation, and deſtruction*. See chap. 59. 7.

but thou ſhalt call thy walls ſalvation, and thy gates praiſe.] That is, they ſhall be ſuch unto thee, for to be *called* this, or that, is in Scripture language for to *be*. See chap. 7. 14. & 9. 6. & 47. 1. & 56. 7. ver. 14. either *thy walls, and gates*, ſhall be ſafety, and praiſe, to thee; that is, ſhall afford thee ſafety, and miniſter matter to thee, of praiſing God for it: or, *ſalvation*, and *praiſe*, ſhall be *wall*, and *gate*, to thee; that is, Gods protection, for which thou ſhalt have cauſe daily to praiſe him, ſhall be ſufficient, inſtead of walls, and gates, to ſecure thee. See the like expreſſion, chap. 26. 1. See alſo, Pſal. 147. 12, 14. the meaning is, that all ſhould be ſafe with them, under Gods protection: by means whereof, they ſhould have liberty to ſerve him the more cheerfully Luk. 1. 74, 75. Act. 9. 31. Nor is that explication of theirs, wholly impertinent, that would have it to be implyed, that the watchmen, placed on the walls uſually, or over the gates, chap. 62. 6. 2 Sam. 18. 24. ſhould not be taken up, with ſolicitous looking out, or expecting of ſome enemies approach, but being freed from fear of ought in that kind, ſhould fit ſecurely, paſſing their time in ſinging of praiſes unto God, chap. 52. 8. Howbeit, to draw out to ſuch particulars, is not needful. Nor is that of ſome others altogether unſuitable, that God would continually come to them with new favours, and they goe forth with praiſes, to meet him, Pſal. 89. 15-17. But I ſuppoſe, that both *wall*, and *gate*, here, are in a notion of defence; and the rather, mention ſeems to be made hereof, to comfort Gods people, when they ſhould be, without gate, or wall, for ſometime after their return; to give them aſſurance of ſafety, notwithſtanding the want of ſuch material fortifications, and defences. See Neh. 1. 3. & 2. 13, 17. & 4. 2, 3. Zach. 2. 4, 5. Nor can I therefore accord with thoſe, who refer *gates* here, to execution of juſtice: becauſe the gate was commonly, the place of judicature. Lam. 5. 14.

V. 19. *The Sun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee: but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory.*] Matter of ſafety was before, ver. 18. Matter of joy, and ſolace, now followeth: both joyned together, in *Sun*, and *ſhield*, Pſal. 84. 11. The meaning is not, that after their return from captivity, in their ſtate reſtored, or at any time in this world, Gods people in any place, ſhould have no uſe of thoſe celeſtial bodies, to impart light unto them: but that their chief, and principal light and comfort, ſhould conſiſt in ſuch a plentiful enjoyment of Gods gracious favour, and loving kindneſs, that in compariſon thereof, thoſe external lights ſhould be as of no regard, or account. Though there want not thoſe, who refer this wholly unto the glorious eſtate of Gods children in the next life; when all theſe outward ordinary means of joy and comfort; temporal, or ſpiritual, expiring, or furceaſing, God himſelf ſhall immediately become all in all unto his: and then indeed ſhall be the conſummated complement of it, 1 Cor. 15. 28. Sco Rev. 21. 23.

The Lord an everlaſting light] Heb. *a light of perpetuity*, or, *of eternity*; as *joy of perpetuity*, or *eternity*, chap. 35. 10. a conſtant light: ſuch a light as hath no variation, or ſhadow of change, with it; as theſe bodily lights ott have. Jam. 1. 17. a light that ſhineth, as well by night, as by day; a light that never ſetteth, but ſhines to all eternity, ver. 20. Of this *light*, ſee Pſal. 4. 6, 7. & 27. 1. & 30. 5. & 36. 9, 10. & 43. 3. & 84. 11. & 89. 15.

for brightneſs] Or, *for luſtre* by night; as ſome ſupply from the oppoſite member: in the former branch; as the like ſupply would be from the latter branch, in the former, Pſal. 105. 39. *he ſpread a cloud for a covering by day, and fire to give light by night.*

V. 20. *Thy Sun ſhall no more goe down, neither ſhall the Moon withdraw it ſelf.*] Gods grace and free favour, in the comfortable influences, and effects of it, that ſhall be as Sun, and Moon, to thee, ſhall be in a plentifull manner, without interruption, continually preſent with thee, Rev. 22. 5. it ſhall not be clouded, or eclipſed towards thee, as in former times; by occaſion of offence, and diſpleaſure for thy ſins, chap. 54. 8. 9. & 59. 2. Lam. 4. 44. Or, as ſome, thou ſhalt not any more be through ſtreights and diſtreſſes, ſurpriſed and poſſeſſed, with ſuch anxiety, and perplexity, of ſoul and ſpirit, as ſhall cauſe thee to have no joy at all of the light, no luſt to look up to heaven. See Chap. 13. 10. Amos 8. 9, 10. both may well ſtand.

Moon withdraw it ſelf:] As to her with-drawing chamber; as of the Sun, Pſal. 19. 6. Heb. *ſhall not be gathered up*; as chap. 57. 1. Or, *ſhall not retire, or get her away*, as Num. 11. 30. *Moſes retired*, or, *gat himſelf away into the Camp.*

for the Lord ſhall be thine everlaſting light;] As before, ver. 19.

and the days of thy mourning ſhall be ended.] chap. 35. 10. & 40. 2. & 54. 9. Rev. 7. 16, 17. & 21. 4.

V. 21. *Thy people alſo* ſhall be *all righteous*:] Heb. *And* (as verſe 17.) *thy people all they*; (for, *all ſhall be*, the pronoun demonſtrative, for the verb ſubſtantive: as Jer. 4. 22. & 9. 3. & 35. 8. which therefore need not be written in a different character) *righteous.* Such ſhall all be, that are free denſons of the heavenly Jeruſalem. See chap. 4. 3. & 62. 12. Jer. 31. 23. Eph. 2. 19. Rev. 21. 27.

they ſhall inherit the land for ever:] The new world, by Chriſt renewed and reſtored, in a ſpecial manner here, in full perfection hereafter; wherein of that of Canaan was a type, Chap. 57. 13. & 65. 17, 18. 2 Pet. 3. 13. Rev. 21. 1. 5. 7. Some would have the words read; *Thy people all the juſt of them, ſhall inherit the land for ever*; as Pſal. 37. 29. but the pauſes, in the Hebrew, will not admit it.

the branch of my planting, the work of my hands that I may be glorified.] There is here a two-fold reading, the one in the text, the other in the margent. The text hath, *his planting*, which ſome retaining, thus read, and render it; *That the branch of his plant may glorie in, or, through the work of my hands*: and of theſe, ſome, by *the branch*, here ſpoken of, underſtand Chriſt, chap. 11. 1. whom all the faithful being graffed into, Rom. 6. 5. & 11. 17, 24. doe, through Gods bleſſing on them, become a moſt glorious plantation, ch. 61. 3. Others, by it underſtand the iſſue and poſterity of Gods people, that ſhould glory in Gods doings for them, and benefits conferred on them, Pſal. 44. 8. But the moſt, following that in the margent, *my planting*, do, ſome render the words, as our verſion hath them; ſome, with little difference, *they are*, or ſhall be, *a branch of my plantings, a work of my hands*, when in *I will glory.* Others, *that the branch of my planting, the work of my hands may be glorified*; and ſome would have it to be as a reaſon rendred why they ſhould ſo continue in poſſeſſion of that inheritance before mentioned: either taken from the time paſt: God himſelf hath planted them therein, and therefore would not ſuffer them to be wholly rooted out of it again, Pſal. 44. 2. & 80. 2. chap. 5. 2. becauſe he would plant it, and ſo plant it, that he might glory of it, and in it; which he could not doe, if he ſhould ſuffer it, to be pluckt up, or rooted out, Mat. 15. 13. & 16. 18. The words are thus preciſely in the original; *A branch of my plantations, a work of my hands to glory in*, that is, my people, being (as by appoſition joyned to what went before) *a branch of my ſpecial plantation* (for theſe plurals uſually import an eminency, and excellency, in each kind. See Prov. 1. 20.) *my handy work* (my maſter-piece) wherein I intend *to ſhew my ſelf magnificent or, glorious*, chap. 49. 3. the word is the ſame with that, ver. 7. and chap. 61. 3.

V. 22. *A little one ſhall become a thouſand; and a ſmall one a ſtrong nation.*] So reading the words, the ſenſe ſhould be; that the Church ſhould grow, not in number only, but in ſtrength and ſtature too; which is true indeed. Zach. 12. 4. Eph. 3. 16. & 4. 13, 15. But the two members of the ſentence here ſeem rather to be, in ſubſtance the ſame; the word rendred *ſtrong*, ſignifying no other then *numerous*; as Joel 1. 6. See on Chap. 16. 14. And it implyes onely a miraculous multiplication of the Church, chap. 66. 7, 8. Jer. 31. 27. Act. 2. 41. & 4. 4. & 5. 14. as if a ſmall family conſiſting but of a few perſons, ſhould ſuddenly, or in ſhort time, become a numerous Nation, chap. 66. 7, 8. Some would have the meaning to be, that men out of weak parts, and ſmall gifts, ſhall convert many, Act. 11. 20, 21. But the former ſeemeth the native ſenſe.

I the Lord will haſten it in his time] This is added, that they may not doubt of the doing of it, in regard of the improbability: or, as might be deemed, the impoſſibility of it, chap. 66. 8. he will doe it, with whom nothing is hard to be done, Num. 11. 23. Jer. 32. 27. he will ſpeedily effect it, when it's due time is come; and till then, they muſt expect, chap. 13. 22. & 8. 17. & 28. 16. & 30. 18. Hab. 2. 3. Luk. 1. 20.

CHAP. LXI.

Ver. 1. *The ſpirit of the Lord God is upon me*:] This Chapter, much of the ſame argument with the former, conſiſteth of three parts. 1. Chriſts calling to his Miniſtery, and the exerciſe of his Prophetical office, ſhadowed out in Eſays, ver 1-3. 2. The reſtitution encreaſe, and growth of the Church of God under him, ver. 4. 9. And 3. a ſolemn acknowledgment made in the Churches name, of the manifold bleſſings by god beſtowed on her. ver. 10, 11.

The Spirit of the Lord God is upon me:] This is not the Jewiſh Commenters only, but a great part of our Interpreters alſo, conceive to be ſpoken by Eſay of himſelf. Herein they differ only, that the former reſtrain it unto Eſay; the later extend it unto Chriſt, as more perfectly, and conſummately, fulfilled in him. And it is true, that other of Gods Miniſters, and Meſſengers, had the Spirit of God in them, and on them, and ſpake by it, 2 Sam. 23. 2. 2 Chr. 20. 14. & 24. 20. ch. 63. 11. 1 Pet. 1. 11. 2 Pet. 1. 19. but Chriſt in a far more abundant, and tranſcendent manner and meaſure, conſtantly reſting on him, and reſiding in him, ch. 11. 2. & 42. 1. Joh. 1. 33 & 3. 34. who therefore alſo in more ſpecial manner applyeth this Scripture unto himſelf, Luk. 4. 18. in regard whereof divers Interpreters, on the other ſide reſtrain it wholly unto him; of whom, that it is principally intended, I ſuppoſe, cannot be denyed, though not excluſive of Eſay, who had this Spirit on him, when he ſpake it: Nor the Apoſtles, unto whom Chriſt imparted of the ſame Spirit, for the work of their Apoſtle-ſhip, both before his aſcenſion, in a competency, Joh. 20. 22. and after his aſcenſion in a far more plentiful manner, Act. 2. 4, 33. as before his paſſion, and again after his reſurrection, he had formerly promiſed, Joh. 14. 16, 17, 26. & 15. 26. & 16. 7. Luk. 24. 49. Act. 1. 5, 8. 1 Theſſ. 4. 8.

becauſe the Lord hath anointed me,] Of this ſpiritual unction, in a competent meaſure of ſanctifying grace, do all the faithful, each one according to his degree and proportion, partake, Pſal. 104. 15. 2 Cor. 1. 21, 22. 1 Joh. 2. 20, 27. But there is, beſides this general unction, a more ſpecial anointing, by which ſome are anointed, and endowed with ſome ſpecial gifts and graces, for the diſcharge of ſpeciall places and offices; a thing typified in thoſe material unctions, whereby men were, in times paſt, ſolemnly ſet apart unto employments of note and weight, in Church and State, Lev. 8. 12. Num. 11. 17, 25. 1 Sam. 10. 1, 6, 9. & 16. 13. In either kind, was Chriſt, as man, anointed, in far more large, eminent, and excellent manner, then any other, Pſal. 45. 7. Act. 10. 38. Col. 2. 3, 9. Heb. 1. 8. and thereby ſet apart to the work of the Mediatorſhip, and to be a King, Prieſt, and Prophet, unto Gods people, being furniſhed with all endowments neceſſary for the diſcharge of thoſe offices, and with a ſuper-abundant redundancy alſo, for the conveyance of a ſufficiency of ſuch endowments unto others, for the ſpiritual behoof, both of themſelves, and others, Dan. 9. 24. Joh. 1. 16. & 10. 26 & 17. 19. Thus was he anointed from his very conception, and the aſſumption of his fleſh, by the Word, in the womb of his Mother, Luk. 1. 35. Joh. 1. 14. but it was in a more open and ſolemn manner, publikely declared and manifeſted, when at his Baptiſm, being now to enter upon the exerciſe, and execution of his office, the Holy Ghoſt, in a viſible form, deſcended, and reſted upon him, ſhortly after which alſo he preached upon this text, and applyed it unto himſelf, Mat. 3. 16, 17. Joh. 1. 32, 33. Luk. 3. 22. & 4. 1, 14, 18, 21. the ſame Spirit being afterward ſent by him, did in a viſible ſhape light upon his Apoſtles, and reſted likewiſe on them, Act. 2. 3, 4. who may well alſo be ſaid, to have been anointed therewith: as alſo was Eſay undoubtedly before his miſſion unto the Prophetical function, who might therefore truly ſay this of himſelf, as well as that, chap. 50. 4.

anointed me to preach] A complexive form of ſpeech: *anointed*; that is, not ſtored, and furniſhed me only with abilities for ſuch an employment; but ſet apart, aſſigned, appointed, and ſent me alſo to doe. See the phraſe uſed of Eliſeus, 1 King. 19. 16, 19. 20. 5 (where yet no uſe of any material oyl is found) compared with 2 King. 2. 9, 15. & ſo it may be truly averred of Eſay, that he was ſo ſtored and furniſhed, ſo ſet apart, and ſo ſent, chap. 6. 8, 9. & 48. 16. *to preach*, both the corporal deliverance from the Babylonian thraldom; and the ſpirituall deliverance, from the ſervice of ſin & Satan, by Chriſt, which ſo frequently he doth. But Chriſt, in a far more ample, excellent, and efficacious manner; not to preach and publiſh theſe things only, as Eſay, to foretell them, but himſelf alſo to effect them, Joh. 3. 16, 17, 34. & 4. 34. & 5. 23, 24, 30, 36-38. & 6. 27, 29, 38-40. and 7. 16, 17, 28, 29. & 8. 26, 29, 42. & 10. 36. Gal. 4. 4. 1 Pet. 1. 20. And for their function and employment, had his Apoſtles alſo a miſſion from him, with whom, and others his miniſters, their ſucceſſors, he promiſed to goe along, and to co-operate with them, by his Spirit to the worlds end, Mat. 28. 18-20. Mar. 15, 15, 16. Joh. 29. 21. in regard whereof, he is alſo ſaid to come, and preach by them, Eph. 2. 17. and to ſpeak in them, 2 Cor. 13. 3. that which our Prophet alſo foretold ſhould be, chap. 59. 21.

to preach good tidings unto the meek] Of the word here rendred, *to preach good tidings*, ſee on chap. 40. 9. & 52. 7. it is a word of middle notion, but uſed moſt in the better part: From the Greek word anſwering to it, ſo taken, hath the Goſpel (with us alſo ſo termed not as *God-ſpell*, or *Gods-word*; but as *God-ſpell*, that is, *Good-ſpell*) its name, preached, by God him ſelf, to Abraham. Gal. 3. 8. by Eſay, and other the Prophets, to the ancient Jewiſh people, Act. 5. 24. Rom. 16. 25, 26. Heb. 4. 2. by the Angels to the ſhepherds, Luk. 2. 10. by our Saviour, in perſon, to the Jews of his time, Luke 4. 43. & 8. 1. and by his Apoſtles afterward, having from him, commiſſion ſo to do, both to Jews & Gentiles, Act. 13. 32. & 15. 7. & 20. 24. 1 Theſſ. 2. 9. and what is therefore ſaid here of *preaching good tidings to the meek*, is by our Saviour, ſaid in terms not much diſcrepant from the ſame, that *the poor have the good tidings* of the Goſpel *preached to them*, Mat. 11. 5. Luk. 7. 22. by *poor* underſtanding, not the *poor* ſimply alone, Luk. 6. 20. but, *the poor alſo in ſpirit*, Mat. 5. 3. and ſo what our verſion here, according to the Hebrew, hath *meek*, both the ancient Greek, and the Evangeliſt alſo rendereth *poor*, Luk. 4. 18. as thoſe two words in Hebrew, comming from the ſame root, are in letters, and notion, very neer the one to the other. Neither are any other intended, by the one term, or the other, but ſuch as were deſcribed, chap. 57. 15. ſuch as with *meekneſs* receive the word of ſalvation, Jam. 1. 21. this *meekneſs* of ſpirit being a note of thoſe, to whom God ſheweth mercy, and impartech grace, Pſal. 10. 17. & 22. 26. & 25. 9. & 37. 11. & 76. 9. & 147. 6. Prov. 3. 34. chap. 11. 4. & 29. 19. Zeph. 2. 3. and are by our Saviour therefore pronounced happy, Mat. 5. 5. See on chap. 11. 4. where both words are found, and uſed as a parallel.

he hath sent me] This is added, as a further & fuller explication, or expreſſion, of what was before implyed, & included in the term of *annoynting*, of both Eſays & Chriſts miſſion and commiſſion, ſee there.

to bind up the broken hearted;] Such as are humbled, and brought low by affliction and anguiſh, and thorowly touched with a livelyſenſe of their ſins, the procuring cauſe thereof, chap.50.4. & 57. 15. Mat.11.28. it is a metaphor taken, from the practice of Chirurgery, in the binding up of wounds, to allwage the pain of them, and cauſe them to cloſe, or the binding up, and ſwathing of bones, that are broken or disjointed, as to give eaſe, ſo to ſet and knit them again: For that which is ſaid here *to bind*, the old Greek and the Evangeliſt, Luk.4. 18. have to *heal*; whence ſome Interpreters make it a complexive term and render it, by *binding up* to heal, they are both joyned together, Pſal. 147. 3. where the ſame form of ſpeech is uſed. See of *binding up* the like metaphor, chap 1.6 & 3.7. & 30.26. Job 5.18. Ezek. 30. 21. & 34. 4. Hoſ. 6. 4. and of inward *brokeneſs*, in alluſion to the like of bones in the body, Pſal. 51. 8. 19. Jer. 23. 9.

to proclaim liberty to the captives, *and the opening of the priſon to* them that are *bound*:] Temporal freedome by Cyrus from the Babyl-nian captivity, chap. 45. 13. & 49. 9. ſpiritual deliverance from the thraldome of ſin, and Satan, by Chriſt, Joh. 8. 32, 34. Rom. 6. 17, 18. Col. 1. 13. 2 Tim. 2. 26.

the opening of the priſon] There are here, in the original, two terms knit together, with ſuch a joynt, as doth generally joyn divers words together: Whence ſome of our Jewiſh Criticks would have here two ſeveral words: and of theſe, the former to ſignifie *opening*, the latter, to ſignifie, as ſome, a *priſon*; as others, *a pit*, or *dungeon*, *cellar*, or, *looking out*; and to import, not a bare opening of the place of reſtraint only, but a letting, or ſetting, loofe alſo out of it. But the moſt of them, becauſe the latter word in neither notion is any where at all found, would make it all but one word, the letters of the latter part of it, being redoubled, as in divers other words to add ſome emphaſis thereunto: To whom I ſhould agree, did I find in any other word of the like mould, ſuch a diviſion of the ſyllables one from another, as here, with the like line between. But wanting as yet ſuch an inſtance, I concur rather with the former, ſuppoſing the words to be twain, and the latter to ſignifie, *a priſon* (though not elſe where found, as many other in this Prophet) to called of *taking*, or receiving, and, retaining, or keeping perſon under reſtraint. So a learned man, ſkilled in thoſe languages, informs us, that a word from the ſame root, with this, is in the Ethiopick tongue, uſed for *bonds*, Mat. 5. 25. Mar. 5. 4. and that ſometime joyned with the word *houſe*, Act. 5. 19 ſometime ſimply without it, for a *priſon*, Mat. 14. 10. Again, becauſe a word, from the ſame root, whence this is deemed to come, with a letter fervient onely, and prefixed, is uſed, for *prey*, chap. 49. 24, 25. and the word, *prey*, may comprehend as well *men*, as *beaſts*, Num. 31. 11. where it is uſed of both; ſome therefore would here ſo expound it; *to open the prey*, that is, *to ſet the captive at liberty*: the ſame that was before mentioned: as *the captive* is ſaid to be *opened*, or, *looſed*, chap. 51. 14. Wherunto may be added, that the word here uſed, with a very ſmall change, and that not unuſual, doth in the Chaldee ſignifie, *to ſoft or loose*, or *weather*: and with ſuch, captives and flaves were wont to be bound. See chap. 58. 6. The former word, that hath in it a notion of *opening*, is moſt frequently uſed of opening the eyes to ſee; as chap. 35. 5. & 37. 16. once only of the ears, chap. 42. 20. which the aneient Greek, it ſeems, taking notice of, rendreth the words here, *ſight*, or, *ſeeing again*, or, *looking up to the blind*: Whence ſome imagine, that ſuch as live in darke dungeons, as being in the ſame condition with blinde ones, having no more uſe of light, or ſight, the one, then the other, might therefore, by them be ſo ſtyled: Though others conceive, that ſome parallel places being noted, by ſome in the margent, as this from Chap. 42. 7. *to open the blinde eyes*, *to bring the priſoners out of priſon*: and another, from chap. 8. 6 did after, in ſome tranſlations creep into the text: they are both alſo uſed in the Evangelick Luk. 4. 8.

V. 2. *To proclaim the acceptable yeer of the Lord*] So Chap. 49. 8. Heb. *the yeer of liking*, or, *good will* or, *acceptance*, as chap. 56. 7. *of good will*, as, *a time of liking*, or, *good-will*, Pſal. 69. 13. chap. 49. 5. and, *a day of likinge*, or, *good-will*, or, *acceptance*, Chap. 58. 5. the time in wh ch God is pleaſed to offer and exhibit favour and grace, to render and extend mercy and goodneſs, to mankind, chap. 60. 2. Pſal 102. 13. Gal 4. 4. Tit. 3. 4. *yeer*, as, *day*, afterward, in a latitude, to a time: as chap 34. 8. 8. 63. 4. and thoſe, among the ancients, are much out of the way therefore, who would hence collect, ſome of them, that Chriſt preached but one yeer in all, after his baptiſm, called here *the Lords yeer of acceptance*. Other of them, that he preached two yeers: the one whereof is here termed, *a yeer of acceptance*, in oppoſition unto, or diſtinction from the other, that was not ſuch: but by *yeer*, is no ſuch limited ſpace of time here intended: nor is the aſſertion it ſelf conſonant to the truth of ſtory: it being apparent, by the number of Paſſovers therein upon record, that our Savior preached yeers, more then one or two. But the word, *yeer* here, ſeems to have ſome reference to the yee of Jubilee, a yeer of general releaſement, proclaimed by ſound of trumpet, wherein every man was to return to his inheritance again & every ſervant to his freedom, Le. 25. 9, 10, 40, 41, 54.

and the day of vengeance of our God] The time wherein he will take vengeance for his people, upon their oppreſſours; the deliverance of the one, and the deſtruction of the other, going uſually together, See chap. 14. 1. So chap. 63. 4. & 66. 14. for they are very wide, who by *vengeance*, would underſtand here, nothing leſs, then what the word it ſelf generally importeth, nothing that favoureth of hatred, or harſhneſs: but a kind and equal retribution of eaſe, and good, to Gods people, for the evil, and hatefhip, which they had formerly ſuſtained, Luk. 16. 25. 2 Theſſ. 1. 6, 7. and this they ground principally on this, that the Evangeliſt, Luk. 4. 19. hath *retribution*; for that which is here rendred *vengeance*: and it is true, that their old Latine ſo hath it there; as the ancient Greek alſo rendreth it: but neither is that clauſe, at all, in the Greek Copies, of Luke: nor doth the word of *retribution*, neceſſarily import matter of good, or benefit, being ſo frequently uſed of *vengeance*, and evill, Judg. 11. 7. Pſal. 7. 4. chap. 65. 6, 7. Jer. 5. 14. & 51. 24. See chap. 34. 8. & 59. 18.

to comfort all that mourn] All Sions mourners, chap. 57. 18. ver. 3. Mat. 5. 4. Luk. 6. 14.

V. 3. *To appoint unto them that mourn in Zion*] Or, *for Zion*; either for the evils committed in her, Ezek. 9. 4. or, for the evils, thereby procured unto her, chap. 66. 10. Heb. *to the mourners of Zion*, or, *to Zions mourners*; as chap. 57. 18. the ſentence ſeemeth defective, and ſomething needful to be ſupplyed; that the verb rendred, *appoint*, may paſſe unto: and ſuch defects we meet with ſometime, as, *take*, for, *take* food, Gen. 42. 33. *break*, for *break* bread, Jer. 16. 7. In the old Latine Copies therefore was inſerted *ſtrength*; *to put ſtrength to them that mourn in Zion*. But becauſe *ſtrength* ſeems not ſuit ſo well with *mourning*, or, *mourners* for that is not the matter, that, as mourners, they need. Some other rather, from the former verſe, ſupply *conſolation*, ; rendring the text, *to exhibit conſolation to Zions mourners*: and this ſeemes moſt genuine. Though there want not thoſe, that would carry on this, to that which followeth, as having reference to all the enſuing particulars; *to appoint unto thoſe that mourn in Zion*, *to give*, I ſay, *unto them*: that is, to ſuch, &c.

to give unto them beauty for aſhes] To allign them *ornaments* or *bravery*, (ſo the word properly ſignifieth, chap. 3. 18, 20. Ezek. 24. 17, 23.) ſuch fair and goodly apparel, as they uſed to wear on better dayes, or when no ſpecial occaſion of grief, or mourning, Exod. 33. 5. *for aſhes*; or inſtead of aſhes: a ſign of ſadneſs and mourning, chap. 58. 5. Lam. 2. 10. Job 2. 12. & 42. 6. Mat. 11. 21. there is a ſweet elegancy in the original, between the two terms here uſed, which our Engliſh cannot expreſs. The meaning is, to alter their condition from ſadneſs to gladneſs; from mourning to mirth: and accordingly to alter their habit, and weed, whereby either is uſually expreſſed, Pſal. 30. 11.

the oyle of joy for mourning] *the oyl of joy*, or *gladneſs*, Pſal. 45. 7. ſuch oyntment as they uſed to anoint their heads, and faces with, to make them look more cheerfully, & with the fragrancy thereof, to refreſh their ſpirits. in their feſtivals, or when they deſired to ſhew themſelves frolick and cheerful, Pſal. 104. 15. 2 Sam. 12. 20. Eccl. 7. 1. & 9. 8. Mat. 6. 17.

the garments of praiſe] White and fair garments, Eccl. 9. 8. fit for feſtivals, and Triumph, Zach. 3. 4, 5. Mat. 22. 11. Luk. 15. 22. Rev. 3. 4. an outward ſigne of a *merry heart*, of a lightſom, and cheerful ſpirit within. Eccl. 9. 7.

for the ſpirit of heavineſs:] Heb. *of dimneſs*, Gen. 27. 1. Deut. 34. 7. chap. 42. 3. Zach. 11. 17. or, *of contraction*, Lev. 13. 6, 21, 26, 39, 56. becauſe grief contracts and dranks in, as joy widens and dilates, chap. 65. So Ezek 21. 7. *every ſpirit ſhall contract it ſelf*.

that they may be called] Heb. *and* (as ver. 4.) *it ſhall be called to them*, or, *of them*; that is, *that they may be*; as chap. 60. 18. ver. 6. ſo known, ſo accounted, and ſo acknowledged, ver. 9.

trees of righteouſneſs] Or, *oaks*, as ſome, See chap. 1. 29, 30. & 6. 13. *trees of righteouſneſs*; that is, trees of juſt, full, fair, ſtrong, ſtrength, and ſtature. See chap. 57. 5. as, *ſacrifices of righteouſneſs*, Deut. 33. 19. Pſal. 4. 5. & 51. 19. that is, juſt, entire, compleat, ones, Pſal. 69. 32. or, *ſeemly trees*, *in righteouſneſs*, as ſome, Eph. 7. 17. not like the grain, on the ſtony ground, without root, Mat. 13. 6, 21. or, as others, filled with, and abounding in, *fruits of righteouſneſs*, Phil. 1. 11. ſuch as bring forth fruit, whereby God may be glorified, Mat. 3. 8. & 7. 17. & 12. 33. Joh. 15. 5, 8. all which, the ſpiritual ſenſe may include; but the literal I conceive to be, what was firſt propounded; to wit, in the firſt place, the flouriſhing and proſperous eſtate of Gods people, diſcovering even to the natural eye, Gods bleſſing upon them.

the planting of the Lord] Or, *the Lords plantation*: not fair only, but firm, ſuch as may, by the thriving, flouriſhing, and laſting, of its ſhew whoſe handy-work it is, Num. 24. 6. Pſal. 92. 13, 14. & 104. 16. See chap. 60. 21. ver. 9.

that he might be glorified.] As he is by the good works, and well-doings of his people, Mat. 5. 16. Joh. 15. 8. Phil. 1. 11. Yet the words import more, *that he may glory* in them, or, *ſhew himſelf goodly, and magnificent* in them: by cauſing them to thrive, & proſper, & flouriſhas Pſ. 1. 3. Jer. 17. 8. See ch. 44. 23. where the ſame word is uſed.

V. 4. *And they ſhall build the old waſts, they ſhall raiſe up the former deſolations*; *and they ſhall repair the waſt cities*, *the deſolations of many generations*,] Or, *that they may build*, *and raiſe up*, *and repair*: as, *That they may be called*, ver. 3. That being ſet at liberty, returning again to their own country, they may re-edifie the cities, and

and towns, that have been ruinated, and both people, and plant againe their land, and grounds, that have lien long waſt, and deſolate. So Chap. 44. 26. & 49. 17, 19. & 51. 3. & 52. 9. and 58. 12.

the old waſtes] Heb. *waſtes of perpetuity*: of long continuance, Jer. 49. 13. above a Jubilee time conſiſting but of fifty yeers, at moſt, Lev. 25. 9, 10. expreſſed by the term here uſed; Exod. 21. 6.

the waſt cities] Heb. *cities of waſtes*: as Lev. 26. 31, 32. *your cities ſhall be waſtneſs*: that is, cities of *waſtneſs*; utterly waſted.

deſolations of many generations] Heb. *of generation, and generation*; as chap. 60. 15. thoſe places that had lien a long time deſolate. See chap. 58. 12.

V. 12. *And ſtrangers ſhall ſtand, and feed your ſhecke; and the ſons of the alien, ſhall be your plow men, and your vine-dreſſers*.] That is, as ſome; Ye ſhall have generally ſo fair, and plentiful eſtates, that ye ſhall not need to make uſe of other then ſtrangers, either hired, or bought, or taken in war, for any ſervile, or meaner ſort of employments. See chap. 14. 2. Zach. 8. 9. which ſome alſo applying to the State, and condition of the Church, under Chriſt, thus of the alien, ſpeech is that your plow men, and your vine-dreſſers.] That is, as ſome; Ye ſhall have generally ſo fair, and plentiful eſtates, that ye ſhall not need to make uſe of other then ſtrangers, either hired, or bought, or taken in war, for any ſervile, or meaner ſort of employments. See chap. 14. 2. Zach. 8. 9. which ſome alſo applying to the State, and condition of the Church, under Chriſt, thus of the alien, ſpeech is that your plow men, and your vine-dreſſers.] That is, as ſome; Ye ſhall have generally ſo fair, and plentiful eſtates, that ye ſhall not need to make uſe of other then ſtrangers, either hired, or bought, or taken in war, for any ſervile, or meaner ſort of employments. See chap. 14. 2. Zach. 8. 9. which ſome alſo applying to the State, and condition of the Church, under Chriſt, thus of the alien, ſpeech is that your plow men, and your vine-dreſſers.] That is, as ſome; Ye ſhall have generally ſo fair, and plentiful eſtates, that ye ſhall not need to make uſe of other then ſtrangers, either hired, or bought, or taken in war, for any ſervile, or meaner ſort of employments. See chap. 14. 2. Zach. 8. 9. which ſome alſo applying to the State, and condition of the Church, under Chriſt, thus

people hardly, and harſhly, depriving them of their means, and livelihood, making ſlaves of them, ſhould then, ſubmitting themſelves to them, willingly and ſedulously apply themſelves, to doe them any pleaſure, to be any way ſerviceable unto them; as the Gibeonites were ſometime unto the Iſraelites, Joſh. 9. 23, 27. from whoſe example, ſome reſtrain it to ſuch ſtrangers, as living in the Church, though not incorporate into it, yet ſhould be ſerviceable thereunto. See chap. 60. 10. Others extending it yet further, and taking it in a larger notion, conceive the meaning to be; that having applyed themſelves to look after the things concerning the Kingdome of God, and what eſpecially appertained thereunto; other neceſſaries concerning this prefent life, ſhould ſome way or other, be as certainly, and ſufficiently provided for them, as if they had ſuch to doe for them, Mat. 6. 33. but we need not ſtrain the words ſo far. What ſome others have of the ſpiritual husbandry, wherein ſtrangers are now moſt employed. 1 Cor. 3. 6. 9. and by a new miniſtery leſſed in room of the former, now abolished, or, of a new miniſtery leſſed in room of the former, now abolished. See ch. 61. 5. & 66. 21. Jer. 2. 21. Mat. 21. 41. ſeem to run counter to the text: *ſtrangers* and *ſons of an alien*, ſeem here the ſame; as Chapter 3. 6. and 56. 3, 6.

ſtand;] As ſervants waiting, and attending on their maſter, ready to go, and run, at his beck, or bare to be enjoyned what ſervice he pleaſeth. See chap 6. 2. or, *ſtand, and feed*; that is, *ſtand feeding*: attend the feeding of your cattle; as, *they faint, they ly*, for, *they ly fainting*, chap. 51. 20. and, *ſtand, and ſauff up the wind*, for, *ſtand ſauffing up the wind*, Jer. 14. 6.

V. 6. *But ye ſhall be named the Prieſts of the Lord*; *men ſhall call you the miniſters of our God*] Heb. *And ye*, (as chap. 60. 10.) *or, as for you*, (as chap. 57. 3.) *Prieſts of Jehovah ſhall ye be called*. *Miniſters of our God* are ye, *ſhall it be ſaid unto you*; or, *miniſters of God ſhall it be ſaid of you*: as Num. 23. 23. ch. 19. 18. & 62. 4. Joh. 13. 13. where the ſyntax ſeems the ſame with this: *to be called* ſuch, for ſo to be, and ſo accounted, as before, v. 3. Now this ſome reſtrain unto the Prieſts and Levites, of whom, chap. 52. 11. as if it were ſaid, Ye that are Gods Prieſts and Miniſters, though ye be now in contempt and diſgrace, ſhall then be in repute, and be plentifully provided for, as in times paſt, when the Jewiſh State did moſt flouriſh. But theſe ſeem to narrow the text too much. Others therefore giving it a larger extent, conceive the meaning to be, that all Gods people now ſhould be in that repute abroad, as if they were all Prieſts: as he ſometime ſaid of the Roman Senate, that they ſeemed to be as ſo many Kings; in which ſenſe, or the like to it, ſome would have the word rendred *Prieſts*, to be here taken, not for Prieſts, but for *Princes*, or, *chief Rulers*: as ſome alſo conceive it to be, Gen. 41. 45, 50. 2 Sam. 20. 26. 1 King. 5. 4. and, as it is apparently, where it is uſed of Davids ſons, 2 Sam. 8. 18. in like manner whereunto, would they have that alſo to be rendred, Exod. 19. 6. *a Kingdome*, and of *Prieſts*, but of *Princes*; as importing, not a ſacred, but a noble Kingdome. For whereas they require here, as they ſuppoſe alſo there requiſite, a ſupply of the note of ſimilitude, uſt omitted: though it may doe, not amiſs there, yet neither is it neceſſary, nor ſuitable here. Others underſtand it, as an enlargement of honour, and neerer approach unto God, then they had formerly enjoyed: that whereas, before, they were, the main body of them, Gods *peculiar people*, Exod. 19. 5. Deut. 7. 6. & 26. 18. and ſome only of them, ſet apart for ſacred functions, Deut. 10. 8. they ſhould now be taken all to be as neer to God, and in as honourable a condition, as the Prieſts and Levites, before-time were; as your whole Land, or State, ſhall be called, *the Lords Sion*, chap. 60. 14. ſo ſhall your ſelves alſo be called, *the Lords Sion*, and accounted his *Prieſts*, and Miniſters; and if it be ſaid, that they were ſo ſaid to be, at Gods firſt taking of them, to wit, *a Kingdome of Prieſts*, (for ſo the received verſion aright rendreth it, confirmed by the Apoſtle, expounding it, *a royal Prieſthood*, 1 Pet. 2. 9.) the anſwer may be, that they are there ſo termed, becauſe the Prieſthood was then diſperſed as it were, thorowout all their tribes and families; and ſo the whole body of the Nation ſeemed to ſhare in it; ſome reſemblance whereof ſeemed to remain in the paſchal ſolemnity, whereat, each head of a famiwas confined, for the miniſterial employment, in general, unto one tribe, Levi, and for the principal functions thereof, unto one family, Num. 18. 6, 7, 21. that which is in the New Teſtament, under the Meſſias, ſaid, accordingly, to be extended unto all the faithful, as called to be ſpiritual Kings and Prieſts, 1 Pet. 2. 9. Heb. 13. 15. Rev. 1. 6. & 5. 10. & 20. 6.

ye ſhall eat the riches of the Gentiles] Ye ſhall have ſupplies of all neceſſaries from them, either ſubdued by you, as ſome; or adjoyned to you, as others: or from both as a third for both. See chap. 60. 6, 7. and this, alſo ſome think, hath ſome reſpect to the Prieſts manner of maintenance, provided for plentifully, according to Gods appointment, by the labour and husbandry of the people, Num. 18. 12-15, 21.

and in their glory ſhall ye boaſt your ſelves] Or, *by their glory ſhall ye uſurp your ſelves*] Or, *by their glory ſhall ye ſet your ſelves*, or, *grow lofty*; as thoſe that derive it from a word, deemed to ſignifie, *an uppermoſt branch*, chap. 17. 6, 9. it is no word, deemed to ſignifie, *an uppermoſt branch*, chap. 17. 6, 9. it is no ced, and become very conſpicuous, through that honour, that from them, ſhall accrue unto you, as ſuch uppermoſt branches, on flouriſhing trees uſually are. See chap. 49. 18. & 60. 9. 11.

V. 7. *For your ſhame ye ſhall have double*; *and for confuſion, they ſhall rejoyce in their portion*; *therefore in their land, they ſhall poſſeſs the double*:] Some rent off the former branch of this verſe, and annex it to the verſe foregoing, thus reading the text; *Ye ſhall feed on the wealth of the Heathen*, *and be lift up with their glory*, *inſtead of*, or, *in way of recompence*, *for your ſhame and confuſion*; which among them, and at their hands, ye had formerly ſuſtained. What followeth, they refer unto the Gentiles coming in to them: *they ſhall commend their portion*; (that is, reſt well apaid; them: *they ſhall commend their portion*; (that is, reſt well apaid; deem themſelves fully ſatisfied, in that, what they have conferred to Gods ſervice, is accepted) becauſe that (which they ſhall be, as to Gods ſervice, is accepted) becauſe that (which they ſhall be, as being allured of this, that) *they ſhall inherit double in their own land*, (here on earth) *and everlaſting joy*, hereafter, Mat. 10. 29. *Lord*, (here on earth) *and everlaſting joy*, hereafter, Mat. 10. 29. Others, to joyn it to the former, as that they apply it entirely to Gods people; they ſhall have ſuch honour, as was ſaid: and it ſhall be unto you, or betide you, *in lieu of your double ſhame*, and *of that ignominy*, whereof, *they* (to wit, thoſe heathen, your enemies) did ſometime *ſing*, ſaying, This *is your portion*; or that this *was their portion*; to wit, of Gods people. Pſal. 44. 13-16. These, and divers other readings, for harſhneſſes, not unlike them, I forbear to inſiſt on, and hold to the reading that our verſion exhibeth: becauſe it ſeemeth, with leaſt force, to flow of it ſelf, from the text: all the difficulty is, in the change of the perſon, which in this Prophet is not unuſual. See chap. 1. 29. & 22. 19. & 33. 4. & 65. 13, 14. and here alſo, ver. 4, 5, 7. And this admitted, the meaning is plain, the words being thus rendred, *inſtead of your ſhame*, *double* ſhall be unto you; *and*, inſtead of *reproach*, *they ſhall poſſeſs double*, *and everlaſting ſhall be unto them*.

for your ſhame, *double*] Some joyn *ſhame*, and *double* together: *for your ſhame*, *double*] Some joyn *ſhame*, and *double* together: and expounding *double*; ſome *two-fold*: the ſhame of their land, and the ſhame of themſelves; a reproach lying upon both, Ezek. 36. 3, 4, 13, 15. or reproach from the Heathen, and reproach from their own country-men, unto both whom the profeſſion of Chriſtianity was reproachful, 1 Cor. 1. 13. or, miſery in themſelves, and contempt from others, Pſal. 123. 3, 4. Others, *plentiful*, *abundant*, and the term is oft ſo uſed, chap. 40. 2. Jer. 16. 18. and 17. 18. And ſo I conceive it here to be taken: but with reference unto that, which in lieu of it they ſhould now receive *double*, to wit, honour, v. 6. that is, large & eminent, as *double honour*, 1 Tim. 5. 17. or a *double* portion: ſignifying it from the next branch; as ſome of the Jewiſh doe ſupply *poſſeſs* from the laſt; thus rendring the text, in *lieu of your ſhame*, ye ſhall poſſeſs *double*: and withall adding, *lieu of your ſhame*, ye ſhall poſſeſs *double*: and withall adding, that the enſuing words, are an explication of the ſame: ſo God promiſeth to reſtore *double* to his people, for all their damages that they had formerly ſuſtained, Zach. 9. 12. as he did ſometime to Job, Job 42. 10, 12.

and for confuſion] Or, *and*, in lieu of (the preposition repeated from the former member, as the verb in the like manner, ch. 60. 17.) their *reproach*; becauſe the perſon is changed; as Job 18. 4. Jer. 27. 1, 2. Ezek. 31. 1. o. the preposition omitted; as chap. 59. 18.

they ſhall rejoyce in their portion:] Or, *they ſhall triumph*; for the word implyes a *ſinging*, or, *ſounding*, in triumphant manner, the word implyes a *ſinging*, or, *ſounding*, in triumphant manner, to repeat again what of this branch was before ſaid ſome make an inference upon the former, in regard of the illative particle, *therefore*; as implying, that becauſe they had undergone *double ſhame*, therefore they ſhould now receive *double*, whether honour, or what elſe. But I conceive that the retribution of *double* honour, was before-mentioned; and that in this clauſe is a reaſon

rendred; of their rejoycing in the *portion*, that they should then receive. And I suppole that the word here rendred, *therefore*, as an illative, should rather be rendred, *because*, as a causal; as of neceſſity it muſt be taken, chap. 26.14. Though I find not any, either of the Jewiſh Criticks, or ours, that have obſerved it: *is their land* returning again to it, after their long exilement and abſence, *they ſhall poſſeſs double*; they ſhall poſſeſs and enjoy a double portion, either in regard of that bleſſing of God, upon that which they ſhall poſſeſs, affording double in worth; to what beforetime it did. See chap. 4.2. or, in regard of the large extent of each ones portion to that in former times they held, a great part of them being waſted and worn out, either ſlain, and famiſhed in fight, and ſiege, before the deportation; or conſumed in the captivity, and a remnant, ſome tenth of them only, returning, chap. 6.13. & 10. 21, 22. & 11. 11. and there ſeemeth to be in it, an alluſion to the Law, concerning the firſt-born, that was to have a *double-portion*, Deut. 21.17. and to the houſe of Joſeph, that had *a double-portion* of inheritance, in the promiſed land; 1 Chron. 5.1. Joſh. 17, 17. Ezek. 47.13. as if he had ſaid, it ſhall be then with each Tribe, as it was with the houſe of Joſeph before: and with each of you it ſhall be, as if he were *a firſt-born*; as all the faithful in the Goſpel are ſaid to be, Heb. 12. 23. Howbeit, ſome underſtand it, not of their own, but of the Heathen, their enemies land; not that they ſhould repoſſeſs their own land, (though that alſo they did) but that *in their* (that is, the Heathens) *land, they ſhould poſſeſs double*, in way of reparation, for the double damages done them. But I adhere rather to the former.

everlaſting joy ſhall be unto them.] Heb. *joy of perpetuity*. See chap 35.10.

V.8. *For I the Lord love judgment,*] There is no great difficulty in the words, or matter of this verſe, ſave in the connexion of them, with the reſt of the context. Some conceive them to render a reaſon of what went before; either concerning thoſe ſtrangers, that had contributed to his people, that he would lovingly, and liberally reward them for it: becauſe they had offered freely, not by conſtrainr, nor of rapine, but of their own lawfully gotten, 2 Cor. 8. 3-5. & 9.5.7. Or, concerning his own people, that had amids their long teadious, and grievous afflictions, continued ſtrm to him, and ſincere in his ſervice, whom therefore in equity he could not but affect and requite, 2 Tim. 1. 67 Heb. 1. 10. albeit the unſound eyes among them, he deſervedly abhorred, chap. 1. 11-15. Others, ſuppoſe it to contain matter diſtinct from the former, concerning a further benefit, that God would vouchſafe to confer upon them; to wit the renewing of his Covenant with them, and promiſing a reaſon, why, in ſuch manner, he ſhould renew it. So he before cloſed up his promiſes of favours to be conferred upon, and in their deliverance, and after their return, Chap. 59. 21. Only one learned Writer ſuggeſteth a diverſ reading, which admitted, will afford a very fit connexion of this paſſage with the former diſcourſe. He thus rendreth the words, *For I the Lord love right; I hate rapine by iniquity.* So preciſely the Greek rendreth it: and ſo is the word uſed in the plural form, Pſal. 58. 3. & 64.6. and in the ſingular alſo lengthned, Job 5. 16. Thus the coherence will be ſmooth, a reaſon being rendred, why God will right, and repay the wrongs and damages done to his people; becauſe he loveth right, and hateth ſuch unjuſt and injurious courſes, as had been uſhered unto them, Pſalm. 11. 5.

For] Or, *Becauſe*; as rendring a reaſon of what enſueth.

I the Lord love Judgment.] I love juſt, upright, and equal, dealing, delight in it, and in thoſe only that practiſe it, chap. 56. 1, 2, 4. Jer. 9.24 Zach. 8. 16, 17, 19.

I hate robbery for burnt-offering:] I abhor any oblation whatſoever, (one kind put for all, as chap. 56.7.) brought of goods gotten by oppreſſion and wrong, and cannot therefore accept of any ſervice, or ſacrifice, tendred to me, by ſuch as practiſe the ſame: that which, in former times arguing their hypocriſie, had made all their ſolemn rites, and religious performances, ſo not unacceptably onely, but even abominable in Gods ſight, chap. 1. 11-15. & 66. 3. Amos 5. 21, 24. Or, *I hate rapine by iniquity*; the ſpoiling of perſons and people, by injurious courſes, as was before ſpecified. See 2 Sam. 23.4-36. Hab. 1.13.

and I will direct their work in truth,] This moſt, both Jewiſh, and other Interpreters, expound, of Gods rending, or returning a reward to his people, for the miſery, and ignominy, that for his ſake, they had ſuſtained; as ver. 7. Some other, of Gods diſpoſing their affairs, in a ſucceſsful courſe, in a proſperous way; and that ſuch as ſhould be conſtant and permanent, chapter 26.3, 12. And that former intimation of Gods *hating rapine*, as was laſt before hinted, will very well ſort with either of theſe. Howbeit, ſome underſtand it of Gods concurrence with his good Spirit, graciouſly working upon the hearts of his people, & thereby ſo diſpoſing and managing the ways and works, that being performed in ſincerity, they might have acceptance, chap. 56. 9. the very ſum and ſubſtance of the new Covenant, or the renewed, and renewing Covenant, here after mentioned. See the like, Deut 30.6. chap 57. 18. Jer. 24. 7. & 31.33. & 32.40. Ezek. 36.26, 27. Mal. 3.3, 4. But I go rather with the former.

and] Or, *therefore*; as chap. 42.25. & 43.12. and ſo moſt here render it.

I will direct] Heb. *I will give*; but the Hebrew term is of a very large extent, uſed commonly, *to make, to appoint, to put, to place, to frame, to direct, to diſpoſe*. See Deut. 28.13. judg. 15.1. chap. 3.4. & 22.21. & 41.19. & 43.16. & 46.13. and it may well be here rendred, *direct*, or, *diſpoſe*. See Eph. 2.10. 2 Tim. 3.17.

their work] So the word properly ſignifieth, as Prov. 10. 16. & 11.18. Jer. 31.16. nor need we to depart from the proper notion of it, in this place. Howbeit, it is not unfrequently uſed alſo for *hire*, or *reward*, of work; as Lev. 19.13. Jer 22.13. Pſalm 109. 20. Chap. 40. 10. and 49. 4. and 62.11. and ſo many here take it.

in truth] This ſome refer to God, he will, *in truth*, that is truly, and ſurely, make their reward good to them; as Judg. 9. 15, 16, Pſal. 69. 13. Others, to the reward he will make them reward to be *in truth*; that is, firm and ſure, as chap. 16. 5. Others, to their work; he will ſo frame, direct, and diſpoſe, their work, that it ſhall be done *in truth*; that is, ſincerely, or ſhall be *in truth*; that is, ſound and ſincere; as 1 Sam. 12. 24. 1 Kihg. 2. 4. & 3. 6. Pſal. 145. 18. chap. 10 20. & 38. 3. Joh. 4. 24. cont ary to that which in former times it had been, chap 48. 1. Others, to their employments, which God would ſettle in a conſtant courſe, and to diſpoſe, that they ſhould be as well, ſure as ſucceſsfull. See chap. 39. 8.

and I will make an everlaſting covenant with them.] Heb. *I will cut out a covenant of perpetuity, or, eternity, to them.*) See chap. 55. 3. So Jer. 32. 40. & 50. 5.

And their ſeed ſhall be known among the Gentiles, and their off-ſpring among the people. All that ſee them, ſhall acknowledge them, that they are the ſeed which the Lord hath bleſſed.] See chap. 60.21. ver. 3. They ſhall ſo grow and multiply, ſo thrive and proſper, that they ſhall become very conſpicuous, Mat. 5. 14, 16. and that it ſhall evidently appear to all that ſee them, that there is both a bleſſing of God along with them, Act. 5. 13.

their ſeed, and their off-ſpring] See chap. 44.3.

ſhall be known] Shall be eminent, conſpicuous or famous: the word is uſed of ſuch, as are of ſpecial note, and of whom more ſpecial notice is taken, then of others, in the places of their reſidence, Jo Pſal. 76.1. *God is known in Judah, his name is great in Iſrael*; and, *her husband is known in the gates, when he ſitteth among the Elders of the land*, Prov. 31.23.

among the people,] Heb. *in the midſt of the peoples; in the midſt*, for, *among*; as chap. 24. 13. Jer. 39. 14. & 40. 6. *peoples*; as chap. 11. 10. & 14. 2. among peoples of divers and ſeveral countries, with whom they ſhall be mixt, they ſhall be ſo eminent, that they ſhall be known and diſtinguiſhed from them.

the ſeed which the Lord hath bleſſed] Or, *a ſeed*; (for there is no article here in the text) that (the relative is wanting; as chap. 60. 8.) *the Lord bleſſeth*; that have Gods bleſſing accompanying them. See chap. 44.3. & 65. 16, 23.

V. 10. *I will greatly rejoyce in the Lord, my ſoul ſhall be joyful in my God:*] Theſe two laſt verſes, ſome rent off from this chapter, and preſix to the next; but I ſee no neceſſity ſo to do, ſince that the ſubject matter of them ſuiteth well with the former diſcourſe. This verſe containeth a thankful acknowledgment, conceived in the perſon of the Church, of the ſpecial favour, and gracious goodneſs of God, afforded unto her, in ſuch manner, as had been before related, v. 1. 3——7.

greatly rejoyce] Heb. *rejoycing, rejoyce*; as chap. 66. 10. that is, exceedin. ly rejoyce: the affection of Gods people, upon their reſtitution, above-deſcribed. So ver. 7.

in the Lord] Or, *for him*; becauſe of him; as Pſal. 150. 2. chap. 47. 9. & 57. 17.

my ſoul] For, *my ſelfe*; as Pſal. 3. 2. But the form maketh it more emphatical. So Pſal. 34. 2. Luk. 1. 46, 47. the ſame thing to that purpoſe alſo repeated, Hab. 3. 18.

for he hath clothed me with the garments of Salvation: he hath covered me with the robe of righteouſneſs:] Or, *with garments of ſalvation; with a robe of righteouſneſs*: that is, with ſalvation, as with goodly garments: with righteouſnes, as with a robe, he hath, by his gracious deliverance wrought for me, and his beneficence, plentifully conferred upon me, made me as glorious, and as conſpicuous, in the eyes of all that behold me. as if I were arayed, in the richeſt and moſt gorgeous apparel, that is worn by any, at times of greateſt ſolemnity. So Job 29.14. Pſal. 132. 9, 16. & 149. 4. Zach. 3.4. 5. See chap. 51. 9. & 59. 17.

the robe] Of this garment. See chap. 59. 17.

of righteouſneſs,] That is as ſome, Chriſt, who is *our righteouſneſs*, Jer. 23.6. & 33.16. 1 Cor. 1. 30. and, *the ſun of righteouſneſs*, Mal. 4.2. and whom we are ſaid to put on, Rom. 13.14. Gal. 3.27. Rev. 12.1. or, his righteouſneſs to us. and made ours, Phil. 3.9. or, inherent righteouſneſs, exerciſed, and diſcovered in the lives of Gods people, Pſal. 132.9 Eph. 6.14. Rev. 19.8. But I rather, by *righteouſneſs*, underſtand here, Gods beneficence and bounty, with the fruits of it conferred upon his Church, his ſpouſe, in a juſt, that is, in a full, ample, large, and liberal manner and meaſure, Luk. 6. 38. See on ver. 3, 11. So ſeemeth the word *righteouſneſs*, to be taken, Pſal. 111. 3, 4, 9. compared with a Cor. 9, 9, 10. as alſo, chap 48.18. & 51.6, 8. & 54.17. Dan. 9.7, 9, 16.

as a bridegroom decketh himſelf with ornaments,] Or, that *maketh*

maketh, or decketh prieſtly, or princely attire, or, bravery; a defect of the relative; as verſ. 9. the verb ſignifieth properly to *exerciſe*, and *execute, the office of Prieſt*, or, *Prince*; for the word ſignifieth either. See on verſ. 6. and in the next place, to uſe *prieſtly*, or, *princely carriage*, or *habit*; or *to demean himſelf as a Prieſt*, or *Prince*: for here, for apparel; and ſome conceive it to have reference to the high-Prieſts goodly rich robes, Exod. 28. 2, 3, 40, 41. or it may as well allude to ſome great Princes ſtately attire, at the time of ſome ſolemn feſtival, Ezek. 23. 15. the noun notes *attire*, or *bravery*. See on verſ. 3. *like a bridegroom*, who on his marriage day, though but a mean man, yet deſires to make himſelf as brave as he can, as if he were a perſon of ſome eminent place, a Prieſt or a Prince: or, as ſome, as a bridegrom, that (on his wedding day) *manifeſteth* unto, and attendeth upon his Bride among others, but in a ſuit or raiment, diſtinct from, and more eminent, then others: and ſo alſo there ſhould be an alluſion to the Prieſts miniſterial apparel.

and as a bride adorneth her ſelf with Jewels.] Or, *as a Bride*, that (the relative ſupplied, as before) *decketh her ſelf with her implements* for the word here uſed, is of a very large extent, comprehending any utenſil, veſſel, or inſtrument, uſed about houſe, or husbandry, or perſons themſelves whatſoever. See on chap. 22. 24. & 32. 7. as a Bride, that is wont to be moſt curious, in dreſſing, and decking up of her ſelf, and will be ſure not to forget, or omit any the leaſt implement, that may be deemed requiſite to make her compleatly fet out. See chap. 49. 18. & 61. 2, 3. There is a ſweet elegancy, of like ſound, in the original, between the words of *bride*, and *implements*, as in the former branch, the like between *bridegroom*, and *prieſt*, or *prince*: neither of which can in our Engliſh be expreſſed. Of theſe rich ornaments of the Church, Chriſts Spouſe, and of Chriſt her bridegroom, ſee Pſalm 45. 8, 9, 13, 14.

V. 11. *For as the earth bringeth forth her bud, and as the garden cauſeth the things*, that are ſown in it, *to ſpring forth; ſo the Lord will cauſe righteouſneſs, and praiſe, to ſpring forth, before all the nations.*] God will cauſe his gracious goodneſs, which ſhall produce abundant matter of praiſe; and till all places among, you, to be ſet with, in ſo large and plentiful a manner, to extend it ſelf unto you, and to manifeſt it ſelf among you, that your whole land ſhall ſeem to be covered over with it, and it may ſeem to have ſhot ſuddenly up out of the ground; and the people that live about you, ſhall be enforced to take notice of it, as before, verſ. 9. unto that which was there ſpoken, doth this ſpeech of Gods people here relate, as acknowledging that now fulfilled and accompliſhed, that was there promiſed and foretold. See the like expreſſions, Pſal. 72. 3. and 85.11, 12. chap. 45.8.

the earth,] Or, *the ground*, being tilled, manured, and husbanded, chap. 5.2. Mark 4.28. Heb. 6.7.

bringeth forth her bud] Or, *ſendeth out her buds, or ſprigs*; for the term, though ſingular, is here collective; as Pſal. 65.10. See of the word, chap. 4.2. of the generality of it, Gen. 19.25. and of the uſe of it, by way of reſemblance, Ezek. 16.7.

as the garden cauſeth the things that are ſown in it, to ſpring forth;] *A garden*, a place wont to be more carefully and curiouſly kept and tended, then others ordinarily are, chap. 1.29 as ſuch a place eſpecially being well watered, chap. 58. 11. maketh the ſeeds ſown in it, to ſpring up, ſoon, and thick, and to thrive exceedingly, chap. 44.4.

the Lord will cauſe righteouſneſs, and praiſe, to ſpring forth.] He will make theſe things to be as riſe among you, as if your whole land were but one garden, ſown all over with ſuch ſeed. See the like ſimilitude, Jer. 31.27.

righteouſneſs and praiſe] The fruits of his goodneſs, and beneficence; which ſhall miniſter matter of, and produce abundance of praiſe from his people, in the cheerfull and comfortable enjoyment thereof. See verſ. 10.

CHAP. LXII.

Verſ. 1. FOr *Zions ſake will I not hold my peace*, &c.] In this chapter the Prophet proteſteth his ſerious purpoſe of conſtant and unwearied ſolicitation of God, for the compleat performance of his Churches reſtitution, before promiſed, chap. 60. & 61. exhorteth, and encreth, other his fellow-miniſters, to the like practice, verſe. 6, 7. and relateth again, in Gods name, with new illuſtrations, the former promiſes, confirmed with a ſolemn oath.

For Zions ſake will I not hold my peace, and for Jeruſalems ſake I will not reſt.] Some would have theſe words to be ſpoken as in the perſon of God himſelf, proteſting, that he will not let the world, and the kingdoms of the world, be at reſt, until he have, by Cyrus, reſtored his people to liberty, and ſetled them in their own land again. So ſome, both of the Jewiſh and Chriſtian Commenters, who add withall, that God is ſaid to ſit as quiet and ſilent, while he ſuffers men to tyrannize over his people; Hab. 3.5. 12, 13. & 8.3. chap. 42.14. & 65.6. Others, in the perſon of Iſrael the main body of the people, inceſſantly ſoliciting God in the time of their captivity, for reparation and reſtitution, Lam. 2. 18, 19. to likewiſe, ſome of either ſort. But others again, with whom I concur, conceive them to be ſpoken by the Prophet, in his own perſon, impoſing on himſelf, a continued task, to be inceſſantly imployed, either in the preaching and publiſhing of theſe gracious promiſes, and glad tidings, concerning the deliverance and reſtitution of his people, or in dealing with God, by intercellion and prayer for the ſpeedy performance of it. See the like in the people, Pſal 137.5, 6. in Daniel, Dan. 9.2, 3. & 10.2, 3.

Zion, and Jeruſalems] are here, one and the ſame; as chap. 2, 3. a type of the Chriſtian Church: the ſame thing in divers terms reiterated, to expreſs his earneſt deſire of the welfare of Gods people.

untill the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth.] Until Gods people be fully righted againſt their adverſaries, and their deliverance entirely accompliſhed.

untill] Not that the Prophet either was ſure, or did make account that he ſhould ſurvive, either until the diſſolution of the Babylonian deportation (for he deceaſed long beforeit began) and much leſs untill the incarnation and appearance of the Meſſias, under whom theſe predictions were to have their full compliement; but that for his time, ſo long as he ſhould continue, he would never give over preaching of, and praying for theſe things; as the Pſalmiſt of himſelf, Pſal. 104.33. and others after him ſucceſſively, he hoped would do the like, verſ. 7. and that if he were to live and ſurvive, until either, he would never intermit, or ſucceaſe that employment: it is like the Apoſtles ſpeech of himſelf, 1 Theſſ. 4. 17. *we that are then alive, and remain*, to wit, at Chriſts coming, that is, I, and ye, if we be found ſurviving; or like his charge to Timothy, 1 Tim. 6. 14. *to keep* the things enjoyned him, *until Chriſts appearance*; which yet he was not to live unto; but he for his time, and others, after him, ſucceſſively, and reſpectively, for theirs. So Mat. 28.20.

the righteouſneſs thereof go forth as brightneſs] Untill God clear their cauſe, by executing juſtice on their adverſaries, chap. 51. 22, 23. & 59. 16, 17. See the like expreſſions, Pſal. 37. 6. Mic. 7. 9.

as brightneſs] Or, *according to brightneſs*; that is, *brightly, clearly*; (as, *according to purity*, that is, *purely, exactly*, chap. 1. 25. Or, becauſe the article is here included) *according to the brightneſs*, not the light alone, to wit, of the day, Prov. 4. 18.

and the ſalvation thereof, as a lamp that burneth] Till her deliverance and reſtitution, be in a conſpicuous and eminent manner effected, chap. 60. 1, 2.

a lamp that burneth] That burneth clearly, John 5. 35. and being ſet aloft, may be ſeen afar off, Mat. 5. 14. a defect of the relative, as chap. 61. 9.

V. 2. *And the Gentiles ſhall ſee thy righteouſneſs, and all Kings thy glory.*] Or, *That* (the copulative for the finitive; as chap. 53.12.) *nations may ſee thy righteouſneſs, and all their Kings* (as 52.2.) *nations may ſee thy righteouſneſs, and all* their *Kings* (a defect of the pronoun: as chap. 61. 7.) *thy glory*. Or, *Then ſhall Nations ſee thy righteouſneſs*, &c. as chap. 49. 21. the end is inthmaced in the one; the event, or conſequent, in the other. The Prophet turneth his ſpeech to Sion, to the Church: a change of the perſon, as chap. 24. 19. & 61.7. That foraign people may ſee, and take notice of what God hath done for thee, how he hath both righted and honoured thee; or, *Then they ſhall ſo do*. See chap. 60. 3. & 61. 6, 7, 11.

all Kings] That not the meaner fort of people only, but Kings alſo, who are wont to ſet light by, what inferiour ones have in high eſteem, may admire thine excellency; and not ſome of their petty Princes only, but all, even the greateſt, and ſtateliеſt of them ſee chap. 52. 15. & 60.10.

and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name] That is, as ſome, thy name, and renown ſhall be far greater then ever it was, God ſo diſpoſing of thee; *name*, for *note, or renown*, as Gen. 6. 4. & 11. 4. or, as others, thou ſhalt be ſet in a new eſtate, ſuch as thou waſt never in before, whereof God ſhall be the author, Rev. 2.17. & 3.12. or, thou ſhalt have a new name affigned thee by God, whereby thou ſhalt be commonly known, and called, implying a ſtrange alteration of thy ſtate, from what formerly it was. See verſ. 4. chap. 65.15. Some render this alſo, in a continued tenour, *That thou mayſt be called by a new name*, &c as before.

a new name] That is, *a pleaſant name*, ſay ſome: as, *a new ſong*; that is, *a pleaſant ſong*, Pſal. 96. 1. & 98. 1. and, *new wine*, for, *pleaſant wine*, Mat. 2.10.29. but neither doth the word ſeem ſo to ſignifie in the places produced, nor need it here be ſo rendred, rather, as *new wine*, in the one place, is another kind of wine, then that our Saviour then drank with them: (for it is not the ſame word with that uſed, for *wine new*, in regard of age, oppoſed to *old*, Matth. 9. 17. Luke 5.38, 39.) ſo *a new name* here, may be put for *another name* (ſo is it expreſſly ſaid, chap. 65, 15.) then the had been formerly called by; as for *new tongues*, Mar. 16. 17. is ſaid to be ſpoken, when they ſhall ſpeak in the ſame kind, or ſort, as the *other tongues*, Acts 2.4. but to alter the ordinary verſion is no need.

which the mouth of the Lord hath named] Heb. *hath named it*: a redundant form, in that language very frequent. So Pſalm 1. 4. & 144.8. which God himſelf hath, as by word of mouth impoſed on thee, anſwerable to that ſtate, that he hath raiſed thee unto: *hath named*; that is, *hath expreſſed*, ſay the Jewiſh Criticks, referring us to the places, where it is ſaid, *expreſſed by name*, Num. 1.6.

1 Chron. 12.31. & 16. 41. Some of ours, *set, assigned*, or *appointed*, thee; as Gen. 30.28. *appoint*, or, *set me out*, thy wages, to rather, then as some, *which the Lords mouth hath engraven*: as alluding to the manner of engraving mens names, to perpetuate the memorial of them, in marble, or brass; for neither doth the metaphor of *engraving*, fit well with the word, *mouth*; nor is the word any where found used, for *to engrave*; though to *pierce*, or *bore thorowe*, it be sometime used, 2 King. 12.10. chap 36.6.

V. 3. *Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.*] Heb. *And thou shalt be*, &c. *And tur, Also*: as chap. 60. 17, 21. Or, *That thou mayst be*, &c. carrying on the sentence still, as before, verf. 2.

a crown of glory] Or, *as a crown of glory*; the note of similitude omitted. See Phil. 1.11. & 1 19. 119. and heretofor, verf. 1. *to be a crown of glory*, that is, *a glorious crown*. So Prov. 4.9. Jer. 13. 18.

in the hand of the Lord] Here some Interpreters make much ado, and having tyed a needless knot, devise many wayes how to untye it again: a crown, say they, is no ornament of the hand, it is wont to be born on the head, not to be carried in, or worn on, the hand: and how is Sion then laid to be a *crown*, or, as *a crown in Gods hand*? To this some answer, and so one of the Jewish Criticks, that there are some places, where they wear their crowns on their hands. So indeed the Christian Souldier, in Tertullians time, carried his lawrel wreath, or garland in his hand; because he made scruple of putting it on his head: but in what country they used to wear crowns on their hands, I suppose that grand Master could not readily have told. Others therefore suppole, that the word *crown* may signifie any rich, or coftly jewel in general, as rings, bracelets, and the like. Whe eof *rings* may the rather be so termed; because the word that this cometh of, fignifieth *to encircle, to encompass*, Pfalm 5.12. & 103.4. 1 Sam. 23. 26. and the ring, as an hoop, encompalseth the finger round about: and here again in the text in that of *engraving*, verf. 2. as well luiting with this notion; because the manner was to carry about them, the names or pictures of their special friends, engraven on their rings, to have them always in their eye. See chap. 49. 16. but of that before. Some place would be produced, where the word here found, is so liberally used; as that of 1 Macc. 4.57 of the *golden crowns*, wherewith the fore-part of the Temple was adorned, at the feast of Dedication mentioned, Joh. 10. 22. will not prove it. Others therefore say, that *in, or on, the hand of the Lord*, is no more then, *in, or, on the Lord*: and that it may be as well, *on his head*, as, *on his hand*. So, *by the hand of thy servants hast thou reproached the Lord*, chap. 37. 24. that is, *haply, by thy servants*; who allo did it with their mouthes, or tongues, not with their hands: but these two phrases, as they render the particle here, are not matches; & yet the one helps, and leads us unto the genuine notion of the other, being rendred as it ought. The Jewish Commenters some of them expound it, *in the hand*; that is, *in the power* and *protection of God*: the hand being mentioned, not as wearing the crown, but as holding and keeping the crown fast on the head of his people, from falling from it; as Lam. 5. 16. or being forced of it: as Pf. 89. 39. & 132. 18. wherunto also some of ours add, that thereby is implyed, that this crown is not to be set on Gods head, but to be put into his hand; that is, committed to his care and charge: and *hand*, for *power* or *protection*, is indeed frequent in Scripture. See chap. 49. 2. Pfal. 31. 15. Joh. 10.28,29. as also, for *care*, and *charge*, Pfal. 31. 5. chap. 3. 6 But this seems not to suit so well with this place: for it is not a crown set on the heads of Gods people, that is here spoken of; but Gods people are said rather to be a *crown*, or, as *a crown* in some fort, unto him. I conceive then fore, that the words should be rendred, *that thou mayst be as a glorious crown*, or *diadem*, *by*, or, *through the hand of the Lord*; that is by means of that work, which the Lord shall effect for them, by his deliverance, and advancement; the particle so very commonly used in that notion, as to import the effic ent cause or means, whereby ought is effected. So, *Him that saveth by thy right hand*, Pfal. 17.7. & 136.12. *by, or, with a strong hand, and an outstretched out*: and, *by thee, & by my God we shall do valiantly*; and the like, Pfal. 18.29. & 44.5. & 60.12. and *hand*, for, *work*; or, if ye so please, *power-working*, is no less frequent; *that it may be known that it is thy hand, and that thou hast done it*, Pfal. 109. 27. and, *his hand is still stretcht out*; that is, he is working still, chap. 5. 25. & 9.12.17,21. as also *finger*, is found used in the same notion, Exod. 8.19. Luke 11. 20. See also, Ezra 7.28. & 8. 22. Nehem. 2. 8. & 5. 8. and that the word *Crown* is commonly taken for ought that is a grace, and an ornament, that is, matter of honour, and eminency, in, or, unto, any, it is no lefs apparent; for so is *wisdome* said to be a crown to him that hath it, Prov. 4. 9. and *a vertuous woman a crown* to him that hath her, Prov. 12. 4. and *childrens children a crown* to their parents, Prov. 17. 6. and, *the hoary head, a crown* to the righteous aged, Prov. 16. 31. and, *wealth, a crown* to the wife, that know how to use it, as they should, Prov. 14.24. the meaning then is, not so much as some, that Gods people should be as dear, and as precious unto God, as his crown is to a King, the like whereunto, is of his signet implyed, Jer. 22. 24. as that they should become exceeding glorious and eminent, above other people, as the Crown is an Ensign of the highest state, and honour, and should in regard thereof, become very conspicuous, of great renown, far, and near, (the crown worn on the head, being more in sight, then any ornament, on any other part of the body) by Gods good hand upon them, and for them, by his works already wrought, and to be further wrought for them, and by his constant defence among them, and gracious abode with them, ready, upon all occasions, to engage himself and his power for them, chap. 4. 2, 5. & 11.10. & 60.1, 2, 7, 9, 15, 19, 20. & 61. 9-11. and consequently, that they should become as a crown unto him, the subject matter of his glory, a glory unto him, by whole hand they had thus been advanced, chap. 44.23. & 49.3. & 60.21. & 61.3. for I conceive that to come far short of the Prophets intendment, which some have, that the meaning is, that they should be *a kingdome* again: they had come neerer home to it, had they said, that they should all of them be Kings, or they should be a kingdome consisting of none but Kings. See verf. 6.

and a royall diadem in the hand of thy God] the same thing repeated in divers terms; but of the same notion in general.

a royal diadem] Or, *as a royal crown*; the note of similitude fupplied, as before. Heb. *crown of Kingdome*; or, *a Kingdome*, as Eft. 6. 8. the word, *a diadem*, would better fit the former term both fignifie *a crown*; but with some difference, in regard of the native notion of either: for the former cometh (as hath been thewed) from a word that fignifies, *to environ, or encompass*; and to takes in *crowns*, or *wreaths*, of all sorts: fo termed, because they do all encircle the head: and thence also hath the *diadem* its name in Greek; because it was bound about the head, and was lometime no other, then a *fillet*: as appears by the ftory of Mithridates his queen, who therewith endeavoured to ftrangle her self: but this later word hath its rising from a root that fignifies, *not to encircle, but to environ*. See cap. 22. 18. and doth therefore properly denote such an one, as we call a *close crown*; wherewith the head is not environed, and encircled only, but enwrapped, and enclosed in it: whereas *open crowns*, as well as *close*, are in the former word included; the former wherof, is but as *a wreath*; this as a *wrapper*. Now because these enwrapping tires, I mean solemn, and honorable ones, were of two sorts, the Priestly one, rendred *a mitre*, Zach. 3. 5. and the Princely one, rendred *a diadem*, as here, so Job 29. 14. though not so fitly, as hath been shewed: therefore as well for distinction, as for further amplification, the *crown* here alluded unto, is faid to be, *the crown of a Kingdome*: not such as the high Priest wore; though that also was rich, Exod. 28. 36, 37. nor such as might beseem some petty Prince to wear: but *a crown-royall*. such as the King of Ammons was, 2 Sam. 12. 30. such as was Solomons, Cant. 3,11. such as King Ahasuerus his, Eft. 6. 8.

in the hand of thy God] Or, *by the hand*. Heb. *palm*; for the *palm* of the hand doth the word properly fignifie. See chap. 1. 6. & 49. 16.

V. 4. *Thou shalt no more be termed, Forsaken; nor shall thy land any more be termed, Desolate.*] Or, *That thou mayest be no more termed, Forsaken; nor thy land any more termed, Desolate*. Heb. *It shall not be said any more to thee, Forsaken; nor to thy land shall it any more be said Desolate*. Of which form of speech, see on chap 61.6.

Thou shalt no more be termed, Forsaken] Thou shalt no longer continue in contempt, and disgrace, as thou hast done all the time of thy captivity; during which, the was not only forsaken of her people, chap. 60. 12. but seemed also forsaken, and forgotten, by God himself, chap. 49. 14. like a woman cast off by her husband, chap. 49. 21. & 54. 6, 7. & 61. 7. Jer. 30.17. Hos. 1.10. 1 Pet. 2.10.

nor shall thy land be any more termed, Desolate] Or, *Desolation*: as chap. 1. 7. & 17. 9. & 64. 10. It shall lye no longer desolate, but be peopled, and husbanded, and become fertile, and fruitfull again, chap. 4. 2. & 61.4,5.

but thou shalt be called Hephzi-bah; and thy Land Beulah:] Or, *But that thou mayst be called*, &c. *but it shall be said to thee* —— *and to thy land*, &c. as before.

Hephzi-bah] Or, *Chephtsi-bah*; that is, *my delight is in her*: the name of Ezekiahs queen, Manasses Mother, and it was, it seems, a name, in those times not unusual, 2 King. 21.1. it implyeth the delight that God would take in his people reclaimed now, and refined, Pfal. 132. 13, 14. & 147. 10,11. & 149.4. So the Saints are Davids *Chephtsi-bam*, Pfal. 16. 3.

Beulah] That is, *Married*; as Gen. 20.3. Deut. 22.22. chap. 54. 1. It shall be with thee, and with thy land, as with a woman that hath got a good match; whereby her state is much improved, and advanced, ch. 54.5. Jer. 3.14. Hos. 2.19,20. or, with one, who having been left by her husband, upon some breach between them, for a time, is now reconciled again to him, & lives now, the breach being wholly made up, in as entire and inward a conjugal conjunction to him, and communion with him, as ever, Hos. 2.7. 1 Cor. 7. 11. For they much diminish the force of the term, that render it, with the old Latine, following the Greek, and the Chaldee likewise, *inhabited*; or, as some other, *possessed*: albeit, that be true, which the Jewish Commenter here hath, that a land inhabited, seems to be as a married wife; a land dis-peopled, to fit as a lone

lone woman, or a widow, Lam. 1. 1. but they expess not the elegancy of the resemblance, here used.

for the Lord delighteth in thee] Or, *because the Lord delighteth in thee*; the reason why the might well be so termed, when the Lord, by restoring of her in that manner, and advancing her to that height of honour, should abundantly shew what affection he bare unto her, Pfal. 147. 11.

and thy land shall be married.] So is the word used, Prov. 30.23. It is as if he had said, Whereas thy land hath been without Inhabitants, having been dispeopled, and so like a lone woman, without children it shall now, as if it were a married wife, enjoying the company of an husband, in a comfortable and honourable way, be replenished with people, as with children, thorough Gods blessing upon it, chap. 54.3,5. Jer. 31.27.

V. 5. *For as a young man marrieth a virgin; so shall thy sons marry thee.*] Or, *when(as* Pfal. 75.2.) as (the note of similitude supplyed; as chap. 47.3.8.) *a young man marrieth a virgin*; so (supplyed, as Pro. 26.11.) *thy sons shall have married thee*; carrying on the discourse in a continued context, from the beginning of the Chapter, unto the end of this verfe.

as a young man marrieth a virgin;] He doth not say, as one of the Jewish Doctors well obferveth, as when an old man marrieth a young maid, nor, as when a young man marrieth a widow, whose prime, & flower, another hath, before him, enjoyed: but as when a young man, yea, *a choice* one, (for so the word here used properly fignifies: See Ch. 40.30.) *marrieth a virgin*: implying such an exact correspondency of condition on either side, as might give full contentment, and mutual delight, unto either: a fit compliance, whereby to decypher the most comfortable and thankfull condition of a Kingdom, or State, so unanimously compacted, and united together, that all parts and parties, in it, have abundance of mutual contentment, one in another, Pfal. 122.3 Act 2.40-47. & 4. 32-34. for they seem to shoot short, that would have it, an intimation onely of peaceable times; for that in times of peace, young men have opportunity of contracting marriage, & enjoying their matches, while they stay at home; whereas in times of hostility, they are sent out to war.

so shall thy sons marry thee:] Concerning this clause, there is much debate among Interpreters; and there seems to be in it some difficulty: For how the children of Sion should be faid to marry her, their mother, may some doubt well be moved. This difficulty will be utterly taken away, if we admit either the ancient Greek, or the old Latine verfions, which render the text, *as a young man dwell-th with a virgin*; *and thy sons shall dwel with thee*; that is, fay they, that receive and retain this reading, They people shall dwell together with us as with a family, as lovingly, and contentedly, as such a couple are wont to live together. And so the question might soon be at an end, if the Hebrew term here used, and in our Verfion rightly expressed, did not necessarily enforce to some further consideration. Some, therefore, by *Sions children*, here, understand such of them, as were Teachers, and Paftors, which God promiseth to raise up from among them, and to furnish his people with, Chap. 60. 19, 21. Jer. 3.14,15. faid here to *marry* her, yet not to themselves, but unto God and Christ, of whom, in the next branch, as makers of the match, between him and her. So Paul of himself, 2 Cor. 11.2. But I find not where this word or *marrying*, in Hebrew, is used, for the making up of a match between two parties; though we so use the word, sometime in our language: but for to take a wife to ones self, and to *own*, and *possess* her, as his wife, as the word originally importeth. Others by her *sons*, conceive to be meant her Rulers, Governours, and the meaning to be, that the should no longer continue in subjection to strangers: but should have Rulers and Governours of her own Natives, Jer. 30.21. as God had, as it is, appointed that it should be, Deut. 17.15. For the King, or Ruler, seems to be as an husband to the State, & the state as a wife to him: And the is therefore faid to be as a widow, when the is deprived of her King, her Head, chap. 47. 8, 9. Lam. 1.1. Others, again, by her *Sons*, would have meant her people in general, who being of the same faith and religion, with her, should be joyned fast, as in a conjugal bond unto her, that is, unto the Church, and being so united unto her, should then, together with her, be joyned in marriage unto Christ. And true it is, that Gods Church, and his People, in such tropical speeches, doe many times admit notions of divers relations, upon divers considerations, which being taken in propriety of speach, would be inconsistent one with another. So the *new Jerusalem*, is faid to be *the Lambs bride*, Rev. 21.2,9. and they are pronounced *blessed*, that are as *guests invited* unto their *wedding feast*, Rev. 19.9. Now, though in propriety of speech, and the truth of the thing to taken, the *bride*, and the *guests*, cannot be one, and the same: yet certain it is, that this new Jerusalem can be no other then the Church; nor the guests at this feast, any other, then the faithful, of whom this self same Church consisteth, called the Saints, Rev. 19.8. Again, here children are faid to marry her, whom yet the is faid to put on as her wedding apparel, or ornaments, elsewhere, chap. 49.18. How beit, beca ise the accommodation hereof to the present passage, seems no: to come off so smoothly; there are some other ways of solving this doubt, and salving this seeming incongruity exhibited by others. These hitherto have followed the reading, which our English Verfion, three of them retain. But our ancientest Verfion, commonly extant, rendreth it, *God shall marry himself unto thy sons*: For besides that, the verb is plural, which undels we will refer to *Elohim*, which is a plural form, and hath sometime both verbs, and nouns, plural, joyned with it; as Gen. 20. 13. Josh. 24.19. and in this very argument, chap. 54. 5. will not fair well here, and it may seem over-tar to fetch it in hither, from ver 3. this Verfion leaves out the word, *thee*, assixed to the verb of *marrying*, which may not be omitted. One therefore, of good note (remembreth it; as *a young man joyneth in marriage* unto him *a virgin*: so will he (to wit, the Lord) *join a marriage* to himself: *thee*, and *thy sons*; but he rendreth no reason of this reddition: And besides the insertion of the copulative, which (as it is here) may be omitted, (though whether in the conjunction of a pronoun affixed with a noun lodie may be doubted) the number of the verb gives a further just ground of demur. Others, lastly, of prime reckoning, render it on this wife: As, *when a young man taketh a virgin*, when *thy sons take thee to wife*: not meaning that they take wives for her, but for themselves: So the word *thee*, is said be but an expletive elegantly used, as in whole forms, *see thee*, Gen 12. 1. compared with Act 7.3. *get ye*, Gen. 12.5. *depart thee*, 2 Sam. 2. 22. the like whereunto, is in other languages alfo very frequent: and the reddition of the similitude should be all in the latter part of the verfe. But this seems somewhat harsh also, as well as the former. Nor doth that run any more smoothly, wh ch another hath, and I comprise under this, because I have seen not much from it, who would not have any similitude here implyed, but a collation rather of things to-retold, to wit, that there shall be again marrying of young men, and maidens with them, and keeping of nuptials well-ayd, with joy and mirth, an argument, of times of peace and tranquility: for in times of trouble and distress, such things cease, and so did with them, for some time, Jer. 7.34. & 16.9. & 25. 10 & 33.11. but that the joy and delight shall be far greater, then any joy of that kind, either among them, or else-where, that God and his Church, shall mutually enjoy either in other. And this sense to bear, the words must be rendred, *A young man shall wed a virgin*; *but thy sons*, much more delightfully, *shall wed with thee*; that is, in thy land; *and the bridegroom shall have much joy of his bride*: but *God shall rejoyce* much more over thee, *and for much more*, as Prov. 6. 16,17. & 30.19,31. but not are those places so pregnant for it, nor is *and*, here, in the text, where he would have it, though it be in the vulgar Latine. In this great variety I shall make bold to deliver mine own conjecture, with the grounds of it, and so leave it to the learned. An hint whereof, I have from one of the Jewish Doctors, who taking his rise from the Chaldee before-mentioned, saith the meaning is, that her people should *possess her*; that is, their land, and not be dispossessed of it again, as formerly they had been: and that seems somewhat indeed of it, but not all. The verb *Baal*, therefore doth, in the fifth place signifie, *to possess*, or *be possessed* (as we use to speak) *of*, ought, in general as Lord, or owner of it, 1 Chron. 4.22. after that, more specially, *to take*, and *be possessed of a wife*, Mal. 2.11. *Judah hath married*, or, *joyned in marriage the daughter of a strange god*. And indeed, *Baal* is the more peculiar notion of the word. So Deut. 24. 1. *when a man hath taken a woman* (to wit, *to wife*, as chap. 21. 11.) *and is possessed of her*, that is, doth keep, or hold her, converse & live with her, as a wife: (o rather then *married* her, for that was mentioned; implied, at least, in the taking of her before. Hence the noun *baal*, fignifieth firft, in a large extent, *a Lord*, *Master*, or, *Owner* of ought in general. See on Chap. 41.15. So *the owner of the house*, Exod. 22. 7. and, *the owner of the pit*, Exod. 21. 34. more specially, *as husband*, as *Lord*, Gen. 18.12. or, *owner* of his wife Exod. 21.3, 22. and the participle active, *baal*, a man *possessing*, or *possessed* of, a wife: being an husband, ch. 54.5 and the paffive *bealah* a woman *possessed* by an husband, *a wife*. So it is fully expressed, Deut. 22.22. *a woman held*, or *possessed*, to wit, of or by a man, as a wife by an husband. This laid as a ground, I conceive the word, rendred *marry*, to be here used in a sylleptical, or metaleptical notion; call it wether ye please: and it may be, the former way in the one branch; the latter, in the other: and that the text without much straining, may be thus read; *when*, as *a young man*, that *shall have married*, or, *is in marriage possessed of a virgin*: so, *thy sons shall*, as in marriage, *possess thee*, or, *keep with thee*, that is shall possess thee, hold, and enjoy thee, as surely as if they were joyned in marriage unto thee; or, they shall keep, and dwell, and live, together with thee (for that is the consequent of marrying) in as cheerful, and comfortable manner, with as much contentment and delight, as a young man is wont to keep, and live with, some young beautiful damsel, whom he hath taken unto wife. There is besides the supplies in the received reading, no more then that of the relative, to use, as nothing more. See Chap. 63. & 8. 61. 9. ver. 1. nor is ought here wrong from the text; but what, being fairly dealt with, it freely affordeth.

and as the bridegroom rejoyceth over the bride; so *shall thy God rejoyce over thee.*] Heb. with the joy, or, as with *the joy of a bridegroom, over a bride, shall thy God rejoyce over thee*. God will take as much delight and plea ure in thee, as such are wont to take the one, in the other: the reason why the should be termed *Chephtsi-bah*, ver. 4. See Chap. 65. 19. Zeph. 3. 17. and the like to us,

Chap. 9.3 & 22. 17, 18, & 24. 17. they detract over-much from the tenor and fitness of the reremblance; that render the terms here, *a father in law*, and *a daughter in law*, though the words sometime so signifie.

thy God;] As verf. 3. Christ; God, and Man; and as man of thy seed, chap. 7. 14. Rom. 1.3. & 9.5. who shall joyn himself as an husband to thee, chap. 54.5. Hos. 2.19,20. 2 Cor. 11.2. Eph. 5.23.

V. 6. *I have set watchmen upon thy walls, O Jerusalem*] That these are the words of God himself, that is, delivered as spoken in his person, is generally agreed. But some read them, as our Version rendreth them in the time past, or present, as spoken of those that God had already set apart, and designed unto the office here mentioned, that which some of them conceive to have reference to Gods former speech, as they take it, verf. 1. that he would not rest, until he had restored Jerusalem, and had set some therefore to be continually minding him of it; as one of the Persian Kings, sometime, appointed one to call every day upon him, that he might not forget it, to be avenged on the Greeks. Others suppose it to be an answer, much to the same purpose, with the Prophets foregoing speech, carried on from the first verse hitherto. Others read them, in the time to come, *I will set watchmen upon thy walls*: and these expound them, of the course that God would take for the safeguard of the Church, after the restitution of it, for the continuance of its quiet, and flourishing condition, against all perils, or evils, whereby they might be either openly assaulted by day, or secretly surprized by night, chap. 21.6, 8.

I have set] Or, *I will appoint*: It is God that setteth and assigneth men to this office, Jer. 6. 27. Ezek. 3.17. & 33. 7. 1 Cor. 12. 28.

watchmen] Heb. *keepers*, or *watchers*, Judg. 1. 24. & 7. 19. the Angels, fay some of the Jewish Doctors, nor do some of ours exclude them; and they seem to be termed *watchers*, Dan. 4. 13 23. and are undoubtedly employed, as watchmen, for the safety of Gods people, Gen. 32. 1, 2. 2 Kings 6. 17. Pfal. 34. 7. & 91. 11. Mat. 18 10. Heb. 1. 14. but they seem not to be so much here intended; the most therefore by *watchmen*, here understand Prophets, and Pastors, that are set to watch over Gods people, for the safety and welfare of their souls, Jer. 6. 17. & 31. 6. Ezek. 3 17. & 33. 7. Heb. 13. 17. Yet some extend the term here unto Rulers, in general, as well Civil, as Ecclesiastical. See chap. 56. 9.

upon thy walls] The usual place, where watchmen are placed, as standing in sentinel, to see the further, & discover the approach of any enemy, or other matter remarkable that may concern the publick, 2 Sam. 13. 34. & 18. 24. Yet some would have it rendred, *for thy walls*, or, rounding it, for the safety of thee and them: and true it is, that the particle indeed to mention so signifies; as 1 Chro. 6. 49. chap. 31. 4. as also, that this is the end of such watching, to keep all in safety, Pfal. 127. 1. and in this regard, are the *watchmen* termed *keepers of the walls*, Cant. 5. 7. But there is no need to alter here the received reading, and most proper use of the particle, chap. 36. 11.

O Jerusalem] The fame with Sion, verf. 1. a type of the Church.

which shall never hold their peace] Heb. *shall not be silent continually*. Which shall never cease, either calling upon Gods people, by enforming and instructing them, or call on upon God in their behalf, for his mercy toward them, and blessings upon them. For these two are their special employments, as they are *watchers*, Acts 6. 4. and some suppose it to allude to the usuall practice of watchmen, whole manner is, fay they, to passe the time, by night especially, in chatting, or chanting, to keep one another awake: but others conceive, that to be *silent* here, importeth not so much ceasing to speak, as succeasing, and intermitting their watch, the profecution of their employment, and their attendance thereunto. So the word is used, Judg. 18. 9. 1 King. 22. 3.

day and night] Heb *all the day, and all the night*, as Eyod. 10. 13. 1 Sam. 28 20. Hence would some gather, that a guard of Angels is here implyed; as also, Rev. 4. 8. because men must of necessity have times of rest, and intermission: and one of the Jewish Commenters observeth therefore a difference between these watchers, an I worldly ones: for those, when they watch by night, they sleep in the day; whereas these watch day and night: and some run out into allegories, of watching as well in times of prosperity, designed by the day, as in times of adversity, resembled by the night; because dangers are alike in either, Prov. 30. 8, 9. but neither is any such absolute inesflancy, as they imagine, here intimated nor are any Watches in garrison towns ordinarily intermitted, though not by some individual parties continually maintained, but by a constant intercourse of other successively supplyed: nor need we have recourse to enigmatical speculations, where the notion is plain and familiar; it is nothing but a promise of a sufficient supply of able persons, that should constantly look to their charge, and diligently perform their duty imposed on them by God, and required of them, for the safety and welfare of his people, described by the employment of Watchers, and Wardens, that are set by day, to defery any open approach of an adversary; by night, to discover any more secret accesse. See the like expression of a constant watch, chap. 21. 8. and a pattern of it in Paul, Acts 20. 31. 1 Thess. 2. 10.

Ye that make mention of the Lord, keep not silence:] The Prophet here turneth his speech again, from God, to some other, whom he called upon, for the diligent, and constant performance of some offices with God, that might help to further, and hasten the conummation of his Churches glorious estate. And the verses therefore seem not to have been so exactly distinguished, either here, or in some other places of this Prophet; as chap. 3. 9, 10. & 58 9. & 59. 15 no more then the chapters of late divided. See chap 4. 1. & 26. 20. & 52. 13, 14, 15. & 64. 1. See 2 Chron. 30. 18, 19.

Ye that make mention of the Lord,] Whom the Prophet here directeth his speech unto, (for I cannot accord with those, who make them the watchmen wordes, and inferr the word *saying*) is not agreed upon, among interpreters. Some, both of the Jewish, & some, expound it, in general, of all the pious, and religious ones, among the people of God, that should live in that last times, wherein the Church of God should be in that low estate, and despicable condition, before insinuated, verf. 4 & chap. 61. 1-3, 7. of whose *remembrance* of God, in those calamitous times, mention is made, chap. 26. 8. and who are called upon, to solicite him, in the behalf of his Church, Lam. 2. 18, 19. and these read the words, *Ye that remember the Lord*: and so the word seems to beused, in this form, Gen. 41. 9. Or, *Ye that mind the Lord*; to wit, of his Church, whereof more hereafter. But others rather conceive, that some special persons are here intended, set apart into this peculiar office; to wit, such watchmen, as were before mentioned: and these, though agreeing concerning the person, yet differ about the notion of the title, or term, here given them: some rendring it, *Ye that mention the Lord*; either by praising of him, as chap. 12. 4. & 63. 7. or, by praying to him, as chap. 26. 13. Others, *Ye that mind men of the Lord*; that put men in mind of God: a special work, and duty, required of Gods Ministers, to mind them of him, of his bounty and mercy to them, and their duty, in regard thereof, unto him, Pfal. 145. 5, 6, 7. 2 Tim. 4. 1, 2. 2 Pet. 1, 13. Others, which I take to be the genuine notion of the term, *Ye that are the Lords remembrancers*, whose office it is, to be constantly minding God, and soliciting him, in the behalf of his Church, as being in special manner called, and set apart, to that employment. See verf. 1. Eph. 1. 16. & 3. 14, 16. Phil. 1. 3, 4. Col. 1. 3, 9. 1 Theff. 1. 2, 3, & 3. 10. and it is a term borrowed from certain officers, that are about Kings, and Princes, for such purpose, to mind them of those matters that concern the publick weal, and welfare. See on chap. 36. 2. not that God is subject to forgetfulness, as man is, who had need therefore of such minders, to help his frail memory; or, that he can forget his Church, and those things that concern the good and welfare of it, chap. 49. 15, 16. but that he hath in his holy wisdom, so disposed the passages of his Providence, for his own greater glory, and mans more abundant good, that he will be sought to, and solicited for the performance of his gracious promises, as by all his people, in general, so more specially by those, whom to this office he hath designed, Ezek 36. 37. Thus is the word used, whence this term cometh, in the title of Pfal 38. & 70. *A Pfalm to mind*, or, *to bring to remembrance*, to mind God of the prefent sad condition of the Pfalmift himfelf, in the one; and of the people of God, generally in the other; and to crave relief, and deliverance, for either: contrary to the mind of those, who expound it, *to celebrate Gods mercy*, in their delivery; the subject matter of either Pfalm, directly crossing that concede. This notion of the term here, the words ensuing confirm. And that in this office also, the Angels have some interest, may appear by Zach. 1. 12.

Keep not silence] Heb. *let not silence be unto you*; or, *let not veil be unto you*. So Pfalm 83. 1. *let not silence*, or *veil*, *be unto thee*, *O God*. See hereof on the former part of the verse, and Pfal. 22. 2.

V. 7. *And give him no rest*] *him*, to wit, the Lord, whom ye are to mind of the condition of his people, verf. 6. *no rest*, or *silence*: the same word that was before, verf. 6. Suffer not the Lord to rest, but call instantly, and constantly, upon him, be importunate with him, to hasten the deliverance of his people, and the restitution of his Church. See of such importunity, and wrastlings, to God very grateful, Gen. 32. 25, 26, 28. Hos. 12. 3, 4. Luke 11. 8-10. & 18. 2-8. Rom. 15. 30, for that which some of prime note here have, who render it, *suffer not silence to be concerning him*; that is, fay they, concerning Christ: though the particle be sometime so used; as chap. 56. 4. yet seemeth not to suit so well in this place.

till he establish, and till he make Jerusalem a praise in the earth] Untill by eftablifhing his Church, he make it, or until he so eftablish and settle his Church, that he make it (for of the phrase, chap. 61. 5.) *praise*; that is, the subject matter of praise, (as chap. 60. 18.) either for which the whole world may praise him, Pfalm 67. 3, 4. & 102. 21, 22. or, for which, it may become famous thorowout the whole world, Pfal. 89. 3. Chap. 60. 9. & 61. 9, 11. verf. 1, 2. *praise*, for, matter of praise; as, *joy*, for matter of joy, chap. 65. 18.

V. 8. *The Lord hath sworn*,] The better to confirm, and strengthen

ft engthen the hearts of his people, in an hopefull expectation of the forementioned mercies and favours, he celleth them, that the forementioned Solemn oath, both for the performance of them, God had taken a solemn oath, both for the performance of them, and for their continuance also with them. So in their directions, Heb. 6. 17, 18.

chap. 54. 9, 10. Heb. 6. 17, 18.

by his right hand, and by the arm of his power] Or, rather, *by his arm of power*, or *might*; that is, *his powerfull*, or *mighty arm*; as, *his arm of glory*, or *bravery*, for, his *brave*, or *glorious arm*, chap. 63. 12. God is said to swear, sometime *by himself*, Gen. 22. 16. chap. 45. 23. Heb. 6. 13. sometime, *by his soul*, the same with *himself*, Amos 6. 8. sometime, *by his holiness*, Amos 4. 2. sometime, *by Israels excellency*, which he himself alone is, Amos 8. 7. here, *by his right hand, and his arm*; which are no other, than his might, and power, manifested in the exercise thereof, Pfal. 136. 12. chap. 26. 11. & 30. 30. engaging his almighty power therein; because it was to be imployed, and discovered in this great, and glorious design, concerning his people. See verf. 3. It is, as if he had said, Let me not be deemed almighty; let it be said, that I wanted ability to effect it, if I make not this good. See Num. 14. 15, 16.

Surely I will no more give] Heb. *If I shall any longer give*. Or, which some of an oath, see on chap. 5. 9. & 22. 14. the word *saying* is here wanting; and to be supplied, as Pfal. 110. 4. & 132. 11. expressed Pfalm. 105. 11. Heb. 6. 14.

I will no more give thy corn to be meat for thine adversaries; *and the sons of the stranger shall not drink thy wine, for which thou hast laboured*:] Strange people, thine enemies, shall not enjoy the fruit of thy labours; as formerly they have done, chap. 1. 7. See chap. 65. 22.

I will no more give thy corn to be *meat for thine enemies*;] Or, *I will no longer make thy corn meat for thine enemies*; for so the word of *giving* doth very commonly fignifie. See on chap. 61. 8. So Pfal. 79. 2. *they have given the corpses of thy pious ones meat for the beasts*. And God is faid to have done it; because by his just judgment on them, for their sins, and excelles; as it was formerly threatned, Lev. 26. 18. Deut. 28. 30, 33, 52. to it had been effected, and inflicted on them. Jer. 5. 15, 17. Amos 5. 11. See Judg. 6. 3.

the sons of the stranger] Heb. *strangers sons*; that is, *strangers*; as Pfal. 144. 7. See chap. 2. 6. & 56. 3, & 61. 5.

thy corn, and thy wine] *corn* and *wine*, put for all manner of *thy corn, and thy wine*] *corn* and *wine*, put for all manner of provitions; because two of the principall. So Gen. 27. 28, 37. Deut. 32. 14. Pfal. 4. 7. Zach 9. 17. in which laft place the word rendred *new wine*, is here used for *wine* in generall. See Chap 49. 26.

V. 9. *But they that have gathered it, shall eat it, and praise the Lord; and they that have brought it together, shall drink it in the courts of my Holiness*] Thy people shall enjoy the fruit of their labours, blessing God for them; and imparting of them unto those, that have been serviceable unto them, in the getting of them in; and to the Ministers of God, that were therein to partake with them, Pfalm 128. 2. chap. 65. 21. a note of a quiet and peaceable time and state, chap 17. 13. Jer. 29. 23. Amos 9. 14.

they that have gathered it] Heb. *the gatherers of it*; to wit, of thy corn, verf. 8. they taking part of it, with thee, that had their pains used, to get it in for thee: for of them, equity required, that a special regard should be had, among other of meaner rank then themselves. Deut. 15. 13, 14. & 16. 11, 14. & 24. 14, 15. & 26. 12-14. the contrary practice is condemned, as an accursed course, and a crying sin, Jer. 22. 13. Jam. 5. 4.

praise the Lord] Themselves blessing the Lord for his blessing upon their labours, and serving him the more cheerfully, in regard of his goodness therein towards them, Deut. 8. 10. & 16. 10-15. & 26. 1-11. & 28. 47. and those that partaked of it with them, blessing God both together with them, and for them, Ruth 2. 4. Job 31. 16-20. 2 Cor. 9. 12, 13.

they that have brought it together] Heb. *the gatherers of it*; to wit, of the wine, verf. 8. or, the grapes of which it was made: this word and the former, are both of one notion; and do here include all the pains taken, as well about the tilling of their grounds, and dreffing of their vines; as about the cutting down, and bringing in, of their corn; and the cutting of their grapes, and making their wine; being put for the reft, because the end, and upshot of them, Jam. 5. 7.

shall drink it in the courts of mine holiness] Either, *in my courts of holiness*; that is, *mine holy courts*: as, *mine hill of holiness*, for, *mine holy hill*, chap. 11. 9 & 56. 7, 13. or, *in the courts of my sanctuary*; as the word is found used, Exod. 31. 11. Lev. 10. 18. See chap. 65. 18 that is, in the buildings, and places neer about the Temple, in which the holy things were to be eaten, Lev. 6. 16. for the Prophet alludeth here unto those solemn anniversary feasts, that were held by them, at Jerusalem, unto which the Levites among other, were invited, Deut. 12. 17-19, 26, 27. & 14. 22-29. & 16. 11, 14. and more specially unto that part of their increase, that was in a more peculiar manner appropriated unto the Priests, and was not to be eaten by any, but by them, and theirs, and that within the precincts of the sanctuary, taken at large, for the whole tabrick of buildings, within the utmost verge, or wall, of it, Lev. 6. 16. 18, 20, 26, 29. & 22. 10-13. as implying, that they should be as Priests. See chap. 56. 5. & 61. 6.

For I cannot assent unto that reverend Writer, who suppoleth a trajection to be in the words of the text, and would have them thus read, *The gatherers thereof shall eat it, and the inners thereof shall drink it; and shall praise the Lord in the courts of my Sanctuary*: as if the courts of Gods house, were the place here designed, not to the eating of it, but the praising of God for it; which way forever we take it, there is a passage from person to person, as chap. 61. 7.

V. 10. *Go thorow, go thorow the gates*] The Prophet, as in spirituall raptures is usuall, doth oft wind and turn, in his discourse, from one matter to another, from one party to another, though all concerning the main argument principally intended, the restitution of Gods people. In regard whereof, the context of his speech, both here, and elsewhere, is very abrupt, and by reason thereof, sometime allo, somewhat obscure. He had before introduced the Lord, promising to furnish his people with a constant supply of faithfull watchmen, for their better security, verf. 6. he had then called upon those, whom that office belonged unto, for the diligent performance of some duties, for the furtherance of their weal, verf. 7. he had then brought in again God by a solemn oath, alluring them of a constant course of tranquillity, verf. 8, 9. he now directeth his speech to the people themselves, and from them instantly divertech it, again, to others, that were to be helpfull, and untelull, in their return from captivity. verf. 10. then returneth again to God, and a proclamation in his name published, verf. 11, 12.

Go thorow, go thorow the gates] Heb. *pass, pass by*, or, *thorow the gates*; so is the particle taken, Jer. 7. 2. & 17. 20. now because this admitteth a divers construction: for it may be understood as well of coming in, as of going out. Hence ariseth much variety in the interpretation of the place; for some suppose it to be an intimation of the great multitudes of those, that, upon return from captivity, should come thronging into the City, chap. 60. 11. or an invitation of people to come flocking into the Church, whereof the City was a type, chap 26. 2. Others, an adhortation unto those, that being returned, were now seated in the citie, to repair to the Temple, there to perform holy duties, in way of thankfulnes to God; as Pfal. 118. 19, 20. verf. 9. And whereas the words next ensuing, of fitting the way for them, may seem to imply, that the place is not meant of persons, now returned, and at their journeyes end; but of persons preparing for, and about to travel: This to salve, some would have it understood of those already there seated and settled; as called upon to go forth at the gates to meet, and make way for others that were coming, and on the way toward them; which they apply unto the faithfull Jewes, at first, called to Christ, as excited to prepare for, and receive the Gentiles, that were to come in to them. But in all the parallel places of this Prophet, the mention of preparing and fitting the way, is constantly for the people returning from Babylon, and that by others, for them; not by them, for any other; whom they should go out to meet: though it is not denied, that their return was typical; and a type resembling the delivery of people from the thraldom of sin, and Satan, and the conversion of them, unto Christ, Acts 26. 18. Those therefore that conceive this passage to concern those that were now upon return, understand them; Some, as directed to the persons themselves, as calling upon them, to passe by the gates, and come forth out of Babylon: or other cities, where they made their abode, having by Cyrus his Proclamation, liberty now to do so, alluded unto, verf. 11. and so it is in effect the same with those places, chap. 48. 20. & 52. 11. where they are in like manner called upon, to do: and this I take to be the genuine sense of the places; though if any shall suppose, that in these words, other people are called upon, to go out of their gates, that is, out of their several cities, or places of abode, (as Deut. 12. 17. & 14. 27.) to help to make the wayes fit for Gods people to pass by, I should rather thereunto incline; then to that which some other, as well of the Jewish, as of ours, have, that it should be a command given to officers, to *passe unto the gates*, that is, *from gate to gate*, as Exod. 32. 27. or from city to city, to proclaim the liberty for return granted to Gods people, Ezra 1. 1. or, to that of our ancientest English, that rendreth it, *Depart, go afunder*, ye *that stand in the gate*; as if it were a command given to people, to quit, and clear the gates, for the freer passage of Gods people. Howsoever it be taken, the word is doubled, to add the more emphasis to it: as the like is, in the words ensuing.

prepare ye the way of the people] Or, *prepare way for the people*. Make the people way; or, prepare and fit the way, for Gods people to pass. See chap. 41. 3. & 57. 14.

cast up, cast up, the high way;] Or, as some render it, *tread down, tread down the causey*; because the verb is so deemed to signifie, Jer. 50. 26. & Lam. 1. 15. and *causeyes* are first cast up for the raising of them, then troden, or rolled, to make them even and plain: but of the sense of the former place there is some doubt; and the word in the later place is divers from this, and seems to be of another, the received reading is fate and sure, See chap. 57. 14.

gather out the stones;] The verb here used, signifies in general, *to stone*; but more especially, sometime, *to pick stones* out, as chap. 5. 2. sometime, *to cast stones in*, or at, one: as 2 Sam. 16. 6, 13.

Hence

Hence ariſeth a divers expoſition of this place. Some rendring the word, *ſtone it*; that is, *pitch*, or *pave*, it, *with ſtone*: as the particle is uſed, Cant.1.1. & 3.9. to make it the more firm, and plain; as ways well paved, or pitched, are wont to be. Others, whom our Verſion followeth; *ſtone it*, that is, by *ſtoning*: as Chap.5.2. cleer it, or, free it, *from ſtone*; that is, *from ſtones*: the word being taken collectively, as Hab.2.11. that there may no ſtones, or, ſtone, be left lying in the way for Gods people to trip, or ſtumble, at, Pſal. 91.12. as Hoſ.9.12. *I will bereave them from a man*; that is, ſo that there ſhall not be a man of them left: pick the ſtones out of the way, to make it the more eaſie, and the leſs troubleſome, or offenſive: and this the rather I embrace, becauſe in that place parallel to this, Chap.57.14. the words are, *take away the ſtumbling*, (whether ſtone, or block) *out of the way of my people*.

lift up a ſtandard for the people] Or, as others, *to the people*; (as chap.53.1.) or, *peoples*, rather, as chap.56.7. for the word is plural. Heb. *over the peoples*; ſo high, that being over them, or above them, it may be ſeen of them. Becauſe the Jews in their captivity, were diſperſed into many places, and were now ſojourning among ſundry people, there is an enſigne ſaid to be ſet up aloft; either, for thoſe people among whom they ſhould then be found reſiant, to cauſe them to bring the Jews home from among them, Chap. 49. 22. & 66.20. or, as others, to thoſe people, for the Jews abiding with them; that reſorting to it, and having gathered themſelves together, they might travell in troops, Chap. 60. 8. with more conveniency, by mutual ſociety, and ſafety. See Chap. 11. 11,12.

V. 11. *Behold the Lord hath proclaimed unto the end of the world*,] Heb. *The Lord hath made to hear* (that is, *publiſhed*, or, *cauſed* this *to be heard*; as chap. 45.21. 2 King.7.6.) *unto the end of the earth*: ſo far as any of them might, be diſperſed, Deut.30.4. chap. 48. 20. The words have reference to the Proclamation ſent abroad, through Gods appointment and procurement, into all parts, by Cyrus, 2 Chron.36. 21——23. Ezr.1.1, 2.

Say ye unto the daughter of Zion;] Let this be publiſhed, and made known, unto thoſe that belong unto Sion, to my people in all parts; ſo chap.48.20. Zach.9.9. Mat.21.5. *of the daughter Sion*, See on Chap.1.8.

Behold, thy Salvation cometh,] Or, *is come*; thy deliverance is at hand; or the time of it is come, Pſal.102.13. chap.51.5. & 56.1. & 60.1 or, *thy ſalvation*, for the Author of *thy ſalvation*; thy *Saviour*, as Luk.2.30. thy King, that ſaveth thee, chap.33.22. is come to thee, to ſave, and deliver thee, Pſal.74.12. Zach.9.9. Joh.12.15. and that it is thus to be here taken, the clauſe enſuing ſheweth, See chap.59. 20.

Behold, his reward is with him, and his work before him.] Of this paſſage, ſee before, on chap. 40. 10. For I ſuppoſe that learned man to be out of the way, who conceiveth the meaning of the latter to be, that God, for his work, or ſervice, done him by Cyrus, had given him his reward before-hand, chap.45.1-4. As for ſome oher, he rewarded Nebuchadnezzar afterward, Ezek.29.18-20. The prediction of Gods coming in this manner, is uſhered in with a three-fold *Behold*; as to note the certainty of it, as a thing in preſent ſight; ſo to intimate the State and magnificence of it, is being a matter of much admiration, and wonderment, See chap. 63.1. and the like three-fold *Behold*, but in an other argument, Jer. 23.30, 31, 32.

V. 12. *And they ſhall call them, The holy people*;] Or, *and men ſhall call them*, (to wit Sions ſons, or thoſe that belong to her; and ſhall now again people her, ver.5.) or, *they ſhall be called* (as the like, Mal.1 4.) *an holy people*. Heb. *a people of holineſs*: as, *a ſeed of holineſs*, for, *an holy ſeed*, Chap.6. 13. See Chap. 4. 3. and 60.21.

the redeemed of the Lord] Such as God, by reſcuing, and delivering them out of the hands of ſo powerful adverſaries, in ſo ſtrange a manner, hath ſhewed, that he owneth for his, chap.35. 9.& 51.10. & 63 4. See the term alſo, Pſal.107. 2.

and thou ſhalt be called, Sought out;] *thou*, O Sion, ver. 11. (a paſſage from perſon to perſon: as ver.2.) *ſhall be called*. Heb. *it ſhall be called thee*. See ver. 4.

Sought out] Or, *Sought unto*, or, *Sought after*: as one had in high eſtimation, and regard: whom out of reſpect, and regard, men repair, and reſort unto. See Pſal.111.2. contrary to that, which was formerly ſaid of thee, in the time of thy low, and dejected eſtate, *This is Sion that none ſeeketh after*, Jer. 30.17.

a city not forſaken] As thee ſeemed to be formerly, in the time of her captivity. See ver. 4.

CHAP. LXIII.

Verſ. 1. WHo is *this*, *that cometh from Edom*, *with garments died from Bozrah*;] Whether this paſſage hath any connexion with that foregoing, or no, is queſtionable. Some ſuppoſe that it hath. And that to confirm Gods people, in the aſſurance both of their deliverance, & of their continuance in a ſetled eſtate after their return, therein promiſed, God is brought in, returning, as in triumph, from the conqueſt, and ſlaughter of thoſe, that were the chief enemies of his people: partly thereby to make way for the one; and partly to give, ſecurity unto them, for the other: as Chap.37. 29——36. & 38.6. and it may ſeem indeed to have reference unto thoſe words; *Behold*, *thy Saviour cometh*, Chap.62.11. Whether it have or no, (and it is probable that it hath) certain it is, that the Prophets words run, as if in a viſion he ſaw the party here ſpoken of, appearing as ſome great Commander, in goodly rich robes, the more goodly, becauſe be-ſprinkled with the bloud of his enemies, returning in triumph from the ſlaughter, and conqueſt of thoſe, whom he had vanquiſhed in fight. See ſomewhat the like paſſages, in that triumphant Pſalm, 68. verſ. 7,8,12-14,17,18,21-23,33. as alſo, Rev.19.11-16.

Who is this,] It is a queſtion, who it it is, that moveth this queſtion. It is the Angels, ſay ſome of the ancients. It is Iſrael, ſay ſome of the Rabbines. It is the Church, ſay ſome of ours. It is the Prophet Eſay, ſay others, of either; to whom the ſight, or apparition was offered in a viſion, or ecſtaſie; with whom I concur. So one of the Elders to John, but as inviting him to ask, what they were, *Who are theſe?* Rev. 7. 13,14. And it ſeemeth ſpoken by way of admiration, as the like, Cant.3.6. & 8.5. And it is a ſecond queſtion, who the party ſhould be, that thus appeared to the Prophet. Some ſay, God, that gave order for the Proclamation before mentioned, Chap. 62. 11. So ſome, both of the Jewiſh Writers, and other[s]. Some ſay Chriſt, the Meſſias; ſo many of ours, both Old and New. [illegible] one of the chief Angels; th[illegible] the Perſian, Dan. 10. 13. ſo ſome of the Jewiſh Writers. Some, Judas the Maccabee, of whoſe victories, againſt the Edomites, Joſephus the Jew, lib.12. ch.11,12. & Mac.5.3. ſo a learned late Writer. I ſhall accord with the firſt, becauſe this place ſeemeth parallel to that other, Ch. 59.16 18. the very ſame terms, ſome of them, being uſed alſo in either.

that cometh from Edom,-- from Bozrah,] I joyn theſe two together, for the more expedite explication of either, concerning which to let paſs the Rabbines ridiculous conceit, taking Edom, ſtill for Rome, where in theſe Prophecies, they meet with it; becauſe in Hebrew the letters of either are much alike; and their State was by the Roman Empire, utterly ruined: as alſo the groundleſs opinion of ſome Chriſtian Writers, that would have Edom here to be Antichriſt; though I doubt not, much leſs deny, but that by theſe victories atchieved by God, for his people, againſt their adverſaries, and oppreſſours, are typified Chriſts proceedings againſt the enemies of his Church, and ſo againſt Antichriſt, among the reſt, Rev.19.19 21.& 20.7-10. But by *Edom*, in the firſt place, is here meant *Idumea*, the country inhabited by the poſterity of Eſau. Of which ſee Chap. 11. 14. By *Bozrah*, what is meant, is by ſome made more queſtionable. For whereas there were two *Bozrahs*, at leaſt, one, in the land of Moab, Jer.48.24. another in Idumea, Gen.36.31,33. Jer 49.13,22. and was the royal city of that Realm, Amos 1. 12. Some would have that of Moab to be here meant; becauſe they find Edom, and Moab to be joyned ſometime together, as the joynt adverſaries of Gods people; as Ch.11.14. But I ſuppoſe rather that *Bozrah* to be here meant, that was held by the Edomites (from whoſe country this Conquerer is ſaid to come) and was their head city: as alſo, I find them both joyned together, Chap. 34. 6. a place parallel to this But it is demanded why this gallant Commander ſhould be ſaid to come from the overthrow of the Edomites, and from Bozrah; and not rather, from the conqueſt of the Chaldeans, and from Babylon; theſe being the principal oppreſſors of Gods people, whoſe State therefore for the deliverance of them, was to be deſtroyed, Chap.14.1. & 44.14. Whereunto the anſwer is, that the Edomites are put for the enemies of Gods people in general, in regard of the ancient, inteſtine, and inbred enmity, and malignity in their firſt founder, againſt their progenitor his brother, Gen.25.22,23.& 27. 41. continued, yea, perpetuated in his poſterity, Amos 1.11. and that notwithſtanding the neerneſs of kindred between them, Mal. 1.2. and the fair, and friendly carriage of the Iſraelites towards them, in their paſſage to Canaan, Deut.2.4 6. And the Laws made afterward in favour of them, above ſome other neighbouring nations, Deut.23.7. yet none had demeaned themſelves more ſpitefully and cruelly, then they at the ſurpriſal of Jeruſalem, and the ſacking of it by the Chaldeans, Pſal.137.7. Obad.10-14. in regard whereof Gods people, as they threaten Babylon, that ſhe ſhould be ſerved with the like ſauce, as ſhe had ſerved in to them, Pſal.137.8. ſo they foretel Edom, that ſhe was to drink drunk of the ſame cup, that they had drunk ſo deep of before her, Lam.4.21. Add hereunto, that Edom is the rather mentioned, in reſpect of her Neighbourhood; to aſſure Gods people of their better ſecurity, and more conſtant tranquility, their neighbouring adverſaries being ſubdued and quelled, as well as their enemies more remote. See Chap.60.11,18. & 62,8,9. For as concerning that, which a reverend and learned Interpreter hath, that neither Edom, nor Bozrah, are here mentioned with any reference at all unto thoſe places, but in alluſion only to the names they bare; the one ſignifying, *red*; (a two-fold reaſon whereof, ſee Gen.25.25,30.) whence alſo the *Edomean*, or the *red-ſea* was ſo termed: and ſuiteth well with one, that cometh from *ſhedding of blood*, ver.3,6. in garments alſo therewith beſmeared, ver.2. the other having a notion of *vintage* in it; and this Warriour is ſaid alſo to come from *treading the wine-preſs*, ver.3. I ſuppoſe it to be ſomewhat over-curious;
albeit

albeit it to the notations of terms, alluſions be oft found. But not to inſiſt on that which might be excepted, that *Boſrah* (whence by change of a vowel, the Punick, *Batſra*, and by tranſpoſition of letters, the Greek and Latine *Byrſa*, though Ptolomy, coming neer to the Hebrew, retain the name *Boſtra*) cometh not from the verb *batſar*, as it ſignifies, *to cut grapes*, Lev.25.5. Deut. 24.21. but as it ſignifies, *to fortifie*, or *to fence*, Chap 22.10. & 51.23. the Prophecy here ſeems principally to have an eye unto the place, and to the diſpoſition of the people thereof poſſeſſed; Gen.26.9,33. Deut.2.5.

with died garments] Or, *with garments tainted*, or *ſtained*. Heb. *levened*, as ſome: becauſe the verb it cometh of, ſignifies, *to leven*, or *to be levened* rather, Exod.12.34,39. Hoſ.7.4. But the word, though not found ſo uſed in Scripture; yet in the Writings of the Rabbines, is uſed for *to dip*, or *to be dipped*, whether to waſh, or to dy. And from words of that notion are the terms that betoken *dying*, *tainting*, and *ſtaining*, both in Greek and Latine derived; hence ſome render it, *wetted*, or *moiſtened*: I ſhould rather, *dipped*, or *ſtained*; and this receiveth ſtrength from that parallel place, Rev.19.13. he was clad with a garment dipped in *blood*, ſee ver.3. the Hebrew is, word for word, *dipped*, or *ſtained of cloaths*, or *garments*, that is, having his garments ſtained, as if they had been dipped in ſomewhat that might ſtain them. So ch.36.22. *rent of garments*, for having their garments rent: one of the Rabbines rendreth it, *red*, or *redded*, that is, *died*, or *ſtained red*. But he ſeemeth therein rather to have regarded the ſubject matter of the relation, then the ſtrict notion of the term.

this that is glorious in his apparel:] Heb. *this gorgeous* one *in his apparel*, that is, this gorgeouſly apparelled one, in ſuch a rich coat of arms, as great commanders, and generals, uſed to go out to war in. See the term applied to apparel, Job 40. 10. Pſal.104.1. Prov.31.22.

walking in the greatneſs of his ſtrength?] Or, *marching*, or *ſtalking*; as intimating a going in ſtate; as a word in Hebrew, next door to it doth, Judg.5.4. Pſal.68.7. It ſeems properly to ſignifie, *a travelling unto*, *in*, or *from* ſome *forreign Countrey*, chap.51.14. Jer. 48.12. in which latter place alſo it is uſed, for to *cauſe*, or enforce others ſo to do. Whence the Rabbines here, ſome of them expound it, either of driving the enemies of Gods people out of their countries, or of bringing back the Iſraelites into their own countrey, from the lands wherein they remained as exiles, ch.51.14. but it is not here in that form: one of them rendreth it *girt*: and God indeed is ſaid to be *girt with might*, Pſal.65.6. But he ſheweth not how this word ſhould come ſo to ſignifie: the old Latine rendreth it, *gradiens*: ſome late Writers, *incedens*: both terms uſed of a warlike march, and ſtately gate: and may ſeem either well to ſute with the notion here intended; which thoſe that render it *travelling*, ſeem not to reach: For the meaning ſeems to be, that he paſſeth along, not as one fleeing, or retiring, after ſome foil received, or diſcomfited in fight; as chap.31.8,9. but as one marching leiſurely, with a ſtately gate, and with ſtrength entire, having made a full riddance of his foes, and fearing no enemy behinde.

in the greatneſs of his ſtrength.] Or, *with his greatneſs of might*; that is, *with his great might*, as Pſal.33.17. *by his greatneſs of ſtrength*, that is, *by his great ſtrength*: and *his arm of might*, for *his mighty arm*, chap.62.8 *marching with his*, that is, *his* own *might* (as, *his ſoul*, for *his own ſoul*, Pſal.22.29) not, as other commanders, with ſtrength ariſing from troops of horſe, and horſemen, and companies of foot; but with his own might alone, ver.5.

I that ſpeak in righteouſneſs;] Gods anſwer returned to the Prophets demand; deſcribing himſelf, by his fidelity in his promiſes, and his ability to perform them: both which were now manifeſted by the accompliſhment thereof; as by his preſent garb, and gate might appear.

ſpeak in righteouſneſs;] That is, as ſome, *that ſpeak of righteouſneſs*; as the particle ſeems to ſignifie, Deut.13.12. Jer.38.24. & 48.27. of Gods Juſtice to be executed upon his enemies, and the enemies of his people; which the old Latine ſwerveth not much from, rendring it, *That ſpeak righteouſneſs*, that is, paſs a juſt ſentence of condemnation upon them; as *to ſpeak judgements*, is uſed, Jer.1.16. & 39.5. But I ſuppoſe, with others, that *in righteouſneſs*, here, is *righteouſly*: as, *in truth*, *truly*, *ſincerely*, Pſal.145.18. ch 38.3. ſo, *in righteouſneſs*, *righteouſly*, *faithfully*, (for *faithfulneſs* is a branch of *righteouſneſs*, Heb.6 10. 1 Joh.1.9.) So, *to ſwear in righteouſneſs*, is, *to ſwear righteouſly*, *uprightly*, *faithfully*, with a purpoſe to perform, chap.48.1. Jer.4.2. I utter nothing in my promiſes, but what I intend to make good, and what ye may now ſee accompliſhed. See Chap.55.10,11.

mighty to ſave.] Heb. *much*, or *great*; as Pſal.25.11. ſome render it *ſufficient*: ſome, *ample*: it implyeth indeed Gods ample power and ability, of it ſelf al-ſufficient to ſave and deliver his, without aſſiſtance of any other. See ver.5.

V.2. *Why* art thou *red in thine apparel*?] Or, *Why* is *thine apparel red*: As before ver.1. A ſecond queſtion, by the Prophet, moved unto this great Warrier, thus appearing. As if he had ſaid, If thou beeſt of that might that thou ſpeakeſt of, how cometh thy gorgeous apparel to be all over ſtained thus, like one that were come out of ſome wine-preſs, from treading of the grapes?

and thy garments like him that treadeth in the wine fat?] Or, to make the ſentence full and exact to the text, *and* why are *thy garments*, *as* the garments of *a treader in the wine-preſs*? See the like defect, and ſupply, chap.5.29. Dan.4.33. Like one that by treading of the grapes in the wine-preſs, comes to be beſmeared all over with the blood, (as it is termed, Gen.49.11. that is, the juice) of them; the liquor cruſhed out of them. See chap. 16.10.

that treadeth] Heb. *a treader*. One that treadeth grapes: as before the Noun regent was wanting, ſo here the Noun under regiment. Of the like whereunto, ſee on chap.61.3.

in the wine-fat] Or, *wine-preſs*: as it is rendred, Lam.1.15. Joel 3.13. But I ſuppoſe our Tranſlators render it thus here, for variety ſake only; becauſe another, of the ſame notion, is uſed in the next verſe. The term here is, *gath*: in the uſe whereof, ſome would find an alluſion to the name of *Gath*, a Town of the Philiſtims, where Goliah was born, 1 Sam.17.23. So called, ſay they, becauſe winepreſſes were there firſt invented, and great uſe of them in thoſe parts. But to paſs by the improbability of the notation, and the ground given for it, there is little reaſon to imagine that the Prophet, in uſing the common and moſt uſual name of a wine-preſs, and ſpeaking of Idumea, ſhould have any glance at a city in Paleſtine.

V.3. *I have troden the wine-preſs alone*?] Gods anſwer to the Prophets ſecond demand, ver.2. and that conceived in a metaphorical form, correſpondent to the ſimilitude, made uſe of in the queſtion. As if he had ſaid, Thou ſayeſt that I am arrayed like one that had been employed about the treading of grapes in ſome winepreſs: and it is true indeed, that I come from ſuch a like imployment: I have been treading in a wine preſs, but another manner of wine-preſs, then that wherein grapes are wont to be troden. And here again ſome conceive Bozrah to be alluded unto: For, becauſe, ſay they, the country about Bozrah was, much of it planted with vines; it is as much in effect, as if he ſhould ſay, I come from another manner of vintage, and treading of grapes for the making of wine, then that, at, or about Bozrah, uſeth to be. But whence they have this concerning the land bordering upon Bozrah; unleſs it be from the notation of the name, of which ſee on ver.1. I know not. I finde not the land of Edom, for bearing of vines, or yielding of much wine, any where commended in Scripture. This we finde, that when through the wrath of God, people endure heavy preſſures, eſpecially unto the utter undoing, and deſtroying of them, they are in Scripture phraſe compared unto grapes, that are ſqueezed, and cruſhed under mens feet in the wine-preſs, and are ſaid to be troden in the wine-preſs of Gods wrath. See Lam.1.15. Rev. 14.19,20. The meaning is plain, I have diſcomfited the enemies of my people, and troden them down, as grapes in a wine-preſs. So of Chriſt, Rev.19.15. in which place, parallel to this, the reaſon ſeems rendred, why his garment was ſaid to be *dipped in blood*, ver.13. *becauſe it is he that treadeth the wine-preſs of Gods wrath*.

troden the wine-preſs] That is, the grapes in the wine-preſs as before, ver.2. So, *to drink the cup*; for, the wine in the cup, Jer.49.12. Ezek.23.32.

wine-preſs] A word divers from the former, ver.2. but in ſenſe the ſame. It cometh from a word that ſignifieth, *to break*, or *diſſolve*, Pſal.74.13. chap.24.19. and is ſo called, becauſe the grapes are bruiſed and broken in it. The word is no where found but here, and Hag.2.16. where this rather then the former might be rendred, *a fat*: for it is there diſtinguiſhed from the *preſs*; (which is by a third term there expreſſed) and ſeemeth to be put for the *fat*, or veſſel that receiveth the wine, running into it from the preſs. And by collation of theſe two places, it may juſtly be deemed to comprehend both.

alone; *and of the people* there was *none with me*] This is added, as to render a reaſon why his raiment was ſo beſmeared with blood; becauſe he trod the wine-preſs himſelf, whereas the owners of vineyards, and great wine-maſters are wont to do it by others not medling with that kinde of employment themſelves: ſo withall to intimate the great might and valour of this gallant Warrior, that performeth all himſelf, in the ſlaughter and conqueſt of his enemies; not needing, or requiring the aſſiſtance of any, for the effecting of ought, like worldly Commanders, that of themſelves can do nothing without the help of men and ammunition; but able to diſpatch, and tranſact all that he pleaſeth by his own might alone of himſelf. See ver.1. chap 44.24. Hence divers Interpreters are induced to expound this whole diſcourſe wholly of the work of mens redemption, by Chriſt wrought upon the croſs, by the effuſion of his blood: the rather, for that there he is ſaid to have ſpoiled principalities and powers, and to have led them openly in triumph, Col.2.15. In which action of his, moſt certain it is that he had no creature his coadjutor. But others, even of the beſt note and rank, do herein diſſent from them, conceiving the current of the context to run rather another way, as reſpecting rather, in a ſpiritual ſenſe, Chriſts deſigns, as a powerfull Prince and a valiant Warriour, in the behalf of his people, by executing vengeance upon his and their enemies, then the performances of his prieſthood. Against which if it be objected; that in the deſtroying and ſubduing of ſuch, God ordinarily makes uſe of
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men: and it cannot be faid therefore, that therein he is alone, and none with him. To this fome anfwer, that the meaning is not, that none affifted him; but that there were none able to maintain fight with him, Chap.27.5. *And the latter branch of this paffage may well admit that fenfe. Of the people*; that is, of the Edomites, from the flaughter of whom I come, there was none *with me*; that is, none that durft, or was able to ftand it out *with me*. For fo is the like phrafe ufed, Pfal.55.18. where when David faith, *There were many with me*; he meaneth not many fighting for me; but warring *with me*, that is, againft me. And the words following, both in this verfe and the next, will well agree hereunto; yea, the next branch indeed feems to exact it: for there is nothing to refer the pronoun demonftrative thereunto, in thefe words, *I tread them*, but the word, *people*, in this. And this may feem to be therefore the genuine fenfe of the words. But this anfwer, though it may clear the fenfe of that paffage, and fo may take off the edge of the argument, fo far forth as it is thence drawn; yet it meeteth not with the word *alone*, nor with that which cometh after, ver.5. Others, therefore anfwer, that God indeed ufeth men as inftruments, as well bad as good, for the effecting of fuch things; but fo, as that, to fpeak precifely, they afford no affiftance, they add no ftrength to him: Yea, they receive from him whatfoever ftrength they have, Chap.45.1,5. Being no more able to do ought without him, then a rod or ftaff to ftrike; an ax, or a faw, to hew or faw, without the hand of the workman, or of him that holdeth it, chap.10.5,15. Nor, to add that they many times mind nothing leſs, then the doing of Gods work, or the fulfilling of his Will, chap.10.6,7. And that God oft-times, fo carrieth things, when he maketh ufe of them, that by his power alone it appeareth, that thofe works were brought about, which he is pleafed to effect by them, Pfal.109.27. Chap.49.26. Thus it is faid, Deut. 32.12. *The Lord alone did lead him.* And yet, *he led them by the right hand of Mofes*; here after, ver.12. and, *by the hand*, that is, Miniſtery, *of Mofes and Aaron*, Pfal.77.20. So, albeit, the Lord made uſe of humane helps; of foreign Princes, as Cyrus, Darius, Artaxerxes, of godly governors, as Zerubbabel, and Nehemy, of men and arms, for the reſtitution of his people and protection of them, and the re-edifying, both of Temple and City; yet by his Prophet ſpeaking to them of thefe things; *Not by might, nor ſtrength*, ſaith he, to wit, of man, *but by my Spirit, ſaith the Lord*, Zach.4.6. And although God make uſe of men alſo, for the battering, and *beating down of Satans ſtrong holds*, erected in mens hearts, and the *ſubduing of all unto the obedience of Chriſt*; yet the power, whereby all this is done, is *from God* alone, 2 Cor.10.4,5. and the buſineſs is ſo carried, that *the power* may appear to be, *not of man, but of God*, 2 Cor.4.7.

For I will tread them in mine anger, and trample them in my fury] Or, *but I tread them down in mine anger, and trampled on them in my rage*. Heb *and*: but the copulative is ſometime uſed as a diſcretive, or adverſative; as Chap.60.10. & 61.6. and ſometime as a cauſal; as chap.53.2. & 64.4,5. Some would have the words read, as our verſion rendreth them, not in the time paſt; becauſe it is a propheſie of a thing to come. But that is no good argument; becauſe the Prophets uſe oft times, to ſpeak of matters future, as paſt, or preſent. And here there ſeemeth a neceſſity of it; becauſe the party here mentioned is deſcribed, not as going out to war, but as returning from ſight, and from the flaughter of his foes, ver.1. as did David from the flaughter of the Philiſtines, 1 Sam. 18.6.

For I will tread them] Or, *for I tread them down*. Which notion of the particle, if we retain, it may be added as a reaſon, by way of explication, rendred of his firſt words; *I have troden the wine-preſs: For I tred them down, and trampled on them*; as the treaders do on the grapes in a wine-preſs. Or, of the word, *alone*; *I alone did it*; *for I* my ſelf *tred down* all that I met with. Or, of the tranſlation next before: going, in the ſenſe fore-mentioned, none could maintain fight with me: for I trod them all down before me. Or, according to the other ſenſe, reading the particle, *but*; there was none *with me*, *but I tred them down* my ſelf: *mine own arm* did what was done ver.5.

tread] Or, *tread down*; that is, diſcomfit and deſtroy, Pſal.44.5. & 60.12. chap.25.10. and there are two things here implyed in the term; the facility of the diſpatch, I trod them down, as eaſily as one treadeth down cluſters of grapes in a wine-preſs, and the havock made of the enemy; they were utterly ſpoiled, as grapes are under the treaders feet, and their blood was ſpilt on the ground, as the joyce or liquor is wholly forced out of them, ver.6.

them] That is, the Moabites, ver 1. the people next before ſpoken of: and ſo it is expreſſed, ver.6. Otherwiſe we muſt underſtand his adverſaries, thoſe he fought with: and ſo then muſt the pronoun (as ſometime it is. See Chap.30.8.) be put for the noun.

trample them] Or, *trample on*: It is a word ſomewhat more emphatical, then the former. See chap. 41. 25. Dan. 8.7,10. 2 Kin.9.33.

fury] See chap.42.25. & 59.18.

and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.] Or, rather, *their blood was ſprinkled upon my garments, and I ſtained all my raiment*: For it is a part of the anſwer to the foregoing demand, by what means his garments came to be ſo ſtained, ver.2. as they then appeared already to be, ver.1.

their blood] Not his own blood; for he ſhed none in fight himſelf, but theirs with whom he fought: and this paſſage therefore doth not belong to Chriſts paſſion. Heb, *their ſtrength*, or *ſupport*: as the word ſignifies, 1 Sam.15.29. Lam.3.18. and *the blood* is ſo termed, as the Jewiſh Criticks agree, becauſe the life, ſtrength, and ſupport, of the living creature therein conſiſteth, Gen.9.4. Lev.17.11,14. See further, ver.6.

ſprinkled upon my garments] As was Jezabels upon the wall, 2 Kin. 9.23.

ſtain my raiment] By this means my garments came to be ſtained. Heb. *polluted*; or, defiled; for blood polluteth, Chap.59.3. Lam.4.14.

V.4. *For the day of vengeance is in mine heart*;] Or, *was in mine heart*: For he ſpeaks ſtill, as of a thing paſt; as if he had ſaid, Do ye ask why I was ſo fierce and furious againſt them, and ſhed ſo much blood with them? the day was come wherein I had reſolved, having a long time forborn them, to take vengeance upon them, for all their wrongs and inſolencies committed againſt me and my people, ch.34.8. and 61.2.

in my heart] That is, as ſome, the day much deſired and longed for, by me; as Pſal.40.8. or rather, the day, or time, in my ſecret counſel fore-appointed, and deſigned thereunto, chap.65.6. Act.17.31.

and the year of my redeemed is come.] Or, *was come*; the time was come, wherein my people were to be refcued out of the hands of their oppreſſors, and righted upon them. See chap.34.8. Pſal. 103.13. an alluſion to the Jubilee, the year of remiſſion of Debts, and reſtitution of States; as chap.61.2.

V.5. *And I looked, and there was none to help, and I wondred that there was none to upholds*:] Or, *And when I beheld, that* there was *no helper; and wondred, that* there was *no upholder*; then *did mine own arm bring ſalvation*, &c. The like Syntax, See chap. 53.2. & 59.16. a place parallel to this, whereof ſee more there: Then God ſtrook in for the relief and deliverance of his people, when all humane helps failed, and none appeared that would once offer to put forth his hand toward the helping, or upholding of them. So 2 Chron.20.12,15-17. Chap.26.18,19. & 37.3,36.

therefore mine own arm brought ſalvation unto me; and my fury it upheld me.] Or, *then*. Heb. *and*; as chap.30.20. & 37.36. God by his own might made a glorious conqueſt, and did all that was to be done; that which he can do, when means are all miſſing, and men all fail, in doing their duty, Pſal.98.1. and there needed nothing but his own juſt indignation, and zeal for his people, either to put him upon the work, or to make him go thorow ſtitch with it, chap.37.36. See ch.59.16.

V.6. *And I will tread down the people in mine anger.*] Or, *I trod down*, as before, ver.3. See there. See alſo, Chap. 14.25.

and make them drunk in my fury;] Or, *made them drink in*, or *with my fury*; his *fury*, being here conſidered, either, as the cauſe impellent, putting him on it, to deal with them, as he did; as chap 14.6. Pſal.95.11. vet.3. or, as the efficient cauſe unto them, through the direful effects of it upon them, of their diſmal condition, Chap.51.21,23. *I made them drunk*; that is, by the evils inflicted on them; I did ſo aſtonith them, that, like perſons overcome with drink, they were not able to ſtand, nor knew which way to turn themſelves, See Pſal.60.3. & 75.8. Chap.19.14. Jer.25.16,27. or, to keep to the reſemblance in which we are, the meaning may well be; I drenched them in their own blood, I gave them their fill of blood, I made them *drunk* with it: as *with wine newly trod*, chap.49.26. for ſo the word there uſed doth properly ſignifie. See Rev.17.6. & 18.24. & 16.4,6.

and I will bring down their ſtrength to the earth.] Or, *I did ſhed their blood upon the ground*. Heb. *I made their ſtrength, or ſupport, to deſcend* (that is, to go down, or run down) *to the earth*: the word is the ſame that was before rendred *blood*, ver.3. and there ſeems no reaſon to render it otherwiſe here, then there. So of Edom, and Bozrah, chap.34.7. *their land ſhall be ſoaked with blood.* Howbeit, ſome would have the meaning here to be, *I will bring down their ſtrength*, that is, their men of *ſtrength*; the ſtrongeſt among them: *ſtrength*, for men of *ſtrength*, ſtrong men, chap.3.25. as *Juſtice*, for a man of *Juſtice*, a juſt one, ch.41.2. *Wiſdom*, for a man of *wiſdom*, a wiſe one, Mic.6.9. and *Might*, for men of *Might*, mighty ones, chap.3.25. But the courſe of the context pleadeth ſufficiently for the former.

V.7. *I will mention the loving kindneſſes of the Lord, and the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs toward the houſe of Iſrael, which he hath beſtowed on them according to his mercies, and according to the multitude of his loving kindneſſes.*] Here ſeems to begin a new Diſcourſe, if not a new Sermon, continued unto the end of the next Chapter. Wherein the Prophet having begun with an ample acknowledgement of Gods great goodneſs to his people, complaineth, in the next place, of their ungracious, and rebellious demeanure toward him; bewaileth Gods eſtrangement of himſelf from them, for the ſame, and the evils, that thereupon had befallen them; and earneſtly ſueth unto God, yet out of his free mercy, to mind them in their preſent miſery, and to be reconciled again unto them. In this verſe, is contained his thankful acknowledgement, of the abundant mercies and beneficences of God exhibited to them, which he ſo dwelleth upon, as if he could never find words enow, or pregnant enough, to expreſs them. See Daniel dwelling in like manner, in his prayer, on the confeſſion of their ſins, Dan.9.5,6. and the like various expreſſions of the amplitude of Gods grace and goodneſs in Chriſt, Eph.2.5,7.

I will mention] Some would have theſe to be the words of the people, I ſee not why they ſhould not be the words of the Prophet, as the Chaldee makes them, though attempered and accommodated unto the condition of the people in the time of their captivity; *I will mention*, as chap.48.1. or, *I will call to mind*, as Gen. 41.9. or *I will celebrate*, with praiſe and thankfgiving acknowledge, as chap.12.4. But here rather, the firſt or ſecond; the main drift and ſcope of the Prophet being hereby to exaggerate their rebellious demeanure towards him who had done ſo much for them, verſ. 10. and expected other manner of behaviour from them, verſ.7. See Jer.2.2.

the loving kindneſſes of the Lord] His manifold, great, ample, abundant, loving kindneſs: and ſo afterward again, *the multitude, or magnitude of his loving kindneſſes*. So Pſalm. 89.1. Lam. 3.32. *or his mercies* brought to remembrance, partly, yea principally, to aggravate the unworthy carriages of Gods people towards him, who had dealt ſo graciouſly and bountifully with them; as Deut.32.7. 14. and partly alſo it may be, to ſtir up in the hearts of them amiſt the calamities of thoſe times, ſome hopeful expectation of finding the like favour with God againſt, as Pſal.77.5-11.

and the praiſes] A defect of the copulative, as chap. 30. 33. unleſs we will ſupply from the former branch (as Gen. 1. 16.) I will mention, or celebrate *his praiſes*.

beſtowed] The word carrieth uſually with it a notion of *retribution*, Pſal. 103.10. 1 Sam. 24. 18. but ſometime again of a *free contribution*, as Pſal.116.7. & 119.17. and ſo here.

the houſe of Iſrael] See chap.5.7. & 14.2.

mercies] Or, *tender mercies*; as the word is rendred, Pſal. 25. 6. and that in Greek anſwering it, Luk.1.78. See chap. 54.7. abundance of *mercy*, and *tender mercy*; *mercy* not *merit*, Deut. 7.7,8. & 9.4,5. So Pſal.6.4. & 25.6,7. Dan.9.9,18.

Verſ. 8. *For he ſaid, Surely they are my people; children that will not ly.*] Heb. *And* (as chap.53.2.) *he ſaid*: he thought with himſelf; he made account, he preſumed, (as 2 King.5.11) what time he brought them out of Egypt, & took them to be his people, that they would carry themſelves loyally, and dutifully unto him. A ſpeech taken from the affection and diſpoſition of men, who expect reſpect, ve carriage from them, whom they have ſhewed kindneſs unto; or of a Father, preſuming and hoping the beſt of a child, whom he hath had ſpecial care of, and been at much coſt with: implying how ſuch favours ſhould have wrought upon them, and how they ſhould have ſtood affected toward him, who had dealt ſo kindly and bountifully with them. Pſal.81.8-10. See the like affection aſcribed in like manner to God, Zeph.3.7.

they are] He hath not here put in a different character; for the pronoun demonſtrative, ſupplies the place of the verb ſubſtantive, as Ezek. 2.7.

my people] Whom I have taken in a more peculiar manner to my ſelf, Exod.19.5,6. Deut.7.6. & 26.17,18.

that will not ly] will not deal diſloyally, as chap.59.13. but fee that *will not ly* will not deal diſloyally, as chap.30.9. a defect of the relative, as chap.63.1.

ſo he was their Saviour.] Heb. *and* (as chap.59.19.) *he was unto them for a Sav our*. Upon theſe hopes, this expectation, theſe grounds, and theſe conditions, he undertook the protection of them, Exod.19.5,6. Pſa.81.8,9. the like ſyntax, ſee 1 Chron.19.12.

V.9. *In all their affliction he was afflicted,*] There is a double reading here in the Hebrew, ſome copies, it ſeems, anciently, having the word *lo* written with an *aleph*, and then it is an adverb negative, and ſignifies *not*, ſome with a *vau*, and then being a prepoſition, with a pronoun affixt, it ſignifies *to him*: the like diverſity about the ſame word, alſo, Exod.21.8. Job 13.15. Pſal.100. 3. chap 9.3. & 49.5. Lev.11.21. & 23.30. 1 Sam. 11.3. 2 King. 8. 10. 1 Chron.11.20. Eſth.4.2. Hence, the words come to be diverſly rendred. Some, with whom our verſion concurreth, *In all their affliction he was afflicted*. Heb. *affliction was to him*, as *affliction is to me*, for *I am afflicted*, Pſal.18.6. Lam. 1.20. he took to heart their afflictions; he was himſelf grieved for them, and with them, Judg. 10.18. a form of ſpeech taken from the manner of men, as the Jewiſh Maſters well here obſerve. See Pſal.106.44,45. Zach. 2.8. Acts 9.5. Others, taking it in the negative, yet reading the words by way of interrogation, (as ſome alſo do that Job 13.15. & Pſal.105. 26. to reconcile the elder verſion with the later) *was not affliction to him?* or *was he not afflicted?* for ſenſe and ſubſtance, come home to the former. But others, and ſome of the Jewiſh Doctors alſo, read them in the negative, by way of enunciation, *he did not afflict them*; or, *affliction was not to them*; they were *not afflicted*, that is, as ſome, he afflicted them not, (having no will or deſire ſo to do, Lam.3.33.) but they brought affliction upon themſelves, chap 3. 9. Job 36.23. Jer.2.17. or, though they vexed him, yet he ſpared them, and did not afflict them, as they deſerved that he ſhould. Pſal. 78.38. & 103.10. or they were not long in any affliction; (and a little is as nothing) becauſe he ſpared, by delivered them out of it, Pſa. 106.44. Or, as ſome, if not including both, yet admitting the one, and ſupplying the other; there was *no affliction* to him: he was not afflicted, he was not troubled with their troubles, he ſeemed not ſome time not to regard them, that they might have a more effectual work upon them, cha.8.17 & 30.18.& 45.15. & 57.17. Hoſ.5. 15. or, becauſe this ſeems to croſs the Prophets drift in this place: Others, there was *no ſhrait* to him, (as Pſal.31.9. & 59.16.& 69.17. *ſtraitned in* or *to me*, that is, I am ſtraitned, I am in ſtraits, in diſtreſs) or, he was not *ſtrait-laced* to me, as chap. 49. 20. *the place is too ſtrait to me*, or *for me*: he was not *ſtrait-laced* toward them, as we uſe to ſay; or he was not *ſtrait-handed*, chap. 59.1. he was not backward to help them, as they ſpeak, Joſh. 10.6. *ſtacken not thine hand from helping us*: he was forward to help them; or he was not weary of helping; it was no trouble at all to him to help them. Or laſtly, as a learned late Writer, *He was not an enemy*, or *adverſary* to them; (as the word commonly ſignifieth, Lam.1.5,7,10. he carried himſelf toward them, not as a foe, but as a friend. And this, as alſo the next before, may either of them carry ſome good probability with them. Howbeit, the firſt I conceive to be the genuine ſenſe, and the words to have ſpecial reference to Gods taking to heart, their afflictions in Egypt, Exod. 3.7-9.

and the Angel of his preſence ſaved them:] By *the Angel of his face*, (as the Hebrew ſounds) or *his preſence*: the Jewiſh Doctors *face*, underſtand, ſome of them, *Micael*; the tutelary Angel (as they account him) of their nation, Dan.10.13,21. called *the Angel of his face*, or *preſence*, becauſe he ſtands continually attending in Gods preſence. See Mat. 18. 10. Others, *Meſſias*, whom they fain to be Gods *herbinger*, or *meſſenger*, from a Latine word that importeth the former: And ſome of them ſay, that this Angel is no other then Enoch, ſince his tranſlation, ſo employed. Others again, that this is but the title of his office; but his proper name is Micael, and ſo bring it home to the firſt: nor want there of ours, who out of ſome of their Writings, wherein they talk much in a wild manner, both of the title (which is indeed no more then a meer deſcription of the Latine *metator*, an *herbinger*) and of the party that beareth it, would prove that this *Metrator*, can be no other then the Meſſias; as many of our Divines alſo conceive *Micael* to be, mentioned Dan.12.1. Jude 9. Rev.12.7. Certain it is, that this Angel here ſpoken of, is that Angel of whom God ſpake unto Moſes, Exod.23.21-23. termed both *Jehovah*, Exod. 13.21. & 14 19, 24. and *his face*, or *preſence*, Exod.33.14,15. and *an Angel*, Exod. 33. 2. who that he was no other, then the *Meſſias*, Jeſus Chriſt, the conductor of them in the wilderneſs, holy Steven enformeth us, Act. 7. 38. the eternal Son of G O D, the reſplendency of his Fathers Majeſty, and exact image of his perſon, Heb.1.3. in whom therefore his name is ſaid to be, Exod.23.22. he that appeared unto Moſes in the buſh, Exod.3.2. ſtyled *Jehovah* there, verſ.4. and by Jacob, *the Angel, that delivered* (or *refcued*) him *out of all evil*, Gen.48. 24. and by Malachy laſtly, *Jehovah*, *the Angel of the covenant*, Mal. 3. 1. termed an *Angel*, or *Meſſenger*, in regard of his Mediatorſhip, Heb.8.6. of *Gods face*; either becauſe he doth exactly reſemble God his Father, John 14. 9, 10. Col.1.15. or, becauſe *he appeareth before the face*, or in the preſence of God, for us, Heb.9.24. See Rom. 8. 34. Rev.8.3. this Angel ſecured, and ſafeguarded them all the way thorow the wilderneſs, from Egypt to Canaan, Deut.8.2, 4. & 32. 10,12.

in his love, and in his pity, he redeemed them.] He refcued them out of the Egyptian bondage, out of meer affection to them, and compaſſion toward them. Deut 7.7,8.

and he bare them, and carried them, all the dayes of old.] Or, *he took them up*, (as chap.40.15.) *and carried them as the dayes of old*. Heb. *dayes of perpetuity*, or *of antiquity*; *dayes of yore*, as in our old Engliſh they had wont to ſpeak: for in the former notion is the word taken, when ſpeech is of times future: in the later, when of times paſt, as here. He not led them onely, but lifted them; took them up in his arms, as Parents, or Nurſes, are wont to do with young children, and weakly ones, (alluded to Pſal.91.12.) chap 46.3. and carried them, as the Eagle doth her young ones, not fully fledged, or unable yet to fly, on her wings, Exod.19.4. Deut. 32.11. all the time of that their infancy, and conſtantly alſo afterward from time to time, as occaſion and their neceſſities required it, chap.46.4.

V.10. *But they rebelled*] They anſwered not Gods expectation, verſ. 8. they proved diſloyal children, chap.30.9. and a rebellious race, chap.48.4,8. See Exod. 16.25. Numb.14.4,11. & 16.3, 11,42. Deut.9.7,24. & 31.17. Pſal 78.56. & 95.9. & 106. 7. Ezek.20.8,13.

and vexed his holy Spirit] Heb. *his Spirit of holineſs*, and ſo verſ. 11. as, *his hill of holineſs*, for *his holy hill*, chap. 56. 7. *his name of holineſs*, for, *his holy name*, Ezek.36.21. *his day of holineſs*, for *his holy day*, chap.58.13. They ſo carried themſelves towards him, as might juſtly be cauſe of vexation, and grief of heart to him; a form of ſpeech borrowed, as the former, verſ. 8, 9. from the nature of man: though God be not ſubject to ſuch infirmity

and paſſion, as men are. See the like forms in this kind, Gen. 6. 6. chap. 7. 13. & 43. 24. Pſal. 78. 40. Ezek. 6. 9 Amos 2. 14. Acts 7. 51. Eph. 4 30.

his Spirit.] Which he had ſet among them, and put upon them, to guide, and govern them, verſe 11. and whereby he had ſtriven, and ſtrugled with them, to reclaim and reduce them, Gen. 6. 3. Num. 14. 11. Pſal. 95. 10.

therefore he was turned to be their enemy,] Heb. *and*: as chap. 47. 8. he was enforced to carry himſelf, as an enemy towards them, Jer. 30. 14. Lam. 2. 4, 5. So Job 13. 24. & 30. 21. & 33. 10.

And he fought againſt them] There is a defect of the copulative; as v. 7. but it is ſupplyed with an expreſſion of the pronoun, not unuſuall, and having therefore an emphaſis in it; as if he had ſaid, he that before fought for them, did then fight againſt them, chap. 29 23. he not only forbare to aſſiſt them againſt their enemies; but fought for theſe againſt his people: he railed up adverſaries againſt them, and cauſed them to fall before them, Lev. 26. 25. Deut. 28. 25. & 32. 30, chap. 30. 17. Pſal. 44 9, 10. *the hand of God was againſt them for evil, when ſoever they went out*, Judg. 2. 14, 15. So he threatned, that if they *walked croſſly*, or *thwartly with him*; he would alſo deal in the like manner with them, Lev. 26. 23, 24, Pſal. 18. 26.

V. 11. *Then he remembred the dayes of old*,] *Then*; as chap. 38. 4. or, *Yet*: as chap. 9. 1. & 60. 1). Heb. *And the dayes of old*. Heb. *of antiquity*; as Pſal. 44. 1. See verſ. 9. This is ſpoken, as ſome conceive, of God himſelf, calling to mind what he had formerly done for this people, and as loath now to loſe all the fruit of his former favours, notwithſtanding their preſent untoward carriages, thereby induced to work new deliverances for them: (the argument, that Gods ſervants preſs him oft with, in their prayers, Exo. 32. 11, 12. Deut. 9. 26, 18, 19. Num. 14. 13-19. Joſh. 7. 7, 9.) and whether we underſtand it of a diſcourſive *remembrance*; (after the manner of men, given unto God) as Exod. 32. 13. Pſalm 78. 39. or, an active *remembrance*, in manifeſting his mindfulneſs of them, by what he did for them: as Gen. 8. 1. & 30. 22. it ſhould have reference to thoſe former deliverances, that God upon this conſideration, had in times paſt afforded this people, notwithſtanding their manifold, frequent, great, and grievous delinquencies, after he had brought them out of their troubles and diſtreſſes: and thus may ſeem probably to be the genuine ſenſe of the place. Yet others ſuppoſe it to be ſpoken of Gods people, (and ſo the moſt, as well Jewes, as ours) amidſt their troubles, better bethinking themſelves, and as calling to mind, what God had formerly done for their anceſtors. Pſal. 22. 4, 5. & 78. 34, 35. ſo complaining that at preſent he did not the like for them, Judg. 6. 13. See Pſal. 44. 1-14. And this may ſeem not altogether improbable: one main difficulty is, that the verb is here ſingular; whereas of the people he ſpake before in the plural, verſ. 10. and ſo after ward again. Whereunto might be anſwered, that the word *people*, being, though of a collective notion, yet of a ſingular form, it is joyned oft, with ſingular both verbs and nouns. See chap. 5. 26, 27. where the very like ſyntax is; and as the words are there rendred, *they ſhall come*; ſo, this ſenſe admitted, they might here be rendred, *then they remembred*.

Moſes, And his people] About theſe words, there is no ſmall diſagreement among Interpreters. Some of the Jewiſh Maſters conceive *Moſes* not to be at all here mentioned, but the word *moſhe*, here to be a participle of that verb, from which Moſes had his name, Exod. 2. 10. and they read the words, *He remembred the dayes of old, him that drew out his people*; to wit, out of the Egyptian thraldome; or, *that brought him up*, out of the red-ſea; as in the next branch: ſo David ſaith of himſelf, *He drew me out of many*, or, *mighty waters* 1 Sam. 22. 17. Pſal. 18. 16. where the ſame word is uſed; and ſave in the ſtory of Moſes, not elſewhere. Nor want there of ours, that go this way; but as if it were a noun, rendring the words, *the deliverer*, or *bringing out, of his people*. But the moſt, both of theirs, and ours, take Moſes to be meant here: and of theirs, ſome ſuppoſe a defect of the prepoſition, before the word *people*; the like whereunto they find, 1 King. 4. 15. theſe read the text thus, him that ſent Moſes to *his people*: But I find one onely of ours, that doth therein follow them. Others of them, will have rather a defect of the copulative, ſuch as they find, Habb. 3. 11. and with theſe moſt of ours concur, yet not agreeing about either the ſyntax, or the ſenſe of this clauſe: for ſome refer theſe words both to *dayes, the dayes of old, of Moſes*, and of *his people*, Others, to *remembred*; *he remembred Moſes* and *his people*, that is, ſay ſome, what by the Miniſtery of Moſes, he had done for his people, Exod. 5. 10. & 32. 1, 7. Pſalm 77. 20. Others, the covenant, that by the mediation of Moſes, he made with his people, Exod. 19. 3-9. & 24. 3-8. Gal. 3. 19. Or Moſes his vehement and prevalent interceſſion on ſundry times, in the behalf of his people, Exod. 32. 11, 12. Num. 14. 19, 20. & 16. 22. & 21. 7. Pſal. 106. 23. Now which of theſe later wayes we underſtand the words, is not greatly material; eſpecially, if we conſider them, as things in times paſt remembred: whether by God, or by his people: though the text ſeems to run more ſmoothly, if we refer them to his remembrance, rather then to theirs. But if we ſhall tranſmit the matter unto future times, and tranſfer the words to the people, that were to be in the Babylonian captivity, as the Rabbines moſt of them doethen it muſt be conceived in the time to come, and read, *They ſhall remember the dayes of old*: and the former words ſhould rather run in this tenour: *But they have rebelled and vexed his holy Spirit; and he is* therefore *become an enemy unto them, he* himſelf *hath fought againſt them: Yet they will remember the dayes of old in Moſes* his time, *and his people* that then were; or, *Moſes, and his people*: where *his people*, unleſs we refer it to *Moſes*, as if they ſhould call them *Moſes his people*, as God himſelf alſo, but in anger, doth, when he ſaith to him, *Thy people, whom thou broughteſt out of Egypt*, Exod. 32. 7. the form will not ſo well ſuit with the perſon of the people. But this rub would be removed, and all defects ſalved, without any ſupply, if, with a grave and learned Writer, we might thus read the words: *And his people will call to mind the dayes of Moſes his age*. But this reading, the points, or ſtops, in the original, will not admit: for they make it *May at age*, but none at *Moſes*; and in the text, *his people*, cometh after *Moſes*.

ſaying, *Where is he that brought them up out of the ſea*] The word *ſaying*; is not in the text, but is inſerted by Interpreters; as Pſalm 105. 15. chap. 26. 19. & 45. 14. & 56. 12. and elſwhere, ſo here; underſtanding it as before; ſome, of God; ſome, of the people: but ſome other in ſtead thereof, inſert, *But now*: as the like expreſſion is, in a parallel place, Judg. 6. 13. deeming the words enſuing, to be the Prophets own, complaining, if not in the perſon, yet in the behalf of the people; as if God did not mind them, as formerly he had done, notwithſtanding their manifold ſins and exceſſes, chap. 49. 14. The Chaldee thruſts in, *Leſt the Gentiles ſhould ſay*; and one of the Rabbines, *The Gentiles now will ſay*: But theſe ſeem over-bold inſertions.

Where is he ?] Such kind of ſpeeches, concerning God, are uſed ſometime in deriſion, as intimating, that God was not able to relieve, or deliver his, in their diſtreſſes, as by the enemies of Gods people and ſervants, Deut. 32. 37. Pſal. 42. 3. & 115. 2. and ſo the Chaldee here accounteth it: ſometime in way of expoſtulation and complaint, as implying, that God did not manifeſt his power and providence, in the behalf of his people, as in times paſt he had done: ſo Judg. 6. 13. and ſo rather here. There is a third manner of uſage of ſuch like forms, to wit, in way of inquiſition, as enquiring after God, that had done ſuch things for his people, out of a deſire to know him, and ſo ſerve him: the neglect of which enquiry is taxed, both in Prieſts, and People, Jer. 2. 6, 8. and it is not amiſs, by ſome, obſerved, that it ſeems here to be intimated, that they who had not regarded to ask after God, in this kind formerly, in the time of their proſperity, ſhould be enforced to complain of the want of him, and his abſence from them afterward, in the time of their adverſity. So 1 Sam. 2. 17. & 7. 2. Jer. 22. 21. & 2. 31, 32, 37. *Where is he?* ſaith he, or ſay they, either the people, or the Prophet, as in their perſon; implying, that he was not now to be found; as before he had threatned, Hoſ. 5. 6. becauſe they had neglected to ſeek him, when he might have been found, Pſalm 32. 6. cap. 55. 6. But ſome of thoſe of chief note, that conceive theſe to be Gods words, render them ſomewhat otherwiſe, then the reading commonly received, thus; *Where* ſhould *he be?* as if God ſhould thus reaſon with himſelf, Where would the glory of God appear, and be manifeſted, if he ſhould ſuffer his people to periſh? Or where would the fruit of all be that he had done for his people, if dealing with them according to their deſerts, he ſhould utterly deſtroy them? Of this ſomewhat before. But it ſeemeth over-harſh here: Nor can I be induced to concur with them, in attributing this part at leaſt of the preſent diſcourſe unto God; becauſe it is apparent, verſ. 14. to be ſpoken of him, and unto him in part alſo, by ſome other, at which place they are enforced, on being in the people ſpeaking, without any colour of reaſon, cutting that off from the reſt.

that brought them up out of the ſea,] Heb *made them to aſcend from the ſea*: both carried them faſe thorow the ſea, the red ſea, & brought them ſafe out of it, from the very bottom of it, Exo. 14. 29, 30. & 15. 5, 8. verſ. 13, 14. one of the greateſt miracles that God ever wrought for his people, which God himſelf therefore mentioneth, as one of his Maſter-pieces, chap. 50. 2. and it is by them therefore likewiſe moſt frequently commemorated, Nehem. 9. 11. Pſalm. 68. 22. & 77. 19. & 78. 13. & 106. 9. & 114. 3, 5. & 136. 13, 14. eſpecially in the times of their diſtreſſes and extremities; as here, ſo Pſal. 74. 13, 14. chap. 51. 9, 10. verſ. 12, 13.

with the ſhepherd of his flock?] There ſeemeth to have been here alſo a double reading in the ancient copies, ſome having the word with a ſoundleſs *jod*, and ſome with an *he* in the end: Whence ſome of the Jewiſh criticks read it, *nor ſhepherd*, but *ſhepherds*; which our margent alſo gives us. Thoſe that read it in the ſingular number with an *he*, expound it of Moſes, of whom, v. 11. and who was the Leader and Governor of Gods people; yea, as a King among them, Deut. 33. 4, 5. and unto ſuch is the name of *ſhepherd* given, chap. 44. 28. Ezek. 34. 23, 24. Thoſe that read it in the plural, with *jod*, expound it of Moſes and Aaron both, according to that in the Pſalm 77. 20. *Thou leadeſt thy people like a flock by the hand of Moſes and Aaron*: whether of the two we take to, the *flock* is ſaid to be neither the ones, nor both's, but Gods, *the ſhepherd of Iſrael*, Pſal. 80. 1. who led it by them, verſe 11. Howbeit, ſome of the Jewiſh Doctors, following the Chaldee, render the words,

words, *as a ſhepherd his flock*; that is, ſupplying the verb from the foregoing participle; *as a ſhepherd* bringeth forth, or leadeth out *his flock*: for ſo is that word oftentimes taken at large; as Lev. 15. 14. Joſh. 24. 17. Ezek 42. 1. Jer. 50. 9. and the manner of ſhepherds, in thoſe parts, is to lead out their flocks, Joh. 10. 3, 4. to the paſture: with, though it ſhould be here a note of ſimilitude, which I ſuppoſe is hardly found; and the former expoſition being familiar and readily, there is little reaſon to refuſe it.

where is he, that put his holy Spirit within him ?] Heb. *his Spirit*. *where is he, that put his holy Spirit within him ?*] Heb. *his Spirit of holineſs* (as ver. 10.) *in the midſt of him*; that is, *within him*, or *in him*; as Zach. 12. 1. with 1 Cor. 2. 11. ſo the moſt, both of the Jewiſh, and ours. But the Jewiſh reſtrain it, to the Spirit of Prophecie. Ours extend it, to that ſpiritual endowment, wherewith Moſes was, in a very large meaſure, furniſhed, and thereby enabled, both for the inſtructing, and government alſo of Gods people. See Num. 11. 17. Deut. 18. 15. but other, of either ranks, render it, *in the midſt of him*, or *of them*, (becauſe the word *people*, to which they ſuppoſe it referred, is a collective) that is, *among them*; as the *Canaanites dwelt among ſt the Ephraimites*, Joſh. 16. 10. and ſo Neh. 9 20. *thou gaveſt them* (to be ſupplied from the words foregoing) *thy good Spirit to inſtruct them*; for it was given to them, and placed among them; becauſe beſtowed upon thoſe with them, and over them, in their behalf, and for their behoof, 1 Cor. 12. 23, 23. See chap. 59. 21. and this is that *Spirit*, which they vexed by rebellious courſes, 1 Theſ. 4. 8. ver. 10.

V. 12. *That led them by the right hand of Moſes*] See Pſal. 77. 20. on ver. 11. Yet it is ſaid. *The Lord alone did lead him*, Deut. 32. 12. of which place, ſee on the word, *alone*, ver. 3. a defect of the pronoun, as Neh. 9. 20. chap. 57. 13. but ſupplied here from ver. 13. where it is expreſſed.

by the right hand of Moſes] Heb. *at the right hand of Moſes*. So the old Latine rendreth it; and moſt Interpreters, both Jewiſh and Chriſtian: In which form of ſpeech, becauſe the *right-hand* is uſed commonly, in a ſucceſſfull and wel-boding notion, and the *left*, in the contrary, Mat. 25. 30, 34, 41. Some would have noted the ſure and faſe paſſage, and journeying of the people under Moſes his conduct: But that ſeems over-curious; and the term of *right-hand* ſeems to have, after the phraſe moſt frequent in Scripture, not ſo much a notion of proſperous ſucceſs, (which among heathen people it uſually hath, Ezek 21. 21, 22.) as of power and ability, the *right-hand* being generally accounted the ſtronger, and the more active then the left. So Pſal. 21. 9. & 89. 26, 43. Others therefore read it, *that lead them*, being *at Moſes his right hand*, to help and aſſiſt him. So the Pſalmiſt, Pſal. 16. 8. *he is at my right-hand, that I be not moved*; and, *the Lord at thy right-hand ſhall ſtrike thorow Kings*, Pſal. 110. 5. and the Jewiſh Doctors, ſome of them, ſuppoſe, that there is an eye had in this term, to the *ſtaff*, that Moſes held in his *right hand*, over the red-ſea, as the dividing of it, Exod. 14. 16, 21. The Greek readeth it, *that led Moſes by the right hand*; and ſo is God ſaid, to *hold by the right hand* thoſe, whom he ſtrengtheneth and ſupporteth, Pſal. 63. 8. & 73. 23. ch. 45. 1. but neither is any inſtance produced of the uſe of the particle here prefixed in that notion: and the form of the ſubſtantive ſhews, that Moſes is ſubjoyned to it, as governed by it.

with *his glorious arm*] Heb. *his arm of bravery*, (as the word is rendred, chap. 3. 18.) or *gallantry*, (See ch. 63. 3.) for, his *brave*, or *gallant arm*; as, *his arm of might*, for, *his mighty arm*, ch. 62. 8. and *a name of gallantry*, for, *a gallant name*, or *fame*, ver. 14. The particle *with*, is not in the text: but the want of it is very uſual, as Pſal. 17. 13, 14. & 44. 3. chap. 51. 19. Now by *his arm*, Some of the Jewiſh Doctors underſtand the Angel that conducted them, Exod. 14. 19. moſt of ours, Gods mighty power aſſiſting Moſes, and working by him, whatſoever was done of him, for the ſafety and protection of the people committed unto him; as the word is, in this argument eſpecially, moſt frequently taken, Exod. 6. 6. & 15. 16. Deut. 4. 34. & 5. 15. & 7. 19 & 9. 29. & 11. 2. & 26. 8. Pſal. 77. 16. & 89. 11. & 136. 12. And this ſome ſuppoſe the rather added, in regard that the former word ſeemed to have ſome glance at the *ſtaff* in Moſes his hand, to ſhew that the dividing of the red-ſea, upon holding up of the ſtaff over it, was not effected by any vertue, either in his hand, or in the ſtaff it held; but by the powerful act of God alone. See Exod. 15. 21. Howbeit, ſome, for that according to this reading, there are defects in the text; the one, of the pronoun before-mentioned; the other, of the prepoſition here interpoſed, ſuppoſe that the text, as it is, without any ſuch ſupplies interjected, may be thus read and rendred; *That made his glorious, or gallant arm, to go, or walk at Moſes his right hand*; that is who by his mighty power went along with Moſes, and was ever at hand to be aſſiſtant unto him, according to his promiſe, Exod. 3. 12. & 33. 14. Nor is this reading altogether improbable: the moſt that I ſuppoſe can be objected againſt it, is, that the word of *making to walk*, or *go*, may ſeem not to ſuit ſo well with the word *arm*; and that it is in the next verſe applied to the people.

dividing the water before them] Or, *that divided* (for it runneth in the ſame ſtrain with the former, *that led*) *the water* (to wit, of the red ſea before-mentioned, v. 11.) *before them*: before his people, the Iſraelites, to make a paſſage thorow it for them, Exod. 14. 21, 22. Joſh. 3. 16. ch. 43. 6. So Neh. 9. 11. chap. 43. 12. Some would draw away the former clauſe to this branch, reading the words, *That by his glorious arm divided the Sea before them*: but this reading croſſeth the ſtops in the original; which without cauſe to diſturb, or ſolicite, is not meet.

to make himſelf an everlaſting name.] To procure to himſelf, by a work never before the like heard, an everlaſting fame; both in regard of his almighty power therein manifeſted, and of his providence therein appearing over his people: *name*, for, *fame*, or *renowne*; as Gen. 6. 4. & 11. 4. Jer. 32. 20. and, *a name of eternity*, or *perpetuity*, for, *an everlaſting name*: as Chap. 56. 6. Yet the words are by ſome deemed to import, not ſo much the end, as the event; not ſo much what God aimed at, in the doing of it, as what he got by the doing of it, accrued and redounded unto him, as Chap. 59. 19. Exod. 14. 17. of ſuch forms, ſee on Chap. 3 8.

V. 13. *That led them thorow the deep, as an horſe in the wilderneſs*, that *they ſhould not ſtumble*.] A further amplification of this ſtrange work. The like whereunto, yea, the very ſame in effect, ſee Pſal. 106 9.

led them] Heb. *made them to go*: the word uſed before, ver. 12. as alſo in the Pſalm.

thorow the deep] Heb. *depths*, or *deeps*; and ſo alſo is it, Pſal. 68. 22. & 106. 9. implying, that it was not in ſome ſhallow or ſhoaly place, that the people paſſed that Sea, but where it was with the deepeſt. See Exod. 15. 5, 8.

as an horſe] This is not in the Pſalm, but is inſerted here, by the Prophet, for the further amplification of this act of God; in the conduct of them, enlarged alſo further, ver. 14. God is faid to make Judah *his goodly horſe for battel*, Zach. 10. 3. and men are very chary of thoſe choice ones, that they keep for ſuch purpoſe.

in the wilderneſs] This in the Pſalm ſeems to be referred unto the people, becauſe of an *horſe* is no mention there made; and may imply, that they went as ſafe and as eaſily thorow the ſea, as they had travelled, either before, or afterward, in the Wilderneſſe. But here it is referred unto the *horſe*: *he led them thorow the deepeſt* of that ſea, as ſafely and inoffenſively, as a man could lead *an horſe*, or *as an horſe* goeth *in the wilderneſs*; that is, (ſaith one of the Rabbines, whom ſome other alſo herein concur with) *on dry land*: *the wilderneſs*, for *dry land*; becauſe Waſts, in thoſe parts, are commonly ſuch, chap. 42. 18. Jer. 7. 6. But I conceive rather that the word rendred *wilderneſs*, doth here ſi, nifie *a plain*; as alſo another of the Jewiſh Doctors here ſuggeſteth: nor is it otherwiſe to be taken, Jer. 9. 10. Lam. 4. 19. & 5. 9. and that the text would there at leaſt, if not in the Pſalm alſo be rendred, *as an horſe goeth in the plain*; that is, as he goeth on plain ground, where there is neither clod, nor ſtone, nor ruck, nor ridge, without ſtumbling. See ver. 14.

that *they ſhould not ſtumble*] Or, ſo that *they ſtumbled not*, Jer. 31. 9. Heb. *they ſhall not ſtumble*, or, *did not ſtumble*. So Pſal. 78. 53. *he led them ſafely, or, ſecurely*; and *they feared not*; that is, *ſo that they feared not*: they were without fear; but here the particle is omitted, as oft, in the like ſyntax, chap. 40. 24. & 41. 7. & 43. 17. & 58. 6. See the promiſe, Pſal 90. 12.

V. 14. *As a beaſt goeth down into the valley*,] In the former part of this verſe, moſt Interpreters conceive to be a full, and formal ſimilitude, conſiſting of two parts, a propoſition, and a reddition, more largely laying forth, what was more conciſely delivered, v. 13. in thoſe words, *as an horſe*: the former part whereof they ſuppoſe to be contained in theſe words; which ſome therefore thus read, *As a beaſt, that goeth down into the vale* is led; (ſupplying the relative, as ver. 8. the verb from the words next enſuing: as Chap. 18. 7. & 30. 17.) that is, gently, and quietly, as an horſe is wont to be led, or beaſt driven, down an hill, not head-long, as thoſe ſwine, whom the Devils drove, Mat. 8. 32. ſo rather, if we retain this verſion then, as ſome would have it *eaſily*; for this reaſon, becauſe it is eaſier going down, then it is going up, an hill: and ſome would have an eye herein to be had, to the condition of the Jews own country, which being mountainous, much of it, Pſal. 125. 2. Luk. 1. 39. their manner was to drive their cattel down to graze in the vale. Others would have it to allude to the ſure deſcent into the channel of the red-ſea, from the land, or the ſhore; that muſt of neceſſity, by fair above it; as before to their aſcent, or, coming up again, from the ſame, on the other ſide, in the word, *made to aſcend*, ver. 11. But I ſuppoſe the word rendred, *goeth down*, doth here ſignifie no more then as it alſo doth oft elſewhere, *to go on*, or *to along*: hereof, ſee inſtances enow. ch. 38. 8. and ſo the Chaldee, whom ſome of the Jewiſh Commenters follow, ſeemeth here to take it: the words therefore, as I conceive, may be thus rendred: *As a beaſt goeth along in the vale*; or, *As a beaſt that goeth along in the vale*; that is, freely, eaſily, without any let, or impediment, as a beaſt, whether horſe, or other, (for the former reſemblance is here enlarged) travelleth in the vale, where the way is uſually clear before it: and thus taking them, that which a learned Writer ſuggeſteth, to me ſeemeth very probable, who annexing this, unto that in the verſe before-going, thus readeth them together; *That led them thorow the deeps, as an horſe in the plain, without ſtumbling*; as a beaſt *going down*, or, *going along in the vale*: ſo conſidered, they make up the former illuſtration; do not begin any new collation, to be abruptly broken off again, in the very next ſentence. The meaning is, that God did not only

divide the sea, to make way for them thorow it; (which albeit he had done, and done no more, they might have been stifled in the mud, and buried in the oaze, or have tumbled down head-long, in the descent, on the one side, or never have been able to get up again on the other) but he so disposed the matter, that as the water stood like solid stone walls, on either side of them, Exod. 15. 8, 16. so the muddy soil, was as firm ground under their feet, Exod. 14. 22. & 15. 19. Neh. 9. 11. and they had their whole way thorow the sea so fitted for them, that notwithstanding any such descent, or ascent, or ought else, that might obstruct, or impeach their passage, they made it, as easily, as if they had gone on plain, and even ground all the way: thus did God as their herbinger, level their way for them, Chap. 26. 7. and 40. 4. & 45. 2.

the Spirit of the Lord caused him to rest] How these words come in here, is by many much questioned. Some would have them, to be inserted, as a parenthesis, between the proposition, or the former part, and the reddition, or latter part of that similitude, which they suppose to be in this verse; because, *so*, the note of reddition, comes after it: and that for this cause inserted, to prevent, and meet with, a doubt, that might arise in some mens minds, how it were possible that such miraculous matters should be brought about; which to remove, it is by the way cast in, that it was the *Spirit of God*, that did all this, unto whom nothing is either impossible, or difficult, Job 42. 2. Psal. 115. 3. & 135. 6. Jer. 32. 27. Others, among whom, one of the Jewish Commenters, would draw this passage within the latter part of the similitude, supposing a trajection in the words, which should thus be disposed, *so thou leadest thy people*, and *the Spirit of the Lord made them to rest*. But this seemeth to make over-bold with the context. And no lesse wide seems that to stray from the text, which a reverend Writer of ours hath on it, who knitting these words to the former part of it, thus rendreth the context: *As a beast, which the Spirit of God leadeth, goeth in the valley*; to wit, quietly and in safety. For howsoever it be true, that Gods providence and protection, reacheth even unto beasts, Psal. 36. 6. and that God, for man, taketh charge of them, and care for them, Gen. 8. 1. Num. 20. 8. Yet is there no such thing intended, by the Prophet, in this place. Nor seemeth that so suitable which a late learned Annotator suggesteth, who thus rendreth the words, *As a beast goeth down into the valley, and the wind of God giveth him rest; so didst thou lead thy people*; that is, as the descent of a beast down a steep hill, especially travelling with a burden on his back, is troublesome and toilsome; but the wind, when he is therewith wearied, giveth him some rest and refreshing; so leadest thou thy people a toilsome journey through the Wildernesse, to bring them to rest in the land of Canaan: And whereas the affix *him* is masculine, whereas the word *beast* is feminine; that he seeketh to salve, by referring it to the word *horse* here intended, v. 13. the like whereunto some suppose to be, Gen. 4. 7. & 13. 10. 1 Sam. 15. 9. But the resemblance seemeth not to come so handsomely off; and howsoever some of the Ancients have so expounded, *The Spirit of God*, that is, *the wind of God*, Gen. 1. 2. alledging to that purpose that, Psal. 147. 18. *He maketh his wind blow*; yet the version seemeth harsh, and in neither place convenient. More probable to me seemeth the conceit of that learned Writer before-mentioned, who supposing no such formal similitude, consisting of proposition, and reddition, to be contained in this verse; but the former branch to depend upon the verse before-going, doth make these words an entire axiom, neither having any such special relation to either, nor being any such insertion between either of those two supposed parts of a similitude, as those other Authors conceive of them; but an adjection only to what went before, concerning Gods setling his people quietly in the land of promise. Of which, more anon.

the Spirit of the Lord] *The Word of the Lord*, saith the Chaldee: whereby some conceive to be meant, the second person, the Son, Joh. 1. 1, 14. *the Angel* that went before them, say others, vers. 9. *the Spirit of the Lord*, whereof, ver. 10, 11. the holy Ghost, the third person, say others: God himself, say the Jewish Doctors, and others also of ours: *the Spirit of the Lord*, here, say they, as *his soul*, Chap. 42. 1. for himself: and *the Lord* himself is said to have gone before them Exod. 13. 21. Num. 14. 14. and to lead them, Neh. 9. 12. Psal. 77. 20. But howsoever the name of *Spirit*, is given to all the three persons; to the *Father*, Joh. 4. 23, 24. to the *Son*, 2 Cor. 3. 17. to the *Holy Ghost*, 1 Joh. 5. 6-8. and the external operations of the deity, are undivided: yet I conceive the distinction of persons to be intimated in such forms as this, and the third person to be more peculiarly here implyed.

caused him to rest] Concerning both the notion of the verb here used, and of the person here pointed to, there is some diversity of opinion, as well among the Jewish Criticks, as among our Writers. Some reading the words, as our version, *He caused him to rest*, understand it as, of the people hereafter mentioned: whom, say they, God gave rest from their adversaries that pursued them, by a safe conveyance thorow the Sea, of the one; and the total subversion in the same Sea, of the other, Exod 14. 26-30. Psal. 78. 53. & 106. 10, 11. Others rendring them, *he led him*. So the Chaldee, some of the Jewish, the ancient Greek, the old Latine, and divers of ours, as well as those that follow it. And among these, some understand it, as the former, of the people; so the Greek, who render it therefore in the plural, *them*; as before, *that led them*, ver. 13. and so the same should be said here, with that in the next branch. Others, of Moses, by whom God led them, Psal. 77. 20. the Spirit of God, say they, led Moses, and them, by him. See ver. 13. The reason of the main ambiguity, is, for that the words of *resting*, and *leading*, are both for letters and sound of very neer affinity the one with the other; and words of such neighbournesse, do oft mutually lend to, and borrow, the one from the other; as by many instances might be shewed: The analogy of the form, here used, pleadeth for the former; the tenour of the context seems in the judgment of many learned, to speak for the latter. I conceive it may include a double notion, as some other, taking part from two divers roots, are deemed to do. I will point only at one of them: it is but one word that is rendred, Zach. 10. 6. *I will bring them again to place them*: and in like manner, I suppose that this may here be rendred, *The Spirit of the Lord leading him*, or *them*, (to wit, his people) *caused them to rest*, that is, so led them, that they travelled quietly, and had places of rest, by the way: to which purpose it is said, Num. 10. 33. that *the Ark went before them*, (the visible sign of Gods special presence among them) *to search out rest* (that is, *a resting place*) *for them*. Nor do I mislike what some of the Jewish Writers here have, to wit, that the Prophet having before spoken of their passage thorow the Sea, ver. 13. and having done with that, doth here come to speak of Gods conduct of them, after they came out of the Sea, all the way thorow the wildernesse, untill they came unto Canaan: to which purpose the learned Interpreter before alledged, carrying on the *rest* here intended, to their *rest* in that land: whereof see Deut. 13. 9. Psal. 95. 11. Chap. 14. 3. rendreth the words, *The Spirit of the Lord brought them to rest*; as if it were said, *The Spirit of the Lord led them*, (that is, never left leading of them) untill *he brought them unto rest*: and this exposition receiveth strength from that, Jer. 31. 2. where it is said, of those that escaped the sword in the Wildernesse, that *God went out to make them rest*, that is, to settle them in the land of Canaan, where they were to rest. See the note on the place. I add onely what I further conceive, that the words may well be read, by way of interrogation, as all the former along are; *The Spirit of the Lord* that *brought them to rest? to wit, Where is he?* as before, ver. 11. the stop in the original favoureth it; nor doth the defect of the relative, in the text, at all hinder it, being a matter so rife, as before, ver. 8. So it should be the close of the expostulation before-going, debated hitherto, whether by the Prophet with himself, or the people with themselves; not directed yet to God, unto whom, in the next words, the tenour of the discourse turneth.

So didst thou lead thy people,] Or, *Thus didst thou lead thy people*; that it may have reference to the whole former passage, not to any particular branch of it alone. See the like conclusion, where the speech is likewise directed unto God, when as it ran otherwise before, Judg. 5. 31.

to make thy self a glorious name,] Heb. *a name of bravery*, or *gallantry*. See ver. 12. Chap. 62. 3. and this seemes added, as intimating, what honour and renown God might gain to himself, by manifesting his power and providence, in the delivering of them now: though in an humble and modest manner, they do not, as yet, expressly mention it, or directly crave it; yet thereby to induce the Lord to do the like for them, that then he had done; if not for their sakes, who had deserved nothing less at his hands, yet for his own names sake, and in regard of that glory, that might thereby accrue unto him. See Psal. 106. 8. and 116. 1. Chap. 43. 25. and 48. 9, 11.

V. 15. *Look down from heaven, and behold from the habitation of thine holinesse, and of thy glory.*] Here, they, or the Prophet, in their person, beginneth to fall directly unto prayer, and supplication, for favour and mercy; yet mixed with some passionate, but submissive expostulation, herein differing from the former, that it is directed unto God himself.

Look down from heaven,] Or, *Behold from heaven*. So Deut. 26. 15. Psal. 80. 14. Lam. 3. 50. not that God hath not an eye in all places, Pro. 15. 3. as well on earth, as in heaven, 2 Chron. 16. 9. nor that he is not present, as well here on earth, as in heaven, Jer. 23. 25. but because heaven is as his *palace*, in which he doth in greater glory and state manifest himself, Psal. 11. 4. & 115. 3. there his *throne* is, Psal. 11. 4. & 103. 19. or that is his *throne*, chap. 66. 1. from which as being *high and lofty*, Chap. 6. 1. (as a King sitting above others, in his chair of estate, 1 King. 10. 18, 19. looketh down upon those, that either stand, or ly prostrate, before, but far beneath him) is God said to *look down upon men* here on earth, Psal. 14. 2. & 33. 13.

and behold] Or, *see*; as chap. 37. 17. *behold, and see*; as Psal. 80. 14. as, *see, and behold*, Lam. 1. 11. words much of the same notion, used to expresse their earnest desire, that God would be pleased, not barely to see them, or look on them; for nothing is hid from his sight, Chap. 26. 17. Job 34. 21, 22. Prov. 5. 21. & 15. 11. Heb. 4. 13. but to have respect, and regard to them, to look with tender pity and compassion upon them; and to make it appear, by some gracious effect, and deliverance, wrought for them, that he so did. So Psal. 25. 18. & 74. 19. & 84. 9.

the habitation of thine holinesse, and of thy glory.] Or, *thine holy, and glorious*, or *magnificent habitation*: A description of heaven; yet

yet in such terms, as are given also to the Temple, a type of it. Heb. *thine habitation of holinesse* (and so Exod. 15. 13. Deut. 26. 15. Psal. 68. 5. & 136. 2. Jer. 25. 30.) *and of thy gallantry*, or *magnificence*; as ver. 15. See Chap. 60. 13, 15.

where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me?] A new expostulatory complaint, that there seemed now not to appear any such affection in God towards his people, or any such ability with him, to do for them, as he had given evident signs, and conspicuous proof of, in times past: so ver. 11.

where is] What is become of them? Where are they to be seen? So Psal. 89. 49.

thy zeal] Such an ardent affection of love, as cannot endure to see the party beloved, to be wronged or molested. See Chap. 9. 7. & 26. 11. & 37. 32.

thy strength] Heb. *powers*, or *valours*: for, *exceeding great power*, and *valour*; as Job 41. 12. Psal. 71. 16. & 90. 10. & 147. 10. or, for *valiant acts*, as Deut. 3. 24. Psal. 145. 12. & 150. 2. See Jer. 14. 9.

the sounding of thy bowels] Some would have it to be, *the strutting of thy paps*, or *breasts*; as if it were a metaphor taken from women that give suck, whose paps, or breasts, when they are full of milk, pain them, and they cannot be at rest, untill they have milked it out, and so given themselves some ease: but the mention of *bowels*, whose place, the belly is not the breast admitteth not this trope. Some render it, *the multitude of thy bowels*: and the word here used doth sometime signifie *a multitude*. See Chap. 13. 4. & 17. 12. & 33. 3. and the word *bowels*, in Greek, is used for a tendernesse of affection, arising from pity and commiseration, Luk 1. 78. Phil. 1. 8. & 2. 1. Col. 3. 12. 1 Joh. 3. 17. and so the meaning should be, *multitude of tender compassions*; and of *multitude of mercies*, and *tender mercies*, is found mention in Scripture, Psal. 51. 1. & 69. 16. see also, ver. 7. But neither doth the word, here used, when it is taken for *a multitude*, signifie any *multitude* in general; but a *multitude* of men, or persons, gathered together; so called, not in regard of their number so much, as of the noise that they are wont to make: Nor is the Hebrew term of *bowels*, or *entrails*, here found, any where simply so used, as the Greek is, with whom, the word also deduced from it, hath a notion of *compassion*, and *commiseration* in it, Mat. 9. 36. Mar. 1. 41. Luk. 7. 13. whereas, in Hebrew, from the word that so signifies, there is none such: The word therefore is here to be taken, in reference to its first and native signification, wherein it signifieth *a noise*, Amos 5. 23. which hereby appears in that the verb of *sounding*, or *making a noise*, from whence the word cometh, is in this notion commonly joyned with the word *bowels*, Cant. 5. 4. Chap. 16. 11. in which forms of speech, there is a metaphor taken from those *rumblings* in the *bowels*, that sudden and strong passions of this nature do sometime produce: and it may well be here rendred, *yernings*; as the like is, 1 King. 3. 26. where it is said of the mother of the child, which the King bad should be divided; *her bowels yerned upon her son*: though the words there be divers, but in the same notion with these. It is a resemblance taken from humane frailty, to help mans shallow capacity, attributed to God, as here, so Jer. 31. 20. Hos. 11. 8.

and of thy mercies towards me?] Or, *and thy tender mercies*. See ver. 7. the word, in the singular number, signifieth properly *the womb*, Gen. 20. 18. Exod. 13. 2. and more generally, *the belly*, Chap. 46. 3. where both are put as parallel; and *belly*, for *womb*, Psal. 132. 11. and so *uterus*, in Latine, used of either sex. Hence, in the plural, it is used for *bowels*; because the *belly* is the place of them. So of Joseph it is said, Gen. 43. 30. *his bowels yerned upon his brother*: and of that mother before, the like; in both which places the same word is used: so that this word may well also be here rendred, *bowels* (being of the same notion with the former; as *womb*, and *belly*, are one, and the same, in the place before-mentioned) had we like variety of words, fit to expresse both by: for the sense of either *bowels*, or *entrails* (which in the former member may not do amiss) seems the same.

are they restrained?] This distinction of the text, in our version, is somewhat discrepant from the pointings in the original, wherein the stop, is at the latter word, that signifies *bowels*, and the word rendred *toward me*, is carried on, and joyned to this last. This most other, both Translators, and Expositers, have observed, and therein therefore this our last version seems to go by it self; to reckon up all the various readings, and rendrings, would be too tedious. I will point at some few of the principal only; the old Latine giveth it us in the enunciative; *they contain*, or, *restrain, themselves upon me*, or, *toward me*: that which a learned late Writer controling, would rather have it read, *they do with violence* (like *a torrent*, Job 6. 15. Psal. 126. 4. hence so called) *pour themselves forth upon me*: a metaphor from waters, that having been pent up some time, break forth, and run down with more violence, when the floud-gates are set open: but this is directly contrary to the main drift of the whole passage; and the Geneva version therefore coming neerer home to the Latine, *they are restrained from me*: wherewith those also do, in sense and substance, concur, who read them interrogatively apart by themselves; and render them, as doth the Italian, *Do they restrain themselves towards me?* Nor do they much differ in regard of the sense of the place, who bring this last branch, within compass of the foregoing interrogation, which the lesser stops hinder not; either renewing the interrogation, at the mention of *mercies*; because no conjunction cometh between that, and the former: and reading it, (which divers do) *the yerning of thy bowels, and thy mercies, are they restrained?* or, as, others, *should they restrain themselves towards us?* or, carrying on the whole, in a continued tenour to the end of the verse, as our ancienter English Versions, and some other do; *How is it, that thy jealousie, thy strength, the multitude of thy mercy and loving kindness, will not be intreated of us?* But these do not so fitly, and exactly expresse the notion of the word here used: the word is in a reciprocal form, and signifies properly, *to contain*, or, in a manner, *to coerce ones self*, that is, by force, to restrain, and keep in, from expressing, and manifesting it self, some inward affection, that is hard to conceal, and would be breaking out. So of Joseph it is said, when *his bowels yerned upon his Brother* Benjamin, he made haste to withdraw, and having wept a while in private, (for he could not wholly forbear) he washed his face, and coming out again, *he refrained*, or, *restrained, himself*, Gen. 43. 30, 31. and again, Gen. 45. 1. *Joseph could no longer refrain himself*; it is applyed unto God, Chap. 42. 14. & 64. 12. I concur therefore with those, that adjoyn these words to the latter part of the interrogative, reading them, either with a learned late Writer, Where is *the yerning of thine entrails, and thy bowels*, (so I conceive it to be most fitly rendred) which *restrain themselves towards me?* (the relative supplyed, as ver. 8.) or rather, with the Greek, which instead of the relative, supplyeth the particle, *that*, (as the like is, ver. 13.) Where is *the yerning of thine entrails, and thy bowels*, (what is become of them?) that *they* (to wit, thy entrails, or bowels) *do restrain themselves towards me?* that they keep themselves in, as shut up, under forcible restraint, and do not break out into tender pity, and compassion towards me, in this my present doleful, and distressed condition? it is that which John saith, *If a man see his brother in want, and shut*, or *close up, his bowels from him*, 1 Joh. 3. 17. or, if any shall deem it better, to sever them from that branch, and take them apart by themselves, I should choose to render them in a potential notion; *can they contain themselves at us?* or, *towards us?* as if they had said, how is it possible, that such compassionate bowels, as thou aboundest with, beyond the reach of mans thought, should be able to contain themselves from yerning upon me, at the sight, and consideration of my present condition? the potential use of these forms is frequent. See Num. 23. 8, 10, 21. Chap. 38. 18. the like expostulatory complaint of the suspense, or, restraint, of Gods mercies, see Psal. 77. 7-9. Chap. 64. 12.

V. 16. *Doubtlesse, thou art our Father*;] To move God the rather to compassion towards them; and to intimate why they expect it from him, and may seem not without some good ground, to complain of the restraint of it, they mind God of the relations between him and them. So Chap. 64. 8.

Doubtlesse] Or, *Certainly*. So is the particle used, Chap. 49. 18. & 60. 9. Yet it is here by some rendred, *For*; as chap. 28. 27. and it may be read, *Since that*, as some render it: or, *Yet*; or, *Howbeit*: as Job 5. 7. Chap. 9. 1. and 31. 4. and 49. 25.

thou art our Father] Deut. 32. 6. Mal. 2. 10. Mat. 6. 9. and a father cannot but be compassionately affected towards his children, Psal. 103. 13. Mal. 3. 17. Mat. 6. 26, 32. & 7. 9-11. Luk. 11. 11. & 15. 17, 18, 20. or, thou art he, upon whom alone we depend, as upon our Father, for support and relief. See Mat. 23. 9.

though Abraham be ignorant of us, and Israel acknowledge us not] Or, *for* (as Psal. 12. 1.) *Abraham knoweth us not, nor doth Israel know us*: he is alike ignorant of us: for it is but the same notion, in divers terms, as is very frequent with this Prophet; and so the latter word is commonly used; as Gen. 27. 23. Ruth 3. 14. 1 King. 20. 41. As for Abraham, and Jacob, they were our fathers indeed; but we are now out of their cognisance: and it were in vain for us to expect ought from them, who being departed hence, are strangers to the affairs of this world, and altogether unacquainted (for ought we know) with our present condition. So the Jewish Commenters themselves on this place; Abraham, saith one, knew us not, when we were afflicted in Egypt: nor did Israel know us, when we wandred in the Wildernesse; for they were long before taken out of the world. And another of them; fathers of flesh and bloud, may know their children, and their childrens children, so long as they live; but Abraham, and Israel, were dead many ages agone; but thou alone art our living, and lasting Father: and thou dost, thorow all ages, continue so to be; and we have no father here to seek to, besides thee. See Job 14. 21. 2 King. 22. 20. and this exactly goeth with the Hebrew. Yet some would have the meaning to be that they were grown so degenerate, that neither Abraham, nor Israel, were they alive again, would own them. See Joh 8. 39, 40. Rom. 9. 6, 7. And others, that though Abraham, and Israel, should refuse to own them, yet would not God cease to be their Father; as Psal. 27. 10.

Abraham, and Israel] These two he mentioneth, say the Jewish Doctors; because the one was the first of the three chief Patriarks, and the covenant was by God, with him plighted, to himself, and his seed, to be God to him, and them, Gen. 17. 7. the other, because he was the last of them; and his whole issue taken into the covenant: whereas Isaacs whole seed was not. See chap. 43. 1. & 44. 1.

thou,

thou, O Lord, art our Father] Or, as feme, yet (supplyed, as Chap. 49. 4. & 57. 10.) *thou art our Father*; or, but supplyed, as chap. 54. 15. *thou art our Father*; thou continueſt ſo to be; as Dan. 1. 21.

our Redeemer, thy name is from eternity.] Thou art both our Father, and our Redeemer, chap. 44. 24. See Deut. 32. 6. or, becauſe of the ſtop, at *our Father*, in the text, as ſome read it, *our Redeemer is from of old thy name*; thou haſt, thorow all ages from time to time, been called, and accounted, the righter, and reſcuer of us thy people, Pſal. 90. 1. See chap. 47. 4.

V. 17. *O Lord, why haſt thou made us to erre from thy wayes, and hardened our heart from thy fear?*] Why haſt thou given us up to a ſpirit of errour, and obſtinacy, by denying unto us the conduct and guidance of thy good Spirit. verſ. 11. and leaving us to be led away by our own corrupt and perverſe luſts, Pſal. 81. 12. Rom. 1. 26. 28 and ſo it may ſeem to have reference unto that dreadful and direfull doom, by God, paſſed upon this people, chap. 6. 9, 10. or, why ſhouldeſt thou, by ſuffering us to lye under ſuch heavy preſſures for ſo long a time together, in the hands of cruell oppreſſors, give this people occaſion to leave thy law; and in a deſperate obſtinacy, caſting off thy ſervice, to betake themſelves to wicked and heatheniſh wayes. See Pſal. 125. 3. Whether way of the two we take, I ſuppoſe it to be by the Prophet conceived, not as ſome would have it, in the perſon of the profane, and worſe ſort among them, murmuring againſt God, and imputing to him, the cauſe of all their miſcarriages; but in the perſon of the pious, and better party, lamenting, that God had, (though juſtly) thus *given* up his people unto errour, and obſtinacy; and as amazed to conſider, that God their Father, who had formerly been ſo gracious to them, and chary of them, ſhould now inflict on them, ſo heavy a judgment as to withdraw himſelf from them, and to leave them thus to themſelves; and bewailing the horrid effect, and event, that it either already had, or was like to have, with many, who were, or would be, thereby induced to withdraw themſelves from God, and betake themſelves to heatheniſh ſuperſtitions, and the ſervice of other gods: and this later, with a learned Writer, I encline to, as conceiving it to be the genuine ſenſe of the text.

made us to erre] Or, *wander*. So Abraham of himſelf, *when God cauſed me to wander*, Gen. 20, 13. But I ſuppoſe, if we follow the former ſenſe, it would rather have be rendred, *why haſt thou permitted, or ſuffered, us*; or, as ſome, *daſt thou permit*, or, *ſuffer us, to wander from*, or, *out of, thy wayes?* for in this notion, not of impulſion, but of permiſſion, is this form frequently uſed, and ſometime rendred. So Prov. 10. 3. *The Lord will not ſuffer the ſoul of the righteous to famiſh*: and, *Thou ſhalt not ſuffer a witch to live*, Exod. 22. 18. & Pſal. 37. 33. *The Lord will not condemn* (that is ſuffer him to be condemned, but cauſe him to be cleared, verſ. 4. Pſal 109. 21.) *when he is judged*; as alſo, Pſalm. 119. 10. *let me not wander*, or, *ſuffer me not to ſtray*. (the very ſame word that is here uſed) *from thy commandements*; or, according to the later reading, *Why ſhouldeſt thou cauſe us to wander from thy wayes?* Why ſhouldeſt thou give this people any occaſion, which their wicked hearts are over-prone to take, to do ſo; as if thou hadſt put them thereupon. So it ſhould be, not unlike that ſpeech of David, 1 Sam. 26. 19. *by driving me from abode in the Lords inheritance, they ſay, Go ſerve other gods*: as if they ſhould ſay, We ar gain will there, or can there, accrue unto thee, by keeping us ſo long, in this forlorn condition, (as they reaſon, Pſal. 30. 9. & 44. 12.) eſpecially, by the revolt of many of thy people from thee, a thing likely thereupon to enſue?

and hardened our heart from thy fear] Or, *why haſt thou hardened our hearts*, (for the word *hearts*, is here collective, as Pſal. 119. 70.) *hardened* our hearts; as it is ſaid of Pharao, delivered up by God, unto the hardneſſe of his own obſtinate heart, by Gods forbearance, and mercies, yet further obdurated, Exod. 7. 3, 8, 15, 19, 32. 8. 9. 7, 12, 34, 35. & 10. 1, 20, 27. & 11. 10. & 14. 4, 8. But ſo the word here uſed, is no where found, ſave here, and Job 39. 16. where it is ſaid of the Eſtrich, that *ſhe hardeneth her ſelf againſt her young ones*, as if they were not hers; *from thy fear*, that *we ſhould not fear thee*: for that is the conſtant notion of this form; as Pſal. 69. 23. *from ſeeing*, for, *that they may not ſee*: *from ſpeaking*, for, *that one may not ſpeak*, 1 Sam. 25. 17 *from houſe*, ſo that *no houſe is left*, Chap. 23. 1. *from entrance*, ſo as *none can enter*, Chap. 24. 15. *thy fear*, for, *the fear of thee*; as Pſal. 5. 7. and as, *his knowledge*, for, *the knowledge of him*, Chap. 53. 11. not as the ſubject, but as the object of either: or, *why ſhouldeſt thou harden our hearts from thy fear?* that is, *from thy ſervice*. So as we ſhould not ſerve thee, but leaving thee and thy ſervice, go after ſtrange gods; as they, Jer. 44. 16, 17. for ſo is the word, *fear*, very frequently uſed in Scripture. See 2 King. 17. 25-28, 32, 33, 35, 36, 40, 41. Chap. 29. 13.

Return for thy ſervants ſake, the tribes of thine inheritance,] Or, unto *the tribes of thine inheritance*: as Moſes at the ſtay of the Ark, *Return, O Lord, unto the many thouſands of Iſrael*; a defect of the particle, as 1 King 3. 15. Chap. 52. 4.

Return] Turn from thy wrath, and return in mercy, and favour; be reconciled again to thy people: as Pſalm 80. 14. & 90. 13.

for thy Servants ſake] For Abraham, Iſaac, and Jacobs ſake, unto whom thou madeſt thy promiſes, Gen. 22. 17, 18. & 26. 3, 24. & 28. 13, 14. Pſal. 105. 9, 10. in regard whereof, thou haſt thy ſelf profeſſed to have ſelected us, and to affect us, Deut. 7. 6-8. So Moſes, Exod. 32. 13. for theſe, though not excluding other their religious, and pious progenitors, as David among the reſt, of whom mention is alſo made in the like kind, Pſal. 132. 1. chap. 37. 35. or, for thoſe few, thy faithful ones, that remain yet among us. See chap. 65. 8. but here rather, the former.

the tribes] This ſome by way of appoſition, joyn to the words before going, *thy ſervants*, expounding it of thoſe, their anceſtors, who were, ſay they, as *Reeds*, (to the word in its native notion ſignifies) out of which theſe people, as ſprigs, did ſpout. But I conceive it rather to be meant, as before was ſaid, of the people themſelves, who were divided into tribes, and according to their tribes had the land of promiſe divided among them, Num. 34. 13-15. Pſal. 78. 55. of thoſe, not for whom, but unto whom, God is entreated here to return.

thine inheritance] As well the land it ſelf, (which ſeemeth here intended, by what followeth, verſ. 18.) as the people are called Gods *inheritance*; and *the Rod of Gods inheritance*; becauſe lands of inheritance, upon diſtribution, among coparceners, were oftimes meted out by the rod, Pſal. 74. 2. & 78. 71. & 79. 1. & 94. 5. cha. 19. 25. So rather, then as ſome, both of the Jews, and others, that render the word here *Rods*, and expound it, *Rulers*; as relating to that, chap. 43. 28. and this therefore they plead unto God, as intimating, that it might bee deemed a diſhonour unto him, not to regard his own inheritance, (whether the men, or the land) but to ſuffer it ſo to be trampled on, and ſuch waſte to be made of it, Jer. 50. 11. Joel 2. 17. & 3. 2.

V. 18. *The people of thine holineſs have poſſeſſed* it but a little while] Or, *Thine holy people* (Exod. 19. 6. Deut. 7. 6. Heb. *thy people of holineſs*: as, *thy mountain of holineſs*, chap. 56. 7. and, *thy cities of holineſs*, chap. 64. 10.) *have held it but a little* while; the pronoun it, is not in the text, but to be ſupplied; as chap. 46. 11. & 57. 8. and hath reference to *inheritance*, verſe 17. that is, the land of promiſe. as moſt here take it. Where queſtion is moved, how it ſhould be ſaid, that Gods people had poſſeſſed their land but *a little while*, when as they had held it for ſo many hundred years. Whereunto ſome anſwer, that it is ſaid, *a little while*, becauſe a long time ſeemeth but little, when it is once paſt; in that eſtate, and thoſe things eſpecially, that men deſire longer to enjoy, Job 9. 25, 26. Pſal. 90. 4. Others, *a little while*, in regard of Gods promiſe, that they ſhould poſſeſs it for ever, Gen. 17. 8. & 26. 3. & 28. 13 Exod. 32. 13. which promiſe yet had a condition alwayes implyed in it, and is expreſly mentioned, 2 Chron. 33. 8. See Jer. 18. 9, 10. and theſe anſwers are the moſt probable, the words being thus rendred. For ſome take in the word, *Sanctuary*: So the ancient Greek, joyning this branch to the former verſe: *Return to the tribes of thine inheritance, that thy people may poſſeſs thy Sanctuary a little longer*. But this the words will not well bear. Others reading this whole verſe thus; *Thine holy people but a while poſſeſſed thy Sanctuary*, which *our enemies trample on*: and here one of the Jewiſh accountants helpeth them a little, that go this way, which he ſeems alſo ſomewhat to encline to, obſerving on the place, that the Temple ſtood but 420 years: whereas from the promiſe made of the poſſeſſion of the land, to their deliverance out of Egypt, was above 430 years, Gen. 15. 13. Exod. 12. 41. and from their deliverance out of Egypt, or, (as they uſe to ſpeak) from the Lamb, or, the Law, to the Temple, 480 years, 1 King. 6. 1. But one of ours rather would have it ſo ſaid; becauſe they had ſlighted it, and made little good uſe of it; and might well be laid therefore but a little while to have poſſeſſed it. But this ſeemeth to be over-much ſtrained, beſides, that it maketh a needleſs rejection of the terms in the text. Others therefore underſtand it of the adverſaries of Gods people; one reading the words, *They have almoſt poſſeſſed themſelves of thy people*. Another, *For a little ſpace of time have they poſſeſſed thy people, and trampled upon thy ſanctuary*; that is, for three year and a half, under Antiochus, Dan. 12. 7, 11, 12. But the former cometh ſhort of the Prophets purpoſe; the later directly croſſeth his drift; a fond thing to imagine, that the people of God ſhould complain, that their enemies had been but a while poſſeſſed of them. The old Latine readeth it, *As a thing of nought have they poſſeſſed thine holy people*; that is, as thoſe that follow it, they poſſeſs, and uſe thy people, as ſome ſorry thing of no account. See verſe 19. & Lam. 1. 11, 17. & 3. 45. and the common uſe of the word may ſeem to wind it ſomwhat this way; for it is uſed ſometime for *little*, where of *Zoar* was ſo termed, Gen. 19. 20, 22. ſometime, for the *younger*, as in Latine, *the leſs*: and as *great*, for, *elder*, Gen. 25. 23. ſometime, for, *a ſmall company*, 2 Chr. 24. 24. ſometime for *one of ſmall account*, or reckoning, Pſa. 119. 141. Mic. 5. 2. See chap. 60. 22. but of time, or ſhortneſs of time, I no where find it uſed. And I deem therefore this reading not improbable; the rather, becauſe the particle prefixed, hath oftentimes the like uſe, as Gen. 16. 3. when it is ſaid, that Sarah gave Hagar unto Abraham, *not to be his wife*, (as it is amiſs rendred) but, *to be as his wife*. And I ſhould much rather incline to it, then to that, which yet ſome of prime note hold out, *Even unto the leaſt do they*

as *by right of inheritance poſſeſſe thine holy people*. But this I leave to the judgment of others, hinting only mine own diſſent.

the judgment of others, hinting only mine own diſſent.

our adverſaries have troden down thy Sanctuary] Or, *tread down*, or, *trample upon, thy Sanctuary*; that is, as ſome, thine holy land: whereunto the name of *Sanctuary*, is ſometime given, Exod. 15. 17. Pſal. 78. 54. Jer. 12. 10. See Chap. 63 18. Or, as others, rather, thine holy houſe, thy Temple, thy Palace, where thou hadſt wont to appear to thy people; and where thy people had wont to worſhip thee, Chap. 64. 11. Pſal. 74. 3 4. Lam. 1. 10.

V. 19. *We are thine; thou never bareſt rule over them, they were not called by thy name*] That is, We are yet ſtill thy people, verſ. 18. thy ſervants, thy ſubjects, ſo called, and ſo accounted, and ſuch as do call upon thee, Chap. 48. 1, 2. & ver. 8. That which theſe people, our enemies, ver. 18. never were, never did, Chap. 65. 1. Jer. 10. 25. or, *we have been* thy people *of old*. So the Chaldee, and one of the Jewiſh Doctors, on the place, and ſome other; We are thoſe, whom thou haſt long ſince taken to thy ſelf, to be thy peculiar people, Ver. 19. Exod. 19. 5, 6. Deut. 7. 6, 7. that which they never were, Amos 3. 2. But the word, *thine*, is not in the text; and at *we are*, or, *we have been*, there is a ſtop. The ancient Greek, and the old Latine, therefore, whom divers others, even of ours, follow, read the words, thus; *We have been*, or, *are*, as *from the beginning*, when *thou didſt not rule over us*, *nor was thy name called upon us*; that is, before the deliverance out of Egypt, ſay ſome, or, (becauſe that ſeems not ſo to be. See Acts 3. 7. & 4. 12.) before Abrahams time, ſay others, Joſh. 24. 2, 3. We are no more regarded, nor looked after by thee, then before thou tookeſt us to be thy people: the note of ſimilitude is ſupplyed; as Chap. 62. 5. the particle of time; as Chap. 48. 13, 21. Divers of ours, with whom I concur, *we are become*, as thoſe, *whom thou didſt never bear rule over, nor were ever called by thy name*: or, as I conceive, more exactly to the terms of the text; *we are*, as if we were thoſe, *whom from of old, thou hadſt not ruled over, nor had thy name been called upon*. We are in that deſpicable condition, ſo vilely uſed, & baſely dealt with, as if we were none of thy people, much leſſe ſuch as have been ſo long time thy ſubjects, living under thy protection, & whom thou haſt been pleaſed from time to time, to own as thine. See Chap. 26. 13. and ver. 18. as if we were thoſe (the like ſupply, ſee Job 39. 16 *ſhe carneth her felt harſhly towards her young ones*, as if they were *not hers*) *whom from old* (as ver. 16.) *thou hadſt not ruled over*, or *thou hadſt not* (as Chap. 64. 4.) *ruled over*; (Heb. *ruled over them*; the demonſtrative, for the relative: as Chap. 42. 1. & 46. 4. or, a defect of the relative; as ver. 8. and a redundancy of the demonſtrative: as Jer. 1. 2.) *nor had thy name been called upon*. So the Hebrew. Ones *name* is, in Scripture, ſaid to be *called upon* thoſe, that bear his name, or are called by his name, as having relation to him, in ſome kind, or other, as their Superiour, and one that hath ſpeciall intereſt in them, and power over them. So Children are laid to have their fathers name called on them, Gen. 48. 14. the wife her husbands, Chap. 4. 1. the ſubjects, and ſervants, their Sovereign Lords, and their Maſters. So here. See Jer. 14. 9. Dan. 9. 19. So Deut. 28. 10. 2 Chron. 7. 14. Chap. 48. 1. & 43. 7.

CHAP. LXIV.

Verſ. 1. *O That thou wouldeſt rent the heavens, that thou wouldeſt come down*] That this Chapter runneth on in one tenour, with the latter part of the former, is not doubted. But here appeareth plainly, what was formerly obſerved (ſee Chap. 58. 3. & 62. 6.) that the Maſorets, or who ever they were, that divided the books of Scripture, into Chapter, and Verſe, did that divided the books of Scripture, into Chapter, and Verſe, did not ſometime exactly diſtinguiſh either: For theſe words, together with thoſe, that make up the firſt verſe of this Chapter with us, are in the Hebrew copies, caſt into the laſt verſe of the Chapter foregoing, and ſo cloſe up that Chapter; (ſee the like 2 Chron. 30. 18, 19.) and this Chapter is made to begin at our ſecond verſe, which hath a maniſeſt dependance upon this, whereas this hath no ſuch coherence with that, which by them it is annexed unto. So that this Chapter, according to the diviſion of the Greek, & Latine verſions, as we have now divided, and of our Engliſh ones likewiſe, beginneth in the middle of a verſe, according to the diſtinctions in the Hebrew, and that with better ground, if we regard the courſe of the context, as any intelligent reader may eaſily diſcern. Yet this to ſalve, the Chaldee thus rendreth this paſſage; not, as a learned man relateth him; *Bidſt not thou rent the heavens for us?* but, as if the word were not *lu*, but *lo*; *Thou haſt not rent the heavens for them*; to wit, for thoſe, *over whom thou didſt not rule, nor were called by thy name*, Chap. 65. 19. whereunto one of the Jewiſh Commenters treading in his ſteps, addeth, *As thou didſt ſometime for us*. But herein the other Jewiſh Maſters diſſent from him, and agreeing with us, refer us, for the ſignification of the particle of time, to Pſal. 81. 13. which Writers do now generally accord in: Onely ſome of them render it in the time paſt, *O that thou hadſt rent the heavens, and come down*; when Nebuchadnezzar was about the ſtorming of our city; as thou didſt, when thou cameſt to deliver thy people from Pharao's purſuit or them, Exod. 14. 24. Pſal. 77. 16-18. and as thou didſt againſt Sennacheribs Forces, when they lay before Jeruſalem, Chap. 30. 30. & 37. 36. But the moſt, as our Verſions, in the preſent, or future, for not on, if not for

to make thy name known to thine adversaries,] That thine adversaries may see and take notice of thy power: *name*, for, *might, power, majesty*, and the like; as 2 King. 8. 42, 43. Pſal. 106. 8.

that the nations may tremble at thy preſence.] Heb. *the nations will tremble at thy preſence*: but there is a defect of the particle *that*; as Chap. 63. 13. See Exod. 15. 14-16.

V. 3. *When thou didſt terrible things* which *we looked not for*;] Or, *As when*, &c. carrying on the ſentence: the note of ſimilitude ſuppliyed; as chap. 62. 5. See v. 2. Oh that thou wouldeſt do now ſuch dreadfull things, as, in times paſt, thou didſt for our fore-fathers; and that then, when they little looked for any ſuch matters.

thou didſt terrible things] In the behalf of thy people, both while they were yet in Egypt, and afterward alſo in the Wilderneſſe, Pſal. 78. 12, 13, 43-53. & 105. 27-36. & 106. 9-11. Neh. 9. 9-11.

which] The relative ſuppliyed; as Chap. 63. 8.

we looked not for] *We*, that is, our fore-fathers, with whom, we are as one race, as one body. So Jer. 2. 6, 7. Mic. 6. 4. This is the rather inſerted, to ſtrengthen their faith, and to encourage them to ſeek unto God, for the like terrible things now to be done for them; conſidering, that God had been pleaſed, in times paſt, to do ſuch things for thoſe, who then expected them not. See Pſal. 65. 5.

thou cameſt down] To deliver thy people, and to deſtroy their oppreſſours, Exod. 3. 8. a metaphor taken from the practice of ſome great Prince or Potentate, that ſhould come down, in ſtate, from his Palace, to hear the ſuits of poore ſuppliants, and to ſee juſtice done for them, upon ſuch as had wronged them. So ver. 1.

the mountains flowed down at thy preſence.] Or, ſo that (ſuppleyed, as ver. 2.) *the mountains melted at thy preſence*. Theſe words have, queſtionleſs, reference to ſome particular ſtory of things, formerly paſt and done. And it is by moſt Interpreters deemed, that there is in them a ſpeciall reſpect unto Gods glorious appearance on the top of Mount Sinai, at the giving of the Law; at which time, ſay ſome of the Rabbines upon this place, the thick cloud wherein God appeared, and out of which he ſpake, and from which thoſe fearfull thunder-claps, and flaſhes of lightning, proceeded, Exod. 19. 16, 18, 20. & 18. 20, 21. did withall pour down ſuch ſhowrs of rain, as in ſuch caſe is wont to be, that the mountains all about, nor Sinai alone, but mount Paran, Hab. 3. 3. Mount Seir, Deut. 2. 5. and others, did run down with ſtreams of water. And we find indeed ſomewhat the like to have been at the paſſage of Gods people thorow the red ſea, and the ſubmerſion of Pharao and his forces, that purſued them, Judg. 5. 4. Pſal. 68. 8, 9. & 77. 17. but of any ſuch ſhowres that ſhould be at the time of the giving the Law, I read not: Nor ſeems it very probable, if any ſuch were, that they ſhould reach ſo far, as to Mount-Paran, and to Mount-Seir, much leſs, ſo far diſtant from Sinai. But I ſuppoſe the word rend ed, *flowed down*, as deemed to come from one commonly uſed of waters, Job 36. 28. Pſal. 147. 18. Jer. 9. 18. would, in this place, at leaſt, be rendred, *ran down*, or *melted*, as in the like argument, where that word is queſtionleſs uſed, it is rendred, *The mountains melted at his preſence*, Judg. 5. 5. And as the Pſalmiſt, though uſing another word there, *The mountains melted like wax, at the preſence of the Lord*, Pſal. 97. 5. Here ſo the rather, if not in regard of the foregoing reſemblance of the melting of metals, ver. 2. becauſe that is by ſome queſtioned; and the word is here in ſomewhat another form, then that in the other place, ſo rendred: yet ſo that it is by a Jewiſh Critick conceived to come from a root, that ſignifies, *as by melting to waſte*, whence *a river* is ſo termed, Deut. 21. 20. Prov. 23. 21. becauſe by riotous courſes, he *melteth*, and *waſteth away* his means. And though it ſhould not be denied, but that the words might have an eye to that dreadfull ſight on Sinai; yet rather with reference to the five, and the flaſhings of it, then to any water, or floods thereof, that ſhould at that time be ſeen. And it may well be deemed, that there is withall ſome alluſion, to the uſuall manner of thoſe burning hills, ſuch as Etna in Sicily, Soma in Italy, Hecla, and Hogla in Iceland, which breaking out, are wont to run down with ſtreams of fire, and ſulphury matter, into the ſeas beſide them, and valleys beneath them. Nor is it unlikely, but that, as in thoſe Egyptian tempeſts, it is ſaid, that *the fire ran along upon the ground*, Exod. 9. 23. ſo in that terrible apparition, the mountain which was all on a flame, Deut. 4. 11. did run down with fire, as if it had been melted and diſſolved therewith; as it is ſaid, that in the generall execution of Gods vengeance upon his enemies, the mountains ſhould be *melted with their blood*; that is, they ſhould run down with ſuch ſtreams of bloud, as if they were melted therewith, or diſſolved thereinto, Chap. 34. 3. Nor is it needfull, becauſe mention is made of mountains; that therefore we ſhould have recourſe unto thoſe more remote ones. There ſeemeth to have been a cluſter, or combination of mountains in that place, the two principall and higheſt whereof being Sinai, and Horeb, and they joyning much and neer together, the place in the Mount, on which God ſo appeared, is ſometime called *Mount-Horeb*, Exod. 3. 1. & 33. 6. Deut. 4. 10, 15. & 5. 2. ſometime *Mount-Sinai*, Exod. 19. 11, 18, 20, 23. of *Seir*, and *Moriah*, fee ſomewhat the like, on Chap. 2. 2. & 14. 13. Howbeit, in regard that that apparition on Mount Sinai was not intended for ſuch for a *terrour* unto Gods enemies, as to ſtrike a reverent awe, and dread of his Majeſty, into his own people, Exod. 20. 19, 20. Deut. 5. 29. I conceive the words here to have reſpect, not unto that alone, but unto other Gods majeſtical manifeſtations of himſelf in dreadfull manner about thoſe times, for the preſervation of his people, and in way of oppoſition to their adverſaries, and unto that more ſpecially before-mentioned, when Pharao purſued them, being then neer the brink of the red ſea, having gotten them, as he thought there, in a trap, Exod. 14. 3. at *Pihahiroth*, that is, at *the mouth of the mountains* (ſo the word ſignifies) between the jaws whereof they ſeemed to be ſhut up, no way left to eſcape, but by ruſhing into the Sea, wherein they muſt of neceſſity periſh, Exod. 14. 3, 9. and *the mountains* there mentioned, may well be thoſe among others, between which they paſſed neighbouring to neer upon that place, where that admirable deliverance was wrought for Gods people, with ſo remarkable a deſtruction of their inſolent adverſaries. See Hab. 3. 3-15. I ſhall propound but one conjecture more, which I ſhall leave to the conſideration of the learned. I obſerve that an Interpreter, of ſpeciall note, carrieth the latter part of this verſe, to the beginning of the firſt, the words being in either place preciſely the ſame: and renders the words, as there; ſo in here; Oh that (I ſay) *thou wouldeſt ſo come down, that the mountains might run down at thy preſence*: ſo the whole tenor of the context between the one and the other ſhould be inferred by way of parentheſis; which if it be admitted, I ſuppoſe that the former words of this verſe might not improbably be deemed to have reference unto that ſtrange, and indeed unexpected (in all likelihood, for the manner of it) defeat given unto Sennacheribs army before Jeruſalem, and the deliverance of the city and ſtate, thereby produced, Chap. 37. 36. and then the *mountains* here mentioned, might have ſome eye alſo unto thoſe *mountains*, on which God threatned *to tread down the Aſſyrian*, Chap. 14. 25. See the lively deſcription of that defeat, Chap. 30. 27, 33. Howſoever, they ſtray from the genuine ſenſe of the text, that would by *mountains* have here underſtood, mighty men, or great Potentates; as Chap. 2. 14. drawing hither that, chap. 33. 10-12. which is but to ſow together things unſuitable.

V. 4. *For from the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him, that waiteth for him.*] Or, *Nor have men ever heard, or heard of; nor hath any eye ſeen a God beſides thee that hath done, or can do ſo for him, that waiteth for him.* Theſe two Verſions exhibit, though not all the particular, yet the principall differences, ab ut the ſenſe of this paſſage. It is not without juſt cauſe deemed to be here brought in, as in the perſon of Gods people, to intimate, that they wanted not ſome good ground to ſolicite God to do for them, as they here deſire, in their preſent diſtreſs; becauſe they knew him to be ſuch a God, as was able to do for thoſe that depended upon him, as no other was ever known to do for his people; or becauſe thoſe wonderful works that he had done, could do, and would do, for thoſe that relied and reſted upon him, were ſuch, as no humane eye, or ear, had ever either ſeen, or heard. See Chap. 66. 8.

For] Heb. *And*; as Chap. 63. 8.

from the beginning of the world] Heb. *from the world*; whence a Rabbine here expounds it, the people of *the world*; as the boar *from the wood*, for, *of the wood*, Pſal. 80. 13. but I find not where this form is ſo uſed: It is rendred ſometime, *from everlaſting*, (which ſeems a very improper ſpeech) or, *from eternity*, Pſa. 8. 23. Pſal. 90. 2. Chap. 63. 16. ſometime, *from of old*, Gen. 6. 4 Chap. 7. 11. or, *in old time*, Joſh. 24. 2. and *ever of old*, Chap. 25. 6. (where the one ſeems ſuperfluous) and with the negative, *never*, Chap. 63. 19. and may well be ſo rendred here.

men have not heard] *Men* is not in the text: the Jewiſh Maſter before-mentioned; *they of the world have not heard*; but the verb ſeems indefinite, *they have not heard*; and the noun, faith another of them, is included in the verb; *the hearers*, or *they that hear, have not heard*; as, *they embalmed him*, that is, *the embalmers embalmed him*, Gen. 50. 26. or, more plainly, *they have not heard*, that is, *there hath not been heard*; as, *they ſhall call them*, for *they ſhall be called*, Mal. 1. 4.

nor perceived by the ear] This word, as it is oft joyned with the former, Deut. 32. 21. Pſal. 49. 1. Chap. 1. 10. & 28. 24. & 51. 4. ſo they are much of the ſame notion the one with the other: yet ſome here ſo diſtinguiſh them, as if the one implyed the hearing of a thing immediately; the other, a receiving it by report from others. So that whereas there be three ordinary means, by which men come to notice of things; either by hearing them immediately themſelves, or by hear-ſay from others, or by eye-ſight; all three ſhould be here excluded: whereunto the Apoſtle ſeeming to have an eye to this paſſage, addeth a fourth, 1 Cor. 2. 9. the diſcourſe of reaſon; *nor hath entred into mans heart*: but that alſo receiveth ſtill ſome ground from ſenſe. Now theſe two branches, or this branch rather conſiſting of two ſprigs, ſome of the Jewiſh Commenters ſeem to refer unto *the terrible* things mentioned ver. 3. ſuch, as the like before, had never been heard, Chap. 48. 6. See Deut. 4. 32-34.

neither hath the eye ſeen, O God, beſides thee] That is, as thoſe that go this way, which ſome alſo of the Jewiſh Writers do; no humane eye, or ſenſe, ever was able to reach, or apprehend, the things

things that God intended, to do for his, before he did them; or that he intended to do, before they be done, though to God himſelf they were well known before, Act. 15. 18. to which purpoſe, the Apoſtle alſo ſeemeth to apply them, 1 Cor. 2. 9, 11. Others read them, *no eye hath ever* (ſuppleyed from the former branch) *ſeen God beſide thee*: there was never any ſuch a God heard, (as Deut. 4. 35, 35, 36. & 5. 24.) or heard of, (as 1 King. 8. 42.) or ſeen (Deut. 4. 36.) that hath done or can do, the like things that God, hath. See Pſal. 66. 8. & 89. 6, 8.

what he hath prepared] Heb. *what he will do*, or *hath done*; for the tenſes are oft promiſcuouſly uſed: yet the word is ſometime rendred, *to prepare*, as Ezek. 46. 2. and ſo our Tranſlators here give it, the rather, I ſuppoſe, becauſe the Apoſtle uſeth that term, 1 Cor. 2. 9. though the ancient Greek hath it not: And they are miſtaken therefore, who ſay, that the Apoſtle here followed them. Thoſe that take the word *God*, before it, in the vocative caſe, are entorced here to acknowledge a change of the perſon, *he hath prepared, or done*, for, *thou haſt prepared, or done*; or, *he will do*, for, *thou wilt do*: as *hope hath deſired*, for, *they have deſired*, chap. 1. 29. and, *thou that teareſt thy ſelf*, for, *teareſt thy ſelf*, Job 18. 4. thoſe that make it an accuſative, as a governed caſe, do not alter the perſon, but inſert the word *ſo*, that *hath to done*, or *can ſo do*: the former ſupply both the antecedent and the relative, included in the word *what*; that is, *that*, or *thoſe things*, which, as the like is, verſ. 5. & Jer. 2. 8, 11. the latter, the relative only, as before, verſe 3. that, or which, (to wit, God) *hath done, will do, or can do*; for the indicatives are oft in a potential notion. See on chap. 49. 15. Some of either take the words in the time paſt; as meant of acts already done: ſo doth the old Latine. Others take them, in the time to come; ſo doth the ancient Greek. And from ſome of the Jewiſh Commenters, we have an hint given us, that ſome of their ancienter Doctors expounded them, of the times of the Meſſias, & matters under him, to be effected. On which, the Apoſtle is alſo commonly ſuppoſed to underſtand them (ſee chap. 2 16.) as being of the mind, that no prophecies went beyond the Meſſias his dayes. But others of them underſtood them, as they profeſs alſo to do, of the world to come. I agree to them, that hold the text to have an eye to what God had formerly done for his people; ſuch things, as no other God had ever been known to have done, or was able to do. See chap. 41. 21-29. & 43. 9-13. And this is confirmed by that which followeth, running on in the ſame ſtrain, v. 5. The Apoſtle ſeemeth to have made uſe of the Prophets words, applying them to his preſent diſcourſe, as he doth thoſe other of the Pſalmiſt, Rom. 10. 18. borrowed from Pſal. 19. 4.

for him that waiteth for him] *For him*; or, *for them*, (and the Apoſtle hath it in the plural) for the word is taken either collective-ly, *for all thoſe*, or diſtributively, for *any one of them*: The like ſee verſ. 5. & chap. 17. 15. *that waiteth for him* or *for thee*: If there be ſuch a change of the perſon, as was before intimated, and the true God be here intended, for thoſe that patiently wait, and depend upon thee, chap. 8. 17. & 28. 16. & 30. 18. or, *that waiteth for him*; to wit, on any other god beſides thee; as Baals Prieſts did on him, who could not do for them, as the true God did for Elias, 1 King. 18. 26, 29, 36-38. But the other alſo, according to this expoſition, is thus gh not expreſſed, yet implied; for when it is ſaid, no other God hath ever been known beſides thee, that hath done, or can do ſo for them, that expect help from them: It is plainly intimated, that God had done, and could do ſtrange things, for thoſe that rely upon him; and that ſometime, even beyond their expectation, as it is v. 3. For what is here ſaid, *that wait on him*, the Apoſtle hath, *That love him*. And indeed, as none truly wait on him, but thoſe that ſincerely love him; ſo all that truly love him, are content, and willing to wait on him for them. See 2 Tim. 4. 8. with Heb. 9 28. Jam. 1. 12. Nor do I doubt but the Apoſtle had an eye to this place; howſoever the Ancients ſome of them have not ſticked to affirm, that the teſtimony alledged by him, is not at all found in the Books of the Old Teſtament; and ſome, both of them, and of later times, would have it taken out of ſome *Apocryphall* Writing, going under the name of Elias; as of that of Jude, verſ. 14. out of the like of *Enoch*: but ſuch baſe counterfeits the Apoſtle would ſcorn to own, or to grace, as theſe contemptible allegations they do.

V. 5. *Thou meeteſt him that rejoyceth, and worketh righteouſneſs, thoſe that remember thee in thy ways.*] Or, *Thou didſt meet him that rejoyced and wrought righteouſneſs*; and, or even, thoſe that *remembred thee in thy ways*: For it ſeemeth a continuation of their commemoration of Gods dealings, for, and with, his people in times paſt.

Thou meeteſt] Or, *didſt meet*: haaſt wont to meet. The word here uſed, is diverly taken, ſometime, in a notion of kindneſſe, and reconcilement, as the Prodigals father ran to meet him while he was yet afar off, Luke 15. 20. and as we uſe to ſay, *I will meet him half way*; when we are willing, upon equal terms, to come to an accord with one, with whom we have been at variance: ſo moſt take the word here. Thou didſt in former times, meet our forefathers in mercy and goodneſſe, thou didſt freely of thine own accord, ſhew them abundance of kindneſſe, and didſt prevent them, even unasked, with thy favours, Pſalm. 21. 2, 3. or, as moſt of the Jewiſh Commenters, When thou waſt diſpleaſed with thy people, yet didſt thou accept of the interceſſion of thoſe righteous ones, that were among them in their behalf, Exod. 32. 11-14. Numb. 14. 13, 20. Pſalm. 99. 6-8. Of this uſe of the word, ſee on chap. 47. 3. & 53. 12. & 59. 16. But the former ſenſe ſeemeth more natural, this later more ſtrained; ſcarce finding any clear inſtance to back it: that yet more conſtrained, which they relate from ſome other of their maſters; who becauſe they find this word, of *meeting*, not ſeldom uſed, in a contrary notion, as we alſo uſe it, when we ſay of one, whom we intend ſome ſhrewd turn to, *I will meet with him*; & ſignifies, to *run on*, or *fall ſoul*, as we uſe to ſay, *upon* one, Num. 35. 19, 21. 2 Sam. 1. 15. 1 King. 2. 29. whereof alſo, ſee on chap. 47. 3. would have it here ſo to ſignifie, *Thou didſt ſlay*, or, *take away*, or, *Thou haſt ſlain*, or, *taken away, the righteous ones*: Underſtanding in ſome of them, of the times paſt, of Moſes and Aaron, whom God took away, when as yet, at their entreaty, he had ſpared, and deſtroyed not, the mutinous multitude, Num. 20. 12, 24. Others, of the time preſent, that God had taken away all the godly ones, that might ſtand in the gap, to intercede for his people: the complaint of the Prophet, that lived in the ſame times with Eſay, Mic. 7. 1. See chap. 59. 16. verſ. 7. but neither doth the word it ſelf, in the places produced, ſignifie to take away, or to ſlay, though joyned with thoſe, that ſo ſignifie; nor is the ſyntax here, the ſame with that there uſed; and cannot therefore here have place.

him, that rejoyceth, and worketh righteouſneſs] Or, *him that rejoyced, and wrought righteouſneſs*. This ſome Jewiſh Writers underſtand as ſpoken of Abraham: Thou waſt beneficial to Abraham, that rejoyced in thy favour, and walked uprightly, Gen. 15. 1. & 17. 1, 17. Others of Moſes & Aaron, as was before hinted. But the word, though ſingular, yet doth not deſign any one particular perſon, or perſons; but is indefinite, as the like in the cloſe of verſ. 4. The term of *rejoycing*, ſome refer to the word, before going, and render the words, *Thou didſt meet with joy, him, or them, that wrought righteouſneſs*. But, beſide, that they take no notice of the copulative, the word here uſed, is never a noun; ever, either a verb, as chap. 66. 14. or a participle, as Pſalm 119. 162. and ſo here. Others, therefore generally joyn it and the next epithet together; but ſo as they take this former in divers notions; for ſome underſtand it of the outward eſtate of the perſons intended: *rejoycing*, that is, being in a cheerfull and proſperous condition, as oppoſed unto the ſad eſtate, wherein themſelves were at preſent. But the moſt rather conceive it meant of their inward diſpoſition, *that rejoyced, and wrought righteouſneſs*, that is, *that rejoyced to work righteouſneſs*, (ſee the like, chap. 61. 5.) that ſerved thee cheerfully, and delighted in well-doing. Deut. 16. 11, 14, 15. & 28. 47. Pſalm 2. 11. & 37. 4. & 68. 3. & 112. 1. chap. 58. 13. of the phraſe, *working righteouſneſs*, ſee on chap. 56. 1.

thoſe that remember thee in thy wayes] Some read theſe words, in the future, *they will remember thee in thy wayes*; ſo the meaning ſhould be, thy people, who at preſent being at liberty, and in proſperity, regard thee not, nor look after thee; yet when they ſhall be in diſtreſs, and under reſtraint, will then think upon thee, and ſeek to thee for relief, chap. 26. 16. Lev. 26. 39. Jer. 2. 31, 32. & 22. 23. Pſal. 78. 31. Dan. 9. 4. Hoſ. 5. 15. Others in the preſent, as our verſion, but moſt in the time paſt; Yet ſo, that ſome diſtinguiſh theſe from the former, rendring the words with a ſupply of the copulative; and thoſe that *remembred thee in thy wayes*, that is, thou didſt deal graciouſly, not with thoſe alone, that in times of proſperity had walked uprightly before thee; but with thoſe alſo, who when thy judgements were upon them, being thereby reclaimed and reformed, did then mind thee, and ſue to thee for mercy, chap. 26. 8, 9. Deut. 30. 1, 2, 3. Pſal. 22. 27. 2 Chr. 15. 4. But others rather conceive theſe to be the ſame perſons with the former, by another character further deciphered, and render the text therefore with the ſupply of an explicative; *even thoſe that remembred thee in thy wayes*: ſuch as were conſtantly mindful of thee, and of their duty to thee, according to the divers paſſages of thy providence about them, as well to praiſe thee in proſperity, as to pray unto thee in adverſity, to ſerve and to bleſs thee in both, chap. 26. 13. Deut. 8. 11, 19. Job 1. 8, 21. & 2. 3. & 13. 15. & 27. 3-6. Pſal. 44. 17, 18. the *wayes* here mentioned, ſeeming to be rather wayes of providence, and diſpoſal, then wayes of injunction, and direction; as thoſe, Pſa. 119. 1, 2. & 128. 1. whether way we take it, there is in the text a defect both of the antecedent, and relative; ſuch as before, v. 4. as alſo of the copulative, according to the one, as chap. 63. 7, 10. of the explicative according to the other, as chap. 51. 22. & 57. 2. though there want not here, that ſupply, ſome, the cauſal, reading the words, *becauſe they remembred thee in thy wayes*: others, the illative therefore, or, then, *they praiſed thee for thy wayes*: for thoſe thy dealings with them, as chap. 57. 17. Of the uſe of the word, *remember*, ſee on chap. 12. 4. But I adhere rather to the laſt of thoſe before mentioned.

behold thou art wroth; for we have ſinned: in thoſe is continuance, and we ſhall be ſaved.] The Prophets conciſe language ſeems to have made this place the more obſcure. Scarce two Interpreters agree all out in the ſenſe of them. The Jewiſh Doctors much to this purpoſe expound them; *If*, or, when, *thou waſt wroth, becauſe we* (to wit, thy people) *have ſinned, yet by thoſe* (juſt ones, verſ. 4. our peace being made with thee) *we were ever*, or *of old ſaved*;

or, *when thou art wroth*; *because we have sinned*; *by those*, or, *for those*, (to wit, such righteous ones, were they alwayes among us,) *we also might ever*, or, *as of old*, *be saved*. Among ours, some, *Behold, thou art wroth*; *and we sin* still, *in them* (to wit, our sins,) have we alwayes been; or, *against them* (to wit, thy wayes, thy precepts) *have we ever sinned*; *and yet have we been saved*: as Psal. 106.6 & Neh.9.26-28. or, as some, and *how should we be saved?* as Ezek. 33. 10. Others, *behold, thou art wroth*; *because we have sinned*; *in those* (thy wayes) had we ever been, *we also had been saved*: had we continued in thy wayes, as they did, we had been saved from those miseries, wherein now are, Deut. 30 20. Chap. 26. 16. or, had we remembred thee, or, been mindful of thee, *perpetually*, *in those* (thy wayes) *we also had been saved*. Others, reckoning it to God; *in those* (thy wayes) is *continuance*, *that we may be saved*: (*and*, for, *that*; as Chap. 53. 2. and so Psal. 80. 3.) thou continuest constant in those thy courses with us, to work thereby our salvation, Rom. 2. 4. 1 Cor. 11. 32. Others, *but in those* (thy wayes) thou art *ever*, *therefore are we saved*; or, *therefore we shall be saved*: (the copulative, in an illative notion; as Chap. 48. 7.) thou continuest constant in thy mercy and goodnesse; and that is the reason, why we are not yet destroyed: or, it is that that putteth us in hope, that thou wilt yet save, and deliver us, out of our present difficulties. Lam. 3. 21, 22. Mal. 3. 6. Divers other expositions there are; but these have authors of note, and may seem more then enow. I concur with that latter of the Jewish Doctors; the rather, for that it suiteth best with what followeth, ver. 6, 7.

behold,] Or, *if*; as Jer. 1. 10. and, *if*, for, *when*; as Psal. 63, 6. or, *though*: as Job 13. 15.

thou art wroth] A degree above anger: *when thou art*, or, *though thou beest*, *grievously angry*. So Chap. 47. 6. & 57. 16, 17. ver. 9

for we have sinned] Heb. *and*: here, *for*; as Psal. 60. 11. & 108. 12. Chap. 53. 2, 11. or, *because*, rather; as Chap. 57. 17. 2 Sam. 24. 1. *because one had moved David*; or, *David had been moved*: where this use of the particle observed, would help much to cleer that place; *because we have sinned*, or, *do sin*, (as 1 King. 8. 46.) and provoke thee unto wrath, by our sins: though one of the Jewish Criticks, (to intimate, that sin goeth before wrath, and wrath cometh after sin,) would have the notion of it here, not *because*, but *after*; as Exod. 14. 21. *and made the sea dry-land*, and (that is, *after*) *the waters were divided*: and, Exod. 16. 20. *and it bred worms*, *and putrified*; that is, *after it had putrified*: and so here; *thou art wroth*, *and we have sinned*; that is, *after we have sinned*; not beforet but this seems somewhat nice; and the other is more familiar, and frequent.

in those] Or, *by those*; as Chap. 38. 16. or, *for those*: as Chap. 47. 9. & 57. 17.

is continuance] The Hebrew word here used, is very general; it hath in it a notion sometimes of *eternity*; sometime, of *antiquity*; sometime, of *perpetuity*; sometime, of *duiturnity*, *durability*, *continuance*, *constancy*: whence it cometh to be rendred, sometime, *of old*; sometime, *for ever*. So verf. 4. here, whether it be understood of the time past, or present, it may be rendred the former way: a defect of some particle there is, which way soever it be rended; as the like is, Psal. 89. 1, 2. Nor do I see why there may not the note of similitude, be supplyed; that it might be rendred, as *of old*; according to that, Lam. 5. 21. Mic. 6. 14.

and we shall be saved] Or, *by them of old yet we were saved*; or, *for them, yet are of old, we might be saved*: *and*, for, *yet*; as Chap. 42. 25. & 46. 7. the practice is transposed: as chap. 17. 14. 2 King. 2. 14. Job 23. 12. God might still in mercy, either at their instance, or in times past, (see on ver. 4.) or, in respect of them, or, out of favour to them, be induced to spare us: as Gen. 18. 32. had we any such now among us. See Jer. 5. 1.

V. 6. *But we are all as an unclean thing*] Or, rather, *unclean person*; because the terme is masculine. Their present wretched, and forlorn condition, is in this verse, and the next described; as opposed to the state and condition of those, that were beforementioned, ver. 4, 5. In former times there were such among Gods people, that walked uprightly, and were in special grace, and favour with God; for whose sake God conferred many blessings upon them, and that helped, when God was at any time displeased with them, being provoked to wrath by their sins, to make up the breach between him, and them, Psal. 106. 23. but those righteous, and godly ones, are now all gone, Jer. 5. 1. Mic. 7. 2. Psal. 12. 1. there is such an universal corruption of all sorts with us, that the main body of our people seemeth no other, then a lump of some filthy matter; such unclean stuff, as by the Law was to be burnt, or, abandoned, Lev. 13. 55, 57 & 14. 45, 46. or, like some leprous person, one overspread with leprosie, or some other foul, and loathsome malady from top to toe; such an one as is deferibed, Chap. 1. 4. and very unfit therefore to appear in Gods presence, deserving rather to be sequestred from his sight; as the leper, and persons unclean otherwise, were shut out of the Camp, and secluded from ordinary society with men, Levit. 13. 45, 46. Num. 5. 23. & 12. 14. 2 Chron. 26. 20, 21. of such general defections, see Psal. 12. 3. Jer. 9. 2, 2. Chap. 59. 3, 4. the scope is to shew, that it is not to be marvelled, if God, who is of so pure eyes, Hab. 1. 13. cannot endure to look upon such polluted creatures; if none be found fit to intercede with him for the rest; when they are generally all to desired. See ver. 7.

and all our righteousnesses are *as filthy rags*:] There is no small debate about the subject of this proposition, the word, *righteousnesses*: and great variety of opinion, concerning the attribute the word rendred, *filthy rags*. By the former, to wit, *righteous ffes*, some understand those legal rites, ceremonies, and sacrifices, in the observation, and performance whereof, they deemed their *righteousnesses* to consist, (see Chap. 57. 12.) but were so performed by them, that they found no grace, or acceptance, with God, yea, were very loathsome, and abominable in his sight, Chap. 1. 11-14. & 66. 3. the Jewish Commenters give the word a larger extent; the good works, say they, that they did in those times, were done, either out of vain glory, to gain applause, or, out of emulation, to out-strip one another; or out of other like corrupt grounds, and other like sinister ends, which made them such in Gods sight, as is here said. Such were the Pharisees both devotion, and almsdeeds, Mat. 6. 2, 5. & 23. 5. and so some preached the Gospel, Phil. 1. 15, 16. See 1 Cor. 13. Many of ours draw it out further, and take in all the best works and actions, even of the best, and in the best manner performed, as not free from some default, and desilement, that might deservedly render them, such as is here implyed, in Gods sight, if he should look narrowly, into them, and deem of them, according to the exact tenour, and rigour, of his Law, Rom. 7. 21. And thus both divers of the Ancients, and very many, not Protestant only, but Popish Writers also, not a few, do both expound, and apply the place; these latter, with those Ancients, giving testimony thereby, unto the truth, herein maintained, by us, against those of their side, that do therein controll, and oppose us. Some yet further enlarge the subject matter here mentioned, as comprehending the natural constitution and condition of all mankind, being fin, by breeding and birth, as is deferibed, Eccl. 8. 16. 4. 6. But herein for the genuine sense of the place, others of ours, and those of chief note, depart both from these, and the former, advisedly obferving, that the Prophets intendment here, is to make acknowledgment of such enormious evils, not bare inbred vitiosity, or, defects, of meer infirmity, but vile, and abominable practices, as had incensed the wrath of God against his people, to such an height of heat, as to cast them out of their land, and to leave them unto a long, tedious, and grievous captivity. That which induced those, both ancienter, and late Writers, to bring within compasse of this doom, in this place, those defects, and defaults, adhering to, and allowing the purest practises of the most sincere, seems to have been; because the Prophet saith, *our righteousnesses*; as speaking in his own person, and putting himself in among the rest. But they obfe ve not what one of the Jewish Doctors suggesteth, that the Prophets, (which, saith he, they learned from Moses, Exod. 34. 9.) speak often in the person of the people, as their mouth to God; and yet withall comprising themselves in what they speak, as members of that body, in whose person they speak, as taking to heart, and affected with the evils, that do generally, either inseet, or inseft, that body, as if therein they partaked with them; albeit they were wholly free from them themselves. So Ezr. 9. 6, 7, 10, 15. Dan. 9. 5, 6, 10, 11. The words may well be understood with those Jewish Doctors, (whom some of our best Interpreters herein condelcend unto) of those outward semblances of holinesse and righteousnesse, that some among them, in those times, might sometime make some flourish of, when they were inwardly full of nothing but filth, and corruption, and their very lives also otherwise very vile and abominable, as it was with some of the Pharisees, Mat. 23. 14, 23-28. Howbeit, I conceive the genuine sense of the place, to be other then is commonly received, and to speak rather of the persons themselves, compared one with another, though in regard of their properties, and practices, then of the properties, and practices of the same persons, collated some of them, with some other: by *our righteousnesses*, therefore I take to be meant, *the most righteous of us*, or *among us*; it is no unusual thing in Scripture, to put the *abstract* for the *concrete*. So, *wisdome*, for a man of *wisdome*, a *wise* man, Mic. 6. 9. *folly*, for, a woman of *folly*; a *foolish* woman, Prov. 14. 1. *peace*, for, a man of *peace*; a peaceable man, Psal. 120. 7. *strength*, for, men of *strength*; *strong* men, Chap. 3. 25. *pride*, for, men of *pride*, *proud* men, Psal. 36. 11. now these abstracts in a plural form, enhance the notion of the word to a superlative degree: as, *most proper*, for the greatest, and *most fearfull* person, Prov. 1. 20. & 9. 2. and, a man of *understandings*, for, a man of very great *understanding*, Prov. 11. 12. and nearer home yet to our purpose, *desires*, or, *delights*, for, a man of *desires*, or *delights*; (as it is more fully expressed, Dan. 10. 11, 19.) one *very much desired*, or *delighted*, in, Dan. 9. 23. for what is there rended, *greatly beloved*, is no more in the Hebrew, then, *desires*, or, *delights*: and, the spouse of her love, Cant. 5. 16. *he all*, or, *all of him*, is *desires*, or, *delights*: that is, *he is altogether most desireable*, or, *most delightful*; (it is rendred, *altogether goodly*) or, there is nothing but most desireable, or delightful, in him: in like manner here, as *righteousnesse* is by our Interpreters deemed to signifie, a man of *righteousnesse*, or, a *righteous* man, Chap. 41. 2. (but of that, see there) so here, *righteousnesses*, for, men of *righteousnesses*; that is, men of the greatest righ-

righteousnesse; the most *righteous* among us; those that seem, or are deemed, the very best among us, are no better then some unclean things, (as he said, some *unclean* person before) or such as is here further inflanced. This exposition I gather from a parallel place of a Prophet, contemporous to Esay, Mic. 6. 7. where the Prophet having complained of a generall defection in the State; *the pious man is perished out of the land*; and *not an upright one* left *among men*, *all lie in wait for blood*, *they hunt every man his brother with a net*, ver. 2. *that is*, by joyneth, verf. 4. *the best of them is a briar*, *the upright is sharper then a thorny hedge*; worse to deal with, he meaneth. See 2 Sam. 23. 6, 7. it is true, there is no more in the text, then good, and upright: but the words are aright rendred, *best*, and *upright*; for these positives with the Hebrews, when they are used by way of collation, if the collation be of one person, or party, with some one other, make up the first degree of comparison, which we call the *comparative*; when with more then one, the second, which we call the *superlative*. So the great *Shall serve the little*; that is, *the greater*, or *elder shall serve the less*, or *younger*, Gen. 25. 23. because spoken only of two; and, of *Japhet*, *the great*, for, *the greatest*, or, *eldest*, Gen. 10. 21. 85, of *Cham*, *the little*; that is, *the least*, of Noahs three, Gen. 9. 24. as Micah therefore saith there, *the best*, and *uprightest*, *among them*; to Esay, here, *the most righteous of us*; speaking of the same people, both the one, and the other.

as filthy rags] He said in general before, of his people, that they were, the whole body of them, as some unclean person, some leper, or the like; he proceedeth now to shew more particularly what the very best of them were like. Concerning the notion of the word here used, and not else-where read, as also concerning the notation of it, there is great variety of opinions, even among the Jewish Criticks themselves. Some of them render it, *a coat of patches*, or *rags*; a beggers coat made up of rags, of old cloth, worn out, *and cast away*; from a Chaldee word that so signifies. Others, a *garment defiled with blood*, from a word that signifies *prey*, or *spoil*, Gen. 49. 24. for that garments so taken from ravenous beasts, or, by men in fight, are usually such, Gen. 37. 31, 33. chap. 9. 5. See Lam. 4. 14, 15. Others, *a clout of sores*; a clout, or rag, pulled off from some matury sore; from a Chaldee word so fignifying, Lev. 13. 2. Others, *the cloth*, or *sheet*, mentioned, Deut. 22. 15, 17. from a term that imports *effluxion*. Others, *a birth clout*, or *cloth* used about *child-birth*; from a Chaldee word fignifying *to bear*, or *be with child*, Gen. 4. 1. Others, lastly, *a cloth*, or *cloth of separations*, or, a *menstruous cloth*, or *clout*; as coming from a word, that fignifies, both in Hebrew and Chaldee, as before, *to put away*, or *to remove and separate*, Prov. 25. 20. Dan. 2. 21. and as having affinity with another word of that notion, Ezek. 7. 19, 20. & 36. 17. and this moft pitch upon; the old Latine among others, and our oldeft Englith: Nor is the Greek deemed to entend other, when it rendereth it, *as a sitting woman*, being fuppofed to have an eye to that of Rachel, Gen. 31. 34, 35. Now the Chaldee, who rendereth it an *abominable* thing in general; but hath a word, in particular designing this, derived from it. And to some such loathsome and naftly ftuff, in all likelihood, doth the Prophet compare the moft righteous among the main multitude of his people. See chap. 30. 22. Lam. 1. 17.

And we all fade as a leaf,] A juft confequent of this their sinfull and polluted condition: we are thrown all of us down; and carried away into captivity.

and] Or, *therefore*; as chap. 12. 3. & 47. 8.

we all fade] Or, *fall*; or, *we are all faded*, or *fallen*: for though the word here used, be commonly fuppofed to fignifie the former only, (whereof yet no proof can be made, because it is no where elfe found in the form here used) yet that root, which it hath very neer affinity with, and it is by fome of the Jewish Criticks referred unto, doth frequently imply both, *to fade*, and *to fall*. See chap. 28. 1, 4. we are, not with the bleffed man, like the tree, whole *leaf* never *faideth*, nor *falleth*. Pfalm 1. 3. but with thofe curfed wretches, Jer. 17. 5, 6. like a tree whofe *leaves fade*, and *fhed*, chap. 1. 30. or, rather, we are altogether like a company of fuch *leaves* of trees, that at time of year fhed them, as *fade*, and *fall* to the ground, at the beginning of Winter, in the eighth month, *Bull*, 1 King. 6. 38. fo termed from the word here ufed; becaufe then the leaves of fuch trees begin to *fade*, and *fall*; though fome from the other root, in regard of the rains that fall then. See Pfalm. 37. 2. & 90. 5, 6.

and our iniquities like the wind have taken us away.] We are for our iniquities hurried out of our land, and carried away captive, as fuch withered leaves; or other fuch like dry and light ftuff, carried away with fome bluftering guft of wind in a ftorm. See the like, chap. 57. 13. Jer. 4. 11. Hof. 4. 19.

taken us away] Heb. *taken us up*: but the word withall implies, fometime, having taken up, to *bring away*. So the Eaft-wind is faid to have *brought in* the locufts, Exod. 10. 13. fometime, having taken up *to carry away*: And fo the Weft-wind is faid to have *carried them away*, Exod. 10. 19. and in this latter notion is it here taken. They were by the wind of God's wrath fo their fins taken up, and carried into Chaldea; as the Prophet was fometime by the Spirit of God *taken up* in Chaldea, and carried from thence to Jerufalem, Ezek. 8. 3.

V. 7. *And there is none that calleth upon thy name*, *that stirreth up himself to take hold of thee*:] Amidft thefe our troubles, or notwithftanding them, there are very few, or none among us, that feek unto thee as they fhould; or that put out themfelves, to endeavour by any means, to pacifie thy wrath, and procure thy gracious return again to us.

none] Not fimply none, for fome godly in all times; but fo few, that they are not feen, they appear not, they are drowned in the multitude. So Pfalm 14. 3.

that calleth upon thy name] that addreffeth himfelf unto thee, for the redreffe and removall of thefe evils, Pfalm 14. 4. chap. 43. 22. Dan. 9. 13. Hof. 7. 7, 14.

ftirreth up himself to take hold of thee] Either to ftay thee with us; when thou threatneft departure; (as when he ftood on the threfhold of the Temple, Ezek. 10. 4.) as they preffed our Saviour to ftay with them, Luke 24. 28, 29. or, to induce thee to return in mercy again to us, fince thou haft withdrawn thy felf from us, Jer. 12, 7. Ezek. 10. 18, 19. See chap. 59. 11.

for thou hast hid thy face from us] Or, *though thou haft hid thy face from us*, as the particle is ufed, Pfal. 23. 4. chap. 53. 8. Or, as fome, *when thou didft hide thy face from us*, as the fame particle is ufed, Job 5, 21. Pfal. 75. 2. Joel 2. 20. And this later reading feems very probable, thus knitting this with the former; *Neither were they any that called upon thy name*, *nor that ftirred up himself to take hold of thee*, *when thou didft hide thy face from us*. When at firft thou beganneft to manifeft thy difpleafure towards us, by withdrawing the light of thy countenance from us. See chap. 8. 17. & 57. 17.

and hast consumed us,] Or, *didft consume us*; as before. Heb *melt us*, or *diffolve us*, Job 30. 22. chap. 14. 31. Ezek 21. 7.

because of our iniquities] That were before faid to *carry* them away. Heb. *in the hand*; that is, *in the room*, or *place of our iniquities*, in the land where they were committed, while we were yet in our own countrey: fo is the word ufed, chap. 56. 5. or, *by the hand*, that is, *by means of our iniquities* as chap. 62. 3.

V. 8. *But now*, *O Lord*,] After this dolefull deploration of this their finfull and fad condition, followeth a pathetical imploration of favour and mercy, which they make way unto, or entrance into, by minding of God, or themfelves rather, (thereby to raife within themfelves, the better bope of fpeeding and prevailing with God) of that fpeciall relation that God had unto them, as a Father. So the prodigal, Luke 15. 17, 18.

But] Or, *yet*; as chap. 17. 6. though we have carried our felves thus ungraciously, and unworthily, towards thee, Deut. 32. 5, 6.

thou art our Father,] A very pithy and affectionate compellation, by a fweet and compaffionate appellation, Pfa. 103. 13. fo David to Saul, 1 Sam. 24. 11. See *now my Father*. See chap. 63. 16.

we are the clay, *and thou art our potter*,] Or, *we were clay*, *and thou waft our potter*, or *the framer of us*; that is, when we were at firft but as a lump of clay, a rude mafs, without form or fhape, a confufed multitude, thou didft mould and faftion us into a State, both Civil and Eccleftaftical, into a body politick, into a Church, chap. 43. 1, 7, 21. & 44. 2, 21, 24. a metaphor taken from the Potters employment; (as thofe other forms alfo, though to another purpofe, chap. 29. 16, Jer. 18. 6.) but having withall fome eye to the manner of Gods framing mans body at firft, Gen. 2. 7. as alfo to the faftioning of it, ftill in the womb, Job 10. 8-12. & 31. 15. Pfalm 119. 73. & 139. 13-16. Jer. 1. 5.

we all are the work of thine hands.] Not as we are men only, or of Adams pofterity; but as by thy fpecial procurement we are made a people, yea, a peculiar people for thy felf, chap. 43. 21. an argument that God himfelf ufeth to fhew, why he would not, yea, could not, forget them, chap. 44. 21. and that his people are wont to prefs him with, thereby to perfwade him the rather to fpare them, Job 10. 8, 9. Pfal. 138. 8.

V. 9. *Be not wroth very sore*, *O Lord*,] It will not ftand with the tender affection of a parent, to be over-fierce, over-rough, or rigorous, to his child, to fcourge him over-much, or over long. Heb. *Be not wroth unto much*, or to *extremity*; though thou beeft wroth, becaufe we have given thee juft caufe of wrath by our fins, verf. 5. yet be not over-wroth with us, either over-much, or over-long; let not thy fierce wrath burn and devour like fire for ever, Deut. 32. 22. Pfal. 79. 5. See on verf 12.

neither remember iniquity for ever.] Retain not wrath againft us for ever, in regard of fore-paffed exceffes; a tender parent is not wont fo to do, but is very prone, and ready, to pity and pardon, Pfal. 25. 7. & 79. 5-8. & 103. 9. Lam. 5. 20.

Behold, see, we beseech thee]Or, *to behold now*, or, *we beseech thee*, See chap. 58. 3. a very pathetical form of fpeech. So David, *See now, yea, fee, O my Father*, 1 Sam. 24. 11. be pleafed yet to caft a glance of thine eye upon us, to fee in how lamentable a condition we remain; as if the very fight of them, in what plight they were, might of it felf be fufficient, to move him into commiferation of them. See chap. 63. 15. Lam. 1. 9, 20. & 2. 20. & 3. 50.

we are all thy people. Or, *we all are thy people*: Not we are thine only people, all the people that thou haft; though that alfo, in fome fenfe, was, at that time, true, Exod. 19. 5. Pfal. 147. 20. But we all of us, as bad as we have been, or are, and as badly, and bafely, as we are by our enemies entreated, are thofe that thou

haſt been pleaſed to take into covenant with thee, and to make thy peculiar people, Deut. 5.3. & 29.10-19. See chap. 63.19.

V. 10. *Thine holy cities are a wilderneſs*; *Zion is a wilderneſs, Jeruſalem a deſolation.*] From themſelves, and their relation to God, they paſs to God himſelf, his intereſt, and honour, concerned in this their preſent condition, and the deveſtation of their country, thoſe places eſpecially, which himſelf had made choyce of for his peculiar reſidence among his people, and their ſolemn attendance on him, and ſervice of him, there; that ſo, if not for themſelves, who had deſerved ſo ill of him, yet in regard of himſelf and his own concernment, he might be induced unto mercy and commiſeration of them, and to wraſh and indignation againſt their oppreſſours, who ſodefpitefully uſed, as well him, as them. So Pſal. 74.22,23.

Thy holy cities] Heb. *The cities of thy holineſs*, or rather, *Thy cities of holineſs*; as, *Thy mountain of holineſs*, Pſal. 15. 1. and *thy city of holineſs*, Dan. 9.24. *Thy cities*, not ours; and, *holy cities*, having ſpecial relation to thee. Now hereby ſome underſtand onely *Jeruſalem*, and *Sion*, afterward mentioned; and render the words therefore, *the cities of thy Sanctuary*. See chap. 31.9. But moſt, rather, the cities of Judah in general, Jer. 10.22. called *holy cities*, as the whole land, an *holy land*, Zach. 2.12. becauſe aſſigned to Gods people; *as holy people*, Exod. 19.6. Deut. 14.2, 21. to inhabit, chap. 63. 18. & 65.9. and becauſe they had in them ſet, and ſolemn conventions, for the conſtant ſervice of God, every Sabbath in their Synagogues, Pſal. 74.8. Acts 15.21.

are a wilderneſs] Or, *are become a wilderneſs*; have lien ſo long ruined, that they are become like a meer wilderneſs. See verſ. 11.

Zion is a wilderneſs, Jeruſalem a deſolation.] Or, *Zion is become a wilderneſs, Jeruſalem a waſte.* See chap. 1. 7. & 62.4. the ſubject matter riſeth; not the leſſer cities onely, but the mother city Jeruſalem, and the Seat of thy royall Palace, and of thy Temple, Sion; and the ſentence runs conciſe and quick. So Micah's prophecy fulfilled, Jer. 26.18. Mic. 3.12. Pſal. 79.1.

V. 11. *Our holy, and our beautifull houſe, where our Fathers praiſed thee, is burnt up with fire.*] The ſubject matter riſeth yet a degree higher, as from the lower cities to Jeruſalem, and Sion; ſo from theſe to the Temple; the other were oft ſpoyled and ſacked, when Jeruſalem and Sion, yet held out and were ſaved, chap. 1.7,8. & 7.1.& 36.1. & 37.35. and Jeruſalem might be taken and ſackt, and yet the Temple ſaved, 2 Chr. 25. 23, 24. but now, not thoſe inferiour cities onely, but Jeruſalem and Sion; nor thoſe alone, but Gods Temple alſo is deſtroyed together with them, Pſalm 74. 3.6, 7.

Our holy and our beautifull houſe] Heb. *our houſe of holineſs*(as, *cities of holineſs*, verſ. 10.) *and of bravery, goodlineſs*, or *gallantry*. See chap. 60. 7. *our houſe*; ſo they call Gods Temple, though termed commonly *Gods houſe*, chap. 56. 5,7. & 60.7. and ſet it forth with glorious attributes, thereby to expreſs and teſtifie their affection to it, as not ſo much affected with the loſs of their own houſes, as the loſs and want of it. So Pſalm 84. 1, 2.

where our Fathers praiſed thee] They ſay, not *we*, but *our Fathers*; as fearce daring once to mention their own ſervices there: they had been either ſo regardleſſe of Gods houſe, chap. 65. 11. Ezek. 8. 16. or in that manner there ſerved him, that their performances there might well (they feared) be moſt loathſome and abominable to him, chap. 1.11-15. & 66.3. Jer. 7.9-11. but yet minding him, how formerly in better times he had by their Anceſtors there been ſerved.

is burnt up with fire] Or, rather, *is burnt* down *with fire*, Pſalm 74.7. Heb. *is become unto a burning of fire*; or, *is become a burning of fire*; becauſe the particle is in ſuch forms oft redundant. See chap. 5.9. & 13.9. for the ſyntax of it, with this word, ſeemeth divers, chap. 9.5. of the burning of the Temple, ſee 2 King. 25. 9. 2 Chron. 36. 19. Jer. 52.13.

and all our pleaſant things are laid waſte.] Heb. *all our deſires*, or *delights*; for the word is a ſubſtantive, as appeareth by the conſtant uſe of it, 1 King. 20.6. Ezek. 24.16,21,25. but the abſtract is here put for the concrete, as before, verſ. 6. *deſires*, or *delights*, for matters of *much deſire*, or *moſt delight*; that is, *moſt deſirable*, or *delightfull*: Our *moſt deſirable*, or *delightfull*, either *things*, that is, *matters* in general; as it is expreſſed, 2 Chron. 26.19. where it is ſaid of the Chaldeans, that *they deſtroyed all her* (that is, Jeruſalems) *matters of deſires*, or *delights*, rendred there, *goodly veſſels*: But the word there uſed is of a far larger extent, then our Engliſh *veſſel*, and reacheth unto any utenſil, or other matter of uſe whatſoever. See chap. 22.24. & 32. 7. and ſo is the adjective, or concrete of the ſame root and notion uſed, Lam. 1.7,10, 11. or, *our moſt deſirable*, or *pleaſant* places; as it is ſupplied, Hoſ. 9.6. becauſe of that which followeth, *are laid waſte*. Heb. *is*, or *is become unto a waſte*; as Jer. 7.24. & 22.5. as *to a burning*, before. So alſo, verſ. 10. the verb being ſingular, it would be rendred to anſwer the Hebrew exactly, *each of our moſt deſirable*, or *delightful*, matters, or places, is *become a waſte*; and it may ſeem to have reference to the Kings Palace, and the great mens goodly houſes, with their appurtenances, orchards, gardens, and the like places of delight and pleaſure; which together with the Temple, were likewiſe burnt down and demoliſhed, 2 King 25.9. Jer. 39.8.& 52.13. the word is ſometime applied alſo to perſons; as Cant. 5.16. whereof ſee before, on verſ. 6. & Lam. 2.4. Hoſ. 9.16.

V. 12. *Wilt thou refrain thy ſelf for theſe things, O Lord?*] Or, *canſt thou contain thy ſelf at theſe things?* as one of the Rabbines well rendreth it. How canſt thou endure to ſee thy Cities, Synagogues, thy Temple it ſelf, ly thus waſte and ruined, and thine own honour thereby ſo exceedingly empeached and empaired, Pſal. 74.10,18,22,23. See chap. 63.15.

wilt thou hold thy peace] Or, canſt thou be ſilent? How canſt thou endure to forbear, and let them alone that thus wrong thee? See chap. 42.14.

and afflict us very ſore] Or how canſt thou endure to afflict us ſo extreamly? Heb. *unto very much*. Or, as ſome render it, *unto extremity*. So verſ. 9. Howbeit, I obſerve that the form here uſed, is applicable as well to extent of time, as to intenſion of degree; and in ſuch uſe of it, ſignifies either *over-long*, or, *for ever*: ſo ſome Jewiſh Criticks take it, in thoſe words, Pſal. 119.8. *forſake me not over-long* (as our Geneva verſion rendreth it) Or, *for ever*; wherein other of their own that controll them, to give it ſome ſenſe fit for that place and paſſage, are conſtrained to offer force to the text, & to knit that clauſe to the former part of the verſe, reading the words, *I will keep thy ſtatutes exceedingly*, or *exactly*, (as anſwering to what went before, v. 4.) *O forſake me not*. But beſide that the pauſes there oppoſe them, carrying on unto this clauſe the word of *forſaking*: There is another place in that Pſalm, verſ. 43. which cannot be ſo avoided. *Take not the word of truth out of my mouth for ever*; that is, *Never let the word of truth be taken out of my mouth*; as chap. 25.2. For it is a very poor and ſorry ſenſe, that their verſion hath, who render it, *Take it not meth out of my mouth*; nor theirs much better, that render it *utterly*: The Pſalmiſts meaning ſure was, *never*, at any time, or at all. And I conceive therefore, that it may here be ſo rendred, as thoſe of Geneva have it, in the former place, as well, *afflict us over-long*, as, *afflict us overmuch*, or, *afflict us for ever*, and ſo the Chaldee here rendreth it. See Pſalm 79.5. & 88.5.

CHAP. LXV.

Verſ. 1. *I am ſought of them, that aſked not for me*;] This Chapter the Jewiſh Commenters annex to the former, ſuppoſing that God, in the firſt words of it, returneth an anſwer to the prayer of the captive people, conceived in the later part of the chapter fore-going. But it ſeems rather to contain a new Sermon divers from the former. And in it we have a clear prediction, both of the converſion, and comming in, of the Gentiles; and of the rejection of the Jewes, with a relation of their particular ſins, and their obſtinacy in them, for which they were to be rejected. However a remnant of them to be reſerved, whom God would proſecute with ſpeciall favours in the times of the Meſſias eſpecially, when his Church ſhould be renewed.

I am ſought of them, that aſked not for me] In theſe words the Jewiſh Doctors conceive that God, in way of anſwer to the former complaint of his people, concerning his harſh uſage of them, and the continuance of the captivity, doth render a reaſon why it ſo fared with them, to wit, for the obſtinate carriage both of their fore-fathers, and themſelves; who albeit he had from time to time called upon them by his Prophets, to return from their wicked ways, and rebellious courſes, and come in to him, yet had ſtood out ſtill againſt him, and rejected his gracious invitations and offers. So that they underſtand this whole paſſage, verſ. 1.2. of their own people, and tell us, 'tis all the fame thing four ſeveral times told over, in divers terms, to add the more emphaſis to it. But from the Apoſtles allegation of it, Rom. 10. 20, 21. it evidently appeareth, that the former part of it, ſpeaketh of the Gentiles; the later part, only of the Jewes: The Jewiſh Criticks, to draw this Scripture their ways, are mightily puzzled about the ſignification of the firſt word: for there ſeems, ſay they, a contradiction in the text; *I am enquired of*, and *they aſk not*: and this to aſſoil, they render the words, ſome, *I was ready to be enquired of*, entreated by, and reconciled to your fore-fathers, when they had offended me, had they fought me in their afflictions, but *they aſked not* after me. So ſay they, is the word uſed, Pſal. 111.2. *The works of the Lord are ready to be fought*, and found out. Others, giving the paſſive reciprocal notion, as oft-times it hath (ſee chap. 26.20.) *I made my ſelf to be fought*, that is, offered my ſelf to be fought unto by them; according to that, chap. 63.5. *thou diddſt meet*, that is, prevent them with mercies unaskt. Others, taking the word as a potential (of which, ſee on chap. 63.12.) *I might have been fought of them*, if they would; but they had no mind to it. Others, as ſpoken by way of interrogation; *Should I offer my ſelf to be fought of* thoſe that *aſk not* after me? Ours, divers of them ſomewhat ſtrain themſelves needleſly about it. Some render the words, *I am expoſed to* thole that *aſked not*: and the word indeed in the Rabbinical language is commonly uſed for to *expound*; whence *midraſſes*, or *expoſitions*, are ſo termed: But that ſuiteth but ſorrily with this place, or the notion here intended. Others, becauſe the Apoſtle ſeems ſo to render it, *I am ſought*, ſay they, that is, *I am found*; *ſeeking*, put for *finding*, as Eccleſ. 3.6. *a time to ſeek*, that is, *to get*; becauſe the one is the end, and uſual conſequent of the other:

Mat.

Mat. 7.7. Luk. 11. 10. ſo Prov. 13.9. *He that covereth a fault, ſeeketh love*, i.e. findeth, getteth, gaineth it, and ſo on the other ſide, *finding*, for *ſeeking*, Gen. 19. 11. *they wearied themſelves with finding*, for *ſeeking*, Jer. 9.5. *the dove*. But the word of *finding*, uſed by the Apoſtle (with whom the two branches are tranſpoſed) hath reference, not to this word, but to the word following, which the ancient Greek alſo ſo rendreth. This word, both that Verſion, and the Apoſtle retaining it, rendreth, *I am manifeſted*, or, *I have been made manifeſt*; and theſe ſtrains all ſeem needleſs. The old Latine, which ſome, without cauſe, here controll, telling us, that the word is here paſſive, gave the right ſenſe of the text, *They ſeek me*, that before *aſked not of me*, word for word, *I am ſought to, by thoſe* that have not *aſked*, to wit, ought of me; that is, I am now enquired of, ſought unto, called upon, (ſo the word is commonly taken: ſee Chap. 55. 6. Ezek. 36. 37.) by thoſe, who in former times, having no notice at all of me, Chap. 52.15. & 55.5. Rom. 15. 20,21. had not wont to aſk ought of me, that is, to ſeek to me for ought. So is the word moſt frequently uſed, 1 King. 3, 5, 10, 11. Chap. 7. 11. & 9.2. Hoſ. 4. 12. Zach. 10. 1. and I rather chooſe therefore to make the ſupply of *me*, then *for me*. See Rom. 10. 14. It is apparently ſpoken of the Gentiles, converted by the miniſtery of the Goſpel. The ſpeech is conciſe and quick; a defect both of the antecedent, and relative, before the latter verb, as Chap. 64. 5. and in the next branch: Of the pronoun after it, as Chap. 46. 3. & 50. 2, 4. in the next branch expreſſed,

I am found of them that *ſought me not*] I prevented their ſeeking of me, by ſending and ſeeking of mine own accord to them, 2 Cor. 5. 20. Eph. 2. 17. Which ſome of the Jewiſh Authors would again turn aſide unto Terah, and thoſe before Abraham, that had not fought God, before God fought them, Joſh. 24. 2, 3.

I ſaid, behold me, behold me, unto a nation that was not called by my name] The Jews to pervert this paſſage, miſerably wreſt theſe words, expounding them, *a nation not called by my name*; that is, a nation that ſo carry themſelves, as if they were none of mine. But to leave them to their forced interpretations. Nor are ſome of ours, ſo cleer in their expoſitions of this paſſage: For ſome take them, as ſpoken in way of invitation to the Gentiles, as if God did there by call upon them, to look after him, and come in to him, as Chap. 45. 22. or tender, and offer himſelf unto them, (as the Prophet of God, Chap. 6.8.) being ready to entertain them, and make them his people, which before they were not, Deut. 32.21. Hoſ. 2. 14. Rom. 9.25. and this way our Verſion ſeems to encline. Others, as directed, and delivered, at departure to the Jews; *Behold me, behold me*, now leaving you, and paſſing to a nation that were none of mine before, according to that of the Apoſtle; *Behold, we turn to the Gentiles*, Act. 13. 46. The words run in the Hebrew, *I have ſaid*, or *I ſay*, (ſo would it be rendred to fit with the former) *Lo I, Lo I*; or, as it is repeated, verſ. 1. *Here am I, here am I*, Gen. 22. 1, 7, 11. & 27.18. Chap. 6.8. and it is the voice of God returning a gracious anſwer unto the ſuits and ſupplications, of thoſe that ſeek to him by prayer; here am I at hand, ready to hear and help. So Chap. 58. 9. *when thou ſhalt cry, he will ſay, Lo I*; or *here I am*: and it is doubled, to intimate his forwardneſſe, to hear, and grant their requeſts: whereof ſee, verſ. 24. The latter words, ſome render, *unto a nation that did not call upon my name*, as Chap. 64.7. Jer. 10.25. and this ſenſe would well ſuit, both with the terms of the firſt branch, and with the former member of this, if the words of the text would bear it: But this word of *calling* here, is not a participle active; but a verb, in a weighty form paſſive: and there is but a vowel difference between either, which cauſed the miſtake. Our Verſion renders it aright, that *was not called by my name*, as Chap. 63. 19. that had not in times paſt born my name; had not been called, or accounted my people; there is a defect of the relative, as Chap. 64. 3, 4. This whole verſe, ſome Interpreters render all in the future; *I ſhall be ſought to; I ſhall be found*; *I ſhall ſay*; becauſe it is a Prophecy of future times. But the Prophets manner is not unuſual to ſpeak of things to come, as paſt, or preſent: ſo Ch. 13.4, 5. & 19.1. Rev. 1.7.

V. 2. *I have ſpread out mine hands all the day unto a rebellious people*,] Here we cloſe with the Jewiſh Commenters, and with good warrant from Rom. 10. 21. agree unto them, that the ſpeech is of them, and their nation, whom God had long laboured with from time to time, to reduce and reclaim; but in vain: and for their wilful obſtinacy therefore was now reſolved to reject, and to receive the Gentiles in room of them, Rom. 11. 11-24.

ſpread out my hands] As the manner is of thoſe that requite audience, Act. 26. 1. or deſire acceptance, Prov. 1. 24.

all the day] Continually, conſtantly; as Chap. 62. 6.

unto a rebellious people] Or, *a refractary people*, Jer. 5. 23. that would by no means be reclaimed, ver. 12. Chap. 66.4. Jer. 7.13. & 11. 7, 8. for that oppoſition of the word, that a Rabbine gives on the place, *a people gone out of the way*; though it ſuit well with what followeth, and the word may be deduced from that which ſignifies, *to go aſide*, Exod. 32. 8. yet it doth not ſo fully expreſs what the word uſually importeth, and is commonly therefore to another root referred.

which walketh in a way that was not good] Heb. *that walk* (for the word is plural, becauſe the word *people*, collective; ſo ver. 3.) *the way not good*; that take no good courſe; or, in a *way* (the particle ſupplyed: as Neh. 9.19.) *that is not good*; that is not any anſwer the preſent *walk*; or, if we retain *was*, then, as ſome, *that walked*; *not good*: a form of diminution, for, *evill*, very bad, ſtark naught: as 1 Sam. 2.24. Pſal 36.4. Prov. 24.23. & 28.21.

after their own thoughts] Following, not the motions, and directions of my Word, and Spirit; but led by their own minds and luſts, Num. 15.39. 1 King. 13.33. Pſal. 81.11,12. 2 Pet. 3.3.

V. 3. *A people that provoketh me to anger continually to my face*;] Heb. *that provoke me*, or, *provoked me*; as before, ver. 2. See Chap. 3. 8.

to my face] That is, either ſimply, in Gods ſight, as Exod. 20.3. Deut. 5.7. & 31. 29. as if a ſervant ſhould do things directly croſs to his maſters known mind and command, to his face: ſo David aggravateth his own ſin, Pſal. 51. 4. or, as ſome, in Gods own houſe, in his Sanctuary; of which, Pſal. 42.2. and of their grievous profanations of Gods Temple, ſee 2 King. 16. 10-15. & 21.4,5,7. & 23.4,6. 2 Chr. 36.14. Jer. 7. 10, 11. & 11.15. Ezek. 8. 3-16. & 43. 8. But the former ſenſe ſeems the more familiar.

that ſacrificeth in gardens] Heb. *that ſacrifice* (as before) *in the gardens*: ſuch as they have ſet apart for idolatrous ſervices, and dedicated to their idols. See Chap. 1.29. & 66.17. the reaſon, ſaith one of the ancients, why Naboth would not part with his vineyard, to be converted, by Ahab, into a garden, that it might not be to abuſed: but that is a groundleſs conjeture. Howbeit, ſome underſtand it of their groves; whereof, ſee Deut. 16.21. Judg. 6.25. & 23.4,6. 2 Chr. 36.14. Jer. 7. 10, 11. & 11.15. Ezek. 8. 3-16. & 43. 8. But the former ſenſe ſeems the more familiar.

and burneth incenſe upon altars of brick] Heb. *and burn incenſe* (as before) *upon bricks*: who leaving Gods houſe, and his altar, ver. 11. ſacrifice, and burn incenſe to idols of their own chooſing, in places of their own deſigning, upon altars of their own erecting: Which, in contempt, he calleth *bricks*; (ſo the word properly ſignifies, Exod. 1.14. & 24. 10.) from the matter whereof they were uſed to be converted, by Ahab, into a garden, that it might not be to abuſed: but that is a groundleſs conjeture. Howbeit, ſome underſtand it of their groves; whereof, ſee on Chap. 17.8. & 27.9.

and burneth incenſe upon altars of brick] Heb. *and burn incenſe* (as before) *upon bricks*: who leaving Gods houſe, and his altar, ver. 11. ſacrifice, and burn incenſe to idols of their own chooſing, in places of their own deſigning, upon altars of their own erecting: Which, in contempt, he calleth *bricks*; (ſo the word properly ſignifies, Exod. 1.14. & 24. 10.) from the matter whereof they were uſed to be converted, by Ahab, into a garden, that it might not be to abuſed, *braſſe*, 2 King. 18. made; as Ezekiah the brazen ſerpent to be abuſed, *braſſe*, 2 King. 18. 4. Some expound it, of ſuch *flores*, with figures engraven upon them, whereof mention is made, Lev. 26. 1. & Numb. 33. 52. But this ſeems a groundleſs conjeture. Others, of the *tile-ſtones*, wherewith their houſes were covered, on the tops whereof being flatroofed, they were wont to ſacrifice, and burn incenſe to their idols. See Jer. 19. 13. this is more probable then that; but the firſt carrieth moſt likelihood.

V. 4. *which remain among the graves*] Heb. *Who ſit in*, or, *on, the graves*: but *to ſit*, is oft uſed, for *to ſtay*, or abide, as 2 Sam. 7. 18. Jer. 39. 14. and the particle, *in*, or, *on*, is ſometime uſed *among*: as Chap. 57. 6. that abide among the graves, to conſult with ſpirits, that haunt ſuch places; or, to have dealings with the dead, Deut. 18.11. 1 Sam. 28. 8, 11. & Chap. 8. 19. Mar. 5. 5. The Chaldee rendreth it; *that dwell in houſes built of the duſt*, or, *moulds*, taken from graves.

and lodge in the monuments] That is, in their *idol-Temples*, as the old Latine hath it, or, *in caves*, under-ground; or, cut out in rocks, as the Greek, there to expect dreams from their imaginary deities: which was an uſual practice among the Pagans, as appeareth from Ariſtophanes; Ariſtides the Sophiſter-; and others; and Jerome on this place teſtifies to have been practiſed by them, in his dayes. The word here uſed is ambiguous; it ſignifieth properly, places *kept*, or *obſerved*. Where it is rendred, Chap. 1. 8. *beſieged*: and ſo it ſignifies, Ezek. 6. 12. ſome would have it here to ſignifie ſuch *horrid* places, as people therefore are worſt cautiouſly to *obſerve*, for to ſhun and avoid. See on Chap. 1.8. Others, *ſecret, hidden*, places: as *hidden* things, Chap. 48.6. which agreeth well with thoſe ſecret *vaults*, caves, and cloſets, wherein the heathen had wont to have private commerce with their gods. Others, and this way the Jewiſh Criticks moſt go, render it, *waſtes*; deſolate places, ſuch ſay they, as are oft-times haunted with Devils, Mat. 12. 43. and ſo they would have the word taken, Chap. 49. 6. but of that there is or, as ſome of them, *among the corpſes*, that are *kept* in the graves, and there held as in priſons, or holds, Chap. 14. 18. Ezek. 32. 23. or, *with the corpſes*, for ſuperſtitious purpoſes, reſerved and kept by them. Some late Writers of note, *that lodge with the kept ones*. So, ſay they, in deriſion, are their idols here termed; becauſe they were kept carefully for fear of being loſt, as ſometimes they were, Gen. 31. 19, 30. Judg. 18. 14, 24. being not able to keep, or ſave themſelves, much leſſe thoſe, that ſerved them, by whoſe care and proviſion, they were to be kept from miſcarrying, Chap. 41. 7. and 46. 1, 2, 7.

that eat ſwines fleſh] Forbidden by Gods Law then in force, Lev. 11. 7. Deut. 14. 8. Chap. 66. 3, 17.

and broth of abominable things is in their veſſels:] Or, *and in whoſe veſſels the broth of abominable things is*: the demonſtrative, for the relative; as Chap. 54. 5. and a defect of the particle *in*, as Chap. 57. 8. there is here a two-fold reading. Some read the firſt word *merak*, which ſignifies *broth*; ſo uſed, Judg. 6.19,20. and no word *merak*, which ſignifies *broth*; ſo uſed, Judg. 6.19,20. and no word where elſe found. So the Chaldee, Greek, and old Latine, render it; and the Jewiſh Criticks do moſt follow this reading: and they conceive the word following, to ſignifie the *concaſſe* or any unclean creature, from Ezek. 4. 14. and conſequently, ſuch *broth* meant here, wherein the fleſh of any ſuch had been ſod: but ſome other read it *perak*, that ſignifies *a fragment, or part torn off*; from a word, that ſignifies *to tear, or break, off*, Exod. 32.2. Nah. 3. 1. and thoſe that follow this reading, expound the word following, from Lev.

7.18.

7.18. & 19.7. where the same is used of the flesh of some sacrifices reserved till the third day, deemed then to be abominable: and of such *fragments*, or *parcels*, of flesh, contrary to the Law so reserved, would they have the words here to be understood; but no clear place appears for this use of the former word: and the other reading is the more received; and the rather, for that the latter word, where it is used of such remainders so reserved, seems to have some reference unto such unclean flesh, as implying, that being so reserved, they should be no more accepted, then any such flesh, in its kind unclean.

V. 5. *Which say, Stand by thy self, come not neer to me:*] These persons as impure and profane, as they were, yet would seem to be holier, then others, and counted all unclean, and polluted, beside themselves. So the Pharisees, in Christs time, Luk.5.30. & 7.39. & 18.11, 12. and the Samaritanes anciently, Joh.4.9. as the stories of them relate; and the Jews, and Heretickes, in Jeromes time, yea to this day.

Stand by thy self,] Heb. *Approach*, or, *Draw neer, to thy self:* keep apart by thy self; to the Jewish, and most of ours: though some, *Get thee to thine*; that is, to others like thy self.

Come not neer to me] *touch me not*; as the Samaritanes are reported to have cryed usually to others, not of their way, as fearing to be defiled by them: this is supposed also to have been the reason why the Pharisees used to wash so, when they came home from the market; as having contracted some defilement by the touch of others there, Mar.7.4. See Luk.7.39.

for I am holier then thee] So the Chaldee render it; and the Jewish Commenters unanimously expound it. Heb. *I sanctifie thee*; and because the word, *sanctifie*, is in Scripture used, sometime, for to set apart for some sacred use, Levit. 17.5. 1 Sam. 16.5. or, for slaughter, Jer.12.3. Some render the words, *I will sanctifie thee*; that is, I will make a sacrifice of thee; I will slay thee: and they suppose the words to have been spoken to the Prophet, repairing to them, when they were buried about some of their abominable services, or sacrifices, to reprove them for the same, as giving him warning to keep aloof off, and let them alone, otherwise threatning to make a sacrifice of him. Others, because the word, *Kadesh*, is sometime used, for some *nucleus*, vile, and abominable person, Gen.38.31. Deut.23.18. 1 King.14.24. & 15.12. Hos. 4.14. and it is so rendred, Job 36.14. would therefore have the verb here to be taken in that sense, and render it, *I pollute thee*; that is, I account thee a polluted, and unclean person; as Acts 10.15. & 11.9. *Do not thou pollute*; that is, account polluted, or unclean: and the old Latine rendereth it, *Thou art unclean*: to which purpose, some apply that, Lam.4.15, some colour might this Interpretation seem to receive, from what is spoken of these persons, Chap.66.17. where it is said of them, *that they sanctifie themselves in the gardens*: if the word *sanctifie*, might be taken there for, *to pollute*; as certain it is, that their sanctification was no other then a gross pollution; and the word *sanctifie*, might by a kind of antiphrasis, be used for *to defile*, or *unsanctifie*: as the word to *bless*, sometime; for, to *curse*, Job 1.5. 1 King.21.13. but the words following there, carry it another way: nor is any true sense produced, where this verb is found. We return therefore to the first, and generally received Interpretation; wherein all the matter of doubt, or difficulty, ariseth from the defect of a particle, or preposition, such as in the affixing of pronouns to verbs, is oft-times omitted; this supplyed, it would be, *I am holy* from *thee*: of this kind of defects, see on Chap.28.15. & 47.8. & 48.10. & 49.24. of this particle in particular; Jer.10. 20. *my children are gone out me*, for, *gone out* from *me*. Now this preposition in Hebrew, as *מגן*, in Greek; *πρὸς*, in Latine, hath a peculiar use, in comparative notions: so *good from*, or *above*, as it is, sometime, not amiss rendred, Judg.5.24. Psal.45.7. is, *better*, Prov. 22.1. Eccl.7.1. *wife from*, or *above*, is, *wifer*, 1 King.4.21. Ezek. 28.3. and, *holy from*, or, *above*, is, *holier*. But an exact, and full instance of the like defect is in the same particle, in the last use, we find, Jer.20.7. where the Prophet speaking to God, saith, *thou art strong me*, for, *strong from*, or *above*, *me*; that is, *stronger then I*, as it is well rendred there: and it may be, would as well be, *holier then thou*, here. The ancient Greek renders it, *I am clean*; but they take not notice of the pronoun affixed.

these are a smoke in my nose, a fire, that burneth all the day.] These are a continual provocation, and vexation, unto me, (see Chap.65. 10.) like smoke, that rising from green wood, or other like wet fuel, is most grievous and offensive to mans nose, and eyes, Prov.10. 20. See Chap.3.8. or, as some; These will I in mine anger (as Chap.9.21.) dispel, and disperse, like smoke, Psal.68.2. and make fuel of them, matter for the fire, Chap.1.31. & 9.18. As others, My wrath incensed by them, shall smoke against such, and burn everlastingly against them, Deut.29.20. & 32.22. Psal.18.8. & 37. 20. & 104.32. & 144.5. Chap.14.31. & 30.33. & 34.9. & 66.24. The first seemeth most natural.

all the day] Or, all day long; continually: their continual provocations of him, opposed to Gods continual invitations of them, ver.2. So Hos.11.2.

V.6. *Behold, it is written before me*] Or, *is written*, and lyeth *before my face*: a defective form of speech; of which kind, see on Chap.38.21. These their courses are upon record with me; and this record lieth always open before my face, (as was before said of their sins, ver.3) that I may not forget them: a metaphor taken from the manner of men, great ones especially, that keep books, or records, wherein they enter such matters, as they would not have to be forgotten, Ezr.4.15, 19. & 6.2. Est.6.1. So Deut.32.34. Psal.56.8. Jer.3.22. Hos.7.2. Mal.3.16.

I will not keep silence] I will no longer forbear, as hitherto I have done, Psal. 50.21. & 83.1. See Chap. 42.14. and 64.12.

but will recompence, even recompense into their bosome] Or, *will repay, yea, repay* (as Chap. 44.15. Heb. *and*; as Chap. 56.5,7.) *into their lap*: as it is rendred, Prov. 6.33. that is, abundantly, largely: a figurative form of speech, borrowed from those, that deliver not, what they give out, by tale, measure, or weight, but pour it forth into the receivers lap, without any regard how much they give of it. So Psal.79.12. Jer.32.18. Luk.6.38. the word is redoubled, to put the doing of it out of doubt. So Deut.32.41. Chap.59.18. Jer.51.56. Ezek.21.7.

V.7. *Your iniquities, and the iniquities of your fathers, together, (saith the Lord)*] Some Interpreters repeat here, from ver.6. *I will recompense*, or *repay*; and insert it into the text: but that is needlesse; for the former words of this verse, have an immediate dependance upon those words in the former verse: and our Version therefore closeth that verse only with a comma; that neither Verses, nor Chapters, are always exactly distinguished, was before observed. Chap.58.3. & 64.1.

Your iniquities] Or, *their iniquities*; a change of the person: as Chap.1.29.

and the iniquities of your fathers together] The meaning is that when God should set upon it, the sins of that nation being come to their full height, (as of the Amorites he speaks, Gen.15.16.) he would remember, as well their ancestors sins, (which he had upon record, ver.6.) as their own; and would take vengeance for both together; that which no way impeacheth the justice of God: who although he lay nothing upon any person, but what his own particular sins deserve, yea, what comes indeed far short of what is due to them, Ezr.9.13. Job 37.23. yet he hath an eye oft in inflicting judgments, on notorious wicked ones, descended also from such, unto the sins of their ancestors, and either enhanceth, or lengtheneth, their afflictions, to make their sufferings the more exemplary, that men may observe how execution of vengeance, though for some time delayed; yet even here falleth, at length oft, with a full storm, on the race of the wicked. So 1 Sam.3.12. Jer.2.5. Lam.5.7. Matth.23.32,35,36. and 27.25. 1 Thessal. 2.15,16.

which have burnt incense upon the mountains, and blasphemed me upon the hills] Or, *reproached*, or *dishonoured*, *me*, Chap.37.4. Psal.89.51. for it is no verbal, or vocal; but a reall, and actual reproach, that he chargeth them with; to wit, their idolatrous services on such places frequently exercised, Chap.57.7. Jer.3.1,6. Ezek.18.6,11. & 22.9. Hos.4.13.

therefore will I measure their former work into their bosome.] Or, *I will, I say*, (Heb. *and I will*, as Chap.58.10. & 59.17.) *mete out the reward of their former work* (Heb. *first*, for, *former*, ev'n *past*ed; as Chap.41.22. & 42.9. and *work*, for, *reward of work*, as Chap.49.4. & 61.8. & 62.11.) *into their lap*; as ver.6. a threefold repetition, to assure the certainty of it; as Ezek.21.14,27. and an interchange of persons, as Chap.1.29. & 64.4.

V.8. *Thus saith the Lord*,] Gods forest, and fiercest menaces, have yet always some matter of grace, and mercy, mixed with them, for the support and comfort, of the few faithful: that which is here therefore annexed, and subjoyned, to this dismall doom, concerning a remnant still to be spared, and reserved, for the propagating of his Church.

As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it:] Or, *As when* (see Chap.17.5. and 64.1.) *wine* (as Chap.63.2.) *is found* (as Chap.13.8.) *in a cluster, one saith, (or, it is said*, then use to say, Jer.3.1. Mal.1.4.) *Destroy it not, for a blessing is in it.* As when a vine being blasted, or otherwise decayed, is grown so bad, and so barren, that scarce any good cluster of grapes can be discerned on it, (Jer.8.13.) whereby it may be deemed to have any life left in it, or any likelihood conceived of its recovery, and ever becoming fruitful again; and the husbandman therefore is about either to stub it up, or to cut it down by the ground, if one chance to espy on some branch of it, some one cluster that hath grapes with liquor in them, whereby it may appear, that there is life yet, in some part of it, and some hope therefore, that it may, by good husbandry, the dead branches of it being cut away, grow fruitfull again; he may thereby be induced to forbear the utter rooting out, or hewing down, of it. This seems to be the genuine sense of the similitude: for the old Latine rendring it, *a grane in a cluster*; hath led Interpreters aside unto another similitude, of saving a cluster for a found grape, or two, among many withered, or rotten ones; applying it unto the saving of those, that had any matter of found grace or goodness, in them, notwithstanding the generality of the judgment, to be put in execution upon the main body of the profane, and rotten-hearted, Chap. 17.6. & 24.13. but that seems to be besides the Prophets scope in this place; in this comparison, at least.

a blessing in it] That is, according to some Interpreters, some good liquor in it, through Gods blessing upon it; all things compared, when the said, as it is there rendred, *wo troop cometh*. Gen. 30.11. and Jacob, alluding to this name, *Gad, a troop shall overcome him*; *but he shall overcome them at last*, Gen.49.19. and from the same root indeed, comes the word there rendred, *a troop*, as very commonly also elsewhere; but the word *Gad*, save in that speech of Leah, is no where else found. Those that take it here, in that notion, understand by it, either the multitude of their idols, which they so doted upon, that they thought they could never have enow of them, Judg.10.6. Jer.2.28. & 11.13. and are said therefore to be in their whoredomes unfatiable, Ezek.16.24.26, 28,29. & 23. 40-44. so the Chaldee seems to take it; or, the host of heaven the celestial bodies, which they worshipped instead of the maker both of themselves, and them, Jer.7.18. & 8.2. and so found some of the Rabbines upon this place. But the most of them hold it to be the name of a particular star, or an imaginary deity, to wit, *Luck*, or *Fortune*, in Arabick so termed; and in effect both fancies come home to one: for they that make a star of it, which some affirme to be the planet *Jupiter*, say, there is no star, for luckinesse, where it favoureth, like to it; and they tell us withal, that in old time, they used, in every house to have a *bed*, or, a *table*, (for on beds they tabled anciently) continually spread for this idol; which was commonly called; *Good lucke table*, or *bed*. And Jerome relateth, that in Alexandria, and other cities of Egypt especially, on the last day of the yeer, there used to be a table spread and furnished, with variety of dishes, and delicacies, both of meat and drink, for this idol, either in way of thankfullnesse, for the prosperity and fertility of the yeer past; or to procure and obtain from it the like for the yeer ensuing.

and that furnish the drink offering] Heb. *that fill mixture*; that is, *wine*: at first so termed, because they used in their ordinary use of it, to mix it with water, to abate the strength of it: but from that use in processe of time, both in Hebrew, and other languages, the Greek especially, the word of *mixture*, came to be used for *wine*; or, any such *liquor* as wine: so Psal.75.8. the cup in Gods hand is said to be *full of mixture*; that is, of strong *liquor*: and to take us off from fancying some mixture there intended, Rev.14. 10. the *wine* in that cup is said to be (word for word) *mixed unmixed*: which may seem to imply a contradiction; but is well rendred, *poured out* (or, if ye will, *poured in*) *without mixture* (for the verb *to mix*, or *mingle*, is from the same ground, and root, both in Hebrew, Greek, and Latine; for to *pour in*, *pour out*, and *powre out*, wine, or other liquor, simply, without respect had to any mixture: and so would it be rendred, Prov.9.2. where it is said, *of wisdome, she hath powred out her wine*; to wit, into cups, ready to be served out: where they render it amisse, *she hath mingled her wine*; that is hucksters fashion, alluded to, Chap.1.22. not hers. So Prov.23.30. it is said of wine-bibbers, that *they go out to seek mixture*; that is, *wine*, or *liquor*; where also it is ill rendred, *mixt wine*: for it is the *more*, not the *mixt*, that they affect, and look after; and no lesse absurd is one of the Jewish Doctors note here, *mixture*, that is, *wine mixt with water*: they would not in likelihood deal so with their deities, especially when they intended, as for the most part they did, to drink most of it themselves: another of them much better expoundeth it, *a drink offering*, as our version also rendreth it; but the word signifies, as hath been said, and shewed: and *to fill wine*, or, *fill out wine*, or other *liquor*, is a form of speech with us also not unusual.

unto that number] The word here used is commonly deemed to spring from a root, that signifies *to number*, Gen.13.16. Num.23. 10.2 Sam.24.1. Dan.5.23,26. Whence some render it *by number*: and of these some suppose it to be meant of pouring out a certain number of cups, either according to the number of their idols, unto which they performed those rites; or of those persons that joyned together in the service. Some again, of their own, drinking by number: For thus, as sometime at their extraordinary feasts, they used to drink healths, according to the number of letters in the parties name, that they drank the health to: so in the feasts they used to celebrate in honour of their idols, they were wont to drink, in honour of her, as many cups, as they desired years, to have their life prolonged by her, by which means sometime their dayes came to be abridged of what otherwise they might have been. Of the former, see Martial, lib.1. Epig.r. 12. Of the latter, Ovid, in his *Fast*, lib.4. Others render them, as our Version hath it, *unto that number*, or, *unto the number*; that is, as before, to the numberlesse number, either of their idols, or of the celestiall bodies: though some more specially to the seven planets or the constellations, which the Astrologers have reduced to a certain number. Others, lastly, render it, as our margent exhibits it; *unto Meni*, or *unto Mni*, which they suppose to be the name of one of the Planets; that which we call *Mercury*, and to be the Mochams God, so termed from *numbring*, or casting up of accounts, a businesse, about which they are much conversant; and from the word *Manch*, in Hebrew, *Mna* in Greek, and *Mina*, in Latine, for a *pound*, hath its name. And of this name, that an idol was ancient-ly in Armenia and Phrygia, worshipped, is by a learned man out of Strabo, and Jamblichus, reported: Whereunto may be added, that *Armenia* is supposed to have been termed, as some, from *Aram*, and

for that troop] Or, *for the troop*: so the word seems to signifie in the speech of *Leah*, at the birth of *Gad*, whom she therefore so named, when she said, as it is there rendred, *a troop cometh*. Gen. 30.11. and Jacob, alluding to this name, *Gad, a troop shall overcome him*; *but he shall overcome them at last*, Gen.49.19. and from the same root indeed, comes the word there rendred, *a troop*, as very commonly also elsewhere; but the word *Gad*, save in that speech of Leah, is no where else found. Those that take it here, in that notion, understand by it, either the multitude of their idols, which they so doted upon, that they thought they could never have enow of them, Judg.10.6. Jer.2.28. & 11.13. and are said therefore to be in their whoredomes unfatiable, Ezek.16.24.26, 28,29. & 23. 40-44. so the Chaldee seems to take it; or, the host of heaven the celestial bodies, which they worshipped instead of the maker both of themselves, and them, Jer.7.18. & 8.2. and so found some of the Rabbines upon this place. But the most of them hold it to be the name of a particular star, or an imaginary deity, to wit, *Luck*, or *Fortune*, in Arabick so termed; and in effect both fancies come home to one: for they that make a star of it, which some affirme to be the planet *Jupiter*, say, there is no star, for luckinesse, where it favoureth, like to it; and they tell us withal, that in old time, they used, in every house to have a *bed*, or, a *table*, (for on beds they tabled anciently) continually spread for this idol; which was commonly called; *Good lucke table*, or *bed*. And Jerome relateth, that in Alexandria, and other cities of Egypt especially, on the last day of the yeer, there used to be a table spread and furnished, with variety of dishes, and delicacies, both of meat and drink, for this idol, either in way of thankfullnesse, for the prosperity and fertility of the yeer past; or to procure and obtain from it the like for the yeer ensuing.

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and *Minni*, or *Menni*, as the Latine rendreth it, mentioned Jer. 51. 27. or, as others, of *Har*, and *Minni*, as the mountainous part of *Minni*, which *Minni* being the ancientest appellation of that countrey, may probably be deemed to have been the name of some great man that there ruled, and was after his decease (as the manner was) deified by his posterity. See the like, Chap. 46. 1. Jer. 50. 1.

V. 12. *Therefore will I number you to the sword,*] Heb. *And*; Yet sometime the copulative is put for the relative, as Chap. 47. 8. & 63. 12. But it may well be here an expletive only, as oft it is, Exo. 1. 1. Ezek. 17. 22. Jon. 1. 1. *I will number you to the sword*; or, if some emphasis be deemed in it, *I will even, or in like manner, number you to the sword*: Because the word before-going, had either a notion of *numbring* in it, or a neer affinity in sound, at least, with the Hebrew word, that so fignifies; God, by the Prophet, taketh occasion to deliver their doom, in these terms, as if he had faid; I will also in no small number, fee you apart for the sword; or I will deliver you up to it (that is, as the next words shew, I will destroy you to slaughter) by number and tale, so that none of you shall escape. See the manner of setting out some in that sort, that may seem here alluded to, 2 Sam. 8. 2.

and ye shall all bow down to the slaughter] As you used to bow your selves down before your idols, Chap. 44. 15, 17. or like those beasts, which you used to knock down, to sacrifice to your idols. See the use of the word, Judg. 5. 27. Chap. 10. 4. & 46, 1, 2. and like allusions, Chap. 1. 29, 30.

all] Not some, but all of you: I will not stand to tithe you out, as in execution of mulcts used is usually done, or fewer and fingle out, as well some to be saved, as others to suffer, as David did with the Moabites, 2 Sam. 8. 2. but deliver you all out to slaughter, and that by rale, that none of you may escape.

because when I called, ye did not answer; when I spake, ye did not hear] Or, *Ye would not answer; ye would not hear*; to expresse more pregnantly their wilful obstinacy. Heb. *because: I called, and ye answered not; I spake, and ye heard not.* But the like Syntax is frequent, as Chap. 44. 14. & 53. 2. & 59. 16. and the indicative in a potential, or spontaneous notion, as common: and so it is well rendred, Psal. 81. 11. Jer. 36. 25. and would also be, Prov. 13. 1, 8. Jer. 7. 24, 26. Zach. 1. 4. See Prov. 1. 24, 25. Chap. 50. 2. & 66. 4. Jer. 7. 13.

I called — spake] In, and by my Prophets, whom ye refused to hear, and obey, Zach. 7. 7, 11, 12. 2 Cor. 5. 20. & 13. 3.

but did evil before mine eyes] Or, *did that* which was *evil in my sight*. (See Chap. 57. 1.) that is, that that is displeasing to me, as 2 Sam. 11. 27. chap. 66. 4. See ver. 3.

and did choose that wherein I delighted not:] Or, *which I would not*, to wit, have to be done, as 1 King. 13. 33. Psal. 40. 6. with Heb. 10. 5. but expresly forbad, and utterly abhorred. See chap. 66. 3, 4.

V. 13. *Therefore thus saith the Lord God, Behold,*] *Behold*, intimating a strange alteration, as chap. 51. 22. & 62. 11. four several times repeated, to make the deeper impression.

behold, my Servants shall eat, but ye shall be hungry; behold, my Servants shall drink, but ye shall be thirsty.] Or, *when my Servants shall eat, ye shall be hungry; when my Servants shall drink, ye shall be thirsty*; or, *my Servants shall eat, when ye shall be hungry; my Servants shall drink, when ye shall be thirsty.* Heb. *and ye shall be hungry, and ye shall be thirsty*: the same Syntax with that ver. 12. Those that have been loyal and faithful to me, ver. 9. whom ye have vilified and abused, ver. 5. Chap. 66. 5. shall enjoy plenty, and live cheerfully, when it shall be far otherwise with you, Psal. 37. 11, 19, 20. and 68. 1, 3. 6. Eccles. 9. 7.

behold, my Servants shall rejoyce, but ye shall be ashamed.] Chap. 66. 5. Dan. 12. 2. the syntax, as before.

V. 14. *Behold, my Servants shall sing for joy of heart; but ye shall cry for sorrow of heart, and shall howl for vexation of Spirit.*] A further inlargement of the last branch of the verse fore-going. See Psal. 68. 3. Prov. 29. 6. Luk. 6. 20, 21, 24, 25.

joy of heart] Heb. *goodaefs of heart*, as Deut. 28. 47. fo, *a good heart*, for, *a merry*, or *a chearfull heart*. Eft. 1. 10. Prov. 15. 15.

vexation of Spirit.] Heb. *breach*, or, *brokenneſſe of Spirit*; as, Prov. 15. 4. *a breach in the Spirit*. See Chap. 61. 1.

V. 15. *And ye shall leave your name for a curse unto my chosen.*] Your very name shall be accursed, and used in cursing, as when men say, *God make thee like such an one*. See Chap. 43. 28. Jer. 24. 9. & 29. 22. & 34. 9.

for a curse] Because unto solemn oaths were execrations usually annexed; *Let that befall me, that befell such an one, if I fail, or break my faith*, Num. 5. 21. 1 King. 19. 2. Neh. 10. 19.

my chosen] See ver. 9.

for the Lord God shall slay thee] Heb. *and*; (as Chap. 64. 4.) *Adonai Jehovah shall slay thee*: a change of the number; as Chap. 64. 5. See ver. 12.

and call his servants by another name:] Heb. *shall to his Servants call another name*; as Deut. 2. 11, 20. chap. 47. 1. By *name*, is ones state, or condition, in Scripture, commonly implyed; and by change of name, is an alteration of state ordinarily incinuated. Hereof see, chap. 62. 4. *by oath v name* then, is here meant, either another state, then they were formerly in, in regard whereof other terms should be given them, and speeches used of them, then heretofore had been, Hos. 1. 6, 9. & 2. 1, 23. Rom. 9. 26. 1 Pet. 2. 10. or, a divers state and condition from the wickeds, before spoken of; such as should be used, not in cursing, but in blessing. See Gen. 28. 3, 4. & 48. 20. Ruth 4. 11. and this way the Jewish Commentators go. Howbeit, divers Interpreters here maintain debate about this *other name*, or *new name*; (as it seems termed, Chap. 62. 2. as, *other tongues*, and *new tongues*, are one, and the same, Mar. 16. 17. & Act. 2. 4.) And dispute much what particular name it should be; and some here would have it to be the name, of a *stable people*; or, *the people of the true God*, ver. 16. Others, the name of *Gods children*, Joh. 1. 12. Gal. 3. 26. & 4. 4-6. Others, the name of *Christians*, at Antioch first given them; now an honourable title, where as the name of a Jew is grown reproachful and odious, Act. 11. 28. 1 Pet. 4. 16. But that of the Rabbines seemeth most agreeable to the course and current of the context.

V. 16. *That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth.*] So that men, in blessing and swearing, shall make use of your names; as in cursings, and execrations of theirs, ver. 15. Though some suppose, that by *blessing, and swearing*, is here intended the whole Worship of God, as Chap. 19. 18. Jer. 4. 2. and the meaning to be, that all religious Worship, shall be given generally to the true God, and not, as formerly, to idols, chap. 45. 23. But this seems not the scope of the Prophet in this place.

That] Or, *So that*: To make the connexion of this with the former the more clear.

he who blesseth himself] Or, *that blesseth*, simply, either himself, or any other: he that willeth, desireth, or prayeth for good unto any: for these forms are not always, in notion, or use, reciprocal; as by many instances might be shewed. See Gen. 22. 18. & 26. 4. chap. 66. 10.

in the earth] Either *on earth*, as chap. 42. 4. Mat. 16. 10. & 18. 18. or in the land, to wit, where Gods servants abide, as chap. 5. 8. & 6. 12. & 60. 18.

shall bless himself] Or, *bleſſe*, simply.

in the God of truth] God indeed is so styled, *a God of truth*, Psal 31. 5. Jer. 10. 10. whereof see there, and the word, *amen*, here used, given unto Christ, expounded, *faithful and true*, Rev. 3. 14. but the word is an attribute, not an abstract, and hath relation therefore to some subject, which to make the sense entire, therefore must be supplyed: it signifies, *firm, faithfull, stable, stedfast*: wherewith his subject here, (like whereunto, we have frequently found in this Prophet. See Chap. 4. & 17. 5, 10.) which some supply *people*, rendring the words, *shall bleſſe by the God of the faithfull, or firm, and stable people*, Psal. 89. 36, 37. they shall in blessing use the name of God, as having relation to his people, and mention them withall as a people blessed, and established, by him: as they shall bleſſe in Gods name, as craving and expecting the blessing from him: so mentioning Gods people, and their condition, as a precedent, and pattern, of the good that they with unto any. So Gen. 28. 4. & 48. 15, 16, 20. Ruth. 4. 11. See Zach. 8. 13.

that sweareth in the earth] *On earth*, or *in the land*, as before, and as Chap. 66. 8.

shall swear by the God of truth] Or, *by the God of the faithfull, or firm*, and *stable* people, that is, they shall in their solemn oaths, mention together with him, his goodnesse to them, and their blessed estate, and settled condition, by reason thereof. In solemn oaths, they used as execrations and cursings, if they meant not truly, or should deal unfaithfully: so blessings also, and expressions of desire to live and thrive, do well and prosper, as their intentions were sincere, and their performances should be faithfull. So the Apostle, 1 Cor. 15. 31. *by our rejoycing which we have in the Lord Jesus*; that is, *so may I have joy together with you in the Lord God*; and as we use to say, *So help me God*. The meaning then is, that in conceiving oaths, they should use such forms as these, or the like; *The Lord that blessed such, and such his servants, bleſſe me, and mine, in like manner, and no otherwise*, then as I shall deal sincerely and faithfully, in that, which by oath I now oblige my self unto.

because the former troubles are forgotten, &c.] When (as Job 5. 22. & 5. 21.) *the former afflictions shall be forgotten*: When former matters, both your sins (as Chap. 43. 25. Jer. 31. 34. fay Gods) and your sorrows and sufferings (as Chap. 54. 4. wherein all agree in) shall no more be minded, then as if they never had been. See Zach. 10. 6.

and because they are hid from mine eyes.] Or, *and when they shall be hid from mine eyes*. This some (as was before hinted) understand of their sins, the procuring causes of their former afflictions and sorrows; which as they are said to lie open to Gods eye, so long as men after the committing of them continue obstinate and impenitent, ver. 3. 6. so, upon mans repentance, they are said to be *covered*, and *hid* from Gods sight; he regarding them no more now to take vengeance, or cast off, for them, then if he neither saw, nor knew them, Psal. 32. 1. & 85. 2. Chap. 38. 17. Mic. 7. 19. But because there is no mention at all of sins, in the text; Others therefore understand this also, as the former, of their sufferings and afflictions, that God out of his tender affection to his children, that had been long in straits and difficulties, as not able to endure longer to see them

them in that misery, should utterly remove them now out of his sight, by delivering his people out of them, and putting a full period to their grievous prellures, Exod. 3. 7, 8. Num. 23. 21. Psal. 106. 44, 45. Chap. 16. 4. & 26. 19. & 60. 18. See Chap. 63. 15. & 64. 12.

V. 17. *For behold,*] A further more strange alteration, subjoyned, to give further assurance of the change formerly mentioned, not without a multiplyed iteration of this note of wonderment, ver. 13, 14. See the like of our Saviour, Joh. 5. 25, 28.

I create new heavens, and a new earth :] Or, I am *creating a new heaven* (as Chap. 1. 2.) *and a new earth*; I am even now about it, as Chap. 51. and so ver. 18. I am making of a new world; I am about to alter and change the face and state of all things, that the whole frame of the creature shall seem not to be the same, that before it was. This applyed to the external state and condition of Gods people, may bear that interpretation, that some here have given it; the sky not cloudy and gloomy, as hinting Gods wrath, and expressing his frown, Joel 2. 2. Amos 5. 18. but clear and fair, and light some, and seasonable, Chap. 30. 26. and 60. 1. the ground not horrid, and waste, and shapelesse, and fruitlesse, Jer. 4. 23-26. but pleasant, delightfull, fertile, and fruitful, Chap. 4. 2. or that which some other have, that the change of their condition shall be so great, their prosperity such, in regard of their former afflictions and adversity, that coming suddenly out of the one into the other, they shall seem to be in a new, in another world. See Psal. 126. 1. But, being spiritually understood, is applyable to the state of the Church, in the times of the Gospel, under the Kingdome of Christ, in regard of those plentiful endowments of spirituall graces, that therein should abound, the mysteries of Salvation, being much more clearly revealed, and the service and worship of God in a more spiritual way setled, those former types and shadows, being taken away and removed, Joh. 1. 16, 17. & 4. 21-24. Act. 2. 17, 33. & 3. 21. Heb. 8. 9. 10. & 9. 10. 12. & 10. 1-9. and hereunto do the Apostles apply this renovation of the Church, in this world then to be inchoated, 2 Cor. 5. 17. to be consummated in the next, 2 Pet. 3. 13. Rev. 21. 1, 5. and thus also do some of the Jewish Doctors expound it. See Chap. 66. 22.

and the former shall not be remembered, nor come into mind.] Heb. *ascend into the heart*; as Jer. 3. 16. 1 Cor. 2. 9. and it seems a form of speech taken from those vapours, or steams, that being sent up from the stomack, and possessing the brain, are wont to produce fantasies and dreams; as if it were said, they shall not so much as be once dreamed of. The meaning is, that the spiritual excellency of the Church in those times, shall so far exceed that, which in former time it had been, that the confideration of the one, shall seem to drown and abolish the memorial of the other, Jer. 3. 16. 2 Cor. 3. 7-10.

V. 18. *But be ye glad, and rejoyce for ever, in that which I create:*] Or, *am creating*; as ver. 17. a defect both of antecedent, and relative; as ver. 1.

be glad, and rejoyce] This some of the Jewish Commenters conceive to be spoken, as that which should be the constant and continual language of those times, exciting one another to chearfulness and joyfulnesse, such as the condition of the times required. So it should be like that, *Let us rejoyce, and be glad*, Psal. 118. 24. Rev. 19. 7. But it is rather the speech of God himself, as calling upon his people, to rejoyce in the good intended by him, for them, in the restitution of his Church, Chap. 66. 10. so withall alluring them, that howsoever it fared with the wicked ones, ver. 12-15. yet it should go well with them, Chap. 3. They should not want matter, and occasion of joy; and withall, that this matter, and occasion of joy in them, should not be momentany, and fading, suddenly come, and soon gone, like Jonas his gourd, Jon. 4. 10. but should be permanent, and perpetual, Chap. 35. 10.

in that which *I create*] Or, *am creating*; restitution and renovation, especially for the better, is deemed as a creation, ver. 17. Psal. 104. 30. So Psal. 51. 10. Eph. 2. 10. & 4. 24.

for behold, I create Jerusalem a rejoycing, and her people a joy.] Heb. I am *creating*, as ver. 17. the word of creating here implying not a bare restitution only, but a restitution in a glorious and magnificent manner: for of such kind of works also is the word used, Gen. 1. 26, 27. Deut. 4. 32. chap. 40. 26. I am repairing her, and restoring her to so glorious a condition, as will make her matter of abundance of joy, both to her, and them, and all that see it, which in the former case either, I am about the doing of that, that I have been so much, and so long solicited for, by my servants, chap. 62. 7. Heb. *for rejoycing*, and *for joy*; as, *for a blessing*, Psal. 37. 26. Prov. 10. 7. or, a *blessing*, simply; and *joy*, and *rejoycing*, for matter of mirth and joy; as *praise*, for matter of praise, chap. 60. 18. & 61. 11. *for rejoycing, and for joy*, that is, *to be matter of rejoycing*, and of joy; as, *for a curse*, that is, *to be matter of a curse*, ver. 15.

V. 19. *And I will rejoyce in Jerusalem, and joy in my people:*] They shall rejoyce in me, chap. 61. 10. and I will rejoyce in them, chap. 62. 5. as it is much matter of joy unto an affectionate parent to see his children do well; and to a gracious Soveraign to see his people prosper and flourish, Psal. 35. 27. Jer. 32. 41. 1 Thess. 2. 19, 20. & 3. 8, 9. 2 Joh. 4. 3 Joh. 3, 4.

and the voice of weeping shall be no more heard in her, nor the voice of crying.] See the like promises, chap. 35. 11. & 51. 11. Jer. 31. 12. Rev. 21. 4. for those Jewish Doctors narrow the text overmuch, that restrain *weeping*, and *crying* here, to the mourning for persons, either slain, or taken away by immature death; because of that which followeth, ver. 20. Howbeit, it is well observed, both by some of them, and other learned, that in these, and the like predictions and promises, the terms, *no more*, and *for ever*; as they concern the state and condition of this present life, have in them a notion of duration; as they have reference to the life to come, a notion of perpetuity: as also that for the subject matter of them, or the things therein propounded, or promised, as they concern the former, they import a degree emly of eminency; as they have relation to the latter, a pitch of absolute perfection. In this manner are we to understand, as these, and the enfuing passages; so also those, chap. 54. 9. & 60. 18. and other the like.

V. 20. *There shall be no more there an infant of days, nor an old man, that hath not filled his dayes: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.*] Albeit, there be no such great difficulty in this passage, but the literall sense of the words, (as I conceive) if the Hebrew terms used in it, be advisedly weighed, will appear to be obvious enough, and familiar: Yet it is strange to see what a number of interpreters, that are commonly in hands, lea ve any very few, at least, found, that hold out the genuine sense of the place. The Jewish Doctors understand it of the length of years that their nation shall attain to, in the dayes of the Messias, to wit, that then they should live as long as the Fathers did before the flood; and that therefore a man at an hundred years should be counted but a *boy*, or *child*, still; and one that should dy at these years should be deemed some accursed creature, as having his life shortned by God for his sins. Others, run out to morall, and mystical senses. Some, that whereas in former times, they had many grey heads, with green wits; many ancient for years, but of babish disposition, and childish behaviour, there should now be none such known; but their old men should be grave, found, and discreet, able to fulfill, and perform all offices required of them, at that age, in their places: and as for those boyish, or childish old men, for behaviour and carriage, they should, as accursed wretches, be censured and worn out, in the time of the captivity. Some, that whereas God did formerly threaten, that if the Magistrates did not duly perform their duty, in doing justice upon delinquents, he would himself do it, by taking away persons so spared, by untimely and ilslelefe death, Lev. 20. 4, 5, 20, 21. as he did Er, and Onan, Gen. 38. 7, 10. that now should not be, it should not need: for that the Magistrates should now be very strict and exact in the execution of justice, not sparing any for age, though he were an hundred years old. Some, that whereas by the Law, a petty School matter, kept men like children, and thereby kept their first elements, or rudiments, unto their old age, the Gospel should bring them unto maturity and perfection. Gal. 3. 24 & 4 3. Heb. 7. 19. Others, that in the times of the Gospel, all true Believers should be continually growing up in grace, untill they came to a full growth, in which then they should continue for ever, Eph. 4. 12-16. Others, that a child in the Kingdom of Christ, shall be happier, then an old man in the Kingdom of the world: for a child in the Kingdom of Christ, shall attain to an happy perfection of life; whereas in the Kingdom of the world, a sinner, even then when he seemeth to have attained a perfection of life, shall be accursed. Others, rather at all to the reference, and the life to come, wherein there shall be no difference of old and young, but children shall rise in a perfect stature, and old men shall be raised in yo. th like vigour and strength. Some few have discovered, that long life is here promised, after their return from captivity, to Gods people: but in opening of the words, they have gone somewhat wide. For the better conceiving whereof aright, we are to consider that length of life, is, in Scripture, frequently promised, as a blessing, Exod. 20. 12. Deut. 4. 1, 40. & 6. 2. Psal. 21. 4. & 61. 6. & 91. 16. Prov. 3. 2, 16. Eph. 6. 2. and, on the other side, the shortning of mens lives mentioned, and threatned, as a curse, 1 Sam. 2. 32. Job 15. 32, 33. Psal. 55. 23. & 94. 23. & 102. 24. Eccl. 8. 13. God therefore, among other blessings which he would confer upon his people now refined, and restored, promiseth this, as one ord. narily much defired, that none among them, young or old, should be taken away by untimely death, but should live to the utmoll of that, which in the course of nature they might reach; and others of the first condition, and constitution, are (where not impeached by any contrary occurrent, from within, or from without) wont usually to attain. See ver. 22. Zach. 8. 4. Howbeit, that the wicked, such as remained still unreformed among them, (as some few yet, even in those times might) though their lives in those times of publicke peace and tranquility, might be prolonged; yet a curse of God should purlue them, and at last seize upon them, they should be but accursed creatures, Psal. 140. 11. Eccl. 8. 12, 13. But we shall discuss the terms apart as they ly in the text.

There shall be no more from thence] There shall not hereafter, as in former times, go out, or be carried out, to wit, unto burial, *from thence*; that is, from Jerusalem, ver. 19. but put here for the whole Land and State of Israel; because the head City of the Kingdom: and thus far the Jewish Commenters go along with us. See Eccl. 8. 10. So must the words, *from thence*, be understood, as with a notion of place; not, as some, *from thence forth*, in a notion of time: the word is no where found so ſuled.

an infant of dayes] The word, here used, seems by a late learned Scholiast to be taken for an *embryo*, or child conceived & contained as yet in the womb: for he rendreth the text, *a young ling*, or *little infant*, *that shall not fulfill*, or *accomplish his dayes*; that is, saith he, that shall not live out the time of it with life. So this branch of the promise, should be equivalent with that, Exod. 23. 26. that none among them going with child, should miscarry, or, be abortive. And it is true indeed, that a word of neer affinity to this, and whereby the Jewish Commenters here expound this, is used of such, Job 3. 19 *as infants that are to saw light*; as also that, Gen. 33. 13. a word deemed to be of the same kindred with this, is rendred, *great with young*. But this, I suppose, here, to have been this learned mans singular conceit, and to leave it. That word wherewith these Jewish Masters here render it, is supposed commonly, to signifie a *sucking-child*, or a *suckling*; but we find those two distinguished, the one from the other, 1 Sam. 15. 3. & 22. 19. Jer. 44. 7. Lam. 2. 11. See on chap. 49. 15. and as that, so this seems to be used more generally chap. 49. 15. and as that, so this seems to be used more generally chap. 49. 15. and as that, so this seems to be used more generally *for a child*, or *boy*, though of some bigness; for as of the one it is said, *the children eat bread*, Lam. 4. 4. so of the other, *boyes despise me*, *& speak against me*, or *prate of me*, Job 19. 18. which of sucking children, can neither of them fully be said. But by a *child*, or a *boy of dayes*, what should be meant, is further questioned, and here some would have the meaning to be, one of *many dayes*, as Josh. 23. 1. 2. *gone se dayes*, is used for *stricken in age*: & Dan. 10. 14. *the vision is for dayes*, that is, *for* many *dayes*, as our English well renders it; and so a *boy*, or a *child of dayes*, should be one, that hath lived a long time, many dayes, is far stricken in years, and yet continueth still a child, childish, or boyish. Others would have it, a *child of dayes*; that is, *of few dayes*: as, a *number*, for a small *number*. See chap. 10. 19. But to let pass these needless fupplies, a *child of dayes*, here signifies, as the words simply and properly import, a *child for dayes*; one in regard of dayes, or age, but a child: and the opposite word, *old man*, joyned with it, doth evidently evince that to be the true notion, both of the word, and form, here used. So that the meaning of the words, *no child that shall not fulfill*, or *accomplish his dayes*, is, that their children should not come to untimely ends, as formerly, having their brains dashed out by the enemy, 2 King. 8. 12. Psalm 137. 8, 9. Jer. 9. 20. or being starved for want of food in the siege of the citie, Lam. 2. 11, 12, 22. but should live and attain to their just growth, and full stint of years; and herein also the Jewish Criticks accord.

nor an old man that hath not filled his dayes;] Heb. *and an old man*: but the copulative, is here in a disjunctive, or disjunctive notion; as, *father and mother*, for, *father or mother*, Exod. 21. 15. 25. *the child*, and *the old man* are here opposed: so *the old man*, and the *full of dayes*, a distinguished. Jer. 6. 11. and the Jewish Masters here, are somewhat curious in their explication of these terms: a man, say they, is deemed an old man at sixty, but is not said to be *full of dayes*, or to *have filled his dayes*, until he reach unto *seventy*, the stint of mans life, Psal. 90. 10. for it is said of *David*, that he died *full of days*, 1 Chr. 29. 28. and yet he lived not beyond *seventy*; for he began to reign when he was *thirty* year old, and reigned *forty*, 2 Sam. 5. 4. but, say they, now they were to live hundreds of years, as they did before the flood: had they said *an hundred* years, they had not spoken much amiss: for the words following imply as much: but their computation is with the nicest, & their affertion too hyperbolical; a man is then said to have *filled* or *accomplished his dayes*, when he hath lived so long, as in course of nature, he might well reach, being not, by any casualty intervening, debarred from attaining thereunto.

for the child shal die an hundred years old:] *The child*, or *boy*, or *lad*, or *youth*, or *young man*; for it is not the word that was before used, but another, which in Scripture feemeth to comprehend, *infancy*, *childhood*, & *youth*: and sometime also to take in men of middle-age. Some would stint it at *twenty years*; and it is given to *Joseph* at *seventeen*, Gen. 37. 2. but to Benjamin, when he is deemed to have been above *thirty*, Gen. 43. 8. this *child*, or what you please to call him, *the son of an hundred years shall die*, so the words lye, and are word for word in the text. Hence those Rabbinicall fictions of men living so many years, that at an *hundred* they should seem to be but *children* and *boyes*. And on the other side the fancies of those, who have out of this form, coined us a proverb, *A child of an hundred years old*, *for an old doater*, or a *fool*, ſtiled therefore afterward, fay they, *a sinner*: Whereas the syntaxis familiar, and as clear as the day-light, or sun-shine; *the child*, or *youth* (that now is) *shall dye the son of an hundred years*; that is, shall be an hundred years old when he dieth. So Gen. 11. 10. *Sem*, *the son of an hundred years*, *begat Arphaxad*. And *Abraham was the son of an hundred years when Isaac was born to him*, Gen. 21. 5. in the same form run all those genealogical reckonings, Gen. 5. 32. & 7. 6. & 12. 4. & 16. 16. & 17. 1. & 25. 20. 26. & 37. 2. & 41. 46. & 50. 26. and very frequently elsewhere: neither young, nor old, shall dy, until they have made up a compleat age: such as an *hundred years* hath anciently with Greeks and Latines, been deemed to be; whence their *ludi ſeculares*, held solemnly every *hundreth year*: a form of speech here used to express length of life.

but the sinner being an hundred years old, *shal be accursed*.] Heb. *and the sinner*, *the son of an hundred years shal be accursed*. Where because the word rendred a *sinner*, comes from a verb which, in the first place signifies *to miſs* the mark. So Judg. 20. 16. hence some would here also have it so to be taken, and this branch thus rendred, *he that misseth* (or falleth short) *of an hundred years*, *shall be accursed*, that is, shall be deemed so to be; but this sense cannot be made out from the words, without manifeſt wringing and wronging the text. Others taking this word aright, run as wide in the later: for because it is said, Deut. 21. 23. that *he that is hanged on the tree is accursed*; would have the meaning to be this, that wicked men, as well old as young, shal be, by execution of justice done on them, made exemplary, & so deemed, as accursed; and that such become somtime matter of a curse, in proverbial phrases and by-words, appears by Jer. 29. 22. Sec v. 15. But this is but to ſtep out to fetch fire, or water, a-broad, when we have either of them under our noſes, at home. The genuine sense of its own accord offereth it self to us. That amidst all this prosperity & tranquility, all this flourishing estate & condition of Gods people, the man that liveth among them unreclaimed, and unreformed, continuing ſtil in a sinful course of life, shal be never a whit the more happy for all that felicity, though through Gods patience his life be never so long prolonged, but shal at length prove a cursed wretch. See Job 21. 7. 20. Psal. 37. & 73. Prov. 1. 32. Eccles. 8. 12, 13. chap. 3. 10, 11. & 48. 22. & 57. 20. 21. It seems to be not much unlike that, Rev. 20. 6. *Blessed is he* (not that liveth in the times of the *ſirſt reſurrection*; that is, in the times of the restitution of the Church to its purity and peace, but he) that being *holy*, *hath his part in the ſirſt reſurrection*, through a spiritual change wrought in his soul, in raising him from the death of sin, to the life of grace. Joh. 5. 25. I shal add only a final punctilio, if I may so term it, which yet, as to me seems, might conduce to make the connexion of this clause, with the rest of the context, a little clearer, to wit, if that the copulative here were rendred, by the diſcretive, *though*: and the whole clause put into a parentheſis, *(though the sinner an hundred years old be accursed)* because in the very next words, he goeth on in relating what benefits, together with this long life, the godly party should enjoy.

V. 21. *And they ſhall build houſes, and inhabit them, and they ſhal plant vineyards, and eat the fruit of them.*] They, to wit, my ſervants, v. 13, 14. ſhal live to poſſeſs quietly, the houſes built by them, and to receive and enjoy the fruit of their labours. v. 9. See Psalm 128. 2. Jer. 29. 5.

V. 22. *They ſhall not build, and another inhabit; they ſhall not plant, and another eat*] To wit, the fruit of what they plant; as in the former branch, inhabit the houſes by them built; both to be underſtood from v. 21. not only for that the curſe threatned, Deut. 28. 30, 39, ſhould now have no place; they ſhould not build, or plant for an enemy to poſſeſs and enjoy, ch. 62. 8, 9. but that they ſhould not build or plant for poſterity alone, but ſhould ſurvive long, to enjoy whatſoever, in either kind, they had taken pains about themſelves: and this to be principally here intended, appeareth, both by what *t* went before, v. 20. and by what here followeth.

for as he dayes of a tree, *are the dayes of my people*] Or, *ſhall the dayes of my people be*; as of a laſting tree, that continueth for many ages: not as of a fading leaf, as formerly, that at time of year, ſheddeth, chap. 64. 6. it is well known of what continuance Oakes and Elms are, to omit all others: nor need we therefore have recourſe here with the Jewiſh Doctors, therein following the Chaldee Paraphraſt, where with the Greek alſo concenteth, to *the tree of life*, Gen. 2. 9. which, say they, laſted *five hundred years*. See Pſalm 128. 5, 6.

and mine Elect ſhall long enjoy the work of their hands] Or, *my choyce ones* (as verſ. 9.) ſhall live long to ſpend themſelves; and even *to wear out*, (ſo the word properly ſignifieth, Job 21. 13.) what by their labours they have gotten and gathered, Pſalm 128. 2. 6. for rather, then, as ſome other, *they ſhall make their handy work durable*. See chap. 23. 18.

V. 23. *They ſhall not labour in vain*] As thoſe do that cannot enjoy the fruit of their labours; but others eat what they have tugged and toyled for: or whoſe labours prove fruitleſs for want of a bleſſing from above, Lev. 26, 16. Deut. 28. 30. Jer. 51. 58. Hab. 2. 13. Hag. 1. 6. 1 Cor. 15. 58.

nor bring forth for trouble] Or, *unto trouble*. Their iſſue ſhal enjoy the like quiet and proſperous condition together with their parents, having no occaſions of mourning miniſtred unto them, by the unſeaſonable death, & loſs of parents, or their diſmal occurrents; which in times of publick calamity do ſo frequently fall out, that the iſſue of thoſe that live in thoſe times, may ſeem bred to nothing, but to ſorrow and grief; as in times of peſtilence, for the grave; in times of war, for the ſword: and they are wont therefore to be deemed happy, that are in ſuch times without iſſue. See Deut. 28. 4. Hoſ. 9. 12, 13, 14. Mat. 24. 19.

for they are the ſeed of the bleſſed of the Lord, and their off ſpring with them.] To wit, is bleſſed: Gods bleſſing is entailed upon them: it taketh in their iſſue together with them, Exod. 20. 6. Pſalm 37. 25, 26. & 115. 13, 14. See chap. 61. 9.

V. 24. *And it ſhall come to paſs, that before they call, I will anſwer*] *And it ſhall be* as chap. 2. 2.) *before they call, and I will anſwer*; as chap. 57. 11. I will be more forward to grant, then they to crave; more ready to anſwer, then they to aſk. See inſtances hereof, Pſal. 32. 5. Dan. 10. 12. Luke 15. 18, 20.

and whiles they are yet ſpeaking, I will hear] By gracious acceptance of their ſuits, and granting to them, what they are ſpeaking

ſpeaking and ſaing for, Dan. 9. 20. 23. So Act. 10. 44. & 11. 15. See chap. 58. 9.

V. 25. *The wolf, and the lamb, ſhall feed together*;] That is, fay ſome, juſtice ſhall be ſo ſtrictly and ſeverely executed, that there ſhall be no murther, nor robberies committed, as in former times, chap. 11. 2, 3. See Deut. 13. 11. But the meaning rather ſeems to be, that ſuch as had been of a fierce and ſavage diſpoſition formerly, ſhould now be ſo altered and changed, that they might ſeem to be transformed out of wolves into ſheep; ſo altered, at leaſt, as if a wolf were grown ſo tame, that he might ſafely be truſted with ſheep, and ſuffered to go among lambs, contenting himſelf to feed quietly, and harmleſly, not on them, but with them. See chap. 11. 6.

together] Heb. *as one*; ſo this form is uſed, Ezra 2. 64. & 3. 9. & 6. 20. Neh. 7. 66. ſo alſo, Pſal. 82. 7. which there not obſerved, hath cauſed a miſtake in the meaning of the text.

and the lion ſhall eat ſtraw like the bullock] Not prey upon cattel, as in times paſt. See chap. 11. 7.

and duſt ſhall be the ſerpents meat.] He ſhall reſt content with the food, by God, aſſigned him, Gen. 3. 14. and not faſten on man, or beaſt, not feed on, or hurt at all any other creature; all ſhall be harmleſs. See chap. 11. 8.

They ſhall not hurt nor deſtroy in all mine holy mountain, ſaith the Lord.] Or, *none ſhall hurt, nor deſtroy, in all mine holy mountain.* Heb. *mountain of holineſs*, as verſ. 11. thorowout my whole Church, among my people, chap. 2. 2 Pſal. 15. 1. & 24. 3. Sion, for Jeruſalem; becauſe the chief part of it, where in Gods Temple, and the Kings palace, ſtood; and Jeruſalem for the whole land; becauſe the mother citie. See on verſe 20. *from thence*. Of the whole paſſage, ſee chap. 11. 9.

CHAP. LXVI.

Verſ 1. THus *ſaith the Lord*;] This chapter, though it ſeem a diſtinct Sermon from that next before-going; yet is much of the ſame ſubject & matter, and argument with it, and hath many forms and expreſſions, the ſame that we there had: it conſiſteth of various paſſages, inter-woven the one within the other, of mercies and comforts to the godly, of judgements to the wicked: together with Prophecies concerning the ſtrange, ſudden, and unexpected reſtitution of the Church, and the dilatation of it into all parts.

The heaven is my throne, *and the earth is my footſtool*:] Becauſe the carnall Jewes confided much in the materiall Temple, and the externall ſervices, and ſacrifices, therein performed, Jer. 7. 4, 10. when as neither their hearts were upright with God, nor their lives otherwiſe conformable to the Rule of his Word; God, by the Prophet, endeavoureth to beat down, and raze the grounds of this their vain confidence; in the former, in this verſe; in the later, verſ. 3.

Heaven is my throne] That is, the place of his Majeſticall preſence, where, in moſt glorious manner, he manifeſteth himſelf unto the bleſſed ſpirits, as a King ſiteing in his royall robes, on his throne, Pſal. 11. 4. & 103. 19. Mat. 5. 34.

the earth is my footſtool] So is the earth in general termed; becauſe the loweſt part of the world, which he uſeth with his powerful preſence, Pſal. 110. 1. Mat. 5. 35. but in a more ſpecial manner the Ark as a place on which he ſeemed to reſt, as mens feet do on a footſtool, 1 Chr. 28. 2. Pſal. 99. 5. & 132. 7. Lam. 2. 1. See ch. 60. 13.

where is the houſe that ye build unto me?] Or, *where is there an houſe*, *that ye ſhould*, or *can*, *build for me?* the pronoun demonſtrative, put for the verb ſubſtantive: as 1 Sam. 9. 18. Job 39. 19, 24. Pſal. 25. 12. Chap. 50. 1. and the verb taken potentially, as chap. 49. 15. & 64. 11. when as I ſtil heaven and earth with my preſence, Jer. 23. 25. what houſe can ye build, that ſhould hold, and contain me? Do ye imagine, that I am included in, or confined unto, my Temple, as one of your idols, unto ſome cell, or houſe, that ye have framed for it? Chap. 44. 13. See 1 King. 8. 27, 2 Chr. 6. 18. Acts 7. 47-50. & 17. 24.

and where is the place of my reſt?] Or, *or* (the copulative for the diſjunctive; as Gen. 19. 6.) *where is there a place* (as before, & Job 38. 19.) *for my reſt?* or, as ſome, *what place* (for the old Greek rendreth it, and ſo Luke, Acts 7. 49.) *is my reſt? reſt*, for a place of *reſt*: as Pſal. 95. 11. & 132. 14. ſuch a place for me to reſt and repoſe my ſelf in, as if I could not find reſt any where elſe, but there; as the dove in the deluge, Gen. 8. 9. Howbeit, in ſome reſpects the Temple, in regard of the Ark, termed *Gods footſtool*, is ſomtime called Gods *reſt*, or his *reſting place*, Pſal. 132. 8. as a type of his Church, wherein he is pleaſed to reſt, and repoſe himſelf, by his Spirit, Cant. 1. 7. chap. 11. 10. See chap. 60. 7. 13.

V. 2. *For all thoſe things hath my hand made*] Or, *Since that* (Heb. *And*; as Job 19. 28. & 21. 22.) *my hand hath made all thoſe things*: (as verſ. 8.) to wit, heaven & earth, (v. 1.) and whatſoever is contained in either of them, even whatſoever ye ſee and behold, above, or below, in the ſky, or on the earth, chap. 40. 26. Gen. 1. 1. & 2. 1. Pſal. 146. 6. Joh. 1. 3. Acts 7. 50. Heb. 3. 3, 4. & 11. 3. for they ſeem to go aſide from the true ſenſe of the text, who expound them of the Temple, and the facilities, as being all Gods creatures, 1 Chr. 29. 14, 16.

and all thoſe things have been, ſaith the Lord] Or, *are*; that is, have their being. Acts 17. 25, 28. and ſubſiſt, Col. 1. 6, 17. or *are*; that is, *continue*, as the word is uſed, Dan. 1. 21 So Pſa. 1 9. 89 91. they continue in being, as ſupported by him, Heb. 1. 2, 3. they *are* to wit, by my hand; thus rather then as ſome; *have been*, that is, had a beginning: or, as ſome other, *were*, to wit, the work of my hands: though that was in the former branch intended. Since that all things, both heaven and earth, with all the contents and furniture of either, have had their being at firſt from him, and are ſtil upheld by him, he hath no need at all of them; but can well be without them: as he was alſo before they were; much leſs hath he need of any houſe to receive him, or of any ſervice of man therein to be done him, Pſal. 16. 2. & 50. 10, 11. Acts 17. 25.

but to this man will I look, even to him that is *poor*, *and of a contrite ſpirit*, *and trembleth at my word*] Or, *yet*, (Heb. *and*: as chap. 60. 10. & 63. 11.) *to this man do I look*, to one *afflicted*, or *humbled*, *and ſmitten in ſpirit*, *and that trembleth at my word*. Albeit, that I am ſo infinitely high and great, and ſo allſufficient of my ſelf, yet will I look after, regard, and take notice of any one that is of an humble mind, and of a penitent ſpirit, and that doth ſincerely tear me, Pſal. 33. 18. & 34. 18. & 138. 6. & 147. 11. ſuch are they that I deſire, and delight to abide with, the hearts of ſuch are the houſe that by my Spirit, I am willing, and well content, to inhabit, Prov. 8. 31. 1 Cor. 3. 16 & 6. 19. Eph. 2. 22. as alſo thoſe affections, and diſpoſitions, are the ſacrifices that he accepteth of, and taketh delight in, Pſal. 51. 16, 17. See chap. 57. 15.

poor] To wit, *in ſpirit*, Mat. 5. 3. or rather, here, at leaſt, *afflicted*, or *humbled*; for that the word properly ſignifies, and is well ſo rendred, Pſalm 18. 27. & 22. 24. & 88. 15. Prov. 15. 15. & 22. 22.

of a contrite ſpirit] Heb. *contrite of ſpirit*; as ſome: ſuppoſing it to come from a word that ſignifieth *to grind*, or to *worx*, Ezek. 13. 22. & to be the ſame with that, which, from thence derived, is found, Pro. 15. 13. & 17. 22. & 18. 14. rendred ſomtime, *a broke n ſpirit*, ſomtime a *wounded ſpirit*: but though in found it come neer to it, and be in ſubſtance the ſame with it, yet it ſeemeth to come from another root, and to ſignifie properly *ſmitten*; and by ſmiting, *weaken'd*: uſed elſewhere of the body 2 Sam. 4. 4. & 9. 3. but here applied to the mind, and ſignifies one *ſmitten in his heart*; as it is. Pſal. 102. 4. or, *deje cted in ſpirit*, as ſometime it is uſed alſo for an *abject*, Pſal. 35. 15. In ſtead of thoſe two, chap. 57. 15. we have two others; though in root and found different from them, yet in notion neer them, to wit, *contrite*, and *low of ſpirit*: but two of the ſame, not notion onely, but notation alſo with them, chap. 53 4.

and trembleth at my word] Or, and that *trembleth*; for the relative is wanting, as c. 65. 1. a note of one that truly feareth God, to ſtan-d in awe of his word, and with due reverence receive it, Eſr. 9. 4. & 10. 3. So 2 King 22. 11, 19. Pſal. 119. 131. chap. 50. 10. Jer. 36. 16.

V. 3. *He that killeth an ox*, *is as if he ſlew a man*:] As this people confided much in their Temple, ſo in their ſacrifices: and other ex-ternal ſervices therein performed, no leſs, as 1 Chr. 13. 10, 11. God therefore in theſe words acquaints them, how he eſteemed of thoſe performances, where thoſe inward affections and diſpoſitions of ſoul & ſpirit are wanting; no better then as oblations conſiſting of ſuch abominable things as the heathen offered to their idols; yea, no better then as the committing of the hainouſeſt crimes, that may either againſt God or man be committed, ſuch as were *murther*, the hainouſeſt offence in the ſecond table inhibited, and *idolatry* in the firſt. See Prov. 15. 8. & 21. 27. chap. 1. 11-14.

he that killeth an ox] To wit, for ſacrifice; as in the next branch, of *aſh ep*.

as is he ſlew a man] Heb. *killing an ox, ſmiting a man*; or a *ſlayer of an ox*, *a ſmiter of a man*, that is, *a murtherer* of him: ſuch a one as God would have by force haled from his altar, and put to death, Exo. 21. 14. for the term of *ſmiting* is uſed oft-times for *ſlaying*, as num. 35. 11, 15, 30 Jer. 40. 14, 15. God, by the Prophet ſo ſpeaks, as putting no difference at all between the one and the other; between their ſlaying of an ox for ſacrifice, & the murthering of a man; between the ſprinkling of his altar by them, with the bloud of a beaſt, and the polluting of it with the gore bloud of one of their children, that they ſlew and ſacrificed to their idols, Pſal. 106 37, 38. that which they make offer of unto God ſometime to do for him, if he would accept, & give them leave to live as they liſt. d. Mic. 6. 6 7. yea, and acted ſometime on the very ſelf ſame day, wherein they ſpeech the more emphatical. See on chap. 49. 6. 7. wherein the ſenſe is wantings as Gen. 49. 6. chap. 47. 3. & 58. 1. which yet maketh the ſpeech no leſs emphatical. See on chap. 49. 6. 7.

he that ſacrificeth a lamb, *as if he cut off a dogs neck*] Heb. *a ſacrificer*, or, *a ſlayer*, (as Exod 13. 4.) *of a ſheep*; for to the wo d ſignifies, See chap. 53. 7. *a sacker of a dog*, or one that *necketh a dog*, that is, beheadeth him, or cutteth off his head by the neck; as the word is alſo uſed, Deut. 21. 4. for the verb is derived from a noun that ſignifieth the hinder part of the neck, on which, in the beheading of man or beaſt, the executioners ſtroke is wont to light: and hence alſo in the Jewiſh Talmud, the *neck*, is termed, *the bonet*, or *place of ſlaughter*; becauſe in ſlaying of beaſts for ſacrifice, they gave *to wit*, *to* Deut. 2. 27. *to neck*, for *to cut off by the neck*: (though ſometime alſo *to break the neck*. So it is rendred, Exod. 13. 13. & 34. 20. (as *to a foot*, for, to pluck up by the roots, *to wot out*, Job 31. 12. Pſal. 52. 6. and *to tail*, for, *to curtail*, or, *to cut out the tail*, or, hinder part of ought, or party of ſome troop, *cut off the tail*, or, hinder part. Hoſ. 10. 19. See the like, chap. 10. 28. & 22. 25. here. Deut. 25. 18. Hoſ. 10. 19.

the beheading, or killing of a dog, by necking, or knetching of him, is mentioned as a matter intended for sacrifice, a thing by the ritual law then in force, so vile and abominable, that whereas some other beasts, as the *ass*, though unclean, & excluded from being made matter of sacrifice, or the sacrifilings thereof, to be tendred for an oblation, yet might be redeemed, and somwhat accepted in lieu of them, Exo. 13. 13. there was solemn provision made, in express terms, that *no price of any dog* should be brought into Gods house, Deut. 23. 18.

he that offereth an oblation] Heb *mesheth an oblation to ascend*, or, *a misher of a meat, or meal, or, corn-offering to go up*; as 1 Sam. 7. 10, Jer. 33. 18. See chap. 1. 13. & 57. 6. & 60. 7.

is as if he offered swines blood] There is no more in the text, then *swines blood*: the rest is supplied from the former member of the sentence, and as in the other branches. See the supplies from fore going members, Gen. 1. 16. 30. 2 Chr. 10. 11. Prov. 15. 15. chap. 58. 13. *Swine* were unclean, and their flesh not to be eaten, or so much as touched, Lev. 11. 7, 8. much lesse their *blood* to be offered on Gods Altar, as was the blood of beasts allowed for sacrifice, Exod. 23. 18. See chap. 65. 4. verse 17.

he that burneth incense, as if he blessed an idol:] Heb. *a remembrancer of incense*, (that is, one *that with incense makes a memorial*: as Lev. 2. 2.) or, as some, *a celebrater, or praiser* (of God) by *incense*; one that, by such means, would seem to praise God, and express his thankfulnes to him. See Psal. 141. 2. chap. 1. 13, Mal. 1. 11. (and of this use of the word here used, see chap. 12. 4.) *a blesser of vanity, or vexation*: so is an *idol* here termed; because no other then *vanity*, 1 Ier. 10. 15, and matter of meer *vexation* and *affliction*, unto all those that serve them, obey them, and trust in them. See ch. 41. 29. & 46. 1. and of the signification of the word, ch. 1. 13. & 10. 1. Howbeit the Chaldee Paraphrast, whom some of the Jewish Doctors follow, expound it another way; *he that makes a memorial with incense, as if he blessed* me with some *rapine*; that is, as if he presented me (for, *a blessing* is used for *a present*, Gen. 33. 10.) with somwhat gotten by oppression, which I professe to abhor, ch. 61. 8. but the former sense seemeth genuine; and the meaning to be, that their incense-offerings were so far from being any gratefull favour unto him, that they did but vex him, as much by presenting him with them, as they could by praying to, praising of, and tendring themselves, and their service to some idol. See Ezek. 20. 39. where God expressly professeth, that he would rather they should go serve any the vilest & basest idols, being such as they were, then perform any service in his house to himself; as deeming himself more profaned and dishonoured by this later, then by the former.

yea, they have chosen their own wayes,] Or, *because, or since that they chose wayes of their own.* Heb. *also they, or they also*, that is, say some of the Jewish Commenters, both their fathers, and they also, as ch. 65. 7. but these particles are of very various use, and this in particular, as it is an illative, Job 7. 11. so it seems here to be a causal; and *gam* to be put for *because, because*, Gen 6. 3. and so also one of the Jewish Criticks here expounds it; affirming, that in these words God rendreth a reason, why he so deemed, and esteemed of their services; to wit, because their persons, and their practices were such, so detestable, and so directly contrary unto that which he required. See the same reason of the like rendred, Ezek. 20. 39. Ier. 7. 21-28. Some render the words, *they choose these things* (to wit before-mentioned) *in their wayes*: which reading, were it admitted, the former might seem to bear a far other sense, then hath been given of it; to wit, *they that sacrifice an ox, or a sheep, or, bring an offering, or burn incense*, are such as are withall, *murtherers and sacrificers of dogs, and swine, and idolaters*: but this misreading, and misrendring here, ariseth from a supposition, that the particle *ach*, should here signifie *in*, as it oft doth: whereas indeed it is but a bare note of the verbs government of the noun: whereunto it is prefixed; which as it is in the syntax of divers other verbs, so in that of this very frequently, as may be seen, Deut. 7. 7. & 14. 2. & 18. 5. & 21. 5. 1 Sam. 10. 26. & 16. 8, 9. 10. as also, chap. 14. 1. & 44. 1, 2. and hereafter again twice, verf. 4. yea, very seldome otherwise: it is therefore at right rendred, *he chooseth your own ways, or wayes of your own*: such as your selves have devised, and your hearts hang after, but are none of mine, but directly repugnant to what I require. See chap. 65. 2. & verf. 4.

and their soul delighteth in their abominations.] They have no delight in ought but such abominable practises as they have made choice of, and beraken themselves unto. Of the word rendred *abominations*, see on verf. 17. *their soul*, for *themselves*; as Psalm 3. 2. & 33. 20. & 107. 18. & 124. 7. y. t the phrase maketh it more emphatical; as Psal. 11. 5. Zach. 11. 8. Heb. 10. 38. *their abominations*, as before, *their own wayes*.

V. 4. *I also will choose their delusions, and bring their fears upon them:*] One of the Jewish Masters finding two *gams*, or *alsoes*, here; the one, in the verse before; the other, in this, would have them rendred, that they may the one answer the other. *both th y have chosen, and I also will choose*; as the like, saith he, is found, Deut. 22. 25. Num 18. 3. Eccles. 9. 1. though scarce any of these places are parallel to this. But I suppose rather, that the former *gam*, was there used as a causal; this here, as an illative; *because they have chosen, therefore will I choose*, and may well have a two-fold reference, as to their impiety before-mentioned; so to their obstinacy therein, hereafter subjoyned. Howsoever, there

is in the word thus repeated, an implication of a retaliation; as if he had said, *They have made their choice, and I will make mine: they have taken the courses that they pleased with me, and I will take what course I please with them.* See the like, Lev. 26. 27, 28. Psal. 18. 26. chap. 65. 12. Jer. 34. 17. The Jewish Critick before mentioned, would have somewhat here supplied from verf. 3. to wit, *I will choose*, and delight *in their delusions*: it may be the rather, because of the particle *beth*, here again found; but of that before: and though as much may be implied, yet the supply is not necessary.

their delusions] Or, *devices, or designs*: the word is no where found, but here, and ch. 3. 4. from which place, together with some other, where the verb it comes of is used for, in contumelious manner, to *mock, & abuse*, as Judg. 19. 25. 1 Sam. 31. 4. Jer. 38. 19. some Interpreters here render it, *delusions, illusions, pestilences, or mockeries*; and this some take actively, or subjectively, *their illusions, pestilences, or mockeries*; and that is, the abuses, indignities, & dishonors done by them, and offered to Gods sacred majesty; and these put for the reward of them, or the reward for the same due unto them. Others passively, or objectively, their *illusions, or mockages*, that is, the reproachful & disgraceful usages, that they shall be exposed unto, undergo, and endure; and this I take to be the genuine sense of the place; *so, my wrong*, for the wrong done, not by me, but to me, Gen. 16. 5. and, *my violence*, for the violence offered to me, Jer. 51. 35. and this well suiteth with what followeth, *their fears*. So the meaning will be, As they have made choice of such ways and courses as please not me; so will I make choice of such things for them, as they shall find small pleasure in, such as shall bring nothing, but reproach and derision, dread and disdraction upon them, that shall expose them to shame, and terror, Jer. 18. 16. & 19. 8. & 24. 9. & 25. 9. 18. & 29. 18. Howbeit, because a word of the same allyance with this, is used sometime for *devices*; sometime, *designs*, and that usually in the worse part, for *evil devices*, and *evil designs*, Deut. 22. 14. Psal. 141. 4. Ezek. 20. 43, 44. & 21. 24. & 24. 14. the greatest number of Interpreters, would have this word also to signifie, here; by *devices* and *designs*, understanding the due and deserved reward of them; as chap. 65. 7. But the use of the word is without example. The Jewish Commenters have hints of either.

and will bring their fears upon them] Such terrors and affrightments as they shall sustain, and be distracted with; as Psal. 34. 4. Jer. 20. 4. Some conceive the meaning to be, that God would bring upon them those evils, which at present they feared, and by betaking themselves to those idolatrous services, and practices hereafter mentioned, v. 17. hoped to avert, according to that, Prov. 10. 24. *The fear of the wicked*, (that which he feareth, and out of fear, seeketh by evil courses to avert, or avoid) *shall befall him.* See Jer. 42. 16. Ezek. 11. 8. and pregnant instances hereof, 1 King. 12. 26-30. with 13. 34. and Joh. 11. 48, 50. with Luke 19. 43, 44. & 20, 24-26. But the people in likelihood, at the time of this prophesie, were rather possessed with security, then surprised with fears.

because when I called, none did answer; when I spake they did not hear:] Or, *none would answer, and would not hear.* Heb. *I cryed, and there was no answerer, I spake, and they heard not.* See chap. 65. 12. *but they did evil before mine eyes*] Or, that which was *evill in my sight*, that is, displeasing to me. Heb. *and*, as chap. 29. 13. *and, the evil in mine eyes*, as chap. 65. 12. Jer. 7. 30.

and chose that in which I delighted not.] Made choice of such courses, and walked advisedly therein, as I detested and abhorred, verf. 3. See chap. 65. 12.

V. 5. *Hear the word of the Lord, ye that tremble at his word:*] Ye that truly fear God v. 2. for to them he now turneth his speech; as chap. 50. 10. & 51. 1, 7. partly, to encourage and strengthen them, against the reproachful, disgraceful, and despiteful usages, which at present they sustained at the hands of their own profane & ungodly people: and partly, because they onely, and such as they were, had right to, and were to share in those favours, and mercies, that God promiseth here to bestow upon his Church, in, and after the restauration of it.

your brethren] In name and profession, but false and counterfeit ones, 2 Cor. 11. 26. Gal. 2. 4. and this term seems the rather here given them, to aggravate their harsh and unbrotherly demeanure toward the godly, as Ezek. 18. 18. Obad. 10. 12. 1 Joh. 3. 15.

that hated you, that cast you out, for my names sake,] Or, *that hate you, &c.* that malign and oppugn you for your sincere service of God, and cleaving close to him; or, as one of the Rabbines, not amiss, for their *trembling at his word*, Psalm 38. 20. Cant. 1. 6. verf. 2.

cast you out] So some of the Jewish Criticks, according to that, Job 18. 18. and so it should imply, that censure of *casting out*, the lowest degree of Excommunication in the Jewish Church, called *Niddui*, by a word from that root; or, *put you off*, or *far* from them; as others of them, conceiving the word here used, to come from another, but neere neighbour term, that signifies, to *remove*, or *put far off*, Amos 6. 2. and they refer it to the worned speeches of those, Chap. 65. 5. and Lam. 4. 15. who, though most vile themselves, shunned others *truly* pious, as persons polluted, and such as should pollute them, if they came neer them. The two roots are so neer a kin, that among the Criticks it is questioned, whether the term *niddah*, that hath a notion of separation for uncleanness, cometh from

from the one, or from the other; and the meaning here is, those that either by unjust censure, under pretence of a legal proceeding, cast you out, as persons unworthy of communion with Gods people; or that shun you, as persons so polluted, and defiled, that there is no dealing with you, without being defiled by you. See Joh. 9. 34. & 16. 2.

for my names sake;] As Mat. 10. 22. & 19. 29. Luk. 21. 17. Joh. 15. 21. that is, *for my sake; for me*, for your loyalty to me, Psal. 44. 22. & 69. 7. Mat. 5. 10, 11. Mar. 10. 29. and thus most, both annex, and expound, this clause, which yet some of the Rabbins, with whom one of ours, an Interpreter of prime note, concurreth, knit unto the words following, and make part of these presumptuous ones words, *by, or through my name, God is glorified.* But the phrase to me seems unepath; and I leave it therefore to the judgment of others.

said] Or, *say*, to wit, when they do thus express, and manifest their malevolent, and malignant affection, and disposition towards you.

Let the Lord be glorified:] An Egyptian Rabbine, of no small note among his countrey-men, interpreteth these words far otherwise then we read them, as, if, in them, this ungodly people should complain, that God was over-heavie, and burdensome to them, in requiring of them, such a strict observation of his rites and precepts; and renders the words, *The Lord is burdensome, or that heavy*, alledging 2 Sam. 13. 25. and affirming withal, that in that form, wherein it is here used, it doth never signifie otherwise: but herein another of his own coat controlleth him, and pointeth him to a place, Joh 14. 21. where, in the same form, it signifies, *to be honoured, or had in honour.* And these, either of theirs, or ours: that thus render it, as the most do, expound it, some of them, as spoken by them in way of justification of their ways and courses in general, to wit, that they honoured God more, by serving him as so many places, and with such variety of all sorts of sacrifices, then those did, that confined his service to one place onely, and restrained his sacrifices to a small number of creatures, see Chap. 56. 7. or, of this particular act of theirs, in casting out of his servants, or seq iestring themselves from them, as pretending that they had very good, and just ground, and cause so to do, and that they did a service very acceptable to God, and such as much conduced to the honour of his name, in so doing. So Joh. 16. 2. and they render the words, *the Lord is glorified*; to wit, by us, in what we do. But others rather conceive it spoken, in way of derision, *Let God be glorified, or appear in glory*; as Chap. 2. 11. 2 Thess. 1. 10. Tit. 2. 13. let him manifest his might, and majesty, in doing some remarkable matter for you, if ye be so deare to him, and are so deep in his books, as ye deem and pretend your selves to be; as deriding, and jeering them, for their vain (as they counted it) confidence in God, and hopefull expectation of his glorious appearance, to redresse and right their wrongs. So chap. 5. 19. Psal. 22. 7, 8. Mat. 27. 43. 2 Pet. 3. 3, 4. and this suiteth fitly with what followeth.

but he shall appear to your joy, and they shall be ashamed,] Or, *but he shall appear to your joy, when they shall be ashamed*; as Chap. 65. 13. See Psal. 50. 1-5. 2 Thess. 1. 7-10. Heb. *and he shall appear*: whence some take occasion to annex the former member of this branch, as least, if not both, to the words foregoing, making it part of those profane ones speech; some rendring them; *and let them be seen to your joy.* Others, *and let us see*, or *that we may see*, somewhat done that may minister matter of joy to you, and such as ye are: but the copulative, in a directive notion, is frequent, chap. 60. 10. & 61. 6. and these readings do too much disjoynt the text; nor can I concur with those, who, though severing this branch from that speech of theirs, render it; *but we* (that is, I and ye together) *shall see* (as Chap. 41. 23.) *your joy*: for the syntax will not bear it; after the verbs of *sight*, the particle is not wont to be vacant.

V. 6. *A voice of noise from the citie; a voice from the Temple; a voice of the Lord that rendreth recompence to his enemies.*] Some would thus hang this verse upon the foregoing passage; *they shall be confounded by a voice of noise*, &c. Others, disjoyning this verse from that, yet so as to carry on the context, prefix some words, and render the text; For these shall be heard *a voice*, &c. But I concur rather with those, who conceive that the Prophet abruptly, on purpose, breaketh out into these words, as if, in a Prophetical rapture, he heard the noise of that *voice*, or those *voices*, that here he speaks of. See the like, Chap. 13. 4. Jer. 50. 22, 28. & 51. 54. and it seems not fit so fasc, to enervate, and diminish, the force and emphasis of Prophetical strains, by any unnecessary additions. But what manner of voyce this should be, or when uttered, and heard, is much questioned. Some would have it *a voice* of triumph, and joy, of shouting in the citie, of thanksgiving in the Temple, upon Judas Maccabeus his recovery of the citie, and restitution of the Temple, after the spoyl and pollutions, by Antiochus, of either, 1 Maccab. 4. 52-58. The Jewish moft refer it to the Messias his dayes, at what time such *a voice* should go forth, to set forward the expedition, against Gog, and Magog, Ezek. 38. 21, 22. The moft of ours refer it to the surprisal of Jerusalem, and the destruction of the Temple, either by the Chaldeans, as some, 2 King. 25. 4, 9. or, by the Romans, as oth rs, Mat. 24. 2, 13. & 23. 38. Luk. 19. 43, 44. & 21. 20, 22. This last is moft likely.

a voice of noise] Or, *of tumult.* So the Chaldee: that is, a tumultuous noise. So Chap. 13. 4.

from the city] To wit, Jerusalem; of people, upon the surprisal of it by the enemies forces, running to and fro in the streets, like persons distracted, and like blind men, falling foul one upon another. See Zeph. 1. 10, 17. Lam. 4. 14, 15.

a voice from the Temple.] Of people fled thither for succour and safeguard; or of the Priests, and other Officers, as much distracted and distrelled, as the people; or, of both crying to heaven, but in vain then, for help. Hither some refer what Iosephus the Jew relateth, in his *Jewish war*, l. 7. c. 31. of the Temple doors flying open suddenly of themselves; and a voice heard, at the feast of Pentecost, by the Priests from the inner Sanctuary, after a noise or soms stirring, or shuffling within, saying; *Let us depart hence*; as also of one Jesus Bar-Ananus; that at the feast of Tabernacles, went up and down the citie, crying, *A voice from the East, a voice from the west, a voice from the four winds; a voice against Jerusalem, and the Temple, a voice against all this people*: all which prodigious occurrents, are reported to have been not long before the destruction of that citie, and Temple, by the Romans. Howbeit, they seem not to be the cry intimated, and pointed to, in this place. For the Jewish Masters seem to sweive from the true sense of the text, who because *Heaven* is sometime called *Gods Temple*, or *Palace*, (one of the words imports either) Psal. 11. 4. would have the *Temple* here to be *Heaven*; and the *voice*, Gods thundring voice, Psal. 29. by drum, and tempest from heaven: as Josh. 10. 11. Judg. 5. 20. discomfiting the forces of Gog, and Magog, Ezek. 38. 21, 22. See Rev. 20. 8, 9. But the Materiall Temple on earth, built in that City, seems rather, here specified; and that the rather mentioned, to controll their vain confidence in it, as implying, how little relief, or safeguard, they should then receive from it. See ver. 1. Lam. 2. 20.

a voice of the Lord] Not his still and gracious voice, speaking now by his Prophets, and calling upon them for repentance, with tenders of mercy upon their repentance, which they refused then to hear, ver. 4. but his roaring voice of vengeance now to be executed upon them, for their manifold excesses, and refusal to be reclaimed by the former, Ezek. 9. 6, 7 & 24. 1. So Joel 2. 11. Amos 1. 2. the word *voice* repeated, hath no small emphasis in it; which they seem to lessen, who by variety of terms expresse it.

that rendreth recompence to his enemies] Heb. *repaying a retribution, or reward, to his enemies.* But who these enemies are, the question is. Some would have them to be strange nations, the enemies and oppressours of his people, Chap. 59. 18, 19. Jer. 50. 15, 28. Others rather, the obstinate wicked ones amongst his people, whom he justly styleth his enemies, as here, so elsewhere, Chap. 1. 24 of whom he useth the very same terms, Chap. 65. 6, 7. and to whose confusion he threatned to appear, ver. 5. See ver. 14.

V. 7. *Before she travelled, she brought forth; before her pain came, she was delivered of a man-child.*] The moft Interpreters, both Jew and Christian, understand these words, of the strange, sudden, and unexpected delivery of the remainders of Gods people, out of the Babylonian bondage, by Cyrus; whereof, see Chap. 43. 18-21. and this as it seemeth to be a collation of dissimilitude, compared with their deliverance out of Egypt, which was not without much tugging and struggling, effected, Exod. 3. 19. & 5. 9, 19, 21, 23. & 6. 9. whereas this was done without any labour, or travel at all on their parts, upon Cyrus his Proclamation only sent out, 2 Chron. 36. 22, 23. Ezr. 1. 1-3. Psal. 126. 1. So it is not unfitly deemed, by a comparison of similitude, to have some glance at the deceit of the Egyptian Midwives, concerning the Hebrew women, that they were so vigorous, and quick, in their travel, that they were usually delivered ere the Midwife came at them, Exod. 1. 19. Sion is compared to a teeming woman; the people of Israel, to such an ones children; which she is said to be delivered of, without pain, or throws, in two cafe ordinary: as Varro reporteth of the Illyrian women, who being at harvest work in the field, when they were neer their time, would but step aside, and return again, bringing a child with them, as if they had found it, behind the hedge; Varro, of *husbandry*, l. 2. c. 10. Howbeit, divers Interpreters understand it of the restitution and restauration of the Church, under the ministery of the Gospel, when so many thousands were so soon, and so suddenly converted, without any great labour, or pains-taking about them, of those by whom they were converted, Act. 2. 41. & 4. 4. and that these expositions conceived, as subordinate the one to the other, may very well be admitted. But as for that groundless fancy of Popish Writers, expounding these words, as spoken of the Virgin Maries delivery of Christ without pain; not unlike that their fiction of the *ox*, and the *asse*, in the stable with her, from Chap. 1. 3. I let it passe, as fearce worthy the mentioning.

She was delivered of] Heb. *She hath delivered.* So the word properly signifieth, Chap. 31. 8. but it is applyed to delivery of children, by birth here; as to the delivery of a fowles young ones, by hatching, Chap. 34. 15. and the reason of the phrase is, because they seem to be *delivered*, by birth, the one, by hatching, the other, out of those streits wherein they were formerly, being enclosed and pent up, the one in the womb, the other in the shell: and on the

other side, with us, the woman is said to be *delivered*, because she is rid of the burden that she went with before.

a man child] As Gen. 4. 1. Joh. 16. 21. *a man*, Heb. *a male*; as Rev. 12. 5. as noting both the more might of it: as Rev. 12. 5. See Phil. 105. 37. and the more joy for it, as Joh. 16. 21. for the female is deemed the feebler sex, 1 Pet. 3. 7. and leste joy usually at its birth: but, that which is more; the term here, seems to be taken collectively, *a male, for, males*: as Gen. 3. 7. 9. for multitudes are here intended at one birth. See ver. 8. and to draw it to Christ, said to be formed in the hearts of believers, Gal. 4. 19. seems somewhat harsh. Or the joy at the return of the people from captivity. See Phil. 126. 1, 2. Chap. 60. 4, 5. at the conversion of people unto Christ. See Act. 2. 46. & 8. 8. & 11. 18, 23.

V. 8. *who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once?*] Was it ever known, heard, or seen? (see Chap. 64. 4.) or is it a thing possible, that a whole country of people should be born in one day; or, that a woman should be delivered of a whole nation at one birth?

such a thing] Heb. *as*, or, *according to this*; and would therefore be rendred more fully, *such a thing as this*; and so afterward, *such things as those*, or, *as these*; as ver. 2.

shall the earth be made to bring forth in one day?] According to this version, the meaning may seem to be, as if the question were, whether the whole earth, or all a whole country, that is, all the women in the world, or, all of some country, should be made to bring forth, together, in one day; or, as some, whether the earth be able, in one day, to bring forth the seeds of herbs, and plants, committed unto it, and laid up in it, as at the first, without any such sowing, it did, Gen. 1. 11, 12. or, whether it can bring forth (which is more then so) such living wights of all sorts, in one day, as in the six day of the creation it did, Gen. 1. 24. because the old Latine hath it; *shall the earth bring forth in one day?* But the words would rather be read, *can a land, or, a country be brought forth in one day?* So the Chaldee, *Is it possible, that a land should be made, or, produced, in one day?* and one of the Rabbines more fully; is it possible that a woman should in one day be delivered of children enow, to fill a whole land, or a country? Verbs indicative used in a potential form, are common in Scripture. See on Chap. 49. 15. & 64. 12. and *earth*, for, *land*; no leste wise. See Chap. 26. 15, 18. & 65. 16. yet the word, of it self ambiguous, might here the rather be used, with some glance, at the production of both heaven and earth in one day. Gen. 1. 1. as implying Gods power, that he, who at first produced the whole earth, and heaven together with it also, in one day, is no leste able to make his Sion bring forth children enow in one day, not to people some one land only, but to fill the whole world. See Chap. 27. 6. The verb here used, signifies in its first form *to be grieved, or, to be in pain*, generally, Jer. 5. 3. more particularly, *to be in travel*, as women are wont to be neer unto their time of delivery, Chap. 23. 4. & 26. 18. in its other forms, it hath a notion of *framing, forming, producing*, or, of *being framed, formed, produced*, in general, without special relation to any *pain*, or, *travel*, Psal. 51. 5. & 90. 2. Prov. 8. 24. & 25. 4. and is observed by one of the Jewish Criticks upon this place, that the active form of the term, here used, is taken sometime in a transient notion, for *to make to travel, or bring forth, or be in pain*: as Psal. 29. 8. but that very seldom: sometime, yea, most commonly, in a standing sense, for *to be in travel*, Chap. 26. 17. and here, ver. 7. and by consequence, because *birth* usually followeth *travel*, (returning to a transient notion; but in another kind,) *to bring forth*. See Chap. 45. 10. and the passive form here accordingly, *to be produced, or brought forth*.

or shall a nation be born at once?] Or, *can a nation be born at once*, as before; the disjunctive, inserted, is needleste: there is a particle indeed in the text, that commonly signifies, *if*, but is here no other, then a meer interrogative note, as Job 6. 5. and here again, ver. 9. The meaning is; Is it possible, that a woman should have as many children at one birth, as were enow to constitute a nation? as if he should say, in the course of nature it is not: for as for those stories related by John Aventine, in his *Bavarian history*, the one; and by Thomas Fazel, in his *Sicilian history*, the other; of two German Countesses of Henneburg, Margeret, and Maud, the one whereof should have 364. the other, 1514. children at a birth, they are deservedly deemed fabulous; and may justly challenge the whetstone. But that of the multitudes of those that returned to Jerusalem, after Cyrus his Edict of liberty published, to wit, 42360. at once; besides 7337. servants, and maidens, see Ezr. 2. 64, 65. which might well be deemed a nation brought forth in one day: as also that, whereunto some apply this of those multitudes of converts in the primitive Church, 3000 at one time, and, 2000, if not 5000. at another, Act. 2. 41. & 4. 4. may well have place here.

for as soon as Zion travelled, she brought forth her children.] Or, as others, *that Sion is in travel, and withal bringeth forth her children*. And because there may seem some contradiction in this, to what was before said of delivery without travel: Some answer, that the meaning was in the former place, before she was scarce in any travel; in this place it is, that some travel she should have, but that so light, and short, that it might well be deemed, in a manner, as none, Chap. 26. 20. The Hebrew is, word for word, *that Zion*, or, *yet Zion* (as the particle is taken, and rendred, Job 5. 7. Eay 9. 1, & 31. 4. & 49. 25. which those mistake, that render it, *as soon as Sion*) *hath travelled, yea, brought forth her children*; to wit, *at once*, or, *in one day*: for that is the thing intended, and intimated, and is from the former part of the verse, to be supplyed, in the application of it unto Sion; for therein the miracle (as one of the Rabbines hath well observed) consisteth, that she should be delivered of so many sons so suddenly, as in one day: and the word *et travel* seems rather in this place, to design the time of travel, then the pains, or pangs of it; the both came neer to childbirth, and was delivered of her children, at once, in one day: her burden, or children, stuck not at the breach, or the birth, to put her to any pain. See Chap. 37. 3. Hos. 13. 13. vers. 9.

V. 9. *Shall I bring to the birth, and not cause to bring forth*, saith the Lord] Or, *Should I bring to the womb to mouth, and not cause to bring forth?* Some of the Rabbines would have it *should I bring upon the flood?* to wit, that mentioned, Exod. 1. 16. that is, lay they, should I cast my beloved wife, Sion, into child bearing pangs, and throes, by bringing in Gog and Magog upon her, Ezek. 38. 9, 16, 17. and not withal afford her deliverance resembled here by birth. But of the word, which the verb here used, hath relation unto, see on Chap. 37. 3. and another of them rather reading it, as it was before rendred, expoundeth it well; Shall I set upon a work, and not go therow with it; cause the children to come to the very opening of the womb, and not enable them to come forth, or not afford strength to bring them forth? Some of ours, *Should I open other womens wombs?* or, *should I* that *open the matrice* to others? (and make them fruitful, Gen. 29. 31. & 30. 22.) *not* my self begot, or, *breed?* (as Gen. 11. 27. but remain sterile) or *cause* my Sion *to bring forth?* But the former sense being obvious, and such as the words of themselves freely afford, I see not why we may not rest therein.

shall I cause to bring forth, and shut the womb? saith the Lord: Heb. *Am I he that cause to bring forth? and shall I shut*, or, *restrain?* that is, as the Jewish Commenters, am I he that have conferred upon mankind the power of propagation, Gen. 1. 28. and that have caused people in all parts of the world to propagate? and should I now deny this fertility to my Sion? But the Hebrew may as well be rendred; *Am I he that begat?* (to the word is expressly rendred, Jer. 16. 3. *their mothers that bare them, and their fathers that begat them*) *and should I restrain*, from bringing forth? for that is the sift, and native notion of the word. So Gen. 16. 2. *God hath restrained me from bearing*. Should I that have begotten children upon Sion, restrain her from being delivered of them? it is true, that the same word is used in that phrase, of *shutting up the womb*, Gen. 20. 18. but that is meant of restraint from conception, not from birth; for whereas divers render it, *shall I be restrained?* they depart from the constant use of the word, which is never other then active; there is only in the text, a defect of the pronoun demonstrative, *her*, (as Deut. 25. 12.) relating to *Sion*, mentioned, verf. 8.

V. 10. *Rejoyce ye with Jerusalem, and be glad with her, all ye that love her*.] An exhortation directed to all Sions well-willers, inciting them to rejoyce with her, as friends and allies are wont to do, at the child birth of one, that hath been long barren and childleffe, Luk. 1. 14, 58. or upon the restitution, or recovery of one, that had formerly been decayed, and ruined, in his estate, Job 42. 11.

be glad with her] Heb. *of her*, or *in her*; or, *for her*: as Psal. 9. 14. & 31. 7. for of, or, in Gods goodneste shewed unto her; yet is the particle sometime rendred *with*: as Psal. 2. 11. but then denoting the manner how; not the company with whom. See Chap. 65. 19. and hereafter, ver. 13.

rejoyce for joy with her, all ye that mourn for her] The same thing in other terms. Heb. *rejoyce with joy* that is, *be exceeding joyful*: as Chap. 61. 10. Mat. 2. 10. 1 Pet. 1. 8. *all ye that mourn for her*, or, *that sorrowed for her*; formerly, in the time of her afflicted and dejected condition. See Chap. 61. 3. Zeph. 3. 18. the Hebrew term is in a reciprocal form; but of that, see Chap. 65. 16.

V. 11. *That ye may suck, and be satisfied with the breasts of her consolations*:] Or as the Chaldee rendreth it, *for that*, or, *because*, (for the particle hath oft a causall notion, 2 Chron. 21. 7.) *ye suck, or, ye shall suck, and be satiated*; that is, *suck your fill*, (as *they shall eat and be satisfied*; that is, *eat their fill*, Psal. 22. 26.) *with the breasts*; or, *of the moisture* that cometh from the breast. See Chap. 60. 16. that ye may partake with her of those blessings, both temporal and spiritual, that God shall very largely endow her with, and bestow upon her; and as her foster children being nursed by her, 1 Thes. 2. 7. Tim. 4. 6. may receive abundance of refreshments and comforts from her, Psal. 36. 8. Ezek. 14. 22, 23. 2 Cor. 1. 4-6.

that ye may milk out, and be delighted with the abundance of her glory] Or, *because ye shall milk out*, &c. much the same, in other terms, with the former.

milk out] Or, *wring out*; as Chap. 16. 4. Prov. 30. 33. for the proper notion is the same, though the forms divers: as the Jewish Critick here well obloves; the word it self is no where else found.

and be delighted] Or, *delight your selves; take your pleasure*, as Psal. 37. 11.

with

with the abundance of her glory] As Psal. 37. 11. *in abundance of peace, or prosperity*: but the terms here and there are divers; the word here used, is not in the like notion any where else found: the Jewish Critickes will have it signifie *splendour, or brightnesse*; the rather in regard of a Chaldee word of that notion, coming very neer to it: and this fitteth well with what we had, Chap. 60. 1-2.

V. 12. *For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream*] I am resolved to bleste her with abundance of prosperity; and to make her glorious, by the accesse of the Gentiles to her, with whatsoever from them may help to grace and adorn her. See Chap. 60. 5-14.

Behold, I will extend to her] *Lo I am extending to her*, or *bringing in upon her*. Of the form, see on Chap. 65. 17.

peace like a river] Or, *prosperity*, (as Psal. 72. 3, 7.) *as a flood*, Chap 48. 18. See Chap. 59. 19. as Euphrates, saith the Chaldee. So Psal. 72. 8. Zach. 9. 10.

like a flowing stream] Or, *an over-flowing stream*, or *river*: as Chap. 30. 28. as Nilus, the river of Egypt, Chap. 27. 12. See Jer. 47. 2.

then shall ye suck] Heb. *and ye shall suck*; and there is the middle distinction in the text; as ye shall suck Kings, and Queens, Chap. 60. 16. so ye shall suck her, ver. 11. or, *ye shall suck it*; that is, part of that prosperity and glory, that shall flow in upon her, and from her, be conveyed and imparted unto you, ver. 11.

ye shall be born upon her sides;] Heb. *side*: in her arms on the one side, as children use to be carryed. See Chap. 49. 22. and not 60. 4. Psal. 90. 12. yet some, because the Latine renders it, *Ye shall be carryed at her breasts*, or *teats*; would make it to have relation to infants that hang upon the teat: but that seemeth somewhat more exact.

and be dandled upon her knees.] The word here used signifies *to take much delight* in ought: the Psalmist of us eth it, to expresse his *delight* in Gods Law, Psal. 119. 16, 24, 46, 70, 77, 92, 142, 144. and of the comforts and refreshments, which from thence his soul received, Psal. 94. 19. it is used of children, *playing* and sporting themselves, Chap. 11. 8. and some therefore here render it; *ye shall play upon her knees*; as alluding to children that sit playing in their mothers lap. Howbeit, it seemeth not amiss rendred, *dandled*: for in such dandlings, children much delight: and it is implyed, that they should be as *dalings, children of delights*, Jer. 19. 20. (where this word also is used) and, *children of dandlings*, as they (where this word also is used) and, *children of dandlings*, as they are wont to be, that were young ones, their darling ones, especially, whom they take most delight in, frequently in their laps, and on their knees, Gen. 30. 3. & 50. 23. Ruth 4. 16. According to the received reading, there should be here a defect of the pronoun possessive *her*; as Chap. 27. 22. Howbeit, the words may be read well enough without it; *Ye shall be born in arms, and dandled on knees*; that is, ye shall be carefully, and curiously, or tenderly, and delicately, nursed up, as darling children, of great ones especially, are wont to be, that are almost perpetually, either in the arms, or on the knees. See Num. 11. 12.

V. 13. *As one whom his mother comforteth, so will I comfort you:*] Heb. *as the man whom his mother comforteth*, that is, as any man comforteth his wife, or his spouse (though the Church be so to him, Hos. 2. 19, 20.) as it is said, that *David comforted Bath-sheba*h, after the decease of her little one, 2 Sam. 12. 24. But because the tender affection of mothers to children, is by common experience well known, (See Chap. 49. 15.) to expresse therefore his compassionate disposition, and tendernesse of affection to his people; As a mother, saith he, comforteth her child. As a mother, when her child weeps and cryes, having taken some hurt by a fall; or the like accident, doth by all tender and gentle usage, bemoaning it, hugging it, and affectionate speech to it, seek to quiet and still it again; or, as when upon some wanton, or wasteful carriage of the child, he hath shewed her self displeased with it, and it may be hath withall chastised it, or carryed her self strangely toward it, and perceiveth that the child taketh it to heart, and is troubled not a little therewith, she cannot rest, nor be at quiet, untill she have reconciled her self again to her child; (See David's affection toward Absolom, 2 Sam. 13. 39.) and by all fair and sweet insinuations, and expressions of renewed love and affection, endeavoureth therefore to cheer it again: In like manner will I cheer up, and comfort the dejected spirits of my people again, whom I had for a while put to some heavinesse, by chastising them for their sins, Chap. 12. 1. & 14. 1. & 51. 3. & 54. 7, 8 & 57. 15, 17, 18. & 61. 2, 3. See Psal. 94. 19. Act. 9. 31. 2 Cor. 1. 3-5.

as one] Heb. *as a man*; though a child be intended; as Gen. 4. 1. Joh. 16. 21. or, *a man*, for, *any one*; as Chap. 40. 26.

and ye shall be comforted in Jerusalem.] Beholding Gods goodnesse towards her, rejoycing in it, and enjoying of it together with her, ver. 10. 14.

Ver. 14. *And when ye see this, your heart shall rejoyce,*] Heb. *ye shall see* this (supplyed, as Chap. 59. 15.) *and your heart shall rejoyce*; ye shall rejoyce heartily: so Psal. 105. 3. or, For *when ye see* this, *your heart shall rejoyce*; as rendring a reason of, or, further confirming, what was delivered in the close of the verse fore-going. The like syntax, see Chap. 53. 2. & 59. 16. & 65. 12.

and your bones shall flourish like an herb:] Or, *as the tender herb*; as it is rendred, Deut. 32. 2. or, *the tender grasse*; as Prov. 27. 25. or, *the green grasse*, as Psal. 23. 2. your strength and vigour shall revive, and recover verdure again, as grass and plants do in the spring, that in Winter time were withered, and seemed as dead, Chap. 26. 19. & 44. 4. & 61. 11. when the vigour and strength of mans body is decayed and consumed, *his bones* are said to be wasted and withered, or broken and shattered, or disjointed and disfeasered, or dispersed and scattered, Job 33. 19. Psal. 6. 2. & 22. 14. & 31. 10. & 32. 3, 4. & 53. 5. & 102. 3 & 141. 7. Prov. 12. 4. & 14. 30. & 17. 22. Chap. 38. 13. Jer. 50. 17. Lam. 3. 4. Hab. 3. 16. and on the other side, when vigour and strength is recovered again, the bones are said to revive, and to be refreshed, and to be filled with moysture and marrow again, Job 21. 24. Psal. 51. 8. Prov. 3. 8. & 15. 30. & 16. 14. Chap. 58. 11. In like manner did Gods people deem of themselves in the time of the captivity, that they were no other then, as a company of dead and dry bones, that lay dispersed and scattered, here and there, without regard, Ezek. 37. 11. but God telleth them, that those their dead and dry bones, should revive, and grow moyst, and recover lite and vigour again; as those in the vision, Ezek. 37. 1-10.

and the hand of the Lord shall be known towards his servants] Gods goodnesse, his good hand, his power manifested in the good of his loyal, and faithful people (Chap. 65. 13, 14.) shall evidently appear, Ezr. 6. 7, 9. & 8. 18. Chap. 62. 8.

and his indignation towards his enemies.] Heb. *and* (or, *but*; as Chap. 65. 11.) *he will have indignation against*, or, *be wroth with his enemies*; or, as some would have it rendred, *he will detest*, or *depse his enemies*; as it is rendred, Num. 23. 7. 8. But I conceive it may very well be rendred, as it is, Zach. 1. 12. *he will have indignation towards his enemies*. Our Translators seem to have taken the verb for a noun. The deliverance of Gods servants, and the destruction of his, and their enemies, go frequently together. See Chap. 1. 27, 28. & 14. 1. & 61. 2. & 63. 4. God will, in the restoring of his people, make a difference to be seen between the one, and the other; as Deut. 4. 34, 40. Mal. 3. 17, 18. & 4. 1, 2.

V. 15. *For behold the Lord will come with fire.*] God will come to execute judgment, and take vengeance on the wicked, in most terrible manner; for nothing is more fearfull, or formidable, (a terrible man, or beast, then fire; nor were fire-works also anciently unusual, in warlike expeditions; and devastations thereby most frequently effected, Josh 6. 24. & 8. 19. Judg. 9. 49 & 20. 40. Jer. 38. 18. & 52. 13. that which is alluded unto in this, and the like expressions, Psal. 50. 3. & 97. 3. Dan. 7. 9, 10. Amos 7. 4. though some of the Jewish Doctors expound it; *with hot fire*.

and with his chariots like a whirl-wind;] Or, *and his chariots* shall be, or shall come, (supplyed from the former clause) *like a whirl-wind*; as Chap. 5. 28. Jer. 4. 13. of *Gods chariots*: See Psal. 68. 17.

to render his anger with fury] Or, *to put in execution his anger with fervour*, Ezek. 38. 18. Mic 5. 15.

and his rebuke with flames of fire.] Or, *fiery flames*, or *flaming fire*; as Psal. 29. 7. & 105. 32. Chap. 29. 6. & 30. 30. Of his *rebuke*, see Chap. 50. 2. & 51. 20. & 54. 9. This vengeance of God was in part executed on the wicked of his own people, at the destruction of Jerusalem, Jer. 1. 15, 16. & 39. 2, 8. and in part, on the oppressours of them, at the ruine of Babylon, Jer. 50. 18, 31, 32. but shall fully be accomplished at the last day, at the general judgment that shall then be, 2 Thess. 1. 8. 2 Pet. 3. 7, 10, 12.

Ver. 16. *For with fire, and with his sword, will the Lord plead with all flesh:*] God will no longer debate in words with men, as formerly he did, by his ministers and messengers, the Prophets, Mic. 6. 1, 2. but he will now plead with fire and sword, the ordinary instruments of hostility, such as men in armes are wont to plead, and decide matters with. So Ezek. 38. 22.

with fire] As before, ver. 15.

with his sword] No ordinary one. See Chap. 27. 1. *sword*, for all manner of Warlike weapons; as Gen. 27. 40.

plead] Heb. *be judged, or tried*; as Psal. 37. 33. & 109. 7. or, *plead*, and *debate*, the matter; as Chap. 43. 26. Ezek. 20. 36. or, *execute judgment*; as 2 Chron. 22. 8. or, *proceed in judgment*; as Jer. 2. 35.

with all flesh] Either with the main body of the wicked Jewish people; as Mat. 24. 22. and thefe of all sorts and ranks among them; as Chap. 1. 5, 6. if that particular rule, one for in theis words intended; or, with the generality of wicked ones, thorowout the whole world, if the full ecumenical judgment be designed, see Act. 17. 31. Rom. 3. 19, 20. See Chap. 34. 1, 2. Jer. 25. 31.

and the slain of the Lord shall be many.] The Lords people is to make a great slaughter. See Jer. 25. 33. *the slain of the Lord* for, those that are slain by him; as, *the slain of the sword*, for, such as are slain by it, Chap. 22. 2. Lam. 4. 9.

V. 17. *They that sanctifie themselves, and purifie themselves in the gardens.*] He proceedeth more particularly, to define who the persons be, against whom he is resolved thus to proceed: by the description of whom, it evidently appeareth, that the judgment here denounced, doth in a more special manner concern the wicked ones of the Jewish Nation, before deciphered, Chap. 65. 4, 5.

that

that sanctifie and purifie themselves] That use superstitious rites of expiation, supposing themselves thereby to be made holy and pure. Thus rather then as some, that first *pollute*, and then *purifie themselves* with water, like Pilate, that by washing his hands, thought he might discharge himself of the guilt of Christs blood, Mat. 27. 24. See chap. 65. 5. *that sanctifie and purifie themselves*; that think they do so, when they do nothing less; as, *that blesseth himself*, Deut. 29. 19.

in the gardens] Set apart for idolatrous services, chap. 1. 29 & 65. 3. in the pools or lavers, that there they had for such uses; or, *for the gardens*, to prepare and fit themselves for the exercise of their idolatry in them: so is the particle used, 1 Sam. 1. 27. Ezek. 6. 9, 11. as among Gods people, the manner was, after any legal uncleannes contracted, to purifie themselves, by aspersion of pure water upon them, or by dipping themselves therein, before they repaired unto Gods Sanctuary for the performance of any holy duty, Numb. 19. 7, 8, 13, 19, 20. alluded to Psalm 26. 6. so in imitation thereof, both heathen people, and these idolatrous Jewes did, by such like washings, deem themselves cleansed from the soil of their sins, and made fit for their idol service; but it is more likely, that in those gardens then out of them, they did so purifie themselves for the services to be acted in some other part of them, or in some Temple thereunto adjoyning; as the heathen had their *delubra*, or holy lavers, neer to their Temples.

behind one tree in the midst] This passage hath no final variety of notion by Interpreters fastened upon it. The Greek renders it, *in the porches, or entries, before dore*, or *without dore*: The old Latine clean contrary; *behind dore within*, as chap. 57. 8. that is, say some Fa:hers, in secret, where they might not be seen. or taken suddenly, in the manner, Jer. 2. 26, 27. but as the former hath no footing at all in the text; so this later very little. The Chaldee, which some of the Rabbines follow, renders it, not simply *one after another* as some cite him, and some of outs render the text; but, *company after company*, one company of them after another, until the whole Society of them be sanctified. Others of them, which our Version admitteth *behind* some *one* tree, or other, in the grove, or in the garden, Jer. 3. 6. Whereunto some of outs add, as a thing not unlikely; that as every one of them had a god of his own, so each of them had his peculiar tree, whereat he did service to that his idol. Others, *behind* some *one* fountain, or pool; for they observe here a double reading; the one of a masculine, the other of a feminine form; and they supply terms accordingly correspondent to either. Some of outs would have it rendred for some *one strange* god; that purifie themselves in the gardens, for the service of some strange god: But the word that they render *strange*, is not found so to signifie in the form here used. Others therefore, give it otherwise in terms; but in effect to the same intention, *after* some *one* false god, or other, which they follow and serve. Others, lastly, which to me seems most probable, conceive the word *achad*, or *echad*, or as it is not unusually pronounced, *ahad*, and *ehad*, rendred commonly, here *one*, to be, in this place, a proper name: yet not a name of God, as some superstitiously would have it to be, Job 31. 15. Zach. 14. 9. but of an idol *Ahad*, or *Ehad*, whom also by a gemination of the final consonant, they termed *Addad*; for so Macrobius in his *Saturnales*, lib. 1. c. 23. reporteth, that the Assyrians called the chief God that they worshipped, *Adrad*, by a word, saith he, that signifieth *one*; whence also he gathereth, that by this name, they understood *the Sun*, who is but *one*, and ever *one*, otherwise then *the Moon*. And this some learned suppose to be the same with *Hadad*; which seems to have been a name very common among the Kings of *Edom*, or *Idumea*, Gen 36. 35, 36. 1 Chron. 1. 46, 47, 50, 51. 1 King. 11. 14, 17, 25. but grew afterward much more common with the Kings of *Aram*, or *Syria*, 2 Sam. 8. 3, 5, 8. & 10. 16, 19. 1 King. 11. 24. & 15. 18, 20. & 20. 1, 33. 2 King. 6. 24. & 8. 7, 15. & 13. 3, 24. See Jer. 49. 27. & Josephs *Antiquities*, l. 7. c. 6. Howbeit, because these two names differ in the initial letter, I conceive them not to be the same. But to return to those that understand the word here of that Assyrian, rather then Syrian idol, thought it might be common to them both) Some of them render the words, *after Ahad*, whom they *go after*, that is, follow and adore; as Judg. 2. 11, 12. Others, *behind Ahad*, that is, behind the Temple of Ahad, amidst the walks and gardens adjacent.

in the midst] That is, say some, *openly*, *publickly*, in open view, shamefully acting such things in their impious rites, as were most unseemly. But I find not where this form is so used in Scripture. Others therefore expound it of those fountains, or lavers, in those gardens, where in they purified themselves, which were usually situate in the midst of them: though we need not to drive it so neer home, as to say, with some Jewish Criticks, that their gardens were at the either end of the gardens, and these fountains, or lavers in the midst, having the one *grove* before them, and the other behind them, as the men of *Ay*, had the Israelites, Josh. 8. 22.

eating swines flesh,] Or, *eaters of swines flesh*. See Chap. 65. 4.

and the abomination] Heb. *the sheckets*, which some suppose to be the name of some particular kind of unclean creature; and one of the Jewish Doctors seems to intimate as much, when he saith, *There are some nations that eat the sheket, and the mouse*: and the placing of it here between two other distinct kinds, may well be deemed to imply no lesse. And if place may be afforded for conjecture, the joyning of *choled*, or *holed*, commonly rendred *a wesel*, with that which is deemed *a mouse*, Lev. 11. 29. may afford some suspition, that *sheknes* here may be the same with that *choled*, or *holed* there. Howbeit, the word is used more generally, for *abomination*, or any *abominable* thing, Lev. 11. 10, 11, 12, 20. Ezek. 8. 10. as also is another word derived from it, Dan. 9. 26. & 11. 31. compared with Mat. 24. 15. the plural whereof we had before, verf. 3. as also Jer. 4. 1. & Zech. 20. 7. 8.

and the mouse] Some having rendred the former *abominable* creatures, (See Zach. 9. 7.) render this, as *the mouse*, and the copulative is sometime put for the note of similitude; as Job 11. 33. & 34. 3. but seldome, I suppose, in that manner, as here. The *mouse*, is, among other unclean creatures reckoned up and expreslly inhibited for mans meat, Lev. 11. 29. Yet that *mice*, some kind of them especially, were commonly eaten, in many places, among other people, and that reputed also as a dainty dish, doth, by Authors of good note and credit, appear; for Varro in his Treatise of *Husbandry*, l. 3. c. 15. relateth, how for *dormice*, one kind of them, they made Warrens for the breed of them, and coupes for the fatting of them; and Pliny, l. 8. c. 47. reporteth, that in the Lawes sometime made to restrain excess in diet, the use of *dormice*, together with some *shellfish*, and *sarcata fowl*, was inhibited. The name some would have given them, from a word, that signifies *to disturb*, or *trouble*: whence *Achor*, chap. 65. 10. because they are wont to disturb and trouble the house, by gnawing the fields, by digging; both by devouring and destroying things of use, 1 Sam. 6. 5. And we read indeed of an Iland called *Gyaros*, in the midland sea, to have been so infested with *mice*, that the inhabitants were enforced to quit it, Pliny, l. 8. c. 29. 57. And Eustathius on Homer, from ancient Writers, reporteth, that in some places, by the name of Sminthius, they worshipped Apollo, for ridding their grounds of this kind of vermine, if mice may, at least, be properly so called. But the notation of the word, in regard of the letters of it, seems not very probable: and I have some doubt, which I shall onely propound, and leave to the learned, whether the word here used, signifie *a mouse*, or no: and the ground of my doubt is; because the creature here mentioned, is ranked among *creeping things*, Lev. 11. 29. and I see little reason, why the *mouse*, or the *wesel*, or the *ferret*, should go under that name, more then the *hare* or the *coney*, (which some also render, *a mountain mouse*,) Lev. 11. 5, 6, 26. or why they should not be comprehended under the general head of *beasts*, before mentioned, Lev. 11. 2. and come within the general rules concerning Beasts there delivered, ver. 4, 5. the rather, for that I find *creeping* things still distinguished from beasts, Gen. 1. 24. & 7. 14, 21, 23. I conceive therefore to think, that the creature here, and elsewhere mentioned, is some *creeping* thing, not unlike the *scorpion*, as they differ not much in name; the one termed *Achav*, the other, *Akgab*, Deut. 8. 15. and that divers sorts of creeping things, as *Lizards*, and *locusts*, (for they are reckoned also among the *creepers*, and are not forbidden food, Lev. 11. 21, 22.) and the like, were with many people in times past, not unusually eaten, (as *frogs*, and *snails*, and *tortoises*, also are, in many places at this day) is not onely, by divers other Authors, but of some of them, to wit, the *Locusts*, by Scripture it self testified, Mat. 3. 4. Mark 1. 6. yea of others, beside the divers sorts of *locusts*, under the names of the *solcam*, and the *chargol*, or *hargol*, and the *chagab*, or *hagab*, with their severall kinds, Lev. 11. 21. which it had been in vain to allow for meat, had they not been fit for food, or not usually eaten. But hereof let others further consider, and deem, as themselves shall please. The word is no where found in Scripture save here, in that place of Moses, and the story of the Philistines, with such kind of creatures annoyed, 1 Sam. 6. 4, 5, 11, 18.

shall be consumed together, saith the Lord] See chap. 1. 28.

V. 18. *For I know their works, and their thoughts*] Heb. *And I their works, and their thoughts*. Which sundry Interpreters supposing to contain an entire sentence, but with suppression of some word, or words, (as in passionate speeches it oft falleth out) conceived, do some supply, as our version, and some Greek Copies, *I know*, as Hos. 5. 3. Amos 5. 12. and the Chaldee, *they are revealed*, or *ly open, before me*: which some of the Jewish Commenters expound of the *thoughts* of Gog and Magog, the enemies of God people, Ezek. 38. 10. that God knew their thoughts, though they little dreamed of his, as Mic. 4. 11, 12. To which purpose also others of them, with whom, some of outs also consur, render it, *I am with them*. It is I that bring them together, and cause them to come up, and camp against Jerusalem, Ezek. 38. 4, 8. Zach. 14. 2. Others supply, *I will visit*, or take vengeance upon them, for their courses, and their counsels; as chap. 65. 6, 7. which would well suit with the clause beforgoing. Others again, reading the words by way of interrogation, with a kind of indignation, *And their works and their thoughts*, should I endure? not unlike that, Jer. 5. 9. & 9. 9. But I rather here accord with those, that knit these words together in one sentence, with those that come after, reading the text thus; *As for me, when their works and their thoughts are come*, (that is, when the time of taking vengeance for them, shall

shall come) *I will gather all nations*, &c. or, as others, *As for me, since their works and their thoughts are such*; or, because of *their works, and their thoughts, it shall come to passe that I will gather all nations*. Since that this people do take such courses, and go on obstinately in the same, verf. 3, 4. I will execute judgement upon them, and casting off those, that thus persist in their impieties, take in the Gentiles to me, in their stead, Rom. 11. 11, 12, 15, 17.

For I] Heb. *And I*; or, *As for me*: the word is put absolutely, as 1 Chron. 28. 2. See chap. 65. 11.

their works] Or, *for their works*; as, *for the fear*, Mal. 2. 5.

thoughts] As chap. 65. 2.

is shall come] Or, *it shall come to pass*; or, the time *shall come*.

that I will gather] Heb. *and I will gather* together; so the copulative is used, chap. 65. 24.

all nations, and tongues] People out of divers nations and languages, Acts 2. 8-11. Rev. 7. 9.

and they shall come, and see my glory] Or, *that they may come and see my glory*; the particle used, as before. That being brought into the Church, they may have reverend, and imparted unto them, that gracious and glorious presence of God, in his sacred ordinances, which the Jewish people alone did formerly enjoy, Psalm. 97. 6. Chap. 40. 5. 2 Cor. 3. 18. & 4. 6. Ephes. 3. 6. The Jewish Doctors expound it, of the nations of the world, being brought to see Gods glorious might, declared in the Messias his dayes, in the destruction of Gog and Magog, Ezek. 38. 23. & 39. 6, 7.

V. 19. *And I will set a sign among them*,] What this sign should be, and where it should be set, is much questioned. The Jewish Commenters would have it to be, the rotting of the flesh, and eyes, and tongues of those, that served under Gog and Magog, against Jerusalem, Zach. 14. 12. Ours, (to pass by the superstitious conceits of some Popish Writers, concerning the sign of the Cross; to which they apply that also, March. 24. 30. and some other farfetched, and over-brained expositions) do most of them pitch upon one of these two notions: the one, of *a sign, or ensign*, erected to to call and gather people together: as chap. 11. 12. & 49. 22. & 62. 10. that which some conceive sound of Christ himself, said to be *set for a sign*, chap. 11. 10. Luke 2. 34. Others, of the ministery of the word, and other externall signes of Christian profession, together, with the miraculous works accompanying the same, erected first among the Jewes, for the conversion of the elect among them, and the bringing in of the Gentiles unto them; and afterward also among the Gentiles. Some expound this branch of the erecting of it among the Jews, chap. 2. 2, 3. Mark 16. 15-20. Luke 24. 47, 49. Acts 1. & 5. 12-16. Some, of the setting it up among the Gentiles, Gal 2. 1. whereof, see on the next branch: and though the word used for a sign in those other places of this Prophet, be divers from that here used, nor doth the word here used, ordinarily so signifie; yet it is so taken, Psalm 74. 4. in those words, *they set up their ensignes for signes*, or, as *signes*; to wit, of conquest, and triumph. The other notion is of *a sign, or mark*, whereby one may be delcryed, and distcerned from some other: as it is said, *God set a sign, or a mark, upon Cain*: and so some render the words here; *I will set a sign, or, a mark, not among them, but upon them*; as the same particle is used in those words, Neh. 9. 10. *thou didst set, or shew signes and wonders upon Pharao, and upon his servants, and upon the people of the land*; and they understand it of a privy *note, or mark*, whereby God would set upon his elect, whom he meant to preserve, whereby to mark them out for salvation, as temporal here, in the times of execution to be done upon the wicked crew, among whom they were mixed; so eternal hereafter; alluding to that sign of distinction between the Hebrews & the Egyptians in Egypt, for the saving of the one, amidst the destruction of the other, Exod. 12. 7, 13, 22, 23. See the like, Ezek. 9. 4, 6. Rev 7. 3. & 9. 4. and of calling and marking for life eternal, 2 Cor. 1. 21, 22. Eph. 1. 13, 14. & 4. 30. 2 Tim. 2. 19. & this exposition, the word of *escape* following, seems to confirm. Now the text thus read & rendred, the word *them*, must be restrained unto Gods faithful *servants* before mentioned, verf. 14. which because it is somewhat remote, I suppose we may well retain the received verfin. *among them*; as the particle is rendred, Psal. 18. 49. ch. 57. 6 & 65. 4. and hereafter, verf. 19. So it may well include the mixt body of the people, among whom those faithfull ones abode, upon whom alone this saving mark was to be set. And I conceive that the copulative hath the notion of a causall in this place; as chap. 53. 2. & 65. 15. and the text might better be rendred; *For I will set a sign among them, and send those that escape of them, unto the nations*, as shewing by what means that should be effected, which was before mentioned, concerning the coming in of Gentiles, verse 18.

and I will send those that escape of them, unto the nations] Heb. *I will send of them*, or, *from them escaped* ones, (that is, *some of them, that do escape*) *unto the nations*. This the Rabbines understand of those Gogs and Magogs forces, who though not slain, yet with their flesh wasted, and tongue and eyes eaten out, should, as spectacles of Gods wrath and vengeance, being dispersed into remote places, publish without speaking, Gods powerfull proceedings, and miraculous dealing with those foreign forces that had invaded his peoples land, Ezek. 39. 11, Zach. 14. 12, 16. But our Writers expound it generally of the reliques of the Jewish nation, chap. 37. 31. Jer. 44. 14, 28. Mat. 24. 22, 24. Rom. 11. 5, 7. the Apostles, and other faithful, by whom the Word and glad tidings of salvation by Christ, was carried abroad and divulged among the Gentiles in all parts of the then known world. Mat. 28. 18. Mark 16, 15. Luke 24. 47. Acts 8. 14. & 10. 45. & 11. 18 23. & 13. 46-49. & 15. 7, 14. Rom. 10. 15, 18. & 15. 19, 20. Eph. 2. 17. Col. 1. 23.

to Tarshish] That is, as some, *to the sea*. So the Chaldee and the old Latine. Which some expound of people coasting upon the Arabian & Persian Gulfs. Others, *to the Ocean*: as if it were said, that they shall go carrying about the Gospel both by sea and land, unto the parts hereafter named. See chap. 60. 9. yet others among whom the Greek Interpreters take it, for the name of a particular place, whether *Tarsus*, in Cilicia, as some; or *Tarteſus* in Spain, as others, see on chap. 2. 16. & 23. 1.

Pul] This some suppose to be the same with *Put*, or Phut, mentioned. Jer. 46. 9. & Ezek. 30. 5. and both indeed are deemed to be regions situate in Africa; but to be distinct and divers places. An Interpreter of prime note would have this *Put*, or *Phut*, to be *Cyrene*, lying between Egypt & Tunis, taking the ground of this his conjecture from the name of a King, that somtime there reigned, called, as he supposeth, *Aphulla*; but by Justine, l. 22. corruptly, *Ophellas*. But herein a late learned Writer controlleth him; shewing, that Kings time to be many hundreds of years too young to give this name to that place, what ever it was, that is here so called: as also from Diadore, l. 20. and others, that that Kings right name was not *Aphulla*, but *Ophellas*, or *Ophelles*; the man himself a Grecian, and the name a Greek term. He would have it to be *Phile*, an Iland, with a Citie therein of the same name, with the Iland situate amidst the stream of the river Nilus, about some hundred furlongs above *Sciene* and *Elephantine* in the confines of Ethiopia and Egypt, whereof Strabo, Heliodore, Pliny, and many other, as being a place of some note: and he supposeth it to have its name from the same ground, with *Elephantine*; (*Phile* and *Elephantine*, being two Cities, for size and fashion, bigness and beauty, so neer matches, nor in situation far distant, that some Authors have confounded them, and taken the one for the other) and to have been so called of the word *Phil*; which with Syrians, Chaldeans, Arabians, and Ethiopians, is used for an *Elephant*; that Elay in stead of *Phil* giveth it *Phul*: the like change being found in many other proper names in Scripture, as in *Pau*, Gen. 36. 39. & *Pai*, 1 Chron. 1. 50. *Tou*, and *Toi*, 1 Chron. 18. 9. & 1 Sam. 8. 9. *Peruth*, and *Perida*, Ezra 2. 54. and Neh. 7. 57. But it may be doubted, whether the word *Phil*, for an *Elephant*, be in those languages so ancient, as to give the name either to this *Put*, or to that *Phile*; and whether it came not from the Greeks into those languages; as to the Greeks in likelihood by the Panik, from the Hebrew *Eleph, an ox*; by them applied to the *Behemoth*, that *eateth grass, like an ox*, Job 40. 15. nor had the Latines at first any other name for them, then *oxen*, as by some old bywords, in common use among them, appeareth; until they had that of *Elephants* from the Greeks: besides, it appeareth not that this *Phile*, situate thus in the midst of the river, had any large territory belonging unto it: nor is it very probable, that two cities, no further distant, possessed both by the same nation, somtime wholly, and in part constantly, and having no notion the same name, should the one be so called by an Ethiopian term, the other by a Grecian: and if the names of ancient Kings be deemed to be a matter of any moment, to afford light of conjecture, for the finding out of places, as bearing their names; it might be supposed, that this *Put* should rather be some place in or about Assyria; since that *Put*, and *Pil*, are in Scripture records, found to have been anciently, even before Elays time, in the names of the Kings of Assyria. See *Puls*, 1 Chron. 5. 26. & 2 King. 15. 19. and *Pul-eser* or *Pulnefer*, 2 King. 16. 7, 10. 2 Chron. 28. 20. and from this Assyrian *Pul*, or *Phul*, may some of those Πύλαι, or *Pylæ*, in Peloponnesus, whereof Strabo, and Pausanias, have had their name; as also that Φύλαξ, or *Phylus*, in Thessaly, whence Apollo had a surname, as Strabo, l. 9. and Φυλεύς, or *Phylus*, whom they feigned to be *augeas*, or a *giant*, one of those whom the earth bare; from one of those ancient *Puls* or *Phuls*, in likelihood. See Pausanias in his *Messenicks*. Besides that 1 find *Afhur* and *Elam*, whereof more anon, mentioned in a place parallel to this, among those regions, out of which Gods people were to be gathered. See chap. 11. 11. Howbeit, if the conj cture concerning this Assyrian *Pul*, shal to the learned seem light, I am well content that it so pass, desiring only to see some other more likely.

and Lud] Lud was the name of one of Sems sons, brother to *Afhur*, and *Aram*; the one the father of the *Assyrians*: the other of the *Syrians*, or *Aramites*, Gen. 10. 22. from him it is generally deemed, that *Lydia*, situate in that part of Asia, which we now commonly call *Anatolia*, his posterity there seating it self, had its name: it was the kingdome sometime of *Gog*, or *Gyges*, (as Ποντ. *Byrsa* chap. 63. 1.) See Herodote, l. 1. and of this *Lydia*, and these *Lydians* (for the name of the Country is put for the people) Interpreters, with one consent, understand this place, nor otherwise do most understand that in Ezekiel, 27. 10. where *Peres*, *Lud*, and *Put*, are joyned together, as affording souldie.

ſouldiery to Tyre. Howbeit, becauſe it is ſaid, Gen. 10. 13. that *Miſraim begat Ludim*; and that *Cuſh*, and *Put*, and *Lud*, are mentioned among thoſe that were in league with Egypt, Ezek. 30. 5. and that as *Pul*, and *Lud* here; ſo *Put*, and *Lud* there, are joyned together, as neighbours: as alſo, that as *Lud* here; ſo the *Ludim*, Jer. 46. 9. are commended for archery: hence, that learned Writer, before mentioned, concludeth, that the *Lud*, both here, and in Ezekiel ſpoken of, as alſo thoſe *Ludim*, (the ſame in likelihood with theſe) are not the Lydians, ſo commonly called, but the Ethiopians, neighbours to Egypt, and their confederates; and, in ancient records, renowned for their skill at the bow. Concerning which, I ſhall not much contend, only the arguments, ſome of them, ſeem not ſo weighty; ſince that it appeareth, by Herodote, l. 1. not only that the Lydians were, in ancient times, deemed one of the *ſtrongeſt*, and *valianteſt* people in all Aſia; but that they were alſo in confederacy with the Egyptians, whom Crœſus therefore had thoughts of ſending to, for ayd againſt Cyrus: and for the joyning of them together, with *Put* elſewhere, with *Pul* here; it is no good proof of neighbourhood between *Lud* and *Put*; no more then between *Peres*, and *Lud*: and beſide, that the ſite of *Pul* here, is uncertain, the reaſon of the copulative, here inſerted, may be, becauſe this member of the ſentence endeth with an attribute annexed to them, of *handling the bow*; whereof further anon.

that draw the bow;] Heb. *drawers of bow*, (as Jer. 46. 9.) *handlers, treaders* (or, *benders*) *of bow*. Theſe, ſaith one of the Rabbines, are the Turks: but who the Anceſtors of the Turks, whom we now ſo term, were; or how in thoſe times they were ſtyled, or where they abode, is uncertain. The like character of expertneſs in the uſe of the bow, is given by Jeremy, as well to Elam, Jer. 48. 35. (where he giveth him the *bow*, as our Prophet doth the *quiver*, Chap. 22. 6.) as to *Ludim*, Jer. 46. 9. and it may well be queſtioned, whether this attribute of *drawing the bow*, being in the plural number, whereas *Pul*, and *Lud*, are both ſingular, be the character of the latter onely, or rather common to both; and that rather the reaſon of the copulative, then the neighbourhood of the nations. Our Tranſlators ſeem ſo to have deemed; and the Hebrew points which they exactly here follow, ſeem to carry it this way: that which addeth ſome ſtrength to my former conjecture concerning *Pul*, as either in, or appertaining to Aſſyria; for that *Elymais* (which all grant to be *Elam*) is by Strabo, l. 16. aſſigned to the *Aſſyrians*, as part of *Aturia*, (which indeed is no other then *Aſſyria*) and the *Elymeans* noted for skilfull archers.

to Tubal] The old Latine here, hath *Italy*; as alſo Joſeph the ſon of Gorion, placeth *Tubal* in *Tuſcany*; and it was a groundleſs ſurmiſe therefore of a learned Writer, to imagine, that ſome Hebrew Copies, had anciently *Ital*, for *Tubal*: for this ſeemeth to have given occaſion of that erroneous opinion. Tubal we find to have been one of the ſons of Japhet, Gen. 10. 2. whoſe poſterity therefore bare that name: where their ſeat was is queſtioned; for to paſs by ſome of the Ancients, who aſſign them *Theſſaly* in Greece, wherein none, I ſuppoſe, now follow them. Some place them indeed in Europe, and would have them to be the *Spaniards*, or the *Iberi* in Spain, at leaſt: for though that name did more ſpecially belong to the people, inhabiting one part of that vaſt country, bordering upon the river *Iberus*; yet the Romanes, as Strabo teſtifieth, uſed anciently, to call the whole countrey *Iberia*. But others with more probability place them in Aſia, where *Iberi* are alſo found; ſuppoſed by Strabo to have paſſed thither out of Europe; and unto theſe, Joſeph the ſon of Matthias, whom moſt of our therein follow, in his *Antiquities* referreth them. Nor doth that learned late Writer ſtep far from him, who ſeemeth to have preciſely diſcovered both their place, and their name, out of the monuments of antiquity yet extant. For of *Tubal*, ſaith he, have the Greeks made *Tibar*; as of *Picol*, *Phicor*; of *Belial*, *Beliar*; whence the region *Tibaris*, Diodore, l. 4. and the people, at firſt *Tibari*, and then *Tibareni*; who dwelling in part of Pontus, were neer neighbours both to the *Chalybes*, men of ſpeciall note for ironworks, from whom, *ſteel*, in Latine, hath its name; and to the *Moſchi*, with whom, in Herodotes ſtory, the *Tibarenes* are commonly joyned; as in Scripture alſo *Tubal* is with *Meſhec*, being the poſterity of *Meſhech*, brother to *Tubal*, Gen. 10. 2. See Ezek. 27. 13. and 23. 26. and 38. 2, 3. and 39. 1. Beſides, that ſome prints of the name of *Tubal*, or *Thubal* remain in *Thabilaca*, a City, by Ptolomy, reported to be about thoſe parts, ſo called. Howbeit, ſome ſuppoſe this nation to have had the name of *Tubal*, from *Tubal-Kain*, (whence the Latines had their *Vulcan*) the ſon of *Lamec*, one of *Kains* poſterity, the firſt inventer of Smithery, Gen. 4. 22. not as ſome of his race (for that periſhed in the flood) but becauſe of his trade, which they were generally addicted unto.

and Javan] *Javan* was likewiſe one of Japhets ſons, brother to *Tubal*, and *Meſhec*, Gen. 10. 2. Thoſe of his poſterity were termed by the Greeks, and Latines, *Iones*, *Iaones*, and *Iades*; which, though it cleaved moſt conſtantly to thoſe Greeks that were ſeated in Aſia, and came to be peculiarly appropriated unto them; yet the title of *Javan* anciently took in all Greece, and Macedonia alſo with it: whence it is, that Alexander is termed *the King of Javan*, Dan. 8. 21.

to the Iles afar off] Or, ſimply, by way of appoſition, *the Iles*, or *thoſe Iles afar off*; or, *thoſe remote countries*, (as the word is oft uſed in this Prophecy. See Chap. 20. 6. & 49. 1.) ſuch eſpecially, as were beyond the ſea, or coaſted, and bordered upon the Sea, See Chap. 11. 11. to thoſe, with whom the Jewiſh people had little commerce in times paſt.

that have not heard my fame,] Or, *the report of me*; as Chap. 53. 1. where Chriſt had not been named, Rom. 15. 19. where the Goſpel had never been preached before, Chap. 52. 15. & 65. 1.

neither have ſeen my glory;] In that manner, as his own people had done, Pſal. 27. 4. & 63. 2. & 106. 5.

and they ſhall declare my glory among the Gentiles.] Or, *that they may declare my glory among the Gentiles*; as ver. 18. fulfilled in the Apoſtles, and other of the faithful, ſent out from the Jews, to publiſh the glad tidings of the Goſpel, concerning the glorious riches of Gods grace, in the ſalvation & inheritance purchaſed by Chriſt. See before on the firſt branch of this verſe. See alſo, Rom. 10. 14. 18. & 16. 25, 26. Eph. 1. 17-22. & 3. 8, 9.

V. 20. *And they* ſhall *bring all your brethren* for *an offering unto the Lord, out of all nations*,] They ſhall bring home into the Church of God, the converts of the Gentiles, and preſent them there as an offering unto God. See Chap. 60. 9. The Jews underſtand it of the remainder of their nation, that had not yet returned home, thus to be ſent into their countrey in great honour and ſtate, after the diſcomfiture of Gog, and Magog: And a late Writer of the diſmiſſion, and ſetting free of the Jews, taken captive in the Macedonian and Syrian Wars, after Judas the Maccabee his proſperous ſucceſſes. But the bringing in of the Gentiles, ſeems rather to be deſcribed here, as elſe-where; with ſpecial eye, and reference, to the return of the Jews from the Babylonian captivity, together with the accommodations of ſeveral nations, at Cyrus his command, afforded unto them, for the more eaſeful and commodious conveyance of them into their own country, Ezr. 1. 1-6. See Chap. 45. 9, 22. & 60. 4, 9.

your brethren] The convert Gentiles, made, by faith, the ſeed and children of Abraham, as well as ye, Rom. 4. 11, 12. Gal. 3. 16, 29. yea, the children of God, as well as ye, Joh. 1. 12, 13. & 11. 52. Gal. 3. 26, 28.

for *an offering to the Lord*] Conſecrate to him and his ſervice, Rom. 12. 1. & 15. 16. Phil. 2. 17. the word, *for*, is ſupplyed; as Gen. 4. 3.

out of all nations.] See ver. 18.

upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts,] Various means of conveyance heaped up, to intimate a plentiful affordance of all gracious helps requiſite for the bringing of Gods Elect home unto Chriſt. See other expreſſions looking the ſame way, Chap. 60. 9. ver. 12. Of *horſe*, and *chariots*, ſee on Chap. 24. 7. Gen. 50. 9. nor need we, with the Jewiſh Commenters, ſuppoſe *iron chariots*, though ſuch were uſed in war, Judg 4. 3. theſe being intended onely for travel.

litters] The Jewiſh Criticks are much divided about this word, being found no where in this notion, but here, and Num. 7. 3. there in the ſingular number; here in the plural. Some of them, would have it ſignifie *paniers*, or *doſſers*, or the like, faſtened together, and ſo laid upon a beaſts back, to carry neceſſaries in, and to ride, if need be, between them: but what ſhould ſuch implements do with *wains*, or *wagons*, wherewith it is there joyned. Others therefore render it *wains*, or *wagons yoaked*, drawn with a yoke of oxen each of them, which might well ſuit with what followeth of *twelve oxen*, for *ſix wagons*, could any good reaſon be rendred of ſuch ſignification of the word. Others tell us, the right is, that it goes for ſome beaſt; and we find a creeping creature indeed ſo termed, Lev. 11. 29. but very unfit ſure to be uſed about *wagons*: Our Interpreters well render them, their *covered wagons*; that is, *cloſe wagons* as ſome term them: the word, in its firſt notion, ſignifieth, *a tortoiſe*, though the Greeks render it, *a crocodile*. Now from the ſwelling up (for it hath very neer affinity with a word that ſignifies *to ſwell*, Num. 5. 21, 22, 27.) or, riſing, ſhieldfaſhion (whence *a ſhield* alſo is, in Latine, ſo termed) of the tortoiſes ſhell, both in Latine, and other Languages, were *arched*, and *vaulted roofs*, or works of any ſort ſo called; and from that faſhion of covering, were thoſe *wains*, or *wagons*, ſo termed, being appointed to carry the materials of the Tabernacle; and it may well here be rendred, *coaches*, or *litters*, ſuch being uſually much of that making. And that learned man therefore ſeemeth to have ſpoken himſelf without ground, who denieth any ground to be found in the Hebrew, for the rendring of them *arched*, or *covered wains*, or *wagons*, as ſome Interpreters of prime note have done: his rendring them *narrow wains*, or *wagons*, becauſe the like Ethiopick term is uſed for *narrow*, Mat. 7. 13. to me ſeemeth leſs probable, and further fetcht: but thereof, let others deem.

mules,] On theſe, great ones, Kings ſons, yea, Kings themſelves uſed to ride, 2 Sam. 13. 29. & 18. 9. 1 King. 1. 33. and with *horſes*, and *mules*, in great ſtore, beſides *camels*, and *aſſes* for carriage, were thoſe furniſhed, that went up, firſt, after the diſſolution of the Babylonian deportation to Jeruſalem, Ezr. 2. 66. Neh. 7. 68.

ſwift beaſts] To the ſame purpoſe, moſt of the Jewiſh Doctors, affirming the word to ſignifie a kind of *camel*, ſwifter then ordinary (ſee on chap. 16. 1.) ſuch as the *dromedary*, chap. 66. 6. ſo called, ſay they, of a word that ſignifieth *to skip*, or *dance*, 2 Sam. 6. 14, 16.

becauſe

becauſe they have a kind of skipping or jumping pace; though ſome from the ſame place and ground, would have it rendred, *pacing beaſts*, or *amblers* that keep a meaſure in their pace, and ſeem to dance as they go; as the word is in that place rendred. The Chaldee rendreth it *with hymns*, or *praiſes*; and one of the Rabbines following him, *with mirth and dances*; as David conveyed the Ark to Sion: and another, *with ſheep*, for ſacrifices, expounding this, by that, which in ſound of letters cometh neer it, Chap. 16. 1. and indeed the word rendred *dancing*, ſeems to have its originall from the manner of *ſheep*, *rams* eſpecially, ſporting themſelves in their paſtures; the word *car*, ſignifying as well *paſture*, as *ſheep*, *ram*, or *wether*, Chap. 16. 1. and thence the word, *carcar*, *to skip*, and *ſport*, as they uſe to do, Pſal. 114. 6. The ancient Greeks render it, *with ſhades*, or *umbellaes*; ſuch as travellers uſe to carry in thoſe hot countries on the top of a cane, made on light ſtuff, and ſpread circlewiſe, for ſhadow. Some other of the Greek, and ſo the old Latine, which ſome of ours alſo follow, in *caroches*, or *coaches*; ſuppoſing it to be another ſort of receits, for carriage, diſtinct from the former. The ambiguity is the greater, becauſe the word is no where elſe read: I ſuppoſe the firſt moſt probable, becauſe it ſorteth beſt with the root, whence the word ſeems to ariſe.

to my holy mountain Jeruſalem, ſaith the Lord,] Heb. *upon*, or *unto*, (as 1 Sam. 1. 10. & 2. 11.) *my mountain of holineſſe* (as chap. 65. 11, 25.) *Jeruſalem*; either by appoſition ſimply, *Jeruſalem*; ſo termed, becauſe it ſtood, though in a plain, yet on a knole. See Jer. 17. 3. or, *to my holy mountain*, the hill of *Jeruſalem*, as Chap. 10. 32. or, at *Jeruſalem*; as Pſal. 68. 29. to mount-Sion, a type of the Church, Chap. 56. 7.

as the children of Iſrael bring an offering in a clean veſſel, into the houſe of the Lord.] That is, ſay the Jewiſh Maſters, they ſhall bring them in goodly apparel, and rich rayment, ſuch as is fit to go unto Gods houſe with, Zach. 3. 4, 5. and as *a gift*, or *offering*, that was not to be redeemed, Lev. 27. 28, 29. The meaning is, that as nothing, which was not pure, or holy, might be brought into Gods houſe, Chap. 52. 11. Ezr. 8. 28. Pſal. 93. 5. ſo theſe Gentile Converts ſhould no longer be deemed prophane, or impure, and ſecluded, and ſequeſtred, therefore, from acceſſe unto Gods houſe; but as perſons purified, by faith in Chriſt, ſhould be admitted into the body of Gods Church, his houſe, 1 Tim. 3. 5. and have ſociety in it with the Saints. Act. 10. 15. & 11. 8, 18. & 15. 9. & 26. 18. Eph. 2. 19. See Chap. 56. 3, 7.

into] Or *unto*; the particle is wanting; but to be ſupplied; as Chap. 13. 2.

V. 21. *And I will alſo take of them for Prieſts, and for Levites, ſaith the Lord.*] The Jewiſh Doctors are ſomewhat puzzled about theſe words. Some of them ſay the meaning is, concerning theſe onely now brought, whereof ſome might be of the Prieſtly linage, and ſome of the Levitical Progeny; that albeit, they had ſtaid long behind their brethren, in forrein parts more remote, inſomuch that they were grown now out of remembrance; yea, had peradventure alſo lived after the faſhion of thoſe Heathen, among whom they abode, or had been in ſervitude, and put to baſe employments among them, which might be deemed to make them unfit for, and uncapable of returning to ſuch offices again: yet upon their return, God would take them again, ſuch of them as were of the Prieſtly race, for Prieſts; and ſuch as were of the other Levitical Families, for Levites, and for Levitical employments. But ſome of them go a ſtep further, and ſay it is meant, as well of the Gentiles that bring them, as of thoſe that are brought by them, that God would take them into office. That which others ſtartle at, as if ſome Gentiles then ſhould be admitted into ſuch places; And this to avoid therefore, ſome of them expound the text, *I will take of them for the Prieſts, and for the Levites*; that is, ſay they, not *to be Prieſts*, or *Levites*, but to do ſervice unto them; to be as the Gibeonites, *hewers of wood*, and *drawers of water*, for the ſervice of the Sanctuary, and of them, that either as Prieſts, or Levites, ſhould miniſter therein, Joſh. 9. 23, 27. To which purpoſe alſo they would force in that of Zach. 14. 21. *In that day the Canaanite*, (that is, ſay they, *the Gibeonite*) *ſhall be no more in the Lords houſe*: for theſe Gentile Proſelytes ſhall then ſerve as they did. They might more ſeemingly have alledged that paſſage, Chap. 61. 5, 6. But of that ſee there. Mean while ye may obſerve, how poor ſouls, they ſhut their eyes againſt the light that not ſhineth only, but blazeth and flaſheth full in their faces. They ſhall be brought, ſaith God, in ſtate, as holy ones, home to my houſe; and *I will alſo* (as ſpeaking of a further, and higher degree of honour) *take of them*; what to do with them? think we; to account them as *accurſed* ones, and to make *bond-ſlaves* and drudges of them? as Joſhua ſpeaks of the Gibeonites. No, nothing leſs, but to advance them to honourable places, to make *Levites* and *Prieſts* of them; as moſt of them expound the words of the text: even he himſelf, among the reſt, who relates the other, as his Fathers opinion. And it were a fond thing to ſay, that God would take of them for Prieſts and Levites, that were ſo born, and ſuch already. Of the convert Gentiles, though *aliens by birth*, therefore the place is cleer, whom God elſewhere promiſeth, that he will not onely *bring to his houſe*, but as he ſaith of the Eunuch (for the promiſe alike concerneth either) *give a name, and a place, in his houſe, and within his wals*, Chap. 56. 5-7. The onely difference between that place, and this, is, that the office, or place there-mentioned, is that ſpirituall Prieſthood, which all true Chriſtians ſhare in, and is therefore there promiſed unto every one of them in general: of which, 1 Pet. 2. 9. Rev. 1. 6. & 20. 6. whereas here under the name of *Prieſts*, and *Levites*, is intimated the miniſtery of the Goſpel, the office of *Paſtors and Teachers*, whoſe calling, and employment is, to teach, inſtruct, and edifie Gods people, Jer. 3. 15. Eph. 4. 11, 12. 1 Tim. 3. 2. & 4. 13, 16. 2 Tim. 2. 24, 25. & 4. 1, 2. that which was the office of the *Prieſts*, and *Levites*, in times paſt. Deut. 33. 8, 10. 2 Chron. 17. 7-9. & 19. 8-10. & 30. 22. Mal. 2. 6, 7. and it is not therefore ſaid here, *I will take them all*, as in that other place: but *of them, not all*, 1 Cor. 12. 28, 29. Eph. 4. 11. Heb. 5. 4. but ſome of them, as Timothy, Act. 16. 2, 3. Titus, Gal. 2. 3. and others. Howbeit, I ſuppoſe they are a little over-curious, that would have *Biſhops*, or *Presbyters*, and *Deacons*, Act. 6. 2-3. Phil. 1. 1. 1 Tim. 3. 2, 12. here intended, as anſwering to the *Prieſts*, the one; to the *Levites*, the other.

V. 22. *For as the new heaven, and the new earth, which I will make, ſhall remain before me, ſaith the Lord; ſo ſhall your ſeed and your name remain.*] Here again, do ſome of our Jewiſh Maſters ſtrain their wits. For they will needs have the former part of this collation, to be underſtood of the frame of heaven and earth, at firſt created, Gen. 1. 1. and the *heaven*, ſay they, is called *a new heaven*; becauſe it continueth in that newneſſe in which it was at firſt; nor is it grown old, but it is ſtill as it was at firſt, Pſal. 119. 89-91. and the *earth* is termed *new*, becauſe it ſtill continueth as at firſt it was; howſoever, the race of thoſe that are upon it alter and decay, go and come, Eccl. 1. 4. But they forget what God had promiſed before, Chap. 65. 17. to wit, that he would *create a new heaven, and a new earth*, unto which theſe men, did they not wilfully wink, might eaſily ſee, that this paſſage hath a manifeſt and cleer relation. It is true indeed, that God doth ſometime illuſtrate his conſtant purpoſe of the continuance of his Church to the worlds end, by collations taken from the conſtant, and continued courſe, and entercourſe of the creature, from the firſt conſtitution of it unto the worlds end, Jer. 31. 35, 36. & 33. 25, 26. But it is apparent, that he here ſpeaketh of that *new heaven*, and *new earth*, that was to come in the Kingdom of the Meſſias, Heb. 12. 28. unto whoſe times alſo, the moſt of them refer that prediction; and, under whom, the face and ſtate of the Church ſhould be ſo renewed, that is, ſhould ſeem to be a new world, 2 Cor. 5. 17. See on Chap. 65. 17.

new heaven, and new earth] Not the ſame, or ſuch as are, or were formerly; but ſuch as never was before; as, *a new* thing, Num. 16. 30. Jer. 31. 22.

which I will make] Not have already made. Heb. am *making*, or am *creating*, Chap. 65. 17. am about to create, and make.

ſhall remain] Or, *abide*. Heb. *ſtand*; as Chap. 10. 32. Pſal. 33. 11. Jer. 32. 14. not be altered again, as the former ſtate of the Church was, Heb. 8. 13. & 9. 9, 10. & 12. 27, 28.

before me] Or, *in my ſight*; who have mine eye conſtantly on it, to protect it, and ſupport it, Chap. 27. 3. Zach. 2. 5, 8.

your ſeed] A ſeed of faithfull ones, Jer. 31. 36. & 33. 26.

your name] See Chap. 65. 15. but here, as the Rabbine well obſerveth, *ſeed*, and *name*, are but under two diſtinct notions, and two divers terms, in ſubſtance the ſame thing, 2 Sam. 18. 18. Pſal. 83. 4.

remain] Heb. *ſtand*; that is, continue for ever; as before, Mat. 16. 18.

V. 23. *And it ſhall come to paſſe*, that *from one new Moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord*,] The conſtancy of the faithful, under the Goſpel, in frequenting the ſervice, and worſhip of God at their Church-meetings, is here foretold; deſcribed in terms borrowed from, and alluding unto, the ſolemn manner and ſet-times of conventions, to that purpoſe, which were in ordinary uſe formerly among Gods people, Pſal. 110. 3. See the complement, Act. 2. 42, 46.

it ſhall come to paſſe, that] Heb. *it ſhall be*, that; as Chap. 4. 3.

from one moneth to another, and from one Sabbath to another,] Heb. *from moneth in*, or *to his moneth*; or, *from new-moon in*, or *to his new moon*; *and from Sabbath in*, or *to his Sabbath*; that is, as the Jewiſh Commenters well expound it, *every moneth*, or *new-moon* conſtantly; and ſo, *every Sabbath*. So oft as new moon, or Sabbath, ſhall come, So 1 Sam. 7. 16. 2 Chron. 24. 5. & Zach. 14. 16. a place parallel to this, *from yeer in*, or *unto yeer*, that is, conſtantly *every yeer*, or *yeer by yeer*; as Neh. 10. 35, 39. one of the Jewiſh Criticks draweth hither that, Exod. 5. 19. *the matter of the day, in its day*; to which might be added, ſomewhat neerer to this, *the matter of the yeer, in*, or, *within*, or *by the yeer*, 2 Chron. 9. 24. but the forms are not the ſame with this; that, of any other, comes neereſt to it; *from day to day, and from moneth to moneth*, Eſt. 3. 7. Again, one of them would have the lengthening of the former prepoſition, by a ſyllabical adjection, to imply the conſtancy of their acceſs, without omiſſion of any of thoſe times. And true it is, that in ſome formes, the word ſo uſed, ſeems to have ſome emphaſis; as 2 King. 4. 8. where, *from his paſſing by*, is not amiſs rendred, *ſo oft as he paſſed by*; as alſo, 1 Sam. 18. 30. *from their going forth*, might as well be rendred, *ſo oft*, *as they went forth*. Howbeit, becauſe that adjection is ordinarily, in other forms of ſpeech, where no ſuch matter is intended; as Chap. 28. 19. Exod. 36. 5. as alſo it

is

is found, in like manner, used, with other particles, Judg. 6. 5. Jer. 51. 28. nor are the forms alike to this, in the places produced, in which also the phrase seems to have such force from the preposition it left, rather then from that adjection; the note seemes to me, to be of no great weight: the same Author would have the words read distinctively; *from moneth to moneth, or from Sabbath to Sabbath.* The one, for those that were more remote from Jerusalem, and therefore could not come above once a moneth thither: The other, for those that were nearer at hand, and might repair thither every Sabbath: but then the *Sabbath* should rather have been set in the first place, *every Sabbath, or every new-moon*, every moneth at least: and this therefore seemes a meer needlesse nicety. These fer-times are mentioned, because the most frequent solemnities, the *new-moon* coming every moneth, Num. 10. 10. Psal. 81. 3. the *Sabbath* every week, Lev. 23. 2, 3. See Amos 8. 5. There want not of ours, that expound the words, as under stood, not of coming to worship, *moneth after moneth*, or *Sabbath after Sabbath*; but of a continual service of God, without intermission, all the time between new-moon, and new-moon, and between Sabbath, and Sabbath, (as intimating the observation of a perpetual Sabbath) and not at set-times and festions onely, as it was with the Jewish people, Rom. 14. 5. Gal. 4. 10. Col. 2. 16. But the confluence of the phrase doth sufficiently confute them.

all flesh] All sorts of men: all people and nations indifferently, without exception, exemption, or exclusion of any; as well Gentiles, as Jews, ver. 20. Chap. 40. 5. & 56. 7. Joel 2. 28, 32. Rom. 10. 12, 13.

come to worship before me.] Or, *in my presence*, Heb. *to my face*; as Psal. 42. 2. in the Assemblies of Gods people; where God is, by his ordinances, in special manner, present, as sometime in his Tabernacle and Temple: for they Judaize too much, that restrain this to the Gentiles repairing to worship in the utter Court, whereunto sometime they had free access, 1 King. 8. 42, 43. See Joseph of *the Jewish wars*, l. 6. c. 14.

V. 24. *And they shall go forth, and look upon the carcasses of the men, that have trasgressed against me;*] From the mercies and favours wherewith God would so abundantly endow and dignifie his faithful servants, the Prophet returneth to those heavy judgments, that God would execute upon those wicked and disloyal ones, whom he had threatned to be avenged on before, ver. 15, 16. of which he would have his faithfull ones, whom they had scorned and wronged, to be spectators and eye-witnesses, Psal. 58. 10.

they] Those added to the Church, ver. 23. Act. 2. 47.

go forth] Come out of their graves, say some of the ancients, understanding it, of the resurrection, Joh. 5. 28. come out of the world, say some late Writers, and joyning themselves to the Church; go out of Jerusalem, say some of the Rabbines: and it is not improbable, that an eye might be unto some such occurrents concerning that people, wherein, having been streitned by sieges, or inroads, upon the defeat of the adverse party, they regained liberty to look freely abroad. See Chap. 33. 17.

and look upon] Or, *to see*; as Josh. 24. 9. some exemplary judgments of God, inflicted and executed on the wicked, for their contempt of the Gospel, their protanenesse, idolatries, and other impieties. See Rev. 6. 4, 8. & 8. 7, 9. & 9. 5, 6, 18, 20. & 16. 2-10, 21. & 19. 20, 21. for that seems too harsh of those, who would here expound, *seeing*, by *hearing*, the torments of hell preached: Nor that of others so fit, that refer it, to the reall sight of hell, and persons therein tormented, after the last day, Rev. 14. 10. though I deny not, but that by the hideous spectacles here-mentioned, those torments are here typified.

the carcasses] Of those of Gogs and Magogs forces, that shall lie slain upon the mountains neer unto Jerusalem, say some of the Rabbines, Ezek. 39. 4, 5, 9. or lying, as others say, *in the valley of Jehoshaphat*, Joel 3. 12, 14. and others, again, in *Tophet*, in the vale of *Gehinnom*, Chap. 30. 33. Jer. 7. 31-33. and it is not unlikely, but that some respect might be had in this passage, either to the carkasses of those that lay slaughtered for some time in the former place, after that they had dispatched one another, in the reign of Jehoshaphat, 2 Chron. 20. 23, 24. or, of those Assyrians in Sennacherib's Camp, destroyed by the ministery of an Angel, Chap. 37. 36. whom that latter place of Tophet concerneth. Apparent enough it is, that this execution of Gods wrath on the wicked, is here described, by a resemblance taken from dead bodies, that after great slaughter made of them, lie a long time above ground unburied, either as deemed unworthy to be at all interred; or, because in regard of the multitude of them, it cannot suddenly be effected. See Ezek. 39. 12.

for their worm shall not die, neither shall their fire be quenched;] Or, *how their worm dyeth not, nor is their fire quenched*; as the particle is sometime used. See on Chap. 51. 2. The Prophet, in this clause, pursueth the allegory taken from corpses unburied: and this the Jewish Doctors, some of them, taking notice of; but without taking it literally, say, this shall be part of the strange sign, ver. 19. that though be shewen upon Gogs, and Magogs army, that though the judgment inflicted on them, be by fire, Ezek. 38. 22. yet the worms, that bred in their carcasses, lying many moneths unburied, Ezek. 39. 9. shall live in the fire: which fictions, others to shun, say, that the *worm* hath reference to the bodies unburied; the *fire*, to their cities burnt down with fire from above, Ezek. 39. 6. See Rev. 20. 8, 9. But such salves need not: the *worm* hath reference to such vermine, as is wont to breed in, and feed on, dead corples; such carcasses especially as lie so long above ground, untill they rot, and become as dung, or carion, Job 12. 14. & 21. 26. Psal. 83. 10. Chap. 14. 11, 19, 20. the *fire*, to the burning of such bodies, not now to be stirred, or removed, but to be consumed by fire, in the places where they lie, Chap. 9. 5. & 30. 33. Ezek. 39. 9. So that the resemblance is taken from the bodies that lie rotting on the face of the earth; till they crawl all over with worms and magots, and in regard both of their unsinnefle to be managed, and the multitude of them, it is a long time, ere they can be consumed with fire; and because the sight of such must needs be a very loathsome spectacle, it is therefore added;

and they shall be an abhorring unto all flesh.] Or, *are a loathsomnesse, or most loathsome unto all flesh*; unto every creature; or to all those that behold them, one or other; as ver. 23. the word here used, is no where else found, but here, and Dan. 12. 2. where it is rendred, *contempt*: but might better be, *loathsomnesse*, or *detestation* there; *most loathsome*, or, *most detestable* here: (*loathsomnesse*, being put for *extream loathsome*, or *detestation*, for *most detestable*: as *abomination*, for *most abominable*, Jer. 44. 4. *desolation*, for, *extream desolate*, chap. 64. 10.) for *contempt*, is a term of too low an alloy. The ancient Greek rendreth it, here, *a sight*, or, *a spectacle*, clipping off its first letter: The old Latine, *a satiety of sight*, which came from the Chaldee, who cut it asunder, and unadvisedly made two words of one. Some of the Jewish Criticks say, it cometh from a word, that signifies, *a worm*: they all herein agree, that it imports somewhat very loathsome, and detestable. By the whole similitude, or allegory, that dreadful, direful, and detestable condition is expressed, that shall, at first, or last, befall all obstinate wicked ones, sometime in exemplary judgments executed upon them in this world; partly, by inward torture of mind, Dan. 5. 6. partly, by corporal pains, 2 Chron. 21. 18, 19. Act. 12. 23. and ignominious usages, Chap. 22. 17, 18. Jer. 22. 18, 19. amids which, this also is one part of their misery, that they are, generally, rather abhorred, then pitied, Psal. 52. 5-7. & 64. 7-9. but ever, if they do escape vengeance here, after this life, immediatly in their souls; and at the last day, in soul and body joyned together again; which the Jewish Writers also grant to be here principally intended: at what time their condition shall be everlastingly such, as if carcasses swarming with worms, feeding on them, and committed unto the fire, could be sensible of either, and should always so live and continue, with those worms inceslantly gnawing of them, and that fire unquenchable, for ever tormenting them; for thus are the torments of hell, in Scripture, described, wherein wretches are to abide eternally, without either end, or ease, with some relation therein had to Tophet of Gehinnom, where corpses lay continually rotting, or fire was constantly burning for the consuming of them. See Ch. 30. 33. Mat. 3. 12. & 10. 28. & 18. 8, 9. & 23. 41, 46. Mar. 9. 44. Jam. 5. 3. Rev. 14. 10, 11. & 19. 20. & 20. 14, 15.

The Jewish Masters out of a superstitious fancy, because they would not have this Prophecy conclude with such dismall terms, as this last verse endeth in, repeat again the foregoing verse after this, as thereby to salve and avert the evil presage of it. But that is a ridiculous, as conceit, so device and practice of theirs. Well it would be, both for them, and others, so to order their ways here, that they might not meet with such a dismal close, or pass unto such a direful condition, when they depart hence. See the like at the end of the Lamentations of Jeremy.

ANNOTATIONS
ON THE BOOK OF THE PROPHET
JEREMIAH.

The Argument.

THE Prophet Jeremy was a Priest, and so an ordinary Teacher; (which some other of the Prophets were not) before his entrance upon this extraordinary employment. This he began (being in his younger years thereunto called) under a good King Josiah; in times, though bad enough (the main body of the people, notwithstanding all the care and endeavour of that godly Governour, continuing still inclined to their former idolatry, and other wonted evil courses) yet nothing so bad, as not long after they proved, when that pious Prince was by immature decease taken away, who had kept them yet within some compass of external conformity, and restrained them from the publick profession, and open practice of such abominations, while he lived. But the Kings that succeeded him, being themselves also addicted to like impieties, and excesses, and complying with the people therein; all things in short time, grew to such an height of corruption, both in Church and State, that the Prophet having a long time, as one striving and strugling against the stiff stream of a strong torrent, in vain laboured to reclaim them; and having endured much opposition by the false Prophets, and sustained much hard measure from the Priests, Princes, and People, for the faithful performance, and due execution of his office, (under which some expressions of humane frailty, at some times, brake from him) he was, at length, constrained to denounce from God, the utter ruine and destruction of that whole State; which, by the Chaldeans, God accordingly made good. Howbeit, withal for the comfort and support of the faithful, he foreelleth their return, after seventy years captivity; and the enlargement of the Church, by that blessed Branch, the Messias: withal, adjoyning divers Prophecies against those several Nations, that had been either the destroyers, or the oppressours of Gods people.

Upon the surprisal of the City by the Chaldeans, he was by the King of Babylon his special appointment, set at liberty: but was shortly after carryed away by force, into Egypt, among the rest of the people, which Prince John, *and his Complices, upon the murther of* Gedaliah, *whom the Chaldean King had made Governour of the Land, for fear of the Chaldeans, against Gods expres charge, did thither transport. There continued he prophesying, how long, it is not certain: howbeit, being called unto that office in the thirteenth of* Josiah, *it could not be lesse than between fourty and fifty years that he spent in that employment. In Egypt it is not unlikely that he ended his dayes; though how, in what manner, or by what means, is as uncertain, as the time of his abode in those parts.*

Some other things seems to have been written by him, which are not now extant, besides the Sermons and Prophecies recorded in this booke: as a solemn Lamentation *composed upon the death of Josias, 2 Chron. 35. 25. that* roll or volume, *which Baruc engrossed for him, containing a* Summary *of all his fore-going Sermons*; Chap. 36, 2, 18. *and the same enlarged with some farther* Additionals, Chap. 36. 32. *But the main, yea, in likelihood the whole sum and substance of both these, we have at large in the records of this Book. As for that* Epistle, *that goeth under his name, as written to his Countrey-men, that either were to be, or were already in captivity at Babylon, (diverse from that specified and recorded here,* Chapter 29.) *it is deservedly deemed a meer counterfeit, as well as those* Prophecies *of Baruc, whereunto it is adjoyned.*

CHAP. I.

Vers. 1. THE *words of Jeremiah the son of Hilkiah of the Priests, that were in Anathoth in the land of Benjamin.*] The three first verses of this Chapter seem to contain an Inscription, or Title, of the main body of all the Prophecies, and Sermons, in this whole book recorded: of all in general, in this verse: of those more specially from his first calling, unto the time of the captivity, in the two next verses.

The words] That is, Sermons, or Prophecies; as, *The word that Esay saw*, Esay 2. 1. and, *The words of Amos*, Amos 1. 1. and, *The words of the Preacher*, Eccl. 1. 1. some render it, *The book*, and would have it to design no more, than what is delivered from hence, unto the end of the thirty nigth Chapter: from whence say they, another book beginneth: as in the Revelation of John, from the eleventh Chapter the like, Rev. 10. 9, 11. But I suppose the term here to be of larger extent, and to take in the whole volume of Prophecies, that bear the name of this Prophet. Nor is it probable, that all those ensuing prophecies from Chapter 39. should be of later date, than Zedekiahs captivity; yea, concerning some of them, the contrary is apparent. See chap. 51. 59.

Jeremiah] Heb. *Jirmjahu*; and so constantly in this book; as *Jeshajahu*, and *Jechiekjahu*, and the like; though elsewhere also, sometime, *Jirmja*: whereof see on Esay 1. 1. The Greeks render it *Jeremias*, Mat. 2. 17. & 16. 14. we in English, ordinarily, *Jeremy*; as Zechary, and *Timothy*, 1 Tim. 1. 2. and so our former Versions exhibit it. It seems to signifie one *raised up by God*, 1 King. 14. 17. & 16. 2. 1 Sam. 2. 7. Psa. 9. 13. and was a name, not unusual, among Gods people, as appeareth, 2 King. 24. 18. 1 Chro. 5. 24. & 12. 4, 10, 13. Neh. 12. 1.

the son of Hilkiah] Added to distinguish him from others, that might be in those dayes of that name. Of the groundlefs conceit of the Rabbines, concerning such denominations of Prophets from their Parentage; see on Esay 1. 1.

Hilkiah] Heb. *Chilkijah*, or *Hilkijah*, as the name is found written, 1 Chro. 6. 13, 45. or, *Chilkijahu*, or, *Hilkijahu*; as here, and Esay 22. 20. See there. The Greek, and Latine, ordinarily render it, *Helkias*; as *Beniamin*, for *Binjamin*, Phil. 3. 5. and for *Jolhijah*, *Josias*, Mat. 1. 11. Of this name divers were, as one here mentioned; and another that was high Priest under Josias, 2 King. 22. 8. whom the Chaldee Paraphrast, the Jewish Doctours, divers of them, and not a few Christian Writers, with whom the Authors of our Geneva Annotations concur, suppose to have been the Father of this our Prophet: But hereof there is no great probability; for, to omit all other arguments, that seem to perswade the contrary, the high Priest had his house and abode constantly at Jerusalem; whereas this *Hilkiah* had his dwelling

at *Anathoth*, subjoyned here, in likelyhood, of purpose to distinguith him from that other of the same name, being high Priest; yet living, and exercising that function, some space of time, after that Jeremy began at first to prophesy, as appeareth from 2 Kin.22.4. compared with the very next verse of this Chapter. Nor seems that of force sufficient to take this off, that of Abiathar the high Priest under Solomon, it is said, that he had *fields of his own* inheritance *at Anathoth*, 1 Kings 2.26. for albeit, he so had, yet lived he at Jerusalem until Solomon depoted him, and confined him thither; whereas of this Hilkiah there is no such thing read, but that he made his abode at Jerusalem, as his place required, 2 Kings 22.4,8.

of the Priests that were *in Anathoth*] Heb. *Of the Priests in Anathoth*. Or, *at Anathoth*, rather; because the name of a Town, or City; as 2 Kings 2.18. 1 Chron.4.28,31. one of the Priests that dwelt there: it being one of the Cities out of the Benjamites lot assigned to the Priests, Jos.21.18. 1 Chro.6.60. see Esay 10.30.

in the land of Benjamin] In that portion of the land of Canaan, which by lot was assigned unto the posterity of Benjamin, Jos.18.11. Jacobs youngest sonn: Of whose name, see Gen. 35.18. Heb. *Binjamin*: But we follow herein the Greek pronunciation, as in many other names, Acts 13. 21. Phil.3.5. See chap.37.12.

V. 2. *Unto whom the word of the Lord came in the days of Josiah, the son of Amon, King of Judah, in the thirteenth yeer of his reign*] In these words is precisely related the time, and yeer, wherein Jeremy was called unto this Prophetical function, from being an ordinary Priest, to be an extraordinary Prophet, and began to execute the same.

unto whom the word of the Lord came] Heb. *whom the word*, or, *a word of the Lord* (as 2 Sam.7.4.) *was unto him*; a kinde of elegant redundancy, in that language, very frequent: The like whereunto, see Gen.1.11. Psa.1.4. 2 Sam. 6. 22. Now by *the word of the Lord*, here, fome understand *a charge*, or *commission*, made out by God unto Jeremy, for the exercise, and execution of his Prophetical employment, and the publishing of these his Prophecies; as they conceive the word to be taken also, Hos.1.1. Lu.3.2. Joh.10.35. *word*, for *charge*, or *commission*, or *command*; as 1 Kin.12.24. Esth.1.12. & 3.15. and so ch.26.1. Others conceive it to design the subject matter of his prophecy, or that which was revealed to him, and he enjoyned to publish; as, *the word which Esay saw*, Esay 2.1. & Gen.15.1. *the word*, or, *a word of the Lord was to Abraham*; where no such charge, or commission, is implyed: and to *the word of the Lord*, here; and *the words of Jeremy*, v.1. are in effect, and substance, one and the same; called *the word of the Lord*, because proceeding from him, and delivered in his name, v.4,7. *the words of Jeremy*; because by him delivered, as *Gods mouth*, and *messenger*, to his people, ch. 15. 19. & 26. 12,15. And this latter I encline to, though the word may well comprehend both, since that the former also, together with the revelation, did constantly concur. So Mic.1.1. Zeph.1.1.

in the days] The time of the reign, See on Esay 1.1.

of Josiah] Heb. *Jesiahu*; as *Jirmiahu*, v.1. and sometime *Jesaiah*; as Zach.6.10. for the name (though not the person) is the same. Greek, *Josias*, Mat. 1. 10. which our English seems best acquainted with: and it seems to import one *firmly founded*, or *grounded upon God*. See Esay 1.6.7. & 46.8. Of this good Kings religious reign, but over a people, though by his pious, and sedulous provisions, restrained from their wonted pollutions, and reduced to an out-side of conformity in publick profession, & practice, of the sincere service of God; yet remaining still, in regard of disposition of heart and affection, much unreformed, and unreclaimed. See 2 Kings 22. & 23. 2 Chro.34. & 35.

the son of Amon] Of whose irreligious reign, and how he renewed and restored again those abominations and idolatries, which his father Manasses, upon his humiliation and serious repentance, had abandoned and abolished. See 2 Kin.21. 19, 23. & 2 Chro. 33.21, 24. The name signifieth, *a nurse-childe*, Prov.8.30.

King of Judah] See on Esay 1.1.

in the thirteenth yeer of his reign] Some five yeer before the book of the Law found in the Temple, by Hilkiah the high Priest, 2 Kings 22. 3, 8. and Josias reigning one and thirty yeers in all, 2 Kings 22. 1. it followeth hence, that Jeremy prophesyed eighteen yeers under Josias.

V. 3. *It came also in the days of Jehoiakim, the son of Josiah King of Judah, unto the end of the eleventh yeer of Zedekiah, the son of Josiah, King of Judah, unto the carrying away of Jerusalem captive, in the fifth moneth*] As in the former verse was related the beginning of Jeremies exercising this extraordinary function; with an intimation of the time of his prophesying under Josias: So in this verse is further related the continuance of it, under his successours, unto the captivity that was under Zedekiah, by the space of two and twenty years, see 2 Kings 23.31,36. & 24.8,18. which taking in those eighteen under Josias, make up at least fourty: whence it may be that Jewish fable, that God should tell Moses of a Prophet to come, meaning Jeremy, that should reprove them on this side, and reprove them on that side; that should prophesy fourty yeer one way, and fourty year another way; as if he spent in prophesying, as many years after the captivity, as he had done before it.

It came also] Heb. *and it was*: *It was*, as before, ver.2. *and, for also*; as Prov.28.16. Esay 63.3. he had also Prophetical visions, and revelations in those times. See Esay 1.1. & 2.1. Jon. 1.1. & 3.1.

In the days of Jehoiakim] Here question is moved, Why Jehoahaz, and Jehoiachin are not here mentioned, as well as Jehoiakim, whereof the one reigned before him, comin between him, and his father Josias: the other succeeded him, coming between him, and his brother Zedekiah. Where unto the common answer is, that these two are omitted, because they reigned a little above three monoths a peece, some half a yeer only; and that at two several times between them, 2 Kings 23.31. & 24.8. 2 Chron.36.2,9. which answer may well serve for the former; concerning whom also it is uncertain, whether any special prophecy were revealed to Jeremy, or delivered by him, in his days. And for the latter, there was no special cause of naming him, whether ought in that kinde came out under him, or no; since that his short reign comes within the compass of the two lists, and limits of time here fixed. See chap. 22. 11, 24.

Jehoiakim] Of this *Jehoiakim*; and his name, see on chap.22.18. of his wicked reign, 2 Kings 23.34,37. & 24.1,6. 2 Chro.36.4,8.

the son of Josiah] Of whose issue, see further on chap.22.11,18.

unto the end of the eleventh yeer of Zedekiah] Heb. *until the eleventh yeer of Zedekiah was accompl.fied*; as Lev. 25.29. where there seems to be some diversity of account between this, and that which followeth, where the *fifth moneth* is named; that which comes short by a whole moneth of the half, by many more of the whole yeer. But the answer hereunto is easie, that the *fifth moneth*, though it ended not the yeer, in regard of its ordinary, fer, and standing computation, yet it might end the eleventh yeer of Zedekiahs reign, having entred about that time thereinto.

the son of Josiah] 1 Chro.3.15.

unto the carrying away of Jerusalem captive] Heb. *until Jerusalem* (that is, the people thereof) *departed*; or, *went into captivity*; as Judg. 18.30. *unto the day, that the land departed*, or *was captived*. There are two captivities mentioned; the one under *Jehoiachin*, 2 Kings 24.13. the other, under Zedekiah, 2 Kings 25.11. and of this the Prophet expresly here speaketh. Howbeit, the meaning here is, not that the Prophet, at this second captivity, ceased prophesying, for it appeareth that he prophesyed after ward, both in Judah, chap.40.43. and in Egypt, chap.44. but that he prophesyed so long under the State that then stood, when he entred upon that office.

in the fifth moneth] See on chap. 52.12,15.

V. 4. *Then the word of the Lord came unto me, saying*;] Heb. *And the word of the Lord was unto me, saying*; as verse 2,11. Jon. 1.1. yet because this seems to have reference to the time of his first call to this office, verse 2. the copulative is not amisse here rendred, *then*; as Exod.7.9. Esay 36.3,9,11. A change of the person; as Mic.3.1.

V. 5. *Before I formed thee in the belly, I knew thee*; *and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a Prophet unto the Nations*] The words of God to the Prophet, acquainting him with his ancient purpose, and determination, to assign him to that office, which he now called him unto. See Esay 49.15.

formed thee] Heb. *moulded*, or *framed*, and *fashioned* thee; as the Potter doth the clay, whereof he maketh some earthen vessel, Gen.3. 7,8. Esay 43.1. & 44.2. & 64.8.

in the belly] In thy mothers womb: so is the word *belly* used, Esay 46.3. & 49.15. He that at first framed man out of the earth, doth still frame man in the womb, upon the earth, Job 10.9. and 31.15. Psa.119.79. and 139.15,16.

I knew thee] I had thee in mind, I took special notice of thee, as of one to be thus employed. So Exod.33.12,17. Rom.8.29.

before thou camest out of the womb I sanctified thee.] The same thing in divers terms; I designed thee to be a Prophet before thou wast either bred, or born. It is no more than what the Apostle saith of himfelf, that God had *severed him*, that is, in his secret purpose, fet him apart, *from his mothers womb*, unto that Ministery, which afterward he *called* him unto *by his grace*, Gal. 1.15. See the use of this word *Sanctifie*, Esay 13.3. chap.12.3. and 51.17,28. which they strain too far here, who, with the Jewish Writers, expound it, of a reall and actual sanctification of the Prophet, by infusion, and collation of spiritual grace upon him, while he was yet in his mothers womb: which howsoever concerning John the Baptist, the Evangelist, in the Angels words to his Father, seems cleerly to aver, Luke 1.15. in regard whereof, it is said of him, by some of the Ancients, that he was *new bred, yet unborn*. Yet I suppose it cannot be with good ground, from Scripture, affirmed of any other.

and *I ordained thee a Prophet*] Heb. *I gave thee*; I assigned, or appointed thee so to be; as Esay 49.6. It is in plainer terms, what he had before said of him: the copulative need not be inferred, being not in the Text.

unto the nations.] The Jewish Doctours have many odd querks and questions, here, about Jeremy: where, to let pass, what they say of his parents preparation to the begetting of him, and the ftength of natural constitution designed unto him, and the prediction delivered to Moses concerning him, whereof some what before;

ore; and that he should prophesy one while to the Jews, another while to the Gentiles: and as long to the one, as to the other. They first move a question, Why God should tell him all this, when he called him, concerning his predestination of him unto, and preparation of him for this office, rather than Esay, or any other of the Prophets? and to this they answer, that it was to encourage him, because he hung back, and would have excused himself, ver.6. which Esay did not, Esay 6.8. and therefore needed no such spurre. But then they move a new question, Why did not God use the like motives to Moses, who was as unwilling, as Jeremy, to go on Gods errand, Exod. 3.11. and 4.1,10,13. To which they answer, that Moses was a man of greater wisdome, than Jeremy, and knew it well enough of himself: And besides, he had a power given him to work miracles, which Jeremy had not, Exod. 4.2,8. And true it is, that in all likelyhood, God used this speech unto Jeremy, to confirm, and encourage him to that weighty work, which he was now about to employ him in; the rather, in regard of his age, being called to it very young; the consideration whereof, made him so loth to come to it, ver. 5. but God neither is wont, nor is tyed to use the same ways and means of encouragement, at all times, and upon all occasions, unto all, which at some times, to some he doth. Another question they move, Why it is said, that God had given him to be a Prophet to the Nations, when as he seems rather to have been sent unto the Jews? To this, some of them answer, that by *the nations*, are the Israelites themselves here understood, so called; because they walked after the fashions and courses of the Nations, and were in that regard, in no other account with God. See Esay 1.4. Chap. 9.25,26. But others of them answer, with the Chaldee Paraphrast, that therefore he is said to be given for a Prophet *to the Nations*; because he was to render unto them the cup of Gods wrath, chap. 25.15. and they adde withal, some of them, that the particle *unto*, may here signifie *against*, as it doth, Psalm 51.4. and 56.3. Job 7.20. and 8.4. and that he did prophesy *against the Nations*, or *Gentiles*, it is expresly said, chap. 46.1. as against *Egypt* in that chapter, and chap. 43.10,13. against *Palestine*, chap. 47. against *Moab*, chap. 48. against *Ammon*, *Edom*, *Damascus*, *Kedar*, *Hazelam*, chap. 49. against *Babel*, chap. 50. and 51. Howbeit, we need not conceive this so to be spoken of *the nations*, as to exclude the Jewish people; for howbeyed God were pleased thus to speak unto the Prophet, to let him know what a large and ample commission he was to have, and how honourable an employment, as verse 10. the like whereunto, see Esay 49.6. yet his meaning was not thereby to exempt the Jews from his charge, but to comprehend them, with other nations, therein; as *Jerusalem, and all the Cities of Judah* are mentioned *among the nations*, and set in the Front, whom with the cup he is first sent unto, chap.25.15,17,18.

V. 6. *Then said I*;] Heb. *And I said*. See on ver.2.

Ah, Lord God,] An interjection of grief and complaint; as Josh. 7.7. Judg. 6.22. chap. 4.10. used here by the Prophet, in way of introduction to that speech, which he was to make unto God, requesting to be excused, and discharged of an employment of that nature, as both considering with himself the weightiness of the work, 2 Cor. 2.16. and conscious to himself of his own weakness and insufficiency for the performance thereof, and the discharge of the duties therein required, 2 Cor.3.5. see chap.17.16. and of Moses the like, Exod.3.11. and 4.10,13.

Behold, I cannot speak] Heb. *I know not to speak*; as Esay 29.12. *I know not a book*, for, *I cannot read*. See the like, chap. 6.15. and 8. *I know not how to deliver thy message*, in such manner, as I ought. For it cannot be conceived simply, as if either, in regard of infancy, or dumbnesse, procured by some casualty, he were speechless, as Zachary, Luc.1.20,22. for he could not then have given this answer. Nor doth his meaning seem to be, that he had some impediment in his speech, as it seems Moses had, Exod. 4.10,14. or that he complaineth of some moral defect, or default; as Esay seems to do, Esay 6.5,7. but that he was one unfit to speak by way of instruction, and reproof, and that not to one nation alone, but to many, as was intimated in his charge, wanting gravity, and authority; in regard of his age and years especially. See 1 Sam. 16.11. and 17.12,13,42. Psa.119.141. 1 Tim.4.12. Tit.2.15. see also Exod. 4.10.

for I am a child] Or, *a child I am*; for the pronoun demonstrative very frequently supplyeth the place of the verb substantive: as chap. 3.12. Hos. 11.9. Mal. 3.6. Here the Jewish Masters about Jeremies words of himself, are at some variance among themselves: for one of their principal Doctours (of whom they use to say, that *from Moses to Moses, this Moses* (for that was his name) *had no mate*) telleth us, that the ancient Rabbines have a rule, that *the Spirit of prophecy resteth not upon any that is not wise, prudent and rich*: and yet I suppose Amos was not very rich, when God called him, from being a *neat-herd*, and *gatherer of Sycamores*, to be a *Prophet*, Amos 1.1. and 7.14,15. but a *child*, or a *youth*, therefore cannot be a Prophet; because he carrieth no power or authority with him: and lest this of Jeremy might deceive us, he telleth us, that the word *naar*, here used, doth not always signifie a *child*, or, a *youth*: for it is used of *Iosuah*, when he was neer *threescore* yeer old, Exod. 33.11. But concerning *Ioseph*, the great Doctours memory failed him; he is so called indeed, when he was *seventeen* yeer old, Gen.37.2. and *Benjamin*, when *thirty*, at least, Gen. 43.8. See on Esay 65.20 but of Joseph no where, at that age: for, as for the place, which not the Doctour himself, but his Translatour directeth us to Gen.42. 22. neither is the word there *Naar*, but *Jalad*; whence may come our English, *lad*: nor do they speak there of Joseph, according to the age that he was then of, Gen.41.46. but according to the yeers that he was of, when they sold him; but those two places, not advisedly look'd into, seem to have bred the mistake: and for Joshua it is indeed generally agreed, that he was, at the time here designed, between fifty and threescore: but that term is there given him, as it is of elsewhere in Scripture; not in respect of age, or yeers, but in regard of service, Ministery, and employment, under another: so the words themselves lead us, as by the hand, there to understand it, calling him withal, *Moses his Minister*; as one, that then waited, and attended upon him, being about thirty yeer, by the computation of some, younger than Moses; the like use of the term, without reference to age, see Gen. 14.24. Exod. 24.13. 1 Sam. 25. 5. and in a place parallel unto that, Esth. 2.2. But to so expound it here, there is nothing either in Text, or Story, to induce, much lesse to inforce. And other of the Jewish Writers therefore on this place, herein depart from their great Doctour, rightly deeming it to have been spoken by Jeremy, in regard of his yeers; as in respect thereof, not esteeming himself fit so to undertake so great an employment, as having not yet, it may be, been inured much unto speech in publick, nor likely, when he should speak to persons of place and quality, and concerning such matters, as Gods Prophets were usually sent about, to be by any much regarded; and that God indueth young ones, as well as old ones, with the Spirit, and gift of prophecy: they instance in Samuel, 1 Sam.3.1,10,19. and in Daniel, with his three companions, Dan.1.17,19,20. to which might be added that of Joel, 2.28. wherein God promiseth to conferr of his Spirit, whereby his secret Will should be revealed, to *old men* by *dreams*, to *young men* by *visions*: howsoever that great Master, in the now Israel, seek to thrift off the latter branch, by turning it off to the vain visions, and illusions, or delusions of false prophets; as sorrily and absurdly, as some of our grand Sectaries, and affecters of new-lights among us, do pervert the former; as intimating, that the *old* Teachers should but *dream*, and dote, when as their now upstare *younger* ones should have the cleer revelations, and see the divine *visions*.

V. 7. *But the Lord said unto me*] Heb. *And*: the copulative for the adversative; as Esay 66.2.

Say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak] The words may be read two ways: either as spoken by way of injunction; as if it taken two ways: either as spoken by way of injunction; as if it were said, Make no such excuses, nor use any such pretences, but do as I bid thee, go whithersoever I send thee, speak whatsoever I give thee in charge: as Num.22.30,35. chap. 26.2. Mat. 10. 27. for the Future Tense is oft used in an imperative motion, Exo.20.3,7,13, 17. Mat.19.8. with Mat. 10, 19. or, as delivered by way of prediction and promise, as if God had said, Talk not of thy yeers, or thine inability to speak, thou shalt be furnished with sufficiency of ability, both to go whithersoever I shall see good to send thee, and to speak whatsoever I shall give thee in charge. So Exod. 3.12. and 4.11,12. Judg. 6.14,16. Mat. 10.19,20. Mar. 13.11. Luc.21. 14,15.

to all that I shall send thee] Heb. *upon all that I shall send thee*: that is, upon whatsoever errand, and about whatsoever business I shall send thee, Esay 55.11. Acts 26.16. yet the particle is sometime used for *unto*; as 1 Sam.2.11. Psa.13.6. Esay 53.1. and then the sense will be, unto what persons soever I send thee: as Mat.10. 18. Rev. 10.11. this the rather is mentioned, faith one of the Rabbines, nor amisse, because he was to go to Jerusalem, which was out of his wonted walk, and there deal with the King, and Peers of the Land, that wherewith he had not been formerly acquainted.

V. 8. *Be not afraid of their faces*] In the former words God gave the Prophet assurance of a sufficient supply of parts, and ability for the discharge of his duty: now he giveth him further assurance of protection, security, and safeguard, upon the discharge of his duty: the one, to remove all pretence of disability; charge of his duty: the one, to remove all pretence of disability; the other, to free him from all groundless fears.

Be not afraid] As Absolom to his servants, 2 Sam. 13.28. God much more to his Ministers and Messengers. So ver. 17. Ezek.3.9. Acts 18.10.

of their faces] Their stern looks, Ezek.3.9. the wrathful disposition, and affection of men, discovereth it self ordinarily in their looks, and their faces, Dan. 3.19. whence the *face* is sometime used for *wrath*, Psalm 34.16. It may be rendred simply, *Fear not before them*, as it is Amos 2.9. or, *at the presence of them*: as Psal. 68.2,8. either when thou comest to deliver my message to them: as Psalm 119.46. or, shalt come to be conveyed before them, for the delivery of the same, Mat. 10.18,28. But the word seems here to have some emphasis in it, which our Version fitly expresseth.

for I am with thee, to deliver thee, saith the Lord] Gods presence

with his Messengers is a guard, and a safe-guard all sufficient, against all opposition whatsoever, Psalm 2.3.6. & 23.4. & 27.1. Earthly Princes, and Soveraigns, are not wont to go with those whom they send on embassage; God goeth along with those, whom he sends; and is, by his powerful protection, at all times, and in all places, present with them. So Exod.3.12. Deut.31.6,8. Josh.1.5. chap.20.11. Acts 18.10. Heb.13.6.

V.9. *Then the Lord put forth his hand, and touched my mouth; and the Lord said unto me, Behold, I have put my words in thy mouth*] By these words it appeareth, that that which the Prophet here relateth, was done in a vision, wherein God appearing in some visible shape to the Prophet, did, by this external sign, confirm and oblige to him both his mission, and commission, to go upon his errands, and the endowment also of speech, and language, conferred upon him, for the delivery of his messages. See the like, Esay 6.7. but that there done by the ministery of an Angel, this immediately by God himself. For there is no ground, with some Interpreters, to induce the employment of any Angel here. And as for those, who with the Chaldee Paraphrast, by *hand*, understand here the gift of prophecy, because of that phrase, *the word of God, by the hand* of such an one, Hagg.1.3. Mal.1.1. they seem to be out of the way: the word *hand*, there signifying no other, than *ministery*: as it is well rendred, Hos.12.10. and as it is also used, Esay 37.24.

Then] Heb. *And*: so v.6.

put forth] Heb. *sent*: or, *sent out*. So 2 Sam.15.5.

touched my mouth] Heb. *upon my mouth*. So Esay 6.7. or, reached to my mouth: as Judg.20.41.

Behold] As thou seest this outward sign; so assure thy self of the thing thereby signified. So Esay 6.7.

I have put my words in thy mouth] That thou mayest be as my mouth to my people, chap.15.19. God sends no dumb messengers. See the like form of speech, Num.23.5,16. chap.5.14. and another somewhat neer it, Psa.40.3.

V.10. *See*] As, *Behold*, before v.9. repeated again for more certainty. So Esay 65.13,14.

I have set thee, this day] Heb. *the day*, for *this day*: and so v.18. as Psa.2.7. So, *the yeers*, for *this yeer*, chap.28.16.

over the Nations, and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant] Jeremies mission, in general, was before-mentioned: his commission, and the subject matter of it, together with the object, or parties, whom it concerned, are more expresly and distinctly, here specified. The objects, and parties, whom it concerned, and to whom it was extended, are whole Kingdomes, and Nations; as Rev.10.11. the subject matter of it, is referred to two heads, for evil, or for good, to destroy, or to save; by denunciation, and menaces of wrath, the one; by promises of mercy and goodness, the other: both, by publishing that word, by God, put into his mouth; which should as assuredly be fulfilled, and effected, as if the Prophet himself had done it, chap.44.26. and 55.10,11. chap.5.14. See God expounding himself to the Prophet, chap.18.7,9. and see the like manner of speech, Exod.8.5. Most absurd, and ridiculous, therefore are those Popish Parasites, that out of these words would bring the Popes power of setting up, and pulling down, of Kings and Princes, and disposing of their Kingdoms and Crowns, at his pleasure: a lively character of *that sinful cast-away creature*, as the Apostle styles him, that should *lift up himself above every one that is called God*, 2 Thess.2.4. It was great pity that poor Jeremy had not some one of them about him, to acquaint them with this his power, *to root out, and to pull down*] There is a nearness of sound between these two in the original, which might be imitated in our English, if it were rendred, *to pluck up*, (to the word properly signifieth, and is so rendred, chap.31.12.) *and to pull down*: there is in the one, a metaphor taken from husbandry; from architecture in the other, as by their opposites, in the latter end of the verse appeareth. See chap.45.4. These terms of destruction seem to be ranked in the first row, because they were to take up the first place, in his prophesying. See v.12,16.

to build up] See Chap.12.16,17.

to plant] So Psa.44.2. and 80.8.

V.11. *Moreover the word of the Lord came unto me, saying*] This seems at the same time, in the same vision, to have been represented unto the Prophet, as well *the Almond-tree rod*, as also, *the boiling caldron*, v.13. and both at the time of his first calling unto this employment. Heb. *And* (as Esay 8.1.) *a word of the Lord was to me*, as v.2,3. So Chap.2.1.

Jeremiah, what seest thou?] This question God moveth to him, to fix him up the rather to attend unto, and take special notice of that that was represented unto him; which otherwise it may be, he would have the less regarded. So Amos 7.8. and 8.2. Zach.4.2. and 5.1.

And I said, I see a rod of an Almond-tree] *I see* (to wit, in vision; as Esay 6.1.) *a rod* (as it is rendred, Gen.30.37.) or, *a staff*, (as Num.22.27.) *of an almond-tree*: a visible sign for confirmation of what was to be delivered; as Chap.19.10. Such *a rod*, or *staff*, in likelyhood, as was Aarons, with leaves at least, if not with blossoms, or almonds, upon it, as his had, Num.17.8. and such as the hoary-head is compared unto, Eccl.12.5. otherwise he could not so well have discerned it to be a rod, or staff of such a tree. Thus I rather conceive it to have been, then as some of the Jewish Doctours deem, without leaf, or blossom; in regard whereof, God should afterward say, that he had guessed well, wenting that that might have readily informed him of what tree it was: and that it may not seem uncouth, that a branch with leaves and blossoms upon it, should be termed *a rod*, or *staff*; we have elsewhere the like, in a place, as some think, alluding to this, where, as it is said, that *violence is risen up to a rod, or staff*; so that this *rod, or staff hath blossomed*: and the morning of vengeance is therefore come, that destruction is approaching, Ezek.7.10,11. a good comment upon this place. The old Latine rendreth it, fondly, *a waking rod*: which yet some Popish Writers are pleased to applaud; and one of ours, *a watch-mans rod*, as far as that, from the meaning of the word.

V.12. *Then said the Lord unto me*] Heb. *And*, as v.9.

Thou hast well seen] Heb. *Thou hast done well to see*: *Thou hast seen aright*, as, *do well to play*, for, *play cunningly*, or, *skilfully*, Esay 23.16. Psalm 33.3. Ezek.33.32. and, *as to do well to be angry*, for *to be very angry*, Jon.4.4,9.

for I will hasten my word to perform it] Heb. *I am waking unto*, or *watching over my word to do it*: the word implyeth two things, sedulity, and speed. So Psalm 127.1. *Unlesse the Lord do keep the city, the warder waydeth, or watcheth, but in vain*: and, *blessed is the man that is watching at my gates daily*, (that is, early there) *waiting at the posts of my doors*, Prov.7.37. and, *a leopard shall watch over their cities*, Chap.5.6. so Esay 29.20. *the watches of iniquity*, that is, such as pursue it eagerly & wish speed, as the words ασυλλη & σπευδ in Greek (which may not unfitly be deemed to come from this Hebrew *shaked*, as from the Greek λίκνος, the Latine *lupus*) imply either. So that the meaning is, that the Lord was busily contriving an heavy judgment, (resembled by *a rod*, or *staff*: as Esay 10.5.) which he would very speedily, very suddenly, bring upon his people. So Chap.44.27. and there is in the word an allusion to the Hebrew name of the *Almond-tree*, which in that language, hath thence its name: because it is wont to bud and blosſom, the earliest of any, as the *Mulberry*, the latest. See Plany, l.16.c.25. The like allusion to the name of the thing, in vision represented. See Amos 8.1,2. In imitation here of in that tale of Susanna, Daniel is fained to descant upon the Greek names of the trees there mentioned, v.54,55,58,59. whence, by some of the Ancients, it is well concluded, that the story was not written in Hebrew, where the words have no such consonance. See the gracious promise of God to his people, upon their return to him, contrary to the heavy doom here mentioned, and n enaced, Chap.31.27. But what was here threatned, for in part, performed, at the death of Josias, a losse beyond esteem; and after it suffered by the Egyptian King, that pilled and polled the Countrey of their wealth and treasure, 2 Kings 23.33, 35. and then by the Chaldeans, Syrians, Moabites, and Ammonites, all joyning together against them, to work their destruction, 2 Kings 24.2.

V.13. *And the word of the Lord came unto me the second time, saying, What seest thou?*] Heb. *A word of the Lord was unto me the second time, saying*: that is, a second word, or further speech, was God, in the same vision, at the same time, pleased to make to me, demanding again of me, what I saw? for there is no article here, in the Original: nor is the supply of any, needful. So also, v.11. nor is the pause between the *second time*, and *saying*; but between *unto me*, and *the second time*, to be joyned therefore with *saying*. Of the demand, see v.12. See also, Jon.3.1.

And I said, I see a Seething-pot] Heb. *a pot blown up*: and so made to boil, Job 41.20. Now this *pot*, thus *seething*, or *boiling* with fire under it, is a resemblance of Jerusalem, and of the grievous condition of the inhabitants thereof, which they should be in, during the siege of the City. Ezek.11.3,7. and 24.3,5. though some would have the analogy consist in the liquor boyling over, out of the pot; and the Inhabitants by violence, cast out of the City: but I suppose rather, the miseries sustained within it, here intended. See somewhat the like, Mic.3.3. Rev.16.9,11. And thus the people themselves seem to have understood this passage, when in derision, as pointing at this of Jeremy, they say, *This City is the caldron, and we are the flesh*, Ezek.11.3. Nor is it the flesh, but the liquor, wherein it is sod, that is wont in boyling to run over. Howbeit, by the *pot* some here understand, not the City of Jerusalem, but the Chaldean Army, that should come in like a seething-pot full of scalding water upon them, and run upon the City of Jerusalem only, but upon the whole Country of Judea: Not unlike to those *vials*, or *vessels*, that are said to be poured out upon several persons, and places, Rev.15.7. and 16.1,4,8,12,17. Yea, one proceedeth further, and would have it to be a deep *hearth of fire*, that the Assyrian, Chaldean, and other Asian Kings, with whom the *Fire* was esteemed a deity, and worshipped as a God, were wont to have carryed before them, and their Armies, when they went forth upon any expedition. Concerning which, divers Authors are by him produced: to which, others also might be added. See on Esay 33.14. But I conceive it much safer, to interpret Scripture by Scripture, and one Prophet by another, living especially together some part of their time; and

and having reference, in likelyhood, the one of them, to that which had been delivered before by the other. That which moved these Interpreters to step aside here, shall hereafter be met with in its place.

and the face thereof was towards the North,] The words thus rendred, have no good coherence with the fore going branch; *I see a seething-pot, and the face thereof was towards the North*; a needless interthing-pot, and the face thereof was towards the North; a needless interjoyning the text: It would be rendred, as the Hebrew, word for word, yeelds it; *I see a seething pot, and the face thereof towards the North*, or, *with the face of it Northward*; *and*, for, *with*; as *the North*, or, *with the face of it Northward*; *and*, for, *with*; as Exod.1.5. Neh.12.42. Chap.2.37. Howbeit, in the last words there is a kind of redundancy in the text; for it is, as if it were said; *from the face of Northward*, or, *toward to Northward*: Much the like is, 1 Chr.26.17. Psal.9.17. Amos 4.3. Now by the *face* of the *pot*, some of the Jewish Doctors understand the *mouth* of the pot; but that simply considered, cannot so fitly be here meant; for the mouth of a pot standing on the fire, looketh plumb upward, not to this side, or that side, as did *the mouth* of the bases on which the lavers were set, 1 Kin.7.31. Other of them therefore by the *face*, would have meant, that side of the pot on which it hath a lip or notch, or the like; for the more convenient pouring of ought out of it: another, the *ranges*, on which the pot is wont to be set, that fire may between them be kindled, and burn under it: of which, Psal.68.13. where the words would be read, *though ye have lien between the ranges*; as shullions oft, for warmth do, when the pot is away; and to this laſt I encline: yet adding withal, that the *mouth* of the *ranges*, or *furnace* either, rather than the *ranges*, or *furnace* it self, seems by *face* to be here designed: more plainly thus, the *pot* appears *boiling*; there must be fire under it to make it boyl; this fire, in likelyhood, contained within some *range*, or *furnace*; that range, or furnace, must on the one side, at least, have an open passage, whereby to put fuel in, for the feeding of the fire; this open place, is most fitly termed, the *face* of the *furnace*; and why not of the *pot* also, set upon it, and so fastned to it, that it might well seem one with it, I see not; and this looked *northward*, because from thence they were to come, that should kindle the fire under this pot, and so set it on seething: so v.14. and this taketh away the difficulty, that made those Interpreters interpret this *pot*, not of Jerusalem, but of the Chaldeans.

V.14. *Then the Lord said unto me*] Acquainting me with the meaning of this apparition; as before, v.12.

Out of the North an evil shall break forth upon all the Inhabitants of the land,] *Out of the North*; that is, from Chaldea, and Babylon, situate North from Jerusalem, Chap.4.6. & 6.1. Ezek. 26.7.

shall break forth] Heb. *shall be opened*, or *let loose*; as Esa. 51. 14. Thus wicked persons, though never so powerful, yet are kept under restraint, as in bands, until God pleaſe to let them loose for the punishment of others, as bad, it may be, or worse, than themselves, Rev.7.1,3. & 9.14.15.

of the land] Or, *of this land*; for that is the land here pointed at, in ch.25.9. though it be true, that God gave the whole *earth*, or *world*, in those days and parts commonly known, into the hands of the Chaldean King, who did grievously, in all parts, oppresse it, ch.27.6. Esa. 14.16,17.

V.15. *For lo I will call all the families of the Kingdoms of the North, saith the Lord,*] Heb. *Lo I calling*, or *am calling*, (See Esa.65.17.) *to all the families of the Kingdoms Northward*; that is, I am, by a secret, but efficacious act, and passage of providence, so disposing of things, that all those of several Countries, in the Northern parts, under the command of the King of Babylon, shall come together with him, and be subservient unto him, in the subduing, and destroying of this city, and country. See chap.5.15. & 6.22. & 10.22. & 15.9,16. for that is the manner of Gods call here spoken of. See Esa.46.11. & 48.13. Zeph. 1.7.

families] That is, *countries*, or people of divers countries. See on Ch.3.18.

and they shall come] At my call; for they cannot but come, whom God so calleth, Esay 7.18,19. and 40.26. and 48.13.

and set every one his throne, at the entring of the gates of Jerusalem, and against the walls of it, round about, and against all the cities of Judah.] The end of their coming, to besee, and surprise the cities of Judah, and Jerusalem it self. See Chap.52. 4,5.

set] Heb. *give*; as ch.6.27.

every one] Heb. *a man*; as ch.6.3.

his throne] His royal pavilion.

at the entring of the gates] Heb. *at the opening of the gates*: the word is used, sometime, for the *door*, or, *wicket*, that in great gates standeth open oft-times, when the double *leaves* are shut: sometime, for the *porch*, or *entry*, before a gate; as ch.26.10. sometime, for the way that lyeth before it, and leadeth to it; as Gen.38.14. Judg.9. 35. 2 Kin.7.3. See ch.43.9. and so it is here to be taken: the *gates* being usually the places, against which Besiegers, and Assailants, are wont to pitch, as well to restrain egresse, as to make their assaults, Judg.9.52. See Esa.22.7. There is another sitting of them, not *at*, but *in* the gates of Jerusalem, now surprised and taken, part of it; mentioned, ch.39.3. which some, amiss, confound with this. The particle *at*, is wanting here; as also, Gen.19.11. & 43.19.

against all the walls of it round about] Or, *upon*, as some; as v.14, but here, *against*, rather; because the siege, rather than the surprisal, is here intended, and the strictness of it intimated. See ch.4.16,17. & 5.6. & 6.22,23.

V.16. *And I will utter my judgment against them,*] Or, *pass sentence*, or, *give judgment upon them*; as it is elsewhere better rendred, chap. 39.5. This some expound of a verbal, or vocal denunciation of judgments, by Huldah, Jeremy, Ezekiel, Zephany, Uriah, and others. But it seems rather to import an efficacious, and actual doom, that God would in his own appointed time, pass upon them, and put in execution, by the Chaldeans. See the use of the phrase, chap.4.12. & 39.5.

touching all their wickednesse] Or, *for all their wickednesse*; as chap. 33.5.

who have forsaken me] Or, *because they have forsaken me*: so is the relative used, 1 Kin.15.13. ch.13.25. See ch.17.13. & 19.4. or, *whereby they have forsaken me*; as Deu.28.20. See Esa.1.4. & 65.11. ch.7.5. & 16.11. & 22.9.

and burnt incense unto other gods,] Or, *to strange gods*, chap. 7.9,18. & 19.4,13. one part of worship put for the whole; as Esa. 65.3.

and have worshipped the works of their own hands.] Idols of their own making, Esa.2.8,20. ch.16.20. and 32.20.

V.17. *Thou therefore gird up thy loins,*] The Lord having acquainted the Prophet with the subject matter of his message, enough to dishearten and discourage one of more years, and (it may be) of better parts, and more native boldness of spirit, than he, as yet, had; doth now, notwithstanding, impose the charge upon him, enjoyneth him to go readily, and speedily, about it; and withal, prom seth to furnish him, with an abundant sufficiency of invincible strength, and impregnable protection, against all power whatsoever, that should by any be raised against him.

Thou therefore] Heb. *And thou*: So chap. 6.11. and 7. 16.

gird up thy loins,] Prepare thy self for thine employment; addresse thy self manfully, and readily thereunto: A proverbial form of speech, borrowed from the practice of those, who wearing side, and sweeping garments, as in those parts they much did, and do still, are wont to truss them up, and gird them unto them, when they are about to undertake some journey, or to set upon some weighty, yea, or but ordinary work, Exod.12.11. 1 Kings.18.46. 2 King.4.29. & 9.1. Job 38.3. & 40.1. Prov.31.17. Luk.12.35. 1 Peter 1.13.

and arise,] This word doth not imply, either any certain posture, at the present, of the party spoken to, or import an alteration thereof, but present, of the party spoken to, or import an alteration thereof, but requireth onely a present and speedy addresse unto the employment enjoyned, setting all other affairs and employments aside. So chap. 13.4,6. Jon.1.2.

and speak unto them all that I command thee;] Heb. *shall command thee*, or, *shall give thee in charge*. See v.7.

be not dismaid at their faces] Or, *before them*, or, *at their presence*. See on v.8.

lest I confound thee before them.] Or, *lest I break thee to pieces*: the word is the very same with the former; and it signifieth, sometime, *to dismay*, or *affright*; as Job 7.14. & 31.34. Hab.2.17. and, *to be dismayed*, or *affrighted*; as Deut.1.21. & 31.8. Josh.1.9. chap.17. 18. sometime, *to break in pieces*; as Esa.9.4. and, *to be broken in pieces*; as Esa.8.9. chap.50.2,36. and in this latter notion, it may well here be taken. Howsoever, it is, as if God had said, Be not afraid of them, so as to forbear telling them out of fear, what I bid thee, lest I fright thee in a worse manner, than they are able to do, so as utterly to destroy thee. See Matt.10.28. Luk.12.4,5. So dangerous a matter is it, either for fear, or favour, to conceal Gods errand that he sendeth us on, and not to dare, or not to do our duty, 1 Cor. 9.16.

before them] In their sight; that which befel Uriah, Chap. 26.23.

V.18. *For behold,*] Heb. *And I*, lo; or, *As for me*, lo; As if he had said, Do thou thy duty; do as I bid thee; and for my part, assure thy self, that I will not fail to make good, what I do by promise engage my self for, unto thee. See the like syntax, Gen.6.17. 1 Chr.28.2. Esa.65.1.

I have made thee this day] Heb. *given thee*; as v.5,15. for the word of *giving*, is, in Hebrew, of a very large extent. See ch.49.15. Ezek. 3.17. & 12.6.

a defenced city] Heb. *for a city of defence*; as Psa.108.10. ch.34.7. that is, to be like a city strongly built, and firmly fenced, supported for the structure of it, not with timber, but with iron columns; and environed, not with stone, but with steel wals. See the like Esa.50.7. ch.6.27. & 15.20. Ezek.3.8,9.

and an iron pillar] Heb. *for a pillar of iron*: the word *pillar*, here used *an iron pillar*] Heb. *for a pillar of iron*: the word *pillar*, here used, hath in it a notion of *standing* upright, firm, and fast, 2 Kin.11. 14. and *iron* is used commonly to denote *strength*: hence, *sprars of iron*, 1 Sam.14.14. and *iron* is used commonly to denote *strength*: hence, *sprars of iron*, Job 40.18. and *bars of iron*, Psa.107.16. and, *a staff*, or, *sceptre of iron*, Psal.

and

Pſal.2.9. and, *an horn of iron*, Mic.4.13. and, *a yoke of iron*, Deut.28. 48.ch.28.14.

and braſon walls] Heb. *for walls of braſs*, or *fleel*; as the word is oft taken; Pſal. 18.34. chap. 15.12,20. So Zach.6.1. *hills* of ſuch.

againſt the whole land] There is the generality of his charge; the land, for the inhabitants of it in general, ver.14.

againſt the Kings of Judah, againſt the Princes thereof, againſt the Prieſts thereof, and againſt the people of the land.] Heb. *unto the Kings of Judah, unto the Princes thereof, unto the Prieſts thereof, and unto the people of the land*; and ſo it hath reference to the former reſemblances, I will make thee ſuch, or have made thee ſuch, as I have ſaid to all theſe; and the Lord ſub-joyneth this particular enumeration, to the former compriſal of them, in groſs; partly, thereby to foreſhew him, what he was to expect, to wit, that all ſorts, and degrees, would be ſure to oppoſe him, and band together againſt him; (as indeed they did, ch.11.19,21. & 20.2. & 26.8. & 36.26. & 38.4.) and partly, to aſſure him, that though they ſhould all joyn in one againſt him, yet he ſhould prove too hard for them; they ſhould no more be able to prevail againſt him, than as if they ſhould puſh at an *iron pillar*, or a *ſteel wall*. See our Saviours words to his, Luk.21. 17,18.

V.19. *And they ſhall fight againſt thee; but they ſhall not prevail againſt thee:*] Heb. *they ſhall war upon thee*, or, *againſt thee*; as Jud.20. 11. The text may well be thus rendred, *For though they fight with thee, or wage war againſt thee, they ſhall not prevail againſt thee*, or, *with thee*. Heb. *They ſhall not be able to prevail over thee*, or, *againſt thee*. So Eſa.16.12. Hoſea 13.4. The like ſyntax, ſee Eſa. 50.2. & 58.9. Joh 13.25. And ſee the like promiſe repeated, chap. 15.20. So Pſal. 129.2. Eſa. 7.1. Revel. 17.14. They ſhall not be able for all their plots, and practices, to take thy life away from thee; but thou ſhalt ſurvive, to ſee their ruine, chap. 20.10,11, & 26,24. & 39. 11,12.

for I am with thee, ſaith the Lord, to deliver thee.] And that is ſecurity ſufficient, though all other fail, and all forſake. See verſ.8. chap. 20.10. 2 Tim. 4.17,18. for if God be with us, who can be againſt us? They muſt prevail firſt againſt him, ere they can prevail againſt them, that withſtand, and oppoſe thoſe whom he ſtandeth by to back and protect, Exod.14.25. 2 Chr. 14.11. Act.5.39. Rom. 8, 31, 37.

CHAP. II.

Verſ. 1. MOreover, *the word of the Lord came to me, ſaying*;] Whether this were the firſt Sermon, that the Prophet Jeremie did directly preach unto the people, is uncertain, though it be the firſt here upon record: for the main ſum, and ſubſtance, of thoſe things, in the former Chapter recorded, is moſt concerning the time and manner of his firſt calling to the office, and ſuch general inſtructions, that God was pleaſed then to give him concerning his carriage in it, and diſcharge of it: which was yet to be divulged by him, to procure credit and authority, unto what he was to deliver, as from God, and in his name, to his people. But in this, according as by God, he was expreſly enjoyned, verſ. 2. he directeth his ſpeech unto the whole body of the State, in the name, and as in the perſon of God, debating the caſe, and expoſtulating with them; minding them of his mercies, and favours ſhewed them, taxing them for their baſe and unworthy carriage toward him, convincing them of their extream folly and madneſs, in bringing miſchief and miſery upon themſelves; and forewarning them of the ſorry ſucceſs they ſhould find, by relying on ſuch, as would not be able to relieve them. For the words of this verſe, ſee Chap. 1.11.

V.2. *Go, and cry in the ears of Jeruſalem, ſaying,*] *Go.* Heb. *to go*, or *going*; as Eſa.20.2. an enterchange, as ſome, of the infinitive, for the imperative; or, as others, a defect of the imperative; which more fully ſhould be, *going go*, that is, be ſure thou go. See on Eſa. 59.13. So ch.3.12. & 19.1.

Cry] Cry aloud; as Eſa.58.1. or, *proclaim*; as Eſa.61.2.

in the ears] In the hearing; as Eſa.5.9. & 22.14.

of Jeruſalem] The inhabitants thereof; as Eſa. 1.27, there, leaving Anathoth, the place of his former abode, he was now to reſide, and to preach unto them. See Chap. 1.1. and 37.12.

Thus ſaith the Lord;] The Prophets ordinary preface, ſhewing whoſe meſſage they came with. So Eſa.5.5,1. Ch.43.

I remember thee] Heb. *unto thee*, or, *for thee*; Whence ariſe various opinions, concerning the end of Gods repetition, and mentioning of the ancient matters, that here he mindeth them of; for ſome would have it to be for this end, that thereby they might be put in hope of being received again into favour with him, notwithſtanding their diſloyal, and unworthy carriages; as chap. 3.1. he retaining ſtill in his mind, his kind and loving affection to them, at firſt; and they ſuppoſe therefore ſome emphaſis to be in the particle here uſed; as the like may ſeem to be in that, Neh. 13.23. *this alſo remember for me*: but the very ſame form of ſpeaking is found elſewhere uſed, where no matter of favour is intended; as Pſal. 137.7. and not far from the former place, Neh. 13.29. where our Tranſlators, not amiſs ſuppoſing the particle to be a meer expletive, render the places; *Remember me* concerning *this*; and, *Remember them*; and, *Remember the children of Edom*: the likelyeſt place, that can be produced, ſeems that, Lev.25.45. *I will for them remember the covenant of their anceſtors*: rendred there, *for their ſake*: as by ſome, *for thy ſake*, here. But others ſuppoſe, that Gods main end herein, is to aggravate their unthankfulneſs, and to amplifie the baineouſneſs of their ſin, who had carried themſelves ſo vilely, and unworthily, towards him, who had ſhewed ſo much kindneſs, and love, unto them. So Eſa.63.7.9. Amos 2.9,11. Mic.6.3,5. And following this, (which I rather encline to) the verb may be taken in a notion of *mentioning*, or *minding* another of ſomewhat; in which ſenſe the paſſive form is very frequently found uſed: and then, if the particle be deemed an expletive, the text may be rendred; *I will mind thee of the kindneſs of thy youth*; as in that former place of Nehemy; and ſo Pſal. 136. 23. or, if it ſeem to be of ſome force, *I mention unto thee the kindneſs of thy youth*: I deſire to put thee in mind of what love and affection I ſhewed, when I firſt entred into covenant with thee, in the very beginning of thy being a people, what time thou waſt, as yet, but a yong ſtate.

the kindneſs of thy youth, the love of thine eſpouſals,] How theſe words, which in our Verſion hang over-looſly, may be aptly kept knit unto the reſt of the context, hath already been ſhewed. Some refer both branches to the people, as intimating their affection, and diſpoſition to God at firſt: and ſo the words ſhould be read; *I remember thee, for the kindneſs of thy youth*, and *the love of thine eſpouſals*: as Mal. 2.5. but that, the main tenour of the ſtory of thoſe times controlleth. See Deut. 9.6,24. Eſa. 48.8. Others, divide them between God, and the people, referring the former to him, the latter to them: but they ſever things that are not to be disjoyned. They onely expound the text aright, that aſcribe both unto God: yet not as yet fling ſtill ſo to affect them, as ſome would have it, reading them thus; *I remember thee with the love of thy youth, and the love of thine eſpouſals*; like that, Pſal. 106.4. but as minding them onely of what love and kindneſs he then had ſhewed them.

the kindneſs of thy youth] Or, *thy child-hood*; as it is rendred, Gen. 8.21. but here, rather, *youth*; becauſe ſpeech is here of this people, as of a damoſel fit for eſpouſal; the kindneſs that I ſhewed thee coming out of Egypt: that is the time that is ſo oft termed, ſometime, the *birth*, ſometime, the *youth* of this people. See Eſa. 44.2. & 46.3. & 54.6. Ezek.16.43,60. Hoſ.2.3,15.

the love of thine eſpouſals,] The word here uſed, is no where elſe found; but cometh from a term, that ſignifieth *a ſpouſe*, or *a bride*, verſ. 32. the love that I bare and ſhewed unto thee, when I entred into a ſolemn covenant with thee, and ſo eſpouſed thee to my ſelf, Exod. 19.5,6,8. & 24.7,8. Deut. 4.20,23,24. & 5.2. & 26. 16,17. & 29.10,15. Chap. 31.31,32. Ezek.16.8,60. Hoſ.2. 19,20.

when thou wenteſt after me in the wilderneſs, in a land that was not ſown] Heb. *thy going after me*: whence ſome would expound it, of her; that is, this peoples pious affection and diſpoſition towards God, in being content to follow his conduct, and keeping cloſe to him, in that tedious and uncouth paſſage thorow the waſte Wilderneſs: To which purpoſe, alſo, is that alleaged, Deut. 32.12. *and there was no ſtrange god with him*: but this, as was before ſaid, the ſtory it ſelf refelleth, ſhewing in what manner, with murmuring, and repining, they there went after him, and how even there they went on whoring after idols. See Pſal. 106.7,32. Amos 5.25,26. As for that of Moſes, it intimates only, that God had no coadjutor in the conduct of them, not that they worſhipped no other god, either with him, or in his ſtead. See Eſa. 43.12. The words in our Verſion are not amiſs rendred; and for better, than as ſome, *how thou wenteſt after me*; as Lam. 1.9. there is in the text only a defect of the particle frequently omitted; expreſſed, Deut. 4.22. & 6.7. but omitted, 1 Sam.15.7. & 27.8. & 29.6. the goodneſs and kindneſs is intended, that God ſhewed, in conducting, ſafeguarding, feeding, and furniſhing them with all neceſſaries, in that wilde and waſte place, where there was no tillage, nor ſuſtenance conſequently, to be had, for the maintenance of mans life. See v.6. Num. 20.5. Deu.8.15,& 29.5,6. & 32.10,12.

V.3. *Iſrael was holineſs unto the Lord*;] Conſecrated and dedicated to God, as his peculiar, Exod.19.5,6. Pſal. 114.2. chap. 31. 44. Some ſuppoſe an alluſion here, as Zach.14.20. to the inſcription on the High-Priests frontlet, Exo.39.30. but the term is of larger extent; and reacheth unto any time, perſon, place, or ought elſe, that is conſecrated, and ſet apart for holy uſes, or for Gods ſervice, as in a more ſpecial manner his. So it is uſed, Exod. 31.15. Lev.21.7. & 27.14,23. Eſa. 23.18. in all which places, and in the like ſpeeches, *holineſs* is put for *holy*: the abſtract for the concrete; and ſo here.

and the firſt-fruits of his encreaſe:] The *and*, here, would be expunged; for it is not in the text, and it makes the reading ambiguous: for the words ſo read, may bear this ſenſe, that the firſt-fruits of Iſraels encreaſe, as well as himſelf, were *holineſs to the Lord*: which though a truth, yet is not the meaning of the words here. It would rather be

be read, either by way of apposition, ſimply, *the firſt fruits of his increaſe*: or (the note of ſimilitude being inſerted; as Eſa.62.5. & 66.3.) *as, the firſt fruits of his encreaſe*: which, as other the holy things, being ſet apart for God, were not to be eaten by ſtrangers, Exod.22.29, 30. & 34.26. Lev.22.10. Num.15,19,21. Deu.26.2,10. Such are all Gods people, his *firſt-fruits*, Jam.1.18. his *firſt born*, Exo. 4.22. Heb. 12.23. See Hoſ.9.10.

all that devour them ſhall offend, evil ſhall come upon them, ſaith the Lord.] The words thus rendred, imply nothing leſs, than that which is here intimated, and intended. For the deſire and ſcope of this paſſage, is not to ſhew how the caſe ſtood now with them; but how, in former times, it had: and the words therefore would be rendred, as the former branch was, in the time paſt, *all that devoured them, treſpaſſed*; contracted guilt, made themſelves guilty of a treſpaſs *aſſumed*; and liable to judgment, Exod. 4.23. as thoſe did, that gainſt God, and liable to judgment, Exod. 4.23. as thoſe did, that ſinne or devoured ought that was holy, Lev. 5.15. Prov.20.25. *evil befel them*: none that then wronged them, eſcaped without ſome exemplary puniſhment, Exod. 17.8,14. Num. 21.23,34,33. 35. & 25.17,18. & 31.2. Pſal. 105.14,15. & 106.11. And there is in the words thus rendred, a ſecret intimation, that the caſe was now altered, it was otherwiſe now with them; ſtrangers now prey'd upon them, and devoured them, at pleaſure, as if they were ſome profane, and common thing, that any one might, without guilt, or fear of control, feed upon, might lawfully enough be dealing with, verſ.14.16. chap.12.10. & 50.7. See Eſa.43.28. & 47.6.

V.4. *Hear ye the word of the Lord, O houſe of Jacob, and all the Families of the houſe of Iſrael.*] An introduction uſual with the Prophets, requiring due attention to what they delivered, as not their own word, but the Lords. So Eſa. 1.10. & 38.14. & 66.5. ch.7.2. & 17.19. & 19.2. Hoſ.4.1. *Jacob* and *Iſrael*, here, one and the ſame; as Eſa.42.24. & 43.1. and, *the houſe of Jacob*, and *of Iſrael*, for his poſterity; as Eſa. 2.5. & 8.7. and *all the Families* thereof, for, all the twelve Tribes; as ch.31.1.

V.5. *Thus ſaith the Lord; what iniquity have your fathers found in me, that they are gone far from me,*] God having before minded them, what kindneſs he had, at firſt, ſhewed unto them, and how chary he had been of them; that the equity of his proceedings may the more cleerly appear, if he deal otherwiſe now with them; than formerly he had done, doth here challenge them, to ſhew wherein he had wronged them, or broken covenants with them, or given any juſt occaſion to their fore-fathers to depart from him, and leave him, as they had done. See the like, Eſa. 1.2,3,18. & 5.3. Mic. 6.3,4. verſ.31.

and have walked after vanity,] That is, after idols, moſt vain things, that cannot avail them ought, being nothing, but meer *vanity*: the abſtract, for the concretes; as Eccl.1.2. & 12.8. as noting their extream folly, in forſaking God, to follow ſuch, 1 Sam.12.20,21. Eſa.41.29. & 44.9. chap.1.16. & 8.19. & 10.15. See 2 Kin. 17.15. So Rom. 1.21.

and are become vain.] Senſleſs & fottiſh, in their counſels and courſes; like their idols whom they ſerve, Pſal.115.8. Jon. 2.8. Rom.1. 21,22. The words would be rendred, *what iniquity did your Fathers find in me, that they went far away from me, and walked after vanity, and became vain*; that it have the better coherence with what followeth.

V.6. *Neither ſaid they; where is the Lord that brought us up out of the land of Egypt?*] They did not ſo much as once think thus with themſelves; as chap.5.24. They regarded not to mind him, or make enquiry after him, who had done ſo much for them, verſ. 8. Pſal.14.2. The deliverance of them out of Egypt, is moſt frequently mentioned, as one of the moſt remarkable works, that was ever done for any people; and ſuch, as could not but moſt deeply, and firmly engage, and oblige both them, and their poſterity, to ſerve him faithfully and conſtantly, who had manifeſted, and magnified, as well his might, as his mercy, in working ſo great and ſtrange a work for them, and to cleave cloſe unto him for ever. See Exo.20.2. Lev.25.38. Pſal.81.10. Eſa. 63.9,11,13. Hoſ.13.4. Mic. 6.4.

brought us up out of] Heb. *made us to aſcend*; as Pſa.135.7.ſo reſpecting the ſituation of that place, lying low, and depreſſed; ſo ſome. Or, *that brought us forth*, ſimply, without any ſpecial reference unto aſcent, or deſcent; as the word is oft uſed, Ezek.27.22. clſ. 50.9. See Eſa.52.4.

that led us thorow the wilderneſs,] See verſ.2. Exo.13.21,22. Num. 20.33.

thorow a land of deſerts, and of pits,] Heb. *a land of waſtneſs*; as chap.50.12. & 51.43. *and of pits*; as chap.18.20,22. Prov. 22.14. & 23.27. a place deſtitute of all neceſſaries, verſ.2. and full of dangerous paſſages: yet, the word *pit* is uſed oft for the *grave*, Pſa. 30.3. & 103.4. which may here alſo be alluded unto; as if it were ſaid, a place where nothing but death (for want of food) and burial, could be expected. See Exod.14.9,10.

thorow a land of drought] Where no water was to be had, but what by miracle God afforded them, Exo.16.3. & 17.3. Num.20.2,5. Deu. 8.15.

and of the ſhadow of death,] A land wherein they were expoſed to dangers, daily threatning death; as Pſal. 23.4. Luke 1.79. See Deut. 8.15. & 32.10. In the word, *ſhadow of death*, or *deadly ſhade*, there is alluſion, as ſome think, unto ſuch paſſages between hilly groves, in deſert places, ſo over-ſpread, and over-ſhadowed, with boughs of trees, that they ſtrike an horrour and dread into ſuch as are to paſs thorow them; the rather, in regard of ſuch harmful creatures, as may lye lurking there, and cannot eaſily be deſcried, nor avoided, when diſcovered: ſuch apprehenſions, ſo powerfully working many times upon men, that they ſeem dead, even before they die. Others, ſuppoſe an alluſion to the ſhadow of ſome trees, deemed dangerous and deadly, not to plants onely, that grow neer unto them, (ſee *Plin.l.17.c.12.*) but to men, or beaſts, eſpecially, that lie and ſleep under them, *l.ſiny, l.16.c.10. Plutarch*, in his *Sympoſiacks, l.3.c.10.* Others, to that cloudineſs, that riſeth before mens eyes, as over-ſhadowing their ſight, when they tio drawing on to departure; or, to the ſtate of *death* it ſelf, that is compared to *darkneſs*, and conveyeth the deceaſed to a place of *obſcurity* and *darkneſs*, Job 30.21,22. where the phraſe it ſelf is uſed; *a ſhade of death, for, a deadly ſhade*, ſuch as death bringeth with it; *as ſleep of death, for, deadly ſleep*, ſuch as death caſts men into, Pſal. 13.3. See on Eſa.9.2.

thorow a land which no man paſſed thorow, and where no man dwelt] A land exceeraily deſolate, either thorow which none had formerly paſſed; much leſs made abode in, or affording neither ſit abode, nor convenient paſſage for any. So chap. 6.8. & 9.12.

V.7. *And I brought you into a plentiful country,*] Or, *Yet I brought you*; as Eſa.60.10. & 63.11. A change of the perſon; as Eſa.61.7. & 64.4. Heb. *into a land of Carmel*. See of the term, Eſa.35.15. and of the land of Canaan, Num. 13.27. Deut. 8.7,9. & 11.10, 12. and God ſpeaketh here, as if he were parlying with thoſe, that lived in thoſe times, and directing his ſpeech unto them. See verſ. 5,9.

to eat the fruit thereof] To enjoy ſuch commodities, as it afforded. So Neh.9.36.

and the goodneſs thereof:] As Eſa.1.19.

but when ye entred, ye defiled my land, and made mine heritage an abomination.] Heb. *and ye entred, and defiled my land*. See the like ſyntax, Gen.14.14. Eſa.30.20. & 35.4. & 65.12. & 66.14.

defiled my land] By idolatries, and other wicked courſes, Pſa.78.58. & 106.38. ch.3.1. *my land*. So Lev.25.23. *the land is mine*, *and ye are but ſojourners with me* in it.

made mine heritage an abomination.] So horribly polluted that land, which I had aſſigned unto you for an inheritance, Pſal. 136.21, 22. or, as ſome, that was as dear unto me, and I was as chary of, as if it were mine inheritance, Deut. 12.12. that it became moſt abominable, (the abſtract, for the concrete; as Eſa. 1.13. & 41.24. So ch. 6.19. & 8.12.) that I could not but abhor it, Chap. 16.18.

V.8. *The Prieſts ſaid not, where is the Lord?*] They that ſhould have exhorted, and incited others, to mind me, and ſeek after me, did not at all mind me, or ſeek after me, themſelves. See verſ. 6.

and they that handled the law,] The Priests and Levites that ſhould ſo have done; did, for, *ſhould have done*: the Indicative form in a notion of duty; as the like, Eſa. 26.9. that ſhould have opened, and taught it to others, Deu. 33.10. Neh. 8.8. Mal. 2.7. Rom. 2.20.

knew me not] They were ignorant of me themſelves, whoſe office was to bring others to the knowledge of me, Hoſ. 4.6. Luke 11.52.

the Paſtors alſo tranſgreſſed againſt me,] That is, the Governours, both Civil, and Eccleſiaſtical, ſay ſome; or, the Kings, and Princes: ſo the Jewiſh Commenters here expound it; they that ſhould be unto the people, as ſhepherds to the flock. See Eſa.44.28. & 56.11. ch.3. 15. & 12.10. the Princes dealt wickedly, as well as the Prieſts, 2 Chr. 36.12,14. ch.5.5.

and the Prophets propheſied by Baal,] They became Baals Prophets; they worſhipped idols themſelves, and taught the people ſo to do, 2 Kin.18.22.

and walked after things that *do not profit.*] Heb. *went after* ſuch things *as will not profit*; in *cannot profit*; ſo Job 15.3. Lam.4.17. that is, after idols, that could do them no good; as v.5, 11. 1 Sam. 12.21. Eſa.44.9,10. Hab.2.18. a defect both of antecedent, and relative; as Exo.23.20. 1 Chr.15.12. And when Prieſts, Princes, and Prophets, were all ſo corrupt, what was the ſtate of the people like to be? See chap.5.31.

V.9. *Wherefore I will yet plead with you, ſaith the Lord; and with your childrens children will I plead.*] This ſome underſtand of a verbal *pleading*; and expound it of a courſe that God intended to take ſtill from time to time, by his Prophets, to convince them of their ſinful & wicked courſes, as he had in former ages done, before he would proceed to execute judgment upon them, and that to render them the more inexcuſable, ſee ch.7.25. 2 Chr.36.14,15. Others, underſtand it of a real *pleading*; as Pſal. 74.22. Eſa. 51.22. by inflicting of evils, and execution of judgement: he would further puniſh them, as he had done their fathers before them, ſince that they trode in

theie

their steps, Chap.7.26. yea, not them alone, but their posterity also, either the hainousness of their sins deserving no less, Exod. 20. 5. & 34.7. or fore-seeing that their issue would walk the same way, that they did; as Moses (saith the Rabbine) foresaw, what the people would do after his decease, Deut. 31. 29. especially being trained up so, as by their parents they were, ch. 7.18. But the former I conceive the more probable, and more proper sense of the place, especially, if it be applied to Gods present debate with his people, which, I suppose, it doth alone concern; for it seemeth to me, as a passage from that former expostulation, that God had before with them, concerning their fathers, what reason they had to leave him, and desert his service; or what occasion he had given them so to do, vers. 5. unto a new debate with them, upon another ground, vers. 10. which he desireth may remain upon record unto Posterity, to convince them also of the like extream folly, if they follow their impiety. So that it is, as if he had said, I have argued the case with your fore-fathers already, let me debate the matter a little further with you; and let your posterity also consider well what I now say. See Deut. 31. 19, 31. and so is the same word afterward used, for debating the case or pleading, v. 29.

V. 10. *For pass over the Iles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.*] A new argument of debate God here entreth upon with his people: wherein he challengeth them to produce any people, in any part of the world, then commonly known, that had dealt with their idols, as they had done with him: the Heathen were more constant and faithful to their idols, than they had been to the true God. See the like argument, Mal. 3. 8.

pass over] Or, *go over to*; as Esay 8. 8. because they were to pass the Sea unto those parts. Howbeit, the meaning is not, that they should either make some set journey, or send some messengers on purpose, to make diligent enquiry, how things there were; but that they should consider seriously what concerning them they knew, by report, or otherwise; and withal intimating, that if they should either by journeying themselves, or by diligent enquiry otherwise, endeavour to ensoin themselves herein, they would find it to be so as he said. See the like, Chap. 7. 12. Amos 6. 2.

the Iles of Chittim] *The Iles*, or *lands*; as Esay 20.6. & 41. 1. chap 47. 1. either situate in the mid-land sea, or coasting on the other side of it more Northward. See of *Chittim*, on Esay 23. 1. to *the Iles*; as to *Kedar*: a defect of the particle with either; as 1 Kin. 3. 15.

Kedar] *Arabia*, that lay Southward from Judea. See Esay 21. 16. & 60. 4. as if he had said, Go which way ye will, to any country, North, or South: Yet some suppose that by the *Chittim*, are understood, the more civil people; such as were the Greeks and Macedonians; by the *Kedarens*, people less civil, and more savage, as those Kedarens were, having no certain place of constant abode, See chap. 49.29. For the Rabbines doat and dally here after their wonted manner, when they tell us, that these two Nations are here mentioned, because the one worshipped the water, and the other the fire; and yet would not these leave worshipping the fire, though they saw that the water put out the fire.

if there be such a thing] Heb. *if*; or, *whether there have been such a thing as this*: a defect of the antecedent; as Judg. 19. 30. and it would be in the time past, because of that which followeth, vers. 11.

V. 11. *Hath a nation changed their gods?*] Or, *whether any nation have changed their gods?* Whether the heathen keep not constant to their country idols. See 2 Kings 17. 29, 33. Mic. 4. 5.

which are yet no gods:] Heb. *and they no gods*; but meer counterfeit ones, idols, ch. 16. 20. Esa. 37. 19. Gal. 4. 8. *and*, for, *yet*; as Esa. 60. 10. & 63. 11. So vers. 21.

but my people have changed their glory, for that which *doth not profit.*] Heb. *and*; as ch. 2. 7. But my people have not onely changed, but made a most foolish exchange; they have put away, and parted with the true God, who was their glory, Psal. 106. 20. of whom they had good, and great cause to glory that they had such a God, Psal. 44. 8. & 148. 14. & 149. 2. and who made them truly glorious, Deut. 4. 6—8. Psal. 149. 4. Esa. 11. 10. & 60. 3. for that which they had just cause to be ashamed of, vers. 26. for a thing of no worth, for that which could do them no good, could stand them in no stead. See before on vers. 8.

V. 12. *Be astonished, O heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.*] Some by the *heavens*, here, would understand the Angels, as called upon to stand amazed at the extream folly, and strange impiety of Gods people. But the celestial bodies seem rather spoken to, by a rhetorical elegancy, and form of poetical and pathetical language, oft used in Scripture; as Deu. 32. 1. Esa. 1. 2. as implying that their courses were such, as might justly fill the whole world with astonishment; and that the very sensless creatures, the heavens especially, those glorious ones, were they apprehensive of such things, would abhor them, be agast at them, and tremble to think what would be the end and issue of them. So rather, then, as some of the Jewish Doctors, who following the Chaldee, would have the meaning to be, as if the heavens were called upon, to bewail and lament the desolation of the land, that was to be, the destruction of the city, and the subversion of the Sanctuary.

be horribly afraid] Or, *agast*, Ezek. 27. 35. & 32. 10. it signifieth properly such a *disturbance*, as a strange storm and tempest is wont to affect those with, that are surprised with it: it hath some affinity also with the word, that signifieth, *hair*, and *hairy*, or *rough*: whereof, see on Esa. 34. 14. and may imply such an *horrour*, as some horrid occurrent is wont to produce; such as would make ones hair, as we use to say, stand an end.

be very desolate] Or, *utterly dryed up*, and *exhaulted*; as Esa. 19. 5, 6. withdraw your lustre, lose your light, be clouded, and darkened; as if you were in some desolate estate, in some dismal condition. See Esa. 13. 10, 33. & 24. 23. Ezek. 32. 7, 8. but especially, Mat. 27. 45. where the sun, that glorious light, seemed to be abashed, amazed, and agast, at that transcendent and matchless impiety committed, in putting of the glorious Lord of life, to an ignominious and accursed death, Act. 3. 15. 1 Cor. 2. 8. Gal. 3. 13.

V. 13. *For my people have committed two evils*] Two grand, two most notorious evils.

they have forsaken me the fountain of waters,] A well-spring of all manner of good, yeelding water, that runneth constantly, and never faileth, and one that was such inceallantly unto them, while they continued loyal, and dutiful to him, Psa. 36. 9. ch. 17. 13. & 18. 14. Esh. 4. 14. & 7. 38. Rev. 22. 1. Of the word, see on chap. 6. 7. it is a metaphor taken from waters, arising, and issuing from a spring, that are wont to hold out all the year long, Esa. 58. 11. and are, in Hebrew, therefore termed, *living waters*, Gen. 26. 19. opposed to such waters, as proceed only from some excess of rain, as land-floods that, shooting down from the hills, run, with a violent torrent, in the Winter time; but in the heat of Summer, are dryed up, and fail, Job 6. 15—20.

and hewed them out cisterns, broken cisterns, that can hold no water.] So it is not amiss rendred the more distinctly to design that second evil of the twain, before-mentioned; as the leaving of God all-sufficient, the ever-living, and inceallantly flowing fountain of all good, Jam. 1. 17. to the betaking of themselves to sorry base idols, unable to do them the least good, that is, to give them so much as a drop of water, when they want it, chap. 14. 22. Zach. 10. 1, 2. Howbeit, the words run, in the Hebrew, *to hew them out cisterns*; as the words are rendred, Deut. 6. 11. & Neh. 9. 25. *to dig them wells*; as if one having his habitation neer a fair and cleer spring, affording plenty of water all the year long, should abandon the place, upon some groundless dislike, and in a fond humour go and seat himself elsewhere, where if he will have water, he must dig for it; and if by digging, he cannot find it, he must dig pits, to keep what cometh by rain, occasionally otherwise: and that which is subjoyned, and makes his condition the worse, these wels, or pits, when he hath digged them, prove faulty; so as they are not able to keep what is committed to them, but it foaketh all away, leaving nothing behind but mire and mud, which usually also breedeth vermin, and noysom savours withall.

broken cisterns] Or, *pits*: it seemes to have been a proverbial form of speech, like that, *wells without water*, 2 Peter 2. 17.

that can hold no water] Heb. *that will not hold water*; and so we use to say of a cloven dish, or a broken pitcher; *it will not hold water*: when our meaning is, *it cannot*: so ver. 8. *that will not profit*, for, *that cannot profit*. Such *broken pits* are all idols, unable to afford any relief, or refreshing, unto those, that rely on them, Esa. 46. 7. and not idols alone, but all outward stays whatsoever, that men, relinquishing God, the only sure stay, trust unto, and so make idols of them, chap. 17. 5. wherein also this people were faulty, resting sometime upon Asshur, and sometime upon Egypt, that proved *broken canes* to them, vers. 18. 36. See Esa. 30. 1, 5. & 36. 6.

V. 14. *Is Israel a servant? is he an home-bred slave?*] The Lord proceedeth to shew what condition this people had cast themselves into, by forsaking of him, and putting themselves under the protection of others, unable to do ought for them.

Is Israel a servant?] Some take this to be spoken, as if God should demand of them, whether he had used Israel, as a *slave*, and not rather as a *son*, Deu. 8. 5. & 32. 6. so it should be, as that afterward, vers. 31. Others, rather referring it, to his evil entreaty, and base usage by others; Is he a *slave*, that he is so slavishly used? like that, chap. 49. 1. and the Jewish Doctors here not unfitly add; How cometh it to pass, that he who was in so great respect and reckoning with God, as was related, vers. 2, 3. that he accounted him, as his *first-born son*, Exod. 4. 22. should now be left unto such a despicable condition, that every one should at pleasure, wrong him, and domineer over him, as if he were a common slave: Though herein they seem to be out of the way, in that they make this the demand, not of God, or the Prophet, but of Israel himself, or of the people, which God, by the Prophet, should return answer unto, vers. 17.

is he an home-born slave?] Such an one, as being born in his Lords, or Masters Family, of one that was his slave before, was, in that regard, *a slave by birth*, Exod. 21. 4. Lev. 22. 11. alluded to Psal. 116. 16. these were with the Latines called *Verne*. So whereas there were

two sorts of *slaves*, *slaves bought with money*, and *slaves born in the house*, Gen. 17. 12, 23, 27. God seemeth to have here respect unto either; demanding, whether Israel were so impoverished, that by extream poverty he had been compelled to sell himself for a slave, Exo. 21. 7, 8. Lev. 25. 39, 47. or was born in the family, and under the dominion of them that thus tyrannized over him, as having in that regard, such interest in him, and power over him. Esa 26. 13.

why is he spoiled?] Heb. *why is he for spoil?* as c. 49. 22. Esa. 42. 24. what is the reason that stranger-s make a spoyl of him, as if they had a good right to, and interest in whatsoever he were possessed of, as the Lord or Owner hath in whatsoever goods, or estate, his slave hath. See 1 Kin. 20. 3, 5, 6.

V. 15. *The young lions roared upon him, and yelled.*] Or, *young lions roar aloud over him.* Heb. *Over him young lions roar, give out their voice*; as Psal. 18. 13. Amos 1. 2. & 3. 4. By *young lions* (of the term, see Esa. 30. 6.) are understood, the Kings of Syria, Assyria, and Chaldea; called *lions*, for their fierceness; and *young lions*, for their strength. See chap. 4. 7. & 50. 17. said to *roar aloud over him*; as a lion is wont to do upon his prey, or over his prey; either when he comes to seize on it, or is already possessed of it. See Esa. 5. 29. & 31. 4.

and yelled] Heb. *give out their voice*; for there is no copulative in the text: this some understand, as of a General, or Commander, giving out a command, or some signal, for assault; and it may seem so taken, Joel 2. 11. & 3. 16. but it is commonly used for any loud cry in general. See Psal. 46. 6. Prov. 2. 3. Chap. 22. 20. & 48. 34. Hab. 3. 9. *they roar, utter their voice, tor, roar aloud*, or, *roar lickeouslly*; as, *they make deep corrupt*, for, *they corrupt deeply*, Hos. 9. 9.

and they mad. his land waste,] Or, *have laid his land waste.* Heb. *put his land unto wastnes-s*, or, *desolation*, ch. 4. 7.

his cities are burnt without inhabitant.] Heb. *burnt from no inhabitant*, or, *from without inhabitant*; as chap. 46. 19. that is, to burne, that they lye as a waste wilderness; as chap. 9. 12. which none can inhabit; and so chap. 9. 10. *burnt from no passenger*, or, *from without any passinger*; that is, so burnt up, that none passeth by. See of this use of the particle, on Esa. 23. 1. & 24. 10. See of the desolation here mentioned, Esa. 1. 7. 2 Chr. 28. 5, 20, 21. & 33. 11. & 36. 6, 7, 10.

V. 16. *Also the children of Noph, and Tahapanes have broken the crown off thine head.*] The Egyptians also they make a spoyl of thee, 2 Kin. 24. 33, 35. 2 Chr. 36. 3. And he saith, the Egyptians *also*, as some would have it, because they were a more effeminate people; as if he should say, not the Assyrians onely, a manly, and warlike people; but that womanish Nation, the Egyptians, with whom the men do womens work, as *Herodotus*. 2. But others, rather, because this people was too prone to confide in them; though they got no help, or good, but much hurt and harm, from them, v. 18, 36. Ezek. 29. 6, 7, 16.

the children] Heb. *sons*; that is, the Inhabitants, or Natives, as the *sons of Jerusalem*, Esa. 51. 18, 20. and, the *daughters of Sion*, Esa. 3. 16.) of these two principal Egyptian Cities; put here, because royal Seats, for the whole Kingdom, and land of Egypt.

the children of Noph] As, *the children of Eden*, Esa. 36. 12. Of this city, see on Esa. 19. 13.

Tahapanes] Or, *Tachapanes*; a famous and principal city of Egypt, ch. 43. 8. Ezek. 30. 18. so called, in likelyhood, from *Tahpanes*, or *Tachpanes*, in Solomons time, Queen of Egypt, 1 King. 11. 19, 20. it flood not far from Pelusium. Whence it is commonly termed by the Greeks, and Latines, *Daphnæ Pelusiacæ*, to distinguish it from another place of that name neer to Antiochia, so named from a grove of *laurel* growing there; as *Lovetto*, in Italy, hath its name from the like. But they are much out of the way, that would render the same reason of the name of this Egyptian city; because the Greeks corruptly so term it, or dream of any laurel grove in those parts. It is supposed to be the same with that called, also, *Hanes*, or *Chanes*, Esa. 30. 4.

have broken the crown of thine head] So the Jewish Masters expound it, taking the word, in the notion of *breaking* asunder; as it seems taken, chap. 11. 16. Mic. 5. 6. and, he saith, say they, *thy crown of the head*; because *wounds* on the head are dangerous, those on the crown of it, especially, as cleaving the head asunder, Psal. 68. 21. & 74. 13, 14. the Chaldee doth thus paraphraste it, *They have slain thy men of might, and plundered thy goods*. The Greek renders it, *They have known thee, and mocked thee*; in such a notion, as those words are used, Gen. 19. 5. & 39. 17. and the old Latine, *They have defiled thee to the crown of the head*; which some expound, of no part left free from their filthy lust; as of the Chaldeans, Lam. 5. 11, 13. Others, of those idolatries, that they were defiled with in Egypt, as well as in Chaldea, chap. 16. 13. & 44. 17. Others, of abusing them in base manner, and by cruel oppressions, riding over their head, or insulting over their Princes, who are as their heads; that, say they, of the Assyrian reached up to the midst of the neck, Esa. 8. 8. & 30. 28. but this should go over the very crown of the head, Deu. 28. 43, 44. Psal. 66. 12. for that no part should go free, from top to toe, from abuse and oppression, Esa. 1. 5, 6. the heads of the people, the Princes themselves not escaping, Lam. 5. 12, 16. But these lay too much weight upon two vitious versions, rendring the verb in such a notion, as it is no where found used. Some late Interpreters render it, *They have fed upon the crown of thine head*, taking the word in a notion of *feeding*; as it is used, chap. 3. 15. Esa. 6. 13. or, of *depasturing*, rather; as chap. 6. 3. with 12. 10. and Esa. 3. 14. they have fleeced thee, despoiled thee, and eaten upon thee; either, *fed upon the crowns of thine head*; or, *fed upon thee in the crown of thine head*; that is, say they, in the Southern part of thee, that lay toward Egypt, situate South from Judea, Esa 30. 6. ch 13. 19. the *head* of a land, by a trope; as the *shoulders* of it, Deut. 33. 12. or, rather, they spoyl and make havock of the, in the best and principal part of thee; as Isa. 28. 4. and this last, I conceive, to be the genuine sense of the text: a defect of the preposition; as Isa. 32. 6. & 57. 8. and of the pronoun; as Isa. 60. 4.

V. 17. *Hath not this procured this to thy self, in that thou hast forsaken the Lord thy God, when he led thee by the way.*] The Jewish Commenters conceive these words, to be, as an answer, by God, returned to the peoples complaint, of their present low, and forlorn condition, and Gods neglect of them in it, v. 14. But they seem rather (for those were Gods words, not theirs) an argument, that God useth, to convince them of their extream folly, in forsaking him, and thereby plunging themselves into such a doleful, and dismal condition. So v. 19. ch. 4. 18.

procured this] Heb. *done this*; as chap. 4. 18.

in that thou hast forsaken the Lord thy God] It was not his leaving of them, but their leaving of him, chap. 1. 16. vers. 13. who leaveth none, till they leave him, 1 Chron. 28. 9. 2 Chron. 15. 2.

when he led thee by the way] Heb. *in the time*, wherein he was *leading thee on the way*: a defect both of the relative, and of the verb substantive; as Gen. 39. 4. That by his providence governed thee, and led thee on in safety, protecting thee from all evils, while thou followedst his conduct, and would so have done still, hadst not thou forsaken him, and refused to have been conducted by him, Psa. 91. 1, 13. Isa. 58. 8, 11. or, who prescribed thee a way, and course of life, to walk in, which if thou hadst observed, thou hadst been safe and successful, Psa. 81. 13, 16. Isa. 48. 18, 19 & 64. 5. Ezek. 20. 10, 11. But the former here rather, because it alludeth to the conduct of them in the Wilderness, Exo. 13. 21. Isa. 63. 12. v. 2.

V. 18. *And now what hast thou to do in the way of Egypt, to drink the waters of Sihor; or, what hast thou to do in the way of Assyria, to drink the waters of this river?*] God here instanceth in, and twitteth them with two of their chief cisterns, or broken wells, whereof, albeit, they had proof enough to be sorry for, how little good they had gained, or got, by seeking to them, and making use of them, yet they would needs be running after them still. See 2 Chr. 28. 16, 20. Isa. 30. 1, 7. & 31. 1, 3. & 36. 6.

now] Having before so oft had experience of the ill-succes-s of such courses, v. 36.

what hast thou to do in the way of Egypt] Or, *with the way of Egypt*; as the particle is rendred, Psa. 147. 20. Heb. *what to thee, to the way!* So 2 Sam. 16. 10. *what to me, and to you?* for, *what have I to do with you? and, what to me, and to thee?* for, *what have I to do with thee?* 2 Kings 3. 8. See the like, Mark 1. 24. & 5. 7. John 2. 4. onely there is here a defect of the copulative: what need or occasion hast thou to send, or to travel, into Egypt? like those, Numb. 14. 3, 4.

to drink the waters of Sihor] Of Nilus, the river of Egypt, Amos 9. 5. so called, of its blackness, by reason of the mud and slime, that it brings down with it, wherewith it bateleth their grounds; Or, as some, by reason of the black colour, of the grounds and lands it passeth thorow, which yet cometh, in effect, home to the former; for such stuff must the river of necessity bring down with it, as is the land that it passeth by. See on Isa. 23. 3. and it seems very strange, that some granting *Sihor*; to be Nilus here, should affirm it to be some small rill, or rivelet, elsewhere; as Joshua 13. 3. 1 Chron. 13. 5. To *drink the water of Nilus* in Egypt, is put here, for to seek help and relief there. But he delivereth it, in these terms; as if he should say, that they could have nothing to do there, or no errand thither, unless it were to drink of the puddle water of that river, when they had, or might have had, as good, yea, far better than that, nearer at hand, at home. See chap. 18. 14. So 2 Kin. 1. 3.

or, what hast thou to do] Heb. *and*; the copulative in a disjunctive notion; as Isa. 48. 5. & 58. 13.

to drink of the water] To seek ayd, either of them, or their idols, 2 Chr. 25. 14, 15. & 28. 23.

of the river] Euphrates, the river of Assyria, Isaiah 8. 7. in way of eminency so termed, Psal. 72. 8. Isaiah 7. 20. See Gen. 15. 18.

V. 19. *Thine own wickedness shall correct thee.*] That is, as some, thy courses, without any further dispute, or debate, give in evidence sufficient to convince, and condemn thee; as Isa. 3. 9. Hos. 5. 5. but the words would rather be read, *Thine own wickedness might correct thee*;

thy bad courses proving such, as they have formerly done, might be (one would think) sufficient to reclaim thee, and amend thee, to make thee abandon them, and be fearful of returning again to them. See Hos. 2. 7.

and thy back-sl dings shall reprove thee.] Thou must taste the bitterness of thy wicked courses, thou must feel the smart of them, before thou wilt wax wise, Esa. 28. 19. Job 33. 14, 22. a note of a servile and base disposition, Prov. 20. 30. & 29. 15. or, rather, as before, *thy backslidings, or perverse courses* (as ch. 5. 6. & 14. 7.) *might reprove thee*, or, *convince thee* (as Job 6. 25.) might, by convincing, instruct thee, and teach thee more wisdom; as ch. 6. 8.

know therefore, and see] Heb. *and*, (as Ch. 1. 17.) *know and see*; as 1 Sam. 12. 17. that is, *take notice*, (as v. 23.) *and consider*; as v. 31. weigh well with thy self, what it is, that hath brought all these evils upon thee; for by thine own experience, thou canst not but know it; as *knowing* is taken, Gen. 2. 17. 2 Cor. 5. 21.

that it is an evil thing, and bitter, that thou hast forsaken the Lord thy God,] As before, v. 17.

evil] Not in a moral, but in a natural notion; though true in either: but this here, not that, intended; such as procureth evil of punishment, and misery: as, *I create evil*, Esa. 45. 7. and, *evil befel them*, vers. 3.

bitter] Such as bringeth *bitter*, that is, grievous, distasteful, ill-pleasing things; upon thee. So the word, *bitter*, is commonly taken, Ruth 1. 20. Prov. 21. 6. See ch. 4. 18.

the Lord, thy God,] Me, who am the Lord thy God: the noun, for the pronoun; as Esa. 2. 1.

and that my fear is not in thee;] *My fear*, for, *the fear of me*; as, *thy fear*, for, *the fear of thee*, Psa. 5. 7. and, *his fear*, for, *the fear of him*, Job 3. 11. and, *his knowledge*, for, *the knowledge of him*, Esa. 53. 11. See ch. 5. 22, 24. the want of this fear, the ground of all sin, and cause of all evil, Gen. 20. 11. Psa. 36. 1. Mal. 3. 5. Rom. 3. 15, 18.

is not in thee] Heb. *unto thee*: but so the particle is also used, Gen. 24. 45. 2 Kin. 7. 12.

saith the Lord God of Hosts.] See Esa. 1. 24. & 10. 24.

V. 20. *For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress.*] Or, *when* (as Psa. 72. 2. Joel 2. 20.) *of old* (as Esa. 63. 9, 19.) Or, *For when of old, I brake thy yoke, I burst asunder thy bands, thou saidst, I will not transgress.* See the like syntax before, v. 7. when I brake the yoke that the Egyptians had laid upon thee, Exo. 1. 13, 13, 14. and dissolved those bands, wherewith it was so fastened unto thee, that thou wast not able to shake it off, (See Esa. 10. 27. & 58. 6.) when I set thee free from the Egyptian bondage, when I brought thee out of Egypt, v. 6. Psa. 81. 5, 6, 10. thou didst then by solemn promise engage thy self to yield obedience to me in all things, and not wilfully to transgress my commands, in ought, Deu. 5. 27. & 26. 17. & 27. 10, 26.

yoke] For servitude and thraldom, Esay 9. 4. Chap. 28. 3, 10, 14.

bands] An allusion, either to such bands, as captives, prisoners, or slaves, are wont to be kept in, Chap. 39. 7. & 40. 4. or to such as the yoke is wont to be fastened with, unto the neck of the beast that draweth in it. See Esay 58. 6. Chap. 30. 8. Lam. 1. 14.

I will not transgress.] Or, *I will not serve*; to wit, any other god, but thee alone, Exod. 20. 3, 23. Josh. 24. 16. Psal. 81. 9. Ezra 10. 12. for there are here two divers readings; arising, as in divers places elsewhere, from the affinity in shape of two Hebrew letters, by the easie mistake of the Scribes eye, or the sudden slip of his pen, put oft the one for the other. So *Diphath*, for, *Riphath*; and, *Rodanim*, for, *Dodanim*, 1 Chr. 1. 6, 7. with Gen. 10. 3, 4. and *Hadaresers*, 1 Chron. 18. 3. for *Hadad-esers*, 2 Sam. 8. 3. the like in this word, see Chap. 15. 14. that which our Version hath, seems the right reading, and is owned by the Jewish Criticks: for as for the ancient Greek, and old Latine, who following this latter, render the words, *Of old thou hast broken thy yoke, and burnt thy bands* (as chap. 5. 5.) *and saidst, I will not serve thee*, like those, Psal. 2. 3. Luke 19. 14. they alter much the rest of the text, where no variety of reading is.

when upon every high hill, and under every green tree, thou wanderest, playing the harlot.] *When*; or, *but*; or, *yet*; as Esay 31. 4. & 49. 25. Notwithstanding these thy engagements to me, thou dealest most dilloyally with me, leaving me to run after thine idols, and in every place that thou takest liking to, and deemest fit for thy purpose, defiling thy self with them, see Esa. 57. 5, 8. chap. 3. 2, 6. after the manner of the heathen people, Deu. 12. 2. 2 Kin. 17. 9, 11.

high hill] Where they had their high places, Psa. 78. 57, 58. Ezek. 20. 28, 29.

green tree] Or, *flourishing*, goodly, thick, shady, shrowdy tree, Eze. 20. 28. Hos. 4. 13. So 2 Kin. 16. 4. Isa. 57. 3. & 57. 9. ch. 11. 16. & 17. 2, 8. Cant. 1. 16. *Our bed is fair and flourishing.* He hath an eye as to their high places, so to their groves, Deut. 7. 5. & 12. 3. & 16. 21. See Esa. 17. 8. & 27. 9.

thou wanderest] Thou goest astray from him, unto whom thou hadst by covenant joyned thy self, (see on Esa. 57. 8.) and runnest on madding, and gadding, after idols: the word signifies, *to travel, or, journey*, or, *go to and fro*, Esa. 63. 1. properly, from ones own place, or seat, into some strange land, or foreign parts, Esa. 51. 14. Jer. 48. 12. these are all the places where it is found.

playing the harlot.] Committing whoredom: so is idolatry commonly styled in Scripture, ch. 3. 1, 2. Ezek. 16. & 23. Hos. 1. 2. & 9. 1. the reason you have before, verf. 2.

V. 21. *Yet I had planted thee, a noble vine, wholly a right seed.*] I settled thee, at first, in a right and goodly Church-constitution; both free from all superstitious, and idolatrous services, and so moulded, as was most seemely, and sightly.

Yet I had planted thee,] Or, *And I did* then *plant thee*, Exod. 15. 17. Psa. 44. 2. & 80. 8. Esa. 5. 2.

a noble vine] The Church of God is, in Scripture, frequently, compared to a *vine*, or *vineyard*, Psal. 80. 8. Matt. 21. 33. Mark 12. 1. Luk. 20. 9. See Esa. 5. 1. & 27. 2. Howbeit, the word, *vine*, is not here in the text: the Hebrew is no more than *forek*; which some therefore understand of the place where it was planted. I planted thee, in *forek*, *in a choice place*; for not vines only, but other things; as silk, or fine linnen, such as lawns, and the like, have this attribute given unto them. See Esa. 19. 9. and that from a place so termed, Judg. 16. 4. some choice kind of vines had this name, it is commonly deemed; and the word might be used, as *Carmel*, v. 7. more generally, for other the like: as also it is apparent, that the place is commended for a rich and choice place, wherein God feated his people, Exod. 15. 17. Esa. 5. 2. but the *forek*, is in the latter place distinguished from the seat, or soyl, wherein it was planted. See Esa. 5. 3. The moft therefore refer it, not to the place, but to the plant: and of these, some read the words with a note of similitude; as, *forek, as a choice vine*. I had as much care, in planting of thee, as a man could have of the choiceft vine, or plant, that could be, Esa. 5. 3. & 17. 11. & 27. 3. Some, *I planted thee for a Sorek*, for *a choice Vine*; I so planted thee, that thou mighteft prove such an one. Others, laftly, with *forek*, that is, with plants, or *slips*, of *forek*; such as come thence: as for choice flips and plants, curious people are wont to fend far and neer, Esa. 17. 10. and such flips are termed *Surkim*, as flips of *Sorek*, Gen. 49. 11. Esa. 16. 8. and this beft agreeth with that parallel place, Esa. 5. 3. that which I conceive to be meant principally of thefe ordinances, that God, by Moses, fetled among them, when he moulded them first into a Church, and State. See Esa. 44. 2.

wholly a right seed.] Heb. *all of it a seed of truth; a seed of truth, for, a right, true, genuine, or, generous*, no baftardly, no counterfeit *seed*; as, *men of truth*, for, *true*, and *trully*, Exod. 18. 21. Neh. 7. 2. and God is faid to have given his people in Mount Sinai, *ordinances right, and laws of truth, and statutes, and precepts good*, Neh. 9. 13. and it is the usual epithite, that the Pfalmift gives unto Gods Word, and Ordinances, that they are *all truth*, Psal. 119. 142, 151, 160. and they are the *seed*, wherewith God feteth, or foweth his Church, Matth. 13. 24, 27, 37. Luke 8. 5, 11. for *seed* is used in a large notion, as well of flips that are fet, as of feeds that are fown. See Esa. 17. 10, 11. I fuppofe therefore the words would be rendred, with *seed all of it right*, or *true*: the particle *with*, is oft suppressed; as Esa. 17. 10. Yet some read the words, *whose whole seed* might be *truth*; that is, say they, *whose fruit* might all be *firm*, or *sure*; from which he might certainly expect good fruit; as Esay 5. 4. But *seed*, for, *fruit*, seems to found here somewhat harsh.

How then are thou turned into the degenerate plant of a strange vine unto me ?] By what means is it come to pass, that thou are so strangly altered and changed? For it is spoken by God, in way of admiration, as wondring at the sight of so uncouth an alteration. See the like, Esa. 1. 21. and of this affection attributed to God, Esa. 59. 16.

How then] Heb. *And how*; as ch. 1. 12, 14. Esa. 40. 18.

art thou turned unto me ?] Or, *turned me?* for there is an elegant redundancy in the word, *to me*, very familiar, not in Hebrew onely, but in other languages also, and in our own. So, *I will go me*, Cant. 4. 8. and, *Go thee*, Gen. 12. 1. Cant. 2. 10. and, *Stay ye*, Gen. 22. 5. *he shall flee him*, Esa. 31. 8. See verf. 22. chap. 5. 5. & 12. 8. & 16. 20.

into the degenerate plant] There is neither *into*, nor *plant*, in the text; but some such fupply is needful of either: the term used here, is an adjective plural: it hath in it a notion of *revolting*, or, *departing*, ch. 17. 13. for it is found onely in this form here, and there; it is not amiss rendred *degenerate*, but muft have some plural substantive joyned with it; it may be rendred *degenerate* slips: fo a *strange* vine, or plant, Esa. 17. 10. where see many instances of the like defects.

of a strange vine.] Strange plants, and seeds, are sometime mentioned, in way of commendation; because such are usually rare, and choice ones. See Esa. 17. 10. but here, in way of disconmendation, nor having so much relation to forrein parts, (though in that kind also *strange* fashions, and services, were reproveable in Gods people, Esa. 2. 6. Zeph. 1. 8.) as in way of oppofition to such flips, and plants, as God had planted his vineyard with; that flips of *Sorek*, should prove flips of *Sodom*, Deut. 32. 32.

V. 22. *For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord.*] Though thou (what ever means, and courses thou canst devise, either to cleanse, or use all the means, and courses thou canst devise, either to cleanse, or to cleer thy self; yea the foul bloches of thy wickednefs, sticking faft upon thy foul, will appear ftill, as freth, as ever in my fight; nothing will avail thee, either to free thee from the filth, and guilt of them; or to leeure thee from my wrath.

For though] Or, *Although*: for so much the two particles joyntly signifie; and the words seem to be, not so much any rendring of a reason of the fore-going reproof, as a paffage unto a further conviction of her, by removal, and rejection of such colourable pretences, as Gods people imagined to purge themselves with.

wash thee with nitre] The Hebrew word used here, and Prov. 25. 20. is that, from whence the Greeks, Latines, and We, have the name of this material, of fingular use; not onely for the scouring of apparel, and taking out of ftains, and bloches, from clothes; but for the clearing of the skin, and taking spots and freckels away from the body. Of it, See *Plin.* l. 31. c. 10. and it is deemed therefore by some, to have its name from a word, that signifies to *loose*, or *dissolve*, Rabbi Habak. 3. 6. because as *vinegar* dissolves it, Prov. 25. 20. so it *dissolveth*, and *looseth*, from clothes, and bodies, any foul and filthy matter.

take thee much sope] Heb. *multiply to thee sope: to multiply sope*, for, *to use much sope*: as, *to multiply prayer*, for, *to make many prayers*, Esa. 1. 15. *to multiply gifts*, for, *to offer many gifts*, Prov. 6. 35. to *multiply songs*, for, to *sing many songs*; or, to *use much singing*, Esa. 23. 16. to *multiply medicines*, to *use many medicines*; much Physick, ch. 46. 11. to *multiply cities*, for, to *build many cities*, Hos. 8. 14. *multiply to thee sope*; that is, *use much sope about thee*; or, *use thee much sope*: by a familiar and frequent redundancy, as our Version seems to have taken it: whereof, see on v. 21.

sope] So some of the Jewish Doctors, by a forrein term, expound it: but then these of them say, it is a kind of herb; (with whom the old Greek, and Latine, concurreth) which Fullers much use, being of the same nature, and efficacy, with *nitre*, and *sope*: it seemeth to be that which the Greeks call *struthium*; the Latines, *radicula*; some later ones, *saponaria*, or, *sopewort*. Of its fingular quality in this kind, see *Plinv.* l. 18. c. 3. Howbeit, others suppose it to be a kind of mould, such as we call *Fullers-earth*: and one of the Jewish Masters would have it to be *alome*: that it was of much use with Fullers, for the cleansing of cloathes, is apparent, by Mal. 3. 2. it is called sometime, *bor*; as Job 9. 30. Esa. 1. 25. sometime, *borith*; as in Malachy, and here; from a word that signifieth, to cleanse and purifie. By these natural means of abstersion, and cleansing, some understand here all rites of expiation, either religious, as ablutions and asperfions, Num. 19. 9, 10, 12, 18, 19. Heb. 9. 10, 13. oblations, and sacrifices; to this purpofe applying that, 1 Sam. 3. 14. Heb. 10. 2, 8. or superstitious, by the use whereof they imagined their sins to be all wiped away; and themselves made as pure, and clean, as if they had never done ought amiss, Chap. 65. 5. & 66. 17. Others, all those colourable pretexts, and pretences, whereby they fought to smooth over their wicked courses, and to extenuate, at least, the guilt of them, if not wholly to excuse them. See verf. 23, 33, 35.

is marked] This word being here only found, is by Interpreters therefore very diverfly expounded. Some render it, *it is revealed*; it lies open before me, Job 34. 21, 22. Prov. 15. 11. Heb. 4. 12, 13. Others, *it is written*; it remains upon record with me, Deu. 32. 34. Job 14. 17. Esa. 65. 6. Hos. 13. 12. but these give no reason why they so render it: the word *cetem*, whence it seems derived, doth in Scripture signifie, *fine gold*, or, gold of special note, Job 28. 16. & 31. 24. whence some render the word, *it shineth, it glitters*, like gold: a very unfit form, to express the filthiness and foulness of ought: another therefore, carrying on the sentence, *Though thou wash thy self with nitre, and use much sope about thee, and thine iniquity gild it self over, with the finest gold before me*: yet *how canst thou say I am not polluted?* This course of the context should we admit, I should rather conceive the word to be taken in that sense, wherein it is, by the Arabick Interpreter, commonly used, for *to conceal*, or *to hide*, Luk. 1. 24. 2 Cor. 4. 3. *though thine iniquity conceal it self*: though thou seek to hide, and conceal it, all that possibly thou canst, Job 31. 33. Psal. 32. 3. Prov. 28. 13. But I suppose that the context rather runneth the other way aright: the word *cetem* therefore hath in the Chaldee, and Syriack, another notion, wherein it is among the Jewish Doctors very frequent: for it signifies with them, either *a spot, a blot, a blemish*, cleaving to the skin; as Jam. 3. 6. in the Syriack Version; or, *a mark, a braud*, entring deep into the fleth; as in the same, Gal. 6. 17. Hence, some render it, *it is exceedingly*, or, *remarkably foul*, or, *filthy*: the old Greek, and Latine, *thou art besmotted with thine iniquity*; but this the text will not so well bear. Others, *thine iniquity is deeply imprinted upon thee*; as Chap. 17. 1. Either of these last, or both (the word it seems to come of comprehending both) may well be received; thine iniquity is so exceeding foul, and so cleaveth so fast to thee, and hath entred so deep with thee, that no tere, or sope, no washing thee with these, or the like, that is able to fetch it off, or get it our. See Job 9. 30, 31. Howbeit, a learned late Writer, rejecting all other Interpreeations, would have it rendred; *thine iniquity is laid up before me*; producing, and drawing hither, as a parallel place, that of Moses, Deut. 32. 34. *This is laid up before me, sealed up in my treasures*; (that of Job 21. 9. *God will hide* (that is, lay up) *his iniquities for his sons*; that of Hos. 13. 12. *Ephraims iniquity is tyed up* (as moneys in a pouch, or purse) *his sin is hidden*; that is, laid up in Gods mind and memory: the main ground of this interpretation, here, is, because the Arabick word, *chetema*, signifieth *to hide*: so found used in the Arabick, Psa. 50. 14. Luk. 1. 24. & 8. 17. 2 Cor. 2. 3. Heb. 4. 13. And if so I shall leave to the judgment of the learned: onely adding, that yet, to me, the proportion, and opposition, seemeth to be more natural, and familiar, between *washing*, and *scouring*; and remaining ftill *deeply stained*, than between *washing*, or *scouring*, and being *laid up*, or *hid*.

before me] Or, *in my sight*; howsoever, thou mayst, either fooh up thy self in thy sin, or, delude others with vain pretences; yet thou canst not blind, or bleer mine eyes. I see thy filthiness, as it is, Gal. 6. 7. Heb. 12. 13.

V. 23. *How canst thou say, I am not polluted ?*] How canst thou be so shameless, as to offer, or allay once, to cleer thy self, when as thy wickedness is so evident? See Prov. 30. 20.

canst thou say] Heb. *wilt thou say*; but the word is in a potential notion, as the other like, v. 23. Esa. 49. 15. Ch. 11. 12. Yet some render it not amiss, *How dareft thou say?* See the like, Esa. 10. 14. & 36. 9. Zach. 1. 21.

polluted] As an Adulteress, Numb. 5. 20.

I have not gone after Baalim ?] Or, *I do not go after Baals*; as answering to that charge against her, of running, and gadding to and fro, verf. 20. by way of denial; as after also, verf. 35.

Baalim] Or, *Baals*; the word *baal*, signifying properly, *a Lord*, *Master*, or *Owner*; and in the next place, an *Husband*, as such to her; that is joyned to him in wedlock, See on Esay 46. 1. It was a term that they commonly gave unto idols, Hosea 2. 16, 17. and the name was therefore common unto many of them: hence *Baal-Peor*, Psal. 106. 28. and *Baal-Zebub*, 2 Kings 1. 2. and the like; and in the plural, comprehending the whole crew of them, *Baalim*, or *Baals*, Judg. 2. 11. Hosea 2. 11.

see thy way in the valley,] God, because she so pleaded not guilty, poineth her, as with the finger, unto those particular places, where she had with her idols, defiled her self. So Chap. 3. 2.

thy way] way, for course, or carriage; as Psal. 1. 6. Esa. 55. 7. for those Rabbines seem here to go out of the way, that would here have *way* a *path*, that should be made by her frequent passing to and fro.

in the valley] The valley over against Beth-Peor, in the plains of Moab, from whence they went up to worship Baal Peor, Num. 22. 41. & 23. 28. & 25. 3. So some of the Jewish Doctors, following the Chaldee Paraphraft. That of the sons of *Hinnom*, say others, where they burnt their children in sacrifice, Chap. 7. 31. as pointing her to the bones of them that lay there. But the term seems more large, as was also their practice. See Esa. 57. 5, 6. for the Jewish Doctor seemeth over nice here, who having moved the question, why God should bid her look to her way in the *valley*, whereas before she was charged with sacrificing on the *hills*, verf. 20. maketh answer before: Firft, that a way is not so easily seen on the hill, being oft stony, and rocky, Prov. 30. 19. as in the vale; as it parts were not as visible on the one, as in the other: And secondly, that the way in the valley, was for no other end, but to go up to the hills, to sacrifice there: whereas by that place of Esay it appears, that they exercised their idolatries, as well by the brook sides in the vale, and where they had thady trees growing, as well as upon the top of the hills.

Know what thou hast done] Or, *take notice what thou dost*; as v. 19. Ch. 3. 13. Prov. 27. 23.

thou art a swift dromedary, traversing her ways] Or, to make the context run on the more smoothly; *take notice what thou doft*; how thou art as a *light dromedary*, that *traverseth her ways*: the note of fimilitude is oft omitted; as Psa. 1. 1. Esa. 21. 8. v. 3. and thus the Jewish Doctors with the Chaldee Paraphraft, read it. Or, as for me, *O thou swift dromedary, that traverseft thy ways*: *her ways*, for thy *ways*; a change of the person, as Job 18. 4. *O thou that teareft thy soul*, for, *that teareft thy soul*.

dromedary] Of this beast, see on Esa. 60. 6.

swift] Heb. *light*; as Esa. 19. 1. and the word may well be here retained, as it is, ch. 3. 9. & 4. 24. though what the Rabbines here tell us of the female, in this kind, being lighter, and swifter than the male, seems but a fable. Of the female the Prophet speaks, for another cause; as the like, verf. 24.

traversing her ways] The word is no where else read; that it cometh from, signifieth *a sne-catcher*, Gen. 14. 23. Esa. 5. 29. hence some render it, *retaining her ways*; keeping ftill to her wonted guise; as the catcher, fay they, keeps the thoe faft to the foot. Others, *dilatour*, or *evaricator*, thy way; fo the ancient Greek, and old Latine: that is, running at large, and ridding thy way, at pleasure; as alluding to the loosing of the latcher, Mark 1. 7. Others, *latcheting*,

or, *declinating, thy way*; that is, as by thy loose latcher, or somewhat that thou drawest after thee, or droppeth from thee; so *marking* the way along, as thou goest, that thou mayst thereby be traced: that which the Chaldee Paraphrast may seem also to hold out, who renders it, *marring, or defiling, thy way*; using a term, from whence, in the Chaldee, is a word deduced, that signifies *dung*, and other like filth. Others, lastly, and so some of the Jewish Doctors, *doubling, or implicating, and entangling*; or, as our English exceedingly well, *transcipping thy ways*: as the *latchet*, to fast in the *sandal* to the foot, is drawn over and over; or, as the *shoe-latchet* is tyed up in knots, and so drawn several ways, to make the shoe fit fast to, and even on, the foot: and it is an allusion to the manner of the *dromedary*, and other beasts of the like kind, left at large, whose females, in gendring time, being mad for the male, run in a confused manner to and fro after them, and one while after one of them; another while after another: not unfitly resembling the practice of this people, that, being mad upon their idols, thought they could never have enow, or enough of them, and were continually therefore running after some one, or other of them, and much pleasing themselves in variety and change. See verf. 28, 36. chap. 11.13. Ezek.16.25, 29. & 23.5, 20. I shall subjoyn yet, what I find lately in a learned mans Annotations; he would have it to be rendred, either from an Ethiopick word, signifying, *late*, or at *even*, Matt. 28.1. Mark 13.35. *that latcheth, or, benighteth, her ways*; alluding to the nighttime, wherein wild beasts flit abroad, Pfal.104.20. (but that is spoken of beasts of prey; whereof this is none) and leofe people look out, Job 24.15. Prov.7.9. or from an Arabick term, fignifying, *a companion, or partner, that maketh her ways common*; like a common harlot, promiscuously admitting all comers, Ezek.16.25. But these I leave as conjectures to be deemed of by others.

V. 24. *A wild asse used to the wilderne's, that snuffeth up the wind at her pleasure*;] To the former similitude of the dromedary, he addeth this of the wild asse, as wild, and as wanton, as the other; and such as there is no restraining of, from her wild vagaries, or surprising of her, fave when she goeth great with young.

A wild asse] Some, to joyn this to the former, render the words, *A wild asse she is*; and then, why not rather, as before, *A wild asse* thou art; or like *a wild asse*; as, *a lions whelp*, for, like *a lions whelp*; and, *a strong asse*, for, like *a strong asse*; and, *a serpent*, for, like *a serpent*, Gen.49.9.Isa.14.29. or, following the other Version, which need not be rejected, *O thou wild asse*. The word here used, some would have to fignifie *wild*, in general: and to answer, the Latine, *fera*, as in letters, and found, it doth: and to be appliable therefore, as well to *a wild* man, as *a wild* beast, Gen. 16.12. such as all men are naturally said to be, Job 11.12. but the word seemes rather to denote some particular kind of wild beast; which yet the Jewish Masters are not wholly agreed upon. Some give us strange names of it, and tell us, it is a beast that sleepeth one whole moneth in the year: some *dormouse* belike they deem of. But the most herein concur, that it is the *wild asse*, called *Onager*: and so the old Latine here rendreth it, and the Greeks elsewhere, Job 6.5. & 39.5. Pfal. 104. 11. Esa. 32.14. as to the Chaldee Paraphrast so taketh it: though some take the word that he here useth, more generally, Dan. 4.21. But another question is among them, Whether it be the male, or the female, that is here spoken of: about which, both they, and ours, are divided. And the adjectives both, whether nouns, or pronouns, are, some of them, in the masculine form, some, in the feminine: Whence some conclude for the one sex, and some for the other: But one of them well observeth, that the genders in the names of beasts, as *ox, asse*, and the like, are promiscuously used; which in other languages also is not unusual: but the tenour of the context seems to imply, that as *a she dromedary*, verf. 23. So *a female Onager*, is here intended: Yet not, as they here again inculcate, because the female is the better runner of the twain: as of the *hind*, they fable the like, on Pfal. 18. 33. where the word may be rendred, as well *hart*, as *hind*: as *lions*, where yet the word is *lionesses*; but the participle joyned with it, masculine, Zeph.3.3. See Chap. 4.30.

used to the wilderne's] Heb. *taught the wilderne's*, that is, enured, and accustomed to it; as ch.13.23.Hof.10.11. that unmeth at large there, Job 39.5,6. for how foever the word here used, fignifieth, *plain* sometime, as well as *a wilderne's*, see on Esa. 63.13. and a Rabbine would have it so taken here, because running there is more ready, and less subject to impeachment; yet I suppose the word here need not be diverted from its native notion, that of Job, and this so well suiting together.

that snuffeth up the wind at her pleasure,] Heb. that (a defect of the relative; as Esa.65.1.) *snuffeth up the wind*, as chap. 14.6. but the *snuffing up*, or rather, the *drawing in of the wind*, there, is not the same (though the words be the same, and the subject the same, and the Rabbins therefore confound them) with the *snuffing up of the wind*, here mentioned: for that is a drawing in of the fresh ayr, to allay the inward heat, arising from drought: whereas this *snuffing up of wind*, is, as the Hebrew here hath it, *in the desire, or lust of her soul*; (as Deut.12.15. *all that thy soul lusteth after*,) when the windeth the male, going proud, as of some other creatures we use to speak: & one of the Rabbines therefore observeth not amiss, that this *snuffing* appertaineth to the sense of *smelling*, and is spoken of drawing in the wind, or ayr, by the nostrils: though he here misapply it, supposing it (wherein some other also concur with him) to be intended here, as done for the more freedom of breath, that she may run the more speedily; shortness of breath, and difficulty of breathing, being a great impediment to speed, which is clean besides the Prophets intent in this place: as also, that seems no less of some other, who so take it, as if it implyed, that she would rather endure hunger and drought in the Wilderness, than repair to places habitable, and be serviceable to man.

at her pleasure] Heb. *in her soul's desire*, or *lust*; when she lusteth after, and longeth for, the male. There is here a double reading, *his soul*, and *her soul*: and the former, it seems, some more curious, than skilful, Scribe, would needs be putting in, because he found the word, *taught*, in a masculine; whereas the word *snuffing*, being in a feminine, might have taught them, to let it stand, as he found it: but the latter is the more generally received. And I wonder much at that learned Scholiast, who tearing the text asunder, would not have those words spoken of the *wild asse*, but of Jerusalem, because the former words were in a masculine form; whereas these run in the feminine: but of the promiscuous use of the genders in living creatures, enough before; and we may find both, sometime, used of the very self-same thing; as Ezek. 2.9. Jon. 1.17. & 2.1. (for what some of the Rabbines dream of two fishes there, is both frivolous, and fabulous) yea, the very like is, by the learned Scholiast himself obferved in the very next verfe; and by one of the Jewish Commenters, chap. 3.5. & 4.14. and though Jerusalem, or the Jewish people, be intended in the text; yet it is in an allegorical way, under the resemblance of such a creature, and her usual carriage; besides, that he seemeth to be as far wide from the Prophets intendment, when he supposeth, that in this passage Jerusalem thrusting after idolatry, is compared to, yea, or resembled by, the *thirst* of *wild asses*; whereof the Psalmist speaketh, Psal.104.11. whereas that there touched upon, is no other, than such as is ordinary, and common, with other beasts, to wild asses; nor as that of the *hart*, Psal.42. 1. though extraordinary, yet differing much also from th's here; the one proceeding from foe want; from meer wantonnefs the other.

in her occasion who can turn her away?] What the word rendred *occasion*, fhould here fignifie, is much questioned. The particle *in*, is not in the text: the most interpreters therefore admit it not. The old Latine knitteth the first word to the former, rendring the text, *snuffing up the wind of love*, or *lust*, rather: and this would suit well with the subject matter of the place, and the Prophets entendment here; but neither do the passes in the original allow it; nor is any ground given for such fignification of the word. The Chaldee Paraphrast rendreth it, *as a dragon*; and some of the Jewish Doctors following him, *dragon-like*, or after the manner of dragons: they build partly upon that place, chap. 14.6. where it is faid, *The wild asses stand in the high places, and snuff up, or draw in the wind like dragons*: and partly, upon the affinity of found, and identity of some letters in either term: but there is no analogy that will fitly deduce, either the one from the other, or both from the same source. Some other of the Jewish Doctors would have it taken in a notion of *yelling*; or because it is an *asse* that it is ascribed to, it might better be, *braying*; because a word neer it, and of the same flock with it, is used for *snuffing*, Esa.29.2. Ezek.2.5. Some of ours, *a fer time*; rendring it, in, or at, her fet time. Some, *her course*; her running, and ranging. Some, *her incurse, or assault*, running upon the male, to incite him to cover her. Some, *in her occurse*; in the lighting upon, or meeting with, her: and these all from that use of the word, whence it is derived; whereby it fignifieth, *to cause* ought *to befal* one, *or to meet with* one, Exod.20.13. Pfal.91.10. Prov.12.21. The most, *her occasion, or opportunity, or in her opportunity, or occasion*; because the verb whence it comes, is so used, 2 Kin.5.7. *he seeketh an occasion (or picketh a quarrel) against me*: and the noun, thence derived, very little differing from this, Judg. 14.4. *he sought an occasion against the Phil stines*: he intended to *pick a quarrel* with them: and though that learned Scholiast reject this, as a poor, and cold expression; yet to me it seems to suit very well with the Prophets intent: for it is, as if he had faid, when she findeth *opportunity*, or taketh *occasion* rather, to run thus on madding after the male, there is no staying, or turning of her; do what any can, she will have her will, she will have her way. Thus reasoning our Version, which I prefer, there is onely a supply of the preposition, which is very frequently suppressed; as Esa. 44.12. & 48.4. or, if that be omitted, there is a redundancy of the pronoun demonstrative; *her occasion, who can turn it back?* But the former seems the better.

all they that seek her will not weary themselves;] So the Jewish Commenters, for it would be to no purpose; because it is a creature that will not be taken, or tamed, Job 39.5.8. though that is somewhat too large: But the meaning is, that there is no dealing with her, while she is in this fit, she is so wild and fierce then; there is no taking of her, while she runs thus a madding: Yet some late Writers of note render it, to a clean contrary purpose; *all they that seek for her, need not weary themselves*: that is, fay they, running it to Jerusalem, resembled to a common strumpet; all that desire

desire to be naught with her, need not to take pains to seek her out; or they may find her at hand, ready at all times to receive such, ch. 3.2. Ezek.16.25. and 23.44. but this suiteth not so well with the similitude.

in her month they shall finde her] What some learned Interpreters here have of the *monethly* course, (which the old Latine here exhibiteth, and Popish Writers much beat their brains about, devising how to make good) and of the manner of Jewd women, admitting loose persons like themselves, without distinction of times, Ezek. 22.10. strangely straining to fetch in hither for the backing hereof, that of Hosh. 5.7. and others of the *new moons*, on which for idolatrous services they were wont to meet, Hosh.2.11. I let pass, because I deem them to be clean beside the intent and scope of the place; which I conceive to be meant of such as hunt for, and seek to take the wild creature here spoken of: And this the most, as well Jewish, as our Interpreters also, agree in: of the *moneth*, only the que stion is, what *moneth* should be here meant. And one of the Rabbines telleth us, not that the *wild asse*, but that the strange creature, (I know not what, for two strange names he gives us for it, and saith, some fay it is the one, and some the other) here mentioned, lieth fast asleep all one month in the year; and that is the moneth, in which men may easily surprise her. But that is one of his idle fictions, whereof he hath not a few. Others, take it for the *moneth*, or *moneths*, (the word collectively taken; as *day* for *days*, Gen. 8.6. and *year* for *years*, Gen. 5.4,5,6,7.) wherein the goeth great with young, and groweth near her time, when she is heavy, and cannot so well thift for her self: the *moneths*, of which, Job 39.1,2. and this indeed seemeth the genuine sense of the place: the meaning whereof well may be, as it is appliable to Jerusalem, and the Jewish people, that albeit, there were now no dealing with them, while they were thus in the fervour of their filthy lust, so desperately bent to run after their idols, that they would have their swing whatsoever it cost them, or whatsoever came of it, v. 25, 31, 33. Chap. 22.21. Yet the time should come, when being in streights, and distresses, they would be lesse wild and fierce, grow tamer, and become more tractable, and easier to be dealt with, by those that seek after them for their good, v.27. Hosh.5.15. and 6.1.

V. 25. *withhold thy foot from being unshod, and thy throat from thirst*] That these words contain in them, an wholesome admonition, given either by God, or from God, to this people, is generally agreed on. In regard whereof, some put into the Text, *I said, or, when it is said unto thee*. See the like Psal.73. Psalm 27.8. Acts 15. 5. But about the exposition of them, there is no small difference. For some understand the words, as if it were faid, Do not wear out thy shooes, and expose thy self unto thirst, by taking journies unto remote places thorow waste wilderneffes, where water is not to be had, for the procuring of aids from foreign people. See Josh.9.13. Esay 36.6. and 57.15.v.6. Others, do not, by putting off thy shooes, (as persons do, when they go to bed) addrefs thy self unto the adulterous bed, Esay 57.7. or do not uncover thy feet (as Deut.28.57. Esay 7.20.) do not prostitute thy self, Ezek. 16.25. forbear thine adulterous thirst after idols. See the use of the metaphor, Prov. 5. 15,18. Eccles.26.12. Others lastly, which I conceive to be the right, break off these thy wicked and wretched courses, (to wit, in running and gadding after strange people, and strange gods) which will at length, if thou go on in them, bring thee into captivity, and in it, to extream beggery and misery. See Prov. 6.26.and 30.16, 20. Esay 20.2,4. and 47.2. Chap 13.22. and 14.10. and 48.18.

withhold thy foot] Or, *withdraw thy foot*. So Prov. 1.25. and 4.27.

from being unshod] That is, that thou mayest not come to be unshod, to go bare-foot, and bare-legg'd, Esay 20.4. and 47.2. without hose or shooes. See Chap.13.22. and so, *from thirst*; that thou mayest not bring thy self to thirst; that is, to extream want, having not so much as water, wherewith to quench thy thirst, Psalm 107.5. Esay 5.13. See the like use of the particle, Esay 23.1. and 24.10. Ezek. 16.41.

but thou faidst] Heb. *and*; as v. 11. Thou returnedst a directly erosse answer, a plain negative; whereby is confirmed what was before faid, of no staying, or turning her, in the heat of her lust, v. 24. See Hof. 5.4.

There is no hope] The word, here used, hath a notion of *despair* in it; as appeareth by the use of it, 1 Sam. 27.1. Eccl.2.20. And the most read it here, in way of asseveration, rendring it, in a Latine proverbial form, *it is done*: there is an end then, so let it be. Others, *it is desperate*; the case is desperate. Others, *I am desperate*, I am at a point. Others, as our Version, *There is no hope*; there is no hope of reclaiming us. Others, which I encline to, as the fittest; *There is no remedy*, as we use to say, *Past cure, past cure*: Yet some Interpreters of note read it, by way of Interrogation; and that, it may be, the rather, because the answer in the like case is found turned in the negative, Esay 57.10. *Thou went wearied with the length of thy way; and yet thou faidst not, There is no hope*: And they render it therefore, *Should I despair?* Should I grow out of heart, and give over my course, and the way that I am in? and the negative following so close upon it, seems to adde some strength to it. I shall leave it to the consideration and censure of the Learned. The same is found, Chap.18.12.

No] Either we will not follow your advice: as Prov. 1.25. Chap. 6.16. and 44.16. or, we are not out of hope, by our own ways, to attain our ends, and sufficiently to defend our selves, from thefe, and the like evils, and we are resolved therefore constantly to perfist in them, Esay 28.14,15. and 57.10.

for I have loved strangers, and after them I will go] Or, *I love strangers*; mine affection is strongly and firmly set upon strange people, and strange services; and them I will after, whatever come of it, Esay 2.6. Ezek.23.7. See chap.18.11,12.

V. 26. *As the thief is ashamed when he is found, so is the house of Israel ashamed, they, their Kings, their Princes, and their Priests, and their Prophets*;

V. 27. *Saying, to a stock, Thou art my Father*; *and to a stone, Thou hast brought me forth*] That is, faith the Chaldee Paraphrast, and the Jewish Masters after him; as it is with an honest man, when he is taken stealing, and had the reputation of an honest man, when he is taken so, and so cometh to be discovered, that then shame and ignominy befalleth him, by the loss of his former reputation and credit: for an open, or a profeffed thief, hath no shame of ought. In like manner is it with this people, who bearing the name of Gods people, as their Fathers did before them; and professing to serve the true God, and him only, may justly be ashamed, when they are taken in such geofs and palpable idolatries, worshipping stocks and stones instead of him; yet the meaning, fay they, is not, that they were indeed ashamed: had they been so indeed, they would have turned from them, and not gone after them still, but that they had good and just cause so to be, Chap.3.3. and 5.15. and 8.12. But most of ours, rather; As a thief that hopeth to carry the matter so closely and covertly, that he shall go away with his pilferings, and thefts, undiscovered; yet is confounded and put to shame, when contrary to his expectation, notwithstanding all his flights, and wiles, whereby he made account to escape, he is intercepted, and not only mifseth of his prey, but is expofed to publick disgrace, and made liable to legal penalties: so shall this people, all sorts of them, be put to shame and confusion, when they shall find their idols, whom they now trust in, and rely upon, to fail them, and prove utterly unable to relieve, or deliver them, in their difficulties and distresses, v. 27,28,36. Esay 1.29,31. and 2.20,21. and 20.4,5. Chap.3.24,24. Hos.4.19.

As a thief is ashamed] Heb. *According to the shame of a thief*; as, *according to the overthrow of Sodome*, Amos 4.11. See Chap.48.27.

when he is found] Either upon search made for him, found out, and apprehended, as Achan, Josh 7.1,18. or, taken in the manner, as we use to say, and as they speak upon a groundless suppofition, Gen.44.12,16.

is the house of Israel ashamed] So most Interpreters read the words in a passive notion; and so it is apparently taken, Ch. 46.24. and 50.2. Joel 1.11. yet some late Interpreters of note, render it in an active notion; *they have put to shame the house of Israel, them*, &c. *and when them ashamed*; that is, their idols have so done: and so likewise they render it, Chap.5.15. and 8.12. and so in this form it is once found used, 2 Sam.19.5. but the other is the more frequent, and the Syriac seems to favour it here.

the house of Israel] See ver. 4.

Kings, Prince s] The chief that had better breeding, and should have been exemplary to others. See Chap. 5.5. So Chap. 1.18. ver. 8.

Prophets, and Priests] See v. 8.

saying] Or, *That say*. See Esay 8.12.

to a stock] *A stock*, and *a stone*, for, idols made of the stock of a tree, or of stone, Deut. 28.64. Esay 40.20. and 44.14,17. Dan.5. 4,23. so in contempt he terms them, from the subject matter of them; as their altars also, are termed *bricks*, Esay 65.3. So chap. 3.9.

Thou art my Father] Giving the honour of God (who indeed was their *Father*, Deut.32.6. Esay 64.8. Chap. 3.4. Mal.2.10. Mat.23. 9.) to idols; and being so fottish, and senseless, as to take a dead stock, or a stone, void of sense and life, for their *Father*, and so to call or account it, Esay 44.17.

Thou hast brought me forth] Or, *begotten me*: as the word is commonly used, Gen.4.18. and 10.8. thou art my Maker: they make stocks and stones, idols, made of such matter, and of their own making, their Makers, v. 28. See on Esay 8.12.

for they have turned their back unto me, and not their face] Or, *but they turned their back unto me*: so is the particle used, Esay 30.16. and 49.25. they look after their idols, but they look not after me, but turn their back toward me, Chap. 32.33. Ezek. 8.16. See Esay 1. 3,4. Heb. *the hinder part of the neck*, Psalm 18.40. See Esay 66.3. Heb. *the hinder part of the neck*, an elegant *antanaclasis*, or diversity of notion in the same terms; as if it were faid, *they face me with the back part of the neck, and not with the face*. See Chapter 7.24. and 18.17.

but in the time of their trouble they will say, Arise, and save us] Or, as Esay 65.20. v.11. Though they now thus neglect me, as if they had no need of me, v. 31. and run after their idols, relying wholly upon them; yet when troubles come upon them, and they

they find now to their shame, how little help their idols are able to afford them, they will then be glad to seek to me for succour and safety, Judg.10.10, 15. Esay 26. 16. Hos.5.15. this is that which he said before,*in her mouth the will be found*, v. 24.

Arise, and save us] The usual note of Gods people, in time of distress, Psalm 3.7. and 7.6. and 10.12. and 44.23. whom these wicked ones would then imitate.

V. 28. *But where are thy gods that thou hast made thee? let them arise, if they can save thee, in the time of thy trouble*] Gods answer to them, turning them over to their idols; whom forsaking him, they had served, to try what they could do for them, and to seek for relief, and refcue from them. And some therefore put into the Text, *Then will I answer them.* So Dut 32.37. Judg.9.11, 14. 2 Kings 3.13. Hos.13.10. Chap.11.11,14.

But where] Heb. *And where*; or, *where now*; as Esay 8. 7. and 31.3. What is become of your idols now? where are they, that they help you not? as Chap.37.19.

that thou hast made thee] Or, *that thou madest*, or, *hadst made thee*, Esay 2.20. Chap.1.16. and 16.20.

arise, if they can save thee] Or, *arise*, and try whether (as Judg.9. 38.) *they can save thee*, or no; a complexive form of speech, such as Esay 28.21. see Esay 47.12,13.

arise] Implying, that they were not able to stir from the place where they were let, and fixt, Esay 46.7. Chap.10.5.

if they can save thee] Heb. *well*, or, *fitsaith, save thee*: but the word is in a potential notion; as the like, v. 8,11. see Esay 45.20.

in the time of thy trouble] Heb. of *thine evil*: as Psalm 49.5. So before, v. 27.

For according to *the number of thy cities, are thy gods, O Judah.*] What needeth thou come to me, when thou hast idols so many, and those so near at hand to go to: enow, and near enough, were they able to do ought for thee, or to afford thee any succour. So Chap. 11.13.

according to *the number of thy cities*] A defect of the particle, the note of collation, or similitude; such as the Jewish Criticks observe, Exod.14.13. to reconcile the words there with what afterward followeth: not *the Egyptians, whom*, but in that manner, *which ye see to day, ye shall never see more*: for it is said, they saw them after lie dead on the shore, Exod.14.30. So Exod. 34.18. according to that *which I commanded thee*; and Chap.32.11. according to *the precept, and the ordinances*. They had several tutelar Deities for their several cities; after the manner of the Heathen, that had every countrey, and city, an idol, one or more, of their own, 2 Kings 17.29,31.

V. 29. *Wherefore will ye plead with me?*] To what end will ye stand out, and offer to debate the matter with me, when the evidence given in is so clear against you? v.2,3,4. Chap.3.2. yet some of the Jewish Interpreters turn it another way, expounding it of fuch *contending*, as gave the name to *Meribah*, Exod. 17.2,3,7. *why do ye quarrel with me*, when mischief befalleth you, and demand why I deal so with you? and that they were indeed too prone to, chap.5. 19. and 22.8. But that seemeth not intended here.

Ye all have transgressed against me, saith the Lord.] Or, *ye have all rebelled against me*: as it is rendred, Esay 1.2. *all*, for all sorts, from the highest to the lowest: see v. 26. so Mal.3.9.

V. 30. *In vain have I smit ten your children, they received no correction*] I have tryed all courses with you, by fair means to win you, by harsher courses to reclaim you; but neither have prevailed to work any amendment with you: see Esay 1.5. and 9.13. chap. 5.3. Amos 4.6,11. Zeph.3.2.

in vain] Without any good effect; as chap. 6.29.

smitten] As Esay 27.7. *chastised*: as Prov. 23.13,14. or, *wounded*: as 1 Kings 20.37. so chap. 30.14.

your children] Whom you train up in such idolatrous ways, as your selves take to, chap.5.7,17. and 7.18. and becaufe from the least to the greatest, they were transgressors alike, chap. 6.13. and 8.10. So the Jewish Commenters, and some other. But *your children*, seems here rather, as others conceive, to comprehend as well parents, as children, the whole body of the Jewish people: and it seems to me to be no other, than as if he had said, *thy sons*, or *children, o Judah*, whom expresly he named, v. 28. as, *thy sons, O Sion, against thy sons. O Javan*, Zach.9.13. fo *the sons of Judah*, Joel 3. 6. and *the children of thy people*, for thy people any of them, Lev. 19. 18. see v. 16. and chap. 5.7.

they received no correction] Or, *they would receive no instruction*; though they were corrected, they would take no warning by what they suffered: they would not be instructed, that it might have been for their good, Psa.94.12. So the word is rendred, Prov. 5.12,23. & 6.23. & 8.33 & 12.1. & 13.18. & 15.32. & 24.32. and so it would here be rendred: for though the word primarily signifie *chastisement*, as Prov.13.24. & 23.13. and therefore taken, such *instruction*, as cometh by *chastisement, correction*, in its native fenfe, as we term it, Prov.22.15. yet *instruction* would do better than *correction* here, becaufe the thing by chastising here intended is *instruction*: whereas *correction* is with us most commonly used for the *chastisement* it self. Now as *to receive instruction*, is to yeeld to what, by admonition, reprehenfion, or correction is required, and so to be bettered there by, Prov.19.20,27. chap. 35.13. so *not to receive it*, is to stand out against it, to refuse to yeeld to it, or to be bettered by it, chap.5.3. & 7.28. & 17.23. & 32.33.

your own sword hath devoured your Prophets, like a destroying lion] Ye have been so far from hearkning to admonition, and receiving of instruction, that, in savage and barbarous manner, ye have slain those Prophets, which called upon you for repentance, that your selves might not be slain, 2 Chron.24.20,21. chap. 26.23. Nehem. 9.26. Mat.23.29,35,37. Luc.11.47. & 13.33,34. Acts 7.52. 1 Thef. 2.15.

your own sword] Or, *your sword*: yet not as fome, the sword that hath smitten you, not wherewith ye smite, but wherewith ye have been smitten: but here rather the other: as Psalm 37. 15. and the *sword* here put at large, for any forcible means of taking away life: see Mat.21.35,36. & 23.37.

hath devoured] Heb. *eaten*: as Esay 1.20. hence the sword is said to have a *mouth*, chap.21.7. Luc.21.24.

your Prophets] The Prophets that God sent to you: as *Zachary*, 2 Chron.24.20,21. *Urijah*, chap.26.23. and others, not a few, 1 Kin. 18.13,14. & 19.10. So the most, both Jewish, and ours: yet some of either would have it, *your Prophets*, as chap. 37. 19. and *their Prophets*, v. 26. the false Prophets; either as pointing to such executions, as themselves had sometimes done upon them; 1 Kings 18.40. 2 Kings 10.15. (but that can have no place here) or, as intimating that the same *sword*, that had ranged among them, had taken away, together with them, their false Prophets, who had promised them safety, Hos. 4.5. but nor doth this seem very probable to be meant in this place.

like a destroying lion] In a cruel and savage manner; as a lion, that killeth not only, but teareth and teareth to peeces, Psalm 72.

V. 31. *O generation, see ye the word of the Lord*] God here again returneth to his former expostulation with them, pressing them to shew, what wrong he had done them, or wherein he had carryed himself so hardship towards them, as should cause them to leave him, and relinquish his service: see v. 5.

O generation] Some would have the article here, to be a note of demonstration, and knit this and the last words of the foregoing ver. together, thus rendring the Text, *like a devouring lion is this generation*: but this too much disjoynteth the context. Others would have it a note of admiration, and exclamation: as if it were said, *Oh generation!* or, *how strange a generation is this*, what times are we, of this age, fallen into? see Esay 23.8. But others rather a note of compellation; calling upon the people then living, to hearken seriously to what he said, and pressing that upon them now, which he had upon their fathers before, v. 5. so the article is used, Deut. 32.1. Psal.5.6. and 14.5. Joel 1.2.

see the word of the Lord] See: that is, *consider* seriously; as v. 19. *See the word*: as, *hear the rod*, Mic. 6.9. for the heart hath an eye to see the one, as well as an ear to hear the other: there is an inward eye, as well as an outward, Deut.29.2,3,4. Prov.20.12. Eccl. 1.16.

have I been a wilderness unto Israel?] Have I held my people to hard meat, as cattel kept upon some bare and barren heath, or wilde waste? or, have I not made them *my pasture sheep*, and been careful to provide good feeding, and all other necessaries for them, Deut. 32.13,14. Psalm 23.1,2. & 103.3. Esay 5.2,3,4. Ezek.34. 14,30, 31. or, have I been unto you, as that *wilderness*, thorow which I led you to Canaan? v. 2, 6. did not I make that vast and waste wilderness, to be as no wilderness unto you, whatever it was to any other, by furnishing you abundantly with whatsoever was needful for you, during the whole time of your abode in it? Deut. 8.3,4. & 29.5. Neh. 11. Neh.9.20,21. Psalm 78. 15,16,23,30. or, hath my service been unto you, an unfruitful service, like a barren land, which though a man take never so much pains about it, and be at never so much cost with it, yet will yeeld him nothing answerable to either? Heb.6.8. as of the service of God those complain, Job 21.15. Mal. 3.14. or rather, have I not dealt at all times bountifully and liberally with you, so long as you followed me, and continued loyal unto me? Deut.28.1,13. 2 Chron. 19.3,5. & 26.5. & 31.10. & 32. 22,23. chap.22.15. Mal.3.10.

a land of darkness?] Either by way of apposition to the former: *a land of darkness*, as that waste and wilde desert was: or by way of disjunction; the disjunctive supplyed, or *a land of darkness*; as some other horrid, and horrible place. The like wane of the disjunctive, see Esay 17.6. & 27.7. The word here used, no where else found in this form, is diverfly rendred: for the old Latine expresseth it, by a term, that hath in it a notion of *latenes*; as we should say, *a late-ward land*; that is, a land, in which it is long, or late, in the yeer, ere ought cometh up, or attaineth, at least to any maturity or growth. So is a word of the same root rendred by divers, Exod. 9.32. where it is faid, of *the rye*, and the *wheat, they were late-ward*; not so forward as the *flax*, and the *barley*: and of later fruits, the Jewish Doctours do commonly use the word: as also the Chaldee, Eccl. 11.6. and those that go this way, thus paraphrase the place; Have I been to you as a wilderness that yeeldeth no fruit at all? or, as a late-ward land, that cometh up very slowly with ought? have I been either barren towards you, or backward with you, in doing for you, as occasion required? and not rather bountifull, and forward, in conferring

conferring upon you whatever your hearts could desire, Psalm 37.4. & 81.10. But the most, both Jewish, and other, go another way, as our Version also doth. The root it cometh of, is very commonly used for *darkness*; properly a *thick, misty, pulp like darkness*, Exod. 10.22. chap.23.12. Joel 2.2. Amos 5.20. Zeph. 1.15. Yea, hither also do some refer that, Exod. 9.32. of those kinds of grain, that they were yet hid in the ground, they lay in the *dark*; but as the simple word is used of that palpable *darkness*, that over-spread Egypt, Exod.10.22. fo the word, thence deduced, much of the same making with this, is used of that black, cloudy *darkness*, that God set between the Egyptians and the Israelites, at the red Sea, to keep them asunder, Josh.24.7. and to add a further degree unto it, the syllable *jah*, containing one of Gods names, whereof see on Esay 26.4. is, as the Jewish Criticks well observe here, annexed unto it; as if it were said, *land of darkness of God*; that is, of extream darkness: as, *a flame of God*, for a most vehement flame, Cant. 8.6. where a term of the same frame: and, *a trembling of God*, for a very great trembling, 1 Sam.14.15. and *a sleep of God*, for a very deep sleep, 1 Sam.26.12. Of the like form of terms, see on Esay 6. 13. and 19.24. By the word then thus resolved, is here meant, either a land of extream misery; *darkness* put for misery, as Sam.2. So Esay 8.22. & 9.19. or rather, a land continually possessed with *extream darkness*, receiving no light at all from heaven, or any of those celestial creatures: and consequently, unfit to afford abode for man or beast, and unable to produce ought that may be useful to either: and which therefore no marvel if people should abandon, to seek some place of better abode elsewhere, Psalm 107.4,5. leis then, as if God had said, Have I been such to my people, that their wants and ftreights with me, should inforce them to leave me? Some late Writers of prime note, derive the word from another root, that signifies *to fall, or to shed*: and render it, *a land that feadeth, or feaseth* her fruit, Isa.1.30. & 28.1,4. wherein nothing cometh to maturity, but falleth ere it be ripe, and fit for food: or, *a land that casteth down* her Inhabitants; makes them fall, and fail, either for want of food, which it yeeldeth not; or, through excessive pains, wherewith it tireth, and weareth them out in tilling of it: as Num. 13.32. and it is true, that the Jewish Criticks tell of a two-fold pointing of the word, in divers books; but neither suits well with this notation, unless we leave out a letter.

a wilderness, and a land of darkness?] For, *as a wilderness*, and *as a land of darkness*: as v.3.23.

wherefore say my people, we are Lords, we will come no more unto thee?] If my people cannot thus justly complain of me, or my service, what is the reason then, why now they think they are grown Lords, they withdraw themselves from me?

say] Entertain such thoughts; as Psalm 14.1. & 30.6. v. 25.

my people] Those that I took to me, when they were in a very low condition, to make them my peculiar people, Deut.4.20,34. & 7.6,7. & 32.9,10.

we are Lords,] The word here used, is by divers diverfly rendred. The Chaldee, as spoken in way of complaint, *we are expelled, cast off, or cast out*: as from an Arabick term, fain one, that signifieth *to expel*. One of the Jewish Commenters, *we are separated from thee*: to which purpose also the old Latine, *we are gone, have departed, or withdrawn our selves*: as God complaineth of them, chap. 5.23. The ground hereof is deemed to be from the use of a word so signifying in the Talmud: but that is of another form than this here; nor is ever so used in Scripture. But it may rather seem to have been in relation to another root, whereunto also some of the Jewish Criticks refer this: which albeit it properly signifie, *to descend, or go down*, Judg.19.11. yet is frequently used, without any such special intimation of *descent*, for *to go*, or *to depart*. See Esay 30. 2. & 31.1. & 38.8. A late learned Annotator giveth a two-fold exposition of it, diverse from any of the former: He would have it rendred, either, *we will*: it is our pleasure; we are resolved upon it, that we will come no more at thee, we will have nothing any longer to do with thee: from an Arabick word that fo signifieth; as he would have this also so to do, Gen.27.40. & Hosh. 11.12. or, if that is used, Lam.1.9. as if the people should complain of God, that they never had merry day, but matter of mourning, from time to time, so long as they served him. See chap. 44.17, 18. But some other of the Jewish Doctors, whom most of ours follow, and our Version concurreth with, take the word in a notion of *ruling*, both here, and Hos. 11.11. as also, another of neer affinity with it, doth most frequently import, Lev.26.17. Isa.14.2. and they render it therefore, *we rule, or we lord it*: as the Apostle seemeth to speak, 1 Cor. 4.8. *Ye Lord it without us*: We are grown up to a goodly Kingdom, furnished with Princes and Potentates; we have gotten that strength, that we have no further need now of thy support: and this seemeth to suit best, both with the scope of the place, and the use of the word elsewhere. See chap.22.21. Hos.8.4. The ancient Greek rendreth it, *we will not be ruled*: as v. 20. *I will not serve*: but that Version putteth in the negative, which is not in the Text, and turneth the verb out of its active form into a passive.

we will come no more unto thee] Or, *at thee*: we will be ruled no longer by thee; we can do well enough without thee; we will live no longer under thy strict government. So Deut.32.15. ch.22.21. See too much of this in Uzziah, 2 Chron. 26. 15, 16. a tang of it in David, Psalm 30.6. in Ezekiah, 2 Chro.32.25.

V. 32. *Can a maid forget her ornaments? or, a bride her attire?*] God proceedeth to discover, not the unthankful carriage only, but the extream folly of this people, who though God had not only been no fruitless land to them, as was formerly said, v. 31. but an ornament, an honour, a dignity unto them, the main matter of their glory, (see ver. 11. Isa.60.2,3,15,19. and 62.2,3.) that made them to be of high esteem and repute, in the eyes and minds of other nations, Deut.4.7,8. 2 Sam. 8.10, 13. 1 Kings 8. 41, 42. 2 Chron. 32.2,33,30. Psalm 148.14. & 149.9. Ezek. 16.10, 14. yet they were more regardless of him, than a young maid, or a bride would, or could be, of her jewels, or such her attire, and ornaments, that might grace her in the eyes of those that beheld her, Isa. 62. 10.

Can a maid forget?] Heb. *will a maid forget?* But it is here not amiss rendred, as in a potential notion; as the like, v. 23. and so would that be rendred, Isa.49.15.

her ornaments] Heb. *ornament*, or *array*, Ezek. 16.11. See on Isa. 49.18.

or] A defect of the disjunctive: as ver.31.

a bride] *A bride*, and *a young maid*, saith the Rabbine, are here one and the same: for no bride, but a young maid, is to wont to be set out, nor any other young maid ordinarily; and would have a glance here, to be had unto Gods espousall of her at mount Sinai, ver. 2. but this seems too nice. See Esay 49.18. and 62. 10.

her attire] Heb. *her bindings*; the Greek and Latine, *her breastband, or stomacher*: but it would rather be, *her head-bands*. See Isa.3.20.

yet my people have forgotten me.] Or, *that my people have forgotten me*. Heb. *and*: as Isa. 22. 20. ver. 1 1,27.

my people have forgotten me] Have given over my service, and neglect me; do no more regard or look after me, than as if they had clean forgotten me, or had never known me, Deut. 32. 15,18. Psalm 106.21. Hos.8.14. So Psalm 44. 17,20.

days without number] That is, as we use to say, *time out of mind*: not now alone, but for a long time past, Isa.48.8. Mal.3.7. Heb. *days*: now alone, but for a long time past, Isa.48.8. Mal.3.7. Heb. *days*: wherof *there is not number*: so Cant.6.8. a defect of the relative: as ver. 24.

V. 33. *why trimmest thou thy way to seek love?*] Heb. *why doest thou do well in thy way*, or, *make good thy way?* as chap 7.3. whence divers Interpretations arise. The moft received, both with Jews, and other: Why doest thou use so many tricks and devices to gain love, and to draw forrein people unto thee, whom thou hopest for help? See chap.4.30. The word is used, as well of *evil*, as of *good*: as Mic. 7.3. and it is used of Jezabels dressing her head, 2 Kings 9.30. See Isa. 23.16. where the word is likewise used. Others, Why doft thou use vain pretences, to varnish, and smooth over thy wicked courses, as hoping thereby to re-gain favour, and get in with God again, and as if it were possible to delude him? as Psa. 78.36,37. cha.3.4. or thereby making account to execute thy courses, as if it were only for fear of some enemy, when it is indeed for fatisfaction of thy filthy lust, that thou seekest to them. See ver. 35. Some other, in the last place, Why doest thou take such long and tedious journeys, to draw lovers, spiritual adulteresses, to thee, See Isa.57.9,10. which may very well agree with the 2 Comment upon this place: and this I take to be the genuine fenfe of it. It is well observed by a Rabbine, who yet goeth the former way, that the word is used generally to be *exemplo, eminenti, or excessive*, in ought: fo, *to do well in play, is to play skilfully*, Psal.33.3. Ezek.33.33. *to do well in ought, or, to make anger good*, for *to be very angry*, Jon. 4.4,9. *to do well in evil*, for *to do evil, sedulously, earnestly, effectually*, Mic.7.3. fo here, *to do well in thy way*, or, *to make a good way*, is *to travel hard*: to take a long, a tedious journey; to go a great and wearisome way.

therefore also hast thou taught the wicked ones thy ways.] There are two readings, both here, and chap.13.21. The one reading hath it in the first person; *I have taught*: which those that retain, expound the words, as spoken by God concerning himself. I have acquainted forrein people with the wickedness of thy ways, that they may come in to execute judgement upon thee for them, chap. 1.15, 16. & 40.2,3. Lam.4.15. But the other reading is the more generally received, and seems the right; and one of the Rabbines who retaineth it, rendreth the words, *Thou hast inured, or accustomed thy self to the worst of ways*: as the word was used, v.24. See chap.13. 23. But this, though one of ours approve it, seemeth somewhat forced. Others rather, with whom our Version agreeth, Thou art so lewd in thy courses, that wicked women (for the word is feminine) harlots themselves, may learn of thee; thou goest in thy filthiness so far beyond them, ch.5.28. 2 Chro.33.9. Ezr. 5.6.7. & 16.31,33, 34. 48.

Therefore] Or, as one of the Jewish Commenters, *surely, verily*: whom one of ours following, would have this particle to be also so taken, Gen.4.15. chap.5.2. Hos.2.16. which may do not amiss here: *so acen, and lacen*, should in those places be the same.

V. 34. *Also in thy skirts is found the blood of the souls of the poor innocents*] Thou art guilty not of spiritual adultery, idolatry alone, but of murther also, and that of poor innocents, which thou hast added

added thereunto: the marks and evidences whereof are so fresh upon thee, that it cannot be either concealed, or denyed.

Also] Over and above, or beside thine idolatry, Ezek. 16.20,21. 2 Kings 21, 16.

in thy skirts] Heb. *in thy wings*, Psalm 91. 4. Isa. 18. 1. whence some would have it to be an allusion to fowls of prey, eagles, or patterocks, that having seised upon chickens, pigeons, partridge, or the like, and torn them in pieces, have their wings, and feathers, all over stained with the bloud of them. See chap. 12. 9. But neither is the word in this form, used of them: and the Text seems rather to look another way. The word *wing*, is used commonly for the *skirt* of a garment, Num. 15. 38. 2 Sam. 24. 4, 5, 11. and *wings*, for *skirts*, Deut. 22. 12. in this form especially: and it is rather therefore an allusion unto such, as having been killing people, and shedding of bloud, have their garments stained and defiled with gore bloud, Isa. 63. 2, 3. For that learned Scholiast seems to me strangely to torture the Text, who expoundeth it of *blood* concret, drawn from such, as she should hire to commit filthiness with her: *to blood* here should be somewhat like that, John 1. 13. and *garment*, such as Jude 23. but the notion is too obscene, and the exposition forced.

the blood of the souls of poor innocents] That is, either simply the bloud of such: *souls*, for *persons*, as Exod. 1. 5. 1 Pet. 3. 20. or, their *life-blood*, as we use to say: for some bloud may be let out, and drawn from one, and yet life left: *soul*, for *life*, as chap. 19. 9. and 34. 20. the former I suppose the right; but the form makes the speech the more pathetical.

of the poor innocents] Or, *of poor innocents*: for there is no article in the Text, which, as it is here rendred, might very well be understood of their children, which they slew in sacrifice to their idols, 2 Kings 16. 3. and 21. 6. Psalm 106. 37, 38. chap. 7. 31. and 19. 5. Ezek. 16. 20, 21, 36. and 23. 37. but according to the usual course of construction in Hebrew, wherein the manner is to place the substantive before the adjective, it should rather be rendred *innocent poor ones*: and so comprehend (though not excluding those) all the bloud, that by oppression, and evil practices, was shed in Jerusalem: Of the abundance whereof, see 2 Kings 21. 16. and 24. 4. Isa. 1. 15, 23. and 59. 3, 7. Ezek. 7. 23. and 9. 9. Lam. 4. 14. For otherwise, that of the poorer sort of men they used to make sacrifices when they could come by them, is not by any testimony or Scripture so evident; that of Hos. 13. 2. is ambiguous.

I have not found it by secret search, but upon all these.] There needs no search be made for the discovery of it: it is apparent to be seen upon all parts of thine apparel.

by secret search] By narrow search, or, *by privy search*: as we use to speak. Heb. *by digging*: thorow walls, Ezek. 8. 8. and 12. 5. or, *by looking open*: of doors, or houses, Exod. 22. 2. One of the Rabbines, whom a late learned Writer also followeth, readeth the words, *Thou didst not finde them breaking up of houses* (or, *with such a tool*, as Thieves are wont to carry about them, and to make use of for that purpose) *but because of all these things*, didst thou slay them: to wit, because they repoved thee for them, and would not do as thou didst. But this offereth over-much force to the Text: from which the old Latine strayeth not a little in the former branch, that rendreth the words, *I have not found them in ditches*: that is, fay they, that follow it, in obscure cells and caves: such as harlots had wont to lurk in out of sight: but thou exercisest thy fornications, in open, publick, and eminent places, Isa. 57. 7. Ezek. 16. 24. true indeed, but nothing to the Prophets purpose in this place: and the Greek as far in the latter branch, rendring the words, *but upon every tree, or oak*; which some of the Ancients expound of the *trees*, under which they slew them in sacrifice, v. 20. And a late learned Writer of the *oaks*, or *trees*, that they found those poor fouls climbing up to get food, when they seized on them, to make sacrifices of them: but the errour ariseth from a gross mistake of the word, which the Latine discovered, and the interpretation is so unworthy to worthy an Authour.

but upon all these] *Bet*; as v. 27. *upon all these*: to wit, the skirts of thy garments: as if he should say, Thy garments are all over stained with bloud: not your hands only, as Isa. 1. 15. See 1 Kin. 2. 5.

V. 35. *Yet thou saist, Because I am innocent, surely his anger shall turn from me.*] Heb. *And*: as ver. 27, 32. But it may well be read in way of interrogation, *And saist thou, so, or, Canst thou say, or, David thou* (or, *thou* (yet after all this, hast thou the face to say it) *I am guiltless? Sure his anger will turn from me.* See ver. 23.

Because] Or, *That*: as Isa. 52. 5, 6. But I suppose the particle here redundant: *thou saist that I am clear, for thou saist I am clear*: as Rev. 3. 17. *thou saist that I am rich, for thou saist I am rich.*

I am innocent] Cleer, guiltless. So the Prov. 30. 20.

his anger shall turn from me] Heb. *is turned from me*: but the time past is used oft in a future notion. So Mic. 7. 8. *I have risen, for I shall rise*. God hath no cause to be angry with me: Gods *anger* is said to *turn* away, when he ceaseth to manifest it, Isa. 5. 25. and 9. 11.

behold, I will plead with thee, because thou saist, I have not sinned.] For this very cause I will plead with thee, because thou pleadest not guilty; and by pleading not guilty, dost redouble thy guilt. So the Rabbine, *The denial of a fault, is a doubling of it.*

I will plead with thee] Or, *I will proceed in judgment against thee.* Heb. *I will be judged with thee*: as Isa. 66. 16. chap. 25. 31.

because thou saist, I have not sinned.] Because thou standest upon thy justification, ver. 23, 29. and wilt not be brought to acknowledge thy sin, chap. 3. 13. though the proofs and evidences of it are so pregnant against thee, ver. 20, 23, 34. I will, without any further debate, proceed to pass sentence upon thee, and put it speedily in execution, chap. 1. 18. One of the Jewish Doctours knits to this verse, the last words of the fore-going, ver. 34. as having reference to this clause, thus reading the Text: *For all these things, and because thou saist, I am not guilty——I will enter into judgement with thee.* But these words seem rather to have reference to what went before there, as was above shewed.

V. 36. *Why gaddest thou about so much to change thy way?*] To what end dost thou run to and fro in this manner, one while one way, another while another way, to seek succours abroad? Isa. 57. 10. v. 18, 25. chap. 14. 10. like a Trader that haunteth Marts and Markets, repairing now to one, then to another, Ezek. 27. 19. where the same word is used; one while sending to the Assyrians, 2 Kings 16. 7. 2 Chron. 28. 16. Hos. 5. 13. another while to the Egyptians, Isa. 30. 2. and 31. 1. chap. 37. 5. Hos. 12. 2.

to change thy way] Or rather, *changing thy way*: for this was not the end of her gadding, to change her way; but the manner of her gadding rather, that she did in gadding, change her way: or, did so gad to and fro, that she was oft taking a new way: so the particle is used, and this form would be rendred, Gen. 3. 22. Exod. 14. 11. Num. 5. 6. Deut. 9. 18. See Isa. 3. 8. & 10. 2.

thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria] Thou shalt receive no more succour, or relief from the one, than thou didst formerly from the other.

thou also shalt be ashamed of Egypt] *Thou*, as well as others, that resort to Egypt for succour, Isa. 36. 6. for the words thus rendred, may seem to import: but that is not the genuine intendment of them. They would rather be rendred, as they lie in the Original, *Of Egypt also thou shalt be ashamed*, or, *thou shalt be ashamed of Egypt also*: that the collation may appear to stand between Egypt and Assyria, not between other people, and themselves.

of Egypt] As they were, Isa. 20. 5. and 30. 5. and 31. 5. chap. 22. 22. and 37. 7. 2 Kin. 24. 7.

of Assyria] Who distressed them, rather than delivered them, 2 Chron. 28. 20.

V. 37. *Yea, thou shalt go forth from him, and thine hands upon thine head.*] Thine Embassadour shall return from Egypt, whither thou hadst sent them for succour, v. 18. with heavy hearts, and in a dejected habit; having their expectation frustrate, and failing of those ends, which from thence thou hopedst to obtain. Thus the most: Howbeit, one of the Hebrew Commenters rendreth it, *Thou shalt go from hence*, from the place where thou now art, into captivity: nor shall all aids thou canst procure from Egypt, or any other, be able to save thee, chap. 37. 7, 10. And this I conceive to be the genuine sense of the place.

from him] Heb. *from this*; to wit, place; as, *in this*, for in this place, Num. 22. 19. 1 Sam. 14. 34.

and thine hands upon thine head:] Or, *with thine hands upon thine head*: for so the copulative oft knitteth notions together, so Isa. 35. 10. 59. 13. *shall return, and come to Sion, and joy upon their heads*, for *with joy upon their heads*: and chap. 1. 13. *I see a boiling pot, and the face of it North-ward*, for *with its face North-ward.*

the hands on the head] A lamenting gesture, used commonly by women, importing extream grief, and anguish of heart and spirit. See an instance of it in Tamar, ravished by her brother Amnon, 2 Sam. 13. 19. and well suiteth with one expelled her country, and going out into captivity.

for the Lord hath rejected thy confidences] *Rejected*; as Isa. 41. 9. or, *refused*; as Job 34. 33. where opposed to *choosing*. Thus if we take it here, we may, with the Rabbine, read it, *The Lord hath rejected thee for thy confidences.* God, because of thy resting upon foreign forces, and not relying upon him, (2 Chron. 16. 7.) hath rejected, and cast thee off, chap. 6. 30. and 7. 29. a defect of the pronoun: as Isa. 51. 23. and 60. 15. of the particle *for*; as Mal. 2. 5. or, the word may signifie, as it doth frequently, *despised*: as it is rendred, Psalm 53. 5. Judg. 9. 38. Esa. 33. 8. or, *abhorred*: as Job 7. 16. And referring it, as our Version doth, to the *confidences*, I suppose it may well be rendred, *the Lord disalloweth*: for what we reject, or refuse, we disallow: or, setteth *light by them*: for so we do what we despise: or, as some render it, *the Lord abhorreth them*: he cannot abide such perfidious dealing, God approveth not of these thy courses, that thou takest for the securing of thy self: he protesteth against them by his Prophets, Isa. 30. 1, 15. or, *he setteth light by them*, he scorneth them, and your folly, in imagining to secure your selves by them, Isa. 30. 6. and 31. 2, 3. Either of these will well fit with the words of the Text. I incline to the first.

and thou shalt not prosper in them.] Or, *therefore thou shalt not prosper by them:* so is the copulative oft used, chap. 1. 17. ver. 9. No counsels can prosper, that God approves not, Psalm 1. 6.

CHAP.

Chap: iii

Verse 1. They say, That the first Verse is the end of this chapter belong to the former; but the judgment of many of the best Interpreters, as well as reason has often taught us to hold

them to the former, is that wherein they are much puzzled. This first word may seem to imply, that the discourse should begin with a continuation of the former argument; and those that so deem, render it, as indeed it signifieth word for word, *saying*; as Chap. 2. 1. Yet among these again, there is some difference, as there was about the sense of the last clause of the foregoing discourse: for one of the Jewish Doctors supposeth, that God in the speech subjoyned, rendreth a reason, why he must needs reject Jerusalem; to wit, because his own Law had said, that if a man should take again his wife, that had been separated from him, and had been joyned to another, the land would be defiled by it; and therefore he could not without some aspersion, and dishonour to himself, receive her again, who had left him, and joyned her self to idols, until he had given her up into the hands of her enemies, and by a long and tedious captivity under such, made her to forget those her lovers, whom she had adjoyned her self unto. Some of ours, and those of note, suppose the coherence to be this, God rejecteth the courses that thou trustest to, and will frustrate them, and turn them to as shine evil, because of thine obstinacy; saying, That if a man should repent indeed of them, he would receive these again, though an husband in such case by the Law might not do it; but that there is no such matter with thee; for thou perseverest still in thy wicked wonted courses, vers. 2, 5. A learned Scholiast coming after them, though not standing in the text he concur with them, yet receiving no satisfaction (it seems) from these their expositions, faith onely, that the coherence is obscure, and so leaveth them, and it. And indeed most Interpreters here leave them, supposing this passage to make entrance into a new argument, whereby God yet professeth a willingness to receive the Jewish State again into grace and favour, notwithstanding their manifold profe-espalled abominations, upon their sincere acknowledgment thereof, and serious repentance for the same; albeit, in the like case, an husband so used, by the Law might not so do: and they render the former, some, *It is said*, Some, *They say*. Some *it is said*; put the case, as we say: That which our ancienter Versions seem to have followed. The old Latine, *It is commonly said*; Whence some gather, that it was grown to be a vulgar, or proverbial speech, common in mens mouths, when they would intimate some irreconcileable matter; A woman that is gone from her husband, and hath been joyned to another, may not again be entertained: and this indeed seems to be the right notion of the term here, though none of them, that so expresse it, either give instance of it, or shew any ground for it. It is in the Hebrew onely in the infinitive mood, in a gerundial notion, with a particle prefixed, and knit to it, *saying*, or, *In saying*: but these infinitives are frequently used in an emphatical, but defective form of speech: whereof, see instances not a few, on Isa. 59. 13. Of this word, in this very form with the particle, see Isa. 44. 28. where it is as here, *in saying to Jerusalem*, for, That *in saying* fay of *Jerusalem*; as the foregoing words, v. 26. where the verb finite is expressed, do plainly shew; as also, Isa. 9. 9. which cometh full home to this, *In saying one of the pride and stoutness of hearts. In saying*, they say, for, they say commonly, or they use to say. So is it more fully with the participle, Chap. 23. 17. *They are saying saying*, that is, they are still, commonly, or continually *saying*; and with the verb finite, Ezek. 28. 9. *wilt thou* in *saying say*, for *wilt thou still say?* Our received Version therefore may well be retained, *They say*; for the speech is indefinite; though the Latine be more full; and our English might so also be, if it were rendred, *They say commonly*, or, *They use to say*: and we would not have recourse to such strained and forced conmen to those other Interpreters are enforced to flee unto. The like syntax is also, Isaiah 44. 14.

If a man put away his wife, and she go from him, and become another mans, shall he return unto her again?] In this form it may be, that this proverbial speech was used among them, when somewhat was pressed upon them, that their stomacks went against, as to be reconciled to one, whom they conceived to have deeply wronged them, or against whom they had conceived some deadly fewd; Should a man entertain a wife again, that he had cast off, when she hath been another mans? Howsoever it is apparent, that the interrogative here hath the force of a negative, which it addeth also to some emphasis unto, and the Law expresly forbids it, Deut. 24. 1, 4.

a man] Any man; as Chap. 5. 1.

put away] Heb. *send*, or, *send out*; as Gen. 8. 7, 8. or, as we use to say, *dismiss*, and it is commonly used of such *dismission*, or *divorce*, as is here intimated, Deut. 22. 19, 29. & 24. 1, 3, 4. Isa. 50. 1. Mal. 2. 16.

become another mans] Heb. *be to another man*. So Lev. 22. 12. Deu. 24. 2.

shall he return unto her again?] That is, may he entertain her to be his wife again? No, he may not; for so the words of the Law are, *He may not return to take her* (that is, *receive her again*) *to be his wife*, as before the had been. Howbeit, it may seem that these words have not so much an eye to the inhibition of the Law, as to the usual dispositions of mens minds in such cases: and it is not therefore said, *It is said in the Law*, as our Saviour saith, *It is written in your Law*, John 8. 17. or, *The Law saith it*; as the Apostle, *Doth not the Law say it?* 1 Cor. 9. but, *They say*; it is that which men commonly use to say: and the words therefore may well be rendred, *will he, or would he return to her again?* That is, Would he be reconciled again to her? for that is the usual notion of *turning*, in such forms, Isa. 63. 17. Zach. 1. 16. & 8. 3. would any man take such an one into favour again? could he set his affection so again upon her, as to be reconciled to her, and entertain her again? albeit, that there were no law, that inhibited the doing of it.

Shall not that land be greatly polluted?] Or, *Should not that land be exceedingly profaned?* Heb. *in being profane, be profaned?* for these geminations of the word have much emphasis in them. So *polluting pollute*, Lev. 13. 44. for so the words there are. The Land, or State, wherein such base and abominable courses should be suffered, that women should go to and fro enterchangeably, in such manner forward, and backward, from man to man, would become vile, and much loosenesse, and dissolute carriage would be, in it, thereby occasioned: and this is deemed to have respect to those words of the law; *It is a thing abominable in Gods sight, and thou shalt not make the land to sin.* Deut. 24. 4. and *thou shalt not make the land to sin.* Deut. 24. 4. and by such promiscuous couplings, *lands* are said to be *defiled*, Levit. 18. 27, 28. the same word, and form of speech, concerning a *land*, or state, see Num. 35. 33. Psal. 106. 38. Isa. 24. 5. Yet there want not that read, and render the words; *Is not that land profaned, or, polluted?* That is, Is not the land that this people dwell in exceedingly profaned and polluted, by the manifold abominations that they commit, and exercise in it? vers. 2. 9. But I go rather with the former.

But thou hast played the harlot with many lovers:] Heb. *and thou hast committed fornication with many friends, or companions*; and accordding to the latter exposition of the former branch, the copulative may well be in his proper sense retained, carrying on the demand, Is not the *land* wherein thou dwellest, or, *which the Lord thy God giveth thee for an inheritance*, Deut. 24. 4.) *extreamly profaned, or polluted*, by thee? *and hast not thou committed fornication with many thy mates?* or, by thy committing fornication with many mates? as the copulative is used, Chap. 1. 13. & 2. 39. Howbeit, following the word, some, *It is said*, Some, *They say*. Some *it is said*; put the case, as we say: That which our ancienter Versions seem to have followed. The old Latine, *It is commonly said*; Whence some gather, that it was grown to be a vulgar, or proverbial speech, common in mens mouths, when they would intimate some irreconcileable matter; A woman that is gone from her husband, and hath been joyned to another, may not again be entertained: and this indeed seems to be the right notion of the term here, though none of them, that so expresse it, either give instance of it, or shew any ground for it. It is in the Hebrew onely in the infinitive mood, in a gerundial notion, with a particle prefixed, and knit to it, *saying*, or, *In saying*: but these infinitives are frequently used in an emphatical, but defective form of speech: whereof, see instances not a few, on Isa. 59. 13. Of this word, in this very form with the particle, see Isa. 44. 28. where it is as here, *in saying to Jerusalem*, for, That *in saying* fay of *Jerusalem*; as the foregoing words, v. 26. where the verb finite is expressed, do plainly shew; as also, Isa. 9. 9. which cometh full home to this, *In saying one of the pride and stoutness of hearts. In saying*, they say, for, they say commonly, or they use to say. So is it more fully with the participle, Chap. 23. 17. *They are saying saying*, that is, they are still, commonly, or continually *saying*; and with the verb finite, Ezek. 28. 9. *wilt thou* in *saying say*, for *wilt thou still say?* Our received Version therefore may well be retained, *They say*; for the speech is indefinite; though the Latine be more full; and our English might so also be, if it were rendred, *They say commonly*, or, *They use to say*: and we would not have recourse to such strained and forced conmen to those other Interpreters are enforced to flee unto. The like syntax is also, Isaiah 44. 14.

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it be the attribute there of any place or no, and the improbability of his going down into the vale, or the plain, there to meet God; who would not imagine, that, I say not, Balaam might, but that he should rather, though being already on the high places whereon they used to sacrifice, yet ſtep aſide to ſome *cliff*, as ſome not amiſs render it; or to ſome place ſomewhat higher and more eminent, than that where he and the reſt then were? ſo that this place little helpeth to ſtrengthen this new conceit; and that, Iſa. 13. 1. where the Hebrew uſe and notion of the verb original, plainly diſcovereth it ſelf in an attribute given to an high mountain; beſides, thoſe other places where it is uſed, both here, and elſewhere, in this prophecy; as verſ. 21. Chap. 4. 11. & 7. 29. & 12. 12. & 14. 6. do ſeem clearly to carry it the received way; as when we come to ſcan them, ſhall be ſhewed. It is true, that the Chaldee oft-times renders it *ſtreams*, or *floods*; and from him one of the Jewiſh Commenters (but none of the ſoundeſt) in this place ſo expoundeth it: but *ſtreams*, though they run in the valleys, yet they come down thither from the hils, Pſalm 104. 10. and *ſtreams of water* are promiſed on the lofty *mountains*, Iſaiah 31. 25. as well as in the *valleys*, Iſa. 41. 18. ſee on the place. The ancient Greek, and old Latine, here, as alſo elſewhere, render it *right forward*, little regarding how it ſuiteth with the ſequel.

ſee where thou haſt not been lien with] Implying, that there was ſcarce any place free from her pollutions, Iſa. 57. 5, 8, Chap. 2. 20. verſ. 6, 13. Of the word here uſed; as alſo, Deut. 28. 30. (in which place, as in this, the over-mannerly Maſorets have been pleaſed to check the Pen-men of Scripture, and appoint an honeſter term to be read in the room of that they found written.) See on Iſaiah 13. 16.

in the ways haſt thou ſate for them, as the Arabian in the wilderneſs:] Thou haſt carryed thy ſelf, like ſome ſtrumpet, that is wont to ſit by the high-way ſide, waiting and watching for cuſtomers: the manner of ſuch, that of Tamar ſheweth, Gen. 38. 14. See Ezek. 16. 24, 25, 31.

ſate for them] That is, *ſate* looking, or waiting, *for them*; to wit, for thoſe thy companions, and copelmates, verſ. 1. a complexive form of ſpeech; as Chap. 2. 28.

As the Arabian in the wilderneſs] The Greek rendreth it, *as a Crow in the wilderneſs*; becauſe the word for a *Crow*, in Hebrew, hath the ſame radical letters with this; but the vowels differ much: nor is the form the ſame in either. The old Latine hath, *as a thief in the wilderneſs*: and the Arabians are indeed to this day noted for people that live much upon pillage: which trade, ſuch as follow, are wont to lye in wait by the high-way ſide, in waſte, or woody places, eſpecially for paſſengers, to ſpoyl them, Judg. 9. 25. Hoſ. 6. 9. Luk. 10. 30. But others rather, and ſo the Jewiſh Writers, conceive it to have reference to another uſage of that people, who dwelling in tents, and inhabiting thoſe deſarts, by which Merchants uſed to paſs with wares and commodities, were wont to pitch their tents neer to the places of their ordinary paſſage; and there to wait their coming, to truck and trade with them. See Gen. 37. 25. Job 6. 19. Iſa. 15. 7. & 21. 13. and ſo the reſemblance agreeth very well; ſhe waited for her cuſtomers, (as they for their chap-men) whom ſhe drove a trade with. See the ſame collation laid the other way, Iſa. 23. 17, 18.

in the wilderneſs] As thoſe of *Arabia the deſart*: who are hence alſo by ſome thought to have their name. See Iſa. 21. 13.

and thou haſt polluted thy land with thy whoredoms, and thy wickedneſs.) Or, *profaned thy land* (as verſ. 1.) *with thy whoredoms, and thy naughtineſs*; as with thine idolatries, ſo with other thy wicked courſes, and oppreſſion and murther, Chap. 2. 34. See Chap. 16. 18. Ezek. 36. 17.

V. 3. *Therefore the ſhowrs have been withholden*;] Thou haſt been chaſtiſed with drought, Deut. 28. 23, 24. Iſa. 5. 6. See Chap. 9. 12. & 14. 1, 2, 22.

Therefore] Heb. *And*; yet ſo the copulative is taken, Ch. 1. 17. & 2. 19. but I ſuppoſe here rather; as verſ. 1. (See there) *And though*; for Gods purpoſe is here to note out her incorrigible diſpoſition, that by no gentle chaſtiſement would be brought to ſhame of, or ſorrow for, her ſin, Chap. 3. 20. and 5. 3.

the ſhowrs] That is, fay the Jewiſh Doctors here, the *former rain*, that falleth uſually in the eighth moneth, called *Marcheſvan*, or *Bull*, 1 King. 6. 38. containing part of our October, and part of November; and was requiſite for the bringing up of their ſeed; called therefore the *ſeeds rain*, Iſa. 30. 23. to which purpoſe alſo, was the more ſtore of rain in thoſe regions, being hotter, and the ground generally dryer than with us, required; and in regard whereof it is ſaid, Joel 2. 23. that God will give them *the former rain in juſtice*, or, *unto juſtice*: which our Verſion rendreth *moderately*. Some other, *duly*, in his due ſeaſon, Deut. 11. 13. I ſhould rather ſay *plentifully*, or, *liberally*; as Pſal. 68. 9. in juſt and full meaſure; as Pſa. 72. 3. Hoſ. 10. 12. and it is therefore alſo here ſo called, by a term, that hath a notion of *muchneſs*, or *multitude* in it; uſed alſo, Deut. 32. 2. (where it is diſtinguiſhed from the ſmaller rain, that drilleth down, as thin as *an hair*) Pſal. 65. 10. & 72. 6. Chap. 14. 22. Mic. 5. 7. though it have another name more peculiar to it elſewhere: whereof ſee Chap. 5. 24. and Iſaiah 30. 20. as alſo in regard hereof, that moneth wherein it uſually falleth, is ſaid to be called the moneth of *Bull*, from the abundance of rain then falling, as making *a deluge*: and this the rather ſeems probable, becauſe it is diſtinguiſhed here from the *latter rain*: though the word otherwiſe be more general.

have been with-holden] To wit, from thee, and from thy land, Amos 4. 7. The reaſon, ſee Chap. 5. 25.

and there hath been no latter rain] Heb. *latter rain was not*: the *latter rain*, is that which falleth in the firſt moneth, Joel 2. 23. called *Niſan*, by a Syriack term, Neh. 2. 1. *Abib*, by an Hebrew, Exod. 13. 4. containing part of our March, and part of our April: this was much deſired for the filling of their corn, being then in the ear, and the fitting of it for harveſt; for from the *corn* then *eared*, hath that moneth its name in Hebrew. See Job 29. 23. Prov. 16. 15. And this *latter rain* ſeems to have its name from a word found onely, Amos 7. 1. where it is commonly deemed to ſignifie the *latter hay*, or *graſs*; by the Latines called *ſanum cordum*, ſo not a few render it; but I conceive it rather with one of the Rabbines, (whom yet I find none that follow) to ſignifie that which the Latines call *culmum*, and *ſtipulam*, *the corn*, ſaith he, *grown up unto its cane*, or *reed*, that is, *ſtem*, or *ſtalk*: Before which, while it is yet in the blade, it is oft, either cut down for, or eaten down by cattel, ere it groweth over-rank: A courſe not unuſual, at this day with us, for the ſoiling of ſtoned horſes; and ſuch, in likelyhood, were the *Kings horſes*, for which ſuch corn was cut.

and thou haddſt a whores fore-head, thou refuſedſt to be aſhamed.] Some others, *but*; as Ch. 2. 25. I rather, *yet*; as Ch. 2. 35. For all my chaſtiſement of thee, in this manner, yet thou wouldſt not be drawn to take ſhame to thy ſelf, to acknowledge thy ſin with ſhame; as Ezra 9. 6. or to be aſhamed of what thou haſt done, and to repent thee of the ſame; but like a common ſtrumpet, that is aſhamed of nothing, but to ſeem aſhamed of ought; thou haſt perſiſted in the open practice of thy former uncleannеſſes, Ch. 6. 15, & 8. 12. Amos 4. 7, 8. Zeph. 3. 5.

a whores fore-head] A proverbial form; ſhame appears in the face, Pſal. 69. 7. Dan. 9. 8. and none more ſhameleſs, than common harlots, whence Babylon hath her title, telling what ſhe is written in her *fore-head*, Rev. 17. 5.

V. 4. *Wilt thou not from this time cry unto me, My Father, thou are the guide of my youth?*] There is a two-fold reading in the original. The one runneth thus; *Have not I cryed unto thee*, to wit, by my Prophets, that thou ſhouldeſt ſay *of me, Thou art my Father, and the guide of my youth?* But this both forceth, and forceth the text beyond reaſon, or due regard. The moſt, both Jewiſh, and ours, follow the other, which our Verſion alſo exhibiteth; yet do they differ much in the expoſition of it: For ſome take it, as ſpoken in the time future; Wilt thou not at length, lear ning wiſdom by thoſe chaſtiſements, wherewith thou haſt already been exerciſed; and finding by woful experience, how little relief thou canſt get from theſe, on whom thou relied'ſt, repent thee of thy folly, and ſeek again to me? Chap. 8. 4, 5. Eſa. 1. 5. & 9. 12, 13. Some, in the time preſent, as intimating her ſhamelеſneſs, verſ. 3. as if it were ſaid, Dareſt thou yet, after all this? Or, haſt thou the face to cry unto me in ſuch terms as theſe, & ask whether I will ever retain wrath towards thee? where as thou goeſt on ſtill to give me juſt occaſion ſo to do. Others, again, in the time paſt, rendring the words, *Didſt thou not from this time cry unto me?* Or, *Haſt thou not from this time cryed unto me?* That is, Didſt thou not yet all this while make ſhew, as if thou haddſt not left me, but didſt ſtill continue loyal and faithful to me? for in the deepeſt of their idolatries, they would ſeem ſtill to retain Gods ſervice. 2 King. 17. 32, 33, 41. Chap. 7. 9, 10. Ezek. 23. 38, 39. Zeph. 1. 5. Or, Have ye not ſince your rain hath been reſtrained, and ye have been puniſhed with drought and dearth, in fawning, but falſe-hearted manner, fought unto me, imagining thereby, though without reformation, or amendment of ought amiſs, to paciſie my wrath, and obtain ſome releaſement of the preſent evil? Chap. 2. 35. & 36. 6. Pſal. 78. 34, 37. Iſa. 48. 1, 2. & 58. 2, 3. Hoſ. 5. 15. & 6. 1, 4. & 7. 14. and this expoſition, the form of the verb favourcth, being in the time paſt, and is more probable, than that of ſome other, who (either not regarding the negative particle here, or taking it onely for a note of interrogation, as in Greek ſometime it is; and as ſome other of note alſo do, Mal. 1. 10.) render the words: *Wilt thou, or, wilt thou ſtill cry unto me*, in this manner? as the ſpeech of God, reproving them, for repairing, or ſeeking to him, whom they had formerly caſt off, to run after idols, and others: not unlike that, Judg. 10. 13, 14. Pſal. 50. 16. Chap. 2. 26. Ezek. 20. 39.

Wilt thou not cry?] Or, *Haſt thou not cried?*

from this time] Wherein I now admoniſh thee, Chap. 2. 25. or, wherein I have chaſtiſed thee, verſ. 3.

cry to me] Or, *call me*; as Iſa. 2. 19. Ch. 33. 3. Hoſ. 2. 18. for in this ſyntax, the particle is oft redundant.

O my Father,] Lamenting as a child to his Father offended; as Luk. 15. 21. Chap. 31. 18. not unlike that of David, to Saul, 1 Sam. 24. 11. or, *My Father*, by way of appoſition; *call me* as I command thee, and would have thee to call me, verſ. 19. and as thou oughteſt to do: call me thy Father; ſo account, and ſo acknowledge me, verſ. 19. that is, one that have loved thee as a Father, carryed a Fatherly affection towards thee, Deu. 8. 5. Pſa. 103. 13. Mal. 3. 16. or that hath

hath been thy Maker, Iſa. 43. 1. & 44. 2. & 64. 8. for what one upon the place ſuggeſteth, that the manner was among the Jews, that the bride delivered over to the bridegroom, uſed then to call him *her Father*; becauſe ſhe was then *to leave her Father*, and *cleave* wholly *to him*, Gen. 2. 24. and he thence-forth, to be as a Father to her, ſeems groundleſs, and nothing probable.

the guide of my youth] Becauſe the old Latine hath it, *the guide of my virginity*: therefore ſome would haue this, to reſpect the name of *Father*, before, given unto God here: for the Father, ſay they, hath the care and charge of his daughters virginity, until ſhe be joyned unto an husband, Deut. 22. 15, 16. But this conceit hath no place here; and ſome other, though acknowledging the right reading, yet by *guide of my youth*, underſtand one, that hath ſoſtered, and brought me up from my youth, *my foſter-father*, as we uſe to ſay. But the words, which in the original are expreſly, as we have them, contain in them, the ordinary ſtyle of an husband, Prov. 2. 16. eſpecially ſuch an one, as hath marryed a wife, in her youth, or younger years, Mal. 2. 14. as God did this people, Cha. 2. 2. and to him, in divers reſpects, are theſe two relative titles given, the name of *a Father*, as he made them a People, a Church, and a State, Iſa. 64. 8. the name of an *husband*, as by entring into covenant with them, he eſpouſed them to himſelf, Ezek. 16. 8. See Iſa. 54. 5. the words may be read, as the former, in way of compellation alſo, if we ſo take them, *O thou the guide of my youth*; as the words of a wife, ſeeking for reconciliation to her husband, being juſtly diſpleaſed with her, 1 Cor. 7. 11. or, as they are in our Verſion, calling upon God, in ſuch terms, as he likes, and allows, Hoſ. 2. 1, 6.

V. 5. *Will he reſerve his anger for ever? will he keep it to the end?*] Theſe words, the Jewiſh Doctors make the Prophets words, by an interrogation, implying an undoubted negative; as if he had ſaid, Would'ſt thou but thus ſeek unto God, God (thou needeſt not doubt of it) would no longer retain his wrath, but would be at one with thee again, verſ. 12. Deut. 4. 29, 31. & 30. 1, 3. 2 Chr. 7. 13, 14. But others, the moſt, and beſt, rather underſtand them, as the words of the people, running on in a continued tenour with the former; and thoſe either enjoyned them to uſe, and required to be uſed of them; as Hoſ. 14. 2, 3. Joel 2. 17. or uſed indeed by them: and complaining unto God (though not in ſincerity) as Gods own people are oft wont to do, when ſome breach hath fallen out between him and them, lamenting and complaining of the continuance of his wrath and indignation, and labouring to paciſie, and appeaſe it again. See Pſal. 77. 7-9. & 85. 5. Iſa. 64. 12.

reſerve his anger *for ever*] A defect of the noun, for the verb to paſs unto; as Gen. 42. 33. *take*, for, *take* food; *gather*, for, *gather* grapes, Lev. 25. 11. *eat*, for, *eat* bread, Chap. 16. 7. *tread down*, for, *tread down* their enemies, Zach. 10. 5. and in the preſent notion very rife. So Lev. 19. 18. *thou ſhalt not reſerve againſt the children of thy people*, Pſal. 103. 9. *He doth not reſerve, or retain, for ever*, Nah. 1. 2. *he reſerveth for his enemies*: and hereafter again, *I will not retain for ever*, verſ. 12. now the Jewiſh Doctors here inſert to make the ſenſe full, *thy ſin*, I will not always keep in mind thy ſin, Iſa. 43. 25. chap. 31. 34. and indeed ſo it ſeems, to be not unfitly made up in that place of the law, *Thou ſhalt not revenge nor retein*, keep in mind a wrong or upkindneſs done thee; which ſome of the Jewiſh thus explain. *Simeon* commeth to *Reuben* to borrow an ax of him, and he denies it him, ſome time after *Reuben* comes to *Simeon* to borrow of him a ladder. If *Simeon* anſwer him, *I will not lend you my ladder becauſe you would not lend me your ax*, he revengeth; if he ſay, *though you would not lend me your ax, yet I will lend you my ladder*, he reteineth: thus they. Howbeit, in the moſt places, and ſo here, the word *wrath* ſeems to do beſt.

to the end] Or, *perpetually*, without end, *for ever*; for is is in notion the ſame with the former. See Iſa. 13. 20. & 25. 8. So 2 Sam. 2. 26. Pſal. 9. 19.

Behold, thou haſt ſpoken, and done evil things, as thou couldeſt.] Here we meet with a double reading again: for ſome copies have it, *I ſpake*, or, *I have ſpoken*. I Gods Prophet, or, I the Lord, by my Prophet, have ſpoken to thee, and admoniſhed thee of theſe things, endeavouring to reclaim thee, verſ. 4. Chap. 2. 25. but thou perſiſteſt ſtill in thy wicked courſes, and will not be reclaimed. But the other reading, which our Verſion exhibiteth, is moſt generally received; yet with ſome variety of expoſition: for ſome render the text, as here we have it, *Thou haſt ſpoken, and done evil things as thou couldeſt*: what thou haſt ſpoken of thy deſperate reſolution, Chap. 2. 25. that thou makeſt good by thy wicked actions, obſtinately perſiſting in the practice of evil, all that poſsibly thou canſt, Chap. 8. 6. Or, as ſome other, *Thou doſt* both *ſpeak, and do evil* ſtill, *and preſumeſt*; to wit, by thy obſtinate wickedneſs againſt my goodneſs, that I cannot remit, or ſlacken my wrath. See Chap. 15. 6. & 44. 22. Rom. 12. 21. Others again, ſuppoſing the foregoing words to be the ſpeech of the people, thus *thou haſt ſpoken*, but (as Ch. 2. 11, 25.) *thou didſt wickedly ſtill all thou couldeſt*; as Hoſea 7. 14. *they cry not with their heart to me, when they howl on their beds*; *they aſſemble themſelves, to ſeek to me for their corn, and their wine, but they rebel ſtill againſt me.* So Iſa. 58. 2, 3. And this laſt expoſition ſeems to me very probable.

as thou couldeſt] Heb. *and thou couldeſt*: which ſome render, *thou prevaileſt*, or *haſt prevailed*; which they ſeem to expound diverſly; one, of their perſiſtence in evil; what thou reſolveſt on, thou goeſt on in, and there is no ſtopping, or reſtraining of thee. Chap. 2. 24. & 8. 6. Another, of prevailing againſt Gods gracious diſpoſition, and reſtraining him, from ſhewing favour to them, as otherwiſe he would, Chap. 5. 7, 9. Another again, of prevailing with God, upon his repentance; and he renders the text, *Haſt thou thus ſaid, though thou haſt done evil things, yet thou ſhouldeſt have prevailed*: and ſo indeed is the word uſed, 1 Kin. 22. 22. Ch. 38. 22. But here it ſeemeth rather to go in its moſt ordinary ſenſe, and the text to run with it moſt ſmoothly: *and thou couldeſt*, that is, either, *when thou couldeſt*: ſo the copulative is uſed, Ch. 34. 1. whenſoever thou canſt get any opportunity of putting thy wicked plots and purpoſes in practice, Mic. 2. 1. Or, *as thou couldeſt*; What thou couldeſt, as far as thou waſt able, or haddſt power in thine hand; as Mic. 2. 1. If thou didſt not always what thou haddſt determined to do, it was for want of ability; not for want of good-will. So is the copulative uſed, Job 21. 33. & 34. 3. and ſo it anſwers that, Gen. 44. 1. *as they can carry*, that is, *as much as they are able to bear*. The Jewiſh Critick obſerveth here, that the former two verbs are feminine; this maſculine; which to ſalve, he ſaith, that the former hath reference to the word *congregation*; the latter, to the word, *people*. See the like, Iſa. 27. 7, 8. But of the promiſcuous uſe of the genders, ſee on Iſa. 15. 1. and on Chap. 2. 24, 33.

V. 6. *The Lord alſo ſaid unto me, in the days of Joſiah the King*;] Here, as moſt agree, beginneth a new Sermon wherein the Lord, by the Prophet, firſt relateth Iſraels revolt from him, and how thereupon he had dealt with them: Then taxeth Judah, and that as herein worſe than Iſrael, in having not taken warning by what had befallen Iſrael: yet inviteth both to repentance, promiſeth reſtitution, upon repentance; and a re-uniting of both people under the Meſſias: which gracious invitation the faithful party accept of, and make their addreſſes unto God.

The Lord alſo] Heb. *And the Lord*; as Chap. 1. 3. or, *Moreover*; as Chap. 1. 11. or, *Again*; as Iſa. 8. 1. becauſe it beginneth a new Sermon.

ſaid unto me] Acquainted me by revelation, to this purpoſe, with his mind. So verſ. 11. Chap. 11. 6.

in the days of Joſiah the King] Under the reign of King Joſiah, Ch. 1. 2. See verſ. 10.

Haſt thou ſeen that which back-ſliding Iſrael hath done?] Haſt thou not taken notice of the idolatrous courſes, that thoſe of the ten Tribes took?

Haſt thou ſeen?] Or, *Haſt thou* not *ſeen?* as 1 Sam. 2. 27, 28. *did I appear?* for, *did I* not *appear?* and, *did I chooſe?* for, *did I* not *chooſe?* See Chap. 31. 20.

ſeen] Conſidered, or taken notice of; as Ch. 2. 19, 23, 31. for whether Jeremy ever ſaw what was done among thoſe people, is uncertain; ſhe ſhould ſee what had been done by them, before their deportation, being yet unborn, was not poſſible.

that which] Or, *what*: for there is no *that* in the text. So Exod. 19. 4. Mic. 6. 1.

back-ſliding] Or, *revolting*; as it is rendred, Chap. 5. 23. So v. 11, 12. See Hoſ. 4. 16.

Iſrael] The ten Tribes, ſo termed, as the greater part of Iſraels proſperity, after their revolt from the houſe of David, upon the death of Salomon, 2 Kin. 12. in way of diſtinction from Judah. See Iſa. 7. 1.

hath done] Or, *did*: for he ſpeaketh of things, long ſince paſt, and done before their deportation, 2 Kin. 17. 7, 12.

[he is gone up upon every high mountain, and under every green tree,] Or, how *[he went up*: a defect of the particle, *how*; as Exo. 19. 4. See Ch. 2. 20. 2 Kin. 17. 10.

and there hath played the harlot.] Or, *and committed fornication there.* See verſ. 1. Some render the words, *where thou committeſt fornication*, or, *playeſt the harlot*; as if in theſe words God ſhould turn his ſpeech unto *Judah*: and the word in its regular form doth ſo import: but as yet there is no addreſs at all to Judah: and the like irregular form is found in ſome other words, Deut. 32. 18. Chap. 18. 23.

V. 7. *And I ſaid, after ſhe had done all theſe things*] Or, *yet I ſaid* unto her. *And*, for, yet; as Ch. 2. 35. v. 3. and a defect of the pronoun; as Iſa. 37. 22. & 66. 12. I did not yet preſently caſt her off, but ſought to reclaim her, and invited her by my Prophets to repentance, 2 Kin. 17. 13. Hoſ. 12. 6. & 14. 1. So v. 1, 12.

Turn thou unto me] Or, *Return unto me*; as v. 1. to wit, by repentance, and reformation, Iſa. 57. 6, 7. Act. 3. 19. & 26. 18, 20. Heb. *Thou ſhalt return*: the future indicative, for the imperative; as, *Thou ſhalt love*, Deut. 6. 5. and, *Thou ſhalt not withhold*, for, *withhold not*, Pſal. 40. 11.

but ſhe returned not] 2 Kin. 17. 14. Hoſ. 7. 16. & 11. 2, 5. Heb. *and*; as Ch. 2. 11. v. 1.

and her treacherous ſiſter Judah ſaw it.] *Judah*; the other two Tribes, *Judah*, and *Benjamin*, which continued ſtill conjoyned, when the ten revolted: the name impoſed from the principal of the twain, that enjoyed the Soveraignty, thereby to diſtinguiſh it from the other ten. See Iſa. 1. 1.

ſiſter] Iſrael, and Judah, are, in regard of conſanguinity, being both of the linage of Jacob, termed *ſiſters*, Ezek. 16. 46. & 23. 2, 4.

treacherous] Or, *perfidious*, having violated her faith plighted unto God, when the whole body of that people entred into covenant with him at firſt, Deut. 5. 2, 3. & 29. 10. 12. which ſhe had profeſſed

to continue in, and keep inviolably, after the revolt of the ten Tribes, 2 Chron. 13. 9. 10. yea, had often-times renewed, 2 Chr. 15. 12. 15 & 23. 16. & 29. 10. & 34. 30-32. but again ſtill violated, by returning eſt-ſoons to her former abominations, 2 Chr. 21. 6, 10, 11. & 24. 17, 18. & 28. 2, 3. & 33. 2, 9. and at preſent, howſoever ſhe would ſeem ſtill to continue conſtant in the ſervice of God; yet all being but counterfeit, her ways being otherwiſe very lewd and wicked, Chap. 6. 19, 20. & 7. 9-11. Howbeit, the ſame term is afterward given, as well to the one, as to the other. See verſ. 20.

ſaw it.] *Saw*; that is, *knew*; as Pſal. 37. 25. & 40. 3. with 34. 2. could not be ignorant; could not but take notice, both of what her ſiſter had done; and how ſhe had been invited by me to return: for by the ſame Prophets God had ſent to them both, 2 Kin. 17. 13. a deſcant of the pronoun, *it*; as Iſa. 44. 19.

V. 8. *And I ſaw,*] The ſequel of the context in the enſuing diſcourſe, being ſomewhat obſcure and intricate, hath much troubled the Interpreters, and enforced them to take divers tracts. One of the Jewiſh Commenters gives me an hint of that, that may ſerve as a thread to lead us thorow this Labyrinth. He obſerveth well, that the *ſeeing*, here ſpoken of, hath a ſpecial reference unto that which cometh after, verſ. 10. concerning the return of the Jewiſh people unto God, in the religious reign of Joſiah, that for the generality of it, it was not found and ſincere; that which, though Jeremy, and many others, could not diſcern; yet God, who tryeth and ſearcheth the heart, ſaw, 1 Sam. 17. 7. 1 King. 8. 39. Pſal. 7. 9. Prov. 15. 11. & 17. 3. & 21. 2. chap. 17. 10. and the ſile of the context is therefore to be continued from this to that; which I conceive may moſt conveniently be thus done, without ſtraining, or forcing the text, as many here do. *And I have ſeen*, or *ſee*, that *though for all this, wherein revolting Iſrael had committed adultery, I had diſmiſſed her, and given her a bill of divorce; yet her perfidious Siſter Judah was not afraid, but ſhe alſo went and committed fornication; (for ſo it was, that with her notorious fornication ſhe polluted the land, by committing adultery with ſtones, and with ſtocks)* and that *for all this her perfidious Siſter Judah hath not returned unto me with all her heart, but counterfeitly, ſaith the Lord.* But we ſhall examine, and explicate the words apart, as they lye in order in the text.

And I ſaw] Or, *have ſeen*, or *do ſee*; as if he had ſaid, I asked thee before, whether thou hadſt not ſeen, how it had been with Iſrael, verſ. 6. I ſhall now tell thee what I have ſeen, and do ſtill ſee in Judah; and more it may be than thou doſt, that as they have not taken warning by Iſraels fall, but have been as notoriouſly lewd, as they; ſo their external reformation hath not been cordial, but counterfeit; *I ſee*; as Chap. 23. 13, 14. Some others, *And when I ſaw*. Others, *And it ſeem'd good unto me*. Others, otherwiſe; according to which they attemper the ſeveral Verſions of the words enſuing: wherein our Verſion faileth, leaving the words hanging in ſuſpence, as if it had been rather, *ſhe ſaw*, than *I ſaw*. And the old Latine indeed ſeems ſo to have rendred it; for it knitteth the words following unto the laſt clauſe of the verſe before-going: and ſo ſome Greek Copies alſo ſeem to have had it. But that the Hebrew, which the Chaldee alſo conſtrues with, controlleth: which yet ſome Interpreters of prime note, though rendring the text themſelves otherwiſe, yet in the expoſition run unto.

when for all the cauſes whereby back-ſliding Iſrael had committed adultery, I had put her away, and given her a bill of divorces.] Others, *when I ſaw that for the actions, wherein ſhe had committed adultery, I muſt diſmiſs her, I gave her a bill of divorce.* Others, *It ſeemed good to me for all theſe cauſes ——— to diſmiſs her, and give her a bill of divorce.*

when] Or, *though*; as Iſa. 12. 1. & 64. 6.

for all the cauſes] Or, *for all*; or, *becauſe of all*: for that is all the word ſignifies, Gen. 21. 11, 25. Num. 12. 1. & 13. 24. Judg. 6. 7.

whereby back-ſliding Iſrael had committed adultery] Or, *wherein*. Heb. *which*: but herein little difference. Of the terms here given her, ſee before, verſ. 6. what is there termed *fornication*, is here called *adultery*; as alſo, verſ. 9. Ezek. 16. 37. becauſe *fornication*, and *adultery*, in a wife, are all one, Matt. 19. 9. and this her adulterous carriage, was the cauſe of her abdication, Ezek. 23. 5. 8.

I had put her away,] Heb. *diſmiſſed her*. See verſ. 5. *to diſmiſs her*; or, *that I muſt diſmiſs her*, ſuit not well with the text.

and given her a bill of divorce;] Heb. *a book of her divorce*, or, *her book of divorce*, as we uſe to ſay, *make*, or, *give him his mittimus*. Of the term, ſee on Iſa. 50. 1. and God is ſaid to have diſmiſſed, and divorced her, by putting that State from under the wings of his protection, Ruth 3. 9. and delivering it up into the hand of the Aſſyrians, who utterly ruined it, and carried away the main body of her people, and placed them in forrain parts, 2 King. 17. 6. Ezek. 23. 9. what the Rabbines here debate about the different caſes of Judah, and Iſrael, ſee on Iſa. 50. 1.

yet her treacherous ſiſter Judah feared not] Or, that *yet her perfidious ſiſter was not afraid*: for the particle, *that*, very frequently ſuppreſſed; as Iſa. 7. 1. & 36. 1. muſt of neceſſity be ſupplyed, either after *I ſaw*, or in the front of this clauſe: otherwiſe the members of the ſentence will have no good coherence. Of *Judah*, and the ſtyle here given her, ſee v. 7.

but went, and played the harlot alſo] Heb. *and (as v. 1, 7.) ſhe went, and committed fornication*; or, *ſhe alſo went on whoring*: as, *he went and wept*, for, *he went weeping*, Pſal. 126. 6. there is an emphaſis in the pronoun here expreſſed, and not therefore to be omitted. See on the pronoun here expreſſed, and not therefore to be omitted. See on Jer. 7. & Hoſ. 4. 15. & 11. 12. She that had retained the profeſſion of Gods ſervice, when her ſiſter had wholly ſhook it off, and for her idolatries was divorced; yet was not deterred from running out into the like exceſſes, for which her ſiſter had ſo ſuffered, Ezek. 23. 11. See 2 King. 17. 19.

V. 9. *And it came to paſs through the lightneſs of her whoredom, that ſhe defiled the land*:] Or, *For ſo it was, that by her notorious fornication, ſhe profaned, or polluted, the land*. This paſſage, ſome underſtand of Iſrael; ſome of Judah; ſome partly, of the one, and partly of the other: which laſt, ſeems more improbable, than either of the former: of which twain, I conceive the latter to be the genuine; and the whole verſe ſhould be cenſored with notes of interſertion, as above.

And it came to paſs] Heb. *And it was*; as 2 Kin. 4. 6. & 6. 30. or, *For ſo it was*; as Gen. 12. 1. Iſa. 65. 15.

through the lightneſs of her whoredom] *Lightneſs*: So the old Latine ſeems to have taken it; as coming from a word, that ſignifies *light*, Iſa. 19. 1. Chap. 2. 23. and we uſe indeed to term ſuch as here are intended, *light women*. The Jewiſh Doctors, with the Chaldee, ſeem to refer it to the ſame root, but as it hath a notion of *contempt*, and vileneſs, 1 Sam. 2. 30. and ſo it ſhould be, *through the vileneſs, or baſeneſs, of her whoredom*. But the word ſeems not to come from that root; nor is it ever found uſed in either of thoſe notions: it ſignifies commonly a *noiſe*, or *ſound*: but not ſeldom alſo, howſoever ſome have queſtioned it, *a fame*, or *report*. So it is taken, Gen. 45. 16. Cha. 4. 15. & 50. 46. thus here underſtood, *by the fame of her whoredom*; will be meant, the report of it blazed abroad; or, as ſome other, by an hypallage, or inverſion of the words, not unuſual, *the fame of her whoredom*, for, *her whoredom of fame*; that is, *her famous*, (or infamous rather) *her notorious whoredom*; as, *ſilver of ſh. kels*, for, *ſhekels of ſilver*; or, *ſilver ſhekels*, Lev. 5. 15. and, *the greeneſs of the tender graſs*, for, *the tender graſs of greeneſs*; that is, *the green tender graſs*, Pſal. 37. 2. and it may be ſo termed, not onely in regard of the *fame*, and *brute*, ſpread abroad of it; but in regard of the notoriouſneſs of it, in it ſelf; ſuch as doth of it ſelf proclaim and publiſh the ſhame and filth of thoſe that practiſe it: as foul and hainous ſins are ſaid to have a *voice*, and to cry aloud even to heaven it ſelf, Gen. 4. 10. & 18. 20. and this the words following, ſeem to confirm. Now being thus taken, (which I take to be the right) ſome conceive it to be ſpoken of Iſrael: as alſo, ſome going the former way of this ſyntax, render the words, *notwithſtanding the report, or fame of her whoredom*; that is, although the report of Iſraels idolatry, dwelling ſo neer her, could not but come to her ſiſter Judahs ears, Ezek. 16. 46. But I find not where the particle, here prefixed, is ſo uſed. Others, who take the latter, and (as I ſuppoſe) higher way, render it, *for her famous, or notorious whoredom*; to wit, *it came to paſs, that ſhe defiled the land*: which I conceive to be the genuine ſenſe of the words; though more fully expreſſed, if inſtead of *for*, we ſay *with*, or *by*, or *by reaſon of*; for the particle is here a cauſal: as Pſal. 18. 12, 15. Iſa. 21. 3. & 33. 3. & 63. 17. but that which they fail in, is the miſapplication of it; in that they underſtand it, as ſpoken of Iſrael, whereas the courſe of the context aright conceived, and duly conſidered, will evidently ſhew it to be intended of Judah, who in the very next words before going, is ſaid to have *gone a whoring*, verſ. 8. and concerning whoſe whoredoms, and the notoriouſneſs thereof, he ſpeaketh further in this verſe.

that ſhe defiled the land.] Heb. *and ſhe profaned, or polluted the land*: ſo is the copulative in this form of ſpeech very frequently uſed, Iſa. 22. 20. & 37. 26. & 65. 24. & 66. 18. See the ſame before, Chap. 2. 7.

and committed adultery with ſtones, and with ſtocks.] With idols made of either. See Chap. 2. 27. or, *by committing adultery* with ſuch: as *ſtand and feed*, for, *ſtand feeding*, Iſa. 61. 5. See verſ. 8. Some render it *for ſhe committed adultery*. But the cauſal is not needful here.

V. 10. *And yet for all this, her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the Lord.*] Or, *And that for all this yet*; as having relation to what was before ſaid in the perſon of God, verſ. 8. *I have ſeen*, or, *I ſee*, that neither Judah took warning by what had befallen her ſiſter for her impieties and idolatries; for after that ſhe fell into them afreſh in the reign of Manaſſes, 2 Chr. 33. 3-9. 22. as alſo that although they ſeemed to make goodly ſhews, and fair ſemblances of returning again to me, in the days of good Joſiah, 2 Chr. 34. 29, 33. & 35. 1-18. yet were they never throughly converted, or cordially turned from their former idolatrous courſes, as appeared by their ſudden relapſe, and return again to them, preſently after his deceaſe, 2 Kin. 23. 32-37. & 24. 9, 19. 2 Chr. 36. 12, 14.

yet for all this] As verſ. 8.

her treacherous ſiſter Judah] See verſ. 6, 7.

hath not turned unto me with her whole heart] Though Joſias himſelf did, 2 Kin. 23. 25. yet the people, and generality of them had not ſo done: *with the whole heart*, that is, entirely, ſincerely, Pſa. 119. 2, 10. ch. 24. 7.

but feignedly.] Heb. *in falſhood, falſly*, counterfeitly: as thoſe, Pſa. 78. 36, 37.

V. 11. *And*

V. 11. *And the Lord ſaid unto me,*] Or, *The Lord alſo ſaid unto me*: as Chap. 3.

The back-ſliding Iſrael hath juſtified her ſelf more than the treacherous Judah,] Iſrael is not ſo bad as Judah; Iſraels ſin is not ſo hainous as is the ſin of Judah: both in regard of her perfidiouſneſs, that would ſeem to retain Gods ſervice ſtill with her, and renewed covenants oft with him; (which Iſrael never did) but brake them as faſt again, ſee verſ. 7. and partly, alſo, becauſe ſhe would not be warned by the fight of that, which had for ſuch idolatrous courſes befallen Iſrael, verſ. 8 ——10. See the like, Ezek. 16. 47, 51, 52. & 23. 4 ——11.

juſtified her ſelf] Heb. *her ſoul*; as Num. 30. 5. for, *his ſoul*, for *himſelf*, Job 18. 4. *my ſoul*, for, *my ſelf*, Pſal. 7. 2. *thy ſoul*, for, *thy ſelf*, 1 Sam. 20. 3.

more than treacherous Judah.] Heb. *from*, or *in regard of*; as if he had ſaid, Iſrael may go for an honeſt woman in compariſon of Judah; the is ſo far the worſe. The like ſtem, ſee Eſther 2. 17. Prov. 22. 1. Eccl. 7. 1. Iſa. 54. 1. and in the like argument, Luke 18. 14. Of the terms given to either, ſee verſ. 6, 7.

V. 12. *Go, and proclaim theſe words towards the North,*] God hereupon, the rather to ſhame Judah, and to encite her to repentance, biddeth the Prophet, turning towards thoſe parts, wherein thoſe of the ten Tribes remained captive, to proclaim a gracious invitation of them, to return again to him, with a promiſe of mercy and favour, to be ſhewed unto them, when they ſhould ſo do; together with a ſecret intimation, that it would ſometime be ſo done; and that under the Kingdom of the Meſſias the reſerves of either family ſhould be reunited.

Go] Heb. *Going*. Either the infinitive for the imperative, or the imperative ſuppreſſed. *Going go*; that is, go out of hand, preſently, letting all other affairs apart. So Chap. 2. 2. & 13. 1. Howbeit, as the Jewiſh Commenter well obſerveth, Gods meaning was not that the Prophet ſhould travel into thoſe countries where that people then abode; but to addreſs himſelf unto the performance of the duty enjoyned him, fetching his face that way; as the like is enjoyned Ezekiel, Chap. 20. 46. & 21. 2. and the word therefore (ſaith he well) is to be taken in a notion of addreſs: as Eccl. 2. 1. Jon. 1. 7.

and proclaim] Heb. *and thou ſhalt cry*. See the like, Chap. 2. 2. & verſ. 7.

toward the north] Becauſe the regions of Aſſyria, and Media, into which thoſe of the ten Tribes were tranſported by Tiglath-Pileſer, and Salmaneſer, 2 Kings 15. 29. & 17. 6. lay North-Eaſt from Judea. See Chap. 50. 3, 9. as on the contrary part therefore Ezekiel being among the Jewiſh Captives in Chaldea, lying North likewiſe from Judea, Chap. 1. 14. is willed to look Southward, when he was to prophecy againſt Judah, and Jeruſalem, Ezek. 20. 46. & 21. 1. So that he was to utter theſe words, in the hearing of thoſe of Jeruſalem; as ch. 2. 2. but with his face toward the places where Iſrael was in captivity, ſo ſpeaking, as if he were parlying face to face with them.

and ſay] Heb. *and thou ſhalt ſay*; as before, *thou ſhalt cry*.

Return, O thou back-ſliding Iſrael, ſaith the Lord,] The ſubject matter of that which he was to proclaim; a new ſummons of Iſrael to repentance. See v. 6, 7, 14. ch. 31. 22.

and I will not cauſe mine anger to fall upon you.] I will not proceed further in wrath againſt you.

cauſe mine anger to fall] Heb. *make my face to fall*: *face*, for, *anger*, or, *wrath*, as Pſal. 34. 16. Lam. 4. 16. becauſe anger diſcovereth it ſelf in the countenance; *to fall*: a metaphor, either, from thoſe that fall in fight upon their foes, Joſh. 11. 7. or rather from ſtorms and tempeſts, that fall from above, to the ſpoiling and deſtroying of people, and other creatures here beneath, Gen. 19. 24. Pſal. 11. 6. Rom. 1. 18. See Chap. 30. 23, 24. and the Jewiſh Doctors ſupply here not amiſs from the clauſe following, *for ever*, becauſe it had in the diſperſion of them fallen in part, and that heavily, on them already.

for I am merciful, ſaith the Lord] Or, *pious, pitiful*, Deut. 4. 31. Pſal. 86. 15. & 103. 8. & 145. 8.

and I will not keep anger *for ever.*] I will ceaſe to be further wroth with you, Pſal. 103. 9. See on v. 5.

V. 13. *Onely acknowledge thine iniquity,*] No promiſe of pardon, but upon condition of repentance, Iſa. 1. 19, 20. & 55. 7. nor ſincere repentance, without ſerious ſight, and ingenuous acknowledgement of ſin, Prov. 28. 13. Heb. *yet*; as Pſal. 73. 1. *know*, that is, *take notice of*, or *acknowledge*; as Pſal. 51. 3. Iſa. 59. 12. See chap. 2. 23.

thou haſt tranſgreſſed againſt the Lord thy God,] And haſt therefore been juſtly delivered up into captivity, 2 King. 17. 18.

and thou haſt ſcattered thy ways to the ſtrangers under every green tree,] Running ſometime one way, & ſometime another, after ſtrange gods, and forrain people, 2 Kin. 17. 4, 9, 10. v. 6. See the like, ch. 2. 23, 25. The Rabbine perverteth it, when he expoundeth it, of *the opening of the feet*, Ezek. 16. 25.

and ye have not obeyed my voice, ſaith the Lord.] Heb. *ye have not hearkned unto my voice*; calling upon you, by my Prophets, for reformation of theſe your wicked ways, and miſcarriages, 2 King. 17. 13, 16. verſ. 7.

V. 14. *Turn, O back-ſliding children, ſaith the Lord,*] Or, *Return, Turn again*, as v. 12.

for I am married unto you] Or, *I have married you*: for the verb is active, and is in that form uſed over of the man. Deut. 21. 13. & 24. 1. Iſa. 54. 5. & 62. 10. Mal. 2. 11. of the woman perpetually in the paſſive form, Gen. 20. 3. Deut. 22. 22. Prov. 30. 23. Iſa. 54. 1. & 62. 4. I am your husband that have married you; I took you at firſt into covenant to me, and ye did enter into the ſame with me, and plighted your faith unto me among the reſt of my people, Deu. 29. 1. 15. and I am ready, notwithſtanding your long continued revolt, upon your ſincere, and ſerious repentance, and return to me, to enterta n you, and to renew my covenant again with you, Hoſea 2. 19, 20. v. 1. Some of the Rabbines render it, *I am your Lord*; and it is not for mine honour, that my people ſhould be in the hands of their enemies, Iſa. 52. 5. Ezek. 36. 20. and the word indeed in its firſt and proper notion ſo ſignifies. See chap. 2. 22. but in this place, the conſtant tenour of the context, comparing this people to a diſloyal wife, carrieth it rather the other way. For as for that, which one of them telleth us of a conceit of his Fathers, that it ſhould be rendred, *I have been vexed*, or *grieved by you*, or *am grown a weary of you*; or, *I loath*, and *abhor you*: for ſo the word ſignifies, whereby he expreſſeth it, Gen. 27. 46. Lev. 20. 23. Num. 21. 5. Iſa. 7. 16. with all adding, that the word doth always ſo ſignifie, where the particle *let*, followeth it; it ſeems to me unworthy of any conſideration: nor had I mentioned it, but that I find ſome Writers of note, taking notice of it, and ſome great Criticks enclining to it, if not approving of it. It is true, that God is ſaid to be vexed and grieved, and wearied with the ſins of his people, Iſa. 43. 24. & 63. 10. ch. 15. 6. Ezek. 6. 9. but this in no wiſe ſorts here with the ſequel of the context: and for that of the particle, it is no where found in conſtruction with this verb, ſave here, and chap. 31. 32. a place parallel to this; and no ſuch judgement therefore can be built thereupon; and it ſeemeth to me, to have no other uſe in either place, than it hath in the like ſyntax, with divers other verbs in that language, with which it is generally deemed to be redundant.

and I will take you one of a city, and two of a family, and I will bring you to Z on.] Our Interpreters generally expound this of the paucity, or ſmall remnant of thoſe, that ſhould be reſerved, and return, whether into their own country, as they ſuppoſe ſome did with thoſe of Judah, at the diſſolution of the Babylonian Captivity; or unto God, being converted, and adjoyned unto his Church, according to thoſe foregoing prophecies, Iſa. 11. 11, 12. & 17. 6. & 24. 13. On the other ſide, ſome of the Jewiſh Doctors carry it beyond all reaſon wider another way; as if the meaning were, that if there were but *one* true convert *in a city*, that whole city ſhould be reduced, together with that one: and ſo if but *two* onely ſuch *in a family*, that whole family ſhould, together with thoſe two, be brought back; and ſo they ſhould all at length return to their own country again. But I ſee not how the words can admit of ſuch a ſenſe. The former, it is true, they may well bear: howbeit, ſo taken, they ſeem not ſo well to ſuit with the perſons ſpoken to. The revolted Iſraelites are invited to *return*; and God promiſeth, if they ſo do, to *take them*; whom but the Iſraelites that do return? ſome one out of a city, conſiſting of ſuch; and not the whole city rather, if there were an whole city of ſuch? or one out of a city, conſiſting of Iſraelites, among all whom yet but one ſuch ſhould be? I ſuppoſe it not probable, that there were any ſuch cities conſiſting of Iſraelites onely. I embrace, therefore, that here, that one of the Jewiſh Commenters ſuggeſteth, whom a learned late Writer followeth; That God would make ſuch an exact ſearch for them, in looking after them upon this their ſincere and ſerious return, in all places, in which they had been diſperſed; that though there ſhould be but ſome *one* only of them, *in a city*, or ſome *two* onely *in a* whole *country*, yet they ſhould not be neglected, but ſhould be called out and reduced. It is a plain parallel place unto that of Iſa. 27. 12. See the note there. And whereas it may ſeem to be ſomewhat improper to ſay, *one out of a city, and two out of a family*; (for ſo it would for the fuller expreſſion be rendred) as if a family were of a larger extent than a city. To this, the Rabbine anſwers not amiſs, that the word *family* is in Scripture ſometime uſed for a *country*, or the people of a country; as chap. 1. 15. Gen. 12. 3. (compared with, chap. 22. 18. where for *families*, in the former place, is *nations*, in the latter) Zach. 14. 17, 18. and may well ſo alſo be uſed in this place.

I will bring you to Zion] Either joyn you unto Judah again, that you may worſhip God at Jeruſalem with them, chap. 31. 6. Ezek. 27. 11, 22. or joyn you unto my Church, whereof Sion is a type; that ſo *all Iſrael may be ſaved*, Rom. 11. 26. See Iſa. 56. 7. & 66. 20. See alſo verſ. 18.

V. 15. *And I will give you Paſtors according to my heart, which ſhall feed you with knowledge and underſtanding.*] As God promiſeth upon their repentance, to reduce, and reſtore them; ſo to ſettle a government among them, for the continuance of them, in a right and religious courſe and carriage, and ſuch Rulers over them, as ſhould not either miſlead them or oppreſs them, which others formerly had done, Iſaiah 13. 12. Chap. 23. 1, 2. Ezek. 34 2 —— 4, 10. but ſhould rule and govern them in a religious manner, with a wiſe and diſcreet regard of their good, Iſaiah 60. 17, 18. Chap. 23. 4.

I will give you] It is God that gives Governours, whether good or bad;

bad; as a blessing, the one; as a chastisement and exercise, the other, Hos. 13.11. Act. 13.20,21. Ephes. 4.11.

Pastors] Rulers, either in the State, as some, Chap. 12.7. Mic. 5.5. or in the Church, as others, Ephes. 4.11. or in both, Isa. 56.10,11. See Chap. 23.1,4.

according to mine heart] Such as I like and approve of, and know to be faithful, and such as shall govern you according to my will and desire, 1 Tim. 1.12. an allusion to Gods testimony of David, 1 Sam. 13.14.

which shall feed you] As John 21.15-17. 1 Pet. 5.2. or, *rule you*, cha. 23.2. Ezek. 34.2. Act. 20.28.

with knowledge and understanding] This clause either respects the manner of their ruling in skilful and discreet manner, Psal. 78.72. 1 Pet. 5.2. or the subject & matter of their feeding, the food wherewith Gods people were to be fed, the spiritual food of found knowledge, and right understanding of Gods truth. Deut. 33.19. Neh. 8.8,13. Mal. 2.7. Eph. 4.11. 1 Tim. 3.2. 2 Tim. 4.2. But I suppose, that it hath respect here to the former.

V. 16. *And it shall come to pass when ye are multiplyed and increased in the land, in those days, saith the Lord, they shall say no more, The Ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it; neither shall they visit it, neither shall that be done any more.*] This place seems as pregnant as is possible, for the utter cessation and abolition of those visible pledges of Gods special presence among his people, which before had by God himself been to that purpose sanctified, set apart, and settled among them, after the enlargement and growth of his Church under the Messias. Which yet the Jewish Masters, though acknowledging the Messias his times here to be intended, labour, by a very sorry shift, to put off: for the meaning, say they, is, that in those times they shall not need to think of sending for the *Ark of God*, to be with them in their camp, or of carrying it out with them into the field, as in times past they had done, Josh. 3.3,6. 11. & 6.8,13. 1 Sam. 4.4,5. & 14.18. 2 Sam. 11.11. & 15.24. because all shall then be quiet, there shall be no war, after the expedition of Gog and Magog is once over, Isaiah 2.4. But besides that we read not that after the Temple was once built, the Ark, once therein seated, was ever removed, brought out again, or any such use at all made of it: the words are very general, and very express, that it should not at all be sought to, or once minded, or any use at all made of it. And yet this, as slight a shift as it is, is by a learned late Writer also held forth, and approved. Nor want there other of ours, and some of chief Note, that will not suffer this Scripture to go the way before-mentioned; but turn it another way; some expounding it, that whereas formerly the Jews herein gloried over Israel, that they had the Ark of God with them, a pledge of his special presence among them, which the other had not, 2 Chron. 13.9,10. such a conjunction and concord, should be now between them, that Judah should no more glory herein, God should be alike present with either. Other again, that after their restitution, the Jewish people themselves should not so much trust unto, and repeye upon, those outward pledges of Gods favour toward them, and presence among them, *the Ark*, and *the Temple*, as formerly they had done, Chap. 7.3. But these considerations, as well as the former, do all come far short of, and are a great deal too narrow, to reach the large and wide extent of the expresions of Gods Spirit in this place. That which some others have, that therefore no regard should in those times be had of the Ark, because the whole City should be deemed equally holy with it; for whereas the Ark was as *Gods Throne*, or Chair of Estate before, (See on Isa. 37.16.) and the Temple in regard of it, Chap. 14.21. & 17.12. Ezek. 43.7. now Jerusalem, the whole city should be so esteemed, vers. 7. it fitteth well with the state and condition of the Church; but could not consist with the ordinance of God, so long as a Temple, whether with an Ark, or without an Ark, allowed and approved of by God, in its peculiar use and force stood. For as concerning what some others say, That in the second Temple there was no Ark at all; and would have this Scripture to intimate as much: It is first a great question, whether it be a truth, and not a Jewish fable: the grounding of it on that defect of a letter in a word, Hag. 1.8. is without doubt, both frivolous, and ridiculous. But whether it were so or no, it cannot concern this place: for if there were no Ark in it, it was a defect; and that such as was not by any means extraordinary otherwise supplyed: and it is esteemed by the Jews themselves as a blemish; whereas the want of an Ark, the use of it, and regard to it, here implyed, is mentioned as no small benefit and dignity to the Church, of the times here intended; they should have no need now of such an ordinance; they should not miss it, they should find no want at all of it.

it shall come to pass] Heb. *it shall be*: as vers. 9.

when ye are multiplyed and encreased] Heb. *and have fructified*, or, *are grown fruitful*, Gen. 26.22. Exod. 1.7. both words are oft joyned together, but the latter here usually in the former place elsewhere; as Gen. 1.22,28. & 9.1,7. chap. 23.3. but as here, so Ezek. 36.11. a place parallel to it: and it seems to imply, that they should be fruitful in converting of many from abroad, and bringing them in unto the Church. See vers. 17.

in the land] An eye to the land of Canaan, resembling Gods Church; called therefore *the holy land*, Zach. 2.12.

in those days] Or, *times*: as Chap. 1.2,3.

they shall say no more] Or, *it shall not be said*; as Chap. 16.14. So Ch. 31.29. there shall be no more talk of it.

The Ark of the covenant of the Lord] So is the *Ark* commonly called, Numb. 10.33. Deut. 10.8. & 31.9,25,26. Heb. 9.4. as also other whiles, *The Ark of the testimony*, Exod. 25.22. & 30.26. & 31.7. and the ground of either style is the same, to wit, because the two Tables of the Law; wherein the Covenant made between God and his people, was contained, Exod. 34.28. & 40.35. Deut. 9.9,11,15. and were therefore a Testimony of the same, 2 Kng. 11.12. Isa. 8.20, were referred in the Ark, Exod. 25.16,21. & 40.20. and as the Ark is therefore so called in regard of them, as made principally for them, 1 Kng. 8.9. so is the Tabernacle also called *the Tabernacle of the Testimony*, as intended chiefly for them, and is, Exod. 30.26. & 38.21. Act. 7.44. the Ark therefore containing them, being seated in the innermost, principal, and most sacred place, both of the Tabernacle, and the Temple, Exod. 40.21. 1 Kng. 8.6. Heb. 9.3,4. and Gentile under him ferled, was utterly to cease; much more the place designed for it, with the whole furniture thereof, service retrained to it, and rites appertaining thereunto, John 1.17. & 4.23. Col. 2.17. Heb. 10.1, 8, 9.

neither shall it come to mind] Heb. *ascend*, or, *go up, upon the heart*. Men shal not mind it; they shall not so much as once dream of it. See Isa. 65.17. So Ch. 7.31. 1 Cor. 2.9.

neither shall they remember it] Or, *neither shall they mention it*, or, *make mention of it*: for the syntax here seems to lead unto that notion of the word; it shall not be remembred, or mentioned any more: for the verb is indefinite, as that before, *they shall say*, for, *it shall be said*: and also in the next branch,

neither shall they visit it] That is, *it shall not be visited*; there shall be no more repairing unto the place of its residence, to pray, and worship there before it, as now there is, Deut. 12.11-14. 1 Sam. 7.2. 2 Sam. 7.18. 1 Kin. 8.29,30,33,34. 1 Chr. 13.3. Psa. 42.2. & 84.7. & 95.2. & 99.5.

neither shall that be done any more] No such visitation of it shall any more be used; or rather, as some other render it, *neither shall it any more be magnified*: it shall not be in any repute, or esteem; so the word seems to import, Deut. 32.6. 1 Sam. 12.6. The Spirit of God using here so many pregnant expresions, and so fit, full and instantly inculcating, in such variety of terms, one and the same thing, seems to have foreseen how loth and backward people would be, this people especially, to admit of, and assent unto, the matter here foretold; and how prone and forward by slights and subtilties, to writhe and wrest this prediction to some other intent and purpose; and to have delivered it therefore in such expres and precise terms; as might cut off all ambiguity, and meet with all such devices as humane wit should invent, either to elude, or divert it.

V. 17. *At that time they shall call Jerusalem the Throne of the Lord*] Or, *Jerusalem shall be called*; for such indefinite forms are by the passive best expected. So vers. 16. Mal. 1.4. *Jerusalem*, Gods Church, whereof that was a type, Gal. 5.26. Rev. 21.2. *shall be called*; shall so be, and be so accounted; as Isa. 60.14. & 61.6. *the Throne of the Lord*; in regard of his constant residence, and sitting in state and power, by his ordinances, and by the exercise of them there, together with his Spirit accompany ng the same. See Ch. 14.21. & 17.12,& before on v. 16.

and all the nations shall be gathered unto it] That so Jacobs Prophecy may be fulfilled, concerning *the gathering of the nations unto Shiloh at his coming*, Gen. 49.10. and the word here used, is the same with that, Gen. 1.9. where God saith, *Let the waters under heaven be gathered together into one place*: as also it is said in that parallel place, Isa. 2.2. *the nations shall flow into it*; as insinuating both their multitudes, and their so wardness, or eagerness, rather forcing, than forced in, Psa. 110.3. Matt. 11.12.

to the name of the Lord to Jerusalem] To the place which God shall make choice of, to place his name there, Deut. 12.11. which was sometime *Jerusalem*, Psal. 122.3,4. is now *the Church*, 1 Tim. 3.15. Rev. 21.2,3. but Jerusalem now without Ark or Temple; for those things are now past and gone, vers. 16. Rev. 21.22. Yet some read it, *for the name of the Lord to Jerusalem*. But the former I approve rather, as precisely answering the particle, used twice here in the text; which though it be sometime indeed so used, as in the former place they would have it, as Gen. 2.23. yet why it should here swarve from its most proper notion and use, I see not. See Isaiah 60.9.

neither shall they walk any more after the imagination of their evil heart.] Neither the Israelites, nor the Proselyte Gentiles, shall take such evil courses, as before times they did; but shall live according to the prescript of Gods Will and Word, Isaiah 2.3.

the imagination] The word here used is very frequent, both in this Prophet, Chap. 7.24. & 9.13. & 11.5,13. & 16.12. & 18.12. & 23.17. and elsewhere, Deut. 29.19. Psal. 81.12. but concerning the native and genuine sense of it, there is much difference among the learned, as well Jewish, as others: for some render it, *stiffness, obstinacy, stubbornness*; deriving it from a term commonly used among the Talmudists, implying *firmness*, and *fastness*. Others,

thers, *pravity*, and *perverseness*; deducing it from a word that signifies *the navel*, and the knotty *wreaths* of its Ezek. 16.4. Job 40.16. Others, *wrinesse*, or *obliquity*. Whence enemies are deemed by them to be so termed; because they *look awry* on those whom they are at enmity with, Psal. 5.8. & 27.11. & 54.5. & 56.2. & 59.10. though rather, because they have either a cautious, or an insidious eye on them, they *observe* and *watch* them to do them a shrewd turn, 1 Sam. 18.9. Psal. 56.6. Chap. 20.10. Other lastly, as ours here, *imagination*, or *cogitation*, or *contemplation*, or *thought*, or *sight*: which last seems most genuine; because all those that thus diversly render it, yet herein concur, that they hold it to rise from a root that signifies *to see*, or *to view*, Num. 23.9. & 24.17. yet herein may some difference arise, in that *sight* applyed to the soul, sometime respecteth the mind and its imagination, judgment and approbation of ought; as Psal. 17.2. *let thine eye-lids see the right*; that is, consider and approve it: and so *the imagination of the heart* should be, what the mind conceiveth, resolveth and approveth of: sometime, it respects the will and affection; as Psal. 66.18. *if I see iniquity with my heart*: if mine heart hang after it; if I affect it, and have a desire to it: so it should import here *the desire of the heart*: according to either it may be rendred, *the sight of the heart*: they shall not follow what their corrupt heart likes and loves; what it approveth and affecteth. See the like phrase, Num. 15.39. Eccl. 11.9. Isa. 57.17.

V. 18. *In those days shall the house of Judah walk with the house of Israel,*] Some render it, *The house of Judah shall go to the house of Israel*. So the ancient Greek, and the Old Latine; that is, say some, The one shall go to the other, that they may return joyntly in company home together: and so is the particle used, Isa. 22.15. and in the latter part of this verse: And these suppose an allusion in these words to the return from the Babylonian captivity, Judah said to go to Israel, because Cyrus his proclamation did principally concern them, abiding in Babylon, and other parts of Chaldea: But that they should send too, and invite those of the ten Tribes remaining in Assyria and Media, to come and go along with them: whereof, though we find no record, yet it is not unlikely that divers of the other Tribes did, whether invited by them or no. Or, as others, there shall be free and open passage from the one to the other, that they may have mutual trade and commerce the one with the other; as Isa. 19.23, 24. contrary to that which had formerly been, Luk. 9.53. John 4.9. But the Chaldee, and the Jewish Commenters, whom some others also follow, reade the words as our Version hath them, *Judah shall walk with Israel*: and they point us to places where the particle is else where so used, Exod. 35.22. 1 Sam. 20.8. Isa. 7.2. Ezek. 16.37. Mic. 7.13. the meaning then is, they shall be reconciled either to other, and shall converse in familiar and friendly manner the one with the other, for that is usually designed by the term of *walking together*, Psal. 55.14. Amos 3.3. the enmity that had been formerly between those two houses, shall then cease: the ten Tribes being then reunited to the other two Tribes, and the other two joyning in amity with them, and both walking in one way together with those proselytes, v. 17. See Isa. 11.13. Ezek. 37.19,22. Hos. 1.11.

the house of Judah, with the house of Israel] Of these *two houses*, see Isa. 8.14.

and they shall come together out of the land of the North] From Chaldea, and Assyria, the place of their captivity, both from Judea Northward: See vers. 12. Chap. 1.13. & 31.8. The spiritual deliverance, and restitution of them, by Christ, with the constitution of them in the body politick of his Church, being shadowed out in these prophetical Sermons, by those temporal deliverances and restaurations, that together of those two people, or any considerable party of either, God was pleased to afford. So Isa. 11.& 54.& 60. Chap. 31. & 33.

to the land that I have given for an inheritance unto your fathers.] Or, *that I gave*. Heb. *which I caused your fathers to inherit, or to possess*, as an inheritance, Psal. 44.2,3. & 78.51. & 135.12. & 136.21,22. the land of Canaan, see v. 16.

V. 19. *But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the Hosts of nations?*] Some read these words in the time past, *How did I put thee among the children, and gave thee a pleasant land*, &c. as if God should relate what he had formerly done for this people; as Esa. 63.7,8. Amos 2.9,11. but the most conceive them as the words of God, relating what he intended to do for them, upon condition of their repentance, and continuance in loyalty to him.

But I said,] Heb. *And I said*, which some also here retain. Others, *I said indeed*; as Isa. 30.20. As if he had said, I had such thoughts as these with my self, for he speaketh after the manner of men, in dealing and discoursing with men. See Isaiah 63.8.

How shall I] Or, *should I*. The voice of God either admiring, and devising with himself, as some, by what means a people brought so low, and worn out with long captivity, might or could be restored to a flourishing state and condition again, like that, Ezek. 37. 3. *can these bones live?* or, as others, rather, not so much wondring, as demanding of them, how he should do that for them, which he had before said, he would do, to wit, bring them home, and settle them in their land again, vers. 18. such an one, as is here related, when as they had dealt so perfidiously with him in times past, and had so desperately provoked him, vers. 6, 9, 13, 20. Somewhat like that, Hos. 6.4. & 11.8.

put thee among the children] Or, as some, *among my children*: a defect of the pronoun possessive; as Job 13.18. Isa. 49.16. how should I reckon or account thee as one of mine adopted ones, Hos. 1.10. The syntax will not admit that of a learned late Writer, *I will make thee sons*; that is, faith he, I will bless thee with a plentiful issue, Isa. 44. 3,4. v. 16.

and give thee a pleasant land] For a childs portion; a possession, among my people, who are as children to me, Exod. 13.11. Psa. 16.6. & 136.21,22.

a pleasant land] *Adesirable, or delightful land*. Heb. *a land of desire, or delight*. So is the land of Canaan termed, Psal. 106.24. Zach. 7.14. Of the phrase, see Isa. 2.16.

a goodly heritage] Heb. *an heritage, or possession of goodliness, or beauty*. Of the term, and form, see on Isa. 4.2. & 13.19. & 24.16. & 28.1, 4, 5. It is an attribute given oft to the land of promise, 2 Sam. 1.19. Eack. 7.20. & 25.9. Dan. 8.9. & 11.16, 41, 45.

of the Hosts of Nations] Somewhat to this purpose, the Greek; and the Latine, just to rendreth it: but the Greek, and some other, insert the word, *God*; the land of the God of *Hosts*, the almighty ruler of *the Nations*. Others, insert the word *land* onely, supplyed from the former branch, and they expound it, some, a land of *hosts of nations*; that is, a land held by people that were strong and mighty, Num. 13.28, 29, 32, 33. Deut. 4.38. Amos 2.9. or warlike, and ready to wage war with those that should offer to invade them, Num. 21.23, 33. But the Chaldee Paraphrast, with whom the Jewish Doctors here concur, expoundeth the word here used, to the same effect with the former, as they may well both belong to the same root, and they may well import the same thing, save that the one is singular, the other plural: and it is by them two ways rendred, either *the heritage of the delight of delights*, or *delicious fees of delicious fees of the nations*, or *the delight of delights*, or *delicious fees of delicious fees of the nations*; that is, the most goodly, pleasant, and most delightful country, *ons*; that is, the most goodly, pleasant, and most delightful country, that any nation is possessed of: Or, a land *of the desires of the nations*; that is, such a land as all Nations much affect and desire; the word coming from a root that in the Chaldee, or Syriack tongue ragher, signifies, *to will*, or *desire*, Dan. 5.19. & 7.19. and this latter notion seems in this place the genuine. See Ezek. 20.6. where this land is styled by the former term here used, *the goodly one of all lands*; that is, the goodliest and most desireable of any.

and I said, Thou shalt call me my Father, and shalt not turn away from me.] Or, as some, *further I said*; as Chap. 1.11. & 2.1. I should rather render it, *yet I said*; as vers. 7. As if he had said, After such grose other thoughts as might dishgrade me, from shewing such grace and favour unto this people, I yet at length resolved to do it, upon condition, that they would take me for their protector, and continue loyal to me.

call me my Father] So account me, and so acknowledge me, vers. 4. Psal. 89.26. Mat. 23.9.

shalt not turn away from me] From following me (as Matt. 24.24.) to go after strange gods, Deut. 7.4. Heb. *from after me*; as 1 Sam. 15.11.

V. 20. *Surely as a treacherous wife departeth from her husband; so have ye dealt treacherously with me, O house of Israel, saith the Lord.*] Concerning the connexion of these words with the former, there is some diversity of opinion among Interpreters, whence the initial particle is diversly either rendred, or supplyed. For some reade as our Version, *Surely*; and the word here used most usually so signifies, Gen. 28.17. Exod. 2.14. vers. 23. Yet some render it, *But*; and so it seems to be used, Psal. 66.19. & 81.7. Zeph. 3.7: and this last place may seem parallel to the present: for God there telleth, what he presumed and promised to himself of them; and expected from them: but what there refuseth, what contrary courses they took; and it may be deemed, that God doth the like here: and this suiteth well with the Exposition of those, who understand the foregoing verse, of the time past; to wit, of Gods seating and setling them at first in that land. But Others, some render it with the supply of a causal, *For surely*, which I conceive to fore best with the sequel of the context: as if God should in these words have rendred a reason, why he would have her engage her self unto such future loyal carriage; because she had in this kind been very faulty before, vers. 6, 13. the like defect of the causal, see Gen. 42.18.

as] The note of similitude is wanting; as Job 7.9. but it may here be included in the particle expressed; as in other the like of it is, see Isa. 29.16. & 64.9.

a treacherous wife departeth] Heb. *a woman dealeth disloyally; a woman, or, a wife*, as Ch. 3.6.20. *dealeth disloyally*, for, *dealing disloyally departeth*: or in disloyal manner leaveth, and departs *from her husband*, Prov. 2.17. a complexive form, like that, Isa. 38.17. *thou hast loved my soul from the pit*; that is, *out of love* delivered, or saved *my soul from the pit*; as Psal. 103.4.

from her husband.] Heb. *friend*; as Hos. 3.1. either her husband, whom she hath in a solemn legal manner bin joyned to, or to whom she hath otherwise engaged her self; as that Levites concubine, Judg. 19.1,2,

and

and that Samaritan woman, John 4.17,18. a learned man obſerveth here, that the word cometh from a term, that ſignifieth to *conſort*, or keep company with one, Prov. 29 .3. and that thence an Ethiopick word derived, is uſed for a *bridegroom*, Mat. 9.15. and would have this to taken here.

ſo have ye dealt treacherouſly with me, O houſe of Iſrael] Or, *ſo ye houſe of Iſrael* (ye Iſraelites) *have dealt diſloyally with me*; unto whom ye had ſolemnly plighted your ſelves, as in a conjugal bond, v. 14. ſee verſ. 8.

V. 21. *A voice was heard upon the high places weeping, and ſupplications of the children of Iſrael.*] This *voice* divers Interpreters underſtand of a lamentation, and out-cry, made by the people, in regard of their grievous preſſures, and fore calamities, either breaking in upon them, as thoſe that apply it unto Judah and Jeruſalem, ſurpriſed and ſacked, as ſome, by the Babylonians; as other, by the Romanes; (who ſeem to be clean out of the way) or continuing ſtill with them, and lying heavy upon them; as thoſe that apply it unto Iſrael, whom queſtionleſs it concerns. But others rather, and ſo the Jewiſh Commenters, expound it, of a bewailing of their ſins, and acknowledgment of them, with a ſeeking unto God for mercy and pardon: and this the term of *ſupplications* leadeth us unto. The like, ſee Zach. 12.10.

A voice was heard] So the Greek, and the Old Latine, whom moſt follow: Yet ſome late Writers, *ſhall be heard*: but it ſhould rather be, *A voice is heard*: for, as the Jewiſh Critick well obſerves, it is not a verb, but a participle of the preſent tenſe; as the like is, Chap. 31. 15. a place parallel to this: and it is, as if the Prophet had ſaid, Methinks I hear ſuch a voice already, ſee Iſa. 13.4.

upon the high places] The Greek here, by a groſs miſtake, renders it, *A voice from the lips*: the old Latine, *in the ways*; as Amos 5. 16. But the right of it is, as the Jewiſh Commenter well expreſſeth it, *in the eminencies*, or *hieb*, and *eminent* places; as Chap. 7. 29. which ſome underſtand, *on the houſe tops*: where in publike calamities, lamentations, and outcries, were ſometime made, Iſa. 15. 3. & 22. 1. Chap. 48. Others, ſuppoſe it an alluſion to the manner of thoſe that keep Sentinel in places erected for that purpoſe; or that having ſome buſineſs of importance to impart unto others, get up into ſuch places, or repair to ſome higher ground, from whence they may the better, and by the more, be heard, Deut. 27. 12, 13. Judg. 9. 7. Iſaiah 40. 9. whether way in that regard we take it, the phraſe ſeems to import, either *a loud* cry; as Chap. 22. 20. or an *open* cry; as our Saviour uſeth the like term, Matth. 10. 27. with reference to ſuch places, from whence ſuch cries may be lowdeſt and fartheſt heard: for I cannot concur with that learned man, that would have it rendered, *in the low places*, or *in the plains*, ſee on verſ. 2.

weeping and *ſupplications*] According to this reading, there is a defect of the copulative; as Iſa. 30. 33. & 32. 13. which the Chaldee ſupplies: and they are found ſo conjoyned, Chap. 31. 9. but the words in the original ſeem here to run in another ſyntax, thus; *A voice of weeping of ſupplications*; that is, *of weeping in ſupplications*, or, *of ſupplication tears: of weeping, or, mournful ſupplications*; of ſupplications joyned with weeping. So Ezek. 7. 16. Zach. 12. 10. Ch. 31. 18. ſorrow for ſin, and the expreſſions of it, ſhould be ſomewhat proportionable to the hainouſneſs of it; Peter when he had fallen foully, *wept bitterly*, Matt. 26. 75.

for they have perverted their ways, and they have forgotten the Lord their God:] This ſome take as rendring a reaſon of their preſent calamity, the ground that had given them this cauſe of lamentation, Chap. 2. 17, 19. & 30. 15. verſ. 25. Iſa. 59. 14. Others, rather conceive it as the ſubject matter of their lamentation; they bewail-ed their ſins and forepaſſed tranſgreſſions, as Ephraim, the ſame with Iſrael: Chap. 31. 18. of which purpoſe alſo ſome of the Rabbines ſupply the word of *confeſſion*; confeſſing, *that they have perverted their ways*: but that is not neceſſary: for the text without it runs ſmoothly enough thus; *A voice of weeping in ſupplications, or ſupplications joyned with weeping, that they have, or, becauſe they perverted their ways*; that is the thing that in their prayer they lament and bewail: it is not unlike that, Lam. 5. 16. *woe is worth us, that ever we ſinned*: the particle is in either place the ſame.

perverted their ways] See Lam. 3. 9.

forgotten the Lord their God] Hoſ. 2. 13. & 8. 14. See Ch. 2. 32.

V. 22. *Return ye backſliding children——Behold we come unto thee.*] In theſe words the Prophet ſeems to perſonate both the Miniſters of God, that ſhould invite this people to return unto God, in the former branch; and the people wrought upon by their miniſtery, returning an anſwer unto their call, in the latter branch; for the better clearing whereof, ſome inſert theſe ſupplies, *Return ye backſliding children*; ſhall the Lord ſay, and *Behold we come unto thee*, ſhall they ſay; or, *Return ye backſliding children*, ſaith he; *Behold we come unto thee*, ſay they; for the Prophet ſpeaks it in a prophetical ſtrain, as of a thing preſent. See the like, Pſal. 27. 8. 2 Sam. 18. 3. Iſa. 26. 19. Ch. 2. 25.

Return ye backſliding children;] Gods gracious invitation of them, by his Miniſters, and meſſengers, Act. 2. 38. & 3. 19. 2 Cor. 5. 20. See v. 14. Hoſ. 14. 1.

and I will heal your backſlidings.] Or *revolts*: all the breaches made between you and me, ſhall be ſalved and made up again; I will paſt them all by, and be reconciled again to you; yea, I will remove all thoſe evils, and repair all thoſe ruines, which by your revolt from me, you had brought upon your ſelves, ſee Iſa. 57. 18. Ch. 32. 40. Zach. 10. 6.

Behold, we come to thee:] Their anſwer, as ready to return at God's call; as Pſa. 18. 44. ſpoken rather in the perſon of the people of Iſrael, to ſhame Judah: not unlike to that, 2 Sam. 19. 11, 12. then, as ſome would have it, the ſpeech of God, putting ſuch words into their mouthes, as he would have them to uſe to him, v. 4, 5. Hoſ. 14. 2, 3, reading the words; ſay, *Behold we come to thee*.

for thou art the Lord our God.] Thou art he that haſt right to us, and art beſt able to ſave us, Iſa. 55. 7. Ch. 14. 22.

V. 23. *Truly in vain is ſalvation hoped for from the hills, and from the multitude of mountains*:] The reaſon why they repair to God, and ſeek unto him; becauſe they now find the vanity and inability of all other ſtays, and that he alone is able to ſave them. The Hebrew is conciſe; *in vain from the hills, the multitude the mountains*; but the ſupply is from the next branch: the like whereunto, ſee Pſal. 20. 7.

Truly] Or, *Surely*; as verſ. 20.

in vain] Heb. *in*, or, *unto falſhood*, or, *a lye*, or, *vanity*. So Cha. 8. 8.

from the hills] By the *hills* and *mountains*, ſome here underſtand the ſtrength of their hills and forts; thoſe eſpecially about Jeruſalem, or thoſe of Samaria, and others in thoſe parts, which they formerly had much relied upon, and truſted unto, Ch. 5. 17. & 21. 13. Pſal. 125. 2. Amos 6. 1. or the aids that they expected from beyond the hills, Pſa. 121. & 60. 11. by *mountains* eſpecially, the helps of great Kings, as the Aſſyrian and Egyptian, Hoſea 5. 13. & 7. 11. & 12. 1. & 14. 3. But others, and ſo the Jewiſh Commenters, their idols, whom they had worſhipped upon the hills and high places, verſ. 6. Chap. 2. 20. but now found altogether unable to afford them any relief, or delivery, Ch. 2. 23, 23. & 10. 5, 14, 15. Iſaiah 46. 7.

and *from the multitude of mountains*;] Or, *from the multitude in the mountains*; that is, the multitude of idols that were worſhipped on the mountains: for the Jewiſh Criticks obſerve, that the former word doth not lean upon the latter, but is in a form abſolute and entire, and a defect there is of the particle *in*, to be ſupplyed; as Deut. 22. 21. 2 Kings 12. 11. Howbeit, a learned man would have the word rendered *mountains*, to be not a noun, but a verb, that ſignifieth to *lift up*, or *to offer*, whence the word for *an oblation*, Iſa. 40. 20. and he thus rendereth the whole ſentence, *Surely in vain is it from off the hills to offer a multitude*, to wit, of oblations, or many oblations; or becauſe the word *hamon* ſignifieth, as well *noiſe*, or *tumult*, as *multitude*, Pſal. 65. 7. *to offer* with *noiſe*, or *tumult*, a defect of the particle; as Iſa. 33. 5, 7. as having reference to the mountains on which they were wont to ſacrifice to their idols, v. 6. Ch. 2. 20. The words will admit either.

truly in the Lord our God is the ſalvation of Iſrael.] Or, *ſurely*, as before. It is the true God alone whom we were ſometime joyned unto, that is able to ſave us. Pſal. 3. 8. & 44. 7. & 130. 7, 8. Iſa. 43. 11. & 45. 15, 17. & 63. 1. Jon. 2. 8.

the ſalvation of Iſrael] That is here, *our ſalvation*: the noun for the pronoun; as Iſaiah 2. 1. but they ſpeak ſo the rather, in regard of the promiſes made by God unto Jacob, concerning himſelf, and his ſeed, and God had by that name taken them unto himſelf, and into his protection, Pſal. 135. 4. Iſa. 41. 8, 14. Chap. 14. 8.

V. 24. *For ſhame hath devoured the labour of our fathers from our youth, their flocks and their herds, their ſons and their daughters.*] Our idols have brought nothing either to us, or our fathers, but damage and detriment, both in their ſtate, and their iſſue; yea, deſtruction on either.

For] Heb. *And*; as Iſa. 65. 15.

ſhame] Shame, ſay ſome, that is, *ſin*; for ſin brought in ſhame, Gen. 2. 25. & 3. 7. and is that alone whereof men juſtly may, and ought to be aſhamed, Ezra 9. 6. Chap. 2. 26. verſ. 3. 25. Ch. 8. 12. Ezek. 43. 10, 11. Rom 6. 21. Eph. 5. 12. Phil. 3. 19. or, that *ſhameful thing*, as ſome not amiſs render it, that is, ſay they, their idol Baal, Cha. 11. 13. Hoſ. 9. 10. whence *Jerubaal*, Judg. 6. 32. is termed *Jerubbeſheth*, from the word here uſed, 2 Sam. 11. 21. a name uſed, as *Baal*, Chap. 2. 23. for their idols in general, as being all moſt baſe and ſhameful things.

hath devoured] Or, *conſumed*; waſted and deſtroyed (as Iſa. 9. 18. Joel 1. 19.) all theſe things here reckoned up, being either waſtefully ſpent upon them, Ezek. 16. 16, 21. Hoſ. 2. 8. or, waſted and conſumed by Gods juſt judgment upon them for the ſervice of ſuch, Hoſ. 2. 3, 4, 9, 12. Cha. 5. 17.

the labour of our fathers] The fruits of the earth, and the wealth, gotten by their induſtry and painful labour. So Pſalm 128. 2. Iſa. 45. 14. Chap. 5. 27. & 20. 5. See Ezek. 23. 29. Hoſ. 2. 9. & 8. 7.

from our youth] Or, *childhood*; as Gen. 8. 21. from time to time, as far as we can remember, or have been able to obſerve ought, we find that nothing hath thrived, but all hath gone backward, and been waſted with our fathers, and our ſelves; or ever ſince the time that we were firſt a Nation, as Iſa. 48. 8. ſo Chap. 2. 2. & 22. 21. yet here it may ſeem to be taken the former way. See verſ. 25.

their flocks and their herds] Their cattel of all ſorts; the leſs, as ſheep and goats, both which the former word comprehendeth, Exod. 12. 5. and the greater, as beeves, which the latter properly ſignifies, Iſa. 65. 25. either being ſpent in ſacrifices to their idols, Amos 4. 4, 5. or deſtroyed by the enemy, or the curſe of God otherwiſe upon them, for their idolatry, Ch. 5. 17.

our ſons and our daughters] Either their idols requiring them alſo for ſacrifice, on whom they ſpared not to beſtow them, Pſal. 106. 37. 2 King. 17. 17. or taken away from them by the ſword, plague, and famine, ſent in upon them by God for theſe their idolatries. See Deu. 28. 51, 57. Hoſ. 2. 4. & 9. 11, 16.

V. 25. *we lie down in our ſhame, and our confuſion covereth us; for we have ſinned againſt the Lord our God, we and our fathers, from our youth unto this day, and have not obeyed the voice of our God.*] We have likewiſe brought abundance of ſhame and confuſion upon our ſelves, by treading continually in the wicked ſteps of our forefathers.

lye down in ſhame] As a man that being in ſtreits, or diſcontent, and knoweth not which way to help himſelf, is wont to caſt himſelf down upon his couch, 1 Kin. 21. 4. or as ſick men, not able any longer to hold up the head, are compelled to betake themſelves to their bed, 2 Sam. 13. 5. 2 Kin. 1. 4. or as ſome ſluggards, that lye on their head and as ears, wrapped up, and buried (as it were) in their bed-cloaths; as the Aſſoſſe, of the wicked of the world, that lye wallowing, as ſwine, in mire and dirt, that they *lye down in wickedneſs*, 1 Joh. 5. 19. and the Latine proverbial form, of ſome, that they lye all in leven, as over head and ears in it.

confuſion covereth us] As Pſa. 44. 15. *the ſhame of my face covereth me*; an alluſion here to the coverings that men have caſt over them, when they lye in bed, Iſaiah 28. 20. we have nothing but ſhame to wrap our ſelves in; nothing but confuſion to cover our ſelves with: by the like ſimilitude, it is ſaid of Babel, *the worm is ſpread under thee, and the magot cover thee*, Iſaiah 14. 11. ſuch ſhame and confuſion have thoſe ſhameful things our idols brought us unto, verſ. 24.

for we have ſinned] Or, *becauſe we have ſinned*, Iſa. 64. 5. ch. 6. 13. verſ. 21.

againſt the Lord] Heb. *to the Lord*. So Deu. 1. 41. Judg. 1 0. 10. 1 Sam. 7. 6. Pſa. 51. 4.

we and our fathers] A ſinful race of us, Iſa. 1. 4. So the ſervants of God ordinarily in confeſſing their ſins, not excuſing themſelves by them, or by their examples, juſtifying their own evil courſes; as thoſe, Jer. 44. 17. but humbly acknowledging the guilt and evil of either, Ezr. 9. 7. Neh. 1. 6. & 9. 33, 34. Pſa. 106. 6. Iſa. 64. 6. ch. 14. 20. Dan. 9. 16.

from our youth] See on verſ. 24. for this may well be taken the latter way there mentioned.

unto this day] See Deu. 9. 7. & 29. 4. 2 Kin. 17. 34, 41. Ch. 7. 25. & 32. 31.

have not obeyed the voice of the Lord.] See verſ. 13.

CHAP. IV.

V. 1. *If thou wilt return, O Iſrael, ſaith the Lord, return unto me*:] Whether this Chapter begin another Sermon, or continue the former, is ſomewhat doubtful: as alſo, whom the two firſt verſes concern, whether the ten Tribes, or the other two.

O Iſrael.] Thoſe that conceive this to be the beginning of a new Sermon, by *Iſrael* underſtand *Judah*, mentioned after, v. 3. and ſo is Judah ſometime termed, as being, though not the greater, or larger, yet the better, and more principal part of Iſrael, Gen. 49. 10. So is it ſtyled, 2 Chr. 12. 1. & 15. 17. & 21. 2, 4. & 29. 21, 24. But thoſe that continue this with the former (whom, upon due conſideration, I rather concur with) by *Iſrael*, underſtand the ten Tribes, as before, were invited to repentance, ch. 3. 12.

If thou wilt return, return unto me.] The words run thus, word for word in the original; *If thou wilt return, O Iſrael, ſaith the Lord, unto me, thou wilt, or ſhalt return*: Which divers Interpreters diverſely render. Some, as our Verſion, *if thou wilt return, return to me*; that is, turn not this way, or that way, from one idol to another, or one forrein friend and helper to another, or one evil courſe to another, as bad or worſe than it, Chap. 2. 36. but home to me, as thou profeſſeſt to do, Chap. 3. 22. and do it heartily, not feignedly, as thy ſiſter Judah hath done, chap. 3. 10. *to me*, I ſay, chap. 2. 7. that *ſeaven and ſee the heart*, 1 Sam. 16. 7. Prov. 15. 10. & 16. 2. chap. 17. 10. Others, *If thou wilt return to me*, (as thou profeſſeſt to do) *return*: do it ſincerely, with thine whole heart, as Joſias did, 2 King. 23. 25. not *with an heart, and an heart*, Pſal. 12. 3. with a *double*, Jam. 1. 8. or, *a divided heart*, Hoſ. 7. 14, 16. this reading, the ſtops in the text favour, making a ſhort ſtay, at *unto me*: they come in effect much to one, and either of them fit well with the latter part of the foregoing Chapter, where a large profeſſion is made in the perſon of Iſrael, or the people of the ten Tribes, of their return to the true God, the God of Iſrael, their God; which they are here admoniſhed to ſee to, that it be found and ſincere, as chap. 24. 7. and for the latter word, being no other than the former again repeated; it is not unuſual, that the future indicative form be uſed for the imperative; as in this very word, chap. 15. 19. Prov. 1. 23. But it may well be rendred, ſuſpending the ſentence, *if thou wilt return to me, wilt return*; I ſay. The ſame thing emphatically repeated; as Iſa. 17. 5. & 57. 19. or, as ſome again, and ſo ſome of the Jewiſh Commenters, *if thou wilt return to me, thou ſhalt return*; to wit, from thy captivity again, as God had formerly promiſed, Deut. 4. 29, 31. & 30. 2, 5. chap. 3. 14. and this way the Chaldee Paraphraſt goeth. Howbeit, ſome others, both Jewiſh, and ours, take the word here in the latter branch, not in a notion of *returning*, but of *reſting*, and abiding quiet. Of which uſe of the word, ſee at large, on Iſa. 30. 15. as alſo, ſomewhat hereafter, on chap. 30. 10. of theſe, ſome expound it, *thou ſhalt reſt*, applying it to Judah; that is, thou ſhalt quietly abide in thy land, where now thou art, and ſhalt not *wander*, or go out of it into captivity; as they underſtand the next branch: or, as ſome, underſtanding it, as ſpoken by way of admonition, as Iſa. 7. 4. keep thy ſelf quiet, and look not after this courſe, and that courſe, for thine own ſecurity and ſafety, but reſt upon God alone, Iſaiah 28. 16. But I take it here rather in the former notion, and as a branch of the condition.

and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.] Heb. *and wilt not*, or *ſhalt not wander*: And here again Interpreters run ſeveral ways; ſome referring it to Judah, as our Verſion rendereth it, *then thou ſhalt not wander*; that is, go out of thy land into captivity, 2 King. 21. 8. Lam. 1. 8. or, *then thou muſt not wander*, or, *then do not wander*; for both come to one: if putting away thine idols, thou wilt return to me, thou muſt not wander again after them, or out of them, but keep cloſe unto me, Chap. 2. 25. & 14. 20. Deut. 4. 3, 4. & 30. 20. Pſal. 81. 8, 9. *and*, for *then*; as Iſa. 40. 19. chap. 2. 21. thus they ſir Iſrael as well as Judah. And I ſuppoſe they may be thus rendred in a continued, but ſtill ſuſpended, ſentence, *If thou wilt return to me, and if thou wilt put away thine abominations, and wilt not wander*: this is word for word the text.

put away] As Hoſ. 2. 4.

thine abominations] Thine idols, which my ſoul loaths and abhors, Deut. 27. 15. Ezek. 11. 18. & 20. 7, 8. Of the term, ſee on Iſaiah 66. 3, 17.

out of my ſight] That is, ſaith the Jewiſh Doctor, out of every place wherefoever they are, for Gods eye is in every place, Prov. 15. 3. much more out of his land, which he hath a ſpecial eye upon, Deut. 11. 12. and moſt of all, out of his houſe, his Temple, which he hath a continual eye unto, 1 Kin. 8. 29. & 9. 3. in which yet they had placed their abominable idols, 2 King. 21. 7. & 23. 4, 6. 2 Chr. 36. 14. Ezek. 8. 5, 6. thus applyed and reſtrained unto Judah. Others, more at large, out of all places, as well publike, as private alſo, Deut. 27. 15. Iſa. 44. 13. Ezek. 8. 12. or not out of your houſes onely, but out of your hearts; for there alſo I ſee them, Ezek. 14. 3, 4. chap. 17. 1. verſ. 14.

V. 2. *And thou ſhalt ſweare*,] As by way of inſtruction, as Deut. 10. 20. where *ſwearing by the name of God*, is made a part of Gods religious worſhip. Or, *And wilt ſweare*, as carrying on ſtill the condition. See Iſa. 19. 18.

the Lord liveth] Or, by *the life of the Lord*; as, by *the life of Pharao*, Gen. 42. 15, 16. the ordinary form of an oath uſed in thoſe times, 1 Sam. 14. 39, 45. & 19. 6. if thou wilt, when thou doſt ſweare, ſweare by the Lord, Pſal. 63. 11. Iſa. 65. 16. not by Baal, or any idol whatſoever, Joſh. 23. 7. Ch. 5. 7. & 12. 16. Zeph. 1. 5.

in truth, in judgment, and in righteouſneſs.] In ſincerity, not in hypocriſie, in a true, right, and religious manner: not falſly, feignedly, fraudulently; as thoſe, Iſa. 48. 1. Ch. 5. 2.

in truth] Or, *truly*; as Judg. 9. 15, 16, 19. 1 Sam. 12. 24. ſwearing nothing, but what is agreeable to truth: not abuſing Gods name, to atteſt an untruth, Exod. 20. 7. Lev. 19. 12. Zach. 5. 4. & 8. 17.

in judgement] Or, *conſiderately*, Pſal. 112. 5. well weighing, and adviſedly conſidering, what it is that thou art to ſwear, and who it is by whom thou art to ſwear; that thou neither profane his name, and make it common, by light uſage, or upon light occaſions, Mat. 5. 34, 37. Jam. 5. 12. nor make uſe of it unadviſedly; but uſe it reverently, religiouſly, in matters of weighty concernment, Joſh. 1 0. 14, 15. Mat. 14. 7. though ſome refer it to matter of *judicature*; as Prov. 16. 10. & 24. 23. but the word *judgment*, is of a far larger extent. See Iſa. 56. 1.

in righteouſneſs] Or, *juſtly*; as Pſal. 72. 2. Iſa. 63. 1. binding thy ſelf unto nothing by oath, but what is equal and juſt; not making an oath a bond of iniquity, 1 Sam. 25. 22. Matt. 14. 7. ſwearing with a full purpoſe, to perform what thou doſt by oath oblige thy ſelf unto; and being careful accordingly to make the ſame good, Pſalm 15. 4. Mat. 5. 33.

and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.] Or, *then*; as chap. 1. 4. See verſ. 1. for the Jewiſh Doctor well obſerveth, that this cometh in here, as an effect, and event, that ſhould enſue upon Iſraels performance of the foregoing offices: though he carry it not along, as I conceive he ſhould do: the copulative running along in the original, in ſpeeches of this nature, through each branch the ſame, makes it uncertain ſometime where the condition ends, and where the matter, enſuing upon the performance of it, begins. Hence miſtakes in not feeling the connexion aright;

and breaking off the condition too soon. So in Jacobs vow, Gen.28. 20. *If God will be with me, and will keep me, and will give me food and raiment*; 21. *and I return in safety to my fathers house, and the Lord will be my God*: 22. *and this stone which I have pitch shall be Gods house, and of all that thou shalt give me I will tithe out unto thee*: where they break off the condition amiss in the midst of vers. 21. rendring the words, *then the Lord shall be my God*: whereas it ought to be carryed on unto the end of that verse, and the note of engagement fixed at the beginning of vers. 22. *then it is how shall be Gods house*, &c. In like manner, here is the condition needlessly interrupted, which might well be carryed on without intercision from the beginning of the Chapter, to this branch; *If thou O Israel will return to me*; *and if thou will put away thine idols, and will not wonder*; *and will sweare by the Lords life, in truth, and judgment, and righteousness*; *then shall the nations bless themselves in him, and in him shall they glory*: That is, when thou shalt thus religiously demean thy self, then shall other people moved by thine example, come in also unto God, and worship him, together with thee, Ptal. 47.8,9. that which was before hinted. ch. 3. 17.

Shall bless themselves in him] The word indeed is thus actively and reciprocally used. Deut. 29. 19. yet sometime onely passively; as Gen. 22. 18. & 26. 4. compared with chap. 12. 3. it is somewhat ambiguous, whether way it be taken, Psal. 72. 17. *they shall bless themselves by him*, or, *they shall be blessed in him*. Now the Jewish Doctors take it here; some, the former way; some, the latter; but both applying it not to God, but to Israel: the former thus expound it; *they shall bless* either *themselves*, or any other, *in him*; that is, in Israel: as for example, say they, when a man blesseth his son, he shall wish, or pray, that he may prove like such or such an Israelite. See somewhat the like to this, Isa. 65. 16. The latter render it, *they shall be blessed in him*; that is, in Israel, the seed of Abraham, and Isaac, in whom all Nations should be blessed, Gen. 22. 18. & 26. 4. And breauſe the change of *thee* to *him*, the second person to the third, might be objected, as indeed it may well, they answer, That in Scripture such passage from person to person is not unusual, which is true indeed: for we find the like in the place a little before cited, Gen. 28 21, 22. where there is a manifeſt change of the person from *he* to *thee*, from the third, back to the second: but to make such changes needleſſly there is little ground, or reason, where the text, as it is read simply, runs on smoothly without, as here it doth. *In him*, therefore is no other here, than that God, by whom they were to swear, and unto whom, being invited by him so to do, they were to return; in him the Nations coming after their example in to him, and being his as well as themselves, and finding gracious acceptance and entertainment with him, chap. 3. 17. shall *bleſs* him, Psal. 103 1. Eph. 1. 3. and *be blessed in him*, and *bleſs themselves for him*, that ever they came to know him, and have interest in him. See Psal. 72. 17. & 117. 1. Rom. 15. 10. 11.

and in him shall they glory] Not in Israel, but in God. The verb here, as the former, is in a reciprocal form: whence it is sometime not unfitly rendred, as in such a notion; *he that boasteth himself of a false gift*, Prov. 25. 14. and, *boast not thy self of to morrow*, Prov. 27. 1. But oft-times it doth not fitly admit that reciprocal sense; and in this case sometime it signifies, as in its first form, *to praise*: but in a more than ordinary, or an emphatical manner; for these forms imply an intention of the thing designed, and add weight to it. So Psal. 56 4, 10. that which is rendred, *In God will I praise his word*; would rather be, *I will greatly praise God*, for, or because of (supplyed, as Psal. 2. 5.) *his word*: that is, his promise: or, *I will glory in God*; as it is rendred, Isa. 45. 25. *In God shall all the seed of Israel glory*; and, *let him that glorieth, glory in the Lord*, chap. 9. 24. 1 Cor. 1. 31. 2 Cor. 10. 17. So it may well also be rendred, Psal. 34. 2. & 44. 8. They shall exceedingly praise his name, having had pregnant proof of his goodneſs, 1 Chr. 16. 10. Psal. 105. 3. and they shall glory now, having a part among his people in him, Psa. 106. 5. as before they did in their idols, Psal. 97. 7. for he is the praiſe, and the glory of his people, Psa. 89. 16, 17. & 106. 47. & 148. 14.

V. 3. *For thus saith the Lord unto the men of Judah and Jerusalem*;] From this place, the Prophet leaving Israel, turneth to Judah, and directeth his speech unto them, calling upon them for repentance, and reformation of heart and life, and exhorting them to solemn and serious humiliation, for the averting of Gods judgements, verſ. 3, 8, 14. discovering the neer approach of them, verſ. 6, 7, 9. blaming the falſe Prophets for promiſing them peace, verſ. 10. convincing the people to be guilty by their wicked courſes of their own ruine, verſ. 18. bewailing their folly, that would take no warning, verſ. 19, 22. and the calamities that for the same would shortly befal them, by the fierce and furious accels of a potent and enraged adverſary, verſ. 11, 13, 15, 17. and by the horrible waſte and havock made of the whole land by him, verſ. 23, 11.

For] So is the particle rendred, Ch. 3. 25. & 6. 13. But I suppoſe it would rather be rendred, *Moreover*; as it is by Interpreters of good note, Isa. 15. 8. & 16. 9. because it beginneth a new diſcourſe, directed to another person; but entred upon with the same admonition in effect, that before had been given unto the other, Chap. 3. 12, 14, 22.

thus saith the Lord to the men of Judah, and of Jerusalem] What before he called upon Israel for, he calleth upon you of Judah now for the like. Heb. *to man of Judah, Cman*, for, *men*, as Isa. 5. 3. or, *man*, for, *each one*; as Ezek. 20. 7, 8. *and to Jerusalem*; or, as some, with a supply from the former, *to the men of Jerusalem*; and may as well be, to the Inhabitants of *Jerusalem*; as it is, Isa. 5. 3. and v. 4. Of *Judah* and *Jerusalem*, see on Isa. 1. 1.

Break up your fallow ground, and sow not among thorns.] Heb. *Fallow your fallow, or fallow ye a fallow*: if these terms at leaſt do well suit with, and fitly expreſs, the notion of the Hebrew term; for the noun *nir*, seems to signifie a *plough-land*, rather than a *fallow*: (as where it is said, much food is in the *plough-land of the poor*, Prov. 13. 23.) and the verb by *ploughing*, to break up such grounds, which therefore to the sense our Version well yieldeth; and might not amiss also be rendred, *plough up your plough-land*: and the Jewish Commenters so expound it; and so Hosea 10. 11. where the same advice is given to Israel, that is here unto Judah. Rid your heart and lives by sincere repentance; and serious reformation of your inordinate lusts, distempered affections, impious carriages, and abominable practices, which as so many weeds, or as briers and brambles, so long as your hearts are peſtered, and your lives overgrown with them, will effect no seed of wholesome admonition or instruction to prevail with you, nor ought to thrive or come to any good issue, that is either by your selves undertaken, or by any other for you; for the speech is of far larger extent, than of preparation of the heart for the receiving of the word, though in particular applyable thereunto: who reaſons Matt. 13. 7, 25. Luk. 8. 14, 15. Jam. 1. 21. but it is not, left the Prophets of God sow their seed among thorns with you; but that you your selves sow not among thorns, leſt by continuance in your wicked courſes, ye cause that all your endeavours should yield you no more benefit, than your grain cast on the ground overspread with thorns would do, Prov. 14. 31. A metaphor taken from grounds that are to be broken up for tillage, which had never been to that purpoſe employed before, or that having been formerly so employed, having lien long fallow, and being over-grown therefore with weeds and thorns, are not fit to receive seed, which would but be caſt away, being caſt upon them, untill they be broken up with the plough-share, and rid of that trash; which wicked courſes, are compared unto, Heb. 6. 8.

Sow not among thorns.] Or, *upon thorns*. Heb. *unto*, for, *upon*; as 1 Sam. 17. 49. Chap. 3. 5. 17. It seems to have been a proverbial form among them; *to sow upon thorns*, as, *to sow upon stones*, Amos 6. 12. Matth. 13. 5. Luk. 8. 6. both used of fruitleſs labour. As all things thrive with the godly. Psal. 1. 3. Rom. 8. 28. so nothing prospereth with the wicked, Chap. 3. 37. and 16. 21.

V. 4. *Circumcise your selves to the Lord, and take away the fore-skin of your heart*,] Circumcise not your fleſh alone, but your hearts also; get you the spiritual circumcision, Deut. 10. 16. & 30. 6. Col. 2. 11. And cement not your selves with the carnal alone, wherein you so much glory, Act. 15. 1, 2. Gal. 6. 14. Eph. 2. 11. Phil. 3. 3. for the one will noth ing avail you without the other, chap. 9. 25, 26. Rom. 2. 25. Th same thing in effect with the former, but delivered in another notion, to meet with their vain confidence in the fleſh, Phil. 3. 4.

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the foreskin of your heart] The sinful body of the ſleſh, Col. 2. 11. the obstinacy that ger weth like a thick skin over your hearts, Ch. 6. 10. Ezek. 44. 9. Act. 7. 51.

ye men of Judah, and inhabitants of Jerusalem:] Heb. *man*; as v. 3. Isa. 5. 3.

leſt my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.] That the wrath of God, by your evil courſes incenſed against you, do not in so fierce a manner break in upon you, that there will be no pacifying, or appeaſing of it again, until ye be consumed by it.

my fury] Or, *wrath*: see Isa. 51. 22. & 63. 5.

come forth] As Judg. 9. 20. or, *go forth*; as Isa. 55. 11. Hos. 6. 5. as fire out of a cloud, Psal. 18. 12. or, as that from the Lord that smote Nadab and Abihu, Lev. 10. 2.

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because of the evil of your doings.] Or, *for*; Heb. *from the face of*. So chap. 7. 12. It is sin alone that incenseth Gods wrath, Isaiah 64. 5.

V. 5. *Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet*:] Give warning thorowout the whole country, and at Jerusalem especially, of the enemies approach, verſ. 16. And this the Prophet subjoyneth to his former admonitions, to shew, that it is high time for them to go about that, which therein he required of them; and withal, to intimate, in what kind and manner it was, that the wrath of God was ready to break in upon them; not by a peſtilence, as Psal. 106. 29. or famine, as Psa. 105. 16. but by a forreign invaſion, the laſt and worſt of evils; and that which usually draws those other two at its heels, Levit. 26. 25, 26.

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cry, gather together; and say, Assemble your selves, and let us go into the defenced cities.] The speeches and counſes of people at their wits end, unable to stand before, much leſs to make head against the forces of Israel, and resolving therefore by flight, and recès breaking in upon them, and resolving therefore by flight, and repair to places of strength, to make what shift they can to save themselves.

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Assemble your selves] So ch. 8. 14. Heb. *be assembled*, or *gathered together*; as Gen. 49. 1. Ezek. 39. 17. as, *be circumcised*, v. 4. or, as some; *Retire, betake your selves*; as the word is used, Lev. 6. 21. Num. 30. 11, 30. 2 Sam. 17. 13. But in those places is still subjoyned, an expreſſion of some place to be retired unto; whereas here the word is put absolutely: and that 2d is intimated in the next clause, to which the caſt away, being caſt upon them, untill they be broken up with the plough-share, and rid of that trash; which wicked courſes, are compared unto, Heb. 6. 8.

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let us go into the defenced cities.] For shelter and succour, against the invading enemy. So Judges 9. 31. Chap. 36. 6. Matth. 24. 16. Heb. *cities of fortification*, or *defence*; as Chap. 1. 18. & 34. 7.

V. 6. *Set up the standards towards Zion*:] Heb. *standard*; as ver. 21. nor need it be altered; though the Authors of this Version seem to have conceived it, as spoken of the Chaldeans coming in, & marching with their banners and ensigns displayed against Jerusalem: but they seem rather the words of the Prophet in the person of the Jewish people, shewing what they will then do, or require to be done; and to be a continuation of their advice, in part, delivered, verſ. 5. And this way Interpreters, as well Jewiſh, as others, do most generally take it: *towards Zion*; that is, as some, *in Zion*; in Jerusalem, and in Sion the highest place of it, whence it may be farthest seen: so, *to the ground*, for, *on the ground*, Gen. 28. 12. *toward Babel*, for, *in Babel*, chap. 29. 15. *toward the North*, for, *in the North*, Chap. 46. 6. Or, as others rather, *set up a standard towards Zion*; that is, whereby men may be admonished to repair *unto Sion*, or to make *towards Sion*; to Jerusalem, their chief city of strength; as Sion the strongest place in it, 2 Sam. 5. 6, 7. & ch. 50. 5. a defective or compleximve form of speech, like those, Psa. 31. 17. *let them be cut off into the grave*, for, *cut off*, and thrown *into the grave*; Isa. 14. 12. *thou art cast down to the ground*, for, *cut off*, and thrown *down to the ground*; Isa. 38. 17. *thou hast loved my soul from the pit*, for, *out of love to my soul*, kept it *from the pit*.

retire] Some render it, *strengthen your selves*; as if it came from that verb, that hath a notion of *hardening*, or *strengthening*, Prov. 7. 13. & 21. 29. but it seems rather to come from another root, that signifies, *to retire*, or *get away*; as Exod. 9. 19. Isaiah 10. 31. Chap. 6. 1.

stay not] Heb. *stand not*; as Deu. 5. 31. Chap. 51. 50. Hasten each one, without delay, to flee for his life from the danger approaching, Luk. 17. 31. Hitherto was the speech of the people, such as they should use amidst that fear and confusion, that the Chaldean forces, breaking into their land, should bring upon them. Now follow Gods Words, by the Prophet, relating the occasion and ground that should be of this retreat.

For I will bring evil from the north, and a great destruction:] Heb. *I* (the Lord) *am bringing* (so Chap. 5. 15. & 6. 19. as of a thing in doing; and so it is well rendred, 2 King. 21. 12.) *evil* (a devaſtation of your land, Chap. 1. 14.) *from the north* (from *Chaldea*, Chap. 1. 13, 15. & 6. 22.) *and a great breaking*, or even (as Isa. 56. 5, 7.) *a grievous destruction*; as Isa. 30. 23, 24. v. 20. Chap. 6. 1.

V. 7. *The lion is come up from his thicket*,] *The lion* (Nebuchadnezzar, the King of Babylon, 2 King. 24. 1. so termed for his force and fierceneſs, Prov. 30. 30, 31. the like whereunto, see Chap. 2. 15. & 5. 6. Ezek. 19. 2. Dan. 7. 4. 2 Tim. 4. 17.) *is come up* (or, *come forth*, or *come on*; as Isa. 7. 1. 5. 6.) *from his thicket*; *his covert*; as Chap. 35. 28. because such is commonly in the forreſt among the thickets, Isa. 9. 18. that is, from Babylon, his strongeſt hold, and ſtately seat; his principal place of constant residence and retire, Dan. 4. 30.

and the destroyer of the Gentiles is on his way:] Or, *a destroyer of nations*; for here is no special distinction between *Jew* and Gentile intended: one, by whom God hath already destroyed many Nations, 2 King. 24. 7. Isa. 14. 17. Chap. 50. 23. & 51. 20. and intendeth to destroy thee, Chap. 25. 7. *is on his way*; or, *is set forward*; as Num. 10. 18, 22. is on his march for Jerusalem, Ezek. 21. 21, 22.

he is gone forth from his place] From his place of residence, Babylon, as before.

to make thy land desolate] Heb. *to put thy land into desolation*; or, *to make it a desolation*; that is, very desolate; as Isa. 13. 9. Chap. 2. 15.

and thy cities shall be laid waste without an inhabitant.] Or, as some, that *thy cities may be over-grown* with grass: for the Jewish Criticks are divided about the notion of the word here used. Some deriving it from a word, that signifies *dryneſs*, and consequently *waſteneſs*, Ch. 2. 6. Others, from a verb signifying, as they conceive, *to sprout* out with grass, or the like, as the bodies of fowls do with feathers; because the letters of it come neer to those words that have either of these notions: and hence the two-fold rendring of the verb here; as the like of the participle, 2 Kin. 19. 25. & Isa. 37. 26. for the word is no where else found in either notion, which maketh it the more ambiguous; but whether way it be taken, the senſe is the same; for places lying waſte, are so usually over-grown, Isaiah 5. 6. & 32. 13, 14.

without inhabitant] As chap. 2. 15. & 9. 11. or, *because there is no inhabitant* in them: for in theſe, and the like places, the cities here used, hath the nature of a causal; as Num. 14. 16. chap. 10. 6. & 19. 11.

V. 8. *For this gird you with sackcloth, lament and howl*:] Or, *Because of this*; or, *Therefore*; as Psal. 32. 6. Lam. 5. 17, 18.

gird you with sackcloth] Heb. *gird sacks*: the wonted garb in great and grievous mournings, publike especially, in those times among that people, 2 King. 6. 30. Isa. 3. 24. & 22. 12. chap. 6. 26.

Lament and howl] Some suppoſe that the former word importeth properly the expreſſions of grief, by outward gestures of the body, as wringing the hands, beating on the breaſt, and the like, chap. 8. 17. Nah. 2. 7. Luk. 18. 13. the latter, by weeping, complaining, crying out, and the like, Psal. 32. 3. Isa. 38. 14. & 59. 11. Hos. 7. 14. See on Isa. 32. 12.

for the fierce wrath of the Lord is not turned back from us] Or, *because* (as ch. 3. 21, 25.) *the fierce wrath of the Lord will not turn from us*; until it have done that which God intendeth by it, ch. 30. 24. see Isa. 9. 12, 17. & 13. 13.

V. 9. *And it shall come to pass in that day, saith the Lord*,] As ch. 3. 16, 17.

that *the heart of the King shall periſh, and the heart of the Princes, and the Prieſts shall be aſtonished, and the Prophets shall wonder*.] The effect of the report of the enemies irruption, arriving at Jerusalem, and the peoples flocking thither for shelter and safety; so wit, that the great ones, who should have encouraged the meaner sort, and those who had promiſed them peace and security, should then themselves be utterly dismayed, and at their wits end.

the heart of the Kings, and the Princes shall periſh,] They shall be clean out of heart: so Psa. 73. 26. *my heart faileth*; and it *is withered like grass*, Psa. 102. 4. and *melted as wax*, Psa. 22. 14. but here more than all that, it is *periſhed*; clean destroyed, utterly gone; as Psal. 12. 1. Isa. 57. 1. Mic. 7. 1. as it is said of the Canaanites, that upon the report of the Israelites passing Jordan, *there was no ſpirit any more in them*, Josh. 5. 1. so with these it would be upon this occasion, as if there had been no heart at all in them.

the Prieſts, and the Prophets] The falſe Prophets; that propheſied nothing but peace, ch. 6. 14. & 8. 11. See verſ. 10.

shall wonder.] Or rather, *be amazed*; as the word is rendred, Isa. 13. 8. or, *astonished*; as Job 26. 11. but that this was before used, to expreſs another term of the same notion: for *wonder* here, is too sleight, and slender; since that the meaning is not, that they should wonder to see their prophecies prove falſe, which they knew well enough to be no other, than vain devices of their own coining, ch. 23. 26, 27. but they should be dismayed, as well as the reſt, for all their confidence that they had before made shew of, and endeavoured to work into others; and that the rather, because, then to their shame, they would be discovered, and generally in disgrace; yea, even abhorred by those, whom formerly by their lying prophecies, they had deluded, see chap. 37. 19.

V. 10. *Then said I*;] Heb. *And I said*; as ch. 2. 21.

Ah Lord God, Surely thou hast greatly deceived this people, and Jerusalem, saying, Ye shall have peace when as the sword reacheth unto the soul.] The Prophet having made mention of those falſe Prophets, verſ. 9. doth here thereby take occasion to complain of their deluding the people, by promiſing them, as from God, peace and safety.

Ah Lord God,] As Chap. 1. 6. and see the Prophets grief, for the peoples being thus deluded by theſe falſe Prophets, chap. 23. 9.

Surely, thou hast greatly deceived this people,] Or. *much deceived*. Heb. *deceiving deceived*: not that God indeed had so done, or that he had promiſed peace and safety; but that the falſe Prophets had in his name, and as from him, so propheſied to them, chap. 23. 17, 25, 31. & 27. 9, 14, 15. & 28. 2, 11. and the people believed them; chap. 23 32. and that God should indeed have deceived

them exceedingly, if he had sent them upon any such errand unto his people, as they pretended; but which indeed he had not done, Chap. 23. 16, 21, 26, 27, 32. Howbeit, some expound it, *thou hast deceived this people*, that is, *suffered them to be deceived*; as Isa. 63. 17. & Ezek. 14. 9 by giving them up, and leaving them unto those their false Prophets delusions; because they loved not, nor listed to listen unto his truth, but desired, and delighted, to be flattered, and soothed up wi h such lies, as those their Prophets preached to them, 1 King. 22. 8, 23. Isa. 30. 10, 11. chap. 5. 31. Mic. 2. 6. 11. & 3. 5. 2 Thess. 2. 11. 12. Others, and so some of the Jewish Doctors, *Thou hast [b]rowed this people to be greatly deceived: to deceive*, for, *to shew to be deceived*: as, *to know*, say some of ours, for, *to make to know*, Gen. 22. 12. Deut. 13. 3. God by his judgements upon them, made it to appear, that their false Prophets had deluded them. But the words may well be read by way of interrogation; *Hast thou indeed thus deceived this people?* as if he had said; Is it possible thou shouldst promise them peace, and hold them in an expectation of it, as these Prophets in thy name do, when thou intendest nothing less? implying it to be a thing altogether impossible that God should so do, Numb. 23. 19. Tit. 1. 2. The more of interrogation, in the Hebrew, oft wanting, makes divers places, the more ambiguous: as Job 13. 15. Hos. 4. 14. Mal. 1. 8.

ye [shall have peace] All shall be well; or all shall go well with you; for that is the usual signification of the term in such forms of speech; *Is it peace?* or, *is all well?* 2 King. 9. 11, 17, 19, 31. and, *enquire of their peace*; that is, *whether all be well with them*, Gen. 37. 14. 1 Sam. 17. 18. Chap. 15. 5. and this was the false Prophets usual note to the people, chap. 11. 18. & 23. 17. Ezek. 13. 10, 16.

when as the sword reacheth unto the soul.] Striketh to the heart, verse. 18. woundeth deadly, even to the taking away of life: *soul*, for, *life*; as verse. 30. 1 Sam. 26. 24. Matt. 16. 25, 26. Luk. 14. 26. So David, *the waters came in even unto the soul*, Psal. 69. 1.

V. 11. *At that time it shall be said unto this people, and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse.*] Tidings shall in those times come to the men of Judah, and those especially of Jerusalem, of a stormy wind coming toward them, that shall sweep all away before it.

At that time] When the King of Babylon shall be on his march, verse. 7.

it shall be said to this people] News shall be brought them, v. 5. as Zeph. 3. 16.

and to Jerusalem] As verse. 3.

A dry wind] Or, as some, *A clear wind*: and so the Chaldee, because the wind is sometime used for *clearness*, Isa. 32. 4. or, *A fair wind*; without wet: the word being used for *serenity*, Isa. 18. 4. and these two come much to one: and such usually the North wind is, Job 37. 22. Prov. 25. 23. and they suppose the word hath in it some glance to that coast, from whence the enemy was to come, verse. 6. wh ch yet is more probable, than that which some of the Rabbines have, who because the word sometimes applyed to men in persons, signifies, *fair*, and *white*, Cant. 5. 10. Lam. 4. 7. languages, as well learned, as vulgar. So Sect. 12. 1. *Go three out of thy country*: Num. 22. 6, 11. *Come me this people*, Exod. 30. 24. *Take thee Spices*: Gen. 27. 13. *Take me a kid*: Cant. 4. 6. & chap. 5. 5. *I will go me*, and the like; which if we admit, it will then be no more than such a wind as hath been described, *cometh me*: for in the present tense, I suppose, it ought to be rendred; because it is not a speech of prophecie, fore-telling what shall be, or what will come; but a speech, reporting at that time, when the enemy is on his way, what there is coming towards them.

now also will I give sentence against them.] Heb. *will I speak*, or, *utter judgements with them*. Of which phrase, see chap. 1. 16. when this storm comes, which they shall then be told of, verse. 11. The very report whereof shall amaze, and amate, the mightiest, and most confident among them: verse. 9. then (for he speaketh of it, as of a thing present) will I put in execution that doom, that I formerly past upon them: it would therefore be rendred, *now*, to wit, at this time, by this stormy wind) *will I also*, or, *even* (as Isa. 57. 6, 7.) *I will do execution upon them*. See chap. 39. 5.

V. 13. *Behold, He shall come up as clouds*] Another resemblance, setting forth the manner of the enemies coming in upon them, ushered in with a note of admiration in the front of it. So Isa. 10. 33. & 66. 12.

he] Nebuchadnezzar, and his forces.

shall come up] Or, *come* marching. See Isa. 7. 1. v. 7.

as clouds] As clouds driven with the wind, for swiftness; as Isa. 19. 1. or, with forces, for multitude, as thick as clouds, Isa. 60. 8. Heb. 12. 1.

and his chariots shall be *as a whirlwind*] See Isa. 66. 15.

his horses are swifter than eagles.] An hyperbolical form of speech, used to express eminent, or extraordinary swiftness, chap. 48. 40. Lam. 4. 19. Dan. 7. 4. Heb. *lighter*; as Isa. 19. 1. chap. 2. 23. verse. 24.

woe unto us, for we are spoiled.] The peoples voice, in their distress; or the Prophets, before-hand lamenting the spoyl that would be made of them. See the like, Lam. 5. 16.

V. 14. *O Jerusalem, wash thine heart from thy wickedness, that thou mayst* and the words would be rendred, as here; *toward the red sea*, and *toward Tarsus*.

the daughter of my people] As, *the daughter of Sion*, Isa. 1. 8. See there; *my people*, for beauty and delicacy, like a young *damsel*; and as dear to me as a darling *daughter*. So Chap. 9. 1.

not to fan, nor to cleanse] Not such a wind as they use to fan with, and by fanning, to cleanse the grain, by severing the chaff, and such like lighter trash, from the good corn, and weighty grain, and carrying away the one, but leaving the other, Matt. 3. 12. for such wind, must not be any stiff, or boysterous wind: but this wind is such an one, so fierce, so furious, as scattereth, and carryeth all together away with it. See Isa. 27. 8. chap. 15. 7. & 18. 17. & 51. 1. Ezek. 5. 2, & 21. 3.

V. 12. Even *a full wind from those* places *shall come to me.*] Even *a full wind*: the particle supplyed; as Job 42. 16. or, *A full wind*, I say; as Isa. 35. 4. & 51. 22. for the sentence from the foregoing verse is continued in this, *a full wind*, that is, *a wind full of* a curse and calamities; a pestilent wind, saith one of the Jewish Commentors: but rather, as another of them, *a flight, a strong wind*; as 2 Kin. 9. 24. *Jehu filled his hand with a bow*, that is, as our Version not amiss readeth it, *drew a bow with full strength*: and so here, *a full wind*: a wind blowing in its full strength, having nothing to oppose it. See on verse. 11. But there seems somewhat more in it, than the Jewish Critick here takes notice of: for the particle subjoyned, is commonly a note of comparison: *great from*, in Hebrew, is *greater*, Gen. 48. 19. *good from*; *better*, Prov. 22. 1. Eccl. 7. 1. *strong from*; *stronger*, 2 Sam. 1. 23. Psal. 18. 17. in which places also it should be so rendred: that therefore which is here rendred *from those* places, as having reference to the *high places in the plain*, or *waste*, before mentioned, verse. 11. some other Interpreters conceive rather, to imply some matter of collation, than of lation, or motion, from place to place: and they render the words *a fuller*, that is, *a stronger than they*: which they refer to the persons before-mentioned, verse. 9, 11, that should be carried away with it: as if it were said, a wind stronger than they are able to endure or withstand: but that seems to look too far backward. I rather conceive it to have reference to such winds, as they used to fan, and cleanse their corn with, in the latter end of verse. 11. in the words next before going; and suppose it would be rendred therefore, *fuller* and *stronger*, in fuller strength, *than those*, to wit, winds wherewith ye use to winnow and cleanse your corn, Isaiah 30. 14.

Shall come to me] Or, *cometh to me*; that is, as some, *against me*; as chap. 3. 25. Psal. 51. 4. & 56. 3. So the Jewish Doctors: the Prophet, say they, speaking in the person of the people; or rather, relating the words of the people, what in those times they should say, ver. 11. But ours mott understand it, as spoken in the person of God, *shall come for me*; that is, by commission from me, at my command, to do my work, to fulfil my will; as of wind and storm it is said, Psal. 148. 8. So Isa. 6. 8. *who shall go for us?* and this they suppose confirmed, by what followeth: but thereof there is no necessity; and the course of the context seems to carry it rather the former way: unless we will take it for an elegant redundancy, very common, not in Hebrew only, but in other languages, as well learned, as vulgar. So Sect. 12. 1. *Go three out of thy country*: Num. 22. 6, 11. *Come me this people*, Exod. 30. 24. *Take thee Spices*: Gen. 27. 13. *Take me a kid*: Cant. 4. 6. & chap. 5. 5. *I will go me*, and the like; which if we admit, it will then be no more than such a wind as hath been described, *cometh me*: for in the present tense, I suppose, it ought to be rendred; because it is not a speech of prophecie, fore-telling what shall be, or what will come; but a speech, reporting at that time, when the enemy is on his way, what there is coming towards them.

now also will I give sentence against them.] Heb. *will I speak*, or, *utter judgements with them*. Of which phrase, see chap. 1. 16. when this storm comes, which they shall then be told of, verse. 11. The very report whereof shall amaze, and amate, the mightiest, and most confident among them: verse. 9. then (for he speaketh of it, as of a thing present) will I put in execution that doom, that I formerly past upon them: it would therefore be rendred, *now*, to wit, at this time, by this stormy wind) *will I also*, or, *even* (as Isa. 57. 6, 7.) *I will do execution upon them*. See chap. 39. 5.

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his horses are swifter than eagles.] An hyperbolical form of speech, used to express eminent, or extraordinary swiftness, chap. 48. 40. Lam. 4. 19. Dan. 7. 4. Heb. *lighter*; as Isa. 19. 1. chap. 2. 23. verse. 24.

woe unto us, for we are spoiled.] The peoples voice, in their distress; or the Prophets, before-hand lamenting the spoyl that would be made of them. See the like, Lam. 5. 16.

V. 14. *O Jerusalem, wash thine heart from thy wickedness, that thou mayst*

mayst be saved.] A serious admonition and exhortation, to sincere repentance and reformation, as well of heart, as of life, for the preventing and averting of this threatned destruction: the same, in effect, with those former, v. 3, 4. but delivered in a new notion, and expressed by a divers similitude.

O Jerusalem] Ye Inhabitants of Jerusalem, and people of Judah, in general, v. 3, 11. so ch. 6. 8.

wash thine heart.] As *circumcise thy heart*, verse. 4. that your repentance being hearty, it may be sound and sincere, not feigned and counterfeit, as formerly, chap. 3. 10. cleanse not your hands alone, (as by external rites ye oft do, Mark 7. 3, 4. Heb. 9. 10. alluded to, Psal. 26. 6.) but your hearts also, Jam. 4. 8. Act. 15. 9. Heb. 10. 22. 1 Pet. 1. 22. otherwise all your ceremonial washings will stand you in no stead, chap. 2. 22. Matt. 23. 25, 26. no more than Pilat's ceremonial washing of his hands, freed him from the guilt of Christs bloud, Matth. 27. 24. It may seem an allusion to such physical lotions, and potions, wherewith the inward parts of the body are wont to be purged and cleansed; which so long as they remain foul, all washings, and scouring of the skin, or topical medicines, applyed to the outward parts, are in vain used: it requires, question-less, the true inward washing, whereof the outward washings were all but types, and meer shadows, without substance, where the inward was wanting, 1 Cor. 6. 11. So Isa. 1. 16. See chap. 13. 27.

from thy wickedness] Not from thy bodily soyl, but from thy spiritual filth, that makes thee loathsome in Gods sight, Prov. 30. 12. 2 Cor. 7. 1. Heb. 9. 13, 14. Jam. 1. 21. 1 Peter 3. 21.

that thou mayst be saved.] Not as the Apostle saith, *baptism saveth*, 1 Pet. 3. 21. though such spiritual washing and cleansing, as the Prophet here speaketh of be the way and means to attain that salvation which the evils and miseries, that will otherwise to thine utter destruction befall thee. See v. 4.

how long shall thy vain thoughts lodge within thee?] Heb. *thoughts of vanity*; as Zach. 10. 2. how long will thou feed thy self with vain thoughts, and hopes of succour and safety, from forrein forces, or other means, that are not able to relieve thee, chap. 2. 5, 37. or, *thoughts of iniquity*, or *mischief*; wicked and mischievous thoughts: as Prov. 6. 18. Isa. 59. 7. and so one of the Rabbines here expresseth it; *thoughts* of violence and oppression. See Isa. 55. 7. But I rather conceive the word here to signifie, (as natively and usually it doth, and as in the very next verse it seems to do) *affliction*; *thy thoughts of affliction*; such thoughts of thine, as will bring nothing but affliction, misery, and mischief upon thee, *prophecies of expulsions*, Lam. 2. 14. so called, not from the subject matter of them, but from the effect of them; not because they threatned them with expulsion, but because by promising them peace, (which the people relying on, repented not) they were the means of bringing expulsion upon them. Howbeit, there are two other readings: for because the verb is singular; and again may be as well of the second person masculine, as the third feminine: from the former consideration, some of our Interpreters, of prime note, render it; *How long shall it* (to wit, thy wickedness) *even thy thoughts of vanity lodge in thy mind?* but it is common to have a noun plural, in way of distribution, joyned with a verb singular: and the sense is, any one of those thy fresh *thoughts*: the like, see Isa. 26. 19. Psal. 119. 103. Prov. 14. 1. & 28. 1. From the latter, one of the Rabbines would have them thus read; *How long wilt thou lodge in thy thoughts of affliction?* that is, faith he, perfist and continue in them? as, *mine eye lodgeth*, that is, continueth *in bitterness*, Job 17. 2. So, *the world lieth in evil*, 1 John 5. 19. all the difficulty, in this reading, is, that the form is here masculine, in the rest feminine; which he thus salveth, that in here masculine, the gender is respected, in the other terms the people. See chap. 3. 5.

within thee] Heb. *in the midst of thee*: as Nah. 3. 13. Deut. 18. 2. & 19. 10.

V. 15. *For a voice declareth from Dan, and publisheth affliction from mount Ephraim.*] As if he had said; It is high time for you thus to do, for reports are coming to you thick and three-fold, of the enemies coming on apace toward you. Heb. there is *a voice reporting, and making to hear*: the verbs are the same that were before, v. 5. and that is related as done here, that was either enjoyned, or advised there: *a voice*, for, *a rumour*, or *a report*: as Gen. 45. 16. Chap. 50. 46. and this report is said to come from *Dan*; because that was the utmost bound of the land of Israel Northward, towards the land from whence this evil was to come, verf. 6. and from *mount Ephraim*, because that neereft to Judea, whither the enemy was bound: and the subject matter is *affliction*; as the word is well rendred, Job 5. 6. and so it is used, Job 4. 8. & 15. 35. compared with Prov. 22. 8. Psal. 7. 14. Isa. 59. 4. See Isa. 1. 13. Chap. 20. 18. and this is the first and native sense of it; for it comes from a term, that hath a notion of *grief*, and *mourning*, Isa. 3. 26. & 19. 8. Hos. 9. 4. though in the second place, also, *wrong*; because by it, men are *afflicted*, *grieved*, and made to mourn. And thus the Jewish Rabbine, whom most of ours follow, expoundeth this place, which is confirmed, also, by that which is said, Chap. 8. 16. *the neighing of his horses is heard from Dan.* Howbeit, the Chaldee Paraphrast, understands it of *the voice* of Gods Prophets, acquainting them, with what affliction was to befal them, for the worshipping of the golden calves; the one, at Dan; and the other, at Bethel; and the idol that Micah of mount Ephraim made, Judg. 17. 1, 4, 5. & 18. 29, 31. 1 King. 12. 28, 29. But we read not the worshipping of those calves objected to Judah, but to Israel onely, Hos. 8. 5, 6. & 13. 2. Some other therefore late Interpreters, of special note, render it; *For a voice declareth*, or there is *a voice* that *declareth greater iniquity*, or, *the iniquity* to be *greater*, *than* that of *Dan*; *and that publisheth more* grievous, or, that *publisheth* it to be *more* grievous, *than* that in *mount Ephraim*: as if he had said; It is as notorious, as if it were proclaimed, that the wickedness of Judah, in idolatry, especially, is greater, and more grievous, than that of Israel, committed at Dan and Bethel, with the golden calves there. I am not ignorant, that the particle here used, is, commonly, employed in comparisons, as was before obseived, on verse. 12. as also, that the noun here used, is usually, in many places, rendred *iniquity*, (for wh ch, there is another word, in Hebrew, more proper, though in found never to this, yet of a diverse notion, and notation) where I suppose it might better be rendred *wrong*; as Job 34. 5, 22. Psal. 5. 5. & 6. 8. & 14. 4. as also, that the word in the former branch may well, and is oft supplyed from the latter: as Isa. 13. 13. & 18. 7. & 30. 17. and that in such collations, the subject matter, wherein the collar on consisteth, is not seldom in the one member concealed: of which, see on Isa. 5. 29. verf. 31. and with all these favourable helps admitted; that stesne may be made up from the words, that these worthy Writers give unto it: Nor can it be denyed, but that Judah was, in some fort, far worse, and more condemnable, than Israel. See Ch. 3. 11. But it seems needless to me, thus to wring a text for a new sense; where it doth, of it self, freely afford one so suitable to the course of the context, and the main drift of the place. Nor doth that sense, which another learned Annotator gives, seem to flow so naturally from the place, though one of the Rabbines, from whom he seems to have received it, have somewhat to that purpose, to wit, that the report of that *affliction* which he bemoaned before them for their idolatry, *at Dan and Bethel*, should have admonished Judah, and been a warning to her: and so indeed should it have been, Ch. 3. 8, 10. but every truth is not in every place taught: not seems this here to be implyed.

V. 16. *Make ye mention to the Nations, behold, publish against Jerusalem, that watchers are come from a far Country, and give out their voice against the cities of Judah.*] This likewise tendeth to give warning, or notice at least, to those of Judah and Jerusalem, of the enemies march towards them; though some understand it of the summoning of the Chaldeans and other nations with them, to come on against them.

Make ye mention to the nations,] The subject matter, saith one of the Rabbines, of the *voice*, or *rumour*, before-mentioned, verf. 15.

Make ye mention,] Or, *Put them in mind*; as Isaiah 43. 26.

to the nations] Those of Judah, say some; *concerning the nations*, say others: the Chaldeans, and their complices, 2 King. 24. 3. so the particle is oft used, Gen. 20. 13. and 26. 7.

publish] Heb. *make to hear*; give them to understand; as v. 5. *against Jerusalem*] Or, *to Jerusalem*; as Exod. 20. 3. *to my face*: 1 Sam. 2. 11. *to Ramah*. See v. 5. or, *concerning Jerusalem*, as Isa. 1. 1. & 2. 1. Some of those that remain that which our Version exhibiteth, do thus render the words: *Mind them of the Nations, tell them, Behold, against Jerusalem watchers are coming.*

watchers] So the word is used, 2 Kin. 17. 9. hostile forces; which why so termed, see v. 17.

come] Heb. *coming*; behold them coming: as if they might see them on their way, and did point with the finger to them; as Isaiah 65. 17.

from a far Country] From Babylon, Isa. 39. 3.

and give out their voice against the cities of Judah] Or, *that give out*; and the copulative for the relative, as Isa. 44. 7. & 49. 7. that threaten ruine to them: or, *that will give out*; that will with loud shouts assault them. See Ch. 2. 15. & 12. 8.

V. 17. *As Keepers of a field are they against her round about.*] *Are they*; or, *will they be, against her*; to wit, Jerusalem, mentioned, verf. 16. An intimation of a streit siege to ensue, they will lye round about Jerusalem, Isa. 29. 3. Zach. 12. 2. As those that are set to watch a field, or a vineyard, and the fruit in it, to streit, that none can be suffered, either man or beast to get in, that may annoy it, or commit waste in it, Isa. 27. 3. and there is deemed by some to be a bitter taunt in the term: for both *watch* indeed; but the one to keep from going in, the other from coming out: the one watch that nothing can get in that may hurt or annoy; the other, that nothing come in thing go in that may hurt or annoy; the one, that no thing come in that may help or relieve, 2 Chron. 16. 1. 2 Kin. 6. 24, 25. & 25. 3. Yet some suppose the sim l tude to be taken, from such as are set to watch wild beasts, or deer, enclosed in a wood, to keep them from breaking away, and making escape. But the former is the more probable; for *field*, and *wood*, are in Scripture commonly opposed. See Chap. 5. 6.

because she hath been rebellious against me, saith the Lord] The ground of all their misery, as themselves acknowledge, Lam. 1. 18, 20. So Hos. 13. 16.

V. 18. *Thy ways and thy doings have procured these things unto thee,*] Heb.

Heb. *Thy way and thy doings* (or, *Thine own ways*, and *thine own doings*; to make it the more vigorous, as Ch. 6. 19.) have *doing* done *theſe things to thee*: of which manner of ſpeech, both defective and redundant, ſee on Iſa.59.13. The ſame matter, ſee before, Ch.2.17,19. ſo Iſa.50.1. Pſa.107.17. Ch.5.25.

this is thy wickedneſs;] Or, *this* hath *thy wickedneſs* done, or procured; ſupplying it from the former branch: as the like, Geneſis 1. 16.

becauſe it is bitter] Or rather, *that*, as the particle is alſo frequently uſed, Neh.4.1. Job 11.6.& 22.3. Iſa.52.5,6. *that it is bitter*. See Ruth 1.20. Amos 8.10. So Ch. 2.19. for their wickedneſs was the cauſe of the bitterneſs; not this of that.

becauſe it reacheth unto thine heart.] Or, *that it reacheth unto thine heart*; that it goeth to the very heart with thee. See verſ. 10, 19.

V. 19. *My bowels, my bowels*;] Theſe words ſome would have to be the peoples, crying out in their diſtreſs; thereby to maintain the common reading of the foregoing words, which they rent from the former verſe, and thus knit unto this; *Becauſe it is bitter*, and *reacheth to thine heart*; therefore ſhalt thou ſay, *My bowels, my bowels*. Such defects and ſupplies, it is true, are not unuſual: ſee on Chap.3.22. but needleſs here: the right reading of the foregoing words, was before ſhewed. The moſt rather conceive theſe words to be the Prophets own, very pathetically bewailing the calamities of his people, and expreſſing his extream ſorrow and inward grief for them. So Ch.9.1. Iſa.22.4.

My bowels, my bowels] He cryeth out, as a woman in ſore and hard travel; or as one torn and tortured with wind in the bowels, that can find no vent. See Iſa. 26. 17, 18. and the ingemination of it addeth no ſmall emphaſis to it; for thoſe that are in pain are wont to double their words: ſo, *My head, my head*, 2 King. 4. 19. and, *My leanneſs, my leanneſs*, Iſaiah 24.16. See the like affectionate and paſſionate repetitions; 2 Sam. 18. 33. 2 King. 4. 13, 14. Prov. 31. 2.

I am pained at the very heart;] Heb. at, or, in, (a defect of the particle, as 2 Chr.21.16.) *the walls of my heart*; *the walls of the heart*; that is, the *ſides* of it, ſay ſome: Other rathers, the *bowels* that lye round about the heart; as encloſing and fencing it, ſituate in the midſt of them, Pſal.22.13. as if his very heart were beſet and ſtreitned, as the city in the ſiege, v. 17. or were ſurpriſed as its walls were, Ch.5.10. Lam.2.8,18. which he may well allude to: a defect of the pronoun; as Ch.3.19.

my heart maketh a noiſe in me;] Or, *with me*. Heb. *to me*. Of which form of ſpeech, ſee on verſ. 12. the like redundancy, ſee Pſal.144. 2. Cant.1.6.& 8. 12. *my heart ſoundeth with me*; as Iſa.16.11. though ſome render it, *my heart worketh*, or, *is troubled*: as it is rendred, Ch. 31. 20. (as the Sea is ſaid *to work*, and to be *troubled*, Ch.5.22.& 51. 55. Iſa.57.20. Jon.1.13.) and is unquiet *within me*; it cannot reſt. So the word ſeems to be taken, Pſal.46.6. Cant. 5.4. where the word *moved*, is too ſlender; *ſtirred*, at leaſt, had been better. My bowels round about my heart are ſo full of pain, that my heart fluttreth to and fro, and cannot reſt. See the like, Job 30.27. Lam. 1. 20.& 2. 11.

I cannot hold my peace;] Heb. *I will not*; or, *ſhall not, be ſilent*: but ſuch potential notions are frequent. See Ch. 2.23,32. It is as if one being in pain, and willed to be quiet and ſtill, ſhould anſwer thoſe that ſo ſpeak to him, My pain is ſuch, that I cannot be quiet, I cannot forbear ſpeaking. See Job 7.11.& 10.1.& 13.19.& 16.6. Iſa. 22.4.

becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.] There is a two-fold reading, the one in the margent, the other in the text, *I have heard, O my ſoul*, ſaith the one; *thou haſt heard*, or, *doſt hear, O my ſoul*, ſaith the other. This latter is the more received, and is the more emphatical of the twain: as the like, Judg. 5.21. Pſal. 103.1.& 104.1. The reaſon why his heart cannot reſt; becauſe he is ſo affected, as if he had the noiſe of the enemies warlike trumpeting, and ſhouting, continually in his ear, Job 15. 20, 21. he ſaith not, as the Rabbine well obſerveth, *O mine ear*, but, *O my ſoul*: for the matter was not in being, but his ſoul, by the Spirit of prophecy, hearing and ſeeing it, as preſent, did as much affect him, as if he had with his bodily eye ſeen the enemies approaches, and aſſaults; and with his bodily ear, heard their hideous ſhouts. See verſ. 21. So John 8.56. *Abraham ſaw my day, and rejoyced.*

the trumpet] Not his own peoples, but the enemies. So verſ. 22.

the alarm of war.] Or rather, *the ſhout of battel*: as the word is better rendred, Chap.20.16. for the *allarm* is properly that ſound, or noiſe, by which men are rouzed up, and called upon, to betake themſelves *all* to their *arms*; whereas that here intended, is the ſhout that is made in joyning battel, or in aſſault. So Chap. 49.2.

V. 20. *Deſtruction upon deſtruction is cryed.*] Heb. *Breach upon breach* (as v. 6.) *is cryed*, or *proclaimed*. A farther reaſon of this his extream grief: there is yet a further noiſe in the ear of his ſoul, a grievous cry of one miſchief and calamity, coming upon the neck of another: as Deut. 32.23. Pſal. 42.7. Ezek. 7.26. That is, ſay ſome of the Jewiſh Writers, the captivity of Judah, after the deportation of Iſrael. But other, and ſo ours, moſt of them, rather, (becauſe the Prophet ſpeaks of things to come, and concerning his own people) the death of Joſiah, 2 Chr. 35. 24, 25. the depoſition and deportation of Jehoachaz, of Jehoiakim, Jehoiachin and Zedekiah, ſucceſſively, and the utter ſpoyl and ruine of their land and ſtate in this laſt, 2 Chro. 36. 2, 20.

for the whole land is ſpoiled] Or, as ſome, *becauſe*; or, as I conceive it, *that*, or, *ſo that*, (as v.18.) *the whole land is plundered*: ſo v.27. See hereafter this general devaſtation moſt rhetorically deſcribed, verſ. 23, 26.

ſuddenly are my tents ſpoiled, and *my curtains in a moment.*] The *tents* of my people, and their *curtains*, whereof thoſe tents conſiſt, Cant. 1. 5. Chap. 49. 29. that is, their ſtrong cities lofty palaces, and ſtately houſes; or their habitations in general, Iſa. 54.2. Ch.10.20. are as eaſily, and ſuddenly overturned and ruined, as ſome ſhepherds, or other like ſorry tent, Iſa.38.12. Lam.2.6. an alluſion either to the ancient manner of that peoples dwelling, while they abode in the wilderneſs, Num.24.2,5. and in other parts before, Gen.33.18. Heb. 11.9. and the ordinary habitation of divers people at that day, Hab. 3.7. or to the overthrow of a camp conſiſting of tents, Judg.7.13,14. Chap. 6. 3.

V. 21. *How long ſhall I ſee the Standard, and hear the ſound of the trumpet?*] Or, *How long ſhall I ſee the Standard? how long ſhall I hear the ſound of the trumpet?* The interrogative ſupplyed from the former branch: as Pſal. 94. 3. The Prophet ſeemeth to have been ſo affected, as if he had the ſight of the one continually in his eye, and the ſound of the other in his ear. See verſ. 19. and withal, by this manner of ſpeech, implyeth the long continuance of this evil; that albeit the whole land were ſuddenly plundered and ſpoyled, yet the war was drawn out at length, as well in the ſurpriſal of city after city, as in the ſeveral ſurpriſals and ſackings of Jeruſalem, under her three laſt Kings. See on verſ. 20. and the like forms of ſpeech, verſ. 14. Chap. 13.27. & 47.6.

ſhall I ſee? ſhall I hear?] Or, as ſome render it; *am I compelled to ſee? am I compelled to hear?* as Hab.1.3.

the ſtandard, the trumpet.] By *ſtandard*, and *trumpet*, ſome underſtand their own, either giving warning of the enemies approach; or calling people together, to repair to places of ſtrength, or to joyn together in a body, and arm, to make head againſt the enemy, verſ. 5,6. Others rather, whom I concur with, the enemies *ſtandard*, marching on, and coming to make aſſault; and his *trumpet*, inciting his forces, either to joyn battel, or to make aſſault, and to proceed eagerly in either, Iſa.31.9, & 33.23. & 59.19. Joſh. 6.5,16. 2 Chr. 13. 12.

V. 22. *For my people is fooliſh, they have not known me; they are ſottiſh children, and they have no underſtanding*:] Or, as ſome render it; All this is, *Becauſe my people is fooliſh*: as Pſal. 38. 3, 5. My people, by their own folly, and ſtupidity, have brought all this evil and miſchief upon themſelves, Chap. 2. 17, 19. verſ. 18.

For] Or, *Becauſe*; as Ch.3.25.

my people] God ſpeaketh it, yet owning them, that had caſt off him. So Ch.2.11,31,32.

is fooliſh] Or, are (becauſe the word is collective, and plurals follow; as Iſaiah 5. 26.) *fooliſh*. So Deut. 32. 4. Iſaiah 44. 18, 19.

they have not known me] Or, *they know me not*, Iſaiah 1. 3. Ch. 9. 3.

they are ſottiſh children] So Ch. 5.21. *a ſottiſh people: children*; as Iſa. 1. 4.& 30. 1. the verb deduced from the noun here uſed, ſee 1 Sam. 13. 13. 2 Sam. 24. 10. the pronoun demonſtrative, is here put for the verb ſubſtantive; and ſo in the next branches: as Iſa.60. 21. Ch.9.3.

they have no underſtanding] Heb. *they are not underſtanding*. So Deu. 32.28. Iſa.27.11.

they are wiſe to do evil; but to do good they have no knowledge.] They have no wit to any thing, but what is evil; that to plot and practice, they are cunning enough; Luke 16. 8. See Chap. 9. 3. the contrary hereunto, the Apoſtle requireth, 1 Cor. 14. 20.

they are wiſe] Heb. *wiſe they are*: the pronoun, for the verb, as before.

to do evil] Either to others, or to themſelves: for all their projects and policies were ſuch, as tended to their own ruine, by carrying them from God, and driving him from them, Iſaiah 30. 11, 14. and ſuch, indeed, is all humane wiſdom naturally, Rom.8. 6, 7.

but to do good, they have no knowledge.] Heb. *and* (as Chap. 3. 7.) *to do well, they know not*: for well-doing, they have no ſkill. See Chap.13.23. the contrary leſſon God would have them to learn. Iſa. 1. 17.

V. 23. *I beheld the earth; and loe it was without form, and void: and the heavens, and they had no light.*] The Prophet proceedeth, here, to deſcribe the lamentable effects, that ſhould enſue this hoſtile invaſion, which as they were in a ſpiritual rapture repreſented to the eye of his mind; ſo he endeavoureth, by a very rhetorical delineation, to ſet forth at large, and to ſet a moſt ruful ſpectacle, as in a lively map of extream devaſtation, and deſolation, before their eyes, if the foreſight of theſe their miſeries, which otherwiſe would enſue, might

might ſo affect them, as to move them unto the timely entertainment of thoſe counſels and courſes, whereby the ſame might be prevented.

I beheld] Or, *I ſaw*, or, *I ſee*, (as ſpeaking of a thing preſent, and in view) in ſpirit; as Col. 2. 15. but here more than ſo, in a viſion, or apparition: as Dan. 7. 2, 13. Act. 10. 11.& 11. 5. Revel. 1. 10, 12. Or, *when I look upon the ground, it is ſhapeleſs*, or, *unſightly*, and *empty*; and ſo in the reſt: the like ſyntax, ſee Ch. 2. 7, 20.& 5. 7.

the earth] The land of Judea: but aright rendred, *the earth*; becauſe it hath a glance unto Moſes his words, Gen.1.2.

it was without form, and void.] Or, it is *without form*, and *void*: not onely without habitation, or inhabitants; but deſpoyled alſo, of all its former goodly furniture, and laid utterly waſte and deſolate: inſomuch, that the earth might ſeem reduced unto that original Chaos, or confuſed maſs, that at firſt it was, Gen. 1. 2.

and the heavens] Or, *I ſaw*, or, *I ſee the heavens*: by a ſupply from the former branch; as Gen. 1. 16. 2 Chron. 10. 11. verſ. 21. Heb. *to the heavens*. But a Jewiſh Critick deemeth the particle here redundant; as Pſalm 2. 7. elſe it ſhould be rendred, I look *to the heavens*.

and they had no light] Or, *how they are without light*; (as Exod.19. 4. Pſal. 119. 159.) as if that primordial darkneſs were returned, that poſſeſſed the heavens, and over-ſpread the ſurface of this lower world at firſt, Gen. 1. 2. A ſad and ſolemn expreſſion in Scripture, very frequent of utter deſolation, or extream diſtreſs. See Iſa. 8.21.& 13.10, 13.& 24.23. Ezek. 32. 7. Joel 2. 10.& 3. 15. Amos 8.9. Some expound it here of the ſmoke of the houſes; yea, whole towns and cities, fired and burnt down by the enemy, obſcuring the ayr, and darkning the ſky: as Gen. 19. 28. Joſh. 8. 20. Judg. 20.40. Iſa. 9. 18.& 35.9,10. See 2 King. 25. 9. Ch.37.10.& 38.23.& 39.8. & 52.13.

V. 24. *I beheld the mountains, and lo they trembled; and all the hills moved lightly.*] *I ſaw*, or *I ſee*; as before, verſ. 23. *the mountains* (to wit, of Judea, Chap. 3. 23.& 9. 10.) *how, lo, they tremble*, (Heb. *are trembling*) *and the hils move lightly*, or, *ſwiftly*: *lightly*, ſaith a Rabbine, as being lightned of their burthen; the trees growing on them, or edifices built upon them, being burnt up and deſtroyed: but *ſwiftly*, rather; yea, exceeding ſwiftly: for the verb is in a redoubled, and withal, a reciprocal form: as if he had ſaid, *the hills all apace beſtirred themſelves*: *light*, for, *ſwift*; as Iſa. 5. 26. verſ. 13. He ſpeaks, as if the calamity were ſo hideous, and Gods wrath revealed therein ſo fierce, verſ.26. that the very ſenſleſs creatures might ſeem to tremble and quake exceedingly at the apprehenſion of it. So Pſal. 18.7.& 114.4,6,7. Iſa.5.25. Hab.3.10. For that ſeems too ſlender, that a learned late Writer hath, of their ſhaking, with the multitudes of people paſſing over them. This hideous ſpectacle, concerning rather the ſpoyl of the Enemy made of, and in the land after the ſurpriſal of it, than their march either unto it, or in it. Some render it, they *are deſtroyed*, from a term uſual in the Talmudiſts Writings. But the received notion of *concuſſion*, or *ſhaking*, another backeth from the Ethiopick uſe of the word, Matth.24.29.

V. 25. *I beheld, and lo there was no man*;] Or, *I look, and behold the men are gone*. Heb. *the man is not*. So Iſa.6.12. Ch. 6.8.& 7.20. the people are either killed, or captived, or fled, and the land left without Inhabitants, v.7.

and all the birds of the heavens were fled] Or, *the birds of heaven*, (ſee Iſa. 1. 2. for it is but one heaven, at moſt, the birds abide in, Gen. 1.20.) or, *of the air* (as Matth.8.20.& 3.32.) *are fled*; as Pſa.11.1. or, *wandred away*; as Prov. 27. 8. either falling down, or ſcared away, ſaith one, with the cryes of the Souldiery: or rather, having forſaken the land, for the extream deſolation of the country, become like a wilderneſs, v. 26. See the like, Ch.9.10. Zeph.1.3. for of ſuch birds, or fowl, it is meant, as either being tame, are kept, or fed, in or about the houſe; or that uſe to haunt places inhabited, and peopled, and to build, and feed, about, or neer thereunto: not of ſuch as haunt, and abide, in deſarts, and places, by men abandoned, Iſa.13.21.& 34. 14, 15.

V. 26. *I beheld, and lo the fruitful place was a wilderneſs*;] Or, *I look, and behold the tilled land* (Heb. *Carmel*. See Iſaiah 29.17. & 33.9.) is become *a wilderneſs*. See Chap. 9. 12.& 12. 10.& 22. 6.

and all the cities thereof were broken down,] Or, *all his cities*, (the cities of my people, verſ. 22.) or, *its cities* (the cities ſituate in ſuch places) *are broken down*, or *demoliſhed*, Iſaiah 1. 7. Chap. 33. 4. & 39. 8.

at the preſence of the Lord, and *by his fierce anger.*] Heb. *from the face of the Lord* (that is, *his wrath*; as Chap. 23. 12.) *from the heat*, or *fervour, of his noſe*, or *anger*. See verſ. 8. Hereby intimating, that it was not ſo much through the enemies rage, as from the wrath of God, juſtly incenſed againſt them for their ſins, that ſo heavy a judgement was to befall them, 2 Kings 24.3. 2 Chr.36.17,20. Ch.9. 12, 13.

V. 27. *For thus hath the Lord ſaid*] Or, *Thus ſaith the Lord*; as Cha. 2. 5.

The whole land ſhall be deſolate] Or, *This land ſhall be very waſte*, or *very much waſted*. Heb. *ſhall be waſteneſs*: as Iſaiah 1. 7. See verſ. 20.

yet will I not make a full end,] Or, *yet* (Heb. *and*; as Cha. 3.7,9.) *will I not make an utter conſumption*, Chap.5.10.& 31.11. For God would yet reſerve himſelf a remnant, Iſa. 1. 9.& 24. 13. according to that which he promiſed in the Law, Levit. 26. 44. Howbeit, ſome expound it, *and yet I have not made a full end* with them: all this ſhall not ſerve, to ſatisfie my wrath; but I will inflict further penalty upon them, and afflict them yet more grievouſly before I have done; as having an eye to their enſuing captivity, and thoſe grievous and tedious afflictions, that for ſo long a time, during it, they ſhould endure, Lev.26.36,39. and to this purpoſe, this form may ſeem to ſound, Ch.5.18. where it is ſaid, *Notwithſtanding, in thoſe days, I will not make a full end with you*: but neither is the ſyntax the ſame here, and there: and that place alſo may well be deemed to look rather the former way.

V. 28. *For this ſhall the earth mourn, and the heavens above be black*:] They ſhall wear blacks as mourners uſe to do, Iſaiah 30. 28. Pſal. 38. 6.& 42. 9. Chap. 8. 21.& 14.2. See v.23. Ezek. 31. 15.

becauſe I have ſpoken it, I have purpoſed it; and I will not repent, neither will I turn back from it.] What I have reſolved upon and ſaid, I will do, Num.23.19. Iſa.14.24,27. The particle *it*, is ſupplyed; as Chap.3.7.

I will not repent] Ch.15.6. Zach.8.14.

neither will I turn back] See v.8. Ch.30.24.

V. 29. *The whole city ſhall flee for the noiſe of the horſemen and bowmen*:] *The whole city*; the Inhabitants of Jeruſalem, all ſorts of them *ſhall flee* for fear (Chap.39.4.) *of the horſemen* (Heb. *horſeman*; as Ezek.26.10.) *and bowmen*. Heb. *him that throweth*, or, *ſhooteth out arrows with a bow*; as Pſal.78.9.

they ſhall go into thickets,] There to hide themſelves for fear; as Gen. 3. 8. 2 Chr. 33. 11. So the Chaldee, whom ſome of the Rabbines follow, and the ancient Greek. Yet ſome of the Rabbines render it, *they ſhall go up to the thick clouds*; as the word is oft uſed, Job 20. 6. Iſa. 44. 22. an hyperbolical ſpeech, ſaith the Jewiſh Doctor, that is, into the higheſt hills, that ſeem to reach the clouds; *into the high places*, ſaith the old Latine: or as if they would climb up to the clouds, Chap. 49. 16. Amos 9. 2, 3. but the word ſignifies, *thickneſs* in general; and the former is more probable.

and climb up upon the rocks] Or, *to the cliffs*, Job 30. 6. that are as the branches of the rocks; for ſo the word primarily importeth, Job 15.32. See the like, Iſa.2.21.

every city ſhall be forſaken, and not a man dwell therein.] Or, as ſome, *the whole city*; as before: but the pronoun in the clauſe requireth the received reading; the meaning is, that their cities generally ſhould be ruined, and left without Inhabitants, verſ. 25, 26.

V. 30. *And when thou art ſpoiled, what wilt thou do?*] Heb. *And thou ſpoiled*; which ſome render, *thou* that art *to be ſpoiled*; as Pſalm 137. 8. *deſtroyed*, for, to be deſtroyed: as ſure to be ſpoiled, as if thou were ſpoiled already; or, *ſpoiled*, that is, *ready to be ſpoiled*: as, *periſhed*, for, *ready to periſh*, Iſa.27.13. But we need not depart from the received verſion; *what wilt thou being ſpoiled do?* or to make it the more emphatical; *And thou being ſpoiled, what wilt thou do?* that is, *And* as for *thee*, (for the pronoun ſeems to be put here abſolutely; as Iſa. 65. 11.) *when thou art ſpoiled, what wilt thou do?* But there is an irregularity in the ſyntax, not unlike that Chap. 2. 24. for the pronoun and verb are feminine; the Prophet here again turning his ſpeech unto Jeruſalem, or Sion, verſ. 31. and ſpeaking unto her as to a woman, and that an harlot, as before. Chap. 2. 20. & 3.10. whereas the participle paſſive is maſculine. This to ſalve, the Jewiſh Criticks, ſome of them would have it to be a defective form of ſpeech, and the note of ſimilitude to be ſupplyed; *And thou that art*, or, *when thou art as one ſpoiled, what wilt thou do?* So it ſhould be like that, *Thou haſt broken to pieces Rahab, as one ſlain*, or *thruſt thorow*, Pſal. 89. 10. But another of them hath recourſe to his wonted refuge, that the one hath reference to the congregation, the other to the people. See Chap. 3. 5.& 4. 14. but the genders are very oft in this Prophet found promiſcuouſly uſed, as in the places pointed to, hath been ſhewed.

though thou deckeſt thee with ornaments of gold, though thou renteſt thy face with painting, though thou clotheſt thy ſelf with crimſon, in vain ſhalt thou make thy ſelf fair; thy lovers will deſpiſe thee, they will ſeek thy life.] Theſe words ſome annex to the former, thus rendring the context; *And thou*, who art *to be deſtroyed*, (or art neer unto deſtruction) *what doſt thou*, (or meaneſt, or intendeſt thou) *that* (as verſ. 18.) *thou thus deckeſt thy ſelf?* &c. as if he ſhould ſay; Is this a time for thee, when thou art threatned with deſtruction, thus to adorn thy ſelf, when it were more ſeaſonable for thee, to lay thy rich attire aſide, Exod. 33. 4, 5. and to put on ſackcloth rather, and to humble thy ſelf in the ſight of God for thy ſins. Thus ſome of the Rabbins, paralling this place with that, Iſay 22. 12, 13. But the cloſe of the verſe ſheweth, that the words run rather another way. And a learned Writer of ours hath well obſerved, that the particle here uſed, includeth oft a two-fold notion; whereof, ſee on Iſa. 29. 16.& 54. 9.& 62. 5. Chap. 10. 21.& 12. 5. and ſo in this place: where it may therefore well be rendred; *For though thou clotheſt thy ſelf*, &c. All thine whoriſh attires and deſigns, tricks of enticement, and arts of allurement, will ſtand thee in no ſtead, will not avail to ſave thy life;

bite; to retain thy lovers with thee, or to keep them from loathing and growing weary of thee, yea, and helping to work thy ruine.

clothed thy self with crimson] A wear of much account in those days, as well as in these times, 2 Sam. 1. 24. where it is rendered, *scarlet*: by some learned, there and here, *a double-dy*; but of the word, see at large, on Isa. 1. 18. See also, Revel. 17. 4.

decked thy self with ornaments of gold] Arayest thy self in the richest and most gorgeous manner that may be, 2 Sam. 1. 24. where the same word is used, that is here rendered *ornament*: whereof, see also Isa. 49. 18. Chap. 2. 32. See Psal. 45. 13. Ezek. 16. 13, 17. 1 Tim. 2. 9. Rev. 17. 4. & 18. 16.

and rentest thy face with painting] Noted as an whorish practice; in Jezabel, 2 King. 9. 30. in Aholah, and Aholibah, Ezekiel 23. 40.

rentest] With excessive use of such counterfeit stuff; paint and purge (so much and so oft, till at length thou crack the skin of thy face with it.

thy face] Or, *thy cheeks*. Heb. *thine eyes*; and so also, 2 Kin. 9. 30. Ezek. 23. 40. but the *eyes* are sometime put for the *face*; as 1 Sam. 16. 12. Isa. 1. 15. as the *face* also for the *cheeks*, or the eyes, Isa. 25. 8. compared with Rev. 7. 17. See Isa. 3. 16. though some would have the *eyes* here taken for the *eye-lids*, or *eye-browes*, as if that kind of counterfeit here mentioned, had been used, either to dilate the one, as some; or as others, to make black the other: neither of both very probable. See the next note.

with painting] Or, *paint*. Heb. *pucc*. or *phuc*; whence both the Greeks and Latines have their *στιμὶς* and *fucus*: which though some would make a mineral, yet most agree to have been a sea-plant, wherewith a kind of red colour was ordinarily died; whence also wanton women made use of it therewith to counterfeit red, as with *cerusse* white. See more hereof on Isa. 54. 11.

in vain shalt thou make thy self fair] Strive to improve thy beauty, by adorning and setting out thy self; as thou dost thine idols, Ch. 10. 4. and as harlots use to do, 2 Kin. 9. 30. Ezek. 23. 40. to gain love, and draw lovers to them, Chap. 2. 33.

thy lovers will disdain thee, they will seek thy life.] Those that formerly affected thee, will grow out of love with thee; and not so only, but now loathing thee, and waxing weary of thee; after they have satisfied their filthy lust with thee, will not stick to work thy ruine. See Ammons affection, 2 Sam. 13. 14, 15. and Jehues practice, 2 Kin. 9. 30, 33. and of the Romish Babylon, Rev. 17. 13, 16. & 18. 3, 9. that is, Those whom leaving God and his protection, thou hast formerly relied upon, and that professed to be in a league of amity with thee, Chap. 22. 20. Hos. 2. 5. will then not leave thee onely, but joyn with the enemy against thee, Lam. 1. 2. See 2 King. 24. 3. Chap. 27. 2.

thy lovers] Or, *paramours*: for the word is never used but of wanton and lascivious lust, rather than love; found here only, and Ezek. 23. where it and its off-spring are nine several times used; it is not unfitly expressed, by a Greek term used of the Romish Babylon and her paramours, Rev. 18. 9. the pronoun is wanting in the original; as Isaiah 60. 4. but it may stand without it, and be taken more generally; no paramours will now look after thee, one or other; thou wilt be as an harlot out of date. See of Tyre, Isaiah 23. 15, 17.

despise thee] Set light by thee; or, *reject thee*; or *abhor thee*. See on Chap. 2. 37.

seek thy life] Heb. *thy soul*; as vers. 10. Chap. 11. 21. and 19. 7.

V. 31. *For I have heard a voice as of a woman in travel, and the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion, that bewaileth her self, that spreadeth her hands*, [saying] The Prophet as before he seemed to hear in his spirit the hideous flouts of the enemies forces assaulting and surprising Jerusalem; so now to hear in like manner the doleful lamentation that Jerusalem her self maketh, proceeding from that extream anguish of soul, wherewith she is surprised, to see her people, her children so savagely butchered, and no end made of the massacring and murthering of them. See 2 Chr. 36. 17. Isa. 29. 7, 8. & 46. 6.

For] As confirming what was said in the close of vers. 30. of their *seeking her life*.

I have heard] Or, *I hear*; as before, *I see*, ver. 23. methinks I now hear.

a voice as of a woman in travel] Heb. *a voice as a travailing woman*; for, *a voice as* the voice of one *that is in travel*. See the like, Isa. 5. 29.

a woman in travel] A similitude in Scripture very frequent, to express extremity of anguish and grief, Psa. 48. 6. Isa. 13. 8. & 21. 3. & 26. 17, 18. Ch. 6. 24. & 30. 6. & 49. 22, 24.

the anguish as of her that bringeth forth her first child] Or, *a voice of anguish like* the anguish of *one being in travel with her first birth: a voice* must be supplyed; because it hath reference to somewhat heard; and *anguish* repeated; as *voice* before: *one being in travel with her first birth*. Heb. *making her first birth's* straining to be delivered of it: and this addeth to the force of the resemblance, and the extremity of the grief and anguith thereby resembled. Women in such case having usually hardest labour; and (having not been enured unto, or acquainted with pains of that nature before) the less patience, for the most part, in that regard to endure it.

the voice of the daughter of Zion,] That is, of Jerusalem. See Esay 1. 8.

that bewaileth her self] Or, *how fetching deep sighs, she bewaileth her self*; for that is the proper notion of the word. See Psal. 27. 12. a defect either of the relative, as Chap. 2. 32. or of the particle *how*, as Psal. 55. 2.

that spreadeth her hands, saying,] Or, *how spreading her hands*, the saith: either *stretching them out*, as for relief and succour, to those from whom she expecteth it; as Esay 1. 15. or *wringing her hands*, and *displaying* them, out of grief and anguith; as the manner of women in extremity of pain or sorrow, joyned with impatience and impetuosity of spirit, is wont to be. See Chap. 2. 37. Lam. 1. 17.

saying] Or, saith; a necessary supply, as Esay 58. 3. and 62. 11.

Woe is me now] Heb. *Woe now to me*. So Lam. 5. 16.

for my soul is wearied because of murtherers.] I am weary of my life; as Rebecca speaketh, Gen. 27. 46. but this word is not there: or, *my soul fainteth*, or, is *faint*: as the word is well rendred, 1 Sam. 14. 28, 31. and so it would be, Chap. 31. 25. See Lam. 5. 17.

because of murtherers.] Or, *for* (so the particle is used, as noting the cause or ground of ought, Exod. 10. 14. Mal. 2. 3.) *murtherers*; the Chaldeans, mine enemies, that murther my people without mercy, 2 Chr. 36. 17. and that much enhanceth her anguish, that her *lovers*, her *paramours*, are now become *murtherers*, and have their hands in her blood as deep as any, vers. 30.

CHAP. V.

Vers. 1. *RUN ye to and fro in the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if* there be *any that executeth judgement, that seeketh the truth, and I will pardon it.*] Whether this Chapter cohere, as some think, with the former, is somewhat uncertain. However, God in it by the Prophet proceedeth to complain of the general corruption of all estates and degrees among them, their grosse abuse of his mercy, their strange obstinacy under his judgments, their extream folly and stupidity manifested to their damage and destruction in either, which by the Chaldeans he threatneth them with.

Run ye to and fro] In this verse he implies the great paucity and rarity of righteous ones in Jerusalem, when he maketh offer to spare it, if by going to and fro, and making enquiry in the streets and places of most concourse and confluence of people, they could meet with, and light upon, but any one such.

Run to and fro] Or, *Go to and fro*; or, *up and down*, as Num. 11. 8. 2 Sam. 24. 2. Job 1. 7. for there is no notion of *running* in it, either in the notation, or the common use of the term; but in this form it is constantly used of go ng to and fro for enquiry and search, 2 Chr. 16. 9. Dan. 12. 4. Amos 8. 12. Zach. 10. the word is in the plural number, as spoken not to the Prophet alone, but to any other, that would undertake the employment; as if he had said, make the search who will, it shall be all one who doth it: for they narrow it overmuch, that would restrain it to Jeremy, and Baruch.

in the streets of Jerusalem] As Chap. 7. 17. the word is general, and comprehendeth as well *lanes*, as *streets*, as well the narrower, as the broader passages in a town or city, 1 Kin. 20. 24. See Cha. 6. 11. yea, sometime more generally, all places, either without doors, in Town, or city; or without town or city, the *country*, as we term it, rendred therefore *the fields*, Prov. 8. 26. and so it would be rendred, Psa. 144. 13. that *our sheep may bring forth thousands* — *in our fields*, or *villages*: in the *country*, where the cattel are kept; distinguished from *the streets*, that is, the *Towns*, or *cities*, where men abide, in the next verse; *no out-ery* (so would it be rendred) *in our streets*: thus if it be here understood, the meaning will be, go up and down, both in city and country alſo, about Jerusalem. But I take it rather in the former sense; as ch. 14. 16.

see and know] As, *know and see*, Chap. 2. 19. So 1 Sam. 23. 22, 23.

seek] Make diligent inquiry; as Deut 13. 14.

in the broad places thereof] Heb. *in the streets*; as Lam. 2. 11, 12. Zach. 8. 4. so called in Hebrew, from the *breadth*, or *broadness* of them. See Gen. 26. 16. as also *streets* have thence their name both in Latine and Greek, in which language also, they have another term, for *narrower lanes*, to distinguish them from the broader: these he mentioneth the rather, because the greatest numbers of people are usually in the broader streets; that which maketh them, saith one, sometime to lose their name: places of meeting and convention, either for market, or merchandise, being commonly in such: and there therefore one being most likely not to lose his labour, what sort of people soever he were to look after.

if ye can find a man] Some deseant here upon the word *man*, that is, say they, one that deserveth the name of *a man*; as the Cynick sometime went up and down at noon-day with a lanthorn and candle in his hand, amidst a press of people in the market-stead, searching, as he said, for *a man*: and as one of the Ancients, who delighted too much in dallying with Scripture, would pick mysteries out of that form, as it is in the original, Exod. 36. 4. Levit. 15. 2. *a man, a man*; that is, saith he, a man both ways, in regard both of the outward and inward man: for there are some *men men*, and some *men beasts*, Psal. 49. 12, 20. Eccl. 3. 18. chap. 10. 8, 14. the notion is good: but the Scriptures are wronged: for *a man*, or, *a man man*, is no more than *any one*, or, *any* simply, in the one place; and *every one*, or *each one*, in the other. So is the word commonly used. See Isa. 8. 11. & 57. 1. & 56. 6. & 40. 26. & 66. 13. ch. 4. 29.

if there be any] The word *any*, is not here in the text, but is not amiss inserted, as supplyed from the former branch; and because the next term is singular, some render it, *any one*: that admitted, here is a very large offer made concerning Jerusalem, larger far than that which God made unto Abraham concerning Sodome. God came to low there, as to promise to save Sodome, *if ten righteous* at least, might be found in it, Gen. 18. 32. whereas here he promiseth, as is deemed commonly, to spare Jerusalem, if but any one righteous one could be met with in the streets of it, being in all likelyhood a city larger and more populous, I say not than Sodome; but than that, and the other three cities joyned to it, that perished with it; yea, than all those four cities added to it, that should have been destroyed together with it: But of this more hereafter.

that executeth judgement, that seeketh the truth] Heb. *doing judgement, seeking truth*; (as Prov. 12. 17.) or, *fidelity*; 2 Chron. 31. 20. *to do judgement, is, to deal justly, uprightly*, Isa. 56. 1. *as to do truth*, or, *fidelity*; is, *to deal truly, faithfully*, Prov. 12. 22. 1 Joh. 1. 6. *to seek truth*, or, *fidelity*, is seriously to apply ones self unto true and faithful dealing; as, *to seek righteousness*, is, to apply ones self in like manner, unto just and upright dealing, unto the practice of righteousness, Zeph. 2. 3. So that the meaning seems to be, if there can be any one found, that is careful to deal uprightly, and faithfully. Whence ariseth a very great and difficult question, whereunto Interpreters are much troubled; for was not Jeremy himself in Jerusalem? was not Baruch his Scribe there? there is more than one, there is two at least then; nor were then wanting such in likelyhood among those Princes, Elders, and People, that refused Jeremy out of the hands of the cruel Priests, and false Prophets, and the scum of the people, chap. 26. 8, 16, 17, 24. or, among those that diſſuaded the King from burning the book, chap. 36. 16, 25. not to add Ebedmelec one of King Zedekiahs Courtiers, chap. 38. 7, 9. Now to this there are divers answers; For first, some of the Rabbines answer, that the command is to search in the *streets*; but that such godly ones as were then in the city, were not there to be found, because they did keep within doors, and durst not come abroad for fear, chap. 36. 19, 26. but this is not probable; and the places before related diſprove it: Others, that there was none to intercede, or deal with God in the behalf of the city, because the wicked ones slew them, and deale so cruelly with them; as an enemy, should he surprise the city, could not do worse: to add force to strength to this, the last clause might be read, *and I may spare it*: if any such may be found, that will intercede with me not to destroy it: the copulative for the finitive, as Esay 61. 3, 4. but it is not likely, that the godly party were so hard-hearted any of them; but of Samuels minde rather, *Far be it from me, that I should sin against the Lord, in ceasing to pray for you*, 1 Sam. 12. 23. And of Jeremies, that prayed unto God constantly for them, even after that by God he was forbidden so to do: See on chap. 7. 16. Some other salve it, by reading the last branch; *and I will spare him*, will deliver him out of the common destruction, as I did Lot sometime out of Sodome, Gen. 19. 29. 2 Pet. 2. 6, 7. such an one shall have his life for a prey, chap. 21. 9. & 39. 18. & 45. 5. And this would do well, if the text would bear it; but the affixed particle here is not masculine, but feminine, which diſeweth it to have reference not to the *poll* one, but to *Jerusalem*. Others for an other answer, that the words are spoken to Jeremy, and Baruch, and therefore they are included: and besides, that Jeremy was not of Jerusalem, but of Anathoth, chap. 1. 1. and Ebedmelec a Chuſhite, chap. 38. 7. But these neither seem of weight: Of ours some of chief note thus salve it. God by the Prophet, say they, dealeth with the main body of the people apart, setting aside those faithful ones, whose number was not great, and were not comprehended in that body of the people, whereof he speaks. But neither doth this seem to satisfie: for to say, see if ye can finde any righteous or religious ones, except it be of, or amongst those that are such, (and so in effect it must be) seemeth to be but a trifling manner of speech; they come nearer home, who expound it, *one*, that is, very few; *one*, for *a few*; as *one days*, (so the Hebrew is) for, *some few days*; or, *a few days*, Gen. 47. 44. & 29. 20. So Isaiah 30. 17. *A thousand shall flee at the rebuke of one, and one of a city, chap.* 3. 14. But the truth is, *one* is not in the text, much lesse *but one*; as *one*, for, *one only*, Eccles. 4. 8. Nor go they far from this, who conceive the meaning to be, *any*: that is, any considerable number, in regard whereof God should spare the city, as he would have done Sodome for the ten. And this sense the words may very well bear; *any that doth*, for, *any that do*; any, as we say, worth the speaking of: or, if we will restrain it to an individual notion, and understand it strictly of one single person; the meaning may be, and that I conceive to be the right, That the people of the city were generally so corrupt, that a man might go to and fro, from street to street in it; for a long time together, and yet not light on any man, one or other, that were sincerely righteous, that were truly religious; See ch. 6. 28. & 9. 2, 4. and the like generality of corruption complained of, Gen. 6. 1. Psa. 12. 1. & 14. 2, 3. Isa. 6. 4, 6, 7. Mic. 7. 2.

and I will pardon it,] Or, *spare it*. As Lam. 3. 42. For that one, or, those few righteous ones, I will spare the whole city and not destroy it, as Gen. 18. 24, 26, 29, 31, 32.

V. 2. *And though they say the Lord liveth, surely they swear falsly*] Whereas it might be objected that they might meet not a few, that would seem very devout, had Gods name oft in their mouthes, and used so to swear not by idols, as others, but by the only true God; vers. 7. ch. 12. 6. Isa. 48. 1. this objection to meet with, God relleth the Prophet, and them by him, that though they so did, yet that they do it not sincerely, ch. 12. 2. & 44. 26. Psa. 50. 16. Mat. 23. 14, 23. 2 Tim. 3. 5. For even then when they swear calling God solemnly to witness, they have no regard of truth, they swear falsly, and do it but to deceive, ch. 42. 5, 20.

And though] Or, *For*, (as ch. 3. 14.) *though*; Heb. *if*, as Job 14. 7, 8. or, *when*; as Psa. 63. 6. Amos 7. 2.

The Lord liveth] The usual form of an oath, See ch. 4. 2.

surely] Heb. *unto so, or, even so*, as ch. 29. 28. Even when they do so swear; but that which our version hath, may well be retained: for the word is sometimes used as a note of asseveration. See chap. 49. 26.

they swear falsly] Heb. *unto falsehood*; or, *a lye*; as Isa. 42. 4. *unto truth*; or, *in falsehood*; as *in vanity*, or, *in vain*, ch. 2. 30. So Lev. 6. 3. ch. 7. 9. See Isa. 48. 1. Mat. 23. 23.

V. 3. *O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved.*] The Prophet turneth his speech to God, complaining of their hypocrisie, which he could not but descry, and their extream obstinacy under his hand.

are not thine eyes upon the truth?] Or, as some, *doſt not thou respect truth*, or, *fidelity*? that is, true, upright, and faithful dealing (which in these men is wholly wanting) doſt not thou respect it, expect it, require it, delight in it? as chap. 22. 17. *thine eyes are not, but upon thy lucre only*; that is, thou regardeſt and lookeſt after nothing but that. But *thou affecteſt*, or, *delighteſt*, *in truth in the inward parts*, saith David to God, Psal. 51. 6. Howbeit, by *truth*, or, *fidelity*, some understand here men of *truth*, or, *fidelity*; that is, men *true* and *faithful*; as *strength*, for, men of *strength*, *strong* men, Isa. 3. 25. and *wiſdom*, for, a man of *wiſdom*; a *wiſe* man, Mic. 6. 9. and it is true, that such alone God respecteth, and regardeth, Psal. 11. 5, 7. & 35. 15. So David of himself, *Mine eyes are upon the faithful in the land*, Psal. 101. 6. that is, those they are that respect and regard: yet the former, seems to be the proper sense of the word and place. And others again, *Thou deſcryeſt truth*; thine eyes see and diſcern, whatsoever shews men may make, where sincerity is, and where it is not, and thou knowest therefore well enough, how hollow-hearted these men are; that which also is true as well as the former: for *his eyes behold*, and his *eye-lids try*, or, *diſcern the children of men*, Psa. 11. 4. and, *he pondereth their spirits*, Prov. 16. 2. And both of them, I deny not to be here intimated, and to flow neceſſarily from the text, and the drift of the place; but the first I conceive to be the preciſe sense of the terms.

thou hast stricken them, but they have not grieved.] But (Heb. *and*, as ch. 4. 22.) *they are not grieved*, they are not affected with ought, that hitherto hath been inflicted upon them; either by the hand of Sennacherib, Isa. 10. 5, 6. & 36. 1. or, by Pharao Necho, 2 Kin. 23. 37. or, by the forces of the Chaldeans and their complices, under Jehoiakim, and Jehoiachin, 2 King. 24. 2, 13. they take nothing to heart, they are like Solomons drunkard, Prov. 23. 35. Isa. 42. 25. Amos 6. 6.

thou hast consumed them, but they have refuſed to receive correction] Or, *thou hast waſted them*; but (as Prov. 11. 23.) *they refuſe to receive instruction*. See ch. 2. 30. Zeph. 3. 2. corrected they have been with a witnesse, but instructed they will not be; they have been grievously wasted, and yet will they not be warned; they are never the better, or more reformed, for ought that hath befallen them, Isa. 1. 5, 6. & 9. 13. Amos 4. 6, 11.

they have made their faces harder than a rock] *To harden the face*; in Scripture, is to grow obstinate and impudent, Prov. 21. 29. So, *they made their hearts as adamant*, as it is rendred, Zach. 7. 12. Heb. *hard from a stint*; that is, *harder than a flint*, as Ezek. 3. 9. but there used of firmness and unmoveable constancy.

they have refuſed to return] Or, *they refuſe to return*; they go on still in their wicked courses, chap. 8. 5. & 9. 3. and refuse by sincere repentance and serious reformation, to turn from them, and return unto God; notwithstanding that his hand hath been so heavy upon them, to reclaim them, and bring them home unto him. See ch. 3. 1, 12. & 4. 1.

V. 4. *Therefore I said*] *And I said*: but the copulative is sometimes used for the illative; as ch. 3. & 7. 16. Howbeit, I suppose here it need not be altered, unleſs it be for a diſcretive; *but*, or, *yet I said*; that is, *I thought* with my self, as Psa. 39. 1. Isa. 63. 8. chap. 3. 19.

surely, these are poor, they are fooliſh; for they know not the way of the Lord,

Lord, nor, *the judgment of their God.*] Or, *these*; (to wit, that swear by the name of God falsly, v.2. and persist in their wicked courses, v. 3.) are *poor* ones *onely*; as the particle is used, Gen.18. 32. or, *peradventure* (as Psa.139.11.) *they are poor* ones; the pronoun demonstrative, for the verb substantive, as ch. 4. 22. It may be they are of the meaner, and poorer sort only, that are thus faulty; poverty putting them upon evil courses, Prov.30.9. which they make the less conscience of, in regard of their ignorance, because they are not so well acquainted with Gods word, and ways, Judg. 1. 10. John 7. 49. *they are foolish*, (as Esay 19. 13. chap. 50.36.) or, *they do foolishly*, (as Num.12.11.) *because* (as Chap.3.21, 25.) *they know not the way of the Lord, nor the judgment of their God*: the same thing in divers terms, See chap.8.7. *judgment*, for *course, custome*, or *manner* of dealing, in general, 1 Sam.2. 13. & 8.11.

V. 5. *I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God*] I will try whether it be any better with the great ones, peradventure I may find it otherwise with them, being better acquainted with Gods will, and his ways; because they have had better breeding, and more abundant means of instruction, than those of the meaner sort, Prov. 4. 3, 4.

I will get me] Heb. *I will go me*; as Cant. 4. 6. See chap. 4. 12.

they have known] Or, *know*; as vers.4.

but these have altogether broken the yoke, and *burst the bonds*] But these also generally, as well one as another (Psal. 14. 3.) have cast off the yoke of Gods Law, and the bonds of loyalty and obedience to him, Psal. 2. 3. Lam. 3. 27. Matt. 11. 29,30. Luke 19.14,27. they that should have ruled and directed others, and have taught them better things, are as bad, if not worse, than any other, themselves, ch.6.13.

V. 6. *Therefore a lion out of the forest shall slay them*] Nebuchadnezzar and his forces, resembled here by divers similitudes; compared to a lion for his strength, a wolf for his ravenousness, a leopard for his swiftness, as some, or for his slyness, and watchfulness, rather.

a lion out of the forest] As, *a boar out of the forest*, Psal. 80.13. See chap. 4. 7.

shall slay them] See 2 King. 25. 7, 18, 21. chap. 52. 10, 24, 27. Heb. *smite them*: as chap. 40. 14, 15. & 41. 2, 3. See Isaiah 66. 3.

and a wolf of the evenings shall spoyl them.] So the Chaldee, the old Latine, and the most, both Jewish, and other, the Greek only excepted, who are clean out of the way here: yet the plural, from the word that signifies *Evening*, is, in this form, no where else found: the singular is, being there also applyed unto *wolves*, whereby these Chaldeans are also resembled for their fierceness, Hab. 1.8. as are the Judges, among this people, for their rapacity, Zeph.3.3. *Wolves of the evening*, or, *evening Wolves*: so termed from the time, wherein beasts usually look out, range abroad, and lay about them for prey, Psalm 104.20. being then especially the more eager upon it, when they have been all day before without it. See Gen. 49. 27. yet some in those two places render it, *Wolves of Arabia*, as they suppose the word to be used, chap. 25. 24. and would have it also to be so understood here; but that other place in this Prophet is questionable; and the form being plural, will not here admit it. That is more probable, which some other of the Jewish have, who render it, *the wolves of the desarts*: for so the word is oft used, chap.50.12. & 51. 43. because there commonly they keep: or, *of the plains*; for so also is the word used, Deu. 34. 1. ch. 39. 5. because, for prey, they there usually haunt.

a leopard shall watch over their cities, every one that goeth out thence shall be torn in pieces.] To *a leopard*, is the Babylonian King and his forces compared, as for swiftness, Hab. 1. 8. so here for slyness, watchfulness, and lying in wait: as Hos. 13.7. and it is here said of them, that they shall so strictly beset & begirt their cities, & have so watchful an eye upon them, that not any one shall be able to peep out of them, but shall fall into their clutches. See chap. 4. 16, 17. The words may be read with supply of the note of similitude oft wanting: as Gen. 49. 9, 14, 21, 27. As *a lion*——*shall he slay them*; as *a wolf*——*shall he spoil them*; as *a leopard*——*shall he watch over their cities: he shall*, that is, God *will*; or indefinitely, one *shall*. See Hos. 13.7.

because their transgressions are many, and *their back-slidings are increased.*] Or, *are multiplyed*: as Psa.40.5,12. & 60.4. the same thing twice in several terms, with a defect of the copulative: as v.4,5. yet the Chaldee, ancient Greek, and old Latine, render it, *are strengthened*, or *grown strong*. But the constant use of the word well observed, carryeth it rather the other way. See on Esay 16.14. & 31. 1. & cha. 30.15.

V. 7. *How shall I pardon thee for this?*] Or, *how can I*, or, *how should I* (as chap. 2. 23. & 3. 19.) *spare thee* (as v. 1.) *for this?* as Gen.2.23. Mal.2.3. How can I without some aspersion and disparagement to mine honour and justice, pass by and pardon such foul abuses? So v. 9.

thy children have forsaken me] Thy citizens, or inhabitants: *thy children*; as ch. 2. 30. have forsaken me, deserted my service, ch. 1.16. & 2. 13.

and sworn by them that are *no gods.*] By idols, false and counterfeit gods, chap. 16. 20. Gal. 4. 8. such they *swear* by, chap. 12. 16. Zeph. 1. 5. contrary to that inhibition, Josh. 23. 7. but here to *swear* by them, is put more largely for the service of them, and performance of religious worship unto them: one kind of it used to imply all the rest. See chap. 4. 2. Heb. *by not gods*: a defect of the pronoun demonstrative, the relative, and verb substantive: the like is, 2 Chro. 13. 9.

when I fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots houses.] Thus idolatry and adultery, spiritual filthiness, and corporal uncleanness, go usually hand in hand the one with the other, Num. 25. 1, 2. Hos.4. 12, 14. Amos 2. 8. Rev. 2. 20. & 9. 20, 21. & 17. 5. Fulness of bread, through mans abuse, breedeth filthiness and looseness of life, Ezek. 16. 49. And the more love and kindness God sheweth to corrupt man, the more liberty he thereby taketh to live loosly and lewdly, and the more freely to offend, Deut.32.15. Esay 26.10. Hos. 4.7. Rom.2. 4,5. Jude 4.

When I fed them to the full, they then committed adultery] When I fed them plentifully, and gave them their fill. Heb. *and I satiated them*, (as Psal.81.16. ch. 31. 25.) *and they committed adultery*. See the like forme, ch.2.7,20. the *then* in the latter branch may well be spared: as Esay 66.14.

assembled themselves by troops] Heb. *trooped themselves*: as Mic. 5. 1.

in the harlots houses.] Heb. *in the house of an harlot*: in the brothel-houses: a defect of the preposition; as Job 1.13. *house*, for *houses*; as Prov.14.11. and *harlot*, for *harlots*; as Prov.6.26.

V. 8. *They were as fed horses in the morning*; *every one neighed after his neighbours wife.*] Their excess of uncleanness, and the generality of it, is further taxed, and amplified with a similitude taken from the unruliness in that kind of stallions, or stone-horses full fed. See Ezek. 23. 23.

as fed horses] About the Epithite here used, there is great variety of opinions: The Chaldee rendreth it *wild horses*; as ch. 2. 24. *a wild ass*: The Greek, and Latine, *mad upon mares*; as deriving it from the word that hath a notion of *fornication*, or unclean couplings: but this the analogy will not admit. The Jewish Critick-Masters would have it so read, as if it signified *armed*, or *barbed horses*; such as this people for their wilful running head-long into sin, are compared unto, ch.8.6. which some of their Commenters follow, as drawing it from a term that signifieth *armour*, or *arms*, Deu.23.13.& 1 Kin.22.38. as some think. But the most, both Jews, and ours, render it *fed*, or *well fed*: from a word that signifieth *to feed*, found in the Syriack, of Daniel, chap. 4. 12. in the Chaldee Paraphrase very frequent: whence also the word for *food*, or *vitails*, in Hebrew, Gen. 45.23. 2 Chro.11.23. Dan.4.12. as also, if our Criticks may be credited, a word that signifieth *a victualler*, or *hostess*; as, say they, Rachab was, Josh.2.1. and our English by-word, of *provender-prickt*, besides common experience, enformeth us, that horses well fed, are wont to grow the more wanton and unruly; alluded unto, Deut. 32.15. and the Masters of husbandry, advise to keep stallions high fed, when they intend them for that use.

in the morning] About this word, there is no less diversity of exposition, than concerning the former. Some of the Jewish Doctors would have it to be a Gentilish term from the country called *Meshec*, of note, say they, for horses, stallions especially; and for horses, indeed, it seems that the land of Togarma, one of the same lineage with Mesech, was famous, Gen.10.2,3. Ezek.27.13,14. as were also the *Mazaces*; of whom Oppian, in his *hunting poem*, l.1. v.170. Nor doth the exception against this seem valid; to wit, that then it should be not *Mashcim*, but *Maschijim*: for the one jod, is in such Gentilish terms oftentimes omitted; as in *Jehudim* and *Sidonim*, Deu. 3. 9. Esther 8. 9. But of any such note of that country for horses, some better proof would be had: for that Oppians *Mazaces*, and the *Meshecites*, or *Majacites*, were the same people, is not easie to prove. Some of the Greek Interpreters render it *drawing*; as if it were *horses of draught*, or *draughts*: and the verb from whence they seem to have drawn it, is used of *sowing*, Amos 9. 13. and the noun from it of *seed*, Psal. 126. 6. and so it might be deemed, to import beasts used for tillage: but if it be takan for a participle, the analogy rejecteth it; if for a noun, the syntax refuseth it: and the notion suiteth not with the subject matter. Howbeit, to help this, a learned late Annotator, would have it to be a participle, in a Chaldee, or Syriack form: the like whereunto he findeth, Dan. 3. 16. & 5. 25. Mark 14. 37. 1 Cor. 4. 11. 1 Thess. 2. 9. 1 John 2. 20. conceiving that they understood it, of *drawing* out at length that part, or member, not named, because not so fit or needful to be expressed; and supposing withal, that they read the word in a passive form, otherwise vowelled than we now have it. But this sense of the word here, he himself approves not. A learned late Writer would have it rendred, *a stallion*, that is, an horse kept and maintained on purpose for breed. So he saith the Syriack Translator hath expressed it: and the same he supposeth, that the old Latine intended. Nor seemeth the Chaldee otherwise to have taken it, rendring it in a word by the Talmudists used to signifie the *gendring* of camels, and taken from their peculiar manner of coupling, as dogs do; which yet may peradventure be of larger extent; for that a term neer it, differing but in an *he*, for an *het*, or a *chet*, seems to have a notion of somewhat about *horses*: whence they have a term for *a quiry*, or *a Master of horse*. But

some of the Rabbines here expound it, as our Version hath it, *in the morning*: as also some suppose the Chaldee did; but that the text is now corrupted, which had *Shachrin*, that is, *seeking in the morning* at first: and this Interpretation is most generally received; as, say some, *the morning dew*, is by the same word expressed, Hos.6.4. whereunto they add that in the morning, horses having been full fed over-night, and rested well in the night, are more frolick and lusty. Against which it is objected, that the word is singular in Amos, but here it is plural; whereof more hereafter. And whereas it is by some in defence of the former interpretation alleaged, that the singular and plural contracted are sometime the same, as in *tannim*, and *tannin*, for *tanninim*, and *tannimin*, Job 30.29. Psal.44.19. Esay 34. 13. & 35. 7. & 43. 20. ch. 9. 11. & 14. 6. & 10. 22. & 49, 33. & 51. 37. Lam. 4.3. Mic. 1. 5. To this the learned Annotator beforementioned excepteth, That in all those places, the word is singular: as Ezek.29.3. though collectively understood; which yet to affirm of so many places, seemeth somewhat hard. The ground of the mistake, in these mis-expositions, he conceiveth to be, that the Interpreters refer, that to the horses, which is meant of the men, wherein I concur with him; though I go not otherwise his way. He understanding it of the men, would have it rendred, *going forth*: for so, saith he, to *draw out*, to wit, the feet, or ones self, is used for *to go forth*, Gen.37. 29. Exod. 12. 2. Deut. 21. 3. Judg. 4. 6. & 20. 37. Job 31.33. and for the form, he hath recourse, as before, to the Chaldee: Howbeit not seeming herein satisfied himself, he addeth another conjecture, that it may be rendred, not *going out*, but *looking out*, as loose and lascivious persons are wont after those whom they affect and are taken with; from a word, that in the Chaldee and Syriack doth so signifie, and is so used in either, Gen. 19. 28. Num. 23. 9. Act. 28. 4. and because the middle letter is not alike pointed in that, and this here; he addeth, that the like variations are found in some other words, Esay 3. 16. vers. 30. chap. 23. 14. & 29. 17. But these conjectures, to me, seem somewhat over-strained, and far fetcht: let other Learned deem of them, as to them shall appear. Mean while, amidst this diversity of opinion, I shall make bold to propound my thoughts, and so leave them to the Learned. I take the word in the received, common, and well known sense, *of rising early*: or, as it is also not unusually taken, *of setting sedulously*, and eagerly, upon ought. So God saith, that he called upon his people *rising early, and speaking, and sending, and protesting, and teaching*, ch.7.13, 25. & 11.7. & 25.4. & 26.5. & 29.19. & 32.35. & 35.14,15. that is, doing sedulously and earnestly all this: and the Prophet of himself protesseth to have in like manner done his duty, ch.25.3. and yet neerer to the present, it is said of this wicked people, Zeph. 3.7. *they rose up early, corrupted all their actions*: that is, *rising early, they corrupted*, or, *they rose up early to corrupt all their actions*: they were early, eager, and earnest upon it: and I conceive the word of *rising early*, is here attributed, not to the horses, but to the men here compared to them, thus rendred precisely, according to the words and pauses in the text, *Fed horses rising early they are*: for the note of similitude is not in the text, and it is oft omitted. See on vers. 6. here the rather, to make the speech the more emphatical; as ch.2.23,24. So that as it is said of drunkards, and riotous persons, Esay 5. 11. they *rise early to follow strong drink*: so here of those unclean and adulterous persons, they are in the morning so soon as they are up like fed stallions, or stoned horses, as eager and earnest to look after their whores, as those other to look after their liquor. All that can be objected against this is, that the participle is singular, which I acknowledge, the verb plural, which in distributive notions is a thing most frequent. See on Esay 2. 20. & 3. 12. & 26. 19. and hereafter, v. 26. and that to express more fully, rendred it may be, *As full fed horses they were rising early* each one of them: as in that former place it is put into the text. The very next words confirm it; where the noun is singular, *a man*, for *each one*; as Ezek. 20. 7,8. as also, the pronoun, *his neighbour*; and the noun, *wife*: yet the verb plural, *they neigh*.

every one neighed after his neighbours wife.] This one of the Jewish Doctors fondly expoundeth, of their coming abroad with jollity, when they come out in a morning from their adulteresses bed; as shamelesly glorying in their sin and shame; like horses, saith he, that having fed well in the night, use to neigh in the morning: but the Prophets purpose here, is not to express the disposition or carriage of these loose and lewd persons, when their filthy lust is satisfied; but rather their earnestness and eagerness in seeking after those, with whom they may satisfie their unbridled lust; nor is the *neighing* here alluded to the *neighing* of an horse, out of alacrity or courage, whereof, see Job 39. 19, 25. but his *neighing* upon the sight or sent of the mare, proceeding from unquietness, until he can come at her. Of the generality of this corruption among them, see chap. 9. 2.

neighed after] That is, *neighing* sought *after*: as, *lamented after*, for, *lamenting* sought *after*, 1 Sam.7.2.

V. 9. *Shall I not visit for these things, saith the Lord?*] Or, *Should I not?* Should I suffer such things to go unpunished? I might well then be deemed a favourer of them, as such wicked ones conceive of me, because I forbear them a while, Psalm 50. 21. Mal. 2. 17. *to visit*, for, *to punish*; as Psalm 89. 31. Esay 26. 14. & 27. 1. See chap. 6. 6. because visitation and due cognisance ought to go before execution of justice, Deut. 13. 14. and to shew, that God never proceedeth to execution of judgement, but upon sure and certain knowledge, Gen. 18. 20, 21. Zach. 1. 12. *for these things*; as Chap.1.18.

and shall not my soul be avenged on such a nation as this?] Or, *should I not avenge my self?* as Esa.1.24. *my soul*, for, *my self*; as Psa.3.2. and, *his soul*, for *himself*, Amos 6.8. but *my soul*, maketh the speech here more emphatical; as Psal.11.5.

V. 10. *Get ye up upon her walls and destroy,*] Gods words, as signing or giving out a commission to the Chaldeans, to surprise and sack Jerusalem, and to make havock of her people. See on Esay 10.6. See also, chap.34.22.

but make not a full end] That is, as some, but stay not there; go on to waste the whole country, to destroy the whole nation, chap. 4. 23, 27. but the meaning rather is, that God would not have them utterly destroyed. See chap. 4. 27. & 30. 11. and the ground of this restriction, in the like case, Matth. 24. 22. Heb. *and* (or, *yet*; as chap. 3. 7, 19.) *a full end ye shall not make*; as implying a providential passage, fixing a limit how far they shall proceed, and no further: as with Job 1. 12. & 2. 6. and of the Sea, Job 38. 10, 11. vers. 22. but, though no less be implyed, yet the future indicative seems put for the imperative: as chap. 3. 7, 19.

take away her battlements] Break down her walls from the top to the bottom; the battlements whereof were appointed for safeguard, Deut.22. 8. yet of the word here used, there is some question made; for though some of the Rabbines expound it, as our version rendreth it, calling them the *teeth* of the wall. Yet, because it is not found elsewhere used, but of the *branches* of a vine, Esay 18. 5. where the same verb is joyned with it that is here, and Jer. 48.32. one of them would have it also to be so here: as if Jerusalem were compared to a vine, whose branches were to be cut off and spoiled; as of Moab, Esay 16. 8. and this further to put on, he would have the former word also rendred *walls*, to signifie the *rows, alleys*, or passages between the vines in the vineyard; of which also, or the like, some expound that, Job 24.11. but the term of *scaling*, suiteth ill with such. The Chaldee rendreth the former, *her cities*; this, *her palaces*, Esay 32. 14. But these neither of them carry any great probability; the *battlements* seem to have had that name given them; because they shot up like branches above the main body of the wall.

for they are not the Lords.] The pronoun for the verb substantive; as vers. 4. God owneth them not, either them or their city; they are out of his protection, their shield is gone from them; they have lost their best bulwark, Numb. 14. 7. See chap. 12. 7.

V. 11. *For the house of Israel, and the house of Judah, have dealt very treacherously against me; saith the Lord.*] Both houses, as well the ten tribes, as the other two, chap.2.4. have dealt very disloyally and perfidiously with me, chap. 3. 1, 6, 10. Heb. *in dealing disloyally have dealt disloyally*; as Esay 24. 10. Howbeit, the words may be meant here of the two tribes only, and be read, as by way of explication with some emphasis, thus; *the house of Israel, even the house of Judah*; as Ezra 1. 8. chap. 4. 6. and to this I encline. See vers. 15. & Esay 31. 6.

V. 12. *They have belied the Lord*] Or, as some, *denyed* him, as Josh. 24. 27. Job 8. 18. & 31. 28. Prov. 30. 9. or, *They give the Lord the lie*; they make him a lyar: as he speaketh, 1 John 5. 10. See Esay 59. 13.

and said] Or, *in saying*; or, *saying*: as Gen. 24. 60. So Gen. 18. 15.

It is *not he*:] The Prophets speak not from him, but fright us with tales of their own devising, 1 King. 22. 24. chap. 29. 26, 27. & 43. 2. For as for that which a learned late Writer hath from one of the Jewish Commenters, that they deny God to be the Ruler of the world; that which God should afterward refute by two instances, the one in his ruling of the Sea, vers.22. the other, in disposing of the seasons of the year, v. 24. seems clean besides the drift and purpose of the Prophet in this place.

neither shall evil come upon us,] See Esay 28.14,15.

neither shall we see sword nor famine.] Heb. *and sword and famine* (or, *or famine*; as chap.2.18.) *shall we not see*; that is, *feel*, or suffer; as chap.43.14. & 44.17.

V. 13. *And the Prophets shall become wind*;] Their words are but wind; their prophecies shall pass into the wind; shall prove windy, vain, and of none effect: a proverbial form of speech, very common, not with the Greeks and Latines onely, but in Scripture also very frequent, Job 6.26. & 15.2. Prov.11.29. Eccl.5.16. Esay 57.13. Hos. 8.7. & 12.1. 1 Cor.14.9.

and the word is not in them] Or, *neither* (as v. 12.) *is the word* (to wit, of God) *in them*. They speak not from God, as they pretend to do; nor doth God or his Spirit speak by them, or in them, chap. 43. 2. 2 Cor.13.3. See v. 12.

thus shall it be done unto them.] The evils wherewith they threaten us, shall befal themselves, 1 Kin.22.24,27.

V. 14. *Wherefore thus saith the Lord God of hosts*;] Esay 22. 15. & 28. 16.

Because ye speak this word] Because ye speak on this wise; *word*, for, *words*: as 1 Sam.30.31. or, for, *thing*; as ch.7.23.

Behold, I will make my words in thy mouth fire, and this people wood;

and it shall devour them.] I will out of hand make it to appear, that the word that I have spoken by thee my Prophet, (for to him absurdly, as man-like in passion, he turneth his speech. See the like, Jer. 1.19.) to be no vain word, Deut. 32.17. but such as shall speedily be out in execution, and take hold on them, as fire on feat-wood, utterly to consume them, Psal. 83.14. Ifay 9.18,19. ch. 6.11. See chap. 4.4.

Behold I will make] Heb. *Behold* (as chap. 1.9.) *I am giving*; as chap. 32.3,26. *giving*, for, *making*; as Ezekiel 3.8,17.

my words in thy mouth] Which I have put into thy mouth, cha.1.9, 15,16.

fire] By the effect of it, ch.23.29. See Ezek.5.2,4.

this people wood] Fewel for it. See the like, Zach. 12.6. Obad.18.

and it shall devour them.] Heb. *eat them*; as Esay 26.11.

V. 15. *Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord*] Heb. *Behold I am bringing*: as chap. 4.6. & 11.11.

from far] From Chaldea; as Chap. 4.16. Deut.28.49. Esa.39. 3,6,7.

O house of Israel] Ye people of the Jews, who are of the lineage of Israel; and the chief part thereof: for they alone are the people here threatned; the other ten tribes were in captivity already. See on ch. 4.1. So v.20. ch.6.9.

it is a mighty nation, it is an ancient nation;] Heb. *a mighty nation it is, a nation from of old*, or, *from antiquity*, (as Esay 63.16. chap. 2.28.) *it is*; the pronoun for the verb substantive: verf. 4, 10. Eccl. 1.10. that hath been a potent people ever since Nimrods days, the first founder of Babylon, Gen.10.10. Esay 23.13.

a nation whose language thou knowest not, nor understandest what they say.] For the Babylonians spake the Syrian tongue, Dan. 2.4. as did also the Assyrians: which the Jewish people generally understood not, having not been accustomed thereunto, Esay 36.11. that which was long since threatned, Deut.28.36,49. who will be the more stern and savage to thee, because thou shalt not understand what they say to thee, nor thou know how to entreat them. See Esay 28.11. and 33.19.

knowest not] That is, *understandest not*: as Psal.81.5.

nor understandest] Heb. *hearest*; as Esay 26.11. & 33.19.

what they say] Heb. *what he shall say*; but the word *nation* is collective. So v.16.

V. 16. *Their quiver is an open sepulchre*] Heb. *his quiver*; or, *whose quiver* (the demonstrative for the relative; as Esay 47.4. verf. 11.) *is an open sepulchre*: a proverbial form of speech. See Psal.5.7. Prov. 1.12. *the quiver* said to be in regard of the arrows, *sons of the quiver*, as they are termed, Lam. 3.13. that shall be deadly to destroy and devour, or consume many. See Esay 13.18. such shall their arrows be, as shall not misse what they aym at, like the Benjamites sling, Judg. 20.16. and Jonathans bow, 2 Sam.1.22. and where they light, they shall wound mortally, they shall pierce to the heart; as Psal.45.5.

they are all mighty men.] The pronoun for the verb substantive; as Esay 60.21. So verf.17.

V. 17. *And they shall eat up thine harvest, and thy bread, which thy sons and daughters should eat; they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees.*] They shall consume and devour all thy provisions, as well the fruits of the earth, as thy cattel. See Deut.28.30,31,33,51.

thine harvest] Thy crop, Lev.26.16.

which thy sons and thy daughters should eat] The childrens bread, Matt.15.26. and he saith, *thy bread*, that *they should eat*; rather than *the bread* that *thou shouldest eat*: because unto tender-hearted parents, it is a greater misery to want food for their children, than to want it for themselves, Lam. 2.11,12. Heb. *which thy sons and thy daughters shall eat*: a defect of the relative; as chap. 4.31. and, *shall eat*, for, *should eat*: as, *shall reign*, for, *should reign*, 2 Kin. 3.27.

thy flocks and thine herds] See chap. 3.24.

thy vines and thy fig-trees] That is, the fruit of them; as Esay 36.16.

they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.] By cutting off, and destroying the people in them. See Deut. 28.52.

fenced cities] Heb. *cities of fences*: as, *cities of fence*, ch. 34.7. thy strongeſt and beſt defenced cities: for theſe plurals exaggerate. See on Esay 58.11. & 64.6.

V. 18. *Nevertheless in those days, saith the Lord, I will not make a full end with thee.*] Heb. *And also*; or, *Yet even. And*, for, *Yet*, as verf.10. *also*, for, *even*: as Esay 57.6,7. Of the meaning of the words, see on chap.4.27 and before here, verf.10.

V. 19. *And it shall come to pass, when ye shall say, Wherefore doth the Lord our God all these things unto us? Then shalt thou answer them,*] Heb. *And it shall be*; as chap. 4.9. *and thou shalt say to them*, for, *when ye shall say*, ——— *then thou shalt say to them*; or, *that when they shall say*, ——— *thou shalt say to them*: as Deut. 30.1,3. a paſſage from perſon to perſon; as verf.14. See chap. 15.2.

Wherefore doth the Lord our God all these things unto us?] Or, *hath he done*. Thus wretched and ſottiſh creatures, as if they were to be taught and told that, as a thing that they had never heard of before, which by the Prophets of God had ſo often been foretold them; or as if they had cauſe to queſtion, why God ſhould deal ſo with them, when as they had dealt ſo diſloyally and perfidiouſly with him, v.11. See the like expoſtulations of wicked ones with God, Eſay 58.3. Ch.13.22.& 16.10.

Like as you have forsaken me, and served strange gods in your land; ſo ſhall ye ſerve ſtrangers in a land that is not yours.] See Deu.28. 47,48.

forsaken me] Ch.1.16. verf.7.

strange gods] Heb. *gods of a ſtranger*; or, *ſtrange people*. So Joſh.24. 23. See the like, ch.8.19.

in your land] Or, *in your own land*: to make it to anſwer the other branch more fully; *to, to your own land*, ch.7.6.

in a land that is not yours.] Heb. *in a land not yours*: as, *for not bread*, Eſay 55.2. *by not Gods*, verf.7.

V. 20. *Declare this in the house of Jacob, and publish it in Judah, saying,*] *Declare and publiſh*; as ch.4.5. *the houſe of Jacob*, and *Judah*; one and the ſame: as *Jeruſalem* and *Sion*, Eſay 1.27. & 2.3. See verf.11.

V. 21. *Hear now this, O foolish people, and without understanding, which have eyes and see not, which have ears and hear not.*] *Hear now*; as Eſay 7.13.

O foolish people] Or, *fooliſh*; as it is rendred, ch.4.22.

without understanding] Heb. *to whom heart is not*; as Hoſ. 7.11. a defect of the relative: as verf.17.

which have eyes and see not, which have ears and hear not.] See Eſay 6.9. & 42.20. Ezek. 12.2. Heb. *eyes are to them, and they see not; ears are to them, and they hear not*: or, *but they ſee not; but they hear not*: the copulative for the diſcretive, or advertative; as Eſay 29.13. Chap. 13.2. and the demonſtrative for the relative, as verf. 16. and a paſſage from perſon to perſon; as chap. 2.6,7. verf. 19.

V. 22. *Fear ye not me? ſaith the Lord; will ye not tremble at my preſence? who have placed the ſand for a bound of the ſea, by a perpetual decree, that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail: though they roar, yet can they not paſs over.*] The folly and ſottiſhneſs of this people is hereby evinced, in that neither the apprehenſion of Gods powerful greatneſs manifeſted, in bounding that vaſt and violent body of the ſea, which no might or ſlight of man is able to maſter, when it riſeth and rageth, with a bank of ſand, and ſo keeping it within compaſs, that it cannot ſtir an inch further than he hath ſet and affigned it; will enforce them to fear him, and ſtand in awe of him: nor the conſideration of his gracious goodneſs, Act. 14.17. manifeſted, in crowning the year with his bleſſing, Pſal. 69.9,11. and giving ſeaſonable times for the ripening and receiving the fruits of the earth, induce them to ſerve and obſerve him for their own benefit and behoof, verf. 24.

Fear ye not me?] Heb. *will ye not fear me?* and ſo it would be rendred to ſuit with the next branch; unleſs we render that alſo in the preſent; willye not be ruled by me, who am able to rule and over-rule the moſt unruly creature of all others, Job 7.12. the ſea, Pſa. 65.7. & 93.4.

tremble at my preſence] As Pſa.114.7.

who have placed the ſand for a bound of the ſea] Heb. *ſet the ſand a bound to the ſea*. See Pſal.104.9. Job 26.10.

by a perpetual decree] Or, *an ancient decree*. Heb. *an ordinance of perpetuity*; as Exod. 29.9. or, *of antiquity*, as verſ. 15. Hab. 3.6. If we take it the latter way, it hath reference unto the antiquity, either of Gods diſpoſition, at the creation, Gen. 1.9. Job 28.10,11. or of his determination after the flood, Gen. 8.21. & 9.11. if the former way; which the words following ſeem to lead unto, it muſt be underſtood of the continuance of it. Whereof, ſee Gen. 9.11. Job 26.10.

that it cannot paſs it] Or, *which it cannot paſs*. Heb. *will not, or, ſhall not, paſs*; as Pſa.104.9. the copulative and demonſtrative for the relative; as Eſay 46.11. & 48.8. and the indicative in a potential notion; as ch.2.23,32.

and though the waves thereof toſs themſelves, yet can they not prevail;] Heb. *and* (or, *ſo that*, as chap.14.19. or, *though*; as Eſay 10.5.) *the waves thereof toſs themſelves*, (as ch.46.7,8.) *and* (or, *yet*; as ch.3. 7.) *they cannot*, (to win, get over; ſupplyed from the next branch) *or, they ſhall not prevail*; as Gen.32.28. 1 Sam.26.25. that is, *they cannot*; as before: two copulatives diverſly uſed, in a two-fold notion; connexive, and conceſſive; the former the like whereunto, ſee Exod. 19.4. v.26. in a ſingle diſcretive notion; the latter; as v.10. So in the next branch;

though they roar, yet can they not paſs over.] Heb. *and they roar, or, rage*; (as it is rendred, Pſa.46.6.) *and they ſhall not paſs over: and, and* for, *though*, and, for, *yet*; as Job 8.7.

V. 23. *But this people have a revolting and rebellious heart; they are revolted and gone.*] *But.* Heb. *And*; as verſ. 3.

a revolting] Or, *refractary*. See v.3,6. they are of a refractary ſpirit, wholly bent unto, pitch'd and fixed upon rebellious courſes, Pſal. 78.8.

revolted and gone] From my Law, which the ſea it ſelf obſerveth, verſ.

verſ. 22. as ſome: the wretched and rebellious condition of mankind, who alone of all the creatures tranſgreſs the Law which God hath preſcribed them; go beyond the bounds that he hath aſſigned them, Pſa.14.19.90.91. & 148.8. *are vexed and go on*; periſh in their revolt and rebellious courſes, and will not be reclaimed, v.3. ch.8.4,5. *are*, which this hath no affinity with, nor hath that any place here: Heb. *they are gone aſide*; (Pſal.14.3.) *and go*, or, *will go*, ch.2.25. Hoſ. 2.10.

V. 24. *Neither ſay they in their hearts*] They think not once with themſelves; as Pſal.14.1. ch.13.22. Zeph.1.12.

Let us now fear the Lord our God] Let us ſerve and worſhip him; let us obſerve and obey him; *to fear*, for, *to ſerve*; as 2 King. 17.25,41. because all our *ſervice* of God ought to proceed from *fear*, Deu.10.20. 1 Sam. 12.24. and to be mixed with *fear*, Pſa.2.11. Heb.12.28. Let us ſerve him for his goodneſs, Deu.8.4. Hoſ.3.5. and for our good. Deu. 5.29. & 6.24. & 10.13. ch.32.39.

that giveth rain] Deut.28.12. Amos 4.7. Matt.5.45. which neither the idols, nor the clouds of themſelves can give, Joh 38.25,28. chap. 14.22. Zach.10.1. and which if it be withheld, the ſky will be as braſs over our heads, and the earth as iron under our feet, Deut.28. 23. *rain*, ſaith the Rabbine, to water their gardens, and for other uſes, both for man and beaſts; the other two for a ſubjoyned principally for their corn: but this ſeems but a nicety; the other two ſeem to particularize rather this general, as being the rains chiefly deſired.

both] Heb. *and*; on which the Jewiſh Critick would ground his former nicety; but it is rather a particular explication of what *rain* he intended: *and*, for, both, as chap. 17.26. or, *even*: as chap. 52.13.

the former and the latter] Heb. *yoreh and malkoſh*; So Deut.11.14. for the word *geſhem*, for rain, before uſed, compichended both, Hoſ. 6.3. Joel 2.23. the former called here *yoreh*, and elſe-where alſo *moreh*, Joel 2.23. is termed the former; not becauſe it came firſt, according to the more general account of the year, and the ordinary ranking of the months whereof it conſiſted; for that which is here rendred the latter, came in the firſt month, Joel 2.23. this in the eighth: but in reference to their husbandry, and the order thereof; the former falling ſhortly after their ſeed-time, the latter, ſome time before their harveſt, in regard whereof, alſo the year for civil contracts began at the month *Tiſri*, in account otherwiſe the ſeventh, See Lev.23.24. & 25.9. and it had its name *yoreh*, or, *moreh*, from a word that ſignifies *to paint downe*, Prov.11.25. Hoſ. 10.12. See Eſay 30.20. ch.3.3. In which latter place alſo, ſee of the latter rain, called *malkoſh* both here and there.

in his ſeaſon] In the months above mentioned, Lev.26.4. So Deu. 11.14.

he reſerveth unto us the appointed weeks of the harveſt] Or, *and he keepeth*; or, that *keepeth for us the weeks appointed for harveſt*: a defect either of the copulative, as verſ.5.6. or, of the relative, as chap. 4.31. verſ. 17, 26. That continueth unto us the ſeaſons of the year, each in his turn and due time, Gen.8.22. or that keepeth the times of harveſt and fair dry for us, ſo that we have weather of either fort ſeaſonably; for rain in harveſt is unſeaſonable and hurtful, Prov.26.1. See 1 Sam.12.17,18. Eſay 18.4. Heb. *weeks of ordinances*, or, *appointments of harveſt*: whence one of the Jewiſh Doctors would have ſome reſpect had to the two ordinances, made for their harveſt oblations; the one for the *firſt*, Lev. 23.10. the other for the *loaves*, Lev. 23.17. another to two requiſites in harveſt times; fair weather to reap, and a good wind to winnow. But the former is wholly here impertinent, the latter over-curious. Their harveſt time for corn, was within the compaſs commonly of two months, half *Niſan*, all *Sivan*, and half *Iyar*: but he ſaith rather *weeks*, than *months*, or *days*; in reference to thoſe *ſeven weeks*, between thoſe two ſolemn feaſts of *Paſch*, and *Pentecoſt*, Lev. 23.15. Num. 28.20. Deut.16.9. (whence the latter of them is called *the feaſt of weeks*, Exo.34.22. Deut. 16.10,16.) within which was the moſt part uſually got in; in this regard they were enjoyned at the *Paſch*, at which time they began to put ſickle to their corn, Deut. 16.9. to bring for an oblation to the Lord, a certain quantity of corn; that is, as it is generally deemed, of barley: becauſe that was ſooner ripe with them, as in Egypt alſo, Exod. 9.31,32. than wheat, Ruth 2.23. whether in the ear, or beaten out, is queſtioned; becauſe the term uſed in the Law is ambiguous, ſignifying as well a *ſheaf* of corn, as a certain meaſure of grain, or meal: nor was it lawful for them to eat any bread, ſure of grain, or meal: nor was it lawful for them to eat any bread, parched corn, or green ear of that years grain, until this offering had been tendred, Lev. 23.14,15. and at *Pentecoſt*, (from the number of days, making up thoſe weeks, Lev. 23.16. ſo termed, Act. 2.1. 1 Cor. 16.8.) they were to bring two loaves made of fine flower; of wheat, as it is generally deemed, being their wheat harveſt was then begun, and in his height, or heat, if not well neer done; for a *tribute*, as it is termed, Deut. 16.10. or, in nature of their *firſt fruits*, as it is ſtyled, Lev. 23.17 in regard whereof, is the firſt day of that feaſtival, called *the day of the firſt fruits*, Num. 28.20. Some of our Interpreters of chief note here, ſtep out of the common rode: ſome reading the words here; *that keepeth with us the oathes of the ſtatutes of his veſt*; as having reference to the *oath*, that God took for the continuance of harveſt in its due ſeaſon, Gen.8.22. but of any *oath* (*oathes* much leſs, as here) there is no mention there. Others rendering them, *the ſewings, and the ſtatutes of harveſt*: and by the former, underſtanding the ſeventh year, wherein they were forbidden to till, Lev. 25.4,7. by the latter, the bleſſing that God promiſed to give in thoſe years, Lev. 25.20,21. but I find not the word of *ſewings*, or, *weeks*, any where ſo uſed; and it ſeems to diſtract the text too much: as for the ancient Greek and old Latine, who in ſtead of *weeks*, here read and render *fulneſs*, they are too too apparently out of the way, ſuppoſing it to come from a root that ſignifies *to ſatiate*, which this hath no affinity with, nor hath that any place here: which groſs miſtake yet our Popiſh writers endeavour to take from, inſtead of diſcovering, as they might better have done, the ground of their errour.

V. 25. *Your iniquities have turned away these things, and your ſins have withholden good things from you*] Heb. *good from you*; as Iſa.55.2. This is the true cauſe why your rains have been reſtrained, ch.3.3. If there be any reſtraint of Gods bleſſings, it is by reaſon of mans ſin; Pſal.107.17.34. Iſa.59.1,2.

V. 26. *For among my people are found wicked men; they lye in wait as he that ſetteth ſnares, they ſet a trap, they catch men*] Or, *that lye in wait, or, watch*, or, *prie* each of them; (a defect of the relative, as verſ.17. and a change of the number, as Joel 1.20.) *as when fowlers couch themſelves*; (the particle including a two-fold notion; as Iſa.54.9. & 64.2. verſ.25.) *they ſet a ſnare*, or, *a gin, to take men*: as, *roſe and warred*, for, *roſe to war*, Joſh.24.9. *roſe early corrupted*, for, *roſe early to corrupt*, Zeph.3.7. *know not give not*, for, *know, not how to give*, Job 32.22. So alſo Eccl.8.11.

are found] Or, *are to be found*; for, *to be*, as Eſther 1.5. Luke 17.18.

lay wait] Or, *watch*, or, *pry*; for ſo the word properly ſignifies, Hoſ. 11.7. whence *warmers* are called *priers* or, *watchers*; becauſe they eye men to deal them ſome miſchief, Pſa.5.8. & 27.11. & 54.7. & 56.2. & 59.10. & 92.11. See of Saul the like, 1 Sam.18.11.

as he that ſetteth ſnares] Or, *as fowlers*; or, *as when fowlers* (ſo the word is ever taken, Pſa.91.3. Prov. 6.5. Hoſ. 9.8. never ſo *ſnare*) *couch*, or, *lye ſtill* and quiet; as thoſe do that lye in wait: Heb. *as*, or, *according to fowlers in couching*; for the verb in the form here uſed, is never found in a tranſitive notion, ever in an immanent. So it is uſed of the waters of the deluge; *the waters were abated*, or, *aſſwaged*; fell, and began to be low, Gen. 8.1. and *the Kings anger was laid*, or, *appeaſed*, Eſther 2.1. & 7.10. and in the tranſitive form, *that thou mayſt ſtill their murmuring*, Num. 17.10. they lye in wait to catch men, as fowlers do to take fowl, Prov. 1.11,17, 18. See alſo Pſal. 10.8,10. in which place, a word ſomewhat like that here; as well in ſound, as in ſenſe, is of the like uſed, as alſo, Job 38.40.

they ſet a trap] Or, *gin*, or, *ſnare*: the word properly ſignifies *perdition*, or, *deſtruction*, Exod. 12.13. 2 Chr.20.23. Ezek.21.31. in *dition*, or, *deſtruction*, as, or, *ſnare*, ſet on purpoſe to work deſtruction; the next places, *a gin*, or, *ſnare*, ſet on purpoſe to work deſtruction; in which notion it is here alone found: a learned late writer rendreth it, *a pit*; and true it is that a word ſomewhat neer it, and as ſome ſay, of the ſame family with it; is uſed ſometime for *corruption*, think, of the ſame family with it; is uſed ſometime for *corruption*, ſomtime for a *pit*, Pſal. 16.10. & 94.13. & 103.4. Prov. 26.27. ſometime for a *pit*, Pſal. 16.10. & 94.13. & 103.4. Prov. 26.27. as alſo that *pit falls* are made to take birds; and both pits digged, and ſnares laid in pits to catch other creatures, Pſa.7.15. & 9.15. & 35. 7. but that will not fit well here; for, *to ſet a pit*, carrieth no good ſenſe; rather, as moſt render it, *they ſet traps*, or *gins*, or, *ſnares*; (for the word is here collectively uſed) *to catch men*; either to poſſeſs, or to ſhed them, or both, Prov. 1.11,13,16,19. So ſet Jezabel a ſnare for Naboth, 1 King. 21. and Saul divers for David, though none of them took; See 1 Sam 18.17,21,25. & 19.1,11,17,20. & 23.7, 9,14,22,23.

V. 27. *As a cage is full of birds, ſo are their houſes full of deceit*] *A cage*, or, *a coup*; for it is (as the Jewiſh Maſters tell us) a receptacle made of boards, wherein fowlers and poulterers uſed to keep and fat their fowl: the fowlers cage or coup, of whom he ſpeaks, v. 26. and it may ſignifie as well one made of twigs, as of boards; for it is uſed alſo for a *mannd*, or, a *basket*, Amos 8.1,2.

their houſes full of deceit] Of goods gotten by *deceit*; by ſuch wiles and practiſes as they ſee ſome men withal: as, *fatſhood*, for goods got by *fatſhood*, Eſay 28.15. *labour*; for goods gotten by pains-taking, ch.3. 24. See Mic.6.10. Zeph.1.9.

therefore are they become great, and waxen rich] Or, *thereby*; or, *by ſuch means*. Heb. *for ſo*.

V. 28. *They are waxen fat*] *Fat*; that is, wealthy, Pſal.22.29. Hab. 1.10. or, *corpulent*, being full fed, Pſa.73.7. & 119.70. See v.7. Deu. 32.15.

they ſhine] Or, *they are ſleek*, or, ſmooth; without wrinkles, as full and fat bodies uſe to be: ſo the noun hence deduced, (for the verb is no where elſe found) as *paſſ ſh d*, or, *ſmooth ivory*, Cant. 5.14. and, *poliſhed*, or, *ſmooth iron*, Ezek. 27.19. for that is all the ſtock of it.

yea, they over-paſs the deeds of the wicked] According to this verſion the meaning ſhould be; they go beyond the very heathen themſelves in wickedneſs, See Chap. 2.33. Ezek. 5.6,7. and ſo the Jewiſh Commenters alſo underſtand the text. The ancient Greek retcheth it, *they paſſe by judgement*; which would ſute well with what followeth if the word would bear it, but either maugleth the text, or forceth it over much. The Chaldee, *They tranſgreſs the words of the Law, they do evill*: and much to the ſame effect, the old Latine; *the Law, they do evill*: and much to the ſame effect, the old Latine; *they do wickedly paſs by, in words*: but they both alſo put in, what is not in the text. The Hebrew is word for word, *they paſs by words*, or,

or, *matters of evil*; *words*, or, *matters*, *of evil*, is no other than *evil things*, Psal. 65. 3. as, *words*, or, *matters*, *of fastings*, *and cry*; for, the *fasts and cries* themselves. So Chap. 7.4, 8,22. this some of the Rabbines expound, when any evil either is menaced, or befalleth them for the evil they do; they pass it, or, put it by, and do the evil for all that; as vers. 3. Some of ours, whom I concur with, *they pass by evils*; they escape those evil occurrents of penalty and judgment, wherewith others are surprised, as Psal. 73. 5. Howbeit, a learned late writer, understandeth it of persons, *in bad case, sad, or afflicted*; as the word *evil*, is oft used, Gen. 41. 4. Lev. 27. 10, 33. Prov. 15. 15. as if the meaning were; *they pass by the matters*, or, the causes of such, refusing to meddle with them: which though it would sute well with what followeth, yet seemeth here somewhat forced.

they judge not the cause, the cause of the fatherless] *Cause*: Heb. *judgement*, as Deut. 17. 8. chap. 22. 16. & 30. 13. *the cause*, I say, *of the fatherless*; or, *orphan*; either they refuse to hear it, Esay 1. 23. or, if they do, they right them not, but wrong them rather, Zach. 7. 10. Hereby it appeareth, that what was before said, was against those principally intended, that were in place of judicature; yet not excluding others also, whom for bribes, those great ones backed and bore out, See Esay 1. 23. Mic. 7. 2,3. Zeph. 3. 3, 4.

yet they prosper.] Heb. *and*, as vers. 10, 22. They thrive with, or notwithstanding, their wickedness: as Job 21. 7. 15. Psal. 73. 3, 12. chap. 12. 1, 2. Hab. 1. 3, 4. Zach. 11. 5. or, as the words may well be read, *that they might prosper*: for so also is the copulative frequently used, Josh. 24. 9. Esay 10. 19. & 11. 3. & 13. 2. & 41. 22. & 53. 2. See v. 22. they do not execute judgment and justice, that they might prosper through Gods blessing upon them for the same, ch. 22. 15,16.

and the right of the needy they do not judge.] *The right*, or *the cause*, as before. Heb. *the judgment*: another word of the same notion with the former. So Exo. 23. 6. Job 31. 13.

V. 29. *Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?*] Or, *Should I not?* see vers. 9. I might, otherwise, seem to be neither just nor merciful. See Exod. 22. 22, 24, 27. Luke 18. 2, 8. James 2. 23.

V. 30. *A wonderful and horrible thing is committed in the land.*] Heb. *a stupendious*; such a thing as a man would be astonished at: as, *Be astonished, O heavens*, chap. 2. 12. for from thence the word cometh: *and an abominable thing*, not *an horrid*, as some; such as may make a mans *hair* stand an end: for it cometh not from that root, though they be very neer: the roots differ, as Shibboleth, and Sibboleth, Judg. 12. 6. though some would have that diversity oft-times disregarded, see on v. 8. but *a vile, filthy, abominable* thing, such an one as a man would loath and abhor: it is used of those *figs*, said to be so bad, that there was no eating of them. ch. 29. 17. So ch. 18. 13. & 23. 14. Hos. 6. 10.

in the land] Or, *in this land*: for the article here hath his force.

V. 31. *The Prophets prophesie falsly*;] Heb. *in*, or *by*, or *with a falshood*, or *a lye*: as ch. 14. 14. & 20. 6. & 23. 25,26. Ezek. 13. 6. Either they prophesie *in Baals* name, ch. 2. 8. or they prophesie lyes in my name, ch. 4. 10.

and the Priests bear rule by their means;] Heb. *the Priests*, or *Princes*, (for the word will bear either: See on Esay 61. 10.) *rule upon*, or *at*, or *by*, *their hands*: as Esay 62. 3. This some render of the Princes, whom, say they, the false Prophets confirmed in their rapines, and robberies, being by them bribed so to do, Ezek. 13. 22. So some of the Jewish Doctors. Other of them expound it, of the corrupt carriage of the Princes in taking of bribes, Hos. 4. 18. Mic. 7. 3. and because the word here used, is found, Judg. 14. 9. where it is said of Samson, that *he took in his hands* of *the honey* that he found in the carcass of the lion; they would therefore have it here so to signifie, the Princes, or Priests, *take* bribes, that are as sweet as honey to them, into their hands, to pervert the right, and to give wrong judgement. The ancient Greek, and the old Latine, following it, *The Priests with their hands applaud them*: or, as a late Writer would have the Greek to mean. *They applaud their*, that is, the false Prophets, *hands*; as if they had read with other vowels, *they descend upon their hands*. But this the words, without some variation, will not admit. Most of ours, There is a combination between the Priests, and the false Prophets, and these, by their false prophecies, support and confirm the Priests in their ambitious courses and corrupt carriages, whereby as Eli's sons sometime, 1 Sam. 2. 12, 17, 22. they domineered and tyrannized over Gods people, and which the true Prophets of God reproved in them. Nor doth that swerve from this in effect and substance, which that learned late Writer suggesteth, that the phrase *at the hand* here used, doth usually signifie *after*, or *according to*, *the leading*, *guidance*, or *direction of* some other: as Exod. 2. 5. Num. 13. 29. Josh. 15. 15. 2 Sam. 15. 18. (which place one of the Jewish Commenters here pointeth us to) 1 Chr. 25. 2,3, 6. 2 Chr. 17. 14. & 31. 15. Neh. 3 2,4,5. so it should be implyed, that the Priests ruled and swayed all, not so much by the ministery, as by the authority of the false Prophets, who pretended an extraordinary call. Howsoever we take the term, certain it is, that they both banded together against Gods Prophets, ch. 26. 8, & 29. 25, 27.

and my people love to have it so:] They like and love the lies and flatteries of the false Prophets, better than Gods truth, Esay 30. 10. Mic. 2. 6, 11. 2 Thess. 2. 9, 11.

and what will ye do in the end thereof?] Some understand it, as spoken in the person of God, as rendring a reason of what he had said, v. 29. What will this wickedness grow unto, unless I do by some special penal course repress it? Others, rather, what will be the issue of this? what will become of you at last? when all sorts among you, Prophets, Priests, and People, are so extreamly corrupt and faulty, what can be expected, but an utter riddance of you all? See ch. 6. 13. Mic. 3. 11.

CHAP. VI.

Vers. 1. O *Ye children of Benjamin gather your selves*] The Prophet proceedeth to give warning of the Chaldeans approach, vers. 1, 6. sheweth what misery and mischief should thereby befall them, vers. 21, 26. withal laying before them the causes of all this, to wit, the general corruption among all sorts with them, vers. 6,7, 13, 28. and their wilful obstinacy, in refusing to hearken to Gods Word, v. 8, 10, 17, 18. and to break off their wicked courses, vers. 29, 30.

O ye children of Benjamin,] To the Benjamites, the Prophet directeth his speech, as to forewarn them of the Babylonian expedition against Judah, and the siege of Jerusalem shortly after to ensue, because that Tribe had adhered to Judah, when the other ten had revolted from it, 2 Chr. 11. 12. chap. 17. 26. and divers of that Tribe did inhabit Jerusalem, part of the city lying within their lot, Joshua 18. 28.

gather your selves to flee out of the midst of Jerusalem;] Or, *retire*: as it was before rendred, chap. 4. 6. or *withdraw* your selves. See on ch. 4. 6. *out of the midst of Jerusalem*, for, *out of Jerusalem*: as Num. 14. 44. As before they were advised to flee unto Jerusalem for succour and safeguard, as to a place of the greatest strength with them, ch. 4. 5,6. thereby intimating the approach of the enemy unto their parts: so here on the other side, they are admonished to quit Jerusalem, and get speedily out of her, lest they be surprized in her, and perish together with her: and as afterward to leave the land of Judah, ch. 10. 17. thereby intimating her approaching siege, and what would become of her, whom they had repaired unto for shelter and safety. See the like Esay 23. 12. as that before rather foretelling what they would do, than seriously advising them so to do: so this telling them what indeed their best and wisest course would be: see of Babylon, Esay 52. 11. ch. 51. 6.

and blow the trumpet in Tekoa, and set up a sign of fire in Beth-baccerem] The blowing of the Trumpet, and setting up of a sign, are to give people in those parts warning of the enemies approach, and either thereby to incite them to make preparation for opposition, or to admonish them to betake themselves to places of strength; as ch. 4. 5, 6. Hos. 5. 8. & 8. 1. not that they should indeed be able to make head against so potent an enemy, or that in any place of strength they should finde safety; but as foretelling what then would be done, and representing to them, what they would in those times be calling upon to have done, though it were to no purpose. See chap. 8. 14.

in Tekoa] A city of Judah, 1 Chro. 2. 24. 2 Chro. 11. 6. Amos 1. 1. it was situate on an hill, and lay toward the North of Judah, which way the enemy was to come; and there is in the Hebrew an elegancy of like sound, in the name of *Tekoa*, and the term of *trumpetting*: the like whereunto is also found, Mic. 1. 10, 14. Zeph. 2. 4. so that it is as if he had said, do that which thy name importeth.

set up a sign of fire] That is, *fire a beacon*. So some of the Rabbines here expound it, whom also not a few follow; supposing the verb whence it cometh to have sometime a notion of *burning* in it, and so to be used, 2 Sam. 5. 21. Job 7. 13. & 32. 23. Nah. 1. 5. and this word to be in that sense derived from it, and so to signifie, both here and elsewhere, Judg. 20. 38, 40. & Ezek. 17. 9. but there is not one of those places, but is very questionable, and may well therefore otherwise be rendred: and though it be true, that the firing of a beacon may well be comprehended among many other signs or significations, of the use intended in the term here used; yet is the word a term of a far larger extent, and it importeth any thing whatsoever thus set up for a sign, whether banner displayed, or beacon fired, or ought else of the like use: and the text is no more word for word, than *lift up a lift-up*; or some *signal*, so called, because erected or lift up: let somewhat be set up that may give notice to the parts adjacent of the enemies approach: that which was called *an ensign*, or *a standard*, chap. 4. 6. but the term here used, is more general: and so Judg. 20. 28. *that they should cause to ascend a great lift-up* (if we may so speak) *of smoke*: and v. 40. *when the lift-up of smoke began to ascend*: not unlike to that Esa. 9. 18. though another term there be used, *to lift up a lift-up*: as, *to vow a vow*, Gen. 28. 20. *to fast a fast*, 2 Sam. 12. 16. *to serve a service*, Exo. 13. 5. *to judge a judgment*, ch. 5. 28. See also, v. 13.

in Beth-haccerem] Heb. *on Beth-haccerem*: that is, *on the house of the vineyard*. So one of the Jewish Commenters, expounding it *of a tower*, or *turret*; erected in a vineyard to oversee it, and other neighbouring ones, and for a Watch-man to watch in, for the preservation of them

them, Esa. 5. 2. and the manner of writing, in Hebrew, the two terms standing apart, with no such line intervenient, as our Version exhibiteth, might seem to add some strength hereunto: but the like is found in some other proper names, as Esay 8. 3. where though in our Version the like lines are inserted, yet in the Hebrew text, none such appear. The Chaldee Paraphrast rendreth it, *on the house of the valley of the vineyards*: Nor can I but wonder, why a Writer of great note should say the word there used should signifie cities situate on hils. But another of the Jewish Doctors saith, that it is the proper name of a place, and so the ancient Greek, and old Latine, take it; and, as some say, also, the Syrian: And Jerome reporteth, that Beth-haccerem was a Town situate on an hill between Tekoa and Jerusalem, from whence Tekoa was not above twelve miles distant: It seemeth to be the same with *Beth-haccerem*, mentioned Nehemiah 3. 14. and of this stamp were the names of many Cities in those parts: as *Bethaven*, Josh. 18. 1. *Bethana*, Josh. 19. 38. *Bethania*, John 11. 1. *Betharabah*, Josh. 15. 6. *Bethbarah*, Judg. 7. 24. or *Bethabarah*, Joh. 1. 28. *Bethleem*, Josh. 19. 15. Matt. 2. 1. *Bethsaida*, Matth. 11. 21. *Bethesda*, Joh. 5. 2.

for evil appeareth out of the North,] From the Northern parts, by the Babylonians marching towards them from Chaldea, that lay North from them, ch. 1. 14. & 3. 18. & 4. 6.

and great destruction.] Heb. *and* (or, *even*, as Esay 65. 6.) *a great* (or, *grievous*) *breach*, or, *breaking*: as chap. 4. 20. & 48. 3. So cha. 4. 6.

V. 2. *I have likened the daughter of Zion to a comely and delicate woman.*] These words are diversly taken, and diversly rendred. The word *woman*, is not in the text: but there is a defect of the subject; as, *standing*, for, *standing* corn: and, *fruitful*, for, *fruitful* vine, Esay 17. 5, 6. And some supply *woman*, as our version doth: but about the former attribute, the Jewish Doctors are divided; for some of them say, that it signifieth a woman that *inhabiteth*; one that dwelleth, or keepeth at home, not out of an houswifely care, as Titus 2. 5. but out of delicacy and nicety, a lothness to look out, or set her foot on the ground, as Deu. 28. 56. as coming from a word that signifies *to inhabit*, or *to keep at home*: as it is rendred, Hab. 2. 5. Others of them expound it, *a comely*, or *beautiful* woman; as the Rabbines frequently use the word whence it comes: and as another, whereof anon, very neer it, is used, and rendred, Cant. 1. 10. Prov. 17. 7. & 19. 10. & 26. 1. and some of ours, which admitting this supply, will the better suit with what ensueth, would have some fair shepherdess intended, whose love many shepherds seeking to obtain, come and pitch their tents, and feed their flocks neer to her. But there want not those, who supply not *woman*, but *land*; and read the words; *I have likened the daughter of Sion to a goodly pasture ground*, and, *a delicate* land: such as Ashers is said to be, affording *royal dainties*, Gen. 49. 20. and indeed the former word differeth in gender only from the term that doth usually signifie *a pasture*; as it is well rendred, Ezek. 34. 14. though in some other places elsewhere, amiss: as also the same word is rendred *a pleasant place*, Hosea 9. 13. whence also some of the Jewish Criticks expound it, both here, and elsewhere, as by intercision of a letter not unusual, derived from a root that signifies *to desire*, and as the same with *desired*, or *desireable*, such as good and beautiful things usually are, (whence also the words in the places before pointed to) and such pasture grounds to shepherds; in regard whereof also, is *Naioth* deemed to have its name, 1 Sam. 19. 19. And to this the rather I encline; because both the word may well bear it, and it suiteth exceeding well with the ensuing expressions, vers. 3. So that it is as if the Prophet had said, Methinks Jerusalem (for that is the daughter of Sion, Esay 1. 8.) seems very like (as the former) to some beautiful and delicate dame, living plentifully and daintily in her own land, as at home; or, according to the latter, to some goodly pleasant pasture land, that may well entice shepherds to repair to it with their flocks. One difference more there is among the Jewish Criticks, about the verb here used, which some of them understand as we have it here rendred; and so it is taken, Cant. 1. 9. Howbeit, because the word is there in another form: and in the form here used, it signifieth generally, this one place excepted, wheresoever it is found in a notion of similitude, not *to liken*, but *to be like*, as Psal. 144. 4. Cant. 7. 7. Ezek. 31. 8. Some of them therefore would have it here expounded, not, *I have likened*, but, *I have cut off*, or, *I will cut off*: as the very same word is in this form used, Hos. 4. 5. where it is rendred, *I will destroy thy mother*. According to this interpretation it should be read without any supply, *The fair and delicate daughter of Sion have I destroyed*, or, *will I destroy*; for so the words lye in the text: but the attributes are not wont in Hebrew thus in construction to lead their subject: and for the verb, both in this, and some other; the forms are sometime confounded.

V. 3. *The Shepherds with their flocks shall come unto her*;] That is, the Babylonian Princes and Chieftains with their forces, as shepherds invited by her pleasant pastures fit for their flocks: So ch. 12. 10. and there seemeth a secret taunt in the term of *shepherds*; as the like in *watchers*, and *keepers*, ch. 4. 16, 17.

with their flocks] Heb. *and their flocks*; as ch. 1. 13.

they shall pitch their tents against her round about,] *Pitch tents*; as shepherds do, Esa. 13. 20. the warlike *tents* here intended, as ch. 37. 10. a defect of the pronoun; as Esa. 13. 22.

against her round about] As ch. 4. 16, 17. or, *besides her*; as the particle is used, Esa. 32. 20. they shall lye in siege about her, ch. 1. 15. & 4. 17. Ezek. 4. 2, 3.

they shall feed every one in his place] Heb. *a man* (for, each one, as ch. 5. 8.) *his hand*; which the Greek renders, *with his hand*: they shall by might and force, as we use to say, *with strong hand*, destroy and spoil. So, *with the hand*, Esay 28. 2. The old Latine, those that be *under his hand*: *his companies*; So the Chaldee; as, *the sheep of his hand*, Psal. 95. 7. Others, *at his side*: besides him; what is next to him: as, *the asses* were *feeding at the hand of them*; that is, *beside them*, Job 1. 14. Others, *they shall feed each one in his place*, or, *they shall depasture*, or, *eat down*, (destroy and devour, as beasts are wont to depasture a ground: See Esa. 3. 14.) *his place*, or, *his quarter*, assigned him. So is the word *hand*, used, 2. 17. Deut. 23. 12. Esay 56. 5, 11. & 57. 8. they shall take up their quarters, and according to their imployments in such and such places assigned them, they shall spoyl and make havock of all that they can. And this last I conceive to be the genuine notion and use of the word in this place.

V. 4. *Prepare ye war against her*] Heb. *Sanctifie*: as chap. 12. 3. & 22. 7. Joel 3. 9. So Esay 13. 3. *I have commanded my sanctified ones*. The words of God himself; and, as I take it, of no other here: though most Interpreters understand them, as the words of the Babylonian King, or the Chaldean Princes, giving order for preparation; and suppose it to have reference to some solemn rites that the Heathen used, in denouncing war; and some also to the fire, that the Chaldeans, say they, made an idol of, and had born before them in their camp. See on chap. 1. 13. But neither of these conceits seem to be very probable, as to the word here used; the use of it in this kind being so large, and so indefinite. But for the party, in whose person this is spoken, whosoever he or they be, the Prophet here gives over his former resemblance; and that they may understand more clearly, what manner of *Shepherds* they were, that were coming against them, he telleth them here, that they were Warriors, military men, unto whom God had given a charge and commission against them. See Esa. 10. 5, 6. v. 6.

Arise, and let us go up at noon.] These words, without question, hold out the speeches of those, whom God in his secret counsel had designed unto that service, and by an efficacious instinct stirred up thereunto; encouraging and enciting one another, with all speed, to set upon it, and with all eagerness to pursue it: the Prophet thereby intimating, as I conceive, how ready they should be to put in execution, what God would have done by them, so soon as ever the time was come, wherein God would have it effected. See Esay 5. 26, 27.

Arise] As chap. 1. 17. So Deut. 2. 13. Esay 21. 5. chap. 49. 14.

let us go up] Let us march; a military terme. See Isaiah 7. 1.

at noon.] Which some expound, as an argument of courage, as who should say; we shall not need to steal in upon them by night, we will set upon them at noon-day, 1 King. 20. 16. chap. 15. 8. Zeph. 2. 4. Others, as an intimation of their present strength and flourishing estate, in regard whereof, they needed not to misdoubt ought, but were sure to carry all before them with success at pleasure; *day light*, for, *prosperity*: as Esther 8. 16. Esay 59. 9. But these seem to be both wide of the Prophets intendment. Nor cometh the Jewish Doctor any thing neerer, who telleth us, that *noon*, and *night*, here mentioned the one, and in the next verse the other, are times of unlucky occurrents; according to that, Psal. 91. 6. But they seem rather the words of men, manifesting an impatiency of delay, and calling one upon another, either to march on, and set forward, so soon as they are got together, though it be at noon-day; or to assault the city instantly, though it be noon-day, ere they can come to sit down before it; albeit that the heat of the day at noon-tide, in those hot countries especially, be nothing commodious or seasonable, either for march, or assault: and complaining, that by delay and stay, they do but burn day-light. And to this purpose, one of the Jewish Commenters understanding this whole passage, not of their march towards Jerusalem, but of the city, accordingly expounds and applyes the several terms here used; *Prepare war*; make ready to give an assault: *arise*, out of your several quarters, v. 3. *go up*; scale the walls: as v. 5. 10. that we may surprise the city, ere night approach: and as vexed that they cannot take it and sack it the same day. But I conceive it rather to be meant of their march; and their forward desire to be making on towards it.

Wo unto us; for the day goeth away, and the shadows of the evening are stretched out.] This the Jewish Commenters, and many other treading in their steps, understand as the voice of Gods people, or the Prophet speaking in their person, lamenting their woful condition, and complaining, that all their prosperity was drawing to a period, and the night of affliction was ready to surprise them; according to that, Amos 8. 9, 10. But others rather conceive it to be a continuation of the voices of the Chaldees, and their complices, eagerly desirous to be setting on forward, and complaining that the day spent, and they lost so much time, while by needless delays, they retarded their expedition, and let slip their opportunities; as chap. 46. 17.

for the day goeth away] Or, *that* (as chap. 4. 18. Lam. 5. 16.) *the day passeth away*; or, *spendeth*: as Psal. 90. 9. a metaphor from one

one that at parting, turneth his face from us. See on Isay 53.6. chap. 2.27.

the shadows of the evening are stretched out] Or, *are lengthened*; as towards evening they use to be: or, *decline*, as Psal. 102.11. & 109.23.

V. 5. *arise, and let us go up by night*] Let us march night and day, that we may lose no time. See vers. 4.

and let us destroy her palaces.] Or, *that we may destroy her palaces*; as chap. 5.28. that which made them so eager upon this expeditiō, to have the spoyl of the city, the Kings house, and the stately houses of his Princes, and great men, stored with much wealth, and rich furniture. See Esay 13.22. and 32.14. & 39.6. chap. 9.21.

V. 6. *For thus hath the Lord of hosts said*;] Or, *Thus saith the Lord of hosts*: as chap. 5.14. That ye may not think that these men come led on only by their own ambitious, or covetous affections and dispositions; be it known unto you, that God hath an hand in the business; it is he that setteth them on work, to execute his wrath upon you for your sins and excesses, chap. 1.15, 16. See vers. 4.

Hew ye down trees] To raise works for the siege, and make engines for a battery, such as were then in use, Deut. 20. 19, 20.

cast a mount] Or, *discharge engines of shot*. See on Isa. 37.33. So Ezek.26.8.

this is the city to be visited] Or, *punished*; as chap. 5.9, 29. the time of her visitation by judgement is come, chap. 11.23. & 23.12. Ezek. 9.1. Hos 9.7. the time of Gods wrathful visitation of them, because of his gracious visitation neglected by them, Luk.19.44. their sins being risen (as the next words imply) to the heighth, Ezek. 7.10,12. 1 Thess. 2.16.

she is wholly oppression in the midst of her.] There is nothing but oppression in her. She is so full of it from the one end to the other, as if she were all made of it, 2 Kin.21.16. & 24.4. Ezek.7.23. See of Nineveh, Nah. 3.1.

in the midst of her.] As Psal.55.11.

V. 7. *As a fountain casteth out her waters, so she casteth out her wickedness.*] These abuses flow incessantly from her, as water from a spring: they are renewed daily with her; they never depart from her: she is in regard of them, as a spring that is never drawn dry, Psal.55.9,11.

calleth out] Or, *causeth to spring up*, or, *issue out*; whence a word signifying *a well, or, Spring*, ch.2.13. properly one discovered and procured by *digging*; for the verb in its first notion signifies *to dig*, 2 Kin. 19.24. Isa. 37.25.

her wickedness] As the working sea doth mire and dirt. Isaiah 57.20.

violence and spoyl is heard in her;] That is the common cry with her; it is that all the city ringeth of. See ch.20.8.

before me continually is grief and wounds] Heb. *disease and stroke*, or, *stripe*: as Deut. 28.61. their cruell courses in vexing and oppressing one another, and the city thereby caused, are continually in mine ear the one, in mine eye the other; provoking and urging me to proceed in all severity and rigor against her. See Exod.22.22-27. Psa.109.15. Isa.3.8,14,15. & 59.13,18. & 65.3. Luke 12.2,8. Jam. 5.4. Howbeit, some expound all this, not of evils committed by them, but of evils to be inflicted upon them; which the Prophet should have continually in his ear, and his eye; as the *flandavel*, and *trumpet* leading on, and exciting to them, ch. 4.21. but the former more easily floweth from the text.

V. 8. *Be thou instructed, O Jerusalem*] A summons of them to repentance. Heb. *Be corrected*: Take warning, and be amended by the judgments, that already have befallen thee; for the word signifies in the first place, *to chastise*, ch.31.18. Hos.10.10. and in the next place, *by chastising, to reform and amend*, Prov.29.15. See ch.2.30. & 5.3.

lest my soul depart from thee,] Heb. *be loosed, or, disjointed from me*: a metaphor taken from the dislocation of a limb, the forcing of it from its natural place and posture, and putting it, as we say, out of joynt, Gen.32.25. intimating what a pain and grief it is to God to leave, or cast off a people, whom he is once in league with, and with how much difficulty he is drawn thereunto. So Ezek.23.17,18. *soul*, for, the person himself: as ch. 5.9, 29. but here somewhat more specially for *love* and *affection*, whereof the soul is the seat: as Gen.34. 8. Psa.42.1,2. Lev.26.11,15,30.

lest I make thee desolate, a land not inhabited.] Heb. *lest I make thee a desolation, or, a waste*, as chap. 4.27, 29. Left I both cast thee off, and cut thee off, two grand evils, dereliction, and destruction: and the one of them usually following on the other. Hence that, *woe to them, when I depart from them*, Hos.10.12.

V. 9. *Thus saith the Lord of hosts*] As before, v. 6.

They shall thoroughly glean the remnant of Israel as a vine:] *They* (the enemy, the Chaldeans, compared to *grape-gatherers*: as chap.49.9.) Heb. *shall gleaning glean*; that is, thoroughly glean; an allusion to the Law, that inhibited the going over the vine again, after the general cutting, or the leaving of it wholly bare, Lev. 19.10. Deut. 24.21. the meaning is, that the enemy in cutting them off, or captiving them, should go over them again and again: as it is said of the Israelites, when they had dissomfited the main body of the Benjamites, they afterward *gleaned* them, as they lighted on them straggling in the high-ways, Judg. 20.45. and thus did the Chaldeans *glean the remnant of Israel*, the people of Judah; not so called in regard of the ten tribes, before by the Assyrian destroyed, 2 Kin.17.6. but in regard of those of their own people, and their city, whom, and which, the Chaldeans had before plundered, captived, or cut off, not in the time of Jehoiakim and Jehoiachin, 2 Kin.24.2,13,16. but in Zedekiahs reign, when at several times, they spoyled, killed, and carried away of them, 2 Kin.25.4. See Esa.6.13. ch.10.16. & 52.28,30. Of the name *Israel*, see ch.5.15,20.

as a vine] For the word here used, is peculiar to the vine, Judg. 8. 2. Esa. 24.14. of *gleanings* of corn, another word is used, Lev.19.9. Ruth 2.2,3.

turn back thine hand as a grape-gatherer into the baskets] Heb. *upon the baskets*. Gods speech, say some, to Jeremy, bidding him pull off the clusters of grapes, from a vine in vision represented unto him, one after another, until he had plucke all, and bestowed them in a basket. Others, to the Chaldeans enjoyning them to spoyl, and kill, and carry away again and again, until they had made a clean riddance of them. The Jewish Doctors conceive them to be the words of the Chaldeans, inciting one another to spoyl and plunder, and massacre, or captive again and again, while any portions of regard, or matter worth the carrying away remained; to which purpose also, some here inferre the word *saying*; as chap. 4.31. See vers. 4. I concur with the middle, and conceive a great spoyl, and that redoubled, both of persons and prey to be intimated; though not an utter extirpation of either. See Esa. 6.13. cha. 5.10. & 52.16. 2 Kin.15. 12, 22.

V. 10. *To whom shall I speak and give warning, that they may hear?*] The Prophets complaint of an unteachable, and untractable disposition, that did generally possess this people. See the like, Isa.28.9.

To whom] As Esa.53.1.

give warning] Heb. *protest*; as ch.11.7.

that they may hear] To take warning and obey: as ch.7.23,24. Heb. *and they will hear*: as v.5. Josh.24.9. Mal.1.9.

behold their ear is uncircumcised, and they cannot hearken.] Or, *that they cannot hearken*; as before: That is, say some, they have a meer carnal and fleshly ear, that apprehendeth not, nor admitteth ought that is spiritual, 1 Cor. 2.14. Col. 2.13. Others, their minds and hearts are so possessed with sensuality, security, and wilful obstinacy, that they regard not ought that is delivered to them from God, though it never so nearly concern them, and their own welfare and good. See Luke 8.14. & 21.34. It hath reference, say some, to such as have ears stopped with *ear-wax*, and such like foily stuff that hinders their hearing; but rather to the *foreskin*, that in circumcision was taken away, (see chap.4.4.) and to such persons, as having a thick skin or film, growing over the organ of hearing, are thereby deprived of the use of that sense, implying, that they no more regarded any of Gods messages, than as if it were so with them, as with such it is. So Act.7.51. See Psal.58.4, 5. vers.16. ch.7.26. Zach.7.11. Act. 7.57.

the word of the Lord is unto them a reproach] They account it as matter, not of reproof, but of reproach; such as men cannot endure to hear. So rather, than as some, they make it matter of reproach to those that deliver it, chap.20.8.

they have no delight in it] They cannot brook it, they have no love nor liking at all to it. See chap.5.31. 2 Thess.2.10,11. 2 Tim. 4.3.

V. 11. *Therefore I am full of the fury of the Lord, I am weary with holding in: I will pour it forth upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.*] The Prophet, in these words, professeth that, though he be much unwilling to denounce so dreadful and hideous a doom as God hath passed upon his people, such as all sorts, without respect of age, or sex, were to suffer in, yet the spirit of prophecy is so full in him, and powerful upon him, that he is no longer able to keep it in, but he must of necessity denounce it. See the like profession, though upon another occasion, ch. 20. 9.

Therefore] As ch.1.17. & 3.3. Heb. *and*; which I see not why it should not here be retained: for it is not so much, as I conceive, the confideration of ought with them, as the spirit of prophecy within him, that enforceth him to this work.

full of the fury] Or, *wrath*. Heb. *fervour*, or *heat*: that fire of Gods wrath, whereof ch.4.4.& 5.14. See ch.15.17.

I am weary with holding in:] *Holding it in*: as ch.4.4. forbearing to denounce it, like Elihu, Job 32.18,20. See ch.20.9.

I will pour it forth] The Prophets are said to do what they denounce to be done. So ch.1.10. & 15.1.

pour] A borrowed speech taken from shours of rain, that the heavens pour down, Psa.11.6. Isa.24.18. ch.7.20. & 10.25. Ezek.14.18. & 22.22. Rev.16.1.

pour it forth] A defect of the pronoun, as before. Heb. *in pouring out*, I will powr out; that is, I will surely, or without more ado, without further delay, powr it out: a defective form of speech: the like whereunto, see Isa.59.13. ch.14.5.

upon the children abroad] Or, *in the streets*; as the Chaldee renders it: and the word is used, 1 King. 20.35. whither children use to run out, and where they use to play together, Zach. 8.5. chap. 9.21. intimating that the Chaldeans should shew no mercy to any, not so much

much as to young children, 2 Chr.36.17. Psal.127.8,9. vers. 21. Hos. 10.14.

upon the assembly of young men together] The word here used signifies first a *secret*, Psa.25.14. Prov.11.13, then a *secret* place, Psa.31.20. then a *secret* meeting, a conventicle, ch.15.17. and lastly, any *assembly*, as well publike, as private, Psa.89.7. so here, upon the place where the young men meet to make merry together, ch.31.13. though it may probably be deemed to have a privy glance at their common meetings in bad houses for evil purposes, ch.5.7.

for even the husband with the wife shall be taken] Or, *that the husband also with the wife may be taken*: as the particle is used, Job 6.11. chap. 4.18. or, *surely the husband also with the wife shall be taken*: so is the particle rendred, Esay 49.18. & 60.9. or, as the Hebrew hath it, *man with woman*, that is, *man and woman*; as v.12. the one fex with the other: no regard being had more to the one than to the other. See Esa.3.16,24. & 32.9,10. *shall be taken*, that is, surprised, and so fall into the cruel enemies hands; as ch.8.9. Lam.4.20. and so is the word to be taken, Luk.17.34,36. though Interpreters go most there a contrary way.

the aged with him that is *full of days*] Heb. *the old with the full of days*, with the decrepit; with him that hath the one foot already in the grave. Of the phrase, see Esa.65.20. such as were, in the courle of nature, at the pits brink; such as, though they should have spared them, yet could not have lived long; as he of Jeremy, in regard of the famine in the city, ch.38.9. of the Chaldeans cruelty towards the aged, see 2 Chr.36.17. Esa.47.6. Lam.5.12,13.

V. 12. *And their houses shall be turned unto others, with their fields, and wives, together.*] A defect of the pronoun in the latter branch, but supplyed from the former; as Esa.49.22,23. Heb. *and women*; which may be of larger extent than *wives* onely, and may comprehend both concubines, and maid-servants also, as well as wives. The meaning is, that all should fall into the enemies hands. See this threatned long before, Deut.28.30. and again, chap.8.10.

to others] That is, *to aliens, or strangers*, as Prov.5.9.

wives] Heb. *women*; as ch.7.18. & 8.10.

for I will stretch out my hand upon the inhabitants of the land, saith the Lord.] See Esa.5.25.

upon] Or, *against*; as ch.15.6.

the land] Or, *this land*; as ch.5.50.

V. 13. *For*] Or, *Because*; as ch.3.25. A reason rendred of this severe denunciation: the generality of corruption among them, and among those especially who should have reproved and restrained it in others, and given example of better things. See v.6.

from the least of them, even unto the greatest of them, every one is given to covetousness:] Heb. *from the little of them, and unto the great of them*: a proverbial form of speech used frequently in Scripture, to express the generality of any practice, good or bad, among persons of all sorts and ranks, 2 Chr.34.30. Est.1.5,20. ch.31.34. & 42.8. *little, for, least*; and *great, for, greatest*; as Est.1.5,20. Jon.3.5. so *good, for, best*; and *upright, for, uprightheft*, Mic.7.4. for nouns, in Hebrew, have no forms of comparison; and in such collations therefore, they make use of the positive, Psal.138.8,9. Prov.22.1. Eccl.7.1.

every one is given to covetousness:] Heb. is *coveting covetise*; as Prov. 1.19. & 15.7. Hab.2.9. See the same charge, chap.8.10. and the like phrase, v.1.

and from the Prophet, even to the Priest, every one dealeth falsly.] Heb. *from Prophet, and to Priest* (as before; that is, *both the Priests and the Prophets*; as, *from man, and unto beast, for, both man and beast*, Exod.9. 25. ch.50.3.) *each one is doing falsehood*, as if that were their common trade: so Prov.10.4. & 11.18. See also the same manner of expression, Mat.24.38,39. *to do falsehood, for, to deal falsly*; as, *not to do truth, for, not to deal truly*, 1 Joh.1.6. See also, ch.8.10. As *covetousness* is charged upon the Princes and People; so *falsehood*, or false dealing upon the Priests and Prophets: not that these were free from the former vice, (see Esa.56.11. ch.5.31.) or those from the latter (for all distributive forms of speech, see on Esa.5.13.) But this was the more special corruption reigning among the false Prophets and the Priests; that by their false prophecies and flatteries, they deceived the people, and soothed them up in their sins. See ch.4.10. vers. 14.

V. 14. *They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace?*] They do by their glosings and flatteries lull people asleep in security, bearing them in hand, that there is no such dangerous matter towards them, as Gods Prophets tell them, but that all shall be well, whatsoever they say. See the same, ch.8.11. See also, Ezek.13.4. Ezek.13.2.10.

They have healed also] Or, *they heal also*. Heb. *And they heal*, which may well be retained; for it is an instance, and a pregnant one, of the deceitful dealing charged upon them, v.13.

the hurt] Heb. *bruise, or breach*; as ch.4.20. & 10.19.

of the daughter of my people] See chap. 4.11. So Chap. 9.1.

slightly] Heb. *upon a slight, or slighted* thing: which some interpret *slighting, or making nothing of it*: So the Greek. Others, *with some slight* medicine: so is the particle used, Psal. 92.4. *with words of falsehood*, saith the Chaldee; with saying, *peace, peace*, which was a very *light* matter for them to say, so the Jewish Commenters: and it was indeed an easie thing to say so, as they said it; though not as our Saviour said the like, Matth.9.4, 5. Others, *according to* some *slight* thing, or *according* to the cure of some *slight* hurt; supplying *cure* from the word *heal*; *hurt* from the word *bruise, or breach*, in the foregoing branch. Whether way we take it, the sense is plain, that the Prophets and Priests, dealt with the people and the state, as unfaithfull Phyſicians, or Surgeons, with a fond and foolish patient, unwilling to apprehend how it is indeed with him; who, albeit his disease and wound be dangerous and deadly, yet make light of it, as if it were some slight matter, that might easily be help'd; apply onely some lenitive, or stupifying plaisters unto it, that may for a time give ease, or take away the sense of pain for the present, and bear him in hand, that he shall do well enough with it, he need not fear or misdoubt ought; or that ufe lenitives only, where the disease requires cauſticks and corrosives, and draw a skin over places full of corrupt matter, that may cause them to fester the more inwardly, unto the patients greater and further evil. See chap.2.14. Lam.2.14. Ezek.13.10. Howbeit, because the word here used, hath sometime a notion of *wilfulness* and contempt, 1 Sam.2.30. Hence the old Latine rendreth it, one while, *with continuels*, and *unto continuity*, another while: that which some expound; the former, unto the contempt and reproach of the true Prophets, whom thereby they brought into disgrace with the people, 1 Kin.22.24. ch.28.3,4,10,11. the latter, unto such contempt and reproach, as by their means should befal the people, while being deluded by them, and giving credit to them, they neglect those courses, whereby their peace with God might have been procured, and those evils prevented that Gods Prophets gave them warning of. See to this purpose also, Lam.2.14. But the words will not so eaſily admit this sense.

saying, peace, peace.] A proverbial form of speech, implying as much as that which we use to say, *all shall be well*: So, is it *peace?* for, *is all well?* 2 King.4.26. & 9.17,18. and, it shall be *peace*; for, *all shall be well*, 2 King.4.23.

and there is no peace] Or, *when there is no peace*; when as mean while there is no such matter, there is nothing well, but all full of deadly danger, ch.4.10. Heb. *and*, (for, *when*; as Esa.33. & 37.9,36.) *peace is not*, as 2 Chr.15.5. Esa.57.21. So Ezek.13.10.

V. 15. *Were they at all ashamed, when they had committed abominations? nay, they were not ashamed, neither could they blush.*] Their sin is further aggravated by their shamelesnes in it, as ch. 3.3. some read the words, *Did they make them ashamed?* as if the meaning were, did they labour to bring the people to a sight of their abominable courses, and to work them to shame and sorrow for them? and so the word indeed, in this form and notion is used, 2 Sam. 19.6. but not, that I find elſe-where; in this Prophet conſtantly the former way, ch.10.14. & 46.24. & 48.1,20. & 50.2. & 51.17. So here, the Chaldee, Greek, and Latine take it, and the words following confirm it. See the same paſſage again, ch 8.12.

when they had committed abomination] That is, idolatry, say some, referring it to the people; but as I conceive rather such abominable things, as God saw, and complains of in the Prophets, ch.5.30,31. & 23.14.

not at all ashamed] Heb. *in being ashamed, ashamed*: or, *in being ashamed-shame, ab. fr. d*, which commeth nearer to our English; of which manner of gemination, See Esa.24.16. ch.31.

neither could they blush] Heb. *they knew not to blush*; as Esa.29.12. *I neither could they blush*] Heb. *they knew not to blush*; as Esa.29.12. *I know not to read*, for, *I cannot read*: *they know not satiety*; for, *they cannot be satisfied*, Esa.56.11. and Zeph. 3.5. *the wicked have not shame*: for though the latter word here uſed, be scarce found elſewhere, save in the transitive sense; that which seemeth to have given occaſion of that diverſie verſion; yet the former word, in this latter branch, is never so uſed, and that this latter is not to be so here taken, appeareth by the place parallel to this, ch.8.12. where it is exhibited in a paſſive form, that admitteth no such ambiguity; and indeed, none were more shameleſs than their falſe Prophets.

therefore shall they fall, among them that fall.] That is, *be slain, among those that be slain*; and to whom they now promiſe safety; *to fall*, for, *to be slain*, as Psa.63.10. Luk.21.24.

at the time that I visit them, they shall be cast down, saith the Lord.] Heb. *in the time, wherein I visit them*, (See v.6. a defect of the relative, as ch.5.17,24.) *they shall by stumbling be made to fall*, or, be elevated, as ch.5.17,24.) *they shall by stumbling be made to fall*, or, be thrown down; as if they had stumbled, and fallen flat to the ground: for that is the words native and proper notion, Psal.27.2. Esa.31.3. ch.50.32. Dan.11.19.

V. 16. *Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your ſouls.*] God proceedeth here by the Prophet, to convince this people of their obſtinacy; and turneth his ſpeech now from the falſe Prophets that seduced them, unto those that were seduced by them: relating both what advice he had from time to time given them, and how they had ſtill refuſed to hearken thereunto. And in this verſe, he seemeth to meet with an objection that the people might make; alleaging for themſelves, that they went that way, that their Prieſts and Prophets directed them unto, and led them in: To which the Lord answereth, that he had from time to time admonish: To which the Lord answereth, that he had from time to time admonished them to do as travellers are wont to do, when they are at a loſs, or in some doubt of their way; seeing divers ways or paths before them, and know not which of them leadeth unto the place that they are bound for, they are careful to make inquiry of ſuch as are able aright to enform them, which is the way that leadeth to ſuch a place: and ſo ſhould they do, if they

made doubt of the way they were in, or of thoſe divers ways, that they were invited unto by thoſe Prophets, that ſpake unto them in the name of the Lord; as both the true Prophets of God, and the falſe Prophets alſo did; they ſhould make a ſtand, and enter into a due conſideration concerning either, whether of them were the way, that might conduce to their good, and welfare; and to help and further themſelves in this inquiry, ſhould have recourſe to Gods oracles, and the ſacred records of the former ages, and times therein regiſtred; and conſider what way it was, that is therein commended to them, and hath ever proved ſucceſsful and advantageous to thoſe that walked in it; and that betaking themſelves unto that, and walking in it, whatſoever any might ſuggeſt, or enform them to the contrary, they ſhould be ſure to do well, as thoſe before them had done, ſo Deut. 32. 7. Eſay 8. 20. Mal. 4. 4. Luke 16. 29. 1 Theſſ. 5. 21. 1 John 4. 1. And this I take to be the genuine, both drift and ſenſe of this place.

ſtand in the ways] Or, *on the ways*: as travellers, when at a ſtand, uncertain which way to take, Ezek.21.19,22.

and ſee] Or, *conſider*: As Chap.2.19.

ask for the old paths] *Enquire after them*: after thoſe that God by Moſes preſcribed you, ſay ſome; after thoſe that your anceſtours, Abraham, Iſaak, and Jacob, and other godly after them walked in, ſay others; or, *enquire concerning* them: as the particle is uſed, Eſa.56.4. ch.14.10. Heb. *concerning the pathes of antiquity*; as, *the days of antiquity*, Deu.32.7. that is, the times that men of former ages lived in, and the courſes that men of former ages took and walked in.

where is the good way] Or, *which of them is the good way*, or, *the beſt way*: *good*, for, *beſt*; as, *great*, for, *greateſt*; *little*, for, *leaſt*, v.13. for other degrees of compariſon, the Hebrew have not. Heb. *where the good way is*: the pronoun demonſtrative, for the verb ſubſtantive; as Pſa.25.12. Eſay 66.1. They much miſtake the text who hence would prove, that the old way is the beſt way; to which purpoſe, many both Papiſts and Proteſtants abuſe it: for the Prophet doth not ſay, nor God by the Prophet, that the oldeſt way is the beſt, but willeth them to enquire, which of thoſe of former ages proved the beſt unto thoſe that walked in it: So Moſes, Deut.4.3,4. and Deborah, Jude 5. 6, 8. and Azariah, 2 Chr. 15, 2, 6. and this our Prophet, chap.22. 15, 17.

and walk therein] Take to, and keep to that way, that upon due enquiry ye find to have been ſuch, 1 Theſſ.5.21.

and yee ſhall find reſt to your ſouls] That is, ſay ſome, your minds ſhall then be ſetled, ye ſhall not hang in ſuſpence, wavering between two ways; as thoſe in Eliahs time, 1 King. 18. 21. or, rather, ye ſhall find freedom from that reſtleſs condition, ye now remain in, Eſa.57. 20. from thoſe fears and diſtractions, and ſuch evils and troubles, as by the courſes ye now take, ye procure to your ſelves, having aſſurance of protection and ſafety from God. See Deut. 33.12,29. Pſal. 95. 11. Eſay 28.12. Matt.11.29. *your ſouls*, for, *your ſelves*, as Eſay 55. 2, 3.

but they ſaid, we will not walk therein] Albeit, they had it by my Prophets ſo evidently ſhewed them, that the way which they directed them unto, and called upon them to take, was the only good, and ſafe, and advantagious way, and had from time to time ſo proved unto thoſe that walked conſtantly in it, that they could not but be cleerly in conſcience convinced of it; yet out of a ſelf-willed obſtinacy, they refuſe to turn to it, and walk in it. See chap.2.25. & 18.11,12. Heb. *And they ſaid*; *and*, for, *but*; as chap. 5.3. or, as ſome read the place, inſerting the words, *when* I ſay (as Pſa.27.8.) *ſtand on the ways, and ſee & enquire which way of former times was the beſt, & walk therin*; *they ſay, We will not walk* in it. See the like ſyntax, ch.2.25. Eſay 30. 20. & 35.4.

walk therein] Or, in it: ſupplyed, as Deu.8.12. Eſay 35.9.

V. 17. *Alſo I ſet Watch-men over you,* ſaying, *Hearken to the ſound of the trumpet; but they ſaid; We will not hearken.*] Or, as ſome render it, *Again*, he ſaith, *I have ſet Watch-men over you, hearken ye* therefore *to the ſound of the trumpet; but they ſaid, We will not hearken.* Or, *And when I ſet Watch-men over you,* ſaying, *Hearken to the ſound of the trumpet; they ſay, We will not hearken*; as before, v.16. So Eſa.37.9,36.& 44.4. & 53.2.

watch-men] Gods Miniſters and Meſſengers, ſet over them, to watch for their welfare, and to warn them of approaching evils, that they may be prevented. See ch.1.10. v.27. Eſa.56.10. Ezek.3.17. & 33. 7. Heb.13.17.

over you] Or, *over them*, becauſe *they* followeth: as Job 18.4. ch.2. 6,7. & 7.26.

ſaying] Inſerted; as Pſal.105.15. Job 8.18. Act.7.32.

hearken to the ſound of the trumpet] The voice of Gods Miniſters, Iſa.58.1. giving warning of approaching evils, Ezek.33.2,6. an alluſion to the blowing of the trumpet, mentioned ch.4.5. v.1.

they ſaid] Or, *they ſay*; as v.16. a paſſage from perſon to perſon: as Iſa.1.29. ch.5.19.

we will not hearken] To it; as, *walk* in it, v. 16. See the like peremptory anſwers, ch.22. 21. & 44.16.

V. 18. *Therefore hear ye, O nations; and know, O congregation, what is among them.*] In theſe words, and the next enſuing, God being about further to lay forth this peoples perverſe, and pertinacious carriages, together with the penalties that for the ſame ſhould deſervedly befal them, taketh all the world to witneſs, even the ſenſeleſs creatures themſelves among the reſt, of the obſtinacy of his people, and the equity of his dealing with them; turning his ſpeech unto others, becauſe they would not hear him. See the like, Eſay 1.2.

hear ye nations] That ye may not wonder, that I ſhould proceed in this manner with that people, whom I had formerly taken into my protection, and by ſolemn covenant and promiſes ſo engaged my ſelf unto. See Lam.4.12.

know] Or, *take notice*: as ch.2.19. & 3.13. Iſa.33.13.

O congregation] Of Iſrael, ſay ſome: of any forrein people, as others rather: as Pſal.7.7.

what is among them] Or, *how it is with them*; what an heighth of diſobedience and rebellion they are grown to, that ye may underſtand how juſt cauſe I have to proceed thus againſt them; though ſome render it, as of the evils to be inflicted upon them, *what* ſhall befal *them*: but the words better admit the former.

V. 19. *Hear, O earth*] That which this people will not hear. So Iſa. 1.2. ch.22.19. for I ſuppoſe they are wide, who by the *earth*, here, underſtand *mankind*: as Pſal.98.9.

behold, I will bring evil upon this people, even the fruit of their thoughts] Or, *Behold*, (be ye as certainly aſſured of it, as if you ſaw it already done: as Iſa.7.14. & 65.27.) *I am bringing evil upon this people*, (as ch.11.11. & 19.3. See ch.4.6.) *even* (Heb. *and*; as v.1.) *the fruit of their thoughts*, or, *counſels*, or, *contrivements*. See Iſa. 55.7. & 59. 7. chap.4.14. *the fruit* of them, that, ſay ſome, that ſhall be proportionable to them, Pſal.28.4. or that rather, which by thoſe courſes and contrivances, they have procured to themſelves, Prov.1.31. for that ſeems too nice, which one of the Jewiſh Doctors ſuggeſteth; that he ſaith not *their works*, but, *their thoughts*: thoſe, to wit, by which they thought, that God ſaw not their works, Pſal. 94. 7. Eſay 29. 15.

becauſe they have not hearkened unto my words,] Heb. *upon*, for, *unto*; as verſ. 10. unto my meſſages brought to them by my Prophets, and advices by them from me given them, ver.16,17. Prov.1. 24, 25.

nor my law, but have rejected it.] Or, *and* as for *my law*, *they have even*, (as before) or, *alſo*, (as ch.1.3.) *rejected it*. So Eſay 5.24. chap.8.9.

V. 20. *To what purpoſe cometh there to me incenſe from Sheba, and the ſweet cane from a far country? your burnt-offerings are not acceptable, nor your ſacrifices ſweet unto me.*] Becauſe this people might object, that they had not left God; for they ſerved him ſtill; they frequented his Sanctuary with odors and offerings: God telleth them, that their ſervices were none of them pleaſing to him; ſo long as their lives and courſes otherwiſe were ſuch as he had before ſhewed. See the like, Iſa.1.11,15. & 66.3. ch.7.21, 26. Ezek.20.39. Amos 5.21. Mic.6.6,10.

To what purpoſe cometh there to me incenſe from Sheba, and the ſweet cane from a far country?] The words thus rendred, ſound, as if ſome ſuch preſents were from remote parts brought to Gods Temple; as Pſal. 68. 29, 31. Eſay 60. 6, 7. Zeph. 3. 10. whereas no ſuch thing is intended; and the words therefore would rather thus be rendred, *To what purpoſe unto me* (that is, ſo far as concerneth me) *is incenſe*, that *cometh from Sheba, or ſweet cane* that cometh *from far*. See Eſay 1. 11.

incenſe] Such as you bring to burn before me. See Eſa.1.13.

cometh there] Or, that *cometh*; a defect of the relative: as v.15.

from Sheba] See Eſa.60.6.

and the ſweet cane] Or, *or* (as ch.2.18. & 5.12.) *ſweet cane*. Heb. *cane the good*, or, *that is good*; or, *cane* of *the beſt*. See verſ.13,16. and that I take to be, as the native notion of the word; ſo the genuine ſenſe of it in this place: of ſuch *cane*, ſee Eſa.43.24. & Ezek. 27.19. where it is rendred, *calamus*.

from a far country] Far fetcht, becauſe their own land afforded it not: the word *fetched*, or, *that cometh*, ſupplyed from the former branch; as Gen.1.16,30. yet we need not with Jerome, and ſome others, travel ſo far as India to fetch it. Strabo telleth us, that the Sabeans had ſtore of ſuch ſpices, *lib. 16.* and that might very well be termed a far country, Mat.12.42.

your burnt-offerings are *not acceptable*] Heb. *to well-liking*, or, *acceptance*: as Iſa.56.7. & 60.7. See Iſa.1.11. ch.7.21.

nor your ſacrifices ſweet unto me] Heb. *and your ſacrifices are not ſweet*, or, *delightful, to me*: as Prov.13.19. So Hoſ.9.4.

V. 21. *Therefore thus ſaith the Lord, Behold, I will lay ſtumbling blocks before this people*] Heb. *Behold, I am giving*, or, *laying*, (as ch.21.5. Lev. 19.14.) *ſtumblements* (if we might ſo ſpeak; any thing a man may ſtumble at. See Iſa.57.14.) *unto this people*: as, *come unto them*, for, *come before them*, Iſa.1.23. I will bring thoſe things upon them, that ſhall be means of ruine and miſchief to them. So Ezek. 3. 20. & 7. 19. Some ſuppoſe an alluſion in the term to caltrops, and other like warlike engines, that are wont to be caſt in the way to maim foot or horſe, and cauſe them to fall: what is by them here intimated, ſee verſ. 22.

and the fathers and the ſons together ſhall fall upon them] Or, *ſhall ſtumble* and fall *by them*. See on v.15. Iſa.3.8. they ſhall miſcarry promiſcuouſly one with another, v.11. ch.13.14. Howbeit, the Rabbine ſeems to ſtretch it too far, who ſo underſtandeth it, as if it were meant, that they ſhould tell or give warning of it, ſuch as did ſee that which they ſhould or might ſtumble at, one to another.

the neighbour and his friend ſhall periſh.] They ſhall ſo fall, that they ſhall

ſhall not be able to recover, or get up again; but ſhall periſh and miſcarry, Eſa.8.14,15.

V. 22. *Thus ſaith the Lord, Behold, a people cometh from the North-country; and a great Nation ſhall be raiſed from the ſides of the earth.*] Or, *Behold a people coming*: as if he ſaw them on their march. So ch. 4. 16. The Chaldeans forces by which they ſhould fall and miſcarry, verſ. 21.

from the North] As ch.1.15. & 10.22. & 25.9.

a great Nation] Chap.5.15.

ſhall be raiſed up] As a ſtorm is raiſed, ch.25.32. and it is God himſelf that raiſeth it: as the like, Eſa.13.17. ch. 50.9. & 51. 1. Ezek. 23.22. See ch.1.15.

from the ſides of the earth] As far as the King of Babylons dominions reach, ch.1.15. See the like terms, ch.50.41. and this threatned, Deut.28.49.

V. 23. *They ſhall lay hold on bow and ſpear:*] They ſhall be abundantly furniſhed with weapons to annoy and deſtroy with, both afar off, and at hand. See the like, ch.50.42. So Pſa.35.2,3. Yet by *ſpear*, ſome underſtand here the *ſtaff* of the enſign, or ſtandard: as Joſh. 8. 18, 26. But the joyning of *bow* and it together, carryeth it rather the former and more frequent way.

they are cruel, and have no mercy] Heb. *cruel is he*; (the pronoun for the verb ſubſtantive, as ch.5.15,16.) *cruel* are *they* each of them: as afterward, *and they will not pity*, ch.21.7. See the like, Eſay 13.17, 18. ch.50.42. and the thing fulfilled, 2 Chr.36.17. as had been before threatned, Deut.28.50.

their voice roareth like the ſea] See Eſa.5.30.

and they ride on horſes,] Heb. *on horſes ſhall they ride*; not as thoſe, to eſcape by flight, Eſa.30.16. but as ready to take the field, and well fitted for fight. So ch.50.42.

ſet in array as a man for war,] That is, as ſome, a people, or nation, (from v.22.) *ſet in array as a man*: the whole nation as one man, as Judg. 20. 8. or, *ſet* every one *in array, as a man for war*, or, *for battel*. So chap. 50. 42. as if he ſaw them now not on their march, but in the field, and place of fight, ready to joyn battel, or make ſome aſſault.

againſt thee, O Daughter of Zion] As, *O daughter of Babylon*, cha. 50. 42. See Eſa.1.8.

V. 24. *We have heard the fame thereof, our hands wax feeble; anguiſh hath taken hold of us*, and *pain as of a woman in travel.*] At the very firſt report of their approach, all will be diſmayed, and quite out of heart. See chap.4.9,31. & 13.21.

V. 25. *Go not out into the field, nor walk by the way; for the ſword of the enemy,* and *fear* is *on every ſide.*] The ſpeeches of them that in thoſe times ſhould be one to another.

Go not out into the field] Keep within the fenced cities and places of faſtneſs, ch.4.5,6. & 8. 14.

nor walk by the way] Either ſtir not out at all; or, ſhun the common roads, and betake you to by-ways, as people are wont to do, when the paſſages are dangerous, Judg.5.6. Iſa.33.17.

for the ſword of the enemy, and *fear* is *on every ſide.*] Or, as ſome, *the ſword of the enemy* is there; and *fear on every ſide*: or, *for* through, (or, by reaſon of, the particle wanting; as Pſal. 17. 13,14. & 44.2.) *the ſword of the enemy*, (Lam.5.9.) there is *fear on every ſide*: that which ſeems to have been a proverbial form of ſpeech in frequent uſe among them, Pſal.31.13. ch.20.3,10. & 47.5. & 49.29.

V. 26. *O daughter of my people*] As ch.4.11. v. 14.

gird thee with ſackcloth,] The common garb of mourners, ch.4.8. & 25. 34.

and wallow thy ſelf in aſhes:] As on the moſt doleful occaſions they were wont to do, Mic.1.10.

make thee mourning, as for an *onely* ſon] Heb. *mourning of an onely* one *make thee*: a defect of the ſubſtantive; as Prov.4.3. See the like expreſſions, Amos 8.10. Zach.12.10.

moſt bitter lamentation.] Heb. *lamentation of bitterneſſes*; as, *weeping of bitterneſſes*, ch.31.15. Of the former word, ſee ch. 4.8. The Prophet ſo ſpeaks, as if he could find no terms ſufficient to deſcribe ſuch a lamentation, as the grievouſneſs of their calamities might be deemed to deſerve. See chap. 9. 17, 18. for theſe plurals are wont much to exaggerate. See Iſa.58.9. ch.5.17. & 14.1.

for the ſpoiler ſhall ſuddenly come upon us.] Or, *is ſuddenly come upon us*; Nebuchadnezzar with his forces, chap. 48. 8. See chap. 4. 20.

V. 27. *I have ſet thee for a tower*, and *a fortreſs among my people, that thou maiſt know, and try their way.*] Or, *To try have I ſet thee among my people as a fortreſs*. Or, which I take to be the genuine interpretation, *A fortified watch-tower have I made thee among my people*. Gods ſpeech to the Prophet; I the Lord have appointed thee my Prophet, (ſufficiently ſupported and fenced, that thou mayſt not fear ought, ch.1.18. & 15.20.) to be as a ſentinel ſtanding on a watch-tower, Iſa.21.5,8. Hab.2.1. to eſpy, and deſcry, the diſpoſitions, courſes, and carriages of this people.

I have ſet thee] Heb. *given thee*; as ch.1.5. Ezek.3.17.

for a tower] Or, as ſome, *to try*; taking it for a verb; as Zach. 13. 9. but the moſt otherwiſe: the word properly ſignifies *a watch-tower*, whereupon ſentinel is kept, to deſcry and diſcover the approach of ought that may prove prejudicial. See Iſa. 23. 13. and 32. 14.

and *a fortreſs*] Heb. *a fence*, or *fortification*; that is, as ſome Interpreters not amiſs ſupply from the former words, *a tower of fence* or *fortification*, that is, *a fenced*, or *fortified tower*: as, *a city of fence* or *fortification*, for, *a fenced*, or *fortified city*; as Pſa. 108.11. ch.1.18. & 5.17.

that thou mayſt know, and try their way.] To ſearch and ſift them, and to try them as a Founder doth metal, (for thereof alſo is the word uſed, Job 23.10. Pſa.66.10.) that thou mayſt by diligent obſervation of them, and their courſes, deſcry and take notice of (as v.18.) their affections and diſpoſitions, be able to diſtinguiſh between the good and bad, and to work, if it may be, the wickedneſs of the wicked out of them, ch. 15. 19. Heb. *and thou ſhalt know, and try*, or *ſearch out, their way*, for, *that thou mayſt* ſo do; as Joſh.24.9. Mal.1.9. *Know and try*, for, *by trying know*: as, *ſearch and try*, for, *by ſearching try*, Lam.3. 40. *make bald and poll*, for, *by polling make bald*, Mic.1.16. *live and remain*, for, *remain alive*, 1 Theſſ.4.17.

V. 28. *They are all grievous revolters*] The Prophets anſwer returned unto God, as rendring an account of the charge impoſed on him, containing an exact cenſure of them, upon his ſearch and ſurvey. There is a grievous defection, and obſtinacy therein, in the generality of them. Heb. *They are all* (as Iſa.60.21.) *revolters of revolters*, or *refractary ones*, that is, *grievous revolters*, or *extreamly refractary*: as, *a ſervant of ſervants*, for, *a moſt baſe ſlave*, Gen.9.25. and *wickedneſs of wickedneſs*, for, *extream wickedneſs*, Hoſ.10.15. See chap.5. 3,23. Some of the Jewiſh Doctors following the Chaldee, as alſo the old Latine, render it, *Princes of revolters*; and expound it, of great ones giving evil examples to the people, and making uſe of them, as inſtruments for the practice of wickedneſs, applying the next words to wrongful informations: but the initial letter is diverſe (though in ſound much the ſame, and in ſome words promiſcuouſly uſed) nor will the text, without needleſs ſtraining, bear it.

walking with ſlanders] Heb. *walkers of detraction*. So ch. 9.5. ſuch as make a trade of it, forbidden, Lev.19.16.

they are *braſs and iron*:] Baſe metal, droſſie matter; not any metal of price, gold or ſilver, to be found in them, which yet with the oar of thoſe baſer metals, is ſometime, in ſome quantity, found mixed. See Iſa.1.21. Ezek.22.18.

they are all corrupters] Or, *corrupt*: both corrupt themſelves and corrupting one another, ſee Iſa.1.4.

V. 29. *The bellows are burnt, the lead is conſumed off the fire, the founder melteth in vain, for the wicked are not plucked away.*] All the labour and pains that hath been taken by God and his Prophets, for the refining and reforming of them, is loſt; it is but labour in vain, they are no whit the better for it, Iſa.49.4. ch.2 30.

The bellows are burnt] The Prophet proſecuteth the ſimilitude taken from the practice of metaliſts, in trying and melting of their oar. By the *bellows*, ſome underſtand Gods chaſtiſements; ſome, his Spirit; neither well fitting here. Others, the Prophets tongue and throat, according to that, Pſal. 22. 15. & 69. 3. I ſhould rather ſay their lungs, not unlike bellows, and with much ſpeech and clamour waſted. But unto ſuch particularities, in allegories, we need not deſcend.

the lead is conſumed off the fire] Or, as ſome, *the tin* (ſo termed, becauſe uſed for ſeparation of metals, as quickſilver in theſe times, Iſa.1. 25.) *is ſpent*, as Gen. 47. 18. but *lead* and *tin* are diſtinguiſhed, Ezek. 22. 20. and the Jewiſh Commenters tell us, that *lead* was alſo in their times made uſe of, in fining of ſilver, to melt it the more eaſily, and with leaſt loſs, or waſte. Howbeit, an Interpreter of prime note, readeth the text thus, *The bellows are burnt with the fire: the whole is lead*: there is nothing but droſſie matter that, upon melting, appeareth: and this ſhould I encline to, were there any inſtance of the like.

the founder melteth in vain;] Heb. *in vain melting melteth he*; or, *trying trieth he*: take he never ſo much pains in melting and trying, though he do it never ſo diligently and exquiſitely, all is to no purpoſe. See the like, Pſa. 58. 5. the word *founder* is not in the text, but is included in the verb, and from it ſupplyed; as Gen.50.26. *they embalmed him*; that is, the embalmers *embalmed him*; as it is more fully there, v. 2.

for the wicked are not plucked away.] Or, *for* their *wickedneſſes* Heb. *and* (as chap.3.24. & 5.2.) *evil*, or *evils*, (evil things, as Pſal.78.49.) *will not*, or *cannot*, (as chap.2.23.) *be removed*, or *withdrawn*, (as the word is rendred, Joſh.8.16. Judg.20.32.) from them; a double defect of the pronoun, both poſitive, and poſſeſsive, as v.3,12. Gen.43. 24. Iſa.13.8,15.

V. 30. *Reprobate ſilver ſhall men call them*:] Or, *Refuſe*, or *Rejected ſilver* (ſuch as is nothing but refuſe, or droſs; or ſuch as is refuſed, and will not paſs in payment; oppoſed to currant coyn, ſuch as will paſs without refuſal, Gen.23.16. and it agreeth well with the Greek word, that ſignifieth *counterfeit*, or *diſallowed*, 2 Cor.13. 5,6. where the miſ-tranſlating of it hath ſtumbled many) *ſhall they be called*. Heb. *ſhall they call them*; as Mal.1.4. for *men*, is not in the text. See Iſa.1.22. Prov.20.23. Lam.3.45. So Pſa.15.4. *a vile man is in his ſight as refuſe*.

for the Lord hath rejected them.] Lam.5.22. Hoſ.9.17. becauſe they have rejected him, and his word, Iſa. 5. 24. verſ. 19. chap. 8. 9. See chap. 2. 37.

CHAP. VII.

Vers. 1. *THE word that came to Jeremiah from the Lord, saying.*] At this Chapter beginneth a new Sermon or Prophecy, carryed on to the end of Chapter 9. In this the Prophet laboureth to beat them off from their vain confidence in the Temple and services therein performed, vers. 2, 12. by setting before them the example of Shiloh, where the Tabernacle sometime was, vers. 13, 15. by shewing what account God made of their sacrifices, being joyned with wilfull disobedience, vers. 21, 28. and for their continued idolatries, threatneth them with utter destruction unavoidable, vers. 16, 20. and that so great, that they would want room to bury their corpses, vers. 29, 34. Of the words of this verse, see on chap. 1.2.

V. 2. *Stand in the gate of the Lords house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates, to worship the Lord.*]

Stand] Not *sit*; for they *sate* there to hear causes, cha.26.10. they *stood* to preach, or deliver prophecies, ch.26.2.

in the gate] Or, *in the porch*, or *at the entry*: that which opened into the great court, where the people used to meet. See ch. 26. 2,10. & 36.10.

the Lords house] The Temple, ch.26.5. v.4,10.

proclaim there] There was he the rather to deliver this message, because to refel the fond conceit, that they had of that place, as a sufficient shelter and safeguard for them, though they were never so loose and licentious in their lives, v. 8,9.

this word] Or, *this matter*: as 1 Sam.3.17. ch.5.14.

Hear the word of the Lord] As ch.2.4.

all ye of Judah] Heb. *all Judah*: for out of all parts they used to resort thither, so long as the Temple stood, Psal.84.7. & 122.4. and it may be, that this prophecy was delivered at one of those solemn feasts, wherein all the males of the land in general were to meet there, Exod.23.14,17.

at these gates] To go into the great court, the peoples court, distinguished from the Priests court, 2 Chr.4.9. See ch.36.10.

V. 3. *Thus saith the Lord of hosts, the God of Israel,*] As Isa.1.24. So v.21. ch.9.15.

Amend your ways, and your doings, and I will make you to dwell in this place] Heb. *Make good your ways.* So vers.5. chap. 18.11. & 26.13.

make you to dwel] *Continue your dwelling*; as, *make to live*, for, *continue in life*, Exod.1.17.

in this place.] Not in the Temple, but in the land that ye now possess, Psal.37.3. v.7. so Isa.36.10.

V. 4. *Trust ye not in lying words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord* are *these.*] Heb. *Trust not to you* (an elegant redundancy, very frequent in Scripture, see chap.4. 12. & 5.5.) *in words*, or *matters*, (as vers. 2.22.) *of falshood*; as chap. 14.14. & 23.26. in such thoughts and conceits, as will fail you, and frustrate your expectations, ver. 8. chap. 4.14. & 29.31. Trust not to the Temple, and the services there performed, as if these things could secure you. See the like, chap.18.18. Mic.3.11. 1 Cor. 10.1,5.

the Temple of the Lord are *these.*] Or, *These are the Lords palaces*; as Psal. 11.4. and so the word properly signifieth, Psal. 45.15. Isa. 39. 7. Not *this* people, (as some fondly would have it) *are Gods Temple*, 1 Cor. 3.16, 17. & 6.19. but *these* buildings, which with the finger he seemed to point to; as they, Matt. 24.1, 2. see chap.10.11. as if he had said, These thoughts you have in your hearts, and these, or the like words oft in your mouthes. These buildings, the two Courts, the House, and the Oracle, were by Solomon built, at Gods appointment, for his place of constant and continual residence, which he will therefore hold and uphold for ever, Psal. 132.14. 2 Chr.33.7,8. the pronoun positive, for the verb substantive; as chap. 6.23, 28. This three-fold repetition, though it have an emphasis in it, as well as that, Isaiah 6.3. & chap. 22.29. yet I suppose not so much to import the excellency of the Temple, or estimation of it with God, as the frequency of these terms in the mouthes of the people: and much less to aym at any curious distribution of it into the house, the courts, and the outer edifices about either, as some would have it: or that the people themselves should by this three-fold repetition have some reference to the three times of their solemn appearance yearly in that place, Exod. 23.14, 17. as the Chaldee expresseth it.

V. 5. *For if ye thorowly amend your ways, and your doings; if ye thorowly execute judgment between a man and his neighbour;*] A promise of continuance, upon condition of reformation, in matter as well of justice and equity, as of piety and godliness.

thorowly amend] Or, *surely*, or *seriously amend.* Heb. *making good make good*; as vers. 3.

thorowly execute] Or, *sedulously exercise.* Heb. *doing do judgment*, or *right*, See ch.5.1. & 22.4.

between a man and his neighbour] That is, *between man and man*; as ch. 22.8. Heb. *between a man and between his neighbor*; as, *between the light, and between the darkness*, Gen.1.4,18. a redundancy frequent in Hebrew. So Joh.10.18. *I have power to lay down my life, and I have power to take it up again*; that is, *I have power, having laid down my life, to take it up again.*

V. 6. *If ye oppress not the stranger, the fatherless, and the widow*] Or, *Oppress not any stranger, orphan, or widow*; carrying it on with the former, v.5. *and*, for, *or*; as Exod.21.15. persons that God hath taken more specially into his protection, and given a special charge of, Exo. 22.21,24. Deu.10.18. & 27.19.

and shed not innocent bloud in this place] Or, *not shed innocent bloud*; the guilt whereof, how grievous, see 2 Kin. 24.4. *in this place*; in Jerusalem, or the land ye live in; as v.3. see Num.35.31,33.

neither walk after other gods to your hurt] *Other gods*; as ch.1.17. *to your hurt*, or, *to your* own *hurt*; as chap.5.19. and so, *their* own *faces*, v.19. Heb. *to evil to you*; that is, *to your own evil*: not to any evil, or hurt, that shall accrue to me by it, but all to your selves. See v.19. God is neither the better for mans obedience, nor the worse for mans wickedness: neither doth his goodness, or badness, reach unto God, Psa.16.2. Job 22.2,3. & 35.5,8.

V. 7. *Then will I cause you to dwell in this place*] As v.3. Heb. *And*; as ch.4.1,2.

in the land that I gave unto your fathers for ever and ever.] Heb. *to from of old, and for ever*; which some, so rendring, refer it unto *gave*, and expound it of the time past from Joshuah's days, by whom God put them at first in possession of it, wherein they had continued unto that time: Or, as others rather, *from age unto age*; referring it, as our Version doth, unto the word *dwell*, and understanding it of continuance for time to come, from age to age, in the land, upon performance of the condition here propounded. So ch.25.5. The Jewish Criticks observe well a redundancy of the former *to* here, as elsewhere, Deut.9.7. Judg.19.30. ch.31.34. and so vers.25.

V. 8. *Behold*] Consider and think seriously of it; as vers. 6,19.

ye trust in lying words that cannot profit.] Heb. *ye are trusting to you* (such a redundancy, as Chap. 4.12. & 11.17. Ezek.37.11.) *in words of falshood* (as vers. 4.) *to not profit*, or *no profit*; as Esay 44.10. This some understand of the false Prophets lies and flatteries, which they were too much taken with, and trusted unto, chap. 5.31. & 6.13, 14. & 23.26. & 28.15. & 29.31. but it seemeth rather to have reference to what went before, vers. 4. ye trust in vain, to no purpose, on that which will not avail you, nor stand you in any stead.

V. 9. *Will ye steal, murther, and commit adultery, and swear falsly, and burn incense unto Baal, and walk after other gods whom ye know not?*] Will ye live in continual practice of iniquity, immanity, impurity, and impiety? Or, *when as ye steal*, &c. Heb. *stealing* ye steal: and so constantly in all the rest; for they are all infinitives: Of the phrase of speech, see on Esay 59.13. and it is very emphatical; when as ye make a common practice of these things. The like syntax, see chap. 2.20. & 5.7.

swear falsly] Heb. *swear to falshood*; as ch.5.2.

burn incense to Baal] See ch.2.23. & 11.13.

walk after other gods] Vers.6. ch.11.10. & 13.10.

which ye know not] Or, *which ye have not known*; which ye have not formerly had any notice of, nor have been acquainted with in former times, Deut.28.61. called therefore *new gods*, Judg.5.8. Others, of whom ye have had no such proof or experience, as of me ye have had: and that followeth well from the former; but the former seems the first, proper, and genuine sense. See Isaiah 43.10.

V. 10. *And come and stand before me in this house which is called by my name*] Or, according to the syntax before hinted; *When as ye steal*, &c. --- *Will ye come and stand before me in this house*, &c. See the like construction, Isa.30.20. and 35.4. and 37.9.

come] Repair to my Sanctuary. See Ezek.23.38,39.

stand before me] After the manner of servants, attending upon me, as your Lord. See 1 Kin.10.8. and 17.1. Prov.22.29.

in this house] The Temple, vers.2,4.

which is called by my name] That beareth my name, is called and accounted my house. Heb. *which my name is called upon it*; or, *Whereupon my name is called.* So vers.11, 14, 30. ch.32.34.

and say, We are delivered to do all these abominations?] *We are delivered*: or, as some render it, *We shall be delivered to do all these abominable things*; that is, say they, That we may return again, having by sacrifices, and other external rites, expiated the guilt of our former excesses, to commit and practise them afresh as freely as ever; as the common sort of people, in many Popish places, are reported to use it as a by-word; *We must sin to be shriven, and shriven to sin.* Or, as others, Notwithstanding that we have committed such things, yet shall we be safe, and do well enough for all that. See Mal. 3.15. But neither will the words bear the latter; nor doth the former seem to express the right sense of the place: which the pauses, in the original, being well observed, will lead us to: the middle pause is at, *We are delivered*: and there endeth their speech: the words following are the Prophets, uttered in the person of God; not theirs. So the meaning is, *Will ye when ye have robbed, and killed; and committed adultery, and perjury, and idolatry, come and present your selves before me in mine house, and say, We are delivered*; that is, discharged of the guilt of these our sins (so is the word used, Psal. 39.8. & 51.14.) that ye may return to the practice of these vile courses afresh? For

I can not assent to that learned late Writer, who would remove here the interrogative out of his wonted and constant office, and make it a note, either of asseveration, or of demonstration, both here, and elsewhere, Gen.27.36. 1 Sam.2.27. 2 Sam. 23.19. 1 King.16.31. Prov.24.28. in most of which places, the interrogative is generally admitted, and doth right well.

V. 11. *Is this house, which is called by my name, become a den of robbers in your eyes?*] Do ye account my house, my palace, to be an hole, or an hold, for thieves and robbers, to shroud and shelter themselves in? Matt.21.13. Mark 11.17. Luke 19.46. and that by performance of some formalities there, ye are not onely discharged of the guilt of your former sins, but have liberty to sin afresh? and so make me both a patron of your base and abominable courses, and a pander also thereunto? whereas I abhor and abominate both your wicked ways, and these your thoughts; and all your sacrifices and services the rather for them. See Prov.15.8,9,26. & 21.27. Isaiah 61.8.

a den] An allusion to such dens and caves, where either wild beasts, or men mischievously minded, are wont to lye in wait to seize upon passengers; and whereunto they repair with their prey, and their spoyl, Psal.10.8,9. Nah.2.12.

robbers] The word signifieth properly *a burglar*, one that breaketh open houses, Ezek.7.22. but it is more generally used for persons that spoyl and plunder, Dan.11.14. and for beasts that live by spoyl and prey, Isa.35.9.

in your eyes] Heb. *is it in your eyes*; that is, do ye so account it? or think ye that I can endure to have my house so esteemed. See the same phrase, Num.13.33. 1 Sam.18.23.

Behold, even I have seen it, saith the Lord.] I see these your abominable courses, as closely, and covertly, as ye carry them, Psalm 10.11,14. Ezek. 8.12. and these your impious thoughts too, of me and my sacrifice, Psalm 94.7,11. So chap. 13.27. and 23.14.

V. 12. *But go ye now unto my place, which was in Shiloh, where I set my name at the first; and see what I did to it, for the wickedness of my people Israel.*] God refuteth this their vain confidence in the fabrick of the Temple, by an instance from another place that sometime had the like privilege, that had the Tabernacle, and the Ark with it, as they now had the Temple: but that did not secure them when they grew wicked.

go ye now] His meaning is not that they should travel thither, but go thither onely in their thoughts. See the like, ch. 2.10. Amos 6.2.

to my place] That which was once my place, as this is now, called therefore, *his house*, Judg.18.31. Psal.42.4.

in Shiloh] Or, *at Shiloh*; a city belonging to the tribe of Ephraim, Psal.78.60,67. situate, as may seem, between Bethel, and Shechem, Judg.21.19.

where I set my name at the first] Heb. *where I made*, or *caused*, *my name to dwell*: as Deut.12.11. where I at first in Joshua's time placed those visible pledges of my special presence and residence among you, Josh.18.1. 1 Sam.1.3,7. & 4.3,4.

and see] Take notice of, and consider; as chap. 2.19. and 6.16.

what I did to it] How I forsook that place, and fixed mine abode in another; having first suffered my people to be discomfited by the enemy, my Priests to be slain, mine Ark to be carried away captive, which albeit it were after some time sent home again, yet never returned any more unto Shiloh, 1 Sam.2.10,11. & 7.1,2. Psalm 78.59,67.

for the wickedness of my people] Proceeding principally from the Priests, 1 Sam.2.12,17,22,34. See the like advertisements, ch. 3.7, 8. & 44.2,3.

V. 13. *And now because ye have done all these works, saith the Lord; and I spake unto you, rising early and speaking, but ye heard not; and I called you, but ye answered not.*] Since that you do wickedly as they did, and will take no warning, I will deal with you, as I dealt with them.

rising early] From time to time diligently addressing my self unto you by my Prophets: a form of speech taken from the wonted manner of sedulous and industrious either trades-men, or workmen, that get up betimes before day-light, to follow their employments. See on chap. 5.8. So vers. 25. chap. 11.7. & 25.3. & 35.15. See Isaiah 65.2.

I called you, but ye answered not] Ye regarded not my call, inviting you to repentance, that you might prevent and escape ruine. So Prov. 1.24. Isa.50.2. & 65.12. & 66.4.

V. 14. *Therefore will I do unto this house which is called by my name, wherein ye trust, and unto the place, which I gave to you and to your fathers, as I have done to Shiloh:*] Heb. *And I will do*, as chap. 6.11.

to this house] Which yet is but an house; and an house that cannot hold me, 1 Kin.8.27. Isa.66.1.

which is called by my name] Which I am pleased yet to own, so long as I please, and no longer. See v.10.

wherein ye trust] But in vain, v.4,8.

unto the place] Not to my Sanctuary alone, where at present I dwell, Psa.132.13. but to the whole land also wherein ye dwell, vers. 3,7.

which I gave you] And therefore can take again from you, when I please, Job 1.21. for it is mine still, and ye do but sojourn in it with me, Levit. 25.23. and it was given both to you, and your ancestors, upon condition, that ye should keep my statutes, and observe my Laws, Psal. 104.44, 45. which ye do not, but the contrary, vers.9,13.

as I have done to Shiloh] Which I forsook, Psalm 78.60. chap. 26.6.

V. 15. *And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.*] I will carry you away captive out of that land, wherein I have formerly in a gracious manner resided among you, Psa.76.1,2. Heb. *from against*, or, *over against*, *my face*: as those things are, that are before a man, and whereon he fixeth his eye. So Exod.20.3. 1 Kin.9.7.

as I have cast out]. Sent into captivity by Salmaneser, 2 King. 17.6.

your brethren] That were the seed of Israel, as well as your selves; and ye have no reason therfore to look to fare better than they, when ye do as they did, 2 Kin.21.13,14.

the whole seed of Ephraim] The ten tribes bearing the name of Ephraim, as the principal among them. See Isa.7.2.

V. 16. *Therefore pray not thou for this people, neither lift up cry, nor prayer for them, neither make intercession to me: for I will not hear*] The Lord here turneth his speech from them to the Prophet; and to intimate, that he was resolved to put in execution the doom, fore-mentioned upon them, notwithstanding their vain hopes and confidence of the contrary; forbiddeth the Prophet to strike in between him and them, by any intercession in their behalf, to stay his hand from proceeding against them, as Moses did, Exo.32.32. Num.14.13,19. and Aaron, Num.16.47,48. Psa.106.23. See the like, Exo.32.10. ch.11. 14. & 14.11.

Therefore] Or, *Wherefore.* Heb. *And*; as v.14.

for I will not hear thee] Shewing how little hope there is, that the prayers of the godly should prevail with God, for those that persist obstinately in sinful courses, rejecting the means of mercy tendred unto them, and pressed upon them, 1 Sam. 14.35. chap. 15.1.

V. 17. *Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem?*] Art not thou thy self an eye-witness of those abominable idolatries, that all sorts of them, men, women and children, in all places among them commit? See chap. 2.28. & 11.13. Heb. *Art thou not seeing?* Is it not a continual eye-sore to thee; as the Sodomites manner of life was to Lot? 2 Pet. 2.7,8.

V. 18. *The children gather the wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the Queen of heaven*] Fathers and children, husbands and wives, find all some employment or other, about their idolatrous services. See chap. 44. 17,19.

children] Thus idolatrous parents train up their children in idolatry: let christian parents learn from them to train up theirs in piety, Gen. 18.19. Deut.6.7. Prov.4.3,4. & 22.6. Eph. 6.4. 1 Tim. 4.6. 2 Tim.3.15.

gather] Heb. *gathering*; and so, *kindling*, and *kneading*: and so it may be retained; as having reference to vers.17. *Seest thou not---the children gathering sticks, and the fathers kindling the fire, and the women kneading dough?* or, how (supplyed, cha.3.6.) *the children* are *gathering sticks, and the fathers* are *kindling the fire, and the women* are *kneading dough?* as noting how busily they were employed about it. So Matt.24.38. See chap.6.28.

wood] The word is plural; rendred sticks, Num. 15.32,33. and so would be rather here, than there.

kindle the fire] To bake with it; as he to roast, Isa.44.16.

knead their dough] Heb. no more then, *Kneading dough*; nor needs any more. So Hos.7.4.

to make cakes] The word is no where else found save here, and ch. 44.18. they are said by some of the Jewish Criticks, to have been so termed, from the *figure* of a star that was imprinted upon them; to the honour of which they were made, to offer and present thereunto, Amos 5.26. Howbeit, some other would have them so termed from the curious preparation of them; and others, from the use of fire about the dressing of them, deducing it from a word that signifies *to burn*. It is hard to give any certain sentence, where so little light to guide.

to the Queen of heaven] There is a two-fold reading here; for some read the word without an *Aleph*, and then it should signifie *a Queen*; though in this form, that word be no where found: but yet thus divers of the Jewish Doctors, and the old Latine, whom many others follow, here take it, conceiving thereby to be understood, some the *Sun*; the words that signifie it, being one of them less frequent, of a feminine form, Esay 24.23. the other more usual, though of a masculine form, yet a feminine oft in use; as Nahum 3.17. Others, the *Moon*: one name whereof is feminine; though another be masculine: and which the Phenicians, say some, from the Hebrew call *Baaltis*, and *Baltis*. Others, some great *star*; but what, or which, they tell us not: and this way the Chaldee taketh; and that the idolatrous Jews did worship both the *Sun* and the *Moon*, is not to be doubted. See chap. 8.2. Howbeit, because this word is never found used in that notion, (and yet the form is not irregular; and they might well

well of purpose so frame it,to make a sacred term of it) the Jewish Criticks most of them, and others of ours following them read the word with an *Aleph*; in which form it is very commonly found used for *work*, or workmanship, as Exod.36.4. 2 Chr.13.10. chap.48.11. and so render it, *the frame, or workmanship of heaven*; and the ancient Greek,*the hoast of heaven*: which seemeth to receive some strength from the collation of this place with that, chap. 19.13. the name of *hoast* being used there, instead of that here. The words then may be read, both here, and chap. 44. 17. *for the Queen*, or, *the frame, of heaven*: as, *a foothoot for thy feet*, Psal.110.1. and, *a place for the Lord*, Psal.132.5.

and to pour out drink-offerings unto other gods] Both this and the former helping, in likelyhood, to furnish that Table, which for such feigned deities they used to spread, Esay 65.11. whereof also some expound this place. In those *cakes*, they imitated Gods *meat*, or, *meal*, offerings; in these, his *drink-offerings*: of both which, see Lev. 2. 4, 5, 7. Num. 28. 7, 8. Esay 1. 13. & 57. 6. Or *other gods*, see chap.1.16.

that they may provoke me to anger] Heb. *to anger me*. So 2 Kin.22. 17. 2 Chr.34.25. chap.11.17. & 25.7. & 32.29. Not that they did these things purposely for that end; but that this could not but necessarily thence ensue. See on Esay 3.8. and see the like, ch. 27. 10. Hos. 8. 4.

V. 19. *Do they provoke me to anger, saith the Lord? do they not provoke themselves to the confusion of their own faces?*] Some render the words; *Is it against me* that *they provoke me to wrath?* it is not rather *against themselves, to the confusion of their own faces?* as if he had said, Am I any whit the worse for it? doth it not rather tend to their own ruines? the sense is good: see on verf. 6. and the matter such as is implyed; but the words will not admit it: The Text is word for word thus; *Do they anger me? saith the Lord: not themselves to the confusion of their own faces?* and there is an elegant *antanaclasis*, or variation of notion, in one and the same term: as if it were said; they do not so much provoke me to anger, as procure anger to themselves; by angring me, they do but anger themselves, or, as we use to say, they do but spite themselves, and bring shame and confusion upon themselves. See 1 Cor.10.22. Of confusion of face, see ch.3.25. Psa.44.15. Dan.9.8. *their own faces*: as, *their own ways*, Isa. 53.6. So ch.4.18.v.6.

V. 20. *Therefore thus saith the Lord God; Mine anger and my fury shall be poured forth upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.*] Since that they will needs be thus angring me, I will anger them to the purpose; and they shall find by feeling to their cost, who it is that smarteth for it, that suffereth by it: and since that they will needs be incensing my wrath, it shall be so fiered, that it shall not be all with them, and none shall be able to quench it again. See the like, Deut.32.21,22.

Mine anger] Which they have provoked and raised, v.18.

my fury] Or, *wrath*; or, *fervour*: my fierce or fiery indignation. See chap.4.4.

shall be poured forth] As ch.10.25.as the clouds or heavens are said to pour down water,when they shoot down showrs of rain in great abundance, Psa.77.17. an allusion to those showres of fire and brimstone, that burnt up Sodom and Gomorrah,Gen.19.24.Psa.11.6. See Psa.78.49.

upon this place] Not this city alone,but the whole land, v.7.

upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground.] A judgment parallel to those of Egypt, Exod.9. 3,6,18,19,25. & 10.5,15. Psa.78.45,48. & 105.33,36. such an utter desolation and destruction of all, as is described, ch. 4. 25. & 12. 4. Zeph.1.3.

it shall burn and shall not be quenched] When Gods wrath is once thoroughly kindled, it is not so easie quenching of it again. Psa.2.12. See chap.4.4.

V. 21. *Thus saith the Lord of hosts, the God of Israel,*] As verf.2.The Lord turneth his speech now to the people again. And because their vain confidence was partly in the Temple, and partly in the sacrifices that thither they brought and there offered; God therefore to beat them off all,from this; as before he shewed what he would do with that house, verf. 14, so now he giveth them to understand what account he made of all their sacrifices, what sorry acceptance they had at his hands.

Put your burnt-offerings to your sacrifices, and eat flesh] Keep your sacrifices to your selves,dispose of them as you please: eat your selves the flesh as well of one sort of them, as of the other: I neither require any from you,nor delight in any of them, nor desire them, nor regard them. See Esay 1.11. chap.6.20. Amos 5.21.

Put your burnt-offerings to your sacrifices] Your *holocaustic* that were to be all burnt, Levit.1.9. to your other *sacrifices*, whether *pacificatory*, or, *gratulatory*, *voluntary*, or, *votary*, whereof some part the offerers themselves might eat, Levit.7.11,12,21,15,16. take them, and put them all together; I desire no part or share in any at all of them.

and eat flesh] *Eat* their *flesh*; or *the flesh* of them: a defect of the possessive; as ch.6.3,12.

V. 22. *For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings, or sacrifices.*] Not that God did not then take order for, and give in charge, the due performance of these sacred rites, Levit.1.7. but that these were not the things that he principally regarded, or chiefly required: it was not so much these ceremonial performances, as their cordial affection and constant obedience thence proceeding that he required of them, and looked for from them, 1 Sam.15.22. Psal. 50. 5, 16. Mark 12.33, 50. Hos. 6. 6. Matt. 12. 7. *I desire mercy, and not sacrifice*; that is, not so much sacrifice as mercy: and, *rent your hearts, and not your garments*; that is,not so much your garments as your hearts, Joel 2.13. For I can in no wise assent unto those, (though I find among the Ancients divers of the same mind with them) who suppose, that the use of sacrificing was at first but an humane invention, and that God onely gave way to it, to prevent a worse matter; because otherwise men would be doing it to idols and devils, Lev.17.7. The antiquity of it, even from Adam, Gen. 4. 3, 4. the constant practice of it among Gods people in all ages, Gen. 8.20. & 12.7. & 35.7. Exod.5.3. & 8.27.the strict and solemn enacting of it,with an exact injunction and determination of so many observations and circumstances about it; and the prefiguration of future accomplishments represented in it, Heb. 9. & 10. do evidently evince the practice of this rite, to have been from the beginning a divine institution; which the Devil, Gods Ape,as well in this, as in other sacred ordinances of God imitating, did after arrogate to himself.

concerning] Heb. *concerning the word*, or, *matter*,of them: as Est.9. 26,31. ch.5.2.34. So also, ch.5.28.v.2,48.

in the day that] Or, *what time*, *when*: as Gen. 3. 17. Ruth 4.5. 1 King.3.37. Heb. *in the day of my making them to go forth*; and so ch. 11. 4.

V. 23. *But this thing commanded I them, saying,Obey my voice; and I will be your God, and ye shall be my people.*] The main matter, that God first and principally required then of them, was *obedience*, Exod. 19.5,6. and the sacrifices afterward,as a testification of their obedience and allegiance to him, and an obsignation of the Covenant, concerning the same, plighted between him and them,in the blood of the Messias, Exod.24.3, 8. Matt. 26.28. Luk.22.20. Heb.9. 19,20.

this thing] Heb. *word*: as Est.1.21. & 2.4.

Obey] Heb. *Hear*. So Exod.15.26. Deut.6.3. v.24.

and walk ye in all the ways that I have commanded you, that it may be well with you] So Deut.5.29,33. See v.6.

in all the ways] Heb. *in every way*; as Deut.5.33.

V. 24. *But they hearkened not, nor inclined their ear; but walked in the counsels, and in the imagination of their evil heart, and went backward,and not forward.*]By solemn covenant this they engaged themselves unto,Exo.19.8. & 24.3. Deu.5.28. but they were not careful to make it good, Exod.22.8. Deu.9.24. & 31.27.

But] Heb. *And*: as ch.6.16. and so after again.

inclined their ear] As the manner is of those that listen to ought, which they are desirous to hear. So ch.11.8. and 17.23.

in the counsels] Or, *contrivements*, or, *devices*. So Psa.81.12.

imagination of their evil heart] See ch.3,17.

they went backward, and not forward.] Heb. *they were to backward and not to face*: that which he said before, ch. 2. 27. *they turned their back unto me, and not their face.*

V. 25. *Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the Prophets, daily rising up early, and sending them.*] A defect of the pronoun: as ch.6.29. I have not from time to time failed to advise and admonish both you and your ancestors by my ministers and messengers of those things that concern your duty and your welfare,Deu. 18.18. Amos 2.11. See on v. 13.

Since] Or, *From*. Heb. *To from*: as v. 7.

I have even sent] Or, *I have sent*; for the copulative here is as oft elsewhere redundant: as Jon.1.1.

V. 26. *Yet they hearkened not unto me, nor inclined their ear; but hardened their neck, they did worse than their fathers.*] A change of the person,very frequent in this Prophet; as ch. 2. 7. & 5. 19, 21. & 6. 17. As if God unwilling to speak further to them, or loth to talk any longer with them, should turn his speech to the Prophet, telling him how crosly and perversly they had carried themselves towards him.So chap.44.10.

Yet] Heb. *And*; as ch.5.10,22.

hearkened not] Or, *have not hearkened*, Dan.9.6,10.

but] Heb. *and*: as v. 24.

hardened their neck] Or, *have stiffned*; whence the term of *stiffnecked*, Deut. 9. 6. See Esay 48,4. so chap. 16. 12. & 17. 23. & 19. 15.

did worse than their fathers] Or, *have done worse*. Heb. *have done evil from their fathers*; that is, worse than they. So Judg.2.19. chap. 16.13. thus have they proceeded from evil to worse,ch.9.3. so far are they from amendment.

V. 27. *Therefore thou shalt speak all these words unto them, but they will not hearken to thee: thou shalt also call unto them, but they will not answer thee.*] Or, *And though thou speak all these things* (as ver.23.) *to them, they will not hearken to thee: yea, though thou cry unto them, they will not answer thee*. So verf.13. Of this syntax, and such use of the copulatives, see ch.2.5,20. & 5.7. & 6.9,10. Howbeit, true it is,that God will have his Messengers and Ministers, to speak, admonish, warn, and do their duty, whether that people will hear and take warning, or no, to render them the more inexcusable, Ezek.2.5,7.& 3. 7, 11.

V. 28. *But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.*] Or, *Therefore the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.* And *therefore*: for the illative doth better here, than before, v. 27. Heb. *And*: as verf.14.16.

obey not] Or, *will not hear*. Heb. *hear not*; as v. 23. and the verb is plural, because the noun *nation* is collective.

nor receiveth correction] Or, *nor receive, or, will receive instruction*. See ch.2.30. & 5.3.

truth is perished, and is cut off from their mouth.] There is no truth,or true dealings, to be expected from them, Psal.5.9. & 12.1,2. Isa.59. 14,15. ch.9.3. Hos.4.1. See Psal.119.43.

V. 29. *Cut off thine hair, O Jerusalem, and cast it away,*] This is spoken to Jerusalem,as to a woman, (for the verbs are feminine) inviting her to lamentation, and to external expressions of it,in regard of the calamities that were to befal her. It was the manner with them, in those times, for men in occasions of mourning, to cut off their hair, or thave their heads. So Job 1. 20. Isa. 15.2. but it is a sign of greater grief, and deeper mourning, when women tear off, or cut off, and cast away, their hair, being deemed a principal ornament with them, Isa.3.24. 1 Cor.11.15. 1 Tim.2.9. and this it is that is here alluded unto; as also, Mic.1.16. and there is an emphasis in the word; for it signifieth *a crown*: nor is it sited of hair, or applyed thereunto, save in the narrative of the *Nazarites*, Num.6. and when she is bid therefore *to cut off her hair*, under the name of *a crown*; and not to cut it off only, and reserve it, as many are wont to do with their combings,and the like; but to *throw it away*,to cast it upon the ground; it seemeth to intimate that which our Prophet bewaileth in the person of his people, *The crown is fallen from our head*, Lam.5.16. and which the Psalmist hath more full, *Thou hast profaned his crown by casting it to the ground*,Psa.89.39. So I should rather apply it, than with a learned late Writer, to imply the dispersion of them into foreign parts; as that, Ezek.5.2.

and take up a lamentation on high places] *A lamentation*,see ch.9.10. *on the high places*, see ch.3.21.for I can not accord to that learned man, who in this place also would have it to be, *in the valleys*, or *on the plains*: see the like, ch.12.12.

for the Lord hath rejected, and forsaken the generation of his wrath.] He hath cast off, as they have cast off him, (ch.6.30. verf. 15.) this whole race,against whom his wrath hath been incensed by their sins, v.18,20. See Mal.1.4.

V. 30. *For the children of Judah have done evil in my sight, saith the Lord.*] A passage again, from person to person, as before, verf. 26.

For] Or, *Because*; as ch.6.13.

the children of Judah] Either the posterity of Judah; as Joshua 14.6. or, the people of Judea; as, *the children of Noph*, chap. 2.16.

have done evil in my sight] Or, *have done* that which is *evil in my sight*.Heb. *in mine eyes*; as 2 Sam.11.27. either,done evil to my face, where I see it,v.11. or, done those things that are displeasing to me. Where Isa.65.12. & 66.4.

they have set their abominations in the house, which is called by my name, to pollute it.] They have set their idols in my palace: whereof, see verf. 10, 11. not content to have them in their houses, or elsewhere abroad, Esay 57. 6, 7. chap. 19.13. they have brought them into mine house also, to set them cheek by joll beside me, Ezek.43.7,8. See 2 King.16.10,11,15. & 21.4,7. 2 Chron. 36.14. chap.32.34.

V. 31. *And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire, which I commanded them not, neither came it into mine heart.*] See the same,ch.19.5.

built the high places] Erected altars, and other structures, for the practice of that barbarous and most abominable idolatry, 2 Kin.21. 3. & 23.10.

of Topheth] Hereof, see on Isa.30.33.

in the valley of the Son of Hinnom] A vale neer to Jerusalem,whereof one Hinnom was sometime,and his sons after him,possessed; whose name therefore it bare in succeeding ages, and doth still,in the sacred records,unto this day. See Josh.15.8.

to burn their sons and their daughters] See this savage and unnatural practice,2 Kin.16.3.& 21.6. 2 Chr.28.3.& 33.6. the children of both sexes are mentioned, as here, so Psal.106.38. the more to aggravate the immanity of these unnatural miscreants, whom neither the dearnefs of the one, nor the tenderness of the other, their own bowels both, (as Paul of Onesimus,Philē.12.)could move unto mercy, or with-hold from exercising such cruelty on them. This inhumane practice they learned from those heathen, whom God had cast out before them, Deut.12.31. and from those that succeeded the Israelites in Samaria, 2 Kin.17.31,41. Concerning the manner of acting this hideous rite the Jewish Writers relate many things; but their relations seem much of them rather fable than story: artil I therefore let them pass.

which I commanded them not] Or, *which I never commanded*: but expresly forbad, and professed to abhor, Lev.18,21. & 20.3. Deut. 12.31. & 18.10.

neither came it into mine heart.] Heb. *neither came it upon mine heart*; neither had I ever any the least thought so to do. See chap. 3.16.

V. 32. *Therefore behold, the days come, saith the Lord, that it shall no more be called Topheth, or the valley of the Son of Hinnom, but the valley of slaughter; for they shall bury in Topheth, till there be no place.*] See the same, chap. 19.6. That place,which is now so horribly abused,shall be so filled with the carcasses of slaughtered persons, that there shall not be room enough to afford them all burial, but they shall, many of them, lye rotting there above ground; and the valley shall have a new name given it from the multitude of those slaughtered bodies, that shall, partly, be entered therein, and partly, lye there unburied.

behold, the days come] Heb. *behold, the days coming*; as Isa. 39.6. ch. 9. 24.

it shall no more be called Topheth, or the valley of the Son of Hinnom] Not that it should not at all be so named any more, or known by either of those names (for unto this day the name continueth) but that another name should be given it, that might as well, or much better, be used of it, than either of those two. See the like, Gen.32. 28. ch. 20.3.

the valley of slaughter] Or, *Ge-haharegah*; as Judas his field was called *Aceldama*, Act.1.19. Howbeit, some by *slaughter* here, understand *slaughtered* ones; which the article prefixed, seemeth to back: and they render it, therefore *the valley of the slaughtered*; for the meaning is not, that the slaughter of them should be made there; but that either their slaughtered bodies, for burial, should be brought, there being no place readier, or fitter,at hand,to receive them.

for they shall bury in Tophet] Heb. *and*; but, *for*, here; as cha.5.2. because a reason is rendred, why the name before mentioned should be given unto it.

till there be no place] Or, *because there is no place*, or *no room*; to wit, to bury elsewhere. Heb. *for no place being*; that is, *for want of room*; all wonted places of burial, being so glutted with corpses,that they are able to receive no more: for the particle is oft used in a casual notion; as ch.4.6. & 10.6. & 19.11.

V. 33. *And the carcasses of this people, shall be meat for the fowles of the heaven, and for the beasts of the earth; and none shall fray them away.*] They shall lye unburied, and be devoured by birds and beasts, *way*. They shall lye unburied, and be devoured by birds and beasts, either for want of persons to bury them, or for want of places to bury them in: so Psal.79.2,3. chap.24.20. See the same, chap. 19.7.

carcasses] Heb. *carcass*: but taken collectively; as Isa. 5.25. & 26.19. and so *foul*, and *beast*.

heaven] Or, *air*; as it is rendred, Psa.8.8. Deut.28.26.

and none shall fray them away.] Either for fear of the enemy, or by reason of the great devastation that shall be, and want of persons to look after them, & enterre them. So Deu.28.26.a defect of the pronoun, in this form of speech perpetual; as Isa.17.3. ch.30.10. & 46. 27. Ezek.34.28. Mic.4.4. Nah.2.11. as if it were said, *there shall be no frighter*.

V. 34. *Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride:*] I will bereave them of all matter that people are wont to rejoyce in, or to make themselves merry with. So Isa.24.7,8. ch.16.9. & 25.10. & 33.11. Ezek. 26.13. Hos.2.11. Rev.18.23.

Then] Or, *thus*. Heb. *And*; as Isa.19.22.

the voice of the bridegroom, and the voice of the bride] Such merry songs, and melodious musick, as at weddings is wont to be, Psalm 78.63.

for the land shall be desolate] Heb. *unto desolation*; as Isa.64.11. so chap. 25.11.

CHAP. VIII.

Verf. 1. A*T that time, saith the Lord, they shall bring out the bones of the Kings of Judah, and the bones of the Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their graves,*] That this Chapter hath coherence with the former, is apparent by the very words of it. In it the Prophet proceedeth to shew the grievous calamities that should befal this people, with whom the enemy should spare neither living nor dead, but wreck their rage upon either, v. 1, 3. complaineth of their extream stupidity and obstinacy in evil, v. 4, 12. threateneth them with utter and unavoidable destruction. verf. 10, 13, 16, 17. and bewaileth their forlorn and incurable condition, v. 14,16, 18, 22.

At that time] When those days are come,whereof ch.7.32.

they shall bring out the bones] The enemy, either for greedinefs of gain, or in extremity of despite, shall even rifle their graves, and not suffer their bodies, or their bones to rest in them. A further addition to what was before denounced, that they should not onely want room to bury their slain, ch.7.32. but chose also that were already buried, should be plucked out of their graves again. See Baruch 2. 24.

of the Kings of Judah, and of his Princes] In whose sepulchres, it is not unlikely, that they looked for rich ornaments and jewels, or treasure: see Joseph the Jew in his *antiquities*,l.13.c.15.

of the Priests, and of the Prophets,] Those especially are here named as, that had been corrupt Priests, and false Prophets. See the like in some kind, through the just judgement of God, both denounced and executed upon the like, 1 Kin. 13. 2. 2 Kin. 23. 14, 20.

of the inhabitants] See this judgment in the like manner promiscuously threatned, Lev. 26. 30.

V. 2. *And they shall spread them before the Sun, and the Moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped.*] And so made idols of them, committing idolatry, that is, spiritual adultery with them, preferring the creature before the Creator, Deu. 4. 19. 2 Kin. 23. 5. 2 Chr. 33. 5. ch. 7. 18. Ezek. 8. 16. their bones should be laid before these creatures of Gods making, whom they had abused to idolatry, as their carcasses were laid and burnt upon the altars of their own making, Lev. 26. 30. 2 King. 23. 14, 20. as in way of detestation on the one, so in way of demonstration also to the other; thereby shewing how little good either the one, or the other, could do them, being unable to safeguard them, either alive, or dead.

before the Sun, and the Moon, and all the host of heaven] That is, the stars, 2 King. 23. 5. implying, that they should lye night and day unburied; as of Jehoiakims carcass, ch. 36. 30.

they shall not be gathered, nor buried, they shall be for dung upon the face of the earth] They shall not be gathered to be laid up in the monuments of their ancestors; nor obtain so much as common sepulture: so some. But the words seem to be intended rather, in a larger, and more indefinite sense either of them: for bones thus scattered, must of necessity be gathered, ere they can be entered any where: the meaning is, they shall lye above ground till they rot. So Psal. 83. 10. ch. 9. 22. & 16. 4.

V. 3. *And death shall be chosen rather than life, of all the residue of them that remain of all this evil family; which remain in all the places whither I have driven them, saith the Lord.*] Or, *in all the places of the remaining* ones (so the words run) *whither I shall have driven them.* Though th: cruelty of the barbarous enemy be such, as that they spared neither living nor dead, but mastacred the one, and digged up the other; yet so great shall be the calamities, and so miserable the condition of those that survive, and are carried away captive, that being weary of their lives, they shall with that they had dyed with the rest of their people, that had perished either during the siege, or in the surprisal of the city; and counted them happy that so did. See Lev. 26. 36, 39. Job 3. 20, 21. & 7. 15. 1 King. 19. 4. Rev. 9. 6. & 14. 13.

V. 4. *Moreover, thou shalt say unto them, Thus saith the Lord;*] Heb. *And:* as ch. 1. 15. To manifest the equity of Gods proceeding thus in severity with them, the doth in the words following, describe their extream folly, and wilful obstinacy, running on head-long with an utter refusal to be stopped or staid on the way, unto those courses that tend to their utter ruine and destruction.

Shall they fall, and not arise?] Or, *when* men *fall, will they not rise?* See the like syntax, ch. 6. 9, 10. & 7. 27. Is there any man so absurd and witless, who when he hath by accident got a fall, will lye still, and not assay to get up again? or that will refuse to be holpen up again, by such as offer him their help? Eccles. 4. 10. Hereby intimating the folly of this people, that having fallen by, and for their sin, Hos. 14. 1. yet refused to rise, or to be raised again by those, that took pains with them to that purpose. Some render the words, *are they to fallen, that they cannot rise again?* do they deem their case desperate? See chap. 2. 25. But the former seems the proper sense of the place.

Shall he turn away, and not return? Or, *will not one that hath turned aside,* or, *gone aside, return?* Will not any man that hath gone unwillingly out of the way, desire to come into it again; and be willing to receive direction from those, that would set him again in it? See the application of it to this people, v. 5. For those, either of the Jewish, or ours, that render it; *if he did return, would not* God *return?* as if he should say, undoubtedly he would, chap. 3. 1. Zach. 1. 3. make a needless insertion, and seem to go beside the scope of the place.

V. 5. *Why then is this people of Jerusalem sliden back, by a perpetual backsliding.*] Heb. *why is this people,* (not, *of Jerusalem*; for the word people here, is intire and absolute, but either) *in Jerusalem,* (as the old Latine) or, *Jerusalem,* (by way of appostion) *revolted,* or, *gone aside* (for the verb is feminine, as answering not to *people*, but to Jerusalem, as the like, Judg. 18. 7. and is the same word, with that in the former branch, though in another form) *by a perpetual,* or, *a pervicacious revolt,* or, *aversion:* and to little purpole doth a learned man trouble himself, and torture the text, because he findeth the participle used actively, Esa. 47. 10. to have the words rendred, *Jerusalem* (that is, the rulers of it) *misleadeth this people*; or, *a pertinacious aversion leadeth this people away:* when as he may find the participle, or participial at least, so oft else-where in a passive or neuter notion; for, *refractary,* or, *rebellious,* Esa. 57. 17. ch. 3. 14, 22. & 31. 22. & 49. 4. and the meaning is plain enough. What is the reason then, that this people contrary to the usual manner of men in such case; having gone out of the right way, and being in a wrong way, prejudicial to themselves, yet will pertinaciously thus perssit, and go on in the same, and refuse to be reduced? ch. 2, 26. & 5. 3. and 9. 16.

they hold fast deceit, they refuse to return] Or, carrying on the sentence in one tenor with the former; *do they hold fast deceit? do they refuse to return?* more fully thus: Why is it, that *this people do thus pertinaciously pursue in their going aside, or, revolt,* that *they hold fast deceit?* that *they refuse to return?* where by *deceit,* some understand their unjust and fraudulent courses, which were exceeding rife among them, ch. 9. 6. Mic. 6. 10. & 7. 5. See Psa. 36. 3. & 55. 11. Others rather, those frauds and falshoods, wherewith their false Prophets deceived and deluded them, ch. 5. 31. & 14. 14. & 23. 26. Is. 30. 10. See 2 Thess. 2. 10, 12.

V. 6. *I hearkened and heard, but they spake not aright.*] The most Interpreters, both Jewish & others, conceive these words to be the Prophets, relating how he had observed it to be with the people; as ch. 6. 27, 29. I suppose them rather to be the speech of God himself, implying as his long expectation and forbearance, so his earnest and longing desire of their repentance, expressed by a phrase borrowed from the practice of men, who are wont diligently and constantly to listen after that, which they much desire to hear. See Psal. 85. 8. Esay 50. 4. See of God the like, Mal. 3. 16. See also 1 King. 20. 33.

I hearkened and heard] Or, *I have listned to hear;* as, *arose and warned,* for, *arose to warn,* Josh. 24. 9. for he could hear nothing of that which he desired to hear.

they spake not aright] Or, *none spake aright;* as the word is used, 2 Kin. 7. 9. Eccles. 8. 10. ch. 23. 10. 01, as the Greek rendreth it, *none so spake:* So the word is most commonly taken, Exo. 10. 11. Deut. 18. 14. Psa. 1. 4. in such manner, as men would do in the cases before mentioned, verf. 4.

no man repented of his wickedness, saying, what have I done?] Heb. *there is not a man* (as ch. 8. 6.) *repenting of his wickedness,* so, *to say, what have I done?* that hath any remorse, or touch at all in his conscience, for any of his sins so far forth, as but to think once seriously with himself, what it was that he had therein done: that which they were exhorted to do, ch. 23.

What have I done?] The manner of a mans speech or thought, recollecting himself after some suddain and inconsiderate act: So Samuel to Saul, 1 Sam. 13. 11. and Joab to David; *what hast thou done?* 2 Sam. 3. 24.

every one turned to his course] Or, *each one of them turneth to their course,* or, *race;* to his *evil course,* or, *race:* as it is, ch. 23. 10. it implyeth their eagerness in the pursuit of evil; so Esay 59. 7. Prov. 6. 18.

as an horse rusheth into the battel] Heb. *like an horse rushing into the war:* the word rendred, *rushing*, is very emphatical; for it signifies properly an *inundation* of waters, with much violence breaking in, and over-whelming all before it, Esa. 8. 9. & 28. 15, 18. ch. 47. 2. *war, for, battel,* as 2 Sam. 18. 6, 8. They run head-long after their own lusts and fancies, and will not be curbed or restrained of them: like an head-strong horse, that hearing the noise of the trumpet, and smelling the battel a far off, doth with much violence in a full carier, make towards it; his rider having now no command of him, nor being able to keep him in; See Job 39. 21, 25. and of this peoples unbridled, untamable, and untractable disposition, chap. 2. 23, 24.

V. 7. *Yea, the stork in the heaven knoweth her appointed time, and the turtle, and the crane, and the swallow, observe the time of their coming, but my people know not the judgment of the Lord.*] In these words is reproved, not their obstinacy only and willfulness, but their stupidity and blockishness, wherein they came short even of the unreasonable creatures; whereof divers sorts here mentioned, do duly observe the times of their coming, and going from place to place, from one region to another, according to the season of the year, Job 39. 26. whereas this sottish people, had not so much wit as to take notice of, and observe Gods courses and dealings with them; of the seasons of grace, when in mercy he offereth himself unto them; or of the times of wrath, wherein he sheweth himself displeased with them; to lay hold on and embrace the one, and to seek to prevent and stay the proceeding of the other, Esa. 5. 12. ch. 5. 4. Luk. 12. 56. & 19. 42, 44. See the like exprobration of stupidity, and sottishness in Gods people, Esay 1. 3.

yea] Heb. *also;* So chap. 5. 28.

the stork] The foul here mentioned is ranked among the unclean ones, Lev. 11. 19. Deut. 14. 18. where some render it a *kite;* and the Jewish Doctors some of them tell us, that it is a kind of *white kite,* or, *puttok:* Some, an *heron;* because it is said to build in the *firrs,* Psal. 107. 14. Some would have it to be the *ostrich,* grounded on that place, Job 39. 13, 14. where she is said as they suppose, to leave her egges in the sand, where by the heat of the Sun, they are hatched; but if the text be duly weighed, it will be found, that this foul, what ever it be, and the ostrich, are there distinguished: See the note on the place. That it is a foul of large wings, it is apparent from Zach. 5. 9. and that it is one of those, that change their quarters at time of year, is no less apparent from this place. The most therefore, among whom divers of the Jewish writers, take it for a *stork,* which breedeth also, saith one of the Jewish Masters, as well in high trees, as in lofty turrets, that which those must do of necessity, that live in the woody wasts where no housing is. That the *stork,* as well as the *crane,* changeth his quarters, autors generally agree. See Aristotle in his *story of living wights, l.* 8. *c.* 16. and Pliny in his *natural history.*

history, l. 10. *c.* 23. save that Pliny saith, that the one cometh against Summer, and goeth away against winter; the other cometh against winter, and goeth away against Summer; and feeneth of the gainst winter, and goeth away against Summer; and feeneth of the stork to affirm this latter, which is certainly untrue: and Aelian, they go and come together: It is deemed in Hebrew, to have its name from a term that signifieth *piety*, or kindness; and this fowl, so say the Jewish Criticks, is so called, because he parteth his prey among his companions: but others, because they are reported to feed their parents, when through age they grow imporent. Hereof Aristotle l. 9. c. 13. Pliny also where before. Aelian l. 3. c. 23. Aristophanes the Comick in his *birds*: and others, not a few; and among the Greeks a proverbial term, denoting this duty in children towards parents, is in very frequent use. Howbeit, I suppose rather, that this name was at first given unto this fowl, in regard of her tender affection to her young; whereof divers examples have been in the Netherlands, (where I have also seen of them, on their nests on the house top) and among others of some, that have either burnt themselves, to save their young; or together with them, when burnt themselves, the houses being fired on which their nests were. See Adrian Yong in his *Batavia*, for how either they should come, to know their fires or flames again, when they are grown old; or it should come to be observed of them, how they then tend them; as of their young it may well be, is neither of them easie to conceive.

in the heaven] What the Rabbine hence gatherech concerning this fowl, that it should be a great fowl, and of high flight; as the like therefore is faid of the eagle, Prov. 23. 5. & 30. 19. is frivolous, since all *birds* in general, are called *birds of the heaven*, Psal. 8. 8. and *heaven* both here and elsewhere, is no other than the *air*, See chap. 7. 33.

knoweth] Observeth as duly as if he knew. So Psal. 104. 19. Job 38. 12.

his appointed time] His set season of coming and going.

and the turtle] Whose access sheweth the springs approach, Cant. 2. 11, 12. See Aristotle, l. 8. c. 3, 12, 16. Varro of *husbandry*, l. 3. c. 5.

the crane and the swallow] Or, *the swallow and the crane*; of the terms, See on Esa. 38. 14. of the cranes coming and going: See before with the *stork*; of the *swallows* the Greek proverb is well known, being grown as familiar with us, as with them, that *One swallow maketh not a summer.*

but] Heb. *and*: as ch. 7. 24.

my people know not the judgment of the Lord.] See chap. 5. 4, 5. *judgment*, for, *course*, or, *manner* of dealing; as 1 Sam. 2. 13. & 8. 11. thus man who should be wiser than the fowls of the air, Job 35. 11. seemeth to come short herein of them, in things so nearly concerning him.

V. 8. *How do ye say, we are wise, and the Law of the Lord is with us?*] Or, *How can ye say* (as chap. 2. 23.) *We are wise*: the pronoun demonstrative, includeth the verb substantive; so Esay 19. 11. How have you the face to arrogare wisdome to your selves, when ye are more foolish and senseless, than the very brute creatures themselves, vers. 7.

the Law of the Lord is with us] We have the Law of God with us, have been trained up in it, and are well acquainted with it, and are not therefore such silly sots, as you would make us to be: As they presumed much of the Temple, ch. 7. 4. so they vaunted much of the Law, ch. 18. 18. Rom. 2. 17, 18. as if the having of the Law among them, were enough to make them a wise people, though they neither regarded it, nor walked according to the rules of it, Rom. 2. 21, 23. This some suppose spoken to the Priests, whose office it was to instruct the people out of the Law, Deut. 33. 10. Mal. 2. 7. and it may well in special have an eye unto them: but it seems to be more large, as the charge is more general, both here, v. 7. and before, ch. 5. 4, 5. as also Esa. 1. 3.

lo certainly in vain made he it; the pen of the Scribe is in vain.] *In vain hath he* (that is, God; the pronoun for the noun, as Exod. 34. 28. 1 Sam. 6. 19.) *made it*; a defect of the pronoun, as chap. 4. 4. or the verb being taken indefinitely, *in vain was it*; (to wit, the Law) *made, in vain*; as the word is used, 1 Sam. 25. 21. chap. 5. 23. for they that render it, *in vain hath he* (that is, the writer) *prepared his pen*, regard not the pauses in the Hebrew text. Now according to this version the meaning is, that the law was in vain enacted by God, or by his appointment put in writing by Scribes thereunto designed for the use and benefit of his people, Deut. 17. 18. and 31. 9. in regard of any use that they made of it, or benefit that thence redounded to them by it, because it was by them no whit regarded, Hos. 8. 12. and thus do the Jewish Commenters some of them expound it, whom divers of ours therein concur with. Howbeit, the old Latine after the Greek, and the Chaldee, which some other of the Rabbines agree with; and not a few of ours follow, underftand this passage as spoken of the wicked Scribes, that mis-expounded the Law, perverting and wresting it, to please the humors of the people, and sided with the false Prophets, whom they adhered to, and approved; and to this effect they render the words: *Lo, surely the deceitful, or, lying pen*, or, *quil, of the Scribes, worketh for falshood*, or, *dealeth deceitfully*: Heb. *the quil*, or, *pen*; for it is properly a pen made of the quil of some *fowl*, of the bigger sort especially, such as are used to prey, Gen. 15. 11. 1 Sam. 14. 33. Esay 46. 11. chap. 12. 9. though used more generally for any kind of *pen*, Psal. 45. 2. or, *stile*, though of metal, Job 19. 24. chap. 17. 1. and, *the quil*, or, *pen of falshood*, for, *a false quil*, or, *pen*: as, *a tongue of falshood*, for, *a false tongue*, Prov. 26. 28. that telleth lies the one, that wresteth lies the other: *of the Scribes*; such as were to interpret the Law, Ezr. 7. 6. but dealt corruptly and falsly with it, Matt. 23. 15. Luk. 11. 51. Heb. *doth to falshood*; as, *to swear to falshood*, Lev. 6. 3. chap. 5. 22. or, *doth falshood*; as, *to do truth*, for, *to deal truly*, 1 John 1. 6. so, *to do falshood*, for, *to deal falsly*; for the particle is oft redundant; as Gen. 2. 24. compared with Matt. 19. 5, 6. Exek. 37. 27. with 2 Cor. 6. 16. 1 Kings 19. 18, 20. See Psal. 94. 20. Esay 10. 1. either version may well be admitted, in regard of the terms; but the former seems the genuine.

V. 9. *The wise men are ashamed, they are dismaied and taken*] That is, as some, the wiseft among them, may well be ashamed of their grosse ignorance, and folly, v. 7, 8. Rom. 1. 22. or, as others rather, *The wise men shall be confounded*; and all their wisdom shall not avail, to keep them from being dismaied, confounded, and captived when the judgement now denounced shall be put in execution; See chap. 4. 9. and 6. 11. verf. 12. So of Babel, Isaiah 47. 10, 14. Howbeit, some of note read the words, by way of interrogation, and thus render; *Have these wise men, made* the people *to be ashamed,* (to wit, of their sins) *dismaied,* (with fear of Gods wrath) *and taken,* with remorse, and repentance, and so brought home to God? But this reading straineth the words of the text over-much; nor is the first word, though the form be such, found but once only in an active notion, and the other two not at all: of the first, See on ch. 6. 15. of the last, on ch. 6. 1.

loe they have rejected the word of the Lord,] Which yet they so much vaunt of, v. 8. See ch. 6. 10, 19.

and what wisdom is in them?] Or, *what wisdom then have they?* Heb. *and the wisdom of what is to them:* and, for, *then*; as chap. 4. 1. what wisdom can they have, who reject that wherein all true wisdom consisteth? Deut. 4. 6. Psal. 19. 7. & 119. 130. Prov. 2. 6. 2 Tim. 3. 15.

V. 10. *Therefore will I give their wives unto others, and their fields to* them that shall *inherit them*] See on ch. 6. 11.

therefore] This term may have reference, either to their rejection of Gods Law, mentioned v. 9, or, to those vices afterwards charged on them in this verse.

will I give their wives unto others] Put them into the power of strangers, as 2 Sam. 12. 11, 12.

to them that shall *inherit* them] Heb. *to possessors,* to strangers *that shall possess* them; or, *possess themselves* of them: the word *strangers* supplyed from the former branch, as Esa. 10. 5. & 58. 13. and a defect of the pronoun, as Ezek. 7. 25.

for every one, from the least even to the greatest, is given to covetousness; from the Prophet, even to the Priest, every one dealeth falsly] Or, *because,* &c. See the same passage. Ch. 6. 13.

V. 11. *For they have healed the hurt of my people slightly, saying, peace, peace, when there is no peace*] Heb. *and they heal,* or, *cure,* &c. See the same before, ch. 6. 14.

V. 12. *were they ashamed when they committed abomination? nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall, in the time of their visitation, they shall be cast down, saith the Lord.*] See the same, ch. 6. 15.

V. 13. *I will surely consume them, saith the Lord*] Or, *utterly consume them:* Heb. *Gathering, I will gather them,* or, *consuming, I will consume them:* for those two roots, come very neer the one to the other, and roots fo neer in their several forms, are oft confounded: for it is against the usual manner of the tongue in such forms as this, to have the words in two several notions; the verb infinitive in one, and the finite in another; See the like denunciation, Zeph. 1. 2, 3.

there shall be no grapes on the vine, nor figs on the figtree, and the leaf shall fade, and the things that *I have given them, shall pass away* from them.] All means of relief and sustenance, shall be taken away from them, in the time of the siege of the city. So Joel 1. 7, 12. Hab. 3. 17. the enemy having destroyed, and devoured all before them, v. 16. and he mentioneth these two, the *grape*, and the *fig*, saith the Rabbine, because these two among their fruits were of greatest reckoning, and most general use in those parts, See Isa. 36. 16. chap. 5. 17.

and the leaf shall fade] Or, *fall*, rather; See Esa. 1. 30. being together with the fruit beaten down, before the usual time of shedding. Howbeit, some read the words, by way of similitude, (as some of our versions do the like; Psal. 48. 7.) thus rendering the text; *I will utterly consume them,* as when *no grapes are on the vine, nor figs on the fig-tree, and the leaf is shed:* as when, with some fore tempest, both vine and figtree are so smiten, that there is neither fruit, nor leaf left on them, Psalm 78. 47. And this should I prefer before that which some other of prime note exhibit; rendring the words, *there is no grapes on the vine, nor figs on the fig-tree, yea, the leaves are fallen*; that is, there is no fruit of good works to be found among them, as Isaiah 5. 2. nor so much as any shew of such, neither fruit, nor leaf; it is worse with them, than with that fig-tree, Matth. 21. 19. Luke 13. 6. But I adhere, to that which our version hath, though the second be not improbable.

and the things that *I have given them, shall pass away from them.*] They shall be deprived of those fruits of the earth, and other the like commodities, which I had formerly in great abundance bestowed upon them, Hos. 2. 8, 9. according to this reading, there is a defect in the text, both of the antecedent and the relative; as chap. 2. 8. and the preposition is included in the verb; as Job 29. 3. chap. 10. 25. Howbeit, the Chaldee, which some of the Jewish Commenters, the old Latine, and divers others of ours also follow, understand it of the peoples transgressions of Gods Law; and render the words: some of them, *and* the precepts *that I have given them they have transgressed them*: as an addition to what was said concerning their want of fruit and leaf. Others, *because* (the conjunctive for the causal, as ch. 6. 29, 30.) *they have transgressed them*, or, *those* things, (that is, the Laws; the pronoun for the noun, as Esay 33. 2.) that *I gave to them*: a defect of the relative; as chap. 6. 15, 20. So it should render a reason of the foregoing denunciation. See the like, Esay 24. 4, 5. And this seemeth very probable: more probable at least, than that of some other, *whatsoever I use about them passeth away*; there cometh nothing of all the care, pains, and cost taken about them; it is all but lost labour, chap. 2. 30. for how the words of the text will admit this, I see not: or, (as I suppose) than that of another, *I gave them these things*, (to wit, the fruits before mentioned; not that they should enjoy them, but) *that they should pass away from them*; and leave them destitute: and no marvel therefore, if they be all gone.

V. 14. *Why do we sit still? assemble your selves*; *and let us enter into the defenced cities*; *and let us be silent there.*] A speech conceived, as in the person of the people, inciting one another, upon notice of the enemies approach, with all speed, to betake themselves for shelter and safeguard unto the places of greatest strength and surety. See the like before, chap. 4. 5, 6.

Why do we sit still?] Heb. *for what*; or, *upon what are we sitting?* as reproving one another, that they made no more haste: and demanding, what they staid consulting upon; or what succour other ways they could expect. See Mat. 24. 16, 18.

assemble your selves] Or, *retire ye*. See on ch. 4. 6.

defenced cities] Heb. *cities of defence*, or, *fortification*; as Esa. 36. 1. ch. 5. 17.

let us be silent] Heb. *quiet*; as Esa. 62. 7. Lam. 3. 28. as if they should say; it is in vain for us to stir, or conceive hope to be able to do ought against so potent an enemy; and our wisest course therefore, is to betake our selves to some such place, and to keep our selves quiet there.

for the Lord our God hath put us to silence;] These words some make the speech of the Prophet, in way of answer to the former speech of the people: and they read the words; *Surely*, (as Exod. 3. 12. Esay 63. 16.) *the Lord our God hath put us to silence*; that is, say they, hath stopped our mouthes, that we should not complain of the wrongs done us by the Chaldean forces. See Lam. 3. 26, 29, 39. Psalm 39. 9. But the most rather conceive them as the words of the people, beginning at length to see an hand of God in those things that befel them, and concluding therefore that it was in vain for them to allay to make head against the Chaldeans; as the Egyptians, Exod. 14. 25. *for*, or, *since that*, (as chap. 10. 7.) say they, *the Lord our God* (he who had wont to be our protector, and encourager) *hath put us to silence*; that is, hath now withdrawn himself, and so taken our courage away from us, that we dare not so much as open our mouthes against the enemy, much less to lift up hand against him. See Exod. 11. 7. Josh. 10. 21. Psalm 38. 13, 14. And this seems to be the genuine sense of the place. However we take it, there is an elegant antanaclasis, or variety of notion, in the term; as if he had said, It is best for to get us into some strong city, and be quiet there; for God hath struck us with astonishment, and made us as mute, or as still, as a stone. See Exod. 15, 15, 16.

and hath given us waters of gall to drink;] So is the word rendred, Psalm 69. 21. Deut. 29. 18. where yet it may seem not so proper, to say, *a root bearing gall*: *grapes of gall*, for, *grapes as bitter as gall*; may seem more tolerable, Deut. 32. 32. but that also cometh short of what is there intended; to wit, not *bitter* barely, but *venomous*, or, *poisonous grapes*: for in the next words, verse. 33. it is said of the wine that cometh of them, it is as the *venome*, or *poison*, *of aspes*: from which place some of the Jewish Criticks gather, that it is a kind of poison that lyeth in the *head* of the aspe, and thence hath its name; but other of them, that it is the *gall* of the asp: and to reconcile these two, some further affirm, that there are certain veins reaching from the gall of the asp, unto her mouth, by which the poison, when she is angred, is conveyed to the one from the other: but these are things uncertain. One of the Jewish Commenters well renders it here, *a cup of death*, or *deadly poison*; and withal telleth us, that it is the name of a poisonful herb, or plant, wherewith they use to poison and kill people: and that it is indeed some such herb or plant, appeareth plainly by Hos. 10. 4. where it is said to *grow in the furrows*, or, *ridges*, of *the field*: such was the *cicuta*, or, *hemlock*, at Athens, with the juice whereof, they used to put condemned persons there to death. Whence that saying by some used of Socrates, who so suffered death, dying with much confidence and courage, that *hemlock made him a great man*; as being made more famous by his death, than his life: and *aconitum*, or, *wolfs-bane*, in much use and note for wicked practices in that kind: in regard whereof, as the name *aconitum*, is more at large both in Greek and Latine Writers, used for *rank poison* in general: so the name of this *herb* (for so it is termed in Hebrew) is used in Scripture more generally for any kind of venome or poison whatsoever. By *water* therefore, or *juice*, of *herb*, that is, of *hemlock*, *wolfs-bane*, or the like, wherewith God is said here to have *drenched* this people, is imported those grievous afflictions and calamities, tending even to death and destruction, that God had brought upon them for their sins. So ch. 9. 15. & 23. 15. Lam. 3. 19.

because we have sinned against the Lord.] The cursed root from whence all these poisonful fruits spring, Lam. 3. 39, 42. and 5. 16.

V. 15. *We looked for peace, but no good came*; and *for a time of health, and behold trouble!*] Heb. *Looking* we looked (of which kind of speech, see on Esay 59. 13. we looked long till our eyes failed us, Lam. 4. 17.) *and* (as verf. 7.) *good was not*; *for a time of healing*, *and behold trouble*, or *terrour*; as Job 6. 4. Psal. 88. 16. our Prophets ceased not to put us in expectation of peace and safety, and have us still in hand that all should be well, and that all the evils we feared, would be easily helpt and healed, v. 11. but we see nothing less, no good, but all evil, matter of consternation, trouble and terrour. See the same, ch. 14. 19. yet some would have them the words of the Prophet to the people, reading the text thus, *Look for peace, but there will be no good*; *for a time of remedy, but behold it* will prove *trouble*. But the former followeth more smoothly from the context, and the terms of it; as also, the parallel place confirmeth it.

V. 16. *The snorting of his horses was heard from Dan, the whole land trembled at the sound of the neighing of the strong ones*; *for they are come, and have devoured the land, and all that is in it*, *the city and those that dwell therein.*] The noise of the Chaldean forces, entred upon the land, of their cavalry especially, is heard far and neer, and maketh all to tremble; for they spoyl and destroy all before them, as well in city as country.

snorting] The former Versions had it *neighing*: but that followeth after; and this, and that, in propriety of speech, are two distinct and diverse things: for that which is rendred *neighing* in the words following, is that noise, properly, which horses make, when they are frolick, or when they look after the mare, or miss some of their company, that they use to keep with: Of which, see ch. 5. 8. and this proceedeth by the mouth: whereas that here rendred *snorting*, and the Rabbine expresseth by a word that signifieth *neesing*, (from which yet it much differeth) is the noise that they make, when they are held in, or are chased; so called, because it passeth thorow the *nostrils*, Job 39. 20. *the glory of his nostrils is terrible*; or, of *his snorting*, as some there render it; and of the *Leviathan*, Job 40. 20. *out of his nostrils goeth smoke*: both words are here used to comprehend whatsoever dreadful noises horses are wont to make, either in their march, or in the field, and withal, such hideous noises, as so numerous an army would fill the ayr with. Esa. 13. 4.

of his horses] Of the enemies, the Chaldeans, *chap. 4. 29. and 6. 23.*

was heard] Or, *is heard*: Either the noise it self, or the report of it, ch. 6. 24.

from Dan] Thorow which Nebuchadnezzar, having subdued Phenicia, marched toward Judah and Jerusalem. See chap. 4. 15.

the whole land trembled] Or, *trembleth*, ch. 6. 24.

the neighing] See *snorting* before.

of his strong ones] So the Chaldee understanding it of his mighty and valiant men; and the old Latine, *of his warriers*: but the word of *neighing*, though metaphorically attributed to lustful wantons, ch. 5. 8. will not well agree to men here: it doth evidently answer to the word *horses* beforegoing, and may well be rendred *steeds*; or more fully, *flout*, or *sturdy steeds*: for that is the commendation of such, and the word doth properly signifie, the *prime*, *chief*, choice, or excellent in each kind; used of *men*, whom valour and courage commendeth, Job 24. 22. & 34. 20. (see Esay 46. 12.) of *angels*, whom might and excellency, Psal. 78. 25. of *bulls*, whom fatness and bulk of body; Psa. 22. 12. & 50. 13. & 68. 30. Esa. 34. 7. ch. 50. 11. of *horses* and *steeds*, whom stoutness of stomack, Judg. 5. 22. ch. 47. 3. and so here: it is in the singular number used very frequently of God. See Esa. 1. 24.

for they are come] They are entred the country. Heb. *and they are come*; see ch. 6. 29, 32.

and have devoured the land all that is in it] Or, *do devour*; or eat up and destroy. Heb. *the land and the fulness of it*; as Psa. 24. 1. See ch. 4. 20. & 5. 17.

the city and those that dwell therein] That is, as some, Jerusalem with her inhabitants, chap. 4. 29. but I suppose rather, that the word *city* is here taken collectively; *city*, for, *cities*; as Esa. 27. 10. as if he had said, city and country are alike before them, they spoyl, plunder, and destroy all alike: or if we understand it of Jerusalem, it must be rendred, as some also do, *for they are come to destroy the land, and all that is in it, the city, and those that dwell therein*. See the like syntax, verf. 6.

V. 17. *For behold, I will send serpents, cockatrices among you, which will not be charmed*; *and they shall bite you, saith the Lord.*] Heb. *behold, I am sending* (as ch. 29. 17.) *among you serpents, cockatrices*, (by way of opposition: Of which kind of serpent, see on Esay 11. 8. & 14. 29.) *whom there is* [ill] *no charm for them*; an elegant redundancy in that language very frequent, as Psal. 1. 4. & 14. 4. that is, *for whom there shall be no charm*: Of the use of charms, to prevent stinging by serpents, see Psal. 58. 4, 5. Eccl. 10. 11. for absolutly doth a Writer of ours allege this place, to prove that there is no such thing: and as well might he alleage Exod. 22. 18. to prove that there are no witches, the main scope of his work: for as God there forbidding to *suffer a witch to live*, doth presume that such there were; so when he threatneth to send serpents that shall not be charmed, he doth imply, that such sometime were charmed, though not indeed by any intrinseal virtue, or natural power in the spell or charm, or the terms used in it, but by the act of Satan subtilly co-operating with it: the *serpents* here menaced to be sent in among them, are the Chaldeans, whose cruelty they should by no means be able to mitigate. See ch. 4. 25. 2 Chr. 36. 17.

and they shall bite you] There is an elegant consonancy in the original, between the word that signifies a *serpent*, and this of *biting*, different but in a letter, and that also of a neer found, the one from the other; which our English cannot express; but hereby it appeareth, that the kind of serpents here alluded to, is not of those that have their sting in the tail; as the *scorpion*, Rev. 9. 10. but that have their venome in or about their teeth; as asps and vipers, and our adders and snakes.

V. 18. When *I would comfort my self against sorrow*, *my heart is faint in me.*] After Gods menacing speech, verf. 17. the Prophets words professing his exceeding great and continual sorrow for the wofful condition of his people, or which he was by no means able to ease himself, though he had assayed sometime so to do. See the like, Esay 22. 4. Heb. as some, *O thou that refreshest me*, or *should refreshest me against grief*, or *amidst grief*; that is, say they, my soul. Others, (as some) *my heart fainteth within me*; a defect of the particle of time; as Esa. 17. 6 & 26. 10. and the word *soul* supplyed, because the term is feminine; as the word, *preacher*, Eccl. 1. 1. See ch. 4. 19. yet some make the word to be, not a participle, but a noun, rendring it, *my sorrow*: *recreation* is joyned with *grief*: But the verb I find divers times used in Scripture, Job 9. 27. & 10. 20. Psa. 39. 13. and the participle with the same syntax that here it hath, Amos 5. 9. but no such noun any where. And some would have it the speech of the people befieged in Jerusalem, and after long expectation of helps in vain fainting. Lam. 4. 17. but this seemes not so well to suit with the course of the context.

my heart is faint in me.] Heb. *upon me*; as Psalm 143. 4. See Lam. 1. 22.

V. 19. *Behold, the voice of the cry of the daughter of my people because of them that dwell in a far country*:] The reason of this his sore grief, that he can have no ease of; because he seems to hear continually sounding in his ears, the lamentable shrieks and cryes of his people, in their difficulties and distresses: see chap. 4. 19. & 22. 20.

the voice of the cry] As, *the voice of my cry*, Psalm 5. 2. *voice of cry*, for, *a loud cry*: as, *voice of report*, for, *a loud report*, chap. 10. 22.

of the daughter of my people] As chap. 4. 11. & 6. 26. So ver. 21.

because of them that dwell in a far country] By reason of the Chaldeans coming from a remote country, that grievously afflict and distress them. See ch. 5. 15. & 6. 22. Heb. *from the land of remote ones*; which some therefore with the old Latine, would have to be understood, of the peoples bewailing their captivity in Babylon: but the particle here used, is very frequently a causal. So Psal. 12. 5. Esa 31. 4. & 53. 5. and so the Rabbine here well rendreth it; for fear of the enemy coming from a remote land.

Is not the Lord in Zion? is not her King in her?] These words, some would have to be the speech of God returned to the people, bewailing themselves in the time of their captivity; and demanding of them, as of Ahaziah, 2 Kin. 1. 3. whether there were no God in Israel, that he must needs send for an oracle to Beelzebub at Ekron; so whether they had not at Jerusalem God as a King to protect them, that they must needs send for King *Moloch* (so that idols name signifies, whence the ambiguity, Zeph. 1. 5.) to set him up in Tophet, and make him in the room of God their King, chap. 7. 31. But the most, both Jewish, and others, expound them rather as the words of the people themselves, in their fretts, demanding in wofful wise, how it should come to pass, that the enemy should be able thus to prevail against Jerusalem: and some understand both branches of God; Hath not God his feat at Jerusalem? and will he not, as their King, protect them and his own Palace with them? See Psalm 44. 4. & 48. 2, 3. & 74. 12. & 76. 1, 2. Others, understand the former, of God; the latter, of their King; as if it were said, Have they neither God to save them, nor King to help them, that they are brought to such distress? See Hos. 10. 3. & 13. 10, 11.

why have they provoked me to anger with their graven images and their strange vanities?] These are, questionless, the words of God, returned to their expostulatory complaint, and rendring a reason why he had left them, and with-drawn the wing of his protection from them, and their city: to wit, for their leaving him, and betaking themselves to vain idols, ch. 2. 11, 13. See chap. 5. 19.

provoked me to anger] Heb. *angred me*; as ch. 7. 18, 19.

graven images] Put here for all manner of idols; as Psal. 78. 58. Esa. 42. 8.

strange vanities] Heb. *vanities* (so are idols termed, ch. 14. 22.) of a *strange*, that is, of a strange god; as Deu. 32. 12. put collectively for *strange* gods; or, of a *strange* people; as Josh. 24. 20. *the vanities of the heathen*, ch. 14. 22.

V. 20. *The harvest is past, the summer is ended, and we are not saved.*] The speech of the people, again complaining that they had a long time looked for relief; but the year was gone, the time spent, within which they made full account to have had it, but none appeared. So verf. 15. see chap. 37. 7, 10. & 46. 7, 8, 17. Lam. 4. 17.

V. 21. *For the hurt of the daughter of my people am I hurt, I am black; astonishment hath taken hold on me.*] The Prophets words, again, lamenting the remediless afflictions of his people, and professing his sad and mournful affection for the same. Heb. *for the breach* (as v. 11.) *of the daughter of my people* (as v. 19.) *I am broken*: so, *my heart is broken*, ch. 23. 9.

I am black] Or, *I go in black*; as mourners are wont to do: I mourn, and am in heavinels, Psa. 38. 6. ch. 14. 2.

astonishment hath taken hold on me.] While I consider the incurable condition of my people. See verf. 22.

V. 22. *Is there no balm in Gilead? is there no Physitian there? Why then is not the health of the daughter of my people recovered?*] The words contain an implication of evils and calamities, so grievous, so desperate, that no power, or skill of man, was able to overcome, and ease them of.

no balm in Gilead] A place famous for the most soveraign balsame, Latine, following it, renders the word, both here, and Gen. 37. 25. & 43. 11. *resin*; and from the word here used, the name of *rosin*, both in Greek and Latine, seems to have descended; ours in English, also, coming neerer to it, than either; which some retaining, affirm it to be meant of such a kind of liquid *resin*, or *turpentine*, as we term it, as issued from the *Terebinth*-tree, which yeeldeth the best balsame, and is highly commended for the cloling up of wounds. See of it, Pliny in his *natural history*, l. 14. c. 20. & lib. 24. c. 6.

is there no Physician there?] Or, *is there no chirurgion there?*] For the word includeth both: The place being so famous for such a soveraign confection, it is not unlikely but there would be many ar-cists there, of either profession to direct the use of it; as with us artists there, of either profession to direct the use of it; as with us at the Bath: The Prophet therefore demandeth, as one that should wonder at it, that there should be no balm at all to be had at Gilead, no on: chirurgion at all to be found there: but withal implying, that though there were there never so much store of the one, or great number of the other; yet all would not serve to cure a mortal wound, to recover a patient altogether incurable; and that the state and condition of the people was such: for what some speak here of a Physitian, (spiritual Physicians, Priests, or Prophets, at Gilead; as Elias, 1 Kin. 17. 1. See Hos. 6. 8, 9. seems to swerve from the genuine sense of the place:

why then is not the health of the daughter of my people recovered?] Heb. *why is no cure*, or *healing of the daughter of my people gone up*, or *come*? of which form of speech, see on chap. 30. 17.

CHAP. IX.

Verf. 1. *OH that mine head were waters*; *and mine eyes a fountain of tears*, *that I might weep day and night for the slain of the daughter of my people.*] The Prophet in this Chapter proceedeth to lament the grievous calamities that were to befal his people; together with their wickednels and general corruption, the procuring cause thereof, v. 1, 16. enciteth others to the like solemn lamentation, ver. 17, 22. and laboureth to bring them off from their vain confidence, either in natural and worldly parts and abilities, as strength, wisdom, and wealth, verf. 23, 24. or external rites, as circumcision, verf. 25, 26.

Oh, that mine head were waters! Or, *water*; for the notion is singular, though the form plural: so Gen. 24. 13. 1 Sam. 7. 6. Psalm 119. 136. Heb. *who will give*, or, *make*, (as Hos. 11. 8.) *my head waters*? an usual form of wishing, in Hebrew: so Deut. 5. 26. Psal. 55. 6. or an usual form of lamenting, in that place also would be rendred. So also Mal. 1. 10. for so I suppose that place also would be rendred. So also verf. 2.

and mine eyes a fountain of tears] Heb. *tear*; as Psa 80. 5. & 116. 8. Esa. 25. 8. the very same word in Hebrew signifieth both *an eye*, and a *spring*. Gen. 16. 7. Neh. 2. 13.

that I might weep day and night] Heb. *and I will weep*: the copulative for the finitive: as Josh. 24. 9. Mal. 1. 9. *day and night* without infinitive: as Lam. 2. 18, 19. as if he could not cease from lamentation and mourn enough. See the like, Esa. 22. 4. ch. 48. 19. & 8. 18. & 14. 17.

for the slain] Heb. *the slain*: *weep the slain*, for, by *weeping* bewail *the slain*. So Deu. 21. 13. *she shall weep for her father and mother*; that is, *bewail* them: *slain*; that is, *ready to be slain*: as, *destroyed*, for, *ready to be destroyed*, Psa. 137. 8. *perished*, for, *ready to perish*, Esa. 27. 13. as *to be destroyed*, Psa. 137. 8. *perished*, for, *ready to perish*, Esa. 27. 13. as fure to be slain, as if slain already. So Gen. 20. 3. Job 3. 11. ch. 32. 24. Ezek. 21. 24. So also, ch. 33. 5.

of the daughter of my people] My dear country-men; as cha. 8. 19, 21, 22.

V. 2. *Oh that I had in the wilderneſs a lodging place of way-faring-men, that I might leave my people and go from them.*] A ſecond wiſh, that he might withdraw himſelf from his people and live in any ſolitary deſart, and in any forry lodge or ſhed there, rather than among them, whoſe wicked lives were ſuch a continual eye-ſore, and heart-ſore to him: as were the Sodomites to Lot, 2 Pet. 2. 7, 8.

Oh that I had] Heb. *who will give me?* as verſ. 1.

in the wilderneſs] In the moſt ſolitary waſte, Pſal. 55. 7. and among the wild beaſts, not ſo much to eſcape danger from them; as Eliah, 1 Kin. 19. 3, 4. or to avoid moleſtations by them: as Prov. 21. 19. Pſal. 120. 5, 6. Ezek. 2. 6. 18, 22. as hoping to find better entertainment with the wild beaſts, than with them; as thoſe faithful ones, Heb. 11. 38. or, that his ſoul might not be continually vexed with the ſight of their ſinful courſes, as the words enſuing ſhew. See Davids affection in the like kind, Pſalm 119. 136, 139. 158.

a lodging place of way-faring-men] Or, *a travellers lodge*; any ſuch forry thed, as is wont to be erected in ſolitary places where no houſing is, for travellers to reſt, and repoſe themſelves in, by the way: ſee Iſa. 24. 19.

that I might leave my people] Heb. *and I will leave*: ſee on ver. 1. ſo Pſa. 55. 6. that *I might flee away, and be at reſt.*

for they are all adulterers] The reaſon why he would rather retire himſelf to any place, were he at his own choice, than live among them, ſuch as they were.

all adulterers] For the generality of them, ſee chap. 5. 8. So Hoſ. 7. 4.

an aſſembly of treacherous men.] Or, *a company of perfidious dealers*; not an holy *congregation*, for which the word is commonly uſed, Lev. 23. 36. Num. 29. 35. Deut. 16. 8. but a whole rout, or, pack, of perfidious wretches, Iſa. 1. 4. See chap. 3. 10. Howbeit, becauſe the word is uſed commonly for an holy *meeting*, or a day of *reſtraint* from civil employments, Lev. 23. 36. Some reade the text here, *dealing perfidiouſly* in the day of *reſtraint*; as if they dealt never more wickedly, than on thoſe days, wherein they ought to have been moſt ſtrict, and to have demeaned themſelves moſt devoutly: ſee Iſa. 58. 3, 4. Ezek. 23. 38, 39. And another, becauſe the word it ſelf ſignifieth ſometime *to rule*, 1 Sam. 9. 17. 2 Chr. 14. 11. and another derivative very neer to this, *regiment*, or *dominion*, Judg. 18. 7. would therefore have this here to ſignifie, *a Kingdom of perfidious ones.* But the firſt is as the moſt received, ſo the moſt familiar, and moſt free.

V. 3. *And they bend their tongue like their bow for lies*;] Heb. *And they tread their tongue their bow to falſhood: to tread*; the uſual term, in Hebrew, for *to bend*; becauſe by treading on it, the bow bendeth: ſo chap. 46. 9. & 50. 14. & 51. 3. one of the Rabbines tells us, that it came ſo to be uſed, at firſt, from an engine, not unlike to our croſs-bow, that uſed to be bent with the foot: *their tongue their bow*, that is, their tongue which is as their bow, or which they uſe as a bow to ſhoot out lies, to the impeaching of others, in their name, ſtate and life: the tongue is, in Scripture, compared oft to a *bow*, and words to *ſhafts*: ſo Pſa. 64. 3. & 120. 1, 2. verſ. 8. and this *bending of the tongue like a bow*, may ſeem to be that which the Pſalmiſt calleth, *deviſing of miſchief with the tongue*; that is, of miſchievous matter to be uttered by the tongue, Pſa. 52. 2. See Pſal. 64. 3, 4. For that conſtruction of a great man ſeemeth ſomewhat over-harſh; *they bend their tongue*; *their bow is a lye*: the *lye* ſhould be the *ſhaft* rather: ſee verſ. 8.

but they are not valiant for the truth upon the earth:] The text is here by divers diverſly both diſtinguiſhed and interpreted. The Greek reareth ſomewhat from the former clauſe, and faſtening it unto this, rendreth the words, *falſhood and not faithfulneſs prevaileth upon earth.* But this the text will not bear. The old Latine on the other ſide pulleth ſomewhat from this, and affixeth it to the former, reading them thus; *they bend their tongue as a bow of falſhood, and not of truth*: but neither doth this ſuit well, either with the pauſes in the Hebrew, or ſome terms in the text. The Chaldee, whom the Jewiſh Commenter concurreth with, hath the ſame in effect that our verſion exhibiteth, ſave that thoſe laſt words, *upon the earth*; which might ſeem to anſwer our Engliſh phraſe, *in the world*: as if it were ſaid, *for the truth they have no courage in the world*: as the like, Iſa. 26. 18. *no deliverance upon earth*; (of which, ſee there) they ſeem rather to underſtand of *the land* that they lived in; that they did not put out themſelves, or make uſe of their ſtrength for the maintenance of truth and equity *in the land*; but for the wronging of the weak. So Iſa. 59. 4. and this I take to be the native ſenſe of the place: *and, for, but*; as chap. 8. 15. though the copulative may well here be retained. Howbeit, ſome late Writers of note render it, *and not according to faithfulneſs*, or *by neglect of faithfulneſs*, (that is, by falſhood and unfaithful dealing) *they grow ſtrong upon earth*, Pſal. 73. 12. ch. 5. 27, 28. & 12. 1, 2. But this to me ſeemeth ſomewhat to force the text.

for they proceed from evill to evill] Or, *but they proceed* (as Pſal. 118. 17.) *from evil to evil*; from one evil to another; or from one degree of it to another: they grow daily worſe and worſe, ch. 7. 26. So 2 Tim. 3. 13.

and they know not me, ſaith the Lord.] This cometh laſt, as the main cauſe of all the former, the principal ground of all evil is in Scripture aſſigned, as ſometime to the want of the ſincere fear of God: as Gen. 20. 11. Pſa. 36. 1. Mal. 3. 5. Rom. 3. 18. ſo otherwhile to the want of the found knowledge of God, as here, ſo Judg. 2. 10, 11. 1 Sam. 2. 12. ch. 4. 22. Hoſ. 4. 1, 2. and indeed the former followeth upon this latter; for where no knowledge of God is, no fear of God can be: what a man knoweth not, he cannot fear.

V. 4. *Take ye heed every one of his neighbour; and truſt ye not in any brother: for every brother will utterly ſupplant; and every neighbour will walk with ſlanders.*

V. 5. *And they will deceive every one his neighbour, and will not ſpeak the truth.*] They are generally ſo corrupt, that a man can hardly find, or light on any one honeſt and faithful, whom he may truſt, though he be never ſo neer to him in nature, or pretend never ſo much friendſhip or fidelity to him, Pſal. 12. 1, 2. Prov. 20. 6. ch. 5. 1. & 12. 6. Mic. 7. 5, 6.

his neighbour] Or, *friend*; as it is well rendred, 2 Sam. 15. 37. and 16. 17. 1 King. 4. 5. and ſo would be here, and verſ. 9. for there is here an emphaſis in it: nor is it barely as in that common phraſe, ch. 22. 8.

will utterly ſupplant] Or, *will ſurely ſupplant*. Heb. *ſupplanting ſupplant*; over-reach, go beyond, and cheat his own brother: the word ſignifieth properly *to trip up ones heeles*; a ſignative ſpeech taken from the practice of runners, or wreſtlers, an alluſion to the name of Jacob thence ſo termed, Gen. 25. 26. & 27. 36. Hoſ. 12. 2. See the contrary enjoyned, 1 Theſſ. 4. 4.

every neighbour] Or, *friend*; as before.

will walk with ſlanders] Carrying tales to and fro, and ſpreading abroad falſe reports. So ch. 6. 28. a wicked practice, inhibited, Levit. 19. 16. ſuch friends as ſpeak a man fair to his face, will be detracting from him, and traducing him behind his back. So ch. 12. 6. & 18. 18. See Prov. 26. 20, 22.

they will deceive] Or, *mock*, and delude; as Job 13. 9. or, *beguile*: as Gen. 31. 7.

every one his neighbour] Heb. *a man his neighbour*, or, *his friend*; not ſimply, *one another*; as v. 20. Zach. 8. 10. but each one his neereſt and deareſt friend, as v. 4.

and will not ſpeak truth] See the contrary enjoyned, Zach. 8. 16. Eph. 4. 25.

they have taught their tongues to ſpeak lies;] Or, *they have enured*, or, *accuſtomed*, them; as the word is, ch. 2. 24. Hoſ. 10. 11. where it would alſo be ſo rendred; they have got ſuch an habit and cuſtome of lying, that they cannot leave it. See ch. 13. 23.

and weary themſelves to commit iniquity] They take pains to do wickedly, and tire out themſelves in it, Pſalm 17. 14. Iſaiah 57. 18.

6. Thine habitation is in the midſt of deceit] Gods ſpeech to the Prophet. Thou my Prophet liveſt among a company of deceitful and falſe-hearted people, and haſt need therefore to walk warily, chap. 12. 6. or, as others, there is little hope therefore that thou ſhouldeſt do any good upon them, they are ſo wedded to their deceitful ways: and this the words following ſeem to confirm. See chap. 8. 5.

Thine habitation] Heb. *Thy ſitting*; that is, *Thine abode*: as Exo. 16. 3. Deu. 6. 7. & 11. 19.

in the midſt of] Or, *among*; as ch. 39. 14. & 40. 5.

deceit] That is, *deceitful* perſons: *deceit*, for, men of *deceit*; as Pſal. 109. 2.

through deceit they refuſe to know me, ſaith the Lord.] They are ſo addicted to their deceitful courſes, that they will rather ſtick to them, though to their own ruine, than return to me for their good, chap. 8. 5. or, that their ſtrong affection to them, makes them altogether unwilling and averſe unto the knowledge of me and my Will, becauſe contrary thereunto, Pſal. 36. 3, 4. or, as others, they ſo truſt to their ſtrauds and falſhoods, to their wiles and guiles, whereby they make account to ſecure themſelves, that they regard not me, or ought that cometh from me, Job 21. 14. Pſa. 52. 7. Iſa. 28. 15. & 30. 15. But I adhere rather to the former.

they refuſe to know me] A further degree than the former, of *not knowing*, verſ. 3. a refuſal to know; implying a wilful, affected, obſtinate ignorance; a rejecting of means offered them, whereby they might come to knowledge. See Pſal. 82. 5. 2 Peter 3. 3, 5.

V. 7. *Therefore thus ſaith the Lord of hoſts; Behold, I will melt them, and try them.*] I will melt them, as the finer doth his oar, or metal, in the furnace and fire of affliction, to conſume the wicked as droſs out of them, and to refine the reſidue, Iſa. 1. 25. & 4. 4. & 48. 10. Dan. 11. 33. Mal. 3. 3. or, as ſome of the Jewiſh Commenters, I will try them by ſome leſſer and lighter afflictions, whether they will be brought home to me, or no, before I proceed to an utter deſtruction. That which a late learned Writer exhibiteth in the time paſt, rendring the words; *I have melting them tryed them.* I have by milder caſtigations aſſayed to amend them; but to little purpoſe, ch. 6. 29. But the ſequel of the context, and the illative in the front of the verſe, carrieth it rather the firſt way.

I will melt them, and try them] Heb. *I am melting them, and I will try them*; that is, I am about by melting to try them. See the like, chap. 6. 27.

for how ſhould I do for the daughter of my people?] Or, *what* elſe *ſhould*

the mountains] For Judea, about Jeruſalem eſpecially, was much of it hilly, Pſa. 87. 1. & 125. 2. Iſa. 14. 25. ch. 17. 3. & 33. 13. Ezek. 36. 1, 8.

the habitations of the wilderneſs] Or, *paſtures* (as the word is uſed, Joel 2. 22.) *of the plain*, or, *vale*. See Iſa. 63. 13. thus the whole country is divided into *hill* and *vale*, chap. 17. 26. & 33. 13. Ezek. 36. 4, 6.

a lamentation] As ch. 7. 29. Ezek. 19. 14. So hereafter, v. 20. and, *to take up a lamentation*; as Ezek. 19. 1. & 26. 17. & 27. 2. & 28. 12. & 32. 2. Amos 5. 1.

burnt up] Or, *deſolate*: ſo waſted and ſpoiled, as if they had been burnt up with fire. So verſ. 12. chap. 46. 19. See Joel 2. 3.

ſo that none can paſs thorow them] Heb. *from no man paſſing*; as is either *becauſe none paſſeth* to and fro by them; for through want of paſſengers, ways become waſte, Lam. 1. 4. or *ſo that none paſſeth thorow* them, they are ſo waſte and uncouth: ſo extreamly are they waſted, that not onely there is no dwelling in them, but no paſſing by them. So ch. 2. 6. v. 12. *man*, for, *any one*; as ch. 5. 1. and a defect of the pronoun; as ch. 8. 10.

neither can men hear the voice of the cattel,] Heb. *nor do they hear the voice of the cattel*; that is, *nor is the voice of cattel heard* there. See Iſa. 62. 10. the lowing of oxen, or bleating of ſheep, Judg. 5. 16. 1 Sam. 15. 14. that had wont to feed and graze there. See chap. 33. 10, 12, 13. a defect of the particle *there*, or, *therein*: as ch. 6. 16.

both the fowl of the heavens and the beaſt are fled] Heb. *from the fowl of heaven and unto the beaſt they are fled*: as Gen. 7. 3. chap. 50. 3. See ch. 4. 25.

they are gone] Becauſe nothing is left that may ſuſtain either, ch. 12. 4.

V. 11. *And I will make Jeruſalem heaps, and a den of dragons*;] Heb. *I will give* (as verſ. 1.) *Jeruſalem unto heaps*: as Job 15. 28. The city ſhall be ruinated. So Pſal. 79. 1. See Eſa. 25. 2. & 37. 26.

a den of dragons] As they made Gods houſe a den of robbers, ch. 7. 11. Heb. *an habitation*, or, *dwelling place*: as Pſal. 90. 1. and ſo it is rendred, ch. 51. 37. where the ſame things are ſaid of Babylon. See Iſa. 34. 13. ch. 10. 22.

and I will make the cities of Judah deſolate, without an inhabitant] Heb. *the cities of Judah I will give*, (or, *make*, as before) *deſolation*; that is, *utterly deſolate*. So ch. 4. 27. & 10. 22.

without inhabitant] Or, as ſome, *becauſe* there is *no inhabitant*. So ch. 4. 7. See v. 10.

V. 12. *Who is the wiſe man that may underſtand this; and whoſe he to whom the mouth of the Lord hath ſpoken, that he may declare it?*] The Prophet having related the dreadful devaſtation that the whole land ſhould undergo, doth now incite men to conſider ſeriouſly with themſelves, what might be the procuring cauſes of ſo great and grievous evils.

who is the wiſe man that may underſtand this] Heb. *Who the man the wiſe, and he will underſtand this*: but the copulative is oft uſed in a finitive notion, as before, v. 1, 10. as if he had ſaid, Is there never a wiſe man among you, who vaunt ſo much of your wiſdom, ch. 8. 8. to underſtand and take notice of the procuring cauſes of theſe evils? See the like, Pſa. 107. 43. Hoſ. 14. 9.

and who is he to whom the mouth of the Lord hath ſpoken, that he may declare it?] Or, or; (as ch. 5. 12.) *to whom the mouth of the Lord hath ſpoken.* Heb. *whom the mouth of the Lord hath ſpoken to him* (as Pſa. 1. 4.) *and he will tell it*; as before: Or, if there be none ſo wiſe among you, that is able of himſelf to conceive it, is there never a Prophet among all thoſe with you, that profeſs themſelves to be ſuch, chap. 27. 16, 18. whom God hath acquainted with his mind herein, that he may, from him, at leaſt make it known to you?

for what the land periſheth, and is burnt up like a wilderneſs that none paſſeth thorow?] Or, *wherefore is the land periſhed?* See verſ. 10. chap. 2. 6.

V. 13. *And the Lord ſaith*;] Or, *Therefore ſaith the Lord*: the copulative, for the cauſal; as ch. 6. 11. & 7. 16, 28. if there be none among you, that can tell wherefore all this cometh upon you, God himſelf, by me, will inform you of the cauſe of it: ſo ch. 5. 19. & 16. 10, 11. & 22. 8, 9.

Becauſe they have forſaken my Law, which I ſet before them, and have not obeyed my voice, neither walked therein;] Or, *Becauſe they have left my Law, which I ſet* (Heb. *gave*; as Dan. 9. 10.) *before them*, (ſee chap. 26. 4.) *and have not hearkned to my voice* (as chap. 3. 25.) *nor walked therein*; to wit, in, or according to my Law; for to that it hath reference: ſee Dan. 9. 10, 11, 14.

V. 14. *But have walked after the imagination of their own heart,*] Heb. *And* (as verſ. 3.) ſee chap. 7. 24. & 15. 8. ſo 2 Peter 3. 3.

their own heart] As, *their own face*, ch. 7. 19. and, *thine own ways*, ch. 4. 18.

and after Baalim] See ch. 2. 23.

which their fathers taught them.] Or, *as* (Lev. 7. 26. ch. 48. 8.) *their fathers taught them*, or *accuſtomed them*; as v. 5. training them up in ſuch idolatrous practices, as themſelves exerciſed: ſee ch. 7. 18. 1 Per. 1. 18.

V. 15. *Therefore thus ſaith the Lord of hoſts, the God of Iſrael,*] God purſueth

purſueth ſtill his anſwer to the former demand. The ſame ſtyle, ſee ch.7.21.

Behold, I will feed them, even this people, with wormwood, and give them the water of gall to drink.] Heb. *Behold, I am feeding,* (that is, *about to feed*; as chap. 8. 17.) *them, this people*; as Exod. 2. 6. *and ſee how him, the child*, chap. 27. 7. *that ſhall not ſerve him, Nebuchodonoſor*; pronoun and noun both together, a more emphatic; and our verſion therefore well inſereth, *even. with wormwood*] That the word here uſed, is the name of ſome herb or plant, is not doubted: and it ſeems to appear by Deut. 29. 18. but what herb it ſhould be, the Jewiſh Doctors themſelves ſeem as uncertain as we: it is a kind of herb, ſaith one; a bitter herb, ſaith another: and that not unlikely, by the alluſion in likely hood to that place of Moſes, Act. 8. 23. & Heb. 12. 15. and more evidently by Prov. 5. 4. and therefore *wormwood*, ſay ſome, becauſe *bitter*, Rev. 8. 11. but a third addeth, that it is a plant, or *ſimple* (ſo I render the word *ſam*; becauſe larger than our *ſpice*) not of life, but of *death*; that is, not vital, or wholſome, but mortal, hurtful even to death, a deadly poiſon, as well as the other here joyned with it: which epithet the Chaldee alſo in that place of Moſes giveth it; and then ſurely not *wormwood*: for that is no unwholſome, or hurtful, though nothing toothſome or pleaſant, much leſs a venemous or poiſonful plant; as this is acknowledged to be: and may well be deemed to have its name, as an *accuſed* herb, or plant, from the Arabick word, that ſignifieth *to cauſe*. Said to be uſed in that verſion, Gen. 3. 17. & 12. 3. Mark 11. 21. and I ſuppoſe therefore the text might better be rendred; *I will feed them with wolfs-bane, and drench them with water*, or, *juice of hemlock*: or uſing the names of ſome other like poiſonful plants; for *water of gall*, ſeems no fit phraſe: but of this latter, ſee before on chap. 8. 14. they are both joyned together, as here, ſo Deut. 29. 18. chap. 23. 15. Lam. 3. 19. Amos 6. 12. but this apart without that, Amos 5. 7. & Lam. 3. 19. where this people complain, that God had given them to drink ſuch a quantity of it, that they were even drunk withal; ſo that the ſame thing is mentioned as their meat here; as their drink there: and the meaning is, that God would bring ſuch grievous afflictions upon them, that ſhould put them to ſuch torture and torment, as rank poiſons would do, had they no other thing either to eat or drink but ſuch.

V. 16. *I will ſcatter them alſo among the heathen, whom neither they nor their fathers have known*;] That which God by Moſes had long before threatned them. Deut. 28. 64. See chap. 15. 4, 7.

and I will ſend a ſword after them, till I have conſumed them.] So Levit. 26. 33, 38, 39. See chap. 42. 16. and 43. 11. and 44. 12, 27.

V. 17. *Thus ſaith the Lord of hoſts*;] Becauſe this people were ſo ſtrongly poſſeſſed with a ſpirit of ſecurity, which their falſe Prophets confirmed them in, pronouncing them aſſured peace and ſafety, that they little regarded the Prophets doleful lamentations, as of one, whom they conceived to be but either a mad or a melancholike man. ch. 5. 12, 13. The Prophet now telleth them, that God himſelf did invite them unto ſolemn lamentation, to try whether that would work upon them or no. So Eſa. 22. 12.

conſider ye] As ch. 2. 10. or, *underſtand*, as Iſa. 1. 3. either conceive aright what your condition is, and ſuffer not your ſelves any longer to be therein deluded; or conſider with your ſelves ſeriouſly of it: I eneline to that rather.

and call for the mourning women, that they may come; and ſend for cunning women that they may come;] Heb. *call for mourning ones*, (but in the feminine form, as the next alſo,) *and they will*, or, *ſhall come*; *and ſend for wiſe ones, and they ſhall*, or, *will come*, the copulative in a finitive notion, as Eſa. 53. 2. v. 1, 2. and *wiſe*, for *cunning*, or, *skilful*, as Exod. 31. 3, 6. Such there were among the Greeks, and Latines, and were for the moſt part women, by a peculiar term in Latine, called *præfiæ*, that profeſſed an art and skill of mourning, and making exquiſite lamentation; to which purpoſe alſo they were wont to be hired at ſolemn funerals, where going along with the corps, they made much more ſemblance uſually of lamentation and wailing, than thoſe did that mourned indeed, and ſuch it ſeemeth there were alſo among this people ſuch at leaſt as were skilful in compoſing of doleful poems and ditties, that might raiſe up and enhance affections of that kind in others. See 2 Chr. 35. 25. Job 3. 8. Eccl. 12. 5. Amos 5. 16.

V. 18. *And let them make haſte and take up a wailing for us, that our eyes may run down with tears, and our eye-lids guſh out with waters.*] Theſe words would thus rather be knit to the former, *that they may come, and take up ſpeedily a wailing for us*; the ſyntax, as before, v. 17. *to haſt and take up*; for *to take up haſtily, or, ſpeedily*; as, *to haſte and come*, for, *to come haſtily*, 1 Sam. 4. 14. *to haſte and take*; for, *to take ſpeedily*, without delay, Eſt. 6. 10. *to haſte and forget*, for, *eſtſoon to forget*, Pſal. 106. 13.

that our eyes may run down with tears] Heb. *and* (as before) *our eyes ſhall deſcend with tears*. So v. 1. ch. 14. 17.

guſh out] Or, *flow down*; as ſhowers from the ſky, Job 36. 28. Eſa. 45. 8. or, as ſtreams from a ſpring, Pſal. 78. 16. Eſa. 48. 21. See verſ. 1.

with waters] Or, with *water*, as v. 1. a defect of the particle, *with*, both here and before, as Eſa. 61. 8.

V. 19. *For a voice of wailing is heard out of Zion; How are we ſpoiled*;] Or, as ſome render it, *will be heard out of Zion*: that is, out of Jeruſalem. Yet the preſent tenſe may be retained, it being as ſure to be heard, as if heard at preſent, and as ſounding in the Prophets ears already, as ch. 4. 19, 20. & 6. 24. & 8. 16, 19.

we are greatly confounded, becauſe we have forſaken the land, becauſe our dwellings have caſt us out.] We are at our wits end; becauſe we are compelled to leave our land, (ſee Iſa. 2. 11, 12. & 6. 11.) and are violently caſt out of our dwellings. See Job 15. 33, 34. Deut. 29. 28. but the form of ſpeech is very pregnant: *our dwellings* themſelves *caſt us out*; as being weary of us for our impurities, and even ſpewing us out, Lev. 18. 28. & 20. 22. the ſpeech of the people, either enforced to retire to Jeruſalem, abandoning the places of their former abode, or of thoſe of Jeruſalem, expecting ere long, to undergo the like. A defect of the pronoun; as Iſa. 37. 4. Howbeit, ſome of the Jewiſh Commenters, whom ſome of ours alſo follow, read the words, *they* (that is, the enemy) *have caſt down our dwellings*, to the ground: as Ezek. 29. 12. and then no ſupply needeth.

V. 20. *Yet hear the word of the Lord, O ye women; and let your ear receive the word of his mouth*;] Or, *For hear, &c.* becauſe it is a further confirmation of what was before ſaid, v. 17. that God himſelf inviteth them to it, and enjoyneth it. See the like exhortation, Iſa. 32. 9, 11. and the phraſe, Job 4. 12. if ye regard not what I ſay, yet weigh well, and take to heart what God ſaith.

ye women] Becauſe affections of this kind more riſe and free uſually with that ſex; in ſuch calamities and diſtreſſes eſpecially; as being leſs able to ſhift for themſelves. See on Iſa. 32. 9.

and teach your daughters wailing,] Learn them before-hand ſome doleful ditties, that may expreſs your grief, and affect others alſo with it.

and every one her neighbour lamentation.] Heb. *and a woman her friend*, or, *familiar*; that is, *one teach another*: as Gen. 11. 2. Iſa. 34. 15, 16. a ſupply of the verb from the former branch; as Gen. 1. 16. Implying, that ſo great ſhould be the calamity, and ſuch cauſe of mourning on all hands, that no lamentation might ſeem ſufficient. See Amos 5. 16. Lam. 1. 12. & 2. 13.

a lamentation] As ch. 7. 29. v. 10. from this is Cain deemed, by ſome, to have had his name; but his mothers words ſeem to carry it another way, Gen. 4. 1.

V. 21. *For death is come up into our windows*, and *is entred into our palaces; to cut off the children from without, and the young men from the ſtreets.*] Deſtruction cometh in ſo on every ſide of us, that there is no poſſibility to avoid it; as Ezek. 21. 14. *it entreth into our priſty chambers*, or, *cloſets*: nor can our ſtrongeſt places keep it out; ch. 6. 5. & 17. 25. Lam. 1. 5. an alluſion, as ſome, to an enemy ſcaling and ſurpriſing a city, 2 Sam. 5. 8. chap. 5. 10. as others, to the ſtones and fireworks, that by engines were thrown into the city. See chap. 6. 6. as others again, to the heaps and piles of dead bodies reaching up to the very windows, and the enemy by them climbing up to them. See ch. 33. 5. others, to theeves, that break in, or ſteal in, at windows, Joel 2. 9. John 10. 1. and theſe would have it to imply, not ſo much the unavoidableneſs, as the ſuddenneſs, and unexpectedneſs of it; for in great and high buildings, ſay they, the dores commonly in the night time are ſhut, but the windows are left open, there being no fear of danger by them, in regard of their height. But the former is more probable, and ſeems to allude to a city taken by aſſault.

to cut off the children from without, and the young men from the ſtreets] Or, it proceedeth *to cut off the children without, and the young men out of the ſtreets*: ſo that there is no ſafety for any, either without dores, or within. See 2 Chr. 15. 5. Lam. 4. 18, 19. nor regard of any age, ſee ch. 6. 11. Some ſuch word muſt of neceſsity be ſupplyed to make the ſenſe full: for to ſay, that it entreth in by the windows into the great houſes, to cut off them in the ſtreets, ſeems not to ſound ſo well; *children from without*: whither they are wont to run and ſteal out, and where wont to play together, Zach. 8. 10. and *young men from the ſtreets*: where they are wont to meet together, not deſirous, or enduring commonly to be couped up much in the houſe, chap. 6. 11. & 49. 26. both words here uſed are of the ſame notion, and ſignifie *ſtreets*; though the former ſeem the more general. See chap. 5. 1.

V. 22. *Speak, Thus ſaith the Lord*;] I conceive with ſome learned Interpreters, that theſe words are to be read by way of parenthеſis; and thoſe that follow, to be thus knit unto the foregoing ſentence: *it proceedeth to cut off the children from without doves and the young men out of the ſtreets*; (*ſpeak it, the Lord ſo ſaith, or, it is the Lords ſaying*) *and mens caſcaſſes ſhall lye as dung upon the open field.*

even the caſcaſſes of men] Heb. *and* (which need not be altered) *mans corpſe*, or, *the carcaſs of man*: but both taken collectively; as ch. 7. 33.

ſhall fall as dung] Or, *ſhall fall* (that is, be *ſlain*; as ch. 6. 15. & 44. 12.) and lye (a double notion in the ſame term: as Iſa. 14. 12.) *as dung*, See chap. 8. 2. there is an elegant conſonancy in the original, between the noun *carcaſs*, and the word *fall*: as the like is alſo in Greek.

upon the open field] Heb. *on the face*, or, *ſurface, of the field*, as 2 Kin. 9. 37.

and as the handful after the harveſt-man] Or, *as the ſheaf* (as Amos 2. 13.) *from after*, or, *behind the reaper*: which the hired reaper, either forgetting, or not regarding, letteth lye, and leaveth behind him. See Ruth 2. 7.

and none ſhall gather them.] Or, *where there is none to gather*, or, *take it up*, (ſo, *and they ſhall ſerve*, for, *where they ſhall ſerve*, Gen. 15. 13.) as having relation to the dead let fall, or left behind. Heb. *and* gatherer; the meaning is, none to afford them ſepulture, Pſa. 79. 5.

V. 23. *Thus ſaith the Lord, Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might, nor the rich man glory in his riches.*] God by the Prophet here laboureth, to beat them off from thoſe vain confidences, either in publike, or private ſtays and ſhelters, whereby they made account ſufficiently, to ſecure themſelves againſt thoſe evils, that the Prophets of God threatned them with. For the publike, they made account they had many wiſe counſellors, and politick men, to manage as well military, as civil affairs, chap. 8. 8. and ſtore of warriers, and men of valor, to execute great matters; and they wanted not treaſure if need were, to hire forces with from abroad, and ſo be well enough able to withſtand the Chaldeans, if they ſhould come in upon them, Iſa. 30. 6. ch. 37. 5. Again, many among them made account if it came to the worſt, yet they ſhould ſhift well enough, either by their ſhifts and ſlights, or by their might, or by their money, wherewith they might ranſome themſelves, Pſalm 49. 6. & 52. 7. Prov. 10. 15. & 13. 8. & 18. 11. Iſa. 28. 15. & 30. 2. & 31. 1. But God here aſſureth them, that it is in vain to glory in, or rely upon any of theſe, power, policy, or wealth, for not any of theſe ſhould avail, to deliver them from death or captivity, when God ſhould bring the judgment now denounced upon them, Pſa. 33. 16, 17. Prov. 11. 4. Eccl. 9. 11. Iſa. 28. 17. & 30. 3. & 31. 2, 3. Ezek. 7. 19. Amos 2. 14, 16.

V. 24. *But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord that executeth kindneſs, judgment, and righteouſneſs in the earth*] If they will glory in ought, or relye on ought, let it be in, and on me, who alone am able to ſave and ſecure them, Pſa. 20. 7, 8. Iſa. 43. 11. & 45. 25. & 63. 1. 1 Cor. 1. 31. 2 Cor. 1. 9, 10. & 10. 17. and in the ſound and ſaving knowledge of me, (whom this people refuſe to know, to their own ruine, v. 3, 6. Hoſ. 4. 6.) and of my goodneſs and faithfulneſs, to thoſe that do ſincerely relye on me, which will be the only means to ſecure them, Pſa. 9. 10. & 32. 10. & 34. 22. & 37. 40.

underſtandeth and knoweth me] The Jewiſh Doctor thus diſtinguiſheth theſe two, that the former ſignifieth an intellectual or contemplative knowledge, by which we conceive aright of the nature of God, his attributes, and his works; the latter an active or practical knowledge, whereby men do ſo know him, that they imitate him in heart and life, and live according to his law; whether the words are ſo to be diſtinguiſhed, I much doubt, yet make no queſtion but that the conjunction of theſe two words together, as if it were ſaid, *in knowing me ſkilfully or underſtandingly*, (for that I conceive to be the true ſenſe of the phraſe, *in underſtanding and knowing me*) doth intimate ſuch a found and ſolid knowledge of God, as doth not float in the brain, but ſinketh down into the heart, & ſo worketh upon the affections, that it worketh them unto God and his will, the efficacy whereof appeareth, and is expreſſed in the life; all other knowledge of God being but knowledge fallſy ſo termed, and no true or found knowledge at all, 1 Tim. 6. 20. 1 John 1. 6. & 2. 4.

that execute kindneſs, judgement and righteouſneſs] Heb. *that do*, or, *doing*, (as Exod. 20. 6. chap. 32. 18.) *kindneſs*, (and goodneſs, in favours and bleſſings exhibited to the godly, Pſal. 5. 12. & 25. 10. & 103. 17, 18.) *judgement*, (which he executeth upon the obſtinate wicked; *and righteouſneſs*, (whereby he maintaineth and defendeth the faithful, Eſay 1. 27. & 51. 4, 5.) or, *goodneſs* in general, whereby he dealeth kindely with all that reject not him, and his *kindneſs*; *uprightly* and equally with all in general, Pſal. 92. 15. & 97. 2. & 99. 4. & 105. 8, 9. for ſo *judgment* and *juſtice* are uſually taken where they are thus coupled together. See Eſay 56. 1. chap. 5. 1. and in this ſenſe rather do I take the words here for that which follow-eth.

for in theſe things I delight; *ſaith the Lord*,] Both in doing them my ſelf, and in ſeeing them done by others, Pſal. 5. 4. and 11. 5, 7. & 15. 1, 2. & 24. 3, 5. & 99. 4. Eſay 33. 15, 16. & 61. 8. Mic. 6. 8. & 7. 18.

V. 25. *Behold the days come ſaith the Lord, that I will puniſh all them that are circumciſed with the uncircumciſed*,] The Lord here endeavoureth to take this people off from another privilege, which they relied much upon; as formerly from the *Temple*, chap. 7. 4. and their *Temple-ſervice*, chap. 7. 21. ſo here, from their *circumciſion*, whereby as the genuine ſeed of Abraham, Iſaac and Jacob, (with whom, and their poſterity in that line, the Covenant, whereof *circumciſion* the ſign and ſeal, Rom. 4. 11. was continued) they were diſtinguiſhed from other nations that were without it; & this prerogative they ſtood not a little upon, and preſumed much on it, Gen. 34. 14. Act. 11. 2, 3. Rom. 3. 1. Eph. 2. 11. Phil. 3. 3, 5. Now this the Lord, to take them off, as a forry ſtay for them to truſt to, telleth them here, that he intendeth very ſhortly and ſuddenly, to hold a viſitation, wherein he will proceed againſt wicked perſons and people, as well circumciſed as uncircumciſed, without any regard had to that external rite, promiſcuouſly and impartially one with another. See Rom. 2. 25, 27. Phil. 3. 3. Heb. *the days are coming*, (as chap. 7. 32.) *and* (as chap. 3. 9.) *I will viſit upon* (as chap. 5. 9. & 21. 14.) *circumciſion with uncircumciſion*: as Rom. 2. 26, 27. Gal. 2. 7, 9. For the Jewiſh Talmudiſts are here moſt abſurd, expounding it of ſuch as having been formerly circumciſed, to renounce their circumciſion, drew on again their foreſkin: (of which practice, ſee 1 Cor. 7. 18.) as, ſay they did *Iſmael*, and hence thoſe *corner* ones here; *Eſau*, and thence here the Edomites; the iſſue of Lot, whence the *Moabites* and *Ammonites* here; the *Egyptians*, that had in Joſephs days received circumciſion, but after his deceaſe, abandoned it again; and *Jehoiakim* King of Judah, to pleaſe the King of Babel. But theſe are no other than their own groundleſs fictions and fables; the meaning of the text is plain enough, God himſelf by the Prophet, explaining it in the words next enſuing.

V. 26. Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmoſt corners, that dwell in the wilderneſs.] He ſeemeth to begin with the Egyptians, becauſe this people relied much upon them, Jer. 37. 5. 2 Kin. 23. 29. and to them in the next place he ſubjoyneth the Jews, reckoning them up without diſtinction, among the nations uncircumciſed, the reaſon whereof is afterwards given. And concerning thoſe here mentioned, there is no great doubt or difficulty, ſave only about the laſt, deſcribed not by any peculiar name, but by ſome remarkable circumſtance, and the place of their abode; that they are of the Kedarens, and the kingdom of Hazor, ſeems to appear from chap. 49. 28, 32. but why ſo ſtyled, as both here and there, that is the queſtion; the Hebrew is, word for word; *cut off to the corner, or, polled by the corner*; which the Jewiſh Commenters expound, of the country they lived in, as if the meaning were, that they lived as *cut off* from other people, in the utmoſt *nooks*, and remoteſt parts of the wilderneſs. But the Chaldee, Ancient Greek, and old Latine expound it of the manner of their cutting of their hair off, by the *corners*, or ſides of the temples, which was the manner of ſome people, but forbidden Gods people; and which Herodote, *lib.* 3. affirmeth to have been the Arabian faſhion; and this ſeemeth the more likely; the place of their habitation *in the wilderneſs*; to wit, in part of Arabia the deſert, is noted apart here: now that theſe ſeveral people were by Nebuchadnezzar to ſuffer, together with the Jews, appeareth plainly by that other prophecy, where they are related with others added unto them, ch. 25. 18, 19, 21, 23, 24.

for all theſe nations are uncircumciſed, and all the houſe of Iſrael are uncircumciſed in the heart.] Or, *in heart*; as Ezek. 44. 7. for the article is ſuperfluous here, nor is in the text. In theſe words God renders a reaſon, why he ranked the Jews among the uncircumciſed ones; to wit, becauſe they were ſuch in heart, as the other were in their fleſh; whence it appeareth, that the Edomites, though deſcended from Iſaak by Eſau, who was doubtleſs circumciſed as well as Jacob, had abandoned the uſe of this rite, which yet Hyrcanus in the times of the Maccabees, enforced them to reſume. See Joſephs *antiquities*, *l.* 13. *c.* 17. for *theſe nations*, ſaith he, are *all uncircumciſed*; though that no way either backeth that Talmudick fancy concerning the ſenſe of this place, or addeth force to their figments, which they fabuloufly adjoyn concerning ſome others. "But hence it appeareth that the generality of Iſaac's poſterity were at that preſent uncircumciſed, either in the one kind, or in the other: his whole iſſue by Eſau having caſt off the outward circumciſion; and the main body of Jacobs poſterity, then in being, (*the whole houſe of Iſrael*, as well Judah, as the other ten tribes) wanting the inward circumciſion of the heart; without which, the outward rite in the fleſh is of no force or worth in Gods account. See ch. 4. 4. Amos 9. 7. Rom. 2. 28, 26. Gal. 5. 6. & 6. 15.

CHAP. X.

Verſ. 1. HEar ye the word which the Lord ſpeaketh to you, O houſe of Iſrael.] The Lord by the Prophet in the former part of this chapter, (for the latter is of a far diverſe ſubject) diſſwadeth and deterreth his people from attending to, or at all regarding thoſe heatheniſh practices of Aſtrology and idolatry: for he coupleth them both together, v. 1. 16. and this former part, as to me ſeems, principally concerns thoſe of the former captivity, under Jeconiah, who already were in Babylon; the latter, thoſe that remained yet in the land under Zedekiah. See ch. 24.

Hear ye the word] The like entrance, ſee chap. 7. 2. Amos 3. 1.

which the Lord ſpeaketh] Not I, but the Lord, Eſay 1. 2. 1 Cor. 7. 10.

O houſe of Iſrael] As ch. 2. 26.

V. 2. *Thus ſaith the Lord, learn not the way of the heathen*] Becauſe the Jewiſh people were a great party of them to go in captivity into Babylon, and other the regions adjacent, yea, many of them in likelihood were there in captivity already, (ſee verſ. 11. ch. 24. 1. & 29. 1, 2.) God by the Prophet endeavoureth to confirm and ſtrengthen them, the pious eſpecially among them, (for ſuch alſo there were there of them, ch. 24. 5. Ezek. 11. 16.) againſt thoſe ſuperſtitions and vanities that were riſe in thoſe parts; and they might be in danger, being exiles and captives in a ſtrange land, to be ſtrongly tempted unto: Heb. *Learn not to the way*: where either the particle is ſuperfluous, omitted therefore, Pſal. 106. 35. chap. 12. 16. or elſe it may be rendred, *Accuſtome not your feet to the way of the heathen*; and ſo ſome render it; *do not imitate them*, See

chap.

chap. 9. 5. their *way*; that is, their superstitious courses, Lev. 18.3. & 20. 23.

and be not dismaied at the signs of heaven] The first head of superstitions, which he beginneth with, is *Astrology*, a study and practice so rite among them in those parts, Esay 47. 13. that the professors and practisers of it, not with them alone, Dan. 2. 2. & 5. 7. but among other nations also, are generally designed by the name of *caldeans*. See Strabo l. 17. Cicero of *divination* l. 2. Pliny l. 6. c. 2 6. *Astrology*, I say, not that which we commonly term *Astronomy*, whereby the true nature and motion of the celestial bodies are by grounds of reason, and rules of art thence taking their rise, enquired into, and discovered; but that *judiciary Astrology*, as it is usually styled, whereby men take upon them, from the postures and aspects of them, to foretel the issue of humane affairs, either publike, or private, and what casual events, shall befal either persons or people: a practice grown of late with us into great esteem, being either countenanced or connived at, by those in authority with us, though having entred themselves, and caused others with them, to enter into a religious bond of a solemn oath and *covenant*, to endeavour the *extirpation* of all those things among us, that are *contrary to sound doctrine, and the power of godliness*, whereof this is none of the least. For the original whereof, (since it hath not, nor can be thewed to have any ground from the light of nature, or natural reason) we shall not need to go far to find it out. We have a blind, but insolent, buzzard (I may well so term him) among us, one that professeth himself no small Doctor in these impostures, and dorages (wherewith he hath bewitched not a few with us, esteeming his predictions, as no other than divine oracles) and raketh upon him by the stars, to fleer the affairs of our state, pretending *to read in the book of heaven*, all that he writes, who will sufficiently inform us herein. Now this man to justifie the warrantableness of this his practice, telleth us, that *the good Angels of God in former ages, at first by personal conference, acquainted the sons of men with this learning of the stars*; and *those holy men*, (saith he) *so instructed, living many years, and in purer airs, where they curiously observed the Planets and their motion, brought this art to some maturity, without the least hint of superstition*. But *as the sons of men fell from God in divine worship, so in stitting and shifting their habitations, they forgat the purer pars of this art*; and *in some countries added superstitious conceptions*. The holy Angels then belike by this mans relation, did at first inform those holy men, which they could not otherwise have known, of the nature of the Planets; to wit, that *Saturn* was *a melancholick malignant* planet, *Mars*, *a cholerick and litigious* one, *Mercury*, *a thiewish*, *Venus*, *a lascivious and wanton* one: and that they do accordingly affect and dispose such people, or persons, as are either bred under them, or whom they have speciall relation unto. For these, and the like ridiculous fopperies, and impious calumniations of those glorious creatures, are with them, as the Popish *Purgatory* with the Papists, the main grounds and principles of their whole Art, which being taken away, the whole fabrick and frame of their superstitious superstructures, will presently fail and fall flat to the ground; as with those other, all their masses, dirges, obits, pardons, and indulgences, if you deny them their Purgatory; which because they can produce no clear Scripture for, they run with these men to their forged revelations. But whence these frivolous conceits, and irreligious furmises concerning those celestial bodies, (which if you question, you shake the ground of all their conjectural skill,) had their original, may well be conjectured from the very names, the heathen imposed upon them, being borrowed from their counterfeit deities, whom they deemed so qualified: assure our selves we may, that Gods holy Angels never raised any such foul aspersions and groundless defamations, upon those pure and spotless creatures, far from, and wholly uncapable of any tincture of such vicious dispositions. But all that this man relateth, we may if we please, and be so filly as so to do, take upon his credit; for he telleth us not what times those were, wherein it was thus, or who those holy men were, unto whom the holy Angels at first revealed those things, or how it recorded he hath these revelations, concerning such pretended revelations. And as little reason have we, to engage our faith to his Antagonist, another fowl of the same feather, that fleeth yet somwhat higher than he, & pretending *his predictions to be grounded on Art and Nature*, telleth us (that we may not misdoubt or question his Art) that *this art was deduced from God to Adam, to Seth, to Abraham*; for proof whereof, he referreth us to a Knight of note, for his studies in this kind; who in favour indeed of this Art, which he was overmuch addicted to, and besotted with, affirmeth in part what he saith, but bringing no better proof of it, than a tale out of Joseph the Jew, who in his *Antiquities* l. 1. c. 3. telleth us, that *those of Seths illue living long and without disturbance, gave themselves to the study of heavenly things, and the constitution or administration of them*; and *because Adam had foretold a two-fold destruction of the world that should come, the one by water, the other by fire*; *they left the sum of what they had, of that kind of learning observed, engraven on two pillars of brick the one, of stone the other*: but neither is any word in the Jew of this their *judicial Astrology*, nor of any skill in this kind, or any other by God imparted unto Adam, which they yet father upon him: and the whole relation of the *two pillars* seems as true, as that which he addeth of the continuance of the latter of them in Syria unto his time. And indeed, if any sons of Adam ever had any such immediate communion, either with God himself, or his holy Angels, it must be those Ancient Patriarks, Abraham, Isaak, and Jacob, and those Prophets of God among his people; unto whom God used sometime immediately, sometime by the Ministery of Angels, to impart his minde, concerning future events, as well publike, as private: but no where in Scripture read we, that God did this, either by the natural course of the celestial signs, or, as from thence to be observed; nor undoubtedly had any such art and skill, been taught the godly ones among Gods people, whether by God himself, or his Angels, would they either have concealed it from them, or much less committed it unto Paynims, and Pagans, and by such, have transmitted it unto posterity, for from such in corrupt times, it crept in among Christians, being yet ever among them liable to censure; nor was any in the Ancient Church, that had professed such arts, admitted into the profession of Christianity, unless that first they renounced those damnable practices, and recanted such their superstitious conceits. But men may easily guess what Angels they were, that acquainted men at first with these things, and set them on work to busie their brains about such matters, as neither light of nature, nor grounds of reason, were able to inform them of, but must have some revelation; either Divine, or Angelical, or Diabolical rather, for the finding of them out. So far are God himself and his Prophets from taking notice hereof, as some fitch heavenly discovery, or giving any approbation thereunto, that God by them sometime derideth it, Esay 44. 25, and 47. 13. and sometime disswadeth and condemneth it, as an heathenish practice, not befitting his people to heed; as here, so else where, Deut. 18. 10, 14. From the Prince of the air therefore, it may justly by this mans own grounds and grants, be deemed to have proceeded; at first by him taught the heathen that were ruled and swayed by him; and from them, together with the worship of them in their idols, conveyed unto Gods own people. For what of further observation he subjoyneth; to omit, that those ridiculous principles must first be made good, ere any observation can be grounded upon them: the like did the Heathen Magicians report of their charms, and other superstitious divinations by the flight of fowls, and from the bowels of beasts; to wit, that observations had been made of them, for many hundreds of years. See Pliny l. 28. c. 2. and this and those may well go together, one with the other, unto him, that was the first founder of them, *the father of lies*, John 8. 44.

and be not dismaied at the signs of heaven] As if the event of things, or the issue of your affairs depended upon them; which those fond *star-gazers* bare people in hand, and took upon them thereby to determine and foretel, what good or bad success mens designs should have, Esay 47. 12, 13. Howbeit, signs there are of two sorts; first, natural, and ordinary, the stars themselves being set in the skie, to distinguish the times and seasons of the year; to which may be added, the conjunctions of them one with another, or oppositions of them one to another, whence the eclipses of some of them, as sometime do proceed; and these are those signs, which comming in a constant course, and continued tenor, (in regard whereof men skilful therein, are able either going backward, to tell how it hath been with them for thousands of years past, or looking forward how it will be for as many, if the world it felf should so long continue:) God would not have his people to be affected or affrighted with, as if in regard of them, or from them, any evil in the success of their affairs could betide them: other *signs* there are extraordinary, in dreadful apparitions, besides the ordinary course of the creature, by which the Lord doth sometime give notice unto his people, of his displeasure, and warning of ensuing wrath; and these God doth not inhibit his people to be affected with, and taking of them unto heart. See Joel 2. 30, 31. Luke 21. 11, 25.

for the heathen are dismayed at them] Or, rather, *though the heathen be dismayed at them*. Though they be so filly or superstitious, as to be therewith thus affected, yet ought ye not to be so. So is the particle very frequently used, in our versions also not seldom expressed, Gen. 8. 21. Josh. 17. 18. Psal. 23. 4. Esay 12. 1. Dan. 9. 9. Mic. 7. 8. Hab. 3. 17.

V. 3. *For the customs of the people are vain*] Heb. *The statutes*, or, *ordinances of the people* (that is, those courses of this nature, which people of several countries herein concurring do, as if it were some sacred or divine ordinance, very precisely and superstitiously observe) *vanity it self*; i.e. *are each of them exceeding vain*, as vain as vanity it self; and a matter therefore very ill-beseeming such as profess themselves to be Gods people, as did the Jews then, and as Christians at this day do, to be taken and carried away, with such frivolous and ridiculous fancies and fopperies: the pronoun, for the verb substantive, as chap. 6. 16, 28. the abstract, for the concrete, as verf. 15. Eccl. 11. 8, 10. and the singular distributively joyned with the plural, as chap. 5. 8.

For one cutteth a tree out of the forrest (*the work of the hands of the workman*) *with the axe*.] From their Astrology, he passeth to their idolatry; and these two, say some, he joyneth together, because those Eastern people had a conceit, that the images of those celestial bodies which they worshipped, had a secret efficacy conveyed unto them from those celestial bodies, whom by and in them they adored. But the connexion to me, seemeth to be apparent from the context it self: ye must not be affraid of the signs of the heavens, though heathen so be, for their courses are full of folly and vanity; and that they are so, doth further appear by their idols, which though they either made themselves, or caused to be made by some other, yet they wor-

worship and stand in awe of. The words would rather be read without any parenthesis, *A tree is cut down out of the forrest, for the work of the hands of the carpenter, or, carver, with the axe*; that is, for the carpenter to exercise his handy-work on it with the axe; for the *axe* here seemeth not to be mentioned, as the instrument of felling the tree, but of framing the image out of the wood, or timber of it. So that here, the fore-ness and hasen-ess of their images is intimated, by the carpenter, the maker of it, a poor man that hath wrought upon it for his penny, and the instrument wherewith he framed it, *his axe*. See the like, Esa. 40. 20. & 44. 12, 17. Heb. *a tree cut-teth he out of the forest*; the verb used indefinitely, and most fitly therefore expressed by the passive: as, *he planteth an ash*; for, *an ash is planted*, Esa. 44. 14. the pronoun redundant, as Esa. 8. 13. & 45. 9. the particle *for* supplied, as v. 9. Mal. 2. 5. of the word rendred *workman*, See on Isa. 40. 20. of *axe*, Isa. 44. 12.

V. 4. *They deck it with silver and with gold*] Or, *It is decked*: the verb being taken indefinitely, as verf. 3. Heb. *make it fair*, or *beautiful*: to add some grace to it, having no beauty otherwise of it self, but what by such means they give it, See Isaiah 40. 19. and 46. 6.

they fasten it with nails and with hammers, that it move not] Or, *it is fastned with nails and with hammers*, as before; that is, as some, the joynts of it, one to another, that they may not fall asunder; but the image he speaketh of, seems carved out of the main trunk or timber of the tree, verf. 5. as others, the silver and gold plates to the woodden stock, that they may fit close to it: but he seemeth here to speak onely of such woodden gods, as were onely made beautiful, with some leaf-silver and gilt; of others afterward, verf. 9. and others therefore rather, to the wall, pillar or post, that it is nailed to, that it may stand fast and not *stagger*, (so the word properly signifieth, Isaiah 28. 7. Neh. 2. 10.) and fall. See Isaiah 40. 19. and 41. 7. and 46. 7. Heb. *and it shall not* (as chap. 9. 1, 2.) *flir*, or, *flagger*; as before: Goodly Gods, about whom so much cost must be used to make them handsome, so much care must be taken, as with children to keep them from a fall.

V. 5. *They are upright as the palm-tree, but speak not*] They stand bolt upright like a palm, or a pillar, and cannot move or bend; or they stand upright, as one that standeth up to speak, but are not able to utter ought, Psa. 115. 5. & 135. 16.

They are upright] Heb. *They are firm work*, or, *massy matter*, carved out without joynts, as works of massy metal heaten out of a main piece. So the word is commonly taken, Exo. 25. 18, 31. 36. the pronoun for the verb substantive, as verf. 3.

as a palm-tree] That groweth straight and even up to the top, without knots or boughs, skaled only, and the flagey leaves, which are the only branches of it; at the top of the trunk, or, *as a pillar*; for so the word also is used, Cant. 3. 6.

they muft needs be born, because they cannot go] Heb. *bearing born they shall be*; or, *carrying they are carried*; which some understand, of their carrying them about in their solemn processions, either in chariots, or on mens shoulders: but it may be understood more generally, of bearing them from place to place; either at the first generating of them, or upon any occasional removal. See Isa. 45. 20. & 46. 1, 7.

because they cannot go] Psa. 115. 7. much lefs help, or hurt.

be not afraid of them] No more than of the signs of heaven; though these fottish people fear as well these, as those, v. 1.

for they cannot do evil, neither also is it in them to do good.] Heb. *they will not, or, shall not, do evil*; but the verb is taken potentially, as ch. 2. 23, 32. See Isa. 1. 23.

V. 6. *Forasmuch as* there *is none like unto thee, O Lord, thou art great, and thy name is great in might*] Unto these vain and base idols, the Prophet opposeth the true God, (whom he turneth his speech unto) as indeed in regard of his incomparable might and majesty, alone worthy of all fear and dread, Psalm 86. 8, 10. & 89. 7, 8. & 145. 3. Heb. *from none being like thee*; the particle in a causal notion, as ch. 4. 6. That which some suppose to have reference unto what went before, v. 5. concerning the inability of idols, to do good or evil; because not like to the true God: but others rather to what followeth, verf. 7. concerning reverence and due regard to be given unto the true God, as shewing the cause, why he ought to be so reverenced and regarded.

V. 7. *Who would not fear thee, O King of Nations?*] These words make up an entire sentence with those of the former verse: and might therefore not unfitly be annexed unto them. Of the title therein given unto God, together with the ground of it. See Mal. 1. 14. Rev. 15. 4. Psa. 47. 7. and 103. 19.

for to thee doth it appertain] Or, *since that* (as ch. 8. 14.) *it appeareth to thee*; as Gen. 34. 15, 22. *fear* and *reverence* forteth and fuiteth well with thee, not with them; the noun supplied from the verb foregoing, Psal. 76. 7, 11. & 89. 7. or, as some; *the kingdom*, implied in the word, *King*, 1 Chr. 29. 11, 12. Matt. 6. 13. but the former rather, this being the cause of that.

forasmuch as among all the wise men of the nations, and among all their kingdoms, there is *none like unto thee*] Heb. *for in all the wife of the nations, and in all their kingdoms, because none being like unto thee*: the particle in a causal notion, as before, verf. 6. and there is a two-fold partiele; either the one being redundant, but added for the more emphasis, or some supply to be made, as some conceive; rendring it; *for among all the wise of the nations, and in all their Kingdoms*, thou art great, or the greatest; *because* there is *none like unto thee*: and he mentioneth the *wise* ones and the *Kings*, saith the Rabbine, because the wiser fort among the heathen knew well enough, that there was but one supream power, and if they worshiped any other, it was but as mediators between him and them; and that no Kingdom was perpetual, but Gods alone: and *Kings* that conversed with, or made use of such, knew as much also, Dan. 4. 3, 32, 37. But I concur rather with those, who conceive these two to be mentioned, the rank of *wife*, and of *royal*, (for it is *Kingdom*, not *Kingdows*) because of these two sorts the heathen used to deifie after their death; some for their wisdom, some for their royalty. See Isaiah 46. 1. chap. 50. 2. among either of which, either for wisdom or prowess, there is none comparable to God, 1 Sam. 2. 2. Psalm 18. 31. 1 Cor. 1. 25. 1 Tim. 1. 17. & 6. 15. And to cut off these difficulties for matter of syntax, I suppose the words may well thus be rendred, *even among all the wise of the nations, and all their royalty, because* there is *none like unto thee*: the particle being taken not as a causal, but as a note of affeveration, or amplification, as the same is apparently found so used, Esay 32. 13. *Kingdom*, or, *royalty*, for, *Kings*: as, *government*, for, *governours*, Esay 60. 17.

V. 8. *But they are altogether brutish and foolish*:] Heb. *And* (as chap. 9. 13, 14.) *in one they are brutish and foolish*. Which the Jewish Commenters expound with reference to the wise men mentioned verf. 7. that though in other things they were wise, as in acknowledging one supream power; yet herein they dealt foolishly, in teaching the people to worship stocks and stones, Rom. 1. 21, 23. But this exposition narroweth the text too much: our version rendreth it, *altogether*; and a form somewhat like it, is used for, *together*, Ezr. 2. 64. & 3. 9. and would so be rendred Psa. 82. 7. but the word *one*, is there masculine; here, feminine: nor is the particle the same. I suppose it may well be rendred, *at once*: and so it is rendred, though, as I conceive, not aright, Prov. 28. 18. but so the very same form is used in the Greek, Luke 14. 18. which will come well home to what our Version exhibiteth: for it is as if he had said, not of some special ones, but of all idolaters in general; as ver. 14. (unto whom with their folly, and brutish stupidity, he now returneth again) Take them all *at once*, or *altogether*, they are even as brutish and senseless, as those very stocks & stones they worship, Psa. 115. 8. & 135. 18. See Esa. 41. 29. & 44. 18, 20.

the stock is a doctrine of vanities.] Either that which the idols teach, is nothing but meer vanity and fallhood; as they are faid to be *teachers of lies*, Hab. 2. 18. Zach. 10. 2. (and images then furely all Laymens books) or those things, that are taught and received, or believed concerning them, are most vain things, as the idols themselves are, verf. 3, 14. See Esa. 44. 10, 20. Heb. word for word; *an institution of vanities*, *wood it is*: where the pronoun positive for the verb substantive, as verf. 3. for all the cost beftowed upon it, and pains taken about it, it is but a piece of *wood*, or a stock ftill. See Esa. 10. 15. & 44. 15, 17.

V. 9. *Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder*.] He cometh in this passage, to the better and richer sort of their idols, and such as were most sumptuously and gorgeously fet forth: because with such fottish people are wont to be more taken, than with those forry ones of wood or stone; and sheweth, that these also, for all their rich materials and their bravery, were as far from any divine power or efficacy as the former.

Silver spread] Heb. *drawn out*, or, *dilated*: beaten out into plates, Exo. 39. 3. Num. 16. 13. to cover their images with, that were not all of malsy metal. See Esa. 40. 19.

from Tarshish] From beyond sea; from the *Ocean*; either Eastern, or Western, or, as some, from *Tarteffus*, Ezek. 27. 12. See on Esa. 2. 16. & 23. 1.

gold from Phaz] Where the finest gold seemeth in those times to have been, Dan. 10. 5. this some suppose to be the same with *Paz*, or *Phaz*, Job 28. 17. Psa. 21. 3. See on Isa. 13. 12.

the work of the workman] Or, *for the work of the workman*; as v. 3. *the work of the workman*] Or, *for the work of the workman*; as v. 3. *the work of the carver, or carpenter* there; so, for the founder, or goldsmith for the *carver*, or *carpenter* there; so, for the founder, or goldsmith here, to exercise his art and skill upon: for the word hath here reference not to the work done about it formerly, in beating it out into plates, but unto the work further to be done, for the framing of an image out of it. See Esa. 40. 19.

and of the hands of the founder] The former word was more general, comprehending any skilful workman, working in wood, stone, or mtal; this thother that work in the laft only, and such properly as exercise their skill thereupon, by casting, melting, and refining with fire, alluded to, Psal. 66. 10. Mal. 3. 2, 3.

blue and purple is their clothing] With garments of such costly stuff, and gorgeous colours, they were wont to adorn, and set out their idols. See Isa. 30. 22. Ezek. 16. 17, 18. Hof. 2. 3.

blew] Stuff, either silk, linnen, or woollen, died of that colour; which the Jewish Doctors of greatest repute say was a *dye-colour*: yet some of them say it was died with a *worm*. Others, with the bloud of a fish; & those suppose it to have bin *yellow*, these blew. The Greek rendreth it an *hyacinth*, or *violet* colour: whatsoever colour it were,

it appeareth that it was much worn by Kings, and great Personages, Est. 8. 15. Ezek. 23. 6. and used for hangings in Kings Courts, Est. 1. 6. it was used also about the furniture of the Tabernacle, and the Priestly robes, Exo. 25. 4. & 26. 21. & 28. 5, 6. and about the Temple, 2 Chr. 2, 7, 14.

purple] For the term here rendred *purple*, the Rabbines tell us it was a *red* colour; and some of them, that it was that which the Arabians call *hermes*, we *crimson*, whence some gather that this was the fourein name of that which the Hebrews called *tola*, and *tolaat*: whereof, see on Isaiah 1. 18. but of this latter conceit, there is no probability; for these two are distinctly mentioned in the work of the Tabernacle, where the one is rendred *purple*, and the other *scarlet*, Exod. 25. 4. and howsoever it be true, that these two come so neer the one to the other, that they seem to be used sometime promiscuously; whence the garment that the soulders in mockage arrayed our Saviour with, is termed *a scarlet robe*, Matt. 27. 28. and *a purple robe*, John 19. 2. yet there is no doubt, but that they were two distinct colours, the *scarlet*, or *crimson* died of *a grain*, or *a worm*, or both, which in these times we call *cochinoele*, (see on Isaiah where before) the *purple* of the *blood*, or *mature* of a shell-fish, at this day out of use and unknown. See Pliny in his *natural history*, l. 9. c. 36. Howsoever, that this *purple* was anciently the wear of Kings and great persons, appeareth not by the sacred records alone, Judg. 8. 26. Esth. 8. 15. Luke 16. 19. Rev. 17. 4. but by the forrein histories of several nations of all ages, ancient and modern. The former and this, are oft joyned together in divers of the places above-recited, and very frequently in relating the work of the Tabernacle, and the Priests vestments.

they are *all the work of cunning-men.*] Heb. *the work of wise ones all they*, or *they all*; *wise*, for, *cunning*, or *skilful*; as chap. 9. 17. a defect of the subject, as before, vet. 7. and the pronoun for the verb substantive; as v. 3, 8. Both the idols themselves, and all their furniture, are the workmanship of forry people, unable to give any deity, or divine power and efficacy unto them, which they have not themselves. See Isa. 37. 19.

V. 10. *But the Lord is the true God*] To this base trash he again opposeth *Jehovah*, the true God, a God of another manner of might and majesty, power and efficacy, than these sorry counterfeits. Heb. *And* (as v. 8.) *Jehovah God truth*; rendred generally, as our Version in the margent exhibiteth it, *a God of truth*; as he is also expressly termed, Psalm 31. 5. But it may seem that it should rather be rendred, *Jehovah God*, or *God Jehovah is truth*: for the word *Elohim* here is in an entire, not in a contracted form, the usual form of regiment; and albeit, the entire form be sometime found used in stead of the contract, as Psalm 80. 7, 19. yet the commanding accent here making a stay at *Elohim*, seems to require the other reading. Howsoever the attribute of truth, in the abstract here ascribed unto God, as to the Word of God, Psalm 119. 142. John 17. 17. doth intimate God to be, not *true* onely, but even *truth* it self. Nor do I conceive that this term is here given unto God, as in that place of the Psalm, in regard of his *veracity* and *fidelity*, because he speaketh nothing but *truth*; *he cannot lye*, Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. and *he keepeth his truth for ever*, Psalm 146. 6. but in regard of the *verity* and *truth* of his essence; as of our Saviour it is said, that he is *true God*, or very God, 1 Joh. 5. 20. and so is the phrase used, 2 Chr. 15. 3. *the God of truth*, for, *the true God*; that is, no counterfeit one, Phil. 2. 6. whereas those idols were all of them but meer counterfeits, having nothing of the nature or essence of God, chap. 16. 20. Gal. 4. 8. Nor do I misake therefore the judgment of that learned man, who readeth it with supply of the preposition, in *truth*; *Jehovah is God in truth, or truly*; as Deu. 13. 14. and 17. 4. where the word so taken, the copulative shall not need to be inserted.

he is the living God] As Psal. 42. 2. both endued with *life* himself, and being the *fountain of life*, Psal. 36. 9. from whence all life is in any kind or degree derived unto any: whereas these idols are but dead things, vers. 14. and in that regard inferiour unto the worst and meanest living creature, wholly destitute of all life themselves, and altogether unable either to impart it in the least and lowest degree unto others, or to maintain and preserve it in others, Isaiah 46. 7. as the name of God is here in a plural form, so is the attribute also plural; as the like, Josh. 24. 19. and the same, chap. 23. 36.

and an everlasting King:] Heb. *a King of eternity*; as, *Father of eternity*, Isa. 9. 6. another manner of King than either these idols, whom they call their *Kings*: see on chap. 8. 19. or their *Kings*, that set them up to be worshipped, Dan. 3. 1. for these are both of them corruptible creatures, vers. 11, 15. Psalm 146. 3, 4. they and their Kingdoms lye down in the dust together, Isaiah 14. 9, 19. Ezek. 32. 18, 32. whereas the true God is an eternal King, and his Kingdom endureth for ever, Psal. 93. 2. & 103. 19. & 146. 10. Dan. 4. 34. 1 Tim. 6. 15, 16.

at his wrath the earth shall tremble,] Or, *trembleth*. His angry look, his frown alone, is able to shake the main body of the earth, Psalm 18. 7. & 68. 8. & 77. 18. & 104. 32. & 114. 4, 6, 7. Hab. 3. 6, 10. Other manner of works, and effects, than their poor puppets were able to produce.

and the nations shall not be able to abide his indignation.] Heb. *shall not sustain*: the verb is so used, ch. 6. 11. Amos 7. 10. but it is here in a potential notion, as the like, v. 5. All the people of the world being put together, are not able to sustain his wrath, that is, either to withstand his wrath, or to stand before him when he is wroth, Psal. 76. 7, 8. Isa. 40. 15, 17. Dan. 4. 35.

V. 11. *Thus shall ye say unto them*] Or, *on this wise*. This verse is conceived not in pure Hebrew, but in the Syrian dialect; in which also some other passages and portions, either in, or of the Scriptures of the Old Testament were penned (see Dan. 2. 4. Ezr. 4. 7.) because that was most generally spoken among the Chaldeans, with those especially at Babylon: whence it is observed, that when Cyrus had taken Babylon, he caused it by his Heraulds to be proclaimed thorow the whole city in the Syrian tongue, that every man, upon pain of death, should keep within doors, Xenophon, l. 7. In this Dialect, therefore, is this passage conceived, that they might have it at hand to stop the Chaldeans mouthes in their own language, when they should be enticing of them unto idolatry; for neither did the Chaldeans well understand the pure Hebrew, nor the Jews the Syrian, which both the Assyrians, and the Chaldeans also used. See Isa. 36. 11. ch. 5. 15. The Chaldee Paraphrast seems to intimate, that this should be the sum of a letter, that Jeremy should write and send unto the Jews, that abode in captivity at Babylon; whereas some other control him, and say, That it was written rather before-hand to confirm them against they came thither. And true, indeed, it is, that this is not that Epistle that Jeremy is reported to have sent unto Babylon, unto those that with Jehojachin or Jeconiah, had been carryed thither before the reign of Zedekiah, 2 Kin. 24. 14, 16. See ch. 29. But it may well be, nor is it unlikely, that this prophecy was penned as well for the behoof and use of such as were there already, as for those afterward that were, with Zedekiah, to be brought thither, ch. 52. 11, 15. See v. 1.

The Gods that made not the heavens, and the earth, even they shall perish from the earth, and from under these heavens.] The peculiar character of the true God, to be creator of heaven and earth, Gen. 1. 1. Psa. 146. 6. Isa. 37. 16. & 42. 24. & 48. 13. Rev. 10. 6. and it is observed, that it was an usual speech among some Greeks that held one supream deity, *Let him that saith he is God, make another world*; and some of the ancient Fathers advise Christians living among Paynims, to say, when they would press any strange God upon them, *Let him make me a world, and he shall be my God.*

the gods] In the heathen language, *as the gods*, Dan. 2. 11. and, *a son of the gods*, Dan. 3. 25. ill rendred there, *the son of God*, whom the heathen King never dreamed of: termed *Gods*, because by the heathen so called and accounted, Psa. 96. 5. 1 Cor. 8. 5, 6.

that made not the heavens and the earth] Or, *the heaven and the earth*; as it is rendred, Gen. 1. 1. See Isa. 1. 2. the word used for the *earth* in this former branch is no where else found in Scripture: and it seemeth to have been a term of some peculiar dialect in the Syrian language, that used to turn *Ayin* into *Koph*, as the other Syrians did the Hebrew *Tsade* into *Ayin*; from whence the Hebrew word for *earth* in the next clause. Howbeit the Jewish Doctors, as one of them here telleth us, make it an Hebrew term, to make up four names in Hebrew for the *earth*, very fondly applyed by them to the four Seasons of the year, the *Spring*, *Summer*, *Autumn*, and *Winter*; and that here respecting this last.

even *they shall perish*] These words, *even they*, are neither of them in the text, nor are needful here, unless the pronoun in the close of the verse be fetched in hither, which then must be omitted there. See v. 15. Isa. 2. 18.

from off the earth] A diverse word here from that before, deduced from the Hebrew, and of more frequent use in the Syriack, Dan. 2. 35, 39. Ezr. 5. 11. *from off the earth*; as Psal. 21. 10.

from under these heavens.] Or, *this heaven*; or, as some, *heaven*, simply: if we read it, *this heaven*, it must be understood, as if they should speak it, pointing up to heaven; as some suppose that our Saviour did to his own body, when he said, *this Temple*, Joh. 2. 19. this heaven, which the true God made, see the like, ch. 7. 4. but some of note refer the word, *these*, not to the *heavens*, but to the counterfeit gods, *These shall perish from off the earth, and from out of* the regions *under heaven*; for so they, with some others, supply the text here; as Deut. 9. 14.

V. 12. *He hath made the earth by his power*;] After this admonition, by way of advice, given them, which some Interpreters inclose as a parentheſis, he returneth again to relate some of those works of the true God, wherein his incomparable might, wisdom, and majesty, most appeareth. The whole passage contained in this verse, and the next, is found the same, chap. 51. 15, 16. The first, is the creation of the earth ascribed to his power. The next, his setling the habitable part of it, ascribed to his wisdom. The third, his constitution of the heavens in a way of wondrous skill. The last, his disposition of wind and rain, with the appurtenances attending either. *He hath made*, Heb. *making*; or, It is he (to wit, the true God, v. 10.) *that made*; as Psa. 146. 6. and so in the ensuing branches.

the earth] The main body and bulk of it, Gen. 1. 1.

by his power] A work requiring an infinite power to produce a frame of that vast and immense bigness, chap. 32. 37. Job 38. 4, 6.

he hath established the world by his wisdom] Or, *that hath prepared*, (as the word is rendred, Psalm 147. 8.) or, *setled* (as Psalm 65. 6.) *the world* (that is, the habitable part of the earth, Psalm 24. 1. & 93. 1. See Esa. 13. 11. & 14. 16.) *by his wisdom*. So disposing in most wise manner of it, that there might be a conveniency, and sufficiency of room, for the sons of men, and other land creatures, to dwell upon; That which at first he did by causing the waters to quit a great part of the surface thereof, and retire unto such places as he had affinged them within the bounds before affigned them, to by framing in-lets and disposing of springs and streams, for the several parts thereof, whereby it might become the more useful, both for man and beast, Gen. 1. 9. Job 38. 8, 11. Psalm 104. 6, 11, 34. chap. 5. 22.

and stretcheth out the heavens by his discretion] Or, *and that stretched*, or, *stretcheth out the heavens by his understanding*, or *skill*: for so the word is rendred, Psalm 136. 5. Prov. 3. 19. Jer. 10. 12. & 51. 15. and properly signifieth, Exod. 36. 1. Job 12. 13. Prov. 21. 30. an unconceivable measure of art and skill hath the Lord shewed, in framing and drawing out that goodly canopy of the sky, so gloriously adorned, and embellished, with unexpressible variety of resplendent lights, over the whole circumference of the earth, Esa. 42. 5. & 44. 24.

V. 13. *When he uttereth his voice*, there is *a multitude of waters in the heavens*;] Heb. *at his giving a voice*, (of which phrase, see on the margent of chap. 2. 15.) Or *at the voice of his giving*; or, *at whose giving out a* chap. 2. 15.) Or *at the voice of his giving*; or, *at whose giving out a voice* (the poſſective, for the relative, as Esay 48. 2.) That is, say some, at his will, at his pleasure; for his Word is his Will, and his Will his Work, Psalm 105. 31. & 115. 3. & 135. 6. Dan. 4. 35. But others rather, when he causeth it to thunder, (for that is commonly called *Gods voice* in Scripture, Psal. 18. 13. & 77. 18. Exod. 20. 18. and is, indeed, a most majestical voice, Psal. 29. 3, 10. & 66. 33. which some wretched tyrants have endeavoured to imitate, some of the most impious of them have been exceedingly afraid of) abundance of rain usually followeth, Job 37. 2, 5. or, as some render the words, there is *a noise of waters* (and the word may signifie either, see Esay 63. 15.) *in the heaven*, that is, *in the air*; as Psal. 8. 8. & 18. 11. See 1 Kin. 18. 41.

and he causeth the vapours to ascend from the ends of the earth] Or, *and* that, or, who *causeth*, &c. a defect of the relative; as ch. 8. 13. See the same, Psa. 135. 7. ch. 51. 19.

vapours] Heb. *elevations*; it is rendred *clouds*, Prov. 25. 14. but the Jewish Criticks tell us, it is more general, comprehending as well the Jewish Critieks tell us, it is more general, comprehending as well dry exhalations, the matter of wind; as moist vapours, the matter of rain.

to ascend] Or, *go up*; because unless they go up, no rain can come down, Gen. 2. 5, 6.

from the ends of the earth] Not, as the Jewish Doctor, from those remote Northern, and Southern parts, which he conceiveth not to be inhabited; but from all parts of the earth, especially from the Sea at the Lands-end, Psal. 72. 8. to water the Earth, and to feed and maintain the Springs, from which the rivers stream, Psal. 104. 10, 13. & 147. 8. Eccl. 1. 7. Howbeit, we need not to render the words there before with the Jewish Critick; *after that he hath made the vapours to go up*: though the copulative seemeth to so stand, Levit. 9. 22. or with another learned late Writer, to read the text, *At* (that is, so soon as he giveth out *his voice*, whereby *to set a multitude of waters in the heavens*, *he causeth the vapours to go up from the ends of the earth*, The same reason they give both, because the ascent of vapours goeth before rain: but the copulative in its proper sense may well stand here, for the Prophet doth not tye himself to any such strict method here, as that one member of his discourse must be so rivetted into another, but relateth the several works of God apart one from another, and this, together with those that follow, in that order, as to his hand he found them recorded by the Psalmist, Psalm 135. 7.

he maketh lightnings with rain] So is the particle used, Ezra 1. 6. & 2. 63. yet in this very passage, Psalm 135. 7. it is rendred, *lightnings for rain*: and so it is used, Ezra 10. 14. chap. 7. 18. either may well stand; for lightning, by rending the clouds, maketh way for rain, which goeth commonly along with it, Job 38. 25, 26. neither of which any idol is able to do, Chap. 14. 22. Zach. 10. 1, 2. nor are the heavens themselves of themselves, Job 38. 18, 34, 35. Chap. 14. 22.

and bringeth forth the wind out of his treasures] Heb. *treasuries*, or *store-houses*, as 2 Chron. 11. 11. Neh. 13. 12. Joel 1. 17. God hath his store-houses, as well for *wind*, as for *water*. Psalm 33. 7.

V. 14. *Every man is brutish in his knowledge*;] Or, as some other, *by his knowledge*; that is, as some, man dealeth then most brutishly, when he thinketh to do most wisely, Job 11. 12. Rom. 1. 22. Or, as others, restraining it to those idol-god-makers, they deal most brutishly in abusing their *knowledge*, that is, their art and skill, to the making of idols, and in giving such honour to that that is of no worth or use, Esay 44. 9, 20. But others render the words, *Every man is become more brutish than to know*; that is, than to understand and take notice of the palpable folly and vanity of such silly courses as these are; they are so bewitched and besotted therewith, Isaiah 44. 18. Others again, *from knowing*, for, *more than to know*; as, *from speaking*, for, *more than to speak*; 1 Sam. 25. 17 *from reckoning* for, *more than to reckon*, Psa. 40. 5. Or, *Every man becometh brutish*, falling *from knowledge*, or having loſt his understanding, and his wits, as we say; as Hos. 9. 1. *Thou hast played the harlot from thy God*; that is, falling or decparting *from thy God*. But I conceive the genuine notion and construction of the words to be this; *Every man is become brutish for want of knowledge*: for this particle oft-times implyeth a defect of the thing spoken of. So Psal. 109. 24. *My flesh faileth from fatness*; that is, *for want of fatness*; and Lam. 4. 9. *these pine away from the fruits of the earth*; that is, *for want of the fruits of the earth*. So the meaning is plain, it is for want of knowledge and understanding, that people, all sort of them, even these among the rest that would seem wiser than the rest, are become so brutish, and so stupid, Esay 44. 18. vers. 8. for what difference is there between a man and a brute beast, when he wanteth that that should distinguish him from a beast? Job 35. 11. Of the Heathen-idol-makers and worshippers he speaketh, whose follies he doth here again return unto. See the same again, chap. 51. 17.

every founder is confounded by the graven images:] Or, *shall be confounded*, or *may be confounded for*, or *ashamed of the graven image*; which he casteth to have it afterward graved, and polished, to make an handsome god of it: or, as others, for which he casteth silver plates to cover it with, that it may be more gorgeously set out: ashamed of them, at present, they may be, and one day shall be; Psal. 97. 7. For as for those learned late Interpreters, that would have the word rendred *actively*, not *is*, or *may be*, or *shall be confounded*, or *ashamed*, but *maketh confounded*, or *ashamed*: it is beside the ordinary use of the word; and as I conceive hath no more place here, than in chap. 6. 15. & 8. 12. where they also so render it. Nor do I conceive that the word will well bear that sense, which some other give it here, who render it, *is graven idolatrous*; *the graven image*, for, or any large; as Esa. 42. 17. *as the molten* followeth after.

for his molten image is falsehood.] Heb. *his melting*; as Esa. 41. 29. *falsehood*, or *a lye*; as Isa. 44. 20. having nothing of that which they conceive it to have, or attribute unto it.

and there is no breath in them] Heb. *and wind*, or, *spirit is not in them*: there is no breath of life in them. Psal. 135. 17. sorry dead things they are, altogether unlike *the living God*, v. 10.

V. 15. *They are vanity*] Heb. *Vanity they*, for, *are they*. See vers. 3.

and the works of errors] Or, *a most deceitful work*; either proceeding from an unsound and erroneous judgment, Rom. 1. 28. or, tending to nothing but deceit, and leading into gross errours, v. 8. Habb. 2. 18. Howbeit, because the verb is used sometime for *to mock*, or *delude*; as Gen. 19. 14. some render it, *works of illusions*, or, *meer mockeries*: such as people are strangely deluded with, 2 Thess. 2. 11. and deserve rather derision and mockery than fear, or reverent regard, vers. 5.

in the time of their visitation they shall perish.] As v. 11. that is, saith the Rabbine, when the day of Babylons visitation cometh, (see the phrase, ch. 11. 23.) then will God destroy her idols together with her, Isa. 46. 1. See Jer. 51. 18.

V. 16. *The portion of Jacob is not like them*:] The true God, who is said to be the *portion* of his people, Deut. 32. 9. Psal. 16. 5. & 73. 26. & 119. 57. is not like unto these vanities; but one that is able to protect and save his, Gen. 15. 1. Psa. 18. 31. & 84. 11. Isa. 41. 11. & 63. 1.

and Israel is the rod of his inheritance] They are his possession, as he is theirs, Deut. 26. 17, 18. chap. 12. 7. Zach. 2. 12. a metaphor taken from the manner of the division of land, as by *lot* and *line*, or *cords*, Psal. 16. 5, 6. so by *rod*, or *reed*, also, Psalm 74. 2. Ezek. 48. 21.

the Lord of hosts is his name.] So Isa. 47. 4. It is he that hath all the creatures in heaven and earth at his command, Gen. 2. 1. Psal. 119. 91. Dan. 4. 35. See this passage the same, Jer. 51. 19.

V. 17. *Gather up thy wares out of the land, O thou Inhabitant of the fortress.*] The latter part of this Chapter, as it consisteth of a far different subject from the former; so it seemeth to me to be the sum of another Sermon. See on vers. 1. and the like hereunto, ch. 22. 20. In it the Prophet from God threateneth this people with extream distress and disperſion, for the brutish stupidity of them and their Rulers, vers. 17, 22. himself bitterly bewaileth that heavy doom, and maketh suit for mitigation of so sore a sentence, vers. 19, 23, 25. In the entrance into it, the Prophet calleth upon those his Country-men that abode in any place of strength, to get in whatsoever they had in any place abroad, as the usual course of people is in times of invasion, Judg. 9. 51. chap. 4. 5, 6. and 8. 14. So rather, than as those, who suppose it spoken to such as had got into Jerusalem, as advising them to pack away from thence, and get them out of the land of Judea; as ch. 6. 1. Ezek. 12. 3. Mat. 24. 16, 18. Luke 17. 31.

gather up] Or, *withdraw*; as 1 Sam. 14. 20. otherwise, *gather up out of the land*, should be a complexive form, for *gather* and *get out of out of the land*; *thou hast loved my soul from the pit*; that is, *loved* and kept *from the pit*, Esa. 38. 17.

thy wares] Or, *merchandise*; for it cometh from a word that signifieth a *merchant*, Job 41. 6. Esa. 23. 8. in times of publike invasion, the manner of such being to betake themselves, and the commodities they trade in, unto places of most security: put here generally for all goods, cattel, or chattels whatsoever.

out of the land] That is, from the country abroad, where they lye open and exposed to pillage and plunder by the enemy.

O thou Inhabitant of the fortresse] Heb. *Inhabitresse*: as chap. 21.13. for in a feminine form the Prophets use to speak both of, and unto, companies of people that live as in a body together, in some city, or whole country, whence the names of *virgin*, or *damsel*, and *daughter* so frequent with them. See Esay 1.8. & 37.22. & 47.1. chap. 9.1. This one of the Rabbines restraineth unto Jerusalem the strongest fort in Judea: and it may well be, that the Jews there abiding, should hereby among the rest (for the words seem more general) be admonished to get in what provision they could from abroad, as expecting a streit and tedious siege. But another of them transferreth it to Babylon, as advising her to gather together all those spoyls, which from other nations she had pillaged, and to betake her to flight with them out of her own country; which all her idols and Magicians could not be able to secure against the Medes and Persians her enemies. But this is many miles from the Prophets meaning.

V. 18. *For thus saith the Lord*; *Behold I will sling out the inhabitants of the land at this once*; *and will distresse them that they may find it to.*] Heb. *Behold I am slinging*; I am out of hand about, by the Chaldeans, to cast this people out of their land into Babylon, as easily and readily as a stone is cast out of a sling, 1 Sam.17.49. & 25.29. See ch.16.14.

at this once;] Or, as *at one cast*: not making any long work of it; but slinging or flinging them all out at once, 2 Chr.36.17.

and will distresse them that they may find it to.] The text here hath no more then, *that they shall*, or, *may find*. The old Latine here inserteth a negative, rendring the words, *that they may not be found*: and so it should have reference to the term of *slinging*. I will so cast them out, and in that manner disperse them, that they shall not be found; as stones thrown far with a sling, are not easily found. But there is no negative in the text, nor reason to inferr it: neither is the verb in a passive form. Others understand it of the streit siege of them in Jerusalem; *I will streiten them that they* (that is, their enemies) *may find them*. Others, *I will put them to such streits, or, afflictions, that they may find*, and receive the reward of their wickednesse. So the Chaldee, and some other, *that they may find*, by discovery, the folly and vanity of their former courses, as also of their idols, and other lying helps, that they formerly relyed upon: or, as others lastly, which to me seems most likely, *that they may find*, by woful experience, that Word of God to be true, which they will not now beleeve, cha.5.13, 14. Ezek.6.10. & 33.33.

V. 19. *Wo is me for my hurt*; *my wound is grievous*] One of the Jewish Doctors knitteth this verse by a supply thus to the former, *I will afflict*, or, *shreiten them*, *until they shall find*, and say, *Wo is me for my hurt*, &c. wherein also some late Interpreters of special note follow him. But such forced connexions seem not to do so well. I conceive them rather with others, to be the words of the Prophet, either himself bewailing, or in the person of the people bemoaning that grievous condition, that by their security and stupidity, they had brought upon themselves, v. 18.

it is me] An ordinary form of lamentation: as ch.4.31.

for my hurt] Heb. *my breach*; as ch.6.14. & 14.17.

my wound is grievous] Heb. *my stroke*. So chap.14.17. and 30.12. Nah.3.19.

but I said, Truly, this is a grief; *and I must bear it.*] Some conceive these to be the Prophets words so delivered in the person of the people, as teaching them to take notice of, and acknowledge Gods hand in their sufferings, and humbly submit to the patient enduring of it: not unlike that, 1 Sam.3.18. Lam.3.17, 18. Mic.7.9. and they render the words, *But I said, Surely this is my infirmity*, (that which God hath allotted me) *and I must*, or, *will bear it*. Others take it, as spoken by the Prophet of himself, as making account sometime that he should overcome his grief; but finding himself now unable to master it, ch.8.18,21. or in the person of the people with himself, as having sometime made account that it was an infirmity, that might well enough be born, a fit of sickness that would easily away again; but that they found it now to be far otherwise, ch.6.14. & 8.16. and these read the words, *Yet I said, It is but such an infirmity, and I shall bear it*; or, *that I may bear*.

But] Heb. *And*: as ch.10.10. or, *Yet*: as ch.7.26.

I said] Or, *I thought* with my self; I made account; as Psal.39.1. & 77.10.

Truly] Or, *Surely*: as Psa.73.1. as if it were a note of certainty: or, *Yet*, or, *But*; for it seems here rather to be a note of diminution: as verf. 24.

this is an infirmity] The pronoun demonstrative for the verb substantive; as Psal.25.12. some render it, *my infirmity*; as Psal.77.10. but the pronoun possessive is not here.

and I will bear it] Or, *which I may bear*: as ch.5.22. or, *that I may bear it*, as ch.14.19.

V. 20. *My Tabernacle is spoyled*, *and all my cords are broken*] By *Tabernacle*, or, *Pavilion*, is here meant the city of Jerusalem; or the state of Judah: as Esay 33.20. & 54.2. See chap. 4.20.

cords] Wherewith the curtains of their tents, or pavilions were fastned to the pins, or stakes: all the stays of city and State. See Esa. 3.7,2. & 33.20.

my children are gone forth of me, *and they are not*] They are gone into captivity, and are as if they were not, being past hope of all recovery: as ch.31.15.

there is *none to streetch forth my tent any more*, *and to set up my curtains*] He perstiteth in the similitude of a tent or tabernacle, consisting of curtains erected, or stretched out, by help of poles, cords and pins, or stakes. See Esay 54.2. chap. 4.20. & 49.25. There is none that may help to raise and set up my state again. See Esay 51.18.

and to set up] Or, *or to set up*: as ch.9.12.

V. 21. *For the Pastors are become brutish*, *and have not sought the Lord*:] The main cause and ground of all these evils, the brutishnesse and stupidity that was generally among them, (for if the Rulers were such, the people much more. See ch.5.4,5.) and their total neglect and disregard of God.

For] Or, *Because*; as chap.6.13. or, *For*, *because*: for the particle hath sometime a two-fold notion included in it; as Deut.31.20. ch. 4.30. & 12.9.

Pastors] Rulers, as well Civil, as Ecclesiasticall, both Magistrates and Ministers, Esa.56.10,11. So is the word taken, ch.3.15. Num. 27.17.

brutish] As v.8. Psa.73.22. & 92.6.

have not sought the Lord] Or, *seek not the Lord*; do not look after him, Psa.14.2. Esa.9.13. Zeph.1.6. neither consult at all with him, or take advice from him, Esa.31.1.

therefore they shall not prosper;] Because they neglect him, without whom nothing can prosper, Esay 30.1,6. & 54.15. & 17. chap. 2.37.

and all their flocks shall be scattered] Heb. *their pasture*, (so the word constantly signifieth, Psal.95.7. Esay 49.9. Hosh.13.6.) for, *their sheep*: or, *the sheep of their pasture*; or, *their pasture sheep*, as it is more fully expressed, Psal.74.1. & 79.13. & 100.3. chap.23.1. Ezek.34.31. See chap.25.36. The people committed to their charge, shall all be dispersed. See chap.13.26. chap.50.6,17. Zach. 13.7.

V. 22. *Behold the noise of the bruit is come, and a great commotion out of the North country, to make the cities of Judah desolate, and a den of dragons.*] The Prophets words, as if he saw the Chaldean army marching forward to invade and over-run Judea, and heard not the report of their approach alone, but the noise that they raised before them. See chap.4.7,19,20. Heb. *a voice of hearing*: as, *a word*, or, *speech*, of *hearing*; that is, *a word*, or, *speech*, *heard*, Heb.4.2. or, *of report*, or, *rumour*, (as 1 Sam.2.24. ch.49.14,23. that is, *a loud rumor*, or, *a loud report*: as, *a voice of cry*, for, *a loud cry*, ch.8.19.) *behold it cometh*; as Ezek.21.7. See ch.4.16. & 8.24.

and a great commotion] Or, *concussion*; or, *shaking*: as Esay 14.16. Hag.2.7,21. or, *noise*; rattling of chariots, and clattering of arms; for thereunto it is usually applyed, Esa.9.5. & 29.6. ch.47.3. Ezek.3.12. Nah.3.2. See ch.8.16.

out of the North-country] Or, of those that come *from the North-country*; that is, from Babylon, ch.1.15. & 5.15. & 6.22. and some such supply must be to make the sentence entire.

to make the cities of Judah desolate, *and a den of dragons*.] See chap. 9.11.

V. 23. *O Lord, I know that the way of man is not in himself*; it is *not in man that walketh to direct his steps*.] The Prophet turneth his speech unto God; acknowledging that warlike affairs do not depend upon the power or policy of man; but upon his providence and disposal: and that therefore, though the Chaldeans were never so powerful and ireful; yet it is not in their power to do what they list, but what he is pleased to give way unto; who is able for all their power and policy, wrath and rage, to restrain them at his pleasure, and to turn them which way he will, Psal.78.10.12. Prov.21.1. Esa.37.29. Some conceive it to have reference to a secret hand of God, in directing Nebuchadnezzar to shape his course toward Jerusalem, when he was at a stand, and in debate about another way, Ezek.21.21. They that expound it as concerning free-will, are beside the meaning of the text,

that the way of man is not in himself] Heb. *that to man his way is not*; or, mans way is not his own; he is not master of his own way: *his way*; that is, *his own way*; as Esa.53.6.

it is not in man that walketh to direct his steps] Heb. it *is not to man walking*, (or, *the man that walketh*; it is not a thing in his power,) *and to direct*, or, *settle his goings*: *that he should* (as Isaiah 53.2. Mal.1.9.) *directing* direct, or *setling* settle, that is, with any certainty *direct*, or, *order* (as Esay 9.7.) that is, *settle* and establish (as 2 Sam.7.12.) *his goings*: to carry them on, and give such success to them, as himself pleaseth, Psal.37.23. Prov.16.9. & 20.24. & 21.30,31. of such defective, yet emphatical, forms of speech, see Esay 59.13. ch.6.11. for the verb is an infinitive, in a gerundial notion.

V. 24. *O Lord, correct me, but with judgment*; *not in thine anger, lest thou bring me to nothing.*] The Prophets supplication in behalf, and in the person of his people, as if seeing the approach of Nebuchadnezzars forces he should say, Lord we know well, that this army could not come in upon, nor prevail against us, but by thy permission and thy provision; but since that thou art resolved thereby to chastise us, we beseech thee in wrath remember mercy, Habb.3.2. and with such moderation correct us, that we may be able to bear it, 1 Cor.

10.13. not with such extream anger, as utterly to consume us, Esay 57.16.

but] Or, *Yet*. See verf.19.

with judgment] Heb. *in judgment*; that is, *with moderation*, in measure, Esa.27.8. ch.30.11.

not in thine anger] Psal.6.1. not according to that which our sins, whereby we have provoked thee unto wrath, Esa.64.5. cha.7.18,19.

lest thou bring me to nothing.] Heb. *diminish me*, Ezek.29.15. so diminish me, that I should no more be a nation. See cha.30.11. and 46.26.

V. 25. *Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name*:] Let the fiercenesse of thy wrath be set against the Heathen, that do not acknowledge or worship thee, and not against thine own people, Psal.74.1,2. See the same, Psal.79.6.

pour out] See Esay 42.25. So cha.6.11. & 7.20. Lam.2.4. and 4.11.

thy fury] Or, *wrath*, as it is rendred, Psalm 79.6. See chap. 4.4.

know thee not] As Exo.5.2. or, *acknowledge thee not*, as their God; as Esa.1.0.11. & 37.10.

families] That is, countries, or, Kingdoms: as ch.1.15.

that call not upon thy name] That do not acknowledge thy Soveraignty in seeking to thee by prayer, Psal.14.4. & 53.4. invocation a special note of such acknowledgment, Psa.50.15. & 116.13. 1 Cor.1.2. 2 Tim.2.9.

for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.] Turn the rigor of thy wrath against them to take vengeance upon them for the mischiefs that they have done to thy people, Psa.79.7,10,12.

for] Or, *because*; as verf.21.

eaten up Jacob, and devoured him, and consumed him] Heb. *eaten Jacob, and eaten him, and consumed him*. Which would rather be rendred, *eaten up Jacob, even* (as chap.6.5,19.) *eaten him, and consumed him*; that is, to eaten him up, that they have clean consumed him. See ch.50.7,17.

have made his habitation desolate.] This some of the Jewish Interpreters understand of the Temple; and would have it read in the future: They will lay the Temple waste. But this forced expofition is needless, when the words are of themselves plain enough: as *Jacob*, for, his posterity Gods people: so, *his habitation*, taken collectively, for the land and cities of their abode. See chap.8.16. & 9.11. verf.22.

CHAP. XI.

Verf.1. THE *word that came to Jeremiah, from the Lord, saying*,] See chap.1.1. The time when this message was delivered by God to the Prophet, as well as of those foregoing, ch.10.1,17. is uncertain; they might very well be much about the same time. See verf.9.

V.2. *Hear ye the words of this Covenant*] He is willed to mind them of the covenant which in Moses his time, they had with God entred into, and to call upon them for the due observation of it; with a taxing them and their ancestors for the wilful breach of it, and obstinate perstitance therein, v.8,10. for which they are threatned with destruction, v.11,17.

Hear] That is, consider, regard, obey, observe: as v.3,7.

the words] Or, matter therein contained: as chap.7.27. and 36.32.

of this covenant] Long fince plighted between God and them, Exod.24.3,8. Deut.29.10,22. and it is not unlikely, that the Prophet held out the book, or volume of the Law, wherein the covenant was engrolled, and recorded, then in his hand.

and speak unto the men of Judah, and unto the Inhabitants of Jerusalem] Heb. *and ye shall speak*, or, *speak ye*; as 2 Kin.1.6. whence some suppose that this message should be delivered unto Jeremy, to impart unto the Priests, withal charging them, according to their duty, Deut.31.12,13. & 33.10. to acquaint the people with it. And they therefore render the whole verse thus; *Hear ye*, to wit, O Priests, *the words of the covenant, that ye may* (as chap.10.18.) *speak them to the men of Judah*, &c. But the words following, *And say thou*, or, *thou shalt say*, verf.3. seem to controul this. Others rather, and so some of the Jewish Doctors conceive, that some other Prophets of those times were to joyn with Jeremy, in the delivery of this message, either Zephany, if it were in the days of Josiah, Zeph.1.1. or Uriah, if it were in the days of Jehoiakim, chap.26.20. But I suppose we need not have recourse unto either of these helps. The Scripture doth oft pass from number to number; as it doth apparently in this place: for in the next verse the Charge is in the singular given to the Prophet, unto whom alone doubtless this message was delivered, v.1. but the plural number is here used, as I conceive, to intimate, what God would have his Ministers and Messengers press especially upon his people, to wit, the keeping of covenants with him; and to let the Prophet know, that this part of his message was no other; than others in his place, were from time to time, as occasion was, to be dealing in with his people. See v.4.

V. 3. *And say thou unto them*;] Heb. *And thou shalt say* (as v. 2. *Thou shalt speak*) *unto them*; to wit, *to the men of Judah, and to the inhabitants of Jerusalem*, v. 2. See Esa.1.1.

Thus saith the Lord God of Israel] The Lord God that made his covenant with Israel, Deut.5.2.

Cursed be the man that obeyeth not the words of this covenant] Heb. *Cursed be the man*; evil betide him, Deut.27.26. *that heareth not*, as Psal.81.11,13. So verf.2. *the words of this covenant*. See verf.2.

V. 4. *Which I made with your fathers*, *in the day that I brought them forth out of the land of Egypt from the iron furnace*,] Egypt is called *an iron furnace*, or, *furnace of iron*: as here, so Deut.4.20.1 Kin.8. 51. in allusion unto such *furnaces*, wherein oar or metal is melted and tried, Esa.48.10. and it is called *an iron furnace*, not in regard of the matter, whereof such are wont to be made; for furnaces and melting pots are not made of metal, but of *earth*, Psal.12.6. but in regard of the oar or metal therein to be melted; a stronger matter being required for the making of such a furnace, wherein not gold or silver, tin or lead, but iron, either oar or metal, is to be melted and cast, and a far fiercer fire to be used about it, than with any of those other. God hereby intimating the grievousnesse and extremity of that affliction, which this people sustained in Egypt, and out of which he delivered them, by bringing of them from thence, Exod.1. 13,14. Of the rest of the verse, see ch.7.22.

Saying, Obey my voice, and do them, according to all that I command you; *so shall ye be my people, and I will be your God*;] Exod.19.5,6. Lev.26. 3,12. See ch.7.23.

do them] To wit, my commandments, or the *things* contained and contracted on your parts in the *Covenant*, v.2,3. See v.6. the pronoun for the noun; as ch.4.9. and a passage from number to number; as verf.2.

V. 5. *That I may perform the oath which I sware unto your Fathers, to give them a land flowing with milk and honey, as it is this day.*] Heb. *That I may confirm*, or *establish, the oath, which I sware unto your Fathers*, by making it good unto them, Deut.7.12. & 8.18. & 9.5. *as it is this day*] Or, *as this day* appeareth. So Deut.8.18. chap. 44.6.

Then answered I, and said, So be it, O Lord.] Heb. *And* (as ch.4.10.) *I answered* (as Esay 21.9.) *and said, Amen, O Lord*: which some expound with reference to Gods command, as if he had said, Lord, what thou hast enjoyned me, I will do, and encite others of my rank, Priests and Prophets, likewise, unto the doing of the same. Others conceive it, as spoken in the person of the body of the people, as obliging themselves under a penalty unto the due observation of Gods commands; as Deu.27.15,26. Psa.106.48. I conceive it rather to be the speech of the Prophet, speaking in his own person, taking hold of the speech of the People, and having respect unto, those gracious words in the close of his speech, and putting his *Amen* thereunto, as if he had said, So Lord let it be, that this people being careful to keep covenant with thee, may enjoy still that land, which thou didst by oath bind thy self to settle them in. See ch.8.6.

V. 6. *Then the Lord said unto me*;] Heb. *And*; as v.5. which need not here be altered. Or, *Again*; as cha.1.11. For it is a repetition of the former injunction.

proclaim all these words in the cities of Judah, and in the streets of Jerusalem;] *Proclaim*] As chap.7.1.

all these words] As chap.7.27.

in the cities of Judah, and in the streets of Jerusalem.] See the reason, the main end of hearing, Deu.6.3. See v.2.

Hear ye the words of this Covenant, and do them.] Action and practice

V. 7. *For I earnestly protested unto your Fathers*, *in the day that I brought them up out of the land of Egypt*, *even unto this day*, *rising early and protesting*, *saying*, *Obey my voice.*] See chap.7. 23,25.

earnestly protested] Heb. *protesting protested*, 1 Sam.8.9. as, *charging charged*, Gen.43.3.

I brought them up] As chap.2.6.

rising early] See ch.5.8. & 7.13.

Yet they obeyed not, nor enclined their ear; *but walked every one in the imagination of their evill heart.*] See ch.7.24.

therefore will I bring upon them all the words of this covenant, *which they have commanded them to do*; *but they did them not.*] Heb. *and* (as chap. 7.28.) *I brought upon them*: and so it would be rendred as chap.27.7. I brought upon them all those menaces or judgements threatned in the Law against the wilful transgressors and violaters of the covenant plighted between me and them, Deut.28.16. & 29.19,20. a two-fold defect of the pronoun after the verb; as Gen.43.14. cha. 9,10.

V. 9. *And the Lord said unto me*,] Or, *again*; or, *Moreover*; as verſ. 6.

A conſpiracy is found among the men of Judah, and among the inhabitants of Jeruſalem.] Becauſe it might be ſaid, what is all this to thoſe that now live, if their fore-fathers in former ages brake covenant with God, and ſmarted then for the ſame? God therefore reſteth the Prophet, that the main body of the Jewiſh people, and thoſe of Jeruſalem, among the reſt, had made a general revolt from him, and breaken themſelves unto thoſe idolatrous courſes, that their fore-fathers took before them. And hence the Jewiſh Commenters, not without ſome good probability, gather, that this Prophecy was delivered in the reign of Jehoiakim; what time they fell back from Gods ſervice and worſhip, reſtored with them, and ſetled among them, in the days of good Joſias. See chap.1.4.1.

A conſpiracy] Or, *combination*, or, *league*, 2 Kin.15.30. & 17.4. a defection from God, as by a general conſent of all ſorts of people thorowout the Land and State. So Ezek.22.25. *a conſpiracy among the Prophets.*

is found] That is, ſay ſome, is detected: as, *the King of Aſſyria found conſpiracy in Hoſhea*, 2 King.17.4. and, *as a thief is found*, when he is taken in the manner, Jer.2.26. but it may alſo be the uſual phraſe of Scripture, be underſtood ſimply, *A conſpiracy is found*, that is, *there is a conſpiracy.* See the like, Eſt.1.5. Eſa.13.15. Luke 17.18.

among the men of Judah, and among the inhabitants of Jeruſalem] Heb. *in the man of Judah*: but *man*, for, *men*; as Eſa.5.3. among the main body of the Jewiſh State: for whereas one of great note underſtandeth it of a conſpiracy, between the men of Judah, and thoſe of Iſrael the ten tribes: as if, though being at enmity otherwiſe, they had now conſpired together in a revolt from God, he ſeemeth not to have obſerved the preciſe terms of the text: *in*, for, *among*; as Eſay 66.19.

V.10. *They are turned away to the iniquities of their fore-fathers, which refuſed to hear my words*:] Being not warned, nor amended, by thoſe judgments, which for their diſobedience befel them, ch.7.26. v.8. See ch.13.10. Heb. *they have returned upon, or, unto*; as Prov.26.11. with 2.22. ch.6.9.

Fore-fathers] Heb. *firſt fathers*: *firſt*, for, *former*; as Eccl.7.10. Eſa. 61.4. 1 Tim.5.13. Rev.1.4.

and they went after other gods to ſerve them:] This thus rendred, may ſeem to be meant of their anceſtors. But it ſeems rather by the emphatical expreſſion of the pronoun in the text, to have reference unto thoſe that then lived, the preſent conſpirators and late revolters; and would therefore, to take away all ambiguity, be rendred, *and they*, or *they alſo* (as ch.3.6.) *are gone after other gods.* See ch.7.9. & 13.10.

the houſe of Iſrael and the houſe of Judah, have broken my covenant which I made with their Fathers.] As well Judah, as Iſrael; the other ten tribes, have broken covenant with me. See ch.3.6,8.& 5.11. Howbeit, it followeth not hence, that the *conſpiracy* mentioned, v.9. was there intended between the two houſes, as that Learned Writer ſuppoſeth to be from this clauſe made good. Of the two houſes, See on ch.3.18.

V. 11. *Therefore thus ſaith the Lord*] The ſin in breach of Covenant was before, v.9, 10. the denunciation of judgment for it, now followeth.

Behold, I will bring evil upon them, which they ſhall not be able to eſcape.] I will deal with them, as I did with their Fathers before them, v.8. Heb. *I am bringing*, (as ch.4.6.& 6.19.) *evil to them*, (for, *upon them*, as Ezek.7.16.) *which they ſhall not be able to get out off*, as Pſal. 88.8. and ſuch a redundancy, as verſ.12. that ſhall entangle them in ſuch difficulties and perplexities, as they ſhall not be able by all their might or ſlight, to wind themſelves out off. See the like, Mic.2.3.

and though they ſhall cry unto me, I will not hearken unto them.] I will deal then with them, as they deal now with me; I will then refuſe to hear them, as they now refuſe to hearken to me, verſ.10. Zach.7.11,13. Heb. *and they ſhall cry unto me, and I will not hearken unto them*; the like Syntax, See Eſay 58.9. chap.7.27. and 8.4.

V. 12. *Then ſhall the cities of Judah, and the inhabitants of Jeruſalem go and cry unto the Gods unto whom they offer incenſe.*] Let them ſeek then for ſuccour to them, whom now they ſerve, Deut.32.37,38. Judg.10.14. See ch.2.28.

Then] Heb. *And*, as verſ.5.

ſhall go and cry] Or, *let them go and cry*; as, *let them ariſe*, chap. 2.28.

the cities of Judah] The Inhabitants of them, as Eſa.40.9.

to which they offer incenſe.] Which they worſhip; one part of religious worſhip put for the whole, as ch.7.9. Heb. *which they are burning incenſe to them*; an uſual redundancy, as Pſal.1.4. Prov.2.15. and before, v.11.

but they ſhall not ſave them at all in the time of their trouble.] Heb. *and* (as chap.10.10.) *they ſhall not ſaving ſave them*, (that is, *be able at all to ſave them*, as Eſay 45.20.) *in the time of their evil*, of that evil, which I am bringing upon them, verſ.11.

V. 13. *For according to the number of thy cities were thy Gods, O Judah, and according to the number of thy ſtreets, O Jeruſalem, have ye ſet up altars to that ſhameful thing, even altars to burn incenſe unto Baal.*] See ch.2.28.

that ſhameful thing] Heb. *ſhame*, as ch.3.24. Hoſ.9.10.

burn incenſe to Baal] See ch.7.9.

V. 14. *Therefore pray not thou for this people, neither lift up a cry or prayer for them.*] See ch.7.16. So ch.7.11.

for I will not hear them in the time that they cry unto me for their trouble] As v.11. nor thee for them, as ch.7.16.

V. 15. *What hath my beloved to do in my houſe?*] Theſe words are by divers diverſly expounded. One of the Jewiſh Commenters maketh them the Prophets ſpeech, ſpeaking of God, *What ſhould my beloved* (that is, God, whom I love, as Eſa.5.1.) *do any longer in my houſe?* to wit, his Temple, which I as conſtantly frequent as mine own houſe: So Anna, Luke 2.37. One of ours, (who ſeemeth to have taken his riſe from the Rabbine) maketh them Gods ſpeech ſpeaking of the Prophet; *What ſhould my beloved* (thou my dear Prophet) *do any more in my houſe?* frequent my Temple any longer, there to preach to this people, or to pray for them, when as there is no good to be done, either upon them by the one, or for them by the other, verſ. 14. Another of ours expounds them thus, as a ſpeech of God the Father, ſpeaking of Chriſt his *beloved* ſon, Matt.3.17.& 17.5. Eph. 1.6. who had wont to manifeſt himſelf, in his word and power in the Temple, Exod.23.20.& 33.14. Ezek.1.26. and 10.2. Mal. 3.1. But the Chaldee, whom another of the Jewiſh Commenters concurreth with, underſtandeth it as ſpoken by God of his people. What hath my people, whom I heretofore ſo entirely affected, and ſo dearly loved, Eſay 5.1. ch.12.7. Hoſ.3.1.& 11.1. Mal.1.2. any more to do in mine houſe, when the hath ſo grievouſly played the harlot? Eſa.1.12,21. ch.7.9,11. And the entendment of it ſeemeth to be, to cut them off from hoping to prevail with God by prayer, and repairing for that end to his Temple, where he had promiſed to hear them, while they continued loyal with him; or when they returned ſincerely to him, 2 Chr.7.14,15. Heb. *What to my beloved in my houſe?* as Eſa.22.16.

ſeeing ſhe hath wrought lewdneſs with many] Heb. *in her committing villeneſs with many*; a defect of the prepoſition, as well before the verb, as the noun; when the taketh ſuch vile and lewd courſes with ſo *many*, either wicked ones, Heathen, whom ſhe joyneth with, as ſonne; or idols rather, after whom ſhe goeth an whoring, ſo others: as if the were ſome common ſtrumpet; what ſhould ſhe do any more in my houſe, to make my houſe no better than a brothel-houſe? Chap.7.30. See Chap.2.20.& 3.1,2. verſ.13. There is in the Hebrew a paſſage from gender to gender, whereof ſee ch.2.1.A Learned late Writer would have it rendred, *her doing*; (that is, her doings, or deeds; the verb for the noun) is *extreame lewdneſs*, *O ye great ones*: the article in a vocative notion; as Deut. 32.1. Joel 1.2. let others conſider of it. I concur with the former.

and the holy fleſh is paſſed from thee] Theſe words have almoſt as many interpretations, as Interpreters. Some by *holy fleſh*, underſtand the faithful people among them clean waſhed and gone, Pſal.12.1. Eſay 64.6,7. Chap.5.1. Mic.7.1. *fleſh*; for, *people*, as Pſal.65.2. Eſa.40.5. *to paſs away*; for, *to periſh, and be gone*, Job 6.15.& 9.26. Some the circumciſion, which they bare in their *fleſh*, as a ſeal of Gods Covenane, and the ſign of an holy ſeed, Gen.17.11,13. Ezra 9.2. which by reaſon of their profaneneſs and ungodlineſs otherwiſe, was become as uncircumciſion unto them, chap.9.26. Rom.2. 25,29. The moſt of the fleſh of ſuch beaſts, as were ſlain for ſacrifice, to be offered either unto idols, or unto God. And among thoſe that thus take the word *fleſh*; ſome read the words, as uttered by way of interrogation; ſome as by way of enunciation: of thoſe that follow the former manner of reading, one expoundeth them of their idolatrous ſacrifices, the *fleſh* whereof, ſaith he, is called *holy*, by a contrariety of ſpeech, as *unholy* and impure; as the Greek ἀγιὰ, and the Latine *ſacers*, is ſometimes uſed; and the Hebrew *Kaddeſh*, Lev.6.29. Deut.22.9. but herein I ſuppoſe this Author goeth alone, and ſo I leave him. Others of them, and ſo the Ancient Greek, and Old Latine, and thoſe many that follow either, underſtand it of the Sacrifices offered to God in the Temple, called *fleſh of holineſs*, as Hag.2.12. as ſanctified by the altar on which it was offered, Mat.23.19. and they render the words *ſhall*, or, *can, the holy fleſh cauſe thy* wickedneſs *to paſs away from thee, wherein thou doeſt glory?* do ye imagine, that your ſacrifices are able to expiate your ſins, when ye are ſo far from being humbled for them, that ye glory in them. See chap.7.9,21. But this expoſition the words will not bear, for the verb is not here in an active or tranſitive, but in a ſtanding or immanent form or notion; it ſignifieth not *to put away*, but *to paſs away*; and ſo the beſt Interpreters reading the words enunciatively, render them; *the holy fleſh hath paſſed*, or, *is paſſed away, from thee.* Which ſome expound of their utter neglect of Gods altar, and the ſacrifices to it belonging, which they dif-regarded and no more looked after, than as if they were matters that had never been injoyned them, as 2 Chr.28. 24. Eſay 57.5,6. but this ſeems not ſo probable. Others rather, that their devotions and holy performances, were all paſt away, in regard of any acceptance they found with God, or benefit that redounded thence to themſelves; See Eſay 1.11,15, and 66.3. Or, that they were ſo profaned, that the holineſs of them was utterly gone; though holy in themſelves, yet not holy to them, Hoſ.2.13, 14. Tit.1.15. or, laſtly, that they had no more right now to the holy

word, or, *ſpeech*, and ſo our Engliſh rendreth it, Ezek.1.24. *a voice of ſpeech*; and according to this notion they expound this place: *God with a word will kindle a fire.* But neither doth that verſion in Ezekiel, ſute well with the other refreſhfulneſs there adjoyned, of *the riuſhing of many*, or, *mighty waters*, and, *the noiſe of a camp*: nor doth the epither *great*, here annexed to it, ſo well ſort with it in this place; *with*, as chap.2.18. or, *at*, as Numb. 16.38.

hath he kindled a fire] Or, *hath kindled a fire*, or, *will kindle a fire*: the Lord, who *called thee*, &c. as before; *will* now *kindle a fire*, is now reſolved to ſet thee on fire, to waſte and conſume thee with fire and ſword, ch.17.27. & 21.14.

upon it] Or, as one of the Jewiſh Criticks rendreth it, *in the branches thereof*, ſo the word is uſed, Nehe.8.15. and it may ſtand not amiſs here.

and the branches of it are broken down.] Heb. *and they ſhall break the boughs of it*: but the verb is put indefinitely, and is therefore by the paſſive not amiſs rendred, as Mal.1.4. Luke 12.20. the word rendred *branches*; uſed alſo, Ezek.31.12. is deemed properly to ſignifie, *high* and *lofty boughs*, and by it therefore the Rabbines here would have underſtood, the Kings Palace, and Gods Temple, and ſome others, their Princes, as by the former the people.

V. 17. *For the Lord of hoſts that planted thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael, and of the houſe of Judah, which they have done againſt themſelves to provoke me to anger, in offering incenſe unto Baal.*] In theſe words the Prophet doth more plainly unfold, what in the former verſe he had ſpoken concerning this people, and the evil that was to befal them, in the great change of their eſtate; withal, pointing them to the principal procuring cauſe of it, their idolatrous practices, whereby they had provoked God to wrath, and jealouſie againſt them.

For] Heb. *And*; as ch.5.2.

that planted thee] As Iſa.5.2. ch.2.21.

hath pronounced evil againſt thee] Heb. *ſpoken evil againſt thee*, or *concerning thee*; paſſed a doom of penalty upon thee. So chap.26. 13,19.

for the evil of the houſe of Iſrael, and of the houſe of Judah] Which they have learned the one from the other, and wherein the one hath imitated the other; for the houſe of Iſrael is here mentioned only, as the former in defection to idolatry, whom the other afterward did perfidiouſly follow. See ch.3.6,10,11. & 5.11. verſ. 10.

againſt themſelves] See ch.7.19. or, as others, *between them*, ſee on v.9,10. But I conceive it to be no other than an elegant redundancy in the Hebrew language very frequent: *the evil that they have done them.* So Gen.12.1. *Go thee out of thy country*, Exod.20.23. *Ye ſhall make ye no gods: Make thee a ſerpent.* Num.21.9. & Ezek.37.11. *we are cut off us.* See ch.7.8.

to provoke me to anger] See ch.7.18.

in offering incenſe unto Baal.] As verſ.13.

V. 18. *And the Lord hath given me knowledge of it, and I knew it: then thou ſheweſt me their doings.*] In the latter part of this chapter, is a diſcovery made by God to the Prophet, of a ſecret conſpiracy, that his own country men the inhabitants of Anathoth, verſ. 21. had entred into againſt him, verſ. 18,19. the Prophets reference of his cauſe unto God, who had revealed it to him, with a demand of juſtice againſt them for it, v. 20. and Gods juſt doom paſt upon them, for ſuch their deſign againſt his faithful ſervant the Prophet, verſ. 21,23.

And] Or, *Moreover*; as ch.1.11. & 8.4.

the Lord hath given me knowledge of it] Or, *the Lord informed me*, or, *gave me notice.* Heb. *made me to know*; as Exod. 33.12.

and I knew it] Or, *ſo I knew it*; as Iſa.59.19. by that means I came to the knowledg of it, which otherwiſe I could not have done; Gods care of his Prophets ſafety. So Act.23.12,24.& 26.21,22. A defect of the pronoun *it*; as Gen.28.16.

thou ſheweſt me] Heb. *madeſt me to ſee*; as 2 Kin.8.20. a paſſage from perſon to perſon; as before, v.15,16.

V. 19. *But I was like a lamb, or an ox, that is brought to the ſlaughter*:] I was as ignorant of their evil intentions, as a ſheep or an ox, that is leading to be ſacrificed in the Temple, or ſlain in the ſhambles, that is leading to be ſacrificed in the Temple, or ſlain in the ſhambles, when he thinketh he is going to the field; or to the fold, the one; to the ſtall, the other, Prov.7.22. Iſa.53.7. neither aware, nor ſuſpicious, of any ſuch evil from them, as not being conſcious to my ſelf of any wrong that I had done them; but having ever fought their good, ch. 15.10.& 18.19.

But] Heb. *And*; as verſ.12.

I was] The pronoun for the verb ſubſtantive; as Pſalm 92.10.

a lamb, or an ox] Heb. *a ſheep* (as Hoſ.4.16. where a lamb doth not ſo well) *an ox*; the diſjunctive is wanting, as Eſa.38.14. chap.2.31, ſo well) *an ox*; the diſjunctive is wanting, as Eſa.38.14. chap.2.31, former, rendring it, ſome, *a tame*, or *gentle*; ſome, *a taught lamb*, or a lamb taught and brought to hand; becauſe the root ſignifieth, ſometime, *to teach*, Job 15.1.& 33.33. and another, *a friendly*, or ſome-

familiar lamb; because the word seems so taken, Psal. 106.13. Mic. 7.1. and is in Arabick for a *friend* frequently used. But hereof, let others judge.

that *is brought to the slaughter*] Heb. *led to sacrifice*, or *to slay*; as Lev. 9.4. a defect of the relative; as Isaiah 53.7. chap. 8.13.

and I knew not that they had devised devices against me, saying;] A necessary supply, as Psalm 105.15. Chap. 4.31. See Chap. 18.18.

Let us destroy the tree, with the fruit thereof;] The Chaldee, ancient Greek, and old Latine, whom Interpreters, Latine and Greek, not a few, follow, render these words, as it the text said, *Let us cast wood into his bread*; which they expound, Let us kill him, by mingling the juyce or powder of some poisonful plant or wood with his meat; because the word, *bread*, includeth all kind of food, 1 King. 4.22. Neh. 5.18. or, as some, *Let us give him wood to eat in stead of bread*; as the Prophet complaineth in the person of Gods people, That God had fed them with such grassy bread, that had rather worn out their teeth, than nourished their bodies, Lam. 3.16. Prov. 20.17. Let us kill him with hunger, starve him to death, that him up where he shall have nothing to feed on; unless he can eat timber and stones. But because the word, in the Hebrew, signifieth, *to destroy*; as chap. 6.5. Some of them would have the text read, *Let us spoil his meat with wood*: And others, *Let us spoil wood*; that is, make powder of it, to put into, or mingle *with his meat*. But these seem all forced readings; and a *tree* or *wood*, for *poyson*, is no where found: for whereas some of them point us to, Exod. 15.25. the tales they tell of the tree there mentioned, are of equal weight with this their exposition of the word in this place. A learned late Writer, rejecting as over-harsh and hard all the former; thus rendreth the text, *Let us break wood upon his body*. This to fetch about, he refleth us, that the word rendred *bread*, is used both in Arabick, and in Hebrew, also, sometime, for *flesh*, (or for *meat* rather in general) Lev. 3.10,11. & 21.8. Job 6.8. And another neer to it, for the *flesh* of mans body, Job 20.23. Zeph. 1.17. and the word rendred *wood*, for a *staff*; as 2 Sam. 21.17. Esay 10.15. and so the meaning should be, Let us beat him, or hang him, with staves, or cudgels, till we break them again. That which to me seemeth not unlike that of the Talmudists, who expound that speech of Adam, Gen. 3.12. *The woman gave me of the wood*; that is, banged me with a bough of the tree, and so enforced me to eat; and to sound no less harshly, than any of those other. The words run plainly enough in the text, *Let us destroy the tree with its bread*; where by *destroying*, some understand hewing down, as Deut. 20.19. by *tree*, the *Stock* of a tree, as chap. 2.27. and by *bread*, the *fruit*, that it affordeth for mans sustenance, Gen. 1.29. Some other, by *tree* the *Stalk* of a plant, as of corn; and by *bread*, the *grain*: whereof bread is made, as Esay 28.28. and it seemeth to have been a proverbial form of speech, *Let us destroy stock and fruit, or Stalk and grain together*; that is, Let us make an utter riddance of him, that nothing of him, or his doctrine, name, mention, or memory, may remain. So the words following expound this branch; for that which some of the Ancients dream of Christ and his cross; and Popish Expositors prate of Christ in the hoast, are but frivolous fancies, not at all touching the text.

and let us cut him off from the Land of the living] Let us make away this Jeremy, that we may hear no more of him, nor he trouble us any more. So Psal. 52.5. Esa. 38.10, 11.

that his name may be no more remembred.] Heb. *and his name shall be no more remembred*; as chap. 6.5, 10. So Psalm 9.5, 6. & 83.4. Some suppose that it hath some reference to the abolition of the name and memory of such as were condemned for false Prophets; as they fought, and thought, to have Jeremy dealt with. See the like, John 16.2.

V. 20. *But, O Lord of hosts*] The Prophets words, committing and commending his cause unto God, and craving justice at his hands. So ch. 15.15. & 18.19. & 20.12.

that judgest righteously] Heb. *judgest justice*; as Psa. 9.4. that is, *with justice*; as Psa. 9.8. & 96.13. & 98.9.

that triest the reins, and the heart;] Or, *searchest*, ch. 6.27. Psal. 7.9. 1 Sam. 16.7. 1 Chr. 28.9. chap. 17.10. & 20.12. Rev. 2.23. a two-fold metaphor; the one, taken from the trying of oar or metals, Psa. 26.2. & 66.10. the other, from the bodies of beasts slain for sacrifice, which being broken up, their entrails lye all open to the eye, Heb. 4.12. and they seem over-nicely to distinguish, who by the *reins*, would have understood mens desires; by the *heart*, their designs.

Let me see thy vengeance upon them;] So Psalm 79.10. A speech proceeding, as most deem, from a prophetical spirit; which some therefore would have delivered rather by way of prediction, than of imprecation; as Psalm 59.10. & 92.11. rendring the words, *I shall see thy vengeance upon them*; as if he had said, I shall surely behold them, and I shall survive to see it: but it seemeth rather a direct prayer, or bill of complaint, wrung from him, by the contemplation of their extream malice against him, and commenced at Gods Tribunal, craving justice against them, as against persons grown incorrigible: and that not without some mixture of humane frailty, as those other, chap. 15.15. and 17.18, and 18.21, 24.

for unto thee have I revealed my cause.] Or, *do I reveal my cause*; that is, commit it; as 1 Pet. 2.23. because those that desire to commit their cause unto any, are wont, before they so do, to open it to them, and acquaint them with it.

V. 21. *Therefore thus saith the Lord of the men of Anathoth, that seek thy life*,] Gods answer followeth to the Prophets bill of complaint.

the men of Anathoth] The place of the Prophets ordinary abode. See chap. 1.1. and these seem to have been the forwardest men in enforming and inceasing the Priests as Jerusalem against him, chap. 20.10.

seek thy life] Heb. *soul*; as ch. 4.30. & 19.7.

saying, Prophesie not in the name of the Lord, that thou dye not by our hand:] Prophesie not unto us, in that manner as thou dost, menacing us with plagues and judgments. So Esa. 30.10. Amos 2.12. & 7.16. Mic. 2.6, 11.

that thou dye not by our hand] Heb. *and thou shalt not dye*. So verf. 19. *and his name shall be no more remembred*; *by our hands*; by our means, some one way or other; as 2 Sam. 21.22. If thou dost, we will dispatch thee our selves, and never trouble them of Jerusalem with thee: a desperate speech, expressing a great height of rancor and malice, that they were grown unto against Gods Prophet, which in likelyhood they began more openly to discover, when they perceived that he had some notice of their clandestine plots and projects, though they knew not how he should come by it.

V. 22. *Therefore thus saith the Lord of hosts, Behold I will punish them*:] Heb. *visit upon them*; as ch. 9.25. & 13.21. the complaints and imprecations of Gods Prophets, though proceeding sometime from heat of passion, are oft seconded with very dreadful and dismal effects. See 2 Kin. 2.24.

the young men shall dy by the sword,] To wit, of the enemy, either in fight, or in suprital of the city, 2 Chr. 36.17.

their sons and their daughters shall dye by famine.] A death more grievous than the former, Lam. 4.9.

V. 23. *And there shall be no remnant of them*] That which they intended against them, v. 19. shall be inflicted upon them; a just retaliation, Deu. 19.19. Yet see on ch. 16.3.

for I will bring evil upon the men of Anathoth; even *the yeer of their visitation*] Or, *when* (as Joel 2.20.) *I shall bring evil* (as v. 11.) *upon the men of Anathoth* (v. 21.) *in the year* (as Neh. 5.1. & 2.1.) *of their visitation*; what time I shall come to take vengeance upon them, v. 22. So ch. 10.15. and 23.12.

CHAP. XII.

Verf. 1. *Righteous art thou, O Lord, when I plead with thee*:] This Chapter which seemeth to have some connexion with the former, consisteth of three parts; 1. A disceptation between God and the Prophet, concerning some passages of his providence, verf. 1, 6. 2. A renewed lamentation of the sad condition of Gods people, justly deserted by him, and given up to be destroyed for their sins, verf. 7, 14. 3. A denunciation of wrath against their bad neighbours, that had joyned with the enemy against them; yet with a promise of restitution, upon their reformation, verf. 15, 17.

Righteous art thou, O Lord, when I plead with thee:] Or, *Righteous art thou* (the pronoun suppliying also the place of the verb substantive: as ch. 11.19.) *though* (as ch. 2.22. & 10.2.) *I should contend with thee*: as Esa. 40.8. chap. 2.22. thou wouldst appear to be, if either I, or any other mortal creature should presume to enter into debate with thee, concerning the justice and equity of any of thy proceedings. A learned late Writer would have it read by way of interrogation, *Should I dispute with thee?* and so the particle seemeth to be used Esa. 29.16. & 36.19. which may here also be well admitted. Howsoever, the Prophet sixeth this in the first place, as a ground not to be once questioned, much less doubted of, or denied, that God is just and upright in all his dealings, though weak man be not able to conceive himself, or render to others, a reason of whatsoever he doth. So Psa. 51.4. & 73.1. & 92.15. & 119.75, 137. & 145.17. Rom. 9.14.

yet let me talk with thee of thy judgments.] Give me leave yet to argue a little with thee, concerning some of thy proceedings, that I may be the better informed, and more fully satisfied, concerning the ground and reason of them. Heb. *Let me speak judgments with thee*: yet is not *speaking of judgments* here taken in that sense, wherein this form of speech is used, for *to pass*, or *execute*, *a judiciary doom*, or *sentence*, ch. 1.16. & chap. 39.5. nor yet, as some other would have it expounded, for *speaking moderately*; because the word *judgment* hath sometime a notion of *moderation* in it, chap. 10.24. Psalm 112.5. but for arguing and debating a case or cause, for the better clearing of truth and right, as in judiciary courses is wont to be done.

Wherefore doth the way of the wicked prosper?] This consideration of the prosperity of wicked men, and their thriving by wicked courses, hath at sundry times much molested the minds of many godly ones. See Job 21.7,13. Psalm 37.1. & 73.3,12. & 94.3,4. Hab. 1.4, 5. and the wicked thereby take encouragement unto evil, and of nourishing

nourishing impious conceits in their hearts, concerning God and his providence, Job 21.14,15. Psal. 10.3,6,11,13. & 14.1. & 94.7,8. Mal. 2.17. & 3.15.

wherefore *are they all happy, that deal very treacherously?* Heb. *are all the perfidious practisers of perfidiousness* (that is, such as use the most perfidious practices, or that most of all practise perfidiousness. See Esay 24.16.) *at ease?* (So Lam. 1.5.) they live at ease, and free from troubles, Job 12.6. & 21.9. Psal. 73.5. Zach. 1.11. chap. 48.11. (for that is the proper notion of the word here used, Job 3.25. & 16.12. & 20.20. & 21.23. chap. 49.31.) the interrogative is supplyed from the former branch; as Job 3.11,23.

V. 2. *Thou hast planted them*; *yea, they have taken root, they grow*; *yea, they bring forth fruit*.] They thrive and prosper as much as may be: a tree may be planted, and yet not take root; and then it cannot stand firm, or long continue: it may take root, and yet not thrive or grow, by reason of some inward defect, or outward accident, as the leanness of the soyl, or the sharpness of the ayr: it may thrive and shoot up, and yet not fructifie; make a goodly flourish with leaves, and blossoms, yet all be blasted, and yield no fruit: but the state and condition of the wicked here mentioned, is described by the resemblance of a tree, that being set in a rich soyl, and having taken firm root, thriveth exceedingly and shooteth up in heighth, and spreadeth in breadth; and is not onely clad with a garnith of green leaves, and goodly blossomes; but is loaden also with great abundance of fair fruit; than all which, what can more be desired? See ch. 11.16. Ezek. 31.3,9. Dan. 4.11, 12,20,22.

Thou hast planted them] The same God that planteth his people, Psal. 44.2. & 80.8. doth plant the wicked also: that is, assign them unto, and feat them in the places of their abode; he casteth out others before them, and planteth them in their room, Deut. 2.5,9,12. Act. 17.26.

they have taken root] Heb. *rooted*. So Esa. 40.24.

they grow] In wealth and power, ch. 5.27,28. Heb. *go on*; as Gen. 26.13.

bring forth fruit] See the like, Esay 37.31. Heb. *make fruit*; as Gen. 1.11,12. Hos. 9.16.

thou art neer in their mouth, and far from their reins.] They profess thee in word, but deny thee in heart and deed, Psalm 14.1. & 53.1. Tit. 1.16. They make shew of drawing neer to thee, as a people in league and covenant with thee, and have thee and thy name oft in their mouths, but they have no heart, love or affection at all to thee, their hearts are wholly estranged from thee, Esa. 29.13. & 48.1. & 58.1. Psal. 50.16. & 78.34,37.

and far] Or, *but far*; as Ela. 29.13.

V. 3. *But thou, O Lord, knowest me, thou hast seen me, and tried mine heart towards thee*.] That this disceptation of the Prophet, with God, had some reference to the carriage of his malicious Townsmen before-mentioned, chap. 11.21. and other his spiteful enemies towards him, appeareth by this passage; wherein, as other Gods faithful Servants in the like case, he appealeth unto God himself for the sincerity of his heart and carriage, in the discharge of his duty. So Job 13.1,15,16. & 23.10. & 27.2,6. Psalm 7.3,10. & 17.3. & 26.1. chap. 15.15. & 17.16. 2 Cor. 1.12. See Chap. 11.20.

knowest me] Having taken tryal of me: not that God did not before tryal taken, know how he stood affected, Prov. 15.11. but that in that regard he may the more boldly appeal unto God, who had taken such tryal of him, Gen. 22.1,2. Psal. 17.3.

toward thee] Heb. *with thee*; as 2 Kin. 10.15.

put them out as sheep for the slaughter, and prepare them for the day of slaughter.] A petition of the same nature with that before, cha. 11.20. whereof see there. Howsoever this intimateth, what the issue and upshot will be of all the prosperity and tranquility of the wicked, which for a time they here enjoy, Jam. 5.5. by consideration whereof, the faithful godly yet recover and gather strength against the temptation before related, Psa. 37.2,20,36,38. & 73.17,22. Job 21.17,21. Mal. 3.18. & 4.1.

prepare them] Heb. *Sanctifie them*, as Esa. 13.3. ch. 6.4. a borrowed speech taken from such rites as were used about the preparing either of beasts for sacrifice, or of persons to partake in a sacrifice, Exod. 12.3,6. 1 Sam. 16.5. 2 Chr. 30.17,19. Job 1.5.

V. 4. *How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?*] Concerning the sense of these words, there is no great doubt or difficulty: the question is onely concerning the connexion and coherence of them with the reft of the context: that which most Interpreters either take no notice at all of, or fetch it so far about, that first to unravel their resolutions, and then to discuss them, would prove a work over-tedious. I concur with those, who conceive, that in these words, the Prophet rendreth a reason, why he defireth to have the prosperity and tranquility of these wicked wretches to be cut off, and themselves removed and taken away; to wit, that the whole land might not fare the worse for them, and the godly party, among the reft, suffer in those general calamities, that at present lay heavy upon the main body of the land, being procured by their impieties.

How long shall the land mourn] A land is said to *mourn*, when it lyeth waste, ftript, & defpoiled of its wonted verdure and bravery, in grass, corn, plants, and fruits, wherewith it was formerly clad and adorned, whether through extremity of drought, 1 King. 17.1. & 18.5. or spoyl and havock made of all, by storm and tempest, Prov. 28.3. or by vermine, Joel 1.4. & 2.3. or by the irruption of an enemy, Esay 1.7. as being now in a mourning weed. So Esay 24.4. & 33.9. chap. 23.10. Lam. 1.4. Joel 1.10. Now this some would put off to the waste that was to be made by the Chaldean Invasion, chap. 4.20. verf. 10, 11. but they shew not how that may consist here with the current of the context. It seems rather to be meant of the present dearth, by means of a long continued drought lying heavy upon the land at present. Whereof, see at large, ch. 14.1,2.

herbs] Heb. *herb*, or *herbage*: as it might well be rendred: and so rather than *grass*; as it is, Psal. 72.16. & 92.7. for the word is more general.

for the wickedness of them that dwell therein.] So Psalm 107.34.

the beasts are consumed, and the birds:] Or, *the cattel* (as Psa. 50.10.) *and the fowl*. Such cattel and fowl as are wont to be kept about mens houses, which in times of extream drought and dearth for want of food, either perish, or stray the one, and fly away the other. See cha. 4.25,26. & 9.10. & 14.5,6.

because they said, He shall not see our last end] This impious speech of those wicked ones, some understand as a denial of Gods providence and preseience, like that, Psa. 73.11. and they render the words, *He seeth not our latter end*. God himself doth not know, what our end shall be. Others, as spoken in way of presumption, that whatsoever the Prophets might say, God would not bring those evils that they threatned upon them; and these render the words, *He will not see our latter end*: he will not suffer such an end to be made of us, as they say. But I conceive rather, that these words were spoken by them of Jeremy; though redounding and reaching to God himself, whose messenger he was, and whose messages he delivered to them; as if they had said, This Jeremy telleth us what at length will befal us, and that all our present prosperity shall end in extream misery: but his words are but wind, he will never live to see any such matter befal us; we shall sooner see an end of him, than he any such end of us. See ch. 5.13. So Gen. 19.14.

V. 5. *If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?*] Hitherto was the Prophets speech to God. Now followeth Gods speech, whether in way of answer to the Prophet, or leaving him, directed to the people, is much controverted. Some, both Jewish Commenters and ours, conceive it as an answer returned to the Prophets expostulatory complaint; and either checking him for it, or meeting with the root and ground of it. Some suppose, that in it God checketh and controlleth the Prophets curiosity and presumption, in taking upon him to enquire into those things that were far beyond the reach of his shallow capacity: and they thus expound the similitude of *horse and foot*. If thou are not able to discover the privy plots and projects of men, that stand on ewen ground with thee, and are silly creatures like thy self, as that conspiracy of thine own Townsmen against thee, chap. 11.18,19. how is it, that thou takest upon thee to search into, or supposest that thou mayst be able to comprehend the reasons and grounds of Gods secret counsels, concerning the administration of the affairs of the world? Others, (which is more probable) are of the mind, that the Lord considering from what ground this disceptation of the Prophet proceeded, to wit, from some inward disquiet of mind, that the wrongful and spiteful carriage of his Townimen had poslessed him with; and animating him unto a quiet and patient undergoing these brunes of their malicious demeanure, by intimating unto him, that there were other manner of conflicts and oppositions to be dealt with in the further proceeds of his prophetical function; against which he was to arm himself. As if he had said, if these meaner men of Anathoth, that are but as *foot*, do so moleft thee, that drive art almoft tired out with them; how wilt thou be able to bicker with those great and mighty ones at Jerusalem, that are in regard of them, as *horse* to *foot*? Thus they that understand it as Gods speech to the Prophet. But divers, whereof the Chaldee also giveth some hint, would have it to be the speech of God to the people; demanding of them, to controll and quell their vain confidence and security, how they will be able to make their part good with the Chaldean, so potent an adversary, when as far meaner than they have at divers times put them to so much trouble. It seems to have been a proverbial form of speech among them; as one not unlike it, is found in Greek Authors, *A footman running with a Lydian-chariot*: and, *foot fighting with horse in a plain*.

if thou hast run with the footmen and they have wearied thee,] Or, *if* (as Deut. 12.21. Esay 36.7.) *when thou runnest with footmen they* (as Deut. 12.21. Esay 36.7.) *when thou runnest with footmen they wearyed, or, tire thee*. See the like construction, chap. 7.27. & 8.4. & 11.11.

then how canst thou contend with horses?] Heb. *and* (as chap. 8.9.) *wilt thou wearie, or, close*, (as chap. 22.15.) *with horses?* that is, *with horsemen*; as Deut. 20.1. for whom we also use the word *horse*: the verb is in a potential notion: as ch. 2.23,32.

and if in a land of peace, wherein *thou trustedst*, they wearied thee, *then how wilt thou do in the swelling of Jordan?*] The Inferrions

in this our version; are there from the former part, all save that of the relative, which is not unfrequent; as chap. 8.13. & 11.19. Yet some insert a divers clause, thus rendring the words, *and if when thou trustedst in a land of peace*, thou wast deceived, *how wilt thou then do in the rising of Jordan?* For ſenſe they come much to one; I ſuppoſe our verſion the better. Theſe apply it to the Prophet; who, if in his own native habitation among his kindred and acquaintance, he did not deem himſelf ſafe, or free from oppoſition and moleſtation, he had leſs reaſon to look for a quiet life among thoſe haughty and lofty ones at Jeruſalem. Others apply it to the Jewiſh State, which if it were ſo much annoyed with her bad neighbours the Moabites, Ammonites, and Edomites that were allied to her; the would much leſs be able to ſecure her ſelf, when the Chaldean forces, like a ſtrong ſtream of ſome great river, ſurrounding its banks, ſhould break in upon her. See the like, Eſay 8.7,8. & 59.19. chap. 46.7. & 49.19. and ſome of theſe omitting thoſe former inſertions, thus read the words; *and* though (as Eſa.30.20.) *in a peaceable land thou muſt confide*, or, *be ſecure*; yet (Heb. *and*; as chap. 7. 26.) *what wilt thou do in the ſwelling of Jordan?* though thou ſeem now ſafe while all is as yet quiet with thee; yet thou wilt find it to be otherwiſe, when a potent adverſary ſhall over-run thy country.

in the land of peace] Or, *a land of peace*; that is, ſay ſome, *a land of friends*, or, *a friendly land*: as, *a man of peace*, for, *a confederate*, or, *a friend*, Pſalm 41.9. others, *a land of peace*; that is, *a quiet*, and *peaceable land*: as, *an habitation of peace*, for, *a peaceable habitation*, Eſay 32.18. for that which a great man hath; *a land of peace*, for, *a land of no defence*, or, *ſtrength*, to withſtand or keep out an enemy: as, *a land of war*, for, a land well fortified and fitted for war; a land of defence, ſeems to carry here no probability at all with it.

in the ſwelling of Jordan] Which in harveſt time uſeth to riſe up above his banks, and overflow all the lower grounds bordering upon it, Joſh. 3.15. 1 Chron. 12.15. and there want not, who ſuppoſe ſome alluſion here to Nebuchadnezzars forces that were to paſs over Jordan in his expedition againſt Judea; and others again to the lions and leopards that had their dens thereabouts; or in mount Lebanon, where the head of it was, Cant. 4.8. chap. 49.19. and 50.44. Zach. 11.3. But theſe things ſeem over-far fetched.

V. 6. *For even thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee; yea, they have called a multitude after thee:*] The men of Anathoth, thy Country-men, allies and neer-eſt kindred, though they make fair ſhews of love and good liking to thee outwardly, yet are covertly plotting thy death, enforming and exclaiming to the State againſt thee, and inciting them to work thy ruine, chap. 11.21. & 20.10. or if it be referred not to the Prophet, but to the people, thy conſederates, O Judah, and in regard of deſcent, thy brethren, the iſſue of Lot, Pſal. 83.8. the Moabites and Ammonites, Gen. 19.37,38. and the iſſue of Iſaac, the Edomites, ch. 35.29. & 36.1. Mal. 1.2. though they may ſeem at preſent to comply with thee, chap. 27.3. yet are inwardly falſhearted, and will joyn with the enemy againſt thee, ch. 4.30. v. 14. 2 Kin. 24.3. See ch. 4.30.

have called a multitude] Or, *a full aſſembly*. Heb. *full*. So, *a fulneſs*, Eſay 31.4. or, *they cry*, or, *will cry*, *full*, or, *with a full throat*, *after thee*: a defect of the ſubject here, as of the adjunct in the like ſenſe, Eſay 58.1. ſo, *a full*, for, *a full cup*, Pſalm 73.10. Of the Edomites cry againſt Jeruſalem, ſee Pſalm 137.7. *to cry after thee*, ſeems here to be no other than, to cry unto, or upon others, to proſecute thee with hue and cry, as ſome notorious malefactor.

beleeve them not, though they ſpeak fair words to thee] Truſt them not, though they ſpeak thee never ſo fair; for they mind nothing leſs than what they ſpeak, ch. 9.4,6. Prov. 26.25. *fair words*. Heb. *good words*, or, *things*. So ch. 52.32.

V. 7. *I have forſaken mine houſe*;] God having done with the Prophet, and hinted unto him what he muſt further expect and prepare himſelf for, as before, chap. 1.17,18. doth now return to tell, what he intendeth to do, nor with the men of Anathoth only; as chap. 11.22,23. but with Jeruſalem, and the whole State of Judah.

I have forſaken my houſe] I am reſolved to leave, and abandon my Temple, that hath been hitherto as my Palace, my Court, the place of my ſpecial reſidence, Pſal. 78.68, 69. and 132.13,14. ch. 7.14. & 11.15.

I have left mine heritage] Or, *poſſeſſion*. My people, that were ſometime my peculiar poſſeſſion, and as dear unto me, as any mans inheritance is to him, ch. 10.16. & 50.11.

I have given the dearly beloved of my ſoul into the hands of her enemies] My people, that were ſometime ſo dear to me, ſo deep in mine affection. See ch. 11.15.

the dearly beloved of my ſoul] Or, *my dearly beloved: my ſoul*, for *my ſelf*; as Pſal. 3.2. ſo, *his ſoul*, for *himſelf*, Amos 6.8. but the word *ſoul*, maketh the ſpeech the more emphatical: as Pſal. 42.2. Cant. 1.2. & 3.1. Heb. *the love of my ſoul*. See 1 Sam. 20.17.

into the hand] Or, *power*: as Judg. 6.13. ch. 20.5.

V. 8. *Mine heritage is unto me, as a lion in the foreſt; it cryeth out againſt me, therefore have I hated it.*] Becauſe that this might ſeem ſtrange, that thoſe whom God had ſo entirely affected before, he ſhould now deal ſo harſhly with; as to deliver them up unto the power and pleaſure of their utter enemies; the Lord therefore here, that the cauſe and ground of this ſo great an alteration in his affection toward them, and dealings with them, proceeded not from himſelf, but from them: they who were ſometime his *ſheep*, Pſalm 77.20. and 100.3. were now become fierce *lions* roaring againſt him, and renting his meſſengers, chap. 2.30. Matth. 23. 37. Acts 7.51,53. and that it is that hath turned his love into hatred, Iſaiah 63.10. for what the Jewiſh Doctors here have of mens leaving their way upon the hearing of lions roar; and of the cry of oppreſſion, Iſaiah 5.7. and of idolaters in the ſervice of their idols, 1 Kings 18.26,28. is all beſide the intent of the place.

Mine heritage is] Or, *is become*, as Iſaiah 1.21. to intimate a change.

a lion in the foreſt] That is, *a lion of the foreſt*: as, *mountains in Gilboa*, for, *mountains of Gilboa*. 2 Sam. 1.21.

it cryeth out againſt me] Or, *yelleth aloud*; as ch. 4.15. Heb. *hath given out her voice*: as ch. 4.16. Joel 2.11.

have I hated] Or, *I hate*; as Mal. 1.2.

V. 9. *Mine heritage is unto me as a ſpeckled bird; the birds round about are againſt her;*] By another ſimilitude, God ſeemeth here to ſet out the cauſe of his diſaffection towards his people: becauſe they were become, as like ramping lions, ſo like ravenous fowls; for which cauſe alſo the Lord was reſolved to beſet them with enemies, that as birds of prey, ſhould in like manner prey upon them, as they had done upon others; and call thoſe in upon them, who as wild beaſts ſhould devour them. Some read the words as by way of interrogation, joyned with admiration, *Is mine heritage* become thus unto me? *are the birds round about againſt her?* Others, by way of enunciation, as our verſion exhibiteth it: the Jewiſh Criticks, and the uſe of the particle, carry it the former way; which I therefore alſo encline unto: yet ſo, as that I conceive a defect of the negative in the text; which in ſuch interrogations is not unuſual. So 1 Sam. 2.27,28. Job 20.4. See chap. 31.20. and I ſuppoſe the words may well be rendred, *Is not mine heritage* ſuch *a bird to me?* are not *the birds*, or, ſhall not *the birds*, be *round about againſt her?* and thus our ancienter Engliſh exhibited it: which in effect alſo, comes home to the preſent verſion. I ſhall ſubjoyn a learned Writers verſion, with his expoſition, and ſo leave it; *O ye colowred birds*, (ye birds of what colour ſoever ye be,) *mine heritage is mine*; (and I may diſpoſe of it, as I pleaſe, as ch. 27.5.) *O ye birds be round about againſt her*: come and beſet her on every ſide; and bring the beaſts along with you. I adhere ſtill to the former, as better ſuiting with what went before, verſ. 8. for the former branch at leaſt, though not wholly rejecting what is here exhibited, for the latter.

as a ſpeckled bird] The word here uſed, and not elſe-where in this form found; cometh from a root, which though no where uſed in the Hebrew text of Scripture, yet is found in the Syriack of Daniel, Dan. 4.15,23,33. and 5.21. as alſo in the Syriack and Arabick verſions of the New Teſtament, Matt. 20.23. Luk. 7.38. and it is of the ſame notion with another very neer it in Hebrew, both ſignifying *to dip*, *to bedew*; and by conſequence, *to dy*, or *colour*; the word that is uſed for *a ring*, iſſuing from the one; and *the finger* that weareth it, from the other: now becauſe a term ſpringing from this root, ſeemeth to ſignifie *a tincture* of ſome remarkable colour, or variety of colour, Judg. 5.30. hence it cometh to paſs, that the old Latine rendreth it, *a bird died*: and our Engliſh, *a ſpeckled bird*: and hereby, ſay ſome of the Jewiſh Writers, is meant a kind of *owl* red with black ſpots, which other birds cannot abide, and are wont therefore to flock about her, and beat her. Others would have it *a peacock*, Job 39.13. or ſome other bird as curiouſly feathered, as if ſhe were painted, or dyed, Pſalm. 68.13. which other birds therefore for her beauty, uſe to gaze upon and admire; nor want there thoſe that further drive on this conceit, ſuppoſing an alluſion to birds kept in a cage, partly, for their goodly ſhape, and ſightlineſs; and partly for their pleaſant note, which men are wont to take much delight in; that ſuch had this people been unto God, till they changed their note; and did not now ſing as a bird, but *roar as a lion*, verſ. 8. ſo one: or, till they became, of tame ones *wild*, like thoſe that live abroad *in the woods*, verſ. 8. ſaith another. So expounding the word *ſpeckled*, as if it ſignified *wild*, or none but wild ones were ſuch: or is become *wild*, that is, fierce, as ſome render it. See verſ. 8. which hither alſo they draw: but theſe things ſeem either fabulous, or forced. Some of ours conceive no ſpecial kind of bird to be intended, but any *ſpeckled*, or *pied* fowl to be deſigned: and that this people are here ſo ſtyled, becauſe not contenting themſelves with Gods livery, and the ſimplicity of his ſervice, they had put themſelves into a garb parched up as a party-coloured-coat, of divers ſorts of ſuperſtitious rites and practices, taken up as ſtrange faſhions from foraign nations, Ezek. 8.5,10,11, 16. And this ſeemeth more probable than any of the former. Howbeit, ſome of the Jewiſh Writers, by *a bird died*, or *ſtained*, underſtand here a fowl beſprinkled with bloud; as garments therewith beſprinkled, are ſaid to be *died*, or *ſtained*, Eſay 63.1, 2. that which frequently befalleth birds of prey: and ſome of them conceive it to be ſpoken of Gods people; as if it were ſaid, *Are the bloody birds*

birds of prey with mine heritage? are the birds of prey, I ſay, gotten *round about her?* This, it is true, offereth too much violence to the text: but yet I ſuppoſe it hitherto as the true notion of the term. I conceive therefore the meaning neer the ſame in effect, that was before intimated, ver. 8. Is not *mine heritage* become *to me as a ſtrained*, or *bedewed bird of prey?* for ſuch fowl doth the word here uſed, properly ſignifie, as both the general uſe of it theweth, Gen. 15. 11. Job 28.7. Eſay 18.6. Ezek. 39.4. as alſo the notation of it confirmeth; for the word it comes of, ſignifieth, *haſtily*, or *fiercely*, *to fall*, or *fall upon* ought, 1 Sam. 14.33. & 25.14. and it is not amiſs *fly*, or *fall upon* ought, 1 Sam. 14.33. & 25.14. and it is not amiſs therefore rendred, *a ravenous bird*, Eſay 46.11. Gods people then are ſaid to have been *a ravenous bird*, or, *a fowl of prey*, in regard of that rapine and oppreſſion, that was grown to riſe among them. See chap. 6.6. and not ſo alone, but ſuch an one all *ſtained*, or *bedewed* with gore bloud, that by their cruel courſes had been ſhed among them, wherewith their garments are ſaid to be all over beſmeared, chap. 2.34. and this I take to be the genuine ſenſe of the place. To which alſo will in effect come home, what ſome late Interpreters of prime note have; who, becauſe from the ſame root with this ariſeth a word ſignifying *a finger*, would have the word here uſed to ſignifie *a fingered bird*, or, *a tall,aimed fowl*; that is, a fowl with great *talons* like *fingers*: and it is true, that Pliny, lib. 11. cap. 47. forteth birds or fowls into two ranks; ſome *fingered*, ſome *palm-footed* ones: but this term is much more general, comprising as well ſparrows and wrens, as eagles or falcons: and the derivation hereof in the original, is nothing ſo familiar and free as the former, unto which therefore I adhere. In the text there is a defect of the note of ſimilitude, but ſuch as rendreth the ſentence more emphatical, as ch. 5.8. and as I conceive an elegant redundancy in that form; *unto me*, as if it were ſaid, *is become me*; as, *I will go me*; Cant. 4.6. See on chap. 11.17. What this people were become to him and his Prophets, or to him in his Prophets, he had ſhowed before, verſ. 8. here what they were among themſelves one towards another.

the birds round about are againſt her?] Or, Are not *the ravenous fowl round about againſt her?* the word *fowl* in the Hebrew is, as before, ſingular, but there in a notion collective, as all agree, and we alſo commonly ſo uſe the word, *fowl*; and it may well be rendred in the time preſent, according to the prophetical ſtrain, as foretelling what in Gods purpoſe, already reſolved on, ſhould be; So verſ. 10,12. or, as ſome render the words, not in way of interrogation, or of enunciation, but in way of invitation; *O ye ravenous birds* flie *in on every ſide againſt her.* Howſoever we read it, it is as if he had ſaid, as ſhe is become like a ravenous bird, ſo with a company of ravenous fowl, therein like her ſelf, ſhall ſhe be on every ſide beſet, that ſhall prey upon her, deſtroy her, and help to devour her; and by theſe ravenous fowls are queſtionleſs deſigned Nebuchadnezzar and his forces, that ſhould begirt and take Jeruſalem; as Cyrus and his army are reſembled by the like, Eſay 46.11.

come ye, aſſemble all the beaſts of the field, come to devour.] An invitation of wild beaſts to come in upon them, either as wolves; and the like into a flock of ſheep to worry them, and prey upon them, as Eſay 56.9. or, as wild bores into a vineyard, to root up and ſpoyl all, as Pſal. 80.13. or as ravenous beaſts into a field, where many carcaſſes of men ſlain lye, to feed upon them, as chap. 7.33. and 15.3. Rev. 19.17,18. and this laſt the Jewiſh Commenters pitch upon; withal rendring a reaſon why the *fowl* are firſt mentioned, becauſe they firſt commonly, from a far off, diſcover their prey, Job 39.29,30. Matt. 24.28. Luk. 17.37. and the beaſts uſually come after them. But this ſeems over-curious: certain it is, that by ravenous birds and beaſts, ſuch are wont to prey upon the leſs, and more feeble of either kind, and to deſtroy and devour them, are here reſembled the forces conſiſting of many ſeveral nations, as the Chaldeans, Aſſyrians, Syrians, Ammonites, Moabites, Edomites, and others, that under the conduct of the King of Babylon, ſhould make ſoul ſpoyl and havoke of Gods people, 2 King. 24.2,3. chap. 1.15.

Come ye] Or, *Go to*: Go your ways, and get you about it; for it is a term commonly uſed, to expreſs a ſetting or inting of any to go about ſome employment, as Joſh. 2.16. 2 Kings 1. 2,6. chap. 7.12. and ſome conceive it, as ſpoken to the fowls both to come in themſelves, and to bring along with them the beaſts alſo. Howſoever, it is as if God were ſetting ſome on work, to go and ſummon people, as wild beaſts, to come in upon his people.

all the beaſts] Heb. *every beaſt*; as Pſalm 50.10. wild beaſts of all ſorts, that uſe to prey upon man or beaſt. See the like, Eſay 56.9.

come] Heb. *make*, or, *cauſe to come*; for the injunction is not directed to the beaſts themſelves, but to thoſe that ſhould bring them together.

to devour] Heb. *to eat*; as ch. 10.25. Rev. 19.18.

V. 10. *Many Paſtors have deſtroyed my vineyard,*] The Kings and Princes that ſerve under Nebuchadnezzar, ſo termed before, Chap. 6.3. have deſtroyed, that is, ſhall deſtroy (as ſure to be done as if done already) Gods people, his vineyard, Eſay 5.7. a ſimilitude borrowed from ſhepherds, or neat-herds, that turn their cattell into vineyards. For they ſeem to turn it a wrong way, that expound it of the governours of Gods people, either civil, or eccleſiaſtical, who by their miſ government had ruinated the ſtate, Eſay 59.9,11. chap. 10.21.

they have trode my portion under foot] The word ſignifieth any *portion* of land, or the like, 2 Sam. 14.30. 2 King. 3.19. taken from the manner of dividing poſſeſſions, and aſſigning each one his peculiar ſhare, or *portion*; Joſh. 13.7. and 18.10. Prov. 17.2. So Gods people are ſaid to be Gods *portion*, or, *poſſeſſion*, Deut. 32.9. as before his *heritage*, verſ. 8,9. and his *vineyard*, ver. 10. as alſo the land wherein they lived, Lev. 25.23,24. this the enemy is ſaid to tread down, as beaſts do a paſture ground, or a garden, where they ſpoil as much with their feet, as with their feed, Eſay 5.5. & 63.18.

they have made my pleaſant portion a deſolate wilderneſs.] This aggravateth the miſchief and miſery done by them, that they have made ſuch ſpoyl, not of ſome common field, or an ordinary paſture, but of a curious and choice paradiſe, which they have ſo ſpoyled, that they have left it like a wild waſte, Joel 2.3.

made] Heb. *given*; as ch. 9.10.

my pleaſant portion] Heb. *my portion of deſire*, or, *delight*, as ch. 3.19. See Pſa. 16.6.

a deſolate wilderneſs] Not ſuch a wilderneſs wherein cattel uſe to graze, and people, ſome at leaſt, inhabite; as 1 Sam. 17.28. & 25.21. Luk. 1.80. but ſuch as are wholly abandoned, in regard of the barrenneſs of them, to wild beaſts, Deut. 32.10. Eſay 30.6. ch. 2.2. Mark 1.13. Heb. *a wilderneſs of deſolation*; that is, *a moſt deſolate* wilderneſs, as Joel 2.3. & 3.19.

V. 11. *They have made it deſolate*] Heb. *He hath put it into deſolation*, as Zeph. 2.13. He, that is, God, ſay ſome, v. 12. but it is God that ſpeaketh it: Nebuchadnezzar, or the people that come with him, ſay others not amiſs. Howbeit, it may well be rendred ſimply, the verb being indefinite, *It is made utterly deſolate*; as afterwards. See the like, ch. 10.4.

and being deſolate it mourneth unto me.] It affordeth me a very ſad and ruful ſpectacle; See v.4. for they ſeem to ſtray from the intent of the place, who expound it of the peoples mourning to God, and his not regarding them, ch. 11.14.

the whole land is laid deſolate] So ch. 4.20,27.

becauſe no man layeth it to heart.] Becauſe no man layeth to heart *becauſe no man layeth it to heart.*] Becauſe no man layeth to heart Gods menaces, that they may take ſome courſe, by repentance and reformation to prevent them, chap. 5.3,12,13. and 11.15. and 18.18. or, *yet*; (as the particle is taken, Job 5.7. Eſay 9.1.) *no man layeth it to heart*; few, or none amidſt theſe grievous calamities, do ſeriouſly conſider and apprehend aright, the grounds of this dreadful judgement, and the procuring cauſes of it, See Eſay 42.25, chap. 9.12. Hoſea 7.9. Heb. *there is not a man putting it upon heart*, as Deut. 11.18. a defect of the particle, *is*, as chap. 6.11.

V. 12. *The ſpoilers are come upon all high places through the wilderneſs.*] Or, *In the plain*; as Eſay 63.13,14. Lam. 4.19. either that lay in the way, between Chaldea and Judea, chap. 4.11,12. or thoſe within the land of Judah, chap. 3.23. 21. & 7.29. No place of fortification or defence, ſuch as high places naturally are, in regard of their ſituation and the difficulty of acceſs unto them, is able to ſtay or to with-ſtand them; See Habb. 1.10. See alſo chap. 7.29. ſtay or to with-ſtand them; See Habb. 1.10. See alſo chap. 7.29. where, as here alſo, a Learned man would have the word rendred; not *high*, but *low* places, or, *plains*, in a *wilderneſs*. Whereof ſee there.

for the ſword of the Lord ſhall devour, from the one end of the land, even to the other end of the land] The ſword of the enemy, called the *ſword of the Lord*, becauſe drawn, and comming by his appointment and ſecret deſign (as Eſa. 34.5,6. chap. 47.6.) runneth throw the whole land, from end to end (Heb. *from the end of the land, and unto the end of the land*, as Deut. 28.64. cha. 25.33.) and deſtroyeth all before it. Heb. *eateth*, as verſ. 9. Joſh. 24.11. chap. 2.30. and 46.10. and it is ſpoken as a thing preſent.

no fleſh ſhall have peace] Heb. *there is not peace* (that is, *ſafety*; as 1 Kings 8.37,38. chap. 4.10.) *to all* (that is, *any*; as Gen. 3.1. Job 1.11. & 8.12.) *fleſh*, *all fleſh*; for, *any fleſh*, as Pſal. 143.2. Rom. 3.20. and, *any fleſh* here, for, any of that people, as chap. 45.5. Mat. 24.22. and, *any fleſh* here, for, any of that people, as chap. 45.5. Mat. 24.22. and, *any fleſh* here, for, any of that people, as chap. 45.5. Mat. 24.22. theſe that promiſed to themſelves and others, ſecurity and immunity, ſhall then find it to fare far otherwiſe with them, than they expected or hoped for, Eſa. 28.15,17,18. chap. 4.9,10. and 6.14,15. and 8.11,12.

V. 13. *They have ſown wheat, but ſhall reap thorns:*] According to that curſe, Gen. 3.18. Deut. 28.38. no good fruit ſhall come of all their labour, Gen. 4.12. Job 31.4. Mic. 6.15. Hag. 1.6. no good iſſue of all their vain endeavours whereby they hope to help themſelves, ch. 2.37. & 3.23.

but ſhall reap thorns] Or, *but* (Heb. *and*, as verſ. 2.) *reap thorns*: There is an elegant conſonancy in the words of *reaping* and *thorns*, in the original; as if it were ſaid, *reap riſ-raf*; nothing that is good for ought.

they put themſelves to pain, but ſhall not prevail:] They may tire themſelves out with plots and projects, and this courſe and that themſelves out with plots and projects, and this courſe and that courſe, to wind themſelves out of the difficulties and ſtreits, that they have caſt themſelves into, but all will be to no purpoſe, ch. 2.36,37. & 11.11. For the Rabbine that underſtandeth it of their crying unto

God, until their hearts ake again, and not prevailing with him, as Psa. 18. 41. is as much out of the way, as the same of some other, on verſ. 11.

and they ſhall be aſhamed of their reuenews] Heb. *of your reuenews*: a paſſage from perſon to perſon, as ch. 11. 15, 16, 19. They ſhall be aſhamed to ſee how little good cometh of all their labours, Eccl. 5. 16. See Eſa. 17. 10, 11.

becauſe of the fierce anger of the Lord.] Which ſhall blaſt all their proceedings, as chap. 51. 45. Of the attribute, ſee Iſa. 13. 9. ch. 4. 8, 26.

V. 14. *Thus ſaith the Lord againſt all mine evil neighbours, that touch the inheritance that I have cauſed my people Iſrael to inherit*;] This Prophecy is ſhut up for the ſtay and ſupport of the ſmall remnant of faithful ones, mixed here and there among the main corrupt body of the Jewiſh people with a comfortable cloſe, promiſing reſtitution to them, vindication of the wrongs by their bad neighbours done unto them; together with a gracious offer of mercy alſo to them, if they turned unto God, and joyned with his people in the true and ſincere ſervice of him.

againſt all mine evil neighbours] *Againſt*, or, *concerning*, rather; as ch. 18. 8, 10. & 49. 17, *mine*; not the Prophets, as may ſeem, but Gods, in whoſe perſon he ſpeaketh it, as by the words following appeareth: and *his neighbours* he termeth them, becauſe they bordered upon his *portion*, verſ. 10. thereby underſtanding, not the Chaldeans, as ſome, (for they are ſtill ſpoken of as a remote people, Eſa. 39. 3. ch. 5. 15. & 6. 22.) nor the Egyptians neither, as ſome other, (for Paleſtine lay between Egypt and them) but the Philiſthines, Syrians, Phenicians, Moabites, Ammonites, and Edomites, who bordering upon Gods people, had invaded and annoyed them, by their preſent diſtracted and diſtreſſed condition taking occaſion ſo to do, 2 Kin. 24. 2. Pſa. 173. 7. ch. 41. 9. Obad. 11, 14.

that touch the inheritance] That is, as ſome, that border upon it, are contiguous unto it: but as others rather, that wrong, hurt, and annoy them, in the leaſt degree; for there is an emphaſis, in the term of *touching*. So Job 1. 11. Pſa. 105. 15. Zach. 2. 8.

which I have cauſed my people Iſrael to inherit] Pſa. 135. 12. and they therefore have no right, nor can make any juſt claim unto, Judg. 11. 23, 24. ch. 49. 1.

Behold, I will pluck them out of their land;] I will deal with them, as they have dealt with my people: as they have diſpoſſeſſed my people of their land; ſo will I cauſe them to be diſpoſſeſſed of theirs. See ch. 30. 16. that which was alſo done by Nebuchadnezzar into whoſe hands they were likewiſe given, ch. 25. 20, 22. and 27. and 48. and 49. 1, 27.

and pluck out the houſe of Judah from among them.] I will deliver my people, as by main might, ſnatching them out of their hands, that have poſſeſſed themſelves of them, and bringing them back from thoſe places where in captivity they ſhall abide, Deut. 30. 3. Eſa. 1. 11, 12. & 27. 12, 13, cha. 31. 37. Ezek. 20, 37, 38. and there is an elegant diverſity and diſparity of notion in the ſame word of *plucking out* here uſed in this branch, and the former: the like whereunto, ſee ch. 34. 17.

V. 15. *And it ſhall come to paſs after that I have plucked them out*] Heb. *it ſhall be*; as ch. 3. 16. Sov. 16. *after that I have plucked them out*; not my people onely from among them, but them out of their own countryes alſo, verſ. 14.

I will return and have compaſſion on them,] Or, *I will again have compaſſion on them*; as Pſa. 71. 20. & 85. 6.

and bring again every man to his heritage, and every man to his land.] Reduce them to their own country, and reſtore them to their ſeveral poſſeſſions again. See the like promiſes, Eſa. 18. 7. & 19. 22, 24. and 23. 17, 18. & 14. 22. ch. 49. 6, 39.

every man] Heb. *a man*; as ch. 5. 8.

V. 16. *And it ſhall come to paſs, if they will diligently learn the ways of my people, to ſwear by my name, The Lord liveth: as they taught my people to ſwear by Baal; then ſhall they be built in the midſt of my people*] The gracious promiſe of reſtitution is not made to theſe people, but upon condition of relinquiſhing their former idol-ſervices, and embracing the ſervices of the true God, having learned it from his people abiding among them, as Gods people had formerly learned the ſervice of their idols, by intermingling of themſelves with them, Num. 25. 1, 2. Pſa. 106. 35, 36.

diligently learn] Heb. *learning learn.*

the ways of my people] That is, the manners, faſhions, cuſtoms, and practice of my people: as, *the way of the nations*, ch. 10. 2.

to ſwear by my name] Not, *to my name*; as giving up their names, and by a ſolemn oath of allegiance engaging themſelves to me, as Iſa. 19. 18. but *ſwear by my name*; that is, *by me*, as Iſa. 48. 1. *ſwearing by him*, being here put, as a principal part of religious worſhip, for the whole ſervice of God, as Deu. 10. 20. ch. 4. 2. as the *ſwearing by Baal*, and idols in general, for the ſuperſtitious and idolatrous ſervice of them, ch. 5. 7. Zeph. 1. 5.

the Lord liveth] Or, by *the life of God*: the moſt uſual form of an oath in thoſe times, ch. 4. 2. & 5. 2.

then] Heb. *and*; as ch. 4. 1, 2.

built in the midſt of my people] Or, *among my people*; as Deut. 13. 1. & 18. 15. ch. 9. 6. that is, as ſome, they ſhall dwel quietly, as before in vicinity or neighbourhood with my people: or rather, they ſhall be firmly ſetled in the places of their former abode, (as the term of *building* is uſed, 2 Sam. 7. 27. Job 22. 23. chap. 33. 7. Mal. 3. 15.) and ſhall, withal, have a ſhare among my people in ſuch ſpiritual privileges as they enjoy. See Iſaiah 19. 23, 25. and 56. 5, 7.

V. 17. *But if they will not obey, I will utterly pluck up and deſtroy that nation, ſaith the Lord.*] Heb. *And* (as verſ. 12.) *if they will not hear* (that is, *obey*, as Pſal. 81. 11. chap. 7. 23. if any of them ſhall refuſe to yield hereunto) *and* (or, *then*, as verſ. 16.) *I will plucking up pluck up, and will deſtroy that nation*; that ſhall refuſe ſo to do. See Iſa. 60. 12.

CHAP. XIII.

Verſ. 1. THus ſaith the Lord unto me,] In this Prophecy, or Sermon, (which ſeemeth to have been delivered in the reign of Jehoiacin: ſee v. 18.) partly by the type of a girdle rotted and become fit for no uſe; and partly by the type of bottles, full of liquour, daſhed one againſt another; God ſeteth before the eyes of his people, how he purpoſed to deal with them; and that principally for the contempt of his admonitions and menaces, and their wilful obſtinacy and perſiſtance in their evil courſes, which by continued cuſtom they were become ſo enured unto, that nothing could withdraw them from them.

Thus ſaith] Or, *ſaid the Lord unto me*; for he telleth them of an errand, not that God now was ſending him, but had ſometime before ſent him on.

Go, and get thee a linnen girdle, and put it upon thy loins, and put it not in water.] *Go*] Heb. *Going*; as ch. 2. 2. & 3. 12.

get thee] Or, *buy thee*, as ch. 19. 1. & 32. 6. *get thee*, or, *buy thee*: as *go thee*, Gen. 12. 1. See ch. 11. 9.

a linnen girdle] Heb. *a girdle of flaxes*, or, *linnens*: as, *a garment of linnens*, Lev. 13. 47. and it ſeems to intend, not an ordinary girdle, either leathern, or woollen, ſuch as were commonly worn, 2 Kin. 1. 8. Mark 3. 4. but ſuch an one as the better ſort of perſons ware, Iſa. 22. 21. Ezek. 44. 17.

put it upon thy loyns] The wonted place of wearing girdles; 2 King. 1. 8. Iſa. 11. 5. why he was to do this, is afterward ſhewed, verſ. 11.

and put it not in water.] Or, *but*; as chap. 12. 2. do not wet it: do nothing thy ſelf to it, that may cauſe it to rot: thereby implying, that neither God, nor ought from him, had been any cauſe of the general corruption, and conſequently of the deſtruction of this people, by that girdle reſembled, verſ. 9, 11. Hoſea 13. 9. & 14. 1. Nor can I aſſent unto that learned late Writer, who conceiveth, that the Prophet was forbidden to lay it in water for the ſoftening of it, that it might remain ſtiff; reſembling that peoples ſtiffneſs of heart and neck, Iſaiah 48. 4. and much leſs with thoſe Jewiſh Doctors, who would have the meaning to be, that though with long wearing it in the place of ſweat Ezek. 44. 18. it would grow ſweatty and naſty, yet he ſhould not waſh it, that it might rot the ſooner.

V. 2. *So I got a girdle according to the word of the Lord, and put it on my loins*] I did as God bad me, I got me ſuch a girdle and wore it, as men uſe to do. Heb. *And*: (as Ezek. 3. 14.) *I got*, or, *bought*; as chap. 32. 9. *word*, for, *command*: as Jonah 3. 3.

V. 3. *And the word of the Lord came to me the ſecond time ſaying*;] Heb. *was to me*; as ch. 1. 13.

V. 4. *Take the girdle that thou haſt got, which is upon thy loins*,] Or, *Take the girdle that thou boughteſt*; and which thou wearеſt.

and ariſe, go to Euphrates, and hide it there in a hole of the rock.] Whether this were actually done, or in viſion only, is being ſo long a journey for the Prophet to take, is very doubtful: and both the Jewiſh Writers and ours ſeem divided about it. I incline with the moſt, to the judgment of thoſe, who ſuppoſe it to have been done in viſion, only ſo far forth as concerneth his journey, as well for the carrying of it thither, as for the fetching of it back again, v. 7. not unlike that journey of Ezekiel, from out of Chaldea to Jeruſalem, and from thence back again to the captivity in Chaldea, Ezek. 8. 3. and 11. 24.

ariſe,] As ch. 1. 17. See there.

go to Euphrates] Heb. *Prat*, or, *Phrat*, Gen. 2. 14. and it is made one of the limits, or boundaries of the promiſed land, Deu. 1. 7. & 11. 24. Joſh. 1. 4. The journey thither with this girdle thus enjoyned, ſome would have to ſignifie, that deſtruction which ſhould befall them for their travelling into Aſſyria, ſecking unto, and relying on, the King of Aſſyria, whoſe country bordered upon that river, as ſafe under his protection, 2 Kin. 16. 7. ch. 2. 18, 36. Others, with whom I rather concur, that they ſhould be removed out of their country, and carried captive unto Babylon, ſituate upon that river, Pſa. 137. 1. See on Eſay 21. 1. Ezek. 1. 1. & 3. 15.

hide it there in the hole of the rock] Thus the Jewiſh Commenters expound the word here uſed, as our verſion rendreth it, *an hole*, both in this place, and elſewhere; where people are ſaid to be hid in the like, chap. 16. 16. Iſa. 7. 19. and ſo both the ancient Greek and old Latine exhibit it. Howbeit, the Chaldee rendreth it, *on the ſmoothneſs of the rock*; uſing the ſame term, both Ezek. 26. 14. & Iſa. 57. 6. in

in which latter place, the Hebrew hath, *the ſmooth pebles of the brook*: Whence it may be deemed, that the Paraphraſt conceived, that it ſhould lye hid among the beach; to which purpoſe, a learned Writer of ours ſuppoſeth, that it ſhould be laid in ſome place, where by the waſhing of the river it might be corrupted: but that were rather to lay it where it were to be waſted away with the current of the ſtream; and not to be found at his return again. Some other late Commenters of note, render it, *in the proprtture*, or, *overhanging of the rock*; to gain thereby ſome ſtrength to their former conceit of this people's for ſafeguard, putting themſelves under the Aſſyrian Kings protection, which ſhould be hereby deſigned: but neither is the ſignification of the word probable; nor needed that ſtraining of the term here for their purpoſe; *holes* of rocks, as well as brows and prominences, being for ſecurity commonly repaired unto. See Iſaiah 2. 19. and indeed where ſhould a girdle be hid out of ſight, but in ſome hole? and why in the hole of a dry rock, rather than in the moiſt ground, but that nothing from without might help to rot it, if it did rot, but its continuance there of it ſelf?

V. 5. *So I went and hid it by Euphrates, as the Lord commanded me.*] How this is ſuppoſed to have been done, ſee on verſ. 4.

So] Heb. *And*; as verſ. 2.

by Euphrates] The Greek and Latine render it, *in Euphrates*; but the words of the injunction confirm our verſion: and the particle is ſo uſed, Joſh. 1. 15, 26, 32. where *in Shechem*, is, *by it, beſide it*, or neer to uſed, Joſh. 1. 15, 26, 32. where *in Shechem*, is, *by it, beſide it*, or neer to it: and ſo, *in Beer*, Judg. 1. 4. and 1 Sam. 11. 8. and, *in Anathoth*, ch. 32. 7. See ch. 20. 2.

V. 6. *And it came to paſs after many days, that the Lord ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.*] Heb. *And it was from the end of many days, and the Lord ſaid unto me*: as Gen. 4. 3. & 8. 5. that is, a long time after: as Lev. 15. 25. Num. 9. 19.

take from thence] Or, *fetch from thence*: *take*, for, *take* and bring; as Geneſis 27. 9. So, *take*, for, *take* and heap, Prov. 25. 22. *receive*, for *receive* and give, Pſalm 68. 18. So chap. 36. 14, 21.

V. 7. *Then I went to Euphrates, and digged, and took the girdle from the place, where I had bid it*:] Of this ſecond journey, ſee as before on verſ. 4.

Then] Heb. *And*; as ch. 11. 5, or, *So*: as v. 5. becauſe the next verſe beginneth with, *Then*.

digged] Either having before ſtopped up the mouth of the hole, where he hid it, that it might be there the ſafer, or, finding it by ſome other means obſtructed. So Ezekiel digged in a viſion, Ezek. 8. 8.

where I hid it] Heb. *which*, or, in *which*, *I hid it there*: that which, though it may ſeem a redundancy, as the like is found, Gen. 2. 11. and 3. 23. yet the relative may have reference to the *hole*, or the *cave*, and the adverb of place, to the *rock*, wherein that hole, or the region neer the river, where that rock was ſituate.

and behold the girdle was rotted, it was profitable for nothing.] An emblem both of that unprofitable condition, that this people by corrupting themſelves and their ways, had brought themſelves unto, Pſal. 14. 1, 3. Iſa. 1. 4. Matt. 5. 13. Rom. 3. 12. Tit. 1. 16. and of that vile and ſorry condition, that by their captivity in foreaign remote parts, and their long continuance therein, they ſhould for their wickednes be juſtly reduced and brought unto, Lam. 3. 45. Ezek. 33. 10, & 37. 11.

it was profitable for nothing] Or, as we ſay, *it was good for nothing*; and ſo is it well rendred, v. 10. Heb. *it would not thrive*, or, *be uſeful*, (ſo is the word uſed, Ezek. 15. 4.) *for all*; that is, *for ought*. See on chap. 12. 12. So Gen. 4. 23.

V. 8. *Then the word of the Lord came unto me, ſaying,*] Heb. *And*, &c. as ch. 1. 12. v. 3.

V. 9. *Thus ſaith the Lord, After this manner will I marre the pride of Judah, and the great pride of Jeruſalem.*] I will by the Chaldeans, who ſhall over-run the land of Judah, ſurprize and ſack Jeruſalem, overthrow the whole State, carry the people away captive, and detain them a long time in captivity far from their own country, utterly ſpoil all that pomp and power, wherein at preſent they ſo much pride themſelves. See Lev. 26. 19. Iſaiah 2. 11, 17. and 23. 9.

V. 10. *This evil people, which refuſe to hear my words, which walk in the imagination of their hearts, and walk after other gods to ſerve them, and to worſhip them, ſhall be even as this girdle, which is good for nothing.*] The cauſe why God would thus deal with them; becauſe by their refuſal to be led and guided by him, and abandoning themſelves to the ſervice of their own hearts deſires and devices, and the worſhip of baſe idols, they had already made themſelves nought-worth and good for nothing, chap. 2. 5. Iſaiah 57. 6.

refuſe to hear my words] That is, *to obey* them. See chap. 11. 10.

walk in the imagination of their hearts] See ch. 9. 13. & 11. 8. and the ſame again, ch. 16. 12. & 18. 12.

and walk after other gods to ſerve them, and to worſhip them] Heb. *and* that *will walk after other gods, to ſerve them, and to bow down to them*: the geſture uſed in adoration, put for adoration, or worſhip in general. So Exod. 20. 5. Numb. 25. 2. 1 King. 19. 18. See chap. 11. 10.

ſhall be even as this girdle] Heb. *and it*, to wit, *this people* or, *they*, (becauſe the word *people*, is collective) *ſhall be as this girdle*: nor is there any need at all to alter the native ſyntax; reading the foregoing part of the verſe, as by way of appoſition joyned to the words, next before, *I will marre the pride of Judah and Jeruſalem*; *this evil people that refuſe to hear my words, and they ſhall be*, or, *ſo that they ſhall become*, as *this girdle*; for ſo alſo is the copulative frequently uſed. See ch. 5. 28. 6. 5, 10. & 11. 19, 21.

V. 11. *For as a girdle cleaveth to the loins of a man; ſo have I cauſed to cleave unto me, the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord; that they might be for a people, and for a name, and for a praiſe, and for a glory: but they would not hear.*] The reaſon why he compared this people to a *girdle*; becauſe he had taken them unto him, to be as neer about him, and to fit as cloſe unto him, as a mans girdle doth to his loins, Deut. 30. 20. Pſal. 109. 19. & 148. 14. and that for this very purpoſe, that as ſome rich and goodly girdle, not lying out of ſight, or laid up in a cheſt, but being put on and worn abroad in open view, becometh thereby conſpicuous, hath notice taken of it, of the coſtly materials of it, and curious workmanſhip about it; and is conſequently a matter of grace and ornament to him alſo that weareth it, (ſee Exod. 28. 8. & 39. 5.) So this people, by this their vicinity, neerneſs, and inwardneſs of conjunction to him, and communion with him, might become famous and glorious in the eyes of all nations, Deut. 4. 6, 8, 32, 38. & 26. 19. chap. 33. 9. Eſay 62. 7. and that he himſelf alſo might be magnified and glorified in them, Eſay 43. 21. and 60. 19, 21. and 61. 9, 11. and 63. 12. and withall, the reaſon why he would now ſo deal with them, that they ſhould be like ſome rich girdle, looſed from a mans loins, caſt aſide ſhould be like ſome rich girdle, looſed from a mans loins, caſt aſide into a corner, or ſome remote and obſcure place, to lye therein out of ſight, unregarded and not looked after, till it rot there, (ſee Lev. 26. 39.) ſo wil, their wilful diſobedience, whereby they inconſiderately oppoſed and croſſed God in his deſignment intended for their good. See Pſalm 81. 8, 16. a pregnant comment upon this place.

For] Or, *Becauſe*; as chap. 13. 10. & 10. 21. becauſe it carrieth on the reaſon rendred of the foregoing paſſages, unto the very laſt words of the verſe.

the whole houſe of Iſrael, and the whole houſe of Judah] The whole poſterity of Jacob. See ch. 2. 3, 4. & 3. 18. & 5. 11.

a people] A peculiar people, Exo. 19. 5, 6. 1 Pet. 2. 9, 10.

a name] Name, for, *renown*; as Gen. 6. 4. & 11. 4.

but] Heb. *and*; as ch. 11. 2. v. 2.

they would not hear.] That is, *obey*; as v. 10. Heb. *they heard not*: as Eſa. 66. 4.

V. 12. *Therefore thou ſhalt ſpeak unto them this word; Thus ſaith the Lord God of Iſrael*;] Or, *Moreover*, (Heb. *And*: as ch. 11.) *do thou ſpeak this word to them*; or, *tell them this from me*: *this word*, for, *this thing*: as Dan. 1. 14. See chap. 7. 8. & 26. 2. & 36. 2. For at theſe words, the Lord, having done with the former type, paſſeth on unto another, whereby he would have the Prophet make known unto them, and ſet further before their eyes, what he intended to do with them.

Every bottle ſhall be filled with wine] Another type the Prophet is now enjoyned to tell them of: a type taken from that they much loved, liked and looked after: for they loved and *looked after the flagons of wine*, Hoſ. 3. 1. and thoſe Prophets beſt pleaſed them, that *propheſied of wine and ſtrong drink* to them, Mic. 2. 11. God therefore ſendeth his Prophet to them with a prophecy of *wine*, but other wine than they expected. See v. 13.

and they ſhall ſay unto thee, Do not we certainly know, that every bottle ſhall be filled with wine?] Or, *and when they ſhall ſay unto thee, Do not we know well enough* (Heb. *knowing know*; as ch. 26. 15. & 40. 14.) without thy telling, *that every bottle ſhall be filled with wine*: (little deeming what manner of wine the Prophet meant, and dreaming of nothing but mirth and jollity; like thoſe, Eſa. 22. 13. their ſecurity and ſenſuality being herein glanced at) *Thou ſhalt ſay unto them*, or, *Say thou then to them*, &c. v. 13. The like ſyntax is very frequent, Gen. 14. 14. Pro. 3. 24. Iſa. 30. 20. chap. 8. 4. & 11. 11. & 12. 5. and hereafter, verſ. 16.

V. 13. *Then ſhalt thou ſay unto them; Thus ſaith the Lord, Behold I will fill all the Inhabitants of this land, even the Kings that ſit upon Davids throne, and the Prieſts, and the Prophets, and all the Inhabitants of Jeruſalem, with drunkenneſs.*] Since that ye are ſo addicted to wine and exceſs, Iſa. 5. 11, 12, 22. & 22. 13. Ye ſhall have wine to your full. I will fill all ſorts among you from the highеſt to the loweſt, with another ſort of wine than that ye ſo much affect and delight in, until ye be ſtark drunk with it. I will pour ye out ſo large-ly from the cup of my wrath, the wine of terrour, of anguiſh, of perplexity and aſtoniſhment, that ye ſhall be at your wits end, and ſhall no more know what to do, or which way to turn your ſelves, than men that are deep in drink. Of which *wine*, ſee Pſalm 60. 3. & 75. 8. & 107. 27. Eſay 51. 17, 21. chap. 25. 27. & 48. 26. & 51. 7, 39.

Behold, I will fill] Heb. *Lo I am filling*: as, *Lo I am bringing*, Chap. 11. 11.

even the Kings] Heb. *and* (as chap. 10. 25.) *the Kings*; either the Kings

Kings themselves successively; or, *Kings*, for, King and Princes: as ch.17.20. & 19.3.

that sit on the throne of David] Heb. *that sit unto David* (that is, as some render it, *in stead of David*, as his Successors: others, *of the stock of David*, being his issue. So also chap.22.4.) *upon his throne*; as cha. 17.25. & 22.2. which should not seeme them; notwithstanding that promise of perpetuity made to it, Psal.89.29.

the Priests] That scorned to be ranked among the promiscuous multitude; but were to fare alike with the rest, Ela.24.1.

the Prophets] The false Prophets, that preached peace and safety to them; and hate the people in hand that all should be well. See ch.4.9,10. and 8.10,11.

V. 14. *And I will dash them one against another, even the Fathers and the Sons together, saith the Lord:*] I will set them together by the ears amongst themselves by intestine dissentions, and cause them to fall fowl one upon another, as men in drink are wont to do, as Esay 9.19. & 19.2. or, I will break them all together to pieces as earthen bottels full of wine dashed one against another; or like a confused company of people in drink, by the violence of the enemy breaking in upon them, ch.6.11,21.

dash them one against another] Some render it, *I will scatter them one from another*. So the old Latine: and the word here used doth oft signifie *to scatter*; as 1 Sam. 13.11. Esa.11.12. and 33.3. but as oft, *to dash*, and by dashing *to dissolve, dissipate*, or, *break to pieces*, Psa. 137.9. Esa.27.9. chap.22.28. and it is so applyed to *potters ware*, Psal. 2.9. to earthen *pitchers*, Judg.7.19. *to bottels*, as here, so ch.48. 12. and so it must here be taken: for the syntex admitteth not the former.

one against another] Not, *one from another*, Heb. *a man to*, or, *against* (as Judg.2.11.Esa.23.11.) *his brother*: as ch.25.26.Esa.19.2. or, *one with another*; as after, all *together*. So is the particle frequently used, ch.21.26. Lam.3.41.Ezek.16.36.

even] Heb. *and*; as verf.13.

the fathers and the sons together] No regard being had of natural bonds,relations,or affections,Isa.3.5. Mic.7.6. ch.6.21.

I will not pity, nor spare, nor have mercy, but destroy them.] Heb *from destroying them*; that is, *so as not to destroy them*, or, *that I should not destroy them*: as, *from seeing*, for, *so as not to see*; or, *that they may not see*, Psalm 69.23. and, *from refusing*, for, *so that I cannot refuse*, Isaiah 50.2. an expression of the same thing in various terms, to imply the certainty of it, as a matter irrevocably resolved. So Isa. 27.11.

V. 15. *Hear ye, and give ear, be not proud, for the Lord hath spoken.*] Or, *Hear and hearken*; (to good advice when it is given you, and while it may be for your good) *be not haughty*. So the word properly signifieth; and so it is well rendred, Esay 3.16. perfift not in your contumacy, and vain self-confidence, Prov.3.5,7. Rom.11.20. abate of your haughtineſs, the highneſs of your hearts, and the ſtoutneſs of your ſtomacks, before God pull down your pride, ver. 9. for it is he that threatneth to do it. See the like admonition, Isa. 28. 14,22.

V.16. *Give glory to the Lord your God*] By acknowledgment of your ſins, Josh.7.19. and humbling your ſelves under his hand, Jam.4.7, 10. 1 Pet.5.6. v.18.

before he cause darkneſs] Before he bring a night of affliction and calamity upon you, Esa.8.22.Lam.2.1.

and before your feet stumble upon the dark mountains,] Either upon the mountains, whereunto ye ſhall betake your ſelves for refuge and relief, while ye hope by that means to eſcape, Psal.11.1. Mat. 24.16. or the mountains over which ye ſhall be carryed away captive into Chaldea, and other forrein parts, v. 17. Heb. *mountains of twilight, or evening*, Prov.7.9. Isaiah 59.10.the time of darkneſs approaching after ſun-ſet; wherein men are prone to ſtumble, in ſuch places eſpecially, not without much prejudice and danger, Psa.35.6. Joh.11. 9,10. 1 Joh.2.11.

and while ye look for light, he turn it into the ſhadow of death, and make it groſs darkneſs.] And while ye promiſe to your ſelves peace and ſafety, chap. 4.10. & 6.14. and expect from forrein parts ſuch aids, as ye imagine will ſufficiently ſecure you, chap. 37.5.6. God turn all another way, and wrap you up in ſuch inextricable difficulties, as ye ſhall not be able by any means to wind your ſelves out of, chap. 8.15. and 14.19. Esay 59.6. Amos 8.9. 1 Theſſ.5.2. Heb. *and ye expect light, and he make it the ſhadow of death*; as above, verſ. 12,13.

the ſhadow of death] Darkneſs ſo dreadful, that the very horrour of it is enough to damp a mans ſpirits, and ſtrike him even ſtark dead, Psal.23.4.ch.2.6.

make it groſs darkneſs] Heb. *put into groſs darkneſs*: as, *put into deſolation*, chap.2.14. See Esay 60.2. So Joel 2.2. Zeph. 1.15.

V. 17. *But if ye will not hear it, my ſoul ſhall weep in ſecret places for your pride; and mine eye ſhall weep ſore, and run down with tears, becauſe the Lords flock is carryed away captive.*] All the Prophet can do, when he cannot prevail with them, to bring them to any ſerious conſideration of Gods meſſages delivered unto them, inviting them to ſincere humiliation and abatement of their haughty minds, is this, that out of his tender affection, he ſhall, apart by himſelf, much bewail their fooliſh arrogancy, and the miſeries that by captivity and deportation will for the ſame befall Gods people. So 1 Sam. 15.35.

But] Heb. *And*; as v.2,11.

if ye will not hear it] This hath reference to v. 15. the advice now given you, v.16.

my ſoul ſhall weep] *I ſhall weep*: as, *my ſoul refuſed*, for, *I refuſed to be comforted*, Psal. 77.2. but the phraſe maketh it the more affectionate; as Psa.42.12. & 63.1.

in ſecret places] Or, *ſecrecies*. So cha. 49.10. for ſorrow commonly ſhunneth company, affecteth retiredneſs and privacy. See ch.15.19. Mat.6.16,18.

for your pride] Verſ. 16. Heb. *from before your pride*; as chap. 4.4. and 9.7. fore-ſeeing what the iſſue of it will be, and what a fall your haughtineſs is ſure to have, Prov.15.25. and 16.18. and 18.12.

mine eye ſhall weep ſore] Heb. *ſhedding tears ſhall tears*: the verb is no where found but here, and is doubled to expreſs the grievous lamentation he ſhould make. See ch.9.1.

run down with tears] Heb. *deſcend with tears*; as ch.9.18. & 14. 17. Lam.1.2,16. & 2.18.

the Lords flock] His peculiar people, Psal. 100.3. See chap. 10.21, verſ. 20.

V. 18. *Say to the King, and to the Queen*] By the *King*, the Jewiſh Commenters here generally underſtand Jehojacin, or Jeconiah: and by the *Queen*, the Queen Nechuſtah his Mother, who ſeemeth to have ſwayed much in regard of her ſons minority; and was,together with him, and a great party of the great ones, and other of the people, taken by Nebuchadnezzar, and carryed captive to Babylon, 2 King. 24.12,16. chap.29.2. Whence alſo they gather, that this Prophecy was publiſhed in the time of his ſhort reign, that did laſt but three months, 2 King.24.12. For what a late Writer hath here of perſons living delicately, as *Kings* and *Queens*, *Lords* and *Ladies*, are wont to do,Prov.30.4.Mat.11.8.and of *Bride-groom* and *Bride*,that ſhould ſometime be ſo termed: of whom, chap.7.34. and 25.9. they are his private, not probable, opinions.

Say] Gods Words to the Prophet, ſay ſome: But ſaith the Jewiſh Commenter, nor ſpoken to any particular perſon, but to any one indefinitely, that might ſay it to them; as Eſay 35.4. *Say to the fearful hearted*: and it is, indeed, as if it were ſaid, *Let this*, or *Be this, ſaid*, or *ſpoken* to them. So, *Say to the righteous*, Esay 3.10. and, *Say to Archippus*, Col.4.17. Let it be as ſpoken to them, for them it concerneth.

the Queen] Or, *Madame*: the word properly ſignifieth *Lady*; as 2 Kin.5.3. or, *Miſtreſs*,Iſa.22.2. Prov.30.23.Esa.24.2. but it is uſed in a peculiar notion for *Queen*, the Kings wife, 1 Kin.11.19. 2 Kin. 10.13. or, *Regent*; as 1 Kin.15.13. 2 Chr.15.16. where it is ſaid of Maacah, the Queen-mother, that Aſa her ſon removed her from being *Regent*; for ſo might the word there well be rendred, that is,from having any *power* of authority in the State, as the notation of the word importeth.

Humble your ſelves, ſit down:] So there ſhould be a defect of the pronoun; as Esay 57.9. but it may well joyntly be rendred without any ſuch ſupply. *Sit below*: Come down from your thrones,or chairs of eſtate, and ſit down upon the ground, or the pavement. See the like to Babylon, Esay 47.1. and to Dibon, chap.48.18. Heb. *Make low*, or, *Lay low,ſit down*,for,*Sit low*: as. *Make deep to dwell*, for, *dwell deep*, chap. 49.30. and, *made deep corrupted*, for, *deeply corrupted*, Hoſ.9.9.

for your principalities ſhall come down, even *the crown of your glory.*] Heb. *your pillows*, or, *principalities is come down*: the word cometh from a root that ſignifieth an *head*, and is uſed in a plural form always, but in a ſingular notion for a *pillow*, or *bolſter*, or ought that ſupplyeth the place of ſuch,Gen.28.11,18. 1 Sam.19.13,16. and 26. 7,11,12,16. and the Jewiſh Doctors here expound it, as our Verſion yieldeth it, *Your kingdom*, or, *Kingly State*: but ſome late Writers, *Your head attires*, which may be not improbable: the head being the place, whereon the enſign of royalty is uſually worn, Psal. 21.3. The Rabbine noteth it to be uſed in the plural, to imply, that their Princely State, every jot of it ſhould be gone, that they ſhould be led captive, as other ordinary perſons: but it may well be, becauſe the word hath no other form than plural, as the word,*heaven, water, virginity,childhood*, and others. The ancient Greek,and old Latine, render it, in one continued tenour, *the crown* of your glory is fallen from *your head*. But the former Verſion ſeems the better.

the crown of your glory] Or, *your crown of glory*, or *goodlineſs*. So it would rather be rendred, than *crown of your glory*; as the like is rendred, Esay 61.3. (for both the latter term, and the ſyntax,is the ſame in either) that is, *your glorious*, or *goodly crown*. See Lam.5.16.

V. 19. *The cities of the South ſhall be ſhut up, and none ſhall open them:*] This the Jewiſh Commenters, and thoſe that tread in their track, underſtand of the cities of Judah, ſo called, ſay they, becauſe Judah lay South from Babylon; whence the enemy is ſaid to come from the North againſt it, verſ. 20. as alſo becauſe it was ſo ſituate, in regard of the moſt part of the Land of Israel, Josh. 15.1,2. and ſaid here to be *ſhut up*, and *none to open them*,either becauſe ſo ſtreitly beſieged,that no going in or out for fear of the enemy,Deu.28.52. chap.

chap.5.6. or, becauſe depopulated, and left without Inhabitants to go in or out, ch.9.11. See Esa.24.10. But ſome of ours, whom I rather concur with, underſtand it of the cities of Egypt, which lay South from Judea, Esa.30.6. which by the Chaldean forces lying between the Jews and them, ſhould be reſtrained, either from entertaining of them, or ſending any conſiderable reliefe or ſuccour, to them. See 2 Kin.24.7.

open them] The pronoun wanting, as ch.11.8.

Judah ſhall be carryed away captive, and all of it ſhall be wholly carryed away captive.] Heb. *Judah is carryed away captive all of her*; *ſhe ryed away captive.*] Heb. *Judah is carryed away captive all of her*; *ſhe is carryed away captive* with a captivity of *extirpeſſes*: the noun is to be ſupplyed from the verb. So, *an entire captivity*, Amos 1.6,9. This began in Jeconiahs captivity, 2 Kin. 24.14,16. and was compleated in Zedekiahs, 2 Kin. 25.10. See chap. 52.28,30. A Writer of prime note renders the laſt words, the city of *the peaceable* ones *ſhall be carryed away captive*; alluding, ſaith he, to the name of *Jeruſalem*, and the *perpetuity of peace* and proſperity, which they promiſed to themſelves: but neither do I find the word ever ſo uſed; and it is apparent, that Judah is in either member intended.

V. 20. *Lift up your eyes, and behold them that come from the North.*] That is, the Chaldeans by whom this was to be done, chap.1.14.& 6. 22. The Prophet ſpeaketh it, as if he ſaw them coming, and they might alſo, if they would, but look up, or look out, as Eſay 60.4. and it is not unlikely, that even at the very time of the delivery of this Prophecy, they were well on-ward on their way. See on v. 18. The old Latine Verſion here goeth by it ſelf, rendring the words, *Ye that come from the North*; as if the Chaldeans were called upon to view Jeruſalem: but the courſe of the context runneth directly contrary hereunto.

where is the flock that was given thee, thy beautiful flock?] Heb. *thy flock of goodlineſs*; as, *your crown of goodlineſs*, v.18. He ſeemeth to ſpeak this to the king: What is become now of that goodly flock,Gods people, that were committed to thy charge, and in whom thou didſt over-much pride thy ſelf? See Num.27.17. 2 Sam.24.1,2,17. Prov. 14.28. ch.10.21. v.9. Howbeit, becauſe the pronoun is feminine,he ſeemeth rather to direct his ſpeech unto the State, ſpeaking to it, as to a woman entruſted with government: to which purpoſe, the reading in the text exhibiteth both the verbs in the feminine gender in a ſingular feminine form, though the received lection read them in the plural.

V. 21. *What wilt thou ſay?*] As Joſhua, Josh.7.8. and Ezra, Ezr. 9.10. *What ſhall I ſay?* nor unlike that of Job, *What ſhall I do?* Job 31.14. ſpeeches importing ſuch a perplexity, as maketh perſons at their wits end, not knowing what to ſay, or do, verſ. 13.

when he ſhall puniſh thee?] Heb. *when he ſhall viſit upon thee?* as cha.11.22. *he*, that is, God, ſay ſome. Nebuchadnezzar, and the Chaldeans,ſay others,coming from the North, v.20. becauſe of them he ſpeaketh in the very next words: or, God by them, ſay others, including both, ch.5.9,10.

(for thou haſt taught them to be captains, and as chief over thee.)] Thou by ſeeking, and in baſe manner ſubmitting thy ſelf unto them, craving aid from them, and inviting them, by rich preſents to them, haſt ſhewed them the way, how to come, not to aſſiſt and releeve thee, but to over-maſter and ſubdue thee, and make a prey and a ſpoil of thee. See 2 King. 16.7,8. For that which a late learned Writer here hath, as if it were ſpoken to the king; charging him to have been the procuring cauſe of all theſe evils, by being a leader of them unto idolatrous practices, 2 King. 24.9. the words,though never ſo much forced, will not admit. Heb. *and*, (for, *for*,as ch.8.16.) *thou haſt taught them againſt thy ſelf, captains to*, or, *for head*, or, *chief*: *taught them againſt thy ſelf*; that is, to thine own damage and detriment: as Gen.42.36. *all theſe things are againſt me: taught them captains*; a defective form; for, *taught them to be captains*: as, *from a King*, for, *from* being *a King*; 1 Sam. 15.22. *from a Regent*, for, *from* being *a Regent*, 1 King.15.13. *predeſtinated, conformable*, for, *predeſtinated* to be, or, become, or, be made, *conformable*, Rom.8.20. *choſen, rich in faith*, for, *choſen to be rich in faith*, Jam. 2.5. *to an head*, or, *for an head*; as Judg.10.18. & 11.8,9,11. or *upon the head*: as Gen. 49.26. Deut.33.16. the Jewiſh Doctor not amiſs carrieth it thus on with the former, making the ſame ſupply in either; *thou haſt taught them againſt thy ſelf* to be *captains*, to become *the head*; or, *thou haſt taught them* to be *captains*, to be *head over thee*: for either way it may be read; but the former ſeems the better: thou haſt by thine inconſiderate courſes brought that judgement upon thy ſelf, that God long ſince threatned to inflict upon thee, in caſe of wilful and obſtinate diſobedience, Deut. 28.13,44. See Lam. 1.5.

ſhall not ſorrows take thee as a woman in travel?] Or, *will not pains ſurpriſe thee, as a travelling woman?* Heb. *a woman of birth*; an emblem of extream anguiſh and diſtreſs, Psal.48.6. Esa.26.17,18. and 37.3. ch.6.24. & 22.23.

V. 22. *And if thou ſay in thine heart*] If ſuch thoughts as theſe ſhall ariſe within thee; as Deu.7.17.& 8.4. & 18.21.

wherefore come theſe things upon me?] As ch.5.19. & 16.10.

for the greatneſs of thine iniquity] The anſwer to their queſtion, pointing; as with the finger,and directing them to the main cauſe and ground of all their miſery; *for the greatneſs*, or, *for the multitude*, (as it is rendred, ch.30.14.) *of thine iniquity*; the word will well bear either, as Psal.19.13. & 25.11. ſo here.

are thy ſkirts diſcovered, and thine heels made bare] Thou are brought to extreme ſhame and ſervitude; an alluſion to the manner of captives,that are led along without hoſe or ſhooes,bare-footed,and bare-leg'd, having ſcarce rayment wherewith to cover their nakedneſs, which in women captives (and to ſuch an one is Judah compared here) is the more ſhameful and grievous. See Esa.3.17.and 20. 4. and 47.3.

are thy ſkirts diſcovered] Thou are compelled to tuck up thy cloathes about thee, as being to go thorow thick and thin, Esa. 47.2. or, thou art expoſed to publike ſhame, as women captives oft are, Esay 3.17. and ſo the Chaldee rendreth it; See verſ. 26.

thine heeles made bare] Thy ſhooes being forcibly pluck'd off from thy feet; for ſo the word implyeth, as Lam.2.6. and the text may be rendred, *and thine heels being violently uſed*, diſcovered, or, *by violent uſage* made bare, See ch.2.25. There is in either branch a figurative ſpeech; for to ſpeak properly, not the *ſkirts* of the garment themſelves *are diſcovered*, but the fleſh of the body for want of them; whether truſſed up, turned up, torn away, or cut off; as 2 Sam.10.4. nor are the *heels* themſelves *violently pluck'd away*, but the ſhooes being violently pluck'd away, the heels by means thereof, come to be made bare and diſcovered. Howbeit in the latter part as ſome render it, the phraſe may be proper enough: *thine heels are ſpoiled*; being, ſay they, left bare of that covering, which in modeſt perſons, thoſe of faſhion and ſtate eſpecially, ſuch as ſhe is here compared unto, by means of the skirts or borders of their ſide garments they formerly had; ſo that this branch ſhould be but the ſame in ſubſtance with, or at moſt, but an effect or conſequent of the former. So the Greek,*thine hinder parts are diſcovered,and thine heels expoſed to ſhameful view.*

V. 23. *Can the Ethiopian change his ſkin? or the leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil.*] God being now to paſs a peremptory doom upon this people, of utter diſperſion, and deſtruction, doth in theſe words render a more full reaſon of it, their incorrigible and incurable condition: they were by cuſtome and continuance ſo habituated in evil, that it was become as a ſecond nature in them; no means would prevail with them, to work it out of them, or work them to any good; aſſoon might a black-moor be with waſhing made white,or the leopards ſpots be taken from him, as this people brought to ought that was good, and it is in vain therefore to take any further pains with them: See 2 Chro. 36.16. cha. 2. 30. & 5.3. & 6.29,30.

can the Ethiopian change his ſkin?] Heb. *will*, or, *ſhall the Cuſhite change his ſkin*; that is, the hew, or colour of it: but the verb is taken potentially, as the like, Esay 10.19. 2 Sam. 23.6. Lam. 3.7. Amos 6.12. And it is a proverbial form, uſed among the Greeks alſo and Latines, with whom, *the waſhing of an Ethiopian*, or, *a blackmoor*, is commonly uſed as an emblem, of *labour in vain*: Heb. *a Cuſhite*, as Nuin.12.1. and from hence, as alſo from Amos 9.5. it appeareth that the *Cuſhite*, the poſterity of *Guſh*, the ſon of *Cham*, and brother to *Miſraim*, the father of the Egyptians, Gen. 10.6. were a people generally noted in thoſe times for their black hew, above any other; as alſo,have the Ethiopians been from time to time ſucceſſively in all ages, whence alſo that name was by the Greeks given them, importing as much, and thereby diſtinguiſhing them from all other people, as of a deeper dy than any other in that kind; which the rather would be obſerved, becauſe it confirmeth the received judgements,from all antiquity tranſmitted unto us, (though by ſome learned men of great note, without ground ſufficient, as to me ſeemeth,of late controlled) that the *Cuſhites* are no other than the Ethiopians,and the Ethiopians of Africa that now are,the poſterity of Cuſh. Nor doth that with they alleage concerning the Ancient ſeat of the Cuſhites in Aſia, in ſome part of Arabia, bordering upon the red ſea, any way croſs ought herein received, concerning theſe black Cuſhites; the very name and memorial of whom is by theſe mens own confeſſion, now loſt in thoſe parts, ſince that it is well known, how frequent the tranſmigrations of people have been, from the places of their firſt abode: as alſo how ready the paſſage might be over that ſhoaly ſea, into the upper parts of Africa,is very eaſie to apprehend: and whereas ſome to ſhift off the force of this place, tell us that the *Kedarens* were black people, and therefore had their name, forcing in to that purpoſe that paſſage in the Canticles, Cant. 1.5. and the Chaldee Paraphraſt, who renders *Kedar* there *Cuſh*; as alſo that the *Arabians* may ſeem to have had their name from the like hew, as being the colour either of the *night*, or of the *raven*: becauſe the Hebrew term for *Arabia*, and another for the *evening*, and a third for *a raven*, are referred all to one roos, neither maketh much to this purpoſe. Since that it is not denyed, but that theſe Cuſhites had anciently their ſeat in thoſe parts. But exception ſufficient it is, for to enervate the force of any argument, againſt the received opinion from theſe fore-mentioned allegations; that what is ſaid of the former, to wit, the name of *Kedar*, is groundleſs; it being apparent that from *Kedar* one of Ishmaels ſons, Gen.25.13. that people had their name: nor are the people themſelves, but their *tents*, noted for *blackneſs*, in that place of the Canticles, and there is for the latter concerning Arabia, as little probability; with equal ground they might be deemed,to have been not of a *black* colour, like a *crow*, or, *raven*; but of a *ſallow*, or, *willow*

willow colour; because a word rising from the same root, signifieth a fallow, or, willow-tree. See Esay 15.9.& 21.13. But the *Chaldees* and the *Rcdarens*, seem in Scripture still distinguished, and the *Arabes* from either: besides, that one of those Learned Writers, who goeth flatly this way, acknowledgeth those Arabes, whom he would have to be these Cushites, to be rather of a *brown*, or, *tawnie*, than a *black* hew.

or the leopard his spots] Heb. *and*; as ch. 6.20.& 9.12. the word rendered *leopard*, both here, and ch.5.6. is supposed to signifie, that wild, fierce, and wily creature, the male whereof the Latines call *Pardus*, the female, *Pana*, in regard of the great variety of spots all over the body of either. See Pliny l.8.c.17. the Greeks call both by the name of *Pardalis*. So Aristotle l.9.c.6. for the other name, I find not in any Ancient Greek Author; it is here rendred *a leopard*; which word, found in Latine Authors of an inferior age, should signifie a mungrel creature bred of a *Pardus*, and a *Lioness*; whereof see also Pliny where before. But the Hebrew word here used, as also the Greek *Pardalis*, and the Latine *Pardus*, and *Panis*, seem to design no other, than that which we commonly call an *Ounce*, and some, a *Cat-a-mountain*, because it seemeth of a middle nature, between a Lion and a Cat; as our Cains deseribeth him, in an Epistle to Gesner, of the bignesi of a Mastive, for head and face like a *Lion*, for body, tail, foot, and nails, liker a *Cat*; the word rendred *spots*, not else-where found, signifieth properly *dark spots*, such as arise in the body of one that hath been beaten, as we say, *black and blew*, Prov.20.30. Esa.53.5. and of a blackish colour are the Ounces spots.

then ye also] Or, *then ye*: This some would restrain to *the King*, and, *the Queen*, mentioned, v.18. but it seems to be more general, and to reach the main body of the state and people.

accustomed] Heb. *taught*; as ch.9.5.& 31.18.

V.24. *Therefore will I scatter them as the stubble, that passeth away by the winde of the wilderness*] Heb. *And*; as chap.11.8. yet may the copulative here be retained, if we read the 23. verse in a parenthesis, interjected between the 22. verse and this. In that was intimated their captivity; in this, their dispersion into divers several regions and countries, far remote and distant one from another; that which should make their captivity much more grievous and uncomfortable, when they should be thus severed one from another, Deu.4.27.& 28.64. ch.9.16.

as stubble] So Psa.83.13. Esa.40.24. Hos.13.3. Zeph.2.2.

by the winde of the wilderness] Heb. *unto the winde* (that is, to be carried away with the winde, as Ezek.5.2.) *of the wilderness*, or, *the plain*; as Esa.63.13. Sec ch.4.11. The Rabbines suppose, that the Prophet herein had some eye to the wilderness, that lyeth between Jerusalem, and Babylon; but of that there is neither any necessitie, nor much probability.

V.25. *This is thy lot, the portions of thy measures from me, saith the Lord*] This is thy state, the state and condition that God hath assigned thee, the sad doom that he hath passed upon thee. It is a borrowed form of speech, taken from lands measured out by line, into several portions and parcels, according to the number of those that are copartners therein, and then divided by lot, that each one may have that part, that the lot hath assigned him. So Job 20.23. Psal.11.6.& 16.5,6. Mic.2.5. This denunciation a Learned Writer restraineth to the Queen-Mother, mentioned, ver.18. But therein he goeth alone, and seems to narrow the text too much. God speaketh by the Prophet to the Jewish state, as in the person of a woman, So ver.19,21, 26,27.

because thou hast forgotten me] As chap.2.32. Heb. *that*, or, *which hast forgotten me*; as, *which dwelt in Egypt*; Exod.12.40. but the relative is oft used in a causal notion; as 1 King.15.13. chap.1.15.

and trusted in falsehood] Or, *in a lye*: either in idols, as some; chap.2.17,18.& 10.14. or, in vain courses, that cannot stand thee in stead, but will fail thee in time of need, cha.3.23. and 7.8.& 23.16,17.

V.26. *Therefore will I discover thy skirts upon thy face, that thy shame may appear.*] Or, *I will discover*, (Heb. *make bare*, as Esa.47.2.& 52.10. chap.49.10.) by casting up *thy skirts upon thy face, thy shame, that it may be seen*; that that which natural shame and modesty seeketh to conceal, may lye open to sight; See on vers.22.& Nah.3.5. where the speech is defective also, as the same here; not unlike that, Psalm 89.39,44. I will expose thee to open shame and ignominy, that as thy sin hath been open and publike, so thy shame also may be such. See Esay 3.17.& 20.4. Ezek.16.37. and 23.29.

V.27. *I have seen thine adulteries, and thy neighings, the lewdnesse of thy whoredom, and thine abomination on the hills, in the fields.*] Or, as the words ly in the text, *Thine adulteries, and thy neighings, and thy lewd whoredome* have been, or are *upon the hils, and in the fields: I have seen, or, I see thine abominations.*

adulteries] *Idolatries*; as chap.2.20.& 3.1. Ezek.16.31.& 23.44,45.

neighings] That is, saith the Jewish Doctor, thy rejoycing in thy wickednesi, ch.11.15. but that is clean besides the intention of the Prophet in this place: its parallel to that, chap.5.8. save that there this *neighing* is of the male winding the female, because speaking of men: here of the female, the mare, when she runs a madding after the male; because the speech is of the Jewish State, as in the person of a woman: as in that other passage of a wild ass, therein parallel to this, ch.2.24.

the lewdnesse of thy whoredom,] Or, *thy lewd whoredom*, chap.13.15.

on the hils in the fields] *On the hills* (and high places abroad) *in the fields*, ch.3.2. Esa.65.7. Or, *on the hills*, and *in the fields*: no place is free from them, Esa.57.5,7. ch.2.20.& 3.6.

I have seen] Or, *I see thine abominations*: I see them, and take notice of them, though thou thinkest I do not; as chap.7.11. Hos.5.3.& 7.1,2. Of the term here rendred *abomination*, see on Esay 66.16.

it is unto thee, O Jerusalem, wilt thou not be made clean? when shall it once be?] In these words, the Prophet closeth up this sad Sermon, with an affectionate compellation of the Jewish State, under the title of Jerusalem, the head city thereof; lamenting her wilful continuance in her spiritual filth; with an obstinate refusal of being reclaimed and cleansed from it, after means for so long a time tendered unto her, and prefled upon her, to that purpose. See cha.4.14. Ezek.24.13.

It's unto thee] Spoken not by way of denunciation: as Esa.5.8,11. but of lamentation: as Lam.5.16.

when shall it *once be?*] Heb. *after how long yet*, or *still?* To wit, wilt thou cleanse thy self? say some: but as I suppose rather, Wilt thou persist and continue in thy filth and folly, refusing to come out of it? for the term, by some rendered, *yet* here hath a notion of continuance. See the parallel place, chap.4.14.

CHAP. XIV.

Vers.1. THE *Word of the Lord that came to Jeremiah concerning the dearth.*] The title prefixed before this Sermon, or Prophecy, acquainteth us with the occasion of it, a dearth caused by drought; but not with the time when this dearth or drought was: Whence ariseth some diversity of opinion among Interpreters, concerning the time of it. Some supposing it to have been in the time of the siege of Jerusalem by Nebuchadnezzar, in the reign of Zedekiah, chap.52.6. but this famine was not in the city alone, as that was, for want of bread; but over the whole country, for want of rain, vers.4,6. Others would have it to be in the beginning of Zedekiah's reign, some good space of time before that siege. I suppose it to have been rather in the reign of Jehojakim: the ground of my conjecture is, because I find chap.36.9. that *in the fifth* year of Jehojakim, a solemn fast was proclaimed thorowout all Judah, which might well be, upon this occasion; and the rather may be conceived so to have been, because God, in his speech to the Prophet, intimateth, that they either had already held, or were about to hold a fast, to implore Gods favour and mercy, for the removal of this evil, vers.11,12. also, the Prophet seems to imply as much in his speech to God, vers.2. Add hereunto the opinion of the Jewish Doctors, who supposie the former Prophecy contained in chap.11.& 12. to have been delivered in Jehojakim's reign. See on chap.11.9. and it may well be deemed from chap.12.4. that such a drought then was, as is here described.

The word of the Lord that came to Jeremiah] See ch.1.2.& 7.1. This *word* seemeth to begin at v.1 o.for the foregoing part of the chapter, seems to have been the Prophets speech unto God, bitterly bewailing the fad condition of the whole State, by reason of this great drought, v.2,6. and earnestly, with much affection, making suit unto God, for the removal, or mitigation, at least, of this evil, v.7,9. See the like inscription ch.32.1.& 40.1.

to Jeremiah] That is, *to me*; as ch.13.1. but the noun is here for the pronoun: as Esa.21.

concerning the dearth] Or, *drought*. Heb. *concerning the words* (that is, the *matter*; as Esth.9.31. Psal.65.3. chap.17.8.) *of the restraints*: to wit, of rain, as chap.17.8. where the fame is in the singular number. Hence some would pick out two several *droughts*, at two several times: but *droughts* rather, for a drought of long continuance: the plural often in Hebrew, implying an eminency, or enhancement, of the thing specified. So *wisdoms*, Prov.14.1. *cawenesses*, Esa.26.7. *righteousnesses*, Esay 45.24. *droughts*, Esa.58.11. *strengths*, Esa.63.15. Again some would have it here denounced onely, none at all in present being. But the whole current of the context, seems to run strongly against that conceit. See the close of it, verf.22. Howbeit, a learned Interpreter (therein I suppose going alone by himself) suppoleth no mention of drought or dearth at all, either presene or future, to be here mentioned: for he expoundeth those words of the text, *concerning the words of exhibitions*; that is, concerning the prayers and supplications commenced by the Prophet, and other godly ones, for the staying of Gods wrath denounced against the State: who also therefore suppoleth both this, and all the foregoing Sermons, to have been delivered in the reign of Josiah, 2 King.23.26, 27. but though it be true, that the Prophets prayer seems to have occasioned the Prophecy; yet the present *drought* appeareth plainly to have occasioned the Prophets prayer.

V.2. *Judah mourneth.*] The Prophets complaint of the rusul and distressed condition of the whole State, by reason of the present dearth: *Judah* (the whole land) *mourneth*; not Jerusalem alone, as in the siege. See ch.12.11.

and the gates thereof languish] That is, her *cities*; as Exod.20.10. Deut.

Deut.16.5. ch.15.9. Lam.1.4. and the inhabitants thereof: so called, because the gates were the ordinary places of publike assemblies, and means of keeping in, or letting out, Ruth 4.1,2.2 King.7.1,20. Psal.127.5. when the country faileth through drought, the cities muft needs faint through dearth, Eccl.5.9.

they are black unto the ground] Going in black, as mourners, Psa.38.6.& 42.9. Mal.3.14. or looking black in the face, through grief and famine, Lam.4.6. Rev.6.5. for faintnes they hang the head, or sink and fall down *to the ground*: for it is a defective, or comprehensive form of speech; not unlike those, Psa.74.7.& 89.39,44. Esa.14.12. Lam.2.19.& 3.53.

and the cry of Jerusalem is gone up.] That is, the cry of the people out of all parts of the country there assembled, to seek God in his Sanctuary by solemn prayer and supplication to have the present re-Sanctuary by solemn prayer and supplication to have the present restraint removed, and the heavens opened again to them, 1 Kin.8.35, 36. See ch.36.9. v.12. So 1 Sam.5.12. *the cry of the city went up to heaven.*

V.3. *And their Nobles have sent their little ones to the waters, they came to the pits, and found no water, they returned with their vessels empty; they were ashamed and confounded, and covered their heads.*] Or, *when their Nobles had sent their meaner ones to the waters, and they coming to the pits found no water, but returned with their empty vessels; they were abashed, and confounded, and covered their heads.* Of this Syntax, see chap.13.12,16.

Nobles] The great men; who if they were driven to such streits, for want of water, the poorer fort much more. See Esa.5.13.

sent their little ones] Or, *meaner ones*. Some of those of the meaner fort: their menial or domestick servants. See Psal.119.141.

to the waters] To those places where water was wont to be had. So Judg.7.6. or, *for water*; that is, to seek for water, where it might be found: as 1 King.18.5.

to the pits] Places hewen out, or digged, for the receiving and keeping, either of Spring water derived unto them, or such rain water as fell from above, Esa.7.3.& 22.11. ch.2.13.

found no water] As Esa.41.17. the rain being restrained, and the springs also that were therewith fed, dryed up, 1 Kin.17.7.

they returned with their vessels empty] As they carryed them out; not as Naomi, Ruth 1.21. Heb. *they returned their vessels empty*, or, *in vain*, without effect; as 2 Sam.1.22. for the word is an adverb, and so in that of Ruth; either a defect of the instrumental note, *with*, which our Versions supplyes; or the verb in an active notion, as some Jewish Criticks, *they brought back*, or *returned*, *their vessels empty*. So 1 Sam.23.6. either, *he came down with an Ephod in his hands*; or, *he brought down an Ephod in his hands*.

they] This moft expound of the servants feat; I rather, of their Masters that sent them, and expected water by them, but were frustrate of their expectation.

were ashamed and confounded] Or, *abashed* (which precisely answereth the term in the text) and *appalled*: for it is not so much shame, as dejection and perplexity of spirit, that is wont to surprise persons in such cases.

covered their heads] As in much grief and sorrow the manner was in those times to muffle up head and face, scarce leaving any space free for sight, much after the manner of close mourners with us. See 2 Sam.15.30. So v.4.

V.4. *Because the ground is chapt; for there was no rain in the earth, the plow-men were ashamed, they covered their heads.*] Or, *Because the ground* (that peculiarly which is wont to be tilled, Esa.1.7.) *is chapt* (Heb. *it broken*, or is wasted and spoyled, as ch.48.20.) *for that no rain hath been* (or *hath fallen*) *upon the land*; (to wit, of Judah, as 1 Kin.18.1.) *the husband-men* (as chap.31.24. for the word is larger than that of *plow-men*, Psal.129.3.) *are abashed*, (so Joel 1.11.) *they covered their heads*, as v.3.

V.5. *Yea, the hind also calved in the field, and forsook it, because there was no gras.*] *Yea* (as chap.10.7.) *the hind also calved* (Heb. *brought forth*; as Job 39.1,2.) *in the field* (not in the wild waste) *and forsook it* (to wit, that which she brought forth, her *young*, Job 39.4. (Heb. *forsaking* forsooth, as Eccl.4.2.& 8.9.& 9.11. Esa.43.8.& 59.13. *forsaking* and forsook as the pronoun it, as chap.12.11.) *because there was no gras*, or *tender*, or *green*, *herbage*, Psal.23.2. Esa.66.14. So great is the drought that the very brute beasts, who by instinct of nature are very affectionate unto, and exceeding chary of their young, (in which kind, concerning the *hind*, see Pliny, l.8.c.32.) have been enforced, though calving in the fields, where herbage usually is not wanting, to leave their young, their milk being dryed up for want of moysture, and wander to seek for water, or some green thing, where they can find either. Thus the Prophet relateth to the Lord, the poor brute beasts misery suffering for mans sin and iniquity; if in behalf of the guiltelefs creature, at least, God may be moved to shew mercy to wicked man. So Joel 1.20. See Jon.4.11.

V.6. *And the wild asses did stand in the high places, they snuffed up the wind like dragons*:] Or, *The wild asses also* (as chap.3.6.) *stood in the high places, and snuft up the wind*; or, *stand in the high places snuffing up the wind*: as, *stand and feed*, for, *stand feeding*, Esay 61.5. instead of water thereby endeavouring to allay their inward drought and heat thence proceeding: another kind of their *snuffing up the wind*, from that mentioned, chap.2.24. this for want of moysture, that out of wantonnesi. And to this purpose, therefore, they are here said, to repair and get up to the *high places*, in which if any where, freth and cool ayr and gales of wind are to be had, that might that way give them some refreshing, which in the lower grounds and valleys, neither breaths so freely, and is more heated with the reflexion of the sun-beams from the higher grounds; and this place alone therefore may sufficiently control that learned mans conceit, who would have the word here used to signifie *low* places, or *plains*, especially being compared with what himself hath on, chap.4.11. See there.

like dragons] Whose inward drought, because it is not easily slaked, such of them as live in hot and dry desarts, where usually they moft abound, are therefore continually drawing in the ayr; wherewith also alone some of them can continue long, when they have nothing else to relieve them. See Aristotle, l.8.c.4. and Pliny, l.10.c.72. and of the word here used, see on Esa.27.1.& 34.13.

their eyes did fail] Or, *their eyes fail*, being sunk in their heads, or with faintnes; for famine causeth faintnes, and maketh the sight fail. See 1 Sam.14.29. Lam.5.17.

because there was no gras.] Or, *because there is no herbage*: nothing green or moyst, to relieve or refresh them. Of the word, see on chap.12.4.

V.7. *O Lord, though our iniquities testifie against us, do it for thy names sake.*] The Prophets complaint went before: his prayer now followeth, wherein he entreateth God, that although for their manifold great and grievous sins they justly deserved what they endured, yet that he would for his own names sake shew mercy unto them, in removing of this heavy judgement. The onely remedy for removal of judgments, repentance and prayer: so ver.20,22. Lam.3.40,41.

though] Or, *albeit*. Heb. *if*; as ch.5.2.

our iniquities testifie against us] Give in sufficient evidence against us, to convince and evict us, as deservedly sustaining whatsoever we endure. Heb. *answer*; as Gen.30.33. So Exod.20.16. See Esa.3.9.& 59.12.

do it for thy names sake] Take pity on us, and relieve us, if not for our own sake, yet for the honour of thy mercy, and the glory of thy name: so Psalm 25.11.& 115.1,2. Esay 43.25.& 48.11. *do it*, a defect of the pronoun, as verf.5. *forlook it*: so Psal.39.9. or, *work for thy names sake*, as Ezek.20.14. and then there needs no supply.

for our back-slidings are many, we have sinned against thee.] Or, *though our revolts are many, or great*, whereby *we have sinned against thee*. So the particle is used, Gen.8.21. Josh.17.18. Psal.23.4. and so would the particle is used, Gen.8.21. Josh.17.18. Psal.23.4. and so would the article be rendred in those places parallel to this, Psal.25.11. *For thy names sake, O Lord, pardon mine iniquity, though it be much*, or great; and, *heal my soul* (that is, *heal me*) *though I have sinned against thee*, Psal.41.4. the defect of the relative is not unusual: so cha.8.13.& 11.19.

V.8. *O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a way faring man that turneth aside to tary for a night.*] To the Prophets earnest supplication in the words before-going, in this verse, and the next, he subjoyneth in a passionate, yet submiss expostulation, that he whom alone his people had to rely upon, and who had wont to relieve and deliver them in their distresses, should now fail them, carrying himself towards them, as one that had little or nothing to do with them; no more regarding them, nor seeming to care what became of them, than some meer stranger, of a place, that he hath no relation to nor pofed to constant abode.

the hope of Israel] Chap.17.13.& 50.7. Psal.22.4. For the Talmudick Doctor doth but dally with the text, who because the word here used, doth sometime signifie any place, *sea, lake, pond*, or *pool*, wherein waters are gathered together. Gen.1.10. Exod.7.19. Lev.11.36. Esay 22.11. would have it here rendred, *the pool of Israel*, in which they are purged from their filth; according to that, Zach.13.1. for *hope*, or *expectation*, the word is frequently used, 1 Chr.29.15. Ezr.10.2.

the Saviour thereof in time of trouble] Psal.9.9.& 46.1.

as a stranger] Or, *sojourner*; as Exo.12.48. Lev.19.33.

as a stranger] Or, *sojourner*; as Exo.12.48. Lev.19.33.

as a way faring man] That is, but *for a night*, or, *for a night* onely; as, *yesterday*, for, but of *yesterday*, Job 8.9. and, a *moment*, for, but a *moment*, Psa. 30.5. and, one, for, one onely, or, one alone, Eccl.4.8,11. but the word is not at all in the text, which yet may well be rendred with *night*, is not at all in the text, which yet may well be rendred with *night*, is not at all in the text, which yet may well be rendred with the like supply, *to lodge* only, or but *to lodge*: lodging being here opposed to constant abode.

V.9. *Why shouldst thou be as a man astonished, as a mighty man that cannot save?*] The word used in the former branch, is no where

found else in Scripture, and is by divers therefore diversly expounded : the ancient Greek renders it *asleep*, as if they had read *nirdam* for *nidham*: the old Latine, a *wanderer*; on what ground I cannot guess. Others, as our Version, *astonished*, or, *amazed*; *struck dumb*, saith one, as if this, and the Hebrew *dum*, whence our *dumb*, were of an affinity : *terrified*, or, *affrighted*, saith another ; as the word *daham* is used in the Arabick Version, Mat. 24. 39. though another, grounding it seems upon the same place, rendreth it, *coming upon*, and expounds it, as one that coming in upon one that is in danger, and expecteth help from him, either doth not, or dare not, or cannot rescue, or relieve him. Others lastly, as one that *fainteth* : and so one of the Jewish Criticks, affirming that in the Kedaren, or Arabian language, the word *nidhum*, which cometh very neer this, signifieth one, that with some grief, or sicknes, hath his heart quailed : nor doth this swarve much from that which our Version hath, and seems to me most probable.

as a mighty man that *cannot save*] His power being spent ; as Esay 10.18. & 40.30. that which with God, being of infinite power, is impossible. See Esay 40. 28, 29. & 50.2. & 59. 1. the relative is wanting, as ver.8.

Yet thou, O Lord, art *in the midst of us*,] *Yet* (Heb. *and* ; as Chap. 7.26.) *thou* art *among us* : as Chap.17.6 &.39.5. having thy Temple, the place of thy special presence and residence,as thy court or palace, with us, ver.21.Psal.46.5.Zach.2.5.

and we are called by thy Name] We are accounted thy people, Deut. 26. 18. Psal. 135.4. and the evils therefore that befall us, redound to thy dishonour, Ezek.36.20. See Numb. 14. 13-16. Heb. *thy name is called upon us*: as Deut. 28. 10. Esay 63. 19. Chap. 15. 16.

leave us not.] Withdraw not thine aid from us in this our distress, Psal.27.9. & 38.21.&119.8.or do not utterly cast us off : as God seemed to threaten ; this heavy judgment being by the Prophet apprehended, as a presage and fore-runner of a far greater ensuing evill. See chap.6. 8.

V. 10. *Thus saith the Lord unto this people* ;] Or rather, *concerning this people*. So is the particle used, Gen.20.13. Esth. 3.2. Psal.91.11. Esay 8.12.& 27.2. & 56.4.and here beginneth the word mentioned, ver.1.as in way of answer to the Prophets suit and complaint.See the like, chap. 42.7. In it the Lord telleth the Prophet, that since this people are so addicted to defection from him, and going astray after others, either idolaters, or idols ; he will not onely at the present disregard them, and not hear them, or return any gracious answer to them, notwithstanding all their fastings and external humiliations, by removal of the present judgement ; but that he is resolved to proceed further in judgement against them, and by sword, famine and pestilence, two other evils added to this at present upon them, to consume and destroy them : and forbiddeth the Prophet therefore any further to solicite him in their behalf.

Thus they] This people, whom thou movest me for, ver.8.9. and he saith *this people*; as those, whom God seemed now not to own as his. So ver. 11.

have loved to wander] Or, *love to wander* : all their delight is in wandring, in running to and fro, this way and that way, after their copesmates and their idols, chap. 2. 23-25. and since they love wandring so well, they shall have their fill of it, cha. 15. 4,7. Hos.9.17.

they have not refrained their feet] Or, *they will not refrain*, or, *with-hold*, as (chap. 2.20.) or, *with-draw*, (as Prov.25. 17. though the word there be not the same) *their feet* ; to wit, from running after strange gods, and strangers, chap.2.25.

therefore the Lord doth not accept them] Heb.*and* (as chap. 13. 24.) *the Lord* (the noun for the pronoun ; as ver. 1.) *accepteth them not* : as Hos.8.14. or, *hath no favour*, or, *affection*, to them, Psal.44.3. & 85. 1. or, *taketh no pleasure in them* ; as Psal. 147. 11. and 149. 4. for the same word is used in all those places. See Esay 57. 6. and 65.5.

he will now remember their iniquity, and visit their sin.] Or, *he doth now remember their iniquity* ; he calleth it to minde : which God is said to do, when by some sign he maketh it to appear, that he doth bear it in mind, though he forbear for some space of time to discover his displeasure, 1 King.17.18. Psal. 25.7. and 109. 15. cha.44. 21, 22. *and will visit their sin*, that is, punish them for it : as Exod. 20. 5. cha. 11.21.

V. 11. *Then said the Lord unto me*] Or, *Moreover, the Lord said unto me*. Heb. *and* ; as chap.1.11.and 8.4.

Pray not for this people for their *good*.] Heb. *make not supplication in behalf of this people*, (see on ver.10) *for good* : as Neh.5.19.& 13.31. See the like inhibition,cha.7.16. and 11.14.

V. 12. *When they fast, I will not hear their cry* ;] Or, *Though* (as cha.12.1.) *they fast*, (see cha.36.9.) *I will not hear their cry* ; whereof, see ver.2. The like reason of the same inhibition,see rendred, chap. 11. 14. and the peoples expostulation upon Gods refusall in such case to hear them, Esay 58.3.

and when they offer burnt offering and an oblation, I will not accept them :] Or, *and though* (as before) *they offer* (Heb. *make to ascend*, Esay 56.7.) *sacrifice*, or (as cha. 13. 23.) *oblation*, (see Esay 1. 11. 13.) *I will not shew them any favour* ; as Psal.85. 1. for the word *them*, may have reference as well to themselves, as to their presents and services. So chap. 6.20. & 7.21. Esay 1.11--15. *sacrifice*,and *oblation*, collectively, *for sacrifices*, and *oblations* : but there is an emphasis in it,as if it were said, not any sacrifice, or oblation, whatsoever it be, never so goodly, never so costly, shall prevail with me to obtain any favour, or removal of evil, in their behalfe. See 1 Sam.3.14.

but I will consume them by the sword, and by the famine, and by the pestilence.] By further judgements added to what at present they endure. Three grievous evils, any one of them alone sufficient to eat out a numerous nation, 2 Sam. 24. 12-14. but usually concurring, and oft joyntly threatned, chap. 29. 17,18. and 32. 24, 36. & and 34. 17. Ezek. 5.17. and 6. 11. and 7. 15.and 14. 13-21.See ver.18.

V.13.*Then said I*] Heb. *And I said*. So chap.13.7,8.

Ah Lord God, Behold, the Prophets say unto them ; *Ye shall not see the sword, neither shall ye have famine* ;] See the like complaint of the Prophet to God, concerning these false Prophets deluding the people ; and pitying the poor people deluded by them, chap.4.10. and 23.9.

see] That is, *suffer*, or *endure* ; as chap. 42. 14. Psal. 89.48. Joh. 8.51,52.

neither shall ye have famine] Heb. *famine shall not be to you* ; no such famine shall befall you, as these Prophets threaten you with, by the enemies wasting of your country, and the siege of your city, chap.27.8. and 38.2.

but I will give you assured peace in this place.] Thus these wicked wretches speak as in Gods name, as if God himselfe spake by them, chap.23.17,31. See chap.4.10.

assured peace] Heb. *peace of truth*. See Esay 39.8. and of these false Prophets promising the people *peace*, that is, prosperity and safety, chap.6.14. & 8.11. & 23.17.

V. 14. *Then the Lord said unto me* :] Heb. *And* ; as ver.13. which may well be here retained. Gods answer followeth to this complaint of the Prophet concerning those false Prophets, charging them with falshood and abuse of Gods name, ver. 14. and threatning destruction both to them, ver. 15. and to those that are deluded by them, ver.16.

the Prophets prophesie lyes in my name,] Heb. *falshood*, or, *a lye* ; as chap.27.10. See chap.23.16.26.and 29.21.

I sent them not, neither have I commanded them, neither spake unto them ;] Or, *I neither sent them, nor commanded them, nor spake unto them* ; that all may run in one tenour, as in the original it doth. I sent them not on any such errand, nor gave them any such matter in charge to deliver as from me ; as chap. 1.17. See chap. 23.21, 32. and 29.9.

they prophesie unto you a false vision and divination, and, a thing of nought, and the deceit of their heart.] Heb. *a vision of falshood*, or, *a lie*, (as in the former branch, and Zach. 10. 2.) *and a divination, and a thing of nought, and the deceit of their heart* ; or, *and a divination nought worth*, (as *a cloud and smoak*, for, *a cloud of smoak*, or, *a smoaky cloud*, Esay 4. 5. *and*, *a sign and a witness* for, *a witnessing signe*, Esay 19. 20. *and*, *peace and truth*, for, *peace of truth*, as ver.13. or, *assured peace*, Esay 39. 8.) *even* (as chap. 13. 13.) *the deceit*. or, *deceitfull device* ; (as Dan. 11.25.) *of their* own (as Esay 56.11. and 57.17. chap.13.10.) *heart*. So chap. 23. 26.

V. 15. *Therefore thus saith the Lord concerning the Prophets, that prophesie in my name and I sent them not*,] Or, *When as I sent them not*, as cha.6.14.9.8.

Yet they say] Heb.*and*(as ver.9.) *they are saying* : this is that which they are still telling the people ; the pronoun demonstrative including the verb substantive ; as cha.17.15.

sword and famine shall not be in the land] Neither war, nor famine procured by it, or accompanying it : as chap.42.14.

by sword and famine shall these Prophets be consumed.] They themselves shall suffer and perish by those evils with the first, from which they promised immunity and security to others. See the like commination, chap.6.15,30. So chap.20.6. 1 king.22.25. See also, chap. 42.16. and 44.12.

V. 16.*And the people to whom they prophesie shall be cast out in the streets of Jerusalem, because of the sword and the famine, and they shall have none to bury them, their wives, nor their sons, nor their daughters*] The people deluded by them shall perish together with them, and find too late by wofull experience,what wicked imposters they were. So chap.20.6.

cast out] For, lye *cast out* ; as 1 King.13.24,25.*was cast in the way*, for, lay *cast in the way*.See on Esay14.12.

in the streets of Jerusalem] In the time of the siege ; or at the surprisal of the city.See ver.18.

because of the famine and the sword] Heb. *from the face of the famine and the sword* ; as chap.4.4,26.

none to bury them] So chap.8.2.

your wives, nor your sons, nor your daughters] This is added to aggravate their grief and misery.See the like, chap.5.17.and 6.21. and 11.22.

for I will pour their wickedness upon them.] That is, the punishment due to it : as Gen.4.13. chap.2.25. of the term of *pouring*, see on Esay 42.25. and chap.10.25. Heb. *and* ; as chap.13.21

V. 17.*Therefore shalt thou say this word unto them* ;] Heb. *And* (as ver. 10) *thou shalt say this word* ; that is, *Say thou*, or, *speak*, *on this wise to them* : as Chap.13.12.

Let mine eyes run down with tears night and day, and let them not cease ;] Or, *mine eyes shall run down with tears night and day, and shall not cease*. Let them know that howsoever the false Prophets feed and flatter them with vain promises of assured peace and safety ; and bear them in hand that all shall go well with them,ver.13. Yet that thou foreseeing, and being well assured of what evils were preparing for them, and would certainly surprize them, if not speedily prevented, canst do no other than abandon thy selfe unto an incessant mourning for them ; if thou maist thereby provoke them unto the like. See Chap. 9. 1. & 13. 17. Lam. 1. 16. & 2. 18.

cease] Heb. as some, *be silent* : as if tears had a voice : Others rather, as our version, *surcease*, or, *give over*. So Lam.3.49.

for the virgin daughter of my people] Of this form, see on Esay 23. 12. & 47.1. *for*, or, *because* ; as chap.10. 21. and 13.17.

is broken with a great breach,] Or, *will be broken* ; but he speaketh in the prophetical form of things future as present. See chap. 4.20. & 6.14. and 8.11.21. the instrumental particle is in either member wanting : as chap.30.14.

with *a very grievous blow*.] See chap. 10. 19. and 30. 12. So Neh.3.19.

V. 18. *If I go forth into the field,then behold the slain with the sword* ; *and if I enter into the city, then behold them that are sick with famine*.] The Prophet to shew them what cause he had thus to lament, speaketh as already present at the siege of the city ; and as if, whithersoever he betook himself, he had nothing but sad spectacles, and objects of much grief in his eye ; without the city, of men slain by the enemies sword ; within the city, of people perishing for want of food ; See ver.12,15,16.Chap.15.2.and 33.5.and 38.2,9. so Deut. 32.25.Lam.4.9.Ezek.7.15.

then behold] Heb. *and* ; as ver. 13. and so in the next branch.

slain with the sword] Heb. *slain of the sword* ; as Esay 22. 2. Lam. 4. 9.

them that are sick with famine] Heb. *sicknesses*,or *diseases*,*of famine* : for the word being a substantive properly signifieth, 2 Chron. 21. 19. chap.16.4. the adjunct for the subject ; as Prov. 14. 1. Dan. 9. 23. there is in the original an elegant consonancy between the terms of *sick*, and *slain* : the word *slain*, is used of the famished also, Lam. 4.9.

Yea both the Prophet and the Priest go about into a land that they know not] Heb. *yea*, (as ver. 5.) *also Prophet*, *also Priest*, that is, as well the false Prophets as the Priests, who had both conspired together in deluding the people, and in opposing Gods true Prophets, (chap.5.31.and 26.6.) shall be led captive into a remote land, into a strange country where they had never been before, chap.15. 14. This, say the Jewish Doctors, was fulfilled in the captivity under Jehoiacin ; of whom the like is said, chap. 22. 26, 28. for with him were the most of any note in the State carried captive to Babylon, 2 King. 24. 14,16. and that there were some of these false Prophets among the rest ; (for of the Priests need no doubt be made) they suppose to appear, nor seems it improbable, by what we find chap. 29. 8, 15,21. and then indeed it is not unlikely that this was in part executed ; though more fully under Zedekiah afterward accomplished.See cha.20.6.and 52.24.and it is said,say they,*Go about*, to note the length of the way, and the remotenesse of the place, whither they were to be carried : for those that take long journeys, cannot alwayes go strait on, but are enforced oft to fetch a compasse, and to go far about : and according to this exposition, (which I conceive to be most probable) the copulative in the last clause should be used for the relative ; as oft-times it is : (see Esay 49. 7. chap. 4. 16.) for the Hebrew is, *and they know not*, or, *knew not*, or, *shall not know*. Whence some expound it, admitting the former interpretation for the residue of the text ; *and yet for all this they shall not understand*, or *take notice* of Gods just judgement upon them for their wicked courses, (as Esay 42. 25.) but persist still in the same, chap. 29. 8. Others, they shall wander up and down the country seeking for relief and refuge ; being at their wits end, and not knowing what to do ; as Esay 8. 21. See chap. 4. 9. Howbeit,because the word here found is used frequently for *merchants*,Gen. 23.16. Esay 23.8. so called, because they go to and fro from place to place with their wares. Some read the words, they *shall go up and down trading* in a strange land : and some others of prime note, *they make merchandise* (not unlike the phrase that the Apostle useth, 2 Cor. 2. 17. that is, to eat upon the people, and make a prey of them, pretend to have visions and revelations from God, chap. 23. 25.27,30-32. Mic. 3. 5.) *against the land* ; as the particle is used, chap.1.19. and 15.20. to the ruine and destruction of it, Lam.2. 14. *and they know it not* : the people are not aware of it, apprehend it not, take no notice of it : or, because the verb is indefinite, *it is not known* : their knavery is not discovered. But this seems a more forced interpretation than the former. Thus they that expound this of the wicked Priests, and false Prophets. Yet because it may seem to be no matter of grief, such especially as the Prophet should so much bewail, that Priests and Prophets so qualified, should sustaine what they most justly deserved ; a learned late Writer would have it meant of Gods true Prophets, as Ezekiel and Daniel, that were also carried away captive into Chaldea, Ezek. 1. 1-3. Dan. 1. 3, 6. or of the Priests only, but those of two sorts ; such of them, as were imployed most about sacrifice and prayer, called here Priests ; and such of them, as were taken up with song and matter of praise, termed Prophets both here, and 1 Ch. 25. 1. But I see no reason of relinquishing the foregoing interpretation ; since that the Prophet might very well intermix together with the miseries of his people, which justly also befell them,being the main matter of his grief, the deserved judgment of God, which should be inflicted upon those by whom they had been seduced, as God himselfe in his speech to him had before joyned them together, ver. 15, 16. Howbeit a learned late Writer, understanding this passage of the present famine, rendreth it,*even the Prophet*,*even the Priest*,(whom for their place and employment, should of all others be relieved and supplyed with all necessaries) *go to and fro in the land*, (seeking for relief) *and* men *know* them *not* ; that is, they are not regarded, nor notice taken of them ; the famine is so general, and so great : the verb taken indefinitely ; and rendred therefore passively ; as the like, Job. 7. 3. but the sword joyned with the famine here, confirmeth me in my first judgment.

V. 19. *Hast thou utterly rejected Judah*] The Prophet after his professed lamentation for the calamities of his people, impendent and imminent, but which he beheld and considered as incumbent and present ; doth now return againe unto God, directing his speech unto him, as before, ver. 7-9. by way of complaint, expostulation, confession of sin, supplication for mercy in the behalfe of his people, and profession of a constant purpose of dependence upon him, as in the person of the better sort among them. Thus the Prophet yet ceaseth not to solicite God for them, notwithstanding that inhibition, ver. 11. as did Moses before him, Exod. 32. 10, 11, 31. *Hast thou utterly rejected Judah?* or, *Wilt thou utterly reject Judah?* Art thou resolved to deal with Judah, as thou hast done with Israel, the other ten tribes ? chap. 3. 8. Heb. *Hast thou rejecting rejected?* or, *Wilt thou rejecting reject?* Lam. 5. 22. See Psal.89.38.

hath thy Soul loathed Zion?] Or, *Doth thy soul* (that is, *dost thou?* as chap.6.8. and 12.7. and 13.17.) *loath* (as Zach.11. 8. Psal.11.5. Esay 1.14.) *Sion* ; the place that thou formerly so much delightedst in, Psal. 132. 13, 14. but the people here principally intended. See chap.15. 1.and this threatned, Lev.26.30.

Why hast thou smitten us, and there is *no healing for us*] Or, *so that there is no healing for us?* as chap. 11. 19, 21. or, *that there can be no curing of us* ; as chap.15.1. See chap.8. 22.and 15.18.

we looked for peace, and there is *no good* ; *and for a time of healing, and behold trouble*.] See the same, chap. 8.15. see also, chap. 13.16. Lam.4.17.

V. 20. *We acknowledge, O Lord our wickednesse, and the iniquity of our Fathers* ; *for we have sinned against thee*.] In these words the Prophet, as some conceive, would teach the people and prescribe them a form of prayer, which they might use, humbling themselves in the time of their distresse ; as Hos. 14.2. But I suppose it rather the Prophets own prayer at present conceived in the person of the godly, which the Lord had among that people, as a small quantity of good grain intermingled with, and buried in an huge heap of chaff and trash. See the like confessions, Chap. 3. 25. Psal.106. 6. Dan. 9. 8.

We acknowledge] Heb. *We know* ; as Psal. 51. 3. Esay 59. 12. So chap. 3.13.

for we have sinned against thee.] As it is rendred also, Psal. 41. 4. or, *We acknowledge, that we have sinned against thee* : as the particle is used, chap. 4.18. and 11.19.

V. 21. *Do not abhor us for thy Names sake* ;] Though for our sins (we confess it) we deserve that thou shouldest. See on ver. 7.

abhor us] Or, it ; to wit, Sion, ver. 19. because speech of the Temple followeth ; howsoever, a defect of the pronoun ; as Esay 37. 1,9. chap.15.14.

do not disgrace the Throne of thy glory] Or, *thy throne of glory* ; as, *thy hill of holiness*, Psal.15.1. that is, *thy glorious throne*, as 1 Sam. 2. 8. Esay 22.23. Either Jerusalem the seat of Davids throne, chap. 3.17. called also the Throne of God, 1 Chr. 29. 23. or rather the Temple and the Ark in it, the place of Gods special presence among his people ; and his chair of state, Psal. 80. 1. ver.7. See chap. 17.12. though we by our sins have deserved to be destroyed, yet suffer not thine own throne to be disgracefully used,and thy self to be disparaged and dishonoured therein. See Esay 63.18. and 64.10,11. Psal. 74.3—8.

remember, break not thy covenant with us.] *Remember* thy congregation ; as Psal. 74. 2. or, *thy covenant*, from the next branch ; as Psal.74.20. and 106. 15. *break not thy covenant with us* : as they complain, Psal. 89. 39. Howbeit, God never breaketh covenant with those that continue loyall, and are carefull to keep covenant with him, 1 King. 8.23. Psal.103.17.18.

V. 22. *Are there among the vanities of the Gentiles that can cause rain? or can the heavens give showers?*] Neither are any of the heathen idols, Zach.10.2. nor the creature above of it self, able to afford the earth a drop of rain,unless God please thereby to give it. See Job 38.25--29. Deut.28.23,24.

vanities of the Gentiles] Their vaine Idols, chap. 8. 19. and 10.15.

that can cause to rain] Heb. *that make to rain*: no, that is Gods peculiar prerogative, Deut.28.12. Psa.147.8. ch.5.24. Amos 4.7. Mat. 5. 45.

or] Heb. *and*: as ch.9.12, v.12.

can the heavens give showers?] Without thy provision, or permission? God must hear the heavens, ere the heavens can the earth, Hos. 2. 21. Heb. *shall*, or, *will*, they *give showers?* but the word is in a potential notion; as the like, chap.13.23. Of the word *showers*, see chap.3.3.

Art *not thou he, O Lord our God?*] Either, *Art not thou, O Lord, our God?* the pronoun for the verb substantive; as Psal.44.4. thou alone art our God, who in all our necessities we are to repair unto, and who alone art able to relieve us, Psal.65.2,5. or, *Art not thou he* that giveth rain, or that maketh to rain? supplyed from one of the former branches; that canst give it, and supply our want of it when thou pleasest, 1 Kin.17.1. & 18.1.

therefore we will wait upon thee] Heb. *and*; as vers.10, 16. we will seek to no other but to thee for it, in this our present want and distress, Zach.10.1. and wait patiently untill thou be pleased to afford us this mercy, Esa.8.17. & 30.18.

for thou hast made all these things.] Rev. 4. 11. and having at first made them, dost at thy pleasure dispose of them, Psal.135.6,7. they being all at thy command, Psal. 119.91. & 148.5,6,8. or, *thou dost*, or, *workest*, (as vers.7.) *all these* things: thou restrainest rain, and givest it, when and how thou seest good, Psal. 65.9,10. & 147. 8. See Zach. 11.12. And this whole passage evidently evinceth, that this Prophecy was delivered in the time of a great drought.

CHAP. XV.

Vers. 1. *Then said the Lord unto me; Though Moses and Samuel stood before me, Yet my mind could not be towards this people:*] The dependence of this Chapter upon the former (for they make up both one continued discourse) standeth thus: The Prophet had complained to God of the grievous judgement of drought then present, and moved him in his peoples behalf, for the removal of it, chap.14. 2,9. God hereupon telleth the Prophet, that he was so far from granting what he requested for them, that he was resolved for their leaving him, to leave them, to expel them out of their land, ver.10. and instead of removing the present judgement, to consume them by other additionals to it, v. 12. and forbiddeth the Prophet therefore to move him any further for them, vers. 11. The Prophet neverthelesss returneth to his wonted course of soliciting God earnestly for them; entreating him, that he would not yet utterly cast them off, or loath and abhor them, vers. 19, 21. And to this branch of his suit the Lord here returneth this answer, containing a close, but flat denial of his suit; that his affection is so alienated from them, that though Moses and Samuel, persons so gracious with him, that at their request he had oft spared this people, and granted what in behalf of them they desired, Psal.99.6,8. were now surviving, and should intercede for them, yet they should not prevail to win or turn his heart to them; and it was in vain therefore for the Prophet to solicite him any further in their behalf. See the like, Ezek. 14. 14. Such an heighth of disaffection toward persons and people, may God be wrought and brought unto, by their obstinate persistence in cross and crooked courses, after all means used to reclaim and reduce them from the same, that no intercession of any shall avail; to find favour, or obtain mercy, at the hand of God, for them. See 1 Sam.2.25. & 3. 14. Esa.22.12,13.

Then] Heb. *And*; as ch.14.13,18.

Though] Heb. *If*; as ch.14.1.

Moses] Of whom, see Exo.32.11,14. Num.14.19,20.

and Samuel] Or, *or* (as chap.14.22.) *Samuel*. Of whom, see 1 Sam. 7.9.

stood before me] A form of speech, having sometime a notion of ministery and attendance, 1 King. 10. 8. and 17. 1. Dan. 7. 10. here importing the gesture used commonly in prayer, Gen. 18. 22. & 19. 27. Matth. 5. 5. Mark 11. 25. Luk. 18. 11. but yet more specially here of one that by prayer, as an intercessor or advocate, pleadeth or dealeth for another, Deut. 5. 5. Psalm 106. 23. chap. 18. 20.

yet] A defect of the conjunction; as Esa.44.11.

my mind] Heb. *my soul*; as ch.6.8.

could not be] Heb. *is not*, or, *were not*, or, *will not* be; as chap. 14. 19.

to this people] As not owning them now. See ch.14.10.

cast them out of my sight, and let them go forth.] Or, *let them be gone*: see vers. 2. as importing that God could no longer endure so much as the sight of them; a speech borrowed from the practice of men, who are wont to throw aside such nasty and loathsome things, as they list not to see, or cannot brook the view of, into some obscure nook or hole, where it may lye out of sight, Psalm 31. 22. so 1 King. 9. 7. 2 King. 23. 27. The Prophet is said to do, what by him God declareth and denounceth to be done: see chap.1.10. and 6.11.

V. 2. *And it shall come to pass, if they say unto thee, Whether shall we go forth? then shalt thou tell them; Thus saith the Lord, Such as are for death to death; and such as are for the sword to the sword; and such as are for the famine to the famine; and such as are for the captivity to the captivity.*] To that heavy doom past upon this people, vers. 1. the Lord here subjoyneth, what the issue and effect of it should be when they should be thus cast out of Gods gracious sight, and gone out of his protecting presence: as Gen. 4. 16. to wit, that they should be exposed to those formerly denounced evils, some to one kind of them, some to another; accordingly as God had designed them thereunto, chap. 14. 12. see chap. 43. 11. Ezek. 14. 21. and these four, say the Rabbines, rise by degrees: the sword more grievous than the pestilence, 2 Sam. 24. 13, 14. the famine than the sword, Lam. 4. 9. captivity than any of them, being an evil of more length, and exposing to all kind of calamity, Lev. 26.39. Deut.28. 48,65,67.

it shall come to pass] Heb. *it shall be*; as ch.3.16.

if they say] Or, *when they shall say*; as ch. 5. 19. where the particle is the same.

whether shall we go forth?] Or, simply *go*; as Gen.4.16. & 10.11. 2 Kin.5.26. Zach.6.8.

for death to death] *Death*, for, *the pestilence*; distinguished from those other kinds of death, by the *sword* and *famine*; as also, Revel. 8. 5. so chap. 14. 12. Matth. 24. 7. *death by diseases*; as chap. 16. 4. diverse from *death by slaughter*, Ezek. 28. 8. See chap. 18. 21.

for the sword to the sword.] *The sword*; because a principal and most general weapon of offence, put for all other of that kind; as Gene. 27. 40. and death by the sword, for a violent death from the force of an enemy; by what means soever effected; as Esay 1. 20.

V. 3. *And I will appoint over them four kinds, saith the Lord; the sword to slay; and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy:*] *I will appoint*, or, *set over them*; as Lev. 26. 16. a borrowed speech from Officers set over people, or persons, and appointed how to handle them, and deal with them, Exod.1.11.

four kinds] Of penalties. Heb. *four families*.

dogs to tear] Heb. *to draw*, or, *drag*, ch.49.20. used of a corpse or carcass, ch.22.19.

fowls of the heaven] Heb. *fowl*, collectively; and *heaven*, for, *air*, as ch.4.25.

beasts to devour, to destroy] Heb. *beast*; as, *fowl*, collectively; here for wild beasts, such as are wont both to assayl and worry living persons, even unto death, and to prey also upon the dead. So Deut.28. 26. Esa.18.6. see 1 Kin. 14.11. & 21.23,24. 2 Kin.9.35,36. ch.12. 9. Lev.26.22. Ezek.14.15.

V. 4. *And I will cause them to be removed into all Kingdoms of the earth*] Heb. *I will give them for a removing*. So chap. 24. 9. & 29. 18. & 34. 17. Ezek. 23. 46. See Deut. 28. 25. for those that render it, *wandring*; as from Gen. 4. 14. chap. 14. 10. mistake the root. The former threatning concerned those that were designed to death; this, those that were to go into captivity, vers. 2. that they should be dispersed into several Regions and countries one from another. See chap.9.16. & 13.24. vers. 7. Deut.28.64. Ezek.5.12. & 12.14.

because of Manasseh the son of Hezekiah King of Judah, for that which he did in Jerusalem.] That is, say some, such sins as his were; to wit, idolatry and murther, 2 King.21.2,7,16. See chap. 2. 28, 34. so it should be like that, 2 Pet. 2. 15. Jude 11. or rather, as others, the sins that Manasses did himself commit, and the people partaked with him, and imitated him in, 2 Kin. 21.9, 11. and which albeit he repented of, 2 Chr.33.12,13. yet the people were never truly humbled for, chap. 44. 10. nor sincerely reclaimed from them, ch.3.10. see 2 King.23.26,27. & 24.3,4. See the like of Jeroboam, 1 King. 14.15,16.

the son of Hezekiah] But one altogether unlike his father, and that reversed what had been by him well done, 1 King. 21. 3.

V. 5. *For who shall have pity upon thee, O Jerusalem? or, who shall bemoan thee? or who shall go aside to ask how thou dost?*] So Esa.51.19. Nah.3.7. intimating, that she should be left in a forlorn condition, friendless, helpless, and comfortless, deserted by all, and failing even of such offices, as men are wont to afford even to meer strangers in misery. See Lam.1.2.

For] Or, *But*; as some: and so is the particle used, ch.14.18,13. or, *yet*; as Job 5.7. Esa.49.25.

have pity on thee] Shew any favour or mercy to thee. See 2 Chron. 36.16,17.

bemoan thee] Condole with thee, and seek to comfort thee, though they cannot otherwise help or releeve thee: as Job 2.11. So Nah. 3. 7.

go aside to ask how thou dost.] So much as turn in, as they pass by, to enquire how it fareth with thee. Heb. *to ask of thy peace*; as 1 Sam. 25.5,14. 2 Sam.8.10. For they mistake the form, who understand it of *praying for her peace*, Psal. 122.6.

V. 6. *Thou hast forsaken me, saith the Lord,*] See the same plea against them, ch. 1.16. & 2.13,19,32.

thou art gone backward.] See ch.7.24.

therefore will I stretch out mine hand against thee, and destroy thee] Heb. *And*; as ch.14.16,22. See ch.9.16. Job 6.9.

I am weary with repenting.] Or, *of repenting*; as Esa. 1.14. I am weary of reversing or staying the execution of such dooms and denun-

nunciations, as from time to time have been past upon thee for thy wicked courses; and reprieving thee, from the destruction pronounced against thee, upon thy formal reformation, and feigned repentance. I am now resolved to forbear and spare thee no longer. So Gen.6.3, 6,7. Psal.78.36,38,56,64. ch.4.28.

V. 7. *And I will fan them with a fan in the gates of the land*;] Or, *into* (as Esa.30.29.) *the gates of the earth*; that is, of the wide world: that *gates* are here put for *cities*, or, *coasts*; as ch.14.2. is agreed. But those that follow the former Version, suppose the place designed, from whence they should be driven away and removed, to wit, out of the cities and coast of Judea: and so there may seem an allusion to the place where men use to fan or winnow their grain; to wit, in the dore usually of their garners, or barns. Those that take to the latter, (wherein they have the Chaldee, and the Jewish Doctors, going before them) conceive reference to be had unto the places, into which they were to be driven and dispersed, to wit, into the cities, regions, coasts, and quarters, of the wide world; as vers. 4. see Lev. 26. 33. chap. 9. 16. & 10. 18. howsoever, they seem to be wide here, who would have the *fanning* here spoken of, to be a cleansing onely, and purging fan; by which God had assayed to sever them and their wickedness, but in vain, the one from the other, chap. 6. 29, 30. that this was no such fanning, but such a fanning as should carry all away before it: see chap. 4.11. such as that, ch. 51. 2.

I will bereave them of children, I will destroy my people:] According to this reading, the pronoun is wanting, to be supplyed from the former branch, as chap. 13. 19. but the text without it may well be read; *I will bereave*, or, *waste*, and *destroy this people*: *bereave* of their children, as Gen.42.26. Hos.9.12, (though that be not in the text) or, *waste* and *consume*: for the word is of a far larger extent. See Lev. 26.22. (where, *of your children*, is groundlesly put in, as here) Deut.32.25. (where it is extended to old as well as young, and it is rendred, *destroy*) Lam.1.20. Ezek.5.17. & 14.15. in all which places it is rendred without that addition, either *bereave*, or *spoyl*: *I will waste* and *destroy my people*; or, waste them until they be destroyed: see ch.14.15,16. vers.3,6.

my people] Not, *this people*; as before, vers. 1. to let them know, that that privilege of being called and accounted his people, should not secure them, nor save them from destruction. See chap. 12. 7.

still they return not from their ways.] Or, because *they return not from their ways*, from their wicked courses, but persist obstinately in them, chap. 8. 4,5. the particle is wanting, which some therefore otherwise supply, rendring the text, yet (as chap.15.1.) *they return not from their ways*, and the words foregoing in the time past; *though* (as chap.3.1.) *I have fanned them*, and *wasted*, and *destroyed them, yet* (as vers.10.) *they return not*; they are not reclaimed, they are never the better, for all that hath been done to them already; So Esay 1. 5,6. chap. 5.3. And this those Jewish Doctors that go this way understand of the ten tribes carried away captive by Salmaneser, 2 Kin. 17.6. by whose ruine, the other two should have taken warning, but would not, chap. 3. 10. but this is very improbable. Others, with more probability suppose it to have reference to those calamities, that had befallen them by Pharao-Necho at the death of Josiah, when many of them in likelyhood were destroyed, and the land afterward pillaged, 2 Kings 23. 29, 33. or to the evils that they sustained by Nebuchadnezzar, under Jehojakim and Jehojacin, 2 Kings 24. 2, 16. but neither do we read of any such dispersion, as is here intimated, effected either by the Egyptian, or by the Chaldean under Jehojakim; and for that deportation under Jehojacin, it is supposed to have been later than the date of this prophecie. See chap. 14. 1.

V. 8. *Their widows are encreased to me, above the sand of the seas.*] Heb. *are many*, or, *more* in number (as Psal. 40.5,12. & 69.4. their husbands being either slain, or otherwise destroyed, chap. 18.21.) *than the sand of the seas*. A proverbial form of speech, in an hyperbolical or excessive expression, intimating a numberless number, or exceeding great multitude of ought, not easie, if at all, to be numbred. So Gen. 22. 17. & 32. 12. & 41. 49. Psal. 139. 18. Esa. 10. 22. The words, as the former, vers. 7. are conceived in the time past; but if so rendred, it must of necessity be understood after the Prophets usual manner, speaking of things future, as past or present; for we read not of any such havock in Jeremies time made of this people, before that under Zedekiah, for they seem to run too high, that would carry it up to *Ahaz* his time, 2 Chron.28.5,8. as do some of the Jewish Writers: nor see I therefore, why the words may not be rendred here in the future, as well as in the verse foregoing: as, *I will fan, I will bereave*, or, *waste*; *I will destroy* there: so here, *their widows shall be more* in number, *than the sand of the seas*; as the red-sea, the midland-sea, and the like, Psal.104.25. & 114.3.

to me] That is, say some, *from me*; by my just judgment executed upon them: as, *blessed of*, or, *from the Lord*, 1 Sam.23.21. and, *salvation is of*, or, *from, the Lord*, Psal.3.8. for the particle is in these places the same. Others, *before me*, or, *in my sight*. But I conceive it rather, to be only an elegant redundancy and fineness of speech, the like whereunto, See Gen.12.1. compared with Act.7.3. Exod.18.27. Cant.4.6. Esa.22.5. ch.22.6.

I have brought upon them, against the mother of the youngmen, a spoiler at noon-day.] Howsoever these words be read, as they are diversly rendred; that they are meant of Nebuchadnezzar, is in a manner generally agreed, which may be good direction unto us, for the right rendring of the former passages.

I have brought] Or, *I will bring*; as chap. 49. 8. Ezek. 14. 21.

upon them] Heb. *to*, or, *unto them*; as Obad. 5. that is, either *upon them*, as Esa. 3. 26. & 26. 9. or, *against them*; as chap. 3.25. Howbeit, it may be no other than a redundant elegancy, as that in the foregoing branch.

against the mother of the young men] Heb. *young-man*, or, *a young-man*; and here the Interpreters are divided, and go divers several ways: Some render it, *against the mothers of the young-men*, taking both *mother* and *young men* collectively, and they thus expound it; the women shall be deprived of their husbands, and the young-men of their mothers: others *against the assembly of the young-men*, chap.6.11. because from the word *mother*, come some terms that signifie *company*, *family*, or, *people*. So the Chaldee, and some Jewish Commenters treading in his steps; others, *against the mother*, and, *the young men*; that is, against both parents and children, 2 Chr.36.17. chap.6.11. & 13.14. & 14.16. Others, *against the mother of the young-men*, as our version rendreth it, that is, against Jerusalem that hath heretofore bred many choice youngmen, Esay 51.18. Others, *a spoyler of youngmen*; one that shall spoyl and make havock of them, drawing in hither the word following, but by a trajection over harsh. Others lastly, *against the mother*, (that is, against Jerusalem, the *Metropolis*, or, *Mother-city*; as Esay 50. 1. alluded to Gal. 4.26.) *a young-man*, or, *a choice young-man*; as the word originally intimateth, ch.49.19. & 50.44. Where it is used of Cyrus as many conceive. So is Nebuchadnezzar here termed, because he seems to have been in the flower of his youth, and at the heighth of his strength, when he came against Jerusalem. See chap.4.7. and this last I concur with, because the words of the text do most freely yield it, and the points or pauses also go with it.

a spoyler at noon-day] One that shall assault it; not as a thief by night in the dark, ch.49.9. 1 Thess.5.2. Rev. 3. 3. & 16. 15. but as an high-way man that robbeth openly at noon-day, chap.6.4. Zeph. 2. 4.

I have caused him to fall upon it suddainly, and terrours upon the city.] These words are likewise very diversly rendred. I shall omit some versions, because they cannot be fitted to the terms of the text: the main difficulty and difference in the rest, is about the word rendred *city*, as it most usually signifieth, which signification those that retain, here render the text, either as our version doth, *and terrours upon the city*; or, because the words lye otherwise in the Hebrew, as other, desolation of *city*, or, *cities*, *and terrours*. But because this latter maketh somewhat an uncouth insertion, as the former seemed to do an over-harsh trajection. Some would have the word *city* to be absolutely, rendring the words, as for *the city*, *there* shall be *terrours*; that is, the city shall abound with, or be full of terrors; as *it is all oppression*, that is, it aboundeth with, or is full of oppression, chap.6.6. But because those also seem somewhat forced, others therefore seek some other signification for the word rendred *city*: and here the Jewish Criticks suggest us, two divers senses of the word; the former from those places, where the word in the plural form at least, hath the notion of *an enemy*, 1 Sam.28.16. Psal.139.20. Dan.4.19. and these render the text, *I will cause to fall upon her suddainly, an enemy and terrours*, as, *the spoyler is fallen upon thy fruits*, chap. 48. 32. and *terrour and trembling is fallen upon me*, Psal. 55. 5. the latter, because the word cometh of a root that signifieth *to raise*, or, *rouse*, Chap.6. 22. & 25. 32. would have it rather to signifie, *a tumult*; and this some Interpreters of the best note with us follow; instead of *enemy*, rendring it *tumults* and *terrours*. To these two, a Learned late Annotator addeth a third, he conceiveth the word here used to be a Chaldee term, by change of a letter, framed from an Hebrew word that signifieth *pain*, or, *torment*, Esa. 21. 3. & 13. 8. and of such enterchange of letters he giveth some instances, in this very word; for an *Angel*, or, *Messenger*; Dan. 4. 13. from the Hebrew term, for *a messenger*, Prov.25.13. chap.49.14. Obad. 1. and in that for *the earth*, chap. 10. 11. Hence he rendreth the text, *I will cause to fall upon her pain*, or, *torment, and terrors*. And these three last seem least of any to force the text; all that can be objected against them is, that the word it self is no where found in either of the two latter notions, nor the singular form at all in the first. I shall therefore take the boldness amidst this variety and diversity, to subjoyn mine own conjecture; the word precisely the same is used for *a watcher*, Dan.4.13,23. and to the same effect with a very slight alteration, Cant. 5. 2. Mal. 2. 12. I suppose therefore that the text may well thus be rendred, *I will cause to fall upon her* (that is, upon Jerusalem the mother-city) *suddainly a watcher and terrours*; that is, such a watcher, or such watchers, (the word being collectively taken) as shall fill them with affrightment; that the Chaldean forces set down before Jerusalem, are compared to *watchers*. and are so styled, though by another term, See chap.4.16,17. & 5.6. and of the *terrours* that upon their approach should surprise them; See cha.4.9. & 6. 25.

V. 9. *She that hath born seven languisheth, she hath given up the ghost.*] Jerusalem, that formerly had bred up so many children, (*seven*, for many, as Lev.26.18,24,28. 1 Sam.2.5. Job 5.19. Psal.119. 164.) now fainteth and faileth, is clean spent; both bereaved of those

those she had, and unable to breed any more, See 1 Sam. 2. 5. Esay 23.4. & 51.18,20.

given up the ghost] Or, *gasheth*: Heb. *pugesh out her soul*, as Job 11. 20.

her sun is gone down, while it was *yet day*] Or, *the sun is set with her while* it is *yet day*; before the day is at an end, or the time of evening yet come. Amidst the heighth of her prosperity, and imaginary security she is suddainly fallen. So, *the Sun shall go down with them at noon-day*, when they least dream of, or look for any Sun-sets, any fall, Amos 8. 9. See also Esay 13. 10. and 59. 10.

she hath been ashamed and confounded] Or, *she is abashed and confounded*; as ch.2.26,36. & 3.25. & 14.5.

and the residue of them, I will deliver to the sword before their enemies, saith the Lord] That is, Judah and Benjamin, the two tribes that remain of that flock, saith one of the Jewish Commenters, ch.13.11. their children, as the word is used, Esay 14.22. saith another, those that are not carried captive, saith a third; applying it to those put at Riblah to death, in sight of the Chaldean tyrant, ch.52.10,27. as some other, to those that were slain with Gedaliah, 2 King. 25. 25. chap. 41. 2. of ours, those, say some, that fell not in the first encounter; others, such of them, as escaped the famine and pestilence, by which many perished in the siege of the city, shall be exposed to the enemies sword: and this last seems the most likely. See chap.14.12. verf. 2.

V. 10. *Wo is me my mother, that thou hast born me, a man of strife, and a man of contention, to the whole earth*:] The latter part of this chapter is spent in a communication or conference between God and the Prophet; not unlike to that, chap. 11. 20. 12. 9. It beginneth with the Prophets complaint, (not wholly free from some tang and taint of discontent and distemper thence arising) of the general harsh usage and crosse carriage that he had met with, for no other cause, than for the free and faithful discharge of his duty in the work of his ministery. See the like, chap. 17. 15. 18. and 20. 14, 18.

Wo is me,] An usual form of lamentation. See Chapter 4. 31.

that thou hast born me] Or, *that ever thou didst bear me*, chap. 20. 17, 18.

a man of strife and a man of contention to the whole earth] Or, *land*, rather; as chap. 3. 1. verf. 14. not, *a man of strife*, that is, *a contentious* person, a man given to strife and contention; one that striveth and contendeth with every one: as Esay 41.11. Job 31.35. but one whom the people do all generally oppose, whom the whole land striveth and contendeth with. So Judg. 12. 2. the lot, as of Christ himself, when he was here upon earth, Psalm 2. 1,2. Luke 2. 34. Act. 4. 27. so of his Ministers and messengers, Luke 21. 17. Acts 28. 22.

I have neither lent on usury; nor have men lent to me on usury, yet *every one doth curse me*] Or, *I have not lent* to them, or, to any of them, *nor have they lent to me*; for the word is more general, extending it self unto any creditor or debtor, on any terms whatsoever. See Deu. 15. 2. & 24.10,11. 2 Sam. 22. 2. 2 King. 4. 1. Esa. 24. 2. But for the Jewish Doctor here expounded it: for *usury* among themselves was forbidden the Jews, Deut. 23.19. there hath been no such pecuniary contracts or dealings in money-matters between me and any of them, as are wont to breed difference and controversie between man and man.

yet *every one of them curseth me*.] Heb. is *cursing me*; a defect of the discretive, as ver. 1. or of the particle foregoing in the same notion, as it was there used, as Esa. 10. 20. and so it may also here be rendred, that *every one of them* should be *cursing me*; as daily they do.

V. 11. *The Lord said*;] Gods answer to the Prophet, comforting and encouraging him against these his troublesome distracting, and disquieting thoughts.

verily it shall be well with thy remnant:] Heb. *if it be not well*; a defective speech in the nature of an oath; and the like in the next branch: as if he had said, Let me not be deemed a God of my word, or true and faithful in what I say or promise, if it be not so. See the like, 1 King. 20. 23. Psal. 89. 35. & 95. 11. & 131. 2. Esa. 5. 9. & 14. 24.

with thy remnant] Heb. *if thy remnant*, or, *residue, be not to*, or, *for, good*: by his *remnant*, or, *residue*, understanding not his issue; for it is not likely that he had any, chap. 16. 2. but the remainder of his life, as some; or the end and close of it, as others. See Psal. 37. 37. Esa. 3. 10. for they may justly be deemed to stray far from the intendment of the text, who would have by *his remnant*, here meant a remainder of Gods people, which God would have reserved for himself, in that general destruction, Esa. 7. 3. & 10. 20, 21. *thy remnant*, say they, as, *thy wealth*, verf. 13. But the truth is, there appeareth not any mention of *remnant* at all in the text. There was, 'tis seemeth, some variety in Copies here anciently: the *Cetib*, as they term it, can nothing be well made of, the *Keri*, which the Critick Masters hath substituted in the room of it, goeth evidently another way: neither of them afford the term that signifieth *a remnant*; and where neither yeeldeth it, small reason seems to admit it, no necessity enforcing to it. Some therefore of the Jewish Commenters following their Masoreths corrected reading, render it, *If I loose thee not*; from a word that signifieth *to loose*, Dan. 5. 16. and, as some also, Job 37. 3. and they apply it to that of Nebuzaradans loosing Jeremy from his bands, chap. 40. 14. as a promise of God to procure liberty for him, from such restraint, and bands, as by his people he might endure. Which exposition, as it is suiteth well with the complement of Gods promise, so it removeth the ground of those former difficulties.

verily I will cause the enemy to entreat thee well, *in the time of evil, and in the time of affliction*.] Heb. *if I do not cause*, &c. as before; the word *well*, is not in the text: yet may not amiss be supplyed from the foregoing branch; but is not necessarily required. In the words God may seem to meet with and prevent a doubt, that might arise in the Prophets mind; to wit, that if this general evil threatned befall the whole State, the Prophet must of necessity bear his share in it with the rest. Now this to remove, God undertaketh to the Prophet, to secure him from that fear, by assuring him, that he will so manage the matter, that he shall find better entreaty, when that time of publike calamity shall come, at the hand of the enemy, than he had formerly found at the hand of his own people: for those draw it too far, that beyond Jeremies own person, extend it to any other, of whom, though in part true, chap. 39. 17, 18. & 45. 5. & 52. 31, 34. (as formerly promised, 1 Kin. 8. 50.) Psal. 106. 46. Dan. 1. 49, 49. yet it is not here intended.

cause the enemy to entreat thee] That is, saith one of the Rabbines, understanding it of the Jews, I will make those of thine own people, who are now thy bitter enemies, to come and seek unto thee in the time of their distress; as also they did, ch. 21. 1, 2. so it should not be much unlike that, Rev. 3. 9. But the most rather understand it of the Chaldeans. To which purpose another of them; I will cause the enemy to propound the question to thee, and put thee to thy choice, whether to go along with him, or to stay in the land with Gedaliah, chap. 40. 4. or, as it may well be rendred, *I will intercede for thee with the enemy*; as the word is used, Esa. 53. 12. chap. 36. 25. I will so deal in thy behalf with the enemy, that he shall entreat thee kindly, he shall use thee no otherwise than well, chap. 39. 11, 12. I shall adjoyn my conjecture concerning the place, and to leave it: they make all (as to me seemeth) a needless crajection in the text, where the words lye in order thus, *I will intercede for thee in the time of evil, and in time of affliction the enemy*, or, *with the enemy*. I conceive that there is a defect of the preposition *from*, not unusual. See Exod. 15. 19. & 19. 12. Esay 32. 2. & 33. 6. & 40. 21. I read it therefore, *of affliction* from *with the enemy*, or, simply, from *the enemy*: as, *from the Lord*, Gen. 19. 24. where the particle is the same with that here expressed; referring *the enemy* not to *intercession*, as the object of it, but to *affliction*, as the efficient of it, with which it standeth also joyned in the text: all that can be objected against this is, that the particle here used, is commonly prefixed to the party with whom intercession is made, Gen. 23. 8. ch. 7. 16. & 27. 28. & 36. 25. Job 31. 15. another mostly, to the party in whose behalf; as Gen. 23. 8. Esa. 53. 12. and I shall leave it therefore to the decision of the learned.

V. 12. *Shall iron break the Northern iron and the steel?*] There are diverse expositions given of these words: to passe by those that mistaking a letter in the text, and so misled by another in shape very like it, do of necessity swarve very far from the genuine sense of it, and scarce give any good or fit sense at all. Some of those that retain the right, suppose the verb here used, to come from a root, that hath a notion of *confederacy*, or *friendship*, Prov. 13. 20. & 22. 24. and they, with the old Latine, render the word, *Shall iron be confederate*, or, *joyned, together, with iron from the North, and steel?* as if it were said, There is no hope that this obstinate people, and the Chaldeans, should ever be brought to an accord, (that it seemeth they had been sometime tampering about, see chap. 51. 59.) no more than iron can be glewed unto iron, or to steel: Which they suppose to be spoken by God to the Prophet, some, to free him from that fear that Jonas was posseft with, of being accounted a false Prophet, things falling out otherwise than as he had denounced, Jon. 4. 2. Others, (because this conceit is crossed by the Prophets constant course of dealing with God in a contrary way, chap. 9. 1. & 12. 1, 15, 17. & 14. 7, 8, 19, 21. & 28. 6. verf. 18.) to assure him, that there was no hope or possibility of having any accord between them and the enemy; that he might no more be troubled with it, nor trouble himself with soliciting of God, to no purpose, about it, that business being now as past cure and care. But neither doth this sense seem to fit well with the place; nor is any such form, as that here, found any where springing from that root. The most, therefore, both Jewish, and ours, take the word here, as our Version doth, and as it is frequently taken in the form here used, Job 34. 24. Psal. 2. 9. chap. 2. 16. & 11. 16. but they diverse ways apply it: Some, to Gods counsels, and purposes; and they read the words thus, *Can one break iron, the Northern iron, and the steel?* as if it were said, *Can such iron be broken?* the verb being taken potentially, as chap. 13. 23. and indefinitely, as chap. 8. 4. that is, say some, shall any power be able to cross my proceedings, or to hinder the execution of my word and purpose, being of greater strength by far than iron, even the strongest and toughest of it, than steel is self? chap. 23. 29. Or, as others, shall any might or malice of the adversary be able to prevail against thee my Prophet, whom I have made to be as such? chap. 1. 18. verf. 20. Others, retaining the received reading, which our Version exhibiteth, expound them, some of the Chaldeans, said to come from the North, chap. 1. 14. & 4. 6. This people, seem they never so strong in their own conceit, chap. 21. 13. shall never be able to match those Northern forces, that I shall send in upon them, verf. 8. Others, of the Prophet himself, as if he had said, Though this people that thus oppose thee, be in regard either of their inward obstinacy, or outward might, as hard and tough as iron, or the like metal, Esay 48. 4. chap. 6. 28. yet shall they be no more able to crush thee, or prevail against thee, than ordinary iron is able to break such tough iron stuff that the Northern parts yeeld, or than the firmest and strongest steel. See chap. 1. 18, 19. verf. 20. See also, Ezek. 2. 7, 8, 9.

Northern iron] Heb. *iron from the North*, that is, such as is brought from the countries, that lye Northward, out of which regions the strongest and toughest iron came to them: for the Chalybes, who were anciently most famous for iron-works, and their skill in tempering thereof, and from whom both with the Greeks, and Latines, the *steel* had its name, were a people of Pontus, neighbouring upon the Paphlagones, and their country northward from Judea. See Strabo, l. 12. Mela. l. 1. c. 20. Eudoxus in Steven the Byzantine, and Virgil of husbandry, l. 1.

and steel] That is, saith the Jewish Doctor, *iron and steel*, mixt together: and some other suppose an allusion to those words, chap. 1. 18. *a pillar of iron, and a wall of steel*; implying the Prophet to be as both, which though they might seem able to prevail against him, in regard of the one, yet should be sure to fail in, when they come to the other: but the words I conceive would rather be read by way of disjunction: *Northern iron, or, steel*; as the like, ch. 10. 20. & 14. 22. Of the word, *steel*, see ch. 1. 18.

V. 13. *Thy substance, and thy treasures, will I give to the spoil without price*:] God in these words either continueth his speech concerning the Chaldean forces, and their invasion of the land according to those, who of them expound the foregoing words, verf. 12. or as the most, who conceive them to concern the Prophet, turneth his speech from him to his people, fore-telling what should become of all their wealth, wherein they prided themselves, ch. 9. 23. it should all become a prey to the Chaldeans, ch. 17. 3. as in conquest is wont to be, Esay 10. 14. & 45. 3.

without price] Not regarding loss, or gain, but execution of my justice only, Psa. 44. 13. Esa. 52. 3.

and that for all thy sins, even in all thy borders.] That is, as the most, for thy sins that have been committed thorowout the whole land, from the one end of it to the other, Chap. 2. 28. & 3. 2. & 11. 13. Heb. *and in* (that is, *for*; as chap. 18. 18.) *all thy sins, and* (as chap. 14. 14.) *in all thy borders*: where because the particle is the same in both members, a learned Interpreter would have the latter read, *and for all thine ends*, that is, evil projects and purposes: but neither is the word so used in Scripture; and the former interpretation is confirmed by chap. 17. 3. where the self-same thing is repeated.

V. 14. *And I will make* thee *to passe with thine enemies into a land which thou knowest not*.] Or, *I will cause* thee *to serve thine enemies in a land, that thou knowest not*: for there is a double reading here, as also, chap. 2. 20. arising from the neer affinity for shape of two Hebrew letters, *daleth* and *resh*: and from the like enterchange of letters, is that variety of Version in the same argument, *he was seen*, 2 Sam. 22. 11. and, *he did fly*, Psa. 18. 10. the latter reading (which the Chaldee followeth) seems to receive some strength from chap. 17. 4. Howsoever, there is a defect of the relative in the latter limb (supplyed it self, chap. 17. 4. by a copulative, chap. 14. 18.) of the pronoun in the former, which may as well be supplyed, *it*, as *thee*, with reference to the *wealth* or *substance*, mentioned, verse. 13. it shall all be carryed away into a strange country, into an unknown land; as Esay 8. 4. & 15. 7. & 39. 6. For as for that learned Scholiast, who to reconcile those two places that seem parallel, would have the words rendred, *I will cause thine enemies to passe over thee*; that is, saith he, to tyrannize, or rule impetuously over thee; as they complain, Esay 26. 13. Psal. 129. 1, 3. and as the word, saith he, is used, Job 33. 13. *let what will pass to me*, or, *passe over me*, that is, *betide me*, as himself there rendereth it: it seems too much forced, and the place pointed too impertinent: nor seemeth the old Latine to come any thing neerer home to the genuine sense of the place, who rendreth it, *I will bring thine enemies from a land that thou knowest not*, or, that learned man, who yet more regarding the particle, yeeldeth it, *by a land*, or, *thorow a land that thou knowest not*, or, which thou knowest not, which way they should come to thee, being so remote from thee.

for a fire is kindled in mine anger, which *shall burn upon you*.] A defect of the relative, as in the former branch, and chap. 14. 8. see chap. 17. 4. see also, Deut. 32. 22. Esay 42. 25. chap. 4. 4. and 17. 27.

V. 15. *O Lord*] The Prophet returneth here to the profession of his former complaint, v. 10.

thou knowest] Thou knowest me and mine integrity, Psal. 139. 1, 23. or, thou knowest how it fareth with me, their malice and mine innocency; and that I complain not without cause, ch. 11. 18. see ch. 12. 3.

remember me] Think upon me for good, Neh. 5. 19, & 13. 14, 22, 31. Psal. 106. 4. Esa. 38. 2, 3. see chap. 18. 20.

and visit me] In mercy; as Ruth 1. 6. Psal. 106. 4.

and revenge me of my persecuters] See of this chap. 11. 20. See chap. 17. 18. & 18. 21. See also, Psal. 119. 84. 2 Tim. 4. 14.

take me not away in thy long-suffering:] Or, as before, *according to thy long-suffering, take me not away*: forbear to deal harshly with me; as chap. 17. 17. or suffer me not to be taken away by the malicious practices of my perfidious enemies: So is the particle taken, Psalm 119. 91, 154. As others, *after thy long forbearance take me not away*; to wit, among the rest in the common calamity that shall befal this and strongest steel. See chap. 1. 18, 19. verf. 20. See also, Ezek. 2. 7, 8, 9. people, whom thy forbearance shall have an end, 2 Chr. 36. 16. chap. 44. 22. so is the particle used, Esay 18. 17. Others, *take me not away in, or, by, or, through thy long-suffering*. Heb. *the length* (that is, the dilation, or delay) *of thine anger*: not unlike that, Exod. 34. 7. Num. 14. 18. save that the word is there in an adjective notion, here, as seldome, if ever else-where, in a substantive. Suffer me not to be taken, and perish by mine enemies malicious and mischievous projects, while out of thy long-suffering, and slowness to wrath, thou forbearest to right me on them. See on Esa. 48. 9. : So is the verb used, Ezek. 33. 4, 6. and so the particle, Neh. 13. 27. ch. 5. 2. Somewhat to this purpose, the Chaldee, and Greek, seem to suggest, as if a speeding of justice, without longer delay, were desired; as Psa. 29. 10, 11.

know] That is, *take notice*; and make it appear that thou so dost: as ch. 2. 19. & 3. 13.

that for thy sake I have suffered rebuke.] Or, *I sustain*. Heb. *my sustaining of* (as Psalm 89. 50.) *reproach*, Psalm 69. 7. See chap. 20. 8. and it concerneth thee to right those that suffer for thee, Psal. 44. 22, 26.

V. 16. *Thy words were found, and I did eat them*; *and thy word was unto me the joy and rejoycing of my heart*:] Or, *when thy words were found*, *I did eat them*; as Prov. 15. 16. *Hath thou found honey? eat of it what sufficeth thee*: and Ezek. 3. 1. *eat what thou findest*: and there seems here a defect of the pronoun, *were found by me*; as Esay 29. 6. that is, When as thy messages came at first to me, I received and entertained them, as readily, as willingly, as an affamished man doth his meat. So Job 23. 12. John 4. 34. Of the syntax, see ch. 13. 12, 16. Of the phrase of *eating*, Ezek. 2. 8. & 3. 1, 3. Rev. 10. 9.

found] Some put an emphasis upon this term, and that two diverse wayes; the one, as if the Prophet should intimate, that he had not sought this employment, but had, unlooked after, been called unto it; as Esay 65. 1. the other, as if he should thereby signifie, that he had been well assured, that the messages he came with, were the undoubted word of God: as Eccl. 7. 29. but these constructions I conceive to be over-nice: the sense seems plain; as before. See Ezek. 3. 1.

thy word was unto me the joy and the rejoycing of my heart, for I am called by thy Name, O Lord God of hosts.] Heb. *thy word was unto me*, to, or, for, *joy, and to*, or, for, *gladness of my heart*; that *thy name was called upon me*. According to our version, the sense should be, as divers give it, that Gods Word, though otherwise harsh, and like to be so unto others, yet was to him, because it was his word, delightful, graceful and pleasant; not unlike that profession of the Psalmist, Psal. 19. 10. & 119. 103. or, as one of the Jewish Doctors, I was at the first much taken with the messages that I was sent with, hoping that the people would repent thereupon: and so the words following should come in as a reason to induce God to regard him, as being one that had been willing and ready to undertake that office, which he professed to have special care of, Psal. 105. 19. But neither of these seem to reach the intent of the Prophet. Which seems rather to be that which another of them suggesteth, agreeable to the words as they run in the original, to wit, that that word or commission given him by God, (whereof, see chap. 1. 1, 5.) whereby he had been called to bear Gods name, to be called his Prophet, (of which phrase, see chap. 14. 9.) was a great rejoycing unto him, and that which encouraged him chearfully to set upon the work of his ministery, howsoever it proved afterward, v. 9. See Ezek. 3. 3. Rev. 10. 10. *to joy, or, for joy and gladness of heart*, for, *great and hearty joy*, simply; as Zach. 8. 19. Esa. 30. 29.

V. 17. *I sate not in the assembly of the mockers, nor rejoyced*:] Thus the most Interpreters, yea, all that I meet with, as if the Prophet should profess, that he had shunned the company and society of profane persons, such as scoffed and mocked at Gods messages and menaces. Of which sort were not a few among this people; and that especially among the great ones, Esa. 5. 19. & 28. 14, 22. chap. 5. 13. & 20. 7, 8. and so it should be the same with that, Psal. 1. 1. and 26. 4, 5. Heb. *secret, or, assembly*; as Psal. 111. 1. Ezek. 13. 9. See chap. 6. 11. and according to this sense, the next member would rather be rendred, *nor revelled it*; as Esa. 22. 2, 13. But this seems not to be so congruent a profession for the Prophet to make, that he had not kept company with loose and debauched persons, and revelled it together with them. I render the words, *I have not sate in the assembly, or, meeting, of those that make merry*. So is the word frequently used. So Eccl. 3. 4. there is a *time to make merry*; and, *better is grief than mirth*, Eccl. 7. 3. and, *they prepare bread* (that is, victuals) *to make merry* with, Eccl. 10. 19. and 2 Sam. 6. 5. & 1 Chro. 13. 8. *all Israel made merry before the Lord, with all their might, with singing, and with harps*: yea the word is in this very prophecy twice

precisely

precisely so rendred, chap.30.19. & 31.4. The Prophets meaning then is plainly this; that howsoever he did at first chearfully entertain that employment that God had called him unto; and a place of that dignity to be so neer unto God, and be ranked among those that were reckoned his Prophets, seemed much to affect him, yet he had found little joy of it, when he came to the execution of it; for that he met with nothing but matter of grief, and had been therefore far from joyning himself with such that met together to make merry, as friends, acquaintance, and neighbours of do, to partake with them in their mirth; but had rather abandoned himself to a retired and solitary course of life, in private continually bemoaning himself, in regard of those heavy and sad messages, that he was from God sent with to his people, and the evil success that his errands found with them, chap.8.18. & 9.1,2. & 13.17. & 20.7,8. This I doubt not to be the genuine sense of the place, confirmed both by what followeth here, and by Gods words also to the Prophet, chap. 16.8.

nor rejoyced] Heb. *and rejoyced*, that is, *to rejoyce*; to partake with them in their mirth; as, *Balack arose and warred* (that is, *to war*) *against Israel*, Judg.24.9. otherwise, the negative must from the former member be supplyed: as Psal.9.18.

I sate alone because of thine hand] *Alone*, or, *solitary*; withdrawing my self from company, as persons full of grief and heaviness are wont to do, Psal.102.7. chap.13.17. Lam.3.28. Or rather, then as some, being deserted and forsaken of all: as Psalm 88.8,18. But this seems rather to imply a voluntary and affected privacy; *because of thine hand*, that is, as some, because I am at hand with thee, and yield constant obedience unto thee, in the faithful discharge of my ministerial employment; in regard whereof, they refuse to have any society with me. So, *hand*, should be for ministery: as Mal. 1.1. but, *because of thine hand*, seems here rather to import, in regard of thine injunction, and those messages which thou sendest by me, full of menaces, and dreadful denunciations of calamities and destruction to befal my people. So Ezek. 3.14. *I went with bitterness heated in my spirit, but the hand of the Lord was strong upon me.*

for thou hast filled me with indignation.] Either with *indignation* from this people, who for thy messages, are generally incensed against me, vers. 10. or with *indignation* at this people, for their obstinacy tending to their destruction, chap. 9.1,2. or with *indignation*, which from thee I denounce against them, being sent daily upon errands of wrath and indignation to them. See Chap. 23.33. the particle is wanting, as chap.9.18. this last seems the best.

V. 18. *Why is my pain perpetual, and my wound incurable, which refuseth to be healed?*] Why should I continue perpetually in this sad and disconsolate condition, without hope or expectation of any change and alteration thereof for the better: a speech proceeding from humane frailty, as conceiving no great likelyhood of the before-promised amendment of it, v.11.

is my pain perpetual] Or, *should my pain continue* (as Dan. 1. 21.) for *ever*; as Amos 1.11. and there is a defect of the particle; as Psal. 13.1. or, *should my pain be a pain of perpetuity*, or, *eternity*; that is, *a perpetual, an everlasting pain*: as, *pleasures of perpetuity*, or, *eternity*, for, *perpetual*, or, *everlasting delights*, Psalm 16.11.

my wound incurable] Heb. *my stroak* (that is, wound, or sore, caused by some stroak; as chap.10.19.) *grievous*, or *deadly*: so chap. 30. 12, 15.

which *refuseth to be cured*] A metaphor taken from such wounds, or sores, with which no plaister or medicine can either produce cure, or procure ease, and there is a figurative notion in the word *refuseth*; like that, Jon. 1.4. *the ship thought*, or, *made account, to be drowned*: for to speak properly, *the wound*, or, *sore*, can no more *refuse* ought, than *a ship think* ought: and according to our Version, there is a defect of the relative; as ver. 14. but some supplying the interrogative from the fore-going brand, read the words, *Why refuseth it to be cured?* whether way we read it, it is not much material, only the word *incurable*, would be altered, if it be rendred the former way. See Psal.77.2. ch.8.18.

wilt thou be altogether unto me as a liar, and as waters that fail?] Or, *Why* (repeated from the former; as Job 3.23.) *shouldst thou be altogether* (*being he*; as Gen.18.18.) *unto me as a deceitful* (Heb. *lying*) well, or fountain, or spring, (a defect of the subject; as Esay 5.4. & 17.5. Ezek.13.11.) *as waters that fail?* Heb. that *are not faithful*, or *firm*. See Esa.33.16. such as are dryed up, and fail in the heat and drought of summer, when men have most need of them, Job 6.15,20. Why shouldest thou fail me, and not make thy word good unto me, but give me up to undergo such distrefs and difficulties without end or ease? Such fits of diffidence have the best and strongest of Gods Saints and Servants been at some times surprised with. See Psa.13.1,2. & 31.22. & 77.7,9. & 116.10,11. 1 Sam. 27.1.

V. 19. *Therefore thus saith the Lord*;] Or, *Notwithstanding* (see chap.30.16.) *thus said the Lord.* Albeit, that the Prophet had in this his discourse and dispute with God, much want of that courage and confidence that ought to have been in him, and bewrayed a great deal of humane frailty; yet the Lord was pleased to stoop so low, as to return a gracious answer unto him: partly admonishing him in a mild and gentle manner, to shake off and abandon these distrustful and discontented thoughts; and to go on constantly in the faithful discharge of his duty; and partly again further confirming him therein, by renewed promises of assured protection and safeguard, vers.20,21.

If thou return, then will I bring thee again, and thou shalt stand before me;] These words some interpreters expound of the people; unto whom God should promise restitution, and confirmation upon their sincere return to him by unfeigned repentance; as chap.3.1. & 4.1,2. & 26.6,7. & 31.36. & 33.26. & 35.19. Zach.1.3. But the most rather of Jeremy; yet diversly; some, as if God spake in way of approbation to him, thus rending the words; *since that thou dost convert thy self, as I do convert thee*; that is, since that thou dost apply thy self diligently unto those things that I enjoyn thee, and direct thee unto: or, as others, *since that thou dost turn from*, that is, withdraw thy self from the society of those profane ones, vers.17. *I will reduce thee*, that is, free thee from those evils wherein thou complainest, and retain thee in my service. Others, by way of admonition; *if thou* be careful to *convert* this people from their wicked wayes; that which is the office of a true Prophet of God to labour in, chap.23.22. taking the word in an active notion; which yet it will hardly here bear. But the most and best understand them in way of admonition indeed, but taking the word in a neuter notion; If thou turn from, and cast off, these distrustful thoughts and discontents, and apply thy self chearfully and constantly to the work of thy ministery, I will continue and confirm thee in thy prophetical function.

then will I bring thee again] Or, *then* (Heb. *and*; as v.1.) *will I restore thee*: as Psal.23.3.

and *thou shalt stand before me*] Or, that *thou mayst stand*, or, *to stand, before me*; as my servant and attendant in the room and place of a Prophet: as 1 King.17.1. Zach.3.7. a defect of the finitive particle, as Esa.63.13. and 64.2. Howbeit, the whole passage may well thus be rendred; *if thou wilt retract*, (as ch.4.1.) *and wilt be reclaimed by me*, (Heb. *and I shall have reclaimed thee*) *before me shalt thou stand.* So run, and so lye, the words in the text: and I suppose this to be the genuine sense of the place.

and if thou take forth the pretious from the vile, thou shalt be as my mouth:] Or, *if thou wilt sever* (Heb. *make to go forth*) *the pretious from the vile.* This some expound of doctrine onely, if thou be careful to teach nothing but the pure truth of God, 1 Pet. 2.2. without mixture of other base and vile stuff; such as the false Prophets are wont to mingle it withal, ch.23.26,28. Others rather, of persons: that which the latter term doth necessarily carry it unto, being used of persons only: If thou shalt draw out the pretious from the vile, by converting those that are vile, that is, wicked ones, from their wickedness, and making pretious ones of them, which Gods Ministers are ministerially said to do, Dan.12.3. ch.3.22. Mal.4.6. Luk.1.16. or, (which seems the genuine sense of the text, and is by the most and best approved) If in thy teaching thou put a difference between the godly and the wicked, by confirming and comforting the one, and by thinly reproving, convincing, and menacing the other. See ch.20.27. contrary to the practise of the false Prophets described, Ezek.13.19, 22. & 22.26.

thou shalt be as my mouth] Or, as some, *according to my mouth*: thou shalt be such an one as I would have thee, and have commanded thee to be: as, *according to his heart*, 1 Sam. 13.13. *thou shalt do all my pleasure*, Isaiah 44.28. or, thou shalt thereby shew thy self to be *my mouth*, to speak from me, chap. 23.22. or what thou dost speak, shall be as if I my self had spoken it, 2 Cor.5.20. & 13.3. See Exod.4.16. and I will be sure to make it good. See 1 Sam. 3.19,21.

let them return to thee, but return not thou to them] Heb. *return shall they to thee*; *and* (or, *but*; as chap.13.17.) *thou shalt not return to them.* Which some therefore conceive, as spoken by way of prediction, or promise. They shall come and seek to thee; but thou shalt have no need to seek them; fulfilled, say they, when they repaired to him for advice upon the murther of Godaliah, chap. 42.2. to which might be added that before, chap. 21.2. But the most conceive them spoken rather by way of admonition, or injunction; (for the future is frequently used for the imperative; as chap.3.7. & 5. 10.) Some more narrowly, with reference to those scoffers, mentioned, as they suppose, vers. 17. but of that there. Others, more generally, of the main body of the people, whom he was to deal with; Let them (this people, vers. 20.) conform if they will, to thee; but be not thou over-induced either by their force or flatteries, (for they will be both ways tempting thee) to come over to them, to comply with them, to sooth them up in their sins, with vain hopes of better things, as their false Prophets do, or to conceal ought from them, that I give thee in charge concerning them, cha. 1.17. & 23.30, 31. & 26.2.

V. 20. *And I will make thee unto this people as a fenced brasen wall*;] Heb. *I will give thee* (as ch.1.5,18.) *for a fenced wall* (that is, to be such an one, or, like such an one, as v. 16. Psal.31.2.) *of steel.* See vers. 12. If thou dost go on constantly and courageously in the faithful discharge of thy duty, not relenting or yeelding at all unto them, (for this seems to depend upon the last clause of the foregoing vers.) I will arm thee with such power, as they shall not be able to prevail against thee. See ch.1.18. & 6.27. v.12.

and

and they shall fight against thee; but they shall not prevail against thee:] Or, *So that though they war with*, or, *against thee*, (as Judg. 20.11.) *yet they shall not prevail with thee*; to take thy life away from thee. See chap.1.19.& 20.11,12. for that he might well say, as they do, Psal.129.1,2.

for I am with thee to save thee, and to deliver thee, saith the Lord.] I will protect thee sufficiently against all their might and malice. See Chap.1.8,19.& 20.12. & 42.11.

V. 21. *And I will deliver thee out of the hand of the wicked; and I will deliver thee out of the Hand of the terrible.*] Hand, for, *power*; as Isa.38.6. *to redeem*, for, *to rescue*; as Psal.107.2. *of the terrible*, or, *violent ones*, Isa.25.6. such as thou mightest most fear. See Chap.26. 23, 24.

CHAP. XVI.

Vers. 1. THE *word of the Lord came also unto me, saying*;] Or, *Moreover, the word of the Lord came unto me*; as some of our former Versions, and as chap.1.11. Heb. *And the word of the Lord was unto me*: as chap. 1.1,2. Whence it may be questioned, whether this Chapter be one continued discourse with that chap. 15. or this introduction to it be the title of a new revelation at some other time delivered. Whether of the two it be, the Lord in it forbiddeth the Prophet to contract marriage, or breed issue, the times ensuing should be so bad, ver.2,4. or to mourn with any for the dead: for better dye than live, as the times should be, ver. 5, 7. or to make merry with them; for it should be no time for mirth, ver. 8, 9. enformeth him, and willeth him to enform the people of the ground of such evils as were to befall them, ver. 10, 13. yet anneexeth a gracious promise of future restitution after these dreadfull judgements executed upon them, ver.14,18. whereunto the Prophet subjoyneth an humble profession, as in the person of Gods people, of the acknowledgement of Gods gracious and powerfull protection, and their expectation of the Gentiles coming in to them, ver.19. all shut up with an expression of Gods present indignation against his people, for their idolatry; for which, he would make them, by penalties inflicted upon them, to know & acknowledge his might, v.21,22.

V. 2. *Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place.*] Or, *Do not take thee a wife, nor have sons, or daughters* (Heb. *and*; as Exod. 21.15 Ezek. 14.10.) *daughters.* The future for the imperative; as chap.15.19. Exod.20.13,17. So ver.5. intimating, that so great & grievous should the calamities of that place in those times be, that wife and children would be but an heavy burden amidst them, and means of much aggravating his grief that had them. So Hos.9.11.3,4. Mat.24.19. Luk.23.29.1 Cor.7.26.

in this place] That is, in Anathoth, saith the Jewish Doctor: but he seems rather to mean Jerusalem, where this Prophecy was delivered unto him: see ver.3.

V. 3. *For thus saith the Lord, concerning the sons, and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land*;] All like to be involved in the same calamities one with another; that which should make the condition of each one of them the more grievous, chap.13.14.& 14.16.

in this place] This again, the Rabbine groundlesly restraineth unto the men of Anathoth, who together with their whole issue were to be rooted out, that there should be no remainder of them, chap.11.23. But here they meet with a difficulty that they find them, chap.11.23. But here they meet with a difficulty that they find Ezra.2.23. *of the men of Anathoth*, 128. that returned from the captivity: Which to salve, they say, that some of them did afterward repent, though God did not reveal so much to the Prophet: But the truth is, that neither that former denunciation reached unto all the Inhabitants of Anathoth, but to those of them only that maliciously opposed the Prophet, as it is there expreffly mentioned: nor is this place Anathoth a poor Town in comparison, Esay 10. 30. but Jerusalem intended; as also, ver. 9. and as appeareth by the adjection in the next member; the whole land, to wit, of Judah, whereof *that* the head city, chap. 1.5.8. & chap.7.20.

V. 4. *They shall dye of grievous deaths*:] Heb. *death of diseases*, or, *grievances*; as 2 Chron.21.18. by the plague, or the pestilence, chap.14.12. see chap.15.2.

they shall not be lamented.] No solemn lamentation shall be made for them, Job 27.15. Psal.78.64. chap.22.18. and 25.33. either because they shall be deemed happier that are gone, and taken away from the present evils, than those that survive, chap. 8.3. and 22.10. Rev.14.13. or because every one shall be for taken up with their own particular and personal fears, cares, and calamities, that they shall have no lust, or leisure to look after their deceased, or to use any wonted solemnity about them. See Ezek.24.16,23. Amos 6.10.

neither shall they be buried] See chap.14.16.& 22.19.& 25.33.

but they shall be as dung upon the face of the earth:] Heb. *for dung*: of which form of speech, see on chap. 15. 20. So Psal. 83. 10. chap.8.2.

and they shall be consumed by the sword, and by famine,] Some by the one, and some by the other, Chap.14.15. and 15.2.

and their carcasses shall be meat for the fowls of the heaven, and for the beasts of the earth.] chap.7.33. and 34.20.

V. 5. *For thus saith the Lord*;] Or, *Therefore*; as chap. 9. 20. for the particle seems to be here an illative, (as Psal. 116. 20. *I believed therefore I spake*, 2 Cor.4.13.) inferring, and making way to a further injunction, grounded upon the former denunciation, ver.3,4.

Enter not into the house of mourning, neither go to lament, nor bemoan them:] Heb. *thou shalt not go in, nor go*; as ver. 1. *into the house of mourning.* Concerning the genuine notion of this term, there are divers opinions, and the Jewish Criticks themselves are at some variance. Some of them say it signifieth *mourning*, and this way most of them seem to go: though some of them would have it signifie, not *mourning*, but *a mourner*; withall rendring a ridiculous notation of the word, not worth the relating. But this Interpretation, as well the one, as the other, is crossed by that place of Amos, 6.7. where it is rendred *banquets*, and most of necessity import matter of mirth: And so would a late learned Annotator have it here to import, understanding it of banquets made for merriment; the rather, because such are mentioned, ver. 8. But the maine current of the context, evidently crosseth this conceit. Howbeit, by collation of those two places together, it plainly appears, that the word of necessity signifieth something at least common as well to mirth, as to mourning. To which purpose, one of the Jewish Doctors telleth us, that it signifieth in the Arabick tongue, *a shouting*, or lifting up of the voice, whether out of joy, or out of grief; for both out-cryes are common to either: see chap.48.33. but hereof no proof is brought. Another of them, therefore, saith, it signifieth *a feast*, or, *a banquet*; for which he alleageth a place out of one of their Talmudists Writings; and it is so found cited in the Chaldee Paraphrast, Num. 25.1. Now *feasts, or banquets*, we know, are usual as well at burials, as bridals. and this seemeth to be backed by that which followeth, ver. 7. for as for that which some learned late Writers here suggest, that the word should signifie such a person, as by the Latines is termed *defunctor*, one that did give directions for the marshalling and ordering of matters at burials; it seemes a groundless conjecture, nor could *the house of mourning* be so fitly termed the house of such an one. I suppose the words may well be rendred, *the banquet-house*, as the old Latine hath it, or for fuller explication, *the funeral banquet, or, banqueting house.*

nor go to lament or bemoan them.] To lament for the deceased, or to condole with the survivers; as chap.15.5. By these forbearances, as Ezekiel, chap.24.24. the Prophet was to fore-shew them, how it should be with them amidst those calamities that should shortly surprize them.

for I have taken away my peace from this people, saith the Lord, even loving kindnesses and mercies.] For I am resolved to take from this people whatsoever benefits of plenty, prosperity, or safety, (for all these, *peace* included, Psal. 85.8. and 119.165. Esay 48. 18. chap. 8.15.) and whatsoever good thing out of my free favour and mercy I had formerly conferred on them; and they had sometime enjoyed.

have taken away] Or, *I will take away.* Heb. *gather up*; as Psal. 85.3. chap.10.17.

even loving kindnesses and mercies] Or, my *loving kindne's, and my tender mercies.* See Esay 63.7. a defect of the pronoun, as chap. 4.19.

V. 6. *Both the great, and the small, shall dye in this land; they shall not be buried; neither men lament for them*;] Or, *when great or small, (and, for, or*; as ver.2.) *shall dye in this land, they shall not be buried, nor shall any lament for them*; as chap. 14.15. Nor need we, as some, to interr, *therefore*. See of this manner, on ver. 4. where the active here indefinite, is expressed in the passive, *they shall not be lamented*; no lamentation shall be made for them: only here there is a more large extent of it; shewing that no regard should be, in this kind, be had of the great ones, more than of the meaner sort: see chap.22.18,19.

nor cut themselves, nor make themselves bald for them;] Courses in such cases usually practised among the Heathen, whom the Jewish also did herein oft imitate, though forbidden so to do, Lev.19.28. Deut.14.1.

V. 7. *Neither shall men tear themselves for them, in mourning to comfort them for the dead*;] According to this Version, the meaning should be the same with that before, of *cutting themselves*, ver. 6. and so some of the Jewish Doctors, also take it: but the word is there in a reciprocal form, whereas this here is not; nor is there in a reciprocal form, whereas this here is not; nor is the word here ever else-where found so used. Some other of them therefore by change of a letter interpret, though in shape diverse, yet for found in a manner, the same, and not altogether the same) expound it of stretching out the hands, or smiting them one against the other; to which purpose, one Version rendreth it: *they shall not stretch out* their hands, and our ancienter version, *they shall not wring stretch out* their hands, and our ancienter version, *they shall not wring* their hands, as in wailing people oft-times do, chap.4.31. Lam.1.17. But others of them, which seems the true and genuine sense of the place, understand it of such provisions of food, as friends, neighbours, and acquaintance, used to send he me unto those, that were in heaviness for the lofs of parents, children, or other of the family neer of kindred, or otherwise dear unto them, taken from them by decease; way their grieſe; alluded unto, Deut. 26. 14. and this exposition, as the words following confirm; so the use of the word elswhere doth further also help to clear: for so is the word used, Esay 28.7. 1 Lam. 4.4. *the young children ask bread*

bread, and there is none to deal it to them : to which purpoſe the text may well be rendied, *Neither ſhall they deal them* bread, *in mourning, to comfort any for the dead : bread,* being put for any proviſion of food in general, as in the places before pointed to, chap. 5. 17. & and Luk. 14.1. as alſo, Ezek. 24.17. a place parallel to this, where the Prophet is inhibited upon the death of his wife, *to eat the bread of men*, that is, ſuch as men uſed in ſuch occaſions of mourning, to partake in with others that came to viſit them; by which term it is alſo in our ancienteſt Engliſh verſion here rendred. This ſenſe both the ancient Greek, and old Latine, expreſs. Whence alſo ſome gather (nor ſeems it altogether improbable) that the Greek Interpreters, in whoſe ſteps the Latines trode, did in the Hebrew, for *lahem, to them,* which we now have, read, *lechem,* or *lehem,* (whereof *Bethleem*) that is, *bread,* and deem this latter the better reading; the rather, for that the pronoun in the latter place is ſingular, not *them,* but *him,* that is, ſaith the Rabbine, for any of them, though rendred, as taken collectively in the plrral. Howſoever, if the word *bread,* be not expreſſed, as in thoſe other places before produced it is, yet is it to be ſupplyed, *deal* bread, or food; as in the like, Gen.42.33. where it is ſaid only, *take for your families*; that is, *take* bread or food, for your families; as our Engliſh well ſupplyes it: and *they came out to draw,* Gen.24.43. that is, *to draw* water: as it is aright ſupplyed there from ver. 13.

neither ſhall men *give them the cup of conſolation to drink for their father, or for their mother.*] Heb. *neither ſhall they make them drink* (as chap. 8.14.) *a cup of conſolations* (that is, *a conſolatory cup : conſolations*; as Eſay 66.11.) *for his father, and* (for, *or*; as Exod. 21. 15. ver. 2.) *for his mother* :to comfort any orphan, for the loſs of his father, or his mother: the word *them,* put diſtributively for any of *them*; and ſo might well be expreſſed, both in the former branch (if the received reading be retained) and (howſoever for that) in this: Of ſuch *conſolatory cups* tendred to perſons in grief and heavineſs, ſee Prov.31.6,7. The meaning is, that all ſuch neighbourly and friendly offices on ſuch occaſions formerly uſed, ſhould in thoſe calamitous times be wholly neglected, as others alſo more requiſite, for the reaſons before recited. See on ver.4.

V. 8. *Thou ſhalt not alſo go* into *the houſe of feaſting, to ſit with them to eat and to drink.*] Or, *Neither do thou go* (as ver. 2. 5.) into (the particle ſupplyed, as chap.14.18.) or, unto (as chap.34.3.) *the houſe of feaſting* (as Eccl. 7.2, 4.) *to ſit* there *with them to eat and to drink*: to make merry with them, Exod.32.6. Heb. *And thou ſhalt not go*; as ver.13. Before he was forbidden to repair with them, to their mournful and funeral banquetings; now is he charged not to keep company with them, at their merry meetings, or bridal banquetings; for at ſuch times feaſtings were ordinarily uſed, Gen.29.21,27. by his abſtinence, and refuſal to joyn therein with them; intimating what ſhould ſhortly and ſuddenly befall them, to wit, that they ſhould be utterly deprived of all occaſions and matter of ſuch mirth and jollity, ver.9.

V. 9. *For thus ſaith the Lord of hoſts, the God of Iſrael*;] As chap. 7.3,21.& 9.15.

Behold I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride.] I will quell and quaſh all your mirth, by ſending ſuch evils upon you, as you ſhall have little joy of ought. See the like, Eſay 24.7,8. Ezek. 26. 13. Rev. 18. 22,23. and the very ſame, Chap.7.34.& 25.10.

this place] The City of Jeruſalem; as ver.2,3.

in your eyes, and in your dayes] Or, *in your ſight*; While ye, who think it will never come, chap.5. 12, 13. or, it will be long before it come, Ezek.12.27. ſhall your ſelves ſurvive to ſee it: as Pſal.79.10. chap.20.4. Ezek.13.28.

V. 10. *And it ſhall come to paſs, when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee,*]Or, *it ſhall come to paſs* (Heb. *it ſhall be,* as chap. 4.9.) *when thou ſhalt tell this people all theſe things,* (as chap.11.6.& 36.32.) *if* (as Job 10.15. chap. 18.8.) *they ſhall ſay unto thee.*

Wherefore hath the Lord pronounced all this great evill againſt us? and what is our iniquity? or what is our ſin, that we have committed againſt the Lord our God?] Thus pertinacious and preſumptuous are wicked men, in endeavouring to ſmother, and either deny, or excuſe, their ſins, though never ſo notorious, and conſpicuous, chap. 2. 22, 23, 25. and chooſing rather to charge God with iniquity, as if he puniſhed them without cauſe, than to acknowledge their owne iniquity, and perfidious carriage towards him, whereby they had deſerved much more, than he either threatned them with, or inflicted upon them. See the like demand, chap.5.19. &22.8.

or what] Heb. *and what*; as ver.2.

V. 11. *Then thou ſhalt ſay unto them*]Or, *Then*; (Heb. *And*; as chap. 15.19.) *ſay thou unto them*; as ver.8.

Becauſe your fathers have forſaken me, and walked after other gods, and have ſerved them, and worſhipped them, and have forſaken me, and have not kept my Law.]See chap.2.5.& 7.24,25.

V. 12. *And you have done worſe than your Fathers.*] So chap.7.26.

for behold ye walk every one after the imagination of his evil heart,] See chap.9.13.& 11.8.& 13.10.

that they may not hearken unto me.] Or, *that ye may not hearken unto me*: a change of the perſon; as Iſaiah 1.29. chap.2.6,7.& 17.1. See chap.7.27.& 8,9.& 11.10. Zach.7.11,12.

V. 13. *Therefore I will caſt you out of this land,*] Chap. 10.18. that which God had long before threatned, Deut.4.26,27.& 28.63. Heb. *And I will caſt you*; as chap.14.19.

into a land that ye know not, neither *ye, nor your fathers*;] Heb. *ye and your fathers*; as ver.8,10. So, *ye, and your children,* chap.35.6. that neither ye, or they ever ſaw, or had been in before. See chap.14.18. & 15.14. See alſo, Iſa.42.16. but there the phraſe uſed of a providential paſſage in mercy and favour, here of an effect of Gods wrath and diſpleaſure, in aggravation of the judgment.

and there ſhall ye ſerve other gods day and night] Or, *where ye ſhall ſerve*; as Gen.15.13. where ye ſhall have your fill of ſerving ſtrange gods; ſuch as neither ye, nor your fathers had known or ſerved before, Deut. 26.64. but with little eaſe, or reſt from thoſe, under whom ye ſhall ſerve them, Deut.28.47,48,65,66. whence the Chaldee, whom alſo ſome, both Jews, and others, here follow, rendreth it, *Ye ſhall ſerve ſuch people, as ſerve other gods*: but that is more than is in the text.

Where I will not ſhew you favour.] Heb. in *which* (to wit, place; as Gen.21.17. Ruth 1.17. onely here a defect of the particle, *in*; as chap.5.7.& 11,23.) *I will not give you reſt*; that which by Moſes was threatned, that they ſhould find no reſt in thoſe places into which God in wrath ſhould drive and diſperſe them, Deut. 26.65. which yet the Jewiſh Doctor expoundeth, according to that which our Verſion exhibiteth, *I will not have mercy on you*; as Iſa.27.11. chap.13.13. Hoſ.1.6.& 2.4. but proceed in rigour of judgement againſt you, cha. 14.16.& 15.14. ver.5. or, *I will give you no favour in the eyes of your enemies,* but ſuffer them to exerciſe much cruelty upon you, Iſa. 47. 5. contrary to that which at other times he had done with his people, Pſal.106.45. and with ſome of the godly alſo did at the ſame time, chap.15.11. Dan. 1.9. but this is ſpoken of the main body of the obſtinate wicked: Howbeit, there want not Writers of great note, who render the words, *So long as I ſhall not ſhew favour unto you,* or, *have mercy upon you*; to releaſe you out of captivity, which after ſeventy yeares I will, by Cyrus, doe for you, chap. 25. 12. But the ſenſe firſt delivered, ſeemes genuine.

V. 14. *Therefore behold the dayes come, ſaith the Lord*;] To theſe dreadfull comminations, yet for the ſupport and comfort of the faithfull, is a gracious promiſe of a ſtrange and remarkable reſtitution ſubjoyned, to be exhibited to ſuch a remnant as God ſhould pleaſe to reſerve, after the execution of the judgements here denounced upon the reſt.

Therefore] Or, *Notwithſtanding* rather: as this particle is neceſſarily, both here, and elſe-where, to be rendred. See Iſa. 51.21. chap. 30.16.

behold the dayes come] Heb. *coming*; as chap. 7. 22. and 9. 24.

that it ſhall no more be ſaid, The Lord liveth, that brought up the children of Iſrael out of the land of Egypt:

V. 15. *But the Lord liveth that brought up the children of Iſrael out of the North, and from all the lands whither he had driven them.*] Thereby intimating, that the captivity in Babylon ſhould be ſo grievous and tedious, and their deliverance out of it, by the Miniſtery of Cyrus, ſo ſtrange and great, that it ſhould ſeem, in ſome ſort, to aboliſh with them the memorial of the deliverance out of Egypt. See the like, Eſay 43.18. But much more ſhould it ſo be with them, in regard of the ſpiritual deliverance & liberty from the ſervitude of ſin and Satan, by Chriſt purchaſed for them. See cha.3. 16.& 23.7,8. where of the Meſſias his times the ſame is ſaid.

that it ſhall no more be ſaid] Heb. *and it ſhall no more be ſaid,* as chap. 3.7.& 7.32.

the Lord liveth] Or, *as the Lord liveth*; the uſual form of an oath. So chap.38.16. *the Lord liveth*, or, *as the Lord liveth* that made *us theſe ſouls*.

that brought up] Heb. *made to aſcend,* or, ſimply, *brought,* and ſo ver.15. for there is oft no neceſſary notion of any aſcent in the uſe of the word. See Judg.15.13. Iſaiah 11.11,16.& 30.1. chap. 2.6.& 39.5.

out of the North] From Babylon, and out of Chaldea, chap. 6. 1, 22.

from all the lands whither he had driven them.] Heb. *which he had driven them thither*; as chap. 23.3,8. ſee Iſa.11.11,12. and 27.12. 13. and 49.12. chap.31.8. and 32.37.

and I will bring them again unto the land that I gave unto their fathers] Or, *for* (as Iſa.13.8. and 16.2. chap. 13.21. and 14.15.) *I will bring them again,* &c. chap. 24.6. & 30. 18. nor can I accord with that Interpreter, who would have the copulative here rendred, *if*; (though it ſeemed but rarely, to be ſo uſed: ſee before, ver.10.) as if the Prophet ſpake not affirmatively, but conditionally, if God ever ſhould deliver them; intending only to aggravate their miſerable condition during the time of their captivity, not to give any aſſurance of delivery out of it.

V. 16. *Behold, I will ſend for many fiſhers, and they ſhall fiſh them; and after will I ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks.*] In theſe words, the Lord ſeems to return to what he had menaced, concerning the deſtroying of them in their land, ver.4. or the carrying of them away out of it, ver. 13. ſhewing further by what meanes he would effect either, to wit, by ſuch forces, as he would ſend in upon them, that ſhould ſo environ them, as fiſhermen do fiſhes, to make havock of them, that they ſhould be wholly at their mer-

mercy, either to ſlay or to ſave, and withall ſhould ſo purſue, and ferret out, thoſe of them that ſhould either flee into, or lye hid in, any place of retirement, or refuge, that none ſhould be able to eſcape their hands.

I will ſend for many fiſhers] Or, as ſome render it, *to many fiſhers*; and ſo there ſhould be a defect of the word *meſſage : I will ſend* a meſſage to them: as Gen.27.47. So Chap. 23. 38. or, *I will ſend many fiſhers,* as chap.40.2. *and he took Jeremy*; where the ſame particle is uſed. Heb. *behold I am ſending*; as chap.25. 9.& 43.10. And howſoever we read or render it, the meaning is, that God would by a ſecret inſtinct, and enticement, as by a ſolemn meſſenger or meſſage ſent unto them, cauſe them to come in upon this people. See Eſay 5.26. & 7.18,19. chap.1.15.

fiſhers and hunters] Who ſhould hereby be meant, Interpreters differ. Some ſay, the Egyptians and the Chaldeans; the Egyptians termed *fiſhers,* becauſe they fed much upon fiſh, and lived much by fiſhing, Num. 11.5. Eſay 19.8. and they by Pharao-Necho much infeſted this people, 2 King. 23. 29,33. the Chaldeans termed *hunters*; for their tyranny and fierceneſſe: as Nimrod, Gen.10.8,9. See Ezek.19.4,8,9. But this Prophecy ſeemeth of a later date, than that action of Necho, nor do we read of any great havock that he made of the people; he fleeced them onely by Jehojakim of ſome part of their wealth, 2 King. 23.25. Others therefore, and ſo the Jewiſh Commenters, underſtand both of the Chaldeans; who having incloſed them as fiſh in a net, by the ſiege of the city, did firſt ſweep them away, at the ſurpriſal of it, by ſlaying multitudes of them; compared in that regard to *fiſhers*, that take fiſh onely to kill them, it being the nature of fiſh to dye, when they are out of their own element: and did afterward make ſearch after them that either lay hid in the city, or were fled, and had betaken themſelves for ſecurity to ſome ſecret places; and fetched them out of their lurking holes to make captives of them; compared therefore to *hunters*, that follow fowls and beaſts (for the word here uſed includeth *fowling* alſo, Lev. 17. 13.) in the woods, and in the mountains, to catch them, not to kill them onely, and make meat of them, but for other uſes alſo. See 1 Sam. 24. 11, 14. & 26. 18, 20. Pſal. 90. 3. and of the Chaldeans dealing in this kind with this people, ſee 2 King. 25. 5. Lam.3.52. & 4.18. and this latter ſeemeth the right; though ſome of thoſe Rabbinical niceties intermingled with it may ſeem needleſs. But there want not of our Writers and others, that underſtand theſe words, not as a menace, but as a promiſe: and theſe again are divided: for ſome conceive theſe *fiſhers* and *fowlers*, to be the Medes and Perſians ſerving under Cyrus, who ſhould make ſearch for, and gather the Jewiſh people, after Babylons downfall, out of all thoſe regions into which they had been diſperſed: and they parallel this with that, Eſay 27. 12, 13. Another ſort would have the Miniſters of the Goſpel to be here meant: by *fiſhers*, the Apoſtles, who being formerly by trade *fiſhermen*, were made *fiſhers of men*, Mat. 4. 18, 19. Luk.5.10. by *hunters*, their ſucceſſors, that were ſent abroad into all parts of the world for to catch ſouls for Chriſt, Rom. 10.15, 18. and ſome of theſe go yet further, the Apoſtles, ſay they, were as *fiſhermen*, that caſt in the net, and bring up abundance of fiſh at one draught, Luk. 5.6, 7. Joh.21.6,8. So did Peter, who by the net of the Goſpel, caught 3000. at one draught, Acts 2.41. and 2000. it not more, at another, Act.4.4. the modern Miniſters, as *hunters*, that run up & down all day long with much noiſe and cry, and it may be ſcarce get one poor Hare or Deer ere night; with much toyle and defatigation they weary out themſelves, and ſcarce catch a ſoul or two, gain at leaſt very few, it may be, all their life long, and may therefore juſtly complaine as the Prophet doth, Eſay 49.4.& 53.1. thoſe of the latter age ſhall be as *harveſt men*, to bring in Gods harveſt, Joh. 4. 35,38. Rev.14.14,19. But theſe things, I ſuppoſe, are all wide from the genuine ſenſe of the text.

the mountains and hils] Whither they ſuppoſed the enemy could hardly follow them, Eſay 22.5. Mat.24.16.

the holes of the rocks] Where they might not eaſily be diſcovered. See Eſay 2.19, 21. and 7.19.

V. 17. *For mine eyes* are *upon all their wayes*; *they are not hid from my face, neither is their iniquity hid from mine eyes.*] Heb. *concealed from before mine eyes*; from lying open to my view; as Amos 9. 3. Jon.1.5. Both they themſelves and all their wicked courſes lye open to mine eye, Job 34. 21, 22. Prov.5.21.& 15.3,11. Pſal.119.168. & 139. 2-12. Chap.13.27. & 32. 19. Amos 9. 1,3. Heb. 4. 12, 13. howſoever they imagine that I ſee them not, and little think that I take any notice, either of the one or the other, Pſal.10.4,11,13,14. and 64.5. and 94.7,10. Eſay 29.15. and 66.18. Chap. 13.27. and 17.9,10. Hoſ.7.2.

V. 18. *And firſt I will recompence their ſin and their iniquity double,*] *firſt*, that is, before I reſtore the remainder of them, and receive them into grace and favour again, ver.15. for I conceive thoſe to miſtake, that refer this *firſt*, to the captivity under Jeconiah, 2 Kin.24.14. as ſo termed here in regard of that ſecond under Zedekiah, 2 kin.25.11. there being nothing in the text to lead thereunto. Nor do I concur with thoſe, who render it, *from the beginning*, from the firſt to the laſt, their anceſtors ſins and their own; as Eſay 65. 7. Mat.23.34,35. the words of the text will hardly bear it.

recompence their iniquity]Render unto them the wrath and penalty deſervedly due unto them for their ſins, Eſay 59. 18. and 65. 6, 7, So chap.14.16.

double] That is, abundantly; as Eſay 40. 2. & 61.7. chap.17.18. Rev.18.6. not as ſome of Jewiſh Doctors, firſt for their forefathers ſins, and then for their own, Eſay 65.7.

becauſe they have defiled my land] See Chap.3.1,2. Pſal.106.38.

they have filled mine inheritance with the carcaſſes of their deteſtable and abominable things] They have *filled* that land, which I counted as *mine inheritance*, chap. 2.7. *with the carcaſſes* (Heb. *carcaſſe*; but collectively taken: as Pſal. 79. 2.) *of their deteſtable things*, (Chap.4.1. and 7.30. both of men, Pſal.106.38. chap.7.31.& 19.5. Ezek.16.20. and of vile and unclean creatures, which they ſacrificed to their idols, Deut.12.17. Eſay 65.4. and 66. 17. called *the carcaſſes of their idols*, Lev.26.30. wherewith they cauſed God *to abhor his own inheritance*, Pſal.106.40.) *and* with *their abominations*; that is, the idols themſelves, unto whom they ſacrificed them, ſo termed, Deut.7.25. and 27.15. 2 king.23.13.

V. 19. *O Lord, my ſtrength and my fortreſs, my refuge in the day of affliction*] An acknowledgement of God as the onely ſtay and ſtrength of his, and on whom alone they depended for relief and deliverance in times of trouble and diſtreſs, Pſal. 18. 1, 2. and 46.1. Chap.17.17..

the Gentiles ſhall come unto thee from the ends of the earth] A prophecy of the coming in of the Gentiles to God, being convinced of his power and majeſty manifeſtly diſcovered in his admirable works wrought for the deliverance and reſtitution of his people; that which ſome underſtand of ſuch, as upon the diſſolution of the Babylonian captivity, embraced the ſervice of the true God, and joyned themſelves unto his people. See Ezr. 6.21. and the like, Eſth. 8. 17. Others, of thoſe that ſhould out of all parts be brought in unto Chriſt by the Miniſtery of the Goſpel, Chap.5.2. Mal. 1. 11. Some of both, the one being as a type and fore-runner of the other.

and ſhall ſay, Surely our Fathers have inherited lyes, vanity and things *wherein* there is *no profit.*] Some expound this of the Jewiſh people, returning from thoſe remote regions, into which they had been diſperſed, Deut. 30.4. and whoſe anceſtors in former times had been idolaters, Joſh.24.2,3. but the moſt rather of the Gentiles, acknowledging, that their forefathers had fondly ſerved, and ſet their hearts and hopes on vain idols that were not able to do them any good, or to ſtand them in any ſtead, and by the ſervice of whom they had gained nothing but loſs, ſhame and ſorrow; and it were extream folly therefore for them their children to perſiſt and tread ſtill in their ſteps. See chap.3.24,25. and 14.20,22.

inherited] *Got* or *gained*; as Prov.11.29. *he that troubleth his own houſe, ſhall inherit wind*: and, *the ſilly inherit folly,* Prov.14.18. and, *the upright ſhall inherit good,* Prov.28.10. for I conceive their conceit to be over-nice, who ſuppoſe in this term, an eye to be had unto their receiving their ſuperſtitions and idolatries, as *an inheritance* from their anceſtors, chap.44.17. 1 Pet.1.18.

lyes] Heb. *a lye,* or, *falſhood,* Eſay 44.20. chap.10.14.

vanity] Such as are their idols themſelves, and endow thoſe with that follow them, Eſay 41.29. Ch.2.5. and 10.3,8,15.

and things *wherein* there is *no profit*] Heb. *and in them there is not that profiteth : and in them,* for, *wherein* : as, *and they,* for, *who,* Eſay 37.27. and 46.11. *there is not that profiteth*; nothing that can profit, or is good for ought, Eſay 44. 10. Howbeit, ſome render it, *and there is none among them* (that is, among their falſe gods) *that profiteth*; that can do any good, or availeth ought, Chap.10.5. Nor is this verſion improbable.

V. 20. *Should a man make gods to himſelfe, and they are no Gods?*] Some ſuppoſe theſe words to be ſpoken by God in indignation, that his people who had ſo great, and ſo long experience of his power and deity, ſhould not yet diſcover the vanity of idols made with mens hands, which the Heathen themſelves ſhould ſome of them ſee and acknowledge. See Eſay 42.17---19. and 44.20,21. chap. 10.1. And this ſeemeth very probable, for the inference that ſeems hereupon grounded, ver. 21. Howbeit, the moſt Interpreters goe another way; conceiving them to be meant of the convert Heathens confeſſion, further acknowledging with ſome deteſtation, the extream folly of their forefathers, that could be ſo ſottiſh, as to believe, that ſuch idols made by mans hand ſhould be Gods, Act. 17. 29. Some render the words; *can a man* (the indicative in a potential notion; as chap. 12. 23.) *make him gods?* (either, *make for himſelf*, to worſhip, Eſay 2. 20. or, *make him*; by an elegant redundancy; as Eſay 31.8.) *yet they are no Gods.* Others, *can,* or, *ſhould a man make him gods*; *which are no gods? and they,* for, *which*; as chap.17.6. Mal.3.1. and the pronoun demonſtrative for the verb ſubſtantive: as chap.10.3,8. Can any man endued with reaſon, be ſo ſilly and ſottiſh, as to deem that his God, which either himſelf hath made, or ſome other man for him; whereas thereby he may know it not ſo to be, becauſe it is the work of mans hands: Pſal.115. 14. Eſay 2.8. chap.10.3,9. Hoſ.8.6. or, that he can ſo change the nature of things, as to make that God, which by nature is nothing leſſe than God? or that he ſhould attempt ſo to do? Iſaiah 44.16,17. chap. 2. 11. Gal. 4. 8. But an Interpreter of prime note rejecting all theſe, as but cold notions, thus rendreth and expoundeth the text; *Can any man* (or, *men*, the word collectively taken) *make them Gods, when as they themſelves are no Gods,*

but men ? Can he that is no God, make a God ? give that to another which he hath not himſelf: the words may well bear it ; but I leave it to the judgment of others.

V. 21. *Therefore behold I will for this once, cauſe them to know*] Heb. *behold I am making them for this time*, or *turn*, *to know*.

Therefore] Becauſe this people perſiſt in their obſtinacy, ſay ſome : others rather, becauſe they are ſo addicted to idolatry, a ſin ſo palpable, and in them wholly inexcuſable, verſ.18,20. Eſay 2. 8, 9.

I will cauſe them to know] I will teach them another leſſon, by thoſe evils, that I will inflict upon them, Eſa.28.19.

them] This people the Jews, v.5,18.

this once] Or, *once for all*; as Judg. 15. 3. chap. 10. 18. not by divers petty or lighter evils, but by one that ſhall ſerve for all.

I will make them to know my hand and my might,] The heavineſs of my hand, and what I am able to do, (Pſalm 90.11.) by the ſight and ſenſe of thoſe dreadful judgments now denounced, but not beleeved, when the ſame ſhall be inflicted upon them, verſ. 18. for they ſeem to go out of the way here, both that underſtand the place, of Gods power to be manifeſted in the deliverance and reſtitution of the Jewiſh people, verſ. 15. and thoſe alſo, that expound it of Gods might and majeſty to be made known unto the convert Gentiles together with the Jews, Iſaiah 66. 19. as if the *them* here mentioned, were not the ſame with the *them* in the fore-going branch.

and they ſhall know that my name is the Lord.] Or, *that Jehovah is my name*, Pſalm 83. 18. Iſaiah 42. 8. another manner of God than any of your idols are, Iſaiah 43. 11. one that can make my word good, Exod.6.2. Iſa.43.12,13. See Ezek.6.10,14. & 7. 17. chap.23.20. & 30. 24.

CHAP. XVII.

V. 1. THE *ſin of Judah is written with a pen of iron*, and *with the point of a diamond*, it is *graven upon the table of their heart, and upon the horns of their altars :*]. Whether the four firſt verſes of this Chapter (which in the Greek Verſion are wanting) depend upon the Chapter foregoing, as I conceive them to do; or the whole chapter ſo do, as ſome ſuppoſe: or whether it be an entire Sermon of it ſelf, as ſome would have it ; or contain the ſum of ſome ſeveral Sermons, as ſome others are of opinion, with whom I concur, are matters neither very certain, nor much material. Certain it is, that in theſe four firſt verſes, the former denunciation of wrath and judgment delivered, chap. 16.13, 16, 21. is again renewed, verſ. 3, 4. and the ground of it, to wit, their idolatry, there pointed to, verſ. 18, 20. here preſſed and aggravated by their extream pertinacy therein, the notoriouſneſs of it, and their inward and entire affection unto it. The firſt whereof is in the former part of the verſe laid down, and illuſtrate by a reſemblance taken from ſome characters, cut or carved with iron or ſteel, or other ſtrong tool, in marble-ſtone, or the like hard matter, ſo deep, that they cannot eaſily, if at all, be done out again : thereby intimating, that in like manner, this evil of idolatry was ſo deeply riveted into their ſouls, and had made ſo deep an impreſſion in their minds and memories, that it was not poſſible to get or raze it out thence, to work it out of their hearts, or to make them leave minding & remembring it. The ſame pertinacy in evil in them, ſee ſet forth by other expreſſions and reſemblances, ch.2.22. & 6.29, 30. & 13. 23. For I cannot concur with thoſe, who would have the words rendred, *The ſin of Judah* ſhall be *written with a pen of iron, and an adamantine claw* ; that is, ſay they, the guilt and penalty of it ſhall be ſo ſet on with them, that they ſhall not be able in haſt to forget it.

ſin] Their idolatry, by way of eminency, for the hainouſneſs of it here, ſo termed, (ſee Exo.32.31.) as appears both by the cloſe of this verſe, and by what followeth, verſ.2,3.

written] That is, *cut*, or *engraven :* for ſo the Hebrew word is commonly uſed, not onely for to *write* in a book, Deut. 29. 20. chap. 32. 10. but to *engrave* alſo in ſtone, or other like material, Exod.24.12. & 34. 1.

with a pen of iron] Such an iron tool as men uſe to carve or engrave with : as Job 19. 24. Of the word rendred *pen*, ſignifying firſt *a pen* to write with, Pſal. 45. 2. then *a tool* to grave with, ſee on chap. 8. 8.

and with the point of a diamond] The former word here uſed, ſignifieth porperly the *claw* of a fowl ; for from *a bird*, or *fowl*, it hath its name : but it is uſed alſo for the *nail* of man or woman, Deut. 21. 12. Dan. 4. 33. and becauſe the claws of fowls, birds of prey eſpecially, are ſtrong and ſharp : Hence by reſemblance, ſuch iron tools alſo, as Artificers that work in hard matter, ſuch as Maſons or Smiths engrave with, are ſo termed, as by ſome places by the Jewiſh Scholiaſt here, and by others elſe-where, out of the Talmudiſts Writings produced, may appear. So that by the word here, rendred *point*, there ſeemeth no other to be intended, than what was rendred *a pen* before ; at leaſt, that they were both names, if not of one and the ſame tool, of two tools not unlike the one to the other ; the one, reſembling the *pen* of a fowl ; the other, the *claw*, and both, as may ſeem alſo, among work-men, much of the ſame uſe. And hence, as here, *a pen of iron* ; ſo out of the Midras, *a claw of iron*. But of the other word there is not a little difficulty ; for ſome of the Jewiſh Criticks would have it to ſignifie any hard matter in general : and here, to ſignifie *hard* iron, or *ſteel* ; ſupplying the word *iron* from the former member ; as, ſay they, the Chaldee Paraphraſt uſeth it for an *hard-ſtone*, joyning *ſtone* and it together, Deut.32.13. and that it ſignifieth not *an adamant* alone, (the point whereof, I ſuppoſe, was never in common uſe thus to grave with) but any hard rocky, or flinty ſtone, appeareth by the common uſe of it in the Chaldee, Deut.8.15. Job 28. 10. Pſal. 114. 8. and it is ſtrange, if this term ſignifie *a diamond*, how it came to miſs a place in the ſtones of the Ephod ; for another word is deemed to go for *a diamond* there, Exod. 28.18. I will not make uſe of that Talmudical tale, (which yet ſome of the Jewiſh Scholiaſts, on Eſa.5.6. follow) to wit, that this *Shamir* ſhould ſignifie a worm, that Moſes made uſe of, to cut thoſe precious ſtones with ; and Solomon, to cut out the ſtones for the Temple, being taught the uſe of it by Aſmodeus the devil, and fecht out of Paradice by an Eagle : this were to confute, a miſtake at moſt, by a more frivolous fable : but that it ſignifieth a very hard ſtone, ſo called from its own laſting, and the ſure and long *keeping* of things therein cut and engraved, is evident by thoſe two places, where in this notion it is found uſed, Ezek.3.9. & Zach.7. 12. in the former place, whereof it is ſaid, *ſhamir, harder than the rock*. But what uſe is there ordinarily, ſave among ſavage people, where iron tools are wanting, of flints or ſtone to carve with in hard matter ? Some therefore of the Jewiſh Writers would have the words read, *with a pen of iron, and with a claw in an hard ſtone* ; ſuch as marble, or the like : and thereby to be meant, what by further explication followeth, *upon the table of their hearts* ; for their hearts, ſay they, are elſewhere called *hearts of ſtone*, Ezek.36.26. and ſaid to be as this *hard ſtone*, Zach.7.12. But be cauſe this ſeemeth an overhard conſtruction, I adhere rather to that learned Writer, who by the *claw*, or *iron tool* of *the hard ſtone*, or *long-laſting ſtone*, underſtandeth a tool not made of ſuch a ſtone, but wherewith in ſuch ſtones, not ſoft, but hard marble, or rocky ſtones, things are wont to be cut and engraven : the rather, for that I find *a furnace of iron*, not for a furnace made of iron, but for a furnace, wherein iron is melted and wrought, Deut.4.20. See on ch. 11. 4.

it is graven upon the table of their heart.] Heb. *engraven*, or, *being engraved*. The word here uſed, anſwereth preciſely to the Latine *exarata :* for it ariſeth as that alſo doth, from a root that ſignifies *to plow* ; whence the plow-*ſhare*, that enters and cuts the ground, 1 Sam. 13. 21. and a term for notion parallel to it, and in one radical letter onely differing, is found, Exod. 32. 16. and as that onely there, (where it is uſed of Gods Law engraven on the two Tables of ſtone) ſo this, in that notion alone here : Of the phraſe of *the table of the heart*, and ought be written and engraven there, ſee 2 Cor.3.3. Their ſin, a tranſgreſſion of Gods Law, 1 John.3.4. is engraven and ſtamped upon their hearts, and that in ſuch manner, as was before ſaid, where the Law of God was ſome time, Rom. 2. 15. and ought ſtill to be written, Ezek. 31. 33. Some think there is an alluſion to thoſe ſuperſtitious tablets, which idolatrous people uſed to wear next their hearts, with the name, mark, or number, of that god, whom they were moſt addicted to, engraven thereon ; or to the common practice of ſuch perſons as uſed to carry about them, the effigies, or names of thoſe, whom they did in ſpecial manner affect, either drawn upon ſuch tablets, or engraved upon ſome Agate, or the like ſtone in their rings, or ſeals. See on Eſay 49. 16. But hereof let the Learned judge. Some other ſuppoſe, that the meaning ſhould be, that the guilt of their ſin ſtuck ſo faſt to their conſcience, that all they could do, would not be able to raze it out, but that it would ſtand for ever firm and freſh, as upon record, there, Deut. 32. 34. Eſa.65.6. But of this before.

and upon the horns of your altars.] In the former words was intimated their pertinacious diſpoſition, in regard of their ſin : in this clauſe, the notoriouſneſs of it ; as if he had ſaid, You will ask me, peradventure, how I can come to know, or tell what is in your hearts. God, from whom I have it, ſeeth and knoweth it well enough, verſ. 10. But I need not have recourſe to any ſuch ſpecial revelations, your outward courſes and practices do openly publiſh and proclaim it : as it is enſtamped upon the tables of your hearts, ſo is it likewiſe portraid upon the horns of your altars. In which term, there is by moſt Writers deemed an alluſion to be unto the bloud of beaſts offered in ſacrifices, which was uſually ſprinkled upon the horns of the altar, a rite enjoyned by God, and imitated by idolaters in the ſervice of their falſe gods : For Gods altar was fourſquare, and at each of the four corners of it, was fixed a riſing of braſs, to ſome heighth, in the faſhion of an horn, to keep from falling over ſuch things as were laid to be burnt upon the altar, Exo. 27. 1, 2. Ezek. 43. 15, 16. Now upon theſe, for expiation, was the bloud of the ſacrifice part of it put, Exod. 29. 12. Levit. 4. 7. & 16. 18. The like rite whereunto being uſed by theſe idolaters, was an open profeſſion of their idolatrous ſervices, and is here produced as a pregnant proof and evidence againſt them. Now this being the meaning of the text, the word of *engraving*, muſt be taken here in a double notion, as if it were ſaid, *engraven upon the tables of your hearts*, (for the terms are collective) *and* painted (for of bloud that is moſt proper) *upon the horns of your altars*. It is not unlike thoſe ſpeeches of Moſes, *The people ſaw the thundrings and lightnings* ; ſaw the one, heard the other, Exod. 20.18. & Deut. 4. 12. *Ye ſaw*

an

no ſimilitude, a voice only heard ye : as alſo to that of the Apoſtle, *I made you to drink milk, not* to eat *meat* ; or fed you *not* with *meat*, 1 Cor. 3.2. But this double notion, ſome avoid, ſuppoſing this clauſe to have reſpect not to the blood put, or ſprinkled upon the altars ; but to the names of thoſe gods, that at them were worſhipped, inſcribed, or engraved, upon the altars : Of which, ſee Act. 17.23. and that in the term of *horns* is intimated, that by, and for thoſe, their abominable practices, they ſhould be goared, as with horns, unto their utter deſtruction. See 1 King.22.11. But the former ſeems the more probable, and is admitted by the moſt. Howſoever it be taken, there is in the text, the particle *unto*, for *upon*, as Pſa.9.4. cha.15.8. and a paſſage from perſon to perſon, from the third to the ſecond ; as Eſay 1.29. chap.16.12.

V. 2. *While their children remember their altars and their groves, by the greene trees upon the high hils.*] According to this verſion, which the old Latine holdeth forth, the meaning ſhould be, that the children took after their parents, treading in their idolatrous ſteps, while they kept in, or called to mind their courſes of that kind, and the places wherein they uſually exerciſed the ſame. See chap.7.18. But the Chaldee Paraphraſt, whom both the Jewiſh Commenters, and ſome of ours, follow, render the words ; *As they remember their children*, (Heb. *according to the remembring*, or, *remembrance of their children*) ſo remember they *their altars and their groves* ; that is, as men are wont to mind their children, the dayly remembrance of whom, being moſt dear and pretious to them, is very pleaſing and delightfull ; ſo are theſe men wont to mind and think upon continually with much pleaſure and delight, the places wherein they do ſervice to their idols, being far dearer to them, than their children themſelves. See chap.7.31,32. & 19.5. See for the form of ſpeech, Pſa.106.4. Eſay 1.7. and for the ſupply of the verb from the former branch, Gen.1.16. 2 Chr.10.11. Eſay 10.5. Chap.8.10. Thus read, (which I conceive to be the genuine ſenſe) it implyeth the great love and affection that they bare unto their Idols. See Eſay 5. 57.8. For that ſeems too much forced, which ſome Jewiſh ones ſuggeſt, of making *memorials* of their children, by burning them in fire to their idols ; according to that, Lev.2. 9. Eſay 66.3. as alſo that of thoſe who expound it, that they ſhall for a long time *remember* theſe their practiſes, when the evils that they ſuffer for them, ſhall ſtick cloſe to them.

groves] Set apart for, and abuſed unto idolatrous ſervices, Judg. 3. 7. Eſay 1.29. See Eſay 27.9.

by the green trees] Or, *beſide* ; as Chap. 32. 20. or, *with the green trees* ; (Heb. *green tree* ; but taken collectively) the *groves* ſet with, or conſiſting of ſuch. So is the particle uſed, Gen.32.11. Exod. 35.22. 1 Sam. 1. 24. for they needleſly wring the text, that by a trajection would refer, *beſide the green trees*, not to the *groves*, but to the *altars* ; or that inſtead of, *upon the green trees*, as the particle moſt commonly ſignifieth, render it, *under the green tree* ; becauſe it is ſo, chap.2.20. for this particle is never that I can find, uſed in ſo croſs a ſenſe.

upon the high hils.] the uſuall places of their idol-ſervices ; whence the term of *high places*, chap.2.20. & 3.2.

V. 13. *O my mountain in the field, I will give thy ſubſtance, and all thy treaſures to the ſpoyl* ; and *thy high places for ſin, in all thy borders.*] The fruit and effect of theſe their idolatrous courſes followeth, to wit, the expoſing of their ſubſtance and wealth to direption, and their perſons to deportation and ſervitude, ver. 4.

O my mountain in the field] The City of Jeruſalem, and Sion more eſpecially, Gods holy hill, Pſal. 68. 15. & 133. 3. becauſe the city ſtood, though in the midſt of a plain, Pſal.125.1,2. yet upon a riſing all of it, and that upper part of it, upon an eminent hill ; with many rich and pleaſant fields round about it : for the Rabbine ſeems here to ſit beſides the cuſhion, who would have the name of a *mountain* to be given here to the Jewiſh people ; becauſe on the *mountains* they uſually exerciſed their idolatry, Eſay 65.4. Ezek.18.6. nor ſeem they to have hit the nail on the head, who render the words, *O thou mountain*, thou people of Judah and Jeruſalem, that dwelleſt on and amidſt the mountains, and truſteſt much to the ſtrength of them, as if thou wert therefore impregnable, Cha.21. 13. thou ſhalt be no more ſafe, than as if thou wert ſeated *in the* open *field*, expoſed to prey and ſpoyl : or, come down *into the field*, or thou ſhalt be brought down *into the field* ; for thine enemies ſhall pul thee down, lay thee low, and make thee level with the plain, Luk. 19. 44. as alſo thoſe no leſſe miſſe the mark, who by a trajection would render the words ; *thy wealth in the fields will I give for a prey*. None of theſe (ſave the firſt, which the words may well bear) but ſeem to force the text too much. Thoſe I conceive to come neereſt to the genuine ſenſe of the place, who thus read it ; *My mountains, with the fields, thy wealth and all thy treaſures, will I expoſe to ſpoil*. Heb. *My mountain*, and *field* ; but taken collectively ; as *heart*, for, *hearts*, ver. 1. *tree, for trees*, ver. 2. the mountains of Judah, being much of it hilly, Pſal.125.2. Luk.1.39. (which God calleth by a ſpecialty, *his mountains*, Eſay 14.26. & 65.9.) and the whole territory divided into *mountain* and *field*, or plain, as Ezek.6. 3. *with the fields*. So is the particle rendred, Chap. 11.19. Deut.6.7. Pſal.35.16. 1 Sam. 1. 24. Hoſ.5.6. *thy wealth*, that lyeth abroad in the field ; and *all thy treaſures*, (the copulative ſupplyed from Chap.15.13.) whether abroad in the field; as chap.41.8. or laid up in thy ſtore-houſes and treaſuries, chap. 15. 13. Eſay 39. 6. *will I expoſe to prey*. Heb. *give to*, or, *for*, *prey* ; that is, give up to be preyed upon, or made a prey, Chap. 9. 10.

and *thy high places for ſin, in all thy borders.*] The former member is diverſly read and expounded. Some underſtand it of their high places to be given up to the ſpoyl with the reſt, *for the ſin* therein committed. See Ezek. 6.6. Others, *the high-places* erected *for ſin* ; for ſinfull and idolatrous practices, Chap. 7. 31. Others, *thy high places* are *ſin* ; as the calf is called *their ſin*, Deut.9.21. the particle redundant ; as Job 18.8. See Eſay 26.4. & 40. 10. ver.4. Others, and ſo ſome of the Jewiſh Criticks, by a trajection, *thy high places for ſin* ; that is, *for the ſin of thine high places :* as, *after and build*, for, *and build afterward*, Prov. 24. 27. and, *a place there of ſepulture*, for, *a place of ſepulture there*, Ezek. 39. 11. and, *wailing to ſuch as are ſkilfull in lamentation*, for, *ſuch as are ſkilfull in lamentation to wailing*, Amos 5. 16. and this in effect doth come home to the firſt ; ſave that the one maketh the *high places* the common ſubject matter of direption with the reſt ; the other maketh them the ſubject place of their ſin : the laſt clauſe may have reference, either unto their *wealth* and *treaſure*, that they ſhould in all places be ſtript of, chap. 4. 20. or unto their high places, that the whole land was filled with in all parts of it, and the ſins therein committed, chap.3.2. & 16.18. See the ſame with this, Chap. 15.13.

V. 4. *And thou, even thy ſelf, ſhalt diſcontinue from thy heritage, that I gave thee*] Heb. *And thou, and in thee, ſhalt intermit, or diſcontinue*. Which ſome expound ; *And thou, even* (as Chap. 15. 13.) *thou* ; the other particle being redundant, as ver. 3. Others, *And thou* thy ſelf, *and* thoſe that are *in thee :* all the Inhabitants of the land. Others, *Then* (as Chap. 16. 11. to wit, when thou haſt been thus ſtript) *ſhalt thou, and* that (as ver.10. Chap.20.5.) *for*, or, *through, thy ſelf*, (that is, *for*, or, *through*, thine own default : as chap. 15. 13. Eſay 47.9. & 57.17.) *diſcontinue*, or, *intermit from thine heritage :* ceaſe from, and forbear to till the land, that thou now poſſeſſeſt, there is in this term an alluſion to that law, by which they were enjoyned to intermit the tillage of their land in certain years, called therefore Sabbaticall years, becauſe the land in them reſted, as men did on the *Sabbath*. See Exod.23. 10, 11. (where the word here uſed is found) and to that intermination of ſuch a ceſſation or intermiſſion, while they ſhould abide in captivity abroad, Lev. 26. 34. which the words next following do evidently evince : and a learned Scholiaſt therefore ſuppoſeth, that there ſhould be here a ſupply of the word *hand*, becauſe he findeth it ſubjoyned there to the very here uſed, rendring the text, *thou ſhalt be compelled to omit*, or, *withhold thine hand from thy poſſeſſion* ; but he might have obſerved, that the verb is there in an active form ; here in a neuter : and it may well therefore be rendred, *thou ſhalt ceaſe from* (as the like; Eſay 2. 22.) *thine heritage*, or, *poſſeſſion* (to wit, from tilling, or earing and enjoying of it) *which I had given thee*, to poſſeſs, Pſal.135.12.

and I will cauſe thee to ſerve thine enemies in the land that thou knoweſt not] Or, *while* (ſo is the copulative taken, 1 Kin.11.25. and ſo rendred, Eſth. 2. 21. Pſal.146.2.) *I cauſe thee to ſerve thine enemies in a land that thou knoweſt not*, or, *in the land* (as particularly pointing at Babylon) *which thou haſt not known*, formerly, ſave by hear-ſay only ; that is, during the time of thine abſence from thine own land, and of thy ſervitude in a ſtrange country. See Lev. 26.34,35. Of the divers reading here, ſee on Chap. 15. 14. where the other is in the text ; which if we admit, the words muſt be rendred, *and I will cauſe*, or, *when* (as Chap. 34. 1. Zach. 12.2. *I ſhall cauſe thee to paſs* with *thine enemies into a land that thou knoweſt not*.

for ye have kindled a fire in mine anger, which *ſhall burn for ever.*] See Chap.15.14. a want of the relative is there in the former branch, as here in the latter.

for ever.] That is, for a long time ; as Exod. 21. 6. Deut. 15. 17. 1 Sam. 1. 22. & 27. 12. Pſal.89.1. Eſay 34.10.

V. 5. *Thus ſaith the Lord* ;] Here ſeemeth to begin a ſhort ſum of another Sermon ; though moſt conceive it to have dependence upon the former ; as holding out a ſecond ſin after their idolatry, ver. 1, 4. to wit, confidence in an arm of fleſh, and worldly wealth, for which alſo they were to ſuffer. It beginneth with a curſe denounced againſt all that withdraw their hearts from God, ver. 5, 6. and a bleſſing to all that conſtantly depend upon him, ver.7.8.

Curſed be *the man, that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord*] A corruption that this people were ever over-prone to, ſeeking unto, and relying upon, forraign aids from time to time with a neglect of God, and refuſall to reſt upon him. See 2 Chron.16.7. and 28.16,20. Eſay 30.1,2. & 31. 1,2. & 36.6. Chap.35.5,7. Ezek.29.6,7,16.

Curſed be *the man,*] Or, is *the man :* as the like, ver.7.

truſteth in man] Relyeth upon him, as his abſolute ſupport and firm ſtay, Pſal.146.3,4.

in man] Heb. *in Adam* ; *a man of earth*, or *dirt*, or *clay*, or *duſt* ; ſo the name importeth, Gen. 2. 7. & 3. 19. Pſal. 103. 14. See on Eſay 2.9.

maketh fleſh his arm] *fleſh*, for, *man* ; a feeble, frail and corruptible creature, expoſed to caſualty, and ſubject to mortality, Pſal. 103. 15, 16. and 144. 4. and 146. 4. Eſay 2.22. and 51. 3. So Pſal. 78.39. Eſay 40.6,7. *arm*, for, might and ſtrength ; as 1 Sam. 2. 31. Pſal. 10. 15. and for ſupport, Eſay 33.2. Hence, *an arm of fleſh*, 2 Chron.32.8. as if one would ſay, of meer fleſh, without bone

or

or sinew, without strength or firmness, (for in the bone and sinew, not in the *flesh*, doth the strength and firmness of the body consist, Psal.24.7. Job 40.18.) an infirm and feeble thing, unable to bear up it self, and much less able to sustain or bear up ought else; and *flesh*, for, a man that is nothing but *flesh*; as Gen.6.3. and in the places before pointed to, Psa.78.19. Esa.40.6. and such and no better is the mightiest man without Gods support, even as a meer *flesh arm*, without any nerve or bone at all in it; and a meer folly and madness for any man to rely on such a piece of infirm and feeble stuff, Esay 31.1,3.

whose heart departeth from God] Though he make shew full outwardly of continuance with him. See Esa.29.13. & 48.2. & 58.2.ch. 12.2. Ezek.14.4. & 33.30,32.

V. 3. *For he shall be like the heath in the desert*] Heb. *And*; as Psal. 1. 3. How uncertain the great Masters in Israel are, and how far to seek in their own language, concerning the names as well of birds, and beasts, as of trees and plants, mentioned in Scripture, hath in part been already shewed, for the former, on Esa. 13. 21, 22. & 34. 14, 15. for the latter, on Isa.41.19. and we shall here make further to appear. The Hebrew *Arar* here, or *Aroar*, as it is found written, chap. 48. 6. some of them affirm to be the same with *davdar*, Gen. 3.18. Hos.10.8. which some render *a thistle*, some *a bramble*, some *a briar*. See the parallel place, Heb.6.8. which seems to carry it to the last. Others say, it is a kind of *thistle*, that is prickly without, but eatable within. And the like is said of the term that the Chaldee Paraphraft gives it; so it might be our *artichoke*. Another telleth us, that it is in some barbarous tongues called *juncier*, so it should be *a bulrush*, according to the Latine *juncus*. Another, that it is that which the Arabians call *bahul*, by which name are the *Juniper-berries* said to be termed: yea, some tell us, that the *juniper* bush it self is in the Arabian tongue called by the very name here used. Which it is marvel then how it escaped that Jewish Doctor that gave this Interpretation of it, by the name of the *berry*, rather than of the *bush*. Others of them say, it is a plant that in foreign languages is termed *myrice*; and so the old Latine rendreth it. Now under this appellation, are two sorts of plants comprehended, both with the Greeks, and with the Latines; the one called *the tamarisk*, that loveth watry places, and groweth usually neer the brinks of brooks and rivers; the other called also *erice*, and with us *heath*, a shrub lower than the former, that affecteth dry grounds and waste places; which from it therefore we usually term *heaths*, whether heath grow on them, or no. Now of this latter fort our English version, (wherein many other Interpreters concur with it) understandeth the word here used to be meant; as also some say, that the word used by the Chaldee, doth signifie the same. But of this plant or shrub, and the several sorts of it, see Dioscorides, l.1.c.117. Basil in his *six days work*, Sermon 5. Pliny, l. 13. c. 21. & l. 16. c. 26. & l. 24. c. 9. in which two latter places he telleth us, that this sort of plant is reckoned among those that were counted *unlucky*, or *unhappy*, and *damned* ones; such as might not be admitted into any religious rite, and that were therefore so termed, because they bare neither fruit nor seed, nor were wont at all to be planted or set: of which sort this being one, was deemed good for nothing, save to make *besomes*, or *brooms*, such as are with us known commonly by the name of *heath-brooms*; that which fuiteth passing well with the use of the word in this place. Howbeit, Pliny in those places seemeth to confound those two plants: which Basil well distinguisheth, applying that to the former sort, that is peculiar to the latter; because the common sort of people in his time used to give the name of the former to the latter. Which also, it seems, the Italian and some others also following him, are not free from, who render the word here *tamorice*, or *tamarisk*; the Italian note adding, that it is a bastard plant (which what it should mean, I wot not well, unless it be, as *bastard-saffron*, for *saffron*, falsly so termed: and so *bastard-tamarisk*, for, *tamarisk*; for likeness of it to the right *tamarisk*, so commonly called) of no use but for the fire: for of the former, both Dioscorides and others affirm, that it is planted, and doth bear fruit, and is very useful in Physick: and well the Greek therefore here, to take away all ambiguity, expresseth it by a term that signifies *wild-myrice*; that kind of it (as the text saith) that groweth *in the wilderness*. Howbeit, in the last place, another of them directly crossing this opinion, yea, and himself too elsewhere, telleth us, it is *a great tree*, that groweth in the wilderness; but what tree he saith not, relating onely what some other say of it. Thus theſe; agreeing, as we say, like harp and harrow, yet all taking it for some peculiar kind of plant. But some late Writers are herein of another mind; for they conceive it not to design any special sort or kind of plant; but an attribute onely of some plant, tree, or shrub in general: and with these I concur, for two causes; first, because in the opposite branch, verf. 7. there is no mention of any particular plant, but *a tree* only, at large: and secondly, because I find it used, as an attribute, not of a plant, but of a perſon, Psal.1 02.17. where some expound the word *solitary*, as there, verſ. 7. from a word that signifieth, *barren, childless*, without issue, Gen. 15.2. Lev.20.20, 21. chap. 22. 30. and so it might here signifie a tree that standeth *alone* by it self on the waſte; or *a barren* tree, such as the Eunuch is compared unto, Isa.56.3. but theſe both, are afterward expreſſed. Others, *low, or, lowly, or dejected*; from a root that signifieth *to throw, or, pull down*, chap. 51.58. and so it might here be, *a low* shrub: but that seems not to suit so well with the root, whence it should come, used of pulling down walls and buildings onely, as the word *to rase*, with us. Others lastly, render it *destitute*; as those, Heb.11.37. or, *despoiled, left naked, made bare*: as Job 1.21. from a verb that signifieth *to strip, to make naked, or, bare*, Isa.32.11. Habb.3.9. and accordingly some render it, *a bare, or, naked* tree; without any furniture of fruit or leaf. See Isaiah 1.30. a defect of the subject; as, *vile*, for, *vile* grapes, Isaiah 5.4. *a fading*, for, *a fading* plant, Isaiah 28.4. *untempered*, for, *untempered* morter, Ezek. 13. 11. and the word being of a doubled form, may well be deemed to signifie *most bare*: which I conceive to be the genuine sense of the word.

in the desert] As, *in the wilderness*, Isa.48.6. but there is here an elegant consonancy, between the term intimating the condition of the tree, and that designing the place of its abode: as if it were said, *an exceeding bare tree in an extream barren soil*.

and shall not see when good cometh,] Or, *that seeth not*; that is, enjoyeth it not, partaketh not of it, hath not any thanke in it; (as the word is used, Job 9.25. Psa.34.12. chap.29.32.) when any rain from heaven, or other benefit or blessing falleth upon, or befalleth other places, Isa.5.6. Amos 4.7. for that learned late Writer seems here to have strayed, who doth thus paraphrase theſe words; it shall not bring forth any fruit fit for food, when the time of so doing shall with other trees be.

but shall inhabit the parched places in the wilderness] Or, *but* (Heb. *and*; as chap.15.19.) *is situate* (as Josh.22.19.) *in some parched*, or, *extream dry* place, (Heb. *parched* places, for some *parched* place: as, *Sepulchres*, for, *any one sepulchre*, Gen.23.6. *cities*, for, *one of the cities*, Judg. 12.7. *streams*, for, *some one stream*, Psal. 1.3. and a defect of the subject; as in the foregoing branch: or, a place of *parchedness*, or, *dryneſſes*, for, *a most dry*, or, *parched* place: as, a place of *droughts*, for, *a dry* place, Isa.25.5. & 32.2. a land of *drought*, for, *a dry* land, Isaiah 35.1. and, a land of *droughts*, for, *an extream dry* land, Psalm 105.41.) *in the wilderness*: where such places are most frequent, chap. 2.6. & 51.43. in such a land or soyl, as can afford it no moisture: and consequently, that cannot thrive, receiving neither rain from above, nor moisture from beneath. See Ezek. 19.13.

in a salt land,] Or, *a salt ground*. Heb. *a land*, or, *ground*, *of saltness*: as, a land of *saltness*, Job 39.6. Psal.107.34. such as are altogether barren and unfruitful, Deut. 29.23. to which purpose also were places sometime *sowed with salt*, on purpose to make them such, Judg.9.45.

and not inhabited] Or, *which is not inhabited*; the copulative for the relative: as chap. 14. 18. Heb. *inhabiteth*, for, *is inhabited*: the neuter in a passive notion; as Isa. 13.20. where it is no inhabitant to manure or dress it, Gen. 2.5,13. Isa.5.6. Luk.13.8. or where for the barrenneſs of the soil, no man dwelleth, chap. 2.6, 15. I am not ignorant, that some Writers of great note, understand both this similitude and the next, as intending, not external prosperity and succeſs, but spiritual graces, and the exerciſe of them: the latter, as that also, Psal.1.3. of regeneration by insition into Christ; production of good works, and perseverance in well-doing: that which the course of the context there doth abundantly refel: and so this former accordingly of the want of all theſe; he shall not partake in the grace of regeneration, nor be manured and dressed by Gods Word in his Church; nor bear any fruit of good works: but theſe things seem wholly beside the intent of the Prophet; which is to shew such as trusted to humane helps, how they should not only miſs of that bleſsedneſs, good, prosperity, and safety, which by those means they made account to attain; but should also bring upon themselves those evils, which thereby they sought and thought to escape and avoid.

V. 7. *Blessed is the man that trusteth in the Lord, and whose hope the Lord is.*] From the curſed condition of all those, that withdraw their truſt from God, to repose it on the creature; he passeth to the bleſsed and happy estate of all those that continue loyal to God, and depend wholly for support and safety upon him, who alone is able to support and to save. See the like bleſsedneſs promiſed and assured unto such, Psal.2.12. & 40.4. & 125.1. & 146.5. Prov.16.20. Isa. 26. 3,4. and 30.18.

and whose hope the Lord is.] Heb. *and the Lord is his truſt*, or, *confidence*: for the word is a verbal, derived from the foregoing verb: *and his*, for, *whose*; as chap. 5.22. & 15.19. *and truſt*, or, *confidence*, for perſon truſted on, or confided in. So Psal. 40.4. and 65.4.

V. 8. *For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river*;] See the like description of the godly mans prosperous thriving and flouriſhing condition, Psalm 1.3. and the like reſemblance, Job 8.16,17. Ezek. 19.10. and 31.4.

For he shall be] As Psal.1.3. ver. 6.

as a tree] See Isa.65.22.

planted by the waters] Or, *planted* (as Psalm.1.3. and 92.13.) *by the water side*; as Isa. 32.20. & 55.1. of which care hath been taken, to set it in some rich and well watered soyl, Isa. 5.1,2. Ezek. 19.10.

and that spreadeth out her roots by the river] Where it may freely and constantly *drink water*; as the Prophet speaketh, Ezek. 31.4. See Job 8.17. and 29.19. Ezek. 31.4,5,7. Heb. *sendeth*

sendeth out (as Psalm 80.11. Ezek.17.7. & 31.5.) *his roots*; as Job 8.17.

and shal not see when heat cometh] Or, *and doth not see*; that is, *feel, suffer*, or sustain any damage or annoyance by any parching or scorching fer, or sustain any damage or annoyance by any parching or scorching fer, or sustain any damage or annoyance by any parching or scorching heat, when such cometh at some time of the year, because it draweth moisture sufficient from the streams of the neighbouring river, that run round about its roots, Ezek.31.4. *to see*, for, *to suffer*; as ch.5.12. & 42.14. & 44.17.

but her leaf shall be green] Or, *but* (Heb. *and*; as v.6.) *its leaf* (Heb. *his*; as, *his roots* before) *is* (that is, continueth; as Dan.1.21.) *green*; neither falling, nor fading, Psal. 1.3. but retaining its verdure, notwithstanding any forching heat of the sun. So Job 8.17. *he is green before the sun*.

and shall not be careful in the year of drought;] Or, *Nor taketh thought*, or, *needeth to take thought*; as Mark 6.25. to think what may become of it (a figurative speech like that, Jonah 1.4. *the ship thought to be drown'd*, (see ch.15.18.) *in the year of drought*. Heb. *of restraint*; as ch. 14.1. when the showers are restrained, ch.3.3. and no rain cometh from above, 1 Kin.17.1.

neither shall cease from yielding fruit.] Or, *nor ceaseth from yielding fruit*. Heb. *making fruit*; as Gen.1.12. Esa.37.31. In the fore-going branch was an allusion to those trees that have their leaves continually green, such as are the palm, the olive, the myrtle, the laurel: Whereof see Theophraſt, l. 1. c. 15. Pliny, l.16.c.20,21. So Psal. 1.3. & 37.35. & 52.8. & 92.12. in this latter, to those that have fruit on them all the year long; such as are the orange, the lemon, the pine: Whereof see Theophraſt in his *story of plants*, l. 4. c.4. and in his *causes*, l.1.c.11. Pliny, l.12.c.3,l.16.c.24. So Psal.1.3. & 92.14. Ezek.27.12. Rev.22.2.

V. 9. *The heart of man is deceitful above all things, and desperately wicked; who can know it?*] A lively and pregnant description of the great pravity, and deep corruption of mans heart, very hard and difficult to be discovered by others. That which some suppose here to have reference to those that withdraw their hearts from God, put their confidence in man, verſ.6. Others, to those whom such perſons rely upon, and are prone to deceive, sure to fail, those that rely on them, Prov.25.19. the former seems the right: whereof see more on the next verſe.

heart] For *soul*, or, *mind*; as most frequently, chap.4.4. & 5.24. verſ. 5.

deceitful] The word here used is a very pregnant term; and is diverſly rendred; by some, *wily, fraudulent, prone* (properly) *to supplant*, to circumvent and deceive. So it is said of Jehu, by a term hence deduced, 2 King.10.19. when he made a shew, as if he meant to serve Baal; *he did it subtilly*, or, *in subtilty*; to deceive and destroy the servants of that idol; and ch.9.3. *every brother will supplant*, or, *deceive*, will undermine, go beyond, circumvent his brother: word for word, *trip up his heels*; for thence had *Jacob* his name, Gen.25.26. & 27.36. Hos.12.3. Others, render it *perverſe*, full of *pravity*, to the old Latine: or *crooked*, and *uneven*; as the word is used of ways, Esay 40.5. Luk.3.5. that have many windings and turnings in them, and are hard therefore to find: and so is it with *mans heart*; full of windings and turnings, and nooks and corners, and wiles and slights, Esay 29.15,16. intending one thing, when it pretendeth another, and inwardly purposing the clean contrary unto that which by the tongue and outward carriage it pretendeth and promiseth, Psalm 41.6. and 55.13,14,20,21. in regard whereof some render the word here *unsearchable*; (as the old Latine doth the next word; and some of our ancienter Editions, this) and the ancient Greek, *deep*, according to that, Psalm 64.5,6. Esay 29.15. See Prov.25.3. 20,26. The Chaldee giveth it, *hard*; and one of our Editions *stubborn*: for which I see no ground, save that pravity and perverſneſs hath stubbernneſs commonly joyned with it. The first and second seem the best, because having some ground in the root and stock of the term, and the notion and use of either.

above all things] Heb. *From all*, that is, *above ought*. No creature so fly or wily, as is mans heart: No creature in wicked subtilty and dissembling can go beyond him. See Eccl. 7.26,29. *from*, for, *before*, or, *above*; a particle much so used in a comparative notion; as Prov.22.1. Eccl. 7.1. ch.5.3. and *all*, for, *ought*; as Job 1.11. chap. 32.23.

and desperately wicked] This word also (for it is but one in the text) is diverſly rendred; some render it, *desperate*; some, *deadly*. Others joyning both together, *desperately* bent unto, and set upon *deadly* miſchief: wholly given deceitfully to destroy, and to do miſchief, 2 Sam.20.9,10. Psalm 64.5. whereof see a pregnant proof in the demeanure of this people toward this our Prophet, chap.11.18,19. & 12.6. as also in some other towards Gedaliah, chap.40.14, 16. & 41.1,2. Of the word, see on Esa.17.11. ch.15.18. & 30.12,13 and hereafter, v.16. in which place, as also in this, some, instead of *anuſh*, by a miſtake of the vowel-points read *enoſh*, and render it *a man*: whereof more on the next clauſe. But here the words run *desperate, or, deadly is it*; the pronoun for the verb substantive: as Eccl.1.5.ch. 10.2,8.

who can know it?] Heb. *who knoweth it?* but the verb is taken potentially: as chap.2.23. So Job 22.13. *how doth God know?* for, *how can God know?* and, *who seeth them*, for, *seeth us?* Psal.64.5. & 73.9,15. *Who sees us?* or, *who knoweth us?* that is, *who can see, or know*, what we do? So close and unsearchable it is mans heart, so full of shifts and feteches, that no man can know what is in it but himself, 1 Cor.2.11. yea, so full of guile, that a man cannot fully know himself, Psal.19.12. that oft-times it even gulleth and beguileth a mans own self, Gal.6.3. Jam.1.22. The Greek here renders the text, joyning this and the former words together, *and he is a man, and who knoweth him?* and this divers Expositers apply unto Christ, and his human nature: but the ground of this miſtake we pointed to before, and shall again meet with the like, v.16.

V. 10. *I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to his doings.*] Because he had spoken before of *withdrawing the heart from God*, verſ. 5. and they, it may be, would pretend, as Esay 48.2. what the godly do sincerely profeſs, Psal. 44.17,18. that their heart was not turned away from God, and would not stick herein to bear down Gods Prophets to their faces, when they charged them with it, and reproved them for it, chap.2.23,35. God therefore here telleth them, that though they might delude men, and blind or bleer their eyes, by raising many such miſts of goodly pretences before them, that they could hardly, if at all, be able to discover what lay hid in their hearts; having so many flights and shifts to conceal and colour it withal; yet they could not beguile God, who had also a mind able to pierce and pry into every nook and corner of their souls, and thorow all those cloudy miſts, and colourable pretences, descry the inwardest motions, and secreteſt intentions of their hearts, and accordingly deal with them, as they justly deserved, 1 Sam. 16.7. 1 Chron. 28.9. 2 Chron. 6.30. Psalm 7.9. and 94.9,11. Prov.15.11. chap.11. 20. and 20.11. Acts 1.24. and 15.9. Hebr.4.12. Rev.2.23. *Searching*, and *trying*, or *exploring*: and so both the Greek and Latine render it, which may two ways be expreſſed; either, *I the Lord am he that doth search and explore*. So our Verſion; or, as in way of answer to the former queſtion, verſ.9. who knoweth it? *I the Lord, who search and explore*. I that can so do, or do so, know it: either of both may well stand; *heart and reins*; for the inwardeſt motions, intentions, devices, affections, dispositions, and desires of the soul, Psa. 16.7. & 26.2. & 51.6. & 139.23. chap.12.2. and in the places before pointed to.

to give to every man according to his ways, and according to the fruit of his doings] Weighing as well the inward dispoſition and affection of the heart, as the outward act and work of the hand, 1 Kin.15.14. 2 Kin. 14.3. 2 Chr.15.17. & 25.2. Psa.7.8,10. & 18.23,28. ch.3.10. Prov. 16.2. & 21.2.

even] Or, *and* that is verſ.4.

to give unto every man according to his ways] So 1 King. 8. 32, 39. Psalm 62.12. Rom. 2.6. Rev.22.12. *ways*, that is, tenour, or course of life and carriage: as Psalm 1.6. & 119.1. Ezek. 7.3, 4, 27.

according to the fruit of his doings] That is, the reward either of mercy by promiſe, Psal. 62.12. Mat.5.12. or in strict justice due to them, Rom.2.7,10. & 3.23. So is the word *fruit* used, Prov.1.31. & 31.31. ch.21.14. & 32.19. Mic.7.13.

V. 11. *As the partridge sitteth on egges, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days; and at his end shall be a fool.*] This people, as they relied much upon forrain forces, an arm of flesh; which the Prophet met with, verſ. 5. so they truſted not a little to their wealth and treasure, and that much of it gotten by wicked courses, either fraud or oppreſsion, whereby they made account that they should be able to hire forraign forces enough for their defence, or by means thereof, otherwise, fruſt well enough for themselves. See Esay 28.15. & 30.6. and this the Prophet seems here to meet with, telling them, that this their wealth so gotten, wherein they put so much confidence, Psalm 49.6. and 52.7. Prov.18.11. Eccl. 7.12. shall not avail them, nor be able to protect and secure them, Esay 28.17,18. for they shall be ſtript of it, or have it taken from them sooner than they expect, Prov.23.5. Luk.12.15. and shall at length prove fools, Luk.12.20. as finding themselves to have laboured for the wind, Psal.39.6. Eccl. 1.3,16. and this he illuſtrateth, by the similitude of a fowl, that ſitteth upon ſtrange eggs, which being hatched, leave her; or having laid eggs, hath them broken by one means or other, so that she never cometh to hatch them.

As] Both the notes of ſimilitude, *as*, and *so*, are here wanting; as also, Prov. 26.7,9, 14, 21. and 27.17,21. save that there the latter is supplyed by the copulative, but is wholly wanting, Proverbs 26.11.

the partridge,] Heb. *kore*; and so is this fowl also called, 1 Sam. 26.20. the word importeth *a caller*, or, *a cryer*, Esay 40.3. which name might seem to be given her, from her manner, as some write, of *calling* her young after her, when having deluded the Fowler, by her ſlights, she hath drawn her self away from the place of her neſt. See Ælian, l.3.c.16. But one of the Jewiſh Maſters, in his Annotations on this place, telleth us, that this *kore* is that which the French (for in those parts he lived) call a *cuckow*: and that indeed is a more clamorous fowl than any other To commonly and ordinarily is: but the *hunting* of this *kore on the mountains*, 1 Sam. 26.20. seems to agree better to *the partridge*, than to the *cuckow*, which few, I suppoſe, in that manner follow: the ancient Greek reſpecting the notation of the word, rendreth it, as if they had read it doubled, the *partridge cryeth*.

ſitteth

ſitteth on eggs, and hatcheth them not] Or, as ſome, *gathereth eggs together, but* (Heb. *and*; as verſ. 6.) *hatcheth them not*: *gathereth together*; as, ſay they, the word ſignifies, Eſa.34.15. and in the Talmudiſts Writings, ſeemeth ſometime to be taken: and, *gathereth them together*; to ſit on, and to hatch, but hatcheth them not; her eggs either proving windy and addle, as oft it falleth out, with thoſe eſpecially that have been produced without the company of the male, which with the partridge is ſaid to be frequent. See Ariſtotle, l.5.c. 5. & l.6.c.2. Pliny, l.10. c. 32. & 58. or otherwiſe miſcarrying, either by means of thoſe that take them away, Deut. 22.6. Eſa.10.14. or of beaſts that trample caſually upon them, Job 39. 15. or of her own mate, the male; that which is of the partridge reported, that the female uſeth not to ſit on her eggs where ſhe layeth them, but to remove them from place to place, where the male may not find them, becauſe being a very luſtful bird, he will be diſturbing, and breaking of them, that he may have the company of the dam: Of which, ſee Ariſtotle, l.9.c. 8. & Pliny, l.10. c. 32. but the word here rendred *hatcheth*, is, in the Hebrew, *bringeth forth*, uſed commonly of *birth*, and that not in woman-kind onely, but in the female of other creatures, chap.14.5. Job 39.1,3. and they confeſs it therefore thus taken, as they would have it, to be *a catachreſtical*, or a far-fetched metaphorical kind of ſpeech. The moſt therefore render it, ſome, *gather together*; (of which before) others, *ſitteth on eggs, which ſhe hath not brought forth*: and the former verb, indeed, ſignifies, *to ſit upon*, or, *to brood*; either eggs to hatch them, as the Chaldee uſeth it, Job 39. 14. and the Talmudiſts very frequently; or young ones already hatched; as Eſay 34.15. for of the proper ſignification of the latter, there can be no queſtion; and that the copulative coming between them, is frequently put for the relative, appeareth by Eſay 3.6. & 5. 4. & 44.7,14. chap.4.16. & 14.18. compared with, chap.17.4. in all which places, and many more it is found ſo uſed. Now thoſe that go this way, ſome expound it of the male partridges ſitting on the young, which not he, but the female brought forth: and to this purpoſe, Ariſtotle indeed reporteth of them, l.6. c.8. that having divided their eggs into ſeveral neſts, they ſit on them apart. But neither doth this (were it granted to be ſo) any way well ſuit with the drift of the text, or that whereunto it is here applyed: for as for the maſculine form here uſed, ſee on chap. 2. 23, 24. Others therefore rejecting this, ſay, ſome, that the partridge having loſt her own young, getteth ſome other partridges eggs, and ſitteth upon them, which when they are hatched, hearing their own dams note, and by a natural kind of inſtinct diſcerning it, run away from this their nurſe, and go after her. So Ambroſe, in his *ſix days work*, l.6.c.3. and Jerome, referring us to Ariſtotle, Pliny, and others; in whom yet I find it not. Others, that the *kore* here mentioned, is a bird that gets together the eggs of Fowls, and is wont to ſit on them as her own, until they be hatched, which then leave her, and keep with thoſe of their own kind. So the Rabbines, ſome of them, and ſome other obſcure Writers, ſay of the partridge; which if it can be made good, will very well ſuit, both with the terms, and drift of the text: And ſome ſuch thing certainly, either as this, or the firſt, to me ſeems undoubtedly here to be intimated: For as for the *cuckow*, whom ſome Jewiſh Doctors would have to be this *Kore*, ſhe is ſo far from filching, and ſitting on the eggs of other birds, that ſhe uſually layeth her own in the neſts of others, to be ſitten upon, and hatch'd by them. So Ariſtotle, l.6.c.7. & l.9.c.29. Pliny, lib. 10. cap. 9.

he that getteth riches, and not by right] Heb. *making*, or, *he that maketh* (as *ſearching*, verſ.10.) *riches*, (as, *to make wealth*, for, *to get it*, Deut. 8. 18.) *and*, or, *and* that, (as verſ. 4, 10. for there is no certainty even of goods lawfully gotten, Pſal. 62. 10. Prov. 23. 5. 1 Tim.6.17. and much leſs of thoſe that are by unlawful courſes compaſſed, Prov.21.6.) *not by judgment*, that is, either without *diſcretion* and due conſideration; as the word is uſed, Pſal.112.5. without any regard of right or wrong, as it is with thoſe that ſet this down with themſelves, that they will be rich, by what means ſoever it be, 1 Tim.6.10. or *not by right* (for ſo alſo is the word uſed, Ezek.18.5, 19,21.) that is, by unjuſt and injurious courſes, *wrongfully*, as it is rendred, Ezek.22.29.

ſhall leave them] Either having them taken from him, Eſay 8.4. & 10.13,14. Eccl.5.14. verſ.3. Matt.6.19. or being taken away from them, Pſalm 49. 10, 12, 17. & 52. 5, 7. Eccleſ. 5. 15, 16. Luke 12. 20.

in the midſt of his days] Coming to ſome untimely end, and not lengthening his life above half that time, which in courſe of nature he might have attained unto. See Job 15. 31, 33. & 22.16. Pſal.55. 23. & 102.24.

at *his end ſhall be a fool.*] Heb. at, or, in (wanting as ch.5.7. & 11. 23.) *his laſt* (as Num.23.10. ch.12.4.) *he ſhall be a nabal*, or, *a fool*, 1 Sam.25.25,26. he ſhall appear ſo to be, Pſal.49.13. Luk.12.20. See the like, Joh.15.8.

V. 12. *A glorious high Throne from the beginning* is *the place of our Sanctuary.*] In theſe words themſelves, there is no great difficulty; but about the connexion or coherence of this paſſage with the reſt of the context, there is among Interpreters much diſſention. A learned late Writer deemeth, that this is here noted, as the fourth vain confidence, that this people were wont to truſt unto: the firſt whereof was their ſtrength, verſ. 3. the ſecond, their forrein forces, ver.5. the third, their humane policy, ver.9. the fourth here, the Temple, which they relied upon as a fortreſs impregnable, chap.7.4. Zeph.3.11. So ſhould theſe words be rather a ſpeech of the people, than of the Prophet; that which to me ſeemeth very improbable, finding in the text nothing that ſhould ſo make or hold it out; nor any other that herein accordeth with him. Howſoever, ſome think that the Prophet, whoſe own words they make them, might have ſome privy nip at that their vain preſumption. Among the Jewiſh Doctors, ſome conceive it to have reference to what was before ſaid, concerning truſt in humane helps, verſ. 5. as if it were ſaid, Let them truſt in man, we will truſt in him whoſe throne is aloft in heaven, and his Sanctuary here on earth, as Pſal. 20. 7. but there is too far a diſtance between theſe two, than to be brought thus together, and to be made cohere the one with the other. Others of them would have it referred to Gods *ſight and exploration of the heart and reins*, verſ. 10. which might appear, as well by his looking down from his palace in heaven, Pſalm 11.4. & 33.14,15. & 113. 5,6. as by his ſitting on his throne, to wit, his Ark, in his Temple ſituate here upon earth, Pſal. 80. 1. and that in the very midſt of all the earth, Pſal.74.12. for the earth, ſay they, ſtands in the middle of the whole world, and the land of Judah in the middle of the earth, and Jeruſalem in the middle of Judea, and the Temple in the middle of Jeruſalem, and the Ark in the middle of the Temple: but not to ſtand upon examination of the exactneſs of theſe vain niceties; this coherence ſeemeth to be no leſs far-fetched than the former. Others of them would have it depend upon the laſt branch of the foregoing verſe, *he ſhall in his latter end be*, or be found *a fool*, being caſt out of that *glorious high Throne, the place of the Sanctuary*: from which, by means of ſuch injurious carriages, he ſhall come to be ſecluded. But this ſeems yet more forced, than either of thoſe before mentioned. Others of them refer it to that which followeth, as if it were ſaid, O thou whoſe *glorious high throne, the place of our Sanctuary* is, *Jehovah, the hope of Iſrael.* And this ſeems moſt probable of any that I find by any produced. Onely ſome of our beſt & ſoundeſt Interpreters, reading it without ſuch preciſe connexion, (which ſome alſo of thoſe Jewiſh that go this way, regard not, nor is indeed ſo needful) as an entire ſentence of it ſelf, as our Verſion yields it, do add, That this is by the Prophet prefixed before his enſuing ſpeech directed unto God; partly, to ſhew the ſingular favour of God unto his people, who had ſetled the place of his ſpecial reſidence, as in his palace, among them: and thus pointing to him, whom thus dwelling among them, they ought to have truſted unto, Pſal.68.28,29. and partly; alſo, to tax the ingratitude and folly of them, who notwithſtanding that hereby he had manifeſted to them his forwardneſs to protect and ſecure them, would leave him, and ſeek after others for protection and ſafeguard, which were not able to afford it, that which is intimated in the latter part of verſe 13. See Ezek.7.20. The words ſome read as our Verſion exhibiteth, taking *throne*, and *ſanctuary*, for one and the ſame. See chap. 3. 17. & 14. 21. Others diſtinguiſh them, and make *heaven* the one, Pſalm 11. 4. Eſay 66. 1. the *Temple* the other, Exod.15.17. 2 Chr. 20. 8. and they render the words, with a note of ſimilitude prefixed; As the *glorious and high throne* (to wit, in heaven) is *the place of our Sanctuary.* But the former is the plainer, and ſeemeth the righter.

A glorious and high throne] Heb. *A throne of glory* (as Eſay 22.23.) *high*, or, *of heighth*; which ſome render with repetition, a throne of *heighth.* Others, *of the high one*, that is, of God: and the word being as well of an adjective, as of a ſubſtantive notion, will admit either: but the latter is the rather here to be refuſed; nor need the other to be received: but that of our verſion retained inſtead of either, becauſe of that parallel place, Eſa. 6. 1. *a throne high and lifted up*; where the former term coming from the ſame root with this here, is adjective onely.

from the beginning] Heb. *from the firſt*; from the firſt foundation of it: and this the pauſes or points in the original, joyn unto the word, *high*: in regard whereof, the text would thus be rendred, *A glorious throne*, (for there is a ſtop) *high* (or *lofty*) *from the beginning*; in regard of Gods preſence and reſidence in it, 1 King. 8.12,13,27. & 9. 3. For frivolous and ridiculous is that figment of the Rabbines, who to that purpoſe abuſing that place, Exod.15.17. and this, reckon *the place of the Temple* among thoſe *ſeven* things, which God, ſay they, made before the creation of the world. But a late learned Writer conceiveth, that this clauſe may be rendred, *an heighth*, or *celſitude, far above the chief*; that is, far in heighth and loftineſs, ſurpaſſing any earthly or worldly heighth and dignity; and ſuch uſe, indeed, of the particle, in compariſons, is frequent: as Gen.3.1. chap.17.9. See verſ. 16. and of the heighth of Gods houſe, ſee on Eſay.2.2. But this I leave to the judgment of others. Only I ſuppoſe it hard to find, where the word, *firſt*, is, in Hebrew, found for *chief*; that Eſa.41.27. is queſtionable.

V. 13. *O Lord, the hope of Iſrael,*] Or, *expectation*: See ch.14.8.

all that forſake thee ſhall be aſhamed] Or, *confounded*; as it is rendred, Pſal.97.7. verſ.18. or, *abaſhed*; as word for word it ſoundeth: ſee on chap.8.9. as in way of prediction, or denunciation, telling what the end of ſuch will be; as v.11. So Pſal.73.27. Iſa.1.28. Howbeit, ſome take it as ſpoken in way of ſupplication and prayer, rendring the words, Let them *be confounded*, or, *abaſhed*, as Pſa.35.4,26. & 40.14. and ſo in the latter part of the next branch, *Let* them *be written*; as Pſal.69,28. but that which our Verſion yieldeth, ſeems herein the better.

and they that depart from thee] The words, *from thee*, are not in the original; and there is a four-fold reading of the Hebrew text: for ſome read it *weſure*, which our Verſion followeth, ſuppoſing the form contracted to be put for the entire; as chap. 22. 14. and the words, *from thee*, to be ſupplyed from verſ. 5. the term is ſo found, Eſay 49. 21. Some, *waſurn*, that *ſhall depart*: a defect of the relative; as chap. 14. 18. Others, *weſuray*, *that depart from* me; that is, from the doctrine by me delivered to them: *from me*; as Joſh.1.7. *depart*, or, *turn not aſide from him*; that is, ſay they, from Moſes: Heb. that *depart* me, for, *that depart* from *me*: the prepoſition, ſwallowed up between the verb and the pronoun affixed to it; as, *that riſe me*, for, *that riſe* againſt me, Lam.3.62. and, which cometh in form neer to this, that *contend me*, for, *contend* with *me*, Pſal.35.1. chap.18.19. Others laſtly, *yeſuray*; *my caſtigations*: whereof more anon; for the former three will in effect come to one; but the firſt of them is moſt received.

ſhall be written in the earth] Such as ſo do, ſhall not be written *in heaven*; as Luk. 16. 20. where *the book of life* eternal is under ſafe cuſtody kept, Rev.13.8. & 20.12,15. but here *on earth*; as Matth. 6. 19. where their hopes and happineſs wholly conſiſteth, Pſal. 17. 14. grounded upon ſuch fickle and uncertain things like themſelves, verſ. 11. Prov. 23. 5. Mat. 6. 19,21. 1 Tim.6.17. or, as ſome of the Rabbines, *they ſhall be written in the earth*; that is, they ſhall be *laid in the duſt.* Pſalm 7. 5. die like bruit beaſts, be laid in the grave, and there go to duſt, Pſalm 49.12,14. Eccl. 3. 20. or laſtly, it may well be a proverbial ſpeech, *ſhall be written on the earth*; they ſhall not be written in braſs, or marble, in ſome durable matter for long continuance: as Job 19.24. on which therefore men uſe to engrave their names, and memorials, to be tranſmitted to poſterity; but as ſuch things, as being of little regard, are written, or drawn upon the ground, or *on the earth*, or *in the duſt*; (*earth*, for, *duſt*; becauſe *duſt* is but *earth* with dryneſs diſſolved, and *earth* ſo diſſolved falleth into *duſt*, Gen.2.7. & 3.19. Pſal.22.15. Eccl.12.7.) and things *written in the duſt*, are with every puff of wind blown away, diſſipated, and done out: *to write in duſt*, a proverbial form, with the Hebrews; as to write ought *in the wind*, or, *in running water*, with the Greeks and Latines: and this laſt ſeemeth moſt likely; they ſhall be of no continuance, ſee verſ.11. Howbeit, a learned late Writer, following the laſt of the readings before-mentioned, and conceiving the word here rendred, *depart*, to riſe from another root, that ſignifies, *to chaſtiſe*, or, *to inſtruct*, whereof ſee on chap. 6. 8. and the word therefore to import *caſtigation*, and *inſtruction*; as he deemeth one not unlike it to do, Job 39.35. thus renders the words, *Let my caſtigations*, or, *reproofs, be written in the earth*; that is, Let my Sermons, and reproofs, whereby I have laboriouſly, from time to time, endeavoured to reclaim this revolted people, be entred here on earth in thy preſence, to remain, as upon record, in ſome book or monument, for my juſtification, and their conviction. See the like, Deut.31.19,21. Job 19. 23, 24. & 31. 35,36. Eſa.30.8. But herein, for ought I find, he goeth alone, few ſure, if any, following him: nor ſeems this notion of the word to have place here: beſide that the word, in Job, referred unto, is very queſtionable, whether it be a noun, or a verb.

becauſe they have forſaken the Lord, the fountain of living waters] *Living water*, for, *ſpring-water*, Gen.26.19. not rain-water that comes by times, either certain, or uncertain, with intervals and intermiſſions, and that ſometime very long ones, 1 King.17.1. chap. 3. 3. and 14.1. verſ. 8. or pond-water, that may ſoon be drained or dryed up, Eſay 19.6,8. or land-flouds, that ſwell up and run ſwiftly in winter, but fall again, and fail, when moſt need is of them, in heat of ſummer; and ſuch are all humane helps and ſtays, creature-comforts and contentments, Job 6.15,21. but *ſpring-water*, and ſuch *a fountain* therefore, as runneth inceſſantly, and never faileth, for the ſupport, refreſhing, and affording a competent ſupply of all neceſſary good unto all thoſe that be his, and continue faithful to him, Pſal.36.8,9. & 84.11. See ch.2.13.

V. 14. *Heal me, O Lord, and I ſhall be healed*; *ſave me*, *and I ſhall be ſaved*:] The Prophet here again reneweth his ſuit unto God for himſelf; for conſolation and confirmation, preſervation and protection, amidſt thoſe manifold difficulties, dangers and diſtreſſes, that he was expoſed unto, and aſſaulted with, for the faithful diſcharge of his duty in the work of his miniſtery, verſ. 14, 17, 18. which he had not taken up of himſelf, but had entred upon at his command, v.16. complaining of his peoples contempt of it, and ſcoffing at it, verſ.15. and requiring to be righted on them for their wicked demeanure towards him, verſ. 18.

Heal me, O Lord, and I ſhall be healed; *ſave me*, *and I ſhall be ſaved*:] *heal me*; by freeing me from that affliction and grief of heart and mind, that I continually ſuſtain at the hands of this malitious people. See chap.15.16. which place illuſtrateth this: and *ſave me*, or preſerve and deliver me, from the pits that they dig, and ſnares that they ſet for me, from thoſe plots and projects, whereby they ſeek to take my life away from me. See chap.11.19,21. Some read the words, *If thou Lord heal me, I ſhall be healed*; *If thou ſave me, I ſhall be ſaved*: as they alſo read that, Pſal.51. 7. as if he ſhould ſay, thoſe means of relief and ſafety that others leaving thee rely upon, v.5,11, 13. cannot anſwer their expectation; but thou Lord art able to afford what they cannot: they are ſure to do well, whom thou undertakeſt the cure of; to be ſafe, whom thou undertakeſt the charge of, Matth. 8. 2, 8. Luke 5. 12,28. A good notion, and a ſound conſequence; but an harſh conſtruction. Thoſe that expound it of ſpiritual health and preſervation, from being infected with the corruptions of the times, John 17.15. as ſome alſo do that, chap. 11. 17. and of eternal ſalvation, which he ſhould pray to be preſerved unto, 2 Tim.4.18. ſeem to have ſtrayed from the genuine ſenſe of the text.

for thou art my praiſe.] *Praiſe*; for the ſubject matter, or the object of praiſe; or the perſon praiſed, Eſay 60.18. & 62. 7. Chap.51. 41. as, *truſt*, for, the object of truſt, the thing truſted in, and relyed upon. verſ. 5. thou art he, whom I praiſe inceſſantly for the favours that thou art pleaſed to afford unto me, aſcribing them to thee alone, Pſal.40.3. & 65.1. or, *praiſe*, for the ground and procuring cauſe of praiſe: thou alone art he that doſt miniſter occaſions of praiſe and thankſgiving to me, by thy mercies, for which I depend upon thee alone, and no other, Exo.15.2. Pſa.22.2. & 44.8. & 109.1. Howbeit, it may well be rendred, which ſome of the Jewiſh Commenters alſo ſuggeſt, in the future: *thou* ſhalt be *my praiſe*; thou ſhalt give me abundant cauſe and matter of praiſing thee for thy mercy, when thou ſhalt have delivered me out of their hands, Pſa.18. title, v.1.2. & 32.7. & 37.1,2. Eſay 25.1. & 38.19,20.

V. 15. *Behold they ſay unto me, Where is the Word of the Lord? let it come now.*] Heb. *they are ſaying*; it is their common ſpeech to me in way of deriſion, chap.20.7. to ask, *where* is *the word of the Lord?* as, *where is the promiſe of his coming?* 2 Pet.3.4. ſo, where is the deſtruction that you have ſo long threatned us with, as from God? why doth it not come? we would fain ſee it once, Eſa.5.19. Amos 5.18. the pronoun demonſtrative for the verb ſubſtantive; as cha.10.15. & 14.15. & 32.36,43.

V. 16. *I have not haſtened from being a Paſtor before thee; neither have I deſired the woful day.*] Becauſe the people and falſe Prophets would not ſtick to tell the Prophet, that he complained much of evil uſage, of deriſion and vexation, but he might thank himſelf for it; he had pulled it unadviſedly upon himſelf, by thruſting himſelf upon ſuch an employment, and taking upon him to be a Prophet, out of either a mad or ambitious humour, chap. 29. 26, 27. and telling them tales of his own forging, which he never had from God, cha. 5. 13. the Prophet therefore appealeth unto God, who could bear witneſs for him, that as he had not preſſed him to be diſcharged of this ſo troubleſome and thankleſs an employment, ſince that it ſtood not with his duty to God ſo to do; ſo he had not ſought or deſired to be put at firſt thereupon; as well knowing, and then foreſeeing, when God at firſt called him thereunto, how troubleſom an employment it was like in all probability to prove, as alſo that he was able to teſtifie for him, with what faithfulneſs and integrity he had carried himſelf in the diſcharge of his duty therein.

I have not haſtened from being *a Paſtor*] The word indeed here uſed, ſignifieth commonly *to haſten*, or run head-long; as Joſh.10.13. Prov.19.2. & 21. 8. & 28.10. & 29. 19. and hence divers Interpreters render it, *I haſtned not* to be *a Paſtor*; that is, a Prophet; for he was, as a Prieſt, a Paſtor before, chap.1.1. but this is directly contrary to the terms of the text; which are expreſly, not, *to be a Paſtor*, but, *from* being *a Paſtor*: which is rather as much as *not to be a Paſtor*: as, *from* being *a King*, for to be *no more a King*, 1 Sam. 15. 22. *from* being *a Prieſt*, for, to be *no longer a Prieſt*, Hoſ.4. 6. *from being an harlot*, for, *to play the harlot no more*, or, *to ceaſe* from *playing the harlot*, Ezek.16.41. and ſome other therefore render the word; *I haſtened not from* being *a Paſtor*; that is, an ordinary Prieſt, as before I was, to become an extraordinary Prophet: *from a Paſtor*, for, *from* being *a Paſtor*: a defect of the verb ſubſtantive; as 1 Sam.15.22. before alledged: and, *from a city*, for, *from* being *a city*, Eſa.17.1. and, *from a nation*, for, *from* being *a nation*, chap.48.2. But this will hardly here hold; for Jeremy ceaſed not then to be a Paſtor, when he was to be a Prophet, any more than when he was a Prieſt before. Others therefore again go another way to work: and becauſe the particle here uſed, is of frequent uſe, not in way of deprivation onely, but in way of compariſon, as Gen.19.9. *we will do evil unto thee from them*, or, *in compariſon of them*: the Latines, *præ illis*; that is, *we will do worſe unto thee than to them*: and ſo alſo, *A name* (that is, a good name, a good note, a good repute, a good report) is *good* (*præ*) *above*, or, *in compariſon of a good* (that is, a ſweet, or pretious) *oil*, or *oyntment*; that is, the one is better than the other: and the like, Prov. 22. 1. as alſo Eſa.54.1. *the children of the deſolate are many in compariſon of the children of the married*; that is, the one are in number more than the other; hence therefore they thus render the text; *I preſſed not more than a Paſtor*; I preſſed not upon this prophetical office more than was meet for a Paſtor, that is, a teacher, to do, ſuch as I was already, being a Prieſt, chap. 1. 6. But this ſeems ſomewhat forced; and hath found therefore few favourites. Howbeit, from it an hint may be taken of that, which with ſome others, I conceive to be the genuine ſenſe of the place: the word here uſed ſignifies, not *to haſten* onely, but *to preſs*, and *to urge*: as Gen. 19. 15. *they preſſed upon the Angels*: and, *the Task-maſters urged*, or, *preſſed* them, Exo.5.13. the word then may well be rendred; *I have not urged*, or, *preſſed*, *from* being *a Paſtor*; not to be a Paſtor: that which ſome apply to the time of the Prophets firſt calling; when howſoever at firſt he excuſed himſelf in regard of his want of years, ch.1.6. yet he neither ſought by flight to avoid, as Jonas did, Jon. 1.3. nor refuſed to undertake the employment, when God further preſſed it on him. But I ſuppoſe it rather to be ſpoken by him of his carriage after his entrance upon it; that albeit, he had found it to be

a very troubleſome, and difficult work, through the malice and obſtinacy of thoſe, whom he was ſent unto: yet he had not been earneſt with God in ſoliciting and preſſing him, to diſcharge him of that ſervice. For as for that which the ancient Greek exhibiteth, *I have not been weary following thee:* and the old Latine, *I have not been troubled following thee my Shepherd:* the one leaveth out ſomewhat that is in the text; the other putteth in that which is not in the text: the words of the text will by no means admit either.

I have not] Or, as ſome render it, As for *me, I have not urged,* or, *preſſed*; the nominative put abſolutely; as 1 Chr. 28. 2. *I,* (that is, As for *me*) *it was in my heart*; and, *I,* (or, as for *me*) *this* ſhall be *my covenant with them,* Eſay 59.21. as oppoſed to their mockery, ver. 15. which yet had not ſo far prevailed with him, as to move God for a diſcharge of his prophetical miniſtery, though it went much to the heart with him.

after thee] That is, as ſome render it, walking *after thee*; or, *following thee,* ſimply: either in obedience to thee, or to do thee ſervice: as 1 Sam. 11.17. 1 king. 2.25. yet a defect of ſome verb, as 1 Sam. 7.2.

neither have I deſired the wofull day,] Or, *neither did I deſire the dolefull,* or, (as ſome) *the deadly day.* See of the word, chap. 15.18. as I do not now preſs thee to be rid of mine office: howſoever I ſolicite thee for right againſt thoſe that thus wrong me: ſo I did not at firſt deſire, much leſs ſeek or ſue for the employment, offer my ſelf to it, or put my ſelfe upon it; but excuſed my ſelfe rather, as not ſo fit for it, Chap. 1. 6. as forecaſting what oppoſition and affliction I muſt look to ſuſtain from thoſe that I was to be ſent unto, with ſuch diſtaſtful and unpleaſing meſſages, Chap. 1.15,19. Howbeit, ſome underſtand by *deadly,* or, *doleful,* day, the denunciation of ſuch ſad and ſore evils, as he was enjoyned by God to denounce: but this ſeems ſomewhat too far fetched. More probable is that of ſome others, who by *the doleful day,* underſtand the execution of thoſe judgements which from God he had denounced; for they ſuppoſe, that he alludeth unto the carriage of Jonas, who at firſt fled out of the way, that he might not go on Gods errand to denounce deſtruction againſt Nineveh; and yet was afterward vexed, becauſe the judgement denounced was not put in execution, Jon. 1.3. and 4.1. whereas Jeremy had neither withdrawn himſelfe from the one, nor deſired the other. See chap. 15.16. & 18. 10. Some read and render it, *the day of man.* So the ancient Greek and old Latine. Which ſome expound one way, and ſome another. Some, of ſome ſuch things as worldly men ſeeke after, in undertaking offices, honour or gaine: others, of mens cenſures of him, which he regarded not with the Apoſtle, 1 Cor. 4.3. but of this miſtake, ſee on ver. 9.

thou knoweſt,] Or, *thou knoweſt* it; a defect of the pronoun, as Pſal. 40.9. this may be referred, as the moſt, to the words before-going, concerning his manner of entrance into his prophetical employment; or, as others, to that which followeth, concerning his carriage in the exerciſe and execution of it; as I conceive, to both. See his like appeal to God, chap. 12.3. & 15.15. and the Apoſtle Pauls in the like caſe, 2 Cor. 1.12.

that which came out of my lips was right *before thee*] Heb. *the outgoing,* or, *the thing gone out of my lips* (as Num. 30. 13. Deut. 23. 24.) *hath been before thy face*; or, ſimply, *before thee*; as Ezek. 14. 3, 6. Lam. 2.19. ſuch as hath been well known to thee, and ſuch therefore as thou art able to atteſt: or, as ſome render it, which cometh home to our Engliſh, according to *the rightneſs of thy face*; that is, ſincere and upright, ſuch as I needed not to fear the laying of it open to thy ſight; but it may as well be rendred to the ſame effect without any ſuch ſupply, or circumlocution, *was before thy face,* or, *before thee:* as, *to walk before God,* is to walk ſincerely and uprightly, Gen. 17.1. Eſay 57.2. I have delivered nothing to them, but thy truth, and that with a ſincere heart; thou who ſearcheſt the heart, and trieſt the reins, ver. 10. knoweſt it. So chap. 15.15. to ſomewhat the like purpoſe, ſome render it, *was before thy face*; that is, *came from thy face,* or, *from thee*; as Pſal. 17.3. *let my judgement proceed,* or, *come forth from thy face,* or, *from before thee:* but there is that there, that is not here; and this ſeems to be of larger extent: Some alſo reſtrain it, to his former profeſſion, as they take it, that he had not deſired, either to be an inſtrument of denouncing the ruine of that State, or to have what he had denounced, to be accordingly accompliſhed, for fear of being deemed a falſe Prophet, Jonas had done, Jon. 4.1. that which God was able to teſtifie for him, whom he had at ſundry times earneſtly ſolicited for the revoking of that heavy doom, chap. 10.24,25. & 4.7,9,19,20. See chap. 18.19. But this ſeems narrower than the Prophets intent; nor to be the genuine ſenſe of the foregoing branch.

V. 17. *Be not a terrour unto me; thou art my hope in the day of evil.*] Having appealed to God as a witneſs of his integrity and uprightneſs, ver. 16. he now ſueth to him, and ſoliciteth him, to be his patron and protector, whom he had made choice of, to repair unto him in times of diſtreſs.

Be not a terrour unto me;] Heb. *for a terror*; as chap. 48.39. or, as ſome of the Rabbines render it, *unto contrition,* or, *deſtruction:* and ſo the word is uſed, Pſal. 89 40. Prov. 10.14,29. & 13.3. Howſoever wicked men deal rigorouſly with me, yet do not thou in thine indignation handle me roughly, or deſtroy me, as Pſal. 6.1. Chap. 10. 24. or do not cauſe or ſuffer me to live in fear and terrour, expoſed to their might and malice, for want of relief and ſupport. See Chap. 15.15. and for the manner of ſpeech, Eſay 63.17. Yet ſome others, *Be not thou a fear to me*; and then I fear not ought that they can do to me: as Pſal. 27.1. but this ſeems not ſo freely or fairly to flow from the text.

thou art my hope in the day of evil] Or, be *thou my hope,* or, *refuge,* (as the word is well rendred, Pſal. 46.1. & 104. 18.) or, adjoyning it to the former, *be not, thou my refuge,* (or, who art *my refuge*) *for a terrour,* unto me: *hope,* or, *refuge,* for the party hoped in, or the place repaired unto, for relief, ſuccour and ſafety, Eſay 4.6. See Pſal. 31.1,3. & 142.5. and 143.9.

in the day of evil] That is, *of affliction,* Chap. 16.19. So Pſal. 49. 5.

V. 18. *Let them be confounded that perſecute me; but let me not be confounded: let them be diſmayed; but let not me be diſmayed:*] Or, *Let my perſecutors be abaſhed; but* (Heb. *and*; as ver. 6. and ſo in the next) *let not me be abaſhed*; (ſee ver. 13.) *let them be diſmayed,* or, *deſtroyed,* Heb. *terrified,* or, *affrighted*;) as Deut. 1.21. Joſh. 1.9. or, *broken to pieces,* as 2 Sam. 22.35. Pſal. 18.34.) *but* (Heb. *and*; as before) *let not me be affrighted,* or, *broken to pieces.* So Pſal. 25. 2, 3. & 35.4. & 40.14.

bring upon them the day of evil] As, *the time of evil,* Eccl. 9.12. of affliction, miſery, or deſtruction. So ver. 17.

and deſtroy them with double deſtruction.] Heb. *break them with a double breach*; that is, *with breach upon breach*; or, *deſtruction upon deſtruction*; as Chap. 4.20. or, *with full, abundant, utter,* deſtruction. So is *double* commonly taken in Scripture, chap. 16. 18. Rev. 18. 6. Of theſe and the like prayers or imprecations, ſee chap. 11.20.

V. 19. *Thus ſaith the Lord unto me;*] This ſeems to be the ſum of a new Sermon diverſe from that foregoing; to which the rather he prefixeth Gods particular charge, for the publiſhing of it, in regard of the place where he was enjoyned to publiſh it, and of the perſons therein principally concerned. So Chap. 7.2.

Go and ſtand in the gate of the children of the people, whereby the Kings of Judah come in, and by which they go out; and in all the gates of Jeruſalem.] *Go and ſtand.* Heb. *Going* (that is, *going go,* be ſure to go; as Judg. 4.9. a defect of the verb finite; or, *going,* ſimply, for, *go*; the infinitive for the imperative. See chap. 2.2. & 13.1.) *and ſtand.* Heb. *and thou ſhalt ſtand:* as, *thou ſhalt publiſh,* chap. 2.2. and, *thou ſhalt ſay,* chap. 34.2.

in the gate of the children of the people, whereby the Kings of Judah come in, and by the which they go out,] That the uſuall manner of Prophets was to publiſh their Prophecies in the gates, either of the Temple, or of the city; becauſe the greateſt concourſe of people was moſt commonly there, is apparent. See chap. 7.2. & 19.2. & 26.10. as alſo that ſome one gate among the reſt is here deſigned, doth as plainly appear; but what gate that was, is not ſo certain. Some would have it to be the *ſheep-gate*; whereof, Neh. 3.1,32. & 12. 39. called, ſay they, here, *the gate of the children of the people*; as Cant. 7. 4. *the gate daughter of many*; or the gate moſt frequented: becauſe the greateſt confluence of people, by reaſon of the great ſheep-market there kept, was thither: but neither doth it appear that the gate in the Canticles mentioned, is *the ſheep-gate,* nor that it was any gate of more frequency than any other. Many take the word rather for the proper name of a place called *Bath-rabbim.* Nor againe is the gate here deſigned, called *the gate of the children of the people*; becauſe either the moſt of them went out and in that way; or becauſe it was uſually more frequented than any other: for, the term is no other than what agreeth unto any other gate of the city, that people ordinarily went in and out by: *the children of the people,* being no other than *the people* themſelves; as the Greeks uſe to ſay, *the children of the Phyſitians,* for, *the Phyſitians* themſelves: *and the children of the Achaians,* for, *the Achaians* themſelves. See Chap. 5.7. So, *the children of thy people,* for, *thy people,* ſimply, and generally, whether young or old, parents or children, Ezek. 3. 11. & 33.2, 12,17, 30. & 37.18. the particular deſignation of it is from the words following. Whence ſome other conceive it to be *the water-gate*; whereof, Neh. 3.26. & 8.3,16. 2 Chron. 29.3,4. & 32.6. by which places it appeareth, that it was ſituate on the Eaſt-ſide of the city, and that the ſtreet it opened upon, was one of the eminenteſt, and of greateſt receit in the city, deemed to be that of Millo, which lay between the Temple and the Palace, by which the king and his Courtiers therefore did uſually paſſe to and fro.

the gate of the children of the people] Not the court-gate, but one of the city-gates, one of thoſe neareſt the Palace, by which the people of the land, as well as the King and his followers, had ordinary paſſage, ver. 2.

the Kings of Judah] Either ſucceſſively in their ſeverall times and reigns; or, as the Rabbine here, the kings children that were to reign after him, 2 king. 3. 27. or the Princes rather and Rulers that frequented the Kings court; as Chap. 19. 3. & 20.5.

and in all the gates of Jeruſalem.] In that firſt, of moſt eminency, or moſt made uſe of, neer the court; becauſe thoſe of the court were therein principally concerned: then in the reſt of the gates round about the city, that all might take notice of it, the gates of the city, being the places whereunto for civil affairs of ſeveral kinds, the people uſed to reſort, Ruth 4.1, 2. 2 Sam. 19. 8. Chap. 38.7.

V. 20.

V. 20. *Hear ye the word of the Lord, ye Kings of Judah, and all Judah, and all the Inhabitants of Jeruſalem, that enter in by theſe gates.*] As chap. 7.2. & 22.2. but here more ſpecially the Kings and Rulers: as ver. 19. in the firſt place; becauſe they ſtood bound, not only to obſerve the Sabbath themſelves, but to cauſe it to be kept by others: ſo the tenour of the commandment runneth, Exod. 20.8, 10. See Neh. 13.16,18. then all *Judah*; that is, the Inhabitants, who were wont from all parts to repair unto Jeruſalem, as a principall market, and the head city, both for Judicature, and for Gods ſolemn ſervice, Pſal. 122.4,5. See ver. 25,26.

V. 21. *Thus ſaith the Lord*] As ver. 5.

Take heed to your ſelves,] Heb. *to your ſoul's*; as, *to your ſelves,* Deut. 4.15. Joſh. 23.11. implying the importance and weight of the duty required of them: a matter that no leſſe than their lives lay upon, and that concerned the eternal welfare of their ſouls, Deut. 32. 47. See Exod. 31. 14, 15. Num. 15.32,35. for that of the learned Scholiaſt, who renders it, *Take heed in your ſouls,* or, *in your hearts*; that is, *take diligent heed*; ſeemeth over-harſh, and ſuiteth not ſo well with thoſe places pointed to, where himſelf renders it, *Take heed to your ſelves.*

and bear no burden on the Sabbath day, nor bring it *in by the gates of Jeruſalem.*] Or, *that* (as Chap. 4.4. and 14.19.) *ye bear not burden,* (ſo the Hebrew) or, any *burden* (ſo rather, than *burdens,* as ſome; *any* ſupplyed: Job 16.17. Eſay 53.9.) *on the Sabbath day,* (Heb. *the day of reſt,* Exod. 20.8,11.) *or* (Heb. *and*; as chap. 16.1,7) *bring* it, (a defect of the participle: as chap. 12.11.) or, any (ſupplyed as before) in (ſupplyed from the oppoſite, *carry out,* ver. 22. Heb. *make to go,* or, *come*) *by the gates of Jeruſalem.* See Neh. 13. 15,16,19.

V. 22. *Neither carry forth a burden out of your houſes upon the Sabbath day*] Or, *And that* (as ver. 21.) *ye carry not out* (Heb. *make to go out,* as Ezek. 12. 7.) *from your houſes* any (as ver. 24.) *burden on the Sabbath day*; as ver. 21. not out by the gates of the city only, but out of your houſes within the city. Where it may be demanded why he ſaith, *bring out of your houſes,* rather than *bring into your houſes:* to which ſome anſwer, that by *carrying out a burden*; is meant the caſting out the duſt, or dirt and ſoil of their houſes contracted the week paſt: but that ſeems over-narrow, nor very proper. Others would have it ſo ſaid, becauſe the gates of the city were on the Sabbath day ſhut, Neh. 13.19. and they could not therefore bring in ought to be beſtowed in their houſes: but that ſeems no ſatisfactory anſwer; for neither doth it appear that that proviſion of ſhutting the gates, was conſtantly continued, in ſuch corrupt times eſpecially as theſe were: and notwithſtanding it, they might as well bring wares or other burdens from other places within the city into their houſes, as carry out of them to other places: but the better anſwer is, that the one by analogy, and juſt conſequence, comprehendeth both. See the like, ver. 24. and as for our Saviours act, willing the man healed at the pool of Betheſda, to carry his bed home, Joh. 5.8,11. which the Jews ſo much cavilled at, it no way either infringed the Law of the Sabbath, or croſſed this inhibition; for what ſhould the man do with his bed there then, when as there was no need or uſe either of his bed there, or of his ſtay there to keep it? it was fitter and better for him to get home with it, and to the Temple thence, to praiſe God there with Ezekiah for his recovery, Eſay 38. 22. than ſtay idling at the pool among other cripples with his couch: nor need we with ſome to ſay, that being done by Chriſts command who was God, it was no ſin nor violation of the Sabbath, though the Law were otherwiſe; ranking it with Abrahams ſacrificing of Iſaac in reſolution and purpoſe, Gen. 22. and the Hebrews ſpoiling of the Egyptians, Exod. 11.2. and 12. 35, 36. for to ſay nothing of them; little did the man at that time dream of Chriſts deity; nor was that which the man then did any other, than what any man lying abroad on his couch, being ſuddenly ſo cured, whether by miracle, or by ſome ſpecial providence, might lawfully, without breach of that commandment concerning the Sabbath, have done.

neither do ye any work, but hallow ye the Sabbath;] Or, *nor do* (to carry it on in one tenour with the former) *any work,* to wit, any ſuch work, as in the Law is forbidden to be done on that day. Heb. *all work: all,* for, *any*; as Lev. 3.17. So Exod. 20.10.

as I commanded your fathers] Exod. 20.8. and 23.12. and 31.14,15. Lev. 19.4. and 23.3. Deut. 5.12,15. Exod. 20. 12,20. and you alſo in them, Exod. 31.13,16,17. the obſervation of the Sabbath, preſſed here, as much neglected; and put for all religious duties and offices, Eſay 56.2.

V. 23. *But they obeyed not, neither inclined their ear;*] See chap. 7. 24,26. So chap. 19.15. in general: and of this precept in particular, Ezek. 20.21.

but hardned their necks that they might not hear, nor receive inſtruction.] See chap. 7.26. and 16.12. Zach. 7.11,12. and of the laſt clauſe, chap. 2.30. and 5.3. and 7.28.

V. 24. *And it ſhall come to paſs,*] Or, *Yet*; the copulative for the diſcretive: as chap. 14. 9, 15. *it ſhall come to paſs.* Heb. *it ſhall be,* as chap. 5.19. Their pollution of my day ſhall not be puniſhed in you, if you keep free from it your ſelves, or, reform it in your ſelves, Ezek. 18.14,17.

if ye diligently hearken unto me, ſaith the Lord] Heb. *hearkning hearken*; as Exod. 15.26. and 19.5.

to bring no burden thorow the gates of the city on the Sabbath day:] Or, *to bring in*: as before, ver. 21. neither bring in, nor bear out; the one comprehended under the other, as ver. 22.

but hallow the Sabbath day to do no work therein] Or, *by doing no work therein*; as the particle with the infinitive is uſed, Deut. 9.18. & 17.2. & 22.21. & 28.63. See before, ver. 22.

V. 25. *Then ſhall there enter into the gates of this city*] *Then,* as having reference to the condition, *if,* ver. 14. Heb. *And*; as chap. 16. 11. but, *That,* rather here; as chap. 5.19. & 7.32. & 9. 25. for it anſwereth not to the conditional, but to the words, *it ſhall be,* where the promiſe made upon that condition, beginneth after the condition it ſelfe there interſerted, here proſecuted. See the like promiſe, Chap. 22.4.

Kings and Princes] See ver. 19.

ſitting upon the Throne of David,] As chap. 13.13.

riding in chariots, and on horſes,] Riding out and in, in royal ſtate and pomp, 2 King. 10.15,16. Pſal. 45.4.

they and their Princes, the men of Judah, and the Inhabitants of Jeruſalem] For the gates of the city were common to either, ver. 20. the latter is omitted, where the Palace gates are intended, chap. 22. 4. Heb. *man of Judah,* for, *men*; as Eſay 5.3.

and this city ſhall remain for ever.] Heb. *ſhall ſit*; as Lev. 14.8. chap. 40.6. or, *be inhabited* (as ver. 6. Zach. 12.6. & 14.11.) *for ever*; which hath reference to the eſtabliſhment of Davids Throne in much proſperity, and the continuance of State and City, 2 Sam. 7.16. Pſal. 132. 12,14,17. 2 King. 21.7,8. chap. 7.3,5,7.

V. 26. *And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the South, bringing burnt offerings, and ſacrifices, and meat-offerings, and incenſe, & bringing ſacrifices of praiſe, unto the houſe of the Lord.*] The city and Temple ſhall both ſtand, and be both frequented, from all parts of the Kingdom, as formerly they have been.

from the land of Benjamin,] Which continued firm to Judah, when the other Tribes fell from her, 2 king. 12.21. 2 Chr. 11.12. & 15. 2, 8,9. and ſo ſtill did, chap. 6.1. See Chap. 32.44. & 33.13.

and from the plain, and from the mountains, and from the South] *And,* or, *both*; as the copulative is rendred, Gen. 36.24. Pſal. 76.6. cha. 5.24. & 44. 25. for the copulative doth not knit this branch to the former, as if the places enſuing were not within the land of Judah and Benjamin, and the territory about Jeruſalem, but in other Regions elſewhere abroad; but it referreth to the latter, diſtinguiſhing the places in the former branch mentioned, and therein laid out according to their limits, and the tribes or principall parts of them, whereunto they appertained; and here further ranking them according to the divers condition of them, ſome of each ſort being found in each of thoſe parts: nor is therefore this diſtribution (the like whereunto, ſee Chap. 32. 44. and 33. 13.) to be reſtrained (as ſome do it) to Judah onely, as if proper to that Tribe alone, Joſh. 15. and not common to the reſt; but reſpects the land of Benjamin as well as that of Judah. See chap. 33.13.

from the plain] Or, as it is rendred, Chap. 34.44. *the valley,* and chap. 33.13. *the vale,* and ſo would be here, for another word the Hebrews have for *the plain,* Chap. 21.13. where *the vale* and it are diſtinguiſhed, and the term *plain* better agreeth to the laſt, Heb. *the low* land, or, ground, a defect of the ſubject; as *dry*; for *dry* land, Eſay 44.3. Jon. 1.9,13. & 2.11. oppoſed there to the *ſea*; as this here to the *mountain,* for ſo is the word here ſingular, though uſed collectively.

from the South] Or, *the upland*; the word indeed here found, is uſed commonly for the *South,* in bounding of places eſpecially, as Joſh. 15. 1, 2, 4. in regard whereof that learned Writer, who reſtraineth the word here unto Judah, would have it to be here ſo taken, affirming from that place of Joſhuah, the land belonging to that Tribe, to be there divided into *Southerly* land, *mountain,* and *vale,* but there is no ſuch diviſion found there, the *South* is mentioned onely as in all entire diviſions of lands, and of the other Tribes alſo there, Joſh. 17. 9, 10. & 18. 13,14, & 19. 8. nor was the Southern part of Judah, or of any other Tribe, without mountain, or vale, more than the Eaſtern, Weſtern, or Northern part of the ſame, but the word that doth firſt properly ſignifie *South,* where oppoſed to, or diſtinguiſhed from, Eaſt, Weſt, or North, hath a diverſe notion, where it is oppoſed to, or diſtinguiſhed from *mountain* and *low-land,* or, *vale*; as here and in that place of Joſhua afterward, and ſignifies a middle ſort of land, between *mountain* and *vale*; ſuch as we uſe to term *heaths,* and *plains,* and *downs*; as we when, ſay, *New-market-heath, Saliſ-bury-plain,* and *Baram Downs*; which are neither *mountainy* places, nor *valleys,* properly ſo called: and ſuch places in the Hebrew have this name given them; becauſe they are dryer commonly than the vale, as the Southern parts are ordinarily, being nearer to the Sun, and more expoſed to its parching heat. See Achſahs requeſt to her father Caleb, Joſh. 15. 19. Judg. 1.15. See alſo Zach. 7.7. where this and the *low-ground,* are expreſly diſtinguiſhed.

burnt-offerings, and ſacrifices, and meat-offerings, and incenſe.] Of theſe, See on Eſay 1.11,13.

bringing ſacrifices of praiſe.] Heb. *bringing praiſe,* or, *thankſgiving,* or, *confeſſion.* So Pſal. 50. 14,23. as *ſin,* for, a *ſin*-ſacrifice, Lev. 4.24. 2 Cor. 5. 21. or, a ſacrifice for *ſin,* Rom. 8. 3. Heb. 10. 6,8. ſo, *praiſe,* for a ſacrifice of *praiſe,* or thankful acknowledgement.

This

This is mentioned apart, because it should be moſt frequent, while God by his mercies ſhould give frequent occaſions of ſuch. See chap.33.11.

V. 27. *But if ye will not hearken unto me, to hallow the Sabbath-day, and not to bear burdens, even entring in at the gates of Jeruſalem on the Sabbath-day*] Heb. *And*, as verſ. 23. See for the next words, verſ.21,24. the latter, ſome read. *as you enter*, or, *while you paſs thorow*, *the gates of Jeruſalem*, as the copulative is uſed, 1 King.11.25. but I ſuppoſe may rather be rendred joyntly with the former, thus, *to ſanctifie the Sabbath-day, both by not bearing any burthen*, or, (Heb. *and*, as verſ.21.) *going*, or, *paſſing*, in and out, (as Eſay 23.1. & 24. 20.) *thorow the gates of Jeruſalem*, for by needleſs paſſing to and fro, as well without burden, as with burden, might they violate the Sabbath, Exod. 16.29.

then will I kindle a fire in the gates thereof; and it ſhall devour the palaces of Jeruſalem, and ſhall not be quenched.]Or,*Then*. (Heb. *And* as chap.17.27.) *I will kindle a fire*, (as chap. 21.14.& 43.12. & 50. 2.) *in the gates thereof*, (in thoſe gates thus abuſed. See Neh. 1.3. & 2.13.) *which* (as chap.9.22.) *ſhall devour*, (as Eſay 9.18.) *the palaces of Jeruſalem* ; (the lofty and ſtately buildings of it, as chap.49. 27. See it fulfilled, 2 King.25.9.chap.52.13.) *and ſhall not be quenched*, until it have conſumed both the one and the other, as did thoſe Chaldean forces, 2 Chr.36.19. Pſal.74.7,8.

CHAP. XVIII.

Verſ. 1. THE *word came to Jeremiah from the Lord, ſaying*] Heb. *was to Jeremiah* from the Lord, as Chap. 7.1. The Sermon in this Chapter contained, conſiſteth of two principall parts, a prophecy, and a complaint. In the prophecy is contained ; 1. A demonſtration by a type, what God is able to do either with the Jewiſh people, or any other, ver. 1,6. 2. A declaration of Gods meaning and intent, as well in his menaces, as in his promiſes, ver. 7,10. 3. An exhortation to repentance and amendment of life, ver. 11. 4. A relation of their obſtinacy, notwithſtanding mercy offered them, ver. 12. 5. A redargution of their extream folly therein, ver.13,14. 6. A denunciation of deſtruction to befall them for the ſame, ver. 15,17. The complaint followeth to the end of the Chapter.

V. 2. *Ariſe*] See chap.1.17.& 13.4,6.

and go down] Or, go ; ſimply : as alſo, Chap.22.1. See Eſay 38. 8. *go down from the Temple*, ſay ſome, beneath which, the potters work-houſe was, Mat.27.10. but neither doth it appear by the one text, that Jeremy was then in the temple, when God ſpake this to him : nor by the other, that the potters work-houſe ſtood either beneath the Temple, or neer unto it : and of the uſe of the word *deſcending*, ſee on the place of Eſay pointed at.

to the Potters houſe.] This with the fields belonging to it, ſeem to have been ſituate without the gates, on the South ſide of the city. See chap.19.2.& 31.40.

and there will I cauſe thee to hear my words.] There I will further acquaint thee with my mind, and the meſſage that I mean to ſend by thee, upon that which there thou ſhalt ſee. So, *to make*, or, *cauſe*, *to hear*, for, *to tell*, chap.4.15.

V. 3. *Then I went down to the Potters houſe* ;]Or, *So*, (Heb. *And*; as 2 King.9.4.Eſay 37.5. according as was commanded) *I went*. See ver. 2.

and behold he wrought a work on the wheels] Or, *he was working* (Heb.*making*) ſome *work upon the frames*, or, *ſeat* ; as the Chaldee giveth it : and ours render the ſame word, *ſtools*, Exod. 1.16. The word is of a duall form ; as that of a *mill*, wherof ſee on Eſay 47. 2.and by the notation of it may ſeem to have conſiſted of *two ſtones* : as the duall, though irregular of *Eben*, which ſignifies a *ſtone*, and ſo the Greek rendreth it *upon the ſtones*. Howbeit, moſt Interpreters render it *a wheel*, or, as ours, *wheels* : and howſoever one of the Rabbines telleth us it was but one *wheel*, on which the Potter uſed to worke ; yet another of them informeth us, that in the Eaſtern parts the frame that they wrought on, conſiſted of *two wheels* ; a bigger and a leſſe ; that uppermoſt, this lower, or within that : and would have it by change of a letter to come of the word *Ophan*, that ſignifies *a wheele*. But I ſuppoſe the word to come neither from *Eben*, *a ſtone* ; or, *Ophan*, *a wheel* ; but either to be, or to have, a peculiar root of it ſelf, or its own ; as the word for *heaven*, and that for *loins*, Chap. 13.1. whoſe originals are now unknown.

V. 4. *And the veſſel which he made of clay was marred in the hand of the potter*] Or, *the veſſel which he was making*, (as verſ. 3.) *miſcarried*, *as clay in the potters hand*. But here cometh in a doubt which none of the Jewiſh Commenters ſeem to take notice of. That which we render *of clay*, is conſtantly in our Hebrew Bibles,*as clay* ; that which is alſo exhibited in the margent of our laſt verſion,(howſoever moſt Interpreters take no notice at all of it) with the ſame particle prefixed to it, that is afterward uſed, ver. 6. where neither of the ſenſe or reading any doubt is or can be made. So that according to this reading, the meaning might ſeem to be, *while it was yet clay* ; (as *when it was budding*, Gen. 40.10.) that is, moiſt and ſoft, as one of the Jewiſh Doctors interprets the word *clay*, here ; before it was nealed & hardened,[while he was yet framing and faſhioning it ; as both the word *making*, not *made*, and the clauſe *in his hand*, (or, *hands*, collectively taken ; for he maketh uſe of both, in giving it the faſhion) is implyed. Howbeit, both he alſo with the reſt, ſaith, that the particle here uſed is put for *mem*, or, *min*, deſigning the matter. Whence it may be conjectured ; that they read it not with *caph*,, the uſual note of ſimilitude ; but with *beth* : and yet I no where find *beth* ſo uſed, ſave Exod. 38. 8. where it is ſaid that the Layer of braſs was made of, or, *with the womens mirrors*, or *looking-braſſes*, rather than *glaſſes*. Where yet no good parallel is brought of this uſe of that particle : onely one of them telleth us, that ſuch uſe of it is frequent in the Ithmaelitiſh tongue. So that whether *caph*, were here, by ſome ſlip, written for *beth*, the letters being very like the one to the other ; and *beth*, be the right, it muſt ſeem to have taken it,may juſtly require further conſideration,which I leave therefore to the learned.

in the hand of the potter] That is, *in his hand* ; (as alſo ſome render it) whom he had before named, ver. 3. the noun for the pronoun : as Eſay 33.2. & 35.8. chap.10. 3,4. and ſo in the cloſe of this verſe : and *hand*,for, *hands*,taken collectively ; as alſo afterward, ver. 6.

So he made it again another veſſel, as it ſeemed good to the potter to make it] Or, *ſo he made of it again another veſſel, ſuch as he thought good to make.*

So] Heb. *and* ; as ver. 3.

he made it again] Or, of *it*, as Exod.21.4.Judg.17.4. Heb. *he returned and made again* : as,*returned and digged*,for,*digged again*, Gen.26.18. See Eſay 6.13.

as it ſeemed good to the potter] Heb. *as was right in the eyes of the Potter* : as Chap. 27. 5. *the Potter*, for, *him*, or, *himſelfe* : as before.

V. 5. *Then came the word of the Lord unto me, ſaying,*] Heb. *And* : as Chap.17.27. the reſt, as ver.1.

V. 6. *O houſe of Iſrael, cannot I do with you, as this Potter?* ſaith the Lord.] The Lord in theſe words ſheweth the reaſon why he had enjoyned Jeremy to meet him at the Potters work-houſe ; to wit, there by a pregnant demonſtration to ſhew him how he was able without further adoe to deal with this people ; he was able to deſtroy them, and might well ſo do without further warning ; and it was his neer mercy, if he gave them any warning, having ſo ill deſerved of him, before he ſo did : and that as he had framed them, and made them a People, a Nation, a Church, a State formerly, Eſay 43.1. & 44.2. & 64.8. ſo he could again mar them, eſpecially ſince that they had firſt ſo corrupted and marred themſelves by their ſins, Deut.32.5,6. Eſay 1. 4. unmake them either people, or Nation, or Church, or State ; and either remake or frame them again ſuch as before they were, Eſay 1.25,26. Chap. 33. 7. Rom.11. 23,24. or make others ſuch in their room. See Num. 14. 12. Mat. 3.9. Rom.11.11,17. and they had no juſt cauſe to complain, if he ſhould ſo do, Eſay 45.9. Rom.9.20.

O houſe of Iſrael,] The people of the Jews ; as chap. 2.26.

as this : ſaith the Lord] To wit, with his clay, ver.4.

as the clay is in the potters hand, ſo are ye in my hand, O houſe of Iſrael.] I have as much power over you, as the potter over the clay, that he works upon ; and as much both might and right alſo to diſpoſe of you at my pleaſure, as he to deal as ſeemeth good to him with his own work,Eſay 29.15,16. and 49.5.

V. 7. *At what inſtant I ſhall ſpeak againſt a nation, and concerning a Kingdome, to pluck up, and to pull down, and to deſtroy it* ;] Whenſoever I ſhall by my Prophets threaten deſtruction to any people or State ; that which in mercy he uſually doth before he come to deſtroy,Amos 3.7. & 4. 12. and for that very end alſo that he may not deſtroy,Chap.6.8.& 36.3. Ezek.3.18.

at what inſtant I ſhall ſpeak] Or, *Let me ſpeak ſuddenly* ; as Job.34. 20. Pſal. 6. 10. or there may be a trajection in the text, as there is apparently in the next verſe, and then the words may be thus rendred ; *Let me ſpeak concerning a nation——ſuddenly——to deſtroy it* ; that it ſhall in an inſtant, without any long delay be deſtroyed ; as with Nineveh he did, Jon. 3.4. and to this I much encline.

againſt a nation, and concerning a Kingdome] Or, *concerning any nation*, (as Chap.17.21.) *or* (as Chap. 15.1,7.) *concerning any Kingdome* ; for the particle is the ſame in either member, and ought to be alike expreſſed in either. So chap. 16. 3. and in the paralleſ, ver. 9.

to pluck up, and pull down, and to deſtroy it] The copulative may here alſo be well rendred,as before by the disjunctive, that I intend, or am about ſo to do. See chap.1.10. a defect of the pronoun, *it* : as chap.3.7. and 4.28. So ver. 9.

V. 8. *If that nation againſt whom I have pronounced, turn from their evil, I will repent of the evill, that I thought to do unto them.*] Or, *If that nation concerning whom I ſo* (ſupplyed, as the like, ver.23.) *ſpoke,ſhall return from its evil, I alſo will repent concerning the evil that I thought to do unto it.*Thus repentance in man produceth repentance with God. When people or perſons repent of the evil of ſin, for which God hath denounced a doom of penalty againſt them, God ſtayeth his hand, revoketh the doom, and repriveth ſuch people or perſons. So Judg. 10. 13,16. 1 King. 21. 20. Jon. 3. 10. Nor that God repenteth as man through over-ſight, or want of forecaſt and foreſight, or out of ficklenes & mutability of mind ; for ſuch grounds of repentance are imperfections in man, and cannot

cannot befall him who is perfection it ſelf,Num.23.19. 1 Sam.15.29. Mal.3.6. Jam.1.17. but God is ſaid then to repent, when he doth as men uſe to do when they repent ; 1 Sam.15.13,34. when he undoeth what he had done before, revoketh a doom that he had paſt before, ſtayeth the execution of a ſentence that formerly he had denounced, Gen. 6. 6,7. 1 Sam.15.11,28. which as it was denounced becauſe of mans ſin, ſo is it reverſed, when man ceaſeth ſo to do ; the end being accompliſhed for which it was denounced ; to wit, that it might not be inflicted. See on verſ. 7. So that, as the Schoolmen well ſay, Repentance in man is a change of the mind,or will ; repentance with God, is the willing of a change, his mind and purpoſe abiding ſtill the ſame, chap. 20. 16. There is in the text a trajection of the words ; as verſ. 7. for in the text they thus lye ; *and let that nation return from its evil, concerning which I ſpake.* See the like, chap. 11. 16. and an elegant *anantaclaſis* between *evil* and *evil* ; *ſin* meant by the one, and *penalty* by the other. So Jon.3.10.

If] Heb. *And* ; as ch.16.10. Amos 3.4. Yet may the copulative be retained, reading the text as before, verſ. 7. *Let me ſpeak concerning a nation——And let that nation turn——and I will repent.*

that nation] Or, *kingdom*, v.7.

againſt whom] Or,*concerning whom* ; as v.7. Heb. *whom againſt it* : an uſual redundancy in Hebrew ; as Pſal.1.4.

I have pronounced] Or, *I ſo ſpake* ; as v.7.

return] A neceſſary companion of true repentance,Act.3.19.& 26. 20. whereby therefore repentance is frequently deſcribed ; Iſa.55.7. ch.26.3. & 36.7. Jon.3.10.

I will repent] Or, *I will alſo repent*. Heb. *and I will repent* : and,for, *alſo* ; chap.14.5. or the copulative may ſtand, it we read the former branch, as was before hinted ; *Let that nation return,——and I will repent.*

I purpoſed] Or, *thought*, or, had *deviſed*, chap. 11. 19. See verſ. 11.

V. 9. *And at what inſtant I ſhall ſpeak concerning a nation, and concerning a Kingdom, to build and to plant it*] Or, *Let me ſpeak in like manner* (the copulative for the redditive note of ſimilitude : as Iſa. 10.26. & 53.7.) *concern ing a nation, or concerning a kingdom, ſuddenly to build or to plant it* : acquainting them by my Prophets what I intend to do for them, and what good is coming to them. See v.7. & chap.1.10.

V. 10. *If it do evil in my ſight, that it obey not my voice, then will I repent of the good wherewith I ſaid I would benefit them.*] Or,*and let it* (that nation or kingdom, whereof verſ.9.) *do* that which is *evil in my ſight*, (Heb.*in mine eyes* ; that is, offenſive and diſpleaſing to me ; as 2 Sam.11.27.) *in not hearkening to my voice*, (as ch.1.6.12. & 17.23.) *I ſhall then* (Heb. *and* ; as chap.4.1,2. & 8.9.) *repent concerning the good wherewith I ſaid I would do them good.* See before, verſ. 8. As Gods menaces are denounced with a condition ; if not expreſſed, yet ſecretly implyed and intended, of repentance ; ſo are his promiſes of the like nature propounded unto perſons and people, though in abſolute terms oft-times conceived, yet with the like reſervation,not to take place,but upon their continuance and perſeverance in well-doing, unto whom the ſame are made. So Deut.28.1,2,10. 1 Sam.2.30. & 15.1,2.

V. 11. *Now therefore, go to, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, thus ſaith the Lord* ;] From the former declaration of Gods intentions and courſes,concerning both his righteous menaces and gratious promiſes in general : The Lord now proceedeth and deſcendeth to an application thereof in particular unto the Jewiſh people,and the meſſage that his Prophet was now enjoyned to deliver to them from him.

Now therefore] Heb. *And now*, as ch.15.6.

go to,ſpeak] Heb. *ſpeak now* ; for the latter particle is commonly alſo ſo rendred,but it hath withal a notion ; ſometime of entreating, as Iſa.36.1.1. ſometime of inciting, as Iſa.36.8. See there, and ſo here ; and again in the cloſe of the verſe.

men] Heb. *man*, as ch.11.2.

Behold, I frame evil againſt you, and deviſe a device againſt you :] Heb, *I am framing* (as the potter frameth a veſſel ; ſo the word properly ſignifies : uſed alſo, Gen.2.7. And the very ſame word is uſed commonly for *a potter*, as v.3,4.) *againſt you, and am deviſing a device* (to wit, of evil,as before) *againſt you.* So chap.48.2.& 49.30. it is a borrowed ſpeech from that model that the workman or artiſt conceiveth in his mind, according to which he afterward faſhioneth his work, Exod.35.33. 2 Chr.2.13.

return ye now every one from his evil ways, and make your ways and your doings good.] Take notice of the evil that will otherwiſe befal you, and take the courſe above-mentioned, for the preventing of it, by ſincere repentance, and ſerious reformation and amendment of your lives ; by theſe means alone yet may ye eſcape, v.7,8. 2 King. 17. 13. chap.3.12. & 7.3. & 25.5. & 35.15. Ezek.18.21.& 33. 11.

every one] Heb. *a man* ; as ch.5.8. & 12.15.

V.12. *And they ſaid,There is no hope ; but we will walk after our own devices, and we will do every one the imagination of his evil heart.*] And (or, *But* : as chap.17.23.) *they ſaid*, or, *they have ſaid*, or, *ſay* : this hath been their former ſaying, and ſtill is ; and this anſwer, I know, they will now give thee again. The effect, or ſum of the anſwer, either that the people did return to Gods admonition delivered to them by the Prophet, as ſome ; or that God before-hand knew that they would return, as formerly they oft had done : ſo not improbably one of the Jewiſh Commenters ; or, as ſome other, thus they ſay, or think ſtill with themſelves : And it is as if in a manner they had ſaid ; It is to no purpoſe to ſpeak to us, or to deal and ſtrive further with us ; (whence Gods reſolution , Gen. 6. 3.) there is no poſſibility of reclaiming or reducing us : (ſee the like deſperate return , chap. 2.25. & 13.9.) we are fully and firmly fixed upon it, and reſolved to take thoſe courſes that we are pitched upon , and to live as we liſt our ſelves. See chap. 13. 10. and 16. 20. and 44. 16. and hence it appeareth , that the words rendred *device* , and *imagination* , are much at one the ſame : and *man* here for *every one* : as verſ. 11.

his evil heart] Or, *his own evil heart* ; as Iſa. 53. 6. *evil* is inferred, not as if they themſelves would ſo ſpeak, unleſs it were in way of deriſion,as you account it, or uſe to call it : for they would never themſelves acknowledge their hearts to be ſuch : but thereby intimating what indeed they were ; whatſoever conceit themſelves had of them, Prov.16.2.

V. 13. *Therefore thus ſaith the Lord*] Upon this their deſperate obſtinacy, and refuſal of Gods gratious offers ; after ſome amplification of their ſtrange carriage and extream folly therein, v.13,14. God proceedeth to the paſſing of a peremptory ſentence upon them, verſ 15,16.

Aſk ye among the Heathen,who hath heard ſuch a thing?] See the like conteſtation, chap.2.10.

the Virgin of Iſrael] Or, *the Virgin Iſrael*. See Iſaiah 1.7,8. Iſrael termed *a Virgin* ; as other States. See Eſa. 23. 12. & 47. 1. though ſome ſuppoſe a further emphaſis here ; as if it were ſaid, She that ſhould have kept her ſelf a pure Virgin for God , who had eſpouſed her to himſelf, Ezek.16.8. 2 Cor.11.2.

hath done a very horrible thing.] Or, *committed a very vile thing*. See ch.5.30. So ch.23.14. See alſo ch. 24. 2. what this *vile thing* is, ſee verſ. 15.

V. 14. *will a man leave the ſnow of Lebanon, which cometh from the rock of the field ?*] Or, *Shall the ſnow of Lebanon be left* coming down *from the rock in the fields ?* for the verb is indefinite ; and may well therefore be rendred by the paſſive : as chap. 10. 3,4. or , as ſome again render it,*Shall water* like the *ſnow* (that is,as cold as the ſnow) *of Lebanon* iſſuing *from a rock in the field be left ?* the word *water*, ſupplyed from the clauſe enſuing, and the note of ſimilitude, as Pſalm 11.1. Eſa.21.8. The meaning of the words either of theſe ways thus read, is, that neither any traveller in the heat of the day, meeting in the field with a ſpring, whoſe water iſſueth from ſome rock , having the head of it fed with the ſnow of mount Lebanon, where it hath its firſt riſe, being at time of year diſſolved, will paſs by it , and go on looking for ſome other elſewhere ; or no wiſe man having ſuch a ſpring at hand in his field, will, when he hath uſe and need thereof, refuſe it, and go to ſeek water in ſome pond or pool , puddle much leſs, elſewhere. For as for the Chaldee, Greek and Latine Verſions, who render it to this effect ; *will*, or, can, the water *fail from the rock in the field ?* or, as the Greek miſtake of a point, *the teats from the rock*, or, *the ſtone from Libanus ?* But this the text will not well bear, the verb of *leaving*, or *forſaking*, being hardly found ſo uſed, as they take it. Howbeit, to remove that difficulty , a learned late Writer thus rendreth the text ; *Doth the ſnow of Lebanon from the rock leave*, or, *forſake*, *my field ?* that is, doth the ſnow that is perpetually on the mountains and rocks of Lebanon, ever leave running down, as it melteth, into my fields ? as God thereby intimating the care that he had of making a conſtant proviſion of water for the land of his people lying below that mount. Which though it ſeem not ſo well to fit here, no more than what concerning the next branch he ſuggeſteth, yet may for ſenſe ſeem to come home to the former ; implying, that God, whom his people leſt to look after idols and ſtrangers, was as a well-ſpring of water that never faileth, but runneth continually, either guſhing out of ſome rock , or deſcending from mount Lebanon, from whence many conſtant ſtreams ran down to the fields and places neer about it ; whom yet this people leſt, to ſeek relief and refreſhment where it was not to be found. So it paralleleth well with chap.2.13. & 17.13. And this way the moſt go, both Jews and others ; but rendring the words the former way. Howbeit , ſome late Writers of ſpecial note render the words far otherwiſe, thus ; *will* a traveller *leave my fields*, (as one of them) *the fields* (as another, ſuppoſing no affix pronoun here ; but ſuch an irregular form as in ſome words and places is found ; as Pſal. 50. 11. & 96. 12. & 104. 11. Eſay 56.9. Lam. 4. 9. Hoſ.10.4.) *for a rock*, and for *the ſnow of Lebanon* ; that is, for *the ſnowy Lebanon ?* whereof,ſee Eſay 2.13. and this is from them exhibited in the margent of our Bibles. So the meaning ſhould be ; Will any traveller be ſo fooliſh or mad , as to leave the plain, where he hath a fair, even, free , and cleer way before him, without let or impediment,and inſtead thereof take his way over craggy and rocky hills thorow buſhes and briers , and thickets covered over with ſnow, no leſs dangerous than difficult ? as implying, that this people foolihly and unadviſedly left Gods ſervice, that was eaſie and free, Matth. 11. 29. to run after idols , who required of them other manner of ſervice, far more hard and hardſh than any that he did, Deut.12.30,31. 1 King. 18. 28. chap. 19. 5. verſ. 15. And this ſhould I encline to, inregard of the next veſſes cloſe, that

may

may seem to hint some such matter, did I find the particle *min* here found, to be any where used in the notion of *for*, or, *instead of*: it often indeed answereth the Latine *pro*; and they so expresse it. Which turned into English, importeth not *for*, or, *instead of*; but *before*, or, *rather than*; being much used in comparisons, as the Hebrew particle also is: and being so here Englished, would make the text found clean contrary to what they would have it speak; to wit, *Will any traveller leave the plain before the rocky* or, *rather than the rock*; *and before*, or, *rather than the snowy Lebanon?* when as they would have the meaning to be, that no wise man, or in his wits, will choose the rocky and snowy way before the plain; or will not leave that, to betake himself to this. So their version and their intention do directly cross the one the other. The Italian Version rendreth it; *Should snowy Lebanon be left for a flote of the field?* implying as great an inequality between God the rock and strength of all ages, Deut. 32. 4. Esa. 26. 4. and idols; as there is between mount Lebanon and some stone in the field. See Deu. 3. 25. But to pass by the unsuitableness of the word here used to signifie a *flote*; the same incongruity is here also that was in the former.

or shall the cold flowing waters that come from another place be forsaken?] About this latter branch there is no less difficulty and diversity among Interpreters, than about the former. The text is, word for word, or (supplyed) as they, 11. 19.) *Shall strange, cold, flowing, waters be forsaken*; or, *fail?* which the most thus expound; Will men, though they have not such a spring of water as was before said, yet if they have fresh conduit water with them at home, derived and brought to them by pipes, chanels, or other means of conveyance for that purpose contrived, from some place more remote, so long as it is cool, and floweth cleer, refuse to make use of it, and content themselves with it, rather than trouble themselves with running abroad to seek for other elsewhere; and that in some pond or standing pool, which neither runs fresh, nor is so cool, being constantly exposed to the heat of the sun? so finh supply the opposite attributes require: that which in effect for the application comes home to the same with the former. See Prov. 5. 15. And that learned man before alledged, taking the term in a notion of *failing*; *shall such waters fail?* expoundeth it of the waters of Euphrates and Nilus, which though rising in forrain parts; yet watered the land of his people; as if God had said, when as hence it appeareth that I forget not my people, in that I furnish them with water both springing up in their own land from mount Lebanon; and such also, as those of Euphrates and Nilus, that have their rise in regions more remote: what reason is it that my people should forget me? But how these two great rivers should water the land of Judah, (to say nothing of Tanon) I see not: and the seeking after these waters is expressed to them, and charged as a crime upon them, chap. 2. 18. nor doth this therefore seem so well to suit with the drift of the place. Those other Worthies above mentioned, do here also go a way out of the common road by themselves; thus rendring the words, *Shall the running waters be left for strange cold waters?* or, for *waters strangely cold?* that is, is any man so foolish, as that when he is athirst, having wholsome cunning water by him, he will leave that, and seek elsewhere for water extreamly cold and unwholsome? But sure it is a commendation of water to be cool. See Prov. 25. 25. nor is there any more than so in the text: for that which another hath of *waters corrupted with ice*, seems not to satisfie: and if I could go this way therefore, I should choose rather to render it; *shall the running waters be left for strange* ones? But neither is the particle *min* here at all in the text; as in the former branch it was: though not in that notion or use as they here take it; nor were it put in, would the text afford that sense that they would give it; as in the former branch was evidently shewed.

cold] The same word with that, Prov. 25. 25. though some of the Jewish Criticks would refer it to another root that fignifies *digging*, for water especially, Esa. 37. 25. as if the meaning were, water by digging procured: but the ready sense is here needlesly rejected, for one without due analogy further feech'd.

that come from another place] Heb. *strange*. For the meaning whereof, some of the Jewish Writers refer unto 2 King. 19. 24. where the same term is used of waters: but there of waters digged and delved for, where none appeared, nor were ever before known to be. Which they presse to confirm that formerly delivered concerning the meaning of that word from the same place, and Esa. 37. 25. But other of them go the way before mentioned, understanding it of water brought from remote places, as before: for as for their curious application of it unto God, as being in some fort remote from them; because dwelling in heaven, Esay 63. 15. and yet neer unto them in regard of his Temple with them, and in his continual beneficence to them, 1 King. 8. 13, 27. I let pass: nor are those criticisms of some of them worthy debate, that from a term used Esay 1. 6. would have the word fignifie *medicinal* waters, like those, Ezek. 47. 8, 9. or that would derive it from another term that fignifies *an inundation*, or *a storm*, Esay 25. 4. and 32. 2. as noting the abundance of them: which I therefore also so leave: for of that which draweth the term out to Euphrates and Nilus, see before.

be forsaken] So the most of the Jewish Interpreters; yet withal observing, that this is not the ordinary signification of the word; but that by change of a letter of like sound, *tsaw* for *teth*, it cometh to signifie as here it is rendred. Howbeit, the old Latine retaining the ordinary use of the word, renders the text, *can fresh waters be pulled out*, or, *plucked up?* but the insolency of the phrase is such, as intercesh recourse to the former acception. However our Romanists to maintain the authority of that version, which the Council of Trent hath made authentick, endeavour to strain some convenient sense out of it.

V. 15. *Because my people hath forgotten me*;] Or, *That* (as ch. 2. 5.) *my people hath forgotten me*: as making application of what was before spoken, vers. 14. to the practice of his people: they have so forsaken me, that they have even forgotten me too: for one may forsake a person, whom yet he doth not, nor can forget. See chap. 2. 13, 32. and 17. 13.

they have burnt incense to vanity;] Performed religious worship (as chap. 7. 9. & 11. 17.) to idols, chap. 2. 5, & 10, 15. An interpreter of great note, following the old Latine, thus rendreth this branch, as in coherence with the former, *because my people have so forgotten me; they burn incense to vain* to me. See Esa. 1. 13. & 66. 3. which I leave to the judgment of others, adhering rather to the former.

and they have caused them to stumble in their ways from the ancient path, to walk in paths in a way not cast up.] Or, *while* (as the copulative is used, 1 Kin. 11. 25.) *they* (that is, their false Prophets; fay some; their idols, fay others) *cause them to stumble in their ways*, (as the corrupt Priests are said to do the like, partly, by their corrupt doctrine, and partly, by their bad lives and evil example, Mal. 2. 8.) by leaving (a defect of the verb, as the Jewish Critick obferves; like that, Psal. 89. 29.) *the ancient paths*, (as Psal. 77. 19. a word in this notion no where else found. Heb. *the paths of eternity*; as some, that is tending to life eternal: or, *of antiquity*, as the most; which God anciently in his Law by Moses prescribed them; and that Moses himself, Joshua, David, and other the faithful walked in before them, cli. 6. 16. Deu. 4. 1. & 6. 1. & 28. 9.) *to walk* (as Prov. 2. 13.) or, *by walking* (as Lev. 18. 4.) *paths*, or, in (as Esa. 43. 16.) *paths* (the common word for such passages) *of a way not cast up*; or, where there is *no way cast up*: where there is no causey; no way fitted and accommodated for passage, the contrary whereunto is the way of God, that the godly and faithful walk in, said to be, Prov. 15. 19. Esay 35. 8. See on vers. 14.

V. 16. *To make their land desolate, and a perpetual hissing*;] Not that this was the thing they aymed at, but that this must needs, and would undoubtedly prove the issue and effect of it. See Esa. 3. 8. ch. 7. 18. nor could they take a readier way to bring such evils upon their land, if they desired and should study so to do. See the like, Prov. 13. 24. and 24. 1. Heb. *To put their land into desolation*, (as ch. 4. 7.) or, *astonishment*, (such a desolation as may make any one astonished to behold it, see the next branch) *an hissing of perpetuity*: this and desolation are joyned usually together, 2 Chr. 29. 8. chap. 19. 8. and 25. 9.

every one that passeth by it, shall be astonished, and wag his head.] Or, So that (as Esay 58. 6. and 63. 13.) *every one that passeth over it shall be astonished*, (the verb from which the noun before cometh) *and wag his head*: in way, either of admiration, wondring to see so strange an alteration; or of indignation and vexation, to see such spoyl and havock made of all things; or of scorn and derision, as enemies and ill-willers are in such case wont to do, Psalm. 22. 7. Esay 37. 22. Matth. 27. 39. See chap. 19. 8. and 50. 13.

V. 17. *I will scatter them as with an East-wind before the enemy:*] Or, *That* (as before) *I should scatter them*; that is, cause them to flee every way, glad to take any way to shift for themselves, and (if it be possible) to make any escape, (as with armies routed by some fierce over-pouring enemy it usually falleth out) Deu. 28. 25, 64. like chaff or dust before the wind, Psalm 18. 43. ch. 4. 11. & 15. 7. the *East-wind* especially, that is wont to be most violent, and furious in those parts, carrying all away before it, Job 27. 21. Psal. 48. 7. Esay 27. 8.

I will shew them the back and not the face, in the day of their calamity.] Or, that (as before) *I should shew them the back* (Heb. the neck, or back-part of the neck. See on Esay 66. 3. Exod. 23. 27. Josh. 7. 8, 12. chap. 48. 39.) *and not the face in the day*, or, *time of their calamity*; as cha. 46. 21. To make me turn my face away from them, and turn my back toward them, not enduring to hear or behold them, when being in distress, they shall seek unto me for succour, Esay 1. 15. dealing then with them, as they now deal with me, 2 Chron. 29. 6. chap. 2. 27. and 32. 33. Ezek. 8. 16.

V. 18. *Then said they, Come let us deuise devices against Jeremiah:*] Heb. *And they said*; as chap. 17. 27. This verse holdeth out to us the ground of the Prophets ensuing complaint; to wit, the peoples malicious and mischievous plotting against him for the faithful delivery of Gods message.

let us deuise devices] Contrive some one device or other to do him a mischief: so the plural is oft used; as Gen. 23. 6. Judg. 12. 7. Psalm 1. 3. See ch. 17. 5.

for the Law shall not perish from the Priest, nor counsel from the wise, nor the word from the Prophet.] The Priests cannot but conceive and teach the Law aright; nor can the Sages, being men of understanding, fail of giving good advice; and the word that our Prophets do so

so unanimously deliver, can be no other than Gods Word, Mal. 2. 7. Joh. 7. 48, 49. but this Jeremy in his preaching differeth from them all; and must needs therefore be in the wrong; and we have no cause then to regard what he saith: So fared it with Micah, 1 King. 22. 13, 24. See chap. 7. 4. and 5. 12, 31. and 26. 8. This is just like the Papists plea, the Church, or the Pope, and his conclave (for he is virtually the Church) cannot erre. But see the contrary to what they here presume of, by God himself threatned, Esay 29. 14. Ezek. 7. 26. *to perish*, for, *to fail*, as Psal. 142. 4. chap. 49. 7. Amos 2. 14.

Come, let us smite him with the tongue;] Let us enform, and by informing, incense the higher powers against him, chap. 20. 10. & 26. 11. or, as others render it, *let us smite him in the tongue*; let us cause his mouth to be stopped, that he may preach no more on this fashion, Tit. 1. 11. or, as others, *for the tongue*; for his preaching in this manner, as the particle is used, Gen. 18. 28. See chap. 26. 11. and 38. 4. 6.

and let not us give heed unto any of his words.] For they are not Gods, but his own. So ch. 5. 12, 13. & 43. 2. Heb. *all his words*: all for, any; as Job 1. 11. & 8. 12.

V. 19. *Give heed to me, O Lord:*] Though they heed not my words, that I deliver to them from thee; yet do thou vouchsafe to heed my words, wherewith I complain to thee of them.

and hearken to the voice of them that contend with me.] Or rather, *hear the voice of them that contend with me* (Heb. *of my contendors*; as Psal. 35. 1. Esay 49. 25.) *hear* their words to take notice of them, and to punish them for them; as Esa. 37. 4, 17. not *hearken* to them, to grant their desires, Psal. 140. 8. for the particle is here redundant and vacant, as oft else-where, Gen. 29. 13. 1 Sam. 10. 4. Job 8. 8. Esay 37. 22. ch. 40. 2.

V. 20. *Shall evil be recompensed for good?*] Or, *Should*; as ch. 16. 20. Should men be so wicked and so maliciously minded, as to plot evil against, and seek to mischief those, that desire and endeavour nothing but, or more than, their good? The common complaint and lot of Gods Prophets and people, 1 Sam. 24. 17. Psalm 35. 12. and 109. 5.

for they have digged a pit for my soul.] Or, *that* (as before vers. 15.) *they should dig a pit for my soul?* that they should seek to destroy me, and to take my life away from me, who have by all means that I could endeavoured to do them good: *my soul*, for, *me*; or, *my life*; as Psalm. 35. 7. and 56. 6. and there is in the words a speech borrowed from the practice of those that dig pits, or pit-falls, to take wild beasts, or to catch birds in. So Psalm 9. 15. & 35. 7. & 94. 13. Prov. 16. 27. and 26. 27. Eccl. 10. 8. Ezek. 19. 4, 8. So vers. 22.

remember that I stood before thee to speak good for them, and to turn away thy wrath from them.] He appeals to God himself, as able to testifie, how he had from time to time laboured with him, to pacifie his wrath incensed against them, and to obtain favour and mercy for them. So chap. 15. 15. & 17. 16. Heb. *remember my standing before thee.* See chap. 15. 1.

to speak good for them] See ch. 14. 11.

to turn away thy wrath] As Psal. 106. 23.

V. 21. *Therefore deliver up their children to the famine*;] Of these & the like imprecations, see ch. 11. 20. & 15. 15. & 17. 18. Heb. *Give* (as chap. 34. 18.) *their sons* (including both sexes, as afterward) *to the famine*; that which did befal this people, Lam. 1. 11, 12. See Psalm 109. 10.

and pour out their blood *by the force of the sword:*] Heb. *pour them out by the hands of the sword.* See the like defect, Ezek. 35. 5. and the like phrase also, Psalm 63. 10. This seemeth spoken of the persons themselves, or the Parents; as the former of the children: let that befal them, that they intend against me, vers. 20, 23. chap. 11, 22.

and let their wives be bereaved of their children, and be widows, and let their men be put to death.] Or, *that* (as chap. 14. 19.) *their wives may be left childless, and widows, their husbands* (as chap. 44. 19.) *being taken away by death.* Heb. *slain of death*; as, *slain of the sword*, and, *of hunger*, chap. 14. 18. Lam. 4. 9. slain by one means or other, enough to make their wives widows. Howbeit, by *death* here, some of the Rabbines not amis understand some one particular kind of it, the *pestilence*; as chap. 15. 2. where it is expredly distinguished from the *famine*, and the *sword*: the like whereunto, see also Rev. 6. 8. So it may be rendred, their husbands being taken *away by the pestilence*; as were multitudes of them no doubt in the siege of the city, ch. 14. 12. & 21. 6.

let their young men be slain by the sword in battel.] The usual lot of such in war, because fitteft for service in the field; whence the Greek Proverb, *Young men for arms, and old men for advice*; and the speech of the Heathen King, that *Peace was to be preferred before War, because in times of war parents bury their children; children their parents, in times of peace*: the old, the yong in the one; the yong, the old in the other; a thing more agreeable to the course of nature. So 2 King. 8. 12. 2 Chr. 36. 17. ch. 11. 22. Heb. *smitten of the sword: to smite*, for, *to slay*; as Num. 25. 14. ch. 21. 6. & 40. 14, 15. the form of speech, as before.

V. 22. *Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them.*] Such an out-cry as people are wont to make, when military persons break in upon them, to plunder all with them, and to surprise or destroy them, ch. 20. 16. So should it be with them, when the troops of the Chaldeans, and their complices, should surprise and sack their dwellings, 2 Kin. 24. 2.

for] Or, *because*; as cha. 10. 21.

they have digged a pit for me] As vers. 20. Psal. 57. 6.

and hid snares for my feet.] A borrowed speech, as the former, from the practice of those that set gins, or snares, to catch beasts or fowl with. So Psalm 35. 7, 8. & 64. 5. & 141. 9. & 142. 3. chap. 5. 6.

V. 23. *Yet Lord thou knowest all their counsel against me to slay me.*] *Yet* (Heb. *And*; but so also, chap. 14. 9, 11. and then it must have reference to vers. 20. though I have sought their good, yet thou knowst they seek my life) or *yea* (as Esay 44. 15. & 59. 15. for it seems to be here rather in an affirmative, than in a distinctive notion) *thou Lord.* (so the words lye in the text; as Psal. 55. 23.) *knowest all their consultations, or devices*, (vers. 18. See Esay 7. 5. & 14. 24, 26.) *against me to slay me.* Heb. *for death*: to destroy, and make me away, by one means or other; as if he had said, this is no bare suspition, or groundless surmise of mine own, concerning their mischievous plots and projects against me, but what God himself is privy to, and knoweth to be true. See ch. 11. 18, 19.

forgive not their iniquity, neither blot out their sin from thy sight;] See the like imprecations, Neh. 4. 4, 5. Psal. 59. 5. & 109. 14, 15. a form of speech borrowed from those that keep debt-books, to demand and require their debts by, which they continue undefaced, until they be paid, or they please to discharge the debters of them, and do then either blot them out, or cross the book. See Psal. 51. 1. Esay 43. 25.

but let them be over-thrown before thee;] Heb. *and* (as Esa. 29. 13.) *let them be made to stumble*; as vers. 15. See chap. 6. 15. & 8. 12. *before thee*; when thou pursuest them with thy wrath. See Psal. 35. 6. & 83. 15.

deal thus with them in the time of thine anger.] Heb. *in the time of thine anger do to them*; as Psal. 83. 9. the particle *thus*, is wanting, and may well be supplyed; as that, or the like, vers. 8.

CHAP. XIX.

Vers. 1. THus *saith the Lord,*] As ch. 17. 5, 21. or, *Thus said the Lord*; to wit, sometime or other, as chap. 17. 19. The present prophecy containeth a threatning of destruction to the Jewish State, and a confounding of all those courses, whereby they should endeavour to avert or avoid it, resembled by the breaking of an earthen vessel in Topher, enjoyned by God, and effected by the Prophet, as for their idolatry in general, so more specially for the same in that place committed.

Go and get a potters earthen bottel] Heb. *Going, or, Go, and thou shalt buy, or get* (as chap. 13. 1.) *a bottel of the framer of earthen stuff*; an earthen bottel of the potters framing, such an one as is easily broken, Psal. 2. 9. Esay 30. 14. Howbeit, the Jewish Criticks suggest unto us another fynesse of the place, rendring the text, *Go and get, or buy, of, or from, the framer of earthen stuff, a bottel, or from the potter any earthen bottel*: a defect, fay they, of the particle *of*, or *from*; as the like, 2 Sam. 23. 24. *Dodo Bethlehem*, for, *Dodo of*, or from *Bethlehem*: and this is much more probable, than that which the old Latine Translator exhibiteth, who having jumbled together the two branches of the verse, rendreth the words, *Go and take an earthen bottel from the Elders of the people, and of the Priests*; and would consequently have this earthen pot, or bottel, not to have been bought or brought by Jeremy from the potter, but to have been demanded of, and received from, those Ancients or Elders of the people, or the Priests.

a bottel] Heb. *bakbuk*: a word no where found in Scripture, but here, and 1 King. 14. 3. and it is faid by the Jewish Commenter here, to fignifie a vessel with a big belly, but narrow mouth or neck: so called from the *bubling* found that it maketh, when it is dipped in the water, or liquor, either poured forth, or drunk out of it; and he addeth withal, that the same is both in the Greek, and other Languages, termed *bocal*; wherein howsoever a learned Writer control him, both affirming, that no such term as that is found in Greek, or that cometh any thing neer it, fave *bikos*, which the Greek Version here maketh use of, and that the vessel in Spain and Italy, so termed, is not of that making: Yet herein, for the former, he bewrayeth his own ignorance; for Athenæus in his *Supper-sophisters*, l. 11. out of ancient Greek Authors mentioneth it, adding withal, that it was at Alexandria much used, and made sometime curiously, with images upon it, of glass. And Nicephorus also in his *Ecclesiastical Story*, l. 8. c. 5. telleth of a Presbyter at Alexandria, who was commonly called *Baucalis*, in allusion to the vessel so termed, which he saith was such an earthen vessel, as the Jewish Critick here describes; and for the same reason so termed, to wit, in regard of the *bubbling*, or *guggling* found that it made, either in taking in of liquor, or in the voiding of it again: whereof Alexander the Greek-questionist, (or, as some will have it, Trallian) rendreth a reason in his problems, lib. 1. quest. 94. and for the latter exception, that the *pot*, or *vessel*, in those places now commonly so called, was of another fashion than is there described;

described: wherefore might be added, that such a narrow-necked vessel is not so fit to put or carry *honey* in; of which use of this *Bathbook*, see 1 Kings. 14. 3. the answer is not difficult, that the same name may comprehend vessels of divers sorts, and differing in fashion, though at first appropriated unto some one kind of them; as also that names borrowed from forrein Languages may, in time, much alter from that notion and use of them, which in their native at first they had: for so we use the term *a vial*, for some small glass onely of such a fashion as hath here been mentioned; albeit the word *phialis*, from whence we have it, did both with the Greeks and Latines, from whom we received it, signifie *a drinking cup*; as by the frequent use of Authors, in either Language, appears. See Rev. 15. 7. with cha. 14 10. And also again the Hebrew *sephel*, from which their *phiala* is not amiss deemed to have defended, did with the Jews signifie, neither *a vial*, as with us, or *a drinking cup*, as with them; but *a dish* for butter, Judg. 5. 25. or *a bowl* to hold water, Judg. 6. 37. But howsoever it were for the shape or fashion of it, that an earthen vessel it was, appeareth by the word following, whereof see Isa. 45. 9. Nor can I concur with that learned Commenter here, who to comply with the various Latine Version, would have it to have been one of those pots, wherein by way of ballatting (as the Ancient both Greeks and Romans, and some States also at this day, so the Jews also, and those Ancients from whom Jeremy had it) in their places of judicature, when they sat on the bench, used to give and gather up their Votes. But of the sandy ground of that conceit, see before.

and take of the ancients of the people, and of the ancients of the Priests.] Some of the Elders of either sort, (for of both these the Jewish Consistory consisted, 2 Chr. 19. 8. Act. 4. 5, 6, 23.) to go along with thee, that they may be eye-witnesses of what thou dost, and take special notice of what thereupon thou sayst. See somewhat the like, Esay 8. 2.

V. 2. *And go forth unto the valley of the son of Hinnom*] A Valley neer to Jerusalem: whereof see on Esay 30. 33. and chap. 7. 31.

which is by the entry of the East-gate;] What gate this was, or why so called, is not so certain. Some affirm it to have been *the dung-gate*, mentioned, Neh. 2. 13. & 3. 12. & 12. 31. So the Chaldee, and after him, those of the Rabbines, upon this place, one of whom telleth us, that this Gate had seven several names; and that it is here called *the Sun gate*, from a word that signifieth *the Sun*, Judg. 8. 13. & 14. 18. Job 9. 7. because it looked Eastward toward the sun-rising, whence some also would have it to be the *East-gate*, mentioned, Neh. 3. 29. Others render it, *the Pot-sherd gate*; as the word is used, Job 2. 8. or, *the Earthen-vessel-gate*; as vers. 1. so the old Latine rendreth it: and it is so called, say some, in part concurring with the former; because together with the filth of the city, and the Temple, the broken pot-sherds of earthen vessels used in the Temple, or in other places thereabout, used to be there cast out: or, say others, with more probability, because the potters-fields, whence they had the clay that they wrought with, and their work-houses wherein they wrought it, being not far distant from thence, the ways thereabout could not want store of that, in the drying and making of it up much of course necessarily miscarrying. See chap. 18. 1, 2. I suppose therefore, that it is not likely to have been either *the dung-gate*, which stood farther out of the way; nor yet *the East-gate*, if from the *Sun* it be so termed; but *the South-gate* rather, declining somewhat from the East-side of the city, so called, because the Sun lay most upon it, in regard whereof it was the more useful to the Potters, for the drying and hardning of their ware. And again, by it was the way to the valley of Hinnom, which lay Southward from Jerusalem, Josh. 15. 8. See Esay 16. 7.

and proclaim there the words that I shall tell thee] Heb. *and thou shalt proclaim* (as vers. 1. *thou shalt get*, or *buy*) to wit, in the presence of those ancients, v. 2.

there] In that place, where such horrible abominations are committed, v. 4.

I shall tell thee.] When thou comest thither; as chap. 18. 2. whereby it appeareth that Gods messages many times were not revealed to the Prophets, before the very instant of time, wherein they were to deliver them.

V. 3. *And say*,] Or, *Then say*; as chap. 18. 18. Heb. *thou shalt say*; and so also, vers. 11.

Hear the word of the Lord, O Kings of Judah, and inhabitants of Jerusalem:] He speaketh to them as present, in the hearing of those that might relate them unto them; and yet not unlikely but many of the people would for novelty flock after them, seeing the Prophet with those Ancients going solemnly that way out of the city, and taking from the Potter such a vessel to carry along with him. So chap. 17. 20.

Kings] That is, King and Queen-Mother, fay some, ch. 13. 18. or, as others. King and his Council, or Princes and Rulers. See ch. 17. 20.

Thus saith the Lord of Hosts, the God of Israel] He that is able to do whatsoever he menaceth, and will do it, just cause being given him, even to those, that call him their God, and profess to be his Israel, Esa. 48. 1. So chap. 7. 21.

Behold I will bring evil upon this place,] Heb. *Behold I am bringing evil* (as ch. 6. 19. & 11. 11.) *upon this place*: not that particular place where the Prophet stood, but upon the neighbour-city, upon the state of Judah and Jerusalem.

the which whosoever heareth his ears shall tingle.] So hideous, that whosoever, not seeth it, but heareth of it, heareth onely the bare report of it, shall have his ears stricken with horrour and astonishment of it. So 1 Sam. 3. 11. 2 King. 21. 12. he shall not easily get his ears rid of it again, Job 15. 21.

V. 4. *Because they have forsaken me*] Chap. 16. 11.

and estranged this place] Or, *have strangely abused*; as the word seems to be taken, Deut. 32. 27. So abused this city contrary to what should have been practised in it, and so polluted and profaned it, that I can no longer own it. See Esa. 1. 4, 11, 12. Psal. 78. 3. Eph. 4. 18. Col. 1. 21.

and burnt incense to other gods, whom neither they, nor their fathers, have known, nor the Kings of Judah;] Or, *while they burn incense*, (so the copulative is used, 1 Kin. 11. 25.) or, *in that they have burnt incense*, (as Esa. 37. 24.) to idols, to strange gods, such as neither they, nor their ancestors, Kings or others, had ever any experimental knowledg or proof of, for their good, as from time to time, they had of him, whom for these vanities they leave. See Deut. 32. 17. Judg. 5. 8. cha. 1. 16. & 44. 3.

and have filled this place with the blood of innocents.] Both the city of Jerusalem by oppression and murther, Kin. 21. 16. & 24. 4. See ch. 7. 6. & 22. 3. and this place in particular where we now are, by sacrificing of poor infants to their abominable idols, Psal. 106. 37, 38. See v. 5. but the former principally here intended, as also chap. 2. 34. for of the latter apart afterward, ver. 5.

V. 5. *They have built also the high places of Baal to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind.*] Heb. *And have built*, which may well be here retained. See ch. 7. 31. & 32. 35. 2 Kin. 23. 10. What is here said *to Baal*, is in these two latter places said *to Moloch*: but *Baal* and *Moloch*, were two terms very generally and promiscuously used of their idols; the one signifying *a Lord*, or *Owner*; the other *a King*; whence also *Baalim* oft, in the plural number. See ch. 2. 23. & 7. 9.

V. 6. *Therefore behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter.*] See ch. 7. 32.

V. 7. *And I will make void the counsel of Judah and Jerusalem in this place*,] *In this place*, is in Jerusalem especially, as before, vers. 4. though some would have it spoken by the pointing to the Kings Palace, situate not far from thence, on the South-side of the city: but that may be deemed somewhat over-curious. The plain meaning is, I will frustrate all your plots and projects, (as chap. 18. 23.) whereby you think to escape, and to secure your selves, (see Esa. 30. 1, 2. & 31. 1, 3. chap. 3. 7, 8.) and make them as vain and empty as this earthen bottel is: for unto the name thereof in this word he alludeth, which some therefore would have to be so named, not from the sound it makes in filling or emptying, but from the term of emptying only, here used: but that is not necessary; for in Scripture allusion is oft made to the vicinity of sound in some term; from which yet the word never had its original. So Mic. 1. 10, 14.

and I will cause them to fall by the sword before their enemies,] *To fall*, for, *to be foiled*, or, *to be slain*, or, *to fall down*, being slain: as 1 Sam. 4. 10. & 31. 1. ch. 20. 4. Exek. 6. 4.

and by the hands of them that seek their lives:] Heb. *their souls*; as ch. 4. 30. & 18. 20. So v. 9.

and their carcasses will I give to be meat for the fowls of heaven, and the beasts of the field.] See ch. 7. 33. & 16. 4.

V. 8. *And I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.*] Heb. *hisses thereof*; as Deut. 28. 59. & 29. 22. See the same before, ch. 18. 16.

V. 9. *And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness, wherewith their enemies, and they that seek their lives shall straiten them.*] Before threatned, Lev. 26. 29. Deut. 28. 53. and in the siege of the city accomplished, Lam. 4. 10.

every one the flesh of his friend] Or, *neighbour*; they shall feed one upon another, (as ch. 46. 16.) without regard had to any bonds of vicinity or amity. See Esay 9. 20.

———*distresses them.*] Or, *distress them*. See Esay 29. 2.

V. 10. *Then shalt thou break the bottel*;] Or, *Then* (Heb. *And*, as chap. 18. 18.) *break* (as vers. 1. *get*, or, *buy*) *the bottle*: which he had brought or took along with him; thereby, as by a visible type, representing and obsigning what before he had said, that it might make a deeper impression in the minds of those that behold it.

in the sight of them that go with thee.] See ver. 1. Heb. *to the eyes of them*: as ch. 28. 1, 5, 11.

V. 11. *And shalt say unto them*;] Or, *And say unto them*; as vers. 3.

Thus saith the Lord of Hosts; *Even so will I break this people, and this city, as one breaketh a potters vessel, that cannot be made whole again*:] Before, he compared this people and State to moist and soft clay, which though it miscarry in the framing, yet may, with no great ado, be made up again, in some other fashion, to the mind of the maker, chap. 18. 4, 6. Now, to an earthen vessel, dryed and hardened, which being broken in pieces, cannot be made up, and set together again. So Esa. 30. 14. and somewhat the like, chap. 48. 12.

as one breaketh a potters vessel] Or, *as a potters vessel is broken*; as chap. 16. 6.

made whole] Heb. *cured*. as chap. 15. 18. Deut. 28. 27, 35.

and they shall bury them in Tophet till there be no place else to bury.] Or rather, *they shall bury in Tophet* (for them is not in the text) *for want of room to bury* elsewhere. See chap. 7. 32.

V. 12. *Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and this place*; this city, ver. 11.

and even make their city as Tophet] Where ye had wont to slaughter and sacrifice your children, ver. 5. I will fill the whole city with dead carcasses of slaughtered ones, as ye filled it before with innocent blood, 2 King. 21. 16. & 24. 4. chap. 32. 29. So that it shall be all like another Tophet, ver. 13. not unlike that Isa. 29. 2. that the whole city should be as another *Ariel*. See there Heb. *and* (or *even*, as chap. 15. 13.) *to give* (or *to make*: as chap. 5. 18. Dan. 12. 11. *this city*, (so is the text) *as Tophet*.

V. 13. *And the houses of Jerusalem, and the houses of the Kings of Judah shall be defiled as the place of Tophet*;] The houses and palaces being filled also as well as the streets, with abundance of dead corpses, lying without sepulture in them, for want either of persons or place to bury them. See of Josias his defiling Tophet, 2 King. 23. 10. Howbeit, some read the words, *the houses of Jerusalem, and of the Kings of Judah, which are defiled*, (to wit, with those abominations exercised in them, and upon them, hereafter mentioned) *shall be as Tophet*; and the words may very well bear it: *Kings*, as before, ver. 3.

because of all the houses upon whose roofs they have burnt incense unto all the host of heaven, and have powred out drink-offerings unto other gods] Or rather *with all the houses* (so is the particle frequently used Ezr. 1. 5. & 2. 63. Neh. 7. 65.) *upon whose roofs*; for their houses being flat-roofed, Deut. 22. 8. they used on the tops of them to serve their idols, & to sacrifice to them, to the celestial bodies especially, as being in regard of the height of their houses neerer there to them, and having them more conspicuous there to their eye. See 2 King. 23. 12. Isa. 65. 3. Chap. 32. 29. Zeph. 1. 5.

V. 14. *Then came Jeremiah from Tophet, whither the Lord had sent him to prophesie, and he stood in the Court of the Lords house, and said to all the people*;] Heb. *And*; as ver. 10. Having dispatched his errand by God enjoyned him at Tophet, he returneth to the Temple, from whence in likelyhood he took those Ancients along with him, ver. 1. and there in the Court, whereunto the people had access as well as the Priests, 2 Chr. 23. he delivered in their hearing the sum of that which at Tophet he had before denounced.

V. 15. *Thus saith the Lord of hosts, the God of Israel*;] See the same proem, ver. 3.

Behold, I will bring upon this city, and upon all her Towns, all the evil that I have pronounced against it,] Heb. *Behold I am bringing* (as ver. 3.) *unto* (or *upon*; as Cha. 4. 3. & 11. 11.) *this city, and upon her cities*, (the inferiour cities, and lesser Towns belonging to Jerusalem as the mother-city. See chap. 15. 8. & 34. 1.) *all the evil that I have spoken against it, or concerning it*; as chap. 18. 7, 9.

because they have hardened their necks,] Their extreme obstinacy the main cause of their ruine. See chap. 7. 26. and 17. 23.

that they might not hear my words.] That is, yield obedience thereunto, Deut. 6. 3. & 28. 1. Psal. 81. 11. Zach. 7. 12.

CHAP. XX.

Vers. 1. NOw *Pashur*, &c.] This Chapter hath a manifest dependence upon the former, containing a relation of the evil usage of Jeremy by one of the principall Priests, for his plain and faithfull delivery of Gods message before-mentioned, ver. 1, 6. together with a a grievous complaint made to God by the Prophet; wherein a strange mixture of contrary affections and passions is manifested; not free from some tang and taint of humane frailty, ver. 7, 18.

Now Pashur the son of Immer the Priest, who was also chief Governour in the house of the Lord, heard that Jeremiah prophesyed these things.] Or, *Now when Pashur heard Jeremy prophesying these things*; *Pashur smote Jeremy, &c.* This syntax is very common, Chap. 2. 7, 10. & 7. 7. & 6. 9, 10.

Pashur] Heb. *Pashhur*, or *Paschhur*: as *Abas*, or *Achaz*. See Isaiah 1. 1.

the son of Immer] Not that this Immer was Pashurs immediate parent, but his pregenitor; this Pashur being a Priest of the fixteenth course, whereof Immer at first constitution of them was chief head, 1 Chr. 24. 14. and this seemeth added to distinguish this *Pashur* from one of the same name, that was of another course, chap. 21. 1.

who was also chief Governour in the house of the Lord.] Heb. *and he*, for *who*; as chap. 15. 19. & 17. 7. unlesse we read it by way of parenthesis; (*Now he was principal ruler in the house of the Lord*) for *also* is not in the text. As for the style here given him, in the original they are two several substantives, whereof the one signifies *a prefect*, (rendred *an offi cer*, chap. 29. 26. and *an overseer*, Neh. 11. 9, 14, 22.) the other *a Prince*, or *Ruler*, used of Temple-officers, 1 Chron. 9. 20. & 26. 24. 2 Chr. 31. 13. the head it may be he was of that course whereunto he belonged, the Priests whereof were then in their course attending the Temple-service: or as some suppose, the *second*, next under the High-Priest; who upon any occasional disability betiding the High-Priest, was to perform offices in his place, Numb. 3. 32. 2 King. 25. 18. chap. 52. 24. called, say they, the *principal*; because divers other Rulers were under this second, 2 Chr. 35. 8. chap. 35. 4. Others again suppose him to have been the *Captain of the Temple*; who had power to apprehend such as committed any disorder in the Temple, Act. 4. 1. See chap. 29. 26. the thing, being uncertain, I shall leave to the consideration of the learned. I concur with the first; for they that would have this Pashur to be High-Priest, are easily answered, since, that besides that he was one of the 24. courses, whereas the High-Priest was of none (that which proveth Zachary also not to have been High Priest, as the ancients most of them imagined, Luk. 1. 5.) in the continued list of the High-Priests, from Aaron to past his time, we find none such mentioned, 1 Chr. 6. 4, 15.

heard that Jeremiah prophesyed these things.] Or rather, *heard Jeremiah prophesying these things*; for so the words run in the text: he heard not of it by information from some other; but he himself heard him in the Temple delivering this prophesie. Heb. *these words*, for *these things*; as chap. 11. 6. and 16. 10.

V. 2. *Then Pashur smote Jeremiah the Prophet*] Or, *when Pashur heard Jeremiah the Prophet thus prophesying, he smote him*; (the nouns for pronouns; as Isa. 64. 2. chap. 4. 4. 2 Tim. 1. 18.) to wit, in likelyhood with his hand, or fist, as Zedekiah smote Micaiah, 1 King. 22. 24. and as they our Saviour, Matth. 26. 67. And that, as may seem, interrupting him, while he was yet speaking, so that he could not proceed. Thus this presumptuous Priest, for ought we find, was the first that offered such an affront unto the Prophet, as none either of the greater or more powerful, or the meaner and ruder sort had hitherto done. Nor can I agree to that learned Annotator, who would have it to import no more then that he *apprehended* him, or laid hands on him; because it is said, Ezek. 33. 21. & 40. 1. *the city is smitten*, for *the city is taken*: for even there also is more then so implied; not *taken* barely, but *stormed*, or *taken by storming*: besides, that *apprehending*, or *attaching* and *smiting*, are two distinct things, and diverfly expressed, chap. 37. 14, 15.

and put him in the stocks] Heb. *gave him as*. Gen. 39. 20. chap 37. 15. but for the word following, there is no smal doubt concerning the right signification of it: nor doth the original of it afford us any fure ground to build on therein: it signifies properly *subversion*, or *turning upside downward*, Isa. 17. and 13. 19. chap. 49. 18. and 50. 40. our translators are not constant to themselves about it: they render it here *stocks*, elsewhere *prison*, chap. 29. 26. and 2 Chr. 16. 10. where the word *house*, or *place* is joyned with it: as with the like, 1 Kin. 22. 27. 2 King. 17. 4. And for the Jewish Doctors, some of them also so take it: but others of them us that it was a wooden engine, that they used to fasten men with in the prison; and some of these, that it was an engine made of two boards, wherein they were held fast by the neck; such as our pillory. Whereunto also some add, that it had three holes in it, one for the neck, and two for the hands. Others, that it was such an one wherein they held men fast by the legs, which in forreign languages, fay they, is called *cippus*: from whence the Chaldee swerveth very little; (though some give the word used by him another notation) and so should it be the same with our *stocks*, such as Job speaks of, Job 13. 27. (but there is another word there) and such as Paul and Silas were laid in, Act. 16. 24. Some of the Greek versions render it in general, *an engine of torture*. Among this variety to deliver mine opinion; I suppose it rather to signifie the *prison-house*, then any engine for fure custody, or torture therein used; to which purpose, see further on chap. 29. 26.

that were in the high-gate of Benjamin, which was by the house of the Lord.] Or, *that was*; if the word be taken for a prison: which from hence also it may seem to be; because it is said to have been situate *in the high-gate*, or *upper-gate of Benjamin*, where it is more probable that a prison was, then such an engine for any such use without it. But about this *upper gate of Benjamin*, there is again some question, whether it were one of the gates of the Temple, or one of the gates of the city. The Rabbines, and those that herein follow them, go the former way, and the words of the text seem so to carry it, (for that is the most generall notion of the particle here used) *in the house of the Lord*: not the Temple it self alone, but the courts also and other buildings about them, coming within the name of God's house. See chap. 7. 2, 10, 11. Math. 21. 12, 13. Joh. 2. 14, 16. and 10. 23, 24. and this gate, fay they, is called *the gate of Benjamin*, because it stood on that side of the Temple that belonged to the Tribe of Benjamin; the city of Jerusalem, and the ground also whereon the Temple was built, being part of it within the lot of Benjamin, and part within the lines of Judah. That which seemeth true indeed concerning the city, Josh. 15. 63. compared with Judg. 1. 21. but for the other concerning the Temple, though a learned late Writer of ours hath endeavoured by a line drawn from east to west through it, to cut it out to an hair, assigning just the one half of it, to wit, the North-side to Benjamin, and the other precise half of it on the South-side to Judah; yet in the sacred records doth no such thing appear; nor is ought produced for the proof hereof, save fome places out of Jacobs & Moses his blessing of Benjamin, Gen. 49. 27. & Deut. 33. 12. by the Chaldee Paraphrast, & fome Talmudists frivolously forced that way: which Talmudists also curious out the Temple another way then this learned man doth, in original they ad lack the Eastern part unto the Altar of burnt-offerings, and to Benjamin thence the Western part; grounding likewise this their division on the fame places as before abused. But taking for granted, that the Temple stood part of it within Benjamins lot, the forementioned Interpreters further add, that on the Benjamin-side of the Temple there were two gates, an upper and a lower; that this was the *upper*, so called, not in regard of the lofrier structure of it; but in regard of the situation of it, because it stood neerer to the innermoft part of the Temple, the Holy of Holies: and that in this gate there was a prison, to commit such unto, of the Priests or Levites especially, as did carry themselves

ſelves amiſs in the Temple. Thus they. But others, whom our Verſion followeth, ſuppoſe this *gate* to be one of the gates of the city. Howbeit, amóg theſe alſo I find ſome diverſity. For ſome would have it to be a gate within the city. So a learned Interpreter, affirming it to be a gate in the wall of the city, that divided Judahs part of the city from Benjamins part of it, called therefore *the gate of Benjamin*; becauſe by it they paſſed out of Judah, into Benjamins quarter. But others, and ſo the moſt of this way, conceive it to have been a gate ſituate in the outer wall; ſo called, becauſe it looked toward the lot and land of that Tribe: (as *the Gate of Ephraim*, 2 King. 14.13. that opened that way) and it may well be alſo that it was ſituate on that part of the city wherein that Tribe had intereſt, called either *the high gate*, as ſome, for the ſtatelineſs of it, (as 2 Chr. 23.20.) or, as others, *the upper-gate*, (as, *the utter pool*, Eſay 7.3.) to diſtinguiſh it from another that ſtood lower then it on the ſame ſide: and this the rather they are induced to admit, becauſe they find elſewhere *the gate of Benjamin*, ſo uſed and taken, for one of the gates of the city, as twice in this prophecy, Chap. 37.12. & 31.7. and Zach. 14.10. but no where any of the Temple gates ſo termed: all the difficulty here is in the laſt clauſe, wherein of this gate it is ſaid, that it was *in the houſe of the Lord*: which to remove, our verſion rendreth it, *by the houſe of the Lord*: and this verſion is herein well juſtifiable; for the particle here uſed doth oft import, not the comprehenſion of the thing ſpoken of in the place mentioned, but the vicinity of it thereunto. So Num. 33.37. *they pitched in* (that is, *by*, or *neer to*) *mount Hor*. See there ver. 38. and, *Joſhuah ſtood, in* (for, *by*, or *neer to*,) *Jericho*. Joſh. 5.13. So alſo Joſh. 24.25,26. Joſhua is ſaid to have *made a covenant* between God and the people, *in Sechem*, ſetting up *a ſtone* for a monument thereof, *under an oak*, that ſtood *in*, or *by the Sanctuary of the Lord*; that is, *neer to Sechem*, where that *oak ſtood*, Gen. 35.4. not in the Sanctuary, but neer unto it: as alſo in the ſame Chapter, verſ. 32. *Joſephs bones* are ſaid to have been *buried in Sechem*; that is alſo, *neer unto* it. Yea, ſo Chap. 13.5. *I hid* the girdle *in Euphrates*; that is, *by* it, *neer unto* it, in the cleft of a rock: and chap. 32.7. *my field in Anathoth*, for, *beſide* it, or, *neer unto* it. And it is probable enough, that this gate of Benjamin was not far from the Temple. See further on Chap. 37.12.

V. 3. *And it came to paſs on the morrow, that Paſhur brought forth Jeremiah out of the ſtocks; Then ſaid Jeremiah unto him*;] Or, *And ſo it was* (as chap. 3.9.) *on the morrow, when Paſhur brought Jeremiah out of the priſon, that Jeremiah ſaid unto him.* Of the ſyntax, ſee on ver. 1. Of the word *priſon*, on ver. 2.

on the morrow Paſhur brought forth Jeremiah] Not to bring him to ſome publick hearing, as they did the Apoſtles, whom they had over night clapt up in priſon, Act. 4.3, 7. but to let him go again, whether admoniſhed ſo to do by ſome other more conſiderate then himſelf, or imagining this reſtraint and diſgraceful uſage of him in publick would ſtop his mouth for time to come, or for what other reaſon thereunto moving him, uncertain. But howſoever it was in this regard, this his contumelious carriage toward the Prophet, no more danted him, or damped his ſpirits, than Zedekiah's like preſumptuous demeanour did Micaiah; for at his parting with him, the Prophet freely delivereth him the like meſſage here, that Micaiah did to Zedekiah there, 1 King. 22.25. confirming what he tels him concerning himſelf, by a new name, and that ſuch an one, as not man, but God ſhould give him; (ſee ſomewhat of the like kind in Paul to Ananias, Act. 23.3, 4.) and withall reneweth again his former denunciations againſt the whole land and the city, ver. 4, 5.

The Lord hath not called thy name Paſhur, but Magor-miſſabib.] Together with the change of mens conditions are their names oftentimes altered; and names are impoſed oft to intimate as much: So was *Abrams* name changed to *Abraham*; *Sarai* to *Sarah*, Gen. 17.5, 15. *Jacobs* to *Iſrael*, Gen. 32.28. *Joſephs* by Pharaoh to *Zaphnath-Paaneah*, Gen. 14.45. and hence Naomi at her return out of Moab, *Call me not Naomi, but call me Marah*, Ruth 1.20. and ſuch or ſuch a name is God ſaid to impoſe on a perſon, not intending or importing ſimply that in ordinary compellation or communication, he ſhould be commonly ſo called or ſtyled; but thereby intimating & aſſuring, that ſuch ſhould be the condition and ſtate of that party, as that he might well deſerve ſuch a name, and might juſtly ſo be ſtyled. See hereof on Eſay 7. & 14. & 9.6. & 62.4. chap. 23.6. & 33.16. In like manner here the Prophet telleth this proud & godleſs Prieſt, that God, inſtead of *Paſhur*, had named him *Magor-miſſabib*; thereby to aſſure him, that ſo dreadfull ſhould his ſtate and condition ere long be, that in regard thereof he ſhould juſtly bear that name, and have it on good ground commonly given him by others. What the notation or ſignification of his native name *Paſhur*, or *Paſhchur*, was, is uncertain: nor is it greatly material. Some make it a compound, conſiſting of two terms, whereof the one ſignifies *a growing up*, Mal. 4.2. the other *a noble*, Eccl. 10.17. & ſo would have it to import *a growing up Prince*, or *Noble*. Others, of a word uſed commonly for *the mouth*; and another that ſignifieth *black* whereof Nilus hath its name *Shichor*, chap. 2.18. And others, of a word that ſignifies *to diffuſe*, Lev. 13.5, 7. And another that imports *paleneſs*, Eſay 29.22. as ſignifying one that by his authority and ſtern carriage, makes men look pale; which the rather pleaſeth the Author of it, becauſe it ſorteth well with the name now given him; as if it were ſaid, he that is now *Paſhchur*, one that by his ſterneſſe makes men pale for fear on every ſide, ſhall hereafter become *Magor-miſſabib*, one beſet with terrours on every ſide himſelf. But theſe far-fetcht and forced notations are of little weight, and of leſſe need or uſe here. Whatſoever it were that that term did or might import, God here giveth him another name, which to that needs have no relation; for the ſignification thereof is well enough known, and it is word for word, *Terrour round about*, or *Fear on every ſide*; and it may well be deemed by the frequent uſe of it, to have been a proverbial form of ſpeech, uſed of perſons in extreme diſtreſs, ſo beſet with difficulties and dangers, that they are at their wits end, not knowing which way to eſcape or to ſhift for themſelves. See Pſal. 31.13. Chap. 6.25. & 49.5. & 46.29. Lam. 2.22.

hath called thy name] Or, *calleth thy name*; that is, *calleth thee*; as *call his name*, that is, *call him*, Iſa. 8.3.

V. 4. *For thus ſaith the Lord*,] He that giveth thee this name, (whereof the reaſon here followeth) and will make it good upon thee.

Behold, I will make thee be a terrour to thy ſelf, and to all thy friends] Heb. *I am giving thee for a terrour*: *giving*, as *bringing*, Chap. 19.15. *to give for a terrour*, for *to make* one matter *of terrour*; as *to give for an aſtoniſhment*, for *to make* one matter *of aſtoniſhment*, Chap. 25.18. I will inflict ſuch evils upon thee, as ſhall affright not thee alone, but all thoſe that have any ſpecial relation to thee, or intereſt in thee, Pſal. 31.31. or as ſome render it, *I will expoſe thee to terrour, thee and thy friends.* I will ſurround and environ both thee and them with frights and fears; according to which verſion, the particle here uſed ſhould be vacant and redundant; as Chap. 18.19. & 40.2. or as others again, *I will put a terrour into thee, into thee and thy friends*: *thee unto a terrour*; by a trajection, for *a terrour into thee*: as *they caſt the city into fire*, for *they ſet on fire the city*, Joſh. 1.8. But the former ſeems the more familiar, and the better.

and they ſhall fall by the ſword of their enemies, and thine eye ſhall behold it;] Or, *and* (as Chap. 17.4.) *in thy ſight*. Heb. *and thine eyes ſeeing*; as Deut. 28.32. Thy friends, on whom at preſent thou relieſt, and to whoſe ſupport, it may be, truſting, thou now carrieſt thy ſelf ſo preſumptuouſly, ſhall be ſlain (as chap. 19.7.) and ſo taken from thee by the enemy, that thou ſhalt be deprived of all hope of relief or ſuccour from them; and this, to enhance thy grief, and augment thy terrour, ſhall be done in thy preſence, while thou ſtandeſt by looking on, neither able to afford any help unto them, nor to expect any from them. See the like aggravations, Deut. 28.29, 34. 1 Sam. 2.33. and the like judgement executed on King Zedekiah himſelf, Chap. 39.6, 7.

and I will give all Judah into the hand of the King of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.] I will deliver the whole country and people of it into Nebuchadnezzar's power, to diſpoſe, either for captivity, or for ſlaughter at his pleaſure, who ſhall alſo accordingly ſlay ſome, and inſlave others of them, Chap. 25.9. & 39.6, 9. *hand* for *power*, as Chap. 27.6. Pſal. 22.20. & 49.15. So alſo ver. 5.

and ſhall ſlay] *And* for *or*; as Chap. 18.7. Heb. *ſmite*; as Chap. 18.21.

V. 5. *Moreover I will deliver all the ſtrength of this city, and all the labour thereof, and all the precious things thereof, and all the treaſures of the Kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.*] Or, *I will alſo deliver*, or *give up*, Heb. *And* (as Chap. 1.3.) *I will give*; and the ſame word is again repeated.

ſtrength] So the word is uſed, Iſa. 33.6. but here rather *wealth*; ſo called, becauſe by induſtry and exerciſe of ſtrength ordinarily attained. So Prov. 15.6. & 27.24. See Deut. 8.18.

the labours thereof] Heb. *labour*; put here for the fruit of their labour, their goods thereby gotten: as Pſal. 128.2. Ch. 3.24. & 5.27.

all the precious things] Heb. *each precious thing*; as intimating, that nothing of price or worth ſhould eſcape their hands. See Iſa. 39.2. Lam. 1.10.

the treaſures of the Kings] Both of the King himſelf, and of his Princes, 2 Chron. 36.18. See chap. 17.20. & 19.3. or gathered together, and ſtored up by many Kings ſucceſſively, 2 king. 20.17. Iſa. 39, 6. where this alſo was all foretold. See chap. 15.13. & 17.3.

will I give into the hand of their enemies] The Chaldeans, chap. 37.10. So 2 Chron. 36.17. *God gave all into his hand.*

and they ſhall ſpoil them] Not mar them, as we uſe the word *ſpoil*; though they did make foul ſpoil and havock of many matters of much worth, becauſe they could not tranſport them whole and entire, chap. 52.17. but the word here uſed is of another notion, and may well be rendred, *ſhall prey on them*, or *ſhall make prey of them*; as 2 Chron. 14.14. and 25.13.

and carry them to Babylon] 2 King. 25.13, 16. 2 Chron. 36.18.

V. 6. *And thou Paſhur, and all that dwell in thine houſe ſhall go into captivity, and thou ſhalt come to Babylon, and there ſhalt thou die, and ſhalt be buried there, thou and all thy friends, to whom thou haſt propheſyed lies.*] Thou and thy family ſhall partake in the miſeries and calamities, howſoever thou wilt not now endure to hear of them, that ſhall befall this place and people in either kind, both in the ſiege and ſurpriſal of the city at home, and in captivity alſo, and thraldom abroad: thy life ſhall for no other end be lengthened, but that thou maiſt ſurvive to ſee and ſuffer the more miſery, both in thine own perſon, and in thoſe that have ſpecial relation to thee.

there ſhalt thou be buried] Though not debarred of burial; as againſt ſome other is denounced, Cha. 22.19. & 34.20. yet interred in a forreign land, out of the land of Iſrael, where to have their corpſe laid up, in regard of that peculiar intereſt that Gods people by his aſſignment had in that land, was in thoſe times counted a favour, Gen. 50.5, 25. Joſh. 24.32. and the contrary threatned as a penalty, Iſa. 22.16, 18. chap. 22.10.

thou and thy friends] Thou, together with them that have been ſeduced and deluded by thee, faring both of you alike. See chap. 14.15, 16.

to whom thou haſt propheſyed lies] Heb. *whom to them*: an uſuall redundancy; as Pſal. 1.4. *thou haſt propheſyed by*, or *with a lie*, or *a falſhood*; as the article in the particle included here carrieth it: ſo Chap. 5.32. & 23.14. and ſo chap. 13.25. as more particularly pointing to the preſent meſſage from God, by his lying Prophecy, and preſumptuous contradiction of it, oppoſed: otherwiſe without the article, with the particle alone, it might well be rendred as ſome here do, *in*, or *with falſhood*; that is, *falſly*, as Chap. 3.10. & 29.9. but that is not ſo full here.

V. 7. *O Lord, thou haſt deceived me, and I was deceived*:] The enſuing part of this Chapter is wholly ſpent in a diſcourſe of the Prophets own concerning himſelf; ſuppoſed by ſome to have been uſed by him, while he was under reſtraint in the priſon, as the 57. Pſalm, to have been compoſed by David when he was in the cave: and that of Jonas, Chap. 2. while he was in the whales belly. But of this there is no certainty. But whether then, or afterward, which to me ſeems more likely: it is of an abrupt frame, having much of man in it, conſiſting of a medly of paſſions and expreſſions of diverſe nature, ſome pious, couragious, confident and comfortable, ſome ſavouring of diſcontent and diſtemper, whereby it may appear to have proceeded from an eager combate and conflict between two contrary principles within him, and altering therefore erewhiles (as it fared in the fight between Amelek and Iſrael, Exod. 17.11.) as the one or other for the preſent either prevailed, or was foiled: the like ſee before, Chap. 11.20, & 15.15, 18. and 17.14, 18. & 18, 19, 23. He beginneth with a complaint, wherein he complaineth not unto God onely, but even of God himſelf, and his dealing with him. The like fits of infirmity whereunto, ſee in Jonas, Jon. 4.1, 2. yea in Moſes himſelf, Exod. 5.22, 23. Num. 11.11, 15. yet as Jonas his conteſtation with God, Jonas 4.9. might well be ſomewhat mollified by a juſtifiable Verſion, as the margent there ſheweth; ſo may Jeremies complaint have the harſhneſs of it, in part, helpt by a favourable reddition of it in ſome milder terms, which the words may well admit. For inſtead of that which our Verſion exhibiteth, following the old Greek and Latine, *O Lord, thou haſt deceived me, and I was deceived*: And others, with ſome little allay, *Thou haſt enticed me, and I was enticed*: the text may well be rendred, *O Lord, thou perſwadeſt me, and I was perſwaded*; to wit, by thee. Thou didſt perſwade me to undertake this prophetical employment, when I was of my ſelf nothing forward, but averſe rather thereunto, and deſired to be excuſed from being engaged therein, chap. 1.6. Howſoever by thine injunction and encouragement, upon thy preſſing it upon me, chap. 1.7, 8. I was perſwaded and induced willingly to condeſcend thereunto, chap. 17.16. but I find it now far more troubleſome than at firſt I did or could expect. True it is, that the word here found, is ordinarily uſed for by ſmooth and colourable inſinuations to *entice* and *ſeduce* ſimple and ſilly creatures, (thence in Hebrew alſo denominated, becauſe prone to give heed to, and be taken with fair ſhews, and flattering language, Prov. 14.15. and 21.11. Hoſ. 7.11. Rom. 16.18.) and conſequently by ſuch cunning carriage to *deceive* and *beguile*. So is it taken, Exod. 22.16. 1 King. 22.19, 22. Job 31.9. Prov. 16.29. and 20.19. and ſo hereafter, ver. 10. but the word in his firſt notion ſignifieth more largely, *to perſwade* in generall and ſimply, and by perſwaſion (as it is oppoſed to a violent impulſion) to induce and allure unto the doing of ought good or evill, without any ſpecial connotation of *fraud* or *guile*. So is it uſed, Prov. 25.15. and is attributed to God himſelf by Noah, Gen. 9.27. in alluſion to Japhets name; and by God himſelf uſed of himſelf, Hoſ. 2.14. Thoſe that render it, as our Verſion doth, ſeek divers wayes to ſalve it; ſome ſuppoſing, that Jeremy ſhould complain that God had deceived him, when he told him, that he had *ſet him over nations and kingdoms, to pull down and deſtroy*, Chap. 1.10. which he conceived to have been meant of forreign nations and kingdomes, the enemies of Gods people, to whom he was willing enough to go with ſuch meſſages; but he found it after to be otherwiſe, being ſent on ſuch errands to his own people. Others, that God had failed in the promiſe made him of protection, chap. 1.8. by expoſing and leaving him to ſuch contumelious uſages, as he had lately endured. See chap. 15.18. and the like, Pſal. 89.39. Others, that he had ſent him to threaten judgements, but had not hitherto inflicted them; by occaſion whereof, he had expoſed him to deriſion, and cauſed him to be deemed a falſe Prophet, chap. 17.15. Jonahs caſe, Jon. 4.1, 2. But of this, ſee on chap. 15.15. Others laſtly, which would do well, if the ſequel would well admit it, *Lord, thou haſt deceived me, if I be deceived*; for I have delivered nothing but what thou haſt enjoyned me: and the copulative indeed ſometime ſeems put for the conditional; as chap. 18.8. Amos 3.4. and we ſpeak ſometime in the ſame manner, *The Prophet is miſtaken, and I be miſtaken*; *for I ſay nothing but what he ſaith.* But the context of the Prophets diſcourſe ſeems to bend another way: and I adhere to the Verſion before delivered, as moſt fitly, in mine opinion, expreſſing the Prophets mind and intent here.

thou art ſtronger then I, and haſt prevailed;] Or, *thou waſt too ſtrong for me, and prevailedſt* with me: ſupplyed as before. Heb. *thou waſt ſtrong* from *me*; as Pſal. 18.17. *they were ſtrong from me*; well rendred there, *they were too ſtrong for me*; ſave that there the particle is expreſſed, which here is ſuppreſſed, as included in the verb: the like ſyntax, ſee, Iſa. 65.5. Thou didſt by thy perſwaſions and encouragements prevail with me, and put me upon it, when I had no mind or inclination of my ſelf thereunto, Chap. 1.6, 7, 8.

I am in deriſion dayly, every one mocketh me.] Or, *I am had in deriſion all the day-long*; (as Pſal. 44.15, 22. Eſay 62.6. & 65.2, 6.) *each of them*; to wit, of this people; (Heb. *all he*, as chap. 8.10. *mocketh me*. I m unceſſantly and univerſally derided. See the like complaints of other Gods ſervants, Job 12.4. Pſal. 22.7. Lam. 3.14. But here the Prophet complaineth to God of his continual and general deriſion; as an effect and fruit of the execution his office by God impoſed on him, ver. 8.

V. 8. *For ſince I ſpake, I cried out, I cryed violence and ſpoil; becauſe the word of the Lord was made a reproch unto me and a deriſion daily.*] In theſe words the Prophet relateth the cauſe why he was thus derided by his people.

For] Or, *Becauſe*; as Chap. 3.21, 25. Or, *For Becauſe*; for the particle is oft uſed in a double notion: as Exod. 18.16. Deut. 31.30.

ſince I ſpake] So moſt render the particle here: as alſo, Ch. 31.20. *ſince I ſpake of him*, and ſo the meaning ſhould be, ever ſince I began to prophecy. But the Jewiſh Criticks, and others, treading in their ſteps, render it, *So oft as I ſpeake*; ſo oft as I propheſie, and ſo the term is uſed, 1 Sam. 1.7. & 18.29. 1 King. 14.28. Iſai. 28.19.

I ſpake, I cryed out,] Or, *I ſpeak crying out*: as God in ſuch caſe would have his Prophets to do, Eſay 58.1. Heb. *I ſpake, cryed* for *ſpake crying*: as, *cry fill*, for, *cry* with *full* mouth, Chap. 4.5. though ſome disjoyn them, thus reading the text, *ſince I began to ſpake*, or, *ſo oft as I ſpeak I cry out*. I am enforced by the evil uſage of thoſe that heare me, to cry out and complain of them; but this ſeems ſomewhat forced: rather, as before, *Becauſe when I ſpeak*, (that is, ſo oft as I ſpeak) *I cry out*. So the text runs moſt freely.

I cryed violence and ſpoil] Or, *I cry*, or, *proclaim violence and ſpoil*: this clauſe ſome knit to the former branch, ſome refer to what followeth: and by *violence and ſpoil* here, ſome underſtand the violence and wrong, which himſelfe was therefore enforced to complain of, becauſe he was ſo reprochfully entertained for it; but of that before. Others underſtand it of the wicked injurious courſes of his people, which in his prophecy he ſtill cryed out of, and inveighed againſt, chap. 6.6, 7. Others again, of the ſpoil and rapine that ſhould from the enemy befall them; which in his Sermons he was frequently foretelling. See on ver. 5. and this unpleaſing matter was that indeed that made the Prophet ſo odious among them: to which ſenſe of the words I the rather incline; becauſe the term of *proclaiming* (Chap. 3.12. Dan. 3.4.) ſeems to carry it that way.

becauſe the word of the Lord was made a reproch unto me, and a deriſion daily] The words thus rendred ſeem to render a reaſon why he was conſtrained thus to cry out of violence and ſpoil; becauſe ſo oft as he propheſied, he found continually ſuch contumelious and reprochful entertainment. Howbeit, the words may well be read on this manner with good coherence to the former; *For when*, or, *For as oft as I ſpeak crying out*, (in way of admonition and reproof) and *proclaim violence and ſpoil*, ready to fall upon them for their wickedneſs and obſtinacy) *ſurely*, (ſo is the particle oft uſed. See Eſay 60.9. & 63.16.) *the word of the Lord becometh a reproch unto me*, (ſee Chap. 6.10.) or, *For becauſe*, when, or, *ſo oft as I ſpeak crying out, I proclaime violence and ſpoil, therefore* (for this cauſe, becauſe I preach in this manner; as the particle is uſed Pſal. 116.10. See Chap. 9.20. & 16.5. as alſo, Gen. 22.12. where the particle is alſo repeated in a twofold diſtinct notion, as here) *doth the word become a reproch unto me, and a deriſion all day long*: inceſſantly; as before v. 7. not as ſome, becauſe what I ſpeak is not preſently executed; as if that were the ground of the Prophets complaint, and the occaſion of his preſent diſtemper and grievance, though that were one maine cauſe, that made many of them ſo preſumptuous and inſolent in oppoſing the Prophet, imagining his words were but wind; and that what he ſaid would never be effected, Chap. 5.12, 13. & 17.15. but ſimply, that this was the continuall iſſue of his teaching, as he had before hinted, ver. 7. nothing but continual reproch and mockage; that which therefore made him weary of his employment, ver. 9.

V. 9 *Then I ſaid, I will not make mention of him*; *nor ſpeak any more in his name.*] Heb. *And I ſaid*; as Chap. 19.14. or, *Therefore*, (as Chap. 16.13.) *I ſaid*; I began hereupon to think or reſolve with my ſelf, (as Pſal. 32.5 & 39.1.) to forbear propheſying any more; to ſilence my ſelfe, conſidering what manner of ſucceſs I had with it, and to leave mentioning the Lord, and delivering any meſſage unto them as from him: *him*, for, *the Lord*; the pronoun for the noun; as Gen. 15.13. Exod. 34.28. I ſuppoſed it better to hold my peace; ſince that I ſaw nothing to accrew by my ſpeaking, either to God or my ſelf, but diſhonour and diſgrace, Amos 5.13.

But his word was in mine heart, as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not ſtay.] Or, *But* (Heb. *And*; as Chap. 18.27.) *there was*, or, *but* that *there was in mine heart as a burning fire ſhut up in my bones*; *which I was weary with holding, and not able to* keep in; or, as ſome render the laſt clauſe, *and I laboured to ſuſtain it, but could not*: the former verb ſignifieth preciſely *to be weary*, Eſay 1.14. chap. 15.6. the latter either *to contain*, as 1 King. 8.27. chap. 2.12. or, *to ſuſtain*, as chap. 10.10. Amos 7.10. but I follow rather here the former: for that parallel place, chap. 6.11. the ſubſtantive is imperſonal; nor is, *his word*, in the text; which ſhould therefore have had a different letter: though the Rabbines expound it of the word of prophecy; and might better be deemed the word of charge: but neither is in the text; and the copulative for the relative is frequent: as chap. 14.18. & 17.6. The meaning is, I was ſo inwardly pained and tormented, while I did awhile ſtrive to forbear, as if I had had a glowing fire encloſed within me, in my bowels and my bones, ſo that I was not able to contain my ſelf, but muſt of neceſſity fall to my former employment again. See the like, chap. 6.11. Pſal. 39.3. Job 32.18, 19. See alſo, 1 Cor. 9.17.

V. 10. *For I heard the defaming of many, fear on every ſide.*] Theſe words are taken from Pſal. 31.13. and are applyed by the Prophet here to his own preſent occaſion and condition, if we take them ſimply, (which our Verſion doth) as they are in the Pſalm, and as the latter branch is uſed, in ſome of thoſe other places above produced, on ver. 3. there is no

great difficulty in the text: for the meaning is plain enough, having reference to what the Prophet had before said, of thoughts rising within him of relinquishing his employment, and rendring the reason of such his thoughts; to wit, because he had notice given him of slanderous reports and treacherous devices of many, that combined and consulted together, how by false suggestions and malicious informations against him, they might work his ruine; in regard whereof, he perceived that from all sides there was much danger towards him, and matter consequently of affrightment: for so with David it was when he uttered those words; and so with Jeremy at the present. Howbeit, some Interpreters here suppose the latter branch to be spoken of Pashur and his complices; wherof more anon.

For I heard] Or, *I had heard*, (Gen. 12.1. *God had said*) or, *I had heard of*: a report had come to mine ears of it: for it is not likely that these contrivers of mischief would openly in the Prophets own hearing relate, what they intended to charge him with.

the defaming] Or, *diffamation*, or, *detraction*, or, *slander*, as it is not amiss rendred, Num. 14.36. Psal. 31.13. Prov. 10.18. for the word seems properly to signifie, to wit, a false report tending to the discredit of the party or thing, whereof it is reported, Numb. 13.32. & 14.36,37. and the Jewish Criticks observation of it is both frivolous and groundless, to wit, that where it is joyned to the word *iotsi*, it should signifie a *false report*; as Prov. 10.18. Num. 13. & 14. where with the word *hebi*, a *true*: as Gen. 37.2. for those two verbs signifying, the one *to produce*, and the other *to bring*, do alter nothing at all in the nature of the word; a slander may as well be produced, as brought; and brought, as produced: and for that place of Genesis, though Josephs report made to his father concerning his brethren might be true, as in likelyhood it was; yet that which he complained of to his father concerning them, (if it were, as I conceive it to have been, their opprobrious language, and bad terms given him) might as well for the matter thereof be false as true: (emulation and spightfulness seldome speaking otherwise) or if it were not matter of speech, but evil and scandalous carriage, as some would have it, whereby they brought *infamy* and shame upon themselves, (for so also is the word sometime used; because *infamy* is a brat of flanders breeding, Prov. 25.10. Ezek. 36.3.) then the place maketh nothing at all to the purpose for the sounding or grounding of the distinction concerning *reports*, true or false, by this term signified: which questionless is used as by David before concerning those false reports that were suggested to Saul against him, 1 Sam. 24.9. So by Jeremy here, concerning those false aspersions, and unjust charges, wherby his persecutors conspired together, to incense King and State against him. See Chap. 38.4.

Of many, fear on every side] Or, as some, *the defamation of many, the terrour on every side*, of those that say, such things as follow in the text: or, as others, *the defamation of many*, from whom *terrour is on every side*; by reason of the multitude that thus combine against me: a defect of the relative: as Chap. 15.14, 18. and of the particle *from*; as Chap. 10.20. & 18.1. But some Interpreters of note retain the Hebrew term here, taking the word for a proper name; some of them rendring the text, *heard the defamation of many Magor-missabibs*; that is, of many such as this Pashur. Others, *of many, of Magor-missabib*, (that is, of Pashur, and of the false Prophets, such as are after here described) Others again, *I have heard a report* from *many*, concerning *Magor-Missibib*; that is, concerning this Pashur, how he hath set others on work to raise and bring in false reports and charges against me. But I rather incline to take the words here, as I find them in the Psalm, from whence they are taken.

Report, say they, and we will report it:] These some make the words of Pashur, which those many before-mentioned should hear him speak; and they therefore insert, *how he should say, Report ye to us*, &c. Others, of him and his complices, or, his instruments, those of his house. ver. 6. others, indefinitely, of those *many*, before spoken of; which seemeth most both safe and probable; and with our version well agreeth: for I cannot accord with that learned Interpreter, who (going herein, I suppose, alone) would have it to be a description of the false Prophets, thus rending the text, of those that say, *Tell us what we shall tell*: that demand of the people what they will have told or taught them, and accordingly tell them, what they best like to hear. But the words seem rather the speech of those, who desirous to get somewhat whereof to accuse the Prophet unto the King and State, set others on work to watch him, and if they can catch hold of ought that slippeth from him, and that by misrelating and misconstruing, may make any way against him, to bring it to them, that they may accordingly make use of it against him: and this suits well with the words ensuing. See Chap. 18.18. See also the like practices against our Saviour Christ, when he taught here upon earth, Mat. 22.16,17. Mar. 12.13,14. Luk. 11.53,54. & 20.21.

all my familiars watched for my halting;] Heb. *every man of my peace*: as Chap. 38.22. Even those that pretended kindness, and made shew of good affection to me, carrying themselves outwardly towards me, as if they intended me no evil, but were desirous of my welfare; yet did generally in wait to take me tripping in ought if they could, that might give mine adversaries any advantage against me. See the like perfidiousness complained of, Job 19.19. Psal. 14.9. & 55.13. and warning given of it, Chap. 9.4. & 12.6. and the like lying in wait, with the form of *halting* here used, Psal. 35.15. & 38.16. See also Chap. 5.26. That learned Interpreter before-mentioned, doth hitherto carry on the whole foregoing passage of this verse in one continued tenour, on this wise; *For I heard the infamous speech of many, of Magor-missabib*, of those that say, *tell us what we shall tell you, of every one that should have been at peace with me, of those that watch for my halting*. But it goeth better in parts sunder; as our version exhibiteth it.

saying, *I reade unture, he will be enticed*; *and we shall prevail against him*; *and we will take our revenge on him*.] It may be by closing and glozing with him, we may draw something from him; whereby having over-reached him, we may prevail against him, and work our own ends. See of the term here used on ver. 7. of such snares to catch and entrap persons, Chap. 5.26. & 18.20,22. Esay 29.21. See also the like defects of, *say they*, and *saying*, Chap. 2.25. & 3.22. Psal. 27.8. and 115.15. Act. 15.5.

V. 11. *But the Lord is with thee, as a mighty terrible one*:] After the former storm of discontent and misdoubt, arising from the apprehension and consideration of the general conspiracy, and banding together of persons maliciously and mischievously disposed against him, which seemed shrewdly to have staggered him, ver. 9, 10. the Prophet in the next passage here beginneth to recover himself, and to strengthen his faith against all oppositions, by assurance of Gods constant presence with him, and powerfull protection of him, according to his promise, Chap. 1. 19. & 15.20,21. *But, or, Howbeit, or, Notwithstanding*; as v. 4. or *was* as Cha. 35.14. *the Lord is with me*, as Psal. 46.7. Rom. 8.31. *as a mighty terrible one*: one of infinite might; and able to terrifie the most terrible among them, that thus plot together, and fet themselves against me, thinking thereby to affright and daunt me, chap. 11.21.

therefore my persecutors shall stumble] They that thus pursue me, shall themselves be overthrown, Chap. 18.23. Psal. 27.2.

and they shall not prevail] They must prevail against God, ere they prevail against me. See Chap. 1.19.

they shall be greatly ashamed;] Or, *abashed*, Chap. 17.18. Psal. 70.2,3.

for they shall not prosper,] Or, *they deal not prudently*, or, *skilfully*: for thence our English word *skill*. See of the use of the word in Esay 52.13. they take a very unwise course by opposing God in his Prophet, Act. 5.39.

their *everlasting confusion shall never be forgotten*.] Heb. *igwominy of perpetuity*. So chap. 23.40. a defect of the pronoun: as Chap. 17.21. or, *everlasting*, referring these words to the first member, *they shall be greatly ashamed because they shall not prosper*) *with an everlasting infamy*, that *shall never be forgotten*: a defect of the relative: as chap. 50.5.

V. 12. *But, O Lord of hosts, that triest the righteous, and seest the reins, and the heart: let me see thy vengeance on them*; *for unto thee have I opened my cause*.] See the same in effect before, chap. 11.20. See also chap. 17.10.

triest the just] And by trying of them, knowest them, takest notice of them, and approvest them, Psal. 11.5,7.

V. 13. *Sing unto the Lord, praise ye the Lord*;] From the before professed assurance of Gods presence with him, and protection of him, the Prophet here riseth higher, raising up his soul from his former dumped and dumpish disposition, to no small degree of lightsomness and alacrity of spirit, expressed in an encitement of himselfe to sing praises to God for his goodness shewed toward him; in delivering him out of the hand of Pashur and his complices, and restoring him to his liberty again. See the like, Psal. 42.5,11. & 43.5. or it may be deemed, as some take it, to respect future deliverances, praising God for them, before he receive them, out of an hopefull and assured expectation of them, as if already he had received them, like that of David, Psal. 13.6.

for he hath delivered the soul of the poor from the hand of evil doers.] Or, *because* (as chap. 14.5,6.) *he hath delivered the soul of the poor* (that is, *the poor simply*; as, *to my soul*, for, *to me*, Psal. 3.2. or, *the life of the poor*: the poor man being in danger of losing his life; as Psal. 30.3. & 116.8. and his meaning is, my poor soul, my poor self, Psal. 34.6. *out of the hand* (that is, *the power*; as chap. 15.21. Psal. 89.48.) *of evil-doers*. So Psal. 30.5. and 109.31.

V. 14. *Cursed be the day wherein I was born*] A strange alteration and sudden downfall from such a strength of confidence before professed, ver. 12. and height of joy in the very next foregoing words manifested, to such a low dejection of mind, and such an uncouth distemper of spirit, as inconsiderately to curse the day of his nativity, and the persons themselves that brought his father the report of his birth. Wherein is represented unto us a very lively pattern of humane imbecility, remaining even in the best, who in regard thereof therefore have need of an inessant assistance and support from above, to carry them on inoffensively thorow the crosse occurrents of this present wicked world. See the like weakness in Job, Job 3.3.16. a tang hereof we had before, chap. 15.10. Howbeit, some, to take away the strangeness of this sudden change, suppose these execrations not to have fallen from the Prophet at this present, but that in these ensuing verses is contained a relation onely of what had flipt from him, during the time of his restraint and distress: and they render the text with a connexion of these words to the former, in this manner; *he hath delivered out of the hand of evil doers the soul of the poor*; who said, *Cursed be the day wherein I was born*, &c. that is, who out of impatiency and impotency of spirit, while he was yet in distress, cursed his birth-day in this manner: and this may seem to carry some shew of probability with it. Let the learned judge of it, *let not the day wherein my mother bare me be blessed*. The same in other terms with the former.

V. 15. *Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad*. So our Saviour, *for joy that a man* (that is, a male) *is brought forth*, Joh. 16.21. Heb. *by gladding gladding him*: as the like, Esay 61.10. Thus are parents much gladded ost at the birth of their children, who if they did foresee what misery they are born to, would lament many times as much over them, as they are wont to rejoyce for them.

V. 16,

V. 16. *And let that man be as the cities*, *which the Lord overthrew and repented not*.] Let him perish as did Sodom and Gomorrha, (Deut. 29.23. Amos 4.11.) which God destroyed without recovery, or without revocation of the doom passed upon them, Zeph. 2.9. which concerning Zoar was reversed, Gen. 19.21.22.

and let him hear the cry in the morning, and the shouting at noon-tide:] The shouting of enemies breaking in, and the out-cries of people surprised by them, chap. 4.19. & 15.8. & 18.22. & 49.2. Zeph. 1.16. Let him live in continual terrour and trouble, Job 15.21.

V. 17. *Because he slew me not from the womb*:] Or, *why was I not slain from the womb?* that is, so soon as I came out of it, so soon as I was born, Job 3.10 & 10.18,19. Hos. 9.11. *for in the womb*, which a late learned Annotator suggesteth, will not do well here. Heb. *he did not cause me to die*; that is, God, say some, which the Italian Version putteth in the text: he that brought my father news of my birth; as the most: but the verb seems indefinite, and is best rendred by the passive: as ch. 18.14.

or that my mother might have been my grave, and her womb to be always great with me] Heb. *and*: but here in a disjunctive notion; as v. 4. or *was* not (the negative supplyed from the former branch: as Psal. 9.18.) *my mother made my grave, and her womb ever great?* being never delivered of that she went with. Heb. *her womb going great of perpetuity*, or, *an ever-lasting going great*; that she had never been delivered of me; that I had never come to light; like those, Psal. 58.8. Eccl. 6.3.

V. 18. *Wherefore came I forth out of the womb to see labour and sorrow*,] So Job 3.10. *to see*, that is, to sustain and suffer: as ch. 5.13. & 14.13. Lam. 3.1. *labour and sorrow*; or *vexation and grief*; that which man is born to, Job 5.6,7.

that my days should be consumed with shame?] That my whole life should be thus spent, and my self wasted away, through the ignominious and contumelious usage of mine adversaries, v. 7,8.

CHAP. XXI.

V. 1. *The word that came unto Jeremiah from the Lord*,] As chap. 18.1. This Chapter containeth an answer returned from God, upon occasion of a motion made by King Zedekiah to the Prophet, to enquire of God, or address himself unto him, in behalf of the King, and the State, in regard of the Chaldean forces that were fet down before the city, v. 1,2. and the answer is directed, 1. To the whole state of the city, v. 4,7,2. To the people, v. 8,10,3. To the King and Rulers, ver. 11,12. all closed up with a denunciation of utter destruction and devastation, notwithstanding their imaginary strength, v. 13,14.

when King Zedekiah sent unto him, Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the Priest, saying;] Thus Zedekiah, though an evil King, and one that would not take any wholesome and safe advice from Gods Prophet, 2 Chr. 36.12. ch. 38.15. yet in times of distress, is glad to send here unto him, as at other times also afterward, ch. 37.3. & 38.14. but not as Ezekiah to Esay, out of an heart touched with sincere sorrow and remorse for his sins, 2 Kin. 19.1. Esa. 33.2. but as Pharao to Moses, for the removal of judgments, if it might be, Exod. 9.28.

Pashur the son of Melchiah] One of the same name with the former, that so abused the Prophet, chap. 20.1. but of another house and course; for he, that Pashur, was of the family of Immer, which was the sixteenth rank, 1 Chr. 24.14. whereas this Pashur was of the family of Melchias, which was the fifth rank, 1 Chr. 24.9. and a man, in likelyhood, of a better and milder disposition than that other.

Zephaniah the son of Maaseiah] Of his race, which made up the twentieth course, 1 Chr. 24.18. Of the same party, fee further, chap. 29.25, 29. & 37.3.

V. 2. *Enquire, I pray thee, of the Lord for us*;] Or, *Entreat God for us*; seek to him in our behalf: for so the word is commonly used, Deut. 4.29. Esa. 55.6. Ezek. 36.37. where it would much better be rendred, *required*, or *requested*, or *sought unto*, then *enquired of*; which suiteth not well there.

(for Nebuchadrezzar, King of Babylon, maketh war against us)] *Nebuchadrezzar*; so is he called oft in this Prophecy; as ch. 25.9. who is elsewhere commonly termed *Nebuchadnezzar*, Dan. 1.1. and by the Greeks and Latines, *Nabuchodonosor*; and he was now fet down with his forces before Jerusalem, v. 2. the cause and ground of his invading the land, and besieging the city, fee 2 Kin. 24.17,20. & 25.1,2. 2 Chr. 36.10,13.

if so be that the Lord will deal with us, according to his wondrous works] Or, *it may be the Lord will deal with us*, &c. for that is the proper and most usual notion of the term here used; as Zeph. 2.3. this they speak as hoping that God might be induced, especially upon Jeremies entreaty, to shew favour unto them, and work some strange deliverance for them, as he had done formerly for Ezekiah, upon the prayer of Esay, 2 Chr. 32. 20,21. (for that deliverance they seem to have a more special eye unto) and for other of his servants at other times, 2 Chron. 14.9,15. and 20.1,25. So Psal. 44.1. but in vain do wicked wretches hope for relief and succour from him, whom they regard not to serve, by whom they refuse to be ruled, ch. 2.17,28.

that he may go up from us] That Nebuchadrezzar who now besiegeth us, may be compelled to break up his siege, and so depart from us; as Sennacherib was sometime inforced to do, Esa. 37.3,6,37. *go up*, that is, *raise*; raise his siege: or rather simply, *depart*, *go away*; as ch. 37.5. So ch. 4.7,13. 1 Kin. 15.19.

V. 3. *Then said Jeremiah unto them*] Heb. *And Jeremiah said*; as ch. 20.9. *Thus shall ye say to Zedekiah*:] Or, *Thus say*; as ch. 19.3.

V. 4. *Thus saith the Lord God of Israel*;] That God, from whom ye expect protection, as being a part, yea, the principal part of his Israel, see chap. 1.9.3.

Behold, I will turn back the weapons of war, that are in your hand, wherewith ye fight against the King of Babylon, and against the Chaldeans; *which besiege you without the walls*,] I will be so far from relieving and succouring you, that I will turn the weapons that ye fight with, from your enemies, upon, or against your selves, by setting you together by the ears amongst your selves. See chap. 13.14. or, I will turn them back, and cause them to recoil, without doing of any damage at all unto them. See Psal. 89.41. So that all your fighting against them, shall be in vain, and to no purpose. See chap. 32.2. Heb. *I am turning back*, or *turning about*; as *bringing*, ch. 19.15. and *wherewith ye are fighting with him*, and them, as ch. 37.10. and *wall*, for, *walls*, as Ezek. 38.11.

and I will assemble them in the midst of this city.] Or, *I will bring them* (who are yet without the walls) *into this city*. So is the word used, Exod. 9.19. *that is not brought into the house*: and Deut. 22.2. *thou shalt bring it into the midst of thine house*; that is, simply, *home: to thine house*; where we have together, both the notion of the verb, and the form also here used.

V. 5. *And I my self will fight against you, with an out-stretched, and with a strong arm, in anger, and in fury, and in great wrath*.] So far will I be from defending you or this city, as in former times I have done, Esa. 37. 35. & 38.6. Heb. *fight with you*, for, *against you*; as before, v. 4. *an out-stretched hand*; a term borrowed from the manner of stretching out the hand furnished with some offensive weapon to strike the enemy in fight, Josh. 8.18,19.26. So Esa. 9.12,21. of the *arm*, see the like, Exod. 6.6. Psal. 136.12. and this carriage of God towards them, complained of, Lam. 2.3,4.

V. 6. *And I will smite the Inhabitants of this city, both man and beast*] Or, *I will slay* (as chap. 18.21.) *those that abide* in it: for the word signifieth as well to *abide*, as to *dwell*, Judg. 5.16. ch. 39.14. and would be here rendred, as it is ver. 9. Heb. *and the man, and the beast*; and, for, *both*; as chap. 17.26.

they shall die of a great pestilence.] See ch. 16.4. & 18.21.

V. 7. *And afterward, saith the Lord, I will deliver Zedekiah King of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar King of Babylon, and into the hand of their enemies, and into the hand of those that seek their life*;] See ch. 15.2. & 34.20,21.

and his servants] So Chap. 22.2. & 36.31.

and such as are left] Or, *even such*; as Chap. 19.12. *hand*, for, *power*; and *sord*, for, *life*; as ch. 20.13. & 38.16.

and he shall smite them with the edge of the sword:] He, that is, the King of Babylon, *shall smite*, that is, slay them; as v. 6. yet not Zedekiah himself, chap. 34.4. but his sons, his principal and chief officers, and other of the Priests and people, ch. 39.6. & 52.7,9. *with the edge of the sword*. Heb. *mouth*; as Deut. 13.15. Luk. 21.24.

he shall not spare them, nor have pity, nor have mercy.] Of the cruel carriage of the Chaldeans toward this people, see 2 Chr. 36.17. Esa. 47.6. ch. 6.23. Lam. 5.12,13.

V. 8. *And unto this people thou shalt say*;] Or, *And say to this people*; or, *Say also to this people*; as v. 3.

Thus saith the Lord, Behold, I will set before you the way of life, and the way of death.] Or, *I set before you*. Heb. *I am giving before you: giving*, as, *turning*, verf. 4. and, *to give*, for, *to set*; as Deut. 30.19. where see the like. I shew you how ye may escape; by yeelding your selves unto Nebuchadrezzar, ch. 38.17. and how ye will bring destruction upon your selves, if ye stand it out against him, chap. 27.8.

V. 9. *He that abideth in this city shall die by the sword, and by the famine, and by the pestilence*:] See v. 6. ch. 38.2. the disjunctive would do better here (as also, ch. 20.4,17. and verse 13. than the copulative; because the participle preceded is singular, though collective: for some were to perish by one of the three, and some by another, not each one by all three. See ch. 15.2.

but he that goeth out, and falleth to the Chaldeans, that besiege you, shall live,] Heb. *and*; as chap. 20.9. *that goeth out*; to wit, of the city; to yield himself into their hands (so chap. 38.2. & 2 Kin. 24.12. *Jehoiachin went out unto him*) *and falleth to the Chaldeans*, (as ch. 37.13. *thou fallest to the Chaldeans*) *shall live*: shall escape.

and his life shall be unto him for a prey.] A proverbial form of speech, importing as much, as he shall save, or gain his life: his life shall be to him, as some booty gotten in fight, in regard of the joy he may have of it, say some, Psal. 119.162. or in regard of the achievement and possession of it, as others rather; his life seeming to be as it were new acquired, and gotten again to him, and himself repossessed of that, which seemed in a manner utterly lost before: as 2 Cor. 1.8,9. Heb. 11.17,18. for lawful prey is deemed good purchase, Esa. 49.24. See the use of this form again, chap. 38.2. & 39.18. & 45.5.

V. 10. *For I have set my face against this city for evil, and not for good, saith the Lord*;] Or, *I have set my face upon this city* (and so Psal. 34.16. as the particle is well rendred, Neh. 9.10. & 13.21. Eft. 3.6. that it may fare the better with either member of the distribution ensuing) *for evil and not for good*. So ch. 39.16. & 44.11,27. Amos 9.4.

it shall be given into the hand of the King of Babylon] *hand*, for, *power*; as verf. 7.

and he shall burn it with fire] He shall cause it to be burnt. So chap. 38. 23. & 39.8.

V. 11. *And touching the house of the King of Judah, say*;] Or, *And unto the house of the King*. So the text precisely hath it. To those of the Kings Court, that are in place of Judicature, or in offices thereunto belonging, say] Supplyed; as Esa. 8.19.

Hear

Hear the word of the Lord ;] Or, *Hear the word of the Lord , O house of David* ; annexing the compellation unto this clause, though prefixed to the words ensuing, v. 12. as Phal. 96. 12, 13. & 98. 8, 9.

V. 12. *O house of David*] Yet of the Court that was Davids sometime, & that come many of you from his flocks, Esa. 7. 2, 13. c. 1 3, 13 & 22. 2.

Thus saith the Lord, execute justice in the morning ;] Imitate him of whose house ye are, who fate constantly doing judgment and justice to all his people, 2 Sam. 8 15. 1 Chr. 18. 14. So chap. 22. 3. Heb. *Judge in the morning judgment*. Either do it timely, not spending the morning in eating and drinking , when ye should be about matter of judicature, Eccl. 10. 16, 17. for in the morning did the people use to repair for justice to the place of judicature , Exod. 18. 13. or , do it diligently, every morning ; morning after morning, as Amos 4. 4. daily without failing. See David, Psal. 101. 8.

and deliver him that is spoiled out of the hand of the oppressor.] R'ght the oppressed against those that oppress them, and make a spoil of them. See Psal. 72. 4, 12, 13. & 82. 3, 4. *hand*, for, *power* ; as before, v. 7, 10.

lest my fury go out like fire, and burn that none can quench it , because of the evil of your doings.] Implying, that their neglect of justice , and default therein, was one of the main sins that would be the cause of their utter and irrecoverable ruine, if it were not speedily reformed, Esa. 1. 23. & 59. 4, 14, 15. ch. 5. 28. & 6. 6, 7. & 22. 17. See the like expressions, chap. 4. 4. & 17. 24.

V. 13. *Behold, I am against thee, O Inhabitant of the valley, and rock of the plain, saith the Lord, which say, who shall come down against us ? or who shall enter into our habitation ?*] In the close of this answer returned to the messengers of Zedekiah, God, by the Prophet , meeteth with those their presumptuous conceits, whereby they imagined their city to be , in regard of its situation, and fortifications, an impregnable piece, able to withstand any the greatest forces, or force, that could be raised, or made against it ; which to put them from, the Lord telleth them , that he will come himself against them, as in the head of those that invade and assault them, and do that which they fondly and vainly suppose not to be feasible. See v. 5.

Behold, I am against thee] Heb. no more but , *I unto thee* (for so the word most commonly signifies) or, *against thee* : a defective speech in this Prophet not infrequent. So ch. 23. 30, 31. & 50. 31. & 51. 25. and it may as well be rendred, I am coming *to thee* ; as in way of answer, to that their insolent demand : *who will*, or, *can come at us ?* as if he had said, I will come my self to you against whom there is no standing out, or withstanding, Psal. 76. 7. See the like, Obad. 3, 4.

O Inhabitant] Heb. *Inhabitress* ; that is, Jerusalem , whereof as a city he useth oft to speak, in the feminine form. So ch. 10. 17. & 22. 23.

of the valley] For it stood in a vale, environed with mountains, Psalm 125. 2. and they strain it too far, who would have it so termed, in regard of what God intended to do with it ; to wit, to destroy and bring it down into the vale.

and rock of the plain] Or, as *Some, of the rock of the plain* : for though it were situate in the midst of a lower ground, yet stood it, the upper part of it especially, on a rocky rising, or hill, having much plain ground round about it. See chap. 17. 3. as also, Josh. 15. 8.

which say] Tusting over-much in this their situation : the word is here masculine, and plural, as intending the citizens, or inhabitants of the city, who used insolently thus to speak.

who shall come down against us ?] Who dare come to sit down before our city, or to joyn battel with us ? *come down* : a military term, as the Jewish Criticks observe ; having in it a notion, as some of them , either of sitting down in siege, or lying in ambush : as 2 King. 6. 9. *the Syrians are couched there* ; or, as others, of coming down into the plain to joyn battel there : as 1 Sam. 26. 10. *he shall descend into battel , and perish*, 1 Sam. 26. 10. the verb seems to be here in a notion of *daring* ; as Esay 10. 14. Zach. 1. 21.

or] Heb. *and* ; as before, verf. 9.

who shall enter into our habitations ?] Or, *who can enter upon our dwellings ?* as, *who shall head ?* for, *who can head ?* Psal. 76. 7. See the like vaunt, ch. 49. 4. & Obad. 3.

V. 14. *But I will punish you according to the fruit of your doings* ;] Heb. *And* ; which some render here, *for* ; and so the copulative is used , Psalm 60. 11. But I should rather retain the copulative it self, as knowing this to the former branch verf. 13. I will come to thee, and when I come, I will punish thee. I will come on visiting, when I come , to thy smart. Heb. *I will visit upon thee* ; as ch. 9. 25. that is, in my visitation of thee, inflict penal things upon thee ; such as thy wicked courles do justly deserve, Psal. 28. 4. and 62. 12. Prov. 13. 21. chap. 17. 10.

and I will kindle a fire in the forest thereof ; *and it shall devour all things round about it*.] Here by *the forest thereof* ; to wit, of Jerusalem, some understand their woods or groves, and high places thereunto belonging, wherein they had exercised their idolatry, ch. 3. 2. Others, the inferiour Towns and Cities round about it, like to many tufts of trees in a wood or forest, ch. 19. 15. Others, mount Lebanon, being one of the boundaries of the promised Land. See Eze. 17. 24. Others, the goodly and flately buildings of the city, that stood as thick as trees in a forest , and were built with timber fetcht from the forest of Lebanon. See chap. 22. 7, 15, 23. Zach. 11. 1. Of this fire threatned, see ch. 17. 27. kindled, see 2 Chr. 36. 19. ch. 52. 13. there is a change of the perfon ; as ch. 16. 12.

CHAP. XXII.

V. 1. *THus saith the Lord* ;] It is evident enough, as we shall afterwards also further shew on cha. 27. 1. that the Sermons or Prophecies in this book recorded, were not ranged according to the times , at which they were delivered ; for the relation made in the chapter next before-going, is of somewhat done in Zedekiahs reign, in the time of the siege of the city ; whereas the subject & matter of this chapter seemes to consist of such things as concerned Jehoahaz , v. 10, 12. Jehoiakim, v. 18. and Jeconiah, v. 24. all of them foregoing the reign of Zedekiah. Howbeit, a learned late Writer rending the words, *Thus said the Lord* , (wherein I also willingly concur with him, and to do for the like, chap. 19. 1.) doth thence inter, that Jeremy should together at the same time, when he delivered the former answer returned to Zedekiah, withal relate, what messages he had been before time sent with al , either unto, or concerning those other Kings his predeceffors ; and that for this end, to shew that God now threatned to do no otherwise with Zedekiah , than as he had done with those other before him. But the whole file and series of the context, and frame of this chapter, seems to carry it another way.

Go down] This, fay some, because he was in the Temple , when God gave him this injunction ; and he was to go down therefore from thence, ere he could repair to the Kings house. But of this there is no necessity. For the words of ascent and descent are oft used of motion from place to place, without any special regard had to the situation of either. So Judg. 5. 14. *from Machir came down* (for, *came* forth) *the Scribes* : and, *they went down* (for, *went*) *to the top of the rock*, Judg. 25. 11, 12. See on Esay 38. 8. It may therefore well rendred here, simply, *Go*, as ch. 18. 2. and yet, *Go down to the potters house*, would found better there, then *Go down to the Kings house*, will do, with us at least, here.

to the house of the King of Judah.] The words may import the house, or palace, in general, that the Kings of Judah did keep court in succeffively : but the question is, who then kept Court there , when Jeremy was with the errand here recorded sent thither. To pass by the conceit of the late Writer above-mentioned, who supposeth it to have been then the Court of Zedekiah ; and that the whole discourse throughout this Chapter, is no other, than a relation of matters already past and gone. The moft deem it to have been all delivered at the same time in the reign of Jehoiakim ; but to contain matter of prediction, partly concerning Jehoiakim himself, verf. 18. and partly concerning Jeconiah his son, v. 24. I conceive the Chapter to contain two fevetal prophecies, or meflages, of two feveral dates : the former, from ver. 3. to v. 19. delivered in Jehoiakims reign : the latter, from v. 20. to 30. delivered in the reign of Jeconiah. The former by the fubject matter of it, appeareth to have been delivered, while Jehoaz, or Jehoachaz, being depofed, yet survived in captivity, v. 10, 11, 12. and while Jehoiakim alfo was yet alive, whether at home, or abroad in captivity, uncertain ; but retaining ftill the royal title: for it foretelleth alfo his death, v. 18. and, consequently, within the compafs of his reign.

and speak there this word] Heb. *and thou fhalt fpeak* (as ch. 1. 17. & 17. 27.) *this word there* ; that is, *this commandment*, or *precept* : *as, ten words*, for, *ten commandments*, or, *precepts*, Deut. 10. 4. for with an injunction he beginneth, v. 3. or, *this word*, that is, *this thing* ; as ch. 7, 23. and, *no vain word*, for, *no vain thing*, Deut. 32. 47. *fpeak this* (to wit, that here followeth) *there* : fo v. 4.

And fay.] Heb. *Thou fhalt fay* ; as ch. 19. 3.

V. 2. *Hear the word of the Lord* ;] As ch. 17. 20. & 19. 3. & 21. 11.

O King of Judah] *O Jehoiakim*. See on v. 1, 18.

that fittest upon the Throne of David,] Succeeding him in the Kingdom of Judah. See ch. 17. 25. & 21. 12.

thou, and thy Servants,] *Thou*, as the principal ; *and thy fervants* , that is, thine officers and attendants : as ch. 21. 7. for they also oft-times are instrumental, and over-forward in wrong-doing , as well as their Masters, Neh. 5. 15. Prov. 29. 12. Zeph. 1. 9.

and thy people] Those that in any kind appertain to thy family, Josh. 24. 15. ch. 21. 12. or such of the people as repair to thee for audience, and for matter of justice : but the former here rather.

that enter in by these gates.] The Court or Palace-gates, v. 1. that go in and out by them : as c. 17. 19. the one here put for both : as c. 17, 23, 27.

V. 3. *Thus saith the Lord*,] Gods meflage now followeth to the King and his retinue ; consisting of, first an injunction, backed with a double sanction, of promise, v. 4. of menace, v. 5. 2. a denunciation of destruction, with the ground of it, v. 6, 9. 3. a prediction of Jehoachaz his death in captivity, v. 10, 12. 4. A sharp reprehension of Jehoiakim , for his oppressions ; wherein he fteerved from his fathers righteous and religious steps, v. 13, 17. together with a prediction of his ignominious end, v. 18, 19

Execute ye judgement and righteousness, and deliver ye the spoyled out of the hand of the oppressor :] The injunction concerning the due execution of justice. See the same in effect, c. 21. 12. & of the terms here used, Esa. 56. 1.

and do no wrong, do no violence to the stranger, the fatherless, nor the widow ;] Heb. *and stranger, orphan, and* (for , or ; as ch. 21. 13.) *widow, oppress not, wrong not* : these God especially giveth a charge of , both because such commonly are most exposed to wrong, and such as he hath therefore taken into his more special protection, Exo. 22. 21, 22. ch. 7. 6.

neither shed innocent blond in this place.] See ch. 7. 6.

V. 4. *For if you do this thing indeed*,] If carefully, or diligently ye do this. Heb. *if doing ye do* (as ch. 7. 5.) *this word* : as v. 1. So ch. 26. 2. & 32. 17.

then shall there enter in by the gates of this house , Kings sitting upon the Throne of David, riding in chariots, and on horses, he and his Servants and his people.] See the same in effect, cha. 17. 25. Heb. *Sitting for David upon his Throne*.

he and his servants, and his people] Each of them, to wit, those Kings successively, and their retinue. See ver. 2.

V. 5. *But if ye will not hear these words*,] Heb. *And*, ch. 11. 3. *if ye will not*

nor hearken obey me : to hear for to obey ; as ch. 7. 23. and *words* for *things*. as Deut. 30. 1. and 32. 46.

I swear by my self, saith the Lord] God sweareth by himself, because he hath none greater then himself to swear by, Heb. 6. 13. and what he thus sweareth, is for solemn an oath, that undoubtedly be fulfilled, Psal. 110. 4. & 132. 11. Heb. 6. 17, 18.

that this house shall become a desolation.] Heb. *fhall be unto desolation*, as that *this house shall become a desolation* of the Kings Court and Palace here that is ch. 7. 32. that is threatned to the Temple, Gods own house, 1 Kin. 9. 7, 8. cha. 7. 14. though they swerve from the text here, that refer this and that which followeth here ver. 6. unto that.

V. 6. *For thus saith the Lord unto the Kings house of Judah*] Heb. *concerning*, as Psa. 122. 4. See ver. 11, 18. *the house of the King of Judah* ; and consequently concerning the whole kingdom and State , whereof that was the royal Seat.

Thou art Gilead unto me, and the head of Lebanon ; *yet surely I will make thee a wilderness, and cities which are not inhabited*.] Because the judgment threatned might seem to them very unlikely to be effected, trufting partly to their wealth, and partly to their ftrength, arising as well from the natural ftation of the place, as from their works and fortifications about it ; see ch. 17. 3, & 21. 13. God further here telleth them, that though their land were as wealthy as Gilead, and their ftructures as ftrong and impregnable, as if they were fituate on the highest part of Mount Lebanon ; yet he would reduce their whole land & head-city to a wild wilderness ; and make the other cities about it like a vaft defart.

Thou art Gilead unto me] Or, Though *thou* beeft as *Gilead to me* : the particle both of concefsion and fimilitude is wanting ; as Job 13. 15. the one ; and ch. 5. 8. the other : as *Gilead* ; that is, like to it for wealth : for the land of Gilead was not only a fat and rich foil of it felf, but a region abounding with fuch precious commodities of balm and fpicery, as did, by trade and traffick in thofe kind of merchandifes, much enrich her inhabitants. See Gen. 37. 25. Numb. 32. 1. of the ground of the name see Gen. 31. 47. *unto me* ; that is, as fome , in mine efteem and account : though I well know and grant thee fo to be. Others, *unto me* ; that is, *before me*, or in my fight : whereof more anon. Others, *by me*, (as fome render the particle, ch. 15. 8. 15.) through my bleffing upon thee ; whereby thou haft been enriched , and art grown up to this height of wealth and ftrength, Deut. 8. 18. Prov. 10. 22. Ezek. 16, 14. but I fuppofe the form here ufed to be onely an elegant redundancy ; not unlike the fame, ch. 5. 7. and 12. 9.

the head of Lebanon] This fome joyn to the former, as fpoken, not of Jerufalem, or the kings Court, but of Gilead ; and of the kings Court onely as by Gilead refembled : and they fay that *Gilead* is called *the head of Lebanon*, neer unto which it lay ; becaufe it was eftcemed a principal part of the land thereabout : whereunto the Jewifh Doctors add, that as the city of Gilead was the head-city of thofe parts, fo Jerufalem was the head city of the kingdom of Judah ; and the kings Court , or Son, the head of Jerufalem; fometime termed Lebanon, Zach. 11. 1. *head* for *chief* : as Exod. 30. 23. Others again fay, that Gilead is called *the head of Lebanon*, becaufe at the South end of it doth mount Lebanon begin. So *head* fhould be ufed here for *beginning* ; as Efa. 51. 20. Lam. 2. 19. but thefe things are over-forcibly ftretched unto Gilead ; nor is *the head of a* mountain any where ufed for the firft *rife* , but for the *top* of it rather, Ifa. 2. 2. Amos 9. 3. I rather therefore concur with thofe who conceive in thefe words another refemblance to be ufed , diftinct from the former, wherein the kings houfe, or Sion, whereon it ftood, is faid to be for loftineffe and ftatelineffe, as *the head*, that is, *the top of Lebanon* ; that goodly high mountain, ftored with abundance of fair and tall cedars, and other the like choice timber-trees, Ifa. 14. 8. & 37. 24. See v. 23. Nor can I affent to thofe who expound both this and the former ; as if it were faid, *Thou* Jerufalem are in my *fight*, as *Gilead*, as fome waſte place ; as refpecting the preſent eſtate of Gilead, by the Aſſyrians laid waſte, 2 King. 15. 29. or *at the top of Lebanon* : as a parcel of fome wild foreſt, inhabited, not by men, but by wild beaſts : fuppoſing the meaning to be , either that God no more then ſo regarded it for the preſent, Amos 9. 7. or that God would make it like unto thoſe two places, by laying it waſte, and diſpeopling of it : and ſo it ſhould be as that, which they parallel with this, ch. 7. 12, 14.

yet ſurely I will make thee a wilderneſs,] Heb. *if I make thee not a wilderneſs* : the uſual form of an oath. See Iſa. 5. 9. & 22. 14. and the like menaces, ch. 9. 10, 12. Some infert the note of ſimilitude both here and in the next member ; as *a wilderneſs* ; and as *cities* : expreſſed alſo ch. 9. 11. Hoſ. 2. 5.

and *cities which are not inhabited*] Like ſuch cities : and then there is a defect, both of the note of ſimilitude, as before ; and of the relative alſo ; as ch. 15. 14, 18. Howbeit, ſome render it, *and thy cities ſhall not be inhabited* ; the cities round about thee ſhall be diſpeopled : but the former ſeemeth the more familiar.

V. 7. *And I will prepare deſtroyers againſt thee*,] Or, *For* (as Iſa. 9. 11.) *I have prepared* (Heb. *ſanctified*, as Eſa. 13. 3. chap. 6. 4.) *deſtroyers* (the Chaldeans, ch. 4. 7.) *againſt thee* : to come againſt thee and deſtroy thee, ch. 4. 18. & 6. 20.

every one with his weapons] Heb. *a man* (for *each one* ; as ch. 18. 11.) *and his inſtruments*, for *with his inſtruments* : as Iſa. 5. 14. ch. 1. 13. So v. 14. and ſo rather then *weapons* , to keep to the ſimilitude of fellers or hewers with axes and hatchets, ſuch as trees are wont to be felled and hewen down with, Pſal. 74. 5, 6. See ch. 46. 23.

and they ſhall cut down thy choice cedars , and caſt them into the fire.] Heb. *the choice of thy cedars* ; as Iſa. 37. 24. Thy fair buildings made of the choiceſt cedars, ch. 21. 14. v. 13. and he ſpeaketh of them, as if they were falling ſome part of Lebanon. So Iſa. 10. 34.

V. 8. *And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour*,] Or, *And when many nations* (men of divers nations) *paſſing by this city*, (or the place where it ſtood) *ſhall ſay one to another*. Heb. *a man to his friend, or familiar* ; as ch. 9. 4. So Gen. 11. 3, 7. Mal. 3. 16.

wherefore hath the Lord done thus unto this great City ?] So Deu. 29. 24. 1 King. 9. 8. See Lam. 4. 12.

V. 9. *Then they ſhall anſwer*,] Or, *They ſhall anſwer* ; or, *It ſhall be anſwered* : for the verb is indefinite. This anſwer ſhall be returned them that make the demand, v. 8. Heb. *And they ſhall ſay*, for *It ſhall be ſaid* : as Ezek. 36. 35. See the like ſyntax, Lev. 9. 24. ch. 13. 13 & 26. 10, 11.

Becauſe they have forſaken the Covenant of the Lord their God ; and worſhipped other gods, and ſerved them.] So Deut. 28. 25. 1 King. 9. 9. cha. 1. 16. & 9. 13, 14. & 16. 11.

V. 10. *Weep not for the dead, neither bemoan him* ; but *weep ſore for him that goeth away ; for he ſhall return no more , nor ſee his native Country*.] Theſe words ſome take as ſpoken in general of the perſons of thoſe times; to wit, that there was little cauſe to mourn for thoſe that ſhould then dye, whether by fome natural or violent death ; more cauſe to bewail thoſe that ſurviving them ſhould go into captivity , where they ſhould live in continual ſlavery, and much miſery, without hope of ever ſeeing their own country again, ch. 8. 3. & 16. 6, 7. Ezek. 24. 16, 17, 21, 22. Rev. 9. 6. & 14. 13. not unlike that of our Saviour, Luk. 23. 28. Others, and ſo the moſt underſtand it, as having reference to ſome particular perſon and Prince, or perſons and princes : the former whereof, the words next enſuing, v. 11. do ſufficiently confirm : and of theſe , ſome underſtand the former branch of Joſiah, ſlain in fight by Pharao-Necboh ; for the loſs of whom, grievous lamentation not without good and great ground, was generally made, 2 Chr. 35. 24, 25. Zach. 10. 12. but the Prophet here telleth them, that howſoever in regard of their own intereſt, they had cauſe to bewail the loſs of ſo worthy and godly a governour ; yet in regard of him there was no ſuch cauſe of mourning ; for that he died with honour, was departed to peace, and taken away from the fight of ſuch evils as were to enſue, 2 King. 22. 20. Eſay 57. 1, 2. the latter they conceive to be meant of Jehoachaz, whom the people ſet up upon his fathers deceaſe, but having fare little above three moneths, was by Pharao-Necboh depoſed, and carried captive into Egypt , where he dyed, 2 King. 22. 30. & 23. 34. 2 Chr. 36. 1, 4. v. 11. Ezek. 19. 4. and this way, as the moſt probable, the greater part of theſe go. Some onely ſwerve a little from the reſt ; expounding the whole paſſage of Jehoachaz , as more to be lamented in regard of his captivity, then of his deceaſe : but this ſeemeth not to proviale as the former ; which ſome alſo of the Jewiſh Commenters approve. Howbeit, a learned Chronologer, departing herein from both, ſuppoſeth Jehoiakim in this latter branch intended , who was carried away captive, towards, at leaſt, if not unto , Babylon ; nor was to return unto Jeruſalem again. See further on v. 11, 18. And again, ſome of the Jewiſh Doctors would have Jehoiakim deciphered in the former branch, who dyed by the way, being drawn out of Jeruſalem, but never carried to Babylon, 2 Chr. 36. 6. whereof ſee more on v. 18. Jeconiah ; and as ſome, alſo, Zedekiah in the latter branch ; becauſe both carried captive to Babylon, where they both died. 2 King. 24. 15. & 25. 7. But the current of the context , with the conſent of the beſt Interpreters, leadeth rather the way before-mentioned.

weep not] That is, not ſo much : as, *I ſpake not*, ch. 7. 22.

for the dead] As if his ſtate were worthy lamentation, 1 Theſſ. 4. 13.

neither bewail him] Or, *nor condole with* others *for him*. See ch. 16. 7. *neither bewail him*] Or, *nor condole with* others *for him*. See ch. 16. 7. but] A deſect of the adverſative : as ch. 5. 3.

weep ſore] Or, *weep ſeriouſly, or ſadly* : weep to the purpoſe. Heb. *weeping weep*, as Eſa. 30. 19.

for him that is gone away] Heb. *that goeth* for *is gone* ; to wit , into captivity : as v. 11.

he ſhall return no more, nor ſee] Heb. *he ſhall not return any more , and ſhall ſee* ; that is, *he ſhall no more return to ſee* : as Joſh. 24. 9. cha. 10. 4. & 14. 19. or *he ſhall never ſee again* : as Gen. 26. 18. Zach. 4. 1.

his native country.] Heb. *the land of his nativity* : as Gen. 11. 28. & 24. 7.

V. 11. *For thus ſaith the Lord touching Shallum the ſon of Joſiah King of Judah, which reigned inſtead of Joſiah his father , which went forth out of this place* ; *He ſhall not return thither any more* ;] There is no ſmall diſpute and debate about this *Shallum*, who he ſhould be. The moſt ſuppoſe him to be *Jehoachaz* ; one of the Jewiſh Doctors, to confirm this opinion, produceth that place of the Chronicles , 1 Chron. 3. 15. where Joſiah is ſaid to have had four ſons, *Johanan*, or *Jochanan*, *Joakim*, or *Jehoiakim*, *Zedekiah*, and this *Shallum*; ſaith he , muſt needs be *Jehoachaz* ; for one of Joſiah his ſons was Jehoachaz, and there is no other left to be this Shallum but he. But againſt this is objected , that *Shallum* here mentioned is ſaid to be Joſiahs *fourth* ſon ; whereas Jehoachaz was his ſecond ſon at leaſt, the next to Jehoiakim , who appeareth to have been the eldeſt, being born two years before Jehoachaz. See 2 King. 23. 31, 36. Others therefore acknowledging this *Shallum* to be Jehoachaz, ſuppoſe him to be the ſame with *Johanan*, *Jochanan*, or *John* (for theſe names are all one. See chap. 40. 8.) whom they ſuppoſe to have had two ſeveral names, (as divers others in Scripture , whereof, ſee on Iſa. 1. 1. *Uzziah*) *Jehoachaz* and *Jochanan* ; and as they imagine a third alſo in this place, *Shallum*. So the ſame perſon is called *Shelomoh*, *David* alſo, and *Jedidiah*, and *Lemuel* , 2 Sam. 12. 24, 25. Prov. 31. 1. Howbeit, and *Jedidiah*, and *Lemuel* , 2 Sam. 12. 24, 25. Prov. 31. 1. Howbeit, they ſuppoſe him to be here called *Shallum* ; not from his birth, but afterward in regard of the ſhortneſs of his reign, continuing not above ten moneths, 2 King. 23. 31. partly, from another of

that name king of Israel, who reigned but a moneth, 2 King. 15. 13. and partly, from his younger son, who bare also the same name, and deceased it may be before him, as more worthy to bear that name then he, and to succeed him in the same. Besides, they hold him to be termed Josiahs *first-born*, 1 Chron. 3. 15. not in regard of priority of birth, (for Jehoiakim, as hath been said, was the elder of the twain) but in regard of his primacy in the royal Succession, being though the favour of the people preferred to the crown before his elder brother, 2 King. 23. 30. And this way the most and best of ours go. But of the Jewish Interpreters, the most run other ways: and some of them would have this *Shallum* to be Zedekiah, said to be, both the *third* of Josiahs sons in regard of his birth, & again the *fourth* of them in regard of his reign: for of Josiahs iffue Jehoachaz reigned first, then Jehoiakim, then Jehoiachin, or Jeconiah; & in the fourth place Zedekiah: & they add that therfore he was called *Shallum*, because the kingdom of Judah ended and expired in him, at his downfall seeming to give out its last breath, Lam. 4. 20. But the text in the genealogy expreſly mentioneth them as two several perſons; *sons of Josiah, the third Zedekiah, the fourth Shallum*. Some other of them therefore iuſtly rejecting this, would have this *Shallum* to be *Jehoiacin*, or *Jeconiah*; for both names be beareth in Scripture; called, ſay they, *the ſon of Joſiah*, here termed *his father*; and reckoned among his iſſue, becauſe he was his ſons ſon; as *Belſhazzar*, or *Baltaſar*, is ſaid to be *the ſon* of Nebuchadnezzar, and Nebuchadnezzar is called his father, Dan. 5. 18, 22. But this alſo is very improbable; for in the next place there followeth, *the ſons of Joſiah, Jeconiah his ſon, Zedekiah his ſon*. So that Jeconiah therefore and Shallum are two ſeveral perſons there; the nephew the one, the uncle the other. In the laſt place therefore, that learned Chronologer before mentioned, by *Shallum* underſtandeth here that fourth ſon of Joſiah; by the party here ſaid to be gone into captivity, *Jehoiahim*: and he thus rendreth the text; *For thus ſaith the Lord* (not, *touching*, or *concerning*, *Shallum*; though the particle be ſometime ſo uſed; as Pſal. 2. 7. & 89. 27. v. 18. but as it is moſt commonly taken) *unto Shallum, the ſon of Joſiah King of Judah, who reigneth in the room of Joſiah his father*; (as ſpeaking to him of ſome other) *He that is gone out from this place*, (to wit, Jehoiakim thy brother, gone in captivity to Babylon) *ſhall return no more hither*. This he thus endeavours to clear. Jehoiakim ſet up by Pharao-Necho, 2 King. 23. 34. was afterward by Nebuchadnezzar, Nechoes adverſary invaded, and compelled to hold from him; unto whom he continued loyal ſome three years, but began then to rebel againſt him, 2 King. 24. 1. whereupon Nebuchadnezzar again invaded the land, ſurpriſed the city, took him priſoner, and *bound him in fetters to carry him unto Babylon*, 2 Chr. 36. 6. yea, in likelyhood did accordingly carry him thither. See Ezek. 19. 9. where during his captivity and reſtraint, his brother Shallum, as viceroy in the minority of his ſon Jeconiah, governed the kingdom; and is therefore here ſaid to *reign in the room of Joſiah his father*, unto Jehoiakims deceaſe. Now whereas the people were poſſeſſed with a ſtrong perſwaſion, that Jehoiakim ſhould at length return back from his exilement; God ſendeth the Prophet here to Shallum, who ruled in likelyhood as Jehoiakim had done, as to reprove him alſo for his evil government, ſo withal to aſſure him, that Jehoiakim ſhould never ſee Jeruſalem again, but ſhould die in the land of his captivity. Had we any record of this Shallums viceroy-ſhip, I ſhould ſomewhat incline to this learned mans opinion. As it ſtandeth, I leave it to the conſideration of other learned.

V. 12. *But he ſhall dye in the place whither they have led him captive, and ſhall ſee this land no more.*] Or, *For* (ſo the particle alone moſt commonly ſignifieth; and ſo v. 11. *but* uſually with an addition) *he ſhall dye* in the place *unto which he hath been led captive*; (for theſe indefinites are beſt rendred paſſively. So v. 6. Iſa. 47. 1. Mal. 1. 4.) *and ſhall ſee this land no more*; and muchleſs then this Court, or this City, v. 10, 11.

V. 13. *Wo unto him that buildeth his houſe by unrighteouſneſs, and his chambers by wrong*:] This reprehenſion uſhered in with a *wo*, like that Iſa. 5. 8. & Habb. 2. 9, 12. is by the moſt deemed to concern Jehoiakim; and the main current of the context carryeth it that way: for they force it too much that would divert it, either unto Shallum, or any other.

his chambers] Properly *upper-chambers*; and the word is therefore rendred *a loft*, 1 Kin. 17. 19. and the Greek fitly anſwering it, *an upper-room*, Mark 14. 15.

——— *by unrighteouſneſs, and by wrong*] Heb. *by not juſtice*, or *righteouſneſs, and by not judgment*, or *right*; that is, without either, or contrary unto either, unjuſtly, wrongfully: as Prov. 16. 8. Ezek. 22. 29. either that buildeth with money gotten by oppreſſion and wrong-dealing; or by dealing unjuſtly and wrongfully with thoſe whom he employeth about his buildings: the next way, either of them, not to build up an houſe, but to ruine and pull down the building, Habb. 2. 9. 13.

that uſeth his neighbours ſervice without wages, and gives him not for his work.] The detaining, and denial much more of the workmans wages, and labourers hire, being forbidden, and condemned as a ſin that cryeth unto heaven for vengeance, Lev. 19. 13. Deut. 24. 14, 15. Jam. 5. 4. Heb. *that ſerveth* himſelf *of his neighbour* (as ch. 25. 14. Exod. 1. 14. compelleth him to ſerve or work for him) *freely*, (without hire or due conſideration) *and giveth him not his work*; that is, hire or wages for his work: as Job 34. 11. Eſa. 49. 4.

V. 14. *That ſaith*] Thinketh with himſelf: as ch. 21. 13.

I will build me a wide houſe, and large chambers;] Or, *a ſpacious houſe* (Heb. *an houſe of ſpaces*, or *meaſures*, or *dimenſions*: as, *men of dimenſions*, for ſquare and tall men, Num. 13. 32. 2 Sam. 21. 20. Iſa. 45. 14.) *with wide*, or *windy*, (*well-aired*, or as ſome render it, *through-aired*) *chambers*. Heb. *wide-aired*, or *winded*; for the participle here uſed cometh from a root, that hath a notion ſometime of *dilating* or *widening*: whence a word uſed for *ſpace*, when applyed unto place, Gen. 32. 16. for *reſpit*, when applyed unto time, Exod. 8. 15. ſometime of *breathing*, or, *drawing breath* for refreſhment, rendred *refreſh*, 1 Sam. 16. 23. Job 32. 20. and to this the old Greek and Latine refer it; as alſo the Jewiſh Criticks, expounding it of ſummer-rooms or lodgings, fitted for freſh air: oppoſed to winter ones, Amos 3. 15. the copulative for the relative: as chap. 11. 16. verſ. 7.

and cutteth him out windows.] To let in both air and light, to make the rooms not large onely and light ſome, but well aired alſo, as before; though ſome render the words, *that teareth my windows*; as if the word had a pronoun affixed to it; ſuppoſing that Jehoiakim had mangled and defaced the windows of Gods Temple, to adorn and beautifie his own building therewith; as Ezekiah ſometime pilled off the gold from the doors and pillars thereof, to make up the ſum of money required of him to ſatisfie the king of Aſſyria, 2 Kin. 18. 16. But this carryeth with it no great probability: *to cut out windows* ſeems no more here then to make open ſpaces, by cutting off the walls, wherein to ſet frames of windows; for the letting in as well of freſh ayr, as of light: and the plural, though irregular, is found in this form, as well with divers other words, as here with this. So 2 Chr. 31, 19. Iſa. 19. 9. & 20. 4. See the like, ch. 18. 14. In the word *him*, or *to him*; as alſo in the word, *me*, or, *to me*; as the Hebrew hath either, there ſeems an elegant redundancy: the like whereunto ſee ch. 2. 21. 8. 5. 5. & 12. 8. & 16. 20.

and it is ceiled with cedar] Or, *and that ceiled with cedar*; to wit, the large houſe before-mentioned; as was Gods houſe that Solomon built, and his own, 1 King. 6. 15, 16. & 7. 3. the like uſe of the copulative ſee chap. 17. 4, 10, 11. & 20. 5.

and painted with vermilion.] Heb. *anointed with Shaſhur*; which the Jewiſh Criticks both here, and Ezek. 23. 14. expound one of them *minium*, or *vermilion*; and ſo the Chaldee and the Greek: another *ſinopis*, or *ſinopel*, which cometh all to one; and ſo the old Latine: yet a late learned Interpreter would have it to be *indico*; which coloureth and dyeth not red, but ſky-colour, or blew. See *Vlmy* 1. 35. c. 6. and he ſuppoſeth it to have had its name, as with the Greeks and Latines, from *India*, out of which country it was brought into thoſe parts: So with the Hebrews from the *Sabæi*, a people of that country, mentioned by *Pliny*, l. 6. c. 19. This may be not improbable, though the main current of interpreters go the other way: but that which the ſame Writer addeth concerning the ſenſe of the place, as if the meaning were, that Jehoiakim having mangled and torn, not the windows onely of Gods Temple, but ſome of the cedar-ceiling of it alſo, wherewith to beautifie his palace, ſhould to conceal his facrilege, colour it over with indice; and ſo rendreth the text, *that teareth away my windows and cedar-ceiling*, *and then colloureth them over with Indice*; to me ſeems to carry with it no great probability.

V. 15. *Shalt thou reign becauſe thou cloſeſt thy ſelf in cedar?*] Doſt thou Jehoiakim who are not reformed by Gods judgment upon thy brother Jehoachaz, v. 10, 12. think to eſtabliſh thy throne and prolong thy reign, by ſtately buildings, raiſed from cruel oppreſſion, and by wrongful dealing erected? v. 13, 14. or doſt thou think that a ceiling of cedar can ſecure thee againſt the forcible aſſaults of a potent enemy, coming furniſhed with commiſſion from God to execute vengeance on thee for thy violent and injurious carriages? for he ſeemeth to allude in the verb here uſed, unto a word that ſignifieth *a coat of mail*, or *a brigandine*, Exod. 28. 32. & 39. 23. as ſpeaking of one that ſhould think himſelf ſufficiently armed, when inſtead of ſuch an armour, he had got a caſe of ſlit cedar about him. For neither can I here accord with that learned Interpreter, who rendring the text; *Shalt thou reign becauſe thou buildeſt thy ſelf with that cedar?* to wit, ſaith he, which thou haſt torn from my Temple, mingling thine and mine together, joyning ſacred and profane materials the one with the other, for the making up of thy building? True it is, that the word ſeems to have a notion of *intermingling* of perſons, or other things one with another, chap. 12. 5. in which place, and this onely, it is found in the form here uſed: but this ſenſe ſeemeth but harſhly to be here wrung from the text. Nor is it likely, that either the Prieſt, or people, would ſuffer the very ceiling of the Temple to be ſo defaced; which in tearing, or taking down, could not but be much mangled, and made very unſerviceable for any exquiſite employment. As far, I ſuppoſe, alſo do they ſwerve from the true ſenſe of the place, who following the old Latine, rendring the words; *Shalt thou reign, becauſe thou compareſt thy ſelf to a cedar?* Some of them conceive his haughtineſs to be taxed, in deeming himſelf like to ſome tall cedar; a tree as well goodly to ſight, and great of growth, as alſo well rooted, and of long continuance: as of Aſſur, Ezek. 31. 3. Others, his preſumption, in comparing himſelf with his father Joſiah, a cedar of Gods own planting: as Ezek. 17. 21, 22. and making account to do as well as he did. But theſe alſo ſeem as wide as the former. If any need were of ſwerving from the received Interpretation, I ſhould rather chooſe to render the words to this purpoſe; *Shalt thou reign, that thou environeſt thy ſelf with cedar?* Doſt thou expect and make account to continue thy reign, that thou art ſo buſie in building thee ſuch a goodly, brave, and ſtrong palace; when as God purpoſeth, ere long, to ſend the packing out of this place? v. 18, 19. So it might be not unlike thee check given unto Shebna for his building, Iſa. 22. 16, 19. and the places might well be paralled. But in regard of what next followeth, I adhere rather to that which was firſt propounded,

did not thy father eat and drink, and do judgement and juſtice?] He directeth the preſent King to another manner of foundation, for the firm ſtrengrounding, and ſure ſetling of a throne, or ſtate: that which Salomon alſo ſuggeſteth, when he telleth us, That by *juſtice* and *judgement*, and *truth* and *mercie*, and *benebcence*, *the throne is ſupported*, and *the ſtate eſtabliſhed*, Prov. 16. 12. and 20. 28. and 29. 4, 14. and pointeth him to a pattern and precedent of it in his father Joſiah, one that was ſtudious and carefull, as of the advancement and ſettlement of Gods ſervice, ſo likewiſe of the due adminiſtration and execution of juſtice; and through Gods bleſſing therefore upon him, and his government, enjoyed a long time of peace and proſperity, and paſſed the time of his reign in tranquillity and quietneſſe: the words may well be rendred; *Did not thy father eat and drink, when he adminiſted judgement and juſtice?* did he not *eat and drink*, that is, live cheerfully and comfortably, free from carking cares, diſtracting thoughts, and diſtreſtfull fears, Eccleſ. 2. 24. and 3. 13. and 9. 7. Mat. 11. 18, 19. See of Potiphar, Gen. 39. 6. *when he adminiſtred judgement and juſtice?* So to *do judgement and juſtice* is uſed of David, 2 Sam. 8. 15. 1 Chr. 18. 14. See verſ 3. Chap. 21. 12. the conjunction copulative, for the adverb of time: as 1 King. 11. 25. *he vexed Iſrael, and reigned over Syria*; that is, *when*, or, *while, he reigned over Syria*. So the words would there be read. Eſt. 2. 21. *In thoſe dayes, and Mordecai ſate in the Kings gate*, for, *when*, or, *while he ſate there*; as it is well there rendred. See alſo Eſai 36. 9. Chap. 17. 4

and then it was well with him?] We need not bring this clauſe within compaſſe of the demand, as our Verſion doth: Nor need we with ſome Interpreters, who cut the demand over-ſhort, concluding it at *eat and drink*; (*Did not thy father eat and drink?*) annex it to the former branch, rendring the words, *Surely he executed judgement and juſtice*; and *then* was it *well with him*: it containeth an enunciation entire of it ſelf; importing a ground, or reaſon of what was before ſaid, he well might, as he did alſo, then live cheerfully and comfortably; though he had no ſuch ſtately palace, as thou art now building, which is but a preſage of thy downfall, Prov. 16. 18. and 17. 19. and 18. 12. for it fared well with him, he was ſucceſſefull and proſperous in all his undertakings: as Pſal. 1. 3. Heb. *then was good to him*. So Deut. 5. 33. and 19. 13. Pſal. 128. 2. Eſai 3. 10. verſ. 16.

Verſ. 16. *He judged the cauſe of the poor and the needy*] *then* it was *well* with him.] Or, When (as verſ. 11.) *he judged the cauſe* (Heb. *judged the judgement*; as Chap. 5. 28. and 30. 13.) *of the poor and needy* (as Pſal. 72. 4, 12, 13.) or, *when the cauſe of the poor and needy was judged* (for the verb may well be taken indefinitely, when juſtice was indifferently and impartially adminiſtred to all ſorts; even to the meaneſt. Deut. 16. 18. 20.) *then was it well*: then were all things ſucceſſefull, it went well with the State: for by due adminiſtration of *judgement doth a King eſtabliſh a land*, Prov. 29. 4. and cauſe a State to flourith, and the clauſe here ſeems to reach further than before, verſ. 15.

was not this to know me? ſaith the Lord] Heb. *that*; that was indeed to ſhew by his deeds and carriage; by the effects and fruits indeed of it, that his profeſſed knowledge of God was found and ſincere, when he followed thoſe courſes that he knew God delighted in, and were pleaſing in his ſight, chap. 9. 24. Mic. 6. 8. Jam. 1. 27. 1 Joh. 2. 6. that the contrary hereunto, ſee Chap. 9. 3. Hoſ. 4. 1. Tit. 1. 16. 2 Tim. 3. 5. 1 Joh. 2. 4. The old Latine, though in effect for the matter agreeing here with this, yet ſwarveth ſomewhat from the words of the Text, rendring it thus, *Was it not* therefore becauſe *he knew me*: and the Greek yet far further, rendring both this, and the foregoing branches, all in the negative; *they do not thus, becauſe they know not me*. As alſo do they mangle the Text overmuch, that make two members of this concluding clauſe: rendring the words thus, *Is not this? the knowledg of it is with me*; as if it were ſaid, Is not that true that I charge thee with? verſ. 14. though thou deny it, and others may be ignorant of it, yet I know and take notice of it? as Chap. 7. 11. and 13. 27. But the courſe of the context will not bear this; and it offereth too much force to a familiar expreſſion.

V. 17. *But thine eyes and thine heart*, are *not but for thy covetouſneſſe*] Heb. *upon thy lucre*, or, *gain*, Prov. 1. 19. Ezek. 33. 31. Thou, contrary to the diſpoſition and practice of thy religious Father, art wholly addicted unto, and ſet upon thy lucre and gain, not regarding by what wrongfull and cruel practices thou compaſſeſt it: to *ſet the heart and eyes* upon ought, in Scripture, is greedily to affect it, and eagerly to purſue it, Pſalm 62. 10. Prov. 23. 5.

and for to ſhed innocent blood,] Or, *and upon ſhedding of innocent blood*. Heb. *and upon innocent blood to ſhed it*: a defect of the pronoun; as Chap. 17. 21. So in the laſt member, ſee verſ. 1.

and for oppreſſion] Heb *upon oppreſſion*.

and for violence to do it.] Or, *upon doing of violence*. Heb. *upon incurſion*, or, *contrition, to do it*, as before: to act and exerciſe it at thy pleaſure: the word here uſed, the Jewiſh Criticks, ſome of them, expound *incurſion*; from a root that ſignifieth to *run*; whence it is uſed for *a courſe*, or *race*, 2 Sam. 18. 27. See Chap. 8. 6. and ſo it ſhould ſignifie a violent *incurſion*, or aſſault, made upon a mans perſon. Others of them expound it *a contrition*, or breaking to pieces; from a word of that notion; Pſal. 74. 14. ancked to violent courſes exerciſed upon the perſons of the poor, Amos 4. 1 and herein both agree: that the former word rendred *oppreſſion*, hath reference properly to mens goods, the latter rendred *violence* here, to their perſons; eſpecially where they are found coupled together: as Deut. 28. 33. 1 Sam. 12. 3, 4. Hoſ. 12. 1. where this latter ſeemeth to be made matter of greater vexation and evil adage than the former.

V. 18. *Therefore thus ſaith the Lord concerning Jehoiakim the ſon of Joſiah King of Judah*] Having given in the charge againſt Jehoiakim, he paſſeth now to his doom. *Therefore*; becauſe thou art altogether thus wickedly bent, as verſ. 17. carrying thy ſelf clean contrary to thy religious fathers courſes, verſ. 15, 16. *thus ſaith the Lord*; the Lord hath paſſed this heavy doom and ſad ſentence upon thee: the particle commonly ſignifies *unto*: but here rather, *concerning*, as verſ. 11. Gen 20. 2. and it is ſpoken in way of denunciation of a thing to come; not in way of relation of ſomwhat formerly denounced, and already executed, as a learned Writer would have it. See ch verſ 1.

Jehoiakim] The name given him by Pharaoh Necho, whereas before he was called *Eliakim*, 2 King. 23. 34. he is alſo called before he was called *Eliakim*, 2 Chronicles 3. 15. as, *Oſſea*, for, *Joſhua*, by an abbreviation, 1 Chronicles 3. 15. as, *Oſſea*, for, *Joſhua*, Numb. 13. 8. a name for ſignification well agreeing with the former. He was the eldeſt ſon of Joſiah; howſoever the people had preferred his brother, two years younger than him to the Crown before him; whereof ſee before on verſ 11 but Nechohat his return, reverſed their choice, and ſetled it upon the right heir, 2 Kings 23 30:33,34.

they ſhall not lament for him] For all his ſtately ſtructures and buildings, he ſhall not have ſo much as any ſolemn funeral, or honourable ſepulture: there ſhall no lamentation be made for him; for the Verb is indefinite here; as alſo chap. 16. 6. See the contrary promiſed to Zedekiah, chap. 34. 5.

ſaying, Ah my brother, or, Ah Sister] as they were wont to ſay upon the deceaſe, and at the burial of ſome near of kin of either ſex; or whom they eſteemed of as ſuch, 1 Kings 13. 30. Heb. *and, Ah Siſter*: the copulative in a disjunctive notion, as v. 3 for it is a little too far fetch, which ſome would draw from the word *ſiſter*; as if it were ſaid, that neither he nor his Queen ſhould be lamented.

they ſhall not lament for him, ſaying,] As before.

Ah Lord, or, Ah his glory.] Or, *his magnificence* See Eſay 30. 30. he ſhall not be lamented either by kindred, or by ſubjects: who were wont to uſe ſuch expreſſions at the funerals of their Kings. See Chap 34. 5.

V. 19. *He ſhall be buried with the burial of an Aſſe; drawn and caſt forth beyond the gates of Jeruſalem*.] *with the burial of an Aſſe*; that is, as an Aſſe is wont to be buried: as, *with the overthrow of Sodom and Gomorra*, Chap. 49. 18. that is, in ſuch manner as they were overthrown. His corpſe ſhall not come into the Sepulchre of his Anceſtors, 1 Kings 12. 22. nor ſhall have any ſtately enterrement, ſuch as Kings uſually have, Eſay 14. 18 it ſhall not have ſo much as a place of ordinary burial among the graves of the common people, Chap. 26 23. but ſhall be caſt out like ſome carrion, as the carcaſſe of an aſſe: into ſome remote place, where it may not, as it lieth rotting there, infect, or annoy people with its ſtench. So of the King of Babylon, Eſai 14 19. But in what manner, or in what place this doom was executed upon the couple of Jehoiakim is queſtion-ed. For firſt, ſo ſome it ſeemed that he was buried, becauſe it is ſaid of him, *he ſlept with his fathers*, 2 Kings 24. 6 which to reconcile, ſome ſay, that he was buried by his people: but after taken up again by the Chaldeans, and ſo caſt forth without the citie: but it is very unlikely that the Chaldeans, having ſurpriſed the citie, would ſuffer the preſent Kings corple being ſlain by them, to be buried, when as they deale ſo barbarouſly with the corpſes of their former Kings, as to pull the remains of them out of their monuments, where they had long lien quier, & lay them open to the light, ch. 8. 1, 2. & though the phraſe of *ſleeping with their fathers*, be commonly uſed of thoſe, whoſe bodies are laid up in ſome monument among their anceſtors, yet the form of it ſelf importeth no more, than to die, as his progenitors before him did, Pſalm 49. 19 and doth not neceſſarily imply any communion either in ſepulture, or in place of ſepulture with them: whence alſo to *ſleep with ones fathers*, and *to be buried with them* are mentioned as two diſtinct things, 2 Chr. 15. 18. and 16. 20. That Jehoiakims corps therefore was ever committed to the ground: there is none, either found proof from that phraſe, or probability of the thing it ſelf. But where he died and was thrown, out, is further doubted, and is more doubtfull. Some ſuppoſe that he died at Jeruſalem, being there ſlain and that he was afterward *caſt forth without the walls*; where his corpſe lay buried; that which the words themſelves may here ſeem to import: and Joſeph the Jew in his *Antiquities*, lib. 10 cap. 8. accordingly, in likelyhood grounding on this place, relateth. But others rather ſuppoſe, that being carried away captive to Babylon he there died, and was after his deceaſe uſed there in ſuch ignominious manner, as is here foretold for both in the facred ignominious manner, as is here foretold for both in the facred hiſtory it is ſaid of him, that Nebuchadnezzar came againſt him: and having taken him, bound him in fetters to carry him to Babylon, 2 Chr. 36 6 nor have we any more added further

of him there: in the prophecies of Ezekiel, it is further said of him, that *they put him in ward chained, and brought him to the King of Babylon*, and to *Jerusalem*, *that his corps was no more heard on the mountains of Israel*, Ezek. 19. 9. as for that which they prelle to prove that he should be slain in Jerusalem; because it is said here that he should be *cast forth* without *the gates of Jerusalem*, as the old Latine renders it: the words should rather be read *far beyond* (Heb. *from beyond*) *the gates of Jerusalem*: the rather mentioned in likelihood, because by his curious buildings there, he seemed to make full account, as to live and reign long, so at length when he died, to lay his bones there: whereas the Prophet here from God telleth him, that his corps should be *dragged out*, (as chap. 49. 20.) *and cast forth farre beyond the gates* of that city. So is the word usu: without the particle here prefixed, Gen. 19. 9. *Stand aloof off*; and with it, Amos 5. 27. *I will carry you captive farre beyond Damascus*. Hereunto may be added, that the word *gates*, is frequently used for cities, as Deut. 15. 7. & 16. 5. & 17. 2. *in any of thy gates*, for, *in any of thy cities*: and so, *farre beyond the the gates of Jerusalem*, may be, *far beyond the cities of Judah*; called also *the cities of Jerusalem*, Chap. 34. 1. and so it would be as much in effect, as farre beyond all the coasts of Judea. See of the casting out of his corps further, Chapter 36. 30.

drawn and cast forth] The two verbs here used, are of an infinitive form: the former sometime signifying simply, *to drag out*, or, *draw away*, 2 Sam. 17. 13. Chap. 49. 20. sometime, *to drag to and fro*, as dogs use to do with a carcasse, when they have seized on it, whence it is rendred *to tear*, Chap. 15. 3. the old Latine here renders it, *rotten*: building I suppose on the use of the word, Chap. 38. 11. 12. but there also the word rather denoteth *cast clouts*, as our version rendreth it, or, *torn*, or, *ragged*, than *rotten*; though such also those there mentioned were: the latter word generally signifieth to *cast forth*, or, *cast out*: and if the former word be taken in its latter notion, there should be an inversion in the terms here used; for a carcasse must first be cast out ere it can be so dragged, and torne with dogs: but it seems rather to be used here in the former notion; for dragging of a corps forth of the place, where the party dyed; as they use to do among the Romans, with the bodies of malefactors executed in the prison, or elsewhere made away, into some more remote and disgraceful place, some lay stall, or the like. So the words may be rendred; *As an asse is buried: so shall he be buried; being dragged and cast out, far beyond the gates of Jerusalem*. Heb. *dragging* dragged, *and casting* cast out. Of which form, both defective, and yet emphatical, see on Ehay 59. 13.

V. 20. *Go up to Lebanon and cry, and lift up thy voyce in Bashan, and cry from the passages*] Whether the rest of this Chapter be one continued prophecy with the former, or another distinct from it, seems somewhat doubtful. See on verse 2. Certain it is, that as the former part of it concerns Jehojakim, and his wicked courses, together with the wretched end and issue thereof; so this latter concerneth Jehojacin, or Jeconiah, his son, who succeeded him in the Kingdom, 2 Kings 24. 6. 2 Chron. 36. 8. and the Jewish State shortly to suffer under him, whole destituted and distressed condition is here prophecied together with the cause of it, their refusal to hearken unto wholesome advice in the time of their prosperity, verse 20.---23. then Jeconiahs disgraceful exilement is denounced, with the cutting off of the royal dignity from any of his issue. verse 24.---30.

V. 21. *Go up to Lebanon and cry*;] An abrupt entrance into a new discourse not unlike unto that *Open thy dores O Lebanon* Zach. 11. 1. The speech is directed unto Jerusalem, or the Jewish State, spoken to, as to a woman of some state, but in distresse, verse 23. and called upon therefore to get up into some high and eminent place, whence she may be heard at distance, calling for friends and assistance to come in to her succour and relief: but without implying, that though she turned her self every way, and made out-cries on every side yet all would be in vain; for that those, from whom she expected ayd, should be in as bad case as her selfe.

Lebanon and Bashan] Two high hills Psal. 68. 15. from the latter whereof, the whole fat and rich soil and countrey about it had its name, Psal. 136. 20. These two, say some, because they looked towards Assyria, from whence they expected ayd against the Chaldeans. And it is true that of the Assyrians they had sometime made use against the Syrians. 2 Kings 16. 7. but that they ever sought to them for help against the Chaldeans, I no where find; and suppose therefore that the eminency of those hills, and the vicinity of them, is alone here reflected.

lift up thy voyce] Or, *cry aloud*. Heb. *give*, or, *give out thy voyce*; as Prov. 2. 3. Chap. 2. 15.

from the passages] The old Latine, *to those that passe by*; not regarding the prefixed particle, the Greek, *to the sea-coast*, or, *to beyond the sea*; cutting the word in pieces. Others render it, *at*, or, *beyond the fords*; to wit, those of Ichor, or Nilus, towards Egypt, Chap 2. 18, 36. But I find not where the word here found is used for *fords*, or, *passages*; though some other words springing from the same root sometime are: for *fides* indeed it is frequently found used, Exod. 32 15. 1 Kings 4. 24. See on Esay 7. 20. Besides it is not here, *at*, or, *unto*, or *beyond*, but *from*, the place specified, what ever it be: and will not therefore so well suit with the Egyptian fords. Others therefore render it, *on every side*; *from*, or, *on all sides*; as Chap. 49. 32. Others, *from the ends*; to wit, of the land as the word is used in the Syriack, Mat. 12. 42. Luke 11. 31. Howbeit, all things well weighed, I concur with those, that take the word here for a proper name; the mount *Abarim*, a place of special note in the confines of Moab; by which the Israelites passed in their journey to Canaan, from the top whereof Moses saw that land. Numb. 27. 12. & 33. 47, 48. Deut. 32. 49. this the rather because of the other two mountains of note. *For all thy lovers are destroyed*; According to this version, the meaning of the words before going should be; not that the should get up into those places to call in help, as yet all Interpreters generally take it; but bewaile rather there with lamentable out-cries, the forlorn condition both of her self, and of her friends and allies; as Chap. 3. 21. & 7. 29. I should therefore rather render the words; *but thy lovers are all destroyed*; So is the particle used, Chap. 2. 27, 34. & 14. 12, 13. *thy lovers*, thy friends, and wonted assistants, Chap. 4. 30. are all ruined (Heb. *broken*; as 2 Chron. 14. 13.) before thee, by the Chaldeans already. See 2 Kings 24. 7. and all thy looking about thee therefore and crying for help to any of them, is but in vain, Lam. 1. 16, 17

V. 21. *I spake unto thee in thy prosperity*; but *thou sayedst*, *I will not hear*:] Or, *When I spake unto thee in the height of thy prosperity*, (Heb. *in thy prosperities*, or *tranquilities*: for, these plurals have their emphasis. See on Esay 58. 11. chap 14. 1.) *thou saidst*, *I will not hear*, thou refusedst to obey. See chap. 2. 31. & 6. 16, 17. a defect of the adverb of time, as verse 16. and, *to hear*, for, *to obey*, as Chap. 7. 23, 24. See of Gods gracious dispensations in this kind, a large and pithy discourse of Elihu, Job 33. 14.---28.

this hath been *thy manner from thy youth*; *that thou obeyedst not my voyce*] Heb. *this thy way* (as Prov. 1. 19. & 30. 20.) *from thy youth that thou hast not heard or*, *wouldst not hearken to*, *my voyce*, Ye have been refractory and rebellious ever since I first moulded you into a State, Deut. 9, 7. & 31. 27. Esay 48. 8. Chap. 2. 24, 25. & 32. 30. Of their *youth*, see Chap 2. 2.

V. 22. *The wind shall eat up all thy pastors*;] Thy Rulers shall all vanish or passe away, like wind, Psal. 78. 39. Prov. 10. 25. or, they shall be blown away like chaffe before the wind, Psal. 1. 4. & 83. 13. Chap. 4. 11, 12. Hos. 13. 3. or, be blasted, as grass, grain, or fruit, with such a wind as shrivels or withers it away, Psal. 103. 15, 16. Esay 40. 6, 7. alluded to Hag. 1. 9. or all thy hopes of help from foreign forces shall prove windy and vain, altogether ineffectual and unable to produce ought for thy good, Hos. 7. 8. & 12. 1. and this last way the most so: but then it should rather have been; *they feed upon wind*; as Hos. 12. 1. (which the old Latine yet seems to have intended, rendring it, *wind shall feed them*) than *the wind feed upon them*. I conceive it therefore to be meant the second or third way; though both come much home to one; and the Chaldee taking after the second, giveth it, *the wind shall disperse them*, and carry them away: that which is elegantly expressed, Hos 4. 19. where it is said, *the wind hath bound them up in her wings*: though I prefer rather the third; as alluding to some malignant blast, that marreth and spoyleth all that it meeteth with, Gen. 41. 6. Ezek 19. 12. Howsoever, the phrase here denoteth both a sudden and utter destruction, as of things, so whether born away or blasted. There is an elegant antanaclasis, or variety of notions, in the same word here, twice used to a divers sense, as if it were said, *All thy feeders*, (so are *Shepherds* in Hebrew termed, as Psal. 23. 1.) or, *all that feed thee*, (as thy Sheperds should do, Ezek. 34 2.) *shall the wind feed on*: not, *feed them*; but *feed on* them: as, *death shall feed upon them*, Psal. 49. 14. that is, devour, destroy, and consume them, as our English here well rendreth it. So that the word hath a notion of *ruling* and governing in the former place: as 2 Sam. 5. 2. 1 Chron. 11. 2. a notion of *depasturing* and destroying in the latter; as the like is, Ezek. 34. 10. *I am coming against the shepherds*, *the feeders*, and, *I will make them to cease feeding the flock*: *nor shall the feeders*, or, *shepherds*, *feed any more upon them*. So it should be rendred: for it followeth, *for I will deliver my flock from their mouthes that they may not be meat for them*; that is that they may not be devoured and destroyed by them. See also chap. 23. 2. Howbeit, by *Pastors*, or *Feeders*, I conceive rather to be understood their *rulers* and governours, as chap. 3. 15. & 10. 21. & 23. 1. than with the Jewish Doctor, such foreign nations as were called their *lovers*, verse 20. though by them they made account that they were fed, maintained and kept in life, Esay 57. 10, Hos. 2. 5. for of them again in the next branch a-part.

and thy lovers shall go into captivity;] Those that thou and thy rulers relyed upon for succour and support, (see verse 20.) shall become captives and exiles as well as thy self; for of them also had the Chaldean King captives in Babylon, chap. 52. 31, 32.

surely then shalt thou be ashamed and confounded for all thy wickedneſſe.] When thou shalt find thy selfe wholly destitute of all help and relief, either from thy princes at home, or thy friends and confederates abroad, amidst all those evils which by thy wicked courses thou hast brought upon thy self, Chap. 2. 17, 19, 37. & 4. 18.

V. 23. *O Inhabitant of Lebanon, that makeſt thy neſt in the cedars*.] Heb. *O Inhabitreſſe* as chap. 10 17. & 21. 13. for he speaketh to the people and State of Jerusalem, as to some stately and haughty Lady. See verse 20. said here to dwell in Lebanon, (so is the city it self termed, Za h. 11. 1.) not so much, as some, in regard of the vicinity of that mountain, reckoned not as a boundary onely, but as a part also of the promised land, Deut. 1. 7. & 3. 25. as of their present condition, living and carrying themselves as loftily and haughtily, as if they fate rousting on the top of Lebanon, verse 6. as also in regard of their buildings, consisting much, the great mens palaces especially, of choyce cedar-wood brought from Lebanon, ver. 7. 14, 15.

how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travel?] Heb. *as of one bringing forth*. So Psal. 48. 6. Esay 13. 8. & 42. 14. what will all thy pomp and state, or all thy goodly buildings with their rich and gorgeous furniture availe thee? what will become of it all? or what comfort shalt thou have of it, when thou shalt be in these distresses? no more than a woman in travel full of pains and throwes, unable to find ease, or to procure delivery, (see Esay 26. 17, 18. & 37. 3.] can have any joy or comfort of any such outward ornaments or bravery, while she continueth in that condition. So Chap. 6. 24. & 13. 21. See also the like demand, Esay 10. 3. or how lovely and amiable, for all thy present gallantry, wilt thou then appear in the eyes of those, that now seem enamoured with thee, and whom thou reputeest as thy paramours? See Chap. 4. 30.

V. 24. *As I live, saith the Lord, though Coniah the son of Jehojakim King of Judah, were the signet upon my right hand, yet would I pluck thee thence*.] From the State in general, and the distresses thereof denounced, God by the Prophet descendeth more specially to the person of Jehojacin, or Jeconiah, foretelling, and that also for solemnity, confirmed with an oath, the ruine and downfall of him and his, with the utter exsilation of the royal power in regard of him, or any of his posterity.

As I live] Heb. no more but, *I live*. So chap. 46. 18. Ezek. 5. 11. & 14. 15, and, *I live for ever*, Deut. 32. 40. As when men sware by the Lord one to another, they used commonly that form, *The Lord liveth*, Chap. 4. 2. & 5. So God, swearing by himself, ver. 5. useth the like defective form; yet not unfitly supplyed, as our version yieldeth it: as if it were said, *As sure as I live*.

saith the Lord;] As verse 5. 16. for as for that learned Writer, who would have it rendred, *said the Lord*; as if it were a relation only of some former denunciation, enough hath been said before, on verse 3. 4. 11.

though Coniah] Heb. *Coniahu*; as *Zidkijahu*, Chap. 1. 3. & 21. 1. He is sometime called *Jehojacin*, 2 King. 24. 8. 2 Chr. 36. 8. and sometime, *Jeconiah*, 1 Chron. 3. 16, 17. and in the Gospel, according to the Greek usage, *Jechonias* Mat. 1. 11, 12. whence in this place, the first letter of his name taken off, in a kind of scorne and contempt, to note his vilenesse and basenesse, (see on verse 28.) as nicking his name, or giving him (so we use to speak) *a nick-name*, *Coniah* or, *Coniahu*; as names so terminated were commonly expreſſed. See Esay 1. 1. Howbeit, that conceit of a learned Commenter, that the initial letter of his name should be ten away, because it is one of the letters of Gods name, which he was not worthy to bear any part of, is frivolous and unsound: for neither was that initial letter in his name, or the notation of it, any letter of Gods name, being a formative onely of that verb, whereof that his name in part consisted; and not that one letter of Gods name alone, but the whole name of God, to wit, *Jah*, remaineth and appeareth still in this his name, notwithstanding, that detraction; the name still importing, one *prepared*, or *established*, by *God*: that which his fathers names, both the one and the other, do in the latter notion also import. And as little ground hath the same Authours surmise, concerning the change both of the fathers name, and the sons; to wit, that as whereas the fathers name was at first *Jehojakim*, Pharaoh-Nechoh contracted it, and made it *Eliakim*; so Nebuchadnezzar in like manner when he had surprized Jeconiah, altred his name, and by paring away the first syllable of it, made it *Coniah*; which the Prophet here uſeth: for neither appeareth it, that his father ever had such a compound name as he supposeth, nor that the King of Babylon ever thus altered the name of Jeconiah: somewhat over-curious and groundleſſe also is that of another late Writer, who would have the initial letter of his name *Coniahu*, here mentioned, to be taken off, in token of the diminution of his estate; the latter syllable *hu*, being added to it, in way of contempt, as if it were said, *that Coniah*: for it is no more *that Coniah*, than *that Jehoiakah*, or, *that Ezekiah*, or, *that Urijah*, or, *that Jeremiah*, or the like; which have usually the same adjection. See Esai 1. 1. & Chap. 1. 1.

were the signet on my right hand,] Though he were as near and dear to me, as a Kings sealing-ring, that is most carefully carried about and kept, worn commonly, yea continually, on some finger, not of the hand indifferently and indefinitely, but more specially of his right hand; the better and the more principal hand, (*the right hand*; as, *the right eye* also, Matthew 5. 29, 30.) yet such is his vilenesse and basenesse, that I can no longer endure him, but would pluck him off, and cast him from me; so offensive is he to me, Mat. 18. 8, 9. See Cant. 8. 6. Hag. 2. 13.

would I pluck thee thence] A passage from person to person; as Esay 2. 19, & 22, 18, 19. Chap. 16. 12. & 21. 14.

V. 25. *And I will give thee into the hand of them that seek thy life*,] An elegant antanaclasis again, I will pluck thee off my *hand*; cast thee out of my protection and custody; and I will deliver thee up into the *hand*, that is, thy power, as (chap. 19. 7. & 20. 4, 5.) of them that seek thy life. Heb. *thy soul*. So Chap. 21. 7. & 34. 20. Howbeit, it seemeth that albeit he were delivered up into the power of persons so affected, yet that they did not make use of that power for the taking away of his life, God in his secret providence so disposing it: that the line of David should in his issue, though deprived of royal dignity, be continued unto the times of the Messias our Saviour. See Chap. 52. 31, 32. 2 Kings 25. 27, 28. Mat. 1. 12.

and into the hand of them, whose face thou feareſt.] Or, *of whom thou art afraid*; as it is rendred, Chap. 39, 17 where is a promiſe to another of the contrary. (Heb. *from the face of whom thou feareſt*) So Chap. 1. 8, 17.

even into the land of Nebuchadnezzar King of Babylon, and of the Chaldeans,] Or, *into the hand*, I say, Heb. *and*, as Esay 59. 17. Chap. 19, 12. See 2 King. 24. 12.

V. 26. *And I will cast thee out, and thy mother that bare thee, into another countrey where ye were not born, and there shall ye dye*] Heb. I *will throw thee out*, (the same terms that is used of Shebna, Esay 22. 17.) *and thy mother that bare thee*, (*Nechushtah* the daughter of *Elnathan*, 2 Kings 24. 8. (of whom, see Chap. 13. 18.) *into another countrey*, (*a strange land*: as, *other gods*, for, *strange gods*, verse 9. and, *other tongues*, for, *strange tongues*, Esay 28. 11. See verse 28.) *which ye were not born there*; (to wit, into Chaldea; an elegant redundancy freq ent in that language, See the like, verse 27 Chap. 23. 3.) *and there shall ye dye*: as before of Jehoachaz, verse 12. See the complement hereof concerning the captivity of Jehojacin and his mother, 2 Kings 24, 15. 2 Chron. 36. 10.

V. 27. *But to the land that they desire to return, thither shall they not return*.] Heb. *And* (as verse 5.) *unto the land which they lift up their soul* (as Exod. 32. 15. Psal. 24. 4.) *to return there*, (as verse 26.) *thither shall they not return*. See chap. 44. 14. the same threatning delivered in the same terms: and of Jehoachaz the like, verse 10, 12. a change of the person again here, as before, verse 24, 25.

V. 28. *Is this Coniah a despiſed broken idol? is he a veſſel in which is no pleaſure? Wherefore are they cast out he and his seed, and are cast into a land, which they know not?*] These words some conceive to be spoken in the person of the Jewish people, complaining of the disgraceful usage of their King, as if he were some forry picture or image falien in pieces, or some old foul and filthy pot or pan past use, and therefore throwne out at dores, and cast into the high-way or street, for every one that passeth by to trample upon: and expostulating concerning it, what the reason might be, that he and his should be so contumeliously used; or, as some of them would have it, objecting it to Jeremy, thereby to disprove the truth of his prophecy concerning Jeconiah, that it could not be, that God should so meanly esteem of him, or see so light by him, as either to deal so reproachfully with him, or so to permit him so to be dealt with. Others would have it to be the speech of the Prophet himself, expressing his grief upon the consideration, and at the contemplation of this Jeconiah his ignominious condition, that no more account than so should be made of him. But I conceive them rather to be the words of God himself, demanding what the reason was, why he should be thus used, as he had before threatned he should be; and implying that it was for no other cause, than for his wicked courses, wherein he followed his father Jehojakim, treading just in his steps, 2 Kings 24. 9. See the very like, Chap. 2. 14. 17.

this man] Spoken in way of contempt and disgrace; as we use to say, *this fellow*. So Tertullus of Paul Acts 24. 5. that which sheweth this not to be the speech either of the Prophet, who speaking in his own person, would not in likelihood use such language of him; and much lesse of the people.

Coniah] Heb. *Coniahu*: as before, verse 24.

a despiſed broken idol] An idol which when a man discovereth the vanity of it, and he now perceiveth it to be unable to head him in his necessity, he then breaketh and casteth away, or that by casting away is broken, Esay 2. 20. & 30. 22. & 31. 7. or, some old picture or image, that being either fallen in pieces of it selfe, or broken by casualty, or otherwise dashed to pieces, is now of little worth, and of as little regard.

a veſſel in which is no pleaſure] Heb *a veſſel, no desire*, or, *delight in it*. So Chap. 48. 8. Hos. 8. 8 that is, of no use, and therefore not regarded; either because broken or cracked, or so tainted and polluted, that it is become altogether unserviceable. See the like. Psal. 31. 12. Esay 30, 14. Chap. 19 11.

wherefore are they cast out] Or, *thrown out*: as something, that being past use, and now good for nothing, is thrown away, or thrown out at dores Mat. 5. 13. See verse 26.

he and his seed] Here is a question moved, how it is said, *he and his seed*, when as it may seem he had no issue; and is therefore entred upon record as one childeleſſe? verse 30 To which some answer, that he had issue, before he was carried away

captive; but that they died in captivity, and so he became childlesse. So the Jewish Commentators here. But against this, some of ours object; that it he had had any issue, mention would have been made of them: where relation is of those that were carried away with him, 2 King 24.1.15,14 and they therefore by *his seed*, understand the children that he might have had, had God been pleased to bleste him with issue. Others, by *his seed*, understand the whole race of Josiah, which, say they, he surviving Zedekiah, ended in him: but why the race of Josiah should be termed the seed of Jeconiah, is not made to appear. By *his seed* therefore, I conceive to be meant, the seed, or issue, which God foresaw that in captivity he should beget and accordingly did, Mat. 1.12. Said here to be *thrown out*, and *cast into a strange land* in him, because the in his loins; and by means of his deportation, bred and born in the same condition of captivity and exilement with him; as Levi is said to have been *tithed in Abraham*, Heb. 7.9 10. and as this people that lived in Jeremies dayes, are said, to have *gone after God in the wildernesse*; and to have been *brought* by him *into the land* of Canaan, Chap. 2. 7.

and are cast into a land which they know not.] The word here used is not the same with the former: and howsoever in notion they come very near the one to the other; in regard whereof also the Rabbine makes this member of the sentence no other than in divers terms the same with that before-going; yet there seemeth some difference here in the use of them: the former relating to the place out of which they were *thrown*, the latter to the place into which they were *cast*; with an addition of that which contained some aggravation of their misery; that it should be into a strange place, the condition whereof, and their own there, would be the more uncertain, and where no friend, or acquaintance was like to be found. So Chap. 16.13.

V. 29 *O earth, earth, earth, hear the word of the Lord.*] To give the stronger assurance of this dreadfull denunciation, and to cause it to make the deeper impression in the mindes of those that should hear or read this prediction; and the rather because this self-conceited, self-willed, and incredulous people could hardly be induced to believe that God would herein make his word good; God doth by his Prophet call with much intension and eagernesse to have a solemne regard made of it, as intimating that it should be as undoubtedly fulfilled, as if it were already accomplished, and the accomplishment of it entred into some publick record; or that being entred upon record, it might remain there unto posterity whereby the truth of it upon the issue and event of it, might afterward appear: (see Job 19.23,24. Esai 30 8. Chap. 17.13.) and the *earth* therefore is called upon as to take notice and bear witnesse of what, concerning such an instrument to be made, he here requireth. ver. 30. But what is meant here by the *earth*, is some doubt made. Where to omit the Jewish Doctors descants upon the repetition of it; some, in regard of a distribution of the land of Israel into three parts; Judah, Galilee and that beyond Jordan: Others, of the land they were to go from, and the land they were to go to, and the land in the way thither. Whereas one of them well observeth, that such three-fold repetitions are not to note any divers matter, but to make the speech concerning the self-same thing more emphatical and vigorous: as the like, Chap. 7.4. Ezek. 21.27. Some by the *earth*, understand the Inhabitants of the world; the men of the whole earth indefinitely: as, *Let all the earth fear the Lord and let all the Inhabitants of the world stand in awe of him*, Psal. 33. 8. others, the Inhabitants of the land of Judah onely; because they were the people that made doubt of it, and whom it most nearly did concern: so it should rather be rendred *land*, than *earth*: as, *all lands*, or *countries*, (that is, people in the habitants of all lands, or out of countries) *came into Egypt unto Joseph* to buy corn, Gen. 41.59 and so the Rabbine last before-mentioned. Hawbeit, others again, whom I rather go with, understand *the earth* it self to be spoken to and called upon, as to hear, take notice, and be a witnesse of what hereafter ensueth: as if he said, Let the earth it self do so, if none else will: the like connellations and contestations of *heaven* and *earth* hereunto, see Deut. 30. 19 and 32. 1. Esai 1. 2. Chap 2. 12. as also of *a stone*, Josh. 24.26,27. and our Saviours speech of *stones*, Luke 19.40.

V. 30 *Thus saith the Lord, Write ye this man childlesse.*] Here followeth that word which the *earth* was called upon to *hear*, verf. 29. not to *write*, but to *hear*, what is required to be written: for the word of *hearing* there, was feminine and singular; the word of *writing* here, is masculine and plural; and is indeed indefinitely here used: *Write ye* that is, *Let this be written*; that it may remain upon record to posterity. See on verf. 29. Revel. 14. 13. So Esai 30. 10. *Say ye to the righteous*, that is. *To the righteous be it said*: and, *Say to Archippus*, for, *To Archippus be it said*, Colos. 4. 17.

Write ye this man childlesse] So is the word here used, taken, Gen. 15 2. and so is it rendred, Lev. 20 20,21. and elsewhere in Scripture, save here, it is not found, the word in the original is deemed to signifie, *a bare* and *naked*, or *a solitary* and *desolate* one. See on Chap. 17.6. where a word from the same root, and of the like notion, is found. The ancient Greek here rendreth it *a man abdicated*, or *proscribed*. But we need not swerve from the common acception of the word. It soundeth as if it were said; Enter this man in the roll, or records of the royal race, a childlesse man. The question is onely, why he should be so termed. Some say, because he neither then had, nor was ever to have any issue; but remained childlesse to his dying day: as Micai, 2 *Sam* 6 23. Howbeit, others rather understand it to be said of him, because none of his issue were to succeed him in the Kingdom, and none therefore of his posterity to be entred as upon record in the roll of the royal succession: for that he had issue, seemeth apparent, by the mention made of his *seed* before, verf. 28 and hereafter again: as also by the genealogical relation, 1 Chr. 3 17,18. where seven of his sons are expressly named, of the first whereof, to wit, *Salathiel*, the Evangelist also in as clear and pregnant terms as can be faith, *after the Babylonian deportation, or after they were brought to Babylon, Jechonias begat Salathiel*, Mat. 1. 12. which is the very same with that which is in the genealogical Tables related, *the sons of Jeconiah Asir* (that is. *the prisoner*; implying, that the issue he had was begotten by him, and born to him in the time of his captivity.) *Salathiel his son, and Malchiram*, &c. 1 Chr. 3. 16. Nor is it unlikely, but that Jeconiah might have children in Babylon during the time of his captivity, (the captive Jews there being not restrained from the benefit of marriage. See Chap. 29 6. if not before, yet especially, (though then well in years, about fifty and five old) when being by Evil-merodac enlarged, he lived in a freer condition than formerly; enjoying there the state and portion by the Chaldæan King assigned him in the Court of Babylon, ver. 2 King. 24. 27 —— 30 which he held to his dying day. The Rabbines indeed, to reconcile this Prophecie, and that relation, say, that Jeconiah repented him of his evil courses, when he was in captivity, and that this sentence past against him, was thereupon reverſed. Which, though it be not altogether improbable, but that Jeconiah might do, as Manasses had done before him, and that, so he restored Manasses then again to his Kingdom, 2 Chr. 33. 12-15. so he might give Jeconiah favour in the sight of Evil-Merodac, and so encline his heare to enlarge him; according to that, Psal. 106. 46. But, because of this their supposal, we have no sure ground, we shall not have recourse to any such uncertainty for the clearing of this doubt; neither is there any necessity at all for us so to do: since that God himself expressly here telleth, why he would have such a record as is here mentioned to be entred concerning Jeconiah, to wit, not because he should die without issue; but as a man that should he succesſicleſſe in his reign, and with whom the royal dignity, in a manner, should die and expire.

a man that shall not prosper in his dayes] For he had both a very short, and a very unprosperous reign. See 2 King. 24 8 ——16. *in his dayes*, for *in his reign*: as Esai 1. 1. a defect of the relative, as verſ. 6.

for no man of his seed shall prosper, sitting on the Throne of David, and ruling any more in Judah.] None of all his children shall ever so thrive, or prosper, as to rise to the royal state, and attain to the kingly government of Judah; for Zedekiah his Uncle succeeded him in the Kingdom for a few years, 2 King. 24. 17. nor did any of his posteritie attain to the royal estate, which expired in Zedekiah, Lam. 4. 20. See the like of Jehoiakim his father, Chap. 36. 30.

CHAP. XXIII.

Verſ. 1. *WO to the Pastors that destroy and scatter the sheep of my pasture, saith the Lord.*] This whole Sermon or Prophecie is mainly spent in menaces denounced against bad rulers, verſ. 1. 8. false Prophets, verſ. 9. 32. and profane people, verſ. 33. 40. The first part of it concerning bad rulers, consisteth of a threatning of the removal of them, verſ. 1. 2. and a promiſe of the reſtitution of Gods people, principally to be accomplished in Christ, verſ. 3 8. A learned Writer supposeth it to be a continuation of the Prophets relation of what had been before delivered by him in the reign of Jeconiah, concerning the abuſes and corruptions that reigned among all sorts in his time; but of this his conceit, there is no great probability. See on Chap. 22. 1.

Wo] As Esai 5.8. Ezek. 34.2.

Pastors] That is, *Rulers*; whether Civil, or Eccleſiaſtical; Princes, or Prieſts: for both ruled, Chap. 5. 31. and 20. 1. Heb. *feeders*. So Chap. 3. 15. and 10. 21. and 22. 22. and 25. 34. Ezek. 34. 2.

that destroy] See Ezek. 22 27. and 34 3. Zach. 11. 4,5.

scatter] By their cruel dealing and oppreſſions, Ezek. 34. 4. 21. Chap. 50. 6.

the sheep of my pasture] Or, *my pasture-sheep*; as Psalm 100. 3. those whom I take ſpecial care for; and had not turned out to graze on some bare common, in the wild waſte, but had procured good pasture for, Psal. 23, 1, 2. Chap. 3. 7 Ezek 34. 14.

V. 2. *Therefore thus saith the Lord God of Israel,*] Whose pasture-sheep the people of Israel are, Ezek. 34 30, 31

against the pastors, that feed my people] Or, *concerning* (as Chap. 12. 14. and 22. 6.) *those Shepheards*, (Heb. *feeders*; as verſe 1.) *that rule*, (Heb. *feed* as Ezek. 34. 16. Mic. 5. 4.) or, *that should feed*, (as, *learn*, for, *should learn*, Esai 26. 9. but do nothing leſſe.

Ezek.

Ezek. 34.2,3,8.) or *that feed upon, my people*; that feed upon those whom they should feed, Ezek. 34. 3,8,10. See on Chap. 22. 22.

ye have scattered my flock, and driven them away, and have not visited them: Or, *but* (as chap 22. 27.) *have not visited them*; ye expel them, and drive them out of their dwellings; but ye look not after them, nor take any course for their welfare, Ezek. 34. 4, 6, 8, 21. verſ. 1,

behold I will visit upon you the evil of your doings, saith the Lord,] Or, *I will punish upon you for your evil doings*; as Exod. 32. 34. there is an elegant *antanaclasis* in the various notion of the word, *visit*; which in Hebrew ſignifies ſometime to *take care* of, and *provide* for, Ruth 1.6. Job 7.17 18. ſometime, *to punish*, Exod. 20.5. & 34. 7. Psal. 89.32. *I will visit you*, ſaith God, *for your not visiting them*. I will visit you in wrath and indignation, by taking of vengeance upon you, for your not visiting of them, by taking care of them, making proviſion for them, and procuring their welfare, according to your duty, Ezek. 34.8,10.

V. 3. *And I will gather the remnant of my flock out of all Countries, whither I have driven them,*] To the foregoing commination denounced against those bad Rulers is subjoyned, for the comfort of the faithfull, a promiſe of recollection, and reſtitution of a remnant, after such diſperſions as had been made of the main body of Gods people, partly through the iniquity of those their Rulers, and partly also in way of caſtigation by God himſelf for their ſins. See the like, Esay 1.9 and 4.3. and 6.13. and 10.20. 22. and 11.11, 12. Ch. 3.14. and 12. 14. & 16.15. & 31.7. Ezek. 20.40,41. & 34. 11,12. Mic. 2, 12. Zac. 10.3. See Deut. 30, 1,5. Of the redundancy here, see Ch. 22, 26.

and will bring them again to their folds;] Or, *pasture*; for the word is ſingular; and it is uſed for *pasture*, Ezek. 34, 14, to the places of their former abode in their own, and for *a dwelling* alſo the word ſignifieth, Esay 32. 18. and 33. 20. Jo. Ch. 24.6.

and they shall be fruitfull and increase,] Or, *multiply*, as Gen. 8.17 *and they shall be fruitfull and increase*, Exod. 1.7. Ezek. 36, 11. See the like promiſes, Esay 44.3-4. Chap. 31.27. Zach. 2.4.

V. 4. *And I will set up Shepherds over them, which shall feed them*] Heb. *feeders*; as before, ver. 1. *and they shall feed them*: not feed upon them as the former did, ver. 2. the copulative for the relative: as Chap. 17.6. fulfilled in Nehemy, Zorobabel, and other faithfull governours of the Jewiſh people, after the captivity, that fought not themſelves, but the good and welfare of Gods people, Neh. 2.10, & 5.14. 1.9 Hag. 2.23. Zach. 4.9, & 6.10.14. alſo in Chriſtian Princes and rulers under the Goſpel. See Ch. 3.15. So Ezek. 34 11,12.

and they shall see no more nor be dismayed] They ſhall dwell in ſafety, and good ſecurity; free from fear of any adverſary, So ver. 6. Chap. 28.25, 26.2 6. & 34.30. See the ſame terms, 2 Chr. 20.17, and 32.7.

neither shall they be lacking, saith the Lord.] None of them ſhall be miſſing, whom God will have ſaved and reſerved for a remnant. See Esai 27.12,13. So is the word uſed, Numb. 31.49. 1 Sam. 25. 7,15,21. 2 King. 10.19. Esai 34.16.

V. 5. *behold the dayes come, saith the Lord, that I will raise to David a righteous branch*, Heb. *Behold* (ſo are the Prophecies concerning Chriſt uſually uſhered in, to ſtir up unto attention and due conſideration. See Esai 7. 14.) *the dayes coming* (as verſ. 7. Chap. 16, 14, 18.) and (as chap. 9.25.) *I will raiſe*, or *ſet up*, (as verſ. 4, for the term is the ſame) or, *ſettle*, (and eſtabliſh; for ſo alſo the word may ſignifie, as Gen. 6.17.) *to David*, or *for David*, (of his illue to ſucceed him in the government of my people, Psal. 132. 11. Chap. 33. 26.) *a righteous branch*, or *bud*, or *ſprout*; for the Hebrew word ſignifieth no other: and that great learned man therefore, who requireth to have it here rendred with the Septuagint, *the Sun-riſing*, and with much confidence condemneth them all that render it ſo as we do after ſome of the Greek, the old Latine, and other later verſions in ſeveral languages, of unſkilfulneſſe, and going *againſt the word of God*, ſhould have had better grounds, than any that he hath produced, for ſo ſevere and peremptory a cenſure: ſure it is that they go beſides Scripture, if not againſt it, that other wiſe ſe expound it; the word it ſelf being no where found therein uſed but of plants, or with reference unto them; the root alſo that it ſpringeth from never applied but to plants, or to haire, that ſprouteth out from the body, as plants and herbage from the ground, and in metaphorical forms, with alluſion to the one, or the other. Now this paſſage another learned late Writer expounded of Zorobabel: and we deny him not to be of the *ſhepherds*, or *rulers* before-mentioned, verſ. 4. but the party here deſcribed is diſtinguiſhed from them, nor can be any other than our Lord and Saviour Jeſus Chriſt. Yea, the Jewiſh Doctors themſelves, both on the place, and elſewhere, acknowledge, that by the *bud* or *branch*, or *Sprout*, here ſpoken of, is meant *the Meſſias*. Though they add withall ſome vain devices of their own, to confirm the ſame: to wit, becauſe, ſay they, the letters of the word *Menachem*, that ſignifieth *a Comforter*, and is the name of the Meſſias, Lam. 1. 16. and the letters of the word *ſemach*, here uſed, do both make up the very ſame number: to wit, 138. But this is but a frivolous fancy of theirs; nor doth the truth of God need ſuch ſandy ſupports. This is ſo he ſtiled, as here, ſo alſo, Zach. 3. 8. becauſe he was to ſpring up, as *a bud*, *branch*, or *Sprout*, from *the root of Jeſſe*, and of *David*, Esai 11, 1, 10. Rev. 5. 5. and 22. 16. though in regard of his meanneſſe and weakneſſe to outward appearance, like ſome young *bud*, or tender *ſhoot*, at its firſt ſprouting out, Esai 53. 2. yet that ſhould, in proceſſe of time, *bud*, *ſprout*, and *branch* out, like ſome luſh plant, as retaineth its verdure perpetually, flowring and flouriſhing unto all eternity Psal. 132. 17, 18.

a righteous branch] As Chap. 33. 15. *a branch*, *bud*, or *ſprout of righteouſneſſe*; ſo termed, not onely, becauſe he is perfectly *righteous* in himſelf, that *righteous* one, Act. 22. 14. that *holy and righteous one*, Act. 3. 14. *the Holy of Holies*, Dan. 9. 24. but alſo, becauſe he *maketh multitudes righteous*; he makes *all his people righteous* like himſelf, Psal. 17. 7. Esai 53. 11. and 60 21. Rom. 5 18, 19. 1 John 3. 3, 7. And it is as if the Prophet had ſaid, Be ye not diſmaid, when ye ſee ſo many wicked Rulers of Davids poſterity for their wickedneſſe removed ſo many of them, as degenerate and rotten buds, or branches, cut off & caſt away, without hope of recovery, Chap. 22. 10 11, 18, 19, 24-30. Lam. 4.20. God in the room of them will raiſe up a *bud*, or *branch* of the ſame ſtock, that ſhall be herein altogether unlike unto them, ſhall not onely be moſt juſt and righteous himſelf, but ſhall adminiſter juſtice equally unto all, and make others alſo therein like unto himſelf. See the like propheciesand predictions of Chriſt and his Kingdom, Esai 4. 2. and 40. 11. and 42.8. Chap. 33.14,15.

and a King shall reign and prosper,] Jeſus Chriſt, *the King of Israel*, Joh. 1.49. the true *Melchiſedech*, *King of righteouſneſſe*, Heb. 7. 1-3. yea, *the King of kings*, 1 Tim. 6.15. Rev. 19.16. he ſhall *reign and proſper*; that is, *reign proſperouſly*, or *proſper in his reign*: unlike therein to Jeconiah and his ſeed, Chap. 22. 30. he ſhall be ſucceſſfull in all his undertakings, Psal. 45. 4. Esai 52. 13. and 53. 10. Ver. 6. 2.

and ſhall execute judgement and juſtice in the earth.] Or *upon the earth*, as Chap. 31. 22. Mat. 6. 20. he ſhall execute judgement throughout the whole world, Psal. 96. 13. and 98. 9. Esai 2. 4. or *in the land*; as Esai 5.8. Ezek 9.9. verſ. 8. among his people: as is ſaid of David, 2 Sam. 8. 15. 1 Chr. 18. 14. a type of Chriſt; therefore alſo called *David*, Ezek 34. 23, 25.

V. 6. *In his dayes Judah ſhall be ſaved,*] For he ſhall ſave his people from their ſins, and reſcue them out of the hands of their enemies, ſpirituall eſpecially, and deliver them from this wicked world, Esai 33. 2. 2. and 63. 1. Mat. 1. 21. Luke 1. 74. Gal. 1. 4.

and Israel ſhall dwell ſafely,] Heb. *in, or unto conſidence*; that is, ſecurely, confidently; as Judg. 18. 7. Lev. 26. 5. So Deut 33. 12, 28. Ezek 34. 25, 27, 28. *Judah* and *Iſrael* here, one and the ſame, Gods people. So Chap. 33. 16. where the ſame thing is repeated.

and this is his name wherewby he ſhall be called, The Lord our righteouſneſſe.] Heb, *this is his name whereby he ſhall call him, Jehovah Tſidkenu: he ſhall call him*; that is, ſay ſome, *God ſhall call him*. Others, *Iſrael ſhall call him*. Others again, *each one ſhall call him*: and the word is here indefinite; and is therefore, as in our verſion, beſt rendred by the paſſive; *he ſhall be called*. But ſome queſtion is made, whom this title is here to be given unto: and ſome would have it given to Gods people, to Iſrael. So it ſhould be rendred, *Jehovah, or the Lord in our righteouſneſſe*: as, the name of the new Jeruſalem, *Jehovah-Shammah*; *the Lord*, or *Jehovah* is there, Ezek. 48 35. and it may not unfitly be given unto Iſrael, whoſe *righteouſneſſe* Chriſt is, 1 Cor. 1.30. being made one with him, 1 Cor. 6. 17. and 12. 12, 13. and profeſſing to have their *righteouſneſſe* in and from him, *in whom all the ſeed of Iſrael are juſtified, and do glory*, Esai 45. 24, 25. that which by this title they ſhould acknowledge. But others rather, and ſo the moſt and beſt conceive it to be the name of Jeſus Chriſt the Meſſias, as *Immanuel*, *God with us*, Esai 7. 14. So, *Jehovah Tſidkenu*; *Jehovah, or the Lord, our righteouſneſſe*: who, as he came to *bring in everlaſting righteouſneſſe*, Dan. 4.24. So, *he is by God made unto us righteouſneſſe*. 1 Cor. 1.30,31. while by his being *made by God ſin* (that is, *a ſin-facrifice*, as Heb. 9.28.) for us, *who had no ſin* himſelf, *we become the righteouſneſſe of God in him*, 2 Cor. 5.21.

V. 7. *Therefore, behold the dayes come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, which brought up the children of Iſrael out of the land of Egypt*:] Or, *Furthermore*, or, *Moreover*; for ſo the coherence of this with the former, (and the ſubject matter of either being duely conſidered) requireth the particle here to be rendred, which Chap. 16.14. (where the very ſame thing was before recorded) is upon the like ground, another way rendred: for theſe terms of connexion do frequently alter their notion according to the relations, that the members, or paſſages of the diſcourſe, which they come between, have one to another.

they ſhall no more ſay] Or, *it ſhall no more be ſaid*; as it is, Chap. 16. 14.

V. 8. *But the Lord liveth, that brought up, and which led the ſeed of the houſe of Iſrael, out of the North countrey, and from all countries, whither I had driven them, and they ſhall dwell in their own land.*] See the ſame in effect, Chap 16.15.

which led] Or, *brought* Heb *made to come*, as Chap. 2.7.

the ſeed of the houſe of Iſrael] A remnant of them, v. 3. that ſhould be as *a ſeed*, Esai 1.9. and 6.13. and 65.9. Rom. 9.29.

I had driven them] As verſ. 3.

and they ſhall dwell in their own land] Or, *that they might dwell* (as Joſh. 24. 9.) *in their own land*. Heb. *on* (as Esai 24.22.) *their land*. So, their own heart, v. 16.

V. 9.

V. 9. *My heart within me is broken because of the Prophets*] Here, from the Princes and Rulers before dealt with, ver. 1. 2. the Prophet passeth to the Priests and Prophets, whom he taxeth as the principal Authours of that general corruption that was to rife among the people: and threateneth them therefore with fome dreadfull judgement to be inflicted upon them for the fame.

My heart within me is broken] Heb. *As for, or Concerning the Prophets*, (as Efay 32. 1. See there) *my heart in the midst of me* (as Pfal. 22. 14 and 39. 3. and 55. 4.) *is broken*: as Pfalm 51. 17 Efay 65 14 Thus the Prophet expreſſeth his extream grief of heart, to conſider how the falſe *Prophets* (for ſuch he here meaneth, as c. 4. 9.) did deceive, delude, and miſlead the people, to the utter ruine of them both See c. 14. 13, 16.

all my bones ſhake] With extremity of fear and trembling, to think what will befall them. See the like, Hab. 3. 16. the word ſignifieth properly to *hover or flutter*, as a Fowl doth over her young, Gen 1. 2. Deut. 32. 11. in which places, and here, it is onely found, and ſo is the heart wont oft to doe, to flutter as a bird, in fainting qualms, or ſudden vehement fears. See Pſalm 38. 10. Chapter. 4. 19.

I am like a drunken man, and like a man whom wine hath overcome] not able to ſtand on my legs, ſo aſtoniſhed; or as one at his wits end, not knowing what to doe: as Pſalm 107. 27, Efay 24. 20.

and like a man] Or, *even* as Chapter, 15. 13, and 19. 11.

whom wine hath overcome] Heb. *paſſed over him*, as we uſe to ſay, one that *is in drink*, or that is *drowned in drink*; as overwhelmed with it: in like manner as *waves* and *billowes* are ſaid to *paſſe over* one, that is not on, but in the Sea, Pſalm 42. 8. Jon. 2. 3. and the Pronoun demonſtrative in place of the relative, as Efay 42. 1. and 46 3.

because of the Lord, and because of the words of his holineſs.] Or, *his words of holyneſs: his holy, or moſt holy words*: as Pſalm 105. 42. what which the Jewiſh Commenter expoundeth of the Words of the falſe Prophets, who had the name of God, and the Word of God, continually in their mouth, as if whatſoever they delivered, were no other than Gods Oracles, verſe 17. 31. So the Prophets meaning ſhould be, that he was affected and tranſported with griet and dread, to hear Gods Name ſo horribly abuſed by them, fathering their lies upon him, and ſtrengthning men thereby in their rebellions againſt him, verſe 17. Ezekiel 13. 19, 22. But the moſt rather underſtand it of God himſelf, his wrath hereby inkenſed, and words of dreadfull menaces thence proceeding, and expreſſing the ſame by denunciation of ſuch hideous effects of it, as were ſhortly to enſue. So Hab. 3. 16. Heb. *from the face, or wrath of the Lord*, as Pſalm 34 16. or, ſimply, *becauſe of the Lord's* as in the the next member and ver. 10.

V. 10. *For the land is full of adulterers,*] So Chap. 5. 8. and 9. 2. either while the falſe Prophets connive at them, and preach nothing but peace to them, verſe 22. 30. or becauſe by promiſing of peace unto them, they encourage them to looſe and licentious living, v. 17. Ezek. 13. 22.

for becauſe of ſwearing the land mourneth] Becauſe of oaths and perjuries that are ſo rife in it. So the Chaldee, whom the Jewiſh Doctors follow; and ſo the ancient Greek ſeemeth to have had it. It is word for word, *from the face*, or, *becauſe*, (as verſe 9.) *of the curſe*, which they therefore ſo render; becauſe *oath and curſe, ſwearing and curſing* go commonly together, Levit. 5. 1. Judges 17. 2. 1 Kings 19. 2. Neh. 10. 29. Ezek. 17. 18. Howbeit the old Latine, and divers others of the beſt note, retaining the expreſs term render the text: *for becauſe of a curſe the land mourneth*; that is, by reaſon of the curſe of God upon our land, in ſuch manner as followeth, the land mourneth, as Chapter 12. 4. and 14. 2. So, *the curſe hath devoured the land*, Efay 24. 6. and I ſuppoſe it to be as well the genuine, as the plainer ſenſe; onely I ſhould render it, *though by reaſon of a curſe the land mourn*: as it he had ſaid though manifeſt expreſſions of Gods diſpleaſure be already upon us, and the land by means thereof ſeemeth to wear a mourning weed, as is apparent to the eye, yet it is full of abominable filthineſs; and theſe wicked wretches ſtill tell them, that all ſhall go well with them, Chap 6. 14. and 8. 11. and 14. 13. There is an elegancy in the ſound of the words of *malediction* and *mourning*; and between it again, and the term of *filling* in the former member, neither of which our Engliſh can fitly expreſſe: the uſe of the particle in this directive notion, is very frequent, as Gen. 8. 26. Joſh. 19. 18. Pſalm. 23. 4.

the pleaſant places of the wilderneſſes are dried up.] This ſeemeth to be a knitting of things repugnant together, for what *pleaſantneſs* can be looked for in a wild waſt, or a *wilderneſſe*? ſome therefore render it *the habitations*, or, *habitable places of the wilderneſſe*; that is, of the wilder, and leſs-peopled part of the land, called *the wilderneſſe of Judea*. Matth. 3. 1. But the words would rather be rendred, *the paſtures of the wilderneſs*, or, *of the plain*; for ſo the word rendred *wilderneſs* oft times ſignifieth. See Efay 63. 13 Lamentations 4. 19 and the former word here joyned with it, is rendred *paſtures*, Pſalm 65. 12. & Joel 2. 22. and ſo ſhould be rather than *habitations*, Chapter, 9. 9. And this is that wherein the curſe before mentioned did conſiſt, to wit, in a great drought that had dried up their paſtures; that is, ſaith the Jewiſh Commenters, the places where Beaſts feede. See Chapter, 14. 1, 2.

and their courſe is evil] Word for word, *their race*, See Chapter, 22. 17. from whence ſome alſo render it, *violence here*: but rather take it as our verſion rendreth it, *their courſe* (by that very word, one of the Rabbines here expounds it) *is naught*; onely I ſhould otherwiſe render the prefixed particle in a notion of reddition, as reflecting upon, or having reference unto the words before going; *yet* (as Chapter 14. 9, 15.) *their courſe is naught*, or, *evil*; though Gods curſe be upon the Land, and his hand thus upon them, yet they will not learn to amend their wayes, Efay 26. 9, 11. Chapter 5. 3. but run on ſtill in a wicked courſe, and refuſe to be reclaimed, Efay 59. 7. c. 8 6.

and their force is not right] Heb, *their might*, or *valour*, (as Efay 3. 25. and 63. 15 c. 49 35.) *is unlike*. So the old Latine, following the Greek, that rendreth it *fuch*, to wit, evil and naught, as their courſe before; or, as they expound the Latine, *unlike* to Gods preſcript, *not ſuch* as it ſhould be, becauſe the word ſometimes ſignifieth *ſi. or, ſuch*, Pſalm 1. 4. Prov. 1. 19. the Chaldee rendreth it, *they ſhall not proſper by their might*, having an eye, I ſuppoſe, to a ſpeech uſed of Moab to that effect, where this word is uſed, Efay, 16. 6. Chap. 48 30. but I conceive that our verſion is here in the right, and hath approbation from the Jewiſh Commenters, who for the expoſition of it, point us to that in Moſes, Num. 27. 7. *the daughters of Zelophead ſpeak right*, to which may be added, Prov. 15. 7. *the heart of the fooliſh* caſteth abroad (ſupplyed from the former branch) that which is *not right*. But we need not go far, to finde out the Prophets meaning here, two places of his put together will fully explain him; the one, chap. 8 6. *no man ſpeake aright*, or, what was *right*; the other, chap. 9. 3. *they bend their tongues like their bows for falſhood, but have no courage*, or, *are not valiant at all for truth*, or *right*; that which is ſaid here; their courſes are ſtark naughty, nor is their courage or valour ſhewed for ought that is right. but rather employed wholly the contrary way; they run on in a violent courſe unto evil, and bend themſelves with all their might thereunto, Pſalme 36. 4. Chapter, 9. 3.

V. 11. *For both Prophet and Prieſt are profane*] Heb. *Prophet alſo, Prieſt alſo*, or *even Prophet, even Prieſt, are* both *profane*, or, *deal prophanely*; for though the Nouns are ſingular, (but collectively taken: as *from the Prophet to the Prieſt*. Chap. 6 13.) yet is the Verb plural, to include both; and is here aright rendred, having in it a notion of *profaneneſs*; not of *hypocriſie*, as is too oft given it; and as ſome of prime note render it here, *play the hypocrites*. See on Efay 9. 17. and 32. 6. It is as if he had ſaid, No marvel, if the corruption be ſo general in the land, when the teachers, as well thoſe that are let over them by God to inſtruct the people, Mal. 2. 7. as thoſe alſo that profeſſe and pretend to be ſent by him on meſſages to them, doe both by their bad lives, and falſe relations, lead them into looſe courſes, and confirm them therein. See ver. 14, 15.

yea, in my houſe have I found their wickedneſs, ſaith the Lord.] Heb. *alſo*, or, *even*. (as before) *in my houſe*. My very Temple it ſelf is not free from, but full of their abominable ſuperſtitions and idolatries, and horribly profaned with their lewd and looſe practices, which they forbear not to perpetrate even there in my preſence 2 Chronicles 36. 14. Chap. 7. 10, 11. Ezek. 7. 20. and 8. 5, 17. See verſe 14.

V. 12. *Wherefore their ways ſhall be unto them as ſlippery ways in the darkneſſe, and they ſhall be driven on, and fall therein.*] Heb. *Therefore their way ſhall be unto them as a way of ſlipperineſſes in the darke*, or, *in a miſt*. It ſhall fare with them, as with one that is conſtrained to travel in the dark, or in a thick miſt, where he cannot diſcern his way, and in ſome ſlippery way, where though he could ſee it, yet he ſhould find no ſure or firm footing; and withall ſo put forward, and driven on by thoſe that either puſh him on; or purſue him cloſe at his heels, that he can neither make any ſtay and ſtand ſtill, nor ſlacken his pace, nor take time with his feet to feel and try his way before him; but muſt of neceſſity, being ſo purſued upon with all theſe diſadvantages, run on head-long, until he fall and miſcarry: an Emblem, to the life, of unavoydable miſcarrying See the very like, Pſalm 35. 6.

their way ſhall be unto them] An elegant redundancy: as, *my deliverer unto me*, Pſalm 144. 2. and, *their pathes they have made crooked to them*, Efay, 59. 8.

as ſlippery wayes] Or, *as a very ſlippery way*. Heb. *ſlipperineſſes*: the word ſignifies ſometime, *ſmoothneſſes*, (for in the ſingular it is not read) and ſo it is uſed for *flatteries*, Dan. 11. 21, 34. And becauſe ſmooth things are commonly *ſlippery*; hence it is that it cometh alſo to ſignifie *ſlipperineſſes*; and ſo here otherwiſe a ſmooth or even way is a matter deſireable, Efay 26. 7. and 40. 3, 4. and *ſlipperineſſes*, for, a way of *ſlipperineſſes*, (the word *way*, ſupplied from the former member; as Deut. 32. 4. *all his wayes are judgement*, that is, wayes of *judgement*) that is a *moſt ſlippery way*. So Pſalm. 35 6. as alſo *ſlipperineſſes*, for *moſt ſlippery* places, Pſalm 73. 18. for theſe plurals are in Hebrew much uſed to enhance and improve. See Efay 58 11. and 59. 9. c 34. 1.

in

in the darkneſſe] Or, *in the dark*; as Deut. 28. 29. Prov. 7. 9 or *in a miſt*; as Exod. 10. 22. See Efai 8. 22. ſo that they cannot ſee to chuſe their way, nor diſcern ought that may lie to endanger them in their way, nor know which way to turn themſelves, Efai 8. 22. and 59. 9. Prov. 4. 18. Chap. 13. 16. John 11. 10 1 Joh. 2. 11. Some render the words, not, *in a miſt*; but, *as a miſt*; and theſe two particles, in Hebrew, are for thape much alike; but the originals exhibit that, not this; and the Jewiſh Commenters ſo read it.

driven on] So Efai 8. 22. Pſal. 35. 6.

and fall] Or, *untill they fall*; being puſht forward (Pſ. 118. 13.) *and* ſo though Gods curſe be upon the Land, and his hand thus upon them, yet they will not learn to amend their wayes, Efay 26. 9, 11. Chapter 5. 3. but run on ſtill in a wicked courſe, and refuſe to be reclaimed, Efay 59. 7. c. 8 6.

for I will bring evil upon them] So Chap. 6. 19. and 11. 11. and 19. 3, 15.

even the year of their viſitation, ſaith the Lord.] Or, *in the year of their viſitation*; as Chap. 46. 21. When in wrath I come on viſiting of them, verſ. 2. So Chap. 11. 13. and 48. 44. and 50. 27.

V. 13. *And I have ſeen folly in the Prophets of Samaria* ;] Or, as ſome render it, *I ſaw indeed* (when time was) *folly*; ſo it is rendred, Job 1. 22. and 24. 12. or, as ſome render it, *abſurdity*, or, *an abſurd thing*. Heb. properly, *inſipidity*, or, *unſavorineſſe*: a metaphor taken from meats, that for want of ſalt, being unſavoury, are offenſive to the palate, Job 6. 6. See the like metaphor, Ephef 4. 29. compared with Col. 4. 6. it is applied to the falſe Prophets fictions, Lam 2. 14. and to their ill tempered daubings, Ezek. 13. 10, 11, 14, 15. and 22 28. *in the prophets of Samaria* thoſe of the ten Tribes, whereof Samaria was the head citie, Efai 7. 9.

they prophecied in Baal, and cauſed my people Iſrael to erre.] They delivered their prophecies not in my name, but in the name of Baal; and ſo cauſed my people to go after Baal. See 1 King 18. 18, 21. and 22. 6. 7. *Iſrael*, thole of the ten Tribes; as Chap. 3. 6.

V. 14. *I have ſeen alſo in the Prophets of Jeruſalem an horrible thing*;] Or, *but* (Heb. *And*) as Chap. 5. 30. 23. 14.) *in the Prophets of Jeruſalem a fearfull thing*, or, *ſtately*; *filthineſſe* or *ſtench*; moſt vile and abominable practices, far worſe in ſome kinde, than in thoſe of Samaria See Chap. 5. 30. and 29. 17. Hoſ. 6. 18.

they commit adultery] Do as Elies ſons did, 1 Sam. 2. 17, 22. whence adultery became ſo rife in the land, verſ. 10.

and walk in lies] Or, *walk* up and down *with lies*. Heb. *with falſhood*, or *a ly*; as Efai 28. 15. they utter their lies not in Baals name, but in mine, and ſo father their lies upon me, Chap. 14. 14. See verſ. 26. Heb. *committing adultery, and walking with a lie*; that is, at once, *committing* they commit *adultery*; *and walking*, they walk about *with lies*; they make a common trade and practice of either: a form though defective yet very ſignificant. See on Efai 59. 11. 13. See theſe two vile practices joyned together in the falſe Prophets again. Chap. 29. 23. For thoſe that here reſtrain the term of *adultery* to idolatry ſpiritual adultery, ſeem therein to wrong the Text.

they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſſe :] Heb. *and they ſtrengthen the hands of evildoers, that they may not return a man* (that is, *each one*; 3 Ch. 22. 7. or *any one*; as Chap. 5. 1.) *from his wickedneſſe*. They confirm them in their wicke dneſſe and ſo keep them from repentance by hearing them in hand that they ſhall do well enough whatſoever Gods meſſengers tell them, though they do continue in their ſinnes. See Ezek. 13 22.

they all are become to me as Sodom, and the inhabitants thereof as Gomorrah.] By their means it is come to paſſe, that this citie of Jeruſalem is become as another *Sodom*, and the inhabitants thereof as the inhabitants of *Gomorrah*: for ſo it is to be ſupplied; as *way*, verſ. 12. See Deut. 32. 32 Efai 1. 10. *to me*: either an elegant redundancy: as Chap. 12. 8. See there, and before verſ. 12. or *to me*; that is, in mine account; as Amos 9. 7. I make no other reckoning of them, than as of thoſe abominable cities, Gezek. 16. 46.

V. 15. *Therefore thus ſaith the Lord of hoſts concerning the Prophets* ;] Or, *thoſe Prophets*: for the article is here reſtitutive, and demonſtrative; as Chap. 27. 7. the Prophets before deſcribed.

I will feed them with wormwood, and make them drink the wine of gall :] Or rather, *I will feed them with poyſon, and drench them with joyce of hemlock, or wolfs-bane*. See of the terms here uſed on Chap. 8. 14. and 9. 15.

for from the Prophets of Jeruſalem is profaneneſſe gone forth into all the land.] See before, ver. 11. for *hypocriſie*, put in the margent, hath no place at all here.

V. 16. *Thus ſaith the Lord of hoſts, Hearken not unto the words of the Prophets that prophecie unto you* :] So Chap. 27. 9, 14, 16, 17.

they make you vain :] Or, *beguile you*. Heb. *they are making you vain*: it is their practice to delude you, while they feed you with vanities, and make you truſt in vain things that will fail you in the end, and ſo make you vain, as all ſuch are, that follow after, and rely upon ought that is vain. So 2 King. 17. 15. Pſal. 62. 10. Chap. 2. 5. Rom. 1. 21.

they ſpeak a viſion of their own heart, and not out of the mouth of the Lord.] They vent the devices of their own heads and hearts, not ought that comes from God, Chap. 14 14.

a viſion] Alluding to the title given to Gods meſſages, Efai 1. 1. So Chap. 14 14.

of their own hearts] As, *their own land*, verſ 8.

out of the mouth] Or, *from the mouth of the Lord*; as 2 Chr. 35. 22. and 36. 12.

Verſ. 17. *They ſay ſtill to them that deſpiſe me, The Lord hath ſaid, Ye ſhall have peace, and they ſay unto every one that walketh after the imagination of his own heart, No evil ſhall come upon you*] See Chap. 6. 14 and 8. 11. verſ. 14. Ezek. 3 10, 21. Zach. 10. 2.

They ſay ſtill. Or, *ſaying ſtill*; or *In ſaying, ſaying*; as, *in ſaying ſay*, Exod 21. 5. ſee Chap. 3. 1.

that deſpiſe me] Or, *provoke*, or *reproach me*. See on Efai 1. 8.

that walketh after the imagination of his own heart.] See Chap. 7. 24. and 16. 12. and 18. 12. *his own heart*; as *his own way*, Efai 53. 6.

No evil ſhall come upon you. See Chap. 14. 13. directly contrary to what God had threatned, Deut. 29. 19; 20.

V. 18. *For who hath ſtood in the counſel of the Lord, and hath perceived and heard his word? Who hath marked his word, and heard it?*] The ſpeech either of the Prophet himſelf, as the moſt, concerning theſe counterfeit Prophets, demanding which of them God had acquainted with any ſuch ſecret purpoſe of his, as they pretended to have received from him, as if they came like Angels dropt down from heaven, and ſent by God to reveal his will and pleaſure to his people. See verſ. 22. or, as ſome other, of the falſe Prophets, moving the queſtion, how Jeremy, or any other beſide themſelves, ſhould come to know any ſuch thing from God, as they delivered in his name; as if they were the onely men that were acquainted with Gods privy counſels, and none could know them, but from them: and ſo heartening the people againſt the menaces of Gods Prophets. See the like, 1 King. 22. 24. And the Text thus taken, it would be read with a ſupply, *For who*, ſay they *hath ſtood*, &c. as Efai 22. 13. Act. 15. 5. Some ſuppoſe that the words of the Apoſtle, Rom 11. 34. were taken from hence; but they are much miſtaken; for they are taken from Efai 40. 13, 14. and are of a far other notion than this paſſage is they ſpeak of Gods taking counſel from others, this of underſtanding Gods counſel from himſelf.

who] *Who* but we, or beſides us; which ſome alſo thruſt into the Text. So Efai 40 16. and 44 7.

hath ſtood: Waiting or attending upon God as ſervants do upon their maſters great perſonages eſpecially, miniſters & officers upon Kings and Princes, 1 King 10. 8. Prov. 22. 29 and 25. 6 upon God, the Angels do in heaven, 1 King 22. 19. Efai 6. 2. Dan. 7. 10. Mat. 18. 10. his miniſters and meſſengers here upon earth, expecting his pleaſure, 1 King 17. 1. Habb. 2. 1.

in the counſel of the Lord Heb, *ſecret* Pſal. 25. 14. Prov. 3. 32. and 11. 13. and 20. 19. and 25. 9. but ſometime it is uſed for *counſel*, as Prov. 15. 22. Amos 3. 7. becauſe counſel of requireth ſecrecie: and ſometime again for an *aſſembly* in general. Chap 6. 11. though properly and primarily of ſuch as meet to conſule about ought, Gen. 49 6. and it ſeemeth to allude unto the manner of ſuch miniſters, or officers, who attending on Kings when they ſit in councel, do by means thereof, many times, come to the notice of ſuch things, as are wont to be concealed from others. So Job 15. 8.

and hath perceived.] Heb. *and ſhall ſee*; or, *that he might ſee*, (as Chap. 10. 4. and 22. 10.) to wit, in ſome viſion; as Efai 2. 1 and 6. 1.

and heard ! Or, (as Chap 22 3, 18.) *hear*; as Pſal. 85 8.

marked] Or, *attended*, or, *hearkned*; as 2 Chr. 23. 10. Efai 21. 7 Chap. 8. 6.

V. 19. *Behold, a whirl-wind of the Lord is gone forth in fury,*] *Behold*, mark what I ſay, and aſſure your ſelves of it, (as Efai 10. 30.) whatſoever theſe falſe Prophets preach to you, as from God, of peace and ſafety, there is a grievous tempeſt in coming, that will fall heavily on the heads of thoſe whom they promiſe peace to, verſ. 14. and ye will finde to your grief when it will be too late, that what is now told you, was true, verſ. 20. ſee the ſame Chap 30. 23, 24.

a whirl-wind] Or, *a ſtorm*, or, *tempeſt*, as it is rendred, Pſ. 83. 15. Amos 1. 14. Jon. 1. 4. for the alluſion is not to wind alone; but to a ſtorm of rain, or hail, that lighteth on mens heads; as in the words enſuing.

of the Lord] That is, *from the Lord*; a *ſtorm*, or, *tempeſt*, coming from him, ſent by him; as Jon. 1. 4. *for, an evil ſpirit of God*, 1 Sam. 16. 15, 16. for, *an evil ſpirit from God*: as it is there expounded v. 14. or, *a tempeſt of the Lord*, for, *a mighty tempeſt*: as, *mountains of God*, for, *great mountains*, Pſal. 36. 6. and, *the trees of the Lord*, for, *great*, and *tall trees*, Pſal. 104. 16. So, *a ſleep of God*, that may be taken either way 1 Sam. 26. 12. The former way goeth the Chaldee, which the Jewiſh Commentators concur with.

is gone forth in fury] Or, with *fury*, or, in *wrath*: a defect of the participle: as Efai 52. 8. and 56. 11. and ſo the Jewiſh Doctors after the Chaldee: or, *wrath is gone forth*; as Num. 16 46. as an explication of the text.

even a grievous whirl-wind] Or, *even* (Heb. and; as verſ. 9.) *a grievous tempeſt*. Heb. *grievouſly paining*: from a root that ſignifies, *to be in pain*, Job 15. 20. Efai 53 c. or, as ſome *lighting* or, *falling* becauſe the word is after here ſo rendred, Others, *continuing*;

…s the word seemeth to signifie, Lam. 4. 6. Hosea 11. 6. see Chap. 30. 23.

it shall fall grievously upon the head of the wicked.] Or, that *shall fall grievously*: the relative supplied; as Chap. 22. 6 30. the word here also signified somtimes, *to be in pain*, Chap. 5. 3. Ezek. 30. 16. sometimes *to sight*, or *fall upon*; as some, *to slay & abide*, 2 Sam. 3. 29. *let them fall on, or sit upon the head of Joab*: and Hos. 11. 6. *the sword shall light, or abide upon their cities* (our Version hath joyned both together), and it may well be deemed a complexive form of speech, (of which kinde see on Esai 38. 17, 21.) as if it were said, *it shall with pain light and fall* (as *Damascus shall be its rest*, Zach. 9. 1.) *upon the head*: (whereby it appears that some such kinde of form, or tongue is alluded unto, as is wont to light upon mens heads, as Psalm 11. 6.) *of the wicked*: either the false Prophets themselves, vers. 15. 32. or those that are confirmed in their wicked courses by them, vers. 14. or both, Ezek. 14. 9, 10. See Chap. 14. 15, 16.

V. 20. *The anger of the Lord shall not return, until he have executed, and until he have performed the thoughts of his heart.*] So Chap. 30. 24. Heb. *done*, and *established*. This form of Gods wrath will not be laid till what he hath purposed be fully accomplished. See Esai 55. 11. 1 Sam. 3. 12.

in the latter dayes ye shall consider it perfectly.] Or, *hereafter*. Heb. *in posterity*, or *dayes to come* (as Num. 24. 14.) *consider of it with understanding, or consideration*: for the verb in this form is applyable to either signification, Esai 1. 3. and 52. 15. Chap. 2. 10. and 9. 16. a defect of the particle; as vers. 10. When these dayes are once over, after a while, ye will fully understand and seriously consider, what ye will not believe at present. See the like, Ezek. 24. 5. and 6. 10. For there is little reason to offer this with the Jewish Master, to the dayes of Messias, when faith he, the wicked shall at once be destroyed; though at those time as this form be found not used, Esai 2. 2. Chap. 48. 27. and 49. 20. Joel 2. 28. Micah 4. 1. Nor is there any necessity of carrying on this clause, by limiting the words of the next verse to it; as if it were said, That when the evils now denounced over to it them, then they should come to know that these false Prophets were never sent on any such message from God as they pretended: true indeed; but seems not the sense of the Prophet in this place.

V. 21. *I have not sent these Prophets, yet they ran: I have not spoken to them, yet they prophecied.*] They do on their own heads all they do, vers. 16. they have neither mission nor message from me. So Chap. 14. 14. and 27. 15. and 28. 8, 9. *yet*, Heb. *and*; or, *and* yet: so Chap. 14. 9, 15.

V. 22. *But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.*] Or, *For* (as tending this as a reason, to prove, that they came with no message from him. Heb. *And*; as Chap. 14. 15. and 16. 15.) *if they had stood in my counsel* (as they pretended, and professed to have done, vers. 18. if they had been admitted into so near attendance upon me, as to be made acquainted with my counsels and purposes) *they would then* (as Gen. 28. 1, 2. but misplaced there, as here, and Chap. 4. 12. and 15. 19.) *have declared my words to my people.* (Heb. *made to hear*, as Chap. 4. 5, 15, 16. they would have told them nothing, but what I have spoken, vers. 28. acquainted them with my will.) *and would have so rmed them from their evil way, and from the evil of their doing*: they would have endeavoured to withdraw and reclaim them from their wicked courses, as other my faithfull Prophets and Messengers do, Chap. 25. 3 —— 5. and not have confirmed & strengthened them, as now they do in them, vers. 17. So rather, then as some others following the old Latine, which our Version concurreth with, if they had faithfully declared Gods Word to his people, the people then had been converted; for that is not always the lot of Gods true Prophets, and faithfull Ministers, Esai 49. 4. and 53. 1. was not of Christ himself, when he was here upon earth. Mat. 11. 20. John 12. 37, 38.

V. 23. *Am I a God at hand, saith the Lord, and not a God afar off?*] Some of the ancient Greeks read these words, not by way of interrogation, but by way of enunciation, *I am a God at hand, and not a God afar off.*] I am alike near you every where, Psal. 139. 1 —— 12. Prov. 15. 3. the sense is good, but not proper to this place: for the interrogative, though oft suppressed, as Hos. 4. 14. Mal. 1. 8. is in the Heb. ew here expressed: the meaning is, Am I not a God here upon earth, that seems farther from me, Job 12. 19 —— 14. Psa. 103. 11, and 138. 6. and 139. 15. as well as in heaven, that seemeth nearer to me, as being the place of my special residence, Psal. 33. 13, 14. and 115. 3. do you think, because my palace is in heaven, Psa. 11. 14. that I take no notice of what is done upon earth? Psal. 113. 5, 6 see Deut. 8. 12.

V. 24. *Can any man hide himself in secret places, that I shall not see him?* *saith the Lord.*] Heb. *Shall a man be hid in hidn-places*, or, *hiding places?* the indicative potentially, as Chap. 13. 23. and 15. 22. and the passive reciprocally; as Chap. 4. 4. and 36. 19. and *man*, for, *any man*; as Chap. 5. 1. and *hidn-places*, or *secrecies*, for, *hidings*, or *secret places*; as Psalm 10. 8 and 64. 4. and *secret*, or *hiding places*, for, *any secret*, or *hiding place*; as, *our sepulchres*, for, *any of our sepulchres*, Gen 23. 6.

that I shall not see him.] H. *and I shall not see him*: the copulative for the finitive; as Psalm 119. 73. Chap. 14. 19. vers. 18. or *where I shall not see him*: the copulative for the relative; as Gen. 6. 13. and. *they shall serve*, for, *where they shall serve them*, or rather, *serve themselves of them.* See on Chap. 25. 14. See Psal. 139. 7-12. Amos 9. 2, 3.

Do I not fill heaven and earth? *saith the Lord.*] Not by my powerfull and efficacious providence onely, 2 Chr. 16. 9. Psal. 33. 13. and 139. 6. Prov. 15. 3. Zach. 4. 10. but with mine essential presence, Psal. 139. 3, 5, 7-10. Am I not every where present? do the heavens so confine, or enclose me, that I am not present on earth, as well as in heaven? 1 King. 8. 27. Is not the earth my foot-stool, as well as heaven my throne? Esai 66. 1. Act 7. 49.

V. 25. *I have heard what the Prophets say, that prophesie lies in my name, saying, I have dreamed, I have dreamed.*] Or, *I hear what these Prophets* (as vers. 15.) *say* &c. whatsoever these wicked and wretched counterfeits and impostors imagine of me, as if I kept aloof, were pent up in heaven and had no place of presence, or residence here upon earth, no: took notice of ought that were spoken and done here; yet I hear their lying, and see their doings. So, I *see*, Chap. 7. 11. and 13. 27. vers. 14. and, I *know*, Esai 37. 28. Hosea 5. 3.

lies in my name] Heb. *a ly*, or *falsehood*; as vers. 14, so vers. 26, see vers. 17.

I have dreamed] Or I have a prophesie, or message from God, revealed to me by dream, one of the wayes, whereby God, in ancient times, imparted his minde to his messengers the Prophets, Num. 12. 6.

V. 26. *How long shall this be in the heart of the Prophets that prophesie lies? yea, they are Prophets of the deceit of their own heart.*] Or. *How long?* an abrupt, but very passionate form: like that, Psal. 6. 3. *but thou, O Lord, how long?* and, *How long, O Lord? wilt thou forget me for ever?* Psal. 13. 1. as also that, Chap. 13. 27. *after how long yet?* as if he had said, How long will it be ere they leave this course? are they resolved to make a perpetual practice of it? So I read the next words; *Is it in the heart of these Prophets* to be ever *prophetying of lies, and prophesying the deceit of their own heart? Is it in the heart* (that is, is it their desire and delight? as, *the Law of God is in his heart*; that is, he desireth and delighteth in it, Psal. 40. 8. and 112. 1. or are they desperately bent upon it? as, *the day of vengeance is in my heart*; that is, I am fully resolved upon it, Esai 63. 4.) *of these rophets* (as vers. 15. 25.) to be ever (a defect of the verb substantive: as, *give Jerusalem a praise*, for, *make* her to be matter of *praise*, Esai 62. 7. and Rom. 8, 29. *he predestinated conformable*, for, to be *conformable*: and *he hath chosen rich in faith, and heirs*, for, to be *rich in faith, and* to be *heirs*, Jam. 2. 5. that, *for ever*, is supplied, as implied in the former *how long?* expressed, Psal. 13. 1.) *prophesying*. Heb. *Prophets*, or prophesies of a *ly*, or *falsehood*; as vers. 25. Chap. 14. 14.) *and prophesying* (as before) *the deceit of their own heart*; as Chap. 14. 14. their own fancies and devices, wherewith they deceive and delude people, vers. 16. Thus rather, in my minde, then as some great ones; *Should there be a* dream (to wit, a divine one sent from God) *in the heart. of these Prophets that Prophesie falsehoods? that prophesie the deceit of their own heart?* Or, yea, *they prophesie the deceit of their own heart.* But I leave this to the judgement of others. Some continue these words with those ensuing; *Is it in the heart of these Prophets that prophesie lies, &c. Do they think*, I say, *to cause my people to forget my name, &c.* so, *to have in the heart*, and, *to think*, should be all one: as 1 Chr. 28. 2. and this seemeth not unprobable.

V. 27. *Which think to cause my people to forget my name, by their dreams, which they tell every one to his neighbour, as their fathers have forgot my name for Baal.*] Or, *That devise* (as the word is very frequently used, Psal. 21. 11. and 140. 2, 4. Chap. 11. 19. Amos 6. 5.) *how to make my people forget my name* (forget me and their duty to me and all regard to my Prophets that come in my name, and with messages from me) *by their dreams* (their vain dotages, and lying devices, which they term *dreams*, vers. 25. as indeed they are no better, vers. 27. 28.) *which they tell one to another* (so Chap. 22. 8. *the false Prophets to the people*; as *one from another*, *the false Prophets from the people*, vers. 30. as men use to do their dreams, Judg. 7. 13.) *as their fathers* (either their ancestors, or those false Prophets of Samaria, vers. 13. whom herein they imitate) *forgat my name* (as before, so Chap. 3. 32.) *by Baal*; by burning themselves to him, and serving him, instead of me, the true God, and their God, Chap. 2. 5, 13. Judge 2. 11. So that those counterfeit Prophets, though they would not be counted Baals Prophets, as those Samaritans; but would be deemed the Prophets of the true God, yet carried men away from God, as well as those Prophets of Baal did. Thus those that pretend revelations from God, may prove no lesse dangerous in making men forgetfull of God, negligefull of Gods Word, & regardfeese of their duty unto God; from whom yet either being deluded themselves, or on purpose to delude others they would be deemed so to be, than those that professe to deliver oracles from idols.

V. 28. *The Prophet that hath a dream let him tell a dream;*] A learned Scholiast, *by dream*, here understands *a divine dream*: but *the word of God* in the opposite member, doth evidently shew, that those dreams of theirs are here intended wherewith these impostors cheated and deluded Gods people, vers. 25, 27. The words may very well be rendred, *The Prophet that hath a dream* (Heb. *with whom*

whom a dream is with: an elegant redundancy, as in the next member also, in that language very rife) *let him tell it as a dream; and. they shall serve*, for, *where they shall serve them*, or rather, *serve themselves of them.* See on Chap. 25. 14. See Psal. 139. 7-12. Amos 9. 2, 3.

and he that hath my word let him speak my word faithfully.] Heb. *let him with whom my word is*, as Chapter 27. 18. *speake my word truth*, that is, either in *truth, truly, faithfully*: as Judges 9. 15, 16, 19. without addition of ought to it, or mixture of ought with it, Chap. 1. 7. 2 Cor. 2. 17. 1 Pet. 2. 2. and 4. 10, 11. 2 Pet. 1. 16. a defect of the particle *in*, as Esay 33. 7. and 34. 2. or as *a truth*: such as indeed it is, Psal. 119. 142, 151, 160. John 17. 17. a defect of the note of similitude, as before.

what is the Chaffe to the Wheat? *saith the Lord.*] According to this Version the meaning should be; *what is the Chaffe in comparison of the Wheat?* Or, *what comparison is there between Chaffe and Wheat?* or what use or worth is the one of, in regard of the other? But the Hebrew form (which the Greeks and Latines also very frequently imitate) here used, *what to the Chaffe with the wheat?* seems to have another notion; and that not so much as a learned late Writer, *What similitude is there between the one and the other?* but, *what should the one doe with the other?* or *what hath the one to doe with the other?* as the like, 2 Samuel 16. 10. *what have I to do with you?* Hosh. 14. 9 *what have I to doe with idols?* and *what have I to doe with thee?* John 2. 4. to what end should lies and fancies that are no better than chaff, light stuff, and usefles for mans food, be mingled with my Word, the Bread of Life, and the onely wholesome food of mens souls, John 6 27. 1 Tim. 6. 3. Tit. 2. 1. the form is not unlike to that of the Apostles, 2 Cor. 6. 14, 15, 16. and it seemeth to have been a Proverbial kind of speech.

V. 29. *Is not my Word like as a fire?* *saith the Lord.*] Heb. *so as the fire*: Gods Word is not like these mens vain and idle dreams, void of life and spirit; but such as hath a powerful and effaecious work upon mens fouls, to confirm and comfort some, and to affright and disturb others, to mollifie mens hearts, and to eat out their corcuptions: in regard thereof like unto fire that warmeth, and heareth, and enflameth, melteth mettall, and burneth out drosse, and burneth up chaffe and stubble, and other like light combustible matter, Chapter 5. 14. and 20. 9. Luke 24. 32. 1 Corinthians, 3. 12, 13. 2 Corinthians 2. 16. Hebrews 4. 12.

and like an hammer that breaketh the rock in pieces?] Or (as ver. 18.) is it not (supplyed from the former branch) *as an hammer*, (as, Chapter 50. 23.) that (supplied, as Chapter 22. 6, 30.) *will breake a rocke to pieces*; or, as will it not? the negative supplyed from the like to mer, as Psalm 9. 18.) *breake a rocke to pieces as an hammer?* Is it not able to breake the stoutest and strongest heart, Chapter 5. 3. Zeph. 3. 12.) and to beat and bear down any opposition that is, or can be made against it? 2 Cronicles 10. 4.

V. 30. *Therefore behold, I am against the Prophets, saith the Lord, that steal my word every one from his neighbour.*] Or, *Behold, I am* coming *against* (Chap. 21. 13.) *those Prophets* (as verse 15.) *that steal*, or *filch*, *my words* (for the word is here plural) *one from another*, as Genesis 31. 49. So verse 27. *one to another*: Many strange Expositions are given of these words: which I forbear to relate, confining my self to those alone, that seem to carry some thew of probability with them: the Jewish Doctours, whom some of ours also follow, understand of such of them, as did make use of those Prophecies, which they heard from Gods messengers, but turned them another way, and applied them to other purposes: they instance in Hananiah, (who say they) hearing Jeremiah say, I *will breake the bow of Elam*, Chapter 49. 57. made use thereof, and applied to Babylon, what he had faid of Elam; saying, *I will breake the yoake of the King of Babel* Chapter 28. 2. and the berter to back this abusive application, should add, if God would thus break the might of the Elamites, then of the Chaldees (who under whom they served, Esay 12. 6. Others, going also much the same way, expound it of the terms borrowed from Gods Prophets; which were to rife with them. *Thus saith the Lord*, and *the Lord hath said it*, verse 17. 31. Others, that by their wiles and delusions, they withdraw the people from giving any credit to Gods messages, brought to them by his Prophets, and so stole away the authority of Gods Word, and peoples affections thereunto, as Absolom by his fawning flatteries did the hearts of Davids subjects from him and his government, 2 Samuel, 15. 6. Others, of their confpiring together to back one another, in their false Prophesies, which yet they pretended to be Gods words, and such messages as they had received from him: those that propound and affect this sence, reject those former Expositions that have reference to Gods Prophets, whom they should either imitate or undermine: because it is said, *each one from his friend, fellow*, or *familiar*; in which manner the Holy Ghost would not speak of the true Prophets, as if any such relation and communion were between them and these counterfeits: but not to insist on that which might be hereunto returned, that *a man and his neighbour, brother, friend, fellow*, or *familiar*, is in the Holy language no more than *one and another*: and *one from another*, here may well be no other, than the false Prophets from the people; as *one to another*, the false Prophets to the people their followers, v erse 27 against this Exposition may well be objected, that *my words* here, answerable to what were before, where they are opposed to the dreams, dotages, devices and deceits of the counterfeit Prophets, v 28 29. cannot so fitly be understood of them, or applyed unto them, as by this interpretation they are. Others therefore understand them of concealing from Gods people such necessary truths, as they ought to have delivered unto them, and have acquainted them withall: to which purpose they are charged not to have endeavoured, as they should have done, to reclaim people from their wicked courses, v. 22. that which the Scribes seem charged with, Luk. 11. 52. and the Apostle purgeth himself of, Acts 20. 27. But I conceive rather the meaing to be, that by their cunning fetches and flatteries, they filched out of peoples hearts those words or messages of God, which by his Prophets had been delivered unto them, and they had sometime seemd to heed and regard, yea to put in execution as our Saviour saith, that the *Devil comes and stealeth the seed of the word out of the hearts* of some, with whom it hath been sown Mark, 4. 15. Luke 8. 12. that which comes sometimes near to or to that before, of infringing of the credit and authority of Gods Word. An instance whereof we may see in that revolt, in likelyhood by the delusions of these false Prophets procured, from that which by Jeremies Sermons they had been formerly wrought unto, c. 34. 8. —— 11.

V. 31. *Behold I am against the Prophets, saith the Lord*] See before, ver. 30.

that use their tongues] The word here used is by divers diverfly taken, and that among the Jewish Criticks themselves. Some of them expound it, as the word in its native, proper, and most usual acception foundeth; that *take their tongue*, that is, as our version giveth it, *that use it*, or *make use of it*. But this others of them deeming too slender, would have it rendred, *that teach*, or *learn*, or *use the tongue* as the word of *teaching*, or *learning*, is oft so taken. See Chapter 13. 23.) *their tongue*. See Chapter 9. 4. *they have taught*, or *learned their tongue to tell lies*: the word is singular, though collectively taken both here and there) for the word of *taking*, fay they, is used of *teaching* or *learning*: and we use indeed the term of *learning* sometime promiscuously, of *teaching*, as well as of being *taught*: but whether the word of *taking* (which we use also of *learning*, strictly and properly so termed) be ever used in Hebrew for *teaching*, I much doubt: though *Doctrine*, or that which is taught, hath thence a denomination in use; so received, because taken and received by the Scholar. Some of them keeping to the same roor and notion, but with some restriction, render it, *that sweeten their tongue*: for, say they, the word of *doctrine* thence derived, signifies properly, *a sweet, pleasant, plausible*, or *delightfull doctrine*, Prov. 4. 2. and 16 21. So it should signifie that which the Greeks call, *an acceptable speech*, or *a speech worthy of acceptance*, Luke 4. 19. 1 Tim. 1. 15. and 2. 3. but in a more general sense seemeth *Doctrine* so termed; because as it is *given* out, or *delivered* by the *teacher*: Prov. 4. 2. and 9. 9. so it is *taken* and *received* from him by the *learner*: and the same exception that was taken to the former interpretation, is of fo ce against this also. Others therefore render it, *that filch or steal their tongue*: fetching the word from another root thus fo signifies, by transposition of the radical Letters; that speak nothing but smooth, pleasing, and plausible things, such as the people desire and delighted to heare, Esay 30. 10. See Chapter 6. 14. and 8. 11. verse 17. So is that word used. Psalm 5. 9. *they smooth their tongue*, or *make smooth* work with *their tongue*. And Proverbs 28. 23. *one that smoother his tongue* or, *that smoothes*, that is, *flatters with his tongue*: thence David also of the dissembler, the words of *his mouth were smoother than butter*, Psalm 55. 21. and Solomon of the strumpet, *the roof of her mouth is smoother than Oyle*, Proverbs 5. 3. and, *a smooth tongue*, for, *a flattering tongue*. Proverbs 26. 28 and *smoothnesse of tongue*, Proverbs 6. 24. and *lips of smoothnesse*, Psalm 12. 2, 3. for, *a flattering tongue*, and *flattering lips*. And to this I encline, both because it fitteth to fitly with the smooth carriage of these counterfeits; and because such transposition of letters is not unfrequent in Scriptures: *lakath*, for *chalak*; as Ecclesiastes 9. 4. *bachar*, which signifieth *to choose*; for, *chabar*, which hath a notion of *conjunction*, or *association*, as the Massorites there observe. So *chedel*. Esay 38. 11. for *cheled*, the word, Psalm 49. 1. *taphel*, Psalm 18. 26. for *patal*, 2 Samuel; 22. 27. *to be perverse*: *alwah*, Hosea 10 9. for *awlah*, Psalm 43. 1. *iniquity*. *Zeewaah*, Esay 29. 18 and *Zeewah*, Deuteronomy 28. 25. *a commotion*, or *a removal*. *fimlah*, an *Salmah*, Exodus 22. 9. 27. *a garment*: *cebes*, and *ceseb*, Levit 4. 32. 35. *a sheep*, *cesel*. Chap. 10. 8. and *celes*, Chap. 4. 22. and 5. 21. *filly*. *Jhaabin*, Esay 17. 20. for, *Jachiph*. 2 Kings 19. 29. *self-growth*. *almugim*, 1 Kings 10. 11. and *algummim*, 2 Chronicles 9. 10. the same kind of trees, or timber; and more of the like stamp: these the rather I recite, that this here may appear the less uncouth, as to some peradventure it may. For as for those that expound it of *taking their tongues* to themselv's and using them at their pleasure, like those that say, *our lips are our own* Psal. 12. 4. whereas Gods prophets give up their tongues to be

moved and guided wholly by him; and his Spirit, 2 Pet. 1. 20. 21. as alſo thoſe that by *their tongues*; underſtand not their own tongues, but the tongues of the true Prophets, whoſe words and terms they imitated; ſee on verſe 30. they ſeem to warp too much from the text.

and ſay, He ſaith.] That is *the Lord ſaith*; as before, *Saith the Lord*, Heb. *Said*: and to there, *Said ſ the Lord*, or, *that which the Lord hath ſaid*: for that is the proper notion of the term; ſo uſed, Chap. 13. 15. 19. verſe 29. 30. that father their lying flatteries upon me. verſe 17.

V. 32. *Behold I am againſt the Prophets*] O, I am coming *againſt the ſ prophets*, ſee on verſe 3. Now becauſe here is a three-fold denunciation, ſome of the Rabbines would have three ſeveral ſorts of falſe Prophets here deſigned; ſome that ſil fed forms from the true Prophets, but miſapplyed them, verſe 29. ſome that were men of ſmooth and eloquent language, ver. 30. and ſome that pretended viſions and dreams, in this verſe. But this ſeems groundleſſe; they may rather be deemed ſeveral attributes of the ſame parties, who counterfeited revelations and viſions, and thoſe of ſuch matter, as was pleaſing to the people; whereby pretending to have received them from God, they withdrew the people from the belief and liking of thoſe truths that from God were brought to them by his Prophets. The denunciation is this twice inculcated, to confirm the truth of it, and cauſe it to make the deeper impreſſion in it ſelf on the People, yea in the hearts and minds of the people. See Chap. 23. 29 and the like threefold *Behold*, but in a diverſe argument. Hoſ 6. 11.

that propheſie falſe dreams, ſaith the Lord, and do tell them?] Heb. *dreams of falſhood*: as *words of falſhood*, for, *lying words*, Eſay 32. 7. not ſuch dreams, as God appeared in ſometime to his Prophets and people, 1 Sam. 28. 6. though they pretended them to be ſuch; ver. 25. and told them to the people as ſuch, ſee ver. 27.

and cauſe my people to erre by their lies,] See verſe 13.---16, 26, 27

and by their lightneſſe,] O, *looſeneſſe*, or, *leudneſſe*, ſo Ze h. 3. 4. *her Prophets are light, or, looſe*, or, *leud* ones: as we uſe the word *light*, when we ſay, *a light woman*, the word is uſed by Jacob of Reuben, *light as water*, Gen. 49. 4. and what his marriage was, in regard where of his father gave him that title, is in the ſame place expreſſed: not unlike that which theſe falſe Prophets are alſo charged with in the firſt place, verſe 14. It is uſed alſo of thoſe leud wretches that Abimeleeh hired to be aſſiſtant to him in the proſecution of his wicked deſignes. Ju. 9. 4 where by the Chaldee according to ſome copies it is rendred by a word that ſignifieth perſons *debauched*: for that ſeemeth overlight that the Jewiſh Critick here giveth it, either *lightneſſe of tongue*, that is, *quickneſſe*, (which ſome of ours alſo follow) or, *baſtineſſe, not ſmoothneſſe*, (as ſome amille render him) of *ſpeech*, or, *lightneſſe of knowledge*; that is, *ſhallowneſſe*, want of ſolidity or ſound knowledge: for theſe are not ſo much the faults or defects charged upon them, as their lies and looſe lives. The Chaldee renders it here by a word that ſignifieth *raſhneſſe* or, *preſumptuouſneſſe*: the Greek, *errors*: the Latine, *miracles*: but both much out of the way; the latter eſpecially,

yet I ſent them not, nor commanded them:] Or, *whereas I had not ſent them, or given them ought in charge*. See Chapter 14. 14. So ver. 21.

therefore they ſhall not profit this people at all, ſaith the Lord] Heb. *and* (as Chap. 16. 13. which yet may well be here retained) *they ſhall not profiting profit, or, nor do they profiting profit this people; nor do they profit this people at all*: a form of ſpeech expreſſed in termes of extenuation, but elofely importing matter of aggravation: they do this people no good at all, but much hurt, by their falſe prophecies, and their flatteries, Lam. 2. 14. So *the treaſures of wickedneſſe*, ill gotten goods, *profit not*, Prov. 10. 2. they will do a man no good, but much hurt, Mat. 16. 26. 1 Tim. 6. 9, 10. and, *the father of a fool ſhall have no joy*, Prov. 17. 21. but abundance of grief, Prov. 17. 25. and, *he that ſhall break the leaſt of theſe precepts, and teach others ſo to do, ſhall be called the leaſt in the Kingdome of heaven*; that is, ſhall have no part at all there, Mat. 5. 19.

V. 33. *And when this people, or the Prophet, or a Prieſt, ſhall aſk thee, ſaying. What is the burden of the Lord? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the Lord.*] God by the Prophet, having before deale, and that ſomewhat roundly, with the bad rulers, verſe 1, 2. and the falſe Prophets, verſe 9, 32, proceedeth now to the profane people alſo, who becauſe the Prophets of God uſed to begin their Sermons with *the burden of the Lord*, or the like. See Eſay 13. 1. & 15. 1. & 22. 1. & 30. 6. Zech. 9. 1. Mal. 1. 1. would in mockery demand of them, what burden they had form God for them: or as ſome would have it, when they intended in ſerious manner to aſk one of another, or of ſome of Gods Prophets, what word was come, or they had from God, they uſed to ſay, *what is the burden of the Lord?* as if word of God, and *burden*, were all one, and nothing but menaces came or could be expected from him. But the former ſeemeth the more probable.

And] Or, *Moreover*; as Chap. 11. 12. & 14. 11. becauſe he entereth here upon a new matter.

when this people] The profane ſort of them; whom thoſe falſe Prophets ſeduce, ver. 14 17 32.

or the Prophet, or a Prieſt,] One of thoſe Prophets that thus delude them, or ſome one of the Prieſts that are combined with them ch 5. 31. and he joyneth Prophet and Prieſt with the profane of the people; becauſe the Prieſts and the Prophets were no leſſe propitiane than the people, verſe 11. and from them profanenelſe illued forth unto the people, verſe 15.

burden] See on Eſay 13. 1.

of the Lord] That is, from him, as ver. 19.

then ſhalt thou ſay] Or, *ſay then*, as Chap. 7. 27, 28. & 16. 11, Heb. *and*, as Chap. 22. 4.

what burden?] As if he had ſaid in way of indignation. Do ye aſk what burden?

I will even forſake you, ſaith the Lord.] A burden heavy enough, as ye are like to feel, when ye ſhall undergo it, ere long. See Chap. 1 7. Howbeit, ſome underſtand it, as if the meaning ſhould be, that God would rid them of thoſe burdens, as they eſteemed them, and it was no ſmall mercy that he hitherto vouchſafed to continue with them; he would withdraw himſelf away from them, and the gift of Prophelie by which he had been preſent among them. See Pſal. 84. 9. Others, that they themſelves were the Lords burden, ſuch a burden to him, as he intended thereby to remove and eaſe himſelf of Eſay 1. 24. Ezek. 6. 9. Amos 2. 13. But theſe things ſeem ſomewhat over-curious. Heb. *and I will forſake you*, and ſo verſe 34 Chap. 14. 14.

V. 34. And as for the Prophet, and the Prieſt, and the people, that ſhall ſay, The burden of the Lord, I will even puniſh that man and his houſe.] Or, *And as for the Prophet, or the Prieſt, or the people*: the copulative for the diſjunctive; as verſe 18. See verſe 33. the words put abſolutely, as Eſay 65. 11. that ſhall ſay, *the burden of the Lord*; in contempt and deriſion; as theſe now do: for otherwiſe the term was afterward uſed by Gods own Prophets, who ſo entituled their prophecies, Zach. 9. 1. Mal 1. 1.

I will even puniſh that man and his houſe.] Heb. *and* (as ver. 33) *I will viſit upon* (as ver. 2.) *that man*; (he be Prieſt, pretended Prophet or private man) *and upon his houſe*; not he alone, but his whole family, or iſſue (for the word is uſed of either, Chap. 21. 11, 12.) ſhall ſmart for it as Joſh. 7 24, 25. Zach. 5. 4.

V. 35. *Thus ſhall ye ſay every one to his neighbour, and every one to his brother*,) Heb. *a man to his neighbour*; or, *friend*, or, *familiar, and a man to his brother*; that is, ſay ye thus (as Chap. 21. 8. verſe 33.) *one to another*, as verſe 27, 28. Chap. 31. 34.

what hath the Lord anſwered? and what hath the Lord ſpoken?] Speak ye in more reverent and religious manner, when ye come to enquire of ought from me by my Prophet. So ver. 35.

and what hath the Lord ſpoken?] Or, *or what*, &c. as it is well rendred, ver. 37.

V. 36. *And the burden of the Lord ye ſhall mention no more*] Or, *But* (as ver. 14.) *mention ye the burden of the Lord no more*. This term, being grown into ſuch groſſe abuſe with them, God would have to be forborn; and more reverent and reſpective language uſed to his meſſengers, and of his meſſages. See the like, Hoſ. 2 16.

for every mans word ſhall be his burden] That which they thus deride and jeer ſhall befall them; and a burden indeed then ſhall they find and feel it to be. See Chap. 5 13, 14. or this your mockery of Gods meſſengers and meſſages, ſhall bring burden enough upon you, ye ſhall pay dearly for it. See Eſay 28. 22. Heb. *a burden to a man ſhall his word be*: *a man*, for, *every one*; as ver. 35. or, as ſome; *becauſe his word is a burden to every one of you*; becauſe ye count Gods Word as a burden, Chap 6. 10.

for ye have perverted the words of the living God, of the Lord of hoſts our God.] Or, *becauſe ye have perverted*, (Heb. *and*, as Eſay 64. 5.) or, *perverts* as Chap. 3. 21, 25. Some render it. *ſ ye perverſ* (as Chap. 18 8. either by deriding, or miſconſtruing) *the words of the living God*, (the only true God, Chap. 10. 10. and ſenſible therefore of the wrong ye herein do him) *the Lord of hoſts* (and able to take vengeance upon you for it) *our God*: from whom we ſpeak, and who ſpeaketh by us and in us, Eſay 1. 2. Chap. 15. 19. 2 Cor. 5. 20 & 13. 3. for that of the Rabbine ſeemeth ſomewhat curious: *ours*: not yours; becauſe ye have rejected and forſaken him, Eſay 1. 4. Chap. 1. 16.

V. 37. *Thus ſhalt thou ſay to the Prophet, what hath the Lord anſwered thee? or, What hath the Lord ſpoken?*] Heb. *And what*, &c. the copulative is a diſjunctive notion; as ver. 35. See the ſame with this there, ſave that here that is delivered in the ſingular, as ſpeaking to each particular perſon, as ver. 34. that was there ſpoken as to the main body of them, in the plural.

V. 38 *But ſith ye ſay, The burden of the Lord: Therefore thus ſaith the Lord; becauſe ye ſay this word, The burden of the Lord, and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the Lord*: O *And if* (ſo is the Hebrew term) *ye will ſay, The burden of the Lord*: (if ye will ſtill perſiſt in uſing this ſcoffing language; as v. 36.) *for this cauſe, thus ſaith the Lord; becauſe ye ſay this word, The burden of the Lord*; (ſince that ye ſtill uſe this term) *alſo*, (ſo is the copulative uſed, Eſay 10. 5. & 49. 5.) *I have ſent unto you; ſaying,*

Ye ſhall not ſay, The burden of the Lord; notwithſtanding this my ſtrict prohibition to the contrary.

V. 39. *Therefore behold I, even I will utterly forget you*] Heb. *And* (as verſe 34.) *I will forgetting forget you*; as Deuteronomy 3. 19. I will look no more after, take no more care of you, regard you no more for your good, than as if I had clean forgotten you, So Hoſ. 4. 6.

and I will forſake you, and the City that I gave you and your fathers.] So verſe 34. nor need we, with that Jewiſh Critick, alter the word by change of a letter, to make it ſignifie, *I will pluck you up*; of which change, ſee alſo on Chapter, 18. 14.

I gave to you and your fathers] Lo Chap. 25. 5.

and caſt you *out of my preſence*] as heavy and unuſeful burdens, ſaith one, are wont to be caſt away: or, rather, as things loath-ſome and abominable are wont to be caſt out of ſight, chap. 15 1. the word of *caſting* is not in the Text: there is no more, than I *will forſake you* ——*out of my preſence*, or, *from*, being *before my face*: but it is not amiſs ſupplied: ſee the like defective, or complexive forms of ſpeech, Pſalm 89 39, with 44. Eſay 14. 12. and 38. 17.

V. 40. *And I will bring an everlaſting reproach upon you, and a perpetual ſhame, which ſhall not be forgotten.*] Heb. I *will give*, or, *put* (as Ezek 37. 7.) *upon you a reproach of perpetuity, and a ſhame of perpetuity*; that is, ſuch as ſhall ſticke to them, and abide by them for ever. See the like, Chapter, 20. 11.

CHAP. XXIV.

Verſe 1. THe *Lord ſhewed me*] Hebr. *Made me to ſee*; as Amos 7. 1, 4, 8. and 8, 1. to wit, in a viſion, as Eſay 6. 1.

and behold, two baskets of figs were ſet before the Temple of the Lord,] The word *dud* here after uſed ver. 2. whereof this queſtionleſs is the plural: and in the Chaldee *duda* with *aleph*, 2 Kings 4. 38. ſignifieth ſometimes, *a pot, or, caldron*, 1 Sam. 2. 14 1 Chron. 35. 13. and ſo ſome of the Jewiſh Doctours here render it: ſometime, *a basket*, or, *a maund*, 2 Kings 10. 7. and ſo the Chaldee, whom other of them rather follow, here expreſſeth it: agreable to that in the Law, Deut. 26. 2. hence the plural *dudae* in a contracted form in regard of its regimen, which in his entire ſhape would be *dudaim*, a word of ſignification very uncertain, uſed Cant. 7. 14. and contracted as this here, Geneſis 30. 14. 15, 16. but ſuch as ſeemeth to have no affinity at all with this no more than *ſir*, for a *pot*, Exod. 16. 3. with *ſir*, for a *thorn*, Eſay 34. 13. or then *tendrel*, ver. 37.

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V. 36. *And the burden of the Lord ye ſhall mention no more*] Or, *But* (as ver. 14.) *mention ye the burden of the Lord no more*. This term, being grown into ſuch groſſe abuſe with them, God would have to be forborn; and more reverent and reſpective language uſed to his meſſengers, and of his meſſages. See the like, Hoſ. 2 16.

for every mans word ſhall be his burden] That which they thus deride and jeer ſhall befall them; and a burden indeed then ſhall they find and feel it to be. See Chap. 5 13, 14. or this your mockery of Gods meſſengers and meſſages, ſhall bring burden enough upon you, ye ſhall pay dearly for it. See Eſay 28. 22. Heb. *a burden to a man ſhall his word be*: *a man*, for, *every one*; as ver. 35. or, as ſome; *becauſe his word is a burden to every one of you*; becauſe ye count Gods Word as a burden, Chap 6. 10.

for ye have perverted the words of the living God, of the Lord of hoſts our God.] Or, *becauſe ye have perverted*, (Heb. *and*, as Eſay 64. 5.) or, *perverts* as Chap. 3. 21, 25. Some render it. *ſ ye perverſ* (as Chap. 18 8. either by deriding, or miſconſtruing) *the words of the living God*, (the only true God, Chap. 10. 10. and ſenſible therefore of the wrong ye herein do him) *the Lord of hoſts* (and able to take vengeance upon you for it) *our God*: from whom we ſpeak, and who ſpeaketh by us and in us, Eſay 1. 2. Chap. 15. 19. 2 Cor. 5. 20 & 13. 3. for that of the Rabbine ſeemeth ſomewhat curious: *ours*: not yours; becauſe ye have rejected and forſaken him, Eſay 1. 4. Chap. 1. 16.

V. 37. *Thus ſhalt thou ſay to the Prophet, what hath the Lord anſwered thee? or, What hath the Lord ſpoken?*] Heb. *And what*, &c. the copulative is a diſjunctive notion; as ver. 35. See the ſame with this there, ſave that here that is delivered in the ſingular, as ſpeaking to each particular perſon, as ver. 34. that was there ſpoken as to the main body of them, in the plural.

V. 38 *But ſith ye ſay, The burden of the Lord: Therefore thus ſaith the Lord; becauſe ye ſay this word, The burden of the Lord, and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the Lord*: O *And if* (ſo is the Hebrew term) *ye will ſay, The burden of the Lord*: (if ye will ſtill perſiſt in uſing this ſcoffing language; as v. 36.) *for this cauſe, thus ſaith the Lord; becauſe ye ſay this word, The burden of the Lord*; (ſince that ye ſtill uſe this term) *alſo*, (ſo is the copulative uſed, Eſay 10. 5. & 49. 5.) *I have ſent unto you; ſaying,*

Ye ſhall not ſay, The burden of the Lord; notwithſtanding this my ſtrict prohibition to the contrary.

V. 39. *Therefore behold I, even I will utterly forget you*] Heb. *And* (as verſe 34.) *I will forgetting forget you*; as Deuteronomy 3. 19. I will look no more after, take no more care of you, regard you no more for your good, than as if I had clean forgotten you, So Hoſ. 4. 6.

and I will forſake you, and the City that I gave you and your fathers.] So verſe 34. nor need we, with that Jewiſh Critick, alter the word by change of a letter, to make it ſignifie, *I will pluck you up*; of which change, ſee alſo on Chapter, 18. 14.

I gave to you and your fathers] Lo Chap. 25. 5.

and caſt you *out of my preſence*] as heavy and unuſeful burdens, ſaith one, are wont to be caſt away: or, rather, as things loath-ſome and abominable are wont to be caſt out of ſight, chap. 15 1. the word of *caſting* is not in the Text: there is no more, than I *will forſake you* ——*out of my preſence*, or, *from*, being *before my face*: but it is not amiſs ſupplied: ſee the like defective, or complexive forms of ſpeech, Pſalm 89 39, with 44. Eſay 14. 12. and 38. 17.

V. 40. *And I will bring an everlaſting reproach upon you, and a perpetual ſhame, which ſhall not be forgotten.*] Heb. I *will give*, or, *put* (as Ezek 37. 7.) *upon you a reproach of perpetuity, and a ſhame of perpetuity*; that is, ſuch as ſhall ſticke to them, and abide by them for ever. See the like, Chapter, 20. 11.

CHAP. XXIV.

Verſe 1. THe *Lord ſhewed me*] Hebr. *Made me to ſee*; as Amos 7. 1, 4, 8. and 8, 1. to wit, in a viſion, as Eſay 6. 1.

and behold, two baskets of figs were ſet before the Temple of the Lord,] The word *dud* here after uſed ver. 2. whereof this queſtionleſs is the plural: and in the Chaldee *duda* with *aleph*, 2 Kings 4. 38. ſignifieth ſometimes, *a pot, or, caldron*, 1 Sam. 2. 14 1 Chron. 35. 13. and ſo ſome of the Jewiſh Doctours here render it: ſometime, *a basket*, or, *a maund*, 2 Kings 10. 7. and ſo the Chaldee, whom other of them rather follow, here expreſſeth it: agreable to that in the Law, Deut. 26. 2. hence the plural *dudae* in a contracted form in regard of its regimen, which in his entire ſhape would be *dudaim*, a word of ſignification very uncertain, uſed Cant. 7. 14. and contracted as this here, Geneſis 30. 14. 15, 16. but ſuch as ſeemeth to have no affinity at all with this no more than *ſir*, for a *pot*, Exod. 16. 3. with *ſir*, for a *thorn*, Eſay 34. 13. or then *tendrel*, ver. 37.

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reign of Zedekiah. See 2 Kings 24. 12. 14. ——16. 2 Chr. 36. 10. Chap. 29. 2.

Nebuchadrezzar] See Chap 29. 2.

Jeconiah] called alſo *Joniah*, Chap. 22. 24, 25. and elſewhere, Jehoiachin, 2 Kings 24. 8.

with the Carpenters] The word here uſed is rended *craftſ-men*, 2 Kings 24. 14, 16. and it comprehends as well as *Carpenter*, *Maſons* alſo and *Smiths*. See on Eſay 3. 3. & 40. 19 & 41. 7. Heb *and the craftſ-men*: nor need the particle be alreterred; but the noun is taken collectively, as alſo the next is.

Smiths] About this word more doubt is made, becauſe in the notion wherein it is here uſed, it is not oft found and but in this ſtory: in the reſt of the Scripture not at all: it ſignifieth properly *an incluſure*; (whence it is uſed for *a priſon*, Pſalm 142. 7. Eſay 24. 22. & 42. 7.) or *an incloſer*: and ſo both the ancient Greek and old Latine render it: and from ſome ſuch notion the Chaldee conſtantly rendreth it *doore-keepers*, or *porters*, ſuch as *ſhut the doors*, Mal. 1. 10. yet ſome of the Jewiſh Criticks, *noblemen, men of price*, or, *worth*: as from a word that is uſed for *gold* Job 28. 15. or another, not much differing from that, that ſignifieth *purified, or refined*, and is never found uſed but of *gold*, 1 Kings 6 20. 1 & 7. 49 50. & 10. 21. 2 Chronicles 4. 20, 22. & 9. 20 but why *noble-men* and *craftſ-men* ſhould be in this ſtory yoked together, I ſuppoſe little reaſon can be rendred; and as little for that which ſome other would have, that there ſhould by theſe be meant *wiſe men* and *counſellours*: or, as others, men *skilful in the Law*: either ſo reamed by the former title, becauſe all others *are ſilent*, when they ſpeak Job 29. 9, 10. or by the later, becauſe what they *ſhut*, none can open or aſſoil, Eſay 22. 22. but theſe ſeem trifling niceties, though delivered by ſuch as are deemed to be of the greateſt among the Jewiſh Maſters. And as far from the truth may that well be deemed, which a late Writer hath of military men, men ſkilful in *entrenching* and rayſing of works either to ſecure beſigers, and to ſtraiten the beſieged, or to ſtrengthen the beſieged againſt the beſegers: to which purpoſe he telleth us, that thoſe who are ſo termed here, are in the Book of the Kings termed, *valiant men and warriours*; but how herein much miſtaken; for the e are there in the ſame terms mentioned and thoſe other after them. Others therefore would have the word to ſignifie *workemen of ſpecial note* and reckoning, in regard of their skil and cunning, ſuch as thoſe called *the skilful of artifices*, the word before uſed Eſay 3. 3. I ſuppoſe with ſome of the Ancients, that this latter word ſignifieth properly *gild-ſm ths*, or ſuch as *enclоſe*, that is, ſet ſtones in gold, or other metal. Though that be not improbable, which one of the middle age ſuggeſteth, who by the former word ſeemeth to underſtand *ſmiths*, by the other *maſons*; ſo called, becauſe their employment is in rayſing of walls for *enclоſing* of Cities and other places of habitation, or ſpecial uſe otherwiſe, Cant. 4. 12. The Chaldeans, ſaith he, dealt with them as the Philiſtines formerly, that left not *a ſmith* in Iſrael, 1 Sam 13. 19. So in like manner the Chaldeans carried away from them, as the *Smiths*, that they might not furniſh them with weapons, Eſay 54. 16. ſo the *Maſons* alſo, that they might not repair again thoſe breaches which they had made in the walls of the City: though it may be queſtionable whether they made any at all then. Jehoiacin yielding himſelf to him, as under Zedekiah they did afterward, 2 Kings 25. 1. 9.

V. 2. *One basket had very good figs*, even *like the figs that are firſt ripe*: Heb. *The one basket of figs very good, as figs of the rath ripe* ones; that is, ſaith the Jewiſh Commenter, as the figs of ſuch fig-trees, as bring rath ripe figs; which are uſually for their forwardneſſe, much eſteemed and deſired. See Eſai 28. 4. Hoſ. 9. 10.

and] Or, *but*; as Chap. 23 14. Mal. 1. 3.

the other basket had very naughty figs, which could not be eaten they were ſo bad.] Heb. *the other of figs very bad* (as before) *which ſhall not be eaten* (the indicative potentially; as Job 6. 7. ſo Eſay 5. 8.) *for badneſſe*; as *for fear*, Job 22. 4. So verſe 3. 8. See Chapter, 29. 17. where the ſame, in effect, is found.

V. 3. *Then ſaid the Lord unto me*] Heb. *And the Lord ſaid*, as Chapter 23 33.

what ſeeſt thou Jeremiah?] See Chapter 1. 11.

and I ſaid, figs. the good figs, very good; and the evil figs very evil, they cannot be eaten they are ſo evil.] Or, *the bad figs very bad, that cannot be eaten, they are ſo bad*: for of ſuch things we uſe not the word *evil*: and the word is, firſt and laſt, the ſame, both here, and verſe 2.

V. 4. *Again, the word of the Lord came unto me, ſaying,*] Hebr *And* (as Hoſea 11. 6.) *the Word of the Lord was to me*; as Chapter 1. 1, 11.

V. 5. *Thus ſaith the Lord, the God of Iſrael*,] That hath not yet ſo caſt of all care of the Seed of Jacob, or regard to them, as that he ſhould ceaſe wholly to be their God, Eſay, 41. 9. and 44. 21. Chapter, 31. 36, 37. and 33. 26.

Like theſe good figgs, ſo will I acknowledge them that are carried away captive of Judah, whom I have ſent out of this place into the Land of the Chaldeans for their good.] Here God beginneth to

to conform the Prophet what by this apparition was meant, and what by those two maunds of figs, so diverfly conditioned, was intended.

will I acknowledge] Or, *do I own, or take* special *notice of*, Heb. *know*; and so the word is used, Psalm 1.6. and 37.18. Math. 7. 23. Joh. 10.14.

them that are carried away captive of Judah.] Those that were carried away captive with Jeconiah, verf. 1. Heb. *the captivity of Judah*; as Chap. 28. 4. and 29. 22. and 40. 1. So, *the captivity of it*, Pfal. 126. 1.

whom I have sent out of this place] Whom I have, using Nebuchadnezzar as mine instrument, sent out of this citie, as Chap. 29. 20.

for their good.] So the words read, should import the truth of that, which is indeed an undoubted truth, that afflictions, deportations, and the worst of things, work for the good of the godly, Pfal. 119. 67. 71. Rom. 8. 28. 1 Cor. 11. 30, 32. Phil. 1. 12, 19. and so this clause should have reference to Gods sending of them out, in these words, *I have sent out*; yet it may rather have reference to the foregoing words, of Gods *owning*, or *taking notice* of them, in those words, *I will own*, or *take notice* of them; *whom I have so sent out for good*: for the Hebrew hath no more, So Chap. 21. 10. *I will set my face against them for evil, and not for good*: the former seemeth to have some strength from that which followeth, verf. 9. the latter from what immediately is subjoyned, verf. 6. As for that which some hence gather, that God should approve of Jeconiahs yielding himself to Nebuchadnezzar, as done in obedience to the like command with that Chap. 21. 8, 9. and 38, 17, 18 neither is it very probable, nor hath it place here.

V. 6. *For*] Heb. *And*; which need not here be altered.

I will set mine eyes upon them] Heb. *eye*; as Pfalm 33. 18. for which *eye*, Pfalm 34. 15.

for good] As Neh. 5. 19. and 13. 31. *to over*, 5.

and I will bring them again to this land] So Chapter 12. 16. and 15. 16.

and I will build them, and not pull them down, and I will plant them, and not pluck them up.] So Chap. 4. 10. See more of these metaphors, Chap 1. 10. and 18. 7, 9. a defect of the Pronoun in the latter member, is supplied from the former; as Chapter. 8. 10. and 9. 10.

V. 7. *And I will give them an heart to know me, that I am the Lord*;] So to know me, as to acknowledge me for their God, and to carry themselves accordingly for matter of obedience towards me. So Deut. 30. 6. Chap. 31. 39. Ezek. 11. 19. and 36. 27. 1 Timothy 5. 20.

and they shall be my people, and I will be their God,] Heb. *And they shall be to me for people, and I will be unto them for God*. Such a mutual relation, and entire communion, shall be between me and them, that it shall, appear that I regard them as their God, and they carry themselves toward me, as my people. So Chap. 7. 23. and 30. 22. and 31. 33, and 32. 38. the ancient Covenant being between me and them renewed, Gen. 17. 7, 19. Exod. 20. 3, 5, 6. Deut. 26. 17, 18.

for they shall return unto me with their whole heart.] Or, *when* (as Chap 10. 2. & 11. 23.) *they shall return unto me* (by repentance and amendment of their wayes, Efay 55. 6.) *with their whole heart*: not *feignedly*, as in former times, Chap. 3. 10. Pfal. 78. 36. 37. but sincerely, Pfal. 119. 10. Chap. 29. 13.

V. 8. *And as the evil figs which cannot be eaten they are so evil*] Or, *But as the bad figs which are so bad, that they cannot be eaten*, as verfe 2, 3.

(*surely thus saith the Lord*)] So is the particle *ci* used Chapter 22. 22.

so will I give Zedekiah the King, and his Princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: Or, *So will I give up, or, deliver*; as v. 9.

the residue of Jerusalem] That remained still there left behind by Nebuchadnezzar, when he carried Jeconiah with those other away, v. 1.

that dwelt in the land of Egypt] Whither many in likelyhood, had fled for fuccour and protection, upon the Babylonian invasion as before times they had done the like, Efay 30. 2. and 31. 1. and as others also did afterward, again. Gods expreſs charge to the contrary: Chap. 42. 15, 18. 2 Kings 25. 26.

V. 9. *And I will deliver them*] Or, *I will*, I *say* (as Efay 55. 1. and 58. 10. and 59. 17.) *give them up*, or *deliver them*; as verfe 8.

to be removed into all the Kingdoms of the earth for their evil.] Heb. *I will give them for a removal* (or, *make them a removal*, make a removal of them) *for evil* (as Chap. 15. 10. and as, *for good*, v. 5. 6.) *unto all the kingdoms of the earth*: to be driven to and fro from place to place, or diſperſed into all places Chap. 15. 4. and 29. 18. and 34. 17. of old threatned, Deut. 28. 25. fulfilled Ezra 1. 8. yet some render the word here *evil*, *vexation*; to be vexed and molested, 2 Chr. 29. 8. Efay 9. 19. Heb. 12. 7. But the word here uſed, and elſewhere in this Prophecy, ſeemeth the ſame in notion with that in Moſes, though the letters be tranſpoſed: whereof, ſee on Ch. 23. 31.

to be a reproach and a proverb] Heb. *for a reproach, and for a proverb*, or, *by-word*, So Deut. 28 37. 1 King. 9. 7.

a taunt and a curſe] Heb. *for a taunt, and for a curſe*: as Chap. 26 6. and 29. 22. See on Iſai 65. 15.

in all places whither I ſhall drive them.] Heb. *which I ſhall drive them there*, or *thither*. So Chap. 8. 3. and 16. 15. and 23. 3. and 29. 18. and 32. 37.

V. 10 *And I will ſend the ſword, the famine, and the peſtilence among them,*] Theſe come not by chance, but by miſſion, commiſſion, or permiſſion from God. So Chap. 14. 15. & 34. 17. Ezek 14. 21.

till they be conſumed.] So is the word uſed, Joſh. 10. 20. Ch. 27. 8. and 44. 12.

from off the land,] As Deut. 4. 26. 2 Chr. 33. 8.

that I gave unto them, and to their fathers.] So Chap. 7. 14. and 23. 39.

CHAP. XXV.

Verſ. 1. *The word that came to Jeremiah*] Heb. *The word* (to wit, of the Lord) *which was to Jeremiah*; as Chap. 1. 1. Or, *The word that was to Jeremiah*; to wit, from the Lord; as Chap. 11. 1.

concerning all the people of Judah,] As Eſai 1. 1.

in the fourth year of Jehoiakim, the ſon of Joſiah King of Judah,] By the date of this prophecy, compared together with that next before, Chap. 24. and the next following, Chap. 26. that appeareth, which formerly hath been obſerved, Chap. 22. that the Prophecies, or ſermons, in this book recorded are not diſpoſed, or ranked, according to the preciſe order of time wherein they were delivered, that foregoing, in time coming after this; and that following, ſome time before it.

that was the firſt year of Nebuchadrezzar King of Babylon.] Or, *whose was* the demonſtrative to the relative. But hence ſome doubt ariſeth concerning the compoſure of the firſt year of Nebuchadrezzar with the fourth of Jehojakim: whereas Dan. 1. 1. it is ſaid that *in the third year of Jehojakims reign* Nebuchadnezzar came to Jeruſalem, beſieged and took it. To which anſwer is given by ſome, that the *third* year mentioned in Daniel, is not the *third* year of Iehojakims reign, but the *third* year of the Sabbatical courſe; the like whereunto they ſuppoſe to be found, Chap. 28. 1. But whatſoever may be ſaid of this latter place, whereof further when we come to it, that of Daniel ſeems to expreſſe for the year of Jehojakims reign, that it cannot be ſo avoided. And others rather anſwer, that the firſt year of Nebuchadnezzars abſolute reign, wherein he reigned after his fathers deceaſe, concurred (as it oft falleth out) partly with the latter part of Jehojakims third year, and partly with the former part of his fourth, and that it may well be therefore, that in the latter part of Jehojakims third year, he might advance toward Jeruſalem, or arrive and ſit down the ſame, and ſurprize it in the beginning of his fourth. So Don Joſeph upon Daniel. For Jehojakim was ſet up by Pharaoh-Necheh in the room of Jehoahaz his brother, 2 King. 23. 34. but Nebuchadnezzar having abandoned the power of Pharaoh in thoſe parts, 2 King. 24. 7. about this third and fourth of Jehojakims reign came to Jeruſalem, took the citie, and took away divers choice youths of the bloud royal to be trained up for attendance on him in his court at Babylon. Dan. 1. 3. yet left Jehojakim enjoying the crown and Kingdom ſtill, onely holding now from him, as from Nebuch. he did formerly; until about three years after, when finding diſloyalty in him, he returned again, took him captive, and carried him to Babylon, 2 King. 24. 1, 2. 2 Chr. 36. 6. Ezek. 19. 9. See the like to this, Chap 52. 28. For Joſeph the Jew, with thoſe that follow him, are far out of the way, who in his *Jewiſh antiquities*, l. 10, c. 7. writeth, that this firſt invaſion of Judea by Nebuchadnezzar, was in the fourth year of his reign, and the eighth of Jehojakims; which the calculations of the ſacred records do evidently reſel. Nor ſhall we need to have recourſe to that which a learned Writer ſuggeſteth, to wit, that in Daniel the words may be rendred, *After the third year of Jehojakims reign*; becauſe the particle there uſed doth ſo ſignifie, Exod. 2. 23. and Num. 28. 26. Since that ſuch uſe of it in theſe computations is unuſual; and the other way is familiar.

V. 2. *the word which Jeremiah the Prophet ſpake unto all the people of Judah, and unto all the inhabitants of Jeruſalem, ſaying.*] Unto all thoſe, that out of all parts of the land, repaired to Jeruſalem, (for it is not to be imagined that he went up and down to publiſh it from town to town, or from citie to citie) as well as unto thoſe that had their places of abode there, becauſe it concerned all of them, as well the one as the other, verſ. 1. and the former part of this prophecy is concerning them in particular; denouncing their deſtruction, verſ. 8. ------ 11. for their obſtinacy in their wicked courſes, notwithſtanding the manifold admonitions and warnings from time to time given them, both by Jeremy, and other Gods meſſengers, verſ. 3. ------ 7. and yet promiſing a reſtitution at ſeventy years end, verſ. 12. ------ 14. for the latter part is more general, containing a denunciation of the like indgement againſt ſundry ſeveral nations at large reckoned, the King of Babylon himſelf, by whom they were to ſuffer, not excepted, verſ. 15. 38.

V. 3.

V. 3. *From the thirteenth year of Joſiah the ſon of Amon King of Judah, even unto this day, (that is, the three and twentieth year) the word of the Lord hath come unto me,*] To convince them of their obſtinacy, he relateth how affiduous and fedulous God himſelf by his Prophets, and his Prophets from him, for a long time had been, in admonithing them of their wicked courſes, and endeavouring to reclaim them from the ſame; but all to no purpoſe, without any fruit, or good effect.

From the thirteenth year of Joſiah] So is the time of his calling to the Prophetical function preciſely fixed, Chap. 1, 2.

the ſon of Ammon.] So Chap. 1. 2.

this is the three and twentieth year] Heb. *this three and twentieth year*; which need not be altered, nor put into any parenthesis: for twelve entire years being taken from the *thirty* and *one* of Joſiah. 2 Kings 22. 1. there will *eighteen* (with ſome advantage in likelihood) remain; whereunto if we adde *ſix moneths*, 2 Kings 23. 31. together with the *third*, near expiring, or *fourth* beginning of Jehojakims reign, the ſum of *twenty and three* will ariſe. So this prophecy ſeemeth to have been delivered much about the time of Nebuchadnezzars firſt invaſion of Judea, and ſurpriſeing of Jeruſalem, or very ſhortly after it; and to be of the ſame date with that recorded, Chap. 36. 1.

and I have ſpoken unto you riſing early and ſpeaking] I have not failed to deliver faithfully to you, what I received from God; and that with all fedulity, aſſiduity and diligence, for ſo much this form of ſpeech importeth. See Chap. 7. 13. 25. withall alluding, as ſome think, to the time of the morning meeting for Gods ſolemn ſervice, Numb. 28. 4. 2 Kings 3. 20. Luke 21. 38. Acts 2. 15. at which time it is not unlikely that the Prophet uſually preached, there being then the greateſt concourſe of people in the Temple: but the alluſion ſeems more general unto all ſorts of diligent and induſtrious perſons, that riſe early to attend and follow their ſeveral employments in their ſeveral places; magiſtrates, to fit in judgement, merchants to attend their trade, women and labouring men to follow their dayes work, Pſal. 101. 8. & 104. 23. & 127. 2. Chap. 21. 12.

but ye have not hearkened.] Heb. *and* (as chap. 23. 14.) *ye heard not*: ye would not hear; that is, be admoniſhed and obey, Pſal. 81. 11. Chap. 7. 23, 24.

V. 4. *And the Lord hath ſent unto you all his ſervants the Prophets, riſing early and ſending them,*] See chap. 7. 25. So alſo, chap. 29. 19.

but ye have not hearkened nor inclined your ear to hear.] See chap. 7. 24. 26.

V. 5. *They ſaid*] Heb. *Saying*; as chap. 18. 1. God ſaying by them whom he ſent, verſe 4. for the ſpeech runneth as ſpoken by him, verſe 7.

Turn ye again now every one from his evill way, and from the evill of your doings] I laboured by them to reduce you to repentance, and to amendment of life, 2 Kings 17. 13. chap. 18. 11. & 35. 15. to reclaim you eſpecially from your idolatrous courſes, which ye have alwayes been much addicted unto, verſe 6.

and dwell in the land] Or, *ſo ſhall ye dwell in the land*, as Pſal. 37. 3. *and be fed, and dwell*, for, *ſo ſhalt thou be fed, and, ſo ſhalt thou dwell.*

that the Lord hath given unto you, and to your fathers] As Chapter 23. 9.

for ever and ever] Heb. *to from age and unto age*: but the firſt particle, as in the like forms, (as Chap. 2. 25.) is redundant: as alſo is the copulative before the latter, as Chap. 7. 7. and this clauſe may have reference both here and there, either to their continuance in the land, as Pſal. 37. 27. or to the extent of Gods gift and grant: as Gen. 17. 8.

V. 6. *And go not after other gods to ſerve them, and to worſhip them,*] As both you and your fathers have from time to time done, Chapter 16. 11.

and provoke me not to anger with the works of your hands;] Heb. *and anger me not*. So Chapter 7. 18, 89. *with the works of your hands*; your idols Pſal. 78. 40, 58. & 106. 29. Chap. 32. 30. & 44. 8. or your wicked courſes in general: as verſe 14. Pſal. 28. 4. Hag. 1. 6.

and I will do you no hurt.] Heb. *I will not do evill to you*. As 1 Sam. 26. 11. Thoſe evils that I have threatned to bring upon you, ſhall be reverſed and withheld, Chap. 1. 6. & 6. 19. & 11. 11. & 19. 3, 15. See Chap. 18. 8.

V. 7. *Yet ye have not hearkened unto me, ſaith the Lord*;] Heb. *And* (as chap. 23. 21.) or, *But*; as verſe 4. ſee there.

that ye might provoke me to anger.] Heb. *anger me*, as verſe 6. See Chap. 7. 18,

with the works of your hands.] See verſe 6.

to your own hurt.] No to mine; whom no evil of yours can reach unto, nor do the leaſt harm, Job 35. 6, 8. Chap. 7. 19. Heb. *for evil to you*; that is, *to your ſelves*: as Prov. 9. 12. chap. 5. 19. & 22. 8.

V. 8. *Therefore thus ſaith the Lord of hoſts*; *Becauſe ye have not heard my words.*] That is not hearkened to him, and yielded obedience to them; but refuſed and rejected them, as Chap. 7. 19. for had they not heard? yes undoubtedly. See verſe 3, 4. heard they had, (which aggravated their guilt) but obeyed they had not. See Rom 10. 16, 18, 19.

V. 9. *Behold, I will ſend and take all the families of the North*] What is termed *ſending and taking* here, is expreſſed by *calling*, Chap. 1. 15. and thoſe here called *the families of the North*, are called *the Kingdomes of the North* there: *family*, for, *Kindome*: as Chap. 8. 3. thoſe of the ſeveral Kingdoms and Nations ſubject to the Chaldean Monarch (whoſe countrey lay to the North of Judeah, Chap. 1. 14. & 6. 22.) and ſerving under him; whom by a ſecret inſtinct, God would cauſe to come as readily and unanimouſly unto this ſervice, as if he had ſent ſome meſſengers to them to invite them thereto, or ſome leaders to bring them on. See the like Eſay 13. 2, 4. Heb. I am *ſending and will take*; that is, I am *ſending to take*, as Joſh. 24. 5. to take them up for this ſervice, and bring them on thereunto.

and Nebuchadnezzar the King of Babylon my ſervant,] Heb. *and to Nebuchadnezzar*. I will ſend to him as well as to them, to bring them to him, (whom I intend to employ as my Commander in chief for this expedition, to do me ſpecial ſervice therein: as Chap. 27. 6. & 43. 10. Ezek. 29. 18, 20.) and to bring him and them together againſt this land, and the neighbouring countries. Thus doth the Lord ſhew himſelf to be *the Lord* of hoaſts, verſe 8. and that he hath all the creatures even wicked men, and the devil's themſelves, at command, Pſal. 119. 91. & 148. 8. making uſe of them, even without their privity and beſide their purpoſes, Eſay 10. 5, 7. and 45. 4, 5. for his own glory, the correction and dejection of ſome, and the reſtitution and advancement of others, Prov. 16. 4, 5. Eſay 40. 5. & 45. 4.

and will bring them againſt this land, and againſt the Inhabitants thereof,] He ſpeaketh as if he himſelf were coming in the head of Nebuchadnezzars forces againſt them. See chap 15. 8. & 21. 5, 13.

and againſt all thoſe nations round about,] That ye may not in vain expect or hope for any help againſt him from them. Whence it appeareth that Nebuchadnezzar had not as yet made entire conqueſt of thoſe neighbouring nations, when this prophecy was delivered; whom yet having ſubdued, he made uſe of afterward againſt Judah and Jeruſalem, when Jehojachim proved diſloyal to him, 2 Kings 24. 1, 2. he having at that time taken away from the Egyptian all the power and intereſt that he had in thoſe parts, and the regions thereabout as far as to Euphrates, 2 Kings 24. 7.

and will utterly deſtroy them] Heb. *make a therem, or anathema, of them*; as Eſay 37. 11. So Chap. 50. 26.

and make them an aſtoniſhment, and an hiſſing,] See chap. 19. 8. So verſe 18.

and perpetual deſolations] Heb. *deſolations of perpetuity*; that is, of long continuance: as Eſay 58. 12. So verſe 18.

V. 10. *Moreover, I will take from them*] Or, *I will alſo take from them*. Heb. *And* (which may well here be retained) *I will cauſe to periſh from them*; as Obad. 8.

the voyce of mirth, and the voyce of gladneſſe,] All ſuch mirth as they had wont to have, and to make by muſick inſtrumental or vocal, at their feaſts, and in my meetings, Amos 6. 5. See the like threatning, Chap. 7. 34. Ezek. 26. 13. Heſ. 2. 11. Rev. 18 22.

the voyce of the bride-groom, and the voyce of the bride,] Such ſongs and ſolemn ſpeeches as virgins and others, were wont to entertain the bride-groom and bride with. Pſal. 45 1. Mat. 25. 1. or wherewith they uſed mutually to ſalute themſelves one with another, Cant. 2. 8, 14. See alſo chap. 7. 34. Rev. 18. 23. See alſo Chap. 33. 11.

the ſound of the mill-ſtones] Heb. *the voyce of the mill*: and ſo alſo Rev. 18, 22. that which ſome underſtand, ſimply of the noyſe that the mill-ſtones in grinding are wont to make: alluded to by Eccleſ. 12. 4. implying that bread-corn, and bread it ſelf conſequently, (See Zach. 9. 16.) and together with it, whatſoever ſupply they had of means, wherewith to maintain, not jolity alone, but life and ſubſiſtence, ſhould be taken away: as Eſay. 3. 1. But ſome others underſtand it of ſuch ſongs as women uſe to ſing, to paſſe the time away, while they wrought at the hand-mill, Exod. 11. 5. Mat. 24. 41. Luke 17. 35. of which kind of ditties, we have ſome yet extant in the monuments of the ancient Greeks. And ſome again going alſo this way, reſtrain to the ſongs uſed by ſuch at the grinding of corn for flower to make bride-cakes and ſpiced bread with for weddings; becauſe it is joyned here with ſuch wedding ſolemnities: but that ſeems of little weight, ſince that in that parallel place of John where all theſe particulars are recited it is ſubjoyned not to weddings, but to artificers: nor is it ſubjoyned to the former place. I concur rather with the firſt. Of the word here rendred *mill-ſtones* ſee on Eſay 57. 2.

and the light of the candle] Heb. *light of candle*, or, *candle-light*; and ſo Rev. 18. 23. a note of deſolation, and of a place deſolate, and utterly abandoned, where no candle light at all is to be ſeen: and its needleſſe therefore reſtrained, to the enervating of the text unto ſuch tapers or lamps, and other like lights, as they ha'd wont to accompany the bridegroom with: brought to the bridal-houſe by night. Mat. 25. 1.

V. 11. *and this whole land ſhall be a deſolation, and an aſtoniſhment,*] Heb. *all this land* (to wit, Judea) ſhall be *unto deſolation*,

unto astonishment, or desolation; as it is also commonly taken, and rendred, chap. 2. 15 & 49. 17. & 18. 16. and so would rather here: and though the root it comes of, have sometime also a notion of *astonishment*, Lev. 26. 32. Chap. 1. 13. Ezek. 26. 16. whence it may seem to be not amiss to rendred, vers. 9. yet I suppose that but a grammaticle nicety of a learned Writer, who would have the noun here used, and thence deduced, to be not a simple, but a compound term, and to signifie *there what?* or *what is there?* as taken up from the usual speech of folk, who seeing a place strangely defaced and wasted, are wont to say, *what a there there?* or *what have we here?*

and these nations] Neighbouring upon you round about. to wit, the Philistines, Edomites, Moabites, Ammonites, and Aramites, or Syrians vers. 9

shall serve the King of Babylon] Not some one King of Babylon alone, but three of them successively, one after another. See Chap. 27. 7.

seventy years] The term and stint of the Jewish captivity, together with the servitude of those other neighbouring nations, under the Chaldean Monarchy, is here peciefely set down, as for the further confirmation of the truth of this prophesie. so more especially, for the better support of the faithfull during the time of their captivity, and nourishing in them an hopefull expectation of their undoubted deliverance, when that term of years should be expired, Dan. 9 3. Concerning the determination whereof, the agreement seem to be more general, th Holy Ghost having in the sacred texts as expresly fixed it upon the first year of Cyrus his absolute reign, 2 Chr. 36. 22. Ezr. 1. 1. But that time, or term from which those years commence is doubt made by divers. For some begin them at the date of this present prophesie, from the fourth year of Jehoiakims reign, vers. 1. about which time Nebuchadnezzar having given a great overthrow unto Pharaoh Necho, King of Egypt, Chap 46. 2. did afterward also upon this occasion invade Judea, Pharaoh Necho had gone to recover Carchemish from the King of Assyria, 2 King. 23. 29 and 2 Chr. 35. 20. and having by the way slain Josiah in fight, upon his return from thence entring upon Judea, he put down Jehoachaz, whom the people had made King in his fathers room, and set up Jehoiakim, his brother, in his stead, 2 King. 23. 29, 30, 33, 34. but Nebuchadnezzar having met with the Egyptian, and given him the forementioned overthrow, struck into Judea, came to Jerusalem, took it, as may seem, without any notable resistance, and compelled Jehoiakim to remain his tenant from the crown of Egypt, and to hold it, which Jehoiakim was content to do, from him, 2 King. 24. 1. And from this surprisal of Jerusalem, in Jehoiakims third and fourth year, vers. 1. Dan. 1. 1. do divers writers make these seventy years to commence. But howsoever it be true indeed that at that time the Chaldean gave order to some of his Ministers to bring with him unto Babylon some young striplings of the blood-royal and princely alliance; to be trained up for his service and attendance in his Court there, whereof Daniel was one, Dan. 1. 3, 4. yet neither did he then either carry away captive, or depose Jehoiakim, who continued his reign seven years after that, 2 Kings 23. 36. 24. hr 36. 5. neither is there mention in the forecited records, either of any great devastation at that time made in Judea, or of any considerable summe of that kind that then be carried away captive. Others therefore choose rather to fix it at the eleventh year of Zedekiah; at which time that kingdom and state seemed to draw its last breath, Lam. 4. 20. for then was the citie not onely furnished and sacked, but together with the Temple, and the Kings Palace, a great part of it burnt down, the state royal dissolved, and a more general deportation of the people of the land then had at any time been before, 2 King. 25. 4. 21. 2 Chr. 36. 17. 20 Chap. 52. 3. 30. This further to confirm, they alleadge that saying, 2 Chr. 36. 20, 21. that *those which had escaped the sword, were carried away to Babylon. where they were servants to him* (to wit, Nebuchadnezzar) *and his sons, until the reign of the Kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for so long as she lay desolate, she kept Sabbath, until the seventy years were fulfilled.* But hereunto is answer given, the end, or uttermost term of the lands sabbatising after it began to ly waste is there specified, and it is said onely to have sabbatised so long as it so lay waste: but neither is mention made of the beginning of those seventy years, nor that the land lay in that manner waste that whole seventy years time, from that year commencing: and the like they finde in the same Chapter, where it is said of Jehoiacin, that *he reigned three moneths and ten dayes, and when the year came about, or expired, Nebuchadnezzar sent and brought him to Babylon*, 2 Chr. 36. 9, 10. yet is not the meaning, that he reigned an entire year; but that when that year went out, the three last moneths whereof onely with a few dayes over he reigned, this his surprisal fell out. Others therefore lastly, with whom I concur, begin them at the captivity of Jeconiah, or Jehoiacin, Chap. 22. 24. — 26. at what time Nebuchadnezzar in the eighth year of his reign took him prisoner, having first little above *three moneths* in the royal seat, together with *his mother, his Princes, and his officers*, and carried them away with him to Babylon; and besides them *all* the Inhabitants of *Jerusalem*, and *all the men of might, or valour in the land*, some seven thousand in number, and *all the artificers, and smiths, or masons*, a *thousand*, and *all that were strong and fit for war*, ten thousand in all: leaving none save of the poorest sort of people behinde, 2 King. 24. 8 ——16. And this beginning of the seventy years captivity we have both from Jeremy and Ezekiel: for Jeremy himself, the fittest and best able to fix the head of this account, writing unto those that were in captivity at Babylon, being carried thither with Jeconiah, in the time of Zedekiahs reign, Chap. 29. 1, 2, 3. telleth them expresly, that *when as seventy years should be accomplished, God would visit them, and bring them back to their own country again*, Chap. 29. 10. as also, Ezek. 4. 1. the captivity is said to have begun *eleven years* before the sacking of the citie under Zedekiah; for the *fourteenth year after the taking of the citie*, is said expresly to be *the twenty and fifth year of their captivity*: And again, the full tidings are said to have been brought unto him abiding among the captives at Babylon, of the surprisal of the citie, by one that had escaped thence, *in the twelfth year* of their captivity, Chap 33. 21. which cometh up just to Jeconiahs deportation, the eleventh years of Zedekiahs reign coming between, 2 King. 24. 18. and 25. 1 —— 4. whereby it evidently appeareth, that the years of their captivity were reckoned, neither from the fourth of Jehoiakim, nor from the eleventh of Zedekiah, but between them both, from the deportation of the people together with Jehoiacin, or Jeconiah.

V. 12. *And it shall come to passe when seventy years are accomplished, that I will punish the King of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans*] Thus the desolation of Babylon, and the deliverance of Gods people out of their captivity, Chap 29. 10. do concur in time exactly the one with the other. See Esai 1. 1.

it shall come to passe] Heb. *it shall be*; as Chap. 17. 24.

when seventy years are accomplished] Of these seventy, six and thirty compleat, are of Nebuchadnezzars reign; for so we finde that the first year of Evil-Merodac his reign concurred with the seven and thirtieth year of Jehoiacins captivity, 2 King. 25. 27. Chap. 52. 31. the other thirty and four are to be divided between Evil Merodac, and Belthazzar, (the latter of which reigned two, at least, compleat) for of his third is mention made, Dan. 8. 1.) unlesse some vacation, or usurnation, as some deem, came between their two reigns. See Chap. 37. 7. and out of Berosus his *Chaldean Storie*, Joseph the Jew in his first book *against Apion*. For as for the Jewish Doctors that will give Evil-Merodac onely twenty three, and to make up the sum reckon from the first of Nebuchadnezzar, and the fourth of Jehoiakim, taking in the whole fourty five of Nebuchadnezzars reign; they seem to go but on mere surmise for the former and to crosse the Prophets own computation in the latter, see on vers. 11.

that] Supplied, as Esai 4. 7.

I will punish for their iniquitie] H. b. *I will visit upon them their iniquitie*; as Exod 34. 7. Chap. 23 2, 34. as he will visit his people there in mercy, Chap 29 10. so he will *visit* their oppressours then in wrath for the wrong done by them to his people. See Esai 47. 6. and 51. 22, 23. Chap. 17. 18. and 51. 35, 36. So Gen. 15. 13, 14. Esai 10. 12.

the King of Babylon] Not Nebuchadnezzar, but one of his issue and successours in that Empire, Belthazzar. See on Esai 14. 4. 19.

that nation] The Chaldeans, Chap. 6. 22. and 14. 5. together with their land; by destruction the one, by devastation the other.

and will make it perpetual desolations.] Heb. *put it unto desolations*, or *desolations, of perpetuity, or disturnity*; as vers. 9. See Esai 13. 19. and 14. 23. Chap. 50. 40. and 51. 6.

V. 13. *And I will bring upon that land all my words that I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.*] Hence some gather, that those ensuing prophecies from chap. 46. to 51. the two last whereof do at large foretell and describe the ruine of Babylon, were preached before this: and the ancient Greek therefore doth here, after these words, insert them, in a confused way. But hereof there is no necessity.

And] Or So; as Chap. 11. 18. vers. 14.

against all the nations] See the title prefixed at Chap. 45. 1.

V. 14. *For many nations, and great Kings, shall serve themselves of them also*:] As many nations with their Kings shall for a time serve them; so after the term of that monarchy run out, they shall serve themselves of them. Whence some observe, that these *seventy years* are to commence, not so much from the utter desolation of the land of Judea, and those other countreys hereafter mentioned, as from their subvertude, see on v. 11.

many nations] The Medes and Persians with others subject to them, and serving under them, Esai 13. 4. Dan. 5. 28. 31. yet the word in the original is ambiguous to *many*, or *great*. So Psal. 25. 11.

great Kings] Darius and Cyrus: under whose conduct those forces consisting of divers nations came against Babylon. See Esai 21. 7. 9. and 43. 14. and 45. 1.

shall serve themselves of them] Heb. *have served upon them*; which the old Latine following, rendreth the words; *because they served them*

them when they were many nations, and great Kings: and this some expound, as if the reason were here rendred, why the nations before-mentioned, vers. 13. should so suffer, to wit, because they had served against Gods people under the Chaldeans: which though true of some of them hereafter mentioned, 2 King. 24. 2. Psal. 137. 7. yet of some of them, the Egyptians especially, is not true, Chap. 37. 5. and others therefore say, because that Gods people had served them, and they had dealt rigorously and cruelly with them: to which purpose, a learned Writer cleeth one of the Jewish Doctors, who should to expound the place: but the Jewish Commenter, whom he cleeth, saith no such matter: he rather directly controlleth it; for writ he observeth, that the verb of the direstly controlleth it; for writ he observeth, that the verb of the time past is put here for the future, as our Version well rendreth it; then that the word of *service* (which this Author also in part addmitteth) in the syntax here used signifies; not to *serve* one, but to *exact service* of one, or to *serve* ones self upon one, (of which see on Chap. 30. 8. and 34. 10. as also, see Ezek. 34. 27.) and lastly, that the words are meant of the Kings of Media, and Persia, with their people, who should have the Chaldeans to serve them, as they had done with others before: and this exposition is confirmed by that parallel place, Chap. 37. 7.

of them also] Heb. *upon them*; *upon them also*, as they have done upon others; or, *even upon them*; as Esai 57. 6, 7. howsoever it may seem a matter very unlikely at present.

and I will recompence them according to their deeds, according to the work of their own hands.] Or, so; as vers. 13. or, *thus*, as Chap. 7. 34. *will I repay them.* or, *render unto them*; as the word is rendred, Chap 51. 24.

V. 15. *For thus saith the Lord God of Israel unto me*;] Or, *For thus said the Lord, the God of Israel unto me*; to wit, at that time when he delivered me the fore-going meflage, vers. 1.

Take the wine-cup of this fury at mine hands;] Or rather, *Take this wine-cup of wrath.* Heb. *heat*, or, *fervour*: whence some render it, *this smoaking wine-cup*; an argument of anger, Esai 64. 4. See Rev. 14. 10, 11. Esai 51. 17, 22. *from my hand.* Those judgements and afflictions that God allotteth, especially out of anger and wrath to any, are in Scripture frequently compared to a cup of some hot, or heady drink that doth exceedingly distemper. See Psalm 11. 6. and 60. 3. and 75. 8. Job 21. 20. Lam. 4. 21. Ezek. 23. 32-34. Such a cup in a vision is reached out to Jeremy, and he enjoyned, taking it out of Gods hand, to go with it unto the nations hereafter mentioned, and to tender it unto them.

and cause all the nations to whom I send thee to drink it.] Heb. *make to drink it all the nations whom I am sending thee unto them*: an elegant redundancy, very common in this language: so 1 King 21. 11.

V. 16. *And they shall drink it, and be moved, and be mad; because of the sword that I will send among them.*] The effects of this drink, of the *sword* that I will send among them.] The effects of this drink, together with an expiteation of it, what it is: see further, vers. 27. 29.

they shall drink it] they shall be enforced to drink of it, whether they will, or no, vers. 28. or, *that they may drink it*; as Chap 22. 10. and 23. 18 2. Mal. 1. 9.

and be moved] None of them being so strong, as to be able to bear it; but shall be overcome with it: as Chap. 23. 9. the word may well be rendred, *They shall be tossed, or, shall tosse themselves to and fro.* See Chap. 5. 22. as men unquiet and restlelle, by occasion of drink that disturbeth their brains, or being in a distemper of frenesie, are wont to do, Prov. 23. 34.

and be mad] As men that are mad drunk. So Ezek. 23. 34 chap. 51. 7.

because of the sword: Heb. *from before*, or, *from the face of*; that is, by reason of; as Chap. 23. 9.

the sword.] That is, hostile invasion with fire and sword: so is the term *sword*, commonly taken, Lev. 26. 25. Esai 1. 20. Ezek. 30. 4. and that is the cup, or wine of Gods wrath, the smoking liquor, before-mentioned. So vers. 27. 29.

I shall send] For by his appointment, and with his commission, it cometh, Chap. 47. 6, 7. Ezek. 14. 17.

V. 17. *Then took I the cup at the Lords hand*] Or, So I as v. 14. Heb. *And*; So Chap. 13, 20, 51. *and made all the nations to drink, to whom the Lord had sent me*] *the cup from the Lords hand*: being by his hand, in vision, reached out to me, vers. 15.

and made all them to drink, *unto whom the Lord had sent me*] As vers. 15. either in vision, or by denunciation. See Chap. 27. 4. vers. 30. For that conceit of a learned Writer seemeth to me nothing probable, that the Prophet should go up and down with a cup in his hand, and travel to so many several nations, and so far remote one from another with it; enough to have taken up a main part of his life.

V. 18. To wit, *Jerusalem, and the cities of Judah*] Thus judgement usually beginneth at Gods own house, with Gods own people, Ezek. 9. 6. 1 Pet. 4. 17.

and the Kings thereof, and the Princes thereof;] The Kings thereof successively, Jehoiakim Jehoiacin, and Zedekiah, Ch. 22. 18, 19, 24, 25. and 21. 7. See chap. 17. vers. 19. 20, 25.

to make them a desolation, and astonishment, an hissing, and a curse,] Heb. *to give them unto desolation*, &c. See on Chap. 24. 9. vers. 9.

(*as it is this day*)] Or, *as* appeareth *this day*. So chap. 44. 20. 38.

and 8. 18. 1 King. 8. 24. whence some gat' er, that this prophesie was delivered after the captivity of Jehoiacin: but the date of it, vers. 1. directly controlleth this. Nor can I accord with those, who would have this prophesie to be or a diverse date from the former: the series of the context, vers. 15 it seeming not well to admit it: and with those much lesse, who would have it spoken in a prophetical strain, in the time to come, as of a thing to come, but as sure to be, as if it were already done, and to be seen, even as present; because I no where meet with this form so used. Others suppose that this clause hath relation not to the time when the prophesie was first uttered; but the time when it was afterward penned and published in writing, being made up in one volume together with the rest of his prophecies; which yet to me seems no more probable than the former. I suppose it was shortly after the Chaldean irruption in the third and fourth of Jehoiakim, ver. 1. Dan. 1. 1. when the land being quettionlesse of necessity much plundered by so great an army as Nebuchadnezzar in all likelyhood brought with him, after it had not long before by Pharaoh Nechoh been so pillaged, the citie furnished, the crown tossed from one head to another, and enforced to hold from the Egyptian one while, and the Chaldean another while; that dismal work began then to break forth and discover it self, that afterward grew to its higher growth in Jehoiacins captivity; and to its full height in the expiring reign of Zedekiah. See 2 King. 23. 32, 37. and 24. 1, 16. and 25. 1, 21.

V. 19. *Pharaoh King of Egypt, and his servants, and his Princes, and all his people.*] *Pharaih-Nechoh*, ch. 46. 2. & *Pharaoh-Hophra*, ch. 44. 30. his successour, *Egypt* comes in the first place, because the Jewish people relied principally upon them presuming much upon succours and safeguards, which they promised unto themselves from them ch. 37. 5. Ezek. 29. 6, 7, 16. and the Prophet may seem the rather therefore to insist upon particulars concerning them, their *Princes, servants, & people*; (because though their King might miscarry, yet the State might stand, managed by the Peers and Officers of State and their strength consisting in the multitude of their people, might not be much impaired,) to put them out of all hope of support, or shelter from thence. See Chap. 40. Ezek. 29. and 30. and 31.

V. 20. *And all the mingled people*;] Concerning the term here used, Interpreters much differ; the word is used sometime for *a mixture* of persons, or people, a promiscuous multitude, Chap. 50. 37. and with the e onely lengthened in the same notion. Exod. 12. 38. Neh. 13 3. to which purpose some understand it here. So some of the Jewish Doctors, affi ming hereby to be understood a mixture of people, consisting of divers nations, that were embolied together: but who in particular, or where abiding, they tell us not. But some others deem it to have reference to the nations ensuing, as generally comprehending the people, in this verse and the next, by name more particularly there recited; and here so termed, because, say they, their borders and confines were intermixed the one with the other. Others, going the same way for notion of the term, un lerstand it, as having reference to the verse before-going; of such people as were mingled in their places of habitation with the Egyptians, or bordered near upon them, and were in confederacy with them: to which purpose the Chaldee Paraphrast expresseth it by a term, that is deemed to import *auxiliaries*; which may seem therefore to take in the Cushites, who are oft mentioned as borderers upon Egypt. See Esai 18. 1. confederates with it, and affidants to it, Esai 20. 4. Ezek. 30. 4, 6. where in the 5. verse, also the word here used is found: and this the rather may carry some probability with it, because the Cushites in all this catalogue are not at all mentioned. Howbeit, others take the word here to signifie *Arabia*, as sometime in this very form it doth (though for the most part, with a very small variation, as ver. 24. but sometime also without any such variation; as appeareth by 1 King. 10. 15, compared with 2 Chr. 9. 14. and whereas it might be objected, that *Arabia* is expresly mentioned apart, ver. 24, it is answered, that there is mention made of those Arabians that were under some royal government, either in *Arabia* the *fertile*; or in *Arabia* the *desart*; here such of them are intended, as were under no setled government, but lived wildly, wandring from place to place; and withall, which hath some hint of the former notation, were a mixture of divers nations. To which purpose, also, some draw in hither that of Tidal, called *King of nations*, Gen. 14. 1. In a matter so ambiguous, I shall forbear to determine ought, leaving it to the decision of the learned.

and all the Kings of the land of Uz] or *Uts*: of which name there are three several parties mentioned in Scripture; and accordingly three several places deemed to have born that name. The first and ancienteft of them was the son of Aram, Genef. 10. 23. whose posterity are fuppofed to have dwelt in that part of Syria, wherein Damascus is situate, 2 Sam. 8. 5. Esai 7. 8. the large valley bordering upon it, retaining ftill in the Arabick language the name of *Gauta*, by a change of letters not unusual: as *Gaza*, for, *Azzah*, Act. 8. 26. *Gomorra*, for, *Amorah*, Esai 1. 9. and *Tyre*, for, *Tsor*, Esai 23. 1. *Tanes*, for, *Zoan*, Esai 30. 4. The fecond was the son of Nachor, Abrahams brother, whose posterity are deemed to have taken up their abode in some part of Arabia the desart, near to Chaldea, the place of Jobs habitation, Job 1. 1. where he had such bad neigh-

neighbours, the Chaldeans on the one side, and the Sabeans on the other, Job 1.15,17 the region by the Greeks termed *Asiatis*, and the inhabitants thereof, by Ptolomy, *Asiæ*; or as some rather think *Asitis*. The third was by Dishan the illue of Seir, Gen. 36. 28. those of his posterity feated themselves, as some think, in some part of Arabia the stony; either within, or very near unto the land of Idumea, Lam 4. 21. and of these I conceive that the Prophet here speaketh.

and all the kings of the land of the Philistines] See Chap. 47. 1. These were of the race of Cham, by Mitsraim his son, the Egyptians progenitor, Gen. 10. 6, 13, 14. 1 Chr. 1. 8, 11, 12. those of his posterity in succeeding ages bordered to the west upon the land of Judea. See Esai 2. 6. and 9 11.

and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,] Or, *even of Ashkelon and Azzah*, &c. as Chap 19. 12. and 25 9. for these were all several Princes in the Philistines country, See 1 Sam. 6 17. where these four are reckoned up among the five, which *Gath* here omitted, maketh up these: the reason whereof may be because that albeit, it had a King in former times 1 Sam. 21. 10 yet in my leem, in progresse of time, before Jeremies dayes, either to have been swallowed up in some one of the other four, or to have been utterly ruined by some forreign force. See Amos 6. 2. of *Ashkelon*, see chap 47 5. 7.

Azzah] Rendred *Gaza*, after the Greek pronounciation of it, 1 Sam. 6 17. and chap 47 5. See on the words beforegoing.

the remnant of Ashdod] By the Greeks, and Latines, termed *Azotus*, Act. 8. 40. And it is here said *the remnant* of it, as some suppose, because it had been much impaired and wasted by Psammetichus, father to Pharaoh Nechoh, who a long time besieged it. See Herodote. lib. 2. or as it may well be, by Tartan, a Commander under Sargon King of Allyria, who seemeth not to have besieged it onely, as Psammetichus did, but to have surprised also, and sacked it. Esai 20 1.

V. 21. *Edom, and Moab, and the children of Ammon.*] These, the posterity of Esau, the first of them, Gen 36. 1. of Lot the other two, Gen. 19. 37, 38. did border near upon one another, Deut. 2. 8, 9. and they were as near bordereis, so bad nei. hbours also from time to time unto Gods people. See Psal. 83. 6. 7, 8. Of the ruine of Edom, see further, Chap 49. 7. Moab, Chap. 48. of Ammon, Chap. 49. 1.

V. 22 *And all the kings of Tyrus,*] Heb. *Tsor*; see Esai 23. 1 and on v. 10. either Kings of several colonies from thence sent abroad, and countreys thence peopled, of which sort Carthage is generally acknowledged to have been one; or petty Kings, that held from, and were as vaffals unto the hereditary crown of that State; or, *Kings*, for, *Princes*, and *Rulers*, as chap. 17. 20 and 19. 3. and 25. 5. the rather here so termed for their great state and wealth, Esai 23. 8. See chap. 47 4. Ezek. 26. 17. 18.

and all the kings of Sidon] Heb. *Tsidon*, Greek, *Sidon*, Mat. 11 21. A neighbouring citie to Tyrus: whereof see on Esai 23. 2, 12. they are found oft joyned together, in regard of their vicinity, Mat. 11. 21. and 15 21

and all the kings of the Iles which are beyond the Sea] Or, *of the lands*, or *countreys*, or *regions* (as Esai 20 6 and 24. 1. and 42. 4. and 49 1.) or, *the coast* (for the Hebrew term is singular) *that are*, or *that is* (and this rather) *besides the Sea*, or *by the Sea-side*; as the word is used, Deut. 1. 1. whereby some (taking the words according to our Version) suppose Greece & Italy to be meant, divided from Judah by the mid-land-Sea. Others, Rhodes and Cyprus, and those other Islands toward the bottom of that Sea, which they tell us were surprised and subdued by Nebuchadnezzar, but no record is produced for either of these; nor is there any great probability of either: and leste yet of the former. I conceive therefore rather to be hereby meant those Parts of Syria that coasted all along upon the mid-land-Sea. See chap. 49 23.

V. 23. *Dedan*] Of this name we finde two persons in Scripture: the one Chams illue by Chush, and Raamah, Gen 10. 7. the other of Abrahams posterity by Jokshan, Gen. 25 3. of whom, see Esai 21 13 This present passage seemeth to concern the place where the posterity of the latter was feated; which is deemed to have been part of Idumea. See chap 49 8.

and Tema] *Tema* was one of Ishmaels race, Gen. 25 15. the land that his posterity inhabited in some part of Arabia, was from him so termed: whereof see Job 6. 19 Esai 21. 14 where the Dedanites, and the Temaites, are together mentioned.

and Buz] The name of one of Nachors posterity, Gen. 22. 21. of which Family Elihu, one of Jobs friends was, Job 32. 1, 6.

and all that are in the utmost corners] Heb. *cutted off of a corner*; whereof see on chap. 9. 26. as also, chap. 49. 32. where they seem to be placed either within, or near upon Idumea, and the Kingdom of Hazor.

Verf. 24. *And all the kings of Arabia*] Reckoned among those that brought gold and silver to Solomon. So 2 Chr. 9. 14. See on Esai 21 13.

and all the kings of the mingled people that dwelt in the desart] Or, *of Arabia*; as well those that inhabit Arabia the fertile, as those that abide under kingly government in Arabia the waste. See on verf. 20 which some conceive to be the Kedarens, mentioned, Chap. 49. 28. said there to dwell *without gates, or bars*; that is, without walled towns, or fenced cities, in tents removeable from place to place, Chap. 49. 31. Esai 13 20. the old Latine rendreth it: *of the West*; and the word indeed commonly signifieth *the evening*, Gen. 5. 8. and one derived from it, *the West*, or *evening coast*; because the sun setting in the *West*, produceth the evening, Psalm 103. 12. Esai 59. 19. But where the word is self is so used, I fin e not.

V. 25. *And all the kings of Zimri*] The posterity of *Zimram*, the son of Abraham by Keturah, Genes. 25 2. *in being* lost, as in *Maria*, for, *Mariam*, or *Mariam*, Math. 1. 16, 18. with Luke 1. 27. and *Gehenna*, for *Gehinnom*, Math 5. 22. 30. they seem to have been those *Zamarenes*, a people of Arabia, mentioned by Pliny, lib. 6. cap 28.

and all the kings of Elam] The Persians descended of Sem, Gen, 10. 2. See on Esai 22 6. and afterward, chap. 49 34

and all the kings of the Medes] Heb. *of Madai*: the son of Japhet. Gen. 10 2. from whom the *Medes* are descended. joyned with the Persians, Dan 5. 28. and 6. 8, 12.

V. 26. *And all the kings of the North far and near one with another*;] Under the prefent Chaldean Government. chap. 1. 15. v. 9. Heb. *a man to his brother*: as Gen. 26 31. 2 King. 7. 6. chap. 13. 14. but to here for, *with*; as Lam. 3, 41

and all the Kingdoms of the world, which are upon the face of the earth.] In those regions and countreys commonly known in those times unto parts, and with whom any ordinary commerce then was; as Esai 34. 2. Act 2. 5.

and the king of Sheshach shall drink after them] That by *Sheshach* is meant Babylon, appeareth plainly from chap. 51. 41. the King whereof is said to drink last; because the rest were to drink, as before him, & by him, and he afterward by some of them, verf. 9, 12, 14. But why Babylon should be thus termed, or how it should come to have this name given it, is queftioned. Whereunto the Jewish Masters answer, that *Sheshac* and Babel, the letters of the Alphabet, being traversed and transposed, are all one. For of this trick, or device, they have two sorts; one, that they call *Albam*; whereof see on Esai 7. 6. another, which they call *Athbash*, or *Athbas*, in which two whole set of letters being placed, the one in a direct order above; the other under that backward, beneath on this wife,

אבגדהוזחטיכלמנסעפצקרשת
תשרקפצעפנמסלכיטחזוהדגבא

they enterchange them, as they stand in order, the upper for the lower, and the lower for the upper: and thus *Shin* being out for *beth*, and *caph* for *lamed*, for *Sabel* ye have *Sheshac*; and this trick some suppose, that the Prophet should use on purpole to darken the Prophesie, for fear lest it he should have expresly named Babylon, the King of Babylon, then being set down before the citie, should use more rigour and violence against it. But neither was this Prophet afraid freely to deliver Gods meslage, and that in plain terms also, as afterward he did again and again. chap 27. 6, 7. and 29. 10 and 50. 1. and 51, 1. 41. 64. nor doth this prophesie seem to have been delivered until Jehoiakim had yielded himself unto Nebuchadnezzar, content now to hold the crown from him. See on verf. 18. nor are the pen men of Scripture accustomed with such tricks as these, being but lare (to speak of Talmudical devices. Others therefore suppose, that there might be some other great and famous citie in Chaldea so term d from the first founder of it, because they finde a King of Egypt to have been of the like name, 2 Chr. 12. 2. But this seemeth to be a very groundlesse conjecture Others therefore think rat er, and with more probability, that Babylon is thus termed from an idol, called *Sheshac*. or *Shak*, from which *Mshael* was by the King of Babylons Chamberlain termed *Mishac*, Dan. 1. 7. which they worshipped, and whose festival they were celebrating what time the citie was by Cyrus surprised. Whereof see more on chap. 51. 41. though what a learned Writer hath here, that *Sheshac* in the Babylonian language signifies *to feast*; & *Shara, feastivals*, I finde not by any author affirmed. True is, that Athenæus in his *Supper-sophysters*, lib. 14. relateth from Berosus, in his *Babylonian*, and Cestius in his *Persian story*, that a feast called the *Sacean-festival*, was wont to be held at Babylon for eleven dayes together; not unlike to the Greeks and Romans *Saturnalia*: and it is nor improbable, that in the time of this feastival, Babylon was taken: of which more hereafter. But that the word *Sheshac* in that language hath any such general signification, is neither by the relater, nor by the Authors whom he relateth, averred.

shall drink] In this phrase is deemed to be some allusion to that fatal banket, at which Belshazzar was slain, Dan. 5. 30. there is in more likelyhood an allusion thereunto, chap. 51. 39, 57. where God saith, that he will *make their feast for them and make them to drunk, that they shall sleep an everlasting sleep*; but here the same term is used promiscuously of them all, and of him no more than of the rest with him.

V. 27. *Therefore shalt thou say unto them*] Or, *Say thou unto them*; as Chap. 19. 3, 11. to wit, in the publick delivery of this prophesie.

Thus saith the Lord of Hosts, the God of Israel.] As Chapt. 19. 15.

Drink

Drink ye, and be drunken, and spue, and fall, and rise no more,] Heb. *and ye shall not rise*. Drink till ye be so druk that ye spue again (as Esay 19. 14. & 28. 8. Habb. 2. 16.) and so stagger as (as Psal. 107. 27.) that ye fall, and so fall, that ye be not able to rise and recover your selves again, Esay 26. 19. chap. 51, 61, 23. *sleep and not make again*, chap 51. 39. 57. the imperative in way of prediction, fave in the laft word, where yet it is to run in the same tenour with the rest. See the like, ver. 34. compared with ver. 36. as the future enunciative in way of injunction in the words before-going.

because of the sword that I will send among you.] As ver. 6.

V. 28. *And it shall be, if so be they shall refuse to take the cup at thine hand to drink,*] Allure them from me, that according to thy denunciation, drink it they all shall, as well one as another, though they be never so loath and unwilling to come to it; or conceive themselves free enough: and safe enough from being forced thereunto.

If so be] Or, *when*; as chap. 13. 21. or, *that* if: with a defect of the conditional: as 2 Sam 19. 7. chap. 12. 5. but the former here rather.

at thine hand] Heb. *from*; as verse 17.

then shalt thou say unto them;] Or, *that thou shalt say unto them*; as chap. 1, 9. & 16. 11.

Thus saith the Lord of hosts, ye shall certainly drink.] Heb. *Drinking ye shall drink*; as chap. 49. 12. So, *dying thou shalt die*, for, *thou shalt surely die*, Gen. 2. 17.

Ver. 29. *For lo, I begin to bring evill upon the city that is called by my name, and should ye be utterly unpunished? ye shall not be unpunished.*] What reason have any of you, whom I own not, to expect, or hope to escape, when as I have in part already begun with mine own people, and intend to go thorow with them, as well as with you, if not before some of you.

I begin to bring evill] Heb. *I am beginning to do evill*, or *inflict evill*: either I am *inflicting evill*; by a circumlocution in Hebrew very frequent: as also in the Greek of the New Testament from thence, (see Gen 6 1. Deut. 3. 24. Jon. 3. 4. Acts 1. 1. & 11. 15. with 10. 44.) or in the terme of *beginning*, (it any emphasis be in it) having an hint of their precedency in regard of some others, verse 18. or to what God had already begun to do in the surprize of Jerusalem by Nebuchadnezzar: whereof also see there.

upon the city that is called by my name] On Jerusalem, which is called and accounted in a more special and peculiar manner, mine own city. Heb. *upon which my name is called*: as Chap. 7: 10. & 15, 16. & 32. 34.

and should ye be utterly unpunished?] Heb. *being acquitted be acquitted*; as Chap 38, 11: Exod. 34. 7. for if God begin so severely, and proceed soo so roughly with his own people, others must look as surely and sorely to suffer at last, Luke 23. 31. 1 Pet. 4. 17, 18.

for I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts.] Heb. *I am calling*. I am going prefently about it. So Chap. 1. 19. and it cannot but come and go at his call, who, being Lord of hosts, hath all creatures at command, Psal. 119. 91. & 148. 8 Esay 7. 18, 19. & 13. 3. & 40. 26. Ezek. 14. 17. Amos 5. 8. & 9. 6.

a sword upon all the inhabitants of the earth.] See verse 26. 27.

V. 30. *Therefore prophesie thou against them all these words*] Or, *all these things*: the subject matter of the words; as verse 1. Chap. 21. 1. & 26. 2. The manner how he was to render the cup to them, verse 15. to wit, by way of denunciation; as Chap. 1. 10. See ver. 15, 17.

and say unto them] Adde further to the former what now followeth.

The Lord shall roar from on high, and shall utter his voyce from his holy habitation;] God is here said to roar as a lion enraged, when he is about to execute some hideous work of vengeance, or punishment, to inflict some dreadful judgment, Joel 3. 16. Amos 1. 2. & 3. 8.

from on high] From heaven, the place of his glorious residence, Psal. 76. 8. Esay 63. 15. Rom. 1. 18.

utter his voyce] Heb. *give*, or, *give out, his voyce*: to call together, say some of the Jewish Doctors, and others from them, those whom he purposeth to employ: as Esay 13. 2. but it seemeth rather to be here a further addition to the former: and it is used to imply the fiercenelle and dreadfulnelle of his wrath, which he cometh with unto judgement, with allusion unto loud and hideous cracks of thunder accompanied with fearful and frightful flashes of fire. See Psal. 18. 13. & 68. 33. So also, Joel 3. 16. & Amos 1. 2.

from his holy habitation] Heb. *his habitation of holinesse*; as Psal. 68. 5. So *his Temple*, or, *Palace of holinesse*: that is, heaven, Psal. 11. 4.

he will mightily roar upon his habitation,] Heb *he will roaring roar*; that is, roar exceeding loud: for these ingeminations imply, as certainty sometime, verse 8. so otherwhile a vehemency or excels: as Esay 24. 16. *upon his habitation*. So the word doth commonly signifie, Job 5. 3. & 18 15. Psal. 79. 7. Esay 27. 10. & 33. 20. Chap. 10. 25 For the old Latine here doth misstranslate it, rendring the word *beauty*, which those that follow defcant much on to small purpoleit is applyed sometime to Gods Sanctuary, Temple or Tabernacles as Exod. 15. 2. 2 Sam. 15. 25. and so here, both Jowith, & ours generally expound it, understanding the text, as intimating the place which God threatneth, in particular, to execute judgement upon: which to me seemeth nothing probable; because all the following discourse is bent in general against the whole fet of those, whom God intended thus to deal with: and I choose therefore to go rather with those Interpreters, though very few, yet of good note, who expound this, as the former, of the place, where, or from whence; God would thus roar: and render the text, not, *upon*, but, *in his habitation*, or *dwelling*. So is the particle oft used, Neh. 9. 33, 36. Psal. 143. 4. Esay 24. 22. *in prison*, Dan. 11. 20. *in his place*, Esay 38, 20. *in the house of the Lord*: and so here, *in his habitation*: wherunto may be added, that with this particle there is oft a defect of the other particle *from*: as Psal. 81. 6. *when he came from off*, or, *out of Egypt*: and Dan. 2. 1. *his sleep was broken, or departed from off him*, or *from him*; as our version rendreth it: and accordingly it may be here *from*, or, *out of his habitation*, or *dwelling*, for variety sake, described this word, and the former, though in notion the same, are in found and originall divers: and though by and from his sanctuary he is said sometime, in the like case, *to roar*, and *utter his voyce*, Joel 3. 16. Amos 1. 2. yet I suppose here is *heaven* rather meant, as before, because the Temple then was demolished, and lay desolate, when God roared thus on some of the people before specified.

he shall give a shout as they that tread the grapes against all the inhabitants of the earth.] Heb. *he will answer a shout*: whence some suppose it to allude to such songs as the workmen that were employed in the wine presse used to answer one another withall, to make their work go the lighter and more merrily away with them: it is true, that the word here used signifies properly to *answer*, but sometime also, *to answer* one another in singing, or to sing by course; as they did, Exod. 15. 21. 1 Sam. 18. 7. & 21, 11. & 29. 5. Ezr. 3. 11. and simply also *to sing*; as Esay 27. 2. yea as *to speak* simply; which is very common in both the books of the old and new Testament, where no question at all goeth before; so more especially to make a loud noyse, shout, or outcry. So Exod. 32. 17, 18. *when Joshua heard the voyce*, or, *noyse of the people, as they shouted he said, there is a noyse of war in the camp. But* (Moses) *said, It is not the voyce, or a noyse of shouting for masters; (valour, or victory) nor is it the voyce of crying out* (of outcry) *for discomfiture*, (by reason of being surprised and vanquished) *but a voyce, or noyse, of chanting*, (singing by course, or singing aloud simply) *do I hear*: by which place, where the word is three several times repeated; in the light, or single form, as here, twice; in the weighty form, wherein the middle radicall is doubled, once; it appeareth that it is used to signifie any such loud *shout*, or *outcry*, as either affailants in war, or persons suddenly affailed, and over-poured by an affailant enemy, are wont to make. And I conceive the *shout* here mentioned to be an *alarme*, or *shout* rather, of affailants, such as they are wont to make, either at the joyning of battel in the field, or at the affaule of some fort or city, Josh. 6. 16, 20. Chap. 51. 14. withall compare to that *shout* that country people are wont to make at the bringing in of their vintage and harvest; and more especially when they have their feet in the winepresse, and the new liquor in their heads. See Esay 16. 9, 10. Jer. 48. 32, 33.

those that tread the grapes] Heb. *treaders*, So *the treader*, Esay 6. 10. and, *he that treadeth* (to wit, grapes) *in the wine-presse*, or, *the presse*, Esay 63. 2. wherunto some allusion is here; the rather, in regard of that store of blood that should be shed by the executioners of Gods wrath, to such treaders out of wine in this place compared. So Esay 63. 3 Rev. 14. 19, 20. *to tread*, for, *to tread grapes*: as, *to tread out*, for, *to tread out* corn. Hosh. 10. 11.

against all the inhabitants of the earth.] Heb *unto*; which if we retain, the meaning may be, that the shout shall be so loud, that it should be heard in all parts and places, though never so remote and distant one from another. See verse 31. the former part whereof the old Latine joyneth to this: but the particle is sometime also used for *against*; as Chap. 1. 19. & 13. 14. & 15. 20. of the other terms here, see ver. 26. 29. Esay 34. 1, 2.

V. 31. *A noyse shall come even to the ends of the earth*] Heb. *A tumultuous noyse is gone unto the lands end*; that is, say some, from the red sea, unto the Caspian sea; they might as well say, from the Persian Gulf, unto the Mid-land sea: but *to the lands end* is a form used indefinitely, for so far, as the lands intended reach, Psal. 72. 8. See Esay 15. 4.——8. Chap 48. 24. & 49. 21.

for the Lord hath a controversie with the nations] Heb. *for a controversie, or a quarrel* is to *the Lord with the nations*. See the same form, Hos. 4. 1. & Mich. 6. 2.

he will plead with all flesh] Heb, *he will be judged*, or, *enter into judgement*; as Esay 3. 14. making it to appear, that he doth most justly, what in this kind he doth, *with all flesh*: all people; as before, verse 26. So Chap. 45. 5.

he will give them which are wicked to the sword; *saith the Lord.*] Heb, *the wicked*, or, as for *the wicked, he hath given them to the sword*: an elegant form of speech the like whereunto, see Gen. 49. 19 Psal. 1. 5. & Esay 65. 11. 12. and a change of the person also here, as there: the hath designed them thereunto, or he hath given

them up to it, in the prophetical phrase: for, he will do it, it is as sure to be done, as if it were done already, Chap. 15. 2, 3. *the sword*: of which before, verse 16.

V. 32. *Thus saith the Lord of Hosts: behold evill shall go forth from nation to nation.*] *From one nation to another*: as Psal. 105. 13. to each one, as his turn comes. See Lam. 4. 21.

a great whirl-wind shall be raised from the coasts of the earth] Or, *a great storm*, or, *tempest*, (as Chap 23. 19.) *shall be raised from the uttermost parts of the earth*. Heb, *sides*: as Chap. 6. 22. from the Chaldeans, first on the one side, and from the Medes, and Persians next on the other side.

V. 33. *And the slain of the Lord shall be at that day from the one end of the earth, even to the other end of the earth*:] *The slain of the Lord*: the slain by his purpose, and at his appointment, verse 29. Zeph. 2. 12. *at that day*: that is, at that time, when he comes to take vengeance, and do justice upon the wicked (verse 31.) shall be and abound in all parts and places, from the one end of the earth to the other. Heb, *from the end of the earth, and unto the end of the earth*: as Chap. 12. 12. So Mat. 24. 31.

they shall not be lamented, neither gathered, nor buried: they shall be dung upon the earth] So great shall the multitude of the corpses of the slain men be, that they shall lye without exequies or burial, without any manner of enterment, unburied, untill they rot upon the ground: See Chap. 8. 2.

V. 34. *Howle ye shepherds and cry*] Or, *cry out*: make an out-cry, chap. 4. 8. & 6. 26. See verse 36. Ye Rulers, and Governours, Kings and Princes: for against them principally are these evills denounced, verse 8. 16. So is the word taken, Chap. 22. 22. & 23. 1.

wallow your selves in the ashes] Supplyed from Mich. 1. 10. for in ashes they used to lay themselves down in times of solemn mourning and humiliation, Job 42. 6. Esay 58. 5. Mat. 11. 21.

ye principal of the flock.] Either ye Leaders, shepherds, grandees, and chief Governours; or, ye the greatest and wealthiest among the people, Ezek. 34. 16, 18. for in publick calamities, the meaner and poorer sort of people usually scape best: the corks swim, when the plummets sink: See 2 King. 24. 14. & 25. 12.

for the dayes of your slaughter, and of your dispersions, are accomplished,] Heb. *your dayes for slaughter, and your dispersions*: the time designed for the the slaughtering and dispersing of you is *fully come*: as Luke 2. 6. Acts 2. 1. nor past and gone: as the word in our Version might seem to import.

and ye shall fall like a pleasant vessel] Or, *as a precious dish*. Heb. *as a vessel, or. dish, of desire, or delight*: So Hos. 13. 15. Nah. 2. 9. the opposite See chap. 22. 28. *a vessel, or dish, unto which there is no desire, or, in which no delight*: Some such curious utensils, as Venice-glasses, and China-dishes, that by reason of their fineness are with the least fall, or casualty, soon dashed to pieces, and being once broken, cannot be cemented, or fet together again, or, that are of much esteem while they are whole, but of no worth when once broken. So Psal. 31. 12. chap. 22. 28.

V. 35. *And the shepherds shall have no way to flye, nor the principall of the flock to escape*.] Heb. *Flight shall perish from the Shepherds, and escape from the principall of the flock*; as Amos 2. 14.

V. 36. *A voyce of the cry of the shepherds, and an howling of the principal of the flock* shall be heard] Or. There shall be an *out-cry of the shepherds and an howling of the principal of the flock*. Heb. *a voyce of cry*, for, *a loud, or clamorous voyce*: as chap. 51. 54. a grievous out-cry; as we term it: See verse 34.

For the Lord hath spoyled their pastures] Because the Lord hath destroyed, and laid waste their pastures, that is, their Kingdomes and States: or, disperfed and destroyed their Flocks, that is, the people that lived under their charge, chap. 13. 20. as the word is used, chap. 10. 21,

V. 37. *And the peaceable habitations are cut down*,] The ftately ftructures, and goodly buildings, wherein formerly ye lived and dwelt quietly, as in places of reft and repofe, are through the fierce wrath of God ruined and demolished. Heb. *The habitations*, or *folds*, (1 Sam 7. 8. the rather, because the allegory runs on, as taken from fhepherds, and their fheep-coats) of peace; as Esay 33. 20. Sion is faid to be a *quiet habitation*: though I cannot accord to them, who think in the word *fhalom* here, an allufion to be unto *Salem*, or *Jerufalem*, Pfal. 76. 2. becaufe that foundeth much to the fame, Heb. 7. 2. for the fcope and fence of this place is far more general, See on verfe 30.

becaufe of the fierce anger of the Lord.] Or, *through the fierce anger of the Lord*. See chap. 4. 8, 26.

V. 38. *He hath forfaken his covert, as a lion*] Or, as fome nor amiffe, Who (the relative fupplyed; as chap, 22. 30. & 23. 29.) *hath left. as a young lion*, (as chap 2. 16.) *his covert*; as chap. 4. 7, He is come abroad as a young lion. to range about for prey So chap. 49. 19. & 50. 44. For I cannot affent unto that learned Interpreter, who expoundeth thefe words of Gods leaving his place among his people, whom he had wont to dwell with, and fo expofing them, difmantled of his protection, unto ruine and deftruction, chap. 12. 7. the words feem more generall, then to be reftrained unto Gods peculiar; and the refemblance to look over-full another way.

for their land is defolate] He proceedeth to fhew the cauſe and ground of their howling, verſe 34. 36. they are in ſtraits unavoydable and inextricable themſelves, verſe 35. their ſtates ruined, verſe 36. their dwellings demoliſhed, verſe 37. and their lands layd waſte and deſolte, Heb. *their land is unto deſolation*. See verſe 11. 13.

becauſe of the fierceneſſe of the oppreſſour] Heb. *heat*, or, *fervour*, (as Eſay 13.) *of the oppreſſing* ſword: as ſome ſupply it not amiſſe from, chap. 46. 16 where it is applyed to the Babylonians: and chap. 50. 16. where it is ſpoken of the Medes, and Perſians: and ſo the rather, becauſe the word here uſed is feminine: the ſword that God threatneth to ſend among them, to make havock of them, verſe 16, 27. a defect of the ſubſtantive: as *ſtanding*, for, *ſtanding corn*, Eſay 17. 5. *ill-tempered*, for, *ill-tempered matter*, Ezek. 13. 13. *beloved*, for, *beloved fruit*, Hoſ. 9. 16.

and becauſe of his fierce anger.] Gods, verſe 37. who ſendeth that ſword, verſe 16.

CHAP. XXVI.

Verſe 1. *IN the beginning of the reign of Jehoiakim the ſon of Joſiah King of Judah*,] This prophecy ſeemeth to be of a former date then that before-going was, chap 25.

come this word from the Lord, ſaying,] Heb. *was this word*, or *charge*; as chap. 1. 1. & 21. 1.

V. 2. *Thus ſaith the Lord, Stand in the court of the Lords houſe*] In the great Court, 1 Kings 7. 9, 12. in which the people from all parts aſſembled to worſhip, chap. 19. 14.

and ſpeak unto all the cities of Judah] The inhabitants of them, chap. 7. 2. Pſal. 122. 4.

which come up to worſhip in the Lords houſe] Chap. 7. 2. Pſalm 122. 4.

all the words that I command thee to ſpeak unto them,] All thoſe *things*, or, *matters* (as Eſth. 9, 31.) that I give thee in charge; that neither they may plead ignorance, nor thou fail in thy duty, chap 1. 7. & 7. 27. & 11. 6. Act. 20. 27.

diminiſh not a word] Or, *detract not* (Deut. 4 2. & 12. 32.) *ought*; as Joſh. 23. 14. chap. 42. 4.

V. 3. *If ſo be they will hearken, and turn every one from his evil way, that I may repent me of the evill, which I purpoſe to do unto them becauſe of the evill of their doings*] So loath is God to proceed in rigour againſt his people, if by any admonition or warning given they might be reclaimed, 2 Chron. 36. 15, 16. Lam. 3. 33. Ezek. 18. 23, 32. & 33. 11. See the ſame in effect, chap. 36. 3.

If ſo be,] Or, *It may be*; as Gen. 18, 24 28.

hearken] Chap 23. 22.

turn every one] Heb. *a man*; as chap. 18. 11.

that I may repent me of the evill] Heb *and I will*, or *ſhall repent*: the copulative for the finitive; as Joſh. 24. 9. chap. 14. 19. Mal. 1. 9. See chap. 18. 8. Jon. 3. 10.

which I purpoſe to do unto them] Heb. *which I am thinking*, or *deviſing to do unto them*. So chap. 36. 3.

becauſe of the evill of their doings] Thus evill begetteth evill: a juſt retaliation of evill for evill: evill of iniquity, and evill of penalty, are as needle, or briſtle, and thread, the one goeth before, and maketh way for the other; and where the one hath found paſſage, it draweth on the other: So Chap. 4. 4, 6.

V. 4. *And thou ſhalt ſay unto them*,] Or, *And ſay unto them*; as chap. 19. 3, 11.

Thus ſaith the Lord. If ye will hearken to me, to walk in my Law which I have ſet before you;] *Walk in my law*; that is, live according to it: as Pſal. 119. 1. chap 44. 10. *which I have ſet before you*. Heb. *given before you*: as Deut. 30 1, 15, 19. acquainted you with, and delivered to you for a rule of direction, to order your lives and courſes by: a borrowed ſpeech from artificers, novices eſpecially in ſome art, that have models, and patterns ſet before them, whereby to frame and carry on their work: So chap. 9. 13. & 44. 10.

V. 5. *To hearken unto the words of my ſervants the Prophets*,] Or, *In hearkening unto* (as Eſay 50. 10.) *the words of my ſervants the Prophets*: by whom, and in whom, I ſpeak, 2 Chron. 36. 12. Jer. 15. 19 2 Chron. 9 20. & 13. 3. and whom therefore when ye hear, ye hear me, and hearkening to them, ye hearken to me, Luke 10. 16. Thus is the form here found frequently uſed, Gen. 3. 22. Exod. 14. 11. Deut. 9. 28. 1 Sam. 12. 17.

whom I ſent] Heb. *whom I am ſending* (or, *ſend* daily from time to come) both have ſent, ard do ſtill ſend, 2 Chron. 36. 17.

both riſing early and ſending them,] Sending them early; ſedulouſly and diligently. So chap. 7. 13. 25. & 11. 7. & 25. 3. 4. the pronoun *them* is not in the Text, nor is needfull here.

(but ye have not hearkened] Or, *yet ye would not hearc*. Heb. *and* (as chapter 25. 2.) *ye have not heard*, as chapter 25. 3. 4, 7, 8.

V. 6. *Then will I make this houſe like Shiloh*.] Heb. *And* (as chap. 4. 2. & 15. 19. *I will give* (as chap. 9. 11.) and ſo in the next branch) *this houſe as Shiloh*: ſee chap. 7. 14.

and will make this city a curſe to all the nations of the earth.] Heb. *this city will I give for a curſe*: that men in curſing one another

another man ſay; *God do to thee, and to thine houſe, as he did to Jeruſalem, and to the men of that city*: So Eſay 65. 15. chap. 24. 9. & 29. 18, 22. & 42. 18. & 44. 8.

V. 7. *So the Prieſts, and the Prophets, and all the people, heard Jeremiah ſpeak in theſe words in the houſe of the Lord*.] Heb. *And*; as Eſay 8. 7. chap. 18. 3, 4. which here may be thus rendred with connexion of this verſe, to the next. *Now when the Prieſts and the Prophets* (the falſe ones, chap. 23. 9.) *and all the people heard Jeremiah ſpeaking theſe words*; *So it was, that as ſoon as he had made an end of ſpeaking*: the like ſyntax, ſee chap. 8. 6. & 12. 5. and hereafter, verſe 10.

in the houſe of the Lord] In the Court where he preached it, verſe 2.

V. 8. *And it came to paſſe*] Heb. *It was*; as Chap. 20. 3.

when Jeremiah had made an end of ſpeaking all that the Lord commanded him to ſpeak,] According to the charge given him, verſe 2. See on verſe 7.

that the Prieſts, and the Prophets, and all the people took him,] As Paſhur had before done, chap. 20. 1, 2. Heb. *and*; as chapter 20. 3.

ſaying, Thou ſhalt ſurely die] Heb. *Dying thou ſhalt die*; as Gen. 2. 17. & 20. 7. Exod 21. 12, 16, 17.

V. 9. *Why haſt thou prophecied in the name of the Lord, ſaying, This houſe ſhall be like Shiloh*,] verſe 6.

and this city ſhall be deſolate without an inhabitant] Or, *for want of inhabitants*. Heb. *from no inhabitant*; as chap. 2. 14. & 47 & 9. 10. & 33. 10. & 34 12. & 51, 37.

and all the people were gathered againſt Jeremiah in the houſe of the Lord] See verſe 7. The rude multitude incited by the Prieſts and falſe Prophets againſt him, ver. 8. 11. To the particle in uſed, ver. 12. chap. 1. 9. & 15. 20 Yee ſome take it here in its moſt uſuall ſenſe, rendring it, *unto Jeremy*, as intimating the flocking of the people about him, to hear what he delivered: that which vexed the Prieſts and the falſe Prophets: for the people are ſaid afterward to have ſtood for him with the Princes: ſee ver. 16

V. 10. *When the Princes of Judah heard theſe things, they came up from the Kings houſe, unto the houſe of the Lord*,] Or, *Now when the Princes of Judah heard theſe things, they came from the Kings houſe into the houſe of the Lord. Heb. And they heard theſe words* (*words*. for *things*; as Gen. 40. 1 chap. 7. 22. ver. 2.) *and they came up*: of which term, ſee on chap. 37. 5. for otherwiſe the Palace is deemed to have ſtood on higher ground than the Temple: of this manner of ſyntax, ſee chap. 2. 7 20. & 7. 27. and above on verſe 7.

and ſate down in the entry of the new gate of the Lords houſe] *In the entry*, or, *in the porch*. Heb, *in the opening*, or, *at the door* chap. 36. 10. Ezek 8. 14. & 18. 19 *of the new gate*. So called, becauſe by Jotham repaired, 2 Kings 15. 35. 2 Chron. 27. 3. This *new gate*, the Chaldee, whom ſome of the Jewiſh Commenters here follow, ſay was the Eaſt gate of the Temple; in the Porch whereof thoſe of the great conſiſtory (of which ſome conceive theſe Princes to have been) uſed to meet and to ſit. Howbeit, their great Doctor, of whom they have a ſaying, that *from Moſes to Moſes he had no male*, is reported to affirm, that it was the *Weſtern* gate, in which the great Aſſemſtrm, that it was the *Weſtern* gate, in which the great Aſſemſtrm, bly uſed to ſit: Which to reconcile, ſome ſuppoſe that under the ſecond Temple that court might be tranſlated from the one gate to the other.

V. 11. *Then ſpake the Prieſts and the Prophets unto the the Princes and to all the people*,] To encite againſt the Prophet, as well the one as the other: ſee verſe 9

Then] Heb. *And*; Which may well be here retained.

ſaying, his man is worthy to die,] Heb. *the judgment of death is for, or, belongs to, this man*, or *is this man*; as Deut. 21. 22. So verſe 16.

For he hath prophecied againſt this city;] Thus they arraign Gods Prophet, as guilty of ſedition, for prophecying againſt the State: So chap. 38. 4. Amos 7. 10. Acts 6. 13, 14. & 24. 5.

as ye have heard with your ears] As ye of the people, that heard him ſpeak, are able to witneſſe: *to hear with the eares*: an emphatical elegancy; as Pſalm 44. 1. 2 Sam. 7. 27. 1 Chron. 17. 20.

V. 12. *Then ſpake Jeremiah unto all the Princes, and to all the People*:] Before whom the Prieſts and falſe Prophets had thus accuſed him, and clamouring againſt him, required to have ſentence of death paſt upon him, verſe 11.

Then] Heb. *And*; as verſe 5.

ſaying, The Lord ſent me to prophecie againſt this houſe, and againſt this city, all the words that ye have heard.] I have delivered nothing but what I had in charge given me by God, verſe 2. 3. So the Apoſtle, 1 Cor. 11. 23.

V. 13. *Therefore now amend your wayes and your doings*.] Heb. *And now* (as chap. 23. 12.) *make good*: So chap. 7. 3.

and obey the voyce of the Lord your God] Heb. *hear*, or, *hearken to*; as Pſal. 95. 7. ver. 3.

and the Lord will repent him of the evill, that he hath pronounced againſt you.] As chap. 18. 8. or, *that he may repent him*; as verſe 3.

V. 14. *As for me*] Or, *And as for me*. Heb. *And I*; as Eſay 65. 11. *And ye*, 1 Chron. 28 2. *And I*; a nominative abſolute: the like whereunto, ſee on chap 25. 31.

Behold, I am in your hands,] In your power at preſent, *hand*, for, *power*, as chap. 20. 4, 5.

do with me as ſeemeth good and meet unto you:] Heb. *as is good and right in your eyes*; as 2 Sam. 15. 26. chap. 40. 4.

V. 15. *But know ye for certain*,] Heb. *Knowing know*; as chap. 13, 12.

That if ye put me to death, ye ſhall ſurely bring innocent blood upon your ſelves, and upon this city, and upon the inhabitants thereof.] Ye ſhall be ſo far from averting and eſcaping the evill by me from God denounced againſt you and this city, by taking my life away from me; (See Zach. 1, 5, 6.) that ye ſhall, by murthering of Gods meſſenger, bring a further guilt and evill of a crying nature. both upon your ſelves. and upon the State. Num. 33. 33, 34. 2 Kings 24. 4. 2 Chron. 24. 23, 28. Matth. 23. 34, 38.

bring] Heb. *give*, as Deut 21. 8.

blood] The guilt of it, as Pſal. 51. 14.

for of a truth the Lord hath ſent me unto you to ſpeak all theſe words in your ears.] *Or to utter all theſe things*, (as verſe 2. 10.) *in your hearing*] as Eſay 5. 9. & 22. 14.

V. 16. *Then ſaid the Princes and all the people, unto the Prieſts and the Prophets*; *Then*; having heard the Prophets apology for himſ lf. Heb. *And*, (as verſe 6.) the princes, that came from the Kings Court, hearing of the tumult raiſed about the Prophet by the falſe Prophets and the Prieſts, verſe 10. as the Roman Colonell about *Paul*. Acts 21, 31, 32. & 23, 10. and all the people before incited, and incenſed againſt the Prophet, by the Prieſts and falſe Prophets, but now pacified by his Apology, and the Princes inclination to equity in favour of the Prophet, being in likelyhood by their carriage and countenance diſcovered by them. Thus the promiſcuous multitude are like waves and billows, moving this way and that way, as ſome blaſt of wind bloweth upon them; crying *Hoſanna* this day, and, *Crucifie him*, the next: Matth. 21. 9. & 27. 20, 22, 23.

This man is not worthy to dye.] Or, *is not guilty of death*, doth not deſerve death: ought not to be put to death. Heb. *judgement of death, is not for, or, to this man*, as verſe 11.

for he hath ſpoken to us in the name of the Lord our God.] He hath delivered nothing but Gods meſſage to us. Thus they pronounce a ſentence of abſolution in behalf of Jeremy, as being no counterfeit, but a true Prophet: the cognizance whereof the Jewiſh Maſters tell us belonged to this ſupreme Court, the great conſiſtory.

V. 17. *Then roſe up certain of the Elders of the land, and ſpake to all the aſſembly of the people, ſaying*.] Heb *And* (as verſe 16.) *there roſe up*, or, *ſtood up* (as men uſe to do when they are either to plead as advocates, or to adviſe as counſellers, or to give ſentence, as Judges, Eſay 3. 13, 14. Acts 5. 34.) *men of the Elders of the land*, the ſame, as ſome, that were before ſtyled Princes, or, as others, ſome others by their example encouraged; who plead in the Prophets behalf 1 The like matter before prophefied by Micah, verſe 18. 2. The practice of a pious King, Ezekiah upon that occaſion; who was not incenſed againſt the Prophet: but by earneſt ſupplication and ſerious humiliation, obtained at Gods hand a reſpit of that judgement for his dayes: and the perill they might procure to themſelves by taking away his life, verſe 19.

V. 18. *Micah the Morathite prophecied in the dayes of Ezekiah king of Judah*] See Mich. 1.

and ſpake to all the people of Judah, ſaying: Thus ſaith the Lord of hoſts. Zion ſhall be plowed like *a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, the high places of a foreſt*.] Jeruſalem and Zion with that part of it, wherein the Temple ſtandeth, ſhall all become a wild waſte. See Mic 3, 12.

plowed like *a field*] A defect of the note of ſimilitude, as Pſal. 11. 1. Eſay 21. 8 & 12. 18. or, of the verb ſubſtantives participle, being, or becoming, *a field*; being made a field, converted to tillage: the like defect See John 15. 5. being *without me* (or, ſevered from me) *ye can do nothing*; and Rom 1. 19. being *whiſperers*, and *unto wh m we come* being *a living ſtone*, 1 Pet. 2. 4. and, being, or, as being *a pillar and ſhore of the truth*, 1 Tim 4. 15. ſpoken of Timothy as divers of the ancient Greek Writers expound it.

ſhall become heaps] Being utterly ruined, Pſal. 79. 1.

the mountain of the houſe] Or, *of this houſe*, the article uſed in a demonſtrative notion as pointing to the Temple, and the mountain or part of it, on which the Temple ſtood, Eſay 2. 2. & 14. 13.

the high places of a foreſt] Heb. *high-places of a wood*, a woody high place, over-growne with trees and ſhrubs; See Eſay 37. 24.

V. 19. *Did Hezekiah King of Judah and all Judah put him at all to death*.] Though he ſpake as much as Jeremy now ſpeaketh; and that which he then ſpake did as much concern, and as nearly touch Ezekiah, and the men of Judah that then lived, as that which Jeremy hath delivered concerneth Jehoiakim and the people that now are, yet neither did the King, nor the people, that then were, attempt ought againſt him touching his life, or call him in queſtion for the ſame.

Did Hezekiah] He did not: he did nothing leſſe than ſeek his life

and all Judah] Banding together againſt him; as ye enci e the people now to do againſt Jeremiah, verſe 6. or, *any of Judah*, *and*, for, or; as chap. 23. 18, 34. and *all*, for, *any*, as Job 8. 12.

put him at all to death] Either do, or attempt ought in that kind, or to that purpoſe; as if he had been guilty of ſedition for to prophe ſying. Heb *ſtaying ſlay*, as chap. 38. 15. but here the gemination in a diminishing or extenuating notion: as ſuch ſomes, which few obſerve, ne ſometime uſed: So Gen. 3. 4. *ye ſhall not dying die*, for, *ye ſhall not at all die*; and Gen. 43.7. *could we knowing know?* for, *could we at all*, or, *by any means, know?* could we ſo much as ſuſpect? in which places for want of this obſervation, the words are ſlenderly rendred by interpreters of great note, beſides the mind and drift of thoſe that ſpake them.

did he not fear the Lord, and beſought the Lord; and the Lord repented him of the evill, which he had pronounced againſt them?] See 2 Chron. 32. 25, 26. Some interpreters render the words, *Did he not fear the Lord; and when he beſought the Lord, the Lord repented*, &c. Of which ſyntax, ſee before on verſe 17. and the like again, verſe 21.

did not he] To wit, Ezekiah.

fear the Lord] Humbled himſelfe, 2 Chron. 32. 28.

beſought the Lord] Sought to him by prayer; as at other times alſo on the like occaſion; Eſay 37. 1. ——4, 15.——20. & 38. 2, 2 Chron. 32. 20, 24. Heb. *beſought the face of the Lord*; as Zach. 8. 2. Mal. 1. 9.

and the Lord repented] Not bringing that judgement upon the Land in Ezekiahs dayes, Eſay 38. 6. & 39. 8. So did he alſo with Joſiah, 2 Kings 22. 19. 20. See on verſe 3. 13.

thus might we procure great evill againſt our ſoules] Heb. *and we doing* (for, *we ſhould do*; the enunciative in a potential notion; as chap. 16. 20.) *great evill againſt our ſoules*; that is, *againſt our ſelves*: as chap. 17. 21. & 44. 7. We by taking this courſe, that the Prieſts and Prophets would put us upon, contrary to the practice of that religious Prince, ſhould, inſtead of averting the evill denounced, haſten the execution of it, and bring further evill upon our ſelves.

V. 20. *And there was alſo a man that prophe ied in the name of the Lord, Vrijah the ſon of Shemajah of Kiriath-jearim, who prophe ied againſt this city, and againſt this land, according to all the words of Jeremiah.*] Some would have theſe words to be part of the Elders ſpeech before mentioned, who ſpake in Jeremies behalf, verſe 17. But that is nothing likely: for by this latter inſtance they ſhould rather croſſe, than back, what before they had delivered: but they ſeem rather to be the words of the Pen-man (whether the Prophet himſelf, or any other, peradventure Baruc his Scribe) of this ſtory concerning the preſent buſineſſe, relating the iſſue of it; and to illuſtrate Gods providence in the due preſervation of Jeremy, reporting another ſtory of the ſame ſubject, much about the ſame time, but diverſly managed, and with divers event. This to clear, the text might well be thus rendred; *Now* though *there were alſo*, &c (the copulative uſed; as Eſay 8.7. the other ſupplyed, as chap. 5. 22.) and ſo the context carried on unto, verſe 24.

according to all the words of Jeremiah] The ſame things in effect and ſubſtance with him: So chap. 27 11.

Vrijah] Heb. *Urijahu*; as *Jirmijahu*. here alſo. and elſewhere, Chap. 1. 1. of this name was one of Davids Worthies, 2 Sam. 23. 39. and the High-Prieſt under Ahaz, Eſay 8. 2. and ſome other. But of this Prophet, ſave here, we find no mention in the ſacred records.

of Kiriath-jearim] A city in the lot of Judah, Joſh. 18, 14. where the Ark returned by the Philiſtines, remained a long time, 1 Sam. 7. 2.

V. 21. *And when Jehoiakim, with all his mighty men, and all the Princes heard his words, the King ſought to put him to death*] As he would have done alſo with Jeremy and Baruc, Chapter 36. 26. Heb. *And Jehoiakim heard —— and ſought*: See the like, ver. 17, 19

with all] Heb. *And all*; as Chap 22. 7, 14.

heard his words] By relation in likelihood from others; as chapter 36. 16.

but when Vrijah heard it, he was afraid, and fled, and went into Egypt] Heb. *And Urijah heard it, and feared and fled*: the ſame ſyntax with that before. Thus mans diſtruſtfull fear caſteth him into a ſnare; when as he that truſteth in the Lord is ſafe, Prov. 29. 25.

V. 22. *And Jehoiakim the King ſent men into Egypt*] From whoſe King he held, with whom alſo he had correſpondence to his own ruine, 2 King. 23. 34. & 24. 1, 2. and who therefore he knew would deny him nothing, were it never ſo unequall.

namely *Elnathan the ſon of Achbor*] Mentioned among the Princes in Jehojakims reign, Chap. 36. 12.

and certain men with him] Heb. onely, *men*: So Chapter 41. 5.

into Egypt] Or, even *into Egypt*: as, *God will come*, even *God*, Eſay 35. 4. The repetition is of force: implying, as the Kings malitious diſpoſition; who would fend ſo far after Gods Prophet to ſlay him; ſo that no far flight can ſecure any, when they once paſſe the verge of Gods protection: ſee Jon. 1. 3, 4.

V. 23. *And they fet forth Urijah out of Egypt*: Or, *Who* (as chap. 15. 19. & 17. 7.) *fetched*, or, *brought away Urijah out of Egypt*. Heb. *made to come out*; as Deut. 6. 21.

and brought him unto Jehoiakim the King, who ſlew him with the ſword;] Cauſed him to be put to death; yet gained thereby no more, than he did by the burning of Jeremies book, Chapter 36. 28.——31.

and caſt his dead body into the graves of the common people.] Heb, *ſons of the people*; the promiſcuous multitude, men of the meaneſt condition: Not permitting him to have ſo much as an honeſt ſepulture, ſuch as perſons of the better rank had, who had buriall places uſually in their private poſſeſſions; 2 Sam. 19. 37. 1 Kings 13. 22, 30, 31. ſuch an extreme ſpite had he againſt Gods meſſenger, in regard of his meſſage, both living and dead: by this his cruelty exerciſed on him, ſuppoſing that he ſhould affright any from coming again on the like errand: which yet with Jeremy he could not do.

V. 24. *Neverthelеſſe the hand of Ahikam, the ſon of Shapan, was with Jeremiah, that they ſhould not give him into the hand of the people to put him to death.*] This hath a manifeſt reference to that which this relation began with ver. 20. Though it fared ſo with Urijah, who, out of fear, thus deſerted his employment; yet it fa ted better with Jeremy, that ſtayed by it, and ſtuck cloſe to his tackle: for albeit, the King himſelf were ſo cruelly minded, and had thoſe about him ready enough to put his cruel deſignes in execution, ver. 22, 23. yet God ſtirred up the ſpirit of ſome of his Princes, and one of them more eſpecially, to ſtand by him, and deal ſo effectually for him, that he was not delivered unto the power of thoſe that would have taken his life from him, accordug to promiſe for protection made to him, chap. 15. 20, 21.

the hand of Ahikam was with Jeremiah] *Hand*, for, *authority, power, help, aſſiſtance*; as Deut. 7. 8. 2 Sam. 14. 19. and ſo afterward again. This Ahikam was one of Joſiahs Princes and Counſellours, 2 Kings 22. 12. whoſe name God would have to be left here upon record, for an honour to him unto all poſterity, as having been the principall Agent among them that were inſtruments here of the Prophets delivery: and he ſeemeth to have been the Father of that Gedaliah, whom Nebuchadnezzar made Governour of thoſe whom he left in Judea, 2 Kings 25. 22. chap. 39. 14. God, as may well be conjectured, for this pious act of his father, in patronizing and reſcuing his Prophet, cauſing his ſon to find favour in that Heathen Kings eyes: howſoever by his folly, and ſond credulity, he made it afterward unuſefull both to others and himſelf, chap. 40. 13.—— 16. & 41 1, 2.

that they ſhould not give him into the hand of the people to put him to death] Heb. *to make him die*; *to ſlay him*; as verſe 19. *hand*, for, *power*, as before; and chap. 22. 25. It may be objected, that the people ſpake in the Prophets behalfe, as not deſerving to die, ver. 16. But the tickle and fickle diſpoſition of the multitude hence appeareth, who though partly by the Prophets own ſpeech, and partly by the pleading of the Princes for him, were ſatisfied at preſent concerning his innocency: yet had not this worthy Prince ſtuck cloſe to him, would by the wicked Prieſts, and falſe Prophets, ſoon again have been drawn to ſeek his deſtruction. See ver. 16.

CHAP. XXVII.

Verſe 1. *IN the beginning of the reign of Jehoiakim, the ſonne of Joſiah King of Judah*] This Prophecy, by the date of it, may ſeem to have gone before that recorded, Chap. 25. and to have been near of the ſame time with the ſtory related, chap. 26. for that the ſeverall prophecies, or ſermons are not in this book entred and ranked according to the exact order of time, wherein they were delivered, hath been before ſhewed on chap. 12. 15. And about the date of this there is among Interpreters ſome diſagreement: the ground whereof doth from hence ariſe. There is a chatge here ſaid to come to the Prophet in the beginning of the reign of Jehojakim, for the making of bonds and yokes to be rendred to the Embaſſadours of forrein States in the rign of Zedekiah: there being eleven years between the beginning of the reign of the one, and of the other: for ſo many years did Jehojakim reign, and Jehojacin his ſon ſome few moneths after him before Zedekiah, 2 Kings 23, 36. & 24. 8. 17. This difficulty to aſſoil, ſome, both of the Jewiſh Writers, and other, ſay, that this prophecy was revealed to Jeremy in the firſt year of Jehojakims reign, three year before Nebuchadnezzar came to the Chaldean crown upon his fathers deceaſe, Dan. 1. 1. but that he was to conceal it, and not to publiſh it, nor put in execution the thing it ſelf enjoyned, untill eleven year after in the reign of *Zedekiah*. Others, that he was preſently to make theſe bonds, and to wear them for eleven years, at leaſt together, and then to ſend them, as hereafter abroad. But neither do the former ſeem to give any good reaſon why a prophecy of this nature ſhould be ſo long concealed and ſmoothered: nor doth that ſeem to carry any ſhew of probability with it, which the latter have, that the Prophet ſhould go up and down voked in that manner for ſo long a time together. Thoſe therefore who take this prophecy to be of a lower date, and to have been delivered

delivered in the beginning, not of Jehojakims, but of Zedekiahs reign; do ſome of them conceive, that this verſe doth not belong to this Chapter, but to that before-going; and to be the cloſe of it, ſhut up with the ſame words, wherewith it begun; ſomewhat like that Hagg. 1. 1, 15. where the laſt verſe (formerly in moſt Verſions, for want of this obſervation, was rent from the fore-going Chapter, and prefixed amiſſe to the next: and ſo many of our Hebrew Bibles, indeed, divide the Chapters both here, and there. But neither thew they how this paſſage can be fixed handſomely to the fore-paſſed relation: nor do thoſe inſtances they bring from Exod. 6. 10, 29. help any whit to clear the context from an abrupt tearing of this verſe, concluded with *ſaying*, from the next verſe, wherein the charge, or in junction is expreſſed, becauſe they are not the expreſſe words of God, but of the Prophet rather, ſpeaking from God; and yet why not of God himſelf, putting words into the Prophets mouth, or ſpeaking of himſelf in the third perſon, as he oft doth? See chap. 25. 31, 33 ſome place would be produced, where the word, *ſaying*, thutteth up a ſentence, without any ſpeech, or charge at all enſuing. Other therefore of thoſe that go this latter way, ſay that Zedekiah is here called Jehojakim, and that *Jehojakim* was a name common to the ſons of King Joſiah. But of this there is neither any proof, nor good probability. And others therefore ſuppoſe, that through the Scribes negligence, who having his eye on the Title of the Chapter next before-going, wrote *Jehoiakim*, for *Zedekiah*; an errour was by overſight at firſt committed, which afterward being not regarded, bred that general miſtake, that all commonly known copies now have. And this their conjecture, they ſuppoſe, to receive further ſtrength from the repetition of Zedekiahs name again, verſe 12. and the date of the next prophecie, Chap. 28 1. ſaid to have been delivered *in the ſame year* with this, and that *in the beginning, not of the reign of Jehojakim*, but *of the reign of Zedekiah*.

came this word unto Jeremiah from the Lord, ſaying,] Heb. *was this word*, as verſe 16.

V. 2. *Thus ſaith the Lord to me*] Or, *Thus hath the Lord ſaid unto me*; as Chap. 3. 6. God ſuggeſting to the Prophet by a kinde of imitation, the terms wherein he ſhould deliver his meſſage.

Make the bonds and yokes] *Make thee*; as *buy thee*; or, *Get thee*, Chap. 13. 1. & 19. 1. an elegant redundancy; whereof ſee there; *bonds and yokes*, that is, *yokes with bonds*; (as *chariots and wheels*, for, *chariots with wheels*, Ezek. 23. 24.) ſuch as they are wont to be faſtned with for ſlipping and falling off from the neck of the beaſt that weareth them, and draweth in them: See on Eſai 58. 6.

and put them upon thy neck] *Them*, for, *ſome one of them*; as Judg. 12. 7. Pſal. 1. 3. Joh. 6. 45. wear of them firſt thy ſelf, (which accordingly he did. Chap. 28. 10.) and after diſpoſe of them, as I ſhall further direct.

V. 3. *And ſend them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon,*] All neighbouring States: of which before, ſee chap. 25. 21, 22.

by the hand of the meſſengers which come to Jeruſalem unto Zedekiah King of Judah] Tender them to the Embaſſadors of theſe States; *by their hand*. that is, *by their miniſtery*; as Mal. 1. 1. or, *by the hand of their meſſengers*; that is, *by their meſſengers*, ſimply; as Eſai 27. 24. See chap. 29. 3. *which come, are come*, or *ſhall come*; and the reaſon of this their repairing, ſome render; becauſe Nebuchadnezzar, ſay they, who made Zedekiah King, 2 King. 24. 17. had given him ſome power of juriſdiction over theſe neighbouring Kingdoms: But others rather with more probability, to ſolicite him to joyn with them in rebellion againſt Nebuchadnezzar, and endeavour to ſhake off the Babylonian yoke: that which his falſe Prophets alſo encited him unto, Chap. 28. 12. and he, in vain, to his own ruine, attempted, 2 King. 24. 20. 2 Chron 36. 13. but why not to congratulate with him, for the honour, newly conferred upon him, and to pretend, at leaſt, a deſire of compliance, and continuance of amity with him? as foreign Princes, neighbouring eſpecially, are wont to do one with another: However it may well be not unlikely, that by occaſion of ſuch their convening, matters of other nature might withall begin to be hinted and agitated with them.

V. 4. *And command them to ſay to their Maſters, Thus ſaith the Lord of Hoſts the God of Iſrael, Thus ſhall ye ſay unto your Maſters*] Or, *ſay*; as before, *command*. Heb. *Thou ſhalt command*; as Numb. 27. 19.

The Lord of hoſts] Whoſe, and at whoſe diſpoſal, all the creatures are, verſ. 5. Gen. 1. 1. Eſai 1. 9.

the God of Iſrael] The onely true God, Chap. 10. 10. 16. who though he be in a more peculiar manner *the God of Iſrael*, yet ruleth and reigneth, not in Iſrael onely, but in your lands alſo, and to the worlds end, Pſal. 59. 13. and 103. 19.

V. 5. *I have made the earth, Gen 1. 1. Chap. 10 12.*

the man and the beaſt] Both *the men, and the beaſts*: for the words are taken collective'y, as Pſal 36. 6. and 49. 11, 12.

that are upon the ground] Upon the habitable part of the earth, Gen. 1. 9, 24——27.

by my great power, and by my out-ſtretched arm;] Chap. 10. 12. *arm out-ſtretched*, for, power exerciſed in a remarkable and conſpicuous manner; as Deut. 4. 34. and 5. 15. Pſal. 136. 12.

and have given it unto whom it ſeemed meet unto me.] Or, *do give it*, Dan. 4 17 25 Heb. *unto whom it is in mine eyes to give it*; as Chap. 18 4. having an abſolute right and intereſt, therefore, as the maker and author of all, both in it, and in all things therein contained, Pſal 24 1. and 95. 5.

V. 6. *And now have I given all theſe lands into the hand of Nebuchadnezzar the King of Babylon my ſervant,*] I am reſolved to put them under his power, as by theſe yokes now rendered to be brought unto you, I would have you take notice: See 1 Sam. 5. 9.

and the beaſt of the field have I given him alſo to ſerve him.] I have given him power over both theſe nations, and all that they have, or poſſeſſe, goods, chattels, or cattel: So chap. 28. 14. Dan. 2. 38.

V. 7. *And all nations ſhall ſerve him,*] Or, *all theſe nations*; as verſ. 6. *all theſe lands*; for the article ſeemeth here demonſtrative; as chap. 23. 15. See chap. 25. 11.

and his ſon] *Evil Merodac*, chap. 52. 31.

and his ſons ſon] *Belſhaſſar*, Dan. 5. 1, 11.

untill the very time of his land come;] Heb. *the time, even it*. The ſet time prefixed by God, for the viſitation, and diſſolution of that State, chap. 25. 11, 12. and 50. 27, 31.

and then many nations, and great Kings, ſhall ſerve themſelves of him.] Such as before ſerved that State, ſhall then ſubdue it: See the ſame before, Chap. 25. 14. and the like, Zach. 2. 9.

V. 8. *And it ſhall come to paſſe*] Heb. *It ſhall be*; as Chap. 25. 12, 18.

that the Nation and Kingdom that will not ſerve the ſame Nebuchadnezzar the King of Babylon, and that will not put their neck under the yoke of the King of Babylon, that nation will I puniſh, ſaith the Lord, with the ſword and with the famine, and with the peſtilence, untill I have conſumed them by his hand.] So of thoſe that refuſe to drink of the cup of wrath, Chap. 25. 18. and of Jeruſalem in particular, and the inhabitants thereof, Chap. 21. 9. and 38. 1.

that the nation that will not ſerve, —— *that nation will I puniſh*] Heb. *the nation that will not ſerve*, —— *and that nation will I puniſh*: and, for, that; as chap 25 18.

the ſame Nebuchadnezzar] Heb. *him*: as Pſalm 102. 27. So Chap. 28 1.

put their neck under the yoke] Their ſubjection intimated by thoſe yokes before-mentioned, verſ. 2. 3. See the like metaphorical uſe of the word *yoke*, Eſai 9 4 and 58 6. Lam. 1. 14.

puniſh. Heb. *viſit upon*: as chap. 21. 14. and 23. 2.

untill I have conſumed them] As chap. 24. 10.

by his hand.] By his power and force: or ſimply, by his means See verſ. 6.

V. 9 *Therefore hearken not ye to your Prophets, nor to your divi ners, nor to your dreamers, nor to your inchanters, nor to your ſorcerers, that ſpeak unto you, ſaying, Ye ſhall not ſerve the King of Babylon*] Give no heed nor belief unto any, that tell you the contrary. So Chap. 23. 16. verſ 14. 17.

Therefore] Heb. *And*: as chap 26. 13.

Prophets] Falſe Prophets, chap 23. 9. 25.

diviners] See Deut. 18. 10 Eſai 44 25

dreamers] Heb. *dreams*; for men of *dreams*, *dreamers*: as, *enchantments*, for, men of *enchantments*, *enchanters*, Eſai 47. 12. See chap. 23. 25 28. and 29. 8.

inchanters] Of this term, ſee on Eſai 2. 6.

ſorcerers] See on Eſai 47. 9

V. 10. *For they prophe ie a lye unto you, to remove you far from your land, and that I ſhould drive you out, and ye ſhould periſh*] Heb. *from of your land*: as 2 Chr. 33. 8. Nor that theſe falſe prophets and wizards properly intended what is here laid; but that this would undoubtedly and unavoidably be the iſſue of their which they animated them unto. See on Chap. 7. 18. So verſ. 15. See alſo Lam. 2. 14.

V. 11. *But the nations,*] Heb. *And* (as chap. 25. 3.) *the nation*: or as ſome render it, as for *the nation*: as chap. 26. 14.

that bring their neck under the yoke of the King of Babylon, and ſerve him] or, *that put their neck under*, to wit, willingly, on their own accord, as verſe 8. before by violence and hoſtile force they be conſtrained ſo to do.

thoſe will I let remain ſtill in their own land,] Heb. *that* (nation) *will I leave*: or it ſhall be *that* (as verſ. 8.) *I will let it remain on its own land*: as chap 20. 13.

ſaith the Lord, and they ſhall till it, and dwell therein.] Or, *that they may till it, and dwell therein*: as chap. 11. 19, 21. and 29. 5.

V. 12. *I ſpake alſo to Zedekiah King of Judah,*] They ſeem to go here out of the way, who would have the enſuing part of this Chapter, to be another prophecie from the former delivered at another time. See on verſ 1, 2. I ſpake thus to him, though not to him alone, but to his Princes and people too; as appeareth by the tenour of his words.

according to all theſe words,] The ſame things in ſum and ſubſtance: as Chap. 26. 20

ſaying, Bring your necks under the yoke of the King of Babylon, and ſerve him and his people] The Chaldeans, Chap. 25. 9. Lam. 5. 6. or,

Pul:

Put: as verse 8. Think not much to stoop so low, for the saving of your lives, Esay 10. 4.

and live] For, *that ye may live*: as Chapter 29. 5. *dwell*, for, *that ye may dwell*; or, *ye shall live*: Ye shall save your lives: as, *Doe this and live*, Genesis 20. 7. and 42. 18. that is, *ye shall live*: as it is expressely, Chapter, 38. 2. Luke 10, 28. So verse 17.

V. 13. *Why will ye die?*] A compassionate and affectionate expostulation: Why will yee needs wilfully work your own ruine, when ye may save your selves, if ye will? See the like, Ezek. 18. 31. & 33. 11.

thou and thy people] Regard the safety of thy people, if thou regardest not thine own: so he pleadeth with them, and him, also for the saving of the State and Citie, verse 17. Chapter 38. 17.

by the sword, and by the famine, and by the pestilence?] The repetition of the instrumentall Particle, and the copulative, maketh the Sentence more Emphatical. So verse 8. Chapter, 14. 15.

as the Lord hath spoken against the Nation that will not serve the King of Babylon] See ver. 8.

V. 14. *Therefore, hearken not unto the words of the Prophets, that speak unto you, saying, Ye shall not serve the King of Babylon; for they prophesie a lie unto you.*] As verse 9, 10. So Chapter, 14. 14.

V. 15. *For I have not sent them, saith the Lord*] So chap. 23. 21. & 28. 15. & 29. 8. Ezek. 13. 6.

yet they prophesie a lie in my name,] Heb. *and* (as chap. 23. 21.) *they prophesie in my name to a lie*, or *to a falshood*; that is, *lyingly, falsely*: as Lev. 19. 12. Chap. 7. 9. See Chapter, 14. 14, 15. & 23. 25. and 29. 9.

that I might drive you out, and that ye might perish] See on verse 10.

Ye and the Prophets that prophesie unto you.] Being sure, if ye follow them, to fare alike with them, Chapter 20. 6. Ezeekiel, 14. 10.

V. 16. *Also I spake unto the Priests, and to all this people*] The Jewish people at the same time, when to the messengers of forreigne Nations, verse 4. and to King Zedekiah himselfe, verse 12.

saying, Thus saith the Lord, Hearken not to the words of your Prophets,] Not mine, as v. 9.

that prophesie unto you, saying, Behold, the vessels of the Lords house shall shortly be brought again from Babylon,] Those of them that were carried away under Jehojakim and Jehojacin his son, 2 Chr. 36. 7, 10.

Shortly,] Within two year, ch 28. 3.

for they prophesie a lie unto you] As ver. 10.

V. 17. *Hearken not unto them*] verse 9. 16.

serve the king of Babylon and live,] See verse 12.

wherefore should this City be laid waste?] Heb. *become a desolation*. as Chapter 25, 38. & 44. 2. as undoubtedly it will, if ye refuse to follow the advice given you by God. See Chapter 38. 17, 18.

V. 18. *But if they be Prophets,*] Prophets sent from God, as they pretend to be, Chapter, 23. 17, 31. the Pronoune demonstrative for the Verb Substantive: as c. 10. 3, 8.

and if the word be with them; as c. 23. 28.

let them make intercession to the Lord of Hosts; that the Vessels which are left in the House of the Lord, and in the house of the king of Judah, and in Jerusalem, go not to Babylon,] Let them make trial of their interest in God, whose Prophets and Privi-councellers they pretend to be, for the stay of that goodly plate that yet remaineth here, either sacred or profane: it is not unlike that speach of Malachy to the wicked Priests, Mal. 1. 8.

V. 19. *For thus saith the Lord of Hosts, concerning the Sea, and concerning the pillars, and concerning the bases*] Of which, see 1 King. 7. 15, 23, 27.

and concerning the residue of the Vessels, that remain in this Citie;

V. 20. *Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the Nobles of Judah and Jerusalem*] 2 King 24. 14, 15.

Nobles] Heb. *white* ones: as Esay 34. 12. Chapter, 39. 6. such as use to goe clad with white, that is, fair, and goodly garments, Ecclesiast. 9 8. Matthew 17. 2. Mark 9. 3. Revelation 3, 4. and 7. 9.

V. 21. *They shall be carried into Babylon*;] So were they with Zedekiah, 2 Kings 25. 13. 2 Chronicles 36. 18. Chapter 52. 17. 19.

and there shall they be] Abide and continue: as Daniel, 1. 21.

until the day that I visite them, saith the Lord] For the space of seventy yeares, Chapter 25. 11. untill the time that I visite the Chaldeans in wrath, subduing them by the Medes and Persians, Chapter 25. 12. and my people in mercy, by delivering them out of captivitie, Chap. 29 10. So Esay 24. 22. Chap. 15. 15. Ruth 1. 6.

then will I bring them up, and restore them to this place] *bring them up*, or *bring them* back, (as Chapter 23. 7, 8.) to wit, from Babylon: not the people onely, but the vessels also: fulfilled by Cyrus, 2 Chron. 36. 22. Ezr. 1. 1, 11. and 5. 15. 16.

CHAP. XXVIII.

Verse 1. *And it came to pass the same years, in the beginning of the reign of Zedekiah King of Judah,*] Heb. *And it was* (as Chapter 20. 3.) *in that year, to wit*, before mentioned, Chapter 27. 1. *that, for, the same*; as Chapter 27. 8. and so hereafter verse 17. So that this prophecy seemeth to bear date with the former, both by the common title, and the subject matter of either. That which much confirmeth the opinion of those, who suppose that Jehojakim there named, was at first, and should be Zedekiah.

in the fourth year,] Here we meet with a new knot, that seemeth near as difficult, and as hard to unlose, as that other, Chap. 27. 1. to wit, how the passage here reported and recorded, should be said to have fallen out *in the beginning* of Zedekiahs reign, and yet in his fourth year; the one seeming to crosse the other. This seeming breach to make up, some make a rent in the context: for as before, they tore off the first verse of Chapter 27. to annex it to Chapter 26. So here they rent from this Chapter, the foregoing words of this verse, and annexe them to Chapter 27. Expounding the words; *And it came to pass* (to wit, all that was before related of my speaking on this wise to the King and his Princes, the Priests and his people, chap. 26. 12, 16.) *the same year in the beginning of the reign of Zedekiah.* But this conceit of the Author thereof hath been deemed so uncouth, that I find not any other beside himself therein to concur with him. Howbeit, some of ours, though they tear not this branch off from the context ensuing, yet they suppose it to have reference by way of transition, unto what had been before related, thus rendring the words, *Now when that* (before mentioned) *had been in that year*, and *in the beginning of the reign of Zedekiah*; *in the fourth year*, that which now followeth fell out; to wit, *Hananiah spake unto me*, &c. Somewhat the like conceit the same Authors have of another place, though not parallell to this, 1 Sam. 13. 1. whereof elsewhere. But besides that, this giveth us a strained syntax, with needlesse inferences, nor suiteth well with the stops in the Text. It seemeth thereby presumed, that four years together the Prophet did wear a yoke on his neck, which Hananiah should now break; a thing nothing probable, that either the one should so long wear it, or the other have the patience to endure the sight of it so long worn. The Jewish Doctors out of their Talmudists tell us, that Nebuchadnezzar, when Zedekiah went to Babylon in the fourth year after the captivity of Jeconiah, chap. 51. 59. gave him a kind of Lieve-tennanr-ship under him over those five Kingdoms mentioned, chap. 27. 3. and that this therefore is here termed the beginning of his Kingdom: but of that place before, and of the other when we come to it: for of the Story it self there is no record produced, nor seems it to carry with it any great probability; though some of ours seem to warp somewhat this way. Others passing by these improbable relations, not admitting such forced breaches as the former fore seem to make in the context, suppose that the words, as they be simply conceived, may well stand together, without any such disagreement as they are supposed to import. The *fourth year* of Zedekiah, say they, may not unfitly be termed *the beginning of his reign*: for dividing his reign, being eleven years in all, 2 Kings 24. 18. as we use to doe other things into three parts, the beginning, the middle, and the end; of those eleven years, the four first, or three first with the part of the fourth, may well goe for the beginning; the six following for the middle, and the two last, in which his State was invaded and ruined, may well be reckoned for the end. But this, though carrying better shew of probability with it, than any of the former, yet is not deemed satisfactory by divers: Nor indeed will the like I suppose be easily produced, where somewhat that fell out *in the fourth year*. of a reign of not above eleven, if so much entire in all, should be said to be done, *in the beginning of it*. And some other therefore lastly, both of the Jewish Writers and ours, suppose the fourth year here mentioned to be not the fourth year of Zedekiahs reign; neither is it so said, but the fourth year of the Sabbaticall yeare or circle; or the fourth year after the seventh years rest, Leviticus 25. 4. and the first of his reign. This some of ours seek to back with the like, Daniel 1. 1. as they there expounded *the third*. But the places are not parallel. See before on chapter 25. 1. Howbeit, to this I here encline; because the Jewish Writers, and our best Chronologers do herein agree, that the year wherein the city was taken, the Temple burnt, and Zedekiah captived, being the eleventh and last of his reign, was a Sabbatical year; some hints whereof they suppose to be given, 2 Chronicles 36. 21. and chap. 34. 9, 15. whereof when we come to it: but they ground this their assertion principally upon the Jubilee calculations: and some of those who are deemed most exact in the computation of times, affirm that year to be the fourth Sabbatical year of the eighteenth Jubilee. Now his first year being the fourth of the seventh, the seventh will begin in his third, and the seventh after that in his tenth

tenth, and expire with his reign in the eleventh: and this also some confirm from Ezekiel 29. 17. where the *twenty and seventh year mentioned*, can hardly be deemed any other, than of the Jubilee then current; and that being the *tenth year* of Jechonias captivity, and Zedekiahs reign; as from the first verse of that Chapter is observed: he next after it being Zedekiahs last, must Chapter is observed: he next after it being Zedekiahs last, must of necessity be the twenty eighth, and consequently the Sabbaticall year.

and in the fift moneth] Consisting of half July, and half August, by the Jews called *Ab*.

that *Hananiah the sonne of Azur the Prophet, which was of Gibeon spake unto me in the House of the Lord, in the presence of the priests, and of all the people saying,*] This Hananiah, a pretended Prophet, so called, because he took upon himself so to be, is by some fondly conceived to have been the High-Priest; but neither did any of that name about those times hold that place; and his parentage also here recited reflecteth it. Yet a Priest he might be: for *Gibeon*, the place of his abode, was a city assigned to the Priests and Levites in Benjamins lot, Josh 21. 13, 17. See c. 27. 16.

that] This particle is not expressed in the Text. Which some therefore omit, to begin a new relation here. Whereof see before, Therefore omit to begin a new relation here. Whereof see before, But the suppression of it requiring a necessary supply, is so frequent, as nothing more. See Esay 4. 3. & 7. 1. 21. & 10. 20. & 21. 11.

Azur] Or, *Azzur*; as another of that name also, Nehemiah Jo. 17.

in the House of the Lord] In the Court where Jeremy used to preach and deliver Gods messages to the people. See Chapter 26. 2.

in the presence] Or, *to the face*. Heb. *to the eyes*: as 1 Chron. 29. 20. Chap. 19, 10.

V. 2. *Thus speaketh the Lord of Hosts the God of Israel.*] Thus this wicked and wretched counterfeit imitateth the stile of Gods true Prophets chap. 24. 5 & 27. 4 in Gods name publishing his own lies, chap. 23. 25, 31. & 27. 15.

saying, I have broken the yoke of the King of Babylon] Thus again in a Prophetical strain he would speak to gain the more credit to his lies. See verse 4. of the form of speech, see Gen. 27. 4. Esay 9. 4. verse 11.

V. 3. *Within full two years I will bring again into this place all the vessels of the Lords house, that Nebuchadnezzar King of Babylon took away from this place, & carried unto Babylon*] That which Jeremy telleth you shall be seventy years hence, I know not when, chap. 25. 11, 12. & 27. 22. shall be accomplished before two years be expired. See chap 27. 16 whence it appeareth, that either this false Prophet, or some other of his complices had been delivering the like before.

two full years] Heb. *two years of dayes*: as Gen. 41. 1. and *a month of dayes*, Gen. 29. 14. So again verse 11.

V. 4. *And I will bring again to this place Jeconiah the sonne of Jehojakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord*] See 2 Kings 24. 12, 16. Heb *and all the captivity of Judah*: as chap. 26. 21. & 24. 5. and 29. 1.

for I will break the yoke of the King of Babylon.] What he spake before in the time past, to imitate the manner of Gods Prophets, verse 2.

V. 5. *Then the Prophet Jeremiah said to the Prophet Hanniah,*] The true Prophet to the false one, though so professing himself, and so esteemed, verse 1 chap. 27. 16. & 29. 15.

Then] Heb. *And*: as chap. 26. 6, 12.

in the presence of the Priests, and in the presence of all the people,] Heb. *to the eyes*; as ver. 1.

that stood in the House of the Lord] See v. 1.

V. 6. *Even the Prophet Jeremiah, said,*] Heb. *And*: as Chapter 23. 9.

Amen; the Lord so do, the Lord perform the words which thou hast prophesied to bring again the vessels of the Lords House, and all that is carried away captive, from Babylon into this place.] This the Prophet spake, not as confirming the Truth of his Prophesie which he knew to be most false, but expressing his owne earnest, and hearty wish and desire, that, if God pleased, it might be so.

Amen] A particle in Hebrew commonly used, either to signifie our assurance of the certain Truth of somewhat related; and then usually it is prefixed to the words of him that speaketh; as Matthew 5. 18, 26. or our desire of something to be performed: and so it is subjoyned to the speech of some other commonly, as Numb. 5. 22. Deut 27. 15, 26. 1 Kings 1. 36. 1 Chr 16. 36.

the words] Or, *those things*: as chap. 26. 2. and 27. 12.

to bring again] Or, *in bringing backe*. See on Chapter 18. 15.

all that is carried away captive] Or, *that have been carried away captive*. Heb. *all the captivity*: as Chapter 29. 4. 20, 31. this concerning the Persons, as the former, the Vessels, verse 4.

V. 7. *Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people.*] Hear and consider well this thing that I speak, (as v. 6. c. 22. 1.) in thy hearing, because it principally concerneth thee; and in the hearing of the people here present, because it also concerneth them: *ears* for *hearing*: as chap. 2. 2. and 26. 14. & 29. 29. & 36. 6, 10. So *eyes* for *face* or *sight*, verse 1, 5.

V. 8. *The Prophets that have been before me and before thee of old, Prophesied both, against many countries, and against great Kingdomes; of war, and of evil, and of pestilence.*] The Prophet admonisheth this counterfeit, and the people together with him, of what other Prophets had before time prophesied in such manner, and of such evils as himself now did, which could not therefore be any good ground to detract ought from the truth of his present prophesie, since that he prophesied no other things than they had formerly done. See Chap. 26. 18.

of old] Heb. *from age*; in time past, so Joel 2. 2.

prophesied] Or *even prophesied*: or *they, I say, prophesied*. Heb. *and*: as chap. 2. 9. & 27. 5.

against many countries] Heb. *unto*: as chap. 27. 12. yet the particle is used also for *against*. c. 1. 2. 10.

many] Or, *great, ample*, ones: as some here render it: for the word is in the use of it indifferent to either. See Chapter, 27. 7.

of war] Heb. *unto war*: but so also is the particle used, c. 14. 10. So in the rest here.

of evil] Or *affliction*: as Esay 45. 7. Chapter 18. 11. Howbeit, some conceive, not without some good probability, that some particular evil or affliction, should here be intimated; because it is on either side elasped in with such in regard whereof they suppose that by a Meer mis-written, it is *raah, evil*, or *affliction* for *raah*; that is, *famine*: the rather, because these three are so frequently found conjoyned in this Prophet: as Chapter 21. 9. & 24. 10. & 27. 13. & 38. 2. & 39. 18. & 44. 12, 13, 18, 27. and elsewhere, Ezekiel 5. 12, 13. & 7. 11, 12. & 7. 15. & 12. 16. & 14. 21. The same surmise some good Authours of note have concerning that place, Heb. 11. 37. where in the middest of many particular executions done upon the faithful, cometh in, *they were tried or tempted*; supposing that for ἐπειράσθησαν, as we now have it, it was at first, ἐπυρώθησαν: but there is no such word as that found: and I suppose therefore it was rather ἐπρήσθησαν, *they were burnt*: and there is an elegant consonancy (such as the Apostle oft useth in his Epistles) between that and the word next before going, ἐπρίσθησαν, ἐπράσθησαν, which differ but in a letter: nor is there much difference in writing between this and that which the copies now exhibit.

V. 9. *The Prophet which prophesieth of peace*] Or, As for *the Prophet* (for the word is here put absolutely, as the like, Psalm 125 2. Chapter 26. 14) *that prophesieth of peace*, or *prosperity*: as ch. 29. 7. as thou Hananiah now dost, verse 3, 4. Heb. *that shall prophesie unto*, or *of peace*, as v. 8.

when the word of the Prophet] Or, *that Prophet*: as Chapter 25. 13.

shall come to pass, then shall the Prophet be known, that the Lord hath truly sent him.] Whether a Prophet prophesie of good or evil, hath the event of that which they foretell was that whereby they were to be tried, Deut. 18. 22. albeit God some time extraordinarily to try his people, suffer such things, as false Prophets also foretell, to fall out, Deut. 13. 1, 3. but then have Gods people another rule given them, whereby they may be discovered, to wit, by their doctrine brought to the touchstone of Gods written Word, and thereby examined, Esay 8. 20. But the Prophet here the rather applyeth the rule, to the Prophets of peace, such as this counterfeit; because people are wont more to give credit to such as prophesie what they desire,

then] Heb. *and* as v. 5.

truely] Or, *of a truth*: as it is well rendred, c. 26. 15. Heb. *in truth* as there also.

V. 10. *Then Hananiah the Prophet*] As v. 1. Heb. *And*: as verse 9

took the yoke from off the Prophet Jeremiahs neck, and brake it.] The Yoke which by Gods appointment he had made, and did then wear. See Chapter 27. 2 whence it appereth that this was done about the time of that command by God there given unto the Prophets. Thus this wicked wretch, led away with ambition and covetise, and desirous to please the people, breaketh forth into this height of impiety and extremity of outrage, to pluck from the Prohhets neck that yoke, which God had enjoyned him to put on, and to breake that allunder, that he had commanded to be made; as one desperately bent to act directly contrary unto God himself in either; thereby as by a visible sign to justifie and confirm such lies, as against knowledge and conscience he had vented and to maintain his own credit and repute with those whose favor he affected. So the like, 1 Kings 22. 11, 24.

V. 11. *And Hananiah spake in the presence of all the people,*] Heb. *to the eyes*; as v. 1, 5. *saying, Thus saith the Lord, Even so will I breake the yoke of Nebuchadnezzar King of Babylon from the neck of all nations within the space of two full years*] Even as I now break this wooden yoke: see v 3, 4.

all nations] Before-mentioned, Chapter 25. 15, 17. — 26. & 27. 7.

and the Prophet went his way] Or *So*: as Chap. 13. 25. As not in

not enduring longer to hear him vent such gross falshood and lies in Gods name: as those, Esay 36. 20. having no further errand then to deliver to them from God; which yet afterward he had, verse 12.

V. 12. *Then*] Or, *Moreover*, Heb. *And*; as Esay 8. 1. for it it was not at the present.

the Word of the Lord came to Jeremiah the Prophet] Heb. *was to him*; as chap. 27. 1.

(after that Hananiah had broken the yoke from off the necke of the Prophet Jeremiah) saying,] See v. 10.

V. 13. *Go and tell Hananiah, saying,*] Heb. *Going* go, (as chap. 13. 1.) *and thou shalt say to Hananiah*, that is, *say* thou to him; as chap. 12. 2.

Thus saith the Lord, Thou hast broken the yoke of wood, but thou shalt make for them yokes of iron.] Heb. *and* (as chap. 27. 11.) *thou shalt make* (or *do thou make*, as before, *say*, thou Jeremy: for they seem out of the way, that apply it to Hananiah) *instead of them* (those wooden yokes, one of which he hath broken) *yokes of iron*; such as shall not so easily be broken: a type of a cruel, hard, and strong bondage; and such as cannot be shaken off, Deuteronomy 28. 48. this was all that he and they that gave credit to him should gain by that presumptuous and impious act of his, an improvement of their bonds. So Esay 28. 22. See also, Chapter, 36. 27, 28 32.

V. 14. *For thus saith the Lord of Hosts the God of Israel*] As Chap. 28. 4.

I have put a yoke of iron upon the neck of these Nations; that they may serve Nebuchadnezzar King of Babylon;] Heb. *I have given* (as Esay 42. 1. I am resolved to do it) or *I will put* (as Chapter 31. 33.) *a yoke of iron, or an iron-yoke* (as verse 13) *upon the neck of these Nations* (of which v. 11.) *to serve Nebuchadnezzar*; as Psalm 102. 22.

and they shall serve him] Chap. 27. 7.

and I have given him the beasts of the field also.] Thereby implying, that all shall be his, and at his service: see Chap. 27. 6. Daniel 2. 48.

V. 15. *Then said the Prophet Jeremiah unto Hananiah the Prophet*] Or, *Furthermore*, as Chapter 14. 11. or, *Also: The Prophet Jeremiah also said*; as Chapter 27. 12. Heb. *And*

Hear now Hananiah, The Lord hath not sent thee, but thou makest this people to trust in a lie.] See Chapter 27. 15. and 29. 9.

V. 16. *Therefore thus saith the Lord, Behold, I will cast thee from off the face of the Earth*,] Heb. *Behold, I* am *casting thee from off the face of the Earth*; as Gen. 6. 7. I will without any long delay, take thee away by death: the form of speech is thence taken, because the living keep above ground. Gen. 1. 29 & 61. whereas the dead usually are laid up in the earth, and lie under ground, Gen. 23. 4. Psalm 115 17.

this year shalt thou dy] Thou that telleſt lies of things that shall be within two years compleat, shalt not live so long thy self, v. 10. Heb. *the year*, for *this year*; as Esay 37. 30. so *the day*, for *this day*, chap. 1. 10, 18.

because thou hast taught rebellion against the Lord;] Heb. *thou hast spoken* (as Deut. 13 5. Chap. 19. 12.) *revolt* (as Chap. 5. 23. *unto*, or *against*, *the Lord*; as verse 8. because by thy lying tales thou hast hearkened and encouraged men to stand out against Gods Word, and against his admonitions and menaces by his Prophets. See chap 23. 17.

V. 17. *So Hananiah the Prophet died the same year in the seventh moneth.*] Heb. *And*, as Chap. 13. 2, 5. *the same year*. Heb. *that year*; as v. 1 *in the seventh moneth*; containing part of September, and part of October: whereby it appeareth that he survived not this presumptuous act of his, and the Prophets denunciation thereupon, full two moneths to an end. See v. 1. that which might yet have been to this people, both a sufficient conviction of his false and wicked dealing with them: and a strong confirmation of the truth of those things that by Jeremy had been delivered. But no thing could avail, or prevail with them, to bring them to repentance: (Such is the obstinacy of mans hard hearts,) untill by some gracious work upon it, it be altered and renewed: See Numb. 16. 41. Deut. 29. 3, 4. Ezek. 11. 13, 15. John 12. 37. The Jewish Doctors here tie us needless knots, and untie them again with groundless tales. They make question, how Hananiah died that year, when as the seventh moneth began the next year according to the civil account: and this difficulty, indeed none, to take away, they tell us, (the Chaldee Paraphrast hinting to them somewhat to that purpose) that he died indeed on the last day on the sixth moneth at Even, but gave in charge to his people, to conceal his death till the beginning of the seventh moneth, to make Jeremy a liar. But what need these fictions, when as the Prophets words are plain enough, and were true, what month sover he should die in. if he died within a twelvemonth after that denunciation: and much more, if he died ere the year then running were expired, according to either account, civil or sacred: this latter the rather; because the date of Prophecies, and of this, among the rest, were usually reckoned according to it. Besides, that this fabulous relation directly crosseth the Text, which saith, expressly, that he died in the seventh moneth.

CHAP. XXIX.

Verſ. 1. NOw *these* are *the words of the letter, that Jeremiah sent from Jerusalem unto the residue of the Elders, which were carried away captive, and to the Priests, and to the Prophets, and to all the people, which Nebuchadnezzar had carried away captive from Jerusalem to Babylon.*] In this Chapter, as by the inscription of it, verse 1. —— 3. may appear, is related the sum and substance of a letter sent by Jeremy to the Jews that abode then in captivity in Babylon, wherein he perswadeth them to rest contented with their present estate, there, untill Gods time set for their deliverance should come, v. 4. —7. and not to hearken unto such Prophets, as should tell them of a more speedy enlargement, verse 8. 9. promiseth restitution of them upon their sincere return to God, when seventy years are expired, verſ. 10. —14. and denounceth judgements from God both upon the residue of that nation, who remained yet behind, v. 15 —20. and against two of the false Prophets that abode with them at Babylon, ver. 20. —23. together with a relation of a letter upon the receit of this, written back by one Shemajah, enciting some of the Priests to call Jeremy in question for it, with a denunciation of Gods vengeance upon him for the same, verse 24. —— 32.

Now] Heb. *And*; The copulative here used, not for connexion of this with any forego-ing relation; but to make introduction onely into the discourse here ensuing; as Ezra 1. 1. Jon. 1. 1.

the words] *Matter* or *tenour*; as Heb. 9. 31.

the letter] Heb. *book*; as 2 Kings 5. 5, 6. So ver. 25.

the residue of the Elders] So he speaketh, because some of them, in likelyhood, died by the way; and other of them, shortly after their access thither.

which were carried away captive] Heb. of the captivity; as Chapter 28. 4.

V. 2. (*After that Jeconiah the King and Queen, and the Eunuchs, and the Princes of Judah and Jerusalem, and the Carpenters, and the Smiths were departed from Jerusalem*)] See the like parenthesis, chap. 28. 12. and the very same for the most part of it, Chap. 24. 1. to which relation this also hath some reference: See v. 17. whereby it appeareth that this relation is of somewhat a later date than that.

the Queen] His mother, Chapter 13. 18. & 22. 26. 2 Kings 24. 12.

Eunuchs] Or, *Officers*, or, *Chamberlains*: See Gen. 39. 1. Esay 39 7.

V. 3. *By the hand of Elasah the son of Saphan, and Gemariah the son of Hilkiah, whom Zedekiah King of Judah sent unto Babylon to Nebuchadnezzar King of Babylon, saying,*] In what year of Zedekiahs reign, or upon what occasion these messengers were sent to Babylon, is not expressed. Some surmise, that judgement of God manifested in the hastned decease of that false Prophet, Hananiah, related chap. 28. 16, 17. Zedekiah being somewhat ditheartned, sent these men shortly after with his yearly tribute unto Babylon, the rather to remove at all suspicion of having any compliance with the Egyptian, or thought tending to the least disloyal carriage towards him, unto whom, having sailed him unto the crown, he had by oath obliged himself, Ezek. 17. 13.

by the hand of Elasah] Or, *by Elasah*; as Esay 37. 24. Chapter, 27. 3.

Elasah the son of Saphan] Of this name we find divers, 1 Chronicles, 2. 39, 40. & 8. 37. & 9. 43. Ezr. 10. 22. but all divers from this *Elasah the son of Saphan*: who whether he were brother to Ahikam before-mentioned, chap. 26. 24. is uncertain: there seeming to be sundry Saphans living in some place of note in those dayes.

Gemariah the son of Hilkiah] So described to distinguish him from another Gemariah the son of Saphan the Scribe, Chap. 36. 10. —— 12. not as if it were certain what *Hilkiah* this was, whose son this *Gemariah* is said to have been; divers about that time being of the same name: see chap. 1. 1.

saying] This word hath not reference to their message, but to Jeremies letter mentioned, ver. 1.

V. 4. *Thus saith the Lord of Hosts the God of Israel,*] As Chapter 27. 4.

unto all that are carried away captive] Heb. unto all the captivity; as ver. 1.

whom I have caused to be carried away from Jerusalem unto Babylon.] I the Lord whose work this was, Chap. 24. 5, Ezek. 11. 16. though effected by Nebuchadnezzar, chap. 25. 9. and procured by their sins, chap 1. 15, 16. & 4. 18.

V. 5. *Build ye houses and dwell in them*;] Or, *that ye may dwell in them*; as Genesis 35. 1. chap. 27. 11. a defect of the pronoun; as Chapter 6. 16. & 9. 10. or, *to dwell in*; and so there needs no supply.

and plant gardens, and eat the fruit of them] Or, *that ye may eat the fruit of them*; as 1 Sam. 28. 22, 1 Kings 13. 15. and as before: or, *the fruit thereof you may eat*: the copulative with the demonstrative, for the relative; as chapter 17. 7. & 26. 23. & 28. 7. See verse 6.

V. 6. *Take*

V. 6. *Take ye wives, and beget sons and daughters*;] Or, *that ye may beget sons and daughters*; or *on whom ye may beget* such; contrary to the advice given to those that abide at Jerusalem, Chap. 16. 2.

and take wives for your sons, and give your daughters to husbands,] The power of parents intimated in this form of speech: as also, Deut. 7 3.

that they may bear sons and daughters] Heb. *and they shall bear* as chap. 4. 31. and 26. 3. Mal. 1. 9.

that ye may be increased there, and not diminished.] Heb. *and multiply* (as before, *dwell* and *eat*, verſ. 5.) *there* (to wit, at Babylon) *and be not diminished.*

V. 7. *And seek the peace of the citie whither I have caused you to be carried captive, and pray unto God for it.*] Or, *Seek the welfare*; as it is rendred, chap. 38. 4. Heb. *seek after*, or *seek to God* (for it is the same word that is used, Esai 55. 6. Ezek. 36. 37.) *and pray to God for her* (to wit, for Babylon; for the affix is feminine; howbeit they are willed and advised thus to do, not out of any special affection to that place, or State, as they are willed and said to *seek the welfare of Jerusalem*, Psal. 122. 6 —— 9. but in regard of their own interest and share in the common rest and quietnesse, during the time of their abode there, that they might with lesse molestation and distraction patiently expect the time of deliverance. For otherwise they were to pray for the downfall of Babylon, when the time by God thereunto designed should come Psal. 137. 8, 9. ch. 51. 35. as for that, whereat not they alone, but the whole world should rejoyce. See Esai 14. 4.

for in the peace thereof shall ye have peace.] Your own welfare while ye abide there is enwrapped in the rest, quiet, and welfare of that State, as of passengers in the welfare of the vessel, wherein they are embarked.

V. 8. *For thus saith the Lord of Hosts, the God of Israel,*] As verse 4.

Let not your Prophets and your diviners that are *in the midst of you, deceive you,*] in the midst of *you*, or, *among you*: as chap. 39. 14. to wit, at Babylon: as verse 15. 1. See chap. 27. 9, 15. and 23. 26.

neither hearken to your dreams, which ye cause to be dreamed] Or, *which ye dream*: those fancies which ye conceive within your selves, of some speedy delivery, which are indeed no better than dreams: or, *which ye make* (your dreamers) *to dream*, (a form, though irregular, yet whereof a parallel is found, 2 Chron. 28. 23.) by giving heed to them; which if ye did not, they would not dream them. Yet the words may well be rendred, as some do, *neither hearken to your dreamers* (*your* men of *dreams*, your dreamwrights) whom (by listning unto) *ye make* to dream; ye give occasion and encouragement to devise dreams, wherewith to delude you. See Chap. 27. 9. Of these dreams also, Chap. 23. 25-28.

V. 9. *For they prophesie falsly unto you in my name*] Heb. *they prophesie in a lie*: as chap. 27. 15.

I have not sent them, saith the Lord,] So chap. 14. 14. and 23. 21. and 27. 15. and 28. 15.

V. 10. *For thus saith the Lord, that after seventy years be accomplished at Babylon*, Or, *but* (as Chap. 14. 12. 13. *thus hath the Lord said*, (as opposing what God himself had indeed said to their lying relations fathered on him) *that after seventy years accomplished at Babylon*: nor before, nor sooner, as your Prophets bear you in hand, and diviners and dreamers falsly enform you, chap. 28. 3. verſ. 8. 15. of these seventy years, which by this place appear to commence from the time of their deportation, whom the Prophet wrote this letter to, see on chap 25 12. Heb. *saith* the learned Scholiast, *according to*, or *at the mouth filling, of seventy years*: but the term that he rendreth *month*, is nothing but a syllabical adjection, joyned frequently, both with this as Exod. 16 21. Num. 6. 21. and 7. 5, 6. and with other prepositions of the like nature with it; as 1 King. 17. 1. Prov. 27. 22. than which also in the Rabbines Commentaries nothing is more rife.

I will visit you] In mercy and for good: as Ruth 1, 6. chap. 27. 22. Luke 1. 68.

and perform my good word toward you, in causing you to return to this place] Heb. *to cause you to return*, or *to bring you back*. See the like, chap. 18. 15. and 28. 6.

V. 11. *For I know the thoughts that I think towards you saith the Lord, thoughts of peace, and not of evil*;] I well know what my purposes are concerning you: not such as concern your evil, but your welfare and prosperity; *peace*: as before, verſ. 7. See Esai 55. 8. Act. 15. 18.

not of evil] Heb. *not to evils*: such as may tend to your hurt; as chap. 38. 4.

to give you an expected end] Or, *in giving you* (as before v. 9) *an expected end*: in not failing your expectation. Heb *an end and expectation*. Such an end as your selves hope for, desire, and expect. Of the form of speech, see on Esai 4. 5. Some render it, *an end and* an end of *expectation*; which cometh much up to the former. Howbeit, whereas by *end* they would have understood *a reward*; (because the word is so used Prov. 23. 18.) and so also expound that 1 Pet. 1. 9. *receiving the end* (that is, *the reward*) *of your faith*: *end*, for, *reward*; because the reward cometh usually at the end. I suppose over-nice, and unnecessary, either in the one place, or in the other, though of reward some mention be made in this argument, Chap. 31. 16. but I conceive the *end*, or *issue* onely to be here intended. See Psal. 9. 18. and 37. 37.

V. 12. *Then shall ye call upon me, and go and pray unto me, and I will hearken unto you*.] *Then*, Heb. *And*: as chap. 28 5, 9 *go and pray*; or *go to pray*: addreſſe and fet your selves seriously thereunto: as did Daniel, Dan. 3. 9. See the like promise made, Esai 65. 24. prefled by Daniel; and performed by God, Dan. 9. 17 19 23. and 10. 2.

V. 13. *And ye shall seek me and find me,*] A defect of the pronoun in the latter sprig, supplied from the former: as Psalm 139. 1. Chap. 15. 16. but it may well be rendred without the supply; *Ye shall seek me and finde*: not misse, or fail of what ye seek for, Esai 45. 19. Mat. 7. 7, 8.

when ye shall search for me with all your heart,] Or, *because you shall seek unto me* (as Ezek. 36. 37.) *with all your heart*: Psal. 119. 2. that is, sincerely and entirely. See Chap. 4. 7. Deut. 4. 29. being thoughtly humbled by your fore-palled afflictions, for all your former transgressions and rebellions against me, Levit. 26. 40, 41. Ezek. 6. 9. and 36. 31.

V. 14. *And I will be found of you, saith the Lord*] As Psal. 32. 6. Esai 55. 6. and 56. 1. A speech borrowed from those that are willing to be spoken with by those that repair to them for advice, aid, or relief.

and I will turn away your captivity,] Or, *bring back*, or *turn again*; as Psal. 14. 7. and 126. 1. *captivity*, for, *captives*: those of you, that are in captivity. So ver. 1. 4. See chap. 30. 3.

and I will gather you from all the nations, and from all the places, whither I have driven you, saith the Lord] Heb. *which I have driven you there*, or *thither*: as chap. 13. 7. See the like promise, Deut. 30. 3. Esai 11. 11, 12. Ezek. 11. 16, 17. and 20. 34, 41.

and I will bring you again into the place, whence I have caused you to be carried away captive] Or, *from whence I had transported you*. Heb. *which from there*; as before. See Chap. 24. 6. and 32. 37.

V. 15. *Because ye have said*, Or, *Because ye say*. The Prophet here turneth his speech from them, at least, from the well-affected among them, and the gracious promises of good intended by God to them, unto those that listned unto the false Prophets among them, whom he had given them warning of before, verse 8. and unto those more especially that remained yet at Jerusalem; foretelling how God intended to deal with them, howsoever their false Prophets gave them affurance of the contrary, ver. 16 —— 19. and withall what should befall those false Prophets abiding with them at Babylon, ver. 20 -----23.

The Lord hath raised up Prophets in Babylon] Some Interpreters here depart from the received both reading and interpretation of this verse, rendring the words on this wise, as depending upon ver. 14. without reference to what ensueth; Then will I deal thus with you, when ye shall say, (that is, acknowledge) *The Lord did* indeed *raise us up Prophets*, (who told us) that we should be carried captive *to Babylon*: like that, Ezek. 2. 5. and 33 33. But this forced expofition they seem to have pitcht upon, in regard of that word, the termination whereof commonly importeth motion to a place, rather than of abode in it: but that couple may eaſily be removed, for divers places may be produced, wherein words so formed, are used in this latter notion: as here, *to Babylon*, for, *in Babylon*: so, *to teach the earth*, for, *on the earth*, Gen. 28. 13. and, *to the altar*, for, *on the altar*, Exod. 29. 13, 16. Lev. 16. 25. and, *to the North*, for, *in the North*, Chap. 46. 6, 10. as it is afterward there expounded: and this cleared. there is nothing left, that may perswade much leſs enforce us, to depart from the received interpretation of the place. See further on ver. 16. Because some among you are over-prone to heed these counterfeits, to wit, Ahab, Zedekiah, and Shemajah the dreamer, ver. 21. 24. hear how far it shall be from that which they would make you believe concerning the dissolution of your captivity, and your speedy return into your countrey; that those who remain yet there as liberty, shall within a shore time be transported and brought over unto you, after they have sustained much misery at home, ver. 17. 18.

V. 16. *Know that thus saith the Lord,*] This supply, I supposse, is needleſſe. The particle that beginneth the verse is in the original of various use, and the old Latine, which many herein follow, renders it, *because* or, *For*: which some thus knit on to the former relation; as if the Prophet had said, I have told you what God saith, but you listen to other Prophets who have brought you to Babylon, and are so far from furthering your delivery thence, that they would rather help to bring you thither, if you were at liberty in your own countrey; *for thus saith the Lord* concerning those that yet remain there. And this coherence would do very well, if the words of the foregoing verse would admit the sense here given them; which I see not how it can, even by any force, be wrung from them: and for that which seemeth to have put these also upon such tentering and torturing of the Text, enough hath been said before. The particle being rendred, *Therefore*; *Therefore thus saith the Lord*; as answering to that, *Because ye say*, verſe 15. the context will run on fairly and clearly, without need of help from any either superfluous supply;

or over-strained coherence. So an Interpreter of prime note tendereth it: and so is the particle used, Psal. 116. 10. compared with 2 Cor. 4. 13. and in this Prophesie, Chap. 16. 5. and 20. 9.

of the King that sitteth upon the throne of David,] Of Zedekiah, verse 3. whom *Davids throne* shall not secure. See Chap. 22. 2.

and of all the people that dwelleth in this citie, and of your brethren that are not gone forth with you into captivity] *dwelleth*, or *abide*, *remain*: as Chap. 39. 14. and, even (as Esai 35. 4.) *your brethren that went not forth with you into captivity*; but were left behinde with Zedekiah, Chap. 24. 8.

V. 17. *Thus saith the Lord of hosts,*] This attribute is added to give the more emphasis to the menace subjoyned.

Behold. I will send upon them the sword, the famine, and the pestilence,] Chap. 24. 10. and 27. 8. so that they shall be in worse case at Jerusalem, than you are in Babylon.

and will make them like vile figs that cannot be eaten, they are so evil! Or, *so bad, so naught.* See Chap. 24. 8. and hence it seemeth to appear, that this prophesie, or epistle was penned and delivered some space of time after that there related.

make them] Heb. *give them*: as Chap. 9. 10. or *I will deal with them*: as Hosea 11. 8. *How should I deal with thee.* So the words would there be rendred; and so here: for God made them not so vile and bad; but they by their wickednesse having made them selves such, God justly resolveth to deal with them, as men are wont to do with such vile fruit, and rotten stuff, as is good for nothing but the dung-hill: the word rendred *vile*, is no where else in the concrete, or adjective, but in the abstract, or substantive Chap. 5. 30. and 18. 12. and 25. 14. See there.

V. 18. *And I will persecute them,*] Or, *pursue them*: the fitter term here: and so Psal. 35. 6. and 83. 15.

with the sword, and with the famine, and with the pestilence] As verse 17. with these evils will I follow them, whithersoever they go, and wheresoever they become. See Chap. 42. 16, 17. and 44. 12, 13.

and will deliver them to be removed to all the Kingdoms of the earth,] So Deut. 28. 25. 2 Chr. 29 8. See Chap. 15. 4. and 24. 9.

to be a curse and an astonishment, and an hissing, and a reproach] Heb. *for a curse*, &c. as Chap. 24. 9. and 25. 4 and 34. 17.

among all the nations whither I have driven them] As verse 14. or *whither I shall drive them*: as chap. 24. 9.

V. 19. *Because they have not hearkened unto my voice, saith the Lord, which I sent unto them, by my servants the Prophets, rising early and sending them, but ye would not hear saith the Lord.*] See chap 7. 23-26. and 11. 7, 8 and 13. 11. and 17. 23 and 25. 4. a pallage from person to person: as chap. 23. 4. 5. 17.

V. 20. *Hear ye therefore the word of the Lord all ye of the captivity, whom I have sent from Jerusalem to Babylon.*] Or, *Hear ye also* Unto you of the captivity I now turn my speech again, to let you know from God, what will shortly befall those your Prophets, unto whom some among you give too much credit, through the just judgement of God upon them. Heb. *And hear ye* (*and*, for, *also*: as verse 24. chap. 1. 3. and 14. 6) *all the captivity*, or *the whole captivity*: *captivity*, for, *captives*; as verse 1. 4.

I have sent] See chap 24. 5. verse 4. 7. 14.

V. 21. *Thus saith the Lord of Hosts, the God of Israel,*] As verse 4.

of Ahab the son of Kolaiah,] Or, *Achab*; as the Greek rendreth it: and so *Achaz*. See Esai 1. 1. Of this man and his parentage there is no mention elsewhere. Some ridiculous stories the Talmudists tell us of loose pranks played by him and his companion here mentioned, not worthy the recital.

and of Zedekiah the son of Maaseiah,] Such another as he of the same name among Achabs Prophets, 1 King. 22. 11.

which prophesie a lye unto you in my name,] See chap. 14. 14. and 27. 15. verse 8 9.

Behold, I will deliver them into the hand of Nebuchadnezzar King of Babylon,] I will give them up into his power: as chap. 27. 6, 8. and 34. 21.

and he shall slay them before your eyes.] That your selves may be eye-witnesses of Gods just judgement upon them, in that cruel death that the King of Babylon shall put them to, as from Gods mouth I now foretell you.

V. 22. *And of them*] Or, *From them.*

Shall be taken up a curse] This shall they *leave their names for a curse*, Esai 65. 15.

by all the captivity that are in Babylon] Or, *captives*: as verse 1. 20. those of their own nation.

saying, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babylon roasted in the fire.] Or, *burnt with fire*: but it may seem by the use of the participle and verbals of it, applied to green corn parched with the fire, Lev. 2. 14. (for the verb it self is found onely in this place) that it importeth a putting of men to torment, and so to death, by a slow roasting or scorching of them with fire, so as they are not suddenly confumed, or slain with it, but endure much extremity of pain therewith ere they die: and such a kinde of death, it is very probable that these two wicked wretches did by that Heathen Kings appointement endure; being a kind of death not unusuall among the Chaldeans, Dan. 3. 6. 21. for venting such things as might cause disturbance in the State. Heb. *whom he roasted them*: an elegant redundancy very frequent in Heb. as Psalm 1. 4.

V. 23. *Because they have committed villany in Israel,*] The reason is here rendred, not so much, wherefore the King of Babylon burnt them, as for which God in his secret providence, and by his just judgement so disposed of them that they should fall into his hands, and be so handled by him: *villany*, or *folly*: the form is used commonly of corporal filthinesse and uncleannesse. See Genes. 34. 7. Deut. 22. 21. 2 Sam. 13. 12, 12.

and have committed adultery with their neighbours wives,] Or, *in committing adultery with their neighbours wives*: herein concurring with those of the same stamp with them at Jerusalem, Chap. 23. 14. where another word is used instead of that rendred *villany* here, that signifieth *vilenesse*; whereof those *vile* figs verse 17. The like syntax, Ice Esai 31. 5. Chap. 6. 13. and 8. 6. and 9. 19.

and have spoken lying words in my name, which I have not commanded them,] Chap. 14. 14. and 23. 21, 32. verf. 9. 21. Heb. *a word of falsehood, or a false thing*: as Prov. 13. 5.

even, I know and am a witnesse, saith the Lord.] Heb. *and I am the knower, and witnesse*, to wit, of these their vile practices, how closely and covertly soever they commit them, and how smoothly soever they demean themselves in the sight of others, that know them not so inwardly. So chap. 7. 11. and 13. 27. and 23. 13, 14. See those generals, Job 24. 15, with 34. 21, 22. Prov. 5. 20, 21. and 15. 3, 11, chap. 17. 9, 10.

I know] Or, *am the knower*: one that taketh notice and cognisance of these things as a Judge.

a witnesse] Both judge and witnesse: no other shall need both to convict and condemne them for these their carriages. See Mal. 3. 5.

V. 24. *Thus shalt thou also speak to Shemaiah the Nehelamite, saying,*] Or, *say thus also.* Heb. *And thus shalt thou say*: as verse 20. Chap. 27. 4. This latter part of the Chapter containeth a relation of a latter date than the former: in likelyhood after the return of those messengers, mentioned verse 3. back from Babylon, concerning Shemaiah, who had given information by letters from thence, of that which Jeremy had written unto his countreymen at Babylon; with an heavy doom by God passed upon him for the same.

Shemaiah the Nehelamite] Or, *dreamer*: for such a notion the word hath in it. Which whether it have any reference to some place of his birth, or abode in time past, or to his parentage and descent, is uncertain: though it bear the name of such a kinde of appellation whereby men are usually described from their countrey, citie, descent, parentage, kindred, and the like: but it may seem to have been a term coined or purpose to intimate his profession and practice: as if we would say, one of *dream-land* one of the house, or lineage of *dream-wights*: for he was one of those in likelyhood that professed and practised that special kinde of imposture, whereof, see verse 8. Chap. 23. 25, 32. and 27. 9. yet seemeth there not to be any probability of that, which a Writer of special note hath that he should be a *Nahamite*, one of the stock and lineage of that *Nabam*, mentioned 1 Chronicles 4. 19. and by insertion of a letter, so termed as here, for some glance at this his practice.

V. 25. *Thus speaketh the Lord of Hosts, the God of Israel,*] As verse 21.

saying, because thou hast sent letters in thy name unto all the people that are in Jerusalem, and to Zephaniah the son of Maaseiah the Priest, and to all the Priests, saying.] *Letters.* Heb. *books.* So verse 1. *books*, for, *letters*: and it may seem that he wrote, and sent more than one: though the sum of that one to Zephaniah be here onely related, verse 26-28. which yet seems to have been directed by name indeed to him, but withall, to the rest of the Priests together with him See verse 26.

in thy name] Or, *thine own name*, (as, *thine* own *way*, chap. 4. 18.) of thine own head; without warrant, or commission from me. So Joh 5 43. *if another come in his own name.*

Zephaniah] The second under Serajah, who was then High-Priest, chap. 52. 24.

the son of Maaseiah] Not the immediate son of this Maaseiah; as it is not unlikely that Zedekiah the false Prophet was to one of that name verse 21. but of the ifsue and family of Maaseiah, and a Priest of that course, whereof Maaseiah was as first the head. See chap. 21. 1.

V. 26 *The Lord hath made thee Priest in the stead of Jehojada the Priest, that ye should be officers in the house of the Lord, for every one that is mad and maketh himself a Prophet, that thou shouldst put him in prison and in the stocks.*] Of this Jehojada, by whose example this flattering parasite would encite Zephaniah, as one endued with his spirit of zeal for Gods glory and the good of his house, to proceed with all severity and rigor against Gods own Minister & messenger for no other matter than the free and faithfull delivery of his Masters message, see 2 Kings 11. and 12. Thus there is no act so injurious, or impious, but that wicked wretches and false Prophets will not onely attempt it against such as out of conscience and duty to God either crosse and oppose them, or refuse to comply with them in their corrupt courses and carriages; but colour it also, so with some specious pretence of piety and zeal for Gods glorie. See Esai 66. 5. Joh. 16. 2. and 19. 7.

made thee Priest] Heb. *given thee* to be *Priest*: as chap. 1. 5. and 6. 27.

instead of Jehojada] Hence doth one of the Jewish Commenters gather, that Zephaniah was High-Priest, as Jehojada was: but the contrary was before shewed from chap 52. 24. So also, 2 King. 25. 18. nor was that therefore the reason why he mentioneth Jehojada; but as pretending Zephaniah to be for spirit and zeal such another as he: as John Baptist is said to have had *the spirit and power of Elias*; and hath his name therefore given him, Mal. 4. 5. Mat. 11. 10, 14. Luke 1. 17. and 7. 27.

ye should be officers] Or, *overseers*. See chap. 20. 1. thou and the rest of the Priests unto whom also together with him this letter seems to have been directed, verf. 25. So the Jewish Doctor here. Howbeit, the Text may rather be rendred, *that there might be officers*; for that *ye* is not in the Text: thou being at present the second under the chief Priest, who it may be is either through infirmity of body, or some other employment, restrained from looking after these matters as he should, oughtest to take care that there be not a fail of such officers as may be assistant to thee for the restraining and punishing of such counterfeits as this Jeremy: to which purpose he may seem also to make mention of Jehojada, who disposed and appointed officers in several places to be assistant to him in the setling of the State, 2 King. 11. 4.

in the house of the Lord,] A defect of the particle *in*, as 2 King. 18. 15.

that is mad and maketh himself a Prophet] Or, *every madman* (so have Gods messengers been from time to time deemed, 2 King. 9. 11. Act. 26. 24.) *that feigneth himself a Prophet*; that in a mad fit, or a frantick humour acteth the part of a Prophet, when as indeed he is not: for these reciprocal forms in Hebrew have oft times a notion of *counterfeiting* in them: so *make thy self sick*, for, *feign thy self to be sick*, 2 Sam. 13. 5. and, *make thy self mourn*, for, *feign thy self to be a mourner*, 2 Sam. 14. 2. and, *making*, that is, *feigning her self to be a stranger*, or some other, 1 King. 14. 2. and, *he made*, that is, *feigned himself mad*, 1 Sam. 21. 13. The like the Captains charged Jeremy with, when he crossed them in their design, chap. 43. 2.

that thou shouldest put him] Heb. *and* (as verf. 6.) *thou shalt give him*; as chap. 20. 2.

in prison] As Pashur had before done, chap 20. 2. of the word here also used, see there: nor was there any ground to render it *stocks* there, and *prison* here.

and in the stocks.] Thus this beast, not content to have Gods Prophet imprisoned, or to dealt with as Pashur had formerly done; but would have him yet more contumeliously abused, and further extremity to be exercised on him. That the term here used, signifieth some engin used for stricter restraint, or painfull torture is generally agreed; but of what kinde, or in what manner, is not easily determined. One of the Jewish Doctors expoundeth it by a word that signifieth in the first place the *stock* of a tree, and from thence the *stocks* t which we commonly so term; as our version here rendreth it; so used by the n in that common proverb with them, *The workman striketh in the stocks of his own making*: but another of them reflech us that it is an engine of iron for the hands: whence some render it *manicles*; adding withall, that the term cometh from an Arabick word, that signifies to *straiten*, or *pinch* in. A learned Interpreter rendreth it *in the skif*, and would have it to be a wo d compounded of t o terms; the one signifying a *skif*, or *boat*; the other having a notion of *sucking*: fuppoling by it to be underftood fuch a kinde of engine invented to put men to cruel pains, as Plutarch in the life of Artaxerxes reporteth to have been in use among the Perfians: this he defcribeth to have consisted of two hollow frames made boat-wife, of equal size, between which the whole body of man being close shut up, his head, hands, and legs onely extant, at places fitted and left open for that purpose: the party fo enclosed is, to prolong his pains, and encrease his misery, through the nasty plight, and that he muft of neceffity be in they enforced to eat; and inftead of drink, to take in milk mixed with honey: which, faith this learned Interpreter, the Hebrews termed, *the fucking-skif*: and becaufe it might be objected, that this favage and cruel courfe of torment is not found to have been in ufe among the Jews, (though another late Writer affirmeth, that it was at leaft known to them) to prevent this, he fubjoyneth, that the Jews ufed this term for any the ftricteft and painfulleft courfe of reftraint. But to me the notation of the term feems ove far-fetcht: nor is any proof brought of the word fo ufed: it is no where found in Scripture fave in this place: nor do I finde any place produced fave the Chaldee here, wherein mention is made thereof in the writings of their Rabbines: nor are themfelves, as ye fee, agreed upon the fignification of it in particular; whi h cannot therefore, I fuppofe, with any certainty be determined.

V. 27. *Now therefore why hast thou not proved Jeremiah of Anathoth, which maketh himself a Prophet to you?*] Heb. *And now* (as chap. 27. 9.) *why hast thou not rebuked?* as it is commonly rendred; that is, taken him up, and reftrained him: for the word is ufed moft commonly, of an active, as well as of a verbal *rebuke*, Ruth. 2. 16. Pfal. 9. 5. and 68. 30. and 76. 6. and 106. 9.

Jeremiah of Anathoth] See Chap. 1. 1.

maketh himself a Prophet] See on verf. 26.

to you] Or, *with you*: as Neh. 2. 12. or *among you*: as Eſth. 4. 3. and 10. 3.

V. 28. *For therefore he sent to us in Babylon, saying,*] Or, *For to this purpose*, or *accordingly*, (as the like form, Chap. 5 2.) *he hath sent*, verf. 1.

This captivity *is long*] Heb. *long it*, for, *long it is*; that is all the Hebrew hath: the word is found, 2 Sam 3. 1. Job 21. 9. the pronoun demonſtrative for the verb ſubſtantive: as Pſal. 25. 11. and 99. 3. So Chap. 30. 7.

build ye houses and dwell in them; *and plant gardens, and eat the fruit of them. See* verſe 5.

V. 29. *And Zephaniah the Priest read this letter*] Or, *For* (as Esai 9. 11.) *Zephaniah had read* (as Gen. 12. 1.) *this letter*. Heb. *book*: as verſ. 1. written to him by Shemaiah, verſ. 25.

in the ears of Jeremiah the Prophet] In his *hearing*: as Chap. 28. 7. whether out of any good affection to him, (for he was more than once employed in meſſages to the Prophet, Chap. 21. 1. and 37. 3.) or for ſome other end and purpoſe, uncertain.

V. 30. *Then came the word of the Lord unto Jeremiah, saying.*] Or, *Therefore* (as verſ. 27) *came* (Heb. *was*: as Chap. 28 12.) *the word of the Lord unto Jeremy*: for theſe words have reference unto the beginning of this relation, verſ. 25.

V. 31. *Send to all them of the captivity,*] Heb. *to all the captivity*: as verſ. 20 ſend the ſecond time to them.

saying, Thus saith the Lord concerning Shemaiah the Nehelamite,] See on verſ. 24.

Because Shemaiah hath prophesied unto you, and I sent him not; and he caused you to trust in a lye.] Or, *when I ſent him not, and hath cauſed you to truſt in a lye.* See Chap. 28. 15. verſ. 9.

V. 32. *Therefore thus saith the Lord, Behold, I will punish Shemaiah the Nehelamite*] Heb. *viſit upon him*: as Chap. 25. 12.

and his seed Thus Gods vengeance often purſueth even the race of the wicked, Exod. 20. 6. and 34. 7. See on Lam. 5. 7.

he shall not have a man to dwell among his people, neither shall he behold the good that I will do for my people, saith the Lord;] Both he and his poſterity ſhall be clean rooted out: (as Pſalm 34. 16. and 109. 13, 15) nor ſhall he; or any of his iſſue ſurvive to ſee and enjoy the promiſed deliverance and reſtitution of my people. See the like judgement denounced on the like occaſion, Amos 7. 17.

he shall not dwell among] Heb. *a man* (that is, *any one*; as Chap. 5. 1.) *dwelling*, or *remaining in the midst* of; as Chap. 39. 14. and 40. 1. 6.

neither shall he see the good] Or, *or that ſhall enjoy the good.* Heb. *and ſhall not ſee in the good*: the copulative for the diſjunctive, as Chap. 23. 18, 34. and a defect of the relative; as Chap. 23. 29. and, *to ſee*, for, *to enjoy*: as Chap. 17. 8. eſpecially with the particle here ſubjoyned, as Pſalm 27. 12. and 106. 5. and 128. 5. and I ſuppoſe that this latter branch is to be extended as well to his iſſue, as to himſelf; becauſe it might ſeem but a ſlight matter, to tell him that he ſhould not ſurvive to have any ſhare in that good that God would do for his people ſome ſeventy years hence.

because he hath taught rebellion against the Lord.] Heb *ſpoken revolt*, or *departure*. See the ſame clauſe, Chap. 28. 16. and of it more there.

CHAP. XXX.

Verſ. 1. *The word that came to Jeremiah from the Lord, saying,*] This inſcription (the like whereunto ſee Chap. 18. 1.) extendeth it ſelf unto that entire Sermon, or Prophecy laid down in this Chapter and the next, conſiſting both mainly of gracious promiſes concerning the reſtitution of Gods people.

V. 2. *Thus speaketh the Lord of Israel, saying, Write thee all the words that I have spoken to thee in a book.*] In theſe words is a ſpecial charge given by God to the Prophet, either to gather together thoſe Prophecies that he had formerly delivered unto him, or to enter thoſe upon record that he ſhould at preſent acquaint him with, being of the ſame ſubject, and to engroſſe them, and make them up in a book; thoſe of them eſpecially which concerned the future welfare of Gods people, that they might not be loſt, but remain to poſterity, and that the faithfull might have them wherewith to ſupport their faith, and keep up their ſpirits in an hopefull expectation of Gods goodneſſe intend to them, during the time of their long captivity. So Habb. 2. 2.

Write thee] Heb. *to thee*; an elegant redundancy: the like whereunto, ſee Exod. 37. 27. Ezek. 24. 2. as alſo, Chap. 36. 2.

all the words] Or, *things*; as Chap. 26. 2. and 29. 1.

that I have spoken unto thee] Or, as ſome, *that I ſhall ſpeak unto thee*: and ſo the Jewiſh Commenters here underſtand it. See verſe 4.

in a book] Not in looſe papers; leſt ſome of them be loſt; but made up together in a book. See the like charge; but that more

specially concerning the denunciation of judgements, Chap. 36. 2. Heb. *unto a book*; for, *in a book*: as, *unto the Ark*, for, *in it*, Exod. 25. 21.

V. 3. *For lo the dayes come, saith the Lord, that I will bring again the captivity of Israel, and Judah, saith the Lord*:] The reason for which he would have this book written, to wit, to make his people from time to time of his mercy intended to them: which he taketh occasion also thereby at large here to relate.

lo the dayes come,] Heb. *Behold, the dayes coming*: as chap. 23. 5. to be seen with the eye of faith, Joh. 8. 56. 2 Cor. 4. 18. Heb. 11. 13. and as sure to come, as if coming, yea, or come already, Hab. 2. 3. Heb. to. 37, 38.

bring again the captivity] So Chap. 22. 27. and 29. 10, 14. there is an elegant consonancy and vincinity of sound between the verb and the noun here uled: that which occasioned a miſtake in the old Latine, rendring the words as if both belonged to one root, *I will convert your conversion*: which albeit, it be a palpable miſtake, and the same verſion elſewhere render it aright; yet divers Popiſh, even learned Interpreters admit, and defcant upon, as found and genuine. The word moſt commonly uſed in ſcripture here uſed is intransitive, and ſignifieth *to return*: but in this frame of ſpeech ſeems rather to be uſed for *to reduce*, as here, ſo verſ. 18. and Pſal. 85. 1, 4. See on Iſai 52. 9

of Israel and Judah] The remainder of his, as well among the ten tribes, as with the other two, Chap. 3. 12, 14. and 23. 6. and 31. 1-6. Ezek. 37. 21, 22.

and I will cause them to return to the land which I gave to their fathers, and they shall possesse it.] Or, *that they may possesse it*: as Chap. 29. 6. 26. See Chap. 12. 15. and 16 15. and 24. 6.

V. 4. *And these are the words, that the Lord spake concerning Israel, and concerning Judah.*] Or. *Now* (as Chap. 29. 1.) *these* are *those things* (as verſ. 1.) *that the Lord had ſpoken*: as Gen. 12. 1. if we ſuppoſe it to have reference to former prophecies: otherwiſe it ſeemeth to relate to what at preſent was delivered; as the Jewiſh Doctors underſtand the words of the charge before related, verſ. 2. which to reconcile, we may with good ground ſay, that what here followeth is the main matter, ſum, and ſubſtance of all that God had formerly revealed at ſeveral times unto Jeremy concerning the deliverance and reſtitution of his people: for by *words* in the charge ſeems to be imported, as Chap. 29. 1. not ſo much the preciſe terms themſelves, as the matter therein compriſed.

V. 5. *For thus saith the Lord,*] Or, *Thus then*, or, *Therefore*, (as Chap. 29. 16.) *hath the Lord ſaid*: for there is no reaſon here rendred of ought foregoing, but a paſſage onely unto the relation of that matter, that was to be recorded.

we have heard a voice of trembling, of fear; and not of peace.] Or, as ſome render it, (which the Hebrew pauſes favour, and which way the ancient Greek goeth) *fear* there is, *but peace is not*, or, *there is no peace*: as Chap. 8. 11. This ſome of the Jewiſh Doctors, whom not a few of ours concur with, underſtand of the dayes of the Meſſia, and thoſe of the expedition of Gog and Magog, Ezek. 38. theſe of the troubles raiſed in the world in way of oppoſition to Chriſtian profeſſion, Mat. 10. 30. 34. Luke 12. 49, 51. But the founder fort of ours and theirs conceive the times intended of the Babylonian Invaſion, when the Chaldeans by their approach to Jeruſalem, and the aſſaults thereof much more, filled all places thereabout with terrour and dread, Chap. 4. 9. and 6. 4. beforehand mentioned, to ſhew how they ſhould then be roufed up out of that ſleep of ſecurity, wherewith the falſe Prophets at preſent by preaching and promiſing nothing but peace to them, had ſo deeply poſſeſſed them, that Gods Prophets could hardly wake them out of it, Chap. 14. 13. for thoſe ſeem to ſtray fartheſt from the ſcope of the place, who expound it of the Medes and Perſians invading the Babylonian State, and ſtriking a grievous terrour into the Chaldeans, Iſai 13. 8.

V. 6. *Ask ye now and see whether a man doth travel with child*:] The old Latine here rendreth the words ſenſleſly, *Ask and ſee, if a man begetswhereas* the Jewiſh Doctor noteth aright upon the place, that *the man begetteth, the woman beareth, or bringeth forth*: and ſo the Text is word for word here, *Demand, or Enquire now and ſee, if, or whether*, (as Chap. 2. 28.) *a male bear, or bring forth*: or as it may well be rendred, *Enquire now and ſee: doth a male bear? or bring forth?* make enquiry and try, whether it were ever ſeen, or known, that a man, or male, (ſo Iſai 66. 7.) brought forth.

wherefore do I see every man with his hands on his loins, as a woman in travel?] Why do men generally, even the ſtouteſt and hardieſt, ſeem to be affected, as if like women, they were in travel? See the like demand, chap 46. 5.

every man] The word here uſed, ſignifies according to the notation of it, *a ſtrong, or mighty man*. See Eſai 22. 17. chap. 31. 22. not the feeble and the faint-hearted only, but the ſtrong & ſtout-hearted ones.

with *their hands on their loins*] The wonted poſture and geſture of women in travel, ſtriving and ſtraining themſelves to get eaſe of their pains.

as a woman in travel] Heb. *as one bearing, or bringing forth*: See chap. 4. 31. and 49. 22, 24.

and all faces are turned into paleneſſe?] As is wont to be in extreamity of fear, Joel 2. 6. the word properly implieth the colour of *corn blaſted*, Deut. 28. 22. the old Latine rendreth it by a word that ſignifieth the diſeaſe commonly termed *the yellow jaundiſe*.

V. 7. *Alas, for that day is great, ſo that none is like it*:] Or, *Surely*, (as chap. 22. 22. and 23. 8.) *that day* will be ſo *great* a day, (to wit, for calamity and miſery: as Joel. 2. 31.) *as none* hath been *like unto it*; or *as the like unto it* hath *not* been. Heb. *from not* being *at it*: as ch. 10. 6. See the like expreſſions, Joel. 2. 11. Amos 5. 18. Zeph. 1. 14, 15. *day*, for, *time*; as it is expounded in the next clauſe.

it is even the time of Jacobs trouble;] Or, *even* (Heb, *and*: as chap. 29. 16.) *a time it is* (as chap 29. 28.) *of ſtraits*, or *diſtreſſe*, (as Eſai 29. 2.) *to Jacob*; Gods people, Jacobs poſterity: as chap. 10. 16, 25. which ſome extend unto the whole time, not of the ſiege onely, or ſack of the citie, but of their captivity alſo that enſued thereupon: the reſt to be admitted in regard of what followeth.

but he ſhall be ſaved out of it.] Or, *yet*, Heb. *and* (as chap. 27. 15.) *he ſhall be ſaved*: not *ſaved*, by way of prevention, from it, but *ſaved*, by way of deliverance, by bringing them in ſafety *out of it*. See verſ. 10.

V. 8. *For it ſhall come to paſſe in that day, ſaith the Lord of hoſts,*] Heb. *it ſhall be*, as chap. 3. 16. *in that day*, for, *at that time*: as Eſai 26. 1. ſo, *day*, for, *time*, verſ. 7. to wit, when I ſhall viſit Babylon, chap. 27. 7.

that I will break his yoke from off thy neck,] This confirmeth the former expoſition concerning the extent of the time of diſtreſſe, mentioned verſe 7. for from yokes and bonds they could not be looſed and freed, unleſſe they were firſt under and in them: the particle *that*. is here wanting: as Eſai 7. 21.

his yoke] The King of Babylons; which God would break and looſe them from: not when the falſe Prophets told them he would, but at the time that God had himſelf fet and affigned. See chap. 27. 26. and 28. 4, 11. Many Interpret it of Chriſts freeing the faithfull from the bondage of legal rites, and the ſervitude of ſin and Satan, John 8. 32, 34, 36. Act. 15. 10. Rom. 6. 16, 22. and 8. 2. Gal. 5. 1. 2 Tim. 2. 26. and that was indeed by this temporal deliverance typified: but the former ſeems here the literal ſenſe.

and will burſt thy bonds;] Either thoſe thongs, wherewith the yoke was faſtened to, or upon thy neck, (ſee chap. 27. 2.) or bands, wherewith captives, priſoners and bondmen are wont to be bound, Pſal. 107. 14. 2 Chr. 36. 6. chap 40. 4. See chap 2. 20.

and ſtrangers ſhall no more ſerve themſelves of him.] Or. *ſerve him*, as ſome render it; that is, the King of Babylon, chap. 27. 7. but rather, as our verſion, *ſerve themſelves of him*, or *in him*: to wit, Jacob verſ. 7. the Chaldeans and other people among whom they were captives, ſhall no longer make ſervants of them, detain them in ſervitude and ſlavery under them, as formerly they had done. See the uſe of the word on chap. 25. 14. and 27. 7. a paſſage from one perſon to another: as chap. 29. 19.

V. 9. *But they ſhall ſerve the Lord their God*,] More freely and more cheerfully than formerly, they did, or could, when ſuch ſtrange Lords and Maſters domineered over them, under whom they were captives. See Deut. 28. 47, 48. Pſalm 137. 4. Eſai 26. 13. a bleſſed alteration; whereby they ſhould make ſuch an exchange, inſtead of harſh and cruel Maſters, Eſai 19. 4. to ſerve a moſt milde, mercifull, kinde, bountifull, Lord, in a moſt free, holy, honeſt, and honourable ſervice. See 2 Chr. 12. 8. Hoſ. 3. 5. Luke 1. 74, 75. Rom. 6. 19, 23. 1 Cor. 7. 22. *But*. Heb. *And*. as chap. 28. 12.

and David their King, whom I will raiſe up to them.] Such of Davids lineage, as I ſhall from time to time ſet over them: the name of David, fay ſome, uſed of ſuch as ſucceeded him in the government of Judah, called *the Throne of David*, chap. 22. 2. and 29. 16. as the title of Pharaoh of the Egyptian Kings anciently, of Ptolomy in latter times: fulfilled in Zorobabel and others after the captiviy, Hag. 2. 23. but moſt abſolutely accompliſhed in the Meſſias, of whom they were types, who came of the ſtock of David, Eſai 11. 1. 10. Matth. 1. 1. Rom. 1. 3. and was for ever to ſit on the Throne of David, Luke 1. 32, 33. See Ezek. 34. 23. and 37. 24. And of him both the Chaldee and Jewiſh Doctors expound it. See Hoſea 3. 5.

raiſe up] The term uſed, as of the Judges and deliverers of that people after Joſhua's dayes, Judg. 2. 16. and 3. 9. ſo of Chriſt more ſpecially, Luke 1. 69 Act. 2. 30. and 13. 23, 33.

V. 10. *Therefore fear thou not. O my ſervant Jacob, ſaith the Lord; neither be diſmayed, O Iſrael.*] Be not utterly diſcouraged and diſheartened in regard of thy preſent dejected and diſtreſſed eſtate: for he ſpeaks unto them now as under captivity. See the like ſpeeches of encouragement, Eſai 41. 8, 10, 13. and 43. 5. and 44. 2. chap. 46. 27. *Jacob* and *Iſrael* here, one and the ſame; as in the places cited.

for lo, I will ſave thee from afar, and thy ſeed from the land of their captivity;] Heb. *lo I am ſaving thee*; I intend and promiſe in due time *to ſave thee*; that is, *to bring thee ſafe from afar*: out of the fartheſt parts whereunto ye have been, or ſhall be driven and diſperſed. So Zach 8. 7. *I will ſave my people* (that is, *bring them ſafe*) *from the Eaſt lands, and from the Weſt*: and Act. 24. 44. *they were all ſaved* (that is, *came all ſafe*) *to land*.

thee

thee and thy ſeed] Them and their children; or thee, Jacob, (as if he ſpake to him as one yet ſurviving) and thy ſeed, or poſterity: which in effect will be one and the ſame. See the like, Eſai 44. 2, 3.

from the land of their captivity] From Chaldea, where moſt of them remained captives, ſaid to be *a far country*, Eſai 39. 3. or *land*, put collectively, for, *lands*; whereſoever they ſhould be in captivity: *the land of one captivity*; as 1 Chr. 6. 36, 38. chap 46. 27. wherein one is captive: as, *the land of his nativity*; where he was born, Gen. 11. 28. and 24. 7. and 31. 13.

and Jacob ſhall return, and ſhall reſt and be quiet] The poſterity of Jacob, as before, ſhall return to their own land again: as verſe 3. and enjoy it quietly; or *ſhall again reſt and be quiet*: to *return and reſt*, for, *to reſt again*: as, *to return and dig*, for, *to dig again*, Genel. 26. 18. *to return and tempt*, for, *to tempt again*, Pſalm 78. 41.

and none ſhall make him afraid.] Heb. *and there ſhall be no frighter*: as Lev. 26. 6. Ezek. 34. 28. none that ſhall invade them, or diſturb their quiet and peaceable poſſeſſion.

V. 11. *For I am with thee, ſaith the Lord, to ſave thee*:] As Chap. 15. 20. to preſerve and ſupport thee in thy preſent difficulties, and to give a good iſſue to them, and deliver thee out of them in due time. So Eſai 41. 10, 12. and 43. 1, 2. Ezek. 11. 16, 17.

though I make a full end of all nations whither I have ſcattered thee; yet will I not make a full end of thee:] See on Chap. 5. 10, 18. So Amos 9 8.

but I will correct thee in meaſure,] Heb. *and*: (as verſe 9.) *I will chaſtiſe thee to judgement, or according to judgement*: with diſcretion and moderation. So is the word uſed, Pſalm 6. 1. and 112. 5. chap. 10. 24. I will deal by way of chaſtiſement, in another ſort, in a milder and more temperate manner with thee, then with others; far for meaſure beneath that, which I intend to do unto thine enemies. See Eſai 26. 14, 19. and 27. 7, 8.

and will not leave thee altogether unpuniſhed,] Heb. *acquitting acquit thee*: as Exod 34. 7. Num. 14. 18. Nah. 1. 3. Chap. 25. 29. The old Latine rendreth it, *that thou mayeſt not deem thy ſelf guiltleſſe*; but I ſee not how the words can yield it. And whereas a learned Writer would have it rendred, *I will not cutting off cut thee off*, I ſuppoſe the word is no where found ſo uſed; it ough he affirm it: but producing no clear place for ſuch uſe of it: for that Zach 5. 3. elſewhere produced by him, is queſtionable, and by divers of good note otherwiſe rendred. Others of the Jewiſh Criticks would have it here taken in a notion of *ſweeping away*, and *deſtroying*; because by ſweeping away and caſting out of duſt and dirt, an houſe is ſaid to be cleanſed and purged: of which uſe of the word, ſee on Eſai 3. 26. But this alſo ſeemeth too far fetcht; the uſe of the form ſo oft uſed elſewhere, carrying it ſtrongly the other and plainer way. See this whole paſſage again repeated, chap. 46. 28.

V. 12. *For thus ſaith the Lord, Thy bruiſe is incurable*] Heb. *Mortal*, or *deſperate to thy breach, or rupture*; but the particle ſeemeth vacant here; as chap 18. 19. and 40. 2. *deadly*, or *deſperate*. See Chap. 15, 18. in regard of humane hopes, or helps; ſuch as God alone is able to help and heal, Hoſ. 5. 13. and 6. 1. Mic. 1. 9. Their condition by reaſon of their long captivity, Chap. 29. 18. ſeemed deſperate and paſt all hope of cure, Ezek 37. 11.

and thy wound is grievous.] Heb. *thy ſtroke* (wherewith I have ſtrucken thee) *grievous*. See chap. 14. 17. and yet nothing like ſo grievous as that wherewith he had ſtruck, or intended to ſtrike thoſe, by whom he had ſtricken them, Eſai 27. 7.

V. 13. *There is none to plead thy cauſe,*] Heb. *there is none judging*, or *deciding, thy judgement*, or *controverſie*: that offereth to debate, and decide thy cauſe aright, that juſtice may be done thee, and reparatins made for the wrong that hath been offered thee. See Eſai 40. 27. verſ 15.

that thou mayeſt be bound up;] Or. *for binding up*: as the margent rendreth it: ſo it ſhould be a term borrowed from the binding up of wounds, for the cloſing of them: as the like is Eſai 1. 6. and 3. 7. but the word rather may ſeem to ſignifie *unto compreſſion*, or *cruſhing out*: and ſo it ſhould be a metaphor, taken from the cruſhing out of ſuch corrupt mature, as feſtred ſores are peſtered with, and muſt be voided, ere any ſound cure can be had; whereunto therefore way is wont to be made by the cruſhing of it out: that which ſeemeth alluded unto in another word uſed alſo, Eſai 1. 6. and because either of theſe actions tend to cure, moſt ſo render it, *unto cure*, or *healing*. Howbeit, becauſe the word ſeems elſewhere uſed for an *ulcer*, or *ſore*, that needeth and requireth ſuch *compreſſion*, or *cruſhing*, Hoſea 5. 13. Obad. 7. ſome render the text, there is none that *judgeth thy cauſe, concerning thy ſore*. And one of the Jewiſh Doctors ſeems to go ſomewhat this way, though rendring the word rather for *healing*, or *cure*, yet thus expounding the text, *There is none that can give any judgement, or paſſe any doom, concerning help, or healing that may be had for thine hurt, they ſay all, there is no cure, no help for it*: for he ſuppoſeth the words following to be conceived as the ſpeech of thoſe that had conſidered of her eſtate, as not unwilling to ſteed her, and recover her, if they could; not unlike that of Babels friends and aſſiſtants, chap. 51. 9. But for the word it ſelf I encline ſtill to the former ſenſe of *compreſſion*, or *cruſhing*. But becauſe there is a two fold *cruſhing*; there is a *cruſhing* of the

fleſh, to put to pain, and to vex; and there is a *cruſhing* of it, to get out ſomewhat that annoyeth, and hindreth healing: I ſuppoſe that in the other places produced, the word may ſignifie rather *a bruiſe*, that cometh by an exceſſive *preſſure*, or over-hard *compreſſion* of the fleſh, rather than *a wound, or ulcer*, as moſt inconſtantly render it, ſometime the one, and ſometime the other; but here *a cruſhing* in the latter notion, as tending to help an healing. Howſoever we take it, There is in the Text, a paſſage from one ſort of cure, or help to another; from a judiciary to a chirurgical courſe; ſome kinde of cure being intended in either, of a mans body in the one, of his ſtate in the other. Yet an Interpreter of prime note here diſtinguiſheth the terms, as containing ſeveral notions, thus diſtinctly delivered; *There is none that decideth the cauſe; there is no medicine, or cure unto healing for thee*: which might be admitted, if the pauſes in the original were not directly againſt it. I rather accord with another learned Writer, who thus paraphraſeth this paſſage; Thy wound is ſo great and thy ſore ſo grievous, that it paſſeth the skill of any Phyſician to tell what may be done to it, or to preſcribe any courſe for the managing and handling of it, whereby any hope of cure may be had: one way of dealing with an hurt being put for all; *cloſing up*, as he ſuppoſeth, *cruſhing out*, as I conceive.

thou haſt no healing medicines] For the ſenſe of this place in general, there is no great diſagreement, to wit, that there is in this paſſage an intimation of ſome incurable hurt, of an irrecoverable condition: But about both the right conſtruction of the Text, and the genuine notion of the words here uſed, there is no ſmall difference, not without ſome difficulty; the former word coming from a root that ſignifieth to *cure*, or *heal*: (whence alſo one that cometh very near to it, is *for healing*, or *health*, Prov. 3. 8.) is by ſome rendred *medicines*, as here, ſo chap. 46. 11. though by others there alſo, *curing*, *courſes of cure*; for the word is plural: yea, ſome ſo render it, Ezek. 30. 21. who yet render it the other way here; and as I conceive, ſhould rather have ſo done there: for the words are, ſpeaking of *a broken arm, it ſhall not be bound up, to give curings*, or *healings*; that is, any degree, or help, of cure, or healing at all; as thoſe plurals are alſo in an exceeding notion uſed; whereof ſee on Eſai 27. 11. for to render it, as they there do, *it ſhall not be bound up with medicines put in*, to me ſeemeth a verſion of thoſe words over-harſh. But the old Latine (for the Greek runs here at random, and the Chaldee is as ambiguous as the Hebrew) rendreth it *curings* or *courſes of cure*: which though it may ſeem not to differ much from *medicines*; yet it is of a larger extent than that term, as we commonly uſe it: and I ſuppoſe this to be the proper ſenſe. But the latter word hath more difficulty in it; it cometh of a word that ſignifies to *aſcend*, or *go up*: and it is uſed ſometime for *a trench*, or *a water-courſe*; whereof ſee on Eſai 7. 3. but being applied, as here, and chap. 46. 11. to matter of cure, what it ſhould ſignifie is queſtionable. Some render it *a plaiſter*, both here and there; which ſhould be ſo called, becauſe it *goeth up* upon, and is applied unto, the hurt, or ill-affected place for its eaſe, or cure: but other render it much after the ſame manner with the former term, *health*, or *healing*, ſuppoſing it, ſome of them, to be ſo termed from a word that ſignifies to *profit*, or *avail*; becauſe where cure is efficacious, it is available for health: but the form of the word will hardly admit that deduction; though one of the Jewiſh Maſters here ſeem to allow of it. But others rather therefore from the root beforementioned, becauſe in curing, or healing of a wound, or ſore, where the courſe uſed taketh effect, the fleſh *groweth up*, and either the skin, or ſome skar is *drawn over* the place, where the wound, or ſore, before was: whence that phraſe frequently uſed in caſes of that kinde, *cure*, or *healing*, *is gone up*: as Chap. 8. 22. *and I will make cure, or healing, to go up, or to come unto thee*, verſ. 17. and chap. 33. 6. whereof more hereafter: though cure, or healing may be ſo termed, either in regard of the *impoſition* of plaiſters, or the like upon the place ill affected; or from the *procuration* and bringing of eaſe and recovery thereunto: and this latter more general ſenſe the word ſeemeth to have. But concerning the conſtruction of the two words here uſed, a new controverſie ariſeth; for ſome joyn them in regiment together, as the one governing the other; and they render them *curings*, or *curing courſes*, of *aſcenſion*, to wit, of fleſh, or skin; that is, ſay they, *courſes of cure contrailing a ſkar*. Others, *curings*, or *curing courſes of utility*; that is, available for recovery: and ſo after one of the Jewiſh Criticks, the old Latine rendreth it. But others render the words apart; ſome in way of oppoſition, *curings of cure, plaiſter there is none* at all *for thee*; or *none* at all ſhall avail *thee*: ſome in way of conjunction ſupplying the copulative, oft wanting as Eſai 32. 13. Hab. 3. 11. rendring the words, *curing* (that is, courſes of cure) and *healing* (or, means uſed for recovery) *there is none for thee*. So one of the Jewiſh Commenters, who alſo affirmeth both words in effect to ſignifie the ſame; and that the ſame thing is in divers terms expreſſed to make the ſentence the more vigorous: whom the rather I concur with; becauſe I finde the very like, in ſome fort the ſame, the copulative being there ſupplied, in a parallel place, where God promiſeth to do that for his people, which by humane help is here intimated not to have been feacible, *I will cauſe to aſcend*, or, *bring her* (this citie and ſtate) *healing, or health*, (a word anſwering to the latter here) *and cure*: a word from the ſame root with the former:

mer: and he verb, or participle rather, that, from whence the latter here arifeth.

V. 14. *All thy lovers have forgotten thee, they seek thee not:*] Thy pretended friends and cofederates, the Assyrians and Egyptians, whom thou hadst wont to entertain with presents, 2 Chron. 28. 21. Chap.2. 18. Hos. 12.1. are now fain off from thee, and fail thee in thy present affliction, Chap. 4. 30. Lam. 1. 2, 17, 19.

thy lovers] So Hos. 2. 7. 8, 12.

have forgotten thee: Neglect thee: regard thee no more, than as if they had clean forgotten thee. So is the word used, Psal. 31. 12. & 45. 10. & 106. 21.

they seek thee not] *They seek not to thee*; or, *enquire not after thee*: as in times past they had wont to do. See Chapter 15. 5.

for I have wounded thee with the wound of an enemy] Or, *because*; (as Esay 64. 5 as rendring a reason, and shewing the cause why they had withdrawn themselves from her; to wit, because they saw in what case she was by reason of Gods heavie hand upon her, Lam. 1. 19, 21.) or, *when* (as chap. 10. 2.) *God shall have stricken*, or *smitten thee* (So is the Hebrew; as Esay 1. 5 & 27, 7. 1 King. 20 37.) *with the stroke*, or, *blow*, (as chap. 10. 19. & 14. 17. verse 12.) *of an enemy*: a sore and grievous one; not such as friends sometime in displeasure and anger give to those whom they yet love and affect dearly, Prov. 17, 6. but such as enemies are wont to strike enemies with, Job 13. 24. & 16. 9. & 19. 11. Esay 63. 10. For the phrase, see the like, but in a divers subject, Esay 60. 5. and if we take the particle here for an adverb of time, then the so mer branch is to be rendred in the future; *All thy lovers will forget thee, they will seek*, or, *look*, no more *after thee, when I have* thus *smitten thee.*

with the chastisement of a cruell one; Such stripes, as cruell and hard-hearted persons are wont to inflict. So Job complaineth, that God was become cruel to him, Job 30. 21.

for the multitude of thine iniquities; because thy sins are increased] Or, *are many*: See of the word on chap. 5. 6 & 15. 8. It is fin alone that enforceth God to these harsh and enemy-like carriages toward his people; chap. 4. 18. the causal is wanting: so verse 15. see the like defect of it, chap. 36. 29.

V. 15. *Why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquity, because thy sins were encreased, I have done these things unto thee*] Or, *Why dost thou cry out of thine hurt* Heb. *breach*, or *rupture*, as verse 12.) and (a defect of the copulative; as verse 13.) of *thy deadly*, or, *desperate, grief*; that *thy grief*, or, *disease*, is *deadly*, or, *desperate*: a defect of the particle *that*: as chap. 27. 8. See chap. 15. 18. verse 12. what reason hast thou so much to complain of thy present pressures, and desperate condition, when as thou sufferedst nothing, but what by thy manifold sins and excesses thou hast procured to thy self, chap. 2. 17. & 4. 18. see ver. 14. and the like argument, Lam. 3, 39.

V. 16. *Therefore all they that devour thee shall be devoured*] Those that thus render the compound particle here used, are compelled to give the words here following a reference unto what went before, ver. 10 11. and to enclose all that lieth between that and this within the compasse of a parenthesis: and yet with all their contrivance the context cannot easily be brought to hang handsomly together. And one of the Rabbines would have it taken in the nature of an oath. But it would rather be rendred, *Notwithstandings*; or, *Nevertheless*, or, *Yet*: as taken, not in an illative, as most commonly it is, but in a discretive notion, as in many places of necessity it must: that which having not been by any, that I can hitherto find, observed, hath in divers passages of Scripture produced very uncouth connexions, and needless hyperbations, to the puzling of the reader, and disjoynting of the context: whereas, being duly regarded, it would much conduce to the clearing of it in places not a few, See Esay 7. 14. & 30. 18. & 51, 21 a place not unlike to this: as also, chap. 16. 14. Ezek. 39 15. Hos. 2. 14. let the places be well weighed: and this here admitted, the coherence of this passage with the very next before-going will be cleare to wit, that albeit, they had no just cause to complain of what they had suffered; susteining nothing but what they had brought upon themselves by their sinnes, and deserved therefore to be left still in that calamitous condition: yet notwithstanding all this, God would out of his meer mercy take a course for their delivery, and for the effecting thereof, inflict the like heavie and harsh things upon those, at whose hands they had sustained the same. Those, saith he, that have devoured thee, or, eaten upon thee (see chap. 50. 17.) *shall be devoured*. Heb. *eaten* on, or, *eaten* up. That shall be renewed, and made good again that formerly had been, when Israel was a thing consecrated to God at his first fruits, when all that did eat upon him attracted guilt, and some evill or other befell them for it, chap. 2. 3. See Esay 41. 11. & 49. 26.

And all thine adversaries shall every one of them go into captivity,] They that captived thee, shall themselves be captived. Thus will God shew himself to be an enemy unto those that have been adversaries to his people, Exod. 23. 22. See Esay 14. 2.

And they that spoyle thee, shall be a spoyle,] Some render it, *they that tread on thee shall be for a treading on* to others: as Esay 42. 22. & 51. 22 but the general use of the word confirmeth the received Version. See Zach. 2. 9.

and all that prey upon thee will I give for a prey.] See Esay 33. 1.

V. 17. *For I will restore health unto thee*] Heb. *I will cause health*, or, *healing to come up to thee*, or, *come unto thee.* The word here used some render *a plaster*; and, say some of them, properly *a long plaster*, so called from the *length* of it; because the word originally hath a notion of *length*, or; *prolongation*, rendred *long* chap. 29. 28. and *lengthening*, Dan 4. 27. and so the form should have reference to the putting of a plaster on or over the hurt, or pained part, fully proportionable to the wound or sore. Some other would have it to signifie *a skar*: and so should it have relation to the *skinning* of a wound, or ulcer, which, where it hath been deep, is seldome done without some *skar*. So they say it is used in the Chaldee tongue, and in the Writings of the Rabbines: for which yet I see no cleare place produced out of either: for that of the Chaldee, Psal. 147. 3. to this purpose alledged by more than one of them, is altogether as ambiguous, as the word it self is in the Hebrew. Thus taken here, it should be as if he had said, *I will bring a skar upon*, or, *over thy wound*: and such a notion of it here would rather blemish, than commend Gods work, who in healing is not wont to leave skars behind, but to make a full and fair cure of what he undertaketh to heal, and in that tenour his promises of restitution are wont to run. See Esay 54. 4. —— 14, & 60. Besides that, in Esay 58. 8. to render the word either of these wayes, *thy plaster*, or, *thy skar, shall speedily spring forth*, were palpably to wrong the text. I see no reason, therefore, why we should recede from the signification of the word, as having a notion of *health*, and *healing*, in it, and being so commonly received: which if it be supposed to arise from that root, as it signifieth *to lengthen* or, *to be long*: *health* or, *healing*, may be so termed; because it is often times *long* in coming, and *long* looked for, before it come. We have a proverb, that *sickneesse comes on horse-back, but goes away on foot*; intimating the suddennesse of falling into maladies, together with the slownesse of recovery out of them: but it may rather have its ground from another notion, that the same root hath in the Chaldee, to wit, of *expectation*, and *hope*; Psal. 147. 11. Lam. 3. 18. *health* being an usual subject matter as well of *hope*, as of *expectation* and desire, chap. 8. 15. now this *health*, or, *healing*, is said *to come up*, chap. 8. 22. or, *to be made to come up*, as here, and chap. 33. 6. as I conceive, not so much in regard of the coming up, or bringing up of flesh and skin to cover the parts, that were bare either before: 2 Ezek. 37. 6. as of *accrewing*, or *coming* unto the part or party healed: for the word that properly signifies *to go up*, is very commonly also used in a larger notion, for to *passe* from place to place, *to come to*, or, *to go from*, without any special reference unto ascent, or descent: as Numb. 16. 24. 27. chap. 4. 7. Joel 1. 6. and so I conceive it to be taken in these and the like forms, wherein *health*, or *healing*, is laid *to come*, or *to be brought* unto one: as *diseases* are said to come and go at Gods command, Mat. 8, 8, 9. and *health* consequently being the removall of them, as in the same place is implyed. So that the meaning is no more than this, I *will bring health*, or, *healing to thee*; or, *cause it to come* home *unto thee*: and it is not unworthy our observation, that the same form is used also of *walls*, that *healing is brought*, or *caused to come to* them, when they are repaired, Neh. 4. 7. and *healing*, or, *health*, is said *to come to a bulinesse*, when it is brought to a good issue, or to a full end, 2 Chron. 24. 13.

and I will heal thee of thy wounds, saith the Lord; Or, *of thy hurts*, Heb. *from thy strokes*, or, *blowes*; as verse 12. a word of larger extent than *wounds*. Gods restitution of his people, being as great a recovery of life and health unto them, is very fitly called an healing of them. See Esay 6. 10. & 19. 22. & 57. 18, 19. chapter. 3. 22. & 17. 14.

because they called thee an out-cast,] The particle thus rendred, the words should import a reason, why God would the rather be induced to help and heal his Sion, to wit, thereby really to check and controll that conceit, that her adversaries had of her, that she was a meer abject and out-cast, one that God had utterly cast off and abandoned, one that neither God, nor Man, regarded. And it is true, indeed, that the insolent insultations of profane wretches over Gods people in times of their dejection and distresse, is a motive sometime to induce God the rather to shew mercy unto them: in delivering and raising them up again. But I suppose the particle hath rather here a discretive, or adversative notion, and would be rendred *although*: as Gen. 8 21. Josh. 17. 18. Psal 23, 4, chap. 12. 1. & 30. 11. though they so deem of thee, yet I will, by the delivery and restitution of thee, shew it to be otherwise with thee, than they imagine. Heb. *they called an out-cast to thee*; that is, thou hast been called and accounted (as Mal. 1. 4) *an out-cast*, Mic. 4. 6. Zeph. 3. 19. So Esay 62. 4. *Forsaken shall not be said any more to thee*; that is thou shalt no longer be so accounted. See the like form, Esay 1. 26. & 64 4. 12.

saying] Supplyed: as Psal 105. 15. Chap 4. 31. and 11. 19.

This is Zion, whom no man seeketh after] Heb. *Zion it*, or, *it is*: the pronoun demonstrative, for the verb substantive: as chap. 29. 28. verse 7. and they seem in way of derision to have played upon her name: the term *Sion*, signifying originally, *a dry*, or, *wastle* place, Psal. 63. 1. & 107. 35 chap. 2. 6. & 50. 12. as if it were in regard of its desolation, for *dryneſſe*, and *wasteneſſe*, a place not worthy

worthy the looking after. Heb. *Seeker*, or, *seeking to her none is*: she is utterly disregarded both of God and man: for the speech is of her, as of some lome goodly and beautiful person, that in time past, living in a rich and honourable estate, had been much sought unto by many, but now fallen into misery, was utterly abandoned by those that had fought unto her before. See ver. 14.

V. 18. *Thus saith the Lord, Behold, I will bring away the captivity of Jacobs tents, and have mercy on his dwelling places*] A further gracious promise of the restauration of their decayed and ruined cities, and dwellings, and constitution of their State.

Beh ld, I will bring again the captivity] Heb. *Lo I am bringing again the captivity* See ver. 3.

the captivity of Jacobs tents] In these and the like forms of speech, the term *captivity* is commonly used for *captives*. See on ver. 3, but here it hath reference not so much to persons, as to places, which cannot be properly said to be captived, especially in the Hebrew, where the word hath a notion of transmigration and deportation. But it may be observed, that the term of *captivity* is in Scripture sometime used to denote any calamitous condition in general: as where it is said, that *the Lord turned the captivity of Job*, Job 42. 10. though Job was never in proper sense *a captive*: which may the rather be admitted here, because this desolation, either with, or by reason of the peoples captivity, befell the places of their wonted abode.

Jacobs tents] As, *Israels tents*, 2 Sam. 20 1, 1 Kings 12, 16. and *Davids Tabernacle*, Amos 9. 11. an allusion to the ancient Patriarcks dwelling in tents, Heb. 11. 9. and the Israelites in the wilderneſſe, Numb. 24. 5.

have mercy on his dwelling places] Or, *dwellings*, or, *tabernacles*; as it is rendred, Numb. 24. 5. Psal. 43. 3. & 84. 1. on them for him, Esay 54. 1. See the like phrase, Psal. 10. 2. 14.

and the city shall be builded upon her own heap,] Or, *her heap*; and *the city shall be builded upon her own heap*,] Or, *her heap*; where before was nothing but a ruinous heap of stones and rubbish, Psal. 79. 1. Esay 25. 2. & 37. 26. So is the word used, Deut. 13. 16. Josh. 8. 28. Chap. 49. 2. or; as others, *upon her little hill*: which the margent of our bibles exhibiteth: as if the word signified *an hillock*, or, *a knole*; such as Jerusalem stood upon, though situate in a plain. See chap 17. 3. But this the Jewish Doctor not content with, would have it, *an high hill*: for Jerusalem, saith he, is the highest ground in all the land of Israel: (though therein we need not believe him) and a participle or participial from this root hath a notion of height, and is rendred *eminent*, Ezek. 17. 22. *on a mountain lofty and eminent*. Howbeit, others take it more generally, as the Chaldee, who here rendreth it, *upon her places*; that is, upon her *seat*, or *habitasome*: upon her former *foundation*: as the term seemeth to be taken without special regard to hill, or dale: term seemeth to be taken without special regard to hill, or dale: Josh. 11. 13. *the cities that stood still upon their seat*, or *sail*: and had not been ruinated in the surprisal. Though that term seem ufed both there and here; because cities were usually built on some rising, or the ground at least raised for the founding and rearing of them: and from hence divers towns and cities had their appellations, as *Telmilach*, Ezr. 2. 59. *Telabar*, Esay 37. 12. *Telabib*, Ezek. 3, 15. But see Zach. 12. 6. & 14. 10.

and the palace shall remain after the manner thereof.] By the *palace*, here some understand the Kings house, or court; Others, *palace*, here some understand the Kings house, or court; Others, and so the Chaldee, Gods house, *the Sanctuary*, the Temple which was as Gods *palace*, Psal. 11. 4. & 68. 29. Others; both: the middle seems best.

remain] Heb. *sit*, that is, be founded, and seated, and setled, Esay 13. 20. Chap. 50. 39. *abide*; as Numb. 35. 28. Psal. 9. 7. & 29. 10.

after the manner thereof Heb. *upon its right*, or, *judgement*; that is, say some, seated in its former or wonted place: or, as others, so built, so used and so frequented, as formerly it had been: the word is of a very large extent. See 1 Sam. 2. 13. & 27. 11. 2 King. 1. 7. & 17. 26.

V. 19. *And out of them shall proceed thanksgiving, and the voyce of them that make merry*] The comfortable effect of this restitution, chearfulnesse of heart, and thankfulnesse to God for his goodnesse therein towards them, Chap. 31. 12.

out of them] That is, from the tents of Jacob and his dwellings, ver 18. and the people restored to them.

shall proceed thanksgiving] That is, because the noun and the verb are of different genders; sacrifice of *confession*, or, *praise*, or, *thanksgiving*: so called, Lev. 7. 12, 13. Chap. 17. 26. & 33. 13. as some; or, as others, both Jews, and ours, the voyce of *praise*, or *thanksgiving*, supplyed from the next branch: as 1 Chron. 1. 15. Esay 28. 7. & 30. 17. so Psal. 28. 7. & 42. 4. John. 2. 10. See Esay 12. 1. & 26. 1. & 35. 10. & 51. 11.

the voyce of them that make merry] Heb. *that laugh*. See on chap. 15. 17. and it seemeth, as some not amisse deem, to allude to the wonted mirth, musick, and jollity, that was exercised by Gods people, at their solemn Festivals, and repaire to Gods house, Psal. 42. 4. & 118, 15. Esay 30. 29. Chap. 31. 12. Esay 30. 29. but it may well be taken in a larger extent: as Chap 31. 13. & 33. 11. See there, Zach. 8. 4 & 9. 15, 17.

and I will multiply them, and they shall not be few] Or, *they shall not be diminished*; as Psal. 107. 39. Prov. 13. 11. Esay 21. 17. See Chap. 31. 27. Ezek. 36. 11. & 36. 26. Zach. 10. 8, 9.

and I will glorifie them, and they shall not be small.] Or, *mean*; or, *of small account*, Psall 119. 141. and so is the word also used in the Syriack. Mat. 13. 57. & 22. 7. Mar. 12. for they straiten the text too much, (which yet many, both Jewish, and others do) that make this branch no other than the same, though in other terms delivered, with the former.

V. 20. *Their children also shall as aforetime,*] Their issue (Heb. *his*; to wit, Jacobs, verse 18.) shall be setled in as good and fair an estate and condition as they were before the time of their captivity, Esay 44. 3, 4. chap. 33. 11. Lam. 5. 21.

and their congregation shall be established before me] There shall be a constant succession of them, either protected by me, or attending upon me, Esay 66. 22. Chap. 31. 36. and 35. 19.

and I will punish all that oppresse them] Heb. *visit upon* (as chapter 29. 32.) *all his oppressors*: as Judg. 2. 18. & 6. 9. See verse 16.

V. 21. *And their Nobles shall be of themselves, and their governours shall proceed from the midst of them.*] Heb. *his noble*, or, *magnificent*, or, *honourable* one: as Esay 10. 34 2 Chron. 23. 20. and, *his ruler*, or, *governour, from the midst of him*; that is, from among them: as Num. 14. 13. Josh. 7, 12, 13. This some restrain to Christ, the King and ruler of Gods Church, Psal. 2. 6. Esay 11. 1. Mic. 5 2. Acts 2. 36. and some of the Jewes themselves expound them of the Messias. Howbeit, the words seem collective; and to imply, that strangers should no more rule over them, and keep them in subjection; but they should have rulers and governours of their own, Deut. 17. 15. fulfilled in Zorobabel, and others in those times, Zach 4. 14. & 6. 11. 14. but principally indeed in Christ, of whom he was a type, chap. 23. 6. & 33. 16.

and I will cause him draw near, and he shall approach unto me.] This some understand of the Ruler, or Rulers, before-mentioned, that God would take them to be near unto him, in regard of his favour toward them, and protection of them, whereupon the safety and prosperity of the people under them would very much depend, 2 Sam. 7. 14. Psal. 20. 4. & 89. 24 28. See Hagg. 2. 23. Others, of Jacob or Israel, Gods people in general; a people near unto God, and received into favour again with God, as before. Exod. 19. 5. Deut. 4. 20. Psal 148. 14. Zach. 10. 6 Others, of Christ, who as a Priest maketh his approaches unto God for us, and by whom we have also accesse unto God, Josh 14. 6, Eph 2. 18, Heb. 4 15, 16. & 9. 11, 12, & 10. 21, 22. 1 Pet. 3. 18. in whom without question this was most consummately made good: and the order of the context is not amiss by divers observed: as implying, say those that go the first way, that no man may intrude himself into any office of government without call from God, Deut. 10 8 & 17. 14. Prov. 8. 15. those that go the second, that come unto God, unless God convere them, and work them to himself by his Spirit, chap. 10. 23. & 31. 18. Lam. 5. 21. John 6. 44 65. those that go the last way, that Christ was by his Father designed unto his office, before he undertook it, Psal. 2. 6. & 110. 1, 4. Joh. 6. 27. & 10 36. Heb. 5. 4, 5. 9. 1 Pet. 1. 20.

for who is this that engaged his heart to approach unto me? saith the Lord,] This clause is very difficult, and Interpreters are much divided about it: those, I mean, that take notice of it; for many of them let it pass without any regard had of it, Those that take special notice of it, few of them expound it of Christ; but diversly: some in way of admiration of his dignity and excellency. *For who is this* (that is, how excellent a person is he (*that hath given his heart* (that is, his soul) *for a pawn*, or, *pledge*, or, *engagement*, to *procure accesse to me?* Esay 53 7. 10. Heb. 7. 22. Others in way of approbation, and exclusion of all others; *who but he hath engaged*, or *can engage? who can engage his heart to approach unto God*, in that manner, as Christ did? 1 Tim. 5. or, as others, *who dare* in that manner offer to *approach unto God*, or, take upon him the office of mediating between God and man; unless he be by God himself called and assigned thereunto? Heb. 5. 4. But others, not a few, apply it to Gods people; whom I rather concur with: and these go again two wayes. For some would have it spoken in way of admiration, as intimating the paucity of those at present, that did apply themselves to draw near unto God; and they render the words, *For who is he that engageth his heart to approach unto me?* So it should be like that, Esay 53, 1. *Who believeth our report?* that is, few or none: and Esay 64. 7. *there is none that stirreth up himself to take hold on thee.* Others, in way of consmation, as rendring a reason, why he had said he would make them to approach, that they might come near to him; to wit, because he could do it of himself, Cant. 1. 4. John 6 44 & 15. 3 Others, again, in way of stipulation; like that, Psal. 25, 12. and that Esay 50. 10. and one of those that goeth this way, giveth a two-fold syntax of the terms he: e used: the words may, saith he, be rendred, either, *who is he that hath engaged*, or, *undertaken for his heart to draw near unto me?* as *thy servant hath engaged* himself *for the lad*, Gen. 44. 32. or, that *hath made a covenant*, or, *agreement with his heart* (that is, hath sincerely obliged himself and made a covenant with his heart) *to approach unto me?* as he saith. *Make a covenant*, or, *agreement*, *with my Lord*, Esay 36. 8. and as Job, *I have made a covenant with* mine eyes, Job 31. 1. though this word be not there used: and he supposeth that the words may have reference either to what went before, of taking rest to him, such as had

any

any hearty desire and resolution thes to approach and come home to him. c. 24. 7. & 30. 4, 5. 1 Joh. 6. 37. or to that which followeth, that if any such were found, whosoever they were that should be so affected, *they should be his people, and he would be their God*, ver. 22. unto which one of the Rabbines going also this way, adderh, that this is adjoyned to intimate, that not those of that nation, whom God formerly had taken to be near him, but such Gentiles also as dwelt among them, and were in this manner affected, should be taken in together with them, to enjoy the like communion and inwardnesse with him Deut. 9. 11, 12. & 31. 12, 23. Esay 56. 5, 8. And this last seemeth very probable; though the Rabbies additional seem a little over-curious and needlesse. For as for that of a learned Writer, who because the word here used hath sometime a notion of *sweetnesse*, chap 6. 20 & 31. 26. Psal. 104. 34 Prov. 3. 24. & 13. 19. Hos. 9. 4. Mal. 3. 4. would have it rendred, *who is he that hath sweetned his heart to draw near to me?* beside the uncouthnesse of the phrase, it cannot have place here; because the word in all the places pointed to, where alone it is certainly found in that notion, is constantly used in a passive, not an active sense for, *to be sweet*, or, *pleasant*; not for to make such. However there is here either a defect of the relative, as chap. 23. 29. or the demonstrative put for it; and the other for the verb substantive: as Psal. 25. 12. & 44. 4. Esay 66. 1.

V. 22. *And ye shall be my people, and I will be your God.*] A stipulation renewed between God and his people. So chap. 24. 7. & 31. 33. & 32. 38. A passage from person to person: as chap 29, 19. ver. 8 and from number to number: as Psal. 127. 5. & 140. 7.

Jer. Both Judah and Israel ver. 3. all the families of Israel, Chap. 31. 1.

V. 23. *Behold the whirl-wind of the Lord goeth forth with fury.*] See before on chap. 23, 19. where the same denunciation in effect is found: the only matter of difference here concerning the persons against whom it is denounced. It was there denounced against the wicked among Gods people, and the false Prophets by whom they were seduced: and so would some have it to be here; as foretelling what shall befall the obstinate wicked among them, that kept aloof from God either in heart, or in life, or in both, Chap. 12. 2. notwithstanding the gracious goodnesse of God exhibited and made good unto those that sincerely drew near unto him, verse 21. which they should have no share in, but should taste deeply of his wrath. So Esay 65 20, Chap. 17. 5, 6. But others rather the most and best, conceive it to concern here the heathen people, the enemies of God and his Church, before pointed at, ver. 16. 20. the destruction of the one being usually joyned with, and making way to the deliverance of the other. See Esay 14. 1.

a continuing whirl-wind] Because the old Latine hath two several terms here, *a whirl-wind*, and *a tempest*, or *storm*; some Popish Writers stand descanting upon and distinguishing of them; but to no purpose: for the Hebrew word is in either member the same, save that it is of a masculine forme in this latter, of a feminine in the former: (as the like, Esay 3. 1. Jon. 2. 1, 10. But of the attribute given to it, there is some question; for some render it, *grievously cutting*, as with a *saw*; which from hence is deemed to have its name, 1 Kings 7. 9. which seemeth to receive some strength from that in the parallel place, chap. 23. 19. where the word is *grievously paining*, or *putting to grievous pain*: for these reciprocal forms, where they have no reciprocal signification, carry a notion of aggravation and vehemency with them: and this I take to be th genuine sense of the word. Howbeit, some other, referring it to another root, render it, some, *an affrighting*, or, *terrifying*, one; because that root hath sometime a notion of *terrour*, Job 19. 29. some *a whirling* or, *involving* one; such an one as gathering it self together, should so wheel about them, and environ them, that they should not be able any way to get out of it, because the word hath sometime a notion of *gathering together*, Esay 54. 15. Hos. 7. 14. some, *a continuing* one, whom our version followeth, or, *a sojourning* one; that is, such of them, one that shall as an unwelcome guest take up his goods and lodgings with them, and so pass in progress incessantly from place to place, untill it have gone thorow their whole land, and made an utter riddance of them; because the same root hath also other-while a notion of *sojourning* Lam. 4. 15. and the term is used for *a sojourner*, 1 King. 17. 20. But I adhere to the first.

V. 24. *The fierce anger of the Lord shall not return untill he have done it, and untill he have performed the intents of his heart.*] See Chap: 23. 20. the pronoun *it*, needed not here more than there.

in the latter dayes ye shall consider it.] See likewise on chap 23. 20. where only the phrase of *considering*, or, *understanding*, is by a gemination made more emphatical.

CHAP. XXXI.

Verse 1. *At the same time, saith the Lord,*] This introduction evidently sheweth that the fore-going Chapter, and this do joyntly make up one Sermon or Prophecy. For in it the Prophet after a close of that, with a denunciation of destruction to the enemies of Gods people; doth in this return again to the prosecution of Gods gracious promises to his people; in the reduction of them into their own land again; restitution of their state, multiplication of their issue, collation of peace and plenty upon them in abundance, ver. 1 —— 28. renovation and amplification of his covenant with them, ver. 29 —— 34. and the continuation of these his favours with them to their posterity for ever, verse 35 —— 40.

At the same time] In the *latter* times pointed to, Chap. 30. 24. (for where that Chapter ended this beginneth) that is, after the return from the Babylonian captivity in part, but more compleatly, and principally, under the Messias, Chap 30. 9. of whose times the Jewish Doctors themselves observe, that the Prophets use to speak in those terms, Esay 2. 2. Chap 48. 47. & 49 39. Hos. 3. 5. Mich. 4. 1.

will I be the God of all the families of Israel, and they shall be my people.] Not of Judah alone, but of Israel also, of all the twelve Tribes and of all other that shall be called and adjoyned unto them, Chap. 3. 18. & 30. 3 4. 22. for to that last this hath reference. See to the same purpose, Ezek. 37. 19, 22. Hos. 1. 10. & 2. 24. Acts 2. 39. Rom. 11. 26.

V. 2. *thus saith the Lord, the people that were left of the sword found grace in the wilderness,*] God, to put them in hope of further favours, minded them here of his former mercies, So chap. 2. 2. The words most read, as we have them here in the time past, by *the people left of the sword*, understanding, either those that escaped the sword of Pharao, who pursued them with a full purpose to cut them off and destroy them. Exod 14. 9, 10. & 15. 9. or, as some, they that survived the execution done by the Levites among them for their idolatry, about the golden calf, Exod, 32. 27, 28 or, as others, the sword of the Amalekites and Amorites that fought to intercept them, and cut them off in their way. Deut. 17. 8. Numb. 21. 22 33, Deut. 2. 5 17, 18. (but the former rather here intended) found favour with God being by him supplyed with all necessary accommodations, in their passage thorow the vast and waste wilderneste into the land of Canaan. Deut. 2. 7, & 8. 2. ——4. 5, 16. & 32. 10 —— 12. or, as those that go the latter way; they were for all that their horrible idolatry, at Moses intercession and intreaty for them, reconciled to God, and brought into favour again with him, Exod 33. 17. Deut. 9 19. But some read and render the words in the future; *The people that are left of the sword shall find favour as in the wilderness*; that is, say they, those that have escaped the sword of the Chaldeans, shall after the dissolution of that captivity, in their return home again, find the same favour with me, for matter, both of protection and provision. that their fore-fathers did in their journying thorow those aismall deserts. Now true it is, that God doth oftentimes parallel the deliverance out of Babylon, with the bringing of them out of Egypt, and describe the passages of his providence concerning their return home in the latter, by those dispensations exhibited to them in the former, Esay. 11. 15, 16. & 43. 19 — 20 as also that the note of similitude is oft wanting, where of necessity it is to be supplyed: Esay 11 8. & 12. 2. & 66. 3. But where there is no necessity, and the sense is plain and clear of it self without it; there to force it in, and force a Scripture to farther-fetche strains, seemeth neither fair, safe, nor fit,

even *Israel*, when I *went to bring him to rest.*] Heb. *in going to rest him*, or *to bring him to rest Israel.* So the words lie in the text: which most; both of the Jewish Writers, and others, understand of Gods going to procure rest to his people: and some of the Jewish expound of Gods conducting them, and going before them to seek out fit resting-places for them as they travelled along or to and fro. in the wilderneste, Exod 1 . 22. Num. 0. 33, Deut. 1. 33. Others, of the bringing of them unto a setled place of constant rest in the land of Canaan, Deut 12. 9. Psal. 95. 11. and the word may then well be rendred; *to settle him.* See Esay 55. 4. & 63 14. So the word *Israel* must by way of apposition, be referred to *the people* before-mentioned, as our Version conceiveth it: or if we put off *Israel* to the end of the verse, rendring the words, *to settle him*, even *Israel*; then there is a redundancy but elegant and vehement, like that: Prov. 5. 1. *His iniquities shall take him, the wicked one*; and *the end of his mirth*, is *grief*, Prov. 14 13. Howbeit, some referre all this to *Israel*, reading the words, some, in the future, *Israel shall go to his rest.* So the old Latine. Others, in the time prefent, *Israel going unto his rest.* So some of the Greeks. Others, in the time past, when *Israel* went or was going, *to his rest*: or, in *Israels going to his rest.* So a learned Writer; who to strengthen this exposition, further observeth, first, that the verb infinitive is used sometime for the preter tense, wherein the Jewish Doctor here concurred with him, pointing us to the like, chapter 14 5. Whereof see there: and as *leaving*, for *left* there; so *going*, for, *went*, here. And secondly, that the verb of *resting*, in the form here used doth as often signifie *to rest*, as *to cause to rest*: and so indeed it seemeth to be taken, Deut. 28. 64. Esay 34. 14. Chapter 47. 6. and lastly, that the infinitive is in Hebrew, as well as in other languages, used frequently as a noun: as Psal. 139. 2. *my down sittings and mine up-rising*: and, *thy sitting*, for, *thine abode*, chap 9. 6. The words may well bear either fense; but I encline rather to the first, understood of the promised land.

V. 3. *The Lord hath appeared of old unto me;*] Heb. *from afarre*: as Psalm 139. 2. Esay 5. 26. but it is used as well of time, as of place;

place; and so here. Howbeit, some refer it to the time to come; as if the meaning were, *it is far off that the Lord appeareth unto us.* Ye tell us, that God will appear for our deliverance, Esay, 60. 2. and 66. 5. but his appearance to that purpose is long a coming. So it should be the speech of the people complayning of the delay of their deliverance. But this interpretation the words will not bear Others, and so the most reade them, in the time past, as the word is used, Esay 22. 11. and well rendred here, as there also, *of old*, in times long past and gone. That they are the words of the people in captivity is generaly agreed; but some would have them the words of the profane partie among them, as scoffing at Gods Prophets, when they tell them of Gods Acts done in former times for his people, as if they said, Yet tell us of things long ago done; but what is that to us, what was then done if any such things were then done, that was in the old time: shew us somewhat in our dayes. But the most rather of the main body of the people, acknowledging that God had indeed so appeared unto their forefathers as was before intimated vers: 2. but withall implying, that he had now withdrawn himself and his gracious presence from them, and did not manifest his affection to them, or might for him, as in times past he had done. See the like complaints Judg. 6. 13. Psalm 44. 1. ----3. and 74. 11. —— 14. Est. 4 9. 14. and 63 11. 16.

appeared] Heb. *been seen* in the manifestation of his providence for his peoples good and safety; as Gen. 18 22. 14 Psalm 102. 16. Zach. 9. 14.

saying, yea, I have loved thee with an everlasting love;] That these are the Lords words, is generally received: but according to our version, inserting the word *saying*, between this and the former branch of the context, it may be deemed that they should be the words of God uttered long agoe, at what time he so appeared to his people. Whereas indeed they are, as most Interpreters also take them, words framed from God, as an answer to the peoples complaint coverly inclosed in their fore-mentioned speech; assuring them of the continuance of that affection to them, that in former times he had born toward them, and manifested unto them: and instead of *saying*, therefore, *say they*, might be supplied, as Esay 58. 3. but referring to the speech foregoing and annexing it to the close of the former branch, as also the words here following, might better be rendred, *yea*, (Heb. *and* as Chapter 18. 23.) *I love thee with a perpetual or, everlasting love*, Heb. *Love of perpetuity, or eternitie*; as *kindnesse of perpetuity*, Esay 54. 8. and *joy of perpetuity*: Esay 61. 7. My love and affection continueth still the same to thee, and so shall do for ever: or, as some other, with reference to the time past, *I love thee with an ancient, or a long, or antiquity*: I love thee still with the same affection that in former ages I bare towards thee: and both the terms of the text, and the drift of the context will bear it; for the word here used hath ofe respect to the time past, as well as to the future, Esay 58 12, and 63. 9, 11. See Malachi 1. 3. and 3. 6. John 13. 1. Romans 11. 29.

therefore with loving kindnesse have I drawn thee.] Or *I drew thee*, as some I wooed thee to win thee and bind and ingage thee to me with many benefits, as with cords and bands of love, Hosea 10. 4. or as others, *I will draw thee*; to wit, after me, Canticles 1. 4. John 6. 44. or unto repentance, Romans 2. 4. But others rather, both of the Jewish Writers and ours conceive the term here used, to be taken in a notion, not of *attraction*, but of *extension*: and some of the Jewish Doctors render the words in the time past, *therefore did I extend kindnesse to thee*; to wit, say they, at Mount Sinai, when I took thee to be a people in covenant with me, Exodus 19. 5, 6. an effect of his love and affection to them, Deuteronomy 7. 7 8. But ours rather in the future, *therefore will I extend kindnesse to thee.* So Psalm 36. 10. *extend thy kindness*; and *none to extend kindnesse*, Psalm 109. 12. Heb. word for word, *extend thee kindnesse*, for *extend* it unto *thee*: the particle swallowed up between the Verb and the Pronoun affixed: as Esay 65. 5. See instances of the like there: Wherein he would extend kindnesse to her, see in the words next following.

V. 4. *Again I will build thee, and thou shalt be built,*] Thou shalt be restored and setled again; a metaphor taken from architecture; for, saith the Rabbine, as timber and stones and other materials are dissipated and disperled, when a building is dissolved and pulled down; so in re-edifying of it, they are gathered and brought together again, and the fabrick is raised by the conjunction of them in due manner one with another: and in like manner was it with this people; who when they were disperled by deportation had their State dissolved, which God by the collection and reduction of them unto their own land, and setling of them therein, promiseth as to re-edifie and build up again, Psalm 51. 18, & 102. 16. & 147. 2. 1 Chap 6.

O virgin of Israel] Or *O Damsel.* See Esay 47. 1. and *Damsel of Israel* 23, *daughter of Sion*, Esay 1. 8. and, *the city of Jerusalem*, it is put here for the whole State of Israel v. 1.

thou shalt again be adorned with thy Tabrets, and shalt go forth in the dances of them that make merry] Thou shalt return again to a comfortable and cheertull condition, such as in times of peace and plenty, people generally, the younger sort especially, are wont to enjoy, Zach. 3. 10. & 8 5. & 9. 17.

be adorned with thy tabrets] Or, *adorn*, or: *furnish*, thy self with *thy tabrets*, or *timbrels*. So the Verb is rendred, as in a reciprocal notion, Chapter 4. 30. Ezek. 16. 13. & 23. 40. thou shalt make use again of thy Tabrets or Timbrels, which they were wont to play upon in their solemn feastings; and at times of extraordinary rejoycing, Genesis 31. 27. Esay 30. 32. and these the rather he here mentioneth, because she had compared the State of Israel to a young damsel; and at these solemnities such used to play on them, Exodus 15. 20. Judges 11. 34. 1 Samuel 18 6. Psalm 68. 25. and the use of those, saith the Rabbine, should then be an ornament to them, because they should use them in seemly manner and seasonably; not as those that made use of them formerly, when occasion was of mourning and grief rather than of mirth, Esay 4. 12. Amos 5. 5, 6. but the meaning may be simply, thou shalt furnish thy self with them, and with other thine ornaments, put them on about thee: for some scarf or silk ribbon, it is not unlikely they hung them on, when they made use of them. Howbeit, a learned Writer would rather have the words rendred, *thou shalt adorn thy tabrets*: and the word is applied, as sometime to that wherewith one is adorned, Esay 61. 10. Hosea 2. 13. so other-while to the party or thing adorned: as Ezekiel 16. 11. and saith he, in times of publick jollity, the Timbrels were wont to be adorned and set out with garlands: and I suppose indeed; that the meaning may well be, (whether any such garlands were used about them, and be aimed at, or no) that they should furbish over and trim up their Tabrets again, which had been cast aside and neglected before.

goe forth in the dances of them that make merry] As the Damsels also used at such times to doe, Judges 11. 34. and 21. 21. 1 Samuel 18. 6. So verse 15. Of the latter word, see on Chapter 15. 17.

V. 5. *Thou shalt yet plant Vines upon the mountains of Samaria*;] Another note of time, of publick peace and security, when men apply themselves unto tilling and planting, which in times of war or dread and danger they are wont to neglect: as uncertain to enjoy, reap, or receive any fruit of their labours, Judges 6. 3, 4. 11.

upon the mountains] Deemed fittest for Vines, as affording the best grapes, and such as yield the strongest wines. So Ezek. 36. 8. 9. Joel 3. 18.

of Samaria] The Head-city and royal seat of the ten Tribes, 1 Kings 18. 24. put sometime, as Israel, for that whole State and the land possessed by them, Chapter 23. 13. Ezekiel 16. 46. Hosea 7. 1. & 8. 5. Amos 3. 9. hence those that are here called, *the mountains of Samaria*, are called *the mountains of Israel*, Ezekiel 36. 8 and 37. 22. This is deemed to have been in part fulfilled, after the return from the Babylonian captivity; and that partly in many of the ten tribes that returned back with their brethren the Jews, repossessing some part of their land again, and partly in the Jews, who regained at sometimes much of that Countrey; to which purpose are produced out of Josephs *Antiquities*, lib. 13. chap. 5. 8. the letters of two Demetrii, the Father and the Sonne, unto Jonathan the then Jewish Ruler, wherein upon their conquests made on those parts, they assign the land of Samaria with some other Regions thereabout unto the Jewes; but was to be more fully accomplished spiritually in the restauration of the Church under the Messias, See Ezekiel 37. 1, 22.

the planters, shall plant them, and shall eat them as common things] Heb. *shall prophane them*: a defect of the Pronoun; as Capter 24. 6. After the time both of the uncircumcision of them, which continued three years after the first planting of them compleated, and of the sanctification of them, which lasted unto the fourth years end: now expired, those that planted them, shall in the fifth year eat freely of the fruit of them. See the Law to this purpose, Leviticus 19 23, 25. and Deuteronomy 20. 6. Those that plant them, shall in due time enjoy them, not being deprived of the fruit of their labours, nor that which they had taken pains for being either destroyed or devoured by strangers, Esay 65. 21. 23. of the use of the word, see 1 Sam. 21. 5.

V. 6. *For there shall be a day*] Heb. *there is a day.* A time is set, and shall surely come; as Esay 11. 10. Zach. 14. 7.

that *the watchmen upon the mount Ephraim*] Heb. *the watchers* or *keepers on mount Ephraim*; for there is no Article in the Text; and, *mount Ephraim*, soundeth better with us: as also it is rendered, Judges, 19. 1. 1 Samuel 1. 1. *Ephraim*; as, *Samaria*, for that whole Land or State: the reason whereof, see on Esay 7. 2. there is a defect of the Particle *that*, as Chapter, 25. 12.

watchmen] Such, say most, as are described, Ezekiel 33. 2. persons set on purpose on work by the State, to watch as Sentinels on publicke places, to descry and give warning of any enemies approach, Esay 21. 6. and the word here used seemeth so to be taken, 2 Kings 17. 9. and 18. 8. that which therefore most apply unto the Ministers of the Gospel; as Esay 52. 8. and 62. 6. Howbeit, I conceive rather that the allusion is to the Keepers of the Vineyards, whereof mention was before made, verse 5. as such are designed and alluded to under this term, Chapter 4. 16, 17. (for of those in times of publick peace and security there is not so much use) that they should be enciting and calling one to another, to go to worship God in the set places of his publick and

solemn service. Which albeit it was to be in its chief and highest degree, and accomplished under the Messias, when the Faith of him should be held by those of that Nation be embraced, John 4.40, 41. Acts 8 1. 25. Yet I suppose that conceit of a great man a little too curious, who would have the term of *Nazarens* in the term here found alluded to: Sometime given by some to the Christians, Acts 24 5. See Esay 11. 1.

shall cry Arise ye, and let us go up to Zion unto the Lord our God.] See the like invitations and compellations of people calling one unto another to go together to Gods House, Esay 2. 3. Mic. 4. 2. Zach 8 21.

shall cry] As Esay 21. 8. or *call*; in way of invitation; as Deut. 3 19.

Arise ye] See Chap. 18. 2.

go up] Or *go repair*; as Psalm 122. 1, 4.

to Zion] Where the Temple stood: a type of the Church, Psal. 84 7 from accesse whereunto by Jeroboam they had been debarred, 1 Kings 12. 27, 28.

unto the Lord our God] From whom they seemed to be excluded before, as having no part or portion in him among his people, Ezr. 4. 3 Matthew 10. 5. Luke 9. 52, 53. John 4. 9, 22. See the like prophecy of the conjunction and re-uniting of these two, Ezek 37. 16. &c.

V. 7. *For thus saith the Lord, Sing for gladness with Jacob,*] An exhortation followeth, wherein the people of Israel are called upon to acknowledge and publish with much joy Gods gracious goodness towards them in their deliverance. And this branch moth take as directed to the Churches friends, or foreign Nations, as called upon to rejoyce *for her*, or, *with her*, (for so is the particle also used in the former way, Gen. 21. 6. & 25. 42. in the latter, Genesis 46. 25 Chapter 19. 13.) so it should be like that, Deut. 32. 43. the Gentiles being invited to rejoyce with Gods people, and in the next clause mentioned, as some, because they were also to be brought unto Christ, c. 16. 19. Ro 15. 10. Rf. 66. 10. Howbeit, one of the Jewish Commenters, (whom the ancient Greek here in followeth) taking the particle in its most usual notion, and supposing a trajection to be in these words, rendreth it, *Thus saith the Lord to Jacob, sing or Exult ye, for, or with joy*: and so it is an encitement of Gods people themselves to rejoyce; like that. Zach 9. 9.

and shout among the chief of the Nations] Heb. *cry aloud.* or *shrill*, (as it is rendred, Esay 10 30. the word signifieth properly *to neigh*, c. 5. 8 & 50. 11. and it is used most in a notion of exaltation and alacrity. Esther 8 15. Esay 12. 6. & 24. 14. & 54. 1.) *in the head of the nations*; which our version rendreth *chief*: and so the word is sometime used; as Exodus 20. 13. Esay 9. 10. Now this some expound as insulting over the Nations; that being before as the head, had made them as the tail, Deut. 28. 24. and they urge the term of *neighing*, as to that purpose here used: and this way both the ancient Greek and Latine seem to go, rendring the words, *neigh against the head of the Gentiles*: and so is the particle used, Exod. 24 25 Numbers 12. 1 But the most rather understand it as the Chaldee renders it, *openly, in, or unto the face of the nations*; (the *head*, for th *face*: as Job 10. 15 Chapter 14. 2. 1 Cor. 11. 7, 10.) as implying onely a free and open profession and publication of what God had done for them: as Esay 12. 4. and this also the words following confirm. One of the Jewish Commenters renders it, *on the towers*: and *Head*, for *Top* is usual: as Exodus, 17. 9, 10. Esay 22 but then something is added; the top whereof is said to be the *Head* or *Top*: otherwise *Head*, for *Tower* simply, is no where found.

publish ye, praise ye,] Heb. *make to hear* (as Esay 48. 20.) *praise ye*; that is with praise relate and publish it: as, *went and wept*, for, *went weeping*, Psalm 126. 6. *stand and feed*, for, *stand feeding*, Esay 61. 5.

and say, O Lord, save thy people, the remnant of Israel.] This clause is in a manner generaly thus rendred. But how to fit it to the present discourse, Interpreters are somewhat troubled. For some would have them the words of the people remaining yet in captivity, entreating God to deliver them such of them; as yet survived, having escaped the sword of the Chaldeans, verse 2. but remained still in thraldome; unto which their sute an answer should by God be returned, that he would grant their request and fulfill their desire, verse 8. but others conceiving aright by the words foregoing, that this whole passage is directed unto, and concerneth the people as now delivered, and set free as that Esay 12. 4 & 48. 20. understand it, as a Petition preferred to God by the Jewish people delivered in behalf of the other tribes a great part whereof remained still in captivity. Which yet with others seeming not satisfactory, they would have it to be a form not of prayer, but of praise, as *Hosanna* is, say they, Psalm 118. 25 Matt. 21. 9 But this is riteth not well with the use of the word in the Psalm, from whence that in the Gospel hath it; howsoever it may there receive another Exposition, from a rite used by the Jewes at one of their Festivals, as some learned Criticks have observed. Howbeit, that should be rather matter of *praise*, than of *prayer*, the foregoing words imply. And the Chaldee therefore rendreth it in the time present, *The Lord delivers*, or *is delivering his people*, (not as some render him, *thou hast delivered*: for it is a participle of the present that he maketh use of) and the ancient Greek in the time past, *The Lord hath saved his people*; and for is suiteth well with the parallel places. Esay 44. 23. *Sing ye Heavens,——and shout ye lower parts of the Earth——for the Lord hath redeemed Jacob*: and Esay 48. 20. *Declare ye, tell this, utter it,——say, The Lord hath redeemed his servant Jacob*: (see also verse 11.) and it may well be rendred, *Thou hast saved, or saving saved thy people*: for the Verb seemeth here to be the infinitive, which is oft in this form and others the same with the imperative, and is used frequently for the indicative, whereof see on verse 2. and that as well past as there, and Eccl. 9. 10. as future, 2 Sam. 3. 18. where the indicative of this Verb there wanting, as in such defective phrases, is found supplied, c. 11. 12.

the remnant of Israel.] As Esay 10. 21, 22. Romans 11. 5.

V. 8. *Behold, I will bring them from the North-country*] Heb. *Lo, I am bringing* (as chap. 5. 1, 5. Zach. 3 8.) *them* (the remnant of my people, v. 7.) *from the North*; from Babylon, and the parts thereabout. c. 3. 18.

and gather them from the Coasts of the Earth] Heb. *sides* Chapter 6. 22. and 25. 32. from Assyria, Media, and other parts, whither those of the ten Tribes, had been transported, 2 Kings 17. 6.

and with the blind and the lame, the women with child, and the that travelleth with childe together,] Or the copulative cast out, *among them* (as Esay 65. 4. & 66. 19. Chapter 11. 9.) shall be *the blind and lame, the that goeth great*, (see Esay 7. 14.) *and the that is near her time* (Heb. *bringing forth*, as Chapter 6. 24.) *together*. Thereby intimacting, that none in regard of any defect or infirmity, which usually are wont to disable persons to travel, to take long journeyes especially, (Samuel 19 26. Matt. 24. 19.) should in that regard mis or be deprived of the benefit of return into their owne Countrey: God would in his providence so dispose things, that such as were in these regards most unfit, and unable to travel, should have such means of conveyance provided them, as should with safety bring them to their journeyes end: See the like in part, Esay 60. 4, 9. & 66. 20. So rather, I suppose, than as some other, implying, either the willingness and forwardness of the people to return home again, that no want or weakness would with-hold from setting forward on their way. the women great with child, and near their time, refusing to stay till they were light: or as others, to shew that none for any natural infirmity should be refused or excluded from having a part among Gods people. See Esay 35. 5, 6. and 42. 16. and 56. 3, 4 Luke 14. 21. There want not that understand all these passages spiritually, the blinde in minde, Acts 26. 18. and through feeblenesse disabled to walk cavenly, Hebrewes 12. 12, 13. and heavy laden with their sinnes, Matthew 11. 28. and ready to faine for want of inward comfort, Esay 42. 3. and 50. 10. But these particularities I conceive to be over-curious, and leave them to the judgement of others.

a great company shall return thither] Heb. *hither*; into this land again: See Ezr. 2 47. 65. & 8. 1, ——20. and of converts in the Apostles time, Acts 2. 41. & 4. 4. & 8. 6, 12.

V. 9. *They shall come with weeping*] There are tears of joy, as well as of grief: See Gen. 29. 11. & 43 30 & 45. 2, 14. these might well be mixt, as well of grief for their sins, whereby they had grieved God, Ezekiel 6. 9. Zach. 12. 10. as of joy for their deliverance out of those calamities, which they had brought upon themselves by their sins: So *going, and weeping* that is, weeping as they go along chapter 50. 4. Nor can I assent to that learned man, who would have it re-dred, *They shall go out, or went out, with weeping*; as Psalm 126 6. expounding it of their going out into captivity, the current of the text goeth like a strong torrent against it,

and with supplications will I lead them] With supplications, for the remission of their sins: and the word is commonly used for *supplications*, Daniel 9. 3, 17, 18, 23. and *weeping* and it are joyned together, chapter 2. 11. Zachary 12. 10. But some other say, that the word is more general, comprehending as well *praise* and *thanksgiving*, as *supplication* and *prayer*; as another of the like notion is observed to do. 1 Samuel 2. 1. for Hannah's devotion there recorded is rather *tehillah*, than *tephillah*, consisting of matter of *praise*, rather than of *prayer*. And some other again, which our margene exhibiteth, render it *favours*: and this, though the word it self be not found directly so used, yet in the original, and the notation of it, it hath a notion of *grace or favor*; and another term rising from the same root, & being of very near affinity with it, though commonly, yea almost generally used for *prayer*, properly to procure *grace*, yet sometimes or twice at least found used for *favor or grace* it self, Jothius 11. 20 Ezra 9. 8 and so therefore I conceive, with one of the Jewish Commenters, that it is to be taken here; as being applied rather to God that led them, than to the people led by him: *with graces, or favours, will I lead them*: *graces, or favours*; as, *tender mercies, and loving kindnesses*, Esay 63. 7. for, great abundance, or much of either.

I will cause them to walk by the rivers of waters,] Or, *I will lead them along* (for this word and the former are in notion the same; and there is in the original an elegant confonancy between them) *by the water-brookes*. Heb. *to the brookes of water*: and so it may seem to be, as some would have it taken from the manner of leading our their sheep to the water, Psalm 23. but

but I suppose it well rendred, as in our version, *by, or beside*; (as the particle is used, Gen. 49. 29. *bury me beside my fathers*: and as it is aright rendred, Job 29. 19. *my root was spread out by, or beside the waters,*) because the speech is here of journeying or travelling: the meaning of it being, that they should no more want water, (a principal and most necessary means of relief unto pilgrims travelling in those Countries and thorow dry and waste places especially) then as if they went all the way by the side of some one or other river. See Esay 41. 18. and 43. 19, 20. and 49. 10.

in a straight way, wherein they shall not stumble:] Or, rather, *in an even way*, (See Esay 26. 7.) that *they may not stumble therein*: as Esay 73. 14. See Esay 40. 3. 4. and 42. 16. and 62. 10.

for I am a father to Israel,] Heb. *for a father*; as Gen. 17. 4. 2 Sam. 7. 14. I retain still a fatherly affection toward him, as in former times I had, Deut. 8. 5. & 32. 6. Psalm 103. 13. Mal. 1. 10. & 3. 17. and we need not insert, as a learned Writer would have us, the note of similitude, reading the words, as *a father*; that is, as Jacob was to Josephs sons, whom he adopted, making him in regard of the double portion as his first-born, Gen. 48. 5, 16, 22. 1 Chr. 5. 1.

and Ephraim is my first-born] Heb. *my first-born he*: he, for, *is*: as *thou he*, for, *thou art*, Psalm 44. 4. Ephraim is as dear to me, as is any first-born to his father. So the Chaldee, with whom the Jewish Commenters doe herein concur. See the same spoken of Israel in general, Exod. 4. 22. of David in particular, Psalm 89. 27. of all the faithful, Heb. 12. 23. See after also, verse 20. So rather than, as some, because Joseph had the birth-right devolved to him from Reuben. 1 Chron. 5. 1. and Ephraim though his younger son preferred before Manasses in the blessing by their Grand-father Jacob, Genesis 48. 14, 19. or, with some others, as if the Jewish people (for Ephraim here comprehendeth the whole body of them) were so termed in regard of the Gentiles, that were afterward to be taken in to them, Acts 3. 26. Rom. 2. 10.

V. 10. *Hear the word of the Lord, O ye Nations, and declare it in the Isles afar off, and say,*] *Isles*, or *Lands*, or *Countries*; as Esay 41. 1. & and 42. 10. Go I will have his gracious promises concerning the deliverance of his people, to be before-hand published fast and near, that notice may be taken of it, and it may thereby be known whose work it is, when it is done. See Esay 44. 26. & 45. 21. & 46. 10. & 48. 3, 14. So as of the thing done and effected before v. 7.

he that scattered Israel, will gather him] God who formerly in his wrath, for their sins dispersed them, (for it was not so much the enemies might as his purpose and pleasure that enabled them to prevail against them: and unto him therefore is the dispersion of them principally ascribed. 9. 16. & 15. 7. & 16. 17. Zach 7. 14.) being now retonciled to them, will gather them together again, Psalm 147. 2. Esay 11. 12. & 56. 8.

and keep him] Not gather them together onely, and so leave them to themselves, but protect them also when he hath brought them together, and keep them in safety, Esay 38. 6. & 26. 8. & 27. 3. Zach. 2. 5. called therefore *the keeper of Israel*, Psalm 121. 4. So of all the faithful, 1 Peter 1. 5. not *called* onely but *kept*, Jude 1. See John 10. 27 28.

as a shepherd doth his flock,] Who not onely feeketh after his sheep, when they are scattered or have strayed, Ezek 34. 11.——16. Matt. 25. 32. Luke 15. 4. 5. but keepeth them also and feedeth them, and tendeth them, and defendeth them, when he hath them together, 1 Samuel 17. 35. Ezekiel 34. 23, 23. hence David, *The Lord is my Shepherd*, Psalm 23. 1. and God is styled *the Shepherd of Israel*, Psalm 80. 1. and Christ, *the good Shepherd*, John 10. 11——16. and *the chief Shepherd*, 1 Peter 5. 4. See also Esay, 40. 11.

V. 11. *For the Lord hath redeemed Jacob, and ransomed him from the hand of him that is stronger than he.*] Or *the Lord hath delivered* (as Psalm 55. 18.) *Jacob, and rescued him out of the hand* (as Psalm 107. 2.) *of those* (for the term is collective) *that were stronger than he, or too strong for him*. Heb *strong from him*; as Psal. 18. 17. See on chap. 20. 7 of the Chaldeans and other powerfull people, corporally, Esay 40. 10. Satan and his instruments spiritually, Matth. 12. 29. Luke 11. 21, 22. Col. 1. 13. Heb. 2. 14, 15. Some render it, in the future, *will deliver, will rescue*; because it ran so, verse 10. but of that there is no necessity: freedom was both effected and published before they either were, or could be gathered together, being fo dispersed as they were.

V. 12. *Therefore they shall come and sing in the height of Zion,*] Heb. *And*, as Chap. 29. 27. Howbeit, the copulative may here be retained. Those of the ten Tribes, as well as the other two, shall after their return from captivity, repair to mount Sion, with sacred hymns, to celebrate Gods prayses in his Sanctuary there feated, a type of his Church, Esay 2. 2. So ver. 6. The text may well be thus rendred: *And they shall go singing unto the high place of Zion*. So is the particle used of motion to a place, Gen. 1. 14 Lev. 16. 21. Ezr. 9. 7. Esay 9. 8. & 10. 22. *go and sing*, for *go singing*: as *go and weep*, for *go weeping*, Psalm 126 6. and *the height of Sion*, for the high places there; as, *the height of Israel*, for the high places thereof, Ezekiel 20. 40. & 44. 14. See chap. 17. 12.

and shall flow together] Flock thither by sholes, as waters come flowing in of themselves abundantly, where they finde open and free passage: for the word, as the Rabbine obferveth, seemeth to note as well the alacrity, as the numerosity of those that should repair thither. See Esay 2. 2. So Psalm 34. 5. Chapter 50. 4.

to the goodness of the Lord, for Wheat, and for Wine, and for Oyl, and for the young of the flocks, and of the Herd] *to the goodnesse of the Lord*: that is, as some to his beneficence; or unto him as the fountain and well-spring from which all these benefits and blessings do flow: or *upon the goodnesse of God*; having received these things out of his bounty bestowed on them, as Hosea 3. 5. or as others, *goodnesse*, for *good things*; as Genesis, 24. 10. and *the goodnesse of the Land*, for *the good* things of it, Genesis 45. 18. Nehemiah 9. 12. Esay 1. 19. called here *the good thing of the Lord*, because he is the giver of them, Hosea 3. 8. Acts 14. 17. and promiseth to bestow such on them, verse 14. which *good* things what they were, is afterward more particularly expressed: and it may according to this exposition well be rendred, *for the good things of the Lord, for Corn, and for Wine*, (Heb. *new*, or *sweet* Wine, as Esay 36. 17.) *and for Oyle, and for the young*, or *issue* (Heb. *sons*; as Genesis 18. 7. Numbers 7 15. Psalm 114. 4.) *of herd and flocks*, greater and lesser cattel; as Esay 7. 25. and howsoever the particle before the term of *good* in general; be not the same with that which ushereth in the particulars; yet it is observed by the Jewish Criticks here on verse 9. that three times, et and are used in promiscuously used: whereof see instances not a few in this Prophet, Chapter 21. 11, 18. & 26. 5. & 47. 19. & 44 1. & 46. 2. & 47. 1 7, & 49, 19, 20, 34 & 50. 1. & 51. 12. The meaning then is, that they shall repair for these things unto Sion, not to find these things there, as Esay 55. 1. but either to seek to God for them, as Ezekiel 36. 37 or to bleſſe and praiſe him for them, who hath before blessed them with the same. Deuteronomy 7. 13. & 8. 10. & 16. 13——15. and howsoever these temporal good things are in a generality types of better spiritual blessings, Ephes. 1. 3. Heb. 8. 5, 6. & 9. 23. Yet I suppose them somewhat over-curious, who by *Corn*, here understand the bread of Life, Christs Body, John 6. 33, 35, 51. by *Wine*, his Blood John 6. 53, 56. the Food of our Souls, Matt. 26. 26. 28. by *Oyle*, the Spirit of Grace, wherewith Christian men are anointed, 2 Corinthians 1. 21. 1 John 2. 20, 27. or of consolation, wherewith the soul is refreshed, Acts 9. 31. 2 Corinthians 1. 3, 6. by the *young-lings of herd and flocks*, Christ stain and sacrificed on the Crosse, 1 Cor. 5. 7. Heb. 9. 11, 14, 26, 28. and 10. 10, 12. But such particularities neither fort so well with the Types, to which they are applyed, nor agree so well among themselves.

and their soul shall be as a watered garden,] Or *for* (the copulative used in a causative notion, Chap. 23. 22. rendring a reason, why they should thus bleſſe God, Deut. 28. 11, 47.) *their soul* (that is, they themselves. as Psalm 22. 26. & 25. 13, 20. & 63. 5. So v. 14.) *shall be as a well-watered garden*, (for the word hath a notion of plenty in it: as Psalm 36 8 Prov. 5. 19. & 7. 18.) wherein every thing thriveth and flourisheth: a lively emblem of a plentiful and prosperous estate: See Esay 58 11.

and they shall not sorrow any more at all,] Heb. *they shall not adde to sorrow further*: as, *thou shalt not adde to rejoyce further*, Esay 23. 12. they shall have no longer cause or occasion of grief. See Esay 35. 10. the ground of their repairing with singing to Sion.

V. 13. *Then shall the Virgin rejoyce in the dance, both young men and old together*:] Or *then shall the Damsels* of the world, (see the Esay 7. 14. it is here collective) *make merry with dancing*, *and the* Esay 7. 14. it is here collective) *make merry with dancing, and the youths and old together*. There shall be abundance of joy with all sorts of people of all ages and either sex. See the like, Zach. 8. 4, 5 & 9. 17. So are all of each age, and either sex encited unto the praising of God for his goodnesls, Psalm 148. 12, 13. Nor need we yet to refrain the mirth here mentioned to sacred employments, though of dancing in such also we finde mention in Scripture, as 2 Sam. 6. 14, 16. 1 Chr. 15. 29. Psalm 149, 3. & 150. 4. and of the Damsels. in times of publick and solemn rejoycing, see Judges 11. 34 and 21. 21.

for I will turn their mourning into joy] Heb. *and* but so also, Chapter 23. 22. or *when I shall have turned*; as Chapter 14. 15. & 16. 6. So David, *thou hast turned my mourning into dancing*, Psalm 30. 11. and God promiseth to turn his peoples *fasts* into *festivals*, Zachar. 8. 19.

and make them rejoyce from their sorrow] Either, *rejoyce*. and cease *from their sorrow*; as, *thou hast loved* and saved *my soul from the pit*, Esay 38. 17. or, *rejoyce after their grief*; as the particle is used, Esay 38 15. Hof. 6. 3.

V. 14. *And I will satiate the soul of the Priests with fatnesse*;] I will make large and liberal provision for my Ministers. so as they shall have wherewith to maintain them and theirs in a plentifull manner to their fill. See 2 Chronicles 31. 10. Malachi 3. 10.

satiate] The word used also before. v 12. signifieth more properly *to water* largely, and plentifully, Psalm 65. 10. Esay 55. 10. or *to soake*, Esay 34. 7. than *to drinke* largely, or to ones fill, Psalm. 36. 8.

[atiate the soul] *soul* for *desire*, or *appetite*; as Deut. 12. 15, 21. Proverbs 6. 30. & 13 : 5.

of the Priests]Gods Ministers, Esay 66. 21.

with fatnesse] Alluding to the offerings of fat beasts brought for sacrifice, whereof the Priests had their share. So also Psalm 36. 8. Esay 25. 6

and my people shall be satisfied with goodnes, saith the Lord.]They shall be abundantly stored with all manner of *good* things. See v. 12. 2 Chron. 31 10.

V. 15. *Thus saith the Lord, a voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children refused to be comforted for her children, because they were not.*] God had before promised to turn their mourning in to mirth : Vow this promised mirth is here amplified by the mourning foregoing it, which is very pathetically illustrated by a two-fold Rhetoricall introduction of persons, Rachel the mother here, and Ephraim her Grand-child by Joseph, verse 18. In this place Rachel Jacobs beloved wife, as the common mother in some sort of both people, Judah and Israel. (for Ephraim, the head of the ten Tribes, Esay 7. 2. verse 9. was her grandchilde by Joseph her elder son, Gen 48. 5. and the illue of Benjamin her younger son, Genesis, 35 16, 18. continued still in conjunction and consociation with the Tribe of Judah, 2 Chron. 11. 12.) is brought in, as risen out of her sepulchre, situate between Ramath and Bethlehem, in the confines of either Tribe, Genesis 35. 19. Josh 18. 25. Judges 4. 5. 1 Sam. 10. 2. lamenting the losse of her children led away into captivity. as making account never to see them, or to have them delivered again. And this some of the Jewish Doctors apply unto the Jewish and Benjamitish Matrones and Mothers, who with weeping and wailing accompanied their children, led away captive toward Babylon by Ramah, where Nebuzaradan seemeth to have mustered them, and from whence Jeremy having been so far carried away from Jerusalem, was dismissed and sent back, Chap. 40. 1. and the Talmudists tell us that Jacob buried her there foreseeing by the Spirit of Prophecy, that his posterity should there way be led captive, that she might, as they passed by her, intercede for them. But these are Jewish tables. The Evangelist applieth it to the mothers of the young ones at or about Bethlehem, that Herod had most barbarously caused to be slaughtered, Matth 2. 18. Both the Prophet and the Evangelist do hereby imply what Rachel in likelyhood would have done, had she been surviving at either of those calamities, which those of her issue sustained. The words may be read ; *In Ramah hath been heard a voice of lamentation.* (*a voice of lamentation*, as chap. 9. 18.) a voice (supplied. as chap. 3. 21 and 4. 31.) *of most bitter weeping*, (Heb. *weeping of bitternesses*, See Esay 22. 4. chap. 6. 26.) a voice (continued, as Esay 66 6. chap. 4 31.) *of Rachel*, (as Matth. 2. 18.) who *weeping for her children*, (Heb. *her sons*) *refuseth to be comforted*, (as Jacob, Genesis 37 35. Afaph, Psalm 77 2. so Esay 2 1. 4.) *in regard of them*, (Heb. *her children* ; the Noun for the Pronoun : as Exodus 40. 19, 21, 25, 29. 2 Timothy 1. 18. and a defect of the Relative ; as Chapter 30. 21.) *because they were not* : as, Jacob, Genesis 42. 36. *Joseph is not, and Simeon is not.*

in Ramah] Some take it for a common word, rendering it, *in*, or *on an high* place ; as Chapter, 3. 21. and this way goeth the Chaldee, the old Latine, some of the Jewish and ours. But the ancient Greeke and the Evangelist take it for the proper name of a place; as in the places above pointed to.

V. 16. *Thus saith the Lord*] After Rachels lamentation for her sons, as lost, followeth Gods consolation of her, putting her in hope of their return.

Refrain thy voyce from weeping] Leave, or give over weeping : but he saith, *Refrain thy voice* ; because he said before, *a voice of weeping*, implying not a silent weeping, but such as is accompanied with wailing and loud expressions by voice ; as it is said of Esau, *he lift up his voice, and wept*, Gen. 27. 38. and of Joseph, *he gave out his voyce in weeping* (of which form, see on chapter 2. 15.) so loud, that it was heard of the Egyptians and Pharaohs Courtiers, that were without the roome in his house, Genesis, 45. 2.

and thine eyes from tears :] Heb. *tear* ; but collectively ; as Chap. 9 1.

for thy worke shall be rewarded saith the Lord.] Heb. *there is a reward for thy work* ; as 2 Chron. 16. 7. This some apply unto Rachel, that God for her piety would cause her issue to fare the better at last : and the Talmudists ridiculously expound it of her patience in suffering her Sister Leah to be substituted in her room, and obedience in delivering her token to her, which they tell us also that she pleaded to God in behalf of her people. See Genesis 29. 23, 25. but this is an idle fiction, as frivolous as that of Jacob before, verse 15. Others, Popish especially, of the patience of the Bethlemitish women, Matth 2 17. The Jewish Commenters understand it of the people her illue, that should receive a reward for their constant keeping to God, during the time of their captivity, Psalm 44. 17. Our Writers most of them, of that comfortable condition that God would restore them unto, and confer upon them when the time of their captivity should be accomplished. See Esay 40. 10. and 61. 7. these terms of *worke* and *reward* being used, because it should succeed their former misery and thraldom, as *wages* doth *work* ; and should abundantly countervail whatsoever hardship they had endured in the former. Of such spiritual compensations, see Rom. 8. 18. 2 Cor. 4. 18. ascribed here unto Rachel the mother, because as the tribulations of the children are the mothers grief ; so their prosperous conditin is matter of comfort and joy to her, See Matt. 15. 22.

and they shall come again from the land of the enemy.] Thy children of whose return thou despairest, as they themselves also did, Ezek. 33. 11.

V. 17. *And there is hope in the end,*] *There is hope* (and thou shouldest not therefore mourn as one that hath no hope, 1 Thess. 4. 13. John 11. 18.) *in thine end,* (as Job 8. 7. Chap. 15. 11. when the time fer for their exilement shall be expired. C. 29. vers. 10.) or, *for thy posterity* ; as the word here used signifieth, Daniel 11. 4. and that seemeth the Genuine fence of it in this place.

that thy children shall come again to their own border] Thy *children*, Heb. *sons* ; as ver. 17 because the males most were captived) whom thou now deemest as lost : (a defect of the Pronoun posseslive ; as Esay 60. 4.) shall return to their own possessions : *border* for *borders* ; alluding to the limitation of the land of Canaan, and the setting out of it to the several Tribes by borders and boundaries, Josh. 15, 1, 2. or to the general manner of bounding mens lands and possessions, Deuteronomy, 27. 17. Acts 17. 26.

V. 18. *I have surely heard Ephraim bemoaning himself*] To Rachels lamenting for her sons is here subjoyned Ephraims bewailing of his sins ; Gods taking notice of it, and returning an answer full of fatherly affection to it, v. 20.

I have surely heard) Of Rachel was faid before, *A voice was heard* ; here, as speaking in the person of God, *I have heard*, Heb. *hearing, heard* ; as Exodus 22. 22. I hear attentively, so as to take notice and regard, Psal. 5 1, 2. & 77. 1.

Ephraim] The ten Tribes, as v. 6. 9.

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Besides that for the former, the Author of this conceit, is not constant to himself : for in the close of his discourse where he hath this, he inclineth to conceive that in all those places *ha* may be put for *he*, and rendred *behold* ; and elsewhere he goeth another way for divers of them ; as hereafter shall be shewed. It is true, indeed, that divers Interpreters render some of the fore-mentioned places in the affirmative, and sometime with a note of affeveration prefixed : but therein they have regard not to the precise signification, and Grammaticall construction of the terms, but to the sense and meaning of the sentence in general, in the interrogative form involied. Another learned Interpreter, whom a Scholiast of note concurreth with, taketh the words as spoken in way of Admiration or doubting ; thus rendring the Text, Is *Ephraim my deare Sonne ?* Is *he a child of much delight ?* Yes ; or He is ; which they put into the context : but this seemeth somewhat overbold. I should rather, did I suppose the words to be so conceived, render them on this wise, Is *this Ephraim my deare Sonne ?* is it *my darling childe ?* as if it were said, Is it he that bemoaneth himself in this manner ? as Saul to David, Is *this thy voyce, my Sonne David ?* not as questioning whether David were his Sonne or no ; but as with a kinde of astonishment, making a doubt whether it were he that spake to him in that manner : And so here, God is brought in, as speaking after morrall mans usage, but not making doubt whether Ephraim were his dear darling or no : but whether it were that his darling, from whom this pitriful and passionate complaint came. And this, whether it fare not better with the course of the context than any other of those already related. I shall leave to the decision and sentence of others. Howbeit, I shall Tubjoyn, what I conceive to be the genuine syntax : For the surer grounding whereof, I shall suggest that, which I finde not any of our Grammarians, or Criticks, either Jewish, or others, to have observed, howsoever necessity putteth Interpreters, of force, now and then upon it, to wit, that in such interrogative forms the negative particle is oft suppressed, and necessarily to be supplyed. So 1 Samuel, 2. 27, 28. where our Geneva Version, and the next before it, as also the Tigurine and Italian, and some others, well render the Text; *Did not I plainly appear to the house of thy Father ? and did not I choose him ?* So Job 20. 4. where besides those former, divers Latine interpreters, and our late Version also rendereth it, *Knowest thou not this of old ?* as before, Chapter 2. 6. *Hast thou not seen what hath befallen Israel hath done ?* So Ezekiel 20. 30. *Are ye not polluted after the manner of your Fathers ?* and, *do ye not commit whoredome, or goe on whoring, after their abominations ?* and Amos 6. 2. *Were they not better than these Kingdomes ?* *Was not their border larger than yours ?* The very drift and current of the context doth in either necessarily exact it : And for this place, that I may not be deemed to walke alone in it : for I finde both the Tigurine Version, which Oecolampadius, and Bullinger also follow, here expresly it, and the Chaldee Paraphrast before them in the latter branch. As also that learned late Annotator that goeth here another new and strange way, yet doth elsewhere come home to us, contradicting what he here hath in affirming, that *ha*, is oft put for *halo*, especially where it is joyned with *ki*, which is, saith he, in that form no other than an expletive particle. So he expoundeth, Genesis 29. 15. *Art thou not my brother, and shouldest thou therefore serve me freely ?* though in that place himself acknowledgeth, that others generally expound the words himself acknowledgeth, that others generally expound the words therefore, (and that as I conceive, aright) otherwise. But so he also taketh it. Genesis 27. 36. *Was he not justly called Jacob ?* wherein the Tigurine, and our three last Versions exactly agree with him. Yea, so he saith that it is without doubt to be taken, 2 Samuel 23. 19. where our Version rendreth it, *Was he not the most honourable of the three ?* And so Tremellius, Junius and Piscator before : and these two last places are of those, which that learned Writer would above turn another way. Yea, on that place, 1 Samuel 2. 27. after a long discourse, much debate, many turnings and windings, he is at length in the close of all he concludeth, and is enforced to confesse, that to take *ha* for *halo*, supplying the ; negative, doth best agree with the sense and drift of the place : adding withall, that the like is in the Arabick very frequent, as he hath, he saith, in many places of th : *Alcoran* observed. This I have elie rather insisted upon, both because I suppose it bringeth some light to this place, and because I finde divers interpreters of great note driven to forced construictions in some places for want of this observation See the like again, Chapter 40. 14.

Ephraim] The people of Israel, the ten Tribes, as before, verse 9.

my deare Sonne] Heb. *a Sonne precious*, or *deare to me* ; *for it* cometh from a root that signifieth to *be pretious* : and another word hence springing is for *pretious* in common use, Psalm 116. 15. Proverbs 17. 28. but the word here used, is in a so in that seems to import some eminency, or excellency of the thing thereby signified, and is no where else found. It is somewhat like that, Proverbs 4. 3.

a pleasant childe] Heb. *a Childe of delight* : as *a Vine of Delights* ; Esay, 5. 7. and, *Delights* ; for, such an one as a) ny person taketh exceeding great Delight in, Proverbs, 8. 30.

for since I spake against him, I doe earnestly remember him still :] These words are very variously both rendered and expounded.

Those that render the former branch concerning Ephraim as delivered by way of denial ; doe some of them thus render them, *when I have spoken with him,* (that is, further sufficiently admonished him) : *I shall have throughly minded* him of this his pertinacious carriage : but this leaveth the Sentence abrupt and in suspence.

Others of them, *I have a long time been talking with him* ; *I* have not ceased from time to time from dealing with him, to bring him to repentance, but all to no purpose ; but *yet I will thinke on him : I will* for all that, *remember him still* in mercy. But this seemeth not to flow any thing freely from the Text. As for those that goe the other way ; (to passe by the Chaldee, who swarveth too much from the Hebrew, paraphrasing the Text to this purpose : *Since the time that he began to lay* the Text to this purpose : *Since the time that he began to lay sing the Text to this purpose : Since the time that he began to lay up the words of my Law in his heart to practise them, I am minded-up the words of my Law in his heart to practise them, I am minded-full of him to doe him good,*) Some of them render the words, *Ever since I had speech,* or, *I communed with him, I am* still *Ever since I had speech,* or, *I communed with him, I am* still *mindefull of him* ; that is, Ever since at first I spake unto him, and entred into covenant with him. Deuteronomy 4. 12. and 5. 2.

I have

satiate the soul] *Sul* for *desire*, or *appetite*; as Deut. 12. 15, 21. Proverbs 6. 30. & 13. 5.

of the Priests] Gods Ministers, Esay 66. 21.

with fatness] Alluding to the offerings of fat beasts brought for sacrifice, where of the Priests had their share. So also Psalm 36. 8. Esay 25. 6

and my people shall be satisfied with goodness, saith the Lord.] They shall be abundantly stored with all manner of *good* things. See v. 12. 2 Chron. 31 10.

V. 15. *Thus saith the Lord, a voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children refused to be comforted for her children, because they were not.*] God had before promised to turn their mourning in to mirth: Vow this promised mirth is here amplified by the mourning foregoing it, which is very pathetically illustrated by a two-fold Rhetoricall introduction of persons, Rachel the mother here, and Ephraim her Grand-child by Joseph, verse 18. In this place Rachel Jacobs beloved wife, as the common mother in some sort of both people, Judah and Israel. (for Ephraim, the head of the ten Tribes, Esay 7. 2. verse 9. was her grandchilde by Joseph her elder son, Genes. 48. 5. and the issue of Benjamin her younger son, Genesis 35 16, 18. continued still in conjunction and consociation with the Tribe of Judah, 2 Chron. 11. 12.)is brought in, as raised up out of her sepulchre, situate between Ramath and Bethleem, in the confines of either Tribe, Genesis 35. 19 Josh 18. 25 Judges 4. 5. 1 Sam. 10. 2. lamenting the losse of her children led away into captivity, as making account never to see them, or to have them delivered again. And this some of the Jewish Doctors apply unto the Jewish and Benjamitish Matrones and Mothers, who with weeping and wailing accompanied their children, led away captive toward Babylon by Ramah, where Nebuzaradan seemeth to have musstered them, and from whence Jeremy having been so far carried away from Jerusalem, was dismissed and sent back, Chap. 40. 1. and the Talmudists tell us that Jacob buried her there foreseeing by the Spirit of Prophecy, that his posterity should there way be led captive, that she might, as they pafled by her, intercede for them. But these are Jewish tables. The Evangelist applieth it to the mothers of the young ones at or about Bethlehem, that Herod had most barbarously caused to be slaughtered, Matth 2. 18. Both the Prophet and the Evangelist do hereby imply what Rachel in likelyhood would have done, had the been surviving at either of those calamities, which those of her issue sustained. The words may be read; *In Ramah hath been heard a voice of lamentation, (a voice of lamentation,* as chap. 9. 18.) a voice (supplied, as chap. 3. 21. and 4. 31.) *of most bitter weeping,* (Heb. *weeping of bitternesses,* See Esay 22. 4. chap. 6. 26.) a voice (continued, as Esay 66 6. chap. 4 31.) *of Rachel,* (as Match. 2. 18.) who *weeping for her children,* (Heb. *her sons*) *refuseth to be comforted,* (as Jacob, Genesis 37 35. Asaph, Psalm 77 2. so Esay 22. 4.) *in regard of them,* (Heb. *her children* ; the Noun for the Pronoun: as Exodus 40. 19, 21, 25, 29. 2 Timothy 1. 18. and a defect of the Relative; as Chapter 30. 21.) *because they were not:* as, Jacob, Genesis 42. 36. *Joseph is not, and Simeon is not.*

in Ramah] Some take it for a common word, rendering it, *in,* or *on an high* place; as Chapter, 3. 21. and this way goeth the Chaldee, the old Latine, some of the Jewish and ours. But the ancient Greeke and the Evangelist take it for the proper name of a place; as in the places above pointed to.

V. 16. *Thus saith the Lord*] After Rachels lamentation for her sons, as lost, followeth Gods consolation of her, putting her in hope of their return.

Refrain thy voyce from weeping] Leave, or give over weeping: but he saith, *Refrain thy voice*; because he said before, *a voice of weeping*, implying not a silent weeping, but such as is accompanied with wailing and loud expressions by voice; as it is said of Esau, *he lift up his voice, and wept*, Gen. 27. 38. and of Joseph, *he gave out his voyce in weeping* (of which form, see on chapter 2. 15.) so loud, that it was heard of the Egyptians and Pharaohs Courtiers, that were without the roome in his house, Genesis, 45. 2.

and thine eyes from tears:] Heb. *tear*; but collectively; as Chap. 9. 1.

for thy worke shall be rewarded saith the Lord.] Heb. *there is a reward for thy work*; as 2 Chron. 16. 7. This some apply unto Rachel, that God for her piety would cause her issue to fare the better at last: and the Talmudists ridiculously expound it of her patience in suffering her Sister Leah to be substituted in her room, and obedience in delivering her token to her, which they tell us also that she pleaded to God in behalf of her people. See Genesis 29. 23, 25. but this is an idle fiction, as frivolous as that of Jacob before, verse 15. Others, Popish especially, of the patience of the Bethlemitish women, Match 2. 17. The Jewish Commenters understand it of the people her issue, that should receive a reward for their constant keeping to God, during the time of their captivity, Psalm 44. 17. Our Writers most of them, of that comfortable condition that God would restore them unto, and confer upon them when the time of their captivity should be accomplished. See Esay 40. 10. and 61. 7. these terms of *worke* and *reward* being used, because it should succeed their former misery and thraldom, as *wages* doth *work*; and should abundantly countervail whatsoever hardship they had endured in the former. Of such spiritual compensations, see Rom. 8. 18. 2 Cor. 4. 18. ascribed here unto Rachel the mother, because as the tribulations of the children are the mothers grief; so their prosperous conditin is matter of comfort and joy to her, See Matt. 15. 12.

and they shall come again from the land of the enemy.] Thy children of whole return thou despairest, as they themselves also did, Ezek. 33. 11.

V. 17. *And there is hope in the end,*] *there is hope* (and thou shouldest not therefore mourn as one that hath no hope, 1 Theff. 4. 13. John 11. 18.) *in thine end,* (as Iob 8. 7. Chap. 15. 11. when the time fet for their exilement shall be expired. C. 29. verf. 10.) or, *for thy posterity*; as the word here used signifieth, Daniel 11. 4. and that seemeth the Genuine sence of it in this place.

that thy children shall come again to their own border] Thy *children*, Heb. *sons*; as verf. 17 because the males most were captived) whom thou now deemest as lost: (a defect of the Pronoun posfessive; as Esay 60. 4.) shall return to their own possessions: *border* for *borders*; alluding to the limitation of the land of Canaan, and the setting out of it to the several Tribes by borders and boundaries, Josh. 15, 1, 2. or to the general manner of bounding mens lands and possessions, Deuteronomy, 27. 17. Acts 17. 26.

V. 18. *I have surely heard Ephraim bemoaning himself*] To Rachels lamenting for her sons is here subjoyned Ephraims bewailing of his sins; Gods taking notice of it, and returning an answer full of fatherly affection to it, v. 10.

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And others again conceive it as spoken by way of reprehension: to a learned late Writer, who is carrieth on the whole tenour of Ephraims speech, not as a profession of his present repentance, but as excusing himself that he did not yet, nor could repent, during his captivity; he was so full of shame and misery, that he had no list or leisure thereunto: but would do it, when God had set him at liberty, and shewed mercy and goodness unto him, by setling him in his own countrey again: and accordingly he bringeth in God returning answer here to this his presumed profession: Belike Ephraim deemeth himself such a darling child, as I cannot be without him, when he is so nice and delicate, that he cannot repent so long as he is in misery, and till all this be done for him. But those that goe either of these two wayes, have few for them, going along therein with them; and the main course of the context seemeth to run with full stream against them. And another learned man of great note seemeth to take to as solitary a walk, who instead of an interrogative, would make it enunciative, and turns the interrogation into a more vehement affeveration: For, saith he, the former interrogative here used, is oft found to sig nifie, *surely* or *verily*, as Genesis, 27. 36. 2 Samuel 23. 19 1 Kings 18. 31, Proverbs 24. 28. Chapter 7. 9. and the latter is by a Jewish Critick observed so also to signifie, as both joyned with the former, Numbers 17. 13. Job 6. 13. and alone by it self, Genesis 47. 18. Numbers 16. 30. Job 22. 20. Psalm 63. 7. Proverbs 3. 34. Esay 4. 4. and 29 16. But as for the former, there is not any one place produced, where the Interrogative may not in his proper notion well stand: and for the latter it is true, that it hath divers other uses, nor is it an interrogative in his first and native notion, but most commonly a conditional, sometime a dissertive, and one of these two in most if not all, of the places produced. Besides that for the former, the Author of this conceit, is not constant to himself: for in the close of his discourse where he hath this, he inclineth to conceive that in all those places *ha* may be put for *he*, and rendred *behold*; and elsewhere he gooeth another way for divers of them; as hereafter shall be shewed. It is true, indeed, that divers Interpreters render some of the forementioned places in the affirmative, and sometime with a note of affeveration prefixed: but therein they have small warrant nor to the precise signification, and Grammaticall construction of the terms, but to the sense and meaning of the sentence in general, in the interrogative form implied. Another learned Interpreter, whom a Scholiast of note concurreth with, taketh the words as spoken in way of Admiration or doubting; thus rendring the Text, Is *Ephraim my deare Sonne? Is he a child of much delight?* Yes; or He is; which they put into the context: but this seemeth somewhat overbold. I should rather, did I suppose the words to be so conceived, render them on this wise, Is *this Ephraim my deare Sonne?* is it *my darling childe?* as if it were said, Is it he that bemoaneth himself in this manner? as Saul to David, Is *this thy voyce, my Sonne David?* not as questioning whether David were his Sonne or no; but as with a kinde of astonishment, making a doubt whether it were he that spake to him in that manner: And so here, God is brought in, as speaking after mortall mans usage, but not making doubt whether Ephraim were his dear darling or no: but whether it were that his darling, from whom this pittiful and passionate complaint came. And this, whether it sute not better with the course of the context than any other of those already related, I shall leave to the decision and sentence of others. Howbeit, I shall subjoyn, what I conceive to be the genuine syntax. For the former grounding whereof, I shall suggest that, which I finde not any of our Grammarians, or Criticks, either Jewish, or others, to have observed, how over necessity putteth Interpreters, of force, now and then upon it, to wit, that in such interrogative forms the negative particle is oft suppressed, and necessarily to be supplyed. So 1 Samuel, 2. 27, 28. where our Geneva Version, and the next before it, as also the Tigurine and Italian, and some others, well render the Text, *Did not I plainly appear to the house of thy Father? and did not I choose him?* So Iob 20. 4. where besides those former, divers Latine interpreters, and our latest Version also render it, *Knowest thou not this of old?* See before, Chapter 3. 6. *Hast thou not seen what back-sliding Israel hath done?* So Ezekiel 20. 30. *Are ye not polluted after the manner of your Fathers?* and, *do ye not commit whoredome, or go on whoring, after their abominations?* and Amos 6. 2. *Were they not better than those Kingdomes? Was not their border larger than yours?* The very drift and current of the context doth in either necessarily exact it: And for this place, that I may not be deemed to walke alone in it: so doth the Tigurine Version, which Oecolampadius, and Bullinger also follow, here expresseth it, and the Chaldee Paraphrast before them in the latter branch. As also that learned late Annotator that goeth here another new and strange way, yet doth elsewhere come home to us, contradicting what he here hath in affirming, that *ha*, is oft put for *halo*, especially where it is joyned with *ci*, which is, faith he, in that form no other than an expletive particle. So he expoundeth, Genesis 29. 15. *Art thou not my brother, and shouldest thou therefore serve freely?* though in that place himself acknowledgeth, that others generally expound the words thereto, (and that as I conceive, aright) otherwise. But to be also taketh it, Genesis 27. 36. *Was he not justly called Jacob?* wherein the Tigurine, and our three last Versions exactly agree with him. Yea, so he saith that it is without doubt to be taken, 2 Samuel 23. 19 where our Version rendreth it, *Was he not the most honourable of the three?* And so Tremellius, Junius and Piscator before: and these two last places are of those, which that learned Writer would above turn another way. Yea on that place, 1 Samuel 2. 27. after a long discourse, much debate, many turnings and windings, having driven and druggled hard to carry it some other way: at length in the close of all he concludeth, and is enforced to confesse, that to take *ha* for *halo*, supplying the, negative, doth best agree with the sense and drift of the place: adding withall, that the like is in the Arabick very frequent, as he hath, he saith, in many places of th: *Alcoran* observed. This *I* have title rather insisted upon, both because I suppose it bringeth some light to this place, and because I finde divers interpreters of great note driven to forced constructions in some places for want of this observation See the like again, Chapter 40. 14.

Ephraim] The people of Israel, the ten Tribes, as before, verse 9

my deare Sonne] Heb. *a Sonne precious, or deare to me*; *for* it cometh from a root that signifieth *to be pretious*: and another word thence springing is tor *pretious* in common use, Psalm 116. 15. Proverbs 17. 28. but the word here used, is in a so in that seems to import some eminency, or excellency of the thing thereby signified, and is no where else found. It is somewhat like that, Proverbs 4. 3.

a pleasant Childe] Heb. *a Childe of delight*: as *a Vine of Delights*; Esay, 5. 7. and, *Delights* for, such an one as a my person taketh exceeding great Delight in, Proverbs, 8. 30.

for since I spake against him, I doe earnestly remember him still:] These words are very variously both rendered and expounded.

Those that render the former branch concerning Ephraim as delivered by way of denial; doe some of them thus render them, *when I have spoken with him,* (that is, further sufficiently admonished him) *I shall have throughly minded* him of this his pertinacious carriage: but this leaveth the Sentence abrupt and in suspence.

Others of them, *I have a long time beene talkeing with him*; *I* have not ceased from time to time from dealing with him, to bring him to repentance, but all to no purpose: but *yet I will thinke on him: I willt* for all that, *remember him still* in my thoughts. But this seemeth not to flow any thing freely from the Text. As for those that goe the other way: (to passe by the Chaldee, who swarveth too much from the Hebrew, paraphrasing the Text to this purpose: *Since the time that he began to lay up the words of my Law in his heart to practise them, I am mindefull of him to doe him good,*) Some of them render the words, *Ever since I had speech, or, I communed with him, I am* still *mindefull of him*; that is, Ever since at first I spake unto him, and entred into covenant with him. Deuteronomy 4. 12. and 5. 2.

I have

I have not been unmindfull of him, albeit he hath not so carried himselt towards me, as he should, but have constantly retained my first affection to him, and so still do, verse 2. Others, *Even since I spake against him* (threatning to chastise him, Heb. 10. 10.) *I do still constantly remember* or, *think upon him*, in mercy, Habb. 3.2. mine heart and affection is still entire toward him, notwithstanding my sharp menaces of judgement against him. And others again lastly, *So oft as I speak of him, I am mindfull still of him*; that is, So oft as I have any occasion to speak or think of him, as at present I have by this lamentable complaint, I am in mercy very mindfull of him See Esay 49 14 16. And this last I concur with.

since I spake] So is the particle rendred also; chap. 20. 8. but would rather both here and there (as the Jewish Critick on either place observed) be rendred, *so oft*; as also chap.48. 27. a place parallell to this; *so oft as thou speakest of him, thou skippest for joy.* See more instances on Chap. 20 8.

I spake against him] As Num 12.1. or, *with him*, as Deut. 6. 7. *of him*, as Deut. 13. Chap. 38.24. & 48.27.

I do constantly remember him) Or, *I do constantly*, or, *carefully remember him.* Heb. *remembring remembers*; as Deut 7.18.

therefore my bowels are troubled for him] Heb. *sound for him*; as Cant. 5.4. or, *earn towards him*, or, *on him*: as the mothers did towards her child. 1Kings 3 26, See Esay 63.15. Hos. 11.8. for that learned Annotator seemeth to be very wide here, who rendreth it; *for this cause am I vehemently incensed against him*, or, *am very wroth with him*: the form is never found so used, but the contrary way rather.

I will surely have mercy upon him, saith the Lord.] Heb. *I will having mey have mercy on him*, or, *I will abundantly have mercy on him* or, shew mercy towards him: and there is a motion of tenderneſſe of affection in the bowels it self, whereof see on Esay 54. 7. & 63. 15 and here again that learned man seemeth to run counter to the text, rendring it; as in way of indignation, with an interrogative, *shall I shew any mercy to him?* as if it were parallel to that, chap 5 7. 9.

V. 21. *Set thee up way-marks*;] God by the Prophet now turneth his speech to his people in captivity, (as the term he here being now expired) enciting them to think on and prepare for their returne home to their own countrey; as was before promised, verse 17.

way-marks] Heb. *signes*, or, *monuments*, 2 Kings 23.17. Ezek. 39.15. Such are here meant as are wont to be erected upon the high-ways, plaines especially, where paths are not so apparent, or where many crosse-ways meet, to direct passengers the right way to some places of note, that they may not wander by mistake.

make thee high heaps] Or rather, *pillars*; as Hos. 12. 4. (for so the word may there also be rendred) and as one near to it, Cant. 3. 6. & Joel 2 30. and the word, as it is here used seemeth to be derived from a term that signifieth first and properly *a palm-tree*, then *a pillar* set bolt-up right and straight, like to the body of that tree. See Chap. 10. 5. So it is the same in effect, though in other terms, with the former; as the Jewish Commenter here observeth; who yet would have this latter word derived from a verb used, Dan. 8. 7. & 11.11. supposed by him to have in it a notion of *lifting up*; of which some doubt may justly be made. The same word, but rising from another root, was used for *bitternesses*, verse 15. whence the Chaldee here conceiveth the whole passage to be no other than as an exhortation to repentance, admonishing them to remember the practices of their religious ancestors, and to return to God pouring out prayers unto him with *bitternesse* for their sins: and this the old Latine seemeth to have followed, rendring the word *bitternesses*. Which howsoever the Popish Writers strain their wits to make somewhat of, yet can have no place here; there is an elegant redundancy in those forms, *set thee*, and, *make thee*: wherefore see on chap. 5. 5. and the like, Gen. 12. 1.

set thine heart toward the high-way even *the way* which thou *wentest*] There is in the original a two fold reading; For some read it, *the way that I went*; to wit, with thee, saith one of the Jewish Commenters. Set thine heart upon the right way, the way that I directed thee to, and led thee in, and return to that again, chap 2.17. But the more received reading is, *the way that thou wentest*. Think upon the road, Heb. *the cell-way*, or, *causey*, See Esay 49. 11. & 62. 10.) *the way that thou wentest*; that is, the way ye went, when ye were carried captive into Assyria, some of you, and others of you into Chaldea, and by which ye are now to go back home again; as Esay 37. 34. See chap. 50. 4, 5. a defect of the relative, as chap. 30. 21. and in the like manner with us, when we say, *the way they went.*

turn again, O virgin of Israel, turn again to these thy cities.] *O virgin*, or, *damsel.* See on ver: 4 and the invitation to return is doubled, to make it the more vigorous; as Ezek 33. 11. Cant. 6. 13. *to these thy cities*, that have lien so long waste and desolate, to repair, and to people them again Esay 58. 12.

V. 22. *How long wilt thou go about, O thou back-sliding daughter?*] So some of the Jewish Doctors render it, because of a word thence deduced, signifying *a compasse*, Cantic. 7. 1. *the compasse of thy thighes*; but some other both of them, and ours, *How long wilt thou*; or, *dost thou withdraw thy self?* as Cantic. 5. 6. *my beloved had withdrawne himselfe*; enough that he there in another form: and of this flock is no more found in Scripture. The Chaldee giveth it, *How long wilt thou harden thy self from returning?* the same termes that he hath, Jer. 8. 5. and the Greek to the same effect, *How long wilt thou revert*, or, *turn away?* which many expound of their not returning to God by repentance, Chap. 5. 3. & 8. 5, 6. But the first seemeth the best; that which some understand of their running after idols, Chap. 2. 23, 24. Others rather, of their thinking upon, and seeking after humane helps and other courses, out of a diffidence and distrust of Gods promises, and the performance of them, Esay 57. 10. Chap. 2. 17, 18, 36, 37. Howbeit, some conceive the words as spoken by way of excitement, to set themselves upon minding the way home-ward to their countrey, as ver. 21. without fear or forecast of the length or difficulty of the way, which raiseth oft doubtful thoughts and debates in the minds of weak and unskild ones, Deut. 1 26. 13, 14. which is also not improbable. Though some of those that go this way, take their rise from an unsound ground; as also the old Latine that rendreth it, *How long continuest thou dissolved with delights?* I should rather render it with reference to their long and tedious captivity, *How long shall it thou go to and fro?* as those are wont to do who are in captivity, at the will and pleasure of those under whose command they are. See chap. 4 1. & 14.18. as if God had said, Think on thy former home again, and do thy way thither, v. 21. for why should it thou be tossed to and fro any longer, as in thy present excilement thou art.

O back sliding daughter] Or, *revolting*. See Chap. 3. 12, who by thy refractary courses, hast procured to thy self those evils in this kind, which at present thou endurest. chap. 2. 19. & 30. 15.

for the Lord hath created a new thing in the earth;] Or, *will create a new thing on earth*; as Chap. 13. 5. the rather in the future; because the next clause is generally so rendred. God will do a strange thing; such as is not ordinarily to be hoped for in the work of creating is frequently used, Esay 4 5. & 65. 17 18. & *now, for strange*, Esay 42. 6. & 43. 19, Mar. 16. 17. Acts 17 18 19 For as for that great mans conceit, who readeth it in the time past, as spoken of the peoples uncouth carriages, I suppose few or none therein concur with him; and of it more anon.

A woman shall compasse a man] The new or strange thing that God would effect. The place is obscure; and various interpretations are therefore given of it, as well by the Jewes themselves, as by others. Some conceive it, as alluding to a woman, that should woo and seek after a man: whereas man ordinarily are wont to seek after the woman. So it should be like that, Esay 4. 1. Others, to a woman that having left her husband, and lived loosly with others, should at length seek to him for reconcilement. So it should be like that, Hos. 2. 7. 3. 1 Cor. 7. 11. and either of these the words would bear: but they seem no such strange matter simply considered. And yet more probable here to be meant, than that intended, which that learned Writer suggesteth, of this peoples seeking, like a shamelesse and insatiable strumpet, by wanton dalliances and embracements, to procure love to her from strangers, Esay 57. 8.---10. Chap. 2. 24, 25, 36. Ezek. 16. 33, 34 Hos. 8. 9. for certainly this was no work of Gods creating; and it seemeth to me a very forced construction, to interpret the foregoing words of Gods giving them up, and abandoning them thereunto; as Rom. 1 26, 27 Christian Writers the most, both ancient and latter, understand it of Christ and the Virgin his Mother. *A woman* (so is she termed, Gal. 4 4.) being a Virgin, and so abiding, (Esay 7. 14. Matth. 1. 18, 25.) *shall encloſe* in her womb, (Luke 2. 21.) *a man*; (that is, a male, a man-child, Job 16. 21.) as the nut (saith one of ours) encloseth the kernel; not receiving ought from without, but conceiving and breeding of her self, by the power of the Almighty from within, Mat. 1. 20. Luke 1. 34, 35. And this indeed may well be termed a new and strange thing: because never the like heard of. See Esay 7. 14. But because she one word seemeth not to be used of *containing*, but of *compassing*, and *besetting*, Josh. 7 3, 4, 7, 11, 14, 15, Psal. 118. 10.---12. Eccl. 9. 14. and the other, not *a man* simply, but *a man of mights*, or, *a mighty man*. See on Esay 2. 9. & 3. 2, 25. Divers Interpreters of prime note expound it, of the Jewish people some; of the Church of Christ, others; and a third sort of both, the one being subordinate to the other; as the thing typified to the type, or rather, as in part inchoated in the one, but more fully to be effected and accomplished in the other; to wit, that the Jewish people then, and the Christian Church afterwards, though in regard of their low and dejected condition, compared to a weak and feeble woman, Lam 1 1, 6. Rev. 12 1, 2, yet should befet and prevaile against her temporal enemies, the one, Esay 14. 2. their spiritual adversaries also the other, such as for their power might well be compared to men of much might, Rom. 16. 20. Eph. 6. 10, 1 Joh. 4. 4 & 5. 4 Rev 12. 11. which I take to be the genuine sense of the place.

V. 23. *Thus saith the Lord of hosts, the God of Israel*] As Chap. 7. 2, 11.

As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring away their captivity, The Lord blesse thee, O habitation of justice, and mountain of holinesse] A further intimation of the reformation that shall be in the lives and courses of those, whom God shall preserve for a remnant, and bring home to their wonted places of abode again. See Esay 1. 25. ---27. & 4. 3, 4, & 60. 21. & 62. 12.

As yet] Or, *Yet again*; as verse 5. for the particle here implyeth not a continuation of some present act; but the restoring or renewing of somewhat formerly used, which for some space of time had been since intermitted. So also, verse 4.

they shall use this speech] Or, *this speech shall be used.* Heb *they shall say this word*: the verb used indefinitely, as Psal. 116. 2. Esay 8. 19. Mat. 24. 26. Luke 12. 10. So ver. 19.

in the cities thereof,] Heb. *of him*, or, his cities: as having reference not to the land, but to the people.

when I shall bring again their captivity] Or, *when I shall have brought back their captives*; as ver. 13. Psal. 14 7.

The Lord blesse thee,] The usuall form of salutation and well-wishing, Ruth 2 4. Psal. 129. 8. for the exposition is overnarrow that the Jewish Doctor gives it; Never mayest thou be destroyed again.

O habitation of justice] Or of men of *justice*; as Esay 1. 21. & 4 1. 2. as some, of *righteous* ones, Esay 60. 21. So 2 Pet. 3. 13. See Chap. 50. 7.

mountain of holinesse] Or, *holy mountain*; as Psal. 15. 1. Esay 11. 9. in reference to mount Sion, whereon the Temple was structure, the principal seat of Gods solemn service; wherein he should now be worshipped, by holy men, in holy manner, Esay 56. 7. Ezek. 20. 40. 1 Pet. 2 5.6.

V. 24. *And there shall dwell in Judah it self, and in all the cities thereof together, husband-men, and those that go out with flocks.*] Or, as some, *in it* (to wit, the land before spoken of, ver. 23.) *shall* the people of *Judah dwell*, (*Judah*, for the men of *Judah*, as chap 23 6.) or, rather, as I conceive, *there shall dwell in it*, even (supplyed, as Esay 5 9. & 35 4) in the land of *Judah, and* in (a defect of the preposition, but supplyed from the former branch) *all his*, or, *their cities* (as before, verse 13.) *together, husband-men that shall go out with the flock*, or, *and* such as *go out with the flock*; Either such as shall both till their ground, and tend their cattel, as two several employments of the same persons; or persons employed, some in tillage, others, in tendance of cattel: the copulative for the relative, according to the latter, as verse 21 Heb. word for word, *and they shall go with flock*; Whence a Jewish Commenter, therefore keeping close to the text, and retaining the proper use of the verb, (which signifieth, not *a going out*, but *a going*, simply, or, *journeying*, and hath reference not so much to the shepherds leading out his sheep, but his shifting with them, as his occasion for their better feeding requireth) expoundeth it, *and they shall go*, or, men shall go, (for the verb is used indefinitely, as that ver. 23.) *with their flock*; to wit, from place to place without fear. See Gen. 37. 17. Howsoever the words be taken, these employments constantly followed and exercised are here mentioned, as an argument of peaceable times, and a signe of a quiet and setled estate: so Esay 37. 30. Chap. 33. 12. So rather, then as some of note would have it, as a note of the most simple, harmlesse, and beneficial course of life, which men in those times shall generally apply themselves unto: see Gen. 25, 27.

V. 25. *For I have satiated the weary soule, and I have replenished every sorrowfull soule.*] Or, I *will abundantly refresh* (as verse 14.) *the hungry*, or, *thirsty*, as Job 22. 7. Psal 63. 1. or, *faint*, or, *fainting*, as 1 Sam. 14. 31. 2 Sam. 21. 15. Esay 29. 8. See Psal. 107. 5. 9.

and I have replenished every sorrowfull soul.] Or, *I will replenish every mournfull soul.* (see Deut. 28. 65.) I will supply them with all manner of good, and matter of comfort to their fill, to the utmost of their desire, Psal. 36 8. & 37. 4. & 81. 10, & 107. 9 Esay 41. 17, 18. & 43. 20. verse 12. Mat. 5. 4, 6. & 11. 28.

V. 26. *Upon this I awaked, and beheld, and my sleep was sweet unto me.*] The Prophets own speech relating the great comfort and refreshing that he had received upon this vision, and these gracious promises of God therein signified unto him concerning his peoples; being therewith so affected, as one, who after some tedious travel, or long and wearisome watching, had taken comfortable rest, had slept safely and sweetly, and was exceedingly therewith refreshed, Psal. 3. 5. Prov. 3 24. or, as some, after these things revealed unto me, as one awaked out of sleep (Zach. 4 1, 2.) I shooed up mine eyes, and looked about me, and considering seriously what I had seen and heard, I was so affected with the contemplation thereof, that from that time forward, I was able quietly to compose my self to rest, which before I could not do, Chap. 4. 20, 21. & 8. 18. But I concur rather with the former.

V. 27. *Behold, the dayes come, saith the Lord, that*] As chapter 30. 3.

I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast] I will multiply and replenish the land of either family (see verse 1.) both with people and cattel, as if the whole land were sowed with the seed of either, and it did multiply, as grain cast into the ground is wont to do in some rich and fat soile, Gen. 26. 12. Mat. 13. 8. See Esay 60. 21. Hos. 2. 23. Zach. 2. 4. & 10. 8, 9. Nor need we depart here from the received version to render the text, with the Chaldee, which some of the Jewish Commenters follow, *with the seed of man, as with the seed of beast*; because the copulative is sometime so used; as Prov. 5, 15. Much lesse to expound it with that Jewish Doctor, who from those pestillers follow, of multiplying and blessing the wife and the simple together; abusing to that purpose the words of the Psalmist, Psal. 36. 6. or to understand with that learned Scholiast, by *men* the Jews, by *beasts* the Gentiles, expounding it of spiritual regeneration.

V. 28. *And it shall come to passe*, that] As chap. 25. 12.

Like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict.] Of the terms here used, see on chap. 1. 10, 11. & 10. 12. & 18. 7, 9 & 42. 27. Dan. 9. 24. there are in them some elegant consonancies, which our English cannot so well expresse.

So I will watch over them, to build and to plant, saith the Lord.] I will be sedulous and affiduous (as Psal. 127. 1. Prov. 8. 34) in promoting their good. See on Chap. 1. 10. & 18. 9 & 24. 6.

V. 29. *In those dayes they shall say no more, The Fathers have eaten a sower grape; and the childrens teeth are set on edge.*] Or, *It shall no more be said*, as verse 23. This seemeth to have been a common by-word in the mouth of profane wretches in those times, thereby implying that their parents or ancestors had committed faults, and they being faultlesse yet sustained the penalty of it, Ezek. 18. 2. This Proverb, or By-word, God saith in those times, shall no longer be used, an end being now put unto those grievous calamities, which had befalne them, God punishing thereby, as well their own sins, as their parents alſo in them joyntly together, Esay 65. 7. and they should not have occasion therefore to use that Proverb any longer, as it is said, Ezek. 18 3. And this I conceive, with some of the best Interpreters, to be both the genuine and full notion of the place: which they seem much to swarve from, who either with that learned Annotator, who taking an hint of that his conceit from one of the Jewish Commenters, would have the meaning to be, that howsoever God do justly punish children for their parents defaults, Exod. 28. 5. and with this people had so done, 2 Kings 24. 3, 4. yet would in regard of the excellent parts and vertues, both of their ancienter progenitors, and their own alſo, put an end now unto that severe carriage: that which is directly contrary unto that freeneſſe of his mere mercy, which he constantly alloweth, as the main ground of their restitution, Esay 43. 25. & 48. 9, 11. Ezek 36. 32. or, as another Jewish Doctor, because there should be no such grand sins among them, for which God with plagues should pursue them unto posterity: or, as that learned man alſo, fetching in hither what followeth, verse 30 that the Magistrates should be so diligent in execution of justice in those times, that God should not need now to punish in that manner, as formerly he had done. As alſo those both Popish and ours; who restraining this passage unto the times of the Gospel, say some of the former, that the penalty of Adam's sins reached unto all his posterity, and notwithstanding their circumcision, yet they went down all into *Limbo* for it, untill the comin of Christ, but that all penalty of that kind is in Christian baptisme taken away, originall sin being wathed away in it: that of their *Limbo* being a meer fancy, and the other of baptisme alſo, a groundlelle conceit: and some of the latter, who dream of Gods dealing more favourably now than in former times with sinners, when some one mans sin brought a penalty upon others, and the sins of the fathers were required at the childrens hands: for how they are able to make this good, that sins of particular persons have not an hand in procuring of general judgements, or that God doth not punish parents at this day, as well in their issue, as in their persons, I see not: and a point of that weight requireth clearer proof than from this place, that will well bear another sense: which those come near to, who would have the meaning to be, that both in the one time, and in the other, as well after their temporal restitution, as alſo in their conversion to the Messias; they should be hereafter convinced in conscience, that those their calamities had justly befaln them for their own sins, Ezek. 6. 9. & 7. 15. & 36. 31. and this may well be added to the former, as a consequent to the same. The by-word it selfe containeth indeed a truth in it; for God himselfe avoweth it, and threatneth it, Exod 20. 3. & 34. 7. and the Prophet himself, in the person of Gods people, doth in plainer terms complain of it, Lam. 5. 7. that they suffered for their fathers sins; nor was it without ground from Gods own words, who by him menaced to send them into captivity for the sins of Manasses, who had been long before deceased, Chap 15 4. But their meaning was, that being innocent and faultleſſe, they suffered onely for their ancestors exceſſes, which was most falſe, for they trode in the steps of their wicked fore-fathers, and were themselves as bad, if not worſe, than they, Chap. 7. 26. & 11. 10 & 16. 12.

V. 30. *But every one shall dye for his own iniquity; every man that eateth the sower grape, his teeth shall be set on edge.*] Heb. *A man*, for, *every one*; as Chap 22. 7. So Ezek. 18. 4. So that albeit, God would by putting an end to those their former calamities, take away the occasion of this misused by-word: yet he would not surcease to execute vengeance upon such wicked ones as should continue still in their wickednelle, or return to it in those times. See Esay 27. 4. & 65. 20. For as for those who would restrain this and the former to the times of the Gospel, that no man should be excluded from Gods grace in Christ, upon his return

return unto God, either Jew for his fore-fathers obstinacy, or Gentile for his ancestors incredulity, is no other than what hath been Gods constant course in all ages; no iniquity of any progenitor ever debarring any from life eternal, that returned unto God by sincere conversin, 1 Chron. 28. 9. 2 Chron. 15. 4. Josh. 6. 37.

V. 31. *Behold, the dayes come, saith the Lord, that.*] That this passage hath speciall reference to the day of Messias, and the times of the Gospel, appeareth by the Apostles application of it, Heb. 8. & 10 36. See chap. 23. 5. and verse 27.

I will make a new covenant] Heb. *I will cut out*; as Psal. 50. 3. Esay 55. 3. of the reason of the phrase see there, and on Chapter 34. 8 18.

a new covenant] Not simply in regard of the substance of it: for the main matter and substance of the former was, as here verse 33. So Gen. 17. 7. Deut. 26. 17, 18. & 29 13. And this old covenant was ratified as well as the new, by the blood of the Messias (who was ever the same, Heb 13 8. 2 Cor. 1. 19, 20.) that bloud of his being in those times as well typified by the bloud of the sacrifice, as by another element it is in these dayes obsigned. See the same words in a manner to this effect of either, Exod 24. 8. compared with Matth. 26. 28. Luke 22. 20. 1 Cor. 11. 25. Heb. 9. 20. But is in divers respects called *a new covenant*, as the commandement of *Love*, is in some respects called *a New Commandement*, though in nature and substance the same still that it was ever, Lev. 19. 18. Matth. 22. 39. Luke 10. 27. John 13. 34. 1 John 2. 7, 8. And so it is with this Covenant, though in nature and effence it continue the same, to wit, of remission of sin, and eternal salvation by the Messias, upon condition of faith in him, repentance, and newnesse of life; yet is it in divers regards said to be *New*: First, in that it is ratified by the death of our Saviour exhibited, which was but in expectation before the faith of Gods people, being then fixed on the Messias to come; and to be sacrificed for their sins, Esay 53. 10, 12. Job 8. 36. Acts 15. 11. the faith of Christians now resting on Christ, already come in the flesh, having been sacrificed for them, and being ascended up into heaven, John 1. 14. Acts 13. 31.------34. Rom. 10. 9. 1 Cor. 5. 7. 1 Tim. 3. 16. Heb. 9. 11,----14 & 11. 13, 39, 40. 1 Joh. 4. 2. In that the doctrine of the Gospel is now more fully, distinctly, and clearly revealed, than formerly it had been, when it was more darkly, confusedly, and in generalities onely, by that dimmer candle-light which then they enjoyed, with most that then lived, apprehended and discerned. Mal 4. 2. Joh. 3. 19 2 Cor. 3. 18. 2 Pet. 1. 19. 3 In that the former covenant comprehended together with those spiritual promises, which yet were the principal part of it, many temporal blessings, as the possession of the land of Canaan, and multiplicity of issue, and outward prosperity, Gen. 15, 5, 7, 18. & 17. 2, 7, 8. Psal. 105. 8, 11. Deut. 28. 1-14. whereas this latter runneth wholly upon the spiritual and celestial blessings, Rom. 3. 24, 25. & 5. 1, 2. Eph. 1. 3 Heb. 8, 6. 4 In regard of those manifold ceremonies and shadowes, to the observation whereof they that lived under that covenant were thereby strictly obliged: whereas in this latter they are all taken away, and a service of God more spiritual substituted in the room of them, Chap 3. 16. Joh. 1. 14, 17 & 4. 21, 23. Gal 3 24, 25 & 4. 1----9 & 5. 1, 5. Heb. 9. 2.----12. & 10. 1.--- 10. 5 In regard of the dilatation and enlargement of it; it being in those dayes confined to the Jewish Nation and State, and some few Proselytes that adjoyned themselves thereunto; Deut. 33. 4 Psal. 76. 1, 2. & 147. 19, 20. Rom. 3. 1, 2. & 9. 4. Eph. 4. 12. whereas it is now propounded and extended without respect of persons or places, unto all indifferently of all people and nations that shall embrace the faith of Christ, Esay 2. 2. & 11. 10. & 54. 1. & 56. 6, 7. Jer. 3. 17. Mi. 4. 1, 2. Mal. 1. 11. Mat. 28. 19. Mar. 16. 15. Luke 24. 47. Rom. 10. 18. & 15. 8.---12. Eph. 2. 13.---19. Col. 1. 23. Rev 7. 9 In regard of that large measure of spiritual endowments, and variety of gifts, so plentifully exhibited, after Christs ascension, such as the like had never been known, or heard of before, Esay 11. 6. Joel 2. 28. Joh. 7. 38. 39. Acts 2. 4, 16, 17. 33. 1 Cor 12. 4.---10. 28. 7 In regard of the efficacy of the Spirit, accompanying the use of these gifts, whereby so many millions have been out of all places converted unto Christ, Acts 2. 41. & 4. 4. & 8. 6, 12. & 9. 35. & 10. 2, 3, 4. 26. & 19. 20. & 21. 20. Lastly, in regard of continuance, the Government of Gods Church by the Evangelicall Ministery succeeding in the room of the Leviticall Priesthood and Ministery now abolished, and the worship of God setled in place of the Mosaical rites now abandoned, being to continue without change in the Church, and among the people of God, untill the end of the world, and the consummation of all things at Christs second coming, Matth. 28. 18.--- 20. 1 Cor. 11. 26. Eph 4 11.---13.

with the house of Israel, and with the house of Judah.] As verse 27. Chap. 3. 18 with the main body of my Church consisting of Jewes and Gentiles Rom 11. 25 26.

V. 32. *Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt*:] Of this covenant, see Exod. 24 7 8. Deut. 5. 2. the same that was from time to time renewed with that people as Gods peculiar, Deut. 29. 10 ——— 13. 2 Chron. 15. 12. & 23. 16. & 29. 10. & 34. 31. Mal. 4. 4. and was a gracious covenant, as well of mercy, as of justice, with promise of pardon upon repentance, Exod. 20. 5, 6. & 34. 6, 7. Deut. 4. 31. & 30. 1.--2, Psal. 103. 7---18. it consisted indeed of the Law as a perfect rule for direction for matter of obedience; but had adjoyned with it faith in the Messias, (who was resembled by the lid of the Ark, where in the Law was reserved, 2 Chr. 6. 11. called therefore *the propitiatory*, Ex. 16. 16 17 21. Ro. 3. 25, 26.) for pardon of sin upon sincere repentance by his bloud, typified in the bloud of the sin-sacrifices, Lev. 4 3.--4, 13.--15 22.--24, & 5. 1.--6. & 6. 2.--7. Heb. 9. 11.---28. By all which it appeareth, that this was not barely a covenant of nature, extending it self to all Adams posterity indefinitely, nor holding out any promise of pardon to any upon any the least disobedience, Gen. 2. 17. Rom. 2. 12, 14, 15. but the covenant of grace and mercy in and by the Mediator the Messias. Howbeit, the Lord here promiseth to renew it in another manner to his people, than as he made it then with them, and that as in divers respects that have already been specified, so in something further, which hereafter ensueth. For that learned man narroweth the text over-much, who would have this only to be the meaning of it, that the Covenant should not now run in those terms, as then it did, *I am the Lord thy God that brought thee out of the land of Egypt*; but in some other form mentioning some greater benefit, that should drown the memory of that, Esay 43. 18. chap 16. 14, 15.

in the day that I took them by the hand] In this manner of speech implying, as their imbecility and weaknesse, having need then as younglings, and weaklings, to be led by the hand, so his own tender affection to them, and fatherly care of them, that did not drive them before him, like beasts or cattel, nor leave them behinde him, and bid them come after him, as servants: but as an affectionate father taketh his young weakling and darling child by the hand, and so leadeth him gently along with him as he is able to go. See Exod 19. 4. Deut. 32. 10.--11. Hos. 11, 1, 3. Heb. *in the day* (or, *at*, or, *about*, *the time*; *day*, for, *time*; as Esay 29. 1.) *of my taking them by the hand*: for it is an infinitive, not a verb finite, as the authors of our version seem to have taken it, supposing therefore a defect of the relative, which in a divers character they therefore needlesly expresse.

which my covenant they brake;] By this adjection God implyeth, as their former dissoyalty, and unfaithfulnesse concerning the former Covenant; so withall a greater fedfastnesse that should be in this latter, as that which should be more firm and effectual in regard of persistance and continuance in it, than that former bad been, which in a generality almost the whole body of them had so oft relinquished and abandoned, making revolt from Gods service unto the worship of Idols. See chap. 32. 40. & 50. 5. Esay 59. 21.

although I was an husband unto them, saith the Lord.] Heb. *and* (but so is in the copulative oft used in a discretive or advertative notion, as Psal. 78. 23. Esay 49. 5. 1 Pet. 3. 6. for it would there also in the last clause be rendred) *I have married them*; for the verb is active: whereof see on chap. 3. 14. a place parallel to this. I had taken them, and joyned them unto me, as in a conjugal bond; and they had by solemn covenant obliged themselves to continue loyall to me; and yet did they notwithstanding break their faith, and deale perfidiously and disloyally with me, chap. 3. 20. Now though this interpretation be plain and familiar, suiting very fitly with the scope of the place, and course of the context, backed with that other place, and seconded by the Chaldee Paraphrast, and expressed by another word deduced from one that is used for an husband, so termed as *a companion*, joyned to the wife in a bond of mutual society chap. 3. 20. Hos. 3. 1. as that here used from one that importeth *an husband*, as he is *owner* or *possessor* of her, Deut. 21. 13. & 24. 1, 3. Hos. 2. 18. (see Esay 62. 5.) Yet because the ancient Greek (whose words also the Apostle retaineth, Heb, 8. 9.) rendreth it, *and I neglected them*, or *regarded them not*; and the old Latine. I *ruled over them*? hence divers Interpreters beat and busie their brains, to make some other meaning of the words here used. And here some of prime note conceive is spoken by way of interrogation, with a kind of indignation; *And should I have continued an husband unto them?* as if he should say, had no reason so to do, when they deale so with me; and therefore I neglected them as they neglected me; I cast off them, as they cast off me. See chap. 3. 8. 10. Others fastening on the Latine Translation, render the words, *I dominered over them*; I dealt harshly and roughly with them; as, say they, the term of *ruling* is oft-times used; as, Psal. 110. 2, 6. but the word here used is not there: they might better have alledged, Esay 26. 13. But the matter it seemeth not here to admit it. One of the Jewish Commenters telleth us, that his father, of blessed memory, conceived the word *baalti*, to be taken as the word *bahalti*; or, *bathalti*, Zach. 11. 8. and so rendreth it, *I loathed them*, or *abhorred them*; and so, saith he, the word *baal*, is ever taken, when it is joyned with *beth*: but of that his groundlesse Criticisme, fee before on chap. 3. 14. Howbeit, some taking hold of his fancy, would thence infer, that the texe was by the Authours of the Greek version so rendred; and others again, that it was anciently, neither the the one of those, nor the other, but, *gaalti* that cometh nearer to the now received reading, than that other of the Rabbi, and signifieth the same with that, ch. 14. 19.

Thus

Thus many wayes men shift to and fro, and needlesly vex a plain reading, and trouble a clear Text, to reconcile the Prophet and the Apostle, who retained the Greek version as he found it: having nothing in this clause contrary to that for which he alledged it, and speaking otherwise fully to that, for which he produced it. See the like, Esai 61. 1.

V. 33. *But this* shall be *the covenant that I will make with the house of Israel; After those dayes, saith the Lord,*] Or, *But this is the covenant that I will make* (Heb. *cut*: as ver. 31.) *with the house of Israel* (and the house of Judah also joyntly, with my whole Church of choice ones, verf. 31.) *after those dayes*, or, as some render it, *those dayes*: in the succeeding ages, in the times before spoken of, ver. 31. as having reference to the time, when this covenant should be made.

I will put my Law in their inward parts, and write it in their hearts:] He doth not say, I will prescribe them another Law, as if the Law of the two Tables were now to be utterly abandoned and abolished, and some other precepts substituted in the room of them. For our Saviour himself enformeth us, that he came not to dissolve it, or the least title of it; and not onely openeth and cleareth much of it, but presseth still the observation of it, as necessary and perpetual, Matth. 5. 17.----20. 1 Cor. 7. 19. But he promiseth to write that Law in their hearts with the finger of his Spirit, which he had before time written in the Tables of stone, wherby they should become conformable unto it, both in heart and life, Ezek. 11. 19 and 36. 26, 27. Heb. 8. 9. So is *Gods Law* said to be in the *heart* of the godly, Psalm 37. 31. and 40. 8. See the like both allusion and expression, 2 Cor. 3. 3 It is that in effect, though in a far larger extent to be made good, which God had before-time promised by Moses, that upon their return, he would *circumcise the heart of them and their seed*, Deut. 30. 6. to wit, with that inward circumcision, that is not in the flesh, but in the spirit, Rom. 2. 28, 29. Col. 2. 11. See Chap. 4. 4. For it is but a very slender sense, that a learned man here giveth, to wit, that Gods benefits conferred on them should be forgotten, that they could not possibly choose but minde him and his Law.

And I will be their God, and they shall be my people.] Heb. *I will be unto them for God, and they shall be unto me for people.* See the like form Gen. 2. 24. Judg. 17. 10. 2 Sam. 7. 14. I will take them as their Soveraign Lord into my protection, and they shall yield me all willing subjection, loyalty and obedience, as my people. That which was the sum and substance of the ancient Covenant, both before Moses, Gen 17. 7. and under him, Deut. 26. 7, 18 and 29 13. chap. 7. 23. and after him, chap. 24. 7. & 30 2.. Ezek. 11. 20. and 36. 28. but that spiritual grace is withall here promised, whereby they should be enabled to become Gods people, not in title and profession alone, but in truth, John 1. 47. Rom. 2. 28, 29. Gal. 6. 15, 16

V. 34. *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord*:] This passage is not to be conceived, as if the meaning were, that they should need no teaching at all in those times; or that the office of Teachers should then cease as superfluous: for while men live in his world, they know but in part, nor exactly indeed ought, 1 Cor 8. 2 and 13. 19. nor can any, while they live here, attain to such an height of perfection, either in knowledge, or in grace, but that they may still grow in either, Phil. 3. 12 ——— 15. 2 Pet. 3. 18. and the office of teaching therefore is to continue to the worlds end, Matth. 28. 20. Eph 4. 11. 13. Yea, it is expresly said, in the prophecies of the very same times here intended, that people should call one upon another to repair together unto Gods house there to be taught; by whom, but by his Ministers? Esai 2. 3. Mic. 4. 2. But the question is then, how these words are to be understood: For answer whereunto, some render the words. *They shall not* onely *teach one another*; as the like defect of the restrictive term is oft found omitted, Genes. 32. 28. 1 Sam. 8. 7. and so the meaning should be, that they should not be taught by their teachers alone, but God should co-operate together with their teaching, and instruct them inwardly by his Spirit, Esai 54. 13 and 59. 21. Joh. 6. 45. 1 John 2. 20, 27. Others conceive it to be underlood that none should ordinarily be so filly and ignorant, as not to have some competent measure of knowledge, of the main grounds, at least, and the first principles of saving truth, though having need further to be built up in the same, Heb. 6. 1, 2. Others, that they should not need to be urged, or prefled upon the fear and service of God; they should be prone and forward to it of themselves; by *the knowledge of God*, after the Chaldee Paraphrast, understanding such a knowledge of him, as worketh in the heart a reverent dread and regard of him, and care to serve and obey him, chap 22. 16. 1 John 2. 4. Others, that men shall not need to take so much pains and travel about teaching of the Lord, as they had been constrained to take with the people in former times, and all to no purpose, Esai 28. 9 ——— 13. the like manner of speech they suppose to be found, John 16. 16. I conceive in this form of speech to be intimated; first, the great measure of clear light that should in those times be revealed, 2 Cor. 4. 3, 6. Secondly the great measure of knowledge that should by reason thereof abound, Esai 11. 9. Hab. 2. 14. Thirdly, the clearnesse of understanding that many should so be possessed with, that they might seem rather to have been taught by some immediate itradition, than by any means of instruction; as Gal. 1. 12. Fourthly, the generality, or numerosity, at least of knowing persons, far above that, that had been in former times, and that even amongst the meaner sort. See Act. 18. 25, 26. So in the next clause.

every man his neighbour, and every man his brother] That is, simply, *one another*. See chap. 23. 34.

for they shall know me from the least of them unto the greatest of them, saith the Lord.] Abundance of knowledge of God shall be among all sorts of them, as well the meaner sort as the greater, who have better natural endowments ordinarily, becaus better means of education and institution and more opportunity of intending the means of instruction. See chap. 5. 4 5. See Mat. 11. 4, 5, 25 Rom. 1. 14. 1 Cor. 1. 26 ——— 28.

all know me] As, *all taught of God*, Esai 54. 13 Joh. 6. 45. and, *all righteous*, Esai 60. 21. which places and many other, imply a multitude of such in the Church, far above that which in former times had been: for to understand it simply, as some do, of the Elect; though the doctrine be true, (for none but such so know God, as is here intended, nor are sincerely & foundly righteous) yet it reacheth not the intent and scope of the places, which import a greater number than ordinary in other times of persons so qualified, whereas of the Elect it would be true, were they never so few, or in those times no more of them, than had in any other age formerly been. The meaning is, that the knowledge of God should be much more common and familiar than in former times it had been, and that even among the meanest sort of people that were.

from the least to the greatest] See of this proverbial form on Chap. 6. 13. as all sorts there covetous and lying; so all sorts here, religious and knowing. See chap. 24. 7.

for I will forgive their iniquity] Or, *when I shall forgive their iniquity*; as Chap. 11. 23. and 13. 21. as intimating that God forgiveth not sin to any, but such as know him in Christ, Esai 53. 11. Psalm 36. 10. See chap 33. 8. Mich. 7. 18. Act. 10. 43 Eph. 1. 7.

and I will remember their sin no more.] Or, *and shall remember their sin no more*. God where he forgives sin, forgets sin: no more regards it in some respects, than as if he had clean forgotten it. See on Esai 43 5. Ezek. 18. 21, 22.

V. 35. *Thus saith the Lord*] For the better assurance of the accomplishment of the foregoing gracious promises to his people, the Lord is pleased to give them further fecurity in the words following, for the continuance of a seed with them, even to the worlds end.

which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night,] Gen. 1. 16. Psal. 136. 8, 9

which divideth the sea, when the waves thereof roar,] Or as some, *who when I trouble the sea, or, let it on working, the waves thereof roar*; and one of the Jewish Doctors here much to the same purpose, *that make the sea rough, or, rugged*; drawing in hither, that of Job, Job 7. 5. *my skin is rugged, or wrinkled*; but neither is that word commonly deemed there to fo signifie: and the word, though being in the same form, is transitive here, intransitive there. Others therefore rather, *that still, or, make quiet, the sea, when* (Heb. *and*; as Chap. 16. 6.) *the waves thereof roar*; or, *that settle the sea*, (that is, keep it within compasse, & make it rest within its bounds) *though the waves thereof roar.* See Chap. 5. 22. and thus the rather I here take it, because he seems here to speak not of some extraordinary, or occasional act; as of dividing the red sea, Exod. 14. 21. or the laying of tempests as some times, as Jon. 1. 15. but of a constant course fixed concerning the creature, Gen. 9. 15 Psal. 104. 9. See on Esai 51. 15.

the Lord of hosts is his name: Or, *whose name is the Lord of hosts*; as I fai 47. 4. Chap. 10. 16.

V. 36. *If those ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me for ever.*] As sure as the course, which I have established in nature, for the constant motion and intercourse of the celestial creatures, and the confining of that vast body of the sea to the place assigned it, shall without interruption, or intermission persist unto the worlds end, Psalm 72. 5, 17. and 74. 16, and 89. 29, 36, 37. and 104. 9, 19. Job 38. 8. 8, 9, 11. so undoubtedly shall my Church and seed of Jacob in some of them adhering thereunto continue untill the frame of the world it self be dissolved, Psalm 102. 18. Mat. 16. 18. and 24. 34, 35. Rom 11. 3 5, 26. As for that, which some add of Gods continuance of the light of his Word and Spirit shining forth in his Church, for the illightening of mens mindes, and directing of their lives, Psal. 19. 7, 8. and 119 105, 130. Prov. 6 23. 2 Pet. 1. 19. as those celestial bodies do in a constant course impart light unto the creatures here below; though it be true and solid, Esai 59. 21. Mal. 4. 2. 2 Cor. 4. 6. Rev. 1. 20. and 4. 5. yet its beside the drift and intendment of this place.

these ordinances] To wit, of the sun and the moon and the stars, saith the Rabbine; but not of the sea; for the sea departed from its ordinary course when it stood on heaps, Exod 14. 21. and was here produced onely to shew, that as God wrought a new work there, so he would do the like here in refining his people, verf 22 23. Ezek. 36. 26. But that ordinance of God concerning the bounding of the sea, at first setled, Gen. 1. 9. and by solemne oath and covenant again after the flood established to continue for ever,

seems rather here to be respected. See before on verf. 35. and Eſai 54. 9. and we need not therefore reſtrain it to the former onely.

depart] See Eſai 54.10.

from before me] Heb. *from to my face*; either ceaſing to be, or being not looked after and regarded by me, and ſo left to an unſetled and confuſed courſe. See Eſai 48. 19. and 57. 16. So in the next branch. See the like expreſſions, Chap. 33. 20, 21. 25. 26.

ceaſe from being a nation] But that there ſhall be a multitude of them diſtinct from other people abiding in the world; to the worlds end, as ſome: or, as others, that a Chriſtian Church conſiſting of Jacobs ſeed, made up of Jews and Gentiles, ſhall continue ſo long, Matth. 16. 18. and 28. 20. or, as others again, that the Jewiſh people, when they ſhall be brought home unto Chriſt, they ſhall ſo perſiſt without revolt to the laſt, Chap. 32. 40.

for ever] Heb. *all the dayes*: as Deut. 11. 1. and 12. 1.

V. 37. *Thus ſaith the Lord, If heaven above can be meaſured, and the foundation of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael for all that they have done, ſaith the Lord.*] As moſt ſure it is, that the ſe things cannot by any skill, or might of man be done; ſo certain is it that God will never caſt off the whole race of Jacob.

If heaven above can be meaſured] To wit, by man; for God is ſaid to meaſure the heavens with his ſpan; but withall implying that none beſide him can do it, Eſai 40. 12. Heb. *if heaven above* (as Deut. 4. 39.) *ſhall be meaſured*: but the word is taken potentially; as the like, Prov. 30, 4. So alſo Eſai 40. 12. and 49. 15. Nor need we, with a learned late Writer, to have recourſe to the third heaven, that above the ſtars, which the Apoſtle was rapt up unto, 2 Cor. 12. 2. and whither Chriſt is now aſcended, Eph. 4. 10. for the Lord ſpeaketh, as before, of the celeſtial bodies, that are viſible to the eye, verſe 35. ſo he of that heaven, the vaſtneſſe whereof is conſpicuous to mans ſight, and of which, what is here averred, is moſt true, that no man can make an exact dimenſion of it.

and the foundations of the earth ſearched out beneath,] If men can, by ſearch, pierce ſo far, and ſo deep, into the innermoſt parts of the earth, as to reach unto the very center thereof it ſelf: for the verb is to be taken here potentially, as well as the former.

caſt off all the ſeed of Iſrael] This God never did, never will do; for ſome of them have ſtill been, and ſhall ever be reſerved, Rom. 11. 1.——5, 25.——31.

for all that they have done] Notwithſtanding all their manifold ſins and iniquities, whereby, and for which, they have juſtly deſerved to be utterly both caſt off, and cut off, Lam. 3. 22. Ezek. 30. 32. but God in mercy would remit, verſ. 34. Chap. 33. 8.

V. 38. *Behold the dayes come, ſaith the Lord,*] From hence to the end of this Chapter, is a prediction of the re-edification of Jeruſalem, together with an exact delineation of the whole compaſſe of the citie. Heb. *Behold the dayes coming*; as before, verſ. 31. But in this place, the Jewiſh Maſters, it ſeems, finding in ſome copies the word *coming* here wanting, were ſo ſcrupulous, that albeit they deemed it to have been by ſome eſcape omitted; yet would they not put it into the Text, but left a blank for it with the vowel points underneath, and placed the head-letters in the margent.

that the citie ſhall *be built to the Lord*] *The citie* Jeruſalem ſhall *be built* again round about from the one end to the other, Eſai 44. 28. Neh. 3. and 12. 28.——40. *to the Lord*, or for *the Lord*; that the Lord may again dwell therein, and be ſerved and worſhipped there as formerly he had been: ſo verſ. 40.

from the tower of Hananeel] Whereof we finde mention, as a place remarkable, Neh. 3. 1. and 12. 39. Zach. 14. 10. This albeit, ſome learned late Writers affirm to have been ſituate on the South-ſide of Jeruſalem; yet it is more generally deemed to have ſtood on the Eaſt-ſide of the Citie: that which ſeemeth to receive ſtrength from the courſe of the compaſſe both here, and in Nehemy expreſſed; this *tower of Hananeel* being ſituate between *the tower of Meah*, and *the corner gate*, Neh. 3. 1.

unto the gate of the corner] Or, *the corner-gate*: which ſtood on the North-Eaſt corner of the citie; as Writers generally, for ought I finde, agree: Of it, ſee 2 King. 14. 13. 2 Chr. 26. 9. Zach. 14. 10.

V. 39. *And the meaſuring line ſhall yet go forth over againſt it.*] Heb. *the line of meaſure* (as *a cane of meaſure*, Ezek. 40. 3. and, *a cord of meaſure*. Zach. 2. 1.) *ſhall further go on*, or, *proceed forward of it*, or, *before it*; as the ſame term is uſed, Joſh. 6. 5, 20. for *ſtraight forward*; or, as it is there rendred; becauſe ſpeaking of a perſon, *ſtraight before him*. For neither ſeemeth that here implied, that a learned man would gather from the term *further*, that the citie ſhould be built in a larger compaſſe than formerly, the ancient limits of it being enlarged: for after the return from capivity, they repaired the walls according to the ancient ſituation and dimenſions of them, by towers, and gates, deſigned and diſtinguiſhed, as here, ſo Neh. 3. and the word onely hath reference to the carriage on of the work: nor again is it intimated in the laſt term, as if having been begun on the one ſide, they ſhould paſſe thence to to the other *over againſt it*; as thoſe two companies went *over againſt* one another, Neh. 12. 38. but it noteth rather a proceeding right on round about, taking their work ſtill before them, as it came in their way.

upon the hill Gareb,] Or, *unto* (as the particle is uſed, chap 6. 9. and 23. 3.) *the hill of Gareb*, (for the word *hill* here governeth, as *the hill of Jeruſalem*, Eſai 10. 32.) the word ſignifieth *a ſcab*, Lev. 21. 20. and 22. 22. Deut. 28. 27. and it was ſo called, as ſome conjecture, as you would ſay, *the ſcabby hill*; becauſe the Lepers and Lazers uſed to lye much thereabout: It is ſuppoſed to have lien on the North ſide of the citie toward the Eaſt.

and ſhall compaſſe about to Goath;] Or, *it ſhall paſſe about* from thence *to Goath*: ſuppoſed to be ſo term'd from its troubleſome and difficult aſcent: It is by ſome deemed to be the ſame with mount Golgotha, Mat. 27. 33. lying on the Weſt-ſide of the citie towards the North.

V. 40. *And the whole valley of the dead bodies,*] A valley, as ſome think, not far from mount Golgotha, where were caſt the carcaſſes of the perſons there executed: As others, the valley of *Rephaim*; which, ſay they, ſignifies *dead men*, and lay on the Weſt-ſide of the citie Joſh. 15. 8. but of that valley, and its name, ſee on Eſai 17. 5. Others taking their riſe from the Chaldee underſtand it of *Tophet*, where, ſay they, the multitude of the Aſſyrians under Sennacherib were ſlain; but neither is there any certainty of that, (ſee on Eſai 30. 33.) and they ſeem far out of the way, when they affirm *Tephet* to have lien on the Weſt-ſide of the Citie.

and of the aſhes] The word here uſed, is ambiguous: for it ſignifieth either *fat*, or, *aſh*: for the term is ſingular; whence ſome of the Jewiſh Doctors, taking it the former way, expound it, of the *fat* and burly-bodied Aſſyrians (the abſtract for the concrete) whoſe corpſes lay in Topher: and the Chaldee Paraphraſt maketh of this and the former but one place: which the points, in the original, may ſeem to favour, carrying this on to that. But others of them affirm the latter to be the plain and ſimple notion of it here, and thereby to be meant that part of the valley, that was ſet apart and employed for the receit of *aſhes*, that came from the altar of burnt-offerings. Lev. 4. 12. and 6. 11. which is moſt probable: more at leaſt, than that of others, who would draw it to Topher, or Gehinnom, as ſo called from the *aſhes* of the bodies there burnt, Chap. 7. 31. and 19. 5. which lay on the South-ſide of the citie, but near to the Eaſt. See Chap. 19. 2. with Joſh. 15. 8.

and all the fields unto the brook of Kidron] There is here ſome variety of reading: for in the Text is written *haſſhedemot*, which the Greek retaining, rendreth it *aſſaremoth*: but becauſe no ſuch root as *ſharam* is found in the Hebrew, ſome would cut it in two, and with ſomewhat ado would make it ſignifie *the region*, or, *regiment of death*, not unlike unto that of *Adrampttium*, Act. 27. 2. and what the Chaldee here readeth is uncertain: for he renders it by a word that ſignifies *pools*, or water-courſes which ſome would draw to thoſe water-works made by Ezekiah, 2 Chron. 32. 30. But what ground for any ſuch matter from the Text, howſoever read? The Jewiſh Maſter-Criticks, conceive not amiſſe, that by ſome Scribes regardleſneſſe, taking one letter for another, being much alike in the Hebrew character, (the like whereunto, ſee on Chap. 2. 20. and 5. 4.) *Jheremy* came to be written for *Jhedemor*, which ſignifieth *fields*: many whereof lay on the South-ſide of the citie; as *the Fullers field*, Eſai 7. 3. and *the Potters field*, Matth. 27. 7. See on Chap. 18. 2. and 19. 2. For that *the brook Kidron* (2 Sam. 15. 23. Joh. 18. 1.) ran on the Eaſt-ſide of the citie, is generally agreed.

unto the corner of the horſe gate] Of this gate, ſee 2 King. 11. 16. Neh. 3. 28. It was ſo called, as the Jewiſh Commenters enform us, becauſe by it the Kings horſes were wont to be rid out, there being near unto it, a fair and large plain, in which they uſed to exerciſe and run them.

towards the Eaſt,] Which as he began at, ſo he concludeth with, giving in the whole compaſſe of the citie; whereby it appeareth that *the tower of Hananeel* ſtood on that ſide the citie, contrary to that which ſome Learned have without good ground deemed. See on verſ. 38.

ſhall be *holy unto the Lord*] Or, it ſhall be (as having reference unto the whole body of the citie thus bounded and to be built) *holy* (Heb. *holineſſe*, as Chap. 2. 3.) *unto the Lord*; as if the whole citie were now as the Temple had been formerly his houſe, his court, his palace, his ſanctuary. See verſ. 38. Eſai 52. 1.& 63. 18. Chap. 12. 10. Zach 14. 20, 21. For it is ſomewhat too ſlender that ſome give it, as if the meaning onely were, that the whole citie ſhould be full of, and ring again with the praiſes of God, Neh. 12. 27.——43.

it ſhall not be plucked up nor thrown down any more for ever.] See ſomewhat the Like, Eſai 33. 20. that is, ſay ſome, the citie ſhall continue for a long time, being thus re-edified: but it is principally verified and accompliſhed in the Church of Chriſt, (whereof that citie was a type, Gal. 4. 25, 26.) which ſhall never be razed, Pſal. 125. 1, 2. Mat. 16. 18.

CHAP.

CHAP. XXXII.

Verſ. 1. *The word which came to Jeremiah from the Lord,*] In this Chapter is a relation of a purchaſe of land made at Gods appointment, by the Prophet, during his impriſonment, and the ſiege of the citie ready to be given up, verſ. 1.——15. his prayer to God thereupon, verſ. 16.——25. and Gods anſwer thereunto, verſ. 26. conſiſting of two parts; a denunciation of a ſpeedy deſtruction of the citie and ſtate for their haynous and horrible ſins, verſ. 28.——35. and a promiſe of reſtitution again after ſome time over, though it might ſeem never ſo unlikely, verſ. 27. 36.——44. In this verſe, and the next, to make way thereunto, is the time of this propheſie, verſ. 2. together with the condition of the citie ſtrictly beſieged; and of the Prophet himſelf under reſtraint, verſ. 2. with the cauſe for which he was reſtrained verſ. 3.——5.

The word] This hath ſpecial reference to what followeth, ver. 26. all before driveth to that. See the like before, Chap. 14. 1. and after, Chap. 40. 1.

which came from Jeremiah to the Lord,] Heb. *Was to* him, as chap. 21. 1. So alſo, verſ. 6.

in the tenth year of Zedekiah King of Judah] The laſt but one of his reign; and the very laſt before the ſurpriſal and facking of the citie by the Chaldeans, and the beginning of that deportation which thereupon enſued, 2 King. 25. 2, 11.

which was the eighteenth year of Nebuchadrezzar.] Whoſe firſt year of abſolute reign after his fathers deceaſe, concurreth with part of the third, and part of the fourth of Jehojakims, Dan. 1. 1. Chap. 25. 1. his eighth year, with the depoſition of Jehojacin, and advancement of Zedekiah, 2 King. 24. 12, 17. and the nineteenth with the eleventh and laſt of Zedekiah, 2 King. 25. 2, 8. Of his name here, ſee before on chap. 21. 1.

V. 2. *For then the King of Babylons army beſieged Jeruſalem;*] Heb. *And then the Army of the King of Babylon were beſieging of, or, againſt Jeruſalem.* Now his forces lay then in ſiege againſt the citie: for the ſiege began in the ninth year of Zedekiah; but the citie was not taken before his eleventh, 2 King. 25. 1, 2. Chap. 39. 1, 2. Ezek. 24. 1.

and Jeremiah the Prophet was ſhut up in the Court of the priſon, which *was in the King of Judahs houſe.*] That is, ſay ſome, in the priſon that was in the Court of the Kings houſe; as if there were ſome inverſion in the words; but this ſeemeth needleſſe & groundleſſe; the *Court* and the *Kings houſe* are diſtingu ſhed in the Text: nor is it the Court of the Kings houſe, but the Court of the priſon-houſe, though within compaſſe of the Kings houſe, wherein the Prophet then remained; being now at ſomewhat more liberty, though a priſoner ſtill, than formerly he had enjoyed, while reſtrained to, and couped up in the *cels*, or *wards*, chap. 37. 16, 20, 21.

priſon] Heb. *cuſtody*, or, *keeping*; as Mat. 14. 3. See Neh. 3. 25. and 12. 39.

V. 3. *For Zedekiah the King of Judah had ſhut him up, ſaying,*] The occaſion of his impriſonment, the doing of his duty, the faithfull delivery of Gods meſſage. Howbeit, we read not where Zedekiah himſelf is at any time related to have himſelf committed the Prophet; onely he is ſaid to have given order for the removal of him, at his own requeſt, from a more loathſome priſon to another more convenient one, where at preſent he was, Chap. 37. 21. but what was done by his permiſſion, and continued with his connivence, is not unſtily, or undeſervedly ſaid to be done by him. See Chap. 37. 15, 18. and 38. 5.

Wherefore doeſt thou propheſie and ſay, Thus ſaith the Lord, Behold, I will give this city into the hand of the King of Babylon, and he ſhall take it.] The ſubſtance of that here related fee foretold and denounced by the Prophet while yet at full liberty, Chap. 34. 2.——5. which then, it ſeems, had at firſt ſome good work upon the King and State for the preſent, but afterward belike proved the occaſion of his commitment. See there. And fee the like expoſtulation with the Prophet in the perſon of Jehojakim, Chap. 36. 29.

propheſie and ſay] That is, *propheſie ſaying*; as, *ſtand and feed*, for, *ſtand feeding*, Eſai 61. 5.

Behold, I will give] Heb. *To I am giving*; as Chap. 6. 21. and *hand*, for, *power*; as Chap. 29. 21. So ver. 4.

V. 4. *And Zedekiah King of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hand of the King of Babylon.*] Though he do attempt and aſſay to make an eſcape, (as he did) yet ſhall he be taken by them, and delivered up to him, Chap. 39. 5. Heb. *ſhall being given be given*; as Chap. 38. 3. See Chap. 34. 3.

and he ſhall ſpeak, with him mouth to mouth,] Heb. *and his mouth ſhall ſpeak with his mouth.* See Chap. 39. 5.

and his eyes ſhall behold his eyes.] He ſhall ſee him face to face, or eye to eye; as Eſai 52. 8.

V. 5. *And he ſhall lead Zedekiah to Babylon, and there ſhall he be untill I viſit him, ſaith the Lord.*] Untill by natural and ordinary death I take him away: as Num. 16. 29. for by the ſword he was not to die, Chap. 34. 3.

though ye fight with the Chaldeans ye ſhall not proſper.] No weapons or courſes that ye uſe, or take againſt them ſhall prevail, or avail to do you any good. See chap. 21. 4. Eſai 54. 17.

V. 6. *And Jeremiah ſaid, the word of the Lord came unto me, ſaying,*] See ver. 1. The Prophet, having related the occaſion of his impriſonment, and the time of it, doth proceed to report a buſineſſe moved to him, and tranſacted by him, upon an apprehenſion of Gods pleaſure therein, about a bargain and ſale of ſome land, which at that time might ſeem very unſeaſonable, and to the Prophets great diſadvantage, as not likely ever to be enjoyed either by him, or any his heirs.

V. 7. *Behold Hanameel the ſon of Shallum thine uncle ſhall come unto thee, ſaying,*] God foretelleth him of his kinſmans purpoſe to repair to him, and move him to buy his land of him, that he might before-hand conſider ſeriouſly of it, and apprehend withall for what purpoſe he had acquainted him with it.

Buy thee my field that is in Anathoth:] *Buy thee*; as chap. 13. 1. *my field*: for the Levites had a certain quantity of ground aſſigned them about each of their cities, Num. 35. 3, 4. *in Anathoth*; that is, near unto it, (as Joſh. 24. 25, 26.) in the ſuburbs thereunto belonging; where Abiathar had fields ſometime, 1 King. 2. 26. and where Jeremy himſelf had lived, chap. 1. 1. But there is ſome queſtion here, how ſuch fields could be ſold: for the ſale of them ſeems expreſly prohibited. Lev. 25. 34. But to this, ſome anſwer, that the meaning of that Law is, that they might not be alienated, or ſold to any other; the copulative prefixed retaining his proper notion, and the ground of the Law rendred the ſame with the former there, verſ. 33. becauſe their *perpetual poſſeſſion*. Some others underſtand it, that they might not be altered from their conſtant uſe, as converted to buildings, and ſo adjoyned for enlargement to their cities. And others add, that the Levites might have other grounds and lands defcending to them from Mother, or Grand-mother, having no brethren: and that this might be ſome ſuch parcel. See of Barnabas that the Levite, Act. 4. 36, 37.

for the right of redemption is thine to buy it.] To have it before another; as being next of kin to him that deſired to part with it, Lev. 25. 25, 32.

V. 8. *So Hanameel mine Uncles ſon came to me in the Court of the Priſon, according to the word of the Lord, and ſaid unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin; for the right of inheritance is thine, and the redemption is thine: buy it for thy ſelf.*] Of *the priſon-court* ſee on ver 2.

according to the word of the Lord.] Not of injunction to Hanameel, but of prediction to Jeremy.

in the country of Benjamin.] Or, land; a chap. 1. 1.

the right of inheritance is thine.] Heb. *is*, or belongeth *to thee*: thou art to have it before another, as next heir to it. See Ruth. 3. 12. and 4. 3, 4.

and the redemption is thine,] Heb. *is to thee*: and the poſſeſſions of the Levites might at any time be redeemed, Lev. 25 32.

Buy it for thy ſelf] That it may not paſſe to ſome other, upon thy refuſal; as Ruth 4. 6, 8 or, *buy it thee*, ſimply, as verſ. 7. Such a motion, as might juſtly ſeem unſeaſonable, and a requeſt ſomewhat unreaſonable; to importune a friend to lay out money for land, that was, in likelyhood, in the enemies hands, who were ſhortly after to be maſters of citie and countrey, as the Prophet well knew, and had with confidence publiſhed, which is kinſman alſo could not be ignorant of, as being the known cauſe of his reſtraint, verſ. 3. It is recorded indeed, that when Annibal was fet down before Rome, and made full account to carry it, the ground on which his pavilion ſtood being offered to ſale, was bought at a full value, Livy, lib. 26. and Florus, lib. 2. cap 6. but that under hope yet, that he would be fruſtrate of his expectation; which with our Prophet was far otherwiſe, and the ground therefore of his proceeding in this diſadvantagious purchaſe, is in the next words related.

then I knew that this was the word of the Lord.] Heb *and I knew* (as Chap. 29. 12.) *that a word of God*, or, *a buſineſſe of God* (as 1 King. 12. 24.) *it was*: the pronoun, for the verb ſubſtantive; as Chap. 10. 3. I perceived by Gods fore-acquainting me with his coming, that it was his minde and pleaſure that I ſhould deal and go thereon with him for it, though no expreſſe mention thereof had been made to me by God, verſe 7. See the like, Act. 16. 7, 9, 10.

V. 9. *And I bought the field of Hanameel my uncles ſon, that was in Anathoth.*] Or, *So I bought the field that was in Anathoth, of, or, from, Hanameel mine uncles ſon.* For there is a tranſition in the Text: ſee the like, Chap. 11. 16. and 18 7, 8. and 52. 20.

and weighed him the money] The manner being in thoſe times to make payment, in greater ſums eſpecially, not ſo much by tale, as by weight. So Gen 23. 16. Zach. 11 12.

money] Heb. *ſilver*; as Eſai 55. 2.

even ſeventeen ſhekels of ſilver] Heb. *ſeven ſhekels and ten of ſilver*; and ſo the ancient Greek preciſely giveth it: and there is the like trajection to that before in the Text: which not obſerved, hath produced ſome miſconſtruction: for the Chaldee (whom alſo the Jewiſh Doctors follow) rendreth it. *ſeven pounds and ten ſhekels of ſilver*; but that without any ground, or good probability: the old Latine ambiguouſly, *ſeven ſtateres* (a Greek coin of the ſame weight with the ſhekel, Mat. 17. 27.) *and ten ſilverlings*, or,

ors pieces of *silver* ; as Mat.26.15. But *seven shekels and ten*, seemeth to be here no other, than *seventeen shekels* : (as, *four leaves, or five*, for, *four or five leaves*, Chap.36.33. & 2 Cor.13.1. two witnesses and three, for, two, or three witnesses.) the manner of the Heb ew being ordinarily to place the leſſe number before the greater. So, *thirty and an hundred years*, Gen.5.3. and *five years and an hundred years*, Gen.5.6. and *ſilver* oft put alone for shekels of *ſilver* ; as Judge 17.2. 2 Sam.18.11. The Hebrew *shekel* weighing about our half crown, the ſum amounteth to ſome fourty two ſhillings and ſix pence

V. 10. *And I ſubſcribed the evidence,*] Or, *I engroſſed* it. Heb. *I wrote in the book* ; to wit, ſaith the Jewiſh Commenter, the words, or matter of the ſale. I *cauſed a book*, or *a bill*. (as Mat. 19.7) of bargain and ſale to be made of it ; or the bargain and ſale to be ſolemnly entred and engroſſed in a book : for that which ſome Learned hence obſerve, that in thoſe times there were no Scriveners, or publick notaries uſed commonly for ſuch purpoſes, ſeemeth a groundleſſe as that which ſome other gather, that in the Romans Courts men accuſed of criminal matters were not allowed counſel to plead for them, from Pauls ſpeaking for himſelf, Act. 24.10.

and ſealed it] Heb. *and ſealed. I writ,and ſealed* : that is, I cauſed a writing to be drawn, ſubſcribed and ſealed : for the ſealing, albeit it might be interchangeable,as in Chatter-parties is uſual with us; yet the ſealing of the deeds was principally required from the party that ſold the land, and as the Rabbinos here ſay, from the witneſſes who were to teſtifie the ſale.

and took witneſſes,] Heb. *I cauſed witneſſes to witneſſe* ; as Eſai 8.2. and ſo ver.25 See Ruth 4.9.

and weighed him the money in the balances.] Or, *weighed out the money* (Heb. *ſilver* ; as verſe 9.) *in a balance* ; (of whi h term ſee on Eſai 40.12.) in the preſence of thoſe witneſſes, who might teſtifie, as well the payment of the money, as the agreement and bargain.

V. 11 *So I took the evidence of the purchaſe*] Or, *then* (Heb. *And* ; as Chap.:8.59.) *took I the evidence* (Heb. *the book* ; as ver. 10.) *of the purchaſe*. So ver.12. 14,16.

both that which was ſealed according to *the law and cuſtome* ; *and that which was open*] That there were two ſeveral deeds, or inſtruments concerning this bargain and ſale, and conſequently in conveyances of the like nature, is from hence apparent : though it be not ſo clear, of what nature and uſe they were, or wherein they differed the one from the other ; and learned men therefore do ſomewhat vary in their, either conjectures or aſſertions, about them. One of the Jewiſh Doctors (whom for the ſake of many of ſol low) ſeemeth to make them for ſubſtance the ſame, onely the one ſealed up and kept loſe ; the other being an exact copy thereof left open, that uſe might upon any emergent occaſion be made of it, without breaking up the other. Another ſaith, that the latter was to make known what had been done unto ſuch other of the kin, as had right or might deſire to redeem it again. A third, that the one to wit, that *ſealed* was made up in private at the time of the contract ; the other was to be rendered to the Judges in publick, called therefore the *open* one, becauſe it was openly publiſhed in the Court,and by the Judges ſubſcripion,and confignation, made authentical : and this way alſo ſome of ours ſeem to go. Others would have in the one writing contained an expreſſe narration of Gods injunction made out to the Prophet for the making of this purchaſe ; together with an exact deſcription of all paſſages concerning the purchaſe it ſelf ; the other, ſo much onely, as was neceſſarily required for the paſſing of it in the civil Court. Another learned man conceiveth, that in the one, which was ſhewed open to the witneſſes, that they might know between whom and whereabont the bargain was made, there was ſo much onely recorded in general : whereas in the other which was ſealed up, were contained divers further particularities, which they would not have to be ſo commonly known. And a latter learned Writer would have three ſeveral books here mentioned, to wit, 1. The book of the purchaſe, containing the condition of the land to be bought, and the ſum of money to be given for it. 2. The book ſealed wherein the bargain and ſale were obſigned, and the right declared that Jeremy had to purchaſe it. 3. A publick inſtrument of ratification of the whole But I ſuppoſe rather with the Jewiſh Commenters that the word *book* in the front of the verſe is collective, and taketh in to it both the *ſealed* one and the *patent*, as the very courſe of the context carrieth it : and I conceive thoſe words according to *the precept and the ordinances*, to have relation as well to the one counterpart as the other ; there being ſuch a tranſpoſition in the words as was before, verſe 9. So that it is, as if it had been ſaid ; *the books of the purchaſe, that ſealed, and that patent*, both made according to *the precept and the ordinances* ; that is, according to the preſcript of Gods Law concerning ſuch ſales, and the ordinances about the ſame. Nor can I accord with thoſe learned men that diſjoyn theſe two terms, by the one underſtanding the particular *command* that God had given in charge to the Prophet for the making of this purchaſe ; by the other, the *ordinances* that God had enacted concerning ſuch tranſactions in general, Lev. 25. See the like defect of the term of collation, Chap.2.28.

V. 12. *And I gave the evidence of the purchaſe unto Baruch, the ſon of Neriah the ſon of Maaſeiah*] Or, *And I delivered* (as verſ. 16. *the deed* (Heb. *book*, as verſ 11.) *of the purchaſe unto Baruch*, the Prophets Scribe and Attendant, 6 hap.36.4,14. deſcribed here by his parentage, *the ſon of Neriah the ſon of Maaſeiah* ; and in like manner runneth Seraiahs pedegree, Chap.51.59. *the ſon of Neriah the ſon of Maaſeiah*. Howbeit, the Hebrew here exhibiteth not *Maaſeiah*, but *Maahſeiah*, or *Machſeiah*, which is a divers name.

in the ſight of Hanameel mine uncles ſon,] Heb. *to the ſyes* (as Chap.:8.5.) *of Hanameel mine uncle* : but the word *ſon* is wanting ; for he was before called *his uncles ſon*, verſ. 7 8. which to ſample, the Jewiſh Doctor fetcheth hither that of Lot, where Lot is called Abrahams *brothers ſon*, Gen. 12.5. and 14.12. and again *his brother*, Gen 14.14. to which may be added the like of Zedekiah, called Jchojacins *uncle*, 2 King 24.17. and yet *his brother*, 2 Chron. 36.10. but the word *brother* is of larger extent : and neither therefore ſo well marcheth with this, That the word *ſon* is to be ſupplied, I ſuppoſe that no doubt is to be made for the Rabbines conjecture, that this Hanameel ſhould be another of that name, Uncle to the Prophet doth carry no ſhew of probability with it.

and in the preſence of the witneſſes, who had ſubſcribed the book of the purchaſe,] Heb. *to the eyes* (as before, and ſo after again) *of the witneſſes, who had written in the book of the purchaſe*, ver.10.

before all the Jews that ſate in the court of the priſon.] In the preſence of ſuch as came to ſee, or hear the Prophet, and were ſtaying there at that time in the court. See ver. 2. to 8. for this, to *ſtay*, as Deut.9.9 Ezr.10.9.

V. 13. *And I charged Baruch before them, ſaying,*] Heb. *to their eyes* ; as ver.12.

V. 14. *Thus ſaith the Lord of Hoſts, the God of Iſrael,*] As Chap.27.4.

Take theſe evidences, this evidence of the purchaſe, both which is ſealed, and this evidence which is open ;] Heb. *books*, and *book* ; as before, ver.10,12. See on ver.11.

and put them in an earthen veſſel that they may continue many dayes.] That they may be kept ſafe, and being preſerved from rotting and periſhing by injury of aire, or moyſture (as the girdle did, Chap. 13.7) they may laſt a long time, and be produced again,when occaſion ſhould be to make uſe of them. Heb.*that they may ſtand* (as Pſ.119 91.) *many dayes*,for, a long time ; as Hoſ.3.4.

V. 15. *For thus ſaith the Lord of Hoſts, the God of Iſrael* ;] As verſe 14.

Houſes, and fields, and vineyards, ſhall be poſſeſſed again in this land.] Or, *ſhall be bought* ; as ver. 44. Though the citie ſhall be taken, the ſtate ſubverted, and the people, a great part of them, carried away to Babylon, where they ſhall for many years abide in bondage ; yet ſhall they, after the time by God aſſigned for their captivity expired, return to enjoy their poſſeſſions again : that which God would give aſſurance of by this act of the Prophet ; and upon the thing executed, doth now acquaint them with, and enjoyneth him to make known unto the people. See ver.37.43.44.

V. 16. *Now when I had delivered the evidence of the purchaſe unto Baruch the ſon of Neriah, I prayed unto the Lord, ſaying,*] Heb. *And I prayed unto the Lord after I delivered the book*, &c. *ſaying,*] a tranſition ; as ver.9.11.

V. 17. *Ah Lord God, thou haſt made the heaven and the earth by thy great power and ſtretched out arm*] Gen. 1.1. Pſalm 146.6. See Chap.27.5.

and there is nothing too hard for thee.] Heb. *no word* (for, *no thing* ; as Deut. 17. 8. Chap. 22.4. and 26.2. Luke 1.37.) *is hidden from thee* ; as Deut. 29. 11. or, *is wonderfull with thee* ; as Pſal. 118. 23. that is, is difficult with thee, or too hard for thee to effect. So the phraſe is uſed, becauſe things that we deem impoſſible, or overhard, ſeem ſtrange to us,and are wont to be matter of wonderment with us ; but are not ſo with thoſe, that can eaſily effect them, Zach.8.6. and in Scripture language *to know*, is as much as *to be able to do* ; as Eſai 7.16. and 8.4. Chap.6.15. and 8.12. 2 Pet.2.9. So Gen.17.8. and hereafter again, ver.37. See Job 42.2. Mat. 19. 26. Mar.14.36. Luke 1.37.

V. 18. *Thou ſheweſt loving kindneſſe unto thouſands,*] Even of their iſſue, whom thou ſpecially affecteſt out of free love to their progenitors, Exod.20.6. and 34.7. Deut.5.10. and 7.7,8.

and recompenſeſt the iniquity of the fathers into the boſome of the children after them :] Puniſhing the parents oft in their poſterity, either to encreaſe their grief ſurviving to ſee it, Joſh.7.15,24. 1 Sam 2.33,34. or to make them exemplary and monuments of his wrath unto others, 1 King.14.10,11. and 21.21,22. So Deut.30.6. and 37.7. Num.14.18.

into the boſome] Or, *lap*. Prov. 16. 33. repaying it plentifully at laſt, though it ſeem long ere it light. See Eſai 65.7.

of their children after them] Even when they are dead and gone, 2 Sam.21.6,8. 2 King 5.27. and 9.7——9. and 10.10. and 24.4.

the great, the mighty God,] Or, *the God that is great,that is mighty* ; (for the article thus repeated in the latter place uſually hath the notion of the relative. See Eſai 5.16. Deut.10.17. Neh.9.32. Pſal. 145.3. Eſai 9.6. Tit.2.13.

the Lord of Hoſts is his name.] Or, *whoſe name is the Lord of Hoſts* ; as Chap.31.35. and 48.15. Amos 4. 13.

V. 19.

V. 19. *Great in counſel, and mighty in work.*] Heb. *doing* ; as Pſ. 66.5 See Eſai 9.6. and 28.29.

[*for thine eyes are open upon all the wayes of the ſons of men*] Or, *whoſe eyes* (Heb. *whole thine eyes*, by an elegant redundancy) are *open* (that is, who haſt thine eyes open) *upon all the wayes of the ſons of men*. Heb. *of Adam* ; as Job 25.6. Pſal. 90. 3. noting Gods inceſſant providence continually and conſtantly without intermiſſion, over-looking all the courſes of each particular perſon, as well as of all mankinde in general, Job 34.22. Pſalm 33. 13, 14. and 119.168. Prov.5.21, and 15.3. Chap.16.17. and the parentheſis here is needleſſe.

to give unto every one according to his wayes, and according to the fruit of his doings.] Heb. *to give to a man, for, to each one*, as chap. 18.11. and 22.7. God is no idle ſpectator of what men do ; but ſeeth to take notice of their courſes and carriages, and accordingly either to proſper, or puniſh, Pſalm 62.12. Chap.17.10. and 25.14.

fruit] For, *effect*, or *reward*, that followeth the work ; as the fruit ſpringeth from the ſeed, and is proportionable to it, of the ſame nature and quality with it. So Prov.1.31. and 31.31. chap.6.19.

V. 20. *Which haſt ſet ſignes and wonders in the land of Egypt,*] Or, *Who diddſt ſet ſignes and wonders*,&c. Pſ. 74.43. & 106.22. & 135.9. *even unto this day* ;] The memory whereof endureth ſtill unto theſe times, and will never be forgotten. Pſal.78.4,6. and 111.4.

and in Iſrael] Among thine own people eſpecially. See Pſal.78. and 105. and 106.

and amongſt other men] Heb. *Adam*, or *Man*, taken collectively: as Pſal.144.4. not among his own people alone ; but among other nations alſo : See the like deſect, 2 Chr.32.22. Job 8. 12. Cant. 4.9. Eſai 26.13.

and haſt made thee a name] *To get thee renown* ; as Eſai 63, 12. So the copulative is oft uſed in a finitive notion ; as Joſh.24.9. Mal. 1.9.

as at this day.] Or, *as* appeareth *this day*. So chap.25.18.

V. 21. *And haſt brought thy people Iſrael out of Egypt with ſignes and with wonders, and with a ſtrong hand, and with a ſtretched out arm, and with great terrour*] Or, *And broughteſt*, or *didſt bring*, &c. Exod. 6.6. Deut.4.34. 2 Sam.7.23. 1 Chro. 17.21. Pſalm 136.10——12.

V. 22. *And haſt given them this land*] Or, *And didſt give them*, or, *gaveſt them ,this land*, Pſal. 105.44. and 136 21,22.

which thou didſt ſwear to their fathers to give them,] Or, *haſt ſworn*, Pſal. 105.9——11. chap.11.5.

a land flowing with milk and honey.] Abounding with moſt pleaſant fruit, and plenty of all good things, Num.13.27. and 16.14. Deut.6.3. and 8.7——9.

V. 23. *And they came in, and poſſeſſed it,*] Neh.9.24.

but they obeyed not thy voice,] Heb. *and they hearkned not to thy voice*, Chap.7.24. Neh.9.26.

neither walked they in thy law;] According to the rule and preſcript of it ; as Pſal.119.1.

they have done nothing of all that thou commandeſt them to do ;] Or, *they did nothing*, &c. that it may run in the ſame tenour with the reſt. Heb. *all that thou commandeſt them to do, they did not* ; *all*, for, *ought* ; as chap.44.21.

therefore haſt thou cauſed all this evil to come upon them.] Which at preſent they ſuſtain in the ſpoyl of their land, and ſiege of their citie, verſ.2.24.

V. 24. *Behold the mounts*] Or, *ramparts*, as ſome ; or *engins*, of battery, to diſcharge ſhot and artillary, ſuch as were in uſe before the invention of guns, and uſe of ſuch ordinance as we now have. See 2 Chr.:6.15. Eſai 37.33. So chap.33.4.

they are come unto the citie to take it, and the citie is given into the hand of the Chaldeans that fight againſt it,] The Chaldean forces be ſet down with their warlike engins before the citie : and the citie is ſee given for loſt, it is as good as ſurrendred and taken already, as ſure to be taken as if already ſurprized. So chap.9.1. and 37.10. *hand*, for, *power*, as ver.3.4.

becauſe of the ſword, and of the famine, and of the peſtilence:] The firſt deſtroying without, the other two devouring, and diſabling to hold out, within, chap.21.9. & 28.8. Heb. *from the face of*, or, *from before* ; as chap.3.5.16.37.

and what thou haſt ſpoken is come to paſſe,] See Eſai 14.24.

and behold thou ſeeſt it.] Heb. *ſeeing it* : the pronoun wanting, as chap.7.11.

V. 25. *And thou haſt ſaid unto me, O Lord God, buy thou the field for money, and take witneſſes* :] Or, *yet* ; as chap 13.21. notwithſtanding that ſuch is the condition of our ſtate, that all is as good as loſt, and no man like to enjoy ought that he either purchaſeth, or is poſſeſſed of, yet thou bidſt me buy land : for though God did not expreſly enjoyn him ſo to do ; yet by the carriage of the buſineſſe, he well knew it was Gods will that he ſhould do it, ver.8.

for the citie is given into the hand of the Chaldeans.] This connexion is nothing ſuitable to the ſubject matter : it would rather be, *when as the citie is given* ; as the particle is rendred, Gen.4.11. Pſal.102.16. or *albeit*, or *though the citie be given* ; as it is rendred, Joſh.17.18. Pſ.23.4. and would be, Gen.8 21. for the coherence is no more natural there than here *t hand* again, for *power* ; as v.24.

V. 26. *Then came the word of the Lord unto Jeremiah, ſaying,*] Heb. *And the word of the Lord was unto Jeremiah* ; as Chap. 1.4. And this is the word ſpecially deſigned and aimed at in the beginning of this Chapter ; which all the fore-going diſcourſe and matter, intervening between this and that, tended to bring in. See on verſ. 1.

V. 27. *Behold, I am the Lord, the God of all fleſh* ;] Or, *the Lord God of all fleſh* : of every creature, Gen.6.13. and 7.21. or rather of all mankind : as Gen 6.12. Pſal. 143. 2. Rom. 3.20. which as he made at firſt, ſo he guideth and governeth at his pleaſure ; and as he ſendeth them out when he will, ſo he can bring them back again when he ſeeth good. Act.17.25,26,28. Nor is he the God of their *fleſh*, but of their ſpirits too, Num.16.22. but the meaner part is the whole man deſcribed by, as Gen. 6.3. to imply mans diſability to do ought againſt God, or to hinder his diſpoſal of ought, Pſal.56.6.

is there any thing too hard for me?] See before, verſ.17.

V. 28. *Therefore thus ſaith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar King of Babylon, and he ſhall take it.*] As before verſ.3.

V. 29. *And the Chaldeans that fight againſt this citie, ſhall come and ſet fire of this city, and burn it*] So Chap.37.10.

with the houſes upon whoſe roofs they have offered incenſe unto Baal, and poured out drink-offerings unto other gods to provoke me to anger.] One main cauſe of this great evil : ſee Chap. 7.18. and 19. 13.

V. 30. *For the children of Iſrael, and the children of Judah have onely done evil before me from their youth* :] Heb. *have been onely doing that which is evil in mine eyes* (as Chap.7.30. and 18.10.) *from their youth* : ever ſince they were firſt a people. See Chap. 2.2. and 22.21. Eſay 48.8. they have not onely failed in matter of omiſſion, refuſing to do that I required of them, verſe 13. but they have given themſelves inceſſantly to the practice of thoſe things that I profeſſed to be offenſive and diſpleaſing unto me, as if their mindes were ſet on nothing elſe. See the like, Gen.6.5. and 8.21.

for the children of Iſrael have onely provoked me to anger with the work of their hands, ſaith the Lord.] Heb. have been *onely provoking me* : They have been continual matter of provocation to me with their idols ; as if they intended and minded nothing elſe, but how to anger me. See chap 25.6,7. and further, ver.31.

V. 31. *For this city hath been unto me, as a provocation of mine anger. and of my fury, from the day that they built it, even unto this day.*] Heb. *For this city hath been upon anger, and upon wrath unto me.* (See Eſai 65.5.) that is, the inhabitants of this citie have been from time to time angring of me, ever ſince this citie was built ; (for the verb is indefinite ; as the like, Mal.1.4. Luke 12.20.) to wit, by Solomon, who ſo enlarged and beautified it, that he might ſeem to have made a new citie of it, and not long after polluted it with idol-worſhip, 1 King.11.4——8. ſo the children of Iſrael are ſaid to have built Rameſes, Exod.1.11. though founded long before, Gen.47.11 and Nebuchadnezzar Babylon, Dan.4.30. though at firſt founded by Nimrod, Gen.10.10.

that I ſhould remove it from before my face,] Or, *out of my ſight* ; as chap. 23.39. and 31.36. Of this form of ſpeech, ſee on chap.7. 18. and 27.10. and the like, verſ. 29.

V. 32. *Becauſe of all the evil of the children of Iſrael, and of the children of Judah, which they have done to provoke me to anger, they, their Kings, their Princes, their Prieſts, and their Prophets, and the men of Judah, and the inhabitants of Jeruſalem,*] As if all ſorts of them had conſpired to joyn together in an angring of God, Chap.2.26. and 8.10. 2 Chro. 36. 14. Heb. *man of Judah* ; as Eſai 5.7.

V. 33. *And they have turned unto me the back, and not the face* ;] Heb. *the neck*, properly, the hinder part of it. See chap.2.27.

though I taught them riſing up early, and teaching them, yet they have not hearkned to receive inſtruction.] Heb. *and* ; or, *and though* (the copulative in a two-fold notion ; as chap. 13. 12.) *teaching* I taught *them*, (that is, I conſtantly taught them : the verb is an infinitive ; and of ſuch forms, ſee Eſai 59. 11, 13.) *riſing up early and teaching* ; (ſedulouſly taking pains with them, and uſing all diligence about them, by my Prophets, Chap.7.13. and 25.3. and 26.3. and 29. 19. See 2 Chr. 36. 15.) *and*, or, *yet* (as chap. 27. 15.) *are they not hearing* . or, *hearkning* (as Chap 44.16. they continue ſtill heedleſſe and regardleſſe of ought, refuſing) *to receive inſtruction*, Chap.2.30 and 5.3. and 7.24. See 2 Chr. 36. 16. Eſai 65. 3.

V. 34. *But they ſet their abominations in the houſe which is called by my name, to defile it.*] Heb. *And they ſet*, or, *They ſet alſo*, as chap. 29 20. for he proceedeth here to a further degree of their impiety) *their abominations*, ſee chap. 66. 17.) *in the houſe which my name is called upon it* , (as chap. 2.10, 11, 14.) *to defile it* ; 2 Chr. 36. 14.

V. 35. *And they built the high places of Baal, which are in the valley of the ſon of Hinnom, to cauſe their ſons and their daughters to paſſe thorow the fire unto Molech* ; *which I commanded them not, neither came it into my minde, that they ſhould do this abomination, to cauſe Judah to ſin.*] See chap.7. 31. and 19.5. but *Molech* (as Lev. 18, 21. and 20. 2.) here, inſtead of Baal there ; whereby it appareth,

eth, that *Mo'ec* and *Baal* are us'd promiscuously, and in a kinde of generality, the one containing the notion of *a King*, whence the ambiguity, Zeph.1.5. the other of an *Owner, Lord, Master*. or *Husband*. See chap.2.23. *to passe*, as Lev.18.21. to wit, *thorow the fire*: a defective speech, supplied, 2 Kings. 16.3. *to cause to passe thorow the fire*, to, *to burn*; as it is Chap.19.5.

V. 36. *And now therefore thus saith the Lord the God of Israel concerning this city, whereof ye say it shall be delivered into the hand of the King of Babylon by the sword, and by the famine, and by the pestilence.*] This version rendring the particle here us'ed as an illative, maketh no very good coherence, as if it were said, Because this people have dealt thus wickedly with me, I will therefore deal graciously with them. But to make the connexion suitable to the subject matter, it would be rendred as a discretive; (whereof see on chap.30 16.) *Yet now notwithstanding* all this their extream impiety & pertinacy in evil, *thus saith the Lord the God of Israel*, he that yet oweth this people, having a poor remnant among them, *concerning this city*, which your selves have given for lost now, having no hope to hold it out, being in such condition as it is; See ver.24, 28, 29. For God proceedeth here to acquaint them with what after-good he intended to them, though they deserved nothing lesse; and to withall to satisfie Jeremy concerning the purchase that he had caused him to make, ver.43.44.

V. 37. *Behold, I gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath:*] Heb. *Behold, I am gathering* (as Esai 56.8.) *them*; to wit, those of *Israel* and of *this city*, ver.36.) I have a full purpose to recollect them *out of all those countries, whither I shall have driven them*; for he speaketh of those that were yet abiding in the land and in the citie. See Chap.16.15. and 23.3. and 29.14. Ezek.11.17.

and I will bring them again unto this place, and I will cause them to dwell safely.] Heb. *in*, or, *unto confidence*; securely, confidently, without fear; as Esai 14. 30. and 47.8. 30 Chap.23.6. and 33. 16. Ezek.34.28.

V. 38. *And they shall be my people. and I will be their God.*] See Ezek.36.28. Chap 24.7. and 30.22. and 31.33.

V. 39. *And I will give them one heart,*] Ezek.11.19. I will make them of one minde, Act 4.32. Eph.4.3-----6. Phil.2.1. or all in regard of newnesse of heart alike, Ezek.11.19 and 36.26.27.

and one way] Both of worship and of life, Ezek.11.19. and 36.27.

that they may fear me for ever.] That is, serve me for ever: religious fear and reverence being the ground and qualification of all sincere service, and duty acceptable to God, Deut 5.29 Psal. 2. 8. Eccl. 12. 13. Heb.12.28. Heb. *all the dayes*, or, *all their dayes*; as Deut.6.24. and 11.1.

for the good of them, and of their children after them.] So Deut.4. 44 and 5.29. the sureft way of laying a foundation of welfare for posterity, Psal.37.26. and 115.13,14.

V. 40. *And I will make an everlast ng covenant with them.*] Heb. *I will cut out with them a c.venant of perpetuity.* See Esai 61.8 chap. 31.31. Ezek.37.26.

that I will not turn away from them to do them good] Heb. *that I will not turn from after them that I do them good.* I will never surcease to pursue and follow them with favours incessantly, Zach.8. 15. So, *to turn from after God*, Zach.1.6.

but I will put my fear in their hearts,] Heb. *and* (which would do better than the difcretive here) *my fear*; that is, *the fear of me*: as, *thy fear*, for, *the fear of thee*, 1 Salm 5.7.) *will I give into their heart*; as Ezek.36.26,27.

that they shall not depart from me.] That they may continue constant with me, and not constrain me by their apostasie to break again with them. I will so deeply rivet a reverent dread of me into their souls, as shall cause them to cling and cleave fast unto me, and to keep close with me for ever. See Psalm 80 18. and 86. 11. Esai 59.21. ver.39. chap.50.5. whence may well be gathered, that when this people shall be brought home unto Christ, they shall never fall off from him again. Esai 59.20,21.

V. 41. *Yea, I will rejoyce over them to do them good.*] Or, *And I will rejoyce over them*, (as Esai 61.5. Zeph. 3. 17.) *in doing them good*; as Deut.28.63.

and I will plant them in their land assuredly with my whole heart, and with my whole soul.] Heb. *in truth, or stability*, (as Hos.2.20.) *with all my heart, and with all my soul*: as Deut. 6.5. and 10. 12. I will settle them firmly in their land again, Chap 24.6 & 31.28. and what I do for them, I will do it entirely and affectionately; as they also in like manner shall seek to and serve me, Chap. 24. 7. Psal.119.2,10.

V. 42. *For thus saith the Lord, Like as I have brought all this great evil upon this people,*] Which is in part already befallen them, and is ready further to leize upon them. See chap.44.2.

so I will bring upon them all the good that I have promised them.] So Zach.8.14,15. Chap 29.10. and 31.28.

V. 43. *And fields shall be bought in this land, whereof ye say, It is desolate, without man, or beast, it is given into the hand of the Chaldeans.*] Heb. *And, or, Then* (as Chap. 29. 12.) *shall the field be bought* (either *this field* in particular, which thou now dealest for, verf. 9. or *fields*, in general, verf. 44. the word field taken collectively; as chap.7.20. and 9.21.) *in this land, of which ye say, desolation it is*, or it will be (as chap. 4. 27.) *without man and beast*; as chap.33.10,12. which you make no other account of, but that being over-run with the Chaldeans, it will become such a wastes See ver. 36.

V. 44. *Men shall buy fields for money*] Or, *Fields*, I say, *shall be bought.* Heb. *they shall buy* (the verb taken indefinitely, as chap.31. 23.) *for silver*; (as ver.9.25.) land shall again be bought and sold, as in times past, ver.15.

and subscribe evidences and seal them, and take witnesses,] Heb. *and* (or, *both*; as chap.5.24.) *writing in books, and sealings, and causing witnesses to witnesse*; or, *and writing* they shall write, *and sealing* they shall seal. *and taking witnesses* they shall take witnesse; as Chap. 32. bargains of sale shall be made, with all usual solemnities and means of assurance. See ver. 10.

in the land of Benjamin,] Where Anathoth was situate. See chap. 1.1. and which had continued one with Judah, 2 Chr.11.12. See chap.17.26. and 33.13.

and in the places about Jerusalem] Where this sale is now made, and which is ready to be surprised, ver.8.9.

and in the cities of Judah] That are most of them taken already, chap.34.7.

and in the cities of the mountains, and in the cities of the valley, and in the cities of the South:] Or, *both* (as before, and Psal.76.2. chap. 32. 33.) *in the cities of the mountains, and in the cities of the low-land, and in the cities of the up-land*; in all the cities of both these Tribes, whether situate above on the hills, or below in the vale, or in a middle posture between those two: of which division, see on chap.17.26.

for I will cause their captivity to return.] Though I suffer them to be carried away captive from their land for a time; yet will I bring them back from captivity again. See ver.3. chap.30.3.

CHAP. XXXIII.

Verf.1. MOreover the word of the Lord came unto *Jeremiah* the second time, *while he was yet shut up in the Court of the Prison, saying,*] This Prophesie, as it is very near of the same date with the next fore-going; so is it much of the same subject matter with it, and with that before it, contained in Chapter 30. and 31. all three penned principally for the comfort and support of the faithfull, against that long and tedious captivity ready now to surprise them, and amids those grievous pressures that during it they were to endure, with many gracious promises of preservation and restitution, together with a constant continuance of a settled estate under the Messias to abide unto the worlds end. Heb. *And the word of God was unto Jeremiah*; as chap.1.11.

the second time] As chap.1.13. this being either the second revelation that he had during his restraint; or the second, as some, of the same subject with the former.

while he was yet shut up] Heb. *and he was yet shut up*; as, *and he reigned*, for, *while he reigned*, 1 King.11.25.

in the Court of the Prison] See chap.32.2.

V. 2. *Thus saith the Lord the maker thereof, the Lord that formed it to stablish it,*] That is, as some of the Jewish Commenters, and some that follow them; he that made Jerusalem, (before-mentioned, chap.32.44.) and formed it, and made it not to be ruined, but to stand and continue; at least not to let it lye always ruined. See Esai 22.11. and 37.26. But others rather of either rank understand it of the promise of restitution, rending the words, *the Lord that doth, the Lord that frameth*, (or contriveth it, with a purpose) *to establish it*, to perform and make good that his gracious promise of restauration before propounded, chap.31 37,44. and now again here reiterated with further assurance given of it, verse 6.7. See Esai 46.11.

the Lord is his name] Or, *who se name is Jehovah*, Psal.83.18. Esai 42.8. one able to give being to whatsoever he doth promise, or purpose, Esai 14.24. and 44.26---28. and 46.10. the demonstrative for the relative; as verse 3.

V. 3. *Call unto me, and I will answer thee*;] This some conceive spoken, as to Gods people, to encourage them to seek unto God, with assurance of successe in their suites; fetching in hither those places, Esai 42.9. and 46. 10. and 48.3---7. But the most take the words rather as spoken to the Prophet, encouraging him to seek for further revelations from God, concerning those favours which in future times he purposed to confer upon his people. Howbeit, I conceive not, with the Jewish Doctor, that they contain any revocation of the former inhibition of prayer and intercession in the peoples behalf, chap. 7. 16. and 11. 14. and 14. 11. for that concerned onely their present deliverance; this their future re-establishment.

answer thee] According to thy desire.

and shew thee great and mighty things, which thou knowest not] Or, *great and hidden*, or, *abstruse and reserved things*: as, *there is nothing reserved, or, restrained from thee*, Job 42.2. See Esai 48.6.

which thou knowest not.] Heb. *thou knowest them not*: the demonstrative for the relative; as ver. 2. so also Esai 48. 6. or, as some, *which thou acknowledgest not*; which in regard of thy weaknesse thou are not able to conceive, as having some glance at his former debate with God, chap.32.25. But the plainer notion seems here the better.

V.4. *For*

V.4. *For thus saith the Lord the God of Israel, concerning the houses of this city, and concerning the houses of the Kings of Judah, which are thrown down by the mounts, and by the sword.*] Before God comech to impart unto the Prophet his gracious purposes concerning the deliverance of this people in future times, he first acquainteth him with those calamities that were suddenly to befall them, and which they should not by any meanes be able to avoyd or escape: as before the like, Chap.32. 28, 29.

concerning the houses] As, *concerning Judah and Jerusalem*, Esay 1.1. & 2.1.

of the Kings of Judah] Wherein their Kings have successively dwelt: or, *Kings*, for, *Princes*. See chap. 17. 19. and 19 13.

are thrown down] As some, by themselves, to raise fortifications, and make places of defence against the enemy: as Esay 22. 10. or, that are to be thrown down, as sure to be demolished, as if already they were, by the enemies assault, or upon their surprisal of them: as, *destroyed*, for, ready to be *destroyed*; Psal.137.8. *perished*, for, ready to perish, Esay 27.13. *slain*, for, out of hand to be slain, Chap.9.1. this rather; because that for which the cure and recovery was promised, verse 6.

by the mounts] Heb. *to the mounts*, or *engines*, which some in their sense render for; as Ezek. 6. 9, 11. & 21. 12. & 27. 31. understanding it of fortifications raised for defence: but others rather, as our Version yieldeth it, *by the mounts*, raised by the enemy against the city, or the *engines*, wherewith they batter the walls and shoot into it, Chap. 32. 24. so the particle seemeth also taken in the next member, by, or with the sword, or what is thereby specified.

by the sword] That is, by the hostile force and violence of the enemy; as the word, *sword*, is commonly us'ed, Josh. 10. 28. 30. Howbeit, the word may here be as well rendred, *with hammers*, or, *with mattocks*; or, *with axes*; (the word, though singular, being taken collectively) for with this variety of notion is the term sometime expressed, Exod.20.25. *if thou lift up thy tool*, or, *hammer*; (as the Latine rendreth it) *upon it, thou hast polluted it*: there it seemeth indeed to be us'ed for some polishing tool employ'ed about building, but elsewhere for such instruments as are us'ed about battering and beating down of buildings; as 2 Chron. 34. 6. where it is said of Josias, that he caused the monuments of idolatry to be beaten down, and *broken with mattocks*. So is the word there rendred, and Ezek. 26. 9. of Nebuchadnezzar, that he should *set engines of battery against the walls* of Tyre, *and with* (the same word with this here, but plural there) *break down her towers*; by the former were they battered in likelihood during the siege, with these latter after the surprisall of the city; Nor do I mislike that expofition of a learned man, who conceiveth a complexive form of speech in the word of *throwing down*, rendring it, *to be demolished* being expos'ed to *slot and sword*: though instead of the latter word, I should rather subsstitute some other instrument of demolition: Of such forms, see on Esay 14. 12. & 38. 17, 21. So the preposition might retain its ordinary use.

V. 5. *They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men,*] How these words come in here, or how they cohere with the former, is not easie to determine. Some suppose them to be added, as rendring a reason, why the houses were thus to be demolished by the enemy; to wit, because the inhabitants stood it out against them, and refused to open to them, that which exasperated the Chaldeans against them. Others, as giving assurance of the surprisall and destruction of the city, notwithstanding all their power and industry that should or could be us'ed by them for the saving thereof: And the most read them as an entire sentence by themselves; which if we admit, I should include this whole verse in a parenthesis, as if it were said, (*they come* indeed *to fight with the Chaldeans*, but all to no purpose, for I fight my self against them, and have turned my face away from them for their sins) and so the file of the discourse may be carried on from ver.4. to ver.6. Yet some hang these words upon the former: and that divers diverfly. Some, by repeating of the foregoing particle, *Thus saith the Lord*, concerning the house of Jerusalem, and concerning them also *that come to fight with the Chaldeans*, But this seemeth to leave the sentence in an abrupt kind of suspence. Others therefore rather by knitting them to the last words of the verse, concerning *the demolishing of the houses by those that come* (to wit, from other places) *to fight with the Chaldeans*, (and to defend this city against them) but indeed *to fill them with the carcasses of men*: as God will dispose the iffue and event of it to, concerning the engines and instruments, wherewith they would be demolished, as others, on this wise, *by the slot and sword* (the destroying instruments) *of those that come to fight with the Chaldeans, and to fill them with the carcasses of men*: and these understand the place of those associates and confederates of the Chaldeans that assisted them at the siege of Jerusalem: and this I should readily incline unto (for there is no more than *coming to fight* in the text) if I could find the particle here us'ed in this notion of assistance any where joyned with the term of *fighting*, or *warring*; but so I never yet met with it, but in the contrary notion of opposing and fighting against, as elsewhere; so Chap. 21. 5. & 37. 10. Others again, by infertion of a copulative, and supply of the word *houses* render it, *concerning the houses of the King of Judah*, and of those (that is, and concerning the houses of those) *that go out to fight with the Chaldeans*, &c. that which yet seemeth not to go so smoothly away. Nor can I rest satisfied with that of another learned late Writer, who rendreth the words, *The Chaldeans come to fight*. The particle being (saith he) oft-times a note of a noun nominative preceding a verb, whether transitive, or intransitive; as Neh. 9. 32,34. 1 Sam. 17. 34. 2 Kings 6. 5. Chap. 38. 16. Ezek. 39. 14. & 43. 7. I shall leave it to the consideration of others. I encline rather to put the whole verse into a parenthesis, (*Going* they are to *fight with the Chaldeans* (very busie they are about it) *but* (Heb. *and*; as Chap. 12. 2.) *to fill them with* meer *corpses* &c.) that shall be the issue of it, though not their ayme: to fill them, that is, *the houses*, mentioned, verf 4. as the most; though a learned Scholiast underftands death it of *filling* y that is, *satiating* the blood-thirsty minds and desires of the Chaldeans, that were eagerly set upon flaughter: but the word that peculiarly importeth *satiety* is not here: *with the carcasses of men*. Heb. *Adam*, taken collectively; as Chap. 9.22.

whom I have slain in mine anger and in my fury] Or, *whom I will slay*, Heb. *have smitten, or, will smite* (as Josh. 11. 14.) to wit, by the sword of the Chaldeans: whom not so much the Chaldeans *slay* as *they* them. See Chapter 25. 33. & 32. 31, 37. 42.

and for all whose wickednesse I have hid my face from this city] In displeasure, Psal. 27.9. Esay 57. 17 the ground of all misery and calamity; as his favourable aspect the fource and fountain of all true felicity, Psal. 30 5,7.

V. 6. *Behold I will bring it health and cure,*] This is that which by the Prophet God is reported to have said concerning this city of Jerusalem, and the stately structures of it that are shortly to be demolished and laid level with the ground, ver. 4. I will cause them to be re-edified and raised up again. Heb. *I am making cure, and healing to go up, or to come, unto her, or, unto it*; to wit, the city. Of the terms here us'ed, and the application thereof unto buildings, see on chap. 30. 17.

and I will cure them,] I will restore the people unto their former state again, Esay 57 18. Chap. 3 22.

and I will reveal unto them abundance of peace and truth.] I will flow, that is, exhibit, and impart unto them, conferre and bestow upon them (as Psal. 85. 7. Rom. 8 18, fo Psal. 4. 6. abundance of firm and sure prosperity. See Esay 39,8. Chap. 14. 13. & 32. 41.

V. 7. *And I will cause the captivity of Judah, and the captivity of Israel to returne:*] As Chapter 24. 5. & 30. 3. & 32. 44.

and I will build them as at first.] Settle them again, and cause them to thrive and prosper, as formerly. See chap. 12. 16. & 18. 9 ver. 11. Esay 1. 26.

V. 8. *And I will cleanse them from all their iniquity, whereby they have sinned against me;*] Heb. *I will purifie them*: an allusion to the ritual purifications and lotions prescribed in the Law for the cleansing of polluted persons; before which performed, they might not be admitted into the camp or congregation, Lev. 13. 46. & 14. 3,7,8. Numb. 5, 2,4. & 12. 15. & 19, 11---20. See Ezek. 36. 25. & 37. 23.

and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.] For till these be purged and pardoned, there can be no peace between God and man; nor can there be true joy or found comfort of ought to man, until his peace be made with God, Psal 32. 1---5. See chap. 31. 34. Mic. 7. 18.

V. 9 *And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them:*] This restitution of Gods Church and people shall procure much honour and glory to God among other people abroad, chap. 13. 11, Esay 63, 14. and, *a name of joy* for such as men are wont to rejoyce in.

and they shall fear and tremble for all the goodnesse, and for all the prosperity that I procure unto it.] Heb. *peace*; as ver. 6. The apprehension of Gods favour to h's people manifested by his admirable workings for them, shall strike a reverent awe and dread of them into other people round about them. See Exod. 15. 14 --- 16. 1 Chron. 13. 17. 2 Chron. 20. 29. Esth. 8. 17.

V. 10. *Thus saith the Lord; Again there shall be heard in this place (which ye say shall be desolate without man and without beast) even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast*] See on chap. 42. 43. and the like descriptions of desolation, chap 4. 25. & 12. 4. & 50. 3. & 51. 62.

which ye say shall be desolate Heb. *which ye are saying* (that is, of which ye say, and whereof ye make no other account) *waste, or, desolate it is*: the pronoun demonstrative, for the verb substantive, as Hagg. 1. 9.

V. 11. *The voyce of joy, and the voyce of gladnesse, the voyce of the bridegroom, and the voyce of the bride,*] See chapter 7. 34. & 16. 9

the voyce of them that shall say, Praise the Lord of hosts, for he is good, for his mercy endureth for ever,] The solemn form of praising God, prescribed to the Levites, 1 Chr. 16.41. Psal. 106.1. & 107. & 118.

118. 1. & 136. 1 Esay 12. 4. See this fulfilled after their return from captivity, Ezr. 3. 11.

and of them that shall bring the sacrifice of praise into the house of the Lord, ‘ See chap. 17. 26.

for I will cause to return the captivity of the land, as at the first, saith the Lord.] Or, *when* (as chap 11, 23. & 13. 21.) *I shall have brought back the captivity* (that is, the captives) *of the land,* (as *the captivity of Sion,* Psal. 1 6. 1.) and shall have settled them (a complexive form, as ver. 4.) *as at the first,* ver. 7.7. Chapter 30.10. Lam. 5. 21.

V. 12. *thus saith the Lord of hosts, Again in this place, which is desolate without man, and without beast, and in all the cities thereof shall be an habitation of shepherds causing their flocks to lie down.*] In *this place,* the land of Judah which is to be laid waste, and is in part so already, the enemy having over-runne most of the Country (See Chap. 22. 43.) and in the cities thereof; the lands and pastures lying round about them (as Psal. 134. 13. See Chap 34. 1.) shall be sheep-coats, and theds or cotages for shepherds that shall tend them and feed them quietly without disturbance; so that they shall have their due times both of feeding, and for rest: an argument of-times of setled peace in those parts, So Chap. 31. 24.

V. 13. *In the cities of the mountains, in the cities of the vale, and in the cities of the South, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah,*] Or, *in the up-land cities, both in the land of Benjamin,* &c. See on chap. 32. 44.

shall the flocks passe again under the hands of him, that telleth them, saith the Lord.] Or, *shall the lesser cattel* (sheep and goates) for the word includeth both, Exod. 12. 5. and so verse 12.) passe under the rod to be tithed or told, as they go quietly in and out. See Lev. 26, 32. Ezek. 27 32. Joh. 10. 3. 10, 12.

V. 14 *Behold the dayes come, saith the Lord, that I will perform that good thing that I have promised, unto the house of Israel, and to the house of Judah,*] Heb. *Behold the dayes coming* (as Chap. 31. 27, 31.) *and* (as Chap. 27. 8.) *I will establish* (as 1 Kings 6. 12.) *that good word* (as 1 Kings 2. 3, 8. & 18.24.) *that I have spoken* (as Josh. 1. 3.) *unto* (or, *concerning*; as chap. 27. 19.) *the house of Israel, and concerning* (as Esay 1. 1.) *the house of Judah,* Chap. 30. 3, 4. & 31. 27.

V. 15. *In those dayes, and at that time, will I cause the branch of righteousnesse to grow up unto David;* and *he shall execute judgement in the land:*] See the same promise concerning the Messias, Chap. 23. 5. onely what was said, *I will raise,* or, *settle,* there; is said here, *I will make to bud,* or, *sprout*; as Psal. 132. 17. Ezek. 29. 21. the rather, because he speaketh as of a plant, word for word, I *will make a sprout to sprout out*: and, *a sprout of righteousnesse,* here; as, *a righteous sprout,* there.

V. 16. *In those dayes shall Judah be saved,*] So chap. 23. 6. *In his dayes shall Judah be saved.*

and Jerusalem shall dwell safely] Or, *shall be inhabited* (for the word is sometime used in a passive notion. See Esay 13. 20. chap. 17. 6.) *in safety.* See chap. 23. 6. See also chap. 30, 18. & 46. 27.

and this is the name wherewith she shall be called, The Lord is our Righteousnesse.] Heb. *and this* it is *that he shall call her,* or, *call to her,* (that is, saith the Rabbine, the name by which the Messias shall call her: but rather, *wherewith she shall be called*; as Esay 63. 4. for the verb is indefinite) *Jehovah tsidkenu.* That which was said to be the name of Christ the Messias, chap. 23. 6. is here said to be the name of Jerusalem, the city of the Messias, the Church of Christ; given to him as the party, who imparteth righteousnesse to her 1 Cor. 1. 30. 2 Cor. 5. 21. to her, that by bearing that name she may prosecute to have her whole righteousnesse, not from her self, but from him, Psal. 45. 14, 15. Phil. 3. 9. that which, saith the Rabbine here, the Inhabitants of Jerusalem should have continually in their mouthes, and shall no doubt when they come unto Christ, 2 Cor. 3. 16. Some Interpreters of prime note render the text, *and he that shall call her,* shall be *Jehovah our Righteousnesse*; but the words seem clearly to import the imposition of some name; which the learned Scholiast observing, and yet loath to have the name given unto any other beside Christ, thus exhibiteth the Prophets words, *and this,* is the name, *wherewith* every one *shall call him, Jehovah our Righteousnesse*: but this is a manifest corrupting of the text, which expressly holdeth out, not *him,* but *her.* See more hereof on chap. 23. 6.

The Lord is our Righteousnesse] *Jehovah tsidkenu*: as *Jehovah Shammah, The Lord is there*; the name of the same city, Ezek. 48. 35.

V. 17. *For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel:*] A further confirmation, not of the restitution of the Church onely, but of the continuation of it in a setled condition of constant government under Christs royal regiment, and the ministery of his sacred ordinances, exercised and executed by persons specially designed thereunto. *There* Heb. *shall not be cut off unto David a man* (that is, some *man of David*: as, *to David a Psalm,* for, *a Psalm* of David, Psal. 14. 1. some one of his seed) *sitting upon the throne of the house of Israel;* as chap. 35. 19. See 2 Chron. 6. 16. Fulfilled principally in Christ, one of Davids seed, unto whom God promiseth to give *the throne of his father David to reign over the house of Jacob for ever,* Luke 1. 32, 33.

V. 18. *Neither shall the Priests, the Levites, want a man before me, to offer burnt-offrings, and to kindle meat-offrings, and to do sacrifice conintually.*] Heb. *Neither to,* or, *of the Priests the Levites there shall not be a man cut off from before me*; that is, from attendance upon me: as Deut. 10. 8. A promise of the continuance of an Evangelical Ministery in the Church of God to the worlds end, Mat. 28. 20. Eph. 4. 11---13. the Ministers and officers themselves described by thole that then were in place, as Esay 66. 21. and their employments and services by those that then were in use; as Esay 56. 7. Mal. 1. 11. Rom. 15. 16.

to offer burnt-offerings,] Heb. *making an ascension,* or, *offering up, to ascend*; to wit, upon the altar. See Esay 56. 7.

to kindle meat-offerings,] Heb. *burning* (as 2 Chron. 13. 11.) *an oblation*; for of such oblations was a memorial made solemnly fire upon the altar, Lev. 2. 2, & 6. 15. and of them, see on Esay 1. 13. & 56. 7. *kindling* doth not here so well; because the fire upon the altar was kindled and maintained principally for the burnt-sacrifices consisting of the bodies of beasts, but being so kindled and kept in for them, was used also for the meat and drink-offerings; nor doth the word it self so signifie.

to sacrifice continually.] Heb. *doing*; or, *dressing,* (as Gen. 18. 8. Exod. 10. 25.) *sacrifice all dayes*; as chap 32. 29. but here alluding to the daily sacrifice, Numb. 28. 3.

V. 19. *And the word of the Lord came unto Jeremiah, saying,*] *Moreover,* or, *Furthermore,* as verse 1. chap 1. 11.

V. 20. *Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there shall not be day and night in their season*:] Or, *if ye can annull* (Heb. *shall make void*, as Judg. 2. 1. but here in a potential notion, as Esay 14. 27.) *my constitution,* (for so the word *covenant,* here importeth, Gen 8. 22.) concerning *the day; and* concerning *the night, so as that* (as Chap. 29. 6.) *there should not be day and night in their due,* or, set time. If it be possible for any created power to break off the intercourse of night and day. See the like expreffions, Esay 54. 9. chap. 31. 35, 36. verse 25.

V. 21. *Then may also my covenant be broken with David my servant; that he should not have a son to reign upon his Throne, and with the Levites the Priests my Ministers.*] Heb. *my covenant,* my promise or engagement. *(also shall be made void* (but potentially taken, as verse 20.) *with David* (2 Sam. 7. 16. Psal. 132. 11.) *my servant* (the style commonly in way of eminency given him, Psal. 78. 70, & 89. 20. & 132. 10.) *from being to him* (as 1 Sam. 15. 2. Hos. 4. 6) *a son reigning upon his Throne,* &c. as the like, ver. 18. As soon shall the one faile, as either of the other, the Princely, or Priestly succession, the same with that before, verse 17. 18.

V. 22. *As the host of heaven cannot be numbred: neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.*] A promise not of the continuation onely of a State and Church, but of a large increase of illue in the Kingdom of Christ (the honour of a King consisting in the multitude of his people, Prov. 14. 28.) and a correspondent number of Ministers and Officers for the ordering and managing of them. See the like promises to Abrahasm, Gen 13. 16. & 15. 5. & 22. 17. Heb. *Which* (for, *Like as*; as Exod. 32. 13. Lev. 7. 26. 2 Sam. 14. 19. chap. 48. 8. But found here also above those places, that the Jewish Criticks restrain it to) *the host of heaven,* (*the stars,* Gen. 22. 17.) *shall not be numbred,* (for *cannot*; as Gen. 16. 10. & 32. 12.) *and the sand of the sea shall not be measured*; (for *cannot*; as Hos. 1. 10.) See the like potentiall notions, verse 20. 21. See of the like promise, Esay 53. 8, 10. and performance: Rev. 7. 9.

V. 23. *Moreover, the word of the Lord came unto Jeremiah, saying,*] Or, *Again.* Heb. *And,* as chap 24. 4.

V. 24. *Consider est thou not what this people have spoken?*] Heb. *Seest thou not* (as Psal. 119. 159 chap. 2. 31.) *what this people* (either the unfaithfull party among Gods own people, wholly despairing of any possibility of being ever raised up and restored again, Esay 40. 27. & 49. 14. Ezek. 33 10. & 37. 11. or, the Chaldeans and other enemies of Gods people, chap. 50. 7.) *have spoken*, or, *do speak*; what they have commonly in their mouthes.

the two families] Or, as some render it, As for *the two families*; put absolutely: as Psal. 104. 7. *the two families*; to wit, of David and Aaron, as some, the princely, and the Priestly, verse 17, 18, 22. or, of *Judah* and *Benjamin*, as others, chap. 32. 44. or, of *Judah*, and *Israel*, as the most, verse 14.

which the Lord hath chosen,] Or, *did choose*, or, *had chosen*, as Psal. 105. 26.

he hath even cast them off,] Heb. *and*; as chap. 23. 33, 34. where the copulative hath an emphasis in it; *he hath utterly cast them off*: and doth not at all now regard them, or mind them any more. So rather, than, as some, *he doth now reject them.* See chap. 30. 17.

Thus have they despised my people, that they should be no more a nation before them] Or, *Thus despise they my people.* See Esay 52. 6. Heb. *and*; as chap. 25. 14. they set light by them, as never like to come to be a nation again, in their account. Heb, *from being any more a nation before them*; as chap. 48. 2.

V. 25. *Thus saith the Lord,*] Gods firm resolution opposed to this their vain imagination.

If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: Or, as some, *If my covenant* abide *not day and night,* (that is, constantly and perpetually; as

1 Chr. 9. 33. Psalm 19. 2. chap. 9. 1.) or, (as others) concerning *day and night,* (the constant intercourse of either, verse 20.) *and the Ordinances concerning heaven and earth* (for the course of the one to do service to the other, chap. 31. 35, 36. (which *I have settled* be *not*; that is, do *not*, continue or abide, Psalm 119. 91. See c. 17. 8. But this syntax the last clause will hardly admit: or, as others rather therefore, *If I have not* settled, or *If I shall not dissolve* (so that it cannot, or shall not be altered, verse 20. (my constitution of day and night, Genesis 8. 22.) *and if I have not settled, or shall not dissolve, the Ordinances of heaven and earth* in a certain and constant course, for the Office of the one, Genesis 1. 14. 16. and the safety and benefit of the other, Genesis 1. 9. chapter 5. 22, 24. & 31, 35. or more particularly, those courses that I have set for such distinction of times to be continued by the motion of the celestial bodies for the use and benefit of the creatures below upon earth, Psalm 74. 16, 17. and 104. 19, 23. the supply onely is in the former Branch, from the latter; the like whereunto: See Esay 30. 17.

V. 26. *Then will I cast away the seed of Jacob, and David my Servant; so that I will not take any of his seed to be Rulers over the seed of Abraham, Isaac and Jacob*:] Heb. *I will also reffuse the seed of Jacob* (to own them at all for my people; or to keep them in being, as a Nation, chapter 31. 35, 36. verse 24.) *and David my servant* (verse 22. 22.) *from taking off his seed* (as 1 Kings 22. 3. 2 Kings 5. 20.) *rulers* (verse 22.) *over the seed of Abraham; Isaac and Jacob*; unto whom the promises were especially made for continuance of their seed, Psalm 105. 9, 10. this for *rulers*, fulfilled partly in Zerubbabel, and his Successors, Ezra 2. 1. Zach. 2. 4. but principally in Christ, Luke 1. 33. verse 15 and the seed of these here mentioned are the body of the faithful, whom he ruleth by his Word, and Spirit, Psalm 105. 1, 6. Romans 9. 6.----8. Gal. 3. 16, 17. & 6. 16.

for I will cause their captivity to return; and will have mercy on them] Or, as some, *when I shall bring back their captivity*; as Chapter 31. 34. but that though not annils their, doth not so well here: rather, *but* (here, as Chapter 14. 22.) *I will bring backe their captivity*: and thereby make it to appear that I have not utterly rejected them, as their enemies imagine. See Esay 14. 1. Chapter 32. 44. Verse 11.

CHAP. XXXIV.

Verse 1. THe *word that came to Jeremiah from the Lord,*] This Chapter containeth two severall Prophecies at two severall times delivered. The former is related from verse 1.----7. together with the time when it was delivered both prefixed and subjoyned. The inscription here the same with Chapter 18. 1.

(when Nebuchadnezzar King of Babylon, and all his Army, and all the Kingdomes of the earth of his Dominion, and all the people fought against Jerusalem, and against all the Cities thereof) *saying,*] In the time of the siege, whereof 2 Kings 25. 1. Chapter 52. 1.

when] Heb. *and* c. 14. 15. & 16. 6.

Nebuchadnezzar] Elsewhere in this prophecy called *Nebuchadrettsar*, 21. 2. & 25. 1. 9.

of his Dominion] Heb. *of the Dominion of his hand*: See Psalm 89. 25.

all the Cities thereof] Either of Judah, verse 7. or of Jerusalem, Chapter 19. 15. that being the mother-City, Chapter 15. 8. and the reft as daughters to her, Lamentations 3. 51. for as inferiour Towns and Cities commonly stiled, Joshua 15. 32, 36, 41, 43. &c.

V. 2. *Thus saith the Lord, the God of Israel*] As Chapter 30. 2.

Go, and speake unto Zedekiah King of Judah, and tell him; Thus saith the Lord,] This prophecy seemeth to have been delivered to Jeremy while he was yet at liberty; and the message sent from God to Zedekiah by him to have occasioned his restraint. See Chap. 32. 2, 3. The message consisteth partly of an heavy denunciation of the surprisal of the City, and the King together with it, and the deportation of him to Babylon, verse, 2, 3. partly, of some mitigation of this sad sentence, affuring him from God, that he yet should die a natural death, and have an honourable Sepulture, verse 4, 5.

Go] Heb. *Going*; as chap. 2. 2. & 3. 12.

Behold, I will give this City into the hand of the King of Babylon; and he shall burn it with fire] See Chapter 32. 3. and 21. 10. Verse 32.

V. 3. *And thou shalt not escape out of his hand, but shalt surely be taken,*] Heb. *shalt taking be taken*; as Chapter 26. 15. and 32. 4.

and thine eyes shall behold the eyes of the king of Babylon, and he shall speake with thee mouth to mouth.] So c. 32. 4.

and thou shalt go to Babylon,] c. 32. 5.

V. 4. *Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord concerning thee, Thou shalt not die by the sword*:] Thou shalt not die a violent, but a natural death, by Gods ordinary visitation, chap. 32. 5.

V. 5. *But thou shalt die in peace*;] Not in war or fight.

and with the burnings of thy fathers the former kings, which were before thee, so shall they burn there for thee:] The king of Babylon shall afford him that, which he had denied unto Jehojakim, chap. 22. 19. & 36. 30. he shall give his people leave to bury him in an honourable manner, and with such solemnities the burning of sweet odors amongst the reft, at his exequies, as they were wont to use at the funerals of their kings in their own Countrie, such of them at least, as had lived beloved, and died desired. See 2 Chr. 16. 14. & 21. 19.

and they will lament thee, saying, Ah Lord,] Or, *they shall lament thee*; that it may run in the same tenour with the former. There shall solemn lamentation be made for thee, as for thy father Josias 2 Chronicles, 35. 24, 25. denied to Jehojakim his brother, Chapter 22. 18.

for I have pronounced the Word, saith the Lord] Heb. *I have spoken the word*; or *spoken it*, (*word*, for *thing*; as c. 32. 27.) both the one and the other, as v. 3, 4.

V. 6. *Then Jeremiah spake all these words unto Zedekiah king of Judah in Jerusalem*:] *Then*, or *So*, as chap. 13. 2, 5. The Prophet forbare not to go to the king and deliver Gods meffage to him in his royal Cities, though the doing of it was like to coft him dear. See chap. 32. 3.

V. 7. *When the king of Babylons army fought against Jerusalem, and against all the cities of Judah that were left*] Heb. *And*; and as verse 1. See there.

against Lachish, and against Azekah] Of these Cities, see Joshua 10. 10, 31, and of the former also, Esay 36. 2. & 37. 8.

for these defenced Cities remained in the Cities of Judah:] Heb. *Cities of defence*, or *fortification*: as c. 4. 5. & 8. 14. those two onely (besides Jerusalem) yet hold out against the Chaldean forces, *of the Cities of Judah*, that were of any considerable ftrength: as *mountain in Gilboa*, for *mountains of Gilboa*, 2 Samuel 1. 21. or *among the Cities of Judah*: as *in the thousands*, for *among the thousands*, Mic. 5. 2.

V. 8. *This is the word that came to Jeremiah from the Lord*] Heb. *The word that was to Jeremiah from the Lord*; as verse 1. and as that there, so this here, seemeth to be the inscription or title of a new prophecy, somewhat later than the former, delivered, as appeareth, upon a more special occasion, related from verse 8.---11. for from thence the word or meffage here mentioned, it self beginneth, continued unto the end of the Chapter: the former was delivered when the Chaldean forces were fet down before the city, and eager in the the siege of it, and the city by reason thereof in distress, v. 1, 7. this later when there were some relaxation of their former ftraits; the Chaldeans being for some space of time risen from before the city, upon the approach of some Egyptian aids. verse 21. chap. 37. 5.

after that the king Zedekiah had made a Covenant with all the people to proclaim liberty unto them] Heb. *had cut a Covenant*: of which form of speech, see on Esay 28. 15. and hereafter, verse 18. for when the enemy preffed hard upon them, and they seemed to be in some distress, they made some shew of remorse and repentance for their sinfull courses, and renewed their covenants with God, and made some kind of reformation: as the like, Judges 10. 15, 16. Psalm 78. 34, 35. Hosea, 6. 1. and among other enormities, which Gods Prophets it seems had admonished them of, verse 10. they had agreed to break off that injurious course, whereby many of them had reduced to get their brethren still in servitude, after the expiration of that term of years which was for their service by Gods appointment prefixed; (see verse 14.) and liberty was thereupon proclaimed *unto them*, that is, in behalf of all those that were so wrongfully detained.

V. 9. *That every man should let his man-servant, and every man his maid-servant, being an Hebrew, or an Hebrewesse, go free,*] Having served them the time limited by the Law, Exodus 21. 2. Heb. *to dismiss free* (as Deut. 15. 18. & ver. 11.) *a man*, for *every one*; as chap. 32, 19.

that none should serve himself ye of them, to wit, *of a Jew his Brother.*] Keep them in service. See the phrase, chapter 27. 7. and 30. 8.

V. 10. *Now when all the Princes, and all the people, which had entred into the Covenant, had heard that every one should let his man servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.*] Being by Gods Prophets enformed of their duty herein, they condescended thereunto; as verse 9. Heb. *And they heard* &c.--- *and they heard* (for, *when they heard*---as c. 26. 10. *then they obeyed*, as c 35. 8.) *and dismissed*; a defect of the pronoun, as chap. 31. 5.

V. 11. *But afterwards they turned, and caused the servants, and the hand-maids, whom they had let goe free, to return, and brought them into subjection for servants, and for hand-maids.*] Heb. *And* (as Chapter 12. 2.) *after so* (as Chapter 16. 6.) After they had thus done in the time of their ftraits; when the ftraitnesse of the siege was for sometime intermitted, the Chaldeans, rising in likelyhood to meet the Egyptian Army, that came to raise the Siege, and so relieve the City, supposing themselves now to be safe enough, and imagining that the

Chaldeans would not return to the siege again, they repented them of what they had formerly well done; as Pharaoh did of dismissing the Israelites, Exod. 14. 5. and brought them back into bondage again, v. 16. see the term here used, Neh. 5. 5. 2 Chronicles 8. 10.

V. 12. *Therefore the Word of the Lord came to Jeremiah from the Lord, saying,*] Or, *Then*; as chap. 43. 8. that word whereof before verse 8, which now here followeth: and it containeth. 1 A relation of a Law enacted by God, concerning the dismission of their servants after a certain term of years, verse 13, 14. 2 A narration of the violation of this Law, together with a reformation of the offence therein committed, verse 14, 15. 3 A revolt from this their temporary reformation, verse 16, and 4 A denunciation of dreadfull judgements to be inflicted upon them for this their relapse and breach of covenant with God, verse 17. ——22.

V. 13. *Thus saith the Lord the God of Israel,*] As v. 2.

I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondmen, saying; Heb. *I cut a covenant* (as verse 8.) *with your fathers* (and you in them, Deuteronomy 5. 2, 3. & 29. 10 ——15.) *in the day* (about the time; as Chap. 7. 22.) *of my bringing them forth out of the land of Egypt, out of the house of servants*: as Exod. 13. 3. where ye were no better than as bondmen and servants, Exodus 1. 13 ——14. and he seems the rather to mention this their service and bondage here, thereby to imply the equity of the Law here subjoyned, that since God hath freed them from the condition of bondmen, it was not meet for them to make bondmen of their brethren, Deuteronomy 15. 15. nor to make slaves of those, whom God hath set free, Lev. 25. 39 42.

V. 14. *At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee*] Or *that hath sold himself unto thee*, Lev. 25. 39. Deut. 15. 12. for these passives have oft-times a reciprocal notion; as chap. 23. 24.

At the end of seven years] That is, six years being fully compleat, (as it is in the next words) at the beginning of the seventh. Exod. 21. 2. Deut. 15. 12. and the Jewish Doctors well observe, that the word here used, includeth either *term*, or utmost limit of ought, whether that whence it beginneth, as that wherewith it is closed up, and concluded, 2 Kings 19. 23. 2 Chron. 26.

let ye go] Heb. *ye shall dismisse*. See on v. 14. and *a man* for *every one*; as there.

and when he hath served thee six years thou shalt let him go free from thee: Heb. *and he hath served thee, —— and thou shalt dismiss him*, for when *he hath served thee*, *thou shalt then dismiss him*: as before, v. 10.

but your fathers hearkned not unto me, neither enclined their ear.] So 7. 24.

V. 15. *And you were now turned,*] Heb. *Ye had turned to day*: as *Ye have rebelled to day* Josh 22. 18.

and hath done right in my sight] Or *that which is right in my sight*; which I approve of as Deut. 13. 18. & 21. 9.

in proclaiming liberty every one to his neighbour,] Or *one to another*; as Gen. 11. 3. Seve v. 8.

and ye had made a Covenant before me] Heb. *cut a covenant to my face*. Ye had by a solemn Covenant in my presence (Psal. 42. 2.) engaged your selves to persist in the observation of what ye had done. See v. 8.

in the house which is called by my Name] Heb. *whereupon my Name is called*: in the Temple that beareth my Name, chap. 7. 10. and 32. 34.

V. 16. *But ye turned*] Or *But ye have turned backe*; or *are revolted*; as c. 8 5. Heb. And as v. 11.

and polluted my name] Or have *polluted my name*; have grievously wronged and abused me, by breach of your covenant so solemnly plighted in my presence. So Lev. 19. 12. Exod. 20. 39. and 22 26. Mal. 1. 7, 12.

and caused every man his servant, and every man his hand-maid, whom he had set at liberty at their pleasure to return; *and brought them into subjection, to be unto you, for servants, and for hand-maids.*] Or *and have caused each one his servant, and his hand-maid, whom ye had let go free* (as v. 10.) *according to their desire*, (Deut. 23. 16.) *to return* (unto service) *and have brought them into subjection to become your servants and hand-maids* again. See v. 11.

V. 17. *Therefore thus saith the Lord, ye have not hearkned unto me in proclaiming liberty every one to his brother, and every man to his neighbour*: That is, *one to another*; as ch. 23. 35. Ye have not done it, because ye have not persisted in it, but have wickedly undone again, what ye had done: whereby it appeareth, that ye did it not in sincerity. So Psal. 78. 8, 34. —— 37. Hos. 6. 1, 4. So reconcile, 1 Samuel 28. 6. with 1 Chron. 10. 14. and 2 Kings 17. verse 33. with verse 34.

behold, I proclaim a liberty for you to the sword, and to the pestilence, and to the famine,] I will give the sword, famine and pestilence, (Chapter 15. 2.) free liberty to seize upon you, to subdue you, to over-master you; thus is God wont to execute judgement by a kinde of retaliation. See Esay, 66. 5. Chapter, 14. 16.

and I will make you to be removed into all the Kingdomes of the Earth.] Heb. *I will give you for a removall unto all the Kingdomes of the Earth*, Deuteronomy 28. 64. Ch. 15. 1. and 24. 9. and 29. 18.

V. 18. *And I will give the men that have transgressed my Covenant, which have not performed the words of my Covenant, which they had made before me, when they cut the Calf in twain, and passed between the parts thereof,*] Heb. *the Covenant which they cut before me*; as verse 8. 15. So that by these and the like religious rites of divine institution, God and man doe interchangeably seal either to other; and man covenanteth with God, as well as God with man, Exodus 24. 8. Psalm 50. 5. John 3. 33. Rom. 4. 11. And we see the ground of that phrase of *cutting out a Covenant*; alluding to that solemn rite of dividing the body of some slain beast for sacrifice, and passing thorow the sides of it lying apart, as confessing themselves worthy, and in way of execration (whence *the oath and the curse*, Neh. 10. 29.) thereunto, devoting themselves to be so cut in twain, (Matt. 24. 51.) and destroyed, as that creature was, if they should violate the Covenant that then they made. See somewhat the like ceremony in Gods covenanting with Abraham, Gen. 15, 10, 17. and the like also among the Heathen, in making of solemn leagues and agreements. See in Homers *Iliads*, l. 3. Virgils *Eneides* l. 8. Tully of *invention*, l. 2. Livy, *his History*, l. 1. Some read the words, *I will make the men that have transgressed my Covenant* (which they made one with another, but before me, and concerning a branch of my Covenant with them, verse 8. 13, 15.) ——*as the calf* (the note of similitude inferred, as Chapter 26. 18.) *which they cut in twain*; and a learned late Interpreter thus digesteth them, *I will give the men that transgressed my Covenant, and that have not performed the words, or contents*, (as Est. 9. 31.) *of the Covenant, and of the Calf which they cut in two*; and therewith obsigned the same: and the tenour of the Context inclineth much this way.

V. 19. *The Princes of Judah, and the Princes of Jerusalem, the Eunuchs, and the Priests, and all the people of the land, that passed between the parts of the Calfe,*] All sorts reckoned up, that none may hope to escape, having deale all alike perfidiously in their Covenant.

V. 20. *I will even give them into the hands of their enemies, and into the hand of them that seeke their Life*] So Chapter 21. 7. and 22. 25.

and their dead bodies shall be for meat unto the Fowles of the Heaven, and unto the Beasts of the Earth.] Chapter 7. 33. and 16. 4.

V. 21. *And Zedekiah King of Judah and his Princes will I give into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the King of Babylon's Army, which are gone up from you.*] Or *departed from you*; as Exodus 12. 38. Chapter 37. 5 having upon the coming of some Egyptian aids raised their siege for a short time. Chapter 37. 5. 11. but not long after returned again, as the Prophet also fore-told, that they should. Chap. 37. 8. verse 12. and left not the City until they surprized it.

V. 22. *Behold I will command, saith the Lord, and cause them to return to this city, and they shall fight against it, and take it, and burn it with fire.*] I will by a secret and hidden but efficacious providence and disposal, cause them to come back and do all this; as if I had given them an expreis charge and command so to do. See 2 Sam. 16. 10. 2 Kings 24. 2. 2 Chron. 36. 17. Chap. 49. 14. & 50. 21. See the like threatned Chap. 21. 10. & 32. 28, 29. executed, 2 Kings 25. 4, 9. 2 Chap. 52. 7, 13.

and I will make the Cities of Judah a desolation without inhabitant.] See Chapter 26. 15.

CHAP. XXXV.

Verse 1. THe word that came to Jeremiah from the Lord, in the dayes of Jehoiakim the son of Josiah King of Judah, saying;] See the like inscriptions, Chap. 11. and 18. and 21. This Chapter containeth a Narration of the Rechabites precise abstinence from wine, in obedience to the charge given them by their fore-father Rechab, ver. 1 ——12. here related to control and aggravate the disobedience of Gods people to his commands, verse 12 ——15. together with a denunciation of evil to the one, v. 16, 17. and a promise of blessing to the other, v. 18, 19.

V. *Go unto the house of the Rechabites*] Those of the family of Rechab, which were by original Kenites, descended from Jethro, or Hobab, Moses his father in Law, Judges 1. 16. and 4. 11. they were called Rechabites from one Rechab, a man, it seems, of speciall note among them in his times. 1 Chr. 2. 55. 2 Kings 10. 15. being foreigners they had no possession among Gods people, but lived upon their employments, v. 7.

and speake unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drinke,] Under the name *the Lords house*, are comprehended all the buildings that were about the Temple, among which were *chambers*, wherein the Priests lodged, and wherein were beſtowed the holy vestments, the oblations, and other the like necessaries, 1 Chron. 28. 11, 12. 1 King. 6. 5. 6, 10. 2 Chr 3. 11. Ezek. 40. 17, 44, 46. & 41. 6. & 42. 13. thither would God have them brought, rather than unto some more obscure and private place, that the more notice might be taken of it.

Go

Go] Heb. *Going* Go. See chap. 2. 2. & 34. 2.

give them wine to drink] Heb. *thou shalt make, or do thou make them drink wine*; that is, offer them wine, tender it to them; and that is all he did, v. 5.

V. 3. *Then I took Jaazaniah the sonne of Jeremiah, the sonne of Habaziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites*; Or, *So I took*; as Chapter 13. 2, 5. Heb. *And.*

V. 4. *And I brought them into the House of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah a man of God,*] This Hanan some suppoſe to be that Hanani mentioned, 2 Chron. 16. 7. but that is uncertain, and not very probable; for, whether the title of *a man of God* (given usually to Prophets and Teachers of Gods people, Deut. 33. 1. Psalm 90. 1. 1 Tim. 6. 11.) belong here unto Hanan, or unto Igdaliah, is somewhat doubtful. Whoever he was, these his sons it seemeth were of the course of those that waited and served that week. See 1 Chr. 24. 5, 6. & 25. 1, 2, &c. 2 Chron. 23. 4. 8.

which was by the chamber of the Princes] That is, fay some, where the rich gifts were disposed; or their treasure for safety keep, 2 Kings 18. 15. or, rather where they used to meet, to consult together of publick affairs. See chap. 26. 10, 17. though others understand it of the chief of the Priests of the course that then ministred, or those that were next under the high Priest: See 2 Chron. 23. 4. c. 20. 1.

which was above the chamber of Maaseiah the son of Shallum] For the chambers were built with divers Stories one over another, Ezek. 41. 5, 6. See on Esay 6. 1.

the keeper of the door] Heb. *threshold*; as Ezekiel 43. 8. and the title of *Keepers of, or attendants at the threshold*, is commonly given to *porters, or door-keepers*, 1 Chronicles 9. 19. 2 Chronicles 34. 9. Howbeit, the Jewish Commenters here render it, *the Keeper of the Veſſell*; in likely-hood, because the word is sometime used for *Veſſels, cups, basons, or bowls*, Exodus 12. 22. 2 Kings 12, 14. See 1 Chron. 9. 28, 29. and the Chaldee both here, and 2 Kings 12. 10. & 22. 4. *the Treasurer*, as being one of these seven Chamberlines, or Treasurers, that kept the keyes of the sacred Treasure; the word being used as for a *threshold*, or *transome*, first then for *a dore*, and after-for a *chamber*; and thence the Kings *Chamberlaines* so termed, Esther 2. 21. & 6. 2. See on Esay 6. 4.

V. 5. *And I set before the sons of the house of the Rechabites pots full of wine and cups, and said unto them, Drinke ye wine.*] He inviteth them to drink it, to try what they would do: Yea saith not to them, *Thus saith the Lord, Drink wine*: for then they ought not to have refused it; but the end of his tender was by their refusall out of obedience to their ancestors charge, to convince and condemn the Jewish people for their disobedience to Gods commands, v. 16.

pots full of wine, and cups] Pots containing some large quantity of wine; for it hath affinity with a term that signifies *an hill*, or *hillock*; and cups to pour it out into, and so drink it: but because the former word is used for a drinking *cup* as well as the latter, Gen. 44. 2. I suppoſe there is a trajection in the words, and it is all one, as if he had said. *bowls and cups full of wine*. See the like hereunto before, c. 32. 9, 11.

V. 6. *But they said, we will drinke no wine*:] Heb. *And* (as Chapter 30. 9.) *they said, we will not drinke wine, or we may not*; as, *that shall be done*, for *that ought not to be done*, Genesis 20. 9.

for Jonadab the sonne of Rechab our father commanded us, saying,] Our *father*, that is our Ancestour, or progenitour; for this Jonadab lived in Jehues time, 2 Kings 10. 15. between two and three hundred years before Jeremies dayes: Nor is that learned mans Argument convincing with me, who would hence evince, that this Jonadab should be one that lived in or about Jeremies time, because they call him their *father*, and say, *our father commanded us*: *your father Abraham*, saith our saviour to the Jewes, John 8. 56. and, *what did Moses command you?* to those that then lived, Marke 10. 3. and how the one *Pashur*, is called the *sonne of Immer*, and the other of *Melchiah*, see on Chapter 20. 1. and 21. 1.

Ye shall drinke no wine, neither *ye nor your sons for ever*;] Why Jonadab enjoyned his illue this ſtrict course of life, is questionable. Some suppoſe, to keep them in that course, that they had followed, while they lived in the land of Midian, where they gave themselves to a shepherds life, living in tents, and tending their flocks, not planting of vines, nor drinking wine, which the Countrey yielded not; but contenting themselves with such sustenance as their flocks affonded, Exod. 2. 16. & 3. 1. Judges 4. 17, 19. Others, because having no inheritance in the land, being but strangers therein, they were to live upon their employments, and should not therefore looke to live in so free and plentifull a manner, as those that had lands and revenues yearly coming in. Others, that he would thereby enure them to hardship, as by a prephetical spirit foreseeing those calamities, that should in processe of time befal those among whom they lived. But these things being but mere conjectures, it is not easie certainly hereof to define ought,

neither *ye, nor your sonnes*] Heb. *ye, and your sonnes*; as *ye and your fathers*, chapter 16. 13. and, *the King and his servants*, chapter 36. 24.

V. 7. *Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any*; *but all your dayes, ye shall dwell in tents*:] The words of the charge may well all be readred in the imperative, for which the future is frequently used, *Drink not wine, nor build house*, &c. *but dwell in Tents all your dayes*; all your life long; as Deut. 21. 1. & 22. 1.

that ye may live many dayes in the land where ye be strangers] Heb. *on the face of the land* (as Gen. 6. 1.) *which ye are sojourning there, or wherein ye sojourn*: as 2 Samuel 4. 3. for they were by originall Kenites, or Midianites, not of the line or linage of Israel. This promise of lengthning their dayes subjoyned, some refer to that blessing annexed by God to the precept of obedience to parents, Exod. 20. 12. Ephes. 6. 2. Others rather suppose herein to be intended that by retaining such a course of life, they were like to live the longer in a strange countrey peaceably and quietly, free from envy and grudge of the natives of the land, who are not wont so well to brook the growth and greatness of strangers among them, but are thence moved many times to seek the rooting of them out, Exod. 1. 9, 10. But whatsoever the ground of the injunction was, or whatsoever the end aimed at in it, they had been and still were very careful to observe it.

V. 8. *Thus have we obeyed the voice of Jonadab the sonne of Rechab our father,*] Heb. *And* (which would rather be here retained) *hearkned to the voyce*; as c. 7. 23.

in all that he charged us, to drinke no wine all our dayes, we, our wives, our sons, and our daughters:] Or *in not drinking wine*: So this is the particle with the Verb infinitive frequently used: as Gen. 3. 22. c. 28. 6. and 19. 9. and 36. 8.

V. 9. *Nor to build houses for us to dwell in*] Or *And in not building* as before v. 8.

neither have we vineyard, nor field, nor seed:] We neither till nor plant.

V. 10. *But we have dwelt in Tents*] As he willed us, verse 7. ordinarily, save when necessity enforceth us to doe otherwise verse 11.

and have obeyed, and done according to all that Jonadab, our father commanded us] Heb *we have heard*; as c. 34. 10. Exodus 20. 19. ver. 8. And this seemeth to have been inviolably observed by them from the time of Jehu, unto the reign of Jehoiakim, for about three hundred years, See on v. 6.

V. 11. *But it came to passe*] Heb. *And it was*: As chapter 41. 1. 13.

when Nebuchadrezzar came up into the land] In a warlike hostile manner, see on Esay 7. 1.

that we said] Heb. *And we said*; and for *that*: As chapter, 31. 14.

come and let us go to Jerusalem for fear of the Army of the Chaldeans,] Heb. *from the face of*; as Esay 21. 15. & 31. 8. and so in the next clause.

and for fear of the Army of the Syrians,] Heb. *Aramites*; that affilled the Chaldeans, and served under them, in their expedition against Judea, 2 Kings 24. 2.

so we dwell at Jerusalem] Or *abide*; as chapter 40. 5. verse 15. It seemeth that they held not themselves so strictly tied to these observances, but that in case of necessity they did and might dispense with them.

V. 12. *Then came the Word of the Lord unto Jeremiah saying*] Heb. *And the word was* to him; as c. 32. 26.

V. 13. *Thus saith the Lord of Hosts, the God of Israel,*] as chapter 27. 4.

Go, and tell the men of Judah, and the inhabitants of Jerusalem,] Heb. *Going* (as v. 2.) *and thou shalt say* (or *say thou*, as chap. 16. 11.) *to the man of Judah*, (as chap. 32. 32.) and the inhabitants of *Jerusalem*; as Esay 5. 3.

will ye not receive instruction to hearken to my word? saith the Lord.] Or *in hearkning to my words*: as v. 8. 9. See chap. 2. 30. & 5. 3. & 7. 28.

V. 14. *The words of Jonadab the sonne of Rechab, that he commanded his sonnes, not to drink wine are performed,*] Or *the things* (as Deuteronomy 30. 10.) *that he injoyned his sons*, are each of them (for the Verb is singular, the Noun plural, as Proverbs 14. 1. Joel 1. 20.) *inviolably kept*, Heb. *are established*: as chapter 33. 14.

for unto this day they drinke none.] For so many descents, verse 8.

but obey their Fathers commandement] Heb. *heare*: As verse 10.

notwithstanding I have spoken unto you] Or *yet*. Heb. *and*; as chap. 7. 15.

rising early and speaking] I have from time to time sedulously and assiduously by my ministers and messengers minded you of my charge, and called upon you for obedience thereunto, chap. 7. 13. & 11. 7.

but ye hearkned not unto me.] Or *but* Heb. *and* as v. 11.) *ye have not hearkned to me*; as c. 26. 5, 7. v. 15.

V. 15. *I have sent unto you all my servants the Prophets, rising*

sing early, and sending them,] Heb. *And I have sent*; as Chapter 1. 2. or *I have even sent*; as Chapter 30. 7. or, *For I have sent*; as Esay 61. 5. See Chapter 7.25. & 25.4. & 26. 5. & 29. 19. & 44. 4. 2 Chron. 36. 15.

saying, Return ye now every man from his evil way, and amend your doings,] See c. 18.11. & 25. 5.

and goe not after other gods to serve them,] c. 25.6.

and ye shall dwell in the land which I have given to you, and to your fathers.] Heb. *and sit or, dwell*; as Psalm 37. 27. or, *remain abide*; as verse 11. Chapter 40. 5, 10. See Chapter 7.3. and 25. 5.

but ye have not enclined your ear, nor hearkned unto me.] See c. 7.24 26 & 11 8.& 17.23. & 34.14.

V. 16. *Because the sons of Inadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people have not hearkned unto me.*] As v.14,15. Their obedience to him shall rise in judgement against you to condemn you for your disobedience to me. See Matt. 12.41,42.

V. 17. *Therefore thus saith the Lord God of Hosts, the God of Israel*] See v.13.c.5. 14.

Behold I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them:] Or *denounced*, Heb. *spoken*; as Chap.18.8. Heb. *I am bringing.* See c. 6. 19. & 11. 11 & 19 3.

because I have spoken unto them, but they have not heard; I have called unto them, but they have not answered.] Or, *Because when I speak to them they would not hear; when I called unto them, they would not answer*, Prov. 1 24 Esay 50 2. Psalm 81.11. Chapter.7. 13. It is God that speaketh, and that calleth, whether immediately by himself, or by the ministery of his messengers, Esay 1. 2, 20. Chapter 15. 19. Luke 10.16. 2 Cor. 5. 20. & 13.3. Eph. 2.17. 1 Pet. 3. 9.

V. 18. *And Jeremiah said to the house of the Rechabites,*] Or, *Moreover*, as c. 33. 1.

Thus saith the Lord of Hosts, the God of Israel;] As before, v.13. & verse. 19.

Because ye have obeyed the commandement of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you] Or, *that he commanded you.* Heb. *have heard*, for, *obeyed*, as v. 8.

V. 19. *Therefore thus saith the Lord of Hosts the God of Israel, Jonadab, the son of Rechab shall not want a man to stand before me for ever.*] Heb. *There shall not be cut off a man of, or, unto Jonadab the son of Rechab standing before me all the dayes.* See the like forms of speech, chap. 33. 17. 18. intimating, that either his posterity should not be utterly rooted out, but continue in being and consequently in Gods sight, as are all things that have any existence, Psalm 89.36. & 139.7. Prov. 15.3. See chap.31 36. for to expound it, as some, of continuance in Gods favour; as Genesis 17. 18. there is no necessity: or that they should not fail of some constant employment about the sacred Offices concerning the Law, as the phrase sometimes importeth a special attendance, Deut. 10. 8. 1 Kings 10. 8. & 17. 1) which as some have not improbably supposed that they might have because it is reported of them that they were *Scribes*, and given to the study of *literature*, 1 Chr 2. 55. so long as that State, either civil or sacred should stand: for with restriction and relation to the continuance of those things, whereupon the matter mentioned dependeth, are the like forms of perpetuity commonly conceived and to be understood See Genesis 17.13. Exodus 31.16 Numbers 18 8. But what some others add out of *Eusebius* his *Ecclesiastical History*, l. 2. c. 23. from Hegesippus, that these Rechabites should be Priests, and that one of them, a Priest, being present at the murther of James the Just, should reprove them for so doing, is of no probability, but seems a frivolous supposition and groundless relation: for what part or portion could strangers, as they were, have in the Priesthood Numbers 3. 10. Nor seemeth that surmise of one of the Rabbines probable, that some of the Priests or Levites marrying of their daughters, some of their issue in processe of time might come to be Priests: for the words seem to imply continuance in some present employment (if to such a notion they be restrained) and to a constant succession therein And as unlikely is that which a learned Writer suggesteth, that these Rechabites in Jeremies days, should begin a new course of combining themselves into a body, and engaging themselves to a constant attendance on the Temple-service in such manner, as did *Anna* the Prophetess Luke 2. 37. and to a free contributing thereunto; and that therefore it was, that they did forbear the use of Wine, because they were dayly to frequent the Temple; for that Law concerned the Priests onely, and then onely when they went in to do service Lev. 10.9 Ezekiel 44.21. Nor is there any ground, or probability of such their perpetual and general resort to the Temple-service, living ordinarily in Tents abroad out of the City, v. 7. 10.

CHAP. XXXVI.

Verse 1. *And it came to passe in the fourth year of Jehoiakim the son of Josiah King of Judah, that this word came to Jeremiah from the Lord, saying,*] The charge mentioned here to Jeremiah, seemeth to have been given him toward the latter end of this fourth year of *Jehoiakim* (se verse 9.) and in likelyhood consequently to have been later than those related, chap. 25. and 35. Heb. *it was that this word was*; as chapter 1. 2. & 31. 28. The Chapter containeth first, a charge given by God unto Jeremy to gather together, and engross in one volume, the sum of all the Sermons, that he had delivered from his first entrance upon his prophetical function unto the time present, verse 2, 3. 2 Jeremies performance of it by the help of Baruc his Scribe, v. 4. 3 Baruc's publishing of it by the Prophets appointment in the Temple upon a solemn fast day, v. 5 ——— 10. and after again upon occasion, at the Court in the Scribes chamber before the Princes, v. 11. — 15. 4 The effect it had upon those that there heard it, and their acquainting the King with it, verse 16. 20. 5 The Kings hearing some part of it read and thereupon cutting it in pieces, and burning it in the fire, and giving order to apprehend Baruc and Jeremy, v. 21. — 26. 6 A second charge given the Prophet to write a new roll with further additionals to the former verse 27, 28, 32. together with a dreadfull denunciation against Jehojakim for his burning of the other, ver. 29. — 31. 31.

V. 2. *Take thee*] An elegant redundancy; as Esay 8. 1. & so v. 28.

a roll of a booke] That is, *a book* made up in a *roll*, or *a volume*, Esay 8. 1. not fit che up, as ours usually are; but rolled up, as our records, and draughts of deeds, and instruments are ordinarily wont to be Yee herein, as is supposed, differing from these, in that not fastned all the sheets together, as they, at the head; but either glewed or sowed up sheet after sheet, the head of the sheet following to the tail of the foregoing, as our long Inventories oft are and so rolled up the whole body of it from the head of the first sheet to the end of the last. See Esay 34 4.

and write therein Heb. *and thou shalt write*] (as Deut 37. 3. or cause to be written, as chap. 3 1. 30. & Deut. 17.18. for the Rabbines conceit, as if the King were there enjoyned to write out the book of the Law with his own hand, is frivolous) *on it*; as chap. 51.60. *on a book.*

all the words that I have spoken unto thee,] Or. *all these things*; as Chapter 11. 12. and 26 10. the sum and substance of the Sermons that he have been preached by thee hitherto: for the Rabbines doat, that would have by this roll meant the Book of the *Lamentations*; though that be one of the five which the Jews call *rolls*, or *volums*

against Israel, and against Judah, and against all the Nations] Or *concerning*; as Esay 1. 1. See chap. 1. 10. & 25. 11.

from the day that I spake unto thee:] Or *from the day* wherein *I spake unto thee*: a defect of the Relative, as Ezekiel 28 15.

from the dayes of Josiah even unto this day.] From the thirteenth year of Josiah, at what time he was called to his Prophetical office c. 1. 2. unto the fourth of *Jehoiakim*, by the space of three and twenty years. c. 25 3

V. 3. *It may be that the house of Judah will hear all the evil which I purpose to do unto them, that they may return every man from his evil way*] O *It may be that when the house of Judah shall hear all the evil that I intend* (Heb am intending or *thinking*; as c. 29. 11.) *to do unto them* (unles they prevent it by timely repentance, c. 18.8) *they will turn each one* (H. *a man*; as c. 34 9.) *from his evil way*, c. 36. 3.

that I may forgive their iniquity and their sin] Heb. *and I will forgive*; as the like c. 16 3 Gods end in menacing evil being, that he may not inflict it; in threatning destruction, that he may not destroy Exek. 3. 18.

V. 4. *Then Jeremiah called Baruch the son of Neriah, and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him upon a roll of a booke.*] *Then*; Heb. *And* as Chapter 29 12. *upon* (as Joshua 10. 13. so verse 18.) *a roll of a Booke* See on v.2. Jeremy made that use of Baruc, as Paul did of Tertius, Rom 16. 22.

V. 5. *And Jeremiah commanded Baruch, saying, I am shut up, I cannot go into the house of the Lord*:] Or, *I am detained* or *restrained*, (as 1 Samuel 21. 5. 2 Chron. 20. 37.) so that *I cannot go into the house of the Lord*:] a defect of the particle; as Chapter 18. 16. Esay 63. 13. what the occasion of Jeremies restraint was at present, is not certainly known. One of the Rabbines saith, he was shut up in prison; but that seemeth otherwise: for what needed the King then to give order for the apprehension of him? verse 26. Others say he was commended by the King to keep his house. But neither doth this seem to sort well with the advice given by the princes for Baruch and him to hide themselves, verse 19. Others, that he durst not goe abroad, or be seen in publike for feat of the King, whose cruell disposition he was well acquainted with. Chapter 26. 20. ——— 23. But this Story in that Chapter related, sufficiently refelleth. Others suppose that by some Ecclesiasticall censure he might be restrained; and others again, by some Legall pollution: and others, Lastly, by some special inhibition from God, or secret intimation from his Spirit, as was Paul, Acts, 16. 6, 7. But sufficient light of Information herein falling us, there can be no certain determination of ought.

V. 6 *Therefore goe thou and reade in the roll*] Heb. *And* (as Chapter, 29. 27.) *thou shalt goe, and shalt reade*; as *thou shalt write*, verse 2. *which*

which thou hast written from my mouth] As I endited or dictated to th. c, verse 4.18.

the words of the Lord in the ears of the people] In their hearing; as chap. 19.2 9 and so verse 14,15.

in the Lords house] A defect of the preposition; as Chapter 29.25.

upon the fasting day:] Heb. *on the day of fast*: on which, concourse of people would bee out of all parts. See on verse 9.

and also thou shalt read them] Or; *and read them also*; as before.

in the ears of all Judah that come out of their cities.] In the hearing, not of the inhabitants of Jerusalem onely, but of all the people also, that from the several cities of Judah, repair thither, to seek God by supplication and prayer, as on such occasions they used to do, 2 Chron. 20. 3,4.

V. 7. *It may be they will present their supplication before the Lord,*] Heb. *their supplication will fall to the face* (or, *in the presence*) *of the Lord*: an allusion to the dejected gesture of persons that come to seek for mercy, Deut. 9.25. Matth. 26.39.

and will turn every one from his evil way.] As verse 3. all prayer and supplication, humiliation and fasting, being without reformation and amendment unavailable, Esay 58. 3.5. Chapter 12. 12. Zach. 7. 5.7. being no other than a bare bodily exercise, 1 Tim. 4. 8.

for great is the anger and fury that God hath pronounced against this people.] Or, *denounced*. Heb. *spoken*; as chap. 35. 17. See chap. 32. 37. Zach. 7. 12.

V. 8. *And Baruch the son of Neriah did according to all that Jeremiah the Prophet commanded him: reading in the books the words of the Lord, in the Lords house.*] Heb. *to read*; as chap. 35.8. *to drink.* See before, on verse 6.

V. 9. *And it came to passe in the fifth year of Jehoiakim the son of Josiah King of Judah, in the ninth moneth, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.*] Or, *Now*, (as chap. 23. 22.) *so it was* (verse 1.) *in the fifth year of Jehoiakim* (in the beginning of that year of his reign, the year after that, wherein this charge was given Jeremy, verse 1.2. the length of the matter to be written in the roll, requiring some time for the engrossing of it, or it being on purpose reserved till then) *in the ninth moneth* (not of that year or his reign, but from the ordinary beginning of the year then current) that (a defect of the particle, as verse 1. *(a fast was proclaimed* (for the verb is indefinite; as chap. 6. 30.) to be held *before the Lord* in his Temple at Jerusalem; as *they told Joseph* to be carried *into Egypt*. Acts 7. 9. as well for other the people of Judah, as for those that dwelt there, see on verse 6. This was not the ordinary yearly fast enjoyned in the Law, Lev. 23. 27. for that was kept on *the tenth day of the seventh moneth*, answering to part of our September, and part of our October, whereas this was held *in the ninth moneth*, which comprehended part of our November, and part of our December, called *Chisleu*, Zach. 7. 1. two moneths later than that; and was therefore proclaimed upon some extraordinary occasion, whether of that long and great drought and dearth thence proceeding, mentioned, Chap. 14 2, 3. whereof some intimation seemeth there, verse 12. or upon fear of a new invasion by forrein forces, Jehojakim having been sometime before compelled to submit unto the King of Babylon, and to hold from him, Dan. 1. 1. 2 Kings 24.1. from whom yet not long after he began to revolt, and thereby incensed him against him, 2 Kings 24. 1. For that seemeth to me nothing probable, which yet some suggest, that the fast should be to bewail the calamities that had formerly befallen them, in the siege, and surprisal of the city, in the latter part of Jehojakims third year, and entrance of his fourth a twelve-moneth, or more it may be, before: Nor doth that instance of those fasts, Zach. 7, 3, 5. come home here for their captivity, and the desolate of their city, Temple and Land, did all that while still continue the same. But I enclin rather to that first of famine by drought, which might be further also encreased much by the spoyl made in the late invasions.

V. 10. *Then read Baruch in the book,*] Heb. *And* (which may well be here retained) *Baruch read in the book*; as verse 8.

the words of Jeremiah] Which he had dictated to him, verse 4. 18. called also *the words of the Lord*, verse 6. because they came to the Prophets from him. See chap. 1, 12.

in the house of the Lord] See chap. 35. 4.

in the chamber of Gemariah the son of Shaphan the Scribe.] Out of the window of his chamber, or some balcone (for such also there were about those buildings) adjoyning thereunto, and looking into the Court, where the people were assembled: Nor can I accord with that learned man, who supposeth, that it was read onely in private with in the chamber to some few that were met together in that room. See Jeremies Charge to Baruc, verse 6. and the words following, which expressly controll it.

the Scribe] An officer belonging to the Temple, as another to the Kings Court, verse 12.

in the higher Court,] Or *upper court* the Priests court, 2 Chron. 4. 2. termed usually, *the inner*, 1 Kings 6. 36. Ezek. 10 3. & 40. 32. here *the upper* court, in regard of the peoples court, called also *the great*, 2 Chron 4. 9. and *the utter* court, Ezek 10. 5. & 40. 10. being lower by divers degrees than it Ezek 40 31. Howbeit, there want not those, who by the *upper court* here understand the peoples court; yet not simply or absolutely, but that part of it wherein the men or males met, so termed in relation to the other part of it wherein the women used to assemble; being lower much than the other: but whether any such distinct court were to ancient or no, is uncertain: these Authours themselves acknowledging, that this *lower court* for the women, was not at the first built by Solomon.

at the entry of the new gate of the Lords house] Or, *by* (as chapter 13. 5. & 32. 7.) *the entry of the new gate*; the East gate by Jotham re-edified, 2 Kings 15. 35.

in the ears of all the people] Or, *hearing*, as verse 6.

V. 11. *When Micaiah the son of Gemariah the son of Shaphan had heard out of the book all the words of the Lord;*] Or, *Now when Micajah had heard* Heb. *and Micajhu* (as *Jirmjahu*, chap. 1 1.) *heard* (but the copulative hath oft a double notion: as chap. 13. 12. & 34. 10. or in this syntax the one may be fetcht hither from the head of the next branch, verse 12.) *from off the book, all the words of the Lord*; as verse 6.

V. 12. *Then he went down into the King s house*] Or, *He went to the Kings house*; the copulative hence taken into the former for the clearer expression, in our language, *And he heard*, —— *and he went*, for, *And*, or. *Now*, (as chap 30.4.) *when he had heard*, —— *he went*; as chap. 26. 10. *Now when they heard*, ——*they came.*

went down into the King s house] Or, went simply, (see on chap. 26. 10.) to the *Kings house*: the particle is wanting; as chap. 22. 1.

into the Scribes chamber:] Heb. *up to*, the chamber of Elishama the Kings Secretary, Verse 20. See Esay 36 3.

and lo all the Princes sate there;] Heb. *sitting*, as 2 Kings 6. 32.

even Elishama the Scribe.] Whose chamber it was.

and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekyah the son of Hananiah, and all the Princes.] That is, the rest of them, as chap. 39. 13 and as, *all the houses*; chap. 52. 13. of one of these, see chap 26. 22 of other of them, verse 25.

V. 13. *Then Micaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people,*] Heb. *And* (which may well be retained) and, *words*, for *things*; as chap. 26 . (for it he had related all the words that he spake, they should not have needed to send for the roll; nor was his memory so good) and, *read in the book* as verse 10 and *ears*, for, *hearing*, as there. Now for what end Micajah did this is uncertain; whether out of a malicious disposition to cast the Prophet and his Scribe to be questioned as Shemajah, chap. 29 24, 25. or out of a religious intention to have some course taken, if it might be for the pacifying of Gods wrath, and preventing of the judgement denounced, is not certaine: yet the later seemeth the more probable.

V 14. *Therefore all the Princes sent Jehudi the son of Nethaniah, the son of Shelamiah, the son of Cushi unto Baruch, saying,*] Of this *Jehudi*, see further on verse 21.

Take in thine hand the roll, wherein thou hast read in the eares of the people, and come,] Heb. *And* (as verse 4.) *and, which thou readest in it*: an elegant redundancy; as the like, chap. 7. 14. and, *eares*, for, *hearing*; as verse 10. 13.

So Baruch the son of Neriah took the book in his hand, and came unto them.] Heb, *And*, as Chap. 28. 17.

V. 15. *And they said unto him, Sit down now, and read it in our eares.*, Heb. *Sit*, for, *sit down*, as Esay 47.1.

So Baruch read it in their eares.] Heb. *and*; as verse 14. and *ears*, as before.

Ver. 16. *Now it came to passe,*] Heb. *And it was*, as Verse 1.

when they had heard all the words,] Or, *those words*, or, *those things*; as verse 13. and so after again.

they were afraid, both one and other.] Or, that *they were afraid*; the particle supplyed, as verse 1. *both one and other*: as well bad as good: all of both sorts were stricken alike with terrour and dread: as Acts 5 11. or, *they were afraid*, and looked *one upon another*: as men astonished are wont to do, Esay 13.8. or, as some, they spake one to another; or, consulted one with another: they laid their heads together: but the parallel place seems to lead unto the former supply. Heb. *a man to*, or, *on his friend*, or *neighbour*; as chap. 34. 15. and it is, howsoever, a complexive form, such as v. 9.

and said to Baruch, we will surely tell the King all these words.] Or, *things*; as before. Heb. *telling tell*: as 1 Sam. 22. 24 Judg 14. 12. to try whether any good might thereby be wrought upon him? for they seem to be better affected than either themselves, or other of them afterward in Zedekiahs time were. See on chap 38.4.

V. 17. *And they asked Baruch, saying. Tell us now how didst thou write all these words at his mouth?*] Or, *How couldst thou write* (in a potential notion; as Chap 2. 23) *all these words*, or, *things* (as before) *from his mouth*: for so the Hebrew hath it: as Job 22. 22.

V. 18, *And Baruch answered them, He pronounced all these words to me with his mouth.*] Heb. *from his mouth*; as verse 17. They

They seem to lay here too much weight upon the words of the text, who following the Latine rendring them, *He spake them as if he read*, would have Baruchs meaning to be, he uttered them as distinctly and readily all along, as if he had read them out of a book, whereby it might appear that they were by an immediate instinct of spirit suggested unto him. But the terms of the text imply no more, but that the Prophet dictated unto him, what he should write; in doing wherof, he might well for ought I see make use of such copies of his Sermons so merly delivered, as he had by him: as also he did sometime in likelihood, not of some of his own onely, but of the Sermons of what Prophets also that had been before him. See Chap. 45.1.19, 43, 44. & 51. 15 ——15.

and I wrote them *with ink in the book*.] Heb. *on the book*; as Josh. 10, 13. and the Jewish Doctors criticisme seemeth here over-nice, that would have it to be spoken in way of anticipation: for it is not a book, saith he, untill it be written in, and written out: as if *tables* to write on, were not tables, untill such use had been made of them; a defect there is of the pronoun: as Chapter 34, 10.

with ink.] The usual material to write with in those times; not added here, as a learned Writer, to intimate, that he did not draw them on flate, or in lead, or, on waxed tables; for their own eyes to whom he spake shewed them the contrary: but intimating only the ordinary manner of doing it.

V. 19 *Then said the Princes unto Baruch, Go hide thee, thou and Jeremiah, and let no man know where ye be*.] Heb. *And*; as verse 4. and, *he hid*; the passive in a reciprocal notion: as Chap. 23. 24. & 34. 14. They foresaw that the King might be enraged against them; and give order to apprehend them; as he had formerly for Uriah, Chap. 26. 21. that which also he did verse 25. and they seem to have been desirous of, and carefull for their indemnity and safety: the one of them had been formerly employed by the King for the bringing back of Uriah, when he was fled into Egypt, Chap. 26. 22. but it may be he had now some remorse for what then he had done. See verse 25. however, it appeareth that Jeremy was not at present in custody, as some have said. See verse 5.

V. 20, *And they went in to the King into the Court*.] Into the Inner Court, where his personal residence usually was; for the Kings palace was divided into three Courts: the utter, next the ordinary way, the middle, and the inner. See 2 Kings 20. 4 The Scribes Chamber, and of other principall officers was in likelihood in the middle court, the Kings peculiar lodgings in the innermost; for the word *court* here, as also verse 10. comprehendeth not the open *court yard* onely, as we call it, but the buildings also about it.

but they laid up the roll in the chamber of Elishama the Scribe,] Because uncertain whether the King would desire to see it or no.

and told all the words in the ears of the King.] Acquainted the King with the main sum and substance of the subject matter that it contained. See the like forms, Verse 31.

V. 21. *So the King sent Jehudi to fetch the roll*.] Heb, *And*. as verse 14. and, *to take the roll*,] for, *to take* and bring it: a complexive form; like that, Psal. 78. 18. *thou hast taken*, or, *received gifts, to men*; that is, to give to, or, bestow upon, *men*: Eph. 4. 8. & Prov. 25. 22. *thou shalt take coales upon his head*, that is, *take* and *heap* them, Rom. 12. 22. So Gen. 27. 9 *take me two kids*, for, *take* and bring me: and 1 Sam. 4. 3. *let us take the Ark from Shilo*; that is, take and bring it: or, as we use to say, *fetch it*: and so we render it not amisse both here and there: for that word with us also includeth a two-fold notion. See the like forms, Esay 38. 17. 21. This *Jehudi* seemeth to have been one that was usually employed as a messenger. both by the King and the Princes, See verse 14. what a learned Writer here saith of him, that he was a man much of the Kings own disposition and one that the King therefore had continually about him, I suppose is no more than his meer conjecture.

and he took it out of Elishama the Scribes chambers.] Took and brought it, as before; for the word is the same.

and Jehudi read it.] Some part of the matter contained in it; not all, verse 13.

in the eares of the King.] In his hearing: as verse 6. 14. and hereafter again.

and in the ears of all the Princes which stood by the King.] Attending upon him. Heb. *from off*; as at some convenient distance: he *sate*, verse 22. they *stood*: as 1 Kings 10. 8 See Esay 6. 1, 2.

V. 22. *Now the King sate in the winter-house*,] Heb. *And*. as Chap. 30. 4. *house*, or, *room* for the manner of Kings and and great men was to have houses or rooms fitted for, and suitable to the several seasons of the year; some wider, more open, and airy, to let the wind and fresh air in the more freely, which they made use of in the summer, Judg. 3. 20. chap. 22. 14. Others closer and warmer, which in winter time they more frequently used, See Amos 3. 15.

in the ninth moneth] Wherein the fast had been held, one of their winter moneths. See on ver. 9.

and there was a fire on the hearth burning before him,] Heb. onely; *and the hearth burning before him*: that is indeed, fire burning upon it, verse 22. but the particle here used hath no such notion of *upon* here, but is a note onely, as also in divers places elsewhere, of that which we call a nominative case. So Prov. 16. 33. Ezek. 31. 4.

V. 23. *And it came to passe, that*,] Heb. *And it was*, as verse 9.

when Jehudi had read three or foure leaves] The word properly signifies *doores*, whence rendred in the dualI form, *two-leaved doores*, Esay 45, 1. and as we take the word from a *leafe* of paper, to design thereby a *board*, or *boards*, whereof such *doores* consist. So the Hebrewes take from such *doores*, or, *boards*, whereof they are made, the word to signifie *leaves* of paper, parchment, or the like whereof rolls or books are made. So called, say some, because in figure and shape they resemble such tables or boards. Others, because they are shut and opened as doores are, Esay 29 11, 12. & 34. 4, chap. 32. 11. Rev. 5. 1, 2. & 6. 14. Some learned Interpreters rendericleaves, as ours doth: that the Scoliast controlleth, because it was a *roll*, not a *book*, such as we commonly use: and he instead thereof substituteth *columns*: in my mind more untilly, since the the term of *columnes* is used commonly for the two moities, or counter-parts (if I may so call them) of a *page*. Another learned man rendreth it, *three or four titles* of the sections, into which it was divided. (See not why we may not retain, either with ours and others, *leaves*? or with the old Latine, *pages*: seeing that either word may be used, as well of the parcells of a roll, as of a book. Heb. *three leaves and four*, for, *three or four*, as Esay 17. 6. *four, five*, by an ellypsis, for *four or five*: the copulativein a disjunctive notion: as, *father and mother*, for, *father or mother*, Exod. 21, 15. So *two witnesses and three*, for *two or three witnesses* 2 Cor. 13. 1. and a trajection withall; *three leaves or four*, for, *three or four leaves*: as, *seven sheckels and ten*, for, *seventeen sheckels* Chap. 32. 9.

he cut it with the pen-knife] *He* to wit, *the King*; the pronoun for the noun: as, *he went*, for, the King *went*, 2 King 25. 4. not Jehudi that read it, but Jehojakim to whom he read: taking it out of his hands, and not enduring to hear any more of it, verse 29. Heb, *he tore it with the Scribes knife, or razor*, as it is rendred, Psal. 52. 2. Esay 7. 20. such as the Scribes used to make or mend their pens with, and to race out ought in any roll or writing, when occasion was so to do.

and cast it into the fire that was on the hearth, untill all the roll was consumed in the fire that was on the hearth.] A complexive form, as that before, verse 21. together with a trajection, as before: *he cast it into the fire*, and left it on *the fire*, (so is the Hebrew) *that* was on *the hearth untill the roll was consumed*; as Chap. 24. 10.

V. 24. *Yet they were not afraid, nor rent their garments*,] In token of grief, or fear; as the manner with them was. See Esay 36. 22. & 37. 1. See also on verse 27. The Princes feared, the King and his servants feared not. See ver. 16.

neither *the King, nor any of his servants*.] Heb. *the King, and all* (for, *any*, as Chap. 40. 5.) *his servants*. So Chap. 35. 6. *ye and your sons*; neither *ye nor your sons*.

that heard all these words] Or, *though they heard all these things*; as verse 2. 13.

V. 25. *Neverthelesse Elnathan, and Delaiah and Gemariah, had made intercession to the King, that he would not burn the roll*,] Or, *And albeit*, or, *Notwithstanding that*; so is the particle used Neh. 6. 1. Esay 49. 15. And it may be observed, that this *Elnathan* who had before so far condescended to the Kings pleasure, to be used by him as an instrument for the apprehending of Uriah, Chap. 26. 22. was one of those who now endeavoured to diswade and stay the King from the burning of Jermies book. See ver. 12. 19.

but he would not hear them.] Or, *Yet* (as Chap. 35. 14.) *he would not hearken to them*. Heb. *and he hearkened not unto them*: being desperately bent to run on in a godlesse course to his own ruine: as Chap. 8. 6.

V. 26. *But the King commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, an Shelamiah the son of Abdiel to take Baruch the Scribe, and Jeremiah the Prophet*] Heb, *And* (which may well here be retained) *charged* (as Deut, 3. 28.) *Jerahmeel*, or, *Ierachmeel, the son of Hammelech, or, the Kings Son*: but it seemeth rather to have been a proper name, as Chap. 38. 6. for it is not likely that the King, though a wicked man, would use his own sons as purse vants, or messengers.

but the Lord hid them] Heb. *and*; as Chap. 35. 6. God suffered them not to be found, having before withdrawn themselves, by the advice of the Princes, verse 19. God herein shewing his care to protect and secure his Prophets, according to his promise, Chap. 1. 19. & 15. 21. Though we need not descend to such niceties, as the Jewish Doctors here do, affirming that God either cast a mist about them, or made their eye-fight fail the kings messengers, when they came into those places where they were: as was done with the men of Sodome, Gen. 19. 11. and with those that came to seize on Elisæus, 2 Kings 6. 18. God could many other ways secure them.

V. 27. *Then the word of the Lord came to Jeremiah*,] Or, *Again the word of the Lord come*, Heb. *was*, as Chap. 32. 1.) *unto Jeremiah*, as Chap. 14. 4.

(*after that the King had burnt the roll, and the words that Baruch wrote at the mouth of Jeremiah*) *saying*.] Or, *with the words*: as Chap. 26. 21. the roll wherein they were written: otherwise Gods Word cannot be burnt, no more than it can be bound, 2 Tim. 2. 9. And the Jewish Doctors here dally, after their wonted manner

per, who because it is said, *burnt the roll, and the words*, hence gather, that there should have been a two-fold renting of their garments, verse 24. one for the burning of the parchment; and another for the burning of the writing in it: they might better have said, one for the cutting or rending of it, and another for the burning of it, but these are meer fancies.

at his mouth.] Heb. *from his mouth*; as before, Verse 4, 17, 18,

V. 28 *Take thee again another roll*,] Heb. *Return* (as Gen. 26. 18.) *and take thee* (as verse 2.) *another roll*. See verse 18.

and write in it all the former words that were in the first roll, which Jehojakim the King of Judah hath burnt.] Heb. *write on it*, as ver. 4. *all the former words*, or, *things* as verse 13. *that were in the first roll*, or, *former*: as Esay 48, 3

V. 29 *And thou shalt say to Jehojakim King of Judah*.] Or, *And say* (as Chap 35. 13.) *unto* (as verse 12. chap. 26 5.) or, *concerning* (as chap. 18. 8. 9.) *Jehojakim*, ver. 30. and thus rather, as the particle doth with words of speech most frequently signifie, as Esay 1. 1. & 2. 1. Chap. 16. 3. & 49. 1, 7. for it is not likely that God would have him to present himselfe to Jehojakim, from whom he had taken a course to conceale him? but would have him to put theseie things into the new roll, verse 30.

Thus saith the Lord, Thou hast burnt this roll.] Or, Because *thou hast burnt this roll*. See the like defect of this causall, Chap. 10. 14. the rather to be supplyed here, to make it cohere the more fitly with verse 30.

saying, Why hast thou written therein, saying,] Spoken as Jehojakim's words, not unlike to those of Zedekiah, Chap 32. 3 This, fay some, he would have spoken to him, if he could have been found. But God is wont to attribute unto persons speeches correspondent to their inward thoughts and imaginations, which he seeth and regardeth. See Esay 14. 13. & 47. 7 Chapter 2. 25 & 6. 16, 17.

The King of Babylon shall certainly come and destroy this land.] Heb. *shall coming come*; as Habb 2. 3.

and shall cause to cease from thence both man and beast?] See Chap. 33. 10. that it may keep an exact Sabbath; for thereunto the word alludeth, 2 Chr. 36. 21.

V. 30. *therefore thus saith the Lord, of Jehojakim King of Judah, He shall have none to sit upon the Throne of David*;] None of his illue shall sit upon it, for any time, worth speaking off: for his son Jehojacin or Jeconiah, reigned but three moneths and ten dayes, 2 Kings 24 8 2 Chron. 36. 9. and Zedekiah his Uncle succeeded him, 2 Kings 24. 17. See chap. 1. 1, 3 & 22. 30. where the like is also denounced against his son Jeconiah Yet we need not strain the term of *sitting* here with a learned late Writer, to have it signifie *remaining, staying, abiding*; as Psal. 9 7. the sense is proper and plain enough, as before: and it is like that, Chapter 37. 9. *the Chaldeans shall not depart*, and yet they did depart, as is said there, verse 5. but not for any space of time, or to any purpose: not unlike to that of our Saviour concerning James his daughter, *the damsel is not dead*, Mat. 9 24.

and his dead body shall be cast out in the day to the heat, and in the night to the frost.] Or, *to the heat by day, and to the frost by night*: that being so exposed, it may the sooner putrifie and become the more vile and loathsome; not that his body could be sensible of such ufage, or himself being de ead of ought that should befall his body; but that the sight of a Kings body in such a condition, should be an hideous spectacle, and horrid monument of Gods heavie wrath and indignation against him, unto all that should behold it, Esay 66. 24. See the very same in effect denounced before against him, chap. 22. 19.

V. 31. *And I will punish him, and his seed, and his servants for their iniquity*,] Heb. *I will visit upon him, and his seed, and his servants, their iniquity*. So Chap. 3. 34 See Chap 21 7.

and I will bring upon them, and the Inhabitants of Jerusalem, and upon the men of Judah, all the evill that I have pronounced against them:] See Chap. 35. 17.

but they hearkened not.] Or, *because they would not hear*. Heb. *and they heard not*; but the copulative hath sometime a causative notion: as Esay 64. 5. *thou art wrath, and we have sinned*, for, *because we have sinned*.

V. 32. *Then took Jeremiah another roll, and gave it to Baruch the Scribe the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehojakim king of Judah had burnt in the fire; and there were added besides unto them many like words*.] Or, *So Jeremy took*, as verse 14. Heb. *And*. and, *wrote upon it*; as 18. and, *many words as they*. Thus dealt God with the roll that Jehojakim burnt; as before with the yoke that Hananiah broke, Chap. 28, 13, 14. and the King gained no more by burning the book, than wicked Princes and people by murthering of Gods Prophets, 2 Chron. 24. 21, 22, 25. Zach. 1 5, 6. an increase of guilt, Chap. 26. 19 and an addition of wrath, Esay 28. 14, 22 The Jewish Doctors here dote again, who as before by the roll, that Baruch wrote from Jeremies mouth, they would have to be meant *the Lamentations of Jeremy*; so here they tell us, that there were but three alphabets of it in the first roll, the rest were added in this second.

CHAP. XXXVII.

Verse 1, *And King Zedekiah the son of Josiah reigned instead of Coniah the son of Jehojakim*,] Or, *Now* (as Ezr. 7 2. chap. 29. 1 verse 4 because this discourse hath no connexion with, or dependance upon, any foregoing relation) *Zedekiah the son of Josiah* (so styled, to distinguish him from another Zedekiah, of the same time, his Nephew, (the son of Jehojakim his brother and brother to Jeconiah, 1 Chron. 3. 16.) *reigned instead of Coniah*; that is, Jehojacin or Jeconiah, in contempt so termed, Chap. 22. 24.

whom Nebuchadnezzar King of Babylon made King in the land of Iudah.] Heb. *made to reign*: so naming him, whereas before he was called *Mattaniah*, 2 Kings 24. 15. This relation of Zedekiahs entrance into the royall government, together with the difobedient carriage of himselfe, his servants, and subjects, verse 2. is here prefixed to make way for a messige, which he was to receive by Jeremy from God, verse 9.—— 10.

V. 2. *But neither he, nor his servants, nor the people of the land did hearken unto the words of the Lord. which he spake by the Prophet Jeremiah*.] See 2 Chron 36. 12.—— 16 Heb. *by the hand of Jeremiah* as Esay 37. 24 Mal. 2. 1. Chap 50. 1.

V. 3. *And Zedekiah the King sent Jehucal the son of Shelamiah, and Zephaniah the son of Maaseiah, the Priest, to the Prophet Jeremiah saying, Pray now unto the Lord our God for us*.] This is related together with some circumstances of the time when it was done, verse 4, 5. as giving occasion of the messige ensuing from God. The like addresse from the same King by one of those here mentioned, and another, to the Prophet. See chap. 21. 1, 2. See there. But thus are the wicked in their distresses glad to seek unto Gods servants for their prayers, whose wholesome advice yet they refuse to follow, verse 2. Chap. 38 15. So 2 King 13. 6. Acts 8 22, 24.

V 4. *Now Ieremiah came in, and went out among the people*] Heb. *and* (as chap. 36 22.) *was coming and going in the midst of the people*; as chap. 40 5, 10. He went at large; being yet at full liberty.

for they had not put him into prison.] Or, *he was not yet put in prison*: for the verb is indefinite; as Gen 40. 15. *They have put me in prison*, for, *I was put in prison*. Heb *they had not given him* (as verse. 18.) *into the house of restraint*; as Esay 42. 5. which yet shortly afterward they did, verse 15. chap 32. 2.

V. 5. *Then Pharaoh's Army was come out of Egypt*.] Heb. *And*. which might here well be retained, Zedekiah was made king of Judah by Nebuchadnezzar, and had sworne fealty unto him verse 1. 2 Kings 24 17 2 Chron. 36 13. but being seized in the kingdome, he entred into a feere confederacy with Pharao king of Egypt, and revolted from the king of Babylon, Ezek 17. 15——18. who thereupon made war upon him and besieged him in Jerusalem, 2 Kings 25. 1. Now Pharao, though he came no more in person abroad after the great overthrow given him by Nebuchadnezzar in the reign of Jehojakim chap. 46 2. 2 Kings 24 7. yet he sent some forces to relieve Zedekiah, and to raise the siege, if it might be; but all to no purpose, Ezek. 17 17.

and when the Chaldeans that besieged Ierusalem heard tydings of them, they departed from Ierusalem.] Heb. *And the Chaldeans heard —— and they went up or, departed*, (as chap. 4, 7.) *from against Jerusalem*; to go to meet with the Egyptian forces: but Zedekiah it seemeth feared that they might return again; and therefore sendeth to the Prophet, verse 3. and yet how wretchedly and perfidiously they had dealt in their covenants with God, upon the approach of those sayds, see chap. 34. 15 16, 21. The like syntax to that in this place, see chap. 35, 11.

V. 6. *Then came the word of the lord unto the Prophet Ieremiah, saying*,] Heb. *And the word was to him*; as chap. 35, 12. And this hath reference to what was before related, concerning the message sent from the King to the Prophet, verse 3 what unto an answer is now returned; as between this and that, verse 4, 5. being all inclosed in a parenthesis.

V, 7 *Thus saith the Lord, the God of Israel*:] As Chapter 35 13.

Thus shall ye say to the King of Iudah;] Or, *Thus say*; as Chap 21. 3.

that sent you unto me to enquire of me:] Or, *to seek to me*; as Esay 55. 6. Ezek. 36. 37 for his request to the Prophet was to pray for them verse 12.

Behold, Pharaoh's Army which is come to help you, shall return to Egypt into their own land: Not daring to bicker with the Chaldean forces, or not able to stand before them, and much lesse able to relieve you, Ezek. 17. 17. thus no course nor counsell can prevail, or avail ought against God, Phal. 33. 10, 11, 16, 17 Prov. 21. 30, 31. Esay 14. 27 & 30. 1——3. But what the Valmudists here fable of the Egyptian forces coming by shipping, and what strange matters God caused the sea to raise up, that did affright them, and made them turn back again, is of the same stamp with other their absurd and ridiculous figments.

V. 8. *And the Chaldeans shall return*.] Having either frighted them away, or worsted them in fight, and so put them to flight,

and

and fight against this city and take it, and burn it with fire.] Chapter 32. 22, 29.

V. 9. *Thus saith the Lord, deceive not your selves*] Heb. *your souls*; as Chap. 17. 21. & 51.6.

saying, The Chaldeans shall surely depart from us] Heb. *Going go* (as Judg. 4 9.) *from against us*, as verse 5.

for they shall not depart.] For any long time; or, so as to relinquish and give over their siege, See of the like, on Chapter 36. 30.

V. 10. *For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them,*] Heb. *if ye had smitteen*: the conditional is a diserective or adversative notion; as Chap. 5. 2, & 15. 1. and; *there remained wounded*; or, *thrust through*; as Chap. 51. 4. for, *none but* such, or *such onely*: a defect of the restrictive; as Job 8.9. Eccles. 4 8. or, *they were left all thrust through*; the general note supplyed; as 1 Sam. 30. 8.

yet should they rise every man in his tent, and burn this city with fire.] Heb. *a man* (for, *each one*; as Chap. 36. 3.) *in his tent they shall rise*: the diserective wanting; as Chap. 15. 1, 10. and the noun singular with a verb plural in a distributive notion; as Chap. 36, 16. See before verse 8. the weakeſt and feebleſt shall be able to prevail against those whom God will have to be destroyed, Esay 40. 29 Chap. 49 20. & 50. 45.

V. 11. *And it came to passe*] Or, *Now so it was*; as Chap. 36. 22. 23. verse 2. For here beginneth a new relation of a further buſinesse having no dependance upon the former; where it is related, first, some harsh usages of Jeremy, and his imprisonment, upon his attempt to repair to Anathoth the place of his former wonted abode. ver. 11——13, and secondly, a private conference that passed between the King and him, during the time of his imprisonment, ver. 16——21.

that when the Army of the Chaldeans was broken up for fear of Pharaoh's Army] Heb. *when the Army of the Chaldeans was gone up from against Jerusalem* (as verse 5.) *from the face*, or, *before*, or, *because of*, *Pharaoh's Army*: for howsoever the term here used be sometime not amisse rendred, *for fear of* this; or that; as Esay 21. 15. & 31. 8. Chap. 35. 11. yet the word signifieth more generally, *because of*, or, *by reason of*; as Chap. 4. 4. & 21. 12. & 23. 10. and there is no necessity therefore so to render it here: but it may well be rendred, *by reason of*, or, *because of*, *Pharaoh's Army*; not so much it may be, because they stood in any great fear of them, whom they had but lately shrewdly foiled, Chap. 48. 2, and had forced their King to keep in person at home, 2 Kings 24. 7. but rather, in likelyhood, to go forth to meet them on the way, and so to prevent their nearer approach, that so they might the more quietly, and constantly, carry on the siege afterward, without any disturbance from abroad.

V. 12. *Then Jeremiah went forth, out of Jerusalem*] Or, *That, And Jeremiah went forth out of Jerusalem*: taking in here the particle *that*; from verse 11. where it hath no place. So the copulative is familiarly used; as Esay 2. 2. Chap. 3. 9. & 4. 9. & 6. 19.

to go into the land of Benjamin] To Anathoth his own Town in that contrary, Chap. 1.1. & 11.21. & 12. 6.

to separate himself thence in the midst of the people] The verb here used is diversly expounded, according to its divers and different acceptions: it signifieth sometime to *divide*, or, *share*, as Deut. 2. 19. Prov. 17. 2. and so some, following the Chaldee, and the old Latines here take it; he went *to divide* his possession *among his people*, or to share with the Priests at Anathoth, to receive among them his portion accrewing to him. Others, to buy, or get some share of bread among his countreymen: And some again, *to divide*, that is, to sever and withdraw himself from the people; which he did not offer to do, say some, while the Chaldeans lay in siege about them, but stayed to continue his prayers for them: This our Version followeth; and it consisteth well with that wish of his, Chap. 9. 2. But the ground that those give for it is frivolous; there was still as much need of his prayers as ever; and that he himselfe well knew: Besides that, it is not said, *from the people*, but *amidst them*. Others, from another use of the word; in a notion of *making slick*, or, *smooth*, Esay 41. 7. Chap. 23. 21. render it, *to slip away*, that is, to get slily and secretly away, *in the midst of*, or, *among the people*; as Chapter 39. 14. verse 4. in the throng of those that issued out of the city to repaire to, and look after, their wonted places of abode, hoping now quickly to enjoy them again, and that they might be in safety there: and this seemeth most probable: But of the ground or end of this attempt of the prophet, we have no great certainty. Some suppose with the Jewish Doctors, that he did it out of fear to be clapt up in prison, as shortly after he was, for his forementioned free language to the Kings messengers, verse 9, 10. Others; because he knew that the city would be taken by the Chaldeans ere long. Others againe, because hee saw that he could do no good upon them, and grew weary therefore of his work and paines with them; as Esay 49. 4. Chapter 20. 8, 9. But to fix ought here is unsafe, unleſse we had surer footing.

V. 13. *And when he was in the gate of Benjamin*] That looked that way, and by which, men passed into those parts. See Chapter 20. 2. & 38. 7.

a Captain of the ward was there,] Heb. *a master*, or, *owner of over sight*, or, *charge*; that is, *an over-seer*: one that had the charge to keep watch and ward there, and to look to it, that none went out to agree or joyn with the enemy; but such onely as had occasions otherwise, whom it was not unlikely that they were content to let return unto the places of their former habitations, to ease the burden of the city, much shortened of provisions by the length of the siege, having been begirt some good space of time already, 2 Kings 25. 3.

whose name was Irijah the son of Shelamiah, the son of Hananiah,] Heb. *Jirjah*: and this *Hananiah* his Grand-father the Rabbines tell us was that false Prophet, whose death Jeremy foretold, Chap. 28. 16, 17. and that upon his death-bed charging Jeremy as the procurer of his end, he gave his sonne *Shelemiah* withall in charge to be avenged upon him for the same, if it lighted in his lot, and that Shelemiah accordingly gave the like charge to his son after him, who thereupon out of a spite to Jeramy, for his Grand fathers quarrell, dealt with him as is here related. But these are groundlesse reports of no great probability; nor doth the small distance of time between the decease of that Ananias, and this occurrent, afford any great likelyhood of it. See Chap. 28 1.

and he took Jeremiah the Prophet,] Or, *apprehended*; as Chap. 26. 8. Or, *laid hold on him*; as 1 Kings 13. 4.

saying, Thou falleſt away to the Chaldeans] Heb. *thou art falling to the Chaldeans*: *to fall to them*; as afterward, *to go out to them*, Chap. 38. 2. and both together, Chap. 21. 9.

V. 14. *Then said Jeremiah*, it is *false.*] Heb. *And*, or, *But* (as Chap. 12. 2.) *Jeremy said, Falshood*, or, *A lie*: the abstract for the concretes; as Chap. 27. 14.

I fall not away to the Chaldeans] Heb. *I am not falling to the Chaldeans*; as before.

but he hearkned not to him:] Heb. *And*; as before: He would not give credit to him, regarded not his words: being one it seems ill affected towards the Prophet.

So Irijah took Jeremiah, and brought him to the Princes.] Heb. *And*; as Chap. 36. 14.

V. 15. *Wherefore the Princes were wroth with Jeremiah,*] Upon the Captains misinformation, ver. 14. Heb. *And*; which may well be here retained; albeit the copulative be also sometime so used: as Neh. 2. 2. Esay 8. 2.

and smote him] Caused him to be smitten: as Chap. 39. 6. & 52. 20. Acts 5. 40. & 16. 22. 27. with 23. 2.

and put him in prison,] Heb. *gave him* into *the house*, or, *place*, (as verse 4.) *of the bond*; as Judg. 16. 21. Eccles. 4. 14. they were grown now more rough and rigorous against him, than in Jehojakims time they had been. See Chapter 26. 16. and 36. 19.

in the house of Jonathan the Scribe] One of the Scribes belonging to the Court, and having his lodgings in some part of it, as had also Elishama under Jehojakim, Chapter 36. 12. 20.

for they had made that the prison] Heb. *made that* (or, prepared and fitted it; as Gen. 28. 7.) *for an house*, or, *a place*, (for the word is very general. See on Gen. 28. 22.) *of restraint*; as verse 4. a very inconvenient place it seemeth to have been for that purpose, verse 20. This (besides that of Pashur, which was but for a night, Chap. 20. 2, 3.) seemeth to have been the first commitment and over sharp usage of Jeremy: which some deem might befall him through an hand of God, for attempting to withdraw himself, and relinquish that place, wherein by Gods appointment his office was principally to be performed. See Chap. 26. 20, 21. But such censures, unleſse better ground were for them, are not safe.

V. 16 *When Jeremiah was entred into the dungeon, and into the cabines*;] Heb. *when Jeremy was come into the house*, or, *room*, or, *place*, *of the pit*, or, *the hole*: as Exod. 12. 29. *and into the cabines*, or, *vells*, or, *wards*, or, *lodges*. The Jewish Criticks some of them tell us, that they were cells or lodges situate before the prison, for the gaids, or wards, that kept the prison to abide in: but it may seem rather to signifie such sorry cells or cabines, as the prisoners had to lie in, for the word is with the Talmudists said to be used commonly for *an inne*, or lodging, wherein travellers and passengers are wont to rest and repose themselves: for that seemeth not agreeable to the present relation which some other of them have, that by it should be here meant a certain room about the Temple built with hewen stone, situate without the place of Judicature: whereas it seemeth rather to have been about some part of the Kings house, about the uttermost court in likelyhood. See Chapter 36. 20. verse 17.

and Jeremiah had remained there many dayes,] Heb. *sate*, or *dwelt*: as Chap. 35. 11. & 40. 6. had remained some good space of time there: in likelyhood untill the Chaldeans came back again, having repelled, if not dispelled and disperſed the Egyptian forces, that were coming to raiſe their siege. See on verse 19.

V. 17. *Then*

V. 17. *Then Zedekiah the king sent and took him out,*] Caused him to be brought unto him. So Chap. 18. 14.

and the king asked him secretly in his house,] In that part of the Court where his own residence was. See Chap. 36. 20. *secretly*: for fear of the Princes, whom he was too much over-awed with, and over-much enslaved unto, Chap. 38. 5, 24, 25.

and said, Is there any word from the Lord?] Thus obstinate and rebellious persons would fain have some word of comfort from him, whom yet they refuse to be ruled by, and to obey, verse 2. Heb. *a word*, for, any *word*; as, *a man*, for, any *man*, Chap. 23. 24. or, any *thing*, *ought*; as Chap 26. 2.

and Jeremiah said, There is: for, *said he,*] Heb. *and he said*: as Psal. 60. 11.

thou shalt be delivered into the hand of the King of Babylon,] Heb. *given*: and *hand*, for *power*. So Chap. 24. 8. and 32. 4. and 34. 3.

V. 18. *Moreover, Jeremiah said unto King Zedekiah,*] Heb. *And*; as Chap. 33. 1.

what have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?] Heb. *to thee, and to thy servants, and to thy people*; as Psal. 51. 4. *and*, for, *or*; as Chap. 39. 9 and so verf. 19. and, *given me*; as verf. 4. and, *house of restraint*; as verf. 15.

V. 19. *Where are now your Prophets?*] As Chap. 2. 27. *Where are your gods?* See the like, Judge 9. 35. Heb. *And where*, for, *Where now*; as Judge 6. 13.

which prophesied unto you, saying, The King of Babylon shall not come against you, nor against this land.] See Chap. 28 4. and it may well; hence be deemed, that by this time the Chaldeans, having defeated the Egyptians, were returned unto the siege of the citie again. See Chap. 38. 2. Else it might have been excepted, Why you see yet, that they are gone again, and have not prevailed.

V. 20. *Therefore hear now, I pray thee. O my Lord, the King,*] Heb. *And now*: which may well be retained: Nor is it unworthy our observation, both how free and plain the Prophet is in delivering of Gods errand, verf. 17. and yet withall how submisse and humble in his addresses otherwise concerning himself to his Soveraign, notwithstanding the hard usages that he had through his default unjustly sustained, and did still sustain for the faithfull discharge of his duty: therein directly oppoſite to those, of whom, Jude, verf. 8. 16.

Let my supplication, I pray thee, be accepted before thee] Heb. *let my supplication fall before thee*; as Chap. 36. 7. and 42. 2. Give me leave humbly to present my supplication in thy presence: as Psal. 119 170.

that thou cause me not to return to the house of Jonathan the Scribe] Heb. *and cause me not to return*. Of this place, see above verse 15.

lest I dye there.] The place being so vile and noisome: wherein he could not but have endured much annoyance already, having been no small space of time there. See verf. 16.

V. 21. *Then Zedekiah the King commanded*] Or, *So he commanded*: according to the Prophets request, verf. 20. Heb. *And*; as verse 14.

that they should commit Jeremiah into the Court of the prison] Removing him from that hole, and those cels, in which before he was coupped up, verse 16. unto a place, where he might have fresher aire and more liberty, and his friends freer accesse to him, Chap. 38. 1. Of this place, see on Chap. 32. 2. Heb. *and they committed him*: yet our English Version may well stand. See the like, Josh. 24. 9. Mal. 1. 9.

and that they should give him dayly a piece of bread] Heb. *and to give him dayly a piece of bread*: as the Chaldee rendreth it, both, here and elſe-where: or, *a morsel of bread*; as our English rendreth it, 1 Sam. 2. 36. and it may not amisse be rendred, Prov. 6. 26. and 28. 21. But it may rather, I suppose, be here rendred *a loaf*; and so the Greek after this manner for want of that variety, which our English affordeth, *a bread*, both here, and 1 Chro. 16. 3. as also in divers places of the New Testament, as Matth. 14. 17. Luke 11. 5. Joh. 6. 9. 1 Cor. 10. 17. (in which place also in our English *one loaf*, would do better) the old Latine rendreth, *a wreath*, or, *roll*; and that the word doth signifie *a loaf*, and that as the notation of it seems to imply, a round one, and that of some bignesse (for it hath near affinity with a term that is used for *a talent*, or great *lump* of lead, or other metal, Zach. 5. 7.) appeareth by Exod. 29. 23. where Moses is willed at the consecration of Aaron to take out of the basket one *cicear* (the word here used) that is, saith the Jewish Critick, one great round loaf; the quantity whereof he thence gathereth, because it is distinguished from *the oily cake*, and *the wafer*, or the thinner, or broader sort of cakes, such as we call *crackнels*: as also by that place, 1 Chron. 16. 3. for howsoever that which is called *ciccar*, *a loaf* there, is termed *a cake of bread*, 2 Sam. 6. 19. yet being the Kings dole, and having a *fair piece* of flesh, and *a flagon* of wine joyned with it, it could not but be a loaf of some bignesse: and such *a loaf*, though not so great, but according as the scarcity of the time and place then afforded; yet a loaf, not a piece of one, was that in likelyhood, that the King willed to be assigned for the Prophets dayly allowance, so long as any remained of the publick store in the citie. Howbeit, if *a piece* of a loaf, not a whole one should be meant, it might have reference to such quarters of loaves as were in common use among the Romanes, which being made of some bignesse, but after the fashion of our *buns*, were at table usually divided into four quarters, whereof each took one: whence the by-word with them, of living on another mans *quadra*, not *trenchers*, as by many it is mistaken; but *bread*, or, *quarters*. But I adhere rather to the former.

out of the bakers street] That were set on work to bake out of the publick stores for the relief of those that wanted.

untill all the bread in the citie were spent.] Thus God made the King himself, though no friend to him, an instrument to provide for him, that he might not perish for want of sustenance. See 1 King 17. 6. 9, 14. Job 5. 20. Psal. 33. 19. and 34. 10.

Thus Jeremiah remained in the Court of the prison.] Untill he was by the importunity of the Princes removed thence for a while into a worse place, where yet he stayed not long, but returned soon thither again, Chap. 38. 6, 13. Heb. *And* (as Chap. 7. 34. & 25. 14.) *Jeremy sate* (as verf. 16.) *in the court of the prison*; as Chap. 32. 2. and 33. 1. See Chap. 38. 28.

CHAP. XXXVIII.

Verf. 1. *THen Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah heard the words that Jeremiah had spoken unto all the people, saying*;] Poor Jeremy is no sooner rid out of one strait and difficulty, but he is shortly after cast again into another, as bad, or worse than the former: Out of Jonathans house, or hole rather, he is, at the Kings command, removed to the prison court, Chap. 37. 21. where he is at more liberty, and people have now freer accesse to him than before; and there repair to him not a few; some of kindnesse and good-will to him to visit him; Others, and those many more in likelyhood, either out of an itching affection to hear some novelties and strange matters, or out of a longing desire to understand what he thought, or faid concerning the issue of their present troubles and distresses, as in such cases, both good and bad, are ready to enquire after the thoughts and speeches of those that are but deemed to have any spice of a prophetical spirit. But this freedome and frequency of accesse was a means of bringing this our Prophet into new troubles, and grievous annoyances, even to the hazzarding of his life. For he cannot forbear speaking, he must of necessity be doing his duty, 1 Cor. 9. 17. Chap. 20. 9. acquainting those that came to him with Gods minde, his messages, to wit, that if they staid in the citie, they should be sure to miscarry; if they quitted the citie, and yielded themselves to the Chaldeans, they might thereby secure themselves, verse 2, 3. Hence, some of the Princes ill-affected, clamour to the King against him, and procure to have him, either executed, or clapt up closer again, verse 1, 4. and upon the Kings delivering of him up to their wills, verse 5. they put him into a worse pit, or hole, than that of Jonathans was, where he remaineth sticking in the mire, verse 6. untill a religious Courtier, but a stranger, by importunity wresteth from the King his delivery from thence, and restitution to the place of his former restraint, verse 7——13. After which here ensueth a new privy conference between the King and the Prophet, verse 14——23. and the means contrived to conceal what had passed between them in private from the Princes, verse 24——28. And this is the summe of the whole Chapter.

Then] Or, *Now when*; as Chap 37. 1.

Shephatiah] Divers others of this name are mentioned in Scripture; but of none, no mention is found, save in this place.

Gemariah the son of Pashur] Of that *Pashur*, faith one, mentioned chap. 20. 1. but of that no great likelyhood; for that Pashur was a Priest: this Gemariah seemeth to have been a Prince.

Jucal the son of Shelemiah] Of whom, chap. 37. 26. and this the more likely.

Pashur the son of Malchiah] The same before-mentioned, chap. 21. 1.

heard the words that Jeremiah had spoken,] Heard of them in likelyhood by such as came to inform against him: as those, chap. 20, 10.

unto all the people] That either were in prison with him, or repaired into the prison to him.

V. 2. *Thus saith the Lord, He that remaineth in this citie shall dye by the sword, by the famine, and by the pestilence:*] Heb. *He that sitteth, or, stayeth*; as chap. 28. 21. See the like denunciation, chap. 21. 9.

but he that goeth forth to the Chaldeans] *And falleth to them*; as chap. 21. 9. that yieldeth himself to them. Heb. *and he*, &c. as chap. 12. 2.

shall have his life for a prey] *He shall live*; he shall by so doing save his life, chap. 21. 9, See the form also, chap. 39. 18. and 45. 5.

V. 3. *Thus saith the Lord; This city shall surely be given into the hand of the king of Babylons Army, which shall take it.*] Heb. *being given be given*: and, *hand*, for, *power*; as chap.34.2,20.21. and, *and he shall take it*: to wit, the King, Chap.32.3,28.

V. 4. *Therefore the Princes said unto the king.*] Or, *Those Princes then said unto the king*: for this hath reference to the persons named, verf. 1. Heb. *And they heard* —— *and they said*; for, *When they heard* —— *then they said*. See the like, chap.36.11,12.

We beseech thee, let this man be put to death.] The poor Prophet is now in a pitifull plight, in a forlorn condition, when the Princes that saved him before from the Priests, are turned as eager against him as the Priests then were: nothing can satisfie them but his bloud; they cry out now against him to the king, as the Priests did then to them. See Chap.26.8,11,16.

for thus he weakneth the hands of the men of war that remain in this city. and the hands of all the people in speaking such words unto them.] Or, *because*, or, *for that, he weakneth*. So is the particle oft ufed; as Gen.38.26. Num.10.3. and 14.43. Heb. *to speak* (for, *in speaking*: as, *not to drink*, for, *in not drinking*, Num.3.8,9.) *according to these words*, Gen.39.17,19. Thus out of carnal policy is piety impugned. So 1 King.12.27. Joh.11.48.

For this man seeketh not the welfare of this people, but their hurt.] Heb. *is not seeking the peace*; as chap. 28. 9. and 29. 7. or, *to the peace*: thofe things that concern, and conduce to the peace and welfare of the State: as Luke 19.42. and yet none fought the true welfare of it more than he: the common plea against Gods miniſters, thus ſeek to reclaim people and States, and to ſave them from ruine by reducing them to God, 1 King.18.17,18. & 21. 20. Act.16.26. and 17 6.

but the hurt.] Heb. *the evil*, or, *to the evil*: ſuch things as tend thereunto, as chap.29.11.

V. 5. *Then Zedekiah the king ſaid.*] Heb. *And*. which need not here be altered.

Behold, he is in your hand.] In your power, to do with him, as you pleaſe; as chap.26.14 Job 2.6.

for the king is not he that can do any thing againſt you.] As if he had ſaid, the King can deny you nothing: too large a condeſcenſion, ill beſeeming a Ruler, without all regard of right, or wrong, and tending to an unjuſt, cruel, and impious uſage of Gods Prophet. Howbeit, the Text ſeemeth not ſo clear here for this ſenſe. It is true, that the particle here uſed doth ſometime ſignifie *againſt*. So is it deemed to do, Eſai 10.15. and Ezek. 21. 20. Yet thoſe places are queſtionable: and it is very rare, if any where it ſo do: for howſoever in thoſe forms where it is ſubjoyned to terms of *fighting and ſtriving*; as Pſalm 35.1. Eſai 49. 25. Chap.33.5. it be ſometime rendred *againſt*: as Chap. 37. 10. and in effect, it importeth as much; yet in propriety of ſpeech it ſoundeth no more than *with*, and is ſo moſt commonly expreſſed. Nor hath it that notion of oppoſition from it ſelf, but from the word it is annexed unto. Some therefore would rather have the words thus rendred; *For without the king, the thing* (Heb. *word*, as Chap. 32. 27.) *may be done*, by you: as Eſai 7. 17. or, *with you*; among your ſelves. You have power enough to diſpatch this buſineſſe without me; which ſome alſo apply unto the power that they had, being ſome of the grand Conſitory to cry and doom a falſe Prophet, ſuch an one, as they pretend Jeremy to be. But there appeareth here no hint of any judiciary proceeding; but a motion made, and preſſed for diſpatching the Prophet without more ado, and ridding their hands of him by any means whatſoever: and that not upon ſuggeſtion of any falſe Propheſie, but upon grounds of policy, becauſe by his propheſies he diſheartned the ſouldiery, and diſcouraged the people: and according to this reading therefore the king ſhould rather imply, that having him in their hands already, they had power enough to diſpoſe of him as they pleaſed, without asking his aſſent. And this way I ſhould incline to, did I any where finde the negative particle here found, to be uſed for *without*: with another preſſixed I finde it ſo uſed, Chap. 33. 12. and elſe-where, but never alone: and I leave it therefore to the determination of the Learned: I ſhall onely ſubjoyn, how I conceive, it may, very near to the former notion, be rendred, *The king is not he* that *can prevail in ought againſt you*; as Pſalm 13. 4. *I have prevailed him*, for, *I have prevailed* againſt *him*; for the verb is the ſame there with that here uſed; as alſo, Eſth. 6. 13. Pſalm 129.2. Chap.20.10. verſ. 22. a defect of the relative there is, as Chap. 31,24. *a word*, for, *ought*, as verſ. 14.

V. 6. *Then took they Jeremiah*] Or, *So they took*; as Chap.32.14. Heb. *And* Having gotten the king thus far to condeſcend unto them, and to leave him wholly to their diſpoſal, verſ. 5.

and caſt him into the dungeon of Malchiah the ſon of Hammelek, that was in the court of the priſon:] Or, as ſome read the words, ſuppoſing a tranſection in them, *they took Jeremy who was in the court of the priſon* (as yet remaining there, Chap. 37. 21.) *and caſt him into the pit*, or, *hole* (as Gen. 37. 22. Chap 41.7.) *of Malchiah, the ſon of Hammelec, or, the kings ſon.* See Chap. 36. 26. a filthy dungeon, far worſe than that of Jonathans, Chap 37. 15,16. ſituate in ſome part, or place of Malchia's houſe where being deſtitute of all means of relief, he might by the noiſomneſſe of the place ſoon periſh, and no body know what was become of him. Thus Satans inſtruments, therein like their maſter, are wont to be the fiercer, the ſhorter their time is to tyrannize. Rev. 12, 12.

and they let down Jeremiah with cords:] There being it ſeems no ſtairs, or ordinary paſſage down into it, verſ. 12. 13. and no means conſequently of any relief likely there to come at him.

and in the dungeon there was *no water, but mire:*] Which made it the more noiſom, Zach. 9. 11.

So Jeremiah ſunk in the mire,] Heb. *And*; as Chap. 32. 15. *ſunk*, or, *ſtuck faſt* as 1 Sam. 17. 49. Pſalm 69. 2. So verſe 22. And of this pit ſome expound that in Lamentations, 3. 55. but ſee there.

V. 7. *Now when Ebedmelech the Ethiopian, one of the Eunuchs, which was in the kings houſe, heard that, they had put Jeremiah into the dungeon,*] The buſineſſe, it ſeems, was not ſo cloſely kept, or covertly carried, but that it came to this godly courtiers ear; whom the Lord, according to his promiſe more than once to the Prophet, Chap. 1. 19. and 15.20,21. made an inſtrument of his delivery and ſafety.

Now when] Heb. *And. And he heard, —— and he went out*, verſ. 8. for, *Now when he heard, —— he went out*; as verſ. 1.4.

Ebedmelech] Or, *a ſervant of the King*, a courtier, as the Chaldee, who rendreth it, *a ſervant of the King Zedekiah*: and the Jewiſh Doctors, deſcanting thereupon, tell us, that by *the Cuſhite* is meant Zedekiah, that had changed his hew with the times, from good to bad, but would not change back. Again: as Chap. 13, 23. and that this *ſervant of the King*, was Baruc the ſon of Neriah: but theſe are their fond fancies, which one ſounder than his fellow Rabbines juſtly controleth, obſerving that then the article would have been prefixed before the word *King*, as in the clauſe following it is, but is not here; and concludeth therefore *Ebedmelech* to be his proper name, Chap. 39. 16. as the like is *Abimelech*, Judge 8. 31. and *Achimelech*, 1 Sam. 21. 1.

the Ethiopian] Heb. *Cuſhite* as Num. 12. 1. See Chap. 13. 23. Better affected did this ſtranger ſhew himſelf towards Gods Prophet, than thoſe that profeſſed themſelves to be, and by birth were, of the body of Gods people; and well therefore deſerving to be preferred before them, Rom 2.26,27.

one of the Eunuchs] Heb. *a man an Eunuch*; as Act. 8 27. whence the word may ſeem to be as there, ſo here, a name, not of office as the Chaldee taketh it, but of bodily ſtate and condition; ſee Eſai 56. 3, 4.

which was in the Kings houſe] Or, *who was* (Heb. *and he was*; as Chap. 16. 23.) *of the Kings houſe*. So is the particle uſed and rendred, 2 Sam. 12. 1. in ellis ungodly kings family as well as in Herods, Luk. 8. 3. and in Nero's, Phil. 4. 22. there were ſome well-affected. See 1 King. 14. 13. and 18 3, 12, 13.

in the dungeon] As verſe 6.

(the King then ſitting in the gate of Benjamin)] To receive petitions, hear cauſes, and decide controverſies, and paſſe cenſures; the gates of the citie being the ordinary places of audience and judicature, Deut. 17. 2, 8. 2 Sam. 19. 8. Prov. 31. 23. Lam 5. 13. for it is but a frivolous conceit of thoſe, who ſuppoſe that the king ſate in the gate, conſidering how to make an eſcape out of the citie, he had other privater weayes to have done it than that, 2 King. 25. 4. Of this gate, ſee Chap. 37. 13. Heb. *and the king was ſitting in the gate.*

V. 8. *Ebedmelech went out of the kings houſe, and ſpake to the king, ſaying*:] He ſtaid not till the king came in again, (the Prophet in the mean ſpace might have periſhed) nor did he wait his time, to break the matter to the king in private; but though he knew before-hand, how diſtaſtfull his motion would be to the Princes, who in likelyhood were divers of them there attending upon him, he had the courage in open court to complain to the king ſitting on the Bench to their faces, of their barbarous and inhumane uſage of Gods Prieſt and Prophet; and to preſſe the king in his behalf, for his ſpeedy delivery out of the preſent diſtreſſe.

V. 9. *My Lord, the king, theſe men have done evil in all that they have done to Jeremiah the Prophet, whom they have caſt into the dungeon.*] Theſe men that ſtand here attending upon you: he dareth tell them their own to their faces; and in open court publiſh how they had dealt with Gods Prophet in ſecret. Such courage and confidence, and ſuch freedom of ſpeech ſhould men have in Gods cauſe, Pſalm 119.46. Thus the Prophet found more favour and aid at the hand of a ſtranger, than at the hands of any one of his own country-men: as God more obedience, Chap. 3. 14, 15. and more repentance, Jon. 3. 10. and Chriſt more faith, Matth. 8. 10. than in Gods own proſeſſed people; to their greater condemnation, Matth. 21.43,42.

and he is like to dye for hunger in the place where he is:] And there he is like to periſh for want of relief; becauſe no body ſeeth him to pity him, nor can look after him to relieve him (as formerly they might and did) where now he is. So the Rabbins; or, as the words would rather be read, *who* (Heb. *and he*, as verſe 7.) *would have dyed* (Heb. *will dye*; but uſed here in a potential notion, as Hoſea 7. 1.) *for hunger in the place where he was.* Heb. *under him*, or, *in his place*: as Job 7. 10. Pſalm 109. 16. to wit, in the priſon, Chap. 37. 21. and it argued therefore in them a moſt ſpitefull and inhumane diſpoſition toward the Prophet,

by

by ſo vile and baſe a courſe to ſeek to haſten his end, when as he could not have long ſubſiſted, though they had let him alone, had the ſiege been for any conſiderable time lengthened; the reaſon is ſubjoyned in the words following.

for there *is no more bread in the citie.*] The citie ſtores are in a manner cleen ſpent; from whence by the Kings appointment, ſo long as they held out, he was to receive ſome dayly, though but ſlender, allowance, Chap. 37. 21.

V. 10. *Then the King commanded Ebedmelech the Ethiopian, ſaying; Take from hence thirty men with thee, and take up Jeremiah the Prophet out of the dungeon before he dye.*] The hazzard the Prophet was in, required haſte. And the king, better adviſed, preſſeth it to be done ſpeedily, without further delay; and ordereth Ebedmelech therefore to take a competent number of perſons then and there preſent to be aſſiſtant unto him in diſpatching the buſineſſe; which he as readily goeth about, verſe 11. But why thirty men to draw up one? when as three, or four at moſt would ſuffice? To this ſome anſwer; becauſe the pit was very deep: and ſo in likelyhood it was; the upper part of the citie ſtanding on a craggy hill, and yet more found in the bottom of it; yet fewer might have ſerved for ſuch a buſineſſe; nor could many in likelyhood be employed about it: the Jewiſh Doctors ſay, becauſe their bodies were generally ſo weakned, and their ſtrength ſo impaired with famine, that a few men were not able to do it; but this ſeemeth as improbable as the former: it is rather therefore not amiſſe conceived by others, that thoſe men were taken along with him to be aſſiſtant unto him, not in the drawing up of the Prophet onely, but in withſtanding and keeping off of any that ſhould offer to oppoſe, or diſturb them in the execution of the Kings command.

Then] Heb. *And*; as Chap. 37.6.

take from hence] *take* and lead *from hence*. So ver. 11.

with thee] Heb. *in thy hand*; as Chap. 41.9. So ver. 11.

V. 11. *So Ebedmelech took the men with him,*] Heb. *And*; as verſ. 6. and, *in his hand*; took and led them along with him; as verſ. 10.

and went into the houſe of the King under the treaſury,] Or, *ſtore-houſe*, (as the word in a generality ſignifieth, 1 Chro. 27. 22. Neh. 12. 44. and 13. 12.) under which, into ſome eel, cellar, or vault, were caſt cloathes and ſuch trumpery wont to be caſt. Heb. *to under*, for, *to* a place *under*: as, *to* a place that *I know not*, 1 King. 18, 12.

and took thence] took, and brought. or, carried *from thence*; a complexive form of ſpeech; as Chap. 36. 14.

old caſt-clouts, and old rotten rags.] Heb. *old*, or, *worn*, clouts, of *caſt*, or, *torn things*; (for the one word cometh of a term that ſignifieth *to be old*, and *worn out* with long wearing, Deut. 9. 5. the other of a root that ſignifieth *to drag*, and *tear*, chap. 15. 3.) *and old*, or, *worn* clouts (for the ſubject wanteth, as Eſai 28. 4. Ezek. 13. 14.) *of ſalts*; that is, rotted, as with ſalt; or waſted with wearing, as ſalt doth, when it melteth. See Eſai 51. 6, and 64. 6.

and let them down by cords into the dungeon to Jeremiah.] To make uſe of in the drawing of him up: being ſofter and fitter for that purpoſe than cloathes of better worth.

by cords] Partly, becauſe the pit in likelyhood was deeper, than that they could by hand be reached to him; and partly, leſt they ſhould in caſting down be ſcattered, or falling into the mire be made unſerviceable unto him.

V. 12. *And Ebedmelech the Ethiopian ſaid unto Jeremiah; Put now theſe caſt-clouts and rotten rags under thine arm-holes under the cords.*] That is, between thine arm-holes and the cords, to keep the cords from fretting and galling the skin and fleſh of thoſe parts, which the weight of his body was to reſt and hang upon in the pulling of him up. Heb. *under the hollow places of thine hands*; that which ſome render, *put them under thine arm-holes* with *thine hands*: and ſuch a defect of the inſtrumental particle is not unfrequently found; as Pſalm 17. 13, 14. but I ſuppoſe we need not have recourſe to that defect here: *the hollow* places *of the hands*, are no other than *the arm-holes*: ſo likewiſe termed, Ezek. 13. 18. the *hands* put for the *arms*; as Eſai 25.11. See there; as alſo chap. 48. 37.

and Jeremiah did ſo.]

V. 13. *So they drew up Jeremiah with cords, and took him out of the dungeon; and Jeremiah remained in the court of the priſon.*] Where before he abode, and whither now he was remitted. See Chap. 37. 21.

V. 14. *Then Zedekiah the King ſent, and took Jeremiah the Prophet unto him into the third entry that is in the houſe of the Lord.*] Hence followeth the narrative of another perſonal conference had in private between the King and the Prophet, during the time of his reſtraint. A former, ſee Chap. 37. 17. that but ſhort, this more large.

Then] Or, *Afterward*] Heb. *And*, as Exod. 32. 6.

took] Cauſed him to be taken and brought; as verſ. 10. 11.

into the third entry] Of this *third entry*, or, as ſome would have it rendred, *principal entry*: (as coming from a term that ſignifieth *a Prince*, Exod. 15. 4. 2 King. 7. 2.) being no where elſe read; neither our Writers, nor the Jewiſh themſelves, have any great certainty: the moſt ſuppoſe it to be that on the South-ſide of the Temple, by which the King entred, when he came thither from his Palace; called therefore *the Kings entry*, 2 King. 16. 18. yet it ſeemeth by Ezek 46. 1 2,8. that the king uſed to enter, not by the South, but by the Eaſt-gate.

that is in the houſe of the Lord] Or, *that went to it*. See 1 King. 10. 5, 12. 1 Chro. 26. 16, 18. 2 Chr. 9. 11. Eſai 63. 13. and it may as well be meant of an entry in the kings houſe, as of an entry in the Temple: and to the former rather I incline, ſuppoſing this priſon, wherein the Prophet now abode, to have been in ſome part of the Kings houſe. See Chap. 37. 15, 22. and conceive that the words may well be rendred, *into the third entry* (to wit, of the kings houſe that conſiſted of three ſeveral courts, or parts, 2 King. 20. 4 chap. 36. 12, 20.) *which is by the houſe of the Lord*; near unto it, or of all the entries, or paſſages about the kings houſe next to it. See the very like, Chap. 7. 20.

and the King ſaid to Jeremiah, I will ask thee a thing; hide nothing from me.] Heb. *I am asking thee a word; conceal not a word from me*: *a word*, for, *a thing*, or, *ought*; as Chap. 26. 2. and 32. 27. So ver. 14. Thus wicked men will ſeem deſirous to know, what they are not willing to hear.

V. 15. *Then Jeremiah ſaid unto Zedekiah*] Heb. *And*; as before, verſe 14.

If I declare it unto thee, wilt thou not ſurely put me to death?] Heb. *ſlaying ſlay*; as Chap. 26. 19. as if he had ſaid; wilt thou not put me to death, if I deal plainly and freely with thee; if I tell thee the truth?

and if I give thee counſel wilt thou not hearken unto me?] This latter branch would rather be read enunciatively; on this wiſe, *and though* (as Pſal. 23. 4.) *I adviſe thee, thou wilt not hearken to me*: as if he ſhould ſay, it is to ſmall purpoſe for me to ſpeak ought to thee; for if I tell thee the truth of things, thou wilt but ſlay me for it: (for negative interrogatives do more vigorouſly affirm) and though I give thee never ſo good counſel, (as formerly I have done) yet thou wilt not follow mine advice.

V. 16. *So the King Zedekiah ſware ſecretly unto Jeremiah, ſaying,*] Heb. *And*; as verſ. 13. *in ſecret*; as Chap. 37. 17. being over-awed by his Princes, verſe 25.

As the Lord liveth] The uſual form of an oath, Chap. 4. 2. and 5. 2.

that made us this ſoul] That gave unto either of us that ſoul, or that life, whereby we live, Gen. 2. 7. Pſalm 33. 15. Eccleſ. 12. 7. Eſai 57. 16.

I will not put thee to death,] Heb. *If I ſlay thee*; and ſo in the next branch, *If I give thee*, &c. of which manner of ſpeech, uſual in oathes, ſee on Eſai 5. 9. and 22. 14 and 65. 8.

neither will I give thee into the hand of thoſe that ſeek thy life.] Heb. *ſoul*. and, *hand*, for, *power*; as chap. 34. 20.

V. 17. *Then ſaid Jeremiah unto Zedekiah,*] Heb. *And*, as before, verſe 15.

Thus ſaith the Lord, the God of hoſts, the God of Iſrael;] As Chap. 35 17.

If thou wilt aſſuredly go forth unto the King of Babylons Princes,] Heb. *going forth, go forth*; as 2 King. 4. 11. and yield thy ſelf to them, verſ. 2. as Jehojacin did, 2 King. 24. 12. *unto the Princes*: for the king himſelf was not in perſon then before Jeruſalem, nor at the ſurpriſal of the citie, See Chap. 39. 3, 5.

then thy ſoul ſhall live.] Heb. *and thy ſoul ſhall live*; (as Gen. 19. 20. *and my ſoul ſhall* live) *thou ſhalt live*; thou ſhalt be in ſafety. So Pſal 119. 175. *Let my ſoul live, for, Let me live.*

and this citie ſhall not be burnt with fire,] As otherwiſe it will; chap. 37. 8. verſ. 18.

and thou ſhalt live, and thine houſe.] Thy family, wives, children, and ſervants. See verſ. 23.

V. 18. *But if thou wilt not go forth to the king of Babylons Princes, then ſhall this citie be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.*] Heb. *And*, and, *And*, for, *But*, and, *Then*; as verſe 2, 5. See Chap. 32. 3, 4.

V. 19. *And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me.*] He feared more the mocking of men, than the diſobeying of God. Thus a mans fear caſteth him into a ſnare, Prov. 29. 25. See the like, 1 Sam. 31. 4. 1 Chro. 10. 4. Judge 9. 54.

V. 20. *But Jeremiah ſaid, They ſhall not deliver thee*:] Heb. *And*; as verſ. 18. and, *give thee*, as verſ. 19. God knoweth the affections of all men, and foreſeeth them as he pleaſeth. See 1 Sam. 23. 14. Pſal. 105. 25. and 106 46.

obey, I beſeech thee, the voyce of the Lord, which I ſpeak unto thee;] Heb. *hear* (as Chap. 7. 23.) not my word, but God's; who is able to ſecure thee againſt all theſe groundleſſe and falſe fears, *ſo it ſhall be well unto thee*, or, it *ſhall go well with thee*, as Deut. 28. 63. Job 22. 21.

and thy ſoul ſhall live.] As verſ. 17.

V. 21. *But if thou refuſe to go forth, this is the word that the Lord hath ſhewed me*;] Heb. *And*. as verſe 18. and, *the word*, for, *the thing*, or, *that*, ſimply; as verſe 14. and, *made me ſee*; doth as certainly aſſure me of it, as if I ſaw it. See Eſai 21. 1.

V. 22. *And behold,*] Or, *That behold*; as Chap. 35. 11. or, *Then behold*; as verſ. 17. 18. otherwiſe the words following will have no good coherence with the former.

all the women that are left in the King of Judahs houſe,] Either thoſe that were left in the kings palace when Jeconiah and his mother, and others with them were carried away, 2 King. 24. 12. or that Zedekiah ſhould leave them,when he ſhould ſeek to ſave himſelf by flight, chap 39.4. 2 King. 25.4. and then the noun is put for the pronoun: as Iſai 2.1. But the former ſeemeth more probable, that ſuch court-Ladies that were left behinde,when Jeconiah went away, a crew of wanton creatures, would be inſulting over Zedekiah, and asking him why he could not do as Jeconiah did before.

ſhall be brought forth to the King of Babylons Princes,] To be diſpoſed of at their pleaſure.

and thoſe women ſhall ſay,] Heb. *and they* will be *ſaying*; theſe twitting terms, or the like, will be rife in their mouths.

Thy friends have ſet thee on, and have prevailed againſt thee,] Heb. *The men of thy peace*, or, *thy men of peace*; as Pſalm 41. 9. Chap. 20. 10. Obad. 7. Either thy falſe Prophets and Prieſts, and Princes; or the Egyptians thy confederates have encited, and encouraged to revolt from, and rebel againſt the king of Babylon. and to ſtand out ſtifly and unadvizedly againſt his forces, and have contrary to that wholſome advice that hath been ſ.om time to time given thee, and thine own inclination at ſome times to hearken thereunto, perſwaded thee, and prevailed with thee to hold on in that deſperate courſe to thine own ruine, and now leave thee in the lurch, Chap. 2. 36, 37. and 30.14. and 37. 19.

thy feet are ſunk in the mire;] Or, *ſtick faſt*, or, *are ſet faſt*: as the word is uſed, Job 38. 6. Prov. 8. 25. So verſ. 6. a proverbial ſpeech uſed of ſuch, as are brought into grievous difficulties, out of which they are unable to unwind themſelves, Pſalm 69. 2. And ſome of the Jewiſh Doctors ſuppoſe, that there is in theſe terms an alluſion to ſome quagmire, wherein Zedekiah ſhould be taken, when the enemy over-took him, Chap. 39 5. But howſoever, thus that befell him from women, which from men he ſo much feared. See Prov. 10.24.

and they are turned away backward.] This the Jewiſh Commenters, and moſt others, underſtood of Zedekiah, and apply to his *feet* before-mentioned, *thy feet are turned backward*: and this ſome expound of his revolt from the King of Babylon; as the word is uſed of the like, Pſal. 44. 18. and 80.18. Others of his being conſtrained at length to turn back and betake himſelf to flight, not being able now to go on, or hold out any longer. So is the word uſed, Pſal. 35.4. and 70.3. Eſai 42.17. chap. 46. 9. and this ſeemeth moſt probable. Howbeit, ſome underſtand it, of his *friends* before ſpoken of: that they were turned back, and had deſerted him in his ſtraits. See chap 37.7. But the former ſeemeth the better. Some lea ned men preters mince this paſſage into parcels, reading the words, *that thy friends have incited thee,*--- -and *that they feet are faſt in the mire*, and that *they are turned backward*. But ſuch ſupplics I ſuppoſe here needleſſe.

V. 23 *So they ſhall bring out all thy wives and thy children to the Chaldeans*] Heb. *And*, as verſ. 11. or, *For*; as chap. 36. 9. as rendring a reaſon of the fore-going predictions; or ſubjoyning the means, whereby this ſhould come about, and be effected: *For they ſhall bring out all thy women*, (the word is the ſame with that, ver. 22. and may well comprehend concubines, and ſuch like Court-creatures, as well as his wives) *and thy ſons* (for ſo the word here is) who were taken and carried away by the Chaldeans, and ſlain before their fathers face, and in his ſight, chap. 39. 6. for as for his daughters, it ſeemeth, that, being leſſe regarded, they were left behinde. See Chap. 41. 10. and 43. 6. Theſe he mentioneth the rather, to move him to hearken to the advice given him if not for himſelf, yet out of fatherly regard and tender affection unto them. See the like, Deut. 28. 32, 41. Chap. 5. 17. and 16. 3.

and thou ſhalt not eſcape out of their hand] As verſe 18. though thou attempt ſo to do, 2 King. 25 4.---- 6.

but ſhalt be taken by the hand of the King of Babylon.] That is, by ſuch power and force, as he ſhall raiſe and ſend to take thee, and thy citie. See verſ. 17.

and thou ſhalt cauſe this citie to be burnt with fire] Heb. *thou ſhalt burn this citie with fire*; as Num. 4. 18. *cut not off*; for, *cauſe not to be cut off*: thou by thine obſtinacy wilt be the means to procure the burning of the citie, which by rendition of thy ſelf thou mighteſt ſave. Yet ſome render the words, *and this citie ſhall be burnt with fire*: And in our Engliſh indeed, it might run well enough, were it ſaid; *And this citie ſhall burn with fire.* But I finde not where the Hebrew verb here uſed is in this form ever found in a paſſive ſenſe.

V. 24. *Then ſaid Zedekiah unto Jeremiah*] Heb. *And*; as verſe 17.

Let no man know of theſe words] Theſe matters that have paſt between thee and me in private. Heb. *Let not a man know*: *a man*, for, *any man*; as chap. 5. 1. and, *words*, for, *things*, or, *matters*; as chap. 26. 10. Eſt. 9 31.

and thou ſhalt not die.] Thou ſhalt not ſuffer death for ought that thou haſt now ſpoken; according to his ſolemne oath and promiſe, verſ. 16. or, as the words may well be rendred, *that thou die not*: ſo is the copulative oft uſed, Joſh. 24. 9. Mal. 1. 9. leſt the Princes put thee to death, as it is to be feared they will do, if they come to underſtand what thou haſt ſpoken to me.

V. 25. *but if the Princes hear that I have talked with thee*] Heb. *And* (as verſ. 11) *when*; as Jer. 12. 5. the Princes that over-awed the King, and whom he was afraid to diſpleaſe, verſ. 5.

and they come unto thee, and ſay unto thee; Declare unto us now what thou haſt ſaid unto the King; hide it not from us, and we will not put thee to death; alſo what the King ſaid unto thee.] In ſuch a vaſſalage as this poor King to his Princes, that he might not have any communication in private with any, but they would be diving into it, and dealing with him for it, beyond duty, if they liked it not.

V. 26. *Then ſhalt thou ſay unto them*] Heb. *And*; as before, verſe 17.

I preſented my ſupplication before the King, that he would not cauſe me to return to Jonathans houſe to die there.] Heb. *I made my ſupplication to fall before the King*, or, *to his face*, or, *in his preſence*; Chap. 36. 7. and 42. 2. that is, in humble and ſubmiſſe manner falling down before him, I preferred my ſuit to him; and this indeed he had formerly made ſuit to the King for, Chap. 37.20. and it is not unlikely but that he now renewed it again; the rather, ſome hint being given him by the King to that purpoſe, that ſo he ſhould do.

V. 27. *Then came all the Princes unto Jeremiah, and aſked him*;] What the King ſuſpected, accordingly fell out, Heb. *And*; as verſe 24.

and he told them according to all thoſe words, that the King had commanded:] *Words*, again, for, *things*; as verſ. 24.

ſo they left off ſpeaking with him:] Heb. *and* (as verſ. 23.) *they were ſilent or, ceaſed, from him*; as Job 13.13.

for the matter was not perceived] Or, *while* (as Prov. 19. 18) *the matter* (Heb. *word*; as ver. 14, chap 52. 34.) *was not perceived*; as chap 5. 15. as if he had ſaid, the matter remained the whileſt undiſcovered according to the Kings deſire.

V. 28. *So Jeremiah abode in the court of the priſon*] Heb. *And*; as ver 27 and *ſate in the court of the priſon*, chap. 37. 21.

until the day wherein Jeruſalem was taken,] As he ſtill told them it would be, verſ. 3. chap. 37. 8. being now no more ſhifted from place to place, as formerly he had been.

and he was there when Jeruſalem was taken.] Being then there found, and from thence taken, and not long after fet free by the King of Babylons officers, at their Maſters command. chap. 39. 12 ---14. and 40. 1.---4. a deſect of the locall particle; as Job 3. 18.

CHAP. XXXIX.

Verſ. 1. *IN the ninth year of Zedekiah King of Judah,*] This relation of the ſiege, and ſurrender of Jeruſalem, ver. 1---3 Zedekiahs attempt to eſcape by flight, apprehenſion and captivity, together with the ſlaughter of his ſons and his nobility, and loſſe of his ſight, ver. 4---7. the burning of the citie, verſ. 8. the deportation of the people, ver. 9. 10. and the Prophets delivery out of priſon, ver. 11---14. is here inſerted, partly, to declare the complement of the Prophets fore-going predictions; and partly, to make way for, and give light unto ſome occurrents afterward reported in the Chapters enſuing.

In the ninth year of Zedekiah] For in that year the ſiege began, 2 King. 25. 1.

in the tenth moneth] The moneth *Tebeth*, Eſther 2. 16. containing part of our December, and part of our January, Chap. 52. 4.

came Nebuchadrezzar King of Babylon, and all his army againſt Jeruſalem, and they beſieged it.] Or, *with all his army*: for ſo is the copulative oft uſed: as chap. 26. 21. and 27. 2. the occaſion of this his expedition and invaſion was, becauſe Zedekiah, whom he had made King of Judah, was revolted from him and rebelled againſt him, 2 King. 24. 17, 20. He came thither with them, but having ſettled the ſiege, withdrew himſelf to take his eaſe and pleaſure elſe-where, leaving the buſineſſe to be purſued and carried on by his Princes. See chap. 38. 17.

V. 2. *And in the eleventh year of Zedekiah in the fourth moneth,*] The moneth *Tamuz* conſiſting partly of our June, and partly of our July.

the ninth day of the moneth the citie was broken up.] Stormed and taken: ſome of the gates being firſt broken open, and part of the citie ſurprized, ver. 3. the reſt thereupon given up, 2 King. 25. 3. Chap. 52. 6. So that the ſiege continued about a twelve-moneth, and an half. Hence the faſt of the fourth moneth, Zach. 8. 19. for the ſurpriſal of the citie.

V. 3. *And all the Princes of the King of Babylon came and ſate in the middle gate*] Called the ſecond gate, Zeph. 1. 10. ſituate in the mid-wall that divided the one part of the citie from the other; ſo the moſt. Yee ſome of the Jewiſh Doctors ſay, it was the Eaſtern gate: of which, Chap. 19. 2. ſo called; becauſe it ſtood between two other gates on that ſide of the citie: And others again, becauſe it ſtood between the citie and the Temple. But howſoever about the particular gate they jar; herein they agree, that Jeremies prophecie was hereby fulfilled, of the King of Babylons commanders ſetting their thrones in the gates of Jeruſalem, Chap. 1. 15. But of that place, ſee there. Why they made a ſtay at this gate is ſome queſtion made: and ſome ſuppoſe it done out of warineſſe, it being not ſafe to pierce ſuddenly over-far into a ſtrong and large citie, wherein trains and ambuſhments may be, untill all be well clear-ed; which is not unlikely.

even Nergal-ſharezer.] The Jewiſh Doctor telleth us, that theſe are two ſeveral names of ſeveral parties: but the moſt rather (as doth our Verſion) take them for one name: the latter part of the name, one of Sennacheribs ſons bare, Eſai 37. 38. whence it may ſeem to have been an Aſſyrian name.

Samgar Nebo] This moſt take alſo for the proper name of a party diſtinct from the former. But a learned Interpreter deemeth it to be a name of office belonging to the fore-named party; and to ſignifie the *Keeper*, or *Treaſurer* of the Temple of *Nebo*, a principal idol among the Babylonians, Eſai 46. 1. and the Hebrew points and pauſes, both in this, and the following, encline this way.

Sarſechim, Rabſaris,] The former ſeemeth the name of the man; the latter is clearly the name of his office; and ſignifieth *the Captain of the Guard.*

Nergal Sharezer, Rabmag,] One of the ſame name with the firſt; (whereby it appeareth, that it was an uſual name with them) from whom to diſtinguiſh him, his office is added: and the title given him is by ſome deemed to ſignifie the *Camp-Maſter*; though a learned late Writer would have it to be, *the Maſter of the Magitians*. But the former ſeemeth more probable.

with all the reſidue of the Princes of the King of Babylon.] Heb. *and all*; as ver. 1. for three only of them are here named.

V. 4 *And it came to paſſe, that when Zedekiah the King of Judah ſaw them, and all the men of war, then they fled*: Or, *And ſo it was ſaw them, and all the men of war, then they fled*: Or, *And when they* (for there is a tranſition in the words) *that they fled*. Heb. *And they* (as chap 35. 11. as deſpairing now, and not daring, either to hold out any further, or to ſtay any longer by it; conſidering how far they had pierced into the citie.

and went forth out of the citie by night] The more ſecretly to eſcape in the dark: which ſecret flight of his, ſee deſcribed, Ezek. 12. 12.

by the way of the Kings garden, by the gate betwixt two walls] By ſome poſtern gate on the South ſide of the citie, (for on that ſide the Kings gardens ſeem to have been ſituate) by ſome ſuppoſed to have another vvall before it, beſides that wherein it ſtood: but it ſeemeth rather to have been ſituate at the end of ſome private paſſage, having on either ſide a vvall to make it the more private. The Jewiſh Doctors tell us of a cave, or vault, under ground, reaching from the Kings houſe to the plains of Jericho, by which the King ſhould attempt to eſcape: but this ſeemeth one of their wonted figments. See 2 King. 25. 4. Chap. 52 7.

and he went out the way of the plain.] Intending, it may be, for Egypt.

V. 5. *But the Chaldeans purſued after them,*] Heb. *And*; as chap. 38. 25. See Lam. 4. 19.

and overtook Zedekiah in the plains of Jericho:] This is the ſame in effect with the Talmudiſts build their fabulous vault: dy ground on which the Talmudiſts build their fabulous vault: whereof, on verſ. 4. But this is not amiſſe obſerved to be the *net* that God threatned to catch him in, for the breach of his oath, Ezek. 17. 10.

and when they had taken him, they brought him up to Nebuchadnezzar King of Babylon.] Heb. *and they took him, and made him aſcend*, or, *brought him*, ſimply; as 1 Sam. 7. 1. So 2 King. 25. 6. chap. 52. 9. See this fore-told him by Jeremy, chap. 32. 4. and 34. 3.

to Riblah in the land of Hamath] Of this *Riblah*, ſee Num. 34. 11. It is ſuppoſed to be that which was afterward called Antiochia in Syria: a very pleaſant place, where Nebuchadnezzar lay, and kept his court, to repoſe, and ſolace himſelf, during the ſiege: which he may be alſo proved longer than he looked for.

where he gave judgement upon him.] For his perfidious treachery and perjury joyned with it. Heb. *ſpake judgements with him*; as chap. 4. 12. and 12. 1. and 52 9.

V. 6. *Then the King of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes,*] He cauſed them to be ſlain, (as chap. 37. 15. and 52. 10. 1 Sam. 15. 33.) being brought thither to him, (as was fore-told they ſhould be, chap. 38. 23.) in his ſight, before he put out his eyes: to aggravate his grief, ſee Deut. 28. 32. Heb. *And*; as Chap. 38. 24.

alſo the King of Babylon ſlew all the nobles of Judah.] That had encouraged, yea, in ſome ſort, enforced Zedekiah to ſtand out againſt him, Chap. 38. 4. 22. Heb. *and*; as Chap. 29. 20. and *white ones*, as Chap. 7. 0.

V. 7. *Moreover he put out Zedekiahs eyes*:] Heb. *And* (as chap. 28. 12.) *he blinded* (as Deut. 16. 19.) *Zedekiahs eyes*: and ſo abandoned him to a perpetual darkneſſe: hence that Ezek 12. 13. that he ſhould not ſee Babylon, though he ſhould be brought thither. Howbeit, he ſlew him not, as Jeremy had alſo fore-told, ch. 34. 4.

and bound him with chains] Heb. *with two braſſes*; or, *of braſſe*: to wit, chains, or fetters; as Judge 16. 21.

to carry him to Babylon.] So bound; as alſo he did, Chap. 32. 5. and 34. 3. and 52. 11. Ezek. 12. 13. 2 King. 25. 7. See the like, 2 Chron. 36. 6.

V. 8. *And the Chaldeans burnt the kings houſe, and the houſes of the people with fire.*] Chap. 21. 10. and 37. 8. and 38. 18, 23. and 52. 13. Lam. 2. 5. 2 King. 25. 9. Heb. *the houſe of the people*: which ſome of the Jewiſh Doctors expound of Synagogues, or other places of publick convention: and ſome of ours, a place near to the Kings court, whither people uſed to reſore for exerciſe of ſhooting, ſporting, walking and teaſting: But others, and moſt of both, take it in an ordinary, but collective notion, for the dwellings of the inferiour people; confirmed by that, 2 King. 25. 9. and Chap. 52. 13. *and all the houſes of Jeruſalem.*

and brake down the walls of Jeruſalem.] Chap. 52. 14. 2 King. 25. 10. Lam. 2. 8, 18. Neh. 1. 3.

V. 9. *Then Nebuzaradan the Captain of the Guard.*] Or, *Provoſt Marſhall. Heb. chief*, or, *Maſter of the executioners* or, *ſlaughter-men*: as Gen. 39. 1. So alſo, verſ. 10. 11. the old Greek rendreth it, *the Maſter of the Cooks*: becauſe the word is ſometime uſed for a *Cook*, that killeth and dreſſeth fleſh, 1 Sam. 8. 13. and 9. 23. And ſome other again, *the Maſter of the Butchers*; becauſe the Greek term includeth either: but neither of theſe here ſeemeth ſuitable. Heb. *And*; as verſ. 6.

carried captive into Babylon the remnant of the citie, and thoſe that fell away, that fell to him, with the reſt of the people that remained.] Heb. *and the reſt*: Whence ſome Interpreters ſuppoſing three ſorts of perſons here preſcribed, would have the firſt, ſuch as were found in the citie, when it was taken: the ſecond, ſuch as had gone out to the Chaldeans during the time of the ſiege: the third, ſuch as had left the citie, when the ſiege was intermitted. Chap 37. 12. Others would have the firſt to be thoſe that were left in the citie formerly, when Jeconiah was carried captive: the laſt, thoſe that were now remaining there. But I conceive onely two ſorts mentioned that were led away; thoſe left in the citie, and thoſe that had gone out to the Chaldeans together with them: as our Verſion well rendreth it. Nor is that uſe of the copulative unuſual, 2 verſ. 13. Chap. 22. 7, 14, and 26. 21. Num. 14. 42. Even thoſe alſo that turned to them, as well as thoſe that ſtaid in the citie, they took along with them to Babylon, though better entreating, it may be, the one than the other.

V. 10. *But Nebuzaradan the Captain of the Guard*] Heb. *And*; as verſ. 9. See verſ. 9.

left of the poor of the people, which had nothing in the land of Judah, and gave them vineyards and fields, at the ſame time.] That they might till and husband the land, and it might not wholy run to ruine, and become utterly waſte; 2 King. 25. 12. Chap. 52. 19. but might yield ſome revenue to the King of Babylon, and ſuch Rulers, as he ſhould ſet over it; Neh. 9 36, 37. But thus the rich and mighty, that truſted moſt to their ſtrits and means, were through Gods juſt judgement moſt rigorouſly handled, when the meaner ſore fared better than either they now did, or themſelves formerly had done: And by this means, God in all likelyhood providentially ſo diſpoſed it, that many poor, who had by the greater and wealthier ſort, been ſo merly oppreſſed and forced out of their poſſeſſions, came both to recover their own again, and to be owners alſo of their lands, who had in former times ſo oppreſſed them. See Eſai 5. 15, 17. and 7. 21, 22. and 28. 15, 18. Ezek. 34. 17 ----22.

at the ſame time] Heb. *in that day*: As Eſai 26. 1. verſ. 17.

V. 11. *Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, ſaying*] Or, *by Nebuzaradan.* Heb. *by the hand of Nebuzaradan*: as Chap. 37. 2. God not unmindfull of his Prophet, and his promiſe to feeure him, Chap. 15. 11, 21. inclined the heart of this great Monarch, and Conqueror, to provide for the Prophets ſafety: that which he the rather, in likelyhood, was alſo inclinable unto; having been informed by thoſe, who during the time of the ſiege had got out of the citie, of the Prophets preaching and preſſing both King and people to ſubmit and yield themſelves up unto him; and what hard meaſure he had ſuſtained for ſo doing. See chap. 21. 9. and 38. 2.---6. *Now.* Heb. *And*; as Chapter 27. 4. So verſe 15.

V. 12. *Take him, and look well to him*;] *Set thine eyes upon him*; as Pſal. 34. 15. So Chap. 38. 4.

and do him no harm] Heb. *evil*; as Chap. 38. 4.

but do unto him, even as he ſhall ſay unto thee.] Let him have whatſoever he ſhall require. Thus God uſed him as an inſtrument to deliver and preſerve his Prophet, whom he made a ſcourge to puniſh his adverſaries.

V. 13. *So Nebuzaradan the Captain of the guard ſent, and Nebuſhaſban, Rabſaris, and Nergal Sharezer, Rabmag, and all the King of Babylons Princes*] Heb. *great ones*; as Chap. 41. 1. and 52. 13. Of theſe names, ſee before, verſ. 3. He that was called *Sarſechim* there, is called *Nebuſhaſban* here: it may ſeem he had two names; or there were two of them that bare that office: *all the Princes*, for, there were two of them that bare that office: *all the Princes*, for, the reſt of them; as Chap. 36. 12. and as, *all the Captains*, Chap. 40. 13.

V. 14. *Even they sent and took Jeremiah out of the court of the prison.*] Where as yet he remained, chap 38. 28. Heb. *And*, as chap 33. 14. *they sent and took*, that is, *they sent to take*: and so after, *to commit*: as, *rose and marred*, for, *rose to war*, Josh. 24. 9. They give order to have him taken out of prison, and set at liberty, and recommended to Gedaliah: which yet seemeth not to have been presently put in execution. See chap 40. 1---4.

and committed him] Or, *and to commit him*; as before. Heb. *and they gave him*; as 2 Chron. 24. 12. Esay 22. 21.

unto Gedaliah the son of Ahikam the son of Shaphan] Whom the king of Babylon had set over those that were left in the land, 2 Kings 25. 22. chap. 40. 5. he seemeth to have been the son of that *Ahikam*, that refused the Prophet out of the hands of the Priests in Jehojakims reign, chap. 26. 24.

that he should carry him home] That he might either take him home to him; or convey him home to his own house at Anathoth, chap. 1. 1.

he dwelt among the people] Heb. *and*, as verse 13. *and*, *in the midst of the people*; as chap. 29. 32. & 37. Howbeit, the words would rather be rendred; *Yet* (as chap. 27. 15. and 35. 14.) *he abode* still, or, *stayed*, (as the word is used, Deut. 9. 9. Chap. 38. 28.) *among the people*; with whom, through the negligence of those, to whom the charge of him was committed, though let out of prison, with such others as were found there, yet was he not loosed from his bonds, but carried among the rest in chains unto Riblah. See chap. 40. 1.

V. 15. *Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison saying;*] Here beginneth a new relation of a businesse that fell out in the time of his latter commitment to the prison court, after he had been drawn up out of Malchia's dungeon, chap 38. 13, 28. and it concerning a gracious message sent by him from God to Ebedmelech, who had been a chief instrument of helping him out of that dungeon, chap. 38. 7---13. Heb. *And the word of the Lord was*, &c. as Chap. 32. 1. & 33. 1.

V. 16. *Go and speak unto Ebedmelech the Ethiopian, saying,*] Heb. *Going go, and thou shalt say*; as chap. 28. 13. of this *Ebedmelech*, see Chap. 38. 7. Yet we are not hence to gather, that the Prophet was then at liberty; because God bids him go, and deliver him this message: it is a familiar term of incitement to the doing of ought, requiring nothing of the Prophet, but that he should sometime acquaint him with it, either by sending to him, or by word of mouth when he should come to visit him.

Thus saith the Lord of Hosts; the God of Israel;] As Chapter 33. 13.

Behold, I will bring my words upon this city for evill, and not for good.] See chap. 21. 10. & 44. 27.

and they shall be accomplished *in that day before thee.*] At that time, as verse 12. Thou surviving to see it; as chap. 16. 9. & 20. 4.

V. 17 *But I will deliver thee in that day, and thou shalt not be delivered into the hand of those men of whom thou art afraid.*] This reward had he for his piety shewed to Gods Prophet, Chap. 37. 7.---13. Heb. *And*. as verse 10. and, *before whose face thou art afraid*; as Chap. 22. 25.

V. 18. *For I will surely deliver thee*,] Or, *But*, as chap. 14. 2. and, Heb. *delivering deliver*; as the like, Esay 36. 15.

and thou shalt not fall by the sword.] That is, be slain; because men slain fall to the ground. So Psalm 63. 10. Luke 21. 24.

but thy life shall be for a prey unto thee,] Heb. *and thy soule shall be for a prey unto thee.* See chap. 21. 9. So chap 45. 5.

because thou hast put thy trust in me, saith the Lord.] He *will deliver them* ——*and save them, because they trust in him*, Psal. 37. 40.

CHAP. XL.

Verse 1. THe *word of the Lord, which came to Jeremiah,*] These words are the Title or Inscription, of a word or message sent from God, and delivered by the Prophet unto the Captains, or heads of those people, that were left in the land, under the government of Gedaliah, recorded, chap. 42. 7. for all between this and that, is but matter of story, relating the time and occasion of it, to clear the way to it, and to procure the better understanding of it. See of the form, chap. 1. 2, 4.

after that Nebuzaradan the Captain of the guard had let him go from Ramah,] Heb. *had sent*, or, *dismissed him* (as 1 Kings 20. 42.) *from Ramah*, whither he had by over-sight, contrary to the Kings charge given concerning him, been brought, so soon as he understood who he was, Verse 4. See chap. 31. 15. & 39. 11, 14.

when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.] Heb. *when he had taken him, and he was bound*, &c. or, *for he was bound*; and being found in bonds, was brought along to Ramah among the rest of the captives intended for Babylon; no notice being taken of him before he came thither, *in chains*, or *manicles*, Verse 4. See Job 36. 8. Psal. 149. 8. Esay 45. 14. Heb. *in the midst* (as chap. 39. 14.) *of all the captivity*; as chap. 29. 1.

V. 2. *And the captain of the guard took Jeremiah,*] Or, as some render it, *For* (as chap. 36. 9.) *the captain of the guard took him.* I should rather take the former copulative, verse 1. in a causative notion; and this in a discursive: *for he was bound,*---- *but the captain of the guard*, so soon as he had notice of him, *took him*, and loosed him from his bonds, and set him at liberty.

Saying, The Lord thy God hath pronounced this evill upon this place.] The infidel Prince is caused to utter and aver that, which out of obstinacy Gods own people would not see and acknowledge: and it is not unlikely, but that by those that fled to the Chaldean camp, he had heard of the substance and subject matter of Jeremies Sermons.

V. 3. *Now the Lord hath brought it, and done according as he hath said:*] Heb. *And the Lord hath brought and done according to what he said*,

because ye have sinned against the Lord and have not obeyed his voyce, therefore this thing is come upon you.] See chap. 50. 7. or, *for ye have sinned against the Lord*, (Heb. *unto the Lord*; as chap. 8. 14.) *and have not hearkened to his voyce*; (as chap 9. 12.) *and this thing* (Heb. *word*; as chap. 38. 14.) *is come upon you.*

V. 4. *And now*] Here seemeth to have been a two-fold reading, the one most commonly received; which our Version followeth: another, some Interpreters exhibit, who render the words, *And thou*, o, as for *thee*; put absolutely: as, *and I*, or, as for *me*, 1 Chron. 28. 2.

behold, I loose thee this day from the chains which were upon thine hand:] Or, *that are upon thine hands*; as it is said of Peter, Acts 12. 7. *his chains fell off from his hands*: for the word *hand*, is collective: and it appeareth that he came in chaines manicled to Ramah Verse 1.

if it seem good unto thee to come with me into Babylon, come, and I will look well unto thee:] Heb. *if it be good in thine eyes* (as Gen 20. 15.) *to go with me to Babylon*, (a defect of the locall particle; as Chap. 32. 5.) *come*, as 1 Kings 13. 7.) *and I will set mine eye upon thee*; as chap. 39. 12.

but if it seem evill unto thee to come with me into Babylon, *forbear:*] Or, or (Heb. *and*, as chap. 2. 18. & 5. 11.) *if it like thee not* (Heb. *be evill in thine eyes*; as Josh. 24. 15.) *to go with me* unto *Babylon.*

behold, all the land is before thee, whither it seemeth good and convenient for thee to go, thither go.] Heb. *unto good, and unto the right in thine eyes to go*; as chap. 26. 14. A free and a large offer. Pharaoh could say no more to Joseph concerning his father and his family, Gen. 47. 6. See the like speech of Abraham to Lot, Gen. 13. 9.

V. 5. *Now while he was not yet gone back*, he said, *Go back unto Gedaliah the son of Ahikam the son of Shaphan,*] These words are very diversly rendred and resolved. Who the person should be that is here spoken of, said not to have returned or gone back, is by some questioned; and the generality goes for Jeremy: but these among themselves much divided: for some make all these the words of Nebuzaradan. So the Chaldee, thus rendring them, *And if thou like not to dwell, then return to Gedaliah.* Which our old English seeming to follow, rendreth it: *And if thou canst not be content to dwell alone, then dwell with Gedaliah.* The old Latin, *And come not with me but dwell with Gedaliah*; as joyning them to the words before-going, *forbear*, Verse 4. But how the Hebrew will bear any of these Versions, I see not. The most rather conceive them as a relation inserted of some thing concerning, or occasioning, the speech ensuing. And one of the Jewish Doctors rendreth them, *And when he had no mind to go back*, he said, that is, the blessed Lord God said, *Go back to Gedaliah.* God suggested that to him, that made him willing to go, when as of himself he had no inclination thereunto: another of them, *And when he had not yet said, that he would return*, Nebuzaradan perceiving yet by his silence, that his mind was rather to go back; than to go along with him, said to him, *Go back to Gedaliah.* And others again, as the Tigurine, whom our Geneva, and the newx Version before it, conjecture with, render them, as by way of parenthesis, (*for as yet he was not returned, or gone back,*) and then carrying on the sentence, *and go back*, or, *or go back to Gedaliah.* Take thy choyce, either to go along with me, or to fear thy selfe elsewhere, wheresoever thou pleaseſt, or to repair to Gedaliah, that he may provide for thee. Others, as our last Version, *And when, or, while he was not yet gone back*, he said, *Go back to Gedaliah.* Either make thine abode where thou pleaseſt in any part of the land elsewhere, or repair to Gedaliah and abide with him. And this seemeth the most probable of any of those, that understand the words of Jeremy. But some others expound them of Gedaliah, and render the words thus, *And because he is not to come back, repair to Gedaliah.* since that Gedaliah is not to come hither to me, but to stay at Mizpah to settle things in his new charge, repair thither to him, who will be carefull both to protect thee, and to provide for thee: the copulative in a causative notion is not in frequent; as chap 36. 9. & 38. 23. The Italian to remove the ambiguity, rendreth it, *And because Gedaliah----returneth not hither, return thou to him.*

Gedaliah the son of Ahikam the son of Shaphan,] To whose care he was to be commended, chap. 39. 14.

whom the King of Babylon hath made governour of all the cities of Judah,]

Judah, So 2 Kings 25. 22. being in likelyhood one of those, and a principall man among them, who had joyned themselves to the Chaldeans before the surprizal of the city.

and dwell with him among the people.] Or, *abide with him among* the rest of *the people*. that is, Heb. *sit*; as Genesis 24. 55. 2 Samuel 7. 18. Chapter 39. 14. *and in the midst of*, as chap. 36. 12.

or go whither soever it seemeth convenient unto thee to go] Heb. *or to all* (*all*, for *any*; as Job 1. 11. & 8. 12.) place (a defect of the subject; as c. 38. 11.) *that is right in thine eyes to go to*, (as verse 4) *go.* A full freedom.

So the Captain of the guard gave him vitails, and a reward, and let him go] Heb. *and*, as c. 39. 13.

vitails] The word arising from a root, that hath a notion of *journeying*, signifieth properly, that which the Greeks call *Itia*, the Latines, *viaticum*, *vitails*, or *provisions for a journey*: and so it seemeth to be here intended. Howbeit, because it is used sometimes for *a meal*, Prov. 13. 17. for a *dinner*, there is too scant; and *a feast* too large: some here render it, *he feasted him*; and so some Greek Versions, *he made him a feast*; or he entertained him: and again, because it is used of a constant *allowance*, or *diet*, 2 Kings 24. 30. Chapter 52. 34. some understand it here of a continued allowance of diet by Nebuzaradan assigned him; but the entertaining of him with a meals-meat (though it is not probable that he would neglect so common a courtesie) was scarce worth the reciting: and for constant allowance for the future, it is most likely that he would leave that to Gedaliah, unto whom he was to commend him; the first therefore is here most probable: he would not dismiss the Prophet to travel in a land so wasted, and dispeopled, without competent provision and necessaries for his journey.

and a reward] Or *a present*, rather; for it is used for *a gift*, either rendred in restimation of due respect and honour, as Ezekiel 20. 40. or exhibited in signification of grace and favour, Esther 2. 18. which because it consisted sometime in *messes* of meat, Genesis 43. 34. 2 Samuel 11. 8. some of the Jewish Doctours would make this and the former all one: but there is small reason for it.

and let him go.] Or, *dismissed him*; as verse 1.

V. 6. *Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah,*] A city in the land of Benjamin, Josh. 18. 26. 1 Kings 15. 22. *Then* Heb. *And*, as c. 39. 9.

and dwelt with him among the people that were left in the Land.] Or, *abode with him*. Heb. *sate*; and, *in the middest*: as verse 5.

V. 7. *Now when all the Captains of the forces, which were in the fields,*] Having fled, and being scattered here and there, for fear of the Chaldeans. See 2 Kings 25. 23.

even they and their men] Their complices and their followers; as Gen. 14. 24. & 24. 59. 1 Sam. 23. 8.

heard that the *King of Babylon had made Gedaliah Governour in the land,*] Whom they conceived good hopes of, as knowing him to be a man of an ingenious disposition.

and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon.] Heb. *little one*; or *little child*: taken collectively; as Esther 3. 13. and *poverty* for, *poor*; as also 2 Kings 24. 14. and 25. 12.

V. 8. *Then they came to Gedaliah to Mizpah*] Heb. *And they heard* ——*and they came*; as c. 38. 7, 8.

even Ishmael] One of the blood royal, c. 41. 1. Heb. *and*, for *even*; or *to wit*, as c. 42. 1.

the son of Nethaniah,] Heb. *Nethaniahu*: as *Jirmiahu* c. 1. 1. and the like, Esay 1. 1.

and Johanan, and Jonathan the sonnes of Kareah] *Johanan*, or *John*; as Luke 1. 14. for the name is the same; and so verse 13. 15.

and Serjah the son of Tanhumeth] Or, *Tanchumeth*; as *Achaz*, Mat. 1. 9. See Esay 1. 1.

and the sonnes of Ephai the Netophathite,] The name of a family in the tribe of Judah, so called from the City, or seat of their abode, 1 Chron. 2. 54. & 9. 16. & 27. 13.

and Jezaniah the son of a Maachithite,] Another family so called from some principal man or woman of special note in it, 1 Chr. 2. 48. & 9. 55. & 27. 16.

they and their men] As before, v. 7.

V. 9. *And Gedaliah the sonne of Ahikam the sonne of Shaphan, sware unto them, and to their men, saying, feare not to serve the Chaldeans:*] Heb. *to stand before them*; as Chapter 35. 19. See 2 Kings 25. 24.

dwell in the land.] As Psalm 37. 3. or, *abide*; stay in it: leave it not; as v. 6.

and serve the king of Babylon, and it shall be well with you.] As chap. 38. 20.

V. 10. *As for me. Behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto me:*] Upon occasion of state from the King. Heb. *And* (as 1 Chr. 28. 2. See v. 4.) *I will abide*, or *reside*, (Heb. *sit*; as verse 6.) *at Mizpah*, a frontier Town; having its name from the Garrison or Sentinell, there wont to be kept: whence the diversity of versions, Hosea, 5. 2.

but ye] Or, *as for you*; Heb. *and ye*: as Esay 65. 11. So before, *And I*,

gather ye wine and summer-fruits, and oyl,] For their Harvest was past before the City was taken, being dispatched usually within compasse of the three first moneths, or near thereabout; whereas the Citie was stormed in the fourth, Chapter 32. 2. See Deuteronomy 16. 1. 9. *Wine*, for *grapes*, Esay 62. 9. (as *grapes*, for *wine*, Hosea 3. 1.) and *oil*, for *olives*, whereof oil is made as wine of Grapes, Exodus 27. 20. Judges 9. 9, 13. and, *summer*, for *summer-fruits*: as Esay 10. 9. and with the Greeks the like. So verse 12.

and put you them in your vessels] Reserve them after your wonted manner for store, as in time of peace and safety people are wont to do, making account in due time to make use of, and enjoy them; nor fearing to be by any stript of them, as in times of hostility frequently falleth out, c. 5. 17.

and dwell in your cities that ye have taken] Continue in those places that ye have seized on, and seated your selves in being left and abandoned. See c. 51. 29, 32.

V. 11. *Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the Countries, heard that the King of Babylon had left a remnant of Judah; and that he had set over them Gedaliah, the son of Ahikam, the sonne of Shaphan;*] That he had fled into forreign parts for succour and safety upon the Chaldeans invasion. See Esay 16. 4. *in all countries*, for *all other countries*: as 2 Chronicles 32. 22. Cant. 4. 9. Esay 26. 13. chapter 32. 20.

V. 12. *Even all the Jewes returned out of all places whither they were driven, and came to the land of Judah to Gedaliah unto Mizpah,*] *And also all the Iewes----heard----and all the Iewes returned*; as v. 7, 8. *into the land of Judah*, and Benjamin: the whole bearing the name from the principal part.

and gathered wine, and summer fruits, very much.] Heb. *in much abundance*: as 1 Kings 4. 29. the land being of it self rich and fertile; and few left to perceive and enjoy its revenue. See verse 10.

V. 13. *Moreover, Johanan the son of Kareah, and all the Captains of the forces that were in the fields came to Gedaliah to Mizpah.*] Here, beginneth a new narration of a conspiracy entred into by some of the forementioned parties, v. 8. against Gedaliah, which being discovered by some other of them, they acquaint Gedaliah with it, and offer him their service to prevent it, verse 13——15. whom he giving no credit to, as being confident of the others fidelity, v. 14. 15. is treacherously surprised and murthered by them, together with those as well Jews as Chaldeans about him, Chapter, 41. 1.——3. whereupon mischiefs and miseries, afterward. related, enfue.

Moreover] Heb. *And*; as chap. 33. 1.

all the Captains] The rest of them: as, *all the houses*, for the rest of them, 2 King. 25. 9 those of whom before, v. 7. See the like, chap. 39 13.

came to Gedaliah] The second time to disclose to him the mischievous plot contrived against him.

V. 14. *And said unto him; Dost thou certainly know,*] Heb. *knowing know*; as chap. 13. 12. but the negative, is wanting; as very frequent in interrogatives of this nature: for their meaning is apparently, *Dost thou not know?* undoubtedly it is so? and thou maist well be assured of it. So they to *Elisha*, *Dost thou know?* 2 Kings 2. 3. for *Dost thou not know?* as it is rendred, Job 20. 4. See the like before, c. 31. 20.

that Baalis the King of the Ammonites hath sent Ismael the son of Nethaniah to slay thee? Heb. *to smite thee in soul*, or to *strike thy soul*, that is, to take away thy life: as Numbers 35. 11. Thus the King having, as by a lineal descent, a malignant affection unto Gods people, puffeth up this young gallant (who among others in likelyhood had fled for shelter into those parts, ch. 40. 11.) with hopes of raising himself by the ruine of Gedaliah, that he might be an instrument of this peoples further calamity, whereby himself might have the more liberty to prey upon the countrey at pleasure, leaving none now to protect them. Because some of the Greek copies here render the words, *the Queen of the King of the Sons of Ammon*; (See the Hebrew commonly sly'eth them, see chapter 49. 1.) a learned late Writer would have the word *Baalis* here used to be no proper name of any person, man or woman; but a title of dignitie: for, saith he, as the Queen-mother was among the Jewes called *Gebirah*, c. 13. 38. So was she same among the Ammonites called *Baalis*, which by a various dialect is no other than *Baalit* in Hebrew: and addeth withall, that this Queen Dowager being Regent in her sons minority, mingled her own malignity with this Princes ambition, to work this mischief. But this I shall leave to the judgment of others.

But Gedaliah the son of Ahikam believed them not.] An ingenious disposition is seldom suspicious, chapter 11. 18, 19. Heb. *And*: as, verse 10.

V. 15. *Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly saying,*] When they could not prevail herein with him joyntly, he attempts to effect it more privately: supposing that in private he might be perswaded to hearken to that, which he would not

not openly take notice of, or seem at least to be acknown of: withall rendring his service for the preventing of the stroke, that was likely to fall upon Gedaliah, by turning it upon the traytour himself.

Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it.] Heb. *I will smite*; as 2 Kings 6. 21. and *man*, for *any one*: *man shall not know*; as c. 38. 24. and a defect of the pronoun *it*; as 1 King. 1. 11. & 2. 32. So also v. 3. *wherefore should he slay thee?*] Heb. *smite* or *strike thy soul*; or *thee in soul*: as before, v. 14.

that all the Jewes which are gathered unto thee, should be scattered, and the remnant in Judah perish:] Being as sheep without a shepherd, Zacha. 13. 7. See the like emphatical form in way of expostulation, chapter 37. 13, 17. Heb. *and*, for *that*; as chapter, 39 14.

V. 16. *But Gedaliah the son of Abikam said unto Iohanan the son of Kareah;*] Heb. *and*, as v. 14.

Thou shalt not doe this thing:] Heb. *word*: as Chapter 22. verse 4.

for thou speakest falsly of Ishmael] Heb. *thou speakest falshood*, or *a lye*; as chapter 29. 9. & 43. 2. Thus the well-minded intending no evil to others, and deeming others by themselves, are not easily induced to think evil of others, or that others intend evil to them; and by occasion thereof, are oft deceived and ensnared to their utter undoing: Yet it behoved a prudent man, in Gedalia's place especially, upon such intimation to have been more cautelous than he, it seems, was.

CHAP. XLI.

Verse 1. NOw *it came to passe,*] Heb. *And it was*: as Esay 36. 1. In this Chapter is related the barbarous murther executed upon Gedaliah, and others with him, with other villanies after committed, and further evils ensuing thereupon. See 2 King. 25. 25.

in the seventh moneth] The moneth *Tisri*, containing part of our September, and part of our October: hence the *fast of the seventh moneth*, for the murther of Gedaliah, Zach. 7. 5. & 8 19.

that Ishmael the son of Nethaniah the son of Elishama,] Whether this *Elishama* were the same with the Scribe of that name, c. 37. 12. is uncertain.

of the seed royal] Heb. *of the seed of the kingdome*; as Ezek. 17. 13. in regard whereof Ishmael might pretend to have more right to the Ruler-ship of the Land than Gedaliah and was the fitter instrument for the Ammonite to make use of for his own ends, chapter 40. 14.

and the Princes of the King] Heb. *great* ones; as chapter 39. 15. Such of the Princes as had formerly escaped by flight, either before the siege began, misdoubting the worst, when they saw the land invaded, and harassed, by so potent an Army; or when it was for a time intermitted, by occasion of the Egyptian forces, that came to relieve the City, Chapter, 37. 5. or after the Surprisall of it, when they stole away by night 2 Kings, 25. 4.

even ten men with him.] Heb. *and ten men with him*: which *ten* some understand of the Princes before mentioned; and so the copulative should have onely an explicative notion; as chap. 39. 14. and so our version taketh it. But then there is a doubt how ten or eleven men should be able to make such massacre, as was by these there made. To which some answer that these great men came not without their followers: and others add, that these ten are especially mentioned, as ten persons expert and skilful to do mischief (Exek. 21 31.) enured unto, and exercised in shedding of blood: such as Abimelech hired to assist him in the murther of his brethren, Judges 9. 4, 5. which Ishmael, for that end, brought along with him, and are said therefore to come not with them, but *with him*. See verse 7.

came unto Gedaliah the sonne of Abikam to Mizpah] The place of his residence, Chapter, 40. 6. as to give him a kinde visite.

and there they did eat bread together in Mizpah] Being entertained by him and as familiar friends admitted to his board. See the same form, Psalm 41 9. Luke 14. 1.

V. 2. *Then arose Ishmael the sonne of Nethaniah, and the ten men that were with him*] Men fit for such a villanous and barbarous employment. *Then*. Heb. *And*; as c. 40. v. 15.

and smote Gedaliah the son of Abikam the son of Shaphan with the sword, and slew him, whom the King of Babylon had made Governour over the land.] There seemeth to be a trajection in the words, as if it were said; *They smote with the sword, and slew Gedaliah the sonne of Abikam the sonne of Shaphan, whom the King had made governour in the land*: but there may well be more than so in it: the words may be divided into two distinct sentences; *they smote with the sword* (which is in effect as much, as *they slew*: so chap. 26. 23.) *Gedaliah, &c. and they slew him*, or, *so* (as, Chapter, 40. 5.) or, *thus* (as Chapter, 10 26. *they slew* him, *whom the King had made Governour in the land*: the vile fact repeated with this addition to agravate the crime: the welfare of the whole land and people left in it, depending mainly upon this one mans safety. See c. 40. 15.

V. 3. *Ishmael also slew*] Heb. And (as c. 1. 3.) *Ishmael smote*; as c. 40. 14. So Acts 7. 23.

all the Iews that were with him, even with Gedaliah at Mizpah,] Having any relation to him, or in any place about him, or that offered to oppose his violence, and to hinder the execution of his murtherous design: for he slew not the main body of the people; but carried them away with him, v. 9, 10.

and the Chaldeans that were found there] That is, *were there*; as Est. 1. 15. c. 52. 25. So v. 8.

and the men of war.] Or, being *men of war*; as spoken, not of the Jews, (of which 2 Kings 25. 4.) but of the Chaldeans: for such in likelihood were all the Chaldeans, that staid there with Gedaliah.

V. 4. *And it came to passe the second day after he had slain Gedaliah, and no man knew it:*] And it was not yet bruited abroad: for they had slain all sorts, that were about Gedaliah, as well friends as foes, their own country-men, as strangers, that none, as near as they could, might escape, to divulge what they had done. *Heb. a man knew not*: as c. 39 15.

V. 5. *That there came certain from Shechem, and from Shilo, and Samaria, even fourescore men,*] Whose way to Jerusalem lay by Mizpah, or near at least to it: Or, they might make it in their way, to visite Gedaliah, and those with him there. Heb. *And* (as Chapter 39. 4) *there came men*, for certain *men*, as chapter 16. 12.

having their beards shaven, and their clothes rent, and having cut themselves,] In the manner and habit of mourners; such, in part, as being Heathenish, was disallowed among Gods people and inhibited in the Law, Leviticus 19 27. Deuteronomy 14. 1. 1 King. 18. 28. chap. 47. 5. But hereof see on c. 16. 6. Heb. *shaven of beard*; and *torn of garments*: as Esay 36. 22.

with offerings and incence in their hand] Having such things with them; as 2 King 5. 5. c. 38. 10 11.

to bring them to the house of the Lord] But here question is moved, to what purpose these folk should travel with such presents to Jerusalem, when as both City and Temple were now rased and ruined. To this the Jewish Doctors answer, some of them, that they had not yet heard of the taking of the City, when thy set out, but heard of it on the way, and thereupon put themselves into that mournfull habit. But against this may be objected, that though they had not heard of the storming and sacking of the City; yet they could not but heare of the strait siege that was about it: and could have little hope therefore of any free access to the Temple. Other of them therefore say, that they had heard indeed of the taking of the City, and the deportation of the people: but not of the demolition of the Temple: which afterward hearing of, when they were on their way, they turned in unto Mizpah, where they heard that Gedaliah the new Ruler resided: for as for that which some add, that they might hope to find an Altar built at Mizpah, instead of that at Jerusalem, such as Samuel sometime erected there, 1 Samuel 7. 5——9 is nothing probable. It is more likely that, albeit they had heard both of the destruction of the City, and demolition of the Temple, which could not but be known in places no farther remote before that time, and was the occasion of putting them into that mournfull habit; yet they were travelling toward Jerusalem, to mourn over the sad condition of the place, and in hope to finde some of the Priests there, and an Altar at least erected in the room of the former, to receive such oblations as they carried along with them: and *to the House of the Lord*, may be here well put, for to the place where it sometime stood: As, *Houses*, and *Pallaces*, and *Forts*, and *Towers*, for places, where which sometimes were scituate, Esay 13. 22. and 31. 14.

V. 6. *And Ishmael came forth from Mizpah to meet them,*] Or, *went out*, &c.

weeping all alone as he went;] Heb. *in going, and weeping*: as Chapter 50. 4. Making shew of the like mournful disposition with them, that they might not mistrust him.

and it came to pass as he met them, that he said unto them, Come to Gedaliah the son of Abikam.] As feigning himself to be one of his followers. Howbeit, I conceive that to be groundless, which a learned Writer hence gathereth, that these persons intended not at all to take Mizpah in their way, had they not been ticed in thither by this train of Ishmaels.

V. 7. *And so it was when they came into the middest of the City*] Or, *into the City*; as 1 Samuel 9. 14. and so afterward, *into the midst of the pit*, for, *into the pit*: as, *in the midst of a pit*, for, *in a pit*, 2 Samuel, 23. 30.

that Ishmael the sonne of Nethaniah slew them, and cast them into the middest of the pit,] Heb. *slew them into the middest of pit*: A defective or complexive speech. The like whereunto: See Psalm, 89, 39. 44. Esay, 14. 12. and 38. 14, 17, 21. Chapter, 30. 10, 11. and the like is observed, 1 Maccabees, 7. 19.

he, and the men that were with him.] For he alone could not do it: but such murtherous varlets, as he made use of, assisted him in it, and did the work for him. See v. 2.

V. 8. *But ten men were found among them*] Heb. *And*, as c. 10. 16. and, *were found*, for *were*, as v. 3.

that

that said unto Ishmael, slay us not] Heb. *And said*: the copulative for the relative; as c. 17. 6. & 23. 4.

for we have treasures in the field, of wheat and of barley, and of oyl, and of honey.] Or, *stores*, or *store-houses*: as the like word for notion is used, Chapter 38. 7. See there, and 1 Chron. 27. 25. a place herein parallel to this: for we are not to conceive that they had any grain at all at that time abroad in the fields their harvest being some moneths past over. See Chapter 40. 10. But their meaning must be, that such commodities they had in their countrey-farms and store-houses: which they were willing to part with for the saving of their lives, Prov. 13 8. Howbeit, I cannot assent to that learned Interpreter, who rendreth the words, *we have treasures hidden in a certain field*: as if it were a speech parallel to that of our Saviour, Matth. 13. 44. for however the term here used spring from a root that signfieth *to hide*, and *treasures* are said sometime *to be hidden*, Esay 45. 3 yet the word in general signifieth *treasures*, or *stores*, whether hidden or other, Gen. 43. 23. nor is it probable that such stores as these of so many sorts, should be hidden under ground in some one part of a field; and much less that all ten should so bestow their stores in any one place.

So he forbare] Heb *and*; as c. 39. 13.

and slew them not among their brethren] Or, *with*. Heb. *in the midst of* (as chap. 39. 14. verse 3.) *their brethren*, or *countrey men*; as Deut. 17. 15.

V. 9. *Now the pit*] Heb. *And*; as Chapter 40. 5, 7. and so verse 13.

wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah] To conceal his murthers, both of Gedaliah, and those other, whom either together with him, vers. 3. or by this occasion afterward, he had dispatcht and made away. Heb. *whom he smote* (as v. 3.) *at*, or, *by the hand*: which is variously expounded: for some of the Jewish Masters expound it, as the word in its proper and most familiar notion is wont to import, *by the hand of Gedaliah*; as it is said, *they fell by the hand of David and his servants*, 2 Samuel 23. 22. and they are said, say they, to be slain *by the hand of Gedaliah*; because he slighted the advice that Captain John gave him, whereby their death and his own also might have been prevented. But this seeming somewhat too far fetcht, others of them give other interpretations: Either, *by occasion of Gedaliah*; for they came chiefly to kill him; and by occasion thereof did the like to them finding them with him: as, *thou hast consumed us by the hand* (that is, *by occasion*, or *because*) *of our iniquities*, Esay 64. 7. or, *in Geldaliah*, that is, *in the place*, where Gedaliah was: to wit, at Mixpah: the word being used sometimes for *a place* or *quarter*: as Deut. 23. 12. Esay 56. 11. Chapter 6. 3. See there. Others again render it, *in the hand of Gedaliah*; that is, *in his service*: *hand*, for *service*, or *ministery*: as *by the hand of Moses*; that is, *by his ministery*. Numbers 4. 37. Psalm 77. 20. and so also, 2 Chron. 36. 15. Mal. 1. 1. Others, *by the side of Gedaliah*: as, *I will stand at the hand* (that is, *by the side*) *of my father*, 1 Samuel 19. 3. and *by the hand of them*; that is, *beside them*, Neh. 3. 4, 5. such as were about him, or attending upon him: as 1 Chron. 18. 17. and others, *in the hand of Gedaliah*; that is, *under his charge*: as *all his masters goods were in his hand*; that is, *under his charge, in his custody*, Genesis 24. 10. and *these were in the hand of Ithamar*, for, *under his charge*, Numbers 4. 33. but the meaning of the form of speech, as it is here used, is plain enough, intending no more than simply, *with Gedaliah, the men that he slew with him*: Nor need we go far for the interpretation of it we had it before twice, chapter 38. 10. *take thirty men in thine hand*: and *he took thirty men in his hand*; that is, *take them with thee*: and *he tooke them with him*; as it is there well rendred: and why it should not be likewise here, I see not: for it was before said, *with him*, v. 3. yet so to be restrained, as was there observed.

was it, which Asa the King had made for fear of Baasha King of Israel] Or *which Asa the King made because of Baasha*: for the term here used importeth no more: and is well so rendred, vers 18. See on chapter 37. 11. How Asa fortified Mizpah, being a frontier Town between him and Baasha, with the stones and timber, that he fetcht away from Ramah, we read, 1 Kings 15. 22. but of the *pit* here mentioned, we find nothing elsewhere; some suppose it to have been a trench or ditch, digged without the wals of the City. But this seemeth rather to have been some pit delved within the City near to which he drew on those 80. the greatest part whereof he slew, before he massacred them, the pit being ready at hand to receive them: but for what end or use it was at first contrived, whether to receive and contain water for necessary uses, upon occasion of a siege Esay 22. 9, 11. or for what other employment doth doth not appear, nor can easily be determined: *deep and large* it seems it was as the Prophet saith of Tophet. Esay 30 33. that could contain so many corpses.

and Ishmael the sonne of Nethaniah fill'd it with them that were slain.] With the bodies of them; which were therefore no small number.

V. 10. *Then Ishmael carried away captive all the residue of the people that were in Mizpah,*] Having out of all parts resorted thither to Gedaliah, c. 40. 11, 12.

even the Kings daughters] whom the Chaldeans had left behind; either being not much regarded by them when they were possessed of his sonnes; or being by some means otherwise concealed, and so escaping at the surprisall of the City. See Chapter 38. 23. and 39. 6.

and all the people that remained in Mizpah, which Nebuzaradan the Captain of the Guard had committed to Gedaliah the sonne of Abikam.] 2 Kings 25. 12, 22. Chapter, 39. 10. and 40. 5.

and Ishmael the sonne of Nethaniah carried them away captive; and departed to goe over to the Ammonites:] By whose King he had beene set on worke to doe what he did, Chapter, 40. 14.

V. 11. *But when Johanan the son of Kareah, and all the Captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,*

V. 12. *Then they took all the men, and went to fight with Ishmael the son of Nethaniah;*] Heb. *And they heard* —— *and they tooke*, as c. 40. 7, 8. *all the men*; to wit, that were then with them, or that they could get together.

and they found them by the great waters that are in Gibeon.] The great pool of Gibeon (whereof 2 Sam. 2. 13.) lying in the way from Mizpah to the Ammonites countrey.

V. 13. *Now it came to pass* that *when all the people* which were *with Ishmael, saw Johanan the son of Kareah, and all the Captains of the forces* that were *with him, then they were glad.*] Heb. *And it was*; as verse 1. and, *and they were glad*, for that *they were glad*; as vers. 5.

V. 14. *So all the people that Ishmael had carried away captive from Mizpah, cast about, and returned, and went unto Johanan the son of Kareah*] Heb. *And*. as v. 8. *cast about*, or *came about*: or *wheeled about*; as Eccl. 1. 6.

V. 15. *But Ishmael the sonne of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.*] Heb. *the sons, of Ammon*. See Chapter 40. 14. Some render it, *For Ishmael escaped*: to wit, by flight; not staying, or daring to make head against the party that pursued him, which gave the people opportunity to go unto John. So is the copulative used c 38. 23.

V. 16. *Then tooke Johanan the son of Kareah, and all the Captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the sonne of Nethaniah, from Mizpah, (after that he had slain Gedaliah the son of Abikam) even the mighty men of war, and the women and the children, and the Eunuches, whom he had brought again from Gibeon:*] *from Mizpah*, that is, carried away *from Mizpah*; to wit, formerly by Ishmael. vers. 10 Heb. *smit*, for *slain*; as vers. 2 and *men*, simply, not *mighty men*, distinguished onely from *the women*, as chap. 43. 6. and, *child*, for *children*; as chap. 40. 7.

V. 17. *And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem;*] Some portion of land, that either David out of his own patrimony, or Solomon his sonne after him, who upon his death-bed gave him a special charge concerning him, 1 Kings 2. 7.) had in likely-hood conferred upon Chimham the son of Barzillai; for the kindnesse shewed him by his father, when he fled from Absolom, See 2 Samuel 19. 38.) which though at the year of release, Ezek 46. 17 it returned again to the crown; yet may seem still from thence to have born that name: places oftentimes retaining the names of those many ages after, who had formerly held and enjoyed them, Psal. 49. 11.

to go to enter into Egypt] Their wonted place of refuge, Esay 30. 1. & 31. 1.

V. 18. *Because of the Chaldeans*:] Heb. *From the face of the Chaldeans*; as verse 9. and these words would better have been joyned to the last clause of the verse before-going; as some other in like manner, Chapter, 50. 13. for there is not the same reason of disjoyning these here as there might be, Psalm 96. 12, 13. and 98. 8, 9.

for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Abikam, whom the King of Babylon made Governour in the land.] They feared that the Chaldeans would send in some forces upon them, to revenge the murther of Gedaliah, and the Chaldeans, that were slain together with him. See verse 3.

CHAP. XLII.

Verse 1. THen *all the Captains of the Forces,*] In this Chapter is related a motion, by the Captains, that had put Ishmael and his complices to flight, rescued the people from them, whom they were carrying away toward the Ammonites, and had a purpose to transport them another way into Egypt, c. 41. 17. made unto Jeremy, requesting him from God to advise them concerning their journey, v. 1——6. together with the answer returned unto them from God by the Prophet; withal taxing them for their deep hypocrisie, and dissembling both with God and him, verse 7——22.

and Johanan the sonne of Kareah,] Or, *even John*. As Chapter, 40. 8. He especially among the rest: As *the servants of David, and Asahel*, 2 Samuel, 2. 30. and, *Say to his Disciples, and to Peter*, Marke 16. 7. *See Judah and Jerusalem*, Esay 1. 1.

and

and Jezaniah the son of Hoshaiah,] See Chap. 43. 1.

and all the people from the least, even unto the greatest]Of this form of speech, see on c. 6. 13. & 31. 34

drew near.] A terme commonly used of addresses unto any by way of suit for relief, or advice, Genesis, 43. 19. Numbers 36. 1.

V. 2. *And said unto Jeremiah the Prophet, Let, we beseech thee, our supplication be accepted before thee,*] Heb. *fall before*; as chapter 37. 20. See v. 9. A learned Writer rendreth it, *fall thou down in prayer before God for us*: but this is to confound it groundlesly with that which followeth: this form intimateth their submisse seeking to him; the next branch his seeking to God for them, the subject matter of their suit.

and pray for us unto the Lord thy God,] Whom thou hast special relation unto, as his Prophet. So they to Samuel, 1 Samuel, 12. 19

even *for all this remnant, (for we are left but a few of many, as thine eyes doe behold us.)*] That was fulfilled which had been long agoe foretold and menaced, Leviticus 26. 22. Deuteronomy 28. 62.

V. 3. *That the Lord thy God may shew us the way wherein we may walke, and the thing that we may do.*] Heb. *And the Lord* 3 as Mal. 1. 9. and *may that we shall walke, or go.* for *should go*: as Psalm 25. 12. and 143. 8. and, *the word,* (as chap. 40. 16.) *that we shall do*: as 2 Chronicl. 3. 20. 12. That would have the Prophet tell them from God what they should doe; when as they (the leaders of them, at least) were resolved what they would doe already, chapter 41. 17.

V. 4. *Then Jeremiah the Prophet said unto them, I have heard you*;] I am willing to grant your request; so hearing is commonly taken in Scripture, Psalm 6. 9. & 20. 1. a defect of the Pronoun; as Esay 1. 15.

behold, I will pray unto the Lord your God,] As well as mine; having taken you to be my people. 1 Sam. 12. 22.

according to your words]According to what you propounded to me, So Gen. 44. 10. Josh. 2. 21.

and it shall come to passe that whatsoever thing the Lord shall answer you, I will declare it unto you;] Heb. *and it shall be*; as chap. 30. 8. and *every word* for *every thing*, or *whatsoever*; as chap. 44. 17. So verse 5.

I will keep nothing back from you.] Heb. *not a word*: as c. 26. 2. and 38. 14. So Paul, Act 20. 20.

V. 5. *Then they said to Jeremiah,*] Heb. *And*, and so also verse 4. 8.

The Lord be a true and faithfull witnesse between us,] Gods special attribute in an eminency, Rev. 3. 14. Heb. *a witness of truth*: as Proverbs 14. 5. 25. Thus in deep hypocrisie abuse they Gods Name, and take it in vain, calling him for a true and faithfull witnelle, when as mean while they intended nothing leſs, than what so solemnly they profeſſed and pretended, v. 20.

if we doe not even according to all things, for the which the Lord thy God shall send thee to us.] Heb. *according to every word*; as verse 4.

V. 6. *Whether it be good, or whether it be evil,*] Seem it never so disadvantagious, or dangerous to us. See Micajahs found and sincere resolution, 1 King. 22. 8, 18. not counterfeit, as these mens. Heb. *if good and if evil*: as Eccl. 11. 3.

we will obey the voyce of the Lord our God, to whom we send thee,] Heb. *hearken unto*: as c. 38. 20: and so after again. See the peoples like profeſſion to Moſes, Deut 5. 27, 29.

that it may be well with us, when we obey the voyce of the Lord our God.] As Deut 6. 3.

V. 7. *And it came to pass after ten dayes, that the word of the Lord came unto Jeremiah.*] Here cometh to be related at length (after all this long diſcourſe, or narrative inſerted, to make way thereunto) that Word of the Lord before pointed unto, and intended, Chapter 40. 1. Heb. *and it was* (as chapter 36. 1.) *from the end of ten dayes,* (as chap. 34 14) *and* (as chap. 41. 14.) *the Word of the Lord was to Jeremy*: as chap. 34. 1. Becauſe it is ſaid, *after ten dayes,* ſome hence gather, that the Prophet ſpent all thoſe ten dayes in Prayer: But that is not neceſſary. The Prophet having ſeriouſly and ſolemnly commended it by prayer to God, was to expect when God would pleaſe to returne to him, and to them by him, an anſwer. The reaſon, why God thus delayed it, being not revealed, is not eaſily conjectured, much leſs, can it be certainly determined. Some ſay, to adde the more weight to the Oracle, when it ſhould be delivered: and to free the Prophet from ſuſpition, of ſpeaking from himſelf, which might have been at leaſt. If not miſ-deemed, yet amiſs pretended, had he ſuddenly returned an anſwer. I conceive, it might rather be to puniſh their hypocriſie, by holding them in ſuſpence, who were queſtionleſs impatient of delay, having before-hand reſolved what they would do, whatſoever the anſwer ſhould be.

V. 8. *Then called he Johanan the ſon of Kareah, and all the Captains of the forces which were with him, and all the people, from the leaſt, even to the greateſt:*] No ſooner had the Prophet his anſwer and errand from God, but he calleth them all to come and hear it; becauſe all had requeſted it, and all were concerned in it. See v. 1.

V. 9. *And ſaid unto them; Thus ſaith the Lord, the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him;*] Heb. *to make your ſupplication fall before him, or in his preſence*; as chap. 38. 27. Dan. 9. 18, 20. See verſe 2, the like ſtyle given to God: ſee ch. 37. 7.

V. 10. *If ye will ſtay in this land, then will I build you, and not pull you down; and I will plant you, and not pluckе you up*:] Heb. *ſitting, ſit, or ſtaying ſtay*; as 1 Samuel 20. 5. So verſe 13. I will ſettle you, and proſper you. As chapter, 24. 6. See the contrary, Pſalm 28. 5.

for I repent me of the evil that I have done unto you.] I will no longer deal roughly and harſhly with you, as of late I have done. Of this *repentance* in God: See Chapter 18. 8. So Pſalm 106. 45.

V. 11. *Be not afraid of the King of Babylon, of whom ye are afraid: be not afraid of him, ſaith the Lord:*] See the like encouragements, Eſay 43. 13. and 44. 2. an emphaticall ingemination; not unlike that, Eſay, 8. 12. 13. and Luk 12. 4, 5, *for I am with you, to ſave you, and to deliver you from his hand,*] Gods aſſiſtance, & ſhelter all-ſufficient, Eſay 41. 10, 13, 14. & 43. 2, 5. c. 1. 19 & 15. 20.

V. 12. *And I will ſhew mercies unto you, that he may have mercy upon you,*] Heb. *I will give you mercies*, or, *tender compaſſions*: As Geneſis, 43. 14. Deuteronomy 13. 17. *I will cauſe* (Heb. *give*) favour in the ſight of Nubuchadnezzar, as Pſalm 106. 46. and the hearts of all men, as well Kings, as other inferiour ones, being in his hand to winde and turn which way he pleaſeth Prov. 21. 1. they needed not to fear man, if they were careful to pleaſe him, Prov. 16. 7. Heb. *and he ſhall*, for, *that he may*; as Mal. 1. 9. v. 3.

and cauſe you to return to your own land.] To the ſeveral places of your nativity, from which ye had formerly either fled, or been forced, c. 40. 11, 12.

V. 13. *But if ye ſay, We will not dwell in this land, neither obey the voyce of the Lord your God,*] Or, *and I will not obey*; for it hath reference to, *if ye ſay*. Heb. *And*. As c. 41. 15. and *ſit*, or *ſtay*, as v. 10 and *hearken to*, as v. 6.

V. 14. *Saying, No, but we will go into the land of Egypt wherein we ſhall ſee no war,*] As v. 13. *ſee no war*, for ſuſtain it, or ſuffer it: As c. 14 13.

nor hear the ſound of the Trumpet,] Either of the enemy joyning battle, or of their own ſummoning and calling people together to prepare thereunto, c. 4. 19, 21.

nor have famine of bread;] Which Egypt, watered yearly by Nilus, had uſually good ſtore of, and was wont from Alexandria to furniſh with bread-corn divers parts of the Remane State. See Eſay 23.

and there will we dwell] Or, *ſtay*, or, *abide*; As verſe 10. 13. that is, faith a learned Annotator, there ſhall we have a ſetled and fixed abode, and not be compelled to remove from place to place, at the pleaſure of our Lords and Maſters the Chaldeans; but the ſimple ſenſe I conceive here to be the right.

V. 15. *(And now therefore hear the Word of the Lord, ye remnant of Judah;*] As chap. 10. 1. but here prefixed, with repetition, by the way inferred, to give the ſtronger aſſurance, and make the deeper impreſſion of what was to enſue, and was like to reliſh ill with them.

Thus ſaith the Lord of Hoſts, the God of Iſrael,] As Chapter 35. 13.

if ye wholy ſet your faces] Or, if you ſet your ſelves obſtinately Heb. *ſetting ſet your faces*: to *ſet the face toward a place*, is ſometime uſed for to looke wiſtly towards it; as Ezekiel 20. 46. & 21. 2. ſometime for to bend, reſolve and prepare for a journey that way, as Dan. 11. 17, 18. Luke 9. 51.

to enter into Egypt, and goe to ſojourn there:)] Which yet is by ſome here deemed to have been offenſive, not ſo much in regard of that general prohibition in the Law, Deut. 17. 15. as in regard of Gods ſpeciall Will at preſent made known unto them, and a particular injunction to the contrary now given them, to ſtay in the land, v. 10. and ſo continue under the Babylonian government, unto which God would have them to be ſubject, Chapter 25. 6, 11, 12.

V. 16. *Then ſhall it come to paſs, that the ſword which ye feared ſhall overtake you there in the land of Egypt; and the famine wherof ye were afraid ſhall follow cloſe after you in Egypt, and there ye ſhall die.*] Heb. *And it ſhall be*, as v. 4. and *cleave after you*, for, *follow you cloſely*; as Pſal. 63. 8. Thus what the wicked fear, and by indirect courſes ſeek to ſhun by thoſe means befalleth them, by which they think to ſhift off and eſcape it, Prov. 10. 24, Eſay 66. 4. c. 38. 19, 22 Ezek. 11 8. For fear of the Chaldeans they would needs go into Egypt, c. 41. 17, 22. making full account that they ſhould be ſafe enough from them, were they but once there; and thither God ſendeth after them the Chaldean ſword, that deſtroyeth both the Egyptians and them, c. 43. 11. and 44. 27, 30. & 46. 13, 25.

V. 17. *So it ſhall be with all the men that ſet their faces to goe into Egypt to ſojourn there,*] Heb. *And* (for, So as Proverbs 17. 3.) *all the men ſhall be that ſet their faces*; as verſe 15. chap. 44. 12. that voluntarily and obſtinately, contrary to Gods command, bend themſelves that way; not thoſe that with the reſt are carried away by

by conſtraint, as was the Prophet himſelf among others, and Baruc his Scribe. c. 43. 3, 6.

they ſhall dye by the ſword, by the famine, and by the peſtilence] As chap. 21. 7. & 24. 10. & 28. 8. See c. 44. 12.

and none of them ſhall eſcape or remain from the evil that I will bring upon them.] See c. 44. 14.

V. 18. *For thus ſaith the Lord, the God of Iſrael,*] As before, verſe 9.

As mine anger and my fury hath been poured forth upon the Inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye enter into Egypt:] Or, *when ye are come into Egypt*: As Numbers 15. 18. the place where ye thinke your ſelves ſecure, were ye once got thither. See chapter 43. 7. and 44. 6. and of the forme of ſpeech, concerning wrath poured out, Chapter, 10. 24.

and ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach; As c. 24. 9. See c. 44. 12.

and ye ſhall ſee this place no more.]There ſhall none of you return, as thoſe ſhall that were carried hence into Babylon, chapter 24. 6. and 31. 17.

V. 19. *The Lord hath ſaid concerning you*] Or, *Thus*; or, Theſe things *the Lord hath ſaid.*

O ye remnant of Judah,] As v. 15 c. 43. 5.

Go ye not into Egypt;]Or, as ſome render it, Therefore *go not into Egypt*,

know certainly that I have admoniſhed you this day.] Heb. *knowing know* (as Gen. 11. 13) *that I have,* or *that I do, this day teſtifie againſt you*, as Deut. 4. 26.

V. 20. *For ye diſſembled in your hearts,*] Or, *That* (as chap. 4. 18.) *ye diſſembled*; as knitting this unto that which went before, *I teſtifie againſt you*; or, *Certainly ye diſſembled*; for ſo is the particle alſo uſed; as chap. 22. 23, and 24. 8. Heb. *ye deluded in your ſoules*, or *in your minds*; as Gen. 23. 8. Prov. 23. 7. or, as others, *againſt your ſoules*; as 1 King. 2. 23. Proverbs 7. 23. ye fought to beguile God, or to deceive me, ſpeaking one thing with your mouths, and minding inwardly another: for ye have dealt thus deceitfully to your own evil and miſchief. A learned Scholaiſt rendreth it, *Ye have feluted your ſelves*; or *made an error in your ſouls*. And the old Latine much to the ſame effect, *you deceived your ſouls*: ſomewhat the like form of ſpeech, is found in a term uſed, James 1. 26. but the former ſeemeth ſomewhat harſh here: the latter taketh no notice of the particle, which ſeems not here vacant. I ſhould rather render it, with a late learned Annotator, *Surely ye deceived me againſt your own ſouls, or your ſelves, me*, wanting, as Eſay 29. 6. chapter 15. 16.

when ye ſent mee unto the Lord your God, ſaying, Pray for us unto the Lord our God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and wee will do it.] As v. 2, 3, 5, 6.

V. 21. *And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor any thing for the which he ſent mee unto you.*] Or, *And when I have this day declared it to you, ye do not hearken to the voyce of the Lord your God* (as ver. 13) or *unto ought* (*and*, as ver. 6. to *all*; as chap. 32. 23.) *with which he ſent me unto you.* Yet had they not returned any anſwer to the Prophets ſpeech: but the Prophet knew well enough how it was with them, either having diſcovered it by their carriage during the ten dayes intervenient between their motion and Gods anſwer, verſ. 7 or by their demeanure while he was delivering Gods meſſage: or (which is moſt probable) he might have it by revelation from God: as ſome other particulars concerning himſelf, c. 11, 18, 19. The like Syntax, ſee c. 40 7. 8.

V. 22. *Now therefore know certainly,* Heb. *And* (as chap. 36. 6.) *knowing, know*; as v. 19.

that ye ſhall die by the ſword, by the famine, and by the peſtilence in that place whither ye deſire to go, and to ſojourn.] Or, *to go to ſojourn*; As Geneſis 12. 10. verſe 15, 7. In Egypt where ye leaſt expect it. See verſe 16, 17, 18.

CHAP. XLIII.

Verſe 1. *And it came to paſſe, that when Jeremiah had made an end of ſpeaking unto all the people, all the words of the Lord their God, for which the Lord their God had ſent him to them, even all theſe words*; Or, *things*: as chap. 36. 13, 32. In this chapter is recorded what effect the meſſage from God before related, had with thoſe unto it was ſent to; to wit, their refuſal to obey it, perſiſtance in their former reſolution for Egypt, and accompliſhment thereof, v. 1——7. together with a new prophecy delivered by Jeremy in Egypt, after they were come thither, v. 8.——13.

V. 2 *. ben ſpake Azariah the ſon of Hoſhaiah,*] This is deemed by moſt to have been no other than that *Jezaniah*, mentioned c. 42. 1. Yet it might be another, and a brother of his, becauſe the father ſeems the ſame; and ſom ſuppoſe him the firſt mover of the journey into Egypt.

and Johanan the ſonne of Kareah,] Or, *John*; As Chapter 40. 8. and 42. 1.

and all the proud men] Among whom, thoſe were chief ones, and it might well therefore be rendred, *and the reſt of the proud men*; as chap. 40. 13. So v. 14, chap. 52. 18. Pride being the ordinary and moſt common cauſe of diſobedience and rebellion againſt God; and of the contempt of his meſſengers, and meſſages ſee Exod 5. 2.

ſaying unto Jeremiah, thou ſpeakeſt falſly,] Heb. *falſhood*, or *a lye*: as c. 40. 16.

The Lord our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there.] Thus diſcovered hypocriſie turneth into outrage and fury. So they c. 5. 13. *The Word* of God *is not in them.*

V. 3. *But Baruch the ſonne of Neriah ſetteth thee on againſt us,*] They are not content to traduce and ſlander the Prophet, but Baruc alſo for him. The reaſon that a learned man rendreth, why they ſhould caſt this aſperſion upon Baruc, to wit, becauſe he being a younger man, ſhould be more hot and eager than the Prophet in the delivery of theſe things, is groundleſs; nor ſeemeth probable: nor could he be lightly more eager than Jeremy himſelf was in the delivery of it, had he been to do it nor is it; likely that Jeremy made any uſe of him therein.

for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captive into Babylon.] To ſlay ſome of us, and to tranſport the reſt. See the like, Eſay, 10. 4. and v. 12. and what hand Baruc gain by this? But any pretence is colourable enough, where men are maliciouſly minded, Heb. *to give us into the hand*, or *power*: as c. 34. 20.

V. 4. *So Johanan the ſonne of Kareah, and all the Captains of the forces, and all the people obeyed not the voyce of the Lord, to dwell in the land of Judah.*] Heb. *And Johanan*: as c. 41. 14. and, *all the captains* (or *the reſt of them*; as v. 2.) *hearkened not*: as c. 42. 14. and, *to ſit*, or, *abide*: as c. 42. 10, 13.

V. 5. *But Johanan the ſon of Kareah, and all the Captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven to dwell in the land of Judah.*] Heb. *And*, as c. 42. 13. and, *all*, for the *reſt*: and *to ſit*, for to *abide*; as v. 4. See c. 40. 11.

V. 6. Even *the men, and women, and children, and the Kings daughters, and every perſon that Nebuzaradan the Captain of the guard had left with Gedaliah the ſon of Ahikam, the ſon of Shaphan,*] See chap. 40. 7. & 41. 10, 16. Heb. *every ſoul*; as chap. 52. 10. Romans 13. 1.

and Jeremiah the Prophet, and Baruc the ſon of Neriah.] Whom by force they led away with them; and ſome other alſo in likelyhood beſide them.

V. 7. *So they came into the land of Egypt*,] Heb. *And*, as verſe 4. See c. 42. 18.

for they obeyed not the voice of the Lord;] As Chapter 42. 21. verſe 4.

thus came they even to Tahpanhes.] Heb. *and they came unto Tahpanhes, or Tachpanhes*. An ancient citie of Egypt, ſo called from a Queen of that name, 1 Kings 11. 19. The ancient Greek Verſion termeth it *Taphnas*. Whence the later Greeks, corrupting the term, and framing it nearer to their own language, as if it had its original with them from a word that ſignifieth a *laurel*, or *bay-tree*, call it commonly *Daphne*, and *Daphnæ Peluſiacæ*, to diſtinguiſh it from another *Daphne* in Syria. See Eſay 30 4. where it is termed in a more contracted form. *Hanes*, or *Chanes*.

V. 8. *Then came the Word of the Lord unto Jeremiah in Tahpanhes, ſaying,*]Heb. *And the Word was*; as c. 36. 27.

V. 9. *Take great ſtones in thine hand, and hide them in the clay in the brick-kill, which is at the entry of Pharaoh's houſe in Tahpanhes, in the ſight of the men of Judah*:] By this viſible ſign would God have confirmed, and as by an ocular demonſtration ſet before the eyes of this refractary and rebellious people, the accompliſhment of that judgement which before he had denounced againſt them, by the acceſs of Nebuchadnezzar with his forces into Egypt, and his purſuance of them among others there, from whoſe force they ſhither fled.

in the clay in the brick-kill] By the former word here uſed, though no where elſe found, is by the Jewiſh Doctors, and moſt others, agreed to be meant ſuch materiall, as brick is went to be made of; and that by the latter word is meant ſuch a Fornace, or place, as bricke is wont to be framed and burnt in, is no leſs agreed on from 2 Samuel, 12. 31. Howbeit, becauſe ſome Greek Verſions render the former word, *an hidden* place, and the old Latine, the former, *a Grot*, or, *Cave*, or, *Vault*; and the latter, *a bricke wall*: grounding in likely-hood, on a place in Nah. 3. 14. hence ſome make much adoe to finde out ſome trench or ditch near the Kings Pallace, whereunto Jeremy ſhould caſt theſe ſtones; on which, as part of the foundation, Nebuchadnezzar, when he came into Egypt, ſhould raiſe a bricke wall, and build him a Pallace there. But little reaſon have we for ſuch far-fetcht fancies to recede from the received Interpretation of the words: the main matter that ſome object is, that there is no likely-hood, that a bricke kill ſhould be ſituate ſo near to the Kings Pallace, which could not but be, by occaſion of the noyſome ſmoake thereof very offenſive. To which may be anſwered: Firſt, that the Houſes of theſe Egyptian Kings were many of them of vaſt amplitude; and the bricke-hills therefore, though they were ſcituate not farre from ſome of the Court Gates, yet might be farre enough diſtant from thoſe parts of the ordinarily Pallace, wherein the King and his great ones, did ordinarily keep. Secondly, that this place might be rather a work-houſe

to frame some special kind of brick in for peculiar uses, then a furnace or kill to burn them; and that such, as were either to be burnt elsewhere, or to be hardened only with the Sun: and lastly, that the word rendred *entry*; doth not always signifie *a door*, or, *a porch*; but *an opening*, or, open way, that leadeth to a place, house, town, or city. So it is used, chap. 1. 15. and so rendred, Gen. 38. 14. and may well therefore also here so signifie: as also that the particle here rendred, *in*, is used also for, *besides*. See Chap. 32. 7. & 36. 10. and the words may therefore be well here rendred, *besides the open way to Pharaoh's house*.

V. 10. *And say unto them, Thus saith the Lord of Hosts, the God of Israel,*] As chap. 42. 15.

Behold, I will send and take Nebuchadrezzar the King of Babylon my Servant,] As he is also styled, chap. 25 9. Heb. *Lo I* am *sending*. So also chap. 25. 9.

and will set his throne upon these stones that I have hid, and he shall spread his royall pavilion over them.] Thereby implying that Nebuchadnezzar should proceed so far in the conquest of Egypt, as to pitch his pavilion in that very place, not far distant from the kings palace at *Tanes*; where his brick houses erected for his building then stood: the word rendred *pavilion*, so termed for the *beautifulness* of it, (for the term *royall* is not in the text), is no where else found.

V. 11. *And when he cometh he shall smite the land of Egypt:* and deliver *such* as are *for death to death, and such* as are *for captivity to captivity; and such* as are *for the sword to the sword.*] Heb. *And he shall come, and be shall smite* (the like to that, chap. 47. 2.1.) *the land of Egypt,* (that is, the inhabitants of the land; as Mal. 4 6.) those *that* are *for death, to death*; &c. *to smite*, for, *to smite* and give, or deliver up, or by giving and delivering up, *to death*. A complexive form of speech, like those Esay 38 14, 17, 21. chap. 36. 23. & 41. 7. See of this distribution of judgments, compared with chap. 42. 17. on chap. 15. 2. See also Zach. 11. 2.

V. 12. *And I will kindle a fire*] As chap. 17, 27.

in the houses of the gods of Egypt] I will cause him to set their idoll-Temples on fire, and burn them down; that I may execute judgement as well on their gods, as on themselves. So Exod. 12. 12. Esay 19. 1. Chap. 46. 25. Ezek. 30. 13.

and he shall burn them, and carry them away captive,] Some of their idols, being of wood, or other like combustible matter, he shall burn: others of them, being of more rich and sumptuous materials, he shall carry away among other spoils, to imploy otherwise, or to reserve in token of conquest. See Esay 46. 2. chap. 48. 7. and of this form of speech, on verse 3.

and he shall array himself with the land of Egypt, as a shepherd putteth on his garment,] The meaning in general of this passage is agreed on, to wit, that by *the land of Egypt* is here meant the spoils of that countrey, which the Chaldean should gather together, and go away enriched with them: but about application of it to a shepherds wonted guise, there is some variety of opinion. One of the Jewish Masters would by the garments here mentioned, have understood the cloth, that the shepherd fetteth up for a tent, to shelter him, while he stayeth in some one place, but taketh down again and carrieth away with him, leaving nothing behind him, when he removeth to some other place; as they use oft to shift, Esay 13. 20. and so should the King of Babylon go from place to place in Egypt; and sweep all away with him, But this conceit needs lessly forceth the term and so the text: and some of ours therefore instead of his rent substituting his *coat*, go the same way, but keep closer to the term in the text. Another will have it allude to a shepherds *wrapping himself* up in his garment to keep himself warm, because in the wilderness he is to tend his flock as well by night as by day, Gen. 31. 40. 1 Sam. 25. 16. Luke 2. 8. which some of ours also follow. But other of ours referre it to the shepherds going forth in the morning to lead his sheep out to their pasture. (See Esay 40. 11. Chap. 31. 9. Josh. 10. 3, 4.) who is not wont to spend much time in arraying and dressing himself up, before he go out but casteth on his coat suddenly, and is by and by gone: and so should Nebuchadnezzar, without difficulty or long delay, as speedily and easily, seize on the wealth of Egypt, and go away with it. And others again, to his returning home at evening, when having fate all the heat of the day without his *coat*, or *upper garment*, (as the word seemeth properly to signifie, Gen. 9. 22.) while he tended his sheep in those hot regions, he casteth it on about him at evening, at such time as he goeth homeward. and in like manner should Nebuchadnezzar return at his leaving of Egypt, not *naked* or *bare*, (as men are said to be, when they want their upper garment. See Esay 20. 1.) but well clad, as with his coat, or upper garment about him. And this seems best to agree both with the drift of the Prophet, and the terms of the text. For as for that of the ancient Greek Interpreter, whom a learned Writer supposeth to have read *chatas*, for *atah*: and renders it, he shall purge Egypt as a shepherd *purgeth his coat of lice*. Which some expound, he shall at leisure ransack all Egypt, and seize on all her wealth and treasure; as shepherds are wont leisurely to look their clothes, and pick out their lice: it is but a louse interpretation (howsoever some seem to be much taken with it) grounded upon a corruption of the text: and so therefore I leave it.

and he shall go forth from thence in peace.] Or; *depart* (as Chap. 29. 2.) *from thence in peace*; that is, *in safety*, without hurt or losse, as 2 Sam. 3. 22, 23. 1 Kings 22, 27, 28. or, *quietly*; the Egyptians not daring nor being able to stirre, or to impeach him in his passage. So Exod. 11. 7. Psal 78. 53. See the like, Esay 10. 14. or, *securely*, saith a learned Writer, as a Shepherd that having cast on his coat, doth not fear in his return to be robbed or stript of it, before he get home. See the like prophecy of Nebuchadnezzar's conquest of Egypt, Ezek. 29, 19, 20, & 30. 19.

V. 13. *He shall break also the images*] Heb. *And* (as Chap. 1. 3.) *he shall break* (to *shivers*; for thence seems our English word *shiver* to have come) *the statues*, or, standing images. So the word properly signifies, Mic. 5. 13.

of Beth-shemesh] A prime city of Egypt, with them called anciently, *On*, Gen. 41. 45. the word signifieth *the house of the sun*; and it was famous for idolatry, in regard of a flately Temple, wherein the Sun was there worshipped, whereof Herodote, lib. 2. See Esay 19. 18.

that is, in the land of Egypt:] This is added to distinguish it from another city of the same name in Hebrew, situate in the land of Judah, Josh. 15. 10. 1 Sam. 6. 12.

and in the houses of the gods of the Egyptians shall he burn with fire.] The same in effect that was faid before, Verse 12. save that God is faid to kindle this fire there, and Nebuchadnezzar is faid to burn them with it here; who was therefore no other than Gods instrument in this act; as Sennacherib before him in other the like, Esay 10. 5 6, 15. & 37. 18, 19.

CHAP. XLIV.

Verse 1. THe *word that came to Jeremiah,* [In this Chapter is contained, 1. A fecond Sermon or message, brought from God by the Prophet, reproving and menacing the Jewish people in Egypt, not so much now for their disobedience in leaving their own land, and journeying into Egypt, contrary to Gods expresse command; as for that grosse and abominable idolatry that they committed when they had seated themselves in several parts of that land, Verse 1. —14. 2. The refractary carriage of the people upon the delivery of it, expreffly refusing to give any heed unto it, and professing a stiffe resolution to perfist in their idolatrous practises, Verse 15.——19. 3. The Prophets reply upon this their peremptory answer, Verse 20.——23. 4. A new message with the like menaces to the former, ratified by a solemn oath, with reserve of a few that should survive to see the accomplishment of it, Verse 24.——28. and confirmed by a signe that should be made good upon the person of the King of Egypt, under whole protection they there were, verse 29 30.

The word that came,] Heb. *that was:* as Chap. 1. 2. to wit, *from the Lord*; as Chap 40. 1.

concerning all the Jewes,] Heb. *unto*, the same particle that was before: it came to him, to be delivered to them, as Rev. 1. 1. *which God gave to him to shew to his Servants.* Howbeit, the word is sometime used for *concerning*; as Chap. 22. 11, 18. & 27, 19. and so may not amisse be rendred also here.

which dwell in the land of Egypt.] Or, *that were residing*. Heb. *sitting:* and so again in the next words. See Chapter 42. 10, 13.

which dwell at Migdol] A strong city, or fort, situate in the territory of Beth-shemesh, not far from the red sea, Exod. 14. 2. Numb. 33. 7, 8. But no hold or fort so strong that can secure or shelter against God, Esay 31. 9. & 37. 37, 38.

and at Tahpanhes] Otherwise *Noph*, Hof. 9 6. and thence with the Greeks and Latines *Memphis*. See Esay 19. 13. Ezek. 30. 13.

and in the countrey of Pathros, saying;] Another region in Egypt, that had its name from one of Misraims sifuse, Gen. 10. 14. supposed by some learned to be that which is commonly termed, *Thebais*; which they conjecture, partly, from some terms, though corrupted, of places therein situate, as the *Phaturite canton* in Pliny, and *Pathyris* a Town in Ptolomy; and partly, from the situation of it; which from hence they gather to have been higher, and farther up into the Countrey than *Noph*, or, *Memphis*; as *Noph*, or *Memphis*, than *Migdol*, or, *Magdolus*; as the Greeks and Latines term it. Of it, see also on Esay 11. 11. It is mentioned also, Ezek. 29. 14. & 30. 14.

V. 2. *Thus saith the Lord of hosts, the God of Israel,*] As Chap. 43. 10.

ye have seen all the evills that I have brought upon Jerusalem, and upon the cities of Judah:] That which might have served to warn you, and make you more wise and wary. So Deut. 4. 3. See chap. 3. 7, 8, 12. & 7. 12. So Neh. 13. 18. Dan. 5. 22. Zach. 1. 5, 6.

and behold this day they are a desolation, and no man dwelleth therein,] *desolation*, for, extreamly *desolate*; as Chap. 37. 19. Ezek. 14. 15. See chap. 4. 7. 29.

V. 3. *Because of their wickednesse, which they have committed,*] Heb. *from before*, or, *from the face of*, So chap. 7. 12. & 21. 12 & 23. 10.

to provoke me to anger] See chap. 7. 18.

in that they went to burn incense and to serve other gods, whom they knew not, neither they, you, nor your fathers.] They went from me, and

and left me, to go after strange gods, and serve them, Chap. 19. 4. neither *they, ye, nor your fathers*. Heb. *ye, and your fathers*; as chap. 35. 6. neither *ye, nor your sons*. Heb. *ye and your sons*. See the like also. Chap. 36. 24.

V. 4. *Howbeit, I sent unto you all my Servants the Prophets, rising early and sending them,*] So Chap. 7. 25. & 25. 3, & 26. 5. & 29. 19. & 32. 33. Heb. *And I sent*; as chap. 35. 14.

saying, oh do not this abominable thing that I hate.] Heb. *this word of abomination: word*, for, *things*, as chap. 40. 3. and, *abomination*, for, *abominable*, as chap. 32. 35.

V. 5. *But they hearkened not, nor enclined their ear to turn from their wickednesses,*] See chap 7 24 25. & 11. 8. & 34. 14.

to burn no incense unto other gods.] Or, rather, *in burning*; as chap. 35. 8, 9. & 38. 4. so it is well rendred, verse 8.

V. 6. *wherefore my fury, and mine anger was poured forth;*] Heb. *And* as chap 42. 22. See chap 42. 18.

and was kindled in the cities of Judah, and in the streets of Jerusalem.] Or, *and it burnt*, as Numb. 11. 3.

and they are wasted and desolate,] Or, *so that* (as Chap. 19 16.) *they are become waste and desolate.* Heb. *are unto* wastenesse *and desolation*, as chap 25. 38.

as at this day.] Or, *as this day* appeareth; as chap. 25. 18.

V. 7. *Therefore now thus saith the Lord of Hosts, the God of Israel,*] Heb. *And now*, as chap 42. 22, See chap. 35. 17. & 42. 15.

Wherefore commit ye this great evill against your soules?] As Num. 16. 38. Chap. 7. 19.

to cut off from you man, and woman, child, and suckling out of Judah, to leave you none to remain.] To urge the Lord in his fierce anger to make an utter riddance of your selves, and all yours. See verse 11. Of the word rended *child*, see chap 6. 11. & 9. 21. Heb. *out of the midst of Judah*; as chap. 51. 6. and, *to make no remnant to remain to you*: as Esay 1. 9.

V. 8. *In that ye provoke me unto wrath with the works of your hands,*] Your idols, Chap. 25 6 7.

burning incense unto other gods] Or, *in* burning. Heb. *to burn*; as verse 5. but see there.

in the land of Egypt, whither ye be gone to dwell] Or, *whither ye* are *come* (as chap. 42. 18. & 43. 7. for there they now were) *to abide*, or, *reside*. Heb. *sit*; as chap. 42. 10. 13. verse 1.

that ye might cut your selves off, and that ye might be a curse and reproach among all the nations of the earth.] So chap. 42. 18. See Esay 65. 15.

V. 9. *Have ye forgotten the wickednesse of your fathers, and the wickednesse of the Kings of Judah, and the wickednesse of their wives, and your own wickednesse, and the wickednesse of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?*] See the like expostulations, Neh. 13. 18. Heb. *evils*; as verse 7. *evill*.

V. 10. *They are not humbled even unto this day, neither have they feared; nor walked in my Law, nor in my statutes that I set before you, and before your fathers.*] Or, How *they have not been humbled*, or, *Yet they have not been humbled*, Neither humbled by those afflictions, that for their sins have befallen them, nor been wrought thereby unto any sincere and serious compunctions of heart and contrition of spirit, for their sins the procuring causes thereof, 2 Chron. 36. 12, 13. Chap. 5. 3. A change of the person, as if God not daining to talk further with them, should turn his speech from them to the Prophet, So chap. 7. 26. Heb. *have been contrite*; as Esay 57 15. an, *that I gave before you*; as chap. 26. 4.

V. 11. *Therefore thus saith the Lord of Hosts, the God of Israel,*] As verse 2,

Behold, I will set my face against you, for evill, and to cut off all Judah.] God threatneth to set his face against them purposely to do evill to them, Chap. 21. 10, Amos 9. 4. to cut them off, and destroy them, Lev. 20. 5. Psal. 34. 16. See verse 7. as they had obstinately set their faces to go into Egypt against his injunction to the contrary, chap. 42. 15, 19. verse 12. Thus God long before hand menaced *to walk crosse*, or, *thwartingly* with them, when they should walk so with him, Lev. 26. 27, 28. See Esay 66. 3, 4.

V. 12. *And I will take the remnant of Judah that have set their faces to go into the land of Egypt to sojourn there,*] Or, *that did set their faces*, that fixed their resolution to go thither, or, *have set their faces* to go; that is, out of a fixed resolution did go, and are come thither. See Chap. 42. 15. not those that were brought thither by constraint, as Jeremy and Baruc, Chap. 43 6.

and they shall all be consumed and fall, in the land of Egypt: they shall even be consumed by the sword, and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine.] See chap. 42. 17. but what was said, *shall die*, there, is said, *shall fall* here; because men fall to the ground, when they die. So chap. 6. 15, & 8. 12. *from the least to the greatest*; as Chap. 42. 1, 8.

and they shall be an execration, and an astonishment, and a curse, and a reproach;] as verse 8. Chap 24. 9.

V. 13. *For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence;*] Heb. *And* (as chap. 38. 23.) *visit upon* (as chap. 11. 22. & 12. 21.) *those* (to wit, Jewes) *that sit*, or reside in the land of Egypt; as verse 1. Of these judgements, see before chap. 14. 22. & 15. 2, & 38, 2. & 42. 17. See verse 6.

V. 14. *So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape, or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.*] This passage is by divers diversly rendred. Some render it, so that (Heb. *And*) *there shall be none, that shall escape, and be left of the remnant of the Jewes that came into the land of Egypt to abide there; besides those that shall set their mind* (Heb. *lift up their soul*; as Hos. 4. 8.) *to return into the land of Judah, to return, I say, to dwell there.* But how this Version may be fitted to the words of the text, I conceive not: that, *besides*, is without ground forced into the text. Our former Versions (save that of Geneva, which our last concurreth with) *So that none of the remnant of Judah, which are gone to dwell in Egypt, shall be left to come again into the land of Judah, although they think to come thither again, and to dwell there.*] But neither will the words of the text admit this; that *although*, findeth no place in it. The Ancient Greek gooth much the same way that our last doth. The old Latine a little otherwise; *And there shall be none*], *that shall escape, and be left of the residue of who went to sojourn in the land of the Jewes, Egypt, and to returne into the land of Judah, to which they lift up their soule* (that is, *hope*, or, *desire*; as chap. 22. 27.) *to return to, and dwell there.* As if their going into Egypt, yet mere joyned, with a purpose not to abide for ever there, but to sojourn there for a time, as Elimelec did in the land of Moab, Ruth 1. 1, 1. and the Shunamite with the Philistines, 2 Kings 8. 2. and when opportunity should be, which they hoped after some space of time would be, to return back into their own country again: and this the words of the text may well bear. And these all agree in the Verfion of the last clause, as ours here exhibiteth it: *for none shall returne, but such as shall escape*, or, *some that shall escape*; intimating yet, that there should be a reserve of some, but very few. See verse 28; But a learned Scholiast departing, in the connexion of this last clause, from all that went before him, thus exhibiteth it; *So that there shall none escape, or remain to the remnant of Judah, to those that came into Egypt to abide there, and to return into the land of Judah: for they lift up their minds* indeed *to return to dwell there; but they shall not return, save those that escape.* But how that *for* cometh in here, I conceive not, and leave it therefore to the judgement of others. The old Latine seemeth to have kept closeft to the terms of the text. Howbeit, I conceive that that which our Version exhibiteth, may well stand, if one of the copulatives in the text, be deemed superfluous, as oft it is, Psal. 7. 9. Job 23. 21. Chap 6. 25. Jon. 1. 1. for that, *and to return*, be rendred simply, *to return*. See chap. 22. 27. That of some, *escaping*, some of the Jewish Doctors expound of Jeremy and Baruch, whom out of their Talmudick Chronicles they tell, that Nebuchadnezzar, at his conquest of Egypt, sent back againe into Judea: but the words are indefinite; and whether they died or no, is uncertain.

V. 15. *Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, answered Jeremiah, saying,*] Heb. *And all*, &c. as Chap. 43. 8. The effect of the message delivered from God to them by the Prophet here followeth. And in this verse is a defcription of the parties that return a peremptory answer of refusal and disobedience to it; to wit, such as were themselves guilty of the crime charged upon them. or that knew their wives so to be; by the great multitude of whom it appeareth how exceedingly this idolatrous practice had spread it self among them, as such evills are wont to do, 1 Cor. 5. 6. 2 Tim. 2. 17, 18. Heb. 12. 15. and the women seem to be the chief speakers in this peremptory answer. See verse 19.

V. 16. *As for the word which thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.*] Heb. *the word*, put absolutely: as the like, Esth. 6. 7. Psal. 73. 28. Luke 21, 6. See the like peremptory answers, Chap. 6. 16, 17. and observe how they proceed from evill to worse, Chap. 9. 3. At first, it was no word of God, that the Prophet spake, Chap. 33. 2. Now though it be, yet they will not obey it: they were at defiance with Gods messenger before; now, with God himself; and his message.

V. 17. *But we will certainly do whatsoever thing goeth forth out of our own mouth.*] Heb. *We will doing do* (as chap. 22. 4.) *every word* (as chap. 43. 4.) *hath gone forth from our mouth:* whatsoever we have resolved upon, and have spoken, or have by solemn vow engaged our selves unto; as Judg. 11. 36. Esth. 7. 8. Lam. 3. 38.

to burn incense] Or, *in burning incense*, as the particle is frequently in this form used. See verse 5.

to the Queen of heaven,] The Sun, as some, much adored in Egypt, (See chap. 43. 12. or, the Moon, as others; or, *to the frame of heaven*: the starres in generall. See chap. 7. verse 18.

or to pour out drink-offerings unto her] Or, *and in pouring out drink-offerings to it*, as before.

as we have done, we and our fathers, our Kings, and our Princes, in the cities of Judah, and in the streets of Jerusalem.] Their first argument, or knot of arguments rather, why they would perfist in their idolatrous services, taken from custom, and antiquity, the practice of their ancestours; authority, the usage of great ones, their rulers; and the generality, the exercise of it, in all places. See chap. 2. 28. & 11. 13 Just the Popish arguments for their superstitions at this day.

for.

for then *had we plenty of victuals and were well, and saw no evill.*] Heb. *and* (but the copulative is oft so used,as Esay 53. 2 Chap.38. 23. verse 13.) then (to be supplied, that it may cohere with verse 18.) *we were satisfied with bread* (we had our fill of it, as Prov.20. 13. & 28.19. & 30.22. Ezek.16. 49. *bread*, for, *victuals* in generall; as 1 Kings 4 22. N.b. 5. 18.) *and we were good* (that is, *merry*; we lived merrily: as,*good with wine*, that is, *merry with it*; 2 Sam.13. 28 Esth.1.10.and, *a good heart*, for, *a merry*, or, *a cheerfull heart* Prov. 13.13 15. & 17.22.) *and we saw not evill*; felt none,suffered none,endured none,had no experience of any evill;as ch.5.12.& 42.14 A fecond reason why they would not leave their wonted guil.s, from the plenty and prosperity that they had enjoyed while they used them, as ibing to their idols, and idolatrous services, the good things, that God bestowed upon them. See Acts 14.17. See of their proneneſſe hereunto, Esay 48. 5. and their practice herein Hos. 2. 7, 8. The usual argument of blind and lorry creatures, the ignorant popish sort among us, What a merry time it was; and how cheap and plentifull all things were, before this new Gospel came in, when they had nothing but masse and matins.

V. 18. *But since we left off to burn incense to the Queen of Heaven, and powred out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine.*] Heb. *And* (as verse 17.) *from then*; as Gen.39. 5. Ruth.2.7. Thus profane and godleſſe wretches measure religion by their belly; will serve God no longer than he fredeth them to their fill; and fatisfieth their unlimited lusts;and prone to impute as their plenty when they enjoy it, to their idols, so their penury and scarcity when they are pinched with it, to any other calamity that befalleth them, to their neglect, not of God, but of them.

V. 19. *And when we burnt incense to the Queen of Heaven; and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her without our men?*] Their *husbands*, they mean, as Gen. 3. 16. whose approbation of what in this kind they did, it seemeth that they deemed warrant sufficient to bear them out in doing of it. And hence it appeareth, that the women here took upon them to answer the Prophet, as well as the men, yea, may seem to have been the chief and forwardeſt in this bad buſineſſe; as was Jezabel with Ahab, 1 Kings 21. 25. See verse 24.26. Of the cakes here mentioned, see before, on chap.7.18.

to worship her] Or, *to worship*, simply: the termination of the verb here used, seemig rather to be a lyllabicall adjection, than a pronoun feminine affixed. Some render it, not amiſſe, *to idolize*, or, *make an idoll*, to wit, of her, or its or, *to do idol-service* to her, or it: as framed for a term that is used for *an idoll*. Esay 48. 5. for that which one of the Jewiſh Doctors hath, who expoundeth it, of *drawing figures of Idols* on the cakes they made for that superſtitious fervice, seemeth not so probable: and that much leſſe that another hath, who interpreteth it, *to chear her*, or, *make her merry*; by an Antiphraſis: for the word rather ſignifieth *to grieve*, or, *put to pain*; whence *Jabets* had his name, 1 Chr.4.9. and idols likewiſe juſtly theirs. See Pſal. 16. 4. A learned late Writer, becauſe in the Ethiopick tongue the like term ſignifies *to be precious*, Mar.14.3. Luke 12.23, from hence deemeth that it may ſignifie here *to make precious*: and knitting to the next word, rendreth it, *in making precious, and pouring out liquors*; which he interpreteth, *in pouring out precious*, or, *coſtly liquors*: as, *he digged*, *and made deep*, for, *he digged deep*, Luke 6.48. That which I ſhall refer to the conſideration of others.

V. 20. *Then Jeremiah ſaid unto all the people, to the men, and to the women, and to all the people, which had given him that answer, ſaying,*] Jeremies reply followeth to this peremptory anſwer, acquainting them with the true cauſe of all the evills that had befallen them; to wit, not the neglect of their idoll-services, but their perſiſting ſo long in them; which though for a while ſometime under ſome religious Kings they intermitted, yet eſt-ſoons they returned unto again, and that theſe their idolatrous praſtiſes, God, though he long forbare them, yet would not endure for ever: but at length for the ſame, inflicted thoſe evills upon them, verſe 21.---23. Heb. *against, upon*, or, *concerning the men*; as Esay 1. 1. but it is ſometime uſed for *unto*; as chap.26.5. and, *answered a word*; as Esay 26. 26. 1.

V. 21. *The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers your Kings, and your Princes, and the people of the land?*] As verſe 17.

did not the Lord remember them;] Keep all of it in mind, to take vengeance for all together. See Esay 65. 6, 7. a paſſage from number to numbers; as Pſal. 127. 5. & 140. 8. God remembred them, though they were paſt and gone, 2 Kings 23,26. when they thought that he had forgotten them, Hoſ. 7. 2.

and came it not into his mind?] Heb. *did it not aſcend*, or, *come up, upon his heart?* as Chap.19. 5.

V. 22. *So that the Lord could no longer bear, because of the evill of your doings, and becauſe of the abominations which ye have committed;*] Heb *And* (as ver.14.) *the Lord could not further bear*, (as Prov. 30. 21. See Esy 1.13.) *from the face of*; as ver.3. and ſo again,ver.23. God forbare you ſo long, that he grew weary of bearing any longer with you, till he was weary of repenting. See ch. 15. 6. and till he ſaw there was no remedy, 2 Chr.36.16.See thelike,Gen.6.3,5,7.

therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant, as at this day.] Heb, *and.* See verſe 2,6. Chap. 26. 6.

V. 23. *Becauſe you have burnt incenſe, and becauſe ye have ſinned againſt the Lord, and have not obeyed the voyce of the Lord, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies:*] See chap. 42. 21. & 43. 7. verſe 35.

therefore this evill is happened unto you, as at this day.] As verſe 22. See verſe 6.

V. 24. *Moreover*] Heb, *And*, as chap. 39. 7. A further denunciation ratified with an oath verſe 26. 28.

Jeremiah ſaid unto all the people, and to all the women,] Becauſe the weaker ſex ſeem to be as eager ſticklers as any in this contestation with the Prophet. See verſe 15.19.

Hear the word of the Lord all Judah that are in the land of Egypt.] As Chap.42.15. and, *all Judah*, for, *all ye Iewes*, or, *men of Iudah*, verſe 27. and ſo verſe 26.

V. 25. *Thus ſaith the Lord of Hoſts, the God of Iſrael:*] As verſe 21.

ſaying, ye and your wives have both ſpoken with your mouthes, and fulfilled with your hand, ſaying,] Ye make your ſelves guilty of grievous crimes, one on the neck of another, in making of wicked vowes, and in making of them good, and in making account further ſo to do ſtill. See chap. 3. 5. Heb. *with*; as chap 38. 21, 23. and, for, *both*; as chap. 32, 44.

We will ſurely perform our vowes that we have vowed to burn incenſe to the Queen of heaven, and to pour out drink offerings unto her;] Heb. *doing do*; as ver.17. *to burn*, or, *in burning*; and ſo, *in pouring*,ee alſo there.

ye will ſurely accompliſh your vowes, and ſurely perform your vows.] Heb. *eſtabliſhing eſtabliſh*: and, *doing do*; as before: a paſſage from perſon to perſon, as chap 29.19. and the ſame thing repeated, with vigorous ingeminations again and again, as to expreſſe their extreme obſtinacy, ſtiffe reſolution, and full account to carry things as themſelves luſted; ſo withall to intimate the fierceneſſe of Gods wrath incenſed againſt them, for ſuch their preſumptuous and ſcornfull carriage toward him. See verſe 28.

V. 26. *Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt;*] As verſe 24. So Esay 28. 14, 22. *dwell*, or, *abides*; as chap.40. 10,13.

Behold I have ſworne by my great name, ſaith the Lord,] That is, by my ſelf; as Gen.22. 16. ſo, *by his ſoul*, Chap 51. 14.

that my name ſhall no more be named in the mouth of any man of Iudah, in all the land of Egypt, ſaying, The Lord God liveth.] The uſual form of an oath. See chap.4. 2. & 5. 2. & 38. 16. I ſo exceedingly hate and abhor theſe abominable wretches, who thus demean themſelves, that I cannot endure to have my name come in their mouthes. See Pſal. 50. 16. Exod. 20. 39. Mal.1. 9,10. Luke 6. 46. and I will therefore utterly deſtroy them, that I may no more be once named by them, verſe 14.

V. 27. *Behold I will watch over them for evill, and not for good,*] Heb. *I am watching*. As one that purpoſely watcheth, and lieth in wait to do a man a ſhrewd turn, or to miſchief him, Pſal. 56. 6. Chap.1. 12. & 20.10. & 21.10. & 31.28. & 39.16.

and all the men of Iudah that are in the land of Egypt ſhall be conſumed by the ſword, and by the famine, untill there be an end of them.] See chap.42. 22. verſe 12.

V. 28. *Yet a ſmall number that eſcape the ſword ſhall return out of the land of Egypt into the land of Iudah,*] Heb. *And* (as verſe 4.) *the eſcaped of the ſword* (So Ezek 6.8. *as, the reſt of the ſword*, chap. 31. 2. to wit, of the Chaldeans invading Egypt) *men of number*: ſuch as may be ſoon numbred; as Deut. 4. 27. Esay 10. 19. A ſmall reſerve God had yet among them, whom he was carefull to proteſt whereſoever they were, Ezek. 11. 16. and in his due time, to bring back again, Esay 27. 13.

and all the remnant of Iudah that are gone into the land of Egypt to ſojourn there, ſhall know whoſe word ſhall ſtand, mine or theirs.] Heb, *from me, and from them*; that is, that which came *from me*, or that which cometh *from them*: the copulative in a disjunctive notion as chap. 44.16. whether ſhall ſtand; firm, as Numb. 30. 4. that is, be fulfilled and made good. So, *The counſell of the Lord ſhall ſtand*, Pſal.33.11. and. *Its ſhall not ſtand*, Esay 7, 7. See verſe 29.

V. 29. *And this ſhall be a ſign unto you, ſaith the Lord;*] As Esay 37. 30. & 38.7. Luke 2. 12.

that I will puniſh you in this place,] Heb, am viſiting on you; as chap.23.2. & 29.32. am reſolved ſo to do, and am about to do it. See verſe 13. and I will do it in this very place, which you preſumed and made full account would be a place of the ſureſt ſecurity and ſafeguard to you,Chap.42.14.

that ye may know that my words ſhall ſurely ſtand againſt you for evill.] Heb. *ſhall ſtanding ſtand*. It is again topeated with a more vehement ingemination, to controll their peremptory reſolutions, and reſolute preſumptions, ſo ſpeaking, as if it had been in their power to croſſe Gods counſels, and accomplish their own purpoſes and deſignes, as themſelves pleaſed, verſe 25. to aſſure them by a ſign which ſhould now be given them, that they ſhould find ſhortly to their ſmart by woſull experience, the truth and ſtability of Gods Word, which ſhould undoubtedly and unavoydably take effect, and be fulfilled; and the folly and vanity of their own preſumpti-

preſumptions, which ſhould be fruſtrated and annulled, Pſal. 33. 10,11, Esay 14. 24,26, 27.

V. 30. *Thus ſaith the Lord, Behold I will give Pharaoh Hophra King of Egypt into the hand of his enemies: and into the hand of them that ſeek his life;*] God in theſe words, as he pointed them before unto the inſtruments, and the perſons of thoſe, by whom the judgement denounced ſhould be put into execution upon them, Chap.43. 10. ſo here he foretelleth them of ſomewhat that ſhould forego and make way for it. There is a two-fold queſtion here moved; the one who this *Hophra*,or,*Cobphra* ſhould be? the other,who it ſhould be into whoſe hands, he was given. For the former, ſome of the Jewiſh Maſters ſuppoſe, that there is no proper name at all here of any Egyptian King, but that *Hophra*, or, *Chophra* is by change of a letter (*Chet*, or, *Het*, put for *He*) *Pharaoh* inverted, to note the overturning or overthrow of him: and the Chaldee ſeemeth to go much the ſame way, rendring it, *I will give*, or, *make Pharaoh rebira*; that is, *a confraction*,or, *breaken*. But this ſeemeth of the ſame ſtamp with other their Talmudical toyes; It is rather by the moſt deemed, that this *Hophra*, is that king of Egypt, whom the Greeks call *Apries*, being nephew, or ſons ſon to Necho; in fight with whom Joſias was ſlain, 2 Kings 23. 29. and herein moſt concurre. But concerning the party unto whoſe power he was delivered, there is more difficulty and diverſity of opinion. For ſome conceive that this *Hophra* or *Apries*, was, by ſedition, moved among his people, depoſed, and one Amaſis ſet up in his room; who for a time kept him alive under reſtraint, but for his own better ſecurity afterward ſlew him. So Herodote reporteth it, lib. 2. and this, ſay ſome, made way for Nebuchadnezzar to ſeize the eaſier upon Egypt, the Egyptians having been divided among themſelves, and not well cemented yet again. But others rather conceive it to be meant of Nebuchadnezzar, and the Chaldeans ſees, who under this *Hophra*,or,*Apries*,invaded Egypt: Howſoever that Greek Authours make no mention of any ſuch their expedition into thoſe parts, either under Apries or any his ſucceſſours, following onely ſuch relations of thoſe times, as he had from the Egyptian Prieſts, who would tell him no ſtories,but ſuch as might ſtand with the honour and reputation of their own nation. But to this purpoſe Joſeph the Jew relleth us in his *Antiquities*, lib.10 cap.11 that Nebuchadnezzar in the twenty and third of his reign, about five years after the deſtruction of Jeruſalem, having ſubdued the Moabites, and the Ammonites, invaded Egypt, ſlew their King, ſpoyled their countrey, and carried away the Jews that he found there captive to Babylon. For my part, I doubt not but this Hophra was then King of Egypt, when that Chaldean King invaded that countrey, as was foretold he ſhould do, Chap. 43. 10. & 46. 13. 26. a place parallel to this, Ezek. 29. 19 & 30. 10,11. Howbeit, as concerning Joſeph's relation, to let paſſ: his computation of times, which is nothing exact here, (See 2 Kings 24.12. & 25. 8.) that he ſaith concerning this deportation of the Jews out of Egypt to Babylon, ſeemeth not true; God threatneth the contrary, that they ſhould die in Egypt, where at preſent they were, Chap.42. 16 verſe 12. See the like, Hoſ. 9. 6. and it is not improbable that Nebuchadnezzar would the rather do execution there upon them, being enraged againſt the nation, as well for the murther of Gedaliah and his officers with him, though acted by others, Chapter 41. 3. as for their repairing for ſhelter to the Chaldeans to Egypt, unto whom he had a quarrell againſt the Chaldeans to Egypt, unto whom he had a quarrell before for the like office, Chap. 37. 5. and unto his ſword they were now expoſed, having gone out of the verge of Gods proteſtion. See Chap. 42. 10.---16. Howſoever, the ſlaughter of this Hophra (under whoſe wing they ſuppoſed themſelves ſafe and ſecure) by ſome hoſtile force, which they ſhould ſurvive to ſee, was to be unto them an undoubted ſign and fore-runner of their enſuing ruine and deſtruction.

as I gave Zedekiah King of Judah into the hand of Nebuchadnezzar King of Babyl n his enemy, and that ſought his life] See this before menaced, Chap.34. 3, 19,20 21. & 37. 17. & 38. 18,23. and accordingly accomplished, Chap. 39. 5. *hand* for *power*; and, *ſoul, for life*; as chap. 34. 20. and ſo alſo in the former branch.

CHAP. XLV.

Verſe 1. THe *word that Jeremiah the Prophet ſpake unto Baruch the ſon of Neriah, when he had written theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah King of Iudah, ſaying,*] Unto the former prophecies concerning either whole nations, Chap.25. & 43. 10. & 44. 30. or publick perſons, as Jehoiz, Jehoiachim, Jeconiah, and Zedekiah, Chap.22. 11,18,24. & 34.2. & 36. 29. & 37. 17. & 38. 17. or whole companies of people, Chap. 42.---44. is ſubjoyned in this Chapter a prophecy concerning a private man, Baruch the Prophets Scribe; not unl ke Pauls Epiſtle unto Philemon concerning his ſervant Oneſimus ſubjoyned unto the main body of his Epiſtles concerning publick affaires, directed either unto whole Churches, or to ſome chief Miniſters in them, as were Timothy and Titus. And, as by the date in the title, prefixed here before it, appeareth, delivered many yeares before, either the matters related, or the Sermons and prophecies recorded in the Chapters next before going.

The word] Or, *thing*; that which he ſpake: as Chap. 37. 13. & 42. 4.

unto Baruch,] His Scribe, Chap.36 4.26.

when he had written theſe words,] Or, *theſe things*: as chap. 26. 2. & 36.13. not the things next before related, (for they were of a farre latter date) but thoſe that God had long before commanded Jeremy to gather together, and make up in one volume, chap. 36, 2. unto which chapter therefore this, if we regard either the ſubject matter of it, or the term demonſtrative here uſed, it ought to have been annexed:

in a book] Heb. *on a book*; as c.36.4. 18.

at his mouth] Heb. *from his mouth*: as c. 36.17.

in the fourth year of Iehoiakim.] See c. 36. 1.

Verſ. 2. *Thus ſaith the Lord, the God of Iſrael, unto thee O Baruch,*] As chap.4. 25.

V. 3 *Thou didſt ſay, Wo is me now:*] Or, *Thou ſayeſt.* Thou beginneſt to be diſtracted and diſcouraged, conſidering with thy ſelf, what troubles are like to befall thee, and what difficulties thou mayeſt have procured thy ſelf by the writing and publiſhing of this roll, for which the king hath given out order to apprehend thee.ch. 36. 26. The words contain an uſual form of lamentation. See c.4. 31.

for the Lord hath added grief to my ſorrow;] Heb. *upon my ſorrow*: hath given me grief upon grief: as Pſalm 69.27.

I fainted in my ſighing,] Or, *I am faint with my ſighing*, Pſalm 6. 6.

and I finde no reſt] I ſee no hope of reſt or relief. So Lamentations 1, 3.

V. 4. *Thus ſhalt thou ſay unto him*] Or, *Say thus unto him*; or, *tell him*; 2a. 6.34.2.

The Lord ſaith thus, Behold, that which I have built, will I breake down, and that which I have planted, I will pluck up even this whole land:] Heb. *I am pulling down, and plucking up.* I am about to demoliſh mine own ſpecial buildings, and to pluck up mine own peculiar plantations, ſee the 24 verſe in the Jewiſh Text Pſalm 44.2. & 80. 8.---9. Esay 5. 5.---8. & 37. 26. whereof thou art but a limb,and one of the ſmalleſt and meaneſt. Of the forms of ſpeech, ſee c.1.10.and 18.7,9.

V. 5. *And ſeekeſt thou great things for thy ſelf? ſeek them not:*] Haſt thou any thoughts of honour and credit? or of a peaceable and proſperous eſtate? doſt thou require or deſire to live quietly, and at eaſe, when all is going to wrack and ruine? never dream once of any ſuch matter.

for behold, I will bring evill upon all fleſh, ſaith the Lord; [Heb. *I am bringing evil* (as Chapter 19. 3.) *upon all fleſh*: either upon all the Nations in the Word. (as the word *fleſh* is more generally taken Pſalm 143.2. Rom.3. 20. c.37. 27. See c. 25.19, 31.) or upon this whole nation, v.4. c. 11. 12. as the word is to be taken Matth 24.22.

but thy life will I give to thee for a prey in all places whither thou goeſt] Heb. *and*; as Chapter 43. 17. 18. Suffice thee it well may that thou eſcapeſt with thy life. (Heb, *thy ſoul*: as Chapter 43 30.) See Chapter 21. 9. & 39. 18. I will protect thee and ſecure thee, whatſoever ſhall become of thee, and whitherſoever thou ſhalt be hurried. See the like of other the faithful, Pſalm 125. 1, 12. Ezek. 11. 16.

CHAP. XLVI.

Verſ. 1. THe *word of the Lord which came to Ieremiah the Prophet againſt the Gentiles,*] From this place, enſueth a recital of divers prophecies againſt ſeveral Nations; the moſt, ſuch as were to be ſubdued and ſubjugated by the Babylonian Monarchy; as Egypt Chap.46.Paleſtine, Chap. 47.Moab, Chapter 48. Ammon, Chap 49. 1. Edom.Chap.49. 7. Damaſcus Chap. 49.23.Kedar, Chap. 49. 28. and Elam, Chap. 49. 34. And laſtly, againſt the Babylonian Empire it ſelf, Chap. 50. & 51. And this verſe ſeemeth to contain a common Title or inſcription, belonging in generall to them all. See the like, Eſay, 1, 1. Chapter, 1. 1.

V. 2. *Againſt Egypt*] Or, *Concerning Egypt.* Heb. *unto Egypt*: but the particle is uſed ſometime for, *concerning*; as chapter 41. 1. and ſometime for, *againſt*: as Chapter 34. 7. with the Egyptians the rather he ſeemeth to begin, becauſe Gods people were too prone to rely upon them, Eſay, 30. 1. and 31. 1. and 36. Chapter 2. 18.36. and 37. 5. and 41. 17, 18. and 42. 14. Ezekiel 29. 6 7, 16.

againſt the Army of Pharao-Nechoh King of Egypt,] Or, *concerning*; as Eſay 1.1. c.23.2. & 49. 1. This Pharao-Nechoh was the ſon of Pſammetichus, and was King of Egypt in Joſias time, who was alſo ſlain by him in fight; 2 Kings 23. 29.

which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah King of Judah.] Of this *Carchemiſh*, ſee on Eſay 10.9. held

held it about Ezekiahs time. But the Egyptian King in Josiahs dayes, went with an Army towards those parts; to recover it from them, which whether he did at that time, is not certain; yet is not unlikely but that he might. Howbeit whither making a second attempt to the same purpose in Jehojakims reign, or the Chaldeans, now masters of the Assyrian Monarchy, seeking then to regain it back from him; he and his forces opposing them, were then foiled, as by this place appeareth; yea his strength so impaired, and he so stript of all that before he held between Euphrates and Egypt, that he never durst in person stirre abroad again out of Egypt, 2 Kings 24. 7. And this great overthrow was by Jeremy foretold some space of time before the same, in this Prophecy, though after it was entred into, and recorded in this latter volume with the rest. The former part of this chapter, is concerning this foile given to Pharao, Verse 3---13. the latter part concerning the conquest of his country. Verse 14---26. with a close of comfort and encouragement to Gods faithfull people, containing a promise of protection and restitution, Verse 27, 28.

V. 3. *Order ye the buckler and shield, and draw near to battell,*] Or, *Prepare*, or, *Weld*; the word is used sometime of *preparing* and *furnishing* of the table; as Prov. 9. 2. Esay 21. 1. sometime, of *fitting* armour for fight, or *welding* it in fight, 1 Chron 12.8. The Prophet maketh entrance into the prediction of this overthrow that should be given to Egypt, with an ironical incitement of them, to make all the warlike preparations that they could, to encounter the Chaldeans and their forces, with whom they were to joyn battell, verse 3,4. but withall implying that all would be in vain, they should not dare, or be able to stand to it, verse 5, 6. of the defensive warlike implements here mentioned, See also Esa 25. 2,3. Esay 22. 6.

V. 4. *Harnesse the horses,*] Heb. *Bind*; either, saddle and girt them, as some; or rather, make them fast to the chariots, which they are to draw in. So 1 Kings 18.44. See 2 Kings 9. 21. Mich. 1. 13. where the *charet* is said to be *bound* in the one place; the *beasts* that draw in it *to the charet* in the other.

and get up ye horsemen,] To wit, into the charets; in those times much used in war. See Esay 21. 7, 9.

and stand forth with your helmets:] Heb. *set your selves*, or, *present your selves*; as it is rendred, 1 Sam. 10. 19.

furbish the spears,] O, *polish*; as 2 Chron. 4. 16. great care there was anciently among the souldiery, commanders and officers especially, to have their arms glitter,

and *put on the brigandines.*] Or, *corslets*, or, *coats of male*: the terms here used is more commonly found writ n with another letter, to wit, with *shin*; as Esay 59. 17. with *samec* here onely, and chap 51.3.

V. 5. *Wherefore have I seen them dismaid,and turned away back?*] Or, *wherefore do I see* (as if he beheld in vision what he related, as chap 4.23 to wit, their affrightment, flight, and shamefull, discomfiture) that they (to wit the Egyptian souldiery for all their gallant preparations) are *dismaid*, and *recoile*; turn back upon the enemy. See the like chap. 30 6.

and their mighty ones are beaten down,) Or, *and* that *their mighty men* (such as should support and stay the rest) *are beaten down*; to carry it on in the same tenour with the former. Heb. *are broken to pieces*: as Mich. 1. 7.

and are fled apace,] Or, *and fled apace*] Heb. *fled a flight*; or, *fled* with *flight*.

and looked not backe:] Or, *look not back*. So chap. 47. 3.

for fear was round about, saith the Lord.] Or: *fear* being *round about*: or, by reason of *fear on every side*: a defect of the particle *for*; as Mal. 2. 5 of this proverbial form, see chap. 6. 25. & 20. 3. 10.

V. 6. *Let not the swift flee away nor the mighty man escape*] Or, *The swift shall not flee away*: (that is, escape by flight; as chap. 25 35. see Esay 30.16.) *nor shall the mighty man escape*, Psal. 33. 16, 17. neither shall be able to save himself, nor the one by flight, nor the other by his might, Amos 2. 14 15. for the particle here used is not always an inhibitive, but sometime a bare negative. See on Esay 2. 9.

they stumble and fall) As Psal. 27 2. Esay. 8. 15. being discomfited by the Chaldean forces, Verse 12, 13.

toward the North] Or, *in the North*; in the Northern parts: for *Carchemish* where this overthrow was given, verse 2. lay Northward from Egypt; and the paragogical addition doth sometime denote not a motion to the place, whereunto it is affixed, but a stay, or act done in it, as, *on the ground*. Gen. 28. 12. and, *on the altar*, Exod. 29. 13, 18 and, in *Babel*, chap. 29. 15. and so it is expounded here, verse 10.

by the river Euphrates] Heb. *upon the hand*; that is, place, or region, near Euphrates, on the banks whereof Carchemish was situate: *hand*, for, *place*; as chap. 6. 3. or, *side*, as 1 Sam. 19. 3. and *by the hand of Jordan*, Numb. 13. 29. that is, beside it, on the *bank*, or the coast of it. So also Josh. 15. 46.

V 7. *Who is this that cometh up as a flood, whose waters are moved as the rivers?*] Or, *stir themselves*, as the waters of rivers: of many joyned together, more than one. See Esay 11. 15, the word *waters* supplyed from the former member; as Psalm 92. 10. chap. 6. 23. and the verb importeth a vehement concussion, either through fear from without, Psal. 18. 7. or force and violence from within, as Chap. 5. 22. and so here so rather, than as that learned Annotator, *her floods are troubled*. or, *muddy*; as alluding to the *slimyness* of Nilus its waters. See chap. 2. 18. Esay 23. 3. The Prophet in this passage describeth the great preparations that the Egyptian King had made for this expedition, and with what multitudes of men, and shew of valour and vigorousnesse; they set forward to the place of encounter, as if the waters of their river Nilus, or of Euphrates had broken thorow their sea walls, or got over their banks, and with a stream irresistibly bore down all before them. See the like, Esay 8. 7. & 59. 19. chap. 49. 19. And he speaketh it, as if he beheld Pharaoh Necho's marching out of his own land with a vast army, overspreading the face of the country, and proceeding without resistance. See the like, Esay 63. 1.

V. 8. *Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and cover the earth, I will destroy the city, and the inhabitants thereof.*] The Egyptian forces they are that rile and swell and surround their banks, as their river is wont to do; and make full account to cover the face of the countrey, and to carry all away before them, and with their impetuous assaults to beat either the city of Carchemish, as that against which their expedition was principally intended, Verse 2. down to the ground, and destroy her inhabitants, fee on verse 7. or *city*, that is, *cities*; (for the article is not in the text, *city* put collectively for *cities*, as Esay 25. 2.) *and their inhabitants*: whatsoever cities or people shall come or stand in my way. See chap. 47. 2. the like: and see the like peremptory Egyptian vaunts in confidence of his forces, yet all blown away with a blast of Gods breath, Exo. 15. 9, 10.

V. 9. *Come up, ye horses, and rage, ye chariots, and let the mighty men come forth,*] Before the Prophet had by way of derision incited them to make what preparations they were able to make for their expedition then at hand, Verse 3, 4. now in like manner he calleth upon them, as being come near to the place of encounter, and ready to joyn battel with the adverse party, to come on gallantly, and in fierce and furious manner fee upon fight.

rage] *beſtirre themselves*, as if they were *wood* or *mad*; so the word properly signifieth, 1 Sam. 21. 14. Psal. 102. 8 Eccl. 2. 2. So it is used also, chap. 25, 27 & 50. 38. & 51. 7. Nah. 2. 4. where it is applyed to *chariots*, or *cavallery*, as here: the verb is plural; because the noun, though singular, yet is collective, and might not amisse be rendred *cavallery*, both here, and Exod. 14. 7. *all the cavallery of Egypt*.

the Ethiopians,] Heb. *Cusli*, or, the *Cushites*, the Egyptians kinsmen and allies coming both of Cham, Gen. 10. 6. near neighbours and confederates, Esay 18. 1, & 20. 4. Ezek. 30. see more of them, chap. 13. 23.

and the Lybians that handle the shield,] Heb. *Phut*, or, *Put*, or, *Phuth*: people of the same race with the former, Gen. 10. 6. 1 Chron. 1. 8. seated in Africa to the West of Egypt; in which parts was sometime a city of the same name mentioned by Ptolomy, and a river likewise that in latter times retained the same appellation. See Pliny, l. 5. c. 1. Joseph in his *Antiquities*, l. 1. c. 7.

and the Lydians that handle and bend the bow.] Heb. *handlers, and treaders, of the bow*; as chap. 50. 14 29. and two regents to one subject, as the like, Deut. 33. 19 Job 20. 17. Esay 19. 11. Of this name are two found in Moses his Antiquities, one the son of Sem of whom came the Lydians in Asia, Gen. 10. 22. another the son of Mitsraim, from whom descended the Lydians in Africa, Gen. 10. 13. and of these latter a learned Writer would have to be the Lydians here mentioned, and to be no other than those who are now termed Ethiopians; the rather for that they are here brought in as auxiliaries to the Egyptians, and have a peculiar mark fee upon them, as noted for skill in archery. See Esay 66. 19.

V. 10. *For this is the day of the Lord God of Hosts, a day of vengeance, that he may avenge him of his adversaries:*] Or, as some rather render the copulative particle, taking it in a diferetive, or adversative notion, *But*. They mind one thing, but God intendeth another; as chap. 33. 5. Mic. 4. 12. They make account to carry away all hand-smooth before them; but it will prove farse otherwise, God in this expedition hath a purpose to take vengeance upon them to the purpole, which to this time, as a day of affiie or execution, he hath hitherto deferred. So Esay 61. 2. & 63. 4. chap. 51. 6.

and the sword shall devour, it shall be satiate, and made drunk with their blood:] It shall be glutted with their flesh, and drenched with their bloud. See Esay 34. 6.

for the Lord God of hosts hath a sacrifice in the North-country by the river Euphrates.] Or, *a slaughter*: as Esay 34. 6. and of the place before, verse 2. 6.

V. 11. *Go up into Gilead, and take balme;*] Or. *Go* (as Gen. 13. 1. & 19. 30. & 26. 23.) *to Gilead*; where the best balm was to be had for the cure of wounds, chap. 8. 22. implying that the hurt that Egypt should receive by the blow that should now be given to that State, should prove incurable, and irrecoverable, Ezek. 30. 21---25. See the like of Babylon, chap. 51. 8, 9.

O Virgin, the daughter of Egypt:] Or, *O damsel, daughter of Egypt*: nor, as some, *Virgin*; because unconquered: it is a term usually given to great and goodly States, compared to some faire and beautifull damsel, the daughter of some great person, living deliciously, faring, delicately, sumptuously & gorgeously attired, brought up suitable to his state, whose daughter she is and, as is with such usual, prideing her self in her bravery & her beauty. See Esai 47. 1. So verse 20.

in vain shalt thou use many medicines:] Heb. *multiply medicines*: as *multiply washing*, Psa 51. 2. and *multiply sope*, chap. 2. 22. no medicine will heal, or help against the stroke of Gods hand, Hos 5. 13.

for thou shalt not be cured. Or, without the *for*, which is not in the Text, *thou canst not be cured*; the verb in a potential notion: as chap 2. 23 32. *Heb. no cure shall be to thee.* See chap. 30. 13.

V. 12. *The Nations have heard of thy shame,*] Of thy shamefull

discomfiture, verf. 5.

and thy cry hath filled the land.] The out-cryes and lamentations for their defeat and losse of their men, is gone over the whole countrey. See the like of Moab, Esay 15. 5, 8. Chap. 48. 34. and the same term used, Psal. 144. 14. Chap. 14. 2.

for the mighty man hath stumbled against the mighty, and they are fallen both together.] That is, saith a learned late Writer, the Egyptians against the Chaldeans against whom they come forth, but fell before them in fight verf. 6. and those that go this way, render the latter clause, and *they shall both fall alike*; as the Egyptians by the Chaldeans now, so the Chaldeans hereafter by the Medes and Persians, Chap. 50. 32. Others, not altering the received Version, understand it of the Chaldeans and Egyptians falling one upon another, and making much slaughter of men on either side: and so many of either party falling together as did those, 2 Sam. 2. 16. But the generality of Interpreters, both Jewish and others, expound it all of the Egyptians, their mighty men, that stumble one upon another, as in a confused flight is wont to be; those that first fled, some of them stumbling at somewhat in the way, and those that come after them, before they are able to recover themselves, stumbling at, and upon them, & so both coming to the ground together.

V. 13. *The word that the Lord spake to Jeremiah the Prophet, how Nebuchadrezzar King of Babylon should come, and smite the land of Egypt.*] Heb. *concerning* (as Psalm 91. 11.) *his coming to smite the land of Egypt*. Here beginneth a new prophesie; but this also, like the former, concerning Egypt; that onely of a difcomfiture that as the former against Egypt; that onely of a difcomfiture that the Chaldean forces should give Pharao-Nechoh's army in a forreign land, in the time of Jehojakims reign, verse 2. this of their invasion of the Egyptians own country, and the subduing of it; which was done divers years after that overthrow, sometime after both Zedekiahs reign, and the dissolution of the Jewish State, in another Egyptian Kings reign. See Chap. 43. 10---15. and 44. 30. of this expedition, see also Ezek. 29. and 30.

V. 14. *Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes:*] Of these places, see before on chap. 44. 1. that is, in all parts of Egypt; say some, in *Migdol*, toward the East; in *Tahpanhes*, toward the North; in *Noph*, toward the South: for as for the Western part, it lay out of the Chaldean way. But not to stand scanning of this Chorography; these places seem rather here mentioned, because the Jewish fugitives had in these places most of them settled themselves, to let them know what was like to befall them, being by the Chaldeans found there.

publish] Heb. *make to hear*, as chap. 4. 5, 16.

Say ye, Stand fast and prepare thee:] Make preparation against an invasion: as verf 3, 4.

for the sword shall devour round about thee.] Heb. *hath devoured round about thee*; and so the ancient both Greek and Latine render it. As for the Greek that rendreth it, *Call ye the name of Pharaa Necho King of Egypt, Sein Exkie Mede*: which the Syriack is said to render, *One that disturbeth and trasplateth the times*: and the old Latine rendring somewhat in the same track, *Call ye the name of Pharao, Time hath brought tumults*: which so parallel with that, Esai 8. 2. they wrong the Text, both by corrupting it, and confounding one member with another. I adhere to the first, as the most familiar, and most generally received. I shall add onely, that i conceive the words may well be rendred, *Pharao the King of Egypt, is a King of noise*. See of the like supply, verf. 7. 8.

there] So hath the Text *sham*; which these last turn into *shem*, a name: *there*, at Carchemish, say some, where the fight was, verf. 2. and then Necoh should be the King here intended, as the Greek would have it, inserting over boldly his name into the Greek would have it, inserting over boldly his name into the Text: or in Egypt his own country; as others rather: for this latter concerne it not a fore-going fight abroad, but the conquest of it; and so Hophra should rather be the party here implied, Chap 44 30.

he hath passed the time appointed.] So both the Jewish Doctors, and some Greek Versions, and most of our Interpreters. He hath let slip his opportunities, or the fit season for action, and warlike employments: not unlike that, Chap. 8. 20. where they complain in like manner, that the times of year for such affairs were over; and yet they were not relieved by such succours, in likelyhood, as from Egypt they then expected. And the most conceive this as from Egypt they then expected. And the most conceive this as from Egypt they then expected. Howbeit, to be the speech of the foreign souldiery, as before. Howbeit, because the word here used doth sometime signifie *solemne meetings* and *festivals*, Esay 1. 14. a learned late Writer would therefore

stood, (for, *could stand*) *before you; because the Lord driveth them.* It is an answer to the former question, no marvel if they can not stand to it, or stay by it (as the word also is used, Deut. 5. 31.) because the Lord purposeth them: it is he that by the Chaldeans driveth them before him. It may seem an allusion to that speech of theirs at the red-Sea, recorded by Moses, Exod. 14. 25. See verse 21.

V. 16. *He made many to fall, yea, one fell upon another,*] Heb. *He multiplied the faller* (as before ver. 12.) *and a man fell upon his neighbour* or *friend*, or *fellow*, that is, *each one* (as chap. 34. 9.) *upon another*; as Lev. 26. 37. chap 19. 9. and 36. 16. See on ver. 12.

and they said, Arise, and let us go again to our own people, and to the land of our nativity from the oppressing sword.] The speeches of hired souldiers of other nations, that assisted, or served under the Egyptians, repenting them of their undertakings when they began to perceive what the issue of them would be. See the like of those that were assistants to Babylon, chap. 51. 9. See also, verf. 21. Of the last clause, see before on chap. 25. 38. the meaning is plain, from the sword, or force of the Chaldeans that destroyeth all before it, ver. 14. For as for that which the Chaldee here exhibiteth, and some of the Jewish Doctors admit, rendring it, *the wintry sword*, or, *the sword drunk as with wine*, verf. 10. It is both too far-fetcht, and hath no good analogy. And for that which the ancient Greek hath *from the Grecian sword*; as if it came from *Javan*: it swarveth from analogy as well as the former, and is directly against the history; as also what the old Latine yieldeth, *from the face of the Dove*: though the word sometime so signifie; as Hosea 7. 11. yet hath no place here: howsoever Pagnin with Writers to maintain that vitious Version, some of them tell us, that the Chaldeans and Assyrians had a *dove* in their ensigns; in memory of Queen Semiramis, who was either nursed and fed by a dove, or turned into a dove: and other of them, because that is a groundlesse relation, and they finde the same used of the Persian sword, Chap 50. 16. would have the Chaldean forces so termed for their swiftnesse, Chap. 4. 13 and 48. 40. as winged like a *dove*, Psalm 55. 6. But the collation of places, where the same term is used, refelleth all these fancies.

land of nativity] As Gen 31. 13. and 32. 9.

V. 17. *They did cry there, Pharao King of Egypt is but a noise:*] The continued speech of Pharaoh's foreign auxiliaries, uttered in contempt of Pharaoh, as if he were nothing but a found of words, or *a noise*, like one of those tinckling cymbals or jingles, to rife in his countrey. See Esay 18. 1. which may seem here alluded to; as the like, 1 Cor. 13. 1. one that vaunted and bragged, promised and menaced much; made a great bluster and buskling, but performed nothing; so is the word commonly used for *noise* and *tumult*, or, *a tumultuous noise*, Psalm 74. 23 Esay 14. 8 and 25. 5. Chap. 40 45 and 51. 55 The restrictive particle is supplied: as Job 8. 9. Chap. 37. 10. yet some retaining the notion of the term, would have it, the speech of Pharaoh's forreigne auxiliaries, flattering their King, and perswading him that the Prophet Jeremies words, concerning the great overthrow that should be given him were but empty words, were but winde; as they, chap. 5. 13. Others, because the root whence it cometh hath a notion of *devastation*, and *wastenesse*, would have the word here so to signifie, and to be the speech of the people complaining of their King, that he is one of a *tumultuous* and restlesse disposition (taking in with all the former notion) and one that thereby is like to bring nothing but *devastation* and destruction upon this whole countrey and himself. But I finde not where the word here used hath the notion here assigned it. As for the Greek that rendreth it, *Call ye the name of Pharaa Necho King of Egypt, Sein Exkie Mede*: which the Syriack is said to render, *One that disturbeth and trasplateth the times*: and the old Latine rendring somewhat in the same track, *Call ye the name of Pharao, Time hath brought tumults*: which so parallel with that, Esai 8. 2. they wrong the Text, both by corrupting it, and confounding one member with another. I adhere to the first, as the most familiar, and most generally received. I shall add onely, that i conceive the words may well be rendred, *Pharao the King of Egypt, is a King of no se*. See of the like supply, verf. 7. 8.

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have it so here to signifie, and to be the voice of the people, complaining, that by reason of their Kings tumultuous and turbulent counsels, and the troubles and devastations, which thereby he had brought upon the State, they had not opportunity to observe their solemne festivals, as in times past they had wont to do. But this I leave to the judgement of others.

V. 18. *As I live*] The usual form of an oath (chap. 44 26.) God himself here useth, as Chap. 22. 24.

saith the King] The Soveraign Lord of heaven and earth, Psal. 103. 19. Mal. 1. 14. Mat. 11. 25.

whose name is the Lord of Hosts] See Esai 47 4. and 48. 2. Chap. 48. 15.

Surely, as Tabor is among the mountains, and as Carmel by the sea, so shall he come.] Or, *it shall come*: *Tabor*, a mountain of the Tribe of *Issachar*, Josh. 19. 22. Judge 4. 6, 14. called in the Greek Version, *Itabyrium*, supposed commonly, but groundlesly, to have been the place of our Saviours transfiguration, Mat. 17. 1. *Carmel* another mountain situate in the confines of Asher and Issachar, not far from the Midland-sea-coast, and extending it self into the land near to mount Tabor, Josh. 19. 26. 1 King. 18. 42, 43. Amos 9. 3. The meaning is, as some of the Jewish Commenters, and others, As sure as these two mountains keep their several settled situations, and fixed seats; so assuredly shall that which I now fore-tell and threaten, come to passe and be effected. Whereunto some add, that there is here an allusion to two ancient stories; the one of Barac, going down against Sisera from mount Tabor, Judge 4. 14. the other, of that storm of rain, the approach whereof Elias descried from mount Carmel, 1 King. 19. 41, 42. as if it were said, the King of Babel shall as surely come upon Egypt, as Barack did with his forces upon Sisera from Tabor, and the storm of rain, that Elias fore-saw and fore-told, from Carmel. But this seemeth over-nice and needlesse. Others thus understand and open it, As Tabor advanceth it self above, and over-looketh, and commandeth the lesser hills, and lower grounds, round about it, and Carmel the Sea near unto it; So shall Nebuchadnezzar come into Egypt to subdue, and bring under the whole countrey, both before, and on every side of him. And lastly, some later Interpreters, *Though* (as Josh. 17 18. Psalm 23. 4) the Egyptians be *as Tabor among the hills, and as Carmel that goeth*, (or, *reacheth*) *unto the sea*; that is, albeit, they seem as well secured, both by sea and land, as Tabor that is encompassed with hills, and Carmel that hath the Sea near to it; yet shall these things befall them. So should there be a defect of the reddition, or latter part of the sentence, and application of it to the present purpose: not unlike that, Psalm 48. 7. Matth. 25. 14. Marc. 13. 14. And this seemeth not improbable; more probable sure, than that far-fetcht conceit of a great Jewish Master, who would have *Tabor* and *Carmel* here mentioned, to intimate, that the Chaldean forces should hunt the Egyptians, as men used to hunt Deer, or other wilde beasts on mount Tabor, Hosea 5. 1. and that they should carry them away captive, as merchandise used to be transported in shipping, built of the Timber-trees growing on mount Carmel: though the words next following imply this latter.

V. 19. *O thou daughter*] Of this title, see on verf. 11.

dwelling in Egypt,] That seemeth to have there a sure seat of constant abode; as chap. 10 17. and 21. 13.

furnish thy self to go into captivity;] Heb. *make thee instruments*, or, *implements of captivity*; or, *captivity furniture*. So Ezek. 12. 1.

for Noph shall be waste and desolate without an inhabitant] Or, *Memphis*, See Chap. 44. 1. verse 14. and of the like condition, Chap. 9. 10.

V. 20. *Egypt is like a very fair heifer*;] Or, *calf*. So the word is rendred, Psal. 106. 19. Chap. 34. 18. A rich and goodly Kingdom, and not enured to the yoke of subjection; as Hosea 10. 11. Though in the word *heifer*, some suppose an allusion to *Apis* the *Bull*, and *Mneuis* the *Cow*, adored with them, as deities. See Herodote, lib. 2. and verse 5. And the Epithet here given her, arising from a root that hath a notion of *beauty*, some make but one word, but in a doubled form; as the verb in cometh of is found, Psalm 45. 2. Others divide it into two words, and render it, *fair of face*: as, *fair of visage*, Genes. 12. 11. and, *fair of shape*, Deut. 21. 11. Heb. *of mouth*: and the latter word here used, though no where found in the singular form, as here, yet in the plural it is found, Judge 3. 16. Prov. 5. 4. But others go a step further, and deem it a compound of three simple terms, *fair face*, or *mouth*, and *God*, and to signifie *fair of face to God*; as it is said of Moses, that he was *pretty*, or, *comely to God*, Act. 7. 20. as being of the same form with those emphatical words, *a flame of God*, for, *a most intense flame*, Cant. 8. 6. and, *a mist of God*, for, a most thick mist, Chap. 2. 31. Howsoever it be for the genuine frame of the word; (for a two-fold exception may be taken to these latter: one, that the term of *mouth* is hardly found used in Hebrew for *face*, though in Latine nothing is more common; another that in those forms a point is usually in the belly of the last letter, which is wanting in this) yet certain it is, and generally acknowledged, that the word importeth an eminency of goodlinesse and beauty.

but destruction cometh; *it cometh out of the north.*] Heb. *cutting out*, or, *cutting up*, *from the north cometh*, or, *coming cometh*; for I suppose the former to be a participle, the latter a verb; as Heb. 10 37. though for the participle the verb infinitive be found, Habb. 2. 3. howbeever, the gemination argueth the certainty of it, as in that of Habbakuk, and in that of Ezekiel 7. 6. *An end is come, the end is come: it is come*: and the word rendred *destruction*, no where else found, save in the Writings of the Talmudists, where it is said to be used for the *killing*, and *cutting up* of a beast; (onely the word whence it springeth in that notion Job 33. 6. where man is said to have been cut out of clay) may well be deemed to have some respect to the former similitude of an heifer; as if it were said, *from the North* (that is, from Chaldea, lying North from those parts, chap. 1. 14. and 4. 6. and 6. 1.) shall *slaughter-men* come (so the Chaldee rendreth it) that is, sacrificers, or butchers that shall kill and *cut up* this *fair heifer*, or fat calf.

V. 21. *Also her hired men are in the midst of her, like fatted bullocks*:] Her souldiery likewise of forreign forces, hired from abroad, (see ver. 16.) that are with her, or within her, in her countrey (see ver. 19. Heb. *in the midst of her*, as Esay 5. 18.) are *like fatted*, or, *stalled bullocks*. (Heb. *bullocks of the stall*, as *calves* or, *heifers of the stall*, Mal. 4. 3. and, *calves out of the midst of the stall*, for, *out of the stall*, Amos 6. 4.) they are fat, & lusty, and in appearance likely to perform, and go through with whatsoever they undertake: the Prophet perstiteth in the same similitude that he used before, v. 19. Egypt like a goodly fair calf, or heifer, and her souldiery like fatlced oxen, or bullocks. See Chap. 50. 11. the note of similitude wanting there, as Psal. 11. 1. Elay 21. 8. is here expressed.

for they also are turned back, and are fled away together;] Or, rather, *but*: for the particle here is in no doubt, but in a disjunctive notion; as Chap. 43. 3. as strong, and stout, as they seem to be *they turn* their backs, or *necks* (as the Hebrew phrase is, and the word there to be supplied; as Josh. 7 8. Psal. 18. 40.) to the enemy, and instead of fighting, betake themselves to flight. See ver. 5. and the like, Elay 22. 2, 3.

they did not stand] Or, *could not stand*. See ver. 15.

because the day of their calamity was come upon them, and the time of their visitation.] See ver. 10. So chap. 50. 27.

V. 22. *The voice thereof shall go like a Serpent*,] Or, *Her voice*, that is, Egypts shall be low and submisse, not loud and lofty, as formerly. She shall not now bellow, like an heifer, Esay 15, 5 or like a bull, or bullock, chap 50. 11. as most there render it: but she shall now, as being utterly daunted and damped, whisper softly and submissly, like a snake out of some hole in the ground, scarce able to mutter, or utter ought for fear, Esay 29. 4. For as for the old Latine Version that renders it, *a voice of brasse*; that is, fay your Popish Writers, *the sound of trumpets, or of cymbals, and gingles*, 1 Cor. 13. 1. See Elay 18. 1. some writhing it this way, and some that way, some applying it to the Chaldeans, and some to the Egyptians; it is grounded on a palpable mistake, and we shall leave it therefore to them, to make what they please of it. Nor do those Jewish Commenters stray lesse from the notion of the Text, who expound it of the noise and sound of the Chaldean arms and army, that should come creeping towards Egypt, like a Serpent, Gen. 3. 14. And as for their Talmudists, they doat here prodigiously, when they would have it meant, that the cry of Egypt should be so loud, that it should passe through the whole world; like that hideous cry that the Serpent made, what time, God having past that doom on him, that he should go upon his belly, the Angels came down from heaven, and cut off his legs, Gen. 3. 14.

for they shall march with an army,] Or, *when* (as chap. 11. 23. and 10. 2.) *they*, to wit, her enemies, the Chaldeans *shall come* marching *with an army* into her countrey.

and come against her with axes, as hewers of wood.] The Prophet here passeth to another comparison, wherein Egypt is compared to a wood, or a forest, bethwacked with trees; either in regard of her numberlesse towns and cities, or of the multitude of her people. Howbeit, there want not those, who conceive some respect to be had here to the former resemblance, supposing the state of Egypt to be compared to a wanton heifer running at large; and the countrey to a large wood, grove, or coppice, wherein she ran for at large, grasing, browsing, and sporting her self at pleasure. See somewhat the like to this, Chap. 22. 7. Heb. *hewers of trees*; as Josh. 9. 21. Judge 9. 8.

V. 23. *They shall cut down her forest, saith the Lord*;] Or, *That shall fell*, (a defect of the relative, as Chap. 31. 23, 24.) or, (as some of the Rabbines would have it read in the imperative; which though others of them justly control, yet some of ours retain) *Fell ye*, (as spoken in the person of God enjoyning it) the trees (supplied from verse 22.) *of her forest*. See Elay 10. 18, 33, 34. Chap. 22. 7.

though it cannot be searched: Heb. *though* (as Josh. 17. 18.) *it shall not be searched*: but the verb is in a potential notion, as some other in this Chapter before ver. 11. 15, 21. It is a proverbial form of speech, intimating such a number, or quantity of ought, as it is vain to endeavour to take any reckoning, or tale of it. See 1 King. 4. 47. 2 Chron. 4. 18. of the almost incredible number of their towns of note, and cities anciently, and the populousnesse of the countrey. See Herodote, l. 2. & Diodore, l. 1. c. 31. Howbeit, some expound the form here used, as implying not so much the number of the places, or people, as the difficulty of passage and accesse to them, the land lying low, and full of streams, and water-courses, either branching out of Nilus, or derived from it. See Elai 19. 5. —10. Ezek. 29. 3, 4. But the former seemeth the right. Howbeit, the Jewish Commenters expound this clause of the Chaldean Army that was to come against Egypt, and render the words, *for* (as chap. 10. 21.) *it* (that is, their Army, verse 22.) *is unsearchable*. But it seemeth rather to have relation to

because they are more than the grasshoppers, and are innumerable] This last clause is likewise variously expounded; some conceiving it to be spoken of the Chaldean forces: as tending a reason how they should be able to do such execution as was formerly intimated, to wit, fell down a whole forest so large, as seemed scarce possible to pierce thorow it, or finde an end of it. To which answer is returned that their multitude should be answerable to the largenesse of that forest; for they should come, *as locusts*, that are wont to come flying in such swarms, or clouds rather, that they overspread a whole countrey, and seize on all the trees and shrubs, and what soever else is green that groweth in it, and make havock of all before them. See Exod. 10. 5 15. Esai 7 19, 20. Joel 1. 6, 7 and 2. 2 —10 And this exposition seemeth most probable. Yet some others understand it as spoken of the Egyptians; and either as rendring a reason of the branch next before-going *why her forest could not be searched*; to wit, *because* the trees thereof *are more than by ones*: (Heb. *I cast*) taken collectively: as judg. 6. 5, 7. 12.) *and there is no number of them*, as Psal. 104. 34, 35. or, as further prepositing and meeting with what might be suggested to make the matter here foretold unlikely ever to be effected: and of these, some render the particle, as before; *though* (and it is repeated also in the like speech, Josh 17. 18.) *they be so many*: as if it were said, their numberlesse num ber shall not hinder the doing of this execution upon them.

V. 24. *The daughter of Egypt shall be confounded*] See verse 11. 19.

she shall be delivered into the hand of the people of the North.] *hand*, for, *power*: as chap 44. 30 *North*; as verf. 20.

V. 25. *The Lord of hosts the God of Israel, saith*;] Or, *hath said it*; as chap. 48. 8. and i shall surely thereto e be effected, for, *shall he say, and not do?* Num. 23 19. The Jewish Doctor fupposeth *the God of Israel*, to be here added, to intimat that the ground of Gods proceeding against Egypt was for the wrong done to Israel in the death of Josiah, Kings 23 29. but this seemeth somewhat too nice and narrow. See the same stile with this here, chap. 35. 13, 17

could, I will punish the multitude of No.] Heb. *I, I am visiting* (or, *omnipotently visiting*) *to, or on*, (as chap. 44. 13. and 50. 18.) *Amon* Manny, or, *Populous No*. The Chaldee by *Amon* understandeth the *company*, or, promiscuous *multitude*, which our Version followeth, taking *Amon* for the same with *Hamon*; and so is the word used chap. 52. 15. as also many take it Nah 3. 8. rendring *No Amon* there, *populous No*: whereunto would fit well that of a late learned Annotator, could it be made good, who affirmeth *Amon* here to be a dialect, for *Ommin*, or *Ummim*; that is, people. But I see little ground for this conceit. The learned Scholiast, who alone seemeth to have taken notice of the particle *min*, rendreth it, *the multitude born at*, or *issuing from No*: as *the boar from the wood*, for, *the wild boar* Psal. 80. 13. But othe s both there and here render it *nourisher*, or *nourishing*. *No*: and so *Amon* here should be the same with *Omen*, Num. 11. 12 and these would have *No*, or *Alexandria*, (for that both Jews and ours most generally agree to be meant) to be so called, as a citie that by its trade and traffick being the principall Sea-Town and mart for Merchants from forreign parts, fed and furnished the whole countrey with wares and commodities of all sorts from abroad. The same term is found, Prov. 8. 30 but there somewhat ambiguous, whether one *nourishing*, or *nourished*, as some Greeks here render it; and the ancient Greek here, *Ammon her son*; as if it were rather *nourished*, than *nurse*: whereunto also they seem to incline that render it, *the foster-child of No*; *to wit Pharaoh, and Egypt*: for they go too far wide here, that render it, *the cunning workman*, or *artificer, of No*; because the term *Amon* is so found used, Cant. 7. 1. The Jewish Doctors affirm it to be the name of the King of Alexandria that then was. But for that they give no great ground, or proof. A learned late Writer here departing from the common stream of former Authors would have this *Amon* to be *Jupiter*, whom the Egyptians should term *Amun*: the Africans (and the Greeks and Latines after them) *Ammon*, and *Hammon*, not from a Greek word that signifieth *sand*, because a famous Temple of his was situate amidst the sandy wastes of Cyrene; but from *Ham* or *Cham*, one of Noahs sons; whom another in part complying with, would have *Amon* to be *Jupiter Ahon*; that is, *the nourisher*; as before: or *Jupiter Tutator*, that is, *the confirmer*, or, *establisher*: because the word, *Amen*, hath some time a note of *stability* and *firmnesse*, Esai 65. 16. that former learned Writer would likewise have *No*, not to be *Alexandria*, a citie built, long after the times of those Prophets that mention it by Alexander, whose name it yet beareth, but to be *Diospolis*, as the Greeks render it. Ezek. 30 16. which *Amon No*, or, *No Amon*, doth, as he conceiveth, exactly expresse. Howbeit, because there are two cities of the name in Egypt, the one famous, called also *Thebe*, but an in-land city, and not so furnished with water, as the description of *No* in Nahum importeth, the other situate in the lower part of Egypt, with much water about it, but of lesse note, whereas Nahums *No* seems to come in competition with Nineveh it self: this learned Author seemeth somewhat uncertain in his judgement concerning this *No*, sometime hanging it upon the one, sometime fixing it upon the other. I shall leave the controversie to be decided by others better seen, and versed therein than my self. Hence it appeareth, as also by those other places, that it was a principal city in the land of Egypt, and of great repute, and renoun also in forreign parts,

and Pharaoh, and Egypt] See chap 44 30.

with their gods] Heb. *and*, as chap. 33 13. See chap. 43. 12, 13.

and their Kings] Petty Kings, or Princes; for Egypt was divided into divers principalities. See Herodote, lib. 2.

and Pharaoh, Hophra; the foveraign of them, chap. 44. 30.

and all them that trust in him.] Those of the Jewish people that make full account to fit safe under his shadow. See chap. 42. 14, 16. and 43. 1. and 44. 27 29, 30.

V. 26. *And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar King of Babylon, and into the hand of his servants*:] See chap. 44 30. and the like, chap 34. 20. 21.

and afterward it shall be inhabited, as in the dayes of old, saith the Lord.] After the space of fourty years expired from this time of its ruine, and spoil made of it by the Chaldeans. See Ezek. 29 13. Heb. *shall sit*, or, *dwell*, or, *inhabit*: as Esay 13. 20. chap. 17. 6. and 50. 39. and *dayes of antiquity*: as Lam. 1 7. and 5 21. yet the meaning is not that Eg pt should at that time be raised to its former lustre again but that it should then be peopled again whereas by this conquest, there had been much of it dispeopled, and the residue much impaired. See 1 Ezek. 29. 13 —15.

V. 27. *But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from afar off and thy seed from the land of their captivity; and Jacob shall return, and be in rest, and at ease, and none shall make him afraid.*] A confolatory clause for the comfort and fupport of Gods faithfull ones, though dispersed abroad, and abiding in captivity at present. See the very same in the very same terms, chap. 30. 10. Thus God set never forgetteth, or forsaketh those that continue constant and loyal to him, Psal 9 10. and 94 14. Ezek. 11. 16.

V. 28. *Fear thou not, O Jacob, my servant, saith the Lord*;] The same exhortation inculcated and repeated again and again, to cause it to make the deeper impression upon their drooping and dejected spirits. So Elay 41. 10, 13, 14. and 43. 1, 5. and 44 2, 8.

for I am with thee: for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee; but correct thee in measure: yet will I not leave thee wholly unpunished.] See chap 30. 11. where the very same words are.

CHAP. XLVII.

Verf. 1. *The word of the Lord that came to Jeremiah the Prophet against the Philistines*,] Or, *Concerning the Philistines*; as chap. 44. 1. The foregoing two prophecies chap. 46. 1, 13. were concerning the Egyptians, the worsted flay that Gods people were too prone to rely upon: the present in this Chapter, is concerning the Philistines the bad neighbours, and both ancient and constant vexers and annoyers of them. See Esai 9 12. Chap 25. 20. and the like prophecies concerning them Elai 14. 29. Ezek. 25. 15. Amos 1. 6. Zeph. 2. 4, 5 Of the phrase, see Chap. 1. 2, 3.

before that Pharaoh smote Gaza.] *Before that Pharaoh Nechoh*, as most suppose, either by the way in his expedition against Carchemish, as some would have it, 2 Chro. 35. 20. or, as others, rather, in his return from thence, after he had slain Josiah in Megiddo, 2 King 23 29. and was now on his way homeward, had *smote*, that is by force stormed and taken, (as Ezek 40. 1.) *Gaza* Heb *Azzah*; a strong town of the Philistines, Judge 16. 1. See on chap 25. 20. And this seemeth no e probable, than that which the Rabbines out of their *Seder Olam*, or, *Iconicler* relate, that the Egyptians com ng to relieve Jerusalem, besieged by the Chaldeans, in the tenth of Zedekiahs reign, when they found them risen, should in their return home over-run Palestine and surprise Gaza. See chap 14. 2. and 37. 9 1 his is here mentioned, to shew that this Prophesie was then delivered, when the Philistines were in a present quiet and flourishing condition and had no fear of ought, either from Egypt, or from the Assyrians; much lesse, with whom they were then at no enmity: as also, as some suppose, to let the Philistines know, that they were to receive for a far greater, and more general hurt from the Chaldeans, than that blow that the Egyptians were shortly to give them in the surprisal of Gaza.

V. 2. *Thus saith the Lord, Behold, waters rise up out of the North, and shall be an over-flowing flood, and shall over-flow the land, and all*

that is therein, the city, and them that dwell therein] A far greater deluge will come upon the Philistines land, from the North (that is from Assyria, Esai 14. 31. chap. 8. 7) than that temp st from the south, from Egypt, Esai 30. 6. that lighted upon Gaza: such an one as should over flow and drown, not some one citie alone, but the whol land, citie, and countrey. As the Egyptians excurtions are ofte mixed by the inundations of Nilus, chap. 44. 7, 8. So the Assyri n and Chaldean invasion by the over flowings of Euphrates, Esai 8. 7. See the like, Esai 28. 18. and 59. 19. ch 51. 42. Heb. *the land and the fulnesse thereof*; as Psalm 24. 1. and *the city*: not this, or that particular, but collectively, *the cities*, in general; as Esai 19. 2. and 27. 10. See chap. 46. 8. This, in all likelyhood, came to pass, not long after the destruction of Jerusalem. See Josephus *in ipsius vita*, lib. 13. cap 7.

then the men shall cry, and the Inhabitants of the land shall howl.] Heb. *and*; as chap 44. 15. and *man*, for *men*; *the man shall cry*, for, *every one that cry each one*: the noun singular, the verb plural; as chap. 4. 3. & 44. 16. there shall be nothing but crying and howling every where with them. See Esai 14. 31.

V. 3. *At the noise of the stamping of the hoof of his strong* horses;] A description of such a dreadfull approach of the enemy, as should so affright men, that it should make them, forgetting all natural affection, to leek onely how to shift for themselves, with an utter neglect of those that are wont to be naturally deareft unto persons of all degrees. Instead of *strong* horses, which our Version exhibiteth, some both here, and Judge 5. 22. a place parallel to this, understand *strong* men; among whom the old Latine: the word is used of the prime, or principal, eminent, or excellent in any kind, whereof it is used. See Esai 10. 13. and is most attributed unto *beeves*, or *bulls*, Psal. 2. 12. Esai 34. 7. and *horses*, or *steeds*, chap. 8. 16. and 50. 11 and so here: and might well be rendred without further addation, *of his steeds*: the word rend ed *stamping*, is no where else found, but of the like notion another Judge 5. 22. by which some of the Rabbines here expound it: Yet the Chaldee rendreth it, by a word that signifieth *rage*, *passion*, or *pace*, in found neer to thefe our latine: and the Septuagint and Vulgar the rather inclineth this way, because in the copy back it is so commonly used.

at the rushing of his chariots.] Or, *rustling*, Esai 17. 12. or *rattling*, Nah 3. 2. the word signifieth such a sound or noise, as is raised by the violent *concussion*, or *shaking* of ought, chap. 10. 22. Heb. *chariot*, for, *cavalry*; as chap. 46. 9. See there.

and at *the tumbling of his wheels*] Of their chariot-wheels, Esai 5. 28. Ezek. 23. 33. Nah 3. 2.

the fathers shall not look back to their children for feebleneſs of hands.] Extremity of fear, joyned with feebleneſſe as well of hand as of heart, shall so over-sway natural affection with them, that they shall caft and seek every one onely how to shift for, and save himself, not once looking after their children, as unable to refcue them, though never so fain they would, and being in vain for them therefore to hazzard their own lives, by looking after those, whom they were not able to relieve: they will trust to their heels rather than to their hands. See Chap. 46. 6. 7. and 46. 5. and 49. 5. See also, Deut. 28. 31, 32.

V. 4. *Because of the day that cometh to spoil all the Philistins*] The time by God designed for their destruction; as Chap. 46. 10.

and *to cut off from Tyrus, and Sidon, every helper that remaineth*:] For these being the issue and posterity of Cham by Canaan, and seated not far from the Philistines quarters, who likewise were descended from him by Cush, were on all occasions ready to be assistant unto them. See Gen. 10. 14, 15, 19. Joel. 3. 4.

for the Lord will spoil the Philistines, the remnant of the countrey of Caphtor.] That the *Caphtorim* were of the same linage and race with the *Philistines* being both of them descended from Mitsraim, appeareth Gen. 10. 13, 14 that before Moses his time, they dwelt near unto them, possessing the land that bordered upon them, even unto Gaza, from whence they had expelled the Avites. appeareth Deut. 2. 23. and it may seem that they had sometime subdued the Philistines, and carried of them captive into their own country, from whence God had yet by some means refcued and reduced them again, Amos 9. 7. Howbeit, in Jeremies time it may hence be gathered, that they and the Philistines were confederate together, and in regard both of vicinity and confederacy, were likely to fare alike the one with the other. By the *remnant* of them, some would have meant the Philistines, in general, because descended from the Caphtorim; but that is not so: for the *Philistines* are said not to have descended from the *Caphtorim*, but from the *Casluchim*, Gen 10. 14. Others, those of them, whom the Caphtorim should leave, when they did over-run Palestine. But they seem rather to be distinguished here from the Philistines, as well as the *Tyrians*, and *Idonians*, before-mentioned, and to be called *the remnant* of that country, either because the Egyptians had made spoyl of them before, when they invaded Palestine, and Gaza, near unto which their ancient abode was: or because the Chaldeans were to begin with them, before they fell upon the Philistines countrey. See the like, chap 25 20 What countrey this *Caphtor* should be, much doubt is made. The Chaldee Paraphrase both here and elsewhere rendreth it, *Cappadocia*: and with him most, both Greeks and Latines, concur: and a learned late Writer, though assigning Cappadocia to others, yet would feat these Caphtorim in Colchis, a countrey, if not coming within the compasse of some part of it, yet confining at least upon it: and that the rather, because he findeth a region in those parts, called *Sidene* from a citie therein situate termed *Side*, which in Greek signifieth a *pomegranate*, as doth *Caphtor* also in Hebrew, Exod 39 24——26. But as well Colchis, as Cappadocia, feemeth too far remote from the habitation of these Caphtorim. One of the Jewish Commenters on this place, with whom the Arabick interpreter, and one, or two other Jewish Writers are said to agree, would have *caphtor* to be *Damiata*, which the later Greeks call *Damiathis*, a city in Egypt: which though it may seem the more probable because they were of Mitsims race, yet the sacred records seem still to fetat them not far from the Philistines, and more into the land, and not likely therefore in Egypt. I should rather suppose their place of abode to have been between Palestina, and Idumea. by conjecture from a city in Idumea, or its confines, called anciently from this *Caphtor Caparorsa*; as one of Ptolomy a learned Annotator here observeth. But why is their countrey then termed an *Ile*? may some say; for that term in Hebrew, though it do not always denote *an Iland*, properly so termed; yet it implieth, at least, *a sea-coast*, or a countrey bordering upon the sea: whereunto some answer, that all remote, or transmarine parts, such as passage was to by sea, are in Scripture so termed: but the word is used more generally for any foreign countrey, one, or other indefinitely. See Esai 20. 6. and 41. 1. and so the Caphtorims countrey, though an inland one, may well come within the compasse of that term.

V. 5. *Baldneſſe is come upon Gaza*;] Either she is shaved and stript of all her wealth by the enemies pillage of it: as Esai 7. 20. or rather they have made themselves bald by shaving and cutting, or pulling and rearing of their hair; which upon occasions of great grief, was a thing usual among them, Job 1. 20. Esai 15. 2. chap. 16 6, 7. and 47. 5. and 46. 37. Ezek. 29. 18 Mic. 1. 16. Of *Gaza*, see verf. 1. Heb. *Baldneſſe is come unto Gaza*: and so the ancient Greek rendreth it: sometimes but *el* is oft used for *al*, or upon; as chap. 36. 23. and so of the like.

Ashkelon is cut off with the remnant of their valley.] A chief city in Palestine: whereof see 1 Sam 6 17. 2 Sam. 1. 20. instead of, *is cut off*; as the word commonly signifieth Esai 15. 1. Hosea 10. 15. Zeph. 1. 11. the old Latine here readeth, *is silenced*: and the two roots in Hebrew are somewhat neer, but divers. By *the remnant of their valley*, some of the Jewish Doctors following the Chaldee, understand their *wealth*: for the word of *depth*, fay they, from whence the word cometh, hath a notion of *abundance*, or *muchneſſe*, Esai 7. 11. Hosea 9. 9. But other of them take the term in its ordinary sense, and understand it of such Askelonites, as lived not within the citie, but in the vale near unto it. Some others more generally of the reſt of the Philistines countrey, that lay most of it low, and is termed the *coast* of a *vale*. See Joseph the Jew his *Antiquities*, lib. 5. cap 2. the ancient Greeks following some corrupt copy, render it, *the remnant of the Enakim*; as if it had some reference to the sons of *Anak*, Num. 13 22. 29. Deut. 1. 28, 21. which yet a learned Annotator seemeth to approve.

how long wilt thou cut thy self?] Spoken to Askelon, or to Palestine in general, or the inhabitants of either; demanding of them how long they will be taking on in that manner, cutting & maiming themselves, as in extremity of grief and vexation, out of impotency and impatiency of Spirit, heathen people were wont to do. See Lev. 19. 28. chap. 16. 6. The speech implieth as a grievous, so a long and tedious calamity, and lamentation thereunto correspondent. The Greeks joyn this clause to the words following, rendring it, *how long will thou cut, O sword? the Lord?* but the word is in a reciprocal form: nor is it ever found in any other notion elsewhere. Howbeit those reciprocal forms are not in notion perpetually such: and if any instance of this therein varying from the ordinary use could be produced, I should incline to this Version: the rather, for that the Text would go very smoothly away with it.

V. 6. *O thou sword of the Lord, how long* will it be *ere thou be quiet?*] The words, as some would have them, of the Philistine people cutting themselves, verse 5. But it foundeth not after their prophane strain; little dreamed they in likelyhood of any hand of God in those things that now befell them. And the most therefore rather conceive them to be the Prophets own words, lamenting the havock that the sword made among them, ranging up and down so long together from place to place with them, and humbly preferring his supplication to God for a stay of it. For Gods Prophets are sensible of, and affected with the calamities not of their own alone, but of other people also, though their enemies. See Esai 15. 5. and 16. 9 chap 48. 31.

O sword of the Lord! The *sword* he speaketh of is the sword of the Chaldeans; but it is called *the Lords sword*, because sent by him; because it cometh by command, and with commission from him, chap. 25. 29. verf. 7. So, *the sword of the Lord, and of Gideon*, Judge 7. 18, 20.

put up thy self into thy scabbard:] Not, *gather thy self*, or, *be gathered*; as some render it: though the word have usually a notion of *gathering*: but *retire*, or *betake thy self unto thy scabbard*; as the word is used, Exod. 9. 19. Num. 11. 30. 2 Sam. 17. 13. Psalm 104. 22.

rest, and be still.] *Rest*; Of this term, see on chap. 31. 3. the Latine rendreth it *be cooled*, or *cool thy self*: and that Popish Expositors descant upon to no purpose; for the word hath no such notion in it; *and be still*. Heb. *be silent*; as Psal. 4. 4. Esai 23. 2.

V. 7. *How can it be quiet?*] An answer to the Prophets requeſt: or his own reply to himself; as recalling himself, and demanding of himself, how it could be that it should so do, when as God had given it a charge and command to the contrary. Heb. *How shalt thou be quiet?* or, *shouldst thou*; as in a potential notion: a change of the perſon; as Ezek. 31. 10.

seeing the Lord hath given it a charge] Heb. *and* (as chap. 10. 26.) *the Lord hath commanded it*, and it cannot stay till his Command be executed, till his work be done, till his will and word be fulfilled. See chap. 33. 20. and 30. 24.

against Askelon, and against the sea-shore? there hath he appointed it.] Heb. *unto Askelon, and unto the sea-port*, or, *coaſt*, Gen. 49. 13. Deut. 1. 7. but *el*, may be for *al*; as before, verf. 5. *the sea-coaſt*; that is, Palestine in general, which coasted much on the mid-land-Sea, Esai 9. 12.

CHAP. XLVIII.

Verſ. 1. *Against Moab*] Heb. *unto Moab*; or, *Concerning Moab*: *thus saith the God of Israel*,] As chap. 46. 25. but here the rather so stiled, because he is coming to be avenged upon Moab, for his Israel, and the wrongs by Moab done them; as the like, Esai 34. 8.

Woe unto Nebo; for it is spoiled:] *Nebo*, a city of Moab: whereof, see Esai 15. 2. It seemeth to have its name from some idols oracle there seated: and the Prophet is by some deemed the rather to begin with it: because thence they had their oracles of prosperity and peace, such as themselves desired, and their idol Interpreters were wont to coyn for them, and to furnish them with.

Kiriathaim is confounded and taken:] Another Citie of Moab, sometime belonging to the Reubenites, Josh. 13. 19. it is of a dual form, whereby the city seemeth to have consisted, as divers others, and so Jerusalem it self, of two parts.

Misgab is confounded and dismayed.] Whether the word here used be a noun of common notion, signifying *an high place*, as Psal. 9. 9 and 46. 7, 11. but taken collectively for the high & strong forts of Moab in general, or the proper name of a place, is questionable: and it may well seem to be, either the peculiar name of some place usually so termed, though from a word of more general notion; as *Beth Baal*, both in Moab, verſ. 24. and in Edom, Esai 24. 6 and 61. 1. or, as some think, an attribute of it, rendring the Text, the city of *the high place*; thereby understanding a city in Moab from its situation called *Bamoth*, Num. 21. 20. and *Selah*, Esai 16. 1. because situate *aloft* upon a *rock*.

V. 2. There shall be *no more praise of Moab: in Heshbon they have devised evil against it*;] This passage is variously both divided and rendred. This of our Version will not well stand, for who in Heshbon should consult, or conspire against Moab? *Heshbon* is self being a city, and that a chief one in Moabs country, Esai 15. 4. & 16. 8. and no better will that of the old Latine hold, *There shall be no more exultation of Moab against Heshbon*. For there is as little reason, why Moab should exult against Heshbon, as why Heshbon should conspire against Moab. Others therefore render it, *there shall be no more vaunting of Moab in Heshbon*; that is, Heshbon shall no more vaunt it self of the strength of their State, of the Kingdom of Moab its wealth and power. Others, *There shall be no more vaunting in Moab concerning Heshbon*; that is, the Moabites shall no more vaunt of Heshbon as a place impregnable; esteemed one of the greateſt strength in those parts, verſe 45. Others lastly, *No more praise of Moab shall there be*, (there shall be no more talking abroad of Moab, as of a goodly, famous, rich, flourishing State) *as concerning Heshbon*, (so is the particle used, chap. 38. 24. verf. 27.) *they* (that is, the Chaldeans) *have devised evil against it*. There is in the words an elegant allusion to the name of the city; as if it were said with us, *There is mischief devised against the Devises*: a Town of that name with us, that suffered in the late civil wars: and for notion answereth precisely to the Hebrew *Heshbon*.

come and let us cut it off from being a nation.] The Chaldeans words expressing their purpose against Moab, and egging one another on to the execution of it, as c. 6. 4, 5. See the like of other nations, among which Moab is one, now paid in his own coyn, against Israel Psal. 83 4. The like form, see verſ. 42. Esai 17. 1. and 23. 11. and 14 10. 1 Sam. 15. 12. Hos. 4. 6. and 9. 12.

also thou shalt be cut down, O mad-men:] Another city of Moab called *Madiama* by Ptolomy; *Medeba*, (which some suppose should be *Medema*) in Josephs *Antiquities*, lib. 13. cap. 17.) thereof see Esai 25. 10. Heb. *thou shalt be silenced, or, brought to silence*; as Psal. 31. 17, 18. thou shalt be brought so low, that thou shalt not dare so much as to murter for fear and dejection of spirit, much lesse vaunt thy self as formerly. See Esai 29. 4. chap. 46. 12. There is again in the terms here used an affinity of found, as if it were said, *Silly* (the name of an Island with us) *shall be silenced*.

the sword shall purſue thee.] Heb. *Go after thee*, as chap. 42. 16. and 49 37.

V. 3. *A voice of crying* shall be *from Horonaim*:] A city of Moab, where Sanballat was born; or whereof he was sometime Governour. Neh. 2. 10. See Esai 15. 5. verſ. 5. And it is of a dual form, saith the Rabbine, because there were two *Horons*, the upper and the lower. See Josh. 10. 10, 11. and 16. 15. and 18. 13.

spoiling, and great destruction.] Heb. *a great breach*; as chap. 4. 20. So chap. 50. 22. and 51. 54.

V. 4. *Moab is destroyed:* Heb. *is broken*: as chap. 22. 20.

her little ones have caused a cry to be heard.] While the great ones leave them to save themselves; as chap. 47. 3. and there is an elegant consonancy in the words of *little ones*, and *cry*, which our English cannot expresse. See the like, Esai 5. 7. For the Chaldee seems to stray here, rendring *little ones* by *princes*; which yet the Jewish Commenters retaining, say, some of them, that they are so called here, because lesse than Kings, lower than Soveraigns. Other of them, that they are so termed in way of derision and contempt. But these are like here to the Popish Expositors, torturing the Text, and their wits withall, to make somewhat of a vitious Version.

V. 5. *For in the going up of Luhith, continual weeping shall go up*:] Up, and down all the way along, that the Moabites flee from, or before the Chaldeans pursuing them, verſ. 2. shall be nothing but continual weeping and wailing. See Esai 15. 5. Heb. *weeping with weeping shall go up*; as Esai 16. 9.

for in the going down of Horonaim the enemies have a cry of destruction.] Heb. *of breaking*; as verſ. 3. which some expound *a broken cry*; as having reference not so much to the occasion, or subject of it, as the Jewish Commenters, and others of ours take it; as to the manner, or quality, and affection of their cry: and because the word *enemies* is in a form of regiment, they render it, *the enemies* of breaking, or broken noise, *have heard a broken cry*, to wit, from the Moabites, crying so loud, that they drown the enemies shouts with their out cries. But the Jewish Critick well observeth, that the form regent, or the contracted form, is not infrequently found used for the absolute and entire; as Num. 5. 18. 1 King. 4. 6. and 17. 13. and our Version therefore may well stand. As for that which a learned Writer hath, that they wept indeed as they went up to Luhith, but more abundantly and vehemently when they were down from Horonaim, because that was the utter limit of their land; and they were then going into captivity to leave their country, seems not so probable, because of that which followeth, ver 6. Whereby it appeareth, that they fled rather from them, than were yet led away by them. It seems rather to argue the impotency of their spirits, and exceſſiveneſſe of their griefs: that whereas it had been their wiſeſt course to have made away, with as much silence, and secrecy as they could; yet they were not able to contain themselves, but must needs cry out, and that so loud, that the enemies themselves might hear them. See somewhat the like, but in another case, Gen 45. 2.

V. 6. *Flee, save your lives, and be like the heath in the wilderneſſe.*] These are by the most Interpreters conceived to be the words of the Moabites, calling one upon another to flee with all speed for their lives, and betaking themselves to the desarts, there to live; as Psal 55. 7 The word *Aroer* here used, the Chaldee taketh for the proper name of a place, as it is afterward, verf. 19. as if it were said, *Be like the tower of Aroer* that standeth in the waste; but therein few follow him: the word signifieth *a bare naked* tree: whereof see on chap. 17. 6. and one of the Jewish Doctors seems to expound it of their cities, leave them as bare as such trees on the waste. See verſ. 9. Some would have these to be the speech of the Prophet himself in a prophetical way, foretelling what should befall them, to wit, that they should be compelled to flee for their lives, and be as bare and vile as the heath that groweth on the waste, or as some naked tree, standing by it self alone on the waste, stript of all graceſull furniture of fruit, or leaf, and exposed to all winds and weathers. And a learned Writer conceiveth it to be mixt with an Irony, as if he should say, Flee, ye may save your lives, and so do; but when you have done all you can, and escaped the sword, your life will be such, that it had been better for you to have died by it, your life will prove more miserable and bitter to you than death: See Lam. 4. 9. I adhere to what was propounded at first: or, if ought further be deemed to ly hid in this last clause, I should rather conceive it to be spoken out of a regard had, above all befides it, to life; as Job 2. 4. Matth. 16. 26. as if it were said, *Flee, and save your selves, or your lives*, (Heb. *soul*, as chap. 51. 6. Job 2. 6.) whatsoever we do else, though you leave your selves as bare as the naked'ſt shrub that groweth on the wilde waſte: the looking after ought else may cost you your life. It seemeth to me

not

not unlike that advice of our Saviour, Mat. 24. 16----18. Luke 17, 31. 33.

V. 7. *For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken,*] Thy self-confidence shall prove thy ruine. *By works*, some understand their idols, Psal. 115. 3. Chap. 32. 30. Others, their possessions, 1 Sam 15. 2. Others again, their fortifications, verse 18. 41. It may seem to comprehend all those means, whereby they had endeavoured to strengthen themselves.

and Chemosh shall go forth into captivity with his Priests, and his Princes together.] *Chemosh*, thy chief idol, Numb. 21. 29. 1 Kings 11. 7. 33. whom in vain therefore thou shalt seek unto, Esay 15. 2. verse 13. 46. *shall go into captivity*, (as Chap 15. 1. 2. See Esay 46. 2. Chap. 43. 12.) and all his abettors together with him, the *Priests* that attend on him, and *Princes* that maintain both them, and him, Chap. 49. 3.

V. 8. *And the spoyler shall come upon every city, and none shall escape*] The King of Babylon. chap. 6. 26.

the valley shall perish, and the plain shall be destroyed,] The cities situate in the vale and in the plain, together with those that stand on the hills, and higher grounds, verse 1. See chap 47. 5.

as the Lord hath spoken.] *Asher*, for, *caasher*, as the Jewish Critick here observeth; and so the ancient Greek here rendreth it *as*; so also, Exod 34. 18. Chap. 9. 14. & 33. 22. or, as others, and so the old Latine; *because the Lord hath spoken*; as 1 Kings 15. 13. Neh. 2. 3. 10. Chap 1. 19 & 13. 25. or, *surely*, as a learned late Writer; and so saith he, 1 Sam 15. 20. N.h. 4. 12. Psal. 10. 6. & 9. 11. & 144 13. Esay 8. 20. Habb 3. 16. I suppose it may as fitly be rendred, *for the Lord hath said it*: as 1 Sam. 15. 15. Chap. 32. 3. a defect of the pronoun, as Esay 1 20. See chap 46. 15.

V. 9. *Give wings unto Moab,*] Implying, that there would be no possibility for him to escape, unless he could get wings and fly. So Psal. 55. 6. Heb. *Give ye feather*, or, *wing to Moab*: the word here used, doth with the Hebrewes, in the first place, signifie *a flower*, Job 14. 2. Esay 40. 6. in the next place, *a feather*; so termed, saith the Jewish Critick, because feathers sprout out from the bodies of Fowles, as flowers do from the stems and branches of trees and plants: and from a word therefore of that notion have the young of Birds and Fowles their name, Deut. 22. 6. Job 39. 10. Psal 84. 3. *feather* therefore for *feathers*, or for *wing*, consisting of *feathers*: either taken collectively. Howbeit, some of our Jewish Masters fetch it another way about; the word, say they, in Chaldee, signifies the *fins* of fish. So used, Lev. 11. 5. and in the next place the *wings* of Fowl: so they use it, Psal. 139. 9. because *wings* are to the one, as *fins* to the other; the one to flye, the other to swim with. The word in this notion is no where else found in the Hebrew. But the old Latine taking the word in his first and proper sense, as also some Greek Versions before it, rendreth it, *Give Moab a flower*, or, *flowers*; *for he shall go out full writhing*: Which though it be here so senseless a notion, that it can be no way fitted to the context; yet Popish Expositors waste ink and paper in discourfing at large of it, and descanting upon it; forcing in hither the fading nature of flowers, and the sticking of corpses with them; and adding a forged fiction withall of a ceremony used in the land of Moab, of setting garlands on the heads of those that were to be executed: and all this, because their vitious Version must be maintained, though it be never so falsified. What the ancient Greeks read here is uncertain: for they render it, *Give Moab a sign*; *for with a touch he shall be touched*. And the Chaldee reads it as wide as the rest, rendring it, *Take away the crown from Moab, he is going into captivity*: and it seemeth that hence the Paraphrast took his rise for this Version: because the word here used doth sometime signifie *a plate of gold*, Exod. 28. 36. Lev. 8. 9. such as *crowns* are wont to be adorned with, or consist of: whence also some expound that, Psal. 132. 17. *I will adorn his crown, with golden plates*. But the text speaketh of somewhat to be given to him, not taken from him: and the very next words sufficiently refell all these figments and fancies: whereof thus much onely, that none may trip or stick at them.

that it may flee, and get away.] Heb, *that* (as Job 11. Psal. 15. 15.) *she may flying, fly*: as the word is used, Job 4. 15. and thence a word for a *feather*, wherewith Fowl fly, Lev. 1, 16. Ezek. 17. 3. 7. and for the *Ostrich*, a Fowl of goodly, large, and fair feathers, Job 39. 13. an irregularity which the Jewish give notice of, not observed in the word here used, hath caused a mistake both in our Version, and some others: which yet for the meaning in general are found, though they fail in the genuine notion of the terms, supposing them to come from two several roots: and the latter to signifie *to go out*, not *to fly*.

for the cities thereof shall be desolate without any to dwell therein.] Heb. *desolation*: as Chap. 44. 2, 22.

V. 10. *Cursed be he that doth the work of the Lord deceitfully,*] Or, *negligently*: (and so the Greek render it) or *slackly*: as *a bow of slackness*, or, *a slack bow*, Psal. 78. 57. and *an hand of slackness*, or, *a slack hand*: opposed to *a diligent one*, Prov. 10. 4. & 12. 24. The work of the Lord in destroying the Moabites, and doing execution upon them; which God hath now given in charge to the Chaldeans, by a secret instinct concerning the Moabites: as by an express word to Saul concerning the Amalekites, 1 Sam. 15. and would have done to the purpose. See chap. 47. 6, 7. & 50. 25.

and cursed be he that keepeth backe his sword from bloud.] A curse there is as well on such as shed not bloud, when they have Commission and charge from God to do so, as on those that doe the like without either: Numbers 34. 31, 33. 1 Kings 20. 42. Proverbs 17. 15.

V. 11. *Moab hath been at ease from his youth, and he hath setled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity:*] Moab hath lived a long time at ease, he hath not been disturbed much in his land, or removed out of it, and hurried from place to place, as Israel hath been: illustrated, by a resemblance taken from wines that have not been drawn from lees, as thofe whereof Esay 25. 6. Heb. *to his lees*: *elsor*, as chap 36. 13. & 47. 5. 7.

therefore his taste remained in him, and his sent is not changed.] Or, *remaineth*. Heb. *standeth*, or *stayeth*: Deuteronomy 5. 31. Ecclesi. 4. He remaineth still his like, his dignity, his strength, his wealth; and withall (as with such wicked ones especially is wont to be) his pride, his presumption, his impiety, his impurity, his iniquity. See Psalm 55. 19. Esay: 6. 10. Hos. 4. 7. Zeph. 1. 12. verse 26. 29.

V. 12. *Therefore behold the dayes come, saith the Lord*; Heb. *The dayes coming*: 3. 17.

that I will send unto him wanderers that shal cause him to wander,] Heb. *and* (as chap 44. 15.) *I will send him wanderers*; (such as come from a far country, from Chaldea. Esay 39. 3. chapter 6. 22 and 8. 19.) or *transporters*: as the Jewish Commenters would have it: so rendring it also, Esay 63. 1. such as make others to wander: but the word seemeth rather to be in a consistent, than a transient notion, both here and there; and to signifie in his fifth and single form *to wander*, or travel from place to place; in his second or double form, *to make to wander*, or *to remove*; and there is an elegant *antanaclasis*, or variety of notion in the terms; as if it were laid, the Chaldeans shall come far from their own place of abode into the Moabites countrey, as if they were some *vagrants*, or *wanderers*; but they shall make the Moabites in good earnest to wander by leading them away captives. v. 46.

and shall empty his vessels, and breake their bottles.] Alluding to the former resemblance of Wine, either in casks, or in bottles. They shall depopulate his Cities (as Chapter 51. 34. and break them as earthen bottles, Psalm 2. 9 Esay 30. 14. Chapter 19. 10, 11.

V. 13. *And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.*] Because he shall be no more able to deliver them from the Chaldeans, v. 7. 46. Esay 15. 2. and 16. 12. than the golden calf at Bethel, 1 Kings 12. 29. was able to save the Israelites from the Assyrians, 2 Kings 17. 6, 12. Hos. 8. 4, 5 & 10. 15.

V. 14 *How say yee, we are mighty and strong men for the warr?*] Or, *How can yee say?* As Chapter 2. 23. with what face can ye brag of your valour, when ye carry your selves as cowards? verf. 39. 41. See the like in another kind. Esay 19. 11. and of Moabs vaunts, 2, 29, 30.

V. 15. *Moab is spoyled and gone up out of her Cities*] There is no small varietie of Versions and Interpretations of the latter clause here; for the former is the same in effect with what he had before, v. 8. and shall have after again, ver 18, 20. The Hebrew hath no more than this, *and her Cities up, her, up.* Some render it *her Cities*, or the multitude of her Cities *are gone up*, to wit, into smoke; that is they are burnt, as Judges 20 40. Esay 9. 18. Others, *her Cities are gone*; they are loft fallen down. So the old Latine: Or *are gone up* fay some, that is, are perished and *destroyed* as the Chaldee hath it: taken from vapours, that as they ascend, vanish away, James 4 14 so they suppose the word to be taken. Amos 8 8 N.h. 2, 1. but these places are as dubious if not more than this. Others, *he* (that is the inhabitant of Moab) *is departed* from, or *gone out of his, or her Cities, or he shall depart from his Cities*; as the word is used, Numbers 16. 16. 1 Samuel 14. 46. Chapter 37. 57. but the Verb is here masculine, the Pronoun affixed to the Noun feminine. Others, *he* (to wit, the enemy) *hath made the Cities to ascend*; that is, he hath destroyed and taken them away; as Psalm 102. 24. but the forms are not the same. Others, *the stirrer up of her is come up*; that is, one is come, or coming up to her that will rouze her from her security, verse 11. from a word that signifies *to raise*, or *rouze up*, Joel 3. 9. but no instance of such use of the word is produced. A learned late Annotator coming after all these, rendreth it, *her enemies are got up*, over her: *to ascend*, or *get up*, or *over one*, for to overmaster him, or to be advanced to greater honour and dignity than he: and to descend, for to be overmastered by another, and depressed to more disgrace and misery. Deut. 28. 42. So here in this branch, and the next: and the word *ar*, is by a Chaldeism put sometime for *iyar*; that is, *an enemy*, or *adversary*; as 1 Samuel 28. 16. Neh. 4. 12. Psalm 10. 6. & 55. 11. & 144. 12. Esay 8. 20. Dan. 4. 16. and for the diversity of the number between the Verb and the Noun, it is not unusual, in a distributive notion; *her enemies each of them hath got up*, or *shall get up*; as the like, Exodus 17. 12. Job 12. 7. Proverbs 14. 1. Joel 1. 20. But this learned man doth elsewhere go himself another way, one of those before specified. I shall adde in the last place mine own opinion, yet not mine alone; for I find

find it backed by a Jewish Master, I light hitherto on none that take notice of it, and his son, though he relate him, seemeth not to adhere to him: I render the words with him, *Moab is*, or, *shall to adhere to him*: I render the words with him, *Moab is*, or, *shall be spoyled*; *he* (to wit, the spoyler) *is come up*, or, *shall come up on her cities*; as verse 18. *the spoyler is come upon thee*: and of Babylon, Chap 51. 48 56. and, *her cities*, as *her young men*; in the next branch: the noun or participle is supplyed from the foregoing verb; as Gen. 50. 2, 26. the preposition included in the verb present.

and his chosen young men are gone down to the slaughter,] Or, *shall go down*; that is, be stucken down, and slain, as an oxe, or other like beast, by the sacrificer, or the butcher; as Esay 34. 6. chap. 50. 27. & 51. 40. So rather than as that learned Annotator, who would have it parallel to that. Deut. 28. 42. and an *antithesis* herein between this and that *ascending* in the former branch: which though some may well be granted; yet that which he would have, the very words of the text refuse to admit. Heb. *the choyce of her young men*; as Exod. 15. 4. and there is an elegant consonancy of the two terms in the text, not in found of letters onely, but in notion also, and notation; as if it were said, *The choyce of her choyce ones*

saith the King whose name is the Lord of Hosts.] As chap. 46. 18.

V. 16. *The calamity of Moab is near to come, and her affliction hasteth fast.*] So Esay 13. 22. Mal. 3. 5. 2 Pet 2, 1, 3.

V. 17. *All ye that are about him bemoan him, and all ye that know his name,*] Condole with him, both ye that are his near neighbours, and have been formerly acquainted with him, and ye also that are further off, and have known him only by hear-say.

Say ye, how is the strong staffe broken, and the beautifull rod?] Heb. *staffe of strength*; and, *rod of beauty*, or, *bravery*; as it is rendred, Esay 3. 18. See Ezek. 19. 11, 14. How is Moab destroyed, notwithstanding the greatnesse of his strength and state, that he so much gloried in, and trusted unto? Ezek. 19. 12. *staffe and rod*, are emblems of power and authority. Psal. 110. 2. Zach. 11. 7. Yet because the same terms import oft-times an afflicting and chastising or punishing power, Esay 10. 5. Lam. 3. 1. in regard hereof some conceive here to be an intimation withall of Moab's having been over-troublesome and burdensome to others in the height of her former strength and state; and this way the Chaldee Paraphrast seemeth to incline. See the like of some other, Esay 14. 4, 10, 12. Hab. 3. 13. & 51. 41. Lam. 1. 1.

V. 18. *Thou daughter that dost inhabit Dibon,*] Thou goodly fair city, like some beautiful and gorgeous damsel, See chap. 46. 11, 19. and of *Dibon*, see Num 21. 30. Esay 15. 2. 9.

Come down from thy glory,] As Esay 47. 1. Chap. 13. 19. the pronoun is wanting, as chap. 31. 17

and sit in thirst.] Not in thy fat soyl, and well-watred plains, where formerly thou didst reside, Numb 21. 13 14, 20. & 22. 1. but in some dry and thirsty place: *thirst*, for a place of *thirst*; as Psal 107. 33. Esay 35. 7. or, *a thirsty* place; as Esay 44. 3. a defect of the subject, see verse 16.

for the spoyler of Moab shall come upon thee and he shall destroy thy strong hold.] See verse 8. 15 & verse 1.

V. 19. *O Inhabitant*] Heb. *Inhabitress*; as chap. 10. 17 & 22, 23. & 44. 19 & 51. 35 So verse 18.

of Aroer.] A city of Moab situate on the banks of the river Arnon, Deut. 2. 36. & 3. 12.

stand by the way, and espy, ask him that fleeth, and her that escapeth, and say, what is done? Ask of every one that passeth by thee, whether man or woman, What is the cause of their flight; as chap. 46. 5. or enquire of them, how things go abroad; as people full of fears are wont to do, 1 Sam 4. 13.

V. 20. *Moab is confounded; for it is broken down:*] The answer of those that either flee, or passe by, returned to the former enquiry: that all is loft, verse 4.

howl and cry,] Esay 16 7. So chap. 47. 2.

tell it in Arnon] Of this river, See Num. 21. 13. and it may seem that some city of speciall note had its name also from it: otherwise, by *Arnon* must be understood the region near about it, or on the other side of it.

that Moab is spoyled.] Verse 15.

V. 21. *And judgement is come upon the plain countrey,*] As well as upon the higher land: or upon Moab's land in general, being most of it such. See the like, chap. 47. 5. Heb. *land of plainnesse*, or, *evenness*; as Psal. 143. 10. Esay 26. 10

upon Holon,] A city of Moab, verse 24. We find one of that name in Judah's lot, Josh 15. 51. assigned the Levites. Josh 21. 15.

and upon Jahazah] Mentioned in Reubens lot, Josh. 13. 18.

and upon Mephaath,] Out of Reubens lot, Josh. 13. 18. assigned the Levites, Josh. 21. 37.

V. 22. *And upon Dibon,*] In Reubens lot, Josh. 13. 17. See verse 18.

and upon Nebo,] See Num. 32. 3. from whence it appeareth that most of the Towns here mentioned, were sometime part of the possessions of those Kings of the Amorites, whom the Israelites subdued beyond Jordan. See also verse 1.

and upon Beth diblathaim,] One of the Israelites stations in their passage to Canaan, Num. 33 46, 47. called there *Almon-Diblathaim*, and *Dibla*, Ezek. 6. 14. whence it appeareth, that it stood toward the wilderneste. The ancient Greek rendreth it, *the house of Darblathaim*; and the old Latine accordingly, though lesse corruptly, *the house of Deblathaim*; as if it were the name of some person, as is *Dibiaim*, Hos. 1 3 but *Beth* is part of the name of the city, as in *Bethlehem*, and *Bethsheemesh*, and *Bethnon*, and the like: and it may in them signifie *house*, as *a city*. So *Beth gamul*, and *Bethmeon*. verse 23.

V. 23. *And upon Kiriathaim,*] Of it, see Num. 32. 37. Josh. 13. 19.

and upon Bethgamul,] This city I find not elsewhere named in Scripture: A learned late Writer supposeth it to signifie in notion and notation, the same with *Gog-gamul*, or *Gaugamela*, the place of Darius his last defeat by Alexander: and to signifie *the Town of Camels*: (as Strabo also, lib. 16. observeth of that other, that it signifieth, *the house of a Camel*) and to be that which for *Gamala* is written *Makala* in Ptolomy

and upon Beth meon.] See Esay 15. 2.

V. 24. *And upon Keriath,*] Josh. 15. 25. Amos 2. 2.

and upon Bozrah,] Not that in the land of Edom, Esay 63. 1. but another of the same name in the land of Moab, called also *Bezer*, Josh 21. 36. the word signifieth a strong *fort*, or *hold*, Esay 25. 2. & 26. 10. See on verse 1. and thence after the Punick pronunciation, *Butsra*, and by Inversion of letters in the Greek and Latine, *Byrsa*, the name of the Fort that Dido built in Africk; of which they give another fabulous notation. See Virgil. *Eneides* l. 1.

and upon all the cities of the land of Moab, far or near.] *And*, for, *the rest of*; as Chap. 43. 2.

V. 25. *The horn of Moab is cut off, and his arm is broken, saith the Lord.*] His might and majesty is utterly abandoned; set out by a two-fold expression and resemblance: the one taken from beasts, whose force and grace is in their horns, Psal. 74. 4 5, 10. & 89. 17. & 92. 10 & 148. 14 Lam. 2. 3. the other from man, whose strength, for action, consisteth most in his arms Job 22. 9. Psal 10. 15. & 18 30. & 37. 17. & 89. 13, 21. Ezek. 30. 21, 22. A learned late Writer supposeth in the terms of *horn* and *arm*, the names of two cities in that countrey alluded to, called by Ptolomy, the one *Karna*, the other *Zoara*; which come very near to those words in the Hebrew. And by *horn*, and *arm*; some, after the Chaldee, understand *Sultans*, or *Princes*, Num. 22. 24 15.

V. 26. *Make ye him drunken,*] Make Moab drunk, ye Chaldeans; not with wine, but with the wine cup of Gods wrath, cause him to drink of it, till he stagger and fall Esay 51 17—23. Psal. 60. 3. & 75 8. Chap. 21. 17, 21, 28. Ezek. 23. 32—34. as drunken men use to do, Psal. 107. 27.

for he magnified himself against the Lord:] So Lam. 1. 9 Zeph. 2, 10. and those that so do, God will expose to shame and contempt, Prov. 3. 34. 35. & 11. 2. Luke 14 11. & 18. 14. *against the Lords people*: saith the Chaldee. So verse 27. & Zeph. 2. 4, 10. See Psal. 89 50, 51. Ezek. 36. 20.

Moab also shall wallow in his vomit,] As men in drink are wont to do, Esay 19. 14. Heb. *and*; as chap. 1. 3 or, as some render it, *then*: as Chap. 44. 10 The old Latine rendreth the verb here ufed, *shall clap his hands*; and though the word *hand*, be not in the text, yet the word here found, is so used: sometime with it, as Numb. 24. 10. Job 27. 23. Lam. 2. 15 sometime without it, as Job 34. 37. but this seem not to fit so well here: the word is used for *to smite*, or, *beat*. So, *to smite on the thigh* Chap. 31. 18. Ezek. 21. 12. and, *to beat down or, beat one against another*, Job 34. 26. and might therefore not amisse be rendred, *beateth himself* (as he tumbleth and rolleth to and fro) *in his vomit*. I shall adde onely a conjecture, and shall leave it to the Learned. Why may not the verb be taken here indefinitely? and then might the word well be rendred in its most usual acception, as the old Latine taketh it, but making Moab, not the agent, but the object of the action: *he shall clap* the hands at *Moab* lying *in his vomit*: the like is any one, or every one; as in such indefinite forms, the words are commonly expressed as Gen. 11. 9. Some such thing the Chaldee giveth an hint of: who paraphrasing the place, saith *idreshun*: that is, in the common acception of the word, *they shall seek out the Moabites in their place*, but peradventure it is a term, by corruption drawn from the Latine *irrideo*: as divers terms do besides from the Latine and Greek are. See Dan. 3. 5. and then it is, *they shall deride* them. But this I propound only: yet hence observing that the Caldee took the word *Moab* here for a noun, not preceding, but following the verb.

and he also shall be in derision.] As men in such case are wont to be exposed, while they so lye along, to scorn and derision, Gen. Gens 9. 21.

V. 27. *For was not Israel a derision unto thee?*] Heb. *And*, as Chap. 44. 13, 17. Did'st not thou deride him in his misery, and rejoyce at his fall, Job 31. 29. when the ten tribes were spoyled and captived by Salmanesar? 2 Kings 17. and is it not just then, that the like now befall thee? See Judg. 1. 7. Prov. 24. 17, 18. See the like charge against the Ammonites, Ezek. 25. 6. and of the insolencies of them both against Gods people, Zephan. 2, 8, 10.

was he found among thieves?] That thou shouldest so deride him, insult over him, and make a laughing-stock of him, as men are wont to do with thieves, when they are taken in the manner? a proverbial form of speech. See Chap. 2. 26. and Job 30. 5. and

the

the like expostulation, chap.2.14. & 49.1. Some require here a supply of somewhat, where of they conceive a defect; to make the sentence more compleat: and they supply therefore both the negative particle from the former branch, as Psal. 9. 18. Ezek. 20. 30. and the rotes of similitude, as Psal.11.1. Esay 21.8. and whereas in the copies there is here some variety; the word *found*, being in a masculine form, in some of them, in a feminine in others; some following the former; which is the more commonly received, render the words, *was he* not to thee as one *found among thieves?* Others, taking to the latter, render it, *Was he* not with thee a thing *found among thieves?* for the Hebrews use ordinarily the feminine in a neutral notion: and that the theft or thing stolen being found about a thief, is wont to be much matter, as of shame and diligence to him, so of merriment and laughter to others. But I see no necessity of departing from the received, either reading or version.

for since thou spakest of him, thou skippest for joy.] Or, *that* (as Verse 20.) *as thou spakest of him*, (so is the particle here found used, 1 Sam 18.30. 1 Kings 14.18. 2 Kings 4. 8. 2 Chron. 12.11. Esay 28.19.) Heb. *from thy words of him*; as Chap. 20. 8. & 31.20. So oft as thou hast any words concerning him, or his calamity, or captivity, *thou shakest thy self*, or, *moveth thy self*, for joy, or, with laughter; as is implied from the former branch: or, as some, *thou shakest* the head at him, in way of insultation, and derision, Psal.22.7. Lam. 2. 8. and so also some would have the word here. used: Psal.64.8. Howbeit, a learned late Writer following the old Latine, would have this clause rendered, *but* (or Gen.45.8. Chap. 46.21.) *for those words* (or, because of that which thou hast spoken) *against him, thou shalt wander, or, be led captives*: and the verb indeed in his first form signifieth *to remove, or wander*, from place to place: whence the land of *Nod* Gen. 4. 14, 16. But the reciprocal form will not so well here admit it.

V. 28. *O ye that dwell in Moab, leave the cities, and dwell in the rock.*] Leave your wonted places of abode, verse 6. and betake your selves for surety and safety to the ragged rocks, if you can find any succour or shelter there, Judg. 20. 45. and 21. 23. Esay 2. 19, 21.

and be like the dove, that *maketh her nest in the sides of the holes mouth.*] That for fear of birds of prey is wont to build in some cleft on the side of a rock, Cant. 2. 14. Chap. 49. 16. Heb. *in the passages of the mouth of the pit.* Whence the Chaldee understandeth it of a dove, that is come down from her turret, or locker, to hide her self in some hole on the ground: but the former seemeth the genuine sense and more agreeable to that fowls wont.

V. 29. *We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.*] Gods words, manifesting his taking notice of Moab's proud and arregant carriages. See Esay 16.6. where a great part is found of that which followeth. Yet somewhat is added here to Esay's words, and so after again; to shew, saith a learned Writer, that the Moabites not onely perssited in the same sins, but grew worse rather than better; as those, Chap. 9. 3.

V. 30. *I know his wrath, saith the Lord, but it shall not be so, his lies shall not so effect it.*] His vain vaunts and menaces against me and my people, Verse 26. Zeph. 2. 8. which I take notice of, (as Hos. 5.3. Amos 5. 12.) shall not take effect, Psal. 1.4. & 33, 10, 11, or, as some render the latter words, *those on whom he flattereth*, or, relyeth, (Heb. *his bars*) *do not right.* See Chap. 50. 36. A late learned Annotator giveth here a twofold reading diverse from others before him; either thus, *I know his rage, and that not to be right*, just and equal; I know also that *they* do each of them *his lies, and not* that which is *right*: or thus. *I know his rage*, is it *not so?* (is he not exceedingly outragious?) *and his lies*, (I know also) *do they not do so?*) Is is not true, that he is in either kind very faulty? the words read interrogatively; as 1 Sam. 20. 14. But of this passage, see more on Esay 16.6.

V. 31. *Therefore will I howl for Moab, and I will cry out for all Moab.*] Esay 16.7. *Moab shall howl for Moab.* But what was there said of the Moabites howling one for, or over, another, the Prophet applyeth unto himself here. So verse 32.

mine heart *shall mourn for the men of Kirheres*] *mine heart*, is supplyed from Esay 15.5. Yet some render it without any supply, *he shall mourn*, that is, *Moab shall mourn*: or, taking the verb indefinitely, *men shall mourn*; or, *mourning there shall be*: as Esay 32. 12. *for the men of Kirheres.* Esay 16.7. *for the foundations of Kirhareseth*; for the like thereof, for the people here: for the city is the same.

V. 32. *O vine of Sibmah, I will weep with thee for the weeping of Jazer.*] Or, as some render it, or, *above more than, the weeping of Jazer.* So is this form taken: Psal.45.7. & 130 6. Chap.49.19. I will bewail thee more largely and lamentably than Esay bewayled Jazer: whose words and forms of lamentation Jeremy here enterlardeth and enlargeth, the rather for that this devastation of Moab by the Chaldeans was to be much more grievous, than that Esay foretold by the Assyrians, Esay 16.14. See of Sibmah, and this passage there, Esay 16. 8.9.

thy plants are gone over the sea, they reach even to the sea of Jazer.] See Esay 16.8.

the spoyler is fallen upon thy summer-fruit, and upon thy vintage.] See Verse 33, 18. & Esay 16.9.

V. 33. *And joy and gladnesse is taken from the plentifull field, and from the land of Moab, and I have caused wine to faile from the wine-presses; none shall tread with shouting.*] See Esay 16. 10. *tread*, for, *tread grapes*. as Esay 63. 2. Chap. 25.30. and in Esay, *to tread wine*, for, *to tread grapes*, to make wine.

their *shouting shall be no shouting.*] The stout of the enemies assailing them, and breaking in upon them, Chap.25.30. or the shout and out-cry that themselves shall make at the enemies irruption on and storming of them, shall be another manner of shout and cry, than that which they were wont to use in the Vintage or harvest times, at the bringing in of the wine and corn; a shout, not of joy and mirth, but of terrour and dread, verse 34. chap. 51. See Exodus 32. 18.

V. 34 *From Heshbon, even unto Elealeh, and even unto Jahaz have they uttered their voyce.*] See Esay 15.4.

from Zoar even unto Horonaim, as an heifer of three years old.] Thus beginneth to low after the bull. See Esay 15. 5. Verse 3.

for the waters also of Nimrim shall be desolate.] Heb. *desolations*; as Chap. 51. 62. See Esay 51.9.

V. 35. *Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods.*] Heb, *And* as Chap.44. 24. that which was before threatned, Ver. 7 See Num.21.28.

V. 36. *Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres:*] Alluding to the custome of playing with flutes and pipes certain sad and doleful tunes or funerals and solemn mournings. Mat. 6.23. See Esay 15. 5. & 16.11.

the riches that he hath gotten is perished.] See Esay 15.7.

V. 37. *For every head shall be bald, and every beard clipt.*] Heb, *diminished*, or, *cut short*, Lzek.5.1. 11. See Esay 15. 2, Chap.47.5.

upon all the hands shall be *cuttings, and upon the loynes sack-cloth.*] See chap 17.5. Esay 15. 3. *hands*. for, *arms*, as chap. 38. 12. for their arms they used to cut and slash in such cases. So also, *wounds in their hands*, for, *upon their armes*. Zach. 13.6.

V. 38. *There shall be lamentation generally upon all the house tops of Moab, and in the streets thereof:*] See Esay 15. 3.

for I have broken Moab.] Or, *for I will break*; or, *When I shall break, Moab*; as Chap.13.21.

like a vessel wherein is no pleasure, saith the Lord.] See Chapter 22. 28.

V. 39. *They shall howl, saying*] Or, *Men shall howl*; or, *There shall be howling*, and, saying; for the verb is indefinite, as verse 31. Esay 32. 12.

How is it broken down?] See the like, verse 17.

How that Moab turned thee back with shame?] As those that dare not shew their face for shame; say some: but rather, as those, that dare not look the enemy in the face, but turn their back to them; and in shameful manner instead of fighting betake themselves to flight: as Chap.46.5. Heb. *neck*; or, hinder part of the neck: as Chap. 2. 27. 32. Josh. 7. 8, 12.

So shall Moab be a derision, and a dismaying to all that are about him.] Or, *thus*. Heb. *and*, as Chap. 25. 34. and, *for laughter*, or, *unto derision*, as Israel was before to him, verse 27. and, *for a dismaying*, or, *affrightment*. as Esay 19. 16, 17. & 23. 5. as fearing yet, lest the like might also befall them.

V. 40. *For thus saith the Lord; Behold, he shall flye as an Eagle and shall spread his wings over Moab.*] Nebuchadnezzar shall come swiftly, like an Eagle, flying at, and spreading his wings over his prey. Deut. 28. 49. Chap. 4. 13. & 49. 22. Dan. 7. 4. Hos. 8. 1. Habb. 1. 6. and in the term of *wings*, may an allusion be to the *wings* (as they are termed also) of an army: wherewith the Chaldean Kings forces covered over-spread his whole land. See Esay 8. 8.

V. 41. *Kerioth is taken, and the strong holds are surprised:*] Or, *The Cities are taken*, for it may be, either the proper name of a city, as verse 24. or, a common term of *cities* in general: as Heb. 2. 5, 12. and it forteth well here with what followes, *cities* and *forts* are all surprised; no place so strong, that is able to hold out. See Verse 15, 24.

and the mighty mens hearts in Moab at that day shall be as the heart of a woman in her pangs.] The hearts of the strongest and stoutest of them shall quail; and it shall be with them, as with a woman that hath grievous hard labour. So Esay 21. 3. Chap. 30. 6. & 49. 22, 24. Mich. 4. 9, 10.

V. 42. *And Moab shall be destroyed from being a people.*] See verse 2. Esay 7. 8.

because hee hath magnified himselfe against the Lord.] See Verse 26.

V. 43. *Fear, and the pit, and the snare shall be upon thee, O Inhabitant of Moab, saith the Lord.*] See Esay 24. 17.

V. 44. *And he that fleeth from the fear, shall fall into the pit, and he that getteth up out of the pit, shall be taken in the snare:*] He that escapeth one danger, shall be surprised with another; and if that misse also, with a third. So 1 Kings 19. 17. & 20, 30. Amos 5. 19. See Esay 24. 18.

for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord.] So chap.11. 23. & 29. 22. & 46. 21. There is an elegant redundancy of the noun subjoyned to the pronoun; that maketh the sentence more vigorous: as the like, Prov. 5. 21. Esay 8. 13. & 48. 6. Chap. 9. 15.

V. 45. *They that fled, stood under the shadow of Heshbon, because of the force:*] Those that fled out of the villages, *for want of strength*, (as some render it; like that, *from fat*, that is, *for want of fat*, Psalm 109.24. See Lamentations 4.9.) or *from* the enemies *of fat*, Psalm 109.24. See Lamentations 4.9.) or *from* the enemies *forces* pursuing them, betook themselves to Heshbon, as being a place of chief strength; hoping to find succour and shelter there, as in the shade of some great tree against the scorching heat of the Sunne, or under the shroud of it against a storm: *shadow*, for, *protection*: as Judges 9. 15. 20. Eccles. 7. 12. Esay 32. 2. Daniel 4. 12.

but a fire shall come forth out of Heshbon] But their expectations shall be frustrate: for both Heshbon shall be surprised by the Chaldeans, who from thence shall surround, and with fire and sword waste the rest of the Countrey unto the utmost bounds of it. This whole passage with little variation, is taken out of Moses, in whose writing is recorded a proverbial kind of speech in those daies very common in mens mouthes, concerning the mischief that from Heshbon King Sihons city the Ammorites had done to the Moabites. Numb. 21. 28, 29. but by the Prophet here applyed to the Chaldeans. See v. 2.

a fire shall come forth out of Heshbon] So Judges 9. 15, 20.

and a flame from the midst of Sihon.] Heb. *from between Sihon*, that is, simply, *from Sihon, or from out of Sihon*: and *Sihon*, for *the city of Sihon*; as it is in Moses, that is, *from Heshbon*: for Heshbon was the City and seate of Sihon a King of the Ammorites Numbers 21. 26.

and shall devour,] Or, *which shall devour*; the copulative for the relative: as c. 41 8.

the corner of Moab] Or as some render it, *the side* from Exodus 27. 9. Numbers 35. 5. but it may here better be rendred *coast*. than *side*, or *corner*: as it is Numbers, 34. 3. As also Nehemiah 9. 22. *coasts*, rather than *corners*, or *the end*: as it is rendred, Ezekiel 41. 12. it shall spoil all Moabs land from the one end to the other.

and the crown of the head of the tumultuous ones] Or, *revellers*, Heb. *children of noise*; as chapter 46 17. not so much the rude and promiscuous multitude, Esay 16.14 & 17.12. as the gallants those revelling and roting ones; as Esay 5. 14. & 24. 8. So rather, than as some of those *tumultuous ones*, that could not be quiet, but would needs be shaking off the Chaldean yoke. See Chapter 27. 3, 8. and, *the crown of the head*: Either the King and his Princes; as Esay 1. 5, 6. for the most, it cause they find *Lords* Numb. 21. 28. as Esay 1. 5, 6. for the most, it cause they find *Lords* Numb. 21. 28. though the word be no more than *owners* and *masters*, there: or, *the chief and principal*, among those revelling gallants; as the like Esay. 28. 1, 3. or the principal of the wealthy and fat soyl, that maintaineth them, and their riot: as Esay 28. 1, 4. Chapter 2. 16. or simply, which I take to be the genuine sense, it shall destroy these gallants, it shall break their heads; as Psal. 68 21.

V. 46. *Woe unto thee, O Moab,*] See Num. 21. 29.

the people of Chemosh perisheth,] Or *is perished, the people of Chemosh*, their chief Idol whom they served, v. 7. 13.

for thy sons are taken captives, and thy daughters captives.] Heb. *they have taken them in captivity*; as verse 7. but the verb is indefinite: and is both of them here therefore rendred by the passive: As Nehemiah 2.7. Job 7. 3.

V. 47. *Yet will I bring again the captivity of Moab, in the latter dayes saith the Lord.*] Heb. *And*; as chap. 44.4. Either *I will bring back his captives*; as Psalm 126. 1. Chap. 30. 3. or *I will restore him again* to his former state; as Job 42. 10. Heb. *in the posterity of dayes*, or *the after-times*, chap. 23. 20. After a long time of desolation; by a spirituall restitution principally in the dayes of the Messias. So the Jewish Commenters themselves here, and c. 49. 6. 39. Zeph. 2, 11. See Esay 49 v. 6.

Thus far is the judgement of Moab.] The conclusion of this long prophecy concerning Moab; as the like of the whole volume of his prophecies, c. 51. 64. So rather than as some, following the Chaldee, would have it, as setting a limit to Moabs desolation: *Thus long* shall the *judgement of Moab* continue.

CHAP. XLIX.

Verse 1. *Concerning the Ammonites, thus saith the Lord*] Into this Chapter are cast divers severall Prophecies, against severall people, most of them the Jewes, their neare but bad neighbours. The first that he beginneth with are the Ammonites, the Moabites brethren, Lots sons, Psalm 83. 8. the former by his elder daughter, the latter by his younger, Genesis 19. 37, 38. they dwelt neare together, and banded both with the Chaldeans and others. against Gods people, 2 Kings 24. 2. Psalm 83. 6, 7. and are therefore joyned together, Zeph. 2. 8. Heb. *sons of Ammon*: as chapter 43 10. they are so constantly termed from the root of their stock, whom his mother named *Benammi*, Gen. 19. 38. Heb. *unto them*, and so some render it: but the particle is sometime also so used, as our Version rendreth it, Genesis 20. 13. Psalm 91. 11. Chapter 14. 19. & 28. 8. Others, *against*; as it is rendred, Job 7. 20. & 8. 4. chap. 3. 25. See the like denunciation with this against them, Ezekiel 21. 28. & 25. 2. Amos 1. 13.

Hath Israel no sons? hath he no heir?] He beginneth this discourse about the Ammonites, with an expostulation concerning their wrong offered to Gods people, in seizing on their Land, as if they wanted issue of their own, or other neaver of kin, that might more justly lay claime thereunto; continueth it with a denunciation of judgement against them for their so dealing, verse 2——5. and concludeth it with a gracious promise of restitution, verse 6. See the like expostulation, or demand at least, Chapter 2. 14.

Why then doth their King inherit Gad, and his people dwell in his Cities?] What reason is there, that their King or Idoll should as by right of Inheritance seize upon, and hold any part of that Land, that God hath by lot assigned to his people, as escheated to him for want of Heires? See Judges 11. 23, 24. and Zeph. 2. 8.

their King] Or, *Melcom*, their Idol, 1 Kings, 11. 5. whom in place of the true God, they see up in those places which they seize upon. See Verse 3. and the like ambiguitie. Zephaniah, 1. 5.

Gad.] The Tribe of Gad: that which God had by Moses assigned unto it, the one half of Gilead (for the other halfe of it, the Tribe of Manasses held, Numbers 32. 39. Joshua 13. 29, 31.) even so much, or all of it, as costed upon half of the Ammonites, country, Joshua 13. 24, 25. (for so I should rather chuse to expound that place, than as some other, of Lands taken by Sihon from the Ammonites, and so possessed by the Ammorites, Numbers 21. 26. for there is no mention at all of the Ammonites countrey in that place) and that the Ammonites had by their vicinity, when the Israelites were sometime in a weak and low condition, either by distractions at home, or disturbances from abroad, taken occasion to encroach upon the possessions of that Tribe, that part of it especially, that lay so near to them, to wit, Gilead, appeareth plainly by Amos, 1. 13. howsoever the Text (in one word there ambiguous, whereof see on Esay 7. 14.) be rendred: and this seemeth to have been about Jeroboam the seconds reign, for under him Amos prophecied, Amos 1. 1. and at that time was that State in a very dejected and forlorn condition, 2 Kings 14. 26. Howbeit, some suppose this to have more special reference to Pekah reign, under whom the Ammonites, joyning with Tiglath Pileser King of Assyria, should seize upon the Gadites inheritance: and that Tiglath Pileser indeed then seized among other places in that kingdome, upon Gilead. we finde 2 Kings 15. 29. and that both Pul and he carried the Gadites away captive, 1 Chronicles 5. 26. but of the Ammonites joyning therein with either of them, nothing is said in the Holy story. Yet is it not unlikely, that those parts being by this means much dispeopled, they took occasion thereby to seize upon some part of that Tribes inheritance, lying so near to them, and so fit for them: as also that after the dissolution of that State by Salmaneser, 2 Kings 17. they continued their possession of it; while the Assyrian Kings having dispeopled much of it, did not look much after it. To which purpose Zephany also long after giveth us an hint, that both the Ammonites and Moabites in Josias his reign had encroached upon the borders of Israel, Zeph. 2.8. And we finde them both further in Jehojakim's reign joyned with the Chaldeans against Judah, 2 Kings 24. 2. And that at the time of this prophecy they held some good part of that territory, doth from Gods expostulation with them by the Prophet here appear: God with all intimateing, that they could have no right thereunto; since that, albeit the ten Tribes had had no issue of their owne, yet they wanted not an Heir; Judah by right of consanguinity might well come in before the Ammonites, and lay claime to that Land, which his brethren of the other Tribes had formerly held, 1 Kings, 12. 24.

V. 2. *Therefore behold the dayes come, saith the Lord,*] The wrong was before, v. 1. the righening by judgement to be executed upon the Ammonites now followeth. Heb. *the dayes coming*; as c. 48. 12.

that I will cause an allarm of war to be heard in Rabbah of the Ammonites,] Heb. *and* (for, that; as c. 48. 12.) *I will cause to be heard a shout, or sounding of war*, (that is, a warlike, or military shout; as Chapter 4. 19. & 20. 16. So Amos 1. 14. & 2. 2.) *in Rabbah*: the chief City in the Ammonites countrey, 2 Sam. 11. 1. & 12. 26. Amos 1. 14.

and it shall be a desolate heap,] Heb. *an heap*, or *hillock of desolation*: as Deut. 13. 16. See Ezekiel 25. 5.

and her daughters shall be burnt with fire:] The Towns and Villages belonging to her, as a mother city to them. See ch. 15. 18. So are the inferiour Towns usually termed in Scripture, Num. 21. 20, 33 Lam. 3. 51.

then shall Israel be heir unto them that were his heirs, saith the Lord.] The Israelites shall then inherit the Ammonites land, who had before, as if he had been rightful heir to them, possessed himself of theirs, v. 1. See the like, Esay 14 1.

V. 3. *Howl O Heshbon*] A City which had been sometime King Sihons chief seat, Numbers 21. 20. re-edified by the Reubenites, Numbers 32. 37. but whether parted afterward between them and the Gadites, or whether by lot it fell afterward to the latter, doth not so clearly appear; for it is mentioned as one of

their boundaries, Joshua, 13. 15, 16. and as a City out of their inheritance assigned to the Levites, Joshua 21. 38, 39. but seemed to have been about these times possessed by the Moabites. See Chapter, 48. 2, 34, 45. And hence come gather that the Ammonites were over-runne, and ruined before the Moabites; because Heshbon is willed to howle upon the takeing and sacking of Rabba, and some other place betweene Heshbon and it, as expecting to fare as Rabba, and those others had done.

for Ai is spoyled:] Not that *Ai*. whereof mention is made, Josh. 7. 1. & 9. 3. but another of that name, on the other side of Jordan, situate between Heshbon and Rabbah; by Ptolomy deemed to be called *Gaia*; as *Gaza*, for *Azzah*. Chap. 47. 1. and *Gomorra*, for *Amorah*, Elay 1. 9.

cry ye daughters of Rabbah,] Either ye towns belonging to it; as verse 2. but then *towns*, for *inhabitants*; as Esay 1. 27. and so the Jewish Commenters: Or, *ye women of Rabbah*; as *Daughters of Israel*, 2 Samuel 1. 24. and *Daughters of Sion*, Isaiah, 3. 16. and, *Daughters of Jerusalem*, Luke 23. 28.

gird ye with sackecloth] Heb. *gird sackes*: the usual mourning weed in those times, c. 4. 8 & 6. 20.

and run to and fro by the hedges:] To hide your selves behind them in the fields amidst the bushes and the thickets, for fear of the enemy ranging up and down; seeing ye have no towns or cities left for you to repair unto, they being all surprised, sacked and burnt down to the ground, verse 2. For the Jewish Masters seem to stray, who expound it of such mounds or fences as their villages had about them, that had not walls and gates, as their great cities had, 1 Sam. 23. 7.

for their King shall go into captivity; and *his Priests, and his Princes together*.] Heb. *Malcam*. Either the King of the Ammonites that resided at Rabba, verse 2. or their idol, as verse 1. *shall go into captivity, or shall goe among the captives*; as Ezekiel 12. 11. the very same is said of *Camosh*, Chapter 48. 7. of *Malcam*, Amos 1. 15. but there their *King* seemeth to be intended, because he speaketh onely of his *Princes*: here the idol rather, as *Camosh* before; *Priests* are also in both places mentioned; of idols carried captive, see also c. 43 12.

V 4. *Wherefore glorieſt thou in the valleyes*] In thy rich and fertile soyl, in thy well watered plains that therefore fear no drought, c. 17. 8. and that by their constant fertilty make thee so wealthy. So the Jewish Commenters, with whom most others concur: yet a learned Interpeter of ours would have it rather rendred in thy *profundities*, as in a notion of fortification. See v. 8. 30. because though low, yet invironed with hils. But the former notion seemeth the natural, and is the more familiar notion. The Greek here hath, the *fields of Enacim*: whence I wot not. See c. 47. 5. & 48. 8.

thy flowing valley,] Thy valethat floweth with abundance of all revenews, as well for delight and pleasure, as necessity and wealth; as the land of Canaan is said to *flow with milke and honey*, Chapter. 11. 15. and 32. 22. But the most, both jewes and others reade it, *thy vale floweth*: which they expound diverſly. Some, *it fainteth*, and is grown weake; as a woman in her infirmity. or man and woman by an immoderate fluxe, Leviticus, 15, 2, 3, 10, 33. Others, it *flush flow*, with blood of those that shall be slain in thee: As Esay 15. 9. and 34. 7. Others with such a storm of rain or land floods, as shall wath away all that is in thee, or groweth on thee, thine inhabitants and all their wealth: As Chapter 48 8. Others, lastly, it shall *flow away*, waste, vanish away, and be gone or be stuyed; as Lamentations 4. 9. see Job 20. 28. It is an allusion, saith one of ours, to the fire of Valleyes, that shoot along betweene the Hills, as Rivers, or Brookes, or, Land-floods runne downe, till they empty themselves into the Sea, Psalm 104. 10. Either Version hath good probabilitie; of this latter, the last, most of any, But I incline rather to the former reading, because the menace comes after, verse 5.

O backe-sliding daughter] Or, *that turneſt away*: to wit, from God; as Esaiah, 57. 17. Chapter, 31. 22. But I should rather here render it *untoward*, or *refractarie*: because spoken of a people, that never had been joyned in Covenant with God. Of the terme Daughter: See 49. Chapter, 46. 11. 19.

that truſted in her treasures,] Or *troſteth in thy treaſures*: a change of the person; as Job 18. 4. *O thou that teareſt himself in his wrath*: Of such vain confidence, See Psalm 49. 6. & 52. 7. Prov. 11. 28. Mark 10. 20. 1 Tim. 6. 17.

saying.] Supplied; as Psalm 105. 15. Acts 7. 32.

who ſhall come unto me?] or *who can come at me?* in a potentiall notion; as supposing themselves impregnable, and sufficiently able to keep out any forrein force, that might offer to invade them. See the like, c. 21. 13.

V. 5. *Behold, I will bring a fear upon thee, ſaith the Lord God of Hoſts, from all thoſe that be about thee*:] Heb. *I am bringings* as c. 42. 17. & 45. 5. *fear upon thee from all thy circuits, or from all* (places, rather than persons here) *round about thee*; as c. 46. 14. I will rouze you out of this your self-confidence and security, by surrounding you with terrours on every side of you; as Chap. 46. 5. So v. 29. 32. See Ezek. 32. 32.

and ye ſhall be driven out every man right forth,] As Amos 4. 3. not daring either so stand still. or to looke backe, Genesis 19. 17. Chapter 46. 5. and 47. 3. Matthew, 24. 16. ——— 18. Marke 10. 32. Luke 16. 31, 32. and 21. 21. Heb. *a man*, for *each one*; as chapter 44. 16.

and none ſhall gather up him that wandreth.] None shall entertain them, or take them in, when they flee and wander from place to place, seeking for refuge and relief; as Psalm 17. 10 Mic. 4. 6. or none shall be able to rally them, or bring them together again, to make head against the enemy; as Judges 3. 13. or none shall look after any other to succour them, or to take them along with them in their flight, but as in great consternation and affghtment is wont to fall out, every one shall seek onely how to shift for himself; as c. 47. 3.

V. 6. *And afterward I will bring again the captivitie of the children of Ammon, ſaith the Lord*.] or *yet afterward*; as c. 44. 4, 28. A gracious close with promise of restitution: the like whereunto, see c. 48. 47. So v. 39.

V. 7. *Concerning Edome, thus ſaith the Lord of Hoſts*;] Heb. *unto Edome*. See ver. 1. The second Prophecy is of the Edomites, the posterity of Esau, Genesis, 36, 8, 9. See other the like concerning them, Esay 21. 11. & 34. 6. & 63. 1 Ezekiel 25. 12. Amos 1. 11. Obad. 1.

Is *wiſedome no where in Teman?*] The Arabians, or those of the East, were anciently famous for wisedome, 1 Kings 4. 30. Mat. 2. 1. those of Esau's posterity especially. and among them the Temanites, a race descended from *Teman*, the son of Eliphaz, whom Esau had by Adah his first wife, Gen. 36. 10, 11. of which family was Eliphaz one of Job's friends. Job 2. 11. And therefore demanded, whether all their wisedome that they had wont to be so much cried up, and renowned for, were utterly lost, that they seem to be at their wits end. like those at Sea, Psalm 107. 27, See the like of Egypt. Esay, 9. 11 ——— 13. and of this concerning Edom; Obad. 8.

is counſel periſhed from the prudent?] Heb. *from the underſtanding ones*. Howbeit, some of the Jewish Masters render it, *sons*; which the word also may well signifie: and one of them taking it to have reference to Teman, expoundeth it from those of this generation; as if it were said, *from the children of Teman*, from those of his race that now live: the old Latine also going this way rendreth it: *from the sons*, which some referring to *wiſedome*, expound it, *from the sons of wiſedome*; as Matt. 11. 19.

is their wiſedome vaniſhed?] Some render the word here used, *is it become ſuperfluous, unprofitable*, or *uſeleſs, naught worth*. So the old Latine, and the Tigurine, because the term hath sometime a notion of superfluity, Exodus 26. 12, 13. The Jewish Doctor after the Chaldee, *It is corrupted and ſpoyled*, from a term that very commonly in the Talmudic tongue signifieth, *to be corrupt, rotten, stinking, vile*, and *abominable*. A learned late Writer, *Is it tired out?* from an Ethiopick term, that signifieth to be wearied or tired, Mark. 11. 28. An Interpreter of note, *Is it worn out?* and consequently, become uſeleſs: which may seem to come home to the first, not to the severe from the second; for that things worn out, are usually such, as that Rabbinical term importeth c. 38. 11. and to suit also with our Version, since that things waxen old and worn out, are ready *to vaniſh*, Heb. 8. 13.

V. 8. *Flee ye, turn backe, dwell deep, O Inhabitants of Dedan*.] These words are diverſly read, and diverſly rendred. Some read the words all in one notion; as imperative, or hortative, *flee, turn backe, dwell deep*: as this our present Version exhibiteth them and to the same effect our former; as also the old Latine, the Tigurine, and some other Interpreters of note. But against this a Jewish Critick excepteth, and saith, the two latter terms cannot have that notion; because there is no such mood in that form of the one, and the vowel is diverſe in that mood with the other: and a learned Scholiast therefore to establish this Version, requireth some change in the points. But to help this without any such alteration, a late learned Annotator well observeth, that there may be, as oft there is, an interchange of the person, the third for the second, as was before, Verse 4. and the Tense past or present, for the Imperative; which is also not unuſuall: *Flee yee, they turne, they dwell deepe*, for, *Flee yee, and turne yee backe, and dwell deepe, O yee Inhabitants of Dedan*. See the like change of person, Genesis 28, 21, 22. Esay 2. 29. and 61. 7. Chapter 5. 21. and 6. 17. and 16. 12. and 29. 19. and 44. 10. and the Tense past or present with the Copularive here understood, Exodus 3. 16. and 4. 22. and 12. 22. and 25. 13. 2 Kings 9. 3. Chapter 2. 2. and 3. 12. and 5. 20. Howbeit, other of both the Jewish Commenters and ours, render the two latter Verbs as in an enunciative form; one of the Rabbines, *Flee yee, Inhabitants of Dedan*; they, (that is, the Enemies) *are turned againſt you*, and *have pierced deep*, or, *farre* into your Land to *dwell* in it, and to expell and drive you out of it; and others, when they said. *Flee*; (such a defect and supply; as Psalm 27. 8. no sooner was such a word cast out, but presently) *the Inhabitants of Dedan turned their backe, and dweit deep*; sought to get into Caves and Holes as deepe as they could, where they might be most safe, and secure from the Enemy, for fear of whom they fled. A late learned Interpreter including the two latter in a parenthesis; *Flee ye*

ye (it ſhall come to paſs that they ſhall turn themſelves away, and retire to deep dwellings) O Inhabitants of Dedan. If any change in the vowel points might be admitted, I should rather chuse to attempt it in the first word, reading *Nasu*, for *Nasu*, rather than with that learned Scholiast *Nasbu*, for *Nasbu*: but I see not why *nasu* may not be here a Verb of the indicative past or present; since that form is in divers particles of Verbs of the same stampe and ranke found, as in *Cassu, hastening*, Numbers 32. 17. *surah flitting*, Esay 49. 21. *shoze, returning*, Mic. 2. 8. and other the like. Thus they might run all in the indicative, *The Inhabitants of Dedan are fled, or flee, they have turned the backe, or are turned backe, they dwell deep, or abide in deep places*. But since that I finde the same in effect, yea, for the first and last in terms the same, again afterward, v. 30. I adhere to that which our Version exhibiteth, and with the change of the person only allowed, the irregularity found in the last, is not great, nor such as need force it from being an impe ative form.

turn backe,] Or, *they turn backe*: a term used sometime of turning, or looking back, either to make head against the enemy in purſuit, or to save and rescue somewhat from them: So c. 46. 5. & 47. 3. See v. 5. sometime of turning the back to the enemy, to make an escape by flight, chap. 46. 21. and 48. 39. So here, and again v. 24. One of the Jewish Masters renders it, *they have removed themselves*, as saith he, the word is used, Leviticus, 14. 36. where it is rendred, *they ſhall empty the houſe*; that is, remove all the houshold-ſtuff out of it: but the forms are not here and there the same.

dwell deep] Or *they dwell, or abide deep*. Heb. *they make deep*, or *make deep to ſit*: that is, to *dwell*, or to *abide*; as 2 Kings 6. 2. Chapter 43. 4. So Psalm 113. 5. *that maketh high*, or *aloft*, to *dwell*: that is, *who dwelleth aloft, or on high*; as our Version well rendreth it. So, *make deep demand*, for ask somewhat below, or in the deep, Esay 7. 11. and, *that make deep to conſult*, for, deviſe profound projects, Esay 29. 15. and, *they corrupt, they make deep*, for they are deeply corrupted, Hos. 9. 9. and that which cometh neareſt home to this, *he digged and made deep*, for he *digged deep*, Luke 6 48. the meaning is, not *dwell*, or *abide in the vale*, as a learned Interpreter would have it, because the word for *a vale*, v. 4. cometh from this root: but retire, pierce as deep as ye can into the cleſts of the Rocks. or Grots and Caves in the ground where ye may lye hid, by moſt out of ſight and so ſecret and cureſt from the enemy, and there make your abode. See Judges 6. 2. 1 Samuel 13. 6. & 14. 11. Esay 2. 19. 21. c. 48. 27. The very form is verſe 30.

Dedan] A city in Arabia joyning upon Idumea, Esay 21. 13. inhabited by the people deſended from Abraham by Keturah, Genesis 25. 3. who it seemeth had been subdued by the Edomites, and their city with its territory annexed to the Land and State of Idumea. See Ezek. 25. 13.

for I will bring the calamity of Eſau upon him, the time that I will viſite him.] Heb. *for I have brought*. As Chapter 32. 42. and 44. 2. but the time past here for the future, as Esay 30. 19. Micah 7. 8. yet it may be rendred, *when I bring*, as Chapter 10. 2. and 11. 23. or, And, *in the time of his viſitation*: a defect of the Particle in; as Chapter 11. 23. that is, what time I come to visite them: as Chapter 10. 15. & 46. 21. *Eſau*, that is, *Edom*: for *Eſau* and *Edom* are one and the same, Genesis 36. 1, 8 9. as *Jacob* and *Iſrael*, Genesis 32. 28.

V. 9. *If grape-gatherers come to thee, will they not leave ſome gleaning grapes?* Heb. *cleſters*: but the word seems peculiarly to signifie such clusters as are wont to be left, either by overſight, or wittingly, according to the Law, Leviticus 19. 10. Deut. 24. 21. in the cutting and gathering of the grapes in Vintage: alluded to, Judges 8. 2. & 20. 45. Esay 17. 6. & 24. 13. chap. 6. 9. Mic. 7. 1. The same thing is found Obadia 5. and thereby is implyed, that the Chaldeans when they came, found help the Edomites utterly of all their wealth, leaving nothing of worth behind them. The old Latine, not regarding the interrogation, maketh the sense directly contrary to what is intended, while he rendreth the words, *they would not have left a cleſter*: it is intimated indeed, that the Chaldeans would do no less; but that illuſtrate by an agreement of diſſimilitude. Which howſoever the Greek not unfitly expreſſeth, rendring it, *There are grape-gatherers come, that will leave thee no remnant*; yet they mangle the Text, and do not faithfully exhibit it, but inſtead of the *Potatis*, or former part of the collation, give us here the *Apoſtis*. or application of it, which cometh after, as being the latter part: v. 10.

if thieves] To wit, had come unto thee: supplied from the former branch: as the like, Gen. 1. 16. 2 Chron. 10. 11. compared with 1 Kings 12. 11.

by night] As thieves usually do, Job 24. 16. 1 Theſſalonians 5. 2. 2. Pet. 3. 10.

they will deſtroy till they have enough.] Or, *they would have deſtroyed* Heb. *their ſufficiency*; as Exod 36. 7. Prov. 25. 16. they would have taken so much as would serve their turn, and left the rest behind, not have swept all away, as these Chaldees will do, when they come

V. 10. *But I have made Eſau bare*:] Or, *I have bored him*, (as Joel, 1. 7.) or *will ſtrip Eſau*: that is, the Edomites deſcended of Esau Gen. 36. 1. as v. 8. I will by the Chaldeans ſtrip them of all that ever they have.

I have uncovered his ſecret places] Heb. *his coverts*, or *hiding places*, or *places of covert*; as Chapter, 23. 24. either their forts and ſtrong holds, Esay 4. 6. or the holes that they creep into to hide themselves in, v. 8. or the ſecret places where they hide their treasure, Esay 45. 3. See Esay 15. 7. or both the one and the other: implying that nothing should be concealed or kept from the enemy. See v. 20.

and he ſhall not be able to hide himſelf,] Or, *ſo that* (as Chapter 29. 6, 26.) *he ſhall not be able to hide himſelf*. Heb. *to be hid*; as chap. 36 19.

his ſeed is ſpoyled] Either the Edomites themselves: as *the seed of Jacob*, the Israelites, Chap. 33 26. or their children: as Chap. 36. 31. for whom they shall finde no place, wherein to conceal, or if cure them, nor friend or neighbour to commit them unto, verse 11.

and his brethren] The Moabites and Ammonites deſcended from Lot Abrahams nephew, Genesis 11. 31. and 19. 37, 38. undergoing the same calamitie with the Edomites, Chapter 48. verse 1.

and his neighbours,] The Philiſtines, Psalm 83. 7. spoyled as well as himself, chap. 47.

and he is not] Edom is no more a Kingdome, or a State; as, Psalm 37. 36. c. 31. 15. or as som: of the Jewish Masters, who joyn this clause to the next verse; *There is none to him*; or *there is none left him*: he hath none, either brother or neighbour to take charge of his children, that they may fay, as it is there, or *there is not he*, that may fay, *Leave thy orphans with me*, v. 11. But of this farther there.

V. 11. *Leave thy fatherleſs children, I will preſerve them alive, and let thy widowes truſt in me*.] These words most Interpreters conceive to be the words of God himself to the Edomites, as advising them to commit their children and their widowes to him. And our ancient English Versions render them: *thou ſhalt leave thy fatherleſs children with me, and I will keep them*: for it is no small comfort fay some of them that goe this way, when dyes, or when they fee they muſt perish themselves, yet if they have some friends, that will take care for their widows and their orphans: or fay others, when men are compelled to flee, or withdraw themſelves, being constrained to flit from place to place, if they have some friend with whom they may leave wife and children as David did his parents with the King of Moab, 1 Sam. 22. 3. that which God, as some suppoſe, should put the Edomites in hope that he should do for them, when all others should flit them; and so it should be not unlike that, Psalm 27. 0. But others conceive that God speaks it not as promising any such thing, but implying onely that they should have none left to leave them to, but God, their friends, alliance, and neighbours being in the same case with themselves, verse 10 Others, that they should have no such to leave to any their wives and children being slain as well as themselves. Whence it is said, that there should be no *remainder* of them, Obad. 18. and that of Babylon fay they, includeth also the Ed mites, Psalm 137. 7, 9. Others, that God speaketh it by way of irony or deriſion, as if he ſhould fay, you may do well to commit and commend your wives and children to me, as hoping that I should undertake the securing of them; but little favour or mercy are either they or your selves like to find with me, who have carried your selves ſo inſolently towards me and my people. But these seem all of them somewhat ſtrange and ſtrained Interpretations Which the Chaldee perceiving, maketh it Gods ſpeech to the Israelites, rendring the Text, *O houſe of Iſrael ye ſhall not leave, or leave not your orphans, I will ſecure them*: *and let your widowes reſt on my word*; as encouraging them, not the Edomites, to depend upon him; as one that would take care of them, and provide for them, Psalm 68. 5. But others, as was in part before hinted, ſuppoſe them to be conceived as the ſpeech of some friends, if any such were, that would offer ſuch kindneſſe to the Edomites in this their diſtreſſe as to undertake such an office of love and amity in their behalf: to which purpole some, not of the Jewish Doctours onely, but of ours also following them, tear off the last clause from the former verse, and affixe it to this. But howſoever in some places, these may ſeeme some neceſſity of ſo doing; whereof, see on Esay, 63 1. yet it seemeth not ſo here. That may well stand ſtill, as in our Version it doth; and this, with that ſupply, which a learned Scholiast ſuggeſteth, follow as a Sentence diſtinct from what went before: No man is there that may fay, *Leave me thine O ſhames &c.* Or, as I ſhould rather ſupply it, to make some coherence of this with the former: *He is not*: (Edome himselfe is loſt. is gone:) Nor is there any to fay, *Leave thine Orphanes, I will keep them alive*. See the like ſupply of the negative, from the Verſe before-going, Esay 28. 28.

fatherleſſ children] Not at death bequeathed to them; but committed to them at departure by flight: called *Orphanes* or *fatherleſs*, because bereſt of their father, though living, yet leaving them, and living apart from them; in regard whereof they are as without a father, their father neither being with them, nor able to do ought for them,

I will preserve them alive :] *Leave* them to me, and I will secure them. Heb. *make them live*, or *quicken them* : but the word is vſed alſo, for *to preſerve in life*, or *keep alive*, Exod. 1.18. Numb. 31.15.18. Pſalm 22.29 and ſo it would alſo be rendred, Pſalm 109.25.37,40. 50.88.93.

thy widows] Or, *wives*, in no better condition than widowes; becauſe bereft of their Husbands, being either fled from them, or carried away captive, and uncertain whether ever to ſee them again.

truſt in me.] Or *truſt to me*: rely upon me; as undertaking the charge of them.

V. 12. *For thus ſaith the Lord, Behold, They whoſe Judgement was not to drinke of the cup, have aſſuredly drunken ; and art thou he that ſhalt altogether goe unpuniſhed ? thou ſhalt not goe unpuniſhed ; but thou ſhalt ſurely drinke of it*] I have not ſpared mine own peculiar people, who might rather have expected this favour at my hands than you; and what reaſon have you then, who have no ſuch relation to me, to expect to be ſpared ? ſee this very meſſage of the cup be e intimated, Chapter, 25. 29. See alſo, Obad. 19 Heb. *drinking drinke* ; as Chapter 25. 28. and *acquitting be acquitted* ; as Chap. 46 28.

V. 13. *For I have ſworn by my ſelf, ſaith the Lord,*] As Gen. 22. 16. See c. 44. 26.

that Bozrah] Not that of Moab, Chapter, 48. 24. but that of Edom and their principall City of ſtrength, Eſay, 63. 1.

ſhall become a deſolation, a reproach, a waſte, and a curſe.] As chap. 42. 18. So v. 17.

and all the Cities thereof ſhall be perpetual waſtes.] The inferiour Townes and Cities belonging to it, or near about it : As Chapter, 48. 24 verſe 2. Heb. *ſhall be waſtes of perpetuities* : As Eſay 61. 4.

V. 14. *I have heard a rumour from the Lord* :] I have heard it in a Spirituall rapture, wherein this hath been by God revealed to me, So Eſay 13. 4. Chapter, 4. 19, 21. See the ſame, Obadiah, 1. for with this Relation he beginneth his Prophecie.

and an Embaſſadour is ſent unto the Heathen] Either from God to the Chaldeans by a ſecret inſtinct, inciting them to warre upon Edom; as Chap. 34. 22. or from the Chaldeans calling upon their confederates, and inferiour potentates that held from them, to be aſſiſtant unto them, or attendants upon them, in this expedition, c. 1. 15. & 25. 9.

ſaying,] ſupplied, as ver. 4.

Gather ye together and come againſt her, and riſe up to the battell.] Againſt Edom, v 17.

V. 15. *For lo I will make thee ſmall among the Heathens,*] So Obad. 2. Heb. *I have given thee* to be *ſmall.* As Chapter 1. 5. and 6. 27.

and *deſpiſed among men*] As Pſalm 22 6.

V. 16. *Thy terribleneſs hath deceived thee,* and *the pride of thine heart.*] The word rendred *terribleneſs* is no where elſe found ; and is therefore by divers diverſly both rendred and expounded. The root from whence it riſeth hath a notion of *terrour* and *trembling* in it ; and it is but once found, Job 9. 6. but another word thence ſpringing is found oft uſed for *dread* or *terrour*, Job 21.7. Pſal. 55 5. Eſay 21. 4. Ezekiel 7. 18. Some render it, *thine idoll.* becauſe a word from the ſame root, differing onely in a miniſterially letter, is uſed for an *idoll*, ſo termed, becauſe the worſhippers of ſuch dread them, 1 Kings 15. 13. 2 Chron. 15. 16. Others, *pride* or *arrogancy*; ſo ſome of the Jewiſh Maſters, whom the old Latine followeth, and they ſay, *pride* is ſo termed, either by a contrariety of ſpeech, becauſe proud perſons are furtheſt from fear, or becauſe they affect to be frightful to others, Job 40. 10 ——12. The Chaldee rendreth it *fatneſs, or fatwity, folly* ; for the word he uſeth may ſignifie either : and they go frequently together, as the Greek Proverb inſo meth us. See Eſay 6.10. nor are *pride* and *fatneſs*, far aſunder, Pſalm 73.6,7. and 119.69, 70. th: Greek giveth it, *ſport*, or *mockery* : wh.nce I wot not. A learned Interpreter, *horrour* or *roughneſs* ; as having reference to the roughneſs of thoſe mountains, on which, having expelled the Horites, Edom ſeated himſelf, called from their roughneſs, ſaith he, *the mountains of Seir*, Deut. 2, 12. But of theſe ſcarce any ſeem very probable. The plaineſt, and that whence they both ſeem to have ariſen, is of thoſe that take the word, as its fellow, in a notion of *terrour* ; thereby underſtanding not the *terrour* wherewith Edom was affected himſelf, but the *terrour* that he ſtruck into, and wherewith he was wont to affright others : as the like is faid of other great States, Eſay, 14. 16. Ezekiel 32. 23 ——27. and it is therefore in our Verſion very fitly and exactly rendred *terribleneſs* : And *pride of heart*, or a *proud heart*, (Heb. *thy pride of heart*, for *thy proud heart* ; as *his greatneſs of heart*, for *his great ſtomacke*, Eſay 10. 12.) is well adjoyned to this terribleneſs : for that is one principall thing that puſheth up perſons with pride, when they perceive that others ſtand in aw of them, and dare not ſtir, or do any thing to croſs or oppoſe them in ought, Eſay 10, 12——14. and this *terribleneſs* is here ſaid to have deceived the Edomites, or to have *fed, fed*, and led them aſide as the Chaldee rendreth it ; and as Babels *wiſedome* is ſaid to have *perverted* her, Eſay 47. 10. becauſe it made them ſecure and preſumptuous, as if none durſt attempt ought againſt them and their State, as their enſuing vaunts ſhew. But herein a learned late writer controlleth all the former verſions, for ſaith he, the word of *terrour*, or *terribleneſs*, cannot here be joyned with the Verb *deceived*, or *deceiveth* : for the Noun is feminine, and the Verb maſculine, and agreeth therefore not with *terrour* but with *pride* ; and he would therefore have the Text thus to be rendred ; *Oh thy terrour !* (as ſpoken by way of admiration ; as, *O their perverſneſs !* Eſay 29. 16.) *the pride of thine heart hath deceived thee* ; and this Syntax the place in Obadiah, whence this paſſage is taken, may ſeem to ſecond : for there this firſt term is not found ; but the text runneth there, *the pride of thine heart hath deceived thee* : Obad. 4. But to let paſs that place of Eſay, wherein I conceive that this notion will not ſo well fit, it ſeemeth not ſo eaſy any plain or ſmooth ſenſe here : and for the diverſity of the gender, it is frequently found, and there is an inſtance of it in the verſe next before-going, where the word *widower* is feminine, the Verb of *truſting* joyned with it, maſculine. However becauſe the words are ſo concerned in Obadiah, I ſuppoſe that they may well here be thus rendred ; Through *thy terribleneſs*, or Becauſe of, or by reaſon of *thy terribleneſſe, the pride of thy heart*, or, *thy proud heart hath deceived thee*, The particle *Beth*, taken in ſuch a procuring, or, producing notion, is frequently wanting : As Pſalm 56. 4. and 167, 8, 15, 21.

O thou that dwell ſt in the cleſts of the rock, that holdeſt the height of the hill :] The land of Idumæa, was much of it hilly and rocky, in regard whereof they deemed it inacceſſible and impregnable, Gen. 36 8, 9 ſuppoſing themſelves as ſafe there ; (See Obad. 3.) as the Dove when ſhe hath made her neſt within ſome cleft of a rock, where the Fowl of prey being bigger of body, cannot get in to her, or her young : for that ſeems here alluded to. See c. 48. 28. and of the conv. Prov. 30. 26.

though thou ſhouldeſt make thy neſt, as high as the Eagle, I will bring thee down from thence, ſaith the Lord.] So Obadiah 4. of the Eagle, ſee Job 39. 27, 28. *neſt*, for, *habitation* : As Numbers 24, 21. Job 29. 18. As *houſe*, for *neſt*, or *harbour*, As Pſalm 104. 17.

V. 17. *Alſo Edom ſhall be a deſolat on*] Heb. *And Edom ſhall be for*, or, *into deſolation.* As verſe 13, that is, utterly deſolate.

every one that goeth by it ſhall be aſtoniſhed ; and ſhall hiſs at all the plagues thereof.] A Proverbial form of ſpeech ; intimating a ſtrange alteration, and extreme deſolation. So 1 Kings 9.8. chapter 50.13.

V. 18. *As in the overthrow of Sodome and Gomorrah :*] Or, *According to the overthrow* (as Amos 4.11.) *of Sodome and Gomorrah.* Whereof, ſee Geneſis 19. 24, 25. So Eſay 1. 9. Chapter 50. 40.

and the neighbour cities thereof, ſaith the Lord :] Admah and Zeboim, Deut. 29 23, Hoſ. 11.8. the ſubject concealed; as Eſay 5.4. and 17.5 10 and 28.4. Ezek. 13. 11.

no man ſhall abide there; neither ſhall a ſon of man dwell in it.] So v. 33 c. 50. 40.

V. 19. *Behold, he ſhall come up like a Lion from the ſwelling of Jordan.*] This paſſage is very variouſly by interpreters expounded, Some expound it of the Edomites in fierce and furious manner invading Judea Gods people, 2 Macab. 10 15. Others, of ſome enemy that ſhould in like manner break in upon the Edomites : and this enemy ſome would have to be the Iſraelites according to that, Obadiah 18 22. which they underſtand of Hircanus and Judas the Jews victories againſt them; whereof Joſephus *Antiquities*, l. 13. c. 17. 1 Maccab. 5. 3. 1 Maccab. 10. 16——23. but the moſt underſtand it of Nebuchadnezzar, and the Chaldean forces ; of whom chap. 46. 20. v. 18. reſembled by a *Lion*, as here, ſo chapter 4. 7. this *Lion* is ſaid to *come up* as ſome conceive it, from *the ſwelling of Jordan* ; as noting the place from whence he ſhould go up againſt the Edomites, whether the Jews army under their conductors, that were to paſs Jordan, ere they could invade Idumea, or the Chaldean forces under Nebuchadnezzar, who having firſt conquered Judea, fell afterward upon Idumea, marching up thither from the fertill ſoil that Jordan watereth, Zach. 11. 3. where the word ſeemeth to be ſo taken. Others, as deſigning the violent manner of irruption, whether of the Edomites into Judea, or of forrein forces ; Jews or Chaldees into Edom, breaking into Idumea, and thence under it ſwelling, *he ſhall come up above*, or *beyond the ſwelling of Jordan* ; (Heb. *the excellency*, as Eſay 2. 10. or *pride of Jordan* : as it is rendred, Zeph. 2. 10. and ſo Zach. 11. 3) that is, more forcibly and violently, than Jordan is wont to break in upon the plains near to it, when it geteth over its banks : and ſuch hoſtile irruptions are indeed compared to ſuch inundations, Eſay 8. 7, 8, chap 46. 7, 8 & 51. 42. and the particle is in compariſons commonly ſo uſed, Geneſis 19. 9. Eſay 2. 6 and 48 4. and 53 5. But others rather, as pointing to the place where Lions uſed to harbour, to wit. in the woods and groves near to the banks of that river, from whence they were wont to prey upon cattle that feed thereabout, Zach. 11. 3. and of theſe ſome more particularly to the manner of thoſe Lions that harboured thereabout who at that time of the year, when Jordan uſed to riſe and ſwell above his banks, were fain to quit the plain, being then all over-flown, and to make up to the higher grounds. And the learned Scholiaſt's ſupply doth very well here ; *as a Lion, or as*

Lions (the word taken collectively) *cometh up*, or, *are wont to come up* (as Genſis, 49 5. *deriſorio*, that is, *in want to drinke*) *from the over-flowing of Jordan, ſo ſhall he come up.* See the like, Chapter, 46. 18. Of Jordanes over-flowings : See Joſhua, 3. 15. 1 Chronicles 12. 15. Chapter 12. 5. of the Lions leaving his covert, Chap. 25. 38. and this whole paſſage again repeated, chap. 50. 44.

againſt the habitation of the ſtrong :] Heb. *of Ethan* ; which ſome take for the proper name of a place in the land of Edom, which they conceive to be that, which was one of the Iſraelites ſtations, in their journey from Egypt, Exod. 13. 20. Numb. 33. 6, 8. but they are herein much miſtaken : for that place is termed not *Ethan*, but *Etham* ; and ſo the ancient Greek, but corruptly, readeth the word *Ethan* ; and ſo the ſame, as moſt take it, ſignifieth *ſtrong*; as Numb. 24, 21, chap. 5. 15. Pſalm 74 15. Or as ſome, *ſtrength* : and ſo it is clearly taken, Geneſis 49. 24. and Seir or Idumea is here termed, as Babylon alſo, chap. 50. 44.) *the dwelling of the ſtrong* or a *dwelling of ſtrength*, that is, a *ſtrong dwelling* : in regard of that ſuppoſed ſtrength of their land, which the Edomites ſo much boaſted of, and whereunto they ſo much truſted. See Obadiah 4. for as for thoſe, who interpret it, *the habitation of the mighty*, to wit, God ; underſtanding it of Judea, by the Edomites invaded ; I ſuppoſe to be out of the way here, as well in that as in this, as late learned Writer would have it rendred, *a rough, or rocky habitation* : from that of Moſes before cited : ſuppoſing alſo a city in Scilly ſo ſituate, to have its name *Petra* in Greek, and the inhabitants thee of *Nerini* in Latine, from the very terms here uſed : and true it is, both that Idumea land was ſuch, as alſo that ſuch a ſite conſereth much to the ſtrength of a place ; but the word ſeemeth to be much larger.

but I will ſuddenly make him run away from her] This branch is exceedingly tortured with multiplicity of Verſions and Interpretations. And whereas the root whence the former word here uſed doth ariſe, hath a threefold notion, ſometime of *rending* and *breaking* ; ſometime of *ſhort* and *ſudden acting* ; ſometime of *reſting* and *being quiet*. Some take the word here in the firſt notion, rendring the Text ; *I will break or rent them* (to wit, the Edomites) *aſunder*, as the word is uſed Job 7. 5. and chap 31 15.) *and I will make them run out of their Land.* I will *caſt them* out of their Land into captivity. Others take the word in the notion of *ſuddain, quick, momentary* motion, or action. And of them ſome, whom our Verſion may ſeem to follow, take it for an adverbial, *I* they ſuppoſe it alſo to be, Prov. 12. 19. and they apply it to the Edomites invading Iſrael, whom God would ſuddenly drive out again. See Eſay 59. 20. The ſame way goe the ancient Greeke and old Latine though in expoſition of the ſentence they depart both from thoſe, and either from other : for the Latine rendreth it *I will caſe him to come ſuddenly into the land.* I will cauſe the enemy ſuddenly to invade it : the Greek, *I will make them ſuddenly to run out of its Land* ; being by the enemy thence expelled. Others taking it for a Verb, but in the ſame notion, thus render it, *I will in a moment app roach to her* or *bring him to her, and I will make him run from her* ; that is, depart again and retire as ſpeedily, having had good ſucceſſe, and obtained in a ſhort time, what he came for. Thoſe laſtly, that take it in a notion of *reſt*, render it ; ſome, *when I ſhall have reſted a while*, as Eſay 18 4 Others *when I ſhall make to reſt* : when my purpoſe is, and I ſhall come to give reſt to my people Iſrael, chap 31. 2. *I will make him* (to wit, Iſrael) *to run out of her* ; that is, out of Edoms land, where they had been in captivity. Others, *when I have cauſed him to reſt I will make him run out of it* : after that I have ſuffered the Edomites to enjoy reſt for a while, I will compell them to quit their Country, and diſperſe themſelves into forrein parts. Or if theſe the old Latine ſeemeth to have come neareſt home to the true notion of the Text ; the terms whereof yet require ſome clearing. The inticiall particle be would be rendred for ; as chap. 47. 4 the ſame word, whether it be an Adverbial or a Verb, to the ſenſe not much material ; it comes from a root, that ſignifieth *a moment* ; and is uſed for *ſpeedily, ſuddenly* Eſay 26 20. & 47 9. & 54 7, 8. chap. 18. 8. I ſuppoſe it to be here a Verb ; for taken it ſhould ſignifie to *cauſe* ought to *be done in a moment ſuddenly* : and after the Hebrew idiom to ſay, *I will cauſe to be done in a moment*, or *ſuddenly, will cauſe him to run* (for in ſuch tranſitive forms both the Verbs are) is no more than, *I will cauſe him ſuddenly*, or *in a moment to run* : as *will thou not return wilt quicken us ?* for *wilt thou not quicken us again ?* Pſalm 85. 6. and, *they made haſte forgat*, for *ſoon*, or *haſtily they forgat*, Pſalm 106. 13. and, *they have made deep have corrupted*, for *they have deeply corrupted*, for *they deeply e corrupted*, Hoſ. 9. 9. which by the Adverb, whether it be an adverbial or a verb, is to be alike expreſſed here ; as the like, though Verbs, in all thoſe other places ye ſee it : thus the ſenſe is thus far plain : *I will cauſe him in a moment, or ſuddenly to run* : about the laſt particle is moſt doubt, and it hath contrary ſences given it : that the words may ſignifie *from off her*, or it ; cannot be doubted. much leſſe denied : as 2 Chron. 33 8. chap. 24. 10. and 28 16 Ezekiel 1. 19, 21. & 10. 16. but one of the Jewiſh Criticks obſerveth on the place, that the term *meal*, is ſometime as much as *mimmaal, above* or *over* : as ſaith he, Gen. 1. 7. *the waters above the firmament* : and Ezekiel 1. 26. *above the firmament that was over their heads* : and beſides theſe inſtances, a learned late Annotator ſupplieth us with ſome other, Gen. 27. 39. *the dew of Heaven from above* : and Gen 49. 25. *the bleſſings of Heaven above* : and Pſalm 50. 4. *He ſhall call the Heaven from above* ; or *above* : but thoſe of the Rabbine fit here better than theſe ; becauſe in theſe the term is abſolute and conſiſtent, whereas in thoſe it is tranſitive; as it is alſo in this place. Thus then conceived, the Text runneth ſmoothly. The Deſtroyer, Nebuchadnezzar ſhall come up with his forces againſt Edoms ſtrong dwellings, like a Lion, or as Lions uſe to doe from their covert about Jordan, when by that Rivers overflowing the plains near unto it, they are forced to make up into the higher grounds ; and ſhall ſuddenly, or in an inſtant, overrun his whole Connrey, get above it, and become maſter of it : that which is after ſet forth by another reſemblance of an Eagle, the chiefe of Fowles of prey, as the Lion of beaſts, Verſe 22. See further there.

and who is a choſen man, that I may appoint over her ?] This branch is as many wayes tentered and to-cured, as the former. Some underſtand it of the Jewiſh people, whoſe land the Edomites had invaded ; I will drive them again out of it ; *and I will ſet over it, him, whom I have made, or ſhall make choice of* : not him to whom they deſign it, as Eſay 7. 6, 7 Others of the Edomites, and thoſe diverſly : Some, *whatſoever choice young man there is with her* ; to wit, with Edom, him *will I viſite* ; that is, I will deſtroy all the flower and choice of her youth : as of Moab, Chap. 48. 15. Others, *what choice of young men is there that I may ſet up for her ?* to oppoſe the Chaldean forces that came againſt her ? implying that ſhe had none at all left. Others, apply it to thoſe that were either to afflict or to deſtroy Edom ; and of them ſome more generally ; *what choice* ones (as Rev. 17 14.) *are there that I may muſter againſt her ?* as if he had ſaid, I will pick and cull out Warriers as many as can be found fit for ſuch a ſervice, to be imployed in this expedition againſt Edom, as 1 Chron. 19. 10. Other of them reſtraining it to one chief Commander, *and him that is choſen*, (that is whom I have deſigned to that ſervice) *will I ſet up againſt her.* Others again, *what choice* one is there, that *I may ſet over* thoſe forces that are to goe *againſt her ?* and others, *what choiſe* one is there *for me to ſet over her ?* as implying, that he would finde out enow ſuch to ſet over the Edomites as ſhould not mildly and moderately rule, but tyrannize over them, and grievouſly oppreſſe them : like that of Egypt, Eſay 19.4 I concur with thoſe, who underſtand it of one that he intended to imploy in that ſervice, to wit Nebuchadnezzar, the *Lion, or ſpoyler*, before ſpoken of : and render the words, *for* (the copulative in a cauſal notion ; as chap. 44 13, 7) *I will give charge to* (as Exo. 1. 22.) *him* that is (the interrogative for the demonſt. ative ; as Eccle. 9 4 and a defect of the relative, as chapter 50. 5.) *a choice one*, (as Pſalm 89 19.) *againſt her* ? el, for al ; as cha 48 11. that ſhall do this ſervice effectually for me; as Eſay 44. 28. See Eſay 10 6.

for who is like me ?] Who can do as I can ? Who am able to enable whomſoever I commit any charge unto, to go thorow with whatſoever I give him in charge to do. See the ſame. Exod. 15. 11, 1 Kings 8. 23. Pſal. 35. 10. & 88. 6, 8. Chap. 10. 6. & 50. 44.

and who will appoint me the time ?] Or, *or* (as Chap. 23. 18.) *will, or, dare.* (as Chap 2 23.) *ſet me a time ?* either to joyn iſſue with me in judgement, as ſome ; from Job 9. 19. or, as the moſt rather, to joyn iſſue with me in battel. See Chap. 46. 17.

who is that ſhepherd that will ſtand before me ?] Or, *or* (Heb. *and*) as before : which ought not to be omitted) *who is* (the pronoun demonſtrative, for the verb ſubſtantive, as Pſal. 25. 12) *the ſhepherd* (that Prince, or Potentate, as Eſay 44. 28. Chap. 6. 3. & 12. 10. but the term here uſed the rather ; as alluding to a ſhepherd into whoſe flock a fierce lion is broken, and maketh havock of his sheep, Eſay 31. 4. Joel 2. 11. Mich. 5. 8.) *that can, or, dare to ſtand before me*, Pſal. 76 7. Nah 1. 7. or, before any one, that ſhall come with commiſſion from me, as Eſay 36. 9. *ſhall ſtand* ; for, *can ſtand*; as Prov. 27. 4. or, *dare to ſtand*, as Job 41. 10. See Chapter 46. 21. and the ſame again. Chap. 50 44.

V. 20. *Therefore hear the counſel of the Lord that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt Teman :*] Heb. *the counſel that he hath conſulted* ; as Eſay 8 1, verſe 30 or, *the counſe that he is reſolved upon*, as it were upon the deliberation : not that God conſulteth as men uſe to do without ought, but to ſhew the ſeriouſneſſe and unalterableſſe of Gods actions and executions; that he hath good ground for the doing of them, as men for thoſe things uſually, which they do not raſhly, but conſiderately and adviſedly undertake; and he is peremptory in them when he hath once reſolved upon them, and will be ſure to effect them as men are wont to proceed conſtantly in things, that they have adviſedly undertaken. See Eſay 19 17. & 44. 25. & 46. 10. *and the thoughts that he hath thought*, or, *the deviſes*, or, *the contrivements, that he hath deviſed, or contrived*; as 1 Sam. 4. 14. Verſe 30 a form of ſpeech taken likewiſe from me, who having cunningly contrived, and prudently plotted things before hand, are the more likely to go thorow with their deſigns, and to bring them to good effect. See Eſay 14. 24, 26, 27 Heb. *unto Edom* ; or, *concerning*, as Chapter 44. 1. Of *Teman*, ſee on Verſe 7. and the ſame again, Chapter 50. 45.

Surely the leaſt of the flock ſhall draw them out] Heb. *if the little ones (or, leaſt as 1 Sam. 9. 21.) ſhall not draw*, or, *drag, them out*; as dogs do in a caſſe, Chap. 15. 3. or wolves a ſheep, when they worry it: it is conceived as in the form of an oath; as Pſalm 95. 11. chap. 44. 26. and it is as if he had ſaid; What ſpeak I of Nebuchadnezzar as a fierce lion, that I ſhall bring in upon the Edomites, the very weakeſt and feebleſt of all his retinue of thoſe that follow his camp, going under my conduct as their ſhepherd and leader, (alluding to the title of a ſhepherd before mentioned, v. 19.) ſhall fetch out the ſtrongeſt and valianteſt of the Edomites: nor ſhall they be able to ſtand before, and make head againſt, or by skulking into caves and corners to conceal themſelves from the meaneſt of his followers. See Rabſhakehs vaunt of his maſters followers, Eſay 36. 9. and ſee v. 10. As for thoſe Jewiſh Doctors, who by little ones here mentioned would have underſtood, either the Perſians, becauſe they came of one of Japhets younger ſons; or the Jewes that were of ſmall eſteem at preſent, but were ſtill Gods flock, Ezekiel 34. 30, 31. The poſterity of Jacob, younger brother to Eſau, to fulfill that Prophecy, *The elder ſhall ſerve the younger*, Geneſis, 25. 23. and ſome again of them more particularly of the iſſue of Ma. hel Benjamin and Joſeph, who were Jacobs youngeſt children: they are many miles from the Prophets meaning in either.

Surely he ſhall make their habitations deſolate with them] Heb. *if he make not* (as before) *their dwellings deſolate upon, or, together with them*: As Exodus 35 22. Eſay 7. 2. Chapter 3. 18. *he*; that is, the Lord, ſaith the Rabbine; the enemy, ſaith the Scholiaſt: but there is no neceſſity of either: the Verb is indefinite; and it may well be rendred, *their dwelling together with themſelves ſhall be deſtroyed*: as Chap. 51. 30. See the ſame again, Chapter 50. 45.

V. 21. *The earth is moved at the noiſe of their fall*] Either the earth is ſelf ſhall ſhake with that hideous noiſe, that the fall of their State, as of a vaſt ſtructure, muſt cauſe: or the people of the lands and countries about them ſhall tremble and be diſmayed at the report of this their down-fall. So Ezekiel, 26. 18. and 31. 10. See Chapter, 38. 39. and the ſame with this, c. 50. 46. *voice*, for *report*: as c. 4. 15.

at the cry, the noiſe thereof was heard in the red ſea. Heb. *a cry by, or, in the ſea of weed, or, reit, ſhall be heard her voyce*, or, *its voyce*; nor, *their voyce*: as, *their fall*, before; though ſome here ſo render it. Were the interpreters ſuppoſe a defect, and make aſſay of ſundry ſupplyes, ſome one, ſome another: ſome prefix a preposition, ſo ours, *at the cry*; others, by reaſon of *the cry*. Others ſupply a verb, *a cry* is heard: but neither is neceſſull. The old Latine, and divers others, render it not altogether aniſſe, without either, *the clamour of his, or, its voyce is heard in the red ſea*: but more agreeably to the ſyntax and prophecy of the original thus, *the noiſe of the out-cry is heard to the red ſea*: for the pronoun feminine affixed to the word *voyce, or, noiſe*, hath reference to *cry, or, out-cry*, by an elegant redundancy ſo riſe in that language as nothing more, Gen. 2. 14. 1 Sam. 9. 13. Job 3. 8. Pſal. 19. 30. & 104 17. Eccl. 2. 18. Eſay 8. 13. & 45. 9. & 48. 6.

in the red ſea] Or, as ſome render the particle, *beſide the red ſea*: in the coaſts, and places adjacent: and ſo it is uſed, Chap. 32. 7 & 36. 10. I ſhould rather render it *unto*: as Eſay 8. 8. & 9. 8. & 30. 28 Heb. *the ſea of weed, or, fedge, or, flag, or ruſh*. (as ſome render it, Exod. 2. 3. 5. or, *reed*, (as others, becauſe they find it joyned with the cane, Eſay 19. 6.) or, *reit*; for, ſo, I take it, we call that ſea weed, which the Latines term *algæ*, and which ſeemeth to be the Hebrew *ſaph* that Jonas ſaith was *wrapped about his head*, Jon. 2. 6. and whereof ſtore is ſaid to be found in the bellies of whales: this *ſea* is that which is by Geographers called *the Arabian Gulf*, becauſe it is ſhooteth in from the main ſea between Arabia and Africa; and is by the Hebrews termed the *weedy*, or, *fedgy*, or *flaggy*, or, *ruſhy*, or *reedy*, or *reiry*, *ſea*, in regard of the great abundance of ſuch kind of weeds that grow in it, being but ſhoaly, and eſpecially about the banks of it: it coaſteth in the inwardeſt parts of it, on Egypt on the other ſide, and on Idumea fired in ſome part of Arabia, the ſtony, on the other ſide; as appeareth by Solomons ſhipping there built, 1 King. 9. 26. from whence it came at firſt to be termed *the Edomean* or *Idumean ſea*; and becauſe *Edom* hath a notion of *redneſſe* in it, Gen. 25. 30. it came therefore to be termed by the Greeks, and the Latines from them, *mare Erithraum*, that is, *the red ſea*; not as ſome have thou. ht from the colour of the ſands, or the water of it, or of the coral growing in it: and much leſſe as the Greeks, who have thence forged a fable, from one Erithræus, or Rufus, a King, that ſhould be either drown ed in it, or buried near to it: the meaning is, that the cry of the Edomites ſhould be ſo loud, and ſo great, that it ſhould run thorow the whole countrey, and be heard as far as the red ſea, See the like of Moab, Eſay 15. 4. 9. 8. Chap. 48. 34.

V. 22. *Behold, he ſhall come up and fly as the Eagle, and ſpread his wings over Bozrah*] Nebuchadnezzar compared before to *a lion* for his fierceneſſe verſe 19. here to an *eagle* for his ſwiftneſſe, and ſudden acceſſe, Job 9. 26. & 39. 29. Hoſ. 8. 1. See the like before, Chap. 48. 40. where of Moab the ſame is ſaid; only the word of *coming up* is here added, being a military term, whereof ſee on Eſay 7. 1 and of this *Bozrah* before, verſe 13.

and at that day ſhall the heart of the mighty men of Edom, as the heart of a woman in her pangs,] See the ſame of Moab, chap. 48. 41.

V. 23. *Concerning Damaſcus* :] The third Prophecy in this Chapter contained, hath reference to *Damaſcus*; the head city of Syria, Eſay 7. 8. put here for the whole country; as Eſay 17. 1. Amos 1. 3. Heb. *unto*: which the old Latine here retaineth. See on verſe 1. 7.

Hamath is confounded, and Arpad:] Two other cities giving denomination to two other parts of that countrey: concerning which, ſee on Eſay 10. 9.

for they have heard evill-tidings :] To wit, of the Chaldeans breaking into their countrey, as the Aſſyrian had formerly done, Eſay 10. 9. & 36 19. & 37. 13. Heb. *an evill hearing*; as v. 14.

they are faint-hearted.] As Eſay 14 31. Ezek. 21. 15.

there is *ſorrow on the ſea, it cannot be quiet*.] Or, as *upon the ſea*, which *cannot reſt*: a defect of the note of ſimilitude; as Pſalm 11. 1. Eſay 21 8, and of the relative; as chap. 31. 21, 24. they are like perſons toſſed up and down, to and fro at ſea in a ſtorm, Pſalm 107 25 ——— 27. Jon. 1. 4. 13. or, as others, with thoſe that inhabit near the ſea-coaſt; as Eſay 23. 4. Heb. *in the ſea*, for, *beſide it*; as Chap. 13. 5. See on verſe 21. whether way it be taken, an alluſion there ſeemeth to be in it to the unquietneſſe and reſtleſneſſe of the neighbouring ſea, Eſay 57. 20.

V. 24. *Damaſcus is waxen feeble*.] Heb. *is grown remiſſe*, or, *faint*: her ſpirits are abated; as Judg. 8. 3. or her hands hang down: as 2 Sam 4 1 Chap 6 24 & 50. 43.

and *turneth her ſelf to flee*.] Or, or, *ſhe turneth her ſelf to flee*. See on verſe 8,

and feare hath ſeized on her,] Or, *for*, or *becauſe*; (as rendring a reaſon of her faintneſſe and flight: the copulative in a cauſal notion: as c. 44. 34. 43. 17.) *terrour* (the word is almoſt the ſame) or, *trembling, hath taken hold on her*: as Chap. 6. 24. & 50. 43. the term rendred *fear*, is no where elſe found in Scripture: but in the Chaldee it is found, Job 7. 5. and the verb it cometh of in a notion of *trembling*. Eſth. 5. 4 Pſalm 39. 7. and that which our Verſion here exhibiteth concerning this branch, agreeth with the Chaldee, ancient Greek; and the Latine, and the moſt Interpreters, one and another: yet an interpreter of prime note, and a learned Scholaſt following him, render it, *ſhe ſhall get*, the one, *ſhe hath gotten*, the other, *a feaſ yeiſh trembling*, ſhe is fallen into a ſhaking fit of a feaver: that, I ſuppoſe, that induced them to ſwarve from the foregoing Verſions: was becauſe they found no point in the body of the laſt letter; and took it therefore not for a pronoun affix, which hath uſually that point in it, but for a feminine form of the verb, which yet they needed not to have ſcrupled; for that point in the affix is ſomerime wanting; and that in the very next clauſe, where yet themſelves take it for a pronoun.

anguiſh and ſorrows have taken her as a woman in travell.] So Pſalm 48. 8. Chap. 6. 24. & 22. 23. & 31. 21. & 50. 43. Mic. 4. 9. verſe 2 1.

V. 25 *How is the city of praiſe, not left, the city of my joy?*] A lamentation for the ruine and deſtruction of Damaſcus, not unlike thoſe, Chap. 48. 17, 39 & 50. 23. & 51. 41. Lam. 1. 1. *a city of praiſes*; for a renowned city; as *praiſe*, for matter of *praiſe*, Eſay 62. 7. ſpoken of Jeruſalem, and of Babylon Chap. 51. 41. and *a city of joy*, for, *a joyful city*; as, *a name of joy*, for, *a joyous name*, Chap. 33. 9. ſo Jeruſalem is ſaid to be *the joy of the whole land*, Pſal 48. 2. to the joy affixed in the end is by ſome learned deemed, not to be a pronoun, as it is commonly taken; (whence many Interpreters make it the ſpeech of the King of that State) but a meer termination onely, taken from the Syriack idiom; like whereunto is in many places found, as Eſay 20. 4. & 19. 9. Ezek. 13. 9. Nah 3 9 Zach. 14. 5. Damaſcus is meant, ſaid, *not to be left*: to wit, ſtanding by the enemy: as ſome cities in Canaan were left by the Iſraelites. when they burnt down others, Joſh. 11. 12, 13. as if they ſhould ſay, what meaner the Chaldeans to deſtroy ſo goodly a city; and not leave it ſtanding, though they had razed and ruined others that were not of the like note? Howbeit, ſome of the Jewiſh Doctors would have the word taken in a notion of *fortification*; as if it were ſaid, *why was not ſo famous a city better fortified?* Why was ſhe not ſo fortified with walls and bulwarks, that ſhe might have been impregnable? and they alleadge to that purpoſe a place in Nehemy. in which the word ſeemeth ſo uſed, where it is ſaid, *and they fortified Jeruſalem*, Neh. 3. 8. to which may a ſecond be added, Neh. 2. 2. where the ſame word again is ſo uſed, as it cutteth off all thoſe far-fetcht and forced interpretations that ſome of the greateſt note give of that other place; and from thence a term in the Talmud, which ſome expound *a pavement*: ſome *a parapher*, (to which purpoſe alſo one of the Commenters on Nehemy, expounds the word in the former place there uſed, *they filled it up with earth unto the wall*) Others, *the plaiſtering*, ſome more generally, *the ſtructure*: hither alſo is that uſe of the ſame term referred in that place, Exod. 23. 5. of the helping up of a beaſt, that lieth under his burden: where the words would be rendred, *ſhouldeſt thou forbear to lift him up? thou ſhalt in any wiſe lift him up together with him*: that is, be aſſiſtant to the owner, though thine enemy, in helping to *lift*, or *ſet* him up again: a metaphor from the erecting and ſetting up again of an edifice or building, when it is fallen. And this interpretation of the word in this place, ſeemeth to me not altogether improbable: Though I cannot come

home

home to that learned Annotator, who would have it rendred, *How is that ſo much commended city not paved?* that is, hath not now ſo much as a *pavement*: becauſe the word fore-mentioned is ſaid ſomemuch as a *pavement*: becauſe the word of pavement he had ſaid *terace*, time ſo to ſignifie: if inſtead of pavement he had ſaid *terace*, or *parapet*, it might more eaſily have paſt: this of *pavement* ſeemeth no way to ſuit well here.

V. 26. *Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the Lord.*] How this *Therefore* ſuiteth well here, I ſee not. I rather accord with what one of the Jewiſh Maſters ſuggeſteth, that the particle is here a note of aſſeveration, as it is alſo, and ſo acknowledged, Chap. 5. 2. and I ſhould therefore render it, *Surely, her young men ſhall fall* (that is, be ſlain. as chap. 6. 15. & 8, 12. *in her ſtreets*, as chap. 9. 21.) *and all the men of war ſhall be cut off* (as Chap. 51. 3.) *in that day*: at that time: as verſe 22. See the ſame, Chap. 51. 30.

V. 27. *And I will kindle a fire in the wall of Damaſcus, and it ſhall conſume the palaces of Benhadad.*] See the ſame in effect, Amos 1. 4. and like, Amos 1. 7, 10, 12, 14. as alſo, chap. 17. 27. Of *Benhadad* ſometime King of Syria, ſee 1 Kings 20, 1. by whom thoſe palaces might at firſt be built; but it may well be underſtood ſimply of the King of Syria: the name of *Benhadad* importing *the ſon of Hadad*, their idoll, whereof ſee on Eſay 66. 17. being a title given commonly to the Kings of Syria; as Pharaoh and Ptolomy to thoſe of Egypt. See 2 Kings 13. 3, 24.

V. 28. *Concerning Kedar*,] A people living in Arabia deſcended from *Kedar*, the ſon of Iſhmael, Gen. 25, 13. of whom, ſee Eſay 21. 13. Heb. *unto Kedar*; as before, verſe 1, 7, 23. and ſo in the next member.

and concerning the Kingdoms of Hazor,] The Provinces of *Hazor*, whereof that was the head city, Joſh. 11. 10, 11, the royall ſeat of Jabin, Judg. 4. 2, but this Hazor ſeemeth to be another from that there mentioned, ſituate in the land of Canaan, whereas this ſeemeth to have been ſeated in Arabia either ſtony or deſart, and to have been built by ſuch as having fled out of Canaan from that part of the countrey, where the former ſtood, into thoſe parts of Arabia, and there feated themſelves, named this their city by the name of that from whence they came.

which Nebuchadnezzar King of Babylon ſhall ſmite;] Heb. *ſmote*: as Chap. 46. 2, for, *was to ſmite*; ſpeaking in the prophetical ſtrain of a thing to be done, as already paſt and done. So verſe 23, 24. though *ſmote*, may be retained: this prophecy being after the accompliſhment of it by the hand of Nebuchadnezzar, (Gods chief inſtrument in taking vengeance on moſt of the nations here menaced, Chap. 46. 13, 26. & 47. 2. verſe 30.) for the uſe of poſterity inſerted into this volume, or book of prophecies. See on ch. 46. 4.

Thus ſaith the Lord, Ariſe ye,] Ye Chaldeans: Gods ſpeech to them, as inciting and ſtirring them on work to invade the Kedarens: Of which form of ſpeech, ſee on chap, 1. 17. & 13. 6. So verſe 31. 1. & 33. 1. & 46. 1. & 47, 1. and a date withall annexed to it; as Chap. 27. 1. & 28. 1. In the firſt words of the inſcription, or introduction, there is a tranſcition.

againſt Elam,] Or, *touching*; as Chap. 21. 11. or *concerning Elam*; as Chap. 27. 19. & 44. 1. the *Elamites*; that is, the Perſians, a people more remote than any of the former in this Chapter mentioned; deſcended from *Elam* the ſon of Sem. Gen. 10. 22. Of them, ſee on Chap. 25. 25. as alſo on Eſay 22. 6. whence it appeareth, that they ſerved under Sennacherib in his expedition againſt Jeruſalem; nor is it unlikely, that they ſerved under Nebuchadnezzar alſo, having made himſelf maſter of the Aſſyrian Monarchy, in his invaſion of Judea, which the Jewiſh Maſters therefore ſay was the main ground and cauſe of this prophecy againſt them.

in the beginning of the reign of Zedekiah, King of Judah, ſaying,] A long time before the execution and accompliſhment of it, much about that time, when the Prophet was by God commanded to make thoſe yokes, and ſend them to the neighbouring Kings, implying their ſubjection to the Babylonian King, Chap. 27. 1, 3. and when the falſe Prophet Hananiah had broken the yoke, that the Prophet himſelf by Gods appointment wore, withall promiſing a diſſolution of the Babylonian dominion, and the return of the Jews abiding at captivity in Babylon, Chap. 28. 1——3. to controll that vain conceit, that he endeavoured thereby to work into the minds of Zedekiah and his people, as being able to ſhake off the Chaldean yoke: when as Nebuchadnezzar ſhould carry all away, as well farther of, as nearer at hand before him, Chap. 25. 9. & 27. 8.

V. 35. *Thus ſaith the Lord of Hoſts, Behold I will break the Bow of Elam, and the chief of their might.*] Inſtead of that yoke, which Hananiah broke, implying a diſſolution of the Chaldean power. God threatneth by that Chaldean power to *break the bow of Elam*, that is, their main might and principall ſtrength, and that which the Elamites moſt truſted unto, being noted for expert archers; as Eſay. 22. 6. See Pſal. 18. 34. & 37. 15. & 46. 9. Chap. 51. 56. Hoſ. 1. 5. the latter expreſſion may be joyned by way of apposition to the former; and ſo moſt here take it. Yet it may be a diſtinct notion, and imply as the former their armes, ſo the latter their men of armes, the chief of their ſouldiery. Heb. *the beginning*, or *the principal* (as the word is uſed, 1 Sam. 2 21. Amos 6. 6. of *their ſtrength*, for, *their ſtrong ones*; as Eſay 2. 25. the like term is uſed of the firſt-born, Gen. 49. 5. Deut. 21. 17. Pſal. 78. 51. & 105. 37. thus tranſ-

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king it, the copulative is to be supplyed; as Exod.1. 2. Habb.3.11,

V. 36. *And upon Elam will I bring the foure winds from the foure quarters of heaven, and I will scatter them towards all those winds, and there shall be nation whither the out-casts of Elam shall not come.*] See the like before, verse 32. and the like menaces, Deut. 28. 64. Chap 14. 9. and of the *foure winds*; blowing one against another, Dan. 7. 2. here intimating a violent driving of the Elamites to and fro, as either ships at sea, or, light matter on land, by contrary blasts and gusts, driven one while one way, and soon back again another.

V. 37. *For I will cause Elam to be dismayed before their enemies and before them that seek their life*:] Heb. *And*, as chap. 48.37. and and *soul*, for *life*, as chap.44.30, See the like threating of consternation and terrour, verse 5.14.29.

and I will bring evil upon them, even *my fierce anger, saith the Lord*] Or, *I will bring evill* as Chap.:.6. & 11.12. & 36.31.) *upon them in my wrath*, or, with *my fierce wrath*. Heb. *the fervour of my nose*, or *face*. See Efay 13 9,13. Chap.25. 37,38. The like defect of the particle. see Efay 51. 19. Chap. 46. verse 21.

and I will send the sword after them,] See the like menaces, Lev. 26.33. Chap 48 2. Ezek. 5. 2.

till I have consumed them.] As chap. 9. 16.

V. 38. *And I will set my throne in Elam*,] I will place Nebuchadnezzar there; as Chap. 43. 10 whose throne is termed Gods throne, because he received his royall power from God assigned to him by a peculiar providence to do God speciall service, Chap. 27. 6. or I will execute judgement upon them, as having erected a tribunal. or seat of judicature among them; as Dan. 7. 9 — 11. yet there want not, that refer this to Cyrus, and some to his conquest of Media, which, say they, marching out of Persia, he made entrance unto, by breaking first into Elymais a part of it. Others, of Cyrus, his throne in those parts by God setled, to do him service against Babylon, termed therefore by him, *his Anointed*, Efay 45. 1. But the received opinion of the Babylonian King seemeth the better.

and will destroy from thence the King and the Princes, saith the Lord.] To seat the Chaldean King and his Princes in their stead; and by so doing to execute judgement upon them: as Dan. 7. 11,12.

V. 39. *But it shall come to passe in the latter dayes, that I will bring again the captivity of Elam, saith the Lord*.] Or, *Yet it shall be*. Heb. *in posterity of dayes*: in after times, either when the term of the Ceraldean Monarchy shall be expired, chap. 25. 12 —— 14. or, and that principally, in the dayes of the Messias, Acts 2. 9. The like gracious closes, see before, Chap. 48. 47. verse 6.

CHAP. L.

Verse 1. THe word *that the Lord spake against Babylon, and against the land of the Chaldeans by Jeremiah the Prophet*.] In this Chapter, and the next, is a very prolix prophecy against Babylon, which cometh last here, because that State was to drink last of the wine-cup of Gods wrath, after that it had gone round. and that the rest had drunk deep thereof by it, chap. 25. 9. and it is therefore the larger, because the comfort of Gods people depended much upon the expected downfall of that State. The whole prophecy is intermingled, partly, with dreadfull menaces against Babylon, describing the manner of her overthrow, the persons by whom it should be effected, their proceedings in it, and successe against it, as if the design had been already accomplished, and the Prophet present himself at the accomplishing of it; together with the procuring causes of this her calamity, among which, their cruelty exercised on the people of God, one of the chief; and partly with gracious promises of protection and deliverance to Gods people, together with encouragements of them, not to doubt or despair, though they see not things so soon, or so suddenly effected, as they desire, but to bear up their spirits with an hopeful expectation of assured freedome from captivity, and return to their own countrey in the time by God prefixed: and these are so closely interwoven, and so variously interewined thorow out the whole body of it, the one with the other, and that also accompanied with so many interchanges of persons speaking, spoken of, and spoken to, as that it may well challenge any the strongest and clearest brain, to make out an exact and accurate analysis of it, which also, when all were done, it may be, would not prove so usefull neither. The inscription of the whole prophecy is in this first verse, wherein is decared the person, from whom it cometh, *the Lord*; as chap. 46. 13. against whom it is dutted; *Babylon and the land of the Chaldeans* (Heb, *unto*; but *el*, for *al*: *concerning*, or *against*; as Chap. 49. 19, 20, 34. and so chap 51. 12.) and by whome denounced, *Jeremy*. Heb. *by the hand of Jeremiah*; as, *by the hand of Malachy*, Mal. 1. 1 See the like prophecies concerning Babylon, Efay 13. & 14. &. 21. & 46. & 47. whence also some things are transferred into this prophecy

V. 2. *Declare ye among the nations*.] The entrance is made into it, with a commandement to publish in all places the downfall of Babylon, as a businesse already accomplished, *among the nations*. Because it concerneth them, as well as Gods people, who were to be freed from the Chaldean tyranny by the fall of Babylon, as well as they, Efay 14. 6, 7.

and publish.] Heb. *make it to be heard*; as Efay 48.20. See the like, Psal.96.20. Efay 12. 4,5. Chap.31. 10.

and set up a standard,] Heb. *lift up an ensigne*: not, as some, to gather Gods people together, to acquaint them with this prophecy; nor, as others, to get people together to be employed in service against Babylon; as Efay 14.2. for the work is here described and delivered, as already done; but to call people together, to impart unto them the glad tidings of Babylons ruuin and downfal; as the manner was on such occasions for those that came with good tidings of victory, delivery, good successe, or the like publike affaires, to get up into some eminent place, and from thence by some signall given to gather people together, to declare it unto them, and acquaint them therewith. See Efay 40.9. & 52.7. Nah. 1. 15. the words following confirm it,

publish, and conceal not.] Heb. *cause it to be heard*; as before: the copulative here is needlesse. See Psal 50.9,10.

Say, Babylon is taken; Bel, Babylon is fallen, Efay 21.9.

Bel is confounded,] The Babylonians chief idol, Chap.51.44. Of it, see at large on Efay 46,1.

Merodach is broken in pieces,] Another of their Idols; from which some of their Kings had their names: and was, it may be, at first, the name of some King, who after his decease was idolized: such as were many of the Pagan deities. And this Merodach is by some learned supposed to be the same with him, whom Africanus calleth Mardocentes, one far more ancient than Bel. See Efay 39. 1 & 46.1.

her idols are confounded.] Being neither able to save their people nor themselves, Efay 46. 1. where also see of the term here used.

her images are broken in pieces.] Efay 21. 9. the term here used cometh from a word that signifieth *dung*. Ezekiel 4. 12. Zeph. 1. 17. and importeth consequently *dungy*, *dusty idols*; idols, as vile, base, loathsome, abominable, as dung and dirt.

V. 3. *For out of the North, there cometh up a nation against her*,] or, *there is come up* (a military term; as Chap. 49. 22.) or, simply *is come* (as Exod. 16. 13, and he speaketh of it, as of a thing already done) *against her, a nation* (the Medes and Persians accounted as one nation, because belonging to one crown. See Efay 13. 17.) *from the North*: from Media, lying North from Chaldea; and from Assyria, through which Cyrus marched unto Babylon, verse 9. 21. 41.

which shall make her land desolate; *end none shall dwell therein*:] Or, *so that none shall dwell therein*: the copulative for the finitive: as Chap. 9. 6, 26 Heb. *shall put it unto desolation*; as chap. 2. 15. See 13. 20. verse 40.

they shall depart both man and beast] Heb. *from man to beast*; as chap. 9. 10. Efay 10, 18. See chap. 51. 61. and the like, chap. 4. 25. & 33. 10, 12. Zeph. 1. 3.

V. 4. *In those dayes, and in that time, saith the Lord*,] As chap. 33. 15. When Babylon shall be taken by Cyrus, verse 2.

the children of Israel shall come, they, and the children of Judah together,] The Jewes being set at liberty by Cyrus, Ezr. 1. 1, 2. and many of the other ten tribes joyning themselves to them. See chap 30. 3. & 31. 5, 6.

going and weeping:] Or, *weeping as they go*; as chapter 41. 6. as with grief for their sins whereby they had grieved God, and provoked him to wrath, and procured those fore-passed calamities to themselves: so for joy also in the apprehensions of Gods prefent gracious goodnesse towards them in remitting their sinnes, renewing his wrath, reconciling them to himself, reducing them from their long captivity again: for tears there are of joy, as well as of grief, and some mixt ones of either. See Gen. 29. 11. & 42. 24. & 43. 30. & 45. 2, 14, 15. & 46. 29. Nor need we there to restrain to understand these words, as a learned Writer therein following the Chaldee, of their weeping what time they went out into captivity, Psalm 126. 6. and while they continued there, Psalm 137. 1. but of teares shed in their return, as before, and after it also. See ch. 31. 9, Ez. 3. 12, 13.

they shall go and seek the Lord their God.] Or, *go to seek*; as, *arise and warred*, for, *rose to war*. Josh. 24. 9. or, *go seeking*: as *stand and feed*, for, *stand feeding* Efay 61. 5. to seek after him who had thewed so much mercy, goodnesse, and kindnesse to them: to acknowledge their thankfulnesse for the same. See Psal. 24. 6. & 105. 4.

V. 5. *They shall ask the way to Zion with their faces thitherward*,] Heb. *They shall ask after Sion. the way thither* shall *their faces* be: they shall enquire the way to Jerusalem, (see Ezr. 8. 21, 23, 31.) and that more specially in regard of Sion, the ancient seat of Gods residence among them, and principal place of his solemne service, Psalm 84. 7. See chap. 37. 21. 12. Zach. 8. 21, 22. and *their faces* shall be set *that way*. Of which form of speech, see on chapter 42. 15.

saying, *Come and let us joyne our selves to the Lord, in a perpetuall covenant, that shall not be forgotten*.] Let us renew our covenant with God again, let us enter into a firmer and more constant covenant with him than ever: (Heb, *a covenant of perpetuity*: such as God promiseth to make with them, chap. 12. 42. Ezek. 16. 60. & 37. 26.) such as we will never start from again, Psal. 80. 18. Chap. 37. 26.) such as we will never start from again, Psal. 80. 18. Chap. 32. 40. See the like form of expression in another kind, chap. 23. 40. there is in the Text a defect of the relative; as chap. 31. 21, 40. there is in the Text the word *saying* is supplied; as chap. 48. 39. Howbeit, the 24 an 1 the word *saying* is supplied; as chap. 48. 39. Howbeit, the 24 an 1 the word *saying* is supplied; as chap. 48. 39. Howbeit, the Chaldee acknowledgeth no such supply, but rendreth the words in an enunciative form; *they shall come and join themselves to the Lords people*: which some of the Jewish Doctours following, expound the Text of those strangers that should adjoyn themselves to Gods people, either upon their return from captivity, Efay 14. 1. or in the dayes of the Messias, Zach. 2. 11. because the same word is here used: and of such it is used indeed also, Efay 56. 3 6. But there used: and of such it is used indeed also, Efay 56. 3 6. But there neither is the word *people*, here, which the Chaldee crammeth into the Text: nor is there any necessity that the word should here be taken, since that the current of the context runneth clearly for Judah and Israel: it may rather imply, that they had so broken their conjugal Covenant with God, and God so cast them off thereupon, chap. 3. 1. 8 and 31. 32. that they were in a manner become as meere strangers to God, chap. 2. 5, 15. Hosea 9. 10. Amos 9. 7. and my seem as such to be now new joyned again to God, from whom they had severed themselves before by their sins, Efay 59 2. And of them a learned late Writer aright understanding it, but for the notion of the words concurring with the Chaldee, rendreth the text; *They shall come and adjoyn themselves to the Lord*: and the same way go both the ancient Greek and old Latine: nor and the same way go both the ancient Greek and old Latine: nor is this Version improbable, though some difficulties there seem in it: for as concerning the former word of *coming*, the form here used is generally an imperative, no where found in an enunciative notion that to remove this scruple, that learned man produceth two of the same stamp with it in an enunciative notion, the one in these words, *they were abashed*. Chapter 14. 3. the other in those, *they are pleasant*, Canticles 4. 10. for the latter, the Jewish Criticks, whom most of our Grammarians concur with go another way: they take it for an Imperative, and render the words therefore, as the former *come ye*; to this, *be ye adjoyned, or adjoyn your selves*: the passive form in a reciprocall notion; as Chapter 4. & 23 4. & 36. 19. and some Interpreters of prime note, whom the learned Scholiast also followeth, do herein agree with them: an irregularity indeed, they acknowledge in it to taken: but they suppose an other Imperative, just of the same making, to be found in those words, *and be gathered together*, Joel 3. 11. But this place produced by them, is as questionable as the present; and I incline therefore to the former, which is neither pestered with much irregularity, and doth very fr oothly and eavenly, without any trouble, carry on the context: conceiving the words do contain a prediction, what the faithfull party of Gods people; being set free from their fore-mentioned captivity, should do. Though some Interpreters of prime note read and render this whole passage concerning Gods people, as spoken by way of adhortation or advice. *Let us then come —— let them seeke —— let them take —— let them say*, verse 4. 5. But I leave that to the consideration of others.

V. 6. *My people have been lost sheep*:] Gods Word speaking of the Jewish people, as still owning them; *My people*; as chap 33 24. *hath been I st sheep*, or as *lost sheep*: a defect of the note of similitude; as Psalm 143. 12. Efay 21. 8 chap 26. 18. Straying from God Efay 53. 6. Matt, 18. 12, 12. 1 Peter 2. 25. and chased over to their own countrey into forrein parts, Psalm 119. 176. v. 17 H b p. *scaring*, or *perished*; and so Psalm 119. 176. that is ready to perish: as Efay 27. 13. and because the Noun Substantive is singular, the attribute plural: some render it, *a flock of perishing sheep*: as if there were a defect of some other subject to be supplied: as Ezekiel 13. 11. but neither doth the word signifie *a flocke* properly; and yet being here in a collective notion, the Syntax is not unusuall; yea with the very same Syntax is the word found used, 1 Samuel 25. 18.

their shepherds have caused them to go astray, they have turned them away on the mountains:] Their Rulers, Princes and Pastors, Magistrates and Ministers (for the word comprehendeth Governours as well Ecclesiastical as Civil Efay 56. 11. chap 3. 15 & 23. 1. & 25. 34. Ezekiel 34. 2.) have by their bad example, and falle Doctrine, led them out of the way, and made them to go astray from God, Efay 3. 12. & 9. 16. chap. 23. 13, 14, 15. & 18. 16. & 19 33. and by meanes thereof they caused them to be turned out of their own land, as sheep out of their pasture, and driven into strange countries, as sheep to graze on barren hills and bare mountains, Nah. 3. 18. See hap. 27. 10. Lmentations 2. 14. and it seemeth an allusion to those mountains which they were forced to pass when they were carried away in captivity to Babylon, chap. 13. 16. Yet want there not, both of the Jewish and others, who understand this of the mountains on which they worshipped their idols, Esay 65. 7. Ezekiel 18 6, 11. and they render the words, some, *they have broken them upon the mountains* as they suppose the word to be used, Ezekiel 38 4. & 39. 2. Others, *they have made them to rebell upon the mountains*: as the word is used, Efay 47. 10. chap. 8 5. the latter whereof seemeth the more probable: but neither to suit so well with the Prophets purpose, and the resemblance used by him in this place.

they have gone from mountain to hill] That is, as some, they have run up and down from one idol to another, chap. 2. 23, 24. or as others, they have been hurried up and down from place to place, during the time of their captivity; as scattered sheep are wont to be, Ezek 34. 4, 6.

they have forgotten their resting place.] Heb. *place to lye down in*; as Prov. 24. 15. that is, as some, they have forgotten God their onely true rest, chap. 6. 16. while they run thus after idols, chap. 2. 32 ——33. & 23. 27. Hos. 8. 14. or rather, as others, they have been so long absent from their own countrie the place of their rest, Deut. 12. 9. Psalm 95. 11. chap. 31. 2. that they may seem to have forgotten it: as in continuance of time, by long discontinuance, folk are wont to forget persons or places, that they formerly either converfed with or abode in.

V. 7. *All that found them have devoured them*:] As silly sheep when they stray, without any to look after them, and secure them, become a prey to every Wolf, or other ravenous wilde beast that lighteth on them, Ezekiel 34. 8. Thus the most: onely one learned Interpreter renders it, *All that lead them out devour them*; as chap. 12. 2. Zach. 11. 15. and so it should be much the same with that before, v. 6. But the vowel points in the text will not admit this reading.

and their adversaries said; *We offend not, because they have sinned against the Lord*,] Those that prey upon them, pretend that they deal but justly with them, no otherwise than as they have deserved for their sins against their God, chap. 40. 5. Zach. 11. 2. and we are therefore faultlesse. But see the contrary, chap. 2. 3. nor indeed did those wicked wretches intend or regard any such thing, whatsoever they pretended, Efay 36. 7, 10. but the satisfying of their own ambitious dispositions, and the enlargement of their Dominions, Esay 10. 6, 7. Heb. *they have sinned to the Lord*: as Psalm 51. 4. and so both the ancient Greek, and old Latine rendreth it: but the Particle is frequently used also for against; as job 7. 20. & 8. 4. chap. 32. 5.

the habitation of Justice] This our present Version, as others before it do as by way of apposition, adjoyn to the former; and make an attribute of God, and so the Jewish Doctor expoundeth it, *a just habitation, a sure dwelling*: according to that, *Lord, thou hast been our dwelling*, Psalm 90. 1. & 91. 1 The Chaldee rendreth it, *they have given fair, or kept aloof off from the habitation of his holynesse*, seeming to understand it of their leaving his Temple to goe after their Idols. The old Latine goeth the same way herein with ours, but rendreth it *the beauty*, or *goodnesse* of righteousnesse. But I find not where the word here used hath any such notion, though one near to it hath. Other Interpreters of good note, conceive a defect of the particle *in*, oft supplyed; as Job 12. 23. Efay 26. 8, 18. chap. 5. 7. and the place here designed, in which they so sinned, which did much aggravate their offence; and they render the words, some, in *the fold of righteousnesse*: becau e they find the word so used 1 Samuel 7. 8. 1 Chron. 17. 7 See Ezekiel 24. 14. Some in *the habitation of righteousnesse*; that is in the Church of God, in the land of Judah. and the city of Jerusalem; the place where righteousnesse should dwell. See chap. 31. 23. or *righteousnesse*, as some for men of *righteousnesse*; *righteous ones*; as Esay 1. 21. See Esay 60. 21.

even the Lord the hope of their fathers.] Heb. *and the hope*, or, *expectation of their fathers the Lord*. That which divers others fly unto and expound; the old Latine retaining the copulative; *and the expectation of their fathers the Lord*: not due our English Version much swarve from this; onely they make the copulative, not so much a note of conjunction as of amplification, or exaggeration; as chap 15. 13. & 23. 9 But others make the copulative a note of similitude: as it is, Prov. 17 3 & 0. 25. rendring the text, Who would have been a sure habitation to them, if they had not sinned against him, *as* he had been *the hope of their fathers*. Others take it in a relative notion *Whose fathers expectation* he was, *and of them*, for *whose*: the copulative with the Pronoun demonstrative, for the relative: as chap. 15. 19. & 17 7 Some lastly, with whom I close, take the copulative in a disjunctive notion, as it is frequently used, Psal 78. 3 Esay 35 9 Jam. 3. 13. and make it an absolute sentence. So a learned Scholiast rendreth it, *albeit the Lord was the expectation of their fathers*, that is, he was the object whom their Ancestors depended and from whom they expected relief, succour, safety, and all manner of good See c. 17. 13.

V. 8. *Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans*:] Or, *Remove out of her*; as Esay 5 8. & 7. 22. See Esay 48. 20. Ioc. 51. 6. Rev. 18 4.

and be as the he goats before the flocks.] Or, *as the great he-goats*, that are as ring-leaders to the rest of the flock. See Esay 14. 9 and *goats* he mentioneth rather than sheep; though Gods people are more usually compared to sheep, Matt. 25 32, 33. because they are the nimbler and the swifter of the two. Strive to go one before another, in making haste to your own countrey again. See Esay 60. 8.

V. 9. *For lo, I will raise, and cause to come up against Babylon, an assembly of great nations from the North countrey*,] Heb *I am raising* (as Efa. 13. 17.) *and making to come up*, or *march* (as v. 1.) *against Babylon, an assembly* (a company, as called together; as Zeph 1. 7.) *of great nations* (as c. 27 7. the *Medes and Persians*, Esay 13. 17.) *from the land of the North*. See v. 3.

and they shall set themselves in array against her] or, *set the battel in array*; as 1 Chr. 12. 33. & 19 9. the like defect is 2 Sam. 10. 17. Heb *to her*, for *against her*; as 9. 3.

from thence she shall be taken:] *From thence*; that is, by people and forces coming from those parts, So rather, than as a learned late Writer, *from thence*; that is, out of hand, suddenly, unexpectedly: or, as one of the Rabbines, from the place; where they sit down, and set their forces in array against her, not needing to remove to any other place from thence: *shall she be taken*, verse 2.

their arrowes shall be *as of a mighty expert man,*] Heb. *their arrowes* shall be *as a mighty man*, for, *as* the arrowes of *a mighty man*: as, *he maketh my feet like hinds*, or, *harts*: that is, *like* the feet of *hinds*, or *harts*: Psal. 18.33. and Esay 63.2. *garments like one that treadeth in the wine fat*, for, *like* the garments of *one that treadeth the wine-fat*. In the latter term here used, there is some variety of reading: as in the pronunciation of *Sibboleth*, and *Shibboleth*, Judg. 12.6. according to the diverse placing of a point upon the right or left corner of the initial letter. The Chaldee, and and the Jewish Doctors, with whom the old Latine concurreth, place it on the right hand, and then it signifieth one *that destroyeth*, that bereaveth wives of their husbands, children of their parents, and parents of their children; as the che word intimateth, Hos. 9. 14. Others turn the point over to the left side, and then it signifieth one *expert*, or *skilfull*; and so the ancient Greek here rendreth it, which our Versions follow: unto which I shall adde a third Interpretation, from the root, which the word cometh from in the latter form; wherein it signifieth, not to deal *prudently, and skilfully*, only, but *to prosper* also: and *he prospereth well.* See Esay 52.13. & Jer. 23.5. and so it may be rendred of one *successfull*, whose shafts never miffe, like those Benjamites, Judg. 20.16. hence it followeth.

none shall return in vain.] But shall hit and speed, 2 Sam. 1.22. effect what it was shot and sent for; as Esay 55.11. understood of their arrows; because like the arrowes of a man both of strength to draw the bow, and of skill to guide the shaft, and that directeth it to the speeding places, and is successful in his shot. But the words in the text rather are, *it shall not return empty*; as the term is used, Chap. 14.3. that is, as some other expound it, *the assembly of nations*, before mentioned, *shall not return empty*; but furnished and laden with store of rich spoyles; as Exod. 3.21. the contrary whereunto, see Ruth 1.21. See verse 18. those that go the former way are lain to render it; *there shall not* any of them, to wit, of their arrows, *return empty*, or *in vain*: Either may stand with the termes of the text.

V. 10. *And Chaldea shall be a spoyle. all that spoyle her shall be satisfied, saith the Lord.*] They shall find wealth enough in her to satisfie them to the full: the state of Chaldea, and city of Babylon being the richest place at that time in the world. See Esay 13. 19. & 14.4. & 45.3. Chap 51.13.44.

V. 11. *Because ye were glad, because ye triumphed,*] Because ye have rejoyced at, and spotted your selves in the miseries and calamities of my people; as of Moab, Chap. 48. 27. or, as some read it, *When* (as Chap. 10. 2.) *ye shall be merry and revel it*; as alluding to the festival, at which Babylon was surprised, Chapter 51. 39.17.

O ye destroyers of mine heritage,] Ye Chaldeans, that have made such spoyle and have lot my land, Lev. 25.23. chap. 2.7. & 16. 18. or of my people, chap. 12.7——9. as dear to me, as any mans inheritance is to him, 1 Kings 21.3.

because ye are grown fat,] Or, big, or corpulent; as some: or, *when* (as before) *ye abound*: or, as others, *are grown fat, or, luscurious*, as, fulnesse and fatnesse is wont to produce wantonnesse, Deut. 32.15. chap 5.8. Ezek. 16.49. the same word is found, Mal. 4.2. but in no evill notion there: and from thence a word for *abundance*, Job 35.15. Others again, *Te are diffused*, and *skit up* and down; as alluding to beasts that grow skittish, when they are full fed, and run at large, because the word is found in a notion, of *diffusion* and *dispersion*, Habb. 1.8. Nah. 3.18.

as the heifer at grasse.] Or, *like a heifer*, or *calfe*, (the same word with that, chap. 48.34.) *feeding on*, or *fed with tender grasse*: for it is an adjective derived from a term that signifieth such herbage as doth first sprout out, and is not grown over rank, or exhausted, but is full of moisture and sweetnesse, and doth therefore suddenly fill and fat. See Esay 15.11. & 66.14. as also, Deut. 32.2. 1 Sam. 23.4. instead whereof to the same purpose, is *calves*, or, *heifers of the stall*, that is, *stalled* ones, Mal. 4.2.

and bellow as bulls.] The word here used signifieth properly to *neigh*; the peculiar note of *horses* Chap. 5.8. & 13.27. Job 6.5. Psal. 23.2. and because not without cause it may be questioned how *bulls* should be said to neigh: some suggest from a Jewish Master, that the word is used for any *strill*, or *loud voyce*, or, *cry*, of what kind soever. See chap. 31.7. but we need not flee to any such metaphorical use of the word: for, to Oxen used for treading out of corn, Hos. 10.11. to which employment, the strongest of them should be designed, (which seemeth nothing probable; and that of Hosea implyeth the contrary) and used to grow yet fatter and lustier by that imployment, having by the Law liberty to feed the more freely, Deut. 25.4 for the latter word here used signifieth as well *horses* as *beeves*, as well *steeds* as *bulls*, See on chap. 46.15. & 47.3. and it would therefore be rendred *ye neigh as steeds*, or, *lusty steeds*: for the word hath a note of eminency in it, as hath been before shewed: and this Version the Prophet leadeth us unto from Chap. 5.16. where both the terms here used are the same found joyned together; save that the noun of the one is there, the verb whereof is here, in those words, *the neighing of his steeds.*

V. 12. *Your mother shall be sore confounded, she that bare you shall be ashamed:*] Your former routing and reviling, insulting over and deriding of others, shall be seconded with shame and confusion; as Chap. 48. 26, 27. for your mother-city Babylon, or your native country Chaldea: as Esay 23.4. & 51.18. Chap. 15. 8, 9. shall be ashamed of you, that could defend her no better: as they of their idols, chap. 48.14.

behold, the hindermost of the nations shall be *a wilderneſſe, a dry land, and a desert.*] Or rather, as most both Jewish and others, *the last of Kingdoms* shall it be, &c. She that was the foremost of nations before, shall become the hindermost, the last, the lowest: she that was before so rich and wealthy, shall become a wild waste; as of Judah the like, Lam. 1.1. and of Egypt the same, Ezek. 29.12, 15. See Esay 13.20.

V. 13. *Because of the wrath of the Lord.*] This clause would rather have been annexed to the words foregoing; as the like, chap. 41.18. Hos. *bubbling*, or, *boyling wrath*, Esay 34.2. Chap. 10. 10. & 21.5.

It shall not be inhabited, but shall be wholly desolate.] Heb. *It shall not sit, or dwell*; See Esay 13.20. Chap. 17.6. So ver. 3.39.

every one that goeth by Babylon shall be astonished, and hisse at all her plagues.] In disdain and derision; as chap. 49.17.

V. 14. *Put your selves in array against Babylon round about:*] Or, *Set* the battell *in array round about against Babylon.* See verse 9.29. Gods speech to the Medes and Persians, and their assistants. Of whom verse 9. and chap. 51.11.

all ye that bend the bow shoot at her;] Heb. *tread the bow*: as chap 46.9. So verse 29. and *throw*, or *cast*, or *cast out* (as Lam. 3.53. Joel 3.3. Zach. 12.1.) to wit, arrowes, or shafts: a defective speech: the like whereunto, see chap. 4.29.

spare no arrowes,] Heb. *have no pity on arrowes*: for so the word properly signifieth, having in it a notion of *pity*, and *sparing* out of pity, Exod. 2.6 2 Sam 12.6, 2 Chron. 36.15. *arrow*, collectively, for, *arrows*: as Psal. 9.5. and el, for, *als*: as also, chap. 51.3. this latter particle being of more frequent, almoſt general, use in this sense. See chap. 48.11. and one of the Jewish Doctors supposeth that there might be in the words a close preoccupation of a secret suggestion, whereby the Persian souldiery might think, when they should be called upon to spend their arrowes apace, that it would be great pity to have so many arrowes cast away and lost; to which answer should be returned here, that no such pity should need, for none should be lost: they should every one do executions, as had been before said, verse 9. But this I conceive to be somewhat over-nice.

for she hath sinned against the Lord.] That which they pretended to be their ground for afflicting Gods people, verse 7. and it is, *to the Lord*, here also, as there: though it may be understood, *they have sinned exceedingly*: as it is said of the Sodomites, *They were sinners unto God*, or, *of God*; that is, exceedingly great, or grieved sinners, Gen. 13.13. the words are in either place the same, See verse 29.

V. 15. *Shout against her round about:*] Assault her on every side with a warlike shout, such as assailants are wont to make, therewith partly, to incite, and set on one another, and partly to affright those whom they assail, Chap. 4.19. & 49.2. So rather, than as some, who would have it understood of shouts used in a triumphant manner after victory obtained, and conquest of a place made: though of such also the word be used, as Psal. 47.5.

she hath given her hand:] That is, saith a learned late Writer, she hath entered into confederacy with the Lydians, our adversaries, (for which he citeth Herodot.) and therefore we must not spare her: and these words he would have to be uttered by the assailants in the shout enjoyned: for *to give the hand*, is used for to enter into society and confederacy, Ezek. 17.18. 1 Maccab. 11.50. Gal. 2.9. and so, *to put hand*, Lev. 6.2. and *to strike hands*, Job 17.2. But the most and best go rather another way, understanding it, as it is in other languages also, as well as in Hebrew, very frequent, in the Latine especially, for *to yeeld up* ones self into the power of another. So 2 Chron. 30.8. Lam. 5.6. it implyeth, as a learned Writer supposeth, an holding up of ones hand to be bound and manacled, as slaves, prisoners, and captives were wont to be. See chap. 40.4. But I conceive rather, as shewing them quitted of armes, making no opposition, but suing for mercy: as Psal. 68.31. used also as a signal of submission and allegiance 1 Chron. 29.24.

her foundations are fallen, her walls are thrown down:] So, ch. 51.58. *the broad walls of Babylon shall be razed*: but here speaking of it in a prophetical strain, as of a thing already done, Howsoever a learned Writer would have it taken, as spoken by the enemy, in way of incitement at the time of the assault: *Let her foundations be razed, let her walls be thrown down*: like that, Psal. 137.7. Strabo lib. 16. reporteth that a great part of her walls were razed by the Persians, and the rest ruined by neglect and continuance of time; so that it might well be said of it, *the great city* (the

(the greatest, saith Pausanias, in his *Arcadiacks*, that the sun had seen) *was become a great waste.*

for it is the vengeance of the Lord:] Against whom she had sinned, ver. 14. as that execution done upon Moab, is called *the work of the Lord*, Chap. 48. 10. the pronoun demonstrative for the verb substantive; as Psal. 25.11. So also ver. 25.

take vengeance upon her; as she hath done, do unto her.] Pay her in her own coyn, deal with Babylon, as she dealt with Jerusalem, Psal. 137.8. no juster Law than that of retaliation, Exod. 21.23, 25. Deut. 19, 19, 21. acknowledged so to be, even by those that have themselves suffered it, Judge 1.5. So ver. 29. Rev. 18.6.

V. 16. *Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest:*] *Sickle*, or, *Sithe*: so Joel 3.13. Destroy her so that none of hers be left, either to till the ground, or to take the crop of it, if any come up of it self; which yet God caused the Chaldeans to leave, when they carried the Jews away captive, 2 King. 25.12. The Chaldee rendreth it, *Cut off the King from Babylon, and whet the sword for the time of slaughter.* But that departeth too far from the Text.

for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land.] Her hired souldiers and assistants. See the same before of Egypt, Chap. 46.16. See also, Chap. 51.9.

V. 17. *Israel is a scattered sheep:*] Or, *as a scattered sheep*; as ver. 6. he is scattered among the nations, Joel 3.2.

the lions have driven him away:] That is, as the Chaldee, fierce and mighty Kings compared to lions the King of beasts; have driven him out of his countrey. See Chap. 4.7. yet the term may be more general, and comprehend any potent adversaries, Psal. 57.6. Chap. 2.15.

first the King of Assyria hath devoured him:] Or, *first the King of Assyria did eat upon him.* See Chap. 10.25. moſt understand it of the Assyrian Kings vexation of the ten Tribes by Pul and Tiglath-Pileser, 2 King. 15.19, 20, 29. 1 Chr. 5.26. and the deportation of them by Salmanasser, 2 Kings 17.7. and 17.3, 4. Yet I conceive that it it may have more special respect to the people of Judah invaded and much spoiled by the hostile incursions of Sennacherib, 2 King. 18. 13——17. and Esarhaddon, 2 Chr. 33.11.

and last this Nebuchadnezzar King of Babylon hath broken his bones.] Heb. *hath boned him*; that is as the moſt, hath utterly ruined him by carrying away captive Judah and Benjamin, 2 King. 24.14——16. and 25.11, 19, 20. as the other had done the ten Tribes: or referring both to those two Tribes; making up joyntly the State and Kingdom of Judah, he hath utterly deprived him of all strength and support, which lieth in the *bones* See Esay 38. 13. Lam. 3.4. the other tore his fleece and his flesh off him; but this latter hath even broken his bones too: *to bone*, for, *to break bones*, or, *to unbone*: as, *to neck*, for, *to break the neck*, or, *cut off by the neck*, Exod. 13.13. Deut. 21.4. Esay 66.3. and, *to tail*, for, *to curtail*, or, *cut off the tail.* Deut. 25.18. Josh. 10.19.

V. 18. *Therefore thus saith the Lord of hosts, the God of Israel,*] As Chap. 48.1.

behold, I will punish the King of Babylon, and his land, as I have punished the King of Assyria.] I will pull down the one, as I have already done the other: and the one produced the rather to give assurance of the other: as Esay 14.25. Heb. *visit upon*, as Esay 10.12. So Chap. 51.44.

V. 19. *And I will bring Israel again to his habitation;*] Or, *to his fold*; as 2 Sam. 7.8. or, *his pasture*: as Ezek. 34.14. See on Chap. 9.9. (for he continueth still the former metaphor taken from sheep, verse 6 17.) to their wonted places of feeding and lodging.

and he shall feed on Carmel and Pashan,] Which were of the richest and fertilest parts of that countrey, Num. 32.4. Psalm 18.12. See Esay 33.9. and 35.2.

and his soul shall be satisfied upon mount Ephraim and Gilead.] Or, *he shall be satisfied*, or, *satiated*; as Esay 58.10. Psal. 63.5. he shall feed as largely as he can desire to his full: of *Gilead*, see chap. 22.6. and of mount Ephraim, chap. 31.5, 6 that these places were after the return from the captivity, by such Kings as prevailed in those parts adjoyned to the State of Judea, Some Writers observe here from Josephs *Antiquities*, lib. 13. cap. 5.8.

V. 20. *In those dayes, and in that time, saith the Lord;*] As before, ver. 4.

the iniquity of Israel shall be sought for, and there shall be none; Or, *it shall not be*; as Psal. 39.13. Chap. 31.15, it shall no more be, than as if it never had been, God forgiving and forgetting it, Chap. 31.34. Zech. 10.6

and the sins of Judah, and they shall not be found:] The same thing in divers terms: *not to be found*, for, *not to be*; as Psal. 10.15. with 7.9. and 37.36. Dan. 2.35.

for I will pardon them whom I reserve.] And God where he forgiveth sin, forgetteth it, and utterly abolisheth the guilt of it, Esay 45.23. Mic. 7.19 Heb. *I will be propitious to them*; as Chap. 5.7. and 33.8. in Christ, the onely true *propitiatory*, Rom. 3.25. 1 Joh. 2.2.

V. 21. *Go up against the land of Merathaim,* even *against it, and against the inhabitants of Pekod.*] Gods speech to Cyrus. The words *Merathaim* and *Pekod*, as some Interpreters of the best note deem, are here the names of two countreys, through which Cyrus was to passe unto Babylon. The former is conceived to be that of the people called *Mardi*, so termed from their head Citie *Mede*; and the word seemeth to bear a dual form, in regard that the countrey was divided into two parts by the river Tigris that ran through it; that nation inhabiting part of the one side of it, which stood in Assyria, and part on the other side, within the circuit of Armenia. See Ptolomy, lib. 5. cap 13. Strabo, lib. 11 and 12. and Stephen the Byzantine, place them either within Hyrcania, or in the confines thereof; in whole works also they are called diversly, sometime *Mardi*, and sometime *Amardi*: the latter to wit, Pekod, is found mentioned, Ezek. 23 23. whence some conceive it to have been a city, or region of Chaldea; others rather of Assyria, situate in the lower part of it, and so termed as some suppose, because it was invested with the *prefecture* and command of the parts thereabout; Nineveh that sometime had the preeminence, being then ruined: that it belonged to one of those Provinces, that place of the Prophet sufficiently theweth: and that Cyrus marched through Assyria unto Babylon is apparent, by Herodote, lib. 1. The words therefore may well thus be rendred, as they lye in the Text, and according to the pointings of them there, *against the land*, (or, *this land*; for the article is here demonstrative: as in that form; *the day*, for, *this day*, chap. 49.19, 21.) from (or, by) *Merathaim* (a defect of the particle, as Gen. 4.1. Exod. 13.17 18.) *go up* (of which, see verse 9.) *against it*; (a redundancy elegant and vigorous; as Esay 8.13. *and by the Inhabitants of Pekod*; (so is the particle used, Gen. 49.29. Job 29.19. or, as some, *against them of it*, for it, as before, chap. 49.34. supposing it to be a city of the Chaldees, which Cyrus took in his way to Babylon. Thus Jeremy describeth the course of Cyrus his progresse toward Babylon, as Esay doth of Sennacheribs march toward Jerusalem, Esay 10.20——32. Howbeit, because those names have some affinity in found and letters with some Hebrew, or Syriack terms, the main thoal of Interpreters steereth another way, and taketh them not for proper names, but for names of common notion, and will have both to be spoken of Chaldea, or Babylon: and the former the Chaldee, whom the old Latine also followeth, renders, *the land of those that rule*: as if it came from a Syriack term that signifieth *to rule*: whence *Maran-atha* 1 Cor. 16.22. Others, *the land of rebellious ones*; from an Hebrew term that signifieth *to rebel*, Lam. 1.20. the ancient Greek, *go up against the land of bitternesse*; from a word, whence *Marah* Exod. 15.23. Ruth 1.20. the latter likewise some make a noun, expounding it, *visitation*, or the land that is to be visited, verse 27. Others make it a verb, rendring the words, *and visit her Inhabitants*: but that *her*, is not in the Text. A late learned Annotator coming after all, addeth a peculiar Version of his own, thus rendring the whole passage; *Upon this land* there is a *double rebellion* (that is manifold, or much, as chap. 16.18. and 17.18.) *go up against her, and against the Inhabitants of visitation*; that is, such as are liable to visitation, as deserve to be visited. But leaving this with the rest to the consideration of others, I concur with the first.

waste, and utterly destroy after them, saith the Lord.] That this injunction is given against Chaldea and Babylon is generally agreed: but about the last clause of it, some difference there is. Some refer those words, *after them*, to the places before mentioned; as if it were said, having done with them, subdued and sacked them, march on to Babylon. Others, and so some of the Jewish Commenters; pursue with the sword those that flee that none may escape; and draw hither those places, where God threatneth persons, to *draw and send a sword after them*, Lev. 26.33. chap. 42.16. Ezek. 5.2. Others lastly, *destroy utterly the posterity, or race of them*, as Dan. 4.11. and this seemeth the most probable. See Esay 14.20——22.

and do according to all that I have commanded thee.] To wit, by a secret instinct; as 2 Sam. 16.12. 2 King 18.25. 2 Chr. 36.23. Ezra 1.1. & 6. See Esay 44.28. and 48.14. and chap 34.22.

V. 22. *A sound of battel is in the land, of great destruction.*] Heb. *A voice of war*; that is, either *a report* of it; as Chap. 4.15. or, such *a noise*, as is wont to be raised in warlike conflicts. See chap. 48.33. and, *of great breaking*; as Chap. 4.6, 20. and 51.64. See chap. 48.38. alluding withall to such a noise, as in the breaking down and fall of high buildings is wont to be heard. See chap. 49.21.

V. 23. *How is the hammer of the whole earth cut asunder and broken?*] Bab lon that like a great hammer, or sledge, did subdue and destroy all the Princes and people of the world then known commonly in those parts. See Esay 14.4——7, 12, 16, 17. chap 51. 20. Such an *hammer* is Gods word compared to for the power and efficacy of it, chap. 23.29 and from such an one had that *Charles Martel* his name with the French,

how is Babylon become a desolation among the nations?] Over whom she so domineered and tyrannized before. See verf. 23,

V. 24. *I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware:*] Or, *when thou wast not aware*; as chap. 34.5. I have caused thee to be taken unawares, as a fowl in a snare, while it is feeding securely, and suspecteth no such matter. Eccles. 9.12. Luke 21.35. for the city was taken suddenly, when no such matter was expected, and while they were

feasting and revelling; as Herodote relateth. See Esay 47. 11. Chap. 51. 39.

How are they spoyled, and also caught; because thou hast striven against the Lord.] Against whom there is no defence, and from whom no escape, Prov. 21. 30. Chap. 2. 24. and 48. 43, 44. Heb. *hast mingled thy self with the Lord*: the term is used properly of joyning ilfue at Law, or fight in the field, Deut. 25, 5, 11. 2 King. 14. 10. Prov. 15. 18. and 29. 22.

V. 25. *The Lord hath opened his armory,*] Heb. *treasury*, or, *store-house*: but well rendred *armory*; because a store house intended, not of blessings: as Deut. 28. 12. but of judgements, though the same word be used of either; as God is said *to open the windows of heaven*, as well to pour down wrath, Esay 24. 18. as to rain down a blessing, Mal. 3. 10. but in the ambiguous, or comprehensive term of *treasury*, the Prophet is deemed by some to have some glance at the Treasures of the Temple, which her King had preyed upon, 2 Chr. 36. 18. as if it were said that God would open the treasury of his wrath to be avenged on them that had pillaged the treasury of his Temple, 2 Chr. 36. 18.

and hath brought forth the weapons of his indignation:] Or, *his weapons of indignati n*; as also Esai 13. 5. and *an army of vengeance*, Esai 59. 17. and it is a figurative speech borrowed from the practice of Princes and Nations, who when any weighty expedition is intended, or invasion expected, are wont to set open the places of publike stores, and to bring forth the arms for such occasions there reserved, 2 Chr. 23. 9. Esay 22. 8. as the former word was very comprehensive, so this much more. See on chap. 49. 29. and it includeth in it as well *furniture, vessels*, and *utensils* of all *sorts*, as *instruments*, or *weapons*: whence it is also by some deemed, that some eye is here had to the holy vessels, as intimating that these *instruments of wrath* should be employed against them, for carrying away, and profaning the *vessels* of Gods house, 2 Chr. 36. 18. Dan. 1. 3, and 5. 3, 22.

for this is the work of the Lord God of hosts in the land of the Chaldeans.] *This* not mans work, but Gods, though men be made use of, and employed as instruments in it, Chap. 48. 10. See on Esay 30. 5, 15. and 63. 3. So verf. 15. The pronoun demonstrative, for the verb substantive: as there also,

V. 6. *Come against her from the utmost borders,*] Heb. *Come to her* (as verf. 7.) *from the end*; that is, fay some, from a remote place, from a far countrey; as Mat. 12. 42. as intimating that no remoteneſſe of place should hinder them from doing Gods work, Esay 7. 18. or *from* the lands *end*; as verf. 41. For the Persians lay upon the Persian Gulf, and the Medes coasted upon the Caspian Sea. See Esay 13. 5. which place parallel to this, helpeth to free & clear it from those forced constructions of the Jewish Master, *of coming upon her from her end*; when the term assigned for her standing is at an end; as chap. 51. 13. or, *come upon her at the end*; that is, set upon her suddenly at the one side of the city, chap. 51. 31. the former, the ancient Greek followeth, but with a disjoynting of the Text, As also it excludeth that new Interpretation of a learned late Writer, who expoundeth it in a notion of *universality*, but agreeth not with himself in the particular application of it: for in one place he would have it meant of an universality of persons, and renders it, *Come all of you together*; as, saith he, it is taken, Gen 19. 4. and 47. 21. in another place, of an universality of place, and for it should be rendred, *Come on every side against her*: and so saith he again, it is taken both here, and chap. 51. 31. Of which place, when we come to it; as also further concerning that of Esay on ver. 41.

open her store-houses] Break open those houses, wherein her wealth and treasure lieth locked up. The Hebrew word here onely found, doth properly signifie *granaries*: and so the Chaldee rendreth it; but the ancient Greek more generally, as ours here *store-houses*: and it is observed that the Hebrew word answering to our *treasury*, hath a far larger conception, and taketh in all manner of *stores*, wh reof see on Chap 41. 8. so this of *granaries*, though in its original importing places of receit for *stores of grain* and *vitail*; yet doth in likelyhood here comprehend *treasuries*, places defigned unto, and employed for the keeping of coyn, plate, jewels, and treasure of all sorts; whereof Babylon had great abundance. See Esai 45. 3, 3. verf. 10.

cast her up as heaps;] As men use to cast up earth and rubbish to raise the ground, when they are to make causeys; as Esay 57. 14. and 62. 10. make her of a goodly stately city, nothing but heaps of earth, stones and rubbish; as Psal. 79. 1. Esay 25. 2. and 37. 26. See chap. 51. 37. and this seemeth to be the genuine notion of the word, and the true sense of the Text: which one of the Jewish Masters laying this for a certain ground, that the word here used is never found, but in a notion of *lifting* up, so far backeth: but in application of it goeth another way, expounding it, not of the city it self, but of its wealth; as if it were said, heap up the spoyls of the city, cast them together upon heaps. (See on Esay 57. 11.) to which one of ours addeth, heap them so up, as if ye were to make a causey of them, make the heaps so broad, that men may walk many together a breast on them: and the Chaldee looking somewhat this way, *Consume her wealth, as the enemy is wont to do the heaps of corn* in the fields. The old Latine looking to that of Esai 62. 10. rendreth it, *Take up the stones out of the way, and make heaps*: which is altogether here unsuitable. But our margent exhibiteth another reading, which many others embrace, *tread her down as heaps*: which some expound of the treading down of causeys, or materials cast up to raise them, thereby to flat them, and so make them even and smooth. Others, and so moſt of the Jewish Masters, of beasts treading on sheaves of corn to thresh out the grain; whom a learned Scholiast of ours following, rendreth it, *tread upon her, as on heaps*, (or, as some, *sheaves of corn*, from Ruth. 3. 7. where it seemeth used for the *more*) and expounds it, As oxen tread the heaps of corn in the floor, Deut. 25. 4. Mic. 4. 13. See Esay 21. 10. which I should willingly admit, the rather for the term of *granaries* before used, did finde the verb *solal* any where in that notion; which as yet I do not; and adhere therefore to the first.

and destroy her utterly] Of the word here used, see on Esay 34. 2 and 37. 11. it is frequently used of some places in the land of Canaan that were utterly destroyed, Josh 8. 26. and 11. 21.

let nothing of her be left.] Heb. *let there not be a remainder to her.* See Esay 14. 21, 22. which may serve for a commentary upon this place.

V. 27. *Slay all her bullocks*:] Her great Princes and men of might. See Esay 34. 7. The Hebrew verb here used might well be rendred, *smite them*, or put them to the *sword*: for the word *sword* in Hebrew cometh from it.

let them go down to the slaughter:] As Chap. 48. 15. See there.

wo unto them for their day is come, the time of their visitation,] As Chap. 27. 7. and 46. 21. So verf 31. and the like, Ezek. 7. 7. 10, 14.

V. 28. *The voice of them that flee, and escape out of the land of Babylon.*] The Prophet speaketh this as if he heard the Jewish people that were got safe out of Babylon, and were now on their way homeward, how joyfully they congratulated one with another, and blessed God together for their delivery. The sentence is suspended, as in speeches full of passion and affection is not unusual. So Gen. 44. 18. *be voice of my beloved*: and the very like we may see Esay 66. 6. some to make the sentence entire, insert, *is heard*, rendring the Text as here, so in Esay, *A voice*, there is heard: which though it be not necessary; yet I mislike not. But that of the Jewish Doctor is ridiculous, who would have this *voice*, to be the speech mentioned in the next verse: for Cyrus, saith he, sent out his proclamation of liberty for the Jews to return to their own country, Ez. 1. 1. before that Darius came to sit down before Babylon, who thereupon many of them got by stealth out of it: and the words following verse 29. are the speech of those Jews thus escaped, encouraging those of Darius his forces, to go on couragiously in affaulting of the city, with assurance of successe. But this may well go among other their groundleſſe figments, whereof they have not a few.

to declare in Zion] When they have gotten thither, and are arrived there, whither they are now bound, verse 5. See chap. 51. 10. what manner of voice that there glanced at was; though it may also not improbably be understood of such, as were making shift to get before the reſt to Jerusalem, should there make report of what had been done at Babylon. See verf. 8. and Esay 40. 9. and 52. 7.

the vengeance of the Lord our God, the vengeance of his Temple.] The vengeance executed by God for the direction and destruction of his Temple, 2 Chr. 36. 18, 19.

V. 29. *Call together the archers against Babylon; all ye that bend the bow, camp against it round about: let none thereof escape*:] Gods speech, not the Jews, as the Jewish Masters would have it. See verf. 14. 15. and the like, Chap. 4. 17. Heb. *Make the shooters* (as Job 16. 13.) *to bow* (as verf. 2. So Chap. 51. 27.) *unto Babel* (for, *against* her: as Chap. 49. 19 20.) *all treaders of bow*, as verf. 14. A learned Annotator for *shooters*, readeth *many*: and the word may signifie either. But the Version generally received fitteth better here: *tread the bow*: as chap. 46. 9. and 51. 3.

recompense her according to her work: according to all that she hath done, do unto her:] As verf. 15.

for she hath been proud against the Lord; against the holy one of Israel.] The main cause of Babylons fall, her proud and insolent carriage against God, verf. 31, 32. Chap. 51. 1. Esay 14. 13, 14. Dan. 5. 20, 23. as of Ashurs, Esay 10. 12. ----15. and 37. 23, 29. and of Moabs, chap 48. 26, 29, 42.

V. 30. *Therefore shall her young men fall in her streets; and all her men of war shall be cut off in that day, saith the Lord.*] See the same Chap. 49. 26.

V. 31. *Behold, I am against thee, O thou most proud, saith the Lord God of hosts,*] or I am coming *against thee*, as Chap. 23, 31, 32. Heb. *unto thee*, as verf. 29. and, *pride*, for, man of *pride*; as Psal. 36. 11. such God in special opposeth, and setteth himself against them, because by no sin do men more directly oppose him, Jam. 4. 6. 1 Pet. 5. 5.

for thy day is come, the time that I will visit thee.] As before, verf. 27. there wanteth *wherein*; as Job 3. 3.

V. 32. *And the most proud shall stumble and fall, and none shall raise him up*:] Or, *And that most proud one* Heb. man of *pride*; as verf. 31.) *shall stumble and fall* (as Chap. 46. 6, 12.) *So as* (as ver. 3.) *none* shall be able *to raise him up*: the word taken in a potential notion; as Amos 7. 2. See Eccles. 4 10.

and

and I will kindle a fire in his cities, and it shall devour all round about him.] As Chap. 21. 14. and 49. 27.

V. 33. *Thus saith the Lord of Hosts, The children of Judah, and the children of Israel, were oppressed together,*] Or, *were oppressed alike*: as the word is used, Deut. 22. 22. though at several times, and by several adversaries: by the Assyrians principally the one, 2 King. 17. 6. by the Chaldeans chiefly the other, 2 King. 24. 2, 14. and 25. 11. for to th: deportations of them especially do the words here relate. See verf. 37.

and all that took them captives held them fast, they refused to let them go.] They held them fast as having good right to them, or imagining that no power was able to rescue them. See Esay 14. 17. and 49. 24.

V. 34. *Their redeemer is strong, the Lord of Hosts is his name.*] Or, But (supplied, as Chap. 5. 3. and 22. 10.) *their strong avenger* (as Numb. 35. 19, 27. here alluded to. See Prov. 23. 11. and Chap. 51. 35.) *whose name is the Lord of Hosts*; as Chap. 32. 18. and 48. 15.

he shall throughly plead their cause,] Heb. *will pleading plead*; as Esai 51. 22. he will do it, not verbally, but really; not by speaking for them, but by righting of them, and revenging them on those that have wronged them. So Psalm 35. 1. Prov. 22. 23. Mic. 7. 9.

that he may give rest to the land, and disquiet the Inhabitants of Babylon.] Rest to his people, that had been disquieted, Judge 5. 31. Chap. 31. 2. (where the same word is found) Esay 14. 3. and vexation to those, by whom they had been disquieted, 2 Thes. 1. 6, 7.

V. 35. *A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her Princes, and upon her wise men.*] *Sword*, for hostile invasion, doing execution upon them; as Levit. 26. 25. verf. 16. the Princes and Councellours of State are mentioned, as the chief stayes of the State, (See Esai 3. 2, 3.) and such as might be most likely to escape, either by their power and wealth the one, or by their wisdom and policy the other. See Esai 28. 14, 15, 18. *el*, for, *al*; as before, Chap. 48. 11. and so afterward, verf. 36.

V. 36. *A sword is upon the liars, and they shall dote:*] The word here used is ambiguous: it is used sometimes for *bars*, Exod. 25. 14, 15. whence some here would have it underſtood of great men in place, or power, that are as *bars*. the chief ſtrength and ſtayes of a State: but of those before, and hereafter; sometime it signifieth *a lie*, and *a liar*, from a root that signifieth *to devise*. 1 King. 12. 33. and *to fain*, Neh. 6. 8. So it is taken, Esay 16. 6. Chap. 48. 30. Job 11. 3. and the Chaldean pooh-fayers, and wizzards are here so termed; as also Esay 44. 25. See Esay 47. 12, 13. *doat*, be foolish, or play the fools; as Esay 19. 13. Chap. 5. 4.

a sword is upon her mighty men;] Their Warriours: the chief for military affairs; as for civil those before, verf. 35.

and they shall be dismayed.] Or, *broken in pieces*; as Chap. 1. 17.

V. 37. *A sword is upon their horses, and upon their chariots,*] The hostile forces shall seize upon and spoil all their warlike provisions; so are *horse* and *charet* frequently used, Psalm 20. 7. and 76. 6.

and upon all the mingled people that are in the midſt of her,] As Chap. 25. 24. those of several nations that served under her, or sojourned in her, as Chap. 46. 21. and 50. 37. See Esay 13. 15.

and they shall become as women:] Full of fear, and void of courage, having no manlineſse in them, shewing no manly disposition. Heb. *they shall be for women*, or, *to women*; as if they were turned into wvomen; *they shall become women*; as, *to be unto desolation*, and, *to become utterly desolate*, are all one, Esay 1. 7. and Joel 3. 19. So also, Chap. 51. 30. that which is said, *as women*, Esay 19. 16.

a sword is upon her treasures, and they shall be robbed.] See ver. 10. 26. Esay 45. 3.

V. 38. *A drought is upon her waters, and they shall be dried up*:] Cyrus, as he had dealt before with the river Cyndes in Asyria on his way to Chaldea, which he cut out into so many several chanels, and made it passable for his people; so did he with Euphrates at Babylon, while he lay in siege before it, which by many out-lets he so drained, that his forces had thereby free accesse without much difficulty to the walls of the city, and so came suddenly to surprise it. See Herodote, lib. 1. and Chap. 51. 32. 36. there is in the words an elegancy arising from the affinity of sound in those two words, signifying *a sword* the one, and *a drought* the other, differing but in a vowel point onely, which our English cannot expresse.

for it is the land of graven images,] It is full of idols of all sorts, Dan. 5. 4. as of the land of Israel, Esay 2. 8. one sort put for the rest, as Esay 40. 20. the pronoun demonstrative for the verb substantive we have here also, as before, verf. 15. 25.

and they are mad upon their idols.] The Chaldee, with whom the ancient Greek, and old Latine agree, rendreth it, *they glorie* in them; as Psalm 97. 7. and a word very near to it, and springing from the same root for letters, is frequently so used. But I finde it no where in this form, but in a notion of *madneſse*; as Chap. 25. 16. and 46. 9. and *madneſse* is used to expresse any vehemency of inordinate affection, whereby persons are strongly taken with, and carried headlong without reason, or discretion, unto, or after ought. See Act. 26. 11. The word rendred idols, doth properly signifie *terrours*, Job 20. 25. Psal. 88. 15. there were a race of giantly people, thence termed *Emim*, because they were terrible and formidable to other near neighbouring nations, Gen. 14. 5. Deut 2. 11. Hence are the Chaldean idols here to termed, either, as some, in regard of the vaſt bulk, and giantlike shape and bigneſse of some of them, Dan. 3. 1. or, as others rather, because they are terrible and formidable to their followers, as fear-crows are to birds and beasts, though being things contemptible and unable to do ought, Chap. 10. 5. Baruc. 6. 70.

V. 39. *Therefore the wilde beasts of the desart, with the wilde beasts of the Islands, shall dwell there, and the owls shall dwell therein*:] Heb. *ijsim* with *him*: Whereof see on Esay 13. 21, 22. and 34. 14. and, *daughters of the owl*; as Job 30. 29. the most general term and form, where of the Fowl the Scripture speaketh. Of Babylons desolation see further Chap. 51. 37. Rev. 18. 2.

and it shall be no more inhabited for ever: neither shall it be dwelt in from Generation to Generation.] Heb. *inhabit*, and *dwell*; as verse 13. Chap. 46. 26. but of that manner of speech, see on Esay 13. 20.

V. 40. *As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein.*] So Esay 13. 19. See of Edom the same Chap. 49. 18.

V. 41. *Behold, a people shall come from the North.*] As ver. 3. 9. See Chap. 6. 22. where the same things are said of the Chaldeans,

and a great nation] As ver. 9. Chap. 6. 22.

and many Kings] Princes and Potentates, Associates and Assistants to Cyrus, subject to him, or serving under him, Chap. 25. 14. and 51. 27. 28.

from the coasts of the earth.] Heb. *from the sides of the earth*; as Chap. 6. 22. and 25. 32. and 31. 8. that is, from the uttermoſt parts of it; as before, verf. 26. and this helpeth to back the received Version there: so, *from the uttermost parts of the earth* Mat. 12. 42. as we would say, *from the lands end*; as far as any land that way was, so Psal. 72. 8.

V. 42. *They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array like a man to the battel against thee, O daughter of Babylon.*] *Bow* and *Lance*: The one to reach a far off, the other to pierce near at hand. See Chap. 6. 23. where the same things are spoken of the Chaldeans, who were now to meet with their matches, and be dealt with themselves, as they had formerly dealt with others. See verse 15. 29. Chap. 51. 49. Esay 33. 1.

V. 43. *The King of Babylon hath heard a report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travel.*] He hath heard either the tidings of their approch, or the report of the ſurpriſal of his citie, Chap. 51. 31. See the very same before, Chap. 6. 24. and Belthazzars condition, Dan. 5. 6.

V. 44. *Behold, he shall come up like a Lion from the swelling of Jordan, unto the hal itation of the strong; but I will make them suddenly run away from her: and who is a chosen man that I may appoint over her? for who is like me, and who will appoint me the time? and who is that shepherd that will stand before me?*] See this whole paſſage opened at large, Chap. 49. 19. where the same is spoken of Nebuchadnezzar's ex edition against Edom, that is here spoken of Cyrus his expedition against Babylon. See the notes there.

V. 45. *Therefore hear ye the counsel of the Lord, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.*] See the very same, Chap. 49 20.

V. 46. *At the noise of the taking of Babylon the earth is moved, and the crie is heard among the nations.*] The same in effect, Chap. 49. 21.

CHAP. LI.

Verf. 1. *Thus saith the Lord, Behold I will raise up against Babylon, and against them that dwell in the midſt of them that rise up against me a destroying wind.*] A Continuation of the prophesie against Babylon. The hostile invasion of the countrey, and surpriſal of the citie, is here set forth by a new resemblance taken from a gale, or gust of winde, both blasting, that spoils the fruits of the earth, and boisterous, that sweeps and carrieth away all loose matter, nor chaff, or stubble onely, and such light stuff; but the corn it self also, and the weighty grain with it, ver. 2.

I will raise] Heb. *I am raising*; as Esay 13. 17. Chap. 50. 9.

against them that dwell in the midſt of them that rise up against me] Heb. *unto* (*el*, for, *al*; as Chap. 50. 9.) *the inhabitants of the heart* (that is, *the midſt*; as, *the heart of the sea*, Psalm 46. 2. or, *amidſt*, *within*; as Tyre is said to be ſituate *in the heart of the sea*, Ezek. 27. 4. and so, *in the heart of the earth*, Mat. 12. 40.) of those that rise up and so, *in the heart of the earth*, Mat. 12. 40.) of those that rise up against *me*: the preposition swallowed up between the participle

and

and the noun: as the like in the same term, Psal. 18.39,48. & 44.5. and 74.22. against the inhabitants of Babylon, which dwell in the midst of the land of Chaldea, in the royal seat and center of that State, and those people, that have carried themselves so rebelliously and insolently against me in the devastation of my land, the destruction of my Temple, and the deportation of my people, c. 50.11,17,24.28,29. and this I take to be the plain and genuine sense of these words, *against Babylon*, the city and state it self, *and against the inhabitants*; those that dwell in her thus described. But both the Jewish Writers, and others of note, do here find other mysterious and more abstruse senses. For some of the Rabbines, by a device of theirs, which they call *Athbash*, whereof see on c. 25. 26. do out of the words *leb kamai, the heart of those that rise against me*, pick out *Casdim*, the Chaldeans. Others of them suppose a trajection in the text, and would have the words thus ordered, *against the hearts of those that rise up against me, the inhabitants* of the land of Chaldea, before pointed to in *Babylon*: like that Esay 10. 12. *I will visite upon the King of Assyria's great heart.* And the Chaldee goeth somewhat the like way, but swarving more from the text, *against the inhabitants of the Chaldeans people murtherous, haughty of heart, and goodly of stature*: as also the old Latine somewhat after the like strain; but more succinctly, and coming nearer to the text; *against the inhabitants thereof that have lift up their heart against me*: one of our prime Interpreters, *the inhabitants of the heart*; that is, those that dwell in, and rest upon their own counsels, devices and courses. And a late learned Annotator, *against those that are secure in heart before me*; for the word saith he, is *fitting*, and *fitting*, is a sign of *security*; and so one of the Rabbines sometime useth that word: and *Kamai* is here an abbreviation of *Kamuthai*, and the Talmudists oft so use it. But where doth the Scripture ever once so take it? Where find we in Scripture such a form as this, *dwellers*, or *sitters of heart*, for, secure ones, or persons that sit, dwell, or live securely? And to what purpose is it to have recourse to such forced and far fetcht strains, when we have a plain and familiar fence, freely and of its own accord offering it self to us?

V. 2. *And I will send unto Babylon fanners that shall fan her and empty her lands*:] As I sometime fanned and scattered my people by them, c. 4.11.12. & 15.7. so will I now fan them by the Medes and Persians, who shall empty their land of them, as they formerly emptied my land of her inhabitants, v.35. 2 Chr. 36.20,21. See c. 48 12. & 49.32.36.

for in the day of trouble they shall be against her round about.] They shall so befet her, that none shall escape, c. 50.15. 29. as they sometime begirt Jerusalem, c. 4.17. Heb. *in the day of evil*: as chapter 17.17,18.

V. 3. *Against him that bendeth, let the archer bend his bow, and against him that lifteth himself up in his brigandine.*] So the Jewish Commenters well expound it, Against those that shoot with the bow, and those that appear in their armour among the Chaldeans, let those of the Medes and Persians that use the bow, bend it, and let fly their shafts at them. Heb. *el*, for, *al, against*, or *at*; as v. 1. and *tread*, for *bend*, because that is the end of it; as c. 50.14. Of the word rendred *brigandine*, see c. 46.4. shoot at souldiers of all sorts, whether in armour, or weaponed onely without harnes: there is a defect both of antecedent and relative; as Exod. 23. 20. c. 2. 8. Howbeit a learned late Writer thus rendreth the words, *Unto the bender, that bendeth his bow. and to him that advanceth in his brigandine*, (to wit, those of either sort in Cyrus his army) thus saith the Lord, *spare not her young men*, &c. and the word of *bending* is thrice repeated, implying that they should bend as deep as might be. And this way in part the ancient Greek seemeth to go: but taking no notice of the initial particle in the text, which it thus rendreth the words,

Let him that bendeth bend his bow, and let him that hath armour put it on.] But the former sense seemeth the more familiar, than either of these, and keepeth closer to the expresse terms of the text, which the Chaldee, and the old Latine that followeth it, not leaving only, but crossing, while in stead of *el*, they render *al*, the negative or inhibitive particle, and render it, *Let not him that draweth the bow, draw it*, saith the one; and *let not him that bendeth, bend his bow*, saith the other; *nor let him go up in his brogandine*. One of the words of *bending* in the text, is by the Jewish Masters deemed superfluous. And it is observed by some, that they are willed to shoot at all, whether armed or unarmed, as not doubting but that their Arrowes should pierce, wheresoever they lighted. See on c. 50. 14.

and spare ye not her young men; destroy ye utterly all her host.] This, *and*, controlleth the latter exposition of the fore-going branch, which maketh this the beginning of Gods speech to the enemies forces. See c. 50. 30.

V. 4. *Thus the slain shall fall in the land of the Chaldeans, and they that are thrust thorow in her streets.*] Heb. *And as* c. 49.39.) *the slain or wounded*, (as c. 37.10.) *shall fall in the land of the Caldeans*: there shall havock be made of them, as well within the city, as in the countrey allso abroad. See Esay 13. 15. c. 50. 30. A learned Annotator supposeth a trajection in the text, and would have the words thus rendred, *And the chaldeans being slain shall fall to the ground.* But the distinguishing points in the original will not admit it.

V. 5. *For Israel hath not been forsaken, nor Judah of his God, of the Lord of Hosts*;] Heb. *Israel is not widdowed*(a word in this form no where else found) *nor Judah* divorced *from his God, from the Lord of Hosts*: the latter word supplied in a congruous term; as 1 Cor. 3.2. *I gave you milke to drinke, and not meat to eat.* Neither is Israel a widow, that hath lost her husband; nor is Judah as a woman divorced and put away, without hope of being taken home again, Deut. 24.4. Their husband liveth still, and hath not utterly cast off either, but will in his due time take them unto him again, though he have left them for a while, 1 Sam. 12.22. Esay 50. 1. & 54.5,6. c. 3.1,8,14. Lam. 1.1.

though their land was filled with sin against the Holy one of Israel.] This the Jewish Commenters understand of the Chaldeans countrey, and render it, *for*, or *but their land*, that is, the Chaldeans, *is full of delinquency* and sin, for the evil that they committed against *the holy one of Israel* in his people. But this is somewhat a strange over-straining of the text: and yet want there not divers that go this way, rendring it, *because the Land of their sins is full of guilt from the holy one of Israel*; contrary to that, that they presumed chap. 50.7. But this also seemeth to found over-harsh. Most others understand the words, *their land*, of the land of them both before mentioned, as well Judah, as Israel: but in the term following they differ; for some take the term *asham* here used in a notion of *delinquency*; as it is commonly used, Levit. 5.21. Num. 5.6. and render it as our Version doth, albeit, that they have deserved to be irrecoverably cast off & cut off for their sins, wherewith they have fulfilled their whole land, chap. 16.18. And some again, because the words of *sinne* and *delinquency*, or *guilt*, are taken also for the penalty due thereunto, would have it so to be here taken, rendring the words, *for their land is full of penalty from the holy one of Israel*: it hath received fully sufficient from him. So it should be as that Esay 40.2. But this also seemeth forced as well as the former. Others take the word in a notion of *devastation*: and although the noun here used, be not found elsewhere in that notion, yet is the Verb from whence it cometh, Psalm 34.22. Esay 24.6. Ezekiel 6.6. & 35.12. Joel 1.18. and the tenour of the Text requireth it here to be so taken; for it is word for word, *though their land hath been filled* (for it is a Verb, not a Noun) *with devastation from the holy one of Israel*; that is, though he have in his wrath caused their whole land to be wasted, and to lie thus waste for a long time together, c. 4.20,27.

V. 6. *Flee out of the midst of Babylon*;] See the same before, chap. 50. 8. Though that was directed to Gods people the Jews; This to me seemeth directed, not to them, (though most so take it, and the like speech be afterward made also to them, v. 45.) but to those in her, that were aiding and assistant to her, c. 50. 16. v. 9.

and deliver every man his soul:] Or, *himselfe*; as Psalm 32.2. Matthew 16.25,26. Heb. *deliver a man his soul*: Shift every one (as Chapter 49.5.) for himself, or for his life; as Genesis 19.17. c. 48.6.

be not cut off in her iniquity:] Or, *left ye be cut off in her penalty*, or *punishment*; as the word is used, Genesis 4.13. and 19.15. Some conceive this as an admonition to Gods people, not to partake in Babylons sins, lest they partake allso with her in her sufferings; as Esay 62.11. Revelation 18.4. But I conceive it rather to be intended as before, of such, as taking her part, and standing for her, should perish together with her, Esay 13.15. chapter 50.37.

for this is the time of the Lords vengeance,] As c. 50.15,25,27,28. So c. 46.10. v. 11.

he will render unto her a recompence.] As Esay 59. 17, 18. and 65,6,7.

V. 7. *Babylon hath been a golden cup*] Such an one she hath been hitherto; one by whom God hath caused other people to drinke deepe of his wrath: but now her turne is come to drink deep of it her self, c. 25.26. the *cup* of which, c. 25.15. called *a golden cup*, as here, so Rev. 17.4. as most understand it, in regard of the great wealth and illustriousnes of that Empire: resembled therefore by *an head of gold*, Dan. 2.32 38. and hence is Babylon called the golden city, Esay 14.4. Howbeit, the Jewish Doctors, by *a cup of gold*, (for so the words are, *a vessell of gold*, Psal. 115.4.) understand a cup of pure wine of the colour of gold: as *gold*, for pure yellow oyl, Zach. 4.12. and *gold*, for clear wind, and fair weather, Job 37.22. But the former is more familiar, and seemeth the genuine notion of the word in this place.

in the Lords hand;] As Psal. 75.8. and so, *take the cup from my hand*, c. 25.15. because he made use of that State as an instrument to execute judgement thereby upon others, and the *cup* there mentioned is expounded to be the Chaldean *sword*, c. 25.9.19.

that made all the earth drunken:] With the Wine of Gods wrath poured out by her hand, Chapter 25.15. Revelation 14.10. for that, Revelation 18.3. though the same words with this, beareth another sense from this. See there: and that learned Annotator seemeth to be out of the way, who would have this meant of Babylons inticing and drawing other Nations into association with her by her glittering shew, and glorious state, unto their destruction.

the nations have drunk of her wine, therefore the nations are mad.] That learned Writer rendreth it, *therefore they shall be mad*: they shall for their joyning with her, suffer also and undergo such judgements together with her, as shall make them even *mad* withall. But it seems meant rather of those calamities that they had sustained from her, and by her, as the Prophet fore-told they should, using this very term, where he spake of this *cup*, chap. 25. 16. and it might well be rendred, *therefore they are mad*; or, *so that they became mad*, or, *fared like mad men*; as chap. 46.9.

V. 8. *Babylon is suddenly fallen*] *Babylon is fallen*; as Esay 21.9. Rev. 14.8. and 18.2. as, *Babylon is taken*, chap. 50.2. *suddenly*, unexpectedly. See chap. 50.24. *in one hour*, Rev. 18.10. read Dan. 5.

and destroyed:] Heb. *broken*. So chap. 50.23.

howl for her,] Bewail her fall; as chap. 48. 38. See Rev. 18. 9---19.

take balm for her pain, if so be she may be healed.] *Take balm* (as chap. 8.22.) *for her grief*; no purpose. See the like, chap. 46.11.

V. 9. *We would have healed Babylon: but she is not healed*;] Or, *could not be healed*: the verb in a potential notion, as the like, chap. 46.15. The words of those that had assisted her, and served under her: we have done our best to save her from destruction; but all in vain: there is no cure, or help for her; as chap. 46.11.

forsake her;] Give her over, as Physicians do a desperate cure,

and let us go every one into his own countrey:] Our onely way and wisest course is to shift for our selves, Esay 13. 14. So chap. 46. 16.

for her judgement reacheth unto heaven, and is lifted up even to the skies.] Her punishment and calamity is exceeding great and grievous, (as the term is used to expresse extraordinary eminency of ought, Psal. 56.5.) proportionable to her sin, Rev. 18.5. the like whereunto, see Gen. 18.24. Ezra 9.6. Jon. 1.2. too great to be holpen by any humane helps. The word *skies* in our Version some render *clouds*: which the learned Scholiast controlleth, because the word in his native notion signifieth *small dust*, or, *fine* powder, Esay 40.12. whereas the *clouds* are air, condensated, or thickned: Our Version is the better and more exact; but that the word includeth also the clouds, or cloudy sky at least, appeareth Psalm 18.12. and Prov. 3.20. the *clouds*, or *thick* clouds, of *the skies*, being mentioned in the one place; and, the *clouds*, or *skies*, said to drop down dew in the other.

V. 10. *The Lord hath brought forth our righteousnesse*:] The speech of Gods people, acknowledging Gods mercy and goodnesse, & righteousnesse also in righting them upon their cruel oppressours, and owning thereby the religion profe sed by them, and their relation therein to him. So Psal. 37.6. Mic. 7.9.

come, and let us declare in Zion the work of the Lord our God] As inciting one another to praise him for it. See chap 50.28. So Rev. 15.3,4. and 16.5---7 and 19.1,2,5.

V. 11. *Make bright the arrowes*:] Heb. *Make pure*: as chap. 4. 11. *polish*; as, *a polished arrow*, Esay 49.2. whet the heads of them, that they may pierce the deeper, Psal. 45.5. See Exek. 21.21. However it be, one of the Rabbines rendreth it, *slether the arrows*: deriving it from a word that signifieth *a slether*, Job 39.16. Esai 40.31. slether them well, to make them fly, Job 39. 26. but the former is sure the right. The words of God, as some, yea, the most, to those that were to come against Babylon; as Chap. 50. 14, 15. But I suppose rather with some other, though fewer, that they are spoken in way of derision to the Babylonians, as calling upon them to make all the preparation they can, against the Medes and Persians that are coming against them; as intimating what need of such preparations there would be: but implying withall, that all the strength and means they could make would not be able to secure them. See the like in like manner delivered, Esay 21.5, and again here, verf. 12. and this the very course of the context doth abundantly confirm. See the like also, chap. 46.3,4.

gather the shields:] Heb. *fill the shields*, get them altogether, make up the full number of them; for that none of them be missing. So, *a fulnesse*, for, *a full assembly*. Esay 31.4. and, *be filled* the fore-skins (that is, delivered them in full tale) *to the King*, 2 Sam. 19.27. It is implied that all got together would be little enough for the employment that should need them: the word *shelet* here used comes near home to our *shield*, which in likelyhood came at first from it.

the Lord hath raised up the spirits of the Kings of the Medes.] The reason why such great preparations are requisite; because there is an army of Medes and Persians coming against Babylon, and that by a divine instinct. See the same form, Ezra 1.1. and of this further, verf. 28.

for his device is against Babylon to destroy it;] Or, *thought*; as Job 42.2. or, *contrivement*: taken in the better sense; as Prov. 1.4. and 3.21. though it be mostly in the worse. See verf. 12.29.

because it is the vengeance of the Lord, the vengeance of his Temple.] See chap. 50.28. verf. 6.

V. 12. *Set up the standard upon the walls of Babylon*:] About this whole passage again Authors dissent. For the Jewish Commenters, whom some other also follow, conceive this whole speech, as that also, ver. 11. to be directed to the Medes and Persians, inciting them to use all possible industry and diligence in besetting and assaulting the city of Babylon; and would have this first branch meant; some, of marching with their ensignes displayed towards Babylon: because the Hebrew *it el*, that is, *unto* Babylon: but it hath been formerly observed, that *el* is oft used for *al, upon*; as chap. 48.11. and 50.35,36,37. And others therefore understand it of setting up their banners on the top of her walls and towers, in token of conquest and triumph, when they have taken it: like that, Psal. 74.4. But to omit that the words run then in a prepostereous tenour, inciting to triumph in the first place; and to sedulous, vigilant, and cautious courses for surprisal in the second; the course of the contexe carries it clearly the contrary way. And others therefore rather deem the words directed to the Babylonians, in an irony; advising them to use all the care, diligence, and caution they can, to secure and safeguard themselves and their city against the enemies assaults, implying, say some, that they should not want either courage to stand to it, and make their party good against the adverfary, or means sufficient, as they suppose, to oppose them: but withall, as the most, that all their endeavours would not avail ought; or, as a late learned Writer conceiveth, twitting them with their remilnels and retchlelnels, that little regarding the enemy fet down before them, as if they were safe enough, & sufficiently secured against him, by the river that ran round about them, neglected the means of defence, and gave themselves to jollity and revelling, which they were deep in, what time, by occasion thereof, the city was taken. See on ver. 39. 41. And which seemeth backed with that Esay 21.5. in which place the Prophet joyneth these two together: and those that apply the passage to the Chaldeans, expound this first member of it, of an ensign to be set upon the walls, to bring up thither those forces that were to be employed for the defence of the place, and repulse of assailants, and to keep them together in such employment.

make the watch strong; set up the watch-men:] So, *watch in the watch-tower; set a sentinel*, or *watch-man*, Esay 21.5,6.

prepare the ambushes.] Heb. *liers in wait*; that is supplies: such as not appearing upon the walls, but keeping out of sight, might be ready at hand to relieve those, as occasion should be, that were there employed.

for the Lord hath both devised, and done that which he spake against Babylon.] Or, *hath both contrived, and done*, or *will do*. See Esay 14.24,25,26. Chap. 50.21. Heb. *also*, in both members; as Chap. 14. 18. and *el*, for *al*, either *against*, or *concerning*; as Chap. 50. 1. See the like, Lam. 2.17.

V. 13. *O thou that dwellest upon many waters,*] The city of Babylon was situate upon the great river Euphrates, that ran both about it, and through it: to which is added, its ruling over many great nations in the other Babylon reprefented by it, Rev. 17.1,15.

abundant in treasures:] Gathered from those nations, whom they had spoyled and pillaged, and made tributary to them, 2 King. 24. 13. 2 Chro. 36.18. Esay 39.6. and 45.3. Chap. 50.10,37.

thine end is come,] As Ezek. 7.2,3,6. Amos 8.2.

and the measure of thy covetousnesse.] Heb. *the cubit of thy lucre*, or, *oppression*, or, *covetousnesse*. The *cubit* was the most common measure in dimensions of length, breadth, height and depth among that people, Gen. 6.15. Exod. 25.10. it was taken, and so termed, as by the Greek term more plainly appeareth from the former part of the arm, reaching from the top of the middle finger up to the elbow. Hence come of the Jewish Doctors expound it, *the arm*, that is, *the might* and power, (for so is the word *arm*, commonly used. See Chap. 48.25.) wherewith thou hast formerly subdued and kept down others, is now come to an end. But other of them take it rather in a notion of *measure*; yet the word following these also expound directly; some, *the measure of thy covetousnesse*; because the word seemeth so used, Exod. 18.21. Some, *of thine oppression*, because it is found joyned with *oppression*, Ezek. 22.12. and these understand it of that recompence and retribution, that God would mete out to the Babylonians, for their insatiable avarice, exercised in the spoyling of other people, Esay 14.2. and 33.1. Chap. 50. 15, 29. Others, the time set and measured out for her *visitation*, fo the Chaldee; as Chap. 50. 31. or, as another Jewish Master, whom the old Latine concurreth with, *of her destruction*. because the word in some of the contexts of scripture, is found to come to *cut off*, or *destroy*, Job 6.9. Esay 38.12. But the word properly signifieth *lucre*, or *gain*, 1 Sam. 6.3. Psal. 30.9. Esay 33.13. Chap. 22.17. Ezek. 33.32. And I conceive that the words may well be rendred, *the lust*, or, *limit of thy gain*, or, *getting*. The fast stint and term of time, that God hath precisely limited and designed to allow thee, wherein to proceed in the fethering of thy nest, and enriching thy self by the spoils of other people; and which therefore thou canst not exceed, is now expired and come to an end. See somewhat the like, but in a divers notion, taken from another kinde of measure, Gen. 15.16. Zach. 5.6---11. Mat. 23.32. 1 Thes. 2.16.

V. 14. *The Lord of hosts hath sworn by himself*, saying,] Heb. *by his soul*; as Amos 6.8. See verse 6. a supply of the term, *saying*, as Chap. 50.5.

Surely, I will fill thee with men, as with caterpillers,] Heb, *but if*; that is, *unlesse*; as Gen. 32.26. Esay 55.10. the usual form of an oath. See Chap. 44.26. and 49.13. for, *if not*; and, *but if*, or, *unless*, are in effect and force all one. And the learned Scholiast *lesse*, are in effect and force all one. And the learned Scholiast therefore, who here maketh another unusual supply, and giveth the particles other notions, while he renders it, *Certain it is that though I fill thee with men as with locusts*: which he expoundeth of fur-

furnishing Babylon with great multitudes of auxiliary forces, (because of Nineveh the like is said, Nah. 3.15,17.) doth herein leave a plain beaten road, to step aside into a more uncouth, and solitary by-path. It is generally expounded both by the Jewish Doctors and others, of the enemies souldiery, for their vast multitudes compared to locusts, that should fill her whole countrey first, and city afterward also; and so afterward again, ver. 27. The word here used is a kind of *locust*; as appeareth, Psal. 105. 34. compared with Exod. 10. 4 5. So called, because they *lick up*, and destroy all before them, Nah. 3.15. amisse rendred *caterpiller*, in the Psalm, and *canker-worm*, in the Prophet, for it is there said *to fly*. And to multitudes of locusts are such vast companies commonly compared, Judges 6.5. Chap. 46.23. Nah. 3.15,17.

and they shall lift up and shout against thee.] Or, *that shall* (as Chap. 50.9.) *utter* (Heb. *a-fuer*; as Deut. 26.1.) or *cry aloud*, (as Hisay 13.22.) or *sing* (as Hos. 2 15.) *a shout* (as Chap. 25.3.& 48.33.) *against thee*, or *over thee*; as Hisay 31.4. an allusion, saith a Rabbine, in the words of *singing* and *shouting* to such *songs* and *shouts*, as the countrey peasants used amids their treading of grapes for wine in the vintage, and at the bringing in of their wines and fruits. see Hisay 16.9. Chap 48.33.

V. 15. *He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his understanding.*] Or, Even *he that made the earth*, &c. for the word of *making* here is a participle, not a verb; and so the other two, that *shall stand*, and that *stretched out*. He it is, that hath sworn it, and is able to make good what he hath sworn. See the very same passage, Chap 10.12. The particle is suppli'd as Job 15.26. Psal. 119.41.

V. 16. *When he uttereth his voice.* there is *a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treasuries.*] Or, *At the uttering of whose voice*, &c. The demonstrative for the relative; as Exod. 18.20. Job 3.25. Chap 46.18. and 48.15 See of the whole verse, Chap. 10.13.

V. 17. *Every man is brutish by his knowledge: every founder is confounded by the graven image: for his molten image is falshood, and there is no breath in them.*] This passage is here inserted, to discover and controul the foresaid fancy of the Babylonians, that trusted upon their idols for protection and safeguard; and to shew how unable they were to bicker with the true God or to stand before any, that should come furnished with power and commission from him. See the whole, Chap. 10.14.

V. 18. *They are vanity, the work of errours; in the time of their visitation they shall perish.* See the same, Chap 10.15.

V. 19. *The portion of Jacob is not like them for he is the former of all things, and Israel is the rod of his inheritance: the Lord of hosts is his name.*] See Chap 10.16.

V. 20. *Thou art my battle-ax, and weapon of war:*] Or, *Thou hast been my hammer*. So was the word rendred, Chap. 50.23. and it signifieth such a weighty one as is able to break stones; and to make them fly asunder, as the root it cometh from, properly signifieth, Psal. 2.9. Hisay 27.9. thence also an *instrument of dissipation*, or destruction, Ezek. 9.2. See Chap 23.29. Howbeit, some suppose it here to signifie more specially such a warlike weapon, or spiked pole-ax, as horsmen make use of in fight; therewith to batter and break the armor, helmets, and harnesse, of those they deal with; and *warlike weapons*; a defect of the copulative; as Hisay 5.6. chap. 3.21. Or, As *an hammer* hath *thou* been *unto me*, *and as warlike instruments*: a defect of the note of similitude; as chap 5.8. and 26.18 and 50.6. Howbeit, the Chaldee rendreth it, *thou breakest before me the fort, wherein the weapons of war are*: and both the ancient Greek and the old Latine somewhat to the same purpose; *Thou dissipatest*, or *breakest asunder, for me, the instruments of war*. They seem to have taken the word here used, not for a noun, but for a participle, the one differing but in a tittle from the other, and consequently in the sound of a vowel; which in verbs of this form doth oft vary and interchange: though in the participle seldom, if ever. Our Version seemeth to go with those few, that understand it of Cyrus, whom God intended so to use and employ. See Hisay 41.2. and 45.1,2. But the most understand it rather of the Babylonian King, who was in Gods hand, as the Assyrian before him had been Hisay 10.5 and they render the words all along therefore not in the future, but in the time past.

for with thee will I break in pieces the nations, and with thee will I destroy kingdomes] Heb. *and*; which those retain, who admit the latter Version: but there want not that render it, not *with thee*, or *by thee*, but *in thee*: and turn the copulative into a differetive; as if it were said, *But I will* now *break asunder the nations*, that are *in thee*, *and destroy the kingdoms* that are *in thee*, or *under thee*: which latter clause the Greek rendreth, *I will take away the Kings out of thee*. But our Version seemeth herein the righter: the copulative is oft used in a causal notion; as Chap. 48. 27. & 49.37. and it rendreth a reason why Babylon was said to be Gods *hammer*, or wherein like unto such *an hammer*, as the word before importeth, taken from the proper notion of the verb here used, from whence that term is deduced. Onely the words would be read in the time past; *I have broken asunder*. & *I have destroyed*; unlesse, saith a Rabbine, this prophesie were penned by Jeremy before Nebuchadnezzar's conquests of those several countreys; whereof Ch. 46.--49. See Ch. 50.23. But whether it were penned before a good part of his conquests, or no, as it is not unlike it was; (for a copy of it seemeth to have been sent in the time of Zedekiah, while the Jewish State yet stood unto Babylon. See ver. 59.--64.) the Prophet throughout this whole Prophesie speaketh of Babylon, as having subdued all those nations that were to come under the yoke of that Empire and now drawing on to her downfall.

V. 21. *And with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider.*] Or, *I thee have I broken*: for it is the instrumental *bet*, as they term it, and spoken as in the time past; as before, ver. 20. and so also ver. 23. As before all warlike weapons and instruments, ver. 20. so now the Warriours themselves, with their *horses* and *chariots*; as Chap. 50. 37. This enumeration of particulars hath much emphasis in it, both here and there; as also, Chap. 50 35.---38.

V. 22. *With thee also will I break in pieces man and woman, and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid.*] Or, *By thee have I broken*, &c. as before ver. 21. and so also ver. 23. both sexes and all ages. See 2 Chr. 36. 17. Heb. *and*, as before; and so ver. 23.

V. 23. *I will also break in pieces with thee, the shepherd and his flock; and with thee will I break in pieces the husband-man, and his yoke of oxen; and with thee will I break in pieces captains and rulers.*] People of all sorts, and of all ranks. See Jhap. 50. 16, 27. 35.---37. The former two, the support of a State, for provision of sustenance, 1 Chr. 27. 25.--31. 1 King. 4. 21, 22. Eccles. 5. 9. The two latter for protection, safeguard, and government, 1 Chr. 27. 32.---34. Hisay 3. 1. 2 3.

V. 24. *And I will render unto Babylon, and to all the Inhabitants of Chaldea all the evil that they have done in Zion in your sight, saith the Lord.*] This Version fitteth well with the tenie of those, who understand all that went before of Cyrus: who also some of them supply from the former, *And I will* by the *render* to *Babylon*. But those that conceive it as the most do, to be intended of Babylon, take the copulative here in a diferetive notion, and render it, *But* (as vers. 9.) *I will render unto Babylon*, &c. Though I have made use of thee for the punishing of many nations, and of mine own people in particular, yet will I now at length execute judgement also upon thee for thine insolencies against me; and thy cruelty shewed unto my people. So Hisay 47.6,8. Chap. 50.15,29. See the like of the Assyrian, Chap. 10. 5,6,12. those words, *in your sight*, (wh. cin God turneth his speech unto his people) have reference not to *the evil done* though next before-mentioned, but to the evil return'd, and the term of *rendring* though more remote as if he had said, Ye that are now in captivity at Babylon shall survive to see the judgement executed upon her. So Psal. 79.10.

V. 25 *behold, I am against thee,*] Or, *I am coming against thee*; as Chap. 50.31. and *el* here, for, *al*; which yet the old Latine retaineth rendring it *unto thee*.

O mostly ing mountain, saith the Lord,] A *mountain* is Babylon terminal, not for her situation, as if it had stood upon an hill; for it was built on a plain. Gen. 11.2,9. and so feated that it had abundance of water round about it. ver. 13. but it is so stiled, as some in regard of the height of its power and eminency, wherewith it did, as a *mountain*, over-top other cities, countreys, and kingdoms. Or, as others, in regard of its high and flanely palaces, lofty Towers, and strong Fortifications: that, as Berosus reporteth of them, resembled *high mountains*; and appeared as such to folk afar off: by means whereof it seemed to reach as high, and to be as impregnable, as it it had stood upon some great and high mountain. Hereunto may be added the strange height of her walls: whereof further on verse 53. and those stupendious orchards, or gardens, with groves and walks, furnished with variety of goodly tall trees, and erected on arches aloft far from the ground, that made the city shew afar off, like some Lebanon, or other forest-like mountain: whereof Diodore, lib. 2. cap. 2. See the like expression, chap. 22.23. Zach. 4.7. and 12.1. yea, so faith the Jewish Doctor, *the mountains of Gilead*, for their strong holds, Amos 2.13. which is not improbable.

which destroyest all the earth,] And well therefore deserveth the title of *a destroyer*. See Hisay 14.16,17. and Chap. 50.21.

and I will stretch out mine hand upon thee,] Or, *against thee*; as chap. 6.12. and 15.6.

and roll thee down from the rocks;] From thy strong Holds and Forts, and from thy lofty Towers that seem to threaten heaven, Gen. 11.4. Dan. 4.11,30. See ver. 53.

and I will make thee a burnt mountain.] Or, *a burning mountain*: alluding to those mountains of sulphury matter; such as Mongibal in Sicily, Soma in Italy, Hecla and Hogla in Island, that burn continually, and with the ashes and cinders at some times belching out from them, waste and spoyl all the countrey near to them: Of which kinde there was a field also sometime in that region continually burning; as Strabo, lib. 16. and Pliny, l. 2. c. 106. report: or to the heaps of ashes and cinders, that cities and towns ruined and burnt down to the ground, are wont to leave behinde them, Chap. 50 26. ver. 37. Heb. *I will give thee* (as Ezek. 22.4, and 35.3.) *unto*, or for, (as Chap. 50. 23 and so ver. 29.43.) *a mountain of burning*: as, a land of *burning*, Deut. 29.23.

V. 26.

V. 26. *And they shall not take of thee a stone for a corner, nor a stone for foundations;*] That is, as some, there shall not remain any stone of thee, that may be useful for building: or, as others, there shall be nothing left of thee, whereon some hope or attempt may be to raise up a new State again; or thou shalt never be re-edified: that which the words following confirm. The Chaldee by *corner stone* understandeth a *King*, by *foundation stones*, *Princes*. But of that seemeth over-curious. These two sorts of stones are mentioned, because of special note and principal concernment in building, Psal. 118.22. Hisay 28. 16. Zach. 10.4. Eph. 2.20. Rev. 21.12. The verb is indefinite, and may well therefore be rendred, *There shall not a stone be taken off thee*, &c. as Luk. 12.20. & 16. 9.

but thou shalt be desolate for ever, saith the Lord.] Or, *for* (as ver. 5.) *thou shalt be.* And so Heb. *desolations of perpetuity*, or, *perpetuall desolations*; as chap. 5.22. Ezek. 35. 9.

V. 27. *Set up a standard in the land; blow the trumpet among the nations:*] The *standard*, and *trumpet*, both to call people together, that are to serve and be employed against Babylon, Of this use of the one, see Hisay 5.26. & 13.2. Of the latter, chap. 4. 19,21. & 6. 1.

prepare the nations against her:] Heb. *sanctifie*; as Hisay 13.3. chap. 6.4. ver. 28.

call together against her the Kingdomes of Ararat, Minni, and Ashchenaz.] Heb. *make to hear against her* (as chap. 50.29.) *the kingdoms*; that is, people out of those kingdomes; as Hisay 13.4. The two former of these are the most Writers bring within the compasse of Armenia. Of the former mention is made in Moses where the Ark is said to have rested on the mountains thereof, after that universal deluge, Gen. 8.4. See on Hisay 37. 38. And for the latter, to wit, *Minni*, the Chaldee here hath also *Armenia*: which countrey divers learned men suppose so to be termed by a word compounded of two other, either *Aram* and *Minni*, (because Syria was sometime deemed to take in Armenia, as Strabo, lib. 1. & 12. Pliny, lib. 5. cap. 12.) or of *Har* and *Minni*, as the more mountainy part of *Minni*; and under these two terms therefore conceive to be comprehended the higher and lower Armenia; not want there of them who deem *Minni* to be the same countrey, which Nicholas of Damascus calleth *Minyas*, on a mountain above which in Armenia, he saith, that one of the Arkes of Noah at the time of the deluge. See Josephs *Antiquities*, lib. 1. cap 4. *Ashchenaz* are a people descended from Japhet, whose sons fon by Gomer his eldest son was so called, Gen. 10.3. 1 Chr. 1. 6. Their seat seemeth to have been within Asia the lesse in Bithynia and Phrigia, where the Asoanian gulf, and lake, and river, and city, and region, all of that appellation are found. See Strabo, lib. 12. & 14. Pliny, l. 5: c. 31, 32. and that out of these parts Cyrus having subdued them, took foulders along with him to serve under him in his expedition against Babylon, is related by Xenophon, lib. 7.

appoint a captain against her:] So the Jewish Commenter, one of them, following the Chaldee, expoundeth it as a military term and office, *a captain*: though another of them, *a Prince*; because the latter syllable of the word is in a manner the same with the Hebrew term that so signifieth. And because the former part of the word in Hebrew signifieth a little one: Hence, some Critickes over-curiously descanting upon it, would have it to import *an inferiour Prince*, or one set over the meaner sort: and the old Latine therefore in Nah. 3. 17. where the same word is used in the plural form, rendreth it, *little ones*. In this it retaineth the word, as a proper name of a person, as some would have it, of a place, or people, as some other: Which because it is singular here, some would have it to denote therefore *a General*: and this, say some of them, must needs be Cyrus: but another controlling that conceit would have it to be *a Lieutenant General* under Cyrus, that may rule the Army by direction from him, and may from time to time acquaint the severall regiments with his mind and pleasure: and would have the word to import *a Prince of instillation*, or *interpretation*, from an Hebrew word that signifieth *to distill*, or *drop*, applyed sometime to teaching, preaching, and prophecying, Job 29.22. Mic. 2.6,11. But the word seemeth to be a forrein term, and these strained interpretations rather witty than weighty. Some would have it to signifie *an army*; building on the old Latine, that biddeth, *Muster Taphsar*. The Greek rendreth it βασσοφορεις, that is, engines to cast arrowes or darts. A learned Annotator would have it a Persian word, but of the Hebrews, corrupted, partly by transposition, and partly by transmutation of letters, from one that is used, Esth. 9.13. and to be the same with that which by the Greeks and Latines is called *Satrapa*: and would therefore have the the meaning to be, *set a satrapa over it*; make it, of a Kingdome, *a satrapy*; that is, *a Province*; for the *Satrapa* were Governours of Provinces. Thus it should be herein not unlike that of Rezin and Pekah concerning the sonne of Tabeel, Hisay 7.6. But not to insist on any debate about the deduction of the word, though more probable than any of the former, yet *tiphsar* from *Achasdarpan*, not so easily brought about: the whole tenour of the Prophets speech here, both in the words next before, and those that immediately follow after, is concerning the mustering of forces against Babylon, not concerning her, as being not yet dealt with, much lesse subdued. Amids this great variety I shall make bold to suggest mine own thoughts. I conceive with those Jewish Masters above mentioned, that the word signifieth *a Captain*, and to be a term of some military prefecture: and so it seemeth to be taken, Nah. 3.17. for elsewhere, save here and there, it is not found in Scripture. But in one of the Chaldee Paraphrases it is said to be taken for *Angels*, that are as *captains of Gods host*, Gen. 32.1,2. Josh. 5.14. and our Version in Nahum well rendreth it *Captains*; for of military men it is spoken: and so might it very well be rendred here; for the word is collective; as the word *horse* in the next clause: and the text to me seemeth clear and plain to this purpose, *set up captains*. or, *Commanders against her*, to wit, over those forces, that ye shall gather together out of the nations before-mentioned: for in vain doth that great man prefix this place, to ex lude Darius, and to back his strained interpretations *Kings* for a King, v. 11,28. wherof see further there.

cause her horses to come up as the rough caterpillers,] That the word *horse* is here collectively taken; as Psalm 76.6. is not to be doubted: and that the word rendred *caterpillers* (singular also but taken collectively; as Psalm 105. 34.) doth signifie a kind of locusts, hath been shewed already, on v. 14. The question is here onely in what regard these *horses* are compared to *locusts*, or such a kind at least of them, as this term importeth: and here some would have them to be intended like them for multitude, and render the words, *bring on*, or *bring up*, (as Exod. 8.1. 1 Sam. 19.15 Sometime a military term. See on chap. 50. 21.) *horse* as *locusts*, for number, or numberlesse rather, as Psal. 106. 34. for it was shed here before, verse 14. and so both this and the like, Nah. 3.15,17. Others would have the resemblance to consist in the motion of either; *make the horse to rise like locusts*; that is, *to prance*, or to *curvet*, or to *leap* and *run*, as locusts use to do, skipping and flying from place to place, either by shorter jumps when they remove not far, or by longer flights, as when they passe sometime over-sea. Of the motion of the locusts, see Joel 2 4,5 7,9. where they are compared to *horses*, as *horses* here to them: and of *horse* and *chariots*, Nah. 3.2. The former way the Greek goeth; the Chaldee the latter. I conceive the former to be intended, though the latter not improbable. But there is an Epithet given here to this kind of locusts, concerning which there is some diversity of opinion, and from which some draw new resemblances. The word *rough*, that our Versions yield, is by the Jewish Commenters approved, pointing us to the places, where the word it cometh of doth so signifie, Job 4.15, Psal. 119.120. and in these places alone it is found. Nor do I see why it should be rejected, the originall of the world backing it, and the relations withall concurring of those that write of the several kinds of *locusts*, among which they affirm some to be *rough*. Yet the Chaldee here rendreth it, *glittering*; as some kind of flies also do, as well as the glow-worm: and this some would apply to the horse-mens glittering armour, or the trappings of their horse, See Rev. 9.7. The Latine rendreth it, furnished with *stings*, or *prickles*: and that some such thing the male locusts have in their tails both Aristotle, lib. 5. cap. 28. and Pliny l. 11. c. 29. affirms and hither also some would draw that, Rev. 9.3,10. and those would have these resembled to such locusts, as those in John, for the mischief they should do to men: only they question whether this attribute should belong to the *horse* or the *locust*, which will come much to one. Lastly, a late learned Annotator rendreth the word *wasting*; and seems to ascribe it to the horse, *wasting as the locust*: and of the locusts laying all waste before it, there is no doubt, Psal. 105. 34,35. Joel 2.3. Nah 3.16. for the word, saith he, written with *shin*, signifieth *waste* and *destroy*; but the Chaldee dialect turneth *shin* into *samec*: the less-ned man seemeth to have read *samad*, for *samar*, the letters being much alike. Howbeit, herein I concur with him, in that he taketh *horse* collectively for *horses*; and *horses*, for *horsemen*.

V. 28. *Prepare against her the nations*] Heb: *Sanctifie*; as before, v. 27. but here repeated to adde further vigour to it, again.

with the Kings of the Medes, the captains thereof, and all the Rulers thereof, and all the land of his dominion.] Either together with the nations before-mentioned, ver. 27. that were to serve under them; or, simply *the Kings of Media*, Darius and Cyrus as verse 11. for that great man seemeth very much here out of the way, in excluding Darius from any copartnership with Cyrus, would have *Kings* to be taken for *King*, both here, and before, ver. 11. the particle seemeth to note onely the nouns coming in regiment after the verb, *Sanctifie*, to which it hath reference: and it is not amiss therefore omitted in the members ensuing; though there also in the text, the meaning is, employ all the power ye can make against Babylon.

V. 29. *And the land shall tremble and sorrow*] The people of Chaldea quake for fear, and be in pain, as a woman in travell: so the word properly signifies, See Hisay 13.8. Chap. 50.43.

for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.] See Hisay 14.27. Chap. 50.3. verse 11,12,45. the noun plural put in a distributive notion, joyned with a verb singular; as Esth. 9.23. Prov. 14.1. Joel 1.10.

V. 30. *The mighty men of Babylon have forborn to fight; they have remained in their holds;*] They have no heart to fight, they dare not stir abroad; as the Philistines of the Israelites, 1 Sam. 14.11.

their might hath failed,] So some of the Jewish Criticks, deriving it from a word that signifieth *to fail*, Esay 19. 5. or *to wax faint*, Esay 14. 17. 17. but some other of them expound it, *their courage is gone*; fetching it from a word that hath a notion of *dislocation* in it; as having reference to a limb put out of joynt and removed, Gen.32.32. so it would rather be, *their courage is shrunk*; as it is there rendred, or *it is lame*, and *halteth*, as it is said there of Jacob, verse 31. The former seemeth the genuine.

they became as women:] Heb. *they are unto women*; or, *they are become women:* they are so affected, so timorous and heartlesse, as if they were turned into women; as if they were not men, but women indeed; the phrase is the same with that, Exod.4.3,4. So Esay 19.16. Chap.50.37. Nah.3.13.

they have burnt their dwelling places.] Or, *her dwellings are burnt:* for the verb is indefinite; as the like, chap.49.28 and as verse 26.

her bars broken.] The bars of the gates, as well of her forts and palaces, as of her city: all flyeth open before the enemy, and all lyeth open to him: her gates are all broken open, as is wont to be, when the bars are broken wherewith they were kept fast shut, Psal.107.16. & 147.13. Prov.18.19. and the enemy become master and commander of all. See Esay 45. 2.

V. 31. *One post shall run to meet another, and one messenger to meet another, to shew the King of Babylon that his city is taken at* one *end,*] Heb. *A runner to meet a runner shall run; and a reporter to meet a reporter.* Or, *A post shall run meeting a post; and a messenger meeting a messenger. A post*, and *a post*, for, *one post*, and *another*; and of *reporter*, or *messenger* the like: as *day to day*; and *night to night*; for, *one day to another*, and, *one night to another*, Psal. 19.2. and, *to meet*, for, *meeting*; or, *in meeting*; as 1 Sam. 25. 34 *unlesse thou hadst made haste, and hadst come meeting me:* and of this use of the particle, see chap.35.8 9. & 38 4. & 44. 5,17. The meaning is, saith the Jewish Commenter, there shall come post upon post, and messenger upon messenger, that as one goeth away, he shall meet with another coming; and all to bring word to the King of the surprisal of the city, (Heb. *to report*, or, *declare to the King of Babel*) *that his city is taken from the end*, or, *at the end*: as, *at my right hand*, Psal.16 8. & Exod. 37.8. *at the end on this side*, and, *at the end on that side*; *that his city is taken at the* one *end*; as our Version rendreth it; and the like is again, verse 46. and yet there needeth not here that restrictive supply; *at*, or, *on the end*, or, *edge* of it, is enough; for whether it were taken by assault made on the one side onely; or, on either side at once, (as a learned Interpreter would have it. both where the river entred into the city, and where again it passed out) *at*, or, *on the end*, or, *skirt* of it, it was. For whereas a learned Annotator would have it expounded; *his city is taken from end*, that is, *it is all taken, the whole city is taken*: and addeth withall, that this is *a most manifest place*, to prove that acception of this forme, which he attributeth unto it, to wit, a notion of *university*, or, as we use to speak, *universality*: that which, I suppose, no one place produced by him proveth, and this here least of any: that the term importeth precisely, *from the end*, or *extremity*, cannot be doubted, much less denied. Now because *the end*, or *extreme* part of a company may be the best, or chief, one way; the worst and meanest another way; hence the word is used sometime for the *chief*: as where it is said, that Joseph took *of the end* (the better end) *of his brethren*, the *chief* of them, *and set them before Pharaoh*, Gen. 47. 2. sometime for the *meanest*; as where it is said of Jeroboam, that *he made Priests of the ends* (of the fag end, as we say) *of the people*: of the *meanest of them*, 1 Kings 12.31. and the word is plural here, which was singular there, where applyed, as may seeme to the better part. As for that of the Sodomites, Gen.19.4. *the whole people from the end*: the universality is in *the whole people, young and old*, the place or places from whence they came, noted onely in the word *end*, or *quarter*; as it is sometime not amiss rendred. So Esay 56. 11. *every one from his quarter*: and of the Danites, *from their quarters*. Judg. 18. 2. and if it be rendred as our Version doth it, *from* every *quarter*: the universality will be, not in the word *quarter*, but in the note of generality supplyed; as 1 Sam. 30. 8. Esay 30. 17. but I should rather render it *from* each ones *quarter*; as in distributive notions is wont to be expressed. See Esay 2. 20. & 26. 19. So Numb. 11. 1. *fire was kindled, and devoured in the quarter*, or *quarters* (the word being taken collectively) *of the camp*. And for that, Cap 50.26. enough was said of it there. Yet will I not deny but that this form may sometime signifie *from among*; as the Chaldee rendreth it, Ezek.33. 1. and if any shall deem it so to be taken, either Gen.47.2. or 1 King.12.31. I shall not contend with him. But that implieth not an *universality*, which this learned man striveth for: Nor do I see any colour of ground here to admit it: nor can it be so taken, but where it hath some other noun after it to rest on, as in those places it hath: nor yet in such case neither, where it passeth on to some other *end*, or *extreme*; as Gen.47.21. Exod.26.28. & 36. 32. But could his exposition of it here be made good, and the matter of the message brought to the King, thus by post after post, were, that *his whole city was taken*, it would much conduce to strengthen the opinion of a late Writer of great note, who building upon a relation of Berosus a Chaldee Writer, reported by Joseph the Jew, *against Apion*, lib.1. maintaineth very stifly, that when Cyrus was marching with his army towards Babylon, the King of Babylon whom he called Nabonidus, went forth to meet him, with such forces as he had: but being worsted by him, fled with some few to a Town called Borsippus, whither Cyrus having taken Babylon, and given order for the demolishing of the walls thereof, afterward pursued him, and having there taken him, gave him his life, and bestowed the province of Carmania upon him. And he presseth this place very hard for the further proof of this story: For what needed, saith he, such posting to the King; who ever he was, to acquaint him with the surprisal of the city, if he were at that time in the city, and not rather in some remote place? And indeed if the whole city had been taken, as that learned Annotator would have it, the King and his Court needed not be informed of it by messengers, they would have been themselves in the midst of the broyl. But this relation neither sorteth well with other the passages of the Prophet in this place; and it is far otherwise, and more agreeably to the Prophets discourse, related by Herodote, lib.1. who wrote near two hundred years before this Berosus, and received what be wrote hereof from the Chaldeans, as also by Xenophon, lib 7. that wrote about an hundred before him: neither of them make mention of any such flight of the Babylonian King to Borsippus; and the latter of them expresly mentioneth the murthering of him in his palace at Babylon: whom if Cyrus had dealt so kindly with, as Berosus reporteth, or had he heard of any such thing, would not have failed to have inserted it into Cyrus his life, whom for his humanity and kind usage of those whom he conquered, he striveth by all means and upon all occasions to extoll. And for the *post* upon *post*, or *runner* upon *runner*, as the Hebrew hath it, comeing one upon the neck of another to bring tidings to the Kings Court of the taking of the city, we need not remove King or Court out of the city, to some more remote place, if we do but consider, first what kind of messengers it is that the Prophet here speaketh of; for neither are they *horsmen*, such as those 2 Kings 7. 4. & 9. 18,19. sent out for scouts; not *Persian posts*, (as that learned Writer expoundeth the terme here used) disposed into certaine stages, (whence ours have their name) to dispatch messages and intelligences with speed; but as the word is plain, *curriers*, or *runners*, *foot-posts*, as we use to speak; such as Ahimaas and Cushi, 2 Sam 18. 19---23. and again if we shall take notice of the strange largeness and amplitude of the city, even within the walls, in regard whereof Aristotle therefore in his *Politicks*, lib 3.cap.2. saith. that it deserved the name rather of *a countrey* than of *a city*: and withall what both he and Herodote also report, the one of them, that the *utmost* parts of the city, the *ends*, as our Prophet here speaketh, were taken, while those that dwelt in the midst were wholly ignorant of it, having heard nothing at all thereof, but went on with their revelling, (for at one of their drunken festivals it was taken) see on verse 39. 41 the other from some other ancient historians, that it was *three dayes* after it was taken, before tidings came of it to some part of the city. And thus much may serve to clear this place both from those forced expositions of the terms therein used, and the removall of the ground thereupon laid, to thwart the received opinion concerning Cyrus and Darius their joynt surprisal of Babylon, conjoyned with the slaughter of the King of Babylon, Dan. 5.28 30,31.

V. 32. *And that the passages are stopped:*] Or, rather, *taken*, as Verse 41 or, *seized*, or, *surprized*, as Chap.48.41. *the passages*; that is, such places by which from the river Euphrates there was ordinarily entrance into the city: as one of the Rabbines expoundeth it: who addeth also not amiss, that by the *passages*, is consequently understood the *forts* and *towers* situate in those places, to inhibit enemies from entrance; as of Moab, Chap.48. 41. or, as others, not unlike to that, Judg. 12. 5. where it is said, that *they took the passages of Jordan*, that is the places by which men usually passed over it: so here *passages are taken*, whereby the river Euphrates is, or may be, passed over: and this way if we take it, it may be rendred, *passages have been deprehended*, or *discovered*, or *found out*: as the word is used of the wife suspected of disloyalty, *it is hidden from her* husbands *eyes, and she hath not been deprehended*; that is, discovered, found in the deed, or, as our English rendreth it, *taken* with the manner. Numb.5.13. By diverting and draining of the rivers there, have been passages made and discovered, whereof use hath been made for the taking of the city.

and the reeds they have burnt with fire,] That which is here rendred *reeds*; the Jewish Commenter expoundeth *great rushes*; deriving it from a word that signifieth *a rush*, Job 8. 11. and making it the same with that rendred *a bullrush*, Esay 58. 5. and these, saith he, Cyrus his souldiers burnt down, that they might not hinder their accesse to the walls of the city; but the words are not the same: and it would rather be rendred with the old Latine, *meers*, or *pools*. So the word is commonly, yea, generally, used; as Psalm 114. 8. Esay 14.23. & 19. 10. & 32. 6. & 41. 18. & 42. 15. Nor need we, with that Jewish Critick, have recourse to the Arabick, who suggesteth, that in that language, the word signifieth *a fort*; and would have it so taken here. The meaning is, that Cyrus had by draining so dryed up the meers, that were about Babylon, that they were as if they had been wasted, and burnt up with fire, And hither some think that of Esay hath some reference, Esay 44. 27,28. For as for that which some surmise, that Cyrus his souldiery might fire the reeds, rushes, flags, and such sedgy stuffe

as

as grew in those meery places, thereby to harden the ground, and make it the more passeable, to me seemeth very improbable; considering, how suddenly the attempt was to be made, and how covertly to be carried, whereas this would have retarded the enterprize, and partly with the smoke of the green, rushy, and sedgy matter have smothered and choaked the assailants, partly by the flame and crackling of the dryer reedy stuffe have discovered them, and given notice of their approach unto those in the city, who might as easily then, as Herodote well observeth, have taken them as fish in a pursnet.

they have burnt] That is, *the enemies:* which some make so bold with as to thrust into the text: but that is not so well done: the verb is indefinite; and may best be rendred in a passive form: *the meeres are burnt up*. See on verse 26.

and the men of war are affrighted.] Daunted, and dismayed with the sudden irruption of the enemy, whom before they slighted, little deeming or dreaming of any such passage for them, or means of surprisal by them. Se Verse 30.

V. 33. *For thus saith the Lord of Hosts, the God of Israel;*] As Chap.50. 18.

The daughter of Babylon] As Psalm 137.8. Of the term, see Esay 47.1.

is *like a threshing floor*; it is *time to thresh her:*] Or, as some render it, *in the time* that *he thresheth her*; that is, what time it is wont to be threshed, as some, taking the word indefinitely. So there should be a defect both of the particle *in*, and of the relative *that:* but the Jewish Master taketh it rather for an infinitive, in the time of threshing it; the word signifieth *to tread*: but *to tread*, both in Hebrew and Syriack, 1 Cor. 9. 10. is used for *to thresh*, saith a learned Writer, and of the Syriack he giveth an instance: but none of the Hebrew in which it is used for *treading* of grapes commonly; as Esay 63. 2,3. Chap.48.33. and of olives also sometime, Mic.6. 15. but of corn, for *threshing*, or, *treading* it out, I find not where it is used. Yet thus also some of the Jewish Commenters, here expound it, Babylon is like a floor full of sheaves; the time of threshing her approacheth; or, when the time of it, to wit, of the floor, (for the word of *floor* is in Hebrew feminine) approacheth. But to speak properly, the *floor* is not said to be *threshed*, but the sheavesf of corn in the floor, whereof there is no mention in the text. And I concur therefore rather with those, that take the word in its native and most usual notion, for *to tread*. as Judg. 20. 43. conceiving it to have reference to the usual manner of preparing and fitting of floors for threshing against harvest time, by new laying, and claying, or plaistering of them, and then treading them down to make them, as well firmer as eavener. So the meaning will be; the City and State of Babylon must be thrown down and levelled, made eaven and plain, Verse 25. as a threshing-floor against harvest time, that her Princes and people may be threshed in her. See Esay 21.10. Joel 3 14. Chap.50.26.

yet a little while,] As Esay 10.25. & 13.22.

and the time of her harvest shall come] Not for her to reap, but to be reaped and cut down: her sin being come to the height, Ver. 13. Gen. 15. 16. she is now ripe for judgement, ready to have her Princes, people, and partakers cut down and threshed in her. See Joel 3 13. Rev.14.16.

V. 34. *Nebuchadnezzar the King of Babylon hath devoured me,*] Gods peoples complaint of the Chaldeans cruelty exercised upon them, Heb. *hath eaten me*, or, *eaten upon me*: as of Assur, Chapter 50. 17.

he hath crushed me;] Or, *bruised*; as Chap. 28. 25. or, *broken me*: as Chap. 50 17. *hath boned me.*

he hath made me an empty vessel:] See of Moab the like, Chap. 48. 12. and Babylon at length served alike her self, Verse 2.

he hath swallowed me up like a great dragon,] Or, *a whale*; as Psal. 44.19. & 74.13. that swallowed down the less fish and fry as by shoals, Habb. 1. 13,14. So Psal.124. 3. Esay 49 19.

he hath filled his belly with my delicates,] He hath filled his treasuries with whatsoever matter of special price or worth, he could find in me, Esay 39 4,6. 2 Chron.36.18. Lam.1.10. See the like expressions, Job 15 20,23. See also verse 44.

he hath cast me out.] As men cast away some vessel when there is nothing left in it, nor it self, of further use, or much worth. See Chap.22.28. Lam.4.2.

V. 35. *The violence done to me, and to my flesh*, be *upon Babylon, shall the inhabitant of Zion say; and my blood be upon the inhabitants of Caldea, shall Jerusalem say,*] Gods peoples complaint of the Babylonians harsh and cruel usage of them: (whereof see 2 Chr. 36. 17, Esay 47.6.) and either a prayer for, or prediction and profession of God their avengers (Chap. 50. 34.) just judgement upon them for the same: so Psal.137. 8,9. It is an intimation at least that the cruelty shewed them, and their bloud-shed by them, did of it self cry to God for vengeance against them, as Gen.44. 10. See Habb. 2. 11,12. Jam. 5. 4 Rev. 6. 9, 10. *Sion* and *Jerusalem* are here one and the same; as Esay 4.4.

violence done me] Heb. *my violence*; as, *my wrong*, for, *the wrong done me*, Gen.16.5. and, *the violence of Jerubbabels sons*, for, the violence done to them, Judg.9 24. and, *the violence of the children of Judah*, for. that shewed to them, Joel.3.10.

my flesh] As Mic.3. 2,3. where this word is also used; and he seemeth to persist in, or have an eye at least, to the former resemblance of a ravenous beast, tearing the flesh of that he preyeth on. The Jewish Masters, some of them distinguish the terms here somewhat over-curiously, *the spoyl of me*, in the rapine of my goods, *my flesh*, in those whom they hold in captivity and thraldom *my blood*, in those that have been slain by them. Some for *flesh* read *remnant*; as the like word is used in *Shear-Jashubs* name, Esay 7. 3, but the words differ in a vowel.

my blood] The guilt of, and vengeance for, that blood of my people that hath been shed by them. See the like. Mat.27.25.

inhabitant] Heb. *inhabitresse*; for people that sometime inhabited there; as Chap.10. 17. & 48. 19. speaking of them, as of a damsel, Esay 1. 8.

V. 36. *Therefore thus saith the Lord, Behold. I will plead thy cause, and take vengeance for thee,*] Gods answer to his peoples cry; *I will plead thy cause*, not by words, but by deeds; by righting the wrongs by her done thee, and executing judgement upon her for thee; as Chap.50.34. So verse 40 Psalm 35.1.& 43. 1 Lam. 3.58. Mic 7. 9. Heb. *avenge thy vengeance*; that is, the spitefull wrong and cruelty offered unto thee; as Lam. 3. 60. See before, on verse 35.

and I will dry up her sea, and make her springs dry.] *Her sea*; that is, her great stream of the river Euphrates; so that it shall no more stand her in stead, than as if the springs that fed it were clean dried. See verse 32. *sea*, for, *river*, or, *lake*, Mat 4.13,18. & 8.14. & 17.14. Joh.21. 1, as *river*, for *sea*, Jon.2.4. See Esay 21.1. & 44.27.

V. 37. *And Babylon shall become heaps,*] See Chap. 50. 39.

a dwelling place for dragons,] So Esay 13. 22. & 34. 13. Chapter 49. 33.

an astonishment, and an hissing without an inhabitant] As chap. 25 9. and 40. 17. So chap.50. 3,13,39,40. Verse 41. 43, 29.

V. 38. *They shall roar together like lions; they shall yell as lions whelps.*] These words some of the Jewish Masters understand of the Medes and Persians, like fierce lions, with hideous shouts, and out-cries breaking in upon the Babylonians; as Esay 5. 29 Chap. 2. 15. See verse 14. Other of them, of the Chaldeans, and their out-cries forced from them by extremity of pain and grief, when the enemy should break in upon them: because of such mournfull out-cries the word is found sometime used, Job 3.24. Psal. 22 1. & 32. 3. & 38. 8. But I concur rather with those of our Writers, who understand this passage of the Babylonians roaring and revelling it in their drunken festival, at which their city was surprised. Of which, Herodote, lib. 1. Zenophon, lib 6. before on verse 31. and again on verse 41. and this way the very next words direct us, verse 39. The latter word rendred *yel*, is no where else in Scripture found in this notion; though some of the Jewish Masters would have it so taken, Zach. 2. 13. the Chaldee rendreth it, *they shall lift up their voyce on high*; and the Jewish Commenters upon the place tell us, that it signifieth properly the *braying of an asse*: and is so used among the Talmudists To which some adde, that it is sometime used also with them of *camels*: that the braying of asses is a very uncouth noyse is well known; nor is a camels like to be any other; but a lions roaring mixt with an asses braying must needs produce a very hideous noyse indeed: such as may very fitly be used to express such confused shouts and clamours, as are wont to be rife among revelling companies over mastered with wine, Howbeit, because the word in Hebrew is used commonly for *to shake off*; as Esay 33. 9 or, *to shake*; as Neh. 5. 13. Esay 33. 15. Hence, the ancient Greek rendreth it, *they rouze up themselves*; and the old Latine, *they shake their shaggy hair*, as young lions use to do: and as with swaggering folk is not unusual: and some of ours, which our margent exhibiteth, *they shake themselves*. Our ancienter Versions had it, *As young lions when they are angry, so shall they bend themselves*; that which seems to look this latter way. But the former seemeth the more probable.

V. 39 *In their heat I will make their feasts, and I will make them drunken, that they may rejoyce, and sleep a perpetual sleep, and not wake saith the Lord.*] Or, *When they are hot I will dispose their drinkings*. When they are heated with drinking (as Esay 5 11.) I will temper and tender them such a potion, as shall make them so drunk, as they shall sleep their last, even an everlasting sleep with it: And a learned man observeth, that as *to give*, is used for *to put*; so *to put* is used sometime for *to give*; as Gen.4. 25. and according to this Interpretation of the term here, it should be rendred, *I will give their feasts*, or, *I will give them feasts*: but neither in that place of Moses doth the word necessarily so signifie: and here it seemeth to be somewhat harsh. Our last Version is, *I will make their feasts*, and so the ancienter ones, *I will make them a dinner:* the learned Scholiast, *I will set on their potions* Others of prime note before him, which to me seemeh fittest of any, *I will dispose their drinkings*, or, *their banquettings*: for the word may have a notion of *drinking* in it; and drinking is in banquets deemed a principall matter, whereof both in Hebrew and Greek they have their appellations; yet the word doth generally signify a banquet, though to the *wine*, therein plentiful, respect be more peculiarly here had. And in this passage there seemeth to be a two-fold reference; first of all to that great magnificent banquet that Baltazar made to his grandees; Dan.5. 1. and to that

revel-

revelling festivall that at the same day was for divers dayes kept thorowout the whole city, that gave Cyrus his forces the greater opportunity suddenly to surprise it,when the people of all sorts were deep generally in drink, as Herodote, lib.1. and Xenophon, lib.7. See Hay 21. 5. And secondly, to that *wine-cup of wrath*, that God had threatned to temper to them, and tender to them, so as they should not refuse it, Chap.25.15.16,26.28.

made them drunk] With another manner of wine, than that they feast with and in another manner affecting them, than that is wont to do: such a wine as shall fill them with dread and astonishment: such as shall make them mad indeed, and at their wits end, Chap.2.5.16. See the effects of it in Baltazar, Dan.5.6.

that they may rejoyce] Or, *make merry*, or, *revell it*; as Esay 22. 2. for the word signifieth properly *a skipping*, or *leaping*; and by such like motions an expression of merriment and jollity, *that they may revell it, and sleep their last*; for, *that while they are revelling it, they may sleep their last*. So the Jewish Commenter, that after they have revelled, and drunk themselves drunk with their concubines in the vestells of Gods Temple, they may be cast into such a sleep, as they shall not awake out of it again, Dan. 5. 1.-4, 30. a syntax, not unlike that Rom. 6. 17. *God be thanked that ye were the servants of sin, but have yielded obedience*, &c. for, that though you were such sometime, yet it is otherwise with you now; ye yielded now obedience to the doctrine of Christ. The Chaldee is supposed to have found here another reading, rendring it, *they may not be valorous*, but *faint*, as that word signifieth, Esay 51. 20. Amos 8. 13. and both the ancient Greek and old Latine, *that they may be cast into an heavinesse or sleep*. But to attempt to alter the text here is neither safe nor needfull.

sleep a perpetuall sleep] Heb. *a sleep of perpetuity*; as verse 57. *the sleep of death*, Psal. 13 3. Job 7.21. Esay 26. 19.

and not wake] As after ordinary sleep men are usually wont to do, Psal.3. 5. Chap.31. 26. but continue their sleep, being once surprised with it, untill the heavens be no more, Job 14. 12. untill the last day, when all shall be awaked with the sound of the trumpet that then shall be blown, Joh. 5. 28. 1 Cor. 15. 51,52. The Chaldee rendreth it, *and shall not be quickned in the world to come*; a spice of that Jewish Conceit, which some of their Doctors are tainted with, that wicked men shall never rise again, abusing to that purpose those passages, Psal. 1.5. Esay 26 14. but the Scripture is herein expressely clear against them, Mat. 13. 39, 41. & 25. 30 31,46. Joh.5. 28 29 Yet true it is, that they shall never rise out of a state of deadly sleep and death again: for they rise to passe from death to death, from the first death to the second death, not to shake off death, but to enter into a further and far deeper degree of it. Rev.20.6. 14. See the same passage again hereafter, verse 57.

V. 40. *I will bring them down like lambs to the slaughter, like rams with the he-goates*] Or, *I will throw them down*, or, *lay them along*, (as Esay 10.13. & 43.14. Ezek.26.20.) *like rams*. (See Esay 34.6.) *to the slaughter*, (as ch 11.3 & 48.15. & 50.27.) *like Fell-wethers, and great he goats*; as Deut. 32.14. Ezek.27. 21. for these two latter terms properly and more peculiarly import,the one the choyce and chief of *rams*, from their *strength* so termed:as the other the bigger and larger sort of male-*goats* See Esay 14 9. chap.50.5.

V. 41. *How is Sheshach taken?*] Some conceive it spoken in way of lamentation, Others, in way of admiration. Others again of both joyntly; both as bewayling Babylons fall, and withall wondring by what means or power she could in such manner be thrown down. See the like, Chap.50.23. Of the name, *Sheshac* which Babylon is here stiled, somewhat hath been already hinted, on chap.25.26. The name is taken from an idol in no small request with them, in honour of whom they observed a festivall every year divers dayes together. not unlike to the Greek and Latine *Saturnalia*, and our wonted *Christmas holy dayes*,where in every man had liberty to do what he listed, the masters were at their servants command, they had n every house a master of misrule, whom they called *Z-ganes*; and all that time for some five dayes, which from the name of their idol, whom they thus honoured, were called the *Sesacean*, or the name being in common speech cut thorter, the *Sacean dayes*; they abandoned themselves generally night and day (for in such liberty, or licentiousnesse rather, how could it be otherwise?) unto all excesse and extremity of revelling and riot. This is reported by Athenæus in his *Supper-Sophisters*, or *Table-discourses*, lib.14. out of Berosus his *Babylonian*, and Ctesias his *Persian* stories: as also Dion Chrysostome, in his fourth Oration of *Kingly power*, mentioneth it. And at the time of this feast, (for the same by all circumstances it seemeth to have been) when the whole city was in this posture of revelling and routing, and the people as well great as small drowned in drink, did Cyrus take his opportunity to seize upon the city as the Authours before-mentioned, both Herodote and Xenophon report: and the Prophet therefore the rather calleth Babylon by that name, as pointing with the finger to that very time, in which that State was to receive its fatall blow. Nor is it unlikely, as that during the time of this festival (according to that Prussian Writers relation) besides their houshold Masters of misrule, they had one, whom they make a publike spectale of, for having made choyce of some notorious malefactor or other condemned to die, they arrayed him as a King, and set him in a chaire of state; allowed him a table royally furnished, officers to wait on him, and concubines to make use of at his pleasure; and thus he passed the time so long as the festival lasted; but that expired, they stript him, whipt him, and hanged him: so that the King, to adde the more grace to that idol-festivity, might over and beside the generall revels, make that solemn invitation of his great ones, and give that royall entertainment unto them at that supper. which he then little thought should be his last, Dan. 5. 1. 30. wherein by Gadatas and Gobrias, two of Cyrus his Commanders, and their followers, he was slain, in revenge of some wrongs formerly done to them and their friends, as Xenophon relateth it. Nor tell it out much otherwise with King Baltazar, than with that mock-King in the close of his royal banquet,

and how is the praise of the whole earth surprised?] That city so famous over the whole world: *praise*, for matter of *praise*, as Esay 61. 11. & 62. 7. So Chap.49.35 Lam.2.15.

how is Babylon become an astonishment! As Ver. 37. rendred *desolation*, Chap 50.23.

among the nations?] Over whom the before tyrannized; as Chap 50. 23. where is the same in effect with this here.

V. 42. *The sea is come up upon Babylon: she is covered with the multitude of the waves thereof*] An answer returned to the former question That it is not to be marvelled, if Babylon be thus surprised and spoyled, when a whole sea of hostile force is broken in upon her, and hath with numberlesse multitudes overwhelmed her. See the like expressions, Esay 8.8. & 59. 19. Ezek. 26. 3. 19. Lam.2.15. See also verse 14.

V. 43. *Her cityes are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man passe thereby*] This some refit ain to Babylon as consisting of two cities, the inner and the outer, divided by the river Ephrates running between them. The most rather unde stand it of the other inferiour cities, called *hers*, as being the mother-city to them (as also the cities of Judah are called *Jerusalems cities*, Chap.34.1.) and were to undergo the like with her, Chap.50. 3, 12, 13, 39, 40. as also the whole land was to do verse 29. The like descriptions of desolation see chap.2.6 & 9 12.

V. 44. *And I will punish Bel in Babylon,*] Heb. *I will visit upon* (as Chap.40. 18.) *Bel*. Babylons chief idol: whereof, see on Esay 46. 1. Chap. 50. 2.

and I will bring forth out of his mouth that which he hath swallowed up,] Heb. *his swallowing* The spoyles of the Babylonians, whereof they had fleeced other people: ascribed to their principal idol *Bel*, either because they attributed their conquests and successes in war to him, Hab.1.11. as the Phylistines did theirs to their Dagon, Judg 16. 23 and the Ammonites theirs to their Camosh, Judg. 11. 24. or rather because of their booties and spoyles taken by them, rich presents were usually offered unto that idoll. To which purpose Eusebius in his *Evangelical preparative*, lib. 9. cap. 40,41. relateth out of Abiden, an ancient Greek Writer, that N buchadnezzar adorned and furnished the temple of Belus very plentifully with such spoyls as he gat in war: and the sacred records inform us, that the precious vessels of the Temple of God at Jerusalem were thence carried away by him, 2 Chron. 36. 18. and put into the Temple of this his idol, 2 Chron. 36. 7. Dan. 1. 2. which he that had swallowed down, verse 34. was afterward constrained to cast up again, that they might be restored to their due and proper place, Ezra.1.7. & 5.14. See Joh 20. 15.—15. But of the rich furniture of this *Bels* Temple at Babylon, see Diodore, l.2.c.9.

and the nations shall not flow together any more unto him;] They shall not flock to Babylon as they had wont to do, when she was in the height of her Imperial estate; nor resort to Bel their idol and to his Temple, with presents as formerly they had done. See the contrary to be practised at Jerusalem, by Gods people, after their return from captivity, Chap.31. 12. and of the nations under the Messias, Esay 2. 2.

yea, the wall of Babylon shall fall] Heb. *also the wall of Babel shall fall*; on the strength whereof she so much relyed. See chap. 50. 15. and hereafter, verse 53,58.

V. 45. *My people, go ye out of the midst of her, and deliver every man his soul from the fierce anger of the Lord.*] That is to be poured forth upon Babylon. Of the terms whereof, See Chapter 4. 8. And this some understand of danger by staying in Babylon, till Cyrus his forces come, as advising and admonishing the Jewes that there were, to get away before: but this seemeth not to fit so well with what followeth. Others of prime note, not to stay in Babylon, when liberty was once published,as many might desire to do, being loath to leave a place and that very delightfull, where they had so long lived, and where they might now abide free from their former bondage; and chooling rather now to continue there where they had built and planted, Chap. 29. 5. than to remove to their own land, that had lien long time waste and desolate, and wherein they were to begin as it were a new world again: and this I take to be the genuine intendment and scope of the place: for the wrath of God was not all at once poured forth by Cyrus upon Babylon; as appeareth in that Darius continued in it for some space of time, the royal seat of the Empire, but was afterward to be further inflicted upon

on it; and howsoever God should seizure them at Cyrus his hand, albeit they were found there; yet he might justly surprisal of it, albeit they were found there; yet he might justly leave them afterward to endless destruction, if having liberty to depart, they should still desire and deem it better, to abide there among heathen people, than to return to serve God in their own country again. See also the like admonitions of leaving Babylon before, c.50.8 v.6.50 Rev.18.4.

V. 46. *And lest your heart faint,*] Or, *And see that your hearts faint not*; or, *let not your hearts faint*; be not faint-hearted: a desponding speech: the like whereunto, see Gen. 3.22. Exod. 13. 17. Deut.8.12. Esay 36.18. Heb. *be sofe*, or tender, as Esay 7.4. 2 King. 22. 19. Joh 23 13.

and ye fear the rumour that shall be heard in the land:] The rumour or report of Cyrus his preparation to com: against Babylon: This they are encouraged not to fear, which they might the rather do, because they had by this our Prophet been formerly willed to pray for Babylons prosperity, their own safety and tranquility being wrapped up in its peace, c. 29. 7. but this, saith the Jewish Commenter not amisse, to assure them, that God in his providence meaner not amisse, to assure them, that God in his providence would so dispose of that Cyrus his accesh should be no way prejudicial unto them. For that of a learned Writer, that this should be subjoyned to this foregoing advice, v. 45. to admonish them that yet they should not make to much haste as to get out of Babylon, upon the first report coming of Cyrus his intendment for Babylon, but stay til such time as God should further acquaint them with its seemeth not to suit so well with the rest of the context.

a rumour shall both come one year,] Heb. *and after that in another year* shall come *a rumour*,] Or, as some, *for as* v 20) or, *when* (as ch. 34.1.) *a rumour shall come in one year*, (a defect of the numerall, as v.31.) or *this year, and a rumour after that in* another (supplied, as c.32.20.) or in the next year; that is as soone, in general; there shall come rumours frequently or year after year. But some more distinct report will come one year of Cyrus his preparations for war, and that might take him up no less time than a twelvemonth, for such an expedition, as this against Babylon the headcity of that vast Empire, was in reason required to be. The next year comath the report of his setting forward, and being now on his way toward Babylon; but that year was spent in his march thorow Assyria, where the water passages proved troublesome; and the draining of the river Gyndes, to be revenged on it for the loss of an horse of special note, and much account with him, drown'd in it, took him up much time, as both Herodote and Xenophon report: for in the third year having pierced into Chaldea, he came and sate down before Babylon, and gave not over the siege thereof untill he had surprised it, Nor doth the Jewish master here go far from them, who expounding the place tells us that Belshazzar reigned three years, and in the first year of his reign a report should come to Babylon of Cyrus his intendment against it; and in the second of his reign the fame should be renewed; but in the third year he should come indeed.

and violence in the land] Or, *then* (so some render it, as chap. 47. 2. that is, in the third year) shall violence be on *the land*. That which the Jewish Doctors, and most other also expound of the Medes and Persians harassing the land of Chaldea: and a learned Writer would have understood by the word here used, the *reward*, or *recompence* that should from God be inflicted upon the Chaldeans for the *violence*, or *wrongs*, done to his people, v. 35 (See v. 34.) as the word, saith he, is taken, Psalm 7. 16. But the plain and proper sense of the word, doth well enough here: Though those seem to go further out of the way, who taking the word so, apply it to the Chaldeans perstitance in their oppressions of Gods people, remitting nothing of their rigorous courses towards them but enhancing them rather, as Pharaoh did with them in Egypt, Exod. 5. 6——9. and that this was it against which God here endeavoured to confirm them.

ruler against ruler,] That is, Cyrus against Belshazzar or Baltasar, as in other languages he is commonly termed. But some render the words, *ruler upon ruler*: expounding it of the frequent change of Rulers in a short compass of time, first, Baltasar, then Darius, then Cyrus: and this way the Jewish Commenter, and a prime Writer of ours seem to go: and because such changes are wont to breed much trouble, that therefore against this in particular God here bindeth his people, assuring them that these shiftings should no wise prejudice their safety: the new Kings successes surely should rather help and favour, than hurt them or hinder their welfare.

V. 47. *Therefore behold the dayes come, that I will doe judgement upon the graven images of Babylon,*] This Version of the particle agreeth well with those that expound the foregoing words of the Chaldeans perstitance in their oppressions of Gods people. But I suppose it would rather be rendred, *Moreover*, as chap. 23 7. Heb. *the dayes coming, and I will visit upon* (as chap 48. 12. verse 44.) *the graven images of Babylon*; one sort of images put for all, as Chap.50. 38. See the like hereunto, Exod 12. 12. Chap 43. 12, 13.

and her whole land shall be confounded] That *whole land*, for the inhabitants of the whole land, as Psalm 66. 3. they shall be at their wits end, unable either to act, or to advice ought, Esay 66. 5. the same again hereafter, v 52. *shall be confounded*, or *abashed*, which in found also agreeth with the term in the text; or ashamed of their idols that were not able to protect them. See Esay 1. 29. c. 50. 2.

and all her slain shall fall in the midst of her.] O, *shall by O: lye fallen in the midst of her*; as 1 Samuel 31. 8. Lam. 2. 21. A learned late Writer would have it rendred, *all her dancing ones, or dancers, shall fall in the midst of her*: 2, Saith he, the word is used, Judges 21. 21, 23. 1 Samuel 3. 6 & 21. 11 Kings 1.40. and is by the Greek in those places so rendred: which would well fit with Hesychores relation, who reporteth in express terms, that the Babylonians were dancing, and in meriment passing the time away, what time their city was surprised But the terms, though rising from the same root, yet are not the same.

V. 48. *Then the heaven, and the earth, and all that is therein, shall sing for Babylon*:] Heb. *And*; as v.46. and, *over Babylon* as Esay 65.25. or, *for*; as Chap. 47.4. All the creatures in Heaven and earth shall seem to rejoyce at the ruine of Babylon; as cased of the heavy pressures that the whole world had sustained by her tyrannical dominion. See Esay 14.6——8. Chap. 50. 23. verse 23——25. or, as applauding of Gods just judgement, in avenging of the wrongs done his people by her. See Esay 14. 3——5. & 44.23. & 49.13. and the like expressions, Psal.96. 11.——13. and 98. 7——9. Howbeit, they seem somewhat too curious, who by *heaven* here understand the Angels; by the *earth*, the Jews and other nations abroad: the outward face of the whole visible world is commonly in Scripture by these terms described, Psal. 69. 34. Esay 1. 2. & 24.8.

for the spoylers shall come unto her from the North, saith the Lord.] Or, *When*; as Chapter 10. 2. See C. 40. 3. and verse 53,55,56.

V. 49. *As Babylon* hath caused *the slain of Israel to fall: so at Babylon shall fall the slain of all the earth.*] Not of the City alone, but of the whole countrey: and there is in the words a reason ren lred of what was before menaced, that Babylons people should be slain, and ly slain in the midst of her, because she had deale so with other people before, with Gods people more specially among the rest. chap.4.27,29. And this Version is backed with the ancient Greek, old Latine and others Texts. As for that, which some other of prime note suggested, *both Babylon must fall, O ye slain of Israel, and with Babylon shall fall the slain of all the land*, seemeth overstrained, and not to come so freely, without some force, from the Text. Heb. *also*; and, *also*, for, *As*, and *so*; as somewhat the like, Psalm 49.2. chapter 14.18. & 23.11. and *to fall*, for *to make to fall*, saith the learned Scholiast; as Numb. 22. 22. but the vowel points are not there the same.

V. 50. *Ye that have escaped the sword, go away, stand not still!*] Or, *stay not*. Heb. *stand not*; as Gen. 45. 1. Chapter 4. 6. Ye that have escaped the sword of the Chaldeans; as those of the Egyptians, chap. 31.2. Or rather, ye who by Gods gracious provision, and powerful protection abiding in Babylon, at the time of its surprisal, have escaped the sword of the Medes and Persians, make no stay, when you have liberty to be going, once granted to you; let nothing retard you from letting speedily upon return to your own country. See on v. 25.

remember the Lord afar off, and let Jerusalem come into your mind.] Heb. *come up upon your heart*; as chap.3.16. Think upon God, and the seat of his solemn service, the Temple at Jerusalem; though ye be now in a place of much distance from it, chap. 4.16. Esay 39.3. let the remembrance of him and it, draw your hearts and affections thitherward and incite you to hasten thither, Psalm 102.14.& 137. 1,5,6.50.4,5. A learned Annotator, with some others, maketh this the intendment of it, to shew them, what meditations they should have, when they were upon the way homeward; expressed more fully in the words following, v. 15. which to make good, or therefore the more smoothly, he subjoyneth here a supply of the word, *saying*. I conceive rather as before, verse 46.

V. 51. *We are confounded, because we have heard reproach: shame hath covered our faces.*] The complaint and lamentation of Gods people, being put in mind of Jerusalem the wonted seat of Gods service, at the very mention of it, and the remembrance of its present condition; bewailing the reproachful language and carriage of the adversary even against God himself, occasioned by the deportation of his people, and the devastation of his temple: of which kind of intolerable and despiteful language, see Deut. 32. 7, 8. Psal 44. 13 & 115. 2. Esay 10. 10, 11. Ezek. 36. 20. and the like laments in the same terms some of them, see Psal. 31. 11, 13. & 69. 7. & 44. 15, 16. & 89. 50, 51. & 123. 3, 4. & 137. 1——6. As those Instances of note, and that learned Annotator before mentioned, annexed a supply to the latter part of the foregoing verse, to carry on their supposed connexion of it with this. So a learned Scholiast prefixeth another supply in the front of this, to wit, *If ye shall say*, as if it were spoken by way of preoccupation, as if they should say, How can we remember Jerusalem, when we cannot do it without much shame and confusion to it selfe? should be not unlike that, Psal. 137.4. But this also seemeth needless as well as that, and to strain the context without cause.

for strangers are come into the Sanctuaries of the Lords House] Or, *Because* (as c. 3.21,25.) *have come in upon it* (have not only entred Sanctuary, Num. 1.51.) *have come in upon it* (have come in holily manner into thy Temple, Lament. 1. 10. but have come in hostile manner into thy Temple, Lament. 1. 10. but have come in hostile manner into it; 2 Sam. 4.5. *the sea is come in upon Babylon, the spoiler is come upon her*,) verse 56. *the Sanctuaries of the Lords by se*: both the holy place, the body of the Temple, and the Holy of Holies, or the

the most holy place; the Oracle wherein the Ark was seated, on which God, as on his royal throne, or in his chair of estate, was said to sit between the Cherubs, and there was wont to be consulted with Exod. 5. 22. Num. 7. 89. Psal. 80. 1. or, as the Jewish Commenter, upon the house, consisting of those two, as one entire frame; and the courts with the buildings about them, as another: yet both comprehended in the name of *Sanctuary*, or *Temple*. (See chap. 36. 6.) and have burnt them down and demolished them, 2 Chr. 36. 19.

V. 51. *Wherefore behold, the dayes come, saith the Lord, that I will do judgement upon her graven images,*] In consideration of these lamentable complaints of my people, as Psal. 12. 5. or in regard of these insolencies committed against me in the devastation of mine house; I will be avenged both on the Chaldeans themselves, and on their idols, (together with their Temples too; as Chap. 43. 12, 13.) which shall not be able to save either themselves, or their servers. See the same before, verse 47.

and thorow all her land the wounded shall groan.] Their idols being not able either to deliver, or to relieve their people that depend upon them, to preserve them from wounds, or to relieve them of their pains, and much lesse to save their lives, See v. 49.

V. 53. *though Babylon should mount up to heaven,*] Though her walls were as high as heaven; as they speak, Gen. 11. 4. Deut. 1. 28. and they are reported to have been of a stupendious height, *two hundred foot*, saith Pliny, lib. 6. cap. 26. *cubits*, and those *royall* ones, an hands breadth longer than the ordinary, saith Herodote, lib. 1. though Strabo, lib. 16. and Diodore, lib. 2. say, *fifty cubits* onely between the towers, and at the towers *threescore*. See the like expressions, Obad. 4.

and though she should fortifie the height of her strength] Though she raise her Fortifications as high as heaven: So some, following the old Latine, that rendreth it, *Though she establish in the holy place her power*; that is, set it, or settle aloft in heaven, in Scripture so frequently termed, Efay 24. 18. & 32. 15. Chap. 25. 30. Lam. 1. 3. but the word is here in a contracted form, resting in regiment upon the next. The meaning therefore seemeth rather, Though she make their strength equall with, and proportionable to, their height.

Yet *from me shall spoylers come unto her, saith the Lord*] Yet for all her height and strength shall those come unto her, that coming with commission from me, shall not fail to plunder her, verse 48. No height or strength can secure against God, or those that come furnished with power from him. So again, Ver. 55, 56. a defect of the discretive, as Chap. 25. 8, 10.

V. 54. *A sound of a cry* cometh *from Babylon,*] A loud out-cry; as Efay 65. 19. Chap. 48. 3. the speech is abrupt, the verb wanting, as Efay 66. 6.

and great destruction from the land of the Chaldeans.] Or, *and of great destruction.* Heb. *breach*, or, *breaking*; as Chap. 50. 22. See Chap. 6. 1. & 48. 3.

V. 55. *Because the Lord hath spoyled Babylon,*] Or, *For* (as verse 5. 27.) *the Lord will spoyle Babylon*, by them that shall come with commission from him, Verse 53. Heb. is *spoyling*; about to do it, as Chap. 25. 36.

and destroyed out of her the great voyce,] Thus the most, both Jewish and others, understanding the place, some of that strepe rous noyse, that is wont to be in places where great concourse of people is, Efay 13. 4. and such was no doubt in Babylon, being so populous, and having such resort unto it out of all parts, V. 44. Others, of those confused clamours, that their roarers and revellers made at their drunken meetings, Verse 38, 39. See Efay 22. 5. which God, whither way we take it, would now still and lay, by bringing those in upon them, that should either make them change their note, or silence their multitude. See Efay 16. 9, 10. & 22. 1, 2. & 25. 5. Chap. 48. 45. But some Interpreters of note conceive it no be spoken of the enemies breaking in with shouts and clamour upon them, rendring the words, *and he will destroy* her strength (supplyed from verse 53.) *out of her* with a *great noise*: the particle defigning the manner of doing ought, omitted; as of it is, Efay 34. 2. Chap. 23. 28. and the words following seem to carry it this way. See Efay 16. 9. with Chap. 48. 32, 33. Amos 1. 14.

when her waves do roar like great waters, a noyse of their great voyce is uttered. Heb. *and* (which some render, *for*, as Verse 20.) *their waves shall roar like great waters*, or, *like many waters? the noyse*, or, *shout of their voyce shall be given out*, or, when *the shout of their voyce* (that is, their loud shoutings) *are given out*: the particle of time wanting; as Chap. 8. 18. Efay 17. 6. & 16. 10. & 42. 11. 17. the waves of that sea, which shall break in upon her, verse 51. shall make an hideous noyse, such as the waves of the sea are wont to make, when they beat upon the rocks, or rush in with violence upon the land, having either broken thorow, or got over the sea banks. See the like expressions, Efay 5. 30. & 17. 12, 13. See the term of *giving out a voyce*, Chap. 2. 15. & 10. 13.

V. 56. *Because the spoyler is come upon her, even upon Babylon,*] Or, *For* (as verse 55.) *the spoyler* (as v. 53.) *is come upon her* (as v. 42. 51.) *upon Babylon*: a redundancy, but such as makes the sentence the more vigorous; as Efay 8. 13. & 48. 6. Prov. 5. 21. Hab. 1. 11.

and her mighty men are taken] Unawares, when they little dreamed of any danger. See verse 39. 40.

every one of their bowes is broken,] Heb. *their bows is broken*: a distributive form; as Efay 26. 19. Joel 1. 14. their strength is utterly spent and gone; as chap. 49. 35.

for the Lord God of recompences shall surely requite,] As, *the Lord of vengeances*, Psal. 94. 1. Heb. *rendring render*, or, *requiting requite*; as Exod. 21. 36. & 22. 2. See verse 6. 24. Efay 59. 18.

V. 57. *And I will make drunk her Princes, and her wise men, her captains, and her rulers, and her mighty men, and they shall sleep a perpetual sleep, and not wake,*] I will make them all drunk with the wine of my wrath, Chap. 25. 26. Yet withall alluding to that drunken feast, at which they were to their utter destruction surprized and slain. See verse 39. and of the terms here used there: the enumeration of several sorts, of those of principal note especially, maketh the sentence more emphatical; as Efay 3. 2, 3. So Chap. 50. 35 —— 37. Verse 21 —— 23.

saith the King, whose name is the Lord of Hosts.] As ch. 48. 15.

V. 58. *Thus saith the Lord of Hosts, the broad walls of Babylon*] Or, *the walls of broad Babylon*: Of the amplitude of the city, see on verse 31. Strabo lib. 16. saith the compasse of it within the walls was *three hundred fourscore and five furlongs*: and Diodore, lib. 2. with some abatement, *three hundred threescore and five*; just so many as dayes in the year: but Herodote, lib. 1. saith, *four hundred and fourscore furlongs*: with whom, Pliny agreeing, lib. 6. cap. 26 saith, *threescore mile*. And for the walls of it, it is reported by Herodote, that they were *fifty large cubits* broad: though Pliny transcribing him, instead of *cubits* saith *feet*. So broad they were, as Strabo and Diodore agree, that two charets drawn with four horses on breast, might easily meet on them, and leave space enough on either side vacant. Of the height of them, see before on verse 5. .

shall be utterly broken:] Or, *made naked*, Heb. *shall in breaking down be broken down*; or *shall in making bare be made bare*; for the word is ambiguous: the root at least whence it springeth, The Jewish Masters say it is taken in a notion of *demolition*, or *breaking down*, Efay 23 13. where our Version hath, *raised it up*, but they, *ruined it*; and so say they here. But the ordinary use of the word is frequent in a notion of *stripping* or *making bare*, Efay 32. 11. Lam. 4. 21. Habb 3 9. Zeph 2 14 (See Chap. 17. 6. on the word, *heath*) and in this notion both taken, as by divers Interpreters of the best note it is, it will in effect come fully home to the former: for the *wall* is said to be *laid bare* in a figurative form of speech; not so much when it is destitute of defendants, but when it is razed and her foundations are laid bare, and the ground made level on which it before stood. So Psal. 137. 7. a place parallel to this, *make it bare, make it bare to the foundation*: well rendred, *raze it*: for when the walls are razed, both the ground it stood on is made bare, and the town it environed is laid naked. As thick therefore and as strong as her walls were, yet God threateneth and foretelleth that they should be razed: and Berosus reporteth that Cyrus took order for the demolishing of them. Yet were they not then wholly razed but then in part ruined, and utterly afterward. See on Chap 50. 15. it is thrice repeated to give the stronger assurance of it, because it would be deemed a matter incredible. See verse 44.

and her gates shall be burnt with fire:] An usual form in describing the devastation of a city, Neh. 1. 3. & 2. 3, 13, 17. Chap. 17. 27. Lam. 1. 4. 8. 19 Ezek. 16. 2. The gates of Babylon were built with stately and lofty arches, proportionable to the walls, as Diodore reporteth: an hundred there were of them, as Herodote saith, with their posts and hinges all of brasse,

and the people shall labour in vain, and the folk in the fire, and they shall be weary.] Or, thus, (as verse 4.) *shall the people take pains for vanity, and the folk, untill they tire themselves for the fire*; that is, as some of the Jewish Commenters, people shall use their utmost endeavours to save Babylon from destruction; but all in vain, and to no purpose, verse 9. for withfire and sword shall the be consumed, and all those together with her that do aid and assist her, v. 4. 47. Or, as other of them rather, It shall then appear, that all the paines that people have taken, wearying and tyring out themselves, about the building of Babylon, have been but labour in vain, and produced nothing but fewell, matter onely to feed the fire, Verse 25. for are some faid to *breed children for the sword*, Job 27. 14. and Ephraim, *for the murtherer*, Hos. 9. 13. See the same expressions, Habb. 2. 13. A learned Annotator supposeth a trajection in the text, and would have it thus rendred, *The labours of the people and folk that have been wearied* (with building thy walls) *shall come to nothing by the fire*. But this both disturbeth and disjoyneth the text over-much.

V. 59. *The word which Jeremiah the Prophet commanded Seraiah the son of Neriah, the son of Maseiath*;] To this prolix Prophecy against Babylon is subjoyned a course taken by Jeremy at Gods appointment, for the copying of it out, and conveying of a copy of it unto Babylon, Verse 59, 60. there to be read unto the Jewish Captives abyding there. Verse 61. and after solemn protestation made of Gods purpose to put in execution the matters therein menaced, Verse 62. to be sunk in the river Euphrates, Verse 63. as a sign and seal of Babylons irrecoverable downfall, Verse 64.

The word,] Or, *thing*, or, *matter*; as Exod. 16. 16.

Jeremiah commanded,] Gave in charge from God,

Seraiah] Of this Seraiah we read nothing elsewhere: but of

of another of his name then high Priest, Chapter 52. 24.

when he went with Zedekiah King of Judah into Babylon in the fourth year of his reign;] So, out of their Annals one of the Jewish Commenters telleth us, that Zedekiah went to Babylon, and this Seraiah in company with him, and returned thence shortly after to his Kingdome again: but others rather render the text, *when he went for, or, on the behalf of Zedekiah*. So one of the Rabbines; or, as others, *from Zedekiah*: and so the ancient Greek, and the Chaldee: and so the particle is used, Gen. 4. 1. & 44. 4. & 49. 26. Exod. 9. 29. sent in embassage by him to the King of Babylon to treat with him about affairs of state. Hence it appeareth that this prophecy against Babel was penned seven year before the subversion of the Jewish estate. See c. 39. 3.

and this Seraiah was a quiet Prince.] Or now (as chap. 37. 4.) *this Seraiah* was (as the Hebrew hath it) *Prince of Menuchah*: which some take to be the proper name of a place, whereof this man had the rule and charge: as some also suppose it to be, Judges 20. 43. but this is of a place in Judah, whence the *Menuchothes*, 1 Chron. 2. 52. Others, whom our Translators follow, make it an attribute intimating the mans disposition. *a Prince of rest*, one that lived peaceably and quietly, as Salomon is called *a man of rest*, 1 Chron. 22. 9. or one that laboured to make peace, and mediated for reconcilement between Zedekiah his master, and the Chaldean Monarch. Others again would have it to be the name of an office; and of these, some, the Kings familiar favourite, with whom he used to recreate himself, when he had times of leisure and liberty of rest from other more serious affairs. Some, the *Lord Chamberlain*, he that had the charge of the Kings resting place, or bed-chamber. Others, that he was *Lord chiefe Justice of peace*: one that by such forces as he had the charge of, was to see the publike peace kept and maintained, and to procure rest unto the State. The Chaldee deriving it from another root, expresseth it by a terme used of him Efay 18. 7. answering to the Hebrew *minchath*, that signifieth *a present*, and rendreth it, *the master of gifts*, or *presents*, and so the ancient Greeke also: that which some understand of *presents* brought to the King, who were by such an officer to have accesse. Others, of *gifts*, or *donatives*, bestowed by the King, either on the Souldiery or communalty, which this man was by vertue of his office to dispose of. The old Latine rendreth it, *the Prince of Prophecy*: which Popish Writers to little purpose strain their wits to make somewhat of. Amids this variety and uncertainty, the two first seem most probable; and of the twain, that to me seemeth the more, that our Versions generally pitch upon, being backed with an instance of the same stamp, and seemeth to have been here specified, to intimate that this Seraiah was none of those factious and turbulent Courtiers, that opposed Gods Prophets, and disturbed them in the execution of their ministery, and one therefore not unfit for such an employment as this.

V. 60. *So Jeremiah wrote in a booke all the end that should come upon Babylon*: even *all these words that are written against Babylon*:] Or, as some render it, *After that he had written in a Book*, Heb. *And* but so is the copulative sometime used; as Exod. 14. 21. & 16. 20. Leviticus 9. 22. and the Noun for the Pronoun, as again, Verse 61. and *in one booke*, for *in a booke*; as *in one pot*, for *in a pot*, Exodus, 16. 33. and *words*, for *things*; as Deuteronomy 30. 1. and *el*, again in the first place, for *al upon*; as Chapter 50. 35, 36. and *el* the second time, for *al*, either *concerning*, or *against*; as Chapter 50. 14.

V. 61. *And Jeremiah said to Seraiah. When thou comest to Babylon, and shalt see, and shalt read all these words,*] Or, as some render it, *and shalt have seen*, or, *beheld* the City (as his Disciples did the Temple, Matth. 24. 1, 2. and Christ himself Jerusalem, Luke 19. 41.) *then shalt thou read all these words*, or *thou shalt then looke upon* this book, or roll, *and shalt read all these words or things*; as v. 6. out of it; as Neh. 8. 1, 3, and, for *then*; as chapter 47. 1. and *words* for *things*: as v. 60. Howbeit, it is not likely that Seraiah should read this in some publick place where the Chaldeans should hear it: for, nor is that probable that Jeremy durst adventure, that he was to reade it onely privately in some closet apart by himself: for why that there, rather then before he set out, or when he was on his way thither: but that he was to reade it unto his countrey men, the Jewes, who had together with Jeconiah about four years before been carried captive thither, 2 Kings, 24. 12, 14. in some private house, whither, as to an Embassador coming from Zedekiah, that held from the King of Babylon, 2 Kings 24. 17. they might have free accesse.

V. 62. *Then shalt thou say,*] Or, *And shalt say*: if we follow the latter version before-mentioned, v. 61.

O Lord, thou hast spoken against this place to cut it off, that none shall remaine in it, neither man nor beast, but that it shall be desolate for ever.] In the Hebrew Text *el*, again, for, *al*, concerning, or against; as verse 60. and *from man even unto beast*; as Chapter 50. 3. and *desolations of perpetuity*; as verse 26. Chapter 48. 34.

V. 63. *And it shall be when thou hast made an end of reading this booke, that thou shalt binde a stone to it, and cast it into the middest of Euphrates.*] On the banks whereof Babylon was situate: *into the midst of it*, for *into it*; as *out of the midst of it*, for *out of it*, verse 6. In like manner is *a mill-stone* said to be cast into the Sea, to represent the irrecoverable downfall of the spiritual Babylon, Revelation 18. 11.

V. 64. *And thou shalt say, Thus shall Babylon sinke and not rise from the evil that I will bring upon her:*] See Efay 26. 14. ch. 50. 39. 40. v. 26. 39.

and they shall be weary.] That is, saith the Jewish Doctor, they shall not be able to hold out against Cyrus: Or, as others rather render it, *though they weary themselves*; as Efay 40. 30. verse 58. the copulative in a directive notion; as Efay 10. 5. & 49. 5. Though they take never so much pains, even till they tire out themselves, in endeavouring and striving to raise and restore her again: as of Edom, Mal. 1. 4. Those that render it; *and they shall flee away*, as Job 20. 8. Psal 90. 10. misstake the root.

Thus far are the words of Jeremiah.] That is, as some, thus far concerning Babylon, as before; *Thus far concerning Moab*, chapter 48. 47. Or as others rather, Thus far of the Prophets own writing, For the Chapter following seemeth to have been afterward added unto this book of his Prophesies by some other holy man of God, (as the last Chapter to the Writings of Moses) for the further illustration, and fuller confirmation of some things therein contained. For that which one of the Jewish Masters would have to be the meaning of it, that after he had finished this Prophecy against Babylon, he prophecied not, is apparently controlled by the inscriptions of some other of the Prophecies in this volume recorded, that are of later date than this. See chapter 32. 1. & 33. 1. & 34. 1. & 37. 5, 6. & 42. 7. & 43. 8. & 44. 1.

CHAP. LII.

Verse 1. *ZEdekiah was one and twenty year old when he began to reign, and he reigned eleven years in Jerusalem, and his mothers name was Hamutal the daughter of Jeremiah of Libnah.*] This chapter is supposed to have been written by some of those that lived in captivity at Babylon. The principal matter of it is concerning Zedekiahs wicked reign, v. 1 —— 3. the siege and facking of Jerusalem, v. 4 —— 23. the slaughter of some chief ones, v. 10. 24. —— 27 the deportation of the rest, v. 28 —— 30. and the enlargement of Jehojacin, verse 31 —— 34. the most of it is related, 2 Kings 24. and 25. 2 Chronicles 36. 11 —— 18. Heb. *reigned*; for *began to reign*; as 2 Kings 21. 1. & 22. 1. See 2 Kings 24. 18.

V. 2. *And he did that which was evil in the eyes of the Lord,*] That is, displeasing to him; as 2 Sam. 11. 28. See 2 Kings 24. 19. 2 Chr. 36. 12.

according to all that Jehojakim had done.] Of whom see 2 Kings 23. 37.

V. 3. *For through the anger of the Lord it came to passe in Jerusalem and Judah, untill he had cast them out from his presence, that Zedekiah the King rebelled against the King of Babylon.*] According to this Version, God punished his fore-going evil carriages, verse 2. by giving him up to his own perverse will, and permitting him to perfist in a rebellious course against him, who had made him King, and unto whom he had sworn loyalty, to the ruine of himself, and the whole State together with him. The like whereunto, see Psal. 81. 11, 12. Rom. 1. 21, 24, 26, 28. Howbeit, I conceive the words may be thus rendred. *Tea, unto the anger of the Lord it was against Jerusalem and Judah* —— *that Zedekiah rebelled against the King of Babylon. Tea*, for the particle is used in way of exaggeration, Efay 32. 13. Chap. 14. 6. 18. *unto the anger of the Lord*; as *add iniquity unto their iniquity*, Psal. 69. 27. where the same particle is used, *it was*; it is accrewed, it was added further thereunto; as 1 King. 13. 34. compared with Chap. 12. 30. *against Jerusalem and Judah*, as Psal. 78. 21. and 106. 40. Efay 5. 25. that (Heb. *and*; as c. 48. 12. and 49. 2.) *Zedekiah rebelled against the King of Babylon*; That which God taketh so hainously, as being such a transgression, as should both surely and most severely be avenged, in regard of his oath therein falsified, and Gods name thereby scandalized. See how eagerly God insisteth upon is, with oath upon oath, to punish him for the breach of his oath, Ezek. 17. 13, 14, 15, 16, 18, 19. in the story, 2 King. 24. 20. 2 Chr. 36. 13.

cast them out from his presence;] Heb. *face*; as Psal. 139. 7. out of that land, wherein they had formerly enjoyed the special prefence of God in his house, word, and worship, Psal. 42. 2. and 84. 7. So 2 King. 23. 27.

V. 4. *And it came to passe in the ninth year of his reign, in the tenth moneth, in the tenth day of the moneth, that Nebuchadrezzar King of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.*] See 2 King. 25. 1. Chap. 39. 1. Hence arose the fast of the tenth moneth; observed during the time of the captivity, Zach. 8. 19. because in it the siege of the city began.

V. 5. *So the city was besieged unto the eleventh year of King Zedekiah.*] Heb. *And*; as Chap. 37. 21. the siege continued an year and an half. See verse 7. and the same with this, 2 King. 25. 2.

V. 6. *And in the fourth moneth, the ninth day of the moneth, the famine was sore in the city.*] This occasioned *the fourth moneths fast*, Zach. 8. 19. Because in that moneth the city was surprised and facked.

so

so that there was no bread for the people of the land.] Heb. *and*; as Chap.50.3. See 1 Kings. 25. 3. Chap. 38. 9. none for the common sort of people; as Chap.26.8.3. whatsoever remainder of store some great ones might have.

V. 7. *Then the city was broken up,*] Heb. *And*; as Chap.47.2. It was taken by storming some of the gates being broken open, and the walls battered, or scaled. See 2 King.25.4. Chap.39.2.3.

and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which was by the Kings garden, (now the Chaldeans were by the city round about) and they went by the way of the plain.] See on Chap.39.4. 2 King.25.4.

which was by the Kings garden] Or, *which were*: to wit, *walls.*

V. 8. *But the army of the Chaldeans pursued after the King, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him.*] Heb. *And*; as Chap.50.24. 2 King.25.5. Chap. 39. 5.

V. 9. *Then they took the King, and carried him up unto the King of Babylon to Riblah in the land of Hamath: where he gave judgement upon him.*] Or *brought him unto him*: as Chap.39.5. See on Chap. 5 1.27. Heb. *And*; as verf. 7. *and, spake with him judgements*; as Chap.4.12. and 39 5. 2 King.25 6

V. 10. *And the King of Babylon slew the sons of Zedekiah before his eyes:*] Caused them to be slain, as 1 King.19.17. and so hereafter, and verf.11. See 2 King.25 7. Chap.39.6.

he slew also all the princes of Judah in Riblah.] See Chap. 39 6.

V 11. *Then he put out the eyes of Zedekiah,*] Heb. *And* (as verse 9.) *he blinded the eyes of Zedekiah*; as Chap. 39. 7. 2 King. 25. 7.

and the King of Babylon bound him in chains and carried him to Babylon.] Or, *fetters of brasse*; as Lam 3.7. So 2 King. 25. 7. See Chap 39 7.

and put him in prison,] Heb. *gave him* (as 2 Chr.16 10. *into the house of the wards or custodies*; as a prison is also termed by a word of the like notion, Genes.42.7. Mat. 14.3. and this seemeth rather the proper notion of the term, as Chap.37.13. Ezek.44.11. than, as a learned Annotator would have it, *the house of inquisitions.*

till the day of his death.] A defective form; *put in the prison till the day of his death*, for, put him in, and kept him there till he died: as *bruise it upon the* boil, for, bruise it, and lay it upon the boil, Esay 38.21. See more the like there. See this before menaced to Zedekiah, Chap.32.5. Ezek.17.16.

V. 12. *Now in the fifth moneth*] Heb. *And*; as Chap.30.4. Hence *the fast of the fifth moneth*, Zach 7.3. and 8. 19. for the burning of the Temple.

in the tenth day of the moneth] It is faid, 2 King.25 8. *on the seventh* day. The one of the two faith a learned Annotator, doubtlesse erroneous: but of that there is no necessity. The one may point to the day of the Captains arrival at Jerusalem: the other to the day wherein he set fire on the Temple: which also though it were fired on the seventh day, yet might not be burnt down before the tenth. Either, rather, than what another suggesteth, that he might set forth from Riblah upon the *seventh* day, and arrive at Jerusalem upon the *tenth*. But how soever, that learned Annotator is doubtlesse himself in an errour when he saith that Joseph the Jew assigneth it *the ninth*: for he in his *Antiquities*, lib. 10. cap. 11. saith expressly it was *in the new moon*; and that is neither *seventh*, nor *tenth*, nor *ninth*, but the *first*.

(*which was the nineteenth year of Nebuchadrezzar King of Babylon*] See Chap. 25. 1. and 32. 1. So 2 King. 25 8.

came Nebuzaradan Captain of the guard[s] Or, *Provost-Marshall*: so ver. 14, &c. See of the term, on Chap. 39. verf. 9.

which stood before the King of Babylon into Jerusalem.] Heb. *stood before him*; as 1 King. 10 8. and 17. 1. Prov. 22. 29. It is said simply *a servant*, 2 King. 25 8. which theweth the relative here omitted, as chap. 50. 5. to have reference to the Captain, not to the guard, which in the Hebrew is not ambiguous.

V. 13. *And burnt the house of the Lord, and the Kings house, and all the houses of Jerusalem, and all the houses of the great men burnt he with fire.*] *He burnt all the houses of Jerusalem* one and other, to what end is mention made of the great ones houses after apart? But the words would be rendred, *all the houses of Jerusalem, even every house of* any *great one* (Heb. *house of great*; that is, noble, or rich; as Gen. 24. 35. and 26. 13.) *chap. 22 1. he burnt*. So that the copulative here is not in a notion of distinction, but of restriction rather, and further explication; as if it had been faid, when I fay, he burnt all the houses of Jerusalem, my meaning is not, that he burnt all the forty dwellings of the meaner sort; for of those he spared some for such as should be left to husband the land thereabout; at least, regarded not so much the demolishing of them, being no grace, or ornament, much lesse strength to the Cities but that he burnt down all the great mens stately buildings, together with the Kings Palace, and Gods Temple, all the strong and gracefull edifices, that were in any part of the citie; though it is not unlikely but that many others of lesse note standing near them were burnt down together with them. See the like use of the particle again, verf. 15. and such additional restrictions, Pf. 73. 1. and 145. 18. For those great Masters seem to shoot wide here, who would have by this term intended, either their *Chappels*, or their *Schools*, because God was by praise and prayer magnified in the one, and the Law by the Lectures of their Doctors in the other.

V. 14. *And all the army of the Chaldeans that were with the Captain of the guard brake down all the walls of Jerusalem round about.*] They dismantled the citie that it might not be a place of strength to receive any that might rise again. So 2 King. 25.10. Neh. 1. 3. Ezr. 4.12,13. 5.16. Lam. 2.18.

V. 15. *Then Nebuzaradan the captain of the guard carried away captive* certain *of the poor of the people, and the residue of the people that remained in the citie, and those that fell away, that fell to the King of Babylon, and the rest of the multitude.*] Heb. *And*, as ver. 9. 11. So 2 King. 25.11. See Chap 39 9. and 51.34.

of the poor of the people, and the residue] Or, *even the residue*; not of the people of the whole land in general; but of those that were found in the city; a. before, ver. 13.

the rest of the multitude] the word rendred *multitude* is in the story of the Kings *hamon*; here *amon*: as Chap.46.25.

V. 16. *But Nebuzaradan the Captain of the guard left* certain *of the poor of the land for vine-dresses, and for husbandmen.*] Heb. *And*, as verf. 8. See 2 King. 25.12. Chap.39 10.

V. 17. *Also*] Or, *Moreover*, as Chap 39.7. Heb. *And*. See 2 King. 25. 13.

the pillars of brasse that were in the house of the Lord,] As the Prophet had foretold it should be, Chap.27.19,22. of these pillars, see 2 King 7 15.

and the bases,] Ten in number, that stood under the laver. See 1 King.7 27 38. 2 Chr.4.14

and the brasen sea that was in the house of the Lord] See 1 King 7 23.

the Chaldeans brake, and carried all the brasse of them to Babylon.] They brake them for the more ease and convenient carriage of them; as the Chaldean idols were dealt with by the Medes and Persians, Chap.50.2. Esay 46.1.2.

V. 18. *The Caldrons also,*] Heb. *And*. as Chap. 39. 6. but *also* doth well here; and better than before, verf. 17. of such *caldrons*, see Exod. 7.3 it is rendred *pots*, 2 King. 25.14.

and the shovels] instruments they were wherewith to remove the ashes from the altar of burnt-offerings, Exod. 27 3 for they were of brasse, 1 King 7.45. and they have this name from a term that signifies *to remove*, and do away, Esay 28. 17. in regard whereof some render it *besoms*, or *brooms*; but that not likely: they would never be at the trouble to carry besoms to Babylon. The ancient Greek and old Latine render it here *fleshhookes*; but without ground.

and the snuffers,] The ancient Greek retaineth the Hebrew term; though mis-placed: the old Latine rendereth it *Psalteries*; and the Jewish Masters some of them make it some instrument of musick and the word indeed cometh from a root that is of various conception, and signifieth very frequently to make musick by *playing* on some instrument: and for such musical instruments, is a word very near to this frequently used. But what should such instruments do here, among brasen *caldrons* and *shovels*? The word is indeed rendred *snuffers*: as here, 1 King. 7. 50. 2 King. 12. 13. 2 Chro. 4. 22. and being so taken, it may come from another acception of the same root, whereby it signifies properly *to prune*, and by *pruning*, to trim trees and plants, and consequently by a metaphorical use of its lampt whence the *snuffers* might have their names: for that they pare off the superfluous part of the wicke, as *pruning hookes* (from hence in Hebrew so termed, Esay 2.4.) do the superfluities of plants: but those *snuffers* belonging to the lamps were of gold; as by the places above pointed to appeareth: whereas these were of brasse, and are reckoned among those implements that belonged to the brasen altar; and I conceive therefore it should rather be rendred *tongs*; though by another name also so termed from a root that signifieth *to take*; because by them men are wont to take up quick-coals, and the like, from the fire on the hearth, or in the chimney, Esay 6. 6. and yet is the same word used also for *snuffers*; so termed, because they lay hold on the wicke, and *take* it by the end to raise it up: and it is so rendred in our Version among the implements which belong to the lamps, Exod. 37 23. nor see I on what ground the same Interpreters turn them elsewhere into *tongs*, Exod. 25.38. and Num. 4.9. whereas the very word next ensuing, in all the three places to wit, *snuffdishes*. doth evidently shew the word before it, to intend no other than *snuffers*: (and indeed what use is there of tongs about lamps?) the very self-same thing being spoken of in all those places. Howbeit, in Solomons Temple, it seemeth, that there were instruments of two sorts, that were used about the lamps, the one to raise up the wicke, called by this latter term, and another to snip it off, designed by the former: for both the terms are found distinctly mentioned, 1 King 7.49,50. 2 Chron. 4. 21, 22. though but one of them in Moses: and *tongs* seemeth no fit term for either. But as the word that signifieth *tongs* properly, is used also for *snuffers*, in regard of some general notion designed in that term, common to either; so the word that most usually signifieth *snuffers*, seemeth both here, and 2 King. 25. 16. used for *tongs*, in regard of that some-

common use there is of them to trimme lights with the one, and fire with the other. A learned scholiast would have it to signifie *fleshhookes*; so termed, saith he, because they *cut* the meat: but *fleshhookes*; so termed, saith he, because they *cut* the meat: but the office of such instruments is not to cut or mince meat, but to take it up onely: So that neither observation nor notation, balketh this his interpretation; wherein I suppose he walketh alone.

and the bowles,] So is the word rendred, Numbers 7. 13. and oft in that Chapter: or *basons*, as it is rendred 2 Kings 12. 13. Neh. 7.70. The word is used sometime for *a bowl* to drink in; as Amos 6.6 and such in likelyhood were those that were in the Temple and Tabernacle, for the receiving of the wine or drink-offering, and pouring it out upon the sacrifice: sometime for *a bason*: such as were those that were used to receive the blood of the sacrifices so called, lay the Jewish Criticks; because out of them the blood of the beast sacrificed was sprinkled, part of it upon the Altar, the residue being poured down at the foot of it. Now these, whether *bowls* or *basons*, (for the word comprehendeth both) were some of them of brasse, as those that Hiram cast for Solomon, 1 Kings 7.45. and those that Moses made for the brasen Altar, Exodus 38 3. Numbers 4. 14. some of silver, as those that the twelve Princes gave, Numbers 7. 13, 85. some of gold, belonging to the Altar of Incense, 1 Kings 7. 50. 1 Chronicles 28. 17. those of Brasse are here spoken of; the other, verse 19. See there.

and the spoons,] Or, *ladels, or cups, or dishes*; for they were some of them to put Incense in: and are so called, because they were hollow, resembling the *palm*, or hollow of the hand. These seem to have been brasen *ladels*, used about the Caldrons before-mentioned, belonging to the service of those sacrifices, whereof part used to be boyled: and of this form to conceive those to have been distinguished from the Vessels of gold and silver, 2 Chron. 24. 14. Other there, though rendred *spoons* in our Versions yet indeed *cups*, or dishes rather, in which the incense was placed on the shewbread Num. 4. 7 & 7. 14, 86. and those were of gold, as all implements belonging to that Table, Exodus 25. 29. & 37. 16. 1 King. 7. 50. 2 Chr. 4. 22.

and all the vessels of brasse,] That is, *the rest* of them; as Chapter 43.2,14.

wherewith they ministered, took they away.] That is, wherewith Service had vent to be performed: for the verb is indefinite: as chap. 51.26.

V. 19. *And the basons,*] This is omitted 2 Kings 24. 15. The word is used sometime for *a bason*, or *a piece*, as we term it: so where the blood of the Paschal lamb is said to be received in such, the service of God in the Temple, appeareth, 1 King. 7. 50. 2 King. 12. 13.

and the fire-pans] Or *censers*; as the word is rendred, Numbers 16.17,37,38. These were some of them of brass, belonging to the brasen Altar, Exodus 27.30. & 38.3. Numb. 16. 39. But one such at least belonging to the golden Altar, of gold, Lev. 16. 12. compared with Heb. 9. 4. & Rev. 8. 3, 5. and others, so termed, not so much from the use, as from the fashion of them, belonging to the lamps, rendred commonly *snuff-dishes*; because they stood by the lamps, with sand in them, therein to bury the snuff, so oft as occasion was to snuff them. Of these, see Exod. 25.38. & 37.23. 1 King. 7. 50. 2 Chr 4. 22.

and the bowles,] Such of them, as were of silver, or gold. See on Verse 18. There were of these an hundred golden ones made by Solomon for the service of the Temple, 2 Chronicles 5. 8.

and the caldrons,] Or *pots*: this is not mentioned, 2 Kings 25. 15. but in the verse onely before-going; and whether any such silver *pots* or *pipes* might be used in the Temple, some doubt may be made; though we read of some golden *fleshhookes*, 1 Chr. 28. 17. which yet one of the Jewish Doctors supposeth to denote there some other implement that did belong to the table, and would have to be the same with the last here mentioned. But the Scribe having the same with the last here mentioned. But the Scribe having be the same with the last here mentioned. But the Scribe having the former verse in his eye, when he was writing, might put that the former verse in his eye, when he was writing, might put that again here that he had there. See the like acknowledged superfluous insertion, c. 51.3.

and the candlesticks] Whereof, being ten in number, see 1 King. 7.49. 2 Chr. 4. 7.

and the spoons] Or *dishes, or incense-cups*. See on v. 18.

and the cups] So the ancient Greek and old Latine render it. That by the term some implement is designed appertaining to the Table of Shew-bread, is apparent from Exodus 25. 29. and Numbers 4.7. And whereas there are two terms there joyned together, this and another, the Jewish Masters some of them tell us, if we may believe them, that thereby are designed certain golden *pipes*, or half-pipes rather, like to cleft reeds, or canes, and *props* or shores made somewhat after the manner of a fork: and whereas the loaves or cakes of shew-bread were to be set on two rowes, six in either row one upon another, these half-pipes were to be laid three of them between every other cake, to make free passage for Air between them. and so to keep the bread from moulding; and that those forked props or shores were to keep up these half pipes, and enable them the better to bear up the weight of the bread: and that hence the term here used hath its name; because these pipes or halfe pipes kept the bread *pure* and free from growing mouldy. But some of them of no small note herein differ from their fellows, nor is there among those of them, that go this way, an entire agreement: for some of them would have this here mentioned the *pipes*, and that other the *props*: others of them would have that to be the *props*, and this the *pipes*: and some of ours, because the root it cometh from hath a notion of making or keeping *pure*, or *clean*, conceive thereby to be meant *besoms*, and so render it: but of that somewhat was said upon occasion of another term on Verse 18. and of silver and golden *besoms*, I remember not to have read. By these places of Moses pointed to, and compared together it appeareth, that the use of them both was one and the same, to wit, *to cover the Table*, (so the words are expresly in both places) that is, the things set upon the Table, to wit, the bread, and the incense, which stood both upon the Table in two *Chargers* the one; in two lesser dishes the other: which how those *pipes* or *props* may be said to doe, is beyond my shallow capacity. But these were then both in nature of *covers*, if Moses may be believed: and it may be (as to me seemeth) not improbably conjectured, that the one was of a larger size or bredth, flat-bottomed, not unlike to our Plate-trenchers; that it might both cover the uppermost loaf, or cake, (which was in likely-hood of some good bredth, containing, as each of the rest, *two ten* parts *of an Ephe*, Leviticus 24. 5. of which measure, see on Esay 5. 10. that is, *two Omers*, Exodus 16. 16.) and have the incense-cup, or dish, also set on it: the other of lesse compasse to cover the incense, which in a Cup or Dish, stood on the uppermost loaf or cake of either row, Leviticus 24.6. both for use at least, if not for fashion; not unlike to such sort of covers, as we have oft for greater glasses and standing cups; the one, the other to those Brasen-plates made of those mutinous ones, censers, to cover the Altar. Numbers, 16. 38, 39. nor is this use of them unsuitable to the terme given the one of them, that is here mentioned: for by means hereof both the bread and incense were kept clean, and free from dust or ought else that might casually fall on them. But this my conjecture, I shall leave to the learned; resting ready to yield unto any, that shall produce and render some more probable matter.

that which was of gold in gold, and that which was of silver in silver, took the Captain of the Guard away.] Heb. *what gold gold, and what silver silver*: that is, as some, whatsoever was of gold, or silver: such repetitions sometime importing an universality: as, *man man*, for every one. Lev. 15.2. and *day day*, for every day, Psal. 61.8. & 68.19 and *morning morning*, for every morning, Esay 50.4. or, as others those of gold apart by themselves; and those of silver apart by themselves: and both of them entire as they were; not broken as the brasen ones were, verse 17. See the same, 2 Kings 25, 15.

V. 20. *The two pillars,*] Or, As for *the two pillars*; (the nominative not absolutely: as the like, Psalm 18. 30. & 104. 17.) the one called *Jachin*, the other *Boaz*, 1 Kings 7. 15, 21. 2 Chronicles 3. 15,17

and one Sea,] Hebr. *and the one Sea*. See Verse, 17.

and twelve brazen bulls,] Heb. *and the twelve Bulls of brasse*. Whereof see 1 Kings 7 25.

that were under the bases,] There is some doubt here moved how the *bulls* should be said to be *under the bases*, when as they were under the *Sea*, and the *bases* not under it, but the other lesse lavers, 1 Kings 7. 27, 38. To which is answered by one, that the nethermost parts of the Sea are here meant by the word *bases*: by a Jewish Doctour, that the meaning is, *they stood before* by, or beside *the bases*: by a third, that there is in the Text a defect thus to be supplyed, *the twelve Bulls that were under it*, (to wit, the Sea,) *which King Solomon had made in the House of the Lord:*] All which, as well Pillars, and Sea, and Bulls, as Bases, Solomon hath made; That is, procured, or caused to be made: *as he built the house*, Acts 7.47. and this is added to shew, as a Jewish Doctour observeth, that they *were* the very same that Solomon had made; having not been altered, or imbellished: as some other things about the Temple had been, in some former Kings reignes, 2 Kings 16. 17, 18. and 18.16. Yet it is expressely said, 2 Kings 16. 17. of Ahaz, that *He mangled the wards of the Bases, and removed the Lavers from off them*: as also that *He to be down the Sea from the brazen bulls that were under it*. But Ezechiah his son and next succeffor, in likelyhood repaired the one, and restored the other again.

in the House of the Lord.] Either, *in the House of the Lord*, which, (to wit, Pillars) *Solomon made*: and so there should be a Trajection in the words of the verse as the like Chapter 32. 9. Or, *for the House of the Lord*: for they were not made in it, but *in the plain of Jordan*, 2 Kings 7 46. *for it*. So is the Particle used. Nehemiah 5. 3. and 13. 14. Est. 4. 7. Jeremiah 15. 13. See Verse 21.

the brasse of all these Vessels was without weight.] Heb. *of the Brasse of them, to wit, of all these Vessels, there was no weight*:

the quantity was so great, that they could not well or easily be weighed; or that they regarded not the weight of them, they were not willing to stand to weigh them See 1 Kings 7. 47. 1 Chronicles, 22. 3, 14. 2 Chronicles, 4. 18. and the like Syntax, Chapter 51. 56. and the same in effect, 2 Kings 25. 16.

V. 21. *And concerning the pillars,*] Heb. *And the pillars*; as verse 20.

and the height of one pillar was *eighteen cubits.*] This agreeth with what is related. 1 Kings 7. 15. where the making of them is mentioned: as also with 2 Kings 25. 17. where the same story with this is reported. But in 2 Chronicles 3. 15. parallel to that, 1 Kings 7. 15. the pillars are said to be *thirty five cubits* long: for so the words are there, *he made* and placed, or to be placed *before the house* (a complexive form of speech, for they were not there made, but in the plain of Jordan, 2 Chronicles 4. 17. though to that place they were designed, and there they were placed, 1 King. 7. 21. See of the like on verse 11, 20.) *two pillars thirty and five cubits in length.* These seeming differences to reconcile, some have recourse to the diversity of cubits, which (say they) were of two sorts, the civil or common cubit, consisting of one foot and an half six hand breadths twenty four finger breadths, and eighteen thumb-breadths; and the sacred or holy cubit that consists of *an hand-breadth*, or *foure fingers* more than that other, Ezekiel 40. 5 & 43. 13. that which exactly agreeth with what Herodotus reporteth of the *royal cubit* in Egypt, that it was three thumbs breadth longer than the ordinary cubit, and the computation, say they, is made by the civil or common cubit in the one place, by the sacred in the other. But because this computation will not serve to bring up the lesse number to the greater; for an hands breadth added unto each cubit will not raise eighteen, to above 21. which cometh far short of thirty five. Some tell us of a third sort of cubits that was of a double length to the common cubit, called the *chief cubit*, 2 Chronicles 3. 3. and *the arm-hole cubit*, because it reached not from the top of the hand to the bending of the elbow, as the common cubit, but up to the arm-hole, Ezekiel 44. 8 And this being admitted, might indeed bring us home to the longer measure, and a little also beyond it, a cubit over either in the greater (say they) omitted, because it belonged to the basis; or in the lesse number, though but seventeen and an half indeed, added to make up a full number. But the places produced for it are both ambiguous, the latter especially, on which the main weight of this conceit lyeth; and by the word rendred *arm-hole*, some interpreters of prime note conceive some part of the building it self to be meant, which they render *a wing*. Certain to me it seemeth, that no other cubit can there be meant, than that which was before mentioned, chap. 40. 5. where the Angel is said to have had in his hand *a measuring cane, reed or rod of six cubits, by the cubit and an hand-breadth*; and here, as having an eye to what he had there said, he saith, that *the foundations of the side Chambers* were *the fulnesse of the reed of six cubits*: that is, full as long as that measuring cane of six cubits: and that cubit can there be any reason to imagine here intended, other than that so spoken of at first, and after repeated again? which may also justly be deemed to be the same with that *chief* one mentioned in the dimensions of Solomons Temple; if the word at least be there fo to be rendred, whereof some also make doubt. This therefore unlesse better ground could be produced, will hardly here help us. Some other therefore have recourse to the fabrick of the pillars. These *pillars*, or *columns*, saith a learned Writer, consisted of five parts, *a square* table at the bottome, *rundle* or round basis upon that, the *shaft*, or main body; the *head*, or *Chapiter*, and the *crown*, or *pomel*. Unto which five I suppose a sixth may well be added, the square border on which the Pomegranates were: wherof see on verse 23. Now, saith this learned man, the shaft or the main body of the pillar was of *eighteen cubits* mentioned in the one place: the square Table and round basis below, together with the Chapiter and Coronet above, made out between them the other seventeen; and these altogether with the shaft, make up the thirty five related in the other. The Jewish Doctors go a third way. The one place, say they, speaketh of either pillar apart, which were either of them of eighteen cubits, in the shaft or main body; besides the Chapiters, the measure whereof is reported by it self, 1 Kings 7. 16 the other place speaketh of them joyntly together, as they were cast at first in one entire body, though after divided into two; and one cubit, say they is not expressed in the whole number, because it was divided between them, and went with either to the making up of the Chapiter on the top, and to back this their opinion, they presse the word of *length* used in the Text: for it saith not, say they, *the height of the pillars*, as in other places, where they are spoken of as they stood, but *the length* of them, because he speaketh of them as lying yet along on the ground in the place where they were at first cast. Either of these two last seem to carry some good probability with them.

and a fillet of twelve cubits did compasse it,] Heb. *a thred* (as Genesis 14. 23. rendred *a line*, 1 Kings 7. 15. *a cord*, Eccles. 4. 12.) *of twelve cubits will, or would, or might compasse it*: the Verbin a Potentiall notion: as, *it will*, (for, *it would*, or *could*) *contain*, 1 Kings 7. 25.

and the thicknesse thereof, was *four fingers*: it was *hollow*.] Before was the *perimeter*, or *compass*, (saith a learned Annotator) here the *diameter* or *bredth*, of the pillar: and here, saith he, the scribes muſt of necessity be out: for *four fingers* cannot make *a dimetient of eight cubits* in a column. But I doubt that this learned man is herein himself rather much mistaken: the purpose of the Writer hereof, whoever he was, being not as I conceive it, to give the *diameter*, or *breadth*, of the main body of the pillar, (what needed that when he had related the exact compass of it before, from whence the diameter might be easily gathered?) but to acquaint the Reader with the *thicknesse* of the brass thorowout the main body of the column; which though it were not entirely solid and massie, but *hollow* within, yet was the brass of it *four fingers thicke*, which to the dimetient maketh nothing at all. And this appeareth plainly by what is said of the *sea*, 1 King. 7. 26. & 2 Chron. 4. 5. *the thicknes of it was an hand breadth*: the very term here used though the measure a fingers breadth more in that than in this here, whereas both the *perimeter* and the *diameter*, or compass and breadth had been distinctly before mentioned, v. 23. in the one place, v. 2. in the other.

V. 22. *And a chapiter of brasse was upon it, and the height of one Chapiter was five cubits.*] The word rendred *chapiter* signifieth properly *a crown* or *coronet*; and so divers render it: that which is here said of it, however we shall term it, and its mate agreeth with the dimensions thereof reported, 1 Kings 7. 16. But 2 Kin. 25. 17. where the same story with this is related: this work *Chapiter* or *cornet* is said to be *three cubits* high, which falleth two cubits short of this. This seeming difference the Jewish Commenters thus reconcile: the Chapiters, say they, were divided into two parts, the upper and the lower; the lower part next to the shaft of the pillar had no figures on it; the upper part above that was set out, with figures and much curious workmanship: and this upper part onely is respected in the latter story of the Kings, being of three cubits height: the lower of two cubits being let pass as belonging to the shaft. Some of ours more exactly divide the whole work above the shaft into three parts the *chapiter*, the *table*, and the *cornet*: and they affigne to the *Chapiter* one cubit, to the *Table* one, and three to the *Cornet*: which therefore say they, considered together with the Table, both four affigned in, 1 Kings 7. 19. Others again divide it into the *Table*, or *square*, the *belly* and the *crown*: which I conceive to be the better division, and suppose, that the square or table with its rise, untill it cloſed with the middle part, termed the *belly*, was of two cubits, omitted for that cause which the Jewish Doctors give, as comprehended in the pillar, and the *belly* with the crown to make up the three cubits between that mentioned in the place parallel to this.

with net-work and Pomegranates upon the Chapiters round about, all of brasse: the second Pillar also, and the Pomegranates were like unto these.] Heb. *and*; for *with*; as c. 27. 2. Ezek. 23. 24. *Of this net-work, or writhed work*; as it is rendred in the second of Kings: as also of these *pomegranates*, see 1 Kings 7. 17, 18. 2 Kings 25. 17. and hereafter v. 23.

V. 23. *And there were ninety and six Pomegranates on a side, and all the Pomegranates upon the net-work were an hundred in all.*] There are here again some deeming differences both about the sum in groſs between this Text and some others; and about the sums themselves here mentioned. Concerning the former we finde it said, 1 Kings 7. 19. that *the Pomegranates* were *in rowes two hundred about up in either Chapiter*, and 2 Chronicles 4. 13. that there were *four hundred Pomegranates upon the two wreaths; two rowes upon either wreath*. But these seeming differences, for the sum in groſſe, are by generall agreement thus reconciled, that there were two rowes of them on the toppe-workes of either Pillar, one over another and *an hundered* in either row, as is here said, and this place therefore to be understood, as if it were said, *an hundered all* in one row: and consequently, *two hundered*. as the former place saith, in the two rowes upon the one; *foure hundered* as the latter hath it on both. There is a little more difficulty about making the two sums here mentioned to agree; for according to the words here thus rendred it might seem, that there werd *nynety five Pomegranates* on each side of either *Chapiter*, or *Coronet* above-mentioned, which would rise to the summe of three hundred eighty and foure in all, for each either Chapiter or row, which none of the former summes would admit: and whereas there is mention in the after summe of *an hundered onely*: Unto this the common answer is, that the foure that should goe to make up the hundered that was in each row were out of sight, by reason that the Pillar stood close to the wall, either of the Porch, or the House; and the Writer here mentioneth those alone that were in sight. Thus both the Jewish, and others: which yet seemeth not very satisfactory: for neither is it probable, that two such goodly Columnes erected, not to beare up ought, but for a grace and ornament to the House, should be scituate so close to the wall, that the curious workemanship of them might not be conspicuous on every side: Nor again, doe they take notice, either of the Translation, or of the Text, which may seem to raise the computation to such an excesſive sum as was hinted before. In the Hebrew Text, for that which is here rendred *on a side*, it is word, for word *Winde-ward*: That is, toward the four Winds, or quarters of the World: as the word

wind

wind is used, 1 Chr. 9. 24. Chap. 49. 36. Ezek. 42. 20. whence it may well be deemed that the *table*, or border on which the pomegranates were engraved, was square; albeit that the *belly* or main body of the Chapiters were round; as the borders of the bases on which the lavers stood; set out with the like imagery, were square, although the mouth and main body of the bases were round, 1 King. 7. 29, 31. and that the pomegranets stood *twenty and four on each side*, to which number the four corner ones added to the number here mentioned, make up the sum of *an hundred* hereafter subjoyned, and understood as before. And this I conceive to be the most probable way of reconcilement For as for that apprehension of the late learned Annotator, who would make but two sides of them, and would have *ninety six* in each row on either of those sides, which with the two parting ones in each row, being eight in all should make up the 400. neither doth it suit well with the term of *wind*, unlesse we make but two winds: nor will it with that addition of those eight, make up that entire sum, unlesse foure more be added.

V. 24. *And the Captain of the guard took Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three Keepers of the door.*] The Historian returneth from the spoyles carried away, to some persons of note, that Nebuzaradan took away from Jerusalem, at his return from thence to Riblah, where by Nebuchadrezzars appointment they were slain. Those mentioned in this verse, he took out of the Temple; those in the next, out of the city. *Seraiah*, the son of Azariah, 1 Chr. 6. 14. *the chief Priest*: another from him of that name mentioned, Chap. 51. 59. and *Zephaniah*; of whom, Chap. 21. 1. & 29. 25. *the second Priest*: the next in place to the chief Priest, who, upon any extraordinary occurrent restraining or disabling him, was to supply his place, Chap. 21. 1. 1 Chr. 7. 12. 2 Kings 23. 4. *and three (not the three, for them were many more of them) Keepers of the door.* Heb, *threshold.* See Chap. 35. 4. three select ones of those, it may be, that used to attend at the three gates, the East-gate, 2 Kings 11, 6. 2 Chr. 23. 5. Ezek. 44. 1, 3. & 46. 1. and the North and South gates Ezek. 36 7. which seem to have been the chief, and of most use. See the same, 2 King 25, 18.

V. 25. *He took also out of the city an eunuch which had the charge of the men of war,*] Heb. *And out of the city* (for the former out of the Temple, Verse 24.) *he took an Eunuch*, or, officer; as Gen. 39. 1. Esay 39. 7. one, as chap. 51. 60. *who was overseer of the men of war*; or, *the Master-Master.*

and seven men of them that were near the Kings person,] Heb. *that saw the face of the King*; as near attendants, standing before such, usually do. See the manner of speech, Mat. 18. 10. In 2 King. 25. 19. there is mention of five only. But Joseph the Jew, lib. 10. cap. 11. hath, as it is here, *seven*: two of them might be men of lesse note, and in that regard it may be there omitted. Some of the Jewish Masters say, that they were the two Scribes, that belonged to the Judges. But for this assertion they give no ground.

which were found in the city;] Either were taken there; as Chapter 50. 7. 24. or, simply, *that were abiding* there: as Esth. 1. 4.

and the principal Scribe of the host,] So the old Latine; but others rather with the Jewish Commenter, *the Scribe of the Captain of the host* or the Generall: the office that Joab had under David, 1 Chr. 27. 34. alluded to Josh. 5. 14.

who mustered the people of the land,] Heb *that hosted*, or, *armied*, if we might so speak: that made an host, or army of them, This some refer to the Commander, that framed the people into an army, and so led them out to service: others, to the Scribe, that enrolled and listed them for service: and this latter seemeth the right. See the like office, Esay 33. 18.

and threescore men of the people of the Land that were found in the city; as it is 2 Kings 25. 19. the like See Chap. 41. 7. & 50. 8. Ezek. 7. 24.

V. 26. *So Nebuzaradan the captain of the guard took them; and brought them to the King of Babylon to Riblah.*] Heb. *And.* as verse 5. See the same, 2 Kings 25. 20.

V. 27. *And the King of Babylon smote them, and put them to death in the land of Hamath:*] See Verse 10. and the same, 2 King. 25. 21.

Thus Judah was carried away captive out of his own land.] Heb. *And.* as Chap. 51. 4. But the copulative may well be retained here; or else it muſt have reference to what was before related, Verse 15 but this seemeth rather to look further backward than so, as appeareth, Verse 28. and to be in nature of an introduction, used as a paſſage to a new discourſe, concerning such as either had been before, or were at this time carried away captive, containing the summe in general of the ensuing relation, Verse 28——30.

V. 28. *This is the people whom Nebuchadnezzar carried away captive in the seventh yeare, three thousand Jewes and three and twenty.*] This was done in the shore reign of Jehojacin related, 2 Kings 24. 12, 14, 16. But there seemeth some difference between the relation of it here and there: for first what is said to have been done in Nebuchadnezzars *seventh* yeare here, is said to have been done in his *eighth* year there. That which may easily be reconciled, as being transacted in the latter end of his seventh year, and about the beginning of his eighth: and so verse 29. the like whereunto, see 1 Kings 15. 25, 28. and on Chap. 25. 1. Another difference more difficult is in the number, which are but *three thousand*, and odde here, but *ten thousand* there, 2 Kings 24. 14. and *seven thousand*, if not *eight thousand*, as may seem more to them, Verse 16, for it is there said; *and all the men of might, seven thousand, and craftsmen and smiths, a thousand.* Which some to reconcile, as if the first number included the two latter; to wit, that of the *ten thousand, seven thousand were men of arms*, and a *thousand* of them *cunning workmen*: and this seemeth not improbable; because they were mentioned together with the grosse summe in the same verse before. But for the reconciling of this and the former, both the Jewish Writers and others give joyntly this answer, that of that *ten thousand*, the *three thousand* and odde, were of the Tribe of Judah, *Jewes* strictly so termed, the residue of the Tribe of Benjamin, and some other that adhered unto them; which for ought I see muſt be admitted, and ſtand for good, unleſſe some errour have by the Scribes delicate crept into the account.

V. 29 *In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons.*] That is, what time the city was taken in *the eleventh year of Zedekiah*, 2 Kings 25. 2. said to be *the nineteenth of Nebuchadnezzar*, 2 King. 25. 8. from which place a learned Writer would have to be corrected. But thereof there is no need: In the *eighteenth* expiring, and in the *nineteenth* then entring, may well ſtand together, as before, verse 28. Heb. *souls*, for, *persons*, as Exod. 1, 5. Chap. 35. 6. So after Verse 30.

V. 30. *In the three and twentieth year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried away captive of the Jewes seven hundre. forty and five persons:*] This seemeth to have been done after that barbarous murther of Gedaliah, chap. 41. 2. 2 Kings 25. 25. to prevent some new rebellion. Heb. *souls*, for, *persons*, again, as before, Verse 29, and so in the next clause.

all the persons were five thousand, and six hundred.] The whole number made up exactly from the severall ones before particularly recited

V. 31. *And it came to passe*] Or, *Now so it was*; as chap. 36 22, 23.

in the seven and thirteth year of the captivity of Jehoiachin King of Judah] Or, *after the deportation*: so the particle seemeth here to import; as also, Esay 38. 17. Ezek. 40. 1. Dan. 11. 6. six and twenty years after the diſsolution of the Jewish State, 2 King. 25. 2, 8. when Jehojacin was now about fifty and five years old 2 Kings 24. 8

in the twelfth moneth in the five and twentieth day of the moneth,] Here agen a commein some seeming difference between the relation of this paſſage here, and that in the History of the Kings: for what is said to be done *on the five and twentieth day* here, is said to be done on the *twenty seventh* there, 2 Kings 25. 27. Now this to reconcile the Talmudiſts tell us a tale of Nebuchadnezzar and his son Evilmerodac; to wit, that when Nebuchadnezzar died and was buried, his son Evilmerodac was afraid to take the kingdome upon him, for feare leaſt his father ſhould return, (either not being dead indeed, or risen again as he did before,) after his seven years siensie, Dan. 4. 33, 36. and ſhould then kill him, as he had done other of his sons before, whom he found then ſitting upon his throne; though some of them say, (for they are not all in one tale neither) that it was this Evilmerodac that he found in his royal seat, and that he did but imprison him; but that he feared now, if he came again the second time, he would deal worſe with him: and durſt not therefore take the Kingdome upon him, untill he had seen his fathers corpſe taken out of the grave, and before his face cut in pieces and caſt to the vultures, that flew away several wayes with the goblets of it; and that Jehojacin, (with whom he had been fellow-priſoner, whereby they were grown into some familiarity) then ſtanding by him, told him that his father would then come again, when all thoſe pieces of him, that the vultures flew away with, ſhould meet together in that place again: and that thereupon he releaſed him from his imprisonment: And I thus after all this long rale told, the knot is readily untied, and they will ſhew you how: for, say they, Nebuchadnezzar died the *five and twentieth* day of the moneth, and was buried on the *six and twentieth*: (they made haſte belike to be rid of him) and on the *seven and twentieth* day his corpſe was taken up, and used as ye have heard, to fulfill that prophecy of Esay 14 19. and Jehojacin withall releaſed. And how helps all this, if all of it were true, to abſoil the doubt? One of them therefore a little wiſer than his fellows, though he relateth their story too, ſleeth us, this enlargement of Jehoiachin was resolved upon, and order given for it on the twenty and fifth day, though not put in execution till the *twenty seventh*; and this our Interpreters alſo approve. nor is it either unreaſonable or incongruous to allow a day intervenient, for the fitting of one in ſuch a condition for a ſuitable receit.

that Evil-Merodach King of Babylon, in the first year of his reign,] Heb, *in the year of his Kingdom*; that is, in the same year wherein he came to his Kingdom: as, *in his reigning, or, when he reigned*; that is, when he began to reign, verse 1. and ſo it is, 2 King. 25. 27 *in the year of his reigning*: well rendred there, *that he began to reign.*

lifted up the head of Jehoiacin King of Judah,] *To lift up the head,* is sometime used for *to advance, set up, or above*: as *thou liftest up the head,* Psalm 3.3. 8.18. 41.8, and *he shall lift up the head.* Psal. 110 7. but sometime it signifieth *to survey* and *take account of*; or upon survey, to take special *notice* of, be it for good or evil. So it is said of Pharaoh, that making a solemn feast upon his birth-day he took a list of his servants, and among the rest *he lifted up the head* of two of them then in restraint, that is, he took special notice of them both but to contrary purposes, to release and restore the one of them to his former place, and to execute the other, Gen. 40. 20 —22. In the former sense the word is not here to be taken, (for he did not advance him before he released him) but in the latter taking a list or survey of such Princes as his father Nebuchadnezzar had left under restraint at his decease, he tooke special notice of Jehoiacin among the rest.

and brought him forth out of prison.] Heb. *out of the house of restraint*; as Chapter 37.15. See verse 33. much dispute and debate there is among Writers, what the reason should be why that Chaldean King should shew Jehoiacin this kindness: and the Jewish Masters tell us, as was hinted before, because he and Jehoiacin had been sometime fellow-prisoners: but that relation is of as much credit, as any other tales that they tell. Some other say it was done in regard of his voluntary yielding himself unto Nebuchadnezzar. 2 Kings 24.12. whereunto some add, that he did so by the advice of Jeremy, which God would hereby make to appear that he approved of. But neither doe we read of any such advice given by Jeremy to Jeconiah, though to Zedekiah he so did, chap. 38.7,8. But it may well be thought rather that he did it by his mothers direction, by whom he was in other things in likely-hood too much led. Nor did Nebuchadnezzar, unto whom he so yielded himself, ever shew him any such favour so long as he lived. Others would have it again so disposed by Gods special providence to fulfill Jacobs Prophecy, concerning the continuance of the Scepter with Iudah untill the coming of the Messias, Gen 49. 10. which had failed, say they, had not Jeconiah been set at liberty to be head of the captivity, in which heads, him and his issue after him being of that stock, the government was continued. But what answer will these men then give to the Maccabee Commanders, who were of another tribe, and yet that prophecy by their government not frustrated? Nor doth this therefore give any satisfactory reason of this kindness shewed by Evil Merodae to Jehoiacin. If conjectures may be given in a business so uncertain, I should suppose that Jehoiacin being a youth of eighteen years when he was brought captive to Babylon. 2 Kings 24.8. and it may well be, well-favoured and comely withall, and one that had been King of one of the Kingdomes of special note and name in those times, Evil-Merodae being also but a young stripling then, might take some liking to him, and set his affection upon him: and howsoever, during his fathers life, he could not in this kind shew it, yet did it, when he had power so to do after his decease. But whatsoever the ground or occasion on mans part was, which is not easie to define, thus God made good, what the Psalmist, whosoever he were, with thankfulness, to the amplification of Gods mercy to that people, acknowledgeth, that God gave him, and others of them at several times favour in the sight of those, with whom they were under restraint, Psalm 106.46. See chap. 15.11. Daniel 1.9. and 2.48, 49. and 3 30. and 6.1,18. Nehe. 1.11. and 2.8. Act. 7.10. In the Book of Kings, this is delivered in a more concise form, but in Scripture very frequent, *he lifted up his head out of prison,* for *he lifted up his head* and took or brought him *out of prison*: as more fully here we have it. So, *thou hast loved,* or *affected my soul from the pit,* for *thou hast loved,* or *affected my soul* and delivered it *from the pit,* Esay 38.17. See the like, v. 20.

V. 32. *And spake kindly unto him,* Heb. *spake good things with him*; 2 c. 12.6. So 2 Kings 25.8.

and set his throne above the throne of the Kings that were with him in Babylon.] Divers whereof it seemeth Nebuchadnezzar his father had with him there; before whom he gave Jeconiah the precedency, as some think, in regard of the great fame of his Ancestors David and Solomon; but might as well be out of some other private respect, or affection to his person.

V. 33. *And changed his prison garments:*] Heb. *the garments of his restraint*; or, *his garments of restraint*: that is, *of the house of restraint*: as it was more fully, Verse 31. *the prison.* So 2 Kings 25. 29. The like is said of Joseph, when he was to appear before Pharaoh, Genesis 41. 14. because it was not fit for him to come into the Kings presence in such sorry rayment as in the prison he wore. But there seemeth more than so implyed in it here; to wit, that instead of such rayment, as had formerly been allowed him, while he was under restraint, he had apparell now allowed him suitable to the condition of one of his quality, a Prince living at liberty: As is is said, of Joseph afterward, that the King put him into *a vest of fine linnen,* Gen.41. 42.

and he did continually eat bread before him all the dayes of his life.] Either he mealed frequently with him; (so some) as did Crœsus with Cyrus: he was constantly at Table with him, as was David with Saul, 1 Samuel 20.31. 27. or he had a table in the Kings Court prepared of course for him. See of Mesbiboseth the like, 2 Sam. 9.7.

V. 34. *And,*] or, *for*: the copulative in a causal notion, as Chapter, 51 22. because in these words is contained a further confirmation, and fuller explication of what before had been delivered verse 33.

for his diet] Or, as concerning *his provision*: that is, the provision made for him, or assigned him: for it is a nominative absolute, as the like before, Verse 20, 21. The word signifieth properly, that which the Latines call *Viaticum,* provisions for a journey; as doth also the Latine *commeatus*; Whence our English *meat*: though restrained sometime to *victuall*; whence it is used for a *meal,* Proverbs 15. 17. See on Chron. 40. 5. here it may well be rendred *provision*: though, having reference chiefly to diet, yet including also all other ordinary accommodations together with it.

there was a continuall diet given him of the King of Babylon,] Heb. *a provision of assiduity*; that is, *a dayly,* or *constant provision*; as *a sacrifice of assiduity,* for *the dayly,* or set constant *sacrifice,* Ezra 3. 5.

every day a portion,] Heb. *word,* or *matter,* (as Chapter 38. 27.) *of a day in its day.* See the very same forme, Exodus, 5. 13.

untill the day of his death, all the dayes of his life.] The like manner of formes of speech conceived in the Positive and Privative, or Affirmative and Negative conjoyned, and both intimateing one and the same thing, is in Scripture very rife, and addeth some Emphasis to the things so related. See Genesis 40, 23. Deuteronomy 9. 7. 1 Samuel 1.11. Psalm 118. 17. John 3, 20, and 3. 15, 16. 1 Thess. 5. 6.

ANNOTA-

ANNOTATIONS

On the LAMENTATIONS OF JEREMIAH.

The Argument.

THe Booke of the Lamentations *was composed by* Jeremiah *in the time of the Babylonian captivity; Therein he bewaileth the grievous calamities, that had befallen his people, the ruine of their State, the devastation of their Land, the destruction of their chief City, and of Gods Temple therein with it: the profanation of his holy things in it, and the deplorable condition of all sorts and States, both during their strait siege at home, and afterward in their heavy bondage abroad: complaineth of the manifold sinnes and excesses of all sorts; whereby they had enforced God to inflict Gods judgements upon them: and exhorteth them to patience, under Gods just chastising hand, to repentance of their sinnes, the procuring causes of those evils; and to unceassant seeking unto God, for the remission of the one, and the removal of the other, with an hopeful expectation of a gracious restitution in his due time, and of the righteous execution of his judgement upon those, who now insulted over them.*

The whole worke is conceived in a very artificial frame, full of rhetorical amplifications, and pathetical expressions: and for the better help of memory, all of it, (the last Chapter onely excepted) is contrived according to the order of the letters in the Hebrew Alphabet; as also sundry of the Psalms are.

Some of the Jewish Doctors affirm that it was penned by Jerem. *in the fourth year of* Jehoiakim: *and that part of it at least is that* roll, *that the Prophet at Gods command then compiled, Baruc his Scribe wrote out and read, and Jehoiakim burnt,* Jerem. 36.1, 4, 10, 23, *which as the first, say they, consisted but of these three sing: Alphabets, in the first, second, and fourth Chapters: but was afterward new written with addition of a threefold Alphabet, contained in the third Chapter; straining to this purpose those terms,* Jerem. 36.32. There were added unto them many like words; *that is, say they, written in an Alphabetical manner as those former were.*

But this other of them control; and it appeareth to be a very frivolous fancy: for it is apparent, that that roll *was, according to the charge given the Prophet by God, a large Volume, containing the summe of all these Sermons that the Prophet had preached from the time of his calling to the Prophetical function in the thirteenth year of Josias,* Jerem. 1. 2, *unto that day,* Jerem. 36. 2. *being about the space of three and twenty years,* Jerem. 25.3. *the most whereof, if not all, we have in likelyhood yet extant: and are, both for the subject matter, many of them, and for the manner of composure generally, much different from this.*

Others of those great Masters, whom some of ours also concur with, suppose this to be that sad Poem, or dolefull ditty, wherein this our Prophet lamented the death and loss of that, in some regards, matchless King Josias, 2 Kings, 23.25. *whereof mention is made in the sacred Annals,* 2 Chron. 35.25.

But of this also there is no likelyhood, that seemeth to have been lost: neither doth any mention at all of Josias clearly discover it self in the whole work, whom yet it should principally treat of, if it were that: and the main subject of it is apparently concerning such matters as fell out many years after his decease.

And this I thought not amisse, to subjoyne here to remove those mistakes, which yet some of note seem to be taken with, as, at least, not unlikely.

CHAP. I.

Verse 1. HOw doth the city sit solitary, that was *full of people?*] The first Alphabet of this doleful lamentation is spent in bewailing the sad and forlorn condition of the Jewish State; the insolencies of her professed adversaries; the perfidiousness of her pretended friends, and her own grievous transgressions, the procuring cause of these her sufferings: these all interwoven one with another, and seconded with prayer unto God for mercy to her, and justice against them. In this first verse he lamenteth her as in the person of a woman, that had been sometime a stately Lady, richly married, and abundant in issue; but now become childless, a widow, a dejected one, bereaved of children, husband and state.

How] The word is here not so much an Interrogative, making a demand, and moving a question, as some would have it, (who carry on still the whole tenour of the context in this Interrogative form for four verses together; to all which the answer should be at length returned, verse 5.) but as a note rather of Admiration and astonishment, mixt with grief, and commiseration; wondering at so strange an alteration, and compassionating the party whom such a change had befallen. The like see 2 Sam. 1. 25. Jer. 49. 25. and 51. 41. Chapter 2.1. and 4.1. Ezekiel 26, 17. Rev 18.10, 16, 19.

doth the city sit] *Sitteth she*; that is, as some, *continueth, abideth*; as Deut. 5. 31. Luk 24. 59. or, as others rather, *setteth down* on the ground; after the manner of mourners, Ezr. 9 3. chap. 2. 10. See Esay 3. 26. And it is observed by a learned Annotator, that on some

some of Vespasians coyn the state of Judea is deciphered in form of a captive woman, with a rusull aspect sitting under a palm-tree.

Solitary.] Having lost her daughters, (see Jer. 34. 1) and being bereft of her people, Jer. 39. 9. not affecting *solitude*, as some would have it, because mourners commonly so do, Jer. 15. 17. who seem like wife to Elimbath too far, as well this as the former term of *sitting*; when they would have an allusion therein to womens *sitting apart*, during the time of their infirmity, Gen. 31. 35. Lev. 15. 19. though to one so affected the seemeth to be compared, vers 17.

that was *full of people?*] Heb. *much of people*; that had many people, was populous: as, *much of treasures*, for abounding in treasure, Jer. 51. 13.

how *is she become as a wid w?*] Having lost her King, who is to the state as *an husband* to the wife, as *an head*, Ephes 5. 23. this, some Interpreters of note understand of Josiah; as also that Chap. 4. 20. suppeling this book to be that of Lamentation for his death mentioned, 2 Chr. 35. 25. and would have all this whole piece so far as it concerneth the siege and sacking of the citie under Zedekiah, together with the captivity, and other consequents of it, to be penned in way of prophesie, because of such things in his Sermons under Jehoiakim he foretold much before. But this seems to me to carry no shew of probability at all with it. Zedekiah was a King, though a bad one, in whom the royal State expired. See Chap. 4. 20. Some go further, and expound it in regard of God, who seemed for a time to have left her, having taken away, and given up into the hands of his enemies, all those visible pledges of his special prefence with her, and conjunction to her, and withdrawn his wonted protection from her, in regard whereof she might be said to be, if not *a widow*, simply and absolutely, yet *as a widow*, at least, like a woman, whose husband, though not deceased, yet upon some distaft and discontent liveth apart from her, and looketh no more after her, than as if he had no such relation at all to her. See Esay 49. 14, 21. and 50. 1. and 54. 4, 46 7. and 62. 4.

she that was *great among the nations*,] The word here used is the same with that before, but in a notion of *multitude* there, of *greatnesse* here. Howbeit, the ancient Greek taketh it in the former notion here, knitting this member to the second branch, and rendring the text, *Is she become a widow*, that was *filled with nations?* and so making a distinct *antithesis* expressed in each branch: so the meaning should be, she is become *as a widow*, that is, as alone woman, Esay 49. 21. and 60 15. who was formerly frequented with people from all parts round about her. The old Latine also, though it take the word in a divers sense from that in the first branch, yet carrieth it on to the next limb, rendring the text, *she is become as a widow*, that was *a Lady of nations*: the that had a command over neighbouring nations, or was much respected by them, as one of great state and power, while her husband lived and abode with her, hath now left her former, either command, or esteem and regard, and sitteth as a widow that none looketh after, Jer. 30. 17.

and Princes among the Provinces,] Either one that was of chief esteem among them, or one that had some power and authority over them, as that State had sometime over the Syrians, Philistines, Moabites, Ammonites, Edomites, and others, 2 Sam 8. 1, 2, 6 12, 14 & 10. 19 & 11. 19——31. 2 King. 1. 1. & 3. 4. and to this latter the words enfuing add weight.

how *is she become tributary?*] First to Egypt, 2 King. 23 33, 35. then to Babylon, 2 King 24. 1. the supply is both in the second and third branch from the first. So Chap. 3. 1 and 4, 1.

V. 2. *She weepeth for*] Heb. *weeping weepeth*; as Esay 30. 19. Jer. 15 Mic. 1. 10. So verse 16.

in the night?] In the night, fay some, of her affliction; as Amos 5, 8, 8, 20. but as others rather, having no rest, night or day; as grief commonly groweth more rife in the night, silence and solitarinesse then concurring to let loose the reins to such cogitations and imaginations, as may feed and foment that affection, and to still all that may help to stay it, 1 Sam. 15. 11. Job 7. 3. Psal 6. 6, & 22. 2. & 77. 2. 4. Job 30. 17. Jer. 14. 17. Revel. 14. 11.

and her tears are on her cheeks:] Some render the text, *the tears* fall down *upon her cheeks*: but our Version hath a more familiar supply, and affordeth a notion more emphatical; as if it were said, her cheeks are continually bedewed with tears, as if she had a spring of them in her head, Jer. 9. 1. and they never wanting upon her cheeks. So rather, than as some, because as it is with persons oft in hard services, she had no time or leisure to wash them off.

among all her lovers she hath *none to comfort her*,] Her wonted allies and confederates, the Assyrians and Egyptians, afford her now no help or relief. See Jer. 2. 18, 19, 36, 37. & 4. 30. & 30. 14. & 37. 7. Chap. 9. 8.

all her friends have dealt treacherously with her, they are become her enemies.] The Edomites and Moabites, and other neighbouring nations of the same flock with her, joyn with the enemy against her. 2 Kings 24. 2. Psal. 83. 6, 7. & 137. 7. Obad 7.

V. 3. *Judah is gone into captivity because of affliction, and because* [of great servitude:] Heb. *greatnesse of servitude*. This some, with the Chaldee Paraphrast, expound, as pointing to some of the principal crimes, that had been the procuring causes of their captivity; to wit, their cruel oppressions of the poorer sort, and hard usage of their brethren that served them, Esay 3. 14, 15. & 58. 3. 4 Jer. 6. 6, 7. & 34. 11, 17. Mic. 3. 2, 3, 10, 12. Others understand it of such of the people of the land, as either in regard of such oppressions from their governours, and great ones; or for fear of the enemy invading the country, or the hath usage they suffered by them, when they were become masters of it, had voluntarily betaken themselves into forrein parts, by a kind of transmigration rather than depotation, of which they understand the word here used. See Jer. 6. 1. & 40, 11. The former agreeth better with the termes of the text, and suiteth well with that followeth, verse 5. 8.

she dwelleth among the Heathen,] Or, *she abideth*; as Jer. 40. 6. which some understand of those Jewes, that sojourned sometime in forrein parts, Jer. 40. 11. Others rather of their abiding in captivity at Babylon, and in other strange countries, Psal. 137. 4.

she findeth no rest:] As it is said of the dove in the deluge, Gen 8. 9. or, *she hath no rest*: *to find none*, for, *to have none*; as verse 6. chap. 2. 9. she is hurried to and fro from place to place, at the pleasure of those in whose hands she is: or she enjoyeth no quiet of mind among them, but is continually in a restless condition. See Deut. 28 65, 66. Or, if it be understood of voluntary flight, it is as that of Tyre, Esay 23. 12. she findeth no where any quiet abode.

all her persecutors overtook her between the straits.] They did so straitly befet her people on every side, and seize on them, that they had no way to escape their hands. Jer. 4. 16, 17. & 23. 25. & 52. 8. An allusion to the practice either of hunters that surprize wild beasts, or robbers by the high-way side, that seize upon passengers, when they have gotten them into some strait or narrow place, where no means appear any way to decline or avoid them, so had Pharaoh the Israelites between the jawes of cliffs, Exodt 14. 2, 3, 9. and so met the Angel with Balaam, Num. 22. 26.

V. 4. *The wayes of Zion do mourn*,] They have as rufull an aspect, as if they mourned, lying waste, and being over-growne, through want of passengers. See the like figurative form of speech, Esay 24 4. Jer. 23. 10. cap. 2. 8. Joel 1. 10.

because none come to the solemn feasts:] As in times past with much mirth and jollity, they had wont to do, 1 Sam. 10. 3. Psalm 42. 4. Esay 30. 29. 32. 9. Howbeit, the word here used more in general comprehending all solem assemblies, as well faits as feasts. See on Esay 1. 14. it should here be the singular, but collective; as Chap. 2. 6. But it may seem rather to respect here the place of their *set-assemblies*: as Esay 14. 13. than the *set-times* of meeting which were not many, Lev. 23. 4. and so the singular notion may well suffice; that place for such solemnities designed, being but one, Deut. 12. 4——6, 11.

all her gates are desolate:] Either her cities; as Jer. 34. 1. or, the gates of Jerusalem, Chapter 2. 9. Nehem. 1. 3. See Jerem. 14. 2.

her Priests sigh:] Heb. are *sighing*. So of the people also, Verse 11.

her Virgins are afflicted:] Or, are *in heavinesse*, or *grief*; as Zeph. 3. 18. where it is made a note of Gods faithful servants, of such as he will save; that are *in grief* and *heavinesse for the solemn assembly*, that is, for the want, or miss of it; as, *for the fruits*; that mentioned, because they were wont to be employed at those festivities to make mirth, Psal. 68. 25. See Jer. 31. 4, 13.

and she is in bitternesse.] Heb. *and to her* (a nominative absolute; as 1 Chron. 28. 2.) *bitternesse is to her*; if it be a noun, as 1 Sam. 15. 32. or, *it is bitter with her*; if it be a verb, as it may well be. So Ruth 1. 13. *bitternesse*, for sore grief, or affliction and vexation of heart and mind, Ruth 1. 20, 21. So chap. 3. 15.

V. 5. *Her adversaries are the chief:*] Heb. *are for the head*; as Psal. 18. 43. they have the better of her, and rule over her; See Deut. 28. 13, 14, 43, 44.

her enemies prosper:] See Jer. 12. 1.

for the Lord hath afflicted her;] Or, *made her to be in heavinesse*; as verse 3. where the same word in another form. So Verse 12. Chap. 3 32.

for the multitude of her transgressions,] As Jerem. 30. 14. See there.

her children, are gone into captivity,] Or, *little ones*: so the word properly signifieth. See Jer. 6. 11. & 9. 20. the word here the rather used to move compassion, and make her condition the more lamentable, when even little children are not spared, but are carried and hurried away in the throng, to pass among them into forrein parts. Heb. *have walked, or, are gone into captivity*: as was before theatned, Deut. 28 41, 50. Jer. 6. 11. and fulfilled accordingly, 2 Chr. 36. 17. 2 Kings 24. 2. 14——16. & 25. 11. Jer. 52. 15, 27, 28. See the form of speech also, Jer. 30. 16. and here again, verse 18.

before the enemy,] Not fleeing from them: as Deut. 28. 25. and as verse 6. but being driven before them like beasts: as those, 2 Chr. 28, 5. 8.

V. 6. *And*

V. 6. *And from the daughter of Zion all her beauty is departed:*] Or, *glory*; as it is rendred, Esay 5. 14. where it is laid *to go down*; as here, *to be gone*: Of *the daughter of Zion*, see on Esay 1. 8.

her Princes are become like harts that *find no pasture*;] They are, what for famine, what for fear clean out of heart, as heartleffe as stags or deer, pined away for want of pasture, See Jer. 14. 3. 5. *find none*, for, *have none*; as verse. 3. and as, *not to be found*, for, *not to be*, Luke 17. 18. See Jer. 4. 9. The old Latine by mistake of the vow-l-points instead of *harts*, or, *stags*, substitutes *rams*; nothing to fitly.

and they are gone without strength before the pursuer.] Not being able to make head against them: no more than deer, out of heart especially, against hunter or hound. See Jer. 39 4. & 52. 7, 8.

V. 7. *Jerusalem remembred in the dayes of her affliction, and of her misseries, all her pleasant things that she had in the dayes of old.*] Or, as some render the words, *Jerusalem in the dayes of her humiliation* (for the verb it cometh of signifieth to *humble*,) *and of her ejections*, or *exilements*, (see on Esay 58. 7. and hereafter, Chap. 3. 19.) *remembreth* (thinketh now upon) *all her delireable things*, (vers. 10. 11. chap. 2. 4.) *that she had in times past*, or, *formerly*. Heb. *in dayes of antiquity*, or, *of before*. See Chap. 2. 17. The memory of her former state, wealth, plenty, prosperity, much enhanceth her present grief and misery. So Job 29 Psal. 42. 4. The old Latine taking the word, *miseries*, in a notion of *rebellion*, or, *prevarication*, disjoyneth the text, and jumbleth the words together without any good coherence; which yet Popish Expositors in vain strive much to make somewhat of.

when her people fell into the hand of the enemy.] *Hand*; for, *power*; as chap. 2. 7. 2 Sam. 24. 14.

and none did help her,] Or, *could help her*: the verb in a potential notion; as the like, Esay 46. 7. Jer. 51. 9. none of her own children: See Esay 51. 18, 20. nor any other from abroad; among whom, some were false and perfidious: other too feeble and unable to do ought for her. See on verse 2.

the adversaries saw her,] Or, *her adversaries look on her*; with a malignant or a feornful eye: as feeding their eyes, and delighting themselves, with the sight of her present misery: See Psal. 12. 17. & 35. 21. Mic. 4. 11.

and did mock at her Sabbaths.] Or, *they deride her Sabbaths*, or, *cessations*: which some expound of the enemies scoffing at their religious observation of the *Sabbath*: as many heathen Writers do. Others, of their deriding them, in regard of the *cessation* of their wonted solemn services, which the Temple being demolished, they were constrained to intermit. See Psal. 133. 3. Others again of the sabbatical *cessation* of their land, lying untilled during the time of their captivity, Lev. 26. 34. 43. 2 Chr. 36. 21. The first as it is plainest, so to me it seemeth the best.

V. 8. *Jerusalem hath grievously sinned*,] Heb. *hath sinned sin*; as Exod. 32. 30. well rendred, as here, so there: and the Chaldee here, as our Version there, *hath committed a great* or *grievous sin*; for those that would restrain it to the sin of idolatry here, because that was the sin that they had been faulty in there, do too much needlessly and groundlesly narrow the text See verse 3.

therefore she is removed,] Heb. *therefore is she for*, or, *unto removing*, or, *wandring*: from a word that so signifieth, Jer. 4. 1. & 15. 4. & 24. 9. whereof the land of *Nod* also had its name. Gen. 4. 14, 16. So some of the Jewish Doctors, and most others, expounding it of the captivite, and removing of them out of their land, as the Chaldee also doth: nor doth the Greek seem to fowve we much from this, *therefore is she become unto fluctuation*: and the old Latine it may be intended no more, when he rendred, it *therefore is she become unstable*: though Interpreters that follow that Version expound it, some of falling from her former felicity into misery. Verse 9. Others, of a restleffe, and unsettled disposition; such as described, Esay 57. 20, 21. or Ephes. 4. 14. Heb. 13. 9 Jam. 1. 6, 8. Howbeit, some other of the Jewish Masters expound it, *as in shaking at*; that is, in derision; one, at whom every one shaketh the head; because from the same root come two words differing little from this, that signifie both of them a *motion*, or *shaking*: the one applyed to the *lips*, Job 16. 5. the other, to the head in a notion of *derision*, or *mockery*, Psal. 22. 7. & 44. 13. Jer. 48. 27. Others, conceiving it to rise from another root, render it, *she is become a woman separated* for her uncleanness: *Niddah*, for, *Niddah*: So is such an one termed, Lev. 15. 19. Ezekel. 22. 10. & 36. 17. & 39. 24. as some *abominable* thing: for so also is the word used in an abstract notion, Lev. 20. 21. 2 Chr. 29. 5. Ezr. 9. 11. So v. 17. The word is not in this form elsewhere found: and though many go the first way: yet this last receiveth much strength from what presently enfueth both in this ver. and the next.

all that honoured her, despise her, because they have seen her nakednesse,] Her filthinelle is laid open to common view, as it befalleth some notorious strumpet, produced and exposed to publike shame and punnishment; or as women captives to stripe and contumelionsly used, that they have not wherewith to cover their shame: See Esay 3. 17. & 20. 4. So is the word *nakednesse* commonly taken in Scripture, Gen. 9 22, 23. Lev. 18. 6. Jer. 13. 22, 26. Ezek. 16. 37. & 23. 29. Hosea. 10

yea, she sigheth, and turneth backward.] For shame; as those in such case would do, that have any shamefacednes, or spark of ingenuity at all in them: See Esay 47. 5. for they seem to swerve here from the genuine sence, who understand the term of *turning backe*; as intimating a want of power to stand to it, or to rise and recover again: as Jer. 46. 5.

V. 9. *Her filthinesse is in her skirts*;] The signs and marks of it appear on her garments, are seen every where about her, Esay 3. 9. Jer. 2. 34. Ezek. 24. 7. 8.

she remembreth not her last end:] Or, *she remembred not*: She considered not, when time was, what the issue of her wicked courses would be, what they would bring her to at last: See Deut. 32. 29. So was it with Babel, Esay 47. 7. and with this people, though forewarned of it, Jer. 2. 25.

therefore she came down wonderfully.] From an high pitch of felicity, to the very lowest degree of misery: See the like of Babylon, Esay 47 1. and of this state, Esay 3. 8. Jer. 13. 18. ch. 5. 16. want of due consideration a principal cause of her downfall, Heb. *and* (as Jer. 3. 3. & 6. 11.) *she descended, or came down with wonderments*; that is, with a descent or coming down of *wonderments*: in plainer terms, *with a most wonderful* coming down, or descent: as by *dreadful things* for in dreadful manner, Psalm 65. 8. that is the genuine resolution and notion of the terms.

She had no comforter!] See v. 2, 7.

O Lord, behold mine affliction;] Some would have here inserted, *She saith*; She saith, See *O Lord*; and so again, verse 11. and elsewhere; but thereof there is no necessity: in writings of this kinde, interlocutions, and enterchanges of persons, and abrupt addresses to God are not usuall: So Genesis 49. 18. Esay 38. 14. See the like, verse 11. and the same Psalm 25. 18. See on Esay 37. 17.

for the enemy hath magnified himself.] Or, *how* (as Esay 66. 24.) *he magnifieth* himself. How they insult over me, and over thee also in me, D uteronomy 32. 27. Psalm 35. 26. & 38. 16. & 140. 8. Jer. 48. 26, 42. Zeph. 2. 10. a supply of the Pronoun, as Jer. 48. 26, 42. Zeph. 2. 8 10.

V. 10. *The adversary hath spread out his hand upon all her pleasant things.*] Or *desireable things*; as v. 7. 11. He hath seized upon all things of price and worth with her, the rich gifts and whole furniture of the Temple, among which those precious pledges of Gods special presence amidst her, together with the Temple it self, Kings 14. 13 & 25. 15. See the like Jer. 20 4. & 48. 10. & 49. 2. 32. *the stretching, or spreading out of the hands*, is used to exprime in a notion of *supplication*, Esay 1. 15. sometime of *invitation*, Esay 65. 2. sometime of *beneficence*, Prov. 31. 20. sometime of *violence*, Esay 25. 11. and so here.

for she hath seen] Or, as some *surely*, (so is the particle used, Jer. 22. 22. & 14. 8.) *she hath seen*; hath been compelled to see to her grief: So 1 Sam. 2. 32.

that *the heathen* Or how *the heathen*: the Chaldeans, and their complices, Jer. 51. 51.

entred into her sanctuary,] Either the holy land, as some, so called Exod. 15. 17. which they now possess as their own, Esay 63. 18. or the Temple rather, that was ransackt and rifled together with the city, Ezek. 7. 21 22.

whom thou didst command that *they should not enter into thy congregation.*] Such as were not to be admitted into the body of thy people, Deut 23. 3 much less might presume to pierce or peer into thy Sanctuary the seat of thy special residence, which to the generality and main body of thine own people, excepting some few peculiar ons only, was inhibited, Num. 1. 51. & 3. 10 38. & 4 15. 19, 20. See Ezek. 44. 7. & 9. 6. 21. 28. 29.

V. 11. *All her people sigh:* As well as the Priests. v. 4.

they seek bread:] So did they in the siege of the City, Jeremiah 38. 9. and 52. 6. Verse 19. and the like in their captivity, Chap. 5. 6.

they have given their pleasant things] Or, *desireable things*: as before, verse 7. 10. Nothing was so dear or precious with them, but they were content to part with it for the procuring of food. See 2 King. 6 25

for meat to relieve the soul:] Hebr. *to make the soul come again* Psalm 23. 3. to fetch it again when it is fainting away. See ver. 16, 20.

See O Lord, and consider.] A sudden and abrupt ejaculation: in such passionate speeches not unusual. See v. 9

for I am become vile] Or, *how* (as verse 9.) *I am vilified*: as how the enemy magnifieth himselfe. Verse 9. so in how meane and vile an account they have me, Jeremiah, 30. 17. Chapter, 3. 45.

V. 12. Is it *nothing to you all, ye that pass by?*] Heb. *that pass by the way*: or rather passengers *of the way*: as Job 21. 29. and 6. 21. 15. Do ye make light of mine afflictions? or, Doe ye not regard them, and lay them to heart? as complaining that her calamities were so slighted by others, and endeavouring to move them to some commiseration of her. See somewhat the like form of speech in the prayer of those holy men to God Neh. 9. 32. Many read the words by way of enunciation; It is *not to you*: and expound them some, to the same effect as before, as a complaint that her sorrows were so slighted. Others as an admonition of them, that had not yet befallen them that had befallen her. Others again as in way of well-wishing to them, let not that befall you, that hath befal'n me.

me. But the interrogative seemeth the best, and most suitable to what ensueth.

Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, See Dan. 9. 12. Some suppose an allusion herein to be unto those inscriptions upon tombes, wherein passengers are wont to be called upon, & invited to consider of the party deceased, whose corpse lies there interred, and of the manner how, or means whereby he came unto his end. But whether such were in those times among that people in use, is uncertain. The manner of persons that sit weeping and wailing, as wandring out-casts, by the way side, is wont to be no other than is here deciphered, in a promeneels to acquaint others with their calamitous condition, (so Verse 18.) and to aggravate them in the relation of them, as being such as had never the like been known or heard of before. See chap. 3. 1. & 4. 6.

wherewith the Lord hath afflicted me] So before, Verse 5, and it is, as if he had said, by the transcendent greatnels of mine afflicti-on ye may easily perceive, that there is a special hand and work of God in it. See Hag. 10. 5.

in the day of his fierce anger.] Heb. *heat*, or *fervour of his face*, or *nose*. Of which form of speech, see Jer. 4. 8. So after, Chap. 4. 11.

V. 13. *From above hath he sent fire into my bones,*] He hath in his wrath burnt up and consumed all my strength, as with fire from heaven: *fire*, as Jer. 17. 27. & 21. 14. & 32. 13. Chap. 4 11. *from above*, for, *from heaven*; as Esay 24. 18. Jer. 25. 30. Rom. 1. 18. alluding to those material fires; Gen. 19. 24. Job 1. 16. and *bones*, for, *strength*, and vigour; as Psal. 32. 3. & 51. 8. Jer. 20. 9. & 50. 17. and therein also may be an allusion to those sulphureous flames, that pierce deepest into the most solid parts of those bodies below that they light upon, and exercise their power most upon them: and by *bones* may be understood their strongest holds and fortifications, wherein the chief of their strength consisted: so Jer. 49 27. Amos 1. 7. 10.

and it prevailed against them;] Heb. it (that is, the fire) or, *he*, (that is God) *hath over mastered* (See the use of the word, Lev. 25. 43. 46.) *it*; that is, each of them to wir, of *my bones*; or, as some late Writers of note, *he ruled it*; to wit, the fire: it was not so much man, as God himself that so directed and disposed it; as Joseph to his brethren, Gen. 45. 8. As for that Rabbine, who because the word is used sometime for *to take*; as Judg. 14. 9 would have it so taken here, *he hath taken it*; that is, my strength away, or the marrow out of my bones: not unlike that, Job 6. 4. it seems over-lat-fetcht: either of the former the words will bear.

he hath spread a net for my feet;] As Psal. 57. 6. Ezek. 12. 13. & 17. 20. & 32. 3. Hos. 7. 12.

he hath turned me back;] Cast me down backward: throwne me down, and laid me on my back, Chap. 2. 1.

he hath made me desolate, and faint all the day:] Or, *faint* (as Verse 22) *all day long*: continually, without intermission; as Psal. 38. 26. & 44. 22. The attribute here also'd seemeth to have an eye to the condition of women in the time of their disease: as that o-ther also before, Verse 8. but that there with reference to their legall uncleannes; this to that infirmity and faintnes that is wont then to surprise them, Lev. 15. 33. & 20. 18.

V. 14. *The yoke of my transgressions is bound by his hand*:] God hath, for my transgressions, laid a grievous and heavie yoke of affliction and thraldom upon me, that so he setteth me down to the ground, that I am not able to rise from under it, and is so fastened to my neck. that I am not able to shake it off.

yoke] For vexation and servitude; as Genes. 27. 40. Deut. 28. 48. 1 Kings 12. 4, 9. ---- 14. Psal. 2, 3. Esay 9. 4. & 10. 27. & 14. 25. & 47. 6. Jer. 2. 20. & 5. 5. & 27. 8, 11. & 28. 2, 4, 11, 14. & 30. 8. Chap. 3. 27. Ezek. 34. 27.

yoke of my transgressions] Procured by them, and laid upon me for them.

is bound by his hand:] It is he that hath imposed it, and bound it fast to me. See Verse 12. The word here used, saith one of the Jewish Criticks, hath neither father nor mother in the Hebrew tongue; but the meaning is, it is *drawn out*, it is *buffened*: by the sinewy sty of notion he giveth unto it, it appeareth how uncertain he was of the sense of it. And another of them telleth us, that though it hath no kindred in their language, yet in the Syrian it is found used for to *prick*; and thence a word, but written with a *samec*, for a *goad*: but what affinity between a *goad*, and a *yoke*? Yet hence some of them would wrin; out a forced exposition, as if it were said, that God as with certain *pricks marked* out her transgressions upon his hands, that he might keep them in mind. So it should be like that Esay 49. 16. A third saith, it signifieth to *be tied*, or *bound*, *joyned*, or *fastened*: and this most of ours take to: who render it, some. it is *composed*, or *joyned* together; framed and made up: some, it is *imposed* and laid on: some, it is *bound*, or, *fastened by his hand*; and one of note, conceiving it a complexive form of speech, it is *imposed*, or *fastened* to my neck, and held *in his hand*: he hath not only composed and framed it, imposed or laid it upon my neck, and bound or fastened it to my neck, but he holdeth it fast in his hand, as by some cord or the like, that I cannot get or shake it off, or by any means be rid of it. The Chaldee rendreth it, *it is aggravated*, made hard, heavie and grievous. The old Latine, it hath *watched*: the Authour of it seemeth to have read *misbcad*; for, *misbead*: which that Jewish Critick seemeth also to have tripped at, when he rendreth it, *it is hastned*: having an eye in likelyhood to that, Jer. 1. 12. where the other word is used: but that word in a passive form is no where else found. The ancient Greek goeth the same way; nor doth one of our ancient Versions seem to swarve from it: who yet (because the *waking*, or *watching of a yoke* soundeth somewhat harsh) to qualifie the phrase, do both alter the terms; ours rendring it, *the yoke of my transgressions is come at last*; and the Greek, *He hath awaked*, or, *watched over mine iniquities*; as Dan. 9. 14. But this manifestly corrupteth the text, turning *ol*, that is; *a yoke*, into *al*, *upon*, or *over*. That of *binding*, or *fastening*, which our Version followeth, seemeth the most probable: and this also our former Versions, most of them, agree with; save that one of them, rendreth it, *is fastened to his hands*; another, *is bound upon his hand*; neither of which seemeth so plain or familiar, as that, which this our last exhibiteth.

they are wreathed,] *They*, that is, the penalties, whereunto by them I have made my self liable, and which God hath justly inflicted upon me for them, are made up together as in a *wreath*. The word here used is very pregnant and vigorous: it is derived, as some think, from the *boughs*, or *twigs* of trees or shrubs, that growing thick together, are *entangled* one with another: so termed Gen. 40 10. As others, from *threds*, that are *twirled* and *twisted* together to make up a *line*, *cord*, or *cable*, Eccles. 4. 12. whence a word for *bedcords* in the Talmud: Or, as others again, from *withs* and *twigs*, that are wreathed together for the making of *baskets*; or, as others lastly, from *nets* and *snares* made of *tines* so *twisted*, wherein birds, beasts, and fish, are wont to be *entangled*, or, *weels* made of such *withs* and *twigs*, for the *catching* of fish; because in the Chaldee and Syriack, the word is commonly used for such *nets*, or *weels*, Job 19 6. Ezek. 12. 13. & 19. 8. and such *baskets*, 2 Cor. 11, 33. So that the meaning seems to be, as it he had said, That God hath made up, of those penalties that he had before threatned me with twirted and twifted, or wrapped and wreathed together, as a strong cord, wherewith he holds me and keepeth me down, or as such a wreath, as is wont to be put about the necks of unruly beasts, wherewith he holdeth me so fast, that I cannot either get it off, or get out of it. no more than fowl or fish, taken in a net or snare, which the more they strive and struggle to get free ot, the more they do but math and entangle themselves. See Prov. 5. 22. & 29. 6. Esay 51. 20. Ezek. 12. 13. The ancient Greek and old Latine joyn some part of the former branch with this, rendring the text, *by his hand are they wrapped*, or *wreathed together*.

and come up upon my neck.] The wonted place of *yoke*, or *wreath*, Esay 10. 27. & 52. 2. Jer. 27. 2, 11.

he hath made my strength to fall:] Heb. *he hath made my strength to stumble*; and by a complexive notion consequently also to *fall*; so to *stumble*, as to fall. So N. h 4. 10. Psal. 31. 10. 2 Chron. 25. 8. & 28. 23. and by *strength* seemeth to be understood mon of *strength*; as *might*, for men of *might*, and valour, Esay 3. 25. where the same is threatned. See Verse 15.

the Lord delivered me into their hands, from whom *I am not able to rise*,] *Hand*, for, *power*; as Jer. 34. 20. Heb. *in hands* of those, from whom *I am not able to rise up*: for the word, *hands*, is in a form of regiment: and there is a defect both of the antecedent and relative: the like whereunto see Jer. 2. 8.

V. 15. *The Lord hath trodden under foot*] The term *foot* is not in the text; but the word *trodden to tread down*, or *trample upon*, (as Psal. 119. 118. where and here alone the word is found in that notion) as men do on a common *path*, or *cause*: from whence in this notion the word that so signifies, seemeth to have its original. See Esay 51. 23. *to tread down* is used frequently for to *subdue* and *destroy*, Psal. 7. 5. & 44. 5. & 60. 12. Dan. 7. 7. See another example of the same thing in the last branch.

all my mighty men] The word here used importeth any *chief*, *eminent*, or *excellent* in that kind, whereof it is used, see on Jer. 50. 12.

in the midst of me.] Or, *with me*; as Jer. 46. 21.

he hath called an assembly against me,] An allusion to the summoning of the people to their festivals and solemn meetings by sound of trumpet. Numb. 10. 2. See chap. 2. 22.

to crush my young men] Heb. *to break* (or destroy; as Esay 14. 25.) *my young men*, or *my choyce younglers*; as Esay 40. 30. before her chief men, for place and wealth, fitteft for civill employments and government: now her *choyce youths*, fitteft for service and military employments, Jer. 9. 21. & 11. 22. & 18. 21. & 49. 26. & 50. 30. And in these two ranks is comprehended the whole *strength* mentioned, Verse 14.

The Lord hath trodden the Virgin, the daughter of Judah, as *in a wine-presse*.] Or, *hath trodden the wine-presse of the damsell the daughter of Judah*: He hath trodden her as grapes, in the wine-presse of his wrath, and squiezed out her blood as wine: See the like expressions, Esay 63. 3. Rev. 19. 15. and of the stile of *Virgin* or *damsel* given to Judah, Esay 37. 22. & 47. 1. Jer. 31. 4.

V. 16. *For these things I weep,*] As Verse 2.

mine eye, mine eye runneth down with water,] As Jer. 13. 17. & 24. 17. Chap. 2 18. & 3. 48. and the ingemination maketh the speech more passionate: *mine eye, mine eye*: as, *mine head, mine head*, 2 Kings 4. 19. and, *my bowels, my bowels*, Jer. 4. 19.

(because the comforter that should relieve my soul, is far from me:] Because God should comfort me (Heb. *bring back*, or *fetch again my soul*; as Verse 11. Psal. 23. 3.) by his word and Spirit, as he had wont to do, had him withdrawn himself and standeth aloof off from me, Psal. 10. 1. Chap. 3. 43, 44. Yet the words may be taken more generally, and seem so to run in the text; *because there is far from me a comforter*, or reliever of my *soul*, that is, of *me*; as Psal. 3. 2. because they keep aloof off, all that should comfort or relieve me, (as Psal. 38. 11. & 88. 18.) there is none at hand to perform either office to me, Verse 12, 17, 21. so Psal. 22. 11. & 142. 4. Esay 51. 18, 19.

my children are desolate, because the enemy prevailed.] They that should relieve me, are themselves destitute of ability to help and relieve themselves; the enemy proving too strong for them, and having prevailed against them. So the same term is used, Exod. 17. 11. Psal. 65. 3. See Esay 51. 18, 20.

V. 17. *Zion spreadeth forth her hands,*] As craving help, or seeking relief and comfort; as Psal. 143. 6. Jer. 4. 31. there is a particle in the Hebrew before the word, *hands*, from whence some, as well Jewish, as others, have taken liberty to coyn a strange and uncouth interpretation of the text, thus rendring the words; *she breaketh*, or *distributeth* bread *with her hands*: not to others, as Prov. 31. 21, but to her self: as wanting those that should in this mourning condition perform that office to her. See on Jer. 16. 7. But one of the Jewish Masters well observeth, that the particle here used is oft redundant; as Psal. 65. 4. & 80. 5. Esay 26. 4. & 40. 10. Jer. 17. 3. Hos. 13. 9.

and there is *none to comfort her*:] Heb. *there is not a comforter to her*, or, *for her*. See Verse 16.

The Lord hath commanded concerning Jacob, that his adversaries should be *round about him.*] Because they regarded not to keep Gods charge, to observe his commands, Verse 18. God therefore by a secret instinct gave it in charge to their enemies, and made out a commission to them, commanding them (as Esay 10. 6. Jer. 34. 22.) to beset and begirt them on every side, Jer. 4. 17. So Jer. 49. 5. and so 50. 15, 29. See Verse 3.

Jerusalem is as a menstruous woman among them.] Or, *as an abomination*; as a person severed from the society or accesse of any; such an one as every one shunneth, that none can abide to come near? or, as some abominable thing, so vile and foul, that none can endure once to touch, for being polluted and defiled therewith. See Lev. 15. 19 ---- 27. & 20. 21. Ezek. 17. 19, 20. & 36. 17. and before, Verse 8.

V. 18. *The Lord is righteous,*] Though the complain of Gods harsh and severe carriage towards her, and sharp dealings with her; yet she acknowledgeth Gods justice therein, and that she had suffered no more than what the had justly deserved, and had procured to her self by her sins. So Dan. 9. 7. Neh. 9. 33. Psal. 119. 137. and 145. 17. Jer. 12. 1.

for I have rebelled against his commandement.] Heb. *against his mouth*; that is, *against the words of his mouth*; as Job 23, 12. Or, *the law of his mouth*, Psal. 119. 72. as it is in those places more fully expressed. See the like reason of affliction rendred, Psal. 107. 11.

hear, I pray you, all people, and behold my sorrow,] See before, V. 11.

my Virgins and my young men are gone into captivity.] Or, *my damsels and youths*. See Verse 3, 4. no sex or age hath been spared, 2 Chron. 36. 17.

V. 19. *I called for my lovers, but they deceived me;*] Or, When *I called to my lovers, they failed me*; as Cuap. 3. 55. See Verse 2. Jer. 22. 20. & 30. 14. Job 19. 13 ---- 19.

my Priests and mine Elders gave up the ghost in the city; while they *sought their meat to relieve their souls.*] They perished through famine, wanting food to relieve them, and not meeting with, but missing of what they fought for, Chap. 2. 10, 19. Jer. 14. 18. & 38 9. See Verse 11. Heb. *and they brought back*, or *fetcht again their soules*, for, so to do, or, *that they might* so do; as Josh. 24. 9. 2 Kings 4. 42, 43. Mal. 1. 19. Or, *wherewith they might* so do as Psal. 106. 19. Of the form of speech, see on Verse 15, 16.

V. 20. *Behold, O Lord, for I am in distresse,*] Or, *In what distresse* I am: Or, *how I am in distresse*. See Verse 9. 11.

my bowels are troubled;] They boyle and work within me, as the sea, Job 41. 31. Or, as waters that become thick and miry, when they are much stirred and troubled, Esay 57. 20. Ezek. 34. 18. for from thence is the word taken, Job 16. 16. Psal. 46. 3. See Esay 16. 11. Jer. 48. 36. So chap. 2. 11.

mine heart is turned within me;] Heb. *in the midst of me*; as Psal. 36. 10. & 55. 4. & 109. 22. Jer. 23. 9. Or, *my heart turneth it selfe up and down*: it cannot rest or be quiet; for thele passives have oft a reciprocal sense: as Ier. 36. 19. See the same expression applyed to God himself, Hos. 11. 8.

for I have grievously rebelled;] Or, *because*; as v 16. Heb. *rebelling rebelled*: the aggravateth her own sin; as David his, 2 Sam. 24. 10.

abroad the sword bereaveth,] Or. *bereaved*, slew: without the city the sword made havock. See Deut. 32. 25. Jer. 6. 25. & 14. 18. Ezek. 7. 15.

at home there is *as death.*] Or here was within the the city famin, Verse 11, 19 as bad as death by the sword, or worse rather, Chap. 4 9. See 2 Kings 25. 3. Jer. 52. 6.

V. 21. *They have heard that I sigh*, there is *none to comfort me;*] My pretended friends, though they heard of my doleful condition; yet would none of them afford me any relief or comfort. See verse 2, 16, 17, 19. for the same things in passionate speeches are oft repeated. See 2 Sam. 18. 33. though there want not that expound this of her professed adversaries, Have heard of my distresse and disconsolate state, that there is none to comfort me; even all mine Adversaries have heard of these straits, that I am in, and rejoyce to hear how thou hast dealt with me. But the former floweth from the text more freely.

all mine enemies have heard of my trouble, they are glad] Or, *and are glad*: my miseries are matter of joy to them. So Psal. 38. 16. & 40. 15. Jer. 48. 27. Ezek. 25. 6.

that thou hast done it:] That thou hast dealt thus hardly with me, and given me up to the mercy of my merciless adversaries, Esay 47. 6. or, as some read the words *but* (as Jer. 31. 33. & 43. 3.) *thou hast done* it, and I must bear it; as Psal. 39. 9. Mic. 7. 9. there is a defect of the pronoun; as Psal. 22. 31. & 109. 21.

thou wilt bring the day that *thou hast called,*] Or, *proclaimed*; as Dan. 3. 4. & 4. 14. that is, published by thy Prophets, Esay 13 & 14. 46. & 47 Jer. 25. 12. 13. & 29. 10. & 50. & 51. Thou hast fee a certain time, and that in his due season shall come, wherein thou wilt both relieve and deliver thy people and take vengeance on those that now in their calamities insult over them, Prov. 24. 17, 18. Jer. 51. 49. Chap. 4 21. Mic 7. 9, 10. See Jer. 50. 31.

and they shall be like unto me.] Or, *then* (as Chap. 5 1. 7.) that shall befall them, that is now befallen me; they shall fare then as I now do, Psal. 137. 8. Jer. 50. 15, 29. & 51. 24.

V. 22. *Let their wickednesse come before thee:*] Be remembred by thee, to take vengeance upon them for it. See the like pathetical imprecations, Psal. 109. 14, 15. & 137. 8, 9. Jer. 18. 23. Chapter 3. 64.

and do unto them, as thou hast done unto me for my transgressions:] Let them drink of the same cup, that I have drunk of, Esay 51. 22, 23. Jer. 25. 28, 29.

for my sighes are many,] Or, *great*, and *grievous*; as Deut. 31. 17, 21.

and my heart is faint,] As Esay 1. 5. Jer. 8. 18. See Verse 13.

CHAP. II.

Verse 1. *How hath the Lord covered the daughter of Zion with a cloud in his anger,*] This second single Alphabet consisteth much of the same subject, save further amplifications only added, with the former; being spent most of it in complaints of the grievousnesse of their forepatled and present calamities, Verse 1 ---- 20. and shut up with some addreffes unto God, verse 20 ---- 22.

How? These passionate interrogations, as Chap. 1. 1, 8. and 4. 1. are very vigorous, and add much force and life to the things spoken of, of what kinde soever; as intimating them to be matters beyond expreffion. So Psal. 3, 1, 2. and 31. 19. and 139. 17. Rom. 11. 33. 1 Pet. 4. 17, 18.

covered with a cloud! Or, *with a thick cloud*, Heb. *thickned*, or, *clouded*. for it cometh from a word that hath a notion of *thickneffe*, Jer. 52. 21. and signifieth not *a cloud* simply, (there is another word for that) but a *thick cloud*, Exod. 19. 9. Esay 25. 5. and the Prophet may seem to have covered the word of purpose, to expresse the darkesome and gloomy condition of his people in their present calamity, into which they were brought out of that lightsome estate and fun-shine of prosperity, that they had formerly enjoyed: for the word is no where found but here; and it is by some not altogether improbably deemed, to have in way of opposition some glance at that glorious bright and resplendent cloud, wherein God appeared, as a signe of his gracious presence and protection, on Mount Sion, at the dedication of the Temple, 1 King. 8. 10. alluded to Esay 4. 5. 6. See the like expressions, Chap. 3. 21 Joel 2. 2. Amos 5. 18, 20.

and *cast down from heaven* unto the *earth the beauty of Israel,*] Or, how *hath he thrown down*, &c. supplied from the former branch; as Chap. 1. 1. *from heaven to earth*. A proverbial expression of a great and grievous downfall from the highest pitch of prosperity, to the lowest degree of adversity and misery. So Esay 14. 12. Obad. 4. Mat. 11. 23. a defect of the particle of motion to a place, as 2 Sam. 24. 10. Esay 49. 23. Jer. 2. 10.

and remembred not his foot-stool in the day of his anger?] The whole earth is in generall termed *Gods foot-stool*, Esay 66. 1. but the land of Israel in a specialty, as some think here, in respect of other lands: but in it more specially his Temple, and the Ark therein, 1 Chr. 28. 2. Psal. 99. 5. & 132. 7. which God had not spared, but had suffered to be surprised by the Chaldeans; as before by the Philistines. 2 Sam. 4. 11. Psal. 78. 60, 61. and that, at this second time without recovery.

V. 2. *The Lord hath swallowed up all the inhabitants of Jacobs*] Destroyed the whole country and all his cities. So verse 5. See of the metaphor, Esay 49. 10. Some Interpreters of prime note continue the interogative in this verse, and so forward all along unto verse 12. but of that there seemeth no necessity.

and hath not pitied,] So verse 17.

he hath thrown down in his wrath the strong holds of the daughter of Judah:] 2 Sam. 8. 9. 40. Verse 5.

he hath brought them down to the ground:] Heb. *made them touch the ground*, as Ezay 25. 12.

he hath polluted the Kingdome and the Princes thereof.] Dealt with it and them as with a thing polluted and unclean, Esay 19. 22. or, as with a thing no more sacred and inviolable; by delivering them up into the power of prophane people, 1 Sam. 26. 9. Psal. 89. 39. 40. & 74. 3. Esay 43. 28.

V. 3. *He hath cut off in his anger all the horn of Israel*:] Heb. *burning heat*. or, *fierceness of face*, or *nose*, as Deut. 29. 24. chap. 1. 12. and, *horn*, for glory and strength, 1 Sam. 2. 1. Psal. 75. 10. Jer. 48. 25. royal majesty especially, Psal. 89. 24. & 132. 17. So verse 17.

he hath drawn back his right hand from before the enemy.] Heb. *he hath caused his right hand to turn back*. This some understand of Gods *right hand*, Psal. 17. 7. & 44. 3. & 118. 15, 16. and excound it of his withdrawing from them his powerfull protection and succour, upon the enemies approach, which he was wont formerly to afford them, Psal. 11. and this may seem backed with what followeth, Verse 4. Howbeit, I conceive it may well be understood of *his*, that is, Israels, *right hand*; that God had caused his hand *to turn backward*; for though God be said to *withdraw his hand* even *his right hand*, in that place of the Psalmist: yet is he no where said to *turn it backward*: but as one is said *not to draw back his hand*, when he goeth on constantly in the pursuit of his enemies, Josh. 8. 26. so is he not unfitly said *to withdraw*, or, *turn his hand backward*, when he surceaseth either to pursue, or oppose them: and sheeth away before them: and God is said *to cause their right hand to turn back*; as elsewhere *to turn the edge of their sword*; when he doth not enable them *on hand to it in fight*, Psal. 89. 43. and this I take to be the genuine sense of the place.

and burned against Jacob like a flaming fire, which *devoureth round about*.] he, that is, God in his wrath: or, *it*, that is, *the fervour of his anger*, before-mentioned, (so one of the Jewish Doctors, not amiss.) *hath burnt*, as Psal. 79. 5. & 89. 46. Heb. *like a flame of fire*; as Esay 4. 5. *it hath devoured round about*, Esay 42. 25. So Psal. 50. 3. & 97. 3.

V. 4. *He hath bent his bow*] To wit, against him. So chap. 3. 12. Psal. 7. 12. Heb. *tread it*, as Jer. 50. 14.

like an enemy:] Being constrained so to carry himself toward them by their sins, Esay 63. 10. Jer. 20. 14. So verse 5. See the like complaint of Job, but in another cafe, Job 13. 24. & 33. 10.

he stood with his right hand as an adversary.] Heb. *he set his* in hostile maner; as the Angel against Balaam. Num. 22. 23, 31. having *his right hand* furnished with deadly weapons to fight against them, whom he was wont to fight for against their foes, Esay 63. 10. Jer. 21. 5. So chap. 3. 3.

and slew all that were pleasant to the eye, in the Tabernacle of the daughter of Zion:] Heb. *all desireable of the eye*; a chap. 1. 10 but there of jewels and treasure: here of persons, as Ezek. 24. 16. for youth, personage, place of dignity, or otherwise conspicuous and desireable. See 2 Kings 24. 7, 18. — 22. Chap. 1. 15. Jer. 9. 21. and of the term *tabernacle*, see Jer. 10. 20.

he poured out his fury like fire.] See Jer. 6. 11. & 10. 25. chap. 1. 13. Verse 3.

V. 5. *The Lord was an enemy*:] See on Verse 4.

he hath swallowed up Israel; he hath swallowed up all her pleasant palaces: see verse 2. Psal. 9. 21.

he hath destroyed his strong holds:] So also Verse 2.

and hath encreased in the daughter of Judah mourning and lamentation.] Two terms rising from the same root joyned together to expresse an eminency of lamentation. See the same 29. 2. and expressions of the like, Nahum. 2. 7. Zeph. 1. 15.

V. 6. *And he hath violently taken away his tabernacle, as if it were of a garden*;] *He hath violently taken away* (as the word is used, Jer. 23. 22. thrown down and removed) *his tabernacle*, (his Sanctuary or Temple, so termed, Psal. 27. 5. & 31. 20. & 76. 2.) *as of a garden*; that is, as a shade, or bowel of a *garden*: some such sorry thing as the Keeper or gardiner setteth up in a garden, wherein to repose himselfe, Job 27. 18. Esay 1. 8. a defect of the noun regent to be supplyed from the former branch, as the like, Psal. 18. 33. & 103. 5. Esay 5. 28. & 63. 2. Jer. 50. 9. therefore the supplyed need not be precisely the same, but of somewhat proportionable thereunto: as Dan. 4. 33. Some render it, *his hedge*, or *fence*; because the word it cometh of signifieth as well to *protect* or *fence*, as to *hide* and *cover*: and expound it of Gods withdrawing his protection from them, Psal. 5. 12. & 80. 12. & 89. 40. Esay 5. 5. But I find not where the word is used for *a hedge*; and the former forteeth better with what followeth.

he hath destroyed his places of the assembly:] Heb. *his assembly*, or, *set place of assembly*; put collectively, as some, for his places of assembly: not the Temple onely, but the Synagogues also, as Psal. 74. 7, 8. but he seemeth here more specially to intend that of Jerusalem on Sion. See chap. 1. 4.

The Lord hath caused the solemn feasts and Sabbaths to be forgotten in Sion.] The rites wherein people were wont to meet on such dayes, and for such purposes being demolished.

and hath despised in the indignation of his anger the King and the Priest.] For the enemy spared neither, v. 2, 20, chap. 4. 16. & 5. 12. the words are indefinite *King and Priest*; but yet they seem to have a more speciall eye to the despiteful usage of Zedekiah, Jer. 52. 10, 11. and the slaughter of Seraiah the chief Priest, Jer. 52. 24, 27. *indignation of wrath*, for, *wrathful indignation*: as, *fervour of wrath*, for, *wrathful fervour*, Chap. 1. 12.

V. 7. *The Lord hath cast off his Altar*:] That was as his standing board or table, Ezek. 41. 22. but was demolished together with his house the Temple.

he hath abhorred his Sanctuary:] Or, *disfooted*, or *destroyed*; as the word is used, Psal. 89. 39. and the word is no where else found in scripture.

he hath given up into the hand of the enemy the walls of her palaces] Heb. *shut up in their hand*, given up wholly unto, and left in their power. 2 as Psal. 31. 8. Chap. 1. 7. as well the Kings and Princes palaces, as the Temple of his own. Jer. 52. 13. So Verse 5, *the walls* of them because the principal parts of strength that should se ure the rest. So verse 8. Amos 1. 7, 10.

they have made a noyse in the house of the Lord, as in a day of a solemn Feast.] The enemy is now as loud in blaspheming of God with shouting and sounding their triumphant songs to his dishonour in his house, as his own people had wont to be in singing of hymnes and Psalmes of praise there, at the solemn feasts, to his honour, Psal. 74. 3, 4. with 81. 1, 2, 3.

V. 8. *The Lord hath purposed to destroy the wall of the daughter of Zion*:] Or, *The Lords purpose was to do it*: and what he was resolved upon, he hath done, see verse 17. *the walls*, as before, verse 7. because the chief strength of a city: So verse 18.

he hath stretched out a line.] He hath stretched out over Jerusalem the line of destruction: not such a line, as workmen use to mete out their building by, to make it proportionable to their model; but such a line, as they use to mark by, what is to be cut off, and how far to be demolished: see 2 Sam. 8. 2. so some; or, as othe s, a levellin, line, to level the ground with, where the city fometime stood, and to lay it all eaven: See the like expressions, 2 Kings 21. 13. Esay 34. 11. As for those conceits that a learned Writer here suggesteth, either of a *cord*, wherewith a beast is tyed to be led to the butcher; or of a *line* of exact justice, in rendring to persons delinquent according to their demerits, Esay 28. 17. they seem both to swarve from the intendment of the Prophet in this place.

he hath not withdrawn his hand from destroying:] Or, *he withdrew not his hand*: as Josh. 8. 18. 26. See on verse 3. he gave not over untill he had ruined all. Heb. *from swallowing up*; as verse 2. 5.

therefore he made the rampart and the wall to lament,] Or, *but he made*, or *untill he made*, (Heb. *and*, but so the copulative is used, Jer. 23. 22. Dan. 12. 12.) *bulwark and wall* (Esay 26. 1.) *to mourn*, as Chap. 1. 4 Esay 14. 4. Jer. 4. 28 and 23. 10.

they languished together.] Or, *ja need*; and were made to fall, as a man doth when he fainteth away: See the like expression, Esay 14. 4 & 33. 9. Jer. 14. 2.

V. 9 *His gates are sunk into the ground*;] The Jewish Doctors upon the place, out of their Talmudists, tell us strange stories, of the gates of Jerusalem sinking down into the ground, that they might not come into the enemies power, because they were the work of David's hands: And some of ours run as wildly wide another way, expounding it of the Priests and Judges that were wont to sit in the gates, chap 5. 14. I conceive no more to be meant, to say that the gates were thrown down to the ground, and lying along there, (both of them, and such parts of them as had escaped the breach. Neh. 3. 2. 3, 13. 7.) were buried in the rubbish when the walls were demolished: See Neh. 2. 13, 14. & 4. 10.

he hath destroyed and broken her bars;] *He*, that is, *the Lord*, verse 8. or, (the verb taken indefinitely; as Job 7. 3. Habb. 3. 17.) *her bars are destroyed and broken*; the bars that kept fast the gates Psal. 107. 16 Jer 51. 30.

her King and her Princes are among the Gentiles:] Zedekiah, and such of his Princes as escaped the enemies sword, are abroad in captivity, Kings 25. 7. 2 Chr. 36. 20.

the Law is no more:] Heb. *It not*; as Jer. 31. 15. It is neither read nor regarded, neither publickly taught nor constantly kept: Yea, the Tables of it lost, and the Volumes burnt together with the Temple: They are now justly deprived of it, that little regarded it before-time when they had it, Jer. 5. 4, 5. & 8. 8, 9 Hosh 8. 12. Habb. 1. 4 A learned Annotator annexeth this clause to the fore-going member, thus rendering the words, *Her King and her Princes are amongst the Heathen, without Law*: that is, deprived of authority and legislative power: but when a plain and familiar sense freely offereth it self, it is but lost labour to seek out one further fetcht, and less probable.

her Prophets also find no Vision from the Lord] *Find none*, that is, *have none*: as chap. 1. 6. See the like complaint, Psalm 74. 9. and the same mentioned Ezek. 7. 26 Mic. 3. 6

V. 10. *The Elders of the daughter of Zion sit upon the ground*.] Not in those chairs, and on those seats, wherein they were wont to sit in judgement. Psalm 122. 5. Mat. 19. 28. & 23. 2. See 2. 5. 14.

and keep silence:] Or *they are silent*; they pass no sentence now as they had wont to do, Deut. 17. 9, 11.

they have cast up dust upon their heads:] In token of extream grief; as on such occasions was usual with them, Job 2. 12. 2 Sam. 13. 19. Esay 15. 3. Jer. 48. 38.

they have girded themselves with sackcloth.] Or, *they are girt with sackcloth*, Heb. *sacks*: so Jer. 4. 8. & 49. 3.

the Virgins of Jerusalem hang down their heads to the ground] Out of shame, grief, and confusion, as Esay 5. 15. See Jer. 14. 2, 3. Zach. 1. 21. as the contrary is made a note of alacrity and cheerfulnesse, of courage and confidence, Psal. 110. 7. Luke 21. 28. See Chap. 1. 4.

V. 11 *Mine eyes do fail with tears*;] As Psal. 6. 7. See ch. 5. 17.

my bowels are troubled,] See Chap. 1 20.

my liver is powred upon the earth;] My gall or choler is cast up: as with extremity of grief, mixt with indignation, is oft done: So Job 16. 13. *my gall is powred upon the ground*. They straine the text too far, who would give it an hyperbolical notion, as if it were said; all the blood is gone from my liver, the forge wherein it is framed, and is spilt upon the ground: and they much more, that go further, expounding it, as if it were said; my blood is broken; and my bowels powred out as it was with Judas, Acts 1. 18 and so they warp it no leſſe: who, because the *liver* is deemed the seat of desire and delight, would have the meaning to be, all my desire or delights are gone, they are all fallen to the ground, all come to an end; as it is with the dead, Eccl. 9. 6.

for the destruction of the daughters of my people,] Heb. *breach*, as Chap. 3. 47. Jer. 4. 20. Of the term *daughters*, see on Jer 9. 1.

because the children and the sucking swoon in the streets] Or, *faint*, and go away, for want of food. Heb. *are covered*, or *overwhelmed*. See on Esay 57. 6 and it may seem to be a borrowed form of speech, taken from that mist or cloud that cometh before the eyes of those that are fainting or swooning, and taketh away their sight. See Esay 15. 7. Of the *children* and *sucklings*, see Jer. 6. 11. & 9. 20. 44. 7.

V. 12. *they say to their mothers*,] Or, *saids* as of a thing past, in the time of the siege: they called to them for food, Chap. 4. 4.

where is corne and wine?] Meat and drink, *corn*, for, *bread*, as Zach. 9. 17. as *bread*, for, *bread-corn*, Esay 28. 28.

when they swooned as the wounded in the streets of the city,] Being in a like condition, as bad, if not worse, the one with the other. See Chap. 1. 20. & 4. 9.

when their soul was poured out into the mothers bosome.] Heb. *poured out it self*; as Job 30. 16 when they went away in their mothers laps, wanting wherewith to relieve them, ch. 4. 9. v. 11.

V. 13. *What thing shall I take to witnesse for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equall to thee, that I may comfort thee, O Virgin daughter of Zion?*] What arguments shall I use wherewith to comfort thee, or to convince and perswade thee, that thou hast not so much cause of grief as thou pretendest? Or rather, What example shall I give of any that have been in like misery? that may be a fit parallel to thy present calamitous condition? so Esay 51. 19 Chap. 1. 12. Nah 3. 7. Of the terms here given her, see Esay 37. 22. Chap 1. 15.

for thy breach is great like the sea;] As vast and wide, as the sea is broad, Job 11. 9. or rather, as a breach of *the sea*: the word *breach* supplyed from the former branch: See the like on verse 6. such a breach as not some small river, but the sea is wont to make, when it hath rent asunder and got through the sea-walls, that before kept it out; such as cannot be made up again. See the like, Jer. 51. 42. Ezek. 26. 3. Job 30. 14.

who can heal thee?] Heb. *shall heal thee*: the verb in a potential notion; as Jer. 55. 9.

V. 14. *thy Prophets*] Not mine, such as I sent to thee, but thine own, such as thou hadst chosen to thy self, and waſt willing to be led by, Jer. 2. 8. & 5. 31. & 5. 31. & 14. 13, 14 & 29. 8, 15.

have seen vain and foolish things for thee;] Heb. *vanity and unsavory, or without relish*. Job 6. 6. that is, visions of *vanity*, and such at were not found and unsavoury: the noun supplyed from the verb; as Ezek. 13. 11. They took upon them to be seers, but saw not what they should see, and told what they saw not, nothing but vain and frivolous stuffe, the froth of their own fancies, Jer. 23. 16, 26, & 27, 14, 15.

and they have not discovered thine iniquity to turn away thy captivity:] They did not thy sins before thee, to bring thee to repentance, whereby to prevent those miseries might have been prevented, Jer. 6. 13, 14. & 8. 11. & 23. 17, 22.

but have seen for thee false burdens, and causes of banishment] Heb. *and*; as Jer. 52. 8, 16. an I *burdens of vanity*, and of *expulsions*; that is, say some, *burdensome*, or sad, and prophecies, (as Esay 18. 1.) but false ones, against the enemy, against Babylon. Jer. 38. 2. ----4. 11. & 29. 21, 31. But the word seemeth here to be taken in a larger sense; as Prov. 31. 1. Zach. 12. 1. for any *speech*, *lesson*, *sermon*, or *saying uttered*; as the verb, whence it cometh, is used for *to take up*, that is, *to utter*, *report*, made use of in speech or discourse; as Exod. 20. 7. & 23. 1. Num. 23. 7, 18 & 24. 3. Esay 23. 7. & 14. 14 and the meaning is, such false and flattering sermons or prophecies, as were a means of heartening the people unto, and hardning them in their sinfull courses, and consequently of procuring their captivity, Esay 3. 12. Jer. 23. 14, 15, 17, 31, 32. and 27. 9, 10.

V. 15. *All that passe by thee clap their hands at thee*:] Heb. *Passengers of the way* (as chap. 1. 12. Psal. 89. 41.) *clap on thee*; or, *over thee*, with the *hands*; to wit, in way of derision and contempt, Job 27. 23. See chap. 1. 18 the pronoun is wanting, as Jer. 6. 3. & 10. 1.

they hisse and wag the head at the daughter of Jerusalem.] The like notes of derision, of the former whereof see Jer. 25. 9. & 29. 18. verse 16. Of the latter, 2 Kings 19. 21. Psal. 22. 7. Esay 37. 22. Mat. 27. 39. See chap. 1. 8

saying,] Supplyed, as Jer. 51. 14.

Is this the city that men call the perfection of beauty? As Psal. 50. 2. *the joy of the whole earth?*] Or, *land*; as Esay 5. 8. & 6. 12. So Psal. 48. 2. See of Tyre, Esay 23. 7. and of Babylon, the like, Jer. 51. 41.

V. 16. *All thine enemies have opened their mouth against thee*,] Or, *widened* it; as in mocking is wont to be done, Job 16. 10. Psal. 22. 23. Esay 59. 4. & Chap 3. 46.

they hisse.] As Verse 15.

and gnash their teeth:] In disdain and despite; or, indignation joyned with scorne, *Job* 16. 9. Psal. 35. 16. & 37. 12. & 112. 10. Acts 7. 54.

they say, We have swallowed her up:] So Psal. 35. 25. the same terms se: also, Psal. 56. 2. (where the like defect of the pronoun) & 124. 3. Prov. 1. 12. verse 5.

certainly this is the day that we looked for; we have found, we have seen it.] That which we have long looked for, and much desired, having at length compassed, we now behold with delight. See Psal. 35. 21. & 59. 10. & 92. 11. Job 16. 9. Mic. 4. 11. Chap. 1. 7. The pronoun demonstrative in the former branch for the verb substantive; as Esay 66. 1. Jer. 6. 19. and a defect of the pronoun *it* in the latter; as Jer. 12. 11. & 17. 21. Yet the text may thus be rendred, *this the day that we expected. we have found, we have seen, this the day*: as, *him the child*, Exod. 2. 6. and *him the wicked* one, Prov. verbs 5. 22.

V. 17. *The Lord hath done that which he had devised*:] Or, *performed* (as Chap. 1. 21.) *what he purposed*: as the like word was before rendred, Verse 8. See the like, *Jer.* 51. 12. 29.

he hath fulfilled his word that he had commanded in the dayes of old:] Or, *he hath put in execution*, (as Esay 10. 22.) that *decree*, or *edict*, of his, (as the like word is used, Est. 1. 5, and 9. 32.) *which he had enacted* (as Deut. 33. 4.) *long since*. Heb. *from dayes of antiquity*, or *store-time*. as Chap. 1. 7. Esay 37. 26. the menaces that by Moses he long since denounced, and annexed in way of sanction unto those Laws that then he preferibed his people, at his taking of them into covenant with him Lev. 26. 14 & 27. Deut. 28. 15, &c. to which may also be added the renewed comminations of Jeremy and other of Gods Prophets, both in former and latter times. See Jer. 7. 25 & 11. 3, 4.

he hath thrown down and hath not pitied:] As ver. 2. 21.

and he hath caused thine enemy to rejoyce over thee: Or, *but*, as ver. 14. See the like complaints, Psal. 38. 16. & 89. 42 Chap. 1. 21.

he hath set up the horn of thine adversaries.] Advanced them; given them occasion of triumphing in thy ruine See 1 Sam. 2. 1. Psal. 75. 10 ver. 3. and the like in effect, Psal. 89. 42.

V. 18. *Their heart cried unto the Lord*;] Some render these words in an imperative form, *Let their heart cry unto the Lord*: and of those some would have them to be the Prophets words to the people inviting and inciting them to seek unto God for mercy and relief: other some the Chaldeans, in way of derision, advising them to call to their God for protection and delivery, as Elias did Baals Priests, 1 King. 18. 7. But the moſt conceive them as spoken in way of enumeration, relating what the people did when they saw the enemy break in upon them, and that by the wall of the city, it may be, having some breaches made in it, (which might give occasion of the next passage) either directed to it, or concerning it, that then bethinking themselves of him, whom they had neglected before, all other helps and hopes failing, they betook themselves by prayer to him. So Esay 26. 16 ------28. Hos. 5. 15. and 6. 1. The *heart* cannot properly be said *to cry*, no more than *to speak*. V. 1 as it is said *to speak*, Psal. 27. 8. when from the fulnesse of it the mouth speaketh, Mat. 12. 34. so it is also *to cry*, when it is with grief and sorrow so full, that it must needs by such means vent it self. And yet can it not be here concluded, that the persons here intended, did sincerely cry unto, or call upon God, because their *heart* is said *to cry* and they consequently to *cry from* or *with*, the *heart*: for though to *cry from the heart*, be sometime used for to *cry sincerely*; to wit, when one crieth out of a true touch and remorse for sin as sin, as that which is offensive and displeasing to God, Ezek. 6. 9. and so it is said of some that they *cry not with their heart*, though they *howl upon their beds*, Hos. 7. 14. yet one heart may be said to *cry*, and men to *cry with the heart*, or, *from the heart*, and to weep *heartily*, when they do either sensibly, though not sincerely; (and so *crying with the heart* and *with the whole heart* is as Psalm 119. 145. may be two distinct things,) when they do not fain nor counterfeit grief, make as though they were grieved at the heart, when there is no such matter: as Ismael did to delude some, Jer. 41. 6. but are serious in their grief, their heart is full of it, as well as their tongues with expreſſions of it: as it was with Esau, Gen. 27. 38. Heb. 12. 17 and those Israelites, Psal. 78. 34. ---37. it was serious with both, sincere with neither: and so might be with the generality of those, whom the Prophet here intendeth. See Jer. 22. 27, 28.

O wall of the daughter of Zion,] The Prophet here abruptly cu-

teth off the thred of his relation, and feemeth to turn his ſpeech to the *wall* of the city at the breach whereof in likelihood ſuch out-cries were every general from all ſorts; as calling upon it, though a dead and ſenſeleſs thing to weep and cry perpetually; and the *walls* may be ſaid to *weep* in a figurative ſpeech, as well as the *ways* to *mourn*, Chap. 1.4. but by the *wall*, ſay moſt Interpreters, is here meant the city: and the city, ſay ſome, as being now nothing but bare *walls* without houſing and inhabitants. Others, the *wall* by a *Synecdoche*, put for the whole city; and the city then by a *Metonymie*, for the inhabitants: and ſo the *wall* at ſecond hand by a *Metaleptis*, for the wonted inhabitants of the city, that lived within compaſs of it: but I ſuppoſe the *wall* here to be taken in its native ſenſe, for the *wall* of the city demoliſhed and ruined, as the ground and ſubject matter of the mourning in this manner and meaſure required. I ſhall adde another Interpretation, and leave both to the conſideration of the reader. Thoſe words, *O wall*, or, *O the wall of the daughter of Sion*, may be conceived as the ſubject matter of the out-cries then uſed, when the walls were either battered in aſſault or demoliſhed after the ſurpriſal of the city: which being annexed to the foregoing branch; the Prophet in the next place add. cleeth himſelf unto her, whoſe walls they were, that occaſioned the out-cry, inciting her to that conſtant courſe of lamenting, to move God thereby to mercy and commiſeration towards her: thus taken, there will be no difficulty or hardneſſe at all in the whole paſſage, but all go on ſmoothly.

let tears run down like a river day and night:] Heb. *make tear* (for *tears*, as Pſal. 39.11. *to deſcend* (as Jer. 13. 17.) *an river*, (in great abundance, Pſal. 119.136.) *day and night*: inceſſantly, as Jer. 9.1. & 14.17. So chap. 1. 16. & 3.48.

give thy ſelf no reſt ;] Or, *no intermiſſion*; as it is rendred, chap. 3.49. or, *remiſſion, abatement*; as the verb it cometh of ſeemeth to import, Pſal 36.8. & 77.2. in which latter place either notion may well conſiſt.

let not the apple of thine eyes ceaſe.] Heb. *let not* (or, *ſuffer not*) *the daughters of thine eye to be ſilent*: that which we call the *ball*, or *apple*, of the eye; from the ſpeciall figure of it; that the Hebrews call the *daughter of the eye*; either as the deareſt and tendereſt part of it, Deut. 32. 10. Prov. 7.2. or from the figures that ſeem to appear in it; with alſo for is termed by the Greeks *the damſel*, by the Latines, the *babe* of the eye. So Pſal. 17. 18. Zach. 2. 8. in the former part of which place is another word alſo uſed for it, as for motion the ſame, ſo for notation, nor much unlike to this latter: and *to be ſilent*, is commonly uſed for to *ceaſe*; becauſe men ceaſe or forbear to ſpeak, when they are ſilent. So Job 30. 27. Pſal. 35. 15.

V. 19. *Ariſe*] From thy bed; as Pſal. 119. 62.

cry in the night] Break thy ſelf of thy ſleep and thy reſt, that thou mayeſt give God no reſt, but be importunate with him, as Iſay 62. 6, 7.

in the beginning of the watches,] Heb. *in the head*; as Exod. 40. 2. either when the watch is firſt ſet, or at the beginning of each watch: for by ſeveral watches was the night diſtinguiſhed, Exod. 14.24. Judg. 7.19. 1 Sam. 11.11. Mat. 14. 25. Luke 12. 38. See the like expreſſions, Pſal. 119. 147, 148. & 130.6.

pour out thine heart like water before the face of the Lord] So Pſal. 42.4. & 143.2. & 22.14. 1 Sam. 1.15. & 7.6.

lift up thine hands towards him,] As Jerem. 14. 18. Pſalm 28. 2. Chap. 3. 41.

for the life of thy young children] Heb. *ſoul*; as Jer. 34. 10. that God may pity and ſpare, if not thee, yet them. See Jon. 4. 11.

that faint for hunger] Verſe 12. Chap. 3.4.

in the top of every ſtreet.] Heb. *head*: as Prov. 1. 21. Ezek. 16. 31. Iſay 51. 20. So Chap. 4. 1.

V. 20. *Behold, O Lord, and conſider, to whom thou haſt done this*:] Heb. *See and behold.* (as Iſay 64. 9.) *with whom thou haſt dealt thus*; to wit, with thoſe that are thine own people: and what more cauſe thou do to thine enemies? the uſual plea of Gods people or others in their behalf, to move him to mercy towards them, Exod. 32. 11. Deut. 9. 26, 29. Iſay 26. 17. & 63. 19. & 64. 9. Jer. 14. 19, 21. & 30. 14. thus the word here found is accordingly again uſed for *to do*, or *deal*, Verſe 22. Howbeit, becauſe it is ſometime uſed for *cutting*, or *gathering*, of *cluſters*, to wit, of grapes in vintage, or rather of the *gleaning* of them, Lev. 19. 10 Deut. 24. 21. and from thence applyed to the *cutting off* and deſtroying of people, Judg. 20. 45. Jer. 6. 9. upon the ground of the ancient Greek and old Latine ſo taking the word here, render the text, *See and conſider whom thou haſt vintaged*: but this the ſtructure of the words will not admit: for that word in that notion is never found with the particle here ſubjoyned.

ſhall the women eat their fruit,] Or, *ſhould* (as Jer. 5. 7.) *women eat their own fruit*; their children, as Pſal. 21. 10. *the fruit of their womb*, as Deut. 7. 13. & 28. 4, 18. Pſal. 127. 3.

and children of a ſpan long?] Or, *children*, &c. for the copulative is here needleſſe. The word here uſed cometh from a term, that ſignifieth properly, not a *ſpan*, but an *hand-breadth*, or *four fingers breadth*; or, as the Latines uſe to expreſſe it, *a palm breadth*, Pſal. 39. 5. Eſay 40. 12. and ſo the old Latine here rendreth it, *of the meaſure of an hand*, or, *a palm breadth*: and the term is uſed indeed proverbially, as in Hebrew, ſo in other languages, to deſign thereby any thing of a very ſmall and ſhort ſize: and ſo in the place of the Pſalmiſt before mentioned. Howbeit, becauſe the verb drawn from it, ſignifieth *to mete*, or *to ſtretch out*, ought with the hand; as Iſay 48. 13. *my right hand* hath *meted out*, or *ſtretched out*, *the heavens*: hence both the Chaldee Paraphraſt and the Rabbines here expound it, *the children of ſwadlings*; the children whoſe limbes the mothers were wont to ſtretch out and ſtroke, as if they were meting or meaſuring them, with their hands, to faſhion them, and make them grow ſtraight and proportionable; and to the ſame purpoſe alſo to make them up with ſwathing bands; for this root ariſeth from a word frequent in the Talmudiſts, for *a wrapper* of linnen, wherewith to wrap up ought; as alſo for *a weil*, or *apron*, of the like, in Scripture, Ruth 3. 15. Eſay 3. 22. and this Interpretation receiveth further ſtrength from what followeth here, Verſe 22. that for want of food women ſhould eat their children in the ſtrait ſieges that this people ſhould endure, was before threatned, Lev. 26. 29. Deut. 28. 53—57. Jer. 19. 9. Ezek. 5. 10. and was accordingly at ſundry times effected, 2 Kings 6. 28, 29. Chap. 4. 3, 10. See Joſeph the Jew of *the Jewiſh War*, lib. 7. cap. 21.

ſhall the Prieſt and the Prophet be ſlain in the Sanctuary of the Lord?] Or, *ſhould*. Should God endure to ſee his own houſe polluted with the blood of his own Prieſts, and ſuch as boar, the name at leaſt of his Prophets: for I ſuppoſe there was no true Prophet ſlaine there by the enemy; though they had themſelves ſomerime deſiled it with the blood of ſuch, 2 Chr. 24. 21. See before, verſe 6.

V. 21. *Ly young and the old lye on the ground in the ſtreets: my Virgins and my young men are fallen by the ſword*:] For the Chaldeans ſpared none, regarding neither age nor ſex, 2 Chr. 36. 17.

thou haſt ſlain them in the day of thine anger; thou haſt killed and not pitied.] The Chaldeans were but thine inſtruments, the executioners of thy wrath, Eſay 10. 5, 15. See Jer. 33. 5. ſo Chap. 1. 12, 15. Verſe 17. the pronoun is not in the text, nor the copulative: nor is either here needfull, no more than Chap. 3. 43. where both are omitted. See Verſe 4 17

V. 22. *Thou haſt called as in a ſolemn day my terrours round about; ſo that in the day of the Lords anger none eſcaped, nor remained.*] Heb. *and there was no eſcaper, and remainer*: *and*, for, or; as Jer. 44. 14. Thou haſt ſummoned in, muſtered up, and brought in upon me, matter of terrour and ſtraits, ſo on every ſide to beſet and ſurround me, that there is no means of hope of eſcape unto any, but we are environed together, and involved, in the ſame common calamity, Jer. 4. 17, 8. 20. 3 10. So chap. 1. 17. a metaphor taken from the calling of the people together unto their ſolemn aſſemblies by ſound of trumper, Num 10.2,3. So before. Chap. 1. 15.

thoſe that I have ſwadled] Or, *ſwathed*; ſo rather than, as ſome, *which I carried in mine hands*: of the word, ſee before, on Verſe 20. it ſeemeth to comprehend all thoſe offices that mothers or nurſes exerciſe about their children, for the managing of their limbs, and keeping of them in their due proportion and poſture during the time of their tender infancy,

and brought up,] Heb. *made great*. So Ezek. 19. 2. nor, *multiplyed*; as the learned Scholiaſt amiſſe rendreth it: for it *is in this* notion parallel to that other term uſed, Eſay 1. 2. by which the Jewiſh Scholiaſt here rightly expoundeth it.

hath mine enemy conſumed] As if they had been bred for no other end, but to be made by ſlaughter meat for the murtherers ſword, Iob 27. 14. Hoſ. 9. 13.

CHAP. III.

Verſe 1. I Am *the man that hath ſeen affliction by the rod of his wrath.*] The two former Chapters conſiſted of a ſingle alphabet, either of them. This conſiſteth of a three-fold Alphabet; as the Pſalm 119. of an eight-fold one. Every three Verſes in courſe beginning with the ſame letter, as every eight in order. Ther the ſame ſubject matter that was handled in the former, is with much variety of expreſſions, and further amplifications, in more conciſe and quick ſentences, very artificially and pathetically continued and carried on thorowout this. The queſtion is, Who the perſon ſhould be that the Prophet here ſpeaketh of. Some of the ancients, whom therein ſome of the Popiſh Writers concur with, would have it ſpoken of Chriſt: but to let paſſe all other arguments; the very tenour of the context doth every where almoſt ſufficiently confute that frivolous conceit. Others would have it all ſpoken in the perſon of Gods people; lying now under heavie preſſures in the Babylonian bondage, reſating both what they had formerly ſuffered, and at preſent alſo did ſuſtaine. Others laſtly, of the Prophet himſelfe, in this kind more unhappy than other his fellow Prophets, in that they had foretold onely the calamities that ſhould befall Gods people; he had ſurvived to ſee, and to undergo no ſmall ſhare among the reſt in them. I conceive that the perſon intended, is principally the main body of the people, though the Prophet himſelf alſo included as a limb of the ſame.

I *am the man*] I, the people of the Iewes, the Iewiſh State; and I Jeremy alſo among the reſt, am one of thoſe that have taſted of Gods wrathfull rod. See Jer. 15. 18. & 30. 12, 15.

ſeen affliction] Not barely *ſeen* it; but ſuſtained it: *to ſee*, for, to *ſuffer*: as Jer. 5. 12. and 14. 13. and 42. 14. Pſalm 16. 10. and 49. 9. and 89 48.

by the rod of his wrath.] Or, *his rod of wrath*; that is, *his wrathfull rod*: the rod wherewith he ſmiteth in wrath. So Eſay 10. 5 See the like form of ſpeech alſo, Prov. 22. 8.

V. 2. *He hath led me, and brought me* into *darkneſs, but not into light.*] He hath led me into captivity as the word is uſed, Eſay 20. 4. *darkneſs*, for affliction and miſery. Pſal. 112. 4. Eſay 8. 22. ch. 2. 1. and, *light*, for proſperity and jollity, Eſt. 8. 16. Pſal. 97. 11. both toſſines, Deut. 33. 8. Pſal. 38 7.

V. 3. *Surely againſt me is he turned*; *he turneth his hand* againſt *me all the day.*] He is turned againſt me, who had wont to be for me, Exod. 14. 25. Pſalm 46. 7. or he turneth again upon me; as Eſay 1. 25. to fetch and inflict new ſtrokes; and that continually and inceſſantly *all day long*: as Pſalm 44. 22. and 73. 14. See ch. 2. 38. Iob 30. 15, 21.

V. 4. *My fleſh, and my ſkin hath he made old*:] Either *withered* it with leanneſs and wrinckles, Iob 16. 8. or *worn out*, and conſumed it; as Iob 13 28. Pſal. 32. 3. Eſay 50. 9.

he hath broken my bones.] Taken all ſupport and ſtrength away from me, chap. 1. 14, 50. Eſay 38. 13 Jer. 50. 17.

V. 5. *He hath builded againſt me*] Encamped about me, and raiſed Forts and Batteries againſt me. So Iob 19. 12. Eſay 29. 2, 3.

and compaſſed me *with gall and travel.*] Or, *with venome, and vexation.* see Jeremiah 8. 14. So again, Verſe 19. The Pronoune wanting, but ſupplied from the former branch; as Verſe 3.

V. 6. *He hath ſet me in darke places*;] He hath laid me in the grave; the region of *darkneſſe*, Iob 10. 21, 22. Or, He hath caſt me into priſons and dungeons, Verſe 33, 35. Pſalm 88. 6. Eſay 44. 22.

as they that be dead of old] In them I lye as a corpſe in the grave, wholly diſregarded and utterly forgotten, Pſalm 31. 12. & 88. 4, 5. Ezek. 37. 11, 12.

V. 7 *He hath hedged me about, that I cannot get out*:] Or, *he hedged me about.* As having reference to the cloſeneſſe and ſtraitneſſe of the ſiege. Jer. 4. 17. & 52. 7. So Iob 3. 23. & 19. 8. Pſalm 88. 8 Heb. *and* (for *that*) as Mal. 1. 9.) *I ſhall not go out*, for *cannot*; as Jer. 13. 23. there is no poſſibility of eſcape, Jeremiah 34. 3. & 39. 4, 5.

he hath made my chain heavy.] Laid an heavy affliction of chraldome and bondage upon me, Pſal. 66. 11. Heb. *braſs*, or *ſteel*, as Jer. 15. 12. & 39. 7.

V. 8. *Alſo when I cry and ſhout, he ſhutteth out my prayer.*] Or, *When I cried alſo, and that aloud*, or *eagerly*; (two words of the ſame notion to add the more Emphaſis; as Eſay 12. 6. & 58. 1. See Chap. 2. 5.) *he obſtructed*, or, *ſtopt*, (as the word properly ſignifieth, 2 Kings 3. 19, 25. 2 Chr. 32. 3, 4, 30.) the paſſage of *my prayer*: alluding, as our Verſion rendreth it, to the manner of thoſe that ſhut the door to keep ſuiters out, where they are not willing to be troubled with them: but it ſeemeth rather to the practice of thoſe that ſtop the ear againſt ſpeech or words about ſuch matters as they liſt not, nor like, to hear; as Pſal. 58. 4. Prov. 24 13. Acts 7. 57. it is not ſo much againſt the party, as againſt the prayer. So v. 44 and ſome therefore render it, *he ſtoppeth* his ear to *my prayer*: a deſect of the Noun after the Verbias Geneſis 41. 33. Jer. 16. 7. See the like complaints, Iob 19. 7. and 30. 20. Pſal. 22. 1, 2. Hab. 1. 2.

V. 9. *He hath incloſed my wayes with hewen ſtone*;] or *He incloſed my wayes.*] He ſo blocked up all paſſages about me, having hemmed me in, not with a thorny hedge, as Hoſ. 2. 6. or ſome earthy mud-wall, that might with no ſuch great difficulty be broken down or digged throw, but with a ſtrong fence of hewn ſtone, that there might be no poſſibility of acceſs for any relief or ſuccour from abroad to me. See Jer. 13. 19. and this ſeemeth aimed at here, to the obſtructions of acceſs; as the prevention of eſcape before, v. 7. See Iob 19. 12.

He hath made my paths crooked.] Heb. *He perverted my paths* Jeremiah 3. 21. He turned all my projects and deſignes a contrary way; becauſe I took courſes contrary to his wayes, Leviticus 26. 27, 28. Pſalm 18, 26. So v. 11. See Jer. 19. 3, 7. and 33. 4, 5. and 37. 7. —10.

V. 10. *He was unto me as a bear lying in wait*:] So Hoſ. 3. 8. as a *leopard*, Jer. 5. 6. Hoſ. 13. 8.

and as *a Lion in ſecret places*]Pſal. 17. 12. See the like, Iob 10. 6. Eſay 38. 13 Hoſ. 5. 14. & 13. 7. a deſect of the note of ſimilitude in either clauſe: as Gen. 49. 9, 14, 17.

V. 11. *He hath turned aſide my wayes*,] or *He turned aſide*: the ſame in effect with that before of *perverting his paths*, v. 9. for that is too ſlight that ſome ſuggeſt. he deprived me of liberty to walk abroad: rather he made all mine attempts and endeavours fruſtrate. See Jer. 2. 1. 4 & 33. 5.

and pulled me in pieces!] Worried and tore me in pieces, Iob 16 9, 12. Hoſ. 5. 14. & 6. 1. & 13. 8. as a Lion or a Bear doth ſome beaſt that it hath preyed upon, ver. 10 Deuteronomy 33. 20. Pſalm 7. 2. Mic. 5. 8.

he hath made me deſolate.] As Chap. 1. 13.

V. 12. *He hath bent his bow,*] or *He bent his bow.* Heb. *trod it.* So Chap. 2. 4.

and ſet me as a marke for the Arrow.] Job, 7. 20. and 16. 12.

V. 13. *He hath cauſed the Arrowes of his quiver to enter into my reins.*] Or, *He cauſed* &c. Heb. *the ſons of his quiver*: as *ſparks* are termed, *the ſons of the quick-coal*. Iob 5. 7. and *corn*, *the ſon of the ſtore*, Eſay 2. 10. See the like expreſſions, Job 2. 4 & 16. 13 Pſalm. 38. 2. *reins*, for inward vital parts: as Iob 16 13. & 19. 27. So, *loines*, Deut. 33. 8. Pſal. 38 7.

V. 14. *I was a deriſion to all my people*;] That is, ſay ſome of the Iewiſh Maſters, to the wicked and perfidious ones among my people, as Jer. 20. 7. or to ſuch people, as had been before ſubject to me, as Moab, Amelek and Edom; or as one of ours, *with all my people*: as the particle ſeems uſed, Ezr. 1. 5. But it is the people that ſpeaketh it: and the words, as another Iewiſh Critick hath well obſerved, may be read and rendred, *to all peoples*: that is, to all forreign people: the word a plural, wanting onely its laſt letter; as the very ſame word is found with the like defect, 2 Sam. 22. 44 compared with Pſalm 18. 43. See the like complaints, Pſalm 44. 13 & 79. 4. Ezek. 36. 15.

and their ſong all the day.] Heb. *their neginath*, or *hand inſtrument* of muſick. So Iob 30. 9. See Eſay 38, 20. I was unto them as ſome Lute or Kit, (the note of ſimilitude is wanting, as v. 10.) one whom they played on at pleaſure, and that inceſſantly. So Pſal. 35. 15, 16. and 69. 12. v. 63.

V. 15. *He hath filled me with bitterneſs*; Heb. *ſatiated*; cloyed, or glutted me (as v. 30. Iob 7. 4.) *with bitternefſes*, that is, with things extreamly bitter: as Deut. 32. 32. See the ſame, Iob 9. 18. See the like Ruth 1. 20, 21. c. 1. 4.

he hath made me drunken with worm-wood;]or *hen-bane*, or *wolfs-bane*, rather: ſome kind of herb that is rank and deadly poyſon. See on Jer. 8. 14. and 23. 15. of the juyce of ſuch venemous ſtuff hath he forced me to drink; even ſome ſmall quantity, but in great abundance. See Jer. 31. 15. & 46. 10. or to plyed me with it, that it hath bereaved me, and made me beſide my ſelf. See the like, Iob 9. 18. Pſalm 60. 3 Eſay 51. 17, 21, 22. Jer. 25. 17, 18. Ezekiel 23. 32—34. v. 31.

V. 16. *He hath alſo broken my teeth with gravel ſtones*:] Such food he hath fed me with, as may ſeem rather to be ſtones than bread, Mat. 4. 3. & 7. 9. An alluſion to men that eat gritty bread, of ſuch griſt as milſtones are at firſt wont to make, or to ſuch gravel, as having by accident fallen into, and being mixed with bread or other food, not diſcovered, proveth offenſive to the teeth of him that eateth of it. See Prov. 20. 17.

he hath covered me with aſhes.] The word here uſed hath no brother, ſaith the Iewiſh Critick: and the notion of it therefore is very uncertain. Nor do their great Maſters agree about it, but tender it, ſome one way, and ſome another. One, *he hath polluted me*. Another, *he hath preſſed me down*; citing ſome inſtances for that purpoſe from the Talmud: and ſo alſo the Chaldee. Others, *he hath rolled me in aſhes*: as, *in duſt*, Mic. 1. 10. So Ier. 6. 26. another, *he hath covered me over with aſhes*. Like that of Iob, *I am become like duſt and aſhes*, Iob 30. 19. The ancient Greek and the old Latine (whom ſome Hebrew Profeſſors of note concur with) *he hath fed me with aſhes*. And to theſe the rather I encline, both becauſe it foreeth very fitly with the courſe of the context; and the like expreſſions is found elſe-where, Pſalm 102. 9

V. 17. *And thou haſt removed my ſoul far off from peace*:] Thou haſt fet me and proſperity aſunder: taken me from it; for taken it from me: caſt me out of that proſperous condition that I formerly enjoyed: the terms *far off*, are not in the text: *peace*, for *proſperity*: as Jer. 29. 7. *my ſoul* for *me*: as Pſalm 3. 2. & 22 20, 21. & 88 14. in which laſt place alſo the verb here uſed is found. A learned Annotator would have it read, *Thy ſoul was removed from peace*: which he expoundeth, thou waſt wholy alienated from thoughts of peace and welfare concerning me: and ſaith it was ſo anciently, untill the Scribes altered it: and the old Latine rendreth it, *My ſoul is repelled*, or removed, *from peace*: which though in ſenſe it fwarve not from what both Iewiſh Commenters ſuggeſt, and our Verſion holdeth out, yet neither doth it expreſs fully, what the text thus taken exhibiteth, to wit, the attributing of the thing mentioned to God unto whom the Prophet here turneth his ſpeech, nor doth it anſwer preciſely to the termes of the Text. wherein the Verb uſed is never found in a paſſive notion: that which alſo evidently reſelleth that former learned mans conceit. The Chaldee rendreth it, *My ſoul refuſeth to enquire after peace*: which may better conſiſt with the terms of the text, than either of thoſe twain, and would be the ſame in ſubſtance with that, Pſalm 77. 2. *my ſoul refuſed to be comforted.*

I forgat proſperity.] Or, *I have forgotten welfare*, Heb. *good*; as Iob 9. 5. I no more now mind it, than as if I never had enjoyed it, or knew what it meant: or I think no more on it, than as one that never looketh or hopeth to be acquainted with it again. So Gen. 41 51. Iob 11. 16 See Iob 30. 15.

V. 18. *And I [ſaid,]* Or, *Then* (as Ier. 52. 7.) *I ſaid*, I thought with my ſelf; as Pſal. 31. 5. & 39. 1

my ſtrength and my hope is periſhed from the Lord.] Or *My ſupport*: as God is called *the ſupport of Iſrael*, 1 Sam. 15. 29 and *blood*; the *ſupport*

support of the living creature, Efay 63. 3, 6, becauſe when that is ſpent and faileth, the body falleth: and the word hath a notion of ſubſiſtence, and permanence in it. I was clean out of hope, either out of ſubſiſtence or of recovery again. So Pſal. 31. 22. & 116. 10, 11. Hay 40. 27. & 49. 14. Ezek. 37. 11.

V. 19. *Remembring mine affliction, and my miſery, the wormwood and the gall.*] Wherewith God hath fed them, v. 5. 15. See Jer. 8. 14. and 9 15. the word rendred *miſery*, is by ſome rendred *attenuation*; by others, *lamentation*: but neither produce ought wherewith to back either interpretation: the old Latine rendreth it, *tranſgreſſion*; and the word it ſeemeth of ſignifieth very commonly *to rebell*; but that ſeemeth to have no place here, nor doth it well ſuit with that expoſition of the place, that one of the Rabbines giveth an hint of upon the place: and that Verſion exhibiteth, conceiving the Text, as in form of a prayer to God, *Remember mine affliction, or humiliation*: ſure they would never requeſt God *to remember their tranſgreſſion or rebellion*, but with David rather to forget them, Pſalm 25. 7. & 79. 8. howſoever that Expoſition of the place ſeem not genuine. But ſome laſtly both Jewiſh and ours, render it *expulſion*, or *exilement*; that which ſeemeth to be ſeconded by that of Eſay, 58. 7. be ore pointed to on Chapter 1. 7. where the ſame term was uſed. *Remembring*, that is *I remembring*; as Jer. 17. 2. Pſalm 42. 4. when I remember and think upon the great depth of affliction, and extremity of bitterneſs, that God hath brought me unto; and this Verſion the words following confirm.

V. 20. *My ſoul hath* them *ſtill in remembrance. and is humbled in me.*] The ſenſe is, I have them in mind continually, I cannot forget them; and am much dejected and caſt down, (Heb. *bowed down*; as Pſal. 42. 4, 5, 11. & 44. 25.) ſo oft as I think on them. Heb. *remembring remembring* as Jer. 31. 20. and *my ſoul*: as v. 17. Pſal. 57. 1. but this ſo to maketh the ſpeech more emphatical and affectionate; as Pſalm 57. 4.

V. 21. *This I recal to my mind*; *therefore have I hope.*] Heb. *reduce*, or *make to return to my heart*; as Deut. 30. 1. Yet when I conſider and call to mind Gods infinite mercies, I begin to conceive ſome hope again of recovery, and am not wholly ſwallowed up with deſpair. Thus, though in extremity of affliction and depth of temptation, are even the faithfull toſſed to and fro between hope and fear: and brought down to the very pits brink of deſpair; yet the better part at length prevails, ſee v. 24. They ſeem to ſtrain the text, who would refer the ground of hope here pointed at to the foregoing relation, becauſe mans miſery is oft-times made a motive of mercy. Pſal. 12. 5 c. 13, 20. The text runs more freely of its own accord in' way of reference to what enſueth. The diſcretive, *yet*, ſeemeth wanting, to be ſupplied, and preſixed; as Pſalm 119. 83. Job 14. 9. Jer. 5. 53.

V. 22. *It is of the Lords mercies that we are not conſumed.*] Or, To wit, (ſupplied, as Jeremiah 34. 9.) that it is *the Lords great mercy*: ſo the word plurall importeth, Pſalm 89. 1. ſee Eſay 63. 7. conſidering our extream wickedneſs, it is a wonder that it is not far worſe with us, than as yet it is. it is of his meere abundant mercy that any of us do ſurvive and remain, and that there is not an utter riddance made of us at once, Ezr. 9. 13, 15. ſee Jer. 5. 10, 18. & 30. 11. Mal. 3. 6. That which giveth hope of Gods intending ſome good to us, in that he reſerveth a ſeed of us, Eſay 1. 9. Romans 9, 29. & 11. 4, 5.

becauſe his compaſſions fail not] Or *that* (as Jer. 49. 13.) *his tender mercies* (or *compaſſionate affections*: as Eſay 63. 7. *are not ſpent*, or *conſumed*: as Mal. 3. 6.

V. 23. They are *new every morning*:] Or, That they, (to wit, his mercies and compaſſions, v. 22.) are or have been *dayly renewed*, Heb. *new in the mornings* are they: as Eſay 33. 2. See Job 7. 18. Zeph. 3. 5.

great is thy faithfulneſs.] Or that *thy faithfulneſs*, (or *his faithfulneſs*: a change of the perſon, as Eſay 1. 29. Jer. 44. 10.) *is great*, Pſal. 36. 5. See 1 Tim. 1. 13.

V. 24. *The Lord* is my *portion*,] I have an intereſt ſtill in him: as Pſalm 16. 5, & 73. 26. & 119. 57. Jer. 10. 6.

ſaith my ſoul,] Or *I ſay*, as v. 20.

therefore will I hope in him.] Or, *wait on him*; with hopefull expectation wait and depend upon him, Verſe 21. Job 13. verſe 15.

V. 25. *The Lord is good unto them that wait for him*,] That with patience and perſeverance amids their afflictions depend upon him for delivery until his due time thereof do come, Pſalm 40. 1. Eſay 8. 17. & 30. 18.

to the ſoul that ſeeketh him.] Or, *to him. to the perſon*, (As verſe 20.) *that ſeeketh him*, Pſalm 9. 10. and 24. 6. and 27. 8. and 105. 4.

V. 26. It is *good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord.*] Heb. No more but, *Good, and he wait*: which ſome render it, it is *well* with him that *both doth wait*: and this way ſhould I go, I ſhould rather render it, it is *well* with him *that he doth wait*: the copulative put for the relative, as Jer. 4. 1. 8. and 48. 5. But as I conceive. with leaſt ſupply, and moſt familiar, it may beſt be rendred, It is *good that* (to is the copulative uſed, Pſalm 144 3.) a man *wait* (as 2 Kings 6. 33.) *and be ſilent*, (as verſe 28. Pſalm 62. 1, 5, & 131. 2.) that is, *wait ſilently* (as, *made haſte and came*, for *came haſtily* 1 Sam. 4. 14. and *ſit*, be *ſilent*, for, *ſit ſilently*, Eſay 47. 5. and *reign and proſper*, for *reign proſperouſly*, Jeremiah 23. 5.) *for the ſalvation of the Lord*, Gen. 49. 18. Pſalm 119. 174. It is good for one to wait quietly, until God pleaſe to ſend deliverance, both becauſe it is his duty ſo to do, Pſalm 123. 2. and becauſe there is hope of delivery, if he ſo do, Exod. 14. 13. Eſay 30. 16, v. 29.

V. 27. It is *good for a man that he bear the yoke in his youth*] That he be nurtred, as to the ſtrict obſervation of Gods Law. Pſalm 119. 9. Matthew 11. 29. So to the patient enduing of his Will, in ſuch afflictions, as God ſhall ſee good to exerciſe him with, Pſalm 94. 12. and 119. 67, 71, 75. Job 5. 17. Proverbs 3, 11, 12. Heb. 12. 6---10.

V. 28. *He ſitteth alone*,] Or That *he ſit alone*. See Jer. 15. 17. Pſalm 102. 7.

and keepeth ſilence.] Or, *and be ſilent*. See verſe 26. So Pſalm 39. 9.

becauſe he hath born it upon him.] Or, *when* (as Jer. 51. 48.) it, (to wit, the yoke) *is laid upon him*, Heb. *when he had laid it upon him*; as the Verb is uſed, 2 Sam. 24. 12. but taken here indefinitely: and therefore beſt expreſſed by the paſſive; as Amos 4. 2. Habb. 3. 17. Luke 12. 20. So rather, as if it be referred to the patient, *when he beareth it*; as a verbal thence deduced is rendred, Zeph. 1. 11. than as the learned Scholiaſt, *when he hath taken it up upon him*; though the word be oft ſo taken; as Eſay 40. 15. & 63. 9. for the yoke of affliction is not voluntarily taken up, but impoſed and inflicted even upon thoſe that are moſt willing and ready to bear it; compare Matt. 16. 24. with John 21. 18. 19. See alſo, 1 Chron. 12, 13. 17.

V. 29. *He putteth his mouth in the duſt*] Or, That *he put his mouth in the duſt*; Humbling himſelf even to the ground; or as if he ſhould ſtop his mouth with duſt for fear of breaking out into any repining or murmuring Language, Job 40. 4, 5. But this latter ſeemeth to be with the largeſt. It is an allution, as ſome conceive to the manner of thoſe, that having been ſubdued are conſtrained to put their necks down to be trampled upon, and to lick up the duſt under the feet of thoſe, by whom they have been ſubdued, Joſh. 10. 24. Pſalm 72. 9. Eſay 49. 23. & 51. 23. & 60. 14. or, as others rather, unto the uſual manner of ſuppliants, that uſe to bow down ſo low, or lay themſelves along in that manner, that as they lay groveling, their mouth touched the ground, 2 Samuel 12. 16. & 14. 22. Eſay 9. 8. Dan. 8. 17. Matt. 26. 39. and withall to that duſt and aſhes on which they were wont in ſuch caſes to proſtrate themſelves, Job 40. 6. Eſay 58. 5. Mic. 1. 10.

if ſo be there may be hope.] Heb. *peradventure there is hope*; as Gen. 32. 20. Dan. 4. 27. ſuch humble, patient, quiet, and ſubmiſſive carriage, may well give a man ground of hope. Yet it is thus propounded, implying that what God thereupon doth, is out of his mere mercy, not of mans merit, and therefore not to be preſumed on, or claimed as due debt. So Joel 2. 14. Zeph. 2. 3.

V. 30. *He giveth his cheek to him that ſmiteth him*;] Or, That *he give*, &c. Be content to endure diſgracefull, deſpitefull, and contumelious uſage, Eſay 50. 6. Mic. 5. 1. Mat. 5. 39. & 26. 27.

he is filled full with reproach.] Or, That *he be filled* (Heb. *ſatiated*, or *cloyed*; as ver. 15.) *with reproath*: ſuſtain abundance of reproachfull uſage. So Pſal. 123. 4.

V. 31. *For the Lord will not caſt off for ever.*] Though he do leave his people for ſome time, and that for the good of thoſe that either are ſincere and faithfull already, or that are reclaimed and reformed by his judgements; yet he will not alwayes ſo do, So 1 Sam. 12. 22. Pſal. 94. 14. Eſay 57. 16.

V. 32. *For though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.*] Or, as ſome render it, *For when he hath cauſed* grief, or *grieved, he doth alſo*, or *again ſhew mercy according to the amplitude of his benignities*. But for the former part, I adhere rather to our Verſion, Heb. *if*, for, *though*; as Jer. 15. 1. and, *and*, for, *yet*; Jer. 50. 10, 22. In the latter part, I ſhould rather ſay, *abundance*, than *multitude*: the word well admitting either; and ſo alſo, Pſal. 51. 1, & 106. 45. See Eſay 14. 1. & 54. 7, 8. Mic. 7. 18, 19.

V. 33. *For he doth not afflict willingly, nor grieve the children of men*] Heb. *He doth not afflict from his heart*. He doth not willingly afflict any, his own people eſpecially; but what he doth in this kinde, he is in a manner enforced to by their ſins, 2 Chron. 36. 16. Jer. 5. 7, 9, & 30. 14. & 44. 20. or, He taketh no delight in afflicting people; it goeth againſt the hair, and againſt the heare with him to be dealing roughly with them; it is a grief to him to be grievous to them, a pain to himſelf to be puniſhing of them, Eſay 1. 24. Ezek. 18. 23. 32. & 33. 11. or he puniſheth not according to his might; as either he might juſtly, or could do, if he would put out his might, and make uſe of his power, but with reſpect to mans infirmity. Job 37. 23. Pſalm 78. 38, 39. Eſay 27. 8. & 48. 9. Eſay & 57. 16. or, he doth not afflict his out of any ſiniſter diſpoſition towards them, or evil affection to them, but to try their ſincerity and to exerciſe their patience, Pſalm 66. 10. Prov. 3. 11, 12. Rom. 5. 3, 4. Heb. 5. 8. & 10. 32. Jam. 1. 3. 1 Pet. 1. 7. & 4. 12. Rev. 3. 10. Thus divers diverſly, among which the firſt ſeemeth moſt proper, as beſt ſuiting with that form, *from the heart*, as we alſo uſe it, and ſo render, Epheſ. 6. 6. what the Apoſtle there ſaith, *from the ſoul*. Howbeit, I ſhall add how the phraſe is in the Hebrew uſed. A man is

is ſaid to ſpeak, or do a thing *from his heart*, or *out of his own heart*; for theſe terms in Hebrew differ not, when he doth it out of his own mere motion, or invention, without ſuggeſtion, information, direction, or occaſion given, or miniſtred to him, by any other. So it is ſaid of Jeroboam, that he kept a feſtival, which he had deviſed *from his heart*, or *out of his own heart*, without any commiſſion, or direction from God, 1 King. 12. 33. So Nehemy to Sanballat, *there is nothe ſe* theſe things *from thine heart*, or *out of thine own heart*. Neh. 6. 8. having no ground for them, or upon no occaſion given from me or information from any other. So the meaning here may be, that God doth never afflict out of his own mere Will, or motion onely, without ſome good ground and juſt occaſion given him from thoſe whom he doth afflict. So one of the Rabbines here, *He doth it not out of his own Will*; *for mans iniquity giveth occaſion*: contrary to that which of natural parents the Apoſtle ſaith, that they ſometime chaſtile *after their own pleaſure*, it his meaning be ſuch as our Engliſh expreſſeth it, which yet i doubt whether their children liked it, or no, howſoever they deemed of it: but ſo worldly parents ſometime do in an humour, as we ſay, where no juſt cauſe is given of ſo doing: God never. His bounty and kindneſſe ſtreweth from him freely of it ſelf, his ſeverity and harſhneſſe ariſeth from ſomewhat in us.

V. 34. *To cruſh under his feet all the priſoners of the earth.*] The three next Verſes ſome Interpreters annex to the words next before-going; as more particularly relating what thoſe things were, that God did not from his heart, either himſelf do or cauſe to be done. Others rather refer all that is here related to the laſt clauſe, in the cloſe of verſ. 36. whereof more ſhall be ſaid when we ſhall come to that branch. The matters here mentioned are in general oppreſſions, referred to two heads; ſome hoſtile, executed in times of war. ver. 34. ſome civil, exerciſed in times of peace, by force, or fraud, verſ. 35. 36 The entrance into this paſſage is ſome ſomewhat abrupt, divers interpreters ſeek to clear it by ſundry ſupplies: ſome inſerting, *To think*, or, *To ſay*, as if the Prophet did here relate the words, or thoughts of others, not deliver his own. Others, *when a man is ready*, to do as is here declared, as, *I am ready to halt*, Pſal. 38. 17. But our Verſion is plain and full enough. The infinitive is oft uſed in other languages, as well as in Hebrew for the noun; *to do* ſuch things, for, *the doing* of ſuch things: for any *to cruſh under his feet*, or, ſimply, *the cruſhing, under foot* of ſuch a trey, Jeel 3. 8. the Land of Judea, more ſpecially aimed at, Jer. 39. 9. & 50. 17.

V. 35. *To turn aſide the right of a man*] Heb. *to cauſe to decline, ſway aſide or overthrow*; as Prov. 18. 5. Eſay 10. 2. See there, and verſe 36.

before the face of the moſt high.] In the ſight of God. Pſalm 51. 4. verſe 38. not dreading him, or his diſpleaſure. Mal. 3. 5. who is an avenger of ſuch courſes, Pſalm 94. 1. Proverbs 22. 22, 23. & 23. 10, 11. 1 Theſſalonians 4. 6. So the moſt. Howbeit, ſome expound it of God himſelf, as not doing himſelf what is here ſaid, to wit, that God doth not ſway or pervert judgement in any cauſe that cometh before him, Job 8. 3. & 34. 5. 12. and ſay they, the Noun is put for the Pronoun; *the face of th. If elf*, for *his face*; as *the Lords Heavens*, for *his Heavens*, ver. 66. But this ſeemeth not to ſuit ſo well with the tenour and courſe of the context. And there ſuit ſo well with the tenour and courſe of the context. And there ſeemeth to be ſome marge t alſo intimateth, that underſtand the word here uſed, not of God, but of ſome earthly Judge, of a man in place of authority and judicature; rendring the words, *before the face of a Superiour*. Heb *an high* one: and the word is uſed not of God alone, but of other things alſo, both places, as 2 Kings 15. 35. 2 Chr. 8. 5. and perſons, as Deut. 26. 19. and I ſee not, why it ſhould be taken otherwiſe here: as a word of the very ſame notion is of thoſe that ſit aloft in place of judicature above others, in a place parallel to this Eccl. 5 8 *There is one high above the high, and high ones ab ve them*; where the term *high* is given to God in the firſt place; to Judges in the ſecond place; to Angels (as ſome alſo think) in the third.

V. 36. *To ſubvert a man in his cauſe.*] Heb. *To pervert a man in his controverſie*; that is, by over-ſwaying the proceedings at Law, and cauſing the ſcale to decline and weigh down the wrong way, v. 35. to overthrow a man in his ſuit: that which is termed, *a wreſting of judgement*, or *right*, Deut. 16. 19. Thus, if we conceive the one, as ſome do, to be no more than a further illuſtration of the other: yet ſome Interpreters diſtinguiſh them, conceiving the former to be meant of over-ſwaying cauſes by power and might: the other of carrying things awry by cunning and ſlight: and this ſeemeth not improbable.

he Lord approveth not.] This clauſe is generally deemed to reach to all thoſe particulars before recited: but this is variouſly expounded. The words are in Heb. *the Lord ſeeth not*. Which ſome read by way of interrogation, *Doth not God ſee it?* as if it came in by way of objection, againſt what had been ſaid of Gods unwillingneſs to afflict. Doth he not ſee ſuch things as thoſe to be done? to which the anſwer ſhould be returned, v. 39. Others as a ground laid for the enſuing affertion of Gods great forbearance and diſpoſal of all things; *Should not God ſee it?* can it be ſo done, that he ſhould not ſee and regard it? as Job 11. 11. *ſhould he ſee iniquity, and not conſider, or regard it?* But others, and ſo the moſt read them by way of enunciation *the Lord ſeeth not*: that which ſome take according to the proper and native notion of the word, conceiving it to be delivered as the ſpeech and imagination of wicked men, that God ſeeth none of theſe things when they are done. So Job 22. 13, 14 Pſalm 10. 11, & 94. 7. But how ſuch ſhould be brought in ſpeaking here, is not eaſie to deſery. Others therefore take the word of *ſeeing*, in a figurative ſenſe, ſome, *God ſeeth* none of theſe things; that is, he knoweth them not, he is not acquainted with them, he doth not practice any of them; he doth not handle men cruelly without right and ceaſon; nor make uſe of his power to oppreſs any man in judgement; nor of his skill to pervert any mans cauſe that cometh before him, but is willing to hear and try all indifferently, according to the rules of equity and right. Others, and ſo the moſt, *he doth not ſee*: that is, like of, or approve: he doth not bohold any of theſe things with an eye of allowance and appobation: as Numbs. 23. 21. Hab. 1. 13. and this laſt ſeemeth the genuine ſenſe of the place. So it is a confirmation of that which was formerly ſaid, that God *afflicteth not from his heart*; ſince that, though he permitteth ſuch things to be done, and giveth way therein to mans malice for the execution of his juſt judgement on ſome, and the chaſtiſement of others; yet he doth not approve the things done in thoſe whom he maketh uſe of as inſtruments the cin. See Hab. 1. 12, 13. If we read the words by way of interrogation, it will be part of an Objection begun here; continued: Verſe 37, 38. and anſwered, verſe 39.

V. 37. *Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not?*] Theſe words are very diverſly rendred, though to the ſenſe of them in general moſt agree, to wit, that nothing is done here below, but by a Divine providence ana diſpoſal. Some render them as a check to that impious conceit of men, as they conceive before mentioned, that God ſeeth not, or regardeth not what men here on earth doe. *Who is he, that ſaith this, that it is*, (that ought is done) *when the Lord hath not commanded it?* Who is he that can or dare be ſo preſumptuous and impious, as to ſay that ought cometh to paſs without good providence and appointment? Prov. 16. 4, 33. and 21. 30, 31. and 19. 16 Matt. 10. 29, 30. Others, *Who is he, that ſaith, and it is*, (that which he ſaith cometh to paſs and is effected) *if the Lord hath not commanded it?* Who is he, that is able to effect and bring about what he ſpeaketh, or purpoſeth, unleſs God permit and give way thereto? Prov. 16. 1, 9. Jer. 10. James 4. 13, 15. And theſe two readings, as in ſenſe they little differ; ſo the words of the Text will well admit either: but the latter, which our Verſion followeth, ſeemeth the right. There is a defect of the relative in either: in the former branch, of the particle of time with the former, as Jer. 18. 18. of the conditional with the latter, as Eſay 30. 20. in the latter branch, as Jer. 50. 5. & 52. 1. Some reſt ſtain the text to the Chaldeans employment againſt Gods people, rendring the words in two diſtinct propoſitions. *Who is he, who when he ſpake, it was done?* Heb. *he ſpake and it was done*: as Pſalm 33. 9.) hath not *God* enjoyned this? to wit, that the Chaldeans breathing in upon us, and dealing with us as they have done. But the ſentence ſeemeth more general, driving at this, to ſhew that though God do nothing elſe of this nature, either out of any deſire of or delight in, the thing it ſelf; nor out of his own mere motion and pleaſure; but upon occaſion miniſtred by man, and juſt ground given him from the perſons themſelves that ſuffer; yet nothing befalleth any in this kind but by his diſpoſal; nothing but what he hath commanded: that is, in his ſecret and unſearchable providence pre-ordained and appointed, either to act, or to permit and give way to. See 2 Samuel 12. 11, 12. and 16. 10. 1 Kings 11, 15, 24. Jer. 34. 22. Acts 2. 23. and 4. 28.

V. 38. *Out of the mouth of the moſt High proceedeth not evil and good?*] Heb. *Cometh not the evil things, and the good?* or, *thoſe* things that are *evil, and that* that is *good?* for the Article prefixed with either is emphatical: and the former word is plural, the latter ſingular: which though ſome deſcant upon, as if it implied that more of ill things ordinarily befell men here than good: yet by an uſual Hebraiſm, joyning nouns plural with verbs ſingular in a notion of diſtribution, as Exod. 2. 6. Joel 1. 20. *cometh evils and goods*, is no more than *ſo every each evil*, (as Amos 3. 6.) *as well as* ought that is *good*. So the meaning is, that as well croſs iſſues and penalties, as benefits and proſperous ſucceſſes come all of them by Gods appointment, job 1. 21. and 2. 10. Pſalm 75. 5. Eſay 45. 7. Amos 3. 6. Gods *mouth*; for, his appointment: whether of direction, as 1 Samuel 15. 24. or of determination, 2 Kings 24. 3. And ſo here; See Deuteronomy 8. 3. Some repeat from the fore-

foregoing Verse those words, *Who is it that saith?* But neither is that Version there unquestioned, nor is the supply needful here.

V. 39. *Wherefore doth living man complain, a man for the punishment of his sins?*] Heb. *For his sin.* But the term is used in Scripture, not onely for *sin* it self, or the act of it; but sometime also for a *sin sacrifice*; a sacrifice offered for the expiation of some sin, Lev. 4. 3. 2 Cor. 5. 21, sometime, for the *guilt* of sin, or, obligation to sufferings for it, Gen. 4. 7. & 18. 20. 9. and further again for any *penalty* inflicted, or to be inflicted in way of *punishment* for it, Gen. 4. 13. Zach. 4. 19. & for our Version here taketh it: of which yet there is no necessity. For there is more ambiguity about another word in the text; for the word rendred *complain*, some render *mourn*, or be *sorrowful*: and in heavinesse; some, *vex himself*; some, *murmur*. The two former ground their interpretation upon a word that hath a notion, sometime of *grief*, and *heavinesse*, Deut. 26. 14. whence *Beun*, Gen. 35. 8. and *mourners*, Hos. 9. 4. sometime, of *grievance, anger, wrath, vexation*, ob 5. & 15. 35. Hence, some render it, *Why is the living man sorrowful? man* suffereth *for his sin.* So our Geneva Version, dividing the text into two distinct branches, a question and an answer thereto: which one of our former Versions doth another way; *Why then doth the living man murm? let him mourn for his own sin*; that hath brought such things upon him; as Chap. 5. 16. To which purpose also a learned Scholiast; *Why doth the living man complain? let each man complain of his own sinne: a man, for each one*; as Jer. 5. 1. Others, *Why doth he afflict himself by himself by his sins?* why doth he procure evils to himself by the committing of sin? And others again, *Why doth he vex himself?* (to wit, by impatient carriage under Gods hand, as those, Proverbs 19. 3. Esay 8. 21. Rev. 16. 9, 10) *even a man in his sin*: persisting still in the same. Rev 9. 20 21. & 16 10. But those things go the last way as the most do, following the ancient Greek and old Latine, there in going before them, build upon the use of the word, Numb. 11. 1. where in a notion of *murmuring*, it is most generally taken. And the Greek rendreth it, *Why should the living man murmur, a man for his sin?* which precisely expresseth the Hebrew: the Latine followeth him exactly, save that for his *sin*, he hath *sins*: both ufe two several words for *man*, as the Hebrew also doth; but our two several words for *man*, as the Hebrew also doth; but our two several words for *man*, as the Hebrew also doth; but our English cannot so fitly express, Some other, *Why should the living man murmur, any one for his sins?* that which must be understood of the punishment of sin: *a man*, for *any one*; as Jer. 5. 1. Our ancienteſt Version, *Why then murmureth the living man? let him murmur at his own sin.* The plaineſt Version ſeemeth to be, *Why should any living wight complain*, or *murmur?* (for either will ſuit with the uſe of the word, Numb. 11. 1.) *any man*, I ſay ſuffering *for his ſinne?* what cauſe hath any man to complain of God, or murmur againſt God, as dealing roughly and rigorously with him, when he ſuffereth nothing but what he hath procureth to himſelf by his ſins? Chapter 1. 18. verſe 42. Jer. 2. 17, 19, & 4. 18, & 30. 15. & 44. 8. Mic 7. 9. In the term *living man*, ſome would have to be intimated that kind of life that is common to man with the brute beaſt Geneſis 7. 4, 23. See Eſay 2. 22. But the word ſeemeth rather to have reference to mans life here on earth, even that which is peculiar to man as man, ſubject and expoſed to manifold afflictions, and variety of annoyances, while he abideth in this mortall life. So Eccl. 4. 2, 15, 16. See Job 5. 7. and 14. 1.

V. 40. *Let us ſearch and try our wayes,*] A pious inference upon the former diſcourſe, ſince that it is ſo, that God neither deſireth nor delighteth in dealing thus with us, but that we by our ſins have provoked, yea inforced him to doe what he hath done; let us repent of our ſinnes, break them off, return from them, reform our lives, and take a new courſe: and that we may ſincerely and ſeriouſly ſo do, let us take a ſtrict view and ſurvey of our former courſes, that we may alter and amend whatſoever upon a due and narrow ſearch we ſhall deſery and diſcover to have been amiſs in them. This ſerious conſideration, and ſedulous examination of a mans ſelf, is the readieſt way to true repentance, Pſalm 4. 4. and 119. 59. Zeph. 2. 1. Hagg. 1. 5, 7. 1 Corinthians 11. 28. The words ſeem to have ſome alluſion to the ſearching and diving into either the bowels of beaſts broken up in ſacrifice; or into the bowels of the earth for the diſcovery of rich mines and treaſure, Proverbs 2. 4. and 20 17. Jer. 17 10. and two words of the ſame notion are joyned together, to intimate the narrower and more accurate enquiry; as the like, Deuteronomy 13. 14. and the ſame term repeated, Zeph. 2. 1.

and turn again to the Lord.] Return to him, from whom turning away by our ſins we have brought theſe evils upon our ſelves, Jer. 1. 15, 16. & 2. 13, 15 Eſay 59. 2. and unto whom we cannot return again, but by turning away from them, Eſay 55. 7. Jer. 4. 1. Joel 2. 12. Zech. 1. 3.

V. 41. *Let us lift up our heart with our hands unto God in the Heavens.*] Heb. *Let us lift up our heart to our hands.* Whence ſome pick out myſtical notions, of joyning heart to hand in prayer; and ſeconding prayer with practice. And the Jewiſh Maſters go another way: And becauſe it is ſaid of a ſmall *cloud*, that it appeared *like a mans hand*, 1 Kings 18. 44. and of God it is ſaid, that he *covereth the light* ſometime with the clouds, as with his *hands*, Job 36. 32. (for I conceive no other to be the genuine ſenſe of that place) they would therefore have the word both here, and in that place of Job, to ſignifie *the clouds*; put here for *the heavens*; and *the heavens*, for God that dwelleth in heaven, Pſalm 115. 3. Luke 15. 18. and it ſhould thus be no more than *Let us lift up our heart toward the clouds*, (that is, to God above) *unto God that is in heaven.* But we ſhall not need to have recourſe to theſe ambiguous and far fetche about Expoſitions: the particle here uſed is well rendred *with*, as the old Latine alſo hath it: (for the Greek is ambiguous, and the Chaldee reverſeth) and ſo the particle is uſed, Jer. 25 26. *and all the Kings of the North one with another*; and Ezek. 26. 16. *Thou haſt played the harlot with the Egyptians*, The meaning then is plain: *Let us lift up our hearts together with our hands*; alluding to the uſual rite of *lifting up the hands* in prayer to God, Pſalm 28. 2. and 63. 4. and 141. 2. and withall, to that form of ſpeech, whereby Prayer in Scripture is frequently deſcribed by the *lifting up of the heart* or *ſoul*, unto God, Pſalm 121. 1. & 86. 4. & 143. 8. in the one is implied the ſincerity and ſeriouſneſs of that Office; in the other the intention and earneſtneſſe in it; *to God in the heavens*: unto that God, who alone is the true *God*, and hath his principal place of abode in heaven, Pſal 115. 3. Mat. 6. 9.

V. 42. *We have tranſgreſſed, and have rebelled,*] Confeſſion of ſin an individual companion of repentance, Pſal 32. 6 & 38. 18, & 51. 3. and words of the ſame notion are joyned together, to expreſſe the greatneſſe, grievouſneſſe, and heinouſneſſe of their ſin, See Chap. 1 18. See the like, Neh. 9 26. Dan 9. 5.

thou haſt not pardoned] Or, *ſpar eſt, or ſo. born*; as Deut. 29. 20. Amos 7. 2. and no marvel: for he was through their obſtinacy made weary of forbearance, Jer. 15. 6. & 44. 22.

V. 43. *Thou haſt covered with anger, and perſecuted us:*] This *covering* ſome refer to God, but diverſly, as *covering* himſelf *with wrath*; therewith as in a military garb to come arrayed againſt them. See Eſay 57. 17. Others of *covering his face*, that he might not behold the havock made of this people: as a tender hearted father would cover his face, when ſome darling childe of his were for ſome diſeaſe to be cut in his preſence. But neither of them ſeem to ſuit ſo well here, the latter of them eſpecially. And the moſt therefore may be the people rather the object of the act here intimated, which ſome conceive to have in it an alluſion to the covering of mens faces in extremity of grief, 2 Sam. 15. 30. Eſt. 6. 12. or upon ſentence of death paſt againſt them, Eſt. 7. 8. but this alſo ſeems not to have any place here. Others expound it of *abſetting*, or *environing* of them with evils, as God is ſaid to have *hedged* ſome in with calamities, Job 3. 23. See verſe 7. Others, of *overwhelming* them with, and *involving* them in a dark cloud of afflictions; and purſuing them ſo encompaſſed with darkneſſe. See the like expreſſions, Pſal. 35. 6. Eſay 8. 22. Job 18. 18. and this ſeemeth the right. See verſ. 66

thou haſt ſlain, thou haſt not pitied] See the ſame, Chap. 2. 21.

V. 44. *Thou haſt covered thy ſelf with a cloud, that our prayer ſhould not paſſe through.*] Heb. *Thou haſt beſet us a cloud to thee*; that is, Thou haſt drawn us as it were a cloud about thee; or, *Thou haſt environed thy ſelf as with a cloud*, or, *wrapped up thy ſelf as in a cloud*: for the particle before the pronoun ſeemeth here redundant; as it is Pſal. 140 7. *from paſſing prayer*; that is, *ſo that prayer cannot paſſe.* So that our prayers can finde no acceſſe to thee. See the like form of ſpeech, Eſay 24. 10. the ſame poſſeſſive is not in the text. As thou haſt caſt a cloud of wrath over us, that we may not ſee which way to eſcape, verſ 43. So thou haſt wrapped up alſo thy ſelf as in a thick cloud that our ſuits and requeſts may not get to thee, to obtain audience: much leſſe to gain acceptance with thee. This *cloud* ſome expound Gods freſh remembrance of their ſins: and they were indeed the raiſers of this cloud between God and them, Eſay 58. 2. but the cloud rather ſeems his wrath, compared to ſome fuch thing alſo, verſ. 43. Joel 2. 2. Amos 5. 18, 20. See before, verſ 8.

V. 45. *Thou haſt made us as the off-ſcouring, and refuſe in the midſt of the people.*] Thou haſt cauſed us to be had in as vile eſteem as may be; as if we were no better than *off-ſcourings*, or *ſcrapings* (for from a root of that notion, Bezek. 26. 4. cometh the word here uſed, and no where elſe found in Scripture: and the Greek word anſwering it, 1 Cor. 4. 13. from the like.) *and refuſe*; ſuch baſe droſſie ſtuffe, as cometh away from metal and oar in the melting and trying of it, Jer 6. 30 the words are in a proverbial form uſed among the Talmudiſts to deſign ſome extream vile and baſe thing. See Chap 1. 8, 11, 17. Heb. *in the midſt of the peoples*, for, *among all other people*, or, *nations*; as Mic. 5 7, 8.

V. 46. *All our enemies have opened their mouthes againſt us.*] Or, *do open*, or, *widen* in way of deriſion and mockage; as, Pſal. 22. 13. See Chap. 2. 16.

V. 47. *Fear and a ſnare is come upon us,*] Thus the old Latine, and all our Engliſh Verſions conſtantly. But the Hebrew text hath expreſly, not *a ſnare*, but *a pit*: and that reading the Rabbines in their Commentaries acknowledge; as alſo the Tigurine, the Italian, and the French: the terms of either, indeed, of *ſnare* and *pit*, come very near the one to the other: it is but the addition of a letter to the one, that maketh up the other; and a change of that letter, a *t* into a *d*, that maketh out the third: and in other places, where the ſame proverbial form of ſpeech is found, all three are expreſſed, Eſay 24. 17. Jer. 48. 43. If all were here, one is loſt: but though it were ſo, which is not likely, yet our Verſion would be altered; ſince that is ſwarveth from the received and generally approved Originals without any good ground. The meaning is, that carrours were fallen upon them, and pits, or pit-falls digged for them, that while being ſcared, they ſeek by flight to ſhun and eſcape the one, they may fall into the other. See Eſay 24. 18. Jer. 48 44. and what next both here and there enſueth. The Chaldee renders it, *terrour and trembling*; the Greek, *Fear and aſſonishment*: neither any thing near to the Hebrew.

deſolation and deſtruction.] Heb. *deva ſtation*, (as another term neer it from the ſame root, Pſal. 73. 18. & 74. 3. for this is no where elſe found) *and breaking or contrition, or deſtruction*; as chap. 2. 11. ariſing from the pit that they fall into and are taken in, while they flee, for fear of ſome other purſuing evil: hence the ſame term ſignifieth both *a pit* and *deſtruction*, Pſalm 7. 15. & 103. 4.

V. 48. *Mine eye runneth down with rivers of water, for the deſtruction of the daughter of my people.*] So Chap. 1. 16. & 2. 18. Pſal. 119. 136. See Jer. 9. 1. & 14. 17. *Mine eye runneth down, or, threſteth down with rivers*, or, *ſtreams of water*, for, *ſtreams of water run*, or, *flow down from mine eyes.* (for the word is collective; as alſo verſ. 14. 50.) as, *the mountains ſhall drop with new wine, and the hills flow with milk*, and *the ſtreams with water*, for, *new wine ſhall drop from the mountains, and milk run from the hills*, and *water from the ſtreams*, Joel 3. ver. 18.

V. 49. *Mine eye trickleth down, and ceaſeth not, without any intermiſſion.*] Heb. *Floweth down* (Job 20. 28. *and ſtayeth not* (as Iosh. 10. 13.) *or is not ſilent* (as c. 2. 18.) *without intermiſſions, or, remiſſion*, as Pſal. 73. 2. *intermiſſions*, or *remiſſions*. for, *any intermiſſion*, or *remiſſion* at all: 2 Sam. 15. 30. *Eſt.* 6. 12. or upon ſentence of death paſt againſt them, Eſt. 7. 8. but this alſo ſeems not to have any place here. Others expound it of *abſetting*, or *environing* of them with evils, as God is ſaid to have *hedged* ſome in with calamities, Job 3. 23. See verſe 7. Others, of *overwhelming* them with, and *involving* them in a dark cloud of afflictions; and purſuing them ſo encompaſſed with darkneſſe. See the like expreſſions, Pſal. 35. 6. Eſay 8. 22. Job 18. 18. and this ſeemeth the right. See verſ. 66

thou haſt ſlain, thou haſt not pitied] See the ſame, Chap. 2. 21.

V. 44. *Thou haſt covered thy ſelf with a cloud, that our prayer ſhould not paſſe through.*] Heb. *Thou haſt beſet us a cloud to thee*; that is, Thou haſt drawn us as it were a cloud about thee; or, *Thou haſt environed thy ſelf as with a cloud*, or, *wrapped up thy ſelf as in a cloud*: for the particle before the pronoun ſeemeth here redundant; as it is Pſal. 140 7. *from paſſing prayer*; that is, *ſo that prayer cannot paſſe.* So that our prayers can finde no acceſſe to thee. See the like form of ſpeech, Eſay 24. 10. the ſame poſſeſſive is not in the text. As thou haſt caſt a cloud of wrath over us, that we may not ſee which way to eſcape, verſ 43. So thou haſt wrapped up alſo thy ſelf as in a thick cloud that our ſuits and requeſts may not get to thee, to obtain audience: much leſſe to gain acceptance with thee. This *cloud* ſome expound Gods freſh remembrance of their ſins: and they were indeed the raiſers of this cloud between God and them, Eſay 58. 2. but the cloud rather ſeems his wrath, compared to ſome fuch thing alſo, verſ. 43. Joel 2. 2. Amos 5. 18, 20. See before, verſ 8.

V. 45. *Thou haſt made us as the off-ſcouring, and refuſe in the midſt of the people.*] Thou haſt cauſed us to be had in as vile eſteem as may be; as if we were no better than *off-ſcourings*, or *ſcrapings* (for from a root of that notion, Bezek. 26. 4. cometh the word here uſed, and no where elſe found in Scripture: and the Greek word anſwering it, 1 Cor. 4. 13. from the like.) *and refuſe*; ſuch baſe droſſie ſtuffe, as cometh away from metal and oar in the melting and trying of it, Jer 6. 30 the words are in a proverbial form uſed among the Talmudiſts to deſign ſome extream vile and baſe thing. See Chap 1. 8, 11, 17. Heb. *in the midſt of the peoples*, for, *among all other people*, or, *nations*; as Mic. 5 7, 8.

V. 46. *All our enemies have opened their mouthes againſt us.*] Or, *do open*, or, *widen* in way of deriſion and mockage; as, Pſal. 22. 13. See Chap. 2. 16.

V. 47. *Fear and a ſnare is come upon us,*] Thus the old Latine, and all our Engliſh Verſions conſtantly. But the Hebrew text hath expreſly, not *a ſnare*, but *a pit*: and that reading the Rabbines in their Commentaries acknowledge; as alſo the Tigurine, the Italian, and the French: the terms of either, indeed, of *ſnare* and *pit*, come very near the one to the other: it is but the addition of a letter to the one, that maketh up the other; and a change of that letter, a *t* into a *d*, that maketh out the third: and in other places, where the ſame proverbial form of ſpeech is found, all

it is true, that this particle is frequently uſed in a notion of collation, as Proverbs 2 1. Eccleſiaſt. 7. 1. but it is no leſs frequently uſed in a notion of cauſality; as Pſal. 12 5. Ruth 1. 13. Eſay 3. 4 & 48. 4. & 53. 5. Jer. 8 19 and it ſoundeth in this place much better this way, than it doth that other. See Chap. 2. 11.

It is obſerved by ſome, that in this Chapter, as alſo Chap. 2. 16, 17. & 4. 16. 17. theſe two letters *Ain* and *Peh* are tranſpoſed contrary to the order before obſerved, Chap. 1. 16. 17. as alſo in other portions of Scripture, where the like alphabetical diſpoſition is uſed; whereof a learned man giveth this reaſon, Becauſe the letters were ſo ranked in the Chaldee Alphabet, and that Jeremy therefore writ the firſt Chapter after the Hebrew manner as a Jew, the three following after the Chaldee method, as none a ſubject to that King: but nothing is prodnced whence it may appear, that in the Chaldee alphabet the letters ſo ſtood. It may rather probably be thought, that in ſome Hebrew alphabets theſe two letters were diverſly placed; as are two of the precepts in the Decalogue, the ſixth and the ſeventh. See Mat. 19. 18. with Mar. 10. 19. Luke 18. 20. Rom. 13. 9. as alſo the two branches of the laſt precept. See Exod. 20. 17. with Deut. 5 25.

V. 52. *Mine enemies chaſed me ſore, like a bird without cauſe.*] There ſeemeth to be a trajection in the words, thus in their proper conſtruction to be ranged; Thoſe that were *mine enemies cauſleſly* (having received no wrong from me, as 1 Sam. 24. 11. Pſal. 35 7, 19. & 54 9. & 69. 4. & 119 161. *did, do ſurely chaſe me*, (Heb *chaſing chaſe.* See Chap. 4. 18, 19) *like a bird*; that is, beaten and followed from buſh to buſh, 1 Sam. 26 20. Pſal. 11 1.

V. 53. *They have out off my life in the dungeon,*] Or, *cut it off* by caſting me *into the dungeon*, Jer. 38. 6. 9. a complexive ſpeech, not unlike to that, *thou haſt profaned his crown to the ground*; that is, *profaned it. by caſting it down to the ground*, Pſal. 89 39. with 44. or, *cut it off*, and caſt me *into the pit*: *as, he ſlew them into the pit*; that is, *ſlew them*, and caſt them *into the pit*, Jer. 41. 7. They have thut me up in dungeons, where I lye as one dead verſe 6. or, They have taken away my life (power and government it as the ſoul and life of a ſtate,) and laid my corpſe in the grave, Ezek. 37. 11.---13.

and caſt a ſtone upon me.] Rolled a ſtone over me, to make ſure work with me, to keep me from ever riſing or recovering again: alluding to ſuch ſtones as were wont to be laid on the mouthes of dungeons, Dan 6. 17 and caves, Joſh. 10. 18. and ſepulchres, Mat. 27. 60. or, *they caſt ſtone*, that is, *ſtones* (the word taken collectively, as Prov. 26. 27. & 27. 3.) *upon me*: they have cut off my life, by caſting ſtones upon me, they have ſtoned me to death, 1 Kings 12. 18. 2 Chr. 24 21. Ezek. 16. 40. Acts 7 58. as, *know, and try*, for, *by triall know*, Jer. 6. 27. and, *make bald and cut*, for, *by cutting make bald.* Mich. 1. 16. or having taken my life from me, they overwhelmed my (lifeleſs) body with an heap of ſtones; as with corpſes of perſons executed hath ſometime been done, Joſh. 10. 27. 2 Sam. 18. 17. Which way ſoever we take it, it is a lively reſemblance of their grievous, and, in manner, irrecoverable captivity. Which they in ch extenuate and enervate, that expound this and all that followerh, Verſe 55, &c. unto the caſting of Jeremy into the dungeon, Jer. 38. 6. as the former alſo, verſe 6. of his impriſonment by Paſhur, Jer. 20. 2. As little heed is to be had of what ſome other here ſuggeſt, of the ſtoning of Jeremy to death in Egypt, concerning which, ſave a twelfth tale, which many cauſleſly give credit to, we have no certain or weighty record: But belike, according to their mens conceit, he prophecied before-hand, what end he ſhould come to.

V. 54 *Waters flowed over mine head,*] Afflictions, in Scripture, are frequently compared to great waters and deepes Pſalm 18. 16. & 32. 6. & 42. 7. & 66. 12. & 69. 1. 2, 15. & 88. 17. & 93. 3. Eſay 28 9, 17, 18. & 59. 19. Jer. 51, 42, 55 Now this ſome expound here of the Chaldean invaſion, who with their vaſt Armies breaking, as a Sea, into their land overflowed and overwhelmed all with them, Jer. 34 1. Chap 2. 13 But becauſe at this fore inundation, God is ſaid not to have heard or regarded their cry, Jer. 7. 16, & 11. 14. & 14 11, 12. Verſe 8. 44. whereas in that deluge here intimated, he is ſaid to have heard them, verſe 56. (for they ſtray wide, that would reſt ſain it to Jeremies carriage in the dungeon;) Some therefore (whom I rather concur with) refer it to the Aſſyrian Invaſion by Sennacherib, and render the words, When *the waters flowed over mine head*; as Pſalm 124. 4, 5. when I was in extreamm diſtreſſe by the Aſſyrian forces who like a violent torrent or land-flood, had broken in upon me, and born downe all before them, Eſay 36. 1, 2. Of this invaſion, ſee Eſay 8. 7, 8. & 59. 19. places parallel to this The adverb is ſunpſyed; as Deuteron. 8. 12. Eſay 48 13. 21. Ieremi. 8. 18.

then *I ſaid, I am cut off*] Or, and *I ſaid* (carrying on the ſentence) I thought with my ſelf; as verſe 18. *I am cut off*, I am utterly undone, So Pſalm 31. 22. & 37. 13. Eſay 38 10, 11. Jon. 2. 3, 4.

V. 55, *I called upon thy name, O Lord, out of the low dungeon*] Or, yet (ſupplyed; as Jer. 15 1, 10. & 51. 53.) *I called upon thy name out of the low dungeon.* Heb. *pit of lowneſſes*; as Pſal. 88. 6. In the greateſt depth of mine affliction and diſtreſſe,

Psal.130.1.verf.53.Jon.2.1.See 2 Chr.32.20.Esay 37.3.4.15--20.

V. 56. *Thou hast heard my voice.*] Or, *And thou hearedst my voice.* Thou wast then pleased to hear the prayers of thine people, and to lend them deliverance out of that their distresse. See Esay 37. 11-12 ——36.

hide not thine ear at my breathing, at my cry.] So read, the sense will be, vouchsafe thy people now the like favour again that then thou shewedst them; as Psalm 4.1. & 22.4.5.& 85. 1.4——4. hide not thy face from them, (Esay 1. 15.) be not deaf towards their cry, (Psalm 39. 12.) remove that cloud that thou hast now drawn about thee, ver. 44. that their *breathing* (so Exod.8. 11.) or *panting* (here rather) or *gasping for breath*, may together with their cries, find free passage and accesse to thine ears. Howbeit, some read the words as spoken in way of a continued relation, *Thou didst not hide thine ear at my gasping, at my cry*; when I was in that grievous extremity, that I seemed to ly gasping for life, and even drawing my last breath, but yet did still cry and seek to thee for succour and relief, (see Esay 26. 16——18. & 37.3. 1 Chr.32.20.) Thou didst not then reject such my sighing and seeking to thee, Esay 39.21.——36. This admitted, the main current of the context will run on smoothly without any interruption; nor can ought be objected against it, save that *al*, the particle here used, hath ordinarily a notion of inhibition, not of a bare negative; but that is not universal: *al*, for *le*, is not altogether unusual. Instances hereof, see Job 20 17.& 36 18 Psalm 34 5 & 41.2 & 50.3 & 66. 7. & 85.8 & 121.3 & 128.8. Esay 2.9. Jer.7 6. Obad. 12. The most of these places are clear. the rest all very probable, for this use of the particle, which the course of the context doth here very strongly plead for.

V. 57 *Thou drewest near in the day that I called upon thee* Thou madest thy gracious and powerful prelence with thy people to appear by succouring and saving them. So Psalm 69 18 *draw nigh that I called*, for, *when or what time I called*. so Psalm 86 7. *In the day of my troubles*, for, *when*, or *what time I am in trouble*.

thou saidst, Fear not.] Thou saidst so to me then by thy Prophet, Esay, 37. 6. See the like encouragements, Esay 41. 10, 13.

V. 58 *O Lord thou hast pleaded the causes of my soul.*] Or *Thou didst plead O Lord*, (so the words lye in the Text, and of Gods manner of *pleading* for his people, see Esay 49. 25 & 51 22. Jer. 51.26) either my causes in general, *my soul*, for *me*, as v. 17, 20, 24,51. or more specially such causes of mine as concerned my life; as Psalm 31 12, & 35.4.

thou hast redeemed my life.] Or, *thou didst rescue my life*: thou didst rescue or deliver me out of the hands of those that would have taken away my life. So is the word of *redeeming* frequently used, Psal. 55.18 & 69. 18.& 107. 2.

V. 59. *O Lord, thou hast seen my wrong.*] Or, *thou seest my wrong*, Heb. *my perverseneſs* (a term no where else found; but the Verb it cometh of we had before v.36) that is, mens perverſe, croſs, injurious, and outward uſage of me: as, *my wrong*, or *violence*, for *the wrong offered me, the violence done to me*, Jer. 51. 35. thou canſt not but ſee it, Pſal. 10.14. See v.36.

judge thou my cauſe. Heb. *my judgement*; as Pſalm 9 4. & 43.1. decide my cauſe now, as in former-going age. thou ſometime diddeſt, and haſt promiſed to do. Deut. 32. 36. Eſay 49. 25, 26. Jer. 51 36. And here I conceive, begins the firſt requeſt or ſuit of this people to God, all that went before, being but as a preparative, or introduction thereunto, drawn from their experience of Gods former favour and forwardneſs in this kind to do for them, produced, partly to induce God to manifeſt his conſtant and continued goodneſs, in doing the like again for them; and partly alſo to raiſe up in themſelves ſome hopefull expectation of finding the like favour with God, that in former times they had found. See the like Pſalm 44. 1——4. & 74. 12.——14. & 85. 1——4. Eſay 63. 11.——15.

V. 60. *Thou haſt ſeen all their vengeance, and all their imaginations againſt me.*] Or, *Thou ſeeſt* all that revengefull carriage of theirs towards me, whereby they deal with me, as with one that had done them ſome haynous wrong, and whom therefore they deviſe how to be revenged upon to the utmoſt: doe thou avenge me upon them, as they ſtudy now how to be revenged upon me, Jeremiah 51, 26. Heb. *their contrivements* (as Chapter 49. 50, and 50. 45.) *to me*, for, *againſt me*; as it is expounded, verſe 61. So is the Particle uſed alſo, Pſalm 51.4. and 56.2. Jeremiah 59.7.26.

V. 61. *Thou haſt heard their reproach, O Lord,*] Or, *Thou hearedſt.* Thou doeſt as well heare all their reproachfull language, as ſee their deſpitefull carriage, both againſt me, and againſt thy ſelfe, Pſalm 69. 19. and 80. 50, 51. Eſay 37.3,4. So verſe 59.

and *all their imiginations againſt me.*] As verſe 60. So Pſalm 56. 6.

V. 62. *The lips of thoſe that roſe up againſt me, and their device againſt me all the day.*] *Lips*, for, *Language*; as Gen. 11. 1. Pſalm 59.7. Zeph.3 9. Heb. *riſers up* againſt *me*: thoſe that roſe up againſt me and invaded me; the particle is ſwallowed up between the participle and the pronoun affixed to it. So Pſ.18.39.48. & 53. 5. and *their meditation*; as Pſal. 19. 14 what they muſe, or minde, either *againſt* me, or, *concerning* me; as Eſay 1. 1. *all day* long: continually; as ver.14.

V. 63. *Behold, their ſitting down, and their riſing up. I am their muſick.*] This Verſe ſome divide into two diſtinct branches, making the former a petition, an aſſertion the latter. The former they thus conceive and expound, *Behold their ſitting up, and their laying down*; take notice of the whole tenour and courſe of their liveſtor whereas mans whole life is taken up with, and ſpent in either employment or reſt from it; hence it cometh to paſſe, that unto theſe two heads is the whole courſe of his life referred, and under thoſe two terms comprehended Pſal 139 2. And this way our Verſion ſeemeth to incline; but the point after, *behold*, ſhould then be caſt out. Others rather make it one continued ſentence, rendring the words, with a very ordinary and familiar ſupply, ſuch as Eſay 23. 5. *Behold it*, how *at their down-ſitting, and their up-riſing, I am their muſick*; that is, ſay they, at all times, and upon all occaſions, early and late, I am hearing reference to their riſing up in the morning, and then lying down to reſt at even; as Deut.6.7. Pſal 139 2. and refer us back for this expoſition to ver.14. Nor is this Interpretation improbable. Howbeit, I ſuppoſe the words have a more ſpecial reſpect to their meals, or merry-meetings, at which thy uſed to make themſelves mirth and ſport with the miſeries of Gods people. And ſhould render the words, *Behold their ſitting down*, (to wit, at table, to eat and drink) *and at their riſing up*, (to wit, from table, as Exod 32.6 1 Cor.10 7) *I am their muſick-maker*. The word is not the lame with that ver.14. it is *their muſick there*, as the matter of their mirth; *their muſick-maker* here, one that maketh them ſport; as Sampſon did the Philiſtins, Judge 16.25,27. for the word ſeemeth to be, not a noun, as is commonly conceived, but a participle: the verbs of that ſtamp being ſometime regular, though therefore deemed in ſome fort irregular, becauſe they retain that radical initial letter, which thoſe of that making do commonly caſt away: the like whereunto are found, Num.5.22. Jer.3. 18. Ezek.22. 6. So it is an alluſion to ſuch minſtrels and ſongſters as they made uſe of at their feaſts, Luke 15.23,25. The word is in a feminine form, either becauſe ſuch forms are ſometime uſed in an indefinite notion, as Pſal.68.11. Eccl.1.1,12. whereof ſee on Eſay 40 9. or in alluſion to ſuch of that ſex as among the Jews, as well as with other people, were made uſe of to that purpoſe, Judge 21 21. Pſal 68.25. Eccl.2 8. It is as if he had ſaid, they need no other minſtrel to make them merry at their meetings, we are mirth and minſtrels enough to make them ſport firſt and laſt; with us at their ſitting down they begin, and with us at their riſing again they end. See Davids complaint of the like. Pſal. 35, 15, 16, 17. together with his ſupplication unto God that he would be pleaſed to take notice of it.

V. 64. *Render unto them a recompence, O Lord, according to the work of their hands.*] The like, ſee Pſal.28.4. Jer.50.29. Chap. 1. 22 The ancient Greek and the old Latine render both this, and the two next paſſages, as delivered in way of prediction, not of prayer. But in the Hebrew the future is frequently in uſe, as well in way of petition, (ſo Pſalm 83, 15, 102, 13.) as of precept.

V. 65. *Give them ſorrow of heart:*] The word here uſed being no where elſe read, is very ambiguous and diverſly rendred. The old Latine rendreth it *a ſhield*; and the ancient Greek, *protection*: which *a ſhield* indeed ſometime ſignifieth, Pſal.9 .4. but neither is this word the ſame with that which ſignifieth *a ſhield*; and *protection* can have no place here. Some Maſters render it, *contrition* of heart, *ſorrow* and *grief*; fetching it from a word that ſignifies to be in *grief* and *heavineſſe*: but this another of them controlleth; becauſe the radical letters agree not in either. Others, *obdurition*, or obſtinacy, or brawninеſſe of heart, like to the hardneſs of a ſhield; like that, 2 Cor. 3.14,15. others, *obtrition*, or blindneſse of mind, that they might not fore-ſee evils, to prevent them, before they did befall them; as Eſay 6. 10. others, *obſcurity*, or perplexity. from evils ſo befalling and environing them on every ſide, that they may not be able to finde any iſſue out of them; from a word that ſignifies *to hedge in*, or *fence*, Eſay 37.35. & 38. 6. whence the name of *a garden*, Cant. 4 12. Others laſtly, *Confuſion*, or, *abjection of heart*; from a word that ſignifies *to deliver*, or, *give up*, Gen. 14.20. Hoſ. 8. 11. as men not able longer to hold out, are wont to do. The two laſt ſeem moſt probable: and of the two, as to me ſeems, the former. Howbeit, I ſhall hereafter add mine own thoughts. One of the Jewiſh Commenters obſerveth an elegant conſonancy between the term here uſed, and that in the Verſe before-going, *manginah*, and *meginnah*: whence a learned Writer would referre them both to one root; and renders the Text, as if it were ſaid, *They make muſick of me*; and, *do thou give muſick*, but of ſome dolefull ditty, *to them*: and, ſaith he, the word may well come from the ſame root with the former: for the initial letter is in ſuch derivatives oft loſt: but he might have conſidered, that where verbals are ſo formed the middle radical letter, to recompenſe that loſſe, is ever doubled; which is not ſo here.

thy curſe unto them] Or, let *thy curſe* come *upon them*. The ancient Greek and old Latine render it, *labour*, by an inverſion of the radicall elements: the term of *coming*, omitted: as Jer. 2.1.13.& 3.3.

38. & 51 25. is in our Verſion ſupplied. But this ſupply will not be needfull, if we ſhall render the whole verſe in one ſentence, as I conceive we may, thus, *Give to them* for their *obſtinacy* or *hardneſs of heart*, give, I ſay, (as Hoſh.9.14. *thy curſe unto them*: the ſupply is no other than that, Mal.2.3. *I gave them to him* for his *fear*: the redundancy no other than that, Pſalm 51.4. *againſt thee, thee alone*: and, *not to us, not to us*, Pſalm 115. 1. *and, my deliverer unto me*, Pſalm 144.2. and, 1 Sam.20. 42. *which we two have ſworn we*; and the like. But of this let others deem.

V. 66. *Perſecute and deſtroy them in anger, from under the heavens of the Lord.*] Or, *Purſue them in anger*, (as Pſalm 83. 15.) *and deſtroy them from under the Lords heaven*: or, *that they may not be* (may have no being; as Pſalm 59.13.) *under the Lords heaven*: that is, *under thy heaven*: as Pſalm 8.3. the Noun, for the Pronoun: as Exodus 40.17. 2 Timothy 1.10. Of the uſe of the Particle, ſee on verſe 44. and the ſame form of ſpeech, Jer. 10. 11.

CHAP. IV.

Verſe 1. *How is the gold become dim? how is the fine gold changed?*] This is the third ſingle Alphabet in this mournful Lamentation: of the ſame ſubject with the former; deploring their calamities and concluding with menaces to Edom, and comfort to Sion. This verſe of the *gold* and the *ſtones*, ſome of the Jewiſh Doctours expound of the Nobles and Princes of Sion, the other. And a learned Writer would have Princes and Nobles meant by the one, Priests and Levites, by the other. But it ſeemeth that the Prophet in theſe words bewaileth the deſtruction of the Temple.

How] In way of Admiration as ſo ſtrange an alteration; as chap. 1 1, & 2.1.

the gold] Wherewith the Temple was adorned and beautified, 1 Kings 6.22. Matt.23.16,17.

become dim] So the Jewiſh Critick faith that ſome expound it, and that the Chaldee Paraphraſt ſo uſeth the term, Levicicus 13. But the Hebrew word ſignifieth *to hide, conceal* or *cover*, Ezekiel, 28. 3.& 31. 8. Nor ſee I any reaſon why from that uſe of the word, we ſhould ſwarve here: how is the gold, wherewith Gods Houſe was ſo richly and royally adorned, now overwhelmed, and covered over with trash, and buried in heaps of duſt & rubbiſh?

the fine gold] The word it ſelf is deemed of it ſelf to ſignifie not *gold* bareley, but the finer ſort of gold: for I cannot concur herein with that prime Critick, who would have it the name of ſome precious ſtone. See Eſay 13. 12. Cant. 5. 13. Howbeit, to enhance the price and worth of it, there is an attribute added to it, as Job 28.18. ſo here; *pure* there, *good* here: as the ſame to the *gold* of Havilah, Geneſis 2.12. and that it was choyce gold that Solomon made uſe of, about his workes, is noted, 1 Kings, 10. 18.

is changed] Either converted to prophane uſes; or jumbled together among the rubbiſh. The word is found in the ſame form, Dan.6.13.

the ſtones of the Sanctuary are poured out in the top of every ſtreet,] Or, *how are* (ſuppliedfrom the former branch. as before, and Chapter 1.1.) *the ſtones of the Sanctuary* (Heb. *holyneſs*. for a place of *holyneſs*: an holy place: as, *thirſt*, for a place of *thirſtineſs*: a thirſty place, Jer.48.18. So Pſalm 20.3. Ezekiel 43.14. *Jare poured out*: Heb. *poor out themſelves*: as Job 30.16.chapter 2. 11. come tumbling down from the demoliſhed Temple) *into*, or *at the top* Heb. *head*; as Chapter 2. 19. *of every ſtreet*. Some expound it (as was before hinted) of Sions ſons for ſightlyneſs and comelyneſs of proportion and perſon, compared to the poliſhed ſtones of the Temple Pſalm 144 12. But that Expoſition is needleſsly forced, as well as ſome other there related.

V. 2. *The precious ſonnes of Zion comparable to fine gold, how are they eſteemed as earthen pitchers, the worke of the hands of the porter?*] From the place City and Temple, he paſſeth to the perſons the Inhabitants of Ieruſalem, and more ſpecially of Sion, the Princes and Priests, Sion being the ſeat, both of Gods Temple and the Kings Palace; and the principall of either State and before ordinarily reſiding there. Here is another word for *fine gold*, ſo termed, either from the exact refining of it, or from the Countrey whence it came. See on Eſay 13.12. Ieremiah 10: 6.1 Kings 10. 8. Iob 28.16,17. Heb. *as bottles of ſherd*, or *earthen ſtuffe*. So Ieremiah 19.1,10. as things of no repute or worth, 2 Corinthians 4.7. See Ier.22.28.

V. 3. *Even the Sea-monſters draw out the breaſt, they give ſuck to their young ones:*] From the principal perſons in either State, Civil and Eccleſiaſtical; whoſe former height and worth made their preſent miſery and deſpicable condition the more remarkable, and ſuch as might well move the more commiſeration: he paſſeth now from the young children, to the ſucking babes, whoſe weakneſſe and tenderneſſe together with their harmleſſeſse, were the fiteſt objects of pity and compaſſion that could be, aggravating their miſery by the perſons, their own parents, their own mothers, at whoſe hands they ſuſtained it; taxed here, as more unnatural than ſome of thoſe ſavage and vaſt creatures that live in the ſea, fat heſt off from any commerce, or communion, either with mankind, or any tame creatures, ſuch as many are which live on the land. The term here uſed ſeemeth not to be ſo well rendred, *ſea-monſters*: for though ſome of them may ſeem to be of a monſtrous ſize, in compariſon of any creature that liveth on the land, as a grown *elephant*, in regard of any beaſt in theſe parts: Yet monſters are properly ſuch, as either have ſome ſtrange deformity beſide the natural and ordinary courſe of their kinde, or grow to ſuch an enormous bigneſſe and ſtature, as far exceedeth the common proportion of others of the ſame kinde: but no kinde of creature ſimply conſidered can properly be termed *a monſter*, nor can it be ſaid that God made any monſters in his firſt work of creation. *Sea-monſters* therefore is not proper here; and *Sea-calves* ſeems too narrow: *Seale* might do well; if that particular kinde were aimed at; which would include as well *ſea-horſes*, and *ſea-hounds*, as *ſea-calves*; all covered with a tough and hairy skin; ſuch as we ſometime cover trunks and boxes with: but I ſee not why the word ſhould not here be rendred, as in the ſtory of the creation it is, Geneſ. 1. 21. and Iob 7. 12. and as it would be, Pſalm 44. 19. and 74. 13. *whales*. See Eſay 27. 1. for even *whales* alſo as well as *ſeals*, being forth young, have teats, and give ſuck to their young; which the Hebrew here termeth *wholps*; and they are here ſaid to *draw out*, or *let looſe*, (Heb. *looſen*) *put out*, rather than as the learned Schindiah, *put off*) *their breaſts*, when they let them down for their young ones ſucking of them the more readily: the word *tannin* here uſed is deemed to be a plural contracted, for *taninim*, in the Chaldee termination; becauſe the verb adjoyned to it, is plural: but it may well be ſingular, as it is conſtantly elſewhere, and then being taken diſtributively, it maketh the notion more vigorous; as if it were ſaid, *the whale* each of them, *they ſuckle their wholps*; as Joel 1.20. *the beaſt* each of them *they cry*: there is none of them ſo ſavage, or outragious otherwiſe, but they do it.

the daughter of my people is become *cruel, like the oſtriches in the wildernesſe.*] Or, But (ſuppliedto continue the context: as Jer. 50. 34.) *the daughter of my people* (not the State in general conſiſting of both ſexes, as Jer. 31. 22. and hereafter, verſ.6. but the women among that people, as, *the daughters of Sion*, Eſay 3.16.17.) is become *cruel*: (Heb. is turned *into a cruel* one; as it is more fully, Iob 30. 21.) to wit, towards her younglings: ſhe is ſo affected towards them, as if ſhe were wholly ſtript of all natural affection, like thoſe, Rom. 1. 31. 2 Tim 3.3. becauſe either by extremity of diſtreſse and want, they were enforced to neglect their children in the time of the ſiege of the citie, as moſt conceive it; ſuppoſing them to be in that regard compared to the *oſtrich*, (ſo both ancient Greek and old Latine render it) that forſaketh not her eggs, but leaveth them buried in the ſand, Iob 39. 14——17. or rather to the *owles*, (for ſo the world generally ſignifies, Lev. 11.16. Deut 14. 15. but elſewhere conſtantly feminine and ſingular; whereof ſee on Eſay 13.21. Jer. 50 39. in this place onely maſculine and plural.) that living in waſte places Eſay 43. 20. Iob 30. 29. Pſal. 102.6. where many times they can come by no food, for either their young ones, or themſelves, do not onely ſometime leave them, (as it is noted of the *ravens*, Iob 38.41. Pſal.147.9. the like whereunto the Jewiſh obſerve of the *owles*, from Mic. 1.8.) but even alſo make meat of them, and feed themſelves with them; as the women dealt with their own children in the ſiege of Ieruſalem, Chap.2.20. and hereafter, verſ. 10. and this is that, which I conceive to be here intended, as an act of much cruelty.

V. 4. *The tongue of the ſucking-child cleaveth to the roof of his mouth for thirſt.*] Or, *did cleave*, for drought, as Pſal.22.15. as for fear and reverence, Iob 29. 10. ſo for famine and drought here, becauſe their mothers breaſts being dried up through want of food and moiſture, they had no milk to ſuckle them withall. See the like phraſe Pſal 137.6. This ſome take to be added as an explication of the former. I conceive it to be matter diſtinct and divers from that. *See* Chap.2.11.12.

the young children aſk bread, and no man breaketh it unto them.] Or, when *the children aſked bread*, (called for food, as Chap.1.11.) *there was none to deal it to them*; as Eſay 58.7. Jer.52.6. The particle is ſuppliedd, as Deut.8.12. Jer.8.18.

V. 5. *They that did feed delicately,*] Heb. *that fed on delicates*, or, *dainties*; that fared deliciouſly and daintily; as thoſe that are born and bred in Kings Courts and great mens houſes are wont to do, Gen.49.20. Prov.29.21. Luke 7.25. and 15.19.

are deſolate in the ſtreets:] Or, *being deſolate, and harbourleſſe*; lay abroad in *the ſtreets*: a complexive form of ſpeech, like that, Chap.3.53.

they that were brought up in ſcarlet,] That had wont to be ſofely and ſumptuouſly clad, 2 Sam.1.24. Mat. 11.8. *ſcarlet*; the wear of Kings, Commanders, and great ones, Ezek.23.6,12,15. Nah.2.3. but the Hebrew is rather, *thoſe that were brought up upon ſcarlet*: alluding to thoſe carpets that they uſe to ſpread under them, whereon to lye and repoſe themſelves, or to ſit upon at meat and meals; yea, to tread and ſet their feet upon, as is uſual in thoſe Eaſtern parts, even to this day. See on Eſay 14. 11. a place parallel to this: and of the word rendred *ſcarlet*, on Eſay 1.18.

vmbrace dunghils.] Or *embraced*, that is, fay fome, raked the dunghills to find fomewhat to feed upon, were glad of any thing to eat, were it never fo forry, though it came from the dung-hill: as the prodigal of the husks, Luke 15. 16. or raked the dunghils for any rags, that might help to cover their nakedneſs. But I ſuppoſe neither of theſe to be here intended: but a further aggravation of what he had ſaid formerly, of their lying harbourleſs in the ſtreets: to wit, that they were compelled to lodge there upon the dunghils, to take up their lodging on ſuch heaps of naſty ſtuff as the ſtreets afforded, having no other place to receive them, Job 24. 8. They ſeem to reſemble the Text too far, who either going the former way, expound it, of making meat of *pigeons dung*, and the like: or, of making meat of anything the latter way, underſtand it of their corpſes lying unburied on the dunghils in the ſtreets, Jer. 16. 4. the words of the text neither fort well with the former, nor will admit the latter.

V. 6. *For the puniſhment of the iniquity of the daughter of my people, is greater than the puniſhment of the ſin of Sodom,*] Heb. *And* (which need not here be altered) *the iniquity of the daughter of my people* (of which, ſee on Jer. 9. 1.) *is great from* (that is, *greater then*: as *good from*, for *better then*. Prov. 22. 1.) *the ſinne of Sodom*: that which ſome take, as the words ſound, as an acknowledgement of their ſin to be more heinous than the ſin of Sodom: agreeable to that, Ezek. 16. 48. and they adde, that therefore was their guilt greater than Sodoms: becauſe Prophets had been ſent unto them, which had not been done to Sodom. So ſaith a learned Annotater, doth the Chaldee note: but I finde in him no ſuch matter, though our Saviour do thence aggravate the guilt of his people, Matthew 11. 23. But the words next enſuing ſhew that by *iniquity* and *ſinne* is meant here the penalty and puniſhment of either; as Geneſis 4. 13. Leviticus 24. 15. Numbers 9. 13. and as hereafter verſe 22.

that was overthrown in a moment, and no hand ſtayed on her,] She ſuſtained not any long ſiege from ſome forein forces, nor was kept long in pains and miſery, as I and my people have been: but was ſuddenly, as in an inſtant, diſpatched, Geneſis 19. 24, 24. See verſe 9.

V. 7. *Her Nazarites*] Either ſuch as according to a certain rite had by a ſolemn vow for ſome ſet term of time, ſevered and debarred themſelves from ſome ordinary courſes of common carriage and uſage. Whereof ſee Numb. 6. 2. Amos 2. 11, 12. during which time, ſay ſome, they uſed more frequent waſhings, than others ordinarily did. Or, as others rather, their nobles and courtiers, young gallants eſpecially: for the word *Nezer* is uſed for a *crown*, or enſign of honour, 2 Samuel 1. 10. 2 Kings 11. 12. and conſequently for *honour*, *wealth*, or whatſoever maketh a man to be deemed honourable, and to be reſpected more than others, Prov. 27. 4. Hence, perſons in regard of place or perſon more eminent than others, are as *ſelect* ones, termed *Nazarites*. So is Joſeph ſtyled, Gen. 49. 26. Deut. 33. 16 *the ſelect one of his brethren*: and from the ſame term, *thy ſelect*, *or crowned*, or *honourable* ones Nah. 3. 17. and ſo I conceive the word here to be meant: for ſuch they had conſtantly, not a few with them, while their State flouriſhed. Nazarites not alwayes, or it may be, not many.

were purer then ſnow, they were whiter than milk,] Fair & in good plight; Proverbial expreſſions. See the like Gen. 49. 12. Pſal. 51. 7. the ſame thing reiterated with a two-fold expreſſion to make the deeper expreſſion.

they were more ruddy] Heb. *ruddy from*, for *more ruddy*; and ſo before] *pure from*, for *purer*: *white from*, for *whiter*. See on v. 6. *ruddineſs*, eſpecially joyned with a mixture of whiteneſs in ſome parts and clearneſs of complexion, is uſually deemed very ſightly and lovely in either Sex, 1 Sam. 16. 12. & 17. 42. Cant. 5. 10.

in body] Heb. *in bone*; as verſe 8. Ezek. 37. 7. & 39. 25. but put here for *body*, as Job 2. 5. and more ſpecially for the outward ſurface of the body, that lieth open and is expoſed to ſhew and ſight: as, *the body of the ſky in its clearneſs*, Exod. 24. 10. where the very ſame word is uſed.

than Rubies,] The Jewiſh Doctors render the word *Pearls*; but ruddineſs is no commendation of Pearls: the old Latine, as abſurdly, *old Ivory*: Which Popiſh Writers to juſtifie, ſtrain their wits immoderately and unreaſonably, to deviſe ſome ſorry ſhifts, whereby to pick ſome colourable ſenſe from ſo ſenſleſs an expreſſion: and having ſpent divers very prolix and tedious diſputes and debates about it, they come at length to this, that *Ivory*, in continuance of time, loſeth its genuine candor, and groweth red; (and it is then ſure very ſightly) or that anciently they were wont to colour it ſo; but where is the *Ivory* it ſelf at all in the Text? Some render it *carbuncles*: but becauſe that ſtone hath commonly rather a flamy than a bloode hew: ſome other would have it *coral*: which yet is not likely to have been a matter of any ſuch great eſteem among them, being in thoſe parts ſo plentiful, as by divers paſſages in Scripture, it appeareth that this here mentioned was. See Job 28. 18. Prov. 3. 15. & 8. 11. & 31. 10. And I concur therefore with our Engliſh Verſion, which conſtantly renders it *Rubies*: the *Ruby*, though deemed commonly a kind of *Carbuncle*, yet having uſually a clear and vegetous redneſs, enclining rather to the colour of bloud than of fire.

their poliſhing was of *Saphir*,] Or, *their poliſhing* was as the poliſhing of *Saphir*: the ſupply made from the former term. See the like Eſay 54. 8. & 13. 8. chap. 2. 6, 12. they were like *poliſhed Saphires*, to wit, for ſlickneſs, ſmoothneſs, and cleerneſs of skin. See Exod. 24. 10. or as ſome read it, *Saphir* was *their cutting out*; that is, they were as ſightly and clear, as if they had been cut out, and made up all of Saphir.

V. 8. *Their viſage is blacker than a coal,*] So the old Latine: *than ſoot*, ſaith the Greek; but neither of both is in the text. Heb. their *ſhape* or *form*, or *hew*, (ſee Eſay 52. 14.) *was obſcured*, or *darkened from blackneſs*. Either was become more obſcure and dark than blackneſs it ſelf; as in the like uſe of the particle, verſe 9. or, *was became ſo obſcure with blackneſs*. (for the particle, is uſed frequently in a notion of cauſality. See on chap. 3. 51.) their viſage or countenance was ſo altered, and become black, what with famine and what with grief, care, and fear, that thoſe to whom formerly they had been well known, did not, or could not, now know them when they met them in the ſtreets. See Job 30. 30. Jer. 14. 2. chap. 5. 10. Rev. 6. 5. 6. therefore it followeth:

they are not yet known in the ſtreets] Or, *were not*; for he ſpeaketh ſtill of things paſt; and moſt of what befell them during the ſiege, or upon the ſurpriſal of the city.

their ſkin cleaveth to their bones.] Or *cleaved to their bones*. Heb. *bone*; as Gen. 2. 23. Their fleſh was ſo waſted and conſumed, that they were become nothing but skin and bone. So Job 19. 20. Pſal. 102. 4, 5. and 119. 83.

it is withered,] O *it was withered*. See the like expreſſions, Pſ. 22. 15. & 102. 4, 11. Ezek. 37. 11.

it is become like a ſtick] Or, *it was a ſtick*; Heb. *a wood*; that is, as dry and hard as a piece of *wood*, or *board*: either of which would do not amiſſe here: as alſo the former, Num. 15. 32.

V. 9. *They that be ſlain with the ſword are better than they that be ſlain with hunger*:] Heb. *Good were the ſlain of the ſword* (as Jer. 15. 18.) *from the ſlain of the famine*. that is, it is better with them, better caſe were they in, that were ſlain by the ſword of the enemy, than thoſe that periſhed by the famine: *good from*, for *better than*, as Pſal. 118. 8, 9. Prov. 16. 19, 32. & 17. 1. & 19. 1. Eccl. 4. 3. & 9. 4.

for theſe pine away,] The former are ſuddenly diſpatcht, and ſoon put out of their pain; whereas theſe are long waſting and pining away with a tedious diſeaſe, with a lingring death, Lev. 26. 39. See verſe 6. Heb. *flow away*: as Jer. 49. 4. the like term is uſed of people ſlain with the ſword, Jer. 18. 21.

ſtricken thorow] Faring yet no better, and no leſs ſure to dy than as if they were ſtab'd and thruſt thorow, Jer. 37. 10. & 51. 4.

for want of the fruits of the field:] For want of food; as Hag. 1. 10. Heb. *from the fruits of the field*: a conciſe or defective form of ſpeech: not unlike that, Pſalm 109. 24. *from fats*, that is, *for want of fat*: and *from knowledge*, that is, *for want of knowledge*, Jer. 10. 14. and *that grieve for the aſſembly*: that is, *for the want* of it, Zeph. 3. 18. See on chap. 1. 4. So alſo, Gen. 18. 28. *wilt thou deſtroy* it *for five*? that is, *for* want of *five*, as the place it ſelf plainly ſheweth.

V. 10. *The hands of the piteifull women have ſodden their owne children: they were their meat in the deſtruction of the daughter of my people.*] This is, that which before he complained of, v. 3. that women who were naturally inclined to a tenderneſs of affection toward their own children, eſpecially 1 King. 3. 26. Eſay 49. 15. Yet ſhould be driven to that exigent, that with their own hands they ſhould take away the lives of their own children, boil their brdies, and feed on their fleſh. Deut. 28. 57. 1 Kings 6. 29. chap. 2. 20. Heb. *breach*, or *breaking* for *deſtruction*; as c. 2. 13. & 3. 47.

V. 11. *The Lord hath accompliſhed his fury,*] Or *wrath*; as Ezekiel 6. 5. 8. 7. 8. 13. 15.

he hath poured out his fierce anger,] See c. 2. 4. Jer. 14. 25. Ezc. 7. 8.

he hath kindled a fire in Zion, and it hath burned the foundations thereof.] As Deut. 32. 22. Jer. 21. 14.

V. 12. *The Kings of the earth, and all the inhabitants of the world would not have believed that the adverſary and enemy ſhould have entred into the gates of Jeruſalem.*] It ſeemed unto them a thing incredible, almoſt impoſſible, ſuch a thing as could hardly be believed, nor in any likelyhood expected, that any adverſary, or (as Exod. 15. 15.) enemy ſhould be ſuffered to ſurpriſe that City, that was Gods own Seat, and the place of his royal reſidence: or, as ſome, in regard that it was deemed an impregnable peice. See c. 2. 15, 20. Pſalm 79. 1.

V. 13. *For the ſins of her Prophets, and the iniquities of her Prieſts*] But thus it is come to paſs, (that which ſome inſert, for the better clearing of the paſſages, into the text) by reaſon of the ſins of the falſe Prophets and Prieſts: not that the people were not faulty, as well as either of theſe, in thoſe wicked pranks and practiſes that were then committed; but that theſe were foremoſt and forwardeſt ring-leaders and encouragers of them unto thoſe wicked courſes, which they ſhould have reproved in them, and from which they ſhould have endeavoured to reſtrain them, Eſay 3. 12. & 9. 16. Jer. 5. 31. & 20. 2. & 23. 21. & 26. 11. Chap. 2. 14.

her Prophets,] Such as they had made choice of; as Chap. 2. 14.

Prieſts] The Rabbine expoundeth, as the former of the Prophets of Baal, Jer. 23. 23. for this of the Prieſts of the high places. But ſee 2 Chr. 36. 14.

that have ſhed the bloud] The ſin that God would not pardon, 2 King. 24. 4.

of

of the juſt] Perſons innocent, or guiltleſſe, ſhed by them in the city, Eſay 59. 7. Jer. 2. 34. & 7. 6. & 19. 4. for they ſwarve, I ſuppoſe, from the intendment of the text, who expound it of their children ſlain in ſacrifice to their idols; though that alſo termed *innocent bloid*, Pſal. 106. 37, 38. and they much more, that would have it meant of the better ſort of them ſlain by the enemy, brought in through the wickedneſſe of the parties before-mentioned, according to that, Pſal. 79. 2.

in the midſt of her.] Or, *in her*; as Pſal. 55. 11.

V. 14. *They have wandred as blind men in the ſtreets, they have polluted themſelves with bloud, ſo that men could not touch their garments.*] Or, *The blind*, when *they wandred in the ſtreets, were defiled with bloud*; or, *in that, or, becauſe they could not but touch their garments*, or. *they touched it with their garments*, *which they might not*, This paſſage is very difficult, and there is great variety of Verſions, and of interpretations again far greater. I have pointed at thoſe Verſions onely, which the words of the text may without much ſtraining admit, letting thoſe paſs, which they utterly reject: and with reference to ſome of theſe Verſions are given out the enſuing interpretations. Some therefore expound them of *blind* perſons properly ſo termed; an this common way in general the Jewiſh Commenters go, yet ſo as they walk in two ſeverall tracks: for ſome of them expound it, of the bloud of thoſe guiltleſſe ones ſhed by the Jewes themſelves in Jeruſalem, verſe 13. wherewith the City was filled from the one end to the other, 2 Kings 21. 16. & 24. 4. Ezek. 7. 23. Others, of thoſe that were ſlain by the enemy: either during the ſiege, or upon the ſurpriſal of the city, whoſe bodies lay unburied in the ſtreets, weltring in their bloud: that the city was in every place ſo glutted at either time, with the blood and carcaſſes of either, that poor blind men, when they wandred in the ſtreets, could not avoid but while they ſtumbled at the one, and either trode on or fell into the other, they were ſo defiled with gore blood, that none could endure to touch their clothes. But other Interpreters, moſt of them, underſtand the place of perſons, either ſpiritually *blind*, Eſay 42. 18, 19. or ſo affected, as *blind* perſons are wont to be, Eſay 59. 10. and then is the note of ſimilitude to be ſupplied, as Chap. 3. 10. Now this ſome of them underſtand of the people in generall, but to two ſeverall purpoſes: Some, that the people, upon the ſurpriſal of the city, as men at their wits end, wandred up and down, like blind men, uncertain which way to take for the ſaving of themſelves; but which way ſoever they took to, they lighted on nothing but bloud, and men ſo beſmeared therewith, that there was no touching of them. See Eſay 9. 5. Others, that the city was ſo full of pollutions that which way ſoever men went, that were deſirous to keep free from them, they could not poſſibly avoyd them, but muſt of neceſſity, as if they were blind, ſtumble upon them and ſo impoſſible to keep themſelves from being at leaſt legally defiled with them: *Id eſt*, ſay they, put for all manner of pollutions; as Eſay 4. 4. Other again apply them to the puarthereous Prieſts and Prophets mentioned, verſe 13. But theſe again tread alſo in two divers tracks. For ſome exp und them, as relating what condition thoſe Prieſts and Prophets were in, when they ſaw the city now ſurpriſed; that they ran up and down like blind men or men in a maze, either having their garments defiled, with the blood that themſelves had formerly ſhed, Jer. 2. 34. ſo ſome, though very improbably: or, that while they ſo ran to and fro, feeking ſome way to ſhift for themſelves, they were ſo defiled with the blood of th. ſlain, that their garments were made loathſome with it; or they were defiled with the blood of the ſlain, and touched their corpſes with their garments, which was not lawfull for them to do, Lev. 21. 1, 9. *they could not*, for, *they might not*; as Deut. 12. 17. & 16, 5. Others laſtly, as having reference to their former courſes and carriages, when they dealt in that manner with poor innocent perſons, either that others deteſting their cruel and bloody courſes, though they did what they could to ſhun them yet could not but ſtumble upon them there were ſo many every where of them: or that themſelves, *blind* beetles as they were, Eſay 42. 19. wandred and went awry in judgement, Eſay 28. 7. as blind men, that cannot diſcern their way uſe to do in the ſtreets: inſomuch, that men for their cruell carriages abhorred them, and were as cautious to ſhun them as they would one, whole garments could not be handled or touched without pollution and defilement, Judg. 23. And this laſt, made up of the notions of one or two particle, Eſay 24. 10. Chap. 3. 41. The Chaldeans, being ſet down before it, begire our city, and raiſed their forts and works ſo far above our walls, that they could at pleaſure ſhoot into the city; by reaſon whereof we could not with ſafety look abroad, or go to and fro in the ſtreets See the like phraſe, Pſal. 58. 6. & 140. 11. A learned Annotator telleth us here of a two-fold reading in the text, *tſaru*, and *tſadu*; and that Abraham the ſon of Eſdras and other Interpreters follow the former, expounding it, *they ſtreitned our ſteps*: the Chaldee Paraphraſt, the latter. But I find no ſuch matter, either in that Abrahams notes on the place, or in any other Interpreters. In the next word indeed the Authour of the ancient Greek Verſion ſeemeth for *tſaade*, *food-ſteps*, to have read, *tſaire*, *little ones*, rendring it, *they hunted* (as the corrected copies exhibit it; not, *we hunted*) *our little ones*, but that was from a meer miſtake by the likeneſs of the letters *d* and *r* in Hebrew. 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Depart, ye polluted ones, touch me not; when they flew away, yea, and wandred; that is, got away, as faſt and as far, as they could from them. And this ſeemeth to me very probable. Howbeit, there want not, who conceive them to be ſpoken, not to the Prieſts, but of the Prieſts, reading, ſome the former branch; *They* that *cryed to them*, (that uſed to cry to others) *Depart*, &c. were ſo cautious and chary of touching ought, or coming near any that might in the leaſt degree defile them. See Eſay 52. 11. & 65. 5. Col. 2. 21. Yet were now, as before was ſaid, verſe 13. And others, the latter, even *they*; to wit, thoſe Prieſts and Prophets, *flew away*, *yea*, *and wandred*; that is, were ſuddenly carried away into captivity. See Jer. 49. 9, 12. there is an elegant conſonancy in the terms, as if it were ſaid, *they are flowen and fled*.

They ſaid among the heathen, They ſhall no more ſojourne there] Heb. *they ſhall not adde to ſojourne*: Of which form, ſee on Eſay 10. 20. and the like, verſe 16 22. ſo vile and abominable were their courſes, that even the heathen themſelves had this opinion of them, that they ſhould not, or could not continue long in that land and that city, which they had with cruel and bloody courſes ſo notoriouſly defiled. See Lev. 18. 16. Num. 35. 33, 34. Pſal. 106. 38. Mic. 2. 10. The old Latine readeth it, *he will not adde to dwell any more among them*; that is, God is reſolved to make no longer abode with them, that which would well agree with what follows, verſe 16. But the form of the verb in the Hebrew will not admit it. Some expound it of the falſe Prophets, that promiſed the people ſpeedy delivery out of Babylon, and other places, where they remained in captivity, Jer. 28. 3, 4. & 29. 8. and they read the words *they ſaid that they ſhould not continue ſojourning among the nations*. But as the terms of the text refuſe the former, ſo the diſtinguiſhing points in the text reject this latter.

V. 16 *The anger of the Lord hath divided them,*] Or, *The wrath of the Lord will diſperſe them*. Heb. *The face of the Lord*; as Pſal. 34. 16. and, *to divide*, for, *to diſperſe*; as Gen. 49. 7. God will ſcatter them himſelf,

he will no more regard them:] Heb. *he will not adde* (as verſe 15.) *to behold*, or *look after them*; as Pſal. 84. 9.

they reſpected not the perſons of the Prieſts, they favoured not the Elders.] Heb. *they lifted not up the face of the Prieſts*, (ſee the ſame form, Gen. 19. 21. & 32. 20. 1 Sam. 25. 35. 1 Kings 3. 14. Prov. 18. 5.) *They ſhewed no favour*, or, *mercy*, *to the aged*, or *elders*: the word may be a name, either of age, or office, as 1 Tim. 1. 17, 19. This the Jewiſh Commenters expound of their own people, who had been faulty, and that not a little, in the diſgracefull, yea deſpitefull uſage of the pious and religious, both Prieſts, and others of like rank, that compiyed not with them in their wickedneſs. See the dealing with Zachary, 2 King. 21. 12. with Uriah, Jer 26. 23. with Jeremy, Jer. 20. 2. & 32. 2. & 37. 15. & 38. 6. Acts 7. 52. Others, of the Chaldeans, as if in theſe words the Prophet returned again to complain, in the perſon of the people, of the harſh and cruel uſage of the adverſary, after the ſurpriſal of the city, regarding none, either for dignity or antiquity, but carrying themſelves alike roughly and rudely towards perſons of all ſorts, 2 King. 25. 18, 21. 2 Chr. 25. 17. Chap. 1. 6. & 5. 12.

V. 17. *As for us,*] Heb. *yet we*: a nominative abſolute, as 2 Chr. 28. 2. or, while, *as yet we were*: ſo long as our ſtate ſtood, and we were not yet ſurpriſed.

our eyes as yet failed] Or. *our eyes failed*; as Pſal. 119. 82, 123.

for our vain help:] Or, with looking *after our vain help* (Heb. *help of vanity*. See Eſay 30. 7. & Eſay 38. 14. *mine eyes faile upward*, for, with looking *upward*: we lived in expectation of relief and ſuccour from abroad, though in vain, and to no purpoſe, Jer. 4. 14. & 8. 20.

in our watching we have watched for a nation that could not ſave us.] *we watched long*, or, *earneſtly*, (as Eſay 21. 5.) *for a nation that could not ſave*. Heb *they will not*, or, *ſhall not ſave*: but the word is in a potential notion, as the like, Job 15. 3. Jer. 2. 11. & 7. 8 for the Egyptians that were not able to do us any good, Eſay 20. 5. & 30. 6, 7. Jer. 2. 18, 36. & 37. 7, 8 2 Kings 24. 7.

V. 18. *they hunt our ſteps that we cannot go in our ſtreets*] Or, *They hunted our foot-ſteps that we could not go, walk in our ſtreets*. Heb. *from going*, or, *walking in our ſtreets*. See the like uſe of the particle, Eſay 24. 10. Chap. 3. 41. The Chaldeans, being ſet down before it, begire our city, and raiſed their forts and works ſo far above our walls, that they could at pleaſure ſhoot into the city; by reaſon whereof we could not with ſafety look abroad, or go to and fro in the ſtreets See the like phraſe, Pſal. 58. 6. & 140. 11. A learned Annotator telleth us here of a two-fold reading in the text, *tſaru*, and *tſadu*; and that Abraham the ſon of Eſdras and other Interpreters follow the former, expounding it, *they ſtreitned our ſteps*: the Chaldee Paraphraſt, the latter. But I find no ſuch matter, either in that Abrahams notes on the place, or in any other Interpreters. In the next word indeed the Authour of the ancient Greek Verſion ſeemeth for *tſaade*, *food-ſteps*, to have read, *tſaire*, *little ones*, rendring it, *they hunted* (as the corrected copies exhibit it; not, *we hunted*) *our little ones*, but that was from a meer miſtake by the likeneſs of the letters *d* and *r* in Hebrew. There is an elegant conſonancy in the Hebrew between the two words here uſed, as if we ſhould ſay, *they hunt our haunts*,

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approacheth, or *draweth near*. So Ezek. 7. 7, 12.

our dayes are fulfilled:] The term of our prosperity and standing is expired. So 2 Sam. 7. 12. Jer. 28. 34.

our end is come.] The fet-time for our ruine, what do I say, is near at hand? it is already come, and arrived with us, Ezek. 7. 2,3,6,7,10,12. See Jer. 51. 13.

V. 19. *Our persecutors are fwifter than the Eagles of the heaven*:] Heb. *our pursuers*, or, *those that pursued us, were light from*; that is, *lighter than*: as *good from*, for, *better than*, verse 9, and *white from*, for, *whiter than*, verse 7. *light*, for, *swift*; as also 2 Sam. 2 18. Eſay 19. 1. and *swifter than Eagles*: a proverbial form of ſpeech, 2 Sam. 1. 23 Jer. 2. 14. Job 9. 25. *Eagles of heaven*, that fly aloft in the ayre, Job 39. 27. Prov. 23. 5.

they purſued us upon the mountains,] Or, *they chaſed us*; or, *traced us*, like blood-hounds, *upon the mountains*; as 1 Sam. 26. 20. See Chap. 3. 52. whither we had fled for ſhelter and ſafeguard, Pſal. 11. 1. Judg. 6. 2. 1 Sam. 13. 6, Jer. 13. 16. Mat. 24. 16 The word ſignifieth an *hot* and eager purſuit; it is uſed, Gen. 31. 46. where it is right to render it: as alſo, 1 Sam. 17. 53. Pſal. 10. 2. See on Eſay 5. 11.

they laid wait for us in the wilderneſſe.] Or, *in the plain*, oppoſed to the mountains. So Eſay 63. 14. Chap. 5. 9. and ſo Luke 15, 4, 5. compared with Mat. 18. 12. i hey lay in wait for us to intercept us in the plain, by which we paſſed, aſsayed at leaſt, to make eſcape. See 2 Kings 25. 4, 5. Jer. 39. 4, 5. & 52. 7, 8. So that there is neither ſafety for us in any place, nor poſſibility any way of eſcape for us. See Jer. 6. 25.

V. 20. *The breath of our noſtrils*,] This ſome of the Jewiſh Commenters, after the Chaldee Paraphraſt, whom ſome of ours alſo follow, underſtand of Joſias; becauſe Jeremy in reſpect to him to have penned a doleful ditty concerning his death, 2 Chr. 35. 25 But other of th in herein controll their fellows, and upon better ground underſtand it of Zedekiah, the laſt King of Davids line, in whom their State drew its laſt breath, and by whom they hoped to have had it tully reſtored, and firmly ſetled again after Jehoiacins captivity, 2 Kings 24. 12—— 15. And this cometh in laſt, as the upſhot of all, the utter ruine, death, and downfall of their State: for the thing alluded to, to wit, the free paſſage of *breath* by the *noſtrils* for the preſervation of life, See Gen. 2. 7. Eſay 2. 22.

the anointed of the Lord,] In regard thereof deemed a ſacred and inviolable perſon, 1 Sam. 26. 9. Pſal. 89. 20-----23, 51.

was taken in their pits;] As a lion or elephant, or other like beaſt falling into a pit, covertly made and contrived by the hunter to catch him: for the Prophet perſiſteth ſtill in his former reſemblance of hunting, See Ezek. 12. 13. & 17. 20. & 19. 4, 8. the thing it ſelf, Ier. 52. 8. and the like borrowed form of ſpeech, Chap. 3. 47. and in the places there pointed to.

of whom we ſaid, under his ſhadow we will live among the heathen.] Under whoſe protection and ſhelter we made full account we ſhould live ſafe, and be kept free from the incurſions of neighbouring nations. See Ezek. 31. 17. *Shadow*, for, *ſhelter*; as Gen. 19. 8. Num. 14. 9. Eccl. 7. 12. Eſay 30. 2, 3. & 49. 2. & 51. 16. Ier. 48. 45. A metaphor taken from ſome high rock, Eſay 32. 2. or, thick cloud. Pſal. 105 39. Eſay 4. 5. & 25 4, 5. or, tall and ſhrowdy tree; Job 40. 21, 22. Pſal. 80. 10. Ezek. 17. 23. & 31. 3, 6, 12, 17. Dan. 4. 12, 21. Hoſe. 14. 7. or ſhady ſhrub, as Judg. 9. 15. Ioh. 4. 6. or booth of boughes, Neh 8. 10. or tent of other ſtuffe, Eſay 4. 6. or pavilion, Pſal. 31. 20. that with the ſhade thereof keepeth off the heat of the ſun, Pſal. 121. 5, 6 or from the manner of hens (the moſt [illegible] inſtance) and other fowls, that with their wings ſhadow their brood and ſhelter their young, Deut 32. 11. Pſal. 17. 8. & 36. 7. & 57. 2. & 63. 7. & 91. 1. Eſay. 31. 5. & 34. 15. Mat. 23 37.

V. 21. *Rejoyce and be glad*] The Prophet in the cloſe of this his fourth mournfull diſcourſe, turneth his ſpeech to the Edomites, not ſeriouſly inciting them to mirth and jollity; but in way of taunt and deriſion rather, cloſely taxing and nipping them for their preſent rejoycing at the miſeries of Gods people; and foretelling them what would ſhortly and ſuddenly come, that ſhould quite mar all this their mirthas if he had ſaid, Ye do well to make merry while ye may, for your mirth or your merry time will not laſt long. The like manner of ſpeech, ſee Pſal. 60. 8. 6. Eccl. 11, 9.

O daughter of Edom,] Ye Edomites that now inſult over me in my miſery, Pſal. 137. 7. Chap. 9, 21. Mich, 7. 8.

that dwelleſt in the land of Uz,] Some part of Arabia poſſeſſed by the poſterity of *Uz*, the ſon of Diſhan, of the linage of Seir, Gen. 36. 28. See before on Jer. 25. 20.

the cup] Of Gods wrath: whereof I now drink ſo deep, Eſay 51. 17. Jer. 25. 18, 29.

alſo ſhall paſſe thorow unto thee:] It ſhall go about, as quaffing cups at feaſts uſe to do, from countrey to countrey, Jer. 25. 25, 32. and among the reſt in thy turn come unto thee, Jer. 25. 20, 21.

th ou ſhalt be drunk.] Drink ſo deep of it, that thou ſhalt be as one drunk with it; as Eſay 51. 21. Ier. 25. 27. Ezek 23. 33

and ſhalt make thy ſelf naked.] Or, *ſtrip thy ſelf*, tearing off thine apparel, as perſons made drunk ſometime do, See Jer. 25. 16. Ezek. 23. 34 or diſcovering thy ſhame; as oft befalleth perſons in drink, as having no regard or ſenſe of what is decent or un ecent, while they are in that plight, Gen. 9. 21. Habb. 2 15, 16 thou ſhalt be expoſed to ſhame and deriſion, as perſons in ſuch caſe uſually are, Gen. 9 22. Ezek. 23. 32. See Jer. 49. 10. The old Latine rendreth it, *thou ſhalt be made bare*, or *ſtript*: and the word, indeed, as ſome thinks, the ſame, in a reciprocal form, yet is uſed in no reciprocall ſenſe, Jer. 51. 58. as alſo it is true, (that which in favour of that Verſion a learned Writer obſerveth) that any one may eaſily ſtrip a man in drink: but yet there ſeemeth ſome emphaſis in the reciprocal form here, which would not therefore be ſo ſlighted, The Greek rendreth it, *thou ſhalt poure out*: and it cannot be denied, but that the word is ſometime ſo uſed, Gen. 24. 20. Eſay 32. 15. & 53. 12. which a learned Writer preferreth, expounding it of *ſpewing*, the common ſymptome of the drunken diſeaſe, Eſay 19. 14. & 28. 8. Jer. 25. 27. Habb. 2. 16. and adding that the word ſometime ſo ſignifieth: but I find not where it is ſo uſed; nor for *pouring out* neither in the form here found; and the former notion ſeemeth here more familiar. See further, verſe 22.

V. 22. *The puniſhment of thine iniquity is accompliſhed, O daughter of Zion*,] Heb. *thine iniquity is*, or, *will be accompliſhed*. See before on verſe 6. From the Edomites he turneth his ſpeech again to his own people, the inhabitants of Sion, that is, of Jeruſalem, (ſee Eſay 1. 8.) concluding this ſad ſong with a word of comfort unto them, that a time ſhall come, when God having inflicted ſuch a meaſure and ſtint of afflictions and penalties upon them, as he hath determined to exerciſe them withall for their ſins, he will then no longer detain them in captivity, but will ſhew mercy again to them. See Eſay 40. 2.

he will no more carry thee away into captivity:] To wit, after thy return from the preſent Chaldean captivity, Eſay 54. 9. & 60. 18. Heb. *he will not adde* (as verſe 15, 16.) *to depart*, or *captiue thee*: which may as well be underſtood of *keeping in captivity*, as of *carrying into captivity*: as, *to enlive*, or *quicken*, is uſed as well for to *keep in life*; as for *to reſtore unto life*. Gen. 12. 12. Exod. 1. 17, 18. Pſal. 22. 29. and the text may well be rendred, *when the penalty of thy ſin ſhall be conſummated, thou ſhalt no longer be detained in captivity*: a defect of the adverb of time, as Chap. 3. 34. *he*, that is, God; ſay ſome. Others, the enemy: true of either: but the verb is indefinite; and therefore beſt rendred by the paſſive.

he will viſit thine iniquity, O daughter of Edom,] Or, *puniſh it*; as Jer. 50 18, God will have a day of viſitation for thee; as he hath already had with me, See of Babylon, Chap. 50, 27.

he will diſcover thy ſins.] God may be ſaid to *diſcover* ſins, when he taketh notice of them, puniſheth for them, proceedeth openly againſt them; and by the grievouſneſſe of penalties inflicted upon the perſons of delinquents for them, maketh the hainouſneſs of them to appear, Iob 20. 27. as on the contrary he is ſaid to *cover* ſins, when he paſſeth them by, pardoneth them, forbeareth to proceed further againſt them, doth no more now regard them, than as if they were hidden and concealed from his ſight, Pſal. 32, 1, 5. & 85. 2 Neh. 4. 5. But becauſe there is a particle before the word *ſins*, which this Verſion taketh no notice of, and yet ſeemeth to be of uſe, I conceive the text may thus be rendred; *he will diſcover the ſins of thy ſins*: that is the frequent uſe of the particle, Amos 1, 3, 6. 9, 11, 13. & 2. 1, 4, 6. a defect of the pronoun onely ſupplyed, as Eſay 14. 9. & 51. 13. & 58. 9 & 60. 15, and this expoſition leremy himſelf leadeth us to, who bringeth in God ſpeaking thus of Edom, *I have ſtripped, or made bare Eſau, I have diſcovered his ſecret places, and he ſhall not be able to hide himſelf*, Ier. 49. 10. and becauſe the term is here, as that before, indefinite, it may not amiſſe be rendred; *thou ſhalt be diſcovered for thy ſins*. Som Interpreters of note, becauſe the word hath a notion of *tranſmigration*, and *deportation*, or *removall*, as well, and as commonly as of *retection*, *revelation*, and *diſcovering*, would therefore have it here ſo taken; the rather becauſe it was ſo uſed in the branch before going; and ſo there would be an oppoſition not inelegant, between this and that, Sion ſhall no longer be kept in captivity, but Edom ſhall paſſe into captivity, as in her room: according to that of Solomon, *The righteous is delivered out of trouble, and the wicked cometh in his ſtead* Prov. 11. 8. but the form of the verb in the former is diverſe from it is here; nor is the verb ever found uſed in that notion, in that form wherein this clauſe hath it, but perpetually in the former onely.

CHAP. V.

Verſe 1. REmember, &c.] This laſt Chapter of this mournfull Treatiſe, for ſubject matter much the ſame with the former, though not compoſed in ſuch an alphabetical ſtructure as they all were; beginneth with an addreſſe unto God, minding him of their preſent calamitous condition, Verſe 1-----proceedeth to a profeſſion of hearts grief for the deſtruction of Gods Sanctuary, Verſe 17, 18. and concludeth with ſupplication to God, that he would be pleaſed, to remit of his fierce wrath towards them, and to turn in mercy again to them, Verſe 19-----22.

Remember, O Lord, what is come upon us:] Take notice of it, and relieve us: as Pſal. 25, 7, 18.

conſider, and behold] As, *Behold and conſider*, Chap. 2. 20. Heb. *Behold and ſee*; as Chap. 1. 11.

our reproach.] In what diſgrace we are, Chap. 1, 11. & 3. 61. Neh. 1, 3. & 4. 4. Pſal. 89. 50, 51. & 123. 3, 4.

V. 2. *Our*

V. 2. *Our inheritance is turned to ſtrangers, our houſes to aliens*.] The land of Canaan, which thou gaveſt us to hold as an inheritance from thee, Pſal. 78 55. & 135. 12. & 136 21, 22. together with our places of abode therein, is turned over to ſtrangers; and poſſeſſed by them, as their own right ful inheritance. See Deut. 28. 30 ——33. Eſay 61. 18, 19 Chap. 6 12.

V. 3. *We are orphans, and fatherleſſ*.] Being without King or Ruler, Hoſ 3. 4. or being ſo eaſken and left by thee, who waſt our Father. Deut. 32. 6. Eſay 63. 16. & 64. 8.

our mothers are as *widows*.] Our City and State are as wives left and caſt off by their husbands, regarded and protected no more by them, than as if they had none at all. See Chap. 1. 1. We are as orphans and widows, fatherleſs and husbandleſs, expoſed to wrong and injurious uſages of any.

V. 4. *We have drunken our water for money*;] *We drink our water for ſilver. Silver* for *money*, as Eſay 55 1, 2. *drink it for ſilver*, as Mic. 3. 11. or, *with ſilver*; for, drink it bought with ſilver, a complexive form, ſuch is Eſay 38. 13, 21. We have not ſo much as water free; we muſt pay for it, or earn it, before we can have it; as as Num. 20. 19 See verſe 6.

our wood is ſold unto us.] Heb. *cometh* (as, *is made to come*, verſe 9.) *for price to us*: we pay for it, which in times paſt we had freely out of the common woods.

V. 5. *Our necks are under perſecution*;] We lye under a grievous yoke of thraldome. See Jer. 28 13, 14. Chap. 1. 14. or, we are driven up and down, by thoſe that follow us hard at the heels, like beaſts, Heb. *on the necks*, or, *at the necks*, *are we purſued: on the necks*; as, at the heels, Pſal. 49 5.

we labour and have no reſt.] Heb. *reſt is not afforded us*; we are toyled and tired out with inceſſant pains taking, and no time of reſt allowed us, ſee the like, but in ſomewhat a different notion, Eſay 23. 12. Chap. 1. 3.

V. 6. *We have given the hand to the Egyptians, and to the Aſſyrians, to be ſatisfied with bread*.] We are fain to beg our bread of ſtrangers, having it not allowed us by thoſe whom we ſerve Or, in our extremity we have been driven either to ſeek, or to work, to theſe people for relief, Eſay 57. 9. Hoſ 12. 1. many fled into Egypt for fear of the Chaldeans, Jer. 41. 17, 18. and many were carried captive into the land of Aſsyria.

given the hand] *to give the hand*, is uſed for *to yield* ones ſelf to another, to be wholly at their command, Jer. 50 15. and ſo it is a note of ſubmiſſion, or ſubmiſſion in general: and it may here be taken, either in a notion of humble ſupplication, and addreſs thereby, to the perſons here ſpoken of as the like, Jer. 68. 31. or of employment and ſervice; as the like, Deut 12. 18. Prov 31. 19. as if they had ſaid, glad we are we to get any employment, on any never ſo mean terms

to be ſatisfied with bread.] Only to have that that may ſatisfy our hunger. See the curſe denounced againſt Elies iſſue 1 Sam. 2. 36. where the copulative being in a disjunctive notion, were it to expreſsed, as it ſhould, would make the doom paſt on them more remarkable, and help to clear this place.

V. 7. *Our Fathers have ſinned, and are not*; *and we have born their iniquities*.] They are not, that is, they are dead and gone; Zach. 1. 5, 6. So Chap. 4. 16. Pſal. 39. 13 Jer. 31. 15. How dcit, I conceive ſome meaning here to be, as in that profane proverb, the wicked fort of them uſed to ſpeak, *The Fathers ate the ſower grapes and the childrens teeth are ſet on edge*, Jer. 31. 29. Ezek 18 2. thereby imp ying, that they ſuffered for the defaults of their forefathers, being faultleſs themſelves. For they are not ſuch in whoſe perſon the Prophet here ſpeaketh, but ſuch as made humble acknowledgment, both of their own ſins, and of the hand of God juſtly upon them for the ſame, Verſe 16. Chap. 1. 8, 14, 18. & 3. 22, 39, 42. but the meaning is, that their parents, in whoſe ſteps they had trod, being dead long ago many of them, had by deceaſe eſcaped the fight and ſenſe of their evills, which God, out of patience and forbearance, had deferred unto their dayes; and were now with the main ſtroke lighted exceeding heavie upon them their iſsue. God making them exemplary ſpectacles of his wrath; incenſed as well by the ſins of their parents, as of them their poſterity. That which he oft doth, by inflicting upon the poſterity of ſome notorious delinquents ſuch remarkable judgments, that men may thereby diſcern that he had therein an eye as well to the exceſſes of their anceſtours, as to their own perſonal trangreſſions. See Eſay 65. 7. Mat. 23. 32-35 36.

V. 8. *Servants have ruled over us*:] Or, *rule over us*; not ſtrange Lords and Maſters onely, Eſay 19. 4. & 26. 13. but the meaneſt of their ſervants alſo have us at command, and uſe us as they pleaſe; as Neh. 5. 15. So that the curſe of Canaan is befallen us, We are become *ſervants of Servants*, Gen. 9. 25. as in a family; ſaith one, it is not unuſuall, that the ſervant that came laſt, is as a ſervant to the reſt.

there *is none that doth deliver us out of their hand*.] Or, and *there is none*: to knit the one branch to the other: none to do, as Nehemy ſometime for ſuch as were ſo oppreſsed, Neh. 5 13, 15. but the word ſignifieth properly, by *force and violence to deliver*, or, *let free*. Heb. *no reuter out of their hands*: for it ſignifieth in the firſt place, *to rend*, or, *break aſunder*. So Pſal. 7. 2. *leſt he tear me like a lion, renting*, (that is the very term there uſed) *while there is none to deliver*: and in the ſecond place, *by renting*, to ſee free, or to reſcue. So Pſal. 136. 24. *and reſcued us from our enemies*; by main might let us free: and there is in it an alluſion, either to the breaking of an yoke, and ſo ſetting a beaſt at liberty: as Gen. 27. 40. where the ſame word is uſed: or of chains and bonds, whereby a captive or priſoner is reſtrained; as Pſal. 107. 14. it may well comprehend any forcible reſcue: and it is a complexive form of ſpeech; *to rend*, for, by *rending* to deliver and ſet free: the like, See Chap. 3. 53.

V. 9. *We gat our bread with the* peril *of our lives*;] Heb. *made it to come* (as verſe 4.) *with our ſoul*. So it is ſaid of thoſe three that brake thorow the Philiſtines camp to fetch water for David, that they brought it *with their ſouls*, 2 Sam. 23. 17. They could not ſtare out of the city to get any relief in their great extremity, but with danger of their lives.

becauſe of the ſword of the wilderneſſe.] From *the face of* (either for fear of, or by reaſon of, as Eſay 21, 15. Jer. 50. 10. ſo Verſe 10.) *the ſword* (to wit, of the enemy) *in the wilderneſſe*, or, *in the plain*; as Chap. 4. 19. the enemy lying round about the city diſperſed every where in the plains near adjoyning thereunto, Jer. 5 17.

V. 10. *Our ſkin was black like an oven, becauſe of the terrible famine*.] Or, *as a chimney*, Eſay 31. 9. Heb. *from the face of*, or, *from before* (as verſe 9.) *the terrours*, (as Pſal. 119. 53) or *ſtorms*, (as Pſal. 11. 6 but the former rather here,) *of famine: terrours of famine, for, moſt terrible famine*: as, *the King of terrours*, for, *a moſt terrible King*, Job 18. 14. See on Chap 4. 8.

V. 11. *They raviſhed the woemen in Zion; and the maids in the Cities of Judah*.] Heb *humbled*; as Deut. 22. 24, 29. Judg. 20. 5. 2 Sam. 13. 22.

V. 12. *Princes are hanged up by their hand*:] Or, *were hanged by the hand*; to wit, of the enemies: either their lives taken away, by that ignominious kind of death; of which Deut. 21. 22, 23. See Joſh. 8. 29. or, their bodies, after they were ſlain by the ſword, being hanged up in diſgrace and contempt, and ſo expoſed to public like view. See 1 Sam 31. 10.

the faces of Elders were not honoured.] See Chap. 4. 16.

V. 13. *They took the young men to grind*,] Or, as ſome, *the young men have carried the grift*: ſuppoſing it to be a noun; as ſome others of the like form are. The young men have been compelled to carry like horſes or aſſes, among other burdens, their corn and griſt to and fro: or, they have been conſtrained to grind as beaſts, by turning or driving the mill about: an employment that ſlaves were uſually put to in thoſe parts. See Exod 11. 5. Judg. 16. 21. Eſay 47. 2. The Chaldee Paraphraſt rendreth it, *have born the mills*, or, *the millſtones*: as the word, whereby it is by him expreſſed, is found uſed Deut. 24 7. whence a proverbiall form among the Talmudiſts, of a man *with a millſtone on his neck*, alluded to Mat. 18. 6. uſed of one that layeth under ſome exceeding heavie, and in a manner, unſupportable burden; which yet, ſay they, muſt not keep a man from ſtudying Gods Law. Thus taken, the word ſhould ſignify not the *griſt*, but the *mill*; as alſo ſome expound it, Deut. 9. 21. where others would have it to be *a fiſt*: but it ſeemeth to be neither. and ſome of the Talmudiſts tell a tale, that the Chaldeans made the young men carry millſtones with them to Babylon; becauſe there was ſome want of them there: whence it is nor unlikely, that their Paraphraſt ſeeth that his Interpretation, which yet in ordinary acception, without any ſuch forged ſtory, might be nity nor the *griſt*, but the *mill*; as alſo ſome expound it, Deut. 9. 21. where others would have it to be *a fiſt*: but it ſeemeth to be neither. and ſome of the Talmudiſts tell a tale, that the Chaldeans made the young men carry millſtones with them to Babylon; becauſe there was ſome want of them there: whence it is nor unlikely, that their Paraphraſt ſeeth that his Interpretation, which yet in ordinary acception, without any ſuch forged ſtory, might be true, that they were conſtrained ſometime to carry ſuch; or in a figurative form, by a proverbiall manner of ſpeech that they were put to bear burdens fit for for beaſts than for men to bear. Some put to bear burdens fit for for beaſts than for men to bear. Some of the Jewiſh Doctors, whom the old Latine alſo followeth, conceive the word to be uſed both here, and Judg. 16. 21. & Job 31. 10. in an obſcene teſtes; of young men abuſed contrary to nature, Gen 19. 5. which howſoever it may in that place of Job found ſomewhat that way, like to the abuſe offered to the Levites concubine, Judg 19 25. and that before here, Verſe 11. yet hath no place in any probability here.

and the children fell under the wood.] Under ſuch burdens of wood, as beyond their ſtrength they were conſtrained to bear: and this as it reſulteth that obſcene notion, by ſome faſtened upon the former branch; ſo it helpeth to back that other of millſtones. or former branch; ſo it helpeth to back that other of millſtones. or ſome the like, not carried from Jeruſalem, but to and fro in other places: the bigger and ſtronger ones being put to the carrying ones: the bigger and ſtronger ones being put to the carrying ones: the younger and weaker ones to burdens of wood, of ſtone, the younger and weaker ones to burdens of wood, Howbeit: Some of the Jewiſh Commenters by *wood* underſtand here the wooden poſt, or engine, by which they turned about the upper mill-ſtone, *the rider*, or *the runner*, as we term it: for the lower was fixed and ſtirred not. See on Eſay 47. 2. ſo the perſons ſhould be the ſame in either, But of this let others deem.

V. 14. *The elders have ceaſed from the gate*;] There is no more ſitting for them on the bench of judicature; which in the gates of the city they uſed to do, Jer. 38. 7. Is in that regard as a perpetuall *Sabbath* with them; for on the *Sabbath* they ſate not in judicature: and it is the word *Sabbath* that is here uſed; as alſo Verſe 15.

the young men from their muſick.] Heb. *their ſtriking*, or *playing on hand-inſtruments* of muſick. So Chap. 3. 14. but put here, as there

there also, for musick in generall: their wonted musick, their melodious singing and playing is no more heard: the youth have no more merry meetings now, as they had wont to have. See Chap. 6. 11. & 31. 13.

V. 15. *The joy of our heart is ceased,*] All hearty joy is gone. See Esay 16. 10. & 24. 8, 9 11. Jer. 7. 34. & 16. 9. & 25. 10. Heb. *hath rested*; the same term that was before, verse 15. and it may seem to have some glance at such mirth and cheer, as they were wont to have at their solemne festivals and on their Sabbaths, Deut. 16 11. 14. & 28. 47, 48. 2 Chron. 29. 36. Psal. 42. 4. & 81. 1, 2. & 92. 1, 2.

our dance is turned into mourning] Dancing, the usual and ordinary companion of mirth, Jer. 31. 13. See the contrary in the like expression, Psal. 30 11.

V. 16. *The crown is fallen* from *our heads*:] So read, there should be a defect of the particle *from*, as Esay 32. 6. & 33. 6. Jer 8. 13. & 10. 10, But that is not here needfull; for it is word for word in the original, *The crown of our head is fallen* All our glory and state is gone, See Iob 19. 19 Psal. 89. 39, For the word is used more largely than for a royal diadem only. See Prov. 4. 9. And the Iewish Doctor understandeth it of the Temple; but I suppole it to extend further than so.

Woe unto us, that we have sinned.] And have brought all this misery upon our selves, our land, and state by our sins. Jerem. 4. 18. Chap. 1. 8. & 4. 13. A *woe*, not of denunciation, but of deploration, as Esay 3. 9. Jer. 4. 13.

V. 17. *For this our heart is faint;*] As Chap. 1. 22.

for these things our eyes are dimme :] Our eyes are wasted with weeping; as Chap. 2. 11. Psal. 6. 7. or, our eye-sight faileth; as is wont to befall those that are fainting away in qualms, or otherwise, 1 Sam 14. 29 Psal. 38. 10. Jer. 14. 6.

V. 18. *Because of the mountain of Zion which is desolate,*] The desolation and destruction as of the City in generall, so of Sion more especially, the seat of Gods sanctuary, Chap. 1. 10, & 2. 1, 7. seemeth to be aimed at and intimated, as that which they took most to heart; as Elies daughter-in-Law, did the losse of Gods Ark, 1 Sam. 4. 21, 22. and so the Chaldee understandeth it.

the foxes walk upon it.] A Iewish Critick would have it to be a verb transitive; because in the form here used, it is sometime; as Job 14. 20. *thou prevailest* to *walk*, or, *go*, *naked*: and so it should be rendred here; *they have made the foxes to walk*, or, *go upon it*: and it is, faith he, impersonal. as that, Gen. 50. 26. *and they embalmed him*, meant, as of the Physitians, or embalmers there; so of those that demolished the Temple here. But there seemeth no necessity of this nicety, since that the verb in the form here used is far more frequently found in a standing, than in a transitive sense; as Iob 30. 28. Psal. 38. 6. & 88. 15. & 86. 11. & 89. 15. & 104. 10. 26. & 115. 7. & 131. 1. onely in this weighty form it seemeth to imply an usual and ordinary walk: as if it were said, the foxes that were wont to haunt waste places, do freely and frequently walk up and down there, where Gods own sanctuary sometime stood. See Psal. 63. 10. Ezek. 13. 4.

V. 19. *Thou, O Lord remainest for ever;*] Or, *but*, or, *Tet*, to be supplyed; as Psal. 119. 23, 83. Jer 50. 34. & 51. 53. *thou*, *O Lord*, Heb. *sittest*; that is, *abidest*; as Psal. 1: 5 1. or, *reignest*, as Esay 0. 13. *for ever*. See Psal. 9. 7. & 10 16: & 29. 10. & 102. 12, & 145. 13. & 146. 10. And though thou sufferest these things to be done at present, yet neither is thy might and power impaired, Esay. 50. 2. & 59. 1 nor can thy truth, goodnesse, and faithfulnesse fail, Psal. 89. 34, 37. & 102. 27, 28. & 146. 6, Hab. 1. 12. Mal. 3. 6.

thy throne from generation to generation.] Heb. *to generation and generation*: as Psal. 89. 4. Though they have by thy permission thrown down thy stately seat and material throne here on earth, Jer. 17. 12. yet thy sovereignty and dominion continueth still, and so shall thorow all ages, the same; and thy royal seat in heaven, which no power here on earth can reach to, shall abide with thee for ever, Psal. 45. 6. & 103. 19. Esay 66. 1.

V. 20. *Wherefore dost thou forget us, and forsake us so long time?*] The like complaints of Gods servant and people in their distresse, see Psal. 6. 2. & 10. 1. & 13. 1. & 44. 24. & 94. 3, 4. and Gods answer to them, Esay 14------16. Heb. *for length of dayes*, Psal. 13. 6. which some suppose to have reference to the seventy yeares, the time assigned for the continuance of their captivity, Jer. 29. 10, 28. But the tom seemeth more indefinite.

V. 21. *Turn thou us unto thee; O Lord, and we shall be turned* :] Do thou convert us, and we shall be converted, Jer. 31. 18, or; receive thou us into grace and favour again, and our present condition will be soon changed for the better, Psal. 80. 3, 7, 14, 19. & 85. 4, 6. and this seemeth the genuine sense of the text, especially if taking the copulative in a finitive notion, (which I conceive to be the genuine syntax) we shall render the words, *Turn thou us, O Lord unto thee, that we may be turned*; as Psal. 51. 7.) *cleanse me with hyssop that I may be clean, wash me that I may be whiter than snow*. But the difference is not great: the one noteth the issue; the other the end.

renew our dayes as of old.] Restore us again to our former estate. See Jer 30. 18. & 33. 11.

V. 22. *But thou hast utterly rejected us; thou art very wroth against us.*] Those that follow this reading expound the words, as delivered by Gods people, in way of controlling and checking of themselves for craving a speedy restitution in the words foregoing, verse 21. whereas God was resolved to leave and cast them off utterly; for a long time at least. See before on verse 20. But this some other mislike; and would have the particle taken as conditional; Restore us again; *unlesse* it be so that thou art resolved utterly to cast us off in the extremity of thy wrath: and thus is the particle used, Gen 32. 26. Exth. 2. 14. But this some again rejecting as well as the former, require to have the particle rendred, *Although*, or, *Albeit*. Albeit, thou hast cast us off: and art exceeding wroth with us, yet vouchsafe to return in mercy to us again. So it should be like those Passages, Psal. 60. 1, 2, & 80. 4, 7. And so the particle seemeth used, Jer. 2. 22. & 37. 10. But I conceive that the two particles here used do not here, as a compound, make up one joynt notion; but are two distinct ones, as well in notion as in delineation; as ost elsewhere they are: that the former of them is a causal; the latter an interrogative: and that the same humble expostulation is here continued that was before begun, verse 20. The words therefore would be rendred as in the margent of our Version is exhibited; *For will thou, or, shouldest thou, utterly reject us?* Heb. *rejecting rejecting us* as Jer. 14. 9.) *will thou be, or shouldest thou be, extremely*, or, *perpetually wroth with us?* Heb. *unto extremity*; as Esay 64. 9. 12. or, *unto perpetuity*: as Psal. 119. 8. As if they should say, surely it will not stand with thy goodnesse, and with thy gracious disposition, so to do. See the like expostulations of Gods people, Psal. 79. 5. & 80. 4. & 85. 5. & 89. 46.

The Iewish Doctors, because they would not have the Sun here to set in a cloud. do after this verse, both in writing and and reading this Chapter, or this book, repeat again the verse next before-going. Which howsoever they do out of a superstitious conceit, before-hinted, at the end of Esays Prophecies; Yet I hope, I may without offence in these distracted times, shut up these my weak labours therewithall, as with no either unseasonable or unsuitable Prayer.

Turn us, O Lord, to thee, that we may be turned:
renew our dayes, as of old.

ANNOTA-

ANNOTATIONS on the Book of the Prophet *EZEKIEL*.

THE ARGUMENT.

EZekiel, *of the Priestly race, was carryed captive to* Babylon, *in the second captivity by* Nebuchadnezzar; *not accounting upon that time, when* Manasseh *was carryed to* Babylon *by the Captains of the host of* Esarhaddon, *or* Asnapper, *King of* Assyria, Ezra 4. 2. 10. 2 Chron. 33. 11. *at the beginning of the accomplishment of that Prophetical denunciation of* Esay, 2 King. 20. 17, 18. Esay 39. 6, 7. *But when* Nebuchadnezzar *carried away* Jehojachin, *or* Jeconiah, *with his Mother, divers of his Princes, and many of the people, Namely, in the eighth year of* Nebuchadnezzar's *reign both over* Babylon, *and* Judah, *then was* Ezekiel *carryed captive*, 2 King. 24. 12. Ezek. 33. 21. and 40. 1. Ver. 1, 2, &c. *In the first Captivity by* Nebuchednezzar, Daniel *and his three Companions, among others, were carried away. And that was in the first year of the reign of* Nebuchadnezzar, *and in the fourth year of* Jehojakim *King of* Judah, Jer. 25. 1. Dan. 1. 1, 2. *In the Captivity of* Jechoniah, *and* Ezekiel, *by some: But much rather in the former, wherein* Daniel *was carryed Captive; Then, as the most learned Chronologers do justly hold, began the desolation of* Jerusalem, *and the seventy years of* Judah's *Captivity, and* Babels *reign*, Jer. 25. 1, 11, 12. *In which time of distresse, God did raise up Prophets to help his people of their woful troubles; and to assure them, that his Church should have deliverance as the time appointed of seventy yeares: and that such enemies as either afflicted them, or rejoyced at their misery, should be destroyed.* Jeremie *in* Judah *taught that* Jerusalem *should be as* Shiloh, Jer. 7. 12, 14. *foretold that* Babel *must reign for those seventy years; and writing to* Judah *that was then in* Babylon, *he bids them not to look for return till those seventy years were ended.* Jeremie *was opposed by false Prophets; by* Hananiah *in* Jerusalem, Jer. 28. 1, 2, 3. *by* Shemajah *and others in* Babylon, Jer. 29. 8, 9 24—29. *wherefore to countenance him, God stirreth up* Ezekiel *in* Babylon, *to second him, and confirm his Prophesies; and to perswade the remnant in* Judah *by writing, to yield to* Babels *yoak, to prevent greater Judgements. This Prophets example, and two Capitulations already past, might have warned* Judah *sufficiently, not to stirre up more wrath, by provoking God against them, to give them up into the* Chaldeans *hands, as to burn their Temple, raze their City, kill their Princes, disperse the people, and to extirpate out of* Jerusalem *all signes of* Judah's *Church, and Common-wealth; All which God, in these Prophesies, doth foretel, should come to passe, did they still persist and resist. But all suffced not: And upon their continued obstinacy and rebellion, All this did fall out accordingly. For his Course and general Method in this book,* Ezekiel *thus proceeds, upon these heads: After his vocation and calling to his Prophetical office, He foretels the woful Siege and desolation of* Jerusalem, *and the calamities and captivity of* Judah: *He sheweth the causes of such evils, to be the violation of Gods Lawes; and that in a transcendent manner. And for them already in Captivity, He reproves them also for many sins sharply; exhorting them to repent, and to be confident of their return to* Canaan, *and of the restauration promised at the time appointed. Furthermore, he Prophesieth against the neighbour Nations, who had been enemies to the Jewes; especially* Tyre, Egypt, *and* Edom, *that they should be involved in the same* Chaldean *deluge. Then he goeth on to foretell the ruine of* Gog *and* Magog, *the last and cruellest enemies of the Jewes, before the first coming of Christ; that those enemies should be subdued, and the Church delivered. The effect of the one, and the other, should be chiefly performed by Christ, of whom in this Book are many Notable Promises, and in whom the glory of the New Temple, City, and Kingdome, largely shewed him in Vision, and described; should be perfectly restored. He prophesied in* Chaldea *at the time* Jeremy *prophesied in* Judah; *wherefore there is very great agreement between these two Prophets. But he began four and thirty yeares after* Jeremy; *namely, in the fifth year of* Jehojachins *Captivity; and that was about the year of the world, 3400. and afore our Saviours Incarnation, about 600 yeares. He continued Prophecying two and twenty years at least,* Chap. 29. 17. *Of the manner of his death, what ever divers Authors do record, yet we have nothing in Scripture.*

A view of the severall times, and parts of this Prophecie. In the

- *Fifth year of* Jehojachins *Captivity, fourth moneth, fifth day, he begins to Prophesie*, Chap. 1. *and so on to the eighth Chapter.*
- *Sixth year, sixth moneth, fifth day, He is carried in a Vision to* Hierusalem, Chap. 8, 9, 10, 11. *And after his return, he prophesies on, to the* 20 Chapter.
- *Seventh year, fifth moneth, tenth day, He is consulted by the Elders.* Chap. 20. *And prophesies on,* Chap. 21. 22, 23.
- *Ninth year, tenth moneth, tenth day, the Siege of* Hierusalem *by* Nebuchadnezzar *began*, Chap. 24. (2 King. 25. 1.) *And he prophesies most wofull destruction against them. And to the* 25 Chapter, *he prophesies against Neighbour Nations.*
- *Tenth year, tenth moneth, twelfth day, He prophesieth against* Pharaoh, *and* Egypt, Chap. 29. *to* Chap. 30. ver. 20.
- *Eleventh year, (first moneth) first day, He Prophesieth against* Tyrus, 26, 27, 28 Chapters, *to* Vers. 20. *against* Zidon, Chap. 28. Verse 20. *to the end of this Chapter.*
- *Eleventh year, first moneth, seventh day, He Prophesieth against* Egypt, Chap. 30. Vers. 20. *to the end of that Chapter.*
- *11 year, third moneth, first day, He Prophesieth against* Egypt Chap. 31. and 32.
- *11. year fourth moneth, ninth day, The City is taken,* Jer. 52. 5, 6. 2 King. 25. 2, 3, 4. *and in the fifth moneth, and tenth day,* Nebuzaradan *burnt the Temple and City,* Jer. 52. 12.
- *Twelfth year, tenth moneth, fifth day, the newes of the taking* Jerusalem *is brought to* Ezekiel, Chap. 33. 21. *Whereupon he Prophesies of further wrath, for their sins,* Chap. 33. Vers. 24—33. *And against the Shepherds of* Israel; *with a Promise of the true Shepherd Christ,* Ch. 34. *Against mount* Seir, Chap. 35. *Promising restauration of* Israel, *through Christ, and his Kingdom,* Chap. 36. & 37. *and fore-telling the destruction of* Gog *and* Magog, Chap. 38. and 39.
- *Twelfth year, twelfth moneth, first day, he Prophesies against* Egypt, Chap. 32—17.
- *Twelfth year, twelfth moneth, fifteenth day, He Prophesies against* Egypt, Chap. 32. 17—32. *And of the Watchmans duty,* Chap. 33. 1—21.
- *25 year, first moneth, tenth day, He hath that large Vision of a New Temple, &c.* Chapters 40, 41, 42, 43, 44, 45, 46, 47, 48.
- *27 year, first moneth, first day, He Prophesies against* Egypt, Chap. 29. Vers. 17. and Chap. 30. 1—19.

CHAP. I.

Verſ. 1. NOw] Heb. *And*. So haply coupling his outward expreſſions in writing, with the inward notions and viſions of his mind. Or elſe it is an Hebraiſm, only for grace of ſpeech; very uſuall in that language: whereupon as here this Book, ſo in like manner with this word do begin the Books of Exodus, Leviticus, Numbers, Joſhuah, Ruth, Jonah, and moſt of the Hiſtoricall Books of the Old Teſtament.

This Chapter contains a Viſion of the glory of God, and of Chriſt.

in the thirtieth yeare] Not from the Jubilee; for this time agrees not with that accompt: but thirty years after that the Book of the Law was found; which was the eighteenth year of the reign of Joſiah; when alſo the Covenant with God was renewed, Religion reformed, and a very ſolemn Paſſeover kept, 2 Kings 22.3,8,22,23. 2 Chro.35.19. The remembrance of ſuch benefits gave the Jews occaſion of this accompt. A thing not unuſuall with them in like caſes. So are years reckoned from the calling of Abraham, the birth of Iſaac, the coming out of Ægypt, the diviſion of the Kingdomes of Judah and Iſrael, the Captivity and deportation into Babylon: and others, that we need not here to fly and fetch it from an Epoche and Æra of an Heathen King Nabopolaſſar, not mentioned in Scripture; though that Chaldean accompt may agree with this: nor refer it to the Prophets age, which he would not take upon him in this manner to ſet down; as being without any example of ſuch like reckoning in Scripture: and his birth day a time but obſcure, and not vulgarly known abroad,

fourth moneth] Anſwering to part of our June and July. See Annotations on Chap.40.1.

fifth day] Towards the end of our June. Thus particularly God would have us take notice of the times, and to obſerve the remarkable paſſages of Gods providence and acts in Church and States, which fall out in them; Hoſ.14.9. That this fifth day was a Sabbath day, cannot be aſcertained.

among the Captives] Heb. In the midſt of the Captivity: when Jehoiachin or Jeconiah was led Captive to Babel, 2 King. 24.12. then Ezekiel, Chap. 40.1. Mordecai, Eſth. 2.5,6. and many of the people were led alſo away; ten thouſand Captives at leaſt, 2 Kings. 24,14,16. of which number were three thouſand and three and twenty of the Tribe of Judah, Jeremy 52.28. In the midſt, that is, amongſt, as Joſhua 7.13. thus the Godly are mingled in this world with the wicked, Pſal. 120.5, Apoc. 19. 13, 14, 15. and a Lilly among thornes, Cant. 2.2. yea, thus they are wrapped up in the ſame outward calamities and afflictions with the wicked, Eccl. 9.2,3. 1 Pet. 5.10. And therefore we muſt not judge of men by their outward eſtate and condition. It was the greateſt of Jobs three friends, Luk. 13.1,2, 3,4. Pſal. 73.15.

chebar] Chap. 3.15. a river of Meſopotamia, riſing, as is thought, from the mountain Maſius, and flowing into Euphrates; neer to which it ſhould ſeem, were appointed ſome habitations for the Jewes, which were led into Captivity, Chap. 3. 15. Pſal. 137.1. This ſeemes to be that Chabor in Ptolomy, though ſome more probably take this for Euphrates it ſelf. Thus Daniel ſaw viſions by the ſide of the great river Hiddekel, or Tygris, Dan. 10.4. That this is called a Sabbatical river, and the reaſon why, is all but a Rabbinical Dream.

The heavens were opened] To his thinking, and in humane appearance; a kind of ſpeech much uſed in the deſcription of Viſions, Mat. 3.16. Act. 10.11. Revel.4.1. and Chap. 19.11. to note a ſudden breaking forth of light from above, created by God miraculouſly, as if it came out of heaven it ſelfe; in and through the midſt of which were ſhewen the repreſentation of divine things. Or, as Joh. 1.51. or Act. 7.56. God ſtrengthening his eyes to ſee at ſuch a diſtance.

I ſaw] Hence Prophets called Seers, 1 Sam. 9.9. Eſay 30. 10. which points out their duty, Ezek. 33.3,6

Viſions] God hath revealed himſelf to his Prophets ſometimes mouth to mouth, and face to face, Exod. 33.11. Deut. 34.10. Num. 12.6,7,8. ſometimes in Dreams, Gen. 28. 12. & 31.11. ſometimes in viſions, as Gen. 15.1. And ſo here. And theſe viſions are repreſentations of viſible things to the eye of the body, or at leaſt of the mind, to a man awake, to ſignifie things preſent, or to come; and that with ſuch an irradiation of the mind, and impulſe upon the ſpirit, as aſcertains the mind, and Will, and truth, or God in them. See alſo Chap.7. 26. & Chap. 12.22,23.

of God] That is, which God ſhewed, or, wherein I ſaw God: or, notable and excellent viſions; ſo that it might be known it was no Natural dream, or illuſion of Satan, or lying fancy: but that the viſions in this Chapter came of God, ſee Annotation on Chap. 40.2.

V. 2. *Fifth year*] Of Jeconiah's Captivity, and conſequently Zedekiahs reign. And from Jeconiahs Captivity doth Ezekiel conſtantly begin all his reckonings of the times. This doth in Certainty denote the time of thirty years, and the beginning of it, if it were doubtfull in the former Verſe: for if to theſe five of Jeconiahs Captivity, you adde eleven of Jehoiakim, and the fourteen laſt of Joſiah, there will ariſe thirty, ſpoken of in the firſt verſe: and ſo Ezekiel propheſieth thirty years after the finding of the book of the Law, in the fifth year of Jeconiahs Captivity. And from this time to that, Chap. 8. is a yeare, and two moneths; within which ſpace all happened that is ſet down in the ſeven firſt Chapters of this Prophecy: and from this day and date of time, to the beginning of the ſiege, are four years, ſix moneths, and five dayes, Chap. 24.1. Jer. 52.4.

Of King Jehoiachins Captivity] This Jehoiachin was eight years old, when his father Jehoiakim began to reign 2 and himſelf likely in ſome ſort joyned with him, 2 Chron. 36.9. And 18, when he began to reign alone, 2 King. 24.8. He was Captive ſeven and thirty yeares, 2 King. 25.27. He was called alſo Jechoniah, and Coniah; and, as ſome would (though not ſo likely) Shallum, Jer. 22.11. He is written *childleſſe*, Jer. 22.30. Salathiel was his ſonne, 1 Chron. 3.17. Mat. 1.12. onely by legal ſucceſſion, not by natural generation, Luk. 3.27. In him ended the Kings, and royal line of David: Our Saviour came of Nathan, Davids other ſon, Luke 3.31. The Crownes, Zech. 6. 11. are ſet upon the head of Joſhuah the high Prieſt. Theſe five yeares of Captivity and affliction mended them not.

V. 3. *The word of the Lord*] That ſet down in the ſecond Chapter, and continued to the twelfth Verſe of the third Chapter,

Came expreſſly] Heb. *by being hath been*; or, *in coming it came*: to aſſure the entity, evidence, and truth herein.

Ezekiel] Heb. *Jechezkel* ſignifying the ſtrong God, or the ſtrength of God, or one ſtrengthened by God. A name by Gods providence well ſuiting to his condition, and calling: as likewiſe the Name Iſaac, Solomon, John, Jeſus.

the Prieſt] So he was both Prieſt and Prophet: and ſo very few of the Prophets were.

The ſon of Buzi:] And therefore not the ſon, or ſervant of Jeremy as ſome would.

Land of the Chaldeans.] That is, in Meſopotamia a part of Chaldea. Abram had dwelt there, Gen. 11.31. Act. 7.2,4. whereof Babylon was the chief City, built by Nimrod. The land called the land of Nimrod, Mich. 5.6. and of Shinar, Gen. 10.10. It was a land of wicked people, Zech. 5.11. And they a mericall, cruel people, Jer. 6.22,23. & Chap. 50. 42,43. and yet here in this place God raiſeth up a Prophet in much mercy, for the good of his Church, in this diſtreſſe.

and the hand of the Lord] The Spirit of the Lord, God by his co-æval and co-equal Spirit, works as a man doth by his hand, Act. 11.21. See the power, virtue, and efficacy of his Spirit, 1 John 4.4.

was there upon him] Strongly; the intrinſecal power of his Spirit, excited and brought Ezekiel to this propheticall office and function, as it were againſt his will, he not thinking of it, much leſſe affecting or ambitiouſly deſiring it. See Chap. 3.22, 14,22,24. & Chap. 37.1. For this John ſaith, Rev. 1.10. *I was in the Spirit*. See 1 King. 18.46. 2 King. 3.15. Then Gods Word and Ordinances are of power, and to purpoſe, when Gods hand and Spirit goeth with them, 1 Cor. 2.4,5.

V. 4. *A whirlewind*] The beginning of the viſion, which continues to the end of the Chapter. The ſumme of it is ſet down by the Prophet himſelf, Ver. 28. in theſe words, *This was the appearance of the likeneſſe of the Glory of the Lord*. More fully and particularly, it ſhadowes out the God of glory, and the Son of Man, the Lord Jeſus Chriſt, guiding and governing the heaven and the earth, and all things in them; and their wheelings and turnings, and mutations, by his active providence, and more ſpecially his Church, and the affairs of it, by his eternal ſpirit, uſing therein the miniſtery of his Angels, and inferiour Creatures: This Viſion is oft-ſoones renewed, and mentioned in whole, or in part, Chap. 3.23. Ch. 8.4. & Ch. 10.19,20,22. & Chap. 40.3. This Viſion ſerves for the Prophets heavenly confirmation in his future calling, fitting and preparing him to it, and incouraging him in it; for the ſight of Gods glory is very efficacious upon the ſpirits of men: and it ſerves alſo for the divine credit of the propheſies hereafter followiug. The difficulties that ariſe in the explication of this Viſion, are acknowledged by all Authors.

a whirl-wind] Heb. *a wind of Tempeſt*. This, and what followes, is a fore-runner of the glory and Majeſty of God; as Job. 30.1. and as Act. 2.2,3. and to rouz up Ezekiels mind to due attention: and not unfitly figuring the enemies which God would uſe as inſtruments, for the puniſhing of his people the Jews. As a whirl-wind, were the enemies and their armies. And ſo God threatens, Chap. 13.11,13. & Jer. 4.11,12,13. See Prov. 1.27. Eſay 41.16.

out of the north] And thence came the Iews enemies, the Babylonians, and other nations ſerving them. So Jer. 1.13, 14, 15. Hab. 1.6, 7, 8, 9, 10.

a great cloud] A ſign of Gods preſence: So Exod. 19.16. 2 Chron. 5.13, 14. And as a great cloud likewiſe were the armories of the enemies, for numbers and ſwiftneſſe, as clouds covering the face of the earth, Chap. 38.9. 2 King. 25.1. Hab. 1. 8. and flying as a cloud, Eſay 60.8. bringing clouds of darkeneſs and gloomineſſe; as Joel. 2.2. of trouble and diſtreſs, Zeph. 1. 15. Clouds of bloud, as a great cloud pouring down upon the Jewes ſhowres of deſtructions, ſtorms and tempeſts, Eſay 28. 2. ſo Ezek. 30.18. & Chap. 38.9. ſo Jer. 4.13. as clouds full of floods and fire, and hail and lightnings, and thunderbolts, Pſal. 11.6. Thus God ordereth, and ruleth both meteors and men, Eſay 19.1. Pſal. 104.3. Amos 5.8.

and a fire infolding it ſelfe] Vapours likely in the cloud, kindling, and burning into themſelves, the flame turning inward, catching it ſelf, as the Hebrew is, and making as it were a fiery Globe: ſome would apply the ſignification of this to ſin, and the Nature of it. But we rather conceive, it repreſents the fiery wrath of God; or ſecondarily of Nebuchadnezzar, his inſtrument, who burnt up Temple, City, and all.

and a brightneſſe was about it] As a ſhining about the fire; as raies about the ſunne. Gods fiery wrath and judgement upon ſinners make the ſplendor and glory of his juſtice to ſhine abroad, Exod. 15.6.

Colour] Heb. eye. So Lev. 13.55. Num. 11.7.

of ambar] Or a moſt lively colour, as of the pureſt burning braſs; or rather, as of red, hot, fiery burning coales, ver. 13. whence Angels are called ſeraphim, Eſay. 6.1,6. as fiery and burning in the ſpeedy and fervent execution of Gods will: Pſal. 103. See 2 King. 6.17. Heb. 1.7.

out of the midſt of the fire] This cleers the meaning of the word midſt next aforegoing; as alſo in the beginning of the next verſe. See Apoc. 1.16.

V. 5 *Alſo out of the midſt thereof came*] The meaning of this viſion ſeemes to be; that the Son of God who had eſtablihed the Ark of the Covenant, with all the things belonging to it, for a ſign of his reſidence among his people, and for a figure of heaven where he dwelleth, and reigneth in glory among his Angels; doth here reveal his heavenly majeſty in formes and ſhapes anſwerable to the earthly figures of the Temple; appearing in judgment againſt his people; purpoſing to depart from them, and to deſtroy them, as it is declared, Ezek. 10.17,19. & 11.23. until the time appointed for the reſtauration of the Church: at which time he will return in the ſame form, Ezek. 43.3. See the like viſions, Dan. 7.9. Rev. 4.6,7.

four] Four-formed creatures; as Gods miniſtring ſpirits in all the four quarters of the world: in themſelves very numerous, Dan. 7.10. Mat. 5.9.

Living-Creatures] Or, *wights*; ſhadowing out and ſignifying not the armies of Nebuchadnezzar, comming againſt Jeruſalem to deſtroy it, as ſome would have it out of that, Chap. 43.3. but the angels called Cherubins, Chap. 10.15,20. See Gen. 3. 24. which are Gods miniſtring ſpirits, Heb. 1.12. for the good of the godly, to informe and guide them, to defend and guard them, to eye them in the aſſemblies, comfort them in afflictions, and attend them at their deaths: And for the wicked, to oppoſe and withſtand them, and to execute Gods judgments upon them. Here they are repreſented in theſe Hieroglyphicks. As then Ezekiel ſeeth the glory of God, and of Chriſt; ſo alſo he ſeeth the miniſtery of his angels which are Gods great officers in the great Family of Heaven and Earth; and which, in wit, excel, in might are ſtrong, in ſervice unweary, in quickneſſe fleet. What ſome here write of the four Elements to be ſhadowed hereby, or the four Cardinal vertues, or the four faculties in the Soul, or four chief paſſions in man, or four monarchies in the world, or elſe the four Evangeliſts, *Matthew*, *Mark*, *Luke* and *John*: or yet of the Name *tetragrammaton Jehovah*, conſiſting of four letters, or of Chriſt our Saviour, his perſon, and offices as here myſtically meant, are all rather wandring fancies, and imaginations, then Notions ſuiting with, or proper to the words and context of this, and the following Verſes.

their appearance] Differing from thoſe four beaſts, Apoc. 4.6, 7,8. And their appearances we may ſee, their eſſence we cannot.

the likeneſſe of a man] For ſtature, proportion, and all things; ſaving ſuch differences and alterations as are ſet down in the ſix Verſes following. They had ſuch qualities in likeneſs as are ſet out by theſe parts of a man: principally, reaſon, which is the property and propriety of man among all viſible creatures, 2 Sam. 14.20. Apoc. 4.6,8. 1 Pet. 1.12. 1 Chron. 11.10.

V. 6. *And every one had four faces*,] Of this ſee more in the 10 ver.

four wings] To ſignifie their winged ſpeed, in doing Gods Will. Of theſe, ſee more, ver. 8,9,11,13,24,25. and Chap. 10.12. Here they have four wings a piece, Eſay 6. & Apoc. 4. every one hath ſix wings. Their ſwiftneſſe is beyond the ſwift motion of the Sun, and of the Stars, which yet is almoſt beyond all admiration.

V. 7. *And their feet*] Comprehending the thighs and legs withall, as may be gathered by that which follows.

ſtraight feet] Heb. *a ſtraight foot*; round, without turning, to run readily any way, as a round bowl or globe is ready for motion any way, Heb. 12.13.

ſole of a calves foot] To ſignifie, as it ſhould ſeem, the indefatigable motion of Angels in the ſervice of God, and his Church.

and they ſparkled] Themſelves; Or rather their feet ſparkled with their ſpeed, and purity in doing Gods Will.

braſſe] Or, *Steel*, Apoc. 1.15.

V. 8. *The hands of a man*] The hand notes action, Eccl. 9.10. Prov. 3.27. This is to ſignifie their ability and action; as formerly their will and readineſs of deſire was ſhadowed out. Here is the virtue and diverſity of the angels operations, Chap. 10.7, 8.12. They are for work and ſervice, they reſt not, Apoc. 4.8. and are without weatineſs. We ſhould do likewiſe, Joh. 13.17. Apoc. 21. 14. See more, Ezek. 10.12.

under their wings] Will and Work go together. Some here do ſtretch the ſituation of their hands under their wings, to farther notions, then we can apprehend a warrant for.

four ſides] On the four ſides of the Waggon, on each ſide of which there was a Cherub, as ſome ſay: but rather under their wings on the four-ſides, as the expreſs words are. And ſo every one having four wings, ver. 6. there were ſixteen hands under their ſixteen wings; thus placed, in this order, Chap. 18. 21.

V. 9. *Their wings were joyned*] Touched each other in their utmoſt parts.

one to another] Heb. *a woman to her ſiſter*. To ſhew their joint unanimity, harmony, and correſpondency, in ſpeeding to perform Gods Will in joyned; which ever lay ready before them; and they ready and prepared for it, of what nature or kind ſoever it were: ſuch unanimity, and joyning our helps together ſhould be in us, for the doing of Gods Will. The wicked practice it againſt him, Pſal. 2.2.

turned not] See verſ. 12, ready ſtraight to all ſervices, without need or uſe of ſo much let, as the turning of themſelves. See our duty, Luk. 9.62. Phil. 3.13,14. That returning ver. 14. was in the ſame manner as they ran, without turning of their bodies, after they had done their work; as if he ſhould ſay, they ran to and fro without any winding or Circulation.

V. 10. *As for the likeneſſe of their faces*,] They are likened to the faces of four principall creatures. They ſeem to repreſent, and hyeroglyphically deſcribe, (as earthly things may) the humane underſtanding, the Lyon-like power, the Ox-like uſefulneſs, the Eagle-like ſpeedineſs of the Angels, in their miniſtration and obedience to Gods Will, and for the ſervice of his Church and people, Apoc. 4.7. Thus angels are; and thus like unto

They four had, &c.] Each one had four faces, ver. 6. and ſo fixteen in all. Each one, of a man, before: Of an Eagle behind: Of a Lyon, on the right ſide: Of an Ox, on the leſſe ſide.

V. 11. *upward*] It may be both faces, and wings: ſo ſome tranſlate upward, towards him that ſate upon the throne above the firmament, that was over their heads, ver. 22,23,25,26, to admire and adore him, Heb. 1.6 And as an Hawk upon the wing, ready, and watching unanimouſly to receive his Commands; to do his Will. Mat. 18.10. & Chap. 8.9. Pſal. 123.1,2. Thus it ſhould be with us, Mat. 16.10. and our minds ſhould be upward, Col. 3.1. Phil. 3.20. The Church hath the Moon, and all ſublunary things under her feet, Apoc. 12.1.

Upward] Or, *divided above*, as it may be tranſlated. Namely above the ſhoulders, where the four faces did begin to divide themſelves; and where the four wings of the Cherubins were alſo divided.

two covered their bodies] Ver. 23. Every one had two which covered on this ſide, and every one had two which covered on that ſide their bodies. This might be ſo, by joining of the wings one to another: So ver. 23. Eſay 6.2. the words are, *with twain he covered his feet*. Likely this for decency, and modeſty; as in thoſe caſes, Exod. 20.26. & Chap. 28.42. or elſe, as Moſes put a vail on his face, Exod. 34.33,34,35. So providing to help and ſuccour humane infirmity; as we uſe to ſhadow our eye with our hand, when we would look up to the bright body of the Sun.

V. 12. *whither the Spirit*] The Spirit of God who is the guide of the holy Angels, in all their Functions, and performances; the Spirit of him that ſate upon the throne, who did drive and put forward the live Wights, (as the wheels to the ſame kind of motion, ver. 20.) for the Angels are his miniſtring Spirits, Heb. 1. 12. Or, we may underſtand it, of the Spirit of the living Creatures, guided indeed by the Spirit of God.

They turned not] See Verſ. 7.12.17. Chap. 10.11.

V. 13. *Like burning*, &c.] In love, and zeal, to obey Gods Will. And it may be, in zeal and fury againſt ſinners, ready

in indignation, to execute Gods vengeance upon them.

It went up and down] This likeneſs and appearance of fiery burning coals, and lamps, was in continual motion, darting out rayes incessantly.

and the fire was bright] This fire that went up and down, was bright and shining, gave light.

and out of the fire went forth lightning] That is, dreadful signes of Gods fiery indignation, and judgements to be executed, by the angels, upon sinners.

V. 14. *Ran*] With speed, as a flash of lightning, God useth the ministery of angels, in his administration of things here below; and particularly in the execution of his judgements against sinners: examples whereof are very plentiful in the Scriptures: and the angels as readily do his Will, and have influence from Christ suitable to their administration.

and returned] That is, ran to and fro without turning about, ver. 9. and they ran and returned; not in a tumultuary way, or by chance, or according to their own minds, but according as their head did guide them; and when they had executed his Will; for afore they returned not, till God had changed the state of things; as Mat. 8. 9.

a flash of lightning] Most speedily, as it were in the twinkling of an eye, Mat. 24. 27. Luk. 17. 24.

V. 15. *One wheel*] As one; yet more in number, ver. 16, 17. 18, 19, 20, 21. The Cherubins covering the ark are called a Chariot, 1 Chr. 28. 18. And wheels are set to the Celestial throne, Dan. 7. 9. See Ecclesiasticus, Chap. 49. 8. The meaning here is, that the Prophet did see a wheel by every one of the living creatures: So that they being four, there were also four wheels, ver. 16, 18. See Chap. 10. 9. what is meant by the wheels, is a thing full of obscurity and difficulty: Yet most understand by them, this inferiour world; which is as a wheel round, and subject to many wheelings, roulings, and turnings, various mutations, and changes. The turning of this wheel is daily seen in this world. And the story of Sesostris King of Egypt, may be a lively emblеme and expression of it: and Chap. 10. 13. is translated and expounded by sundry learned Divines, for a divine warrant, to understand by the wheel this mutable inferiour orbe. In which the Church militant is tumbled and tossed. See that verse, and the Annotations on it. And others not much differing, hereby understand the godly people that are in the world, and their various state and condition.

upon the earth] Newly upon that floor which appeared in this Vision, ver. 19. 21.

by the living creatures] In, and upon which wheel the living Wights exercised their Offices and Functions.

with his four faces] The wheel had four faces or sides, ver. 17.

V. 16. *The appearance*] The colour and shew.

of the wheels] Therefore more then one: four in this verse, and verse 18, yet as one, being as a wheel in the midst of a wheel, as appears in this verse. See Chap. 10. 9.

like unto the colour of a beril] A precious stone, of a green Sea-colour; representing likely the unstable floating condition of this sublunary world, and of all things in it. The Hebrew word is Tarshish, and Tarshish in Scripture is often used to signifie the Sea: and it is also the Name of the Metropolitan City of Cilicia, neer to the Sea, whither Jonas fled, Jonah 1. 3. the Apostle Pauls Country, Act. 21. 39. & 22. 3. But here it must be understood of a precious stone; as appears, Chap. 10. 9. and that of a green Sea Colour.

had one likenesse] In all respects, so that he which saw one, saw all, and thereupon called *one wheel*, ver. 15.

a wheel in the middle of a wheel] Not comprehensively one infolding another; then they could not be perfectly one like another: But transversly, all made up one spherical figure, touching themselves, at right angles; that without turning, or any delay, they might run and roul any way, on any side as is shewed in the next verse, East, West, North, or South. This also may more haply the intricacy and perplexity of the carriage of the affaires of this world, to humane understanding.

V. 17. *went*] See Chap. 10. 11.

Returned not] They had no stops or retrogradations; they went on constantly, went through, they did not move out of the direct tract, wherein the living Creatures did lead them; but even as the live Creatures were led by their Chiefe, so did they also guide the wheeles. See ver. 20. a figure of the agreeing harmony, which is in all the works of Gods providence towards his Church; and of the constant carrying of them on to their appointed ends, and periods, Esay 43. 13.

V. 18 *Rings*] Or, rims, or strakes, or trendles, or circumferences.

so high] Of a fearful height and Compasse; and motion sequently: Resembling likely the high, wondrous, unsearchable administration of things in this world, and of the passages of Gods providence in them; bringing fear and dread, amazement and astonishment to men, Job 21. 7, &c. and Chap. 12. 6. Psal. 73. 1, &c. Jer. 12. 1. Mab. 1. ver. 2, 3, these wheeles are of such a height, and their motions such as none can reach, Psal. 36. 6. Rom. 11. 33.

Rings were full of eyes] Instead of great nailes wherewith Cartwheeles are garnished, there were eyes, for to represent either the stars of heaven, or more particularly, Gods all-seeing providence, in all the parts of his government, 2 Chr. 16. 9 Prov. 15. 3. thereby guiding, as the least, so the most high and formidable things of this inferiour orbe, and sublunary world; Howsoever they may seem here to be carried blindly, rashly, confusedly. See Act. 4, 27, 28. yea though the second causes be blind, and know not their own motions; or move otherwise, Esay 45. 4. and Chap. 10. 7. yea or contrary wayes; yet he makes them subservient to his ends. Yet here are not excluded the gifts of Gods Spirit in the instruments which he imployeth to this end, under him. See Zach. 3. 9. & 4. 10. See Rev. 4. 6. In Ezek. 10. 12. the body, backs, hands, wings, of the four wights, were full of eyes also. Gods providence reacheth all: no place left to chance, or fortune, even in the least thing.

V. 19 *And when*] See Ver. 17. as the camp and Hoast of Israel removed and rested, by the guidance of the Pillar of Cloud, and fire, See Apoc. 14. 4. Their movings, forward, upward, every way; their rest depended upon the living Creatures, was guided and orderd by them. God orders both the Angels, and all second Causes, in all their motions, by his eye of providence, and secret instinct.

were lift up] See Ver. 20, 21. Some do conceive hereby, that God doth sometimes raise the spirit of the creature to more then an ordinary height, and inables it to unwonted services, Zach. 12. 8.

V. 20 *Whithersoever the spirit*, &c] Verse 12. the impression and impulse of Gods Spirit was their guide and mover. Yea God acts in his just judgements, even in the motions of Satan and sinfull men, not changing their Wills, but making use of them to bring about his own designs. 2 Sam. 17. 14.

for the spirit of the living creature] Heb. *the spirit of life*. Verse 21. that spirit wherewith the living wights were moved, was in the wheeles. That one Spirit of God works all in all. The same Divine Inspiration which did drive the live wights, did also give a motion to the wheels, not enliven them: To signifie that Gods Spirit, the vigour, vertue, and instinct of it, gives motion to all things according to their several principles, and services: that God is present effectually in all the Instruments of his providence; and that Christ doth do all in all in his Church, 1 Cor. 12. 6. Ephes. 1. 11. Col. 3. 11. Rom. 8. 9, 14. 1 Cor. 6. 17.

they went] Without dispute, without delay, immediatly, cheerfully. See Rom. 8. 14. Joh. 14. 17. Psal. 148. 8.

V. 21. *Those stood, these stood*] God puts stands to the motion of the wights, and of the wheeles, at his pleasure. See Josh 10. 12. 13. 1 King 12. 24. Esay 37. 3.

for the spirit] So Verse 20. here redoubled to make it more remarkable; it is a lively Spirit, 2 Corinthians 3. 5, 6. Romans 8. 2. it moves, and works in all Creatures, with instincts and qualities according to their kinds, It hath choice operations in the elect, and common operations in the rest of Mankind.

V. 22. *And the likenesse of the firmament*] not the firmament it self; all this was in vision, See Gen. 1. 6. By this is meant Christs Celestiall Glory, who is king of the Church; for above this firmament Christ sits in his Throne, Ver. 26. Hence to the end of the Chapter, Ezekiel sees in this vision, the Glory of Christ the Son of Man, or of God in Christ,

upon the heads] Ver. 26. so this was between the Son of Man, the Lord Jesus Christ, and these wights, and wheels: and this likely did supply the office of that pair of wings, Esay 6. 2. all Creatures are under Christ, he sits above them, Phil. 2. 9. 1 Cor. 15. 27.

was as the Colour] Heavenly things are pure and glorious, Psal. 19. 1. Job 37. 18.

terrible Crystal] Transluscent strangely; even terrible to astonishment through the strangenesse, the greatnesse, and the gloriousnesse of it; such are the things above, dreadfully glorious; and what then is the dreadfull glory of God himself? 1 Tim. 6. 16. and all things below are visible to him, as in and through Crystal, Heb. 4. 13.

V. 23. *And under the firmament were their wings straight the one towards the other*] The Angels at a distance, attend Christs Throne, with wings stretched out, ready to fly in his service; as Mat. 8. 9. and unanimously perform it with mutual sweet agreement, See Ver. 6, 11. and the Annotations upon it.

every one had two which covered] More then four we may not admit, because of Verſ. 6. either those two wherewith they did fly, did serve also to Cover their bodies, at least wise, when they stood, and let them down, Ver. 25. Or else, out of Ver. 11. the joyning of two wings, one of each Cherub or Wight to another, might be counted two on a side: And thus Covering, they shew their reverence, and subjection to Christ; as 1 Cor. 11. 10. Psal. 89. 7. And may serve as a pattern to man, either of decency and comelinesse, or of modesty and humility, to vail and cover the glory of our parts, lest we should grow proud, or others fall to idolize us. See Annotations on Ver. 11.

V. 24. *The noise of their wings*] By several similitudes much amplified.

of great waters] See Rev. 1. 15. Psal. 46. 3.

as the voice of the Almighty] Psal. 29. 3——18. Apoc. 1. 10. as thunder, Psal. 18. 13. Joh. 18. 6.

the voice of speech] An articulate voice of dreadful sound and greatnesse. Gods judgments have the voice of speech in them Micah 6. 9. we should learn the language thereof, Esay 26. 9. Hos. 14. 9.

as the noise of an hoast] Of armies of men and horses, in their armours movings, fightings, Cryes, with Drums, Trumpets, Cannons, (as the case is now) All this may serve to shadow out the swiftnesse, and the dreadfulnesse of Gods judgments, Chap. 13. Psal. 119. 120. Esay 19. 6. And that, of dreadful force, and efficacy are the Angels in their motions and actions; specially in the execution of Gods judgments. Some refer all this to the noise of Nebuchadnezzars armies. See Esay 5. 27, 28, 29, 30.

they let down their wings] They kept them quiet & without noise, signifying, that they had now power of themselves, nor ought to do, but onely waited to execute Gods Commandements.

V. 25. *A voice*] Or noise, or sound; as a fore-runner to prepare Ezekiel the more to attend Gods Word which should be spoken unto him. So was John prepared to attendance, and hearing, Apoc 1. 10. & so Exod. 19. 16.

from the firmament] Not from the firmament it self, or from any thing under it; but from besides, and above it; so the Hebrew bears; from Christ on the Throne.

when they stood and had let down their wings] And so were silent without that noise, Ver. 24. that the voice might be heard, Job 4. 16. sedate, and silent minds and spirits, are fitteſt then to hear Christs voice.

V. 26. *and above*] The last and best part of the Vision.

likenesse] Likenesse, and appearance, thirteen times used in this and the two Verses following. To shew that all here was in vision only; lest wee should otherwise mistake: and God thus as it were, mantles up his Majesty; else their could not be such Communion between him and us.

throne] Psal. 9. 7. Dan. 7. 9. Heb. 1. 8. Apoc. 4. 2——7. and Chap 20. 11, 12. Heb. 4. 16. See 1 King. 22. 19. The throne here may signifie the Judiciary power, Kingly dignity, triumphant glory, and divine Majesty of Christ.

of a Saphire stone] A most glorious Throne of an heavenly Colour, of a sky, or pleasant blew Colour, with a little purple in it, Exod. 24. 10. See Solomons Throne, 1 King. 10. 18, 19. 2 Chr. 9. 17. See Lam. 4. 7. Apoc. 21. 19. this adds to Christs glory.

of a man] Christ, Jehovah, God and man; to be man by his incarnation in the fulneſſe of time: the King of the Universe and head of the Church, See Ver. 28, & Dan. 9. 13. Esay 6. 1. with Joh. 12. 41. Apoc. 1. 13. & Chap. 14. 14.

above upon it] Sitting, most likely.

V. 27, *and I saw*] See Chap. 8. 2.

of amber] See ver. 4. and the Annotations upon it. Here is Christ of an intense fiery Colour, like to the most hot burning glowing Coals, Apoc. 1. 14, 15, & Chap. 2. 18. & 10. 1, & 19. 11, 12, 13. Thus Christ is presented in a fiery way, when acts of wrath and judgment are to be executed upon a people. To shew that God and Christ is a consuming fire to his enemies, Deut 4. 24. Heb. 12. 29. Mal. 3. 2, 3. Jer. 51. 25, 26. Apoc. 6. 17.

round about within it] A fire, is fecund, in a fire, within the outmost round about within it: A fire, is fecund, in a fire, within the concave of it, fire, reflecting upon it self, burning within the concave of it, round about; as fire in a furnace. Two particular applications, and explications of these types, we may not so safely venture upon. Christ is most glorious, Mat. 17. 2. Act. 26. 13. and then take up that, Phil. 3. 21.

V. 28. *bow*] Of this bow, and the use of it, we read, Gen 9. 12,——18. Esay. 54. 9. This bow then is a sign of mercy: it is a bow whose back is upwards, towards heaven; not shooting downwards towards us: a bow without arrows at all; a bow of fresh and lively delightfull Colours, to intimate Gods mindfulnesse of his Covenant of mercy to his, in the midst of his fiery wrath and judgments against his enemies; that he will ark and save his, when he rains down floods and storms upon other sinners, Chap. 38. 22. Psal. 11. 6. Thus justice and mercy do compasse his Throne.

of the brightnesse round about] Of that brightnesse in the end of the former verse; though some extend it to be round about the Throne; or the head of him that sate upon the Throne: according to those places, Apoc. 4. 3. & Chap. 10. 1.

This was the appearance] The sum of the vision, as we formerly said.

of the likeneſs] To see God and his glory as it is in himself, is not for this life; Exod. 33. 20. See Esay 6. 2. but reserved for the life to come, 1 Cor. 13. 12. 1 John 3. 2. And even then though vissionally, yet not compichensively; for so no Creature can ever see the glory of the Creator, 1 Tim. 6. 16. or comprehend his infinite essence: and therefore there is no doubt but with this clause, those places, Gen. 32. 30. Exod. 33. 11. are to be understood. This here was but the appearance of the likeneſse of the Lord. And we see it in the volume of the Creatures, Psal. 19. 1. and in his Church: and his Divine dispensation towards it, Psal. 29. 9. & 63. 2.

of the Lord] *Jehovah*, Christ is *Jehovah*; who as God hath his being of himself, and gives being to all things Jer. 23. 6. Mal. 3. 1.

I fell upon my face] In adoration with fear and reverence, at the glorious presence of the Divine Majesty. So Gen. 17. 3. Lev. 9. 14. Dan. 8. 17. & 10. 8, 9. Rev. 1. 17. and it was so usually with Gods Saints, Abraham, Moses, Manoah, Esay, Daniel, and others. Or else, astonished with amazement at the sight of Gods Majesty always terrible to sinners, though Saints, through sense of their own frailty, weaknesse and sinfulnesse, during this mortal life, Esay 6. 5. Mat. 17. 6.

a voice of one] It was the Lords voice, but the Prophet in his astonishment knew not whose voice it was. However, he was then best fitted to hear the voice, when he was thus humbled first at the sight of this vision.

CHAP. II.

Verſ. 1. *And*] Ezekiels Vocation to his Prophetical function, and instructions therein, are the things contained in this whole Chapter, and continues to the 22. verse of the third Chapter.

He said] He, Chap. 1. 26. as appears in the three Verses following.

Son of man] So often, and very often is Ezekiel styled by God in this book, some reckon 80 times & upwards. So Daniel once, Dan. 8. 17. else this style is appropriated to our Saviour Christ, where it is spoken of one Man, & not spoken of mankind in general: & so our Saviour styles himself above four times. This compellation might serve to put the Prophet in mind of himself what he was, even Man, earth, and ashes; of his original, and end; basenesse, brittleness, worthlesnesse in himself, Gen. 3. 19. Psal. 9. 20. and so to humble him, that he should not be puft up with this heavenly glorious vision, and so his pride to blossome; 2 Cor. 12. 1, 7. but magnifie Gods mercy in thus honouring him, Psal. 8. 3, 4. & 144. 3. Job 7. 17.

Stand upon thy feet] Chap. 1. 28. Arise, recollect thy self, be ready to attend and hear. So Dan. 10. 11. Eph. 6. 14. Act. 9. 6. See Numb. 23. 18. Judg 3. 20. thus God in mercy and compassion, raiseth and comforts him.

And I will speak unto thee] That speech which after follows, v. 3. &c

V. 2. *And the Spirit entred*] Either the Spirit of God, see Chap. 1. 20. & 3. 24. or his own spirit of life which seemed lost almost by his former fear and astonishment; as that, 1 Sam. 30. 12. However, Gods *Spirit* received his languishing *spirit*; and here we see that God with the command, and by it, gives power and performance: see Dan. 10. 10. compare and couple Gods commands with his promises, Deut. 10. 16. ch. 6. 5. with ch. 30. 6. and Ezek. 18. 31. with ch. 36. 25, 26, 27. and Psal. 21. 23. with Jer. 32. 40.

entred into me] By its operation and impletion: filling and fitting him for his office: see Act. 6. 3. and ch. 9. 17. & 11. 24. & 13. 2. The use and necessity of the *Spirit*, 1 Cor. 2. 14, 12. The word is not sufficient without it. But the Word is the Chariot of the *Spirit*, as here. See 1 Thess. 1. 5. 2 Cor. 3. 6, 8. Gal. 3. 2.

V. 3. *I send thee*] I make thee my legate and ambassador; mission, and ordination is requisite, Rom. 10. 15. False prophets run before they be sent, Jer. 14. 14. and Ch. 23. 21. and Ch 29. 9. and it is Christs prerogative to send Prophets and Ministers, Mat. 28. 18, 19. Rom. 1. 5. 1 Cor. 4. 1. 2 Cor. 3. 6. Ephe. 4. 11. Act. 20. 28.

to the children of Israel] Evil branches of a good stock, Rom. 9. 6. These were not praying and prevailing children, as their Father was, Apoc. 2. 9. Rom. 2. 28, 29. Grace comes not by inheritance, Joh. 8. 44.

to a rebellious] sin is *rebellion*, 1 Sam. 12. 15. and chap. 15. 23. and Act. 5. 39. Luk. 19. 14. let us do, as it is, Ioth. 1. 18. And herein 36. 15, 16. Jer. 25. 3. and Chap. 35. 15.

nation] Heb. *nations*. The Prophet prophesied against sundry *Heathen Nations*: yet here are meant the children of Israel; as is expressed: called *Nations* or *Gentiles* here, because they sinned as the *Heathen Nations* did: And so in reproach for their sins, they are called elsewhere by reproachfull names, Esay 1. 10. and 57. 3. Jer. 7. 27.——35.

they and their fathers] Judg. 2. 19. Jer. 7. 20. authority and example of Fathers pleaded, Joh. 4. 20. Jer. 44. 17. but is no sound Rule of Worship, or life, Ezek. 20. 18, 19. 1 Pet. 1. 18.

against me] Joh. 22. 16. Esay 1. 2.

even unto this very day] Esay 48. 8. Jer. 3. 25. & Chap. 31. 31. Ezek. 20. 31. affliction & captivity changed them not. Esay. 1. 5.

V. 4. *Impudent*] Heb. *Hard of face*; that is to say, such as are not ashamed of any thing. A great progress, and height in sin

sin, Jer.6.15, and 8.12. & 3.3. and c.3. Zeph.3.5. Zech.7.12. Esay 48.4. Phil.3.19. Psal.52.1. *Repentance* reveals *shame*, Rom.6.21.

stiff-hearted] Act.7.51. when judgements, mercies, miracles, will not move and mollifie them, Exod.32.9. Deut.9.6. Esay 48.4.

thus saith] The minister is Gods mouth, Jer.15.19. and 1.9.

V. *whether*] Ver.7. Chap.3.11,27. Jer.26.3,3. Matth.21.37. Gods primary intention in sending his Prophets, is for the good of his people. In a second place it is for to leave the wicked inexcusable, and to justifie his proceeding towards them. See Esay.55.11. 2 Cor.2.15,16. Joh.9.39. That place of Esay, Chap 6.9,10. is fix times alledged and repeated in the New Testament.

or whether they will forbear] Namely, to hear and to obey thee from me: yet must the Prophet do his duty, and refer the issue and success to God, Esay 49.4. 65.23. he must deal roundly, as God himself here doth, and put such vile sinners to it. See Mat.10.14. Mar.6.11.

for they are a rebellious house] So charged with *rebellion* against God and his Commandements very often; *obstinate sinners*, with an high hand; whose hearts were fully set in them to do evil, Eccl.8.11. evil things, as they could, Jer.3.5. even with greediness, Eph.4.19 mighty sinners, as those, Amos 5.12. sons of Belial, filled with maliciousness, madness, as Luk.6.11. provoking most bitterly, Hos.12.14. as those, Deut.9.22. even the worse for the means; in doing, they will do their idol-service, Jer.44.17. and thus most do, Apoc.13.3. 2 Cor.1.22. Esay 53.1. few hear the word obediently, Mat.7.13,14. And thus the Lord tels the Prophet afore-hand, what he was to expect, that he might not stumble at it, nor despond, when he should come to it, and find it so.

yet shall know, &c.] So chap.33.33. and so be convinced of their rebellion, and obstinacy, for not taking warning by him, and so left without excuse, Esay 5.3,4. and so, it shall be easier for Sodom in the day of judgement, Matth.12.24. what languages will their consciences speak in that day, or on their deathbeds? In the end you shall know it, Jer.30.24. See Jer.5.31. and 16.21. and 30.21 The Prophets shall witness it against them, to their further condemnation, 2 Cor.2.15,16.

V.6. *Be not afraid*] Four times in this verse. Stand it out, shew thy self a man, a man of courage, a man of God. So Chap.3.9. so Jer.1.8.17. He sheweth hereby our aptness to fear: and yet, that for no fears or afflictions, Prophets should forbear to do their duties. See Psal.27.1. and 23.4. and 56.3,4. No cause for the godly to fear; but the wicked justly may. 1 Sam.8.12. Prov.28.1. Further helps against fear, specially in Magistrates, and Ministers. See Neh.6.11. Hagg.2.4. Not faint and flag, God is with them, Josh. 1.9. Jer.1.8. Psal.118.6. 2 Tim.1.7. else God will confound us Jer.1.17. Luk.12.4,5. Esay 8.13. The just live by faith, and will not dy by fear, 2 Chron. 32.7,8. Heb.11.27. Prov.29.25. The more Holinesse, the lesse fear: even Herod feared John, and Saul feared David: let us not value our life too much, Act.21.13. Apocal. 12.11.

briars] *Pricking briars*, Eze.28.24. Mic.7.4. See Jothás parable, Judg. 9.14,15. 1 Sam.24.13. 2 Sam.23.13. ungodly men are like thorns, Nah.1.10. worthlesse, fit to be burnt, Da.11.21. Pf.58.9. Esa.10.17. Job 30.8. pricking, grieving things, Num.33.55. Thus, in their words and calumniations, provocations, scoffs and scorns, reproachings, threatnings, sleightings. Thus, in their looks, of kin to that nation of fierce countenances, Deut.28.50. Thus, in their catching, scratching Nature.

Scorpions] A thorny weed growing like *scorpions*, whereof instruments are made to scourge malefactors, 1 King.12.11,14. also, a venemous stinging creature, Deut.8.15. The *scorpion* is cunning, vigilant, torments, and kils, Apoc.9.3,5,10. Here is the nature of the wicked, Mic.7.2. Amos 2.7. and here is the lot of the righteous to dwell among the wicked. Lot in Sodom, David in Mesheck and Kedar, Psal.120.5,6. Cant.2.2. a lilly among thorns, Apoc.2.13, we had need to walk warily, to keep our selves from their scratchings, stingings: beware of men, Matth.10.17. seek not acquaintance of them, Mic.7.4. Do men gather grapes of thorns? Mat.7 16. and, as here, so specially is it the lot of Prophets oftentimes, and of Gods *Ministers*, 1 Cor,4.13. and 15.32. Heb.11.36, 37 Luk.10.3. They must not think it strange: but prepare for it: when these *scorpions* sting us, we must look up to the *brazen serpent*.

V.7. *My words*] Not the words of any other, Jer.23.30,31,32. Num.22.38. Matth.23.20.1 Cor.11.23.

whether, &c.] See Ver.5.

most rebellious] Heb. *rebellion*, in the abstract: to note the height of their sinning, see annotations on ver.5.

V.8. *Be not thou rebellious,*] Amos 3.8. They shall come unto thee, not thou to them. God looks for more at a Prophets hand. We must not follow the example of wicked men; though the most and the greatest. We must not write after their copy, trace their steps. Examples prevail much, *Magnates*, *magneter*. Peter among the Jews would Judaize: but it must not be so with us.

what I say] Not what others say; be they what they will be,

open thy mouth] Prepare and dispose thy self for it, Psal.119. 131. and 81.10.

and eat that I give thee] Apoc.10.9. as he enjoys him the duty of his prophetical function; so he gives him the means and furniture for it. He gives feed to his fowers. He furnisheth them with abilities. If they want books, he will provide them, Exod.4.11,12. Mal.10.19. And ministers must digest first, themselves, what they deliver to the people after.

V.9. *an hand*] See Da.5.5,24. Gods creative and infinite power. *a roll of a book*] Namely, a book, or a volume, wrapped and rouled up, according to the ancient fashion, Isa.8.1. Jer.36.2. Psal.40. 8. This a fit symbol of the gift of Prophecy, hereby, and herewith bestowed on him by that great Prophet of his Church.

V.10. *and he spread it before me*] Expounded, and revealed it, opened it, and made it known unto me, Luk.24.27. Apoc.1.1. and 5.5. and 3.7. Esay 22.22. Mal.11,25,27. unrolled it, Ioh. 15.15.

within and without] Heb. *in the face and in the back*: Every where, on all sides, full; containing likely the sum and arguments, of almost all the Prophecies following; The peoples sins and punishments.

lamentations, &c.] Chap.17.32. and Chap.32.2,16. dreadful, and woful things hang over the head of a sinful Nation: which ministers must not refuse to declare.

mourning] Mourning Songs, and Elegies.

and woe] Lam.5,16. Matth.23.

CHAP. III.

Vers.1. HE *said unto me*] Namely, He that had spoken to him in the precedent Chapter; he which late upon the throne and spread the book before him,

Eat that] All this was done in vision; and it may serve to represent the deep Impression of the Word of God, in the heart of his *Ministers*, who must apprehend it by faith, and digest it by meditation; for to utter it, not as a mere Narration, but as a quick and lively doctrine.

that thou findest] Not some part of it, Rom.15.4. 2 Tim.3.16.

Findest] Namely that I give thee, whatsoever it be, sweet or bitter, hard or soft, pleasing or displeasing; and it may serve to signifie that *Ministers* ought to follow their vocation, simply and readily, without contradiction or doubt what soever. And the obedience of all unto Christ, must be absolute, in all and every thing, without disputing the case, without consulting with flesh and blood. A kind of blind obedience is here best. So Genes.22.3. Luke 5.5. Mark.1.18. Joh.15.14.

Eats this Roull] Rev.10.9. The meaning here is that expressed, ver.10. 2 Tim.4.13.15.

and go] Then are *Ministers* fit to go and preach, and feed others, when they have first eaten the Roul, and fed themselves, Matth. 5.19.

unto the house of Israel] Them of the captivity in Babylon.

Ver.2. *So I opened my mouth, and he, &c.*] Mans endeavour, 2 Tim.1.6. Esay 64.7. and God the chief agent, Jam.1.17. Psal. 51.15. 1 Cor.3.6. and 12.6. and 15.10. Joh.15.5. Phil.2.13.

V.3. *Cause thy belly to eat*] Conceit it, digest it, retain it, draw out all the vertue of it, live and act in the strength of it. And thus should we deal with the roul of Gods book, and Word, eat and take in all the truths of it; and not as weakly and sickly stomacks do, cast it up, and get no benefit by it; but eat it by faith, and digest it by meditation, turn it to our spiritual nutriment, feel the power and efficacy of it in our heart, strengthning the inner man, and act accordingly. Other books and roules we may look into, but this we must eat,

and fill, &c.] The inwards of the Soul are to be filled and fed with the Word and Will of God, Psal.1.2. and that plentifully, Col.3.16. It is not enough then to hear, and know it.

Then did I eat it] Jer.15.16. Apoc.1c.10. that is, in this Vision, I seemed to eat the roul, in my own Imagination; and yet afterwards he seems, through humane frailtie, somewhat to decline his vocation, ver.14,15.

It was in my mouth] Gods Word, and book of Scriptures, is sweeter then honey, Psal.19.10, and 119.72,103. Though sinful men, as sick-men, have lost their taste. And the office of a Prophet seemed at first pleasant to him, by reason of the excellency of the revelations, the communication with God; the profit that might hence come to the Church, and the honour which God did then do him, by this Seal of his Grace; but the bitternesse did follow afterwards, ver.14. Apoc.10.9. Jer.15.16,17,18.

V.4. *with my words*] Chap.2.7. not thine, not the words of others, 1 Cor.11.23. 1 Joh.1.3. Jer.23.16,28,32.

V.5. *for thou*] That is, I will not employ thee in preaching to strange and barbarous Nations, as Jonah, and others; but thou shalt preach onely to thine own Nation, thy friends and familiars, which should be a pleasure and comfort unto thee, and should strengthen thee in zeal and vertue. Thus God appoints where, and to whom, Act.17,18. V.6.

V.6. *Of a strange speech, and of a hard language*] Heb. *deep of lip, and heavy of language*, See Esay 33.19.

of a strange speech] Heb. *deep of lips, and heavy of tongue*.

surely had I sent thee] Or: if I had *sent thee*, &c. would they not have hearkened unto thee? or albeit I had not sent thee (but thou hadst gone of thine own accord) yet they would have hearkened unto thee.

They would have hearkened unto thee] Sooner then the house of Israel, they of the captivity, Matth. 11.21,23. and Chap.12.41. the unsearchable depth of Gods wisdome, and wayes, and judgements: in denying the means of grace to those that would embrace them, or better use them, and in giving them to those that will refuse them.

V.7. *will not*] So Joh.5.40. Luk.19.14. and Chap.2.3,4. will not do what they are able to do: our will and wilfulnesse charged with the fault, Hos.13.9.

unto thee] Jer.7.27.

for they will not hearken unto me] See 1 Sam.8.7. Joh.17.20. Those that do not hearken to the word of God in the Scriptures, do not hearken unto God.

impudent and hard-hearted] Heb. *stiff of fore-head, and hard of heart*. No more moved or mollified, then a rock with the waves of the sea. See Chap.2.4. Esay 46.12. Psal.95.8. Rom.2.5. Zach. 7.12.

V.8. *Strong against*] God promiseth his assistance to his ministers, and that he will give them boldnesse and constancy, in their vocation, Isa.50.7. Jer.1.18. Mic.3.8. Esay 50.7.

V.9. And as an adamant] Jer.17.20.

fear them not] Chap.2.6. See Annotations upon it.

V.10. *Moreover*] A summary repetition and injunction of his fore-said calling and function, in this, and the next verse.

All my words] Not some of them, Psal.119.6.

Receive in thine heart] He sheweth what is meant by the eating of the book; which is, that the ministers of God may speak nothing, as of themselves, but that onely which they have received of the Lord, and lodged in their heart: and in their heart likewise the people must receive Gods Word, Deut.6.6. Psal.119.11. and Psal.40.8. as Prov.6.20,21,22. Luk.2.19. and Chap. 8.15.

V.11. *To them of the captivity*,] That were carried captive with Iechonias. These were not so bad as those yet remaining in Jerusalem and Judea, under Zedekiah, Jer.24.5,8. yet they were bad enough in their present affliction, ver.6. of this Chapter: and haply grudged at their present state and condition, that yet remained in the land of Jury. And therefore far fore judgements are denounced in this prophesie against Jerusalem and the inhabitants of Jury; then against these mentioned in the text.

unto thy people] As Deut.9.12,21. if God some way cast them off: and in the same dialect he speaketh, *your new moons*, &c. Esay 1.14. Mal.2.9.

whether they will hear, Chap.2.5.

V.12. *The Spirit*] Not the wind, or the vigour of his own spirit, as some would have it; but Gods *Spirit*, Chap.1.12,20. called also the hand of the Lord, Chap.1.3. and in the 14. and 22. verses of this Chapter, that *Spirit*, Mat.4.1.

Took me up] Lifted him up higher, that he might at less distance, and more clearly view and behold the glory of the Lord, the glory of the Son of Man.

Of a great rushing,] Act.2.2.

Blessed] Most likely, the word of that voyce afore-mentioned: and the words not of thunder, as that supposed, Joh.12.29. but of the *living wights* the angels. It is their work and office to praise God, Apoc.5.10,11. Esay 6.3. Luk.2.13,14. Job 38.4,7. Psal. 148.2.

from his place] Sitting on his heavenly throne of glory, Chap. 1.26. See Mic.1.3. Some understand this of the Lords removing from his temple, and forsaking it. And the voice or noise of a great rushing, to be like as when great Princes do remove their dwellings. And histories do record the like: to have fallen out, when the Romanes afterwards burnt the temple, Josephus 6.7. Chap.12. of the War of the Jews. Apollonius 6.1. Corn. Tacitus 6.21. of his Annals: Whence it may be the Gentiles had that opinion, *That their gods forsook their Cities, before they were taken and destroyed by enemies*; as by many instances of theirs might be shewed. But this sense seems rather to be put upon this text, then naturally to arise out of it. The plainer sense is to take this for a doxologie, or praising of God; yea even when he is in a way of judgement, he is to be blessed and glorified.

V.13. *The noyse of the wings, and of the wheels*,] The noyse of the Celestial and Terrestrial creatures, in way of acclamation and applause at the glory of the Lord.

touched] Heb. *kissed*.

one another] Heb. *woman, to her sister*: Noting the angels harmony, and loving unity, in praising God, in executing their offices; they have like affections, as a woman to her sister.

V.14. *And took me away*] Ver.12. after the former sight, and applause; took him away and corporally translated him from the place where he had seen the vision, to the chief residence of his countrey-men, which were captives in Babylon, vers.14,15. A thing which did often befal the Prophets, 1 King.18.12. 2 King.2. 16. Act.8.39,40.

And I went in bitternesse] After I had well thought upon the subject of my prophesies, and of my commission; finding them full of miseries for my Nation, and of dangers and troubles for my self, Jer.20.9.

heat] Heb. *hot anger*, The Prophets weaknesse and infirmity; yea froward humour, and distemper, to be in a chafe and indignation of *Spirit*, upon so divine a Call to this office, and so gracious a promise of assistance in it; so it was with Jonas. The best have their failings. No perfection here. And the Prophet here conceals not his own fault; as not being grudged by his own *pen*, or *Spirit*, in writing Scriptures. 1 Pet.1.20.21.

The hand of the Lord] That is to say, the power of Gods *Spirit* in me over-powred my reluctancy, overcame all these fleshly apprehensions, Isa.8.11. and comforted me, Ier.20.7,9. and 31.3. Act.4. 20. Gods *Spirit* offers not violence to the Wills of men, yet works invincibly; he inclines them to yield *omnipotenti suaviter, & fortiter omnipotentia*. Some here make the meaning to be, that he went in bitternesse, and hot anger of *Spirit*; because the hand of the Lord was strong upon him so to force him, and over-power his Will, to this bitter and woful message and office.

V.15. *Then I came*] In that fourth moneth, Chap.1. vers.1.

at Tel-abib] Which was a place of Mesopotamia, where some, and haply the most of the captive Jews were placed.

that dwelt by the river of Chebar] See Chap.1.1,3. the ten tribes were of the river of Gozan, 2 King.18.11. And so this place here likely not far from the place of the vision, Chap.1.1,3.

and I sate] Sadly, no doubt, as Lam.1.1. and 2.10. And conceasing my Calling, and idlely forbearing and foregoing my function injoyned me.

astonished] At the wofulnesse of the Roul given me in charge, as the matter of my Commission, and argument of my Prophesie to my own countrey-men.

seven dayes] Mourning for his people in astonishment, as Job 2. three friends did, Job 2.13. There might be other ends and uses also of this strange behaviour.

V.16. *At the end of seven dayes*] God bears with the weaknesses of his servants, and leaves them not long, though they be in distempers and so overpowers them, that their will and weaknesse shall not hinder the efficacy and execution of his decree.

V.17. *Son of Man*] Chap.2.1.

I have made thee] God makes him so. Heb.5.4. and because of his former tergiversation, his vocation, and Prophetical function, is here again renewed, and re-inforced.

a watchman] A Prophet. This shewes the Churches danger, and the ministers duty: so Chap.33.2,7. Esay 52.8. and 56.10. Jer.6.17. Heb.13.17. See Esay 21.6,8. carefully to watch, and to warn, to fore-see, and fore-tel dangers. This is the Watchmans duty: as Gen.31.40. not to be blind watchmen, dumb dogs: given to sleep and slumber, Esay 56.10.

unto the house of Israel] Watchmen are not for themselves, but for the flock, 2 Cor.12.14,15. and 11.28. Too many do otherwise, Phil.2.21.

hear] They must hear before they speak, learn before they teach, Hab.2.1.

warning] Vers.17, 18, 19, 20, 21. Chap 33.1——10. Esay 58.1.

From me] From my mouth. The watchmans word and warning to the people must be from the Lord, and from him onely: and the warning must be given, not in his own name, but in the name of Christ, by and with his authority, and so ought to be received, 2 Cor.5.20. As Christ did come, and work in his Fathers Name, Joh.5.43. and 10.25.

V.18. *When I say*,] When I shall have given thee commission to say so to him from me, and this according to the warrant of my Word, and dictate of my *Spirit*.

surely die] In dying thou shalt die: the like phrase in the originall, is 1 Sam.26.25. and usually in the Hebrew tongue, die temporally, and eternally.

and thou giveest him not warning, nor speakest to warn] He must be solicitous, and frequent in warning, Act.20.31. Phil.3.18.

to save his life] Manasses that exceeding sinner did so, 2 King. 21.11. 2 Chron.33.12,13. And this is the end and scope of the *Ministery*, 1 Tim.4.16. Jam.5.20.1 Cor.3.9.

dy in his iniquity] Ignorance, or not warning is not sufficient plea for wicked men.

but his blood will I require] As Gen.9.5. Ezek.33.6. 2 Sam.4.11. Act.20.26.1 Cor.9.16.

at thine hand] So ver.20. The Lord applyes it to Ezekiel, that he may take to heart his duty, and his danger. These words seem not so much words, as thunderbolts: and what then will become of seducing *Ministers*? 2 Pet.2.1.

V.19. *Thou hast deliuered thy soul*] Doing thy duty, and what lyes in thee. So ver. 21. Act. 20. 26. and 18. 5, 6.

V.20. *when a righteous man*] Chap. 18. 24. righteous seemingly, in their own eyes, or in the eyes of others: Outwardly, though inwardly hypocrites, Luk. 18. 9. Mat. 23. 28. Children of the Kingdom eternally, Matth. 8. 12. and 5. 20. The truly righteous turn not thus, 1. Pet. 1. 5. 2. Pet. 1. 10, 11.

commit iniquity] Joh. 8. 34. 1 Joh. 3. 8.

and I lay a stumbling block before him] Do by my just and provident administration turn against him his own *iniquity*, whereby he shall fall as by a stumbling block: or lay that before him, which he will make a stumbling block to himself. God himself, and Christ is a stumbling block unto them, Esay 8. 14. 1 Pet. 2. 8. 1 Cor. 1. 23. Psal. 94. 23. and 64. 8. Not infusing any corruption into him, but for his former sin, leaving him to himself, delivering him up to his own vile lusts, giving Satan leave to tempt and seduce him, and keeping back my assistance, and withdrawing my grace; and thus in justice, punishing one sin with the occasion or commission of another, Rom. 1. 24, 26, 28. 2 Sam. 16. 21, 22. 1 Kin. 22. 22. 2 Thess. 2. 11. The Sun is without fault that draweth with his beams, as well stink out of a Cart-kesse, as a sweet smell out of a Rose. The cause is from within; only the occasion is from without.

Righteousneſſe which he hath done] Heb. *Righteousneſſes*: materially for the substance of the outward works; and so righteous in mens eyes, though not formally righteous, as not done in faith.

Shall not be remembred] Chap. 18. 24. Nay more, it shall make against him, 2 Pet. 2. 21.

V.22. *and the hand*] As Chap. 1. 3. and Chap. 3. 14.

There] At Tel-abib, Ver. 15. at the end of seven dayes, Ver. 16.

Into the plain] Or, *Valley by Tel-abib*: a place more free from concourse and disturbance, and more fit for divine contemplations and visions, which were there shewed and vouchsafed to him: The more separate from the world, the more free communion with God, when the mind is serene and contemplative; then the Lord opened himself unto him.

V.23. *By the river of Chebar.*] The same vision, the second time; suiting to the argument of his prophesie.

and I fell on my face] As Chap. 1. 28. It afflicted him the second time, no less then at the first: which further proves the majesty and terrour of it; and mans weakness and sinfulness, Esay 6. 5.

V.24. *Then the Spirit*] The *Spirit* acted in our Saviour, Esay 61. 1. in *Stephen*, Act. 6. 10. in *Apostles*, Act. 1. 4. in *Cornelius*, Act. 10. 44. in all the godly, 1 Cor. 6. 11.

and set me upon my feet] As Chap. 2. 2. God soon visits, revives, strengthens, comforts with his Spirit those that are thus humbled.

Go shut thy self] Spoken by way of Irony, or rather a plain Injunction to him, from the Lord; so to do. It may be there to receive further instructions from the Lord.

V.25. *they shall put bonds upon thee*] This not in vision onely, and imagination; but really that thou come not forth to prophesie wrath and woes against them: or possibly seeing his behaviour, ver. 15. it may be out of such a conceit as that in Mar. 3. 21. and so done in his own house by them of his own houshold, and his friends, for his credit sake, as they thought. Some conceive, as if this should emblematically set forth their shutting up in a siege; and the bonds of their captivity, Jer. 40. 1. However, bands, and bad usage, betide the *Prophets* and *Ministers* of God, Jer. 1. 19. Act. 9. 16. and 12. 8. Matth. 24. 9. Joh. 16. 2, 4. 1 King. 22. 27. Jer. 37. 15. and 32. 2. and 38. 6, 7. 2 Cor. 11. 23, 24. 1 King. 18. 4.

V.26. *And I will make thy tongue*] Dumb, either not able to speak; as Luk. 1. 20. or dumb, by the restraint of my prohibition. I will suffer it for a time. Thou shalt be as a man tongueleſſe, and wordleſſe, as a man whose tongue cleaves, &c. so to reverse their rebellion and ingratitude. And heavy judgement of God upon a people, Amos 8. 9, 10, 11. and 5. 13. The contrary is promised as a blessing, Chap. 24. 27. Esay 30. 20, 21.

a reprover] Heb. *a man reproving*. This wise he was dumb.

for they are a rebellious house] Their Rebellion then, and impudency, and hardnesse of heart, in sinning against God; and not the Prophets fear of them, was the cause of his silence, and silencing.

V.27. *But when I speak with thee*] When it shall seem good to me so to do, not unlikely but after other seven dayes, or very soon after compare, Chap. 1. 1, 2. and Chap. 4, 5. with Chap. 8. 1. And therefore this time is not to be prolonged to some Number of years, as some do.

I will open thy mouth] To speak my word unto them, and to pronounce my words against the for their sins. See Ch. 24. 7. & C. 33. 22.

He that heareth] Thou shalt do thy office and duty; do they what they will, Chap. 2. 5. and 3. 11. Apoc. 22. 11. God will try men, whether they be curable, or no.

CHAP. IV.

Vers. 1. *THou also*] The summe of this Chapter is the siege of Jerusalem, and the famine in it; foretold and foreshewed in types here; about four years before the same began.

Son of man] When thou shalt go forth among them, thou shalt thus do, and to this effect; speak to them from me, and thou shalt use no other kind of preaching or prophecying to them, during all this time, but this following, ver. 7. or thus shalt thou prophesie against it. Some take this to be done in the time of his silence, Chap. 3. 26.

Take thee a tile] Here begins as it were the reading of that roul, Chap. 2. 10. a preaching of it, not to the ear, but to the eye in a more moving way.

Tile] Some doubt, whether unburnt, or burnt in a Kill. Others say the Hebrew word will bear a Table, or Tablet, smooth, and square, and somewhat large, and so fitter for the Prophets Pencil. See Esay 8. 1.

Jerusalem] They then in the captivity, had no cause to grudge themselves, and murmure, or to envy them and their estate that were in Jerusalem. Of this city, see Jer. 32. 31, 32. and Chap. 26. 6. Zeph. 3. 1—5.

V.2. *lay siege*] Draw a desiga of a very strait siege.

and build a Fort] Forts, and Fortifications, Towres, Trenches, Engines, Pourtray these things upon the tyle round about the purtrature of the City; make a kind of Map of all; as Joh. 18. 4, 9. by pencil rather then engraving. See 2 King. 25. 1.

Camp] Of the Chaldean armies,

battering rams] (Or, chief leaders) Namely, to batter the walls, according to the ancient manner.

V.3. *an iron pan*] Or, a flat plate; It may be, to shew the hardness of the siege, through Gods inexorable anger towards them; and that all endeavours and resistance that they of Jerusalem could make against the besieging Chaldeans, should be to no purpose: and that it should be impossible for any relief to come and deliver them.

for a wall] In resemblance of the wall of the City; though Most Interpreters construe this wall of Iron in sundry other meanings.

set thy face against it] As Lev. 17. 10. Jer. 21. 10.

and thou shalt lay siege against it] Thou shalt act the part of a chief Commander of an army, which doth straitly besiege a place, Jer. 1. 10. Thus he writes as it were in Hieroglyphicks, and preacheth in emblems; and this is not unusal with the Prophets. So Esay 20. 2. Jer. 13. and 16. & 19. & 27. Chapters; and Zech. 11. and none more useth it then Ezekiel. Types and figures make truth more evident, and efficacious.

To the house of Israel] To those now in Captivity; and to those yet remaining in Judah, under the reign of Zedekiah, which would not be perswaded that Jerusalem should be besieged: and to those also of the ten Tribes scattered among them.

V.4. *lye thou also*.] Not sleep; as the vulgar Latine hath it. All this was done in a prophetical vision and exstasie, say many; made known from God to the people. And many such things are in the Prophets; As Hos. 1. 2. and Chap. 3. 1. And otherwise as they conceive, we should here forge a monstruous thing, or a miracle; yet others take it not vifionally, but literally; as that, Chap. 12. 3, 4, 5, 6. Esa. 20. 2. a conceiving it of little, or no use to the People, if done in an Intellectual vision onely, and the Prophets bare imagination. And besides their qualifying the hardnesse of it by their expositions; They suppose that God who gave the Command, did minister also extraordinary strength, and constancy for the performance of it. And they understand this lying, seconded by that, Ver. 8. yet not to be so strict and absolute, but that he arose sometimes to dresse his meat, and fetch his drink, Ver. 9, 10, 11. and for other necessaries: But that his far greatest posture was lying; and his sleep constantly on his left side, during this Number of dayes.

upon the left side] Haply, because Samaria & the Kingdom of Israel, the ten Tribes, lay on the left hand in relation to Jerusalem, & the Kingdome of Judah; as left hand, and right hand are taken in Scripture: supposing the posture of the face toward the East. So Chap. 16. 46. and 47. 1, 2. Exod. 26. 18. in the Hebrew.

and lay] As a type of God, in long patience bearing their iniquity, and the burden of it, though trouble some to him; as it would be to a man to lie long upon one side: yet so besieging them, as it were, and provoking them to a yielding and surrendring by repentance. But now at last ready to punish them fully.

the iniquity] Guilt, and punishment.

of the house of Israel] Of the ten Tribes.

according to the number] as Numb. 14. 34.

V.5. *three hundred and ninety dayes*] A year and about a moneth, and between Chap. 1. 1, 2. and Chap. 8. 1. are a year and two moneths. Some begin these years from the seven and twentieth of the reign of King Solomon, when he and all Israel with him, fell away from God to Idolatry: and end them in the fifth year of Zedekiahs captivity, Jer. 52. 30. When Nebuzaradan carried away captive seven hundred fourty five persons of the Jews; having burnt the Temple and City four years before, Jer. 52. 12, 13, 30. And this seems best to suit with the truest Chronology of the times of

of the reigns of the Kings of Judah, the proof whereof, they expound and apply that Chapter 5. 3, 4. Others, begin them from the fourth year of Rehoboam, when he and Judah forsook the Law of the Lord, 2 Chron. 11. 17. and 12. 1, 2. Others more likely then so, from the division of the kingdoms in the first yeare of Rehoboam and Jeroboam: and both end them in the eleventh and last year of Zedekiah; and both labour to make their Chronologies of the kings of Judah to agree with this number. However for the main matter, the difference in all is not great. And withal, it is not unmatter, the difference in all is not great. And withal, it is not unlikely, that the siege of Jerusalem, by the Chaldeans, continued three hundred and ninety dayes; by comparing the beginning an end of the siege, 2 King. 25. 1, 3, 4. and Jer. 39. 1, 2. and 52. 4, 5, 6, 7. and considering therein the time that the Chaldeans left the siege, upon the coming up of Pharaohs army out of Egypt, Jer. 37. 5, 7, 8, 11. which may be gathered to be about five moneths spent upon that expedition. But those Rabbies of the Jews that would understand this siege of the siege of Jerusalem, by Vespasian and Titus; and assign the three hundred and ninety dayes to the time of that siege; and the forty dayes to the time between our Saviours death and that siege; do seem herein wilfully to blind themselves. However we see here Gods great patience, and his long suffering of sins and sinners: and yet at last he doth visit and punish.

so shalt thou] Numb. 14. 34.

of the house of Israel] Though the body of them were carried captive into Assyria by Shalmenesar long before, in the sixth year of Hezekiah; yet divers of them remained scattered in the land, 2 Chr. 30. 6. & 31. 1. & 34. 6, 7, 9, 33. & many of them joyned to Judah, soon upon, and shortly after the first rent and separation by Jeroboam, 2 Chr. 11. 16, 17. and 15. 9. and continued so.

V.6. *And when thou hast accomplished*] Art about to accomplish them, that is, after three hundred and fifty, when thou art within forty of the last, as may appear by comparing the ninth verse with the fifth, and this; and is clearly evinced by Chap. 1. ver. 1, 2. Chap. 3. 15, 24, 25, 26, 27. and Chap. 8. 1. compared together.

of the house of Judah] Whose sins have been in part confused and mixed with the sins of the other ten tribes.

forty dayes] Some take these years out of the first forty of the wicked reign of Manasseh, Others, begin these years from the eighteenth year of Josiah; when though the Covenant with God was renewed, yet the people continued still in their rebellions and provocations, Jer. 2. 5, 3, 4, 7. 2 King. 23. 26. and they end them in the fifth year after Zedekiahs captivity; in that last captivity by Nebuzaradan, Others, more likely, begin them from the thirteenth year of Josiah, and end them in the eleventh of Zedekiah, which make forty years, and are the bonds of Ieremies prophesie, Jer. Chap. 1. 2, 3. This difference is not great.

each day for a year] Heb. *a day for a year, a day for a year.*

V.7. *Set thy face*] Do the actions of a Commander, who is very busie about some siege: harden thy face, be stern, as one inexorable; shewing, that such should be their besiegers, the Chaldies.

arm shall be uncovered] Ifa. 52. 10. Stript up, and stretched out, ready for service, and active; not put up in his bosom. Thus the Prophet personates the Chaldeans in the siege.

Shalt prophesie against it] By these signs, with words and expressions, suitable joyned thereunto.

V.8. *Lay bands*] By the authority of my word, and power of my Spirit; not as those bonds, Chap. 3. 25. shewing thereby, the firmness of this divine decree.

from one side] Heb. *from thy side to thy side.*

V.9. *Take thou*] a figure of the extream dearth in Ierusalem during the siege, signified by the course miscellany bread, made of divers sorts of the worst grain, and by the small weight and quantity of it. See their complaints of this, Lam. 1. 11, 19. and 2. 11, 12, 19. 20. and 4. 4, 9. 10. and 5. 6, 9, 10.

and fitches] Or, *spelt.*

bread thereof] A type of the sore famine they should endure in the siege. Many sieges yield example of terrible famine; as Samaria, 2 King. 6. 25, 28. and others in humane stories.

Three hundred and ninety dayes shalt thou eat it] Therefore the forty dayes, ver. 6. are included in the three hundred and ninety. And he slept not all the time, as some Papists imagine.

V.10. *twenty shekels a day*] There are mentioned in Scripture shekels of gold, of silver, of brass, of iron. We read also of the shekel of the sanctuary, or the holy shekel. Hence some gather a common shekel, to be contra-distinguished to this, and make it lesse by the half. This to be halt an ounce, or two shillings fix-pence; the common, a quarter, or one shilling three-pence. And so the weight of twenty shekels here, to be five ounces, or at most ten ounces. Which yet is scant enough to preserve life. Some conceive the common and scattered shekel to be all one, consisting of twenty Gerahs, Exod. 30. 13. Lev. 27. 25. Numb. 3. 47. Ezek. 45. 12. And the Gerah weighing sixteen barley cornes.

V.11. *water by measure*] Whereof there was also great scarcity during the siege; the springs without the City, being possessed by the enemies. See Esay 30. 20. Lament. 4. 4. and Ch. 5. 4.

the sixth part of an Hin] about as much as twelve Hens eggeshells will hold, that is, about a pint; or one of those measures, called Logs, Lev. 14. 10. whereof six went to the Hin; and the Hin containing the quantity of seventy two egg-shells. See Exod. 29. 40. and the annotations upon it.

V.12. *Dung that cometh out of man*] Signifying the great scarcity of wood, to bake their bread within the time of the siege; yea of the dung of Cattel; for their Cattel should be consumed in the siege and famine. And also that the Lord holding his people for profane and unclean, would make them in exile and captivity unable to observe that ceremonial purity in their meats, which God had commanded. See v. 13. Hos. 9. 3. Dan. 1. 8. See Deut. 23. 12, 13, 14.

in their sight] It seems then this was not done in vision onely, and the Prophets imaginations; but actually before the peoples eyes.

V.13. *Defiled bread among the Gentiles*] Defiled; not because of the diversity of seeds, ver. 9. but because of the dressing.

Gentiles] To shew their extream misery, not onely in the siege, but in their captivity also and exile.

whether I will drive them] Gentiles, here, then must not be understood of the Chaldeans, whiles they were besieging them; as some would have it.

V.14. *Ah Lord*] So Chap. 20. 49. Jer. 1. 6. and 14, 13. See Act. 10. 14.

of that which dyeth] Exod. 22. 31. Lev. 17. 15. Deut. 22. 8. Ezek. 44. 31.

Abominable flesh] Deut. 14. 3. And the Prophet counted this enjoyned him, as abominable, if not more; and a defilement for him to touch it.

V. 15. *Cows dung*] Thus God condescends; and so, Amos 7. 2, 3, 5, 6. And should not we condescend to one another? Rom. 15. 1, 2, 3. This used, being dryed by the poor, in some Nations, for to dresse their meat; and was not abominable, as mans dung, Deut. 23. 12, 13, 14. And this being the thing here changed, and condescended unto, shews that the thing complained of, as a pollution, was not the mingled seeds, but mans dung. And this might be a sign of the mitigation of this threatning towards the Elect; but rather a peculiar priviledg to Ezekiels person, in this present case. For the Jews in the siege, endured, and did worse then this, Chap. 5. 10. Lam. 1. 11. and 2. 11, 12, 20. and 4. 10. See the like, 2 King. 6. 28, 29. See Job 6. v. 7.

V.16. *I will break*] an Hebrew phrase, Lev. 26, 26. Isa. 3. 1. That is, I will send an extream penury of bread, and of all things needful for the sustenance of mans life. The evil arrows of famine, Chap. 5. 16. the deficiency of bread; and haply to the unsufficiency of it to nourish, Micah 6. 14. Hag. 1. 6. See the accomplishment of it, Jer. 37. 21. 2 King. 25. 3. Lam. 4. 3 — 10.

staff of bread] Chap. 5. 16. and 14. 3. Psal. 104. 15. Levit. 26, 26. Psal. 105. 16. the whole staff of bread: and Esay 3. 1. the whole stay of bread, and the whole stay of water. See Esay 5. 13.

V.17. *And be astonied*] at their present astonishing-misery; so contrary to their false hopes, conceived by their false prophets prophesies.

and consume away] Lev. 26. 39.

CHAP. V.

Vers. 1. AND] This Chapter carries on the argument of the former. In it are types, setting forth the general destruction of the people of the Jews for their sins.

Take thee] This seems to be commanded, during the former vision; or rather presently after the three hundred and ninety dayes were ended, vers. 2. Compare together, Chap. 1. 1, 2. & 3. 15, 23, 27. Chap. 4. ver. 5. and Chap. 8. 1. And this to be really put in execution; to signifie a total destruction of the nation, here understood by the hair of the head and beard; whereof one part was consumed in the siege, by famine and pestilence, as it were by fire; another was killed by the Chaldeans; a third was scattered over the world, and perished by Gods vengeance; and a small remnant escaped, whereof part also perished by divers calamities. See vers. 12. Jer. 15. 2.

a sharp knife] a razor is the sharpest. Such was Nebuchadnezzar: as formerly the Assyrian, Esay 7. 20.

and cause] By himself, or by a Barber, or any other.

upon thy head, and upon thy beard] This in it self was held for a reproach and shame, and sign of greatest sorrow, Esay 15. 2. Jer. 47. 5. and 48. 37. 2 Sam. 10. 5. But the Prophet undergoes it at Gods command; seven therein also to be a portentuous sign of that shame and sorrow, that should befal the people.

upon thine head] The head City Jerusalem, ver. 5. So Esay 7. v. 8, 9. See Esay 7. 20. Deut. 28. 13, 44.

ballances to weigh] The precise accurateneſſe of Gods dealing, in executing his judgements, Dan. 5. 25, 27. 2 Sam. 8. 2. They are

not too light, or heavy; but just to a haires weight: yet mixed with mercy to his, Jer.46.28. Lam.3.32. Ezra 9.13.

V.12. *with fire*] That is, famine, pestilence, and other means, which as a fire should consume them.

a third part] Chap.7.15.

of the City] To wit of that City which he had pourtrayed upon the brick-or tyle, Chap.4.1. Or of Tel-abib; or some City, where the Prophet dwelt in Chaldea; for he was not brought unto Jerusalem, not so much as in vision yet.

when the dayes] Those three hundred and ninety dayes, Chap.4.ver.5,8,9.

about it] That is, about the City: those that did fight, or fled in the time of the seige: and of the entring in, or breaking up of the City; and those slain in Riblah, 2 Kin.25.18,19,20,21.

Scatter in the wind] Scatter them into other Nations by flight or captivity.

a sword after them] verf.12. Lev.26.33. See this accomplished, Jer.41.16, 17, 22. and 43.10, 11. and 44.27. Obad. verf.14.

V.3. *a few in number*] Such as Nabuzaradan left of the poor of the land, to be vine-dressers and husbandmen; and Gedaliah to be ruler over them, 2 Kin.25.12,22.

skirts] Heb. *wings*. Meaning that a very few should be left, which the Lord would preserve among all these storms; but not without troubles and trial. So Esay 1.9. and 6.10.

V.4. *cast them*] They which were with Gedaliah, soon-by Ismael come to nothing, 2 King.25,25. but the hairs of the head of the godly are all numbred, Matth.10.30.

Thereof shall a fire] Out of the fire; to wit, by the death of Gedaliah, miseries shall arise to the reft of the Jews; which are fet out by Jeremy 41.42, 43, 44. Chapters, and 52. verf.30. They look too far, that extend this to the times of the miracles.

V.5. *This is Jerusalem*] That is to say. This figure represents Jerusalem, and sheweth how I will use her. And in a like sacramental phrase, *This is my body*, Matth.26.26. So Gen.41.26. 1 Cor.10.4.

I have set] amongst many nations, as Prov. 30.19. I had sanctified it, and made choice of it for my abode, and enriched it with singular graces, Psal. 48. and 87,1,2,3. That she sate as a Queen among the nations, Lam,1,1. Yea, and placed it much about the middle, and center of the known world; and to be indeed, a lanthorn, and pattern, to them of piety and sanctity, Deut. 4,6,&c.

V.6. *And she*] The causes of Gods judgements against them, ver. 6,7. she that should have been a light of Religion, and of life unto them, Deu.4,6. and 32.6, Esay 1.2. Jerem.2,12, Esay 5.4. *my judgments*] My Word and Law, into superstition, and wicked works, and wages, Chap.7,2. Jer.2,1. Rom.1,23,25. Jude 4.

more then the nations] More transgressed my holy judgments & statutes, given from heaven, then the Nations and Gentiles have done theirs, by Natures light dictated unto them, 2 King.21.11. See the like, Ezek. Chap.16.47,48,51. They could not do worse then they did, Jer.3.5.

round about her] The Moabites, Ammonites, Philistines, &c.

refused] As Hos.4.6, despised; as a light thing.

V.7. *Because ye multiplied*] Because your Idols are in greater number, and your superstitions more then among the professed Idolaters. See Chap 16,25,26,28,29. Isa.65. Or, he condemneth their ingratitude in respect of his benefits, Deut.32.15. Hos. 13.6. Their sins caused God to come on to judgments; provokes him to do his strange work, Esay 28.21.

According to the judgements] Namely by cleaving to your God, as every one of them hath done to their God, Jer.2.10,11,12. See Act.19,34. *Solomons* wives were constant to their gods; and drew him also to do as they did, Judg.2.12, and 10,6. Or, by following your meer natural reason, as the best among other Nations have done, Rom.2.14. Thus God convicts them of their sins: to make way for a further conviction, namely of the equity and necessity of his judgements.

V.8. *Therefore*] Gods judgements set down to the end of the Chapter, generally and particularly.

I even] By his instruments, *Jer.25.9.* and so he did at other times, by *Assur*, Esay 10.5,6,7. by *Cyrus*, Esay 41.1 ——— 6. Amos 3.6. Micah 1.1.2. and 6.9.

Am against thee] And then who, or what can be for us? and as true on the other side, Rom.8.31. Ezek.22.14.

judgements] Alluding haply to judgments in the former verse; and implying here judgements of another kind.

in the sight of the Nations] Not secretly, or privatly; but openly: all should see his dealing with them, even the *Nations*, in whose sight they had so sinned.

V.9. *which I have not done*] Not the like judgments upon the heathens, Lam.1.6. Greater then the punishment of Sodom: that though sharp, yet short, and sudden, Lam.4.6. Samaria's punishment, 2 King.6.28,29. short of this, by considering the next words, ver.10. and Samaria then was delivered. However, this phrase of speech serves onely to expresse the exceeding height and weight of these judgements, A like phrase is that, 2 King.18.5. and Chap.23.25. compared together. The like may be the meaning of that phrase, Mat.24.21.

because of all thine abominations] Idolatry, incest, and sundry other sins are called abominations, 2 King.11.5,7. Lev.18.27, whereof they were guilty.

V.10. *Therefore the Fathers*] Chap.4.9,&c. Levit.26.29. Deut.28.53. 2 King.6.29. Lament.4.10. if the pitiful mothers, much more the fathers, Jerem.16.3. and 22.8,9. Esay 9.19,20.

execute judgements] In these times of siege Ezekiel foretold extreme sorrow should be in Israel, by plague, famine, and sword; Fathers should eat their children, and children their fathers. Moses fore-saw and fore-told that, Deut.28.53. Daniel after-told of a greater desolation, when Christ is utterly denyed by them, Dan. 9.27.

V.11. *As I live*] The Lords vehement asseveration, Ch.16.48. often used in Scripture: but most often in this Prophet. It is an oath as the word is taken in its latitude, Heb.6.13,14,17. Deut.32.40.

my sanctuary] Psal.20.3. my Temple, with their idols, altars, Jer.7. 30. and 32.34. 2 King.16.10 ——— 16. and Chap.22.12. and with other defilements, Ezek.44.7.

neither shall mine eyes spare] Chap.7.4,9. and 8.18. Deut.7. 16. and 13.8. See 1 Sam.24.10. God it is still that doth it. 2 Chron. 12.7. Amos 4.6,10. and 5. ver.6. Esay 63.10. Now the eye is the Index, the Intelligencer of the mind, the casement it looks out at; the dispositions of the mind, are visible in the eye, as in a looking glass. The meaning here is, You shall have no sign of mercy, in mine eye, in all your miseries.

neither will I have any pity] As 1 Sam.15.3. as Amos 1.11. See Zach.11.6. Jerem.21.7. and 13.ver.14. Lament.2.2,17,21. Ezek. 8.18.

V.12. *A third part*] The explication of that verf. 2. no escaping from Gods judgments; one or other will overtake them, 1 King.19.15,16,17. Amos 9.1,5. and 2.14,15, 16.

I will scatter] Chap.6.8, Lev.26.33. into Babylon, Moab, Ammon, Egypt, Psal.44,11, Zech.7,14.

I will draw, &c.] Ver.1. Levit.26.33. Jerem. 46.10. and 48.2.

V.13. *be accomplished*] Let out to the full, go on to the highest degree. He would stir up all his wrath, pour out his full vials.

my fury] No affections or passions in Gods immixt and immutable essence; but spoken after the manner of men, and for our capacities.

to rest upon them] Rest and reside there; so as they should be a people under fury, a generation of his wrath, Jerem.7.29. a people of his wrath, Esay 10.6. See Jerem.7.10. or else, as some my fury shall rest and cease, being satisfied. See Chap.16. 42.

be comforted] That is, I will not be pacified, until I be avenged, Prov.1.26. Isa.1.24, and 30.32, God again speaks after the manner of men, and to our understanding. Thus are men eased, comforted upon revenge taken: *Minuit vindicta dolorem*, revenge is sweet.

in my zeal] Fiery jealousy, and hot hatred against them for their sins, Like that, Proverb.6.34. See Psal.79,5. Esay 58,17. Ezek.16. 38. Deut.29,20.

V.14. *waste*] Jerusalem, and all Jury. Jerusalem was the praise of the earth, Psal.132,13,14. Esay 1,21. and 52.1. and 60. 14. Lament.2.15. Jury the glory of all lands, Ezek.20.6. the Lords land, Hos.9.3. Immanuels land, Esay 8.8. See Deut.11,10,11,12. Zach.2.12. and 7.14. yet for their sins, God would lay it waste, Esay 7.24. and 64.10,11. Psal.107.34. See Neh.2.17. Lament.1.4. and 2,23,&5.18.

V.15. *a reproach*,] As was threatned, Deut.28.37. and executed, Ezek.22.4. Jerem.42.18, and 24.9. Lam.5.1. and Chap.2.15,16.

an instruction,] *nocumenta, documenta*; παθήματα, μαθήματα; as to themselves, so to others, by their examples, Esay 26.8.9.

an astonishment] Through admiration, Deut.29.22,23,24, Jer.19. 8. and 22.8.

in furious rebukes] See the height of Gods anger whereunto it was provoked by sin. These rebukes then were not to cure, but to destroy.

V.16. *when I shall send*] Deut.32.23.

evil arrowes] Which were the grashoppers, mildew, and whatsoever were the occasions of famine: or rather, the famine in the siege, brought upon them by the besiegers. This famine like arrows shot, pierced, and pinched their stomachs, and inwards, wounded them to the heart, slew them, and laid them heaps upon heaps, Deut.32.23,24.

staff of bread] Chap.4.16. V.17.

V.17. *Evil beasts*] As was threatned, Lev.26.22. Deut.32.24. 2 King.17.25. which use to multiply and increase upon vastations, and desolations of Countreys.

I the Lord] Ver.11. *as I live*, He subscribes it, as it were, with his hand, vouches & alleges it for his word, and doom; and that it is not the false figment of any other. And then shall the Lord speak it, and not perform it, Chap.12.25. Ier.1.12. Esay 14.27. whose word shall stand, Ier.44.28. His words should not be as wind, but as thunderbolts: and they should be convinced of it by woful experience. So Ver.13,15.

CHAP. VI.

Verf.1. *AND the word*] This Chapter contains a more ample explication of the former Types, and threatnings; prophesied and denounced soon after the 390 dayes, Chap.4,5. were past: as may be gathered by comparing together, Chap.1.1,2, and Chap.8.1. Together with a promise of mercy inserted to a repenting Remnant that shall be among the Gentiles.

V.2. *Set thy face*] By this sign shew whereunto thy prophesie looketh and tendeth, Chap.25.2. and Chap.38.2.

Towards the mountains of Israel] Chap.36.1. Israel and Judah were both mountains, Exod.15.17. Deut.11.11. 1 King.18.23. Psal. 87.1,15,2. Esay 14.25. 2 Chron.17.4. Ier.32.34. Ezek.38.21. Amos 3.9.

V.4. *your images*] Or, *Sun-images*; and so ver.6. See Lev.26,3. 2 King.13.11. 2 Chron.34.7.

V.5. *Lay the dead*] Heb, *give*.

Their Idols] In contempt of their power, and force, which shall neither be able to deliver you, nor themselves, 2 King.13.20. See ver.13. of this Chapter.

V.6. *Your works may be abolished*] Your idols, altars, chappels, and all other superstitious inventions of man.

V.8. *Yet will I leave*] A promise to a remnant repenting, he sheweth that in all dangers God will preserve a few, which shall be as the seed of the Church, and shall call upon his Name.

V.9. *I am broken*] That is, my patience hath been overcome. Or I have been grieved and afflicted; even as a husband would be at the evil carriage of his adulterous wife. See Psal.78.40. Isa.7.13, and 63.18.

Loath themselves] They shall repent, 2 Cor.7.11. Iob.42.6.

V.11. *Smite*] A repetition, if not exaggeration of the fearful judgements, to the end of the Chapter. These two signes are here of grief, shewing thereby the woful destruction to come; yet smiting the hands together, is sometimes a sign of Anger; as Num.24.10. sometimes of heartning, encouraging, and setting on; as Ezek.21.17. and sometimes of joy; as Psal.98.8. Ezek. 25.6.

V.13. *under every green tree*] Isa.57.5. Hos.4.13.

V.14. *More desolate then the wilderneſſe*] Or, *desolate from the wilderneſſe*.

Diblath] This place is not mentioned else-where: unleſſe it be Diblathaim: of which Ier.48.22. which was in the Countrey of Moab, neer unto that great and terrible desert, mentioned Deut. 8.15.

CHAP. VII.

Verf.1. *MOreover*] This Chapter is a continuation and confirmation, if not an exaggeration, of the judgements denounced in the former Chapter.

V.3. *Thine abominations*] I will punish thee as thou hast deserved for thine Idolatries, and other crying crimes, ver.8.

V.4. *And mine eye*] Chap.5.11.

shall be in the midst of thee] That is, they having been never wiped out, nor cancelled by my pardon, nor by your repentance, I will make you endure open punishment for them which you shall not be able to avoid, ver.9.

The Lord] That smiteth, ver.9.

V.5. *An onely evil*] Chap.5.9.as 1 Sam.26.8.

V.6. *An end is come*] These reduplications following, shew the certainty and celerity of the judgements.

it watcheth] Heb. *Awaketh against thee*.

V.7. *The morning is come*] ver.10.

and not of the sounding of the mountains] Not any vain eccho of false fears or foolish joyes.

V.8. *Shortly*] About four years after (as was formerly said) the siege began by the Chaldeans, Chap.1.2. and Jer.51.4. compared gether.

V.9. *I will recompence thee*] Heb. *upon thee*.

V.10. *Behold the day*] As if it were present before their eyes.

The rod hath blossomed] A proverbial kind of speech, to signifie, that the people sins were sprung up to ripeness and maturity, to the filling up of the measure heap full, which draweth Gods judgment upon them, Gen.15.16.

V.11. *None of them shall remain*] They shall all perish, I will suffer them no longer.

wailing for them] Chap.24,16,22,23. Jer.16.5,6. Their own affliction shall be so great, that they shall have no regard to lament for others sins, or pray for them, as before, in time of seeing, to wail for them.

V.12. *Let not the buyer rejoyce*] For the present profit,

seller mourn] For he shall lose nothing.

V.13. *For the seller*] By reason of the desolation of the land, all manner of right and title to the property of land, shall be lost by the buyers or sellers, and neither shall come again to his land; not the seller, though he had not sold it: no not in the year of Jubite, though he live unto it, Lev.25,13,23.

Although they were yet alive] Heb, *though their life were yet among the living*.

Shall any strengthen himself] None shall be able by art or cunning, by good or by evil means, to avoid my sentences of death,

In the iniquity of his life] Or, *whose life is in his iniquity*. Heb. *his iniquity*.

V.14. *They have blown the Trumpet*] Though they make great preparations, their hearts shall fail them at their need, and they shall not be able to do any thing for to defend themselves.

V.15. *The sword*] Deut,32,25. Lam,1,20.

V.16. *On the mountains*] Scattered up and down to seek safety there, in the most remote and inaccessible and secret places of the *mountains*;

mourning] For their miseries, and their sins, the cause of them.

V.17. *All hands shall be feeble*] Isa.13.7. Ier.6.24. all manner of strength to defend themselves, and to subsist shall fail,

shall be weak as water] Heb. *go into water*.

V.18. *And baldneſſe upon all their heads*] According to a lawful custome of plucking off, or shaving off ones hair, in token of great grief; though in some kind and way God had forbidden it, Lev.19. 27,28. Deut.14.1. See Isa.3,24, and 22.12. Jer.48.37. Ezek.27. 31. Amos 8.10. Mic.1.16.

V.19. *They shall cast*] Taking care for nothing but to save their own persons; or they shal leave their wealth to their enemies, thinking to ransome their lives therewith; but it shall all be but in vain, See ver.12. and Isa.13.17.

removed] As the things were which were separated from them, by reason of their uncleanneſs by the Law: and this because they should not find any help in them, as their trust had been; as the words following do shew.

Their silver] Prov.11.4. Zeph.1.18. Eccl.5.8.

because it is a stumbling block] Their iniquity hath made a stumbling block to themselves.

V.20. *As for the beauty*] The ark, and sanctuary or temple, the signes of Gods presence, and means of his worship,

therefore have I set it far from them] Or, *made it unto them an uncleanthing*, 1,2. I decree to separate and put away from them, as an unclean thing by the Law is, and useth to be cast away, Esay 30.22.

V.21. *Strangers*] That is, of the Babylonians,

pollute it] Ver.22. by entring into it, spoiling it with the blood (likely) of slain persons in it; and by all manner of means profaning, sacking, and ruining it.

V.22. *My face*] Though they call and cry upon me in that time of their calamity, that I would pity and spare them and mine own Temple.

My secret place] Even the most holy place, whereinto none might enter but the High-Priest, and where God by the signes of his presence did dwell.

Robbers] Or, *burglers*.

enter into it] Namely, the *Sanctum Sanctorum*, or secret place.

defile it] Shall sack and destroy it, as a profane and polluted place, without any respect at all had to it, 2 King.25.9.2 Chron.36. 19. Jer.52.13.

V.23. *Make a chain*] For a sign of the peoples captivity. See Jer. 27.2.

bloody crimes] That is, of sins that deserve death.

V.25. *Destruction*, Heb. *Cutting off*.

V.26. *Mischief shall come*] Psal.42.7. Jer.4.20.

they seek a vision] In the midst of these great troubles they shall require some counsel, direction, or comfort from the Prophets: but not onely prophesie, which is an extraordinary gift, shall fail them; but also the ordinary preaching of Gods Word, and all good advice and provision of humane wisedome,

from the ancients] Both in Church and State.

but the law shall perish] Psal.74.9. Lament.2.9.

V.27. *Hands of the people*] The people shall be so dismayed, that they will be able to do nothing in their own defence.

According to their deserts] Heb, *with their judgments*.

CHAP. VIII.

Vers.1. *AND it came to passe*]This and the three Chapters following, contain one vision. In this eighth Chapter are shewed divers wayes the abominable Idolatries of the Jewes, yet remaining in Jerusalem, under the reign of King Zedekiah.

In the fifth yeare] Fourteen moneths, that is one year, and two moneths, since that time mentioned in Chap.1.1,2. and about a fortnight after the end of those three hundred and ninety dayes; Chap.4.5.as is most likely, upon consideration had of those words, Chap.3.15,14,25,26,27.

fixt moneth] Which containeth part of August, and part of September.

first day]Towards the end of our August.

in mine house] In Mesopotamia.

And the elders] That were in Captivity with me.

sate before me] Likely come to ask counsel from God by me, Chap.33.31,and by Gods providence,whiles they were there, this vision befel the Prophets, which made for the greater notification, and credit of it.

hand of the Lord] as Chap.1.3.

V.2. *And lo,a likenesse*] Of a man,as appears by the words following.

As the appearance of fire] As Chap.1.27.

of bright[esse] Of the bright shining Sun.

of amber]Chap.1.5.

V.3. *And he put forth*] That man in the former verse, (Dan.5.5) All this was done in a mental vision, and not really in a body.

to the door of the inner gate] That is, to the door of the gate of the inner court. See Chap.10.3. or Priests court, namely of Solomons temple; though some learned men would understand hereby the very ingress of the great Court which was for the people.

that lookech toward the North] This seems to be the North door and gate of the Priests court; for that court had four gates and doors: on the East, West, North, and South; that is, on each side one;and porters appointed to them;as appears, 1 Chr.9.19,22,23, 24.and 1 Chron.26.and they seem to have these names, *viz.* 1 Sur the East-gate, 2 King.11.6. called also the gate of the foundation, 2 Chron.23.5. from the foundation of it, because it had the greatest and lowest foundation (for the great court of the people joyning to it,stood upon the declivity of an hill) called also the higher gate of the house of the Lord, 2 King.15.35. because it was the highest,and the greatest, reckoning from the foundation to the top. This was the chief gate. 2 The gate behind the guard which is the South gate,2 King.11.6, which seems also to be called the gate Sippin, that is,of the doors, or thresholds, 2 Chron.23.4. 3 *Shallecheth*,the West gate towards the Kings house, 1 Chron.26. 16. 1 King.10.5,12. 1 Chron.26.16,18. 2 Chron.9.4,11. 4 The North gate behind the brazen altar,as appears in these words,and in the word of the fifth verse following, likely so called from that time and fact mentioned, 2 King.16.14.

the seat of, &c.] The Image it self was at the North gate of the brazen altar,in the entry, ver.5.

Image of jealousie] It is very uncertain what Image this was, but it is plain it was a very abominable one,(as the Idol of Baal was) to which the people bare great devotion; built likely by Ahaz first after the example of Ahab,2 King.16.3,4. 2 Chron.23.2. and after repaired by Manasseh, 2 King.20.3,4,5. and the wicked sons of good Josiah,and it is called the image of jealousie,because it was the principal object of the peoples spiritual adultery. See Jer.7.30. and 23.11. and 32.34,35.

V.4. *saw in the plain*] Chap.1.13.and 3.12,23.

V.5. *Northward at the gate of the altar*]Namely,the brazen altar of burnt-offerings; which being in the forefront, about the middle of the inner-court, the North and South doors of this court, were by direct line opposite to the said altar, in equal distance. And therefore it is not known,why the Northern gate should be so called peculiarly, unlesse this name was given it, when Ahaz removed the altar out of its place, and did set it neer to this gate, 2 King. 16.14.

V.6. *from my sanctuary*] For God will not be where idols are.

V.7. *To the doors of the court*] Which court is not named; and hereupon the opinions are divers. The tabernacle had but one court,and that court but one gate, Exod.27. The temple of Solomon which is here spoken of, had but two courts, one for the Priests and Levites which was the inner-court, next to the temple, and compassing it, which was the inner-court; and the other for the people, which was the great and utter court, compassing the court of the Priests, 1 King.7.12. 2 King.21.5. and 23.12. 2 Chron.4.9. We may not then understand this court, here, of a middle court, proper to the Levites, betwixt the court of the Priests, and that of the people;for such a one Solomons temple had not. That in Ezekiels vision mentions such a middle court, Chap.40.28.to 44. But that was fourteen years after the City was smitten,and this temple destroyed, Chap.40.1. And it was in vision onely; never in being: a type onely of the Church of Christ under the Gospel. This court then here named, must needs be understood, to be, either that of the Priests,or that of the people:but whether of the two,is not easily and certainly known. But it seems rather, by comparing what goes before and after,to be that of the Priests; and the East door of it.

7. Of the court] Namely,the Priests court.

A hole] To signifie,as it seemeth, the Jews carefulnesse, in preserving and repairing Gods temple, and the chambers of it.

in the wall] Hee seemeth to mean the wall, that was on the one side of this portal,where the door-keepers chambers were.

V.8. *a door*]It is likely that this was the chambers ordinary door, but now was thut; and that the door,by which the Idolaters came secretly into this Chappel of idols and imagery, was on some other by-part of the chamber.

V.10. *Creeping things, and abominable beasts*] Kinds of idolatry, taken from the heathen neighbouring nations, and specially from the Egyptians, whom now they courted for help, who worshipped Dogs,Cats,Crocodiles,Serpents, and other abominable beasts, forbidden in the Law, Lev.11.

V.11. *Seventy men of the ancients*] Not unlikely,but those of that number and order,appointed by God, Num.11.16,&c. Or at leastwise,such as should have kept al the rest in the fear,and true service of God,and yet were the Ring-leaders to all abominations;and by their example, pulled others from God.

A thick cloud] It was in such abundance.

V.12. *do in the dark*]For besides their common idolatry, they had particular services,which they had in secret chambers,As the Egyptians had their dark devotions to Osiris;and afterwards,both Grecians and Romanes, had the like blind, and close spiritual adulteries,and idolatries,in a secret and bidden way and manner,to some of their false gods and goddesses.

The Lord seeth us not] Chap.9.9. He takes no more care of us, he hath forsaken both us and the land, wherefore we will flye to the gods of other Nations, which do relieve them; and since he hath renounced us, we will also renounce him. See 2 Chron.28 23. Jer. 44.17.

V.13. *greater abominations*] Wicked idolaters proceed from evil to worse, 2 Tim.3.13.

V.14. *To the doors of the gate of the Lords house, which was towards the North*]The North-gate of the court of the Priests.

women] That ought not so have entred into that place; most likely the women Priests, and unchast worshippers of the Egyptian Isis.

weeping for Tammuz]Called *Ammuz* of Herodotus and Plutarch; and seems to be the same called Osiris, or Apis, or Serapis, a king of Egypt,and the husband,brother,or son of Isis, Queen of Egypt. Thus various are the heathen writers in their histories and narrations. This Osiris and Isis became so famous in Egypt, as they grew to be worshipped; and upon his Iosis,and death by Typhon, Isis ordained a yearly mourning for him, in their fourth moneth from him, called Tammuz. In which feast the women used very immodest rites and ceremonies. Thus out of heathen authors do Christian writers report. And this shameful, and whorish, and beastly idolatry, came in practice among the Jews, even in the house of the Lord. And to this do those places seem to relate, 1 King.14.24. and Chap.15.12. and Chap.22.46. and 2 King. 23.7.

V.16. *The porch and the altar*] the porch of the temple, wherein were those two huge and high pillars,Jachin,and Boaz, 1 King.6. 3. and Chap.7.15, &c. 2 Chron.3.4,15,16,17. in the East part of the temple; and the altar of brass for burnt-offerings placed in the Priests court,between the East gate of the Priests court, and the porch of the temple:as the altar was in the court of the tabernacle, Exod.3.18,19,20. and 38.1, &c. and 40.6,7. 2 Chron.4.1.

were about five and twenty men]about,so that his number is somewhat uncertain. Not so as those,Ch.11.1. Neither doth any reason inforce these to be the same with those. However prime men,likely they were, and against the Law, came into this place, and exercised most abominable idolatry in it.

with their backs] A sign that they had utterly renounced God and his service;and in that posture that they might worship the Sun toward the East,

The Sun toward the East] Deut 4.19. 2 King.23,5,11. Job 31. 26, Jer.44.17.

V. 17. *Is it a light thing to the house of Judah, that they commit the abominations*]Or,*Is there any thing lighter then to commit?* or, *Is it lighter?* This question is a strong negation. See Gen.18.17. The meaning is, that the Jews thought nothing lighter; although these abominations against the first Table were the most grievous and fearfullest; yet there was no Command so great, which the Jews thought not light of, to transgresse it.

with violence] By oppression of the innocent, and of the poor; which is done either in Common, by unrighteous judgement; or in particular, by all kinds of injustice,

To provoke] In profaning my Temple.

They put the branch to] זמורה, is a branch of a tree; so is the Hebrew word taken, Numb.13.24. and Chap.15.2. and here is set forth a practice of Heathenish Idolaters, in worshipping the Sun, which they call upon, because it quickeneth the fruits, and makes them ripe, in token whereof they kisse the branch, or the hand, as them ripe, in token whereof they kisse the branch, or the hand, as Job 31.26,27. So did they to Bacchus, 2 Maccab.6.7. See Jer. 44.17. Hos.2.8.Others thus,they bring the stink to their noses;that is to say, they offend themselves by committing such abominations.

V.18. *Eye shall not spare*] Chap.5.11. and 7.4.

Cry in my Ears with a loud voyce]Prov.1.28. Isa.1.15. Ier.11.11. Mic.3.4.

CHAP. IX.

Vers. 1. *HE cryed*] In this Chapter is figured out the slaughter to be made in Jerusalem, of the people that were therein, excepting the godly mourners that were marked out to be spared.

Cause them that have charge over the City] The visitations of the City draw neer;that is, The time to take vengeance; when the visitors are called for, the visitation will be kept.

even every man] In this vision, being a figure of what was to be done on earth,Gods speaks to his Angels, executioners of his judgments: by which are meant the Chaldeans,instruments of the Iews destruction. See Dan.10.13,20. and 11.1.

V.2. *six men*] Which were Angels in the similitude of men; as Gen.18.2. Act.10. These six may haply have some relation to the six chief Commanders under the King of Babylon, who did invade and take Jerusalem,Ier.39.3. And likewise to be fix in number,with a reference to the six gates of Jerusalem. The City being divided into three Towns, each of them had two chief gates, to which the streets and quarters of the whole City did belong. In the City of David (wherein was the strong hold, or Castle of Zion) were the port of David,or the fish-gate;and the old port, in the town of Benjamin, the gate of Ephraim, and the corner gate, 2 Chron.25.23. In that town or port that belonged to the lot of Iudah, were the dung-gate,and sheep-gate.

Higher-gate] Likely it is, that every gate belonging to the Courts of the Temple, had a portal belonging to it; which was a great building that had two overtures, with a gallery or entry between;one of the doors was toward the outward-court, the other towards the inner-court; Now the plain on the outside being lower, some conceive that that gate was likewise lower, and that the other of the inner-court was higher; and they went up to it by steps. Thus it was in that Typical vision of the Temple, Ezek.40. 28,29,20. See 2 King.15.35. 2 Chron.27.3.

which lyeth toward the North]Heb. *which is turned*. And from the North,by the Chaldeans,and their armies, this slaughter and destruction came, Jer.1.13.

A slaughter-weapon] Heb. *a weapon of his breaking in pieces.*

and one man] Many understand this of Christ our Saviour, but it may seem rather to be meant of a created Angel, (as the rest) appointed to this gracious office; and so here set forth not armed, as the rest,but in a Priestly habite. See Chap.10.1.

among them] Heb.*in the midst of them:* but none of the six,ver.2. because those every of them had weapons, and were ordained to destroy the wicked;but this had a Writers ink-horn.

ink-horn] To mark them in the forehead that mourned for the sin of the City,ver.3.that they might be kept safe,That falleth out in Jeremy, Baruc, Abedmelech, and such godly persons. So in the spiritual fall from the faith to Idolatry, which the Apocalyps revealeth, an angel cometh from the East, and sealeth a great number, Apoc.7.

by his side]Heb.*upon his loyns.*

brazen Altar]Namely,the altar of burnt-offerings,2 Chron 4.1. Now these angels do here present themselves, as it were, to receive their Commission from God coming out of his Temple, ver. 3,5.

V.3. *And the glory of the God*] Seen in the full vision and description of it by the river Chebar, Chap.1.1,28. and again in the Plain,Chap.3.23. and lastly, at the North door of the inner-gate (of the Lords house)in Jerusalem,Chap.8.4. visiting his house,and shewing to Ezekiel the abominable Idolatries of his people there.

was gone up]Or, *went up*; that is, his glory more properly and peculiarly. So called, Chap.1.25,26,27,28. was gone up from the Cherubins and wheels, leaving them at the North door of the inner-gate,Chap.8.4.

from the Cherub]Cherubins:not those in *Sancto Sanctorum*; there was no mention of them before, nor any notification or specification made of them now; neither was there any visible sign of Gods glory sitting upon the Cherubins that were over the propitiatory in the most holy place, that might be said here to be gone up from thence. These therefore here are to be understood of the same four living creatures,wights and Cherubins, which alone are menti ned and described, Chap.1.5,&c. and 8.4. and so all along after in the 10, Chapter throughout, and Chap.11.22,23. to the end of this heavenly vision, and were now (as hath been said)at the North door of the inner-gate, Chap.8.4. from whence it appears they removed to the right side of the house, Chap. 10.3.

to the Threshold of the house] Or, *Temple*; there to pronounce the sentence, for marking some to be spared,and for slaying others. We read not that the Cherubins were there at the Threshold. That place,Chap.10.4 makes not to the contrary;as it is well cleared by our translation.

And he called to the man]Namely, the Son of God which sate upon the Throne,Chap.1.26. called to this Angel,

V.4. *A mark*] The Hebrew word is תו which signifies a mark; and is not the bare letter ת. All this happened in vision,for a figure of the distinction which God makes in his general judgements, betwixt his elect Believers and the wicked. See Exod. 12.7, 13. Apoc.7.3.and 3.12.we read of antichrists mark,Apoc.13.16.

That sigh] He sheweth what is the manner of Gods Children whom he marketh to salvation;to wit,to mourn and cry out against the wickednesse which they see committed against God.

V.5. *Slim hearing*] Heb. *Mine eares.*

V.6. *Slay utterly*]This executed,2 Chron.36.17.

The Mark]Thus in all his plagues the Lord preserveth his small number,which he marketh,as Exod.12.23. Rev.7.3. But the chief mark is the Spirit of adoption, wherewith the heart is sealed up to life everlasting.

and begin at my Sanctuary] 1 Per.4.18. begin at the very place where you are. My Sanctuary shall be no Sanctuary to priviledg them from slaughter, 1 King.1.50,51.and 2.28. because by their sins they had so profaned it, 2 Chron.36.14.

The ancient men]Chap.8.11.

V.7 *defile the house*] Make a slaughter there, and bear no respect to the holy place;for according to the law a place was defiled by a dead carcasse,or by blood spilt therein.

the Court] Of the Priests, and of the people.

V.8. *and I was left*] Rom.11.3.

Ah, Lord God] This declareth, that the servants of God have a compassion,when they see his judgments executed.

V.9. *Then said*] Jer.9.3.to 17.

Of Israel and Judah] The conjunction copulative seemeth to be put by way of interpretation;so that the former word is expounded by the latter: Or it may be said,that among the tribe of Judah,some of the ten Tribes did remain.

full of blood]Heb.*filled with*; That is,with all kind of wickednes; read Isa.1.15.

perverseness[e] Or,*wrestling of judgment.*

The Lord hath forsaken]Chap.8.12.

V.10. *Mine eye shall not spare*]Chap.5.11.and 7.4.and 8.18.

V.11.*The man clothed*]Ver.2.

reported] Heb.*returned the word.*

CHAP. X.

Vers.1. *THen* this Chapter figures out again more fully Gods scattering the fire of his wrath upon the City of Jerusalem;and also shewes the withdrawing of his gracious and glorious presence from it.

in the firmament]Chap.1.22.

The head of the Cherubins] Which in Chap.1.5. he called four living creatures; described there at large.

A Saphire Stone] Chap.1.26. Heb.*as a Saphire Stone*; as the appearance of the likeneſse of a Throne, appeared over them; and Christ in his glory upon it: as is perceived by the next verse. See Chap.1.26,27.

V.2. *The man clothed*]Of whom,Chap.9.2.

between the wheeles] Ver.13.

under the Cherub] Cherubins, which were not far off, on the right side of the house in the next verse.

fill thine hand]Heb.*the hollow of thine hand.*

coals of fire] Of this fire,mention is made, Chap.1.4,5,13,27. a sign of Gods Majesty, in wrath and judgment who is a devouring fire,which devoureth the wicked and such as are his enemies, Psal. 18.8,13. And here we see the same man or Angel, formerly a Minister of mercy, Chap.9.2. now in this place an executioner of Gods fiery wrath and vengeance.

over the City] This signified that the City should be burnt; which vision of Ezekiel took effect,almost five years after,Chap.8.1.and Jer.52.4,5,6,11,13. compared together.

V.3. *Now the Cherubins*] With all the rest of the frame, the wheeles.

stood on the right side of the house]Being removed from the North door,of the inner-gate where the glory of the Lord left them,Chap. 8,3,4. with Chap.9.1. The right side is the South; the Scripture supposing a man in posture with his face towards the East, at hath been

seen saide: and so thereupon the Sea, that is the midland Sea, is called the West, Dan 8.4.

when the man went in] Namely under the Cherubins for to take some of the fire coals.

cloud] That *cloud*, Chap.1.4. or cloudy darkenesse, in which was hidden this apparition of Gods glory; or rather another cloud, being now, as at many other times, an usual token of the glorious presence of the Divine Majesty, Exod.40.34, Num.9.15, and 16.42. 1 King.8.10,11.

inner Court] Namely the Priests Court, or the Court of the Temple.

V.4. *Glory of the Lord*] Chap.1.25,26,27,28. and Chap.9.3.

went up] Heb. *was lifted up*.

Threshold of the house] Chap.9.3.

Court] To wit, the Priests Court.

V.5. *sound*] Chap.1.24.

utter Court] That is the peoples Court, which way the Lord was now going, as he departed from his Temple.

voice] Namely, as thunder, Psal.29.3,4,5.

V.6. *and it came*] Returns to the fuller prosecution, and explication, of that which he began to speak of in the second Verse.

V.7. *Stretched*] Heb. *sent forth*.

V.8. *a mans hand*] Chap.1.8.

V.9. *And when I looked*] Are petition & description of the former vision in the first Chapter, with some alterations made for the further clearing and confirmation of it.

beryll stone] Chap.1.16.

V.11. *when they went*] Chap.1.12,17.

head] According to some he meaneth the Cherubim which stood by each wheel; but it is better to be understood of him that sate upon the throne, who guided the whole chariot by an universal and equal inspiration, Chap.1.12,20,21.

V.12. *And their whole body*] In this varying somewhat from the former vision, Chap.1.18, and being more glorious then it: setting forth more fully the all-seeing providence of God; clearly guiding and governing all things whatsoever.

wheeles] The outward circle and rings of them, Chap.1.18.

That they four had] Chap.1.18.

V.13. *it was cryed unto them*] Or, they were called in my hearing, wheel, or galgal, or round world. What was commanded them is not here set down; but all this seems to signifie nothing else, but that the wheels did absolutely obey the Son of God, as well as the Cherubims, who had life in them, and that they received all their motion from him.

V.14. *And every one*] Chap.1.10.

The first face was the face of a Cherub] Seeing that Ezek.1 10. among the four faces there is an oxes face, instead of which here is set down a Cherubs face; some conceive that *Cherub* signifieth properly the figure of an oxe, under which Hieroglyphically was represented an Angel; as indeed in the Syriac tongue, the word *cherub*, is taken from a word which signifieth drawing the plough, which is the Ox his proper labour; and therefore they are called the *same faces*, ver.22. Howbeit, *Cherub* is commonly taken for a beautiful childs face.

V.15. *The living Creature*] So ver.17,20. and so Chap.1.20, yet called also *living Creatures*, Chap.1.13,14,15,19. and four in number, Chap.1.5,22. This is the same living wight, with the difference aforenamed.

V.16. *And when the Cherubims went, the wheels*] There was one consent between the Cherubs and the wheels, Chap.1.19,20.

V.17. *Spirit of the living*] Or, *of life*.

V.18. *Then the glory of the Lord*] Chap.10.4. and 9.3.

stood over the Cherubims] Came from the threshold of the house, Chap.9.3. and 10.4. and stood over the Cherubims, that stood on the right side of the house, ver.3.

V.19. *at the door of the East gate of the Lords house*] Namely of the peoples court, which was the first coming in of the Temple: and so by degrees the Lord and his glory departed more and more from his Temple. See Chap.11.22,23.

V.20. *And I knew that they were the Cherubims*] The same, though with these small variations.

V.22. *same faces*] ver.14.

CHAP. XI.

Verse.1. MOreover] This Chapter which ends the vision, sheweth Gods fierce wrath pursuing the remant of the wicked desperate Idolaters, that should escape out of the destruction of Jerusalem; the promises of Gods mercy to the godly penitents among those that were already in Captivity in Babylon: and the glory of God finally departing, leaving, and forsaking the Temple and City of Jerusalem.

The Spirit lift me up] In vision I thought I was carried up into the air from the Priests Court.

to the East gate] Of the court of the people, that Chap.10.19. where the glory of the Lord now was.

five-and-twenty men] These seem not to be the same that were spoken of, Chap.8.16. But these seem rather to be the Senate of Jerusalem, whereof the two here named, were chief. And hither the Princes and Magistrates did often use to resort, for judgment: as Jer.26.10. These twenty five, being after that charge given, Chap. 9.1,2,5,6,7. seem to be freed from that judgment in the City; and are sentenced to another judgment afterwards, ver.7,8,9,10,11. save that Pelatiah, one of the chief among them, was strucken with present sudden death, ver.13. for a sign and token of Gods wrath against them.

V.3. *It is not near*] Or, it is not for us to build houses neer. There is no likelihood that these Prophets predictions, concerning the taking and desolation of Jerusalem, should happen so soon; wherefore without taking any more care about it, let us take our ease; the storm is fallen, and hath spent its rage upon the Jews which are already gone into captivity with Jehojakim. See Ezek.12.22,27, Amos 6.3. 2 Pet.3.4. or rather, if we should build houses neer the walls of Jerusalem, the Chaldeans would come, and make use of them against us, and thereby the rather take the City; and so indeed it should become the Cauldron, and we the flesh in it. They likely have herein an eye to Jeremies prophesie, Chap.1.13. though betwixt fear, and scorn.

V.4. *Prophesie against them*] Namely, in vision, using such gestures, and doings, as if thou were in Jerusalem speaking to this people.

V.5. *And the Spirit*] Chap.1.3. and 3.14.

O house of Israel,] And chiefly those, Chap.35.1,2.

V.6. *ye have multiplyed*] This may as well be referred to the murthers and violences committed by the Inhabitants of the City; as to the occasion which they had given, through their perfidiousnesse to the king of Babylon, and their obstinacy in not yeelding to him according to Gods command, to cause a very great number of the people to dye by famine and pestilence; and so they made up the flesh for the cauldron.

V.7. *your slain*] Chap.24.3.10 the 14. Mic.3.3.

they are the flesh] They indeed shall remain there: but you the chief and heads shall be carried out to the slain, Jer.39.6. & 52.10, 24,25,26,27.

V.8. *ye have feared the sword*] Isa.66.4. Jer.42.16. Prov. 10.24.

V.9. *hands of Strangers*] That is, of the Chaldeans.

among you] Or, *upon*, or *against you*.

V.10. *in the border of Israel*] That is in Riblah, 2 King.25,6,21. which City was placed in the land of Hamath, 2 King.23.33. and Jer.39.5. on the Northern border of Israel. Num.34.8. Josh.13.5. 1 King.8.65. See the fulfilling of this prophesie, Jer.52.10, 24——27.

V.11. *Shall not be your Cauldron*] That is to say, ye shall not remain in it, nor dye in it; but in the border of Israel.

V.12. *for ye have not*] Or, *which have not walked*.

V.13. *when I prophesied*] The Prophet saw this sudden death in vision, as an execution of the foresaid threatnings; whereupon he feared that God would presently destroy every thing, and make a full end.

fell down] Chap.9.8.

V.15. *Thy brethren*] They in the captivity in Babylon, are they that are thus wronged and reproached: They that remain still at Jerusalem, thus deem and doom you, as cast off and forsaken of God, who forsook his land and worship, and have nothing now to do with the Lord: and that they remaining in Jerusalem, are alone Gods people, and heires of all the priviledges of grace.

V.16. *Yet I will be to them*] That is, though they are but in Jerusalem, yet they shall have from me really, and in spiritual vertue, that which was figured by the material Sanctuary in Jerusalem, namely, the presence of my grace and favour; my protection, comfort, and conduct of my Spirit, &c.

a little Sanctuary] Heb. *little is after Sanctuary*: and it may be read, yet will I be to them a Sanctuary for a little, (to wit time) in the countries where they are, or shall come to; namely for those 70 years in Babylon, Jer.25.11. and 29.10. Or, a little Sanctuary imports no little blessing of Gods favour to them, and protection over them, in the countries where they shall be scattered.

V.17. *I will even gather you*] Under the corporal return from the captivity, is also understood the spiritual gathering together of the Church under the Messias.

V.19. *I will give them one heart*] Chap.36,26,27. Jer.24.7. and 32. 39. and 32.39.

a new Spirit] Psal.51.12. Eph.4.23. in lightning the mind, which before was darkenesse in spiritual things, neither seeing nor able to perceive them; and changing the will which before was enmity against God his grace, neither subject to it, nor could be subject. So God challengeth the whole work of mans first conversion to himself.

stony heart] Zach.7.12, neather mild one meaning the heart whereinto nothing can enter and regenerate them; giving them a will

will pliable to my Word and Spirit, sensible of my motions, and of my acts of mildnesse, or severity; soft and ready to receive my grace, 2 Cor.3.3.

V.20. *will be their God*] Chap.14,11. and 37.27.

V.21. *whose heart walketh*] Who cannot turn by any good reason, or sound judgment, from their foolish inclination to idolatry.

I will recompense] Chap.9.10.

V.22. *Then did the Cherubims lift up their wings*] And the whole heavenly vision of the glory of the Lord.

V.23. *from the midst of the City*] Whither it was formerly come from the door of the East gate of the Lords house, or of the utter court of the Lords house, Chap.10.19.

and stood] This is Gods last step at his departure; by which is signified, that God would yet make one trial more, to see if the people would call him back by invocation, and lively repentance: Or, that God being gone out of the City, flood there to be present at, and see the ruine of it. See the promise of his returning upon the self same hill, Zach.14.4.

the mountain] Which is the mount of Olives, 2 Sam.15.30.

V.24. *by the Spirit of God*] Not corporally, nor in a dream, and natural imagination; but in a divine and supernatural rapture, caused by the Holy Ghost.

went up from me] As Gen.17.22.

V.25. *unto them of the Captivity*] To those Elders, that were in some kind, witnesses of this rapture and extasie, Chap.8.1. and to the rest of the captivity.

CHAP. XII.

Verse. 1. THe word] This Chapter shadows out the flight, deportation, captivity, and calamity of King Zedekiah, and of the Jews yet remaining in Judea; and avoucheth the truth and speedy execution of it, against their proverbial scoff, and stout scorn to the contrary. This prophesie, and the rest to the 20. Chapter, came to Ezekiel, and were uttered by him, within the space of eleven moneths and few dayes, in part of the sixth and seventh year of Jehojachims captivity, and Zedekiahs reign, and within three years before the siege began, Chap.8.1. and 20.1. and 24.1 and Jer.52.4. compared together.

V.2. *have eyes to see*] Isa.6.9. and 42.18,19,20. Which is taught, and illuminated in the knowledg of my will, but make no use of this gift; but doth out of meer malice withstand it, and endeavours, and strives as much as it can to put it out; wherefore the sin is so much the more aggravated, Joh.9.41. Ephes. 4.18.

V.3. *prepare thee*] This is a sign or type, whose interpretation is set down, verf.10,11.

stuff] Or, *instruments*; as thy Hat, Cloak, Shoos, Staff, Houlhold-stuff, &c. Mat.10.9,10.

It may be] Whiles there is any hope left, trial shall bee made even this way; to convert them, or else convince them the more.

They be a rebellious house] Because they are not touched with thy plain ordinary preaching, therefore add this expres signe thereunto.

V.4. *Bring forth thy stuff*] Take all these things which thou hast prepared, to have them all ready at thy need.

by day] that they may be eye-witnesses of it.

at even in their sight] as the fittest time for stealing away by flight, 2 King.25.4. Jer.39.4. and 52.7.

V.5. *Dig*] the more lively to expresse their fearfull flight.

V.6. *in the twilight*] verf.12. By night, Zedekiah fled through the Kings garden, and through the gate, between the two walls; and he went through the fields: the Chaldeans took him at Jericho, brought him to Riblah, condemned him, slew his children before his eyes, and brought him to Babel; but he never saw Babel, being made blind before.

Cover thy face] verf. 12.

a sign unto the house of Israel] Chap.4.3. Psal.71.7. Thus the wheels of Gods Government appear full of eyes, that so accordingly ruled Zedekia's scale.

Verf.8. *And in the morning*] after that he had done that verf.7.

V.9. *What doest thou*] Do they not deride thy doings? Not aske thy meaning in shewing this type and figure? Are they so stupid, not so much as to enquire? The false prophets, it seems, had strangely bewitched them, Chap.13. and Jer.28. 1,2,3,4,10,11. and Chap.29. 8,9,15,21. to the end of the Chapter.

V.10. *This burden*] a prophetical sign of threatning, and calamity, Isa.13.1. Jerem.38.23.

Prince in Jerusalem] Namely, Zedekiah.

Verf.11. *I am your sign*] Esay 7.3,16. and 8.3,4,18. and 20.3.

they shall remove] they in Jerusalem, and in the land of Judea.

captivity] that is, into the Babylonish captivity. See the accomplishment of this, 2 King.25.

V.12. *and the Prince*] ver.4,5,6. to wit, Zedekiah with his Courtiers, shall flee in the night time; he in the habit of a poor traveller; his face covered, either that he might not be known; or by reason of sorrow and grief. See 2 King.25.4. Jer.39.4.

V.13. *My net also will I spread*] When the King shall think to escape by flying, I will take him in my net; as Chap.17.20. (and 32.3.) by sending after him the Chaldean fouldiers which shall pursue and catch him, 2 King.25.5.

yet shall he not see it] For his eyes were put out at Riblah, 2 King. 25.7.

dye there] in Babylon.

V.14. *Draw out the sword after them*] Chap.5.2,12.

V.15. *And they shall know*] Even experience shall teach them, the school-mistresse of fools; when they shall see me to be the God of truth, in the executing my judgments upon them, which I now threaten against them: that I do not threaten in vain, but say the word, and perform it; as it is, Chap.12. 25,28.

V.16. *A few men*] Heb. *men of number*; that is, which may easily be numbred; or few in number; as Gen.34.30.

declare all their abominations] that is, confessing their sins and idolatries, give testimony for Gods judgments against them.

V.18. *Eat thy bread with quaking*] Another prophetical sign or type: that is in the taking of thy food, seem to be an affrighted and perplexed person, Chap.4.16.

V.19. *people of the land*] Namely, the common sort of the people of Judah, of the city and land.

They shall eat their bread with carefulnesse] During the distresse of the siege; by the means of which, and after which, all the country shall be wasted, according to my decree.

all that is therein] Heb. *the fulnesse thereof*.

V.22. *the dayes are prolonged*] Of Gods judgements, foretold by the Prophets, they shall either be prolonged, or disanulled and brought to nothing. Because they did not immediately see the prophesies accomplished, they contemned them, as they should never be fulfilled; see verf. 27. Chapter 11. 3. Amos 6.3. 2 Per.3.4.

V.23. *effect of every vision*] that is, the things fore-told, and signified by the visions.

V.24. *There shall be no more*] I will confound and disanul all false prophesies, made according to every ones fancy, and for to gain favour; by the accomplishment of my true prophesies.

vain visions] Chap.13.23.

V.25. *in your dayes*] Within six years, all these judgements threatned, were executed and accomplished.

V.27. *for many dayes to come*] verf.22. that is. It shall not come to passe in our dayes, and therefore we care not for it. Thus the wicked ever abuse Gods patience and benignity.

CHAP. XIII.

Verse. 1. AND *the word*] In this Chapter, Ezekiel, from God, prophesies against the false prophets, and prophetesses.

of the Lord] Chap. 1.3. This command from the Lord, which hereafter follows.

came unto me] The manner how, not particularly set down.

V.2. *out of their own hearts*] And not by Gods commission and direction, ver.3. Jer.14.14. and 23.9,13,14,15,16,17,21,22,25, 26,27,28,30,31,32.

V.3. *follow their own Spirit*] Heb. *walk after*. That do meddle with prophesying after their own proper motion, being driven thereunto by their own carnal affections; and declare nothing but their own imaginations, and inventions, fancies and dreams.

V.4. *Foxes*] Which spoil the Lords vine-yard; as Foxes do, Cant.2.15.

deserts] Heb. *in dry places*. Where no poultrey, or other birds are to feed upon; whereupon, being hunger-flatved, they gape after prey; and scarce upon the meaneſt food, ver.19.

V.5. *Ye have not gone up*] Manners of speech taken from siegers, in which the duty of Captains are to repair and fortifie the place, and then stand to defend it, if there be any breach made. The true strength of the Church, is faith, obedience, piety, &c. The defence, is, invocation, intercession, repentance, and zeal to repress the wicked, &c. Psal.106. 23.30. Chap.22.30. The false prophets are here reproved, for failing in both these duties.

day of the Lord] Of his judgments.

V.6. *The word*] Which they falsly fained, Jer.28.2,3,4, 10,11.

V.9. *And mine hand*] See Jer.20.3,4. and 28.16. and 29.21, 22,31,32.

They

They shall not be] I will root them out of the world; so that they shal not onely be debarred from having any voice or place, in publike assemblies, Jer.26.7. but they shall not so much as be members of the people.

Assembly of my people] Or, *secret*, or, *counsel*.

they shall not be written] Not written in the Registers among the number of them, that shall return out of the Captivity; nor shall enter and repossess the land, Ezr.2. and Chap.8. Nehem.3. and Chap.7. and 10. and 11. and 12.

And ye shall know] See Chap.12.15.

V.10. *Peace*] They did not as was requisite, ver.5. See ver.16. Jer.6.14. and 8.11. and 7.4.10.

built up a wall] Whereas the true Prophets prophesied the destruction of the City to bring the people to repentance; the false prophets spake the contrary, and flattered them in their vanities, (Jer.28.8.9.) so that what out false prophet said, (which is here called the building of the wall) another false prophet would affirm, though he had neither occasion, nor good ground to bear him out in it.

daubed it with untempered mortar] See ver.15. Chap.22.28.

V.11. *an overflowing shower*] Hereby are meant Gods extreme judgments.

V.12. *Shall it not be said unto you?*] You will bear the just reproofs of your flattering predictions.

V.14. *in the midst thereof*] You shall be enfolded in the ruines of it.

and ye shall know] Ver.9. So ver.21. and 23.

V.15. *untempered mortar*] Whereby is meant whatsoever man of himself setteth forth falsly, under the colour and authority of Gods Word.

The wall is no more] I will presently destroy both the wall and the daubers thereof.

V.17. *Against the daughters*] Women that were false prophetesses; that look so much upon them contrary to the modesty of their sex, and to the truth of God. Indeed God raised up *Miriam*, Exod.15. *Debora*, Judg.4.5. *Hulda*, 2 King.22. 2 Chron.34. *Anab*, Luk.2.36. *Philip's* daughters, Act.21.9. and the Devil would never be behind to raise up his like Instruments; as these here; as Noadiah in the dayes of Nehemiah, Neh.6.14. Jezebel in the Church of Thyatira, Apoc.2. women laden with sins, led away with divers lusts, 2 Tim.3.6.

their own heart] See ver.6.

V.18. *That sow pillowes*] They did use these signes and ceremonies after the manner of the Prophets: and it should seem that the pillowes were a sign of peace and ease for the one, and the vailes, of mourning and calamity for the other; according to the custome of covering their faces in like cases, 2 Sam.15.30. and 19.4. Esth 6.12. and 7.8. Job.9.24. And to this, that which is spoken, ver.19. and 22. seemes to have relation.

To all] Indifferently to whom they please, without regarding either Gods Will, or the worth, or the unworthiness of men.

arm-holes] Or, *elbowes*.

and make kerchiefs] Head-tires, vailes, bound to the heads, and to cover the faces.

every stature] Namely, of all conditions and qualities of men, great and small, young and old, to fit all sorts.

hunt soules] To ensnare them in errour; and consequently in perdition.

V.19. *pollute me*] Making me the author and maintainer of of your lyes, and deceits; without any respect to my most holy Name.

handfuls of barley] For any light reward, Mic.3.5.

slay the soules] Denouncing death and unhappy chances to good men, and raising perfecution against them among the people; and contrariwise promising life and prosperity to wicked men, and so some way defending them against the Justice of them.

V.20. *Behold, I am against your pillowes*] I will quickly cause you and your false Ceremonies to perish.

To make them fly] Or, *into gardens*, or, *groves*, for spiritual and corporal idolatries.

V.22. *heart of the righteous sad*] By threatning them that were godly, and upholding the wicked.

strengthned the hands of the wicked] Jer.23.14.

by promising him life] Or, *that I should save his life*. Heb. *by quickening him*.

V.23. *See no more vanity*] I will root you out, that you may no more seduce my people, with your deceits, Chap.12.24.

CHAP. XIV.

Vers.1. *THen came*] This Chapter shewes the Idolatry and impiety of the Jews; and denounceth Gods judgments against them and their false prophets; and that by an irrevocable decree.

came] To enquire of the Lord, ver.7. Chap.20.1.

Certain of the elders of Israel] Namely, of the heads of the people that were in Babylon.

sate before me] In Babylon. Therefore these seem to be elders that were already captives in Babylon. Indeed some learned men take these to be certain elders, not yet in captivity, but sent as ambassadours from King Zedekiah to Nebucadnezzar, or prime men in the ambassadours company: And this the rather, because the matter and contents of this Chapter seem best to agree to the Jews in Jury, under the reign of Zedekiah, not yet captivated. But that ambassadge being in the fourth year of Zedekiah; and this being two years after, as appears by Jer.28.1. and 29.3. and 51.49. and Ezek.8.1. and 20.1. compared together, makes that opinion the less probable. However this their gesture and demeanour shewes the hypocrisie of the idolaters, who will dissemble to hear the Prophets of God, though in their hearts they follow nothing less then their admonitions, and also how by one means or other, God doth discover them.

V.3. *Idols*] The word signifies dung: such are idols, base things, or dunghil deities: and as dung offends a mans eyes and nose, so do idols offend God; yet Idolaters will make their hearts Temples for them.

and put the stumbling block] They are not onely Idolaters in heart, but also worship their filthy Idols openly; seeking out objects and baites fitting to nourish and kindle that wicked inclination to Idolatry, and catching occasion to fulfill it. See Zeph.1.3. or they themselves by their sins will be the causers of their own ruine, Chap.18.30.

Should I be enquired of at all by them?] Being such, how dare they once appeare before me, to enquire counsel of me? is it not a mere hypocrisie and scoff in them, to come to me to ask for help and counsel, in their distresse, seeing their hearts are separate from me, and they being the onely causers of the evils which they suffer? Should I answer them when they seek me?

V.4. *Prophet*] To enquire of things which the Lord hath appointed to come to pass.

according to the multitude of his idols] Not answering him to what he asketh; but to speak onely as his abomination hath deserved: his Idols shall not shut up or close my mouth, but they shall rather open it against his Idolatries, ver.5. and to denounce the sentence of punishment against him for it.

V.5. *That I may take*] That is, my answers shall be like so many snares, or stings, to their consciences convinced by my Word, will they, nill they; and thereby will I keep them, as it were, shut up in expectation and fear of my unavoidable judgments: or, I will give them over to the delusion of their own hearts, as their idols lead them, 2 Thess.2.11,12.

V.7. *Stranger that sojourneth*] Strangers and sojourners not to be tolerated in their idolatry, Exod.20.10.

separateth himself] Like unto a harlot that separateth her self from her husband. See Hos.4.14,10. and 9,10.

by my self] Not according to his design that asketh the question, nor meerly and solely according to the Prophets pleasure: but I will take the matter upon me my self, and I will answer according to my most holy truth and justice; as in the verse following.

V.8. *Set my face*] Chap.15.7. Lev.17,10.

a sign and a proverb] Deut.28.37. Chap.5.15. namely, for a spectacle of my judgments, of whom every body shall speak.

Cut him off] Some for example.

ye shall know] See Chap.12.15.

V.9. *If the Prophet be deceived*] God, for mans ingratitude, raiseth up false prophets, to seduce them that delight in lyes, rather then in the truth of God; and thus without sin, in justice he punisheth sin by sin, 1 King.22.20,22. and destroyeth as well those Prophets, as that people, ver.10. See Iob 12,16. Ier.4.10.

when he hath spoken a thing] Or, *word*, to please them; *placentia*.

I the Lord have deceived] 1 King.22, ver.23. 2 Thess.2.11,12. Rom.1.24. He deceives him by suffering him to be deceived by their rewards; as Iudges fometimes are by bribes; and birds, and fishes by baites; by withdrawing also his *Spirit*, and restraining grace from him; and by ordering wisely and justly such occasions, and occurrences as work upon his corruption.

I will stretch forth mine hand] Though he doth but what I by my secret providence, have suffered him to do, yet will I punish him, because he sinneth against my law, which is the rule of humane actions.

V.10. *And they shall bear*] Both the false prophet whom God makes use of in seducing of others; and the seduced; though they would plead for themselves, and lay the fault upon their seducer; yet God will punish both.

V.11. *Israel may go no more astray*] Thus Gods judgments against the wicked, are admonitions to the godly to cleave unto the Lord; and not to defile themselves with the like abomination.

V.13. *Land sinneth*] The meaning is, when I have once resolved to punish a land, I will not forbear to do it for any manner of intercession: all intercession were but lost labour, the final decree being once past, Ier.7.16. and 11.14. and 14.11.

Then will I stretch] Or, *and I stretch*.

and

and will break] Or, *and break*.

staff of bread] Chap.4.16. and 5.16. Lev.26,26. Esay.3.1.

and will send] Or, *and send*.

and will cut] Or, *and cut*.

V.14. *Though these three men*] A case supposed; as Jer.5.1. and 15.1. to shew, his sentence here to be irrevocable, his decree unasterable (as those of the Medes and Persians; himself inflexible, inexorable.

Noah, Daniel, and Job] Ier.15.1. *Moses* and *Samuel* are named in the like case, *Daniel* a man here of this singular note and eminency, though living now among them in the Captivity, and being carryed away young, about 14. years at the most before this time, 2 King.24.1. Jer.25.1. Ezek.20.1. Dan.1.1. and 2.1. compared together. See Ezek.28.3.

were in it] Living, supposing the other two, were living as well as *Daniel* now was.

their own soules] Neither Sons nor Daughters, ver.16,18,20.

by their righteousnesse] Though in other cases, the effectual fervent prayer of one righteous man availeth much, Jam.5.16. And the sentence against Sodom was revocable, if ten righteous persons could have been found in it, Gen.18.32. and Jerusalem it self, in some part of Josias time, would have been spared and pardoned, if a just man could have been found in it, Jer.5.1. But here now the decree was past, an end was come, Chap.7.2.3,4,5,6,7,10. However no place here for the prayers of the dead: nor for the pretended works of supererogation, which the Papists imagine: The meaning in this place is, that a very few (which he calleth a remnant, ver.22.) should escape these plagues, whom God hath sanctified and made righteous: So that this righteousnes is a sign that they are the Church of God, whom he would preserve for his own sake.

V.19. *In blood*] The Pestilence by corruption of the blood, is deaths bloudy and speedy executioner.

V.21. *How much more*] That is, I do alleadge all these examples of particular scourges, to conclude, that I shall much less be entreated, when I shall resolve to joyn them all together, for a deluge of evils, which are brought to the height.

four sore judgments] Chap.5.17.

V.22. *A remnant*] Chap.5.3.

come forth unto you] Within a very short time they shall be brought hither to Babylon into Captivity, like as you are.

comforted concerning the evil] When ye shall know their grievous sins, you will have cause to acknowledge Gods justice, and strengthen your selves against the scandal of this destruction, and give glory to God; and likewise be comforted in your Captivity, knowing the far greater evils and miseries which they in Jerusalem and Judea had suffered and endured.

V.23. *when ye shall see their ways, and their doings*] The just rewards of their evil works; as the words following do shew.

CHAP. XV.

Vers.1. *AND the word*] This short Chapter again sets forth Gods heavy judgment, against Hierusalem and the land of Judea; in a type, and the exposition of it.

V.2. *what is the Vine-tree more*] As if he should say, What is there in the Jewes at Hierusalem, and in the land of Judea: yet under the reign of King Zedekiah, why they should so vaunt, and feoffe up themselves? or why I should so spare them?

V.3. *Shall wood*] The wood of the Vine, which is the thing here brought in comparison, is of less use then other wood; not good to make so much as a pin of it; nor for any other use, but fit for the fire.

V.4. *It is meet for any work?*] Much less is it meet when it is half burnt: so it is expounded in the next verse, Joh.15.6.

V.6. *As the Vine-tree*] The explication of the former Type.

V.7. *And I will set my face*] See Chap.14.8. Levit.17,10.

and another fire] They shall go out of one fiery judgment into another: as 1 King.19.17. Amos 5.19. Jer.48.43,44.

V.8. *committed a trespass*] Heb. *trespassed a trespasse*, Chap.14.13.

CHAP. XVI.

Vers.1. *AGain*] In this Chapter the Prophet sets down the history of Gods dealing with the Church of the Jewes from first to last, under a continued allegory of a wretched maid, miserable in her birth and infancy, unpitied and cast away; till God took care of her life and preservation, caused her to grow up to comelinesse and beauty, and by Covenant took her unto himself. After which he bestowed all manner of rich and precious blessings upon her; till she became renowned through his comelinesse which he had put upon her. But she then shamefully abused all his blessings, and played the whore in all abominable manner: whereupon he pours out his wrath upon her even by her idolatrous Lovers: and recounting her sinnes above Samarin's, and Sodom's, he awardeth her a condigne punishment, and yet addeth, in the end of all, Evangelical promises of repentance, grace and mercy in after times.

V.2. *Cause Jerusalem to know*] Namely, the remnant of the Jews which are in Jerusalem, which represent the whole body of the Nation and State, as being the seat of the Church and head of the Kingdom.

V.3. *Thy birth*] Heb. *cutting out*; or, *habitation*. Though you be of Abraham's race, yet you are so degenerate, that you deserve rather to be called Amorites and Hittites which were two accursed Nations, ver.45. Gen.16.3,4,35. and 27.46. See Isa.1.10. Joh.8.33,37,40,44. Rom.2.28. and 9.7,8.

V.4. *Thy nativity in the day thou wast born*] Hos.2.3. An allegory, continued in all this Chapter; wherein the peoples estate, both spiritual and temporal, is represented by a wretched maid; after fostered, married, exalted, and enriched through mere grace. If their *Nativity* be referred to the time when it came to some form and perfection of a Nation; and was brought from Egypt, the multitude of Israel, then forsook not the idols of Egypt, Ezek.20.8. But more likely it is to be referred to the calling of Abram their father out of Ur of the Chaldees, where, he likely, and his ancestors sure, were Idolaters, Josh.24.2,14,15.

thy navel was not cut] Ternstaken from that which useth to be done to little children newly born, to them, that the people had no humane help or assistance, but were utterly forsaken in their misery.

thou was not salted at all] Salt being used about these little creatures, to bathe and rub them, to dry up, cleanse and strengthen the body of the child.

V.6. *Polluted in thine own blood*] Heb. or, *troden under foot*. Being thus in the filthiness, and forsaken of all men, I took thee, and gave thee life; whereby is meant, that before God wash his Church, and give it life, there is nothing but filthiness and death.

yea I said] God often repeated his promise to Abraham, Gen.12. and 13. and 15. and 17. and 18. and 22. Chapters.

V.7. *I have caused thee to multiply*] Heb. *Made thee a million*.

To multiply] According to my promise, Gen.12.2. and 13.16. and 15.5. and 17.2,4. and 22.17. See the accomplishment of it, Exod.1.7. Deut.1.10.

excellent ornaments] Heb. *ornament of ornaments*.

thy breasts are fashioned] He continueth the same figure of a maid, that is now come to age to have a husband: to signifie the time appointed by God to set his people at liberty, and honour them with the title of his Church, and to make his covenant with them in Horeb, Cant.8.8. Hos.2.15.

naked and bare] Without ornament, honour, or defence; as ver.4,5,6. yea even in Egypt thou wast in misery and Captivity.

V.8. *was the time of love*] For me to marry thee: That time fore-told, Gen.15.13. yet the true cause of this love is set down, Deut.7.7,8.

I spread my skirt over thee] Took thee to wife, Ruth.3.9. Gen.20.16. This seemes to be an ancient ceremony, wherein the husband, in sign of the right and property which he obtained in his wife, and for a pledge of his duty of protection and love, did when he married her, cover her with the skirt of his garment. Figuring here the righteousness, innocency, and merit of Christ, which hideth all the blemishes of his Church from his sight, and protects her; and hereby hewes himself to be her head, Lord, and husband: which hath at all times been the foundation and sum of the Covenant of Grace.

and covered thy nakednesse] These words, as bloud, pollution, nakednesse, and filthiness, are oft-times repeated to beat down their pride, and to cause them to consider what they were before God received them to mercy, favoured them, and covered their shame.

I sware unto thee] I made a solemn Covenant with thee, that I would take thee to be my people, Exod.19. and 24 Chapters. Jer.2.2.

V.9. *Then washed I thee with water*] Corporally, I took away from thee all signes and tokens of misery, and of thy former oppression; and inriched thee with my gifts and benefits: and spiritually, I purged thee from thy sins, which are the uncleanness of thy soul, in which man is born; and induced thee with the graces of my *Spirit*, signified by the anointing.

bloud] Heb. *bloods*.

V.10. *Badgers skin*] Which were some way neatly dressed for to make handsome shooes.

V.11. *I decked*] I furnished thee with all things necessary, and delightful; with grace, and glory.

V.12. *Thy forehead*] Heb. *thy nose*. See touching this kind of ornament, Gen.24.47. Isa.3.21.

Crown upon thine head] Hereby he sheweth how he saved his Church, enriched it, and gave it power and dominion to reign.

V.13. *Prosper into a Kingdome*] That is, didst grow up so high, that thou becamest a great and glorious Kingdome.

V.14. *Thy renown*] 2 Sam.8.13. 1 King.4.31.

Comelinesse which I put upon thee] He declareth wherein the

...ry at Jerusalem flood, to wit, in that the Lord gave them of ...bundancy and excellency.

V. 15. *But thou didst trust*] Here comes in her lewdnesse; Thou ...becom pe presumptuous and bold, by reason of the gifts received ...from me, and wouldst be no longer subject to me, nor contain thy ...selfe within the Chastity of my service and obedience, but didst ...chuse to live a loose life.

...exedst the harlot] In the times of the Judges and Kings; but ...fpecially for these three hundred and ninty years, mentioned Chap.4.5. See Chap.22. Isa.57.8. Jer.2.20, and 3.2,6,20. Thou ...hast joyned thy self also by unlawful covenants, and by imitation ...of Idolatry to prophane people, which thou hast drawn to thee by the greatnesse of thy State, and the prehemencency which thou hadst Above other Nations.

...ourredst out] Thou hast indifferently, and impudently prostituted thy self. See Chap.16 36. Jer.3.13.

hit it was] He might satisfie his lust as he would, for thou gavest him free liberty to do it.

V. 16. *High places*] Namely, the Altars, Chappels, and Temples of thine Idols, garnished with ornaments and rich tapestry, which I had bestowed upon thee for thine own use, Hos.2.8.

V. 17. *of men*] Heb. *of a male*. Namely of idols, which were as adulterers to the Idolatrous fouls; though there were many female Idols also.

V. 18. *Coveredst them*] Thus Idols cloathed, served, and worshipped.

V. 19. *A sweet savour*] Heb. *a savour of rest*: burning those offerings, as it were, to please and appease the Idols; as God had appointed they should do to him.

Thus it was] All these things were notoriously known and verified; and they are not to be denied, nor excused.

V. 20. *whom thou*] Who at their birth were mine, by virtue of my Covenant, whereby the whole body of the Nation was a Wife to me, and the particular persons as Children, wherefore thou shouldest have conferred them to me.

And these hast thou sacrificed] Chap.20.26. 2 King.16.3. and 17.17. and 21.6. Psal.106.37. Isa.57.5.

to be devoured] Heb. *to devour*: meaning by fire, read Lev.18, 21. 2 King 3.27. and 23.10. Jer.7.31.

V. 22. *in all thine abominations*] Thine unbridled Idolatry hath been accompanied with an infamous ingratitude, and presumptuous confidence, that thou couldest no more fall into thy former misery.

V. 24. *Thou hast also*] Like to an unchaste woman, who after she hath used dishonestly privately with some particular men, doth also prostitute her self publikely in a brothel-house; whereby is meant Idolatry which is commonly practised, and allowed by publike authority. See Esay 3.9.

...ominine part] Or, *brothel-house*.

...ad built unto thee an high place] Isa.57.5,7. Jer.2.20,23. and 3.2,6. and 13.27.

V. 25. *Thou hast built*] Prepared all accommodations for thy notorious and raging Idolatry.

V. 26. *with the Egyptians*] He noteth the great impiety with this people, who first falling from God, to seek help from strange Nations, (Esay 30. and 31. 2 King.14. & 25.) did also at length imbrace their Idolatry, thinking thereby to make their amity more strong. See Chap.5.10, 14. and 23.19.

great of flesh] A figurative term taken from the shameless desires of lascivious unchaste women, Chap.23.20. to signifie that the power and wealth of Egypt did intice the people to desire to adhere, and to be linked unto them.

V. 27. *have diminished thine ordinary food*] I have weakened thy estate, and taken away the abundance of my blessings from thee.

the daughters of the Philistines] 2 Chron.28.18.

...re ashamed] They detest and abhor thine unconstant and wavering Idolatry, they holding themselves constant to their ancient Idolatry, which was first established. See Jer.2.10,11,33.

V. 28. *with the Assyrians*] Chap. 13. 12. 2 King. 16. 7, 10. 2 Chron.28.23. Jer.2.18,36.

V. 29. *of Canaan unto Chaldea*] Chap.23. 14,15,16, 17. ever ...and even since that time, 2 King.20.12. Esay 39.

V. 30. *weak is thine heart*] Weakened and melted in spiritual lust; which worketh the same effect in the soules, as bodily lust doth in the bodies; extinguishing all manner of true vertue in them, and effeminating them to a base and sensual esteem of God and his service, and weakening the true worship of him in Spirit and Truth.

an imperious whorish woman] That is to say, licentious, unbridled, and uncorrigible; that taketh liberty to do what she pleaseth.

V. 31. *Thou formest thine*] As much as to say, thou hast not been sought after, nor solicited, nor rewarded, nor payed; but thou ...thy self hast solicited and paid thine adulteresses, which in a woman, is the extream of impudency. See 2 King.16.7,8,10. 2 Chron.28. ...,22,23. Isa.30.6. Hos.8.9.

V. 34. *And in that thou givest*] No body hath desired nor solicited thee. So is the sin of the people aggravated, who without any bodies inducement of their own proper motion, were run into Idolatry.

V. 35. *O harlot hear*] The denunciation of judgment, and condigne punishment upon her.

V. 36. *Thy filthinesse*] Heb. *Thy poyson*, Jer. 2. 23, 24. The meaning is, Thou hast sinned without shame, and I will punish thee with infamy and disgrace, even by them with whom thou hast sinned.

V. 37. *All thy Lovers*] The Babylonians, and other Nations in their armies, whom thou tookest to be thy Lovers, they shall come and destroy thee, Chap.23.9,22,23,24, 28.

and all them] Assyrians, Egyptians, &c.

hated] Chap.23.28.

and will discover] Chap. 23. 29. Jer. 13. 22, 26. Lam. 1. 8, Hos.2.10.

V. 38. *as*, &c.] Heb. *with judgements of*.

break wedlock] I will judge thee to death as adulteresse, Lev. 20. 10. Deut. 22. 22. and murtherers, Gen. 9. 6. Exod. 21. 12. deserve.

shed blood] That do murther the Children which they do bring forth, ver.36.

V. 39. *thine eminent place*] Namely, The City Jerusalem it self, or the whole State where Idolatry had been publickly practised, and without controll, ver.24,31.

Thy fair jewels] Heb. *instruments of thine ornaments*] ver.17,&c.

V.40. *stone thee*] He hath relation to the punishment appointed for adulteresses by the Law, Deut.22.24.

V. 41. *they shall burn*] 2 King.25.9. 2 Chron.36.19. Jer.52.13. *in the sight of many women*] Namely, of many kind of people, and Nations, whereof the Chaldean Army shall be composed; of all the Nations round about, that thou shalt be an example, or rather a mocking stock unto them, Psal.137.7. Lam.1.7,21. Ezek. 25.3,6,8. and 26.2.

V. 42. *my jealousie*] When it is fully satisfied with revenge upon thee.

V. 43. *Thou hast not remembred*] ver.22. thy first condition, and my first dealing with thee, ver.4, &c.

fretted me] Thus God takes on for Idolatry.

V. 44. *Proverb*] Taunting Proverb.

so is her daughter] As were the Cananites, and the Hittites, (who were taxed with serving of devils, and sacrificing their children to them, Levit.18.21,24. Deut.18.9,10.) and others your predecessors; so are you their successors, ye do not degenerate from them.

V. 45. *thy mothers daughter*] She an Hittite, in the end of this verse.

her husband] Namely, God the Creator of all, and Law-giver to all, whose knowledge and service those Nations utterly forsook, to worship devils; and so did she.

thy sisters] that is, of Samaria and Sodom. Thou, and Samaria, (that is, the ten Tribes) and Sodom, are like one another in sinning, as if ye were one and the self-same Mothers daughters, Deut.32.32. Isa.1.10. Jer.3.8.

your mother was an Hittite] verf. 3.

V. 46. *Thine elder sister*] Having more Tribes, and a larger Countrey.

at thy left hand] That is Northward; for the Hebrews call the fore-part the East, and the hinder part the West, the left side the North, and the right side the South: supposing the posture of a man with his face toward the East, as hath been said, Exod.26.18. Southward, or on the right hand.

thy younger sister] Heb. *lesser then thou*.

at thy right hand] Southward, Exod.26.18.

V. 47. *their abominations*] Thou hast not been content with imitating and equalling them, but hast gone beyond them; as is further avowed in the verses following.

as if that were a very little thing] Or, that was loathed as a small thing.

V. 48. *As I live*] God confirms it by an oath.

Sodom thy sister] Mat.10.15. and 11.24.

hath not done] Sodom wanted all spiritual means of grace, Matth.11.23.

V. 49. *Pride*] Sodome sins here recorded are only against the second Table. Out of that plenty, Gen.13.10. and after that Abram had refused them from their enemies, Gen.14. she had gotten none but temporal excellencies from me, and not the spiritual ones of my Word and Covenant, as thou hadst: and besides, her greatest sin was but against the second Table, and not against the first, as thine is in violating my service.

strengthen the hand] See their sins against the two Angels, and Lot, Gen.19.

V. 50. *before me*] Gen.13.13.

I took them away] Both Sodome, and Samaria, Gen.1.24. 2 King. 17.

as I saw] Or, *after I had seen*; to wit, their abominations, Gen.18.21.

V. 51. *Neither hath Samaria*] Which worshipped the Calves in Dan and Bethel.

half of thy sins] Because thou receivedst more favours as my hands, the true Priesthood being in Judah, and hast been longer suffered, exhorted, and corrected; and hast seen my judgments upon the other: therefore thy ingratitude rebellion, and obstinacy, cannot be equallized, Chap.23.11. Jer.3.6,7,8.

hast justified thy sisters] Made their sins to seem but little ones, and excuseable, by the exceese of thine; and them innocent in comparison of thee, Jer.3.11.

V. 52. *judged thy sisters*] Condemned them without any pity as wicked, and not deserving any mercy.

bear thine own shame] Mat.10.15. and 11.24. Lam.4.6.

V. 53. *when I shall bring*] That is, as I will never re-establish those Cities and Nations into their former estate; so the Jewish Nation, whatsoever their false prophets say, yet shall never be perfectly restored after the ruine which shall come upon them by the Chaldeans; in respect of the glory of the Temple, and the State of the Kingdom, and other advantages. But as concerning the spiritual good, the people had always a remainder of grace, and hope of restoration to salvation, verf.60,&c. which the other Nations had not, Isa.1.9.

the captivity] This word is taken for all kinds of extream misery, Job.42.10.

the captivity of thy captives] Namely, free them from servitude, and other continued and succesfive Calamities.

V. 54. *A Comfort*] Chap.14.22. A common Kind of speech; as if those others Nations had any way been eased, by seeing the Jews as much, or more punished then they were, Lam.4.6.

V. 55. *Then thou*] As verf.53.

V. 56. *mentioned*] Heb. *for a report*, or, *hearing*.

by thy mouth] Thou wouldest not call her punishment to mind, when thou wast aloft, to learn by her example to fear my judgments.

pride] Heb. *prides*, or, *excellencies*.

V. 57. *discovered*] Till thou was brought under by the Syrians and Philistines, 2 Chron.28 18,19. Or thus, thou wast not convinced in thy conscience, of thy obstinacy and wickednesse, when thy sister Samaria was reproachfully handled by the Syrians and Philistines, which should have been a lesson unto thee.

Syria] Heb. *Aram*.

about her] Which joyned with the Syrians, or compassed about Jerusalem.

despise thee] Would have spoiled thee, but for my preserving of thee, Esay 7. and 8. Chapters.

V. 59. *the oath*] Joyned with an execration, or curse, in case of failing. By which oath thou hadst bound thy self to me, as a people to their King, and a wife to her husband; as verf.8.

V. 60. *Nevertheless I will remember my Covenant*] I will pity thee, and so stand to my Covenant of Mercy and Love; though thou hast deferved the contrary, Gen.8.1. and 9.15,16. Exod.6.5.

I will establish] Jer.31.31,32. Hos.2.19.

an everlasting Covenant] Namely, a spiritual Covenant, made with the true Israel in spirit.

V.61. *Then thou shalt remember*] Chap. 20.43. thou shalt be touched with true compunction and repentance.

when thou shalt receive] Namely, when I shall convert both Israel, and the Gentiles, and make them members of the Church, (and perform that great promise, Gen.9.27.) whose body was represented by the old Jewish Nation, which was also first imployed in the preaching of the Gospel.

elder and thy younger] Samaria, Sodome; Jew, and Gentile.

for daughters] Gal.4.26. See Esay 54. and 55. Chapters.

but not by thy Covenant] Not by virtue of the old, external, and outward Covenant, in which the natural Jews had onely part, or such as joyned themselves to their Religion and Ceremonies; but by vertue of the new, spiritual, and eternal one, grounded upon the Messias, and upon his righteousnesse, redemption and Spirit, which is made with the whole Israel, according to saith, Jer. 31. 31, 32, 33, 34. 2 Cor.3.3. Gal.4.24,25. Heb.8.8.

V.63. *That thou mayst remember*] These things are here written and set down, to the end, that after thy re-establishment, especially in the time of the Gospel, thou mayst give God all the glory for thy deliverance, by a sincere acknowledgment and confession of thy sins, approving of, and adoring in silence those judgments, which had been formerly inflicted upon thee, Job. 5. 16. Rom. 3. 19.

CHAP. XVII.

Verf. 1. AND *the word of the Lord*] The Prophet under the parable of two Eagles and a Vine, sets forth the taking of Jeconiah from the Kingdome, and the placing of Zedekiah in his room, by the King of Babylon: Zedekiah's rebellion by relying upon the King of Egypt: Gods severe threatning of him, and his adherents for the same. And lastly, concludes with Evangelical promises of Christ, and of the largenesse and benefits of his Kingdome.

V. 2. *Put forth a riddle*] Or, parable; or a figurative speech, representing one thing by another, with a convenient correspondency.

the house of Israel] Principally is here meant the Kingdome of Judah.

V. 3. *A great Eagle*] That is, Nebucadnezzar, Jer 48.40. and 49.22. who hath great power, riches, and many Countries under him, shall come to Jerusalem, and take away Jeconiah the King, as ver.12.

divers Colours] Heb. *embroidering*. Hereby is meant Nebuchadnezzars Empire over many Nations of divers customes, and languages; or his Army composed of several sorts of people.

unto Lebanon] To Judea, which is oftentimes likened to a wood of excellent trees.

highest branch] Namely, Jehojachin, led into captivity, 2 King. 24.12.

V. 4. *He cropt off*] Hereby is signified the captivity of the chief of the Kingdome, led away with Jehojachin, ver.12.

merchants] Or, *traffick*. He meaneth Babylon, famous for merchandise and traffick.

V. 5. *of the seed*] Seed-Royal; namely, Zedekiah, the uncle of Jeconiah, who was of the blood-Royal. See Annotations upon verf. 13.

planted it in a fruitful field] Heb. *put it in a field of seed*; to wit, in the Kingdome of Judea, not yet made desolate, where Zedekiah was made King instead of Jeconiah, 2 King.24.17. Jer.37.1. and might have maintained himself, and grown prosperously.

and set it as a willow-tree] Or, *with most curious circumspection*, that is, with all cautions and conditions, oath and pledges, to make firm the Covenant between him, that is, Nebuchadnezzar, and Zedekiah. See ver.13,14.

V. 6. *And it grew*] Zedekiah prospered while he was faithful to the Chaldeans.

of low stature] signifying that he was but a Vassal, not Soveraign, nor absolute; that he might not have power to rebel against Babylon; as ver.14.

whose branches] Being a dependant, and subject to Nebuchadnezzar.

the roots] That is, he stayed in his own countrey, and was not translated into any other place; and the State remained in its ancient form and seat: onely the Kings power was diminished, and subjected to the King of Babylon.

brought forth branches] Zedekiah begat and brought up Children, Jer.52.10.

V. 7. *another great Eagle*] Namely, the King of Egypt, who was also a mighty King, with whom Zedekiah joyned himself against Nebuchadnezzar, verf.15,17. 2 King.24.20. Jer.52.3.

This Vine] King Zedekiah.

her roots] By secret embassies, ver.15.

water it] That is, uphold and relieve him with his forces, against the Chaldeans. See Jer.37.7.

the furrowes] He alludeth to the Channels and pipes wherewith the Egyptians conveyed the waters of Nilus to their Land. See Deut.11.10.

V. 8. *It was planted*] There was no cause for Zedekiah to rebel, and fly to Egypt for succour; for he prospered well under the Babylonian; as ver.6. Or, though it were very likely that Zedekiah and Judah, by this league with Egypt, might have maintained and bettered himself, and rid himself from subjection to Nebuchadnezzar; thinking to be moyftened, by the waters of Nilus; (thence to get Chariots and horses to keep them from Babylon) yet in vain did they resist: one fet up a Conquerour for their sins, when they daily more and more provoked God against them.

field] Heb. *field*.

V. 9. *Shall he not pull*] Shall not Nebuchadnezzar the great Eagle destroy it? ver.3.

without great power] He shall not need a great Army to subdue King Zedekiah, for God will deliver him into his hand for violating his oath. The King Nebuchadnezzar himself was not there with all his Army; but his Princes took Jerusalem and brought Zedekiah to the King to Riblah, Jer.37.7,8,9,10. and 52.7,8,9.

V. 10. *East-wind*] East wind is hurtful to vines, Jonah 4.8. By this tempestuous and scorching wind, is meant Gods Judgments executed by the means of the Chaldeans, Chap. 19. 12. Hos.13.15.

furrowes] Notwithstanding Egypts assistance and relief.

V.12. *The King thereof*] That is, Jehojachin, ver.3,5. 2 King. 24,12,15. who was called Jeconiah, 1 Chr.3.16. and Coniah, Jer.22.24. and 37.1.

V.13. *of the Kings seed*] To wit, Mattaniah, whose name was changed to Zedekiah, 2 King.24.17. who was son to King Josiah,

1 Chron.3.15. yet he is called son to Jeconiah, 1 Chron.3.16. not by nature, for he was uncle; but son, by succession in the Kingdome: also Zedekiah is called Jeconiahs brother, 2 Chron. 36. 10. by general term of kindred.

taken an oath of him] Heb.*brought him to an oath*, ver.16. 2 Chr. 36.13. for his subjection and obedience.

the mighty of the Land] That is, he hath carried them away with him, to weaken the Kingdome, and for to have hostages by him.

V. 14. *But that by keeping of his Covenant, it might stand*] Heb. *to keep his Covenant, to stand to it.*

V. 16. *But he rebelled*] 2 King.24.20.

horses] Isa.31.1,3.

V. 16. *in the midst of Babylon he shall dye*] Jer. 32. 5. and 34. 3. Chap.12.13.

V. 17. *Make for him*] He shall do Zedekiah no good, who was straitly besieged by Nebucadnezzar, Jer.37.5,7,8.

by casting up mounts] Chap.4.2. Jer.52.4.

V.18. *He had given his hand*] Because he took the name of God in vain, and brake his oath, which he had confirmed by giving his hand, therefore the Prophet declareth, that God would not suffer such perjury and infidelity to escape punishment. See Jer.50. 15. Job. 17.3.

V. 19. *Mine oath*] Namely, the punishment for breaking the oath he had made in my name. God calls it his oath, though made to an Heathen King. See Josh.9.19. 2 Sam.21.1.

V. 20. *I will spread my net upon him*] Chap.12.13. and 32.3.

V. 21. *and all his fugitives*] Chap.12.14. which fled with him, Jer.39.4.

They that remain] As we see in Gedaliah, Johanan, and those that fled into Egypt, Jer.41,42,43,44. Chapters.

V. 22. *I will also take*] Promises of restoring and enlarging of the Church in Christ. This begun to be put in execution in Zerubbabel, who was of the blood-Royal, and brought the people out of Babylon; but the perfect accomplishment is in Christ, the everlasting King, and Son of David, Isa.11.1.

a tender one] Hereby are meant Christs weak beginnings in his humane nature, who was descended from the ancient stock of the Kings of Judah.

And will plant it upon a high mountain] That is, God would set this King upon his *holy hill of Sion*, Psal.2.6. and over his Church.

V. 23. *of the height of Israel*] Namely, in my Church which spiritually is higher then any worldly height, Chap.20.40. Isa.2. 2,3. Mic.4.1.

and under it] The Israelites, and all the Tribes, and spiritually the Elect of all Countries, both Jewes and Gentiles, shall come under the Messias, to shelter themselves from all evils, Isa. 66.23.

V. 24. *All the trees*] All the great ones of the world shall know, that I have plucked down the proud enemies; and set up my Church, which was low and contemned. So it came to passe by Gods ordering, that Babylon was overthrown by Cyrus; and the spiritual Kingdome of the Devil by Christ; that the Jewish people were returned from Captivity, and the Elect from their spirituall bondage into the liberty of the Sons of God.

CHAP. XVIII.

Vers. 1. AND *the word*] The Prophet sharply reproves, and strongly refutes, a wicked proverb used in Israel, impeaching the justice of God, in his judgments: and seriously calls them to repentance; with assurance of life and safety thereupon.

V. 2. *The fathers have eaten*] That is, have sinned, and the Children have suffered for it; as the sins of Manasseh are remembred upon Judah; and the sins of Jeroboam upon the ten Tribes. See Lam.5.7. See more, Jer.31.29.

V. 3. *any more*] Since you make my patience an argument whereupon to take my judgments, I will hereafter bring them presently upon that him soeuer; and lay open your iniquities, like unto the iniquities of your fore-fathers; for which I have heretofore punished them.

V. 4. *All soules are mine*] I am equally God, and Judge of all, not accepting of persons; and if I do delay my generall punishments, it is out of my superabundant goodnesse; and if the Children do bear the iniquities of their fathers, it is to terrifie the fathers the more from sinning; and yet done according to justice: The children imitating their fathers in sinning, and having sufficient and abundant cause in themselves for the punishment; also in no wise should they dye. But seeing such ill use is made of my delayings, and putting off my judgments, as I have formerly done in your fathers times, I shall hereafter lesse use it, and make speedy demonstration of my justice, by my deeds; to cleer it the more from these wicked aspersions.

V. 5. *That which is lawfull and right*] Heb. *Judgement and Justice.*

V. 6. *hath not eaten*] Namely, of the idols sacrifices, whose service was done upon hils and mountains, Ezek.22.9. See Deut.32.38. Psal.16.4. and 106.28. 1 Cor.8.1,4,7,10,13. and 10.19,20,21.

lift up his eyes] To pray to them, or make worship to them, Psal. 121.1,2. but doth detest them rather.

defiled his neighbours wife] Lev.18.20. and 20.10. by adultery.

To a menstruous woman] Lev.18.19. and 20.18.

V. 7. *And hath not oppressed any*] Exod.22. 21. Lev.19.15. and 25. 14,17.

pledge] Exod.22.26. Deut.24.12.

hath spoiled] Lev.19.13.

hath given his bread to the hungry] Deut. 15.7. Isa.58.7. Mat. 25. 35.

V. 8. *upon usury*] Exod.22.25. Lev.25. 36,37. Deut.23.19,20. Psal.15.5. usury, and increase: the first word in Hebrew properly signifieth biting, from the effect, because it doth bite or eat out a mans estate; the latter word signifieth multiplication, or increase; in Greek it is τόκος, Mat.25. 27. Luk.19.23. a birth, because hereby money begetteth money, as Arist. shewes, in Polit. book 1. Chaps 7. Thus money was not to be lent to the poor, Exod.22. 25. Levit.25.35,36,37.

V. 10. *That doth the like to any one of these*] Or, *that doth to his brother besides any of these*; or, *any one of these*; in ver.9.

V. 11. *and that doth not any of that*] Or, *though he hath not done any of those things*; hath not done all the good deeds set down before, ver.7,8,9.

even] Or, *either.*

and defiled] Or, *defiled.*

V. 12. *hath oppressed*] Or, *or hath oppressed.* And so in the clauses following, in this and in the next verse.

all these abominations] Or, *any.*

he shall surely dye] He sheweth how the son is punished for his fathers fault; that is, if he be wicked as his fathers was, and doth not repent, he shall be punished as his fathers was; or else not.

his blood] Or, *his bloods.* He shall suffer capital punishment for his own sin, and he shall be the cause of his own death, Lev.20. 9. Act.28.6.

V. 16. *Hath not with-holden the pledge*] Heb. *hath not pledged the pledge, or, taken to pledge.*

V. 17. *Hath taken off*] That is, keeps himself from wronging or oppressing, though he might have some reason to do it.

V. 19. *Yet say ye, why? doth not the son*] He sheweth that those profane men contending with the Prophets did seek still to urge and presse one that proverb; and haply to catch them, and make them confesse, that either Gods judgement were not just; in punishing the child for the fathers sins, or at least that the Prophets limitations and expositions, were contrary to Gods law, Exod.20.5. Deut.5.9. Thus the wicked perish in their blasphemies, and will not be taught by it from them.

inquity of the son] God again answers his just dealing in his judgements against their blasphemy, as if he should say, The meaning of my law is, that I will punish the sins of the fathers upon their children, in case that they follow their fathers examples, which I do often suffer to fall out so, through my secret judgement; and if through my special grace I do sanctifie them, so that they do not follow their fathers steps, they shall also be exempted from their fathers punishment.

V. 20. *The son shall not bear*] Deut.24.16. 2 King.14.16. 2 Chr. 25.4. Jer.31.29. Namely, the innocent son which is by my spirit purged from his fathers wickednesse: yet this is no generall rule, in respect of the body and bodily good, in which God hath, and may, visit and chastise the child for his fathers sins, by temporal chastisement. But this must be principally be understood of the everlasting punishment of soul and body.

the righteousnesse] That is, every one shall receive either a reward for his good works, or punishment for his evil works.

V. 21. *But if the wicked*] Chap.33.12.

my statutes] He joyneth the observation of the Commandement with repentance: for none can repent indeed, except he labour to keep the law.

V. 22. *He shall live*] He shall be delivered from the plagues & punishments of the wicked, and shall attain to everlasting life; to which the true way and direction, is the pure conversion of a sinner, and perseverance.

V. 23. *Have I any pleasure at all*] Ver. 32. Chap. 33.11. He speaketh this to commend Gods mercy to poor sinners; who rather is ready to pardon, then to punish, as his long suffering declareth.

V. 24. *But when the righteous*] Chap.3.20. and 33. 12,13.

his righteousnesse that he hath done] That is, the false opinion that the hypocrites have of their righteousnesse, shall not move God to spare them. See ver.22.

V. 25. *Yet ye say*] Or, in Heb. *and will ye say?* Will you yet dare to taxe, either mine actions with injustice, or my words and my law with contradiction?

The

The way of the Lord is not equal] Chap.33.20. in punishing the father with the children.

are not your wayes unequal] All the unjustice is in you who follow your fathers wayes, and not in me: my law agreeth well with this doctrine, but your understanding is perverted.

V.26. *when a righteous man*] This is the rule of my soveraign justice, that the death of every one shall be the punishment of his own proper sin: as the order of my mercy is, to give a sinner hope that he shall be restored by repentance. Both the one and the other is well enough known unto you, but that in this contestation, you fight against your own consciences.

V.29. *Yet saith*] The wicked, desperate sinners, will never make an end of cavelling and sinning.

V. 30. *Every one according to his wayes*] And not for the sins of their fathers, as you impute it to me.

ruine] Heb. *a stumbling block*; to cause the ruine, Jer.5.25.

V.31. *Make you a new heart*] Chap.11.19. and 36.26. Jerem.32. 39. Eph.4.22,23,24. 2 Cor.5.17. Give way to the Spirit of Grace, to whom it properly belongeth to regenerate a man, who cannot do it of himself, Jerem.13.23. Ezek.11.19. and 36.26.

V.32. *I have no pleasure in*] Chap.33.11. 2 Pet.3.9. to the great comfort of poor penitent sinners.

CHAP. XIX.

Vers.1. MOreover] This Chapter contains a Lamentation for Jehoachaz, and Jehojakim, Kings of Judah, under the parable of a Lyoness and her Whelps; and for the whole Kingdom and State of Judah under the parable of a vine,

for the Princes of Israel] Namely for Jehoahaz, and Jehojakim; which indeed were rather Princes then Kings, as being under the Kings either of Egypt, or Babylon. And under the King of Babylon were also Jehojakim, and Zedekiah, the two last Kings of Judah.

V.2. *what is thy mother*] Namely, the mother of the Kings, or the royal stock, or the nation of the Jews?

she lay down] Securely in former ages.

she nourished] Her self brought up, and made her Kings; but not so now.

V.3. *One of her whelps*] Namely Jehoahaz, who was made King three moneths in Jerusalem, 2 King.23.30,31.

it devoured men] Turned his regality and soveraignty, to inhumane cruelty, 2 King.23.31.

V.4. *He was taken in their pit*] A term taken from the manner of hunting of Lyons. Pharaoh Necho carryed him to Egypt, and put him in chains, 2 King.23.33. Of him Jeremy told he should return no more to his native country, but die in Egypt, Jer.22.10,11, 12. So it fell out, 2 King.23.34.

Egypt] See 2 King.23.34. Jerem.22.11,12. the places afore cited.

V. 5. *when she saw that she had waited*] Namely, Jerusalem, when she saw that there was no hope that Jehoahaz should be restored.

another of her whelps] Namely, Jehojakim, appointed to be king, by the king of Egypt, 2 King.23.34.

V.6. *He went up and down*] This haply may relate to his various estate, between the king of Egypt, and the king of Babylon.

devoured men] As ver.3. See Jer.26.20,21,22,23.

V.7. *And he knew*] That is, Jehojakim visited and spoyled the palaces of those whom he did destroy, or in hostile manner slew with the sword, ver.6.

their desolate palaces] Or, *their widowes.*

he laid waste] 2 King.23.35,37. and 24.3,4. 2 Chron.36.8. Jer.22.19,28.

noise of his roaring] By his cruel and tyrannical commands.

V. 8. *The nations set against him*] Nebuchadnezzar with his great army, which was gathered of divers nations, 2 King.24.2.

and spread their net] 2 Chron.36.6. Jer.22.18.

V.9. *into holds*] Where it seems he dyed, being upon the way to Babylon; and his body was afterward thrown out upon a dunghil. See 2 Chron.36.6. Jer.22.18,19.

V.10. *Thy mother is like a vine*] After thy tyranny was ceased, which was signified by the Lyons roaring, Jerusalem seemed to flourish again, especially under Zedekiah, who had many sons sitting to succeed him in his Kingdome, and to prop him up; which is signified by the following termes: else, this verse, and the next, may relate to the flourishing state of the Kingdom of Judah, in former times and ages; for the majesty of their Kings, largeness of dominion, multitude and wealth of subjects.

V. 12. *But she was plucked up*] In such manner, and by such means, as were shewed in the former part of this Chapter.

East-wind] Hos.13.15. meaning that the Chaldeans, which were East from them, should destroy them, as the East-wind doth the fruit of the vine. See Chap.17.10.

her strong rods were broken] Namely, all the young men, and the royal issue. See 2 King.24.7.

V.13. *She is planted in the wildernesse*] The whole body of the nation, is partly already, and the rest shall be carried away into Babylon within a short while, to live there in extream misery.

V. 14. *Out of a rod of her branches*] Namely, out of Jehojakim, or rather Zedekiah, who through his perfidiousnesse, and rebellion against Nebuchadnezzar, shall be the cause of the last desolation, 2 Chron.36.13. So that none of Judah's kings were strong, nor after should be, till Christ came, to whom the Kingdom did belong.

And shall be for a lamentation] Not onely at the present time, but in after ages likewise: like that of Jeremies, in his book of *Lamentations.*

CHAP. XX.

Ver. 1. AND *it came to passe*] In this Chapter the Prophet reprehends certain elders of Israel, for their vile and base hypocrisie, pretending to ask counsel of God by him, & yet continuing in the abominations of their fore-fathers. Whereupon he recounts their rebellions and idolatries, against God, notwithstanding his marvellous, and merciful good dealings with them: and all this, in Egypt, in the wilderness, and in the land of Canaan. He denounceth therefore grievous judgements against them, with promises of comfort to a repenting remnant. And lastly, in the end of this Chapter under the type of a forest, he denounceth extream desolation unto Jerusalem and Judah.

In the seventh year] Of Jechoniah's captivity, or Zedekiah's reign: that is two years, one moneth, and five dayes, since the beginning of Ezekiels prophesie, Chap.1.1,2. And two years and five moneths before the siege began, Jerem.52.4. and two years, ten moneths, and nine and twenty dayes; before the City was taken, Jer.52.5,6.

certain of the elders] See Chap.8.1. and 14.1.

came] In dissimulation and hypocrisie, ver.31.

V.3. *Are ye come to inquire of me*] In that true manner as I have appointed you, to desire my favour, by the way of faith and repentance? with a mind willing to learn, and obey my word? or rather with prejudicate opinions, and hearts setled upon your own wayes, whatsoever you shall hear from my Prophet? Jer.42. Do ye not come to tempt me, having no other aym, but to get something out of my Prophet, as may be pleasing to you? Chap.14.3.

I will not be inquired of by you] Or, *I will not answer you*, or *you shall not find me.*

V.4. *wilt thou judge them?*] Chap.22.2. and 23.36. or, *shouldest thou plead and intercede with me for them?* Jer.14.11. They should rather be roughly handled with checks, and comminations, Chap. 14.3.

Cause them to know] This declareth his goodnesse and justice, which calleth sinners to repentance, before he condemn them, though here he doth it with a kind of indignation.

The abominations of their fathers] Imitated, and increased by their children; who would not amend by the examples, nor the punishment of their fore-fathers, ver.30.

V.5. *In the day when I*] When as my people being in Egypt, I declared by effects, Exod.3. &c. that I had chosen them to be mine, Deut.10.15. according to my promises made to their fore-fathers, Gen.15.14.

Lifted up mine hand,] Or *sware.* And so ver.6 &c. and ver.23. did shew my soveraign power for their deliverance, to the destruction of their enemies. See Exod.14.8.

known unto them] Exod.3.8. and 4.31.

V. 6. *Espied for them*] That is, appointed it for them by my decree, as the most excellent above all other Countries: and for the conquest of which, I had prepared all things in my secret counsel; as into which I had marched before mine ark, to give them a secure entrance into it. See Exod.14.8.

glory of all lands] Or, *flower.* A title of the land of Israel, or Canaan, ver.15. Dan.8.9. and 11.16. Psal.48.2. So, by its natural qualities, and by Gods singular blessing upon it, and being made a Type of the heavenly Canaan.

V.7. *Said unto them*] These things are not specified in so many words in Exodus, but may be gathered thence. Exod.3.12. and 5.1. and are revealed by the Spirit to the Prophet, and do agree with what is written, Josh.5.9.

abominations of his eyes] That is, the idols to the spiritual delighting of which, mans heart is induced by the eyes; delighted with the matter, or the form of them: and generally by all the outward senses, seeing they could not apprehend any deity in them by the Spirit. See Numb.15.39. and to which they lifted up their eyes, Chap.18.6.

defile not your selves] God had forbidden them to make mention of the idols, Exod.23.13. Deut.12.3. Psal.16.4. Hos. 2.17.

V. 8. *And would not*] Exod.5.21. and 6.9. and Chap.38. *their*

their eyes] Which thing declareth the wickednes of mans heart, which judgeth Gods service by their eyes and outward senses.

Then I said] Or, *Though I said*, Exod.5.3.

V.9. *But I wrought for my names sake*] Ver.14.and 22.I proceededon in my delivering of them, God hath ever this respect to his glory, that he would not have his name evil spoken of among the Gentiles, for the punishment that his people deserved; in confidence whereof the godly ever prayed; as Exod.32.12. Num.14.13,&c. Deut.9.28. Josh.7.9. 1 Sam.12.22.

V.10. *Caused them to go forth*] Exod.13.18.

V.11. *Shewed them*] Heb. *made them to know*.

which if a man do] Lev.18.5. Deut.30.15, Rom.10.5.Gal.3.12. So he shall be preserved from all dangers, and shall, at the last, obtain everlasting life; the way to which, and the beginning and pledge of which is, new obedience: though it be no way a meritorious cause of it.

V.12. *Sabbaths*] Exod.16.23,&c.and 20.8.and 33.13,&c. and 35. 2. Deut.5.12.

V.14. *Heathen*] Who might thereby take an occasion to blaspheme my name, and to accuse me of lack of ability, or else, that I had fought a means to destroy them more commodiously.

V.15. *Given them*] That is,had promised and resolved to give them, if they had not made themselves utterly unworthy of it. Numb.14.19.and 26.65. 1 Cor.10.5,6.

V.16. *Sabbaths*] That is, my true religion (the publick worship being on the Sabbath) which I had commanded them: and gave themselves to serve me according to their own fantacies. See Isa. 56.4.

V.18. *Children*] Whom I spared,Numb.14.31.

Not in the statutes of your fathers] Whereby the holy Ghost confuteth them that say, they will follow the Religion and example of their fathers,and not measure their doings by Gods Word, whether they be approvable thereby or no. See Jer.44.17.

V.20. *A sign between me and you*] A sacrament of an enterchangeable agreement; namely, that I shall sanctifie you by my Spirit, causing you to cease from your evil works; and you likewise shall be conformable to the working of my grace.

V.21. *The children*] Vers.18.

I would no more] Numb.21.1.and 25.9.Psal.106.26,&c.

V.22. *Nevertheless I withdrew*] Psal.78.38.

V. 23. *I lifted up mine hand*] Though I did forbear them for that time;yet I swore to them,that if they continued in their sins,after I had performed my promises unto them, by bringing them into the promised Land,I would drive and scatter them out of it.See V.5.

and disperse them] After they should be come into the land. See Levit.26.33. Jer.15.7.

V.24. *They had not*] The children in the wilderness had not executed my judgements; nor their posterity after they were come into the land of Canaan.

Their fathers Idols] Meaning, that they set their delight upon them.

V. 25. *I gave them also statutes that were not good, and judgements whereby they should not live*] I gave them in the Wildernes decrees and ordinances,that were not good for them, but hurtful;and judgments that did sentence them to death; as that to hang up the heads and chief of the people before the sun;and for the Judges of Israel to slay every one his men that were joyned to Baal-Pehor, Num.25.4,5.and that judgment for the death of Korah,Dathan,& Abiram,and the 250 Princes, and the 14700 murmurers, Num.16. And as that sentence and judgment was of the fiery serpents, Num.21.Besides that the Lord by his just judgment gave them up to themselves, that they should follow their own lusts, because they would not obey his laws; as ver.39.Psal.81.12.Rom.1.21,24.

V.26. *And I polluted them*] So deemed them, used them, and dealt with them,and their gifts, as polluted things, cast them from me as unclean things.

to passe through the fire] Ver.31. Chap.16.21, Though Moses expresse not this particular, yet it is most likely it was done then when Israel joyned himself to Baal-Pehor, Num.25.3. See 2 King.17.17.and 21.6. Chron.28.3.and 33.6.

That openeth the womb] That is,the first-born, which ought to be sanctified to the Lord, Exod.13.2.

V.27. *Yet in this*] Seeing that I give thee Commission to lay all their fathers sin open before them,ver.4.add this to all the rest,this their trespass in the land of Canaan.

committed a trespasse] Heb.*trespassed a trespasse*.

V.28. *For when I had*] Not onely in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to Idolatry; seeing that by no admonitions he can be drawn back.

Then they saw] Isa.57.5,6.

the provocation of their offering] That is,their offering which was the object and provocation of my wrath.

V.29. *Then I said unto them*] Or, *I told them what the high place was*,or, *Bamah*: I did often admonish them by my Prophets, and reproved them for their Idolatry. See Chap.23.43.

what is the high place?] Do you not know sufficiently by the very name of high place, which at all times hath been infamous, as a place of Idolatry, and unlawful worship, that all that is done there is abominable? as the very name of a brothel is sufficient to make any honest woman to fly the conversation and neighbourhood of it.

Bamah] Which signifieth an high place,so that for all that it was so odious to God,yet they continued it,and the Name of it, declaring thereby that they vaunted themselves of their idolatry, and were not ashamed thereof.

V. 30. *Wherefore say*] Seeing that reproving of the fathers sins, ought to serve for a correction to the children which follow them; which thing yet they neglect; therefore tell them that I reject all their false shews of piety, which they make in seeking after my word,ver.3.

V.31. *For when ye offer*] Ver.26.

Shall I be inquired of] Ver.3. He sheweth that the ingratitude of the people deserved, that God should cut them off, and that they should not have the comfort of his Word;that he would not henceforth suffer them,in this base and treacherous way,of such grosse hypocrisie, to have any thing to do with him, or his Prophets; or so much as to pretend any thing thereunto, ver.37.

V.32. *And that which cometh*] Your projects and purposes shall not take place.

we will be as the Heathen] Idolators as they; and so we shall prosper as they do, Jer.44.17.

V.33. *I will rule over you*] I will shew my self a king, and exercise my power over you in punishment, as over rebellious and disloyal subjects; seeing you have not accepted of my government in due obedience: and I will not suffer in you, that are bound unto me by duty and obedience: the excuses which I wink at in other nations, strangers to my Covenant, See Hos.9.1. Amos 3.2.

V. 34. *I will bring you out*] I will not let you live at ease in the idolatrous countries, where you had sheltered your selves, See Jer. 40.11,12. and 43.5. and 44.1,7,8,11,&c.

V.35. *I will bring you into*] I will drive you into the most solitary and savage places of the world, for a fulnesse of misery, ver.38.

there will I plead with you] Execute my revenge; and yet so, as followes, ver.37.

V.37. *I will cause you to passe*] Even as a shepherd maketh his sheep to passe one by one when they come out of the sheep-coat and marketh them distinctly with his rod, to distinguish them from other,Lev.27,32. So I will sever those that are rebellious from among you, to punish them; and shew favour to the other,Ezek.34. 17. Matth.25.32,33.

I will bring you into] Will constrain you to acknowledge me for your God and King by those punishments, the threatnings whereof I have joyned to my Covenant; by which I will chain you up like wild beasts,and will came your stubbornesse.

V.38. *I will purge out from among*] Signifying that he will not burn the Corn with the chaffe; but chuose out the wicked to punish them, when he will spare his.

I will bring them forth] As ver.35.

they shall not enter] Jer.44.14.

V.39. *Go ye*]I do cast you off quite,and give you over to all manner of wickednesse: that my name which you make profession of worshipping,may be no more profaned by your hypocrisie, nor be exposed to the scorn of mine enemies.

with your gifts] Offered indeed to the true God, but defiled with the idolatry which is joyned to it. See Isa.1.13. and 61.8. or else really presented to idols.

V.40. *for in mine holy mountain*] Isa.2.2,3. Ezek.17.23. Mic.4.1. I do cast all you apostates off, and will onely hold the true Israel, which truly believeth, and is truly converted, for to be my people,and will gather them into my Church,to be by them served in spirit and truth; whereof the ancient service was but onely a figure; An Evangelical Prophecy, whereof the return from Babylon was onely an essay.

accept them] An ordinary term for lawful sacrifices which were duly performed.

require your offerings] Shunning them no more, as I had done the offerings of idolaters,and hypocrites,verf.39. Isa.1.13.

V.41. *I smell savour*] Heb. *savour of rest*.

sanctified in you]I will cause my self to be reverenced, praised, & blessed for your sakes; and the sacred and inviolable truth of my promises shall be acknowledged by all men.

V.43. *and there shall ye remember*] Chap.16.61.

loath your selves] Chap.6.9. Your own consciences shall convict you after that you have felt my mercies.

V.46. *Toward the South*] That is,toward Judea,which lay most Southward from Chaldea, where the Prophet was, Chap.21.2.

and drop thy word] That is, speak,and preach like a Prophet. A term which seems to be taken from Deut.32.2. See Amos 7.16. Mic.2.6,11.

forrest of the South-field] City of Jerusalem, and land of Israel, Chap. 21. 2. And in such a sense is the similitude of forrest often

ten used, Esay 9.18. and 10.18. and 32.19. Jer.21.14. and 46.23.

V.47. *kindle a fire in thee*] The Chaldean war, who is a fierce enemy.

green tree in thee] All manner of people indifferently,both young and old,weak,and strong,poor,and rich, good and bad, Chap.21. 3, 4. Many righteous men being also entangled in these temporal judgments. See Luke 23.31.

All faces] Those that are not consumed therewith, shall be brought into extream misery. See Lam.4.8.and 5.10.

from the South to the North] From one end of the Countrey to the other.

V.48. *that I the Lord have kindled it*] That it is not mans work, but Gods work; and so by man not to be mastred.

V.49. *They say of me*] These prophane people do scoff at my prophecies,which thou dost dictate to me,in allegorical and ænigmatical terms, as if they were dreams and imaginations.

CHAP. XXI.

Vers.1. AND *the word of the Lord*]Ezekiel again doth prophecie and fore-tel against Jerusalem,and the land of Israel,the sword of the Chaldean: is commanded to figh at the grievousnesse of it.And upon further declaration of the sharp terrors of it, he is commanded to smite upon his thigh for forrow. After, by command, he smites his hands together;and God himself doth so, to hearten on the Chaldean to slaughter. He fore-telleth the manner of the king of Babylons consulting about his coming against Jerusalem, the overthrow of it, and of the king thereof.And lastly, he prophesieth the destruction of the Ammonites.

V.2. *set thy face toward Jerusalem*] Seeing it is so, prophecie the same things in plain and proper terms.

the holy places] Namely, against the Temple, and the buildings adjoyning to it;which were not to be spared in this general desolation. See Jer.7.4. Ezek 9.6.

V.3. *my sword*] The Chaldeans.

the righteous and the wicked] Chap.20.47. Righteous,here may signifie those less wicked then the others: for all were naught, Chap.22.18. Jer.3.8.

V.5. *it shall not return*]Until it hath performed all its execution, Chap.20.47.

V.6. *the breaking of my loynes*] Doing like a woman that travelleth,bowing and wringing her self. See Esay 16.11.and 21.3. Jer. 4.19.

V.7. *for the tidings*] Because of the great noise of the coming of the army of the Chaldeans, which I see approaching to Jerusalem to destroy it, as I have fore-told.

shall be weak as water] Heb. *shall go into water*.

V.9. *a sword, a sword is sharpned*] Deut.32.41. My judgment is ready to be put in execution; the instruments fully prepared.

V.10. *that it may glitter*] That it may terrifie, and affright with the brightnesse of it, Job 20.25.

should we then make mirth] Can one do any thing but lament, as I do?

it contemneth the rod of my son, as every tree] Or, *it is the rod of my son, it despiseth every tree*, Heb. *the rod of my son contemning every tree*. That is, the rod appointed by me to chastile my people, which is dear to me as a son, is now become a sword;and to being used against such a wicked people, it contemns all resistance. Or thus,this sword contemns,despiseth,slights, as a small matter, my other rods where with I chastised my children, or any rod that could be made of any tree or wood: this being a sword far surpassing them.And should we then make mirth? The meaning then is to this effect, Thou Nation,hardned against all fatherly punishments, as an evil child is against a rod, thou shalt now be punished by the sword. In the Hebrew text,there is an allusion,between a rod or staff, and tribe; The meaning whereof, is, Whilest thine afflictions are moderate, as from rod to rod, thou dost contemn them; but this shall be as from rod to sword,which thou shalt not be able to endure, nor withstand.

V.11. *The hand of the slayer*] To the King of Babylon,who is the executioner of Gods judgments.

V.12. *terrors by reason of the sword*] Or, *they are thrust down to the sword with my people*

smite therefore upon thy thigh] Jerem.31,19. Devise all the actions of a grieved and moaning person.

V.13. *because it is a trial, and what if the sword contemn even the rod*]Or,when the trial hath been,what then? Shall they not also belong to the despising rod? I am almost forced to come to the extremity of punishment;for all chastisements,to try to bring them to repentance, would be vain, Isa.1.5.Jer.6.28,29,30.Or,as if God had said;because I have tried Judah with two captivities, & they are not bettered, therefore they are worthy to be further punished with famine, pestilence,sword,and the burning of Temple and City;and Nebuchadnezzar,set up a Conquerour by me for their sins,shall be the rod they shall not resist.

V.14. *smite thine hands together*] Heb. *hand to hand*.Either in token of extream sorrow, Ezek.6.11.or, in an holy spleen and rage against them for their sins, in that manner to animate the Chaldean to take revenge upon them,See verf.17.

the third time] The Chaldeans forces came three times against Jerusalem after this prophecie; first time, when the City was taken in the eleventh year of Zedekiah, fourth moneth, ninth day.2. When Nebuzaradan came in the nineteenth year of, Nebuchadnezzar, fifth moneth, seventh day. 3 when Nebuzaradan came in twenty third year of Nebuchadnezzar, when Gedaliah was slain, &c. 2 King.25. 1,2, 3, 8. Jer.52. 5,6, 12,30.

the sword of the slain] By which there shall be a great slaughter in Jerusalem, not onely of mean people,but of Princes and great ones also:and the King himself being overcome by this sword,shall dye in captivity.

V. 15. *I have set the point of the sword against all their gates*] Or, *glistering or, sear*. I have caused their Cities to be furiously besieged, and set upon.

wrapt up for the slaughter] Or, *sharpened*.

V. 16. *Go thee one way or other*] Heb. *unite thy self*,&c. In which words, by Apostrophe,God speaketh to the sword, comparing it to a souldier, because he commands it to unite it self, to wit, with fellow-souldiers, to invade, with joyned forces, all parts of the land of Judah, and to oppose the Jews, whether they turn to the right hand or the left. Or, it is an expression of the permission which God gave the Chaldeans, to rout out at their pleasure.

or on the left] Heb. *set thy self, take the left hand*.

V.17. *I will also smite*] As I have commanded thee Ezekiel, to smite thy hands, verf. 14. so will I likewise smite mine, in sign of joy that I have vented my wrath, and satisfied my justice, See Deuter.28.61. Isa.1.24. Ezek.5.13. and 16.42.

V. 19. *appoint the two wayes*] God commands the Prophet to draw out two wayes upon a tyle; as Chap.4.1,2. the one leading to Rabbah, the royal city of the Ammonites; the other to Jerusalem, ver.22. And because the king of Babel was purposed to go against both the Prophets choice of, or pointing the side to which the king should turn at the head of the way,(or crossing of the road,) therewith his army should take the way to Jerusalem. The meaning then is, draw out in prophetick action, upon a tyle, or upon the ground two wayes, coming both from one plain place, to represent Nebuchadnezzars deliberation, where he had gathered his army, whether he should go against Jerusalem, or against the land of the Ammonites.

Choose thou a place] To make a mustering place to muster the Army in,

the head of the way] At the crossing of a road way; such as those high-wayes were which led to great Cities.

to the City] Jerusalem.

V.20. *Rabbah*] The Royal City of the Ammonites, 2 Sam,11.1. and 12.26.Jer.49.2.

Jerusalem the defenced] The fortified Jerusalem.

V.21. *for the king of Babylon*] Thus he shewes the meaning of the Type.

At the parting of the way] Heb. *mother of the way*. To know whether he should go against the Ammonites, or them of Jerusalem.

to use divination] According to the custome of the Heathens in deliberation of any importance.

his arrows] Or, *knives*; likely to slay the multitude of his sacrifices; as were usual in divinations, Num, 23.1,2,14,29.

images] Heb. *teraphim*.

he looked in the Liver] This was a kind of divination, by the shape,colour, posture,&c. of entrails of sacrificed beasts, and especially of the Liver.

V.22. *At his right hand*] They used lots, also in their divinations; as Esther 3.7. and 9.26.28,29,31,32. And the lot which had Jerusalem on it,came to the right hand; and likely the way, on the right hand, led to Jerusalem.

to appoint Captains] The lots, and all his divinations, shewed, that he was throughly to prepare all things needful for the strait siege and war against Jerusalem: wherein he should prosper and obtain a glorious victory.

to open the mouth in the slaughter] That he should take it by assault, with shouts and cryes, used in such actions, and with a general slaughter of the inhabitants of Jerusalem.

V.23. *And it shall be to them as a false divination*] The Jews, who had oftentimes before broken, and renewed their Covenants with the Chaldeans, without failing into final ruine, shall think that the businelle will passe so for this time also; and that Nebuchadnezzars enterprise will come to nothing, and thereupon they will charge and scorn thee as a false diviner, and as one that seeks to betray them into Nebuchadnezzars hands; but care not for it: thereby they shall not hurt thee, but themselves.

to them that have sworn oathes] Or, *for the oathes made unto them*;

to them that have sworn oathes] Or, *for the oathes made unto them*; and are so often forsworn and perjured: and mind still to go on in their perfidious treachery.

but he will call to remembrance] Nebuchadnezzar will at this time

time pay them for their former treacheries: And this very act of theirs against thee, shall conduce to the same end, Exod, 32. 34.

V. 24. *Ye have made your iniquity to be remembred*] Through your wickednesse and impiety which you make open profession of; even by this your scorning of my Prophet, and slighting of your oathes, you give cause, first to me, whose name hath been used in your oathes, and next the king of Babylon, to punish you at once for your perjuries, an reiterated rebellions.

ye shall be taken with the hand] Of the Babylonian, ver. 9.

V. 25. *wicked Prince of Israel*] Namely, Zedekiah; who practised with the Egyptians to make himself high, and able to resist the Babylonians. e sp eak eth to him in Gods name, and sentenceth him by his authority; and so omitting any honourable compellation, he slights him, as his sin deserved. So, 1 Sam. 13. 13. 1 King. 18. 18. 2 King. 3. 13, 14.

whose day is come] To wit, of thy just punishment.

V. 26. *remove the Diadem*] The royal ornaments.

this shall not be the same] The kingdome of Judah shall no more be that triumphant kingdome, which it was at other times.

exalt him that is low] This seems to relate to Jehojachin, now a prisoner; and afterward set at liberty, and exalted, 2 King. 24, 12, and 25. 27, 28, 30. Jer. 52. 31.

abase him that is high] Zedekiah. See his abasement, 2 King. 25. 7.

V. 27. *I will overturn, overturn, overturn it*] Heb. *perverted, perverted, perverted will I make it.*

untill he come] The kingdom of Judah shall never be restored to its former lustre, (for after the return it was but very mean, and full of troubles and miseries, as the books of Ezra, Nehemiah, and Esther, and the 11. Chapter of Daniel, and the history of the Maccabees do declare) until the Meah come, to whom by right it belongeth, as David Successor according to the flesh, and established by God to be King over his Church, who shall alter it into a spiritual and everlasting Kingdom. See Genes. 49. 10. Luke 1. 32, 33. To this place of Ezekiel, Nathaneel seems to have respect, Joh. 1. 49. acknowledging him come, to whom the Kingdome did belong.

V. 28. *Thus saith the Lord God concerning the Ammonites*] This Prophecie against the Ammonites is inserted here, by occasion of those words, ver. 20. 21. Their fuller history, and Gods Judgments against them, are set down, Chap. 25. 1 ——7. Though this expedition of Nebuchadnezzar proved, not to fall out against them, yet shortly after he should destroy them: as is most likely, in the three and twenty year of his reign, when Ishmael sent by *Baalis* king of the Ammonites had slain Gedaliah, and the Chaldeans that were with Gedaliah at Mizpah; and after returned to the Ammonites again, Jerem. 40. 14. and 41. 2, 3, 10, 15. and 52. 30. Of Gods judgments against the Ammonite s, see more, Jer. 49. 1 —— 7. Amos 1. 13, 14, 15. Zeph. 2. 7, 8.

concerninging their reproach] Namely, the wrong and outrages offered unto my people, and their insulting over them, Chap. 25, 3, 6. Zeph. 2. 8, 9.

V. 29. *whilest they see vanity*] Whilest thy Diviners and Soothsayers do fore-tel thee all manner of happinesse and security; perswading thee that thou shalt trample upon the Jews necks, which are slain for their sins; and that no harm shall come to thee.

the necks of them that are slain] Insulting over the dead carcasses of the Jews.

their iniquity] Ver. 25.

V. 30. *Shall I cause it to return?*] Or, *cause it to return*; insult over them no more.

In the place] O ye Ammonites, I will not scatter you into strange lands, as I have done my people, but will destroy you in your own land,

V. 31. *I will blow against thee*] I will light and kindle it, as Chap. 20. 47.

brutish] *Ye, burning men*; the Chaldeans burning in wrath against thee.

V. 32. *thy blood shall be in the midst of the land*] All thy Countrey shall be over flown with blood.

CHAP. XXII.

Vers. 1. MOreover] This Chapter contains a Catalogue of sins in Jerusalem, and of Gods judgments following thereupon: And that in Jerusalem he will melt them, as drosse in a furnace. After more particularly, the Prophet from God, chargeth upon her the sins of her Prophets; of her Priests; of her Princes; of her People: And not a man seeking to stop Gods anger against them.

V. 2. *wilt thou judge*] Or, *plead for*; Chap. 20. 4. and 23. 36. art thou ready to execute thy charge which I commit unto thee against Jerusalem, that murdereth the Prophets, and them that are godly?

bloody City] Heb. *City of bloods*, Chap. 24. 6, 9. Nah. 3. 1, Abak. 2. 12.

yea, thou shalt shew her] Or, *wilt thou shew her*. Heb. *make her known.*

V. 3. *That her time may come*] The time of her destruction.

against her self] To her own undoing.

V. 4. *Thou hast sined*] 2 King. 21. 16. and 24. 4. Jer. 26. 21, 22, 23.

reproach] As was threatned in the Law, Deut. 28 37.

V. 5. *infamous, and much vexed*] Heb. *polluted of name, much in vexation:* whose very name all men hate; that shall be famous for the greatest desolation that ever befell any City.

V. 6. *ower*] Or, *arm*; lending also the arm of their authority unto others, for the shed ding of blood.

V. 7. *In thee*] Hereby he meaneth, that there was no kind of wickednesse which was not committed in Jerusalem, and therefore the plagues of God should speedily come upon her.

V. 9. *men that carry tales*] Heb. *men of slanders*, Exod. 23. 1. Levit 18. 16.

they eat upon the mountains, Chap. 18. 6.

V. 10. *discovered*] Lev. 18. 8. and 20. 11.

set apart] Lev. 18. 19. and 20. 18. and 15. 25.

V. 11. *Committed abomination with his neighbours wife*] Lev. 18. 20. Jer. 5. 8.

another bath] Or, *every one hath.*

lewdly] Or, *by lewdnesse.*

humbled his sister] Lev. 18. 9. and 20. 17.

V. 12. *Have they taken gifts?* Against Gods Lawes. Exod. 23. 8. Deut. 16. 19. and 27. 25.

Thou hast greedily gained] Against Gods Lawes, Exod. 22. 25. Lev. 25, 36. Deut. 23. 19.

V. 13. *I have smitten mine hand*] Chap. 21. 14, 17. in token of my wrath and vengeance. A sign, either of great joy, or of extream sorrow and anger: as in this place.

V. 14. *Can thine heart endure*] Wilt thou have courage and strength enough to withstand my judgments? or be able to defend thy self? thine heart, how hard soever, cannot bear it out.

V. 15. *I will scatter thee*] Deut. 4. 27. and 28. 35, 64.

and will consume] Thy filth of sin, and filthy sinners out of thee; cause thee to perish, that thou shayest no more provoke me by thy enormities, Chap. 23. 27, 48. Or, I will take away the occasion of thy wickednesse.

V. 16. *And*, &c.] Thou shalt be no more the inheritance of the Lord, but forsaken; or, Heb, and thou shalt be profaned, and defiled; that is to say, filled with blood, desolated, not regarded: as a holy City; but like a wicked place, which God hath cast off, and abandoned.

V. 18, *become drosse*] Isa. 1. 22. Jer. 6. 29, 30. it is quite degenerate, like to good silver turned to drosse.

drosse] Heb. *drosses.*

V. 19. *midst of Jerusalem*] As in a furnace, Chap. 24. 10.

V. 24. *Say unto her*] Namely, to the Jewish Nation, or to Jerusalem.

not cleansed] The fire of my judgments hath not cleansed thee from thy filthinesse, and there is nothing found, nor good in thee; therefore I will lay a most extream burthen upon thee, and use no clemency at all towards thee, Chap. 24. 6. See Jer. 4. 11. & 6. 28, 29, 30. and 24. 8.

nor rained upon in the day of indignation] Not eased or holpen with any showre of rain, to quench and allay the flame and fire of my indignation.

V. 25. *There is a conspiracy*] All this may have relation to the persecutions, which the false prophets by plots and conspiracies, used against good men. See Jer. 20. 2. and 26. 8, 10, and 29. 25, 26. Lam. 4. 13.

They have devoured soules] Chap. 13. 18. Mat. 23. 14.

V. 26. *Have violated my Law*] Heb, *offered violence to:* have openly and impudently gone and done against it, Zeph. 3. verse 4.

They have put no difference] See Chap. 44. 23. Jer. 50. 29.

have hid their eyes] They have winked at the violation of my Sabbaths; or they themselves have framed pretences whereby they might safely violate it.

profaned] Continued, and dishonoured without any reverence to my sacred majesty.

V. 27. *Her Princes*] Mic. 3. 11. Zeph. 3. 3.

V. 28. *And her Prophets*] Chap. 13. 4, &c. They which should have reproved them, flattered them in their vices, and covered their doings with lies.

V. 29. *Oppression*] Or, *deceit.*

wrongfully] Heb. *without right.*

V. 30. *And I sought for a man*] Jer. 5, 1. Esay 59. 16. and 63. 5.

that should make up the hedge] Chap. 13. 5. which should shew himself zealous in my cause, by resisting vice; and also pray unto me to with-hold my plagues, Psal. 106, 23.

V. 31.

V. 31. *Their own way*] Their evil deeds have I punished; as Chap. 16. 43.

CHAP. XXIII.

Vers. 1. THE word of the Lord] This Chapter under the names of Aholah, and Aholibah, two sisters, sets down the spiritual whoredomes of Samaria, and Jerusalem. How Aholah played the Harlot with the Assyrian, and formerly with the Egyptian; and was therefore delivered into the hands of the Assyrian, to execute judgments upon her. How Aholibah, notwithstanding plaid the whore more then her sister, and doted upon the Assyrian, and the Chaldean, and not forgetting the Egyptian; and therefore is she also delivered up into the hands of her lovers, the Chaldean and others with them, for forer judgments. And afterwards it joyns them both together, in sins, and in punishments.

V. 2. *Two women*] Meaning Israel and Judah, divided into two Kingdomes; both came out of one family. See Jer. 3. 7, 8, 10. Ezek. 16, 44, 45.

V. 3. *And they committed whoredomes*] Levit. 17. 7. Josh. 24. 14. Ezek. 20. 8. spiritually, by idolatry.

There were their breasts pressed] A figurative description of the peoples first going astray after idols.

V. 4. *Aholah the elder*] These seem names framed and fitted to the present purpose in hand. Aholah signifieth a mansion, or dwelling in her self, meaning Samaria, which was the head city of the ten Tribes, Isa. 7. 9. who having forsaken the Temple of God, had established a Worship of God according to their own minds, 1 King. 12, 16, 18, 31. and Aholibah signifieth my mansion in her, whereby is meant Jerusalem, where Gods Temple was, in which the pure worship of God remained, 2 Chron. 13, 10, 11.

and they were mine] Chap. 16. 8, 20.

V. 5. *when she was mine*] Heb, *under me:* which may be understood thus, being my wife, subject to me. Some render it, in my stead, or, in stead of me.

her lovers] An ordinary title for profane Nations, with which Gods people joyned in idolatry and impiety.

on the Assyrians her neighbours] 2 King. 15. 19. after the Assyrians had conquered Syria, which bordered upon the ten tribes.

V. 6. *Cloathed with blew*] A magnificent, gentle, rich, and powerful nation.

V. 7. *committed her whoredomes with them*] Heb. *bestowed her whoredomes upon them.*

the chosen men of Assyria] Heb. *the choice of the children of Ashur.*

V. 8. *From Egypt*] Vers. 3. He seems to have relation to the golden Calves set up by Jeroboam, in imitation of the Calf Apis, dedicated to the Egyptians chiefest idol Serapis. See Exod. 32. 4. This may also be understood of the unlawfull covenants made with Egypt, 2 King. 17. 4.

they lay with her] The holy Ghost useth these terms, which seem strange to chaste ears, to cause this wicked vice of idolatry so to be abhorred, that scarce any should abide to hear the name thereof mentioned, Psal. 16. 4.

V. 9. *I have delivered her*] 1 King. 17. 3, 4, 5, &c.

into the hand of the Assyrians] 2 King. 17, 23.

upon whom she doted] And fell from them in Hoshea his time, 2 King. 17. 4.

V. 10. *These discovered her nakednesse*] Chap. 16. 37. that is, they have shamefully punished her: a term taken from the disgraces which are done to poor women taken in the wars, Isa. 20. 4. and 47. 3.

and slew her] Namely, the body of the nation, taking away their kingdom: wherof see 2 King. 17. 4, 5, 6. and 18. 11.

famous] Heb. *a name*: that is a noted and memorable example of Gods judgments.

V. 11. *Her sister Aholibah*] Jer. 3. 8. she was more corrupt in her inordinate love.

then she] He's, *she corrupted her in ordinate love more then she*, Chap. 16. 47. Jer. 3, 3, 11.

more then her sister in her whoredoms] Heb. *more then the whoredoms of her sister.*

V. 12. *Upon the Assyrians*] Chap. 16. 28. 2 King. 16. 7.

her neighbours] Ver. 5, 6.

V. 14. *Incensed*] Not satisfied and content with the Assyrians.

men pourtrayed upon the wall] A description of unbridled lust; like a woman that should fall in love with strangers that are absent, only by seeing their pictures, and should send to seek after them into far Countries,

V. 16. *And as soon as she saw them with her eyes*] Heb. *at the sight of her eyes.*

sent messengers] Likely in Hezekiah's time, And partly thereupon that judgment seems threatned, 2 King. 20. 17, 18. Esay 39. 6, 7. and afterwards in the times of Manasseh; and the succeeding Kings.

V. 17. *Babylonians*] Heb. *children of Babel.*

her mind was alienated from them] Heb. *loosed*, or, *disjointed.* So Jer. 6. 8. and often here in this Chapter. The meaning is the Jews had broke the league which they had made with the Chaldeans, to joyn with the Egyptians, their enemies and emulators, 2 King. 24. 20.

V. 20. *Their paramours*] Heb. *concubines.* By the Egyptians *concubines*, or *paramours* are to be understood the neighbouring nations, adhering to them, and imitating their idolatry. And so likewise did *Aholibah.*

whose flesh is as the flesh of asses] Chap 16. 26. These are terms taken from the shamelesse lusts of unchaste women, and do shew the strength and riches of Egypt, which moved the Jews to make a league with them.

V. 21. *Thou calledst to remembrance*] Repeating thy first lewdnes, ver. 3. which yet was then more excusable, then now it is: because when thou wast in thy spiritual Child-hood, thou hadst but small knowledge and experience of my pure worship; which thou canst not now pretend, being fully instructed in it: as a young maid, if she were seduced, might pacify be excused for her simplicity, which a marryed woman which is of full age cannot plead.

V. 22. *Behold, I will raise*] Chap. 16. 37.

V. 23. *Pekod, and Shoa*] Names of some people of Asia, which were subjects to Nebuchadnezzar, of which his army was also composed, Jer. 50. 21.

V. 24. *with chariots, waggons, and wheels*] Such were the ancient manner of Carriages and weapons in war.

judge thee according to their judgments] They shall indeed by the secret guidance of my Spirit, execute my judgments, but I will leave the manner of the execution of them to their discretions. And men usually do it with less mercy, and pitty, then God doth, 2 Sam. 24. 14. Zach. 1. 15.

V. 25. *They shall take away thy nose*] A kind of speech taken from the ignominious punishments used in some countreyes against adulterous women; so to deform the beauties they so abused; or, from the cruelties of enemies enraged against prisoners, before they kill them.

V. 26, *They shall strip thee*] Chap. 16. 39.

fair jewels] Heb, *instruments of thy decking.*

V. 27. *Thus will I make thy lewdnesse to cease*] Ver. 48. Ch. 22. 15.

from the land of Egypt] I will hinder thee from going any more into Egypt to commit fornication. Or, I will cause thy fornication which thou hast brought out of the land of Egypt to cease.

V. 28 *Whom thou hatest*] Ver. 17, 22. Chap. 16. 37.

V. 29. *All thy labour*] All thy treasures and riches which thou hast gotten by thy war.

shall be discovered] Even as a malefactors misdeeds are discovered, when he is once sentenced to death. Or, all the world shall see thy shamefull forsaking of God to serve idols.

V. 31. *I will give her Cup into thine hand*] I will execute the same judgments and vengeance against thee. See Psal. 75. 8. Jer. 25. 15. Mat. 20. 23.

V. 34, *Suck it out*] Psal. 75. 8. Isa. 51. 17.

break the sheards thereof] Thou shalt grow mad therewith like a drunken man, who after he is overcome with wine will break the cups and pots, and will tear his flesh with his nails, and with his teeth, Jer. 25. 16.

V. 35. *And cast me behind thy back*] 1 King. 14. 9. Neh. 9. 26.

V. 36. *Judge Aholah*] Chap. 20. 4. and 22. 2. or, *plead for.*

V. 37. *And blood is in*] Chap. 16. 38, 20.

V. 38. *They have defiled my sanctuary in the same day*] Having done so wickedly, yet they come into my sanctuary the same day, making a shew of serving me at the same time, ver. 39. which is most odious to me, Chap. 20. 39. Esay 66. 3.

V. 39. *Lo, thus have they done in the midst of my house*] Have committed these abominations in my Temple, Chap. 8. 3, 6. 2 King. 21. 4, 5, 6.

V. 40. *That ye have sent for men*] A figurative description of the profane entertainment given to the Chaldeans, Egyptians, and others sent for by the Jews, to treat of unlawful Covenants, taken from a whores preparation; when she entertaineth her expected ruffian,

to come] Heb. *coming.*

wash thy self] He directeth his speeech to either of them two; namely, Aholah, or Aholibah.

V. 41. *Stately bed*] Heb. *honourable.* According to the manner of many ancient Nations, and also of the Jews, who at their most solemn feasts, used to sit or lie upon beds, Esth. 1. 6. and 7. 8. Joh. 13. 25.

whereupon thou hast set] Prov. 7. 17.

mine incense and mine oil] Which thou hadst received of me, to-gether with other blessings, and with which they did rub and anoint themselves at banquets and publick feasts: as if he would say, the had imployed Gods gifts in gaining the favour and friendship of profane Nations, Isa. 57. 9.

V.42. *with her*] Heb. *in her*: Namely, Jerusalem and Samaria, upon these occasions have been full of strangers, walking, and taking their pleasures, like fornicators in a brothel-house.

with the men] Heb. *to the men*; that is, besides those great and Noble Nations, the Jews have also desired the friendship and relief of the Arabians, Ethiopians, and other base Nations, who thinking thēselves much honoured by such a request, have carried them presents, which the Nobler Nations have not done, but have received presents of the Jews, Chap. 16.33,34.

of the common sort] Heb. *of the multitude of men*.

Sabeans, Or, *drunkards*.

V.43. *Then said I*] Admonishing her.

unto her that was] To either of those Nations, which were grown old in their idolatry.

they now commit] Words of disdain; as much as to say, Now they will satisfie their unbridled lust, having all their fornicators at their command; sometime with the one, and sometime with the other; yet their Lovers will not be true and trusty to them, but ready to forsake them, and fall to others, as the times, and their best advantages shall require.

whoredomes with her] Heb. *her whoredomes*.

V.45. *Righteous men*] Namely, the Assyrians and Chaldeans executioners of Gods Justice, who shall have a just cause, according to mens opinions, to revenge themselves of the Jews and Israelites perjuries and rebellions. Or, your lewdnesse is such, that all just men shall judg you worthy of all that shall befall you.

judge them after] Chap. 16.38.

V.46. *I will bring up*] Chap. 16.40. the Chaldeans.

to be removed and spoiled] Heb. *for a removing and spoil*.

V.47. *done them*] Deut. 22.24.

V.48. *Thus will I cause*] Vers. 27, Chap. 22.15.

all women may be taught] Meaning all other cities and countreyes; especially those where God hath planted his Church.

V.49. *Your lewdnesse upon you*] Namely, the just punishments for it.

CHAP. XXIV.

Vers. 1. A*Gain*] This Chapter contains the last denunciation of judgment against the Jews, before the final ruine and destruction of that kingdom: uttered in Babylon, the very day that Nebuchadnezzar began his last siege against Jerusalem; declaring when, and there, the very day of the siege. And prophesying the utter destruction of the city, under the parable of a boyling pot, whose scum is in it. And under the sign of the Prophets not mourning for the death of his wife, shewing the woful calamity of the Jews, to be indeed, either beyond all sorrow; or to be such, & so suddain, as they should not dare, or else not have time to bemoan it: shutting up this prophecie (and so confirming it) til the time that the news should be brought to Ezekiel of the fulfilling of it.

in the ninth year] Of the second captivity, viz. since Jeconiah, Mordecai, Esth. 2.5,6. and Ezekiel, Chap. 40.1. were carried captives, and Zedechiah made king; the tenth moneth, and the tenth day of the moneth, Ezekiel is told in Mesopotamia, that Nebuchadnezzar, that very day, in Judea laid siege to Jerusalem, 2 King. 25.1. Jer. 39.1. and 52.4.

in the tenth moneth] Called Tebeth, which containeth part of December, and part of January.

V. 2. *write thee*] That so it may be certainly remembred and known.

this same day] Jer. 52.4.

V.3. *Set on a pot*] That is, set a pot on the fire, See such a similitude, Jer. 1.13. Ezek. 11.3,7. The pot is Jerusalem; the flesh and fat pieces, are the chief, the richest, and the noblest that are in her; the fire are Gods judgments, by which he would have humbled, and mollified his peoples hearts, to bring them to repentance; but that having taken no effect, by reason of their obstinate rebellion, he would convert those Judgments, into a total consumption.

V.4. *every good piece*] The great ones.

V.5. *burn*] Or, *heap*.

bones under it] Meaning, it seems, the bones of the innocents whom they had slain; who were the cause of kindling Gods wrath against them.

seeth the bones of it therein] It seems that the bones were put into the bottom of the pot, vers. 4, 10. and not, as others have understood it, without the pot to kindle the fire. By the bones, may be meant the great ones and Governours, which bear up the body of the state: Or rather, the mean and vulgar sort of lesse esteem; as opposed to the former.

V.6. *wherefore*] To make the accomplishment answerable to the figure.

woe to the bloody City] Chap. 22.2 Nah. 3.1. 2 King. 21.16.

to the pot whose scum] Namely, to Jerusalem, that hath not been cleansed from her open and notorious sins, by my punishments, Chap. 22.44. See Jer. 4.11. and 6.29.

let no lot] Let all the people, without any difference be burnt in it, or driven out of it, and carried away; let none be pardoned: though in wars, oftentimes, they cast lots to slay some, and to save some.

V.7. *her blood is in*] She is full of misdeeds, especially of murders and oppressions.

she set it upon] This City shewed her cruelty to all the world, and was not ashamed thereof, neither hid it; contrary to what God had commanded, namely, that the very blood of beasts should be covered over with dust, Levit. 17.13. Deut. 12.16,24. and 15.23.

V.8. *set her blood upon the top of a rock*] I will punish her openly; and the signs and monuments thereof shall remain for ever.

V.9. *woe to the bloody city*] Vers. 6.

I will even make the pile] That is what I have commanded thee to do for a sign, that I will do in act, making ready the Chaldeans great fire, Jer. 1.13.

V.10. *kindle the fire*] God would do it, that so the City should be utterly destroyed; and that he would give the enemies an appetite thereunto.

V.11. *set it empty*] To signifie, that Jerusalem, after the inhabitants were gone out of it, should be burnt by the Chaldeans, as it were, to cleanse it perfectly from all its excrements. Chap. 16.36, 37.

V.12. *She hath wearied*] Instead of the onely means of deliverance, which was repentance and conversion, she hath with great care and toyl, fought out other wordly and unprofitable means, that will prove false and unfaithful to her, and in the end deceive her.

V.13. *lewdnesse*] Thy wicked obstinacy, hath been the onely cause that thou hast not been cleansed.

I have purged thee] I laboured, by sending my Prophets to call thee to repentance; but thou wouldest not, 2 Chron. 36.15. Jer. 18. 11, 12. and Chap. 25.3, &c. and 35.15.

till I have caused] Chap. 16.42.

V.14. *I will not go back*] Esay 47.3, 11, 12, 13. Nothing shall hinder or alter me.

shall they judge thee] That is, the Babylonians. See Chap. 23.45. and 16.38.

V.16. *the desire of thine eyes*] Namely, thy dear wife; as ver. 18. Another type of their doleful and desperate condition.

with a stroke] By a sudden death, proceeding from some supernatural and divine cause, for whom he is forbid to mourn; signifying that their sorrow for the losses of their dearest things, in their miserable calamities, should be greater, then open mourning might express. See vers. 22. Jer. 22.10.

vail] Heb. *go*.

V.17. *Forbear to cry*] Heb. *be silent*.

bind the tire of thine head upon thee] Use thy ordinary attire, and shew no sign at all of mourning; such as those were of going bare-headed, Lev. 10.6. and 21.10. and bare-foored, 2 Sam. 15.30. Isa. 47.2. Of covering the lips, Lev. 13.45, Mic. 3.7. and eating of food brought in, and given by neighbours and friends, Jerem. 16.5,7.

lips, Heb. *upper lip*. And so ver. 22.

V.18. *morning*] Mornīng the morning following.

V. 21. I *will prophane my sanctuary*] The exposition of the type. Prophane, by sending the Chaldeans to destroy it; as Chap. 7.22.

the excellency of your strength] Namely, the temple, the ark, and other signs of my presence, wherein consisted the glory, and the strength of your subsistance and defence.

the desire of your eyes] Namely, your wives, vers. 16.

that which your soul pitieth] Heb. *the pity of your soul*. That which you are most jealous and tender of.

your daughters whom you have left] In Judea: for the Prophet spake to those which had been carried away prisoners with Jehoiachin.

V.22. *You shall do as I have done*] You shall be forced to digest all these sorrows, not daring so much, as to seem to be grieved thereat, for fear of angring your enemies: or because, that in so great a desolation, every one shall think upon himself, without taking any care for others: Or, because that there will be such an expresse curse of God be perceived in it: Or, for that there will be more cause of weeping for these that are alive, and languish in sorrow, then for the dead, See Job 27.15. Psal. 78.64, Jer. 16.5. Amos 6.10. and Jer. 22.10.

ye shall not cover] Vers. 17. Jer. 16.6,7.

V.23. *but you shall pine away for your iniquities*] Chap. 33.10. Lev. 26.39. In a desperate and stupid senselessnesse ye shall stand astonished and waste away, Amos 6.10.

and mourn one towards another] Bemoan your selves one to another, for your miseries, and wonder at them; rather then knowing the plague of your sins in your heart, 1 King. 8.38, mourn to God in true repentance for them.

V.24.

V.24. *A sign*] Chap. 12.6. and 4.3. Esay 8.18.

V.25. *In the day when I take*] In the time when I shall have fulfilled these prophecies, by the taking and ruine of Jerusalem, I will cause tydings thereof to be brought unto thee, and then shalt thou put the people in mind of these things, for their instruction and conviction.

that whereupon they set their minds] Heb. *the lifting up of their soul*; that is, that which they desire most; all those things which are most dear unto them.

V. 26. *He that escapeth in that day*] Of my visitation, and their destruction. See the accomplishment of this, Chap. 33.21,22. The distance of time betwixt the taking of Jerusalem, and that tydings brought to Ezekiel, was one year, five moneths, and twenty six dayes. No doubt, but the Prophet heard of it long before that time. But at that time he received the most full and perfect relation, of all that Nebuzaradan also had done, since the taking of the City. And that was the time that it pleased the Lord to open his Prophets mouth again.

V.27. *In that day shall thy mouth be opened*] See Chap. 3.26,27. and 33.22. not that he was miraculously struck dumb in the mean time; for we may not multiply miracles, without a just and sufficient warrant. But he became as dumb, for holding his peace; as if God had said, Thou hast spoken enough already to this people for to warn them sufficiently; forbear that argument any more: let them alone, until that by the bringing to passe of these things thou hast already told them, thou mayst thereupon take occasion to convince and waken them again. And therefore in the mean time, He prophesies only against the forrain Nations, from this place to Chap. 33. that is, from the time of beginning the siege, in the ninth year, tenth moneth, tenth day, till this newes here spoken of was brought to the Prophet, in the twelfth year, tenth moneth, fifth day. And so in that mean time, he prophesies against Egypt, on the tenth year, tenth moneth, twelfth day, Chap. 29.1. And again on the eleventh year, first moneth, seventh day, Chap. 30.20 And again on the eleventh year, third moneth, first day, Chap. 31.1.

CHAP. XXV.

Vers. 1. T*HE Word of the Lord*] In this Chapter, the Prophet denounceth Gods vengeance against the Ammonites, against the Moabites; against the Edomites: against the Philistines, for their insolency and insulting over the Jews in their Calamity.

V.2. *Set thy face*] Chap. 20.46 and 6.2.

against the Ammonites] Chap. 21.28. Jer. 49.1. Amos 1.13. Zeph. 2.8.

V. 3. *Thou saidst, Aha*] ver. 6. because thou hast injuriously scoffed and joyed at the miseries of my people, Chap. 21.28. Zeph. 2.8.

V.4. *to the men of the East*] Heb. *Children*, the Babylonians, ver. 10. Jer. 25.21.

palaces in thee] Namely, their holds, fitted for war, and for defence of the Countrey.

V.5. *Rabbah*] Which was the chief City of the Ammonites, and full of Conduits, 2 Sam. 11.1. and 12.26, 27.

V.6. *because*, &c.] Their sin and punishment both again insisted upon, and fore-told.

Clapped thine hands] Heb. *hand*. This here is a sign of joy, derision, and insulting.

feet] Heb. *foot*.

heart] Heb. *soul*.

V.8. *because that Moab*] Jer. 48.1, &c. Amos 2.1, 2, 3. See Esay 16.6, &c.

Seir] This was Edoms, the Idumeans countrey, Gen. 36.8. Deut. 2. 1, 4. bordering upon the Moabites: whereby these Nations did oftentimes joyn against the Jews; and joyned here in their derision.

house of Judah] Though she boast of having alone the true God, yet he hath not protected her, no more then the Gods of other Nations have protected them against the Babylonians: words of contempt and blasphemy against God himself, as 2 King. 18.33, 34,35.

V.9. *I will open the side of Moab*] Heb. *shoulder of Moab* I will cause the Chaldeans to break through that part of the Countrey, where the strong and frontier Cities are, which are here undernamed: for a difference between that, and the other part of the land, which lay open, and was not fortified, Jer. 48.

from his Cities] Har, and Haroher, seated upon the river Arnon, the border of Moab. See Num. 21.18. Deut. 2.9, 36. Josh. 12.2.

Bethjeshimoth] Josh. 13.20. and 12.3.

Baal-meon] Numb. 32.38.

Kiriathaim] Numb. 32.37. See Jer. 48.1. and ver. 23.

V. 10. *with the Ammonites*] Or, *against the children of Ammon*. As I have already adjudged the Ammonites, and by my sentence have given them up to the Babylonians, vers. 4, So I do the Moabites.

and will give them] Have given them by my prophetical sentence and doom already.

V. 12. *Because that Edom*] Jer. 49.7, 8. Ezek. 35.2. Amos 1.11. Obad. 1.1. Out of their ancient hatred, derived from Genes. 27.43.

by taking vengeance] Heb. *by revenging revengement*. See the like, ver. 15. for the title of birth-right, which Jacob did get away from Esau the father of the Edomites: Or of Davids conquering of Edom, 1 Chron. 18.13. See Ezek. 35.5. Amos 1.11.

and hath greatly] Psal. 137.7.

V. 13. *Teman*] Jer. 49.7, 8. the place, or country denominated from Teman, the Grand child of Esau, Gen. 36.15.

They of Dedan shall fall by the sword] Or, *they shall fall by the sword unto Dedan*, Jer. 49.8. of the posterity of Abraham by Keturah, Gen. 25.3.

V. 14. *by the hand of my people Israel*] We read nothing of this execution done by the Jews upon the Edomites, but onely, 1 Mac. 5.3. and 2. Mac. 10.16, 17. Some do understand this of that same hand which overthrew Gods people Israel, the hand of the Babylonians. Some spiritually, of the Churches victory over her deadly enamies, as the Edomites were to the Jews; as Isa. 11.14. Jer. 49.2.

They shall know] Namely, my people: or Edom; shall know by experience.

V. 15. *Because the Philistines*] See Jer. 25.20. and 47.1, 4, 5.

have dealt by revenge] See 2 Chron. 28.18. Amos 1.6.

for the old hatred] Or, *with perpetual hatred*.

V. 16. [*therefore*,] Which were a part of the Philistines, of whom mention is in the verse before. Confer with this 1 Sam. 30.14, 16. Zeph. 2.5. Of the Cherethims David had also a guard, 2 Sam. 8.18. which most likely were out of some Colonies of the Israelites, that then were planted in their room.

Sea Coast] Or, *Haven of the Sea*; upon which was the Philistines land, and had many haven Towns, Hezekiah had formerly spoiled them, 2 King. 18.8. And after that Psammeticus, father of Pharaoh-Necho King of Egypt, as Herodotus relates in his Euterpe. But this last was the most grievous, by the Chaldeans. See Esay 14.29, &c. Jer. 25.20. and Chap. 47.

V. 17. *Vengeance*] Heb. *Vengeances*.

CHAP. XXVI.

Vers. 1. A*ND it came to passe*] In this Chapter the Prophet denounceth Gods fearful judgments against Tyrus, for insulting against Jerusalem: & to be executed by Nebuchadnezzar King of Babylon; The destruction and desolation he makes: The Iles tremble at it; for so woful and irrevocable a downfal.

The eleventh year] Of the captivity of Jeconiah, and the reign of Zedekiah.

moneth] Some say it was the first, Ezek. 40.1. But it rather seems to be the fifth; that is to say, the first after the taking of Jerusalem: which was the cause of the Tyrians insulting, which is here mentioned. See Jerem. 52.6.

V.2. *because that Tyrus hath said against Jerusalem, Aha*,] The sin of Tyrus, Amos 1.9. Zach. 9.2, 3. Thus Chap. 25.3.

the gates of the people] That is, the famous City Jerusalem, whereunto all people resorted, both for Religions sake, and for traffick. A manner of speech taken from that, that neer the chief gates of the City, there were commonly great places for market-meetings, and law pleas, &c.

she is turned unto me] That is to say, I being the second City in Palestine for commodiousnesse and repute, shall obtain all those priviledges which Jerusalem now hath, for traffick, concourse of people, and for wealth.

be replenished] My riches and fame shall increase. Thus they promise mountains of gold to themselves; and thus the wicked rejoyce at their fall by whom they have any profit or advantage.

V.3. *I am against thee*] Gods Judgement upon her for her sins. See Esay 23. Jer. 25.22. and Chap. 47.4. Amos 1.9. Zach. 9.4.

Many Nations] Or, *great Nations*; Namely, the Chaldeans army, composed of divers mighty Nations, ver. 7.

V.4. *scrape her dust from her*] That is, I will destroy it utterly. This did not befall Tyrus the first time the Chaldeans took it, Isa. 23.15. But the ruine of it began then; and then from time to time it came to that degree at last as the Prophet speaketh of, in Alexander the great in his time.

the top of rock] Ver. 14. Chap. 24.7, 8.

V.5. *The spreading of nets*] As who should say a waste and desolate place; as those shoares are on which fishers do use to spread their nets.

the midst of the Sea] Because that Tyrus was an Island encompassed with the Sea.

V.6. *her daughters*] The Towns that belonged unto her, as a mother City; or rather, her people, without sparing of either sex.

V.7. *Nebuchadnezzar*] Shewes now by whom this judgment shall be executed, Chap.28.7, and 30.11, and 32.12. This name Nebuchadnezzar, is no lesse then seven divers wayes written in Scripture. There were divers of this name; Insomuch, as some think this to be a common name to the kings of Babylon; as Pharaoh was to the kings of Egypt; Abimelech to the kings of the Philistines; Sylvius to the Latin kings: Cæsar and Augustus to the Roman Emperours; Arsacidæ to the Persians: and Ceropidæ to the Athenians. But this Nebuchadnezzar appears by the sacred History to be the same that had taken Jehojakim, Jehojacin, and Zedekiah, destroyed Jerusalem, burnt the Temple; and in after times, through Gods just judgment, became mad for seven years, as a mad beast. We may not then take this Nebuchadnezzar to be him that is mentioned in the Apocryphal story of Judeth; and much lesse to be either Cyrus, or Alexander the Great; as some have weakly imagined.

a King of kings] Namely, him that is possessor of this mighty Monarchy, which calleth it self the universal. See Jer.27.6,7. Dan.2. 37. See the phrase, *King of kings*, Ezra 7.12. and such like is the phrase, *God of gods*, Deut.10.17.

from the North] From Chaldea, which was partly Northward from Tyre and Palestine.

V.8. *Cast a mount*] Or, *pour out the engine of shot.*

and lift up a buckler against thee] That is, coming to the assault.

V.10. *Chariots*] Chap.23.24.

as men enter into a City] Heb. *according to the entrings of a City broken up.*

V.11. *strong garrisons*] Or, *pillars of strength:* for Tyrus was built and fortified by much art, and labour of men, against the Sea, and against all enemies.

V.12. *Thy pleasant houses*] Heb. *houses of thy desire.*

in the midst of the water] The Sea round about thee.

V.13. And I will cause the noise] And so this expression used Esay 24.8. Jer.7.34. and 16.9. and 25.10. Hos.2.11.

thy songs to cease] The Tyrians having at all times been much given to musick, Chap.28.13. Esay 23.16.

V. 14. Thou shalt be a place to spread nets upon] I will make thee so bare, that thou shalt have nothing to cover thee, verse 4.5.

shalt be built no more] At least, it shall be no building, in comparison of that in its former glory.

V. 15. *Shall not the Isles*] The horrour and consternation of the Isles and neighbouring Nations, being astonished at her fall, Chap. 32.10.

V.16. *Cloath themselves with trembling*] At the hearing of her fall, and for fear of the Chaldeans.

V.17. *A Lamentation for thee*] Rev.18.9.

of Sea-faring-men] Heb. *of the Seas.* Meaning Merchants, which by their traffick did enrich her wonderfully, and increase her power.

her inhabitants] Those that were born and brought up there. See Esay 23.8.

on all that haunt it] haunt the Sea; neighbours and strangers.

V.18. *at thy departure*] Into exile, likely, and captivity.

V.19. *the deep upon thee*] As ver.3.

V.20. *thee down, with them that descend*] When I shall cause thee utterly to perish as many Nations and Cities have done before, especially in the general deluge, to which he may seem to have some relation; having before likened the invasion of Tyrus to an overflowing.

with] Or, *to.*

of old time] Which were dead long ago.

I will set glory] I will gloriously re-establish my people; and cause them to live and flourish again, for to be the honour of the world. See Chap.20.6. and 28.25,26.

Land of the living] Psal.27.13. Esay 38.11. The meaning here is, in Judea, when it shall be restored. See Chap.38.25,26. Or else thus, By thy destruction I will glorifie my self among the living.

V.21. *I will make thee a terrour*] Heb. *terrours*, Chap.27,36, and 28.19. Thou shalt be brought into such an extreme desolation, full of horrour in thy self, and a subject of terrour to others. Others render it, *I will bring thee to nothing and to perdition.*

shalt be no more] Verse 14.

CHAP. XXVII.

Ver.1. THE *word of the Lord*] In this Chapter the Prophet sets down a Lamentation for Tyrus; by setting forth her former glory, in her building, shipping, army, power, merchandizings, praise; and then opposing to it her present ruine; concluding with the extream wailing and astonishment of the neighbouring Isles, Nations, and Kingdomes, at her fall.

V.3. *The entry of the Sea*] Built there first by the Sidonians, as Justin relateth; in a very commodious place to resort unto by Sea, from divers places, and to carry merchandize from thence into the Continent or firm Land.

of perfect beauty] Heb. *perfect of beauty:*

V.4. *Thy borders*] Thou art encompassed round with the Sea.

maids] Heb. *heart.*

V.5. *made*] Heb. *built.*

of Senir] This mountain was Hermon, called by the Sidonians, Syrion; but the Ammorites called it Seniz, Deut.3.9. by Moses called, Sion, Deut.4.48.

V.6. *the Company of the Ashurites*] Heb. *the daughter.*

Thy benches of Ivory] Or, *They have made thy benches of ivory well trodden.* Ivory wherewith they covered the walls and floores of Chambers, and the decks of ships. Which shews their profusenes, and excesse of delicacy.

of Chittim] Cilicia, rather then Italy, See Gen.10.4. Num.24.24. Esay 23.1. Jerem.2.10. 1 Macc.1.1. Cilicia joyns to Syria. In Tharsus, the chief city thereof was Paul born, Act.21.39. and 22.3.

V.7. *blue and purple*] Or, *purple and scarlet.*

of Elishah] It is thought, that hereby are meant the Eoliahs, a people of Greece. Elishah is Javans son, Japhets Grand-child, Gen. 10.4.

which covered thee] Namely, the poops of thy ships; Or, which was thy rayment.

V.8. *Arvad*] It is thought to be the Island, called Arado, and Arlarado, neer to Sidon, Gen.10.18.

that were in thee] Other Nations were thy Mariners; but thy own Tyrians were thy Pilots, and chief in thy Navy.

V.9. *of Gebal*] A Prince in Phœnicia, and nigh to Sidon.

Calkers] Or, *stoppers of chinks.* Heb. *strengtheners*, Meaning, the chief of this Nation, which were cunning Ship-Wrights, were employed in mending and making of Shiping.

V.10. *of Lud*] See Genes.10.13. inhabitants of part of Egypt.

Phut] In Lybia, Gen.10.6.

they hanged the shield] According to the custome of Garrison Souldiers.

they set forth thy comelinesse] These Souldiers being there recontinually, did much increase thy splendour and Majesty.

V.11. *The men of Arvad with thine Army*] Those of Arvad which lived by the Sea Coast, ver.8, and thine own Souldiers, kept a continual watch about the City.

And the Gammadims were in thy towers] Dwelling in a Province of Phœnicia.

V.12. *Tharshish*] Namely, the people that lived along the Coast of the Mediterranean sea, and especially the City of Tharsus, a Tyrian Colony. Others will have it to be Carthage. Some

they traded in thy fairs] That is, these kings they gave for thy commodities.

V.13. *Javan*] That is, Greece, *Javan was Japhets* Son, Gen.10. 2. of whom came the Greeks. See Dan.8.21. Joel 3.6.

Tubal] The posterity of *Tubal Japhets* son, Gen.10.2. inhabiting likely in a part of Cappadocia.

Meshech] *Tubal* and *Meshech* are usually joyned together. So Chap.33.26, and 38.3, and 39.1. being brethren, Gen.10.2.

persons of men] Heb. *soul of man:* that is, souls of men, or, persons, by selling slaves. See Apoc.18.13.

Market] Or, *Merchandise.*

V.14. *Togarmah*] Chap.38, posterity of the grand child of *Japhet*, Gen.10.3. though to inhabit the lesser Armenia; some say, the lesser Asia.

horsemen] Men which were expert in managing and taming of horses.

V.15. *Dedan*] Ver.20. people of Arabia of Cham's posterity, by Cush, and Rhama. Or of Abraham by Keturah, Gen.25.3. dwelling in some part of Syria, Gen.10.6,7.

they brought thee for a present] To have the benefit of being free of thy Faires and Markets; or else to traffick therewith.

horns of ivory and ebony] So the great teeth of the Elephant, which on either side of his mouth stand out, are called; because by their crookednesse they are like horns.

V.16. *The wares of thy making*] Heb. *thy works.*

Agate] Heb. *Cyprasse.*

V.17. *wheat*] By 1 King.5,9. Act.12.20. it appears, that Tyrus was furnished with corn out of the land of Israel.

Minnith] The name of a town, upon the border of the Ammonites, on the South side of Canaan: whereof mention is Judg.11.33. where the best wheat grew.

Pannag] Some will have it to be the name of a Countrey; and the name of Phœnicia to be taken thence. Others translate it rozen, or balsome.

balm] Or, *opobalsamum, or turpentine*, wherein Gilead abounded, Gen.37. 25. Jer.8.22. and 46.11.

V.18. *Helbon*] A place of Syria, which is thought by some to be that which at this time is called Aleppo.

V.19. *Dan*] Likely he meaneth those which after the captivity of the ten tribes, came and inhabited the ancient countrey belonging to *Dan*, in Laish, a city neer to Tyre, Judg.18,28,29.

Going

Going to and fro] Or, *Meurzal:* to seek what they may give for thy commodities. The Greekes have been always great travellers: and the trade at Tyrus so great, that those countreyes which had nothing to exchange, went to other countreyes to get some thing, to trade with Tyre.

V.20. *Dedan*] ver.15.

precious cloathes for Chariots] Heb. *cloathes of freedom.* It may be, they were such, as wherewith they covered their horses and chariots, to fit out journey.

V.21. *Kedar*] Which came from Kedar the son of Ismael Gen. 25.13. inhabiting Arabia Petrea, which countrey abounded with cattel, Isa.60.7. See Psal.120.5.

they occupied with thee in lambes] Heb. *they were the merchants of thy hand.* Or, *they occupied with thee at hand in lambs*, &c. for lambes & such like cattel could not be carryed far, as other wares.

V.22. *Sheba*, &c.] Names of Arabia felix. See Gen.10.7.

V.23. *Haran*, &c.] Gen.11.31,32. and 12.4,5. places of Mesopotamia.

Asshur] *Northern Nations.*

Chilmad] It is thought to be Media, or some part thereof.

V.24. *All sorts*] Or, *excellent things.*

blew clothes] Heb. *foldings.* Namely, silkes and wools died in this noble colour, inclining to a violet.

V.25. *The ships of Tarshish did sing of thee in thy market*] That is, they which were carryed in the ships, did praise thee for thy wares. Others, read it according to the Hebrew, *The ships of Tarshish were thy chief, and thy caravans:* as those places which are haunted with wild beasts upon the land, are travelled through with great companies of travellers, and loaded cattel; so do the ships flock towards thee in great numbers together.

very glorious] Inriched in goods.

V.26. *Thy rowers have brought thee into great waters*] The ruine of Tyre. Thou hast been like unto a well furnished ship, brought into the main sea of greatnes, riches, and power, by thy Governours, and there left to suffer ship-wrack.

the East-wind] Most tempestuous and dangerous in those countries, Psal.48.7. meaning Nebuchadnezzar with his army, which lay East from Tyre.

midst] Heb. *heart.*

V. 27. *Thy riches and thy fairs*] Rev.18.9, &c.

thy calkers] Heb, *those which mend thy breaches:* Which some take, for the breaches of walls, and buildings.

And in all] Or, *even with all.*

shall fall into the midst of the seas] Heb. *heart.* Shall be all infolded in thy ruine. A continuation of the same similitude of a broken ship.

V. 28. *The suburbs shall shake*, &c.] Or, *waves.* Heb. *the hoates.* The Hebrew word seemes to signifie a cock-boat, which they throw out of the ship, it signifies also suburbs, which are as it were expulsed the city. The meaning is, that the Cities and Colonies subject to Tyre, should be surprised with terrour, at the fall and ruine of their chief city: and all other lesser States should be likewise so terrified.

V. 30. *Against thee*, or *for*, or *over*, ver.31. Rev.18.11,15, 16.

dust upon their heads] Which is a sign of great sorrow and mourning, Jer.6.26.

V. 33. *when thy waves went forth out of the seas*] Thou wast the Magazine, & staple of victual and merchandises, which thou didst transport by sea, and distribute them to divers Nations.

V. 34. *Thou shalt be broken by the sea*] That is, by the overflowing of wars, ver.26. See Chap.26,19. Isa.8,7,8. and 28.2. and 59. 19. Psal.124.

V. 36. *Hisse at thee*] In token of wonder. See 1 King.9.8.

a terrour] Heb. *terrours:* a subject of terrour to all men, by reason of thy terrible fall. Or, Thou that hast been a terrour, art brought to nothing, Chap.26.21.

never shalt be any more] Heb. *shalt not be for ever.* See the Annotations on Chap.26.4,14.

CHAP. XXVIII.

Vers.1. THE *word of the Lord*] In this Chapter the Prophet sets down the blasphemous pride, and presumptuous confidence of the King of Tyrus: Gods great Judgments against him: and a lamentation which the Prophet is commanded to take up, at his fall. Afterwards he prophesies against Zidon; and concludes with a prophetical promise of the restauration of Gods own people.

V. 2. *I am a God*] Thou art grown vain, and hast exalted thy self, through thy glory, wisdome, and happinesse, as if thou were no more a mortal man, but a petty god.

I sit in the seat of God] I reign in a most strong place, full of glory and delights: which are the properties belonging to heaven, which is Gods habitation.

midst of the seas] Heb. *heart*, Chap.27.4.

yet thou art a man, and not God] Isa.31.3.

though thou set thine heart, as the heart of God] Thou didst think thy self to be endowed with divine, more then humane understanding, and wisdome; the Tyrians wisdome being very famous, Zach.9.2.

V. 3. *Behold*] Zach.9.2.

wiser] In thine own conceit and opinion.

Daniel] Who for the incomparable gifts of Gods holy Spirit, as well in prophesie, as in counsel and wisdome, Dan.1.17. and 4.9. was by a common Proverb set as a pattern of wisdome in Babylon, where Ezekiel then Prophesied. See Chap.14.14.

V. 4. *Riches*] Or, *power.*

V. 5. *By the great wisdome*] Heb. *by thy greatnesse of thy wisdom.*

V. 7. *Strangers*] Those Chap.26.7.

the terrible] Chap.30.11. and 28.7.

against the beauty] By strength they will overcome all thy counsels, and arts of prevention and defence, Or, they will kill thee, not respecting thy wisdom, which maketh thee so majestical and venerable.

V. 8. *The deaths*] Namely, of all kinds of violent death, in the general slaughter of thy people. See Isa.14.19.

V. 9. *Slayeth*] Or, *woundeth.*

V. 10. *The uncircumcised*] Like the rest of the Heathen and Infidels, which are Gods enemies: for circumcision was a sign of the Covenant of saving grace. Others, like to the ancient Canaanites, condemned to a curse, See Chap.32.21.

V. 12. *A lamentation*] As Chap 27.2, &c.

thou sealest up the sum] Ruleth the matters in the affaires of merchandise. Or, thou makest up the accompt: a term which may seem to be taken from them which tell money.

full of wisdom] He derideth the vain opinion and confidence, that the King of Tyre had in his riches, strength and pleasures.

V. 13. *In Eden*] Like to a tree planted in an earthly Paradise, Gen.2.8. See the like said of Asshur, Chap.31 verse 8,9.

Sardius] Or, *Rubie.*

beryl] Or, *Chrysolite.*

Emerald] Or, *Chrysoprase.*

workmanship] He hath relation to that, that the art of Musick was alwayes held in great esteem amongst the Tyrians, Chap.26. 13. Esay 23.16.

in the day that thou wast created] Even at the first founding of thy State, Musick began to flourish in thee, and all pleasures.

V. 14. *Anointed*] Endowed by God with several prerogatives.

Cherub] Amongst the great Ones of the world, which are Gods Ministers upon earth, thou wast exalted in glory, even as the heavenly Cherubins are.

covereth] Being a secure defence to thy people, covering them with thy wings; which are attributed to this King, because he is called Cherub, whose shape and form is set down in the Scripture with wings, which shadowed the ark.

the holy mountain] Having likened him to a Cherub, he compares his seat, being full of magnificence, to Mount Sinai, where God appeared with millions of his angels, having a fiery pavement under his feet, Exod.24.10.

in the midst of the stones of fire] Towit, among my people Israel, which shined as precious stones: or, clad with a garment of pearl and precious stones, glittering, and sparkling, as fire such as were in the breast-plate of Israels high Priest; as appeareth by comparing with this the verse before. Or rather, as having power among, and over the fiery thunderbolts, and meteors.

V. 15. *Perfect in thy wayes*] Which may be also understood of the state and condition, or of the enterprises, ver.12.

from the day that thou wast created] From the time thou wast first a settled Kingdom; as ver.13. He may haply seem to allude to the fall of wicked angels.

till iniquity was found in thee] Whilest thou hast continued in Justice and integrity, I have born thee up; but since thou and thy city have given your selves to violences, deceits, and other manner of wickednesses, thy ruine hath been ready at hand.

V. 16. *I will cast thee*] That is, *I will subvert thy glorious state.*

the mountain of God] Ver. 14. thy seat and state, which thou didst esteem so divine.

covering Cherub] ver.14.

from the midst of the stones of fire] See Annotations on ver 14.

V. 17. *Thou hast corrupted thy wisdome*] Thy glory and greatnesse have caused thee to lose thine understanding, and wisecarriage, for which thy predecessours were admired; and thine own splendor hath dazled thee.

V. 18. *Defiled thy sanctuary*] Thy sacred places in thy esteem; and thy Seats of Justice, thou hast profaned with all manner of impieties, and iniquities.

a fire from the midst of thee] He seemsto intimate, that the occasion of the ruine of Tyre did proceed from it self, by some means, or accident, which the history doth not specifie.

V. 19. *Thou shalt be a terrour*] Heb. *terrours*, Chap.26.21. and 27.36.

and

and never shalt thou be any more] See Annotations on Chap.26. 4,14.

V. 21. *Set thy face against Zidon*] Isa.23.4,12. Jer.25.22. and 27.3.

V. 22. *I will be glorified*] Exod 14.4. in the manifestation of my justice, and my power, exercised over thee.

be sanctified in her] Lev.10.3. I shall give sufficient cause to be feared and worshipped; yea, blessed and praised.

V. 24. *A pricking briar*] Num.33.55. Josh.23.13.

V. 25. *When I shall have gathered*] This prophesie hath in part, and according to the letter, a relation to the return from the Captivity of Babylon; but perfectly and in spirit, to the spiritual re-establishing of the Church by the Messias.

sanctified in them] He sheweth for what cause God will assemble his Church, and preserve it still, though he destroy his enemies; to wit, that they should praise him, and give thanks for his great mercies.

V. 26. *Safely*] Or, *with confidence.*

despise] Or, *spoil.*

CHAP. XXIX.

Vers. 1. IN] In this Chapter are two grievous prophesies, against Pharao and Egypt. One in the time of Jerusalem's siege. Another about 16 years after Jerusalem was taken: with a promise, both of Egypts restauration, though not in its former splendour and power, at the end of 40 years, after it had been laid waste by Nebuchadnezzar; and also of some good and comfort to Gods people at that time.

the tenth year] To wit, of the Captivity of Jeconiah, or of the reign of Zedekiah; that is, one year, and two dayes, after the siege of Jerusalem was begun.

V. 2. *Pharaoh*] This was *Pharaoh Hophra*, Jer.44 30.

against all Egypt] Isa 19. and 20. Chapter, Jer. 25. 19. and 46. Chapter.

V. 3. *Dragon that lyeth in the midst*] Chap.32.8. Psal.74.13,14. Isa.27.1. and 51.9. The Hebrew word signifieth any great water creature. Here is meant the Whale, or Leviathan, Job 41. or the Crocodile, the figure of Pharaoh.

my river is mine own] Ver.9. I possess a most fruitful Kingdome, and so strongly situated by reason of the river Nilus, that it cannot be taken from me by any strength.

I have made it for my self] I do not depend upon any one: as I have gotten, and increased my Kingdome of my self so am I sufficient to maintain it against all men.

V. 4. *But I will put hookes*] See this phrase, Chap.38.4. Esay 37.29.

I will bring thee up] I will draw thee out of the countrey which is so strong, together with all thy subjects, which will follow thee, to the end, that you being all slain, your bodies may lie for food for the fowls of the air, and the wild beasts of the field, Psal.74.14.

V. 5. *into the wildernesse*] If we may give credit to the history of Herodotus, this is to be understood of the desert of Lybia, neer Cyrene; where the Cyrenеans gave a great overthrow to Pharaoh, soon after he fled from Nebuchadnezzars hoast, that left the besieging of Jerusalem, to go against him. Otherwise, if we understand it of the overthrow and conquest, made of him, by Nebuchednezzar, we must refer it to a later time, according to that prophesie, particularly uttered against him, above sixteen years after this, set down in the latter part of this Chapter. vers. 17. to the end.

thou shalt fall] Thy army: For he escaped back to Egypt.

open fields] Heb. *face of the field.*

nor gathered] To be buried.

V. 6. *have been*] They have solicited my people to rebel against the Chaldeans, promising them assistance, and have violated their faith; and so have not been only unprofitable, but also very hurtful unto them, Esay 30.1. &c.

staff of reed] vers.7. 2 King.18.21. Isa.36.6. Jer.37.7,8.

V. 7. *and madest all their loyns to be at a stand*] The meaning seems to be this, Thou hast left them to defend themselves with their own strength, and alone to bear the burden of the War, which they had undertaken for thy advantage, or at thy instigation.

V.8. *Therefore*] Jer.43.8. and 44.30. and 46.13, &c. This seems fore-tel their desolation by Nebuchadnezzar.

V. 9. *The river is mine*] vers. 3. Thus God cannot suffer that man should arrogate any thing to himself, or put his trust in any thing, save in him alone.

and I have made it] He speaketh in the person of this King, or in general, of all the Kings of Egypt, his predecessors, who with great charges and labour, had brought Nilus with channels, over all the land of Egypt.

V. 10. *utterly waste*] Heb. *wasts of wasts.*

from the tower] From one end of Egypt to the other. See Chap. 30.6.

Syene] Heb. *Seventh.* It hath been, and is commonly thought, by reason of the likelinesse of the name, that it was the City of Syene, standing upon the South confines of Egypt, in Thebais, where there might be some tower, to mark the defect of shadows, in the very day of the Summer-solstice: as there was a well also to that purpose; as some write.

of Ethiopia] Heb. *of Chush.* That is, to the borders of the Chushites, or Arabians, Gen.10.7. for between Sevench and Arabia, is situated all Egypt: for Sevench was South-border of Egypt, confronting and joyning to Ethiopia; and the Chushites or Arabians, the North-border. So we are to understand, Chap. 30. 4,5,9.

V. 11. *Neither shall it be inhabited fourty years*] vers. 12. From the time it shall be destroyed by Nebuchadnezzar.

V. 13. *At the end of fourty years*] Likely about the time, Cyrus took Babylon, Jer.46.16.

V. 14. *Pathros*] Gen.10.14.

habitation] Or, *birth.*

base Kingdome] Heb. *low.* Namely, subject and tributary to the Persians, who shall people it again. See Chap 17.6,14.

V. 16. *the confidence*] For any greatnesse and power the house of Isshel shall see hereafter to be in them.

which bringeth] By their former trusting and confidence in them, and not in me. And thereupon breaking their faith and oath to the Babylonians, Chap.21.23,24. and by complying with them also in their Idolatry, Chap.8.10.14. and 23.19,20,21. as Ahaz did. 2 Chron.28.23,23.

V. 17. *Seven and twentieth year*] Counting from the Captivity of Jeconiah. Of the order of these prophecies, and how the later sometimes stand before the former, see the Annotations on Jer.27. 1. This here placed is the last in time of all Ezekiels prophecies. For that, Chap.40. &c. was almost two full years before this. Two years spent in subduing Moab, Ammon, and neighbouring Nations; and 13 years in besieging Tyrus, as Josephus relates, *libro 1. cont. Appionem Alexandrinum*, will rise up to this accompt of 27 years, in which year Tyre was destroyed.

V. 18. *Caused his army to serve*] Namely, to execute my judgments upon Tyre, and therefore I will requite him.

every head was made bald] That is, they have suffered long and hard labours, and toyles, and have worn out themselves about it.

for Tyrus] Or, *from*, or, *out of Tyrus.*

V. 20. *Take her spoil, and take her prey*] Heb. *spoil her spoil, and prey her prey.*

V. 20. *For his labour*] Or, *for his hire.*

they wrought for me] To execute my judgments, though they did not know my will, nor had any intent to obey it, Isa.10.7.

V.21. *In that day*] When I shall beat down the Egyptians, then will I begin to raise up my people again in Babylon, by the exaltation of Jeconiah, Jer.52.31. which certainly caused a great deal of ease, and liberty to the Jewish prisoners. See Dan.2. 2 King. 25.27, &c.

bud] Psal.132.17.

I will give thee] The like words see Chap.24.27. and 33.22. The meaning is, I will make it so, that thou Ezekiel, as all the rest of the true believers, may freely, and with open mouthes, praise the Lord in your assemblies.

CHAP. XXX.

Vers. 1. THen the word] A prophesie of the destruction and desolation of Egypt, and her helpes and confederates, by Nebuchadnezzar King of Babylon. And again repeated, in the eleventh year, first moneth, seventh day of Jehojachins Captivity.

V. 2. *Howl ye*] Namely, ye Egyptians and other Nations, which are subject to, and confederates with you.

woe worth the day] To wit, the day of the ruine of Egypt; where of he speaketh hereafter.

V. 3. *A cloudy day*] Of horrible and strange calamities: as rainy dayes are very rare and strange in Egypt.

heathen] In which the profane Nations, Egyptians, Chushites, and others, their confederates, shall be visited, and punished.

V. 4. *Pain*] Or, *fear.*

Ethiopia] Heb. *Chush.* A neighbouring and confederate Nation with Egypt; a people of Arabia.

V. 5. *Lybia, and Lidia*] Heb. *Phut and Lud.* Here are meant two Nations, auxiliaries to the Egyptians; the one a people living in Asia; the other, in Africa, if not both in Africa, Lydia seems to be Marzolis in Egypt, or Cyrene, the Southern parts of Africa. See Gen.10.6,13,22. Esay 66.19.

mingled people] See Jer.25.20,24. auxiliaries likewise to the Egyptians.

Chub] The name of some part of Africk, not mentioned elsewhere; yet most likely here are meant the inhabitants of the inner Lybia, by the river Niger. See Ptolomy in the fourth book of his Geography.

men of the land] Heb. *children.*

that

that is in league] It might be some land that was confederate with Egypt: or some country of divers Nations, which governed themselves in Commonalities, which were confederate one with another.

V. 6. *They also that uphold*] Namely, those armies, or nations, which shall take their parts, or relieve them.

Syene] Which was a strong City of Egypt, Chap.29.10. on the South border of it.

V. 7. *And they shall be desolate*] Chap.29.12.

V. 8. *Fire in Egypt*] By the Chaldeans indeed, but by my inward and secret working in them.

destroyed] Heb. *broken.*

V. 9. *From me*] Namely, from Egypt; but by my secret instinct and providence.

in ships] Upon the red sea; Isa.18.2.

as in the day of Egypt] As formerly all neighbouring Nations were astonished at the report, of this plague that shall now come upon Egypt. Or, at the report of the Egyptians plagues, and final discomfiture, of old, in the red Sea, Exod.7.8.9,10,12,14. Chapters.

It cometh] To wit, the foresaid Calamity.

V. 11. *the terrible*] Chap.26.7. and 28.7.

V. 12. *And I*] Isa.19.5.

will make the rivers dry] Heb. *throughs.* That which is most fruitful by reason of the abundance of waters which are in it, shall become barren, and desolate, as if it were scorched up with the Sun. Or, I will make the rivers thereof to be no safeguard for it; but I will dry them up, to make the way plain and easie for the Babylonian to come, and destroy it. See Jer.50.38. and 51.32.

all that is therein] Heb. *the fulnesse thereof.*

V. 13. *destroy the Idols*] Zech.13.2. Jer.43.12, and 46.25.

Noph] Called *Moph*, Hosh. 9.6. afterward by the ancients, *Memphis*; seated upon Nile in Egypt on the borders of Ethiopia. See Esay 19.13. Jer.46.14.

Prince of the land of Egypt] Heb. *out of the land*; that is, a Native, or Egyptians shall rule them; but strangers.

V. 14. *Pathros*] The name of a Countrey in Egypt. See Chap. 29.14.

Zoan] Which is Tanais, one of the chief Cities of Egypt. See Num.13.22.

No] Jer.46.25. Nah.3.8. which is Alexandria.

V.15. *Sin*] Which is Pelusium, a strong frontier City of Egypt, over against Arabia Petræa. Whence likely the wildernesse of Sin hath its name.

V.17. *Aven*] Or, *On.* Which is the City Heliopolis, Gen. 41.45.

Phi-beseth] Called by Authors *Bubastum.*

These cities shall go into captivity] Ver.18. to wit, the multitude of people which is in them.

V. 18. *Tehaphnehes*] This is the City of Daphne, called here Thehaphnches, and Tahpanhes, Jer.43.7. likely from the name of that Queen, 1 King.11.19. This seems to be as it were the gate of Egypt, at which the Chaldeans came in, Jer.43.7,8,9.

darkened] Or, *restrained.* An extream Calamity, desolation, and confusion shall overtake them.

yokes] Their imperious tyranny: See Lev.26.13.

a cloud shall cover her] As if one should say, a sudden storm of evils, ver.3.

daughters shall go into captivity] That is, the Cities which are subject to the City-Royal, Chap.26.6.

V. 20. *eleventh year*] Of the Captivity of Jeconiah, or Zedekiah's reign. In which year Jerusalem was taken, three moneths and two dayes after,

V. 21. *broken the arm*] This hath relation, either to the first overthrow of the Egyptians under Necо at Carchemish, Jer.46.2. 2 Chr.35.20. 2 King.23.29. Or rather, to that newly received by the Cuthenens, as was shewed upon Chap.29.5. After which losse they could never recover, nor defend themselves, against the Chaldeans. See Chap.29.14,15.

it shall not be bound up] Jer.46.11. See Esay 1.6.

V. 22. *break his armes*] His Forces and powers.

V. 24. *sword in his hand*] To execute my judgements.

V. 25. *when I shall put my sword*] Whereby we see, that Tyrants have no power of themselves, neither can do any more harm, then God appointeth; and when he will, they must cease, Esay 10.5.

CHAP. XXXI.

Vers. 1. And it came to passe] In this Chapter the Prophet confirms the truth of his former Prophecie concerning the overthrow of Pharaoh, and Egypt, by the example of this like judgment upon the Assyrian; setting forth the Assyrians pride, his downfal; and How others were affected with it: with an application of it to Pharaoh.

in the eleventh year] Of Zedekiah's reign, or Jeconiah's Captivity, Chap.1.2. one moneth, and 14 dayes, since the former prophecie, Chap.30.20. and one moneth and 8 dayes before the taking of Jerusalem, Jer.52.5,6.

V. 2. *whom art thou like*] Meaning, that the Egyptian was not like in strength to the King of the Assyrians, whom the Babylonians overcame. This again is repeated in the conclusion, ver.18. See Isa.14.13. where the example is to be understood, of the Assyrian formerly overcoming the Babylonians; as more appeares, 2 King.17.24,30. and 18.12.

V. 3. *Cedar in Lebanon*] See Chap.17.3.22,23. Dan.4.10.

with fair branches] Heb. *fair of branches.*

V.4. *waters*] The Assyrian was grown great through abundance of all prosperity,

made him great] Or, nourished.

set him up] Or, brought him up.

with her rivers] The great sea of his happiness did seem to run round, as it doth at the coming in of great Rivers, at the foot of this tree: and he, the Assyrian out of his grace and plenty, seemed to send forth some small streams out of it to other Kingdoms; alluding likely herein, to the waters of *Nilus*, Chap.29.3.

little rivers] Or, conduits.

V. 5. *when he shot forth*] Or, when it sent them forth.

V. 6. *Fowels of heaven*] Dan.4.12. The greatest part of mankinde, retired under dominion and protection of the Assyrian.

V. 8. *Cedars in the garden*] Gen.2. Signifying that there was no greater power in the world, then that was of the Assyrian.

V. 10. *Mighty one of the heathen*] Verf.12. Chap.28.7. and 30. 11. that is of the Babylonian. Some understand this of Merodac-Baladan, who, as they say, overthrew Esarchaddon the Assyrian: but Ptolomy shewes in his *Can. Regum*, that this Merodac died before Esarchaddon (otherwise called thy great and noble Asnapper, Ezr.4.2,10.) reigned, and that Esarchaddon left Saosduchinus his successour in the Assyrian and Babylonian Empire. This mighty one here is rather to be understood of Nebuchadnezzar, who after was the Babylonian Monarch, and onely ruler of the world.

he shall surely deal with him] Heb. *in doing he shall do unto him.*

V. 12. *Strangers*] Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

V. 13. *Shall*] Or, *did.*

fowls of the heaven] The Nations which were subject to the Assyrians, after the overthrow of the empire, did prey upon them with contempt.

Shall] Or, *did.*

V. 14. *To the end that*] I have set forth the spectacle of my judgements upon Ashur, to this end, for to teach all Princes that are grown great through my blessings, not to raise themselves against me, through pride; for they are all mortal by Nature, and I can bring down their estates as I have raised them.

neither shoot up their top] As the Assyrian did.

stand up in their height] Or, *stand upon themselves for their height, for they are all delivered*] Psal.82.7.

V. 15. *caused a mourning*] By this fall of Assyria, I raised a general horrour, and terrour in them all, seeing him on a sudden deprived of my help and blessing, by the meanes of which he had prospered so well.

to mourn for him] Heb. *to be black.*

V. 16. *All the trees*] Ver.8,9.

shall be] Or, *were.*

comforted in the nether parts of the earth] To cause this destruction of the King of Assyria to seem more horrible, he setteth forth other Kings and Princes which are dead, as though they rejoyced at the fall of such a Tyrant. A figurative and Poetical representation; as Isa.14.8,9,10. Ezek.32.31. Hab.1.6,7,8.

V. 17. *His arm that dwelt under his shadow*] That is, all under his protection and dominion.

V. 18. *To whom are thou*] He applyeth the foresaid things by comparison to Pharaoh; as if he should say, Compare thy self to whom thou wilt, thou canst not avoid the ruine that I shall bring upon thee; as thou mayst see in the foresaid example of the Assyrian.

uncircumcised] Chap.28.10.

This is Pharaoh] All this allegorical speech hath relation to Pharaoh.

CHAP. XXXII.

Vers. 1. And it came to passe] In this Chapter are the two last prophecies against Egypt: the one a fortnight after the other. In the former under the title, and by the similitude of a Whale, is set down the fearful destruction of Egypt, by Gods Judgments; with the manner of them, and universal astonishment at them, and by whom to be executed. In the latter is set down Egypts Funerall solemnity, as it were, and manifold welcoming to the grave.

in the twelfth year] Of the Captivity of Jehojachin, Chap.1.2. one

one year, seven moneths, and 12 dayes after the City was taken, Jer.52.5,6. a moneth after the taking whereof, both Temple and City were burnt, Jer.52.12.

V. 2. *Lion of the nations*] In cruelty and violence. See Chap. 19. 2, &c.

whale] Or, *Dragon*, or, *Crocodile*. See Chap.29.3. Thus the Scriptures compare tyrants to cruel and huge beasts, which devour all that be weaker then they, and such as they may overcome.

earnest forth] By reason of the convenient situation of thy Kingdom, Nilus at many ports running into the mid-land sea, thou didst undertake divers enterprises, annoying and invading other Countries: a similitude taken from Crocodiles which come up into the land by divers armes of Nilus.

the rivers] The States of neighbouring Nations.

V. 3. *spread out my net*] Chap 12.13. and 17,20.

with a company of many people] That shall be as it were my fishers, under the standart of the Babylonian.

V. 4. *Then will I leave thee*] Chap.29.5.

V. 5. *With thy height*] With heapes of the carcasses of thine army, foremost thou in thine own eyes never so high and haughty.

V. 6. *The land wherein thou swimmest*] Or, *the land of thy swimming*; that is, the land subject to thy empire; namely, Egypt; and as Nilus over-floweth Egypt, so will I make the bloud of thine host to ove flow it.

V. 7. *Put thee out*] Or, *extinguish*.

I will cover the heaven] Joel 2.31. and 3.15. Mat.24.29. I will fill the world with horrour, and terrour, at thy ruine. See Isa. 13.10.

V. 8. *bright lights of heaven*] Heb. *light of the light in heaven*.

dark over thee] Heb. *thou dark*.

set darkenesse upon thy land] The darkenesse of sorrow, the darkenesse of confusion. I will deprive thee of all wisdome, and discretion, and will bring all thy state into confusion; extream miseries, and desolation.

V. 9. *I will also vex*] Heb. *provoke to anger*, or, *grief*, with horrour and fear, they seeing Egypt so mighty a Kingdom, perish, and the King of Babylon grown so great.

V. 10. *Brandish my sword*] In their sight, against thee, with such speedy and bloody execution.

moment] Chap.16.16.

V. 12. *The terrible*] Chap.28.7. and 30.11. and 32.12.and 26.7.

V. 13. *All the beasts thereof*] Their horses, in the multitude whereof they trusted so much, Esay 31.3.

great waters] From off the land of Egypt, which is abundantly watered, and therefore very fruitful.

neither shall the foot] Chap 29 11.

trouble them any more] A figurative description of a mighty desolation of a waterish Countrey, wherein there is neither man, nor beast, for to trouble the waters.

V. 14. *waters deep*] It seems to be understood of the Chaldeans, their enemies, which shall quickly enjoy all their commodities. Or else, of other Nations, formerly, as waters, troubled with the feet of the Egyptians, as ver. 2. which now hence-forth should be quiet, as deep waters, and oil, runs smoothly and quietly, not turbulently.

V. 15. *desolate of that whereof it was full*] Heb. *desolate from the fulnesse thereof*.

V. 16. *The daughters*] The Cities, and Commonalties.

V. 17. *Twelfth year*] See ver. 1. Fifteen dayes after the former prophecie: a kind of funeral dirge and exequie over Pharaoh and Egypt.

Moneth] Namely, the twelfth moneth, ver. 1.

V. 18. *wail for the multitude*] Make some kind of funeral exequies for Egypt, by lamentations, or mournful songs, according to the custome; and for the funeral of other Nations likewise.

cast them down] That is, prophecie, that they shall be cast down. Thus the Lord giveth his Prophets power to plant and to destroy, by his word: Read Jer.1.10. Or, (as others) carry but as it were Egyptes funeral, and bear it to the grave.

V. 19. *whom dost thou passe*] O Egypt, what priviledge hast, or deservest thou, more then all the other profane Nations, and Kingdoms? Thou must even perish, as all the rest have, and must do, Chap.31.18.

with the uncircumcised] Ver 28 —— 30,32. See Chap.28.10.

V. 20. *shall fall in the midst*] God will make a general destruction of such people by war. To do which, he hath already given the Chaldeans a commission.

She is delivered] Or, *the sword is laid*.

draw her] Or, *they shall draw*; That is, Egypt; even as one would draw a dead carcasse.

V. 21. *mighty shall speak*] To make the matter the more sensible, he useth a poetical and ironical representation, of the entertainment which other Princes and warlike Nations, and especially those which were Egypts confederates, and were already dead, would give Pharaoh at his coming into Hell or the grave. See Isa.14.9,10,14,15.

V. 22. *his graves*] Namely, the graves of his men which were slain in the Wars. Or, the graves of the Assyrian compassing round about the grave of the new come Egyptian, surrounding him, and giving him the middle and chief place. See ver. 2,3. and 25.

V. 23. *Caused terrour*] Or, *caused dismaying*: who had also been violent and tyrannical in this world, like Egypt.

V. 24. *There is Elam*] Meaning the King and people of Persia, and Media; or of some part of it, Gen.10.22. They had been overthrown sooner after the beginning of the reign of Zedekiah, Jer.49.34, &c.

in the land of the living] Whom, in his life, all the World feared.

V. 25. *round about him*] See ver.22.

he is put in the midst] See ver. 22.

V. 26. *There is Meshech*] Gen.10.2. that is, the Cappadocians, and Italians, or Spaniards; as Josephus writeth.

Tubal] Usually joyned with Meshech. See Chap.27.13.

V. 27. *Not lie with the mighty*] These Kings did not die gloriously, having overcome their enemies; neither are buried triumphantly with their arms, as it is the manner to honour Warriours burials; but these are dead basely, being overcome and discomfited by their enemies. Others thus; That though Meshech and Tubal were not dead, and lying with the mighty that are fallen of the uncircumcised; but did now domineer over Elam; yet they should fall before the time of the Egyptians fall; and their graves should be round about his, as is here expressed.

with their weapons of war] Heb. *with weapons of their war*.

their swords under their heads] The ancient manner of warlike funerals. Not much unlike ours in these times. Other funerals content themselves with Scutchions, Coat-armour, and other ensigns of honour.

their iniquities shall be upon their bones] They which have not suffered punishment for their faults, and tyrannies in this life; yet it shall be reserved for them, to be inflicted upon them after their death; by reason that no man dust undertake to punish them whilst they lived.

V. 28. *Thou shalt be broken*] Namely, thou O King of Egypt. Some understand it of Meshech and Tubal.

V. 29. *All her Princes*] Gen.36.40.

laid] Heb. *given*, or, *put*.

V. 30. *Princes of the North*] Of Tyre, Damascus, Syria, and others; those Chap. 26. and 27. and 28. Jer.47. and 49.22,23,&c.

with their terrour] Notwithstanding, or together with, that great power, with which they kept men subject to their tyranny.

are ashamed of their might] Because that it could not save them, but is at the last come to nothing.

V. 31. *shall be comforted*] As the wicked comfort themselves, when they see others partakers of their miseries: but a poor Comfort.

V. 32. *I have caused my terrour*] I will make the Egyptians afraid of me, as they caused others to fear them. Others, I have stayed their fury through my terrible judgments.

CHAP. XXXIII.

Vers. 1. AGain the word] In this Chapter God declares the duty of a Watchman; applyes and enjoyns it to Ezekiel. Clears his justice against the Cavill of the Jewes, that his wayes are not equall. And upon the Prophets hearing of the taking of the City, God commands him to Prophecie the further destruction of the remnant left in Judea; And shews him the hypocrisie of those with him in the Captivity.

V. 2. *unto the Children of thy people*] Though for a time I did silence thee from preaching to them, Chap.24.27. (And thereupon from that Chapter to this, his Prophecies are against forraign Nations;) yet now the sign being come that I then foretold, Chap.24.26. and 33.21. According to my promise then made, I do again open thy mouth, that thou be no longer dumb and silent towards them: But I enjoyn thee again to speak and prophecie unto the Children of thy people. Attend therefore unto thy function; to the duty, and necessity of it.

when I bring] God the Author of punishments, by wars, &c. Amos 3.6.

the sword upon a land] Heb. *a land when I bring a sword upon her*: That is, war, with all the sudden invasions, in-roads, and dangers belonging to it.

of their Coasts] For, on the Coasts and borders of the land, watches are set in times of war, and invasions.

watchman] He mindeth, that the people ought to have continually Governours, and Teachers, which may have a care over them, and to warn them ever of the dangers which are at hand.

V. 4. *whosoever heareth*] Heb. *he that hearing heareth*.

his bloud shall be upon his own head] Onely, not on the Watchmans head; his death must not be imputed to any other, but to himself.

V. 6. *He is taken away in his iniquity*] Signifying, that the wicked

wicked shall not escape punishment, though the Watchman be negligent; but if the Watchman blow the trumpet, and then he will not obey, he shall deserve double punishment.

but his bloud] The Watchman must answer for his part, for the blood of all that perish through his fault and negligence.

V. 7. *So thou*] God applies the former case to the Prophet.

I have set thee a watchman] Chap.3.17, &c.

at my mouth] Which teacheth, that he that receiveth not his charge at the Lords mouth, is a spie, and not a true Watchman.

V. 8. *when I say unto the wicked*] Chap.3.18.

V. 10. *Thus ye speak*] Against me, and thee, and thy Prophecies; and against themselves.

if our transgressions] The meaning is, it is true that you Prophets have admonished us heretofore; and we having neglected your admonitions, do bear our punishment, and are now ruined past all relief; how should we then live? How canst thou now prophecie and promise life unto us? What good doth it do then to speak to us any more of those preservations against the evil, into which we are already fallen? The Lord answereth, I even then protested and promised life to the repentant, Chap.18.23. And yet your ruine is not so extream, but that you may rise again by true repentance; which cometh alwayes in time, either before, or after the punishments, so it come during life.

we pine away in them] Levit.26 39.

V. 11. *I have no pleasure in the death of the wicked*] The full answer of the former Cavillation, Chap.18.31,32. See 2 Sam.14.14.

why will ye die] Chap.18.31.

V. 12. *The righteousnesse*] Chap.18.24.

V. 13. *that he shall surely live*] If he persevere to the end; A condition necessarily annexed to all the promises of the Law.

all his righteousnesse shall not be remembred] Or, *not any of all his righteousnesse shall be remembred*.

V. 14. *that which is lawful and right*] Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselves such by their fruits; that is, in obeying Gods Commandments, and by godly life.

lawful and right] Heb. *Judgment and Justice*.

V. 15. *If the wicked restore the pledge*] Chap.18.7. Exod.22.26. Deut.24.12.

give again that he hath robbed] Exod.22.1,4. Levit.6.2,4. Num. 5. 6,7.

The statutes] The observation of which statutes have the promises of life annexed to them, Lev.18.5.

V. 17. *the way of the Lord*] Chap.18.25.

V. 21. *twelfth year of our Captivity*] Chap.1.2. when the Prophet was led away captive with Jeconiah. See Annotations on Chap.24.26.

the City is smitten] 2 King.25. Taken by force, and sacked.

V. 22. *Now the hand*] I was indued with the spirit of prophecie, Chap.1.3. and 8.1.

had opened my mouth] He had again appointed me to speak to the people, after I had a while held my tongue by his command; and had revealed unto me, and inspired me with what I should say, according to the prediction, Chap.24.26,27. And hereby is signified, that the Ministers of God cannot speak till God give them Courage, and open their mouthes, Chapter 29. vers. 21. Ephes. 6.19.

V. 24. *Speak*] Proudly and presumptuously.

those wastes] Ver.27.

Abraham was one] And yet God gave him this land by promise. We are many, and Abrahams heires; Therefore we sure shall inherit it. And if out of Abraham alone could come so numerous an issue, as could conquer & people all this Countrey; how much more may we hope that are left in great Number, that we may be restored to our former estate, which is beaten down by the Chaldeans; and once again repossesse, and be masters of the Countrey? Thus the wicked think themselves more worthy to enjoy Gods promises, then the Saints of God to whom they were made; and would bind God to be subject to them, though they would not be bound to him.

V. 25. *ye eat the bloud*] Contrary to the Law, Gen.9.4. Lev.7. 26. and 17.10. and 19.26. Deut.12.16. which ye transgresse; and so declare ye are not true sons of Abraham, Joh.8.39.

and lift up your eyes] Chap.18.6.

V. 26. *Ye stand*] Ye men stand upon the sword, and force, or violence; and ye women work abomination: meaning, that every one righteth himself, defends, and revengeth himself, and wrongs others by violence; and justice, and good order, and honestly, are quite beaten down.

V. 27. *they that are in the wastes*] That inhabite those wastes of the land of Israel, vers.24. those now left in the land, 2 King.25. 12,22. Jer.40 5, &c.

to be devoured] Heb. *to devour him*.

in the Caves] In hidden and strong places, into which people did use to fly in time of war. See Judg.6.2. 1 Sam.13.6.

V. 28. *most desolate*] Heb. *desolation and desolation*;

the pomp of her strength shall cease] Chap.7.24. and 24.21. and 30.6,7.

V. 30. *still*] Still even after the City is taken.

and talking against thee] Or, *of thee*: either in profane contempt and derision; or else through hypocrisie, or curiosity pretending fair, as if now, seeing the Prophecie against Jerusalem to be fulfilled, they would be said by thee, and ruled by thy word from the Lord.

by the walls] In all places.

V. 31. *as the people cometh*] Heb. *according to the coming of the people*: very frequently, and with a shew of devotion, as it were, to an Ecclesiastical assembly, Chap.14.1.

they sit before thee as my people] Or, *my people sit before thee*,

for with their mouth] Isa.29.13.

they shew much love] Heb. *they make loves*, or, *jests*. This declareth, that we ought to hear Gods Word with such zeal and affection, that we should in all points obey it; else we abuse the Word to our own condemnation, and make of his Ministers, as though they were Jesters, to serve mens foolish fantasies.

V. 32. *A very lovely song*] Heb. *a song of Loves*.

V. 33. *when this Cometh*] That, ver.27,28,28. that is, the accomplishments of my threatnings in the last ruine of the whole Nation.

That a Prophet] Chap.2.5.

CHAP. XXXIV.

Vers. 1. AND *the word of the Lord*] A Prophecy against the Shepherds of Israel; their male-administration. The hurt of it to the sheep. Gods judgments upon them for the male-administration. He will deliver his flock from them; gather them, bring them back, and be a good Shepherd to them. He will judge between the sheep, bad and good. He will set up one shepherd, with many gracious promises thereto annexed.

V. 2. *Shepherds of Israel*] Jer.23.1.

woe be to the shepherds] By the Shepherds, he meaneth the King, the Magistrates, Priests, and Prophets, all Governours both Ecclesiastical, and Politick.

that do feed themselves] Or, *that should feed them*; that is, the Sheep of Israel.

should not] Their duty.

V. 3. *Ye eat the fat*] Do the contrary to your duty. You seek to enrich your selves by their Commodities; and so spoil their riches, and substance, Zach.11.5,16.

V. 4. *the diseased have ye not strengthened*] By their faults, and failings, he shewes the office and duty of a good Pastor; who ought to love and succour his flock, & not to be cruel toward them:

with force and with cruelty have ye ruled them] 1 Pet.5.3.

V. 5. *And they were scattered*] Spiritually, by running into errours, superstitious Idolatries, vices, and discorders: or corporally by their diffipation out of their Countrey by the ill leading of their guides. Here is the hurt the sheep received by their male-administration.

because there is no shepherd] Or, *without a shepherd*; and so ver.8. that is, no true and faithful shepherd. For lack of good Government, and Doctrine, they perished, Zech.11.17.

V. 6. *and none did search*] As shepherds in duty ought to have done. See ver.12.

V. 8. *As I live*] God, as it were, in a passion against these evil Shepherds; to grate again upon their fault, breaks off his sentence, begun against them in the former verse; and resumes it, after this verse.

V. 10. *for I will deliver my flock from their mouth*] By destroying the Covetous hirelings, and restoring true shepherds; wherein we have a sign, so oft as God sendeth true Preachers, who both by Doctrine and life, labour to feed his sheep in the pleasant pasture of his Word, ver.22.

V. 12. *As a shepherd seeketh*] Heb. *according to the seeking*.

in the day that he is among his sheep] When after they have been scattered by some sudden storm, the shepherd tells, and reckons up his sheep, to see whether any be wanting; and then seeketh them out, and brings them back, and gathereth them together, and feeds them, and folds them.

in the cloudy and dark day] Which is full of Calamities, and publick desolations, Joel.2.2. And this promise is to comfort the Church in all dangers.

V. 13. *and will bring them to their own land*] Corporally, and according to the letter, into the Land of Israel, by delivering them out of captivity, Chap.36.24. and spiritually, into the Church, which is the true sheepfold of all the elect, Joh.10.16.

V. 14. *I will feed them in a good pasture*] Psal.23.1,2.

upon the high mountains of Israel] A countrey full of high and fruitful mountains, Chap 36.1.

V. 15. *I will feed my flock*] This doth not infer any abolishment of either Ecclesiastical or Politick Government in the Christian Church; but doth infer a more effectual and renewed presence of

God in it, by his Spirit, providence, grace, and virtue; or the mystical and inward operation of Christ, true God, upon all the members of his body, in quickening, conducting, comforting, and defending them.

V. 16. *destroy the fat and the strong*] Those who in my Church shall abuse my benefits unto pride, and rebellion against me; and to contempt and oppression of their brethren, ver. 21. See Isa. 10. 16. Amos 4. 1. Deut. 32. 15. Psal. 78. 31.

with judgment] That is, by putting a difference between the good and the bad, and so give to either according to his work; as in the next verse. See Psal. 61. 11, 12.

V. 17. *Behold I judge*] Vers. 22. Chap. 20. 37, 38. Zech. 10. 3. Mat. 25. 32.

cattel and cattel] Heb. *smal cattel of lambs and kids.*

he-goates] Heb. *great he-goates.*

V. 18. *Seemeth it a small thing unto you*] O ye powerful and rich Jewes, is it not sufficient for you to enjoy my blessings in abundance, unlesse ye trouble the Poor in the possession of their small portion?

to have eaten up the good pasture, but, &c.] By good pasture, and deep waters may be meant the pure word of God, and the administration of justice, which they did not distribute to the poor, till they had corrupted it.

V. 20. *the fat cattel*] Vers. 16, 17, 21.

V. 21. *Ye have thrust*] Vers. 16.

V. 22. *a prey*] Ver. 10.

V. 23. *I will set up one Shepherd over them*] Isa. 40. 11. Joh. 10. 11. Heb. 13. 20. 1 Pet. 2. 25. and 5. 4.

my servant David] Namely, Jesus Christ, the son of David, according to the flesh; and for this reason often called David, Jer. 30. 9. Ezek. 37. 24. Hos. 3. 5. and the servant of God, by reason of his humane Nature, and office of Mediatour, Isa. 42. 1. and 49. 6. and 53. 11. Phil. 2. 7. Joh. 10. 16. 1 Chron. 17. 19.

V. 25. *of peace*] Of grace, reconciliation, and blessing; Jer. 31. 31. Esay 11. 10.

and will cause the evill beasts to cease out of the land] Isa. 11. 6, 8. and 35. 9. Hos. 2. 18. I will free the land of those wilde beasts that over-ran the land in the time of Captivity. Figurative terms to shew the Churches safeguard against all her spiritual enemies.

V. 26. *I will make them and the places round about my hill, a blessing*] I will blesse them, and their habitation, and their pastures abundantly, Chap. 36. 8, &c.

showres of blessing] Psal. 68. 9, 10.

V. 27. *And the earth shall yield her increase*] Psal. 85. 12.

when I have broken the bands of their yoke] Chap. 30. 18. when I have brought them out of captivity; and so likewise, when I freed and redeemed them by the bloud of my Son, from the spiritual captivity of the devill and sin.

V. 28. *but they shall dwell safely*] Jer. 30. 10. and 46. 27. Esay 43. 5.

V. 29. *a plant*] Jesus Christ, glorious in his Divine Majesty and strength: being the true tree of life. See Isa. 11. 1. Jer. 23. 5. Or else, his Church, not of Jewes onely, but of Gentiles also, planted and rooted in him; and made famous through his gifts and graces.

of renown] Or, *for renown.* Christ, and his Church likewise, shall be of renown, not onely among the Jews, as in time past, but also abroad among the Gentiles, which is demonstrated in the last verse; and more copiously, Chap. 36.

consumed] Heb. *taken away.*

V. 31. *my flock, the flock of my pasture*] Joh. 10. 11. Psal. 100. 3. *men*] as Esay 7. 7. All the aforesaid things are to be understood spiritually, with a relation to the soul of the elect, and the salvation of it: so that the correspondency which is between the sheep, a brute beast; and the shepherd, which is man, is found in spirit between Man, and his God.

CHAP. XXXV.

Vers. 1. MOreover] Gods Judgments of desolation upon Mount Seir, for their hatred, bloodinesse, envy, and anger against the Jewes; for their greedinesse after their land and possession, and joy at their fall: and for their boasting, and blasphemy against God.

V. 2. *Set thy face*] Chap. 6. 2.

Seir] Where the Idumeans dwelt, who came of Esau, Gen. 36. 9.

Prophecie against it] Chap. 25. 12. Jer. 49. 7, 8. Amos 1. 11. Obad. 11. Esay 34. 5.

V. 3. *most desolate*] Heb. *desolation and desolation.*

V. 5. *perpetual hatred*] Or, *hatred of old.* Against Israel. See Ezek. 25. 8, 12. and 36. 5. Amos 1. 11. See the like hatred of the Philistines, Chap. 25. 15.

and hast shed the bloud of the children] Heb. *poured out the children*; that is, hast assisted the Chaldeans in making a horrible slaughter of my people, Psal. 137. 7. Ezek. 25. 12.

force of the sword] Heb. *hands.*

in the time that their iniquity had an end] Or, *brought an end.* At which time the measure of my peoples sin being full, I also caused my judgments to fall violently upon them, Ezek. 21. 25.

V. 6. *bloud shall pursue thee*] Namely, the sword, and violent Death.

sith thou hast not hated bloud] Psal. 109. 17, 18.

V. 9. *I will make thee perpetual desolations*] Jer. 49 10, 13, 17, 18, 21. Mal. 1. 3, 4.

and thy Cities shall not return] To wit, to their former estate.

V. 10. *These two Nations*] Of the Israelites, subdued by the Assyrian; and of Judah, by Nebuchadnezzar. Thou hast perswaded thy self that thou should'st possesse the land of Judah, and of the ten Tribes.

and we will possesse it] Psal. 83. 5, 13. Chap. 36. 2, 3, 5.

whereas the Lord was there] Or, *though the Lord was there.* Though the Lord had taken it for his own proper habitation, placing his people there; and his Temple, with the signs of his presence. Thus they blaspheme God himself; as himself doth challenge them for it, ver. 13.

V. 11. *And I will make my self known among them*] I will make my self known to my Church, by new tryals of my justice and power against her enemies; and of my love and mercy towards her.

V. 12. *to consume*] Heb. *to devour.* See Psal. 137. 7.

V. 13. *boasted*] Heb. *magnified.*

and have multiplyed your words against me] 1 Sam. 2. 3.

V. 14. *when the whole earth rejoyceth*] Namely, when I shall cause all the world to rejoyce at my peoples deliverance, and their re-establishment in their Countrey, then will I increase thy desolation. This was partly verified in the Idumeans; but hath been accomplished in the enemies of the Church; whose curse and condemnation increased, when salvation appeared to the Elect, and Believers through Christ. Or, as some do render and interpret the words; As that whole land rejoyceth, (that is, though all Edom rejoyce now at Judahs fall) I will make thee desolate; that is, yet for all thy present joy, I will make the Edom desolate. And this seems best to agree with the next verse.

CHAP. XXXVI.

Vers. 1. ALso thou son of man] A summe of the former Chapter; for Gods judgments upon Edom, and the Causes thereof, here repeated. And notwithstanding his peoples sinning, and being therefore chastised and scattered among the Nations, and yet continuing there to sin, nevertheless for his own names sake, the Lord gives, and will make good unto them, many great and gracious promises, both spirituall, and temporal; chiefly in Christ.

the mountains of Israel] Chap. 6. 2. the men being now wasted and gone.

V. 2. *The enemy*] That is, the Idumeans, see Chap. 35. 10. Chap. 25. 3. and 26. 2.

had said against you] Hath triumphed and scoffed at your desolation.

The ancient high places] Heb. *the everlasting hills.* An epithet ordinarily given to high hills, Gen. 49. 26. Deut. 33. 15. Hab. 3. 6. by reason of their immoveable firmnesse; but by figure is chiefly meant the Church, founded upon Gods promises, and therefore the chiefest of all the world, Deut. 32. 13.

V. 3. *because*] Heb. *because for because.*

ye are taken up in the lips of talkers] Or, *Ye are made to come upon the lip of the tongue.*

V. 4. *rivers and to the valleys*] Or, *bottomes*, or, *dales.*

V. 5. *which have appointed my land into their possession*] they appointed with themselves to have it; and therefore came with Nebuchadnezzar against Jerusalem for this purpose.

V. 6. *the shame of the heathen*] Because you have been a laughing stock unto them.

V. 7. *I have lifted up mine hand*] As Gen. 14. 22. by making a solemn oath: read Chap. 20. 5.

V. 8. *Ye shall shoot forth your branches*] Ye shall be endowed with new fruitfulnesse, which my people shall enjoy, being shortly to come out of Captivity: a figurative description of the happinesse which shall be in the world under the Messias, in the behalf of the Church.

for they are at hand to come] I will shortly bring back the Israelites unto you.

V. 9. *I will turn unto you*] Take care of you, Deut. 11. ver. 12.

V. 11. *Then at your beginnings*] Which was accomplished under Christ, to whom all these temporals did direct them.

V. 12. *Men to walk upon you*] That is, upon the mountains of Jerusalem. Some render the words and sense thus, I will bring men unto you, with my people Israel, Men of other Nations, together with the Jews, into the inheritance of my people, to be my people. And in this sense they take also the last verse of the 34. Chap.

34. Chapter. But this seems not so genuine and proper to the Nature and Letter of the original words.

be their inheritance] Figuring that 1 Pet. 1. 4.

beveave them of men] By consuming them in the land, or spewing them out of the land. See Lev. 18. 28. and 20. 22. & 26. 20, 22. God seems to attribute here the desolations which happened to his people, by hunger, pestilence, and war, to the countrey; by a similitude of evil women, that do kill their burden in the womb.

V. 13. *Thou land devourest up men*] Thou art an accursed countrey, condemned to all manner of misery; the inhabitants of which cannot live; the Canaanites having first been rooted out of it; and since that, the Israelites. This the enemy imputed, as the reproach of the land, which God did for the sins of the people, according to his just judgments, Num. 13. 32.

V. 14. *Therefore thou shalt devour men no more*] Thou shalt no more be subject to those frequent calamites, which have made thee infamous.

bereave] Or, *cause to fall.*

V. 15. *the nations to fall any more*] By ministring to them any occasion of that reproach, ver. 13. But thou shalt foster thine inhabitants, and yield forth to them all accommodations, and commodities, Hos. 2. 22, 23.

V. 17. *as the uncleannesse of a removed woman*] Which is extremely abominable, Lev. Chap. 12. and Chap. 15.

V. 20. *they profaned my holy name*] By their sinning amongst them, Rom. 2. 24. and likewise through their misery, and slavery, occasioned by their own sins, they have given their enemies occasion of blaspheming me; as if I their God could not have saved them; or as if I were not faithful in my promises. See Esay 52. 5.

when they said] These are they which call themselves the Lords people, & come as it were out of his school, and yet are so wicked. Thereby they profaned Gods holy Name among the Heathen.

V. 21. *but I had pity for mine holy name*] Or, *tendred mine.* For to free my Name from these imputations, I have resolved to forgive my people, and to re-establish them.

V. 22. *but for my holy names sake*] Ver. 32. This excludeth from man all dignity, and mean to deserve any thing, by seeing that God referreth the whole to himself, and that onely for the glory of his holy name, Deut. 7. 7, &c. and 9. 5. Isa. 43. 25.

V. 23. *I will sanctifie my great name*] Chap. 38. 22. I will cause my divine perfections to be known by the effects contrary to those slanders; that my holy name may be respected, and honoured by all men, as it ought to be.

their eyes] Or, *your.*

V. 24. *I will take you from among*, &c.] By the return from Babylon, is figured and comprehended the salvation of the Church by the Messias; together with the abundance of all spiritual graces; of vocation, justification, regeneration, and holinesse of life, in the verses following.

V. 25. *Then will I sprinkle clean water upon you*] I will largely communicate my grace unto you, and grant you pardon for all your sins, purchased with the price of my sonnes, bloud, which was shed for the sins of the world, Eph. 5. 26. Heb. 9. 14. 1 Joh. 1. 7. Isa. 44. 23. 1 Pet. 1. 2.

V. 26. *A new heart also will I give you*] Chap. 11. 19. Jer. 31. 33. and 32. 39.

the stony heart out of the flesh] Namely, the hard heart, which hath been inflexible to my Spirit, of my Word and Judgments, and impenetrable to my grace.

of flesh] Pliable, and capable of being in-lived and governed by my Spirit; as amongst natural bodies, there is none fitting nor apt to receive and contain the vital Spirit, but onely the fleshly body.

V. 27. *Spirit within you*] Chap. 11. 19.

V. 29. *Save you*] By my free justification, I will free you from that punishment which your filthinesse deserves: and by the sanctification of my Spirit, I will free you from the corruption and slavery of sin.

I will call for the corn] By mine almighty Word, I will cause all manner of good things to be brought forth unto you, as if they came upon a call; as Psal. 105. 16.

V. 31. *Then shall ye remember your own evil wayes*] Chap. 6. 9. and 20. 43.

loathe your selves] Ye shall come to true repentance, and think your selves unworthy to be of the number of Gods Creatures for your ingratitude against him.

V. 32. *Not for your sakes do I this*] Not for any desert or worth that is in you; as ver. 22.

V. 35. *the garden of Eden*] Chap. 28. 13. Esay 33. 20, &c.

V. 36. *shall know*] He declares, that it is God that brings a Kingdome and Countrey, from ruine and desolation, to a flourishing estate; and that it ought not to much to be referred to the soil or plentifulnesse of the earth, that any Countrey is rich and abundant, as to Gods mercies: as his plagues, and curses do declare, when he can, and doth make it barren for sin, Psal. 107. 33, 34.

I the Lord have spoken it] Chap. 17. 24. and 22. 14. and 37. 14.

V. 37. *I will yet*] I will be prompt and ready to do it: or, though I have promised to bestow on them these good things, yet I will by prayer be sought unto for them, and will give them multitudes of people to enjoy them; as ver. 10, 11.

enquired] Or, *sought to*; as Isa. 55. 6. Psal. 111. 2.

V. 38. *as the holy flock*] Heb. *flock of holy things*, which was brought into Jerusalem, at the three solemn feasts, for sacrifices, in innumerable quantities; so shall the multitudes of the faithful be, who are all made spiritual priests in Christ, to offer up spiritual sacrifices, Rom. 12. 1.

CHAP. XXXVII.

Vers. 1. THE hand] Under a Type of dried bones is shadowed out the Jewes desperate condition in, and wonderful deliverance out of, the captivity of Babylon; and under the type of two sticks united, is set forth the union of Judah and Israel; of Jew and Gentile, in the perfect instauration of the Church, under Christ.

hand of the Lord] Chap. 1. 3.

in the Spirit] Chap. 3. 12. The Lord by his Spirit took me up in a spiritual vision, to the seeming of my spirit.

of a valley] Mesopotamia, and all Chaldea, were full of Champains, plains, and valleys, Gen. 11. 2.

full of bones] He sheweth by a great miracle, that God hath power, and will also deliver his people from their captivity in Babylon; in as much as he is able to give life to the dead bones, and bodies, and to raise them up again.

V. 2. *very many*] ver. 1. 10.

valley] Or, *champain.*

V. 3. *these bones*] So dry.

live?] By any way, or natural power, that thou knowest, be brought to their former state of life in this world? for the article of resurrection is not here questioned.

V. 4. *Prophecie upon these bones*] Be thou the instrument and interpreter of mine almighty Will and Word; by which invision these bones shall seem to chee, to have life put into them: for a sign that by my power: my people shall be re-establisht in their former estate.

V. 7. *there was a noise*] A fore-going sign of Gods glorious presence, shewing his power, in a miraculous and supernatural work, Chap. 3. 12. Act. 2. 2.

bone to his bone] Joyning themselves again into their natural joints.

V. 9. *wind*] or, *breath.*

And say to the wind] To the soul of man, or to the holy Ghost it self; who (a personal property is to quicken, and cause all things to live, Psal. 104. 30.

Come from the four winds] For to signifie the restauration of the people from all those places where they had been scattered.

And breath upon these slain] Send the Soul and Spirit of Life into every one of these dead bodies, by the operation of thy divine power. He seems to have respect to the manner of the creating, and infusing the Soul into Adam: described Gen. 2. 7.

V. 11. *these bones are*] The interpretation and application of the fore-going Type.

our bones are dried] We are destroyed beyond hope of restauration; we are in Babylon like dried bones, in a sepulchre, or scattered at the graves mouth, Psal. 141. 7.

V. 12. *I will open your graves*] Isa. 26. 19. Hos. 13. 14. Joh. 5 28, 29.

V. 13. *when I have opened your graves*] That is, when I have brought you out of those places, & townes, where you are captives.

V. 14. *have spoken it, and*] Chap. 17. 24. and 22. 14.

V. 16. *take thee*] A Type of the perfect Restauration of Church by Christ.

one stick] Or, *rod of wood*] See Num. 17. 17.

his companions] That is, Benjamin and Levi, 2 Chr. 11. 12, 13.

V. 17. *into one stick*] Which signified the joyning together of the two houses of Israel and Judah, ver. 22.

V. 19. *I will take*] The interpretation, and application of this Type.

Stick of Joseph] Of the ten Tribes represented by the stick of Joseph: by reason that the tribe of Ephraim, the son of Joseph, had ruled over them.

V. 22. *And I will make them one nation*] vers. 19. Isa. 11. 13. Jer. 3. 18. Hos. 1. 11. And under this as a type, may be shadowed and comprehended, the gathering together of Jew and Gentile, into one visible Church, under Christ; annihilating by the Cross of Christ, the divisions and enmities of the Nations; as of Judah, and of the ten tribes; which oftentimes are used by the Prophets for a figure of the division, which was between the Jews and the Gentiles, Isa. 11. 13. Eph. 2. 14, 15, 16. And lastly, the uniting of all the elect, of what Nation soever they be, into one spiritual body.

one King shall be King to them all] Ver.24. Joh.10.16. the Messias.

V. 23. *their dwelling places*] Wheresoever they shall be in exile or captivity, as in Babylon, in Egypt, and other places of the world; where either willingly, or by compulsion, they have been partakers of Pagan idolatries, Ezek.14.3. and 20.30,39. Jer.44.8.

V. 24. *David*] Chap. 34.23. Isa.40.11. Jer.23.5. and 30.9. Dan.9.24,25. Hos.3.5. Jesus Christ the son of David according to the flesh.

my servant] Who came in the form of a servant, to do his fathers will: and therefore called a servant, 1 Chr.17.9. Esay 42.1. Phil.2.7.

and they shall have one shepherd] Joh. 10.16.

V. 25. *dwell in the land, That*] Meaning that both Judah and Israel shall return to Canaan, a type of the heavenly Jerusalem, wherein all the elect, by Christ, shall dwell.

V. 26. *Covenant of peace*] Chap.34.25. Psal.89 3.

multiply them] Chap.36.37,38.

and will set my sanctuary in the midst of them] I will be present in my grace, word, and spirit, in their assemblies, and in their heart. Of which spiritual presence, the Tabernacle and Sanctuary, heretofore were signes and pledges, Lev.26.11,12. 1 Cor.3.16. 2 Cor.6.16. Exod.25.8. 1.2.

V. 27. *I will be their God*] Chap.11.20. and 14.11.

V. 28. *Do sanctifie Israel*] That is, do take it, and consecrate it to my self, and by my presence do keep it holy, and inviolable, against all manner of injuries and offences.

CHAP. XXXVIII.

Vers.1. AND] The army malice, and mischief of Gog and his adherents, against the Jewes, after their return out of Captivity, and before the coming of the Messias. Gods judgments upon Gog therefore.

the word of the Lord came] That these two Chapters following belong to the same thing, it plainly appears. In the Chapters before, the Prophet fore-told two things: first, the restoring of his people from the Babylonish Captivity: Secondly, their uniting in Christs Kingdome. But after their return, and before the coming of the Messiah, and setting up of his Kingdom, God sheweth them afore-hand, in these two Chapters, that many calamities should happen to them, and many judgments from God should fall upon the enemies of the Church. The like anticipation is used, Jer.31. verse 15.

V. 2. *Set thy face against*] Chap.6.2. and 35.2. This Prophecie is to be referred to the desolation that should come upon the Jews after their return from Babylon, Dan.8. and 11. Chapters.

Gog] Rev.20.8. that is, the Kings of Asia Minor, and Syria, whose history is in the bookes of the Maccabees; where it is shewed how it came to pass, that they, and their armies fell in Judea. And these two names Gog and Magog largely note the Kingdome of the Seleucidæ; in Asia Minor, Græcia, Syria, and those parts, wherein divers of the name of Seleucus, as Antiochus, Demetrius, Nicanor, did reign and rule. To the same also do belong Meshech, Tubal, Paras, Gomer, and Togarma, verse 5,6.

the land of Magog] Or, *in the land*. Most likely the inhabitants of Scythia, or Sarmatia: which did over-run the countries, even to Syria, and built Hierapolis, called in the Syrian tongue Magog; as some note out of Pliny, lib.5. Chap.23.

the chief prince of Meshech] Or, *prince of the chief*; that is, of a province which shall rule over others, or be governour of many: for the Prophet reciteth the names of certain Nations, by whom are to be understood, all they, whose endeavour and help the Kings of Syria used to invade Judea; as appears ver.5. and in the following verses.

of Meshech and Tubal] See Annotations on Chap.27. ver.13.

V. 3. *O Gog*] That is, all the Nations, Ministers to the King of Syria, to overthrow my people. Gog, or Gyges properly, was servant to Candaules King of Lydia, whom the Queen would have killed, because the King might see him where he might see her naked, going to bed to her husband, except he would agree with her to kill his master Candaules, and marry her, which he did perform; and to root out Candaules his name, who came of Lydus, of whom the Countrey was named Lydia, he called the Countrey Lydia, by the name of Gygea, or Gogs land. Croesus, Gogs successour, was conquered by Cyrus the Persian. The Persians were conquered by the Greeks, who holding that land, are here called Gog and Magog.

V. 4. *I will turn thee back*] Chap.39.2. After thou hast assaulted my people, thou shalt turn into Syria, and to thine own place. The Syrian Kings made many incursions into Judea. Or rather, After the aforesaid assaults, and return, I will turn thee back thither again to re-assault them; but to thine own destruction.

and put hooks into thy chaws] 2 King.19.28. Ezek.29.4.

I will bring thee forth] That is, I will bring thee, and the Nations, which are named in the following verses, forth out of their countries: shewing that the enemies should bend themselves against the Church; but it should be to their own destruction.

all of them] Chap.23.12.

clothed with all sorts of armour] That is, compleatly furnished with military necessaries.

V. 5. *Persia*] Whereof part paid tribute to Antiochus Epiphanes, Macc.3.31.

Ethiopia] In Hebrew, Cush: he was the first born of Cham, Gen. 10.6. The Ethiopians came of him; and here, as divers times elsewhere, the first Fathers are put for the posterity arising from them.

Libia with them] Or, Phut, the third son of Ham, Gen. 10.6. of whom came the Cyreneans. By the help of the Ethiopians (spoken of before) and the Cyreneans, Alexander was put to flight, and Demetrius restored to the Kingdom by Ptolemy Evergetes, 1 Macc.18. and 11. Chapters.

V. 6. *Gomer*] Gomer was Japhets first son, and Togarmah the third son of Gomer, Gen.10.3. and are thought to be they that inhabite Asia Minor, whose posterity were subject to the Seleucidæ.

Togarma] See Annotations on Chap.27.14.

V. 7. *Prepare for thy self*] Signifying, that all the people of these countries, should assemble themselves against the Church of the Jews, and that the land of Gog and Magog, by Grecians, should afflict them; with great helps from many Northern countries, ver.15. Chap.39.2.

V. 8. *a guard unto them*] That is, be thou their Emperour, to keep them from hostile assault. Some say, that Gog should compass the mountains of Israel, as in the next verse, with the multitude of his armies, and think to hold all the Jews, as shut in prison, or inclosed in a pit. And that Kings of Syria have done so, all histories testifie; so verf.9. Others say, it is an ironical speech; as if he should say, Defend them, if it may be, from my power and battel, which I will give them.

V. 8. *after many dayes*] To wit, in the times of the Maccabees, above two hundred years after this Prophecy; in the parted Kingdom of the Greeks, under the Seleucidæ, and Lagidæ; the Kings of the North, and South, Dan.11. This fell out.

visited] That is, in anger. Or, God will punish thee, O Gog, and from the times of Seleucus Nicanor, the wonderful judgments of God began to be executed, for the defence of his people, against the Grecian Kings.

in the latter years] A little before the coming of Christ in the flesh: whence there should begin a new world.

brought back from the sword] Saved from the precedent ruines of war: a description of the land of Israel. But by the land is to be understood the inhabitants; because it is said to be brought back, as it was promised, Chap.37.

against] Or, *upon*.

always waste] That is, a long time, and which seemed never to have been restored to its former state.

V. 9. *like a storm*] See Prov.1.27. Job.30.14.

V. 10. *think an evil thought*] Or, conceive a mischievous purpose, to molest and destroy the Jews.

V. 11. *of unwalled villages*] Meaning Judea; which was destroyed, and not yet built again. And this black face, or sad condition befel her, from the vastation wrought, by the Chaldeans under King Nebuchadnezzar, who destroyed the Cities and defenced places, leaving them but unwalled towns. See Deut.3 5.

rest] Haply relating hereby, in part, to the simplicity of the godly, who seek not so much to fortifie themselves, by outward force, as to depend on the providence and goodnesse of God.

Safely] Or, confidently: or, securely.

V. 12. *to take a spoil*] Heb. *to spoil the spoil, and to prey the prey. to turn thine hand upon the desolate places*] To renew, and bring again the ancient desolations of this poor Countrey, restored from its former ruines; to spoil them again.

midst of the land] In Hebrew, Upon the Navel of the land. That is, in the higher places, as mountains and hills; or, in the heart or middle, where there is more security, then in the confines: a metaphor; such as is, Judg.9.37.

V. 13. *Sheba and Dedan*] The Arabians; Sheba and Dedans posterity. They came of Chush, Gen. 10. 7. See Annotations on Chap.27.15,20,22.

merchants of Tarshish] There chiefly are to be understood, they of Tyrus and Sydon, and others passing the seas for gain: meaning the Arabians and Marine Nation, will come to thee to partake in thy spoils.

young Lions thereof] The Pirates and Robbers at sea, which are, as it were, the sea-beasts. Others say, merchants that lye in wait for gain, as the Lion doth for his prey.

Art thou come?] Without us? As if they should say, If therefore thou comest, we will joyn with thee. Others thus, One enemy shall envy another; because every one shall think to have the spoil of the Church.

V. 14. *dwelleth safely*] Or, secretly; at peace with all, and suspecting nothing; Then shalt thou spie thine occasions to come against my Church, when they suspect nothing.

shalt

shalt thou not know it?] That is, Thou shalt surely know my judgment against thee for this; as may appear, by comparing the 16,18. and following verses.

V.16. *latter dayes*] Meaning in the latter age, before the coming of the Messiah.

be sanctified in thee] When in punishing thee, O Gog, I shall manifest my self to be a holy and powerful God, Chap.28.22. See Lev. 10.3.

V.17. *Art thou he?*] Meaning, surely thou art he.

old time] There are no footsteps of this prediction before Ezekiels time; and therefore this word, Old, should be understood in comparison, not of the Prophets age, but of the time of execution, which fell out above two hundred years after this Prophet.

by my servants] Heb. *by the hands*. Hereby God declareth, that no affliction can come to the Church, whereof they have not been advertised afore-time: to teach them, to endure all things with more patience, when they know that God hath so ordained it. And this affliction, is fore-told by this Prophet Ezekiel, in this, and the next Chapter, and by Daniel, Chap.11. and Zach.14. See the like, Esay 48.3, &c.

V.18. *fury shall come up in my face*] Psal.18.8. A speech after the manner of men; taken from them that puff in the nose, when they are exceeding angry.

V.19. *great shaking*] All creatures shall be astonished, and afraid, at the presence of my glorious Majesty, in the punishment of mine enemies.

V. 20. *so that the fishes of the Sea*] By these strange expressions, God setteth forth the grievousnesse of his anger that was to come.

steep places shall fall] Or, towres, or stairs. All means, whereby man may think to save himself, shall fail; the afflictions in those dayes shall be so great, and the destruction of the enemies shall be so terrible.

V. 21. *I will call for a sword*] This was in part fulfilled by the Maccabees; and partly by Civil Wars of the Grecian Kings; whence the ruine of that Empire did arise.

every mans sword] That is, of the Souldiers of Gog; as it happened to the Midianites, Judg.7.22. 2 Chron.22.23.

V.22. *I will plead against him*] My self; that is, with many, and great Judgments will I destroy him.

I will rain upon him] I will make a miraculous discomfiture and destruction. These terms seem to be borrowed from the fire of Sodom; and the hailstones of Joshua, Josh.10.11.

V.23. *I will magnifie my self*] Chap.36.23, and 38.22.

CHAP. XXXIX.

Vers.1. THerefore thou Son of man] Further Judgments against Gog, to be executed on him, and his, in the land of Israel, viz. to be disarmed, and arms burnt, to be slain; and part buried there, set out with the circumstances thereof; part unburied, for a prey to the birds and beasts. The end and use of these Judgments, both to the Jews and Heathen Nations. Conclude with a glorious promise to his people, of bringing them back, and blessing them with Grace.

against Gog] Chap.38.2,14. Further denunciation of Judgment against him; Chiefly to be executed in the Land of Israel.

V.2. *And I will turn thee back*] as Chap.38.4.

and leave but the sixth part of thee] Or rather, as the marginal reading is, *draw thee back with an hook of six teeth.*

North parts] Heb. *the sides of the North.*

V.3. *smite thy bow*] I will disarm thee. This appears fulfilled in the history of the Maccabees, sundry times.

V.4. *fall upon the mountains*] Where they came to vanquish Israel in their own Land, there should these enemies be destroyed by them.

fowl] Heb. *wing.*

to be devoured] Heb. *to devour.*

V.5. *the open field*] Heb. *the face of the field.*

V.6. *fire on Magog*] That is, an extream defolation, and ruine, as Chap.38.22. will God send upon the inhabitants of the land of Magog.

carelessly] Or, *confidently.*

in the Isles] Isa.41.1,5. as the Tyrians, and Sidonians, and all the confederates of Magog. Censer with this, Chap.38.39. In all places where the enemies of my people dwell, seem they never so far separate, or secure.

V. 7. *Pollute my holy Name*] Be polluted by the blasphemies, and insultations of mine enemies.

V.8. *It is come*] That is, this plague is fully determined in my Counsel, and cannot be changed; shall as surely come, as if come already.

V.9. *shall go forth*] Hyperbolical terms, to expresse an exceeding great discomfiture. After which the Church shall have great peace and tranquility; and burn all the weapons of the slain Macedonians; see ver.10. because they shall no more fear the enemy. And this is chiefly effected at the accomplishment of Christ his Kingdome; when by their head Christ, all enemies shall be overcome.

hand-staves] Or, *javelins.*

burn them] Or, *make a fire of them.*

seven years] How often in Scripture, is a finite number put for an indefinite? yea, this number of seven. See Gen.4.15. Job 5.19. Prov.9.1. and 24.16. Meaning here by seven years, a long time. See ver.12.14.

V.11. *A place there of graves*] Not a possession of the land which he did earnestly covet; but contrarily I will slay them there, so that in that land, part of the enemies shall be buried, unto verf. 17. Part unburied shall be born of beasts, thence to the 21. verse: which declareth, that the enemies shall have an horrible fall.

the valley] There is no mention elsewhere of this valley. It is likely, it was a fair and large valley, much frequented by strangers that came to Judea. The end is to shew the immense slaughter by the place destined for burial, which was so great a valley, which should seem, in some sort, to be filled up, and obstructed to passengers, by bodies and bones.

on the East of the Sea] He understands either the dead Sea, the lake of Sodom; or else the Sea of Tiberias, the lake of Genesareth.

stop] The Noses, by reason of the stink: or, the mouthes of the passengers; that seeing such a slaughter there, they shall not dare to open their mouths against the Jews.

Hamon-gog] That is, the multitude of Gog.

V.12. *Cleanse the land*] Because, according to the Law, a dead body unburied, defiled the land, Deut.21.23.

seven moneths] Ver.14. See Annotations on ver.9.

V.13. *It shall be to them*] This great mountain, as it were, of bodies and bones, shall be to them instead of a glorious Trophee and Monument.

I shall be glorified] To wit, over those enemies of my people, by cutting them off. See Chap.28.22.

V.14. *sever out*] Because those people were unclean according to the Law, Num.19.11.

men of continual employment] Heb. *men of continuance.* Men of publick employment, for the burying of the dead.

to bury] Partly, that the holy land should not be polluted; and partly for the compassion that the children of God have even on their enemies.

with the passengers] Likely, taking the help of strangers, whom they shall meet in the way.

V.15. *He set up a sign*] Heb. *build.* To shew to the buriers, that yonder be bones of dead bodies to bury; and so to cleanse the Countrey.

V.16. *The name of the City*] There shall remain a perpetual memory of discomfitures; so that the next City, as it may seem, on the top of this valley, shall bear the name Hamonah, that is multitude. Or, according to some, From this multitude of the slain shall grow a name and fame to the City Jerusalem, 1 Macc.13. and 14. Chapters.

V. 17. *unto every feathered fowl*] Heb. *to the fowl of every wing. Assemble your selves*] Isa.18.6. and 34.6. Jerem.12.9. Rev.19. 17.

gather your selves on every side] Whereby is signified the horrible destruction that should come on the enemies of his Church.

to my sacrifice] Or, *slaughter*; that is, to the supper prepared by me, consisting of slain men, and fatlings.

V.18. *the mighty*] Persons not vile or base; and the flesh, not of unclean or starveling beasts: but renowned and delicate flesh, fatted in Bashan; which was a mount excellent for feeding Cattel; as you may see, Numb.32.4. Deut.32.14.

goats] Heb. *great goats.*

V.20. *Table, with horses*] Warriours on horses, and in Chariots.

V.21. *and I will set my glory*] That is, make it clearly appear. Here is the end of Gods judgmments.

and my hand that I have laid upon them] My hand of judgments, Job 23.2. and 27.11.

V.22. *For their iniquity*] The Heathen shall know, that they overcame not my people, by their strength, neither yet by the weakness of mine arm; But that this was for my peoples sins.

therefore hid I my face from them] Psal.10.1. and 13.2. and 27.9. I laid aside the care of them; I withdrew my help from them. *To fell they all by the sword*] The whole state or body of the people; or indifferently, of every condition, or quality.

V.25. *Now will I bring again*] The Prophet concludes with Gods glorious Promises to his people, to bring again their captivity, and to bless them with grace.

V.27. *am sanctified*] Chap.36.23.

V.28. *which caused them to be led into captivity*] Heb. *by my causing of them, &c.*

V.29.*poured out my spirit*] Joel 2.28.Act.2.17. whereupon they being sanctified by me, I will take pleasure in them for ever. As on the contrary, sin is that which turns Gods face from his Church.

CHAP. XL.

Vers.1. IN] The difficulty of the right understanding of this vision following; and specially of the three first Chapters of it, the 40,41,42. is such as gave chief occasion to that order and ordinance, among the Jews, that none under the age of 30 years, should be admitted to the reading of it. And some of their learned Rabbies and Expositors have professed, that divers passages of it must be left to the coming of their Elias, whom they again expect; despairing, but by him, of the true meaning of them. some Papists have spent many years, and bestowed much labour, in commenting upon this vision; yet fall short of their own satisfaction; and fully acknowledge their own insufficiency for so hard a Task. They tye themselves to their Latine Translation, which is a ground of erring to them: and sparingly touching upon the literal sense, they largely run out into Allegorical, Analogical, and Tropological senses, and uses of their own. And some of them, in this regard of difficulty, hardly abstain from blasphemous expressions against the holy Text-man, and his Text. As Sanctius in his argument upon this Chapter, calls the Description of the Temple, with its Courts, and Chambers, in this Vision, *infulsam descriptionem*. And afterwards, it seems, pleaseth himself in laying the same imputation upon it, the same word, the second time. And among all sorts of Divines, Ancient and Modern, Greek and Latine Fathers, and Late and learned Writers of the Reformed Religion, many have waved this Vision of Ezekiel, and not undertaken the exposition of it, We may not yet passe by it, lying thus in our way; But shall endeavour to give some light unto it, and be an help to those that shall come after us.

the five & twentieth year of our Captivity] He reckoneth, not by the years of Kings, but by the years of their Captivity. And this Captivity was that of Jehojachin, or Jeconiah, called also Coniah; and falls in with the beginning of the reign of Zedekiah. See 2 King. 24.12——17. and compare Ezek.24.1,2. with 2 King.25.1. And the Prophet beginning his accompt from this date, Ch.1.2. he still goes on to make the same his constant Epoche, or rise of all his reckonings of the times. See Chap.8.1, & 20.1. and 24.1. and 26.1. and 29.1,17. and 30.20. and 31.1. and 32.1,17. and 33.21. There are twenty years between Ezekiels first Vision, and this Vision. That was in the twelfth of Nebuchadnezzar, and first of Ezekiels Captivity. And this is in Nebuchadnezzars thirty two, and Ezekiels five and twentieth. This indeed is the fiftieth year from the eighteenth of Josiah; whereof Chap.1.1. But no Jubilee, (as some would have it,) not falling in with the Jubilees just accompt.

our Captivity] He so calls it, because being young, was then led away captive. See Annotations on Chap.1.1.

Captivity] Heb.*migration*, Matth.1.11,17. transmigration, transportation carrying away.

in the beginning of the year] Heb.*the head of that year*; that is, the first moneth. See Annotations on Exod.12.2. That moneth was called Abib, and Nisan, which beginneth with or about our *vernal equinoctial*, and answereth to part of our March; and it is still called the first moneth, where ever the moneths of the year are Numerically named, and counted in Scripture. And though the in-gatherings, or end of harvest, which fell in their Tizri, and our September be said, to be at the years end, Exod.23.16. and Chap.34.22. and the year of Jubilee be appointed to begin in that same moneth, Lev.25.9. yet there it self that moneth is called the seventh moneth, not the first: so constantly are the reckonings of the moneths of the year kept according to that Ordinance, Exod.12.2. And therefore the beginning of the year here must be understood to be in the *Vernal*, not *Autumnal equinoctial*. See Annotations on Chap.8.1.

in the tenth day] When the Patchal Lamb was to be taken up, and kept, Exod.12.3,6.

in the fourteenth year after] The fourteenth year from the eleventh of Zedekiah, when the City Hierusalem was destroyed, and the Temple burnt, 2 King.25.3,7,8,9. which fourteen added to the eleven of Zedekiah, make up the five and twentieth mentioned immediately before.

in the self-same day] Heb. *in the bone*, or, *in the strength of the day*.

The hand of the Lord was upon me] Chap.1.3. and 8.1. and 33.22. and 37.1. His Divine power was upon me, as after is shewed in this prophetical Vision; and I came under the power of his Hand, and Spirit, I was in the Spirit, rapt and ravished; as Rev.1.10. 2 Cor.12.2.

and brought me thither] To the place where the City and Temple had been.

V.2.*In the visions*] There are many parts and particulars in this vision.

visions of God] Great and wonderful, and divine visions. See Annotations on Chap.1.ver.1. Thus the goodliest Cedars are called the Cedars of God, Psal.80.10. and mighty Mountains, the Mountains of God, Psal.36.6. And thus we read of the garden of God, the City of God, the Man of God, the increasing of Gods the Wrestlings of God, Gen.20.8. Jonah 3.3. These visions set forth the spiritual building, and restauration of the Church, by the coming of Christ, and preaching of the Gospel. They are shadowed out, under types and figures of corporal things. Thus for mans weakness, spiritual things, such as eye hath not seen, nor can see, must be set forth by earthly comparisons. And herein the Prophet from God, applies himself to the place where, the time when, and the persons among whom he was, he prefigures here, the perfect state & constitution of the Christian Church, under the types of the re-building of the Temple, Chap.40.41,42. of the restauration of the Levitical worship and service, Chap.43.44. of the re-possession, and inhabitation of the whole land; the kingdom of Canaan, and of the city of Jerusalem, in the four last Chapters.

brought he me] Not in body, but in Spirit. Yet the vision of his mind was so clear, and perspicuous, as if not in phansie, but with bodily eyes he had beheld the same. See Chap.8.3.

And set me upon] From thence he comes down to the foot of it, vers.5.

a very high mountain] The mountain of the Temple: on the South-side of which, the city it self lay. Mount Moriah, where Isaac, by Gods command to Abraham, was bound to be sacrificed, Gen.22. 2,9. where David buying the place, built an Altar, in the threshing-floor of Araunah, or Ornan, the Jebusite, and there offered to the Lord burnt-offerings, and peace-offerings, and the plague was stayed, 2 Sam.24.16,18,25. 1 Chron.21.16. where afterward by Solomon, the Temple was built, 2 Chron.3.1. This mount was high, for it was seen far off, Gen.22.4. This mount Sion (for so most usually it is called) was a type of the Church, Psal.2.6.& 48.2. And as it was a figure of the spiritual Temple under Christ, when the Church was to be made Catholick; see of it, Esay 1.2,3. and 25.6,7, 8,9,10. Mic.4.1,2. Rev.21.10. The mount may shadow out the Churches strength, and firm stability; its satety, splendor, and visibility. And yet a city upon a mount, may be hid sometimes with clouds, mysts, fogs, tempests; and seen onely of them that are within it. And it may also mind us to mount our thoughts on high, to heaven-ward, Col.3.1,2. The woman hath the Moon under her feet, Apoc.12.1.

By which was as a frame of the City on the South] Or, upon which mountain: was as a frame of a City on the South. The City Jerusalem had formerly been built thereby; and was after by Zerubbabel and Nehemiah built there. But here the City of Jerusalem is not meant: For in this vision it was to be built from the Temple Southwards, sundry miles; as appears, Chap.45.1,2,3,4,5,6. and Chap.48.8,9,10,13,15,16,17,18,19,20. See the Annotations on Chap.48.15. Which among other things, shews this vision of the Temple and City, not to be meant literally; but mystically, of the ample and flourishing estate of Christs Church under the Gospel. And the words here are, *as the frame of the City*, that is, the Temple then seen in vision, was built like the frame of a City, of such largeness, and with so many walls, gates, courts and towers, as a City. And this building appeared on the South to the Prophet, that came in vision from Babylon, which stands thence most Northerly; not that this building was on the South part of the hill. See Psal. 48.2.

V.3. *And behold*] To raise attention; See Genes.28.12,13. *a man*] An Angel in the likeness of a man, prefiguring Christ, Chap.1.26. and 9.2. and 43.6. where he seems distinct from the Lord, speaking out of the Temple, Zeph.1.11. The man Gabriel is named, Dan.9.2. but yet here, most likely is meant the Angel of the Covenant, Christ himself, usually appearing as a man, and styled a man, Genes.18.1,13. and 32.24,30. Josh.5.13,14. Judg.13.11,&c. Dan.7.13. Act.17.31. Rev.1.13. and 11.1. and Chap.14.14.

like the appearance of brasse] As burnisht, and burning brass; as fire, Chap.1.7. Rev.1.15. This may intimate, Christs purity, sanctity; yea, his divinity, as some will. He appears not here, as an angry Judge; as Chap.1.27. But lovingly, as a Master-Builder.

with a line of flax in his hand, and a measuring reed] Likely the one, in the one hand; and the other, in the other. This line or cord might be to measure the greater spaces; as the compass of the outer wall, the floors of the whole building, and of the Courts, the waters, Chap.47.3. serving well for such uses, Zach.2.1,2. And the Reed, or Rod, to measure the height and thickness of the walls, and the proportion of the gates, chambers, porches, and things of the Temple. And thus much use, and most fit, for lightness, stiffness, and other wayes, for such purposes, Rev.11.1. and Chap.21.15. A golden Reed is there, to measure the golden and heavenly Jerusalem. Our measuring line, and Reed, must be the sacred Scriptures. By them must Gods house be built and ordered. To this doth allude the manner of speech, Esay 28.10. Gal.6.16. Phil.3.16. See Exod. 25.9,10. Act.7.44. Heb.8.5.

and he stood in the gate] Or, *by the gate*, As the keeper of the Temple, as the Gulder and Teacher of the People: He having, indeed, the direction and administration of the Spiritual Building; as the Lord of the house, and heir of all, having the charge and power of opening and shutting, Heb.1.2. and 3.6. Joh 10.2,3. Revel.3.7. In the North gate of the outmost wall, most likely, next to one coming from Babylon, and next to the East angle or corner on that square. Christ is the gate, and way, and as it were the door-keeper to the Father, Joh.14.6. and 10.9. Rom.5.2. Cant.2.9.

V.4. *Son of Man*] See *Annotations* on Chap 2.1. Here is the end and use of the vision.

behold with thine eyes, and hear] So did the Lord reveal to Moses in vision, the fashion of the Tabernacle; To David, the fashion of the Temple; and to John, the new Jerusalem. Here Ezekiel was to learn some things by sight, some things, by hearing. Prov.20.12. yet these words are not to be understood here of the bodily senses properly; for he was now in body, in the countrey of Babylon: but of the answerable faculties of the mind.

Set thine heart upon all] He was to lay up all in his heart, take it to heart, as the phrases are used, Psal.62.10. 2 Sam.21,11. 2 Sam.19.19. to mark and weigh all, to mind and remember all, with all diligence possible, Mat.11.15. Apoc.1.11. Mat.24.45. Jer. 48.10. and Ezek.44.5.

for to the intent ——; declare all, &c.] The Angel is a Prophet, to the Prophet Ezekiel; and Ezekiel the Prophet, is an Angel to the Church.

Declare] We must learn to teach others: what use of a candle hid under a bushel? Matth.10.27. 2 Tim.4.2. For to teach others, for their use and sake; as Joh.12.30. is Ezekiel here instructed, Ezek.43.10,11. Thus Paul did, Act.20.20,27. Thus our Saviour prescribes, Mat.28.20. and practiseth, Joh.15.15.

declare all] By words, deeds, gestures, to the Church. Not any thing here is superfluous or impertinent.

to the house of Israel] This concerns both Jew and Gentile, Rom. 11.20.

V.5. *And behold, a wall on the out side of the house round about*] The outmost wall of stone, incloling the house, temple, and courts, porches, chambers, and whole buildings. So largly is house taken; as elsewhere, 2 Sam.7.5,6. 1 Chron.22.5. So Ezek.43.12. And this wall was four square, as after appears, Chap.42.16,&c. and so compassing the house round about; or, as the Hebrew is, *round about, round about*. See Esay 26.1. Zach.2.4,5.

A measuring reed of six cubits long, by the cubit, and an hand breadth] The length of the measuring reed, or rod, is here set down, as the sure rule of the measures following. But here two questions, and doubts are made; First, of the length of the Cubit; And secondly, whether the hand breadth is to be added to every one of the six cubits in the reed, or only one hand-breadth to the whole reed. The length of the Cubit is a thing very considerable. For by Cubits are reckoned almost all measures of buildings in Scripture. By Cubits are measured the Ark of Noah, and the prevailing of the waters. By Cubits are measured Moses Tabernacle, the Ark, Mercy-Seat, Table, of Shew-bread, Curtains, Boards, Altar of incense, Altar of burnt-offerings, Court, and hangings of it. By Cubits are measured Solomons Temple, the Oracle, Sanctuary, Porch, Pillars, Chambers, Cherubins, Molten Sea, Lavers, with their bases and wheels, Altar of burnt-offerings. And so here in Ezekiels Temple, by Cubits are measured, the Gate, Postes, Porches, Arches, Chambers, Courts, Tables, Altar of burnt-offerings, and all within and adjoyning to the house it self, Porch, Temple, and Oracle. And so by Cubits is measured the wall of the heavenly Jerusalem, Apoc.21. ver.17.

Now a Cubit properly signifieth the elbow, and in measuring it signifieth commonly the length from the elbow, to the end of the longest finger: which is some what more then the fourth part of a mans stature. And thus it differs, and is uncertain according to the several statures of men, of men in one age, much more in several ages. *Virgil* speaking of the stone lifted up and thrown by *Turnus* hath these words,

vix illud lecti bis Sex Cervice subirent, Qualia nunc hominum producit corpora tellus. Æneid. lib.12. See *August. de Civ. Dei lib. 15. cap.9.*

We have some distinction of Cubits intimated in Scripture by these expressions; Og's bedstead was nine Cubits long, four broad, after the cubit of a man, saith the text, Deut.3.11. and Apoc.21.17. the wall of the new Jerusalem is measured to be 144 Cubits, according to the measure of a man, that is of the Angel. The length of Solomon's Temple is said to be sixty cubits, after the first measure, 2 Chr.3.3. so implying a second measure of cubits: and Ezekiel 41.8. is mention made of great cubits. See Annotations in ver.42.

And finding the two pillars Jachin and Boaz, to be counted 18 cubits high a piece, in 1 King.7.15. and to be 35 cubits high a piece, in 2 Chr.3.15. and the bases added to it, making thereto six: This occasioneth the common distinction of cubits, into common and sacred cubits; as there is, in common, opinion, of scales: the sacred cubits doubling the length of the common cubits; as the sacred scale doth the weight and worth of the common scale: and this will reconcile the foresaid difference in the height of the two pillars. And hereupon sacred cubits, are conceived to be usually understood in sacred buildings: and the cubits of the measure of the house of the forrest of Lebanon to be understood for common cubits, least otherwise that house should exceed in measure the Lords Temple. And likewise Cyrus his decree found in a roll at Achmecha, in the Province of the Medes, doth seem to reckon by common cubits; because it doubles some of Solomons measures. Though possibly Cyrus, a heathen, might mistake in the right measures of the Temple; or the record be corrupted, Ezr.6.3. And some learned men, for a seeming need, do apply sacred cubits to the building of Noahs ark. And more then this, we read not of the length of cubits in Scripture. What learned men have added above this; some making the sacred cubit, called also, say they, the Royal Cubit, and the Legal Cubit, to consist of one hand-breadth more then the Common Cubit. Some again making the Common cubit to consist of four hand breadths, or twelve inches: some of five hand-breadths or fifteen inches, some of six hand-breadths, or eighteen inches, that is our foot and half foot; and some of four and twenty inches, or two of our feet: And some making the cubit here mentioned to be our Yard; Some, our common Ell. All these are rather raised upon probable Conjectures from uncertain Antiquities, and Traditions, then grounded on certain truths. And what Cubit is here meant, we must leave to conjecture, upon the premises. Now for Hand-breadths, being four fingers breadth, or three inches; in common accompt, three hand-breadths are our span, that is, twelve fingers, or nine thumbs or inches; and four hand-breadth are our foot, that is, fifteen fingers, or twelve thumbs or inches. And so to come to the second Question and Doubt, To what the Hand-breadth, here mentioned, must be referred. Some conceive it is to be added to every one of the six cubits in the reed: and this seems to be seconded by that Text, Chap.43.13. where the cubit is defined by a cubit and an hand-breadth: and it is further strengthened in them, by their apprehension of the suitableness of such a Measure in compliance with the several parts of all the buildings. But that Cubit then did not consist of six hand-breadths; else most likely the Reed would have been reckoned to consist of seven Cubits exactly: But the cubit then must must be of a longer extent; and specially it will be so; if it be the sacred Cubit. But most understand this of one cubit to be added to the whole reed; and that as part of the measure, and not only for the use of the hand to hold it withal. In illue the point rests upon probabilities on both sides. And so the Reed it self may rather be guessed at, then positively ascertained. But sure it is between three, and six yards.

The breath of the building one Reed, and the height one Reed] That outmost wall being as a Parapet, or Breast-wall, or a kind of outward fconse, round about all the Courts and Temple; and that it was of this breadth and height, one Reed or Rod. The length of it, in the four squares of it, is set down, as most conceive, Chap.42.16,17,18,19,20. See the Annotations there, and on ver.6. of this Chapter, and on Chap.45.2. This compassed the edge of the hill of mount Zion; very deep and steep valleyes being on the outside of it round about. It was usefull among other things, against the danger of falling: and this wall, and the other walls, of the same thickness about the several Courts, and the Temple, may note the great strength and defensiblenes that the Lord setteth about his Church, Psal.34.7. and 46.1, &c. and 125. 1,2. Esay 26.1. Zech.2.5. and 9.8. Rom.8.31, &c. Joh.10.28. We read not of such a Wall as this compassing Solomons Temple: which, among many other things, as will after appear, shews, that this Temple shewed in Vision to Ezekiel, is not the same with Solomons Temple: Though some learned Papists do stiffly, if not grosly, maintain the contrary. See Annotations on Chap.8.7.

V.6. *Then came he toward the gate which looketh toward the East*] Heb. *whose face was the way*, &c. This is the East gate, But whether of the outward wall, last mentioned, and measured, ver.5. compassing a Court common to the Gentiles, and unclean; (if such a court there were) or of the wall compassing the court for the Jews only, in some respect common both to people and Priests, is a thing where in learned Interpreters do doubt, and differ; and which cannot be easily determined. We conceive it not to be the Gate of the outmost wall; because that wall was but as a Parapet, or breast-wall: and the height of that wall and Gate is so low, and little; and the Chambers, and other buildings, within this Gate, and annexed to it, are so many, and so great; set down, ver.6.to 17. which buildings seem most proper to that Gate entring into the Court for the Jews. The Gate may mind us of Christ, the Gate, and true door, Joh.10.7. and 14.6. Zech.6.12. And and specially it will be so; if it be the sacred Cubit. But most understand this of one cubit to be added to the whole reed; and that as part of the measure, and not only for the use of the hand to hold it withal. In illue the point rests upon probabilities on both sides. And so the Reed it self may rather be guessed at, then positively ascertained. But sure it is between three, and six yards.

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And went up the staires thereof] The Temple was built on the top of Mount Zion. And we read of three, or rather four degrees of

of levelled floores, or courts, by which they went up unto it. The first and lowermost had seven steps, by which they ascended from the Level or floor, or plain within the Outmost wall, to the exterior court for the People. For that pretended court for the Gentiles hath no such sufficient warrant for it: Or, if any were to be so called, it was that next within the Outmost wall. The Gentiles (when they became Profelytes, at leastwise the Profelytes, not of the gate, but of the Court, as in after times they were distinguished) had the same priviledges in Gods worship with the Jews. The number of seven steps, though not here mentioned, yet are set down in the North and South gates of this Court, ver.22,26. The second ascent was from the Level of this exterior court, to the Level of the Inner and Middle Court, for the Priests and Levites; and this was by eight steps, ver.31.34.37. The third ascent was from the Level of the Inner Court, to the Level of the inmost Court of the Temple it self; proper it seems to the Priests only. The number of these steps are not set down: But may seem to be gathered from those of the former Court. Lastly, there was another ascent from that Inmost Court, to the Porch of the Temple, and Temple it self, ver.49. The Ascent from court to court, or from Level to Level, was onely by the steps: For the Gates and Buildings in them were ot the same Level with their Courts; and so the steps or stairs, were not behind the Gates, or in the thicknesse of the walls; but before the walls and Gates. And therefore he measures here the Threshold, after he went up the stairs. These steps and stairs here, no doubt, were not high, and large steps; but easie ones, such as men and Cattel for sacrifice might easily ascend. See Annotations on Vers.17.

And measured the Threshold of the Gate] The Hebrew word here used, signified the Threshold properly so called; and also the upper lintal; and likewise the side posts of the gate. Which of these is here understood, is dubious; and accordingly the minds of Interpreters various. We conceive, that the word here is taken in its proper signification, for the Threshold on the ground. Yet some would understand it so, as including a building of wall thereupon, of the same breadth, and thicknesse; which might serve as for other uses, so for side-posts to the gate. And so the two Thresholds on the grounds and the walls on them, (being of the same breadth and thicknesse with the wall of the Court) they conceive them to run from the wall of this Court, along by the East side; that is, from South toward the North, one Threshold, one Reed; & from North towards the South, the other Threshold, another Reed; And thus shall the middle space be left open, for the entry of the Gate: And the Chambers within the Gate, on each side, being each of the same measure, Reeds a piece, shall run in a manner in a line along with these Thresholds, and walls builded thereupon; and leave still the way in the middle open for passage: and this also is conceived, will best agree with the rest of the Buildings and Measures mentioned in this Gate, and Porch. And so likewise do they understand the Threshold of the Gate, by the Porch of the Gate within, ver.7. Or rather, taking it in its most proper signification for the Threshold onely of the Gate, as the very letter of the text runs; then these Thresholds, being Reeds apiece, had a two-leafed door, meeting in the middle, upon a strong post wherein they shut, and so left the breadth of the entry, of the widenesse of the opening of the Gate, ten Cubits; as it is ver.11. These Thresholds likely were a little lifted above the earth or floor. The height of this Gate is set down, ver.11. Of this, and all the other Gates, see that in the Psal.87.2.

V.7. *And every little Chamber*] Within the wall, towards the Temple, was a Reed square. So Vers.12. 25, say some, was the Threshold and wall upon it, Ver.6. and so both kept one breadth. It may be doubtful, whether the Chambers were each a Reed square within the wall, or without. And yet the inner walls of them might run level with the Threshold, and wall of the East gate; and the back walls go further out, Northward & Southward. Of their number, and use, see Ver.10. and the Annotations upon it.

and between the little Chambers were five cubits] The Chambers then were not continued together, nor contiguous; but a space betwixt each of them. Some conceive it best, to agree with the letter and words of the text, and with the due consideration of the length of the whole Gate, porch and portal, from entrance to end, from East to West, mentioned to be fifty cubits, verf.15. to understand here five cubits to be between each chamber; and four of those intervals to be on each side. Thus, five cubits between the East wall, and the first chamber; five between the first chamber and the second; five cubits between the second chamber and the third; and five between the third chamber, and the innergate west-ward; so reckoning in all, twenty cubits on each side of the gate between the chambers. And then these several spaces of five cubits a piece, most likely, were taken up with several posts or pylasters, arched on the top, reaching from one post to another, of that breadth a piece of five cubits, as is intimated, verf.10. And under three of those arches, on either side, were the three chambers placed. Or, possibly the posts might be much lesse for breadth and thicknes, and the far greater part of the five cubits, left for cloysters, or entries into the North and South walks, galleries, or cloysters, that lay within by the sides of the Court. Others, understand the distances, or intervals between the chambers, to be but two on a side; and make each of them, to be five cubits. Yet others, understand but five cubits in all, between three chambers on a side. And so other five, between the other three chambers on the other side of the gate. Supposing so the first chamber to joyn to the East wall, and the third chamber to joyn to the inner-gate West-ward; and the middle chamber, to have two cubits and a half on the East side of it, and two cubits and a half on the West side of it. In these uncertainties, men may sooner say their mind, then safely determine, and soundly prove it.

and the threshold of the gate, by the porch of the gate within was one reed] That is, the inner-gate, West-ward, answering to the outward gate, East-ward, (between which two, the porch, or entry-house, and the chambers were) had the like thresholds, and of the same measure, as the outward gate had. Here one of the thresholds, by analogy of number, or synecdoche of one part for the whole, is onely mentioned; implying, the other to be equally understood. See Annotations on verf.6.

V.8. *He measured also the porch of the gate within, one reed*] The threshold of the inner-gate was measured, verf.7. The porch of it, here; both of one measure: these two distinct names, and relations, being contained in the same building. See Annotations on verf.6. There were two porches, after the gate of the first entrance; the Exterior porch, and the Inner-porch. The exterior, verf.6. And this here; of the same length, from North to South, with the opening or light of the gate it self, ten cubits; and of the same breadth, from East to West, with the breadth or thickness of the wall of the court, which on the inside of it joyned to the chambers: and this was one Reed, as is here mentioned. This was, as it were, δυρα πρωι, ωνιδριον, πρδομος, the outward portal, porch, or entry. And this place seems to lie open to the skie; for there is no mention of any roof over it; but onely it is barely measured; and the East-eaves of the chambers reach into it; and the exterior front of the inner-porch, is beautifully garnished; which would not be so, if the outward porch did cover it, by joyning to it. The inner porch is meant, & mentioned in the next verse.

V.9. *then measured he the porch of the gate eight cubits*] Some conceiving, in these words, a kind of relation had to the length of the whole porch, from East to West, understand them thus, That the posts therein sustaining the arches (between which the chambers were) were at eight cubits distance one from another. Others, that the porch stood crossing, as it were, over the way, that went forward, as you passed through it, to go straight up to the Temple. And it was eight cubits over, from North to South. And that the posts thereof being two cubits, did make it answerable to the breadth of the entry of the outward gate, mentioned after, verf.11. And indeed, ten cubits is the constant measure of the breadth of all the entrances and entries, in the gates, porches, courts of the Temple, ver.22,24,28,32,35. Chap.41.2. But here the easier, and fairer understanding of the word, is, That this porch exceeded the other porch, and other parts of this body of building; in greatnesse, being eight cubits; and in the garnishing of the frontispices, both East and West, being more beautified and pretiously garnished.

and the porch of the gate was inward] Or, This was the porch of the inner-gate; so measured as aforesaid.

V.10. *and the little chambers*] Three on each side, stood along the way, on the right and left hand. The measures and quantities of them were set down, verf.7. These were for the Priests to dwell in, to observe and watch the gate, on both sides; to keep that no unclean person, or any other, forbid by the Law, might enter in, 2 Chro.23.19. These porters were of the Levites; and were many in number. We read of four thousand, divided by David into courses, 1 Chro.23.5,6. and assigned by Lots, to the several gates, Eastward, Northward, Southward, and Westward, 1 Chr.26.13——18. They were keepers of the doors, gates, entries. And this they did by wards, by their courses: after seven dayes still new came. And they lodged round about the house of God, because the charge was upon them; and the opening of the doors thereof every morning, pertained to them. They were also over the treasuries of the house of God; had charge of the ministring vessels, and other holy things; and were in many services, about the sacrifices and offerings, under the Priests. Thus it was in Solomons Temple. See 1 Chron.9. Chap. verf.17——33.

And the posts had one measure] Alike on both sides. See Annotations on verf.7.

V.11. *and he measured the breath of the entry*] See Annotations on verf.9. The breadth of the first entry, or entring in of that outward East gate; from North to South; or from the one hand to the other: And not the breadth of any other particular place, or space that was within the entrance.

and the length of the gate thirteen cubits] The length of the gate from the bottom to the top, which indeed is the height of the gate, is here rightly understood; and that by the common consent of Interpreters.

V.12. *The*

V.12. *The space also before the little chambers was one cubit*] Space; Heb. *limit* or *bound*. This is variously understood. Some take it for a rail, or some such partition, one cubit broad, from the wall and posts of the chamber, on both sides, running up straight along by them, towards the Temple; and make it so serve as an arrow cloyster, or through passage on both sides, North and South, of the gate before the chambers. And so the narrow the entry of ten cubits, contrary to that, ver.11.

Others, That there was the space of one cubit broad (and as much high) before the chambers, on either side of the gate, North and South; so built as to serve for seates, for the Porters, and others, upon occasions to sit on: leaving the distance of the entry between the chambers on both sides, all along, still ten cubits broad and open. Others, understand this, of one cubit onely, between the wall of the threshold and entry gate, and the first chamber, on either side, North and South, at the East end. Some also of the like cubit, between the last chamber; and the wall, on either side at the West end. But we conceive the most easie, useful, and likely Interpretation to be this. That this cubit served for eaves at either end, East and West, to keep off the injuries of weather, as sun and rain, on both sides of the chambers, that were on both sides of the gate. See Annotations on ver.13. The other interpretations have their difficulties, encountring, and encumbring them; of which this is more free. . . .

And the little Chambers were] Every Chamber on both sides was six Cubits; as ver.7. not six cubits standing inward, and distant so far from that one cubit on either side, last mentioned; For that would crosse the measures and frames of the Buildings formerly mentioned.

V.13. *He measured then the gate*] The breadth of the gate which he repeats in every of the Gates following, verf.21,25,29, 33,36. Some here would run this reckoning of five and twenty Cubits East and West, from one outmost bound of the Chambers, to the other, all along the doors of the six Chambers, on both sides of the Gate; And so make it five and twenty cubits, on each side thus; The three chambers eighteen cubits; between them five cubits; and one cubit at the East end; and another at the West end of the chambers, for the Eaves: The three chambers not having each a several Roof; but one continued Roof being to serve them all three. Others would run them East and West, from the Front of this Gate, (& so of the others) to the end of its Portal, thus; In the breadth or thickness of the wall fix cubits; the gate-house as it were, or Porrers Lodge, six cubits; The Portal it self eight cubits: Thresholds of the Portal at each end two Cubits; Eaves for the front of the Gate, and the West end of the Portal, each halfe a Cubit: In all five and twenty. But what are these to the breadth of the gate? The better reckoning seems to be taken from North to South; for so lyes the breadth of the gate. And then the breadth of five and twenty Cubits from the Roof of one Chamber to the Roof of another, from the outmost parts of them, seems to be taken up thus; The breadth of the gate ten Cubits; The breadth of the Chambers on either side of the gate, six Cubits; so on both sides twelve cubits: and one cubit and a half the thickneffe of the back walls of the Chambers, on the North side, and so on the South side: In all, five and twenty Cubits; from the outmost point North, to the outmost point South, as aforesaid: which is the breadth of the whole building of the Gate.

door against door] Not meant of the door of the great East Gate, being over against the door of the Inner Gate, lying West to it; and corresponding to it. But this is meant of the little doors of the little Chambers, last named, on the South and North sides of the Gate; which either did in a direct line face the one the other: Or, as some more probably, understand them, That the doors to each Chamber were two, and so framed, that door was against door, in a line running from East to West; so that the doors standing open, one might see through the three Chambers, from end to end, at one sight. And that thus it was on both sides of the gate.

V.14. *He made also posts of sixty Cubits*] *He made*; that is, by measuring shewed, or designed to be made.

posts] Heb. *a post*.

Posts of sixty Cubits] Here the Jewes cry for the help of Elias. And here many learned men slide over, or slighty touch upon this: and that with undue, if not unlikely satisfaction to themselves, and others. Some here conceipt a Number of Posts, of sixty Cubits high, pitch'd on end, in the Courts; But know not to what end or use. Some speak of a three-fold row of Posts, or Pillars, and three stories built upon them, one above another; each Post in each story twenty Cubits high; and they standing just one upon another, the floores onely betwixt them, they may be so reckoned, as if high sixty Cubits a piece. And this they apply to the Porches or Galleries round about the Court; and to the Buildings and Chambers over them. But the Prophet comes not yet into the Court, till ver.17. And these Posts here do but reach unto the (first) Post of the Court, as the words expresse it. These words then seem to be confined to the Buildings of the Gate; taking in it the full length and breadth of it. And then must be understood, either for the Fronts of the Gate; sixty Cubits high; or for certaine Eaves, to cover some part of the buildings of the Gate, and running along sixty Cubits: and so Posts are interpreted, Eaves; and the sixty Cubits covered by them, are counted so many, and no more; without any ground for it. And both these very hardly and harshly. Or else, as by some, for a Cloyster, or Walks, supported with these Posts, running upon the ground, from the East gate, before the Chambers, up to the opening and entrance into the Court before it, towards the Temple. But this shewes nothing how, or which way these Posts should be of sixty Cubits. Or, if they apply the number to the length of the Cloyster, they so force the words; and lengthen the Gate ten Cubits beyond its due. Neither doth this conceit stand and agree any thing well with the other Measures and Buildings within in the Gate formerly mentioned. We rather do humbly conceive, (and some such thing, some learned men do seem to intimate,) That in Analogy and correspondency to all the Buildings round about the Courts, there were two stories built above this Gate, (and so above the others, Ver.20,24,28,32,35.) of the full length, and breadth of the Gate; one story above another. The Posts whereof are here only mentioned: as we meet with divers such abbreviations; over and above that we find many things clean omitted in this strict and intricate description, as in due place shall appear) And these Posts reckoning from the ground, in such manner as formerly was touched, were each sixty Cubits high. And without this construction made, there will appear no small disproportion, and indecorum between the Buildings of the Gates, and the Buildings of the Courts adjoyning. But thus the buildings of the Gates will bear equal height with the buildings about the Courts. Yet some reckon these sixty cubits thus; that is the roof of the Chambers, with the Eaves on the one side, five and twenty cubits; on both sides fifty. And ten cubits the Inner Porch; as the outward Porch was, ver 11. In all sixty. And that these Posts, Frontispieces, or Forefronts did compasse the building.

even unto the Post of the Court round about the Gate] Of this Court, see v.17. This court had posts round about it; and buildings on them. And these joyned on both sides of the Gate; each gate being in the middle of its own wall.

V.15. *And from the face*] This is the length of the Gate from East to West. And so fifty cubits are constantly reckoned the length of the other gates, ver.21,25,29,33,36. These fifty cubits are reckoned by all from East to West: yet for the parcels and particulars, they are clean omitted by some. By others reckoned up; but very uncertainly and obscurely. Some do make this sum up thus; *viz.* Eighteen cubits the three Chambers; twenty cubits the four spaces, or else Pilars or Posts between them three chambers, and walls at the East and West end of them: Those spaces, or else Pillars being five cubits a piece. And fix cubits a piece the thickneffe of the said East and West walls. So eighteen, twenty, and twelve, make up the fifty Cubits. And all these covered with buildings. Others reckon thus; from Face to Face fifty Cubits; and make the Porch of the Inner gate to be ten cubits more, Others, from the face of the Gate of the Entrance, standing in the outside of the wall encompassing the Court, unto the Inner Gate, opening into the Court it self fifty Cubits, thus; Eighteen the Chambers; five the middle spaces, and two the Eaves: All these five and twenty, and all covered. And the other five and twenty from beyond the Inner Porch, to the Entrance of the first Court, uncovered and open to the skie. And so they make the Portal of one Reed, to stand before the face of the gate of the entrance, and not to be included in this Number. See Annotations on Ver.8. In these uncertainties and obscurities, we can get little, or no light; out of Moses Tabernacle, or Solomons Temple; because the Courts and Gates of them are so scantly touched there; which Ezekiel here doth so much, and so long insist upon.

V.16. *And there were narrow windowes*] Having dispatched all the parts of the structure of the Gate; Now in this peace he comes to describe the windows for light, and Palm trees, for ornament and garnishing of the parts of the Building.

Narrow windows] That is, narrowed: most likely, placed in the middle of the thickneffe of the wall; and broader, and wider, both outward and inward: the wall being to this end floped on both sides, both within and without; the better to gather and receive the light abroad; and to disperse and dilate it within. And these windows haply were like our Lettice windows as the original word seems to import, darting in the light: or else, they were with leaves to open and shut; or else with glasse, or some such thing, closed and shut up, 1 King.6.4. These windowes for Light, may shadow out that light of Spiritual illumination, and joy, whereby God shines in the hearts of his people; 2 Thess.1.6. Rom 5,12. Phil. 2. 15.

To the little Chambers] On which parts of them, we know not.

They might be towards the Cloysters, on the East and West sides of the middle Chambers.

and to their Posts within the gate round about] Posts, or rather upper lintels; so verſ.9.10. that is, in the walls above the doors, to give light to the inferiour parts of the Chambers; the doors, as some say, opening towards, or into, the main entry and passage, on both sides verſ.13. Or elſe the words for Posts, may ſignifie the Cloyſters, arched from Post to Poſt, between the Chambers. And theſe were within the Gate, round about, or, on both sides; and windowes were made to them. But they ſeem rather to be intended in the next words.

and likewiſe to the Arches] Or, *Galleries*, or, *Porches*; thoſe ſpecified in the laſt words of the former Annotation.

and windows were round about inward] Windows on both ſides, as hath been ſhewed; inward, or within the Gate; beſides the great light of the East, and Weſt ends; or doors of the outward, and inward Gate. All which gave abundant light to all the Chambers, places, and paſſages within the whole Gate.

and upon each Posts were Palm-trees] Engraven for ornament, and beauty on each Poſt, or Pillar, or Front, and Chapiter of the Pillar, or tops of the wall within on both ſides. This Ornament of Palm-trees may thadow out to us, our enſigns of triumph and victory over the World, the Fleſh, and the Devil, Rom.8.31—— 37. Apoc.12.11. and 7.9. 1 Cor.15.54,55. And thus he hath wholly finiſhed the Eaſt Gate, with the Buildings in it.

V.17. *Then brought he me*] The man, verſ.3. did it.

into the outward Court] Here he firſt enters out of the Gate into the Court; going on Weſtwards towards the Temple. The Gate and Buildings in this formerly mentioned, ſtood in this Outward Court; we mean within this ſecond wall. And Now he is paſſed between them, and got through them, into the Outward Court it ſelf; to ſee what is behind theſe Buildings; and what ſpace before them, and betwixt this and the next Court; and what compaſſe on either hand him, towards North and South.

Now in Moſes Tabernacle, we read but of one Court: and that was long, from Eaſt to Weſt an hundred Cubits: Broad from North to South, fifty Cubits; and high all about five Cubits. And but of one Gate in it, of twenty Cubits wide, placed in the middle of the Eaſt ſide, Exod.27. and 38. Chapters. And all this, and things in it, were under the hands and Charge of the ſons of Gerſhom and Merari: And to the ſons of Kohath belonged the charge of the Tabernacle it ſelf, Num.Chap.3, and 4. In Solomons Temple we read of two Courts; and they ſo named, and numbered, 2 King.21.5. and 23.12. 2 Chron.33.5. The one, the Inner Court, or the Court of the Prieſts, or the Court of the houſe of the Lord, or before the houſe of the Lord, 1 King.6.36. and 7.12. and 8.64. 2 Chron.4.9. and 7.7. The other called the great Court, 1 King.7.9,12. 2 Chron.4.9. which was for the People. A new Court is mentioned, 2 Chron.20.5. But that is, the old renewed by Aſa, when he renewed the Altar of the Lord, 2 Chron.15.8. Or elſe, as ſome would have it, the Court of the People, newly divided by a partition wall, to diſtinguiſh between men, and women, in it. And a middle Court is named alſo, 2 King.20.4. But the Margin reads, City, for Court: ſhewing the word ſignifies both. And to City, the ſenſe of the place might ſeem to carry it; for there was a double City of Jeruſalem, (the word is of the dual number) beſide that called the City of David. And theſe, part in the Tribe of Judah, and part in Benjamin. Compare together Jud.1.8. 2 Sam.5.6,7,8,9. 2 King.22.14. But chiefly, That place ſeems to import the middle Court of King Hezekiahs Palace: And that conſidering the Perſon of Iſaiah, and the place where the King lay ſick, and Iſaiah delivered his meſſage. And of ſuch a like Court we read, 1 King.7. verſ.8. Of an outmoſt Court for the Gentiles, we read not. But ſome labour to gather it out of, 1 King.8.41,42,43. Eſay 56.3,4,5. Mar.11.17.

Now Ezekiels Temple had more Courts. And they are, by diverſe men, diverſly numbred and named. 1 The Court or plain within the outmoſt wall. 2 The outward Court, ſo called, in relation to the inner Court. 3 The inner Court. 4 The inmoſt Court. Within this, the Temple was, with its Porch and ſtructures of Chambers, joyning to the outſides of the Temple, and of the Oracle, round about. And ſome add two Courts more toward the Weſt. And the firſt of all theſe, they make to be for the Gentiles: the ſecond, for the people of Iſrael that were clean, according to the Levitical Law. The third, for the Levites and Prieſts, and their accourrements and imployments; wherein the Altar of burnt-offering was. And the fourth, for the Prieſts onely. Yet moſt writers do reckon, but upon three Courts, *viz.* The firſt Court within the outmoſt wall: the ſecond, called here the exterior, the outward Court, in reference to the inner Court; this being the Court of the people. The third, called the inner Court, belonging to the Prieſts; and in part alſo to the people, in their ſervices and ſacrifices. But to theſe muſt be added the fourth Court, wherein the Temple was; and that properly to the Prieſts onely; as the Chapter following doth evince. And theſe four Courts alſo, beſides very many other arguments, do evince, that this Temple of Ezekiel is not the ſame with Solomons; contrary to the moſt common tenet of the moſt learned Papiſts. Which error of theirs, together with the captivating of their judgments, to the letter of their vulgar Latine text, doth much miſlead them in the true literal underſtanding and interpretation of this viſion and Temple. Now by Court here, we muſt underſtand and comprehend, not onely the plain floor, lying open to the skie; but alſo Porches about it and their Chambers, and other buildings; as the text ſhews. And theſe ſeveral Courts, with the riſings and varieties of them, may put us in mind of the diverſities of Gifts and Graces, and Offices, in the ſeveral members of Chriſts myſtical body here: and alſo of ſeveral degrees of Glory in the Courts and manſions of Heaven; as there are ſtars in ſeveral ſpheares; and ſtars of ſeveral magnitudes in the fixed firmaments. Of theſe Courts, See Pſal.84.2,10.

and loe there were Chambers] Being now in the Eaſt floor, and open plain of the outter exterior Court, he ſees and obſerves.

Chambers] Cells, repoſitories, ſtore-houſes. For the Prieſts and Levites to dwell in, whileſt in their turns, they kept the ſervice of the Temple; and wherein they did reſt and repoſe themſelves; and laid up in them part of the tithes, offerings and other things, belonging to them from the people; and of the frankincenſe and veſſels, and other things belonging to the Temple, and the ſervice of it. See Neh.13.5,9,12,13. And haply, into theſe might the people alſo retire themſelves for accommodation, the better to order and compoſe themſelves, and their buſineſſes about their offerings, and ſacrifices of all ſorts. Yea, ſome make theſe to belong to the uſe of the people onely. Of theſe Chambers, of this, or the other Courts, we read not any thing in the ſtructure of Solomons Temple; but what is in Davids preparation, and proviſion for his ſon Solomon; on this behalf, 1 Chron.28.11,12,13. and that in Chap.9.26,33. and Chap.23.28. And of them, we read alſo mention to be made, 2 King.23.11. 2 Chron.31.11. and Jer.35.2,4. and Chap.36.10.

and a pavement made] For ornament and uſe; of ſtone and porphiry moſt likely; and curiouſly wrought with checkquer-work, as ſome tranſlations have it. See Chap.42.3. 2 Chron.7.3. See Ahaſuerus pavement, Eſth.1.6. And the uſe of this was to prevent duſt, and dirt.

round about] The pavement was all over the Court, and the Chambers; round about the Court and pavement.

thirty chambers] Fifteen on either ſide of this Eaſt Gate, that is, Northward and Southward. And as ſome think, fifteen alſo on either ſide of the North, and of the South Gates, Eaſtward and Weſtward.

upon the pavement] Or, about the pavement, or built over the pavement, above, and upon it.

V.18. *Pavement*] That laſt mentioned.

by the ſide of the gates] Not that pavement, within the firſt, and outmoſt breaſt-wall, lying before the Eaſt Gate, of the ſecond wall and exterior Court, as ſome would have it. But this lyeth within the ſecond wall, and exterior Court; and by the ſide of the Gates of that Court.

gates] So plurally, ſaith the text. And the 20. and 14. verſes, ſhew, that it had a North Gate, and a South Gate, beſides this Eaſt Gate, all within this outward (not outmoſt) wall, or Court. Which Gates, running fifty Cubits from the wall into it, did further occaſion a diviſion; and break this one exterior Court, into more particular and leſſer Courts.

over againſt the length of the gates] Not then the pavement, lying in the length of the Gates, between the Chambers; and other buildings of each Gate; as ſome would have it. But that lying by the ſides of the Gate, that is, the North and South ſides of this Eaſt Gate; and ſo alſo correſpondently the Eaſt, and the Weſt ſides, of the North and of the South Gates, of this exterior and outward Court: And theſe were directly, and punctually over againſt the lengths of theſe Gates, butting thereon: and lying within the pointings in, & ends of the entrances from the three Gates. The lengths of theſe gates were fifty Cubits, running from the wall into the Courts; counting therein the thickneſſe of the wall. And that ſame length, was the breadth of theſe pavements, which did run from each ſide of theſe Gates, ſo compaſſing the Court, or little Courts. The breadth then, we ſay, of theſe lateral pavements, was equal with the lengths of the Gates. And the ſame was the conſtant breadth of all the porches, or galleries, that were round about all the Courts; and built upon, or over and above thoſe pavements. They were made as broad, as the Gates were long. Their length was a great deal more, as will after appear.

the lower pavement] Lower then that pavement, in the inner and upper Court of the Prieſts. Or, lower then that other part of this pavement, which lay in this ſame Court, from under the porches or galleries, open to the skie; and likely, a little higher then this; or lower in the two ſides, then in the middle. This pavement, haply, being a little convex in the middle, and a little decline, or declining on the two ſides.

V.19. *Then he meaſured the breadth from*] The breadth; that is, the broad flat, and plain floor of this inward Court.

from

from the fore-front of the lower gate] From the inner, and weſtern front of it. For each Gate had two fore-fronts. And ſo leaving out the length of the Gate it ſelf out of this meaſure.

of the lower gate] That is, of this Eaſt Gate of the outward Court, formerly meaſured; which is lower then the Gate of the Inner Court, as the ſteps of aſcent ſhew, from the one to the other.

unto the fore-front of the inner court] That is, the Eaſt fore-front of the Prieſts Court, and of the Gate of it.

without] Or from without, that is, leaving out likewiſe the gate it ſelf, and the length of it out of this meaſure.

an hundred cubits Eaſtward] That is, between the two gates, lay this broad plain, in the open aire, and hundred cubits from Eaſt to Weſt.

and Northward] That is, ſo much alſo from North to South, even an hundred Cubits. No other wayes can this meaſure be taken or made. The plain ſo being, not onely quadrangular, but a perfect quadrant or ſquare, equilateral. This was the Eaſt flat or floor. The like was that of the North, verſ.23. and that of the South, ver.27. For from each of theſe gates, to their oppoſite gates, lay an hundred cubits between. The meaning is, that he meaſured that floor, or flat, open to the skie, that lay between the gates of the outward and inner courts, on the Eaſt ſide; excluding the gates themſelves; and found it to be an hundred cubits broad, and long.

V.20. *And the Gate*] This North-gate, and likewiſe the Southgate, verſ.24. are in all points and particulars, ſo like, or rather the ſame with the Eaſt-gate, formerly deſcribed, that there needeth little, or no further explanation of them. All things for buildings, parts, meaſures, ornaments, are common to them all. See verſ.6.9, 10,11,12,13,14,15,16.

V.21. *And the little Chambers*] See Verſ.7,10,11,13,15.

firſt gate] Eaſt-gate: and ſo named, ver.22.

V.22. *And their windowes*] See ver.16.

ſeven ſteps] And ſo in the South-gate of this Outward Court. Which eveneth the number of the ſtairs in the Eaſt, to be likewiſe ſeven, ver.6. though they be not there named: they being all three Gates of the ſame Court, and the Gates, and Court, or little courts in it, being of one level and height. By theſe ſteps they came up from the floors of the lower Court, to the Gates of the higher Court. See Annotations on ver.6. And this, with all the other ſteps in the other Courts, and to the Porch of the Temple, may mind us of our increaſing, riſing, and aſcending from ſtep toſtep, from degree to degree, in knowledge, faith, vertue, and all ſaving graces, 2 Pet.1.5. ſtill climing up towards heaven, and Gods Temple there, Pſal.84.7. See alſo, 1 Cor.13.9,10,12. Eph.4.12,13,14,16.

V.23. *And the Gate*] The North-gate of the Inner-court was right over againſt the North-gate of the Outward Court.

and toward the Eaſt] And ſo it was toward the Eaſt; that is, the Eaſt gate of the Inner-court, was right over againſt the Eaſt-gate of the Outward court.

an hundred Cubits] That is, between the two North-gates, that of the Outward, and that of the Inner-court, was a ſpace of an hundred cubits long, and broad; a juſt ſquare, altogether like that, ver.19. The North Flat, or floor or little court, was of the ſame ſpatiouſneſs with that of the Eaſt.

V.24. *After that he brought me*] The South-gate of the Outward Court, See ver.21.

V.25. *and there were windowes*] See ver.22. and 21.

V.26. *and ſeven ſteps*] See ver.22.16.

and the Arches thereof were before them] The ſteps alſo before the Gates may ſeem to have their poſts, Arches, and garnishing of Palm-trees.

V.27. *And there was a gate*] See ver 23.

an hundred Cubits] That is Southward, and Eaſtward. See ver.23.

V.28. *And he brought me to the Inner-court*] So that here is no gate mentioned, on the Weſt quarter, of this Outward court; nor yet on the Weſt quarter of the Inner court. Joſephus records that in his time, there was no gate on the Weſt quarter. Joſeph. of the War of the Jews, lib.6. Chap.6 yet it was otherwiſe in Solomons Temple, 1 Chron.9.24. and Chap.26.14—18. This Inner Court is within the third wall, and in the Court of the Prieſts. And this Gate here meaſured, is the South-gate of it. He comes to it directly from the South Gate of the Outward court.

To theſe Meaſures] To the meaſures of the three former Gates in the Outward Court. And as the Gates, ſo the Porches, and Arches of the Inner Court were equal, and of the ſame meaſure with the Porches and Arches of the Outward Court.

V.29. *And the little Chambers thereof*] See Verſ.7,10,13,15, 21,25.

V.30. *And the Arches round about were five and twenty Cubits long*] Some here expound *long*, to be meant *broad*; & five Cubits, to be five tens or decades of Cubits, alledging the like Ellipſis to be the 2 Sam.8.4. and Chap.10.17. And ſo, by the laſt word, *broad*, they underſtand *long*. And thus the meaſure of the Arches would fall in with the meaſure in the former verſe, and be the ſame with it: that is, fifty Cubits long, and five and twenty Cubits broad. And ſome are ſo forward for this, that they ſtick not to charge the Text it ſelf with corruption, through erreur of Copies, and default of the Scribes; and would have it altered to their opinion afore-ſaid. But this offers open violence and injury to the ſacred Text. And that their Expoſition would ſeem to be but a needleſſe repetition, falling in with that which is ſo often fet down before. Others therefore underſtand it thus, That the Poſts which did bear up the Arches within the Gates, (for what is ſaid here of one gate, they apply alſo to the reſt of the Gates,) and were between the three Chambers, on each ſide of the Gates, were long, or high in the top of their arches 25 Cubits; and broad in their bottomes or ſettles at leaſt, five Cubits. But beſides other things, the next words following in the next verſe, that the Arches were towards the Utter or Outward Court, do ſeem to us to croſſe this Interpretation. Others would bring theſe Arches alſo within the Gates. But yet with much more Intricacies and difficulties, what Arches they ſhould be, and how to fit theſe meaſures to them. We rather conceive, That as the Prophet, after finiſhing the deſcription, and meaſuring of the firſt Gate in the Outward Court was brought into the Court it ſelf, to ſee it deſcribed; ſo here, after the deſcription of the firſt Gate in the Inner Court, he is brought now out of the Gate, into the Inner Court it ſelf, to ſee it in part deſcribed; and finds here the Arches of thoſe Pillars, round about the Inner Court, to be 25 Cubits long, or high; and five Cubits broad apiece. And theſe Arches to look towards the Outward Court, as it followes in the next words; which they could no wayes do, if they ſtood within the Gate.

V.31. *And the Arches thereof were towards the outward Court*] Herein this Inner Court differs from the Outward. There the Arches were before them, verſ.12.26. that is, forward: Here the Arches were toward the Outward Court, that is, looked backward. And this evinceth the truth of the expoſition of the former verſe.

and Palm-trees] See Annotations on verſ.16,22,26.

eight ſteps] And ſo in the other two Gates of this Inner Court, verſ.34,37. And herein likewiſe is a difference between this, and the Outward Court: That had but ſeven ſteps in the aſcent to it; This eight: which might amount to the height of about two yards.

V.32. *And he brought me*] The Eaſt Gate of the Inner Court. And this lay then next in his way. See verſ.28.

V.33. *And the little Chambers*] See verſ.29.

V.34. *And the Arches*] See verſ.31.

V.35. *And he brought me*] The North Gate of the Inner Court. And this lay next after the Eaſt Gate. See verſ.28,32.

V.36. *The little Chambers*] See verſ.33,29.

V.37. *And the Poſts*] See verſ.34,31. Called Arches there, and Poſts here. The wall and Outward compaſſe of the Outward Court, was of ſtone. But it ſeems the Outward compaſſe & bounds of the Inner Court, was onely diſtinguiſhed by Poſts at certain diſtances. And if ſo, the People in the Outward Court might ſee the ſacrifices, and ſervices performed by the Prieſts in the Inner Court.

V.38. *And the Chambers*] Here, among the parts and meaſures of the fabrick, He begins to intermingle the uſe of ſome of the parts; and ſhews, at, and about the North Gate of the Inner Court, the uſe of Chambers, to waſh the ſacrifices in, verſ.38. of Tables, to flay the ſacrifices on, verſ.39,40,41,42. and of Hooks, to hang on them, and their parts, verſ.43.

Chambers] Some imagine one, ſome two, one upon each ſide of the gate; ſome ſix, *viz.* three on each ſide: underſtanding them of the three little Chambers, on each ſide, within the North Gate; whereof verſ.36. But theſe ſeem to be other Chambers, without any certain Number ſet down, built for this uſe; with veſſels of braſſe, with water in them, to waſh therein the burnt-offerings and ſacrifices, their entrails and Fleſh: and ſeated by the Poſts of the Gates; either thoſe, by the Cloyſters, which run Eaſt and Weſt, along from the two ſides of the North Gate, and faced thoſe paſts of the Inner Court; or elſe, thoſe by the entries into the open flat, or floor of the Inner Court; which were cloſe by the other, and under the Fronts of the Arches of that Court; and in thoſe vacant places between the Bounding Poſts mentioned in the former verſe. Yet all this onely on the North quarter of this Court; as the Text ſeems to give it: and not round about all the quarters of it, as ſome upon probabilities do conjecture.

waſhed] In Solomons Temple we read of a molten Sea, for the Prieſts to waſh in; and of ten Layers of braſſe, to waſh in them ſuch things as they offered for the burnt-offerings, 1 King.7.23,38. 2 Chron.4.2,6. And thoſe may ſeem to be placed in the Temple, 1 King.7.39. However, yet herein appears a difference between Solomons, and Ezekiels Temple. We read but of one Laver in Moſes Tabernacle, Exod.30.18,19,20,21. and Chap.40.30. and that was between the Tabernacle of the Congregation and the Altar.

V.39. *And in the Porch*] We have the place, Number, Matter, Form, Meaſure, and Uſe of the Tables, in this and the three Verſes following. The place and ſituation of them is the moſt difficult.

in the porch of the gate] Some place the Tables here, even all the eight tables, within the Gate; and make the Sacred slaughter to be acted there; partly in the very porch of the Gate, in the very Threshold, and Exterior part of it: and partly in the more Inward parts of it. But we conceive this place to be too narrow, and full of inconveniencies, for such a purpose. And finding these other expressions of the place, at the side without, at the porch of the gate, Vers.40. by the side of the gate, four on this side, and four on that side; we rather understand thereby, not the inward, but the outward sides of the Porch and the Gate, by the Cloysters, which run East and West from the two ousides of the North Gate, hard by the wathing Chambers, and under covert of the cloysters; so to save the Priests from the injuries of weather, wind, sun, & rain, whiles they were slaying and preparing the Sacrifices; and to prevent disturbances, which in the Gate were likely to fall out.

Two tables] Here begins the number of the tables.

on this side] Both, not insides; but ousides; leaving the Gate, entrance, and passage free.

to slay] So verse.41,42. and to lay the flesh of the Offering, on them, vers. 43. and the Instruments for the slaughter, vers. 42. Here is the use of these tables. The sacrifice then was not slain close by the side of the Altar, but on the North side of it, agreeing therein, with that. Lev.1.11.

the sin-offering, and the trespasse-offering] Levit. 4, 5, 6. and 7. Chapters.

V. 40. *And at the side*] As one goeth up from without to the entry of the North Gate. And therefore they mistake, that place these Tables, mentioned in this verse, in the South Gate.

V. 41. *Four tables*] The number, site, and use of all the Tables. Though the Text affords no more, then is said; yet men will raise various opinions, where any the least probability may possibly appear, and give them advantage. And so, some place these Tables in the open Court, and open ayr. Some make them in number twelve; that is four for the whole burnt-offerings, for the constant burnt-offering, and for the sin-offering, and trespasse-offering of the congregation, vers. 42. And eight more for other sacrifices of particular men, in this Verse. Some others make them sixteen; some, four and twenty; assigning to each of the three Gates eight a piece. Some (which is strange) deny that there was any Table at the North Gate. But these all do sooth up themselves in their own fancies, without any warrant from the Text.

V. 42. *And the four tables*] Not other four besides the former eight, as some would have it. But four of them, or rather, the four Tables, on either side, in such manner as they are reckoned in the former verse, that is, all the eight Tables.

of hewen stone] The matter, and form of the Tables. It may be of one stone a piece. However, they were of hewen stone, well wrought, and polished; not much unlike those, 1 King.7.9.

of a Cubit and a half long] These Tables may seem very little on the square top, for the uses whereunto they are assigned; unlesse Cubits be here taken to be of the largest measure. A place of special note for this purpose. See Annotations on vers. 5.

The Instruments] Knives, batons, bowles, and such other. See Ezra 1.9,10. Some make four of the Tables to be for Instruments, and the other four for sacrifices, and flesh of the offerings, vers. 43.

V. 43. *and within were hooks*] Some translate end-irons; some ledges at the edges of the Tables, an hand-breadth high, and turning inward, to keep in the Instruments, and flesh, that lay on the Tables, from sliding, or falling off. Some, Tripets, or Brandirons, or fire-stones, set two and two together, to set pots or kettles upon, and to keep in the fire. See Psal.68.13. But we have it translated *hooks*; and so the word bears. And that best agrees with the business: in hand. Hooks then were in the slaughterhouses, where the Tables where. And the word being of the dual number, seems to imply, that two tangs were made upon one stem, an hand-breadth one from another: and these were fastened round about the wall, at convenient distances, that if need were, the two tangs of one hook might hold two several beasts legs upon them. These were necessary for the slaying, and quartering of the beasts, and other uses.

offering] The word *Corban*, is here in the Hebrew. The word used by our Saviour, Mar.7.11. and whence *Corbana* is used for treasury, Mat.27.9.

V. 44. *And without the inner-gate*] Or, rather, *without at the Inner-gate*. Here are various translations, and interpretations; and the place is obscure, through such brevity as the Hebrew language useth. However, the learned Papists protesse, That they will stick here to their vulgar Latine, and interpret accordingly, though they acknowledge the Hebrew differs from it: which indeed is their grand errour, as we have said, and ground of their mistakes, in their Expositions of this vision.

were the Chambers of the singers in the inner Court] Sure it is, that the Prophet still here speaks of the Inner Court of the Priests and Levites; and hitherto in the North Gate of it, he measured the Gate it self, and spake of the Chambers for washing, and places for slaughter, Tables, and hooks, at the sides of that Gate. Now he comes from without the Inner Gate, into the Inner Court it self, and there sees the chambers of the singers, in this verse; of the Priests, the keepers of the Charge of the House, vers. 45. and of the Priests the keepers of the Charge of the Altar, vers. 46. The number of these Chambers, and the right places of them, in what quarters of this Court they are situated, is the greatest point of difficulty. Some make two Chambers here to be onely spoken of, and them for the singers onely, attending the charge of the House, and of the Altar. Some make onely four chambers. In the Inner Court, two for the singers, and two for the Priests. The Priests did offer sacrifice to God. And the singers, during the sacrifice, did offer unto him the sacrifice and song of praise. And of these men, some make these four Chambers to be for the singers and priests to dwell in, successively by their weeks, as they attend the service. Others, not for habitation, but for the keeping of the musical instruments, and the vessels, and things requisite for the sacrifice. Other learned men to each of the three gates, both in the Outward, and in the Inner Court, do assign ten Chambers, five on the one side, and five on the other side, of each gate. Whence ariseth the Number of 30 in the outward Court, mentioned vers. 17. And that in these the Ministers of the Temple did dwell by turns, each according to their several degrees, orders, and offices. And that those ten Chambers, by this North Gate, of the Inner Court, were for the singers: Those by the East Gate were for the Priests, the keepers of the charge of the Altar: And those by the South Gate, were for the Priests, the keepers of the charge of the House. Others yet, do place these Chambers mentioned in this, and the two verses following, at the back side (*latus* or *dorsum*) of the aforesaid buildings of the North Gate of this Inner Court, joyning to the partition wall, or cloysters that ran on the North quarter, between the outward, and this Inner Court; and so make them opening toward the South. And they assign these Chambers to the Priests, the keepers of the charge of the House, as it is vers. 45. and likewise one at the side of the East Gate; that is, one rowor rank of Chambers, at the back side of the buildings of the East Gate, *viz.* on the North side of these buildings; which stood not with their backs to the wall, or partition between the Courts, as it was with them at the North Gate; but with their backs to those buildings of the East Gate, that ran along from East to West into the Court; and so their prospect and facing was toward the North: and these they assign to the Priests, the keepers of the charge of the Altar; as they find it, vers.46. And lastly, some do assign the Chambers from the East to the North, to the singers: from the East to the South, to the keepers of the charge of the Altar. And in this great and doubtful variety of opinions, we forbear to interpose, otherwise then in the notes following.

singers] We read in Moses time, that the Priests were appointed to blow with the silver Trumpets over the burnt-offerings, and Peace-offerings, in the solemn Feast, Num.10.10. But of singers, and musick, in Gods service, we read much more, in the dayes of David, Solomon, Hezekiah, Josiah, Zetubbabel, Ezra, and Nehemiah, David appointed them; and that from God, and by the counsel of Gad, and Nathan; for the service of Song, when the Ark had rest at Jerusalem, 1 Chr.6.31. and 16.4,5,6. and for the service of the Tabernacle at Gibeon, 1 Chr.16.37,39. he appointed four thousand of them, all Levites, 1 Chr.23.5. Teachers 288. 1 Chr.25.7. whereof Heman, of the Kohathites; Asaph, of the Gerishonites, on his right hand; and Ethan, of the Mezarites, on his left hand; and Jeduthun were chief, 1 Chr.25.6. and 6.31,33, 39,44. and Chenaniah, the master of the Song, 1 Chr.15.22,27. Others, their brethren, besides the 288 were scholars, or of the second degree. He divided them by lot into 24 orders, and that for the service of the Temple which Solomon was to build. They were to wait by course, in their place and station; their office was for praise and thanks to God: and that with voice, lifting up the voice with joy, and with instruments, cornets, trumpets, cymbals, psalteries, harps, horn; with the instruments of David, saith the text, and with the words and songs of David, because both of his making and composure, 1 Chr.16.7. they did thus all the time of the burnt-offering, 2 Chr.29.25,26,27,28. they were imployed in that work day and night, 1 Chr.9.33. and 16.6. we read how David used them, in the bringing up of the ark, from the house of Obed Edom, 1 Chr.15. Solomon at his bringing of the ark into the oracle, they being arrayed in white linnen, having cymbals, and psalteries, and harps, stood at the East end of the Altar, and with them 120 Priests, sounding with Trumpets, 2 Chr.5.12. Hezekiah likewise used them; and Josiah, in their solemn Reformations, and Passeovers. Many of them came with Zetubbabel, and Ezra, out of the captivity. Zerubbabel had them at his laying the foundation of the Temple; and Nehemiah at his dedication of the walls of Jerusalem: all use of musick and songs is not excluded in Gods worship and service, in the New Testament, Ephes.5.18. Col.3.16. 1 Cor.14.26. See the use of musick, 2 King. 3.15. 1 Chr.25.3.

inner court] Out of the Gate.

at the side] East and West sides of the North Gate: or, at the back of the other Buildings, and next the North partition wall.

one

one at the side] One row, or rank of chambers, at the North side of the East Gate, with their backs to the long side of that Gate; and so their prospect was toward the North.

V. 45. *This Chamber*] Or, *row of Chambers*; a change of numbers.

for the Priests] We may here understand the Levites, given by God to and for the use and service of the Priests, Num.3. 1 Chr. 23.27,30. and Chap.24.20. and Chap.25. and Chap.26. See Gods wrath on King Uzziah, for violation of his charge 2 Chr.26.16. The Levites kept the charge of the house, in cleansing, the holy places whereunto they had access, and observing the lawes of all the severall sacrifices, 1 Chr.23,28,29. and being singers, 1 Chr. 23.30. and Porters, 1 Chron.26.

V. 46. *Toward the North*] From the North side of the length of the East Gate: that row of chambers, vers.44.

the Priests] Properly so called; as the words following import.

of the Altar] About the sacrifices, and specially and particularly, the charge of the perpetual fire upon the Altar; which coming down from heaven, was commanded perpetually to be preserved, and never to be suffered to go out, Levit.6.13. and 9.24. 2 Chr.7. 1,2. Macc.2.10,11. In an apish imitation whereof some ancient Heathens had their vestal fire kept by their vestal virgins, which never suffered it to go out: whereof the Poet,

Vigilemque sacraverat ignem,
excubias divum aeternas, Æneid.4.

These are the sons of Zadock] Zadock was made high Priest, and put in the place and room of Abiathar, by Solomon, 1 King.2. and 26,27,35. and he was of the right line, descended of Eleazar, the eldest son of Aaron, the ninth from him. Abiather and his ancestor Eli, and some others of that race, however they came to be High Priests, yet descended but of the younger brother Ithamar: and Abiathar was deposed, to fulfill the Word of the Lord against the house of Eli, Zadock then was the right High Priest. He anointed Solomon King. He first served in Solomons Temple; and in his race, the High Priesthood, afterwards continued. See Chap. 44.16,17.

which come neer] Exod.19.22. Lev.10.3. and 21.17,18,21,23.

V. 47. *the court*] Inner Court, between the three Inner Gates, the flat and floor of it.

an hundred cubits] Square, æquilatend. Of the same measure where the three open flats and floors of the outward court, ver.19, 23,27. yea, and the gates of the both courts, all six, were all alike each other, in buildings and measures, fifty long, and five and twenty broad, each of them; so uniform was the frame of the buildings: and the porches, or galleries and chambers in both courts, most alike, though with some differences. This Inner court had, it seem, but this one open flat or floor, and that lying before the three gates of it; whereas the outward court, by reason of the largeness of it, had three such; one before each gate of it. The West side of this Square seems to be some small partition between this Court, and the Temple.

and the altar that was before the house] The *altar* before the Temple it self. To distinguish it from the *altar* within the house, That was the golden *altar*; this the brazen *altar*: That, to burn incense on it; This, the shell of the Sacrifices. This is described and measured, Chap.43.13——18. Here the place of it is set down to be before the house. So Exod.40.6,29. That *altar* before the door of the Tabernacle of the Tent of the Congregation. This, we doubt, was placed in the very midst of this Court, or open flat; over against the three *gates* of it, and before the house. And these *gates* standing in a direct line with the three *gates* of the *outward court*, it follows that the *gates* being open, through them, the *altar* it self, the sacrifices, the priests, and the ministerial actions, might be seen of the people in the *outward court*, yea of them within the outmost wall. Christ is our both *altar* and *sacrifice*; our salvation in the midst of the earth, Psal.74.12. Out of all the premises in this *Court*, we may gather, That many things which this *inner court* had in common with the *outward court*, for brevity sake are here omitted. And further light will come to both these *courts*, by analogy with the court of Solomons Temple, by a right understanding of those texts, 1 King.6.36. and 7.12.

V. 48. *And he brought me to the porch of the house*] Having done with the *courts*, he now comes to the Temple it self, and the *parts*, *chambers*, and *ornaments* of it: which being the whole subject of the next Chapter, might best have occasioned the beginning of it here.

porch] This porch stood just West from the *altar*; and some think, 20 *cubits* distant from the former *inner court* of the Priests, Chap.41.10. and about 60. from the *altar* it self. But others rather think upon a due and joint consideration of the Symmetry of all the buildings in this Court of the Temple; that the staires of this porch joyned to the East bounds of this *court*. Between the *altar*, and this *porch* of the *house*, seems to be a place of prayer; some open place where the Priests used to pray, Joel.2.17. abused to idolatry, Ezek.8.16. This porch did joyn to the body of the Temple, as part of it, and the entrance into it. This is not that called Solomon's porch, wherein Jesus walked, Joh.10.23. and wherein the people ran together to Peter and John, and the Creeple healed by them, Act.3.11. and wherein the Apostles, and the people were all with one accord, Act.5.12. That must be some porch of the *outward court*. For into this, the people, or the Apostles, or our Saviour himself never entred; as not being of the tribe of Levi, and of Aarons line, who onely were to enter into it. The true door and porch is Jesus Christ, Joh.10.9,38. and 14.6.

of the house] That is, the Temple, so called κατ' ἐξοχήν, as we call the Bible; as if it were the onely house worthy of that name. So 1 King.8.27. 2 Chr.7.12. Psal.78.69. Gods house for him to dwell in. His house of prayer, Esay 56.7. Mat.21.13.

and measured each post of the porch] We have here in this and the next verse, the porch, and the length and the breadth of it; the posts of it, and their measure, and pillars by them. We have also the breadth of the gate of this porch, and steps ascending to this porch. The length and the breadth of this porch are certainly set down in the next verse, without admitting any scruple about them: yea, and the breadth of the gate likewise, in this verse; and yet great variety, and much difficulty ariseth among Interpreters, upon other points and passages of the words. The main ground thereof is, because some reckon the length of the porch from north to south, and the breadth from east to west. Others; clean contrary. The former, reckoning the east front of the porch, running from north to south to be 20 cubits, labour to make it up divers wayes. Some thus, in these particulars, *viz.* In the middle of it a door of four cubits broad: on either side of that door a gate, or leaves of a gate, to open when occasion was, three cubits on this side, and three cubits on that side; and on either side of these leaves, cloisters of five cubits long; and thus they take up the whole length or front of the porch: the 20 cubits. Others thus; a post in the middle, whereon the leaves of the door met, two cubits broad: the breadth of the opening leaves, three cubits a piece; and the posts whereon they did hang and turn, one a piece: and the posts or wall on either side the door, five cubits a piece; in all 20. And thus passing through the porch into the house, you pass through the breadth of the porch, not the length of it. On the other side some conceive the meaning to be this; That the length of this porch stood east and west, being 20 cubits within the walls; the breadth, north and south, being 11 cubits within the walls: which breadth was taken up thus; a two leafed gate of three cubits a piece, for the light and opening of it, like one of those, Ch. 41.24. and a middle post of one cubit whereon they met and closed; and a post on either side of two cubits a piece, joyned to and with the leaf, and opening of the gate, which so made up five cubits on either side the middle post, and so justly ariseth the sum of eleven cubits, for the breadth of the porch within the walls: and then the length of the porch remaining, will admit of no difficulty. See Annotations on Chap.41.13.

post of the porch] To distinguish it from the post of the gate which had the leaf adjoyning to it.

three cubits] Each leaf of the gate: and this joyning to the post of it, whereon it did hang and turn, made four cubits.

V.49. *the length*] Some take it from east to west; as the length was reckoned in the east gates; and so in the body of the Temple. But this better suites with the description of Solomon's Temple, and with the whole frame and measures of this building, to be taken from north to south, along the breadth of the Temple.

and the breadth] From north to south, eleven cubits, say some: But rather from east to west. The breadth of Solomon's porch was but ten cubits, 1 King.6.3. In this, and in many other dimensions this Temple differs from that of Solomon. The height of Solomon's porch was 120 cubits, 2 Chr.3.4.

by the steps] The text sets not down the number of these steps, as it did in the two courts. And hereupon divers men take liberty to themselves for divers opinions: Some saying 15, Some 12, Some 21. Some 10. Most 8. as were in the last, and inner court; and is so expressed in their Latine translation, though without warrant of the Hebrew Canon; and Jerom himself, the author of their Latine translation, as they will have it in his Comment upon this place, leaves the number doubtful.

pillars by the posts] Standing by themselves, within the porch, neer the wall of the Temple, as most think; as Jachin and Boaz in the porch of Solomon's Temple, 1 King.7.21. 2 Chron.3.17. The measures & form of which pillars are set down 1 King.7.15,22. 2 Chron.3.15,16,17. See the Annotations on the fifth verse of this Chapter. This opinion stands well with those, who make the length of the porch to run North and South; which opinion we best allow: But it would much impeach the entrance into the Temple, if we take the breadth of the porch, being 11 cubits, to run North and South, the breadth of the door of the Temple being 10 cubits, Chap.41.2. such therefore are forced to make these pillars to be fixed, and as it were, half incorporated into the wall, and that by the posts, (these are the words of the text) namely, of the Gate in the front of the porch. See Apoc.3.11,12. And thus much of the porch of the Temple: whereupon we may here again gather, That divers things touching the porch, and the upper buildings of it especially, are omitted here.

CHAP.

CHAP. XLI.

Verſ. 1. A *Afterwards he brought me to the Temple*] He proceeds ſtill from the outmoſt to the inmoſt, from the lower to the higher; from the porch, now to the Temple it ſelf; the Sanctum or the body of it. This part alone is often called by the name of the Temple, the houſe. This is not that Temple, ſo named very often, in the new Teſtament; wherein our Saviour is ſaid to have walked; and at twelve years old to have heard the Doctors, and asked them queſtions. Wherein he taught the people, and healed them, and wrought miracles; and through which he would not ſuffer any man to cary any veſſel; and out of which he caſt, and whipt out, and that twice, the buyers and ſellers. Not that Temple, wherein the children eryed Heſanna; and Anna continued faſting and praying, neither the Phariſee and Publican went up to pray; wherein the Apoſtles daily taught; and the Believers daily continued with one accord. The Temple in thoſe places muſt be meant, of the outward Court of it only; here it is taken in its proper ſignification, for the Sanctuary, the *Sanctum*, the Body, or Baſilick of the Temple, called the firſt Tabernacle, Heb.9.2. Into which none might enter, no not the Levites themſelves, but onely the Prieſts of the ſeed of Aaron. This Temple figured our Saviour and his body, Joh.2.19,21. And we, and our bodies are by grace become the Temples of the Holy Ghoſt, 1 Cor. 6.19. and 3.16,17. This material Temple here, the Angel begins to meaſure, and proceeds to the Oracle, and the parts and ornaments of them both; and to the outward Chambers and buildings, which were appendixes of them. And firſt.

the Poſts] Some here would underſtand Cloyſters, ſtanding upon Poſts, on either hand the Gate, at the Eaſt end, before the body of the houſe; each ſix Cubits broad from the wall of the houſe, Eaſtward in the Court; and running along the wall, five Cubits on either ſide the Gate, to the North and South corners of the houſe. But this in no wiſe can ſtand with the being and deſcription of the Porch already mentioned; which joyned to the Temple. Some others, underſtand the Fronts of the wall on both ſides the Gate. But the meaſure of ſix Cubits a piece, agrees not to the Fronts: and the ſtraitning of the gate to eight Cubits, to make way for ſix on both ſides, offereth too great violence to the Text, verſ.2. Others, underſtand Chambers; but this carries no ſhew of probability from the Text, or ſtructure. Others, more likely, underſtand the breadth of the wall, or thickneſſe of the wall, on both ſides the Gate of the Temple or Sanctuary. Or, which differs not much, the Poſts of the Gate, the North and South Poſt, meaſured here in their length, or thickneſſe from Eaſt to Weſt; which is one reed, or ſix Cubits; as alſo was the thickneſſe of all the walls of the Temple, verſ.5. See Annotations on verſ.21.

which was the breadth of the tabernacle] Some take tabernacle here for the upper threſhold, or lintel of the door: which was, ſay they, not arched, but ſquare or flat; and that was according to the thickneſſe of the wall of ſix Cubits. But this is a very hard and unheard of Catachreſis, an harſh, and abuſive conſtruction of tabernacle. More fair it is to underſtand, that the former two ſixes, of the breadth of the Poſts, fell in, and agreed with the breadth of the tabernacle of Moſes; as indeed they did. For Moſes tabernacle was broad eight boards, and each board was of the breadth of a Cubit and an half, which made up twelve Cubits, Exod. 26.16, 21, 25. And for tabernacle, the LXX. here read and tranſlate, Poſts. And this meaſure of them, well agrees with the Symmetry and harmony of this wondrous ſtructure.

V. 2. *And the breadth of the door was ten cubits*] Door; or, entrance. This door was in the midſt of the outward, or Eaſt wall of the body of the Temple or Sanctuary, joyning to the Porch.

ten cubits] The whole tabernacle of Moſes, was in all, but twelve Cubits broad. And the breadth of the Porch, here, was eleven Cubits; and of the door-way of it ſix Cubits, Chap. 40. 48, 49. This door, in Solomons Temple, was but five Cubits broad, 1 King.6.33. the fourth part of the wall.

and the ſides of the door five cubits] Thoſe five on each ſide of the door, did remain of the wall to the two ſides of the houſe, to make the whole length of that wall twenty Cubits, from North to South; according to the breadth of the Temple within, from corner to corner.

the length thereof fourty cubits] Length, from Eaſt to Weſt, and breadth, from North to South, were of the ſame meaſure in Solomons Temple, 1 King.6.2,17. And therefore it ſeems the thickneſſe of the wall here, which divided between the body of the Temple and the Oracle, is beſides the length of ſixty cubits, whereof fourty belong to the Temple, and twenty to the Oracle. In Moſes tabernacle, and Solomons Temple, there was but a vail, dividing thoſe ſacred places, Exod. 26. 31, 32, 33. 2 Chron. 3.14. Which diviſion, or vail was reckoned in the ſixty Cubits, 1 King. 6.2. and 2 Chron.3.3. And a vail ſeems to be likewiſe in Zerubbabels Temple, repaired by Herod; which was rent at Chriſts death. Matth.27. 51.

V. 3. *Then went he inward*] Through the body of the Temple, the holy place; to the Oracle, the moſt holy place.

and meaſured the poſts of the door two cubits] This partition differs from that in Solomons Temple; as was ſaid in the Annotations upon the former verſe. Some imagine hereby, an entry, or cloyſter between the two holy places, beſides the door. But this is inconſiſtent with the ſpace and partition between them. Neither was there any entrance into the moſt holy place, but by the door. But this muſt be underſtood, either of the breadth, and thickneſſe of the partition wall; which was thinner, as reaſon required, then the other walls of the Temple. Or, of two Pilaſters, by, or upon the poſts of the door, on either ſide; chiefly for ornament ſake.

and the door ſix cubits] Some underſtand this of the height of the door, and conceive that verſ.5,17,20. have a relation to this height; and that the breadth is expreſſed in the next words, and meaſure of ſeven Cubits. Others, and the moſt, take them for the breadth of the door. And of theſe, ſome thus, and that with moſt probability, That the door was a two-leafed door; as verſ.25. and either leaf of three Cubits, ſo making up ſix Cubits for the opening of the door, and ſpace of entrance; with a middle Poſt, whereon they met, of one Cubit; and ſo making ſeven cubits for the whole breadth, as in the next words.

and the breadth of the door ſeven cubits] See Annotations next preceding. Yet many force the words to mean thoſe parts of the wall, remaining on both ſides the door; ſeven, ſay they, on either ſide: which fourteen, with ſix of the door, make up twenty, the length of that wall and partition to the inſides of the Oracle. But here, the door and Poſt of it ſeem onely to be meaſured; and the ſide-walls, on both ſides of the door, to be omitted; as of themſelves plain enough.

V. 4. *ſo he meaſured*] The moſt holy place, within the walls, was a perfect ſquare of twenty Cubits. And ſo was the Oracle in Solomons Temple, 1 King.6.20. 2 Chron. 3. 8. Moſes Tabernacle, by the boards of it, and by the curtains of Cherubins, may be gathered to be fourty cubits long; whereof the holy place, thirty, and the moſt holy place, ten. And the whole, eight Cubits broad, Exod.26.

before the Temple] That is, in the inner part of the Temple. Or, thus, The breadth of it was juſt equal, with the breadth of the body of the Temple, and ſtood ſtraight and even before it, at the Weſt end of it; therefore he calls that here the breadth; though the length, ſo called, were in it ſelf of the ſame meaſure, as the ſides are in a ſquare.

This is the moſt Holy place] Far more holy then any other place: Becauſe there was Gods Meicy Seat, and Propitiatory. It is called the Oracle, becauſe God ſpake with Moſes, and gave his Oracles and Anſwers there, Numb.7.89. Exod.25.22. and 26.33. It is called the inner-Houſe, the inner-Temple, verſ.15,17.

V. 5. *meaſured the wall of the houſe*] Now he comes to the walls of the houſe, and the outward buildings. The wall of all the houſe, was ſix Cubits thick, fit to ſupport the height of the houſe.

and the breadth] Of that ſubſtruction of Chambers, joyning to the out-walls of the houſe, the breadth, or bottom, or floor, was four Cubits to the lowerſt ſtory of them; and conſequently, five to the middle; ſix to the highmoſt. It was five in Solomons Temple, to the nethermoſt; ſix to the middle-row, and ſeven to the third, and uppermoſt, 1 King.6.6.

on every ſide] That is North, and South, and Weſt. For the Text clears it, that the Eaſt ſide, or end, which was for the Porch and Entrance, had no Chambers.

V. 6. *three, one over another, and thirty in order*] Three ſtories; and thirty in each ſtory, *viz.* moſt likely, twelve on the North ſide, and twelve on the South ſide, and ſix at the Weſt ſide or end, in each ſtory. And all the Chambers on each ſtory were of the ſame height, and breadth; about ſix Cubits ſquare apiece, and five Cubits high; as thoſe, 1 King.6.10. that is, about one Cubit above the ordinary ſtature of men in thoſe dayes. Some conceive theſe to be overlaid with gold within; by that in Solomons Temple, 2 Chron. 3.9. But that place ſeems to relate rather to the high Chambers over the porch of the Temple. Theſe of theſe Chambers was not for the habitations of women, or Nuns, as ſome Papiſts would fain, and fondly have it: but for the Prieſts, and for the ſafer cuſtody of the gold and ſilver veſſels of the Temple, and ſuch other things, in thoſe ſafe and ſacred places.

and they entred into the wall] Not the outwall of five Cubits thick, verſ.9. but the wall of the Houſe or Temple; at leaſt the beams and floors of the middle, and upmoſt ſtories did ſo. But ſo entred, that the beams might have hold, and lye onely upon the outward ledges, narrowings, or Rabatements of the wall, as is ſignified in the next verſe.

V. 7. *And there was an enlarging*] The ſtories wider above, as the thickneſſe of the walls of the houſe was made narrower and thinner above; that is, abated a Cubit, for the beams, floor, and uſe of the middle ſtory: and yet another Cubit more then that, for the beams, floor, and enlargement of the higheſt ſtory. So that the walls of the Temple were ſix Cubits thick at the bottome; five at the middle ſtory; and four at the higheſt ſtory. And the Chambers broad, four Cubits the lowmoſt rank, five the middle, and ſix the higheſt rank.

To

To the ſide Chambers] For them and their uſe; to receive the beams of them, and enlarge the Roomes.

the breadth of thy houſe was ſtill upward] The breadth of the Chambers was gained, and enlarged ſtill upwards on the houſe; increaſing, as is expreſſed in the next words. Not that the ſtories jutted outward, one above or beyond another. And winding ſtaires went up to theſe ſide Chambers; and then paſſages through them, from Chamber to Chamber; winding ſo about the houſe.

V. 8. *I ſaw alſo the height of the houſe round about*] Some underſtand this of the height of the Seats round about the Houſe, on the outſide, ſuſtained and ſupported by beams coming out of the walls, and being in height from the ground ſix Cubits. Some, of the height of the Rebatements, Julets, or Menſolts, upon which the beams of the Chamber floor were laid, that they were ſix Cubits bits one from the other, drawing upwards. And other ſome, of the height of the Houſe, or Temple, thus; ſix Cubits from the ground, to the floor of the loweſt ſtory, that is, ſix Cubits the wall upwards, that was the foundation of the ſtories of Chambers; being of the ſame height with the breadth of the door of the Porch, Chap.40.48. and with the breadth or thickneſſe of the Poſts of the Gate of the Temple, verſ.1. And of all the walls of the houſe, verſ.5. and then after that, The three ſtories of Chambers, about five Cubits high apiece. Others underſtand it, of the height of each ſtory in each Chamber. But moſt, and moſt likely, of the height of the higheſt ſtory of Chambers; He ſaw in the houſe, or at the houſe, the height of that higheſt ſtory. The foundations of which ſtory, were a full reed of ſix great Cubits; gained ſo, by the ſecond rebatement of the wall of the Temple. The foundations of the middle ſtory were but five; and of the loweſt, but four, verſ.5. The number of them in each ſtory; and the height and breadth of them all alike. This height from the ground was about five and twenty Cubits, *viz.* ſix to the firſt floor; five, each ſtory; one, the thickneſſe of each floor; and one, the top Cover, being a flat roof, as houſes in Paleſtine and Egypt in thoſe times uſed to be. And above this height, the windowes of the Temple were; and room enough for them.

A full reed] As Gen.23.9. full moving. See 2 Chr.3.3. See Annotations on Chap.40.5.

V. 9. *The thickneſſe of the wall*] Or, *the breadth of it*; in the ſame ſenſe. And yet ſome, without all cauſe, deny this to be underſtood of the thickneſſe of the wall, that it was thus thick, as five Cubits; but that this wall ſtood at ſo much breadth and diſtance from the wall of the houſe.

wall] Of ſtone; not of wood, as of poſts, Joyſts, and boards; as ſome weakly imagine.

which was for the ſide Chambers without] That is, the exterior and ſubſtruction of the ſide wall for the outſides of this building, and ſubſtruction of the ſide Chambers, incloſing them all, as the outward wall and part of them.

was five cubits] And this alſo is the breadth of the place that was left, verſ.11. And the thickneſſe of the wall of that building, verſ.12. each of them one Cubit leſſe, then the thickneſſe or breadth of the walls of the houſe, verſ.5.

and that which was left was the place of the ſide Chambers that were within] Some underſtand hereby, the place of the ſide Chambers themſelves, that were within theſe bounds, and took up the ſpace and place that was left, between this exterior wall of five Cubits, and the walls of the Temple; The Chambers thus from the exterior wall ſtanding inwards towards the houſe: and this place or ſpace was alſo about five Cubits, whether you call it *length*, or *breadth*, verſ.11. Others take this place that was left, to be a void place and ſpace of ground, clear and free from any buildings upon it, and lying next before theſe Temple-Chambers; and being of the breadth of five Cubits, round about the three ſides of the Temple, North, South, and Weſt; whence paſſage was to the doors of the foreſaid Temple-Chambers, one toward the North, and another toward the South, verſ.11. This place is called the place that was left, that is, left void and free of buildings, verſ.9,11. And ſhe word there uſed in the Original, is no where elſe found in Scripture.

V. 10. *And between the Chambers*] That is, ſay ſome, Thoſe of the Temple laſt ſpoken of; as if between Chamber and Chamber there were the wideneſſe and diſtance of 20 Cubits. But this is incredible and impoſſible; as appears by what hath formerly been ſhewed. Others would make twenty Cubits to ariſe out of all thoſe diſtances between thoſe Chambers of the Temple ſummed together. But neither may this be admitted, upon the former grounds. The meaning is, Between thoſe Chambers of the Temple laſt ſpoken of, which were for treaſuries, and other Chambers adjoyning to the walls of the Court, to the outmoſt part; we mean, of this inmoſt Court, over the Porches, or Porticoes thereof; which Chambers were chiefly for lodgings of the Prieſts; and did face thoſe other Chambers of the Temple; Between them was this wideneſſe here ſpoken of.

was the wideneſſe of twenty cubits] The words are plain. Some take them as they ſound. Some ſay twenty Cubits, beſides the five Cubits of the place that was left mentioned, verſ.9,11. Now of this wideneſſe of twenty Cubits, it is not expreſly ſet down how it was taken up, and imployed. And hereupon opinions run divers wayes. Some ſay, ten of them were taken up in Galleries, or Cloyſters, upon pillars; thoſe mentioned verſ.15,16. And the other ten, in floores or ſpaces open to the skie, that is, five Cubits on each ſide of thoſe middle Galleries. Others ſay, This whole Intervall of twenty Cubits, was free of buildings, and lay open to the skie. However, They labour to fill up the number of an hundred Cubits in this Court of the Temple, from North to South: Some thus; The Temple with its ſubſtructions and Chambers, ſixty cubits: This wideneſſe here mentioned 20 cubits: and the Galleries and upper Chambers thereof joyning to the walls of the Court, 20 cubits on the North ſide, and 20 cubits on the South ſide. But theſe lieed not that theſe particulars corrupting the wideneſſe of 20 on both ſides of the Temple, raiſe the ſum to 120. Others, more rightly, reckon thus; The Temple with its ſubſtructions and Chambers 50. The foreſaid wideneſſe on either ſide 20. and the Galleries and upper Chambers thereof, joyning to the wall on either ſide, five. Or, excluding thoſe laſt five cubits on either ſide for the Chambers of the walls of the Court, we may take in thoſe five on each ſide, mentioned verſ.11.

round about the houſe on every ſide] Eaſt, Weſt, North, and South, ſay ſome; yet the ſymmetry, and architecture and fabrick of all the buildings in this Court ſeem to deny any ſuch wideneſſe to be left on the Eaſt end. It muſt then be underſtood of the North, South, and Weſt ſides: though ſome would have it on the North and South ſides only; and, without juſt ground, do deny any ſuch wideneſſe to be left on the Weſt end alſo.

V. 11. *And the doors of the ſide Chambers*] Chambers of the Temple; not of the counterfeits, or ſuppoſed: Buttreſſes of the Temple. Thoſe ſubſtructions of Chambers, each of them had doors. What Papiſts write here of theſe doors opening into places for prayer, is beſides the text; through the errour of their vulgar Latine Tranſlation, to which they are tyed.

toward the place that was left] Verſ.9. of the breadth of five cubits round about, as it is in the end of this verſe, left clear and free from buildings, cloſe to the ſides of theſe Chambers. Others, not ſo well, taking the place that was left to the Temple, make theſe doors looking towards the Temple, if not into it. See Annotations on verſ.9.

one door towards the North] The ſingular for the plural; that is, one ſorte of theſe doors were toward the North; that is, the doors of thoſe chambers that were on the North ſide of the Temple, looked Northward.

and another door toward the South] That is, the other ſort: namely, the doors of thoſe chambers that were on the South ſide of the Temple, looked toward the South: and ſo all looked towards that quarter of the heavens that lay juſt before them. On the Eaſt end were no chambers; though ſome are otherwiſe minded; the porch of the Temple ſupplyed the place of the chambers there. Some conceive, without ſufficient ground, that there were but two doors onely, or at leaſt, that here are meant the two extream doors onely, one on the North ſide of the temple, and North chambers, and placed at the corner towards the Eaſt; and another on the South ſide of the temple, and South chambers, at the end or corner toward the Eaſt: and that neither looked towards the temple, nor towards the Court, or wide and open place, but ſerved for a ſuppoſed ſtair caſe, at the Eaſt end, on either ſide, whereby they went unto the chambers, and ſo through one chamber to another.

and the breadth] Some ſay, from the wall of the temple, to the wall which incloſed the buttreſſes. Others ſay, the breadth of the chambers within, in their inſide. But moſt and beſt underſtand it of the place that was left void from buildings, cloſe to the outſide of theſe chambers, into which the doors opened.

five cubits round about] Not between the walls of the temple, and theſe chambers; as if there were a void ſpace of five cubits broad, round about, between them: which ſome would therefore have to be filled up with earth; ſo burying, as it were, the temple deep in ground. But no ſuch thing, nor any ſuch void place can be admitted; as the ſixth verſe doth evince. Neither ſeem theſe five cubits to be part of the 20 cubits, verſ.10. But to lye between them, and the Temple-Chambers.

V. 12. Great here is the difficulty of the text, and the variety of expoſitions.

now the building] Some underſtand this of the chambers of the temple, and their ſtories and buildings, which can no wayes agree with the deſcription, ſite, and meaſures following in this verſe. Others, of the chambers of the wall of the Court, ſtanding at 20 cubits diſtance from the former. And this as improbable, if not impoſſible, as the other. Some underſtand it, of a building of chambers, in the middle of the wideneſſe of 20 cubits, verſ.10. And ſome, of a wall, diſtinguiſhing this Court into certain parts, *viz.* The ſegment, or ſeparate place, as it is here tranſlated: and the utter Court, as it is called, Chap.42.13,7,8,9. But how theſe opinions can ſtand with the buildings premiſed, and within the compaſs of the Court of the temple, we can not conceive. Others, more likely, and better agreeing with the words of the text, make

this

this to be a building, West from the temple, measured here; and in a several Court, measured verſ.15. and the wall, and the galleries or chambers of it, measured alſo, verſ.15. and the garnishing of them, ſet down verſ.16.

before] Verſ.15. over againſt; oppoſite, and oppoſite unto it.

before the ſeparate place] Some underſtand this of the chambers of the temple. Some of the chambers, together with counterforts or buttreſſes of the wall of the temple. Some, of the temple it ſelf. Some, of the temple, and chambers or ſubſtructions, joyntly. Some, of that ſegment, formerly mentioned. Others, more likely, of the middle open ſpace of 20 cubits between the chambers, of the walls of the temple, and of the walls of the Court, that lay at the Weſt end of the temple.

at the end towards the weſt] Toward the Weſt end of the building, ſay ſome. Of the ſeparate place, ſay others. The one making the building to be, before the ſeparate place. The other, behind it. Some thus, on, or from the North and South ſides of the ſeparate place; which by a direct line looked full Weſtward.

weſt] Sea, in the Hebrew, ſignifying the Weſt, becauſe the great midland Sea lay Weſt from Jury, as hath been ſaid.

was ſeventy cubits broad] Some reckon this breadth from Eaſt to Weſt, which in proper ſpeech is the length; and they make up the number thus. The length of the temple, along the ſides whereof, ſay they, this building was, 60 cubits: and the breadth of the laſt ſtory of chambers, and of the wall of the Weſt end, 10 cubits. Or, if they amount to ſome more, then they make the beginning of the building and reckoning to be ſo much backward from the beginning of the temple. Some reckon this breadth of 70 in its proper acception from North to South, and at the Weſt end; and compt thus; The breadth of the Oracle within, 20 cubits; The thickneſſe of the North, and South wall of the Oracle, 6 cubits a piece; the breadth of the chambers on both ſides, four cubits a piece; the breadth or thickneſſe of the exterior wall of thoſe chambers, on both ſides of the temple, five cubits a piece; the breadth of a void or open ſpace between the chambers, and another exterior wal compaſſing that void ſpace, five cubits a piece: And the thickneſſe of this laſt named wall, five cubits on either ſide the temple, North and South: in all ſeventy cubits. Others reckon this breadth from the walls of the temple, to the walls of the Court, thus; The chambers and outwall of them, nine cubits: The interval and void open ſpace between the chambers of the temple, and thoſe of the wall of the Court, 20 Cubits; and the galleries and chambers over them, joyning to the wall of the Court, ſix cubits: in all 35 on the North ſide of the temple, and ſo many on the South ſide: in all 70 cubits. But, reckoning this, in a ſeveral Court, all doubts and ſcruples are taken away.

and the wall of the building was five cubits thick round about] This was the breadth and groſneſſe of the wall of this building; and is the ſame thickneſſe with that of the exteriour wall of the ſide chambers, verſ. 9. and with the breadth of the place that was leſt, verſ.11. one cubit leſſe then the thickneſſe of the walls of the houſe, verſ. 5. Some place this wall clean behind this building, contrary to the Letter of the text. Some make this wall to be the onely thing meant and meaſured in this verſe, how thick it is ſelf, where, and how far it did run in breadth, or ſide-wiſe, from North to South; and how far long-wiſe, from Eaſt to Weſt.

and the length thereof ninety cubits] Some underſtand this of the diſtinguiſhing wall, and the proper length of it, *ninety cubits*, even the length of the Court floor, or open plot and flat: Whereunto the walls, or buildings to the walls, being added, makes it up a hundred cubits, as the accompt is, verſ.13. Others underſtand this of the outer wall, part of the building it ſelf, and reckon the length thus; the Porch eleven cubits, the temple and Oracle, with their walls, ſeventy; the chambers, and walls of them, nine: in all ninety. Others, taking here the length for height, comparing this with the breadth of ſeventy, conceive this building to be ninety cubits high. In this variety of opinions and expoſitions, others ſay, they can rather tell wherein to find fault, then where with to content, and ſatisfie themſelves. But we conceive, that placing this in a ſeveral and diſtinct Court, theſe difficulties will be removed; as will after more fully appear.

V.13. *So he meaſured*] The buildings being thus platformed, he now cometh to make their meaſures; or, what he meaſured in ſome parts, he now gathers into one ſum. He ſeems to ſome, in this, and the next verſe, to caſt the buildings into a ſquare, though there was ſome difference in the poſture of the buildings, and face of the floor of the cloſe, or inner Court. But indeed, the buildings are rather in ſeveral ſquares.

the houſe an hundred cubits long] Some vary ſomewhat, in gathering up this ſum; out of which variety, ſome further light, perhaps, may ariſe. All take this length, from Eaſt to Weſt. Some number thus; Porch twenty cubits; Wall of the temple, ſix; Temple, and Oracle 60. Walls and chambers, at the Weſt end, fourteen. In all, 2 hundred cubits. Some thus, The wall of the Porch, five cubits; the porch it ſelf, with its poſts, or cheeks of the door, 12. $\frac{1}{2}$. Eaſt wall of the temple, 6. $\frac{1}{2}$ The temple and Oracle, ſixty cubits; the Weſtwall of the Oracle, 6 $\frac{1}{2}$ breadth of the Weſt chambers, five; the outward wall of them, broad, or thick, five cubits. In all, an hundred cubits. Others thus; The wall of the porch, 6. cubits; the breadth of the Porch, eleven; the wall of the Temple, 6. Then for ſettels, five cubits; the Temple, 40. Cubits; The Baſt wall of the Oracle, 6. the Oracle it ſelfe, 20. Cubits; the weſt wall of it, 6. Cubits: In all, an hundred cubits. But we conceive, the righteſt reckoning to be thus, ſtairs to the Eaſt porch, 6. Cubits; or rather from them, the thickneſſe of the wall of the Porch, 6. Cubits; breadth of the Porch, through which the entrance was made, in the inſide, eleven cubits; the wall of the Temple, 6, The Temple it ſelf, 40. Cubits; The partition wall, two cubits; The Oracle, 20. The Weſt wall of the Oracle, 6. The breadth of the Weſt Chambers, at the bottom, four cubits; And the thickneſs of their exterior wall, five cubits: In all, an hundred cubits. The breadth likewiſe an hundred cubits, from North to South; thus, The breadth of the Temple, twenty cubits: the thickneſſ of each wall, North and South, 6. apiece: The breadth of the chambers on each ſide, four; the thickneſſe of the exterior walls of the Chambers, on each ſide, five: the breadth of the place that was left on either ſide, five: the widenesſe between, on either ſide, twenty: In all, an hundred cubits.

and the ſeparate place] Some underſtand this of the chambers of the wall of the court, that ſtood facing thoſe of the Temple, at twenty cubits diſtance, on the North and South ſides; and that they were from the Eaſt to the Weſt point of them, a hundred cubits. Others, take it for a ſeparate building of Chambers, ſtanding by it ſelf, between the chambers of the Temple, and thoſe of the Court-wall, for the uſe of the Prieſts, and their lodgings: And that this building, with the walls thereof, was of the ſame length with the other of the houſe, even juſt ſo large to ſerve their uſes. Others conceive, That this explains, what the Prophet means, by Houſe, in the former words; And that is, even this ſeparate place, the Porch, Temple, Oracle, Chambers, and walls adjoyning. So that this ſeparate place was the temple; or at leaſt part of the Temple, the Chambers running by, and adjoyning to the ſides of it; and ſo of the ſame meaſure and length with it. But we rather, conceive here to be meant, that building in a ſeveral Court; as we mentioned in the Annotations upon the former verſe; and the ſquare of that Court to be an hundred cubits, thus; The wideneſſe of twenty Cubits, on the Weſt end of the temple; the breadth of this building, which ran Eaſt and Weſt, ſeventy cubits, ver. 12. And the thickneſſe of the wall of it, on either ſide, five, verſ. 12. In all an hundred cubits. And then from North, to South, thus, The length of this Building, ninety cubits, verſ. 12. And the thickneſſe of the wall, as formerly, five on each ſide; which makes up an hundred cubits.

V. 14. *Alſo the breadth of the face of the houſe*] Here is meaſured, not the houſe it ſelfe, but that which was before the face of it; the breadth between the Court of the Priests, and the Porch of the Temple, ſay ſome. Or, much rather, the whole Eaſt face of the Court of the houſe; which was an hundred cubits.

and of the ſeparate place] The meaning thus, which is the ſeparate place, that is the ſeparate place: Or rather, that other ſeparate place and court, which lay in a ſquare, juſt Weſt behind the temple. And ſo the face of it, was, as the face of the houſe.

Toward the eaſt] Which lay eaſtward from the Temple, the eaſt plot, or empty ſpace, or open floor of this inmoſt Court of the Temple, ſay ſome. But we rather underſtand the breadth from North to South, of the Eaſt face of theſe two Courts of the Houſe, and of the ſeparate place juſt behind it, as we ſaid before.

An hundred cubits] From North to South; which ſome do open, and caſt up thus, That at the Eaſt end, between the Court of the Prieſts, and the Houſe or Temple, there was an empty open ſpace running from North to South, an hundred Cubits, *viz.* twenty in the breadth of the houſe, twenty on either ſide the houſe, in the ſeparate place, and 20 in the thickneſs of the buildings, on either ſide the ſeparate place. But we muſt rather gather up the ſum of an hundred Cubits, as we did before. Some conceiving all the Buildings, and void ſpaces, mentioned in this Court, (in the middle whereof the Temple is ſaid to ſtand) to be more then one Court of an hundred Cubits ſquare, will containe, have thought, that this Court had an hundred Cubits ſquare on each ſide of it; as the Court of the Prieſts had. And ſurely ſuch difficulties and perplexities do ariſe touching the ſymmetries, and correſpondencies of theſe buildings, and void places, in one Court, one with another, that we conceive builders and artſ-men in this kind cannot reconcile, and therefore we rather make two Courts of them.

V. 15. *And he meaſured the length of the building*] Of that building mentioned, ver. 12,13. See the Annotations there. Some here underſtand this of the buildings of this Court of the Temple, of thoſe Porticoes, or porches, made with Pylaſters, and Arches, joyning to the wall of this inmoſt Court, wherewith it was encompaſſed; or rather, the Weſt range of them, which ran along the Weſt quarter, at the back of the Oracle behind it. Others of the buildings, which they ſuppoſe ran on the outſide of the ſeparate place, North and South; And that theſe did not reach clean up to the building that ſtood croſſe to them, at the Weſt end; but brake off juſt againſt the ſides of the Chambers at that end of the houſe, and ſo left a ſpace to paſſe from the North buildings, through the Weſt, to the South buildings.

Again, ſome underſtand it of the buildings of that utter Court, mentioned Chap.42.1.3,7,8,9. which was behind the ſeparate place, behind the breaſt-wall of it. Which we conceive to draw neereſt to the letter of the text, and meaning of the Prophet; That the building within this ſeparate place and Court had theſe Galleries or Chambers on both ſides of it; and made up the meaſure of length in ſuch manner, as is here ſet down: yet we muſt needs confeſſe, that here we walk in the midſt of obſcurities, and difficulties.

over againſt] Verſ.12. before. The meaning may be within the breaſt-wall of it.

The ſeparate place] See Annotations on verſ.12.

which was behind it] Some underſtand this of the ſeparate place, that it was behind this building. But moſt, and moſt likely, mean it of the Building, that it was behind the ſeparate place, or breaſt-wall of it; which beſt agrees with the harmony and ſymmetry of the whole frame of all the buildings in this utter Court. At leaſtwiſe, this building was behind, that is, toward the Weſt, behind that Eaſt part, which he had meaſured before, ver. 14.

and the Galleries thereof] Some mean by theſe, Angles or Corners. Some, buttreſſes of this building. Some, Chambers, or Storehouſes. Others, more likely, do mean porches of this building; or Galleries, ſupported with pillars; or, much to the ſame effect, the Belconies of them, as we newly call them, the ornaments of them. Theſe being in the weſt had their proſpect, to the weſt part, and hindmoſt part of the Temple.

on the one ſide] North and South ſides of the houſe, or rather, Eaſt, and Weſt ſides of this building in the ſeparate place.

an hundred cubits] Equal with the place, verſ. 14. and it was according to the length of all the Porches in other Courts. Of theſe hundred Cubits, ſee the particulars, for length, and for breadth, (this Court alſo being an æquilateral quadrat) in the Annotations upon verſ.13.

with the inner temple] That is, the Oracle, the hindmoſt part of the Temple, or rather the whole Temple, which was the inner part of all the buildings, being in the middle of that Court, incompaſſed with porches, or Pylaſters and Arches and Chambers over them, joyning to the wall of that Court; ſaving that on the Eaſt quarter of the Temple Court, moſt think there were no porches, Galleries, or Chambers.

and the Porches of the Court.] Not that one porch of the Temple; but the Porches of this Court: Which Porches being the ſame in this Court, as in the precedent Courts, the Prophet thought it enough to touch them only in this one word. Theſe Porches, ſay ſome, running into the floor of this *Court*, divided it into ſeveral ſquares. Others make this verſe a kind of repetition or collection of what was ſaid before; that is, that he meaſured the Temple in the midſt of the *Temple-court*; and the Porches about it. And this the rather, becauſe of the latter words of the verſe. But thoſe words rather bear, that the Temple, and the Porches of that *Court*, were an hundred Cubits; as the buildings and Galleries of this ſeparate place. And it ſeems upon this occaſion, the ornaments of the buildings as well of the Temple, as of this ſeparate place, are deſcribed verſ. 16——21.

V. 16. *The door Poſts.*] The Prophet in all this Chapter ſeems to contain himſelf within the limits of the Court of the Temple, and of the ſeparate place; and comes here to ſet forth the garnishing of the buildings in theſe *Courts*, verſ. 16——21. The door poſts then we take in a *latitude*, to comprehend thoſe, Chap. 40.48,49. and thoſe verſe 1,2,3,11,20,23,24,25. Of this Chapter, even the door poſts in all the buildings of both the foreſaid *Courts* Some extend them to the door poſts in the other *Courts* alſo of the Prieſts, and of the people, in their gates and porches; and alſo to the Threſholds, and upper lintels of them, and to the Pylaſters for ornament upon the walls.

and the narrow windowes] Either the ſmall windows in the arches of the Cloiſters, and Porches compaſſing the *court* of the *Temple*; or, the windows of the Chambers joyning to the *Temple* it ſelf; narrow without, and broad within; or narrow in the middle of the Wall, and broad and ſloaped both without and within, the better to receive the light, and to dilate it and diſperſe it; as in Solomon's Temple, 1. King. 6.4. See *Annotations* on Chap. 40.16.

We read of no windows in Moſes Tabernacle, no not one in the holy place it ſelf. But of one Candleſtick there with ſeven lamps or lights, Exod. 25.31,32,37. & Chap. 37.17,18,23. To be kindled, and burnt always, from evening to morning; and poſſibly for want of windows, and light, from morning to evening again, Exod. 27.20,21. & 30.8. Lev. 24.1,2,3. 1 Sam. 3.3. In Solomon's Temple we read of windows, and ten candleſticks beſides, 1 King. 7.49. 2 Chron. 4.7,20,21,22. & 13.11. of theſe Candleſticks we have no mention here; as not of many other things beſides that were in Solomon's Temple. Now theſe windows, by the nature of the word, ſeem to be, like our *lattice-windows*, or *windows of wood* full of ſmall holes boared through, leaſt birds might get in at them. But the matter of them ſeems to be of gold, as Joſephus teſtifies of the Temple windows in his time; and the rather, becauſe Solomon covered the Oracle, Temple, Porch, Walls, floors, and all within, with gold: and made the Candleſticks, and ſome veſſels all of pure gold, 1 King. 6.20,21,22.28,30,32,35. 2 Chron. 3.4——11. Chap. 4.7,8,19,20,21,22. Theſe windows, for light, may put us in mind of the light of the Scriptures, Pſal. 19.8,9. Prov. 6.23. 2 Pet. 1.19.

and the galleries] Galleries, and Chambers of the houſe, verſ. 5——12. and of the ſeparate place, verſ. 15. and ſome add, of the Porches at the walls of the *Courts*, and of the Gates entring into them.

on their three ſtories] Some here underſtand the three ſtories of the Galleries, and Chambers, joyning to the walls of the Court of the Temple, on the three ſides; The North, South, and Weſt ſide. Others, the three ſtories of Chambers, joyning to the walls of the Temple it ſelf, on thoſe three ſides; and that theſe were adorned and garniſhed, with the Cherubins and Palm-trees following: and that the Eaſt end or face of the Temple needed it not, by reaſon of the Porch and Gate, thereof. Others, for ſtories, tranſlating parts, underſtand, thoſe three parts or ſides of the Temple it ſelf. Others, in a greater *latitude*, and more likelihood of truth, tranſlate and underſtand it thus, Galleries to thoſe three; that is, to the Temple, to the ſeparate place, and to the walls of the Court: yet in ſuch varieties, we deſire rather to be narrative, then too determinative.

over againſt the door] Some underſtand a door on either ſide of the Temple. Some a Threſhold, or half pace, or bottome of turning, winding ſtairs, at the Eaſt ends that led into the ſide-chambers. But the Galleries were not over againſt either of theſe. Others, underſtand doors oppoſite one to another; Thoſe of the North ſide of the Court to thoſe of the South ſide of the Court; and that they had the ſame meaſure, and manner of adorning. We rather conceive door from doors, by an allegie of numbers; and underſtand, that over againſt each door, of the Galleries aforeſaid, together with the doors of the Temple it ſelf, or, about them doors, and above them, as it is verſ. 17,20. were the garniſhings following.

ſieled with wood] Boards of wood: moſt likely of Cedar, or Olive-tree. Not that the tops or roofs of the Chambers were ſieled with them, inſtead of arches of ſtone, as ſome would. But the *partitions* between the Chambers rather, were made of them; or partly with them. And the doores, and poſts of the doors, namely of the Porch, Temple, and Oracle, and other places formerly mentioned, were made of them, and moſt likely ſieled with them; as the very walls of thoſe three ſacred places were, and had Cherubims and Palm-trees carved upon them, overlaid with gold, as we read in Solomon's Temple, 1 King. 6. 2 Chron. 3. and 4 Chapters.

and from the ground] Some interpret, as if the doors and poſts, on the out-ſide of the houſe, and the Windows, Galleries, and ſide-buildings, in their ſeveral ſtories had coverings, penthouſes, or weather-boards over them to keep off the rain from them. And ſo likewiſe under them, or at their ſtools; to keep the wall betwixt that and the ground unbeaten of the weather. Some underſtand this, as if from the ground up to the windows, between the walls of the houſe on the out-ſide, and the three Stories of Chambers, there were an empty and void place, and that here ſaid to be filled with earth; and the Temple ſo buried, as it were in the ground. But the words rather relate to the Inſide of the houſe, and ſhewthat the walls within were ſieled ſo high, and graven with Cherubims, and Palm-trees, Knops, and open flowers: as in Solomons Temple.

and the windows were covered] The windows of the Houſe, Temple, and Oracle, though many deny any windows to the Oracle.

covered] Not that they were windows in ſhews onely, or made in faſhion like to windows, as we call damm'd windows: But that they were like lettice-windows, with ſuch little holes, as one could hardly diſcern them at ſuch a diſtance and height to be windows: or elſe ſo covered with the tops of the three ſtories of the ſide-chambers, that from the low pavements of the Courts they could not be ſeen; or, which is moſt likely, covered, if not with curtains, yet with leaves of wood; as the walls were covered and ſieled: And theſe leaves adorned with Cherubims, and Palm-trees, as the walls were. Theſe windows were in the North, South, and Weſt walls of the houſe. The Eaſt end needed them not; nor had convenient place for them, unleſſe it were above the height of the Eaſt door. Theſe windows in the Temple, no doubt, were uniform, all of a like height and bigneſſe, and the height great; above the three ſtories of the ſide-chambers, which muſt be about 25 Cubits, allowing ſix from the ground to the floor of the firſt ſtory; 6. to that ſtone (See 1 King. 6.5,6,10.) and ſix to the ſecond ſtory; and ſix to the uppermoſt ſtory, and one Cubit to the flat roof of them; as the roofs of building did uſe to be flat, in thoſe times and places.

V. 17. *To that above the door*] Some understand these words of windowes. But of them in the former verse. Here they are neither mentioned nor meant, as may appear by the words following; and specially by the 20 verse, which explains this. The particulars here named, are about, and above the doors, as it is ver. 20. the doors of the Porch, exteriour, and inner house; and the sidewalls, North and South, round about on both sides; and the partition walls between them, within and without: all which amount to that set down in one sum in the end of the 19 verse. And all these were adorned, as followeth, with Cherubims and Palmtrees; and that by measures, haply drawn out into spaces, borders, and quarters, most conveniently and exactly.

within and without] This is meant of the *partition walls*, as aforesaid; and not of the said walls of the house *within and without*; for the insides of them differed much in adornings from their out sides.

V. 18. *And it was made*] Upon the walls mentioned in the former verse; fieled with boards of Cedar, with the ingravings or carvings of Cherubims, and Palm-trees upon them, by the art of the Gold-smith; and overlaid with gold, yea, and garnished with precious stones most likely, so as the inside of the house glistered with them, as the heaven doth with the shining stars in a cleer night. For thus it was in Solomon's Temple, 1 King. 6. 15,16,18, 22,25. 2 Chron. 3. 6.

Cherubims] Taken for the Pictures of Angels, made like beautiful young men, with wings adjoyned.

Palm trees] Used anciently for emblems of victory, as well as Laurels: as the Cherubims may put us in mind of the Angels ministring to Christ; so the Palm trees of Christs victory over the Devil, & all our spiritual enemies, Luk. 11. 21. Col. 2. 15. Apoc. 5. 5.

between] A Cherub and a Palm tree were still drawn, one after another: and so a Palm-tree was still between two Cherubs, and a Cherub between two Palm-trees.

every Cherub had two faces] These Cherubs do so much differ, from those in Ezekiels vision, Chap. 1. and Esay's vision, Chap. 6. and in Johns vision, Apoc. 4. And from those in the most holy place, in Moses tabernacle, and in the Oracle, in Solomons temple, that we wonder how many learned Papists, can avow them all to be the same; and will go about to undertake the reconciling of all the differences, for the maintenance of an assertion so improbable, and unnecessary. An affimilation may rather be made between these, and the Curtains of Cherubims that covered the Tabernacle of Moses, Exod. 26. 1. and that vail which divided between the holy place, and the most holy, Chap. 27. 33. And much more between these here, and those Cherubims, and palm-trees upon the walls of Solomons temple, 1 King. 6. 29. But they trouble themselves with these former conceits, as they do with others of like nature; namely, that Solomon, besides his two Cherubims in the Oracle, placed there also the two Cherubims, that covered the Ark in Moses Tabernacle. And again, that though Nebuzaradan, at the time of the Babylonish captivity, demolished the Cherubims in the Oracle of Solomons temple, yet Jeremy preserved the Ark, with Moses Cherubims that had covered it, and hid them. As the Maccabees relate a like story, of the hiding of the fire of the Altar, at the same time, Macc. 1. 19.

V. 19. *through all the house round about*] All the walls on the insides, from bottom to top, were thus adorned: yet the numbers and measures of the Cherubims, and Palm-trees on the walls, are, by some, more presumed upon, then can with any certainty, be truly determined.

V. 21. *the Posts of the Temple were squared*] The posts of the doors of the Temple were not round, like Pillars, as was the entrance of the tabernacle, Exod. 26. 32, 37. Nor the tops arched, or vaulted; but the form and structure of them square, both of Temple and Oracle, as in ancient buildings was usual. That they were of one stone a piece, is more then any man can determine. Some here refer square, not to the form, but to the magnitude, and quantity of the door of the Temple, that it was a square; that is, a fourth part of the breadth of the Temple; namely, one leaf of the door five Cubits, and so the other, five Cubits, as it is, verf. 2. And those six cubits broad on the one side, and fix on the other, verf. 1. are to be understood, as comprehending in them the middle Post, whereon they met and closed. But we adhere, rather to that we have set down in the Annotations, upon the said first, and second verses.

the appearance on the one] Herein are compared, not the temples of Ezekiel and Solomon; but in Ezekiels temple, the posts and face of the outward temple, or Holy place, and of the inward Sanctuary, or most Holy place, are compared and likened together; both were of one fashion and appearance. Though not of the same quantity, verf. 2. 3. As neither were those two doors in Solomons temple, 1 King. 6. 31, 33. Nor yet in Moses Tabernacle, Exod. 26. 32, 37. But still the inner door was the lesser of the two. The Posts, upper Lintels, and buildings of the Porch in Solomons temple, must needs be of an huge stanneste, by reason of the height of the walls, and superstructure, arising from the ground to the top, to an hundred and twenty cubits; four times as high as the temple was, 2 Chron. 3. verf. 4. which makes the moving and shaking of them the more wonderful, if they be included with the temple, in those words, Esay 6. 4. & Amos 9. 1.

V. 22. *the Altar of wood*] This was the altar of incense, that stood in the upmost end of the temple, next the vail of the Oracle, made of wood, and over-laid with gold, Exod. 30. 1. —— 11. & Chap. 3 1. 25 —— 29. & 40. 26. 1 King. 6. 20. 22. & 7. 48. At this, in Moses tabernacle, Nadab, and Abihu offered incense, with strange fire, Lev. 10. 1. The brazen altar of burnt-offering in the Court, had no wood in it. Christ is our altar of incense; at which we offer up our incense of prayers; in his Name alone, through his onely merits, and mediation.

three cubits high, and the length thereof two cubits] Moses altar was but two cubits high, and one cubit square, Exod. 30. 2. And the measures of Solomons altar are not mentioned; and therefore the more likely to be of the same measure with that of Moses. For Solomon made a new one; as he made all things else new, save the Ark onely.

length thereof two cubits] The length of the superficies, and square face of the top of this altar; as Exod. 30. 2. Where likely was a little grate, or some vessel to hold the fire, over which the perfumes were to be burned: if there were not Censers used for that purpose. And indeed such Censers there were in Solomons temple, made of pure gold, 1 King. 7. 50. See 2 Chr. 26. 19. Heb. 9. 4. Apoc. 8. 3, 5. Some conceive a great seat upon the top of the Altar: Some conceive it hung by chaines, at the corner, or side of the altar.

Corners] These were the square wooden Posts, on which the boards were fastned, wherewith the altar was made; or rather horns of the altar; as we read in Moses altar, Exod. 30. 2, 3. Lev. 56. 18. And so the altar of burnt-offerings, had four horns upon the four corners of it, Exod. 27. 2. Ezek. 43. 15, 20. Psal. 118. 27. Apoc. 9. 13.

walls thereof] Sides of the altar.

he said] Chap. 40. 3.

this] That is, Looking towards the North, (the Candlestick was on the South side, Exod. 40. 24.) and as it were with his finger, pointing to, me, as some would, the altar of incense, whereof, formerly, till now, he had spoken; (though that seems to be called a table, Heb. 9. 2.) but to the Table of Shew-bread, standing on the North-side of the Temple; whereof, Exod. 25. 25. 23. —— 31. & 40. 22. See Mal. 1. 7, 12. Else also should the Table of Shewbread be omitted; as likewise the Candlesticks are: and the Ark, Cherubims, and all are omitted, which were in the Oracle. Solomons Temple had ten tables of shew-bread, 1 King. 7. 40. and the bread set on them all, 2 Chr. 4. 8, 19. whereof, some were of gold, and some of silver, 1 Chron. 28. verf. 16. See 2 King 7. 48. Christ is that true bread, &c. Joh. 6. 33, 35, 51.

before the Lord] Not in the Oracle, as some have misconceived, but in the body of the Temple; as being to be used weekly, or daily; and that by others then the high Priest; whether you understand it of the table of shew-bread, or of the altar of incense, Luk. 1. 9. Heb. 9. 2, 3, 4. The altar of incense, was placed in the middle of the breadth of the Temple, right before the door and vail of the Oracle. He speaks nothing of this table of shew-bread; of the matter, measures, crown, border, rings, staves, bread, and vessels of the furniture of it. Of these, we may read, Exod. 25. 23 —— 30. & Chap. 37. 10 —— 17. Num. 4. 7. Of the Candlesticks, we may read, Exod. 25. & 37. & 40. Chap. 1 King. 7. 48. 1 Chro. 28. 16. 2 Chr. 4. 8. Where we observe, that seventy Candles were light, and shining in Solomons temple.

V. 23. *And the temple and Sanctuary had two doors*] That is, the Temple and Oracle had two doors. Not that each of them was double doored, as sometimes with us; having one door of thick boards, or planks, and another within of wainscot, or sieling; and each of them a little wicket: But that the Temple and Oracle had doors apiece; and each of them was a two-leafed door; as is expressed in the next verse. So 1 King. 6. 31, 32, 33, 34. where the word used is of the dual number, implying, the two leafs of each door. Some further conceive, that each leaf doubled, and in the opening, folded within it self: and this the rather, because the breadth of them was so great, as is set down, verf. 2, 3. We read of Hinges of gold to these two doors, in Solomons Temple, 1 King. 7. 50.

V. 25. *And there were made on them*] The garnishing, and ornaments of the doors.

thick planckes] That is, the heads, or ends of thick beams, or joyfts, which supported the quarters, or rafters, for the boards and floorings of the chambers above the porch. These did jet out, and were seen upon the face of the porch without. And this was the ancient manner of architecture. In following ages, the same manner hath been observed; but these jettings out have most been made of stone, in the void spaces of the freeze; and wrought for garnish, in various forms and figures.

V. 26. *And there were narrow windows and Palm-trees*] See verf. 16, 17, 18.

on the sides of the porch] And of the Chambers upon the porch.

and

and upon the side Chambers of the house] Those of three stories high, on each side of the temple and Oracle North, and South sides, and West end.

and thick Planckes] See ver. 25. Such also upon the sides of the Porch, and of the side Chambers, and garnished alike.

CHAP. XLII.

Verf. 1. *Then he brought me forth*] He was last in the Temple. Now he returns to the Courts, to supply what was wanting to the full and perfect description of them. He mentions other Chambers, both the sight, and fabrick of them, ver. 1. to the 13. And the use and imployment of them, ver. 13, 14.

into the utter Court] This is not to be understood of that utter spacious Court described, Chap. 40. 5. or of the other Courts you were to come into, as you went into the Temple; much lesse of any court for women; or for laicks only. But this was a court that was on the outside of the Buildings, that stood facing those Buildings that joyned to the Temple, say some; which they conceive to be in the Inner Court, properly so called; yet called here an outer Court, in comparison of those Buildings which lay along before them, Chap. 41. 10. These being on the back of them behind them. Others understand it as in the last clause of the former Annotation. Others, of the court of the Temple, that it is here further described; because here are many things let down, which by no means agree to the Court of the Priests; but fit well and accord with the Court of the Temple. See ver. 13, 14, 15. Yet others understand it of the outward court of the priests; but only so, as there to take a view of the other North and South Chambers, of the inner or Inmost court; because the staires, or eight steps ascending to the Inmost court of the Temple, were in the outward court of the Priests: and therefore that thither they must go to make this use of them. Though these opinions thus differ, yet we conceive it best to understand the utter Court of the Priests; as best suiting with the description and words of the text; as will appear.

the way toward the North] In the Hebrew, *the way of the North*. And so it seems the court of the Temple had a North gate; and consequently a South gate, as well as an East gate. Which is to be well observed against the opinion of many.

And he brought me into the chamber] One like a Castle, say some. But most, and most likely, Chambers; one Number being put for another: which is most usual and common in the Hebrew tongue. Or, into the place or row, or file of chambers. Or, into one of them. For Chambers were all along the North wall of the Court, built over the Gallery of Pylasters, and Arches there. And also a building of Chambers and Galleries were between those of the Court wall, and those of the Temple wall; as some conceive: To which the word here may haply refer. But we rather conceive these Chambers to be in the utter court of the Priests; as will after better appear.

That was over against the separate place] See Chap. 41. 12. which stood South from these Chambers; and they on the North side of it; in whatsoever sense you take the separate place here.

and which was before the building toward the North] The Northern buildings of the Temple; or of the North Chambers of the Temple, over against the North side of the Temple, and separate place, or building: These Chambers stood North from them, behind the North wall of this Inmost Court of the Temple. See Chap. 41. 5, 6. 10, 12.

V. 2. *Before the length*] Some understand these measures to be in the North Portico, or Porch: as if you should say, The porch wherin this door was, had an 100 cubits in length, & 50 in breadth; was an 100 cubits long from East to West; & fifty broad from North to South; as also the porches in the other courts were, Chap. 40. 15, 19. & ver. 21, 23. and ver. 25, 27. and ver. 29. and ver. 33. and verf. 36. For this was that constant length and breadth of all the porches of the Courts. And that the North door in this porch, and North chamber too, as some understand chamber in the former verse, (which they make to be like a Castle or Turret) was with these measures thus incompassed; That these measures were at the North door, before the face of it, and at the sides of it. Others make these Measures to lye, not in the North porch; But that this North porch had an Eastern front, which lay over against another porch, an hundred cubits long, and fifty broad. Others make these Measures to lye in the court of the Temple: That this North door in this North porch had before it the length of an hundred cubits, which was the length of the court of the Temple; from North to South, running on the East end or side of the house: And the Temple it self, with its Chambers and substructions was fifty cubits broad; or that fifty cubits were on the North side of the Temple, between it and this North porch. But others understand these measures to lye on the North side of these Buildings Northward; That, as there was a space between them, and the Temple Inward: so there was betwixt them, and the North wall of the Inner Court of the Temple, this space of an hundred cubits long, and fifty broad. But this makes the Court of the Temple exceeding spacious; very much beyond those bounds which the common stream of Interpreters do assign unto it, confining it only to an hundred cubits square: which spacious enlargement of that court must yet be of necessity granted; or else this building of Chambers and Galleries, here, and hereafter mentioned, must be placed in a Court by it self; or rather in the utter court of the priests, as we formely signified. And thereto the words of the text, touching their sight, prospect, and measures, will best accord and agree. And thus the North door of these Northern buildings, had before it toward the South, an hundred cubits, *viz.* the length of the Temple, and its Chambers from East to West, Chap. 41. ver. 13.

North door] Not of the Temple; as some would have it: and make the meaning to be, as if the North door of the Temple did face this building of an hundred cubits long, and fifty broad. But indeed the Temple had no North door. And this door appears to be in the court, or in a porch, or building, in the Court of the Temple. And this door seems to open, not on the South side of these Chambers & buildings towards the Temple; but on the North side of them toward the Court wall; as those doors do, ver. 4.

And the breadth was fifty cubits] Either the breadth of that hundred cubits long, *viz.* of the temple, whose breadth with the chambers and walls on both sides, was exactly fifty: Or the breadth of these buildings wherein this North door stood, was fifty cubits; as the breadth also of all the Porches of the courts were, even according to the length of their several Gates, and the Buildings in them, Chap. 40. 21, 25, 29, 33, 36.

V. 3. *Over against the twenty cubits*] Those, Chap. 41. 10. which compassed round about the house on every side. This, some make the third side of the Tower-Chamber, standing toward the void space of twenty cubits.

which were for the Inner Court] *viz.* of the Temple, Chap 41. 10. yet some understand this as a Periphrasis of the segment or separate place oppofed, to the utter Court, verf. 1. Both which were in the compass of the inmost court of the temple, as they say.

and over against the pavement] The paved floor: Namely, of the remaining part of the court of the Priests. This, some make the fourth side of that fuppofed tower-chamber. But *pavement* here relates to the Galleries following, and to their situation; which was between these two, the 20 cubits of the Inner court of the Temple on the South side; and the remaining paved floor of the outward court of the Priests on the North side. This, and other floors were paved, to prevent annoyance by the dirt of winter, and dust of summer. See *Annotations* on Chap. 40. 17.

which was for the utter Court] Some understand this, and that, ver. 1. of a distinct and feveral court, as it stands oppofed to the segment or feparate place. But the fair and easie Interpretation is, To take it for the exterior court of the Priests and Levites; as hath been faid.

was Gallery] Not Caftle-Chamber, Fort-Chamber, Tower or Turret, as some would. For here is more then one chamber; a Porch of Galleries and Chambers: and not upon the West end of the Temple, as some would; but on the North side, where now the Prophet was, ver. 1. See Chap. 41. 15.

against Gallery] Not, fronting or facing one another; but backing one another, and a chamber between them. Though some make the Chambers to be on each side, and the Gallery between them. And thus they stood betwixt two fair open spaces: The one South-ward, to the Inner court; the other Northward, in the court of the Priests.

In three] Some say, This fuppofed Caftle, or Fort-chamber stood on a side where three of these porches did meet, the East, the West, and the North; or, as others, the West, North, and South. But the Text expressly speaketh of Galleries, as hath been faid. And that these were in three, that is, in three stories, or heights, one over another, the lowest, middle, and highest, as ver. 5, 6. do plainly shew: and three breadths in each story, whereof the middle was a gallery; the other two on each side were closed with walls, and made chambers or treasuries. Others, more likely, hold that the middle was a chamber, and on either side galleries, as was faid. And this some make for the two upper stories; fuppofing the lowest to consist only of Galleries, with Pillars, and Arches, without any chambers in it. But this we make for the two lower stories; the uppermost being lower, and shorter, not so fit for use as the other. These Buildings, as they were of a great length, so they were of a great thicknesse. And as thus on the North side of the Temple; so the like buildings were on the South side of the temple; as is after follows.

V. 4. *And before the chambers*] That chamber, or row of chambers, ver. 1. those Galleries, ver. 3. Yet some, with lesse probability; take these chambers to be those adjoyning to the wall of the Inner court within.

was a walk] Lest we should think of the Galleries and chambers in the former verse, that there lay nothing betwixt them, and the 20 cubits of the Inner Court, he mentions this walk that lay between them. And indeed there was besides that, the wall it self of

the inner court, and the Chambers adjoyning to it. Some make, not with such warrant, this walke to be also between them, and the pavement, on the other side, that is, the North side in the outward court of the priests.

of ten cubits breadth] The length seems to be the same with the length of the row of the chambers. And that seems to be 50 cubits, verf. 7,8. not an hundred, as some would have it.

Inward] That is, within the Gallery, on either side, (fay some: And so the Galleries should take up 20 cubits of the thicknesse of the Building. Or, The Gallery or walk was thus broad of 10 cubits, lying inward between the two rows of the chambers. And thus the thicknesse or breadth of this row of buildings should be 30 cubits; though the breadth of the Porches joyning to the walls of the outward courts, was constantly 50 cubits. But the plain and easie meaning is, that this walk of ten cubits broad lay inward, out of these buildings, toward the 20 cubits of the Inner court.

a way of one cubit] Difficulties, and obscurities run all along; and thereupon varieties of opinions and conjectures. Some think that this way of one cubit is to be underflood of a passage so narrow at the East and West ends of the Temple, that the Court being but an hundred cubits, the Building of the Temple tooke up all the space, leaving but one cubit for passage at either end. But this way of one cubit is to the chambers here mentioned. And this opinion disagreeth with the true quantity of the court, and of the buildings and open spaces in it. Others understand it thus, That upon the walls of these upper chambers, (verf. 9.) or else galleries, which were one against another, on each side there were Pylasters, like to them in the Portico underneath, jetting out the way or space of one cubit without the wall. Or rather thus; On the outside of either Gallery, or else chambers, was a way of a cubit broad; somewhat like the flagged way or path before the houses in *Cheapside*, or *Covent-Garden*. Or thus, There was a way of one cubit, into these Chambers; that is, narrow entrances into them: or so narrow a way before them, between the chambers and the galleries; into which way the chamber-doors opened.

and their dooves] *doores*, some say, of the walk. Others more likely, of the Chambers.

toward the north] Some conceiving two rows of chambers in this Building, understand this of those chamber-doors that stood to the Temple ward: And that the doors of the opposite file stood toward the South: And that the doores of both files opened into the Gallery that was betwixt them. Others, which make but one row of chambers in this building, conceive their doors to be towards the North, opening into the North gallery, in reverence to the Temple: That though doors toward the South would have bin neeter to the Temple, yet in reverence to that Holy place, they must go to the back of these Buildings, or to their North, to go into them. To the same purpose speak they, and most agreeable to the truth, that understand these Galleries to be chambers, and their doors to open toward the North, into that way of one cubit.

V. 5. *Now*] Here the Rabbies call again for the help of their Elias.

were shorter] Cut off, abridged, straitned, were lower, not so high in themselves as the inferiour chambers, and so their seiling not so high from the floor. The Lowmost bore all the weight, where the foundation on which the weight of the whole structure lay; and so were broader, of bigger and stronger proportion, then the upper chambers, built upon them; least otherwise they should shrink under the burden of them.

for the galleries] Some understand this of the Galleries distinct from the Chambers. Others, of both comprehended under one notion. Others, of the Pylasters, and half Columnes.

were higher then these] Some say, The galleries higher then the Chambers; the better to see the sacrifices, and hear the services of the Temple. Others insist upon the Hebrew word, to signifie, did eate of these. And so make the meaning this, That the walls, as they grew higher, so grew narrower in each story, straighter, and contracted on the outside, and the roof still lower; and that of that highmost so low, as made it scarce habitable. And this might be in some sort for the honour and dignity of the Temple, as veiling their top to it; and so much the more too, in that they flood on lower ground then the Temple did. See ver. 6. Some understand this of the Pylasters and half Columnes, as aforesaid, set to the outside of these upper Chamber walls: And that they were of a lesser proportion, and not so massie, as those beneath.

Then the lower] Some make the Building Commodious for use and habitation, to be only in the lower, and middlemost row and story; having an eye herein to the Hebrew words, which bear this translation thus, *and the building consisted of the lower and middlemost.*

V. 6. *In three stories*] Both Galleries, and Chambers; as in the precedent verse. The middle roomes in each story had light from the side rooms. To these stories, or rather to those joyning to the walls of this Inner court, do those words of, 1 King. 6. 36. seeme to bear a reference.

but had not pillars] Some understand this of the upmost story, that it was not high roofe, with *pillars*, or *vaultes*, but flat. Others, of that, and of the second stories likewise; that the two upper *rowes*, or *stories*, were not made up with *vaults*, born up with massie *pillars*, as the lowmost row, which flood upon the plain of the *Court*; but with a continued wall, divided with little Pylasters, or half *Columnes*, which from story to story were lessened, according to the rules of *architecture*; and they being lessened in that kind, reason would have the height also to be abated. Others conceive, that neither *chambers* nor *galleries*, flood upon *pillars* in any of the stories; as some other buildings in the Holy Verge did; For then the *Galleries*, in the second and third *story*, might have been inlarged, by jutting out towards the *Courts*, and not have trenched upon the breadth of the *chambers*; but that they were all built up with an even wall: only some large openings there were all along the *galleries*, for the more ayr, and better sight.

as the pillars of the courts] They had not *pillars* as the *Porches* of the other exteriour *courts* had. No, nor as the *pillars* supporting the *vaults* or *rooses* of the *galleries*.

therefore the building was straightned] The *walks* or *pylasters* in thicknesse, and the *stories* in height. What the vulgar Latine translation adds of 50 *cubits*, is more then is in the Hebrew text.

V. 7. *And the wall*] Of the foresaid building, of this Northern file, and stories, of Galleries and Chambers. Here we go on still in difficulties, about the right situation of this Wall.

that was without over against the chambers] Therefore no part of the *Chambers* or *Galleries*, themselves: but at some distance compassing and closing them, and that whole Body of Building.

toward the utter court] See *Annotations* on verf. 1, 3.

on the fore-part of the chambers] Front, or head of them: not on the East end of them, as some would; but rather on the North side, called the foreffont, because the doors were there, verf. 4. And this wall was to separate and distinguish betwixt these, and other spaces, and buildings in this *court*.

the length thereof was fifty cubits] Fifty *cubits* was the breadth of the *porches* joyning to the walls of all the *courts*, generally; according to the length of the several *Gates*, as hath been said. And here the length of this wall was fifty *cubits*; answerable, in all likelyhood, to the length of this Fabrick of Building, from East to West.

V. 8. *For the length of the chambers that were in the utter court was fifty cubits*] As the length of their wall was, verf. 7. And therefore this is given as a reason of that. Others, by length here understand the extent and breadth; and make this whole verse but an explication of that in the latter part of the second verse. See the *Annotations* there.

and lo] The Angel, and the Prophet, coming from the North *chambers*, to the South *chambers*, in the way meets with these hundred *cubits*, which were before the Temple. See Chap. 41. 14. that is, say some, from East to West. But we rather conceive, That these hundred *cubits* before the Temple, were the length of the Temple Court, from North to South, the distance betwixt these Northern, and the other Southern *chambers*, to which now they were going. And these, not lying within the compasse and verge of the *Temple-Court*, as some think, leaving the *walls* of the *court*, and the *porches* of them, at a distance behind them: which thing must needs inlarge much the compasse of this inmost *court*, *The court of the Temple*: But without that *court*, close on the backside of the *walls* of it, within the court of the Priests. Others conceive, That both those parts of the *court* of the Priests, that contained those Chambers and Buildings last mentioned, were squares, both on the North side, and South side of the Temple; and squares of an hundred *cubits*, which the Prophet marks with this note of admiration, *Lo!*

V. 9. *And from under*] Or rather, *from the place*; as the word will bear. If from under, then not perpendicularly; but as when we say, *A town or house stands under an hill*; so here, *at the lower end of the court*.

these chambers] These Northerne chambers. Though some would understand them of the Southern chambers.

was the entry] Or, *He that brought me*. So variously may the word be rendred.

He] That is, the Angel in mans shape, Chap. 40. verf. 3, 4.

on the east side] By the coast of the east he passed; or, the entry into these chambers, was on the east side. or at the east end. The coming in of them below was toward the East.

as one goeth] Or, *as he came*.

into them] The Southern chambers.

from the utter court] That is, by the Eastern end or coast along of the utter court, that is, which stood East from these chambers. In all these words in this verse, The Prophet sets down his passing from the Northern chambers, to the Southern chambers, by the tract of the East on the East end of the Temple.

V. 10.

V. 10. *the chambers*] Still here we wade in doubts and darknesse.

were in the thickneſſe of the wall of the court] In the breadth of the fence, or precinct of the court; in the breadth of fifty cubits, verf. 2. in the breadth of the circuit or compasse.

toward the east] Along the Southern side drawing toward the East, before the way of the East; having the entry on the East side, as the Northern chambers had, verf. 9. and so running along toward the West, by the South side of the Temple.

over against the separate place] By a direct line over against the separate place, which flood west from it, before it. See *Annotations* on Chap. 41. 12.

and over against the building] See *Annotations* on Chap. 41. 12.

before them] Before the Chambers, and consequently before the separate place, and before the building last mentioned.

was the like appearance] That is, the appearance and proportion of the way, and of the Chambers, and Galleries; and their length, breadth, and out-goings, were according to the fashions, and according to the doors of those in the North formerly spoken of, verf. 1 — 7. all alike in all respects, even the whole Fabrick, fashion, contrival, disposal, front, way of ascent breadth before them, and measures, were all in every point so like those on the North side, spoken of before, that they need no further Illustration. Some make not onely these two side-buildings, North and South, but also that called the separate place, as another distinct thing from the Temple, to have all three, 2 like buildings of chambers, galleries, and all, in all respects, of the same quantities, proportions, and fashions.

V. 11. *And according to the dooves of the chambers*] That is, like to those doors of the chambers, was this door here described. Thus he proceeds on, in this verse also, as in the former, to shew in the particulars, the likenesse and correspondency between these Southern, and the Northern buildings.

that were toward the South] The Southern Chambers.

was a door] This, and the situation of it, is the thing described in this verse.

in the head of the way] Or, *beginning of the way*. He speaketh now onely of the buildings on the South side of the Temple; and therefore of the way there, and door there.

even the way directly] Directly points out this way.

before the wall] That wall, Chap. 41. 12. or closure of the Parapet. The Hebrew word is of a doubtful, and somewhat obscure signification.

toward the east] In the very front of the building, at the East, there was the door. Not therefore in that way of a cubit broad, verf. 4. which ran along under the walls of the Galleries on both sides, as some imagine: but as the entry was into the Northern Chambers, mentioned verf. 9. which was partly also before the separate place, as the vulger Latine expresseth it.

at one entreth into them] Them which did run thence towards the West. See ver. 9.

V. 13. *Then said he*] *My Guide*, the measurer, Chap 40. 3.

which are before the separate place] Chap. 42. 1, 10. See *Annotations* on Chap. 41. 12. Some would gather out of the verse following, that these Chambers were included within the separate place.

they be holy Chambers] Not in themselves, and their own Nature, as not capable of Holinesse so; but in their use. The same is to be said of Holy Vessels, Vestments, Oil, &c.

where, &c.] After he had described the Fabrick, and fashion of the Chambers, he now setteth down the holy use of them; as after followeth.

the Priests] The Levites came not into the inmost Court of the Temple; but they did into these Chambers, if they were seated in the Court of the priests, as some take them to be.

that approach] That come neer to the Lord in his sanctuary, where he dwelt in the visible signs of his presence, and grace; in the means and ordinances of his worship, whiles the people stood further off.

shall eat, &c.] This is one holy use of these Chambers.

the most holy things] The Oracle is usually called the most holy, meaning Place. But other things are called also the most Holy, Num. 4. 14. 1 Chron. 23. 13. as the Tabernacle, Ark, Table Candlestick, Laver, Anointing Oil, their vessels, the perfume, the offerings, shew-bread, and all devoted things, Exod. 29. 37. & 30 10, 29, 36. Lev. 2. 10. & 6. 17, 25, 29. & 7. 1. & 10. 12. 17. & 14. 13. & 24. 9. & 27. 28. Ezek. 43. 12.

there shall they lay] Another holy use of them.

the meat-offering] See Lev. 2. 10. & 6. 16. & 7. 9, 10. which of them are not to be eaten. See Lev. 6. 23.

sin offering] See Lev. 6. 26, 29. which of them not to be eaten Lev. 6. 30 & chap. 4. 11, 12. 21. & Chap. 16. 27.

trespasse-offering] See Lev. 7. 6, 7. The difference and distinction between sins and trespasses, here mentioned, is not easie to conceive. Papists would fain get a colour hence for their distinction of venial and mortal sins. Others, would understand by the one, sins of commission; by the other sins of omission. Others, and somewhat likely, by the one, sinnes against knowledge; and by the other, sins of ignorance, yet this falls short of a full satisfaction.

V. 14. *when the Priests enter therein*] See Chap. 44. 17, 19. Exod. 28. 43.

Priests] This is to be understood of the Levites also, in their ministry, in the Court where the Altar of Burnt offerings was.

unto the utter court] The Court of the People, Chap. 40. 17. &c.

lay their garments] Linnen garments, linsen Ephods, coats, girdles, and bonets, Exod. 28. 40. 1 Sam. 2. 18, 18 & 14. 3. & 22. 18. We read of 597. of them, Neh. 7. 70, 72.

for they are holy] See *Annotations* on ver. 12.

other garments] Common to them with the people; yea even in the precise of holy duties, and sacred actions, when they are to be done out of the holy place, Lev. 6. verf. 10, 11.

to those things which are for the people] Not meaning the sacrifices of, and for the people; but the things of civil, and common converse with them.

V. 15. *Now when he had made an end*] When he had thus measured all the particular buildings, He cometh now to measure the circumference of the whole holy place, or the holy mountaine. So that here the whole compasse, or outmost wall of all the buildings is measured; and so this whole description of the Courts, Temple and Chambers, ended.

the inner house] The temple, and all the substructions, Chambers, and buildings in the inmost Court, the Court of the temple: and those Chambers, about which he was last imployed; and consequently all the Courts and buildings, inclosed within the compasse of the outmost wall. Chap. 40. 5.

toward the gate] That gate, Chap. 40. 6. as some would have it. Or rather, the gate of the outmost wall, Chap. 40. 5.

and measured it] The outmost wall, Chap. 40. 5. Not the way to it, as some papists do imagin.

round about] The four equilateral sides of it. Not that the wall was round.

V. 16. *He measured*] Here is great variety of opinions, both touching the thing measured; and also touching the measure itselfe. For the thing measured, some take it to be the wall of the City Jerusalem. But those being of 18000 measures or cubits, Chap. 48. 35. Therefore, others do rather take it to be the wall of the upper City, or upper part of the City Jerusalem, called the City of David, on, or next to mount Sion; See 2 Sam. 5. 7. Others, make it to be the wall inclosing, and compassing the exterior Court, the court of the people, Chap. 40. 17, 20. And this they much presse, and labour to evince, by a geometrical demonstration; taking the inmost Court (of the temple likely) to be an hundred cubits square, Chap. 40. 27. and the outward Court (of the people) to be likewise an hundred Cubits square, Chap. 40. 23. That then it will undeniably follow, that each side of that square of the Court of the people, is, and must be, five hundred cubits, And they found this by that, Chap. 45. 2. where the compasse of the Sanctuary is described, five hundred square, as is here set down; and fifty cubits by name, round about for the suburbs thereof, are expresly set down. And so make this wall, to be that separating and distinguishing wall, between the Sanctuary, and the prophane place, Chap. 42. 20. And yet, at the best supposed grounds of this demonstration, are but seeming probable conjectures. And the text it self is strong enough, to cleer it sufficiently to be meant of the outmost wall, that breast wall or Parapet, in compassing all the foresaid buildings, belonging to the Courts and Temple; whose height and breadth, was first set downe, Chap. 40. 5. as may after appear. For the measure it self, some make it to be five hundred cubits, measured out by so many reeds, each of six cubits and one hand breadth; as would make up, or reach unto that number of five hundred cubits. And this they do, though with much violence to the text, only to avoid that great, and unproportionable length of the wall, and huge quantity of compasse, that otherwise would arise, if they should take them for reeds. Yet others, understanding them of reeds, would solve the foresaid inconvenience, thus; by saying, these five hundred reeds were the total sum, arising out of all the four sides of the square; allotting to, an hundred and five and twenty reeds, to each side of the square: which is as reasonable as the former opinion. The issue may be this; pugnant to the text, as the text holds it forth; and so understand this wall to be long, five hundred reeds: For so the text expresseth reeds, thrice in this verse, and twice apiece, in each of the three verses following. And these five hundred Reeds, to be on each side of the square, as the Text also expresly avoucheth it: and so the whole summe in the compasse, to arise to two thousand Reeds.

This exceeding Largeneſſe and Compasse may well serve to typifie the exceeding great largeneſſe and diffused Compasse of the

the Church of Christ under the Gospel. For the inconvenience surmised, it is not so much to be thought of in this mystical vision, purposely, set forth under Types, wherewith the Jews, Gods people then, were best acquainted, to represent the glorious state of the Church of Christ under the Gospel: Yet so as the Holy Spirit is f... of from tying himself strictly to those Types in all particularities. Which thing we see, as here; so most plainly, in the Allotment out of the portions of land, for the Priests, and for the Levites, and for all the twelve tribes of Israel, Chap. 45. & 48. in placing the City about 15. miles distant from the Temple; and in the circuit of it, Chap 45. and in the Vision of the Waters, and Trees; and their monethly fruits. Chap. 47. as hereafter will more fully and plainly appear.

the East side] This is not then the measure of the whole round about; but the measure of each side, or square.

five hundred reeds] Not cubits but Reeds; as in the Annotations aforesaid. And here the Hebrew is מאות; wherupon the Keri of the Massorites will have it to be read מאות; as it is in the same measures following, vers. 17, 18, 19, 20. And the LXX. Jerome, and Targum do read it so.

measuring Reed] Which was used to such large measurings. See *Annotations* on Chap. 40.3.

V. 19. *west side*] Heb. *the Sea*; taken usually for the West; because the great Inland Sea, or Mediterranean Sea, lay West from Judea, being the West bounds and border of it.

V. 20. *He measured it*] The wall aforesaid. Though some would make this another wall, differing from the former; and understand this of the wall of the court of the People. And that it was of five hundred Cubits square. But all this we conceive as was formerly said, to be without any warrant of the Text; or rather, against it: which onely here summes up the former dimensions, of the aforesaid wall. And therefore though *reeds* be not expressed in the Text, yet the word to be supplyed, must not be of any other measure then that of *reeds* formerly so oft expressed, vers. 16.——19.

to make a separation] This shews the true end, and due use of it, to make a *separation*] This shews the true end, and due use of it, to make a *separation* betwixt the Sanctuary, and the prophane place. And hereupon some would have the measure here to be taken of the Compasse of the mount it self whereon the Temple was built: the structure; fabrick, and proportion of the Buildings, have been thus platformed, measured, and viewed. It will not be impertinent a little, to look at the scope and intention of the description, or at the substance shadowed under these figures.

First, therefore it is to be observed, That there was never any Temple built, of these dimensions, and composure. That, builded within a while after this Vision, by Zerobbabel and Joshuah, had no relation to this. And indeed the measure of the circumference of the bounding wall, or that which separateth betwixt the Holy and prophane, utterly denyeth any such thing; being a measure that exceedeth, or at least equalleth the full Compasse of all Jerusalam, Temple, and all; yea though the Cubit be understood of the shortest size; if we take the Reeds in the proper sense, which the Letter of the Text seems to urge and require. And so also the portions of the Priests, and of the Levites allotted to them, amount to space neer as big as all the land of Canaan, Chap. 48.8.———15. These things therefore are spiritually to be understood. And howsoever the description of this House and Land were a prophetick assurance of the peoples return out of Babylon; (where Ezekiel wrote these things) yet do they chiefly ayme at Christ, and his coming among them after their return, and the gathering of the numerous Congregation of the Gentiles; and the framing the spacious Temple and City of the Christian Church under the Gospel. And therefore this can no way countenance a Temporal Kingdom of the Messias yet to come, as the Jews imagine; nor a New Temple, or City to be built, since that the Temple here described, is as big as the City; and the Holy ground of the Priests, Levites, Prince, and City, Chap. 45. neer as big as all Canaan.

Secondly, it is observable, That as Ezekiel measureth the Temple and the City here, Chap. 40. 41, 42, 48. so doth John, a New Temple also, Rev. 11. 1; 2. and a New Jerusalem, Rev. 21. Now in the opinion of some, though these agreed in this, that they all aymed at the spiritual Temple and City, the Church under the Gospel; yet in this they differed, that they had respect to different times, and aymed at times and seasons, in succession one after another. This platform and description of Ezekiel relateth, say they, to the Church, under the Gospel, betwixt their return out of captivity, and the destruction of Jerusalem; when the Gentiles first came in, and they and the Jews made one People. That in Rev. 21. pointeth, say they, at the new Jerusalem, which should be after the old one was destroyed, the Church under the Gospel, after the rejection of the Jews, and destruction of their city; which hath now taken up about one thousand five hundred and seventy years. And therefore that Jerusalem is far larger then this in Ezekiel. In that, there is no Temple mentioned, any there was no Temple at all, as the Text expresly, Rev. 21, 22. uttereth: for where there is mention of a Temple, there is some thing to do with Jews; but the Church of this space, say they, consisteth only of Gentiles, the Jews being all the while under obduration. Now the eleventh of the Revelation speaketh of a Temple measured, as the case is here: For as this place speaketh of the Church of the Jews, when the Gentiles were called in, and joyned to them, at Christs first coming; so that place, say they, speaketh of the Church of the Jews, when they shall be called in and joyned to the Church of the Gentiles; which is yet to be before Christs second coming. And it is observable, that in both these places, there is no mention of a Court for the Gentiles; as there may seeme to be in the Material Temple: But all Jerusalem must be supposed for that Ezekiel reckoneth many Courts; as hath been shewed: but for the Gentiles, there is no court there at all, expresly named and bounded, or immured for them, because of the boundlesse dilating of the Gospel: and so Rev. 11. 1, 2. there is onely one Court mentioned, the Court of the Priests, or that where the Altar stood: But the outer court is not measured, but cast out without any bounds, because it is given to the Gentiles to tread in the worship of God, (it is not καταπατησουσι,) and to come into it with the Jews; for when they shall be called, the Gentiles and they shall joyn together to serve the Lord, and to tread his Court.

CHAP. XLIII.

Vers. 1. HE *brought me*] From the West side, where he had been measuring, Chap. 42. 19.

toward the East] To the East gate of the utmost wall, Chap. 40. 6. so that the Angel of the Covenant, in the appearance of a man, Chap, 40. 3. having shewed to the Prophet that magnificent Temple, whereby the spiritual Church is prefigured; and having described it, and the buildings thereof in the precedent Chapters; The proportion and measures whereof, in all the parts, was hard to find out and expresse; as that which is spoken of them sheweth. He cometh now in these two next Chapters, the 43. and 44. to set out the sacred Ministery and Worship therein. More particularly, In this Chapter is set down, the returning of the Glory of God into the Temple; and the Promise of his continual Dwelling there amongst his people, upon their Repentance; whereunto they are Exhorted. Afterwards, the Altar of Burnt-Offerings is described; And the Manner of its Consecration, and its Use prescribed, In these first words, the Prophet is brought from the West side, where he ended the circumference of all the Holy place, Chap. 42. 19. to the Gate where he began, vers. 15. of Chap. 42. and Chap. 40. 6. which Gate by a direct line looked toward the Temple. See Chap. 44. 2, 3.

V. 2. *The glory of the God of Israel*] the Vision of his Glory, set down in the next verse.

Came from the way of the East] In Chap. 11. 23. the Glory of the Lord departed from the Temple, because of the profanation of it, and from the city because of the prophanenesse of it, and stood upon mount Olivet, east of the city. And now that the Lord had platformed to himself a new Temple, his glory returneth to it again.

way of the East] Where the Sun riseth, Luk. 1. 78. Let us walk as in the day, caking off the works of darknesse.

and his voice was like the noise of many waters] Chap. 1. 24. Rev. 1. 15. & 14. 2. & 19. 1, 6. Such is the power of the Gospel; such the efficacy of it: it cannot be hindred or stopped.

the earth shined] Chap. 1. 27. He is that Son of righteousnesse, Mal. 4. 2. inlightning all. Joh. 1. 9. the light of the Gentiles, Lev. 2. 32. The fault is in men that are not inlightned by it, Joh. 1. 5. & 3. 19. 2 Cor. 4. 3.

V. 3. *And it was according to the appearance*] Chap. 1. 4. & 8. 4. & 9. 3. & 10. 1, 4, 16. The very same glory that had departed away, now returned. God returns to penitent sinners, Chap. 33. 11, 13. Jer. 18. 7. Joh. 3. 10. Jer. 18. 8.

when he came to destroy the city] Or, *when I came to prophesie that the city should be destroyed.* See Chap. 9. 2. 5. So Jer. 1. 10. Esay 6. 10. So Lev. 13. The Priest shall make the leper clean, or make him unclean, in the Hebrew; that is, shall pronounce him so, as our English hath well rendred it; warranted so to be from Lev. 14. 57.

and the visions were like] The whole, and each part of the vision.

that I saw] Chap. 1.

I fell] See Chap. 1. 28. with reverence and fear adoring Christ.

V. 4. *By the way of the gate*] Returns by the same way that it departed.

V. 5. *Inner court*] From the east gate of the utmost wall, Ver. 1. to the inner Court next the Temple; that he saw the glory of the Lord filling the house; and heard the Lord speaking unto him out of the house, vers. 6.

filled the house] Likely, in a cloud, which was a visible sign of the presence of Gods majesty; as 1 King. 8. 10, 11. Lev. 16. 3. So Ezek. 44. 4. Gods presence is the full glory of the temple, and of every pious soul.

V. 6.

V. 6. *And I heard him speaking to me out of the house*] As God to Moses, out of the Tabernacle, Lev. 1. 1.

and the man stood by me] Chap. 40. 3.

V. 7. *the place of my throne*] That is, Jerusalem, the city of the great King, Psal. 48. 2. Jer. 3. 12. Mat. 5. 35.

the place of the soles] My foot-stool, 1 Chron. 28. 2. Lam. 2. 1. Psal. 99 5. and 32. 7.

no more defile ——by their whoredome] That is, by their spiritual fornications of Idolatry: And this prophecie was fulfilled in them to the very letter. For after their return out of the captivity of Babylon, even to this day, they have forsaken their idols; and though they worship not the true God, as they should, yet do they not worship false gods at all. And thus are they crosse and contrary in their impieties; and yet impious still. Before their captivity they were all for idols, and nothing for the true God at all; and since that captivity, they are not for idols at all; and yet not for the true God neither.

nor by the carkasses of their Kings] So also vers. 9. Let them put the carkasses of their Kings far from me: not for that they defiled themselves by touching their dead bodies; or, for that they were grown into the idolatry of the Heathen, to deifie their dead kings, and to reserve their corpses for adoration; for we no where read at any time of that their idolatry; but rather that they defiled themselves with humane carkasses, which they had sacrificed alive to their idols; which in Scripture are sometimes understood by the name of kings, as the Ammonites used to call their idols. See Lev. 18. 21. 1 King. 11. 5. 2 King. 23. 10. Amos 5. 26.

V. 8. *In their setting of their threshold by my thresholds*] That is, in adding their traditions to my precepts, Isa. 29. 13. we must not add or diminish, Deut. 4. 2. and 12. 32. 1 Cor. 3. 12, 13. Apoc. 22. 18, 19.

and the wall between me and them] Or, *for there was but a wall between me and them.* This wickednesse was as a wall of separation between me and them, Isa. 59. 2. which hath caused me to consume them, by bringing on them the judgements threatned by the Law, Lev. 26. & Deut. 28. Or, for setting their idols, and performing their service in my Temple, or in places and Chappels neer to the place set apart to my service.

wherefore I have consumed] Heb. *eaten them in mine anger.* See Chap. 8. 3. & 23. 39 & 44. 7. 2 King. 16. 14. & 21. 7. Jer. 11. 15.

V. 9. *Now let them put away*, &c.] That is, all the true Elect, and especially the Jews converted under the Messiah, shall cast off idolatry, and serve God in all purity: which future time is expressed by *Now*, which in a sort was present to the Prophet, namely, by vision, or revelation from God.

V. 10. *Shew the house to the house of Israel, that they may be ashamed.* And again, ver. 11. *If they be ashamed, shew them the form of the house*] The house being an embleme and resemblance of the Church of the Gentiles under the Gospel, might shame the Jews to look upon it, by considering that they had become so abominable, that the Lord had refused them for his Church, and had chosen the Heathen: but if they should be ashamed with an holy shame, and sorrow with an holy sorrow, that they had been thus offensive, then acquaint them with the form, laws, and ordinances of the house, that they may know it, and have the description, marks, and delineation of it perfectly in their minds; for they also then shall have their interest in it; as it fell out, and was with the many thousand Jews converted in the time of our Saviour, and his Apostles; and as it shall be with them at their conversion neer the end of the world.

pattern] Or, *sum*, or, *number.*

V. 11. *And all the formes thereof*]

and all the formes thereof] These words are repeated; and is as much, as shew them, shew them the forms, both of the courts and house; and of the house both within and without.

V. 12. *upon the top of the mountain*] By steps they ascended to it, Chap. 40. 2, 6, 22, 26, 49.

the whole limit thereof] As it is measured and bounded, Chap. 42. 16, 17, 18, 19.

V. 13. *And these are the measures of the altar*] The Fabrick of it seems to be thus, one cubit high was the basis, or foot, or bottom, bosome, or settle, breadth, or projection of it, one cubit; Border of it, by the edge thereof, one span. From thence two cubits, to the round ledge, or bench, or settle of a cubit broad, that went round about it. And the thicknesse of that ledge being one cubit, raised the height one cubit. This ledge or bench seems to be for them that served at the Altar, to stand upon, and to go upon, round about the Altar, and to rake up the ashes that were within the Altar: and therefore this altar was not close boarded up upon the sides every where; as the altar made by Moses was, Exod. 38. 7. which was moveable, and of small dimensions; but this was boarded up, onely those two cubits that were betwixt this settle and the ground, or basis, to keep the ashes together: but above this settle it was open at certain places, that they might go in, and get the ashes out. About this ledge or bench the altar did rise four cubits; and this part of it seems to be called הראל the Mount of God. And then, another ledge or bench, of the same breadth, round about the altar likewise: upon which the Priests might stand, for the disposing and ordering of the sacrifices themselves. And these benches being a cubit broad, it caused that their compasse increased two cubits above the compass of the altar it self; and that the standing of the Priests might be firm upon these benches, it seems there was a ledg of half a cubit broad, fixed upon the outward edge of them that the Priests might not slip off into the Court: and a ledge, which the text calleth a bosom, fixed upon their inner edg, that the Priests might not slip into the hollow of the altar: & from thence upward were the horns at every corner. This uppermost ledge being likewise one cubit thick, raised the whole height of the altar to nine cubits. And this uppermost part, or the hollow part of it, where the wood and fire were put, seemes to be called אריאל, the strong Lion, or the Lion of God. The top of this altar was 12 cubits square, ver. 16. The settle made it at that part 14 cubits square, ver. 17.

even the bottome shall be a cubit] Heb. *the bosome.* Meaning as it seems, that ledge that went betwixt the higher bench, and the altar.

And the breadth a cubit] Of the bench it self.

and the border thereof by the edge thereof a span] A border carved, a span-breadth upon the edge of that bosome or ledge, most likely that rose betwixt the bench and the altar.

V. 15. *So the altar shall be four cubits*] From the lower to the upper bench: this is properly called the altar, because that space beneath the lower bench, was the place of ashes. In the Hebrew this verse is literally thus: And the Mount of God, Hareel, four cubits; and from the Lion of God, Ariel, and upward, four horns. Where the body of the altar, as was said, betwixt the two benches, is called the mount of God, as if God dwelled upon the altar, in a singular manner, as on a little mount, in the greater mount of the Sanctuary. And the grate, whereon the sacrifices were laid, is called the Lion of God, because it devoured so much flesh, and so many beasts in sacrifice. See Exod. 27. 4, 5. & 39, 39. This may mind us of our altar, Jesus Christ, who sanctifies our sacrifices of prayers, and praise, and service, and obedience, Mat. 23. 19. Apoc. 8. 3, 4. 1 Pet. 2. 5.

four horns] So in the altars of Moses and of Solomon; both in the brazen, and golden altars. See Apoc. 9. 13. These were of the same material with the altar it self, Exod. 27. 2. Some of the blood of some sacrifices, was put upon the horns of the altar, sprinkled thereon by the finger of the Priest, Lev. 16. 18, 19. See Psal. 118. 27. The horns were counted very sacred. Adonijah and Joab, fled to them, as to a sanctuary, 1 King. 1. 50, 51. & 2. 28. Let us thus flye to Christ, and lay hold on him.

V. 16. *shall be twelve cubits long, and twelve broad*] Eight and fourty cubits round about. The altar in the Tabernacle, was but twenty cubits round about, Exod. 27. 1. being made to be moveable, and portable. Solomons altar was twenty cubits, on each square side, eighty in all, 2 Chron. 4. 1. So this here came short of that 32 cubits. The height of Moses altar was three cubits, Exod. 27. 1. Of Solomons, ten cubits, 2 Cron. 4. 1. Of this, some think the height to be but six cubits; but rather it seems to be nine cubits; as was formerly shewed, upon the thirteenth verse.

V. 17. *and the settle shall be fourteen cubits——in the four squares*] That is, fourteen, from side to side; the bench being a cubit broad, on each side of the altar.

and the border about it shall be half a cubit] See Annotations on vers. 13.

and his stairs shall look toward the East] Steps are forbidden to be made to an altar, Exod. 20. 26. But this was to an altar that was built occasionally; as Gideons, Iudg. 6. 24. and Elijahs, 1 King. 18. 32, &c. However, the Lord is of power to dispense with, and at liberty, to vary from his own temporary commands; especially, in matters of this nature and quality. The stairs of this altar were eastward; so that, as the Priests mounted them, their faces were toward the Temple: and when they were risen to the higher bench, they walked on the North, and South side of the altar; and so, many of them might stand there, and order the sacrifices together.

V. 18. *And he said unto me*] The manner of cleansing, purging, and purifying the altar.

V. 19. *give to the Priests*] Compare with these, Exod. 29. and Lev. 8.

of the seed of Zadok] Chap. 44 10, &c.

a young bullock] And a Goat, and a Ram, vers. 22, 23, 25.

V. 20. *And thou shalt*] Ezekiel being a Priest, Chap. 1. 3.

four corners of the settle] The upper settle, wherein the horns were.

V. 21. *and he shall burn it*] It shall be burnt.

appointed place of the house] Within the utmost great compassing wall. See Lev. 4. 12. & 6. 11. & 8. 17. & *Exod.* 29. 14

V. 22. *a kid of the goats*] The law appointed, instead of this, another Ram, *Exod.* 29. 15, 19. And in the other sacrifices following, divers such differences do also appear. These differences may haply serve, to shew, that the Levitical Ceremonies were changeable, and to end in Christ.

and

and they shall] They of the seed of Zadock, verſ. 19.

V. 24. *ſalt*] Lev. 2. 14. Mar. 9. 49. to ſignifie, the eternal, and incorruptible ſanctity of the Covenant, Altar, and Worſhip; and our duty, in the holy and incorrupt obſervation of them.

V. 25 *ſeven dayes* —— *a Goat*] Thus enjoyned, leaſt it ſhould ſeem ſtrange, being not enjoyned in the Law of Moſes.

V. 26. *ſhall they purge*] Thou, and they together.

V. 27. *And when theſe dayes are expired*] After the conſecration ended, thence-forth the ordinary ſacrifices and ſervices, are to be performed on it, *Exod.* 29. 38, &c. See Hebr. 13.10.

CHAP. XLIV.

Verſ 1. *Then*] In this Chapter are ſet down, touching the Eaſt Gate of the Sanctuary, and the uſe of it, The former polluting of the Sanctuary, objected now, and inhibited, hereafter. The Levites that were offendein therein diſ-inabled in their office, others, the ſons of Zadock, confirmed. And ſeveral ordinances for the Prieſts, renewed, and enacted.

he brought me back] From the inner court, next the temple, Chap. 43. 5.

outward Sanctuary] Outward, in relation to the *Sanctum ſanctorum*.

which looked towards the Eaſt] That *is* to ſay, to the Eaſt-Gate of the inner Court; ſome ſay, of the body of the temple.

ſhut] So he was onely brought to it.

V. 2. *and no man ſhall*] Except onely him, in the next verſe. See *Exod.* 19. 21, 22.

hath entred by it] Chap. 43. 2, 4. In an holy reverence and remembrance thereof. See a ſomewnat like caſe, in the holy oil and perfume, *Exod.* 30. 32, 33. 37, 38.

V. 3. *for the Prince*] It is faſeh to underſtand this of the high Prieſts; and the ſecond Prieſts, ſuch as Zephaniah was, 2 King. 25. 18. Jer. 52. 24. and Eleazar, in his father Aarons life time, Numb. 3. 32. and Zadock, in Abiathars life time; 2 Sam. 15. See 1 Chron. 24. 2, 3. Chriſt alone is the high Prieſt of the New Teſtament. He alone opened the way into the holieſt of all, by his own blood, offering himſelfe, though the eternal Spirit without ſpot to God, Heb. 9. —— 15, 8. He enters himſelf and opens the door of ſalvation to all Believers, Act. 4. 12. Joh. 14. 6.

ſit in it, to eat] Or, *by it to eat*. See Lev. 24. 9. & 8. 31. Exod. 29. 32.

V. 4. *the way of the North Gate*] He might not enter at the Eaſt Gate, verſ. 1. North Gate, of the inner Court.

filled the houſe] Chap. 43. 5.

fell upon my face] See Chap. 1. 28.

V. 5. *Mark well, &c.*] As Chap. 40. 4.

V. 6. *Let it ſuffice you*] As 1 Pet. 4. 3.

V. 7. *Into my ſanctuary ſtrangers*] That were not of the ſeed of Iſrael, Act. 21. 28, 29. & 24. 6. Yea, ſtrangers to be Prieſts, that were not of the houſe of Levi; that were not of the circumciſion it ſelf. And ſuch they had brought in, in the times of their Heatheniſh idolatries, in the dayes of Solomon, Ahaz, Manaſſes Amon, and others: and the ten tribes, as uſually, ſo chiefly, in the dayes of Ahab. Unlawful Miniſters, falſe in doctrine, foul in life, are not to be admitted but ejected.

V. 8. *Set keepers of my charge*] Contrary to the law, Num. 18. 4. 1 Chron. 23.

for your ſelves] According to your own pleaſures; and to your ſelf-ends and purpoſes.

V. 9. *no ſtranger*] A charge againſt that ſin, verſ. 7.

V. 10. *And the Levites that are gone away*] The Prieſts ſeem here to be meant; and for their apoſtacy into idolatry, to be degraded, and put into the place and function of the Levites, upon their repentance, in the four verſes following. See 2 King. 23. 8, 9, &c.

V. 11. *they ſhall ſlay the burnt-offering*] This was part of the Prieſts office; not he that brought the offering, but the prieſt was to ſlay it, and flay it, Lev. 1. 5, 6. So Moſes, at firſt, ſupplying the place of the Prieſt, was commanded, Exod. 29. 1. and did it, Lev. 8. 15. The Levites onely helped them therein, in caſe of neceſſity; as 2 Chron. 29. 34. Here then theſe lapſed Prieſts, are either re-admitted to this one part of the Prieſts office; or elſe are but onely to ſtand before them to miniſter unto them, at that time; as the words following ſeem to import.

V. 14 *keepers of the charge*] Partly they were in the caſe of ſuch of the ſeed of Aaron, as had blemiſh in their bodies, Lev. 21. 17, &c. partly, in the caſe of the Levites ſuperannated, Num.

V. 15. *the ſons of Zadock*] Who came from Eliazar, and from Phineas, to whom the Covenant of an everlaſting prieſthood was given, Numb. 25. 12, 13 And though it came to Eli, of the ſeed of Ithamar, and continued in that time in the dayes of Saul and David; yet the reſtoring of it to the line of Phineas, was implyed in that threatning againſt Eli, 1 Sam. 2. 30, 31, 35. and performed in Zadock. 1 King. 2. 26, 27, 35. In whoſe houſe it was continued ſtill after. And notwithſtanding that interruption in Eli, yet the catalogue of high Prieſts, is reckoned onely in the race and line of Eleazar, 1 Chr. 6. 4, &c.

that kept the charge of my ſanctuary] As it required in Deut. 33. 9, 10.

they ſhall come neer to me] Chap. 40. 46.

to offer unto me the fat] Holy Sacrifices, in an holy manner, Lev. 3. 16, 17. & 7. 23, &c.

V. 16. *they ſhall enter*] Laws for the Prieſts in their miniſtration. Compare them with thoſe in Moſes.

V. 17. *that when they enter in* ——*linnen garments*] Exod. 28. 42, 43. & 20. 26.

Inner Court, and within] Court, and Sanctuary it ſelf.

V. 18. *linnen bonnets*] And linnen Coats or Ephods, and linnen breeches, Exod. 28. 40, 42, 43. 1 Sam. 2. 18, 28. & 14. 3. & 22. 18. for honeſty ſake; to cover their nakedneſſe.

that cauſeth ſweat] As woollen garments would do; which are therefore forbidden, ver. 17.

V. 19. *utter court* —— *they ſhall put off* ——] Chap. 42. 14.

the people with their garments] Chap. 46. 20. See the like, Exod. 29. 37. & 30. 29.

V. 20. *onely poll*] No affectation on either ſide; but gravity and modeſty required, againſt the long hair of Miniſters, 1 Cor. 11. 14.

V. 21. *drink wine*] Lev. 10. 9. Occaſions of evil to be avoided; ſpecially in ſacred things, Pſal. 93. 5. and by ſacred Miniſters. They of all men, muſt not be given to wine, 1 Tim. 3. 3. Tit. 1. 7. See Eſay 56. 12.

V. 22. *a widow, or* ——] See Lev. 21. 13, 14. Prieſts to be more holy then others. That not lawful to them, which is to others; yet marriages allowed them. And ſo in the New Teſtament, 1 Tim. 3. 2, 4. againſt Popiſh and deviliſh doctrine, 1 Tim. 4. 1, 3.

or a widow, that, &c.] The regard had of Prieſts widows.

V. 23. *And they ſhall teach*] Lev. 10. 10, 11. Their duty of teaching and preaching; apt to teach, 1 Tim. 3. 2. Tit. 1. 9. Act. 20. 28.

V. 24. *And in controverſie*] Deut. 17. 8, 9. Controverſies belong to them. Their rule to judge them by.

V. 25. *at no dead perſon*] Lev. 21. 1, &c. They muſt have more rule over their paſſions, then others: and not ſuffer them to diſturb or interrupt the Duties of their Calling.

V. 26. *ſeven dayes*] See Num. 6. 9. & 12. 14.

V. 27. *the Inner court*] Is called here the Sanctuary.

V. 28. *And it ſhall be*] The ſin-offering, and other offerings, oblations, firſt-fruits, &c. as is in the following verſes. The Levitical Prieſts plentifully provided for; all things conſidered.

I am their Inheritance] And their poſſeſſion, in the end of this verſe. And he that poſſeſſeth Him, poſſeſſeth all things, Deut. 18. 1, 2. Num. 18. 20. This ſhews their eſteem; and is indeed their true treaſure.

V. 29. *every delicate thing*] The beſt and daintieſt thing are the Prieſts.

V. 30 *And the firſt of all*] Exod. 22. 29, 30. Num. 15. 20. & 18. 12.

V. 31. *That is dead of it ſelf, or torn*] Lev. 22. 8. Exod. 22. 31. This forbid to all the Iſraelites.

CHAP. XLV.

Verſ. 1. *Moreover*] In this Chapter are ſet down, the Portion of Land for the Prieſts, and Sanctuary; for the Levites; for the City: for the Prince. And Ordinances for the Prince and people; in rules of juſtice: and for Oblation. the Princes part and duty for offerings in all Feaſts and ſolemnities. And particularly in the firſt moneth, firſt day, and ſeventh day; and in the Feaſt of the Paſſover, and of Tabernacles.

divided by lot the land] Chap. 48. This much differs from the diviſion made by Moſes, and by Joſhuah: and is ſuch as never was; nor ſhall be when the Jews ſhall be called to the Goſpel, Ro. 11. 25, 26. But by this of the land, as alſo of the City and Temple, and worſhip, God applies himſelf to the weakneſſe of his People that then were, ſhadowing out hereby, as by the beſt means unto them, the perfect Inſtauration and glorious ſtate and condition of his Church under the Goſpel. And generally, this land of Canaan is made a type of the heavenly Canaan, Heb. 11. 9, 10.

an holy portion of the land] For the Sanctuary, Prieſts, and Levites, They, in the firſt place are cared for, and provided. After them, the Prince. Thus the Church, and Magiſtrate ſhould firſt be rewarded and provided for; and then the people and Tribes.

five and twenty thouſand] Neither reeds nor cubits are expreſſed. Our tranſlation underſtands it of Reeds or Rods. And a Reed, being ſix cubits, and eighteen Inches, as ſome will have it, Chap. 40. 5. This length of five and twenty thouſand Reeds. (counting the eighteen Inches for an half cubit) comes to 162500. cubits. Which taking the cubit for an half yard; and a thouſand paces, or yards to a mile) comes to 81 miles and $\frac{1}{2}$. And taking the cubit for a yard, comes to miles $162\frac{1}{2}$. But counting the Reed, to be 6 cubits, and 3 inches, or one hand breadth; as we rather muſt. See Annotations on chap. 40. 5. Then this Length reckoning 18. inches for a cubit, and the cubit ſo to be one halfe yard, comes to 77 miles and a little more. And counting the cubit for a yard, it comes to 154 miles and ſomewhat more. Now, if we leave Reeds, and underſtand this 25000 of Length, to be 25000 cubits, as ſome do; Then it comes to 12 miles and $\frac{1}{2}$, after the half yard to the cubit: and to 25 miles, at the rate of a yard to the cubit. This Length of 25000 runs Eaſt and Weſt, chap. 48. 10.

and the breadth ſhall be ten thouſand] Our Tranſlators underſtand it of Reeds. And ſo the Breadth will be, 65000 cubits; (counting therein ſtill the eighteen inches for an half cubit) which number of cubits, taking the cubit for half a yard, comes to miles $32\frac{1}{2}$. And taking the cubit for a yard comes to 65 miles. But inſtead of 18 inches to each Reed, taking but three, as was ſaid before. So the Breadth will come to 30 miles and above $\frac{1}{2}$ mile of $\frac{1}{2}$ yard to the cubit. And to about 61 miles counting the cubit for a yard. Others, with leſſe probability, underſtand this 10000 Breadth, to be meant, not of Reeds, but of Cubits, do raiſe the accompt thus; to five miles, taking the cubit for $\frac{1}{2}$ yard; Or to 10 miles, taking the cubit for a yard. This breadth runs North and South, chap. 48. 10.

V. 2. *Of this*] Part of that, Ver. 1.

for the ſanctuary] Deſcribed, Chap. 40 & 41. and circumſcribed, chap. 42. 15, 16, 17, 18, 19, 20. Though ſome would fain underſtand this, not of the outmoſt wall, but of the wall of the court of the people. See *Annotations* on Chap. 42. 16.

five hundred —— *ſquare round about*] For the Sanctuary, or utmoſt compaſſe or wall of it. And underſtanding it of Reeds, as moſt do, by comparing it with chap. 42. 15, &c. it ſo comes to 3250 Cubits, counting 18 Inches to be put to each Reed. Which reckoning a cubit for half a yard, ariſeth to one mile, and half mile, and halfe a quarter, and reckoning it for a yard, it ariſeth to three miles and a half, on each ſquare, But add only three Inches to each Reed, the accompt comes to ſomething leſſe. And underſtanding it, not of Reeds but of cubits only, it ſo comes to $\frac{1}{4}$ of a mile on each ſquare, after halfe a yard to the cubit. And to $\frac{1}{8}$ mile on each ſquare, after one yard to the Cubit. Some, as we ſaid, apply this meaſure to the wall of the court of the people: But very improperly, and improbably.

fifty Cubits round about for the Suburbs thereof] Here cubits are expreſly named. Which may ſeem to ſway againſt the opinion of Reeds, in the former words of this verſe, and in the former verſe; were it not that, chap. 42. 16. ſeems to over-rule it. See the Annotations there. And this comes to 25 yards, to their halfe yard the cubit; or, to 50 yardes round about, at a yard the cubit.

V. 3. *And of this meaſure*] This may ſeem to relate to the meaſure of cubits, which are ſo lately mentioned in the words aforegoing: and none other expreſſed in the two former verſes. But the due conſideration of thoſe meaſures, mentioned Chap. 42. 16, 17, 18. ſeemeth ſtrongly to oppoſe this Opinion of cubits here to be meant. This verſe ſheweth, that the ſanctuary and moſt Holy place, and that utmoſt Compaſſe or wall mentioned and meaſured, verſ. 2. ſhall be part of, and placed within that Holy portion of land, mentioned, and meaſured, ver. 1.

V. 4. *for the Prieſts*] The Levites might alſo ſeem here to be included. But much rather, the Levites have as much for their ſeveral portion. ver. 5. and chap. 48. 13, 14, 20.

V. 5. *ſhall alſo the Levites have for themſelves*] Another 25000 long, running Eaſt & Weſt along by the ſide of the Prieſts; and 10000 broad, joyning to the South ſide of the prieſts, and running Southward; both wayes as much in quantity, as the Prieſts had.

the miniſters of the houſe] Porters, Singers, and Adjutants, to the Prieſts in their miniſtrations. Such of them as ſhould not be rejected, as thoſe were, Ezra. 2. 60, &c. and thoſe, chap. 44. 9, &c.

for twenty chambers] Twenty rows of Chambers. And theſe, not to be, and lye in that poſſeſſion of land of 25000 in Length, and 10000 in Breadth: But in the Compaſſe and building of the ſanctuary. There being ten gates, *viz.* one in the wall of the utmoſt ſurrounding compaſſe, the Eaſt gate; and three, *viz.* Eaſt, South, and North, in each of the three Courts. And each Gate having Porches; there were two rowes of Chambers in each Gate, one on either ſide along between the Porches, and ſo twenty in all.

V. 6. *the poſſeſſion of the city*] Deſcribed. chap. 48. 15, &c. and ver. 30. to the end of that 48. Chapter.

five thouſand broad] Comes to miles $32\frac{1}{2}$ or to $16\frac{1}{2}$: or to 5, or to $2\frac{1}{2}$ according to the ſeveral wayes of reckonings by Reeds, or Cubits, and the quantity of the Cubit, ſet down on the firſt verſe of this chapter.

and five and twenty thouſand long] Over againſt the oblation of the holy portion of the land; or, by the ſide of it; This comes to 162 miles and a half: or, to 81 and a quarter: or, to 25: or to 12 and a half; according to the ſeveral ways of reckonings, by reeds or cubits, and the quantity of the cubit, ſet down on the firſt verſe of this Chapter. Reckoning here to the reed 18 inches, beſide the 6 cubits. But adding onely three inches, or one hand breadth, to each reed; as the 10 rather is: Then the meaſures by the Reeds fall out to be proportionably leſs.

it ſhall be for the whole houſe of Iſrael] This Metropolitan City, ſhall be common to all the tribes: and therefore it is divided into 12 ſtreets, and a gate aſſigned to every ſeveral Tribe, Chap. 48. 31, &c.

V. 7. *For the Prince on the one ſide*] On the Weſt, and Eaſt ſide of that holy portion of the land; and of the Poſſeſſion of the city. This ſituation of his portion, ſome way, points out the nature of his office and duty, to be in the middle of his Kingdome; ready to take care of all; but firſt, and more immediately, of the Church, and Worſhip of God.

and the length ſhall be] Length of the Princes portion on the Weſt ſide of the holy portion, for Prieſts, and Levites; and of the poſſeſſion of the city, ſhall be to the Weſt Sea. And the length of the Princes other portion on the Eaſt ſide of the holy portions of land, and of the poſſeſſion of the city, ſhall be to the utmoſt bounds of the land Eaſtward. And the breadth of them are the ſame that is the breadth of the holy portions of the land, and of the poſſeſſion of the city, running North and South. So that theſe three, the Prieſts, Cities, and Princes, two portions, took up a breadth of 25000 from North to South, running clean through the land, from Weſt to Eaſt; and lying betwixt the Tribes of Judah and Benjamin, Chap. 48. 7, 8, 23.

over againſt one of the portions] Each one of the three portions, *viz.* for the Prieſts, Levites, and City.

from the weſt border] Of the three ſaid portions, to the weſt Sea, is the Princes weſt portions.

unto the eaſt border] To the utmoſt bounds the eaſt border of the ſaid three portions, to the eaſt Sea, is the Princes eaſt portion. Thus the Prince and Civil Magiſtrate, muſt have his due, Mat. 22. 21. Rom. 13. 6, 7. 1 Pet. 2. 13, 17. Their will is not a Law, nor they above the Laws. The rule belongs to them, which is preſcribed to maſters, Col. 4. 1.

V. 9. *Let it ſuffice you*] Your double portion; or, as in 1 Pet. 4. 3. 3.

execute judgment] Rom. 13. 4. Eſay 1. 17.

exaction] Whereby through force, and fraud, you expulſe my people from their lands and poſſeſſions.

V. 10. *Juſt ballances*] Lev. 19. 35, 36. Prov. 11. 1. & 16. 11. & 20. 10, 23. Mic. 6. 10, 11. In Chriſts Kingdom all muſt be juſt, without wrong, deceit, or oppreſſion, 1 Cor. 6. 1, 6, 7, 8, 10. Mat. 7. 12.

V. 11. *The Ephah*] The Ephah is a meaſure of dry things; as the Bath is of liquid things: the both of the ſame meaſure and capacity. And whereas the Ephah before contained ten Homers, Exod. 16. 36. and ſo ten Bathes; here the Homer contains ten Ephahs, and ſo ten bathes. ver. 14. The Epha before was the ſame with Amphora Attica, or Medimnus, containingin dry thinges, as much as 8 gallons, one pint, 4 ounces, 1 chanar, & 16 grains, or thereabour. The bath was thereabout, 1 King. 4. 22. and 7. 26. And the Homer formerly was three pints and a halfe, or thereabouts. The change therefore is great that is here made. See Lev. 27. 16. The Homer here is made the ſame with Cor. ver. 14.

V. 12. *And the ſhekel ſhall be twenty Gerahs*] Exod. 30. 13. Lev. 27. 25. Num. 3. 47. Gerah is penny half penny, and ſo 20 Geraha made up the ſhekel of the Sanctuary, Num. 18. 36. which was two ſhillings ſix pence. The common, or Kings ſicle was but halfe ſo much, that is one ſhilling three pence, or a quarter of an ounce of ſilver.

ſhall be your maneh] Or, *mina*, or, *pound weight*, 1 King. 10. 17. 2 Chr. 9. 16. The common pound waighed 15 ſhekels, that is, one pound, 17 ſhillings, ſix pence: the King's 20, that is, two pound ten ſhillings; the Sanctuaries, five and twenty, that is three pound two ſhilling ſix pence. But ſtill in monies the accompt muſt go by the ſhekels; as formerly in meaſures it was to go by the Homer.

V. 13. *This is the oblation*] The Law indeed, Num. Chap 28. & Chap 29. provided for the offerings, for the daily ſacrifice, and other ordinary ſervices: but here it is in joyned to the people more punctually and particularly.

the ſixth part] See on ver. 11. They muſt offer unto God the threeſcore part of their wheat, and of their barley.

V. 14. *Of oil the tenth part*] That is, the hundred part.

V. 15. *And one lamb*] Out of two hundred.

for a meat-offering] For the daily ſacrifice, and other ordinary ſacrifices, and meat-offerings.

V. 16, *This oblation*] Mentioned in the three former Verſes.

for the Prince in Iſrael] Or, *with the Prince in Iſrael*; that is, for the Prince to receive the ſaid oblations; and thereout, and together with his own, to furniſh the ſacrifices, and ſervices. Or rather, the Prince to offer likewiſe out of his wheat, barly, oile, lambs, his like ſhare; and thereout, or otherwiſe of himſelf to provide for the publick ſacrifices and ſervices, as is ſet down in the verſes following, to the end of the Chapter.

V. 18. *Thou shalt take*] Speaks to the Prince. So verf. 20, 22. he is expreſſed by name; and ſo underſtood in the Verſes following.

V. 19. *Of the ſettle of the Alter*] This is more then was in the Law of Moſes: As divers other things alſo.

V. 21. *The Paſſeover*] Compare what follows with Exod.12. Lev.23. Num.28.16, &c. And ſee the variations.

V. 25. *In the ſeventh moneth*] See Num.29.12, &c. And obſerve the variations; ſhewing thereby, that thoſe Sacrifices, Rites, and Ceremonies, were alterable in themſelves, and to end at Chriſts Coming; as ſhadows vaniſhing, when the body came.

CHAP. XLVI.

Verſ.1. THus, &c.] In this Chapter are ſet down Ordinances in Gods worſhip, for the Prince, and people. In particular, The Prince his place, and ſtanding; his Offerings punctually on the Sabbaths, and in the New Moons; his Coming in, and Going out. The peoples alſo, and their Offerings. The Princes Voluntary Offering. The Daily Offering. The Princes Inheritance, and his Gifts to Sons and ſervants, the places of Boyling and Baking for the Prieſts. The Boyling places of the Levites for the Sacrifices of the people.

the gate of the Inner Court] Next the Temple, Chap.40.44, &c.

ſhall be ſhut] Chap.44.1,2,3.

but on the Sabbath day] and other Feaſtivals.

V. 2. *ſhall ſtand by the poſt*] but not come into the Court.

ſhall not be ſhut] The reaſon of it is in the next verſe.

V. 4. *And the burnt-offering*] Much more,then was enjoyned in the Law, Num.28.9.

V. 5. *an Ephah* ———] See verſ.11.

V. 6. *And in the day of the new Moon*] Leſſe then was enjoyned by the Law of Moſes, Num.28.11.

V. 8. *and when the Prince ſhall enter*] The Eaſt Gates of the Courts allowed to the Prince, for acceſſe, for ingreſſe, and egreſſe, even as for the Prieſts and Levites. They are joyned together and muſt joyn their ſtrengths and powers together: they both muſt go the ſame way; not contrary ways.

V. 9. *But when the people*] The North and South gates allowed to them; to come in at the one, and go out at the other. This may mind us of ſtraight ſteps; to go ſtill forward, Phil.3.13,14. not to look back, as Lots wife, Luk.9.62. And Repenting, not to return back the ſame way we came, 2 Pet.2.21,22. Came we carnal? let us return ſpiritual.

V. 10. *And the Prince*] Muſt obſerve the ſame time with the people, for coming to, and ſtaying at Gods publick worſhip and ſervice; muſt be an example to them; which will much prevail with them; *magnates* are *magnetes*.

V. 11. *The meat-offerings ſhall be*] The particularities, and the quantities preſcribed in Gods Offerings and worſhip.

Ephah] See Chap.45.11.

Hin] As much as the ſhells of 72 Hens-egs do hold. Theſe quantities and proportions differ from thoſe in the Leviticall Law, Num.15. & 28. Exod.29.40. There the tenth part of an Ephah; and the fouth part of an Hin: here, the ſixth part of an Ephah; and the third part of an Hin: Likely, to imply, that as Gods Graces and bleſſings do abound under the Goſpel, more then under the Law; ſo likewiſe ſhould our ſervice, thankfulneſſe, and ſpiritual obedience abound.

V. 12. *One ſhall ſhut the gate*] Not ſo on the Sabbaths, and new Moons, verſ.2.

V. 14. *the ſixth part of an Ephah*] Differing from that, Exod. 29.40.

V. 16. *If the Prince give*] It ſhall be his childrens, and their ſeed for ever.

V. 17. *to the year of liberty*] The Jubelee, Lev.25.10,13, &c. and verſ.28. yea, the ſervant ſhall be then free, Exod.21.2; Lev.25. 40,41.54.

V. 18. *Prince ſhall not*] Chap.45.8,9.

be not ſcattered] Which cauſed Naboth to refuſe Ahab,1 King. 21.3. Num.36.7.

V. 19. *at the ſide of the gate* ————] Of that third and Inmoſt court, wherein the Prince and people were in no wiſe to enter, Chap.40.44,&c.

on the two ſides weſtward] Two little courts for the prieſts, on the two ſides next the Temple, and looking Weſtward. Theſe courts, for boyling,ſeem to be placed without that compaſſe of 100 cubits wherewith the courts were bounded.

V. 20. *This is the place*] for the Prieſts only, to boyl and bake in. The Kitchins of the Prieſts, in that Inmoſt court, behind their chambers, Weſtward.

into the utter court] That belongs to the people, Chap.42.14. & 44.19.

to ſanctifie the people] See Chap.44.19.

V. 21. *Utter Court*] Or, *Middle Court*, for the Levites; called the *Utter Court*, in relation to the Inmoſt Court, of the Prieſts.

In every corner of the court, there was a court] Four little Courts for the Levites, in that middle Court.

V. 22. *Courts joyned*] Or, *with Ch.mneys*. Their ſpacioufneſſe.

V. 23. *in them round about* ———] Buildings within the Kitchins, fitted for boylings.

CHAP. XLVII.

Verſ.1 AFterwards] We have here, The Viſion of the Riſe, Progreſſe, and Healing virtue of the Holy Waters, and of the Trees on the Banks. The Borders of the Land of Canaan: which is to be divided by Lot, to the 12 Tribes, and to the Sojourners among them.

he brought me] The hand of the Lord, Chap.1.3. & 3.22. The Spirit, Chap.4.12,14,24.

door of the houſe] The Temple.

waters iſſued] This alſo ſhews this whole Viſion, Chap.40. to the end of the Book, to be Allegorical and Typical. Theſe waters ſhadow out and ſhew the Spirit of God, and the Gifts of the Spirit beſtowed on the Chriſtian Church, to be ſmall in their beginings, but to grow very great after. And particularly, that the Doctrine of the Goſpel ſhould have the like weak beginning, and wondrous progreſſe and propagation afterwards, Apoc.22.1. is a river of water of life, cleer as Chryſtal.

right ſide] The right hand and ſide, is taken in Scripture to be toward the South, or for the South: Man, as hath been ſaid, being placed in poſture with his face toward the Eaſt; as the Front and Porch of the Temple was. Theſe Waters iſſue from the Temple. Thoſe, Apoc.22.1. proceed out of the Throne of God, and of the Lamb.

came down] For the Temple was on a Hill.

V. 2. *the gate Northward*] for the Eaſt gate of the Inmoſt Court was ſhut, Chap.44.1,2,3. & 46.1.

utter gate] Of the utmoſt great compaſſe and wall.

run out] As out of a Vial.

V. 5. *a river that*, &c.] Repreſenting the abundance of ſpirituall graces in the Church of Chriſt, Ephe.1.3. Joel 3.18. Zech.14.8. Apoc. 22.1. Joh.4.13,14.& 7.38,39.

V. 8. *Go into the Sea*] Called the ſalt Sea, or Sea of Sodome, the lake *Aſphaltites*, or dead Sea; becauſe all living things die in it. Such are we, as the dead Sea, Eph.2.3.

the waters ſhall be healed] See Joh.5.4. The meaning here is, that they ſhould be made wholeſome for fiſh, and living creatures, as in the two next Verſes. And ſo the virtue and efficacy of ſpirituall bleſſings in the Goſpel, the Merits of Chriſt, and Graces of the Holy Spirit, do heal, revive, regenerate and make fruitful men, formerly dead in treſpaſſes and ſins.

V. 9. *the rivers*] Of thoſe abundant Waters. So in the end of this verſe.

a very great multitude of fiſh] The fœcundity and fruitfulneſſe of theſe ſpirituall Waters; the exceeding great number of Believers, Eſay 66.7,8,12. & 60.3,4,5,8. & 49.18,20,21,22,23) Apoc.7. 4,9. Though yet they be few in compariſon of them that enter in at the wide gate, and go the broad way, that leads to deſtruction.

V. 10. *The fiſhers*] That before had nothing to do for fiſhing in that dead Sea; though they fiſhed much in the Lake of Genezaret, and upward of Jordan.

Engedi,] Or, *Ennoſhpat*, or, *Kadeſh*, Gen.14.7. Or rather, a town upon the dead Sea, otherwiſe called Hazazon Tamar, 2 Chr.20.2.

Eneglaim] A place at the entrance of the dead Sea, where Jordan runs into it; as ſome Writers report.

according to their kinds] No kind of fiſh not there; as in the great Sea. No kind of ſinner excepted from this fiſhing, Gal. 3.28.

as the fiſh] Where none were, or could be before; now ſo exceeding many.

V. 11. *the myrie places*] Some tranſlate and expound it, that even thoſe places of it, that were not healed, but given to ſalt, and in a manner impoſſible to be healed, ſhould yet be healed, and abound in fiſh. Others, in an Allegorical ſenſe, to another meaning: That ſuch as will rather chooſe to wallow, as ſwine, in the myre of their ſins, without repentance, and not come to theſe healing waters, ſhall not be healed, but hardned, 2 Cor.2.15,16.

V. 12. *all trees*] See Rev.22.2. There is the Tree of life, (as Gen.2.9.) which bare 12 manner of fruits; and that every moneth. This here ſtill ſhews all to be Allegorical and Typical. Let theſe trees mind us of our qualifications, and Duties, wherein we are reſembled to Trees in Scripture, Pſal.1.3. & 92.13. Eſay.61. 3. Jer.17.8. We muſt not be barren trees, Luk.13.7. nor bring forth wild grapes, Eſay.5.2. but fruit for meat, and leaves for medicine; and that without fading, or decaying: but ſtill green and flouriſhing, 2 Pet.1.5, &c.

becauſe their waters, &c.] The cauſe of their fruitfulneſſe is not their own planting, or watering, 1 Cor.3.6,7. but Gods bleſſing, iſſuing out of the Sanctuary of heaven, Joh.15.5. 1 Cor.15.10, Gal 5.22. Jam.1.17.

V. 13. *This ſhall be the border*] Of the whole land, North, Eaſt, South, Weſt.

Joſeph

Joſeph ſhall have two portions] That is, for Ephraim and Manaſſeh. So Deut.33.13. ——— 18. See his right and title, Gen.48. 5,6, and 49.22, &c. 1 Chron 5.1,2.

V. 14. *one as well as another*] See verſ.22,23. This may intimate an equal right of all ſorts of perſons in the Kingdom of Chriſt, Gal.3.26,28 Col.3.11. Act.10.34. 1 Pet.1.2,9,10.

V. 15. *from the great Sea*] The mediterranean Sea. So verſ.19, 20. See Num.34.7. from that Sea by mount Hor, (otherwiſe called Hermon, Shirion, Shenir, and Sion, Joſh.13.5. Deut.3.9. and 4.48) to Hamath, &c.

the way of Hethlon] Chap.48.1. The Weſt border of the Kingdom of Damaſcus.

as men go to Zedad] Num.34.8. the Eaſt border of the Kingdom of Damaſcus. So that the Kingdom of Damaſcus ſeemeth to be taken in.

V.16. *Hamath*] Eaſt border, at the foot of Lebanon, Num.13. 22. and 34.8. 1 King.8.65. Toi King of it, 2 Sam.8.9.

Berothah] a City of Hadad-Ezer, 2 Sam.8.8. bordering upon *Arabia deſerta*, as Ptolomy ſaith.

Sibraim] Belonging likewiſe to *Arabia deſerta*.

which is between] All that ſcope of land pertaining to theſe two Kingdomes.

Hauran] a Town like *Arabia deſerta*, as Geographers write, 2 Mac.4.40.

V. 17. *Hazar-Enan*] Chap.48.1. Num.34.9,10. a town upon the Northern borders of Judea, Damaſcus, and Hamath.

V. 18. *From Hauran*] Verſ.16.

by Jordan] Beyond Jordan; as Pſal.42.6.

unto the Eaſt Sea] The dead Sea, verſ.8. See Joel 2.20. Zach. 14.8.

V. 19. *Tamar*] The laſt town of Judea, by Hengedi, at the dead Sea.

waters of ſtrife in Kadeſh] Num.20.13. and 27.14. not in Rephidim, Exod.17.7.

V. 20. *over againſt Hemath*] to that place of the great Sea, from which lyeth a ſtraight way towards Hamath Eaſtward.

V. 21. *according to the Tribes*] Little, or no land would remain for them, if the Holy portion, Cities, and Princes portion, Chap. 45. were to be meaſured by Reeds, and not by Cubits; unleſſe we take all in an Allegorical, and typical ſenſe.

V. 22. *and to the ſtrangers*] It was otherwiſe in the diviſion of the land by Moſes, and Joſhuah. But this might ſhadow out the right of the Gentiles, and their title and claim to the Church, and Goſpel of Chriſt, and heavenly Canaan. See *Annotations* onver.14.

CHAP. XLVIII.

Verſ.1, NOw &c.] Here are the ſeveral Bounds, and portions of the Land of Canaan, for the 12 ſeveral Tribes: for the Sanctuary, and Prieſts; for the Levites; for the City, and Suburbs; for the Princes. The dimenſions, Gates, and Name of the City.

from the North] Begins there; and ſo goes on toward the South.

The way of Hethlon] Chap.47.15,16,17.

Eaſt and Weſt] Each tribe here runs his portion from Eaſt to Weſt, the whole breadth of the land of Canaan: For to run the breadth of that particular Country; and the length of it from South to North: though all Geographers in deſcribing the whole earth, conſtantly reckon the longitudes, from Eaſt to Weſt, and the latitudes from South to North. Chriſts Kingdom runs to the ends of the earth, Pſal.2.8.

for Dan] The Order of the tribes in their portion is this; viz. Dan, Aſher, Naphtali, Mannaſſeth, Ephraim, Reuben, Judah, the portions for the Prieſts, the Levites, the City, the Prince, Benjamin, Simeon, Iſſachar, Zebulun, Gad.

V. 8. *the offering which they ſhall offer*] For the Prieſts, Levites, City, Prince. Seven tribes lay Northward; Five Southward: and theſe portions in the middle.

of five and twenty thouſand in breadth] Reckoning ſo from North to South; as the Breadth of the portions of all the tribes were reckoned: and reckoning in this ſum, the Prieſts Levites, Cities, and Princes portions.

and in length as one of the other parts] In length from Eaſt to Weſt, as one of the other parts of each ſeveral Tribe; ſo taking up in length the whole breadth of the land.

V. 9. *unto the Lord*] As diſtinguiſhing it from the other oblations, for the City and prince; and Levites ſome way too, as having the Sanctuary in it.

ſhall be five and twenty thouſand in length] Called *breadth* in the former verſe; and there ſee the reckoning, and reaſon of it: here called *length*, in relation to the ten thouſand; which are, as the far leſſer Number, juſtly here called the *Breadth* of the prieſts portion.

V. 10. *Toward the North five and twenty thouſand in length*] the meaning is, the North border, limit, or line running Eaſt and Weſt, was in length five and twenty thouſand; and ſo the South border: and the Eaſt border, limit, or line, running North and South, being the breadth, was ten thouſand; and ſo the Weſt border: All which was the prieſts Holy portion; and the Sanctuary in the midſt thereof.

V. 11. *which went not aſtray*] Chap.44.15,16.

V. 12. *And his oblation*] this part of the oblation.

V 13. *The Levites ſhall have*] Joyning to the South of the prieſts portion; and in length and breadth; as the Prieſts portion.

V. 14. *not ſell of it*] Lev.25.23,24. Num.36.6. &c. See 1 King 21.3.

V. 15. *And the five thouſand that are left in the breadth*] From North to South,to make up the ten thouſand breadth of the prieſts, and the ten thouſand breadth of the Levites, a perfect ſquare, viz. five and twenty thouſand; and ſo equal to the length aforeſaid.

a profane place] In oppoſition to that of the Sanctuary, Prieſts and Levites.

for the City] Jeruſalem, the ſubburbs, and the uſe of the inhabitants, and them that ſerve the City, as it is, verſ.16,17,18,19.

in the midſt thereof] Of that laſt five and twenty thouſand in length, and five thouſand breadth. And ſo the City was to be diſtant from the Temple, about ten miles at leaſt, if not twenty, or thirty, or ſixty; according to the ſeveral meaſures, mentioned, verſ.1.

V. 16, *The meaſures*] Thus out of the midſt of the 25000 length, take 4500 ſquare for the City; and 250 for the Eaſt ſuburbs of it, and 250 for the Weſt ſuburbs of it; and this will take up 5000 of the length; and ſo will remain ten thouſand of the length, on the Eaſt ſide, and ten thouſand on the Weſt ſide, for the uſe of the Citizens, and them that ſerve the City. Thus the City is ſquare. And ſo that new Jeruſalem, and holy City, prepared as a Bride, deſcending out of heaven from God, Apoc.21.16. And the meaſure of that is, 12000. furlongs in length, breadth and height, which laſt is moſt wonderfull. By theſe meaſures of Ezekiels City, the compaſſe of the walls is implyed, viz. 4500. meaſures on each ſquare; 18000. round about, verſ.35. The wall of the new Jeruſalem, had twelve foundations, made of 12 ſeveral pretious ſtones, and in them the names of the twelve Apoſtles: And above the foundations, the walls were made of Jaſper: the thickneſſe of the walls, 144 cubits. And the City being 12000 furlongs, long, broad, and high, the walls of it muſt needs be, of the length and height, Apoc.21.12,14,16,17,18,19,20. Theſe are Typical, and Hieroglyphical deſcriptions.

And the South ſide four thouſand five hundred] Heb. חמש מאות חמש מאות five five hundred. And here the Maſſorites note upon the ſecond חמש מאות, *Cetib velo Keri*; that is, It is written, but not to be read; as being redundant. And therefore they put no pricks or vowels, to that word in the text: As in the *Keri*, which they would have read, they put the pricks onely, or vowels in the text, and the conſonants in the margent.

V. 17. *And the ſuburbs*] Theſe ſuburbs, on the North and South ſide, fill up the breadth of five thouſand; which is the whole breadth of the Cities portion. and on the Eaſt and Weſt ſides of the ſquare, they fill up the length of five thouſand; and ſo leave ten thouſand Eaſt, and ten thouſand Weſt, for the uſe of the Citizens, and them that ſerve the City.

V. 18. *And the reſidue*] As is clearly ſhewed, upon the two former verſes. The breadth of each, the ten thouſand long, is five thouſand, being all the breadth of the cities portion.

over againſt the oblation of the holy portion] Joyning to, and running in length, at the South ſide of the Levites portion.

V. 19. *Out of all the tribes of Iſrael*]: And therefore the twelve gates are named, after the names of the twelve tribes, verſe 31, 32,33,34.

V. 20. *Four ſquare, with*] That is, five and twenty thouſand from Eaſt to Weſt; and ten thouſand of the Prieſts, and ten thouſand of the Levites, and five thouſand of the City; in all, five and twenty thouſand, running from North, to South, a perfect ſquare.

V. 21. *And the reſidue ſhall be for the Prince*] The reſidue Eaſtward, from the Eaſt line, of five and twenty thouſand, running from North to South, and comprehending the breadth of the portions, of the Prieſts, Levites, and City; that reſidue from the Eaſt line Eaſtward, to the Eaſt bounds of the land, ſhall be the Princes one portion. And the other equall and alike, from the Weſt line of five and twenty thouſand, running as aforeſaid, and comprehending as aforeſaid; that reſidue, from that Weſt line weſtward, to the midland ſea, ſhall be the Princes other portion.

in the midſt thereof] Between thoſe two portions of the Prince, in the midſt of the Prieſts portion.

V. 22. *Between the border of Judah*] All the portions for the Prince, Prieſts Levites City, lye between the portions of Judah, and of Benjamin.

V. 28. *From Tamar*] See Chap.47.19.

and to the river] Sihor, which is before Egypt. Joſh.13.3. running by Pelzn, in Arabia Petræa, into the lake Sirbonis, near the Mount Ceſius, and divided between Judea, and Egypt.

toward the great sea] The Midland sea.

V. 30. *North side, four thousand and five hundred*] See Annotations on verſ. 16.

V. 31. *And the gates of the City*] Three on each quarter, twelve in all; for the twelve tribes, and bearing their names; whereof one for Levi in this verſe; and one for Joſeph, comprehending Ephraim, and Manaſſes, in the next verſe; which may ſhew, that Gates are open to all quarters of the World, for all men to come in to the Church of Chriſt, the City of God. The Gates of the new Jeruſalem were likewiſe twelve, three on each quarter; every ſeveral gate was of one Pearl; and at the Gates 12 Angels; and on the gates the names of the 12 Tribes written. And theſe Gates were never ſhut.

V. 35. *round about, eighteen thousand*] That is, four times four thouſand five hundred. All things in the holy City are four ſquare; which may mete out the comelineſſe and conſtancy, the firm duration and perpetuation of the Church of Chriſt, to the end of the world.

the Lord is there] *Jehovah Shammah*, Gen. 28.16. Jehovah is the proper and eſſential Name of God. It is expounded, Exod. 3.14. & 6.3. Eſay 42.8. Apoc.1.4,8. Jewes in reverence will not name it. Surely we ſhould not prophane it; or by vain ſwearing, impious forſwearing, blaſpheme it. What the ancient Jewes write of this Name, which they call *Tetragrammaton*, of four letters: For of other names or deſcriptions of God, which they call names of 12 letters, or of 42 letters, may rather ſerve for conviction of Modern Jews, then otherwiſe be uſeful to us.

Shammah] *Jehovah is there*; the Founder, Preſerver, Governour of it, Mat.16.18. 1 Tim.3.15. And this in its degree is true of every true Chriſtian, Heb.3.6. Eph.2.19. 1 Cor.3.9. & 14.25. & 6.19. Joh.14.23. & 6.56. & 15.4. & 17.23. This ſhews our Dignity, and our Duty.

For the better clearing of the Portions for the Prieſts, Levites, City, and Prince, looke upon the Delineation following.

ANNOTATIONS on the Book of the Prophet *DANIEL*.

THE ARGUMENT.

THe Book of Daniel *is Hiſtorical, to the ſeventh Chapter; and Prophetical in the reſt. In the Hiſtory of things done, we have ſingular Monumens of the rare piety of* Daniel, *and his three Companions of the ſame Nation, about the ſame age, and in the ſame condition; who all in their Youth were carried Captives to* Babylon, *in the firſt Captivity by* Nebuchadnezzar, *(not counting upon the Captivity of* Manaſſeh,) *which was in the fourth yeare of* Jehoiakim *King of* Judah, *in the beginning of it: where at the firſt* Daniel *and his fellowes, being inſtructed and trained up in learning for three years together, without intermiſſion, were afterwards for their skill and dexterity advanced to honourable employments in that Empire. God ſo took them into his particular Care and Charge, that their Humane inſtructions and learning became uſefull to them; being made ſubordinate, and ſubſerving to Divine gifts and graces, which he further beſtowed on them. For they had the Spirit of Sanctification, Zeal for Gods glory, firm Faith, and invincible, though tryed by fiery afflictions, and cruel decrees, inflicted on* Daniels *three Companions in their Youth, and upon* Daniel *himſelf in his Old age. Moreover,* Daniel *had the gift of Prophecie. The Dreams which the King had forgotten, and which none of his Wiſemen could tell him,* Daniel *recalls to his memory, and giveth the true Interpretation thereof: where upon being promoted to high dignity, he preſers his faithful Companions; Providence ſo ordering affairs, that the Church in her ſufferings and Captivity in* Babylon, *ſhould not want Noble Patrons for her comfort, countenance, and maintenance. He was famous for Prayer and Sanctity; as appears,* Ezek. 14.14, 20. *And, in the eleventh year of* Jehoiachins *Captivity, ſo ſingular for wiſdome, that by a common Proverb he was ſet a pattern thereof in* Babylon; *where* Ezekiel *alſo then Propheſied: who taunts the King of* Tyrus, *(who thought himſelf ſo wiſe above others) with this mock, ſaying,* Ezek.28.3. Behold, thou are wiſer then Daniel.

In the Prophetical part of this Book, Daniels *wiſedome doth clearly ſhine forth, in ſhewing when the myſtery of Mans Redemption ſhould be wrought; and Ceremonies, and legal Sacrifices ſhould ceaſe, and be aboliſhed, to give way to the ſervice of God in Spirit and Truth; namely, when the* Meſſiah *was ſlain. Now to work ſure confidence in the expectation of this ſingular good,* Daniel *hath incomparable Viſions concerning the four great Monarchies of the World, untill the coming of Chriſts Kingdome; which was to be erected upon the ruine of the former, and to rule after-wards to the worlds end: By which Viſions the Prophet ſheweth, that the Jewiſh Church muſt be in a ſuffering condition; eſpecially under the foot of the Image, the dividid Kingdome of the Greeks, into North and South, Syria and Egypt, under the* Seleucide *and* Lagidæ, *Succeſſors to* Alexander *the Great; who exerciſed many outrages againſt the Jewes: but above all,* Antiochus Epiphanes *was the moſt cruel, ſubtil, and peſtilent perſecutor, that even the Jewiſh Church had. He hated piety, and was void of humanity, being malicious by ſet againſt* Judah's *Religion; chiefly aymeing to root out the worſhip of the true God, and to blot every impreſſion and motion of piety out of mens hearts, Againſt thoſe former enemies, and this laſt, but worſt of all.* Daniel *comforts, and quickneth the languiſhing Saints, by foretelling the ſingular Hiſtory of things to be done in the Church, even till the coming of Chriſt the Meſſiah: and not onely by Predictions, and Premonitions, would he make thoſe heavy afflictions, which were to come, more tolerable; but alſo he tells the time preciſely when the Meſſiah, by his death, ſhould purchaſe for his Church ſpiritual deliverance, & and ſo up his Spiritual, and everlaſting Kingdom, by cauſing and inviting Salvation and Eternal felicity to all both Jewes & Gentiles which were of the Election of Grace. Fore-telling likewiſe the final & fatal judgment of God to be executed by the* Romans *upon the* Jewiſh *Nation, for denying the Holy One of Iſrael, and betraying the Lord of life to be killed by the* Romane *power. In the reading whereof, our Saviour requires ſpecial care of underſtanding,* Mat. 24.15. *wherefore* Daniels *Book ſeems to ſome, to contain the Hiſtory of ſix hundred years, beginning with* Babels *firſt year under* Nebuchadnezzar; *and reaching thence to* Jeruſalems *fall: the* Romans *thus: ſeventy years* Babels *Captivity laſted: thence ſeven ſeventies to the death of the Meſſiah: thence fourty to the deſtruction of* Jeruſalem *by the abomination of deſolation, or abominable Army of* Romian *Infidels, working (by the juſt judgement of God) the deſolation of the* Jewes, *City, and Countrey. Theſe three ſums; firſt, ſeventy in* Babylon; *ſecondly, ſeven ſeventies, that is, four hundred and ninety till Chriſt his death: Laſtly, fourty thence, to* Jeruſalems *deſtruction, make up ſix hundred years, the whole time and limits of* Daniels *Book. Yet others making* Daniels *ſeventies, Chap. 9. to begin, not at* Cyrus *his Proclamation for the* Jewes *return, when* Jeremies *ſeventy ended,* 2 Chron. 36. 21, 22. Ezra, Chap. 1. *but at* Artaxerxes *his Commiſſion to* Nehemiah, *for to reſtore, and to build* Jeruſalem, *(the walls and City)* Dan. 9.25. *and counting*

ing eighty five years to intercur between theſe two dates, viz. the ſeven laſt of Cyrus; *ſeven, of* Cambyſes; *ſeven moneths of* Artaxerxes, *or* Smerdis Magus, *thirty of* Darius Hyſtaſpis; *one and twenty of* Xerxes; *and twenty of* Artaxerxes, *(for in his twentieth year* Nehemiah *had his Commiſſion) they do ſo encreaſe the number to be ſix hundred eighty five years. This uncertainty, and others hereunto belonging, by reaſon of their opinions about the beginning of* Daniels *ſeventies, do ariſe from the uncertainty of Humane Hiſtories, upon which the reckonings of theſe times do depend. Wherof ſee more on* Dan. 9.24,25,26,27. Daniel *lived at the end of the* Babyloniſh *Captivity; yet returned not with the reſt; but ſtayed behind: not ſo much by reaſon of his old age, as for his imployments in the Kings affairs, and uſeful there to procure the good of his Nation, and to promote their Cauſes.*

CHAP. I.

Verſ. 1. IN the beginning and end of the ſeventy years Captivity, is from Nebuchadnezzars firſt, unto the firſt of Darius 1 and Daniel was in Babylon the whole time, as is plain in this Chapter, ver.1.& 21. Jeremy in the firſt of Nebuchadnezzar tolleth, that Nations ſhall ſerve the King of Babylon ſeventy years, Jer. 25.11. So the account muſt be from Babels firſt. See 2 Chron. 36.21.

third] Heb. *three*. But the Cardinal number when it is governed of a Noun, here, hath the ſignification of the Ordinal number.

year of the reign of Jehoiakim King of Judah] In the end of this third year of Jehoiakim, Nebuchadnezzar began to reign: and in the fourth yeare of Jehoiakim, he overthrew Pharaohs Army at Carchemiſh by the river Euphrates, Jer. 46. 2. And preſently began his expedition in Babylon, and came up to Jeruſalem in the ſame fourth year of Jehoiakim, which was ſtill in the firſt of Nebuchadnezzar. See Jer. 25, 1. 2 King. 24. 1. Now leſt the deſolation of Jeruſalem, ſpoken of, Jer. 25. 11. ſhould make the unacquainted dagger, we muſt know, that the land paid, or kept and enjoyed her Sabbaths; Lev. 26. 34. and reſted 70 years, 2 Chron. 36. 21. from the firſt Captivity, to the end of Babels reign. For in moſt exact truth, the deſolation and reſt was in part from the firſt battering of Jeruſalem, and carriage of any from the Countrey. This third year of Jehoiakim was about 3400 from the Creation. Of this Jehoiakims death, we read, That he was bound in chains to be carried to Babylon, 2 Chron. 36. 6. But dying on the way, he was buryed, as Jeremy prophecied, Jer. 22. 19. & 36. 30. though the common phraſe of ſleeping with his Fathers be afforded him, 2 King. 24. 6.

Nebuchadnezzar] 2 King. 24. 1. 2 Chr. 36. 6. the ſon of Nabopolaſſer. See *Annotations* on Ezek. 26. 7.

King of Babylon] See *Annotations* on Gen. 10 10. The Aſſyrians, in Chaldeans, Perſians, reigning as Monarchs ſucceſſively, had in poſſeſſion, and were ſtyled Kings of this famous city. See Neh. 13. 6.

and beſieged it] In the beginning of the fourth year of Jehojakim; as was ſaid.

V. 2. *And the Lord gave, &c.*] So Deut. 1. 27. Jer. 37. 17. God, the Author of Nebuchadnezzars victory, ſold them into the hand, &c. Judg. 3. 8. & 4. 2. Of Jehojakims reſtitution, and ſubjection a while, and his rebellion after, and final overthrow laſt of all, ſee 2 King. 24. 1. 2. Jer. 25. 1. 2 Chron. 36. 5, 6.

with part] For part remained till the time of Jechoniah; and the laſt part, till the time of the laſt ſubverſion of all, in the eleventh year of Zedekiah; which Nebuchadnezzar had moſt juſt cauſe of wrath againſt the Kingdome of Judah, for their double or treble rebellion againſt him. The Veſſels of the Temple were of ſundry ſorts, and very many in number, Ezra 1. 9, 10, 11. & 8. 25, 26, 27. and yet part of them had been cut in pieces, at Jehojachins captivity, 2 King. 24. 13.

Shinar] Read Gen. 10. 10. & 11 2. which was a plain by Babylon; and is here taken for Babylon, where was the temple of their great god.

The houſe of his god] As monuments of his triumphant victory; and of his thankſgiving to his god therefore. See 1 Sam. 31. 9, 10. This his god was the idol Bel; the chiefeſt Idol in account with the Aſſyrians, Perſians, and Babylonians. Moſt think they account it ſtood by it the Sun. And hence was that Idolatry to the Sun, in Manaſſehs time, who had been in Babylon; and mentioned in the reign of Joſiah, 2 King. 23. 11. And hence alſo it is, that to the Flirt, as a ſpark of this Sun, they gave Divine worſhip. Bel likely ſignified to them, what Baal did to the Jews, a Lord; from Bel and Nebo, their Idols mentioned, Eſay 46. 1. ſome of the Babylonian Kings would aſſume part of their names; as Belſhazar; Nebuchadnezzar: and the like name the Prince of the Eunuchs, by the commandement of the King, gave to Daniel, verſ. 7. Chap. 5. 12.

treaſure-houſe of his god] Idolaters coſts upon their gods. See Diodorus Siculus book 3. chap. 4. Belſhazar, in the ſacrilegious prophaning of them, had that hand-writing, &c. Chap. 5. 2, &c.

V. 3. *Spake unto Aſhpenaz*.] In that third year of Jehojakim, ver. 1. or beginning of the fourth. For Nebuchadnezzars firſt year comprehended part of the third year, and part of the fourth of Jehojakim, Jer. 25. 1. And in that year, and not in the eighth year of Jehojakim; or in the ſeventh or eighth year of Nebuchadnezzar, as ſome would, (compare 2 King. 24. 12. with Jer. 52. 28.) was Daniel carried Captive, and this commandement given to Aſhpenaz.

Eunuchs] Or, Courtiers; whereof many were Eunuchs: ſome not, Jer. 52. 25. See Gen. 39. 1. Eſth. 4. 4. & 6. 2. & 7. 9. Acts 8. 27.

and of the King's ſeed] Heb. *of the ſeed of the Kingdome*. Eſay foretold this, Chap 39. 7. not yet that Daniel and his Companions were Eunuchs in its ſtricteſt ſenſe; as the mind of ſome is; not yet certainly, though perhaps probably, of the ſeed Royal. The Kings purpoſe was, to keep them as hoſtages; and that he might they himſelf victorious, and alſo by their good intreaty, and learning his religion, they might favour rather him, then the Jewes; and ſo alſo be able to ſerve him as paſſages of honours and ſo from time to time to be advanced to offices in the Court, or Governours in their land. Moreover, by this means the Jewes might be better kept in ſubjection, fearing otherwiſe to procure hurt to theſe Nobelmen.

V. 4. *But wel-favoured*] Not ſuch as thoſe, Lev. 21. 17. Such rather as Abſolom was, 2 Sam. 14. 25. The King required three things; that they ſhould be of noble birth, witty and capable of learning; and alſo of a ſtrong and comely Nature and beauty; For *gratior eſt pulchro veniens è corpore virtus*; when there is *ſome* *decor corporis*. And all this; that they might do him the better ſervice; and this he doing for his own commodities, makes it the leſſe to ſerve for the praiſes of his liberality: yet in this he is worthy of praiſe, that he eſteemed learning; and much towardneſſe by many ſignes may appeare in young and tender years; as in Athanaſius, and others.

to ſtand, &c.] As 2 Chron. 10. 6. 1 King. 10. 9.

in the Kings palace] Ver. 19. before the king.

teach the learning, and the tongue of the Chaldeans] That they might forget their own religion and countrey fashions, to ſerve him the better to his purpoſe; yet it is not to be thought that Daniel did learn any knowledge that was not godly; unleſſe it were ſo far forth as whereby to be able to convince and condemn it. As Solomon would know madneſſe and folly, Eccl. 1. 17. as the Fathers would know the errours of Philoſophers, and tenents of Heretickes, to be more able to confute them. In all points, Daniel refuſed the abuſe of things, and ſuperſtition; inſomuch that he would not eat the meat which the King appointed him; But was content to learn the knowledg of Natural, Moral, and Rational things, and Sciences, and the Chaldean tongue, which differed from the Hebrew, and was ſpeeſt to be ſpoken in the Chaldean Court, and in the Kings preſence. Thus, Moſes was learned in all the wiſdome of the Egyptians, Act. 7. 22.

V. 5. *daily proviſion of the Kings meat*] Haply that they might be drawn to eat meats forbidden in the law.

the wine which he drank] Heb. *the wine of his drink*. Such as he had at his own Table: Such was the Kings Humanity, and royal regard of his conquered Captives.

three years] To the intent that in this time, though but ſhort, they might learn both the manner of the Chaldeans, and alſo their learning and language.

before the King] As well to ſerve at the Table, as in other offices of greater employment. Leſſe care have we to fit our ſelves to ſtand before the King of Heaven, to ſerve him in our ſeveral callings and offices.

V. 6. *Now among theſe*] There were more beſides, verſ. 10.

of Judah] Moſt likely of that Tribe.

Daniel] So ſpeaking of himſelf in the third perſon; and ſo often do the Prophets; as Eſay 1. 1. Jer. 1. 1. Ezek. 1. 3. yet otherwhiles, in his own perſon; as Chap. 8. 1. and 9. 2. for that no doubt can be made, but that he, and no other, is the penman of this book. See Chap. 10. 12.

V. 7. *Prince of the Eunuchs*] So ver. 8, 9, 10, 11, 18. This man is not named: And hath Melzar under him, ver. 11. and ſeems not to

to be Aſhpenaz, who is called the maſter of the Eunuchs, verſ. 3. nor Arioch, who is called the Captain of the Kings guard, Chap. 2, 14, 24, 25.

Gave names] By the commandement of the King, Dan. 5. 12, 28 Pharaoh did, Gen. 41. 45. and Pharaoh Necho, 2 King. 23. 34. and this Nebuchadnezzar, 2 King. 24. 17. This was haply to ſhew his abſolute power, and right of dominion over them; as Adam gave names, Gen. 2. 19, 20 and to honour haply his idols of Chaldea, or the children by the idols names, Chap. 4. 8. the principal whereof were Bel and Nebo, Eſay 46. 1. and to cancel likely in them the memory of their birth, countrey, and religion, and the knowledge of the true God, whoſe name they bore, El, and Jah: for the Jewes uſually gave their children names which might put them in mind of ſome part or point of Religion; or upon ſome extraordinary occaſion changed the name; as Eſau was called Edom, and Gideon Jerubbaal. God himſelfe in favour changed the names of Abram, Sarai, and Jacob; and our Saviour did ſo to Simon, and to the ſons of Zebedee, Mar. 3. 16, 17.

Beltesbazzar] After the name of his God, Chap. 4. 8. ſignifying, Bel keepeth treaſure, or keeping Bels treaſures: but Chap. 10. 1. the name is altered by diſplacing onely a letter, and ſo making the name to ſignifie, He braſt out a fire upon the enemy; even the Chaldean. It differeth ſomewhat from the name of King Belſhazzar, Chap 5. 1.

V. 8. *Daniel*] Being followed herein by his three companions, as appears.

Purpoſed] Such was his conſtancy, in piety, and reſolution against ſin, Heb. 12. 4. Act. 11. 23.

defile himſelfe with the portion of the Kings meat] The Babylonians did eat many things forbidden to the Jews, Lev. 11. Deut. 14. and meats allowed, as wine here, yet became impure to the Jewes in certain caſes. And that caſe ſpoken of, 1 Cor. 8. 1, 4. (whereof ſee more, Act. 15. 20. Rom. 14. 1, &c. 1 Cor. 10. 25, 27, 28, 29.) ſeems to be in practice amongſt the Babylonians, Dan. 5. 4. Daniel bringeth this in, not ſo much to ſhew his ſobriety, temperance, and abſtinence, from meats; as to ſhew how God, from the beginning, aſſiſted him with his Spirit, and at length called him to be a Prophet.

he requeſted] In his own and his companions names, verſ. 10. He did it, preſently without delay, and humbly, and modeſtly, for providing for the ſafety of his conſcience, and theirs.

V. 9. *Favour*] Heb. *gave Daniel into favour*. The effect of Solomon's prayer, 1 King. 8. 50. God made the Prince of the Eunuches to ſhew him favour and mercy, by granting him what he required, in that manner as is after ſet down: Otherwiſe he might have taken occaſion hereby of diſpleaſure, and anger at Daniel, as deſpiſing this the Kings bounty, and condemning his meats as unclean. See Gen. 39. 4, 21. Pſal. 106. 46. Prov. 16. 7.

V. 10. *I fear my Lord the King*] He ſuppoſed that they did this for their Religion, which was contrary to the Babylonians; yet herein he would bear with them, if they could free him of this fear.

worſe] Heb. *ſadder*, Gen. 40. 9. Prov. 17. 22.

your ſort] Or, *term*, or, *continuance*, verſ. 5, 6. or of your age and condition.

endanger my head] My life, through his juſt wrath, upon my diſobedience, and unfaithfulneſſe.

V. 11. *Melzar*] Or, *the ſteward*. It ſeemeth, it may be ſome name of office, as governour of the pages. Daniel differring a willingneſſe of connivance in the Prince of the Eunuches, ſo he might be ſaved harmleſſe in his fear; now he add reſſeth himſelf to this under-officer. Thus wiſely and diligently he uſeth all lawful means, and conſtantly wades through all difficulties, for the keeping of his conſcience cleer, and undefiled.

ten dayes] Meaning that within this ſpace he might have the trial: and this he ſpake, being moved by the Spirit of God, in confidence of his bleſſing upon them.

pulſe] Heb. *of puſſe*; Not that it was a thing abominable to eat dainty meats, and to drink wine, as before, and after, they did, Dan. 3. So it were according to the rules of their Levitical Law. But if they ſhould have been thereby won to the King, and have refuſed their own Religion, breaking the Levitical laws for meats, Lev. 11. Deut. 14. that meat & drink then had been accurſed. Pulſe and water, here mentioned; that the officer might ſee their confidence the more, and have the clearer tryal, and better proof and experience of their ſaying, and the thing it ſelf.

to eat] Heb. *that we may eat*, &c.

V. 13. *and as thou ſeeſt*] The motion fair, and not without the officers profit, and grounded upon a comfortable aſſurance of Gods bleſſing.

V. 15. *Their countenances appeared faiver*] Not lean; but the more freſh and fair. Their bare feeding, and that alſo of Moſes, when he fled from the Court of Egypt, declareth that we muſt live in ſuch ſobriety, as God doth call us unto; ſeeing he will make it more profitableunto us, then all dainties for his bleſſing onely ſuſtaineth, Deut. 23. 25. Deut. 8. 3. Mat. 4. 4.

V. 16. *thus Melzar*] It ſuiteth with his profit: He took the Kings daily proviſion to himſelf, and his own family.

V. 17. *in all learning and wiſdome*] Meaning in liberal Sciences, and natural knowledge; and not in the magical arts, which are forbidden, Deut. 18. 10, 11.

Daniel had underſtanding] Or, He made Daniel underſtand; God did it. He the Author of learning and wiſdome, Jam. 1. 5, 17. John 3. 27.

in all viſions and dreams] Not in vain, or falſe viſions. Jer. 23. 16. & 14. 14. Ezek. 12. 24. & 13. 7, 16. Zech. 13. 4. Nor in common and ordinary idle dreams; wherein, Eccl. 5. 3, 7. or lying dreams, Jer. 23. 25, 27. But in ſuch viſions and dreams, as were extraordinarily ſent of God, fore-telling things to come; as thoſe to Pharaoh, Gen. 41. and to Nebuchadnezzar, Dan. 2. Or ſuch, whereby he revealed his will to his Prophets, Numb. 12. 6. And this gift of underſtanding was not in him, by way of habit, conſtantly abiding, as appears, Chap. 2. nor was the like in Elizæus, as appears, 2 King. 3. 15. & 4. 27. But by way of infuſion; upon ſome ſpecial occaſions, and for ſome ſpecial uſes, as God pleaſed. However, by this it appears, that Daniel was a Prophet, and none of the other three; for by dreams and viſions, God appeared to his Prophets, as we ſaid, 2 Chron. 26. 5, Dan. 10. 1. And herein his Book excelleth; declaring the coming up of idolatry, chaſtiſement, and fall of the Babylonians, Medes and Perſians, Greeks, whole, and parted; and how Chriſt defendeth the holy Jews, until the redemption. Dreams alſo ſeem here to have reference to thoſe, Chap. 2. 1. and Chap. 4. verſ. 5.

V. 18. *the end of the dayes*] Of the three years, above mentioned, verſ. 5. in the years of the world, 3406. or 3407. or thereabout.

V. 19. *communed with them*] And others too, as appears in the words following. And by compating the ſpeeches and anſwers of all together, he found none like Daniel, and his three companions.

ſtood they before the King] Verſ. 4. to ſerve him in his palace.

V. 20. *wiſedome and underſtanding*] Heb. *wiſedome of underſtanding*.

ten times better] A certain number for an uncertain; ſo Gen. 31. 7, 41. Num. 14. 22. Job 19. 3. A very great difference and degree of excellency.

Magicians and Aſtrologers] Thoſe names, at the firſt, were, and might be taken in good part; as the word Tyrannus, Sophiſtes, and the Engliſh word, Knave, is found in Chaucer, for a Male child: though afterwards, through abuſe of men and arts, the names grew infamous.

V. 21. *And Daniel continued*] In eſteem and dignity, in the higheſt offices and employments, under the kings of Babylon. This verſe comes in here, as it were by way of a parentheſis.

even unto the firſt yeare of King Cyrus] And after, Chap. 10. 1. Of Cyrus, ſee Eſay 44. 28. & 45. 1, 13. & Dan. 5. 30, 31. & 6. 28. and 10. 1. That is, he was eſteemed in Babylon, as a Prophet, in dignity and honour, as long as the Empire of Babylon flood, and afterward alſo: and yet Belſhazzar, in his laſt year, ſeems ignorant of him, Chap. 5. 13. with this firſt of Cyrus, the ſeventy years of captivity ended: Thus, Nebuchadnezzar, fourty five, almoſt, reigning with his Father, and alone; compare Jerem. 25. 1. with 2 King. 25. 27. Evilmerodach, two years, Nerigliſſorus, four years, Laborſoarchodus, nine moneths; Belſhazzar, 17 years; Darius Medus, one year. See Jer. 27. 7.

CHAP. II.

Verſ. 1. *And in the ſecond yeare of the reign of Nebuchadnezzar*] Heb. *and in the ſecond yeare in the reign of Nebuchadnezzar*. And this ſeems to ſuit better with the truth of the ſacred Hiſtory. For this Dream and Expoſition, was not in the ſecond year of Nebuchadnezzars reign, and Daniels captivity. The things ſet down towards the end of the former Chapter, make againſt that; neither doth any thing force us to underſtand them by way of anticipation. And much leſſe was it in the ſecond year of his Monarchy; which for this cauſe, ſome would have to begin many years after, upon his conqueſt over the Ammonites, Moabites, and Egyptians. And leaſt of all was it, in the ſecond year of his Succeſſor, and ſon of the ſame name; as divers forged heathen Hiſtorians frame the catalogue of the Babyloniſh kings. But rather, this fell out in the ſecond year, after the three years were expired, wherein Daniel and his companions, had been trained up, as is expreſſed, Chap. 1. verſ. 5. 18. And this was the fifth year of Nebuchadnezzars reign, and Daniels captivity, and in the ninth of Jehojakim. In the ſecond year then after Daniels Coronation, as it were, with wiſdome, Chap. 1. 19, 20. was this dream, by Daniel, recalled to the kings memory, and expounded. And this was ſome ſix or ſeven years, before Ezekiel began to propheſie, Ezek. 2. ver. 2, 3. As Joſeph in the ſecond year, after his skill in dreams, expounded Pharaoh's, compare Gen. 40. 23. with 41. 1, God ſo diſpoſing the times alike; the Magicians alike; and ſo guiding, and advancing Joſeph and Daniel alike. See *Annotations on Chap. 2. 13.* *Nebuchad-*

Nebuchadnezzar dreamed] And thus God hath vouchſafed dreams, ſometimes to Heathen and Idolaters, for the good benefit of his own ſervants; as to Pharaoh, Abimilech, and Laban, Gen. 11. and 20. and 31. This Dream was about the yeare of the world, 3404.

dreams] Not that he had many dreams, but that many matters were contained in this one dream; becauſe in that one image and which he ſaw, there were divers metals, which were types, and repreſentations of divers Monarchies, one ſucceeding another.

was troubled] Verſ. 3. See Pſal. 77. 3. Becauſe it was ſo rare and ſtrange a dream; even while his ſleep was yet on him, was he troubled. See Gen. 40. 6.

brake from him] Or, fled from him, that he could ſleep no more, by reaſon of the diſquietneſſe of his ſpirit.

V. 2. *Magicians*] Chap. 5. 7. Gen. 41. 8. Ezek. 21. 21. More names of ſeveral ſorts follow, of men of curious arts, in themſelves unlawful and diveliſh; and not eaſily, with certainty now diſtinguiſhable. See the many books of like Artſmens, Act. 19. 19. Such were thoſe in Egypt, Exod. 7. 11. whereof James and Jambres were chief, 2 Tim. 3. 8, Such as Simon, Act. 8. 9, 10, 11. Bar-jeſus or Elymas, Act. 13. 6, 8. See 2 Chron. 33. 6. ſuch are forbidden, Deut. 18. 10, 11, 12.

Chaldeans] Or, *divineers*. This Nation of all others was given to ſuch like arts and ſtudies: and all theſe aſtrologers, and ſorcerers called themſelves, by this name of honour, and from the name of this Countrey; as though all wiſdome and knowledge of the Countrey depended upon them; and that all other Countreys were void of the ſame, verſ. 4, 5, 10.

V. 4. *In Syriack*] Or the Babylonian tongue. So Eſay 36. 11. yet now the Syriack and Chaldee tongue do much differ, and did in the days of our Saviour, who uſed the Syriack tongue, as the Jewes did in his time. This appears by many Syriack words in the New Teſtament, which yet are called Hebrew, becauſe that was the ancient and mother language, and the Syriack but a corruption of it. See Joh. 5. 2. & 19. 13, 17, 20. Apoc. 9. 11. & 16. 16. Act. 21. 40. & 22. 2. Syria ſometimes comprehended Babylon in it, Mela. 6. 1. c. 11. Pliny 6. 5. c. 12. Hitherto Daniel writ in the Hebrew tongue. Now he begins in the Syriack or Chaldee tongue; and ſo continues while the viſions are congenial, and cauſe the Jews no danger: and this is to the eighth Chapter, uſing the Chaldee, which then was beſt known, and general over the Eaſt; But when the Oppreſſours are named, and the Jewes are plainly deſcribed the people whom God defendeth; then the eighth Chapter and all after, he writeth again in Hebrew, and hath a commandement to keep cloſe the plain expoſition, in Chap. 12. 4. The Additions to Daniel, which the Trent Council hath made Canonical, brings in a third language, as written originally in the Greek tongue.

O King] Chap. 3. 9. & 5. 10. and 6. 6. a ſpeech of affection, and of honour Natural, and Civil, uſed alſo by the people of God, chap. 6. 21. 1 King. 1. 31. Neh. 2. 3.

live for ever] For ever, both in Hebrew and Chaldee, ſignifies often a long time onely; as Exod. 21. 6. Gen. 13. 15. Pſal. 89. 1. See *Annotations on Exod.* 12. 24. Here they expreſſe our wiſh at full; and deſire his longeſt life; yet cannot mean his everlaſting life in this world. Neither may we exclude them from thoughes of wiſhing him an everlaſting happy life after this. So many Heathens, ſpecially of greateſt fame for learning and wiſdome, having ſome ſmeath of the immortality of the ſoul, and of an everlaſting life in joy, or pains, after this life ended:

and we wiſh ſhrew] It was more then they could do, Chap. 4. 7. and 2. 27. Gen. 41. 8. But they promiſe this, to gain the time, &c. as the King talek, verſ. 8.

V. 5. *the thing is gone from me*] The Chaldee ſignifies both word and thing; as likewiſe the Hebrew doth. From me, not without Gods ſpecial providence; minding thereby the honour and advancement of Daniel, for the good of his Church and people in their captivity.

ye ſhall be] This, though cruel and unjuſt in it ſelf, as they truly plead, verſ. 10, 11. yet is a juſt reward of their arrogancy which vaunted of themſelves, that they had the knowledge of all things, that they ſhould be proved fools, and that to their perpetual ſhame and confuſion.

cut in pieces] Chap. 3. 29. Chaldee made pieces.

and your houſes ſhall be made a dunghil] Ezra 6. 11.

V. 6. *Rewards*] Or, *fee*, Chap. 5. 17. The word properly ſignifieth a very great reward; ſuch as prodigals, who make no account of their wealth, uſe to give.

therefore ſhew me the dreame] So again, ver. 9. ſtill preſſing them to this point, and that tyrannically.

V. 7. *Againe*] Ver. 4.

V. 8. *would gain the time*] Chaldee, *buy*. See, Epheſ. 5. 16. men in danger will give any thing to gain time, for their own advantage; to delay, and prolong it, in hope to find out ſome occaſion to eſcape, in the mean time. So here, in hope that the King might yet rub up his memory, and better remember his dreame, or turning his thoughts ſome other way; might as well forget his decree, as his dreame; or at leaſt, that in time his anger might aſſwage,

and he mitigate, if not revoke, that raſh judgement, and bloudy Decree.

V. 9. *one decree for you*] That is, my ſentence ſhall ſtand firm, and be brought to effect, Eſth. 4. 11. One Law, once paſt, as Pſalm 89. 35. and never to be revoked; nor ſecond to be made, 1 Sam. 16. 8. had been the more tyrannical cruelty in the King; had not they brag'd as much of their magical profeſſion: though their profeſſion in general deſerved death by the Law of God, Lev. 20. 27. Deut. 18. 10, 11.

for ye have prepared lying and corrupt words to ſpeak before me] I know that you, becauſe you cannot tell me my dream, have prepared your ſelves to give me a falſe interpretation, accomodated to the preſent time, and pleaſing in the event.

and I ſhall know] By your telling the Dream that is paſt, I ſhall know your skill and ability to tell the Interpretation thereof, though it be in fore-telling things to come. And ſurely, if you can know the future, much more ſhould you know that which is paſt.

V. 11. *a rare thing*] Chald. *precious*. For precious things are rare.

whoſe dwelling is not with fleſh] That are pure ſpirits, free from all mixture and infirmity of the fleſh, have no converſation, nor ordinary communication with men, whoſe ſouls lodge in bodies, and are tied to ſenſes: hence it comes to paſſe, that that Divine light they receive, is very ſmall, and alſo depends wholly on the good pleaſure of God. Thus they acknowledge a Deity, and Gods Omniſcience; and that proper to him: as what man doth not all this? Though they erre in the point of more gods then one. And thus they make way to Daniels honour, and favour and intereſt in the true God.

V. 12. *for this cauſe*] The more alſo for their laſt anſwer, ver. 10, 11. whereby they charged the King with tyranny, requiring of them things never heard of, and ſurpaſſing the reach of all Humane Nature.

very furious] Prov. 27. 4, and 21, 24. and 19. 12. and 16. 14. and 20. 2. This, as it is dangerous in the perſon of a King, ſo it much unbeſeemeth him, Eccl. 7. 9. Prov. 14. 17. and 16. 32. See Mat. 21. 5. Prov. 20. 28. Eſay 16. 5.

V. 13. *And the decree went forth*] The King pronounced it, and he cauſed it to be proclaimed, *a decree written in blood*, Eſay 10. 1.

that the wiſe men ſhould be ſlain] Thoſe that were there preſent: or elſe, all the wiſe men were to be ſlain. The King deeming and dooming them as impoſtors; and continuing in his rage, through his deſpair of knowing his dream, and the interpretation of it.

And they ſought Daniel] Abſent belike at that time, or fleighted as being novices; and the others old and experienced Magicians; or kept off, by reaſon of their envy toward them, Prov. 27. 4. This envy threw Daniel afterwards into the den of Lions. However, this ſhewes that theſe things fell out after the three years of their training up, Chap. 1. 5. and that Daniel and his fellows were not with the reſt before the king, verſ. 2. as not affecting to be of that number, nor meddling with ſuch arts, nor coveting ſuch rewards, and honours, verſ. 16.

V. 14. *anſwered with counſel*] Chald. *returned*: or, reſtored counſel and wiſdome; to wit, why the decree for killing all the Sages ſhould be ſtayed.

to Arioch] Gen. 37. 36. and 40. 3. 2 King. 25. 8. Haply being a ſtranger, he had not attained to a free acceſſe to the King. But neceſſity drives him to it, ver. 16.

captain of the Kings guard] Or, *chief Maiſhal*. Chald. *chief of the executioners*, or *ſlaughter-men*; as Gen. 37. 36.

V. 15. *Why haſty?*] Why may it not be deferred, if hope may be given of ſatisfying the Kings mind about his Dream?

Then Arioch made] Daniel ſo not hearing of it before. See *Annotations on verſ.* 13. Arioch alſo haply made the motion of Daniels going to the King about it: which Daniel puts in execution in the next verſe.

V. 16. *give him time*] Not to ſtudy or mediate by diſcourſe of reaſon, or by help of books, or rules of art, nor to deliberate; but to call upon God with fervour and perſeverance: for in God he placed all his hope and help. Neither doth the King deny this ſpace of time to Daniel, upon the hope he had in his promiſe; though he would not uſe delay with the Magicians, who put him in deſpair, ver. 8.

V. 17. *his houſe*] In Babylon, where it ſeems he remained during the times of the Babylonian Monarchs, Chap. 1. 21. And his houſe likely not far from the Kings palace, if this may ſtand with his ignorance of the Kings Decree, ver. 15. However, his houſe was the fitteſt place for his purpoſe of Prayer.

known to Hananiah] For their help in prayer; and ſo he acknowledgeth, and owns them in the buſineſſe, verſ. 23. & 36.

V. 18. *Deſire mercies*] Prayer to God is the means of deliverance in greateſt dangers.

of the God] Chald. *from before God*, or, *the face of God*; as ver. 15. *from before the face of the King.*

that Daniel] Or, *that they should not destroy Daniel*, &c. This was the immediate end which they aymed at.

V. 19. *in a night vision*] Whether to him sleeping, or waking, it is uncertain. As also the particular manner how it was revealed: and whether the next night after, or some other short time; for the Kings hasty wrath would admit no long delay.

blessed the God of Heaven] Did give thanks, and praise to him. God in another sense doth blesse us. And we in another sense do blesse others, Gen.24.60. Josh.22.6.

V. 20. *blessed be the name of God for ever and ever*] Psal.113.2. and 115.18.

for wisdome and might are his] Job.12.13,16. Prov.2.6. Jam.1.5. 1 King.3.9. See vers.23. of this Chapter. Daniel did see this, in that God in Wisdome did foresee, and in his might was able to effect this wondrous change of Empires, as this Vision did foreshew.

V. 21. *and he changeth the times*] This seemeth to have special regard to the revolutions of States and Empires, and to the mutations of the affaires of the world; which was the subject of the Kings Dream.

he removeth Kings] Job 12.18. Gen.14.

he giveth wisdome] This hath reference to the gift given to Daniel.

V. 22. *he revealeth deep and secret things*] As now to Daniel; and so to Joseph, Gen.37. & Chap.41. Job.12.22.

and the light dwelleth with him] He sheweth that man hath neither wisdome nor knowledge, but very dark blindnesse and ignorance of himself: for it cometh only of God, that man understandeth any thing: He is Light, and dwelleth in Light, 1 Joh.1.5. 1 Tim.6.16. Psal.139.12.

V. 23. *I thank thee*] So Mat.11.25.

O thou God of my Fathers] To whom thou madest thy promise, and who lived in thy fear; whereby he excludeth all other gods: and fastens his Faith upon Gods free and gracious Covenant, as the Ground of this mercy, and his thanksgivings, not pretending to any worth of his own.

wisdome and might] Valour and great nesse of minde in actions; and Wisdome in Counsel, and in understanding of affaires, and skill to interpret the Dream.

we desired of thee] That is, he and his companions, vers.17,18. See the benefit of conjoynt prayers; and the Modesty of Gods servants, who attribute the good things they receive from God, to other mens prayers, as well as to their own.

made known to us] Amos 3 7. Gen.18.17. and 6.13. Psal.25.14. Joh.15.15.

V. 24. *unto Arioch*] Not straight to the King; so full was he of modesty and humility; and so free from pride and arrogancy: and haply to stop him from present execution.

to destroy] So 1 King.2.25,29. 1 Sam.22.17,18. Souldiers, and chief Commanders used in such cases.

Destroy not the wise-men] See the mercy of Gods servants; Daniel sues to save the life of the Wise men: not that he favoured their wicked profession; but in that he had a respect to equity and mercy: because the King proceeded according to his wicked affection and fury; and not considering at all, if their Science were lawful or no.

V. 25. *Then Arioch* &c.] Doubts nothing of Daniels truth, honesty and wisdome; but hasts to bring Daniel, and this welcome message to the King, the more to ingratiate himself into his favour: And herein ascribes to him more then truth was, as Courtiers use to do. For he fought not Daniel, unlesse it were to slay him, vers.13. nor found him; for Daniel offered himself unto him, vers.24.

I have found] Chald. *that I have found*. It seems then that Daniel was but yet a Novice; as yet of no such Name and Fame, as afterwards. This was his first rising; this being but the second year after his three yeares of Education ended.

Captives of Judah] Chald. *Children of the Captivity of Judah*.

V. 26. *The King answered*] That is, spake. For in the Chaldee, and Hebrew, and Greek also the word translated, *answered*, is very often used, when no question before is asked. So Job 3.2. Mat. 22.1. and 11.25. and 17.4. Luk.14.3.

art thou able ?] Though he found him ten times better then the Astrologers, Chap.1.20. yet, either that hath reference to future times; or, in the throng of his mighty affaires, and sudden trouble of his spirit at this Dream, he did not recolle& himself to think upon Daniel: as neither Belshazzar did, Chap.5.10,11.

V. 27. *the secret*] Is a divine Revelation; no Natural Dream. And therefore not within the power of man, to reveal, or interpret.

cannot the wise-men] No more then they could read the Writing, Chap.5.7,8. nor those Magicians in Egypt could do those miracles, Exod.8.18,19. and Chap.9. and 10. Daniel first sheweth the insufficiency of the Wise-men, before he sheweth Gods power.

V. 28. *but there is a God in Heaven that revealeth*] He sheweth, that Man by reason and art is not able to attain to Gods Secrets; nor Sorcerers by the help of their false gods: but the understanding only thereof must come of the true God. Whereby he smiteth the King with a certain fear and reverence of the only true God, of his Wisdome, and Power; to draw him from his false gods, that could not help his Sorcerers in this their danger. And that he might be the more apt to receive the high mysteries that should be revealed to him. See Gen.40.8. and 41.16.

maketh known] Chald. *hath made known*.

in the latter dayes] Or, *in the end of dayes*; as Gen.49.1. Esay. 2.2. Micah.4.1. & &c.2.17. that is, in time to come, after thee, even to the Messiah; as is declared, vers.29,45. See Jer.23.20. Ezek.38.8.

are these] Of that same argument as thy thoughts were before thy Dream, vers.29,30.

V. 29. *Thy thoughts*] Daniel from God tels him, not only his Dream; But more also, even his waking thoughts before his Dream.

came into] Chald. *came up*. God sometime satisfieth the curious desires of great men for the good of his Church.

V. 30. *for any wisdome that I have*] He arrogates nothing to himselfe; But honours the King, in that for his sake God vouchsafes both the Dream, and Interpretation: to insinuate the more into the Kings heart, a mind and affection to the true God. So before, vers.19.

but for their sakes] Meaning for the Jews sake also, and all the Church (which Nebuchadnezzar had then in his Dominions, and power) was granted to Daniel, the revelation both of the Dream, and the Interpretation: or simply, for the sake that it might be made known to the King; for the word *their* is not in the Original.

The thoughts of thy heart vers.29

V. 31. *sawest*] Chald. *wast seeing*; in a Dream, vers.1.2.

a great Image] Hieroglyphically representing the various changes of Kingly governments in the World, till the coming of Christ; which was from this time above six hundred years.

whose brightnesse] See Chap.4.36.

terrible] Not so much to affright, as to astonish with admiration; as Luk.7.16. & 1.65. Mat.9.8. or as in the first verse of this Chapter.

V. 33. *part of Iron, and part of clay*] Some parts of them of the one, and some parts of them of the other; and not the whole feet, composed of a matter arising from a commixtion of Iron and clay. See vers.42.

V. 34. *was cut out without hands*] See vers.45. without art or industry; without Engines and humane helps. See Esay.45.9.

V. 35. *like the chaffe*] Such is the glory of all humane kingdomes, of worldly men, and of all earthly felicity, Eccl.1.2. Psal. 37.35,36. Job.20.6.——8. Psal.39.5. Such use Nebuchadnezzar should have made of this Vision.

no place was found] As Psal.37.10,36. & 103.16.

became a great mountain] Grew by degrees to a great mountain after it smote the Image.

and filled the whole earth] Exceeded all the other Empires.

V. 36. *This is the dream*] He appeals, as it were, to the Kings conscience for the truth hereof in all particulars. And therefore that he cannot doubt of the truth of the future interpretation.

we will tell] Joynes his Companions with him in his modesty, and humility; and because of the help of their prayers: though the revelation was vouchsafed to him alone, vers.19.

V. 37. *Thou O King*] And his successors in the Empire, Jer.27. 6,7. Ezek.26.7. the Babylonian alone: not the Assyrian: much lesse must it be fetched so high, as from Nimrod, Gen.10 9,10.

a King of Kings] Ezra.7.12. as Deut.10.17. and as Gen.9.25. as Cant.1.1. and as the Oracle was called *fanfan fanfanorum*, the most holy place. Nebuchadnezzar had many Kings feodary and tributary unto him, and under him: and Captives with him in Babylon, 2 King.25.28.

hath given thee] And would do more: as this Dream shews: for this was but in the fifth year of his reign. See Annotations on vers.1. Chap.4.25. & 5.21. Ezra 1.2. This Donation of God should have prevented that pride of his spirit, Chap.4.30. & Esay.14.12, 13. which was like that of the Assyrian, Esay.10.8—— 16.

V. 38. *And wheresoever*] In all thy large Empire, Chap.4. 12.21,22.

thou art this head of Gold] He understandeth not only the person of Nebuchadnezzar, but the Chaldean Empire: called a *head*, because it was the first of these 4 Monarchies. For the Assyrian Empire was past and extinct. And Nebuchadnezzar desired only to know what should be after him, vers.29,30. And of gold, it is said to be in regard of its glory, riches, splendour, and magnificence in all greatnesse, Esay.13.19. & 14.11,12,13. Babylon is called *the golden City*, Esay 14,4. and monstrous was that Colossus of gold, made by the King, Chap.3.1. It is likened to a Lion, Chap.7.4

V. 39. *arise another kingdome*] That of the Persians, and the Medes, begun by Cyrus the Persian, and Darius the Mede, Chap. 4.30, 6.28. & 9.1,2. This is figured by the breast and arms of silver, vers.32. and by the bear, chap.7.5. and by the ram with two horns, Chap.8.3. and that in regard of the conjunction of both these Nations in one Empire. See, Esay 21.2. This though rich and splendid, yet not like that of the Babylonians, Dan.7.5. and 8.3. & 11.2. and they worse touching ambition, cruelty, and all kind of vice; shewing that the world should grow worse and worse, till it was restored by Christ.

Inferiour to thee] In peace, prosperity, and glory; not in length of duration, or extent of dominion, Paulus Orosius book 3. Chap.8,&c.

third Kingdome of brasse] That which Alexander got by overcoming Darius Codomanus; represented by the Belly and Thighes of brasse, vers.32. And by the third Beast, the Leopard, Chap.7.6. And also by the he-Goat, Chap.8.5. But with this difference, That in that representation of the he-Goat, Chap.8.21 The whole Empire of Alexander the Great, and all his Successors also in the Grecian Empire are understood, as the Text in that Chapter cleares it. But here onely, and Chap. 7.6. the Empire in Alexanders own person, and the power of Greeks with him, is understood: and all his Successors in that Grecian Empire, are made the fourth Kingdome here, represented by the Legs of Iron, and feet part of Iron, and part of clay, vers.33,40,41,42,43. and are also made the fourth Beast, Chap. 7.7,8. See Chap 11.3, &c. Alexanders Kingdome here is said to be of brasse; Because he did nothing else but devoure by force of armes, which were anciently made of brasse tempered: alluding also herein to the state of this Kingdome, that it was worse then the former; as brasse is worse then silver. And it continued but for a very small time; only six years in Alexanders person after the conquest of Darius.

rule over all the earth] Over a great part thereof, so that he shall obtain the greatest Empire of the world; called universal, by popular speech, Dan.8.5. Luk.2.1. So did Alexander the Great with the whole power of Greek States, which made him their King for the Persian War. Of the largeneſſe of his Empire, we may read Plin.lib.4.cap.10 Justin.lib.12. Q Curtius,l.10.

V. 40. *The fourth Kingdome shall be strong as Iron*] Signified by the fourth beast, Chap.7.7,8. So understood of the Greeians joyntly. By the two legs, and feet, part of Iron, and part of clay, vers.33. is understood by some, the Roman Empire; and that before Christ second coming, divided into the West and East Empire; the Latine and Greek Empire, the German and Constantinopolitane; whose armes are the spread Eagle with two heads. Some apply it to the State of the Roman Empire before Christs birth. Both meet with such difficulties and impossibilities herein, as make them various, inconsistent, and unfound in their assertions: and the truth is, That the taking in the Romanes here, is an errour hurtful to Daniels book, and to all Christianity, and other Stories, being inconsistent with them; and hath no colour of truth from Daniel. But the contrary; as appears, vers.34,35. and vers.44,45. See the *Annotations*; and Chap.11. Some here will go so far as to have Antichrist included. But all that can be true therein is, that what things are spoken here, and Chap.7.7,8. and 11.21,38,30,31,32,36——38. may be by way of analogy or Type referred to Antichrist. An possibly in regard of a like revolution of things happening, St. Paul to the Thessalonians, and St. John in the Revelation, may allude hereunto. As that of Gog and Magog, Revel.20.8. doth to that in Ezek.38. & 39. Chapters. We conceive, that in the first and proper sense, The Successors of Alexander the Great are here understood the Seleucidæ, and Lagidæ, reigning in Syria, and Egypt; who more sharply oppressed the Church then all others; insomuch, that they have gone about to do violence to the conscience, Ch. 7.7,8, & 8,9,10,24. & 11.4,5,31. And this Kingdom is called of Iron, a base metal, but very hard; a metal for war. And indeed this Kingdom was cruel, and tyrannical, and bloody, specially to Gods people, the Jews. See Chap.11. and the books of Maccabees. The condition of it is further described to be very variable; somewhile powerful, and other-while very weak; a quality very agreeable to these two Kingdomes of the Seleucidæ, and Lagidæ, Alexanders Successors, in regard of their originals, Acts, and events.

And bruise] Whom? even the Jews Nation: but the wise Daniel hideth that, which would cause them to be more hated of the heathen. Confer with these words, Chap.7.7,8,23. and 8.24. and 11,22, &c.

V. 41. *the feet and toes*] Insists more largely in this, and the two verses following, upon that in the 33 verse; as the thing most concerning the Jews, and their calamities by these oppressours; that so they might be foretold of them, and strengthened against them.

the Kingdome shall be divided] Into the Seleucidæ that held Syria, and the Lagidæ that reigned in Egypt; called the Kings of the North, and of the South, Chap.11.5,6. and they had continual Wars and discords among themselves.

V. 42. *the toes*] The provinces and principalities annexed to these two Kingdoms.

part of Iron] He hath regard to the variety of the state of the two Kingdoms, and their annexed provinces and principalities, often raised up, and powerful; and often abased, and depressed one by the other; and afterwards by the Maccabeans. See Ezek.38. 21, &c. and in the end by the Romans.

partly strong] In relation to Judah, in dealing against them. So unto Antiochus Epiphanes; or somewhat farther, ver.40.

broken] Or, *brittle*.

V. 43. *with the seed of men*] Those Kings of Syria and Egypt shall contract affinity, by giving one another their daughters in marriage: for Ptolomy Philadelphus gave his Daughter Bernice to Antiochus Theos. Antiochus the Great, gave his Daughter Cleopatra to Ptolomy, Epiphanes; &c. Chap.11.6,17. 1 Mac.10.51. and 11.9. whereby notwithstanding they cannot be joyned in heart, and make a firme and constant union.

not cleer one to another] Chald. *this with this*. Marriages made for bad, or by-ends, seldome or never thrive.

V. 44. *and in the dayes of these Kings*] Chald. *their dayes*; or, *after the dayes of those Kings and kingdomes*. So Job.27.15. those that remain of him shall be buried in death; that is, after death: In the dayes of those last Kings; when the Kingdomes of the Seleucidæ, and the Ptolomies are fallen: or about the end of those Kingdomes of Syria and Egypt. He interprets that, vers.34,35.

a Kingdome] Spiritual and heavenly, of the Messiah manifested in the flesh, Chap.7.13,14,27. John the Baptist looked to this; and our Lord also, saying, *The Kingdome of heaven is come*: and so did St. Paul, 1 Tim.1.17.

which shall never be destroyed] Chap.4.3,34. & 6.26. & 7.14,27. Mic.4.7. Luk.1.33. Esay 9.7. Psal.145.13. His purpose is to shew, that all the Kingdomes of the world are transitory; and that the Kingdome of Christ shall only remain for ever.

kingdome] Chald. *kingdome thereof*.

shall not be left] As the former kingdomes, and Monarchies were the Chaldean to the Persian; and the Persian to the Grecian: But shall ever remain and abide in Christ: so Militant here; as *the gates of hell shall not prevail against it*; and after for ever triumphant in heaven.

break in pieces] For that the Son of God, Soveraign King of the world, is he that at all times hath destroyed all Empires, and powers contrary to his, Psal.2.9. Isa.60.12, &c. Zach.11.8. 2 Cor.10. 5,6. who having made an end of subverting these four Monarchies, in their several times, with the ruine of these last Kingdomes of Syria and Egypt, in the beginning and rising of the Roman Monarchy, hath establisht his Universall Kingdome, though amongst his greatest enemies. The Empire of the Romans then cannot be understood and comprehended in these Kingdomes. It being not broken to pieces, so that no place was found for it, by this stone, when it came, but rather begun then, or most flourishing, and still remaining, in some degree, to this day.

V. 45. *Stone*] Psal.118.22,23. Mat.21.42. 1 Pet.2.4, &c. Esay 28.16. Act.4.11. Zach.3.9.

was cut out of the mountain] Meaning Christ, who was born indeed of the Virgin Mary, but sent of God from the Mount of heaven. See Esay 51.1,2.

and it shall stand for ever] This Kingdome of Christ, at the beginning should be small, and without beauty to mans judgment, base: then all those former Meetals; and should be set up and carried on by poor and base means, in mans eyes, by the foolishnesse of preaching; but yet should at length grow (by the only power of God, without force and humane art) to a great Mountain, ver.35. and fill the whole earth, Esay 49.23. & 60.12. And this Kingdome which is not onely referred to the Person of Christ, but also in its degree, to the whole body of his Church, and to every member thereof, shall be eternal: for the Spirit that is in them is life eternal, Rom.8.10. See 2 Cor.13.12. Ephes.1.23.

without hands] Or, *which was not in hand*. Things wrought without means do effect wonders: so doth Christ, brought into the world, by the work and power of God, set up his kingdom. For the stone is the power of Christ, or Christ that chief corner stone, weak and base in mens eyes; but a stone of stumbling, and rock of offence, able to break in pieces all oppoſites, vers.34,35. Isai. 8.14,15. And Christ did not, by any humane arc and authority, enter upon his Kingdom, and the administration thereof, but by the sole will of the Father, and operation of the Spirit.

the iron] That image, vers.31,32,33. Wise Daniel again toldeth, first how the last shall be destroyed, and not how Nebuchadnezzars house first should fall. So vers.34,35. So he dealeth in Chap.7.11,12. Mat.1.11. to distinguish him from Nebuchadnezzars false gods

hereafter] Chald. *after this*: vers.28.

interpretation thereof sure] Not feigned, to flatter the King; as this King discovered the Magicians would have done, ver.9.

V. 46. *worshipped Daniel*] The power that the opinion of a Deity, hath in, and over the greatest Monarch. He being ignorant of the true God, and his worship; and deeply struck with an admiration at Daniel, and apprehension of some divinity in him, Chap.4. 8,9. & 5,11,14. he was ready, as Idolaters use to be,

Act. 14. 11. & 28. 6. to yield himself, and to command others to offer a divine worship unto Daniel; a worship due indeed, and proper onely to God, though he did not take Daniel to be that true God. But no doubt, Daniel withstood it, and turned the worship unto God; as may be gathered by Daniels piety, Chap. 1. verf. 8. and the Kings answer to Daniel, in the next words. So the Angel refused to be adored of John, bade him worship God, Rev. 22. 9. See Act. 10. 25, 26. & 14. 13, 14, 15. Yet fome Papists here, are willing enough to justifie both Nebuchadnezzars act, in giving this worship to Daniel, and Daniels act in receiving it (for, say they, here is not a word of his refusing it.) And all, thereby to make the better way for the justification of themselves, in the idolatrous worship they give to Saints and Images.

commanded] Chald. *said*. If a Kings word be a command, then much more is Gods.

offer] As Act. 14. 11. More then Alexander the great did to Jaddua the High Priest: Josephus of the Jewish Antiq. 6. 11.

V. 47. *The King answered unto Daniel*] Admonishing the King, most likely, of his errour, and telling him of the true God, as formerly, verf. 27, 28, 30, 45.

God is a God of gods] A God, above the gods of his Magicians; the onely true God. This confession was but a sudden motion. And so it was also in Pharaoh, Exod. 9. 27, 28. But his heart was not throughly touched; as appeared soon after-ward.

a revealer of secrets] Esay 41. 22, 23. Psal. 139.

V. 48. *made Daniel a great man*] So Joseph advanced, Gen. 41. This was about two years before the captivity of Jeconiah: an encouragement for the faithful, to submit to Nebuchadnezzar, and to go willingly to Babylon; their own Nobles being so advanced there. Thus was Mordecai advanced, after in the time of the Persian Monarchy, for the safety and deliverance of the Jewes, Esth. 8. 2.

great gifts] Not that the Prophet was desirous of gifts, or honour, Chap. 5. 17. but because, by this means, he might relieve his poor brethren, which were grievously oppressed, in this their captivity; and also he received them, lest he should offend this cruel King, which willingly gave them; and would be as good as his promise, verf. 6.

chief of the governours] Chap. 4. 9.

V. 49. *Daniel requested of the King*] He did not this for their private profit, but that the whole Church, which was then there in affliction, might have some release and ease, by this benefit. And hence we see, that men which have the favour of Kings, should prefer good men, whom they know to be such, as Daniel knew these to be, to such places, as they cannot attend to execute themselves.

over the affairs of the Province] His Chambers, and his comings in, and dispatches: and also his affairs abroad in the Provinces.

Daniel sate in the gate of the King] Meaning, that he was a Judge; Judges did use to sit in the Gates for judgement, Deut. 21. 19. Amos 5. 15. that he had the whole authority; so that none could be admitted to the Kings presence, but by him, or him chiefly. For the Chaldean and Persian Kings were stately and curious, in admitting of accesse, Esth. 4. 11. He stirred not from the King, being, as it were, the master of his Palace, and the chief Minister, and Officer of his Empire; of greatest power and familiarity with the King.

CHAP. III.

Verf. 1. *Made an Image*] This was done, after that, in the former Chapter; as appears, Chap. 2. 49. and the twelfth verse of this Chapter: and likely, about two years after that Dream, in the former Chapter, about the seventh year of Nebuchadnezzars reign, and a little before Jechoniah's captivity; seeing onely the captived with Daniel, are accused here, verf. 8. 12. Any thing in Apocrypha prayer of Azariah, is not of credit to discountenance this. Though it puts the Papists upon a time, long after. The occasion of making this Image, is not like to be with any relation, any manner of way, to that Image which he saw in his dream, in the former Chapter, thorgh some are of this opinion. But rather, it may be, upon the like occasion, to that in the sixth Chap. verf. 1, &c. upon the envy the Chaldeans had against the Jews, for their preferment in the chief offices and honours of the kingdom, to seek an advantage thereby to ruine them; though likewise *Nebuchadnezzar* might the rather be moved, to yield to such a motion made, as seeking and feeding, therein, his own ambition, and vain glory, under pretence of religion and holinesse, in making, that is, in causing to be made such an Image to his Idol Bel. Pagan stories have many examples of the like Colosses, dedicated to idols. This Image, likely, was the Image of a man: yet we can hardly conceive, with some, that he made this to be dedicated to himself, to be worshipped thereby, as a God; though the pride of his heart, and the vanity of his mind, was very great, and he much fallen from that, Chap. 2. 47. and not much come short of the King of Tyre, Ezek. 28. 2. And if we consider what kinds of gods the Heathen had, & worshipped as such, even such as had been infamously vicious men; as for instance, their Jupiter, or chiefest god; and what numbers they had of them; Hesiod sayes, 30000. Tertullian in Apologetico, speaks of 30. whom they called all Jupiters. We may the lesse marvel, if some famous Monarchs, among the Heathen, such as this Nebuchadnezzar, and Alexander the great, might affect such a deity, if not in their life time, yet an *ἀποθεωσιν*, after their death; and to have such like honour done to them, as were to those conceived Deities. See Esay 14. 12, 13.

of gold] It is likely it was gold without, and hollow within. A great expence upon this Idol, which might have been bestowed upon better uses. But this hath still been the custome of Idolaters, to spare no gold, to think nothing too costly and dear for their Idols, Hos. 2. 8. & 8. 4. Exod. 32. 2, 3, 4, 31. 1 King. 12. 28. Deut. 7. 25. & 29. 17. Judg. 8. 26, 27. Psalm 115. 4. Esay 46. 6. Jer. 10. 9.

six cubits] Diameter, that is, through the traverse of it, or overcrosse the body, as it is likely. Also besides, there being no proportion of six cubits of breadth, and sixty of height, it is fit to be supposed, that in, and under the number of sixty, is comprehended some great pedestal, upon which the statue stood. Of cubits, see *Annotations* on Ezek. 40. 5.

Dura] *Deeva*; Ptolomy in his sixth book of Geography. Set it up in an open champian place, that it might be the better seen and worshipped of all.

V. 2. *gather together the Princes*] He calleth all sorts, verf. 4. But the great men, and officers, onely, are here named, as best serving, to set forth the honour of this Dedication; and by their example, to draw on others to the same idolatrous worship. Magnates, are magnetes: as in water face answereth to face, Prov. 27. 19. So, for the most part, the mean correspond with the manners of the mighty. The several kinds of Officers, here named, are not now, by us, very certainly distinguishable; as neither the several kinds of instruments, verf. 5, 7, 10, 15. nor the several sorts of attire, Esay, 3. 18.——24. His earnestnesse in superstition, should teach godly Princes, to be forward in setting up true Religion, and promoting it.

to the dedication] Shewing, that the Idol is not known for an Idol, so long as it is with the workman: but when the ceremonies and rites are recited and used, and the consent of the people had, and invocation made, then of a block, or Image, they think they have made a god; or an excellent means, or manner for the worship of their God. And in this point of their dedication, they might likely take some hint, and general notion, from the people of God; among whom, by Gods command, in other cases, dedications were practised, with sacrifices and musick, and sundry ceremonies to that end used, divers dayes; as Numb. 7. 1 King. 8. Ezra 3. & 6. Neh. 12. See Deut. 20. 5. Psal. 30. in the inscription.

the King had set up] This was sufficient with the wicked, to approve their religion, if the Kings authority were alledged for the establishment thereof; not considering in the mean season, what Gods words did permit.

V. 3. *Then the Princes*] Some of these words following, are rendred as well as our English words, and offices will bear: and the like is done in the instruments of musick, in the 5, 7, 10, 15 verse.

stood] Wondring at such an Image; and with their minds intent to hear, and obey the Kings will, upon the sound of the musick, to worship the Image.

V. 4. *aloud*] Chald. *with might*. Many Heraulds, likely, for so great a multitude; and several Heraulds, for several languages.

it is commanded] Chald. *they command*.

V. 5. *ye fall down and worship*] The musick sounding, and the the people adoring and praying. Here the falling down, would soon discover who stood up, and see who refused, if any such should be. All this the Devil likes to be done to Images and Idols, which God forbids, Exod. 20. 5. either absolutely, or relatively; mediately, or ultimately, to be done to them. And yet the Devil tempted our Saviour to have done it himself, Mat. 4. 9. But this worship, when it is not civil, but religious, the Saints and Angels of God, do only yield it unto God; as Gen. 22. 5. & 24. 26, 52. Exod. 34. 8. 2 Chron. 20. 18. & 29. 29. Apoc. 4. 10. Psal. 95. 6. And they refused to to have it yielded to themselves, Apoc. 19. 10. & 22. 9. Act. 10. 25, 26. Mat. 4. 10.

V. 6. *the same hour*] The hot and cruel zeal of Idolaters, in and for their Idolatrous worship, verf. 13. Here is no time of respite, no delay, ver. 15.

V. 7. *Therefore at that time*] There can be nothing so wickedly commanded, but multitudes will be ready to obey it. Such is the power of a Kings command; and the dread of punishment: and so little are multitudes to be followed in matters of Religion. All the people, nations and languages, that were here gathered, (for all individuals could not be) did fall down, and worship this golden image.

V. 8. *wherefore at that time*] They greedily took this occasion, which was the thing they sought for, to accuse the Jews: Or, as the Chaldee hath it, They did eate accusations. They did it instantly; having their eyes upon their posture, more then upon the Image,

Image, knowing before, that these men detested their Chaldean gods. Therefore as soon as ever the heat of the adoration, and dedication was over, they delay no time, but presently accuse them.

V. 9. *O King, live for ever*] Chap. 2. 4.

V. 10. *Thou, O King*] Verf. 4, 5, 6.

V. 12. *certain Jews*] See *Annotations* on verf. 1.

Shadrach, Meshach, and Abed-nego] It seemed that they named not Daniel, because he was great in the Kings favour; or upon some just occasion, of sickneslle, or publique affairs, was absent; or from some just occasion, of sickneslle, or publique affairs, was absent; if he did not purposely absent himself; thinking, that if these three had been destroyed, they might have had the better occasion to accuse Daniel after. And this, declareth, that the policy, in erecting this Image, was invented by the malicious flatterers; which fought nothing, but the destruction of the Jews, whom they accused of rebellion and ingratitude.

have not regarded thee] Chald. *have set no regard upon thee*.

whom thou hast set over] The greater (as they imply) is their rebellion, and ingratitude.

thy gods] Multitude of gods, with the Heathen, through the ignorance of the one true God. Yet the wiseft of the Heathen, constantly avowed, one only true God.

nor worship the golden image] They not so mad, as to think the images to be gods. The King himself, distinguisheth between his gods, and the images of them, verf. 14.

V. 13. *in his rage*] Much more should we be zealous, for the true worship of the true God.

commanded to bring] It seems they were there, in obedience to the first part of that command, ver. 2. which cleerly included them; though they would not worship; ready there, to shew, and avow their detestation of that idolatry; and to answer any thing in that case, might be laid against them. Or else, surely they were not far off: for this Dedication, likely, lasted certain dayes.

V. 14. *true*] Or, *of purpose*; as Exod. 21. 13. He wonders, and scorns they should take upon them, to be wiser in the true Religion, then he: Yet for all his rage, he condemns them not upon hear-say; but brings them to answer for themselves, Act. 25. 16.

V. 15. *Now if ye be ready*] Signifying, that he would willingly have them to be a good example of obedience to others; and that he would receive them to grace, if they would now, this day, or the next day of the Dedication, at the sound of the musick; (though rather his heat, and the rigour of the decree, verf. 6. promise no such favour, to put it off to another day) obey his decree. The imperfect speech, argueth his heat. Some of the names of the musicall instruments, seem to be derived from the Greek tongue; as if they had first received them from the Grecians; as Cythera, Sambuca, Psalterium, Symphonia.

but if ye worship not] Though they were dear to him, for their own wrath and wisdome, and services they did him, in the affairs of the Province of Babylon; as also for Daniels sake: yet all that should not asswage his wrath, nor cool his zeal, for his idolatrous service.

ye shall be cast] This is the weapon-Persecutors use, against Gods Church and Children.

who is that God that shall deliver you?] A proud speech against God, as Exod. 5. 2. Esay 36. 20. 2 King. 18. 30. He forgets himself, and that confession of his, Chap. 2. 47. See verf. 28.

V. 16. *not careful*] The matter is such, as needs no time of deliberation, nor answer at all; at least in words, but rather in deeds of constancy and courage on our part, 2 Macc. 7. 2. And God, for his part, will answer for himself, he is able enough to clear his power, against thy proud boast and threat. They should have done injury to God, if they should have doubted in his holy cause; and therefore they say, they fear not the danger, or death threatned; they are resolved to die for Gods cause; and when men have God on their side, they are not troubled to answer before great men. See Matth. 10. 19. Mar. 13. 11. Luk. 12. 11. Acts 4. 19. Rom. 8. 37.

V. 17. *is able*] They ground on two points; first, on the power and providence of God over them, against his proud brag, verf. 15. And secondly, on their cause, which was Gods glory, and the testifying of his true worship, with their bloud; and so make open confession, that they will not so much as outwardly consent to idolatry.

and he will] Psal. 27. 1. & 118. 6. Micah 7. 7. This was their trust, either upon special instinct, or upon the many examples of Gods like dealing with many of his servants, in like cases, whereof the Scripture is full.

V. 18. *But if not*] That is, will not. They do not say, He cannot, Matth. 8. 2. God might see it best for them to suffer. And however, though Gods judgements may be sometimes secret, they are always just. And therefore they are resolved, without all care, or cunctation, notwithstanding any danger, not to obey his idolatrous will.

we will not serve thy Gods] Thus the servants of God, will run through any danger, rather then sin against God; Heb. 12. 4. Singular faith, and fortitude, piety and constancy.

V. 19. *full*] Chald. *filled*.

form of his visage changed] Passions of the mind, soon appeare in the face, Gen. 4. 5. & 31. 5. Dan. 5. 9. Joel 2. 6 Ezek. 27. 35. Esay 13. 8. Neh. 2. 2. Neither the majesty of his place and person, nor the presence of all his Peers, nor the celebrity of that solemnity, could any way moderate his furious passion.

seven times] Chald. *once seven times*. It may be exactly so much: Or, a certain number put for an uncertain, to signifie very much more then afore; as Esay 4. 1. Prov. 24. 16. Psal. 12. 6. The apocryphal addition, at the end of Azariah's prayer, relates, that the flame streamed forth, above the Furnace, 49 cubits. Indeed, this would the sooner have dispatched them, and shortned their pain; but the mad King (*ira furor brevis est*) heeded not that: And the wise God, made it serve, to make the miracle the more marvellous. Idolaters are cruel, when they are crossed; and the more the tyrants rage, and the more witty they shew themselves, in inventing strange and cruel punishments, the more is God glorified by his servants, to whom he giveth patience and constancy, to abide the cruelty of their punishment, and to fleight them and it; knowing, that either he delivereth them from death, or else, for this life giveth them a better.

wont] It seems, this was a usual kind of capital punishment, among the Chaldeans, Jer. 29. 22.

V. 20. *most mighty*] Chald. *mighty of strength*.

in his army] Or, *guard*, then attending him. See *Annotations* on Chap. 2. 14.

V. 21. *In their coats*] Chald. *mantles*. Some translate them Breeches; but these were not much in use with the Jews. Those they had on them, of what kind, and how good or precious soever, for hast, verf. 22. Whereas, others, likely, in case of like punishment, were cast in naked. And Gods providence made use of this, to the increase of the miracle, verf. 27.

hats] Chald. *tirbant*. The word is neereſt the Greek word, σισάρων.

V. 22. *the flame*] Chald. *spark*. Catched hold of them, and burnt them.

slew those men] The fire wanted not its power of burning, but obeyed its Creator, in slaying these, and not hurting the other. It is not good to be instruments of great mens cruelties; for such sometimes fear worse, then either principal authors, or sufferers. We cannot say, that these men were the perswaders of Nebuchadnezzar, to this burning rage and cruelty.

V. 23. *fell down bound*] But straight were loosed, and walked in the midst of the fire, verf. 25. The bonds burnt; and no smell of fire on them, or their cloths, verf. 27.

V. 24. *astonished*] As he had cause: and it touched him most, who had cast them in.

rose up] From his Chair of majesty, and throne of installation or inauguration; to go to the furnace.

in haste] As soon as the miracle was discerned; which was presently. And therefore not the next day after. Thus God can make a sudden change in the greatest Monarch. So Chap. 5. verf. 6.

Counsellors] Or, *Governours*: Not unlikely their Accusers.

three men] And no more: and those bound too.

V. 25. *Lo, I see*] He was hard by the furnace to see the execution: or now come to it, to see the miracle. And saw now four, and them loose, and walking, and not touched with the fire.

walking] The furnace was great. That long prayer of Azariah; and long song of them all three in the midst of the fire and furnace, are Apocryphal Additions, made Canonical by the Trent Synod of the Roman Church.

they have no hurt] Chald. *there is no hurt in them*, Psal. 49. 7. and 66. 12. Esay 43. 2. Here the fire said, *It is enough*, Prov. 30. 15. To ascribe this to their Virginity, or fasting, is without warrant. The Holy Ghost ascribes it to their Faith, Heb 11. 34.

and the form of the fourth is like the Son of God] Or, like a son of the gods; or like some young God; most bright, beautiful, and Divine. Such were the Heathenish Opinions. But the doubtful words in the Heathen Kings speech, have been well taken of the ancient, as they best might mean: And so some understand him hereby to mean an Angel; and so he calls him expressly *an Angel of God*, ver. 28. And the Angels do bear a form and likenesse of God, and are called in Scripture the *Sons of God*, Job 1. 6. & 2. 1. & 30. 7. and are Gods Ministers and Messengers, as the word doth signifie, sent by him to do his Will, and deliver his servants; as Act. 12. 7.—— 12. And all this might Nebuchadnezzar hear or learn of Daniel. But whatever Nebuchadnezzar did, we yet may understand this fourth to be, as the words do literally bear, the very true Son of God, our Saviour Christ; who is with his servants in their extremities.

V. 26. *mouth*] Chald. *door*. So neer as he might with safety; the fire being now not so raging.

the servants of the most high God] Thus, God convicts the conscience, and doth sometimes miraculously force great men to honour him, and his servants.

come forth] He speaks now, no doubt, submissively; who before spake so proudly, ver. 15. This change was made by the right

hand of the most high. And here is their obedience unto God; they would not for any fear depart out of this furnace, till the time appointed; as Noah remained in the ark, till the Lord called him forth.

V. 27. *Nor was an hair——nor the smell of fire*] The least hurt cannot come to those whom God will preserve, Isa.43.2. Mat.10.30. Act.27.34. 1 Sam. 14. 45.

V. 28 *Blessed be the God of Shadrach*] He was moved by the greatnesse of the miracle to praise God; but his heart was not yet throughly touched. We see that miracles are not sufficient to convert men to God, Deut.29.3,4. but that doctrine, and the saving grace and power of God, must be adjoyned, without the which there can be no faith, and true conversion. Yet thus for a while again his heart was brought to repent and relent.

who hath sent his Angel] Nebuchadnezzar, no Sadducee, Act. 23. 8. And likely told thus much now by the three Confessors or Martyrs, upon questions and demands by him made unto them.

that trusted in him] Faith quencheth the violence of fire, Heb. 11.34.

and have changed the Kings word] That word, vers. 15. doing contrary to it, and thereby have now changed the Kings mind, in all this businesse.

and yielded their bodies] Mat. 10. 39. Joh.12.25. Luk.14.26.

except their own God] Mat. 4.10. Exod. 20.3. Likely, hereupon other Jewes were not questioned for non-adoration, after this miracle shewn, if the Dedication did hold more dayes after this. Though most of them were too prone to Idolatry, Jer. 16. 13.

V. 29. *I make a Decree*] Chald. *a Decree is made by me.* Spoken now; registred after. A better Decree then his other Decrees, chap. 2.9,13. & 3.10. And much more is it lawful, and the duty of Christian Kings, to make Decrees for God and his worship, and against sin and Idolatry.

speak any thing amisse] If this Heathen King, moved by Gods Spirit, would not suffer reproachful speeches against God unpunished, but made a Law, and set a penalty for such transgressors; much more ought all they in authority, that professe Religion, to take order that such impiety reign not; lest according as their knowledge and Charge is greater, so they suffer double punishment.

any thing amisse] Chald. *errour.* And yet for all this, wicked Jehoiakim at this time would not cease to deale amisse in Judah; untill he was buried as an asse, and had his carkasse made as dung, being cast away unburied, Jer.22.26. & 36. 30.

cut in pieces] Chald. *made piecer*, Chap.2.5. See *Annotations* upon it.

No other god that can] Not Bel himself, nor Jupiter Belus.

V. 30. *promoted*] Chald. *made to prosper.* He had done so before, Chap.2.49. Now he promoted them more, made them to prosper; or at least restored them to their honours: and forbad all any more to wrong them.

CHAP. IV.

Vers. 1. *Nebuchadnezzar the King*] This Chapter contains Nebuchadnezzars Proclamation, or Letter, and the Historical Narration of the Occasion of it. And all in such a style, as may seem to be penned by Nebuchadnezzar himself, or at least in his Name; and inserted by Daniel in his book, as is the mournful song or Writing of Hezekiah, by Esay, Chap.38. and the Edict of Cyrus, and the Letters to Artaxerxes, and from Artaxerxes; and likewise to Darius, and from Darius are by Ezra, in his book, 1,4,5,6. Chapters; as also the copy of the Letter of that other Artaxerxes to Ezra, Chap.7. But such as would have this to be a Parable rather then a true History, are no wayes to be endured.

In all the earth] Meaning as far as his Dominion extended.

peace be multiplied] Heathens sending out Proclamations to their people, begin with wishing happinesse to them. So Dan. 6.25. Therefore they have need to see, that nothing be commanded but for their happinesse. The like form of salutation is used by the Apostle, 1 Pet.1.2. & 2 Pet.1.2. and by Jude, vers. 2.

V. 2. *To shew the signes*] That God which can make the mouths of Children to speak to his praise, Psal. 8. 2. can make Heathens trumpeters of his glory.

V. 3. *an everlasting Kingdome*] Chald. *a Kingdome of eternity.* Lasting beyond all time, Chap.2.44. See the *Annotations* there.

from generation to generation] Chald. *with generation and generation*: or, with one generation as well as with another: or, to all generations.

V. 4. *I Nebuchadnezzar*] He had not conquered Egypt, until after the 27 of Jechonias, or his own 34. Ezek. 30. 1. wherefore this Vision should be about his 36 yeare: (and so about 28 or 29 years after that history in the former Chapter; and 30 or 31 years after the dream of the Image, Chap. 2, and falls out to be in the year of the world 3433. or thereabouts) And this proclamation was about a year or two before his death, his reign continuing 45 years. For his madnesse begun 12 moneths after this Vision, ver. 29. And that continued 7 years. At the end whereof he was restored to his Wits, and unto his Kingdome; and then made this proclamation, and so reigned one or two years after.

was at rest in mine house] From all enemies, and fear of such as he had subdued; so that there was no trouble that might cause me to dream. And therefore it came onely of God, who can trouble men in the height of their prosperity, Psal.30.6.

in my palace] In Babylon, ver.29,30. Chap 1.4.

V. 5. *a dream*] This was another Dream besides that which he saw of the four Empires; for Daniel both declared what that Dream was; and what it meant: And here he onely expoundeth the Dream.

Visions] More then one were in this one Dream.

of my heads] In the head is the faculty of imagination: There are the animal and natural spirits, which carry in the forms and similitudes of things to the common sense and phantasie; and raise up thoughts and cogitations.

troubled me] Chap 2.1. Joh 7.13,14. Both the Dream, and his after thoughts upon it disquieted him.

V. 6. *all the wise-men*] The greatest Princes have sometimes need of others to declare unto them, what themselves know not.

V. 7. *Magicians*] Chap. 2.2,27.

they did not make known] It was beyond their power, 1 Cor. 2. 11. Gen.40.8. & 41.16,39. 1 Cor.1.19. In that he first came abroad to others, whose ignorance in times past he had experimented, and left Daniel which was ever ready at hand; either he did it to try them, and their skill of Interpretation, whereof they vaunted, though falsly, when the dream should be told them, Chap.2.4,7. or else it declareth the nature of the ungodly, which never seek to the servants of God, but for very Necessity; and then they spare no flatterings.

V. 8. *at the last*] This word *Achoren*, in the Trent Bible is translated *Colleague*; so signifying, that Daniel was as a fellow Companion to Nebuchadnezzar. But differing so, through a mistake of the word, from all other Translations.

Belteshazzar] See the Note of Chap.1.7.

of my God] This no doubt was a grief to Daniel, not onely to have his name changed, but to be called by the Name of a vile Idol; which thing Nebuchadnezzar did, to make him to forget the Religion of God. And this place argueth, that the King forsook not his Idolatry.

and in whom is the Spirit of the holy Gods] He an heathen still, and so speaks, holding a multitude of gods; and some of them holy and good, others evil and bad, which they worshipped, that they might not hurt them; and that Daniel was inspired, taught, and guided by the Spirit of the holy Gods, and had it in him, and thereby divined: not much unlike that damosel, Acts 16.16, 19. And this further appears, by the title he gives him, ver. 9.

V. 9. *Master of the Magicians*] Chap. 2. 48. & 5. 11. which shews that Heathenish conceipt which Nebuchadnezzar still had of Daniel, which also was a grief to the Prophet, to be numbred among the Sorcerers, and men whose practises were wicked, and contrary to Gods Word.

Spirit of the holy Gods] He speaks as an Heathen still; in an Heathenish sense. The Scriptures use also the name of Gods; but understand thereby, either false gods, Psal. 96. 5, 6. or else the Angels in heaven, Psal. 97.7. Heb. 1.6. or Magistrates on earth, Psal. 82.1,6. See 1 Cor.8.5,6. Psal.86.8.

tell me the visions] That is, what the visions mean, as it followeth in the Text, the latter word expounding the former; for in the verse next before, Nebuchadnezzar telleth the dream to Daniel.

V. 10. *a tree*] Man often in Scripture is likened to a tree, and several kinds of men to several kinds of trees, Mat. 3. 10. & 12. 33. Jude 12. Psal. 1.3. & 49.20. 2 King.14.9. Ezek.17.24. & 31.3. Here by the tree is signified further the dignity of a King, whom God ordains to be a defence for all kind of men, and whose state is profitable for mankind.

in the midst of the earth] Indeed Babylon was much about the midst of the earth.

V. 12. *the beasts of the field*] Ezek.31.6. applyed to the Assyrian. The right and true use of Monarchy and Magistracy is hereby hieroglyphically and excellently decyphered.

V. 13. *a watcher*] Meaning the Angel of God, which neither eateth nor sleepeth; but as one full of eyes, as in that vision, Ezek. Chap. 1. 18. & 10. 12. is ever watchful and ready to see, and do Gods will; as the Eccho still readily answers the voice: and is not infected with mans corruption, but is ever holy: And in that, that he commandeth to cut down the tree, he knew that it should be cut down, though not by man, yet by God, ver,31.

an holy one] Chap. 8.13. How Heathenish Nebuchadnezzar should come to this apprehension and knowledge of this person we know not; unlesse he might gather it out of those words in the vision, vers. 17.

cryed alone] Chap. 3. 4.

V. 14. *Hew down the tree*] See the change of humane felicity. And when God calleth great men to account for their sins, he maketh through work with them, leaving neither fruit, nor leaf, nor branch,

branch, Ezek. 17. 9. Job 18. 16. Esay 9. 14. Thus God drowned Pharaoh, who had caused the male-children of Israel to be drowned. Gods thunderbolt breaketh and burneth the strongest Oaks and highest Buildings.

from under it] That is, from abiding there.

V. 15. *the stump of his roots*] When God dealeth heavily with his people.

Let it be wet with the dew of heaven] That is, him that is signified by this stump. Lying without, abroad, night and day, Cant. 5. 2. Babylon is an hot country, and the Winter there, but little cold.

V. 16. *Let his heart be changed*] His heart; not his manly shape and figure. Hereby he meaneth, that Nebuchadnezzar should not onely, for a time, lose his kingdome, but be like a Beast; should think himself to be, not a Man, but a Beast; and so live, and lie, and feed as a Beast, vers.25,32,38. God can make a mans heart, as stupid as a beasts: So wise a man, a mad man, vers. 34, 36. He, who in his heart, would have been a God, now, in his own heart, to be a beast.

Let seven times passe over him] In that miserable estate and condition. See vers.23,25,32. These times were years: as in another case, the interpretation is made in the Text it self, Chap. 11.13. And these years, such as our years: for such are the years, in Scripture accompt; as may distinctly be gathered out of the history of the Flood, Gen. 7. 8,9. Chapters. We may not then conceit, here, other kinds of years, as some do; nor conceive a number certain, to be put here for an uncertain. He then that destroyed Solomons Temple, that seven years work of so many thousands, should be, exactly, so many years beside himself. The remarkable, memorable judgement of God, upon so mighty an enemy, and destroyer of his People, City, and Sanctuary.

V. 17. *this matter*] God hath decreed this judgement, and the whole Army of Heaven, have, as it were, subscribed unto it; like as also, they desire the execution of his decree, against all them that lift up themselves against God.

the watchers] That is, of God, vers. 24. God the Father, Son, and Holy Ghost; enviroued with his Angels; described in Scripture, as those that sit in counsel with God, 1 King. 22. 19, 20. Job 1. 6.

and the demand by the word of the Holy ones] Or, *according to the word of the Holy ones, is this Petition.* Intimating, that in the consultation, as it were, about the punishing of the pride of Nebuchadnezzar, the holy Angels petitioned for this very thing; as well as the Holy ones, and Saints on earth, petitioned against him.

the living may know] Even by Nebuchadnezzars own publishing and proclaiming of it, vers. 2,3,5,37. God bringeth down the kingdoms of men, to make his own known, Luk.1.52. 1 Sam. 2. 6,7,8. Psal. 75. vers.6,7.

V. 18. *declare*] And that speedily: His guilty conscience, and this kind of dream, made him suspect the worst; and he would fain be out of pain.

the Spirit of the holy Gods] He speaks still as an Heathen man. See vers. 9. And hee spake now upon former experience had.

V. 19. *was astonied*] Both in regard of the sad interpretation; and also, because it lay on his part, to expound it to the King, who had so much honoured him: and whose peace was profitable, both to Daniel, and the people of the Jews; for which they were commanded to pray, Jer. 29. 7. So the Prophets used, on the one part, to denounce Gods judgements, for the zeal they bare to his glory; and on the other part, to have compassion upon man; and also to consider, that they should be subject to Gods judgements, if they did not regard them with pitty.

for one hour] A long time; it being in the Kings presence. In which time, no doubt, as he first prayed to God, for the right interpretation of the dream; so understanding it, he was after troubled at the sad meaning of it, both for the Kings sake, and also how he might best come off fairly, in telling and expounding of it.

The King spake] The King, likely, perceived Daniel was not troubled for want of knowledg of the interpretation; but because of some-what that was to befall the King; as, in all likelihood, he could expect no good from such a dream and vision: as neither Belshazzar from that, Chap.5.5,6.

my Lord] When Gods messengers are to deal with great men, they must do it wisely; as Daniel did here with the King; and so did Nathan with David, by a parable, bringing his fault to his mind, 2 Sam.12. And surely greater wisdome and skill, could not be used, then Daniel here sheweth, to decline the kings offence, and to qualifie the bitternesse of the interpretation.

to them that hate thee] That is, would to God, the sense of this dream might be directed against thine enemies, rather then against thee: a kind of protestation, to thew, that in the interpretation thereof, he was not prepossessed with any hatred, or passion against the King; but continued, full of dutiful love and affection thwarde him.

V. 20. *The tree, &c.*] Vers. 10, 11, 12.

V. 22. *It is thou*] That is, This great Empire which thou possessest, is meant, which was signified by the tree, as above, Chap. 2. 38.

V. 23. *Hew the tree down*] Vers. 14. The whole tree; not some branches. He lost his whole Empire, for the time. The speech seems to be directed to the Chaldeans.

with a band of yron] It may be, that Nebuchadnezzar himself, at the beginning of his madnesse, was tyed in bonds, and after suffered to run loose abroad; and the rather, by reason of this Dream and interpretation, famously known amongst the Chaldeans. However, that speech against the Assyrian, Esay 37. 29. is, doubtlesse, metaphorical.

till seven times passe over him] See above, vers. 16.

V. 25. *Drive thee from men*] Chap. 5. 19, 20, 21. Because, for his madnesse, he was odious to them, or in his madnesse, might many wayes hurt them. Or rather, taking it impersonally, For thou shalt be driven, as in the Chaldee and Hebrew phrase, Is usual, we may so understand it of his own madnesse, that that should drive him from the company of men, to the company of beasts: As having the heart of a beast, thinking himself to be a beast; and so covering, as beasts do, rather to be in company of beasts then of men.

Oxen] Not that his shape or form was changed into a beast, but that he was stricken mad; and so avoided mans company, and so wandered among the beasts, and did eat herbs and grasse; as thinking that food, though not so pleasing or nourishing, did yet properly belong unto him. See Job 6. vers. 7.

the most high] Daniel sheweth the end, why God thus punished him; which proved true in him, vers.34,35,36,37.

to whomsoever] Jer. 27. 5. & 18.4.

V. 26. *after that thou*] After that thou shalt be tamed, or humbled by this horrible accident, thou shalt then recover thy understanding, having quitted thy ambition which possessed thee; and being revested with humility towards God, by whose onely favour thou dost reign; thou shalt then also surely reign again; as he did at the making of this Proclamation, and a year or two after.

the heavens do rule] That is, God, which dwelleth, and reigneth in glory in the Heavens; as Mat. 11. 25. Luk. 15. 21.

V. 27. *Let my counsel, &c.*] Great men have need of counsels, Prov. 11. 14. & 12. 15. & 15. 22. & Chap. 19. ver. 20 & 24. & 27. 9. 1 King. 12. Thus Exod. 18. vers. 19. And hence, likely, the Romans chief Magistrates were called Consuls.

break off thy sins] Oftyranny, pride, &c. Chap. 5. 19, 20. of oppressing Gods people; cease from provoking God any longer to anger, by thy sins, that he may mitigate his punishment, if thou shew, by thine upright life, that thou hast true Faith and Repentance; for Gods greatest judgements have an end, when they bring forth such good fruits, Esay 26. 9. 16.

by shewing mercy to the poor] Luk. 11. 41. Esay 58. 7—— 12. Ezek. 18. 7. Act. 10. 2, 4, 31. This would have been a good fruit, and sign of his Repentance, if he had shewed mercy to the poor, specially to the poor afflicted Jewes, now in captivity under him: He had done otherwise, Chap. 5. 19. But now he should thus seek to redeem, as Ephes. 5. 16. and take off this punishment of his iniquities, get mercy from God, by shewing mercy to the poor.

if it may be] The like phrase, Exod. 32. 30. & Josh. 14. 12. & 1 Sam. 14. 6. Intimating some hope; yet leaving it doubtful what might be Gods will, 2 Sam. 12. 14. and what would be the Kings repentance.

a lengthening of thy tranquility] Or, *an healing of thine error.* Others read, It shall be a lengthening of thy peace and prosperity: and indeed there was some lengthening, to wit, for a year, at least, as may appear by the 29 verse. The like example of lengthening, is of Ahab, 1 King. 21. 29. And not much unlike is that of Ezekiah, Esay 38. 5. and of the Ninevites, Jonah 3. 10. See Jer. 18. 8. But the small repentance of this King appears, vers. 30.

V. 29. *twelve moneths*] After that Daniel had declared this vision; so patient is God, Rom. 2. 4. And haply by that time, the King, continuing still in his glorious felicity, grew to that opinion, that the Interpretation of the Dream and vision was false. However, his pride so continuing, declareth, that it is not in mans to convert to God, except his Spirit move him; seeing that these terrible threatnings could not move him truly to repent, Chap. 5. 20.

in the palace] Or, *upon the roof being flat*; as usually: whence he had the view of the City; which haply put up his spirit, and recall'd his former thoughts.

V. 30. *Is not this great Babylon*] Of the greatnesse of it, see Herodotus, book 1. Pliny, book 6. yet Nineveh once surpassed it, Jonah 3. 2. & 3. 3. And yet Fez, Grand Cairo, and Constantinople seem not to come far short of them at this day. Of his Luciferian pride, see Esay his Prophecy, Chap. 14. 12, 13.

that I have built for the house] That is, adorned, and beautified with many marvellous edifices, and pensile, or hanging gardens, and orchards, and enlarged and compassed with a new wall; so that it may seem a City altogether new: though first builded by Nimrod, Gen. 10. 10. and after that much enlarged, beautified, and

strengthened

ſtrengthened with walls by Semiramis the wife of Ninus. It may be the King would have added to theſe words, ſome other to this effect, *How then can they drive me from men, and from my Kingdome?* as verſ.25.

a voice from Heaven] Framed by that Watcher and Holy One, verſ.13.23. like a thunder, with the bolt in it.

V. 31. *is departed*] That is, ſhall, as is decreed, preſently depart, verſ.33.

V. 32. *drive*] See verſ.25.

V. 33. *The ſame hour*] Preſently. So Herod, the nephew of Herod the Great, and ſon of Ariſtobulus, was inſtantly ſmitten, Act,12.22,23.

his haires . —— *his nailes*] Being uncut, and unpaired, ſo very long a time. And not unlikely but hair did extraordinarily grow upon his body.

like Eagles] He was compared to an Eagle the Queen of birds, Jer.48.40. & 49.22. Ezek.17.3.

V. 34. *at the end of the dayes*] When the term of theſe ſeven years was accompliſhed: then from a Beaſt in heart, he became a Man again; then, and not before, his Reaſon returned unto him.

I praiſed] Wicked men can praiſe God, when Miracles are wrought for them.

an everlaſting Dominion] Chap.7.14. Mic.4.7. Luk.1.33.

V. 35. *and all the Inhabitants*] Iſa.40.15,17. Pſal.62.9. And ſo himſelf, that formerly was ſo high and haughty, would be a God, was now become in his own eyes, as nothing. Thus Affliction worketh, and Gods Judgments, Job.33.14 —— 19.

his will] He confeſſeth Gods Will to be the rule of all Juſtice, and a moſt perfect Law, whereby he governeth both man, and angels, and devils; ſo that none ought to murmure or aske a reaſon of his doings, but only to reſt content therewith, and give him the glory.

army of heaven] That is, in the Celeſtial Bodies, and among the Angelical Creatures.

inhabitants of the earth] Even Kings and Princes; pulling down one, and putting up another, 1 Sam.2.8.

ſtay his hand] Chald. *ſtrike back.* Nothing can hinder what God hath foretold; none of Gods predictions fail, Eſay 46.10. Pſal.33.10,11. Prov.19.21 Job.42.2. Jer.50.44.

what doſt thou?] Job.9.12. Iſa.45.9.

V. 36. *my reaſon returned unto me*] That is, my underſtanding, ver.34. this, as the chief point is redoubled: And alſo that Kingly preſence, and other heroical qualities, fit to uphold the dignity of an Empire, were returned to me.

brightneſſe returned unto me] The ſame Chaldee word is uſed, Chap.2.31. and is here moſt fit to expound the former, what was meant by the brightneſſe of the Image.

and my Counſellours] It is likely, his ſon reigned in this time of ſeaven years madneſſe. And his Counſellours, and all famouſly knowing, verſ.6,7. the Dream, and Interpretation; and ſeeing all fulfilled accordingly, did confidently expect, till theſe ſeven years were ended, for his return to his wiſdome and Kingdom again.

V. 37. *praiſe and extoll and honour the King of heaven*] A publick ſolemn Confeſſion and Doxology, wherein he doth not only praiſe God for his deliverance; but alſo confeſſeth his fault and puniſhment, that God may only have the glory, and Man the ſhame; and that he may be exalted, and man caſt down.

works are truth] Rom.3.4. Pſal.145.17. Deut.32.4.

that walk in pride, &c.] as himſelf had experienced, and ſo become an example and famous monument thereof to all poſterity. A like Confeſſion to this, Nebuchadnezzar had made before, Chap.2.47. and again, Chap.3.28,29. And yet was not a man throughly or truly converted.

CHAP. V.

Verſ. 1. BElſhazzar the King] Daniel reciteth this hiſtory of *Belſhazzar*, Evil-Merodachs ſon, (the time of whoſe reign is here paſſed over; as alſo the ſhort reigns of Neriglisſorus, and his young ſon Laboroſarchodus, being Intruders, to ſhew Gods Judgements againſt the wicked, for the deliverance of his Church: and how the Prophecy of Jeremy was true, that they ſhould ſerve Nebuchadnezzar and his ſon, Evil-merodach, and his ſons ſon, this Belſhazzar, Jer.27.7. And that they ſhould be delivered after ſeventy years, Jer.25.11,12. This Belſhazzar ſeemeth to be called Merodac, Jer.50.2. which was a name common, as to their Idol Bel, ſo to many of their Kings. See Eſay 39.1. and ſignifies in Chaldee, a Scepter-bearer This Hiſtory we ſee fell out in the very end of his reign and of the Babyloniſh Empire. How many years this King reigned, Hiſtorians do very much vary amongſt themſelves. Some ſay three; ſome, five; ſome, ſeventeen.

a great feaſt] The Chaldee word is very like that which ſignifieth bread. This Feaſt ſeems to be in the evening; or at leaſt continued till far in the night, verſ.5.30. And ſuppers uſually were the moſt common times for Feaſts, Luk.14.16. Mar.6.21. Joh. 12.2. Alluding to this, Jeremy calls him the King *Sheſchak*, Jer. 25.26. that is, the King keeping a feaſt; pointing it ſeemes hereby, at this feaſt, and at the very day of his fall, and Babels fall in it. See Jer.57.39,41,57. Eſay 21.5. This unſeaſonable Feaſt he made, when Cyrus ſtraitly beſieged the City, either to ſhew his own confidence and ſecurity, and his ſlighting of the enemy; or becauſe of the good ſervice theſe thouſand Lords had done him in the ſiege: or rather, for that it was ſome Anniverſary Feaſt, either for his own birth, as Gen.40.20. Mar.6.21. or for ſome ancient and publick cauſe, Religious or Civil, of Cuſtome ſolemnly celebrated by the Babylonians. For Heathen Hiſtories record, that Cyrus knew of this Feaſt, and took the opportunity of it, to enter and conquer the City. And this being the laſt day of his reign, it appears, that the ſeventh and eighth Chapters following, go in time before this.

to a thouſand of his Lords] So Ahaſuerus afterwards to ſhew his power and glory, Eſth.1.3,4.

drank wine] This word ſignifies a ſolemn drinking, in a publick feaſt.

before the thouſand] The Kings of the Eaſt parts, then uſed to ſit alone commonly, and diſdained that any ſhould ſit in their Company. Here the more to ſhew his condeſcenſion of love and familiarity, he ſate likely at a Table by himſelf, but in the ſame Hall, with and before the thouſand Princes and Lords, and his Wives and Concubines. So Joſeph did, Gen.43.32. Here the Latine Trent Bible inſtead of theſe words, *and drank wine before the thouſand*, have theſe, *and every one did drink according to his age*; expounding it by that, Eſth.1.8. But this is otherwiſe in the Chaldee, and in all Tranſlations Old and New.

V. 2. *he taſted the wine*] Liked the taſte, took pleaſure in it, and diſpoſing himſelf to drink largely: or, when he had well drunk was heated with wine, and began to be merry, Eſth.1.10. Great men in their jollity do often that which offends God, and grieveth good men. And ſpecially in their drink: for when the wine is in, the wit is out, Hoſ.4.11. & 7.5. See Gen.19.32. Eſay 28.7. And are often moſt diſſolute and negligent, when their deſtruction is at hand.

his father Nebuchadnezzar] Meaning his Grand-father. See Annotations on verſ.11.

taken out] Chald. *brought forth*; ſacrilegiouſly: and here now ſacrilegiouſly and profanely abuſed, in drunken feaſting by him, and his Concubines. See the Number ſent back by Cyrus, Ezra 1.11. *viz.* 5400, which ſum ariſeth out of the particulars there numbred, and others un-numbred. And yet theſe were the whole ones; for ſome had been broken in pieces, 2 King.24.13.

his wives and his Concubines] Multitudes uſual of them to Heathen Kings, particularly to the Kings of Babylon, and Perſia. Queen *Vaſhti* and the women feaſted themſelves, Eſth.1.9,11.

V. 3. *and his Princes*] It is eaſie for great men to have partners in ſins, and in them ſacrilegious abuſe of ſacred things.

V. 4. *and praiſed the gods of gold*] This was uſual in the feaſts of the Heathens: attributing to them their victories over Gods people, and the ſpoils of Gods houſe: feaſting in honour of them, in contempt of the true God, praiſing their idols, and that above the God of the Jews. 2 Chron.32.13,14. Eſay 10.11. Not that they thought the gold or ſilver were gods, but that there was a certain vertue and power in their images of their gods to do them good; which is alſo the opinion of all Idolaters, verſ.23.

of ſilver] Men have no meaſure in idolatry, and diſhonouring God: make gods of every thing.

V. 5. *in the ſame hour*] God meeteth with men ſometimes in the midſt of their ſins, Pſal.78.30,31.

came forth] From heaven, on the wall, ver.24.

fingers] Not the whole hand, ver.24.

of a mans hand] As of a mans hand, like them.

over againſt the candleſtick] That it might better be ſeen; with a candle in it, and lighted, as is moſt likely; and not prepared onely againſt the night ſeaſon: for till the night, and in it at leaſtwiſe, ſuch great feaſts are uſually continued.

and the King ſaw] The fingers writing; as the reſt alſo did, verſ.8. He then was no ear-witneſſe, but an eye-witneſſe of it. He could not doubt of it; and his guilty conſcience miſgave him, that ſuch a ſtrange and prodigious thing concern'd him, was a ſummons to him.

V. 6. *then*] God doth ſmite Princes, offenders, ſometimes firſt, and moſt.

countenance] Chald. *brightneſſe: vultus animi index*, in the height of all that jovial and feſtival hilarity. See *Annotations* on Chap.3.19.

was changed] Chald. *changed it*: from joyfulneſſe and ruddineſſe, Prov.15 3. to fear, and paleneſſe, and ghaſtlineſſe. In the light of his countenance formerly was life, Prov.16.15. now trouble; as Ezek.27.35. it was caſt down, as Cains, Gen.4.5. ſad, as Nehemiah's; it gathered blackneſſe; as Joel 2.6. not much unlike that change of the Nazarites, Lam.4.7,8. even dread and death was in it. Another-gates change was that of our Saviours, Luk.9.29. Mat.17.2. Here we ſee the ſuddain change of worldly joy, Hoſ.2.11. Amos 8.10. Prov.14.13.

Joints of his loines] Or, *girdles*. Chald. *burdings or knots.* It may ſeem a proverbial manner of ſpeech, Iſa.5.27. taken from ſouldiers amazed, and flying, that caſt their weapons from them: the ſenſe is, all ſpirit and force failed him. See Nah.2.1,10

his knees ſmote one againſt another] So he that before contemned God, was moved by this ſight to tremble for fear of Gods Judgment. See Ezek.7.17. and 21.7.

V. 7. *Cryed aloud*] Chald. *with might.*

Aſtrologers] Thus the wicked in their troubles ſeek many means, who draw them from God, becauſe they ſeek not to him who is the only comfort in all afflictions.

clothed with ſcarlet] Or, *purple*; a ſign of the honour of great officers and Signories, Gen.41.42. ſuch as Conſuls, and Kings do uſe, Mar.15.17. Apoc.18.16. 1 Mac.10.62. See how great Princes promiſe honours to others, when they are neer to loſe their own.

chain of gold] Verſ.29. Gen.41.verſ.42.

third Ruler in the Kingdome] Next to me, and the Queen my Mother, likely, or his ſon, if he had any, verſ.29.

V. 8. *they could not read the writing*] It may be probable that the Letters were written without diſtinction, or ſpace between the words, ſo that they knew not how to put them together, or frame them to make any ſenſe of them. Others ſay, the Chaldeans knew not God to be one, and to rule mens affaires; neither knew they their own impiety; but ſaid in their heart, *There is no God*: wherefore though they could have read it, yet they knew not who ſhould be weighed, ſpecially in the ballance; and touching the Medes and Perſians: now their beſiegers, they little thought that they ſhould ſurprize the ſtrong Babel; and bragged, how they were victualled, for 20 yeares ſiege, as Xenophon recordeth But the text ſaith more, they could not ſo much as read it: the writing then, either being in the Initial letter only; as מכבי, *i. e. Michemocha baelohim Jehovah*, the Maccabees Enſign, and the words of Exod.15.11. As alſo *S.P.Q.R.* for *Senatus Populuſq; Romanus*: and as we uſe to write *J.N.R.J.* for *Jeſus Nazarenus Rex Judæorum*: or being in an unknown hand; neither Chaldee, nor Hebrew letter; for little doubt but theſe Wiſe men knew both languages and letters, 2 King.18.28. or elſe rather, God in his Judgment blinding them all as to that point of Reading it ſelf; as Gen.19.11. 2 King.6.10. that their eyes were holden, as the two Diſciples were, going to Emmaus, Luk.24.16. And this for the greater honour of Daniel, and Gods in him. For as for the ſhort way of writing by Characters now, or obſcure way by Hieroglyphicks of old, or ſundry ſecret ways by compact betwixt man and man, they are not imaginable to be conſiſtent with the words of the Text.

V. 9. *troubled*] The ſecond time; being fruſtrated of his hope he had in his wiſe men, and of any comfort by them. His conſternation increaſeth; he goes on, as formerly in ſin, from evil to worſe, ſo now in fright more and more; and his Lords the more at his terrors.

Countenance] Chald. *brightneſſes.* See verſ.6.

and his Lords were aſtonied] Thoſe, verſ.1. So with Herod, all Jeruſalem was troubled, Mat.2.3. And they had juſt cauſe, both for the wonder of the thing, and the ſlaughter among them that followed that night. But none of theſe Lords gain-ſaid the King in any of his wicked courſes during this feaſt, but rather applauded and flattered him therein.

V. 10. *Queen*] Not his wife, for his wives there were before, ver.2,3. but his mother Evilmerodacs wife, and Queen, that famous Nitocris in Herodotus, or elſe his grandmothar, as Maachaz was to Aſa, 1 King.15.2,10,13. the wife of Nebuchadnezzar: which for age likely, was not before at the feaſt, but might well be then alive, that hiſtory in the forth of Daniel being but one year or two before Nebuchadnezzar's death, and came thither when ſhe heard of theſe ſtrange news.

by reaſon of the words] Words of amazement, among them, and fearful prognoſtications, as would be in ſuch an ominous caſe; and theſe related to her.

came into] Abſent before from that unſeaſonable and immoderate feaſt; as beſt; became her age and matron-like gravity.

O King] Chap.2.4,3,9.

trouble thee] Becauſe all thy wiſe men cannot ſatisfie thee, in the reading and interpretation. verſ.8,9. a womans wiſdome and counſel here outſtrips, all the Lords and wiſe men.

V. 11. *there is a man*] Chap.2.48.

in whom] Chap.4.8,9,18. She ſpeaks as an Heathen, yet retains a grateful and honourable remembrance of Daniel; Much better herein, then Pharaohs butler was to Joſeph, Gen.40 14,15, 23. though upon a like occaſion he makes a like mention of him for his own advantage, Gen.41.9 —— 13. ſhe takes notice, and makes uſe of Gods gifts in others.

ſpirit of the holy gods] God ſomtimes giveth his ſervants ſuch are gifts, that the greateſt of the Heathen have them in admiration.

in the dayes] In the fifth year of his reign. See *Annotations* on Chap.2.1. And again, about the 36 year of his reign. See *Annotations* on Chap.4.4.

thy father] That is, Grandfather Nebuchadnezzar. So again, twice in this verſe, and verſ.13. and 18. So, 2 Sam 9.7. The acceptation is uſual: and ſo the word Mother, 1 King.15,2,10,13. is taken for Grandmother; and ſon for Grand-child, verſ.22. of this Chapter: yea, Father ſignifies any Anceſtor; and Son any poſterity whatſoever. So Abraham is called the Father of all the Jews in Eſayes time, Eſay 51.2. In our Saviours time, Joh.8.56. Luk. 1.73. And David is called the Father of Joſiah, 2 Chron.34.2. and our Saviour is called the Son of David, and of Abraham, Mat.1.1.

Maſter of the Magicians] Chap.4.9. See the note, Chap.4.6. This declareth that he uſed not thoſe vile practices, becauſe he was not among them when all were called.

V. 12, *Diſſolving*] Or, *of a diſſolver.*

doubt] Chald. *Knots*, that is, perplext ſentences, and obſcure.

named Belteſhazzar] Chap.1.7. likely when the Kings that favoured Daniel were dead, the Chaldeans were content that old Daniel, now about 90 yeers of age, was ſuffered to hold his own name, and to want that which they thought glorious, and he loathed.

he will ——] Such was her aſſured perſwaſion of Daniel.

V. 13. *brought* ——] Neceſſity and extremities drive the wicked to ſeek help of Gods ſervants.

art thou that Daniel?] It ſeems the King had him now in no great regard, ſeeing he knew him not. Thus was it with Joſeph, Exod.1.8.

V. 14. *Spirit of the Gods*] for the Idolaters thought that there were many Gods, and that the Spirit of prophecie and underſtanding came of them.

V. 15. *and now the wiſe men*] verſ.8.

they could not ſhew the interpretation] Read it, verſ.16. The vanity of thoſe falſe arts bewrayeth it ſelf; and is acknowledged for ſuch even by the maintainers of them.

V. 16. *I have heard of thee*] Verſ.11,12. The gifts and graces of God in his Child, makes them famous in the eyes of Heathens, and ſought to by them.

make interpretations] Chald. *Interpret.*

thou ſhalt be cloathed] Verſ.7. Chap.2.6.

third ruler in the Kingdom] It is wiſdom in Princes to prefer wiſe men to great places of honour.

V. 17. *Let thy gifts*] Himſelf being old, and knowing Belſhazzars death at hand, he refuſes his gifts, and honours, as neither uſeful to him, or the Church and people of God; not ſo, Chap. 2.48,49. yet he withſtands not; but he ſuffers theſe things to be done unto him, verſ.29.

be to thy ſelf] Good men, receiving good parts from God, do not ſo much look at reward for them, as at honouring God by them; freely ye have received, freely give, Mat.10.8.

yet I will read] he fears not to do it, though the interpretation were ſo fatal to the King.

V. 18. *O thou King*] Before he read the Writing, he declareth to the king his great ingratitude toward God, who could not be moved to give him the glory, conſidering his wonderful work toward his Grandfather, and ſo ſheweth, that he doth not ſin of ignorance, ſo much, as of malice.

god gave] Chap.2.37,38. & 4.32. promotion cometh neither from, &c. Pſal.35.6. by me Kings reign, &c. Prov.8.15. thou ſubdueſt the people under me, Pſal.18.47. Rom.13.1,2.

V. 19. *trembled and feared*] Of fear due to Magiſtrates, ſee Rom.13.3,4,5,7.

whom he would he ſlew] Much in this is tyranny: as ſome part is in that, 1 Sam.8.11, &c.

V. 20. *but when his heart*] Chap.4.30. in ſtead of thankfulneſſe to God.

hardned in pride] Or, *to deal proudly againſt God*; notwithſtanding Daniels admonitions, Chap.4.27. yet 12 moneths after, &c. verſ.29. Theſe are high provoking ſins, obſtinacy in ſin, hardneſſe of heart, and pride.

he was depoſed] Chald. *made to come down*, Chap 4.31, &c. when men abuſe their greatneſſe, God ſometimes taketh it away. Pride goes before a fall, Prov.16.18. & 11.2.

V. 21 *driven from the ſons of men*] Chap.4.23. Chald. Enoſh. The names of Adam and Enoſh are in Scripture the name of all their ſons, Pſalm.8.4.

his heart was made like] Or, *he made his heart equal, &c.*

V. 22. *Haſt not humbled*] Applyes the caſe to Belſhazzar. Hiſtories and examples in Scripture ſhould be thus applyed, Luk.17. 32. They ſhould ſerve as looking-glaſſes; as hands in the margin of a book; as way-marks? they are ſeconds to Laws and rules: yet ſome mens hearts are not moved with Gods hand upon their neereſt firiends; as Belſhazzar here.

though thou knewest all this] This aggravated his ſins more then Nebuchadnezzars; he having ſuch an example before him, which

which the other wanted. Sins against conscience are most dangerous.

V. 23. *But hast lifted up thy self*] As well as thy Grandfather, Esay 14. 12,13,14, is applyable as much, if not more, to Belshazzar, then to Nebuchadnezzar; as he in whom the Empire of Babylon ended: Daniel freely and boldly tels the King his sins: As Elias, John Baptist, and other Prophets did.

brought the vessels of his house] Ver.2,3. Sacriledge in detaining and abusing the holy Vessels. This a grievous sin, Rom.2.22. Act.19,37. 2 Macc.13.6. and to be reproved in the greatest King. See 2 Mac.4.39,42.

have drank wine in them] As if they were fitter for thy house and table, then for Gods house and use. This was more then Nebuchadnezzar did.

praised the gods] Ver.4.

which see not] Psal.115.5, &c. Jer. 10.3, &c. no more then the gold or mettals whereof they are made.

in whose hand thy breath is] The Chaldee word signifieth Spirit and Soul Esay 42.5.

whose are all thy wayes] Who by his soveraign power rules all thy actions, and issues; all events and enterprises. Him thou hast not praised and glorified, but dishonoured.

V. 24. *Then*] After that God had so long time deferred his anger, and patiently awaited for thine amendment, ver.5. and thy iniquity was now ripe and full; as Gen. Chap. 15. ver.16.

sent from him] As a messenger of his vengeance; which though long, yet comes at last, and payes home, Psal. 34.ver.16.

was written] It is no illusion of the mind, or delusion of the sense, or sight, but a real writing.

V. 25. *Mene, mene*] This word is twice written for the certainty of the thing; as the dream was doubled, Gen.41.32. shewing that God had most surely numbred; implying also that God had appointed a term for all Kingdoms, and that a miserable end shall come on all that raise themselves against him. The Trent Bible reads onely, *Mane, Thekel, Phares*. The words are Chaldee. How the wise men should not be able to read them, see *Annotations* on verf.8.

V. 26. *God hath numbred*] Indeed he numbred and set the time, Jer.25.12. And more particularly for Belshazzars case, thus; God hath suffered thee long, and is now come to reckon with thee about thy Administration; and having now cast up thy accounts, he requireth now payment of thee: words borrowed from Creditors, or Merchants.

and finished it] Both the number, and the Kingdom. He it is, that sets the fatal periods of Kingdoms and States and of the lives of men. The stars do it not; nor can Star-gazers fore-tell it.

V. 27. *weighed*] As Goldsmiths do, and Merchants. The sense is, God hath examined thee: and thus one day shall all men be weighed and examined. Wisdom 11.20.

and are found wanting] Wanting weight, too light; as light money wanting many grains of those regal virtues and qualifications requisite in a Monarch, and so unworthy of the degree and place thou holdest. And such indeed are all men in themselves out of Christ, that is light and vain, Psal. 62. ver.9.

V. 28. *Peres*] Ver. 25. *Upharsin*, they divided. Here, *Peres* in the singular number. God did it by the Medes and Persians.

divided] Like false money cut in pieces: or, there is, or may be, an allusion between Peresh and Persia.

Medes and Persians] To Darius the Mede, ver. 31. and to Cyrus the Persian, Chap.6. 28. Cyrus being the son of Mandane, who was the daughter of Astyages or Ahasuerus, and halfe sister to this Darius, otherwise called Cyaxares.

V. 29. *Then commanded Belshazzar*] Terrified with his own daughter, and astonished at such divine skill in Daniel; both to be as good as his word, (as Herod, Mat. 14. 9.) and to have such a man his hope and help in greatest need; he commands as followeth. And Daniel as he did not desire them, ver. 17. so he would not reject them; but suffered them to be done unto him. Belshazzar knew not; nor could gather by Daniels interpretation, that so soon and suddenly as that night, this judgment and execution should follow. It might have been true, and irrevocable, and yet delayed for a longer time.

V. 30. *In that night*] Confer with this place these Scriptures, Isa. 13.17. &21.2,4,5. &47. 11. Jer.25.12,16. &51.11,39. Hab.2.5.

slain] By Gobrias, and Gadatas, or Cadratas, Cheiftains of Cyrus: as Zenophon in his seventh book witnesseth.

V. 31. *Darius the Median*] To distinguish him from Darius the Persian, who was the third King after Cyrus, of whom mention is made, Ezra 4.5,24. This Darius the Mede, was also called Ahasuerus or Cyaxares the second, the son of Ahasuerus, Dan.9.1. or Cyaxares the first, King of the Medes, the brother of Astyages. And Astyages his daughter Mandane, being neer to this Darius, was wife to Cambyses, a mean Persian, and Mother to Cyrus as was formerly said. He by the Consent and Delivery up of Cyrus the conqueror, tooke the Kingdome of Babylon: Or, as their Joynt Forces won it; so they joyntly reigned both together, as fellowes in Empire, 2 Chro. 36. 20. But Darius is onely here mentioned, because matter followes touching him onely, not Cyrus, in the next Chapter. And yet they seem both joyned in the last verse of that Chapter, and Ezra 6.14. And as Darius here receives the kingdome of Babylon of Cyrus; so Cyrus received after the daughter of Darius for wife, and the kingdome of Media for dowry with her, Xenophon in his 8 book of the Institution of Cyrus. Yet some make this Darius to be the son of Astyages, and brother of Mandane, and so Uncle to Cyrus.

threescore and two years old] Darius being 62. at the fall of Babel; which Empire lasted 70 yeares, falleth to be born at the eight of Nebuchadnezzar, when he carried away Captives the King Jeconiah, and all the Nobles, and ten thousand valiant men, and all Jerusalem, and all saving the base of the land; and carried away all the treasure of the House of the Lord, and brake all the vessels of gold, which King Solomon had made in the Temple of the Lord. See 2 King.24.13,15. even then Madai, who with Elam must revenge the cause of Judah, had a Prince borne: and to this purpose, Daniel seems to tell the Kings age, to shew how God provided a remedy when he stuck.

CHAP. VI.

Vers 1. *It pleased*] Upon deliberation and consultation had about the settling, ordering, and well governing of this new gain'd Monarchy. The Chaldee, wherein this Chapter is written, is mixt with Arabick: which tongue the the Persians here seem to have much used.

Darius] See on Chap. 5 31. And this in the first yeare of his reign. ver. 28. He reigned but two yeares, and two moneths. And this fell in with the year of the world 3470. or little lesse. And this was a wonderful yeare; for Babels fall; Lions humblenes, ver.22. The Angels oration, Chap. 9. two Heathen Emperours Christian proclamations, ver. 26, 27. Ezr.1.1. and a general subsidie, as it were, over an hundred and twenty Nations, for Judahs return, Ezr. 1.4,6.

to set over] Kings and Monarchs must have under officers, and Princes to help in government, 1 King.12.6. Esth. 11.13. Exod. 18 21, &c. Deut.1.9——18. And yet themselves not be idle; but have enough to do besides, Rom.12.8.

an hundred and twenty] Likely there were 120 Nations or Provinces, Esth.1.1.127.

the whole Kingdome] Each one in his several share; for matters both of peace, and war: civil, and military.

V. 2. *and over these*] Darius his wisdome, over a number of great Governours, to appoint some few Superiours and Overseers.

Daniel was first] and chiefest of the Triumvirs, verf. 3. Thus still is unity fought after, as best for peace; and parity avoided, as tending to division and confusion. Likely Belshazzars advancing of Daniel, and the cause of that, gave occasion to this advancement. For how could Darius otherwise do; Considering the great fame of Daniels Wisdome, worth, and integrity, both in Babylon, above all Wise men there, and in forreign Nations, Ezek. 28.3. and his preferments thereupon by Nebuchadnezzar; and newly by Belthazzar himself, though he received that heavy doom from Daniels mouth; and withall foretelling from God this great Monarchy to the Medes and Persians; but in all reason be moved thereupon thus to prefer him; to do as much at least, as Belshazzar himself had done. See Gen. 41.38.38,49.40. The eminency of Gods graces in his servants thus prefers themselves. And happy is that Kingdome, where preferments are bestowed according to mens worth and merits.

give accounts] Luk.16.2. as we all must to God one day, Rom. 14.12, 1 Pet.4.5.

and the King] And so the Kingdome in him. He the Isse care; and the Kingdome the lesse hurt by Mal-administration.

V. 3. *Then*] The Original here to some seems to be our language.

was preferred] This is Gods mercy to his Church in providing a man for their Countenance, and comfort. And so was Joseph in Egypt. And this was the Cause or occasion of the envy and malice of the presidents and Princes against him. For thus envy workes, Eccl. 4.4. for the chief priests delivered Jesus to Pilate, Mar.15. 10. Thus self-love, and pride, envying at the worth of others, and at their honour and happinesse above their own, sets it self on work to do mischief. Even Rachel envied her own sister; and Josephs brethren envied him. See Prov. 14.30. Gal. 5.21,26.

an excellent spirit] Of knowledge, wisdome, government, integrity.

the King thought] Likely further to make him Vice-Roy; as Joseph was, Gen.41.40——45.

whole Realm] Many, if not most Interpreters, understand this, of Media; as if Darius carried him thither. But we rather take it to be meant of Babylon, where Darius and Daniel now were: which being newly conquered needed most such a Governour, and wherein Daniel had still been so well versed and experienced. Neither doth any thing in the Text make the least shew against it. This further intended advancement of Daniel, if known to the Presidents

Presidents and Princes, did likely set them further on, to envy him, and seek occasions against him.

V. 4. *Then the presidents and Princes*] Here is a unity in Conspiracy. Unity among wicked men, is often dangerous to good men, Joh.9 22.

sought to find occasion] Thus Courtiers out of their own ambition, are envious at the preferments of others; specially of strangers. And generally the wicked cannot abide the graces of God in others; but seek and search by all occasions to deface them, and deface it from them. See *Annotations* on Chap.2.13. Therefore against such assaults there is no better remedy then to walk uprightly in the fear of God, faithfully and diligently in our callings, and to keep a good conscience, *Tit.2.9,10. Act.24.16.*

concerning the Kingdome] *ex latere Regis*, saith the Trent Bibles contrary to the Chaldee, and all translators, and all good sense. The meaning is, concerning the affaires of the Kingdom, and his administration of them in his high Office.

none occasion] Subject matter of accusation; no colour or suspition of negligence, or unfaithfullnesse in him, or his doings.

faithful] To the King, in the affaires of the Kingdome: as he was also to his God.

neither was there any error] A singular example of prudence, Industry, and faithfullnesse in our callings, and offices of highest trust; that so many, and mighty, envious and subtile enemies, in all their deep devices, yet despaired to find him faulty, or colourably faulty, in his management of so great affaires in so high an office.

V. 5. *we shall not*] Innocency wins testimony of its adversaries, and forceth it from them.

except we find] In his Life and Manners they could not. In his Religion they made account they should; knowing that Daniel would lose honours, and offices, and life also, rather then offend the Law of his God: which makes much also to Daniels commendation. And shews withal, that wicked mens consciences tell them, that good men are constant in their Religion, and will not transgresse the Lawes of it.

V. 6. *Then these Presidents*] Not only the other Triumvirs, but the 120 Princes or Presidents, if we may believe their own words, verf.7. Thus the wicked are restlesse, and their hatred implacable against the godly. If they cannot for their faults, they will for their virtues attach them; and persecute them for their piety.

assembled together] Or, *came tumultuously*. The Chaldee term of Daniel is also Hebrew, and from Psal.2.1. wherefore did the Heathen rage tumultuously, or keepra stirre? The Popish translation, of *surrepuerunt*, is not so proper; some of themselves do seek to help it, by substituting *surrepserunt* instead of it. And stick not to charge their Trent Bible, or at least the Edition of it, with many the like errours. See Pintus on this place. These Presidents here leave and neglect their places and charges, to assemble and plot, and all against Daniel. Innocency cannot be free.

V. 7. *all the Presidents*] They pretend to an universal, and unanimous consent of all; thereby the rather to win the Kings consent, and as it were thereupon by subtilty, and by joynt importunity to enforce him upon it. But they speak more then truth was. For Daniel the chief was none of their Counsel. Nor were all here spoken of by them, cast with their families into the Lyons Den, verf. 24. For it may be many of them knew not the mischievous plot of the Contrivers, and inventers of it; but were drawn on among the rest; as those, 2 Sam.15,11.

to establish] To prefent it, and to obtein from the King the confirmation; that so it might receive the force of a Law. For he had the Negative voyce. and sole power of making it a Law and Statute. So appears, verf.8.

a royal Statute] In Chaldee, *a Statute for the King*. The pretence of prosperity, and evil Counsellors, is the honour, or benefit of the King: but they aym at their own ends; though it be in the ruine of the Subjects. They flatter the King; but such flattery and adulation of Kings, is the plague-fore of Kings, and Kingdomes.

Decree Or, *interdict*.

that whosoever shall ask] The most probable pretence of this decree, is, that by this meanes, Darius might have occasion to shew his royal grace and bounty, and his divine munificence, to all his subjects that petitioned him; and so gain to himself, in his new kingdom, the more love, strength and assurance. But their drift is against Daniel, for their own ends, and to the Kings hurt: Knowing Daniels conscience and custom, and constancy in prayer to his God; which for any danger, upon any pretence, he would not for-go: This it was, that made them fix upon this particular decree.

of any God] They will rather do dishonour to their own gods, then not sanctifie their own ambitious, envious, bloody mind, in taking him out of the way, that stood in their light, as they conceived, and stope the way of their greater advancements.

or man] Many of his subjects, in his large Empire, might stand, in that time, im extream present need of mans help, where the King could not be present; nor they possibly have accesse to him, which yet, by this decree, should be unjustly, inhumanely, and foolishly barred from asking help of God or man.

for thirty dayes] This was time enough for their purpose. They knew Daniel would not so long abstain, from making petition to his God.

cast into the Den of Lyons] Bloody minded men, no lesse will serve them. They must suffer the Lyons cruel paws, and hungry jaws, and be devoured of them. Thus adulation and flattery, is a nurse of tyranny. This kind of capital punishment, was not unusual among the Babylonians, the Medes and Persians; and among the Romans also, with whom it was a common saying, in Tertullians time, Let the Christians be cast to the Lyons.

V. 8. *Now, O King*] Thus good Kings, may be bought and sold by evil Counsellors. Thus Haman dealt with Ahasuerus, Esth: 3.9. Kings had therefore need to be the more wary and circumspect.

that it be not changed, according] Esth.1.19. and 8.8 Therefore Ahasuerus would, or could not recal the decree against Vashti, Chap.1. nor against the Jews, Chap.3, But provides for himself, and for them another way, Chap.2.1.2. and Chap.8.11. These Presidents and Princes, here, someway flatter Darius, (partner with Cyrus in the Conquest of Babylon, and now King of it) in asking him, being King of Media, to make a Law, here in Babylon, after the manner of the Law of the Medes.

according to the Law] Esth.1.19. and 8.8.

altereth not] Chald. *passeth not*.

V. 9. *Darius signed*] Too rashly and suddenly; ascribing too much trust to his Princes and Presidents, who indeed, ought throughly to have weighed the nature of the Decree; and did best know, the natures and conditions of the several Provinces, and people, how they would brook it. And thereupon he signed it; with due examination, by himself, of the right and nature, and end of the Decree. It seemed indeed, to set him up, in some sort as a kind of god, or demy-god: For, as an Heathen could say,

Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos, qui rogat, ille facit.
Mart. lib.8. Epigr.24.

And therefore, also the rather, he readily, out of self-love, signs; not searching into their wicked end in proposing it.

V. 10. *Now when Daniel knew*] After it was signed; not before else he would have laboured to have prevented it.

He went into his house] Withdrew himself from the sight of publike impieties, to the exercise of domestick worship, and service of God.

and his windows being open] Not in hipocrisie, for vain-glory, the thing forbidden, Mat.5.6. but to shew his resolution and constancy, against the fear of the Kings decree, though he knew it to be irrevocable; and that he would not, by his silence seem to give consent unto it, or comply with it; or forgo his daily duty to his God; for which he had so many obligations lying upon him.

in his Chamber] Or, *upper room*; as Act.1.13. & 20.9. See 2 King 23.12. Not in a low and obscure place. He did not fear to be seen at this time, upon this occasion.

toward Jerusalem] In confcience of his duty, and with faith in the promise, 1 King.8.33,34,44,48. Psalm.5.7. Though now, City and Temple, lay in ruines. Now the case is altered; as Dan.6.21,22.

he kneeled] 1 King.8.54. Act.7.60. & 20.36. The usual, humble, seemly gesture of prayer. Indeed standing also, is used in Scripture, and allowed, Mar.11.25. And so that gesture seems to be used, 1 Sam.1.26. 1 King.8.22.55. Neh 9.5. Mat.6.5. And according thereunto, are those words of Naaman, 2 King.5.11. And in the Primitive Church, by ancient tradition, standing at prayer was used, if not enjoyned, on every Lords day, and in all the time, between Easter-day and Ascension-day, and Whitsonday also. And with more reason then, when Christs Resurrection and Ascension, were so much questioned, then can be now, *Justin.q.115. ad Orthodoxos*: Yet kneeling, or prostration upon the ground, are most usual and seemly in prayer. And unseemly it seems to be, to do it, either sitting, or with the head covered in our Assemblies; as these gestures and rites, are now in esteem with us; unlesse some extraordinary, and just cause do warrant the contrary.

three times a day] Morning, Noon, and Evening; before he went forth, or set upon his publike imployment, and State affairs; at his return to dinner; as Gen.43.16. and after the end of the day, and dispatch of his businesses: To which times, David seemes to have reference, Psal 55.17. and may seem to be the three times of the daily prayers of the Jews. The morning and evening seen to be so ascertained, by their appointed daily sacrifices, and the daily burning of Incense, on the golden Table of Incense, at those times, Exod.29 39,42. and 30.7, 8. And punctually, the morning time, is deemed the third hour, which is our ninth. When the Holy Ghost also came down upon the Apostles in cloven-tongues of fire, Act.2.15. and the evening time is the ninth hour, which is our third in the after-noon; called the the hour of prayer, Act.3.1. When Peter and John went into

the Temple: and Cornelius prayed, and saw the vision, Act.10.3, 30. When also our Saviour was crucified and dyed, Mat.27.46, 50. Mar.15.34, 37. The middle is the middle hour, their sixth, our twelfth, or mid-day, Joh.4.6. When Peter prayed, Act.10.9. When also our Saviour was condemned, and delivered to be crucified, Joh.19.14. When also the general darknesse began, and continued till the ninth hour, till our Saviour dyed, Mat.27.45. Mar.15.33. Luk.23.44. And in the Primitive Church, the Christians had those three hours of the day, in so much use and regard for prayer, as they came to be called, Canonical hours. But yet from this duty, no time is exempted, Psal.119.verf.62. & verf.164. Luk.18.1. Ephes.6.18. 1 Thess.5.17.

prayed and gave thanks] Phil.4.6. 1 Thess.5.17,18. For prayed, the Trent Bible hath, worshiped; erroneously.

as he had afore-time] No danger can keep good men, from the accustomed works of piety, Act.4.19. & 5.29. He was not now, either more slow, or secret in it.

V. 11. *Then these men*] The practice of wicked men; as Psal. 10.8,9. curiously prying into other mens doings, and not seeing beams in their own eyes. They thought now they had won the day, and gain'd their desires.

V. 12. *Then they came neer*] They speedily pursue their mischievous, and bloody purpose.

concerning the King's Decree] Of that first, to renew the strength of it; out of the Kings own mouth; to circumvent, and intangle him in his own words. Thus cunningly they deal; pretending only the defence and maintenance of the law, and the Kings authority. Flattering him to his own hurt, and for their own sanguinary design, in Daniels ruine.

V. 13. *that Daniel*] Not till now, they open their mean drift, and directly accuse. And now they think they may be bold to do it; and they do it with all aggravations; that Daniel; so desiring to speake contemptuously of him.

of the captivity] To render him despicable, from his slavish, and fordid state of captivity, and from his Nation of the Jews. They had many captives of other Nations also among them; at that time; as may be gathered out of Jer.25. and 27. Chapters.

regardeth not thee] So Chap.3.12. Under a colour, they falsly and maliciously slander Daniel of ingratitude, for his honours, of contempt and rebellion. They accuse him, as the Jews did Christ, as being an enemy to Cæsar.

his petition three times a day] They say not to his God, least that might found any thing to him. But indeed they charge that upon him, as his heinous capital offence. Thus piety, prayer and devotion, are wrested to a wrong meaning, by the wicked, and counted for crimes. Now the ungrateful, and unpleasing conclusion of all these premises they conceal, the death of Daniel; or leave that to the King, to be gathered, and made by him, as necessarily following thereupon.

V. 14. *then the King*] Seeing their fraud and malice; and his own errour and circumvention. These evils, Kings, otherwise good, are subject unto, by evil Courtiers.

sore displeased with himself] For making so rashly such a Decree, so injurious to God and man, so full against the life of Daniel, and against himself, in the losse of such a subject. And no doubt, displeased also with these accusers of Daniel, for their so fraudulent, mischievous, and pernicious dealing against him and Daniel. These sore grievances, by such means, Kings, many times, are put unto.

and set his heart] This was well; to think how to amend, what he had done amisse. And better were it to repeal such Decrees, then to pretend to the maintenance of his authority, by the maintaining of them. But best it had been, to have been more advised, circumspect and cautelous, ere he had made them.

till the going down] He was sad and serious in it, to save the life of innocent and precious Daniel. A long time was this, (for they were at the King, no doubt, betimes) wherein with all his heart and might he laboured to out-master their malice, to wind himself out of their mischievous wilinesse, to interpret, qualifie, or nullifie the Decree, and his signing of it. A good Example for Christian Kings in like cases.

V. 15. *Then these men assembled*] Here they set upon the King, with multitude, and unanimous consent to over-bear him.

Know, O King] They presse on him with all instance; they wax bold, if not impudent, notwithstanding the Kings sore displeasure, Prov.16.14. Thus far Envy carries them: and mischief begun, must be carried on, whatsoever comes on it; though it be to their future undoing. They pretend, now, the right of Law, and the Kings honour and authority in it. Thus are Kings many times over-ruled and abused.

may be changed] Thus the wicked maintain evil Laws, by colour of constancy and authority; which is oft times either lightnesse or stubbornesse; when as the Innocents thereby perish: and therefore Governours neither ought to fear, nor be ashamed to break such; though good Laws with all constancy are to be maintained. Thus Charidemus lost his life, Diod.Sic.l.14.

V. 16. *Then the King commanded*] He perseveres not in his good purpose; but against his conscience he yeilds, and becomes a servant and minister of their Cruelty. Such slaves sometimes are Kings forced by bad servants to do things they like not, 2 Sam.3. 39. And so unsafe is it for Favourites to trust in them.

and they brought Daniel] Not to answer for himself, and plead his cause, and make his apology; for absent and unheard was he condemned already. But they brought him to execution; and that speedily, lest any way by delays, he might happen to escape. So swift are their feet to shed innocent blood.

the den of lions] See *Annotations* on verf.7.

The King said] To comfort Daniel; and cheer his innocency.

thy God] He sayeth, not my god. So verf.20.

whom thou servest continually] A royal testimony of Daniels piety, and innocency of his faith; and constancy in Gods service, against the terrours of Death. And that the King also approved of what Daniel had done in his daily prayer and service of his God.

continually] Notwithstanding my Decree and Edict to the contrary.

he will deliver thee] It is his wish and prayer; not prophecie. He can; I cannot. It is hope; hearing belike how God did deliver his three Companions out of the fiery furnace, Chap.3. Thus God bowes the minds of Heathen in compassion towards his; makes them acknowledge the Omnipotency of the true God; the Impotency of themselves, and their false gods, verf.26,27.

V. 17. *and a stone*] Comparing this and the 25 verse together, they may seem to discern that the Lions did not straight seize upon Daniel: and therefore would have a stone sealed, &c. See Mat.27.66. and Lam.3.53.

the King sealed it] Having once begun to yeild to his Lords, they drew him on, and he proceeds to yeild further, Esth.3.12. and 8.8. 1 King.21.8.

signet of his Lords] Least the King or of his Love to Daniel, his sorrow for him, and care of him, should have driven him to out of sight, or left the Kings friends should do it, or Daniels conspiracy-men the Jewes; or his other followers and friends, as he had many, by his eminency in gifts and graces, by his esteem with the King, by his fidelity, justice, piety, &c. Thus they shew their distrust in the King; (a just reward for him) and their trust in their own carnal wisdome, which yet deceives them.

that the purpose] The Trent Bible here wrongly translates the Hebrew Text, and varies the sense.

V. 18. *Then the King went*] Late, verf.14. and sad; through his love to Daniel, and the guiltinesse of his own conscience, That accuseth him, Rom.2.14,15. and stings him; though he had no judge on earth above him. This is well in the King, and is a good work of his conscience, thus to afflict him. Whereas Daniels accusers had their Consciences seared, and hardned in sin, to their final ruine.

fasting; neither——] Fasting and watching agree well together. And sorrow, and fasting justly exclude musick, and all mirth.

V. 19. *Then the King arose*] The workings of love, and of a guilty conscience, suffer him not to sleep, or rest.

V. 20. *with a lamentable voice*] Thereby speaking his lamentation and sorrow; his love and care, and fear of Daniel. The tenderest father could have done no more towards his dearest son. And this is so much the more in so great a Monarch: Which commends both him, and Daniels worth. Against hard-hearted men at the miseries of the Godly, Rom.12.15. Heb.13.3.

Is thy God] This shews some hope in Darius, of Daniels safety, and Gods power and mercy; though mixed with much fear.

V. 21. *then said Daniel*] with a voice not distressed, as that of the Kings.

live for ever] Chap.2.4.

V. 22. *hath sent*] He acknowledgeth his God the author of his deliverance. It is the right hand of the most High that saves Paul from the mouth of the Lion; Peter from Prison, &c.

his Angel] They are Gods Ministers, Heb.1.14.

shut the Lions mouthes] The glorious presence of the Angel might strike fear into the Lions: So Balaams-asse was afraid of the Angel, Num.22.27. and 33. or the Angel might otherwise, and that many ways, restrain the Lyons rage, Heb.11.33. Daniel is understood to do it; as likewise the like is said of his three Companions, verf.34. They did it; as Elias brought the famine, Jam.5.17,18.

forasmuch] Thus God sometimes by miracle shews and proves the Innocency of his servants, Psal.37.5,6.

Innocency was found] In this particular of my behaviour, towards thee and thy Decree. So Psal.18.20. He speaketh not of the point of his justification from sin before God, Phil.3.9. He minds the Innocency of his present case and Cause: Not yet that this Innocency merited this miraculous deliverance; no proper true merite can be in man towards God, But that God saved him of his meer mercy, and gracious good pleasure. See 2 Tim.1.8. 2 Thess.1.5,7.

and also before thee] Though mine accusers charge me, that I regard not thee nor thy authority; for our obedience to Kings and Magistrates, must be only in God, and for God. No other Active Obedience is due unto them.

no hurt] Even in thine own judgment, verf.14,16. For he did disobey the Kings wicked Commandement, to obey God; and to disobey the Kings wicked Commandements, to obey God, is no disobedience at all. Nor is it for Favourites to trust in them.

and they brought Daniel] Not to answer for himself, and plead his cause, and make his apology; for absent and unheard was he condemned already. But they brought him to execution; and that speedily, lest any way by delays, he might happen to escape. So swift are their feet to shed innocent blood.

the den of lions] See *Annotations* on verf.7.

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whom thou servest continually] A royal testimony of Daniels piety, and innocency of his faith; and constancy in Gods service, against the terrours of Death. And that the King also approved of what Daniel had done in his daily prayer and service of his God.

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he will deliver thee] It is his wish and prayer; not prophecie. He can; I cannot. It is hope; hearing belike how God did deliver his three Companions out of the fiery furnace, Chap.3. Thus God bowes the minds of Heathen in compassion towards his; makes them acknowledge the Omnipotency of the true God; the Impotency of themselves, and their false gods, verf.26,27.

V. 17. *and a stone*] Comparing this and the 25 verse together, they may seem to discern that the Lions did not straight seize upon Daniel: and therefore would have a stone sealed, &c. See Mat.27.66. and Lam.3.53.

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V. 19. *Then the King arose*] The workings of love, and of a guilty conscience, suffer him not to sleep, or rest.

V. 20. *with a lamentable voice*] Thereby speaking his lamentation and sorrow; his love and care, and fear of Daniel. The tenderest father could have done no more towards his dearest son. And this is so much the more in so great a Monarch: Which commends both him, and Daniels worth. Against hard-hearted men at the miseries of the Godly, Rom.12.15. Heb.13.3.

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V. 21. *then said Daniel*] with a voice not distressed, as that of the Kings.

live for ever] Chap.2.4.

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no hurt] Even in thine own judgment, verf.14,16. For he did disobey the Kings wicked Commandement, to obey God; and to disobey the Kings wicked Commandements, to obey God, is no disobedience at all. Nor is it for Favourites to trust in them, who ought to command nothing, whereby God should be dishonoured.

V. 23. *King exceeding glad*] Rid of that heavy plight wherein he was, verf.18. and cheered up his Spirit and conscience wondrously in such a manner of deliverance, of so precious a subject. More spiritual was the joy of the Church, at the deliverance of Peter and John out of the Prison, Act.4.24, &c.

take Daniel up] Not staying, it seems, for those Lords whose Seales were upon the stones; nor for the coming of the accusers. For no doubt he had witnesses enough, of the thing with him: and the preservation it self was an ocular demonstration of the miracle: and the view of it raised up Darius his spirit to the height of Courage and resolution; without them to amend what he had done amisse; being also that the sentence of the Decree against Daniel was already satisfied.

believed in his God] Because he committed himself wholly unto his God, whose cause he did defend, he hoped, trusted, was allured by his promises, that nothing but good could come unto him, whether by life or death; wherein we see the power of Faith, and the Nature of it. Heb.11.33. and throughout that whole Chapter, in which grace of Faith in Christ, the Covenant of the Gospel on mans part doth wholly consist. And therefore so many, and so great things are spoken of Belief & Faithin Scripture.

V. 24. *and the King commanded*] The absolute power of this King. The like frequent in Scripture. His just wrath was so incensed; the miracle so wonderful, and the guiltinesse of the malefactors so evident, that without any processe or further condemnation, he commands their execution.

accused Daniel] See note, Chap.3.8.

cast them into the den of lions] This is a terrible example against all the wicked, which do against their conscience make cruel laws to destroy the children of God; and also admonisheth Princes how to punish such when their wickednesse is come to light; though not in every point, or with like circumstances; yet to execute true Justice upon them. This just on Gods part by the law of Retaliation. Psal.7.15,16. and 9.15,16.

their children, and their wives,] The like or more, we may read of Achan and his family, Josh.7.24,25. Haman was hanged up, and his sons, Esth.9.14. By the law of Nature, and Nations, Rebels are punished, also in their wives, children, and posterity, though not with death; yet confidering that law, Deut.24.16. with that 2 Chr.25.4. either Darius feems here to be unjustly cruel, or these wives and children were accessaries to the crime of their husbands, and parents.

brake all their bones] Persecutors oft-times have bloody ends. Here was no stopping of the Lions mouches, no taming of their rage and cruelty, no over-mastering them.

or ever they came at the bottome] This adds lustre to Daniels miraculous deliverance, that it was not for want of hunger, and Natural ferocity that the Lions spared Daniel; but that it was Gods hand over-ruling them: as we see Gods hand in ruling that Lion, 1 King.13.24,28,29. all Gods creatures are his hoast, to do his will; for reward or punishment. That fancy, that the Accusers alleadged the Lions to have been full of food, and therefore for that space of time to have spared Daniel; and that the King thereupon should have them fed, and thereafter have the Accusers cast in to them, is a foolish fiction without any ground.

V. 25. *Then Darius*] This marvailous work of God had a marvailous good effect in the heart of Darius. Gods workes should not be slightly passed over; but accordingly made use of, Psal.92. 4,5. and 8.3,4. Of this Darius, see *Annotations* on Chap.5.31. Many Kings of the Medes and Persians were after him called by this name; as the Heathen Histories of times do declare. There was after this first Monarch Darius the son of Hystaspes, Darius Artaxerxes Longimanus, Darius Nothus, Darius Artaxerxes Ochus, Darius Codomannus, whom Alexander the great conquered. And the sacred Histories of the books of Ezra, Nehemiah, and Esther, fall within these times; Begin with the beginning of the Persian Monarchy, Ezra 1.1. and reach to the final period of it by Alexander the Great Greek, in the *H.P. Faddua's* time, Neh.12.11.

wrote unto all the people] Chap.3.29. & 4.1.

languages] More now then those, Chap.3. verf.4. and 4.1.

in all the earth] All in his dominion and lands. So expounded, ver.26. So Luk.2.1. Ezra 1.1,2.

peace] Chap.4. See the *Annotations* there. This word in the Hebrew, and Chaldee, and all languages, comprehends all outward prosperity; and worldly felicity. and therefore is so usual in all salutations and greetings.

V. 26. *I make a decree*] Chap.3.29. a good example to Christian Kings.

tremble and fear] God maketh heathen Princes sometime to acknowledge his power. See Chap.3.29. The true fear of God is the fountain of wisdome, Prov.1.7. & 9.10. The want of it, the sluce for all sin. It compreheds the whole worship and service of God, all acts of Religion.

the God of Daniel] His God, in a peculiar way, whom only, and no other, Daniel owned, worships, serves, obeyes, and who thus owned, honours, and defends Daniel.

the living God] Which hath not only life in himself, but is the only fountain of life, and quickneth all things; so that without him there is no life, 1 Sam.2.6. Act.17.25.

which shall not be destroyed] Chap.2.44. & 4.3,34. & 7.14,27. Luk.1.33. Mic.4.7.

V. 27. *He delivereth*] God to be acknowledged, and praised in his works. The Psalms are full of it.

V. 28. *prospered*] Flourished in his state and honours; in offices and employments; in spight of the envy and malice of all wicked men. He prospered, as Joseph, Hezekiah, Mordecai, and others, Psal.1.3. when as the wicked prosper not; as Coniah, Jer.22.30. but are holden with the cords of their own sin, Prov. 5.22. Psal.7.16. and 9.16. Prov.22.8. Of their prospering for a while, see Job 21.7 —— 14. Jer.12.1. Psal.73.4——12.

of Cyrus the Persian] Chap.1.21. Thus God provides men its honour, for the comfort of his Church in her calamity.

CHAP. VII.

Verf.1. IN Now Daniel proceeds in his Narration from Historics, in the former part, to prophecies in the latter half of this book; Therein fore-telling the succession of times, and of the Kingdomes of the world; and what things therein should befall the Church of God, the people of the Jewes, until the time of the coming of Christ (numbred up in him) and the time of the promulgation of the Gospel.

the first year of Belshazzar] Chald. *one year.* So Chap.1.1. and 2.1. That Daniel might joyn together Babels stories, and facts as did depend upon them without interruption, therefore he displaced the two visions which now follow; the one, in the first of Belshazzar of Babels fall, Chap.7. the other, in the third of Belshazzar, of the Persians fall, Chap.8. Both which in order of time go before the fifth Chapter. Of this Belshazzar, see Chap.5.1.

Daniel had a dream] Chald. *saw a dream.* Different in visions but of the same matter and argument, with that of Nebuchadnezzar, Chap.2. interpreted by Daniel there: only what is there more generally shadowed out, is set forth in succeeding times, more particularly, with many circumstances, in this Chapter, and in those which follow. This dream was 70 yeares after that dream of Nebuchadnezzar, Chap.2. If we reckon 30 yeares to the reign of Evilmerodach, and Daniel now was neer one hundred years old,

and visions of his head] Visions in his dream. Not that these were distinct from his dream. Visions and Oracles were the two wayes, by which God revealed his Will to his Prophets, Num.12. 6,7,8. Visions were vouchsafed to them, sometimes waking, as Zach.1.8, &c. and Chap.3.1. Jer.1.11,13. sometimes sleeping in dreams, Job 33.15. So Gen.28.12. Act.2.17. So here to Daniel: presenting not to the external sense, but internally to the imagination and phantasie, visible things, as representements of Gods Will and pleasure signified thereby, Dan.4.5.

head] The shop and seat of dreams and visions.

upon his bed] Where he slept and dreamed in the night, ver.2. a place and time fit for such kind of Revelations.

then he wrote the dream] He the Writer of this book; and no other: and he wrote this Dream; left it not to be told only by tradition; but in a surer way wrote it, by Gods inspiration and instinct, 2 Pet.1.19,20,21. And that because it did not concern him alone, but the whole Church in after ages; to confirm and comfort them against the great calamities that were to come. For whereas the people of Israel looked for continual quietnesse after these seventy years, as Jeremiah foreseen to them to have declared; he sheweth that this rest shall not be a deliverance from all troubles, but a beginning; and therefore encourageth them to look for a continual affliction till the Messiah be revealed, by whom they should have a spiritual deliverance, and all the promises fulfilled; whereof they should have a certain token in the destruction of the Babylonian Kingdom. See 1 Cor.10. ver.11.

and told the sum of the matters] Chald. *the head of the words* Verf.16. He wrote and told them, to wit, to his people; because for their instruction and consolation, against persecutors to come. God shewed that dream to Daniel. The chief heads therefore and material points, for the use of the Church, he relates and records in these facred Commentaries.

V. 2. *Daniel spake and said*] The Scripture then is not a dumbe and dead letter: but speaks; and therein we heare the Prophets and Apostles speaking; and so fitteth to teach all truth, and convince all Errour, and to be the judg in controversies of Religion, 2 Tim.3.16,17.

by night] In time of silence and sequestration, from worldly affairs: so, usually. And yet sometimes by day; as Acts 10. 9, 10. & 22. 17. See, Psal. 16. 7.

the four winds] Here some, with more curiosity and boldnesse, then modesty and soundnesse, by the winds, will understand Angels, and some of them good Angels, the guardians of these Empires, whereto they apply that, Chap. 10. 13, 20, 21. & Chap. 11. 1. & Chap. 12. 1. Others, understand bad Angels: But we rest in the letter of the Dream, and understand onely the mighty concussions, stirs, tumults and troubles, that were the rise and original of these several Empires. And therefore of these winds, the Angel in his interpretation to Daniel, makes not any mention, but onely of the Empires themselves. By the winds then blowing, we onely conceive those horrible troubles, afflictions and mutations, whereby one Empire is exalted, and another abased: as the waves of the sea are, by the boysterous winds: especially, if all the four winds at once, blow together upon it. Yet all sent, and ruled by Gods providence.

strove] One against another, to trouble the sea: *imo miscentes æquora fundo, Eurus, Notusque ruunt creberque procellis Africus, volvuntque ad littora fluctus.*

great sea] Mid-land sea. So called, in relation to the Dead sea, and the Sea of Tiberius: which were but Lakes in comparison of it. Yet in sacred Idiome, the great vessel it self, for water, in the Court of Solomons Temple, is called a Sea, 2 Chron. 4. 2, 10. By the Sea, here, is signified the world, vers. 17.

V. 3. *beasts*] Empires decyphered in this manner; because the acquiring of them is not gotten, nor the possession of them maintained, nor the government of them exercised, but by brutish violence and tyranny.

came up] Not altogether, but in processe of time, successively, as the verses following do declare.

the Sea] Not calm, but troubled, and tossed thus with tempests.

divers one from another] So figured before in the divers mettals of Nebuchadnezzars Image, Chap. 2. and so described diverslie, in the verses following.

V. 4. *the first*] The golden head, Dan. 2. 38. and the great tree, Dan 4. 20, 21, 22. is the power of Babel, the first Empire, in Daniels book. This in its best and flourishing estate.

a lion] The Trent Bible hath a Lioness: contrary to the Chaldee and Hebrew; and in a manner all Translators. The Lion here represents the Empire of the Chaldeans, in regard of his power, cruelty, and capacity, Isa. 5. 29. Jer. 4. 7.

Eagles wings] As the Lion is the King of Beasts, so the Eagle is the King of Birds. Both make to magnifie this Monarchy, both for courage, power, and speed. Wings here point out the great celerity of *Nebuchadnezzar* coming to his power and possession of kingdoms; as if the Babylonians had wings to fly, Isa. 5. 26. Jer. 4. 13. & 48. 40. & 49. 19, 22. Lam. 4. 19. Ezek. 17. 3. Hab. 1. 6, 8. So Athur hath wings, Esay 8. 8.

plucked] These Eagles wings were great, long, full of feathers, of divers colours, Ezek. 17. 3. But now Daniel, in this vision foresees them plucked. Armies and Provinces, fell from them; the Lydians, the Medes and Persians, that had formerly obeyed and served them, were risen up against them, and so plucked their wings, that they went on their feet, and were made like other men. This was their declining estate; and at last fulfilled, under *Belshazzar*. See, Jer. 51. 30.——64.

and it was lifted] Or, Wherewith it was lifted above the common fort of other men. Though some translate and understand, as if it were taken away from the face of the earth, and perished.

made stand] Compelled to stand: and made to understand its own fragility and imbecility, and the worlds inconstancy.

a mans heart] This hath not reference to *Nebuchadnezzar*, Chap. 4. 16. This respects not any singular person, but the State of the whole Empire; that of *Nebuchadnezzar* was past this to come, in the fall of the Empire. When they came to have a mans heart, after their wings were plucked, that is, a soft, fearful, broken, and dejected heart. So Cyrus dealt with them, & abased them; as Xenophon shews, in his seventh Book of the Institution of Cyrus. Then their Lion-like heart, that insolent proud heart, Chap. 5. 15. Esay 14. 13. was gone. Now they well-knew themselves to be but men, Psal. 9. 20.

V. 5. *a second*] This is omitted in the Trent Bible.

a Bear] Meaning the Empire of the *Persians*, Dan. 2. 39. & 8. 3. This follows the Lion. And so the Lion and Bear, are often joyned together in Scripture; as Prov. 28. 15. Hos. 13. 8. Amos 5. 19. Lam. 3. 10. Some here say, the Persian Empire is represented by the Bear, because Persia, a mountainous countrey, much abounds in Bears; and those of a crueller kind. Others, because of their ferocity and voracity; of their barbarous cruelty, and uncivil demeanour, Esay 13. 17, 18. of their austerity and craft. Others, proceed further, to liken them to Bears, in the natural weaknesse of their heads; and in their rice and original, their rising being but for did and base; as rude and unlikely, as a Bears Whelp is without form and shape. But we may not be so curious in these assimulations. They were lesse generous, more uncivil then the Chaldeans; though they were of great strength and durance, hardship and labour, and great Warriours, and much inclined to set upon Empires and States. Compared they are to silver, Chap. 2. 32, 39. as inferiour to the former: to a Ram, Chap. 8. 3, 4.

it raised up it self on one side] Or, *it raised up one dominion* Chald. *one Government*, Madai and Paras, two arms in one breast, now set up a joint government. The Trent Bible thus, *it stood in part*. With their Expositions raised thereupon: improper in themselves, and inconsistent with the true Text.

three ribs] Meaning People, and their Relicts, and Remains, devoured by the Persians, and their bear-like voracity. Which very thing the following words do intimate: for by three ribs are signified, *people of three coasts of the world*; from the East (which afore it held) it brake into the West, North, and South; as it is fore-told, Chap. 8. 4. Xenophon first Book of the Institution of Cyrus. Others translate Rowes, for Ribs, making three rowes of teeth; and understanding thereby those three Presidents, Chap 6. 2. Or rather the three Kingdomes of Media, Persia, and Babylon, which devoured the other Kingdoms & Provinces, as was faid and made them their prey and meat, feeding upon their Weal, Customes, Revenews, and States.

they said] Or, *it was said impersonally*: an Idiome in the sacred tongues not unusual. This is not the saying of *Haman* to *Ahasuerus* against the Jewes, Esth. 3. But of the Princes to their Emperours generally; stirring up their spirits to further conquests to enlarge their Empires; as Darius the Mede, the Hyrcanians, Gobryas, and others had set on Cyrus to those first atchievements; as Xenophon shews in his said book. Or else it is the speech of the Angels, ver. 10. Or chiefly of the ancient dayes, ver. 9. By whose means and secret instinct of his providence, the Persian Emperours were driven on to those great designs, and the enterprises and atchievements thereof were made easie unto them, Esay 21. 2.

Arise] Stir up and prepare thy self; as Josh. 1. 2. Gen. 13. 17. Act. 12. 7.

devour much flesh] Cruelly destroy many *Nations* and People. A likely and suitable consequent, to the teeth of this devouring Beast.

V. 6. *another like a leopard*] The Empire of Alexander the Great, and Greece for the first partition. This role after the former. A Leopard is a spotted beast, Jer. 13. 23. yet fair, and sweet, and comely. He is swift, Hab. 1. 8. watchful, cunning, and suddain, Jer. 5. 6. Hos. 13. 7. He is active, fierce, and strong; seeming outward ly harmlesse, yet crafty, cruel, and greedy of mans blood. And all alike was Alexander the Great; spotted with vices, yet graced also with singular vertues; his body, as Historians record, of a rare odoriferous smell: both body and mind answerable to these other qualifications. This is called a third Kingdom; the belly and thighs of brasse; a Kingdom of brasse, Dan. 2. 32, 39. The he-goat, Dan. 8. 5. A mighty King, Dan. 11. 3. They that would understand this Beast to be the Greek and Roman Empire joyned together, to make way for the Turkish Empire to be meant by the 4. Beast, are in all very much mistaken, and need no refutation.

four wings of a fowl] To shew its wonderful swiftnesse. This, to the Leopard, is as much as to add much swiftnesse to swiftnesse, which indeed was admirable in Alexander the Great, in subduing Greece, destroying Thebes, overthrowing the Persians in the Arbrastian fields, at the river Granicum, at Issus, a City of Cilicia: And lastly, and finally, at Arbela: So gaining the Empire of Persia, and Asia, and all in 6 years, flying as a Thunderbolt: besides his siege, and winning of Tyre; of Judea, and Syria, of Egypt, and many other Kingdoms, Nations, and People. He reigned in all but 12 years, fix in his Monarchy. See, Chap. 8. vers. 5. touched not the ground.

four heads] Either the four Tetrarchies in Alexander the great, his hereditary Kingdom of Macedon; which afterwards grew to be four Kingdoms; or, the four Kingdoms into which the Empire of Alexander was divided after his death; which his four chief Captains had, Dan. 8. 8. & 11. 4. 1 Mac. 1. 9, 10. *Seleucus Nicanor* had Asia the great; *Perdiccas*, and after him *Antigonus* had Asia the lesse; *Cassander*, and after *Philip* and *Lysimachus*, *Antipater* was King of *Macedonia*, and *Ptolomeus* had *Egypt*. For the other eight starsing up upon *Alexanders* death, they rather coveted and fought kingdoms, then got and possessed them, and soon vanished and perished. The Beast, Apoc. 13. 1. hath 7 heads.

and dominion was given to it] It was not of himself, nor of his own power; or, that *Alexander* did all those stupendious things, gat all these Countries; for his army contained but 30000 men; and he overcame in one battel *Darius*, which had ten hundred thousand he overcame in one battel *Darius*, which had ten hundred thousand men; when instantly before the battel he was so heavy with sleep, that his eyes could scarce open, as the stories report; Therefore this power was given him of God, and so much himself confessed, when he met *Judeus* the High Priest of the Jews, in his Pontificial attire, Joseph. Antiq. 6. 11. Chap. 8. See Chap. 2. 21, 37, 38. & 4. 25. Prov. 8. 15, 16. Rom. 13. 1, 2. Joh. 19. 11.

V. 7. *a fourth beast*] Not named, because it was the same Nation with the former; but in distinguished from the former by ten horns,

horns, whereof one most strange, having eyes, and mouth, and speaking very great words. Nor yet is it likened to any one certain kind of beast; by reason of the great varieties, and many diversities that were in it. And therefore this beast hath somewhat the more obscurity and difficulty in it. And this, together with the many great things spoken of it, makes Daniel so particularly inquisitive after this fourth beast, ver. 19, 20. yet by Dan. 8. 9. we may find that the first meaning of this Prophecie hath relation to the Kingdoms of Syria and Egypt, possessed by the Seleucidæ, and Lagidæ, the images two legs, Dan. 2. 33. The Roman Empire (though not here meant) and much lesse the Turkish Empire) did imitate this afterwards, in the persecution of the Church, the subversion and interdiction of Gods service; and violence done to consciences: And the Revelation doth hit many of these passages of Daniel to Antichrist. See Dan. 2. 40. Yet the Seleucidæ that had the Kingdoms of Syria and Asia, seem to be most properly and punctually meant; by whom Gods people the Jewes suffered infinite evils and mischiefs. In the fore-telling, and description whereof, the greatest part of the Chapters following, is taken up and imployed.

dreadful and terrible] More then the former Beasts; especially to Gods people the Jewes; to whom Daniel properly hath respect; as Chap. 1. 40. who never were more cruelly used, then by the Seleucidæ, Dan. 8. 11, 12. & 11. 31, 36.

great Iron teeth] *Teeth*, that is, Leaders and Armies; and these great ones, not little teeth, but big and long grinders: and these of Iron, that is strong; as the word Iron is likewise used and applyed to a furnace, a neck, a yoke, a rod, a wall. These teeth were instruments meet to grinde and diminish the Jews.

and stamped the residue with the feet of it] Vers. 23. That is, whom it did not consume, those it did most shamefully trample upon; troubling their minds, and bodies, with all kinds of cruelties; as, Psal. 8. 13.

and it was divers] As otherwise; so in regard his tyranny over the people of God tended to force them to idolatry; and to annihilate Gods service, which none of the precedent Empires had attempted.

and it had tenhorns] Not ten kinds of Government in the Roman Empire before Christs coming, but personally ten Kings. And these not reigning altogether, a little before the end of the world, out of the ruines of the Roman Empire, as some weakly conceive; but succeeding one another in that kingdome of the Greeks, or Seleucidæ, until Antiochus comprehending him among the rest, ver. 24. For although he had successors, yet the people of God (in regard of whom these things are spoken) began after Antiochus to re-assume their liberty, under the Asmoneans, or Maccabees, untill Christ.

V. 8. *among them*] as 1 Sam. 17. 34. not that his horn was the middlemost of the ten.

another little horn] Or, *the last a little horn*, Vers. 21, 24. Chap. 8. 9. This is not meant of Antichrist, as Papists would bear us in hand; to be the letter thereby inabled to thrist & shuffle off the true Antichrist from the Popes Chair. But this is that Antiochus, called Epiphanes, or Epimanes rather; who is one and the last of the number of the ten Kings, which are signified here by ten horns. See, Chap. 11. 21.

before whom] Chald. *before the face whereof*; as elsewhere before the face of the sword, of the bear, of the famine.

Three of the first horns plucked up by the roots] That is, Kings plucked up by him by force and fraud. See ver. 20, 24.

In this horn were eyes] To signifie his Natural sagacity, sharpnesse of wit, and craft, Dan. 8. 23, 25. & 11. 23, 32.

of man] Here is noted the feigned humanity of Antiochus Epiphanes: who was not right heir, but as a private man, a younger brother, and allyed in consanguinity to the Kings, whom by much policy he defeated.

speaking great things] He shall be exceeding haughty in words, 1 Mac. 1. 25. and cruel in bloody Decrees; and a great blasphemer of God himself, persecuting the Saints, and commanding the abolishing of the Law, ver. 25. Dan. 8. 23, 25. & 36. 1 Mac. 1. 46, 47. See the like to this in Pagan Rome, Rev. 13. 5.

V. 9. *I beheld*] And continued so.

till] Not that he left off beholding after. And in like sense is the word used, 2 Sam. 6. 23. Psal. 110. 1. Mat. 28. 20. & 22. 44.

the Thrones were cast down] Chald. *Thrones were set up*, or *speedily set*, or *they cast them*: Speaking impersonally. See ver. 10, 11, 26. These are not the *Thrones* of the Beasts, wherein they ruled before. But of the *Ancient of dayes*. Thrones for Judgement, on which Judges should sit; one Throne for God, the other for the Son of David. Yet this is not meant of the last judgement, at the second coming of Christ, Rev. 20. 4. Mat. 25. 31, 32. But of Gods coming in judgement against *Antiochus Epiphanes*; in his time, and the remainder of the former Empires. That this is the meaning, appears, by the words following; also by conference of verses, 8, 11, 20, 22, 25, 26. that is, till God did enter into judgement against *Antiochus Epiphanes*, as we said; for the deliverance, and for the revenge of his people the Jewes. A figurative description it is; as Psal. 76. 7. & 47. And when God comes to judgement, his enemies scatter, and their Thrones indeed are cast down, Esay 2. 10, &c. Joel 2. 11. Mal. 3. 2. Psal 9. 4.

Ancient of dayes did sit] A figurative representation of God, which was before all times; and of his glorious Majestie; set out unto us; as mans nature is able to apprehend some portion of his glory. And God, or rather the person of God the Father is here personally meant; as appears, vers. 13. For there Christ the Son of Man comes to him, is brought before him. As the like is, Apoc. 5. 6, 7. These and other visions of the Father, Son, and Holy Ghost, vouchsafed in Scripture, to Prophets, and Holy men of God, for special ends, by the special pleasure and dispensation of Gods Will, are not warrants for us to make pictures and Images, of the persons of the Trinity by them, against the rule of the second Commandement.

did sit] Psal. 9. 4, 7. as Judges do on the Tribunal. So shewing his Judicial authority. Their not sitting in giving judgement, doth in Countries invalidate their sentence.

garment white] To shadow out the glory of his Majesty, and the Innocency and pure Integrity of his Justice, Psal. 104. 1, 2. & 51. 4. Rom. 3. 4. Thus Christ is set forth in garments white as snow, at his Transfiguration, Mat 17. 2. And again, Apoc. 1. 14. The Angels, Mat. 28. 3. Act. 1. 10. The Saints in heaven, Apoc. 7. 13. & Chap. 4. 4. Josephs vestures in Egypt were of fine white linnen, Gen 41. 42.

the fiery flame] Our God is a consuming fire, Heb. 12. 29. Apoc. 1. 14. See, Deut. 4. 12.

and his wheels as burning fire] Gods Throne is here described with wheels, 1 Chron. 28. 18. Ezek. 1. 15. & 10. 9. to shew that Gods providence moveth every where, to govern all things; and provide for all things: and it points out Gods celerity, and facility, in executing his judgements; as the lightning, &c. Mat. 24. 27. See Apoc. 1. 14, 15.

V. 10. *a fiery stream issued*] Hereby is signified the inevitable and consuming force of Gods judgements. See Psal. 50. 3. & 97. 2. ——— 7. Isa. 30. 33. for the comfort of the godly, and the terrour of the wicked

thousand thousands] Psalm. 68. 17. Revel. 5. 11. 2 King. 22. 19.

ministred unto him] Psal. 103. 20. & 34. 7. Matth. 18. 10. Heb. 1. 14.

and ten thousand times ten thousand] An infinite number of holy Angels, which were ready to execute his Commandement, Mat. 26. 53. 2 King. 6. 17. which number more largely expliceates the same thing which was intended in the former number: as Mat. 18. 21. Psal. 91. 7. Not that from hence can be gathered a greater number of Angels that stand before God, then of those that minister unto him; or that any such different and distinction of Angels can be made out of this verse; as some Popish Schoolmen labour to do.

the Judgement was set] The Judge, with his ministers and assistance, approving and praising his justice and judgements; as Psal. 119. 137.

books were opened] Terms taken from Judgements among men; In which the Inquest, proofs, confessions, and other evidences, and writings are produced to frame the Judgement by: and the Lawes also are considered, whereupon the Judgement is made. See Rev. 20. 12. where the like processe is used in that last and general great Judgement day. Where the main Books are the Consciences of men, Rom. 2. 14. and the Scriptures of God, Joh. 5. 45. Both then opened by God in a special manner, Psal. 50. 21. Here the impious actions of this horn, *Antiochus Epiphanes*, and evidences against him, are recited, as out of Books and Records, that for them, Judgement may passe upon him. It is not Antichrist, as we have often soin said, that is here judged and condemned, mentioned or meant.

V. 11. *because of the voyce of the great words*] Chal. *from the voyce*; that is, from the time it was heard. For from that time of *Antiochus Epiphanes*, and because of his great words against God, and the Church of God, then God began to shake and destroy the Kingdome of the Seleucidæ, with inward and with outward stirs.

even till the beast was slain] As in the Images ruine he began with the Legs first, and not with the Head, which first perished: so here, first he speaketh of the ruine of the last; for the safety of his own Nation: that the Chaldeans should pick no quarrel for this Vision. The beast then here is the fourth and last beast. The kingdome of the Seleucidæ, a while after *Antiochus Epiphanes* his death, 1 Mac. 6. 8, 13. was overthrown by the *Parthians*, and by Tygranes King of Armenia; as *Appianus Alexandrinus* shewes.

and his body destroyed] By *Pompey* the Great; taking *Tygranes*; abolishing the very shew and seeming face of a Kingdome; and reducing Syria into a Province, as *Appian* and *Josephus* testifie.

V. 12. *As concerning the rest of the beasts*] Chald. *the residue of the beasts*, or *their relicts and remains*. They now perished with this; and were utterly taken away by the Romanes. Or thus, speaking

speaking in the time past; as the three former Monarchies have had an end, at the time that God appointed, although they flourithed for a time; so shall this fourth have: and they that patiently abide Gods appointment, shall enjoy the Promises.

they had their dominion taken away] Not at that very time; they had it before. The meaning is, that every great Empire, and Enemy, and persecutor of the Church, was destroyed before Christs coming upon the earth, from time to time, each one in his time: though the people of them still continued and subsisted, in some weak and low form of state. See Dan. 2. 35. until all the remainders were brought under, by the Romanes.

yet their lives were prolonged] Chald. *a prolonging in life was given them*: had been given them; for a certain set time, by Gods providence; which time they could no wayes over-passe. Thus whole Kingdoms, though suffered long in sin, yet at last are totally ruined for sin.

V. 13. *night-visions*] Vers. 1.

behold] Daniels attentive heed; to the erection of the new and eternal kingdome of Christ.

one like the son of man] Or, *as a son of man*: Which is meant of Christ, who had not yet taken upon him mans nature; neither was the son of David, according to the flesh, as he was afterward; but in vision onely, and appatition here, Daniel seeth him coming from the Father, and returning to his Father again. The Jews grant Christ to be here so termed. And in the four Evangelists, our Saviour terming himself Son of Man, most graciously calleth us to weigh this Text. This phrase, like the Son of Man, is used also of him, in vision, after his Ascension, Rev. 1. 13. & 14. 14. and may intimate somewhat more in him, then meer man. See Joh. 1. 14. Those places, Rom. 8. 3. Phil. 2. 7. shew the state and condition of his Humane Nature.

came] To work the mystery of our redemption upon earth.

with the clouds of heaven] Rose not out of the Sea; as those former Beasts and Empires did. But came in the clouds of heaven, from heaven, Psal. 104. 3. Act. 1. 9, 11. Mat. 24. 30. & 26. 64.. Rev. 1. 7. & 14. 14, 15, 16.

to the ancient of dayes] Christ, after his Resurrection, is ascended into heaven; and is set at the right hand of his Father; and from him hath obtained all power in heaven, and in earth. See Ezek. 1. 26. Joh. 16. 16, 28. Act. 1. 9, & 2. 34, 36. Heb. 1. 3, 4. Rev. 1. 13. & 14. 14.

and they brought him neer before him] Or, was brought; impersonally: Or, the holy Angels did it. For though Christ ascended by vertue of his Divinity; yet Angels are his ministring Spirits, to attend on him, Heb. 1. 6, 14. This is not meant of his second coming to judgement; nor can be so properly applyed thereunto.

V. 14. *dominion and glory*] This is meant of the beginning of Christs Kingdom, Mat. 28. 18. Joh. 3. 35. When God the Father, at his ascension, specially, gave unto him all dominion as to the Mediatour; to the intent that he should govern, here, his Church on earth continually, till the time that he brought them to eternal life. This is the sitting at the right hand of his Father, Psal. 2. 4—10. And this power he exerciseth in the midst of his foes; maintaining his Church, and overthrowing his enemies; as it is, Psal. 110. 1, 2.

and a kingdome] The conclusion of our Lords prayer, Mat. 6. 13. calleth into our minds this speech; and teacheth of the King of Eternity, 1 Tim. 1. 17. who joyneth Jewes and Gentiles, in one kingdome.

that all people] Psal. 2. 8. Ephes. 1. 20, 21, 22, 23. Phil. 2. 9, 10, 11. Rev. 19. 16. Jewes and Gentiles. Not so was it with any earthly Monarch whatsoever.

his dominion] Chald. *sultan*: Whence possibly the word *sultane*, or *soldan*, might arise.

an everlasting Dominion] Chap. 2. 44. Psal. 145. 13. Mic. 4. 7. Luk. 1. 33. To endure after his ascension for ever. This is the dominion, and power of his office, given to the Person of the Mediatour, in regard of both his Natures; and distinct from the essential power of the divine Nature. And this argues not the constant visibility, and outward flourishing estate of any one particular Christian Church on earth: but the duration of Christs dominion in his Church, in this world, even in the midst of his enemies, Mat. 16. 18. & 28. 18, 20. 2. Psa. 110. 2. and the complement thereof in the Church triumphant for ever.

V. 15. *I Daniel*] The interpretation of the whole vision, by an Angel, at the request of Daniel.

was grieved in my spirit] Much perplexed and wounded, as if a weapon had pierced through him.

body] Chald. *sheath*; as if his spirit had lesse it; and his body were become as a dead sheath.

troubled me] According to the manner of Prophets, Daniel specially, who, after their extasies, through the greatnesse, and brightnesse of the sight of Gods Majesty, which did dazle their senses, tire their spirits, and over-do their natural faculties, were astonished and fainted. See Chap. 7. 28. & 8. 27. and 10. 8, 16. and troubled also at the wonder of the vision, and in that he knew not what should be meant by it. And thus was Pharaoh troubled at his divine dream, Gen. 41. 8. and Nebuchadnezzar, Dan. 2. 1. which stirred them up so much to know the interpretation of them.

V. 16. *unto one of them that stood by*] Namely, one of the Angels that appeared in this vision; as vers. 10.

the truth of all this] The proper meaning.

V. 17. *these great beasts*] Likely so called, in consideration of their beastly and savage dealing, against the families of our Lords ancestors, the house of Zorobabel, and the Nation that should have their Kings from it.

four kings] Kingdomes, vers. 23, 24. whereof, Chap. 2. 39, 40. He may seem to use the term Kings, rather then kingdoms, that the next verse, short in the Chaldee, should not be mistaken; and that none should think of four Kings, to hold a kingdome for ever and ever; as the translation of that verse will bear. The Prophet seems not unwilling to hide his minde from savage Heathen.

shall arise] The Chaldean kingdom was risen already, and in present being. He speaks, as respecting the greater part.

arise] Arising here, may, perhaps have a kind of relation to their rising over the kingdom of the Saints, and with-holding it.

out of the earth] Sea, vers. 3. They are distinct, Revel. 13. 1, 11. Here one is an explication of the other; meaning the world, and the tempestuous troubles, and rowling changes of it.

V. 18. *But*] Or the verse may be rendred thus; And they shall take the kingdom of the Saints of the most high; but they that are Saints, shall possesse the kingdome for ever, even for ever & ever. Meaning, though those four Kingdoms, which Daniel speaketh of, should, for a time, rule over the Jews; (who are called the Saints of the highest here, and after, vers. 21, 22.) yet Christ coming should set up a Kingdom, to rule for ever. But our own translation, best agrees with the Chaldee distinction, here used; and with the Context following, in this verse, and vers. 22, & 27.

the Saints] The house of Zorobabel, by Abihud, and Rhesa, Mat. 1. 13. Luk. 3. 27. (though they be not mentioned among Zorobabels sons, 1 Chron. 3. 19.) and the godly of their Nation; to wit, the Church of God, in Christ her head, first, and afterward the whole Body, which shall be perfectly united with him, shall receive from God, a spiritual and everlasting kingdom. See vers. 22. Isa. 60. 12. Rev. 1. 6. & 5. 10. wherein of the Maccabees Principality was but a shadow; and was between the reign of Antiochus, and the coming of Christ.

of the most high] Chald. *high ones*; that is, *things*, or, *places*: that is, of the most high things, because God hath chosen them out of this world, that they should look up to the heavens, whereon all their hope dependeth: or highest, in the plural number, to teach us of the divine persons, as Abraham speaketh plurally, Gen. 20. 13. and David, 2 Sam. 7. 22. Here; it was fit in a distinct vision of the son, and of the father; as thrones also are plural, ver. 9. See Eccles. 5. 8.

that take the kingdom] That Kingdome, ver. 14. not that the Beasts should take the kingdom of the Saints of the most High, or of the most high God, and possesse it for ever, as the Trent Bible renders it, and forceth its followers commonly to expound it. But the Saints should take and possesse it; as hath been said.

V. 19. *Then I would*] Not satisfied with that short answer, he desires to know more.

of the fourth beast] Of this specially: for of this, most and last was mentioned in the vision, ver. 7, 8, &c. many strange, and prodigious things spoken of it: and therefore Daniel repeats them here again, with some enlargements.

was diverse] Vers. 7. It was partly unlike, because two Kings, Syria and Egypt, both claimed right over Judah, since the dayes of Seleucus Nicanor, and Ptolomy Lagi, and made continual wars for it: but divers also in cruel spoiling the Jews, and in hatred of their Religion: which Babel, Madai, and Alexander, more favoured. See ver. 23.

from all the others] Chald. *from all those*.

and his nails of brasse] Or, *Steel*. This not mentioned in the vision, ver. 7. This signifies, that this Kingdome of the Seleucidæ, should tear in pieces the Jews, as a wilde beast teareth his prey with his clawes. This we see in the history of Josephus, and the Maccabees.

V. 20. *ten horns*] Of the Kings Seleucidæ and Lagidæ, which greatly troubled the Kingdome, when the house of Zorobabel should have reigned to the glory and comfort of all the world, vers. 8.

and of the other] Particularly of that, because the things spoken of it, did seem strange and prodigious, and to prognostick and portend some great and fearful, direful, and ominous matters; and therefore he doth here again recount them, as vers. 8. 11.

before whom three fell] See *Annotations* on vers. 8. and vers. 24.

whose look] This not mentioned in the vision, vers. 7, 8. there called a little horn; for such was Antiochus Epiphanes at the beginning. Here his looks more stout then his fellows; for so in the end he exceeded them all in power, and great enterprises, Chap. 8. 10, & 11. 37.

V. 21. *made war*] See the like, Apoc. 11. 7. & 13. 7. Thus the wicked, even the Babylonians in their time, Zach. 1. 19, 21. Antiochus in his time; and Antichrist in his time likewise, prevail over the Saints, vers. 19. of this Chapter. This made Daniel so inquisitive after this beast, and the particularities of it: Though this War with the Saints, and prevailing over them, was not specified in the vision before.

with the Saints] With the Jewes, as the Books of the Maccabees do shew. Papists, understanding this little Horn of their conceited Antichrist, that should reign but three years and an half before the end of the world, and Christs second coming to judgement, do make the Saints here, to be the Elect and godly, living in that short time. And this War to be that of Antichrist against them: and hereunto they apply, Math. 24. 21, 24. and Revel. 13. 7.

V. 22. *Ancient of dayes came*] See vers. 9. Till God shewed his power in the person of Christ; and by the preaching of the Gospel, gave unto his Son rest.

and judgement was given] Neither was this mentioned before. The meaning is, till the Ancient of dayes came, vers. 9. and gave the power of judgement to them, in Christ the Head; in whom, the Saints are the Judges of the world, 1 Cor. 6. 2, 3. Mat. 19. 28. and they obtained, by the preaching of the Gospel, a famous name in the world, and became, in name and truth, the Kingdome of God.

to the saints] To the people of God, vet. 18. 21, 25. Chap. 8. 24. & 11. 30. To them, and on their behalfe; to possesse the kingdome.

possessed the kingdome] Vers. 14. It was given to Christ: the Saints here possesse it, in him their head; they possesse it as partners with him, and partakers in their degree and capacity. This must arme Gods people with patience, under the direst persecutions, and fill them with comfort and expectation in the meane time.

V. 23. *Thus he said*] To wit, the Angel, of whom he asked information concerning this matter, ver. 16. answering in order to the four points of Daniels question.

the fourth beast] The Kingdome of Asia; or Syria, or of the Seleucidæ; so called, because the farre greater part of those Kings, were Seleucidæ, two onely of the Lagidæ excepted: we may not with the Romish Church, understand this of the Roman Empire, as hath been said.

which shall be diverse] In cruelty; and is shewed in the next words, Not greater then all kingdoms; as the Trent Bible hath it, to make it thereby to be understood of the Roman Empire.

devour the whole earth] Not all the world; but the Holy Land, Namely Judea; as appears by vers. 25, 25. breaking and trampling it more then the three former Beasts did. See Luk. 23. 44.

V. 24. *And the ten horns*] Vers. 7, 8.

are ten Kings] viz. *Seleucus Nicanor, Antiochus Soter, Antiochus Theos, Seleucus Callinicus, Ptolomeus Evergetes Lagida, Seleucid Ceraunus, Antiochus Magnus, Ptolomeus Philopater Lagida, Seleucus Philopater Antiochus Epiphanes.* More Kings reigned after these ten: but they possessed not Judea; and so could not afflict the Jewes, Gods people: and therefore in this vision, which is vouchsafed for the Jews sake, no notice is taken of them. Of these things we read in Appianus, Alexandrinus, Memnon, Josephus and others. The Papists here, constant and consonant to their former errour, do make these ten Horns, answerable to the ten toes of the Feet of Nebuchadnezzars Image, Chap. 2. 33, 41, 42. and understand both of the Roman Empire, to be divided into ten Kings or kingdomes a little before the end of the World: and to the same purpose they apply the ten Horns of that *seven-headed beast*, Rev. 13. 1. & 17. 3, 7, 12. And yet they miserably vary among themselves about these Kings, and their number. But, as we have cleerly said, Daniels prophecie and visions meddle not at all with the Roman Empire, but as it may in some respect relate to the first coming of Christ.

and another shall arise after them] *Antiochus Epiphanes*, the last of those ten; and the last of the Seleucidæ, that reigned over Judea: for in his time the Maccabees delivered the Jewes from his tyranny and persecution. Most Papists apply this to Antichrist; some, to Mahomet.

divers from the first] More cruel to the Jewes, and perfidious, then the former nine Kings, 1 Mac. 1. 11.

three Kings] Ptolomæus Philopater, whom he, joyning forces with his father, and brother, drove out of Syria, Antiochus the Great, (his father) and Seleucus Philopater, his elder brother, whom he poysoned by Heliodorus. Others, more rightly, instead of his Father Antiochus Magnus, do put for the third, Demetrius the son of his brother Seleucus, the right heir. In applying this to Antichrist, Papists rather say nothing, or confesse they can onely divine.

V. 25. *and he shall speak*] Chap. 8. 24, 25. & 11. 28, 30. 1 Mac. 1. 46. See the like, Rev. 13. 5. 2 Thes. 2. 4.

against the most high] That is, speak blasphemies against God; and make wicked Decrees and proclamations against Gods Word, and send through all his Dominion, tyrannically and cruelly to destroy all the Jewes and godly people that did professe and practise it. This is largely set down, in Chap. 11.

Saints] Vers. 21. Chap. 8. 24, 25.

to change times] Sabbaths, Passover, Pentecost, expiation-day, the Feast of Tabernacles, New Moons, the seven yeares rest, and such like; Dan. 8. 11. and 11. 31. 1 Mac. 1. 47, 48. miserable shifts are made by Papists, to apply this to their conceited Antichrist.

and lawes] All Moses Ceremonies, and Laws, 1 Mac. 1. taking upon him a Divine power, usurping Gods own authority over his people; changing and abolishing Gods Laws, making new Lawes of his own clean contrary to Gods; and forcing most cruelly the peoples obedience unto them.

shall be given] He shall give such Lawes; and the Saints shall be given into his hand, to be oppressed, worn out, and over-powred by him.

time and times] A *time* here is a year: *times*, two years; and a dividing, or particle of time, seems to be ten dayes; as the history of the Maccabees sets it down, from the year 145 moneth 9 day 15 of the reign of the Greeks or Seleucidæ, until the yeare 148 moneth 9 day 25. 1 Macc. 1. 54. and Chap. 4. 52. See Chap. 12. 7. and the like, Chap. 14. 16. and Revel. 12. 14. and Chap. 13. 5.

and the dividing of time] Trent Bible thus; *half a time*. And so they expound it, half a year; contrary to the warrant of the Text, and the truth of the story.

V. 26. *But the judgement shall sit*] Ver. 9. *God, the ancient of dayes*, the just Judge shall sit in Judgement; and thenceforth not cease to execute his Judgements, to take away, consume, and utterly destroy that little horn, and the whole kingdome of the Seleucidæ; the fourth beast, vers. 9. 11. And this was done by the Maccabees, the Parthians, Tygranes; and lastly, and utterly by the Romane Pompey the Great; as Appianus in his book of the Wars of Syria, and other Authors do record. And these destructions are handled in Ezek. Chap. 38. & 39. And about 150 years afore our Lords Birth, are spent in this wasting of Syria and Egypt, the Seleucidæ and Lagidæ, by wars among themselves, and with the Maccabees and others, as hath been said.

V. 27. *And the Kingdome*] Vers. 14. Luk. 1. 33. He sheweth wherefore the Beast should be destroyed; to wit, that his Church might have rest and quietnesse, & a kingdom. Which rest, although they do not wholly enjoy here, yet they have it in hope; and by the preaching of the Gospel, enjoy the beginning thereof; which is meant by these words, *under the heavens*; and therefore he here speaketh of the Beginning of Christs Kingdome in this world; the Kingdome of the Messias; when Christ begins to reign in the hearts of the faithful amongst all the Nations of the whole world, Mar. 16. 15.

Shall be given to the people] Ver. 14. It was given to the Son; Here to the people of the most High. The Faithful have it by the participation that they have with Christ their head, 1 Cor. 1. 9. The head communicating its glory to its body. For Christ with all he hath as Redeemer, is considered as ours; His righteousnesse, sufferings, Kingdome, ours, Rom. 8. 32. Hence are those speeches, 1 Pet. 2. 9. Rev. 1. 6. & 5. 10. Mat. 11. 12.

whose Kingdome] Upon this all the New Testament goeth, and Paul to Timothy speaketh, 1 Tim. 1. 17. He advanceth the Gospel, and the praise of the King eternal, uncorrupt, invisible, God onely wise. Also the Revelation after the destruction of Jerusalem, is meerly heavenly Commentary upon this part.

is an everlasting Kingdome] Vers. 14. Heb. 12. 26, 27. though after a thousand years Satan was loosed for a little season, Rev. 20. 3. Mat. 28. 18.

and all Dominions] Or, *Rulers*; that is, some of every sort that beare rule; some of them, in all parts of the world. So 1 Tim. 2. 4.

V. 28. *Hitherto is the end of the matter*] Here end the visions of Daniel; which the Prophet penned in the tongue known over the East, and South; wherein the Jewes are not described plainly to be the people, for whom God plagueth the Kingdomes: and that the Heathen might be drawn to think somewhat better of the God of heaven. And more properly here ends the Angels interpretation, and what he revealed touching the future state of the Church.

As for me Daniel] Chal. *I Daniel*.

my cogitations] Vers. 15. Chap. 8. 27. & 10. 8. Though he had many Motions in his heart which moved him to and fro to seek out this matter cunningly: yet he was content with that which God revealed, and kept it in memory, and wrote it for the use of the Church, 1 Cor. 4. 6.

my Countenance changed] Chald. *my brightnesses changed*; that is, the brightnesse of my Countenance. I became all pale and wan; both in regard of the raptures of the Spirit; as also through horrour of the predictions against Gods people, ver. 23, 25.

but I kept the matter in my heart] Faithfully to deliver it to the Church of God. Thus was Daniel affected in his heart with Gods Word, and the revelation of his Will, and so should we be.

CHAP.

CHAP. VIII.

Verſ. 1. [N] This Chapter expounds the ſecond, and the ſeventh Chapters. For here is a third deſcription of thoſe Kingdomes or Monarchies; and that more largely, and clearly, then formerly. Onely the Chaldean Monarchy is omitted here; and ſo in the Viſions and Chapters following, as being now at the point of expiration; and in the time of the Viſions and Propheſies following clean extinct. And therefore alſo this Chapter, and the reſt that follow, are not written by Daniel in the Chaldee tongue; as all the former were, which concerned the Chaldeans, and behoved them to know. But in the Hebrew tongue, for the peculiar uſe of the Church of the Jewes; to inform them of their eſtate in future times, to arme them with patience, againſt perſecutions coming; and comfort them in expectation of joyful deliverance at the laſt. And theſe Viſions are commanded to be ſhut up and ſealed, Chap. 8. 26. & Chap. 12. 4. as being for future ages; and leſt the Naming of thoſe Heathen perſecutors (as is done in theſe viſions) being known to them, might create further danger to Gods people.

the third yeare] and therefore before that in the fifth Chapter.

unto me, even unto me] Verſ. 15. to diſtinguiſh theſe Viſions, from thoſe of Nebuchadnezzar, Chap. 2. 4. Daniels perſon adds to the authority of theſe viſions, 2 Tim. 3. 14.

at the firſt] In the firſt year of Belſhazzar, Chap. 7. 1.

V. 2. *In a viſion*] Not in a Dream, but in Viſion: ſo twice in this verſe, and once in the former. See *Annotations* on Chap. 2. 19. & on Chap. 7. 1. And yet this might be in the night on his bed, in his ſleep.

at Shuſhan] In viſion and extaſie there; ſo much the former words import; and no more. And therefore then he was moſt likely at Babylon in body; This being but the third year of Belſhazzars reign: and ſo verſ. 27. So Ezekiel being bodily preſent in Meſopotamia, in the viſions of God was brought into the land of Iſrael, Ezek. 8. 3. & 40. 2. men in Viſions, as in Dreams, many times think themſelves to be corporally in places, where indeed they are not. The arms and breaſt, and the Bear, are here ſhow again in the third Viſion, and more clearly deſcribed then formerly; for the moſt certainty of the thing; as Gen. 41. 25, 32. and that Judah ſhould be the more skilful in this matter. Shuſhan, or Suſis, whence the Countrey about it is called *Suſiane*. Of this *Shuſhan*, we read, Neh. 1. 1. Eſth. 1. 2, 5. & 2. 3, & 3. 15. & 8. 14. & 9. 6. The word *Shuſhan*, ſignifies a Lilly, in the Greek; a Fountain, or Well, in that Country language.

Palace] The place of royal reſidence, the Metropolitane City of Perſia; where was a moſt ſtrong Tower or Caſtle, moſt ſtrongly fortified for the keeping of the Perſian Treaſure. Brought to this perfection afterwards by Darius the ſon of Hyſtaſpes, as Pliny relates. Here the Kings of Perſia afterwards kept their Court, and made their ſtay one part of the year, Eſth. 1. 2, 5. Otherwhiles they did, at Perſepolis, and Ecbatana, Q. *Curtius*, lib. 5. The word alſo ſignifies a Caſtle, Court, and Temple.

Province] Some Tranſlations read *Region*; ſome, *City*.

of Elam] Gen. 10. 22. the Weſt part of Perſia; next to the Confines of Babylon. See Act. 2. 9.

river of Ulai] Trent Bible, *Port or gate of Ulai*: without any warrant, and againſt the Hebrew Text.

Ulai] Or, *Eulæus*; that compaſſed the City Shuſhan round about. This River was held by them in ſome ſacred eſteem. And therefore their Kings drunk of this River onely, and had the water of it carried along to remote places with them. See Plin. l. 6. c. 27. It ſeems alſo to be called Choaſpes; as uſually the ſame River, ſpecially at divers places, is commonly called by divers names; as like the ſix famous Rivers, Danubius, Tygris, and Euphrates are, Here Daniel at the River Ulai; And again, Hiddekel, Chap. 10. 4. as Ezekiel at the River Cheber, Chap. 1. 1. and John at Jordan, Mat. 3. 16, 17.

V. 3. *My eyes*] The eyes of his mind, in this intellectual, ſpiritual Viſions, illuminated with Divine light; and the eyes of his body, having thoſe ſimilitudes of corporal things formed in the inward ſenſe of his imagination.

before the river] Ulai, at Suſis, where was the ordinary reſidence and Court of the Kings of Perſia, as was ſaid: and therefore very fit that this Viſion was ſeen there.

a Ram] A figure of the Perſian and Median Empire, ſignified by the two horns; as verſ. 20. by the Images breaſt, and armes of ſilver, Dan. 2. 32. and by the bear, Dan. 7. 5. We may be here too curious in ſearching out reaſons of this Aſſimilation, between the Ram and this Monarchy. But ſure we are, that this Monarchy was more uſeful, favourable, and beneficial to the Jewes, then any of the other.

two horns] The word is of the dual Number. Theſe are Medes and Perſians.

high] Not crooked, as Rams horns uſeto be. In the Horns, and Head, the force of Rams doth conſiſt.

one was higher] The kingdome of Perſia, which though founded after that of Media, grew far greater then it, by the victories of Cyrus the Perſian, who gained Media, Babylon, and many Countries more.

then the other] Heb. *the ſecond*.

laſt] The Kingdome of Perſia, was later then that of Media. Cyrus the Perſian ſucceeded Darius the Mede; and Perſians ſtill ſucceeded Cyrus in that Empire.

V. 4. *Weſtward*] Heb. *the Sea*, that is, the mid-land Sea, which is Weſtward from Shuſhan, and Perſia, which were in the Eaſt part of the world. (ſee *Annotations* on Ezek. 1. 3.) He underſtands hereby Babylon, Syria, Cappadocia, leſſer Aſia and Græcia.

and Northward] Lydia, Armenia, Scythia, Pontus, the Caſpians, and Northern Nations.

and Southward] Arabia, Ethiopia, Egypt, Lybia, &c. See Chap. 7. 5. Eſth. 1. 1.

no beaſts might ſtand before him] That is, no Kings or Nations, could hinder his enterpriſes and actions, Jer. 51. 30. though the Aſſyrians, Cræſus, and many other Kingdoms and Nations aſſiſted the Babylonians. Thus God by the Perſian, revenged the cauſe of his Church and people againſt the Babylonians, Jer. 51. 36, 50, 15, 18, 24, 35, 18, 19, 34.

out of his hand] This improperly aſcribed to a Ram. The meaning is plain and uſual; out of his power.

V. 5. *An he-goat*] By this is figured the Kingdome of Greece and Macedonia, under Alexander, verſ. 21. All the braſſe and iron, Chap. 2. 33, 39. alſo the Leopard, and the fourth beaſt, Dan. 7. 6, 7. are in that he goat, or buck. And this is a ſweet Commentary upon them. This propheſie was ſhewed by Jaddua the high Prieſt, to Alexander, when he entred into Jeruſalem, ſome two years before he conquered Darius Codomannus, the laſt perſian Emperour, *Joſephus, l. 11. c. 8. Antiquit. Jud.*

from the weſt] From Greece and Macedon, weſtward from Aſia; where the Prophet was, and where the Perſians reigned.

whole earth] So Dan. 2. 39. all Aſia; all that land wherein Daniel was; that which moſt eſteemed, and beſt knowa in all the world. Alexander complained, that he had not another world to overcome. *unus pelleo juveni non ſufficit Orbis; Juvenal, Satyr.* 10.

and touched not the ground] Or, none touched him in the earth; ſo ſwiftly great Alexander conquered the Eaſt in 6 yeares; as flying above the earth, rather then going on the earth; an hyperbole, as that alſo is, John 21. 25. See Chap. 7. 6. four wings of a fowl, added to a ſwift Leopard. Thus Yugil ſpeaks of Camilla: and Ovid of Atalanta.

a notable horn] Heb. a horn of ſight. Alexander was the notableſt for his ſtrange ſucceſſe in wars, of any that ever warred, verſ. 8. 21. It is called *the great horn*.

between his eyes] As an Unicorn, whoſe ſtrength is mentioned, Numb. 23. 26. Job 39. 12. —— 15. And by the *eyes*, may be figured as Alexanders own ſharpneſſe of wit, quick in ſight and foreſight, and clearneſſe of wiſdome; ſo alſo his wife Captains, that were as eyes to him. Such were Parmenio, and others. This *horne* not ſeen in a Goat; as neither the *four Hornes*, ver. 8.

V. 6. *Came to the Ram*] A deſcription of Alexanders acts againſt Perſia, whereby he overthrew that kingdom, and made himſelf Lord of Aſia.

In the fury of his power] This place is a ſweet abridgement of all Great Alexanders conqueſts.

V. 7. *moved with Choler*] At Granicon water in his firſt fought field he did well.

and ſmote the ram] At Iſſicon, a Town in Cilicia, the ſecond battel, he did better: and took priſoners Darius his Mother, wife, and Children, among others.

and brake his two hornes] Thirdly, at Gangamela, he killed of men about 600000. as ſome write, and got the Empire.

V. 8. *he-goat*] The word ſignifies a *young* he-goat: as Alexander was young, at that time about 26. years old; and about 20 when he began to ſet upon his great wars. See Zach. 14. 5.

the great horn] Alexander dyed ſuddenly in the flower of his age, and in the middle of his victories, verſ. 22. when he was 33 years old, and had held the Monarchy ſixe or ſeven yeares; as *Arianus, Plutarchus*, and *Diodorus Siculus* do report. Such is the Inſtability of earthly Monarchs, and all worldly glory; even when it is at the height, Pſal. 82. 6, 7.

and for it came up] Or, *ſtood up for it*: after divers horrible ſlaughters and murders in *Alexanders* family; and conflicts and blood-ſhed among his Chieftains and Commanders, a while foregoing, Chap. 7. 8, 11, 21.

four notable ones] Out of the Nation; but not in his power, ver. 22. Seleucus Nicator had the Kingdome of the Eaſt, Syria, and Babylon, and Perſia. Perdiccas, Caſſander, and Philippus Aridæus had Macedonia, in the Weſt. Antigonus had Aſia the leſſe, and more, Northward: and Ptolemy Lagides, had Egypt Southward: and at laſt theſe were reduced to two, the Seleucidæ, and Lagidæ.

V. 9. *and out of one of them*] That is, out of Seleucidæ that reigned in Babylon and Syria.

came

came forth] Chap. 7. 8. and 11. 21.

a little horn] Chap. 7. 8. Antiochus Epiphanes, who was of a ſervile and flattering nature; and alſo there were other reaſons of him and the Kingdom: and therefore is here called *the little horn*, becauſe neither Princely conditions, nor yet any other thing was in him, why he ſhould obtaine the Kingdome, Chap. 11. 21.

toward the South] That is, toward Egypt, which Antiochus ſeized upon, Chap. 11. 25, 40, 43. Himſelf had, and held the North; that is, Syria, and Babylon.

the Eaſt] That is Perſia, which was alſo conquered by Antiochus.

pleaſant land] So is Judea, or the land of Iſrael called in Scripture; In regard of its great prerogative, temporal and ſpirtual; it being the Throby of all lands; the ornament, pleaſure, and Nobleneſſe: or as it were the pleaſant Roe, Prov. 5. 19. Thus again, Dan. 11. 16, 41, 45. Zech. 7. 14. Of this Land, ſee Ezek. 20. 6, 15. yet it moſt was for Jeruſalems ſake, Pſal. 48. 2. and Gods Temple, and Service there. See theſe enterpriſes of Antiochus upon Judea, chap. 11. 30. and following Verſes.

V. 10 *to the hoſt*] Or, *againſt the hoſt*, ver. 24. Chap. 7. 18. & 11. 32. Antiochus raged againſt the Church of God, which is a heaven where God dwelleth in Grace; and where the faithful do hold the place of Angels. See Eſay 14. 13. He made way againſt Religion, and the Temple, and the holy Jewes.

caſt down] That is, flew ſome of the Choyſe, in Church and Common wealth; in offices and graces: ſome of the Elect, which are called the hoſt of heaven, and ſtars; becauſe they are ſeparated from the world, and whoſe names are written in heaven, Chap. 12. 3. Luk. 10. 20. Thus he brought heaven under his feet, to trample on it. Thus he dealt with old Elcazarus, and with the mother, and her ſeven ſons, 2 Macc. 6, 7. Chapters.

V. 11. *Even to the prince of the hoſt*] Ver. 25. or againſt; daring to puſh, not onely at the high Prieſt, or Judas Maccabeus; But at God himſelfe; The Son of God, who as a Prince in a ſingular manner reignes in and over his people. And this Antiochus did, by bearing an hoſtile ſpirit againſt the God of the Jewes; by blaſpheming him, and violating his Temple, ſervice, and glory; as is ſhewed in the words following. See Chap. 7. 25. & 11. 21, 36. 2 Macc. 5. 11. —— 17. and verſ. 21, 24, 26.

by him] Or, *from him: by him*, that is, by Antiochus, rather then from him; that is, from the Prince of the hoſt.

daily ſacrifice] Ver. 13. Namely, the Morning and Evening ſacrifice; the law whereof is in Exod. 29. 38, &c. Numb. 28. 3. and alſo all other ſacrifices, and Feaſts, and the whole worſhip of God; which Antiochus to his utmoſt power by all meanes did labour to put down, as the books of Maccabees do ſhew, 2 Macc. 1. 49. —— 64.

place of his Sanctuary] The Temple of Jeruſalem, called by many ſeveral names in Scripture. As the Church is called by many names and titles in the Old and New Teſtament.

V. 12. *an hoſt was given him againſt the daily ſacrifice*] Or, *the hoſt was given over, for the tranſgreſſion againſt the daily ſacrifice*. The hoſt of the Jewes was given over to him and his power, becauſe of their tranſgreſſion againſt the daily ſacrifice. Or, the faithful ſhall be in great danger of apoſtatizing from the true Religion: and Antiochus ſhall give them many occaſions to do it, and ſhall ſeek to induce them to it by force, craft, and all means: and the Lord ſhall put them to this tryal, Chap. 11. 32, 35. 1 Mac. 1.

by reaſon of tranſgreſſion] Tranſgreſſion the reaſon and cauſe of all calamities.

caſt downe the truth] All uſe, preaching, and profeſſion of Gods Truth, and Doctrine of ſalvation, ſhall be forbidden and ſuppreſſed by Antiochus; who did ſeeke to deſtroy the very books of the Law, 1 Mac. 1. 59. See *Annotations* on verſ. 26. See Eſay 59. 14.

and it practiſed and proſpered] That is, that *Horn*: and *Horn* being of the feminine gender, hath there words likewiſe of the feminine gender to agree with it: and verſ. 24. theſe words are put in the maſculine gender, to agree with the word *King*, of the maſculine gender in ver. 23. Thus the moſt wicked men do proſper, even in their vileſt practices againſt Gods people, by reaſon of their tranſgreſſions. So did Nebuchadnezzar in his time.

V. 13. *one Saint ſpeaking*] That is, a certain Saint: meaning, that he heard by an inward hearing, one of the Angels asking this queſtion of Chriſt; though ſome ſay, of another, and higher Angel. Angels deſire to ſee into the myſteries of God, 1 Pet. 1. 12. Eph. 3. 10. and to know a ſpeedy end of ſo great a devaſtation of Gods Saints and ſervice, as was here foreſhewed.

and another Saint] Heb. *and a certain Saint*; that is, either the former, or another holy Angel. See Zach. 2. 3.

unto that certain Saint] Heb. *unto a certain one, or a ſecret one, or a marvellous one, or the Numberer of ſecrets*; or, *the wonderful Numberer*. The Hebrew word is *Palmoni*; which may ſeem to be compounded of two words, *peloni, and almoni*: and theſe are uſed by the Hebrews, when they will note out a certain man, and yet not name him; as Ruth 4. 1. 1 Sam. 21. 2. & 2 King. 6. 8 Mat. 26. 18. The Greeks expreſſe this by ὁ δεῖνα. See Ezra 4. 10. This Saint unnamed, or this wonderful Numbeter; compoſing the word of *pala*, and *manah*, is moſt commonly and probably conceived to be Chriſt, the Wiſdome, and the Word of the Father; who knows all the ſecrets of his wiſdom moſt perfectly; and ſpeaks them to men and Angels in the Church, according to the times and ſeaſons of his divine adminiſtration & diſpenſation. Thereupon he is asked here; and gives charge and direction, ver. 16. See Rev. 1. 1. and Zech. 1. 9, 11, 12.

viſion concerning the daily ſacrifice] That is to ſay, the things ſignified by it, and ſaid of it, how long ſhall they cont nue?

tranſgreſſion] The idolatry of Jupiter Olympius, which Antiochus had ſet up in the Temple, in ſtead of Gods pure worſhip, 2 Mac. 6. 1, 2. which cauſed the extream deſolation of the people; in ſome, ſpiritually, by apoſtaſie; in otherſome, bodily; by perſecutions and torments, Dan. 11. 31. and 12. 11. 1 Mac. 1. 57. and Chap. 6. verſ. 7.

of deſolation] Or, *making deſolate*.

V. 14. *he ſaid unto me*] Chriſt the Palmoni, or wonderful numberer, verſ. 13. anſwered, not the *Angel*, that asked the queſtion, as the Trent Bible hath it; but unto *Me*; for the comfort of his Church, whom it moſt concerned; and for whoſe ſake, moſt likely, the Angel asked the queſtion.

unto two thouſand three hundred dayes] Thus punctual is Daniels prophecy. That is, until ſo many natural days be paſt, which make 6 yeares, 3 moneths and an half, or neer upon 3 weeks; for ſo long, under Antiochus, was this deſolation; from that deſection of the people, procured by Menelaus, the High Prieſt, in his time, in the 142 year, 6 moneth, 6 day of the Kingdom of the Greeks, or Seleucidæ; as Joſephus records in the 12 book, and Chap. 6. of his Antiquities. See 2 Macc. 4. 23, 25. when the hoſt of Gods people (concerning whom alſo the Angel inquired) began to be trodden under feet; and continuing, till the cleaning of the Sanctuary, building the altar, and ſacrificing upon it, which was in the 148 year, 9 moneths, 25 day, 1 Mac. 4. 52. This then is another reckoning, from another beginning differing from that, Chap. 7. 25. and Chap. 12. 7, 11. That was of three years and ten days; beginning from the building ot that idolatrous altar, 1 Mac. 1. 54, 59. and ending at the re-building of Gods altar, and reſtoring his worſhip. 1 Mac 4. 52. This, of 6 years, 3 moneths, and 18 dayes, beginning and ending, as aforeſaid. Or, if we ſhould reckon theſe ſix yeares, 3 moneths, and about 19 days, from the beginning of Antiochus his firſt bloody perſecution, in the beginning of the year of the Greeks, 143. to the year of his death, which was in the year, 149. the time will not much differ. See 1 Mac. 1. 20. and 6. 16.

dayes] Heb. *evening-morning*. So verſ. 26. called, νυχθήμερον; 2 Cor. 11. 25. The evening, being the beginning of the day of 24 hours; as the darkneſſe was before light, Gen. 1. ver. 2, 3. And ſo is the day reckoned, Gen. 1. ver. 8, 13, 19 —— 23. 31. and ſo Exod. 12. 18. Lev. 23. 32. The conſideration whereof, and of the change of the beginning of the day, in our Saviour Chriſts time, may help to reconcile that difficulty, and difference of the day, wherein our Saviour before his Paſſion, and wherein the Jews did eat the Paſſover, after his Paſſion.

cleanſed] It ſhall be purified from its uncleanneſſe. Heb. *juſtified*. That is, ſet free by Gods juſt judgement, from Antiochus his tyranny, who had made it a receptacle of Idols: to be again acording to its firſt inſtitution, the holy Temple of the true God. This was done by Judas Maccabeus, 1 Mac. 4. 52.

V. 15. *I, even I Daniel*] Verſ. 1. Chap. 7. 15, 16. Here is his attention to the viſion, and deſire of knowing and underſtanding it more fully and diſtinctly.

ſtood before me] According to the apprehenſion of his inward ſenſes and ſight.

as the appearance of a man] Not Gabriel the Angel; he is commanded by this man, verſ. 16. But Michael, that is, Chriſt; who, in this manner, declared himſelf to the old Fathers, as a præludium to his Incarnation; how he would be God manifeſted in the fleſh.

V. 16. *And I heard*] As in a viſion; to my ſeeming and imagination, I heard ſuch a ſound, voyce and words.

between the banks] The gate and banks, or, of the river it ſelf, Chap. 12. 7.

and ſaid] With a mans voice and words. How Angels communicate their notions one to another, is not a thing incident, or proper to this place, or inquirable.

Gabriel] The name of an Angel; which ſignifieth, ſtrong man of God. See Chap. 9. 21. Luk. 1. 26. The onely Angel in Scripture, which hath a proper name: For Michael, Chap. 12. 1. Jude 9. Rev. 12. 7. is the name of Chriſt.

make this man] This power to command the Angel, declareth, that the Commander was Chriſt; who is true God, and the Lord, and head of Angels.

V. 17. *afraid and fell*] See Ezek. 1. 28. and the *Annotations* upon it. Not to worſhip the Angel, but in a lowly fear and reyerence; being conſcious of his own unworthineſſe, frailty and vilenesſe. The preſence and ſpeech of an Angel, wrought thus upon holy Daniel, when the Angel drew neer unto him.

ſon of man] Ezekiel & Daniel only, being in viſions of angels, are ſo ſpoken unto, Son of man: as Aben Ezra notes, Ezek. 2. 1. See *Annotations* there.

Viſion]

Vision] The words here are diverſly rendred: and ſome underſtand them of a ſhort time: but verſ. 26. and the words themſelves, here, ſpeak of a long time, that the things foretold by that viſion, ſhall come to paſſe at the appointed time, about the time of the coming of the Meſſiah, who ſhall fulfil the prophecies; and the old age; for to bring in a new one, by renewing the ſtate of the Church. See Ezek. 38.8. Dan. 9. 24.

V. 18. *Now as he*] Chap. 10. 9.

deep ſleep on my face] That is to ſay, in my prophetical extaſie, I loſt all action and motion, as a man overcome with ſleep, verſ. 17. Rev. 1. 17.

ſet me upright] Heb. *made me ſtand upon my ſtanding*. Did rear, refreſh and ſtrengthen me; as Ezek. 2. 2. recover, and re-comfort me.

V. 19. *and he ſaid*] Continuing his ſpeech, that was interrupted in the former verſe.

what ſhall be in the laſt end] The word, *Acharith* is a ſubſtantive. The meaning is this, what ſhall befall the Jewes in the laſt end of this indignation, and wrath of God in this laſt affliction, which God ſhall ſend them for a puniſhment of their ſins; meaning that great rage of Antiochus; and what he ſhall do then. After which ſhall be revealed the great and eternal reconciliation in Chriſt, Dan. 9. 24. & 11. 36. This laſt part of the viſion he mentions, as the moſt regardable, and moſt deſired by Daniel, to be underſtood, verſ. 13.

the end ſhall be] There ſhall be a certain prefixed time, for the laſting of this calamity. This verſe ſtrongly overthroweth their error, which feign the Roman Monarchs to be meant by the legs of the Image, Chap. 2. or by the fourth beaſt, Chap. 7. ſeeing that the Greeks are the dealers, in the end of wrath, ſpoken of Daniels people. And it had been a ſtrange thing, that this laſt viſion, repeating the former, ſhould leave out the Romanes, if they had been ſpoken of before: ſeeing it were good to have that told by God never omitted the good of his Church.

V. 20. *The Ram*] Verſ. 3, 4. Gabriel, orderly, proceeds from point to point, as the method and paſſage of the viſion, directed him.

two horns] Not meant perſonally, and punctually of Darius the Mede, and Cyrus the Perſian, Chap. 6. 28. For theſe two were not alive, when Alexander the great brake theſe two horns, here mentioned.

are the kings] are types of them, do ſignifie them, the Kings of that Kingdom, or Empire. A typical, or ſacramental phraſe; and moſt plain to be underſtood; ſo verſ. 21.

V. 21. *and the rough Goat*] So called for its roughneſſe and horribleneſſe. Of this, verſ. 5, 6, 7, 8. Here the whole Grecian Empire is underſtood; Alexander, and his ſucceſſors in the Empire, divided.

Grecia] This place proveth, that of Javan, the Greeks come. Macedonia is herein comprehended.

the firſt king] Namely, *Alexander* the great; the firſt of them that overthrew the Ram; that conquered the Medes and Perſians. Of him perſonally is underſtood, verſ. 5, 6, 7, 8.

V. 22. *four kingdoms*] Ver. 8. Of many kingdoms ariſing from *Alexander*, four in the end bear the ſway: and in time two whereof, Chap. 11. will ſpeak.

of the nation] Namely, of the Greek, or Macedonian nation; though not of *Alexanders* poſterity, Chap. 11. 4. All the four were Grecians; and ſo continued the name of the Grecian Empire, 1 Macc. 1. 6.

in his power] They ſhall not have like power, as had *Alexander*. So the particle, *in*, is uſed, John 3. 21.

V. 23. *and in the latter time*] *viz.* In the 137 year of the Kingdome of the Greeks, or Seleucidæ, 1 Macc. 1. 10. Or, for then Antiochus Epiphanes, here ſpoken of, began to reign: though he entred not into Judea, till the year, 143. 1 Mac. 1. 30. And after him, many of that race of the Seleucidæ were Kings of Syria and Judea, for the ſpace of 120 years, or thereabouts. But none of them are here ſpoken of; as not having a full power over the Jews: The yoak of their tyranny, being ſhaken off by the Maccabees, in this Kings dayes, Chap. 7. 22.

when the tranſgreſſours] Among the people of the Jewes. See 1 Macc. 1. verſ. 11, &c. and verſ. 43, &c. and Chap. 2. 15. and 2 Mac. 4. This the cauſe of that fearful judgement and plague by Antiochus.

are come to the full] Heb. *are accompliſhed*. Chap. 11. 36. Gen. 15. 16. Jer. 51. 13. Mat. 23. 32. 1 Theſſ. 2. 16.

the full] Of open impiety, and formal apoſtacy, Dan. 11. 30. 1 Macc. 1. 11, 12. Gen. 15. 16.

a King of fierce countenance] Heb. *hard of face*: that is, braſen-faced, of whom, ver. 9, &c. Namely, Antiochus Epiphanes, chap. 7. 20. and 11. 21. who was impudent, as Deut. 28. 50. and he is ſpoken of in the Maccabees, and heathen writers very much; for ſhameleſſe impudency, againſt all divinity and humanity in his life and actions: of Polibyus he was called Epimanes, that is, mad. Many Papiſts, would fain underſtand this King, and all that is here ſaid of him, of their imagined Antichriſt, or at leaſt of Antiochus, as a type of him: But the more learned ſort of them, deſert that opinion and fancy.

dark ſentences] Heb. *Chiddoth*: and is properly hid things, and enigmatical; as Pſal. 78. 2. Hid miſchiefs he minded, not hid parables: he was full of miſchievous craft, and ſubtilty, his crafts maſter therein, verſ. 25. by cunning and deep policy, to cover, and colour, and bring about his owne vile and cruel deſignes; and to diſcover the ſecret plots and underminings of others.

V. 24. *Shall be mighty*] Verſ. 9, 10, 11, 12. and Chap. 11.

but not by his own power] By his fraud and treachery rather, which he firſt uſed againſt his own father, brother, and nephew; by the perfidiouſneſſe and apoſtaſie of the Jewes, and their high Prieſts, and by the aide of forreign Kings. See Chap. 11. 23. yet Gods hand, and ſecret power, and providence, was not wanting in all this; as in the caſe of the Aſſyrian, Eſay 10. 15. and Babylonians, Jerem. 34. 22. and 50. 21.

wonderfully] Proſper and prevail, againſt all lets and obſtacles that would hinder him, from atchieving his ambitious, tyrannical, miſchievous practices, Chap. 11. All things ſhould go on, and flow in, according to his own wiſh and will.

the mighty] Great Kings and Princes, and eſpecially them of Egypt, Chap. 11. 25. againſt which he made two great expeditions.

the holy people] Heb. *the people of the holy ones*. Namely, the Church of God; the Jewiſh people, both in his returns out of Egypt, and at other times.

V. 25. *Craft to proſper*] Chap. 11. verſ. 21, 23, 24, 32. His ſubtilties, and deep miſchievous plots, ſhall not want his wiſhed ſucceſſe.

magnifie himſelfe in his heart] His proſperous ſucceſſe ſhall ſo elevate his ſpirits, and puffe up his heart, 2 Mac. 9. 7, 8, 10, 11. and 5. 21.

by peace] Or, by proſperity; that is, under pretence of peace, and his ſpecious promiſes of it; when men ſhall live ſecure in peace, and expectation of it, ſuſpecting no other; then, and thereby ſhall he exerciſe cruel tyranny upon them. See 2 Macc. 1. 30, 31, 32. 2 Mac. 5, &c.

prince of Princes] Verſ. 11. Apoc. 19. 16. Againſt God himſelfe, the Son, King of Kings, Chap. 11. 36. invading his temple, making a prey and ſpoile of the ſacred veſſels and ornaments, and deſiling that holy place with abominable idols, and Pagan worſhip; and lifting up himſelf, and ſpeaking againſt God himſelf; as if himſelf were God, 2 Macc. 9, 8.

broken without hand] Thus, Chap. 2. 34, 45. See Chap. 11. 45. By ſickneſſe, ſtricken by the hand of God, and not by men; 1 Mac. 6. 8, 16. 2 Mac. 9. 5, 9, 28. See Acts 12. 22, 23.

V. 26. *And the viſion*] Concerning that determined number of days told, verſ. 14. for the taking away of the daily ſacrifice, and the treading under foot of the ſanctuary, and hoſt; which moſt troubled holy Daniel, and made him moſt inquiſitive, after the time and durance of it: That is, here again avouched, and cleered.

is true] In proper ſenſe, needing no further explication: for the clearneſſe and evidence of theſe prophecies, and the anſwerableneſſe of the event: as if all this were not a prophecie, but an hiſtory; and ſo it is in Chap. 11. which plainly argues the Spirit of God, in theſe holy Scriptures.

ſhut thou up the viſion] As Eſay 8. 16. Dan. 12. 49. keep it from the knowledge of the Chaldees and Heathens; keep it to thy ſelfe in ſacred ſilence, & reſerve it in writing for poſterity, without much publiſhing it for the preſent; becauſe it is not ſo much for the uſe of this age, as for that which ſhall follow. See Eſay 29. 11. Rev. 5. 1, 2.

for many dayes] Or, after many days. About three hundred years; are from the death of Belſhazzar, unto the death of Antiochus Epiphanes. In whoſe dayes was greateſt uſe to be made of this prophecie, and the event of things then would beſt cleer, and expound it. See Rev. 22. 10.

V. 27. *I Daniel fainted*] Chap. 7. 28. and 10. 8, 16. Through fear and aſtoniſhment, at the greatneſſe and ſublimity of this divine viſion; and at the evils that ſhould befall Gods houſe, and worſhip, and people.

roſe up] Out of that bed whereon he lay, feeling this viſion, and ſickning thereupon.

and did the Kings buſineſſe] Therefore he was in perſon at Babylon, and in viſion onely at Shuſhan. And continued ſtill in that honourable office, and imployment, Chap. 2. 48. wherein thus appears his care and diligence.

I was aſtoniſhed] Still after the recovery of his ſickneſſe, and in the midſt of his great State affairs.

none underſtood it] As I had a command, to ſhut up the matter in the verſe before; ſo I refrained my countenance, from open expreſſing of my griefe; or, giving any intimation of the viſion, or occaſion of ſuſpecting ſuch a thing. The Trent Bible reads thus; *Et non erat qui interpretaretur*, as if Daniel had wanted an Interpreter of the viſion, and were thereupon troubled and aſtoniſhed.

CHAP.

CHAP. IX.

Verſ. 1.] *IN the firſt year*] Heb. *in one year*: the cardinal number, uſually put for the ordinal. The ſame year Daniel was taken out of the Lions den, and cauſed Gods truth to be advanced generally. Now whether this was before his being in the den, or after, it is not ſo certain. This was in the year of the world, 3470. or thereabout; or, as others reckon, about 3430. In this Chapter, Daniel mindful of Jeremies prophecie, as is expreſſed; verſ. 2. doth now upon the expiration of that time, pray moſt zealouſly for the accompliſhment of the deliverance then promiſed; whereupon he receives a ſpeedy gracious anſwer, and meſſage from God by Gabriel, of much more then he could think of, or hope for; even of the certain time, not onely of the return of the people, and building of the city, but alſo of the coming of Meſſiah the Prince; and of his cutting off, and of the deſolation of City, and Sanctuary, thus ſhould follow thereupon.

of Darius] Heb. *Deriavesh*: Chap. 11. 1. ſee Chap. 5. 31. and 6. 1. Darius ſeems to be a common name to many Kings of Perſia. For ſo we read of Darius Hyſtaſpis, Darius Nothus, Darius Ochus, Darius Codomannus, in Heathen ſtories: as likewiſe Ahaſuerus; or, as it is written in Hebrew, Achaſhuerosh, which ſignifies the *Great Head* of the people, and ſeems to be the ſame with Artaxerxes. And ſo we read of Artaxerxes Longimanus, Artaxerxes Mnemon or Memon. And haply, Xerxes is but a contraction of Artaxerxes; as Choniah is of Jechoniah: Thus uſually one name, was common to many Kings of the ſame nation; thus was Merodac, among the Kings of Babylon: Pharaoh to the Kings of Egypt, in the moſt ancient times. And Ptolomy among the Lagidæ. Thus Seleucus, Antiochus, and Demetrius among the Seleucidæ. Arſaces among the Parthians. Tygranes among the Armenians. Aretas among the Arabians. Sylvius among the Latines; and Cæſar among the Romanes. Neither is it a thing unuſual among Kings at this day. This Darius is here in the Text ſufficiently differenced from all others.

the ſon of Ahaſuerus] Or, *Cyaxares*, Chap. 6. 1. See *Annotations* on Chap. 5. 31.

of the ſeed of the Medes] To diſtinguiſh him from Darius the Perſian, Ezr. 4. 24.

which was] Or, *in which he was made*, &c.

The Realm of the Chaldeans] For Cyrus, led with ambition, went about wars in other Countries. See *Annotations* on Chap. 5. 31.

V. 2. *In the firſt year*] This time is ſo diligently twice noted down; becauſe it was the end of Jeremies ſeventy: and ſo the juſt occaſion of this prayer of Daniel. And ſo we, when the time is come for the accompliſhment of Gods Prophetical promiſes, ſhould take hold of that occaſion to ſerve Gods providence, and to pray in Faith for the fulfilling of them. Prayer muſt be in faith, Jam. 1. 6, 7. muſt reſt upon Gods promiſes; and be certain, Ezek. 36. 37. *underſtood*] attentively, accurately, conſidered, weighed, pondered in my mind, and knew.

by books] For though he were an excellent Prophet, yet he daily increaſed in knowledge, by reading of the Scriptures, 1 Tim. 4. 13. 2 Tim. 3. 15, 16, 17. The Scriptures then were not loſt and periſhed in the time of the Temples overthrow, and the Babyloniſh captivity, as that Apocryphal fable hath it, 2 Eſdr. 14. 21——44.

to Jeremiah] Jer. 25. 11, 12. & 27. 5, 6, 7. & 29. 10, &c. See 2 Chr. 36. 21, 22. Ezra 1. 1.

ſeventy years] Whereof fifty two in utter ruine. Counting the beginning of the ſeventy not from the 11. of Zedekiah; but from the fourth of Jehojakim, and the firſt of *Nebuchadnezzar*. No doubt but the Jewes carefully numbered theſe yeares, Zach. 1. 12. another ſeventy yeares are mentioned: and thoſe ending the ſecond yeare of Darius, do derive their Beginning from the 11. of Zedekiah.

the deſolations of Jeruſalem] Daniel hath the very Hebrew term of Jeremy, Chooboth; and by Jeremy he muſt be expounded, Jer. 25. 11. and this land ſhall become Chooboth, (that is, a wilderneſſe) and an aſtoniſhment, and theſe Nations ſhall ſerve the king of Babel ſeventy yeares.

V. 3. *I ſet my face*] Of his body towards Jeruſalem; as Chap. 6. 10. of his ſoul to God; Eccleſ. 5. 2. Pſal. 25. 1. & 62. 8. This ſhews his earneſtneſſe, as Jer. 42. 15. ſetting all other things aſide.

To ſeek by prayer] Ezek. 36. 37. He uſeth here confeſſion, deprecation, and petition. He ſpeaketh not of that ordinary prayer which he uſed in his houſe thrice a day, but of a rare and vehement prayer, upon the preſent extraordinary occaſion; leſt the ſinnes of the people ſhould cauſe God to delay the time of their deliverance, prophecied by Jeremiah.

with faſting] Extraordinary helps, at extraordinary times, upon extraordinary occaſions. Hereby ſinners ſhew their guilt and unworthineſſe; the forwardneſſe of their minds to ſelfe-revenge, 2 Cor. 7. 11. and 9. 27. This makes Prayer armed and winged. If Daniel needed theſe Helpes in prayer, much more we.

V. 4. *unto the Lord my God*] Not to falſe gods; not to Angels, Saints departed, Images, Relicks, &c. but to the true God; and his God by Covenant; with faith and truſt in him, to hear and grant his prayer. Thus muſt we pray to God, our God and Father, Mat. 6. 9. Thus the wicked cannot pray.

my confeſſion] Of mine, and my peoples ſins; and of Gods juſtice and truth in puniſhing us. He begins with this confeſſion, and perſiſts in it, to the 16 verſe.

O] Or, *Oh*. Heb. *ana*. an interjection of exclamation, through the great grief of his heart for ſin; and withal, of an humble begging and beſeeching; to win grace and mercy.

Lord] Exod. 32. 11. Deut. 7. 9, 10, 21. Neh. 1. 5.

the great and dreadful God] That is, Haſt all power in thy ſelf, to execute thy terrible Judgements againſt obſtinate ſinners; as thou art rich in mercy, to comfort them which obey thy word, and love thee. Thus affected, we ſhould appear before him in prayer, with ſubmiſſion and fear.

keeping the covenant] Faithful and true, Exod. 20. 6. And therefore they might thank themſelves and their ſins, for their puniſhment in that Babyloniſh captivity. And yet now might hope and truſt, in the keeping of his promiſe, by Jeremy, for their deliverance. Thus prayer muſt be carried on with faith.

to them that love him, and, &c.] The love of God, and the keeping of his commandements Evangelically, are never ſeparated, Joh. 14. 21.

V. 5. *we have ſinned*] In his own name and the peoples, as ſuſtaining their perſon, he confeſſeth their ſins; and that without any extenuation; yea, with full mouth, and many aggravations. Here are four words, each gradually exceeding other. That they ſinned, traded in it, and that obſtinately, yea, maliciouſly and rebelliouſly, as if therein they would wage War againſt God. And all this, to profeſſe and procure the deeper humiliation, the greater contrition and compunction. See 1 King. 8. 47. Daniel ſeems to relate to that place, Pſal. 106. 6. A perſon or people, come not ſuddenly to be extreamly evil, but by degrees.

V. 6. *Prophets which*] The duty of Prophets; and the height of ſin, in not hearkning to them. The greater means of grace afforded, the greater is the ſin, thereupon committed, Matth. 11. 20. ——25. Heb. 2. 2, 3. & 10. 28, 29. Kings & Forefathers, are no rule of Religion or life, Ezek. 20. 18. Jer. 44. 9, 21. But all, from the higheſt to the loweſt, are to be ruled by, and ſubjected to the word of God, Luk. 16. 29, 31.

V. 7. *righteouſneſſe*] He confeſſeth Gods juſtice in himſelfe; and in his judgements tor ſin, Jer. 7. 19. Pſal. 119. 137. He ſheweth, that whenſoever God puniſheth, he doth it for juſt cauſe. And thus the godly, never grudge, repine, accuſe him of rigour, as the wicked do; but acknowledge, that in themſelves there is juſt cauſe, why he ſhould ſo intreat them, Pſalm. 51. 4. Rom. 3. 4. Pſalm 119. 75.

belongeth] Or, *thou haſt*, &c.

to the men of Judah] Their prerogatives above other people, were no priviledges for their ſins, nor exemptions of them from puniſhment, but aggravations rather.

neer and that are afar off] In the neighbouring nations, neer to Judea, whether they fled, in Egypt, in Aſſyria, in the Empire of Babylon.

V. 8. *To us*] Baruch. 1. 15. Gen. 2. 25. & 3. 8. Pſalm 119. 80. Jer. 3. 20.

to our Kings] God is no accepter of perſons; but wherefoever, and in whomſoever ſin goes before, confuſion followes after. And Daniel here, doth not excuſe the Kings, becauſe of their authority; but rather chargeth them, as the chief occaſions of theſe great plagues.

V. 9. *to the Lord*] Thou haſt a large ſubject, whereon to exerciſe thy infinite mercy, which into us, as it were, the Queen of thy perfections; whereunto we now betake our ſelves, and not to thy juſtice, in this our height of iniquity: for, having ſinned ſo exceſſively, as we confeſſe we have, to us it belongs to uſe mercy and forgiveneſſe; for thou alone haſt power to do it, verſ. 18. Thus he ſo mentions Gods juſtice, for humiliation, as that he flies to Gods mercies, to keep from deſperation.

mercies and forgiveneſſes] In the plural number, Lam. 3. 22. mercies above all their ſins; as Rom. 5. 20. Jer. 31. 29.

though] No cauſe of Gods mercy in us; but all ſolely and wholly in him, verſ. 18.

V. 10. *The voice of the Lord*] He ſheweth, that they rebel againſt him, which obey not his voice, in the mouths of his Prophets, but ſlight and contemn, ſo gracious a word of ſo good a God, ſo plainly ſet before them.

V. 11. *yea, all Iſrael*] Not ſome part onely: an epedemical evil. The example of the multitude of outward profeſſors, is no rule of life, Exod. 23. 2.

therefore the curſe is poured upon us] 2 Deut. 27. 15, &c. or, the curſe confirmed by an oath, by an adjuration and execration. Yet they, out of a deſperate impiety, wittingly and willfully contemned all.

Law of Moſes] Lev. 26. 14, &c. Deut. 28. 15, &c. and 29. 20, &c. and 30. 17, 18. and 31. 17, &c. and 32. 19, &c. Jer. 42. 18.

because we have sinned] This plucked up the flood-gate; brake the bank; opened the armories of Gods wrath and vengeance.

V. 12. *confirmed his words*] made good upon us, every one of them, by his judgements and punishments: so verifying his menaces, and shewing his truth and power.

hath not been done] This may be the abridgement of Jeremiah's Lamentations, Lam.1.12. Amos 3.2. Luk.12.47. Ezek.5.9.

V. 13. *as it is written in the Law*] Lev.26.14, &c. Deut.28.15. Lam.2.17.

yet made we not our prayer before the Lord] Heb. *intreated we not the face of the Lord.* Prayed not in truth. For prayer, without turning away from iniquity, is no true prayer. The last and highest aggravation of their sin, is this; That the disease of it, mastered the medicine; grew the worse by the cure, and so became desperate: neither any threatnings, nor judgements, could humble them, or turn them to God, or make them truly pray unto him, Jer. 6.28, 29. Esay 1.5.

understand thy truth] Really perceive, and verily know the truth of the Threats and Promises; endeavouring thereby for true repentance according to thy Word; by meanes whereof we might have been partakers of the fruit of thy Holy promises.

V. 14. *watched upon the evil*] Of our Sin, and his Punishment. Providence hath been watchful, and attentive to due vengeance; and to bring it in the prefixed time, and instant. See Jer.1.12.& 31. 28.& 44.27. 2Pet.2.3. Though for a time he might to some seem to wink and sleep; yet it is otherwise, as Psal.78.65.

for the Lord] He thinks he can never sufficiently justifie God, and his judgements; nor enough confesse and condemn their own sins.

V. 15. *And now*] After Confession, now follows Petition.

O Lord our God] These Titles shew his power and willingnesse; whereby Daniel confirms his Faith in prayer, Exod.32.13. Psal.33. 12. & 144.15. & 135.4. & 74.20.

thou hast brought] Lev.26.45. & 22.33. Psal.81.10. Esay 63.11, &c. Exod.32.11. Neh.1.10. & 9,9,10. Psal.79.10,11,12.

gotten thee renown] Exod.14.16. & 32.12. Psal.106.8 & 115.1. Neh.9.10.

we have sinned] One argument that God will hear our prayers, when we acknowledg our sins, and that there is no cause in us why he should hear our prayers, or do any good unto us; but that the whole causo is out of us, in him onely, Psal.25.11. & 51.3.

V. 16. *all thy Righteousnesse*] That is, according to all thy merciful promises, and righteousnesse and truth in performing them; and according to thy fatherly equity to thy poor Children, cruelly dealt with by the enemies, for causes unjust. See Psal. 31. 1. & 22.5. & 51. 14.71.2. Neh. 1. 8, 9. & 9. 8. The performance of free and merciful promises, is righteousnesse, and justice, in God.

Thy fury] No passion in God. But this and the like expressions are used in Scripture in a condescention to the weaknes of our Capacities, Micah 7.9. Rev.15.7.

Thy City Jerusalem] The place of worship, and Type of the Christian Church, and that new Jerusalem which is above, Psalm 41.3,5. & 137.5,6. Esay 52. 1.

for our sins] He never conceals or extenuates their sins, but his finger is ever upon this sore; as the source of all their evils.

of our fathers] Exod. 20. 5. Not as those, Lam.5.7. Ezek. 18. 2. Jer. 31.29.

a reproach] Lam.1.8,9,11. & 2.15,16. & 3.14. Psal.42.10. and 44.13,14,16. & 89.41,50,51. & 79.4. & 35.21. & 22.6. & 3. 8. Mat. 27.39, &c. Psal.74.10,18,22. & 123.3,4.

to all] Psal. 69. 20.

V. 17. *Now therefore*] Now it is time, Psal. 69. 13. Esay 49.8. 2 Cor.6.2. Now the seventy years of Captivity are ended.

Cause thy face to shine] Psalm 44.4. and 4.6. and 85.5,6,7. Thus after deprecation, followes supplication. Shew by the effect thy grace and favour, which like a vivifying and Cheering Sun, may disperse all these mysts of extream desolations. The blessing of the high Sacrifice is in the same speech, Numb. 6. 25. Psalm 80. 7, 19.

upon thy sanctuary] Exod.15.17. Psal.51.18.

That is desolate] A place of bryars and thorns; an habitation of Wolves and Owles. This the godly do most bemoan, Lam. 1. 4, 10. and 2. 1, 6, 7. and 4. 1. and 5.18. Esay 63.15, 18. and 64. 10, 11.

for the Lords sake] For thine own sake: or, as some others, for the promised Messias and Mediatours sake; whom God hath made both Lord and Christ, Acts 2.36. Luk. 1. 43. & 2. 11. for his merit and mediation sake. And so some expound that, Psal. 80. 15, 17. & 84.9. & 2 Sam.7.21. with 1 Chron. 17. 19. and that, 2 Sam. 12. 25. The phrases for Davids sake, 1 King. 11. 12, 13. & 15.4. 2 King.19.34. Psal.132.10. and for Jerusalems sake, 1 King. 11.13. Import onely thus much, for Gods free promise sake, made to David, and concerning Jerusalem. Daniel pleads here no merits of their own. Their Merits were Demerits.

V. 18. *Incline thine eare*] Daniels Hebrew hath the very letters of Hezekiah's prayer, Esay 37. 17. His earnestnesse in prayer; that God will mercifully both see and hear.

which is called by thy name] Heb. *whereupon thy name is called.* So Esay 4.1. and 63.19. and so Gen. 48. 16. the same expression in the same sense is used.

present our supplications] Heb. *cause to fall.* So Jer. 38. 26. and 42. 2, 9. 2 Sam.2.22. Ezra 9 6. Luk. 18.13. Noting out their humility, and abasing themselves with fear and care in prayer.

our righteousnesses] Declaring that the godly fly only unto Gods mercies, and renounce their own works, when they seek for remission of their sins. So Psal.25.6. and 51.1. and 69.16. and 143. 1, 2. Esay 63.7. and 64. 10, &c. Jer. 14.7. David, Ezekiah, and Nehemiah sometimes plead their righteousnesses, innocency, and integrity, the better to prevail in their prayers; but not for the merit of them: but thereby to strengthen their faith in prayer, that they are such persons, and so qualified by Gods free grace, as to whom God promiseth freely to hear their prayers. Against popish merits alledged in their popish prayers.

V. 19. *O Lord, hear*] His fervency in prayer; and growing greater towards the latter end, Jam.5.16.

for thy owne sake] Psal. 57.5,11 and 79.9,10,13. and 83.18. and 115.1. Gods free grace, and Glory, the chief argument of our faith in prayer.

for thy city and thy people are called by thy Name] In Hebrew, *for thy name is called upon thy city, and upon thy people*; that is, they are, and professe themselves to be thine, and do bear the badges and marks of it. The Jewes at this day repeat on their expiation feast, this prayer often, in *Cether Malcuth*, a book of their Common prayers; but stop their ears against the Angels word from God, touching Christ, the true worker of this expiation.

V. 20. *and whiles*] Gods answer to Daniels prayer.

whiles] Vers.21. Chap 10.12. as soon, if not before he had ended his prayer. So ready is God to hear prayer according to his promises, Deut.30.1,2,3. and 4.29. 1 King. 8, 46, &c. to which prayer Daniel seems to have reference, using the same words and arguments. See Esay 30.19. and 65.24. Psal. 32. 5. and 65.2. and 145. 18, 19.

speaking] Voyce and all outward helps to be used, specially in solemn prayer, to further us therein.

my sin] Even Daniels, so beloved a Saint. Yet he without hypocrisie in true humility, and sorrow, makes this Confession. He no Pelagian, Donatist, Anabaptist, or Papist.

my people] See vers. 24. after he had first begun with his own sinne.

for the holy mountain of my God] This his chief care. So it should be ours, Psal.87.7. and 122. 6, &c. The Churches miseries should much more affect and afflict us then our own, Psal.137.6.

V. 21. *yea whiles*] No doubt Daniel had prayed oft before; yea, every day during the Captivity, Chap.6. 10. for their return and restauration; but referring it to Gods time. And God in his time readily hears, and helps, when there is most need. See here the effect and fruit of prayer; it brings downe an Angel from heaven.

the man] Angel in shape of a man; as Chap.8.15.

Gabriel] Chap. 8. 16. when this Angel Gabriel telleth Zachary of his name Gabriel, Luk.1.11,19. and is sent unto the blessed Virgin Mary, ver.26. he calleth them to think upon this Text; that by conference of Moses, Numb.24. and Daniel here, they might better consider the time of the Promise.

whom I had seen] Chap.8.16. so well he remembred what, and by whom he had formerly learned, and been instructed, 2 Tim.3 14.

being caused] Gods power and authority to command, and send; (he went not unsent) and the Angels swift obedience.

swiftly] Heb. *with wearinesse, or flight*: tired as it were, with his speed-making.

touched me] Chap. 8. 18. In token of encouragement to heare these mysteries, and of infusion of new Divine vertue to understand them, and to keep them in memory, and of comfort in these promises.

about the time of the evening oblation] The Jewes had both the morning and evening daily sacrifice, Exod. 12.6. and 29.39. Num. 28. 4. At the time of the morning sacrifice, Elizæus wrought that miracle, 2 King. 3.16,20. At the time of the evening sacrifice, Elias wrought that miracle, 1 King. 18. 19, 36. And these times were the set times of their daily prayers, Acts 3.1. And at the time of the evening oblation, our Saviour made himselfe that oblation which here the Angel fore-telleth, even most exactly when it should be performed.

V. 22. *Skill and understanding*] Heb. *skill of understanding.* This oration containeth un abridgement of the New Eestament, and a light of the old; and Daniel knew the substance of all before, but the Time, which bringeth a greater cleernesse unto all. Therefore the Time considered with the matter, is that which he calleth here, *the skill of understanding*; And it must be counted a great errour, to hold that a small matter; and specially the disannulling of Gods truth, by Heathen forged, most vain, and jarring antiquities, to make from Babels fall to Tyberius eighteen, wherein our Lord dyed, 590 against the expresse 490, which the Angel counteth

to

to be wisdome, which he speaketh of; yet old Heathen Greeks did so. Thus fairly and resolutely do some learned men expresse their judgment in this case: whereof yet see more on ver.25.

V. 23. *Commandment.* Heb. *word.* God hath revealed to us angels, and to me especially the secret of his Counsel, concerning the restauration of Jerusalem, and the duration thereof, even to the Messiah, and hath sent me to declare it unto thee. See Dan.10.12.

greatly beloved] Heb. *a man of desires.* As Solomon was called Jedidiah, 2 Sam 12.25. So here Daniel is called a man of desires: not because of his earnest desires after the knowledge of these sacred mysteries; but because of Gods desires of Love towards him, as one singularly beloved of God, and favoured with his grace, Dan 10.11,19. Chamudoth is the most amiable term of any which can be given. As the attribute is, so is the matter here, full of grace. And when the Angel spake to the blessed virgin in Hebrew, he could not speak better then Bath Chamudoth, daughter of desires, tendred as Daniel. God therein prevented our self-will worship; in giving Mary no terms, but such as others had; that we should not intreat or entertain novelty in Religion; so we read desirable rayment, Gen.27.15. and bread of desire, Dan.10.3. and Chap.11.8. & 2 Chron.20.25. Vessels of desires.

understand the matter] By this command, doubled for vehementer charge, he exciteth Daniel to all care, attention, and desire to understand this abstruse mystery, this sacred and wonderful secret that was to be revealed, and he condemneth the world, that regardeth not to be instructed in this doctrine, sent from heaven by an Angel unto Daniel, and penned for all Nations use: wherefore we must give better heed unto the speech. for if the word spoken by Angels fall out sure, and every trespasse received just recompence, how shall we escape, neglecting so great a charge of looking to this, that so neerly concerns our salvation? See Hebr.2.1,2,3.

V. 24. *Seventy weeks*] The Reader is to know, that in the Hebrew we have word for word, sevens seventy is paired out for the people. שבוע signifieth also a week; or, as we term it, a sevennight or sennight. As likewise in Greek, and Latine, it is so called, of the number of seven: and it signifieth sometimes the space of seven dayes; as Dan.10.2. Deut.16.9. and sometimes it conteineth seven year, Lev.25.8. so here. The seventh day was the sabbath day; and the seventh year, the sabbath year; and seven sabbath years, made up the account for the Jubilee. And ten Jubilees, counting nine and forty years to each, make up 490 years, which are these 70 weeks of Solar years here mentioned. About the beginning, and about the ending of these 70 weeks, there is much difficulty, and much variety of opinions among the Learned; as will after appear.

are determined] Heb. *is pared out*, or, *cut out* or, *determined*, not shortned. A verb singular being joyned to a substantive plural; as Job 12. 7. Prov.3.18. teacheth an exact account, That every one of those weeks of years, particularly from the first to the last, shall be precisely compleat, and just so many, not one more, or lesse. Now seventy sevens make four hundred and ninety in ordinary speech; we may not then as some would, understand by them 493 ½. Now that Daniel might conceive how at the beginning of his prayer, upon considering of Jeremy for that seventy years of captivity ended, God took notice of his meditation, the Angel toucheth as it were upon that seventy; shewing how exactly seven times that space is declared aforehand, for the Jews prerogative, continuance of Ceremonies, and meditation how reconcilation of sin is truly made; that every sabbath, or seventh day, in the mean while, they might learn to enter into the meditation of that rest of Christ.

upon thy people] As Daniel prayed for Gods people, Gods city, Gods holy mountain, Gods sanctuary, vers.15,16,17,18,19. so he hath this Kingly honour here vouchsafed him, that they are termed his people, he being so great a man among them, and so tender in affection towards them, and care over them, and therefore out of Gods love to him, they could not be void of Gods favour under such a protectour. So Chap. 10.14. & Chap. 11.14. & Chap. 12.1. God called them Moses people, Deut.9.12. as seeming there to own them the lesse himself, because of his hot displeasure against them for their sin.

Thy holy City] *Thy*; So again to honour Daniel, and to shew the thing that was the dearest jewel and joy of his heart.

holy City] Saint Matthew naming Jerusalem the holy city, onely at the beginning and end of our Lords confirming the covenant, Mat.4.5. & 27.5,3. seemeth to call upon us to consider this text. But when this time of 490 years was expired, it had that title no longer, then the many brought to the kingdom of heaven, Dan.9. 27. Mat.8.11. are the high Jerusalem, Gal.4.26. and new Jerusalem, Apoc.3.12. and the holy city, Apoc.11.2. and holy Jerusalem, Apoc.21.10. as also in Isa.52.1. where Jerusalem the holy city, bidden to put on her garments, requireth us to frame our policy so, that all be taught of God, what white linnen maketh the garment, which is the Justification of Saints. See Apoc.19.8 and this further shews, in the opinion of many, and the best, that the end and period of the city, is the end and period of this prophecie of the seventy weeks, vers.26,27. Of this see more on ver.25.

to finish the transgression] Or, *to restrain.* This is the rich benefit and precious part of this prophecie All the following blessings come by the Messiah as is cleerly in the words following expressed: however the Jews will not here indure to hear any thing here of Christ. He shall satisfie for the sins of the world by his death, and shall establish the true righteousnesse of the Gospel, which shall remain for ever; through which all Believers shall be absolved and justified; and by his Spirit be regenerate to a new and godly life: he shall fulfill all that was fore-told of him; and he shall be consecrated, and made an everlasting King at the right hand of God his Father, having obteined the fulnesse of Gods Spirit, as head of his Church. And after all this, the city and nation shall be destroyed by the Romans. this finishing transgression here, is not to make up the full measure of it, as Gen.15.16. Mat.23.32. 1 Thess 2. 16. But to make a full end of it.; as the words following do further explain. Here the first degree is by taking away the dominion of the reigning power of it, Rom.6.11,12.

and to make an end of sins] Or, *to seal up*; that they never after be seen or discovered, Col.2.14 and so can never appear to accuse us. As we seal up things we have done, with things we would be sure should not after appear; as the Lions den, and our Saviours Sepulchre were sealed. This is a second degree removing the evil of the Accusation of sin.

and to make reconciliation for iniquity] By his propitiatory sacrifice, taking away the guilt and punishment of it, which is a third degree, Esay 53.5. Rom.8.1.34. See Esay 44.22. and 40.2. In which place of Esay, to note this by the way, the Trent Bible hath the errour of *malitia* for *militia*: as also, Psal.42.2 *Deum fontem vivum*, for, *Deum fortem vivum*; with many such others, even by the confession of the learned Papists themselves.

and to bring in everlasting righteousnesse] 2 Cor.5.21. Most perfectly fulfilling the law for us, by doing, and suffering; and imputing the same unto us that believe. After the renewing the evil, this is, the good Christ brings us, 1 Cor.1.30. See Psal.85.11,12. Esay 53.11. Jer.23.5,6. & 33.15,16.

and to seal up the vision] All the visions and prophetical predictions, concerning Christ, were fulfilled in, and by him; and so the truth of them sealed up and confirmed, and compleated in the accomplishment of them. Hence is that saying, so often in the Gospel, That it might be fulfilled, &c. Mat.27.9,35. Luk.4.21. and 22.37. & 24.44. and in John very often. Our Saviour expoundeth this place, saying, that the Law and Prophets reach unto John, Mat.11.13. Also Maimony, from the Jews common consent, saith, that all the Prophets prophecied but unto the dayes of Messiah. That speech of theirs must be taken hence. And themselves see and confesse, that they have had no Vision, Prophet, nor Prophecies, never since our Saviour Christ Jesus came. See 2 Cor. 1.20. Heb.10.1. 1 Pet.1.10. &c. Christ by his prophetical office, shut up, and sealed up all former Visions, Prophets, and prophecies.

prophecie] Heb. *Prophet.*

and to anoint the most holy] Heb. *the holinesse of holinesses.* The abstracts have somewhat more vigor and strength in them, then the concretes. The meaning is, to anoint Him; that is, Holinesse it self, and in whom consists all the Churches Holinesse. Who is, in spirit and truth, that which the ark, the propitiatory, the altar of incense, and of burnt-offerings; the table and candlestick, the sanctuary, and Sanctum Sanctorum, which were called most Holy things, and consecrated by unction, Exod.30.26. Lev.8.10. &c. were all but in shadow and figure. He anointed to be the only King, Priest and Prophet of his Church. Hence he is called the Messiah; and Christ; both which do signifie anointed, Esay 61. 1. &c. Luk.4.17. &c. Psal.2.6. and 45.7. Act.4.27. and Chap.10. 38. By this priesthood, he shut up and sealed up the Levitical priesthood, Heb.8.9,10. Chapters. He the authour and meritor of all the former blessings aud benefits. He, the substance also of all that was formerly shadowed out, and prefigured.

V. 25. *Know therefore and understand*] Thus the angel sharpens Daniels attention again, and again, Mat.24.15. We have more need to quicken ours, Dan.12.10. and the rather also, because besides the waightinesse of the matter, the difficulty and obscurity is so great, through the little light we have in Scripture, of the passages of these times; and the Heathen historians, being so various and uncertain, and disagreeing among themselves, in the periods of times, and in the names, number and persons of the Kings, reigning within the compasse of these years.

that from the going forth of the commandement, &c.] There are diversities of opinions among the learned, concerning, both the Beginning and the End of these seventy weeks: Yet not so great but that they make a joynt evidence, and convincing demonstration against the Jews, that the Messiah is already come; and that many ages, long since past. For the beginning of them; there are four Commandements, Edicts, or Proclamations, mentioned in Ezra, and Nehemy: to one of which, these words, and the beginning of the seventy weeks, or 490 years, must of necessity be referred. The first, is that of Cytus, 2 Chron.36.22,23. Ezra 1.1. and

5.13.

5.13. and 6.3. The second, is of Darius, Ezra 4.24 and 6.1. The third, is of Artaxerxes to Ezra, in the seventh year of his reign, Ezra 7.1,7,11,12,13,21. And the fourth, is of Artaxerxes again, to Nehemiah, in the twenty year of his reign, Neh. 1.1. and 2.1. Much variety, as we said, is in the opinions of the learned, to which of these the angel hath reference in these words; and so from which of these the 70. weeks must take their commencement and beginning. Some, and among many others, the ancient Hebrews, do understand them to relate to that first Edict of Cyrus; which was indeed the primary Proclamation, and most famous; and that alone which was foretold, and prophesied of by name, so many ages before, Esay 44.28. and 45.13. and may seem strange, if it should be passed over, by the angel, in silence, and not meant by him in these words. And the words here, both for the restoring and returning of the people, and for the building of the Temple and City, will well agree with the words of the Edict. For that he gave order for the building of the City also, is not to be doubted, out of those faid places, Esay 44.28. and 45.13. and also out of Ezra 4.13,13,15,16,19,21,23. And thereupon they reckon, that from, the expiration of the 70. years captivity in Babylon, and from the time of this prayer of Daniel and the words of the Angel, 70 weeks of years; that is, 490 years, should immediately follow, to the coming and death of the Messiah: and the destruction of Jerusalem should be soon after. And so they make Daniels Book, to contein six hundred years, *viz.* seventy in Babylon, 490. thence to Christs death; And fourty thence, to Jerusalems destruction. And to this they labour, to make the Chronology of the times to agree: disclaiming, hereupon, the computation of years, which is found in the Heathen-greek Histories of these times. And were it not for that difficulty, surely, this were an opinion to be much imbraced. Others not finding the Chronology of times, to agree with the former opinion, do fasten up the second Edict, in the second year of Darius: and here some do understand Darius, the son of Hystaspis; and reckon sixteen years from the first of Cyrus, to the six of this Darius, when the temple was finished. Ezra 6. 15. And these stoutly maintain this opinion, to agree best with the true Chronology of the times: that from the second of Darius Hystaspis, to the death of the Messiah, are 490 years. Others, understand Darius Nothus, the base son of Artaxerxes Longimanus; and leaving out an 100, or an 150 years, from the first of Cyrus, to the second of this Darius; thence they make up the reckoning of the 490 years or seventy weeks, from the second of Darius Nothus, to the second of Vespasian, when the City and Temple were destroyed; that, *viz.* from the second of Darius Nothus, to the end of the Persian monarchy, 91 Alexander the great in his monarchy, six years: who dyed in the first year of the 114 Olympiad; and in the 430 year since the building of Rome: Thence to our Saviours Passion, in the 18 of Tiberius, in the first year of the 203 Olympiad, 356 years or 89 Olympiads. Thence to the destruction of Jerusalem by Titus, in the second of Vespasion, and in the 822 years since the building of Rome, 36 years. In all, 490 years, or seventy sevens, or weeks of years: ending them thus, not in the death of Christ, but in the destruction of Jerusalem, as we said. But in this second Edict, of the second year of Darius, either Hystaspis, or Nothus, there is no mention made, Either of the restoring and returning of the People, or of the building of Jerusalem, which are the words of the angels Epoche here; but onely of the building of the temple; and that only by removing the stop and hindrance; and so promoting onely, and furthering the building of it. Others, understand these words of, and begin these weeks in the seventh year of Artaxerxes Longimanus, the father of Darius Nothus, and end them in the death of the Messiah. Others, of Mnemon, or Memon the son of Darius Nothus, and end them in the Destruction of Jerusalem: But either of these is the least probable; because, then onely Ezra was sent with his company; and the temple was builded before: and the wall of Jerusalem after. And yet men not unlearned, embrace this opinion. The last opinion, conceives the angels words to be meant of the last Edict, in the twentieth year of Artaxerxes, either Longimanus, or else Mnemon, or Memon; when, indeed, Nehemiah was sent to restore and to build Jerusalem; the walls and City, Nehem.1.3. and 2.3, 5,8,17. and Chap.3. and Chap.7.4. And to this also, as well as to the first Edict of Cyrus, the next words of the angel do seem well to relate and agree. And they, who are of this opinion, do labour also to make the Chronology of times, to correspond hereunto. The cause of all this diversity, is in the silence of the Scripture; For that ends in Ezra his time: and in the uncertainty of humane histories, the Greeks especially, which do very much vary, as we have said, among themselves, in setting down the parcels, and particularities of these times, here summed up, in so few words, by the angel. and in these uncertainties, we cannot be very certain; but leave it to the judgment of the judicious Reader: intimating only the inclination of our opinion, towards the first of all: as the fairest and safest to rest upon; specially, if the period of it were extended beyond the death of the Messiah, to the destruction of Jerusalem and the Temple; however, humane histories will not clear up the Chronology of times to be answerable thereunto. And, in likelihood, it stood best with the wisdome of God, all things considered; That, as many other Prophecies, so this famous one, of the coming and death of the Messiah, and of the final destruction of the City and Temple, should have as much doubt and difficulty in it, for the precise point of time, as all this comes to.

to restore and to build Jerusalem] These words note down the Epoche, or period, from whence these seventy weeks must take their rise and beginning: For which see the last foregoing Annotations. This, and all that follows in this verse, are things which must be brought to passe and accomplished, within the compasse of that space of time.

restore] Some refer this to the Temple, and the restoring of it. Some to the City only, and the building of it again; as the same word is used again, in the latter end of this verse. But others, more rightly, to the people of the Jews, and their returning back; as the Conjugation of the verb, and the distinct repetition of the Particle or Preposition ל do declare.

build Jerusalem] The building of it was commanded, and begun in Cyrus his time; as was shewed in the last Annotations. We must not here make two distinct times, to be intended by the angel, one for the restoring and return of the people, and another time for the building of Jerusalem; as some do,

unto the Messiah] Unto him, and to all that is here said of him, in his own person, and in his instruments, executing his most severe judgment upon the Jewish people, City and Temple; that shall be the period of the seventy weeks.

Messiah] Messiah, here only, twice a proper Name. Hence famous, Joh.1.41. and 4.25. The eternal Word is, by the angel, named Messiah; that is, in Greek, Christ, or Anointed, or written *in abstracto*. Anointed, in regard of both Natures, as to the Office of Reconciliation and Redemption. But anointed in the Humane Nature only, as to the gifts of the Holy Ghost, collated upon it, infused into it.

the Prince] Duke, Leader, Commander. So Esay 55.4. Mic.5.1. Mat.2.6. Act.3.15. & 5.31. Heb.2.10. & 12.2. We must follow his Rule and Conduct.

shall be] The angel now divides the 70 weeks into three parts; First, into seven weeks, Secondly, into sixty two weeks: and thirdly, into one week; according to the sequence of times, and affairs therein. And he joyneth proper stories to them, at least, to the first and last part.

seven weeks] Of years; which are fourty nine years. Which divers reckon, from divers beginnings; according to the various opinions thereof, formerly mentioned. Some begin them with Cyrus, his decree, and end them, when the walls of Jerusalem were finished by Nehemiah; and make this interval of time to be fourty nine years. And hereunto, they refer also those fourty six years, Joh.2.20. beginning that reckoning from the third of Cyrus, when Daniel mourned for the hindrance of the building, Chap.10.2,1. Others, begin them with the second of Darius Nothus, who reigned 19 years; and end them with the 32 of his Successour Artaxerxes, Mnemon, when, say they, Nehemy having finished the buildings, and his Deputyship, returns to Artaxerxes again, Neh.5.14. and Chap.13.6. The truth is, the Scripture pleasing not to expresse the full years of the reigns of those Persion Kings, Cyrus, Ahasuerus, Artaxerxes, Darius; nor yet the series of their succession: and most of those names, being so common to many of the Persian kings, in prophane stories, leaves us in uncertainties, for the assignation and application of these years, to the precise years of those Kings.

and threescore and two weeks] These 62 sevens, which make 434 years from the restauration of Jerusalem, are parcelled alone, only, that the last seven or week of years may be handled alone, for our Lords story. And these do begin when the former seven weeks are ended: and are to be joyned with the former seven weeks, because they both joyntly go before the time of the last week. Yet some render the former words, and these, thus, shall be seven of weeks, even 62 weeks: And so make the latter words expository of the former. And understand these 62 weeks to be included only in the 70 weeks; But to have neither the same beginning, nor Ending, with the 70 weeks; but to begin after them, and end before them: to begin in the seventh of Artaxerxes Mnemon, and to end in the death of the Messiah.

the street] Some with some seeming strain to the words, do refer this to the first seven weeks of years only; and make them the troublous times. Others, to the following 62 weeks only; and make them the troublous times. But considering the placing of the words, with least strain, and in true sense, they may best in their Latitude relate to them both; so including the seven weeks, as not excluding altogether the 62. And indeed both were troublous times.

wall] Or, *breach*, or, *ditch*. Streets and walls comprehend the whole City.

even in troublous times] Heb. *in strait of times*. Not for shortnesse of times; but for strait and sore troubles in them. See Ezra, and Nehemiah, and Ezek. Chap.38. & 39. and Dan.11. and the books of Maccabees, for the troubles of all these times. Such very often are the times, and state of the Church.

V. 26. *and after threescore and two weeks*] That is, in the seventh and last week, after the year 483. from the going forth of the Commandement, Vers.25.

shall Messiah be cut off] Some understand these words, that in the last seven, and in the last half of that seven, Christ shall come and preach, and suffer death; for in three yeares and a half he finished his publick office: The testament was ratified by the death of Christ, Heb. 9. 17. Therefore they will have this last week to end in Christs death; and in the 28 Jubilee from the eighth year of Joshuah. Others, observing the Hebrew distinction Zateph Caton set down before these words, and after the 62 weeks; do rather and better render and understand them thus, After the 62 weeks; and after the Messiah being cut off; And so they make the Messiah to be cut off before this last week, of seven years; and refer the last week to the destruction of Jerusalem. The next verse will better cleer these things.

Messiah] The same in the former verse. The Jewes do seek but foolishly to wrest it to Hircanus the high Priest cut off by Herod, or to any other rich person of the Priestly line. For, besides other reasons, the things here spoken of Messiah, are so great as can agree to none other but to Christ our Saviour.

cut off] By violent death from the land of the living; as Esay 53.8. and in Ezekiahs case, Esay 38.10, 11. See this Act.2.23. & 3.13. & 4.15. & 13.28,29. and in the history of the Gospels, Luk. 24.26. This is set down here, as the Cause of the destruction following.

but not for himself] Or, *and shall have nothing*. Being brought to nothing by his death, without life, strength, or any dignity in appearance, Psal.22.6,7. Act.3.13,14. Esay 53.2,3. Phil.2.2. as he had in his life-time no esteem or regard, Act.4.11. Joh. 19.21. Others thus; *there being nothing in him*; Namely, no cause or fault, Esay 53.4,9. as Joh 15.17. See 1 Pet.2.22. 1 Joh.3.5. Or, *there being nothing therein for him*; that is to say, All being done for the good and redemption of mankind, 2 Cor.5.21. Or, *they being none of his*; that is, There being nothing then in Jerusalem, which he will have and own, but cast off and reject. The Trent Bible doth greatly corrupt the text, and swerve from it.

and the people, &c.] For that heynous sin of cutting off Christ, this horrible judgment shall follow, and fall upon them.

the people of the Prince that shall come, shall destroy] That is, The Roman Legions under Titus shall destroy City, and Sanctuary. Or, the Gentiles, now strangers, Eph.2.12. but, by the preaching of the Gospel, should become the people of the Prince to come, the Messiah, when Israel was rejected, they shall destroy, &c. Some translate thus, the City and Sanctuary shall he destroy, the Covetnours people to come; that is, Christ the King, to whom the Father hath given all judgment, shall destroy this Princes reputed people the Jews, that should come, and reject him, and also their Sanctuary: and this in the next generation after their Cutting of him off. Of this Christ foretold them, Mat.24.2,15——22. and ver.34. & Chap.23.36,37,38. and of the proper token of it, Luk.21.20 ——25.

and the end thereof shall be with a flood] A deluge of destruction, as Esay 8.7,8. an irresistable torrent shall finally sweep away City and Sanctuary, people and State, Matt.24.21. Luk.21.22.

desolations are determined] They are inevitable by Gods decree. See Esay 10.22,23. Rom.9.27,28,29.

V. 27. *And he shall confirm*, &c.] The Messiah shall corroborate, ratifie and establish. And this by his Preaching and Passion; as Prophet, Priest, and King of his Church.

the Covenant] Of God, and his Gospel; th: New Covenant, Jer.31.31 ——35. Heb.8.10 ——13. Rom.5.15.

with many] Rom.5.15,19. Mat.26.28. with the Elect, not Jews only, but Gentiles also.

many for one week] Or, *many one week*; that is, that one week remaining, which is the 70 week; where the first half of it only is to be understood; as appears, by comparing this with the other half of it, in the words immediately following.

and in the midst of the week] The former half part of that week being past; in the latter half of it, allotted, say some, for the publike function of the Messiah, in the end of it.

he shall cause the sacrifice and the oblation to cease] The Messiah, the Prince by the sacrifice of himself, say some, once offered, shall put an end to the daily sacrifice, and all other Levitical Sacrifices, which were but shadows and types of him, and of his sacrifice which was to come. The shadows therefore were to vanish and cease, when the body it self was come, Heb.10.1,9,14. Others, and not amisse, make this whole verse to be a continuation of that in the latter part of the former verse: and refer it all to the seventieth, or the last week of years, beginning 483; and being 29 years after the Messiah was cut off: and understand it thus, That the Messiah, by his Apostles and Ministers, Preaching the Gospel, should that one week confirm the *covenant* with many; in manner aforesaid confirm them in it. As also in token thereof he further

did confirm his love to those of his that were in Jerusalem, by bringing them out of it to Pella before the siege, by a divine Revelation and Oracle; as Eusebius relates in his Ecclesiastical history, book 3.Chap.5. So saving them, as Lot out of Sodom, as the Woman, Apoc.12.14. and as Apoc.18.4. from that deluge and inundation of wrath that fell upon the City; and so shewing his faithfulnesse, and confirming the truth of his *covenant* of love with them. And that in the midst of that week; that is, much thereabout, in the year 487 or 488. He shall cause the sacrifice, and the oblation to cease; that is, he should so do, by Vespasian and the Roman Legions and armies besieging Jerusalem, Nero being yet alive; and by Titus after continuing the siege; by the straightnesse whereof they should cause the means and requisites necessary for sacrifice and oblation to cease and fail, and soon after burn the Temple; so taking away the place it self, wherein onely it was lawful for them to sacrifice.

And for the overspreading of abominations] Or, *with the abominable armies*, or, *wing of abominations*: wing being taken for armies; as Esay 8.8. meaning the armies of the Heathen Romans, abominable to the Jews, in themselves, and in their doings against them; as it after follows.

He shall make it desolate] The Messiah, for their most haynous sin of murdring and cutting them off, by the Roman Legions that make all desolate, lay all waste, City and Temple, State and Nation, by their army, which is therefore called, Chap.12.11. *the abomination that makes desolate*. Compare Luk.21.20. with Matth.24.15. and Mark 13.14. See also, Matthew 22.7. The accomplishment of all this we read in Josephus, Egesippus, and others.

even untill the consummation] Utter consumption, and final destruction of that place, and people of the Jews, Mat.24.2. Luk.21. 6. See the like, Ezek 7.2,3, &c.

and that determined] Ordained before, and decreed by God; for their sin, chiefly in rejecting and cutting off the Messiah, the Prince, as was said, Mat.27.25. See the like phrase, Esay 10.23, and 28.22.

shall be poured upon the desolate] Shall flow in upon them as a flood; shall rush in, and break in upon them as a breach of the Sea, as a deluge and inundation, that overflows all, sweeps all away, carries all before it. See the like, Esay 8.7,8. Jer.46.7,8. and 48.2. See Luk.21.24. Hence the Jews should have learned, not so much to rest upon, and to acquiesce in that temporal deliverance out of the Babylonish Captivity, and in the re-edification of the Temple and City; as by Faith to look after that spiritual deliverance, by the Messiah, that heavenly Canaan, that spirituall Temple, that holy City, the new Hierusalem which is above, the Mother of us all.

CHAP. X.

Vers. 1. IN, &c.] Daniel mourning for the sad estate of the Jews in Judea, hath a Vision vouchsafed to him, which is the last, and is conteined in this, and the two remaining Chapters. Wherein he is first relieved and strengthened, once, and again, against the great fright and fainting, wherein he was cast by the greatnesse of the Vision. and after he is informed of the affaires of the Empires of the *Persians* and *Grecians*, chiefly as they stood in relation to the state and condition of the people of the Jews, the Church of God, under them; and more fully he is told of the passages and transactions of state between the Seleucidæ and Lagidæ, the two main Kingdomes of the Grecian Empire divided. And most of all of the Actions of *Antiochus Epiphanes*, one of the Seleucidæ; of his subtilty, impiety, tyranny, and bloody persecuting the Religion and people of the Jews. And that Christ in the end will not be wanting to the deliverance of his people, but save and free them, at the precise time there set down. In this Chapter are chiefly set down things precedent to the Prophecie, in the next, the Body of the Prophecie it self. And in the last, some things annexed thereunto.

the third] Heb. *three*. See *Annotations* on Chap.1.1.

year] And in the beginning of this year; as appears, vers.4. And this was the third year of his monarchy, after the winning of Babylon: For he had reigned over the Persians many years before this: and in this year he was slain by *Tomyris* the Queen of the *Scythians*.

of Cyrus] Heb. *Coresh*; signifying in the Persian tongue a Lord; given to him after, for honours sake. But his first name was *Ptace*, that is, a dog or bitch, in the language of the Medes; so called, because a bitch gave him suck when he was an infant exposed to death; as Herodotus and Justine do relate.

King of Persia] Now monarch, as was said before.

a thing] Heb. *a word*; usually put for thing.

was revealed] From God by a Vision.

unto Daniel] So famous, even in forreign Nations, for wisdom, worth, and piety for visions and for skill in dreams, revealing secrets, and fore-telling things to come; whereof many were alcreet, and fore-telling things to come; whereof many were already come to passe: so miraculously saved in the Lions den; so

esteemed

esteemed, advanced, and imployed by the Monarches of Babylon, and Persia.

Belteshazzar] See Chap.1.7. the *Annotations* there.

and the thing was true] See Apoc.19.9. Luk.1.20. Jer.44.28. No false Vision of a lying prophet.

but the time appointed was long] Heb. *great in length*; Namely, In many ages after it should receive its final accomplishment, ver. 14 so long, say some, as till the end of the world: out of that, Chap.12.2. But rather, till the time of *Antiochus Epiphanes*, which was yet for many generations to come hereafter. Which shews, Daniels God to be the true God, foretelling things to come, Esay 41. 22,23. and the duty of Gods people, patiently to wait, and expect Gods appointed time.

as he understood] Namely, by the Angels shewing, ver.11,14, 20,21. & 11.2. and 12.8,9.

the thing, &c.] Contained in Chap.11. and 12.

V. 2. *In those days*] In the very beginning of that third year; as appears, ver.4. most likely beginning the third day of the first moneth.

was mourning] Because the people were so backward to return out of their Captivity, when they were licensed and authorised thereunto; yet so very many of them remained still behind, mindlesse and careslesse of Gods Religion, Worship, and Promises: but chiefly because the building of the Temple, begun by the Jews that were returned at the command of Cyrus, Ezra 1. and 3. Chapters, was now inhibited, and ceased, by the means of the Samaritans, and others, who hired Counsellours against them, and so prevailed with Cambyses the son, in the absence of Cyrus the father, in the Scythian War. As they did also after this time, in the days of Ahasuerus and Artaxerxes, until the second year of Darius, Ezr. 8.4. This hindrance, in this year of Darius, much affected and afflicted holy Daniel; as for the Temples sake, so for the God of the Temple, whose Truth and Power, in performing his promise, might by this interruption seem to be questioned and impeached. The use of mourning and tears, in like cases, is very frequent in Scripture, Esay 38.5. and 22.14. Psal.6.6.126.5,6. Jerem.9.1. & 13.17 and 14.17. Mat 5.4.

three full weeks] Heb, *weeks of days*; which distinguisheth them from the weeks of years, Chap 9.24, &c. with this time fell in their feast of Passeover. Which Daniel could not observe, as being out of the land of Judea, and Jerusalem, Deut.16.2,5,6,7. But the Jews there might, having built the altar, Ezr.3.3——7.

V.3. *I eat no pleasant bread*] Heb. *bread of desires*, as portion of desires, Jer.12.10. and land of desire, Jerem.3.19. Mal.3.12. Zech.7.14. Here are some expositions of the manner of his mourning; besides prayers and tears, which no doubt were not wanting: here he thewes his abstinence in meats and drink, and other comforts and refreshments of the body: thereby to help forward the afflicting of his soul in this his godly sorrow for the calamity of the Church, and the people of God: and by mortifying of his flesh, to quicken his Spirit the more in making his addresse to God. These, & like signes of sorrow, are used in Scripture in like cases. So 2 Sam.12,16,17,20. Of his choosing of pulse, rather then to eat of the daily provision of the Kings meat, and to drink of the wine which Nebuchadnezzar drank, see Chap.1.8. and the *Annotations* there. But when he was at his own finding, observing the Levitical Ordinances, he abstained not from the lawful use of pleasant bread, and flesh, and wine; as appears here, except in cases of fasting and mourning.

flesh, nor wine] His kind of Fasting here consisted not in a choice of certain kind of meats; but of the condition and quality of them. He chose the courssest sorts of meats and drinks; such as might serve to sustain Nature only, though in much hardship and penance, and chastning himself, vers.12. He abstained from wine as well as flesh. His Diet was course, and scant, during so long a time.

anoint my self] Anointing was much in use among the Jews, and others, to chear up the countenance, and rejoyce the heart, Psal.104.15. Prov.27.9. So used by Ruth, Chap.3.3. by David, 2 Sam.12.20. by those, Amos 6.6. Whence is that, Psal.23.5. Eccl.9.8. And the practice of those two women that anointed our Saviours feet; the one, Luk.7.38,46. the other, Joh.11.2. and 12.3. And therefore in time of mourning and sorrow, the use of it is forbidden, and laid aside; as 2 Sam.14.2. And so Daniel here forbears it: as no doubt all things else which might any way delight and cheer up the body in this time of his mourning. Those words of our Saviour, Mat.8.17. are spoken only in opposition to hypocrisie in Fasting, against such as in private Fastings did disfigure their faces, that they might appear unto men to Fast.

till three whole, &c.] This was not then a sudden Passion, and soon over: but thus struck him to the heart, and stuck by him; to see the Church and people of God in this distresse; the Temple and Worship of God thus stopt and hindred. See Neh.1.3,4. and Chap.2.3. Rom. 12.15. Psal.137.4,5,6. and this time of Fasting is like that, 1 Sam.31.13.

V.4. *And in the four and twentieth day*] presently upon the ending of the three weeks mourning.

of the first moneth] Called Nisan, in the Chaldee tongue, Esth.3.7. and Abib in the Hebrew, Exod.12.2,3. with Chap.13.4. Deut.16.1. which signifieth the stalk with the ear; because in that moneth which answereth to part of our *March* & *April*, barly was in the ear in tho'e countries, 1 Xod.9.31. Lev.23.10,11. Deut.16.9.

I was] In vision; or, it may be, in person, in this time of the Persian Monarchy: and this the rather, considering a number of men were with him, vers.7.

river] By Rivers sides many times God shewed Visions to his Prophets. See *Annotations* on Chap.8.2.

Hiddekel] Gen.2.14. the third River, or great Channel or head of the great Euphrates, which goeth toward the East of *Assyria*; or Eastward from the garden of *Eden*, to *Assyria*: bounding *Eden* most Northerly; and above Seleucia running into Tigris, whence it hath its name. And Tigris so called from the name of an arrow, the language of the Medes, by reason of the exceeding sharp swiftnesse of the ft.eam: and Hiddekel in Hebrew, of a like notation. In English, *Sharp-swift*. The Persians chief glory was in those quarters. And likewise afterwards the Seleucidæ there seated themselves: and Seleucus Nicator built upon Tigris, the famous City Seleucia.

V. 5. *Then I lift up mine eyes*] Walking forth likely by the River side, with some company, vers.7. to refresh himself after his long mourning and chastning of himself before his God: and not without the use of meditation and contemplation there; He then lift up his eyes, and looked.

a certain man] Heb. *one man*. One in shape of a man: an Angel, say some: but more likely, Christ; by comparing Chap.12. 6,7. & Rev.1.13,14,15. & 10.5. that *Palmoni*, Chap.8.13——16. See Ezek.1.26. & 40.3.

cloathed in linnen] The word בד *bad*, signifies precious linnen; such as Kings, Priests, and Princes used to wear; white and shining. See Exod.28.39. Lev.16.4. 1 Sam.22.18. 2 Sam.6.14. Gen. 41.42. Esth.8.15. Thus also Angels appeared, Ezek.9.2. & Mat. 16.5. Luk.24.4. in long, white, shining garments, Act.1.10. Rev. 15.6. Sometimes in Scripture our Saviour appears cloathed in red; as Esay 63.1,2,3. and Rev.19.13. signifying thereby, that he treadeth the wine-presse of the fierceneſse and wrath of God for our sins; and hath his garments victoriously sprinkled and stained with the blood of our spiritual enemies. He thus cloathed in red, that we might be cloathed in white robes, Rev.7.9,12. and Chap.19.13,14. This Linnen was so thin, that his Body appeared through it, vers.6.

whose loines, &c.] Rev.1.13. See Rev.15.6.

gold of Uphaz] Where was the most precious gold, Jer.10.9. more famous then that of Havilah, or Parvaim, Gen.2.11,12. 2 Chron.3.6. This Uphaz seems to be the same with Ophir, or *aurea Chersonesus*, as most think; whither Solomons Navy went; and Jehoshaphats ships were bound for gold, 2 Chr.8.18. 1 King. 9.28. & 22.48. and whereof we read, Job.28.16. Psal.45.9. Esay.13. 9. 1 Chr.29.4. This precious golden girdle may represent, the precious, the perfect, the willing and ready obedience of Christ to do his Fathers Will and Service, in the redeeming of mankind, Esay 11.5. & 42.1. and 49.3,4. and Chap.53. Phil.2.7. Joh.4.34. See 1 King.18.46. 2 King.4.29.

V. 6. *the beril*] a precious stone of a Skie-colour, or Sea-colour. See Ezek.1.16. and 10.9. and the *Annotations* there. The Trent Bible translates here, a *chrysolite*.

of lightning] glittering, and dazling the eyes of a speedy presence, Mat.24.27. and such was the angels countenance, Mat.28 3. See Mat.17.2.

and his eyes, &c.] Rev.1.14. and 19.12.

his armes, &c.] Rev.1.15. See Ezek.1.7.

and the voyce, &c.] See Ezek.1.24. and 43.2. Apoc.1.10,15. Act.2.2. By all the former Resemblances, may be shadowed out several Divine perfections, in Christ our Saviour.

V.7. *alone saw*] Act.9.7. Not that his companions eyes were struck with such blindnesse, as the Sodomites, Gen.19.11. or the Syrian army, 2 King.6.18. But that this Vision was not vouchsafed to them, nor their eyes enlightned to see it: no more then the eyes of Elisha's servant were, till upon the Prophets prayer, the Lord opened his eyes, to see the mountain full of horses and chariots of fire round about *Elisha*, 2 King.6.17.

fled to hide themselves] The wicked flee sometimes when none pursueth, Prov.28.1. But here likely, hearing suddenly that huge voyce and noise, ver.6. as Sauls company heard a voyce, though not the words of him that spake to Saul; but saw no man, but the light only, Act.9.7. and 22.9. This struck them here into a panick fear; as 2 King.7.7. through their inward guilt and frailty, misdoubting danger; that they left it to hide themselves, as Adam in paradise, in Caves or Weeds, or any such place, as might be by the Rivers side. This fright and flight in them served in part, for the confirmation of the truth of this Vision; that this was not a thing feigned by Daniel, or formed only in his imagination; but in part Witnessed by these men also.

V. 8. *this great*] This exceeding great; so much the Original imports.

no strength] ver. 16. his spirits were dispersed and spent, his nerves and sinews enfeebled, the joynts of his loines loosed, the blood running to the heart, to maintain and strengthen it, left all the other parts cold and lifeleſse, somewhat like that, Chap.5.6.

my comeliness] vigour, was changed, corrupted, gone. He was so pale and lifeleſse in colour, and countenance, that he looked liker a dead carkasse, then a living man. Such was his consternation and astonishment at the exceeding greatneſse of the vision, that he was fainting and swounding, and scarce life remained in him. See the like, Chap.7.15,28. & 8.17,27. Ezek.1.28. Hab.3.16. Act.9.3,4. Rev.1.17. Esay 6.5.

V. 9. *then was I in a deep sleep*] Then I fell into a deep sleep: Chap.8.18. like that of Adam, Gen.2.21. or of Jonas, Chap.1.5. or that, 1 Sam.26.12. All this was to fit him the more, by this deep humiliation, to a religious attention and docility, for the receiving of these wonderful mysteries and prophesies in this vision to be revealed to him.

V. 10. *an hand touched me*] ver.16,18. Chap. 8.18. and 9 21. Apoc. 1. 17. See Esay 6.6,7. This seems to be the hand of the Angel Gabriel, Chap.8.16. and 9.21. like the appearance of a man, ver.16,18. touched him, with the hand of a man; not the hand of him, ver.6. Hereby may be signified and symbolized the power of the Holy Ghost. See Ezek.1.3.

set me upon my knees] Heb. *caused me to move my self upon my knees*; and so set me up in part: being fallen before all along upon the ground upon his face. Thus striving it seems to rise, yet through faintneſs could not at the first get upright.

V. 11. *a man greatly beloved*] Ver.19. Chap.9.23.

that I speak] 1 Gabriel.

stand upright] Heb. *Rand upon thy standing*: or, *in thy standing*. So Neh.8.7. a second degree of his raising, and corroboration. He must stand up to hear Gods Word by the Angel. See Jud.3.20.

for unto thee am I now sent] This then was an angel, sent to tell and teach him things to come.

I stood trembling] Not fully recovered; but as a faint man newly rising out of his sick bed, weak in his knees. Thus God when he pleaseth, doth by degrees dispense his favours, and supports.

V. 12. *Fear not*] A third degree. He now comes from his Body to his Mind. Bids him put away that terrour and trouble of mind wherein he was, that he might quietly and comfortably hear and understand what he had to deliver unto him. So again, ver.19 So Mat.28.5,10. Luk.1.30. and 24.35. and in many other places.

the first day] Ver.2. the first of the three weeks. Here is Gods readineſse to hear prayer, Esay.65.24. and 58.9. Psal.32.5. See Chap.9.20.

set thine heart] Heb. *give thy heart*: apply, and imploy it, not formally, or perfunctorily.

to understand] Consider, and weigh the present calamity of thy people; with a desire to know what their future state shall be.

and to chasten] ver.2,3. See Lev.16.29.

before thy God] In his sight; without all hypocrisie: in deep humiliation, with true faith, and serious repentance. To all which the angel here gives testimony.

thy words were heard] The words of thy prayers. And those were not so much to know what should befall his people in the latter dayes: of that he had understood, Chap. 7. and 8. neither would he for that have been so boldly inquisitive, or so much have afflicted himself, ver.2,3. But to ease and relieve them of their present pressure and calamity, which now in this third year of Cyrus was befallen them. And here we see the gracious effect and fruit of prayer, Psal.65.2.

and I am come for thy words] Sent on this ambassage to thee, upon the gracious hearing of thy prayers.

V. 13. *But the Prince*, &c.] By *Prince*, here; Romish Interpreters do generally understand an *Angel*. And do teach, That to Kingdomes and Provinces, as also to every man when he is born, there are appointed by God, particular good Angels for their continual Guardians: and that Satan on the other side, doth appoint to them particular evil angels to watch and work for their hurt; and that these are in opposition, and fight one against another. Bold assertions upon weak grounds. And here the chief of these Expositors understand by the *Prince of the Kingdome of Persia*, a Good *Angel*, which they call the *Tutelar Angel*, and Guardian of that Kingdome. But then how he and Gabriel should withstand and fight against one another, they puzzle themselves, and are at a losse. Others of them understand an Evill angel, that did here withstand Gabriel, and after fight against him, vers.20. But leaving these groundleſse fancies, and unsafe suppofals, The Text fairly and directly leads us to the Prince of the Kingdome of Persia, who was Cambyses, the son of Cyrus, as Heathen Histories do record; who in his fathers absence, as was said, stopt the execution of his fathers Decree, and forbade the building of the Temple; being drawn thereto by those mentioned, Ezra 4.1——6. and likely not without the Devils hand and help in it.

withstood me] Or, *stood before me*; as it were, juridically. I being appointed to observe him, and his doings against thy people, and to provide for, and withstand the impediments which he cast in the way, and the oppositions made by him.

one and twenty dayes] Those three weeks of thy mourning and chastening thy self, ver.2,3. and this hindred me from coming to thee till now, though the words of thy prayers were heard and granted from the first of those dayes.

but lo Michael, one of the chief Princes] Or, *the first of the chief Princes*; their Lord, called your Prince, vers.21. and the great Prince, which standeth for the children of thy people, Chap. 12.1. *Michael the Archangel*, Jude ver.9. *Michael and his Angels*: Rev. 12.7. This Michael here, some take to be a chief created angel. But most, for the *Angel of the Covenant*, Christ our Saviour; that *Archangel*, by whose voice and Proclamation the dead shall be raised, 1 Thess. 4.16. And *Angels* here are called *Princes*, See Rom.8.38. Eph.1.21. and 3.20. col.1.16.

came to help me] Cambyses so strongly withstood, that I stood in need of this help, which is above the help of angels, against him, to represse his further cruel counsels, and mischievous purpose, against the Jews; and to inform and inable me in this service. This doth minister found comfort to the Church in all afflictions.

remained there] 21 dayes.

with the Kings of Persia] Cambyses, and his Peeres, and Counsellers that set him on against the Jewes,

V. 14. *Now I am come*] at the end of the 21 dayes.

in the later dayes] Heb. *in the sequel, or posterity of dayes*. So Chap.2.28. Gen.49.1. Act.2.17. Not at the end of the world, or with the days of the Gospel; But in the declination, and towards the end of their temporal state; a while before the coming of the Messias; under whom began another age; and a spiritual state of the Church. And this is more then Daniel seems to have prayed for. God herein deals with him as he did with Ahaz, Esay 7.14.

for yet] Besides those things which were shewed thee in vision, Chap.7. and 8.

the Vision] and prophecie; as Chap.8.17. Esay 1.1.

for many days] See Chap.12.4,6——to. The days of Antiochus Epiphanes are most insisted upon, Chap.11. which were many ages after this.

V.15. *I set my face*, &c.] Ver.8,9. as not able to endure the brightneſse of his glory; as our eye is not able to endure the brightneſse of the Sun. After the former sweet consolations and corroborations, we may marvel at this continued dejection: But rather guesse at, and conjecture, then certainly define any freth causes or occasions of it. New ones we can hardly imagine, did interour. But we must rest still in the former; as his own words do import, ver. 16,17.

and I became dumb] either of set purpose, silent; or else not able to speak: and indeed we read not that he spake any thing since the beginning of this Vision. And the words he first useth, seem to tend this way, ver. 17. And sometimes astonishment, fear, shame, sorrow, yea, admiration and joy, when they are on a sudden in an excessive degree, do for a while take away the use and faculty of speech, till a man is able to recollect himself.

V. 16. *one like*, &c.] ver.10,18. This seems to be the same Angel Gabriel; the same that spake to him, and was sent to him, Chap.8.16. and 9.21. Though some understand this of the Son of God, in the appearance of man: as in that shape he often shewed himself to the Patriarchs, and Prophets, before his Incarnation.

touched my lips] That were dumb. ver.15. By this visible signe strengthening him, and enabling him for speech. See Jer.1.9. Esay 6.7. Exod.4.11,12. Psal.51.15. Mat.8.3.

then I opened, &c.] The effect following the former signe. Gods Signes and Sacraments are not without their efficacy and effect in the right use of their administration and participation.

that stood before me] This same angel Gabriel.

O my Lord] Thus he styles the Angel; in all humility, out of the sense of his own frailty, and the angels glory.

by the Vision] Thus he excuseth himself and his weaknesse; from the gloriousneſse of the Vision and appatition.

my sorrowes are turned upon me] Rush and break in upon me, as the pangs of a woman in travel.

no strength] See ver.8. So again, ver.17.

V. 17. *the servant of this my Lord*] Or, *this servant of my Lord*; that is, I thy servant, so weak and worthleſse; and in the state which I am in. See Rev. 19.10. and 22.9.

talk] The Vision thus working on me, much leſſe can I be able to talk.

with this my Lord;] The glorious angel. And much leſſe with yonder my Lord, the Lord of angels, him that appeared ver.5,6. to whom the doubling of the pronoun demonstrative in the Original, in the opinion of some, maketh a reference.

for as for me] Heb. *and I* The Nominative put absolutely.

straight way] Since thou didst begin to enter, speak and talk with me.

breath] Scarce any breath, or life; notwithstanding that touching in the former verse: an hyperbole.

V. 18. *again*] This third time touched. See ver.16.

V. 19. *And said*] See ver.5,11,12.

Peace be unto thee] The loving and usual form of salutation and compectation, Luk.10.5. & 24.36. Joh.3.ver.14. *Peace* comprehending all blessings, all felicity. He should not then need to fear death, or any danger.

be strong] Redoubled, for greater assurance, and efficacy. So Josh 1.6,7,9,18. and 10.25. Thus the Angel, as it were, strives and wrastles to overcome Daniels infirmity.

I was strengthened] The power and effect of Gods Word by the Angel. God by degrees lifts up his; and ministers grace and strength.

Let my Lord speak] When God doth fit and furnish; then man is willing and ready. So Esay 6.8.

V.20. *Knowest thou* &c.?] By this interrogation, he would quicken Daniels desire after it. See ver.12,14.

and now] He summarily propounds here, what he particularly declares at large in the Chapters following.

will I return] to the King of Persia, from whom I came, ver.13. this ambassage being performed.

to fight] To resist Cambyses, and his plots and proceedings against the Jews; to ruine him, and that whole Empire, by degrees.

and when I am gone forth] Thence, from Persia; to call and confirme the Prince of Græcia.

Lo,] A Note of attention, & admiration, to that which follows.

the Prince of Grecia shall come] a wonder indeed, that Alexander the Great with so small an army, should come against that last mighty Persian Monarch Darius Codomannus, and gain his Empire. The Papists that understand here by this *Prince of Grecia*, an *Angel*, either good, or bad, may please themselves in their own dreams; and fight among themselves about their own fancies.

Grecia] Heb. *Javan*, The style of Grecia; because they were of the posterity of Javan, the fourth son of Japhet, Gen. 10. 2. Whence also they were called Jones. See Dan.8.21. Joel 3.6.

V. 21. *But I will shew thee*] Before I return, ver.20. This may have principal reference to the Seleucidæ, and Lagidæ, which followed after Alexander the Great, and upon whom the main body of the Vision and Prophecie following is spent, Chap. 11. & 12.

in the Scripture of truth] In the Decree of God; in his determinate Counsel, in his mind and providence: which is likened hereto an authentical writing or record, for the certainty of its truth, to be in its time accomplished: figurative terms. See Psal.139.16. & 149. 9. Mal.3.16.

none that holdeth with me] Or, *strengtheneth himself with me.* Namely, to help me against them, the enemies of the Church. He speaks of no humane help; as the case then stood.

but Michael] Vers.13. Christ alone stands for his Church against all the world; that neither Men nor Devils shall prevail against it, Psal.2. Mat.16.18. This is the Churches comfort & security.

your Prince] *Prince of the Jews*, Chap.9.25,26. The King, and Head of his Church, and Saviour of his Body, Eph.1.22,23. See Josh.5,14. Ezek.34.24. Act.5.31. Apoc.1.5. and 19.16.

CHAP. XI.

Vers.1. *Also I*] These are the words, not of Daniel, but of the Angel Gabriel; who here continues his speech, and performs his promise, Chap.10.14,21. and gives a more particular exposition of the matters of the Visions, Chap.1. and 7. and 8. So that in those Visions the same Nations are figured thrice over (only Babel, or the Chaldean Empire left out in the last, as then at an end) and are expounded thrice; the later exposition still the clearer: and here last of all, with the greatest clearnesse of all, are foretold by the Angel, the particular Kings of Persia, and of Grecia more specially, the sundry several passages of their divided kings, and their affairs one against another; as they stood in a relation to the Jews, Gods people.

in the first yeare of Darius the Mede] Chap.5.31. and 6.28. and 9.1. the first year of the Persian Empire.

even I stood to confirm, &c.] In two things chiefly, viz. first to break down the Chaldean Empire, so that by the Angels assistance, the golden head was broken to pieces, Chap.2. by the Petition of the Watcher, the axe was laid to the root of the tree, Chap.4. and the Lion plucke, Chap.7. and Belshazzar slain, Chap.5.

Secondly, to confirm, and strengthen Darius and Cyrus (for they reigned together) to issue forth that Edict and Proclamation, for the return of the Jews out of the Babylonish Captivity, into their own land. For, no doubt, but so great a matter, at that time, did admit of great debate. Whether, or no, to dimisse so many captives, to lose the benefit they reaped by them, to incur the danger might follow thereupon; We see how loath the King of Egypt was to let them go out of his land, Exod.Chap 5, &c. But the Angel here confirms and strengthens Darius in this good resolution to let them go in the midst of all his hæsitations and fluctuations of mind, and against all politick suggestions, and expositions, made by any to the contrary. And thus the Angel shews the great care he had of Daniels people in their great affairs with these monarchs, Mat.18.10. Psal.34.7. and 9.11. Heb.1.14.

V. 2. *And now*] Being not only imployed under God, in the management and administration of the Persian monarchy, so as may make for the use and good of the Church, but also being sent to thee, as aforesaid, Chap.10.ver.11.14.

will I shew thee the truth] Chap.10.21. the propriety of the Visions of the Image, Chap.2. and of the Beasts Chap.7. and 8. which then we may not expound, but according to the Angels commentary: which standeth in matters so famous, that men, out of the Church, will bring us stories most exactly agreeing with the Angels words, That our enemies being Judges, this might seem rather a history of things past, then a prophecie of such things to come so many ages after. The Histories, now extant that help so much to the clear understanding of this Chapter, are *Herodotus, Polybius: Zonaras, Pausanias, Xenophon, Josephus, Livius, Florus, Appian, Plutarch, Justin, Ptolomeus, Physcon*, and others. See Esay 41. vers.22,23.

yet three Kings in Persia] Yet besides this Darius, that was; and this Cyrus, that now is, Chap.10.1. So is the particle yet used, Gen.40.12. Jonas 3.4. Some reckon them thus, *Cambyses, Smerdis, Magus*, and *Darius Hystaspis*. Others take, in *Cyrus*, and leave out *Smerdis Magus*, being but a counterfeit, and therefore slain within one year.

and the fourth shall be far richer, &c.] This is *Xerxes*, famously so known, for his Riches in Heathen Stories, Justin.lib.2. which riches *Cyrus* had got, Esay 45.3. and his Father *Darius* by levying of *tributes and taxes*, Esth.10.1. whence he was called the *Huisser*, or *Hoarder of the kingdom:* like that exactor of *tributes*, in the 10. verse of this Chapter. Besides his own *impositions* laid upon so many *Provinces.*

and by his strength, through his riches, he shall stir up, &c.] This Expedition of *Xerxes*, against Græcia, is very famous in heathen Histories, in *Herodotus, Justin, Diodorus Siculus, Paulus Orosius, Plutarch*, and others; his armies huge, by land and sea; his pride monstrous; his flight shameful: whence he was called, first, *the terrour of Greece*; and after, *the scorn of Greece.* Some imagine, as if this were the best monarch of Persia, and so but four in all: But it is nothing so. There were these after him, *Artaxerxes Longimanus, Darius Nothus, Artaxerxes Mnemon, Darius Ochus, Darius Codomannus.* But these are passed over by the Angel, as not making so much to his present purpose, nor medling much with the affairs of the Jews, after the Temple and City of Jerusalem were once builded.

V. 3. *And a mighty King*] This was above 100 years after that expedition of *Xerxes*; and this man was that belly of brasse, Chap. 2.32. the body of the Leopard, Chap.7.6. the notable horn of the he-goat, Chap.8.5. Alexander the Great; here is an abridgment of his story.

that shall rule with great dominion] Conquered the world in 6 years; was sorry there was not another world to conquer, Chap. 2.39.

and do according to his will] Whatsoever he wisht, and attempted; even beyond all humane hope and expectation: and upon such successes, would needs be held and reputed a god. See Amos on Chap.3.1.

V. 4. *And when he shall stand up*] Monarch 6 or 7 years after he hath withstood and subdued the Persians, and their monarchy.

his kingdom shall be broken] Chap.2.44. & 8.8,21,22. See the *Annotations* there. Of great Alexanders death at Babylon, in the 33 year of his age, 12 of his kingdom, and 6 or 7 of his monarchy; and of the manner of his death; with some small variety therein, Heathen Histories do plentifully record.

and shall be divided] first his 12 Chiefrains divided his Empire among themselves, as administrators, and governours of it, each of his share.

toward the four winds] Chap.7.6. four notable ones, towards the four winds of heaven, Chap 8.8. the rest were soon after reduced to these four kingdoms; of *Antigonus*, in the East; *Cassander* in the West; *Selecus* in the North; and *Ptolomy* in the South. Some place *Antigonus* in the North, and *Selecus* in the East.

and not to his posterity] Great *Alexanders* posterity had them not; *Philippus Aridæus, Alexanders* brother, was soon killed; *Alexanders* two sons, *viz. Alexander* by *Roxane*, and *Hercules* by *Barsine*, the eldest daughter of *Darius Codomannus*, were both poysoned by *Cassander*, leaving no issue; and *Olympias Alexanders* mother, killed by him. So his posterity was rooted out.

nor according to his dominion] None of these four shall be any wise able to be compared in greatnesse and strength to *Alexanders* power and dominion. They were far inferiour, Chap.8.22.

plucked up] Rooted up, root and branch.

besides those] Of great *Alexanders* posterity: None of them should remain to have any part of it.

V. 5. *And the King of the south*] Of the four kingdomes, that of the East, and that of the West, are hereafter no more mentioned, being the two lesser kingdoms though not reduced to the other two, and no way concerning or medling with the peoploof the Jews, Gods, and Daniels people. But the other two, the kings of the North and of the South, are much mentioned, and their armies, victories, and

and exploits, one against another. Because the Jews and their land lay betwixt them two, and suffered very much of the one, and of the other, being challenged, conquered, and possessed, sometimes by the one, and sometimes by the other; and so torn and rent by this fourth Beast which had teeth of iron, and nailes of brasse, devouring and breaking in pieces, and stamping the residue with his feet, Chap.7.19. And indeed these of the North were, of all, the most cruel enemies, that very Gog and Magog, spoken of, Ezek. Chap.38. and 39. The races of these Kings, were called, the Seleucidæ in the North, from Seleucus Nicanor, or Nicanus the Seleucidæ in the North, from Seleucus Nicanor, or Nicanus the Conquerer, the first of them; and the Lagidæ, in the South, from Ptolemie the son of Lagus, the first of that race: both of them being Great Alexanders Captains. The particulars concerning both races, which follow in this prophetical Chapter, though dark to the vulgar sort, not verst in the Humane, or Heathen Histories of these times, in which only the accomplishment of those prophecies is to be found, the sacred Scripture of the Old Testament ending before these times began; yet they are so generally agreed upon by all learned Interpreters, old and new, of the Roman, and of the Reformed Church, as may yield thereby somewhat the better satisfaction to the common Reader in this behalf. For his clearer light, we shall set down here in the beginning, the Catalogue and succession of these Kings, thus; The Kings of the South, first Ptolomeus the son of Lagus, 2 Ptolomeus Philadelphus, 3 Ptolomeus Evergetes, 4 Ptolomeus Philopator, 5 Ptolomeus Epiphanes, 6 Ptolomeus Philometor. The Kings of the North, 1 Seleucus Nicanor, 2 Antiochus Soter, 3 Antiochus Theos, 4 Seleucus Callinicus, 5 Seleucus Ceraunus, 6 Antiochus Magnus, 7 Seleucus Philopator, or Soter, 8 Antiochus Epiphanes. Thus far this prophecie of the Angel to Daniel doth go. And Hieronie, that learned Father, is much to be regarded and followed, in his Expositio of this prophecie, who had the help of divers Historians, who write of these times: the names only of which Authors, are left to us at this day. See the Preface of his Commentaries upon Daniel.

King of the South] Ptolomeus the son of Lagus.

South] Ægypt, lying South from Jury, named ver.8,42,43.

shall be strong] The Angel regards his strength, principally, how it toucheth the Jews: And so it fell out; For Ptolomie soon after he held Egypt, came into Judea, and took Jerusalem on a Sabbath day, pretending friendship, and not hostility, and carryed very many captives into Egypt; as Josephus records in his Antiquities. b.12.c.1. He was the first horn, c.7.7,20,24.

and one of his Princes] Not of Ptolomies Princes, though some learned men would have it so; but of great Alexanders: not Ptolomie Philadelphus, or Philopator; but Seleucus Nicanor, the first of the Seleucidæ; and not his grandchild Antiochus Theos, as some would. The whole tenour and sequence of the speech will have it meant of a several kingdome. And the Angel speaking to Daniel, knew that he would help himself by the matter, in all doubtful terms. And he was to speak somewhat darkly for the Jews safety. And this Seleucus Nicanor is the second Horn.

strong above him] This Selecus was, at last, much stronger then the King of the South, even touching Judea. For though Ptolomy wan it from Laomedon; and after recovered it from Antigonus; yet in the last Conquest over Antigonus, it was agreed upon, that Seleucus should hold Syria and Judea; as his house pleadeth in Polyb. book 5.

a great dominion] Seleucus Nicanor; was the greatest, at last of all Alexanders Successours, Some reckon that he had seventy two Kingdoms under him.

V. 6. *And the end of years*] about 70 after Alexandeis death.

they] The Seleucidæ and Lagidæ; Antiochus Theos, the son of Antiochus Soter, and grandchild of Seleucus Nicanor; and Ptoleueus Philadelphus, the son of Ptolomeus Lagides. This Ptolomeus Philadelphus was the third Horne; potent king; a great lover of learning; the Founder of that wonderful Library, wherein were 200000 Books: and among them the seventy Translation, which he procured to be made.

shall joyn themselves together] by marriage: Antiochus Theos, taking to wife Bernice, or Berenice, the daughter of Ptolomeus Philadelphus; so prophesied, Chap.2.43.

to make an agreement] Heb. *rights.* To keep the peace, and to end all differences, by which they were ready to go to war. This peace between the two kingdoms, was the main end of the marriage.

but shee shall not retain the power of the arm] Berenice, shall not be able to make the kingdoms cleave one to another, Chap.2 43. But that shortly they shall come to open War.

neither shall he stand, nor his arm] The King of the North, Antiochus Theos, who is the fourth Horn, shall not stand true to himself, and his wife Berenice; but shall fall off, and loose his life soon after.

but shee shall be given up] Berenice shall loose her life,

and they that brought her] Her friends and followers, and companions, that accompanied her out of Egypt, to her husband, and were her comfort, and attendants there in a strange land; they shall pertake of her lot, and be wrapt in the same condition.

and he that begat her] Or, *he whom shee brought forth.* Indeed both her father Ptolomeus Philadelphus dyed shortly; and also her son, by Antiochus Theos loft his life likewise.

and he that strengthened her in those times] Every one that was her stay and support; some States about her. The hiftories do declare, that all these thing came to passe, thus; Antiochus Theos, to embrace this marriage with Berenice, for the peace of the kingdoms, puts away his lawful wife Laodice, by whome he had two sons, Seleucus Callinicus, and another Antiochus. After some time, Antiochus Theos takes again to his first wife, Laodice; she seeing war preparing against him for it; and fearing the inconstancy of her husband, in time to come, useth the the means to poyson her husband Antiochus Theos; to set up her son Callinicus to be King; and to slay Berenice and her son, and her followers and aydes

V. 7. *But out of a branch of of her roots*] Out of the stock and roots, that Berenice sprang, that is, out of the same *Parents.*

shall one stand up in his estate] Even her own brother, Ptolomy Evergetes, King after the decease of his Father Ptolomeus Philadelphus, being the fifth Horn; He shall stand up in his estate, to revenge his Sisters death, against Seleucus Callinicus.

of the King of the North] Seleucus Callinicus.

and shall prevail] Evergetes against Callinicus. The trent text hath here, *abuteatur eis*; very abusively.

V. 8. *captives into Egypt*] Evergetes shall spoyl Syria, Cilicia, almost all Asia, and the whole kingdom of Seleucus Callinicus; and shall carry the whole spoil of it into Egypt,

Egypt] The name of Egypt, in a story of Alexanders successors, must needs cut off all controversie, touching the king of the North, and Magog; that none but the Seleucidæ can be the men. And in a word, all the several passages of this Chapter, which do follow, are so clear in themselves, touching Antiochus Epiphanes, the Seleucidæ and Lagidæ; that a wonder it is, that any should dream of bringing in the Romans, and the division of it, into the Greek and Latine Empire; or the Turk, or Antichrist to be meant, or minded here in these stories, which are the last and cleareft Expositions of the Image, his Legges and Feet; and of the Beasts, as was said on ver.1,2.

their gods] As many times Heathen Conquerers used to do. See 1 Sam.5.1. 2 Chro.28.23. Esay 46.1. among which were those which Cambyses, and others, had formerly carried away out of Egypt. Hieron faith, out of authours then extant, in number, all were 2500. And that hence the Egyptians, being a nation given to idolatry, gave him the name of Evergetes, that is, Gracious Lord; because of this bringing after, a long time, their gods back again.

with their Princes] For hostages, and pledges of their loyalty and obedience. The Hebrew word, unvoweled, is either, Idols, or else high States. That maketh Tranflatours differ. And the allusion may serve to shew. that Idolatrous Princes, and their Idols, are of much like esteem in Gods account.

precious vessels] Hebr. *vessels of desire.* See Chap.9.23.

of silver and gold Hieron faith, 40000 Talents of silver. See Dan.1.ver.2.

continue more years] Either being secured against Callinicus; or more powerful then Callinicus. Some say, that Seleucus Callinicus was soon killed, then Evergetes dyed.

V. 9. *So the King of the South* Ptolomeus Evergetes.

shall come into his kingdom] Shall return into his own kingdom of Egypt; as is expounded in the next words. Or, as others, shall come into the kingdom of Seleucus Ceraunus, into Syria, and shall cause himself to be crowned there, which, as King, he shall hold for many years.

and shall return into his own land] Quietly and securely, without any let or fear of Seleucus Callinicus. A like phrase is used, Deut.31.2. 1 Sam.18.16. *Justin.* Book 27. Records, that Evergetes returned into Egypt, upon occasion of sedition raised there; and that otherwise he had fully outed Callinicus out of all Syria, if not his whole kingdom.

V. 10. *But his sons*] The sons of Seleucus Callinicus, namely, Seleucus Ceraunus, and Antiochus, surnamed afterwards the great.

shall be stirred up] Or, *shall move war*: against Evergetes, to recover Syria, and what was taken by him from their Father. In which expedition, as hiftories do record, they prevailed not, but had the worse, and Seleucus Ceraunus was slain or poisoned, in the second or third year of his reign. About which time Ptolomeus Evergetes dyed also; as Polybius writes, in his second and fourth Books; and Apian Alexandrinus.

and one shall certainly come and overflow] Ceraunus being dead, Antiochus Magnus succeeds; which makes the Angel, so soon change from the plural number, to the singular. This Antiochus, the sixth Horn, with a sudden force, like unto an over-flowing stream, shall over-run Syria and Judea, with great power, and frequent incursion, shall regain a great part of his kingdom. See Esay 8.8. the like in Senacharib.

and passe through] Even unto Raphiah, on the bounds of Egypt.

then shall he return] Into his regained possessions. Or, the year following; say some, with his flesh and recruited army.

and be stirred up] To war against Ptolomeus Philopater, the son of Evergetes, the seventh Horn ; called, by some, Pupater; but most generally Philopater, that is, a lover of his father ; as some say, by the contrary, because he killed his parents. Though others say, that his Father Evergetes, dyed of a disease, a natural death.

even to his fortresse] The forefaid Raphia, on the confines and borders of Egypt ; and shall take it. Of which Town, Strabo writeth thus ; beyond Gaza, standeth Raphia, where the Field was fought, between Ptolomy the fourth, and Antiochus the great. So famous God would have the Angels term here, of fortresse, to be.

V. 11. *And the King of the South*] Ptolomeus Philopater.

shall come forth] In the fourth year of Antiochus the great.

with the King of the North] Antiochus the great.

and he] That is, *Antiochus* the great. Some read the words, as to understand this *he*, to be Ptolomeus Philopater ; and yet vary not the sense.

but the multitude] The great army of *Antiochus* the Great. Polybius reckoneth the number of fouldiers, on both sides ; and also the manner of fight. It fo fell out, at last, beyond all hope ; that Philopater, with his sister Arsino, got so great a victory, and had such an hand over *Antiochus Magnus*, that if he had pursued with courage, he had not onely recovered Syria, but might have spoiled him of his kingdom. *Antiochus* then escaped by flight, 3 Macc. 1.

his hand] Into the hand of Ptolomeus Philopater.

V. 12. *And when he*] When Ptolomeus Philopater, hath destroyed that numerous army of *Antiochus* the Great.

his heart shall be lifted up] As is, very usual, upon victories obtained.

and he shall cast down ten thousands] These words may well be applyed to the greatnesse of his victory ; and his licentiousnesse growing thereupon ; which *Justin*. Book 30. doth note, to have been the beginning of the decay of his Court. And as well applyed to his pride against God, and his casting down ten thousands of the Jewes, occasioned thereupon, which the third Book of Maccabees, not among our Apocryphal Books ; and Josephus in the 12 book, and 3. Chap. of his Antiquities, do set forth.

but he shall not be strengthened by it] For *Antiochus* escaped his hands by flight : and after came again, and prevailed ; as is declared in the verses following.

V. 13. *For the King of the North*] *Antiochus* Magnus.

shall return] Having, for some time, by a League and Peace between them, renewed his strength ; and beginning to make lesse esteem of Philopater, by reason of his riotous and loose kind of living.

a multitude] Of an army, greater then before.

and shall certainly come] Heb *in coming he shall come* : as certainly, so speedily and mightily.

after certain years] Heb. *at the end of times of years*. That is, of the years of Philopater ; he being now dead, by the means of Cleomenes, Polyb. 5. and his son Ptolomeus Epiphanes, being but a child of about four years old : *Antiochus* the Great, should lay hold of that opportunity to invade, and assault him.

V. 14. *And in those times there shall many stand up*, &c.] Much sedition in Egypt ; many of the young Kings subjects rebelled, not enduring Agathocles, and such base Governours, as his Father Philopater, in his last and loose dayes, had set over them : many Provinces, formerly subject to Egypt, then revolted : Many Princes conspired and combined ; Diodorus betrayed him ; Antiochus Magnus joyned to his ayd, Philip, then King of Macedon ; agreeing to divide betwixt them, the Cities and Provinces belonging to Egypt.

also the robbers] Heb. *the children of robbers, factious persons, open contemners of God, and robbing him of his religion* ; turning *Egyptians*, and *Gypsies* (as we use the word) in religion, drawn thereto by *Philopater* in his later dayes, 3 Macc.

at thy people] The Jewes. See *Annotations* on Chap. 9. ver. 24.

shall exalt themselves] Shall not content themselves to be neutrals and spectators onely ; as formerly (*Josephus*, in his *Antiquities*, book 12. chap. 3.) But shall now be stirring and siding, and partaking ; and proudly, for the most part, joyn themselves to the *Egyptians*, against *Antiochus the Great*. See the third book of *Maccabees*.

to establish the vision] Most expound thus ; under shew and pretext of Religion, bragging to establish and fulfil that Prophecie, Esay 19 18 —— 25. which intends the spiritual union of Egypt with the Church in the dayes of the Gospel ; upon this pretext many of them with *Onias* the Priest had fled into Egypt, had granted them, by Ptolomy, the country of *Heliopolis* ; but themselves, a city, by the name of *Onias* : and a temple like to that in Hierusalem ; wherein they sacrificed, and which remained till the time of *Vespasian* the Romane Emperour. These refractory Apostates [illegible] called themselves in pride for Ptolemy against *Antiochus*. Hereof, out of *Josephus* in his *Antiquities*, book 12. cap. 6. [illegible] his War of the Jewes, book 7. c. 30. Others thus ; that this Vision and Prophecie, being fulfilled in him, and upon these, should serve to this use, to the Church, and people of God, to establish and confirm them the more, in believing the truth of the rest of the vision and prophecie.

but they shall fall] By the revenging hand of *Antiochus*, in his recovering of Syria, and Judea ; and in this his expedition against Egypt, prevailing against *Ptolomy Epiphanes*, and punishing them as rebels against him ; as in the next verse.

V. 15. *So the King of the North*] *Antiochus Magnus*, *Antiochus the Great*.

shall come] Against *Ptolomy Epiphanes* ; the 8 Horn.

and cast up a mount] Raise up *trenches* and *mounts*, for the besieging and taking of *castles*, *forts*, and *cities*, in Judea, and in Egypt.

the most fenced cities] Heb. *cities of munitions*.

and the armes of the south] The *Armies*, *Captains*. such as *Scopas*, *Europus*, *Menocles*, and *Damaxenus* ; not the whole strength and strong holds of *Ptolomy* in Judea, Syria, and Egypt.

shall not withstand] Shall not be able to stand it out, and resist *Antiochus Magnus*. See Ezek. 31. 18. The history of the accomplisht ment of all this, is set down by *Josephus* in his *Antiquities*, book 12. c. 3. and by Hieron likewise.

neither his chosen people] Heb. *the people of his choises* ; his most choise and selected commanders and souldiers : as the phrase is used, of the choiseſt sepulchres, Gen. 23. 6.

V. 16. *But he that cometh against him*] *Antiochus the Great, and he shall stand in the glorious land*] Heb. *Trebi*, the land of ornament, the goodly land, that is in Judea. See cap. 8. 9. and the *Annotations* there.

which by his hand shall be consumed] Ruined, say some. Others thus ; which by his hand shall be conſumed ; that is, his victories there perfected, according to his own desire ; and that by the ready help of the Jewes, deserting Ptolomy, and assisting him. And this better agrees with the histories of those times ; as appears in *Josephus* his *Antiquities*, book 12. cap. 3 and by *Antiochus Magnus* his owne Epistle there recorded ; and by Polybius in his 11 book.

V. 17. *He shall also set his face*, &c.] *Antiochus Magnus* shall thus enterprise against *Ptolomy Epiphanes*, and Egypt again, with all his force and fraud.

and upright ones with him] Heb. *or much uprightnesse*, or, *equal conditions with him* ; that is, say some, He shall be followed in his enterprise by many Jewes, called upright ones, according to the sense of Deut. 32. 15. Or, as others, with the greatest shew of uprightnesse and integrity, with the fairest and most equal terms and conditions ; yet minding hereby to circumvent *Ptolomy Epiphanes*. That colour and specious pretext was the matrimony presently mentioned.

thus shall he do] Attempt some hostility. But that not altogether succeeding according to his wish, he shall proceed to the mention of peace, by the motion of marriage.

and he shall give him the daughter of women] The faire *Cleopatra*, his beautiful daughter ; and so make *Ptolomy Epiphanes* his son in law. A like practice was that ver. 6. but with a more upright intent there.

corrupting her] Commanding and instructing, and inveigling her by some great guile to kill her husband ; that so he, under colour of her sight, and for her, might come to have the government of the Kingdom of Egypt.

but she shall not, &c.] Not stand to the wicked purpose and promise made by her to her father, to make away her husband, not be for him ; but shall stand on her husbands side, and be for him. See Chap. 2. 43. Livie book 37.

V. 18. *after this he shall turn his face to the Isles*] Missing his purpose in Egypt ; yet eager still to inlarge his Dominion and renown, he shall make great preparations by sea and land, and set upon divers Countries and Provinces far off, and beyond the seas, both *Islands*, and *Continents* ; as *Cyprus*, *Phocæa*, *Samos*, *Rhodes*, *Colophon*, *Eubœa*, &c. and some Cities of Greece, subject to, or *Colophon*, with the Romanes. So in Gen. 10. the Countries of Grecia, all about Hellespont, are termed. And this appears to be so in Appian, Livy, and Plutarch, Scipio.

and shall take many] As appears so be truly verified in the Heathen histories before cited.

But a Prince] Not any particular King ; but a Legate, Officer, or Consul of the Romane Common-wealth, *Marcus Acilius Consul*, *Lucius Prætor*, and *Lucius Scipio*, the two famous brethren.

for his own behalf] Heb. *for him* ; that is, for himself, or to himself, in the behalf, and to the behoof of the Romane Common-wealth.

shall cause the reproach offered by him to cease] Heb. *his reproach* ; that is, take off, and wipe away that reproach offered by *Antiochus Magnus*, to the Romane Common-wealth in that his naval expedition, and gaining of so many places and Cities in the mid-land-sea, in lesser Asia and Grecia. The Romanes shall recover them from him.

without his own reproach] With honour, revenging the wrong done by *Antiochus Magnus*. *he*

he shall cause it to turn upon him] He shall not onely force *Antiochus Magnus* to retire himselfe from all those places which he had taken from the Romanes, and their confederates, and friends to the disgrace of the common-wealth of Rome ; but shall also overcome him in a pitch'd battel, though *Hannibal* was with him, and spoil him of part of his dominions, and force him to accept of a disgraceful and reprochful peace.

V. 19. *Then he shall turn his face toward the fort of his own land*] He shall be forced to return into Syria, and shamefully to fly and shelter himselfe beyond *Mount Taurus*, and to keep himselfe in strong holds, without daring to wage War any more.

but he shall stumble, and fall, and not be found] He shall fly to Apamea, Susa, and the outmost bounding Cities of his Kingdome ; and at last was killed in a tumult by the Elymeans, seeking to defend the Temple of Bel, which he went about sacrilegiously to rob and spoil. This was the Catastrophe of that great *Antiochus*, the father of *Antiochus Epiphanes*. All these things are recorded to be thus verified, according to the Angels predictions here, by the many humane histories of those times.

V. 20. *Then shall stand up in his estate*] Shall succeed him in his Kingdom. So ver. 7. & 21.

a raiser of taxes] Heb. *one that causeth an exactor to passe over* : an exactor of tributes and taxations ; relating likely to Heliodorus, 2 Macc. 3. sent by this man. And this is Seleucus Philopater, sometimes called Soter, the elder son of *Antiochus Magnus*, called here *a raiser of taxes*, by reason of his infamous covetousnesse, and cruel taxations laid upon his Kingdom. And he is the ninth Horn.

but within few dayes] Heb. *unities of dayes*.

he shall be destroyed] That is very soon after that he sent Heliodorus against the Jewes, at the instigation of Simon ; as appears, 2 Macc. 4.

neither in anger] Heb. *angers* : not killed in battel, nor by open violence of War ; but poysoned by the treachery of Heliodorus, in favour to Antiochus Epiphanes. See *Annotations* on Chap. 7. 8, 20, 24.

V. 21. *a vile person*] *Antiochus* the younger brother of *Seleucus Philopater*, and son of *Antiochus Magnus*. This man is stiled *Epiphanes*, the illustrious, *per antiphrasin* ; opposite to that title the Angel here gives him, which is according to the truth of his conditions, and well suiting also with that other title, which others of the Heathen Writers gave him, *Epimanes*, that is, mad, or furious. So Polybius in Atheneus, by whom his manners, qualities, and deeds, are noted to be strange and execrable. This is the 10 Horn, in whom the iron of the Syrian leg doth end ; that little Horn, and plucker away of three Horns. See Chap. 7. 8. 24. & Chap. 8. 9. On this man, his Expeditions against Egypt ; and his rage against the Jewes, the reſt of Daniel goeth. For the better learning whereof, we shall premiſe theſe general notions ; & greeing beſt in our judgements with Daniels Text, and with the truth of history answerable thereunto. We conceive that *Antiochus Epiphanes* beginning his reign in the 137 year of the kingdom of the Greeks, 1 Macc. 1. 10. and after his gaining of the kingdom of Syria, verſ. 12, 23, 24. of this Chapter, made four Expeditions into, and against Egypt : and three ſeveral times executed his furious rage, in ſpoiling and bloody perſecuting the Jewes. His firſt expedition into Egypt, ſeems to be that intimated, 3 Mac. 4. 21. compared with Chap. 5. 1, 11. and that in the beginning of his reign, after he had ſetled himſelfe in the Kingdome of Syria. His ſecond expedition is ſet down, verſ. 25, 26, 27. of this Chapter. And in his return, he executed his firſt furious rage againſt the Jewes, ver. 28. and this was in the 143 year of the Kingdome of the Greeks, and 6 of his reign. See 1 Mac. 1. 16 —— 29. and 2 Mac. 5. 1. —— 12. His third expedition is ſet down, verſ. 29, 30. of this Chapter, and in his return he executes his ſecond and moſt outragious fury againſt the Jewes, in his owne perſon, taking away the daily ſacrifice, and ſetting up the abomination of deſolation, verſ. 31 —— 39. and this was in the year, 145. and 8 of his reign ; and then Mattathias, and his ſons the Maccabees, began to riſe and maintain Wars, and obtained wondrous victories againſt his Armies, Captains, and Commanders. See 1 Mac. 1. 54. & Chap. 2. 1, 70. & Chap. 3. 1 —— 37. His fourth expedition into Egypt is ſet down, verſ. 40, 41, 42, 43. of this Chapter ; and after his return he executes his third fit of fury againſt the Jewes, verſ. 45. himſelf going into Perſia, and commanding his Deputy *Lyſias* to root out the Jewes ; and this was in the year 147. and 10. of his reign. See 1 Mac. 3. 27 —— 60. and alſo, Chap. 4. & 5. 1. 5. In the year, 148. & 11 of his reign, *Judas Maccabeus* rebuilds Gods altar, & reſtores his true religion, 1 Mac. 4. 52. and in the beginning of the year, 149. and 12 of his reign, *Antiochus Epiphanes* dyeth miſerably, 1 Macc. 6. 16. though the Author of the ſecond book of *Maccabees* put his death in the year 148. 2 Mac. 11. 21, 38.

to whom they shall not give the honour of the Kingdom] The States of Syria ſhall not give it him, after the death of his brother. His father *Antiochus Magnus* had left as a pledg in Rome, for aſſurance for his faith, and performance of conditions, 1 Mac. 1. 10. After his fathers death, his brother *Seleucus* being King, had ſent his ſon *Demetrius* to Rome to be an hoſtage and pledg there, in the ſtead of this *Antiochus Epiphanes*. Upon his return by the way, he procures his brother *Seleucus* to be poyſoned, as was ſaid, by *Heliodorus*, one of *Seleucus* his friends and favourites : and now coming to Syria, he deals, as followeth.

but he shall come in peaceably] He ſhall neither be created, nor crowned King ; neither get the Kingdom by force of armes, but come in by fraud, ver. 24. & Chap. 8. 24, 25.

and obtain the Kingdome by flatteries] pretending to govern the kingdome for *Demetrius* the true heir, his brothers ſon, now an hoſtage at Rome ; and he onely, as Tutor to his Nephew : and after, he ſhall win mens hearts with preſents, flatteries, and ſecret practices, and ſo abuſing his Nephew, and deceiving the Peers and people, he ſhall inſtall himſelf in the kingdom ; principally by the means of *Eumenes*, and *Attalus*, neighbouring Princes ; as *Appian* relates in his Syrian hiſtory.

V. 22. *And with the armes of a flood*] and with ſtrong and ſudden armies, as of a great flood of waters.

shall they be overflown from before him, & shall be broken] Thoſe that would not give him the honour of the kingdome. Others underſtand this, but not ſo well, of *Antiochus Epiphanes* his firſt expedition againſt Egypt, that the Egyptians ſhould thus be overflown and broken by him : Thoſe armes and armies of Egypt, that formerly like an inundation had overflown Syria, ſhould now be overflown and broken, over-runne and overcome by him.

yea also the Prince of the covenant] Shall be broken by him. Who this was, is diverſly interpreted. We underſtand Seleucus Philopater, the brother of Antiochus, who was the author and head of a Covenant between them two, for the invading of Egypt. And to that end had ſent for him from Rome : and him Antiochus Epiphanes procured to be poiſoned, whiles himſelf was on the way in his journey from Rome, before he entred Syria, and got the power of it into his hands. Yet others, applying it to his firſt Expedition into Egypt, do underſtand it thus ; That Antiochus Epiphanes having in this his firſt Expedition over-run Egypt, and in battel by Peluſium overcome Eulæus, and Lenæus, two principal Peers of Egypt, who managed the affairs of Egypt in the young years of the King Ptolomæus Philometor, the ſon of Ptolomæus Epiphanes, was thereafter drawn to a Covenant with Ptol. Philomator, to become Guardian as it were to Philomator, being his ſiſter Cleopatra's ſon. And of this Covenant making, one Tryphon a prime Peer in Egypt was Principal and Prince : and that afterwards Antiochus ſoon cauſed this Tryphon the Prince of that Covenant to be made away, that he might with more freedom rule as he liſt, and do what he would. And yet there are ſome others, who by *Prince of the Covenant*, underſtand it of God, chap. 8. 11. 25. who is the Prince of his people, and joyned to them by his holy Covenant : and ſo in this verſe they will have ſummarily comprehended Antiochus his two greateſt enterpriſes ; namely upon Egypt, and upon Judea : both which are afterwards more particularly ſpecified.

V. 23. *And after the league made with him*] The forementioned League with his brother Seleucus Philopater, as we have ſaid. The other underſtand it of the league made with his Nephew, his ſiſter Cleopatra's ſon, Ptolomee Philometor, King of Egypt.

he shall worke deceitfully] as his manner was, ver. 14. and chap. 8. 24, 25. and as after is declared, 23, 24.

for he shall come up] Into Syria, as meant here. Others, into Egypt, to *Memphis* the royal City, in the heart of Egypt ; not as an enemy, but as a friend, and confederate, and a tutor or guardian to the young King.

and shall become strong with a small people] Bringing with him few followers, a ſmall train, becauſe he will not give the Egyptians cauſe of ſuſpicion, but ſtout men, though few ; and devoted to his ſervice ; whom he placed in divers Forts, and thereby made himſelf maſter of the principal holds of Egypt. But we rather apply this to his manner of gaining upon Syria ; not by ſtrength of armes ; but by flatteries, and fair pretences.

V. 24. *He shall enter peaceably, even upon the fattest places of the Province*] Or, *into the peaceable or fat*, &c. He ſhall enter into Egypt, which at that time did enjoy peace and plenty of all things ; or, rather upon Syria.

and he shall do that which his fathers have not done] He ſhall place Garriſons in the ſtrong holds ; taking poſſeſſion of the greateſt part of Egypt, which his forefathers could never do. We ſtill do rather underſtand this of his manner of gaining the Kingdome of Syria from the right owner Demetrius, the ſon of his elder brother Seleucus.

he shall scatter among them, &c.] His infinite bountifulneſſe and prodigality to his garriſons, and fouldiers, 2 Mac. 3. 30. thereby to keep them the more firm unto him.

yea and he shall forecast his devices] Heb. *think his thoughts* : cunningly to get and gain the reſt of all the ſtrengths of Egypt, or Syria rather.

even for a time] All this was but for a time ; even till Ptolomæus Philometor

Philometor grew up in years; who then raised his strength, and freed himself and the Egyptians of all his garrison; Thus they, who still understand all this of Antiochus his first Expedition into Egypt. But we, with other learned Interpreters, still applying this, as all the rest in this and the two former verses, to his gaining of Syria from his Nephew Demetrius, conceive, that for a time he spent himself in this employment. The compassing of this business took up the first year of his reign.

V. 25. *And he shall stir up his power*] This is the second Expedition of Antiochus Epiphanes against Egypt, as was said on the 21 verse, which was about the fifth year of his reign, and 142 of the kingdome of the Greeks, 1 Mac 1.20. and undertaken upon pretence to aid and right Physcon against his brother Prol. Philometor King of Egypt.

King of the South] *Ptolome Philometor.*

but he shall not stand] *Ptolome Philometor* shall not stand in battel, but be overcome by *Antiochus Epiphanes*. Some, as we said understand this of that former battel by Peleusium, whereof we spake upon the last words of the 22 verse.

for they shall forecast devises against him] Many of the States and Potentates of Egypt shall betray their King, and being corrupted and bribed by Antiochus Epiphanes shall treacherously forecast, and plot and devise secretly with Antiochus against him; as is further shewed in the next words,

V. 26. *yea they that feed*, &c.] His intimate familiars, favourites, and Counsellors shall be his overthrow. Haply mistrusting the age and experience of their young King; and fearing the craft and cruelty of Antiochus, and the danger of their own estates if Antiochus prevail, they under-hand comply with him, to the destruction of their own King.

and his army] The army of *Antiochus Epiphanes.*

shall overflow] Over-runne and overcome the very great and mighty army of Ptolome Philometor.

and many shall fall ——] Of the Egyptian army.

V. 27. *And both these Kings*] Of the North and South; Antiochus Epiphanes, and Prol. Philometor.

hearts] Heb, *their hearts.*

shall be to do mischief] When they are treating of a peace, they shall intend mischief one to another.

at one table] When they shall feast one another, & interchange mutual courtesies; yet all these shewes shall be but feigned, both of them retaining their former enmities.

but it shall not prosper] This false dissimulation and counterfeit peace will not hold.

for yet the end shall be at the time appointed] Vers. 29. The end of that peace shall be at the time appointed by God, who hath all times, and all occasions and opportunities in his hand, at his dispose. See ver. 40.

V. 28. *Then shall he return*] *Antiochus Epiphanes*, into Syria, after that pretended peace in the 143 of the Kingdome of the Greeks, 1 Mac. 1.1 and fifth or sixth year of his reign.

with great riches] The spoils of Egypt.

and his heart shall be against the holy Covenant] Some understand this of that Covenant and peace which he made with Prol. Philometor. But that was a false and fraudulent Covenant, as hath been said. This holy Covenant seems rather to relate to that which God was pleased to make with his people the Jews; as ver. 30. See Exod. 24.7,8. Deut. 5.2. & Chap. 29.1. The heart of Antiochus was against them, and their holy Religion; with his dealings against Egypt; his doings against Judea still fall out. Ithe takes still in his way, 2 Macc. 5. 1,11. 1 Macc. 1.16 —— 24. This was his first Outrage against the Jews, as was said in the *Annotations* on verf. 21.

and he shall do exploits] Outragious and bloody actions against the Jewes; destroying them, sacrilegiously prophaning and robbing the Temple, changing their Laws and Religion, and every way most furiously tyrannizing over them, 1 Mac. 1. 17, &c. The spoyls of the Temple and City, added to his former spoyls of Egypt, so encreased his riches, that in his return to Antioch, his mind was pust up exceedingly, 2 Macc. 5. 11 —— 22. 1 Macc. 1. 20 —— 24.

V. 29. *at the time appointed*] By God, ver. 27. about two years after; the 8 of his reign, and 145 of the Kingdome of the Greeks; when Prol. Philometor, was now reconciled with his brother Physcon; and had invented the ayd and auxiliary Forces of the Romanes. This was his third Expedition.

south] Egypt.

but it shall not be as the former, or as the latter] This expedition shall not prove such, fo successfeul to him; He shall not obtain the victory, nor subdue Egypt; as in the former expedition he did, vers. 25. or in the latter he should, ver. 40. Others better understand both of the two Expeditions before this.

V. 30. *For the ships of Chittim*, &c.] The Fleet of the Romans, which lay in the harbours and havens of Italy, Cilicia, and Græcia, that they might the more commodiously command all the parts of the mid-land-sea. See Gen. 10.4. where *Kittim* is the third son of Javan, from whom the Græcians came: whence is that, Num. 24.24.

shall come against him] At the suit and request of the King of Egypt, being now besieged with his mother Cleopatra, in the City of Alexandria by *Antiochus Epiphanes*. Many historians do record how the Senate of Rome sent Legates or Ambassadors to *Antiochus Epiphanes* to command him to raise his siege, and abstain from war against their Confederate King. He answered, he would demur and deliberate thereupon. Whereupon *Popilius Laenas*, one of the Legates, drew a circle about *Antiochus Epiphanes*, and required his peremptory answer before he should go out of that Circle. And *Antiochus Epiphanes* withdrew his siege and the war. Thus *Florus*, *Paterculus*, and others.

therefore he shall be grieved, and return] Grievously vexed to be thus impiously dealt withal, thus over-mastered, and over-born; and forced to leave his conquest of Egypt.

and have indignation against the holy Covenant] Vers. 28. He leaving Egypt, and taking Judea in his way, as his use was, he shall turn his wrath, and pour it out, and spend it against the holy Covenant. This was his second outrage against the Jews. See *Annotations* on ver. 21.

so shall he do] Do it to purpose; in a most furious and outragious manner, as is set down in the nine verses following.

and have intelligence with them, &c.] Formerly with Jason, whom he had made High Priest in the first yeare of his reign, 2 Macc. 4.7 ——21. 1 Macc. 1.11 —— 16. Now with Menelaus, whom he had made High Priest, removing Jason, 2 Macc. 4.23. & 5.5,6. and with other apostates; by their advice to intest the Jewes.

V. 31. *and armies shall stand on his part*] That great army and power which he brought now with him out of Egypt; and a great faction of wicked Jewes now Joyning with him. See 1 Mac. 1.43.

and they shall pollute the sanctuary] Entring into it; touching, and taking away the holy things, instruments, and vessels of it, sacrilegiously robbing and spoiling it, 1 Mac. 1.21 —— 25. 2 Mac. 5.15. See 2 Mac. 3. and Chap. 6.4.

of strength] Or, *the strength*. Jerusalem; a place strong by situation. Or the Temple, which was the rock of the great King, Zech. 9.12. & 12.2. they shall pollute it by slaughters of men in it, 2 Mac. 5.12,13,14.

and shall take away the daily sacrifice] Chap. 8.11. See the annotations there, and Chap. 12.11. See the like, Chap. 9.27.

and they] The Commanders and Souldiers of *Antiochus Epiphanes.*

shall place the abomination that maketh desolate] Or, *astonisheth*; Chap. 12.11. This is either the Garrisons of idolatrous and abominable souldiers, that brought desolation upon the Temple and City. See 2 Mac. 5.22,25. & Chap. 6.4. & 1 Macc. 1.33. —41. See the like in the times of the Romanes, after our Saviours Passion, Dan. 9.27. Mat. 24.15. Or else, the Image of Jupiter Olympus, 1 Mac. 1.54. 2 Mac. 6.2. Or, an idols altar, set upon the altar of God, 1 Mac. 1.59,60. & Chap. 6. verf. 7. Because of which things, the godly Jewes refusing to consent to idolatry, the Temple, and Gods service were made desolate. See *Annotations* on vers. 21.

V. 32. *And such as do wickedly*] Apostate Jewes, that did prostrate themselves to the idolatry of the Heathens.

corrupt by flatteries] Or, *cause to dissemble.* By gifts, promises, and allurements, he shall foster and confirm them in their apostacy and idolatry; by their examples to draw on others.

but the people that do know their God] That professe and worship him, according to his will and word.

shall be strong] The wicked shall apprehend them as evildoers. Such is the sense in some Translations. But rather thus, *shall be strong*; that is, they shall shew themseves constant, and perseverе in his pure service.

and do exploits] Manfully resisting, and overcoming all temptations, enduring all torments, and cruel kinds of death. Read the histories of old Eleazar, 2 Mac. 6. and of the mother, and her seven sons, 2 Mac. 7. And then rose Mattathias, and his sons the Maccabees, who did those strange exploits.

V. 33. *and they that understand*, &c.] They whom God shall lively illuminate by his Word and Spirit, shall instruct and strengthen their brethren, by their doctrine and example. Some others, understand this of a certain religious society, newly set up in those dayes, called Assideans, that is to say, pious, holy, understanding, and very zealous in the law of God. See 2 Mac. 2.42. & 7.12. 2 Mac. 14.6.

yet they shall fall by, &c.] Antiochus Epiphanes, by his bloody agents, shall persecute, oppresse, and slay them, both the instructers, and instructed, 1 Macc. 1.40. &c. & 2.2,3,4. Chap. & 2 Macc. 5.6,7,8. Chapters.

many dayes] Many is not in the Original: neither see we much warrant for it. Dayes, may imply a short time: and the history seems best to agree with that.

V. 34. *They shall be holpen with a little help*] Few helpers shall they have: Mattathias, and other Asmoneans, called Maccabees, shall help them, 1 Mac. 2.1,39. and 3,4,5. Chapters, 2 Mac. 8.1. *but*

but many shall cleave to them with flatteries] Among the Jewes many, who have run themselves before into idolatry, when they shall see some enlargement by the means of the Maccabees, that shall see some enlargement by the means of the Maccabees, that shall joyn themselves to their brethren; but dissemblingly, without ajoyn themselves to their brethren; but dissemblingly, without a-joyn hypocrisie and piety; and to small advantage of their brethren.

V. 35. *And some of them of understanding*] That did instruct others, verf. 33.

shall fall] By the sword, &c. as verf. 33. in his bloody persecution and execution, by Antiochus Epiphanes; and his instruments.

to try them] Or, *by them.* This is the end, why God suffers them thus to fall by their wicked enemies; as Chap. 12. 10. namely, to try their faith and obedience, as gold is tryed in the fire.

and to purge] away their corruptions; as drosse is from the silver in the furnace; and chaffe from the wheat, by the fan.

and to make them white] as the cloath with fullers sope. See Mal. 3.2,3. Thus God suffers it for their good, as well as for his own glory.

even to the time of the end; because, &c] The time determined, by the Counsel of God, to put an end to these perfecutions, verf. 27. which shall not last still, but shall end in a short time; as is after more explained. See Mat. 24.6.

V. 36. *And the King shall do according to his own will*] Antiochus Epiphanes; as the article, here prefixed, doth manifestly denote, that King spoken of before. He shall prosper in his profenote, that King spoken of before. He shall prosper in his profecutions and purposes; things shall succeed a while, according to his wish and will. Which succeſſe, shall so puffe him up with pride and arrogancy, as after follows. In this, and the three verses following, Antiochus, and his doings, may well serve our turn, as a type of that grand Antichriſt and his doings, set forth by the Apoſtle Paul, 2 Theſſ. 2. and by Saint John in the Apocalyps. For that Antichriſt directly imitates this proud, idolatrous, and bloudy Tyrant. But all that hereafter follows in the reſt of the Angels prophecie, as well as that which is paſt, doth literally, and exactly agree to Antiochus Epiphanes, and to him onely, as ſhall after appear; and was fulfilled in him; and is limited to the time of this Antiochus, Chap. 12.7,11,12,13. And therefore to imagine, that the Angel here, ſhould abruptly break off from Antiochus Epiphanes, and take off his prophetical ſpeech from him and the Jews, that were Daniels people and care; and fall into a prophecie of Antichriſt, and the Church under the Goſpel, towards the end of the world, is a thing ſo inconſiſtent with the whole Context, as to forceth the chief Interpreters, among the Papiſts themſelves, to forego this fancy of Anichriſt, which otherwiſe they would willingly embrace for their own advantage, and to agree with us, in continuing the understanding and application of the Text, to Antiochus Epiphanes. And ſo all Bellarmines arguments, fetcht out of this Context of Daniel, to prove the Pope not to be Antichriſt, are vain and frivolous. And much leſſe are they to be heard, that would apply this, and that which follows, to Pompey the Great, or to Veſpaſian and Titus; or to Conſtantine the Great; or to the Turk and Ottoman family.

above every God] And ſo in the latter part of the 37 verſ. Not onely aſſuming Divine honours, but aſcribing to himſelf, even more then to any God, 2 Mac. 9.8,10,12. ſpoiling their Temples; in Eſ. Iemais, or Perepolis; and in Egypt, changing their Rites and Religion; and preſcribing what ſervice and worſhip, and to whom he pleaſed, 1 Mac. 1.41,42. & 3.29. *Joſephus*, in his *Antiquities*, Book 2. Chap. 6,7.

marvellous things against the God of gods] The true God of Iſrael, Eſay 45.14,18,21. Exod. 18.11. Speak great words againſt the moſt High, Chap. 7.25. and ſtand up againſt the Prince of Princes, Chap. 8.25. forbidding his Religion; Circumciſion; Sabbaths; Sacrifices; defiling his Temple; burning the Books of the Law; changing times and lawes; polluting all Gods worſhip; inſtituting a new Religion; ſetting up Chappels of Idols, Idol-altars; and abomination of deſolation upon the altar. See all this accompliſhed, 1 Macc. 1.43 ——52. *Joſephus* in his Antiq. Book 10. Chap. 14. of Wars, Book 1. Chap. 1. againſt Appion, Book 2.

till the indignation be accompliſhed] Till Gods wrath and juſt indignation be ſatisfied, in the accompliſhing of thoſe things, which he, by his Decree, hath determined to be done, in the viſitation of his people; to deſtroy thoſe open Apoſtates, and groſſe Hypocrites; and to try, purge, and whiten his own. Neither ſhall the indignation remain unaccompliſhed, upon Antiochus himſelf, when he hath filled up his meaſure, to the full heightning of Gods wrath againſt him.

for that is determined shall be done] Heb. *is done, or hath been done.* The time paſt is uſed for the future; to note out the certainty of the event.

How fuitable to all, ſet down in this verſe, Antichriſts doings ſhould be, is ſet down, 2 Theſ. 2. 4. and how anſwerable thereunto, the doings of the Popes of Rome have been, is more then manifeſt.

V. 37. *the gods of his fathers*] He ſhall be impious, and without any fear of God at all. The gods of his fathers and anceſtors, which men naturally are addicted to follow, even thoſe he ſhall diſ-regard and deſpiſe, diſdain to worſhip them; and by Letters and Edicts, diſannul his own ancient Religion; and bring in the idols of the Grecians, which were among the Syrians. See 1 Mac. 1.41, &c. 2 Mac. 2,3. & Chap. 9. 2. And though his Predeceſſors, his Brother and Father, honoured much the God of Iſrael, and Temple of Jeruſalem, 2 Mac. 3. 2. 3. *Joſephus* in his *Antiq.* book 12. chap. 3. Yet he, in the higheſt nature, diſhonoured both; as was ſhewed before.

nor the desire of women] Women are ſtrong motives; and the deſires and loves of women, very ſtrong, 2 Sam. 1.26. And Antiochus had many women and wives; and among them, one a Jeweſſe, and of much eſteem with him; yet none of them, nor of their deſires could prevail with him, either to deſiſt from his impious and idolatrous deſigns in religion; or to ſuffer them to enjoy the uſe of their own. Some ſuſpect his inclination to the ſin againſt nature, to be here meant. Others, that he was a man without all natural affection, regarding neither men nor women, Kith, nor Kin, any ways croſſing his own vile ends.

nor regarding any God; for, &c.] See *Annotations* on verſ. 36.

V. 38. *But in his estate*] Heb. *As for the Almighty God, in his seat he shall honour*; *yea, he shall honour a God whom*, &c. Thus rather, and the meaning is inſtead of the true God, he ſhall honour the God of munitions, whom he ſhall ſet up in his ſtrong holds, a God whom his fathers knew not.

the god of forces] Or, *Munitions.* Heb. *Mauzzim.* This ſignifieth, Strong Holds. So ver. 19. and 31. Judg. 6.26. Is not here a proper word, either for the true God, or for an idol; but a common word; as in the next verſe. Jeruſalem and the Temple, both of them were great ſtrengths; and the God of them, the moſt ſtrong God of all, the Almighty God; though he be not here meant by *Mauzzim*, which ſignifies, and ſome others, fancy of the god *Maozim*, is frivolous.

in his seat] In his place and ſtead; rather then in his eſtate. Yea, in Gods own City and Temple. See 2 Mac. 6. 2. This Idol he guarded with munitions, 1 Mac. 1.35,38.

shall he honour, I ſay *honour*] This doubling the word, ſeems to ſhew the Angels holy paſſion, at the indignity of this fact of Antiochus.

a God whom his fathers knew not] See verſ. 37. and therefore called a ſtrange god, verſ. 39. This was Jupiter Olympius; of whom, ſee 2 Macc. 9. 2. And this was an Idol of Athens, which his fathers knew not. The Syrians, and his fathers, worſhipped Apollo, Diana, Atargatis, as Strabo writes in his ſixteenth book of Geography. Of the ancient gods of Syria, a general mention is made, Judg. 10.6. 2 Chron. 28. 23. See Lucian of the Syrian goddeſſes.

with gold, &c.] With gifts and offerings of ſuch things, according to the manner of Idolaters.

V. 39. *Thus shall he do*, &c.] He ſhall ſeize upon Jeruſalem; and eſpecially upon the ſtrong City and fort of David, whereby it being well fortified, and for a garriſon, and furniſhed with men and munition, he ſhall put down Gods true ſervice, and eſtabliſh his own abominable idolatry in the Temple, 1 Mac. 1. 35,38. as if this Idol were his protector, againſt the ſervice of God. He ſhall make ſtrong places of defence, where he ſhall ſet up his ſtrange god. Others, tranſlate, and expound thus, And *he ſhall commit the munitions of ſtrengths*, or, *of the moſt ſtrong God, to a ſtrange God*, That is, Antiochus ſhall commit the City Jeruſalem, that ſtrong and fortified place, and the ſtrong Temple in it, to *Jupiter Olympius*, as its Tutelar God. But the words bear not this ſo well.

whom he shall acknowledg and increase with glory] Thoſe whom he ſhall diſcern to acknowledg this Idol, to favour his ſide, to comply with him in his wicked counſels and enterpriſes, though baſe wicked fellows, thoſe apoſtate Prieſts, and Gentilizing Jews, and obſcure ſtrangers; thoſe he will advance to honours and place and obſcure ſtrangers; thoſe he will advance to honours and place, to dignities and preferments; as Jaſon before, 2 Mac. 4.7,8. and *Menelaus* after, 2 Macc. 4.23,24,50. whom, for money, he made high Prieſts, and Governours of the people, 1 Maccab. 3. 35,36.

and he shall cause them to rule] Antiochus ſhall make thoſe baſe and unworthy fellows, Rulers over the people of the Jewes, Offices, and places of government he ſhall prefer them into.

over many] The article, *it*, prefixed, ſeems to denote the many, thoſe pious and religious worthy ones among the Jewes; as chap. 9.27.

and shall divide the land for gain] Both honours and lands, for price he ſhall ſet to ſale, and diſtribute among his factious followers, Jews, or Forreiners, 1 Mac. 3.36.

V. 40. *And at the time of the end*] Determined by God. See ver. 37. about two years after his ſetting up of that idolatry, verſ. 31,38. and two years more before his death.

that the King of the South] *Ptolomeus Philometor.*

push at him] Fight with him; as chap. 8.6,7.

and the King of the North] *Antiochus Epiphanes.*

shall come against him like a whirlwind, &c.] With great force and celerity,

celerity: with armies by land and sea. See the like, Esay 17.3. This was his fourth and last expedition against Egypt. See *Annotations* on ver.21.

and shall overflow] Expel him out of his Kingdom, under the colour of aiding and righting Physcon the younger brother of Ptolomeus Phylometor; to whose side, Antiochus Epiphanes, for his own ends, was still addicted. Florus, book 46. Zonoras tom. Annal. 2. Justin.

V. 41. *the glorious land*] Judea, ver.45. See Chap.8.9. and 11.16. And this is the third and last fury executed upon the Jews; as is further shewed and dilated, ver.45.

overthrown] By the incursions of Antiochus Epiphanes, and the spoyls that he shall make in this war, at his return out of Egypt.

shall escape, &c.] He spared these, because they took his part, held on his side, and fought against the Jews and Maccabees, 1 Macc.5. Josephus in his Antiquities, book 12. Chap.11.

V. 42. *upon the countries*] All about; the Neighbouring Nations, none shall escape, save those, ver.41.

Egypt] against which he made so many expeditions.

V. 43. *over the treasures*, &c. As he was profuse in giving, ver. 24. So as greedy in getting, ver.39. See 1 Macc.3.28.——32.

Lybians, and the Ethiopians] A people of Africa, borderous to the Egyptians, subjects, or auxiliaries, to Ptolomy Philometor, they shall now upon the victories of Antiochus, follow his steps and service, and receive his pay. Lybia sometimes taken for the larger country of Africa, sometimes for that part next Egypt, called Cyrennica, Act.2.10. So here the remoter parts of Lybia are called Phut, Nah.3.9. of Phut Gen.10.6. Ethiopia or Cush is sometimes taken for Arabia in Asia, whereof Moses wife was, Num.12.1. & Zerah the King, 2 Chr.14.9. But most commonly for that beyond Egypt; and so here.

V. 44. *But tydings out of the East*] Phraates the King of the Parthians, invading the East borders of the kingdom of Antiochus; as Zonaras makes mention. Some add Artaxas King of Armenia.

and out of the North] The Navies of the Romans, lying in the havens of Cilicia and Cyprus: as also the stirs and troubles against him in Judea, lying North from him, being now in Egypt.

shall trouble him] 1 Macc 3.27,31.

therefore he shall go forth] Out of Egypt,

with great fury] 1 Macc.3.27,35. Full of indignation. See his like fury another time, 2 Macc.9.4,7.

to destroy, &c.] The Parthians and Persians, and the Jews especially, 1 Macc.3.27,35 5,36,37.

V. 45. *And he shall plant*] Antiochus himself, after his return out of Persia, say some, Josephus in his first book of the War of the Jews, Chap.1, Or, Lysias, and other Commanders under him, by authority from Antiochus, 1 Macc.5.32, &c. See *Annotations* on ver.21,& 41.

palace] Appoint to settle his own Court and residence there, the better to subdue and keep under the Jews. Antiochus his army did intrench it self, having the royal Tent set up, for a sign of full power given to his captains, in Emmaus, neer to Jerusalem, 1 Macc.3.40. and 4.3.

between the seas] The dead sea, and the midland sea, in the heart of Judea.

In the glorious holy mountain] Heb. *mountain of delight of holiness*. Meaning Hierusalem. See ver.41. Psal.48.1,2. 1 Macc.3.40. Lysias pitched in Emmaus hard by Jerusalem.

come to his end] The end and utmost bound of his dominions, say some; that is, to Elymais, or Persepolis, a famous City of the Persians; where going about to rob the Temple, and spoyl the City, he was by the inhabitants forced to flee with disthonour and shame, there being none to help him, 1 Macc 6.1——5.2 Macc.9.1,2. But though this story be true; yet his end here rather denotes the end of his life, which seems to be in Babylon, 1 Macc. 6.4,8,9,13,16. in the 148 or 149 year of the kingdom of the Greeks: compare 1 Macc.6.16. with 2 Macc.11,21,23. and his end was miserable enough, without any help, as the next words shew; and the story relates, 2 Macc.9.10,12. Thus was the horn broken without hand, Chap.8.25.

CHAP. XII.

A*Nd at that time*] Namely, in the year 147 year of the Kingdom of the Greeks, when Antiochus begun his expedition into Persia; and in his absence committed to Lysias the government of his young son Antiochus Eupator, and of all his affairs, from the river Euphrates, unto the borders of Egypt, with charge to destroy the Jews, to root out the remnant of Jerusalem, and take away the memorial of them from that place, 1 Macc.3. 32——38.

shall Michael] At that needful time shall Christ, who is *Michael*, in the form of God, &c. Phil.2.6. See Chap.10.13. and the *Annotations* there.

the great Prince, &c.] See Ezek.34.24. Apoc.1.5. and 12.17. and 15.3. the King of the Saints, and Chap.17.14.16. and Chap. 19.16. Eph.1.21.

which standeth, &c.] Who is their Captain, Josh.5.14,15. their protector against all their enemies, Gen.48.16. Psal. 54.7. stands up in their defence.

thy people] The Angels continued speech to Daniel. See Chap. 9.24. and the *Annotations* there. The Jews then, Daniels people must neccessarily be meant here, and their trouble; and so what follows is all meant of them, and not of the Church of Christ among the Gentiles under the Gospel, towards the end of the world.

a time of trouble, such, &c.] Never the like cruel and general persecution for Religion and Conscience, since there was a Nation, through the whole state and story of the Nation of the Jews, to and till that same time of Antiochus Epiphanes. And this one speech also might have kept up the right understanding of Daniel, and kept us close to those times, and people of the Jews, and with-held us from drawing men beyond Christ, for these troublous times and stories.

thy people shall be delivered] By Judas Maccabeus, and others. The pronouncing of the Jews deliverance out of these troubles, still maketh the foresaid Cause the plainer; That these words, and so all the rest of the Angels speech, as plainly appears, ver.7, 10,11,12. are bounded within the limits of the time and story of *Antiochus Epiphanes*. And withal we see, that his peoples extremity in troubles, Christ takes as his best opportunity and season, for his working their deliverance. And this temporal deliverance of Gods people mentioned here, through his much mercy is carried on in after ages, and promoted by several degrees, till it receive its full and final accomplishment in and by Christs second coming.

every one that shall be found written in the book] Of Gods decree for this deliverance aforesaid. This Metaphor of writing in a book, we find meet in vocal *Moses*, Exod.32.32. where it is called Gods Book, and of his Writing. Afterwards in David, Psa. 69.28. In the New Testament, Paul calls it the *Book of life*, Phil. 4.3. And so our Saviour, Apoc.3.5. and Chap.22.19. and the angel, Apoc.17.8. and St. John, Apoc.20.12.15. who also calls it the *Book of Life of the Lamb*, Apoc.13.7. the Lambs book of life, Apoc.21.27 See Ezek.13.9. These said places and passages have relation to Gods eternal Decree of Election, and to those persons that are so elected. And these here mentioned in this Text may seem to be some of that number. Deliverance they shall have, either temporal, or spiritual.

V. 2. *And many of them that sleep*, &c.] The meaning of the whole verse seems to be this, That notwithstanding that deliverance formerly promised, yet it shall come to passe, that many of the Elect shall then be slain in that persecution of Antiochus, and sleep in the dust of the earth; their enemies mean while living and triumphing: and that therefore that deliverance is not to be taken as commensurate, and bounded only within the narrow limits of this transitory life, but to be extended to the consideration of Eternity: And so though many of the Elect should be slain in that persecution; and so in mercy taken out of the miseries of this life: yet the time shall come, even that time of the general Resurrection of all men, when these shall awake out of the sleep of death, to everlasting life; and these persecuting enemies, notwithstanding their flourishing and triumphing estate in the short time of this life, shall then awake to shame and everlasting contempt. See Heb.11.35. 2 Macc.14.46.

many] All the dead shall arise again, *many*, sometimes signifieth *all*; as Rom.5.19. Here many doth distribute them all into two sorts, two multitudes, two ranks, as our Saviour doth, Mat.25. 33, &c. The Hebrew accent set upon the word רבים *many*, so singles it out, as shews it is equally to be referred to both members of the distribution following, Joh.5.28,29.

that sleep, &c.] A description of death, usual in Scripture. The soul liveth in the sleep of death; as it doth in the sleep of the body in this life.

shall awake] Out of that sleep; shall rise, and live again, Job 14.12. Esay 26.19.

some to shame] See Esay 66.24. Rom.9.21.

V. 3. *And they shall be wise*] Or, *teachers*, pointing specially at those, Chap.11.33.35. such as were in Matthias, Judas Maccabees, Eleazar the old man, and valiant martyr, and others: and generally the true Believers who in this life are lightned by the holy spirit, shall enjoy the light of glory in the kingdome of Heaven.

shall shine, &c.] See Mat.13.43. and Chap.17.2. Judg.5.31. The glory of heaven is here laid out in shining terms: a taste whereof Daniel felt in the glory of the Angel Gabriel, that was before him now; and in that glorious vision, Chap.10. See 1 Cor.15.41.

that turn away, &c.] Heb. *and they that justifie the many*; that is, that by their teaching the truth, bring the excellent Ones, or Elect of God, to true life, but to which only justifieth and sanctifies in newnesse of life. See 1 Tim.4.16. James 5.19,20. And yet these words point still more specially to those, Chap.11.33,35. There are degrees of glory in heaven.

many

many] The article affixed shewes some reference to those *many*, Chap.9.27. and Chap.11.39. where this article is prefixed likewise.

V. 4. *But thou, O Daniel, shut up*, &c.] The use and clear understanding of this prophecie is, not for this present time, or age, but for that time which is ordained by God, for the fulfilling and accomplishing thereof. See Chap.8.26. and the *Annotations* there. In that prophecie, Elam, and Madai, and Javan were named. Here they are so plainly described, that any learned Heathen would tell rightly what kingdomes must be meant; See also the *Annotations* on chap 8.1. These secrets then of heaven which are concealed to Daniels trust in this divine prophecie, he must write them in a book; he must keep them as a most precious treasure. Shut and seal them up for the use, and benefit, and comfort of Gods people in those after ages, and needful times, 300 years yet to come, to the time of Antiochus Epiphanes, and hide them from others, for whose sakes they were not revealed, and who would make no good use of them, but abuse them rather. See Mat. 7.6. See Apoc.10.4. John is bid not to seal up his prophecie, Apoc. 22.10. because some part thereof was presently to take place.

even to the time of the end] The time appointed of God for the fulfilling of those Prophecies; when God shall prove by the event, that he hath not foreshewed these things in vain.

many shall run to and, &c.] That is, though there be few now that are careful, as thou art, of the future state of the Church, and therefore will little mind these Prophecies for the present, and are unworthy to whom they should be revealed; yet the time will come, when many will run after this knowledge, and seek to and fro up and down for it, and will increase and abound therein. So that Daniel should not grieve for the present shutting and sealing up of such Divine and profitable prophecies; for when the matters shall break out, even in the time of *Antiochus Epiphanes*, yet then the Church should remain in the midst of that bloody persecution, and horrible devastation; and many then should run, read, search with all diligence after these things; as appears they did in the books of the Maccabees. And in the event and issue, they will gain by Gods Spirit, full knowledge of these things which are obscurely foretold. See Esay 29.18. Jer.23.20.

V. 5. *there stood other two*] Other two Angels; besides Gabriel, Chap.8.16. & 9.21.& 10,10. who hitherto hath revealed all these prophecies to Daniel, being sent to that end: and besides him also that was cloathed in linnen, who sent Gabriel, Chap.10.5,11. that is, Christ our Saviour. So as, the greatnesse of these matters is here set forth by the attendance of the angels, who *desire to look into them*; as 1 Pet.1.11. and also the certainty of them, by the number of witnesses that do testifie them, Deut 17.6. and Chap.19.15.

the one on this side, &c.] On all sides, from all parts, the angels are ready to do service to the Church, and to learn of Christ, what may make for the good and comfort of it.

bank] Heb. *lip*.

of the river] *Tigris* or *Hiddekel*. See *Annotations* on chap. 10. 4. and on Chap.8.16.

V. 6. *And one said*] One of the two. Whether of them; or whether both, either together, or the one after the other, is not certain. No doubt, they both had the same mind and desire, were both one to this point.

to the man clothed in linning] To Christ. He is that *Palmoni*, the numberer and revealer of secrets. See Chap.10.5. and Chap. 8.13. and the *Annotations* on both places. See Rev.10.1.

which was upon, &c.] Or, *from above*. See Chap.8.16.

How long, &c.] See 1 Pet.1.12. Exod.25.20. Ephes. 3.10. So Chap.8.13. See Apoc.6.10. The Angels understanding of these future miseries of the Church, in a sympathy and fellow-feeling of them, do desire to know the end and termination of them. Much more should we take thus to heart the miseries, and the state of the Church, Psal.137. and 122. and 87.7.

these wonders!] Of these admirable predictions, and strange accidents which shall befall the Church. The angels admire them; though they cannot comprehend the Reasons of them.

V. 7. *And I heard*] Daniel heard both the Question and the Answer. Both were made chiefly for Daniels sake, and the Churches behoof.

the man] Christ, 1 Tim.2.5. Rom.5.15. 1 Cor.15.21,47. as a fore-runner of his Incarnation in the fulnesse of time.

clothed in linning] The attire here sheweth his Priestly Office. See Chap.10.5. and the *Annotations* there. He is a Sacrificer holy, and higher then the heavens.

the waters of the river] Psal.93.4. And this answereth to Jobs speech, that God *treadeth upon the high waves of the Sea*, Job.9.8. See Dan.8.16. and 11.4.

held up his right hand, &c.] Rev. 10.2. an Angel stands with his right foot upon the Sea, and his left foot on the earth: and sweats, lifting up his hand to heaven, vers.5,6. and the right hand is commonly used in the gesture and ceremony of an oath. See Gen. 14.22. Deu.32.40. Here both hands are lifted up, held towards heaven; it may be, because of the two angels, one on each side of him.

sware by him that liveth for ever] Apoc.10.6. By him alone we must swear, the God of truth, that knowes our hearts; and all things, and can revenge a lye, Zeph.1.5. Heb.6 16. See Matth. 5.34,35 36. and Chap.23.16 —— 23 and Deut.32.40.

for a time, times, and an half] Or, *part*: after those three years, and 10 dayes, Chap.7.25. See the *Annotations*, there. There was just that time from the building of that abominable Altar, and abolishing of Gods Worship, and changing it into the Heathenish worship of Idols, till and to the restoring of Gods true Worship and service by *Judas Maccabeus*, 1 Mac.1.54. with Chap.4.52. See Rev.12.14. See *Annotations* Chap.8.14. and 7.25.

and when he, &c.] When God shall scatter the power of *Antiochus*, that infests the holy people, the Jewes. Others thus, When *Antiochus Epiphanes* shall have brought the Jews to extremity, then God shall miraculously relieve them, Chap.11.34.

all these things shall be finished] The grievous calamity and persecution ended; and the deliverance of the Church afforded.

V. 8. *I understood not*] Daniel ingenuously confesseth, that he heard the Answer; but understood not the secret of these times, distinguished in this manner; what they were, and when they should begin. He heard it in general terms; but understood it not, so particularly, and plainly, so distinctly, and fully, as he fain would, and desired to do. And indeed, these matters were to be spoken in such sort, as that until the age of their execution, the particulars should not be more evident. The trial of the faithful required that; who else for that time would have withdrawn themselves.

O, my Lord,] He inquires of Christ, as the angel did and not of them.

what shall be the end of these things?] His ignorance makes him renew and repeat the Question. Such was his holy desire after these things. So 1 Pet.1. 10,11. He a little varies the Question, yet in words, rather then in substance, asking not when and how long, but, *what shall be the end of these things*? what kind of end those wondrous troubles, and this deliverance should have?

V. 9. *And he said*] Christ said; *the man clothed in linnen*, ver.6,7.

Go thy way, Daniel] Surcease, forbear, be contented with this Revelation, with that answer, it is enough; inquire no further, demand no more concerning these things, the further knowledge whereof is reserved to its proper time, and belongs neither to thee, nor to the age wherein thou livest, ver.13. See Act.1.6,7. Knowledge, and the Revelation of it, hath its several steps, measures, and gradations. And we must not be over-curious, to be wise above what is written; but wise to sobriety, 2 Cor.4.6. Rom.12.3.

for the words] That is, the things. *words* in the Hebrew, is usually taken for *things*: and the Hebrew expression here is, *these words*.

are closed up and sealed] But dup, bid, involved in some obscurities and perplexities; not so plainly and perfectly to be understood, as thou dost with, ver.4.

till the time of the end] Till that time be come which is prefixed by God, for the ending, fulfilling, and accomplishing of these things. The Event is the cleerest Interpreter of Prophecies. Then are they fully, and clearly, certainly, and perfectly known.

V. 10. *Many shall be purified*, &c.] Chap.11.35. See the *Annotations* there. This is a Recapitulation of that Prophecie concerning the calamities of that Persecution by Antiochus Epiphanes. And here is the good end and use of it to Gods children, thrice told.

but the wicked shall do wickedly] The wicked Jews, like reprobate silver, shall not be bettered in the furnace of those afflictions, but the worse by them, as Jer.6.28,29,30. They shall yeeld to those fiery trials and temptations, and be overcome by them. Yea, and many out of the height of their wickednesse shall willingly comply with Antiochus Epiphanes in all his wicked and Idolatrous abominations. See Chap.11.32,34. 1 Mac.1.11——16. and Ver.43, and 52. 2 Macc.4.9——16, See Mat.22.11.

and none of the wicked shall understand] The prophane apostates will not understand Gods work in those times of persecution, nor attend to these Prophecies, nor draw any benefit of instruction or consolation from them. See Psal.28.5. & 92.5,6,7. They shall understand nothing because they are blinded.

but the wise shall understand] Those, ver.3. and Chap.11.33. They shall mark, observe, and understand well Gods Work in those times, and these Prophecies and predictions fulfilled in them; neither shall they be drawn away with the errour of the wicked. See Hos.14.9. Psal.107.43.

V. 11. *And from the time*] In the close here, Christ doth favourably condescend to some further designation of the time, so vourably condescend to some further designation of the time, so much insisted upon; and to parcel out, and particularize the same more then formerly he did. So that Daniels desire and enquiry is in part satisfied, and not altogether repulsed; as that repulse, Act.1.7.

then the daily sacrifice shall be taken away] Whereof, see Chap.8. 11,12,13,14. and Chap.11.31. See also that, Chap.9.27.

and the abomination that maketh desolate set up] Heb. *to set up the abomination that maketh desolate*, or *astonisheth*, Chap.11.31. and 8.13.

8.13. See the *Annotations* there. This time was the 145 yeare, 9 moneth, 15 day of the Kingdom of the Greeks, 1 Mac. 1. 54. & 4. 52. That abomination, Chap. 9. 27. is another.

there [shall be] 1290 dayes] That is, three yeares, six moneths, and fifteen dayes, from the time formerly mentioned in this verse; which extend to six moneths, and five dayes, after the re-building of Gods altar, and restoring of his true worship and service in, verſ. 7. At this period of time, likely, some notable mercy was afforded them, not mentioned in Scripture. But the books of Maccabees do declare many singular victories afforded the Jewes after the re-building of Gods altar; over all their neighbouring enemies. See 1 Mac. 5. Chapter throughout: and as some relate, a singular victory over *Antiochus* himselfe: as also *Antiochus* his kind of Repentance for his wrongs done to the Jewes; together with a vow of his own Conversion to Judaism; and of granting them the free exercise of Gods true worship, and of honouring them, the Temple, and their Religion, sundry wayes; as we may read at large, 2 Mac. 9. 13——28. See 2 Mac. 11. and it seemes at the end of this time, Judas Maccabeus had prosperous succes's against the Ammonites, with their Captain Timotheus.

V. 12. *Blessed is he*] Much happier shall his condition be.

that commeth to the 1335 dayes] That is, 45 dayes after the former. For then *Antiochus Ephanes* died, 1 Mac. 6 16. 2 Mac. 9. 28. though the very moneth and day of his death be not expressed in that history. And so the Jews were fully freed from the feare of him.

His last vowes and promises, if they had been known to them, yet they could not have confided in the words of such a man. But his death made all sure. Nor after did his race, and succes'sors get dominion over them. Thus we have four termes set concerning the perse'cution of *Antiochus*, 1 1300 dayes, Chap. 8. 14. which maketh 6 yeares, 3 moneths, and 20 dayes. This ends before the Sanctuary was defiled. 2 a time, two times, and a part of times, Chap. 7. 25. & 12. 7. that is, three years, and ten dayes, during the which, the daily Sacrifice was discontinued. 3 Here is one time of 1290 dayes, which ended at such time as Religion was fully restored after the purgation of the Temple. 4 1335. which ended at the death of *Antiochus*.

V. 13. *But go thou thy way*] Go on in the way and course of thy life that yet remaineth, content with this my Revelation: look for no more Visions, but rest in this. That which God had yet further to reveal for the comfort of his Church, he would reserve for other times. As Ezra, Zachary, Haggie, Malachy, were raised up afterwards. God would adorn his Temple at the re-edifying thereof with some Prophetical Visions.

till the end be] The end of thy life: prepare for it, to end it comfortably. It cannot be far off, thou are now so old.

and thou shalt rest] In peace; free from these calamities, and from the miseries of this life, Apoc. 14. 13.

and stand in thy lot at the end of the dayes] That is, stand still in that lot of prosperity and honour, mentioned, Chap. 6. 28. till, end at the end of thy dayes. Others thus; Thou shalt rest, in thy grave, and stand up, at the general Resurrection of the dead, in thy lot, of Celestial Inheritances, and heavenly glory; prepared and allotted to thee and other Prophets, at the end of the world, for the dayes of eternity. See Psal. 1. 5. 2 Tim. 4. 8. Every one then hath his lot; not all the same measure of glory.

ANNOTATIONS on the Book of the Prophet *HOSEA*.

THE ARGUMENT.

IMmediately after King Solomons *Death, the Jewish Nation was divided into two Kingdomes, under* Rehoboam, *and* Jeroboam. Rehoboam, Solomons *sonne, reigned over two Tribes*, Judah, *and* Benjamin. *And that Kingdome was called the Kingdome of* Judah; *because the Tribe of* Judah *was the Principal part of. And this continued in* Rehoboam, *and his Successors; twenty in all, counting in himselfe and* Athaliah, *until the time of the* Babylonish *Captivity. The other Kingdome, over which* Jeroboam *first reigned, was called the Kingdome of* Israel; *as containing all the other ten Tribes of* Israel. *And this continued also in twenty Successions, until the time of the Assyrian Captivity, in the dayes of King* Hoshea, *when* Hezekiah *reigned over Judah. And so this Kingdome ended 133 years before that of Judah. What caused that miserable Division, appeareth, 1 King. 12. As Israel fell from Judah; so did they fall from the pure Service of God, worshipping him after their own phantasies, and Traditions of men, giving themselves to vile Idolatries.* Jeroboam *set up two Calves, erected Altars, ordained Feasts, Priests, and Sacrifices of his own invention. Yet the Lord from time to time sent to them Extraordinary Prophets; and more in number then he did to the Kingdome of Judah. By them to supply the defect of the Ordinary Ministry of Priests & Levites; to call them back to Repentance, to keep his Elect in the profession of his Covenant, and enjoyment of his Grace; to reprove and condemn the wicked, by denunciation of Gods judgements; That so some form of a Church, and Gods Right might be preserved in that Nation, which through his Patience did yet beare his Name and Badge. Among others,* Hoshea *the Prophet was raised up: And at the same time with him,* Esay, Amos, Joel, Jonah, *and* Micah, *Extraordinary Prophets all, lived and prophesied. A rare age of Prophets.* Hoshea *faithfully executed his Office very many years. Yet how many, is not so easily, and certainly collected. The reckonings of the years of the Kings of* Judah, *and of the Kings of* Israel *linked in with them, in whose reignes this Prophet prophesied, being so intricate and perplexed.* Hoshea *is sent, chiefly to* Israel; *yet hath and useth a word of Prophecie for* Judah *also. Summarily he tells Israel, Their Mother is an Adulteresse; Themselves, the Children of Whoredomes; Exhorts them to leave their manifold Sins, and Idolatries; and to return to the Lord, upon his Promises of Mercy: Else, Threatens them with grievous Judgements; and tells them God will take away their Kingdome, and give them up for Captives to the Assyrians: which accordingly came to passe. Intermixing yet some Consolatory Promises, of their Conversion, and Gods gracious Acceptation, at the last. Somewhat more distinctly, and particularly, thus;*

Hoshea is commanded to prophecie, In

- *Types,*
  - 1. *Of a Wife of Whoredomes, and Children of Whoredomes.* — *Propounded, and Applyed* Chap. 1.
  - 2. *Of an Adulteresse, boughts by him for a wife; with the Application of it,* Chap. 3. — *Applyed more fully,* Chap. 2.
- *Termes plain and expresse. And so; He Chargeth them with Sinnes; Threatneth Judgements; Exhorts to Repentance; and Promiseth Mercies. And all these are intermingled, and gone over again, and again; in all the residue of the Prophecie: We may some way help to distinguish them, thus.*

1 *Chargeth*

Hoshea from God, and in his Name

1 *Chargeth several Sins; And threatneth* { *Israel*, Chap. 4. / *Israel, and Judah*, Chap. 5. } *sundry judgements upon*

2 *Exhorts to Repentance*, Chap. 6.

3 Israel, *and* Ephraim, *do yet continue on in their Sins: And Return not; but deceitfully*, Chap. 7.

4 Hereupon, Their Sins, and Gods Judgements, are again { *Propounded, charged, and denounced; Specially the Sinnes of their their Idol Calves, and other Idolatries: And their seeking helpe of* Ashur, *and of* Ægypt, Chap. 8. / *Prossed further, and persecuted*, Chap. 9, & 10.

5 *After all which, God again wooes them, by his Love, and seeks to win them by his Gracious dealings; notwithstanding their wayward wickednes: He allayes his just provoked anger, and promiseth them future Grace*, Chap. 11.

6 *And yet not prevailing, he doth last of all.*
- *Recounts once more* Ephraims *Sins of deceitful dealing with God, and of flying to forreign aids; (giving withal a touch upon* Judah,) *Declaring the contrary Example of the dealing of their father* Jacob: *And taxeth their guilefull Covetousnesse, and Idolatry, notwithstanding Gods good dealing with them, both now, and of old*, Chap. 12.
- *Threatens His fierce wrath, and Their desolation, for their Idolatry still persisted in, notwithstanding His favours again mentioned, both past, and to come*, Chap. 13.
- *Concludes, with an excellent Exhortation to Israel, to Return, and Repent, prescribing the very forms of it; with Promises annexed, of Grace for Conversion at the last; and of abundant Blessings, set forth by many Similies, to be freely vouchsafed to them*, Chap. 14.

CHAP. I.

Verſ. 1. THe word] God in this Chapter commands Hoshea, in a Vision, to take a Wife of Whoredomes, and Children of Whoredomes. By that Type to convince Israel of their whorish impiety against the Lord. And by the naming of his Children, Jezreel, Lo-ruhamah, and Lo-ammi, he doth declare and denounce his most severe Judgements, speedily to come upon the then reigning house of Jehu, for his sins; and also upon all Israel: as likewise his denying them any mercy; and renouncing them from being his people; and the taking them away by the Assyrian. With promises, annexed of more mercy to the house of Judah; and of mercy to both Israel and Judah, at the last, in their Union, Conversion, and Reception again, to be his people.

of the Lord, &c.] So again, verſ. 2. Not mans word; nor the Prophets; but Gods, by him. He is the Lords mouth in speaking it, the Lords hand in writing it, 2 Tim. 3. 16. 2 Pet. 1. 21. Hereupon Matthew alledgeth him, Chap. 2. 15. and Paul cites his speaking it, Rom. 9. 25, 26. 1 Cor. 15. 54. and our Saviour himselfe likewise, Mat. 9. 13. & 12. 7.

that came unto Hoshea] As the Lords ambassador, sent by him, with these words, instructions, mandates, messages to be delivered to his people. Hoshea, no false prophet that comes unsent, and brings his own words and dreams. But he that heareth Hoshea, heareth the Lord, Luk. 10. 16.

in the dayes of Uzziah, &c.] Called also Ozias, Mat. 1. 8. and Azzariah, 2 King. 14. 21. Of him, read 2 King. 15. 1——6. 2 Chr. 26. In which year of his reign, Hoshea began to prophesie, is not specified. And the beginning, and the end of his reign, are also, both subject to various opinions among Interpreters, and Chronologers. Some, make him to begin at the seventeenth of his father Amazia, and second of Jeroboam. Others, twelve years after, at the death of Amaziah; and so in the fourteenth of Jeroboam. Others, twelve or thirteen years, after the death of Amaziah; supposing a space of regency, or *interregnum*, during that time: and so in the twenty seventh of Jeroboam. And for the end of the reigne of Uzziah, some make to be at the time of his Leprosie; and vary also about that time. Others, at the time of his death.

Jotham] Began in the second year of Pekah: and reigned sixteen years, 2 King. 15. 32, 33. And this, after the death of his father Uzziah. See 2 King. 15. 5. 2 Chr. 26. 21. Jotham judged the people of the land, in the time of his fathers Leprosie: and then he is 25 years old, 2 King. 15. 33. and 27. at the beginning of his own reign. That twentieth year of Jotham, mentioned, 2 King. 15. 30. appears plainly, to be the twentieth since Jotham began to reign; and was indeed, and properly the fourth of Ahaz. See *Annotations* on that place.

Ahaz] Aged 20. Some say, when himselfe: Others, when his father Jotham began to reign. Ahaz is called King of Israel, 2 Chron. 28. 19. Haply, as being more like them in Idolatries, and fitter for them in all manner of abominations, then to be any King of Judah, verſ. 22. Ahaz begins in the seventeenth of Pekah, 2 King. 16. 1, 2. and Pekah reigning 20 years, 2 King. 15. 27. This evinceth Hoshea the Successor of Pekah to begin his reign in the 4th. of Ahaz. Ahaz reigned 16 years.

Hezekiah] Aged 25. and therefore begotten in the eleventh year of the age of Ahaz, if Ahaz was 20 years old when he himselfe began to reign; and not his Father, which may well be; considering the time wherein Judah the son of Jacob, and his sons, begat their children, before their going into Egypt, Gen. 46. 12. At that age of 25. Hezekiah begins to reigne. And that beginning must needs be in the 12 of Hoshea, reckoning, as was shewed from the fourth of Ahaz. Which twelfth is the third year of Hoshea, 2 King. 18. 1, 2. That is, since he became Tributary to Salmenesar.

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8.13. See the *Annotations* there. This time was the 145 yeare, 9 moneth, 15 day of the Kingdom of the Greeks, 1 Mac. 1. 54. & 4. 52. That abomination, Chap. 9. 27. is another.

there shall be 1290 dayes] That is, three yeares, six moneths, and fifteen dayes, from the time formerly mentioned in this verse; which extend to six moneths, and five dayes, after the re-building of Gods altar, and restoring of his true worship and service in, vers. 7. At this period of time, likely, some notable mercy was afforded them, not mentioned in Scripture. But the books of Maccabees do declare many singular victories afforded the Jewes after the re-building of Gods altar; over all their neighbouring enemies. See 1 Mac. 5. Chapter throughout: and as some relate, a singular victory over *Antiochus* himselfe: as also *Antiochus* his kind of Repentance for his wrongs done to the Jewes; together with a vow of his own Conversion to Judaism; and of granting them the free exercise of Gods true worship, and of honouring them, the Temple, and their Religion, sundry wayes; as we may read at large, 2 Mac. 9. 13——28. See 2 Mac. 11. and it seemes at the end of this time, Judas Maccabeus had prosperous success against the Ammonites, with their Captain Timotheus.

V. 12. *Blessed is he*] Much happier thall his condition be.

that cometh to the 1335 dayes] That is, 45 dayes after the former. For then *Antiochus Epiphanes* died, 1 Mac. 6 16. 2 Mac. 9. 28. though the very moneth and day of his death be not expressed in that history. And so the Jews were fully freed from the fear of him.

His last vowes and promises, if they had been known to them, yet they could not have confided in the words of such a man. But his death made all sure. Nor after did his race, and successors get dominion over them. Thus we have four termes set concerning the persecution of *Antiochus*, 1 2300 dayes, Chap. 8. 14. which maketh 6 yeares, 3 moneths, and 10 dayes. This ends before the Sanctuary was defiled. 2 a time, two times, and a part of times, Chap. 7. 25. & 12. 7. that is, three years, and ten dayes, during the which, the daily Sacrifice was discontinued. 3 Here is one time of 1290 dayes, which ended at such time as Religion was fully restored after the purgation of the Temple. 4 1335. which ended at the death of *Antiochus*.

V. 13. *But go thou thy way*] Go on in the way and course of thy life that yet remaineth, content with this my Revelation: look for no more Visions, but rest in this. That which God had yet further to reveal for the comfort of his Church, he would reserve for other times. As Ezra, Zachary, Haggie, Malachy, were raised up afterwards. God would adorn his Temple at the re-edifying thereof with some Prophetical Visions.

till the end be] The end of thy life: prepare for it, to end it comfortably. It cannot be far off, thou art now so old.

and thou shalt rest] In peace; free from these calamities, and from the miseries of this life, Apoc. 14. 13.

and stand in thy lot at the end of the dayes] That is, stand still in that lot of prosperity and honour, mentioned, Chap. 6. 28. till, and at the end of thy dayes, Others thus; Thou shalt rest, in thy grave; and stand up, at the general Resurrection of the dead, in thy lot, of Celestial Inheritances, and heavenly glory; prepared and allotted to thee and other Prophets, at the end of the world, for the dayes of eternity. See Psal. 1. 5. 2 Tim. 4. 8. Every one then hath his lot; not all the same measure of glory.

ANNOTATIONS on the Book of the Prophet *HOSEA*.

THE ARGUMENT.

I *Mmediately after King* Solomons *Death, the Jewish Nation was divided into two Kingdomes, under* Rehoboam, *and* Jeroboam. Rehoboam, Solomons *sonne, reigned over two Tribes*, Judah, *and* Benjamin. *And that Kingdome was called the Kingdome of* Judah; *because the Tribe of* Judah *was the Principal part of. And this continued in* Rehoboam, *and his Successors; twenty in all, counting in himselfe and* Athaliah, *until the time of the* Babylonish *Captivity. The other Kingdome, over which* Jeroboam *first reigned, was called the Kingdome of* Israel; *as containing all the other ten Tribes of* Israel. *And this continued also in twenty Successions, until the time of the Assyrian Captivity, in the dayes of King* Hoshea, *when* Hezekiah *reigned over Judah. And so this Kingdome ended 133 years before that of Judah. What caused that miserable Division, appeareth,* 1 King. 12. *As Israel fell from Judah; so did they fall from the pure Service of God, worshipping him after their own phantasies, and Traditions of men, giving themselves to vile Idolatries.* Jeroboam *set up two Calves, erected Altars, ordained Feasts, Priests, and Sacrifices of his own invention. Yet the Lord from time to time sent to them Extraordinary Prophets; and more in number then he did to the Kingdome of Judah. By them to supply the defect of the Ordinary Ministry of Priests & Levites; to call them back to Repentance, to keep his Elect in the profession of his Covenant, and enjoyment of his Grace; to reprove and condemn the wicked, by denunciation of Gods judgements; That so some form of a Church, and Gods Right might be preserved in that Nation, which through his Patience did yet beare his Name and Badge. Among others,* Hosea *the Prophet was raised up: And at the same time with him,* Esay, Amos, Joel, Jonah, *and* Micah, *Extraordinary Prophets all, lived and prophesied. A rare age of Prophets.* Hosea *faithfully executed his Office very many years. Yet how many, is not so easily, and certainly collected. The reckonings of the years of the Kings of* Judah, *and of the Kings of* Israel *linked in with them, in whose reignes this Prophet prophesied, being so intricate and perplexed.* Hosea *is sent, chiefly to* Israel; *yet hath and useth a word of Prophecie for* Judah *also. Summarily he tells Israel, Their Mother is an Adulteresse; Themselves, the Children of Whoredomes; Exhorts them to leave their manifold Sins, and Idolatries; and to return to the Lord, upon his Promises of Mercy: Else, Threatens them with grievous Judgements; and tells them God will take away their Kingdome, and give them up for Captives to the Assyrians: which accordingly came to passe. Intermixing yet some Consolatory Promises, of their Conversion, and Gods gracious Acceptation, at the last. Somewhat more distinctly, and particularly, thus;*

Hosea is commanded to prophecie, In
- *Types,*
  1. *Of a Wife of Whoredomes, and Children of Whoredomes.* } *Propounded, and Applyed* Chap. 1.
  2. *Of an Adulteresse, bought by him for a wife; with the Application of it,* Chap. 3. } *Applyed more fully,* Chap. 2.
- *Termes plain and expresse. And so; He Chargeth them with Sinnes; Threatneth Judgements; Exhorts to Repentance; and Promiseth Mercies. And all these are intermingled, and gone over again, and again; in all the residue of the Prophecie: We may some way help to distinguish them, thus.*

1 *Chargeth*

Hosea from God, and in his Name
- 1 *Chargeth several Sins; And threatneth* } *Israel,* Chap. 4. *sundry Judgements upon* } *Israel, and Judah,* Chap. 5.
- 2 *Exhorts to Repentance,* Chap. 6.
- 3 Israel, *and* Ephraim, *do yet continue on in their Sins: And, Return not; but deceitfully,* Chap. 7.
- 4 Hereupon, Their Sins, and Gods Judgements, are again
  - *Propounded, charged, and denounced; Specially the Sinnes of their their Idol Calves, and other Idolatries: And their seeking helpe*
  - *of* Ashur, *and of* Ægypt, Chap. 8.
  - *Pressed further, and persecuted,* Chap. 9, & 10.
- 5 *After all which, God again wooes them, by his Love, and seeks to win them by his Gracious dealing; notwithstanding their wayward wickednesse. He allayes his just provoked anger, and promiseth them future Grace,* Chap. 11.
- 6 *And yet not prevailing, he doth last of all.*
  - *Recount once more* Ephraims *Sins of deceitful dealing with God, and of flying to forreign aids; (giving withal a touch upon* Judah,) *Declaring the contrary Example of the dealing of their father* Jacob: *And taxeth their guilefull Covetousnesse, and Idolatry, not withstanding Gods good dealing with them, both now, and of old,* Chap. 12.
  - *Threatens His fierce wrath, and Their desolation, for their Idolatry still persisted in, not withstanding His favours again mentioned, both past, and to come,* Chap. 13.
  - *Concludes, with an excellent Exhortation to Israel, to Return, and Repent, prescribing the very forms of it; with Promises annexed, of Grace for Conversion at the last; and of abundant Blessings, set forth by many Similies, to be freely vouchsafed to them,* Chap. 14.

CHAP. I.

Vers. 1.  *He word*] God in this Chapter commands Hosea, in a Vision, to take a Wife of Whoredomes, and Children of Whoredomes. By that Type to convince Israel of their whorish impiety against the Lord. And by the naming of his Children, Jezreel, Lo-ruhamiah, and Lo-ammi, he doth declare and denounce his most severe Judgements, speedily to come upon the then reigning house of Jehu, for his sins; and also upon all Israel: as likewise his denying them any mercy; and renouncing them from being his people; and the taking them away by the Assyrian. With promises, annexed of more mercy to the house of Judah; and of mercy to both Israel and Judah, at the last, in their Union, Conversion, and Reception again, to be his people.

of the Lord, &c.] So again, ver. 2. Not mans word; nor the Prophets; but Gods, by him. He is the Lords mouth in speaking it, the Lords hand in writing it, 2 Tim. 3. 16. 2 Pet. 1. 21. Hereupon Matthew alledgeth him, Chap. 2. 15. and Paul cites his authority, Rom. 9. 25, 26. 1 Cor. 15. 54. and our Saviour himselfe likewise, Mat. 9. 13. & 12. 7.

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Hezekiah] Aged 25. and therefore begotten in the eleventh year of the age of Ahaz. If Ahaz was 20 yeare old when he himselfe began to reign; and not his Father, which may well be; considering the time wherein Judah the son of Jacob, and his sons, begat their children, before their going into Egypt, Gen. 46. 12. At that age of 25. Hezekiah begins to reigne. And that beginning must needs be in the 12 of Hoshea, reckoning, as was shewed from the fourth of Ahaz. Which twelfth is the third year of Hoshea, 2 King. 18. 1, 2. That is, since he became Tributary to Salmenesar.

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Judah,	Israel,
Amaziah ——— 17.	Joash, or Jehoash of Israel ——— 16. 2 King. 13. 10.
Uzziah ——— 52. 2 King. 15. 2.	Jeroboam ——— 41. 2 King. 14. 23.
Jotham ——— 16. 2 King. 15. 33.	Zach. & Shal. ——— 0, & 1, & 8, & 3
Ahaz ——— 16. 2 King. 16. 2.	Menahem ——— 10. 2 K. 15. 17.
	Pekahiah ——— 2. 2 Kin. 15. 23.
101.	Pekah ——— 20. 2 K. 15. 27.
	Hoshea ——— 12.
	101.

And thus, the

1 of { Jeroboam, Zachariah, Shallum, & Menahem, Pekahiah, Pekah, Hoshea } falls in with the { 15. of Amaziah, 2 King. 14. 23. / 38. of Uzziah, 2 King. 15. 8. / 39. of Uzziah, 2 King. 15. 13. 17. / 50. of Uzziah, 2 King. 15. 23. / 52. of Uzziah, 2 King. 15. 27. / 4. of Ahaz, or 20 years since Jotham began to reign, 2 King. 15. 30.

12. of Hoshea, or third year of his Tributary Reign, falls in with the first of Hezekiah, 2 King. 18. 1.

And now thus reckoning from the last of Jeroboam, in the 38 year of Uzziah, to the first of Ezekiah, our Prophet Hosea prophecied at least 47 years, Others, that place Jeroboams death in the 27 year of Uzziah, make him prophecie 58 years. And they that place Jeroboams death in the 14 year of Uzziah, make him prophecie 69 years. How long Hosea prophecied in the dayes of Jeroboam; and how long in the dayes of Hezekiah, is not set down in Scripture.

In all this Chronology of times aforesaid, we leave the Reader to his own judgment; and do not prejudge the different opinions of learned men. Onely we think good for the better clearing and understanding of that Text, 2 King. 15. 1. to signifie, That it is not to be understood, That Azariah, or Uzziah began to reign in the 27 of Jeroboam; for so should Jeroboam dye in the 14 year of Uzziah: which inforceth that inconvenience of a double *Interregnum*: formerly mentioned. The word *began* is not in that Text, Onely this is, that Uzziah was reigning then in that 27 yeare of Jeroboam, being the most likely the 24 or 25 of his own reign. And most likely; that in that 27 of Jeroboam, Uzziah was stricken with Leprosie; as it follows, verſ. 5. of that Chapter. This long continuance of Hosea in Prophecying sheweth, his constancy and fidelity in his office; Gods great patience; the Peoples invincible obstinacy in their sins, and the justnesse of Gods Judgements upon them in the end. The Book seems, to contain the sums of his Sermons, or the main heads of such matters as he usually preached upon.

King of Israel] As containing all the other ten Tribes of Israel. Under this second Jeroboam, the Kingdom of Israel was most prosperous and flourishing: and yet even then this Prophet denounceth threatnings of devastation and ruine for their sinnes; when it seemed to them a thing incredible; and accordingly over-speedily it came so to passe.

V. 2. *The beginning of the word of the Lord by Hoseá*] Heb. *The beginning of Jehovahs speech in Hosea*, 2 Cor. 13. 3. Heb. 1. 1. Mat. 10. 20. To signifie the inward Prophetical revelation, Numb. 12. 6. 2 Sam. 23. 2. Most truly may that of the Poet be applyed here, *Est Deus in nobis agitante calescimus illo.* The former verse contains a general Inscription of the whole Prophecy. This most specially declares with what God first began; and is the Inscription of this Chapter. Joshua brought them into the land, Numb. 13. 9. Deut. 1. 38. In the reign of King Hoshea, they were carried captives out of the land, 2 King. 17. Hosea the Prophet doth taxe their undutifulnesse, and unthankfulnesse for the one; and foretel their fearful deserved calamity in the other. Hosea, and Joshua differ little in name, and signification, from Jesus.

The Lord said to Hoseá] He begins roughly. As an Herauld he bids open war to Israel in Gods name. He doth not speak *placentia*; but thunders against them, because their sins were as diseases incurable and desperate; and had so long continued from the dayes of the first Jeroboam. And he speaks nothing out of his own brain; but is the Lords organ and instrument: God instructs and directs him. The Prophets deliver what they receive from the Lord. And hereupon depends their authority; and the Peoples duty of attention, belief, and obedience.

Go, take] It is likely that all this was commanded, and seemed to the Prophet to be performed in vision, which being related to the people, they might in the looking-glasse of this allegory, perceive their duty toward God, and their rebellion and disloyalty, and the punishment which God would inflict upon them for it. See Chap. 3. 1. Some thus. That God commanded him onely to speak all this to the people, as a parable or figure; that by this meanes, in his person, as in a lively picture, they might see the representation of their own whorish estate and condition; and the like is that, Esay 28. 23. Jer. 13. 4. Ezek. 3. & 4. Chap. and 8. 3, 8. yet some will needs understand all literally, and seek to justifie it by the authority of God commanding it, for the special use following; and parallel it with that, 1 King. 20. 37. & Gen. 22. 2. and Exod. 13. 2. with Chap. 13. 36. And these understand the forenamed places of Esay, and Ezekiel; as also that Jer. 2. 10, 13. all literally: and that this was done, the more thereby to affect and work upon the hearts of the people.

of whoredomes] A notorious infamous whore, as a man of bloods, and of sorrows, signifies men notorious in these kinds. Though some say, that she had been such, before the Prophet took her; not so afterwards. Others, that she was not such at first; but that after he took her, she turned whore.

and children of whoredomes] Some conceive them taken with the mother; and so born in whoredomes before the Prophet tooke her; and so not those begotten of her by the Prophet, and mentioned hereafter in this Chapter, which nothing agrees with the Text. Others, understand those children hereafter named, and that they were born by unlawful copulation, though the Prophet did bear the name, or that he should say so of her, and them, to the people, and give it out so, and traduce them as such. Others, conceive the words to bear, that the same children were taken with the mother by the Prophet, and yet are said to be begotten by him of her. Or that they were begotten by him of her, and yet called children of whoredomes, because of the ill name and fame of the mother. And they make this the rather to evince all this to be enely in vision, or as a Parable, type and figure propounded, and preached to the people.

For the Land] The end, use, and application, of the former command, vision, or type. I will have thee in this manner represent unto the people their Idolatries, and spiritual strayings, and to reprove them for it, Chap. 2. 4. John 8. 41. See Psal. 73. 27. and Ezek. 23. 3, 5. Their Idolatry indeed, was their grand sin, and the wel-spring of their other sins. And it is likened to whoredome, in relation to that usual affiniulation of God, to an husband, and the Church to his wife, Chap. 2. 2, 16. Jer. 3. 1, 8, 20. Ezek. 16. 8. whence jealousie is attributed to God; Exod. 20. 4.

From the Lord] And his wpid, and going a whoring after her Lovers, as Adulteresses do, Chap. 2. 5, 13. Exod. 34. 15. The people of that pleasant land, the land of promise, did deal thus treacherously against such an husband, against the Lord.

V. 3. *Took*] He preached this Type, parable, or vision. Though some, as was said, take it literally, as a thing really acted by him. We must obey God, even in things that seem to be never so much against our reason and sence.

Gomer] Some think it was the name of a famous strumpet, which lived in those dayes. Others, that it signified a name, to set out the qualities of this people, as well in grace (for it may signifie perfection) as in judgement, for it may be taken for the end or final extirpation.

Diblaim] The reason of this name which seems also figurative, is very obscure. Some have held it the name of a wilderness, Ezek. 6. 14. to shew the Churches wretched beginning in its own nature; as Cant. 3. 6. Ezek. 16. 7. Others, say it signifies clusters of figs, Jer. 24. 3.

Bare him a son] It seems that by those three children, born to the Prophet, was figured the ruine of the ten Tribes, which were effected at three several times. First, in the extirpation of John his house by Shallum, 2 King. 15. 10, 12. The other two were by the invasions of the Kings of Assyria, Tiglath-Pilneser, 2 King. 15. 19. 1 Chron. 5. 2, 6. and Shalmeneser, 2 King. 17. 3, 6. If this were literally understood, it would much have retarded the beginning of the Prophets preaching.

V. 4. *Jezreel*] Meaning, that they were no more worthy to be called Israelites, of which name they boasted, because Israel did prevail with God; but that they were as bastards, and deserved to be called Jezreelites, that is scattered people; alluding to Jezreel, which was the chief City of the ten Tribes under Ahab, where Jehu shed so much bloud, 2 King. 9. 24, 31. & 10. 8, 11, 17. This name then should be a monument of the blood there shed by Jehu, and of Gods vengeance to be executed for it in that same place, verſ. 5.

Yet a little while] The meaning of this first passage and prophecie, see 1 King. 14. 14. Zachariah the son of Jeroboam reigned only 6 moneths, and was slain by Shallum, and the kingdom taken from the posterity of Jehu. See 2 King. 15. 10, 12. yet was this 100 years after that bloudy sin of Jehu, Esay 65. 20.

Avenge] Heb. *visite*; as Chap. 2. 13. & 4. 9. & 8. 13. & 9. 9.

The bloud of Jezreel] Namely, the executions done by Jehu in Jezreel, 2 King. 9. 24, 33. & 10. 11, 17.

upon the house of Jehu] Jehu his house and posterity do suffer here for Jehu his sin. God stirred up Jehu to execute his judgments upon Ahabs house, which thing he did, and for that was rewarded, 2 King. 10. 30. and to re-establish Gods service which he did not, 2 King. 10. 31. he reformed Baal; but not the Calves of Dan and Bethel: wherefore those former executions, are imputed unto him for so many murthers. See 1 King. 16. 7. because he did not him for so many murthers. See 1 King. 16. 7. because he did not with all his heart. And with all his the former commands with an upright heart. And with all his bloodinesse upon Ahaziah, and his brethren was cruel, and beyond his commission. God will be the avenger of blood. Jehu did not Gods work for God, but for himself; out of his desire to reign. We must see to it, that our heart be upright and sincere in doing God service and bufinesse; that we serve God in it, and not our selves, and our own turn; and so subject the works of God to our own base ends.

will cause to cease] The Kingdom of Jehu in the house of Israel. And by the rooting out of the line of Jehu, the kingdom of Israel received such a blow, that it could never rise again. Or the utter ceſsation of the kingdom, see verſ. 9. kingdoms have their change and periods.

V. 5. *At that day*] When the time of vengeance shall come, and they ripe for it. I will beat down the power of Israel, taking from them all means of defending themselves. And God brak the bowe of Israel in the valley of Jezreel, when Jehues wicked house smarteth for Achab's; as Achabs did for Naboth

the bowe] Bowe then much used in war. See on Zech. 10. 4. By the bowe Jehu got the Crown, 2 King. 9. 24. They thought themselves strong in men and arms. But this should not hinder Gods breaking of them; for all their vain boasting and confidence, he would tame them.

for the valley of Jezreel] This seems allotted to the Tribe of Ephraim, or to Manasseh, Josh. 17. 16. yet some assignes the city to Issachar, Josh. 19. 18. The Midianites and Amalekites camped here, Judg. 6. 33. Saul slain here, 1 Sam. 29. 1. 31. Isbosheth made King over it, and the most of Israel, 2 Sam. 2. 9. Naboth dwelt, and was stoned in Jezreel, and Ahab had a palace here, 1 King. 21. It was a strong and fortified City in his time. Hither he came from Carmel, and Elias ran on foot before him, 1 King. 18. 45, 46. Here were Iezabel, and Jehoram the son of Ahab slain by Jehu, 2 King. 9. For whose slaughters made there, God would be avenged there, even in that place, wherein they much gloried and boasted; and where they thoughts their greatest strength and security to be. See Nah. 3. 1, 2, 3, 8, 10. There was a city in the Tribe of Judah of that name, Josh. 15. 56.

V. 6. *Conceived again*] God, by his Prophet, gradually proceeds to describe the state of the people in sin and punishment. They still grow worse and worse.

Lo-ruhamah] That is, not having obteined mercy: whereby he signifieth that Gods favour was departed from them. See Rom. 9. 25. See ver. 10. as a daughter whom the father doth repudiate and cast off.

I will no more] Heb. *I will not add any more to.* Because I have pardoned them enough already: therefore I will suffer them to be spoyled by Tiglath-Pilneser, who captiveth Gallie, and by him to be unpitied. See it performed, 1 Chron. 5. 26. See Chap. 2. 4. See the like comination, Jer. 13. 14. Amos 7. 8. See likewise, Jer. 15. 1. Ezek. 14. 14. Zeph. 2. 1. Judg. 2. 16. Hitherto he had used much patience and forbearance; had been hasty to wrath and revenge, but had tryed all meanes of their amendment, and expected long. But now he would delay no longer, Amos 3. 2.

But I will utterly] Or, *that I should altogether*, or any ways pardon them; they were never brought back again, as the Jews were from Babylon. Thus God's last breakes are the dreadfull and dreadly.

V. 7. The house of Judah] In which the covenant service, and Church of God remained: and which Pekah, and Rezin, Israel joyning with Syria, fought after to destroy, Esay 7. 1. and which before, that was miserably wasted by Joash or Jehoash the father of this Jeroboam, in the dayes of Amaziah, 2 King. 14. & now was despicable and forlorn, in the eyes of Israel, This is inserted, to abate their pride against Judah: and to provoke them to follow their example, and to shew, that though Israel were rejected, yet God would have his Church, upon which he would have mercy. So Mal. 3. 10. Esay 65. 13. yea, mercy still, notwithstanding their future crosses and miseries, by Israel, Syria, and Assyria.

Save them by the Lord] By my self miraculously; or by vertue of the everlasting Son of God, perpetual head, and Saviour of his Church, Isa. 7. 14. He saved Judah from the Assyrian miraculously, sending an angel to destroy their Camp, 2 King. 19. 35. at Jerusalem, or Lybna. See Esay 36. 2. and 37. 8, 9, 14, 33. and after brought Judah back from the Babylonish Captivity.

their God] He is not your God; notwithstanding all the pretences and claims you make thereunto.

and will not save them by] Zach. 4. 6. Not by their own power, or forrein forces, God needs not humane helps. Neither doth mans safety and salvation depend upon the arm of flesh and bloud, but upon the favour and power of the Lord, Esay 43. 7, 15. Psal. 33. 16. and 44. 5, 6. Exod. 15. 16. Psal. 21. 13. & 44. 7, 8.

V. 9. *Lo-ammi*] That is, not my people, Rom. 9. 25. for ye do not worship me as my people should: and therefore as ye have rejected me by your Idolatry, So I will cast you off. This is the last abdication and disherizing of them; counting them now as in the rank of other Heathen Nations: and yet this is prophecied and foretold in the time of the flourishing reign of the second Jeroboam.

I will not be your] God is here understood. The like Ellipsis is, Ezek. 16. 8. The Covenant between God and his people, frequently mentioned; as Chap. 2. 23. Jer. 11. 4. is here broken off. Because, you have changed the unchangeable condition of the Covenant; I will not do you good, as your God; but will suffer Shalmaneser, King of Assyria, to carry you all captive, that Israel may be no people. See it fulfilled, 2 King. 17.

V. 10. *yet the number*] See Jer. 30. 7. Because, they thought that God could not have been true of his promise, except he had preserved them; as Matt. 3. 9. he declareth, that though they were destroyed, yet the true Israelites, which are the sons of the promise should be without number; which stand, both of the Jews and Gentiles, Rom. 9. 24. Mat. 8. 11. thus he answers their secret objections, and retels their vain confidence, whereby they sleighted Gods threatnings. Others, think it may be understood, of the multiplication of this people, in all their dispersions, until the time of their conversion; and to be a kind of qualification, of the sharpnesse of the former sentence which makes way to that which follows in the next Chapter. Chap. 2. 1, 2, 3. And a consolation, that their forefaid abdication and rejection, should be such, as yet a seed should remain, an elect seed, that should multiply, and grow innumerable. So that God will be as sure as his word, and make good his promises; that to Abraham, Gen. 22. 5. and preserve his Church, when the vile sinners and hypocrites perish; his Church shall grow to be more pure and numerous. The full accomplishment hereof, is more verified in the spiritual, then in the carnal seed of Israel.

not numbred] See Gen. 32. 12. Heb. 11. 12.

come to passe] Rom. 9. 25, 26. 1 Pet. 2. 10.

in the place] Or, instead of that. By the Gospel which they shall hereafter receive, they will obtein a more firm covenant and conjunction with God, being made not only his people and subjects; but his children by grace and adoption, and regeneration of spirit, and holy spiritual liberty: when Christ beginneth to preach where captivity began, Isa. 9. 1.

it shall be said unto them] As Isai. 61. 6 and 61. 6. and 1. 26.

V. 11. *Then shall the children of Judah*] To wit, after the captivity of Babylon, when the Jews were restored: but chiefly this is referred to the time of the Messiah, who should be acknowledged and accepted for the head of his Church, by Judah and Israel joyned, and Gentiles united to the Church, Rom 11. 12, 15, 25. 2 Cor. 5. 16. See Esay 11. 13. Jer. 3. 18. Ezek. 37. 16, 22, 24.

come up out of the land] Upon Cyrus his grant the Jews shall appoint them Zorobabel, and return from Chaldea into Judea; and many Israelites, in banishment, shall separate themselves from the world, and go up (in expectation of the heavenly kingdom) to build Jerusalem, and so go on in the way to the kingdom of heaven. See Jer. 23. 8. Psal. 110. 3. This was the beginning of their instauration. Their captivity should not hinder the accomplishment of this Promise in the former verse; but the coming up thence should serve as a Type of their spiritual collection to and under Christ. He phraseth this as with an eye to that Type.

day of Jezreel] Though the calamity and destruction of *Jezreel* shall be so great, that to restore them, shall be as a miracle; yet that shall not hinder their reduction an instauration. Others thus; that time will be admirable, by reason of the gathering together of the Israelites, which before seemed rather to be *Jezreel* (that is, a people disperſed by God) then an Israel. See Luk. 19. 42. Phil. 2. 11. Isa. 33. 6.

CHAP. II.

Verſ. 1. SAy] God chargeth the godly children to plead against her in their dreadful manner. And thereafter are eſt-soons repeated; their sins, and his judgments: with promiſes, at the last, of their conversion; and of his manifold mercies, corporal and spiritual; to be vouchsafed thereupon: so that the peoples Idolatry, and Gods punishments against the impenitent, and his promises to the penitent, are all here more fully and clearly held out, then in the former Chapter.

ye] Thou Hosea, and other Prophets, present, and to come, and all other believers among this People, do not yet hold them as altogether rejected, to leave them to their own lusts; but call them to repentance, setting before them what is the duty of Gods people, signified by Ammi, that is, my people, towards God, signified by Ruhamah, that is, my people, towards those, to whom God hath not shut up the bowels of his mercy, which

which is signified by Ruhamah. And thus also he exhorts the faithful, that they invite and encourage one another, to embrace and receive the glorious promises last mentioned, and to a mutual congratulation among them for the same. And such is the duty of the godly, to exhort, comfort, and admonish, strengthen, edifie one another.

unto your brethren] Of the house of Israel, not yet altogether forsaken.

Ammi] That is, my people; that yet they are, or may be such; behaving them, as my people. Some thus, O ye that are yet my people, plead; as it is, ver. 2.

sisters] Every one of them, bespeak them thus.

Ruhamah] That is, having obtained mercy. See on *Ammi*: The like here.

V. 2. *plead*] Reprove the Body of your Nation openly, 1 Tim. 5.20. plead freely, boldly, and constantly. This command may reach to the best among them, and such as were the most zealous: yea, and to the wicked Israelites, who as grosse hypocrites use to do, are ready to excuse and justifie them; and to charge God with too much rigour and severity against them, in so rejecting them.

with your mother] The whole body of the people. Blame not me, but her: the first brake the Covenant, Thus he shews, that God did justly cast them off; and because as yet they repented not, that it was needful thus roughly again to deal with them, till they altered their course. And hence it is, that God, in Scripture, so often mixeth threatnings with his promises.

Plead] The Reception shews, their obstinacy in sin, their continuing still in murmuring still against God for this his too much severity against them: and also the necessity of this duty here to be performed with all care and courage.

not my wife] She doth not keep her Faith which she hath promised me: and I have already good cause to put her away, which I forbear to do through my great patience. Others say, God sheweth that the fault was not in him, but in their Synagogue, and their Idolatries, that he forsook them, Esay 50. 1. The children then might thank their mother, and her whoredomes, and not contend and expostulate the matter with God, who did his part of a husband; but not the the part of a wife.

put away] Ezek. 16. 25. Let her dispose her self to true chastity, and spiritual purity, using no more lascivious baits, and practices, to draw prosane Nations on to trade with them in their Idolatries. See Jer. 2. 33. & 4. 30. This God would be at, to convict her, and bring her to this amendment.

from between her breasts] Alluding, in this phrase, to unchaste women, and adulteresses, who set out their breasts to allure lovers. See also Ezek. 23. 3. 21.

V. 3. *Lest I strip*] Lest I take away from her all my graces, bodily and spiritual, and bring her to extream misery. See Ezek. 16. 39. & 23. 26, 29. For though this people were as an harlot for their Idolatries, and had lost the name of a wife, yet he had left them with their apparel and dowry, and some signes of his favour; but if they went on still, he would utterly deform them, ver. 9—13. Though this be sore against her, yet it somewhat mitigates the former sentence, and leaves open a door of hope for her pardon upon repentance.

as in the day] Ezek. 16. 4. when I brought her out of Egypt: Minds her of her nakednesse then, to abate her pride, and upbraid her unthankfulnesse: and we should remember what originally we are.

as a wilderness] The article prefixed, seems to point at that wilderness, wherein they wandred 40 years.

slay her with thirst] With the scorching heat of my wrath, not tempered with any grace or comfort, Jer. 2. 15. Ezek. 22. 24. Amos 8. 11, 13. drought and famine are often named for signes of Gods anger, and of the barrennesse of grace. And waters are often used to signifie plenty of divine blessings; as Esay 55. 1. John 4. 14. & 7. 38.

V. 4. *And I will not have mercy*] Though by vertue of the promise before mentioned, there should come to this people a state of grace in its due time; yet for the present their state was horribly vile, and wicked, & they yet nothing humbled for it, which makes him go on in these dreadful comminations, and fearful dooms against them; as was that, Chap. 1. 6. Ezek. 5. 11. & 7. 4, 9. Jer. 13. 14.

upon her children] Upon the particular members of this people. By children he understands each of them severally; as by the mother, the whole body of them generally. And here he applies the general commination to them more particularly, the better to work upon them.

for they be children of whoredomes] As the mother is, such are the children; that is, bastards, having no part in the regeneration of the heavenly Father, to holinesse of life; being altogether corrupted like their mother. See Joh. 8. 44. yet this chiefly relates to the refractory reprobates amongst them.

V. 5. *For their mother*] The reason of their former threatnings: or he shews how the children were children of whoredomes.

harlot] With forreign gods, and idolatrous Nations, forgetting the matrimonial Covenant between God and her: and that shamefully and impudently, with a Whores forehead. And yet still they will boast of their adoption, and needs be accounted the children of God in their own esteem, because once they were so.

for] Shews how the plaid the harlot.

she said] Upon meditation and consultation resolves, and upon resolution protesteth thus to do.

I will go] As they, Jer. 44. 16, 17.

after my lovers] False gods, and their false worship; corrupting and forsaking the true worship of the true God. In a subordinate way, the Assyrian, and Egyptian may also be understood;

that give me my bread] Ver. 8. 12. Jer. 42. 17. Thus Idolaters ascribe that to their Idols, which of right belongs to the true God. See that, Judg. 16. 23. And they think that God loves them, because they abound in wealth.

drink] Heb. *drinks*.

V. 6. *Therefore, behold*] God shews how necessary these his judgments were; no other remedy appeared.

I will] God himself will be the author of it; though they would not see, nor acknowledge so much.

hedg up thy way] Adulteresses covet to wander abroad; But I will watch and bar up thy ways, that thou shalt not so freely and securely, as before, follow thy whoredomes. I will punish thee, that thou mayest try, whether thine Idols can help thee; and I will include thee, and encompasse thee with difficulties, and bring thee into such distresse and straitnesse, that thou shalt not be able to run out at thy own pleasure. See Job 3. 23. & 19. 8. Lam. 3. 7, 9. He changeth the person twice in this verse.

make a wall] Heb. *wall, a wall*: by inflicting calamities and judgements.

her paths] To play the harlot hereafter with them: my judgements shall crosse her therein.

V. 7. *follow after*] A wondrous obstinacy, and a mad rage, to be thus eager in the pursuit of their sins, even in the midst of Gods judgements upon them for the same: which shews, that God was not too rigorous in punishing, when he so little prevailed by them. She shall then seek for favour and ayd at their hands, but all in vain; they shall all forsake her, and change their ancient love into mortal hatred, Jer. 2. 36. Ezek. 16. 37.

return to my first husband] Namely, to God. This is spoken of the elect remnant; they, at last, shall be tamed, changed, and repent. Thus needful were chastisements for them, and profitable to them, Esay 26. 9. & 27. 9. Thus God seconded his rods with his saving grace; in the midst of anger, remembred mercy. But the rest murmured at, and hardned them: against his judgements, were the worse for them.

V. 8. *For she did not know*] Prodigious ignorance; The Scriptures every where teaching her otherwise, that it is God, and not Idols, that gives these blessings. And that she should not be ignorant of it, aggravates the crime: Lesse marvail, though Heathen nesse to their Idols.

wine] Heb. *new wine*.

which they prepared for Baal] Or, *wherewith they made Baal*; In making of Idols, or in serving and honouring of them. See 2 Chron. 24. 7. Ezek. 7. 20. & 16. 16. Hos. 8. 4. See on Hos. 13. 1. *Baal* signifies a Lord or Patrone. And such the Heathens had many; whom some called their lesser gods, as Mediators between the great God, and them; and such as did deal more immediately with men, and were procurers of these outward blessings and benefits here named, and called by other particular names; as *Ceres, Bacchus*, &c.

V. 9. *return and take away*] That is, take again: an usual Hebraism; like that, Gen. 26. 18. signifying, that God will take again his benefits, when man, by his ingratitude, doth abuse them. They thought their prosperity, in the abundance of Gods blessings, warranted what ever they did. It was time then to take them away.

my corn] Not theirs, nor their Idols: and they shall know it to be mine, ver. 5, 8.

in the time thereof] Namely, at the time which I have appointed: or, in harvest and vintage time, I will take away her increase of corn and wine; which may be done, by curbing the earth, that none or little fruit should arise: or, not letting it answer their labour and expectation: or, by bringing in the enemies at that time of the year to take the harvest to help them, and to hurt the inhabitants; as Ezek. 23. 29. or, by some other means.

recover] Or take away violently, what they unjustly possesse and abuse.

my wall] Relating to that which followeth.

to cover her nakedness] For her necessary use; and not trim and deck her Idols withall; as the Heathen basely abused these good gifts.

V. 10. *And*] He pursues the same point, and parcels it out in several members.

now] Soon and suddenly. The evils named before, he saith, he will presently bring upon them; thereby the more to move and provoke them to repentance.

I will

I will discover] See Ezek. 16. 37. & 23. 29.

her lewdnesse] Heb. *folly*, or, *villany*. That is, all her service, ceremonies, and inventions, whereby she worshiped her Idols.

in the sight of her lovers] All her hopes she had in her Idols, and hopes also in the Assyrians, and Egyptians shall likewise fail her.

and none shall] For who shall resist me? Thus God would cut off all the hopes and vain confidence she had in her false worship, and false friends, wherein she so much pleased and soothed up her self.

V. 11. *All her mirth to cease*] Her mirth in her Festivals, Deut. 16. 14. which are therefore called the days of their gladnesse, Num. 10. 10. wherein they had the sounding of trumpets, and the noise of other musical instruments, and melodious voyces and songs in the Temple, Amos 5. 23. and 8. 10.

her feast days] He seems to shew that there shall be such want of all things by famine, or war, or otherwise, that sacrifices shall fail in their festival days; when they used publikely to rejoyce; and these were observed among the ten Tribes, in imitation of those of Judah, 1 King. 12. 32. Or rather in their exile, and extirpation they shall want all these, Chap. 9. 4, 5. The three great anniversary Feasts of the Passeover, Weekes, and Tabernacles are meant.

New Moons.] See Num. 28. 11. and 10. 10. and 29. 6. 1 Sam. 20. 5. 1. Chron. 23. 31. 2 Chron. 8. 13. and 31. 3. Ezra 3. 5. Nehemiah 10. 33.

solemn feasts] As those other, Lev. 23. 24, 27.

V. 12. *destroy*] Heb. *make desolate*.

she hath said] The cause of such severe judgement is repeated, that Gods justice may be commended: and that is double, because they defrauded God of his honour, and because they gave the glory due to God, unto false gods.

my rewards] Price, & hire her for her whoredoms. The blessings bestowed on her for her superstitious and idolatrous worhipings. See Mic. 1. 7. and Ezek. 16. 31. 33, 34.

a forrest] Ver. 3. See Esay 5. 5, 6. Lev. 26. 31. Jer. 22. 6. Ezek. 5. 14. Joel 1. 7. Zeph. 2. 13, 15. The LXX wrongly read a Witnesse, omitting *Jod*, and changing *Resh* into *Daleth*.

V. 13. *visit*] They shall see I will not forget them, but visit them; as Chap. 1. 4 & 4. 9. and 8. 13.

the days of Baalim] V. 8. Thus God points, as it were, with the finger, to their grand sin, their spiritual whoredom; so displeasing to him, that he cannot endure it, but plague them for it. And all their Idols he calleth here by the name of *Baalim*, in the plural number; as they were accounted of by them, their Lords and Patrons.

burnt incense] And sacrifices: for so large is the signification of the word here used; as may appear, Lev. 1. 9. and 3. 15. where the same word is found. God commanded this service to be done to him, Lev. 2. 2, 9. Exod. 30. 1. This the Israelites used and imitated in their Idolatrous worship, Ezek. 8. 11. and for the most part, all Idolaters do the like, turning so Gods worship to their Idols; and Papists burn incense before their images.

decked her self] A term taken from lascivious women, which deck themselves for to allure men; whereby is meant the Israelites prosane pomps in their Idolatries. They adorn themselves in bravery, in their idol-services; and as themselves, so their idols too: and Papists come not behind them in decking their images.

lovers] See on ver. 5, 10.

forgat me] Though she had been acquainted with Me and my Word so long, and accustomed to my service, yet now she forgat Me, and all: but I will not forget her, to visit and plague her for it.

V. 14. *Therefore*] Afterwards, affuredly in the end.

behold] A remarkable mercy, calls them to view it, and weigh it, as if it were a matter in present possession.

I will allure her] As kind husbands use to do; not as her adulterous Lovers formerly did: By my benefits in offering her grace and mercy, I will do it, seeing she will not, or cannot, return of her self. And this even then, and in that place, where she shall think her self destitute of all help and comfort: I will challenge her mind sweetly. God is the Authour of mans conversion, makes him pliant and flexible. Here is a gracious promise of Gods rich and manifold mercies to her, both spiritual, and temporal, continued all along to the end of this Chapter: alluding thereto to Gods former mercies, in bringing her out of Egypt, through the wilderneslie, into the good land of promise. See the like, Esay 11. 16. like that in the Poet, *Allevit tum Typhin & altera quæ vehat Argo, &c.*

and bring her into the wilderness] I will gather her unto me, bringing her home from her banishment through many miseries, as I brought my people of Canaan through the wilderneslie. Some thus, after I have brought her into the desert of desperation, Mean afflictions would not do the turn; extreme, and almost desperate ones, must be used: and in their due time these severe chastisements should prove profitable, and be useful remedies for her recovery, and fit her to hear any comfortable voyce in the Gospel.

speak comfortably] Or, *friendly*, Heb. *to her heart*, Esay 40. 1, 2.

V. 15. *her vineyards*] Plenty of all things, and store of all blessings temporal: which may also mystically relate to b'essings spiritual. They shall see, in effect, and by experience, the favour and bounty of my reconciliation with them. Before I had said, ver 12. *I will destroy her vines*: now upon my grace, and their conversion, I say the contrary.

from thence] From the head of the wilderneslie. The meaning is, as my people coming out of the wilderneslie, entred into a most fruitful Countrey: so mine elect coming out of extream spiritual misery, shall enjoy mine abundant blessings. Others, translate it, from that time, meaning of her conversion.

and the valley of Achor] As the valley of Achor was to the Israelites, Josh. 7. 24, 26. Esay 65. 10. It was a most fruitful place, at the entrance of the country, so soon as they were come over Jordan; and by it are meant, the first favours which God bestowed upon his, when they entred into the Church; which are to them certain pledges of the increase and accomplishment of them.

for a door of hope] To open their hope; as Hierome, and Theodotion have it, and the whole territory of Jericho, though Achan there troubled Israel, Josh. 7. yet was to the Israelites, a door and entrance into the land of Canaan; and, as a key, opened the door of their hope, and was an earnest and pledge that they should speedily possesse it all; such shall my blessings be to my people upon their conversion.

sing] For joy of heart: sing songs of Praises and Thanksgiving: sing with Responds, as the word signifieth.

there] This may allude to that singing at vintage, Esay 16. 10. Judg. 9. 27.

Of her youth] She shall then praise God, as she did when she was delivered out of Egypt, Exod. 15. See Jer. 22. Ezek. 16. 60.

V. 16. *And it shall be*] The fruit of their repentance shall appeare and be conspicuous.

at that day] After those grievous afflictions, and upon my grace for her conversion.

Ishi] That is, my husband; knowing that I am joyned to thee by an inviolable Covenant. The people should be mindful of their conjugal Covenant with God, and abide in it. Conversion of heart, and amendment of life, ever go together.

Baali] That is my Lord. *Baal*, indeed, may signifie husband also, and is a name good in it self; but because this name had been prophaned, by being given to idols, the Lord, in a kind, forbids it; and meaneth, that all contagions and mixture of idolatry, should be cut off from his service: upon a like occasion is the word *Ishi* given, forbidden, Jer. 3. 4, 5. 3. 6.

V. 17. *For I will take away*] God expounds more fully what he had said last before.

the names] See Exod. 23. 13. Psal. 16. 4. Zach. 13. 2.

by their names] No idolatry shall once come into their mouth, but they shall serve me purely according to my word. The relicks of Idolatry are to be abolished, that nothing may hinder or retard us in the true and pure service of God, 1 Thess. 5. 22. See Micah 5. 13.

V. 18. *in that day*] See on ver. 16.

I will make] They shall be blessed and happy all manner of ways, in all manner of things.

a covenant for them with the beasts] See Job 5. 22, 23. Esay 11. 6, 8. Ezek. 34. 25. Psal. 91. 1, 6, 13. when God is reconciled to us, all his creatures shall favour us: God will reduce them to the rule of their first creation, to obey and serve us as they did Adam. As on the other side, they serve him, as his hoast, against us, Amos 5. 19. Joel 2. 11, 20. The meaning is, That God will so bless them, that all creatures shall favour them. A figurative description of the Churches spiritual peace, under the Gospel. For this prophecie extends it self to the Kingdom of Christ.

break the bow] Psal. 46. 9. Esay 2. 4. & 54. 17. Ezek. 39. 9. break their enemies, and their forces. And bring in all peace; including all earthly felicity.

safely] and securely, under the wings of Gods protection, Prov. 3. 26. Esay 12. 2. Psal. 91. 1.

V. 19. *betroth thee*] An honourable reception. I will forgive and forget thy former whoredoms, as if thou hadst never broken wedlock; I will take thee a new, as a pure Virgin, I will re-establish my covenant of grace with thee, not only to observe that faith which is required in all Covenants: but also to forgive thee thy sins; and not to take notice of thine unworthinesse, Psal. 121. 5.

for ever] That Matrimonial conjugal covenant was temporary, determinable, failable; This, firme and stable for ever.

in righteousness] Upon these terms and conditions following; in sincerity and integrity, without fraud or guile.

in loving kindness] My love, and mercies shall maintain this marriage.

V. 20. *betroth thee*] Thrice repeated, to shew the Zeal and constancy of God in making and maintaining this marriage. And to meet with the incredulity of the people, who out of feare and desperation, through their own guiltinesse, could hardly be perswaded that this was a thing credible.

in

in faithfulnesse] With an invariable fidelity and constancy to maintain my covenant of grace with mine Elect, notwithstanding all their defects. Zach. 8 8. Rom. 3. 3, 7. God performed his part in the former Covenant: The people broke. God here promiseth for both. See Jer. 31. 32, 33, 34. & 24. 7. & 33. 15. &c. Ezek. 36. 25, &c.

and thou shalt know the Lord] Jer. 31. 34. Joh. 6. 45. In the knowledge of whom our felicity doth consist, Jer. 9. 23, 24. Joh. 17. 3.

V. 21. *In that day*] See on ver. 18. He minds them still of Gods gracious covenant.

I will hear the heavens] These accessions shall find place, after God hath once betrothed us unto himself, Rom. 8. 32. Mat. 6. 33. As brown paper and packthred are given into the bargain, Zech. 8. 12. See on Hag. 1. 10, 11. and on Amos 4. 7. God is the father of rain, Job 38. 28. and 28. 26. & 5. 10. & 36. 27. & 37. 6, 11, 13. He will cause these earthly blessings to glide along with his spiritual blessings.

Hear the earth] The earth, when parched with drought, seems to open her mouth and crave for the rain of heaven.

V. 22. *Hear the corn*] The earth moistned by the heavens, shall vigorously nourish her fruits, for the sustenance and comfort of Gods people. He opposeth this, to that in the 9 verse.

Hear Jezreel] Men in extream necessity, do ragingly cry for, and call upon these blessings, corn, wine, &c. Though in themselves they are Jezreel, not Israel; yet God will thus prevent them with his favour and blessings. Others thus, The Word whereby Gods people had been called, by way of threatning and curse, chap. 1. 4. is here changed, in a meaning of Grace and Promise: For Jezreel may also signifie him, whom God soweth, or shall sow.

V. 23. *I will sow her unto me*] Here is an allusion to the word *Jezreel*, from the word זרע *seed*. This foretels the wondrous multiplication of the Church. See Jer. 31. 27. Esay 60. 22. Zech. 10 8, 9. as grain multiplieth, sowen in some rich and fat soil; as Gen. 26. 12. Mat. 13. 8.

and will have mercy] Notwithstanding that, vers. 6. & Chap. 1. 6, 7, 8, 9. yet he excepts a remnant, which shall thus marvellously multiply in the days of the Gospel chiefly, and in the kingdome of Christ. See Rom. 9. 26. 1 Pet. 2. 10.

upon her that had not] That is to say, My people, called by these names, Hos. 1. 8, 9, 10. notwithstanding that, vers. 6. yet here he promiseth to except a remnant.

I will say to them] Rom. 9. 26. 1 Pet. 2. 10.

CHAP. III.

Vers. 1. ¶ *Then*] The Prophet, by Gods command, loves and buyes an adultresse, and layes a charge upon her, to abide for him for many dayes. Thereafter applies this Type to Israel, to the long time of desolation in their State, Civil, and Ecclesiastical. And foretels their conversion and restauration afterwards.

Go] God here puts a case, propounds a picture, or image, before the eyes of his people, wherein they might behold their own state and condition. This serves for a sign, that God had often renewed his Covenant with his people, forgiving them their sins which were past: as in special under Jehu his reign, 2 King. 9. and 10 Chapters.

yet] This hath reference to that, Chap. 1. vers. 2. That hereby, God doth yet more plainly and fully represent the same thing, in effect, to their eyes, and senses, then formerly he did.

love] He doth not say, Take to thee for a wife. This must also be understood the same way, and in the same sense, as Chap. 1. 2.

a woman] To be espoused to thee first; not married, till a long time after, ver. 3. Chap. 1 5, 9.

beloved of her friend] Her husband; or rather, some lover; as Jer. 3. 1. The LXX wrongfully read thus, *Beloved being evil.*

an adulteresse] False to him.

according to the love] The key and opening of the meaning of all this here commanded. This shewes the peoples shameleese sin and ingratitude; and Gods boundlesse goodness and mercy, that loves even his adulterous people, loves them, even when he doth severely chastise them.

children of Israel] So again named, ver. 4. & 5. The application of this Parable. Yet some understand this whole parable, not of Israel, but of Judah.

we look] Are vigilant, and seek eagerly after them, dote upon them. See Numb. 15. 39.

other gods] Such in their mad opinions; but such falsly, 1 Cor. 8. 5, 6. This is their adultery; they place their faith, hope, and love, in, and upon them.

flagons of wine] Heb. *of grapes*. Wine is called the blood of grapes, Deut. 32. 14. Idolaters in sacrifices used to feast, Judg. 9. 27. Amos 2. 8. 1 Cor. 10. 21. Or, hereby in general, he may intimate their dissolute manner of living, which is the ordinary companion of Idolatry: see Exod. 32. 6. 1 Cor. 10. 7. even as corporal fornication, draws gluttony and drunkennesse along with it. Idolatry and Epicurisme usually go together.

V. 2. *So I bought her*] Not I hired her; as the LXX have it, ἐμισθωσάμην; *I bought her*: I had no dowry with her, as husbands usually have. Or this may have relation to the ancient custom, by which husbands did bestow dowries upon their wives, or purchase them, Gen. 29. 18, 27. & 34. 12. 1 Sam. 18. 25. This may signifie the slavish condition wherein the Church is, till God doth redeem and purchase her. For slaves onely were bought and sold, Esay 43. 24. Eph. 5. 26.

for fifteen] Fifteen shekels; That is, one pound seventeen shillings six pence. This was the valuation of him that was above sixty years old, Lev. 27. vers. 7. The Homer of Barley, or the land of an Homer, whose rate was fifty shekels, Lev. 27 ver. 16. was his value that was between 20 and 60. vers. 3. But this Text hath little or no reference to that place. See Ezek. 45. 11, 12. and the Annotator there, and Exod. 16. 36. and on Exod. 21. 32.

half homer] Heb. *bethech*. Likely all this was but a base price. But haply we may be too curious after such inquisitions.

V. 3. *abide for me*] Sit down for me; as this word is used, Exo. 24. 14. That is, stay and wait, and expect; abide unmarried, till fit time shall come for me to take thee to wife. See Deut. 21. 13. Or I will separate thee from me for some time; keeping thee, as it were, shut up, to hinder thy unfaydnesse; until I take thee to me again, as I intend to do, not putting thee away for ever. I will try so whether thou will seriously and sincerely repent; and neither marry another, nor commit adultery with a lover, as it after follows.

many dayes] See ver. 4.

so will I] He abandons the body of the people, Chap. 1 9. He speaks here to the Elect remnant. There he shews his justice; Here his mercy, and the constancy of his love towards them; that no unworthinesse of theirs shall break it off. As the shall abide for him, so he will abide, and be bound and found faithful to her. She shall not wait in vain, neither without good cause why.

V. 4. *the children of Israel*] The explication, and application of the type. By this figure, I will have thee to set forth the state of thy people; which for their idolatries shall be separated from the grace and communion of their God: without any, kingdome or form of Common-wealth; and without any exercise of Religion, unlesse of Idolatry; until the time of their conversion to God by the Gospel.

many dayes without a king] From the sixth year of Hezekiah's reign, when Salmanesser carried away the ten Tribes, until Christ by his Death and Resurrection, conquered the enemies of mans salvation, and was constituted the King of his Church, were years 675, or thereabout. Some yet understand this of Judah, and their captivity in Babylon.

and without a sacrifice] The Israelites did imitate the worship at Jerusalem.

image] Heb. *a standing*, or *statue*. See 2 King. 17. 1.

ephod] The name of a Priestly garment, Exod. 28. 4, 40. Under which is comprehended all the service of the Church. There was one for the High Priest, most curious and costly, Exod. 28. 6. &c. And another sort for the rest of the Priests, Exod. 28. 40. called coats, and linnen ephods, 1 Sam. 22. 18. Besides the Linnen breeches mentioned, Exod. 28. 42.

Teraphim] Exod. 28. 4. Gen. 31. 19, 30. Judg. 17. 5. & 18. 14, 17, 18, 20. They shall want, both Kingdom and Priesthood; Church and Polity, wherein they trusted; they shall be without any form of Religion, right or wrong; that they might see their misery, and learn to flye to, and rely upon, Gods mercy.

V. 5. *Afterward shall*] Now they run headlong after their idolatries. But after so long, & so many miseries and judgements, they should surcease and abandon that course. And therefore they should the more patiently undergo those chastisements, for the good and benefit they should reap by them.

return] Repenting; as the sequel shews.

and seek] That they may be safe under his Regal power and protection.

the Lord their God] Not their Baalims, or vain gods; but Jehovah the true Lord and their God, upon their repentance.

and David their king] The Messias, Davids son according to the flesh. See Jer. 30. 9. Ezek. 34. 23, 24. & 37. 24. Mat. 9. 27. Apoc. 22. 16. In whom Davids Kingdom according to promise, was eternal, Psalm. 72. 17. And thus the learned Jews themselves expound this place.

fear the Lord] Psal. 2. 11. and in reverence make haste unto him. So Chap. 11. 11.

and his goodnesse] This is a filial fear, and sure signe of Adoption, when we fear the Lord for his goodnesse sake.

in the latter dayes] Esay 2. 2. Heb. 1. 1.

CHAP. IV.

Vers. 1. ¶ *Hear*] This Chapter seems to be a new Sermon. And herein we have Gods controversie, in more particular manner, with the people and Priests of Israel. First, the peoples sins are reckoned up: and Gods judgments denounced for them. Then the Priests sins; and threatnings for them. Again, the

the Peoples sins, their Idolatries and whoredomes are told, and threatned. And after that Judah is warned; Israel and Ephraim are yet again charged with sins and punishment. So that here are convictions of sins, and predictions of punishments, gone over again, and again.

the Lord] Because they would not obey the admonitions of the Prophet, he summons them before Gods tribunal, and shewes, God will plead his own cause, he will deal severely with them, and make it appear that he hath good reason so to do.

hath a controversie] a metaphor from Courts of Judicature; wherein parties contend in Controversies one with another. Here God takes upon himself the person of an adversary, to accuse and convict his people. See Chap. 12. 2. Esay. 3. 13. and 7. 13. Jer. 25. 31. Micah 6. 1, 2. His controversie will not be verbal only; but likewise in deeds, judgments, and punishments. Thus the Prophet intermixeth Threatnings, and Promises: Formerly giving hopes of mercies, left they should despair; and now again returns to Threatnings, left hypocrites upon his promises should presume, and sooth up themselves thereupon, without true conversion, and reconciliation with God. This controversie is the sum of the Chapter.

inhabitants] Whole body of the people; which fill the land.

of the land] Or this land, relating to Canaan; as the article prefixt doth seem to import. See Deut. 18. 9.

because there is] The causes of this controversie; the heads of the Indictment, or Bill of charge. He chargeth home; as Prophets use to do, and Preachers must, with such flagitious sinners. He begins with their sins against the second Table; because by them a sinner may be more easily convicted.

no truth] No sincerity, or fidelity, in heart, word, or deed.

nor mercy] Towards men, in their dealings one with another.

nor knowledge] as if there were no God in heaven, Psal. 14. 1. The true knowledge of God is the fountain of all piety, as the want of it is the well spring of all manner of sinne and iniquity.

V. 2. *By swearing*] Sinners are hardly brought to the fight and sense of their sins: and therefore he goes on, and brings their sins upon the stage, that they cannot deny them; and insists upon the sorts, numbers, and greatnesse of them; the more thereby to affect them. The words run in the Infinitive mood, to swear, &c. as in some other languages is usual. And the word to swear, signifieth properly to curse; as execrations are often joyned with oathes, Gen. 26. 28. and Chap. 5. 1.

they break out] Or all bounds and bands of all Laws of God and man; ragingly without any mean, or measure like the breakings out and inundations of waters; as Joel 3. 13.

toucheth blood] Heb. *bloods*. In every place appeareth a liberty to most hainous vices; so that one followeth in the neck of another. And the blood-Royal, of Zachariah, Shallum, Pekahiah, Pekah, being all slain, touched each other, 2 King. 15. There is a connexion and concatenation of capital crimes, all over, every where, no place left free.

V. 3. *land mourn*] a description of an extreme and universal desolation, as Jer. 4. 25. and 12. 4. Thus by deeds God contends with them. The Land shall bear the marks of Gods wrath, being left desolate and void of her Inhabitants.

languish] and pine away with desperate grief and sorrow.

with the beasts] These creatures were made for the use of man. And here he is punished in them: as if in detestation of some flagitious person one should overthrow his house, and burn all the houshould-stuff was in it. This here is an hyperbolical expression. The LXX adde here, *and with the creeping things of the land.*

V. 4. *yet let no man strive*] Notwithstanding these great and publick sins, in which the false prophets do flatter and sooth up the people, let not the true Prophets, nor any good man, (for it would be all in vain, and labour lost, Mat. 7. 6. Ezek. 3. 26.) profane my word, by speaking it to those obstinate and hardened rebels: I will contend with them by effects, and punishments, and no more by words and reproofs. So this agreeth with what was spoken, ver. 1. See Gen. 6. 3. and that, Amos 5. 13.

strive with the priests] Sin with an high hand, presumptuously: as guilty, as those that withstand Gods right and power in the high Priest, Deut. 17. 12. See Num. 16. They will endure no reprover: which is the last degree of desperate boldnesse. See Rom. 2. 8. and 10, 21. The despaireteesse of their disease in sinning, will not endure the plaister; they will strive with, and resist the Physician; oppose them, and their office, whom God hath set over them for this very purpose: If they handle their sores roughly, they will fly out upon them. See Jer. 18. 18, & 15, 10, & 20, 2, 7, & 26, 8, 11. and 29. 26, 27. Amos 5. 12 and 7. 10——14.

V. 5. *Therefore*] Thus again God will contend with blowes, Sin shall not passe without its punishment.

shalt thou] Every one of you. He directeth his speech to each particular person among the people.

fall] Chap. 13. 16. and 14. 1. Jer. 6. 15. and 8. 12. Prov. 11. 5.

in the day] Even at noon day: openly in the sight of all. Some translateit, *to day*, that is, within a short time.

and the Prophet] The false prophet.

shall fall with thee] Follow in his order, and accompany thee, in thy punishment.

in the night] Presently, as the night succeedeth the day, and in a continued series and succession are joyned together.

destroy] Heb. *cut off*.

thy mother] Samaria, or the whole body of the Kingdome: or the Church; in whose name they pride themselves: as the Papists do at this day. The vulgar Latin translates thus, *nolle facere fieri matrem tuam.* The LXX νυκτὶ ὁμοίωσα τὴν μητέρα σου. Both mis-joyning night (which yet hath an *Athnach* upon it) to the words following: And the LXX reading ודמיתי for דמיתי

V. 6. *My people*] God here begins to fall upon the Priests; and chargeth them with sloth, and ignorance; and that by their default, not doing their duty in teaching, his people perished for want of instruction and knowledge, Mat. 15. 14. Ezek. 33. 6. Prov. 29. 18. Esay 5. 13.

because thou hast rejected] Their chief duty is to teach and instruct, Lev. 10. 11. Deut. 33. 9, 10. Mal. 2. 7. 2 Chron. 17. 8, 9. And therefore they themselves must not be without knowledge. But the Priests of the Israelites, of the Ten Tribes, of whom here he speaketh, did reject this knowledge in an high degree.

forgotten] This may be understood either of the Priests, or people, or both together; For the Prophet is quick and concise, speaks sometimes in his own person, anon in Gods person; sometimes to the people, straight to the priests, and quickly to the people again. And likely the people willingly would forget the Law, and not have the threatnings of it still thundering in their ears; they were well contented with such Idol, and idle Priests, and dumb dogs that could not, or would not bark. The knowledge of the Law of God made mainly against priests and people of the ten Tribes.

I will also forget] Thee, and thine; thy self, and thy posterity they shall not be remembred, nor reckoned in my Covenant.

V. 7. *as they were increased, so*] Namely, in dignity and authority; so referring this to the Priests. Or if we refer it to the people, then, as they were increased in number, riches, and all manner of Blessings, so they took the more liberty and boldnesse to sin against God. Which argues the more their ingratitude, and impiety against him.

therefore will I change] It is Gods doing; the enemies were but Gods instruments. The *Targum* thus; *they have changed.*

their glory] Their prosperity wherewith they made themselves drunk, and wherein they so gloried, Phil. 3. 19. Or rather, understanding it of the Priests, their priestly Prerogatives wherein they glorified, should be turned to their shame, Mat. 1. 9, 10. and 2. 2, 3, 9.

V. 8. *They eat up*] They fatten themselves with the sacrifices which my people offer for their sins, and are greedy after them; & take no care of their conversion, but rather willingly suffer them to multiply their sins, & foster them therein for the fat sacrifices sake.

the sin] Sacrifices for sin, Exod. 29. 14.

set their heart on their iniquity] Heb. *lift up their soul to their iniquity*. Deut. 24. 15. Jer. 22. 27. The priests hearts are set on it, and glad at it, at the peoples sins and iniquity. And the peoples hearts, and souls are set on, and lifted up to their iniquity, hearttned to it, and hardned in it, by the priests meanes; perswaded by them, as if their consciences were discharged, and themselves quit of the guilt of their sins, by those very sacrifices; and therefore relying upon the virtue and efficacy of them, they might sin the more freely and boldly. Thus the covetousnesse of the priests corrupted the right end and use of the sacrifices; and turned them to the clean contrary.

V. 9. *like people, like Priest*] Esay 24. 2. signifying, that as they have sinned together, so shall they be punished together, without any difference or respect had of their office. The priests should not onely be spoyled of their honour, and made to differ in nothing from the common people, but both should undergo the same common Judgment; both punished, as after followeth. The Priests of and among the Israelites were no true priests indeed, neither in descent, nor doctrine, ver. 6. But yet that account and reputation they had among them, as supposed to be such, they should lose it also.

punish them] Heb. *visit upon*. See on Chap. 8. 4.

reward them their doings] Heb. *cause to return*, Chap. 12. 2. Jer. 32. 19. Esay 65. 6. Prov. 24. 12. Psal. 94. 23. 2 Chr. 6. 23.

V. 10. *For they shall eat*] Lev. 26. 26. Hag. 1. 6. Micah 6. 14. Not meat, but Gods blessing, is the sustenance of man, Mat. 4. 4. Though the priests eat the sin of the people, ver. 8. yet they shall not be satisfied, Ezek. 7. 19. *Quo plus sunt pota plus sitiuntur aquæ.*

commit whoredom and shall not encrease] The vulgar Latine thus; *They have committed whoredome, and ceased not.* The LXX, ἐπ' ἀδικίᾳ ἐπόνεσαν; shall not be directed, or righted. The true meaning is, according to the true Hebrew, to shew that their wickedness shall be punished on all sorts and sides; for though they think by the multitude of wives, or whoredome, to have many children, yet they shall be deceived of their hope, Chap. 9. 14. In vain do sinners seek and hope to obtain their desires by unlawful means. *because*

because they have left off] This the fountain of all their miseries.

to take heed to the Lord] Zech. 11. 11. and to his word and worship, Jer. 2. 13, 17. and 5. 7. and 9. 13. and 16. 11. Esay 1. 4.

V. 11. *whoredome*] The LXX, as now we have it, do much alter and corrupt the true reading, and meaning of this verse, and of the 12, 14, 15, 17, 18, 19. verses following. The vulgar Latine, much better. The meaning of this 11. verse is, That their abundance makes them run into all riot, in carnal sinfull pleasures.

take away the heart] ver. 12. So drown them, and make them drunken, that they become like brute beasts; deprive them of the use of common sense and reason; and have not the hearts of men, to heed the Lord, and his Judgments against their sins, either threatned to come, or though presently inflicted upon them, Prov. 23. 33.

V. 12. *My people*] Thus he speaketh by derision, in calling them his people, which now for their sins they were not. Or this aggravateth their sin, that being his people, at least in profession, they should thus fall to Idolatry. The LXX thus, *The heart of my people embraceth whoredome, and wine, and new wine.* So, joyning *my people*, to the former verse.

ask counsel] Instead of seeking after Gods Oracle, to have Counsel given them in difficult cases.

at their stock] Or, *block*; Namely, their Idols; made of wood, Jer. 2. 27. and 3, 9. Esay 40. 20. and 44. 14——18. He calls them thus in way of greater detestation, and to shew their greater madnesse and brutishnesse.

their staffe] Pointing at their madnesse again. Some think he hath relation to an ancient manner of divining by staves and rods; and hold that here are meant the rods of the South-sayers and Magicians; so Oecol. Exod. 7. 12. Others, that this is spoken by way of Irony and derision; as Esay 40. 18, &c. And is as much as if a blind man should ask counsel of his staffe.

the spirit of whoredomes] Namely, the inclination and affection unto Idolatry; which is spiritual whoredome, kindled in the heart of man by the evil spirit: See Esay 44. 20. The vehement and impetuous motions and commotions of the minde, are called in Scripture by the name of spirits; so the spirit of jealousie, Num. 5. 14. the spirit of lying, 1 King. 22. 22. a spirit of perversities, Esay 19. 14. a spirit of slumber, or deep sleep, Esay 29. 10. And so a spirit of uncleannesse, of errour, of giddinesse. In all which the evil spirit the devil, hath a working hand.

them] Not in the Hebrew, but understood, as Chap. 2. 7.

a whoring] as lewd women, without all shame, are led after their lusts.

from under their god] Chap. 1. 2. from after their god; withdrawing their due subjection from him.

V. 13. *They sacrifice*] This shewes the kind of their whoredome to be Idolatry. They pretended a good intention; and great zeal in their manner of worship. But that salves not the sore. God declares this to be spiritual whoredome.

upon the tops] Idolaters usually delight in high places, there to perform their worships. And hence we have so often mention of high places; as 1 King. 3. 2, 3. and 12. 31, 32. and 15. 14. & 22. 44. 2 King. 12. 3. & 15. 4, 35.

of the mountaines] Isa. 1. 29. & 57. 5, 7, 9. Ezek. 6. 13.

incense] See on Chap. 2. 13.

hills] Ezek. 20. 28. Jer. 13. 27. & 2. 20. 2 King. 17. 10.

under oakes] Esay 1. 29. & 57. 5, 7. Ezek. 6. 13.

the shadow] Because of the greatnesse of the trees and leaves; they yeelded the more shade from the bright light, and scorching heat of the Sun in those hot climates. This there is a shew and shadow of humane wisdome in this part of their will-worships, as Col. 2. 23. But all this was against Gods expresse Law, that commanded the place for sacrifice to be the Altar onely in the Court of the Temple at Jerusalem, Deut. 12. 1——7. 2 King. 18. 22. Neh. 10. 34. And yet they did not stick to glory in their shame, in exceeding and excelling the Jewes in the numerous multitudes of their Altars, and places of worship, Chap. 12. 11.

Therefore your daughters shall] Because they take away Gods honour, and give it to Idols, therefore he will give them up to their lusts, that they shall dishonour their own bodies, Rom. 1. 28. See Amos 7. 17.

V. 14. *I will not*] Or, *shall I not?*

punish your daughters] Punish those shameful sins in them; but let them run headlong in those bad courses, God will not vouchsafe his restraining grace; but deliver them up to their own vile lusts. See Gen. 20. 6. Rom. 1. 24, 26, 27, 28. And so vindicate and revenge himselfe, and his glory, 1 Sam. 2. 30. By the other reading, God will most surely punish them, Heb. 13. 4.

nor your spouses] Or, *daughters in-law*. The word signifieth both.

commit adultery] Some understand this of their ravishment by force; as enemies use in sacking of cities. And so likewise they take that place, Amos 7. 17.

for themselves are separated with whores] They separate themselves from me, cut themselves from my covenant and communion, by joyning themselves to harlots, which were excommunicated from amongst Gods people, Prov. 2. 16. & 6. 24. See of this separation, Prov. 18. 1. Ezek. 14. 7. Hos. 9. 10. Jude 19.

sacrifice with harlots] Like that, Numb. 25. 1, 2, 3. Thus they defiled themselves with carnal and spiritual pollutions.

that doth not understand] ver. 6. Their ignorance shall not excuse them; they are willingly ignorant, and blindfold themselves.

shall fall] See on ver. 5. Fall, both into sin and punishment.

V. 15. *though thou Israel*] Less marvel though the Israelites did so; being brought to it, and accustomed in it, even since the dayes of the first Jeroboam; neer two hundred years ago.

yet let not Judah offend] God turneth his speech to Judah, willing them, that by the example of Israel they do not sin, by whoredoms, in worshiping Idols. Dangerous it was to Judah, to have such, and so neer a neighbour, as Idolatrous Israel was. We are apt to receive contagion that wayes, 1 King. 11. 2. Judg. 3. 6, 9. which made God so often, and carefully forewarn his people against the like insections by the Canaanites, Deut. 7. 3, 4. Exod. 34. 15, 16. As here he doth, against the like danger by the Israelites. See Chap. 6. 11.

Gilgal] This was neer Jordan, the East border of Jericho; not far from mount Gerizim, & Ebal, and Ai, and the valley of Acor. There Joshuah pitched the twelve stones; & circumcised the people, whence he named the place Gilgal: and there he kept the Passeover: See Deut. 11. 29, 30. & Josh. 4. and 5, Chapters. And this constant Camp was there, Josh. 9. 6. & 10. 6, 15, 43. And there he divided the land, Josh. 14. 6. There was the Tabernacle, and the Sacrifices. There they made Saul King before the Lord, 1 Sam. 11. 14, 15. There Samuel, in his circuit, kept Assizes, and hewed Agag in pieces before the Lord, 1 Sam. 7. 16. & 15. 33. After Jeroboam set up idolatry, there were in the dayes of Ahab and his sons, the Prophets Elias, and Eliseus, and a Colledg of Prophets in Gilgal; whose pottage Eliseus healed; and for whom he multiplyed the loaves, 2 King. 2. 1. and Chap. 4. 38, 41, 43. This became a famous high-place for idol-service and sacrifices; and so abominable. See Hos. 9. 15. and 12. 11. Amos 4. 4. and 5. 5. The LXX as now we have it, do much mis-read this verse, and in vertit.

Beth-aven] 1 King. 12. 29. is the same as Bethel, And of Bethel, See on Chap. 10. 15. But because Bethel signifies the House of God, Gen. 28. 17. and that this place had been prophaned by the Idolatry of the calves; the Prophets do often call it Beth-aven, that is to say, the house of an Idol, or the house of vanity, Hos. 5. 8. and 10. 5. Besides, that neer unto Bethel, there was another place, called Beth-aven, Josh. 7. 2.

nor swear] This form of oath is lawful; but not to be used by idolaters; as those were in the former words, God would not have his name in the mouth of idolaters. See Psal. 50. 16. nor would have his people to take the name of idols in their mouthes, Psal. 16. 4. nor must his people use it, as idolaters do. They pretended they did swear by the true God, when they sware by their calves, Amos 8. 14. for the ten Tribes did profess that they worshiped God, in them imitating Aaron, Exod. 32. 5. 2 King. 10. 16. which notwithstanding was reproved by God. God cannot endure it, to be joyned with idols, 2 Cor. 6. 15. Zeph. 1. 5. Ezek. 20. 39.

V. 16. *For Israel slideth back*] Deut. 32. 15. Zech. 7. 11. See Psal. 125. 5. and 78. 57.

as a lamb in a large place] Sheep are sociable. A Lamb being alone, by its bleating, bewrayes its fear and unquietnes, and its desire and seeking after the dam, and the flock, and shepherd, that it perish not. God will put Israel in that case. Israel was a wanton heifer; the whole field and pasture could not containe and content her. God would tame her, and make her as this Lamb. Seeing they have been so rebellious, and have loved liberty so well, I will grant it them, but to their ruine; like to the liberty of a Lamb in the wildernesse, where it would be exposed to a thousand dangers and miseries. Unless he threaten them with the desolation of the country, and with the small number which should remain in it.

V. 17. *Ephraim*] The ten Tribes, called by the name of their cheif City. Whence was the first, and the most of their Kings; and where their head City Samaria was. Thus usually is it taken, Esay 11. 13. and 7. 17. and 17. 3. Jer. 7. 15. and 31. 9, 20. Psal. 60. 7. and 108. 8. Hos. 6. 4. and 11. 8.

is joyned to idols] And that Tribe was the head-spring of all their idolatry, 1 Kin. 12. 28. Targum thus; They have permitted to themselves Idols. The LXX thus; They have set to themselves sacrifices, saith the LXX. thus.

Let him alone] A fearful dismission, that is, Thou Judah, or every Believer, have nothing to do with him; by conference of vet. 15. Others say, Such as are good amongst them, let them be separated from him to Judah, or some other faithful, 2 Cor. 6. 17. Or else, Let him be filthy still, Ezek. 20. 39. Apoc. 22. 11. Or, do thou Hosea for bear further to deal with him, by preaching to reclaim him: For it will not be, he will not be drawn away from his idolatry, All these do not so much differ, but that they might be conjoyned.

V. 18. *Their drink is sowre*] LXX. thus; ἡ μὴ ποτε κραιπαλωσι mis-reading חמרם for חמרם Targum thus; Their Princes multiply swearings with violence. Heb. *is gone, dead, or stinks.* A metaphor, or proverbial speech, to set out the filthy corruption of the people, in their lives and religion. They are so given to swilling and gluttony, that they belch out, and cast up stinking vomitings.

They

They so swill in drink, and ingorge themselves therewith, that over-charging their stomach, it grows sowre in it. They sin not in a common way, or keep any mean, or mediocrity in sinning; but so exceed, as they are past all shame altogether, Psal. 14. 3. Isa. 1. 22.

who-ecdome] Spiritual with images; not excluding the carnall whoredome.

rulers] Heb. *shields*, Psal. 47. 9. The heads of the people; who should have remedied, and curbed those sins and sinners, and protect the people, do spoil them.

Give ye] Prov. 30. 15. They are so shamefully impudent in receiving bribes, that they will command men to bring them unto them: and so the Rulers base covetise of presents, disgraceth all the government; they make publike sale of justice and right: See on Micah 7. 3. The foresaid sins commonly follow idolatry. LXX thus, They loved shame by gifts.

V. 19. *The wind*] The denunciation of Gods judgements, and revenge upon them for their foresaid sins.

bath] Speaks of the time to come, as if it were already past and done, for the certainty of it.

bound her up in her wings] To carry them suddenly away, as it were, by a strong puffe of wind, or a storm. They shall be speedily carried away into Captivity, as if upon the wings of the wind. See the phrase, 2 Sam. 22. 11. repeated, Psal. 18. 10. See Psal. 1. 4. Ezek. 5. 3.

be ashamed because of their sacrifices] Seeing themselves fallen from the hope which they had conceived, of pleasing God by them; and deceived in the truft which they had put in them: or, they shall be disgraced; that is to say, they shall fall into extream misery and ignominy, through their Idolatries, Jer. 2. 26, 27. Esay 2. 20.

CHAP. V.

Vers. 1. HEar] This, and the two Chapters following, seem to belong to the same prophecie or Sermon. In this chap. are sins charged upon all, of all ranks in Israel: Their fall, and Judah's with them. And again are repeated, the sins of both: And Gods judgements against both. These in this verse, the Prophet calls for, and commands audience.

O Priests] Whose function was to teach and correct others, and be good examples themselves. Ecclesiastical persons in the first place are called upon.

O house of the King] Kings are not exempted from obedience to Gods Will and Word. Though they, of all others, will stand upon their priviledges and prerogatives. Nor can they exempt themselves from his judgements; whereof they are the more worthy, as abusing their high dignity, and trust; and hurting more then others, by their ill example. And this may be extended to all Magistrates, Officers, Ministers, and Counsellors of the King.

for judgement is toward you] Heb. *for to you the judgement is.* To you Priests, and Princes specially, who should have corrected and repressed others, and are the fountains of all evils your selves. The charge of teaching, and doing right and justice belongeth to you, and ye have been the chief authors of extortion & injury, as is said afterwards. Or, Judgment is coming upon you, Mal. 2. 1. as it specidily fell upon the house of Jeroboam, and his successors. Think not that ye can any wayes escape, and avoid it. Thus he summons and cites them to Gods tribunal. He will judge, and execute his judgements upon them.

because] Or, *but.*

a snare on Mizpah] Ye Priests and Princes have laid snares to intrap the innocent in their lives and goods: as theeves and robbers do for passers by, or followers do upon the hills of Mizpah, and Tabor. Mizpah signifieth a beacon or watch-tower, or place of spial and speculation, Gen. 31. 49. And there were divers places of this name; one belonging to the Tribe of Judah, Josh. 15. 38. another to Benjamin, Josh. 18. 26. another Mizpah of Gilead, Gen. 31. 49. Judg. 10. 17. & 11. 29. another of the Moabites, 1 Sam. 22. 3. This here seems to be neer Mount Hermon and Libanus, Josh. 11. 3. and watch towers are built on hills and mountains for the more spacious view and prospect.

Tabor] We read of a City of that name given to the Merarites out of the Tribe of Zebulun, 1 Chron. 6. 77. And of the plain of Tabor, where three men going up to God to Bethel, did meet Saul, 1 Sam. 10. 3. and of mount Tabor, Psal. 89. 12. Jer. 46. 18. whether Barack drew his army, Judg. 4. 6, 12, 14. and where Gideons brethren were slain by Zeba and Zalmunna, Judg. 8. 18. On these two mountains, it seems hunting and fowling were used; whence these similitudes are taken.

V. 2. *And the revolters*] Terms taken from such as are highway Robbers, which turn aside, or lie in ambush, and hidden places, for mens estates, and lives. Others take them for revolters from the right Religion of Judah at Jerusalem.

are profound] Deep, and deeply rooted in their own devices, wherein they please themselves, and think to delude and deceive God; and are obstinate in their own superstitions, and contemn and reject all counsel, advice, and admonitions, to reclaim them. Others rather, that they seek deep and secret hidden lurking places for to work their mischief, & have deeply engaged themselves; and made great progresse that way. So Chap. 9. 9. *They have deeply corrupted themselves.* And so Esay 31. 6. *they have deeply revolted;* that is, exceedingly.

to make slaughter] Some understand this of their sacrifices, here contemptuously called slaughter; as Esay 66. 3. But rather the literal meaning is to be embraced, as best agreeing with the context, that *profundarent (ut ita dicam) jugulationem*, were deep and very far gone in bloud and murder. And did it cunningly, that they might not be found out, and convinced of it, Chap. 4. 2. See such crafty and subtile oppressors set out in their colours, Psal. 10. 9, 10. Targum thus; *they slay very many sacrifices to Idols.*

though] Or, *and.*

a rebuker] Heb. *a correction*: that is, I that am the supream Lord, will look over, and correct their judgements, and make these false Judges give an account. I will be he that shall reprove and punish all these iniquities, Job 24. 16. Hos. 6. 9. Or this they did, though I did rebuke them by my Prophets, and labour their amendment; which takes away all excuse from them, and aggravates their crime: yet some would make the meaning this, *And I have been rebuked of them all.* Like that, Chap. 4. 4. & Lam. 3. 13. & Psal. 22. 6, 7. & 44. 14.

V. 3. *I know Ephraim*] They boasted themselves not onely to be Israelites, but also Ephraimites, because their King Jeroboam came of that Tribe. And that was the chief Tribe of the ten: and they pretended many colours & shews of excuses and defences for their pretended many colours & shews of excuses and defences for themselves, under which they thought to hide and shelter themselves. But all in vain. If they knew not themselves, yet God did know them, and tels them so, that his eyes could not be blinded with such smoaky shifts.

for now] The thing he knew. For all their shifts and shuflings, pretences and defences, they were yet in all their will-worship of their own devising, but whorish and filthy Idolaters, when they left the rule of the Word and Law of God.

V. 4. *They will not frame their doings*] Heb. *They will not give.* Or, their doings will not suffer them: or their works will not suffer them to be converted. The Prophet may be conceived to speak this, either in the Person of God, or in his own person. They are so drowned in their Idolatries and sins, so devoted to them, that they are past hope of amendment; so manicipated to them, that their minds will not give way to them, or they give their minds to return. No hope remains, as Chap. 4. 17. They think no ways of any reconciling, returning to God.

their God] That had been theirs by Covenant, and is by their profession; that had dealt with them as a gracious God, and was yet ready, upon their returning, to receive them.

for the spirit] Chap. 4. 12. They so please them: in their whorish wayes, the Devil hath so madded them, that now without all shame, as whores in publick shewes, they act their filthinesse.

not know the Lord] This is not to extenuate their fault, but amplifies it, That they have banished from them the true knowledg of the Lord; shut their eyes against it.

V. 5. *And the pride*] In contemning Gods will and word in his, and by his Prophets: proudly bearing out themselves against them, without fear, yea haughtily, scorning their reproofs. Some here would understand God himself to be called the pride and glory of Israel, as Amos 8. 7. And to like purpose would wrest those places, Nah. 2. 2. 2 Sam. 1. 19. as the Temple is called the excellency of Jacob, Amos 6. 8.

testifie] Needs no other witnesse. This their impudent boldnesse in sinning, and contemning of God, makes them notoriously guilty, and altogether inexcusable, Chap. 7. 10. Esay 3. 9. The others make God here to witnesse against them; as Ruth 1. 21. Job 10. 17. Micah 1. 2.

therefore] In vain they promise to them impunity.

Judah also] Mercy was promised to Judah, Chap. 1. 7. But this is spoken here of such degenerate Jews as fell off, and joyned themselves to the Israelites and their Idolatries.

V. 6. *They shall goe with their flocks*] To offer sacrifices. By them to seek counsel and help of God, and to win his favour. And they shall be studious and carefull in their sacrifices, Mic. 6. 7. And they trusted in, and by their sacrifices, to please and pacifie God. Thus men are apt to truft in outward rites, exercises of Religion, and secure-ly to rest there; which yet are but helps to faith in Christ, and re-pentance for sin: yea, many times they are the bolder to sin, when they think they have such means of expiation ready at hand; and have their good intentions with al, by those meanes to seeke the Lord.

But they shall not find him] All aforesaid is in vain altogether, while they remain sinners, continuing therein, Prov. 1. 28. Esay 1. 15. Jer. 11. 11. Ezek. 8. 18. Micah 3. 4. John 7. 34. & 9. 31. God mainly requires the heart and inner man; spiritual services and sacrifices. They abused the true end of the sacrifices, their outward services, though never so many, shall not serve their turn, and save them. God will forsake them, as ver. 15. Ezek. Chap. 10.

from them] From such a kind of seekers aud worshippers.

V. 7. *treacherously*] Like an adulterous woman which conceives and brings forth by others, more then by her husband, Jer.3.20. The meaning is, the peoples corruptneſſe ſheweth it ſelf in this; that publick orders ſerve for nothing, but to make them fitting for Idolatry, and not to turn and amend them. Treacherouſly breaking his Covenant, and proſtituting themſelves to Idols.

ſtrange children] Of ſtrange women; ſo mingling the holy ſeed with the Heathen: And thoſe likely brought up as ſtrangers to God, and his people, in the ſuperſtitions, and Idolatries of the Heathen. Contrary to that, Deut.7.3,4. Or elſe, children like themſelves, brought up by them in the ſame apoſtacy, and continuing in the ſame treachery, ſo that now it grows to be hereditary, and no hope is leftremaining; and I cannot call them my children, for the children of Abraham, but ſtrange children, Eph.2.12.

a moneth] their deſtruction is not far off, or a ſhort time will ſerve for to root them quite out. See Zach.11.8. 1 King.14.14. Or elſe moneth may be taken here, as Jer.1.24. and ſo,that their own deſperate diſſolutenеſſe and looſneſſe of life ſhall devour and conſume them, as it were, by piece-meal.

devour them] as a gulph ſwallow them up.

with their portions] As formerly out of Jer.2.24. Or, elſe, the portions of their wealths, and ſtrengths, their victuals, ammunitions, and fortifications.

V. 8. *Blow ye the cornet*] Here the Prophet, as an Herald from heaven, not a Prophet, proclaimeth war, ſeeing his former warnings and threatnings would not ſuffice. As God commanded Ezekiel to lay a ſiege, Ezek.4. That they may know, God threatned not in vain; but his executions ſhall follow his threatnings cloſe at the heel. The wicked counted the Prophets words but vain; but here God himſelf comes in ready armed, to take revenge.

in Gibeah] A repreſentation of the enemies ſudden coming: as it were by a ſignal given from theſe high places of Benjamin, which bordered upon the Kingdom of the ten Tribes, 1 King. 15.21,22. Gather Souldiers, prepare for defence; yet all ſhall not ſerve; neighbouring ſtrengths, ſhall be but a vain confidence. Of Gibeah, ſee on Chap.9.9.

in Ramah] There was Ramah in Naphtali, Joſh.19.36 And Ramah of Zophim, 1 Sam.1.1,19. where Samuel was born,dwelt, Judged Iſrael, dyed and was buried. And Ramah of Benjamin, Joſh.19.25. neer to Gibeah, Judg.19.13. 1 Sam.22.6. Eſay 10.29. and bordering upon Judah. There Rachel was buried, neer Bethlehem. Whence is that, Jer.31.15. Mat.2.18. And this ſeems to be meant in this place.

cry aloud] A third repetition, in this verſe.

at Beth-aven] A city differing from Bethel, and ſituate between Ephraim, and Benjamin, Joſh.7.2. & 18.12. belonging to the Kingdom of Iſrael.

after thee, O Benjamin] The City of Beth-aven being a little beyond Benjamins Countrey. Or, thus, Benjamin and Judah after Ephraim and Iſrael, ſhould prepare themſelves to ſuffer the calamities of war.

V. 9. *Ephraim ſhall be deſolate*] Here deſolation, deſtruction, and devaſtation, is denounced; and that by reaſon of their deſperate and irrecoverable ſtate in ſin. And indeed the kingdom of the ten Tribes never recovered their eſtate again, after their deſolation by Shalmaneſer,2 King.17.

among the tribes of Iſrael have I made known] I do not ſuddenly, raſhly, or haſtily proceed to vengeance; but make it known before: Or thus, in the perſon of the Prophet, I have done my duty, and made known, among all the people, the wrath to come; as Ezek.33.38. ſo that the people may thank themſelves, if they will be wilfully blind and beſotted.

ſhall ſurely be] By the ſucceſſe, they ſhall ſurely know that I have determined this, which they ſlight as uncertain, if they be not careful, by timely repentance, to prevent it. And ſo he goes on to deal againſt both, to the end of the Chapter: This wrath and vengeance, is firmly and irrecoverably determined by God; not conditionally threatned, as moſt commonly it is; but they being deſperate in ſin without hope of repentance, it is preciſely and abſolutely decreed and denounced; ſo that none may conceit any hope of eſcaping it.

V. 10. *The Princes of Judah*] To them of Judah alſo, he was a Propher, Chap.1.1. And Judah was not free of ſin, though not ſo ſinful as Iſrael. And the Princes, they the fountains of all evil; *Magnates, magnetes*; they confounded all, that ſhould have kept all right and in order.

that remove the bound] They ſhould be as boundaries of land, to ſet and keep all things right and ſtraight. But they do violate all laws, which are the publike bounds of every ones right: and in their judgments do overthrow particular mens titles, concerning the lawful poſſeſſions of their goods. The haynouſneſſe of this crime appears, Deut.19.14. and Chap.27.17.

like water] Like a cloud, or deluge of waters, moſt abundantly; the greater ſhall my wrath and vengeance be againſt them.

V. 11. *Ephraim*] returns to the Iſraelites.

is oppreſſed] And preyed upon. As Judges 4.3. & 10.8.12.

and broken in judgment] By the abuſe of publick orders, and officers, and Gods hand of judgment in it.

becauſe he willingly walked] Juſtly for this cauſe; Becauſe he walked after the commandement and traditions of men; and that willingly, becauſe he better liked them, then Gods commandements: as was ſpecially ſeen, in their willing following the commandement of Jeroboam for idolatry, 1 King.12.28,29. They were as ready to obey, as he to command. Though to aggravate his ſin, he is ſaid to make them ſin, to drive them to it, 2 King.17. 21. Some with the LXX tranſlate thus, Becauſe he would, he went after vanity, or vain things; he willingly followed vanity; as Job,31.5. 2 King.17.15. 1 Sam.12.21. The LXX varies much more, in the verſion of this verſe. And the Targum thus, Their Judges turned themſelves to go aſtray after lying riches. Vulgar Latin thus, *calumniam patiens eſt Ephraim, quoniam cepit abire poſt ſordes*.

V. 12. *as a moth*] I will cauſe them, by little and little, to conſume themſelves with diſorders, and inward evils, until they be quite overthrown, Job 4.19. Eſay 50.9. and 51.8. The LXX hath *τηκεδων*.

Judah] His ſin alſo is not without its puniſhment.

rottenneſſe] Or, a worme, ſee Job 13.28.

V. 13. *when Ephraim ſaw*] The ſore, and the miſt of both: they both ſee their ſickneſſe and wound; but not the true cauſe of it, Gods wrath for their ſins. They feel the preſent ſmart; as luſt beaſts will do their blows, and roar at them; but know neither the cauſe why, nor the means how to prevent them afterwards. So they ſaw the evils that did conſume them, but took not the right courſe to remove them.

Then went Ephraim to the Aſſyrian] Menahem, King of Iſrael, required the aſſiſtance of Pul, King of Aſſyria, 2 King.15.19. Thus they repented not with theſe lingring puniſhments, but betook themſelves to vain ſhifts, and the arm of fleſh, to broken reeds; as is uſual with ſuch ſinners, in like caſe to do, They went not to God, as they ſhould have done. Chap.14.1,2,3. and Chap. 6.1,2. but they went to the Aſſyrian. Of the Aſſyrians, ſee the Annotations on Chap.7.11.

and ſent] That is, Judah ſent: which is to be ſupplied by analogy of what went before, and follows after. See 2 King16.7. Both alike ſinned in this kind.

to King Jareb] Or, the King of Jareb; or to the king that ſhould plead, defend, and revenge them. Some think thisto be the name of a King, or rather of his City, or Country, of ſome place or petty kingdom in Aſſyria. To Tiglah-Pilneſer King of Aſſyria; Ahaz King of Judah, ſent for help againſt Rezin King of Syria, and Pekah King of Iſrael, 2 King.16.7. 2 Chr.28. and went not to God for help; but rather refuſed him, Eſay 7.12,13.

yet could he not] This ſhall not profit you in the end. It ſhall ſhew you your folly. The wiſe way is to run to God. All others ſhall prove Phiſicians of no value.

V. 14. *as a Lion*] In the end he will be more then a moth, and rottenneſſe, when they will not repent upon lingering puniſhments,he will grow to be a very Lion. This men get by ſeeking to vain helpes againſt God. Nothing can reſiſt his hand. See Chap. 13.8. Lam.3 10. Pſal.17.12.

and go away] A term taken from wild beaſts, which having taken any prey, do run away preſently, ſo that the prey cannot be recover'd from them: yet he will go away with the prey, not as a Fox, ſlily and ſtealingly; but as a Lion openly, daringly, and without any fear, of any reſcue

V. 15. *return to myplace*] I will take away the preſence of my help and grace from them; as if I did ſhut my ſelf up in heaven, as if I would not care for them any more; and I will expect the iſſue of their behaviour upon my fierce wrath. See Eſay 18.4.

till they acknowledge] Here are the two parts of repentance expreſſed.

they] Both Ephraim, and Judah; of both whom in the former verſes.

acknowledge their offence] Heb. *be guilty*, Lev.26.40,41. Jer.29. 12. Ezek.6.9. & 20.43. & 36.31.

and ſeek my face] And favour. See Pſal.27.8,9. & 31.16. and 44.24. and 51.9. & 80.3,7,19. Eſay 55.6.

in their afflictions they will] Here is the end and uſe, and fruit of afflictions, Pſal.78.34. & 83.16. Judg.3.9,15. & 4.3 & 6.6,7. and 10.10 and Eſay 26.16.

early] That is, with all ſpeed, care and induſtry, Job.8.5.

CHAP. VI.

Verſ.1. *Come*] An exhortation to both, to return to the Lord; upon his readineſſe to heal and revive them.

All means of converſion afforded to Ephraim, and Judah and yet they all deal treacherouſly,Gilead,the Prieſts, Ephraim, and Judah.

and let us return] He ſheweth the people how they ought to return to the Lord,that he might call back his plagues. To others, it ſeems to be a diſcourſe of the people repenting, being the ſequel of

of the precedent Chapter, ſo as they yield not to deſpair, but rather raiſe up themſelves to repent, and to hope in Gods mercies; each one begitning with himſelf; and then mutually exhorting one another, as the words do ſhew.

for he hath torn and] And indeed this is the courſe and cuſtome of God, He ſo ſmites, as willing to heal, though he tear as a lion, Chap. 5.14. yet leaves place for mercy; and in his puniſhments, aims at repentance. And the knowledg of this, and the apprehenſion and hope of mercy, is the very beginning of repentance, and induceth ſinners to it, Pſal. 130.4. See Deut. 32. 39. 1 Sam. 2. 6. Job 5. 18. Eſay 30.26.

bind us up] As a Chyrurgion having laid on plaiſters,then binds up all.

V. 2. *After two dayes*] In a very ſhort time he will reſtore us; as it were from death to life, upon our repentance, Eſay 54.7. The Jews underſtand the two dayes of their deliverance, from the Egyptians bondage, and Babylonian captivity, and the third day of their redemption by the Meſſias. Others, hold it to be a ſecret prophecie of Chriſts Reſurrection the third day after his death, 1 Cor.15.4. But this ſeems too far-fetcht; and that place may not have relation to this Text, but to other Scriptures: unleſs we hold according to that rule, That there are many prophecies concerning Chriſt,which firſt have their accompliſhments in others, as in Types, and after receive their full and perfect accompliſhment in him: as that, Chap.11.1. The true ſenſe is, that though God deliver them not in the firſt, or ſecond day, but delay a while longer, yet they will patiently expect, and truſt ſtill, that aſſuredly at laſt he will deliver them. Thus they ſtrengthen themſelves in their faith and hope, though two dayes paſſe without help; as Jer.8.20. Are markable pattern hereof we may take to be that of our Saviour, r Cor. 15. 4. and we muſt be made conformable to our head, Rom. 8.29.

live in his ſight] Here is their hope. In the ſight of God, is all life and felicity, the life of grace and glory, Pſal. 16 11. & 17,15. Apoc 7.9. we ſhall live under his protection and favour, participating of his grace, and in his fear and obedience.

V. 3. *Then ſhall we know*] Naturally we are inclining and prone to doubt of Gods favour. Therefore the faithful continue and go on to encourage themſelves in their comforts. And this is the exerciſe of their faith. Then ſhall we know, though now we ſee no ſuch thing. The light of life ſhall dawn at laſt, after this darkneſſe, Rom.1.20. Pſal.30.5.

if we follow on] Or, *how to follow*, John 8.31, 32. If we manfully ſtrive to ſurmount all impediments, which would otherwiſe hinder us from attaining that grace, which yet ſeemes ſhut up from us.

his going forth] The manifeſtation of himſelf in grace and favour. Others thus, the manifeſtation of his Grace in his Son, the knowledg of God, which ſhall be through Chriſt in the Goſpel, ſhall be in the appointed time, and ſhall keep its ordinary courſe, as the Sun doth at his riſing. See Judg.5.31. Prov. 4.18.

as the rain] The fruit of this his appearing, and revealing of himſelf. See Job 29.23. Pſal.72.6. It ſhall be as the rain watering the earth, and making it to fruktifie.

as the latter and former] So ſhall he ſeaſonably and conſtantly ſhour down his bleſſings upon us. The ſum is, we ſhall more and more increaſe in the knowledg of God, notional, and experimental: as the light of the morning doth hourly more and more increaſe, and grow fruitful by it, as the earth doth by the rain. Thus they go on in reckoning up the effects and benefits of Gods grace and bounty towards them, upon their repentance; He will heale us, revive us, and we ſhall live in his ſight, and know him, and find his gracious favour ſtill more and more. Thus the faithful increaſe in the knowledg of God, and truſt in him. The LXX thus, *ὡς ὑετὸς ὄψιμος καὶ πρωϊμος ἐπὶ τὴν γῆν.*

V. 4. *O Ephraim*] The Prophets, as hath been ſaid, uſually add to their threatnings, ſome promiſe of hope and comfort, leſt the faithful ſhould deſpair. And again, to their Promiſes, ſome threatnings and exceptions, leſt hypocrites lay hold on the promiſes, which indeed belong not to them. For they had to do both with the whole body of the people that was corrupt; and alſo with a few godly ones amongſt them. Here the Prophet turns himſelf to the ſimilitude, and ſhewes they were incorrigible, incurable.

what ſhall I do unto thee ?] A pathetical contеſtation, appealing to their own conſciences, in the matters following. See Chap. 11.8. Eſay 1.5. & 5.4. ſeeing your perverſneſſe is ſo great, that ye cannot give way and place to my grace and goodneſſe; what now ſhall I do unto thee ?

O Judah] Judah in no better caſe: A thing the more deplorable.

your goodneſſe] Or,*mercy*, or,*kindneſſe*: All the ſhews you make of converting to me, of ſerving and fearing me, have no firmneſſe nor continuance. He hath a relation likely to the frequent reformations of Gods worſhip, which were never of any long continuance among the children of Iſrael, longer then Gods hand was on them, Chap 5.15.

as a morning cloud] Which is ſuddenly diſperſed at the riſing of the Sun.

early dew] Which is ſoon dryed up. Thy goodneſſe had no continuance, no ſubſtance, or ſolidity in it.

V. 5. *Therefore have I ſhewed them*] Their former hardneſſe and obduration in ſin,cauſed God to deal hardly with them: an hard knot muſt have an hard wedg. They might thank themſelves they were ſo hardly dealt with: and not complain of any ſeverity in God, they forced him to it, Eſay 28.21. Lam.3.33. I have ſeverely reproved, chidden, and threatned them by my Prophets, to ſet them upright, like as is done to a knotry and crooked piece of timber.

I have ſlain them] I have judged and condemned them to death. See 1 King.19.17. Jer.1.10. 2 Cor.10.5,6.

by the words] Gods word is compared to a ſword, a rod, a ſtaff, an hammer, a fire, Eſay 11.4. Jer.23.29. Heb.4.12. Apoc.2.16. for the force and effects of it. The Prophets duty, and the peoples,are to examine themſelves, how they are wrought upon by the Word.

and thy judgements are as the light] Or, *that thy judgements might be as the light*. My threatnings, and the ſentence which I have pronounced againſt them, hath euery morning been declared unto them by my Prophets; as the light to ſhew them their duty, Jer. 7.13. & 11.7. & 35.14. ſo that they could not pretend ignorance; which clears Gods juſtice, and convicts their contumacy. Some underſtand here the light,not of Doctrine, but of Gods judgments and puniſhments, Eſay 26.9. Job 37.23,24. Apoc.15.4.

that goeth forth] Every morning: whence ſome would collect, that the morning was the time for the Prophets uſual teaching and preaching. Targum thus, Becauſe I admoniſhed them, ſending my Prophets, and yet they did not return; I will bring againſt them ſlayers, in as much as they have tranſgreſſed the word of my good pleaſure, my judgement is as the light that goeth forth.

V. 6. *For I deſired*] Hypocrites will always have ſomewhat to alledge and pretend, and ſticke not to wrangle it out with God, whiles they are ſedulous in ceremonials and externals. So here, Our Saviour cites this Text twice, Mat.9.13. & 12.7. and it agrees with that, 1 Sam.15.22.

mercy] Comprehends the duties of the ſecond Table.

and not ſacrifice] Comparatively; that is, more (as the word is after expreſſed) then ſacrifice. God condemns the abuſe onely, Eſay 1.11. & 29.13,2. Jer.6.20. Amos 5.21. Mat. 12.33. The external worſhip of God, and all legal ceremonies, are underſtood hereby. The LXX read the words thus, Will I have mercy, or ſacrifice? reading the words interrogatively, to the ſame ſenſe.

and the knowledge of God] This comprehends the duties of the firſt Table. God here joynes both togeſther. They muſt not be ſeparated.

more] The compariſon here expreſſed. The meaning is, both outward, and inward worſhip of God, are enjoyned, and to be conjoyned: which hypocrites pull aſunder, and reſt in the outward worſhip onely; which yet, without the inward, and without the real duties of the ſecond Table, is of no value and eſteem, but odious to God, Pſal. 50. 8. Jer.7.21,22. Eſay 66.3. He ſheweth to what ſcope his doctrine tendeth, that they ſhould joyn the obedience of God, and the love of their neighbour, with outward ſacrifice; for elſe outward ſacrifice will not ſatisfie God.

V. 7. *But they like men*] Heb. *like Adam*, the firſt ſinner of all, who brake Gods firſt Covenant with mankind; whence followed the general curſe upon all men. See Job 31.33. Iſa.43.27. Or, as if it had been the Covenant of ſome mean man, Gal. 3.15. See 1 Cor.3.3.

there] Where, and when as I dealt with them, as is expreſſed, verſ.5. See 2 King.17.7, &c. yea even there, in the very abuſing of their ſacrifices. They ſhewed themſelves men, in tranſgreſſing the their Covenant.

treacherouſly] Chap.5.7. & 7.13. & 8.1.

V. 8. *Gilead*] Which was the place where the Prieſts dwelt, and which ſhould have been beſt inſtructed in my word: it is thought to be Ramoth-Gilead, Joſh.20 8. & 21.38. which was one of the Cities of refuge, for thoſe which had committed ſome murther unawares; and he ſeems to infer, that it was a refuge for wilful murtherers. See Chap. 12. 11. Some underſtand this of the Countrey of Gilead, beyond Jordan, given to the two Tribes and an half, Num.32.1,26,29,40. and now captivated by Pul, King of Aſſyria, for their ſin, 1 Chron.5.26. But the addition of the word Aſſyria, makes againſt that; unleſſe by City we underſtand every City of Gilead, as ſome do. If this City, which ſhould have been a good example to others, was ſo wicked and bloody,what might be thought of other Cities? Of Gilead, ſee on Obad. verſ.19.

polluted with bloud] Or, *cunning for blood*,or,*traced with blood*; *guilty of much bloud*. The LXX, thus; But they are as a man tranſgreſſing the Covenant. There Gilead dealt treacherouſly againſt me, a City that acts vain things, troubling the water; reading ſo me, for ם ג

V. 9. *And as troops of robbers*] As Judg.9.25. Prov. 11. 23. as the Arabian in the wildernesse. See Obad. ver.5.

the company of Priests] Or, *the league and conspiracy*; as Jer.11. 9. Ezek.22.25.

murther] By this it may seem, that this is a profecution of that in the former verse; that the Priests of Ramoth-Gilead committed all manner of bloudy cruelties: they were the companions, the Captains, and Commanders of such bloody robbers.

In the way by consent] Heb. *with one shoulder*; or, *to Shechem*. One shoulder signifies one consent, that they did it unanimously; by factions and conspiracies. So Zeph. 3.9. If we take it for *Shechem*, we find *Shechem* to be a City of refuge on Mount Ephraim, Josh.20.7. belonging to the Kohathite-Levites, Josh.21.21. a prime City in the heart of the Kingdome, where they met to make Rehoboam King, 1 King.12.1. and King Jeroboam dwelt there, verſ. 25. many travellers went that way because of the celebrity of the City; and therefore that was fittest for their bloody robberie. Some thus, It may be that Jeroboam had placed there some false priests which himself had made: See Chap.5.2. which committed many outrages and murders upon them which frequented the Temple of Jerusalem, contrary to his command: or, generally upon all travellers; and that by guile and treachery; as Simeon and Levi had of old time murdered the Chemites, Gen. 34. The LXX thus, Thy strength is of such a man, &c. as abuseth his strength to robbery, as aforesaid. Thus variously are these words taken, and interpreted.

for they commit lewdnesse] Or, *Enormity*. I do liken these Priests violences to theft, for they are cruel and insufferable: or commit such like enormities, as Simeon and Levi did at Shechem, Gen.34.

V. 10. *I have seen*] Whatsoever they dream or imagine, pleasing themselves in their wil-worships, and good intentions; yet I the true Judge do thus see and deem.

an horrible thing] Or, *brutish and infamous*. The boldnesse of Prophets from God in reproving sin: They muſt set out sin in its colours. Better so, then for people to find how fearful a thing it is to fall into the hands of the living God.

the whoredome] The idolatry; usually called whoredome.

of Ephraim] Ephraim the chief Tribe and Head of that Kingdom; and Jeroboam the King-leader to Idolatry was of the Tribe of Ephraim, 1 King.11.26. & 12.26, &c.

V. 11. *Also O Judah*] The words of this verse are so generally put, as that they may be divers ways applyed and understood. Some thus, O ye ten Tribes, though for the present you have no good plants of true believers amongst you, yet ye shall be replenished with them again, when ye shall be united again to Judah; and by means of the Gospel which shall come forth of Jerusalem, Psal.110.2. Isa.2.3. God shall deliver his elect of all Nations out of their spiritual captivity, and at last the whole body of his people Israel, Jer. 31.5. Others make God set an harveſt of joy for Judah, when he shall cause his people to return from their spiritual captivity, by the preaching of the Gospel: like to that, Jer. 31. 23. Zeph.3.20. Psal.14.7. But others, more agreeable to the context, understand here the harveſt of Idolatry, and of Gods judgements for it. And that this harveſt either Judah hath set and sown for Israel, taking from Israel the seeds and plants of idolatry, to corrupt it self; and so by his example to confirm it in Israel, to propagate and ripen the harveſt of Israel, and Gods anger for it. Or rather, that Ephraim and Israel have also sown the seeds, and set an harveſt of idolatry in Judah, corrupting Judah, and ripening him for the harveſt of Gods wrath. And this relates, as the former likewise doth, to that history, 2 Chron. 28.8, &c. So that the meaning will be, That Ephraim had not onely defiled Israel with Idolatry; but also had sowed it in Judah, or Judah had taken the seeds, and plants, and harveſt of Idolatry from them, when Ahab was joyned in affinity with the Kings of Judah, and when Ahaz reigned in Judah, and in the end of his reign was delivered into the hands of Pekah, King of Israel.

when I returned] When I did it by my Spirit in the powerful preaching of my Prophet Oded, 2 Chr. 28. 9. &c. though ye arrogantly ascribe it to your selves, and your own praise. Others, more generally thus, When I laboured to prevent their captivity, by turning them from Idolatry by the Ministry of my Prophets, even when and where I was about to reduce and restore them.

CHAP. VII.

Verſ. 1. WHen] God reproves Israels and Ephraims manifold sins; though he would heal them, yet they continue sinning against him, and seek another means of help, & come to him but hypocritically; which shall be their ruine.

I would have healed Israel] as a good Physitian, Chap. 14.4. Psal.30.2. & 103.3. Esay 30. 26. & 57. 18, 19. By my Word, and Prophets, by my mercies and judgements. Assur could not heale them, Chap.5.13.

then the iniquity] When by my Word I tryed to correct the sins of my people, their secret wickednesse and inward hardnesse hath manifested it selfe; as it often happeneth in bodily infirmities, when the Physician tries his remedies, he finds diseases greater, and more then at first appeared. God applied his remedies, Chap. 6.5. but they prevailed not. They did but stir and provoke the evil humours. When sinners are rubbed on their sores, they kick, and fare as those, Mat.7.6. and so bewray that bitternesse of spirit which before lay hid in them. He that evil doth; hates the light.

wickednesse] Heb *evils*.

of Samaria] See on Chap.8.5.

commit falshood] They are so much the more set on all mischief, are addicted to it, and make a trade of it, 1 Joh. 3.8,9. Mat.7.23. Ezek.22.9.11.

the thief cometh in] Into the house for to steal. Meaning, that there was no one only kind of vice among them; but that they were subject to all kind of wickednesse, both secret and open, within and without; they were so infected, that no place or part was left whole.

spoileth] Heb. *shippeth*. Violently plunder abroad.

V. 2. *Consider not in*] Heb. *say not to their hearts*.

that I remember] As if there were no God; or God heeded not all their wickednesse, or would never call them to account for it, Psal.50.21. Job 22.13,14. And this opens the flood-gate to let in all sin,

now their own] Though they think nothing lesse, yet they shall find by experience this to be true,

before them about] Like as it were with ropes and snares, that they may no longer escape judgements, Prov.5.22. or the punishments of their misdeeds have bound them; or their misdeeds compasse them on every side; wherein and whereof they boast themselves, as men do of a guard about them. There shall be no way left for them to escape.

they are before my face] They commit their misdeeds boldly and openly. Or I keep them in mind, and they are always present before me, Prov.5.21. & 15.3. Job 31.4. & 34. 21. Jer. 16. 17. & 32. 19. And my part and office shall not be taken out of my hands, Gen.4.7. I will see them punished.

V. 3. *They make the King glad*] Chap. 5.11. in obeying readily their Idolatrous wayes and commands. Yea, they stick not to applaud him in all his vileſt ways, crying up his vices for virtues, so as they may please his humour, and rejoyce his spirit. Or thus, All their wickednesses are made occasions of their mirth & pastime, even by the Judges and Magistrates themselves; or they stick not at any sin, so as thereby they may make the King merry, ver. 5. but rather invent such ways of wickednesse as wherein he may take delight. Such was their flattery and scurrility. A signe of an extream corruption.

V. 4. *adulterers*] Spiritually; and likely bodily too.

as an oven] Raging hot and furious in their sinning; burning in lusts and desires after it.

heated] He compareth the rage of the people after adultery, and Idolatry, to a burning Oven, which the Baker heateth still, till his dough be leavened and raised: and so they use all meanes to fulfil their unbridled concupiscence.

who ceaseth] Or, *the raiser will cease*.

from raising] Or, *from waking*. Some thus, who ceaseth from raising and calling up the women to prepare their dough and bread for the Oven; as is usual with him who keeps a common bakehouse, and after falls fast to the heating of the Oven. Others thus; who ceaseth from waking and heating the Oven, no longer time, then while the dough is kneaded and leavened: signifying hereby, their continual eager burning desires after these sins. Vulgar Latine thus, *quievit paululum civitas à commissione fermenti, donec fermentaretur totum*.

V. 5. *In the day of our King*] Namely, the day of his birth, or of his coronation; his Courtiers have perswaded him to drunkennesse; so that there was no goodnesse in the Court; but all excesse of drunkennesse and disorder there.

sick with bottles of wine] Or, *with heat through wine*, Esay 5.11. Hab.2.15,16. LXX thus; ἤρξαντο δὲ οἱ ἔχοντες ὕμνον ὠδὰς ἐξ ὕπνου,

The Rulers began to rage with wine.

he stretched out his hand] There upon having laid aside all manner of Majesty, he doth acts not beseeming him, but such men as are desperate scornful sinners, Psal.1.1. Prov.1.22. & Chap. 7.8. he rakes them by the hand, and becomes their companion in competitions. And all this in that day which should have been dedicated to better uses. Thus good Ordinances are abused.

V. 6. *For they have*] When they have plotted some treachery, they hatch it within themselves secretly, until such time as the passion of desire or of revenge being come to the height, it do break out in effects. See Mic. 2.1.

made ready] Or, *applyed*; or, as the LXX, *their hearts were heated as an oven*: for קרבו reading קרבר

like an oven] As verſ.4. & 7. hot as that, Dan.3.6.

whiles they lie in wait] To execute their burning mischievous desires; as Judg.9.25,34,35,43. Jer.9.8.

their baker sleepeth] When he hath made the fire that it will last and continue burning till morning, though he sleep.

as a flaming fire] Some thus, through the bakers sleeping all the night, and not attending the fire, but letting it burn on still. The baker may relate to the King.

V. 7. *all hot as an oven*] All fiery hot upon mischief. An Epidemical and œcumenical corruption.

devoured their Judges] This rage discovers it self chiefly in their seditious, and frequent conspiracies, to the devouring and destroying of their Judges and Magistrates,

all their Kings are fallen] as appears in the frequent murders of them. Of Zachariah, Shallum, Pekahiah, Pekah, see 2 King. 15. 10,14,25,30. and before these times, see 1 King.27. & 16.9,10,21. & 2 King.9.14.

there is none] They are so possessed with their affection to evil, that they cannot think upon me, to call upon me in these publick disorders; nor to be rightly converted to me, Isa. 64.7. and all their Kings that then fell by the sword, were alike evil, among them calling upon the Lord.

V. 8. *hath mixed himself among the people*] By treaties, leagues, and commerce; which have brought them into participation of Idolatry, and vices. See Chap. 5.7. That now they little differ from the Heathens, following their manners.

a cake not turned] As if he should say, He is neither raw nor roasted, dough nor cake, fish nor flesh: which may be referred to the mixtures and differences of Religion; as was in Ahabs time, when they halted between Jehovah and Baal, 1 King. 18. or in Samaria, 2 King. 17. 33. See Zeph.1.5. Apoc. 3. 15,16. or else it may relate to that; That being as it were all fired by Gods judgements, he was not one whit humbled nor amended by it; but was still raw in impenitency and obstinacy like a cake that is burnt on one side, and dough on the other.

V. 9. *strangers*] Forrain enemies.

and he knoweth it not] Hath not a right knowledge of it, to make right use of it. He repents not, though God by divers wayes, by words and blows doth invite and drive him to it.

gray hairs] Which are a token of his decayed strength, brought upon him before its time, through the anguish of his manifold afflictions and distractions. And yet by all that he was not reclaimed, but remained still obstinate and incurable. Which is a continual charge of this Prophet against this people, as a people of forlorn hope, and desperate.

here and there] Heb. *sprinkled*. Like drops of water.

V. 10. *The pride of Israel*] Chap.5.5. whereby they did speak proudly against the Lord, were stout against him, and wearied him in the day of their pride; as Mal. 3. 13, 14, 15. So that his word, and his judgements could not break them; but they were even those men, Esay 9.9,10. yet God in his time would take them in their pride, reſist them, mar it, break it, and plentifully reward the proud doer, Esay 28. 1.

testifieth] That there needs no other witnesse to convict him

they do not return to the Lord] By repentance, Esay 9. 13. but turn to their Idols.

their God] Who had so revealed and communicated himselfe to them. This is not to honour them hereby, but to aggravate their ingratitude and treachery.

nor seek him] Chap. 5. 15.

for all this] For all the chastisements aforesaid. See Jer. 3. 10. And then, for all this, his anger will not be turned away, but his hand will be stretched out still.

V. 11. *a silly dove*] The Dove neither harms others, nor fears harm her self; Ephraim is not innocent as the Dove; but silly, without the wit, and the wildome of the Serpent, Mat.10.16. they foolishly fought not to God for help as they should by repentance; but they call and go to Egypt and Assur for help.

without heart] without all judgment; as they that cannot tell whether it is better to cleave onely to God, or to seek the help of man.

they call to Egypt] This shewed their silly heart. See on Chap. 2,5,7. & 5.13. & 8.9. & 12.1. To aid and relieve them, and would not come to me. See 2 King.15.19. & 17.4. Ezek.17.15.

go to Assyria] For the better and clearer understanding of the facied history, take this catalogue of the Kings of Assyria; we read of Pul in the days of Menahem, 2 King.15.19. of Tiglath Pileser, in the dayes of Pekah, and Ahaz, 1 Chron. 5.26. 2 King. 15.29. & 16.7,10. of Shalmaneser in the days of Hoshea, who took him, and Samaria, and put an end to that Kingdome, 2 King. 17.4. & 18.9,10. He is called Shalman, Hos. 10. 14. And he or his next successor seem to be called Esarhaddon, Asnapper, and Sargon, 2 King.19.37. Ezra 4.2,10. Esay 10.1. And we read of Sennacherib, in the days of Ezekiah, 2 King.18.13.

V. 12. *I will spread my net*] Esay 30.1——8. & 31. 1, 2, 3. As the fowler doth spread his net upon the silly Dove, verſ.11. I will curse their endeavours, and make the issue of them to be to their ruine and confusion.

as their congregation hath heard] According to my curses made to the whole congregation of Israel in my Law, by Moses in the wildernesse; and denounced by my Prophets, 2 King. 17. 13. Others thus, As they have heard of the like judgement upon themselves, or others. Like that, Esay 23.5. LXX thus, ὡς τὴν ἀκοὴν τῶν ὑπολειμμάτων.

V. 13. *woe*] Esay 30.1, Lam 5.16. Ezek.16.23.

fled from me] Departed, revolted, estranged themselves, as Ezek.6.9. & 14.5. See Jer.17.13. & Hos.9.12. Zech.7.11,12.

destruction] Heb. *spoil*.

because] Sin the cause of it. See Lev. 26.43.

yet they have spoken lies] They have abused my patience and former deliverances; they have made lying protestations to me of future faithfulnesse and service; they did never return but feignedly and tailly. Or they have spoken lies against me, attributing their deliverance to men or to Idols, and all their afflictions to me,

V. 14. *And they*] Thus God prosecutes their impenitency and hypocrisie.

have not cried unto me] Prayer is a great part of repentance, so it be sincere in the heart. The cry of the heart is that God likes, and loves, and looks for, Psal. 139. 148. Lam. 2. 18. Jonah 3. 8. Thus Moses cryed, when his voice was not heard, Exod. 14. 15. and Hannah, 1 Sam. 1.13.

when they howled] as dogs and brute beasts. Though the smart of their miseries urged them to howling; yet they were dumb towards me, and fraught with grumbling and impatience, murmuring and repining against me. See Joh 35.9,10,11.

they assemble themselves] To make supplications, seeking onely their own commodity and wealth, and not passing for me their God. So they have these earthly blessings, they heed not me, nor my favour or displeasure. But we should first seek Gods Kingdom, and these things afterwards.

they rebel against me] LXX thus, *they were chastised by me*.

V. 15. *Though I have bound*] Or, *chastened*. I, as a Chirurgion, have bound up their wounds and sores. The LXX omit this word.

and strengthened their armes] I have tempered my punishments, and I have given them strength to bear them, and not to be overthrown by them. Or, after I have scourged them, I have re-established them,

yet do they] They abuse my goodnesse; they render unto me evil for good. Take heed of this sin.

mischief against me] By their rebellion and apostasie, Nahum 1.9.11.

V. 16. *They return*] They do but counterfeit Repentance, dally, and delude me in it. God requires soundnesse, and reality therein, Jer. 4.1.

but not to the most high] LXX, *to that which is not*. Vulgar Latine, *that they might be without a yoke*. Which variety seems to arise from their various readings in their copies.

a deceitful bow] Psal.78.57. They have no stayednesse nor uprightnesse towards me; but are like a slack-stringed, or ill fashioned bow; or, a bow which turneth in the Archers hand, or a warping or casting bow.

their Princes] As ver. 7. much more then the people.

for the rage of their tongue] Against God, and man; belching out blasphemies against God, and proudly bearing out themselves in their presumptuous and idolatrous courses; boasting of their own strength, and passing not a whit what they speak against God, and his servants. Or thus, the outragious virulency of their tongue should be the stirrer up of indignation amongst them; and the cause of their Princes falling by the sword. See Psal.73.9. & 12.3, 4. Jam. 3.5, &c.

their derision] This often slaughter of their Princes; and change of State, shall render them as scorn to all; yea, even to their confederates, as the Egyptians now were, in whom they so much trusted.

CHAP. VIII.

Verſ. 1. SEt] God threatens destruction to Israel so: their sins; their Idolatry in the calf of Samaria: their hiring Assur for help, &c. And Judah is shortly threatned.

the trumpet] To give warning of the enemies coming, Chap. 5. 8. A military phrase. The Prophet here, as a Herauld, proclaims war against them.

thy mouth] Heb. *the roof of thy mouth*.

as an eagle] Swiftly to seize on the prey. Though they, as is usual with sinners, do put off the evil day far from them. Namely, the King of Assyria shall speedily come, a swift and powerful enemie, See Deut. 28. 49. Jer. 4.13. & 48.40. & 49.22. Ezek. 17.3. Heb.1.8.

against the house of the Lord] Not meaning here the Temple of Jerusalem, and kingdom of Judah; as many would. For the whole context carrieth it to Israel, which was once the people of God, among whom God had his habitation as in his Temple or palace; and they still pretend to be so.

because they have] The cause of the war. And that twice told.

trespassed] Impiously; and that against their knowledge and conscience.

V. 2. *Israel*] Or they shall cry unto me, *My God*, we know thee, we are Israel.

ſhall] This is no exhortation to them ſo to do; nor accuſation againſt them for their failing therein: But a declaration of their ſimulation and counterfeiting in ſo doing.

cry unto me] Out of ſeaſon, and not be heard. Or out of mere ſenſe of evil, without faith, piety, or converſion, as Job 27.9. Prov. 1.27,28. Iſa 1.15. Mal.3.4.

My God] This is the voice of their cry, this is their vain boaſting and confidence. As is uſual with hypocrites and ſinners.

we know thee] Thou haſt revealed thy ſelfe to us by thy Law and Word, and we make profeſſion of being thy people. See Mat. 7.21,22. Luk.13.26,27.

V. 3. *hath caſt off*] Rejected, deteſted. This is, as it were, an anſwer to that in the former Verſe, that their counterfeit cry was but in vain. The truth was otherways, as it is here ſet down; their ſin did ſtick faſt in them, and the puniſhment ſhould follow: they did caſt off all goodneſſe; and the enemies ſhould ſeize upon them.

the thing that is good] They have ſtrayed from all piety and righteouſneſſe. Or, they are in cauſe that my grace and bleſſing is gone away from them.

V. 4. *They have ſet up Kings*] This relates not ſo much to that of Saul, 1 Sam. 8. as to that of Rehoboam, and his Succeſſors. The people of their own proper motion, and without enquiring after my will, or ſtaying for my command, or permiſſion, have choſen & made Kings of their own heads: firſt, Jeroboam, 1 King. 12. and after him Succeſſors: For though God promiſed ten Tribes to Jeroboam, 1 King.11.31. yet the people had no command by God, or notice from him, to make him King; wherefore they ſinned, ſeparating themſelves from the lawful rule of Davids poſterity; though this happened according to Gods ſecret providence, Hoſ. 13.11.

but not by me] God ſo works by men to ſerve his providence, as leaving yet no pretence or excuſe to them to cover or colour their own wicked actions thereby. Gods intent and providence to prove Jobs patience, yet did nothing juſtifie the outrages and robberies of the Chaldeans and Sabeans againſt him, Job 1. They meant nothing leſſe then to obey and perform Gods will therein. Thus God may truly be ſaid to do and not to do the ſame thing; that is, in divers reſpects nothing falls out in the world, yea, no ſin of man or Satan, which is not ſome way governed by Gods ſpecial providence, and wiſely and hollily ordered by him.

they have made] Doubles the point; the more to ſet it home upon their conſciences.

knew it not] With approbation. As the word *Knowing*, is uſed. Pſal.1.6. Mat.7.23. Luk.13.27. 1 Cor.8.3.

of their ſilver] This is the ſecond capital ſin of apoſtate Iſrael, in rejecting, as the kingdome of David, ſo the Prieſthood of Levi: Both which God had appointed and eſtabliſhed, and were as types of the kingdom and Prieſthood of our Saviour; yet they had made other Kings, and other worſhip. They corrupted and rejected Gods whole worſhip, and the Prieſthood with it.

and their gold] Made to ſerve them; not they to ſerve gods made of it. But ſuch is the bruiſh blindneſſe and madneſſe of idolaters. See Chap.2.8. Judg.17.3. 1 King.12.28.

cut off] This juſtly follows upon it; though they think far otherwiſe, Judg.18.24.

V. 5. *thy calfe*] He goeth on to ſhew, that Iſrael doth ſtill perith through his own default, and that he cannot lay the blame elſwhere.

thy] Called his calf, though at Bethel, and the ſin of Samaria, Amos 8.14.

calf] So called in contempt, Pſ. 106.19,20. Deut.29.17. 1 King. 12.12. See Hoſ.9.10.

Samaria] The hill Samaria was bought of Shemer the owner of it, by Omri, who built a City thereon, and called it after the name of Shemer, and of the hill Samaria, 1 King.16.24. This preſently became the head City of the ten Tribes, Eſay 7.9. 1 King. 16.28,29. where their Kings raigned, and were afterward buried. It is ſometimes taken, to ſignifie the whole kingdome of the ten Tribes, 1 King.13.32. 2 King.17.24,26. This is ſet forth under the name of Aholà, Ezek.23. and ſome miſtake it to be the ſame with Jezreel, mentioned in the ſtory of Naboth, Elias, and Eliſeus, and other extraordinary Prophets dwelt here: And yet Ahab built an Houſe, Altar, and Grove, for Baal here. This City was beſieged by Benhadad in Ahab's time; and at laſt, for her Idolatries, and other ſins, was beſieged, and taken by Shalmaneſer King of Aſſyria, in the days of Hoſea and Ezekiel, and the kingdome deſtroyed, 2 King.17. and forrein Colonies brought in to inhabit there. After the return of Judah from the Babyloniſh Captivity, there dwelt in Samaria a mungrel kind of people. Some Iſraelites, moſt Heathen: and they, were of a mungrel Religion: There were Reham, and Shimſai, and Sanballet, and others, enemies of the Jewes, which ſtill laboured to hinder the rebuilding of the Temple walls, & City of Jeruſalem. The hatred betwixt the Jews and them grew to an extreem height, and ſo ſtill continued: whence is that, Joh.4.9. & 8.48. and our Saviour in his Commiſſion, to his Apoſtles, forbiddeth them to enter into any City of the Samaritanes, till the time of that general Commiſſion, into all the world, Act. 1.8. & 8.5,9, 14, 25.

hath] He uſeth the time paſt, for the time to come, for the greater aſſurance of the truth of his prophecie.

caſt thee off] Off from me, and failed thee in thy greateſt need, and caſt thee off into exile and captivity: Impute not this to chance, or to thine enemy, but to thy Iuolatry. As thy Calfe hath caſt me out, ſo it ſhall caſt thee out. O ye ten Tribes, whoſe chief City is Samaria, your idolatry with your Calves, at Bethel, and Dan, 1 King.12.28,29. will be the chief cauſe of your diſperſion out of your own Country. Or, as (ſome) Thy Calf hath left Samaria: Your Calf hath been carried afar off; namely, into Aſſyria, as the idols of the Nations overcome, were carried away captive in triumph, by the Conquerours. See Chap.10.6. Some read, Caſt off thy calf, O Samaria. The vulgar Latine thus; Thy Calf is caſt off, O Samaria. Targum thus, They have cered after the Calf of Samaria, i.e. committed adultery with it.

againſt them] The idolatrous people,

how long] He expected longs but no length of time would ſerve their turn to turn to God.

to innocency] That is, upright judgement, and godly life. See Ezek.33.11. Jer.13.27.

V. 6. *For from Iſrael*] That is, the Calf which Iſrael did adore, was not taken from the Gentiles; as many times they borrowed from their Idolatries, but was invented by themſelves; no leſſe then that of their fathers, ſet up in the wilderneſſe of Sinai; yea, Idols were in Iſraels own time; they were given to Idolatry, even in Jacobs own family, Gen. 35.2,3,4. And the worſhipping of the Calves, in which the children of Iſrael profeſſed, they worſhipped the true God, is falſe and reproved by God, being but an humane invention, as all other idolatries are,

therefore it is not God] Nor any kind of divine worſhip is to be yielded to it. Thus he derides their brutiſh ſtupidity and madneſs and ſo the Prophets do in many other places.

broken in pieces] Being the work of the goldſmith, and not of God, it ſhall be broken in pieces, the frame and feature of it demoliſhed, in Gods anger, by the executioners of his wrath. And this ſhall prove it to be no God. The LXX render all thus, Mine anger is kindled againſt them. How long will it be ere they can be cleanſed in Iſrael? even the Workman made it, and it is not a God.

V. 7. *They have ſown*] A proverbial kind of ſpeech: as they ſow, ſo they ſhall reap, yea, and worſe too: meaning, they have ſtudied vain things, and ſhall reap nothing thereby, but damage and ruine. Their vain ſuperſtitions, and their vain excules of them, ſhall thus little avail them. See Chap. 10. 13. Prov. 22.8. Jer.12. 13. Job 4.8. & 27.20,21. Mic.6.15.

it hath no ſtalk] Or, *ſtanding corn.*

if ſo be it yield] If their counſels ſhould bring forth any ſeeming commodity, or profit, the enemies ſhall take it away from them, 2 King. 17. 5.

V. 8. *Iſrael is ſwallowed up*] Is ſpoiled by the Aſſyrians, and laid waſte. It may be he hath relation to what is written, 2 King. 15.19,20. See Chap.7.9. 1 Chron 2.5, & 5.26. Ezek.7.15.

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V. 8. *Iſrael is ſwallowed up*] Is ſpoiled by the Aſſyrians, and laid waſte. It may be he hath relation to what is written, 2 King. 15.19,20. See Chap.7.9. 1 Chron 2.5, & 5.26. Ezek.7.15.

they be among the Gentiles] The Nations, whoſe favour they ſeek after, will diſdain and neglect them, as an old broken veſſel, fit for none but unclean uſes, Jer. 22.28. & 48.38. Thus baſe ſhould they be in the eyes of the Gentiles, whom the Jews, and not without warrant, eſteemed ſo baſe in compariſon of themſelves, Mat. 18.17. as Egypt, in Ezek.29.15. Joel 2.17.

as a veſſel] Jer.22.28. & 48.38. & 51.34.

V. 9. *are gone up*] This ſhews their wild and ſavage diſpoſition, *to Aſſyria*] 2 King.15.19. to Pul. See on Chap.7.11.

a wild aſſe alone by himſelf] From under the care and guidance of any herdſman, and ſo running from the parks and fold of Iſrael, to the wild wilderneſſe of the heathen. See Job 39.5,6,7,8. Jer. 2.24. They never ceaſe, but run to and fro to ſeek help; are a ſalvage people, inhumane, and unnatural, that cannot be tamed, that care for no body. Or, the Aſſyrian heeds them no more then a wild aſſe would do.

Ephraim hath hired] Chap.5.13. Eſay 30.6. Ezek. 16.33,34. 2 King.15.19. & 17.3,4.

Lovers] Heb. *loves*. Targum thus, They are given up into the hands of the people whom they loved.

V. 10. *yea though*] This evil ſhall hurt, not help them. LXX thus; When they ſhall be given up among the Nations.

now will I gather] Thoſe Nations on my ſide, againſt Iſrael, I will bring them up in arms to deſtroy Iſrael, Ezek. 16. 37. Or, I will gather the Iſraelites into an heap for deſtruction. Or, the Iſraelites from gadding and gathering forrein aids, though againſt their wills, and will ſubject them to their enemy. Or, to delay a while their utter diſperſion, and ſee if they will return and repent. Or, gather them again into their own land, after their diſperſion among the Nations. So the LXX, ſo variouſly may this general expreſſion be interpreted.

and they ſhall ſorrow a little for the burden] Or, *begin*. They begin to complain of that burden of Tribute; but the leaſt evils which they ſhall endure ſhall be ſo exream, that the burden of the tribute which

which they paid to the King of Aſſyria, wherewith they found themſelves ſo much oppreſſed, ſhall be eſteemed but a very light thing. Or, they begin to hire others, againſt their ſworn loyalty and allegiance to eaſe them of that burden. See 2 King.17.3,4.

a little] Far greater evils do abide and wait for them.

for the burden] Of Tribute.

of the King of Princes] Of the greateſt Monarch then of the world, 2 King.18. & 19. Iſa. 10, 11. See Dan.2.37. Or, of the King and Princes of Iſrael, who impoſed that tax and tribute upon the people, to be paid to the great Monarch of Aſſyria. So the LXX. The ſcope of the verſe may ſeem to be this; Though they reject my aid, and fly to forreign helps, yet will I delay for a time their utter rejection and exitirpation: and they ſhall begin to be burthened by tribute; and they ſhall ſorrow for it a little, becauſe they ſhall ſo become tributaries, before the enemies carry them into captivity. And all this to ſee, yet if ſo they will repent; and it not, far greater evils ſhall betide them: as in iſſue it fell out afterwards.

V. 11. *Becauſe Ephraim hath made many altars*] Becauſe the ten Tribes would not be content with my one altar, but make many, and do commit idolatry without any end or meaſure; I have given them up to do ſo, that they might be heap up their meaſure of ſin.

to ſin, altars ſhall] Though they think otherwiſe, they ſhall be their ſin and ſhame, and ruine. Though they think this multiplication of altars, to be the beſt religion; long cuſtome had ſo confirmed them therein, they could not otherwiſe be perſwaded, their good intentions therein did aſſure them ſo: yet God will ſhew it to be their ſin, by the horrible vengeance he will take for it. They did but increaſe their ſin, by increaſing the number of their altars.

V. 12. *I have written*] Here was the rule of their worſhip, which might cut off all their pretentions, and excuſes in their falſe willworſhips. God himſelf here, in his own perſon, ſpeaks it.

the great things] Namely, the admirable and precious revelation, and doctrine; great, and precious, Pſal. 119.18.

ſtrange thing] As no ways appertaining to them. They have contemned them, as things which no way concerned them. Thus Idolaters count the Word of God as ſtrange, in reſpect of their own inventions.

V. 13. *They ſacrifice*] Formerly againſt their altars: now againſt their ſacrifices.

fleſh for the ſacrifices of mine offerings] Or, *in the ſacrifices of mine offerings*, He chargeth them with impiety in offering fleſh, and dead carkaſes; without faith, and inward piety.

and eat it] In their ſacrifices of thankſgiving, (whereof a certain portion was aſſigned to them that offered, to make their ſacred Feaſts therewith) they never had any regard of devotion towards me, but onely regarded their own bellies: ſo that it is no longer a ſacrifice, but profane fleſh. See Jer.7.21. Or, the fleſh, or part of it, of thoſe ſacrifices, which ſhould have been wholly burnt with fire, they turned the holocauſts into thankſgiving-offerings, that they may eat the fleſh.

accepteth them not] Neither them, nor their ſacrifices, Prov.15. 8, & 21.27.

now will he] Though he forbear a while, yet he will ſoon ſhew that he remembers it.

they will] He neither allows, nor commands it; but ſhews, that they will go: and that it ſhall be in vain. This is forbidden, Deut. 19.16. 2 King.17.4. Some thus, They ſhall be led captives into Aſſyria, where they ſhall be uſed as ſervants, as they had been formerly uſed in Egypt: according to the threatning, Deut.28.68. confer with this verſe, Chap.9.3. Or rather, Egypt may be taken literally; and God will puniſh thus their ſin, in ſeeking unto Egypt. See Eſay 30.2,3. & 31.1. &c. & 31.1. &c.

V. 14. *his Maker*] That is, God, who created them after his image, Gen.1.26. and afterwards made them his people by Covenant of Grace, Pſal.100.3. Eſay 29.23. & 51.13. & 54.5. Ephel.2. 10. And advanced them to that ſtate of grace and honour, above all other people of the world. Such a ſignification hath the word, Chap.2.8. Deut.32.6.1 Sam.12.6.

and buildeth Temples] Inſtead of any one Temple. And theſe to Idols; or if to the true God, yet againſt Gods commandement, who approved but of one, where he had placed the tokens of his preſence. Though they built the Temples in Dan and Bethel, to the memory of God, yet God calls them a forgetting of him. God will be worſhipped onely by the rule of his Law. God then would have onely one Temple, and one Altar.

and Judah] Here briefly is Judah alſo taxed.

fenced cities] To truſt more in them, then in God. See Eſay 22. 8——12. & 27.10. Jer.8.14.

I will ſend] Their truſt ſhall be their ruine, Zeph. 1.16. Jer. 5.17.

fire upon his Cities] Wherein Judah put truſt, for their deliverance and ſafety, 2 King. 18. & 19 Chapters.

the palaces thereof] Or, *her palaces*: The palaces of Iſrael were firſt devoured, before Judahs cities.

CHAP. IX.

THE time of this Sermon is not ſet down. Or rather, he daily, or uſually preached againſt their idolatries, ſuperſtitions, and other groſs ſins which then reigned amongſt the people: and he eſtſoons repeated the ſame threatnings, and denunciations of Gods judgments for them. Afterwards, he gathers what he had preached into certain heads, and ſummarily propounds them in the Chapters of this Book. Here we have their whoriſh idolatry propounded, dearth, and captivity denounced: their ſacrifices, and feaſts rejected: their deſtruction in Egypt. Againſt their Prophets. Of Gods firſt kindneſs; and their ſins then. His denunciations againſt Ephraim: Their ſins, and his puniſhments.

V. 1. *Rejoyce not*] He envies againſt their obſtinate continuance in ſin, and impenitency: and that they ſhould not pleaſe themſelves in their preſent proſperity and impunity for Gods judgments ſhould not fail to purſue them, though he now ſpared; yea, though all nations under heaven proſpered, yet they ſhould ſmart and ſorrow. Our preſent proſperity muſt not make us ſecure in our ſins. Preſume not, that thine idolatry ſhall eſcape unpuniſhed; or that God will cauſe it to proſper; as it happeneth to other profane people: for though all other people ſhould eſcape, yet thou ſhalt be puniſhed. See Ezek.20.31. Amos 3.2.

for joy] Or, *with joy*. Targum thus, *Rejoyce not & houſe of Iſrael: and follow not the manners of the people.* Vulg. Latine thus, *Rejoyce not O Iſrael, exult not as the people.*

for thou haſt gone a whoring] After heathen gods and nations. And that ſpiritual whoredom, which in other nations, is but meer ignorance, in thee is meer apoſtacy and rebellion.

thou haſt loved] Thou haſt proſtituted thy ſelf to looſe idolatry, like to a common whore, that goeth a whoring up and down the threſhing floors. Or he doth mean ſome particular kind of idolatry, which was uſed in the time of harveſt and threſhing; as if they would have acknowledged their increaſe to come by their idols goodneſſe, Hoſ.2.5.

a reward] Jer.44.17. See on Chap.2.12. Deut.23.18. Ephraim, Chap.8.9. hired lovers. Here he loves a reward; There he hired aſſiſtance from Idolaters. Here he loves, and looks for rewards, and worldly bleſſings from their idols, and idol-ſervice, and not from God, Chap.2.5,8. do it not, thou haſt no cauſe for it.

upon every corn-floor] Or, *in*, &c. Loves the reward of a plentiful harveſt, and full barn.

V. 2. *The floor*] Theſe plenteous earthly bleſſings of corn and wine. See Pſal.4.7.

ſhall not feed them] LXX *own them*. Theſe outward things that thou ſeekeſt from Idols, ſhall be taken from thee, ſhall deceive thy hope, and fruſtrate thy expectation. A puniſhment meet for them, worthy of them, ſuch as they deſerved, who minded theſe belly-bleſſings, and looked for them from their idols, Chap.2.9. He will take the wheat and wine away; or his bleſſings upon them.

fail in her] Fail their expectation, and the hope they had therein, LXX, *fail them.*

V. 3. *They ſhall not*] A further judgment of exile and captivity, *in the Lords land*] In a peculiar manner his, above all other lands, Pſal.132.14. As Adam out of Eden; and Cain out of Adams family, ſo they out of the Lords land; that land being a type, and pledg to them of the heavenly Canaan.

return to Egypt] See on Chap.8.13. Deut.28.68.

eat unclean] Ezek.4.13. Being not able, by reaſon of their miſery and ſlavery, to obſerve the diſtinction of meats, which was appointed by the Law; being alſo conſtrained to eat things conſecrated to idols. See Dan.1.8. They ſhall differ nothing from the profane Gentiles.

V. 4. *not offer*] In their exile they ſhall not do it; nay, then by the law they may not do it. Or, now their offerings and ſacrifices ſhall be in vain, not pleaſing to God.

as the bread of mourners] Uſed at funerals. See Eſay 66.2.

ſhall be polluted] It is ſo vile in it ſelf, and in Gods eyes, wanting the inward and ſpiritual part, that it defiles the offerers and being Communicants. In ſum; All their offerings and ſacrifices being profaned by their impieties, are rejected by God: and they themſelves, inſtead of being ſanctified by them, are polluted thereby, as they ſhould be by funeral, and mourning feaſts. Whereof, ſee upon Deut.26.14.

bread for their ſoul] Meat-offerings and oblations for the ſins of their ſoul, See Lev.chap.2. They offer ſacrifices to me, onely to make their feaſts thereof, Hoſ.8.13. Zach.7.6. Let them therefore keep them as a common kind of fleſh, and not offer them to me through hypocriſie, as if they were holy. Their meat-offerings are rejected, as offerings for the dead would be.

ſhall not come] In their baniſhment it could not; in their own land it did not: Or this may be a prohibition, that it ſhould not, themſelves being impure and defiled, muſt needs pollute their own ſacrifices, and why ſhould ſuch come into the houſe of the Lord? God debars ſuch, both ſacrifices and ſacrificers, from his houſe.

V.5. *do in the ſolemn day*] When the Lord ſhal take away all joy

and all occasions of serving him, even the very means of feastings, which ye do at this day, now abusing my feasts; the rejoycing at which should be altogether holy. This depriving your selves of the solemn worship of God, and the publick exercises of piety, puts you into a case so woful, as ye shall not know what to do; being then as a people that have nothing to do with God, nor God with them. This shall be the most grievous point of your captivity, when you shall see your selves cut off from God. Of these solemn Feast-days, see Lev.23. Deut.16.

V. 6. *they are gone*] He represents their flight and exile, as a thing that had happened already, the more to move them; and that no more they go on to fleight the Prophets threatnings.

destruction] Heb. *spoil*: done by their enemies.

shall gather them] And keep them up for the destruction, and no ways succour or save them.

Memphis] Isa.19.13. a City builded on Nilus, next to Ethiopia; so called, from a mountain of that name adjoyning to it, mentioned by Herodotus in his second book. Now most likely Grand Cairo.

bury them] Flying thither for refuge; they shall die there: no way to escape Gods vengeance, but it will pursue them.

the pleasant places] Heb. *the desire*.

for their silver] Or, *their silver shall be desired*.

nettles shall possesse them] Esay 34.13. Prov.24.31. The inhabitants being driven out, or dead, all manner of wild plants shall grow up there; even in their pleasant and choise places, for the laying up of their silver, and treasures: so waste and desolate shall their land be. LXX do otherwise distinguish the words and sentences of this verse.

V. 7. *The dayes*] Though long delaid, by Gods forbearance, to bring them on to repentance; yet now in his appointed time are come.

Israel shall know it] Though now too late experience shall prove it, to their cost: they shall learn it now in another school; not out of Gods mouth, but by his hand. And they shall know that which followeth, viz. that,

the Prophet is a fool] Namely, the false prophets, who feigned themselves to be inspired by God, and flatter the people, feeding them with vain hopes, shall now appear to be fools.

the spiritual man] Heb. *man of the spirit*, Mic.2.11. who boasts of the Spirit, that he speaks and preacheth by the Spirit: for we are not to understand this of the wind, or of the evil spirit.

is mad] Not unjustly accounted so, as Rhoda, Act. 12.15. and Paul, Act.26.24. and that Prophet, 2 King.9.11. and Christ himself, Joh.10.20. Mar.3.21. But justly deemed so; as struck by God, for his own and the peoples sins, with a spiritual frenzie, doting upon his own dreams, and lunatick illuminations.

for the multitude] Their great sins, and the great hatred of God against them thereby procured, was the cause that the false prophets so bewitched them; and the day of Gods visitation was come upon them: the fault of all was in themselves, and they might thank themselves for all; because they had not the love of the truth, God gave them up to a reprobate mind, so to be deluded by such foolish and mad men. Those foolish and mad pretenders of the Spirit were no excuse to them; they did but endure their just punishment, of their own impiety.

great hatred] To wit, of God against you: and of one another amongst your selves.

V. 8. *The watchman of Ephraim*] Was so before the defection by Jeroboam; or his duty is still to be such, to be with, and for God. The faithful Prophets are the Churches Watchmen, Isa. 21. 11. & 62.6. Ezek.3.17.

but the Prophet] But now he is otherwise, rather against God: The false prophets which Ephraim chooseth to himself, are so far from doing their duty as they ought, and from keeping Ephraim from ruine, that they drive and cast him down headlong into it.

a snare] Intangling the people by their false prophecies, in all the ways of errours, and false worships; and consequently of mischief, misery, and destruction. Others say, The false prophets watch the godly in Ephraim, which yet stick close to God, to ensnare them. See 1 King.19.18.

hatred] Himselfe an hatred, and hateful; entangling the people into an hatred against Gods house; and the chief occasion of Gods wrath, and of the reprobation of Gods people, who are as it were his family; and also of the peoples mutual hatred one against another.

in the house of his God] Or, *against*. In the idolatrous temples of Bethel, Dan, and Samaria; called here the house of his God, his idol; or of the true God, according to their vulgar opinions; as Chap.8.1.

V. 9. *They have deeply corrupted themselves*] Heb. *made deep, corrupted*. So deeply rooted and drowned in the bottom and gulfe of their idolatries and iniquities; that there is no hope of curing and saving them. Or wholly corrupted to the bottom; as Isa.31.6.

as in the dayes of Gibeah] Chap.10.9. See their prodigious wickednes, Judg.19. This people is so rooted in their wickednesse, that Gibeah, which was like Sodom, was never more corrupt, Judg. 19.22. Of this City, read Josh.9.3,7. & 10.1,12. See 2 Sam.21. & 23.29. The Hivites dwet in it, afterwards it was allotted to the Tribe of Benjamin, Josh.18.25. and out of that Tribe given to be a City for the Priests, Josh.21.17. Jer.18.1. where was that field called Helkath-hazzurim, 2 Sam.2.16. where the Tabernacle, and Altar was; and Solomon offered, 1 King.3.4. 1 Chron.16.39. & 21.29. 2 Chr.1.3.

therefore] Such vengeance followeth such sins. LXX by another distinction of the words of these two verses, so vary and alter the sense.

V. 10. *I found*] Not any worth in them: but in my free love I vouchsafed thus to esteem of them, Chap.11.1. Ezek.16.

like grapes] When I freely adopted Israel to be my peculiar people, I took great delight in them: even as a traveller doth in grapes, beyond his expectation found in a desart, or a man doth in some rare and early fruit. See Esay 28.4. Mic.7.1. Deut.32.10. but they were quickly stained with idolatry; in which you do yet continue to this time.

as her first time] When the figs first come.

but they went] Thus he doth discover and reproach their prodigious ingratitude. I prevented them with my choice love; but they cast me off, and went.

to Baal-Peor] Thus did their fathers, to commit fornication by idolatry, Num.25.3. And the like their children do: they may see themselves in the glasse of their progenitors; as if such dealing and idolatry, by succession, became hereditary to them.

separated themselves] From God to go after idols, Chap.4.14. Ezek.14.7.

unto that shame] That shameful idol, to their shame; yet they did it without shame, impudently: idols are so called by way of abomination, Jer.3.24. & 11.13. and especially Baal-Peor, whose shape and worship was most obscene. See on Chap.8.5.

abominations were according] Like unto the idol. Their abominable idols, and themselves like their idols abominable to me, 1 Pet.4.3.

as they loved] According as their minds and lusts carryed them; sometime to one idol, sometime to another, Chap.13.2. Some thus; The more I had loved them, so much the more for their idolatry I hated them; as I hated the idols which they loved. LXX corruptly thus; They that formerly were abominable, (namely, the Gentiles) were made beloved (namely, by their calling to Christ.) Others thus, Ye beloved are made as abominable: all of them marring the true sense.

V. 11. *Ephraim*] The ten Tribes; and chiefly Ephraim who was chief and head of them.

their glory] Of what kind soever; but chiefly their numerous multitudes of people wherein they gloried; prophecied and promised by Jacob to that Tribe, Gen.48.4,19. and agreeing to the notation of their name, Gen.41.52.

flee away] See Esay 16.2. Job 20.8.

from the birth] By the sudden death of their children, so soon as they shall be born; or so soon as they shall be formed in the womb; or when they shall be conceived; or before by the barrenesse of the mothers, Chap.5.14. Thus, by degrees, the signes of Gods wrath, and revenge, should appear, till it came up to their utmost extirpation. The like degrees of revenge were set forth in the names of Gomers children, Chap.1.

V. 12. *Though they bring*] Though God spare some in the birth, yet it shall little avail them.

bereave them] By a violent death, or otherwise, Job 27.14. See Jer.18.21.

a man] Thus God threatens an utter overthrow to the Kingdom of Israel; which at the end of this prophecie came upon them.

woe] all manner of calamities, to children, parents, and all.

when] In whom onely, as the sole fountain of them, all true Blessings and felicity is to be found. See Ezek.23.18. Jer.6.8. LXX and Theodotian thus, *My flesh is of them*: through a mis-reading. And so they understand the words of Christs Incarnation.

V. 13. *Ephraim*] He prosecutes and confirms the former sentence and judgement.

as I saw Tyrus] Puts them this example.

is planted] Doth presently flourish, as Tyrus, or a tree planted in Tyrus with extraordinary art and care. Ephraim is drunken with prosperity, fears not Gods judgements, and the Prophets threatnings. This is the custome of sinners.

but Ephraim] Though Ephraim was pleasantly planted, and well fortified, as that fair and magnificent City Tyrus, Ezek.26. & 27. & 28. yet his children shall be brought under the Assyrians; who will kill them, or carry them forth to battel. This present prosperity, and their abuse of his patience, shall not hinder Gods judgements formerly threatned, Psal.37.35,36. See Jer.12.2,4. of Tyrus, see on Zech.9.2.

V. 14. *Give*] It may seem, the Prophet would willingly pray for them; for some mitigation.

what] He is ashamed to pray for such a people; and doubtful what thing he might be fit to pray for them.

miscarrying womb] Heb. *that casteth the fruit*. The Prophet seeing the

the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come upon their children, after they are grown to ripe years, See Luk. 23.29. even this, rather then to have their children brought out to slaughter, to the murderer before their eyes; or the woman with child to be ripped up by the enemy: a miserable case, when that which is in it self a curse, is to be prayed for as a blessing.

V. 15. *All*] He shews the cause, and points to the well head of all their woful misery. They had no cause to accuse Gods severity, and extenuate their sins. And here he speaks comparatively, noting out the chief of all their sins.

is in Gilgal] See on Chap.9.15. & on Chap.12.11. That is now the shewes as it were and brothel-house of their spiritual whoredom and idolatry; one principal place for it: not but that in other places and almost every where they multiplyed and exercised their idolatries also, Chap.4.13. & 8.11.

there I hated them] Even there, where they thought they shewed their love to me, and highly pleased me by their sacrifices and worships, and procured my love to them thereby. Thus contrary is Gods judgment to the judgment of idolaters, how beit they will never be perswaded otherwise, Exod.20. ver.5.

I will drive them] They shall be no more of my houshold and family. I will expel them thence, expunge their names out of that catalogue, and no more, as a master and father of a family, take care of them, they will needs pretend themselves to be of my family, but I will put away that visor from them, Mat.13.12.

love them no more] As they think yet I do, by my patience towards them, and prosperity afforded them.

all their Princes] One root and rise of all their defection and apostacy: they which should have kept them from it, were revolters themselves, and executioners to them, and ring-leaders in it. The people are not here exempted, or excused.

V. 16. *Ephraim*] The Judgment is often repeated; because nothing can be too much, or enough, to awaken such sinners, Esay 48.4. nothing would serve this desperate and forlorn people, but utter extirpation, and diffipation of them and their seed.

is smitten] As by fire or thunder from God; whereby all power of recovering themselves shall be taken from them.

their root] Ver.13. and so no hope of recovery. Not like that, Dan.4.15,26. if they do prosper in off-spring, I will curse them, and root them out. See Job 31.8,12. Zeph.3.4. Amos 1. ver.2.

yea, though] See on ver.12.

the beloved] Heb. *the desires*.

V. 17. *My God*] Not yours any more; as you falsly boast. Thus he opposeth his fingle self, having God on his side, against all the whole body of them. So Esay 7.13.

will cast them away] For all their boasting themselves to be the seed of Abraham, and Gods people, yet he will not any longer retain them in any degree of favour, as formerly he had done upon some hopes of their recovery; but totally reject them: and not reckon, or accompt them among his Church or people.

hearken unto him] To obey him; but hardned themselves in their rebellious obstinacy, and contumacy against him.

wanderers] He would no longer suffer them to be in his land of promise, his rest, Psal.95.11. and the rest of his people and under his wings: But as a visible sign to all people of his abdication, and rejection of them, they should be captives, exiles, wanderers without rest, among the Heathen Nations; and be as the Heathen themselves.

CHAP. X.

THE Heads of this Chapter are, Israels Idolatry; no King: False Covenant: Against the Calves of Beth-aven. Captives into Assyria. Their King and Calves shall be cut off. Their sinning; and Gods chastising. His good purpose, and their contrary doings. His Judgements therefore denounced by Shalman, for their Idolatry at Bethel.

V. 1. *an empty vine*] Or, *a vine emptying the fruit which it giveth*. Whereof though the grapes were gathered (for Pul King of Assyria pil'd them, 2 Kin.15.20.) yet ever as it gathered new strength, it increased new wickednesse, so that the correction which should have brought them to obedience, did but utter their stubbornnesse. Empty of good fruits; yea full of sowre grapes. Esay 5.2.

fruit unto himself] Not to others; but consumes it on its own lusts, and Idolatries. Or, his fruit is like to himself. *Targum* thus; The fruit of their works was the cause why they were carried away captives.

he hath encreased the altars] Chap.8.11. & 12.11.

to the goodnesse of his land] As they were rich, and had abundance by the fertility of the land; so they became more Idolatrous, Deut.32.15. so abusing Gods blessings as by the means of them to corrupt Gods pure worship the more, Chap.2.8.

images] Heb. *statues or standing Images*.

V. 2. *Their heart is divided*] Or, *he hath divided their heart*: Divided from God, who having taken away his Spirit of peace and concord from them, hath given them over to seditions, factions, and frequent murthers of their princes, which will cause the utter ruine of the Kingdom. See 2 King.15.10,14,25,30. Some thus, That Israel divided his heart between God and Baal; as 1 King. 18.21. Contrary to that, Deut.10.12.

found faulty] Convinced of their faultinesse, by Gods dealing against them; as it follows after.

he] Chap.9.17.

break down] Heb. *behead*.

their altars] That so they may see the vanity of their trusting in them; and Gods detestation of such Idolatrous ways of worship.

V. 3. *For now they shall say, we have nothing*] Within a very short time God shall take away their King, and then they shall feel the fruit of their sins, and how they trusted in him in vain, 2 Kin. 17.6,7. They should be forced then to this confession of Gods hand of judgement upon them; though not in way of true repentance, they still continuing obstinate in their former courses of sinning; yet their consciences should be convicted by evidence of the thing it self. This taking away of a King, is a remarkable evidence of Gods wrath, and convincing the same, even to a people obdurate in sin, that would fain deny Gods hand to be in it, Lam.4.20.

because] This extracted from them. As the like from Pharaoh, Exod.9.27 & 10.16. and Saul, 1 Sam.24.17. & Chap 26.21. The want of Gods fear & worship, is the cause of all sin, of all plagues.

what then] If we had one, he could not now help us, free, or defend us. What should we have of him? Some take it, as if they questioned any use of a King at all; they rather would rule, and have the legislative power in themselves to over-rule the King; if any were, to dispose, and depose him.

V. 4. *They have spoken words*] Boldly enough, and largely enough, and yet but words onely.

swearing falsly] To God, in promising him conversion and fervice. Or to their King, obliging themselves to be faithful to him. Or to the King of Assyria being under him; but swearing falsly, and conspiring with the King of Egypt, 2 King.17.3,4. They are perjured persons; new conspiracies break forth amongst them continually.

in making a covenant] Renewing it with God; or making it for aid with Forreiners. But with false hearts they did it; and became perjured Covenant-breakers. They used false execrations in making the Covenant. Vulgar Latine alters the words, and mars the sense.

as hemlock] Thus their integrity and fidelity which they pretended, was nothing but bitternesse and grief. Others, for this Gods judgements shall multiply like hemlock, or other poysonous herbs, which grow in abundance in the fields. See Amos 6.12.

V. 5. *of Samaria*] See on Chap.8.6.

shall fear] They fear when their Idols are in any dangers. And *shall fear*] They fear when their Idols are in any dangers. And the more, because they counted them the strangers of their Kingdome, and put great confidence in them. But their faith in them shall be turned to fear. Whence they expected safety, they shall reap fear and terrour.

because of the calves] Heb. *the cowes*, or, *cow-calves*. So called in contempt; seeing their Idols taken and carried away by the enemies.

of Beth-aven] See on Chap.4.15. There was a Beth-aven different and distant from Bethel, Joth.7.2.

the people thereof] To wit, of the calf, meaning that they were no more worthy to be called Gods people, but the people of the calf, their Idol. See Num.21.29. Others understand the Inhabitants of Samaria.

shall mourn over it] Over the Calf at Bethel.

the Priests thereof] Heb. *chemarims*. Who were certain Idolatrous priests, which did wear black apparel in their sacrifices, and cryed with a loud voice: which superstition Elijah derided, 1 Kin. 18.27. read 2 King.23.5. Zeph.1.4.

that rejoyced on it] Thus Idolaters dote on their Idols.

for the glory] The cause of their mourning. It shall be no more reverenced, or worshipped as a god.

V. 6. *It shall be also carried*] Namely, the calf. According to the custome of carrying away the Idols of those Nations which were conquered. See Esay 46.1,2. The Idol cannot help it selfe; much lesse its foolish worshippers. This shews the grosse madnesse of Idolaters in their Idol-worship, who yet in their extremities run to them for help. Others will understand it of the Inhabitants of Samaria.

King Jareb] To the King Protector, namely, the king of Assyria, whom the Israelites had chosen for their Protector and defender, Chap.5.13. See *Annot.* on Chap.7.11.

ashamed of his counsel] Namely, of that which he hath undertaken of his own mind, beyond, and against the will of God, Psal.106. 43. Hos.11.6. or, of conspiring with the king of Egypt against the king of Assyria, 2 King.17.4. or of that counsel, 1 King.2.27.

V. 7. *her King*] Next to their Idols, their trust was in their kings. But their kings, Zachariah, Shallum, Pekahiah, Pekah, were cut off by violent deaths, soon, and suddenly, as the foam and froth of the waters, as it here threatned: and Hoseah their last King imprisoned; and in him their kingdome ended. LXX thus, *Samaria hath cast off her King.*

as the ſome] This are Kings, Pſal.62.9. Jam.4.14.

the water] Heb. *the face of the water.*

V. 8. *The high places*] The Prophet continues on in his threatnings, becauſe they continue on in their ſins. They had necks of Iron, Eſay 48.4. nothing was enough to bow and bend them: all too little to make them relent and repent. The very places of their Idol-worſhip ſhall be deſtroyed.

of Aven] Which is the ſame as Beth-aven, ver.5. This he ſpeaketh in contempt of Bethel, read Chap.4.15.

the ſin of Iſrael] The object and inſtrument of Idolatry, Deut.9. 21. what they counted the pious worſhip of Iſrael, God accounts the facrilegious ſin of Iſrael.

the thorn] Chap.9.6. See Gen.3.18. Job 31.40. And ſo it came to paſſe upon Judahs Temple alſo, and Altar, at laſt, for their Idolatry.

they ſhall ſay] as Job 3.20,21,22. See Eſay 2.19. Luk.23.30. Apoc.6.16. & 9.6.

Cover us] Words of ſuch perſons as deſire death, for fear of evils that are far greater then death; and of ſuch as are in extreme deſpair.

V. 9. *ſinned from*] Now new ſinners, but of ancient ſtanding.

the dayes of Gibeah) Chap.9.9. Judg.19.14,22. ſuch deep ſinners; like thoſe of Sodome and Gomorrah; which were ſo ſeverely punished. And the like ſins do continue and increaſe in thee, wich like impudency & impunity: thou doſt juſtifie themſelves Ezek.16.51.

there they ſtood] Though they ſtood a while in doubt, and were at a ſtand & ſtammer, yet they ſtood it out at laſt. And for all that, ſtood obſtinate & obdurate in the like infamous ſins; Though their fathers were no better then they of Gibeah, againſt whom they warred, becauſe of their infamous wickedneſſe, yet the Lord, at laſt, delivered them out of thoſe bloody battles; they were not utterly overthrown, as they deſerved.

againſt the children of iniquity] The Gibeonites, Judg.20.

did not overtake them] The like ſevere puniſhment did not yet overtake them: nor did that take hold of them, that the remembrance of it, might deter them from the obſtinate perſevering in their ſins. Yet he implies, the like judgment ſhall overtake them; or a more ſharp, ſhort, and ſudden battle, to deſtroy them in a moment, if they make not better uſe of that example, and take better heed by it; yea, their anceſtors ſins ſhall not then be forgotten, when God ſhall come to reckon with them, upon the like ſcore, as Exod.32.34. *Targum* thus; *Thither came againſt them warriours to ſlay, their fathers with the childrem came up thither.*

V. 10. *It is in my deſire*] Vehement deſire: Like that, Luk.22.15. Vulgar Latine thus; *according to my deſire I will chaſtiſe them*: *Targum* thus, *By my word, or by my ſelf, I will bring chaſtiſement upon them.*

and the people ſhall be] And I will ſatiſfie that deſire; I will avenge me of them, Eſay 1.24. compare Chap.11.8,9. & Lam.4.33. yet here, ſaith God, becauſe they are ſo deſperately evil, I will ſatisfie my wrath with their juſt puniſhment.

gathered againſt them] Chap.8.10. The manner how he will chaſtiſe them; namely, not ſo much by domeſtick wars, as by a forreign people. God hath all Nations at his command, to arm them at his pleaſure; againſt his ſinful people; he can hiſſe for the Flye of Egypt, for the Bee of Aſſhur.

when they ſhall binde themſelves in their two furrowes] The text is עיניהם their eyes. The Keri of the Maſſorites will have it read עבותיהם their *furrowes*. When I ſhall bind them in their *two furrowes*, like oxen tied to the yoke, each of which treads in his furrow. The *Targum* thus, I will gather the people againſt them, and they ſhall rule over them, as the bond of a yoke upon their two eyes; that is, as the oxe is ſo bound with the yoke there, or thereabout; ſo ſtrictly ſhould they be bound with the yoke of the people domineering over them. Or, When I ſhall bind them, or chaſtiſe them, for their two tranſgreſſions; reading עבותיהם ſo the LXX, and vulgar Latine read it. And underſtand then their two golden Calves: or as that, Jer.2.13. Some thus, in their two habitations. And with them, this ſeems to have relation to the two Invaſions of the Kings of Aſſyria, 2 King.15.29. and 17.3. And becauſe the Aſſyrians had been as the lovers of the children of Iſrael, Chap.8.9,10. the Prophet uſeth a word which ſignifieth an appointment of ſome unchaſt meeting. Or thus; Notwithſtanding all their Preparations for defence, nothing can hinder the execution of my decree. But even then when they have gathered all their ſtrength together, I will gather people enough againſt them, to deſtroy them. So variouſly are theſe words rendred and interpreted.

V. 11. *Ephraim*] Conciſe, and obſcure is this verſe; and ſo ſubject to divers interpretations. The ſcope ſeems to be this; to ſet forth the diſpoſitions of the people, and Gods dealing with them thereupon.

is as an heifer) Chap.4.16. Jer.31.18.

that is taught] Inſtructed in her duty, and my ſervice, and that from the beginning.

and loveth to tread out the corn] Wherein is pleaſure; as in plowing is labour and pain; even ſo my people would enjoy my bleſſings, but would not be ſubject to the yoke of mine obedience and diſcipline; they love to ſerve me ſo, as may ſuit beſt with their eaſe, profit, and pleaſure; they are accuſtomed to that, but love not the yoke and lab ur of the plow; will not be taught and brought into that ſtrict obedience, to that through and true ſubjection to my ſervice. LXX thus, *Ephraim is an heifer taught to love contention.*

but I paſſed over upon her fair neck] Heb. *the beauty of her neck.* I made her fair and fat; in good caſe to bear any yoke; but the abuſed my bleſſings, grew ſtiff-necked, would not plow; caſt off the yoke. But I will tame her, and bring her into ſubjection; bring her neck to bear my yoke, I will ſend mine afflictions upon her, to bring her neck to the yoke.

I will make Ephraim to ride] Not reſt in his own land, but be driven into exile, and toſſed, and tumbled to and fro; as Job 30. 22. Some refer this to Ephraims reigning; but this ſuits not with the ſenſe of the context. Rather thus, I will uſe Ephraim for riding; people ſhall ride on him: I will handle Ephraim more hardly, the whole Nation ſhall be carried captive into Aſſyria.

Judah ſhall plow] Neither will I ſpare Judah; but Judah ſhall have his judgement too; but leſſe then then of Ephraim. He ſhall plow and harrow, that is, ſuffer miſery by the Babyloniſh captivity: and this will be more tolerable then that of the ten Tribes; as it is leſſe trouble to the beaſts that plougheth and harroweth, then to the horſe that is ridden, ſpecially by a rigid rider.

V. 12. *Sow to your ſelves*] He continueth the allegory of huſbandry. And thereby exhorts them to Repentance; Or ſhews how he hath been doing ſo: and yet they continued impenitent; as it is in the verſe following. He is not wanting thus to inſtruct them, and to exhort them thus; endeavour your ſelves to do good works.

in righteouſneſſe] He calls them to the duties of the ſecond Table, which will looneſt evidence their repentance, if true; or their hypocriſie, if falſe.

reap] By Gods bleſſings that ſhall not be wanting, but is ready for them, upon their ſowing: If they reap it not, the fault is not in him, but in their default of ſowing; and ſo the way of their remedy lies open before them: and yet mercy, not merit, ſhall be their reward.

break up] Jer.4.3. break up, and ſoften your hard hearts, pluck up the ſinful weeds and luſts of them; uſe double labour therein, as in a waſte ground: to fit it for ſeed, Mat.13.7,22. Jam.1.21.

for it is time] High time now, without any further delaying it, and the time not yet utterly paſt; yet hope remains, God is ſtill ready for his part; the door is not ſhut, Eſay 55.6. See Pſal.27.8. and 32.6. 2 Cor.6.2.

to ſeek the Lord] Pſal.27.8. & 14.2. Eſay 31.1. & 65.10. Rom. 3.11. 2 Chr.19.3. & 30.19. & 31.21. Pſal.22.26.

till he come] As he will, upon your ſeeking him: and yet you muſt not limit him, but wait his own time till he come.

and rain righteouſneſſe] His grace ſhall be like a ſhower of ſeaſonable rain, plentifully to fructifie, and bring on your harveſt, and fruits of righteouſneſſe. Your labour of ploughing, and ſowing ſhall not be in vain. His grace and bleſſing ſhall be upon you, according to the truth of his promiſes. Others underſtand this to be ſpoken of Chriſt, who brought the true righteouſneſſe into the world, Dan.9.24. to receive which, the preparation of the heart is neceſſarily required.

V. 13. *ye have ploughed wickedneſſe*] Job 4.8. Prov.22.8. Gal.6: 7. ye have done contrary. By art and endeavour, you have ſtirred up and practiſed your natural malice, to cauſe it to produce many evil acts.

reaped iniquity] Namely, the juſt puniſhment thereof. Or thus, your ploughing and harveſt were both alike, both ſinful; your work and wages well agree. Or thus; your reaping anſwers well to your ploughing, your continuing correſponds to your beginnings both alike ſinful.

ye have eaten] Ye have in effect tryed what vanity was in your hopes, grounded upon your wickedneſſes; a fruit well worthy of your perfidiouſneſſe.

becauſe] The chief cauſe, and head-ſpring of their miſ-doings; the relying upon their own wiſdom and ſtrength; and not ſubmitting to Gods wiſdom, and reſting upon his power; and thereupon ſlighting the prophets admonitions, and Gods threatnings.

V. 14. *Therefore*] Upon the conviction, the ſentence follows.

a tumult] at home, and from abroad.

ſhall riſe] Suddenly and ſpeedily.

among thy people] Among them all univerſally; the word is plural: no tribe free; all full of fearful tumults.

fortreſſes] All thy ſtrongeſt holds, and fortifications, they ſhall be vain helps; Gods wrath will lay all level before it; no refuge ſhall be left for thee.

as Shalman ſpoiled Beth-Arbel] 2 King.18.34. and 19.13. This hiſtory is mentioned no where elſe. Some hold this to be the ſame as *Shalmaneſer*, 2 King.17.3. and Beth-Arbel the name of ſome city taken and deſtroyed by him. 1 Mac.9.2. there is mention made of Arbel;

Arbel; which may be the ſame with this. And then this was an example of a fearful judgement and vengeance freſh even before their eyes, and famouſly known to them. The Vulgar Latine tranſlate thus; thy fortreſſes ſhall be ſpoiled, as *Shalman* was ſpoiled by his houſe, who judged *Baal* in the day of battel. And ſo do the LXX, and *Theodoret*. And in this tranſlation there ſeems relation to be had to that hiſtory, Judg.7 and 8 Chapters, where *Gideon*, who judged *Baal*, and therefore was called *Jerubbaal* (a word without pricks or vowels, little differing from Arbel) ſpoiled Zalmunna in the day of battel.

the mother] A proverbial kind of ſpeech, to deſcribe a total deſtruction, Chap.13.16. Gen.32.11.

V. 15. *So ſhall Bethel*] He ſaith not the Aſſyrian ſhall do it, or God ſhall do it: but Bethel ſhall do it. By this expreſſion the more powerfully to ſhew, that that woful evil and the cauſe of it was in themſelves: your ſelves are the deſtroyers of your ſelves, think not ſo to put it off to any others. As if he ſhould ſay; Your idolatry which you run headlong into, the chief mother whereof is Bethel, ſhall be the cauſe of all this: God is juſt herein. Bethel was formerly called Luz, differing from that Luz, Joſh.16.2. Judg. 1.26, this was weſt of Ai and Beth-aven in the ſouth part of Jury on a mount, Joſh.7.2. & 18.12,13. Hard by it *Abraham* pitched his tent, Gen.12.8. and here *Jacob* ſaw the viſion of the ladder, Gen. 28. It had a King when *Joſhua* conquered it, Joſh.12.16. and then allotted to the tribe of Benjamin, Joſh.18.22. Here *Samuel* kept his Aſſizes, when he rid his circuit yearly, 1 Sam.7.16. And here *Jeroboam* put one of his golden Calves, and built an altar, high place, and grove, 1 King.12. and 13. Chapters: yet *Abijah* took Bethel from *Jeroboam*, 2 Chron.13.19. but it ſeems it was ſoon after loſt; and became the King of Iſraels chappel and court, Amos 7.13. had a School, and Colledg of Prophets, 2 King.2. Hither came the Prieſt ſent by the Aſſyrian, 2 King.17. *Joſiah* polluted and deſtroyed all the monuments of idolatry there, 2 King.23. 4,15,16.

your great wickedneſſe] Heb. *the evil of your evil.*

in a morning] As ſoon as it is morning, as ſoon as the day prefixed for Gods judgements to light upon him ſhall appear: or ſuddenly, in a moment of time.

ſhall the King of Iſrael] *Hoſea*, 2 King.17.4.

be utterly cut off] Both King and kingdom too ſhall be clean rooted out; notwithſtanding all their ſtrengths, all their proud confidence to the contrary. Vulgar thus; as the morning paſſeth away, ſo the King of Iſrael paſſeth away.

CHAP. XI.

Verſ. 1. *When Iſrael*] In this Chapter God tells his love to Iſrael, when he was a childe. Iſrael ſins then: and now. His judgements therefore threatned by Aſſhur. His fierce anger againſt them. Which yet he will aſſwage. His promiſe of their coming in to Chriſt.

Iſrael was a childe] Or, becauſe Iſrael was a childe; or becauſe he is a childe of Iſrael. In Iſraels firſt riſe in Egypt, where he was as a carkaſſe in a grave, as an Embrio in the womb; whereupon his bringing forth thence is called the day of his nativity, Chap.2.15. In his firſt beginning, when firſt he began to be a Nation there, ſee Jer.2.2. Ezek.16.22. Alſo it is true of Chriſt, who when he was a childe fled thither from *Herod*, and came thence to Judea, where by his death he delivered his people from the bondage of ſin, figured by that Egyptian bondage. This Expoſition the Evangeliſt maketh, Mat.2.15. See *Annotations* on Chap.6.2.

I loved him] Freely of my ſelf without any worth or merit in him. The more monſtrous now is their ingratitude. See Rom.9.11, 12,13. Mal.1.verſ.2,3. Or, underſtanding it of Chriſt, it ſuits with that, Mal.3.17. & 12.18. & 17.5. 2 Pet.1.17.

and called] The ſign and fruit of his love, Exod.4.22,23. Deut. 4.20.34. This is literally true in Iſrael, his adopted ſon, Jer. 31. 20. Myſtically, in Chriſt, his natural Son: true in the body of the Church; and true in the Head of the Church. That call, and deliverance out of Egypt, was but a *prædium*, pledge, a type of the true ſpiritual and perfect deliverance and redemption by Chriſts coming out of Egypt. St. *Matthew* therefore, Chap.2.15. doth more then allude to this place, when he ſpeaketh of the fulfilling of that which is here ſpoken.

my Son out of Egypt] Wonderful love, 1 John 3.2. See Exod. 4.22,23. and alſo Mat.2.15. Chriſt was in Egypt for a time to decline the cruelty of *Herod*. LXX thus; his ſons. So making the meaning to be, that God therefore brought the Iſraelites, the poſterity of Jacob, out of Egypt, becauſe he loved Iſrael or Jacob, when he was a childe; yea before he was born, as it is, Rom.9.11, 13. which ſeems the proper meaning of the Prophet: yet therein a type and figure of Chriſt were they; Egypt a type of Hell; the Iſraelites a type of the faithful people, and of Chriſt their head, their redeemer and deliverer.

V. 2. *As*] This belongs onely to Iſrael; no wayes to Chriſt. All things that were ſpoken of the High Prieſt, of *David*, and others that were types of Chriſt, yet agree not to Chriſt: they were types but in ſomething.

they] The Prophets all, and often.

called them] Not as that call was, as in the former verſe: but by their exhortations, and ſermons, calling them ſo to repentance and to my true ſervice, which was the chief end for which they were called out of Egypt, Exod. 4.23. but they turned their backs to them, Jer.2.27.

ſo] Openly, and as of purpoſe, contemptuouſly, they went a clean contrary way.

from them] From the Prophets of God; they would have nothing to do with them; nor their word and doctrine. Where the Word is not the favour of life unto life, it will be the ſavour of death unto death. LXX thus; From my face.

they ſacrificed unto Baalim] Their leſſer gods, their patrons. For no doubt they acknowledged one onely ſupream Deity. This a further degree of ſin then the former. Of *Baalim* ſee Chap.2.13. 16,17. Judg.2.11. and often in that book, and in the ſecond book of Chronicles, and in Jeremie.

and burnt incenſe] God will not have incenſe burnt, nor ſuch things done to images; as Papiſts do.

V. 3. *I taught*] God ſhews here his further love to them, and the continuation of it,

to goe] As a nurſe doth the Infant. See Exod. 19.4. Numb. 11. ver. 12. Deut.8.4. & 32.10,11,12. as Eſay 5.2,4.

taking them by their armes] As nurſes uſe; yet ſome underſtand this of *Ephraims* embracing *Baalim*, and images, verſ.2. as an harlot doth her lovers.

knew not] Or, acknowledged not. The more ſtupid and monſtrous ingratitude.

that I healed them] Saved them from thoſe plagues of Egypt, and in all thoſe dangers in the wilderneſſe, Deut.8.2,3,4,5. Exod. 15.26. & 23.25.

V. 4. *I drew them*] God continues on in the ſame point. I uſed them not with rigour, but gently. A phraſe taken from cattle, bred up to carry or draw, which by a good maſter are uſed gently, and brought to their labour without violence.

with cords of a man] Humanely, courteouſly. I did not drag, or drive them as ſlaves; but allure and draw them on as ſons.

take off] Heb. *lift up.* Eaſe them every way.

the yoke on their jaws] By which muſt be underſtood the muzzel, for otherwiſe a yoke doth not uſe to be laid upon the jaw: or jaws taken by Synecdoche for the whole head and neck.

I laid meat unto them] Which they could not take till the muzzel was removed. Or, I laid it before them that they might feed with eaſe and quietneſſe; continuing ſtill my kind uſage of them. The Vulgar Latine thus; *Declinavi eum ut veſceretur.* LXX ſo render the words, as amounts to this meaning; I will chaſtiſe them as a father, when he raps or ſtrikes his ſon, and by my looks I will prevail againſt them, *i.e.* by a blench only, and caſt of mine eye, I will overthrow them.

He ſhall not return] Or, he ſhould not have returned. The body of this nation ſhall not go for ſafety into Egypt, which is a friends countrey; but they ſhall go into captivity to Aſſyria, an enemies countrey; and herein will I enforce them to obey my command, Deut. 17. 16. and 3.3. 6. Thus is Gods judgement upon them, for their ungrateful requital of Gods good dealing with them.

Egypt] Which they hoped to be their ſhelter and Sanctuary, and were their confederate, 2 Kin.17. upon which hope they ſlighted the more the Prophets threatnings and thunderings.

but the Aſſyrian] That hope ſhall faile them: they ſhall be ſubdued by the Aſſyrian, and captives to him; engaged there, as wilde beaſts in a grate; bound up there as mad men are bound with chains; ſo they in Aſſyria, where Egypt cannot help them.

ſhall be his King] Or, the Aſſyrian, have been his King: Some thus; He ſhould neither have truſted in the Aſſyrian, though he were tributary to him ſince the dayes of *Menahem*, 2 King. 15. 19. But he ſhould have truſted in me. See *Annotations* on Chap. 7.11.

becauſe] The cauſe of this judgement. See Deut.28.68.

to return] Not into Egypt; but unto God; to repent and truſt in him, and his aid; though they were ſo many wayes invited thereunto.

V. 6. *And*] He proſecutes the judgement, to withſtand their ſlighting of it, and to cut off their vain hopes of eſcaping.

ſhall abide] Shall fall furiouſly; rage and reign, and remain, and devour. Vulgar, began.

on his cities] Wherein he truſted.

his branches] Or bars, the bars of his cities: or the towns and villages, which are as branches and boughs of his cities, all his forces and defences, as well thoſe which conſiſt in ſtrong towns, as thoſe which conſiſt in the valour of men. LXX for his branches have in his hands.

becauſe of their own counſels] And carnal wiſdome; oppoſed to Gods wiſdome, and his decrees and judgements. See Chap.10.6. Their actions and enterprizes which they have undertaken, by their own advice, Pſal.106.43. Hoſ.10.6. Theſe their counſels ſhall not help them, but help to ruine them.

V. 7. *my people are bent*] Set upon it; not hang in ſuſpenſe, or doubtful

doubtful therein, which way to take; but resolved, and obstinate.

to backsliding] Inconstancy, as a starting bow; to Apostacie.

from me] To other gods, and idolatrous worship. They desire and expect that I should turn in favour to them, and relieve them, whereas they should turn to me by repentance, which they will not do, though the sword abide on them, and consume them.

though they called them] Though the Prophets called them, and sought to recall them, to bring them back to God; and do so still. Some thus translate; they called on the most High, *i.e.* prayed to him, but prayed onely hypocritically.

none at all] Heb. together they exalted not; but all with one consent, conspire herein. An epidemical and ecumenical disease.

exalt him] Lift up their hearts and minds to him, to glorifie him, by their conversion to him; to extol his justice, and mercy, and truth, by their trusting in him; & their cheerfulnesse in serving and obeying of him. Others thus, none would exalt, or lift up a foot to make any progresse towards the most high; but stood still in obstinacy, without any motion or signe, or beginning of repentance at all. Some thus; that because of their obstinate backsliding, God will not at all exalt them. LXX make the meaning to be, that the people of God should go into captivity out of their land, and God would be angry against them, and their most precious things, even the Temple it selfe, that it should be destroyed.

V. 8. *How*] Here God takes upon him the person and passions of a man, complying with our weak capacites. Not that there is any doubting at all, or changing at all in him: he shews hereby what this people deserved; and how he proceedeth not to execution rashly, or overhastily: and how in the midst of wrath he remembereth mercy, and mitigates the heat and height, and fierceneslle of his anger. Though thou deservest to be irrevocably destroyed, as those wicked Cities were, Gen. 19. 24. Amos 4. 11. and thou art near it; such is thy flagitious wickednesse; yet my mercy will not suffer it; and therefore I promise thee re-establishment by meant of the Messias, Chap.6 4.

as Admah] Deut.29.23.

mine heart is turned within me] Isa.63.15. Jer.31.20.

my repentings are kindled together] Or, heated: the founding of my bowels; the yearning of them. See 1 King.3.26. Cant.5.4. Isa.6.11. Gen.43.30. Lam.1.20.

V. 9. *I will not execute*] With extremity of rigour, and without remission. Thus fierce we apprehend God to be, when the nature of his justice moves him to execute grievous judgements: yet still is he without any passion; thus are mingled judgements, and mercies; threatnings, and promises; total destructions to the general body of the wicked people; and yet reservations of mercies to his holy repenting and elect remnants amongst them: yea migrations of judgements many times to the body of the wicked, for the godlies sake that are among them: he spares the chaff and straw, for the wheat sake that is in it. Gods grace of Election and vocation, is, and remains ever firm and stable to his.

I will not return] That I may save the remnant of mine Elect among the people; I will not consume them wholly by redoubling of evils. His Elect shall never fail; his Church shal never utterly perish.

I am God] And therefore most true, and immutable in all my promises. Thus God confirms and bears up the trembling hopes, and fearful tender consciences of his holy remnant: and this must be a strong bulwark to us in all our fears, against our own manifold frailties, and Satans fiery darts, and temptations; this must be our shield and buckler to defend us, to establish, and comfort, and quiet us, against diffidence and despair. We must not measure God by our selves; but better remember with whom we have to deale, and wholly rely upon his free and unchangeable nature, and promises. Isa. 55. 8. 2 Sam. 7. 14. And no cause for this dealing can God finde in us, or else-where, but onely in himself.

and not man] Who is changeable in his purposes, and would no wayes bear and endure such wrongs. Numb. 23. 19. Mal. 3. 6. 1 Sam. 15. 29.

the holy one in the midst of thee] I will be within thee present by my grace and spirit; as thy true Deity, the object of all thy devotion, religion and adoration; and the wel-spring and author of all thy holinesse: I will be mindful of my covenant; as in 2 Sam. 7. 14, 15. Psal. 89. 3, 33. Mic. 7. 18, 19, 20. and I will not be there any more as thine enemy.

I will not enter into the city] As a besieging and conquering enemy useth to do; with fire and sword, of rage and revenge; I will forbear, and spare, though the gates and walls of the city lie open and level before me.

V. 10. *They shall*] He goes on further, and promiseth not onely mitigation, but restauration: Some extend this prophecie to the Kingdome of Christ, and so their spiritual collection and gathering to him, and walking after him, as their Lord, and guide; and all this by the mighty, sound, and powerful preaching of the Gospel.

walk after the Lord] And not go from him; as those, verf. 2. And he shall go before them, and become their Captain and Leader, though in their exile and dispersion, he seemed to forsake and abandon them. He shall manifest himself to them in grace, and salvation in Christ.

he shall roar like a Lion] Jer.25.30. Joel 3.16. Amos 1. verf. 2. He shall cause the powerful voice of the Gospel to sound all the world over; by which the consciences being moved, men will gather unto him, Haggai 2.6,7. Heb.12.26. Others thus, He shall be terrible to their enemies, that none in any quarter shall dare to withstand their return from thence.

the children shall tremble] Shall run to him, as children do tremble, and run to their parents, when they are afraid; and so as the Lions whelps to their dams. The true Elect, children of grace, John 1.12. shall joyn themselves in spirit, to the Communion of the Church, from all the ends of the world, where they have been scattered. Others thus, That the mighty voice, and power of the Lord then to be shown, shall make their enemies every where to tremble, and fear to oppose them, and their return.

from the west] Heb. sea, taken and used to signifie the West, because the great Mediterrane sea lay west from Jury. LXX translate thus; the children of the waters shall tremble and run to him. Their meaning likely is, that the Græcias, & western Islanders shall be converted to Christ, the Gentiles shall be called in to him.

V. 11. *as a bird*] Chap.3.5. As a frighted bird, and dove, with speed fly to their nests, and lockers.

out of Egypt] Egypt, and Assyria, then were, or were to be the chiefest places of their dispersion, Hos. 11.11.

as a dove] Isa. 60.8.

in their houses] This may relate to the Church, the house and habitation of God, and of his people. God will bring them, and place them there, safely and quietly to continue and dwell there. Thus the Prophets usually speak of the spiritual kingdome of Christ, of the erection and advancement of it, of bringing people to it, of the blessings of it, under the shadows of the earthly kingdom of the Jewes, the restauration of it, the reduction of people to that land, and the temporal blessings in it.

V. 12. *Ephraim*] This, it seems, might better begin the next chapter, wherein the Prophet returneth again to reprehensions, and insisteth most upon them; more fully to convince their consciences of their sins.

Compasseth me about] As enemies use to besiege a City on all sides round about.

with lies] In all their actions they are disloyal unto me, dealing with me falsly and fraudulently to circumvent me. And that not one way, but every way; besieging me with charms, as it were of lying frauds and deceits. Such were the particulars of their false worships, and hypocritical doings. They think thus to delude me, and save themselves: nothing is found and sincere in them. But all in vain; nothing but sincerity and integrity serves God, and is pleasing to him.

and the house] An explication of the former sentence.

but Judah yet ruleth] Or, when Judah yet ruled.

with God] Hath the true kingdom, and Priesthood, the right Temple, Altar, and worship of God, though Ephraim and Israel boasted of the greater kingdom, of many Temples, and Altars. In the Tribe of Judah, which hath not forsaken Gods pure service, there doth yet remain the lawful government of Davids progenie; In Israel not so.

is faithfull] Or, was faithful. He persevereth in my covenant and true worship, holding himself constantly to the faith and religion of his ancient forefathers; or to that which is taught them by Gods holy servants, and Prophets, and Priests.

with the Saints] Or, with the most holy, with the holy Patriarchs, and Fathers, to whom the Promises were made, yet all this is spoken, not simply to free Judah from all faults, but comparatively; in respect of Israel and Ephraim. And the Prophet most an end leaves Judah's sins to Judah's Prophets to reprove them, he mindes most his own Commission to Israel, and Ephraim. LXX here again vary from the true reading, and sense, thus. As the house of Israel and Judah compasseth me about with impieties; now God knoweth them, and the holy people shall be called Gods [people] the vulgar Latine thus; Judas *autem testis descendit cum Deo, & cum sanctis fidelis*, reading it seems עִיר for עַיִן, and יָרַד for יָרֵד.

CHAP. XII.

OF this Chapter, the Contents are these; Ephraims sin, and seeking for help to Assur; and to Egypt. Judah's sin. Jacobs dealing at his birth, and in his wrestling with the Angel? Ephraims sin of guileful covetousnesse; and of Gods dealing with him. His sin of Idolatry, even in Gilead, and Gilgal: and of Gods former dealings with Jacob, and with Israel, in these places. Ephraims sin and Gods wrath.

V. 1. *Ephraim feedeth on wind*] That is, flattereth himself with vain confidence, and feeds himselfe with windy, empty hopes; continuing in his sins, contemning the Prophets threatnings, and thinking

thinking to escape Gods judgements by strange and unlawful Covenants; winde fills indeed, but feeds not.

the east wind] This wind commonly is hurtful, dry, and tempestuous in these Countries. Jonah 4.8. Psal.48.7. so the hopes Ephraim pursues, are not only vain, but hurtful to him. It is a pernicious and a destructive way, to put trust in the arm of flesh for defence against God, The LXX read it an evil winde.

lyes] Chap.11. ver.12. and 10.13, & 14.3. Esay 57.13. when all comes to all, they are no better, and shall prove no better then lyes.

and desolation] This is more. They shall not only be lying helps, but prove destructive, and the causes of their desolation: desolation shall be the fruit and issue of them. See Esay 36.6. Emptie and vain things, say the LXX.

a covenant] He points to the Particulars, and points out their vain and pernicious ways, Generals would not suffice to pluck off the Visors from such secure sinners.

with the Assyrians] Chap.5.13. & 7.11. & 8. verf. 9. and 10.6. Not contenting themselves with Gods covenant, and his defence, which would never have failed them, or proved a lie to them, if they had stood to his Covenant, and repented of their sins, But they forsook this, and thought not themselves safe under his wings; and betake themselves to these unlawful confederacies; which were expresly forbidden them; by them to strengthen themselves in their rebellion against God; and in the idolatrous prophanation of his worship. See Jer.2.18.36. 2 King.15.19. Ezech.23.5. See the like, 2 Chr.28.16.21. 2 King.16.7, Ezech.17.15.

oil is carried into Egypt] Sweet smelling oil, whereof there was great plenty in Judea; 2 King.20.13. Ezech.27.17. meaning, presents to get friendship, 2 King.17.4. This forbidden, Esay 30. 2. and 31.1. & 36.6. See Esay 57.9. & 30.6. Thus they were at cost to buy and purchase their own harm. Esay 57.13.

V. 2. *The Lord*] Threatens Judah; And this to affright Israel the more, who was in a far worse case then Judah, and must therefore needs expect more grievous plagues. Luke 23 31. 1 Pet.4.17.

a controversie with Judah] Judah praised for their Kingdom, Priesthood and worship, Chap.11. verse 12. yet their lives and manners faulty; though nothing so much as Israels. That which I have spoken of Judah, is not to free him from all defects; for he also hath his grievous faults; but because Gods true service is yet remaining there, God will yet reprove and redargue him with words: but as for the ten Tribes, he will judge them with deeds, seeing they are almost become incapable of all correction. See Chap.4.15. & Chap.6.11.

punish] Heb. visit upon.

Jacob] He doth but touch upon Judah by the way: But his heavy wrath shall fall upon Jacob or Israel: to punish and recompence them according to their demerits, their shameful ways and works, and their obdurate and obstinate continuance in them, which they would not by any means be beaten from.

V. 3. *He took*] In the name of Jacob and Israel they much gloried; they boasted of Jacob their father, that they were the Sons of Jacob. See Joh.4.12. Micah.2.7. Esay 44.5. But he shews how far they had fallen from his example, how far unlike they were to him, and degenerate, as Joh.8.39.44.

by the heel in the womb] This he did, not out of his own judgement and industry; but God by his free Grace guided him so to do; and by this signe testified his free love and election of him. See Mal.1. verse 2,3. Rom.9.13. and so in his chosing of you in him, to be his peculiar people, without any merit or worth of yours. And therefore so much the greater now is your ingratitude, and the fouler your fall from him to idols. See Gen.25. verse 26. These histories seems to be alleaged here, to reprove Israel for their ingratitude, after so many great benefits of Gods towards their forefathers; which he reduceth to two heads, figured here in these two histories; one is Jacobs election before Esau his brother; the other, his deliverance from all those evils wherewith God had tried and exercised him. Or, thus Jacob your father left nothing unattempted whereby to get the blessing; if then ye be his children strive ye to turn to God, as it is ver.6. imitate his Piety; else unworthy are ye to bear his name; and most worthily deserve to be punished.

by his strength] Which was given him by Gods grace, A figure of the Spiritual strength of faith, and the Spirit. He did thus. But ye the Spiritual strength of faith, and the Spirit. He did thus. But ye far otherwise. And so his praise the more redounds to your dispraise; The sacred memory of his strength and power with God, the more shames your impotent and slavish service of idols: ye have lost then that dignity ye would derive from him; ye have stained it by your contrary base doings, ye but foolishly glory in his name; ye are a shame to him from whose example yee do so shamefully Prevaricate.

he had power] Heb. was as a Prince or behaved himself Princely. See Gen.32.24.

with God] With the Son of God, who appeared to Jacob in a humane shape; who also by reason of his office of mediator, is afterward called Angel, which name is also given to the Son of God, Gen.48.16.

V. 4. *over the Angel*] The Angel of the covenant, Jesus Christ, the mediator, called also God. ver. 5. and Jehovah, ver.5.

and prevailed] Whence God honours him with the name of Israel, Gen.32.28. and 35.10. not only applauding thereby his heroicall and more then Angellcall Power, but granting the victory to him, and some way yeilding himself to be overcome by him.

he wept] Not the Angel; though some would have it so. But Jacob wept; though Moses record it not: wept in prayer, like to that Heb.5.7. So here Jacob wept.

and made supplication] For a blessing, Gen.32.26. And for strength, and prevailing therein. So he acknowledgeth his strength, verse 5. not to be his own; but Agnizeth the author from whom he fought it, and of whom he had it: And so God was pleased in such manner to distribute his strength this in wrestling, that the greater part of it remained in Jacob. And yet God gives no ground for Jacob to pride himself in this victory; but leaves him a touch in the hollow of his thigh, for his after weeping and humiliation. And yet Jacob for that hurt seems not after to give over wrestling with God, till he doth at last prevail. The vulgar Latin hath it thus, *& in fortitudine sua directus est cum Angelo. Et invaluit ad angelum, & confortatus est.*

he found him in Bethel] God found Jacob, say some Jacob found God lay others. God had found him before, there; Gen.28.12. when all alone he fled from his brother, and thought not God had bin so nigh unto him; yet God there vouchsafed to testifie his free love to him, and care of him. And God found him after there, Gen.35.9,10,11. to comfort him in his grief and sorrow for the slaughter of the Sechemites: And there again the second time he solemnly renews the memorial of that glorious name given to Jacob, that it might be ever famous, never forgotten. Or Jacob in this place of *Bethel* found God, even this Angel; and found him so gracious to him; as was formerly said, some thus, they found me in Bethel. LXX have for Bethel, the house of Or.

he spake with us] So spake with him there, that the substance and fruit of that speech appertained to his posterity, whereof we are. And thus the Prophet applies to the use of the people what he had formerly related of the Patriarch Jacob, to shame them the more, for their defection and apostacy, from the contrary example of Jacob their father, and from the gracious dealing of God with him, and with them in him, some thus, and there he spake with him. *i.e.* Jacob spake there with the Angel. And a divers punctation of the same word will bear it; עִמָּנוּ *with us*; עִמּוֹ *with him*.

V. 5. *Even the Lord God of hosts*] *Jehovah* which signifieth an eternal being, Exod.3.14,15. and is a name which calleth into his peoples mind the power and truth of God, and a pledge of his promises, which he will without fail perform, if they trust in him, and turn to him; and this name here given to Christ, to prove his deity, to shew that he is God manifested in the flesh, 1 Tim.3.16.

his memorial] Exod.3.15.

V. 6. *Therefore*] Upon the consideration of the premises, and of Jehovahs name and nature.

turn thou to thy God] From thy false gods, and false worship; to the true God Jehovah, and his true worship; and thy God by his covenant, and thy profession. Thus after convincing them of sin; he exhorts them to Repentance to return to God, and rest in him; for both these the words may import.

keep mercy and judgement] He shews wherein true Repentance consisteth. He begins with the duties of the second Table; as the more evident way of triall; and of conviction of hypocrites.

and wait] Couteining the duties of the first Table. Jer.14.8. and 17.13. & 50.7. Psal.39.7.

V. 7. *He is a merchant*] Heb. Canaan. The Prophet returns to reproofs; implying their impenitency still. Thus Esay useth the like terms; ye rulars of Sodom; ye people of Gomorrah, Esay 1.10. Ephraim is degenerate; and like the wicked Canaanite; a Canaanite rather then an Israelite; a curfed rather then a blessed seed. And the Canaanites ordinary trade being Merchandizing, with all the vices which were annexed unto it, therefore that name is taken for a Merchant addicted to dishonest gain, fraud, and avarice. However; the word is also of that signification, see Ezek. 16.3. Zeph.1.11. and is very often also taken for a deceiver. And such was Ephraim.

the ballances] They kept not mercy and judgment, as was required in the former verse: but practised deceit, and oppression, used fraud and force, towards their neighbours.

V. 8. *yet*] Thus they please themselves in their riches, and trust in their prosperity; and thereby measure out Gods love unto themselves; and that notwithstanding all the Prophets rebukes, and threatnings; they heed not, they care not what they say.

I am become rich] Zach.11.5.

in all my labours] Or, *all my labours suffice me not*] I have not stained

ſtained my trading with any great miſdeed, only I have uſed certain ſubtilties, and arts therein, as were not ſubject to the law: words of a prophane and cauterized conſcience.

ſhall none] He ſhall have puniſhment of iniquity, in whom is ſin. Therefore, that I have none; appears in that, it goes well with me, and I eſcape unpuniſhed. All my labours, whereby I have required riches, have not found me out, to be guilty, or puniſhable. Thus the wicked ſooth up themſelves in their proſperity. The LXX corrupt the ſenſe in their rendition of the words.

that] Heb. which, ſome thus; which were an heinous crime to have any iniquity found in my wayes. Thus they would juſtifie themſelves in the higheſt degree; and ſo become neereſt to ruine. Thus their boaſting confidence goes further, that God would not ſo proſper them, unleſſe he found them free from any great ſin; he would not ſo favour them, if he found them ſo faulty. Thus drunken with their proſperity, that they call that to witneſſe their innocency, and ſo they abuſe Gods goodneſſe, and gentleneſſe, and lift up their horns againſt the moſt High; as if his bleſſings and forbearance, and delay of puniſhments were teſtimonies of their unblamableneſſe, and approbations of their wickednеſſes; they are ſo intoxicated and infatuated, as they ſtick not to admire their vices for vertues.

V. 9. *That am the Lord*] That redeemed thee ſo miraculouſly out of Egypt, that thou ſhouldeſt be my people, and I ſhould be thy God; which thing ſhould never be forgotten of thee, neither the deliverance it ſelf, nor the end wherefore, though thou doſt obliterate the one, and pervert the other.

well yet] Notwithſtanding all thy unworthineſſe; yet I will out of my ancient goodneſſe do it, although thou be ſo corrupted, yet will I obſerve my ancient covenant which I made in the land of Egypt, towards my true Iſrael in Spirit, Chap.13.4. Others tranſlate, and expound ſo, as if God, in indignation againſt their former ſin, ſhould interrogate and appeal their own conſciences; whether he ſhould go on to deal ſo graciouſly with them, as is expreſſed in this, and the next verſes; and not rather diſdain ſo to do. And ſo they read the words interrogatively.

make thee to dwell] Deal with thee, as Chap.2.14. renew my mercy, to make thee renew thy duty.

in Tabernacles] I will deliver my Church from the Spiritual Egypt; and will make her paſſe through the wilderneſſe of the world, in particular Churches, aſpiring towards the heavenly Canaan; even as my people dwelt in tents in the wilderneſſe; the remembrance whereof is celebrated in the Feaſt of Tabernacles. Lev.23.43. See Zach.14.16.

as in the dayes of the ſolemn Feaſt] As I appointed in the feaſt of Tabernacles; ordained by me of purpoſe for the ſolemn and anniverſary remembrance of that deliverance; which yet thou ſo forgetteſt and doeſt obliterate, others expound it otherwiſe, thus; I will yet renue thy old ſervitude, and make thee to dwell in Tabernacles: again, as exiles and pilgrims in a ſtrange land; as they did of old, for fourty years in the wilderneſſe; ſo ſhall ye for an appointed time now do.

V. 10. *I have alſo ſpoken*] If we read it (as ſome do) in the future tenſe, then it is a promiſe alluding to Chap.2.14. meaning, I will amply manifeſt my ſelf to your poſterity, by my Apoſtles and Miniſters of the Goſpel; See Joel 2.28. But rather taking the word, as it is in the Preterтence, it denotes Gods care by his Prophets, continually uſeing them, one after another, by all means and in all manner and ways of preaching, as might beſt ſerve to inſtruct and reduce them. And it implies their invincible obſtinacy in their ſinful courſes, to their great reproach; others read this, as the former verſe, interrogatively; and underſtand it negatively, ſhould I continue to do thus, and thus?

viſions] See on Ezek.1.1.

uſed ſimilitudes] Grave ſentences, and doctrines, illuſtrated with ſimilitudes, according to the Holy Ghoſts Style, See Pſal.49. 4. & 78.2. Matt.13.34.35.

by the miniſtry] Heb. by the hand.

V. 11. *Is there*] Doubt they that? are they ſo blinde, ſo to ſooth up themſelves in their own fooliſh will worſhips and groſſe idolatries? It is ſpoken Ironically.

iniquity in Gilead?] There only among them that were carried captive by Tiglath-Pileſer? of Gilead, ſee on Chap.6.8.

ſurely they are vanity] Pretend what they will, their greater zeal for Gods greater worſhip, and ſervice, their good intentions, and all their ſpecious pretexes, yet they are altogether vanity, have no foundneſſe and truth in them, are but colours and ſhews, frivolous excuſes, deceiving them: they ſhall nothing avail, nothing profit them before God.

they ſacrifice Bullocks] To idols; or ſo may be alſo to the true God, but beyond his command, wherefore it is all idolatry, ſee Hoſ.4.17. and 9.15. This they do, with great care, in great pomp, and great abundance, ſparing neither labour; nor coſt: yet are theſe but ſacrilegious ſacrifices, prophaning and polluting Gods name and worſhip, appointed by him in his word, the ſole rule of it.

in Gilgal] See on Chap.4.15. Or in Gilgal only? in ſome chief places only? nay every where rather, as it is in the next words: others thus, In thoſe two foreſaid places God ſhewed ſpecial mercies to your fore fathers, to Jacob, Gen.32.1. to all Iſrael, Joſh.5. How impious is it then to have theſe places ſo ſacrilegiouſly and idolatrouſly polluted and prophaned by you?

yea their Altars are as heaps] That is, they are innumerable, and at an end of every field, See Hoſ.8.11. & 10.1 many Altars, every where as means and monuments, ſay they, of piety and Gods worſhip in every place. But God himſelf appointed one only Altar in Jeruſalem for ſacrifices, and his worſhip, yet thus they went againſt Gods known will and expreſſe word; though he loves obedience better then ſacrifice.

in the furrows of the field] So many as heaps of ſtones gathered up in ſtony fields, to make the better way for the plough. Others thus, That their Altars ſhall be demoliſhed, and the ſtones of them lie ſcattered as heaps; God therein ſhewing his wrath againſt the idolaters themſelves.

V. 12. *And Jacob fled*] This people infinitely prided themſelves in being the progenie of *Jacob*, and in being Iſraelites; they cryed themſelves up by it, like to that cry, Jer.7.4. This many ways became a rock of ruin unto them. The Prophet here calls them back to a due recognition of *Jacobs* condition, what he was in the beginning, and what their anceſtours were at their bringing out of Egypt. He inſiſts upon both largely, to allay this heat, and prick this bladder, that it might not ſwell them up to burſt & break them, by their contemning hereupon, and deſpiſing of all other men; yea, of the prophets of God, and of God himſelf; as if the prophets threatnings were not to be ſo thundred out againſt ſuch a people; and as if God himſelf were bound to them, and had not, or could not have a Church and people in all the world without, and beſides them. By this he would humble this their pride, and draw them back to a due conſideration of the poor and beggerly, and miſerable condition of theſe their anceſtours at the beginning; and chiefly to admire God and his free favour, who did all in his meer mercy and grace, for their anceſtours, for *Jacob*, and the Iſraelites, in that their baſe and low eſtate. See Gen. 28.5.20. & 32.10. Eſay 51.1,2.

into the countrey of Syria] The meaning may ſeem to be, Remember the firſt voyage, which was *Jacobs* in extream miſery and ſervitude; and the ſecond (verſe 13.) which was your coming out of Egypt by a glorious deliverance by the hand of *Moſes*, that you may fear, leſt I cauſe you to make a third into wretched captivity.

Iſrael ſerved for a wife] Gen.29.20.28. & 28.5.

and for a wife he kept ſheep] Gen.29.18 27. and Chap.31. 39,40,41.

V. 13. *And by a Prophet*] *Moſes*, that was likewiſe an exile, and a ſhepherd, as *Jacob* was, Exod.12.50,51. and 13.3. Pſal.77. 20. Eſay 63.11. And yet he but Gods prophet, and inſtrument herein, God the Authour.

out of Egypt] That houſe of bondage that iron furnace, where their male children were ſlain or drowned, themſelves ſuch ſlaves, ſo taxed and toyled, that death was ſweeter then life unto them.

and by a Prophet] Some refer this to *Joſhua*, who brought them ſafe to Gilgal, Joſh.5.

V. 14. *Ephraim provoked*] Thus ingratefully, unworthily they requite the Lord. See Deut.32.6. Jer.31.9,20.

moſt bitterly] Heb. with bitternеſſe, Deut.29.18. and 32.32. or; with their high places as the word alſo ſignifieth.

therefore ſhall he leave] He will not pardon him for his ſin, nor cleanſe him from it; but will keep it ſtill in remembrance to puniſh him for it capitally, at his appointed time. See Ezek.24.7,8. Exod.32.34.

blood] Heb. bloods, plurally; to note his great guiltineſſe in bloody ſins.

and his reproach] As he doth reproach God by his idols; ſo God will render and repay reproach to him.

ſhall his Lord] Who will not loſe his right and title, but retain his dominion over him, however he doth caſt off Gods yoke, and withdraw himſelf from the obedience of him and his Laws. He will as his God and Soveraign Lord juſtly puniſh him.

CHAP. XIII.

THe Contents are, *Ephraims* former glory, preſent idolatrie, and ruine that ſhall be by it. God ſhews his love of old: their ſins, his denunciation of vengeance, both horrible and ſpeedy. Thy evil (ſaith God) is of thy ſelf: thy help in me, thy King. I will or would ranſome thee from the grave, and death; yet concludes with Iſrael: and Samarians deſtruction.

V. 1. *When Ephraim ſpake trembling*] Time was that *Ephraim* the younger brother, was preferred before *Manaſſeh*, and made a diſtinct Tribe; yea and exalting himſelf in Iſrael, and having the rule of the ten tribes, for *Jeroboam* was an Ephraimite, he was terrible through its power, at his word they trembled: but now that it ſtrayed, and is run into idolatry, its ſtrength and glory is come to nothing,

nothing, like unto a dead carkaſſe. For trembling, the LXX have, Laws.

but when] When for all this, that God ſo honoured him, 1 King.11.31. yet he renders himſelf ſo ingrateful and vile, as to fall from God to open idolatry, and by it to erect and ſtabliſh his kingdom.

in Baal] Chap.2.8. *Baal* the god of the *Sidonians*, and *Aſtaroth* was their goddeſſe, 1 King.11.5,33. This idol and idolatry brought in by *Ahab*, 1 King.16.31. and in his time this idol had four hundred and fifty prophets, if not four hundred more, which were ſlain by *Eliahs* command, 1 King.18. verſe 19.40. A famous, or rather infamous idol this was See Num.22.41. Judg 6.25.1 Kings 19.18. 2 Kings 21.3. Jer.3.2.9.35. He had his Temples, Altars, Groves, Prophets, and Prieſts, ſacrifices, incenſe, bowings, kiſſings.

he died] His ſtrength and glory came to nothing he became like unto a dead carkaſſe; *Jeroboams* line was rooted out ſuddenly; and the kingdom fell to other tribes, and ſoon came to a dying condition; even dead in compariſon of what formerly it was, Sin and idolatry is the ruine of kingdoms.

V. *And now they ſin more and more*] Heb. They adde to ſin. Continue and increaſe in it. Their perſeverance and progreſſe in it is without end and meaſure. *Jeroboam* idolatry ended not, but with the end of his kingdom: yea, they multiplied more idolatries; and in effect proceeded to the clean renouncing of their God, and abrogation of his Law. Thus ſinners once forſaking God and his word, ſtill grow on from worſe to worſe. See 2 Tim.3.13.

molten images] Chap.2.8. and 8.4.

of their ſilver] Images of Silver, beſides their golden calves, 1 King.12.28. See Judg.17.4. Thus they make uſe of their wealth, and Gods bleſſings againſt himſelf: his diſhonour.

their own underſtanding] Mans deviſe and ſelf-wiſdom at the beſt pretend what he will, is no warrant for Gods worſhip; but only the rule of his Word, Chap.9.verſe 10. Coloſ.2.22,23.

all of it the work of the craftſman] Their idols and images conſiſt of matter and form. The matter is gold, and ſilver, wood and ſtone: this matter they worſhip not. But when the, forme comes to it, by the work of the craftſman, then they worſhip it. So all they worſhip is the work of the craftſman, made with their graving tools, hammers, cheſels, Bellows, fires, and other inſtruments. And when this form is taken away, their worſhip ceaſeth, and all that power and kind of divinity which they aſcribe to the image. This worſhip God renounceth, Acts 17.25.29. and derideth, Eſay 40.18,22. & 41.6,7,29. and 44.9,21. and 46.5,9. Jer.10.3,4,5. Pſal. 115.4,8. and 135.15,19. ſhewing the bruitiſneſſe and ſenſleſneſſe of it, that ſuch worſhippers are not men, but as bad if not worſe then the images themſelves, in worſhiping theſe as the images of God; what ever the excuſes, pretences, defences, and fair glosſes and flouriſhes of theſe idolaters be.

they ſay of them] The Kings of the tribe of Ephraim do command the people to follow the idolatry which they have eſtabliſhed, 1 King.12.28. Or the Prieſts ſay thus of their idols: or the people ſay thus; exhorting and inciting one another to idolatry: thus mad they are upon it.

the men that ſacrifice] Or the ſacrificers of men. And ſo ſome underſtand hereby that inhumane idolatry of ſacrificing men to their idols: forbidden Lev.18 21. and Chap.20.1,6. and yet practiſed, Jer.7.31. and 19.5. 2 King.23.10. A prodigious errour, and ſtupendious flagitious wickednеſſe.

kiſſe the calves] Whoſoever will do God ſervice, let him come and worſhip the calves which *Jeroboam* hath ſet up: kiſſing being an act and token of worſhip and religious honour. See 1 King.19. 18. Job 31.27. Pſalm 2.12. And this they perform to the calves themſelves. See alſo Gen.41.40. *Symmachus* thus, Sacrifice ye [to idols] and let the men kiſſe the calves. LXX thus, Sacrifice a man, for calves are wanting.

V. 3. *Therefore*] The puniſhment treads as it were upon the heels of their idolatry and ſin. The Prophet ſhews by four ſimilitudes; that though the ſtate of the kingdom, and they ſeem to flouriſh, yet they ſhall not be found and dedicate, but ſhall eaſily and quickly be diſperſed, and brought to nothing, See Chap.6.4.

as the morning cloud] Some thus, as a cloud of Locuſts, which though for a time it darkneth the light of the Sun, yet it ſoon paſſeth away.

as the chaff] See Dan.2.35. Eſay 17.13. and 29.5. Pſalm 1.4. and 35.5.

V. 4. *I am*] Chapter 12.9. Eſay 43.11. and 44.8. and 45.5,21.

the Lord] Jehovah, in oppoſition to all falſe and imaginary gods.

thy God] I have made my ſelf, and my will and law known unto thee, even ſo long; redeeming thee from the land of Egyp, that I might be thy God, and thou mighteſt be my people to obey and ſerve me. The more deteſtable now is thy defection from me, and apoſtacy to idolatry: no pretext of ignorance or infirmitie can excuſe or extenuate it.

from the land of Egypt] Chap.12.9. Thus minding them of his ancient love to them, and covenant with them, as Micah 6.3,4,5.

and thou ſhalt know no God but me] Exod.20.2,3. none of the gods of the Heathens ſhall be owned or acknowledged by thee; as being but fooliſh feigned deities, and I the only true God.

no Saviour beſides me] They cannot ſave, Eſay 44.10. and 46.7. Jer.10.5. But I am the only Saviour, Eſay 43.3.11. and 45.15,21. Pſalm 106.8. thou ſhalt not finde any other God that can ſave thee. Thou ſhouldeſt not truſt in, or relie upon any other.

V. 5. *I did know thee*] Thou ſhouldeſt know and acknowledge no God but me; the rather becauſe I prevented thee by my free favour, taking thee to neer to my ſelf, knowing, and owning thee for mine; familiarly revealing and communicating my ſelf unto thee, and taking care of thee, and providing all things neceſſary for thee: feeding thee, as the LXX have it. See Gal.4.9. Pſalm 144.3. *Targum* thus, I miniſtred all things that were neceſſary to them.

wilderneſſe] Deut.8.15. and 32.10. where God ſuſtained them miraculouſly with Manna from heaven, and Quails, and with water out of the rock. See Deut.29.5. The more ſhameful therefore is their defection and apoſtacy from him that deals ſo with their anceſtours; and ſtill ſo well with them. He often mindes them of this, wh ch it ſeems they too much forgat; for the due remembrance of it, would have kept them from ſuch rebellion againſt him.

great drought] Heb. Droughts.

V. 6. *According to their paſture*] When God had brought them out of the wilderneſſe to a land flowing with milk and honey, and fed them to the full.

their heart was exalted] They waxed proud and inſolent, fierce and maſterleſſe, Chap.10.1. Deut.8.12,13,14. and 32.15. This proſperity flayeth and deſtroyeth fooliſh ſinners, Prov.1.32.

forgotten me] Contrary to the expreſſe charge, Deut.8.11.13. and according to Gods fork knowledge of them, Deut.31.20. See Chap. 8.14. and 2.13. Ezek.23.35. and 22.12. Jer.2.32. and 18.14,15. Eſay 51.13.

V. 7. *Therefore*] To ſtartle and rouze them from their vain confidence and ſecurity, if poſſible to affright them with the fear of Gods wrath; which was a thing moſt neceſſary for ſuch ſinners, to make them know they have to deal with an angry God, he points out Gods judgements in three terrible ſimilitudes, of a Lion, Leopard, and Bear, Chap.5.14. Levit.26.21,24,28. Pſalm 38.16. See Proverbs.28.15. Lam.3.10. See the like fearful ſimilitudes, Mat.8.44.

as a Leopard] Which uſeth to lie in wait to ſet upon a man. See Jer.5.6.

will I obſerve them] אשׁור And ſo the moſt editions of the Hebrew text have it: and the Chaldee paraphraſe. But *Plantinus* editio hath נמר with Pathach and Dageſh, as if it were the proper name of Aſſyria. And ſo *Jerom*, and the LXX tranſlate it, as a leopard in the way of the Aſſyrians, that is, as they go to Aſſhur or Aſſyria: or as the leopard obſerveth with a watchful and harmful eye the paſſengers that travel from Judea to Aſſyria, being a dangerous paſſage for wild beaſts.

V. 8. *as a bear*] See 2 Sam.17.8. Prov.17.12. That is, I am become their implacable enemie.

the cawl of the heart] *Pericardion*, that incloſeth and incompaſſeth the heart, that lofty heart ſo lifted up, verſ.6. I will wound them mortally.

and there will I devour them] Namely, upon the high way; whereby are meant the inſtance and time appointed for Gods judgements. See the like uſe of this word, Pſalm 53.5. Eccleſ. 3.17.

the wild beaſt] Heb. the beaſt of the field, Lev.22.22. They, and all Gods creatures are his hoaſt againſt his enemies.

V. 9. *O Iſrael thou haſt deſtroyed thy ſelf*] Thy calf or thy King, or rather thy ſelf is the cauſe of thy own deſtruction: ſeek the cauſe where thou wilt, it is not in me, many have wrought together to overthrow thee, but I alone can ſave thee; and not thy kings in whom thou haſt truſted; or thine idol, and thy ſin: others tranſlate and expound thus; O Iſrael he hath deſtroyed thee, meaning thy king; of whom he ſpeaks in the next verſe.

but in me is thine help] Heb, in thy help. So by my covenant; ſo heretofore by thine often experience; and ſo ſtill I am the ſame without change; no cauſe haſt thou to complain of me, that I do not hear thy cry, and help thee in thy need. The whole and ſole cauſe is in thy ſelf; thy ſins obſtruct the way, cloſe up my hand of help, Eſay.59.1,2. Jer.5.25. Lam.3.44.

V. 10. *I will be thy king*] Or, where is thy king? *Targum* thus, where is thy king now? let him ſave thee, &c. And ſo the LXX where is thy king now? let him ſave thee, &c. And ſo the LXX where is thy king now? let him ſave thee, and ſo the vulgar Latine, according to the former rendition. In theſe words God challengeth his kingly power over Iſrael, which he had by redeeming them from Egypt; and derideth their fooliſh and wicked confidence, in oppoſing the help of their idols and confederates to his threatnings. See Pſal.13 8.8. I will be thy helper. Or this, where is thy king? where is he, or any other? Let him ſave thee, and oppoſe me. As Deut.32.38. Judg.10.14. Jer.2.28. ſpoken as a taunt, or bitter approach.

in all thy cities] Though never so many and strong, and unexpugnable, as thou thinkest and truſteſt, Amos 6.1.

and thy judges] Princes, Peers, Magiſtrates, all; none can help thee, or hinder me.

of whom thou ſaidſt] Some refer this to the firſt asking of a King, 1 Sam.8.5. others to the cumulatory election of *Jeroboam*, 1 Kin. 12.16,20.

Give me a king] 1 Sam. 8.5. & 10.19. & 12.12. But chiefly he aims at their rebellion againſt the kingdom of *David*, in caſting off *Rehoboam*, and ſetting up *Jeroboam*, 1 King.12. To this very fitly and fully may be applyed that, 1 Sam.8.7.

V. 11. *I gave*] Heb. I will give. Then it is a threatning in both parts; becauſe they perfidiouſly fell from God, he tells them that he will give them into the hands of a ſtrange king, and overthrow their kingdom; fulfilled when conquered by the Aſſyrians; they loſt both their kingdom and countrey, as if they had been utterly rejected by God. Others read, I do give; that is, thou ſeeſt how in a ſhort time I ſet up and pull down Kings by my pleaſure and indignation; for at this time there were many changes of kings in Iſrael, ſee 2 King.15.& 17. The moſt follow *Jonathans* Chaldee paraphraſe, and read, I have given, or gave, whereof ſome ſay, I gave thee *Saul* (1 Sam.10.) in mine anger, 1 Sam. 8.6. and I will take him away that thou now haſt, namely, *Hoſea* the ſon of *Ela*, 2 King. 17.1. &c. in whom their kingdom ended. Others, I have ſuffered thee to thy hurt and damage, to have a King according to thine own will, though I did not approve of it, Hoſ. 8. 4. and I have aggravated my judgements the more upon thee, by reaſon of the frequent violent deaths of thy kings, which do bring thy kingdom into extream ruine.

a king in mine anger] 1 Sam.8.5. & 15.33. & 16.1. As Num. 11. 20,33. Pſal 106.15.

V. 12. *Is bound up*] As Job 14.17. & Jer.17.1. Not forgotten, though for a while ſpared; bound up and ſealed, and kept ſure to and for the due time of Gods vengeance. Nothing ſhall eſcape me, I will make them bear the puniſhment for all. See Deut.32. 34. Job 14.17. Jer.17.1.

V. 13. *of a travelling woman*] See this ſimile, Pſal.48.6. Eſay 26,17. Jer.6.24. and in other places: ſure and ſudden, extream and ſharp ſorrows ſhall come upon them, notwithſtanding all their carnal confidence and ſecurity.

an unwiſe ſon] If this people were not fooliſh and ſtupified, they would imitate little infants, who coming into the world do help themſelves, and ſtrive to free themſelves out of the ſtraits and dangers of the birth; ſo ſhould they have endeavoured to free themſelves out of their mortal danger and travels by true repentance. The LXX alter and change the words and ſenſe to the example and inſtance of a wiſe ſon, and his doing in this caſe of his child-birth.

ſtay long] Heb. a time. The travelling womans paths are ſharp but ſhort, Joh.16.21. And to ſtay long in the birth, is mortal both to the infant and mother. But this people aſtonied in their miſeries, and obdurate in their ſins, and deſperate, ſought not to come out of them by the pangs of true repentance, and ſo be born anew to God; but fooliſhly they periſh in them.

V. 14. *I will ranſome them*] If they would but repent indeed, he then would vouchſafe them a temporal deliverance from captivity; and a ſpiritual deliverance from the power of the grave and death. I am ready to do it for my part, if they hinder not, and cauſe the contrary. Though they were dead as it were in the grave, yet this could not withſtand my power, if their obduration in ſin did not alter my minde. See Eſay 48.18,19.

power] Heb. the hand.

O death] And ſo the *Targum* and *Jerome* do read it. Thus the Prophet magnifies the vertue and power of God, meaning, that no power ſhall reſiſt God, when he will deliver his; but even in death will he give them life. St. *Paul*, 1 Cor.15.55. doth not properly cite this place, and the whole context of it, but rather alludes to ſuch words of it, as fit well his purpoſe to ſet forth the infinite power of God over death, and the grave. And the like to this the Apoſtles do many times.

I will be thy plagues] Or, where are thy plagues?

I will be thy deſtruction] Or, where is thy deſtruction? The Apoſtles words are, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? following there in the LXX, as it ſeemeth.

repentance ſhall be hid] My goodneſs towards them ſhall never alter; or rather thus, as beſt ſuiting with the whole context, there is no conſolation (for ſo the word alſo ſignifieth) for them; no repentance in me to alter my decree for their deſtruction.

V. 15. *Though he be fruitful*] Namely, *Ephraim*. He hath relation to the ſignification of the name *Ephraim*, and to the bleſſing which *Jacob* gave him, Gen. 41. 41. and 48.19. All which ſhould have made him the more thankful and obedient. But he proving otherwiſe, therefore, notwithſtanding all this, for his ſin and impenitency, the following judgment ſhall come upon him.

his brethren] To wit the other Tribes; though he be more in number, and greater in power.

an eaſt winde ſhall come] An inſp etuous and inevitable deſolation by the Aſſyrians, who aſſaulted the land of Iſrael toward the wilderneſſe. See the *Annotations* on Chapter 12.1. Ezek. 19. 12.

the winde of the Lord] Or, ſtrong winde of the Lord. as Job 1. 16. Pſal.36.6. Cant.8.6. See on Ezek.40.2. Or, raiſed by him, as his ſcourge; that they might know it came from him, and not by fortune or any other means.

his ſpring] Figurative terms; the ſenſe is, That every one of Gods bleſſings, which are the well-ſprings of all good things, ſhall be taken away from them: and conſequently all manner of happineſſe ſhall fail them. Thus eaſily can God do, when we abuſe his bleſſings, to his diſhonour.

he ſhall ſpoil the treaſure] Namely the enemie, (*Shalmaneſer* King of *Aſſyria*) ſignified by the Eaſt-winde, or, God by him; ſhall ſpoil the treaſure, or his land, as the LXX have it.

pleaſant veſſels] Heb. veſſels of deſire, though never ſo cloſely hid.

V. 16. *Samaria*] A plain Expoſition and application of the former ſimilies, and a concluſion of the ſermon. Samaria the head of the ten Tribes; and the well-head of their ſins and idolatries, Mic. 1.6. See *Annot.* on 8.5.

ſhall] What I have often denounced, and ye believe not, yet ſhall certainly and ſoon come to paſſe.

deſolate] See the accompliſhment, 2 King.17.

rebelled] They have no cauſe to blame God for it; but to thank themſelves, and their ſins provoking, and exaſperating him to it.

her God] That was theirs by covenant, which they have obliterated.

their infants] The grievouſneſs of the judgment, though they will not fear it. God hath cauſe of wrath ſufficient in the very infants themſelves, to juſtifie his judgments upon them, and to uſe his right and power over them; and will alſo be moved hereunto the rather upon the ſins of their Parents, and yet theſe outward judgements upon them may be mingled with mercies; as in Jeroboams childe, 1 King.14. ſpecially with ſpiritual mercies. Gods ſoveraign right and power over his creatures makes the ſenſeleſs and unreaſonable creatures to ſuffer for the ſin of man; Rom. 8.20,21,22. However we are to adore Gods judgements, if we cannot comprehend them, and to blame our own blindneſs, rather then by ſacrilegious boldneſſe to call to account, and take upon us to judge the great Judge of the world. But how much more vengeance then are the vile parents, and thoſe of riper years to expect.

women with childe] See on Chap. 10. 14. ſome yet expound thus: That notwithſtanding this Eaſt-winde, and all the evil by it, in this and the former verſe, yet Ephraim ſhall be fruitful among his brethren, and againſt flouriſh through my gracious promiſe.

CHAP. XIV.

Verſ. 1. OH] The contents are theſe; Iſrael exhorted to repentance; God promiſeth abundance of bleſſings to him, under many ſimilies, wiſdome required to underſtand theſe things.

Iſrael] He ſpeaks to the Remnant and holy ſeed among them; ſuch were involved and almoſt drowned in the univerſal inundation and deluge of ſin: But yet not paſt all hope of help and recovery, though the main body of them in general was deſperate, and already caſt off to decreed deſtruction, as he had eſt-ſoons formerly prophecied.

return] He exhorteth them to Repentance, to avoid all theſe plagues, willing them to declare by words their obedience and repentance. He ſpeaks to them lovingly, to put them in hope of favour, for without ſome faith and hope there cannot be any true Repentance.

for thou haſt fallen] Sight of ſin and humiliation for it, is the way to Repentance.

V. 2. *Take with you words*] I deſire neither ſacrifices, nor offerings from you, but do you preſent before me a ſincere confeſſion of your ſins, fervent prayers to obtain forgiveneſs, and ſincere actions of grace. Here are the true nature, acts, and fruits of Repentance: words, not counterfeit in hypocriſie, but ſincere as in the ſight of God, to God: words of converſion, confeſſion, deprecation: ſupplication, and thankſgiving: words from Gods mouth, and to be ſpoken unto him.

and turn to the Lord] Truly turn from ſin generally, and particularly to the Lord, and to the entire obedience of his will; even to him as it is, Joel 2.12. Deut.30.2. fully, not faintly.

ſay unto him] He dictates as it were the ſolemn form and manner of their converſion.

Take away] This includes confeſſion of manifold iniquities, which is the firſt ſtep of repentance, and this is an expreſſive prayer for the pardon of them, pardon through thy grace, and alter by thy Spirit.

and receive us graciouſly] Or, give good. Accept out of thy fatherly favour the true witneſſes and effects of our converſion: ſhew thy reconcilation to us, by thy gracious bleſſing of us, in thy grace and mercy is our all and only hope. LXX thus ſay unto him, that ye will no more deal wickedly, but will deal well.

ſo will we] That is all we can do, we can render no compenſation, make no ſatisfaction to thee: but only acknowledge and praiſe thy bountiful goodneſſe to us, Pſalme 116.12, 13, 14. And this is all God requires, Pſal.50.14. what good works we can do, are but ſacrifices of our Thankfulneſſe to God. Heb.13. 15,16.

calves of our lips] Declaring that this is the true ſacrifice that the faithful can offer, even thanks and praiſe, in ſtead of ſacrifices of beaſts. See Pſal.50 14,23. & 51.19. & 69.30,31. and 116.12,13. Lev.3.3. This is the true intent and ſubſtance of thoſe Levitical ſacrifices, Lev.3. & Chap.7.12. &c. and Chap.22.29. The LXX crifices, Lev.3. & Chap.7.12. &c. and Chap.22.29. The LXX have it, the fruit of our lips, whereunto Heb. 13.15. ſeems to relate.

V. 3. *Aſſur ſhall not ſave us*] Here is a more particular confeſſion of their ſins, wherein formerly they offended, and now promiſe amendment, See Chap.5.13, we will leave off all vain confidence and pride in humane power, and truſt in thee only. See Hoſ.5.13. & 12.1. ſee Annotations on Chap.7.11.

we will ride not upon horſes] Pſal.20.7. To ſeek relief from *Aſſur*, Egypt, or others, as formerly we have done, when we were in dangers and diſtreſſes, *Eſay* 30.7.15,16. & 31.1.

to the work of our hands] To idols: Putting our truſt in them, which is a ſecond way to withdraw us. Here they acknowledge their former blindneſſe, and madneſſe herein, and bruiſh ſtupidity. They confeſſe not more then truth was: God is not pleaſed with a lie. But truly in their own Conſciences, and yet ſo deeply. They condemn themſelves to get abſolution from God.

ye are our gods] And yet theſe men could plead as witty excuſes, and cover and colour their ſin with as much varniſh, and as many fair pretences and gloſſes, as idolaters now uſually do.

for in thee] In thee alone; and not in idols, or in Kings, or any creature; wherein formerly we truſted.

the fatherleſſe] To wit, every, perſon that wanteth a guide, relief and ſuſtinance, as we do, all ſuch as ſee they cannot help them: And in ſuch caſe we do acknowledge our ſelves now to be, depending wholly upon thy guidance, providence, and protection.

findeth mercy] Thus they acknowledge him to be the only true God: and themſelves fully to put their truſt in him.

V. 4. *I will*] It is an hard thing to perſwade great ſinners ſpecially lying under his Judgements, the ſigns of his angere to certain any hope of Gods reconciliation with them. Therefore to remedy this evil, and to keep them from deſpair or diſtruſt, he declareth by many and large promiſes under variety of ſimilitudes, how ready God is to receive them that do repent, to heal, love, and bleſſe them.

heal their backſlidings] Pardoning what is paſt, not imputing it to them; and by my grace preventing the like for the time to come.

love them freely] Singularly, with an abundant and conſtant love; freely, without finding any cauſe in them for it, and therefore the more freely being vouchſafed to ſuch unworthy ſinners, Chap.9.15,16,17. compared with this, ſhews the difference of Gods dealing between impenitent and penitent perſons.

for mine anger] Which formerly lay heavy upon him, ſhall now be turned away: not like that ſo often repeated, Eſay 5.25. and 9.12,21. and 10.4.

V. 5. *I will be as the dew*]: I will water them with my graces, and heavenly bleſſings; in oppoſition to that judgement, Chap. 13.15. The fruit of my reconciliation ſhall appear unto them; they ſhall finde by experience the bleſſing and benefit of it. Before they were dried up and withered with miſery, for their ſin. But now my favour ſhall be to them as the dew to the ground.

grow] Or, bloſſome.

as the lilly] Flouriſh ſpeedily with ſingular beauty, Cant.2.1,2. Chap.5.13. and 7.2. Matt.6.28,29. Vulgar Latine thus; I will be as the dew, Iſrael ſhall grow or bloſſome as the lilly.

caſt forth] Heb. Strike forth.

as Lebanon] As the cedars, and trees in Lebanon are rooted firmly, to laſt durably; ſuch ſhall their felicity be.

V. 6. *His branches*] Ariſing from ſuch roots ſhall ſpread. Gods bleſſings ſhall more and more multiply and increaſe towards him.

ſhall ſpread] Heb. Shall go.

and his beauty] Pſal.52.8.

olive tree] Which is always green, Judg.9.9. Jer.11.16.

his ſmell as Lebanon] wherein were many odoriferous trees and flowers. See the Annotations on Zech.11.1.

V. 7. *They that dwell under his ſhadow*] See Dan.4.12.21. live under the ſhade of it. They and every one of them.

ſhall return] And reſt in ſafety and quietneſſe; under Gods protection; ſhall be defended from any ſcorching heat, and refreſhed with the coolneſſe of it, See Eſay 4.6. ſome extend this further; That they ſhall return from their exile, where they were ſcattered, and ſhall come together into the Church, in the Meſſias his time, and there they ſhall be ſafe under Gods protection.

ſhall revive] Increaſe and have children and multiply, as of one grain comes many. See 1 Cor.15.36. and Pſal.72.16. A further commendation of Gods favour from the effects.

grow] Or bloſſom.

as the vine] Which of a ſeeming withered ſtock, and branch, doth ſurvive and fructifie.

the ſcent thereof] Heb. The memorial. Some underſtand this of the name of God: as Chap.12.5. whence thus; He means, that the knowledge of him and his doctrine ſhall be always moſt pleaſing to his people; like unto excellent wine, Cant.1.2,3. or God ſhall love the memory of his people very dearly.

wine of Lebanon] Cant.1. verſes 2,4. and Chap.7.9 ſuch as grows there; the beſt wine of the beſt ſent and favour, they ſhall be in a moſt happy eſtate, abounding in all joys, and comfort.

V. 8. *Ephraim ſhall ſay*] Thus ſay, as followeth, Renuing their confeſſion; verſe 2,3. ſome underſtand this, as the words of God to *Ephraim*, Thou *Ephraim* ſhalt joyn me no more with Idols, as thou haſt done heretofore; I will alone be ſerved in ſpirit and truth, 2 Cor.6.16.

what have I to do] See 1 Theſſ.5.22. Rom.12.9. Eſay 30.22. Jude verſ.23.

any more] I have had to do with them too much already, 1 Pet. 4.2,3. thus detecting their former blindneſſe and madneſſe; and abſondoning their idols for ever after, Eſay 31.7.

I have heard him] God heard *Ephraim*, ſpeaking as formerly in deteſtation of his idolatry.

and obſerved him] Returning from idols, marked him therein, and reſpected him therefore.

I am like] They ſhall finde in me all the good they deſire; as when a tree bringeth forth good fruit, and a pleaſant ſhade, Cant. 2.3. To ſhelter them from heat: to refreſh them in the cool ſhade and ſhadow of it.

is thy fruit] This implies, another ſimilitude from a fruitful tree. This may be underſtood of the good works of the faithful, brought forth in them, by the only power of Gods grace and Spirit John. 15.2.4. Or, rather thus: I am moſt fruitful for thy good, thou mayeſt readily and plentifully finde it in me.

V. 9. *Who*] An emphatical exclamation and interrogation: no doubt but Hoſeah in the whole courſe of his miniſtry for ſo very many years, preached much more then is in this book for deare. In many years, preached much more then is in this book for deare. In Preaching are gathered together. And he now concludes and ſeals up all with that, which in all likely-hood he had often uttered before, to raiſe the people up to a due conſideration of his prophecies: aſſerting the authority and uſe of them, and of the ways of the Lord declared in them, both to the good and to the bad.

is wiſe] They all would be thought ſo. But few are they that be ſo.

and he ſhall] Signifying, that the true wiſdom and knowledge conſiſteth in this, even to know and to reſt upon God, ſuch a manner of ſpeech is in Pſal.107.43. no true wiſdom but this. Prov.1.7. and Chap.9. verſ.10. Job 28.28. Pſal.111.10. And therefore he and Chap.9. verſ.10. Job 28.28. Pſal.111.10. And therefore he that hath any ſpark of true wiſdom, let him ſhew it in this; he will that hath any ſpark of true wiſdom, let him ſhew it in this; he will ſhew it in this. All humane wiſdom without, and againſt the Lord, is true folly: And yet the world is too full of it.

prudent] He ſeminates the ſentence, to rouze up their attention and conſideration the more.

for the ways of the Lord are right] The whole conduct of his providence, his works and judgements, and alſo his word and doctrine, are moſt holy things, and good for men: Right in themſelves; notwithſtanding all the calumnies, blaſphemies, murmurings and mockings of wicked prophane men, againſt his ways and word: All theſe cannot darken the light, or pervert the right of his holy ways, and word.

and the juſt ſhall walk in them] The wiſe and juſt ſhall and will do ſo; and not turn aſide from them; knowing and finding by experience their true happineſſe to conſiſt in their keeping, and continuing in them: as Judg.5.31. Prov.4.18. Pſal.37.6.

but the tranſgreſſours] That are, and will be ſuch.

ſhall fall therein] Stumble, and fall, and periſh. They become an occaſion of ruine and perdition to the wicked, which do abuſe an occaſion of ruine and perdition to the wicked, which do abuſe them, through their incredulity, and wickedneſſe. Prov.10.29. them, through their incredulity, and wickedneſſe. Prov.10.29. and Luk.2.34. 2 Cor.2.16: 1 Pet.2.8. See alſo Apoc.22.11. 1 Cor. 14.38.

ANNOTATIONS on the Book of the Prophet JOEL.

THE ARGUMENT.

Joels *time of Prophecie is not specified by the holy History: yet generally it is thought to be when* Hosea *prophecied: not onely because it is placed next* Hosea; *and before* Amos; *without any intimation of a differing time: but chiefly because the matters contained in it seem to fall in with the times of King* Uzziah, of Judah; *and of* Jeroboam *the second of* Israel: *though some do assigne unto him a latter time, upon consideration of those passages*, Chap. 3. 1.---9. Joel *preacheth to* Judah, *and declareth, and denounceth a general judgement of dearth and famine, caused by an extream drought, and swarmes of Caterpillars with Lion-like teeth, and other such like destroying Creatures; some eating what others left. Thereupon he exhorteth to Repentance, shewing it must be General, of all persons, of every age, and condition; because they had generally offended: And it must be earnest, and hearty, and testified by mourning, and humbling themselves before the Lord in Fasting, and Prayer: which if they do, the Prophet, from God, promiseth deliverance from that terrible plague of famine; and that their Afflictions and losses should be removed; and recompensed by a wonderful plenty, not onely of Temporal, but also in it's time of Spiritual blessings; under the Messiah; fore-telling so of the Gifts of the holy Spirit which then should abundantly be sent down and poured out; eminently at Penticost: Further they shall have redemption from their enemies, the Heathen round about: by Gods sitting to judge them, and to take dreadful revenge upon them, for the wrongs done to his people: concluding with a reiteration of Gods abundant blessings upon* Jerusalem *and* Judah. *The summe then, and Order is this:* Joel *first telleth the famine, and calleth for Lamentation and mourning*, Chap. 1. *Then he exhorteth to publique Repentance, promising a blessing thereon*, Chap. 2. *Lastly, he comforteth them, by destruction of their enemies, and Gods blessings on his Church*, Chap. 3.

CHAP. I.

The word of the Lord] See Annotations on Hos. 1.1.

that came to Joel] Was deposited with him, to be imparted to the People, 2 Cor. 4.7. & 5.20.

Pethuel] Likely a man of note, and name, and fame. This is to distinguish him from other *Joels*.

V. 2. *Hear ye old men*] Signifying the Princes, the Priests, and the Governours, or such who by reason of old age have seen and heard many things. See v. 14. Compare Deut. 32.1. Psal. 49.1. Isa. 1. ver. 2.

and give ear] He implicitely chides their hardnesse of heart, that they were not sensible of these present plagues.

all] Young as well as old; none excepted: The matter in hand concerns all.

hath this been in your dayes] He calleth the Jews to the consideration of Gods judgements, and the greatnesse of them; so strange and unheard of formerly: all this, to shame them for their wretchlessnesse, and security, wherein they so pleased themselves: as if God were asleep in heaven; and to inforce them up to behold Gods hand stretched out, and his judgements thundering against them in so rare and uncouth a manner; and to call them to repentance, for their sins thereby.

or even in] Have you heard them tell any the like. Gods common judgements should affect us. But much more such extraordinary ones by their rarity should startle us, and astonish us.

V. 3. *Tell*] This is a more memorable judgement then to be a nine dayes wonder; the continuation of such a famine by such strange meanes. The use of it should reach to posterity. Thus the Prophets set forth Gods judgements, and improve them to the utmost.

V. 4. *That which the Palmer-worm hath left*] Heb. the residue of the Palmer-worm. Therefore this is not a threatning of judgements to come: but a narrative of that which presently did lie upon them: of the Palmer-worm, see Amos 4.9.

hath the Locust eaten] A description of a most great spoil made by these vermine: which joyned with an extream drought, had caused a most great dearth. See Chap. 2. 25. This famine seems not to be that in the days of *Joram*, the son of *Ahab*, King of Israel, 2 King 8.1. For this famine was in Judah. Neither yet that in Judah in the days of *Jotham*, mentioned, Jer. 14. But rather, that in the dayes of *Uzziah*, intimated, Isa. 13, 14. and Amos 1. ver. 2. and more fully, Amos 4. 6, 10, which is best agreeing with the time of the Contents in this prophecie: or else some other famine about that time, not mentioned elsewhere in Scripture. To take this off from the letter as some do, and apply it onely to the four several invasions of the Chaldeans and the devastations made by them; or, which is more, to apply these four Creatures to the four Monarchies; or to four chief vices, as some Moralists do, is a thing of more boldnesse then we have any warrant for from the Text. Those Locusts, Exo. 10. 14. were but for a short time. And such as they, should never be again in the land of Egypt; of Locusts, see Prov. 30. 27. Jer. 46. 23.

Canker-worm] Of the canker worm, see Nahum 3.15,16.

Caterpillar] Of the caterpillar, see Esay 33.4. Jer. 51.14.27.

V. 5. *Awake*] It is high time for to do, and not to continue wretchlesse and careleste any longer.

ye drunkards] That commonly after drink grow drowzy and sleepy; yet here is cause enough to awaken them. And what then should the sober do? He means, That the occasion of their excesse and drunkennesse was taken away.

and weep] And yet otherwise who so merry, and laughing as they.

from your mouth] That which was so pleasing to your palat, that your mouth did crave it of you; as the phrase is, Prov. 16.26.

V. 6. *a nation*] Joel tels of swarms of locusts, and caterpillars, like horses, & with lions teeth, spoken of in v. 4. by a tearm improperly attributed to those insects, see Prov. 30. 25,26. Some would understand this of the nation of the Assyrians, or Chaldeans, coming up in war against them; but this is not so suitable to the whole context.

my land] Gods honouring the land of Canaan.

V. 7. *barked my fig-tree*] *Heb.* laid my fig-tree for a barking.

casts it away] Having thus made them unprofitable, men care not now for dressing them, or to look for any fruit from them.

are made white] Without bark; as it were pale, a thing without bloud, and withering.

V. 8. *Lament*] O thou Jerusalem or Judah, mourn grievously, *like a virgin*] Espoused, and not yet had home; or presently after her espousals.

for the husband of her youth] Mourn grievously, as a woman which hath lost her husband, to whom she hath been married in her youth: or her young husband, as elsewhere it is said, a wife of youth, for a young wife. See Pro. 5.18. Isa. 54.6. Mal. 2.15. Others rather say, by husband is meant one that hath espoused a maid, and died before he came in unto her; or soon after the wedding, because here is speech of the virgins mourning.

V. 9. *meat-offering*] The extream dearth hinders them from furnishing their sacred offerings with bread, wine, and oil, &c. See Exod. 29. 40. Levit. 2. 1.

mourn] Partly because Gods service is interrupted: partly also because they want their ordinary food, which they got from the offerings and sacrifices.

V. 10. *The field*] He prosecutes the same matter more largely, in more variety of words, to work the more effectually, and make the greater impression upon a people so dull and obdurate.

new wine] All comfort and substance for nourishment is taken away.

dried up] Or, ashamed, Esay 24.7.

V. 11. *Be ye ashamed*] He labours still to have his word pierce into their heart; not swim in the brain, but sink deeper, and work shame and sorrow. He would have their senses teach them, and humble them.

O ye husbandmen] Or, the husbandmen are confounded, and the vine-dressers howl.

V. 12. *Joy is withered away*] He seems also to have relation to the feasts and merriments which were in harvest time, and in time of vintage, Psal. 4.7. Esay 16.10. Jer. 48.33. All to drive them from

from dedolency and senselessnesse, under Gods heavy hand of judgment.

V. 13. *gird your selves*] He sheweth that the onely meanes to avoid Gods wrath, and to have all things restored, is unfeigned repentance. See Gen. 37. 34. and the Annotations there. He exhorts them to make use of this ready remedy; and to hasten the time of it.

ye priests] Begins with them, whose office it was to be guides and examples to the rest.

ye ministers of the altare] According to the Levitical law.

V. 14. *All night in sackcloth*] Watchings, humiliations, and sackcloth are signes and helps of extream mourning.

my God] Hardly your God in this your blockishnesse and stupidity under his so heavy hand of judgements.

for the meat] Vers. 9.

Sanctifie you a fast] Chap. 2. 15. Appoint a time speedily for this holy exercise, and prepare your selves unto it by all acts of piety & devotion. Fasting is a voluntary and religious abstinence from all meat and drink, and from all corporal and sensual delights & comforts, so far forth as it will stand with necessity of nature, charity and comelinesse; together with a cessation from the works of our lawful callings; in that time, and by that means, generally to testifie the desert of our sins, to afflict our souls, and to humble our selves before God for them: More particularly, and punctually, to exercise, and increase our Repentance, and Prayer, in an extraordinary manner and measure, according to the occasion and exigence of the Fast; our repentance in sorrowing and mourning for sin past; both our own and others: And in confessing them and in forsaking, and amending them for the time to come; publiquely in a State; personally in our selves: And to exercise our prayer, in craving with more fervour and faith, aid and help at Gods hands, in all our necessities and extremities, corporal or spiritual: personal, or national; for the obtaining of blessings, or for the preventing, or removing of judgements, present, or imminent; felt, or feared; and so to gain our special suits for which we fast.

call a solemn assembly] Or, day of restraint, Lev. 23.36. Private fasting was not sufficient.

the elders] The Magistrates and chief of the People: their neglect of duty had set open the flood-gates of sin. They had need to be ringleaders in repentance.

and all] None excepted.

cry unto the Lord] Pray that he would take away the present evils. This was the end of their fasting and assembling: all to add wings to their prayer.

V. 15. *Alas*] Jer. 30.7.

for the day] Esay 13.6. we see by these great plagues, that utter destruction is at hand, greator plagues yet behind, if we prevent them not by repentance: but put it off from day to day. See Amos 6.3. & 5.18.

V. 16. *joy and gladnesse*] Deut. 16.11.14,15. Can we be so blind as not to see at noon day?

V. 17. *feed*] Heb. *graze*.

rotten under their clods] Because it could not grow up, by reason of the extream drought, v. 19,20. The *Trent Bible* very improperly thus; The beasts rotted in their own dung.

the garners] There being no need or use of them for want of grain.

V. 18. *How do the beasts groan*] Or, mourn in their kind. Then how much worse are beasts then ye? They also suffer for mans sins, and man in them.

the flocks of sheep are made desolate] Which otherwise feed in the most dry and desert places.

V. 19. *To thee*] From whom these judgements come, and who onely canst ease us of them; straight to thee, not to others.

will I cry] Though others will not, for ought I can do or say; yet I will do my duty, as a pious man should.

the fire hath devoured] The heat and fire of the sun. The drought hath burnt up the countrey, as if the fire had gone thorow it.

pastures] Or, habitations.

V. 20. *cry also unto thee*] In their way and kind, Psal. 104.21,27. 147.9. And other creatures, Job 38.41. When by reason of hunger or thirst they lift up their beaks.

are dried up] See Amos 4.6,7,8. Esay 5.13.

CHAP. II.

Vers. 1. Blow] What Joel had propounded and preached in the former Chapter, he doth repeat and prosecute in this: He represents the grievousnesse of the present judgement, And thereupon moves them again to repentance: And to the repentant he shews at large Gods gracious promises both of temporal and spiritual blessings.

ye the trumpet] Or, cornet, Numb. 10.9. As it were to give notice of the coming of these foresaid devouring creatures; that every one may prepare himself to prevent the scourge by repentance, and prayer to God to bear it patiently; and to overcome it by faith in his grace. See vers. 15.

tremble] Not trust in formalities of Gods worship, nor trifle with him in outward shews; but tremble and quake at the heart at his anger, and the signes of it, Jer. 5.22.

for the day of the Lord cometh] Chap. 1.15. See the *Annotations* there.

for it is nigh at hand] A threatning of further judgments; or enlargement and aggravation of this. See 1 King. 14.14.

V. 2. *of darknesse and of gloominesse*] Of affliction and trouble: and it may be he hath relation to the coming of these creatures in great swarms, whereby the air may be darkned, vers. 10. See Ezek. 32.7,8. Amos 5.18.20. Esay 5.30. & 8.22.

spread upon the mountains] Which shall in an instant cover the whole countrey, even as the morning light, or morning clouds and mysts, spread abroad on a sudden over the tops of hils. See Amos 4.13.

a great people] Chap. 1.6. & 2.11.25. See Prov. 30.25,26. This seems not to be understood of the Assyrian, or Chaldean enemy.

there hath not been] Exod. 10.14.

of many generations] Heb. *of generation and generation*.

V. 3. *A fire devoureth before them*] Chap. 1.19, these creatures going along to devour the countrey, which is rich & full of goods; and after they are gone by, every thing is found gnawn and consumed. To understand this fire of that fire which is said to be carried before the hoast of the Chaldeans as the god and guide they worshipped, is a fancy too far fetche.

garden of Eden] Paradise, Gen. 2.8. & 13.10. Ezek. 28.13.

V. 4. *the appearance of them*] He insists long upon this the more to affect them with it; they being so hard to be brought to it, and wrought upon by it, Rev. 9.7. of the horse, see Job 39.19, &c.

V. 5. *shall they leap*] Rev. 9.9. and make an horrible noise and concustion.

V. 6. *All faces shall gather blackness*] Heb. pot. Through horrour and hunger.

V. 7. *Not break their*] They shall not stop nor stay their pace, nor give the way to any.

V. 8. *fall upon the sword*] Or, *dart*. A term taken from the meeting of armies: to signifie, that there will be neither defence, nor resistance that can stay this tempest, but it will break through all difficulties, dangers, and obstructions, without fear or hurt.

V. 9. *run to and fro in the city*] A manner of speech taken from a city won by assault. Cities shall not withstand them.

V. 10. *The earth*] Hyperbolical terms, frequent in the Prophets, to signifie a horrible desolation.

quake before them] Heb. *before his face*. Meaning the people, whereof mention is made, verf. 2.

the sun and the moon] Shall be dark, with the over-shadowing clouds and swarms of these devouring vermines, wondrous expressions to meet with their wondrous stupidity. This may also be understood in the same manner, as Isa. 13.10. Ezek. 32.7. Joel 3.15. Mat. 24.29. unlesse it be interpreted, as upon v. 2.

V. 11. *shall utter his voice*] Like a Captain, incouraging his souldiers; or giving the signe of the battel.

before his army] It is Gods army; though the army it self know it not; and against him there is no resistance.

he is strong] Apoc. 18.8. Jer. 50.34.

day of the Lord] Jer. 30.7. Amos 5. 18. Zeph. 1.15. no abiding it; but to prevent it by repentance, Amos 4.12.

V. 12 *also now*] As I exhorted you before in the former Chapter, so also now again I exhort you to Repent, while there is yet space and place for it. And this the rather he renews, lest upon the premisses they might have doubted there had bin now no more place left for repentance; as if he should say, Though you have so long abused my mercy, and what lies in you let slip the time of turning, and shut the door against you; yet now, which no man would have thought, and your selves can scarcely believe, I still expect, and invite you to hope of mercy, 2 Cor. 6.2.

turn ye] Jer. 4.1. This is the end and scope of all the former judgements and threatnings, even to force them to repentance.

with all your heart] Not faintly or faindly, though not wait perfect repentance; yet in the sincerity & integrity of your heart.

fasting] With no ordinary and mean repentance; as ye have not meanly, but extraordinarily offended.

V. 13. *rent your heart*] Psal. 51.17. Mortifie your affections, and serve God with pureneſſe of heart, and not with ceremonies. The words of the Prophet, expounding as it were those words of the Lord, in the former verse.

gracious and merciful] Exo. 34.6. Psal. 86.5.15. Jonah 4.2. without hope of this, there could be no Repentance, but either dedolency, or despair; from both which the Prophet would draw them. He useth here so many words of Gods mercy, because it is so hard a thing to perswade sinners cast down, to over-master their own diffidence and despair, and to fasten on mercy.

repenteth him of the evil] Out of his infinite mercy he changeth, not his counsel or his will, as being sorry for having done evil, as men do when they repent, but the effects of his rigour into effects of his mercy, Gen. 6.6.

and

and not your garments] Onely as hypocrites do ; a like ellipsis is Gen.32.28. 1 Sam.8.7. That outward ceremony is not utterly rejected ; but when it goes alone for all, without the vital part and soul of it, the renting of the heart, and the inward man.

V. 14. *who knoweth*] Amos 5.15. John 3.9. Zeph. 2.3.

return and repent] He speaketh this to stir them up from their security, and not that he doubted of Gods mercies, if they did repent. See Josh.14.12. Exod.32.10. 1 Sam.14.6.

a blessing] Namely, the fruits of the earth, growing, and preserved by Gods singular blessing. See Isa.65.8.

behinde him] After these devourers are gone by.

a meat-offering] Chap 1.9.

V. 15. *blow the trumpet*] Num.10.3. Namely, the holy trumpet, to call the general assembly or the people.

sanctifie a fast] Chap.1.14.

let the Bridegroom] What is lawful in it self, must at sometimes be forborn, Amos 6.4. Isa.22.12,13,14. To give our selves to pleasure, when God appears armed in weapons of wrath, is atheistically to scoffe at his power, and deny him and his providence.

V. 16. *sanctifie the congregation*] Appoint by proclamation, that all men Being duly purified according to the Law, may come to the Temple, to call upon the Lord, with mourning and fasting. See Exod.19.10,22.

gather the children] That as all have sinned, so all may shew forth signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more lively touched with the consideration of their own sins, see Jon.3.v.7,8.

V. 17. *Let the Priests*] It was their office and duty. Not yet that the people must neglect their part.

between the porch and the altar] Whereof, see 1 King.6.3. This was the void space, Ezek. 8.16. where the sacred ministers prayed after the sacrifices were offered ; see the Annotations there. And on Ezek. 40. 48. & Chap. 43.13,18. The people were in an outer court beyond the Priests court.

spare] Nothing to be pleaded in prayer, but Gods mercy.

thy people] So again, thine heritage. Gods free and gracious Covenant is the ground of their plea ; and not any thing in themselves, Psal.74.1. & 94.5,14. Mic.7.18. See Jer. 10.16. Isai.63.17. Psal.33.12. Josh.7.9.

rule over them] Or, use a by-word against them. That thy people being constrained through want should put themselves into bondage to strangers : or, be subdued by them ; having no means to defend themselves, if the enemy should set upon them. See Isai. 26. 13. this evinceth not that the former judgement, so largely insisted upon, was the war, and sword of the Heathen Assyrians, or Chaldeans. The armies of enemies here are still those, Chap.1.4.

wherefore should they say among the people] Psal. 42.10. & 79. 4. 10.8. 115.2. Mic.7.10. Exod.32.12. Numb.14.13.

V. 18. *Then*] He sees forth the effects of their prefent prayers.

jealous for his land] As an husbandman, or father, at the sufferings of his wife, or childe. He will feel and be moved at the afflictions of his dear people, and for his own glory, which by that means was trodden down by profane nations, Isai.9.6. Hos.11.8.

V. 20. *I will send you corn*] Verf. 24. upon your Repentance I will remove my judgements, Chap.1.11.16,17. See Psal.81.16.

a reproach] According to their Prayer, ver.17.

V. 20. *northern army*] Namely, that great swarm of the foresaid destroying creatures which came out of the North.

in the land barren] That multitude shall be carried away out of your land, and like a great army it shall be driven into the wilderneſſe : the vanguard into the lake of Sodom, toward the East, and the rearward into the Mediterranean Sea, toward the west, Exod.10.19. Deut.11.24.

because] Or, through, as Psal.23.4.

he hath done great things] Heb, he hath magnified to do.

V. 21. *for the Lord*] See on verf.20.

V. 22. *ye beasts*] Chap. 1.18.

their strength] Their fruits and increase, according to the vertue which God hath given them, Gen.4.12.

V. 23. *in the Lord your God*] In him, and his reconciliation, who is the fountain of all blessings : in him more then in the plenty he gives.

the former rain] Or, a teacher of righteousnesse.

moderately] Heb, according to righteousnesse. Namely, at the time of your greatest need, and in that just measure, as it is required, for to help the barrennesse which was before. Others, in righteousnesse, that is, bountifully, and lovingly.

will cause to come down] Lev.26.4. Deut. 11.14. Jer.5.24. Jam. 5.7.

in the first moneth] Both former, & later rain in this first moneth ; which likely was the *March* Moon, for then began that time of the year which was called the latter season ; by reason of the fruits which grow ripe, and are gathered therein ; at which time seasonable rain was most necessary : next to *September* Moon ; which was the other part of the year, called the first season ; by reason of tilling and sowing of the ground ; wherein like seasonable rain was alike necessary.

V. 25. *my great army*] This expounds that verf. 15,

V. 26. *and praise*] A fruit of Gods blessing, and of their repentance.

shall never be ashamed] Because they shall never pray to me in vain, at any such time of need ; but he will relieve them in all their necessities.

V. 27. *And ye shall know*] By my wonderful blessing of you,

that I am in the midst of you] Vouchsafe to dwell among you, and am always present and at hand, upon all occasions, for your good, Psal.46.5. Isa.12.6. Hos.11.9. Zeph.3 15.17.

V. 28. *Shall come to passe*] Now he riseth higher, from bodily blessings to spiritual blessings. The people must not rest in the former ; but by them be handed to these.

afterward] In the Messias his days, I will poure down the gifts of my holy Spirit in abundance ; as I have heretofore poured out temporal blessings upon you.

I will poure out my Spirit] Isa.44.3. Zech.12.10. Acts 2.17.

upon all flesh] All manner of people, without any distinction of nations. Whereas formerly he imparted his Spirit sparingly to a few, here he doth it to all his Church.

and your sons] By the inward vertue of my Spirit, I will enlighten the understanding of mine elect, who of their own nature are but children in knowledge, or young men without experience ; or aged men weak of understanding ; and will give them a lively and Spiritual light of the Mysteries of the Gospel ; accompanied at certain times, and in certain persons, with prophetick revelations, Acts 2.17. see Num.12.6. Or rather, he shews particularly what he means by the former general promise ; all shall prophecie, all shall be taught of God, Heb.8.11. 1 Joh.2.20,27. Hab. 2.14. All which are spoken comparatively, in relation to the times before the coming of our Saviour in the flesh. All, of all sorts & sexes, shall have as much, and more light and illumination now, then the Prophets had in the Old Testament. See Mat. 11. 11. their common light of all now under the Gospel shall be better then that of prophecie of old, such light shall the Son of righteousnesse at his rising bring with him.

your old men] By an allusion to the visible manner of Gods gracious gifts and dealings with his people and Prophets, in dreams, and visions, before the coming of Christ. He describes the Spiritual worship of God, and the abundant gifts of his grace in the days of the Gospel : so applying here his speech to the better capacity of the present people, not yet confounding or disannulling the distinct orders of Ministers in the Church of Christ.

V. 29. *Upon the servants and upon the handmaids*] Persons of all conditions, be they never so mean shall be sanctified by me, and graced by the gifts of my Spirit : even these shall abundantly be filled with my Spirit. It may be by these terms, as some say, is meant the calling of the Gentiles, amongst whom slaves were bought, Levit.25.44. unlesse he mean the other principal effect of the Spirit of grace, which is to free men from the bondage of sin and the devil.

V. 30. *wonders in the heavens*] Chap. 3. 15. Mat. 24.20. Mark 13.24. Luke 21.25. He doth not threaten here, and terrifie ; but warneth the faithful what terrible things should come, to the intent that they should not look for continual quietnesse in this world ; and yet in all these troubles, he would preserve them. Or, this may import the fearful judgments of God upon the wicked for the defence of his Church.

V. 31. *The sun shall be turned into darkness*] Chap. 3.15. The order of nature shall seem to be changed for the horrible afflictions that shall be in the world. See verf. 10.

before the great] See Mal.3.2. & Chap.4.1. and 2 Thef.1.7.11. and Chap.2.2,3. before the day of Gods so fearful judgements for the rejecting of Christ when he came, and the contempt and prosecution of his Gospel. That day shall be terrible to the wicked, though a day of great joy to the godly. LXX thus, notable day. And so the Apostle seems to cite it, Acts 2. 20.

V. 32. *whosoever shall call*] In those prodigious calamities of the world, yet he will preserve and deliver his ; who by them will be driven to seek the Lord in prayer : when the state of things then doth seem to be in a desperate condition, yet this must not keep us from calling upon God by prayer, but rather provoke us thereunto, and that with confidence : knowing he can, and will save his, and if need were, out of death it self restore them to life. And this belongs both to Jew and Gentile ; as the Text here allows it, and the Apostle applies it, Rom.10.13.

on the name of the Lord] Gods judgments are for the destruction of the Infidels, and to move the godly to call upon the name of God, who will give them salvation, Acts 2.21.

in mount Zion] Namely, in the true Church of Christ.

deliverance] From those evils which shall trouble the world ; or, some remnant shall be saved. Gods Church shall never perish. He will still have a people on earth, to shew him faithful in heaven, and true and constant in all his promises.

the Lord hath said] In many places by his Prophets. See Deut. 30. & 32.43. To his word we must look in this case, and trust in his promises ; and not to our own sight, and sense.

the

the remnant] Which are not run into the general apostasie, and corruption of the world, Luk. 18. 8. This is added lest hypocrites, as their manner is, should shelter themselves under this promise. The true Church is but a remnant, a few, Luke 13.23.

shall call] Whom he shall move and effectually put forward to the participation of his grace in Christ : Gods gracious and inward call, out of his free election, and the good pleasure of his secret counsel ; and not any industry in man, or merit of man, makes this distinction and discrimination of their remnant from the rest ; which is therefore called a remnant according to the election of grace. See Rom.11.4,5,7.

CHAP. III.

Verf. 1. FOr] He prosecutes the former points of the restauration of the Church.

behold] It is a wonderful thing in it self, and almost incredible.

in those dayes] Being days wherein both Kingdom and Priesthood were lost, the worship of God, and the Temple overthrown. The Chaldeans ruling them, and tyrannizing over them, and themselves hated and scorned of their neighbouring nations, and of all the world. This in part, and figuratively may be thus understood of Gods vengeance upon the enemies of his people, after their deliverance from Babylon. But spiritually it may be referred to Christs judgements upon the enemies of the Church, by him delivered : and especially at the last and universal deliverance at his last coming.

I shall bring again] Yet Gods power then shall over-power all ; easily surmount all seeming difficulties and impossibilities.

the captivity of Judah and Jerusalem] This was done under *Cyrus*, and *Darius* : or rather begun then, and catried on to the coming of Christ, receiving its spiritual perfection in and under his kingdom even till his second coming, so accomplishing his vengeance on all his Churches enemies, and compleating her restauration and salvation.

V. 2. *I will also gather all nations*] The wicked nations which are enemies to me.

into the valley of Jehoshaphat] See verf. 12. 14. Sundry valleys are mentioned in Scripture. This valley is not thus mentioned elsewhere. Some believe that it is that which is called the valley of blessing, 2 Chr.20.26. where *Jehoshaphat* blessed the Lord, when he had discomfited his enemies. Others do firmly believe, that between the Mount of Olives, & the city of Jerusalem toward the East, there was a low valley of that name ; and that so the Prophet (he weth that the enemies shall be judged, as it were in the sight of the Church, Isa. 66. 24. See 1 Cor. 6.2. Others take the word *Jehoshaphat* appellatively, to signifie Gods judgments ; and the rather, because the word following alludeth thereunto : in the valley of Gods judgements, God will judge or plead. As for that fancy, that all the world shall be gathered together into the valley of *Jehoshaphat* before Jerusalem at doom-day, and God shall sit there in his throne of judgement to judge them there ; it is but an abusing of the letter of the Text, to frame and uphold such a fiction. The Truth that can be gathered is this, that God will set up his Tribunal in the sight and midst of his Church and people, and sit there to defend and preserve them from all injuries, and erect trophies for them over their enemies.

my people, and for my heritage] See *Annot.* on Chap. 2.17. See again my people, verf. 3. Gods precious esteem of his Church. He will maintain their cause, as his own ; as *Naboth* did for his heritage, 1 King.21.3. And this not for any worth in them, being such sinners ; but for his own meer mercy, having freely chosen *Abrahams* seed to be his heritage and peculiar people. See Deut. 32. 10. Zech. 2.8.

scattered] Ejected, and turned out as vagabonds.

parted my land] Pickt out by my self, and peculiarly consecrated to the use of my people : they parted among heathens and strangers. See Dan.11.16,41. Hos.9 3. Ezek.20.6.

V. 3. *cast lots*] As upon my land, ver. 2. so upon my people here : impiously and imperiously domineering over them ; and at base rates, selling them ignominiously, and that to satisfie their lewd lust.

a harlot] That which the enemy got for the sale of my people, he bestowed upon harlots and drink.

V. 4. *Yea*] From the general, verf. 2. he falls here upon these particulars, to these neighbouring nations.

what have ye to do with me ?] With me, and my people ? He makes their case and cause to be his ; as Acts 9. 4. my people neither offended, nor provoked you ; and yet ye joyned of your own accord with their enemies against them.

O Tyre and Sidon] See Isa.23. and Chap. 14. 29.32. Both Prophets denouncing the like judgements against them, about the same time. See on Amos 1.9,10. & Zech.9 2.

will ye render me recompence ?] A retaliation for any wrong done you ? nay, it was your own covetousnesse, and cruelty, that set you on against me, and my people.

a recompence] Have I done you wrong that you will render me the like ? yea, ye provoke me without any cause given you. Or, it lyeth not in your power to give me satisfaction, for the spoils and wrongs which ye have done my people : therefore you must bear the punishment thereof in your persons, according to the law for theft, Exod. 22. 3.

swiftly] Thus God sees and takes to heart the afflictions of his people, and will soon revenge them. See Apoc.19.1. Psal.58.10.& 79.10. Ezek.25.14. Luke 18.18. Heb.10.30.

V. 5. *my*] Thus God still owns the goods, and affairs of his people, as his own.

silver] Being greedy of the prey and spoil and gratified with it by the Jews enemies, whom they assisted in the war.

into your Temples] The spoils of my Temple. And thus to the scorn of God, erecting, as it were, in their idol-temples, a trophie of victory over him.

pleasant things] Heb, desirable. See 2 Chron.18.18.

V. 6. *Grecians*] Heb. the sons of the Graecians, Transmarine and ourlandish people. *Javans* posterity were in Europe and Graecia, Gen.10.4,5.

far] That they might have the lesse hope to return thither again.

V. 7. *Behold I will*] God for a time forsook them ; yet so, as no distance of place by sea or land should hinder him from raising and bringing them back again ; which he chiefly did in the spiritual reducing of them to the Church and kingdom of Christ.

return] As v. 4. God will never forsake his Church, though for a while he do chastise her ; nor shall her enemies escape unpunished, though for a time they triumph over her.

V. 8. *And I will sell*] A strange change and vicissitude and just retaliation of that ver. 6. And God himself will be the Author of it ; He adjudgeth them to this slavery and vassalage, many examples are in Scripture of like Retaliation ; as Judg.1.7. 1 Sam.15 33. Isa. 33.1. So the Egyptians were drowned that had drowned the male children of Israel.

and they shall sell them] For afterward God sold them by *Nebuchadnezzar*, and *Alexander* the great, for the love he bare to his people ; and thereby they were comforted as though the price had been theirs. And haply the Jewes themselves by the meanes and favour of *Nebuchadnezzar* and *Alexander*, had an hand in the selling of them ; as they by like meanes got an hand in selling the Jewes.

Sabians] Gen.10.7. Job 1.15. People of the East.

the Lord hath spoken it] The sentence is past, and it is not now to be avoided.

V. 9. *Proclaim*] An Ironical challenge to all Christs enemies, for to do the uttermost of their power against him, and his Church ; that they may all be overcome and overthrown. See Esay 8.9,10. Apoc.16.14. Others thus ; He goes on to denounce war to those Heathen nations that had afflicted his people : and he doth this in so many words and ways, as representing the same to their eyes ; as as in a lively picture, the more thereby to move and affect the wicked nations that used to scoffe at Gods judgements, and the threatnings of them ; & to comfort his people in the midst of these dangerous concusions in the assured hope and expectation of their deliverance, safety, and salvation, when God shall thus take due revenge on his and their enemies ; and in the mean time to arm them with patience in their sufferings, beholding this horrible spectacle of Gods wrath upon their oppressors.

Prepare war] Heb. sanctifie. God will raise up horrible troubles in all the world, but yet for the good of his Church, his remnant.

V. 10. *beat your plowshares*] The phrase is inverted, Esay 2.4. Mic.4.3. where peace is promised, & prophecied to be in the kingdom of Christ. But where warre is, there is no use of the plow, the fields are forsaken, none dare go forth to till the land : all grows waste, all betake themselves to the sword. Others thus, when I shall execute my judgements against mine enemies, I will cause every one to be ready : and to prepare their weapons to destroy one another, for my Churches sake.

pruning hooks] Or Sythes.

let the weak] Not plead exemption from the war by age, or sickneſſe ; here must be no excuse admitted, all must encourage themselves to it.

V. 11. *assemble your selves*] Do your utmost, all of you ; let none be spared ; ye shall be brought down ; none shall want his plague and judgement.

cause thy mighty ones to come down O Lord] Or, the Lord shall bring down. Namely, the holy Angels, who are thine armies, to discomfit thine enemies. See Psal. 103. 20. Apoc. 12.7. Thus he turns his speech to God on this ; There the Lord will cast down and overthrow thy strong ones ; even the strongest enemies of his Church and people. Thus in the most grievous afflictions God will still take care of his Churches safety : and revenge them of their enemies, after he hath a while by them chastised his people, to practise their patience, and amend their manners.

V. 12. *Let the Heathen*] God still goes on to shew, that at last he will be the avenger of his people. He is not idle, or carelesse of their

their sufferings; but onely a while defers the punishments, till the wickednesse of his, and their enemies, be full and ripe for judgement.

valley of Jehosaphat] See *Annot.* on verſ. 2.

ſit to judge] Sit upon his Tribunal; and cauſe all the Heathen round about, from all parts of the world, to undergo his judgements there.

V. 13. *Put ye in the ſickle*] Wherein he ſpeeds his judgements upon the wicked; which the godly groaning under their burdens, do think according to the prompting of the fleſh, that he doth defer over long. He expreſſeth the reaſons of his preſent execution, under the metaphors of a ripe harveſt, and vintage, which he plainly expounds in the laſt words, Rev. 14. 15, 18. O ye Angels, it is time to execute my judgements, for the malice of the world is grown to its height. This is Gods anſwer to the Prophets ſpeech.

is great] As Gen. 15. v. 16. Jer. 51. 13. Mat. 13. 30. Dan. 8. 23.

V. 14. *multitudes*] Multitudes of ſlain enemies. Though now they proudly domineer and inſult over the Church, yet they ſhall appeare at his Tribunal in the day of his judgement and execution.

deciſion] Or, Conciſion, or threſhing, or, of threſhing: for ſo the word is uſed, Eſay 28. 27. & 41. 15. naming the place ſo from the event, alluding to the harveſt, verſ. 13, and haply to the valley of Jehoſhaphat, where in time paſt he threſhed the Moabites, and Ammonites.

V. 15. *The ſun*] This ſerves to awaken the wicked that are aſleep, or dead in ſin, and ſecurity. See on Chap. 2. 31. Signes alſo foregoing the laſt judgement, Mat. 24. 29. Luke 21. 25.

V. 16. *The Lord ſhall*] As a Lion roar horribly againſt his, and his Churches enemies, ſo as the world ſhall tremble; though for a time he did wink at them, and held his peace, ſummoning, as it were, with a terrible cry, all the world to appear before him. See Jer. 25. 30. Amos 1. 2.

of Zion] Out of the ſeat of his glory: whoſe repreſentation was formerly in the ſanctuary. See Heb. 12. 22.

but the Lord] Will be the hope and ſtrong help to his people, will take upon him their defence and protection. Thus mindful is he of them, and this ſhould be a comfort to them in all their calamities; the illue ſhall be happy, though heaven and earth may ſeem to oppoſe and oppreſſe them: he will ſave his remnant, though they may ſeeme to be loſt and periſhed, before he come to ſave them.

hope] Heb. place of repair, or harbour.

V. 17. *So ſhall ye know*] Really, and finde it by experience to be true, which before your ſad calamities and extremities made you to doubt of. Our duty is to depend upon Gods Word and promiſe, even before we finde and feel the verification of it in our ſelves.

that I am] According to his covenant with them, and their fathers; upon which gracious covenant accepting them for his peculiar people, all his promiſes are founded and grounded.

dwelling] As by his promiſes, and ordinances formerly he hath been.

Jeruſalem be holy] Heb. holineſs. My Church ſhall be cleanſed from pollution, and ſuch a mixture of hypocrites and profane people, Iſai. 35. 8. Apoc. 21. 27. And ſhall then appear to be, choſen of me for my holy habitation.

no ſtrangers paſſe] The ſtrangers ſhall no more deſtroy his Church; nor pollute, or profane it, as formerly they have done, when it was given up as a prey unto them, Lam. 1. 10. Which if ever they do, it is the people which by their ſins make the breach for the enemy. Otherwiſe God would make good his promiſe; as Eſay 26. 1. See Eſay 35. 8. Apoc. 21. 27. Eſay 52. 1. Zech. 14. 21.

V. 18. *The mountains ſhall*] Gods large bounty to his Church, all manner of wayes. He mentions earthly bleſſings; therein ſuiting himſelf to the carnal people, that were as children under the elements of the Law; yet ſo, as thereby to raiſe up their thoughts to ſpiritual bleſſings in Chriſt, ſo that, herein he promiſeth to his Church abundance of graces, Ezek. 47. 1. Apoc. 22. 1. which would water and comfort the moſt barren places, Amos 9. 13. Others ſay, a figurative deſcription of the good and happineſſe of eternal life, Pſal. 36. 8.

flow] Heb. go.

a fountain ſhall come forth of the houſe of the Lord] Ezek. 47. 1. Zach. 14. 8. Rev. 22. 1.

valley of Shittim] A place ſay ſome in the land of Moab, Num. 25. 1. Joſh. 2. 1. Mic. 6. 5. which was deſert and dry; even ſo far, to the utmoſt bounds ſhould Gods bounty overflow. Others tranſlate it, the valley of choiceſt Cedars: and underſtand it of the Church, ſee Ezek. 47. 1. 8. Pſal. 92. 13. The Trent Bible reads it, the torrent of thorne.

V. 19. *Egypt*] Namely, all the Churches enemies.

Edom] As Egypt: and other enemies.

for the violence] God is ſo careful of his Church, that though he bear for a time with the enemies of it, yet in the end he will take vengeance on them, for the violence they do unto his people.

in their land] In the land of Egypt, and Edom, when the Jews fled to them for ſafety, in their diſtreſſes; or rather in the land of the children of Judah, murdering them in their own countrey, and holy heritage.

V. 20. *But Iudah*] The fruit, and benefit of Gods redemption and deliverance of his people, the true believers, and elect, they ſhall abide for ever, as his love to them is everlaſting: whereas the wicked at the moſt do but flouriſh for a time.

ſhall dwell] Or, abide.

V. 21. *For I will cleanſe*] He ſuffered his Church and people hitherto to be in their filthineſſe: but now he promiſeth to cleanſe them, and to make them pure unto him, without which cleanſing, in pardoning ſin paſt, and purging it out for the time to come, God could not be reconciled, and propitious to them.

for the Lord] Or, even I the Lord that dwelleth in Zion, Apoc. 21. 3. He minds them of his free and gracious covenant with them, by vertue whereof he ſtill is the Lord that dwelleth in Zion: and that is the only cauſe of his bounty, and good dealing toward them: and not any worth or merit in them.

ANNOTATIONS on the Book of the Prophet *AMOS*.

THE ARGUMENT.

THe prophecies of Amos *and* Hoſea *have a great conformity, both in reſpect of the time when, and the perſons, the ten* Tribes, *to whom chiefly they were ſent.* Amos *prophecied in the dayes of* Uzziah *King of* Judah, *and* Jeroboam *the ſon of* Joaſh *King of* Iſrael; *But how long he prophecied, is not ſpecified. He threatneth both* Judah *and* Iſrael, *for their ſins, but* Iſrael *chiefly, and throughout his prophecie; that, for their Ingratitude, Idolatry, Cruelty, Inhumanity, Pride, Incorrigibleneſſe, Wantonneſſe, and Corruption in every kinde, they ſhould be puniſhed: and further, that their ſun ſhould be darkned at noon-day; that is, when* Iſrael *thought themſelves at the height of ſtate, they ſhould be caſt off, for obſcuring the* Son *of* Righteouſneſſe: *yet God would build again the Tabernacle of* David, *and return his captived people, both* Judah *and* Iſrael, *into their own Land. Or thus; Two years before an Earthquake.* Amos *foretelleth of ſtrange ſhakings of ſix Heathen neighbouring Nations; of Gods judgements upon* Judah *alſo: But principally upon* Iſrael: Jeroboams *houſe to be ruined, and* Iſrael *to be captived: yet* Judah *and* Iſrael *ſhould at laſt be reſtored to* Chriſt; *with* Edom, *or all Nations. See* Acts 15. *Or thus more particularly and orderly;* Amos *his prophecie telleth of Gods Judgements;* Firſt, *againſt the neighbour Nations, Enemies of the Church,* Chap. 1, *and* 2. Secondly, *againſt the ſins of his people; ſpecially* Iſraels. *And that,* firſt, *in plain ſpeech;* ſecondly, *under a double Type. His plain ſpeech, or Sermons, are either general, of judgements againſt* Iſraels *Ingratitude, and Idolatry,* Chap. 3. *Violence and Incorrigibleneſſe,* Chap. 4. *Injuſtice, and oppreſſion of the Poor, ſlighting Gods threatnings, and hypocritical worſhip,* Chap. 5. *Putting off the evill day, and wanton Voluptuouſneſſe,* Chap. 6. *Or ſpecial judgements concerning* Amaziah, *who accuſed* Amos *of conſpiracy; and concerning his Family,* Chap. 7. *The Types ſignifying the approaching Subverſion, are,* firſt, *a baſket of Summer fruit,* Chap. 8. Secondly, *the door of the Temple ſtrucken and ſhaken, ſignifying Gods abdicating his houſe, and People,* Chap. 9. *which is ended with Evangelical promiſes concerning the re-edifying and reſtoring the Church, and making it Catholike, by and under* Chriſt.

CHAP.

CHAP. I.

THe *words of Amos*] That is, the ſumme, collection, and heads of all his Sermons; that ſo we may know what his Doctrine and Teaching was. And ſo it is with all the other Prophets; which is a thing diligently to be obſerved throughout them all.

who was among the] Chap. 7. 14.

heard-men] Namely, one of thoſe that make a trade in bringing up of cattle and living by the profits and fruit of them, or by trafficking therein. Chap. 7. 14.

of Tekoa] A city of Judah where that wiſe woman dwelt, 2 Sam. 14. 2. Rebuilt or fortified by *Rehoboam*, 2 Chron. 11. 5, 6. mentioned, Jer. 6. 1. But yet *Amos* prophecied in Iſrael. See Chap. 7. 12.

which he ſaw] By Gods revelation to him.

concerning Iſrael] Though himſelf of Judah, yet ordained by God to be an extraordinary Prophet for Iſrael, or the ten Tribes chiefly. He ſpeaks indeed ſometimes of Judah; but that onely, as by the way, and occaſionally. Chap. 7. 12, 13. LXX here wrongly have Jeruſalem for Iſrael.

of Uzziah] Hoſ. 1. 1.

Jeroboam] In his days the kingdom of Iſrael did moſt flouriſh: as the kingdom of Judah did under *Uzziah*; yet then did this poor ſhepherd preach ſo terribly againſt their ſins; and prophecie ſo fearfully of their deſtructions: which argues Gods power and authority in him; Gods miſſion, and commiſſion to him. 1 Cor. 1. 27. 2 Cor. 4. 7.

earthquake] which, as *Joſephus* writeth, was when *Uzziah* would have uſurped the prieſts office, and therefore was ſmitten with the leproſie. Or, a little before the death of *Jeroboam*; which differs not much in time from the firſt. But Zach. 14. 5. Thus the beginning on made any where in ſcripture, but the end of it is leſt uncertain. If the of his prophecie is ſet down, but the end of it is leſt uncertain. If the continued not after *Jeroboams* reign, then the time of his prophecying was but a ſhort time.

V. 2. *The Lord*] The ſame words, Joel 3. 16. ſomewhat diverſly here applyed.

roar from Zion] Jer. 25. 30. According to the Predictions and threatnings pronounced in the midſt of his Church by his prophets, who ſhall vent his wrath upon his enemies. Some underſtand theſe words as a prediction of the earthquake, verſ. 1.

from Zion Speaking thus to the Iſraelites, he implies the true Jehovah, and his true worſhip to be there in Zion and Jeruſalem; and not at Samaria, or Dan, or Bethel.

the habitations] All ſtrength, wealth, & worldly greatneſſe ſet forth by theſe fat and fruitful places, ſhall through Gods wrath be brought to nothing; and a famine through drought ſhall come. See Chapter 4.

mourn] Gods roaring voice ſhall not be in vain, Jer. 5. 12, 13. but carry its effect in its mouth.

Carmel] The word ſignifies a fruitful field; whence it ſeems the place here meant took its name; being an high pleaſant fruitful mountain, and paſture. See Chap. 9. 3. Cant. 7. 5. The excellency of it is mentioned, Eſay 35. 2. and it is named with thoſe other famous mountains of Libanus, Sharon, and Bashan, Eſay 33. 9. Yea, Jokneam a city is ſeems on it, or belonging to it, had the honour to have a King; Joſh. 12. 22. There *Elias* vanquiſhed *Baals* prophets, 1 Kings 18. and *Eliszeus* dwelt there, 2 Kings 4. 25. There was a city called *Carmel*, belonging to Judah, Joſh. 15. 55. where *Nabal* had his poſſeſſions and ſheep, 1 Sam. 25.

V. 3. *for three tranſgreſſions*] If theſe judgements upon the neighbouring nations had not been foretold by the prophets, when the Iſraelites ſhould have ſeen the like befal to others, as did befal themſelves: they would happily have aſcribed all to fortune, and not to Gods hand: and ſo the prophets authority would have been weakned and ſlighted. He ſhews therefore, that God will ride Circuit, as it were, and judge and puniſh theſe Heathen Nations. And ſo indeed the Aſſyrian, the rod of Gods anger, Eſay 10. 5. and as it were the ſtaff, the Axe, and the Saw in Gods hand, verſ. 15. did ſcourge and cut down at the ſame time all theſe Nations, as well as Gods people; he came in as a deluge overflowing all, Eſay 8. 7. as other Prophets alſo did foretel, and the Hiſtory of the event did atteſt. Yet ſomo conceive thus; that he ſheweth firſt, that all the people round about ſhould be deſtroyed for their ſins: becauſe the Iſraelites ſhould more deeply conſider Gods judgements towards them; and be awaked and warned by their example, to look unto themſelves; ſeeing he ſpares not theſe uncircumciſed Nations for their ſins.

of Damaſcus] This is mentioned in *Abrahams* time, Gen. 14. verſ. 15. whoſe faithful ſteward and ſervant *Eleazar* was of Damaſcus, Gen. 15. 2. This was the head city of Syria, Eſay 7. verſ. 8. This ſtood on the North-eaſt ſide of Canaan; eaſt from Mount Libanus, was conquered and garriſoned by *David*, 2 Sam. 8. 6. Loſt again in *Solomons* time, and poſſeſſed by *Rezon*, 1 Kings 11. 23, 24. Recovered by *Jeroboam* the ſecond, 2 King. 14. loſt ſoon after. And in the dayes of *Ahaz* taken by the Aſſyrian *Tiglath Pileſer*, who ſlew *Rezin* the King thereof, 2 Kings 16. After the death of our Saviour, *Paul* going thither, was miraculouſly converted neer the city, and confirmed by *Ananias* in the city, and preached there: and was ſought to be apprehended by the Governour of the city under *Aretas* the King, Acts 9. 2 Cor. 11. 32. yet after that he returned to Damaſcus, Gal. 1. 17. See more on ver. 4.

and for four] or, *yea for four*, for their many and multiplyed ſins, which are meant by three and four which make up ſeven: their progreſſe in ſin without mean, or meaſure, hardned them to that obſtinacy, as left no more place or hope for repentance. And all this while God patiently forbare them, till at laſt there was no remedy, as to 2 Chron. 36. 16.

turn away the puniſhment] Or, convert it, or let it be quiet, and ſo verſe 6. Or I will not recal my threatning voice, ver. 2. Or that puniſhment, verſe 4, 5. I will not ſay ſome; turn my ſoft to mercy.

threſhed Gilead] This is the chief of the ſeven or many ſins. And God will not puniſh Damaſcus ſo much for many other ſins as he will for the cruelty againſt Gods own people. And if the Syrians ſhall not be ſpared for committing this cruelty againſt one city, or countrey, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grievous ſins againſt God and man.

with threſſing inſtruments of Iron] See of this kind of torment and puniſhment, 2 Sam. 12. 31. All this may be referred to *Hazaels* cruelty, which he uſed againſt the countrey of Gilead eſpecially, being that part of Iſrael that bordered next upon him, he lying north of it, ſee 2 Kings 8. 12. and 10. 32. and 12. 18. and 13. 3.

V. 4. *But I will ſend a fire*] Jer. 49. 27. Fire conſumes all.

Hazael] *Hazael* and *Benhadad*, names of kings of Syria. The catalogue of the Kings of Syria is gathered out of ſcripture thus; *Hadaderer* or *Hadarezer* in *Davids* time, 2 Sam. 8. 5, 6, 13. and Chap. 10. 6. 8. 16. *Rezon* in *Solomons* time, 1 King. 11. 23, 24. *Benhadad* the ſon of *Tabrimmon*, in the days of *Aſa*, 1 Kings 15. 18, 19, 20. *Benhadad* his ſon, in the days of *Ahab*, 2 Kings 20. 34. 2 Kings 8. 15. *Naaman* was captain of his hoaſt. *Hazael*, in the reigns of *Joram*, *Jehu*, and *Jehoahaz*, 2 Kings 8. and 10. and 12. and 13 Chapters. *Benhadad* the ſon of *Hazael*, in the days of *Jehoaſh*, 2 Kings 13. 24, 25. *Rezin* in the days of Pekah, and *Ahaz*, 2 King. 16. 5. Iſaiah 7. 1. 16. and 8. 4.

palaces of Benhadad] The antiquity of their building ſhall not avoid my judgements. See Jer. 49. 27. And here for *Benhadad* the LXX have the ſon of *Ader*.

V. 5. *Barre of Damaſcus*] All ſtrength, oppoſition, and defence.

the plain of Aven] Or, Bikath-aven; Bikath-aven, Beth-eden, places of Syria.

him that holdeth the ſcepter] The king and all the royal race.

the houſe of Eden] Or beth-eden a city in Cœlo-Syria, which the Greeks called Paradiſe. See 2 Kings 19. 12. Iſaiah 37. 12. Ezek. 27. 23. LXX for Beth-eden have the men of Haran.

Kir] *Tiglath-Pilezer* led the Syrians captive to *Cirene*, which is called here Kir; called by Authours Cirtha, (a place of Media) 2 Kings 16. 9. Iſaiah 22. 6. So *Aram* was captived to Kir, about fifty yeers after *Amos* had foretold it. There was another Kir in Moab; Iſaiah 15. 1.

V. 6. *for three tranſgreſſions*] See verſ 3.

Gaza] Hebr. *Haza*, A city of the Philiſtines; wherein the Anakims were. But in the diviſion of the land by *Joſhuah* allotted to the Tribe of *Judah*; as other cities of the Philiſtines were. Joſh. 15. 46, 47. and by Judah conquered; Judg. 1. 18. But ſoon loſt afterwards; as appears in the ſtory of *Sampſon*, Judg. 16. 21. and of *Samuel*: 1 Sam. 6. 17. By this principal city of the Philiſtines are underſtood all thoſe; and the places are put for the inhabitants. See on Zeph. 2. 4.

not turn away] See verſe 3.

Carried away captive the whole captivity] Or carried them away with an intire captivity. See verſ. 9. The Philiſtines in the days of *Joram* King of Judah brake into it, and carried many away captive without any diſtinction of quality, ſex, or age, &c. See 2 Chron. 21. 16, 17. Joel 3. 4. 6. This the chief of their many ſins. See on verſe 2.

Edom] The ſons of *Eſau* were made ſubject to *David*; but in the dayes of *Jeboram* Edom rebelled and they joyned with Judahs enemies: and then *Eſaus* brake *Jacobs* yoke, which was foretold, Gen. 27. 40. and was ſtill a biter enemy to Judah. See on verſe 9. and 2 Chron. 21. 10.

V. 7. *I will ſend a fire*] Deſtroy the countrey of the Philiſtines. See Iſaiah 15. and 20. Chap.

V. 8. *Aſhdod*] See Chap. 3. 9. and Zeph. 2. 4. and the Annotations there. LXX for Aſhdod have Aſſyria, very corruptly.

Aſkelon] See on Zeph. 2. 4.

Ekron] 1 Sam. 5. 10. *See* Joſh. 13. 3. and Chap. 15. 45, 46. Judg. 1. 18. 1 Sam. 6. 16. and 7. 14. 2 Kings 1. verſe 2, 3, Jerem. 25. 20. Zach. 9. 5.

and the remnant] That ſhould remain after the judgements executed upon them by *Ezechiah*; and *Senacharib* See Jerem. 25. 20.

and

and Chap.47.4. But God still preserves a remnant of his people, in his greatest judgements.

V. 9. *of Tyrus*] 1 Sam. 23.1. Jer. 47. 4. Ezek.26. & 27. & 28. chap. Joel 3. 4, 5. A strong city, upon, or within the sea; on the north-west border of Judea. *Hirom* or *Huram* was King of it in *Davids*, and *Solomons* time. See Josh. 19. 29. 2 Sam.24.7. 1 Chr. 14.1. 2 Chron. 2. 3. A city of great traffique and Merchandize, conquered by *Nebuchadnezzar*: and after by *Alexander* the great, after a long siege. Our Saviour went aside into those parts; Mat. 15.21. And thence they came to him, Mar.3.8. Luke 6.17. They make peace with *Herod*, Acts 12. 20. And *Paul* in his voyage to Jerusalem lands there, Acts 21. 3. Tyre was given to *Asher*, as Zidon was; but never possessed by them.

not turn away] See verf. 3.

delivered up] When they served under, and assisted *Hazael* and *Benhadad*, in their bloody wars against the Jews.

to Edom] Verf. 6. The Tyrians sent or sold the Jews that were fled to them, or captived by them, to Edom, and the Idumeans.

the brotherly covenant] Heb. the covenant of brethren, which was between David, and Solomon, Kings of Judah, and Hiram King of Tyre, who called one another brothers, by a brotherly love, and covenant. See 2 Sam.5.11. 1 King.5.1. & 9.13. Others refer it to the brother-hood between Jacob, and Esau, and their posterities; and that the Tyrians had no regard of that brother-hood which ought to have been between the Israelites, and Idumeans, or Edomites, which came of Esau, or Edom, but the rather sold the Israelites captives to them, because they knew the Edomites, though brethren, yet most cruelly hated them.

V. 10. *on the wall of Tyrus*] Most likely by the Assyrians, and Babylonians; but most surely long after by *Alexander* the great.

V. 11. *of Edom*] Isai. 21. 11. & 34. 5. Jer. 49. 7. Ezek.25.12. Joel 3.9. Obad.1.&c. Mal.1.2. *Esau* was called *Edom*; and of him the *Edomites*. Their countrey was mount Seir, where the *Horims* formerly dwelt. Their countrey is also called Edomea, and Idumea, and Dumah; by others Arabia Petrea. Bounds of it are Kadesh, and mount Hor, and Ezion-Gaber at the red sea, Numb.20. 16. & Chap.33.37. 2 Chron.8.17. Chief cities therein, Petra, or Jockteeh, 2 King. 14.7. Bozra, Eloth, Teman, Dedon, Horma. And mount Sinai not far from it. It had seven or eight Kings before any was in Israel, 1 Chron.1.43, &c. And 11 Dukes are after mentioned. They were ever bitter enemies to the Israelites, Came out against them, Num.20.20,21. For which they were forbidden to enter into the congregation of the Lord till the third generation, Deut.23.8. *David*, *Joab*, & *Abishai* destroyed and subdued them. Yet *Hadad* of the Kings feed in Edom was an adversary to *Solomon*. In *Jehoshaphats* time they had under him a Deputy for King, 1 King.22.47. called King, 2 Kin.3.8,9. whose son was burnt, v.27. In *Jehorams* time they rebelled, 2 King. 8.20. And though *Jehoram*, and after *Amaziah*, sorely smote them; yet they became not subjects to them. They triumph at Jerusalems destruction, by *Nebuchadnezzar*, but were after by him vanquished and destroyed. Psal.137. Jer. 25. 21. & 27. 3. See Gods judgements threated against them, Isa.21.11. & 34,5. Jer.49.7. Ezek.25.12. &c. & chap. 35. Joel 3.19. Obad.v.1.11.12. Mal.1.2.

pursue his brother] Regarding no bond of consanguinity, they joyned with the enemies against the Jews; and did torment and slay them. See ver.6.9.

with the sword] Namely, the Israelites, which were descended from *Jacob*, brother to *Esau*, father of the Edomites, Gen. 27. 40. Deut.23.7. them Edom pursued with the sword.

did cast off] Heb, corrupted his compassions.

all pity] All the duties, affections, and respects of bloud and nature, by which he was bound, without all pity in himself, or compassion towards his brother, see their bitter enmity to Israel, ver. 6.9. Psal.83.6. & 137. Jer.49.12. Obad.ver.11,12.

his anger] He hath vented against the people of Israel, without end or ceasing, upon all occasions, all implacable hatred.

tear] As wilde beasts do.

kept his wrath] As Esau did against Jacob, Gen. 27.41. & 32.6. &c. So did Esau's posterity too like their father herein; & thereby were greater sinners, then the former uncircumcised nations were, whereas the Edomites retained circumcision. See Psal. 137.7.

V. 12. *Teman*] I will punish the posterity of Esau, and spoil his cities: for Teman was the metropolis of Idumea; so called of Teman the son of Eliphaz, the son of Esau, Gen.36.11.15. And Bozrah a city in the borders between Moab & Idumea; sometime ascribed to one people, and sometime to the other, for their vicinity. If there were not two of that name, one a prime city in Edom, and another in Moab, Jer. 48.24. This judgement is at large described, Obad.v.9,10. And of Teman, see Jer.49.7,20. And of Bozrah, see Gen.36.33. Esay 34.6. & 63.1. Jer.49.13.22.

V. 13. *Ammon*] The posterity of the younger son of Lot, nephew to Abraham, and of his family; yet they conspire with the Jews enemies against them. See Psal.83.7.

ript up] God rips up their chief & bloudy sin; and doth instance, and insist only upon that. The like cruelty in the Medes against Babylon, Isai. 13. 16, 17, 18. This here was acted by the Assyrian, though we have not the history of it. See Jer.49.1——7.

ript up the women] Or, divided the mountains. He notes th the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them; And yet, as was said, the Ammonites came of *Lot*, who was of the houshold of *Abraham*. And indeed many, and at many times, were the cruelties of the Ammonites against the children of Israel, in the times of *Ehud*, Judg.3.13. of *Jephthah*, Judg.10. of *Saul*, 1 Sam.11. & 12,12. And other kings of Judah had many battels with them. And they assisted the Assyrian, and the Babylonian against the Jews, in the days of *Hezekiah*, *Jehoiakim*, and *Zedekiah*. And *Baalis* King of the Ammonites, sends *Ishmael* to slay *Gedaliah*, Jer.40.14.

of Gilead] See on Obadiah, v. 19.

enlarged their border] By war, and by unjust invasion.

V. 14. *But*] This judgement was executed upon them by the Assyrians, and after again by the Babylonian *Nebuchadnezzar*; see Jer.25.21. & 27.3. & 49.1. Ezek.21.19,20. & 25.2,3,8. Zeph.2.9.

Rabbah] The Metropolis of the Ammonites, seated upon the river Aroer, Josh.13.25. See 2 Sam.11.1. & 12. 26, 27, 29. 1 Chron. 20,1. Ogs bed was there, Deut,3.11.

tempest] With a sudden and impetuous ruine: Gods wrath falling from on high upon Ammon, together with the enemies enclosure.

V. 15. *Their king*] We read of their King in *Jephtha's* time, before there was any King in Israel, Judg. 11. verf. 12, 13, 14, 28. of *Nahash* in *Sauls* time, 1 Sam. 11. 1. & 12, 12. of *Hanun* the son of *Nahash*, in *Davids* time, 2 Sam.10.1,2. the huge weight of whose crown is set down, 2 Sam. 12.30. 1 Chron.20.2. of *Baalis* in *Zedekiahs* time, Jer. 40. 14. About which time their King went into captivity. See Jer.49.3. Others understand this of their idol *Milcom*, or *Milchom*, which hath affinity to the name of King; whereof 1 King.11.33. 2 King. 23. 13. supposed to be called *Rempham*, Acts 7.43. Other idols also the Ammonites had, Judg.10.6. as *Chemosh*, Judg.11.24. and *Molech*, or *Moloch*, haply the same with *Milcom*, 1 King.11.7. Acts 7.43. If here be meant the idol *Milcom*, then here is relation had to the custom of conquerours, which was to carry away the gods of conquered nations, 1 Sam.5.2. Esay 46.2. Jer.43.12. and 48.7. Hosea 10.6.

CHAP. II.

Verf. 1. OF *Moab*] The posterity of *Lots* elder son, Gen.19. Moab inhabited close upon the east side of Jordan, Deut.1.5. Numb.22.1. & 26.3. And all that was done in the land of Moab, which is recorded from Num. 22. till Josh. Chap.3.

and for four] Their manifold sins, and obstinacy, and impenitency in them; and Gods long patience all the while, till they came up to this heap and height. Many were their transgressions against Gods people: *Balak* King of Moab hired *Balaam* to curse them; and by *Balaams* counsel brought upon them that fearful plague, Numb.25.4,5,9. *Eglon* smote and subdued them, Judg.3. And many bloudy wars were betwixt them, and Gods people, in the days of *David*, and of *Jehoram* the son of *Ahab*, of *Jehoshaphat*, and others; and they joyned in arms with other enemies of the Jews, as the Assyrian, and Babylonian, to fight against them.

not turn away] See Chap.1.3.

because he burnt] Here this one sin is singled out, as the signal sin of their cruelty; so odious a thing is inhumane cruelty in the sight of God; though upon an enemy.

bones of the King] 2 King.3.27. where the son of the King of Edom, was burnt by the King of Moab, so cruel was the hatred of Moab against Israel, that he dealt thus inhumanely against the King of Edom, because he joyned in arms with Jehoshaphat, whose feodary king he was, to assist the king of Israel, as his auxiliarie, against Moab. Others more at large take it for some terrible cruelty used upon the King of Edom, either alive, or dead; for which in particular, the Lord was angry with Moab.

V. 2. *of Kirioth*] A city of Moab, Jer.48.24,41.

die with tumult] Shall be destroyed by the fury of war. Their enemies shall not receive them upon rendition, yielding upon articles and conditions; but by assaults and stormings, wherein commonly extremities of rigour and out-rage are used.

V. 3. *judge*] Namely, he that bore the title of King, though he was no lawful King, having rebelled against Israel, 2 Kings 1.1.

slay all the Princes] And without Rulers, and Judges, what will the people be?

thereof] To wit, of the Moabitish nation.

V. 4. *Judah*] If the Prophet had not joyned Gods people to the rest in these threatnings and predictions, they might happily have promised to themselves freedom and exemption, though the heathens had been punished. The Prophet therefore joyns them to the rest, that they should fare no better then those heathens, be deemed & dealt withal even as they; or rather, being like them in sin, be the more severely punished, see ch.3.2. The judgements upon those Heathen Nations, were but as a prologue to the judgements upon

upon Gods chosen people, Luk.12.47. The prophet himself was born in Judah, Chap.1.1. and though he were principally sent as a prophet to and against the ten tribes, and for that cause so joined amongst them, yet he spares not Judah; neither their sins, nor their punishments. There was then no cause to charge him with flattery, or partiality towards his own tribe.

will not turn away the punishment thereof] See Chap.1.3. seeing the Gentiles that had not so far knowledge were thus punished, Judah which was so fully instructed in the Lords will, might not think to escape, if they would not repent, when judgements were threatned and denounced against them.

despised] As contemptuous and pestilious Apostates, though not so bad as the Israelites.

the law of the Lord] The onely rule of worship, and obedience, yet they followed new inventions of their own brain.

and have not kept] Not failing therein, through negligence, and infirmity; but wittingly and willingly forsook them, upon the former pretences; and that God calls a despising of the Law: so grievous a sin is it, to swerve from the rule of it, and to prefer before it the wisdom of our own inventions.

and there lyes] Their idols, false worship, and superstitions; And also, Their new invention, and good intentions thereby to serve and please God, were but lyes and impostures, whereby they deceived themselves. Gods Law, and Commandments ever are the onely true and safe Rule, from which we must not decline either to the right hand, or the left.

their fathers] The disease then was hereditary; and so aggravated by their continuance and obstinacy therein; and not excused or lessened by the example of their fore-fathers, Acts 7.51. Ezek. 20.18,30.

V. 5. *of Jerusalem*] Most of all, and finally, accomplished by *Nebuchadnezzar*. Gods own Church and people may thus foulely fall, and be thus fearfully punished. Let us look to our selves.

V. 6. *of Israel*] If he spare not Judah, unto whom his promises were made, much lesse will he spare this degenerate kingdom. And thus he comes to his proper charge. And here he insists, not onely upon one sin, as formerly; but is large in the point; both of their sins; and of their punishments: they in both exceeding Judah. Yea, he prosecutes these two throughout his book.

turn away] Chap.1.3.

sold] Chap.8.6. they buy them. Thus as in a Market they did buy and sell them. He begins with this grosse sin, and others the like, that could admit of no plea, or excuse. After their conviction in them, he comes then the more commodiously to their false worships, in superstitions, and idolatries, to declaim against them; for which he knew the would pretend their good intentions, and long customs.

righteous for silver] His right in judgement. Against the Law, Exod.23.6,10. This is the sin of their Judges, and Rulers, whose office and duty was, to defend the righteous and the poor.

a pare of shoes] For a matter of nothing, for a very small price; as Amos 8.6. Thus by degrees the wicked grow to this shamelessnesse in sinning, though at first they would stick at it; as a woman more hardly brought at first to lose her chastity, yet after will prostitute her self for the baseft hire.

V. 7. *pant after the dust of the earth*] Who inflamed with covetousnesse, greedily spie out all occasions to entrap the lowly, and weak, the poor, and miserable; and to do them hurt; such is their covetousnesse and cruelty. A term taken from serpents; as Gen.49.17.

turn aside] By their windings, like to the serpents, they do overthrow good mens rights, stiled in Scripture humble and meek men. Or, they hinder them in their businesses.

go in unto] Incestuously; with prodigious impudency in their filthinesse, against all light and Law of Nature. Thus where there is no fear of God, there is no manner of shame, no end or measure of sinning.

Maid] Or, young woman.

to prophane A thing ot forbidden; and oft complained of when committed. See it in Levit.11.44. & 8.19,20. and 22. Chapters Eze. 36.20.24. Mal.1.11,12 2 Sam. 12.14. Jam.2.6.

my holy name] With which they are honoured being called my people.

V. 8. *they lay themselves down*] They do use those things which they have violently taken from the poor and innocent, in their feasts, and feastivals, which they celebrate in honour of their idols, and by that means do heap up the sin of idolatry, upon the sin of violence.

laid to pledge] Contrary to the Law, Exod.22.26,27. See Deut. 24.6.10,11,12,13. Job.22.6. & 24.3.

by every Altar] The Israelites had many Altars, in many places; which was their sin, Hos.8.11. And their lying down upon those pledges there, aggravates their sin, in that they did and durst, so openly and with so high an hand practise it at their very altars, the places as they conceive where they worshipped God: But this is the manner of hypocrites and idolaters, to think any thing is lawful to them, and that God still is well pleased and pacified, if they

be careful to perform the outward exercises of worship and service.

the condemned] Or, such as have fined or mulcted wine bought with such money as they have unjustly amerced and condemned the innocent in. Of these spoyls they make feasts to the honour of their gods; as if the true God, as they conceive, would be pleased with such feasts and sacrifices, (ce Isay 61.8. &c. ch.1.14,15. & Deut. 23.18. And thus they would make the house of God, as they account it, a den of thieves. The constant course of hypocrites thus to dally with God, and to delude themselves in their sinnes, secretely to think any thing is lawful to them, so they protestle and practice some kind of God's outward worship.

V. 9. *yet*] Here God recounts his benefits to them, the more to aggravate their ingratitude, and vile sins against him, and his laws, and the more to justifie the severity of his judgements upon them.

Amorite before them] Num.21.24. Deut.2.31. Josh.24.8.18. The destruction of their enemies, and his mercy toward them should have caused their hearts to melt for love toward him. And God to this very end, drave out the Amorite, to purge the land of his sin, being grown so full and ripe; and to bring in his people in their stead, purely to worship and serve him: And yet were they grown now as bad, if not worse then the Amorite, Ezekiel 16.3.45. 1 King.21. 26. Ezek.5. verf.6.

whose height was like the height of the Cedars] Num.13.28. and 32.33. And therefore they were not overcome by the strength of the Israelites, but by the arme of God, Deut.7.21.16.25. Josh.13.5. Psal.44.3.

fruit from above] A proverbial kind of speech to signifie an utter desolation, as Job 18.16. Isa.5.24. Mal.4.1.

V. 10. *also*] God's other great wonderful benefit to them, Exod. 12.51. Often recounted in Scripture, and needful so to be; men are naturally so unmindful of God's greatest benefits, and sleighting them being once past.

forty years] So wonderfully protecting of you, and providing for you; so patiently all that time bearing with you, and fitting you to enter that land, out of which you had barr'd your selves by your infidelity, and manifold rebellions: All this should have made them more grateful and dutiful: And doth render their sinfulnesse the more odious. See Deut.32.6. Micah 6.3,7. These forty years are reckoned, not from the return of the spyes to *Kadish-barnea*, but from their coming out of *Egypt*.

V. 11. *for Prophets*] See Exod.20.19. Deut.18.16. Gods further benefit; He sent many prophets, ordinary and extraordinary, as his Legats, Ambassadours, Angels, to his people.

Nazarites] Yet a further benefit; these being persons sanctified after a special manner to purity of life, and consecrated to works of piety, Num.6.3,22. small warrant for popish votaries out of this example.

V. 12. *gave the Nazarites*] Violating my law in this part of my service, Numb.6.3. neither obeying your selves, nor suffering others to obey my laws.

saying prophecie not] Isa.3.10. Jer.11.21. Micah 2.6. Amos 7.12, 13. and though not absolutely forbidden, yet under some limitations and restraints: some for prophecying, rebuked, imprisoned, endangered for their lives, and some others slain. See Jer.20.1,8,14. and Chap.26.8,23. Mat.23.37. Act.7.52.

V. 13. *I am pressed under you*] You have wearied me with your sins, Isa.1.14. Or, I will presse your place, as a cart full of sheaves presseth: Or, I will presse your place by the strict siege of enemies: I will presse and threth you, as a heavy cart presseth out the corn.

V. 14. *Therefore the flight*] Thus roughly he begins with the Israelites, his proper charge, knowing well their security and obstinacy in sin.

from the swift] None shall be delivered by any means; by swiftnesse, or strength, or courage; that it shall be almost a miracle if any escape, either foot-men, or horf-men.

himself] Heb. His soul or life.

V. 16. *courageous*] Heb. Strong of his heart.

naked in that day] Being stripped by his enemies; or having basely thrown away his arms, glad to escape with his life for a prey.

CHAP. III.

Verse 1. THE *Lord hath spoken*] Though he an heard-man, yet herein he is the Lords instrument and Ambassadour, brings his word, not his own; bears his authority, to to whom all subjection and obedience is due.

children of Israel] His proper charge.

against the whole family] Both of *Judah* and *Israel*. Yet understand hereby the ten Tribes principally, if not onely: so called, because they were the far greater number, and sleighted small *Judah*, and counted themselves Gods chief people, to whom the Blessings, and Promises, and Priviledges belonged: these he summons here to judgement.

V. 2. *You onely*] This recounting of his favors redonnds to their greater reproach, sets out to the life the vilenesse of their ingrate re-

have I known] Gods knowledge and providence is over all his creatures, Psal.147.9. Mat.10.29,30. yet you alone have I chosen of my free favour, and meer mercy, and no merit of yours, Deut.9. 7,8. 1 Cor.4.7. and accepted to be my peculiar people, by a singular gracious covenant; wherefore your ingratitude and disloyalty is so much the more to be condemned, Dent.7.6. & 10.15. and those sins of ignorance, when I passe over in others, are in you inexcusable, and proceeding from pure malice. See Ezek.20.32. Exod.19. 3,4. Deut.4 20. and 32.11.

of all] Passing by all other nations of the earth; which were so many and mighty. And yet no injustice done them: But the more is my free mercy magnified towards you, Exod.19.6.

therefore I will punish] Heb. Visit upon: your sins being so much the greater, in not walking up answerable to my mercies; but contrariwise justifying the Heathen nations in their sinnes, and surpassing them: as Ezek.16.47,48. Therefore your punishments ought and shall be accordingly; Ezek.16.59. Luk.12.47,48. The greatnesse of Gods mercies adds an aggravation to the greatnesse of their sins, and of their punishment.

V. 3. *two walk together*] Even as two travellers whose end of their journey is not the same, cannot long travell the same way, so it is impossible that God should continue his grace towards you, walking among you in visible signes, works, and wonders, and yet connive at your iniquities: seeing his service is not the only aim of all your ways, & walkings: nay, he will surely punish you. Others, not sowell, do apply it to God and the prophet, and their agreements; or to the prophet, and his fellow prophets; that they agree and walk together in the same way, in discharging their prophetical functions, in reproving, threatnings, &c. As if he should say, we do agree; and therefore you are the more to heed it.

V. 4. *a Lion roar in the forrest*] Will God threaten by his prophets, except there be some great occasion, and just cause for it? Or think ye that God will not at last bring all these threatnings to passe: though he hath had patience for a long time? See verf.8. and Amos 1,2.

cry out of his den] *Heb.* give forth his voice.

if he have taken nothing] Have taken nothing. Or at least, if he have not a minde after his prey to take it. The lion it self will not do so, much lesse God by his prophets. Contrary to those prophane speeches, Jer.5.12,13. See Deut.32.47.

V. 5. *a bird fall*] can any thing come without Gods providence? Mat.10.29. much lesse do his judgements come by chance. There is a gin laid by the fowler, though the birds see it not; so Gods hand and secret counsel is in all afflictions, in all things though men see it not; but would ascribe it to chance or fortune.

shall one take up, &c.] Commonly he will not, till he have taken somewhat. Much more God will not take up himself, and his threatned judgements; till he have executed what he hath determined and denounced. And therefore the Israelites should not so sleight Gods threatnings thundred against them by his prophets, as if God did but dally with them. He will not take up his net, till he hath taken his prey. His threatnings shall not be in vain.

shall a trumpet be blown in the city] When the watchers give a signe, or sound an alarm, the people presently are terrified, and run together for help and succour. And what ought you to do at Gods threatnings, pronounced by his prophets, for your conversion towards him, from whom all these calamities proceed? See Ezek.3.4. and 33.3,7. Thus he reproacheth their stupidity and fascination, and dementation, being against common sense, without all fear and apprehension of danger; but resting still secure, even when God by his prophets blows his trumpet of war in the midst of them,

not be affraid] Or, not run together, at the sound of alarm and warning.

shall there be evil in a city] Esay 45.7. the evil of affliction and punishment.

and the Lord hath not done it?] Or, and shall not the Lord do somewhat? it is not fortune that doth tosse and tumble things in the world up and down; and God sits idle in heaven: no, he sits at the stern, and steers the affairs of the world; the Empery is his. Esay 45.7. Psal.94.7——12. And therefore they should be awakened at his judgements, repent of their sins, and turn to him, Micah 6.9. and not be as those Esay 9.13.

V. 7. *will do nothing*] Not that hereby the prophet would put an necessity upon God; he is free to do otherwise: and doth execute many judgements not revealed to men, or Angels: but heusually doth thus by his Prophets with his own people. And therefore the more shame for them not to take warning thereby, to prevent the same by timely repentance: His Prophets are Heralds proclaiming warre; yet with articles of peace and reconciliation open in their hands.

revealeth his secret] He likens the Prophets to watchmen which discover afar off the coming of the enemies: for so God ordinarily reveals unto his Prophets the greatest judgements which he will cause to fall upon his people to bring them to repentance, Gen.18. 17. Jerem.18.7. and 1.10. he deals not so usually with other nations.

V. 8. *The Lion hath roared*] The fear of Gods majesty doth enforce us to relate his threatnings faithfully unto you, though you hate and disdain us for it. 1 Cor.9.16. we must then do our duty; feare God more then men; roar against your sins, though you roar against us for it. See Acts 4.19. and 5.29. Galat.4.16. Jer.1.17. Ezek.2.6. and 3.8,9.

V. 9 *Publish*] Seeing they would not hear, and bear, and abide Gods judgements by his prophets.

Ashdod] Chap.1.8. He calleth strangers, as the Philistines, and Egyptians, even these Heathen nations, to be witnesses of their evil doings, and to judge of the justice of Gods judgements against them for their cruelty and oppression. This was a famous city of the Philistines, who lived on the west part of the land of Canaan, neare the mediterranean sea: and it was one of their five Lordships, Josh.13.3.1 Sam.6.17,18. This was assigned to the tribe of Judah, Josh.15.47. yet in, and after *Joshuahs* time, the Anakims dwelt there; Josh.11.22. The Ark of God was taken by the Philistines, and brought thither, and placed there in the house of *Dagon*. See 1 Sam.5.1,2,3. and Chap.6.17,18. After it was conquered by *Vzziah*, 2 Chron.26.6. and by *Ezekiah*, 2 King.18.8. and soon after taken by *Sargon* or *Senacharib* king of Assyria; Esay 20.1. and afterward by *Nebuchadnezzar* king of Babylon; See Jer.25.20. Zeph.2.4. Zech.9.6. After the return from the captivity of Babylon, they were wroth at *Nehemiahs* building the walls of Jerusalem, Nehem.4.7. And some of the Jews took strange wives of Ashdod, as well as of other Heathen nations; and their Children spake half in the speech of Ashdod; But *Ezra* and *Nehemiah* caused them to put away both the wives and children; Ezra 10.3. Nehem. 13.23,24. And most think this city to be that called Azotus, where *Philip* was found: Acts 8.40. See more on Zeph.2.4.

upon the mountains of Samaria] As a Theator whereon to view, or Tribunal whereon to judge between God and his people, their sinnes and his Judgements. This might provoke to their greater shame the Israelites that were so proud of their prerogatives, and so scorned these nations.

tumults] That is, oppressions, tumultuously, impetuously, disorderedly, outragiously acted upon the poor and miserable.

oppressed] Or oppression.

V. 10. *Know not*] Will not know; but wilfully blinde themselves, that they may not discern betwixt right and wrong; they reject and extinguish all understanding and reason, that they may freely without any shame, take to themselves a liberty for their sinning.

store up violence] He instanceth in this palpable sin wherein those Heathen could not be so blinde, but rightly judge and condemn them.

robbery in their palaces] Or, spoil. The fruit and effect of their cruelty and theft appeareth by their great riches, which by those means they heaped up, and stored in their houses.

V. 11. *Therefore*] Now from their sinne he comes to their punishment.

an adversary] Meaning the King of Assyria, *Shalmaneser*, as appeareth by the next verse. For he took Samaria by force and led away the people captive, 2 King.17.6. See also Chapters 15 & 16.

round about] That there shall be no place left to escape; it were but in vain to think it.

thy strength] Thy riches, arms, forts, &c.

thy palaces shall be spoiled] wherein thou didst store up thy preys and spoils, verf.10.

V. 12. *taketh*] *Heb.* delivereth. A countrey comparison; such as *Amos* being a shepheard commonly useth, Chap.3.12. Chap.7.14.

or a piece of an ear] This doth not mitigate the rigour of the former sentence; but shews rather the extremity of their devouring destruction; They shall be but as a lamb to a wolf, nay, more to a lion: The shepheard shall not dare to approach him, till he be fully fed and gon, and leave the offal. And all this to take up their presumptuous confidence and security.

so shall the children of Israel be] In the sacking of the city a small number of the poorest sort of people shall escape.

in the corner of a bed] He hath relation to the hiding corners, that are sought for when a city is taken, that they hope will be least searched or suspected. See 1 Kings 22.25. Scarce shall one of 1000 there escape: though they think Samaria, and Damascus their fastest strengths or hiding places. Chaldee paraphrase hath it, *in robore principatus*.

and in Damascus in a couch] Or on, or in the beds feet.

V. 13. *Here ye*] This preface and preamble is somewhat more then usual; requiring from God such attention and attestation. And this the rather because the matter following is a thing which they could so hardly be convinced of. He directeth his words to the Prophets, and all true believers.

V. 14. *visit*] Or punish Israel for.

the transgressions] Of covetousnesse, pride, cruelties, oppressions, and other flagitious offences.

I will also visite] I will destroy all places and instruments of Idolatry; to shew the falshood of it, and make it known that it is the chief cause of the peoples ruine.

the altars of Bethel] See *Annotations* on Hos. 10.15. They thought

thought that by their services of God, and sacrifices there, that they pleased him, and appeased his anger, expiating their sins by those outward services: they trusted in this, and counted it their shadow and shield; Bethel was their confidence, Jer. 48. 13. But the Lord shews, that their worship there was so expressly contrary to his word, and so odious to him, that it should be so far from pleasing and appeasing him, that it provoked his wrath the more, and that in the day of his visitation he would surely visit those idolatrous altars.

horns of the Altar] which were made upon the idols Altars like unto them which were upon the Altar of the true God, upon the four corners of it, Exod.27.2.

V. 15. *winter-house with the Summer-house*] He hath relation to the customs of great men, who are wont to have several rooms and houses for winter, and for summer, Judg.3.20. Jer.36.22. The meaning is, all manner of state lineſſe, greatneſſe, and commodiousneſs, shall be taken away; These their rich, strong, and stately houses, shall not help them, nor hinder Gods vengeance from seizing on them.

Ivory] Covered over with Ivory. 1 King.22.39. and 22.29.

CHAP. IV.

Verſ. 1. *Kine*] Thus he calleth the princes, and governours, which being overwhelmed with great abundance of Gods benefits, forget God; and therefore he calleth them by the name of beasts, and not of men; cows and not men, and continues on his speech to them in the feminine gender, not vouchsafing them once the name of men; deals with them as if he were an herdman among his kine and cattel. Thus he slights their sinful greatneſſe, and emboldens himself upon his authority and calling; being faithful in the discharge of it. Call and count me an herdsman, yet thus from God I call and count you. See Psal.22.12. Ezek.39. 10. Hos.4.16.

of Bashan] Bashan was the Kingdom of Og, the gyant lay on the East side of Jordan, contained in it chiefly half Gilead, and the whole region of Argob; given to the half Tribe of Manasseh; wherein Machir, and Jair, the sons of Manasseh, had very many cities. See Numb.21.33. Deut.3.4,13,14. Ashteroth, Edrei, and Golan were chief cities there in: whereof Ashteroth and Golan were given to the Gershonites; and Golan to be a city of refuge, Deut.4.43. Josh.21.27. 1 Chron. 6.71. This was a special place for the breed of cattel, Numb.32.4. Deut.32.14. we read of the Buls of Bashan, Psal.22.12. And mention is oft made of the Oaks of Bashan. Hazael King of Syria smote them, 2 King.10, 33. And Pul and Tiglath-Pilneser Kings of Assyria, afflicted and captived them, 1 Chron.5.26.

that are in the mountain of Samaria] See the *Annotations* on Hos. 8.5. He likens the Rulers in Samaria to the Kine of Bashan, loaded with fatneſſe, secure, and drunken with worldly wealth and pleasures.

which oppress the poor] This sin onely he names, as being most commonly practised by rich and great oppressors, against such as are not able to relieve themselves against them; which makes God the more forbid it, and so pitty them that lie under it.

which say to their Masters] They encourage such as have authority over the people, to poll them, so that they may have profit by it. Others thus, not so well, which do perswade your Kings and Princes to all manner of excesse and dissolutenesse; and are teachers and advisers of the disorders of the Court; as Hos. 7.5. Or thus, to the Masters of the poor; to such as have the mastery of them, by engagements, pretended debts, circumventions, or otherwise have them in their lurch, these rulers, or judges call for bribes and rewards, and they will assist them, and sentence for them against the poor.

drink] Keep feasts upon the prey and spoil of the poor. See Gen.43.34. Cant.5.1. Joh.2.10. for drinking at feasts.

V. 2. *The Lord*] The punishment follows upon the sin.

hath sworn] The more to awaken these secure and sleepy sinners.

by his holinesse] Heb. 6.13,16.

upon you] Great ones. He thunders first against them; having formerly charged their sin upon them,

with fish-hooks] Like fishes, as Jer.16.16. Hab. 1.14,15. diligently industriously caught, easily pulled up, and carried away, as fishes are with a fish-book, and you shall be no more like fat kine that abide in their pastures.

V. 3. *at the breaches*] Of your fenced Cities, and strong holds, no walls or ramperts shall defend you, your walls shall be as the walls of Jericho, Josh. 6.20. Being thus led into captivity after your Cities are forced and defaced. See Ezek.12.5,12. As beasts at a gap.

every cow] Thus still is pursued that similitude, verf. 1. to the shame of such beastly men.

before her] Any way; there being neither gates, nor walls whole.

ye shall cast them into the palace] Or ye shall cast away the things of the palace, that is, your jewels and treasures kept there. Or thus, ye shall be glad, to forsake your palaces and pleasures, and run away, as cows stark mad, seeking onely to escape with your lives. Some translate thus; *projiciemini Hermonem. Theodotion. in montem Monam* erroneously.

V. 4. *Come*] Go, Ironical terms, and full of indignation, that is, I do abandon you to continue in your idolatries, that you may heap up the measure of your sins. See Mat.23.32. Esay 1.11. Jer.6. 20. & 7.21. Ezek.20.39.

Bethel] Bethel, and Gilgal, were chief seats of the publique idolatry of the ten Tribes, 1 King.12.29. Hos.4.15. See the *Annotations* there. They thought in those places, by those religious services, and sacrifices, they did highly please God; and could not be beaten from this teaet, and principle. But the Lord tells them, The more they do so, the more they offend and provoke him; as being sacrilegious, idolatrous worships, and abominations to him; so contrary to the prescript rule of his Law.

transgress] Seeing by no means you will be recalled, but desperately rage, and are mad upon it. God doth not egge men on to sin; see Chap. 5. 5. But hereby he sheweth his extream dislike and detestation of it.

multiply] Heap sin upon sin. Thus sinners go on.

every morning] In imitation of the daily sacrifice, Num.28.3,4. Be diligent, omit nothing.

three years] Heb. three years of dayes. In imitation say some of the three solemn feasts appointed to be every year by the Law, Exod.23.14. at which certain kinds of tythes were spent in the sacred feasts. Or rather, alluding to that Law, Deut.14.22,28,29. and Chap.26.12. Wherein those two kinds of Tythes mentioned, Deut.12.5,6,7,11,12.17,18,26. See apart, as it seems for their journeys, sacrifices, and feastings at Jerusalem thrice a year; and therefore forbidden to be eaten elſ-where: were converted every third year solely and wholly to the use of the poor, the fatherless, widows, &c. And therefore might then be eaten any where in all their gates. Or else, every third year a third kind of tythes was set aside for the poor aforesaid; and thereupon this third year might be called the year of tything; see those places aforesaid, Deut.14. 22.28,29. & Chap. 26.12. And this Law of third-year tythes, which the Israelites in their idolatrous worship did imitate.

V. 5. *Offer a sacrifice*] Heb. offer by burning.

with leaven] In imitation of Gods Law, in sacrifices of thanksgiving, Lev.7.13. In other sacrifices leaven was forbidden, Lev. 2.11. Thus in formalities the Israelites were curiously precise; They strained at a gnat, but swallowed a Camel, in erecting another Temple, Altar, and Priesthood; which was the source and welspring of all their abominations.

proclaim and publish] Making it known by publique authority, that whosoever will offer any free-will offerings, besides those which God had expresly commanded, shall come and offer them, but yet in such unlawful places, and manner.

the free-offerings] Lev.22.18,21.29. & 7.16. & 23.38. Num.15. 3. Deut.12.17. those also prescribed in Gods Law, did the Israelites imitate and practise upon their false altars, by their unlawful priests, in their idolatrous temples, and high places. And these they did publish & proclaim with great pomp and solemnity. Careful, yea, curious, and vain-glorious in all things, save in the main. This is the manner of such sinners.

this liketh you] Heb. So ye love. You only delight in those outward ceremonies, and have none other respect, this liketh you, but not me, you thus audaciously frame new wayes of worshipping me out of your own brain; your will is your rule and law herein: and so you sacrifice and do service to your own will, not to me: I neither prescribed it, nor will accept it; I love obedience better then sacrifice: you should have consulted my mouth, and simply obeyed what I commanded. And thus God shews the sense of his former concession, v. 4. LXX corrupts this verse, and the meaning of it, far other-ways.

V. 6. *And I also*] God shewed what liked them, now he sheweth what liked himself; even for their sins to punish them.

cleanneſſe of teeth] That is, famine and dearth. See the famine, 1 King.17.18. Chap. & 2 King.6.28.

yet have ye not] So hardned were your hearts, and so obdurate in sin, that I have prevailed nothing by my chastisements: but ye still remain incurable, irrecoverable.

V. 7. *And also I*] Here is one cause of their famine, set out by it self; that they might more duely have pondered the beginning and progresse of the signes of Gods wrath, and in time better bethink themselves of their duty; when they saw, not one signe of his anger for one day; but many signes appearing still, one after another. This heightheneth their sin and senselesse stupidity, nothing regarding Gods hand herein.

three moneths] One moneth then without rain in that hot countrey should have affrighted them: two moneths should have astonished them: three moneths should have been as a prodigie unto them; yet all this while they take it not to heart to bethink themselves, and be bettered by it. I stayed the rain till the fruits of the whole earth were destroyed with drought; and yet you would not consider

consider it to return to me by repentance. See 1 Kings 17.

upon one citie] Thus varying his hand so visibly, that they might the better take notice of it, and not once entertain a thought of chance or fortune herein; unlesse they would wilfully blinde themselves, and renounce all reason.

V. 8. *so two*] So that rain waters, or springs known, or new digged, sufficed not the Inhabitants; but forced them abroad, as beasts to seek waters. See that 1 King. 18.5.6.

not satisfied] They could not finde water enough where they had heard say it had rained.

yet have ye not] See vers. 6. but continue still in your old superstitions and idolatries, and in the wickednesse of you sinful lives, amated nothing, nor abating any thing for my corrections; ye reject the remedy of your recovery.

V. 9. *I have smitten you*] Yet more means God used: and still all would not serve; they shut their eyes, and would discern nothing. God orders all these things in the whole course of nature: the seasons, weather, insects, and all by his special providence, that we may daily see in them the signes of his love to comfort us: or of his wrath, to humble us. All his creatures are his hoasts, obeying and executing his will, Deut. 28. 21, 23, 24. Hos. 2. 21, 22. Psal. 147. 8, 9. 16, 17, 18. Joel 2. 11. 25.

when your gardens, and your vineyards, &c.] Or, the multitude of your gardens, &c. did the Palmeworm, &c.

V. 10. *The pestilence*] He further shews, how yet by other punishments he sought still to tame their untowardnesse, and provoke and work them to repentance. And so he comes from famine, to the pestilence, and sword. See Ezek. 14. 19.

after the manner of Egypt] Or, in the way. As I plagued the Egyptians. Exod. 9. 10. chap. Or, when you went into Egypt, to seek aid from thence, Hos. 7. 11, 12. See Esay 10. 24. where also the same phrase is used. And a like phrase is used, Hab. 3. 9. 26. in these words, according to the slaughter of Midian, at the rock Oreb. God shewed his power for their fathers against the Egyptians plaguing them. Now they being turned as Egyptians to him, he turned that his power against them; used the same weapons of his wrath, and plagued them, as he did the Egyptians, those bloodthirsty uncircumcised people of old. See Deut 28. 60.

sword] See Ezek. 14. 17. 21. Jer. 15. 2. and 47. 6, 7. God still multiplies, and increaseth his judgements. See Levit. 26. 18, 21, 24, 28.

and have taken away your horses] Heb. with the captivity of your horses.

stink of your camps] By dead carkasses; and filth to infect, choak, and stifle you.

yet] By all these divers kinds of judgements God prevailed nothing; spent his rods in vain, he lost his labour, and should do so still, if he added more to the former. All these were so many arguments of their incorrigible contumacy.

V. 11. *as Sodom*] These are set forth for examples of wickednesse; and Gods chosen people are charged to equalize and exceed them, Esay 1. 10. Jer. 23. 14. Ezek. 16. 47, 48. They are also set forth for examples of punishments, to terrifie others, 2 Per. 2. 6. Jude 7. Thus are Babylon, Edom, Moab, and Ammon threatned, Esay 13. 19. Jer. 49. 18. & 50. 40. Zeph. 2. 9. And so also Israel, Deut. 29. 23. and the execution of the threatning bemoaned to exceed it, Lam. 4. 6. of Sodom and Gomorrah. See Gen. 19. 24, 25. Isai. 13. 19. Jer. 40. 18. See 2 King. 13. 3, &c. & Chap. 14. 26.

firebrand pluckt] So Esay 1. 9. See Zech. 3. 2. This is some exception from the former example, and a mingation of it. In *Jeroboam* the seconds time, there was some relaxation, and respiration from so direful a destruction; but woful and wonderful was their affliction before, 2 King. 14. 25, 26, 27. yet God still preserved a Remnant in remembrance of his covenant; which he ever would constantly maintain, Esay 4. 8. & 6. 13. & 30. 20. & 11. 11. 16. and 28. 5. Joel 2. 32. Zeph. 2. 9.

yet] What now then remains but your utter destruction?

V. 12. *Thus will I do unto thee*] Namely, as thy sins deserve, or as I have fore-told thee, vers. 2, 3. as formerly: yea, and more then so will I do: for remedies are no more to be used, where the disease is desperate.

prepare] This might seem to be spoken ironically, considering what went before: thus; Now go too, do what you can, try all your strength to meet with, and withstand my decreed destruction, and determined sentence against you. But seeing in the next chapter, God again exhorts them to repentance, that they might live, this may rather be taken literally, that Israel by repentance should seek to prevent their utter final overthrow, as Luk. 14. 31, 32. The sumth, since I denounce war against thee, as against my rebels and enemies, prepare thy self to do the best thou canst to bear me off, and keep me back, or to prevent and pacifie me by true repentance. See Ezek. 13. 5. and 22. 30. Luke 14. 31, 32. Though thou art in a desperate case, and I may seem to have shut the gate of grace against thee, yet turn, and try; as Joel 2. 14. Jonah 3. 9.

to meet] By humiliation, faith, and repentance, 1 Cor. 11. 31. LXX have it, to invoke and pray.

thy God] By profession, though thy practise be so contrary; thine, by his covenant, though for thy part thou hast so much broken it.

V. 13. *For lo he*] He multiples so many titles of God, and so many wayes extols him, and his dreadful power, to gain thereby the more reverence and fear of God, specially at the hands of such refractory and obdurate sinners.

winde] Or, spirit. And indeed he creates both.

declareth unto man] That knows, and judgeth the most secret thoughts of man; overtakes the wise in their cunning: accuseth the consciences, and summoneth them to appear before him. Or, according to others, that revealeth his secret judgements to men; to call them to repentance, Chap. 3. 7. Heb. 4. 12. 1 Chron. 28. 9. Job 42. 2. Psal. 7. 9. & 139. 2. Jer. 17. 10.

his thought] His Christ, say the LXX.

maketh the morning darkness] Amos 5. 8. Joel 2. 2.

treadeth upon the high places] That is, exalted above all humane power. See Mic. 1. 3. Deut. 32. 13. & chap. 33. 19. Psal. 45. 8. Esay 58. 14.

CHAP. V.

Vers. 1. *Hear ye*] Their supine security wherein they pleased themselves, and their stupid contempt of God, and his threatnings by his Prophet, stopping their ears against them, makes him thus to call upon them for audience to hear their doom which they had deserved, and yet would not believe should fall upon them.

a lamentation] That I take up; and a lamentable word for you, as you shall finde the woful burden of it upon you. See Ezek. 2. 10 Jer. 9. 1. & 4. 19. Esay 22. 1, 4. They laugh at it now, but shall lament under it hereafter.

V. 2. *The virgin of Israel*] So are called in Scripture those states which subsist and flourish in their first liberty and splendor; or delicately please themselves in their prosperities and pleasures. See Esay 13. 12. So is Babylon called, Esay 47. 1. and Egypt, Jer. 46. 11.

She shall no more rise] The whole body of the kingdom and people never more rose to be a kingdom after their destruction by *Shalmanefer*, 2 Kin. 17. though God had his remnant among them. Or, we may understand it with this referred condition, except they timely repent.

forsaken upon her land] Destitute of men in her lands; as is shewed in the next verse.

V. 3. *shall leave ten*] The body of the wicked destroyed, to their terrour; yea a small remnant escape, to the comfort of the godly, that they might not despair. Here is a decimation. That chap. 6. 9. is in another sense.

V. 4. *Seek ye me*] Here must be understood, which ye have refused to do. Thus whiles they remained yet undestroyed, he calls them all in general to Repentance, to the good of some; and to render the rest the more inexcusable. Whiles a people remain under the name and notion of a Church, the doctrine of faith and repentance is to be vouchsafed unto them.

and ye shall live] See Gen. 20. 7. without promise of grace, and hope of mercy, no man would seek God, but flee from him, as much as ever he could. Therefore this is necessarily added to the former. God then doth thus graciously invite, as Ezek. 18. 3. 32. Jer. 13. 27. And though he effectually draw to him onely his elect; yet the destruction of the rest is only from themselves, they finde sufficiently the cause of obstinacy and refusal in themselves, Hos. 13. 9.

V. 5. *But seek not Bethel*] Chap. 4. 4. Namely, the idols which were in these cities; seek not by-wayes in coming to God; much lesse abominable wayes, as those at Bethel, Gilgal, and Beersheba; for those are odious to God, and damnable. If ye will seek God, ye must forsake them, to which you have been so much, and so long accustomed and addicted. True Religion and Idolatry cannot consist together. Conversion to God other-ways is but vain and counterfeit. See Gen. 35. 1, 2. Josh. 24. 22, 23. Jude 10. 16. 1 Sam. 7. 3. such mixtures mar Religion, and Gods pure worship. Of *Bethel*, see the *Annotations* on Hos. 10. 15.

Gilgal] See *Annotations* on Hos. 4. 15.

Beersheba] This was a City on the south border of Jury, Judg. 21. There Hagar wandered, going towards Egypt, and thither Elias came in his flight from Jezebel, towards mount Sinai, 1 King. 19. 3. There Abraham, Isaac, and Jacob sometimes dwelt: and there Abraham sist, and Isaac after, made a Covenant with Abimilech, and Phicol. It after fell to the lot of the tribe of Judah: and out of it was imparted to the tribe of Simeon, Josh. 19. 2. 9. 1 Chron 4. 28. Publike Idolatry was at last set up there, as appears in this Text, and Chap. 8. 14. Judah then is here also touched for idolatry.

Gilgal shall] Namely, the inhabitants thereof. In the Hebrew there is an allusion between the word Gilgal and the verb adjoyned. Gilgal signifies rowling, Josh. 5. 9. Here thus, Gilgal, *i. e.* Rowling, shall be rowled away into captivity.

Bethel shall come to nought] Bethel signifies the house of God; but

but by reason of the idolatry that was used therein, it is called Bethaven, that is to say, the house of an idol, Hos. 4. 15. & 10. 8. and because Aven signifies an idol, or nought, and vanity; therefore her last ruine is also set forth by this name.

V. 6. *Seek*] He again doth repeat, and presse that, vers. 4. assuring them thereby, that whiles they retain their old superstition and idolatries, they do not seek the Lord, nor can do, whatsoever they pretend.

and ye shall live] If ye seek him truly, he will certainly blesse you; if you want his blessing, it is through your want of seeking him truly, which thing you can never do, till you abandon your false worships, and be regulated by his word and Law only.

lest he break] Like a devouring fire, break in pieces, and consume all.

the house of Joseph] Of the ten Tribes whereof the chief, was that of Ephraim, that came of Joseph.

Bethel] None of your idols which you serve in Bethel, and wherein you so much trust for help, shall shelter and succour you.

V. 7. *Ye who*] He comes now to the second Table, and chargeth them with grosse sins against it; so leaving them no wayes unconvicted. He chiefly chargeth the great ones, and rulers, who should have kept the rest within the bounds of obedience. But they being evil, corrupted the rest, as bad humours flow from the head to the body.

turn judgement to wormwood] Chap. 6. 12. ye corrupt justice: and whereas of it self it is a most profitable and pleasant thing, ye make it most bitter to those who are oppressed; and most abominable to God.

and leave off] Let it lie in the dust; yea, tread it under foot.

V. 8. *that maketh*] A magnificent description of God and his power. He is not like an idol of their imagination, to be pleased, and pacified with toyes and trifles, as children are. Hypocrites that think so of him, and deal so with him, shall finde him another manner of God. Therefore seek him otherwise then so. Thus the Prophet riseth, as it were, into some heat against those that entertained such childish thoughts of God.

the seven stars] Called Pleiades, and Virgiliæ; which rise with the Spring, and continue till Autumn.

Orion] Which in the moneth of *December* is to be seen in our Hemisphere, all the nights through, some translate this, *Arcturus*. The Hebrew words are *Cimah* and *Chesil*. And indeed neither Jew, nor we, are certain of their exact signification, as neither of the names of many herbs; and of the womens wardrope, Esay 3. 18. ——24. And Amos likely was but such an Astronomer, as herdmen use to be. He speaks of the stars, as the vulgar sort then used to do; and names two, then most noted. See Cha. 9. 6. Job 9. 9. & 26. 13. & 38. 31. LXX thus; ὁ ποιῶν πάντα ἐν μεγαλειότητι.

and turneth] This may be properly understood of the great and prodigious changes in the air: and figuratively of the alteration of States, and changes of the world.

and maketh the day dark] Chap. 4. 13.

calleth for the waters of the sea] Chap. 9. 6. by vapours and clouds.

poureth them out] By showrs and rain, yet some hereby conceive more likely to be meant, the deluges and inundations of the sea, then the vapours of it dissolved into rain.

the Lord is his name] Such is he; and not such an idol as you fancy to your selves, to be dallied withal, and deluded by your childish impostures.

V. 9. *That strengtheneth the spoiled*] Heb. spoil, strengthens them that were weak, and spoiled, and enables them against the strongs applying it to Israel, that though they counted themselves never so strong, in their fortresses, and otherwise; yet God would enable and strengthen a spoiler, a conquering destroyer against them, and their fortifications.

so that the spoiled shall, &c.] The weak strengthened by God shall do it.

V. 10. *rebuketh*] They hate the Prophets, which reprove them in the open assemblies. Particularly the Judges and Magistrates do, (who kept their Courts in or neer to the gates of the Cities) who cannot endure the censure of Gods servants, see Esay 29. 21. But they would be counted sacred, not to be touched, no wayes to be rebuked, though they were never so worthy of it. Or, as some, the People hate the Magistrate, that judgeth, and reproveth them justly in the place of judgement; see verse 12, 15. & Gen. 34. 20.

V. 11. *your treading is upon the poor*] Growing rich by oppressing them, as Chap. 4. 1. and laying burdens and impositions upon them,

and ye take from him burdens of wheat] That little he hath to relieve himself, even his food and livelihood; and force him many times to beat and bring it to you; and so suck out of his veins his life-blood.

ye have built] Thinking to flourish and frolick thereby:

but ye shall] Ye corrupt Judges and Rulers, ye great and greedy oppressors, ye shall be disappointed of your hopes; and misse of your ends, Esay 33. 1. Jer. 25. 12, 14. Heb. 2. 8. Deut. 28. 30, 39. Esay 17. 11. Zeph. 1. 13. when you have sold your souls for gain; and bestowed much labour and cost on your desires, ye shall be deprived of them.

V. 12. *For I know*] Though you think to colour your sins; or care not for men; yet I know, and will judg; you cannot shake off my power and soveraign dominion.

mighty sins] Huge and heinous, and monstrous.

they afflict] He doth instance in palpable and heinous crimes, open and flagitious offences.

they turn aside] Turn him off for want of bribes; and spoil him of his right; even there where he should have been maintained in it.

V. 13. *Therefore the prudent*] For feare of their tyranny, who would endure no rebukes, vers. 10. Or, because it were in vain to speak to so forlorn a people, as Hos. 4. 17. or chiefly because the wise and true believers, which judge truly of the calamities, and of their causes, shall in silence, and with patience, worship God, and adore his justice, without any murmuring or offence. See chap. 6. 10. Jer. 8. 14.

V. 14. *seek good*] Seriously and studiously:

and not evil] As ye greedily do, and will so hardly be taken off from it.

that ye may live] The fault then is not in God, but in your selves, if you do not live happily. He is ready to blesse you, if ye hinder him not. And yet hypocrites are ready to clear themselves, and lay all the blame on God, for their miseries.

And so] And not otherwise, no otherwise; dream not of it.

with you] And for you; dwell in the midst of you; and blesse you, Lev. 11. 44. & 26. 12. 1 King. 6. 13.

as ye have spoken] As you have made your boasts that he is, you being his people. Or, as you desire, and continually pray that he may be, ye much boast of Gods promises this way; and promise much to your selves in his kind, what? is not the ark of his presence with us? hath he not chosen us to be his peculiar people? can he deny himself so, and his covenant? Presuming thus that God is still tied to you, though you be never so wicked, and break the covenant on your part. But they are vain words, your words and sayings shall then prove true, and then onely, when ye seek good, and not evil; when ye seriously repent and return.

V. 15. *Hate the evil*] The Prophet is again upon it, because he had to deal with a people so blinded, and so hardned, by long custome in sin. And in this order here set down, must Repentance be begun, and carried on; as to the effects and fruits of it. See Psal. 34. 14. & 97. 10. & 37. 27. Isai. 1. 10, 17. Rom. 12. 9.

and establish] Mend that fault, vers. 12.

it may be that the Lord God of hosts] Joel 2. 14. See Josh. 14. 12. The Prophet gives some comfort to some godly among them; that though they had been carried away with the common current, yet letting others run on to their ruine, they should not despair, but take care of their own safety, and seek to escape, as it were, out of the fire and flame, with an hope and expectation of Gods mercy. The Prophet here doth not cast into their minds perplexities, and nourish up distrust in God; but this he doth to increase their greater industry.

remnant] Chap. 4. 11. The most number then must not be looked after, nor followed.

V. 16. *Therefore*] Because you reject all my exhortations, and admonitions; and continue obstinate, and sooth up your selves in your sinful shifts and trusts.

the Lord] So many titles are again given to God, to make them sensible and apprehensive of him with whom they had to deal; and that it was in vain to cavil or dally with him, to whom the supream power and judgement did belong.

wailing] He now meddles little more with their sins; as having already sufficiently convicted them: nor much insists upon exhortations, and promises; having prevailed nothing thereby: But he falls mainly upon judgements, and the execution of Gods vengeance, in the residue of his Prophecie; onely concludes all with Evangelical promises of re-edifying and restoring the Church, and making it Catholique by, and under Christ, in the end of the last chapter.

Alas, alas] Wo, wo, now they talk merrily, and sport, and frolick it; as Chap. 6. 4, 5, 6. Isai. 22. 12, 13. But then they shall be wholly taken up in mourning.

husbandman] As to a publike and general, and most grievous mourning. See v. 17.

such as are skilful] Those teachers, and hired practisers of funeral mournings, whereof see Jer. 9. 17. 2 Chron. 35. 25. Job 3. 8. Eccles. 12. 15. A custom in the East countreys of old; and in some parts of Europe, and at this day in Ireland. Of the lawfulnes of it the Prophet speaks not.

V. 17. *in all vineyards shall be wailing*] Instead of the joyful songs in time of vintage, Esay 16. 10. There shall nothing be heard, but weeping and howling; because of the spoil of the countrey.

I will passe through thee] As it were to do a general execution of justice, Exod. 11. 4. & 12. 12, 23. nor dwell in the midst of thee, in love and favour.

V. 18. *wo unto you*] Jer.30.7. Joel 2.2. Zeph.1.15. Malac. 3.2. and 4.1.

that desire the day of the Lord] By a profane boldneſſe; as provoking him to bring that once to paſſe, which he hath ſo long threatned: or by an impudent boaſting of your own innocency, as if God coming to judgement ſhould finde you guiltleſſe, or at leaſt leſſe guilty then the Prophets report you to be. And preſuming on it ſtill, as hypocrites uſe to do, that they were Gods people and heritage, and God was tied to them, and could not ſatisfie his word, and deny himſelf, and abandon them. See Eſay 5.19. Jer. 17.15. & 5.12,13. Ezek. 12.22. 2 Pet. 3.3.

is darkneſſe] In the day of his appearing he will ſhew himſelf an enemy, armed againſt you, with the weapons of his wrath, to execute ſad, black, and diſmal miſeries upon you, without any light of comfort at all. See Iſai. 5.30. and 8.22. and 59.9. Jer. 30.7. No light ſhall appear in this dark night of black calamities, unleſſe it be as that of the lightning, which is accompanied with thunder: and leaves darkneſſe after it.

V. 19. *As if a man flee from a Lion*] Theſe Judgments of God ſhall be utterly unavoydable, and he that ſhall eſcape one evill, ſhall fall into a worſe, Job 20.24. Iſai. 24.18. Jer. 48.43,44. When one judgement is over, another, and a worſe ſhall come: no change ſhall miniſter eaſe, or relief. God hath more ſcourges then one, wayes enough to ſet upon you, to multiply, and aggravate his plagues, and puniſhments, by foreign enemies, civil wars, famine, peſtilence, &c. There is no way to ſhun him, and run from him, but penitently to runnento him.

or went into the houſe] For fear of the Lion, or Bear.

V. 20. *no brightneſſe in it?*] Or any comfort, eaſe, direction, or good counſel, verſ. 18.

V. 21. *I hate*] So far off from being pleaſed with them, and pacified by them, as ye imagine. Thus it is ſaid of the Jews feaſts and ſacrifices, Iſai. 1.11. Jer. 6.20. becauſe their perſons were notoriouſly ſinful: and to their ſervices, which ſhould have been exerciſes of their piety, faith, and repentance, being devoid of them, and nothing but bare externalls, bodily performances, were odious to God, Iſai. 66.3. But the Iſraelites feaſts and ſacrifices had this evil more, that they were directly contrary to Gods expreſſe Law, and his worſhip, tyed to Jeruſalem, and his Temple there. Theſe then in themſelves were prophane feaſts and ſacrifices.

will not ſmell in your ſolemn aſſemblies] Or, ſmell your holy-days. I will not accept of your ſacrifices, which you ſhall offer me, at thoſe times. See Lev. 26.31. 1 Sam. 15.22. Nor be pleaſed with them, See Gen. 8.21. Exod. 29.18. Levit. 1.9. 13.17. Ezek. 20.40, 41. If offered according to the Law, then God would count them of a ſweet ſmelling ſavour to him.

V. 22. *burnt offerings*] Of theſe kinds of offerings, commanded by God, ſee Lev. 1.2,3. chap.

peace-offerings] Or thank-offerings.

of your fat beaſts] Be they never ſo fat. The reaſons of refuſal were noted before. They were curious and punctual in the outward rites, but reſted therein onely. See Mal. 1.7,8.

V. 23. *ſongs*] There were ſacred ſongs, parts of Gods true ſervice among the Jews: whereof ſee 1 Chr. 25. 2 Chr. 23. 18. But theſe were in imitation of the Jewes, taken up by the ten Tribes, in their falſe worſhips. And herein they abounded, which proves as defiled with impiety and hypocriſie.

Viols] As formerly of ſongs. Many inſtruments of muſick were uſed in the Levitical ſervice.

V. 24. *let judgement*] Some refer this to the celebration of the abundant grace of Chriſt, which was to be manifeſted in the Goſpel. Others thus; Triſle you with me in frivolous ceremonies; but I will cauſe my righteous judgements as torrents to run down and overwhelm you, for your hypocritical worſhips, and flagitious lives. Others rather thus; do righteouſneſſe, and judgment, and juſtice in a firm, full, and invariable way. And then your righteouſneſſe ſhall ſhine as the morning, as it is Iſai. 58.8. And this ſeems beſt to agree with the context.

run down] Heb. rowl. *Targum*, and *Vulgar Latine* thus; ſhall be revealed.

V. 25. *Have ye offered, &c.*] Acts 7.24. your forefathers, even in the wilderneſſe, were idolaters; neglecting that part of the worſhip which I had appointed them: and you imitate them, and heap up their meaſure.

unto me] And not rather to idols and devils, Deut. 32.17. This the next verſe ſhews. And thus they leavened Gods pure worſhip from the beginning, with their own idolatrous devices. They intended it to, and for God: And ſo much God here teſtifies of his people, ver. 22,23. And this wil-worſhip ſo blinds their eyes, that they cannot or will not think otherwiſe. But God judgeth of them otherwiſe, and takes them, as not done to him, but againſt him; not to his honour, but diſhonour. And ſo generally idolaters think, and mind to ſhew their love to God, worſhipping him by, and before images; but God ſaith they hate him in ſo doing, Exod. 20.5. as the like is, John 16.2.

in the wilderneſſe forty years?] A prodigious thing it is, that even then they ſhould ſo fall from God, and his worſhip, to ſo foul idolatry, when he had ſo newly and miraculouſly brought them out of Egypt, given them his Law, and did feed, and noſſel them in the wilderneſſe; yet ſuch is the monſtrouſneſſe of mans natural corruption.

V. 26. *But ye have born*] Miniſtred unto, and ſerved.

the Tabernacle] The word is *Siccuth*. *Theodotion* renders it ἐφόδους, viſions. *Aquila evanodeqeus*. Saint *Stephen*, Acts 7.43. follows the *Greek* verſion of the LXX, which takes *Siccuth* for *Succoth*, and ſo tranſlate it Tabernacle. But Siccuth ſeems to ſome the name of an idol. The meaning is not much differing; thus, your forefathers, making ſhew of ſerving me, carrying my Tabernacle, and all things belonging to it, in the wilderneſſe, had notwithſtanding their hearts ſet upon their idols, and haply carried about with them ſome chappel or image of them.

your] *Moloch*. And ſo your god; which you have made to be yours, by your impious idolatry.

Moloch] And ſo Saint *Stephen* hath it, Acts 7.43. *Aquila* hath it *Malchom*, which is the ſame with *Moloch*, an idol of the Ammonites, 1 King. 11.5,7. And ſome think that Gods own Tabernacle is here ſo called, by way of contempt, through their idolatrous abuſing of themſelves, and it. In ſuch manner as *Abraham* and *Sarah* are called an Amorite, and an Hittite, Ezek. 16.3. The word ſignifies King. And ſome gather from it the high eſteem that idolaters have of their idols, calling them their King.

and Chiun] Or of *Chiun*, another imaginary god, or idol. After thought by ſome to be (by corruption of the word in proceſſe of time) called *Remphan*, Acts 7.43. or *Raphon*, 1 Mac. 5.37. ſome think *Chiun* to be *Saturn*, or *Mars*, and *Siccuth*, *Venus*; thoſe two Planets, which Stars, and heavenly bodies they held for gods, and honoured with images. The Egytians at this day call *Saturn* by the name of *Rephan*.

your images] Poſitively. He derides their madneſſe in thinking any Piety to be included in theſe images. The word images here ſignifies idols, contrary to the aſſertion of Papiſts. *Tremellius* tranſlates thus; *baſin imaginum veſtrarum*.

the ſtar of your god] It is thought of ſome that the idols in Scripture, and their images, do ſomewhat repreſent the planets, or ſtars. See 1 Kin. 11,5. and were images of the Celeſtial bodies. Some idolatrous Jewes thought the ſtars to be gods. See Deut. 4. 19. & 17.3. 2 King. 23.5,11. Jer. 8.2. Ezek. 8.16.

your god] A bitter taunt, Remphan is added, Acts 7.43. whereof before.

ye made to your ſelves] You had made the images of them, and had attributed Divinity to them, and had conſecrated and ſet them up, for the object of your worſhip. This is wil-worſhip to make any thing anſwer for Gods worſhip, to our ſelves, of our ſelves, without the warrant of God, and his word, we muſt be paſſive, not active here.

V. 27. *Therefore will I cauſe you to go, &c.*] Becauſe that after ſo many ſins of your forefathers, puniſhed by me, from time to time, you have perſevered in them, yea, and have gone beyond them; I will execute the final judgements upon you, in a total deſolation, and diſperſion in ſtrange Countreys. He will ſuffer them no longer to be in his land to poſſute it.

beyond Damaſcus] Beyond them of Damaſcus, further then they. The Syrians of Damaſcus were carried Captives into the place called Syromedia, next to Suſiana, 2 King. 16.9. But the Iſraelites were carried Captives far further, into Peruia, and Caſpia, or Caſpiana, Ezra 8.17. Others thus; That the grievouſneſſe of their captivity ſhould be greater, and beyond that which they endured in Syria, and was cauſed by Hazael, who reigned in Damaſcus. See 2 King. 13.3. Others rather thus; That whereas they counted Damaſcus, the chief City of Syria, as an impregnable fortreſſe, and frontire defence for all their countrey, that they might reſt ſecure under the ſafeguard of it, yet that ſhould not hinder, but God would cauſe them to go into captivity, even beyond it into Aſſyria, Acts 7.43. It is, beyond Babylon, wherein St. Luke ties not himſelf to the words, but expounds the meaning; for as much as Aſſyria was further then Babylon. Of Damaſcus, ſee on Chap. 1.3.

ſaith the Lord] To aſſure them of the truth of this threatned vengeance, however they might ſlight it.

whoſe name] See on Chap. 4.13.

CHAP. VI.

Verſ. 1. *WO to them*] Luk. 6.24. The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

are at eaſe] Or, are ſecure, and proudly confident. The wealthy and great ones, that give themſelves up to ſilek pleaſures, and are drowned in them, remain ſecure, and are not ſtartled at Gods ſevere judgements upon others, upon the vulgar ſort, and common people; whereas they ſhould be humbled at the ſignes of Gods wrath. See Eſay 22.12,13.

in Zion] Here by the way he toucheth Judah.

and truſt in the mountain of Samaria] The Citizens of theſe two heads

head Cities, were more proud, wolf puous, and ſecure, in the midſt of Gods judgements, then other parts of the Kingdomes and countries were. Therefore the Prophet thunders wo againſt theſe confident contemners of him, and his anger.

chief] Exodus 23.5. Or, firſt-fruits.

of the Nations] Namely Zion, or Jeruſalem, of Judah: and Samaria of the ten tribes. Or the chief of all nations; more ſpecially of the nations of Canaan. Thus he taxeth their ingratitude to God.

came] To wit thither, into the poſſeſſion of them; not by their own arm and ſtrength, but becauſe God did drive away the former inhabitants from before the face, Pſal. 78.55. and 44.3. And thither after came to theſe cities, upon all buſineſſes and occaſions, as to the Princes courts, or courts of juſtice; and thither, as to the places of worſhip.

V. 2. *Paſſ ye unto*] Do but conſider theſe cities, which formerly were mightier and in greater proſperity then any of yours, and yet are decayed and ruined; to take example thereby, not to grow proud in carnal ſecurity, Nehem 3.8. Jer. 12. and 26.6. Pſal. 78.60. Or, thus. ye have received many and ample bleſſings, and ſuch as no neighbour-city or nation, though never ſo great, do enjoy; how vile is it then for you to abuſe ſuch bleſſings to inſolent pride and ſecurity. Do not therefore ſleep in your ſins, be not drunken and intoxicated with your preſent proſperous conditions; take leſſons for your own good out of the loſſe and deſtruction of others. Look into the glaſs of Gods judgements upon Heathen nations. Their great power, proſperity and confidence availed not them.

Calneh] A moſt ancient city in the Babylonian countrey, Geneſis 10.10.

Hamath] A mighty city, whence the countrey adjacent took alſo the name. The Hamathite deſcended of Canaan, the ſon of *Cham*, Gen. 10.18. famous in Scripture, ſeated at the foot of Libanus, nigh the tribe of Aſher, the north border of Judea, 1 Chron. 13.5. 2 Chr. 7.8. Lying north-eaſt of Libanus, and bounding north upon Damaſcus, Joſh. 13.5. Num. 34.8. Ezek. 47.15,16. and 48.1. 1 Kings 8. 65. Sometimes a kingdome of it ſelf, 2 Sam. 8.9. *Toi* king of it, 2 Kings 19.13. Eſay 37.13. Sometimes in the poſſeſſion of the kings of Judah, 2 Chron. 8.3,4. ſometimes of the kings of Syria, 2 Kings 17.24. Eſay 10.9. Their God was *Aſhima*, 2 Kings 17.30. In the territories of this city, or countrey, was Ribla, where the king of Egypt bound *Jehoahaz*, 2 Kings 23.33. And the king of Babylon did execution upon ſo many of Judah, 2 Kings 25.21. Jer. 39.5. Theſe famous places flouriſhed ſometimes, but were deſtroyed by the Aſſyrian, 2 Kings 19.12. Eſay 10.9. Hamath in Naphtali is another city, Joſh. 19.35.

Gath] One of the five Lordſhips of the Philiſtins, 1 Sam. 6.17. Recovered in the daies of *Samuel*, 1 Sam. 7.14. Loſt in the daies of *Saul*: in whoſe time *David* twice fled thither to *Achiſh* the king of Gath: and upon his danger there the firſt time, made thoſe Pſalms, 34 and 56. He had ſlain *Goliah* the gyant of Gath, 1 Sam. 17. And after, three other gyants were born of their race, deſcended of the gyant at Gath, fell by the hands of *David* ſeevants. In *Solomons* time *Shimei* his ſervants fled thither, and he after them: for which he ſuffered death. Afterwards in the daies of *Joaſh* of Judah, *Hazael* king of Syria took it, 2 Kings 12.17. And king *Uzziah* after that broke down the walls of it, 2 Chron. 26.6. This was an example nigh at hand to Gods people.

be they better] Are they, or have they been better, or greater, in a more firm and flouriſhing ſtate and condition?

then theſe kingdoms] Of Judah and Iſrael. Some underſtand this of Calne, Hemath, and Gath, Is their condition better? Some thus, Was it ever better then yours? Or be it ſo, yet now ſee their change and fall.

border greater] Their bounds had been great, and dominion large: but now cut off ſo ſhort, that the cities themſelves were become tributary to another. And why then are you ſo ſottiſh and confident? and fear not the like vengeance now threatned by me, and hanging over your heads? Nothing can withſtand Gods hand.

V. 3. *that put far away the evil day*] Chap. 5.18. and Chap. 9. ver. 10. the Chieftains put away far from you all thought and fear of Gods judgements threatned by his Prophets, ſleighting and ſcorning them, Ezek. 12.22,27. Eſay 22.13. and in the mean time draw neer to publick tyranny, as if ſins and their puniſhments could go the one without the other. See 2 Pet. 3.4.

and cauſe the ſeat of violence] Pſalm 94.20. Or, habitation.

to come neer] Ye haſten it, and ſpeedily haſten your ſelves to it, ruſh into all manner of miſchief and inhumanity, as the horſe runneth into the battel. Thus they put off the evil day, and yet by their ſins pull it upon them. As drunkards would put off a feaver, and yet, by inflaming themſelves with wine, pull it upon them.

V. 4. *that lie*] That drown themſelves in pleaſures, even in the midſt of Gods ſevere judgements: and heed them not, though they encompaſſe them about: whereas rather they ſhould then have layen upon the ground, and have humbled themſelves in duſt and aſhes. The things here mentioned, are not ſimply in themſelves unlawful, but unlawful at ſuch a ſeaſon, in thoſe miſerable times, when the fire of Gods wrath was kindled againſt them, and ſhould have ſtruck an horrour into them.

ſtretch themſelves upon their couches] Or, abound with ſuperfluities in their feaſtings. This alſo as the former is chiefly ſpoken againſt the great ones and rulers. And ſo is that which follows.

V. 5. *That chaunt*] Or quaver, Eſay 5.12. As men uſe to do at marriage feaſts, at the ſolemnization of their birth-daies, and other like occaſions; not duly weighing that of the Wiſe man, Eccleſ. 3. v. 4.

David] Who was a great inventer, and maſter of muſick, and muſical inſtruments, 1 Chron. 23.5. which he imployed in praiſing of God: whereas theſe did uſe them for a provocation of carnall pleaſure, and that at ſo unſeaſonable a time, as it they would outface God and his Judgements, and ſo they abuſe the example of *David*, as hypocrites commonly do abuſe the examples of Gods Saints in many things. LXX in their tranſlation of this verſe, do much vary and change the ſenſe.

V. 6. *That drink*] Their abuſe of theſe things doth not condemn the uſe of them.

wine in bowls] Or, in bowls of wine. By meaſure without meaſure.

they are not grieved] For their publick calamities; not affected, or affli cted therewith, on their own, or their brethrens behalf. This is it that makes out their ſin, and is to be applied to the ſeverall branches of this, and the two verſes afore, Jer. 30.7. This is contrary to that Pſalm 35.13,14,15. and 137.1.7. Lament. throughout. Jer 9.1.

affliction] Heb. Breach.

V. 7. *they go Captive*] They that are at eaſe in Zion, and live and lie in pleaſures.

with the firſt] They ſhall be the firſt, and moſt noted in the puniſhment; as they have been in degrees of honor, and in ſins. See 2 King. 17.

and the banquet] The feaſtings of thoſe that ſo deliciouſly ſtretched themſelves, verſe 4, 5. ſhall be removed, and mourning, which they put far away from them, ſhall come unto them, ſhall approach, and ſeize upon them.

V 8. *The Lord God hath ſworn*] Chap. 8.7. Jer. 51.14.

by himſelf] Heb. By his ſoul, confer, Heb. 6.16,17.

I abhor the excellency of Jacob] That is, their riches and pomp, The bleſſings, benefits, priviledges and excellencies wherewith formerly he had adorned them, ſhould not hinder him now from abhorring them. For they had forfeited them all, and were become ſo much the more hateful and abominable.

all that is therein] Heb. the fulneſſe thereof, though it be never ſo much repleniſhed with men, and all manner of ſtore.

V. 9. *If there remain*] After a former plague and Judgement; wherein the greateſt number have already periſhed.

ten men] Suppoſe that ſome number do eſcape the enemies hands, yet they ſhall fall by the peſtilence; and if there be not men enough for to bury them, their bodies ſhall be burnt, which was not uſed among the people, but only in caſes of extream neceſſity. Great burnings were of odors, and ſweet ſpices, at the funerals of their Kings. See 2 Chron. 16.14. and 21.19. See alſo that 2 Sam. 31.12. The meaning is here, not one of them ſhall eſcape. This is more then the peſtilence uſeth to do: This is an act of Gods horrible vengeance; to cut off, as it were deſperately, ſo deſperate, forlorn, invincible, incorrigible a people, all ſuch ſinners ſhould fear and tremble.

V. 10. *a mans uncle ſhall take him up*] The neereſt of kin, who for the duty of conſanguinity, or to cleanſe the houſe which is fallen to him by inheritance, ſhall take care of theſe dead bodies; the ordinary, and mercenary officers, deputed to this ſervice and imployment, in this ſo general a mortality, likely being wanting. See Eſaech. 39.14.

that burneth him] Vulgar Latin, to burn him: becauſe the ſolemnity of expottation, and funeral in a time of ſich calamity, as was formerly ſaid, could not be had; which otherwiſe is uſual. See Eccleſ. 12.5. 2 Sam. 3.31.

the bones] More eaſily might they be carried out, the carkaſe being burned. To cauſe the houſe to be more eaſily and privately freed from this legal uncleaneſſe. Numb. 19.14.

No] No more: there is an end, all are dead, as verſe 9.

ſhall ſay unto him] He ſeems to mean the uncle, or him that had been imploy'd in burning theſe dead bodies, if any other were ſo imployed, that he ſhould ſay to him that is remaining ſick in the ſides of the houſe; one of ten, as chap. 5.3. or, to ſome other not of that houſe and family, yet crept in thither.

Hold thy tongue] Chap. 5.13. Tell no body what hath hapned unto us, for fear we be ſequeſtred as unclean by the law, or reſt ſilent as aſtoniſhed at Gods judgement.

we may not] Or, they will not, or have not. This extream deſolation doth diſpenſe with us touching the laws of God concerning theſe pollutions, and the purifying of them, which were not obſerved even by the moſt ſcrupulous conſeiences in the greateſt extreamities. See Lam. 4.14,15. Others, upon the other tranſlation, thus; they were forlorn and deſperate ſinners that regarded not the Lord at all, nor once mentioned his name, when they were at their laſt gaſpings, yea, rather ſhunned it as an ominous name, that boded them no good luck, but all evil. Or rather thus, we formerly glo-

ried

ried so much in the name of the Lord, and made that a shield and buckler for our sins. But now we must cast away that false boasting; we see God is become our fierce enemy; now the very name of God is dreadful and terrible to us, we could wish to hear no more of him, and it. Luke 23.30. Apoc.6.16.

V. 11. *For behold*] This confirms the former sentence. All these things shall happen by reason of the utter extermination of great and small, high and low which God hath appointed, yea commanded the Assyrians, and Babylonians to execute, yet his command and word alone, of it self were sufficient to do it, if he so pleased.

the great house] And the little: none should escape from the greatest to the least; they were all such desperate sinners.

breaches] Or, droppings.

V. 12. *Shall horses*] Great variety there is in the understanding and application of these general words. Some thus; Shall we Prophets continually cast away our labours upon you, who are so desperately corrupted, and turn all the good which is presented unto you and bestowed upon you, into evil, as if a man ploughed or digged a hard rock: or, it is as impossible for such sinners as you are to stand out Gods judgements, and go free, as it is impossible for horses and oxen to plow upon a rock: Or thus; It is as impossible for them to do well, as it is for horses to run, or oxen to plow on rocks. Or thus; ye have so overturned all law and right, as if one overturned the very order and law of nature; such monsters are ye. Or thus; That the Prophet should no more prevail with them, then if one did sing a song to a deaf man, or should go to run horses, or plow with oxen upon a rock. Others rather thus; Can God be so unmindful of his covenant with you for your good, as you do so much boast and trust, when ye so break it on your parts, so highly and hainously? He can no more run on in the way of blessing you, and doing good unto you, nor manage and manure you with his gifts and graces, while ye are such, such rocks; even no more then horses can run on a rock, or one can plow with oxen there.

for ye have turned] He therefore must deal accordingly with you Psalm.18.26.

into gall] See Deut.29.18. and 32.32. and therefore he gives them the water of gall to drink, Jer.8.14. and 9.15. & 23.15.

hemlock] Or wormwood. Chap.5.7.

V. 13. *ye which rejoyce*] That triumph and glory in your strength, as if you could therewith overcome your enemies. See 2 Sam.2.1. which indeed is a thing of nought. As also all your other lying pretensions whatsoever, wherewith ye delude your selves, and which swell you up to a wretchlesse contempt of me, and my judgements.

which say] At least wise in their thoughts and hearts. The Prophet by Gods Spirit and Gods Word pierceth so deep. 1 Cor.2.10. Jer.17.10. Heb.4.12.

have we not] And thus, for this point, they did foolishly rejoyce in a thing of nought.

V. 14. *But behold*] He giveth a reason why he hath called all their hopes and means, things of nought: by repeating the judgement formerly denounced: and by more particularly naming the kinde and manner of it; by a nation of the Assyrians no doubt, as the sacred history sheweth, 2 Kings 17.

afflict you] And drive you to such straights and distresses in all your land, that there shall be no means, no hope, no hole left to escape him.

from the entering in of Hamath] These were the two uttermost bounds of the land of Canaan in length. See Annot. on ver.2.

the river of the wilderness [c] Or the valley of the wilderness, called elsewhere the river of Egypt. Numbers 34.5,8. Josh.15.47. and Chapter 13.3.

CHAP. VII.

Verse 1. THus *hath the Lord*] The Prophet in this Chapter shews how God did often take off his judgements begun to be inflicted upon them; and so punish them onely by degrees; to see if they would take off themselves from their sins; and make use of this his lenity and forbearance to repent. But all this prevailed not with them; but they rather grew the more obstinate thereby, and obdurate in their sins, and against Gods judgements, even to slight and contemn them.

shewed unto me.] This was then in a vision shewed by the Lord to *Amos*. The judgement it self was visible upon the people; but they had not eyes to see it to be Gods hand striking them, and to make use of it; Esay 9.13. Jer.5.3.

he formed grasshoppers] Or, green worms according to the letter. Here was shewn in this vision some great spoile done by these insects. See Amos 4.9. Nahum 3.15. Esay 33.4.

latter growth after the Kings mowings] It is thought that the Kings did take the first crop of hay to keep their war-horses, and for other services, leaving the latter hay for other cattel. A like reputation of time is that 2 Samuel 11.1. LXX here translate very strangely.

V. 2 *made an end*] This seems to relate to some Judgement begun before the time of *Jeroboam*, the second, and not to that inflicted after by the Assyrian. See that Joel 1.

forgive] Go not on to consume thy people by this means; spare, withdraw thine hand, He pleads no other argument, but onely Gods mercy. Thus the Prophet commiserates them, pities them, intreateth for them. So Jer.9.1. and 18.20. and 7.16. Thus must Gods Ministers tenderly compassionate their people, and pray for them: And yet be faithful to God, and their calling, in dealing roundly, and roughly with them for their sins, thundring Gods judgements against them; as this Prophet did. They must mingle these two affections; and not let the one hinder the other. And the people might hereby well perceive that *Amos* for all his sharpnesse against them, was no enemy to them, but in all things sought their good, reformation and salvation. Gal.4.16. Jer.17.15,16.

by whom shall Jacob arise] Or, who of (or for) *Jacob* shall stand? How shall thy people ever recover themselves, if thou dost overthrow them with this plague, after so many more that have already made them so weak? and he names *Jacob*, for as it were putting God in minde of his covenant with *Jacob*, and that these now were his people and heritage; not Egyptians or Assyrians, with whom he was thus dealing. See Psalm.105.6. and 135.4. Jer.3.14.

for he is small] In number and strength, 2 Kings 14.26. brought low and little. He pleads here not the peoples merit, but their misery. See that plea, Psal.25.11.

V. 3. *The Lord repented for this*] That is, staid his plague at my prayer. See upon Gen.6.6. Jer.26.19. changed not his Eternal purpose; but did herein, in suspending a while the further and full execution of his wrath, according to his own eternal decree, But in the phrase there is an application and condescension, to our capacity; it is spoken after the manner of men, See 1 Sam.15.29.

V. 4. *called to contend by fire*] Contending is the more used when we otherwise cannot get right. And this was Gods prefent ease and condition with his people; he was at this passe with them. This a more grievous judgement then the former. The fire of Gods anger was now more kindled. Upon further impatiency God further augments his punishments. Levit.26.18. as *Nebuchadnezzar* did heat his oven, Dan.3.19. By fire, Meaning, That Gods indignation was inflamed against the stubbornesse of his people. Or, it may be understood either of that extream drought which hath been spoken of: Amos 4.7,8. or figuratively, by extermination, by the fire of war, which had already consumed the Countrey. 2 Kings 14.26. And thus by fire is war signified, Chap. 1 & 2:

the great deep] It seemed to be so, by reason that the springs and streams, which rise from under ground, where the deep is, Gen.7. 11. Deut.33.13. were dryed up.

Cease] See Annot. on verse 2.

The Lord] See verse 3.

did eat up a part] To wit of the Land, for one part of the Land was watered with rain, Amos 4.7. Some rather understand this of *Tiglath-Pileser* war against Syria, 2 Kings 16.9. And afterwards against that part of Israel beyond Jordan, 1 Chronnicles 5.26. Isaiah 9.1.

V. 5. *Cease*] See on verse 2.

V. 6. *So the Lord*] See on verse 3.

This also] Thus God more then once spared his people, to see if yet at length possibly they would repent; but still their incorrigiblenesse rendred them the more inexcusable. And Gods Prophets are not to be accounted lyars, though God for a time suspend and take off his judgements threatned by them.

V. 7. *the Lord stood upon a wall*] A figure of Gods justice, who is the supream Master and chief builder, who examines all the actions of men; which are like a wall, that is to be built up by Masons; and if the work be right, God approves of it, and preserves it; if not, he reproves it, and overthrows it.

by a plumb-line] A perpendicular wall.

in his hand] Not then cast away out of his hand, as he would have it; unlesse they mean that after this time he cast it away, and medled no more with it.

V. 8. *what seest thou?*] To stirre up the minde of *Amos*, and consequently of the people to the more attention.

A plumb-line] But he did not so easily know what God meant by this, as by the two former visions of the grashoppers, and the fire. And this made him the more desirous to know, and the more attentive.

I will set] I will now actually execute my justice, which I have hitherto suspended, passing over the misdeeds of my people; And so exactly now destroy them, as formerly I did exactly build them up. This is my last measuring and scantling that I will take of them. See that Dan.5.25.

I will not] I will no more call back my judgements, passe by my people Israel, and spare them; but I will constantly persevere in the rigour of my justice, without any inclination henceforth to mercy, which they have hitherto so lewdly abused. Chap. 8.2. This at last they get by their contumacious obstinacy:

though

though they foolishly promised otherwise to themselves, out of his former indulgence.

V. 9. *high places*] All places dedicated by them to idolatry, under pretence of imitating *Isaac*, and their other forefathers, who formerly had sacrificed and served God in those places. In these they foolishly trusted, and gloried; which indeed did the more provoke Gods wrath against them.

of Isaac] This Patriarch mentioned, because they falsly pretended, and gloried in his name and example, as well as in *Abraham*, and *Jacobs*, these fathers were always in their mouthes; Joh. 4.20. The Fathers had Altars in those places and worshipped there; This was their armour of proof, and buckler of defence; they sheltred themselves under, these honourable names, and specious pretences.

Shall be desolate] As was effected, 2 King.16 & 17. Chapters.

and I will rise against the house of Jeroboam with the sword] 2 Kings 15.10. *Zachary* the son of *Jeroboam* and his whole family being destroyed speedily. Though God spared his person, and all things prospered and flourished in the time of his reign. This prophecie therefore was uttered in the time of this *Jeroboam* as appears also in the verses following.

V. 10. *Then Amaziah*] Here the Prophet is endangered for the faithful discharge of his office and function. And so *Jeremiah* afterwards: Jerem.11.19,21. and 12.6. and 15.15. and 18.18. and 26.8.

Thus *Pashur* dealt evilly against *Jeremiah*. Jer.20.2. And *Shemaiah* did likewise Chap.29.26,27. Acts 7 52.

the Priest of Bethel] Priests persecutors of Prophets: Priests for fear of losing their places or honour and wealth, which they unlawfully possessed.

Bethel] See Annotations on Hos.10.15. See 1 King.12.29,32.

sent to Jeroboam] *Amaziah* seeks to oppresse the Prophet by Regal power. 2 Kings 14.23.

Amos hath conspired] Pretends the Kings cause onely, makes it his cause, and to concern him. And the crime alledged is capital; conspiracy, sedition, and treason. And all to exasperate the King against the Prophet. See Acts 24.5. A bloody accusation if true.

in the midst] Not in a corner, but publikely before all Israel; even in Bethel, verse 13.

the Land is not able to bear all his words] That is, he will raise some great tumults, and seditions, and factions: or, the people will rise against him by their own private authority, if thou do not provide to the contrary, by thy royal power. See John 11.48.

V. 11. *Jeroboam shall die by the sword*] This wicked priest *Amaziah* for hatred he bare to the Prophet, thought this accusation sufficient to condemn him; whereas none other could take place: but it was falsly alledged, to incense the King against *Amos*, who had onely spoken of *Jeroboams* posterity, and not of *Jeroboam* himself, verse 9. No doubt but he watched still what *Amos* daily preached; and having got at length matter enough, as he conceived against him, he poures out his long-bred poyson in this double accusation against him.

V. 12. *said unto Amos*] When, it seems, his bloody message prevailed not with the King; whose answer is not here set down; nor doth he any thing against the Prophet, either out of fear, or some other politick respect. Now *Amaziah* turns from the Lion to the Fox: when this instrument of Satan, was not able to compasse his purpose by the King, he assayed by another practice: that was: to fear the Prophet, that he might depart: and not reprove their idolatry there openly, and so hinder him in his place and profit.

thou Seer] That is, the Prophet. See 1 Samuel 9.9. He gives him an honourable Title, to insinuate with him. So Matth. 21.16.

go] Thou freely mayest: none yet stops thee.

flee] Whiles thou mayest: and past speedily, if thou wilt save thy life, that canst not be here safe long: if thou stay, thou art but a lost man: a necessity then for thy preservation lies upon thee.

into the Land of Judah] Thine own Country: See Chap. 1.1 and the Annotations there. There such Prophets are better welcome, and better regarded both by the People, and their King *Uzziah*. Here thou art both a stranger, and odious amongst us.

and there eat bread] Thou mayest live there more safely, and plentifully: whereas staying here thou wilt starve, if worse doth not befal thee; being hated of all men.

and prophecie there] That is more proper for thee, to exercise thy function among thy kinred, and in thine own countrey; and not here. There is thy own religion, Preach it there as much as thou wilt. This is more then some persecutors will do, or suffer to be done.

V. 13. *But*] Chap.2.12. See the Annotations there.

again any more] I passe over what is past; I question it not, though thou hast been so faulty; but see thou do it no again any more. See Acts 4.17,18. and 5.40.

Chappel] Or, sanctuary. A place consecrated to the worship of the calves, 1 Kings 12.29. to which the King bears a singular devotion, and where he often makes his residence; wherefore it is not safe, nor fitting for thee to prophesie against him here. It is odious and dangerous to preach against the Kings religion here in his own Chappel, and Court. He hath right and zeal to his own religion; he may dispose of it as he list, and he hath power over thee; Here you must not cry out against this kingpom, and priesthood; this Court, and Temple. *Amaziah* hath an aim at his own Priesthood in Bethel, his power and possessions there, which *Amos* must not disturbe, nor shake him in the peaceable and quiet enjoyment of them.

Kings court] *Heb.* house of the kingdom: where civil affairs, and matters of state are handled.

V. 14. *Then answered*] He fears not to answer his imperious injunctions, and lordly prohibition. Dan.3.16,17,18. Acts 4.19. and 5.29.

I was no Prophet] Born, or bred. Thus he sheweth by his extraordinary vocation, that God had given him a charge which he must needs execute.

a Prophets son] 2 Kings 2.3.

an herdman] Not brought up as *Paul*, Acts 22.3. or those at Bethel, 2 Kings 2.3. or Jericho, verse 5. or Gilgal, 2 Kings 4.38. But he was an herdman, Chap.1.1. brought up, not in the schools, the seminaries of learning, but in this countrey trade, an illiterate man.

sycomore fruit] A kinde of wilde figs called Egyptian figs. And so hardihip he had learned to endure, and turned not prophet for foods sake.

V. 15. *And the Lord took me*] He had a calling then; Heb.5.4. And that extraordinary, and miraculous; God calling him, and furnishing him with gifts thereto; as Christ did his Apostles, from being fishermen, and the like, to be his ambassadors, and fishers of men. This addes the more weight of authority to the Prophets calling.

as I followed the flock] *Heb.* From behinde, following that other calling, and not once dreaming of this. See Psal.78.70,71. 2 Sam.7.8.

Go Prophecie] He could not then cast off the yoak, God had laid on his neck; and obey the words of *Amaziah*. He did not go, and run unsent, of his own head; or by any humane ordinance take upon him this function. But as he sought not the office and employment, So neither must he forsake it. Thus he opposeth Gods command to *Amaziahs* inhibition.

V. 16. *Now therefore hear*] Thou hast had thy turn and thy word: Now the Lord will have his.

the word of the Lord] Not a vain word and ineffectual, as thine was; but clothed with power, and efficacie, working dreadfully and direfully upon thee, and thine. See 2 Cor.10.6.

thou sayest] Thou wouldest oppose thy self to God, take from him this right and soveraignty, curbe his spirit, that he should not freely by me reprove the sins of the people: This is a facrilegious audaciousnesse; and hereby thou doest double the vengeance for such a rash and raging attempt. See Acts 13.10,11. and Jer.29. 21,32.

and drop not] Ezek.20.46. and 21.2. Micah.2.6.

Isaac] The word likely that *Amaziah* used, implying therein his own and the Israelites glorying in the Fathers, and sheltring themselves under their wings. See Annotations on verse 9.

V. 17. *thy wife*] Thus God used to approve the authority of his Prophets by his plagues and judgements against them, which were malicious enemies. Jer.28.12,17. and 29,21,25,32. as this day he doth many times against them which persecute the Ministers of his Gospel.

shall be an harlot] Being by me disbanded to luxury, Hos.4. 13. or being forced thereunto by the enemies; as is too usual when cities are taken by storming.

in the city] And fight not all, publickly. This aggravates the anguish,

and thy sons] Thus punished in his wife and children. See Jer. 29.32.

Thy land] Thine owne land, and that wherein thou livest, shall be alienated quite, and by line and measure divided out and shared to the possessions of strangers.

Thou shalt die] Namely, in Assyria, a land of infidels, far from the land of Canaan, which was the pledge of the Saints communion in life and in death.

and Israel shall surely go] That part of *Amaziahs* charge against *Amos*, was a truth. *Amos* so preached and prophecied; and it should assuredly be accordingly performed. And see this done by the Assyrians, 2 Kings 15.29. and 17.6,18,23,24. and 18.11.

CHAP. VIII.

Verse 1. IN this Chapter the Prophets goes on further to declare the final ruine of the people of Israel who by all the former judgements and chastisements could not be amended; but still resisted the remedies that God used; and so had proved themselves by many experiments to be irrecoverable and incorrigible.

the Lord God] He brings nothing of his own.

Powred unto me] In a vision; the more to assert the truth, and affect the peoples minde with it.

of Summer-fruit] Not as the hasty fruit before the summer, Esay 28. 4. not as that corn, 2 King. 19. 26. Esay 37. 27. But fully ripe. See Apoc. 14. 18.

V. 2. *what seest thou?*] Chap. 7. v. 8. Jer. 1. 11, 13. To stir up the minds of his people, to attend and expect some memorable and remarkable thing, upon such a conference and colloquie between God and his Prophet.

of summer-fruit] In the Hebrew there is a kind of affinity between the word summer and the word end which follows, which is the ground of this designe, and for to keep some mark thereof, the word [*end*] is joyned and used in the verse. See Jer. 1. 11. And this signifieth the ripenesse of their sin, and readinesse of Gods judgements. See the other type. Chap. 7. 7.

The end is come] The exposition of the vision. Seeing no former and lesser punishments would serve the turne, but still they abused Gods lenity; and hardned themselves in sin; God would no longer deal as a father or Physician; in vain should they hope for that hereafter. But he will now execute his last revenge upon them. Their sins were full and ripe; the precise time and term of final overthrow was now come. See Ezek. 7. 3, 3, 6, 7, 10, 12. Lam 4. 18. Jer. 2. 11, 12.

I will not] See Chap 7. v. 8.

V. 3. *the songs*] Namely the sweet melodie of great ones. See Amos 6. 5. Or rather, the melodious songs of the Temple, in their festivals, and at other times of divine service, as the next word shews.

of the temple] The idolatrous temples of the ten Tribes. And this may be extended to the Temple of Jerusalem, the Lords holy Temple. They pleased themselves in their prosperity, that they thought they were highly in Gods favour, and therefore sounded out his praises in their Temples, whereas the Prophet mean while thundred out his wrath and judgements against them.

Shall be howlings] *Heb.* shall howl, that is, be turned into howling. See verse 10. and Chap. 5. 23. *Vulgar Latine* thus; *Stridebunt cardines templi.*

Dead bodies in every place] The dead bodies shall not be buried honourably and with funeral pomp; but shall be thrown into pits and common graves, without any mourning. Psal. 78. 64. and 79. 2, 3. or shall want the right and rite of any sepulture. Though barbarous enemies, even in the heat of war, and bloody fight, use not to denie this one to another; but make ecclsations and truces to bury their dead.

they shall cast them] Chap. 6. 10.

with silence] *Heb.* Be silent. See Chap. 5. 13. and 6. 10.

V. 4. *Hear*] Though formerly he had convicted them, over and over again, of the justnesse of this severity of God against them; that he is not cruel in so doing, yet because nothing would serve their turn and satisfie them, he is at them, and at this point again; taking up their sin, the cause of it, and rating them for it. And he calls on them to listen and hearken; they were so deaf to hear the mention of their sins.

O ye] Great ones chiefly; and others also in their inferiour degree.

that swallow up] He instanceth in this one grosse and palpable, crying sin.

the needy] By staying of the sale of food and necessary things, which ye have gotten into your own hands; and so cause the poor to spend quickly that little which they have, and at length for necessity to become your slaves; or by any other means whatsoever. See Chap. 1. 6, 7.

V. 5. *Saying*] This was the saying and doing of the rich, and wealthy. And these presumed they could best escape Gods judgements in the common calamities; therefore the Prophet chiefly addresseth himself against them, and meets with them; to stop their mouthes, and tame their insolency and security. The vulgar sort of people had their other sins, sufficiently meriting their final ruine.

New moon] Or moneth, when the dearth was once come, they were so greedy of gain, that they thought the holy day to be an hindrance unto them; for on such days it was not lawful to buy or sell. Nehe. 13. 15, 16. They thought such days to be years, so long and tedious in passing; they thought every hour lost, every minute wherein they were not negotiating, latisfying, and sacrificing to their covetous, greedy desires; the fire of this furnace was still flaming and never gave them any rest. Hab. 2. 13. Or they thought and hoped; that upon some occasion the next moneth things would grow dearer then yet they were; some refer it to the moneth of intercalation, added to the 12 moneths of their year. Yet the word also is sometimes used to signifie the new-moons. Of the new moons, See Numb 10. 10 and Chap. 28. 11. Psal. 81 31. 1 King. 4. 23. 1 Sam. 20. 5. Esay 66, 23.

Sell corn] Then they will bring forth and make the advantage of their hoorded store.

and the sabbath] They had a sabbatical year; wherein things were usually dearer then in other years, because there was no plowing and sowing then. See Deut. 15. But this seems rather to relate to the Sabbath day.

set forth wheat] *Heb.* Open wheat.

making the Ephah small] That is, again st the Law, Levit. 19. 35, 36. Likely giving small measure in selling, and using great weights to weigh the money which they receive for payment. Ezech. 45. 10, 11. See the Annot. there.

Shekel] Ezech. 45. 12. See the Annotations there.

falsifying the ballances by deceit] *Heb.* perverting the Ballances of deceit. Prov. 11. 1. and chap. 16. 11.

V. 6. *buy the poor*] enfnaring the poor into fraudulent debts; to make them your bondmen, abusing the permission, Levit. 25. 39. which aimed only at a remedy for casual poverty. See Exod. 21. 2, 7. Deut. 15. 12. Jer. 34. 14, 15. Nehem. 5.

for silver] Chap. 2. 6. at any base rate and price.

pair of shoes] Chap. 2. 6.

V. 7. *The Lord hath sworn*] against these men; the more to affright and startle them, who usually so please and applaude themselves in their ways that they neither fear, nor care for God or man.

by the excellency of Jacob] By himself; Chap. 6. 8. who is the glorious God of his people, Psal. 106. 20. By whom Jacob, that is, Israel doth excel. See Deut. 4. 7, 8. And it may be this form of oath grates upon their ingratitude; avowing by all the excellencies, dignities, prerogatives, and priviledges which he had formerly bestowed upon them, that he would never forget to punish such crying crimes.

any of their works] None should be forgotten. Psalm 50. 21.

V. 8. *Shall not the land tremble for this?*] He appeals the consciences of all men: can it otherwise be? It is impossible that such sinners should not be so punished? Are not these wickednesses sufficient to cause the land to be destroyed and laid waste; as Egypt is overflown by the river Nilus? They confound Heaven and Earth, right and wrong, tumultuously disorder all; and shall not the Land be troubled at, tremble at, and under such inhabitants?

Every one mourn] None excepted, not one of these great and wealthy covetous oppressours, see James 5. 1. Jerem. 4. 28. Ezech. 7. 27. Hosea 4. 3.

as a flood] Chap. 9. 5. As an inundation and deluge; leaving no place of habitation for men.

and it shall be cast out Chap. 9. 5.

drowned] The land as it were swallowed up in a gulph; to drown the inhabitants, no surface of it being to be seen and uncovered.

as by the flood of Egypt] As Nilus makes Egypt like a sea. Here the reading of the *Hebrew* כאור *sicut lux*, and כיאור *sicut fluvius*, both according to the *Kri*, and the *Ctib*, amount to the same sense. Chap. 9. 5. כיאור only is used. *Targum* thus; The King [*of Assyria*] shall come against it, with his army which is great, as a river, and shall cover thee wholly.

V. 9. *cause the sun to go down at noon*] I will encumber the land with horrible and mournful calamities, when it shall be least thought of, and when a man shall think himself happy and peaceable; yea, with such calamities as shall not leave the least glimmering of light or hope of deliverance; I will turn your light into darknesse, your mid-day of prosperity into the mid-night of adversity. Here is no intendment of any Eclipse of the sun, but a total Eclipsing and darkning the clear and bright day and sun-shine of all their external happinesse and felicity; wherein they so much confided and triumphed. This God could and would alter and change, for their so extream abusing of it, into the contrary extremity of Calamity. Such Metaphorical and figurative speeches and expressions as this, are usual in all languages.

V. 10. *Your feasts*] of Jollities, yea, your holy feasts, wherein you so much please your selves, and think you please God too, by your sacrifices, and sacred ceremonies. Nay, these provoke me to further wrath.

all your songs] Both prophane, and sacred. See verse 3. These shall not be coolers to assuage; but bellows to kindle more and more the fire of my wrath.

bring up sackcloth] I will force them to put off their gorgegous attire, and costly raiments; and betake themselves to mourning weeds, to sack-cloth; a ceremony usual in Jury, and those Eastern Countries, Joel 1. & 3. Chapters Esay 15. 2. Jer. 48. 37. Ezech. 7. 18.

and baldnesse] They shall pull off their hair in sign of sorrow. Ezra 9. 3. See Esay 15. 2. and 22. 12. Jerem. 16. 6. and 48. 37. Micah 1. 16.

as the mourning of an onely son] Jerem. 6. 26. Zach. 12. 10.

a bitter day] Job 3. 5. Ezech. 27. 30, 31. Zeph. 1. 14. Jerem. 31. 15.

V. 11. *Behold*] A most dreadful spiritual judgement.

the days come] Very speedily.

a famine in the Land] This famine they had too much before; the sound doctrine of piety being so much poysoned with false superstitions and Idolatries reigning amongst the ten Tribes. Yet God in much mercy a long time strove, as it were, to master their impieties, & with strong hand held them back from turning tun-na-gates and revolters from him. But now seeing nothing availed any thing at all, he will now let his hand go; he denounceth his forest vengeance; he will utterly deprive them of the saving food of his Word, and send a famine of it.

not

not a famine of bread] This were a far lesser matter, and not to be named with the other. And yet the direfulnesse of this is fearfully set out in Scripture: See only Lam. 1. 11. 19. and 2. 12, 20. and 4. 4, 9, 10. and 5. 10.

but of hearing] This is famine indeed. Gods Word is the spiritual food of our spiritual life. The granting of it is a blessing indeed; Esay 30. 20, 21. John 6. 27. and 4. 10, 14. And the withholding of it is a judgement indeed, Prov. 29. 18. Hos. 4. 6. 1 Sam. 3. 1. Psal. 74. 9.

V. 12. *And they shall wander*] The meaning is, They shall then too late know what it is to want it, they shall bite upon the bit, trouble and torment themselves without any profit, as Esau did when he saw he had lost his birth-right, as those, Hosea 7. 14. Not out of any right and pious affection to it, or to convert and return unto the Lord by it. Theirs was but a blind, wandering, erroneous, distracting desire.

seek the word of the Lord] Whereby he sheweth, that they shall not only perish in body, but also in soul: for lack of Gods Word, which is the food thereof.

V. 13. *In that day*] Corporal judgments shall second spiritual judgments. And those shall seize even upon the fairest, and strongest, for that none shall scape.

faint for thirst] Namely, by the effects of my burning wrath, without any refreshment of comfort, Hos. 2. 3.

V. 14. *They that swear*] The cause of the punishment is adjoyned; their impious, and idolatrous superstitions. See on Zeph. 1. 5. Swear by the calves and other idols, which are the objects and instruments of their sin; as Deut. 9. 21. for the idolaters did use to swear by their Idols, as the Papists yet do by theirs: The Prophet by way of detestation calleth that their sin, which they called and accounted their God.

Samaria] See Annotations on chap. 8. 5.

Thy God] The manner and form of their swearing. Like to that, Gen. 42. 16. Judg 8. 19. Ruth. 3. 13. Jer 4. 2. and chap. 5. 7. & 12. 16.

Dan] Abraham pursued the four kings to Dan, Gen. 14. 14. Yet likely not that Dan, formerly called *Laish*, or *Leshem*, which is the *Dan* here meant, and is mentioned, Judg. 18. 29. This belonged to the Tribe of *Dan*, situated on the North border of Judea, Judg. 20. 1. Ezech. 48. 1. famous for that *Jeroboam* placed one of his golden Calves here, 1 Kings 12. 29, 38. yet was it smitten by *Benhadad* King of Syria, at the request, and upon the present, of *Asa* King of Judah: And this in *Jeroboams* daies. A gate for *Dan* was on the east side of that Jerusalem in Ezechiels vision, Ezech. 48. 32.

the manner] Heb. The way. Namely, the Religion, or worship, and manner of it, as Act 9. 2. and 18. 25. and 24. 14. of mans devising; but then in Common usage.

of Beersheba] See upon Amos 5. 5. In the south of Jury.

and never rise up again] This was such a deadly blow, and mortal wound, as should never be recovered. And the event was answerable: For after the three Tribes were carried captives by *Tiglath-Pileser*, 2 Kings 15. 29. And all the rest by *Shalmaneser*: 2 Kin. 17. they never rose up again.

CHAP. IX.

Verse 1. IN this last Chapter *Amos* sets down his last vision and prophecie of the ruine of Israel: And concludes all with an evangelical promise of their happy restauration and return under Christ.

saw the Lord] In a Prophetick vision. The more to confirm and seal the truth and authority of what he was to speak.

standing] As ready to depart; yet standing, and staying to pronounce his final sentence against them.

upon the Altars] Some understand this of some prime Altar in Israel, in Samaria, *Bethel*, or *Dan*. But likely God would not so countenance those places, as to shew any vision, or utter any oracle there. Rather then is meant here the brazen Altar of Gods Temple in Jerusalem, which being without the Temple in the inmost Court, it may intimate Gods beginning to leave and forsake his Temple, and people; as Ezech. 9 and 10 chapters. And also that there was no more hope of pardon left, seeing that the place of propitiation was by God converted as it were into a seat of rigorous and implacable justice.

and he said] To some Angel that was executioner of his judgements. See Ezek. 9. 4, 5.

the lintell] Or, Chapiter. Namely, of the door of the Temple. *Heb.* the knob; for they were wont to set great knobs or balls in frontispices or upper lintels of the doors.

that the Posts] The two cheek Posts that supported the upper lintel; and so the whole great Gate of the Temple. Of these see 1 Kings 6. 33, 34, 35. 2 Chron. 3. 7.

may shake] In this manner is represented the decree of the peoples desolation amongst whom God had chosen his abode, and of the destruction of the material Temple, and the annihilation of the outward service.

and cut them] Or, wound them. From top to bottom, from head to tail, from first to last, both Princes, and People. Let this act be a sign to them all, of what I intend to do to their persons. And if God begin thus with his Temple, and people, what shall become of Apostates from him and his worship, and of all prosane persons and people? And what shall befall the idolatrous Temples of the ten Tribes?

with the sword] Of the Assyrians, and Babylonians. See Ezech. 21. 9.

he that fleeth] Chap. 2. 14. Though he think, and hope, and attempt to escape, yet no wayes shall any deliverance be possible for him, for any of them. They being incorrigible, Gods revenge and vengeance must at last fall upon them, without any hope of escaping it.

V. 2. *into hell*] The center of the earth, to hide themselves. There shall be no hiding hole for them in hell, or heaven; in height, or depth; on land, or sea: All the elements shall not afford them one such place; strong lines, and expresstions, to drive them from that presumptuous confidence which they had in being the only people which God had chosen to himself out of all the world; upon which they grow so bold in their sinning, and so secure against Gods judgements for their sins. See Psalm 139. 8, &c.

Climbe up] Job 20. 6. Jer. 51. 53. Obad. 4. See Gen. 11. 4. Deut. 1. 28.

V. 3. *top of Carmel*] See on chap. 1. verse 2.

Serpent] Likely some Sea-serpent, as the Crocodile, or other like Sea-creature. He sheweth that God will declare himself enemy unto them in all places; and that his elements, and all creatures, shall be enemies to destroy them; notwithstanding all their utmost endeavours to escape his judgments.

V. 4. *Command the sword*] Jer. 47. 6. God is armed in all places, with all his creatures, to avenge himself upon his enemies, such vile sinners. And no syllable of all that which went before is superfluous, or too much; but rather too little, throughly to waken and startle sottish, senslesse, sinners. See Jer. 42. 16, 17, 18, 22. and chap. 44. 27.

mine eyes] As formerly for good: 2 Kings 9. 3. Psalm 33. 18. and 34. 15. Jer. 24. 6. So now for evil, Levit. 17. 10. & chap. 20. 3. Deut. 28. 63. Jeremiah 44. 11, 27.

V. 5. *and it shall*] That evil mentioned, verse 4.

like a flood] See chap. 8. 8.

V. 6. *It is he that buildeth*] See chap. 5. 8. The Prophet magnificently sets forth Gods glorious power, that they might the better bethink themselves with whom they had to deal, and learn to tremble at his Majesty, and at these his threatned judgements. He that thus wonderfully works in the frame and course of nature; what will he do when he bares his arm to execute his last vengeance decreed against the wicked?

floret in the heaven] Or, spheres. Heb. ascensions, Psalm 104. 3. He declareth by the wonderful power of God, by the making of the heavens and the elements, one above another, that it is not possible for man to escape his judgments, when he punisheth. See chap. 5. 8.

troop] Or, bundle. All the Universe, which is like the fabrick of a building, of which the earth being the lower part, and only immoveable, hath some resemblance of a foundation.

he that calleth] By his Word and Command; and they obey his beck and call. So in other cases, Psalm 105. 16. Esay 13. 3. & 40. 26. and 41. 2, 4. and 45. 3, 4. and 46. 11. and 48. 13. Jer. 25. 29. Ezech. 36. 29. Agg. 1. 11.

for the waters of the sea] Chap. 5. 8. Gen. 7.

V. 9. *Are ye not*] See Ezech. 16. 3, 4, 5. They without end or measure boasted that God had chosen them only, and tyed himself to them by Covenant; that they were the holy nation; and all the rest of the world as prophane, refuse, and cast-awayes: And therefore God could not cast them off. God here meets with them, and this foolish fancy.

as the children of the Ethiopians] Being degenerate, and having gone astray as you have done, I do hold you as Ethiopians, a base and accursed nation, as coming from *Cham*; and your deliverance out of Egypt shall be no more a pledge to you of my favour, then the deliverances which I have granted to these other prophane nations, mentioned in the words following.

unto me] No difference betwixt you and the Ethiopians, in your selves; and as to me, Deuter. 7. 6, 7. The difference that is, I freely put upon you. Take that which is meerly mine from you, and are ye not as other nations to me? my free favour to you binds you the more to me; not me to you.

brought up Israel out of Egypt] Where they were so base and basely used, as in a prison and iron furnace. A miserable being and beginning they had there; they were then of no account or reckoning.

and the Philistines?] If you brag of my bringing of you out of Egypt, as well you may in an holy manner, to be the more humble and obedient to me therefore; yet a deliverance not altogether unlike, I vouchsafed the Philistines from Caphtor; or, I do no more, nor otherwise esteem of it now, nor better bestowed, then I do that which I vouchsafed to the Philistines, and Syrians.

from Caphtor] There is mention made of this in Deut. 2. 23. and Jer. 47. 4. It seems these came of the same race with the Philistines, and dwelt near them, and had now overcome them.

Syrians] Heb. Aram. See Gen. 10. 22.

from

from Kir] See on chap.1.5. It is to be understood most likely of the captivity of the Syrians, spoken of 2 Kings 16.9. Amos 1.5. which happened about Amos his time, whose deliverance, which it seems was yet to come, is here set down, as if it were come already.

V.8. *Behold the eyes*] See verse 4. God therefore will punish them, like other Heathen nations: they being double guilty by their impious ingratitude, making Gods benefits to them to be the shield to shelter them in their sins, from the stroke of Gods wrath.

the sinful kingdom] Continuing in its sin; whatsoever kingdom it be, yet some restrain the meaning of this to the kingdom of Israel.

saving that I will not] God judgeth and punisheth all kingdoms and nations alike, which are addicted to grievous sins; there is only this difference, that he will never utterly destroy his people, without leaving some remnant of them, Jer.30.11. and 31.36,37. and 10.24. and 46.28. and 25.29. Obad.16,17. yet some render this sense, I will not spare other kingdoms, which are lesse guilty in their kind; and should I not then utterly destroy thee? or should I not dare to destroy thee? They take the words as they lye in the text to be spoken ironically. See Ezech.16.52.

V.9. *sift*] Heb. I will cause to move, by the Assyrians, and Babylonians.

in a sive] Whereby the chaff falls through, and the good corn remains, some understand a skreen through which the good corn runs to the ground. The sifting and agitation is the things here aimed at.

yet shall not] Yet governing their dispensations by my providence, in such sort, that none of mine elect shall perish in eternal perdition, nor the remainders of my faithful be extinguished or overthrown. Some understand hereby; that not one good grain should be so found among them, but all should be found to be chaff, and light chaff; meaning this of the main body of the people: excepting yet that small remnant, that for all their sifting should not fall and perish; though it be as the good corn, which together with the chaff is beaten with the flayl on the threshing floor. Such grains were *Jeremie*, *Ezekiel*, *Daniel*, and his Companions, *Ezra*, *Nehemiah*, *Mordecai*, and other. The faitest meaning may be; That all Israel shall be so sifted; that for all this sifting, yet not the least grain of them should fall upon the earth, so to be free from this sifting.

grave] *Heb.* stone.

V.10. *All the sinners*] All my sinful and flagitious people; as in the bulk they all are; though some not so, some few excepted.

which say] Chap.6.3. Which principally have this brand upon them, and are known by it, that they neither fear nor care for Gods judgments; but believe them not or contemn them.

nor prevent us] See Matth.24.50. not prevent our expectation, though we at all expect it not; it shall not come; or if it come; yet not upon us, we shall do well enough, Esay 28.15.

V.11. *In that day*] The former judgments threatned might have driven them to despair, if this contolation now had not been added. And this consolation is from the promise of the Messias, and a blessed restauration by him. And this course of proceeding is usual with the Prophets; After judgment denounced to joyn the comfortable promise of the Messias, in whom all the promises of God are *Yea* and *Amen*, 2 Cor.1.20. And so here; shewing that there being no hope of amendment left in the people, the only hope of redresse remaining, was in the Messias, and his coming and appearing; God being mindful of his covenant would in and by him shew abundant mercy to his people. After I have thus punished my Church, I will restore the kingdome of *David* by the Messias, changing it into a spiritual and everlasting kingdome.

I will raise up the tabernacle of David] Acts 13. verse 16. Though *Davids* house be now in the mean time but as a Tabernacle, mean and weak; yet then I will raise it up to royal estate. And *David* is here by name mentioned, because his name was of great renown in this promise. See 2 Sam.7.16. Psalm 89.19. 132,10,11. Esay 55.3. Acts 13.34. Jer.33.19. Ezek.34.23,24. and 37.24,25. &c. and Hosea 3.5. whence is all that in the Gospel, Matth.1.20. and 9.27. and 12.23. and 21.9. and 22.42. Apoc.22.16.

that is fallen] There was a sad ruine in that family, by the falling away of the ten Tribes; by the overthrow of the kingdome of *Judah* by *Nebuchadnezzar*; and the breaches and ruines wherein it lay still after that, till Christs time: but Christ the Son of *David*, repaired and raised up all, to the fulfilling of the Prophecies, being that everlasting King, of whose Kingdom there should be no end, Dan.2.44. and 7.14. Luke 1.33.

close] *Heb.* Hedge or wall.

as in the dayes of old] In its most flourishing estate, in the beginning; and more then so appears in the next verse. Hence is that, Acts 1.6.

V.12. *That they may possesse*] *Davids* spiritual kingdom shall be now much enlarged, Esay 49.20,21. & 54.2,3.& 60.4,5. Obad.19.

the remnant] That shall remain after Gods fore judgments upon Edom; especially by *Nebuchadnezzar*.

Edom] Chap.1.6,9,11. meaning, that the very enemies, as were the Edomites and others, should be joyned with the Jews in one society and body, whereof Christ should be the head, Acts 15.17. or, that the true Israel according to the Spirit, joyned with Christ their head, may participate of the universal Kingdom, which he hath gotten over his enemies, such as the Idumeans were to the Israelites. See Numb.24.18. Esay 63.1. Of Edom, see on Chap.1.11.

and of all the Heathen] Besides Edom. See Psa.2.8. and 72.8.

which are called by my name] *Heb.* Upon whom my name is called. Some refer these words to the Jews, called by Gods name; yet they seem rather to relate to the Heathen, that the Church and Kingdom of Christ should possesse them, because they should call upon Christ, and be called and named Christians after his name.

V.13. *that the plowman shall overtake*] The blessed and prosperous estate of the people under the Kingdom of Christ is set out under these figures, alluding to Levit. 26.5. and applied thus to the weak and rude capacities of the Jewish people, being as children, Gal 4.3. Figurative promises of Gods spiritual graces and blessings to his Church. So Joel 3.18. See Levit.26.5.

soweth seed] *Heb.* Draweth forth.

and the mountains shall drop] An hyperbolical kind of speech usual in all languages. The meaning is, that such abundance of plenty shall be, as shall exceed the course of nature, and be beyond all belief. And these are to be understood according to the nature of the Kingdom of Christ; chiefly for the abundance of spiritual blessings.

sweet wine] Or, new wine, Joel 3.18.

all the hills shall melt] Into precious liquors, of honey, milk, oil, and Must, or sweet wine.

V.14. *I will bring again*] Their captivity at hand: and all their other breaches, oppressions, distractions, desolations shall not hinder, but God will bring to passe what he hath promised; and they shall return, inhabit, build, plant, prosper and flourish. These promises then must preserve, sustain, and hold up their hope in the midst of all those desperate calamities. A new face of all things shall then appear, when God shall begin to shew his chearful face upon his people. The full accomplishment hereof is under Christ, when they are planted in his Church, out of the which they can never be pulled, after they are once grafted therein, Esay 65.22.

V.15. *And I will plant*] They shall have a setled, sure, and secure habitation; and not be disturbed, distracted, dispersed, exiled any more. See Exod.15.17.

they] This is spiritually verified in every true Christian, according to that 1 Pet.1.5. In the Church of Christ Militant here, Matth.16.18. and most of all in the Church Triumphant.

which I have given them] My free gifts shall prevail more with me for them, then their demerits and misdeeds shall sway with me against them.

saith the Lord thy God] This is the assurance and the ground of all.

ANNOTATIONS on the Book of the Prophet *OBADIAH*.

THE ARGUMENT.

OBadiah *threatneth and foretelleth the destruction of the* Idumeans, *who came of* Esau, Jacobs *brother, yet were they capital and implacable enemies to* Jacobs *posterity, the Church of God; not only vexing them with cruelties, but also assisting others therein; and rejoycing and insulting over them in the day of their calamity and destruction. The Prophet upbraids them for this, and reproves their pride, confidence, and confederacies, and violence against their brother* Jacob, *in the day of his calamity; and denounceth Gods judgment against them. And lastly, he promiseth deliverance to Mount* Zion, *Blessings, and enlargement of Possessions to the house of* Jacob. *The sum of this Prophecie is to tell, that* Edom *would and did help to destroy* Jerusalem; *and after that* Edom *should soon be destroyed; yet in time, Saviours from* Zion, *that is,* Apostles, *shall conquer all, and bring them into the possession of the Church; and the Kingdom shall be the Lords. The like against* Edom, *See* Jer.49.7---22. *and* Ezek,25.12,13,14.

CHAP.

CHAP. I.

THe] This is not made up of many visions, and sermons; as the other Prophets are. But is one entire piece, prophecying destruction to Edom, and the Mount of *Esau*; Conquest over Edom, and others; and deliverance, and salvation to Mount Zion, and the house of *Jacob*.

Vision] Which God shewed him; no imagination, no dream of his own. See on Ezek.1.1. and on Hos.12.10.

of Obadiah] Not him, in the dayes of *Jehoshaphat*, 2 Chr.17.7. Or him in the dayes of *Ahab*, 1 Kings 18.3. This seems to be a much later Prophet, contemporary with *Jeremy*, and *Ezekiel*, about the time of the destruction of Jerusalem by the Babylonians; as appears by the argument of his Propheeie; and compared with Jer.49.7---13. and Ezek.25.12---15. and chap.35. *Jeremiah* and he in many things almost use the same words.

saith the Lord] He brings no words of his own. God only and his Word are to be heard in the Church, 1 Cor.11.23.

concerning Edom] Of Edom, See on Amos 1.11. Against them; because they were the bitterest enemies against the house of *Jacob*, who was *Esaus* brother; and they flourished, whiles the Jews were in miseries. Left Gods people then should take scandal thereat, God by his Prophet comforts them with this, that he would soon take vengeance on Edom, and vouchsafe to his people deliverance, and victorious conquests over Edom, and others.

we have heard a rumor from the Lord] God hath certainly revealed to his Prophets, that he will raise up the Heathens to destroy the Edomites, whereof the rumor is now published, Jer.49.14. like that Mark 13.7. God the Author of wars, Amos 3.6.

Arise ye] Thus the heathen encourage one another by their Ambassadors to rise against Edom. And this by Gods secret instinct.

V.2. *Behold, I have made thee small among the Heathen*] Jer.49.15. Some take this as a reproaching of Edom, that though God had made him small, and despised, shutting him up in Mount Seir, Mal. 1. ver.3. yet he grew so proud and insolent, arrogating so much to himself. Others make it a denunciation of judgment speedily to be inflicted upon him; that he should be made so.

V.3. *The pride of thine heart*] Which despiseth all others in respect of thy self; and yet art but an handful in comparison of others; and art shut up among the hills, as separate from the rest of the world.

that dwellest] Upon this ground they were so proud and confident.

in the clifts of the rock] A country full of clifts, and rocks, and mountains, usually called *Arabia Petrea*, rocky Arabia.

hath deceived thee] The LXX and vulgar *Latine*, hath lifted thee up: Reading belike not ט *dextrum*, but ש *sinistrum*.

who] Like that, Psalm 12.4. Isaiah 47.78. Apoc.18.7.

V.4. *Though thou exalt thy self*] Job 20.6. Jer.49.16. and 51.53. Amos 9.2. Isaiah 14.13. They thought themselves above the clouds, above all dangers. But it is meer madnesse in man, to trust in any strength against the Lord.

V.5. *If thieves came to thee*] God will so destroy them, that he will leave none; though thieves when they come, take but till they have enough: and they that gather grapes ever leave some behind them, Jer.49.9. God will not be content with such a punishment; He will openly clean out thee off, and leave nothing behind him. This was done by the Babylonians.

some grapes] Or, gleanings.

V.6. *How*] How wonderfully, incredibly?

hid things] They had strong hiding places in rocks and dens, which a spoiling and prevailing enemy would hardly venture upon, to get treasures there: and yet all should not serve their turn. See Isaiah 10.13,14. and 45.3. Jer.49.10.

searched out] By the greedy souldier.

V.7. *All the men of thy confederacy*] They trusted also in their Confederates. But God would turn their hearts against them, and make their Allies, with whom they were in leagues, to be the executioners of his vengeance upon them.

have brought thee] Have joyned their forces to thine, to go and withstand the enemies invasions; but just at the instant that thou hadst need of them, they have forsaken thee. Or, have brought thee out even to thy borders, and thence perfidiously have ejected and cast thee out.

the men that were at peace with thee] *Hebr.* the men of thy peace, confederates.

prevailed against thee] He seems to mean the Egyptians, who by powerful perswasions, and by reason of interest of state, had brought the Idumeans to declare themselves enemies to the Chaldeans.

thy bread have laid a wound under thee] *Hebr.* thy bread have they laid for a snare under thee. A term taken from hunters, who with baits draw the beasts unto their traps. The meaning is, the victuall which thou hast had out of Egypt, hath been as it were a bait to thee, to insnare thee in the league against the Chaldeans; which hath been the cause of thy ruine; the which with all thy famous wisdome thou couldst not perceive. Or, *Hebr.* the men of thy bread. And so rather the meaning is, thole that eat familiarly with thee, as Psalm 41.9. John chap. 13. 18. wound thee by secret cunning gulles, and fraudulent stratagems.

in him] Or, of it; no science or art in them, to understand, and help; or heal it.

V.8. *Shall I not*] They rested much upon their own wisdome, and understanding; were drunk with this conceipt: As many are. But God can, and will destroy their wisdome, turn it into foolishnesse, and infatuate all their counsels, 1 Cor.1.19,20. Jer.49.7. Isaiah 29.14. It is in vain then to trust in it against the Lord; or any way to abuse so excellent a gift, but even to joyn innocency with it, Matth.10.16.

in that day] Of my vengeance; however their wit hath served their turns before. They by their wisdome shall not be able to help and heal thee then.

V.9. *And thy mighty men*] As not their wise men, so neither their mighty men shall be able to help them; mans wit and strength are meer nothing against the Lord; it is a madnesse to think otherwise.

O Teman] The name of a City in the country of Idumea. See Amos 1.12. *Vulgar Latine*, hath the south, for Teman; thus, And thy mighty men shall be afraid from the south.

that every one] A general slaughter.

V.10. *For thy violence*] Here is the main cause of all that woful total destruction. And this cause is prosecuted at large in the verses following. And this was a main comfort to the Jews, when they should see Gods love and care so tender over them, as to revenge so severely the wrongs done unto them by their fierce enemies. See Gen.27.41. Psal.137.7. Ezek.35.5. and 25.35. chapters.

against thy brother Jacob] Namely, the Israelites and Jews which were descended from Jacob, brother of *Esau*, the father of the Idumeans: This aggravates the violence and cruelty. See Gen.13.8. Acts 7.26. Ezek.18.18. Amos 1.11.

cut off for ever] It should not be a Temporary plague, as that of Israels; but a lasting plague, never fully to be cured and recovered.

V.11. *In the day*] Therefore this Prophecie was after Jerusalems destruction by *Nebuchadnezzar*.

thou stoodest on the other side] Like an idle spectator, yeelding no assistance, nor pitying the Jews calamities; but feeding also thine eyes therewith, as with a pleasing object. See Psal. 137.7. and watching for the spoil, verse 13, of this chapter.

carried away captive his forces] Or, carried away his substance. The men of war taken with *Zedekiah* in his flight, Jer. 39.4, 5. Or, plainly, the whole multitude carried away captive into Babylon.

cast Lots] To part both the spoil and persons. As Joel.3.3.

Even thou wast as one of them] This taketh away all excuses and defences that the Edomites might pretend unto. Lesse marvel was it that the Chaldeans should so deal with the Jews. But that thou shouldest be as one of them, it is monstrous, prodigious, and deserves this utter extermination.

V.12. *Thou shouldest not have looked on*] Or, do not behold, &c. The Law of nature, and humanity should have taught thee this.

have looked] With delight, as on a pleasing spectacle.

thy brother] See on verse 10.

in the day that he became a stranger] Or, in the day of his strange chance and alienation; when the Lord deprived them of their former dignity, and gave them to be carried as strangers into exile and captivity. See Job 31.3. These words are taken as a reproof, or as a caveat, by some.

neither shouldest thou] An explication of the former words.

have spoken proudly] *Hebr.* Magnified thy mouth. By scoffing them, Psal.137.7. But yet their pride and cruelty transported them beyond all common bounds of nature and humanity; whereas barbarous nations use to thew pity to their enemies, when they see them cast down and lye prostrate under their feet; they insult not then over them, as the Sidomites here did; but begin then to mitigate and allwage their wrath, and change their cruelty into compassion. See Esay 10.25.

V.13. *not have entred*] As they did to assist the Chaldeans, and partake of the spoil; whereas they should rather, if they could not have helped them, yet have stayed at home, and bemoaned their miseries; condoling with them in a brotherly sympathy, and compassion.

have looked on] But rather have shut their eyes from seeing it. See Esay 23.15. Gen.9.23.

on their substance] Or, forces; sharing the prey and spoil; enriching themselves with it.

V.14. *in the crosse way*] Or, breaches to hinder the Jews from saving themselves by flight; and to cut them off.

delivered up] Or, shut up; delivered to the Chaldeans, those Jews whom they intercepted, and kept fast; or such of them as fled to them for succour. All which dealings are the grounds of Gods judgments upon them.

V.15. *For the day of the Lord*] When he will judge all the Heathen, who have destroyed all Gods people. He will shew himself to be Judge of the whole world. His Judgment beginning at his Church and house; 1 Pet.4.17. He will take a fit time to stretch out his hand upon all the Heathen Nations, none shall escape: And much lesse then, the Edomites, Jer.39.12.

as thou hast done] Ezek.35.15. A just retaliation shall be rendered to him, See the like, Judg.1.7. 1 Sam.15.33. Esay 33.1. and other examples many.

thy reward] See Matth.7.2. James 2.13. Jer.30.16. Levit.24.19.

V.16. *For as ye have drunk*] And revelled it, in sign of joy and triumph over my people: so shall all the Heathen revel it upon the Edomites, and swallow down their substance: yea all the heathen shall drink, (now in another sense) till they be dead drunk; and become and be as though they had not been. Or thus; as you my people have drunk of the cup of my judgments, so your enemies shall drink up the very dregs, and shall utterly be destroyed thereby. See Jer.25.29.

swallow down] Or, sup up.

as though they had not been] Their memory shall perish.

V.17. *But upon mount Zion*] Here is the restauration of the Church promised; and the consolation of the Jews included. This was their comfort and support in the midst of their desolations. And without this hope, the ruine and destruction of their enemies would little have availed them. And even upon Mount Zion it self, where the enemies so revelled, even there should this deliverance be, Jer. 46.28. Though his people seemed as dead dry bones, yet God could and would raise them up again, Ezech.37.

Shall be deliverance] Or, they shall escape.

and there shall be holinesse] Or, it shall be holy; It shall recover its holinesse; God will be mindful of his Covenant; he will be worshipped again, and hallowed there, by his people: he will have care of this mount Zion, which he of old had chosen, dedicated, and consecrated to his service. It shall be no more prophaned, polluted, as it was by the Babylonians, Psal.74.7. and 79.1. See the like Dan.11.31.

their possessions] Which they were dispossessed of by their enemies. A figure of the right of the eternal inheritance, which the devil and sin had gotten away from the Church, to which she was restored by Christ, others, their possessions, namely, the possessions of those nations which were their enemies.

V.18. *And the house of Jacob*] For, for their sakes it was, that God so severely took vengeance of the Edomite; to shew thereby what love he bare, and what tender care he had of his people; yea even then when they were in miserable exile and captivity.

Shall be a fire] God attributeth this power, to consume his enemies, to his Church, which power is only proper to himself, as Isai. 10.17. Deut.4.24. Hebr.12.29.

they shall kindle in them] The Church, by the power of Christ, and his spirit, shall as easily consume the enemies, represented under the person of the Idumeans, as fire doth kindle when it taketh hold of some combustible matter. See Judges 9.15,20.

not be any remaining] Of those impious and inhumane Edomites or Idumeans, yet a remnant according to the election of grace, should at last be joyned to the Church, and be saved by Christ, Amos 9.12.

V.19. *And they of the south, &c.*] Or, they shall possesse the south land with the mount of Esau, and the plain with the Philistines. Mount Esau, nor the Philistines, were ever possessed before by the Jews; no not in Davids, or Solomons time. Of Esau see on Amos 1.11.

the Philistines] See on Zach.9.6.

the fields of Ephraim] Ephraim, and Samaria; which formerly they had not; but the ten Tribes possessed it. And besides that, much more shall they possesse.

and Benjamin shall possesse Gilead] Or, and *Benjamin* with *Gilead*. That is, they shall possesse also the fields of Benjamin, with *Gilead* likewise. Or they of the south, Judah, and Benjamin, shall possesse Gilead, which the ten Tribes formerly had; which is according to the meaning of the former words. Of Gilead the Scripture informeth us thus; That it is a county East of Jordan: an excellent place, Jer.22.6. specially for cattel, Numb.32.4,5. for Balm, Jer. 8.22. and 46.11. There *Laban* over-took Jacob in his flight, Gen. 31. And in token of a covenant between them, *Jacob* made, and named an heap of stones there, *Galeed* and *Mizpah*. This country of Gilead was inhabited by the Amorites, and divided between *Sihon* and *Og*, Josh.12.2,5. And after between *Reuben*, *Gad*, and half *Manasseh*, Deut.3.10---17. And *Machir*, and *Jair*, the sons of *Manasseh* had large possessions here, Numb.32.39,40,41. *Jair* and *Jephtha*, Judges; *Eliab* the Prophet, *Barzillai Davids* friend, were Gileadites, Judg.10.3. and 12.7. 1 Kings 17.1. 2 Sam. 17.27. And so were *Zelophehad* his daughters, of the half tribe of *Manasseh* there, Josh. 17.3. *Gideon* and *Absalom* pitched their camps there, Judg.7.3. 2 Sam.17.26. Among other famous cities there, was *Ramoth* a City of refuge, Deut.4.43. among the Gadites. And *Jabesh-Gilead*, Judg.21.8.&c. whose inhabitants were refused by *Saul* from *Nahash*, who would have put out their right eyes, 1 Sam.11. who after gratefully got and buried *Sauls* bones, Ch.31.11. And at this City to rescue it out of the hands of the King of Syria, *was Ahab* slain, 1 Kings 22. and his son *Jehoram* wounded, 2 Chron.22.6. *Hazael* King of Syria did after smite Gilead, 2 Kings 10.33. And *Tiglath-Pileser* King of Assyria, last of all did conquer and captive them; 2 Kings 15.29 The general meaning of this verse is, That he describeth how the Church shall be enlarged, and have great possessions; whereof see Jer. 17.26. and 32.44. and 33.13. The meaning is the same as verse 17. But this chiefly is accomplished under Christ, when as the faithful are made heirs, and Lords of all things by him which is their head. See Ezek.37.16,&c.

V.20. *of this host*] See verse 11.

unto Zarephath] A City of the Sidonians, in the uttermost confines of the country of Canaan, 1 Kings 17.9. called *Sarepta*, Luke 4.26.

which is in Sepharad] Or, shall possesse that which is in Sepharad. It is thought to be a City in the country of Chaldea; some take this word to be an Assyrian word, retained here to note some place or country in Assyria. As some Latine words are retained in the Greek text of the new Testament, in some relation to the Romans that then were Lords of Judea, as the word *Colonia*, Acts 16. 12. *Custodia*, Matth.27.66. and *Flagello*, verse 27. and *Prætorium*, John 18.28. Others say it is a compound word signifying in the end of the dominion; meaning, that when the four beasts which have made havock of the Church shall be destroyed at the coming of the Messiah, then the Church shall receive its just and full bounds, be made Catholike, and the Gospel from Jerusalem shall be spread into all countreys, Esay 2.2,3,4. The bold fancies of the Jews concerning these places are frivolous.

V.21. *And Saviours shall come*] Like those in the book of the Judges. These are Saviours under Christ Jesus, the alone true Saviour, Matth.1.21. These Ministers coming from and under him, 1 Tim.4.16. James 5.20. This may according to the Letter, and in part be understood of the Maccabees, who subdued the Idumeans, 1 Mac.5.3. but spiritually and fully it is referred to the Apostles, and others of Christs Ministers, who were to preach the Gospel for the salvation of the Elect, and condemnation of the wicked.

to judge the mount of Esau] To revenge their cruelty against the Jews.

the kingdom] Luke 1.33. Christ, true God, shall by his Father be established everlasting King of his Church, and of all the world. See Psalm 2.8. Dan.7.14. Micah 4.7. 1 Cor.15.24,25,28. Apoc.11.15,17. and 19.6,16.

ANNOTATIONS on the Book of the Prophet *JONAH*.

THE ARGUMENT.

JOnah *prophecied in* Isiael, *in the dayes of* Jeroboam *the second, or a little before. But, as other Prophets, so he profited but little; though he had prophecied of victories and a good successe unto them; as we see* 2 Kings 14.25. *Wherefore God gave him expresse charge to go to* Ninevch *the chief City of that great* Empire *of the* Assyrians; *both to shew, that the compassionate and infinitely merciful God had beems of grace to shine forth in the publishing of his blessed Word to the Gentiles; and also, that* Isiael *might have a visible reproof of their horrible ingratitude and stubbornnesse; who, for the space of many years, had not converted to the Lord; whereas* Nineveh, *by one Prophet, was converted in three dayes. At first, he withstood his calling, and fled to* Joppa; *likely being hopelesse to convert* Nineveh, *or fearing the calling in of the Gentiles, might be the casting off of the Jews, whereof he was loth to be the instrument, minding more the safety of the Jews, then the Glory of God. But when he had been three dayes and three nights in the whales belly. (in figure expressing how Christ should die, and rise again the third day) he went in confidence to Preach to the* Ninevites. *For after that miraculous deliverance, the Prophet cometh to that famous and populous City, and denounceth against it speedily approaching ruine, which threatning, produced a publick Humiliation and Repentance; for which, God did suspend*

suspend the execution for a time: Whereupon the Prophet discovered much humane frailty, in being troubled at the effect of God mercy; and is both familiarly reproved by the Lord, and with bowels of compassion better instructed. In this book, Jonah *setteth down his Embassie to the* Ninevites; *first, imposed; secondly, undertaken; imposed, where the refractory Prophet is punished,* Chap. 1. *and upon his prayers delivered,* Chap. 2. *Secondly, undertaken; the effect whereof, is the sparing of the repenting* Ninevites, Chap. 3. *and the angry Prophet is reprehended, and better disciplined, by the merciful God,* Chap. 4.

CHAP. I.

NOw] *Heb.* And intimating a connexion of this history with the course of his Ordinary calling, and Prophetical employment. So that we must not think that he was now first called to the Function of a Prophet; but now called to this extraordinary Embassie to the *Ninevites*.

Jonah] Called, Mat.12.39. *Jonas* after that he had preached a long time in Israel, among the ten Tribes about the time of Jeroboam the son of Joash, 2 Kings 14.25.

the son of Amittai] Of *Gath-Hepher*, 2 Kings 14.25. In the tribe of *Zebulun*, Josh.19.13.

Ver.2. *Go*] *Nahum* was not sent thither, nor went, but stayed at home, and soon after this time prophecied the burden of *Nineveh*, and the ruine of it, Nehem.1.1.

Nineveh] The head City of the *Assyrian* Empire. Built by *Nimrod*, or by *Ashur*, Gen.10.10,11,12. Likely repaired after, or enlarged by *Ninus*; of whom mention is made in humane stories. As likewise Babylon was enlarged by *Semiramis*; but first built by *Nimrod*, Gen.10.9,10. God seeing the great obstinacy of the Israelites, sent his Prophet to the Gentiles, that they by their example might provoke Israel to repentance, or at least make them the more inexcusable. That this should be a Type of the future calling of the Gentiles, is a conceit more subtil, then solid and found. And the same may be said of *Naamans* conversion, 2 Kings 5. And of others like, till Christs coming, that took place, and remained in force, which we have, Psal.147.19,20. He sheweth his word unto *Jacob*, his Statutes and his Judgments unto *Israel*. He hath not deale so with any Nation; and as for his Judgments they have not known them.

great City] For as Authours write, it contained in circuit about eight and forty miles, and had a thousand and five hundred towers; the height of the walls one hundred foot, the breadth such, as that Coaches might easily passe by one another upon the top of it, See Jer.51.58. and at this time there were an hundred and twenty thousand children therein, chap.4.11. See Jon.3.4. *Herodotus*, *Diodorus*, and others, write of it; but they have the credit onely of humane histories, and are in some things fabulous: The greatnesse of the City, and the doubtfulnesse of his good successe therein, or of the verification of his threatning expressly concerning it, must not hinder *Jonahs* obedience to Gods command. He is to look up to Gods will and power, against all seeming difficulties and impossibilities whatsoever.

cry against it] An odious office, unwelcome message to such a City, and yet *Jonah* must do it, cry with open mouth, and full throat, threaten, thunder. See Isaiah 58.1. Cry aloud, spare not, lift up thy voice like a Trumpet, and shew my people their transgression. So must *Jonah* do here to the Ninevites. He must do it seriously, as *Eliah* in mockage did bid the Prophets of *Baal* to do, 1 Kings 18.28.

for their wickednesse] Like to that of Sodom and Gomorrah, the cry of it is great, their sin is very grievous, Gen.18.20.

before me] See Gen.18.21. I see it, and will judg them for it; they shall not have so much to do and deal with thee, as with me, do thou come and summon them to my Tribunall: their greatnesse shall there avail them nothing, their wickednesse shall prevail with me against them, See Gen.19.13.

Ver.3. *But Jonah rose up*] Astonished no doubt, and troubled, as Ezekiel was affected, when he went away in bitternesse, in the heat of his spirit, Ezek.3.14. A strange thing no doubt it was for a Prophet to be thus sent to an Heathen-city. It confounded him. His diffidence to prevail, his fear of danger distracted him, and put him on this desperate course.

from the presence of the Lord] *Jonah* was not ignorant of the Lords omni-presence, Psal.139.7. saith *David*, whither shall I go from thy spirit? or whither shall I flee from thy presence? verse 8. If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there, verse 9. If I take the wings of the morning, and dwell in the uttermost parts of the sea, verse 10. Even there shall thy hand lead me, and thy right hand shall hold me, verse 11. If I say, surely the darknesse shall cover me, &c. Even hell is naked before him, and destruction hath no covering, as *Job* saith, Chap. 26.6. But the meaning is, that *Jonah* went from the Land of Israel, where God made his abode in grace and vertue, and where he appeared to his Prophets: Or it is a phrase taken from slaves, who by stealth run away from their Masters service; to shew that he did run away from the vocation whereunto God had called him, and wherein he would have assisted him. This sheweth his weaknesse, that would not promptly follow the Lords Calling, which is the rule of our life, and ground-work of all our undertakings, and actions: but he cast off the yoak, and gave place to his own carnall reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his own people. See Chap.4.2. where he pretends moreover another cause of his flight.

Joppa] Or Japho a Sea-town of Judea. See Josh.19.46. 2 Chron. 2.16. Ezra 3.7. where *Peter* raised *Dorcas*, Acts 9. and whence he was sent for to convert *Cornelius*, Acts 10. This was the Haven and Port to take shipping for Tarshish.

Tarshish] To Cilicia, where the chief City Tarsus was: the place of *Pauls* birth, Acts 21.39. and 22.3. Some by Tarshish understand only the Sea: See Genesis 10.4. And indeed the Sea, but chiefly that Sea between Judea and Cilicia, is often so called in Scripture, because that was most of all frequented by Mariners and Merchants of the Jews. But *Jonah* here hath mind of some further voyage, then only to go to Sea.

from the presence of the Lord] These words repeated imply, his confession of this his foolish rebellious fault. It is not for us to seek vainly to excuse him.

payed the fare] To secure and expedite his passage unto Tarshish, that no question concerning his fare might delay or hinder it. He payes the fare before-hand, before he set foot in the ship, so diligent are men many times to remove all rubs out of that way which leads to their own destruction. All this shewes the perverse obstinacy, and setled wilfulnesse of his mind to go on in this sin; that all this while, in his way and journey thither, he relented and repented not, to submit himself to Gods call and command: but still holds out against all checks of conscience, and all occurrences whatsoever, that might have altered him: and resolves to persist, and to prosecute his open opposition and rebellion against the Lord. And surely all they that do not willingly obey, but wilfully reject God's commands, do in effect, with *Jonah*, flee from the presence of the Lord: they are fugitives and runna-gates from God, and turne the back upon him: 2 Chronicles 29.6. Nehemiah 9.26. Jeremiah 2.27. and 32. verse 33.

Ver.4. *sent out*] Heb. cast forth so suddenly and vehemently, that the Heathen Mariners perceived it to be some extraordinary judgments from God. God is the Lord of Windes, and Tempests, of Sea and Land, Psalm 147.18. and 107.25. Chance and Fortune are but the fictions of mens brains. Whether it be in a calm or tempest, in fair or foul weather, in prosperity or adversity, we should so carry our selves, as those that know both to be sent out by the same Lord.

a mighty tempest] Verse 12. Acts 27.18,20.

was like to be broken] Hebr. Thought to be broken. See Mark 4.37.

Verse 5. *Then the Mariners were afraid*] Why should they be endangered by this Tempest, which was sent upon *Jonah*? Mariners and others likely were in the Ship, and other Ships too in this Tempest, why should they suffer for *Jonah's* fault? We see this usually in the course of Gods judgements. The Host of *Israel* suffered all in the course for *Achans* fault: The Kingdome suffered for *Davids* sin of numbring the people: Infants and Children suffer in common calamities for their Parents sinnes. This likes not the wildome of the flesh, that would square out Gods Judgements according to our carnall capacities, and shallow reasonings. But we may easily know, that in the best and most innocent sort of people that are wrapped in common calamities, there is matter of sin enough for Gods justice to work upon, and lesse do they ever suffer then they have deserved. The Mariners fear shews it was no small Tempest that so affrighted them, that were accustomed and hardned to dangers by Sea.

and cryed] Feare drives to prayer, extremity of danger to strong and loud cryes in prayer, Psal.78.34. Judg.10.10. Matthew 8.25.

every man unto his god] The barbarous and heathen Mariners forced to confesse a God, a Deity: All Nations, and all men, yea, the man called an Atheist in his kind, agree in this, but differ in the knowing what and who he is. The Poets feign *Æolus* to be the god of the Windes and Storms, and *Neptune* of the Seas.

forth the wares] So sweet and dear it life to man, he will lose *sides*] Into one of the sides. Plurall for the singular; so in the Gospel, the Disciples are said to murmure at the waste of that oint-

ment, Mat. 26. 6. that is, as some take it, one of the Disciples, namely, *Judas*, John 12. 4. And so the thieves, which were crucified with Christ, Matth. 17. 44. that is, one of the malefactours, Luke 23. 39. is said to rail on him. *Jonah* did as one that would cast off his care and folicitude, by seeking rest and quietnesse.

fast asleep] Not in asslumber, as Matth. 25. 5. and Psalm 132. 4. and Cant. 5. 2. but in a found, heavy, deep and dead sleep, as that Acts 20. 9. as that 1 Sam. 26. 12. and Judges 4. 21. A wonder is this, and prodigy, that in all this stir and tumult and danger the Windes whistling, roaring, *quadam potestuosunt, &c.* the Sea working, raging, swelling, floathing, foaming, boiling like a pot, the waves mounting up to heaven, *montes voluuntur aquarum*, and sinking down again to hell; the Ship tumbling and tossing like a Tennis-ball, the Mariners running up and down, and at their wits end, that yet *Jonah* should thus sleep: yea, though none of all this had been, yet a wonder he could enjoy any quiet sleep, having such a guilty galled conscience within him. Surely a marvellous supine and desperate wretchlessenesse of himself and his estate had seized upon him, and benummed him. So dreadfull a thing it is openly to rebell against God; and thus it is spiritually plagued here.

Ver. 6. *So the Ship-master*] The rude Mariner schools the Prophet; and so did an Heathen King reprove *Abraham* and *Sarah*, Genesis 20. 16. Yea, the Asse reproved the madnesse of the Prophet, 2 Pet. 2. 16.

O sleeper] That canst sleep now, when all the rest stand so agast with the horrour of present death! are thou deprived of all sense and understanding?

call upon thy God] He knew God was to be called upon in this case. But not knowing the true God, he could not direct *Jonah* to him, but leaves him to the liberty of his own God. Heathens dreamed of a multitude of gods, and so had several gods in several Nations, see verse 5. As they then had called on their idolls, so he bids *Jonah* call upon his God: which declareth that idolaters have no stay nor certainty, but in their troubles seek they cannot tell to whom.

if so be] Though commonly there is no great piety among shipmen, yet he knew their lives were in the hands of God, and if he would be propitious, and his face shine favourably upon them, they should not perish in the sea. But doubtfull he was of Gods favour herein; and therefore tries all means and wayes for it. Thus it was with this heathen man and mariner.

Ver. 7. *let us cast lots*] No doubt this was not their ordinary course, thus to cast lots in tempests: But observing this tempest to be extraordinary, not without Gods secret providence, they conjecture that there was some body in the ship that was guilty of some grievous sin: wherefore they desire to discover the truth by lots, according to the Heathens customes; but God is president over them, Proverbs 16. 33. We may be sure they saw some extraordinary signe of Gods revenging hand in this tempest, which drove them to this unusual course of dealing. In Scripture we find lots used at Gods command by *Joshuah*, in dividing the land to the twelve Tribes; enjoyned, Numbers 26. 55. and performed, Josh. 14. 2. and 18. 6. And in distributing the fourty eight Cities to the Kohathites, Gershonites, and Merarites, Josh. 21. *Aaron* and his Successours were to cast lots upon the two Goats, Levit. 16. 8, 9. In *Davids* time we find the Priests distributed by lot into twenty four orders, or courses. And so the singers, and the doors of the Temple, and Courts among the Porters, 1 Chron. 24. 25, 26. Chapters: In *Nehemiahs* time we find lots cast for the bringing in the wood-offering; and for the men that should inhabit Jerusalem, Nehemiah 10. 34. and 11. 1. we find *Saul* chosen King by lot, 1 Sam. 10. and *Matthias* to be an Apostle, Acts 1. 26. We read wicked *Haman* had Pur or lot cast for the happy moneth and day of his design against the Jewes, Esther 3. 7. And so had the four souldiers for Christs seamlesse coat, John 19. 23, 24. And for the rest of his garments. And the enemies of Gods people dividing them and their goods for a prey, cast lots upon them, Joel 3. 3. Obadiah 11. And so was Nineveh dealt withal, Nahum 3. 10. The use of them is not to be common, but in cases necessary, where no other way or means is left; and when and where we have Gods command, or the equity of it, or some peculiar instinct.

for whose cause] They had all and every one cause enough in themselves, if they could have seen it: yet here they conceived, and that rightly, of some extraordinary cause of this extraordinary tempest, in some particular person. And this extraordinary cause every one of them was ready enough to put off from themselves; thinking themselves, though sinners, yet not such sinners as to deserve this extraordinary judgment: they could so well sooth up themselves and extenuate their own sins.

and the lot fell upon Ionah] Thus was *Achan* taken, Josh. 7. and *Jonathan*, 1 Samuel 14. 42. See Proverbs 18. 18. and 16. 33.

V. 8. *Then said they*] Nothing doubting of the truth of the lot, and of the discovery made by it; And as the Poet saith,

Assensere omnes, & quæ sibi quisque timebat,
Unius in miseri exitium conversa tulere.

Tell us] They require of him the grand cause, and other particulars incident thereunto. They thought they could not be too inquisitive in this exigent and extremity of danger.

what is thine occupation] They enquire of his trade, lest he should be an idle man.

what is thy country] He was then a stranger to them, and they to him. They would fit out any thing that might imaginably any way conduce to the main matter.

V. 9. *I am an Hebrew*] Of whom and whose Religion the Heathens had heard much, and many great things; though they believed little, and applied lesse to themselves.

and I fear] Worship and serve; for so is fear often taken: my Religion is to serve and worship him only.

the Lord, &c.] Not any false and feigned god and idol of the Gentiles. This he doth not to excuse himself, but to aggravate his fault. The confession whereof he adjoyns here, as appears in the next verse. Thus was *Ionah* now humbled, and his stubborn rebellious heart broken. Thus the tempest and fight of his desperate danger wrought upon him, when God applied this violent remedy to his diseases.

V. 10. *exceedingly afraid*] *Heb.* With great fear: deeply apprehending the God of *Ionah* to be the only true God, and a dreadfull revenger of sin and rebellion against him:

why hast thou done this?] What great fault hast thou committed? Or rather, why hast thou thus sinned in fleeing from the Lord? As the Ship-master reproved him before, so now all of them fall upon him. He that would not be subject to Gods command, is now lyable to the censures, conviction, and condemnation of the barbarous men, which he doth now patiently endure and undergo without any grudging or murmuring.

had told them] Freely now and fully confessing his fault, without pleading any excuse or mitigation of it.

V. 11. *What shall we do?*] They were brought by his word into a reverence of him, that they durst not touch him whom they knew now to be a Prophet of the true God; else no doubt, they would soon in that danger have cast him over-board, the lot lighting upon him.

unto thee] He it is whom they consult in this extream perill; the Prophet, and no other.

may be calm unto us] *Heb.* May be silent from us.

wrought and was tempestuous] Or, grew more and more tempestuous. *Heb.* went.

V. 12. *take me up*] This in *Jonah* was not the speech of a desperate man offering himself and egging others on to his death: but a patient submission and ready yielding to that sentence, which he was perswaded God had summoned him unto, and pointed him out as it were by the finger to undergo.

for I know] By discourse of reason more then by the lot; by the inward touch of mine own conscience, as by divine instinct and revelation. And this argues his faith and repentance: He murmures not against God for this severity: but is as *David*, Psalm 39. 9. as Levit. 10. 3. He willingly undergoes the guilt and punishment, gives God the honour of his justice, and takes to himself the shame of his sinne.

V. 13. *the men rowed*] *Heb.* Digged. They were so strucken with such an awfull reverence and regard of the Prophets person, and of his God; and seeing him so doom himself, and so willingly and humbly sue it thereunto, the more they fought in pity and commiseration to spare and save him; even with the venture of their own lives; They would try all means to the utmost to save him, before they would execute his own sentence upon himself, so full were they of humanity, and tender of a mans life.

but they could not] Gods power and providence over-ruled all. He had a further end in it; and hereby he would shew how hainous a sin it was to disobey his will, and rebell against his command.

Ver. 14. *They cryed unto the Lord*] To Jehovah the true God, to *Jonah's* God. Thus and thus soon they profited in the school of affliction.

we beseech thee] Thus earnestly they pray. So Mat. 8. 25. This declareth that the very wicked in their necessities fly unto God for succour; and also that they are touched with a certain fear to shed mans blood, when as they know no manifest sign of wickednesse.

innocent blood] Mans blood is dear to God. The shedding of innocent blood is a crying sin, Gen. 4. 10: and 9. 6. Apoc. 6. 10. The guilt of it galls and agasts the conscience by the light of nature itself. See Acts 28. 4.

as it pleaseth thee] Herein they excuse not themselves, by casting the blame upon God; nay, they ascribe to God the praise of his justice, the honour due unto him, thus; We do acknowledg in all this, expresse signs of thy power, justice, and supream providence; to which because we will not displease thee, we submit our selves to perform this execution. They meddle not with Gods secret will; but take his revealed will for the rule of their actions.

V. 15.

V. 15. *and cast him*] Thus God deals with his Prophet for his open rebellion, though formerly he had been faithful in his office and able thereunto, and otherwise would not now have been chosen out, designed, and sent to Nineve. This now must needs be a wofull case to *Ionah*.

and the sea ceased] *Heb.* Stood. It smooths its face instantly then, and not till then. A manifest sign of Gods hand in all this action. See Matth. 8. 26. Psalm 89. 9. and 107. 29. and 93. 3, 4.

V. 16. *feared the Lord*] The effect and fruit of this miraculous calm in the Mariners. This increased their fear, and holy reverence of the true *Jehovah*. They were touched with a certain Repentance of their life past, and began to worship the true God, by whom they saw themselves so wonderfully delivered, yet whether this were a servile feare only; and they fell away afterwards, we cannot determine; but may rather hope the best, that this feare did open them the doore to true piety.

and offered a sacrifice to the Lord] *Heb.* Sacrificed a sacrifice; Sacrifices were usuall and frequent among the Heathens in the service and worship of their idolls; And it may be first, and most derived from the Jewes; But here these Mariners sacrifice not to their idolls, but to the true *Jehovah*. The true God here gained at least of them this acknowledgement and testimony of him, and his glory and worship.

and made vows] *Heb.* vowed vows, of Praise and Thanksgiving for their deliverance and safety, which they would perform, when they came on shore. This we see the very light of Nature did lead them unto. And for vowes, we have much direction in Scripture; both what it is to vow, and who may vow, and what things they may vow, with many injunctions to perform the vows, and many examples of them that did it. Vowing is a voluntary service of a free-will offering to God. It is no sin not to vow, Deut. 23. 22. It is to be yeilded only to the Lord, Psalm 65. 1. To the most High, the mighty God of *Iacob*. It is a binding of the soul by an oath to the Lord, Numb. 30. 2. And this may any do, that are not under the power of another; as Maids and Wives; of whom, see Numb. 30. The things vowed must be lawfull, and good, as to afflict and humble the soul, Num. 30. 13. To get temporall blessings, children; substenance, protection, deliverance out of troubles and dangers, victories over our enemies; to destroy Gods enemies; to give beast, house, field, and the like, to the Lord; as also to build, dedicate, and the like, for the maintenance and furtherance of Gods worship and service; to give thanks and praise to God for his Blessings. And in the Levitical Law to offer voluntary Sacrifices, with caveats what they must be, and where offered; see Levit. 22. ver. 23. Deut. 12. 5, 6, 11, 17, 26. and 23. 18. Malach. 1. 14. And to be a *Nazarite*, Numb. 6. But base or sinfull things we must not vow unto the Lord, Deut. 23. 18. As *Micahs* Mother did vow, and dedicate silver, to make Idolls, Judges 17. 3. And the Idolatrous women of the Jews in Egypt, vowed to burn incense to the Queen of heaven, Jeremiah 44. 25. And those murderers in the Acts to kill *Paul*. And unlawfull, and ungodly, most an end, are the vows among the Papists. Just and holy vowes, which have gone out of our lips, and we have promised with our mouths, are strictly charged to be performed, and care hath been kept by Gods people accordingly. See Deut. 23. 21, 23. and Psalm 22. 25. and 50. 14. Psalm 76. 12. and 61. 8. Proverbs 20. 25. Eccles. 5. 3, 4. Nahum 1. 15. Examples of such as made vowes are many. Thus did *Iacob*; Gen. 28. 20. *Israel*; Numb. 21. 2. *Iephthah*; Judg. 11. 30, 39. *Hannah*, 1 Samuel 1. 11. *Bathsheba*, Prov. 31. 2. *David*, Psalm 66. 13, 14. and 56. 12. When he was at *Gath*; and Psalm 132. 2, 3, 4, 5. and 116. 14, 18. Our Prophet *Jonah*, Chap. 2. 9. *Paul*, Acts 18 18. and chap. 21. 23.

V. 17. *the Lord had prepared*] See Gods providence and power, in and over the Sea and the fishes in it, See Luke 5. verse 6. John 21. 6. God prepared the fish both to devoure him and preserve him.

belly of the fish] *Heb.* Bowels. Thus the Lord would chastise his Prophet with the most terrible spectacle of death; and thereby confirmed him also of his favour and support in this his charge which was enjoyned him.

three dayes] A most wofull time to him; all the while to be thinking of Gods terrours to him, and wrath upon him; and not to have that comfort in death, whereof *Job* speaks, Chap. 14. 13. and 3. 13.–25. Yet his case and condition, his Prayer, and hope, appears fully in the next Chap. His living all this time in the fishes belly was miraculous. To this time our Saviour relates and alludes, Mat. 12, 39, 40. and 16, 4. Luke 11. 30.

CHAP. II.

Verse 1. THen *Jonah prayed*] Then, in this desperate state and condition.

prayed] He did not so before, when he was at liberty, and fled from God. Here is now a change wrought in him. He wrestles against despair under this strange hand of God upon him; and recovers some hope; else he would not, and could not have prayed.

to the Lord his God] Here is the root of Faith, to run to God, and to lay hold on him as his God, when God thus strangely overwhelmed him with his heavy judgment.

out of the belly of the fish] Which he calls the belly of hell, or of the grave: Such a place of darknesse, out of this prison, and dungeon. This gave life and liberty to his prayer. See Psalm 130. 1. Being now swallowed up of death, and seeing no remedy to escape, his faith built out unto the Lord; knowing that out of this very hell he was able to deliver him.

V. 2, *and said*] Not the words themselves, as they in order follow; as appears verse 6, 9. But these were his thoughts, wishes, dilections, tentations, wrestlings in himself, and the substance of his desires to God, whiles he was in the fishes belly. He was firm in this, That God was able to be fought unto; and being seriously fought unto, that it would not prove to be in vain, Esay 45. 19. These things were see down in writing by him after his deliverance, with the addition of thanksgiving. See on Psalm 142. 1.

I cryed] The summe of all is see downe in this verse; and that twice over. That he prayed to God, and that God did hear him; That he was in distresse, and God did help him. His prayer earnest and ardent, wrestling with God against all difficulties, and impossibilities, and his deliverance wonderfull, beyond all reach of humane reason. And this it self shewes, that this was both spoken and written by him after his deliverance; see Psalm 142. 1.

by reason of mine affliction] Or, out of mine affliction.

hell cryed] Or, the grave. *Heb. Sheol.* For he was in the fishes belly, as in a grave, or place of darknesse.

Verse 3. *For thou hadst*] Here he amplifies his distresse, in many words, and easie to be understood. Such it was, as in all judgement of flesh and blood, might have drowned his Faith, and Hope; as well as his body. He looks not to the men that cast him over-board, but to God and his hand in it.

midst of the seas] *Heb.* heart.

Verse 4. *Then I said*] These strights brought him to these disputes of despaire; to these perplexities and agonies.

I am cast out] Considering his case, and the cause of it; his sin and Gods anger; both so eminent, and transcendent: This drives him into this sore and distracting Temptation. He remembred not that, Leviticus 26. 44. Nor was of that perswasion, Lamentations 3. 31, 32, 33. but rather inclines towards that of *Cain*, Genesis 4. 13, 14. Thus he laboured between hope and despair, considering the neglect of his vocation, and Gods Judgements for the same: But yet in the end Faith got the victory; as appears in the next words.

yet I will look] Though the gate of mercy seeme shut, the hope of pardon cut off, and mountaines of oppositions stand up against me, yet I will look up, and over-look all these. Thus his Faith wrestles and holds up its shield in all these conflicts, and against all these assaults, as Psalm 42. 5. 11. and 43. 5. He despaires not, but rather checks his own diffidence and distrust, wishing and hoping for mercy.

toward thy holy Temple] He animates himself to hope, by mentioning and remembring the Temple, and the promises made to it, by it; and his former interest in it, and the services of it.

Ver. 5. *The waters*] Againe he enlargeth himselfe upon the wofulnesse of his estate, which might have amazed him with terrour, and kept him from any hopefull addresse to God by prayer; knowing all this befell him for his open rebellion against God.

even unto the soul] Bringing me into danger of present death. See Psalm. 69. 1, 2.

the weeds] To wit, which the fish had swallowed; or, so deep was I in the bottom of the sea, as if the weeds that grow there had been wrapped about my head.

Ver. 6. *to the bottoms of the mountaines*] *Heb.* Cuttings off. Great Mountaines and Promontories are there along that Coast of the Mediterranean Sea; to the roots, and feet whereof he descended in the fishes belly.

barres] A terme taken from prisoners. The meaning is, I am in the sea as it were in a strong prison; shut up and barred from the earth, and land of the living on all sides, by those steep rocks.

for ever] Unlesse thou do miraculously relieve me. For upon all this, no lesse could restore him then a miracle.

yet] Thou hast delivered me from the belly of the fish and all these dangers; as it were raising me from death to life. Therefore this was indited after his deliverance; this being his thanksgiving for it.

corruption] Or, the pit.

O Lord, my God] He prayed in some faith. And here is the triumph of his faith, upon the hearing of his prayer. For by this means Faith groweth gloriously.

V. 7. *fainted*] Was so anxious and perplexed, that it fell as it were into a swoun; and all my thoughts and devices could not ease

or dis-burden my cares; but they tormented me only, and recoiled and redounded back upon mine own head. See Psalm 42.4. and 22. 14. and 102. Title of the Psalm, Job 30.16.

I remembred the Lord] And his mercy of old, as Psalm 42. 6. and 77.5---12. Thus still he kept his ground, and held up his hope, hough with wonderful difficulty.

and my prayer] Whereby he now fled to him in hope, as formerly he had fled from him by rebellion. Thus prayer is our shoot-anchor in all storms and tempests.

came in] Was not shut out; as Lam. 3. 8, 44. but had entrance, and found acceptance; as Psalm 66. 19. and 88. 2. See Esay 65. 24.

holy Temple] To wit, in heaven, Gods dwelling place in glory: the representation whereof was in the Temple of Jerusalem; to which also no doubt *Jonah* had relation here, and to the promises annexed to it.

V.8. *They*] *Jonah* upon consideration of the premises, sets out the false, deceiving, vain courses of sinners; whereunto he secretly opposeth his own piety and practice.

lying vanities] They that depend upon any thing save upon God alone. Thus he calls and stiles all such dependencies whatsoever men frame and fancy to themselves.

own mercy] They refuse their own felicity, and that goodnesse which they should else receive of God, if they observed him alone, and can receive of no other; as himself finds by his present experience. See Jer.2. 13, Psalm 36. 9. Jer. 17. 13. and 18. 14. and Esay 46.7,8.

V.9. *But I will*] Though idolaters, to their hurt, do otherwise observing lying vanities, and ascribing their deliverances to their vain lying idols; yet I will apply and addict my self solely and wholly to God, in whom alone all hope of help and happinesse remaineth.

of thanksgiving] Psalm 50.14,23. and 116.17. Hos. 14.2. Heb. 13.15.

I will pay] See on Chap.1.16.

salvation is of the Lord] Psalm 3.8. It is to be ascribed to him and to no other, as *Jonah* doth in this present case.

V.10. *spake unto the fish*] Gods sole word made and commands all things, Gen.1.3. Psalm 105.31,34. and 107.25. Esay 43.6. and 44.27. and 7.18.

vomit out] A miraculous both preservation in the belly of the fish, and deliverance out of it. And this may serve as an image and type of our preservation in the grave, and our resurrection from the dead, by one and the same Almighty power of God.

CHAP. III.

C*Ame unto Jonah*] This is a great declaration of Gods mercy, that he receiveth him again, and sendeth him forth as his Prophet, which had before shewed so great infirmity.

the second time] Gods wonderful mercy without any merit of *Jonah* after his so foul a fall; freely to restore him to his Prophetical honour and office.

V.2. *Arise*] See on Chap.1. verse 2.

that great City] Though thou be a single man, a meer and mean stranger unknown, unregarded; yet go against that great City, the greatest City then of the world, so great and populous, as it might seem to be a region or countrey; a Heathenish, proud, sinful, secure City. He re-minds him of this, to forewarn and fore-arm him with invincible magnanimity against the seeming difficulties and dangers incident to his office and charge.

that I bid thee] Whatsoever it be. See Chap.1. verse 2.

V.3. *So Jonah arose*] Before, he arose to flee from his charge and vocation, from Gods call and command: Now he arose, and addresseth himself to it; consults not with flesh and blood, but by faith overcomes all obstructions, knowing he had God on his side who had so wonderfully saved him: with resolution therefore and boldnesse, he sets forward. Thus he profited under the Rod in the School of afflictions; and so good are chastisements to us, Psalm 119.67,71.

according to the word of the Lord] All he minded now was his obedience to God and his command; he gave up himself wholly to be guided and ruled by him. A good change.

an exceeding great City] *Heb.* A great City of God. For the Hebrews do extol the greatnesse of things, by adding the name of God to their ordinary names: as Cedars of God, Psa.80.10. mountains of God, Psal.36.6. the wrestlings of God, Gen.30.8. See Annot. on Ezekiel 40.2.

three dayes journey] In circuit, say some; and that going leasurely to go through the several streets, say others: in length and breadth, say others: and Heathen Writers most accord herewith. They mention 400 *stadia*. And a *stadium* contains 125 paces: and so 8 *stadia* our mile. See on Ch.1. verse 2. It is not so likely that those Authors should feign or fail in so notorious a thing as was the quantity of that so famous a City.

V. 4. *into the City a dayes journey*] Not going on straight forward, say some, but by pauses and at times, going on from place to place, as his charge required. But nothing hinders, but it might be that he went on straight forwards, and that day converted many. And after in the dayes following converted more, till there was a general conversion of the City.

and he cryed] He doth not make any stay, first of all to view the City, what were the manners and conditions of the place and people: how he might with best conveniency, and least danger, preach and publish his dreadful un-welcome message: But without any such carnal reasonings, as soon as he came to the gate of the City, he straight falls on without any respite of time to execute Gods command, and his duty. And that not fearfully muttering his messages, but with open cry and proclamation: such courage and boldnesse he had now attained to.

yet fourty dayes] Here is no sweet invitation, and allurement to repentance; no condition or exception expressed, nor promise of pardon made, or conditionally intimated: no such preaching as that Ezek.18.21. and 33.14,15,16. But *Jonah is Boanerges*, a son of thunder: his sermon as a thunder-bolt. The condition, it seems, God reserves to himself, and is here to be understood. See Gen. 6. 3. and Chap.20.3. And so are all the threatnings and promises of the Law conditional, 1 Pet. 3. 20. And if this condition were not understood, what needed the Lord to have sent the Prophet to them? He might have destroyed them without this sending, and warning, as he did usually deal with other Heathen Nations, as we read in the Prophets. But he thus sends *Jonah* to the Ninevites, that by his warning they might speedily provide for their own safety, by timely repentance. Herein vouchsafing them that favour, which otherwise was peculiar to his own people, Amos 3. 7. what danger in all humane reason might this preaching have procured to *Jonah*? But now he feared nothing, but disobedience to God.

V.5. *believed God*] Matth. 12.41. Luke 11.32. and his word preached by *Jonah*: for he declared that he was a Prophet sent to them from God, to denounce his judgments against them. See Exod.14.31. And they most likely had heard of his wonderful deliverance out of the Whales belly: which argument might work much upon them.

and proclaimed a fast] Being in all likelihood by *Jonah* told of their sins, and that God was the avenger of them. This fast the people seem voluntarily to undertake to keep; and after to be also authorized and enjoyned by the Kings command; who would also be partaker thereof. But yet more likely the command came first from the King himself, and his Nobles, v.7. Of Fastings, see on Joel 1.14. As we have this example of fasting here, so we have many more in Scripture, of *David*, of *Daniel*, *Nehemiah*, and of *Anna*, *John Baptist*, *Paul*, and others; of *Iehoshaphat* and his people: of *Ezra*, and his company; of *Esther*, and the Jews; of the people in the Babylonish captivity; yea, of wicked *Ahab*, and the proud Pharisees.

V.6. *For word came unto the King*] Here is a declaration how the Ninevites came to proclaim a fast, and put on sackcloth; not by their own power and authority, but by the Kings command.

and he arose from his throne] A rare example in the Monarch of the world, and the more rare, all circumstances being duely considered. And in all likelihood his hearing of *Jonah's* being in the Whales belly was a great inducement hereunto; besides that, God filled his Word in *Jonah's* mouth with his own Spirit, and clothed it with his own power.

robe] See Exod.33.4,5.

Sackcloth] Gen.37.34. See Annotations there.

Sate in ashes] Job 2.8. and 42.6. 2 Sam.13.19. Esther 4.13. Esay 58.5. Jer.6.26. Lam.2.10. Dan.9.3. These ceremonies and outward rites, are only useful as they testifie the truth of the inward sorrow and repentance of the heart, and help and conduce thereunto; without that they are frivolous and hurtful, 1 Tim. 4. 8. And they are used only in extraordinary cases.

V.7. *And he caused*] See on verse 6. And so soon and suddenly he did it. He did not rage and storm at such words, at such a sermon. He did not as *Ahab* did, 1 Kings 18.17. or as *Iehoiakim*, Jer. 36. 23. and chap.26.23. Or as it is, Amos 7.10. But thus he humbled himself,

published] *Heb.* Said,

nobles] *Heb.* Great men.

nor beast] The threatning was against the whole city, And all things in it. All the creatures, as they were made for the use of man, so they suffer for the sin of man; and man is punished in them, and the losse of them: man, in their punishment, sees what he deserves. The meaning then is, not that the dumbe beast had sinned, or could repent; but that by their example man might be astonished, considering that for his sin the anger of God hanged over all creatures; and that their loughings and bellowings might the more excite the people to lamentations and howlings.

tast any thing] For a certaine limited time, which likely was a whole day at least.

and beasts be covered] It may be, according to the custom of those dayes;

those dayes, the beasts they use to ride upon, and imployed for carriage, were wont to be covered and trapped: but in time of mourning they took those ornaments off, and covered them with hair-cloth, and ragged clothing.

and cry mightily unto God] The King of *Nineve* can resolve of no way for help, but prayer. And that must be strong prayer; as Heb. 5.7. 1 Sam.15.11. Psal.22.2, and 69.3. and 119.145. Luke 18.7. Thus far he by the light of nature. And so did the marriners. Chap.1.5. He commandeth that the men should earnestly call unto God for mercy.

yea, let them turn] He rests not in the external Rites, but comes to the true touch of Repentance, the effects and fruits of it; every one to turn from his evil course of life, to change his manners and become a new man.

and from the violence] He instanceth in one particular sin, which likely reigned much, if not most, in that city.

is in their hands] Whereof he is guilty, as if his hands were soiled therewith, Psal.7.3.

V.9. *who can tell*] The king then doth not utterly despair; but entertains some hope of help. Faith is mixed with doubting; yea even so in Gods true children. And this question here may note our difficulty, as well as diffidence. See Joel 2.14.

will turn] Towards us in grace and mercy.

that we perish not] He acknowledgeth that their safety, or preserving lay wholly and solely in the hands of God, in his favour, or displeasure.

V. 10. *And God saw*] This is called repentance, by our Saviour, Matth.12.41. But likely in a large acceptation. This may seem rather, by the sequent history of them, and their dealing against the Jews, to favour of *Pharaohs* and *Ahabs* repentance, then to be a real and found conversion to God. See the book of Nahum. They were like those. Psalm.78.34,36,37.57.

their works] That is, the fruits of their repentance which did proceed from their credence to the words of the Prophet. These are looked more after, then ceremonious rites. Not yet that their works merited their pardon, but that they shewed such a qualification to be in them, as is in such to whom God promiseth freely, out of his meer mercy, to give a gracious pardon.

God repented] by recalling his sentence which was but conditional in his decree, and minde; whereof he gave likely either litle or no notice by *Jonah*. See Genes.6.6. and the Annotations there; Gods dealing here with *Nineve* is not much unlike his dealing with *Ahab*, 1 Kings 21.27,28,29.

CHAP. IV.

Verse 1. B*Vt it displeased*] Not onely for fear of being thought a false Prophet; but also for the zeal of Gods glory, which he thought was wronged by this change; And for affection he bore to Gods People; who had then no greater enemy to fear, then the empire of *Assyria*; as by effect it appeared not long after. And hereupon some would excuse *Jonah* from all fault in this; but in vain: Should he be displeased with Gods doing? with his work of mercy? so great a mercy? and he therein so exceedingly displeased? so very angry? beyond all measure? Himself sets out his own sin, and God himself reproves him for it; both which will more appear hereafter. Thus the Prophet falls fowle upon God; and that so soon after so miraculous a mercy and deliverance vouchsafed him. He was it seems too litteral a Doctour, taking and pressing the bare words, without any restriction or reservation.

V. 2. *And he prayed*] A passionate disorderly prayer; expostulating and quarrelling with God, accusing him, to please and justifie himself, in his former open rebellion. Herein was some piety in that he directed his Complaint to God, in the name and nature of a Prayer, but mixed with much infirmity, and impiety. In this, he reteins some seeds of piety and obedience in his heart; and God mercifully vouchsafes the title and esteem of a Prayer unto it. And thus in much mercy God many times deals with the sinful weaknesses of his servants, yea our best services are tainted with imperfections and defilements.

was not this my saying?] Here is his grief and anger, That thus he should be found to be a false and lying prophet. See Jerem.20. 7,8. Thus prefering his own conceited credit, before the praise of Gods glorious mercy. But be it that herein he had a chief eye to Gods glory, and was most tender of it; fearing the prophane Ninevites would blaspheme Gods Name, and deride his Word and threatnings, when they saw them not to be accomplished, they knowing that God was the authour of his message, and *Jonah* was but his Ambassadour, sent with his word in his mouth, with instructions, and mandates from him; Take him thus at the best, yet he should have learned to subject his will and wisdom to Gods will and wisdom; not to arrogate to himself a censure of things passing his capacity; but humbly and wholly to submit himself to God, and to beg of him the Spirit of discerning in such high concernments. And the like must we do, when we see things fall out by Gods secret providence, which we think will redound greatly to Gods dishonour; let us grieve at the sin, yet wait on, till he bring forth light out of darknes, good out of evil: and mean while let us go on to obey his commands, though all the world oppose us in it. Verily here is a manifold example in *Jonah* of humane infirmity. He seems here to defend and maintain his former obstinacy and rebellion, aiming in all at his own credit and reputation.

therefore I fled] Chap.1.3. Not for fear of danger, or toil; nor out of a rebellious minde, or any sinister intent; but left the issue and event of my Preaching should minister occasion to these Heathen people to blaspheme thy Name, so deride thy Word, as if there were no truth in thee or it. Thus would he disobey God, out of a pretence of his love to God, and zeal of his glory. Let not such good intentions pretended, or real, draw us to the right hand, from the right path of Gods commandments.

for I knew] Out of Exod.34 6,7. Psal.86.5.

a gracious God] This should rather have animated him to his duty. And happily would so have done; in his Ministry to the Jews. But this seemed to him to thwart, and to be quite cross to that peremptory ambassage, upon which he was sent to the Ninevites: and so he conceived, that upon their repentance, God would be merciful; and so both himself and God exposed to their derision; and that this made him flee. He could dream of nothing to the Ninivites, but their destruction. But God sifted his Ministry to a better purpose, and crowned it with better succesis then he imagined or any way deserved.

slow to anger] Psal.78.38. Hosea 11.9. See that James 1.19.

and repentest] Joel 2.13. Jer.18.8. and 26.3,13,19. *Jonah* out of a blinde zeal makes ill use of these excellent attributes of God, to make them a cloak for his rebellion, and disobedience to Gods Commandment. But he should have been lesse wife in his own conceit, and have committed the event and succesis of all to God, and have obeyed his call and command, though a thousand difficulties and absurdities had flood in his way.

v.3. *my life from me*] Not so much out of his desire of heaven; as for his present displeasure and anger, verse 1. see here again his great weaknesse and sinful infirmity in this his strange passion; And this so soon after he came out of the Whales belly; Yet is not this a voice of despair? he would not then have put it up in form of a Prayer to the Lord, but a passionate expression of his too great indignation at this event of his preaching, and Gods repenting mercy to Niniveh. He was too heady thus to wish for his death. And thus *Elias*, 1 Kings 19.4. *Iob* and *Jeremiah* were too hasty this way. They should have kept their standing, till God, who placed them in this life, had called them out of it. See the example of *Paul*, Phil.1.22,23,24. we must so love life, as yet willingly to leave it when God calls for it; and so wish for death, as yet patiently to wait till God brings us to it.

for it is better] Thus *Jonah* expresseth and confesseth his own folly and sin. So dangerous a thing it is for us, and audacious, to pass our censures upon Gods actions, and the passages of his providence. Ezek.18.25. Isaiah 55.9. Our wisdome and safety is wholly to submit and subject our selves to his holy will and pleasure.

v.4. *Doest thou well to be angry?*] Or, art thou greatly angry? wilt thou Judge when I do things for my glory, and when I do not? Others thus; thou hast great cause to be angry: and so it is an ironical reproof. See ver.9. and Numb. 22.17,29. Here God, the just Judge of the world, condemns his prepostterous zeal, for all his good intention. See Luke 9.54. Shall filly man thus chafe and fret at Gods proceedings? Let the portheard strive with the pot-sheards of the earth. *Jonah* did not modestly disburden himself of his fears and doubts before God, but straight became exceeding angry. And God here by putting this Interrogatory to him, would convict him by verdict of his own Conscience; as if he should say, do but look thy self in the glasse of thy own Conscience.

v.5. *So Jonah went out of the City*] Likely before the forty dayes were expired; not knowing yet of the Lords merciful minde to spare the City; and left if he had stayed therein, he might have been destroyed in it. Or if this be understood that it was after the forty dayes were expired, yet might he wait a while longer, expecting still the judgement threatned, though a little delayed, yet to be shortly executed. For we read not of any Revelation made to him, or understood by him, of reversing the judgement; but onely by the event. He therefore doubted at least whether God would shew them mercy, or no: and therefore after forty dayes he looke still what issue God would send.

v.6. *prepared*] Did miraculously cause this plant so soon and suddenly to spring and grow up to a great height; peradventure this happened when the booth began to dry up, and shadow *Jonah* no more.

a gourd] *Hebr. Kikaion*. A plant which is very common in those hot Countreys, and groweth up to a great height, and spreadeth out in great breadth, called commonly *palma christi*, as most conceive. *Hierom* was questioned for translating it an Ivie. God chose such a plant as naturally growes soon; but here he makes the growth to exceed far the ordinary course of nature.

to come up] Over the booth where *Jonah* was.

Ist grief] Namely, from the heat, which increaseth the grief of his minde. Or to give him by the meanes of this plant some wholesome document and remedy for his passion.

exceeding glad] *Heb.* rejoyced with great joy. Thus sensible we are of bodily comforts and refreshments.

v. 7. *Prepared a worm*.] Thus Gods providence is in and over the least creature. So for the winde, vers.8. See Matth. 10.29, 30. Luke 12.6,7. It is God that works ordinarily in the setled course of nature; and extraordinarily, when he pleaseth to vary from it.

smote] Namely, did gnaw the roote of it.

v.8. *a vehement east winde*] Heb. a silent or deaf winde. That is to say, a still hot winde, which redoubled the heat of the Sun. Others; a winde that made one deaf, it was so tempestuous.

and wished] 1 Kings 19.4. *Jonah* still is in extremity of passions upon all occasions; transported and over-born with them; with anger, joy, grief; They should be regularly moderated.

v.9. *Dost thou well to be angry?*] Or, art thou greatly angry? so angry for such a trifle; Is this well? God here is mindful of him, when he was not so mindful of God; but wilbed onely in himself to die; and so to run upon despair, without seeking to God for a remedy. Thus God prevents us in mercy, and expects not always, till we begin to seek to him first.

I do well to be angry] Or, I am greatly angry. *Jonah* is still in height of passion; and as these of a passionate spirit, blinded with anger, rather then with any expresse rebellion. This declareth the great inconveniences whereinto Gods servants do fall, when they give place to their own affections, and do not in all things willingly submit themselves to God. He sleights Gods admonition and reproof, stirreth up in a further animosity against it; proceeds on to a desperate degree of anger. Such wild heads are our furious passions, when we give them the reins. This case of such a Prophet should make us the more careful to curb in, and to regulate our affections in times.

v.10. *Thou hast had pity*] Or, spared. That is, thou wouldest have spared and dearly preserved it. God now applies the former case to his present purpose. He had pity on the gourd, for his own sake chiefly, and his own use.

came up in a night] *Heb* was the son of the night: was so sleight a thing; and he had no interest in it, or the making of it.

v.11. *And should not I*] Thus God more fully reproveth him, which would pity himself, and this gourd; and yet would restrain God to shew his compassion to so many thousand people of his own making, and for his own use; But that he must needs destroy them, and not suffer them to enjoy the common benefits of light and life. Every word of the Lord here hath its weight and emphasis, opposing himself to *Jonah*, and populous Ninivch to the Gourd. An argumentation somewhat like that, Matth.7.11.

Cannot discern] Little children that are not yet come to age of understanding.

and much cattle] To be much preferred before the gourd. And all this to make *Jonah* to be ashamed of himself, and his furious folly: who would prescribe rules to God, and his secret Counsel; and goes about to govern God by the dictate of his will and pleasure: that he should not spare the Ninevites, who yet so much indeavoured by their Repentance to prevent his judgment threatened against them.

ANNOTATIONS on the Book of the Prophet *MICAH*.

THE ARGUMENT.

MIcah *prophesied in the dayes of* Jotham, Ahaz, *and* Hezekiah, *Kings of* Judah. *Some say upon probability, at least thirty years; at which time* Isaiah *also prophesied: and they two are like in the subject matter: and in their terms and prophetical stile, sublime and lofty. He declareth the destruction of both the Kingdomes of* Israel *and* Judah, *and their approaching dispersion by the* Assyrians, *and by the* Chaldeans, *because of their manifold wickednesses: but chiefly for their idolatry, impiety, and inhumanity, and all upheld & countenanced by their Princes, and Prophets. Then he maketh promises to the remnant of true Believers, of temporal deliverance from Captivity; and of Spiritual through Christ, who should bring Eternal salvation to the whole Church, gathering it out of all Nations: whose coming in the Flesh, or Incarnation, and place of his Birth, are described; so shut from him* Herod *might be told where Christ the true Bread of Life should be born; Namely, at* Bethle-chem, *The house of Bread, for so the Hebrew word signifieth. Furthermore, he joyneth excellent prophecies of the coming of Christs Kingdom: of the calling in of the Gentiles: and of the felicity of the Church, and the Benefits should come to it by the Gospel. His prophecie hath two parts or sermons: The first consisteth of threatenings to the wicked,* Chapter 1, 2, *and* 3, *and of consolations to the Church, by the Prophetical promises of Christ and his Kingdome,* Chap. 4, *and* 5. *The second part hath also threatnings, for their ill requiting of all Gods kindnesses, and their other sins,* Chap.6. *And, after the complaint of the Prophet, and all the Godly, concerning the paucity of good men, in every rank and degree: so that they could scarce finde, among their near friends and necessary acquaintance, piety and fidelity: he endeth his prophecie with the Churches consolation, in her patient expectation of Gods time to plead her cause, to the shame of her insulting enemy, and her own marvellous felicity,* Chap.7.

CHAP. I.

MIcah] Jer.26.18. not that *Micajah*, 2 Kings 22.8.

Morasthite] Namely, of some city called Morasheth, either that verse 14. or that, Josh. 15.44. being a city assigned by lot to the tribe of Judah.

in the dayes] He was contemporary with Esay, save that he began later then he: and after *Joel*, *Amos*, and *Jonah*, had ended their prophecies. The time of his continuance in executing his office is not certain, because those years of *Jotham* and *Hezekiah*, in which he began and ended, are not set down. This knowledge of the time helps much to the understanding of the Prophecie; which in it self is somewhat dark and difficult. He hath a great concord and correspondency with *Esay* his Colleague, many times using the same words. God willing so by the mouth of two Witnesses, to have his Word confirmed to his people.

which he saw] Amos 1.1.

Samaria and Jerusalem] The chief cities of the two Kingdomes, of the ten tribes, and of Judah: and concerning their Princes and heads, verse 5.

v.2. *Hear all ye people*] *Heb.* Hear ye people all of them. He doth not equally preach and intend all his doctrine to the use of all people as much as to the people of God, the Jews: But this is a figurative manner of calling all creatures, as it were, to a solemn appearance, and to be witnesses at the judgement, wherein God will judge his people. See Deut.2.26.and 30.19.& 32.1.Ps.50.1,4. Esa.1.2. Their sins shall be brought upon the publick stage, and themselves convicted and condemned of all, unlesse they repent.

hearken O earth] Jer. 22.29. As if the senselesse element were more ready to hear, and to be struck in with the terrour of Gods wrath and judgements, then his people were. See Chap.6.1,2.

all that therein is] *Heb.* The fulnesse thereof.

and let the Lord God] The Tribunal being erected, and the assembly gathered, the Lord God will appear.

be witnesse against you] Will convince you of your sins, O ye of Judah and Israel. Here then there will be no dallying with God, nor escaping his judgment; he will plead his own cause against you, before all the world; and take due vengeance, unlesse ye repent.

the Lord from his holy temple] Coming forth, as one should say out of heaven; or out of the temple of Jerusalem, where he is present in his signs of grace and vertue, Psalm 11.4. Hab.2.29. They never gave over boasting of the holy Temple of Jerusalem, and God in it; they gloried in their prerogatives: that they were such a sacred people, as not to be so roughly handled, and uncivilly dealt withall, by the prophets: so abusing Gods favours to shield and shelter them in their sins: *Micah* tells them, that for all this the Lord will appear, even out of that holy temple, to take due revenge on them for their sins.

v.3. *For*

v.3. *For behold*] To rouze them up to attend that which they could so hardly be perswaded to; that God was so angry with them, when they thought him well pleased and propitious.

forth out of his place] Esay 26.21. There against the enemies of his Church; here against his own people. Not quite to leave his Temple; as Ezek. Chap. 9. 3. and 10. 3, 4, 18, 19. and Chap. 11. 22,23. But to appear out of it; as in the end of the former verse; and to appear as a dreadful Judge against them. They thought he had been in the Temple quite and well pleased with their ceremonial Services and Sacrifices; not much unlike to the idols of the Heathens, in their Temples; But he will come forth and stretch out his hand of power and revenge further then so.

and will come down] From heaven; or rather from his Temple on Mount Zion.

and tread upon] He shall shew himself exalted above all worldly greatnesse; or he shall tread under-foot all powers which shall offer to resist him, Amos 4.13.

the high places of the earth] Meaning thereby, that God will come to judgment against the strong Cities and holds: none of them shall keep him out, or stop his vengeance: nor yet those high and lofty men, that by their greatnesse would plead exemption from the condition of the vulgar sort, see the phrase, Deut.32.13.and 33.29. and Isa. 58.14.

v.4. *And the mountains*] The rocky mountains shall yet melt. All this is to affright these hard-hearted sinners, with the dreadful Majesty of this Judge, coming to judgment. See Nahum 1.ver.1.-7. Psalm 50.3,4. and 97.2.3, 4, 5. Yet this should not drive sinners to flee from God, but tame their pride, and humble them, in all submission and awful reverence, to approach unto him.

a steep place] *Heb.* a descent.

v.5. *For the transgressions*] Here is the cause why God appears so formidable. It is not without just cause; nor is he too severe to his people, more then is meet.

of the house of Israel] Of the whole body of the people; of his own people by Covenant.

what is the transgression] Where is the spring of all these Idolatries, and other sins of these two Kingdomes? Is it not in these two chief Cities? and in the Kings and Princes, and in their Courts, which are kept within those Cities? and in the Priests and Prophets that are there? And withall he may seem to speak this in the person of the hypocritical Jewes, that cried out, what, and where were there so great transgressions? as if they were unjustly taxed by the Prophets, when they dealt so roughly with them.

Is it not Samaria?] The Prophet meets with them, and stops their mouths; Their capital sins were not in their capital Cities; and thence over-flowed the whole land, even those named, ver.1. There is their sin, and the well-head of it; where the fountain should have been of all good government, and good example. Yea, there were their Idolatrous worships most reigning, wherein they so much pleased themselves, and from which they would not be beaten. The Prophet therefore in Gods name, as from heaven, thunders against them.

the high places of Judah?] Amos 7.9. High places of Isaac, high places were sometimes taken in a good sense; as Gibeon, when the Tabernacle was there; and Jerusalem, when the Ark was there, are called High places, 1 Kings 3.2.3.4. See also 1 Sam.9.12. and 10.5. Where the high place is called the Hill of God. But after the setling of Gods Levitical Worship at Jerusalem, and the building of the Temple, then and thenceforth high places are taken in the bad sense, as becoming Idolatrous places. So *Jeroboam* built high places, 1 Kings 12.31,32. Houses of the high places; and he made Priests of the high places, and images, and altars, and groves; where they burnt incense, and offered sacrifices in their idolatrous services. And his Successors multiplied these high places. And many Kings of Judah were not free of this sin. Yea, *Solomon* himself who built the Temple, was deeply guilty herein, for his idolatrous wives sake, 1 Kings 11.7. And many his successors, otherwise good, yet taxed for this, for not taking away the high places which their Predecessors had built: And *Hezekiah* and *Josiah*, are commended for destroying them, 2 Kings 23.5.---21. They were so called, because they were built on high mountains and hills, Jerem.17.2. See Ezek. 20.29. Heathen idolaters worshipped their heathen gods in them, Num. 22.41. and 33. 52. But the Jewes most usually would worship the true God in these unlawful places, and by unlawful wayes, 2 Chron.33.17.

is it not Jerusalem?] Even there were high places built, 2 Kings 23.5,6,7,10,11.

V. 6. *Therefore I will*] Chap.3.12.

and as planting] As a place fit for such a use, or as an heap of stones, such as they use to gather out of the place where they mean to plant a vineyard.

pour down the stones] A gradual exaggeration of the foresaid judgment; even the stones themselves shall be carried away as with a torrent. See Mat.24.2.

into the valley] Samaria was builded on an hill, 1 Kings 16.24.

V.7. *And all the graven*] Such as they had in their high places. These shall be destroyed. The images themselves God doth not so much heed, as the idolatrous worship which they yeelld to them: and by them, which is the thing that God so much abhors.

the hires thereof] That is, all the riches and goods which she had gotten, and which she thought to have gotten, by her unlawful treaties and leagues with prophane Nations, and as it were for a reward given her for consenting to idolatry. See Hos.2.5,8,12. and 9.1.

for she gathered it] basely, and by their idolatry, as Whores gather riches for their hire

shall return] A proverbial kind of speech; as much as to say, those goods shall go away as they came, that which hath been gotten in the brothel, shall be lost in the brothel: or the Assyrians, who shall make prey of them, shall also take them as a reward, and gift of their idols, and shall adorn their idols with them.

V. 8. *I will wail*] Isa. 21.3. and 22.4. Jer.4.19. The Prophets words, having a feeling of the publike calamities. And by his example to awaken them out of that sottish security, wherein they so much pleased themselves, and to stir up in them the like passionate wailings as they saw in him.

and howl] Thus deeply did he compassionate and bear his share in the burden of their miseries. And yet at this time sensleſſe were they themselves. The like compassion is expressed, even for Heathen Nations; as Esay 16.9,11. Jer.48.31,32. But likely there the Prophet threws more what they ought to do, then what he did himself.

stript and naked] Namely, in my shirt, or without my outward garment, which was a fashion used in times of extreme sorrow. See Esay 20.2. and 32.11. 1 Sam.19 24. Or stript at least-wise of my Prophets weed. See 2 Kings 1.8. Zech. 13.4. Matth. 3.4. The Keri of the Massorites notes here, that the text must be read, שׁרוֹל *Shollol*, not שׁלל *Shilal*, with *Vau*, and not with *Iod*.

the dragons] Job 30.29. Because their flute should be like that, Esay 13.21,22. and 34.13,14,15. Jer.51.37. See Jer.9.ver.10, 11. and Chap.10.22.

owls] *Heb.* Daughters of the owl, Psalm 102.6. Jer.50.39.

V. 9. *her wound is incurable*] Or, she is grievously sick of her wounds, so in the plurall number; Here, that is, Samaria's. Whereby is meant the whole Kingdome of the ten Tribes. See v. 6,7. They are bitter, desperate: This is the cause of such his howling.

it is come] The wound and plague.

unto Judah] The Assyrians after they have conquered and laid waſt the ten Tribes, shall also lay Judah waſt, even to Jerusalem, 2 King.18 13. Esay 8.8. Jer.10.22.

he is come] The enemy.

the gate of] That is, to Jerusalem the Kings residence, and where Judahs Sovereign Court of Justice was held, which the Scripture calleth oftentimes gate.

V.10. *Declare ye it*] 2 Sam.1.20. The meaning is, the peoples calamities shall be so horrible, that it were to be wished that their deadly enemies, such as those of Gath, and other Philistins were, might never hear no news of it, for fear left they should make triumphs for it, and should aggravate the measure of them by their insultings. He speaks their minds, who if it had been possible, would willingly have their calamities and shame hid from the knowledge of forreign enemies.

weep ye not] Forbear making any shew of miseries, for fear of giving your enemies occasion of laughter. He shews they should willingly rather choose to smother their miseries, and perish in silence and secret, if it were possible, then to have added to their miseries the insultations and scoffs of their bitter enemies, who greedily gaped for that occasion.

Aphrah] That is, dust.

vowl thy self in the dust] Thou Nation of Israel, in signe of extreme sorrow do thus, Jer. 6.26. The name of *Aphrah* is not found any where else, and yet seems to signifie some noted place: some think it likely that it was framed by the Prophet, to make some allusion to the sense of his Prophecie; as instead of *Ephraim*, that is to say, fruitfulnesse, he saith, house of *Aphrah*, that is to say, of ashes, to shew that this tribe, which was so mighty, should be ruined and brought to ashes; Thou dust and ashes, roll thy self in dust and ashes, mourn so, as ver.12. instead of Ramoth, which signifieth altitudes or Heights, he saith Maroth, that is to say, Bitternesse, by reason of the great and bitter mourning and lamentation, which should be made in it. Some take this to be that mentioned, Josh.18. 23. in the tribe of Benjamin, and for the meaning to be that they should mourn thus far from Gath, and the bounds of the Philistins, and from places of great concourse of persons, going and coming: out of which place, when the Assyrians should over-run the country, one should not be able to come out. The Cetib of the Massorites hath it, I rowled my self in the dust.

v.11. *Passe ye away*] into captivity, loaden with reproaches.

Thou, &c.] Or, thou that dwellest fairly.

inhabitant] *Heb.* Inhabitresse.

Saphir] Is signifies fair: this may allude to Samaria; that instead of her fairnesse, she shall be exposed to foul ignominy, and shameful nakednesse. Some take the names mentioned in this and the next verse, to be appellative words, noting out the fair and fruitful,

fruitfull, and the rough and barren parts and places of the Kingdom of Judah. Others to be proper names of neighbouring places, through which the enemy must passe, when he came against Judah.

shame naked] Isaiah 47.3. Jer.13.22,

the inhabitant] 2 Kings 18.13.

Zaanan] Or the countrey of flocks, a place of coming forth: full of flocks, and pasture for them. *Symmachus* translates it, the abounding habitation. This some make to allude to Sion, some to some other place that used much to come forth abroad: yet contrary to her custome, shall not dare now to come forth, seeing the mournful miseries and captivities of her neighbours.

Beth-ezel] Or a place near, or a house of separation, because say some, God shall forsake it, as an unclean place.

his standing] *Hebr.* his presenting, meaning his defending. For the Hebrews when they would say defend one, did say, present himself for one. See Exod. 32.26. Numb.14.14. Isaiah 21.8. Others, the enemy shall not depart before he hath overcome you: and so you shall pay for his tarrying. Others thus, That the neighbour places shall learn of you, by your example, to stand and stay at home, seeing the calamities of others, and not dare to go forth to comfort and assist them. Others thus, that those barren rugged places shall receive and maintain their standing and subsistence from the more fair and fertile places. Such various interpretations do these two obscure and difficult verses admit. The translation may be thus: The mourning of the house of *Ezel* shall receive from you her standing. The *Vulgar Latine* thus: *Domus vicina accipiet à vobis, quæ stetit sibimet.*

V.12. *of Maroth*] Or bitternesses, or sharp rough places. Of this see on the 10 verse.

waited carefully for good] Or, was grieved for good, sick for it; which they lost, and carefully expected in vain, but were cast out of their former good and happy estate, by those publike calamities. And thus the *Targum.* LXX have the word begun, for waited.

but evil came] The evil of calamity and affliction,

from] He the author of it, whosoever was the instrument.

unto the gate of Jerusalem] *Rabshakeh* shut up Jerusalem it self. And therefore Maroth might well be frustrated of her expectation, and mourn for her losse.

V.13. *Lachish*] Lachish had a King, who with his City were conquered by *Joshuah*, chap.10.33,32. and allotted to the Tribe of Judah, Josh. 15.39. It was fortified by *Rehoboam.* King *Amaziah* fled thither from conspirators, and was there murdered, 2 Kings 14.19. *Sennacherib* besieged it, 2 Kings 18.14,17. *Nebuchadnezzar* fought against it, before he took Jerusalem.

binde the Chariot] To flee with all speed before it were too late; for there is no abiding for thee in the City, by reason of the enemy, the Assyrian, who comes to besiege thee, 2 Kings 18.14,17. and chap. 19.8.

to the swift beast] That is, Horses, or Dromedaries, or other beasts which could run very swiftly.

she is the beginning] Hence it appears that Lachish was first infected with the ten Tribes idolatry, and that from thence it passed even to Jerusalem, some apply this to her confederacy with Jerusalem, against *Amaziah*, 2 King. 14.19. And not unworthily, the that would not suffer her king slying to her for succour and safety, to escape, should now her self, though she flee never so swiftly, yet not escape. Thus God revengeth rebellion and conspiracies against Kings and the murdering of them thus severely and surely at last, though defers'd neer a hundred years.

for the transgressions] *Targum*, transgressors.

in thee] The conversion of the speech to *Lachish* sheweth her to be very guilty; and to have opened the door to let in the idolatries of Israel unto Judah.

V.14. *give presents*] To buy the friendship and assistance of the City of the Philistins, and of other Cities of that Nation, against the Assyrians; yet all shall be in vain.

to Moresheth-Gath] To distinguish it from another *Moresheth*; that verse 1. or that Josh.15.44. In the tribe of Judah.

Achzib] That is, a lye, it appears by Josh.19.29. Judg.1.29. That this City was one of those, out of which the *Cananites* could not be driven; and it seems that upon this invasion of the Assyrians, the Israelites had made a league with those Nations, by whom they were deluded, either through weakneste, or perfidiousnesse; and *Achzib* among those Cities hath made choice of *Achzib*, by reason of the signification of the name, which is a lye. This lying *Achzib* shall prove a lye: Their hired Auxiliaries should fail their trust, or not be able to help them. No succour, or resistance against God, and his judgments. And these particular addresses and occurrences thus foretold make Gods hand to be seen more clearly in the businesse, when these things should come to be accomplished.

V.15. *yet will I bring an heir*] I will cause the Assyrians to come, who shall make themselves Lords of thee, and thy goods.

to Mareshah] A City of Judah, Joshua 15.44. And this also seemes to have been chosen out by reason of the nearnesse which is between the name of heir, and *Mareshah.* A possessour shall possesse *Mareshah.* See 1 Chronicles 8.13. And if this be the Prophets own City where he was born, we see he is no accepter of persons; he spares not them.

he shall come] Or, the glory of Israel shall come, &c.

Adullam] A City of Judah, Josh.15.35. 1 Sam. 22.1. 2 Sam. 23.13. 1 Chron.11.15. 2 Chron. 11.7. To the Cave where David fled. And this was a City of note after the return from the captivity, Nehem.11.30.

the glory of Israel] Some understand this of Jerusalem, some rather of Adullam, appositively the glory of Israel. And this, some by way of scorn, that poor Adullam should then be the glory of Israel, the glory of Israel should be brought to that low estate.

Ver.16. *Make thee bald*] That is, O thou Nation of the Jewes, make most bitter lamentation. See Job 1.20. Isai.3.24. and 15.2. and 22.12. Jer.7.29. and 48.37. and 41.5. Lev.19.27,28. and 21.5 Ezech.7.18.

thy delicate children] Which by abusing my long patience and indulgence, thou didst bring up so delicately and daintily, swimming in thy pleasures, and drowned in thy delights, not heeding thy sins, or my judgments.

as the Eagle] When she changeth her feathers, or groweth bald, *for they are gone*] Captives and Exiles, so as the land remains desolate and waste. He speaks of the future time in the present or preter tense, for certainty of the prophecie.

CHAP. II.

Verse 1. *WO unto them*] From their idolatry the Prophet now comes to charge them first with inhumanity, and cruel covetous oppression of their brethren; to which he adjoyns Gods fore judgments threatned for it. And secondly, he chargeth them with impiety against God, and his Prophets, in prescribing to them what, and how to preach and prophecie, intermixing withall the former accusation of their cruel oppressing their brethren, and returnes the second time to renew Gods threatnings and judgments against them for these sins. He is vehement in his Sermon, and severe, because he saw the nature of their sins, and their boldnesse in them so required.

unto them] He distinguisheth not here between Israel, and Judah, but seems to comprehend both.

that devise] Hos.7.6. Our devisings, thoughts, imaginations, must be good and just.

iniquity] Fraud, force, wrongs.

upon their beds] Psal.36.4. They rest not then, in the time and place of rest, from evil. So restlesse are sinners, and greedy covetous persons, so set upon mischief.

Morning] As soon as they rise they will not delay, or lose any time, but presently execute their wicked devices of the night.

because] Or, when.

in the power] What hurt they are able to do, that they dare do, and are ready to do, when any hope of gain and getting doth any wayes appear. So Prov.3.27. when it is in the power of thine hand to with-hold it.

V.2. *fields*] Isaiah 5.8.

and take them] As greedy, and cunning, to covet and compasse; so ready and audacious to execute and practice; no sooner the one then the other, nothing shall scape their fingers.

oppresse] Or, defraud, v.8.

V.3. *against this family*] Of Israel, and Judah. For God here distinguisheth them not.

do I devise] As ye devise evilly, verse 1. so I sleep not, but am watchful, and devising my devices against your evil doings.

an evil] Not of sin, but of punishment.

from which] Though hypocrites do ever promise impunity to themselves, and think to escape one way or other, yet they but deceive themselves, and shall be deceived: Their necks that would not submit to the yoak of obedience, shall lye under the burden of punishment.

haughtily] As now ye do: the Scene shall be changed, your pride abased, even that pride wherein ye sleight and despise all the threatnings of the Prophets.

is evil] Or, will be evil, to break them that would not bow and bend themselves to obedience.

V.4. *In that day*] Of Gods judgments and visitation. See Isaiah 2.10. and 7.17. and 10.3. and 13.6,9. and 22.5. Jer.30.7. and 46.10. Ezek.7.10,12. Amos 5.18.

a parable] Parables and Proverbs shall be taken up against the Jewes.

and Lament] Lamentations shall be taken up over them. See Jer.9.17,18. 2 Chron. 35.25. Job 3.8. Eccles. 12.5. Amos 5.16. whiles your enemies and ill-willers shall deride your miseries, you shall weep.

with a doleful lamentation] *Hebr.* with lamentation of lamentations, Ezek. 2.10. and this shall be for a lamentation.

we be utterly spoiled] Jer.9.19.

he hath changed] The Assyrians and Chaldeans, as Gods instruments. the

the portion] The state and condition, the lot and portion, and inheritance which God hath given them, Chap.1.15.

how hath he] Thus the Jews lament, and say that there is no hope of restitution, seeing their possessions are divided among the enemies, and themselves carried captive into foreign Nations.

turning away] Or, instead of restoring.

V.5. *Therefore thou shalt*] By reason of the sins set down, ver.1,2. you shall be put out of all right and share in the Church and people of God; whereof the driving out of the holy land shall be a sign.

cast a cord by lot] Deut.32.8,9. Num.34.13. Psa.78.55. & 105.11. Now, not they for themselves should do it, but strangers and enemies should divide their land and portion for themselves for their asse and possession. See Amos 7.17.

in the Congregation of the Lord] He may likely thus stile them ironically, and so sting them with remorse, in that they had forfeited the favour of this title, and lost the true right and interest in it.

V.6. *prophecy ye not*] Or, prophecy not as they prophecy. *Heb.* Drop, &c. See concerning this manner of speaking which is very frequent amongst the Prophets, Ezek.21.2. Amos 2.12. 8.7. 12.13,16. Esay 30.10. Jer.11.21. & 5.31. The contemptuous confidence of the Prophets of vanity of interpretations. Most take them to be words of profane men, who would hinder the free exercise of the Prophets office, and of his fellow-Prophets.

to them that prophecie] Some take this, as to imply a command of God to the Prophets not to prophesie, notwithstanding they were silenced by those wicked men.

they shall not prophesie to them] Gods reply: that is to say, they shall preach in despite of you; and if it be not for you ye rebels, which wrong them, yet it shall be for the salvation of mine elect, as Esay 8.16. And they shall not prophecy to you as your false prophets do, that no shame shall over-take you; some render the words and meaning thus, as if the wicked people should say, prophecy ye (true Prophet) not at all, let those prophecy, (meaning their false prophets) The other prophecy not, as these of ours do, That namely no shame shall befal us, verse 11. 1 Kings 22.8,&c.

that they shall not take shame] See the *Targum.* Or, *Non retrocedit ignominia.* Some expound thus, as was said, that the false prophets prophecied, that the people should suffer no shame, no blame, or harm. Others thus, that God will not have his true Prophets prophecy any more unto this forlorn people, who thus inhibit them, lest they should take and suffer shame, by losing their labour, and being lyable to their scoffs and reproaches. A most heavy judgment.

V.7. *O thou that art named*] A lesh sin were this in others, but a prodigious sin in the chosen named, but art not in truth, as Apoc.3.1. and Chap.2.2.

the house of Jacob] But deservedly may rather be named an Hittite, Amorite, of Sodom and Gomorrah; of their father the devil. See Ezek.16.3. Esay 1.10. John 8.44.

is the spirit of the Lord straitned?] Or, shortned. Is not this an execrable boldnesse in you, to oppose your selves against my Prophets? and the power and authority of my Spirit, which from time to time hath set my Prophets on to preach my Word? is it now lessened or weakned, that it should yield to your desires? See Jer.6.11. and 10. 7.9. Mic.3.8.

are these his doings?] The cause of all these evils and threatnings, which are denounced against you by my Prophets, is in you, and not in me; and therefore you wrongfully complain of my Prophets, as if they were the authors of all the evil that befalleth you. Esay 28.21. Lam.3.33. Or, are these the doings of the house of *Jacob?* are they such as those you do? your doings then being such as they are, no marvel if the Prophets deal so roughly with you. Yet some make all these words to be the sayings of the rebellious Jews, and so expound them, as animating one another by them to contemn Gods Words and threatnings in the mouths of his Prophets.

do not my words do good?] Quarrel not, that not at my word; as ye do. The fault is not in my word, in my Prophets speaking it, but in you. You may thank your sins for all the burdensome and threatning words of my Prophets. If you will be good men, and believe, you shall hear nothing from my Prophets but promises and assurances of graces and blessings; if you be sinners, but corrigible and capable of repentance, you shall have by them healthful means of conversion.

uprightly] *Heb.* Upright. See Psalm 18.25,26. Levit.26.21.

V.8. *even of late*] Yesterday, which sometimes signifies with the Hebrews the time past, though it be a good while ago.

my people] By covenant and profession, though sometimes not my people, through their sins, as Hos.1.9. And so here some render the words & sense thus; that was heretofore my people, under my hand and government, but now estranged from me, and renounced by me.

is risen up as an enemy] Against me, that is, against God, say some, in rebellion and disobedience. Against one another, say others. And here they bring in their conspiracies against their Kings, and their murdering one of another in both Kingdoms, and the mutual clashings of the one Kingdome against the other, which immediately preceded these times.

as an enemy] One against another, subjects against their king, one kingdom against another. See 2 Kin.12.20 & ch.14.13,14,19. & 15.

ye pull off the robe] Whereas your fore-fathers shewed their valour in just wars, you use nothing but thefts and murders against one another, spoiling one another, and so spoiling your selves of the honour of being my people, notwithstanding all your outward ceremonies and services.

with the garment] *Heb.* Over against a garment. For which God so tenderly provides, Exod.22.26,27. Deut.24 13,17. See Job 22.6. Amos 2.8.

from them that passe by securely] In deep peace, suspecting no danger, yet ye make a prey of them, as if it were in time of war.

as men averse from war] So peaceable they, and little expecting such hostile violence. Others thus, ye turn spoilers, as souldiers use to take preys and spoils returning from war.

V.9. *The women*] Or, wives; namely, the poor women, out of those houses where they had lived all their time in pleasure and ease, with their husbands and children. They spared neither sex nor age, neither women nor children, which yet are usually spared in time of war it self. See 2 Chron. 28.8.

my glory] You bring them into such a state of misery and slavery, that the splendour and honour of being my children, and members of my people, appears in them no more.

for ever] Ye ever continue on to do this, without repenting ever. The LXX do much corrupt the sense of this verse.

V.10. *Arise ye*] Go & depart out of this land into captivity. The land will bear you no longer, but spue you out; God will suffer you no longer in it, but drive you out. See Lev.25.18. Deut.28.63,64. Hos.9.3.

for this is not your rest] Canaan was called the rest of Gods people, and of God himself, Jer.31.2. Psa.95 11 & 132.14. Heb.4.3. It was as it were a nest covered with Gods wings, and given to Gods people for an inheritance. They could not be perswaded by the Prophets that they should be driven out of it. But Micah tells them otherwise, that because they had broken the condition and covenant by which they held it, God would not suffer them to dwell upon it, Lev.18.18. 28. and 20.22. ye have thought to settle your selves in your countrey, in fair and magnificent houses, in rest, but I will shortly drive you out into captivity.

polluted] Levit.18.25.

it shall destroy] The pollution of the countrey by publike and reigning sins shall be a cause that ye shall not live in rest nor security, but that you shall be driven out and dispersed, as Jer.9.19. and 10.18. Ezek.36.12.

V.11. *If a man walking in the spirit and falshood*] Or, walk with the winde and lie falsly. Namely, false prophets, who say they have divine inspirations, and daily with the people, promising them good, and plenty, are those which they accept of, and hearken unto. See Esay 30.10. They love and like those Prophets that will cry peace, and speak pleasing things, and sowe pillows under their cry peace, and speak pleasing things, and sowe pillows under their elbows: they would be fostered and bolstered up in their sins, else the Prophets are no Prophets for them.

V.12. *I will surely assemble*] An Evangelical promise, say some, of gathering together the universal Church under the kingdome of Christ, Jer.31.10. opposed to the precedent dispersion: others take this as a mocking of the sayings of the false prophets to the people, making them such promises as these. But the truth of all he plainly sets down in the next verse, setting forth Gods fearful judgments against them, as if they were present before their eyes. Assemble and gather them, as it were into one place. See that Joel 3.2,11,12,13.

all of them] The whole multitude and body of them.

the remnant] That shall remain and escape out of former calamities and destruction:

as the sheep of Bozrah] Bozrah, the Edomites chief City Esay 34.6. and 63.1. Amos 1.12. Jer.49.13,22. This City and Countrey adjacent abounded in sheep. There was another of that name in Moab, Jer.48.24. abounding also in sheep, and other cattel, and pasture for them in that tract, 2 Kings 3.4.

in the midst of their fold] So the *Targum*: I will fold and pin them in there for slaughter and destruction.

great noise] Their multitude of men and people shall not deliver them, though they glory so much in them.

V.13. *The breaker is come up*] Some thus, I will take away all hinderances, which may hinder the spiritual deliverance of the Church; beating down, and laying plain all manner of oppositions, Esay 57.14. and 62.10. Others rather understand this of the Assyrian and Chaldean, to destroy them.

they have broken up and have passed] The gates shall be broken up, that they may passe in troops, and go out in multitudes, to be led away into exile and captivity.

and their king] Namely, Jesus Christ, Hos.1.11. Others rather understand *Hoshuah*, and *Zedekiah* led into captivity, 2 Kings 17. and 25.4,8. And this was a great aggravation of their misery. For they pyled themselves in their King and Kingdome upon their understanding of Gods promises, that their Kingdome should never fail. See that, Lam.4.20. yet he should passe before them captive, 2 Kings 25.9.

and the Lord on the head of them] As leader of the enemies armies, and he to execute by them his judgment threatned in the former words.

CHAP. III.

Verse 1. *AND I said*] This is the beginning of a new discourse of the Prophet, say some. But rather it is a continuance and

and proſecution of the former, againſt the Princes, and againſt the Prophets; more fully ſhewing both their ſins of covetouſneſſe chiefly, and alſo Gods judgments for them. He tells here, not all he ſaid and preached in the whole courſe of his Miniſtery, which was for many years, but he tells the chief heads, and ſhort ſums of what he moſt ſtood upon.

hear] This ſhews they were loth to hear, they were ſo ſetled upon the lees of their ſins, which puts him upon this incitation.

of the houſe of Iſrael] This very often is underſtood of all the Jews of both Kingdomes, ſo much uſed becauſe of the honour that is in the name (prevailing with God) and to argue and aggravate the more their degenerate ingratitude and apoſtacy.

is it not for you] Whom God hath thus honoured to be Princes and heads over his choſen people? what ingratitude then were it in you, and how vile a ſin, to abuſe this power to the undoing of them?

to know judgment] Ye that are the eyes of the people, muſt know to guide others. See Ezra 7.25. And judgment is that thing which is juſt and lawful, both to govern my people aright, and alſo to diſcharge your own conſciences. See Jer.5.4,5. Deut.17. v.18. But ſee their ſin, ver.9.

V.2. *who hate the good*] Their doings clean contrary to their duty, as if purpoſely they ſet themſelves to wage war againſt all equity and humanity, ſuch covetous cruel oppreſſors themſelves were, Gods own Church and people were brought to this ſad eſtate.

pluck off their skin] Their furious rapacity ſurmounted all bounds of humanity, as if they had been not men, but Wolves, Lions, or ſuch ravenous beaſts. See Zeph.3.3. Ezek.22.27.

V.3. *eat the fleſh*] Pſa.14.4. The Prophet condemneth the wicked Governours, not only of covetouſneſſe, theft, and murder, but compareth them to Wolves, Lions, and moſt cruel Beaſts and Butchers. He ſpares them not, much leſſe flatters them; but with this boldneſſe of ſpirit he thus deciphers, exaggerates, & chargeth their ſins upon them.

and as fleſh] Ezek.11.6,7.

V.4 *then ſhall they cry*] Though now by their greatneſſe they think themſelves priviledged above other men, both from laws and from puniſhments, or judgments; yet ſuch calamities ſhall come upon them, as ſhall force them to cry out, wring from them clamours and cries, Pſa.18.42. Prov.1.28. Jer.11.11. & 14.12. That is, when I ſhall viſit their wickedneſſe by Judgments ſet down in the former Chapters. For though I hear the godly before they cry, Iſaiah 65.24. yet I will not hear theſe though they cry, Iſai.1.15. Ezek.8.8. James 2.13. 1 Pet 3.11,12. For their prayers are as thoſe, Hoſ.7.14. rather murmurings, complaints, and blaſphemies againſt God, then Petitions qualified with faith, and repentance in the ſight of God.

He will even hide] They ſhall be without all remedy: God himſelf will be implacable to ſuch deſperate ſinners.

V.5. *thus ſaith the Lord*] He ſpeaks out of Gods mouth, to add the more authority and weight to his word.

concerning the Prophets] He comes from the Magiſtrates, to the Miniſters; from the Princes, to the Prophets. Theſe two ſhould have governed and regulated all, but being corrupt themſelves, ruined all, Iſaiah 56.10,11. Ezekiel 22.25.

my people] So verſe 3. If Heathen Magiſtrates and Miniſters had done it upon an Heathen people, the matter had been leſſe; but this aggravates the fault.

Erre] They were Impoſtors; and ſuch Impoſtors as the next words ſhew. See Eſay 9.16. Jer.14.14. and 23.21. and 27.15. and 29.8,9. and 50.6. Mat.24.11.

bite with their teeth] Chap.2.11. have that given them that may ſerve their belly, and ſatisfie their gluttony: their covetouſneſſe and gluttony cauſed their ſin.

cry peace] They devour all their ſubſtance, and then flatter them, promiſing that all ſhould go well; that God will bleſſe them, becauſe they are ſo bountiful to his Prophets. Thus they ſell their benedictions: See Jer.8.11. and 6.14. But if one reſtrain from their bellies, then they invent all ways to miſchief. Thus under a falſe ſhew of goodneſſe and mildneſſe, they are ravening Wolves, both to ſoul and body, and welfare, Mat.7.15. See Ezek. 13.18,19.

V.6. *therefore*] Ezek.13.23. Zech.13.4.

night] As you have loved to walk in darkneſſe, and to propheſie lies, ſo God ſhall reward you with groſſe blindneſſe and ignorance; ſo that when all others ſhall ſee the bright beams of Gods grace, ye ſhall, as blind men, grope as in the night. See Iſaiah 8.20,22. And ye ſhall be diſcovered what ye are, even nothing leſſe then what ye boaſt your ſelves to be, even utterly blinde, without any viſion, and dark, without any divination, not having any dram or drop of a Prophetical ſpirit in you: and ſo ye ſhall become deſpicable among the people, ſpoiled of that honourable title that ye pretend to, and made ſuch uſe of.

that ye ſhall not have a viſion] Heb. from a viſion.

that ye ſhall not divine] Heb. from divining.

the Sun] So great ſhall their excœcation and blindneſſe be, that at noon day they ſhall ſee nothing, be blinder then the common people, and be noted by the people ſo to be.

V.7. *Then ſhall the ſeers*] Namely, the Prophets though they be falſe ones, 1 Sam.9.9. He explicates the former ſentence. Aſhamed of themſelves, ſhameful in the eyes of the people, that they ſhall not dare to pretend to what formerly they did, Zech.13.4,5,6.

all cover their lips] Heb. upper-lip, in token of mourning and confuſion, Lev.13.45. Ezek.24.17,22. when God ſhal diſcover them to the world, they ſhall be afraid to ſpeak, for all ſhall know that they were but falſe prophets, and did belie the Word of God. This ſhall be their reward and puniſhment.

for there is no anſwer of God] Verſe 4. It ſhall not be, as Jer.5.31. The people here ſhall ſee their groſſe impoſtures, and how devoid they are of all prophetical light and illumination, their ſhame ſhall be ſo diſcovered.

Ver.8. *but truly I am*] What they falſly pretend to be.

full] The Prophet being aſſured of his vocation by the Spirit of God, ſetteth himſelf alone againſt all the wicked; ſhewing how God both gave his gifts, ability, and knowledge, to diſcern between good and evil, and alſo conſtancy to reprove the ſins of the people, and not to flatter them, as the falſe prophets did, ver.5. This courage becomes the true Prophets in ſuch a caſe. And thus *Elias*, 1 King.18 22,25. and *Micajah*, chap.22,8,13,28.

of power] God doth furniſh his Prophets with extraordinary gifts where neceſſity ſo requires.

by the Spirit of the Lord] He acknowledgeth the author, he brags nothing of himſelf. This gift diſtinguiſheth him from the other Prophets, which had a common calling and vocation with him. In bare outward titles we muſt not reſt, nor be blinded with them.

and of judgment, and of might] Two neceſſary endowments of a Miniſter, Jer.1.18.

to declare unto Jacob] Iſaiah 58.1. both their ſins, and Gods judgments. He doth not then flatter the people for favour, as the other Prophets did, and as the people deſired to have it ſo: but he comes to convict them of their flagitious offences before all the world, to arraign, judge, and condemn them, if they repent not.

V.9. *Hear this*] Verſe 1.

ye heads] He preſently makes proof how full he was of power, by the Spirit of the Lord: He ſets upon the Heads and Princes, really ſhews he fears them not, yet gives them their due titles, and acknowledgeth their rights.

that abhor judgment] He tells them their ſins to their faces, and tells them to the full, he minceth them not. Though Princes be Gods, Pſal.82.6. yet Gods Word is not tyed, but tyeth Princes, Pſa.149.8.

V.10. *They build up Zion with blood*] He changeth the perſon, as ot vouchſafing to ſpeak to them any more, but of them, and their ſins before all the world. Thus the Spirit convinceth the world John 16.8. Ezek.22.27. Zeph.3.3.

with blood] Heb. bloods. They do fill Jeruſalem wherein my ſacred Temple and Ark are, my holy City, with ſtately pallaces, but built by murder, rapine, and extortion. See Jer.22.13. Hab.2.9.

V.11. *the heads thereof*] He is ſtill upon the great ones, though they of all others would leaſt endure ſuch rebukes. Other ranks of people were naught too; yet he is ever and anon at theſe, and that boldly and freely without fear, becauſe their ſins were moſt exemplary and infectious, and the cauſe and fountain of corruption in others, which they by their places ſhould have curbed and corrected.

judge for reward] Of this, and the miſchief of it, ſee Exod.23.8. Deut.16.19. & 27.25. Ezek.22.12. Prov.17.23. Eſay 5.23. Hoſ.4.18.

and the Prophets] Both State Political, and Eccleſiaſtical, all corrupt, and given up to covetouſneſſe and bribery, chap.7.3. Eſay 1.23. Amos 5.12. They were all mercenary, and hirelings for money and hire, and that is the root of all evil, 1 Tim.6.10.

yet they lean upon the Lord] Groſſe hypocrites that yet would fain thus flatter, ſooth up, and deceive themſelves, that durſt thus dally with the Lord, and were not aſhamed thus to mock him. The godly cannot in true faith too much lean upon the Lord, and upon his Word. But this leaning here, is not that true leaning of the heart, but a ſeeming to truſt and reſt in bare and vain outward titles, and external ceremonious rites, as if theſe would ſerve the turn, though themſelves were never ſo wicked. Thus Papiſts lean upon the name of the Church, and the bodily exerciſe of their Religion, be themſelves never ſo lewd and profane; and thus they ſleep and rock themſelves in their ſecurity.

Is not the Lord among us?] Though they commit ſuch cruel and execrable ſins, yet they will preſume that God is for them, and that he will defend them from all evil, as if he were tyed to them, and could not go away from them. See Eſay 48.2. Jer.7.4. Rom.2.17. Theſe be their words, full of haughty pride and confidence. They ſpeak as if no doubt or queſtion were to be made of it; they inſult as if none durſt gain-ſay it, that God could not forſake them, unleſſe he would deny himſelf: Temple and Ark was with them, his promiſes paſt to them; mean-while nothing regarding the condition on their part, upon which the Lord promiſed the continuance of his reſidence among them. This is the manner of wicked Hypocrites.

none evil] Thus the falſe prophets bare them in hand, at leaſt no ſuch evil as *Micah* threatned ſhould befall them.

V.12. *Therefore ſhall Zion*] That glorious and holy Mount, Pſal.132.13,14.

for your ſake] For your groſs hypocriſie, impious and blaſphe-

mous

mous boaſting; to the great ſhame and diſhonour of Gods holy Name, by our execrable ſins.

be ploughed as a field] See that, chap.1.6. Like that of the Poet, *Jam ſeges eſt ubi Troja fuit*: laid ſo waſte, and ſo levelled, that no foot-ſtep ſhould remain of what it had been, Jer.26.18.

and Jeruſalem] The City of the great King, the praiſe of the earth; that city which lay under the ſafeguard of the Temple.

and the mountain of the houſe] He is as it again, becauſe this was a thing to them incredible; that Gods Houſe and Temple, wherein they ſo much gloried and truſted, Jerem.7.4. This throne, wherein he ſate between the Cherubins; where the Ark of his preſence was; the glory of Iſrael, 1 Sam.4.21. And of the God of Iſrael, to which houſe he had made ſuch glorious promiſes; 2 Chron. 33.7,8. Ezech.8.3. that this ſhould become as a mountainous foreſt and wilderneſſe; was all one to them as to bring and jumble heaven and earth together; to reduce all to the firſt *Chaos*; to overthrow Gods own Throne and Chair of State. Thus fixed they were upon the Promiſes, without any heed taken to the conditions annexed. Let us take heed of the like errour, in eying the glorious promiſes of the Goſpel, without hearkning to the conditions therein expreſſed. This ſame threatning of *Micah* here, is mentioned and made uſe of in *Jeremiahs* time, and caſe, Jer.26.28. And expreſly noted to have been uttered by *Micah*, in the dayes of the reign of the good King *Hezekiah*: which might raiſe a wonder and aſtoniſhment, that ſuch crying crimes ſhould reign among the Princes, Prieſts, Prophets & people, in and under the government of that pious Prince, notwithſtanding all he could do by his power and place, and good example to the contrary. But withall we muſt remember, that he had a moſt wicked father *Ahaz*, as he had a moſt wicked ſon *Manaſſeh*. And therefore it is, that *Hezekiah* took well this ſeverity of *Micah*, and *Micah* did well thus ſtrangely to threaten, in the dayes of good King *Hezekiah*. The good King was willing and glad to be thus aſſiſted by the ſtout and bold Prophet; And he humbled and behaved himſelf upon this ſame threatning, as we read, Jer.26.19.

CHAP. IV.

Verſ.1. BUt] The conſolation of the remnant by the promiſes of the Goſpel. An holy remnant in all deſolations and devaſtations God ever preſerved; being mindful ſtill of his covenant. Now leſt they ſhould be quite diſ-heartned by that former fearful threatning, the Prophet applies himſelf & his ſpeech to them; the reſt ſlighted the threatning, and contemned God & his Prophet, and that under the pretence of a ceremonious piety & Levitical ſervice, as if their legal ſacrifices were a lawful price and redemption for other ſins. They therefore needed not, nor yet were capable of any ſuch conſolation. But the Godly tremble at Gods threatnings, & at any ſign of his wrath; and therefore the Prophet for their ſakes ſtraight adjoyns this wonderful conſolation to that dreadful denunciation. As it is uſual with the Prophets to add promiſes to threatnings. And here *Micah* comforts the faithful of that age with ſuch evangelical promiſes, as that yet the bleſſing and benefits of them redounds moſt to us; This calling of the Gentiles, and conſequently our ſalvation, being included herein.

laſt dayes] See Eſa.2.2,3,4. whence *Micah* is not aſhamed to take this, when Chriſt ſhall come, and put an end to the ſhadows & ceremonies; to the Temple, and that Levitical ſervice and Adminiſtration; and bring in a new world, and renovation of all things, by his redemption & reſtauration of his Church. See Joel 2.28. Acts 2.17. 1 Pet.1.20. Heb.1.v.2. 1 Cor.10.v.11. 2 Tim.3.1. 2 Cor.5.17. Heb.8.8,&c. and ch.9.15. Mat.26.28. Joh.13.34. And by this phraſe is often meant the whole time between Chriſts coming in the fleſh, and his other coming in glory; as Iſa.2.2. 1 Joh.2.18. And in the interim between *Micahs* time, & the time of Chriſts coming, the Prophet intimates a long continuance of time, for the courſe and current of Gods anger before this conſolation come.

the mountain of the houſe] Which was to be laid ſo deſolate, in the words next aforegoing, ſhall in the laſt dayes be ſo advanced, lifted up, and eſtabliſhed, Eſa.16,5. See Gods power.

in the top of the mountains] Top, *Heb.* head, Num.23.14 Eſa.42.11 Not by any local mutation, but by eminency of dignity, Eſa.60.15.

and exalted] In ſuch manner as the next words do expreſs, and is more fully opened in the next verſ. That is, the Church (figured by Gods Temple, which ſtood upon mount Moriah, the North part of mount Zion) 2Chr.3.1 Pſ.48.2. Eſa.14.13. ſhall be exalted in ſpiritual glory, above all worldly ſtates & kingdoms, ment by mountains and hils. See Pſ.68.15,16. See Mat.5.14. Eſa.60.1.--16.

v.2. *And many nations*] Under the kingdom of the *Meſſias*; Pſ.2.8. and 72.8,9,10,11,17. Eſa.11.10. and Chap.49.6.18--24. and 69.3 &c. and 54.1. and 66.8,12. Zech.14.16. See Jer.3.17.

let us go up] Eſa.2.v.3. Pſ.122.1,2. Zech.8.20,21,22,23. Mat.11.v.12. Jer.31.6. Thus they are a willing people, Pſ.110.3. and invite & incourage one another, as Pſ.95.1. And they do not ſet on others, and ſit ſtill themſelves, as Matth.23.4. But rather lead the way, as Zech.8.23.

and he will teach] Eſay 54.13. Jer.31.34. Joh.6.45. 1 Coor.2.10. 1 John 2.20,27.

of his ways] Whereby to ſerve him here, and to be ſaved by him hereafter, Pſal.25.6. and 86.11. He ſheweth that there is no true Church, but where the people are taught by Gods pure Word. And where his Word guides and rules, that is the way and means of gathering a Church.

and we will walk] Obedience the mark and ſign, the effect and fruit of the Goſpel, Ezek.36.27. and 37.24. Eſa.48 17. Hoſea 11.10. Zech.10.12. The doctrine of the Goſpel is not ſpeculative, but practical. It is not enough to hear, and learn, and talk onely.

for the Law] The rule and doctrine of ſalvation, preached firſt in Jeruſalem, & from thence ſent abroad into all parts of the world, Pſal.100.1. Luke 24.47. Act 1.8. This then is no earthly Empire; gained by worldly weapons, John 18.36. but ſpiritual.

v.3. *And he ſhall*] The Lord Chriſt having all power given him of God, Pſal.2.8,9. and 110.6. Matth.28.18.

judge among many people] Pſal.110.2. Eſay 11.4.

rebuke] That they may acknowledge their ſins, and turn to God, John 16.8,9. Acts 2.37,38. and 3.19. and 44. and 26.18. Such is the wonderful power and efficacy of his Word.

beat their ſwords] This conqueſt over the nations that Chriſt ſhall get, ſhall not be by ſwords and arms; but he ſhall bring them to a voluntary obedience, and ſpiritual ſubjection to God, by his Goſpel. And this ſhall be the fruit of peace, which the Goſpel preached ſhall produce, Eſay 9.6. and 11.6,7,8,9. and ch.65.25. Pſ.40 9. Hoſ.2.18. Zech.9.10. Luke 2.14. before, and without the Goſpel, men are as ſavage beaſts; one man is a Wolf to another, one man would devour another. But the Goſpel tames this cruelty and ferocity, and is the Goſpel of love and peace; which who want have the ſound, but not the power of the Goſpel in them, John 13:35. And too many ſuch there are, whereupon that remains alſo for a truth in them upon whom the Goſpel hath not its operation, whereof we read, Mat.10.34,35,36. Luke 12.51,52,53 But where, and how far it takes root, ſo far it makes men loving, and beneficial to their neighbours. See the contrary to this, Joel 3.10.

pruning hooks] Or, ſithes. They ſhall abſtain from all evil doing, & exerciſe themſelves in godlines & in wel-doing to others, Iſa.18.5.

nations ſhall not] They ſhall be in amity one with another, who formerly were at enmity, Eſa.11.9.

ſword againſt] Not condemning the uſe of weapons, as Anabaptiſts do: but ſhewing how the hearts of Gods people ſhall ſtand mutually affected, whoſe peace and love begun in this life ſhall be perfected in the next, Acts 4.32.

v.4. *ſit every man under his vine*] A figurative deſcription of the Churches ſpiritual peace and ſecurity under Chriſts kingdom, Jer.30.10. Zech.3.10. See on Eſay 2.4. & 11.6. and ch.35. 1 Kings 4.24.

and none ſhall make them afraid] For every true Goſpeller ſhal leave off to be injurious, ſhall become peaceable; there ſhall be no cauſe of danger, no need of fear. That Lev.26.6. ſhall now more fully take place.

for the mouth] All this ſhall certainly come to paſſe, ſeeing God hath ſolemnly promiſed it; how incredible ſoever it may ſeem to be to carnal reaſon, and contrary to that, Chap.3.12.

v.5. *For all people will walk*] It is an uſual, and almoſt a natural thing for men to hold the ſame religion as their fore-fathers did: but under the Meſſias it ſhall be an eſpecial gift of Gods grace in all true believers, that being enlightned in the true faith, and knowledge of the true God, they ſhall never depart frō it. See Pſ 20.7. yea, though all the people of the world be divided into ſeveral Sects; and every one addicted to their ſeveral ſuperſtitions; though theſe diſtractions and other troubles might ſeek to weaken or overthrow the conſtancy of our faith, in adhering to God and his worſhip; yet we will not be overborn with theſe, or any ſuch difficulties or obſtructions whatever.

we will walk] We will live and perſevere in the faith, invocation and ſervice of the God which ſhall be revealed unto us, as it were in his own Name. See Luke 10.12. Zech.10.12. Or more largely thus: Though mean while before the coming of Chriſt, we ſhall ſee all kinde of confuſion and miſery upon our ſelves; though the Gentiles ſhall glory in their ſeveral ways of worſhip, and boaſt of the truth of them, and celebrate their gods, and triumph and inſult over us, counting us a loſt people; though univerſality & multitude make againſt us, though every ſect oppoſe their ſuperſtitions to us, and all together conſpire in one againſt us: yet we will not deſpond in our ſelves, nor heed them or their ways, we will not for all that be as a reed ſhaken with the wind: but truſting to the truth & power of God alone, and reſting upon the verity of his Word & promiſe, knowing God in his time will appear: This ſhall ſuffice us and ſtrengthen us with invincible magnanimity, to over-look and overcome all difficulties and oppoſitions, and render us firm and inflexible, conſtant in our purpoſe without any ſhrinking to continue in the unity of faith, and in the true ſervice & pure worſhip of the true Jehovah our God.

for ever and ever] This includes the time of the Goſpel. And that notwithſtanding all oppoſitions and obſtructions, yet they will perſevere in this worthy and magnanimous reſolution for evermore. The true Jehovah and his truth is their ſufficient ground for it.

v.6. *In that day*] Namely, in the Meſſias his time, I will gather into the ſheepfold of my Church, my poor diſperſed, afflicted & weak believers. He inſiſts ſtill upon that glorious promiſe of the reſtauration of all, both Churches, and Kingdomes by the Meſſias, becauſe

this must support the hearts of the faithful, who otherwise with-this, in the midst of so many and mighty tentations, must needs have been swallowed up in many gusts of deep despair.

her that halteth] Ezek.34.16. Esay 35.6.

gather] According to the promises, Deut.30.3,4.

that is driven out] Into captivity and exile; as hereafter she should be. These her miseries without this promise might have caused her an hundred times over to despair. Therefore the Lord by his Prophet is so careful be rimes to meet with these tentations, by multiplying his promises in so many words,

I have afflicted] I can as easily gather her, as I have afflicted her. Both these are in my hand, and my doings.

v.7. *And I will make her*] Re-duplications of his foresaid promises, Zeph.3.19. my promises, word & grace shall be preserved in the reliques of those poor dispersed Israelites; who shall be as it were the seed of my Church; and the hope of re-establishment, which I will accomplish in its due time, with great increase. Gods power & pleasure can raise his Church out of the grave. And thus the state of the Church may be sometimes as dry bones, Ezek.37. And not always so conspicuous, and glorious in the eyes of the world. Hernew life often appears, as it were out of many resurrections from the dead.

a strong nation] That weak remnant that should be left, after all their dispersions and destructions; that lame God that could of stones raise up children to *Abraham*, would raise up to be a strong Nation. See Zach.8.6. Matth.19.26.

and the Lord] Christ, the eternal Head of his Church, who was shadowed out in that typical kingdom of *David*.

shall reign] Dan.7.14. Luke 1.33. not so obscurely as he did formerly under the type and shadow of the reign of *David*, and his posterity. But now more openly, in the person & spiritual kingdom of his Son Jesus Christ, the Son of *David*, God manifested in the flesh.

in mount Zion] Thence the Law went forth, verse 2. not the Law of Mount Sinai, but of mount Zion, Heb.12.22. and 13.2. The glad tidings and Gospel of peace, which there began and thence went forth, and filled the world; by which the Lord reigneth, and shall reign for ever.

v.8. *O tower of the flock*] It may seem to be the same place which is spoken of, Gen.35.21. and was afterward the tower of the sheepgate of Jerusalem, Neh.3.1,32. and chap.12.39. So called, because the sheep passed thorow it to the place of the sheep-market, which was neer this gate; and Bethesda neer to it, Joh.5.2. By this south gate the passage lay open to the Kings Palace, to the Temple, to the fortresse of Zion, and to both Jerusalems. This may well serve as a figure of the Church, into which Gods sheep from all parts of the world are gathered up in safety.

the strong hold] It seems to be the place called Ophel; that is to say, strong hold, 2 Chron.27.3. Nehem.3.26. to signifie the inviolable security of the faithful, gathered together into the Church. Here the vulgar Latine seems to read אדר for עדר cloudy for strong hold.

unto thee] And therefore fear not, but be full of hope.

even the first dominion] The kingdom as it first flourished under *David* and *Salomon*, though it may seem quite overthrown, and those promises, 2 Sam.7.12,13.16,29. Psal.72. utterly frustrated; yet shall be raised up again in thee, by the spiritual and everlasting kingdom of Christ.

v.9. *why dost thou cry?*] Why dost thou so afflict and torment thy self? O Church be comforted: thy King and kingdome is not quite perished, though it shall seem to be so, by the Babylonish captivity, and many other miserable calamities; for Christ thy true everlasting king shall appear in his time, and shall re-establish his kingdom in thee.

no king?] No King nor counsellour? See Lam.4.20. Esay 3.3. as Job 12.17.

for pangs] For want of king and counsellour.

as a woman in travel] This similitude is often used, to note out extremity of pain and anguish, Psalm 48.6. Esay 13.8. Jer.4.31. and 30.6. and in sundry other places.

v.10. *Be in pain*] Indeed for the present thou hast reason to be perplexed; and I hinder thee not from so doing; but take comfort in my promises, and bear it patiently, as John 16.21. See chap.5.3.

in the field] Wandering, and dispersed out of the country, prepare thy self to undergo these woful calamities.

there shalt thou be delivered] And repeats the word there emphatically, to prop up their faith and hope; that even their greatest extremities God would use as his fittest opportunities for their deliverance; even there in Babylon, there it self to deliver them.

v.11. *Now also*] The enemies of the Church, many and mighty, gather against it, Psal.2.1,2.

that say] Insult over her proudly, as being masters of their wishes, Ezek.25.3. and 26.2. and 36.2. As those against *David*, Psal.35.25. and 40.15. and 70.3.

Let her be defiled] Polluted with blood, and slaughtered. See Num.35.33. Psal.106.38. and 137.7. Sacked without any respect to her ancient holinesse; all her ornaments taken away from her.

our eyes look] Obad.12. The like, Psal.35.21.

v.12. *But they know not*] They judge but as blinde men do of colours, as Esay 59.9. They insolently brag and scoff and domineer, as if all were in the power of their own hands. But they are only drunken with their own foolish confidence; they reach not Gods mind. Gods people must not measure his mind & by their bragging blasphemies, but lift up their thoughts to him, whose counsel shall stand, who wisely ordereth the insolencies and insultations of the enemies, to his Churches good, and their own ruine.

his counsel] This is his thought, namely, to cleanse and chastise his Church by their means; and afterwards to bruise and thresh the enemies out, like corn in the floor. See Isa.10.7. and 21.10. and 45.4,5. Jer.51.33. And this is clean contrary to their minde.

v.13. *Arise*] From thy low and dejected estate; wherein thou didst seem to lie as a dead man in the grave. The power of Gods Word can thus raise the Church.

and thresh] They gathered themselves to thresh thee. But thou in the end shalt thresh them; and shall by me be fitted and enabled to this end and purpose; do thou consume and destroy thine enemies. He attributes to the Church that which Christ her Head doth for her; and sometimes also by her means. See Esay 41.15, 16. Judg.8.7. 2 Kings 13.7. Amos 1.3. Dan.3.34, &c.

horn iron] To push them down. See 1 Kings 22.11. Ezech.34.21. Amos 6.13. Dan.8.4. Zeph.1.19,21.

thy hoofs brasse] Alluding to the manner of treading out the corn with oxen, 1 Cor.9.9. As the manner is in some countreys at this day See Psal.44.5. Deut.25.4. See 1 Kings 22.11. Psal.44.5. Zech.1.21.

and I will consecrate their gain] Some make this relate to God; some to the Church that she shall consecrate. The words may seem to allude to the interdicts or devotings, whereby certain Nations were accursed, and all the people condemned to be rooted out, and their goods absolutely to be consecrated to God, Levit.27.28. Josh.6.17,19. God will subject to his Church Heathen Nations; to this end, that he may be glorified: And this end in those cases his Church must mainly look unto, and care for. This hath reference to all the time of Christs kingdom on earth, and hath its final accomplishment at the end of the world.

unto the Lord] Both the subdues and the subdued must both be subject to the Lord; themselves and their substance, consecrated to him, and his service. See Esay 18.7. and chap.19 18,19,23,24,25. Esay 23.18. and 60.6,7. Psal.68.31. Zeph.3.10. Mal.1.11. Zach. 14.16.

CHAP. V.

Verse 1. NOw] We have in this Chapter Christs Birth, Kingdom and Conquest.

gather thy self in troops] Some thus; O Jerusalem, which hast hitherto been filled with rapines, like unto those which are committed by robbers on the high-way; gather all thy forces together to resist the Chaldeans, if thou canst. Others rather understand it as a taunt used by the Church against her enemies, thus; O daughter of Troops, ye numerous Assyrians and Babylonians, gather your selves in troops, lay siege against us, basely abuse our Judges, Rulers, and Kings, yet know that out of Beth-lechem, Ephratah, &c. And thus the Church trusting in Gods former promise triumpheth over all the injuries the enemies could do unto her; and that specially by reason of that glorious promise in the next verse.

smite] Insult with all opprobrious base usage. See 1 Kings 22.24. Job 16.10. Lam.3.30. Matth.5.39. A proverbial kinde of speech this is; as that Psal.2.12.

Judge] The city being taken, the King and all the great ones shall be shamefully used by the enemies, 2 Kings 25.6,7,19,20,21.

v.2. *But thou Beth-lechem*] Here is their ground of their patience, the rise of their comfort and exultation, and insultation. The birth of the Messias, and the place where, expressed and prophesied of. See Matt.2.6. Joh.7.42.

Ephratah] Gen.35.16,19. Judg.17.7. To distinguish it from Beth-lechem, in the tribe of *Zebulun*, Josh.19.15. This, it may be, was so called from *Ephrath*, *Caleb*s wife, 1 Chron.2.19.

thou be little] Or, art thou little to be, &c. Though at this time thou be the least and weakest city amongst the Tribes of *Judah*, yet shalt thou be exalted by Christs comming in the flesh. And S. *Matthew* hath the same words to the same sense, with a negation. Thou art not the least, &c. Matt.2.6. After the said prophecie was fulfilled, the place was made famous by Christs birth. Some would read these words with an Interrogation, and so make the sense negative, to agree with that Matt.2.6. Others make S. *Matthew* onely to relate the words of the Priests and Scribes to *Herod*; and that they so varied the Text before him; and that not much amisse, as to the purpose in hand, eying the present state and turn of times.

among the thousands] The Tribes of Israel were divided into thousands, where of every one had a head or Prince, Judg.6.15. 1 Sam.10.19. 1 Chron.12.20. Zach.9.7. Whereupon S. *Matthew*, instead of thousands, saith, Head or Governour.

yet out of thee] Here God speaks. He comforteth the Church, which was deprived of her earthly King, by the promise of Christs coming, the heavenly and everlasting King, Isai.9.6. Both *David*, and Christ, the Son of *David*, was born there. And as out of that poor town God raised *David*, the youngest of his brethren, and contemptible among them, yet to be the famous King of his people, and founder of their felicity, and flourishing estate; so God would not so far cast off his people, or bring them to so low an estate, as that they should utterly despair, but he would still keep a care of them, and in their mean condition, out of poor Beth-lechem, he would likewise raise the true *David*, their Messias, Jer.30.9. Ezek.34. 23,24. and 37.24,25. Hos.3.5. Amos 9.11. And this should be their greatest consolation in their deepest distresse.

to be Ruler] Chap.4.7. Isaiah 32.1. Jer.23.5,6. Luke 1.33.

whose going forth] He sheweth that the coming of Christ, and all his ways, were appointed of God from all eternity. Or, he was from everlasting, come forth from the father by generation, and by an eternal decree, was by him appointed to be a Mediatour. See Col.1.15.

everlasting] *Hebr.* the dayes of eternity.

v.3. *Therefore*] Namely, to fulfill the prophecies aforesaid, of their ruine and restauration.

will he give them up] God shall suffer his people to be subject to foreign Princes and Lords, their enemies, to extreme miseries and calamities, that no face of Power, State, or Majesty shall appear. And this they must patiently bear before they can look for relief.

until the time] Then when they think themselves forgotten and forsaken of God and lost, then will he save them.

that she which travelleth] This some would make to relate to the blessed Virgin *Mary*, and her birth, or fruit. But it seems rather to reflect on that Chap.4.10. that the body of the people of the Jews should be in that travelling pain and anguish, and upon it, should not be as in Isaiah 26.17,18. but as that woman, John 16.21. An happy and joyful issue should follow upon it.

them the Remnant] Of the Jewes that shall remain and escape out of those afflictions; and the Gentiles converted by faith to Christ, and thereby made brothers to the true Israel in Spirit, shall be united with them in one body of the Church, under Christ their Head, Heb.2.11,12.

V.4. *And he shall stand*] Christ shall do the office of a good Shepherd, standing still on foot, continuing and persevering to rule, and feed, and watch for the safeguard of his, employing for their safety the divine power of his Father, whereby the Church shall rest secure, having the King of the whole world for her Protector.

and feed] Or, rule, as a Shepherd doth his flock.

in the strength of the Lord] What strength is in God, so much safety is to the Church by Christ. God anoints him and furnisheth him, as Isaiah 60.1. and chap.11.2. and 42.1. Psalm 45.7. John 3. Col.2.3,9. And Christ as Mediatour, and as the Head of the Church in his humane nature, is thus subject, and inferiour to God the Father, and receives from him: And so hath an omni-potent power to save his.

abide] And dwell constantly, and securely, under safe protection, like sheep in the Fold; so is further set out in the next verse. *Targum* hath it, they shall return out of their captivity. And so *Jarchi* in his Commentaries; Vulgar Latine, they shall be converted.

for now shall he be great] Namely, at the prefixed and appointed time, or within a short space.

ends of the earth] Not in Judea only, but among the Gentiles, unto the ends of all the earth.

V.5. *And this man shall be the peace*] Or, he shall be our Peace, first with God; the fountain and foundation of all true Peace, Eph. 2.14,15,17. Hebr.7.2. Isaiah 9.6. and 26.3. And then against all our enemies, he will be our peace, and defend us, that we shall not need to fear their rage and fury, being safe and secure under the shadow and shelter of his wings.

when the Assyrian] The Assyrian shall come, and the Babylonian, and other enemies, and tread in their Palaces. God will suffer it, his people need it for their castigation and humiliation. And this both before Christs coming, and after, chap.4.9. They must prepare their minds to patience.

then shall we raise against him] The sum is, Christ shall be the foundation, author, and preserver of the true spiritual rest of the Church; and if it be assaulted by the enemies, it shall from him have sufficient means to withstand them. As if they had raised seven Armies, under the command of seven Captains, against the Assyrians, who were the Seven ancient enemies.

seven shepherds] Having likened the Church to a flock of sheep, he calleth the Defenders of it, and all the Ministers of her preservation, shepherds, as servants to the great Shepherd, who in respect of Christ are also sheep, and members of the Church. In the calamitous condition of the Church none shall be found willing, and able to rule and govern, Isaiah 3.6,7. now Christ shall raise them up to such an estate, and furnish them with store of such men, and so qualified by him with the Spirit of wisdome and courage, as they shall be able to raise many such as will take upon them the care and charge, and governing, and defending them, even against their greatest enemies, yea, to over-rule and over-top the enemies by the power and authority of Christ.

principal men] *Hebr.* Princes of men.

V.6. *And they shall waste*] *Hebr.* eat up. These whom God shall raise up for the deliverance of his Church, shall destroy all the enemies thereof, as the Assyrians, and Babylonians, which were the chief enemies that time. See Isaiah 10.12. and chap 30.31,32,33. and 31.8,9. Principally they shall eat up, and destroy Satan, and the worlds Kingdome, by the sword of Gods Word, in the dayes of the Gospel.

Land of Nimrod] See Gen.10.10,11. Babylon.

in the entrances thereof] Or, with her own naked swords.

deliver us from the Assyrian] They must prepare to suffer in the mean time, and under-go all with patience: but yet with an expectation of certain deliverance, in its due time, appointed by God thereunto.

V.7. *And the remnant of Jacob*] Not the whole body of the people, but the holy seed and small remnant, which God shall miraculously preserve in those calamitous times.

in the midst of many people] Though the remnant be few, and on all sides encompassed with these multitudes, and invironed and endangered by them.

as a dew] By reason of its multitude, growen up as it were in an instant, and miraculously fallen from heaven, shall be like dew or rain, Psalm 110.3. Or, this remnant or Church, which God shall deliver, shall only depend on Gods power and defence, as doth the grasse of the field, and not on the hope of man. See 2 Cor.2. 15, where that effect which the word worketh, is ascribed to the Ministers of the Gospel.

that tarrieth not for man] Which doth not grow in gardens, nor tilled lands, watered by mens hands, but in deserts, mountaines, and wilde places, that hath no other water but what falleth from heaven, Job 38.26,37. Psalm 104.13. So the Church shall sprout and prosper, be sustained, and be safe, by Gods grace and power alone, though men yield no assistance at all.

as a lion among the beasts] The faithful shall be endowed with an invincible force of the Spirit of God, to overcome, and overthrow the devil, the world, and all their enemies, 2 Cor.10.4, 5,6. 1 John 5.4,5. This power they shall have, thus do, without resistance, but they shall not abuse their power. The similitude is not to be extended beyond its due bounds, God thus shall multiply and increase his Church, and defend it against all its enemies.

V.8. *as a lion among the beasts*] The faithful shall be endowed with an invincible force of the Spirit of God, to overcome, and overthrow the devil, the world, and all their enemies, 2 Cor.10.4, 5,6. 1 John 5.4,5. This power they shall have, thus do, without resistance, but they shall not abuse their power. The similitude is not to be extended beyond its due bounds, God thus shall multiply and increase his Church, and defend it against all its enemies.

V.9. *Thy hand shall be lift up*] A further explication of what was in the former verse. Enemies will never be winning; the Church must expect no other. But God will give succour and strength from heaven, that the gates of hell shall never prevail against her, that the utterly perish. The Remnant shall keep footing still under the Standard of the Crosse, beyond the hope and expectation of all the world, and prevail over their enemies.

V.10. *I will cut off thy horses*] I will take away all worldly strength and helps from my Church, which might otherwise prove hinderances and lets to my saving grace, and obstacles to my helping hand: And I will cause her to renounce all damnable and unlawful means to maintain her self, as forceries, and recourse to idols, and to idolatrous people, which the people had formerly made use of, because the may put all her trust and confidence, not foolishly and wickedly in them, but wholly in me, and that the may attain the victory over all her enemies, onely by the power of my Spirit. See Hos.1.7. Zach.4.6. and Chap.9. verse 10. Mans abuse of Gods good blessings is so deeply rooted in him, that he cannot be taken off it, but by taking away the blessings themselves which he so abuseth. So ingrateful are we for his blessings, and so good is God, to feed. So ingrateful are we for his blessings, and so good is God, to cast them away for our good, that he may make way for himself to bless us.

V.11. *I will cut off the Cities of thy land*] Namely, the walled & strong Cities, to bring them to live in villages and open places. See Ezek.38.11. The Cities wherein they so accustomed themselves to put their trust, and not in God. God therefore will take them away, that his sole hand of protection and preservation of them may the more evidently appear, when all outward means are gone. Thus his people are as Sheep in the midst of Wolves, that their safety and salvation may the more illustriously appear, as was said, to be only in the hand of God.

V.12. *Witchcrafts*] These were more then the other, not indifferent, or good in themselves, but vicious and abominable, forbidden in Gods Law, Levit. 20.27. Deut.18.10,11,12. yet practiced by the people, Esay 2.6. 2 Kings 17.17. Here is Gods mercy to remove their sins from them, and them from their sins, that hindered him from stretching out his hand of salvation unto them. Thus God prevents his Church with his saving mercy.

V.13. *Thy graven images*] Forbidden in the Law, Exod.20. Deut. 4.15, &c. and Chap.27.13. Esay 40.19. and 42.8.

standing images] Or Statues, Deut.16.22. 1 King.14.23. 2 King. 17.10.

worship the work of thine hands] This makes them abominable to God, when his worship is transferred to them. And this is prodigious in man to do worship to the work of his own hand, Esay 44. 9,15,17,18,19,20. Jer.10.14,15.

V.14. *thy groves*] Deut.16.21. 1 Kings 14.15,23. and 15.13. and Chap.18. verse 19. 2 Kings 17.10. and 21.7.

cities] Or, enemies.

V.15. *upon the heathen*] When I have punished, and purged thee the

then will I execute the severity of my most terrible Judgments upon thine enemies, the Heathen folk.

they have not heard] It shall be so terrible, that the like hath not been heard of. Others say, he will plague itself, as have not believed and obeyed the Gospel, 2 Cor. 10.6. but have rebelled against him, and not hearkened to his words, to his power, promises and threatnings.

CHAP. VI.

Verse 1. HEar, &c.] This seems to be the second Sermon, wherein God by his Prophet convinceth the Jewes of his benefits to them, and of their sins against him; And threatens the rebellious. And for the small Remnant, he puts them in mind of their duty, and of his promises: In the comfort whereof they praise his mercies. Such a Preface as this here in the first words, is not so ordinary, but in extraordinary cases, as here when he shews the prodigious stupidity of the people, that he spake hitherto without any profit to them that were as deaf men, and desperate, forlorn, of whom there was no more hope.

Arise] O *Micah*, debate thou Gods cause against this rebellious and ungrateful people, as it were in judgment, calling all the creatures to be judges, seeing their consciences are more insensible then these creatures. See Deut. 32.1. Esay 1.2. Micah 1.2.

before] Or, with.

Mountains] Esay 1. 2. Jury was full of mountains, Exod. 15.17. Deut. 3.25. Esay 14.25. Eze. 6.2. contend thou that the mountains and sensitive elements might in their kind be witnesses of the peoples conviction and obduration, and as if there were more attention and docility to be expected of the mountains and rocks, then of this mons trous and stony-hearted people.

V. 2. *The Lords controversie*] Whereof, verse 3. &c. See Isaiah 5. 34. and 43.26.

with his people] Not with the mountaines and hills, they are called on only as to be witnesses and judges in this his controversie with his people.

V. 3. *O my people*] This courteous appellation God voutchsafeth to this stubborn unworthy people. And this adds to their blame.

what have I done unto thee?] Job 22.17. Jer. 2.5. 31. that should make thee loath my service, and thy duty? Thus Isaiah 1.18.

I wearied thee?] Nay, we are ready to weary and grieve him, and his Spirit, Ephes. 4.30. Isaiah 63.10, Numb. 14.11. Psal. 78. 58. and and 59. 10.

Testifie against me] I am ready to hear and answer, that so we may come to an issue, Isaiah 27.5. Job 22. 21. Thus God humbles himself, and deals with them, as one man with another, in the faireſt way.

V. 4. *I brought thee up*] I have not hurt thee, but bestowed infinite benefits upon thee. And a Narrative of them follows, from point to point. He did not begin only, but went on, and continued to heap his blessings and benefits upon them.

of Egypt] This Exod. 12. 51. and 14. 30. was a grand benefit; many a time and often mentioned in Scripture, as Deut. 4.20. Josh. 24.6. Judges 2.1. and in the Law, Psalms, and Prophets.

house of servants] Deut. 5.6. and 6.12. and 7.8. Josh. 24.17. Judg. 6.8. and in very many places.

Moses and Aaron] Josh. 24.5. Psalm 77.20.

and Miriam] Who had also the gift of prophecie. See Exod. 15. 20. &c. Numb. 12.2. the sister of *Moses*; and she that watched him in the ark of Bul-rushes, Exod. 2.4.

V. 5. *remember now*] God remembers to them some of his benefits done for them in the wilderneſſe. We are too apt to forget his benefits. See Deut. 7 18. & 8.2. & 16.12. Judg. 8.34. 1 Chron. 16 12.

Balak] Numbers 23.5. and 23.7. Deut. 23.4. 4.5. This benefit is specially named among many others in the wilderneſſe, And so Josh. 24.9, 10. mentioned Deut. 23.4,5. Apoc. 2.14.

Moab] See on Amos 2.1.

counselled] A subtil and pernicious counsel was that of *Balak*, to have them cursed as it were in Gods Name, and from Heaven, by the mouth of a Prophet, indued with the Spirit of Divination extraordinarily, though a wicked man, and none of Gods people: See Numb. 22. 23, 24 chapters. This was more dangerous then to bring out all his Armies against them; thus to seek to make God their enemy, and set him against them.

and what Balaam] God restrained him, and made him bleſſe them against his will. For he had sold himself for hire to the wicked King, Numb. 22.12,33. and 23.11,25. & 24.1, 10. Of his pernicious counsel we read, chap. 25. compared with ch. 31.16. See 2 Pet. 2.15.

from Shittim] After thou wentest astray after *Baal-Peor*, Numb. 25 1. Yet I did endure thee, and brought thee into the land of Canaan, where I renewed my Covenant with thee in *Gilgal*, by circumcision. Of *Shittim*, see Num. 33. 49. Josh. 2.1. & 3.1. whether here grew that Shittim-wood, so much mentioned by *Moses* in the book of Exodus, is uncertain.

unto Gilgal] See on Hos. 4.15. Thus Gods mercy strove with their malicious wickedneſſe, and even miraculously he then overcame their evil with his goodneſſe.

the righteousness] His faithfulneſſe in keeping his covenant and promises; Or his infinite mercies, and fidelity in performing them. And so that there neither was, nor is any unrighteousneſſe in the Lord, but that all the fault is in themselves.

V. 6. *wherewith shall I come*] Seeing then ye can finde no fault in God, nor any excuse for your selves, and the end of all is to bring you to repentance; what then remains but that ye enquire after it, and go about it? The Prophet bringeth in the people, desiring to know the true means to appease God, and to be reconciled to him. But they pretend to more then they do truly intend.

with burnt offerings] They were convicted in their consciences, that reconciliation with God was to be sought after, yet they would not take the straight way to him by faith and repentance, in sincerity and integrity of heart, but go about the bush, and seek to please him with shadows and ceremonies, oblations and sacrifices, keeping still their hearts close to their sins, and aloof off from him. Thus Hypocrites always would fain delude God and themselves, with these external shews and toyes.

of a year old] Heb. Sons of a year.

V. 7. *will the Lord*] They would seem to be careful and inquisitive; and mean while hood-wink themselves, and willingly are blinde at noon-day.

thousand of rams] Thus bountiful they will be, and profuse; not spare for any cost, and expence, toil and travell, they will super-abound in these outward services, so they may keep their hearts inwardly to themselves, and their sins, and not yeeld them up to God, and his obedience, intirely and sincerely, which yet is the only thing that God regards and requires. But hypocrites still will part stakes with God in manner aforesaid, Isaiah 1.11. &c. See this abundantly among the Pspalms.

My first-born] Idolaters did so, both among the Heathen, and among Gods people, Levit. 20.2. 2 Kings 16.3. Psal. 106.38. Thus they will seem even to burn with zeal. Nothing shall be so near, and dear, and precious to them, that they will not part with to please, and pacifie God. Thus they will sacrifice to their own inventions, and good intentions, though in a way abominable to God. Mean-while at no hand will they sacrifice their hearts to God, psal. 51.16,17. which is the thing God looks for, Deut. 6.5. and ch. 10.12. and 26.16. Josh. 22.5. and throughout both the Old and New Testament, sacrifices in the Old Law were commanded, but to be exercises of their faith and repentance, that by them they might look up to that only sacrifice of the Messias, and offer up themselves spiritual sacrifices to the Lord. See Rom. 12.1.

V. 8. *He hath shewed thee*] Deut. 10.12. & 30.15. It is but childish to pretend ignorance, nay, an impudent lying against God, to make that an excuse and colour. For the doctrine of his word, the rule of his Law is plain, as that Hab. 2.2. unleſſe wilfully thou wilt shut thine eyes against it. He hath abundantly provided for thy direction and satisfaction therein, Psal. 119, 105. and 19.9. Prov. 6.23.

but to do justly] The Prophet in few words calleth them to the observation of the second Table, in the first place, to know if they will obey God aright, or no, saying, that God hath prescribed them to do this. See on Isaiah 1.17. This will be a visible trial of the truth of their obedience. This pulls them out of their corners of ceremonious sanctities, wherein hypocrites do hide and shelter themselves.

walk humbly] *Hebr.* humble thy self to walk. This relates to the duties of the first Table, which indeed are chief and principal, containing the spiritual worship of God, and the inward service of the heart, wherein humility of soul towards God beareth a chief part: But these inward affections being seen only to God, makes hypocrites the more bold to pretend so much thereunto before men, especially when they will be so curious and sedulous, in, and about the external Ceremonial Rites, and bodily exercises thereunto belonging.

V. 9. *The Lords voice*] The voice of the Prophets prevailed not, gained no audience: he therefore puts it here upon the Lord himself,

cryeth] not softely to a few, but aloud, to be heard of all that want not ears to hear it.

unto the city] *Jerusalem* as the principal place and head of the reſt. Some so derive the word, as to bring it to this signification, To rouze up, or awake, namely, out of the sleep of sin and security: The Lord seeing what his people had deserved by their sins, doth admonish them by his Prophets, that they and the City particularly should take heed of his Judgments, which did hang over them, and by his predictions doth warn and instruct them, not to hold them to be meer casualties, but things proceeding from his providence and justice, that they might prevent them by repentance.

the man of wisdome] as Hos. 14.9. arguing so, the most to want this wisdome, and to be men of folly, in not hearing the Lords voice, however otherwise they gloried in their own wit and understanding.

shall see thy name] Shall see and consider, and ponder thy Name, and Majesty in it, that the voice comes from thee, not from man, and that they have to deal immediately with thee in it. Others translate the sentence thus; Thy Name shall see that which is, that is, Thy renowned Majesty, O God, sees every thing that is in

in the City, as the truth is: Thou thy self, as thou hast manifested thy self to thy Church by thy proper Name, doest judge rightly of the sins of the people, and of the punishments which they deserve therefore.

hear the rod] Wherewith ye are to be scourged for your sins, and the causers of it: The rod of revenge for your contempt of the Lords voice, and your other sins which follow.

and who hath appointed it] Your selves by your sins are the causers of it. The Prophets are but mortal men, and they are but the instruments and reporters of it; but God is he who is the appointer of it, and ordains it for the revenge of the quarrel of his Covenant.

V. 10. *Are there yet*] Or, is there yet unto every man an house of the wicked, &c. Here are the causes of the rod: I shall try it out, and finde it to be so; and then a wonder it is it should be so, after so many means and monitions against it.

the treasures of wickedneſſe] Gotten, possessed, and used unjustly and wickedly.

scant measure] *Hebr.* measure of leanneſſe. To sell by, Amos 8.5.

abominable!] Prov. 11.1. & 20.10,23. Levit. 19.36.

V. 11. *Shall I count them pure*] Or, shall I be pure with, &c. A profession of that in the end of the former verse: Let earthly Judges do so, but it is far from me, see Gen. 18.25. Prov. 17. 15, and 24.24. Isa. 5.23. Gods nature and office requires him to proceed and punish in all equity, without any partiality.

V. 12. *The rich men thereof*] Of the City chiefly, which should have been a good example to the rest; and so of the other Cities, though haply not in so high a degree.

are full of violence] Have their houses full of prey and spoil, violently gotten by them. Covetousneſſe and riches thus set men on to work mischief.

inhabitants] Of all sorts.

lyes] Frauds, deceits, guiles, without all sincerity, verity, plain and true dealings towards one another, see Prov. 24.2. 1 Cor. 6.8. Isa. 32.7. Jer. 9.4.

V. 13. *Therefore also*] Gods words, declaring the rod, v. 9.

sick] See Isa. 1.5. Levit. 26.16. He is of power, nothing can hinder him, nor his rod, from inflicting the stripes of his vengeance.

V. 14. *Thou shalt eat*] One stroke of the rod, famine and hunger, and this either by taking away the bread it self, Isa. 9.20. Ezek. 4.16. or by breaking the staff of bread, see Hos. 4.10. Levit. 26. 26. Hag. 1.6.

Thy casting down] That is, Thou shalt perish like a building that sinketh, and is ruined by its own weight, having an evil foundation, or being built with bad materials, though no enemies come neer thee, no outward evils molest thee, nor any signs of my wrath appear, yet thy casting down shall be in the midst of thee, shall stick in thy intrails, thou shalt perish with the intestine and secret stroke of my curse.

thou shalt take hold] Try all means and wayes to save thy selfe, and thine, to preserve some part of thy goods, and more precious things from the enemy, but in vain.

V. 15. *Thou shalt sowe*] Deut. 28.38, Amos 5.11. Zeph. 1.13. Hagg. 1.6. Jer. 12. verse 13. Hos. 8.7. Another stroke of this rod.

V. 16. *the statutes of Omri are kept*] Or, he doth much keep the &c. Namely the idolatry brought in by those wicked Kings, 1 Kings 16.3 5,30,31,32. And to excuse your doings, you alledge the Kings authority by his Statutes, and to pretend both power and prudence, and counsel in the making of them. Thus he returns to the causes of the strokes of this rod, lest his blows might seem too heavy. And he doth instance and insist upon their grand sin of idolatry, that grosse idolatry brought in by *Omri* and *Ahab*, as was said. And Judah at last fell to Israels idolatry.

make thee] He seems to speak to the land, city, or kingdome.

desolation] Or, astonishment.

and hissing] A matter of scorn and derision, 1 Kings 9.8. 2 Chron. 29.8. Jer. 18.16. and 19.8, and 25.18. and 29.18.

reproach of my people] The ignominious punishment for having profaned the name and title of being my people, and my Church, by your sins, Ezek. 36.20,23. Rom. 2.24. And therefore ye shall bear the greater punishment and reproach, Amos 3.2. Luke 12.47.

CHAP. VII.

Verse 1. WO *is me*] In this Chapter the Prophet bemoans the universal corruption and wickedneſſe of the people, and yet concludes all with the consolation of the Church by promises of a great and glorious restauration and salvation, after the time of her afflictions. In these words is the Prophets lamentation, not for the punishments, but for the sins of the people, because godly men were decayed in the country, and none to be found: as if a thirsty and weary traveller could not find any fruit or grapes in the fields or vineyards. See Psalm 12. 1. and 14.2,3. 1 Kings 19.14. and Mar. 11. verse 12,13. and Job 6.19,20. And thus godly men are affected at the inundation of sin, and sinners, and at the extirpation and perishing of goodneſſe, and good men.

when they have gathered] *Heb.* the gatherings of Summer after harvest, when the fruits are gathered, and the fields are bare.

grape-gleanings] See Esay 17,5,6. and 24.13.

no cluster] See Jer. 6.9. As with Edom, Jer. 49.9,10. and Obad 5. yet God retained ever his small remnant, and secret seed. See Esay 65.8. 1 Kings 19.18. Rom. 11.4.

the first ripe fruit] Rare fruits, and therefore most to be desired, Isa. 28.4. Hos. 9.10. The meaning is, that he sought for a good man among the people, as for a very rare thing. Jer. 5.1. Esay 64.6,7.

V. 2. *The good man*] Or godly, or merciful. This clears the sense of the former verse, and see the Annotations there.

for blood] Sanguinary, bloody-minded, cruel men, implying, that the Prince, the Judge, and the rich man are linked together, all to do evil, and to cloak the doings of one another. See Prov. 1.11. and 12.6. Jer. 5.26.

they hunt] By frauds and perfidiousneſſe. See Hosea 5.1.

every man] So that in vain should one look and seek for a good, honeſt, and upright man amongst them all, yet this is spoken of the general body of the people.

V. 3. *with both hands earnestly*] Their greedineſſe and activity in sinning is such, see Eph. 4.19. Others thus: That to help themselves in doing evil, to get off clear, and be absolved from judgment for it, they take the way in the next words following.

the Prince asketh] Prince and Judge are mercenary, enquire not into the cause, but gape after bribes, to be corrupted by them in judgment, when will they absolve the guilty, and condemn the innocent, make of vice vertue, and of vertue vice; contound good and evil, light and darkneſſe. See chap. 3.11. Esay 1,23. Ezech. 22.12. Hosea 4.18.

the great man] That is the rich man that is able to give money, abstaineth from no wickedneſſe nor injury.

he uttereth] Boldly and openly, without fear, or shame, knowing he can corrupt the thrones, and Tribunal-seats of judgments.

his mischievous desire] *Heb.* The mischief of his soul. Those mentioned Chap. 2.1,2. And the like.

wrap it up] These men agree among themselves, and conspire with one consent to do evil: as by the twisting together of divers threads and strings, men do make a strong rope. Thus wrong, oppreſſion, and tyranny reigns, the great and rich men, bribing, and buying out a liberty and impunity, and the poor being left without remedy.

V. 4. *The best*] Those of the best name and fame, those that gained the best repute.

as a brier] Hurtful and scratching. And therefore naught enough, as Psa. 58.9. Ezek. 2.6. See the Annotations there. And what are the worst then? Esay 55.13.

the day of thy watchmen] The time of thy punishment fore-told by the Prophets, who are called the watchmen, Ezek. 3.17. and 33.7. Hos. 9.8. Or the time of the punishment of thy watchmen is come; of thy false prophets, that deceived thee with soothings and smoothings, and also of thy other Governours. They the first in punishment, as the first in sin.

and thy visitation] Thine with them, the peoples with their Governours. The watchmen are blinde, are sleepy, and secure, and so betray and seduce the people, and the people are willing to have it so, Jer. 5.31. see 2 Thes. 2.10,11. and so both justly punished and visited.

perplexity] That is, Confusion and extreme anguish, instead of the windings and practices of their deceits: see Nahum 1.10. Prov. 1.24. &c. Isa 22.5.

V. 5. *Trust ye not*] His intent is not so much to shew that we must not put our trust and confidence in man, as in Isa. 2.22. Psal. 146.3. but rather to set out the transcendent wickedneſſe of this people, that there is no faith and fidelity in them, no humanity left among them, no relations, though never so near and dear, will keep them within any bounds of duty or respect one towards another; but they pervert the whole order of nature, and cast off those affections which might seem impossible to be blotted out and extinguished: there is no more any faith or loyalty, no not even amongst the neereſt friends.

in a guide] So are they called in Scripture, who by reason of their degree, duty, or authority, are, as it were, the heads and directors of others, as the husband is of the wife, the Schoolmaster of his Scholars, and the Counsellour of the Prince, Psa. 55.14. Prov. 16. 28. and 17.9.

keep the doors] Discover not thy secret to thine own Wife, Deut. 13.6. for fear left the betray thee.

V. 6. *The son dishonoureth*] Mat. 10.21,36. Luke 21.16.

V. 7. *Therefore I will look*] Namely, I *Micah*, with all true believers, seeing all manner of hope of remedy of these evils, and of reliefs by men is past, I will turn to God by faith, expectation and prayer, that I be not drawn aside by these evil examples, or provoked to any impatience, or desire of revenge for such like wrongs and injuries; I will fix mine eyes upon God, and him only, and wait for his salvation, Psalm 119.166. and 40.1. and 52.9. Isa. 25.9. and 30.18.

my salvation: my God] The holy faith and confidence of the Prophet, and this will heat any touch of an heretical presumption,

Rom.

Rom 5.3,4,11. the Scripture is full of it, and the nature of grown faith requires it.

will hear me] He would be frequent and fervent in prayer, and in affurance that his God would hear his prayer.

V. 8 *Rejoyce not*] Here the Prophet takes upon him the perſon of the Church, and enters upon the conſolation, which concludes all, and continues to the end of the Book. And here firſt, the Church encourageth her ſelf by the aſſurance of Gods grace, againſt all the taunts of the whole multitude of her adverſaries, the malignant Church: She being fallen into the deep and dark dungeon of diſtreſſe, her enemy inſultes over her; a thing too frequent with the wicked, Pſal. 8..6. Jer. 20. 7. Ezek. 36. 4. and a thing which ſorely wounds an ingenuous minde: ſee v. 10. Pſal. 42 3;10. & 79. 10. She directs her ſpeech unto them, and arms her ſelf againſt their ſcoffs and taunts. We finde the like ſpeech uttered by way of *Irony* and ſcorn, Lam. 4. 21, 22.

when I fall yet] Or, Though I be fallen, yet I ſhall ariſe: ſhe repels the reproach of her enemy, not onely with a kind of diſdain, but with this argument of comfort, That her fall ſhall not be finall, deadly, deſperate and irrecoverable, but ſhe ſhall recover again: ſee that, Prov. 24. 16, 17. Thus her faith and hope overcomes the world, and the cruell mockings of it, John 5.4. Heb. 11.36. and all tentations, inſultations and ſubſannations whatſoever, Nahum 1.12.

a light unto me] Even ſome glimmering and ſparkle of light in the darkneſſe it ſelf: and a full light to lead and deliver me out of it, Eſay 60. 19. 20.

V. 9, *I will bear*] With humility and patience.

becauſe I have ſinned] Thus ſhe acknowledgeth her own demerit, and Gods juſtice. The wicked ſometimes are convicted of their ſins, and deſpair, as *Judas*; or murmur at Gods judgement and juſtice for them, as *Cain*; But the godly are ſo affected and afflicted with the fight and ſenſe of them, as they are diſpleaſed with themſelves in them, and for them; and placing themſelves before Gods Tribunal, in all humility, and with all patience, they ſubmit to what chaſtiſement he pleaſeth to lay upon them. A true ſight of ſin, and this humble ſubmiſſion ever go together. The wicked that want the one do likewiſe want the other.

until he plead] Againſt mine enemies; who taking no care in their doings againſt me, to execute Gods judgements for my ſins, have wrecked all their own cruelty uponme, and withall blaſphemed God. She doth not caſt away her confidence of deliverance, but comforts her ſelf in her hope and faith in God; and ſtrengthens her patience by it, knowing God doth chaſtiſe her for her good. See Hab.3.2. And though ſhe confeſſe her ſin againſt God; yet ſhe ſtands to her cauſe, and the goodneſſe of it, againſt her enemie; ſhe was innocent in her carriage towards them; ſhe gave them no juſt cauſe of their taunting of her, and vile dealing towards her. And thus *David* often ſtands upon his own juſtification; not before God, but in the particular cauſe and quarrel between him and his enemies. Pſal. 7. 3, 4, 8. and 18. 20. and 35. 1. And he and *Job* often plead their own integritie and ſinceritie, againſt the imputation of hypocriſie, ſuggeſted againſt them, either by temperations within, or enemies abroad.

he will bring me forth] As it were out of the low pit of miſerie, in which I am. Thus ſhe foreſees with the eye of faith and hope an iſſue prepared for her out of her miſeries; ſhe ſees this light though afar off.

his righteouſneſſe] His deliverance, the effect&eſt of loyalty; and love towards me; and of his ſevere juſtice towards his and mine enemies. Not that ſhe pleads the merit of her own works; but the righteouſneſſe, truth, fidelity, and juſtice of God, in performing his own frank and free, gracious and merciful promiſe unto her.

V. 10. *Then ſhe*, &c.] Or, and thou will ſee her that is mine enemy, and cover her with ſhame: ſo turning her ſpeech to God. This adds to her joy, even the ſalving of that ſore verſ. 8.

and ſhame ſhall cover her] And the cover and hide her ſelf for ſhame; as much as ſhe rejoyced, and triumphed, and inſulted before. See Obad. 10. Pſal. 71. 13. and 140. 9. They may juſtly take up that Jer. 3. 25.

where is] See on verſe 8. See Pſalm 115. 2. Joel 2. 17. She now not ſo much reſpects her ſelf herein, as God; and takes up his cauſe, whom the enemy had ſo blaſphemed; implying that now indeed God did appear, where, and in what cauſe and on whoſe ſide he was. See Pſalm 50. 21. And if he ſo puniſhed his own, as now appears by his owning and delivering them, what then might the wicked juſtly think will become of them? ſee Luke 23. 31.

mine] This ſhall not be a fleſhly pleaſure to delight themſelves in the ſight and ſatisfaction of their own revenge; but a ſpiritual joy to ſee the glory of Gods juſtice magnified upon his enemies, Pſal. 58. 10, 11.

ſhall ſhe be trodden down] *Hebr.* She ſhall be for a treading down.

myre] See Zech. 10. 5. Eſay 10. 6.

V. 11. *In the day*] As the Church informed the enemies of their ruine; ſo now the Prophet informs the Church of Gods manifold glorious promiſes to her.

that thy walls are to be built] Amos 9. 11. &c. Before her walls were caſt down, and the as a field or vineyard, whoſe hedge was plucket up, the was laid waſte, and ſcattered among the nations But now the day ſhould come wherein her walls ſhould be re-built, her ſelf reſtored, repaired, protected againſt all aſſaults of her enemies. And Evangelicall promiſe: The meaning is, when in the Meſſiah his time I ſhall re-eſtabliſh my Church, which hath been as an excluded and an abandoned poſſeſſion, I will fet her in perfect liberty, freeing her from the commands of all others, but mine own, Acts. 15. 16.

in that day] Even then ſhall theſe bleſſings be vouchſaved to her.

ſhall the decree be far removed] That cruel tyranny which the Babylonians exerciſed over them, Eſay 9.4. that decree whereby they forbade the building of the Temple and City: and the Perſians likewiſe after them, Ezra 4. v. 5, 6, 21, 22, 23, 24, See Pſalm 102. 13, 14. Others render the words and the meaning thus, That the decree ſhall go far abroad: even that decree, verſe 14. of publiſhing the Goſpel among the Gentiles, ſhall go forth from out of the bounds of Jury, even to the ends of the earth. As Pſalm 2. 7, 8. and 110. 2, 3.

V. 12. *In that day alſo*] He inſiſts ſtill upon that happy and glorious time.

he ſhall come even to thee] Jeruſalem after her reſtauration ſhall become ſo glorious, her ſtate ſo flouriſhing, that the Jews and Iſraelites withall freedom ſhall have ready acceſſe unto her from all parts; yea, the Gentiles, and all nations ſhall flow in unto her Acts 15, 16, 17. Eſay 19. 23, 24, 25.

and from] Or, even to: and this particle is redoubled yet again in this verſe, for amplification ſake.

the fortified cities] Of Egypt. A countrey which is moſt ſtreng by nature, being bounded by the ſea, and by wildernеſſes, and moted with great chanels of water. The Prophet nameth it ſo, by an alluſion to the Hebrew name of Egypt. See Dan. 11. 15, 24.

the river] Euphrates; yea, and from all rivers, from ſea to ſea; from mountain to mountain: from the utmoſt ends of the earth. This bleſſing is ſo ſtrongly alleged, becauſe after the utter ruine of Jeruſalem, and the Temple, it ſeems ſo ſtrange and incredible in the eyes of fleſh and blood.

V. 13. *Notwithſtanding the land*] Or, after that it hath been deſolate. The land of Judea before the coming of Chriſt in the fleſh, verſe 8. Thus before thoſe glorious promiſes ſhall come to be accompliſhed, he ſhews that Gods judgement ſhall be upon the wicked Jews, and their land in the mean-time, thundering as it were, againſt the body of the people for their deſperate and forlorn eſtate in their ſins; left they ſhould as is the manner of hypocrites, vainly preſume, and aſſume unto themſelves thoſe promiſes which belong not to them. And mixing promiſes of mercie to his holy remnant; that they may have wherewithal to ſuſtain and ſupport themſelves in the midſt of theſe ſad calamities: And extending thoſe promiſes, as the manner of the Prophets is, even to the glorious time of Chriſts coming, wherein the full accompliſhment of them ſhall be made good.

ſhall be deſolate] The land it ſelf, that ſenſleſſe and harmleſſe element, ſhall ſuffer in its kinde, as being defiled and polluted by the ſins of her inhabitants. How odious then were their ſins?

for the fruit of their doings] For the juſt recompence and puniſhment of their ſins.

V. 14. *Feed thy people*] Or, rule they people. The words of the Prophet, wiſhing and praying to God. Or rather, the words of God, preſcribing their duty to the Miniſters and Paſtors of Chriſt and his Church. Implying the calamity laſt mentioned to be ſo great, that if God took not this way and means for his peoples ſafety, they would ſurely periſh. Some make theſe to be the Prophets words to our Saviour Jeſus Chriſt, that he would feed, and guide his Church which is deſtitute of all humane help, and is expoſed to many dangers, like ſheep upon the mountains, and in woods.

they people] Thine by covenant; Gen. 12. 3. See Rom. 9. 8, 27. and Chap. 11. 5. 7. This covenant was the ſureground whereupon Gods grace was ever referved to the Remnant.

with thy rod] See Pſalm 23. 4. Zech. 11. 7. 10. 14. It ſignifieth both a ſhepherds ſtaff, and alſo a ſceepter. See Pſal. 45. 6. and 110. 2.

the flock of thine heritage] Thus he fixes his eyes upon Gods free choice and adoption of them to be his own heritage; and not upon what they deſerved: Deut. 7. 6, 7, 8, 9. And this is the ground work of faith to Gods people, and holds up their hope againſt all tentations.

which dwell ſolitarily] As turn aſunder, and ſcattered here and there in ſeveral places of their diſperſions and baniſhments.

in the midſt of Carmel] As there: or, as in the midſt of open fields; ſo ſome tranſlate the word. See on Amos 1. v. 2.

Let them feed in Baſhan and Gilead] See Jer. 50. 19. Though now ſolitary and diſperſed; yet let them be gathered and fed in theſe fruitful places. He continues in the Allegory of ſheep. Of Baſhan we read, That taken largely, it was the Kingdom of *Og*, on the Eaſt ſide of Jordan; a land of Gyants, Deut. 3. 13. Conquered, and given to the half Tribe of Manaſſeh: wherein *Machir* and *Jair*, the ſons of Manaſſeh had large portions, and very many cities, Joſ. 13. 10 and

and 17. 1. And out of it was Golan given to the Gerſhonites, for a City of refuge; Joſh. 21. 27. And Aſhtaroth likewiſe was given to them, which had been the Royal City of *Og*, 1 Chron. 6. 71. Joſh. 13. 12. Deut. 1. 4. A very fruitful Kingdome it was, and ſpecially for cattel and paſture. We read of the Bulls of Baſhan, of Rams of the breed of Bathan, Deut. 32. 14. There was in it a chief mountain of that name, ranked together with Carmel, and Sharon, and Gilead. The Oaks of Baſhan are mentioned in Scripture, whereof alſo they made Oars for the uſe of Tyre, Ezek. 27. 6. Of Gilead, ſee on Obadiah, verſe 19.

as in the dayes of old] As his benefits had been ſo bountiful to his people in dayes of old, even from the beginning, that ſo he would continue to be like himſelf, ſo bountiful even to the end.

V. 15. *According to the dayes*] Here the Prophet brings in God ſpeaking and promiſing as much as was in the Prophetical with and prayer of the laſt words. He promiſeth to be as wonderfull in his works of mercy, and favour, and deliverance to them, as he was of old, when he brought their fathers out of Egypt. That memorable deliverance is often mentioned in Scripture, as a monument ſufficient of Gods miraculous power and goodneſſe, for the ſaving of his: and to that end never to be forgotten by them.

will I ſhew unto him marvellous things] As then, ſo now. See Exod. 3. 20. and 15. 11. Judg. 6. 13. Pſal. 72. 18. and 78. 11, 12.

V. 16. *The nations ſhall ſee*] My marvels that I will do for you, and againſt them.

and be confounded at all their might] Seeing their conceited might and power againſt you to vaniſh all into ſmoak. See Pſalm 44. 7. and 53. 5. and 71. 13.

hand upon their mouth] And proudly boaſt and brag no more, inſulting over you, and blaſpheming my name: they ſhall be ſpeechleſſe, and hold their peace for fear. See Job 40. 4.

their ears ſhall be deaf] With the ſudden burſting forth of Gods wonderful and terrible works. They ſhall not willingly for fear hear of them.

V. 17. *They ſhall lick*] They ſhall be caſt down with all their pride at Gods feet, who ſhall reign in his Church, Pſalm 72. 9. Iſai. 49. 23. and 60. 6, 7, 16. They ſhall be abaſed and dejected in the loweſt degree.

worms] Or, Creeping things. Thus poor ſhall all the powers of the world be, thus ſilly, thus frightful, when God ſhall come and appear to maintain and magnifie his Church, they ſhall be like theſe ſilly creatures, and their behaviours.

afraid of the Lord] See Pſalm 68. 1. Numb. 10. 35.

fear becauſe of thee] O God, or, of thee, O Church, when thou ſhalt be reſtored to thy glory and ſplendor by Chriſt, dwelling and working in thee, Hoſ. 3. 5. Acts 2. 43. and Chap. 5. 11, 13.

V. 18. *who is a God like unto thee?*] Micah comes to a concluſion of the conſolation, with an exclamation and admiration of that pardoning mercy and compaſſion, which is only to be found in the true God toward his own people, whereby he overcomes their evil with his goodneſſe, and continues him in his free Covenant of grace and mercy made with them. There is no other God but he. And this his dealing with his people is a ſufficient character to diſtinguiſh him from all falſe gods. No like thing is to be found in all the idols of the Gentiles.

that pardoneth iniquity] Exod. 34. 6, 7. Pſalm 130. 4.

paſſeth by] As though he would not ſee it, but wink at it.

of the remnant of his heritage] Not of the body of his people which for the greater part were hypocrites and ungodly men; Here is no comfort for them: But of the Remnant of his heritage, in them ſhould the luſtre of his mercy ſhine forth.

He retaineth not his anger] Towards this Remnant; though for a time he chaſtiſe them See Pſal. 78. 38, 39. and 103. 9, 10. Eſay 57. 16. and 42. 3. Jer. 3. 5. Gen. 6. 3.

becauſe he delighteth in mercy] Jonah 4. 3. Pſal. 86. 5. and 51. 1. and 145. 8, 9. Nehem. 9. 17. Eſay 54. 7, 8. and 63. 15. and 30. 18. This is our ſure ground of comfort, when we ſeek and lay the foundation of it, not in our ſelves, or any thing in us, but in God, and his nature only. God is the cauſe to himſelf of his mercy, by his nature he is delighted in mercy.

V. 19. *He will turn again*,] Thus the remnant of his heritage glory in his mercy, and triumph in the aſſurance of it: thus applying it to themſelves. Papiſts deny this Faith; aſſert perpetual doubting and hefitation.

he will ſubdue our iniquities] Which formerly tyrannized over us, and we were as ſold ſlaves under the power and dominion of them. Eſay 50. 1. Rom. 6. 12, 14, 18, 22. and chap. 7. 14. 2 Peter 2. 19.

thou wilt caſt--] Meaning, of his Elect, Pſal. 103 12. Eſay 38. 17. Jer. 50. 20. and ch. 31. v. 34. He will aboliſh and drown deep enough both the guilt and puniſhment of them.

V. 20. *Thou wilt perform*] The faithful confirm and comfort themſelves in the former bleſſed truth, becauſe God hath depoſited his Covenant of Grace and Mercy with them, which he will perform, and at no hand ſuffer it to be vacated, Rom. 11. 29. As if they ſhould ſay, we ſaigh, or preſume nothing of our ſelves, we only truſt to thine own gracious will revealed in thy Word; and ſo reſting on thy free favour, we perſwade our ſelves of thy merciful pardon of all our ſins, though many wayes multiplied againſt thee. This is the ſound argumentation of the faithful.

the truth to Jacob] The Church is aſſured, that God will declare in effect the truth of his merciful promiſe which he had made of old to Abraham, and Jacob, and to all that ſhould apprehend the promiſe by faith.

haſt ſworn] To them, and their ſeed, by a perpetual Covenant. And therefore the faithful lay hold on it, and apply it to themſelves; and with an holy boldneſſe make uſe of God, as in mercy binding himſelf unto them by it. See Luke 1. 72, 73, 74. Heb. 6. 16, 17, 18, 19.

ANNOTATIONS on the Book of the Prophet *NAHUM.*

THE ARGUMENT.

NInevch *that famous City, Head of that great* Aſſyrian Empire, *when* Jonah *the Prophet was ſent thither to preach, That within forty dayes it ſhould be deſtroyed, was moved to Repentance; and ſo the tranquility of that* Empire *was lengthened: But after a certain time, they grew ſecure, regarding worldly means to augment their dominion, more then the fear of God; and ſo, caſting off the further care of Religion, and Righteouſneſſe, returned to their former ſins; yea, increaſed them, through their oppreſſion of other Nations, and of Gods people. The* Aſſyrians *overthrew the* Syrian *Kingdome, took* Damaſcus, *and carried the people captive to* Kir, *and ſlew* Rezin *the* Syrian *King,* 2 Kings 16. 9. *And they brought* Iſrael *to be* Loruchamah, *that is, unpitied; and* Loammi, *No people; And now the irrevocable Decree of God (the ſetter up and puller down of King domes) for the final overthrow of that* Empire, *is foretold them by his Prophet* Nahum. *He prophecied of a ruine to* Nineveh, *and* Habakkuk *of the* Chaldeans *to ariſe. For a time before* Pul *King of* Aſſyria; (*of whom ſee* 2 King. 15. 19. 1 Chron. 5. 26. *And of whoſe Kingdome* Nineveh *was the chief City, as* Damaſcus *was of* Syria, Iſai. 7. 8.) Aram (*or after the* Greek, Syria) *ſeems to have had as great a fame, as* Aſſur. *Since* Pul, Aſſur *pillaging many Countries, grew to be a tree,* Ezek. 31. 3. *But falling foul upon* Iſrael (*which was ſcattered by* Nineveh) *began to fall, by* Medes *and* Chaldeans; *and* Babel *ſoon grew to be as great a tree,* Dan. 4. *As ever* Aſſur *had been. The wheeles of providence are full of eyes, ſeeing what people ſhall be on the earth, and the bounds of their habitation. Kingdomes and Empires, by the appointment of the Eternal, have their periods: and then their time draweth nigh to an end, when they practice cruelty againſt Gods Church and people. The* Aſſyrian *flouriſhing Empire, for wrongs done to Iſrael, muſt fall by the* Babylonians, *among others, as* Babel *did after for indignities to* Judah, *fall by the* Medes *and* Perſians, &c. Nahum *the Prophet doth lively repreſent it by all circumſtances, both to ſtrengthen his people it ſhall be ſo, and to comfort them in his juſt revenge of all their wrongs on the heads of their enemies. He alſo teſteth, that after their coming from* Babel, *joyful preaching ſhall be over all Nations; and comforteth the true* Jew, *in the fair feet of them that publiſh peace, and biddeth them feſtivize a feſtivity. In briefe,* Nahum *firſt propoundeth Gods dreadfull power, and* Nineveh's *deſtruction, for* Judahs *conſolation,* Chap. 1. Secondly, *He expoundeth the manner and means of her ruine, and the woful mourning for it,* Chap. 2. [*The* Medes, *and* Scythians; *and laſtly, and chiefly the* Chaldeans *fierce and furious enemies, were the meanes; yet therein but Gods inſtruments.*] Thirdly, *He inſiſts upon her ſinnes, the cauſes*

sers of Gods wrath, in her shameful ruine: ascertained, by the example of populous No, to be verified upon her: that notwithstanding all her strong holds, and numerous Assyrian *Captains and Crowned Commanders: yet there shall be no wound healing of her bruise, and mortal wound,* Chap. 3. *He seems to have Prophecied in the dayes of* Josiah: *after* Pul, Tiglath Pileser, Shalmaneser, Sennacherib, *and* Esarhaddon *Kings of* Assyria *had wasted the ten Tribes. Or, as some think, but upon weaker grounds, sooner then so: in the dayes of* Ahaz, *or shortly after.*

CHAP. I.

The burden] That is, a Prophecy of threatnings and evils, Isa.13.1. and 15.1. and 17.1. Jer.23.33,36. 2 Kings 9.25. This word grew to be so common as to be abused by false Prophets, and prophane men, scoffing at it, which made the Lord threaten punishment to the abusers of it, and to change the use of it for that time, in Jer.23.33.40.

of Nineveh] Zeph.2.13. The head of the *Assyrian* Empire, which was conquered by *Merodach Baladan* King of Babylon, or by *Nebuchadnezzar* the great King of Chaldea, who also destroyed *Nineveh*, as some say, Isa.10.5. Ezek.31.3, 11. See more in the Annot. upon v.8. as also on Jonah 1.v.2. and chap.3.3.

the book of the vision of Nahum] The vision or revelation which God commanded *Nahum* to write, of a ruine to *Nineveh*. He is an Herald sent from heaven to denounce war and destruction against *Nineveh*. He comes not on his own errand, by his own authority, with a dream of his own brain, but with a vision from God, as Num.12.6. Gen 15.1.

the Elkoshite] Of a City, or Castle, called, *Elcosh*, which some ancient histories have affirmed to have been within the Tribe of Simeon; but the Scripture makes no mention thereof.

V.2. *God*] He prefaceth him from the Nature of God in general, but after applies it to his special use against the *Ninevites*; and so it carrieth with it more weight, the more to affect the hearers.

is jealous, and the Lord revengeth] Or, the Lord is a jealous God, and a revenger, &c. Who cannot endure such injuries done to his glory, and to his children, as the Assyrians have done to them, Exod.20.5. and 34.7,14. Esay 65.6,7. Deut. 4. 24. and 6.15. Josh. 24. 19. Jer.32.18. and Deut.29.20.

revengeth] See Deut.32.43. 2 Kings 9.7. Jer.5.9. and Jer.51.35, 36. Ezek.24.8.

is furious] *Heb.* That hath fury. With his he is but angry for a time, but his anger never aswageth to the Reprobate, though for a time he defer it. See of Gods fury, Exod.22.24. Levit. 26.28. Deut. 7.4. and 32.22. 2 Kings 23.26. 2 Chron. 34.25. Esay 30.27,28, 30. and 66.15. Jer.30.23. Ezek.5.13.

reserveth wrath for his enemies] The Assyrian. Sure it was to come, though the Jewes thought it too long in coming, Eccles. 8.11. But God hath his time, we must not prejudge him therein: He knoweth best when, and how long to delay, to spare, and forbear, Hosea 11.9. Mal.3.6.

V.3. *The Lord is slow*] Exod.34.6,7. Jonah 4.2. Psal.86.15. and 145.8. Esay 42.14. The wicked here would make Gods mercy an occasion to sin, and a bolster to uphold them therein, Ezek.13.10, 16,18 But the Prophet willeth them to consider his force and justice, his nature and office, as Judge of the world.

will not at all acquit] Exod 34.7. And therefore is no Patron to secure obstinate sinners.

the Lord] Psalm 18.8. Hab.3.5,11,12.

the clouds] He moveth the clouds of the ayr, even as a great cloud of dust would be raised by a great multitude of horsemen riding apace. See Psalm 104.3. Esay 19.1.

V.4. *He rebuketh the sea*] Esay 50.2. Psalm 106.9. Exod.14. Josh. 3. This may allude to that famous history, Exod. 14. 22. See Esay 50.2. Josh.3.16. Jer.5.22. Psal.65.7. and 93.4. Job 26.10. Even the most turbulent and unruly creatures obey him. See Mar.8.26.

Bashan] See on Micah 7.14.

Carmel] See on Amos 1. verse 2.

Lebanon] See on Zech.11.1. The fair and excellent Cedars and other trees of Lebanon. Or Lebanon which was so fruitful and flourishing.

languisheth] The strength and beauty of creatures is destroyed, when they feel his wrath, Psal.104.29,30.

V.5. *mountains quake*] Psal.97.5. and 29.6. 2 Sam.22.8. Job 9.5, 6. Jer.10.10. Ezek.38.19,20.

melt] As snow, or wax before the fire. He still goes on in this former dable description of God, as best suiting with the burden of his Prophecy against great Nineveh, and the Assyrian Empire.

V.6. *who can stand*] No sinner; not Nineveh, nor the Assyrian Monarchy.

who can abide] *Heb.* Who can stand up. If all creatures be at Gods command, and none is able to resist his wrath, shall man flatter himself, and think by any means to escape, when he provoketh his God to anger? See on verse 2.

like fire] Such is his fury, and the pouring out of it far and neer, even like the thunder and lightning.

the rocks] 1 Kings 19.11. what madnesse is it then in man, or all mankinde to trust in their strength against the Lord.

v.7. *The Lord is good*] For all his dreadful severity against forlorn sinners, yet is he good, and goodnesse it self, is good, and doth good, Ps.119.68.& 73.1. Mar.10.18. good, as the next words expres.

a strong hold] Or, strength, Psal.6.9.& 37.39.& 46.1.& 91.2.

and he knoweth them] Psalm 1.6. Lest the faithful should be discouraged by hearing the power of God, he sheweth them that his mercies appertain unto them, and that he approveth of, favoureth, and taketh an especial care of them.

that trust in him] Lam.3.25,26. 2 Sam.22.31,32. 2 Chron.13.18. See Job 13.15. Psalm 9. verse 10. and 17.7. and 18.30. whom God doth not thus own and help, they do not truly trust in him, say what they will.

V.8. *But with an over-running flood*] Here he begins to apply all the former doctrine, to the consolation of Gods chosen people; shewing that Gods fore-said fearful wrath shall be executed upon their enemies, the Assyrians, to their utter destruction; signifying that God will suddenly, and at once destroy Nineveh, and the Assyrians with war, as with a flood, or deluge, which shall break down all defences and banks, and shall not be kept back, nor turned another way, as Esay 28.19. How the Assyrians were over-run, and Nineveh besieged and taken by *Phraortes* King of the Medes, and by his son *Cyaxares*, and by the Scythians, and destroyed by *Astyages*, Heathen histories do record. See *Herodotus*, *Xenophon*, and *Diodorus Siculus*. After these succeeded *Nebuchadnezzar*.

place thereof] Of Nineveh.

his enemies] Gods enemies, Psa. 35. 6. a dark and black desolation, an incurable and irrecoverable destruction shall over-take and seize upon them.

V.9. *what do ye imagine*] He turns his speech to the Ninevites and Assyrians, and sheweth that the enterprises of the Assyrians against Judah and the Church, were against God; as Acts 9.4. Zech.2.8. Deut.32.9. The Assyrians thought otherwise, that they had to deal but against Judah and Israel, a broken people amongst themselves, and by the wars of Syria. But God takes it as against himself, having taken the patronage and protection of them upon himself. And therefore that their enterprises were but vain, and to no purpose; and therefore that he would so destroy them at once, that he should not need to return the second time.

the second time] As 1 Sam.26.8. They which understand this verse of the Church, that God will afflict her, but yet in measure; he will not destroy her utterly, as he doth his and her enemies, but be content with one affliction, and not double his hand upon her, They misse of the Prophets meaning, and mar the current tenour of the context.

V.10. *For while they be*] Troubled and perplexed in their counsels and means of their defence, and also made drunken with wine and pleasures, and with pride of their greatnesse and power. Or, though they be folden together as thorns, and so dangerous to be touch for pricking; yet the fire of Gods wrath shall easily devour and consume them.

and while they are drunken] As drunken men bold without fear, and bragging, and unruly and troublesome, and yet then a man with his finger may overthrow them.

stubble fully dry] Which easily takes fire. See Exod. 15.7. Job 13. 25. Esay 5.24. and 47.14. Mal.4.1.

V.11. *There is one come out of thee*] He seemes chiefly to point at *Sennacherib*, who had plotted the total ruine of Jerusalem, under *Hezekiah*; yet with some relation to the former Kings of *Assyria* likewise, to *Pul*, *Tiglath-Pileser*, and *Shalmaneser*. Here then is the cause of Gods burning wrath against the Assyrian. They may thank themselves for their own ruine; the cause of it comes from themselves, they eat but the batch of their own baking, they reap the reward of their own merit, their evil imaginations, counsels, and plots shall return upon their own pates.

that imagineth evil against the Lord] And against his people. This is the cause, their evil machinations against the Jews, Gods Church, which he had taken into his patronage and protection. Thus God makes his Churches cause to be his own cause. And this is the comfort of Gods Church always against all her enemies.

a wicked counseller] *Heb.* A counseller of Belial, ver.15. See Deut. 13.13. Judg.19.22. 1 Sam.2.12. 2 Sam.16.7. 2 Chron.13.7.

V.12. *Though, &c.*] Or, if they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away. Though they think themselves quiet in peace, and in most safety, to be never so many for number, and of greatest strength, by reason of the height which this Empire had attained unto; yet all this confidence shall not hinder Gods Judgements, but they shall be like to ripe corn, or grasse of the field, which seemeth to call upon the sickle and sithe, to cut and mow it down. Others expound the verse thus, If the Israelites would have been quiet, and at peace with me, and among themselves, so should they have been many and mighty; and so should the Assyrian have but shorn them only, and soon have passed away from them: That done by *Pul* King of Assur, 2 Kings 15.19. should have been sufficient. See Esay 48.18.

when he shall pass through] God in his judgment. Some refer this to the Angel and his slaughter made, 2 Kings 19.35.

though I have afflicted thee] God turneth his speech to the Church, and comforts her in the depth of her distresse, and supports her against despair.

V.13. *For now I will break his yoke*] The Assyrian Empire, which was as a yoke upon the neck of the Jews: the Lord will quickly break it, and deliver his people, that they shall enslave them, or tyrannize over them no more. They were but as the staff in the Lords hand, which he would break after he had beaten his people with it. See Esay 10.5,6,12,15,24,25,26,27.

no more of thy name be sown] Thou shalt no more come to. thy former estate, contrary to those fields, which after the corn is cut down, are sown again. Or, he intimateth the total extinguishing of the Royal Race of Assyria, the name and memory of it.

cut off the graven image] This is added according to the custome of Prophets, who in the description of the ruine of States, do adde thereunto the overthrow of the idols. And the rather so, because they usually put so much trust and confidence in their idols, and their protection.

I will make thy grave] He seemeth to have relation to *Sennacherib*, being murthered in his own Temple, 2 Kings 19.36,37. After he had been shamefully forced to go out of Judea. See Ezech.31.15. and ch.32.22,23, &c. And that the place thereby should be pollluted and profaned, and the idols removed out of the Temple.

for thou art vile] Some Hebrew Editions vary in this word. See Esay 14.10,11,12, 15, &c. Vile by thy final fall, and utter ruine. *Targum*, for it is vile; that is, the Sepulchre. LXX. for they are swift, and they joyn it to the word of the next verse.

V.15. *Behold*] A description of the Churches joy at the newes of the Assyrians ruine, by means whereof she might in peace, security, and mirth attend upon Gods service, and give him thanks. This shewes the end that God hath in the fall of Nineveh, and the Assyrian Monarchy, to testifie therein the care he had over his people, that it came not by any revolution of state, or destiny; but his hand did it, for his peoples sake, for their good, as the verse sheweth.

upon the mountains] That is, openly, and freely, without fear, or disturbance, not in corners secretly. See Esay 40.9. and 28.3

the feet of him that bringeth good tidings] Esay 52.7. Psa.68.11.

that publisheth peace] Peace from the Assyrian wars. That is an Evangelical peace that is mentioned, Esay 52.7. Rom.10.15.

O Judah] For whose sake all was done, as hath been said.

keep] *Heb.* Feast.

thy solemn Feasts] Mentioned in Moses Law, interrupted by the Assyrian wars, we read of the Passeover famously renewed by *Hezekiah*, and *Josiah*; see Exod. 23.14. Numb.10.10. Deut. 16.11,16. The end and use of our deliverances, and our peace, is to worship and serve God.

perform thy vows] See on Jonah 1.16. See also Psa. 116.12,13. Hosea 14.2.

for the wicked shall no more] *Heb. Belial.* See Esay 52.1. and 35.8. and 11.9. Apoc.21.27. But here the Assyrian or Ninevite is meant, as the word following doth shew.

he is utterly cut off] The Ninevite and Assyrian Empire shall be so, certainly, and shortly. The Babylonian after this did much harm to Gods people.

CHAP. II.

Verse 1. *He that dasheth in pieces*] Or the disperser, or, hammer, here are Gods judgments against Ninevch. This dasher is the Mede, Scythian, and Babylonian. *Nebuchadnezzar* is in a readinesse to destroy the Assyrians. And the Prophet derideth the enterprises of the Assyrians, which prepared to resist them, and save Nineveh; yet some would understand of *Sennacherib* the Assyrian, that he should come up against Judah, and Judah should strengthen himself against him, and God for his peoples sake should destroy him. Others, that *Sennacherib* should come up; and though the Jews did fortifie themselves against him, yet all that should nothing avail them. But the sense that was first set down doth best agree with the words and context.

is come up] Certainly shall; and that speedily, and openly.

keep the munition] Man thy holds, fortifie thy fortresses, keep watch and ward, stop the passages, stir up thy strength and courage, yet all shall be in vain to the Ninevite and Assyrian. These are ironical kinds of allocutions to the Assyrians, use what care about canst to defend thy self, but all shall be to no purpose. See Jer. 51. 11,12. Esay 8.9,10.

V.2. *For the Lord hath turned away, &c.*] Some understand this. That the Lord will cause to return again the excellency of *Jacob*, and settle his people in their pristine flate of excellent glory. And others somewhat differing, render the words and meaning thus; For the Lord hath turned again with the excellency of *Jacob*, (meaning Christ. See a like phrase, Amos 8.7. and 2 Sam.1.19.) as being the excellency of Israel, to stand for his people emptied, and marred, & wasted by their enemies, not to afflict them any more by the enemies, but to destroy the enemies for their sakes. But the words and context seem better to carry this sense; that the Lord hath turned away the excellency of *Jacob*, and sufficiently humbled the pride of Israel; And therefore it is now a fit time, and high time to destroy Nineveh. And this accords with that place, Esay 10.12. Seeing God hath punished his own people, Judah, and Israel, he will now punish the enemies by whom he scourged them. See Esay 30. ver.31,32,33.

the excellency of Jacob, as the excellency of Israel] Or the pride of *Jacob*; as the pride of *Israel*.

for the emptiers] The *Assyrians* have thus used the Israelites, See Psalm 80.13.

and marred] Signifying, that the Israelites were utterly destroyed.

V.3. *The shield*] A description of the Medes, Scythians, and Chaldeans preparation to assault Nineveh, though some understanding it of the last enemy only, the Chaldean.

of his mighty men] Of that dasher in pieces, verse 1.

is made red] A colour which was much used by the Babylonians, and others, especially in war. See Ezekiel 23.14.

in scarlet] Or, *clad scarlet*. Either for terror, or for honour, or that their own blood shed might the lesse be seen and terrible.

with flaming torches] Or, fiery torches. By reason of the glittering of the armour: Some take this in its proper meaning, for wilde fires, which should be thrown; Others thus, The Chariots shall run with that speed that the wheels shall be as if they took fire, and were on flames, as torches, with the swiftnesse of the motion. See the next verse.

in the day of his preparation] To give the on-set chiefly.

the fir-trees shall be terribly shaken] He doth seem by *Hyperbole* thus to call the great Lances, Spears, and other piked arms, made of fir-trees. They shall be forcibly and couragiously shaken in the hands and mannagements of the Souldiers, as trees in a forrest are shaken with the windes.

V.4. *The Chariots*] Of the enemies against Nineveh, and Assyria. All here serves to expresse the terriblenesse of the enemies preparations and approaches against Nineveh; that they shall be such as shall exceed the common custome of men, and be strange and wonderful. And this is to awaken Nineveh out of her deep security, and to assure her of that which the thought was utterly impossible. See the like, Esay 5.26,27,28,29,30.

they shall seem] *Heb.* Their shew.

V.5. *He shall recount his worthies*] The enemies of Nineveh shall encourage their Captains to the battel, calling them every one by his own proper name, according to the customes of Generals. Others understand it of Nineveh, that she shall recount her Worthies, her gallant Heroes, and men of War, and gather together all her strengths and means of defence to oppose her enemies; as is usual in Cases of greatest danger and extremity.

they shall stumble in their walk] There shall be such a throng, and they shall go on so fiercely, that they shall hardly be able to keep their ranks contrary to that, Joel 2.7 8. See that Esay 5.27. Some thus; That the Medes should stumble and be stopt at the siege of Nineveh by the Scythians, who in their expedition, which was like a walk or perambulation, did raise the siege of the Medes, like Nineveh themselves, and over-run Media, Assyria, and Asia, winning and losing all again within the space of twenty eight years. Others that the Worthies of Nineveh shall stumble: Fear shall so astonish them, that they shall reel, and stagger, and stumble like blinde men, and fall, and not be able to defend Nineveh.

to the wall thereof] Some thus; As if the Scythians shall hasten to the wall of Nineveh, as ready & prepared for the defence thereof against the Mede. Others apply this to the Babylonian assaulting, and others to the Ninevites defending themselves, though in vain.

defence] *Heb.* Covering, or coverer: This by most is taken to be some engine, or moveable defence, made after the ancient fashion, under which the assailants drew neer to the wall, either to dig through it with Mattocks and Pick-axes, or for to fight with them that stood in defence above upon certain wooden Towers.

V.6. *The gates of the rivers*] He seemeth to mean some violent means used by the other enemies, or the Chaldeans, to turn the river Tigris into the besieged City, whereby many great buildings were overthrown; others rather, that the ports and forts of Nineveh builded upon the river Tigris, & the streams of it, should be overthrown: Neither the swift and deep current of the river Tigris, nor any Palace and strong hold, shall be of force to keep out the enemy.

'*diſſolved*] Or, molten, ſome underſtand this Palace of the Temple of Jupiter Belus, that was in Nineveh.

V.7. *And Huzzab*] Or, that which was eſtabliſhed. Or, there was a ſtand made. That is, the Kings Wife and Concubines, which ſhall be ſhut up in the Palace, ſhe that lay hid there, and came not abroad out of her chamber, as delicate Dames uſe to do, even ſhe ſhall be brought forth, and led captive; ſome have taken the Hebrew word for the Queen of Ninevehs proper name. Others apply it to the ſtate of the kingdome that formerly was eſtabliſhed, and ſate down at eaſe in pleaſures, yet ſhould now be forced forth into captivity. And others thus, That the Scythians making there a ſtand, ſhould the firſt time lead away Nineveh captive. And laſtly, ſome underſtand all this of the Babylonians dealings againſt Nineveh. Thus various are the minds of Interpreters in ſuch dark and dubious places.

led away captive] Or, diſcovered.

brought up] Or, brought to nought; vaniſh to nothing.

and her maids] That uſed to cheer her up with mirth and muſick.

ſhall lead her] Now accompany her with mournful notes.

as with the voice of doves] Weeping, groaning, and lamenting. All this to aſcertain Gods people for their comfort, of the ſpeedy overthrow of Nineveh; which ſeemed to them a thing incredible.

tabring upon their breſts] An eloquent and excellent expreſſion.

V.8. *But Nineveh is of old*] Or from the dayes that ſhe hath been. Is of ſuch antiquity, as if it had been eternal. And antiquity gains ſtrength, credit, and authority to Kingdomes, yet this ſhall not hinder her overthrow.

like a pool of water] It hath alwayes been a place of eaſe and reſt, of plenty and pleaſure to her inhabitants; who after the taking of it, ſhall run away, ſome here, ſome there, and ſhall no more come, nor be gathered together, like fiſh taken out of the pond which is emptied and drawn out.

ſtand] Thus expreſſing their fear and flight, that nothing could ſtop their flight and fear, and cauſe them once to look back, thinking there was no way, any hope of ſafety left, but only in flight.

look back] Or cauſe them to turn.

V.9. *Take ye the ſpoil*] This is not the ſpeech of the General to his Souldiers, but of God, or the Prophet from God, commanding the enemies to ſpoil Nineveh; and he promiſeth them infinite riches and treaſures. The enemies thought not that they obeyed any command of God herein; yet were they led thereto by his ſecret inſtinct. As the caſe of the Aſſyrians was, Iſaiah 10.7. and of *Cyrus*, Iſaiah 45.3,4,5 God by the enemies puniſheth Nineveh for their wrongs to his people. Neither yet are the enemies thereby any whit excuſable or faultleſſe in ſo doing, they minded their own ends, But Gods people were inſtructed hereby, that Gods hand was in it, and that he vouchſafed to take upon him the cauſe of his afflicted people, to their comfort.

for there is none end of the ſtore] Or, and their infinite ſtore, &c. It is a bottomleſſe gulph of ſtore.

glory out of all the pleaſant furniture] Hebr. veſſels of deſire, take all the glory of that wherein they ſo gloried. They had made a prey of all others, themſelves were now to be made a prey. See Iſa.33.1.

V.10. *ſhe is empty*] That is Nineveh. And it is repeated for certainties ſake. Gods power and truth is joyned with his word: It ever hath its effect, Iſaiah 55.11. and 45.23. Ezek.12.25.

the heart melteth] See Iſaiah 13.7,8. and 19.1. Pſa.22.14.

the knees] With terrour, as Iſaiah 13.7,8. Dan.5.6.

the faces of them] See Joel 2.6. before they were full ſtout, ſtrong, haughty; but now the caſe ſhould be clean altered: an eaſie work of the hand of the Almighty.

V.11. *Where is the dwelling of the Lions?*] What is become of *Nineveh*, the ſeat of ſuch a powerful, terrible and violent Empire? The words of ſuch as bemoan *Nineveh*, or mock her, and inſult over her. They thought themſelves all Lions, or Lioneſſes, old or young Lions, of that power and authority, as to over-power and over-rule all others; and as Lions they behaved themſelves, to ravin and prey, to make and take ſpoil, and that without all fear of any: But now where are they, or their dwelling place, their walking or feeding place? Pſa.37.10,35,36. and 103.16. All their fierceneſs ſhould be gone, their ceaſing to be men, and turning to be ſavage beaſts, brought the rather this judgment upon them.

V.12 *Filled his holes with prey*] Laid up ſtore of prey for after times, ſo greedy was he, and ravenous, and covetous.

V.13. *Behold*] The Prophet brings in God himſelf ſpeaking, that they may attend the more, and his Word the better take.

I am againſt thee] God will awake, ariſe, and act his part. He takes upon himſelf the execution of all this vengeance upon *Nineveh*.

I will burn her Chariots] Chariots were much uſed in war, Exod. 14.7. Joſh.11.4. and 17.16. Judg.4.3. 1 Sam.13.5. 1 Chron.18.4. and 19.7. 1 King.10.26. The meaning is, I will conſume her Forces and war-like Power. Thus, as was ſaid, God makes himſelf the author of all thoſe judgments executed by the enemies againſt *Nineveh*.

in the ſmoak] Suddenly, ſo ſoon as my wrath begins onely to kindle. Or, into ſmoak: that is, utterly, even into nothing.

and the ſword] There is an often change of perſon in this ſhort peech, the better to expreſſe Gods wrath and rage thereby, as a man paſſion uſeth to do the like.

thy prey] Thy courſe and cuſtome of preying and ſpoiling: or, The prey which thou haſt already gotten, all thy wealth, and riches, and treaſures, gathered up together by thy oppreſſions and violence.

and the voice of thy Meſſengers] Signifying the Heraulds which were accuſtomed to proclaim war: or, Ambaſſadours imployed to forreign Nations. Some read, Of thy cheek-teeth, wherewith *Nineveh* was wont to bruiſe the bones of the poor. Others ſay, He ſeemeth to have an eſpecial relation to *Rabſhakeh* his blaſpheming Embaſſage, 2 Kings 18.17,19.

CHAP. III.

Verſe 1. WO *to the bloody City*] *Hebr.* City of bloods, *Nineveh*, Ezek.24.9. Habakkuk 2.12. In this chapter are *Ninevehs* ſins and Judgements chiefly, and others.

the prey departeth not] She never ceaſeth to ſpoil and rob; theſe are cauſes of her ruine.

V.2. *The noiſe of a whip*] A ſcourge driving and laſhing the Charet-horſes of War; this expounds the woe, ver. 1. He ſheweth how the Chaldeans ſhall haſte, and how couragious their horſes ſhall be in beating the ground when they come againſt the Aſſyrians.

ratling of the wheels] Of the Charets of War, being ſwiftly driven, like to *Jehu's* march, 2 Kings 9.20.

V.3. *The horſe-man*] Thus is the Tragedy repreſented of *Nineveh's* ruine, by the enemies dealings againſt her.

the bright ſword, and the glittering ſpear] *Hebr.* The flame of the Sword, and the lightning of the Spear.

they ſtumble upon their corpſes] All wayes are ſo filled with them, that none can go, but he muſt ſtumble or tread on them, ſee Iſa. 34. 3. Jer.33.5.

V.4. *Whoredomes*] That is, cunning devices, and fraudulent plots to draw in people, and to become Lords over them, as it were, by intereſt of ſtate, as Whores uſe all enticing wayes, all cunning crafts, and witch-crafts too, to inveigle and intangle lewd men, This word is often uſed in this ſenſe among the Prophets, Iſa.23.15, 17. Rev.17.2. and 18.3. And this may have relation to their idolatries, which are ſo uſually ſet forth by this metaphor of Whoredomes in all the Prophets, which ſin they practiſed, Ezek.23.7. and propagated abroad, 2 Kings 16.10.

well-favoured harlot] Great and glorious was Nineveh, and the Aſſyrian Empire.

of witchcrafts] This term may alſo be referred to the ſame ſenſe, it being the cuſtom of harlots to uſe ſorceries and witch-crafts. It may alſo be underſtood in its proper ſenſe, as Iſaiah 47.9,12.

that ſelleth Nations] Under the colour of protection, favour, courteſie, and the like, ſhe ſeiſeth on Kingdomes and States, and doth ſubject Nations unto her. By her cunning artifices every way ſhe ſo won and over-powred the Nations, that ſhe ordered and diſpoſed them, bought and ſold them at her pleaſure. And theſe practices of Princes, and States, which they call Policies, and juſtifie as neceſſary for the governing and maintaining of States, are here called Whoreſ-crafts, and Witch-crafts. And yet they applaud themſelves in them, which themſelves will condemn and deteſt in the practices of private, honeſt, moral men; as if that were a vertue, and an high point of wiſdome in a States-man, which is wicked and abominable in a private man, as to lye, flatter, and deceive, to ſwear and forſwear, and the like.

V.5. *Behold*] See on Chap.2.13.

I will diſcover thy skirts] Iſa.47.3. Ezek.16.37. Jer.13.22. I will expoſe thee to ſhame and ſlavery. A term taken from the injuries done by the ſouldiers to poor women which were taken priſoners in the war, Iſaiah 47.2,3. Jer.13.22. Ezek. 16.37. I will pluck off that luſtre and grandour, and garb, wherein now thou doeſt ſo much glory, and whereby thou makeſt thy ſelf ſo eſteemed and admired of others; I will ſtrip thee of it, and leave thee ſtark naked.

V.6. *abominable filth*] All manner of filth, as they uſed to throw upon people that were publikely diſgraced.

a gazing-ſtock] A wonderment, for my Juſtice upon thee; and an example for others to take heed by thee. See Numb.5.21. Deut.29. 24. 1 Kings 9.8. Jer.22.8. and 48.39. Ezek.5.15. and 14.8.

V.7. *Shall flee from thee*] Through deteſtation and horrour.

Who will bemoan her?] Or, who can ſufficiently bemoan her? Her ruine ſhall be ſo great, that no lamentation can equal it, no comforters can be ſufficient for her, ſee Gen.37.35. Pſa.77.2. Iſa.22.4. Jer.31.15. Some conceive that *Nineveh* had made her ſelf ſo odious to all by her tyranny, that all fled from her in her need, none would come to aid her, or comfort her, Lam.1.16. Pſa.69.20.

V.8. *Art thou better then populous No?*] Or, Nouriſhing, *Hebr.* No *Amon*. A famous City of *Ægypt*, called in following Ages *Alexandria*; which it is likely had been greatly ruined before the Prophets time, not mentioned in Scripture, yet ſee Jer.46.25.

among the rivers, &c.] In *Ægypt*, where there were divers branches of *Nilus* cut out into channels, for otherwiſe *Alexandria* was not ſcituated by the River it ſelf, but upon the Mediterrane Sea, neer the Iſland *Pharos*, where was that famous Tower with lights to

direct the ſhipping to the Port, and the Lake *Mareotis* was on the South-ſide of it.

V.9. *Æthiopia*) It may ſeem ſhe had been a free City, having all for confederates that are mentioned in this verſe: of *Æthiopia*, ſee on Habak.3.7.

Put and Lubim] People of *Africa*.

thy helpers] *Hebr.* In thy help; he turns his ſpeech to *No*.

V.10. *Yet was ſhe*] For all her ſtrength in numbers of men and munitions, and confederates, and auxiliaries.

carried away] Her Inhabitants expelled, captivated, the City waſted. This muſt have been before the time of *Nahums* Prophecy, and ſerve as an example for *Nineveh* to look upon: this ſome think to have been done by one *Sabacus* King of *Æthiopia*, mentioned in *Herodotus*: Sure it is that it was afterward repaired, and again over-run by the Aſſyrians, and Chaldeans after, as appears in *Jeremy* and *Ezekiel*, and long after that re-built or repaired by *Alexander* the Great.

daſhed in pieces] A cruelty which was uſed in Cities taken by force of arms, ſee Pſa.137.4. Iſa.13.6. Hoſ.13.16.

caſt lots] For to part them as a prey, ſee Joel 3.3. Obad.v.11.

great men] Uſed as the baſe vulgar.

V.11. *Thou alſo*] Here he begins to apply the former example of Gods judgment upon *No*, or *Alexandria*, to *Nineveh*; Nothing can hinder God from dealing with *Nineveh*, as he did with *No*; he is the Judge of all the world, and he is ever like himſelf, one and the ſame.

ſhalt be drunken] with the cups of Gods wrath, Jer. 25.15,17,27. Iſa.51.17. Pſa.75.8. Job 21.20. Pſa.11.6. Apoc.14.10.

thou ſhalt be hid] For fear and ſhame, and brought to nothing.

ſeek] Forced ſo to do, but all in vain.

V.12. *Fig-trees*] Shall be eaſily taken by the enemies. An apt ſimilitude.

V.13. *In the midſt of thee*] In the ſight of all, in the midſt of thy Cities and ſtrong holds.

Women] Effœminate and weak, not able to endure the ſight of the enemy: in their walled towns they ſhould have weak and trembling hearts; God would ſtrike them with terrour, ſee Deut.7.20. Levit. 26.16,17,36,37.

thy gates] All ſhall be opened to the enemies.

thy bars] Thine incloſures and defences, nothing can with-ſtand Gods hand.

V.14. *Draw thee waters*] Make all needful preparations and proviſions for to hold out the ſiege, repairing the breaches of thy walls with bricks. An ironical kind of ſpeech, as Nahum 2.1. Iſa.8.9,10.

tread the morter] To make bricks, to make and ſtrengthen thy fortifications and defences, ſtones were not there in plenty; Bricks were the more uſed. See Exod.1.14. and 5.7.

V.15. *There ſhall the fire*] Namely, in thoſe thy ſtrong holds, ſo well repaired and fortified. No means of defence can any wayes be uſed by thee, which ſhall be able any thing at all to avail thee againſt Gods judgment upon thee.

like the canker-worm] Even as thoſe deſtroying creatures gnaw and ſpoil the plants ſuddenly; or, as they themſelves are quickly deſtroyed in any place by fire, or rain, or tempeſt, and change of weather, or otherwiſe.

make thy ſelf many] Another Ironical or ſcoffing ſpeech; like the former. All ſhall not help them.

V.16. *Thou haſt multiplied thy Merchants*] Merchandiſe and Merchants were ever in great uſe and requeſt. Great men and Princes were Merchants. As the Venetians at this day. See Apoc.18.23. Ezech.27.3,12, &c.21. Eſay 23.8. Nineve had wonderfully multiplied them, as the ſtars in number; as the Canker-worms, and Locuſts, which are very numerous, and they gloried greatly therein. But all this ſhould not avail her.

the Canker-worm ſpoileth, and flyeth away], This is well known in the Canker-worms, Locuſts, and Graſhoppers; they ſoon come and ſpoil fruits, and fields; and after ſoon flee away. See Joel 2. 25. And ſuch ſhall your Merchants be, and their doings, both in their ſpoiling, and in their fleeing away; they ſhall ſtand thee in no ſtead, to help or defend thee.

ſpoileth] Or, ſpreadeth himſelf.

Ver.17. *Thy crowned*] Namely, the Princes, and great Lords, wearing Diadems and Wreaths, in token of dignity: or vaſſal and confederate Kings. Thy Keepers (and Guardians) ſaith the Vulgar Latin.

in the cold day] In cold weather, and in the night ſeaſon.

but when the Sun ariſeth] When their opportunity ſerveth.

they flee away] So ſhould their Merchants, Princes, and Captains ſerve them, when they moſt needed them.

and their place] See on chap.2.11.

V.18. *Thy ſhepherds ſlumber*] Thus he derideth the King of *Aſhur*, and his confidence in his Counſellors and Peers, ſee Jer. 23.1. and 10.21. and 22.22. and 50.6. Ezek.34.2. They are not watchful enough to provide for the ſafety of Nineveh. Thy Heads, Governours, and Officers are dead, or aſtoniſhed, and out of heart, Exod. 15.16. Pſa.76.6. Thus he ſpeaketh to the King of Aſſyria.

Nobles] Or valiant ones.

ſhall dwell in the duſt] As Jer.51.30. lye down, and not be able to riſe up againſt the enemies to help thee.

thy people is ſcattered] There ſhall be ſo great a diſſipation of Nineveh, and the whole Empire, that there ſhall remain no hope of its recollection and reſtauration.

V.19. *There is no healing*] Heb. Wrinckling or contracting: no piece of help or healing in the leaſt degree. See Jer.8.22. and 46.11.

thy wound is grievous] Dolorous.

ſhall clap their hands] For joy to ſee thy tyranny overthrown, as Pſa.47.1. Lam.2.15. and applauding Gods juſtice in it.

for upon whom hath not?] Meaning that there was no people to whom the Aſſyrians had not done hurt, none free from their tyranny and oppreſſion.

continually] God then in patience forbore them long. And the Aſſyrians were the more inexcuſeable. And Gods people muſt not take offence at his patience, or at their own ſufferings, but leave all to God, who beſt knoweth when and what is beſt to do.

ANNOTATIONS on the Book of the Prophet *HABAKKUK*.

THE ARGUMENT.

THis Holy Prophet being in extreme grief that Gods own people ſhould ſo abuſe his patience, and run to the extremity of wickedneſſe; he addreſſeth his ſerious and ſad complaint to God, againſt ſuch cruel and curſed practices; and then upon Gods anſwer turneth his ſpeech to tell the Jews in Gods Name; That in the preſent Age wherein they lived, they ſhould, (for the ſuperlative ſins of that ſtubborn and rebellious Nation againſt the Lord and his Law) ſee their Common-weal deſtroyed by the Chaldeans. Afterward, he falleth to wonder and admire that God would advance to height of dignity and Empire, a Nation ſo bitter, haſty, proud, violent, vicious, cruel, and inſatiably covetous, as the Babylonians *were; ſuffering them to be Executioners of his judgments, and ſcourgers of his own people. And leſt the Godly, ſeeing the viſion of theſe horrible and laſting Troubles, ſhould deſpair, this muſt be their comfort, that the juſt ſhould live by Faith. And therefore the Lord putteth the Prophet, and every Believer, upon the exerciſe of Faith and patience, the chiefeſt cordials in every calamity, ſtrengthning the heart to ſtay for the effect of Gods Juſtice, both to free his people, and to puniſh the enemy; which puniſhment upon the* Chaldean *enemy, for their manifold grievous ſins, the Prophet from God doth largely fore-tell. Laſtly, the Prophet maketh a wonderful prayer, celebrating Gods mighty power in ancient deliverances, and terrible executions on Enemies in former times, deſiring that in the midſt of the yeares, God would revive his work, and in wrath remember mercy; and by Faith, he triumpheth even in the midſt of deſperate dangers and miſeries, rejoycing in God, and expecting deliverance from them; and that the glorious God, who had ſhaken the* Canaanites, *would alſo ſhake the* Chaldeans, *& bring his people to walk on their high-places again. After he had done his prayer, he ſaith, To the chief ſinger on* Neginoth; *that is, ſing this ſong with an infinite luſtineſſe and courage; for you ſhall ſee the power of God marvellous in* Babylon; *and then you ſhall return to* Jeruſalem: *In this Book, the Prophet expoſtulateth with God*, Chap. 1. *complains of the* Chaldeans, *and their ſins*, Chap. 2. *directeth his prayer to God*, Chap. 3.

CHAP.

CHAP. I.

The burden] A Prophecie, with expresse Commission of God, denouncing threatnings and curses, Isaiah 13.1. Nahum 1.1.

which Habakkuk] Of the notations of this name, and why it should be given him, as also, of his parentage and Tribe, of his life and death, there are uncertain guesses, and groundlesse traditions, but no certain verity; but the argument and matter of his Prophecie shewes, that most likely he lived in the dayes of *Josiah*, or his sons, chap.1.5,6. and chap.2.8. and therefore that he is not that *Habakkuk* mentioned in the Apocryphal additions to *Daniel*.

did see] That is, received from God in a Prophetick vision, concerning whom is not here expressed, as usually it is in other Prophets, but it seems to be, first, against the Jewes and wicked men, and oppressors, whom God will punish by the Chaldeans: and after, more at large against the Chaldeans, whom God threatens to destroy for their manifold sins.

V.2. *How long*] It seems the Prophet before this had preached long, and had proof of the refractorinesse of the people, of their contumacy and obduration in their sins, and seeing now no hope of better, but that things rather grew worse and worse, he burning with the zeal of Gods glory, and hatred of their sins, with-draws himselfe from the people, and privately deals with God, and seeks remedy of him, complaining of their sins, and some way of Gods so long patience in tolerating of them, without redressing it: He doth not in cruelty so much provoke God to punish them, as he cryes to God to amend them; and in his function he must be true and faithful, as to the people, and their salvation, so to God and his glory.

shall I cry?] Lamenting, complaining, seeking to thee for some way of remedy and redresse.

and thou wilt not hear] By chastisements, or some way else, to amend their manners, and abate the deluge of sin, which still encreaseth through impunity, to thy dishonour.

cry out] He was much with God upon this point, somewhat like to the importunate widow; his righteous soul was vexed, as *Lots*, 2 Pet.2.8. Psa.119.136. and no doubt but this was the common complaint of all the godly at this time.

of violence] Either general against good men, or particular against the Prophet, Gen.6.11.

and thou wilt not save] And help, but holdest still thy peace, Psa. 50.21.

V.3. *why dost thou shew me*] Suffer them so to sin, and that in my sight, before my face: *Jeremy* was more passionate, too passionate, chap.15.10. and chap.20.14. &c. see 1 Kings 19.4,10,14.

greivance] among them, whereby they violently grieve, vex, and spoild one another, and specially the wicked so grieve the godly.

raise up strife] As amongst themselves, one against another, so chiefly against those Prophets which reproved them: see Jer.11.18. &c. and 12.6. and 15.10. Hos.4.4. they could not, they would not endure their holy admonitions; see Prov.29.1.

V.4. *The law is slacked*] Neglected, trodden under foot, hath no authority or reverence among them, but is sleighted, contemned, cast behinde their backs: This shews that the Prophet is not thus passionate in any carnal respect, for any private and personal grievance, spoil or violence done to himself, but for the violation of Gods holy Law, and his honour thereby; the custome of wicked men is clean contrary.

judgment doth never go forth] All judgment and justice is oppressed and suppressed, Isa.59.4,6,7,9,14. none dare call for it, the wicked do so sway and domineer, and thy great patience, O Lord, causeth thy Law to be, as it were, disarmed of her terrour, and to be of no strength or authority with these wicked men, and also to be no more publikely used.

the wicked] Job 21.7. Jer.12.1.

doth compasse about] If any good man be left with any spark of righteousnesse in him, he dare not come abroad, or be seen; or if he do, the wicked presently beset him round about, and, as it were, besiege him, that he dare not oppose himself against them, and their doings, Psa.12.1,8. and 22.13. Isa.59.15. they so prevail by reason of their multitude, of their credit and power, that justice suffereth violence, and is not exercised with liberty and righteousnesse.

wrong judgment proceedeth] Or, wrested judgment. All the course of publike Justice is broken off, where remedy should be had, there the malady it self reigneth; the Tribunals and Judgment-seats are dens of thiever, instruments of oppression; see Psa.94.20. Amos 6. 3,12. and 5.7.

V.5. *Behold ye*] Gods answer to the former expostulation; Or, his answer in the mouth of his Prophet, fore-telling their speedy destruction; that God by the wonderful administration of his providence will beat back their violence, and repay it with another violence, the violent invasion of the Babylonians.

among the heathen] Seeing ye will not learn in Gods schooll, out of his sacred mouth.

and regard] Thus he would awaken their sleepy souls, by this restitution for their attention.

and wonder] Thus he would raise them up to admiration and marvellous astonishment, and that at the horiblenesse of the judgment following, seeing they would not be gently tutor'd in Gods School, but had now rendred themselves intolerable, unfit table any longer to God or good men; and therefore it was high time now that such a judgment should fall upon them.

a work in your dayes] They had been often warned of Gods vengeance, but they put off the evil day, and Gods patience so lulled them in security, that they began to deride the Prophets, Isa.28.15. Jer.5.12,13. and contemn Gods judgments: they are told therefore that even in their dayes the judgment should come, it should be no longer delayed, see Joel 1.15. Ezek.7.5.&c.

ye will not believe] Ye would not believe my words, and my Prophets, neither shall ye believe this judgment; incredible to you was the one, and so incredible shall be the other, it shall exceed all belief: yet both shall prove true, and ye shall finde and feel this latter to be so, to your amazement and astonishment. This whole verse Saint *Paul* cites, Acts 13.41. yet with some variation, and somewhat following as may seem the translation of the LXX, even where it varies from the Hebrew text, as in the second word. And the Apostle makes use of it to his present purpose, and applies it to those judgments that should befall the Jews for their contempt of the Preaching of the Gospel in his time.

V.6. *Loe, I raise up the Chaldeans*] He begins to declare that incredible judgment, and nominates the very thing in particular, he dwells no more upon Generals, the Chaldeans are the men that should fight under his Banner, by his secret instinct, and be his executioners of this judgment.

that bitter and nasty nation] See Isa.5.26.&c. God that can bring light out of darknesse, and good out of evil, can make good use of the sins of men, use them to a good end, to the accomplishment of his just judgments.

which shall march through the breadth] *Heb.* breadths, so terrible shall they be, and without fear spread over all the land; nothing shall withstand them, Jer.15.38.

V.7. *Their judgment, &c.*] Or, from them shall proceed the judgment of these, and the captivity of these. They shall receive no Law, nor assistance from any; their reason and lust is their will, and execution is in their power. Or, from the Chaldeans shall the judgement and captivity of those sinful Jews proceed; and so they shall be payed in their kinde, with violence for their violence.

dignity] Or exultation, or deportation and captivity; or burden, as some translate the word.

V.8. *swifter*] Though the Chaldeans be far off, yet speedily and swiftly shall they come.

Leopards] See Hosea 13.7. Jer.5.6.

fierce] *Heb.* sharp.

evening wolves] That want their prey all the day, and are so at that time the more fierce and ravenous. See Zeph.3.3. Jer.5.6. Psal. 104.20. Jer.39.5. Ezech.22.27.

spread themselves] Being many and numerous.

as the Eagle] Jer.4.13. and 48.40. Lam.4.19. Dan.7.4. 2 Sam.1. 23. Job 9.26.

V.9. *for violence*] Or the prey, see that chap.1.2.

their faces] Or, the supping up of their faces, &c. Or, their faces shall look toward the East, *Heb.* The opposition of their faces towards the East they shall overthrow, and diffipate all whatsoever shall come against them, as this tempestuous winde doth. See Jonah 4.8.

as the sand] See Gen.22.17. Josh 11.4. This similitude is often used in Scripture.

V.10. *And they*] *Heb.* he; the King *Nebuchadnezzar*.

at the Kings] To wit, at the Kings of the Jewish people, as King Zedekiah, 2 Kings 25.10. And at their confederate Kings and Princes, 2 Kings 25.6.7.

heap dust] Make Mounes and Rampiers. Peradventure he meaneth to shew the easinesse of the conquest, as if the Chaldeans should do it as it were in a pastime, as little children do make trenches and forts in their dirt. Thus the Prophet leaves them no hope of escaping, that they might thereby be humbled, and repent, or else left the more inexcusable.

V.11. *Then*] When *Nebuchadnezzars* greatnesse is come to the height.

shall his minde] *Heb.* Winde; that is, his felicity.

change] He shall be drunk with his victories, felicity, and prosperity, that shall so alter and change him, as to deprive him of that seeming modesty, and reasonable carriage, which he used before, and put him up above mortality. Or, he shall leave off forreign expeditions, and further conquests; think rather to enjoy the felicity he had already atchieved. But his felicity shall then also change, Dan.4.30. Thus the Prophet begins to comfort the Elect and faithful ones among his people, with fore-telling the issue and down-fal of this their mighty and mortal enemy, that so they may hope for an end of their miseries procured by him.

offend] Thus his prosperity should lift him up to make way for his down-fal. Thus Gods secret providence, and judgements do worke.

imputing, &c.] Thus sacrilegiously robbing God of his honour, and ascribing his victories, even over the Jews, and their God, unto his idols, which provokes God to take his own, and his peoples cause into his own hands, to his ruine, Jer.25.14. And thus inconstant will that potency be which is set upon the vanity of idols, whereby the Prophet comforteth the faithful, that God will also destroy the Babylonians abusing this victory, and becoming proud and insolent, attributing the praise hereof to their idols. See the five first Chapters of *Daniel*.

V.12. *Art not thou from everlasting?*] The Prophets words to God, in his own name, and in the name of the godly, triumphing in God, and gloriously boasting, as it were in, and by their faith in him, and in the affurance that he is their God by Covenant; and therefore they shall be safe and be happy, notwithstanding all these sharp chastisements. The interrogation is stronger then a single asseveration. And he converts his speech to God, not to wicked men. It were in vain to contend with them. But then best may we oppose their blasphemies, and courageously contend with them, when we first make good this Covenant between God and us, and firm our faith in it. Then may we out-brave their carnal boastings with our spiritual boastings and rejoycings.

from everlasting the Lord our God?] Eternal in thy self: and for many ages of old by Covenant our God. Thus they remember themselves of the gracious Covenant, not newly made with them, but four hundred years before their ancestours came out of Egypt. And they have found in all ages and generations how faithfully God hath still kept his Covenant: And by this they strengthen their faith in their present extremities.

mine holyone?] The only sacred Deity which I adore; him whom I only acknowledg to be holy amongst all other gods, which are but impure idols that pollute the soul. And I one of thy holy ones, by thy gracious adoption; and so under thy safe and blessed protection.

we shall not die] Thus he and they raise up themselves as Conquerours over these calamities. They are under Gods tuition, therefore they cannot perish. Gods defence, and their safety, are things that cannot be separated. All the defence that all the world can give, cannot give this assurance. But they know that death it selfe shall not destroy them, 1 Cor.15.54.&c. but be their out-gate to perfect felicity. And Gods Church shall ever be preserved in this world by his power; the gates of hell shall not prevail against it. Thy Church cannot perish seeing it is joyned to thee, who art everlasting, by a covenant, which importeth communication of grace, life and glory. See Psalm 102.28. and 118 17. Lam.3.19.20 Mat.22.32. Thus faith gloriously triumphs in the midst of afflictions, resting upon Gods Covenant of life, and quietly submitting to his chastisements in the mean time. Here the *Chaldee Paraphrase* substituteth these words instead of the former, holy in the works of faith, referring them to God.

thou hast ordained them for judgment] It is true that thou hast established that great Empire to punish thy Church, 2 Kings 19.25. Esay 10.5,6,7. but not to destroy it, as it endeavoureth to do by an exceeding tyranny, contrary to thy nature and will: what the Chaldeans reason, and guidance we are not wholly left to his lust and pleasure. This holds up our hope against despair, and gives us light in this dark night of afflictions, and is our buckler against all tentations, that thou wilt order all for our good, for our chastisement, though in truth for his judgment.

mighty God] Hebr. rock, Deut.32.4. He and his Counsel change not in all the changes of the world, but remain firm and stable, as a Rock. In him is strength, Isa.26.4. and 28.16.

established] Hebr. founded, grounded him, for perseverance, and continuance in this to the end.

for correction] This is the end why God used so sharp a whip as the Chaldeans, yet did moderate it by his secret providence. All is not to destroy his people, but to correct them for their sins, and to amend them.

V.13. *Thou art of purer eyes*] The Prophet layes this down for a principle, as according with the nature of God. And this he makes his stay and prop in this conflict and tentation following: takes this for granted. So Jer.12.1. And this must curb his turbulent affection, so ready to expostulate the matter with God.

wherefore lookest thou?] Patiently, without punishing it? He doth not impiously deny Gods providence, as the man, Job 22.13, 13,14. Psal.10.verse 11. and 73.11. and 94.7. He doth not ascribe all to fate, or fortune. He speaks as flesh and blood would prompt to him: he speaketh doubtingly, and conflictingly: he contests rather with himself, then with God, he complains rather of himself, then of God, still sticking to this principle of piety, That God governs the world, and that God and his justice cannot be divided asunder; he righteously governs it, though our blinde eyes cannot see it to be so, nor could he satisfie himself and his doubts therein.

treacherously] Isaiah 21.2.

wicked] The Chaldeans, who are unjust in oppressing thy people, who never offended them, and are inordinate in the execution of thy judgments, which they do not regard; and are more wicked then those whom thou punishest by them. This stumbled the Prophet: He would fain be resolved in it. See Job 21.7. Psal.37.1. and 73.3. Jer.12.1.

V.14. *And makest men as the fishes*] Hast thou forsaken nations, and states, like fishes, and such like beasts, which are his that can first take them, and so as a prey devour one one other? Thus he proceeds in his complaint, conflict, and expostulation, secretly wishing that God would stop these flood-gates of sin, and curb the rage of these outragious men.

V.15. *They take up*] The Chaldeans thus deal with all promiscuously, with good and bad alike, inhumanely with Gods people, as well as with others, violating all Laws by their unjust tyranny; yet in all this hesitation, and tentation, wherein he wrestles so strongly, he still makes his addresse to God for redresse and remedy: he acknowledgeth Gods hand in all this, and applies himself to God, to unloose these knots, to help him out of the briars of these perplexities, and his own foolish and absurd imaginations, that he might be able to see Gods straight steps in these crooked paths: his order in these confusions. Athiests and blasphemers do otherwise.

therefore they rejoyce] Glory in their mischiefs, triumph in their tyrannical exorbitances, and thou sufferest them. This was his wonderment and amazement.

V.16. *Therefore they sacrifice*] Instead of acknowledging all their greatnesse to come from God, and giving him thanks, and serving him, they attributed it to themselves, and to their industry, understanding, and valour. See Esay 10.7,13. and 45.4,5. and Chap. 37.24 &c. They sacrilegiously rob God of his honour, and would deifie themselves; they suffocate, stifle, and extinguith the right knowledge of God, and put themselves in his place, arrogating that to themselves which is only due to him. They pretend much to their idols, verse 11, yet in effect they reduce all to themselves. And most do so now in these dayes: Generals in wars magnifie themselves and their own parts, though for shew sake they appoint and solemnize Thanksgiving dayes to God. And private men in their own affairs are not free of this fault.

their portion is fat] Thus their prosperous successes do blow them up, and in fatuate them, Prov.1.32.

V.17. *Shall they therefore*] Shall the Chaldean alwayes do so? how long wilt thou suffer it? wilt thou, O Lord, suffer them, after so many faults and impieties, both against men, and against thee, to enjoy their oppressions, and endlesly continue in them?

empty their net] And spread it anew to take more preyes, that their succeeles past shall egge them on, and make them more eager for new exploits.

to slay the nations] See Jer. 25.9. Ezek. chap. 25. &c. And thou not stop them, but suffer them still to go unpunished. Hitherto his complaint and expostulation.

CHAP. II.

I will stand] *Heb.* I did stand. The Prophet was deep in doubts, swallowed up in a gulf of tentations, as if the world were ruled by chance, by fate, or by fortune, and no wise guided by Gods providence; and he could finde out no office to rid himself out of this perplexity. But here he begins to recollect himself: And he speaks not in his own person only, but in the person of all the godly: he represents their like affections, and conditions. And he saith, I will stand; and after again, see me, importing his settled resolution, and constant purpose so to do. And the cafe did so require it, a case of so difficult inquisition, and so great consequence. The phrase is taken from watchers, which were in strong and guarded places, as Esay 21.6,7,8. The meaning is by prayers, meditations, and lifting up of my minde, I did desire of God some Prophetick Revelation, whereby I might be taught how to answer to that which profane and weak persons might oppose against Gods providence, which doth so far favour those wicked *Chaldeans*.

my watch] And after, tower or fenced place. He relates not to his Propheticel Office, nor yet to the Word of God immediately, but to the recesse of his own careful and anxious minde, to bethink himself, and cast about every way; and he settles upon that which followes.

and will watch] This is his Resolve. He will be attent, he will be as a watchman or scout; and that is a vigilant and careful office: He must be quiet, and silent, and watch when others sleep, and not disturbing any without great cause: And he must be perseverant, without wearying. See Isaiah 21.6,7,8.

to see] And hear: All his senses must be imployed, and all little enough in this case.

what he will say] Nor what the adversaries will object in this case, and calumniate; They will be open mouthed enough; nor what the world will say, what will be the dictate of carnal reason, what the sense and censure of flesh and blood, the speculations and imaginations of mans brain, the judgment of his heart. Nor what Satan will suggest. All these will multiply distractions, and heap up confusions in the soul. And they that yeeld up themselves to them, undoubtedly and worthily perish in them. But I will see what he will say, Psal.8.5,8. I will rise up above the world, I will renounce the judgment of man, I will break through these snares of Satan,

And in my minde resolve to see what God will say unto me, in this point. He and his Word shall be all in all unto me. And indeed this is the only way, there is no other remedy to these tentations; this is the way we must fight against them. Gods Word will be as a ladder, as wings, to raise us up aloft above the world, that from such an height we may the better discern and judge of the passages here below. Let that obtain its authority with us, and we wholly depend upon it, and this will suffice us abundantly; nothing better for us then so to do.

unto me] Or, in me. Or, God would speak unto me; namely, by inward revelation. See Hos. 1. 2. that I might answer to the people in Gods words.

and what I shall answer] Then I can, and not till then. When I have heard the voice of God in his Word, I shall be then and there-by sufficiently instructed what to answer in this intricate perplexity.

when I am reproved] Or, when I am argued with. *Heb.* Upon my reproof or arguing. And also upon that denunciation, Chap. 1. 5. &c. These reproofs are the assaults of Satan, the blasphemous speeches of wicked men, and our turbulent passions that rise up in us, and are our own Tempters. The sum of all is, That no judgment can be made of Gods providence in the government of the world, but by the light and verdict of God in his Word. Unlesse we subject our selves wholly to him, rashnesse and arrogancy will blinde us, and lead us into the ditch. See Psalm 73. 17.

V. 2. *And the Lord answered me*] Gods answer to the last expostulation and complaint. God in time will not fail to answer and succour his thus waiting on him.

write] This relates to his Prophetical Office, and is for the use of the Church, and the edification of it.

the vision] Even that admonition which hereafter follows; and that sentence against the Chaldean, which from thence is denounced against him for his sins, to the end of the Chapter; which sentence is satisfactory to the Prophets greivance and complaint in the latter part of the former Chapter. Yet some upon weaker grounds extend and expound the meaning thus; I have not yet taken away the gift of Prophecie from my people, by which I will cause you to know not only such accidents as do trouble them, but also what shall happen until Christs coming, which is called the end of the time of the Law. See Dan. 10. 14. Or thus, The matter of this vision is not to take effect presently, but in Gods due time.

plain upon tables] See Esay 8. 1. &c. and 30. 8. 2s Deut. 27. 8. in great Characters, that at the first view with one blench of the eye a runner may read it. So plainly must this be written, that there might remain no doubt or difficulty in the meaning and truth of the vision: and the matter of it be the more memorable, remarkable, and regardable.

V. 3. *yet for an appointed time*] We must wait and hope: God will try and exercise our faith and patience. We are too hasty and hot upon the execution and accomplishment. But God must have liberty left him to delay and defer it to his own time, and we must depend upon his power and pleasure.

but at the end it shall speak] It shall be sure, though slow, experience shall prove it: mean while we must not mistrust the truth of it.

though you tarry] And yet in the end of the verse it will not tarry. The meaning is, though it seem to tarry in our hasty expectations, and God seem slow, yet it doth not tarry at Gods time, nor is he slack, Heb. 10 37. 2 Pet. 3. 9. we must not tye God to our rules, nor regulate him by our moody passions, but give that honour to his Word & promises as absolutely to rest in them, knowing Truth it self will be sure to compleat the truth of them. And this indeed is the true nature of Faith. We have need of patience, Heb. 10. 36. we must not cast away our hope.

surely come] Heb. 10. 37.

V. 4. *Behold his soul*] He is not right and upright, who lifts up himself, and seeks to shift some other way; to strengthen himself and gain safety and security by some other means. He shall misse his end, and be broken in his enterprise; he shall never be safe and quiet; he doth but torment himself in vain. The LXX and Heb. 10. 38. thus; My Soul shall have no pleasure in him: wherein the Apostle is rather an Expositor, then a Translator, not tying himself to the termes of a Translation.

But the just shall live by his Faith] This faith in God, his Word, and promise is the only true Port and Haven wherein he may safely and securely anchor himself, against all the storms and tempests formerly mentioned. See Esay 30. 7, 15. and 7. 4. and 28. 12. It is not the inherent fidelity and integrity of his own heart and conscience that doth it; but his faith in God, emptying himself of all mundane means, helps, and strengths, and trusting only by his faith to the faith of God in his Word and promises; This man shall live by it, and live too eternally, for otherwise all the blessings of this life were but poor things in themselves, if they related but to this short life only: but these blessings are pledges and pawns of eternal life to the faithful. This text is famously alledged in the New Testament, Rom. 1. 17. Gal. 3. 11. Heb. 10 38. *S. Paul* extends the meaning from this life to eternal life, and argues from eternal life to justification, because they two are things ever conjoyned, never separated; and that both are freely by faith, without the works of the Law. He proves there is no justification by the Law, or our works of the Law. And therefore it must be revealed in the Gospel, and be by Gods sole mercy, and so by faith believing it: as he proves out of this testimony of Habakkuk. And in the Epistle to the Hebrews we are exhorted not to cast away our confidence of heaven, and of our reward there, but patiently expect the receiving of it, for as much as the just in this world do live by faith, which shall cease when fruition comes in stead of it. And thus in this verse the Prophet opposeth the fact of the proud hypocrite, to the act and office of the just in those troublous times. Some make the former part of the verse to relate to Nebuchadnezzars person, and his lifting up himself, Dan. 4. 30. And others render the sense of the whole verse thus; The remedies against these calamities of the Church, is not to seek out places to secure themselves from Gods hand, as the Jews did, when they went into Ægypt, and other places, and there perished, nor much lesse to separate themselves from the Communion of the Church by Apostacy: these are only damnable errours of carnal sense, which God reproveth. But good souls having no other help, shall by a lively faith in God be maintained in the true spiritual life, which is the conjunction with God, and the feeling of his grace; and shall be defended from any thing which may hurt their salvation.

his faith] The particle his is omitted in the Apostles citations, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

V. 5. *yea also*] Or how much more.

he] The Babylonian, of whom he complained, Chap. 1. 12, &c. He shall be punished; and so the Prophets greivance satisfied, and God be seen justly to govern the world.

transgresseth by wine] The Babylonians sins for which he is sentenced; drunkennesse, pride, and insatiablenesse: Or he is drunk with pride, and insatiablenesse. Others thus; If I blame my people, that think so fave themselves by their cunning, how much more shall I condemn the Babylonians, who drowned in pleasures, and made drunk with prosperity, do boldly contemn my threatnings? he seemeth to have relation to *Belshazzars* drinking feasts, Dan. 5. Or to the taking of Babylon in a night of great dissolutenesse, Isai. 21. 5 Jer. 51. 39.

who enlargeth his desire as hell] Prov. 27. 20. and 30. 16. The Babylonian hath been inflamed with an unsatiable desire and ambition, See Esay 5. 14.

but gathereth to him all Nations] Bringeth them into his subjection, and maketh a prey of their goods, Isai. 10. 13.

V. 6. *shall not all these*] People whom he gathered and heaped to himself. Here his punishment begins, and not in the former verse.

take up a parable] They shall taunt him with tart and bitter jests and scoffs, mock him, deride him. See Esay 14. 4. Jer. 24. 9. 2 Chr. 7. 20. Such Taunts are lawful where the case and cause deserves it.

and say] It is in the singular number, he shall say, rather the Taunter, or happily the just man that lives by his faith, ver 4. And thus Faith triumphs afore-hand; the nature of it being such as is described, Heb. 11. 1.

woe to him] Or, Ho he, which best agreeth with a scoff. The many sins of the Babylonians, are reckoned up again, their unstatiable ambition, covetousnesse, bloodinesse, tyranny, inhumanity, riot, luxury, idolatry; as the causes of Gods judgments against them.

that increaseth] Conquering unjustly, and spoiling other nations, that he had no right to.

How long] Signifying that all the world shall with the destruction of Tyrants; And that mean while they are endured with much grief and irksomnesse, as the troublers of the world, the perverters of all order and justice, by their ambition, covetousnesse, and oppression. And nature it self dictates so much unto them, that they cannot still continue so to do, it must have an end. And all this though we see it, and say it of others, yet we cannot see it, and say it, in, and of our selves, in cases that are alike, so blinde are we at home, though quick-sighted in other mens sins.

thick clay] Namely, with earthly riches, the desire of which is the souls ensnaring, or a burden which overcometh and smothereth him alive. See 1 Tim. 6. 9, 10. They burden him, and make him a burden to himself.

V. 7. *Shall they not rise up?*] That is, the Medes and Persians, that should destroy the Babylonians, Jer. 50. and 51. Esay 13. 14, 21. Chapters. The interrogation adds to the undoubted certainty of it.

suddenly] Though they thought themselves so safe and sure, that no sudden mischief could possibly befall them, but that they might timely withstand it.

bite thee] A phrase taken from hunting dogs.

V. 8. *Because thou hast spoiled*] Another cause of Gods just judgement upon the Babylonians: and that by way of retaliation: See Esay 33. 1. Jer. 25. 12, 14. Mat. 7. 2. Apoc. 13. 10.

all the remnant] Among the nations which thou hast spoiled; or the remnant of the nations which thou hast not touched.

blood] Heb. bloods: implying multitudes of bloody actions.

and for the violence of the land] Or, oppressing the land, ver. 17. the violent oppression thou didst bring upon all the world.

of the City] Babylon, that used the violence, or Jerusalem specially; and other Cities that suffered and indured the violence.

God the just Judge of the world, will in his time take due vengeance on all such men, on all such Kingdoms. Psal. 94. 1.

Another cause of the judgement.

to his house] To encrease and establish his estate, so that he might be out of all danger: so to enrich and settle himself, and his posterity. But this evil covetousnesse, and wealth so evil gotten, shall prove evil and pernicious to him, and his house; as the next verse doth further avow.

his nest on high] Thus wealth pusts up with pride, and security; They make their riches their strong Castle. See Psal. 49. 5. 6. and 52. 7. Prov. 13. 8.

delivered from the power of evill] Heb. palm of the hand; alluding to that, Gen. 11. 4. Thus riches do intoxicate him.

V. 10. *Consulted shame to thy house*] In stead of advancing and setting it up, see Prov. 11. 28. and 22. 16. Eccl. 5 13, 13, 14. He speaks here to the Babylonians; signifying that he, and so the covetous man in general should thus speed; The glory they hoped for, God shall turn to their shame: Their consultations, and agitations, and machinations, wherein they were so active and industrious, day and night, shall have no better end.

by cutting off so many people] Though the Babylonian by this means thought to gather wealth, to raise his name, to become glorious, being so victorious; and that it was impossible it should prove otherwise; yet for all this his hopes should be frustrated and he should reap shame in the end.

sinned against thy soul] God shall return the evil upon thine own head. Thus wicked men hurt themselves most in hurting others.

V. 11. *For the stone shall*] as it were to witnesse that thou hast built thy house with violence and rapine.

and the beame] Or, piece, or fastning. Heb. The fragment: or fastening in brick wherewith they ordinarily built their houses in Babylon, with timber among it; Gen. 11. 3. Others the morter, which comes almost to the same sense.

answer it] or, witnesse against it; He may seem to allude to Responsories; as in Quires, and Musick; so the stone and timber shall answer one another, every part of the building accord, and bear concord in this, that it was built in blood; and that wo and shame shall be to him therefore.

V. 12. *woe to him*] Thus may be the cry and answer of these senseless creatures: when the Prophets of God, and God himself by their lesse creatures: when the Prophets of God, and God himself by their cries, admonitions and threatnings could not be heard. See Luk. 19. 40.

with blood] Heb. bloods. See Jer. 22. 13. Ezech. 24. 9. Nahum 3. 1. Covetous cruel men suck the blood of the poor by their oppressions.

V. 13. *Is it not*] Who can make any question but that the ruine of Babylon, to the foundation, and increase of which, so many nations, for so many ages, had contributed their labour, is a singular work of Gods vengeance. And that it is a righteous judgement of God, that such a people should so toyle, tire, weare and weary themselves, for their vain and worldly greatnesse, and should so perish in it, and with it. God will have his turne; his hand shall be in it; that such men as will so labour to be rich, with an evil conscience, shall lose the fruit of their labour, though they had all the world on their side.

in the very fire] Jer. 51. 58.

V. 14. *For the earth shall be full with the knowledge of the glory of the Lord*] Or, by knowing the glory of the Lord, by the just and powerfull punishment of his enemies. Gods glory was clouded and darkened before, when his people, holy City, and Temple, were destroyed by the Babylonians: the knowledge of him, and his glory was then obscured and I lay hid. But when he shall destroy Babylon, and take vengeance on it, for his people's sake; then shall the knowledge of him, and of his glory be openly known, and fully manifested. Psalm 9. 16. Then it shall be clearly seen that he governs the world; and is the just judge of it Psal. 58. 11. and 9, 8. That place Isaiah, 11. 9. mentioneth the knowledge of God in general, omitting this particular of his glory: And that hath reference to the abounding knowledge of God in the dayes of the Gospel, more then in the time of the Law, whereof, See Jer. 31. 34. Joel 2. 28. 1 John 2. 27. Heb. 8. 11.

as the waters] Most abundantly. See Esay 48. 18. and 8, 7, 8.

V. 15. *Wo*] Another cause of Gods judgement upon Babylon.

to him] To the King, or Kings of Babylon, speaking of the Empire.

that giveth his neighbour] His fellow Kings, or neighbour Princes and confederates.

drink] In such manner as follows. The whole speech is metaphorical, or allegorical.

that puttest thy bottle to him] This may be understood in the proper sense, of the dissolutenesse of the Babylonian courtsin the which they did filthy and dishonest acts. Or, rather figuratively of the dishonest practices, by which the Babylonian drew in other Princes and Nations for to joyn with him in his wars, upon hopes of sharing in the victories, spoiles, and prey, or upon other fair pretences bringing them to the same desires with him. Some translate it, not bottle; but thy heat, or thy wrath, or anger.

and makest him drunk also] With the like covetous and ambitious desires.

that thou mayest look on their nakednesse] Fail them in the end, and spoil them, and bring them into ignominious slavery.

V. 16. *Thou art filled with shame for glory*] Or, more with shame, then with glory; abusing thy glory to thy shame. Or, exposing others to shame, to augment thy glory; not much heading their shame, that they have sustained, for thy sake, so it may serve to the furtherance of thy glory.

drink thou also] Of the cup of Gods wrath, Jer. 25. 26, 27. Beare thou the same judgements.

uncovered] Be a shameful spectacle, uncircumcision was counted opprobrious among the Jews.

spewing] A term taken from drunkards feasts; which do spoil the most adorned, and beautifull places. The meaning is, Gods judgements shall carry thee into most unworthy and infamous acts; Jer. 51. 57.

V. 17. *For the violence of Lebanon*] As he that fells'th trees in a wood, is often-times crushed by them: so thy oppression and violence will cause thy ruin. See Esay 14. 8. Ezek. 31. 16. Or, rather thine enemies shall hunt, pursue, and take thee, as the hunters in Lebanon with all eagernesse and violence hunt the wilde beasts. So that the violence which the Babylonians used against the Jews, and Jury should be requited with like violence used by their enemies against them. The meaning of the words is obscure. Of Lebanon. See on Zechary 11. 1.

and the spoil of beasts which made them afraid] This likewise is obscure, and subject to various senses. The most likely is this, That as oft times wolves and other ravening beasts, are surprized in the greatest heat of their slaughter; which blindeth them; and they terrified thereupon; so the like shall happen to thee.

violence of the land, &c.] See on verse 8.

V. 18. *what*] Here is another cause of Gods judgements upon Babylon: and with all a close intimation that all these judgements denounced against Babylon shall come, not from vain images, and imaginary deities of the Heathens; as their Nemesis, or Astrea; But from the true Jehovah, the Lord God of the Jews, dwelling in his holy Temple.

profiteth] A scoff at the Chaldeans vain confidence in their idol. It profiteth neither it self, nor its worshippers; But fills them, and deludes them, with a false expectation of help by it.

that the maker thereof] What deity can the maker and graver bring to such materials? what deity can arise from the handy-craft of man? He can grave the meetre, wood, or stone; but cannot change the nature of them. It is still but a graven image, and no more.

teacher of lies] Idols are so called, Jer. 10. 8. 14. Zach. 10. 2. because that according to the opinion of Idolaters, they are remembrances, and visible documents of an invisible deity: and in the mean time, they cause mans minde to go astray from the true and saving knowledge of God revealed in his word: imprinting false opinions of God in him; bringing him down to sensible things; and not raising him up to spirituall ones. See Isaiah 44. 10, 20. Men herein so bewitch and blinde themselves with false and foolish imaginations; as if purposely they meant to deny their own reason and understanding; their prejudicate opinion, false fancys, and meere illusion, must prevaile against it. See Isaiah 40. 18, 19, 20, 21. and 44. 18, 19, 20. yet Papists call them Lay-mens books.

the maker of the work] Heb. the fashioner of his fashion.

trusteth therein] A prodigious errour, a stupendious stupidity, to give divine worship, to put trust, and affiance for help, and succour, in the workmanship of his own hands. Psal. 115. 8. and 135. 18. Jer. 10. 14.

dumb idols] It is but mettal, flock, or stone still; it cannot speak; the work-man with all his skill cannot change the nature of the stuffe and matter, whereon he works. Psalm 115. 5. and 135. 15, 16, 17. Jer. 10. 6.

V. 19. *Wo*] He sharply enveighs against this blockishnesse in man to have such conceits of blocks, as if any divine vertue lay hidden in them. It is but wood, but stone still, for all that.

Awake] To help me. See 1 Kings 18. 27. Thus prayer proper to God, they exhibit to idols.

it shall teach] That is, counsell and direct thee. Though otherwise it be a teacher of lies, yet it self shall suffice to teach thee this, that it is dumb and senseless. There needs no other; there can be no better teacher. But they are bad scholars, their superstition sets them a madding.

Behold] Calls them to consider; to shew themselves men; and to see the grosse cozenage of Satan.

laid over] Foolish idolaters think the better of their idols, if they be finely garnished. Papists have finer cloathes for their images on their greatest festivals,

no breath] See what they are within, Psalm 135. 17. Look to that.

V. 20. *But the Lord*] Opposing the true God, and the worship due to him, to those false Idols, and the trust put in them. Having overthrown the errour, he then establisheth the truth.

is in his holy Temple] Not included in images: neither was there any image made of him in his Temple. But such manner of worship in types and ceremonies, as his holy Word and Law warranted and prescribed; expressly forbidding images, Psal. 11. 4. Deut. 4. 12.

The meaning is, He liveth and reigneth in heaven, in glory; and is present in grace and Spirit in his Temple: and it is fitting that all the world should submit to him, in all humility. Thus he sheweth the Churches happines and duty in these troublous times; by meditation, of Gods presence, and glory; thereby comfortably to expect deliverance in his time, and mean-while to possess their souls in patience.

let all the earth] *Heb.* Be silent all the earth before him, Zeph.1.7. Zech.2.13. Though all men rage against him, yet he can soon silence them. Psal.2.1.2.3.4.5. The Jews therefore should fear nothing; for all the fury of their enemies; but know they are safe under his protection; and in silence submit to his power, and judgements; and subject themselves to him in patience, and obedience.

CHAP. III.

Verse 1. A *Prayer*] He prayes himself; and instructs his people to pray unto God; and so herein prescribes them a form of Prayer: fet formes not unlawfull. Herein he sets forth Gods glorious greatnesse, and wonderfull acts; against his enemies, and for his Church. Whereupon he concludes with the triumph of his faith in the midst and height of all afflictions.

of Habakkuk] For himself, and the people; for them it was penned; that thereby they might preserve and exercise their faith and piety, in the times of their captivity and misery; and not fall away to Heathenish superstitions.

upon Sigionoth] Or, according to variable songs, or tunes, or Musicall instruments, called in *Hebrew*, *Sigionoth*, The meaning of this term is not certainly known. See Psal.7.1. *Heb.* wandering or ignorances.

V. 2. *O Lord, I have heard thy speech*] *Heb.* Thy report, or, thy hearing. Namely, thy voyce in the precedent prophecie concerning the ruin of the people, and the ruin of Babylon.

and was afraid] At the threatnings of such grivous judgements. See Esay 19.16. Amos 3.8. This is a signe of humiliation and penitency: as not to fear Gods threatnings in his word, is a sign of Atheisme and Infidelity.

revive thy work] Or, preserve alive. Continue thy Church, and thy work of grace in thy Church. See Esay 45.11. Though they seem destinated to death and destruction, yet revive the state and being of thy Church and people. And this he calls Gods work in a singular and eminent way. Esay 60.21. and 61.3. The works of his wisdom, mercy, goodnesse, is more seen in his Church; then in the creation of all the world besides

in the midst of years] During the seventy yeers of captivity; which is the midst of years between two equal compasses of 490, so many being before the 70 from *Samuel* to *Saul* the first king, and so many after the 70 till Christs death and resurrection who is the Prophet, Priest, and King eternal of his Church. Thus some. Though others much rather forbear that partition of the midst of years, between two four hundred and nineties, as lesse warrantable: contenting themselves which this, that when the years draw neer, as *Aquila* hath it; in a fit time of his appointment; even in the midst of those troubles and years of troubles (in the captivity specially) God would preserve alive his Church, & revive his work of grace in it; and not take it away, as it were in the flower of her age, coming on towards maturity at the coming of Christ. LXX very corruptly thus, in the midst of two beasts; whence the erroneous opinion sprang, That our Saviour was born between an ox and an asse.

make known] To thy Church, and others, by thy word, and works; Let it be actually seen, that it is thy work; and leave not off thy work in the midst, before thou hast brought it to perfection.

in wrath] Thou art justly angry for our sins. Thus he maketh confession: And yet this wrath relates rather to the sins, then to the persons of his faithfull people; and shews rather their sense and apprehension; the his affectiō, who corrects them as a father for their good.

remember mercie] Thus he falls to prayer. And pleads only mercie and free grace; according to his own merciful promises in his gracious covenant. And thus he reconciles together these two contraries, wrath and mercie. A famous sentence, and useful is this against tentations to despair.

V. 3. *God came*] Deut. 33.2. Judg. 5.4. Psalm 68.8. He describes the glorious bringing in of Gods people into the land of Canaan under *Joshua*: inferring thereby, that as God had miraculously brought his people into that countrey; so he might bring them in again; notwithstanding all lets and hinderances.

from Teman] This word signifieth the south; and a place in Edom, which was upon the south part of Jury, Amos 1.12. within whose territories lay a great part of that wildernesse through which the people passed, Judg. 5.4.

Paran] Meation is made in Scripture of the plain, mount, and wilderneſſe of Paran. It likewise is on the south coast of Judea. Here *Ismael* dwelt, Gen. 21.21. And *Hadad* took it in his way when he fled from *Solomon* into Egypt, 1 Kings 11.18. It is neer mount Seir, Gen.14.6. And the third station from Mount Sinai, Numb.12.16, and 33.16,17. Whence is that Deut. 33.2. The Lord came from Sinai, and rose up from Seir unto them, he shined forth from mount Paran, and he came with ten thousands of Saints; from his right hand went a fiery Law for them. To which text the Prophet here alludes. Kadesh was in the edge of it; whence *Moses* sent the spies, Num.13.26. And *David* sent to *Nabal*, 1 Sam.25.1.4,5. The Prophet here mentions the famous history of Gods glorious manifestation of himself, and giving his law to the Jews, and taking them into his covenant and care at mount Sinai; to confirm thereby the faith of his people, that they should still be safe under his protection. And that he who did such famous things for their ancestours, would still be mindfull of his Covenant then so gloriously made, and not suffer them to perish in the midst of their calamities amongst their enemies. See Judg. 5.4,5.

Selach] See on Psalm 32. and 9.16. Some make it a note of perpetuity, some of verity, some of musick and melodie, for the elevation of the voice.

His glory covered the Heavens] He insisteth upon this famous history at large; that they should call it to their mindes in their extremest miseries; and thereby assure themselves that God would not forget, what then he had so graciously and glorioſusly done of old for them; and not once imagine that he would now utterly forsake them.

ful of his praise] Of his noble acts, worthy to be praised in all ages, and at all times. Others, of his brightnesse.

V. 4. *As the light*] Of the sun or moon. See Job 31.26. Esay 30.26.

horns out of his hand] Or, bright beams out of his side. Whereby is meant a power omnipotent, that was joyned with his brightnesse; which was hid to the rest of the world, but was revealed, and yet but in part, in mount Sinai to his people.

hiding of his power] Or laying up of it. There his secret power lay hid. As Psal.31.19. yet in some kinde hid from the world. *Aquila* and *Symmachus*, thus; and he put an hiding.

V. 5. *Before him*] These scourges went before him, and behinde him; as his officers and executioners of his vengeance, where and how he pleased, whithersoever he went. And this he applies to his present purpose; Gods arming himself for vengeance on his enemies; and for the defence and salvation of his people, verſ. 12, 13. See Psal. 18.7, &c.

burning coals] Or, burning diseases. The Devil saith the *Trent* translation.

at his feet] As his progresse, when he went forth.

V. 6. *He stood*] He openly shewed himself, as a man doth standing upon his feet.

and measured the earth] Some thus, He stood as it were in the frontier, to mete out the countrey of Canaan, for his people, Exod.15.17. Others extend it to all the world; as being the supreme king of all the earth, to mete out, and distribute it to whom and what nations he will, Acts 17.26. He shewed then his right and power so to do, as being the Creator of all.

And drove asunder the nations] The Canaanites, say some. See Exod.15.15. Josh.2.9. and 5.1. Others thus; such a power of God then appeared, as was able to shake all the world.

and the everlasting mountains] All worldly heights, which seemed immurable melted before him.

perpetuall hills] Which have never changed either place or form, since their creation. See upon Gen.49.26. Deut. 33.15. some understand here the Canaanites that where the inhabitants of mountainous and hilly Palestine; so restraining the words to the present point in hand. By all this the Prophet would lift up the hearts of the faithful to this affiance; that the same hand and power of God would be seen for their deliverance, which their fore-fathers had experience of in days of old.

his wayes are everlasting] To him onely belongeth to move everlastingly in the actual exercise of his power, to do whatsoever he pleaseth; either in an ordinary way, or in an extraordinary, strange, and wonderful manner, for the preservation of his Church and people.

V. 7. *I saw the tents*] That is, all the neighbouring nations; as the Arabians dwelling in tents, were terrified at the peoples passage through the wilderneſſe. See Exod. 15.14,15. Num.22.3,4. Josh.2. 9,10,11. Others think he hath relation to the discomfiture of *Cushan-Rishathaim* by *Othniel*, Judges 3.10. And of the Midianites by *Gideon*, Judg.7.21,22. And thus also, by recording these other histories of Gods deliverances of his people; the Prophet would perswade them that God is still the same and will be ever like himself, in keeping his covenant, and saving his people; and therefore that in their greatest extremities, yet they never should despair; but lift up their heads, by cherishing their faith and hope in so great and good a God.

Cushan] Or Ethiopia; so named of *Cush* the eldest son of *Cham*, or *Ham*. This Ioy most-what between Arabia, and Egypt? Rich with *Topaz*, ad other merchandise, Job 28.19. *Zera* their king came against Asa, with an army of a thousand thousand, and three hundred (thousand) Charets, 2 Chron. 14.9. *Tirhakah* their king comes up against *Sennacherib*, 2 Kings 14.9. The Assyrian first, and the Babylonian after subdue them, Esay 20.3. Ezek. 30.5. *Ebedmelech* the Ethiopian helped, *Jeremie*, Chap 38, and 39. And the Eunuch which was treasiurer to *Candace*, the Queen of Ethiopia, was baptized by *Philip*, Acts 8. some understand some of the former texts of Ethiopia beyond Egypt, south of Egypt, called now *Prester Johns* countrey, and that *Zera Tirhakah*, and *Candace* reigned there.

in affliction] Or, under affliction, Or vanity.

the curtains of the Land of Midian] This land was thus named from Midian, the son of Abraham, by Keturah, Gen.25.1,2,4. and 1 Chr.1.32,33. It lay between Judea and Egypt, and had for its borderers the Ishmaelites, (the posterity of *Abraham* by *Hagar*;) the Edomites, and Amalekites, both which came of *Esau*, And the Moabites which came of *Lot*. It abounded with Dromedaries, and exercised Merchandise. *Hadad* king of Edom smote them, Gen. 36. 35. In the time of *Moses*, he fled thither, served there, and married *Tziporah* the daughter of *Jethro*, or *Hobab*, a Prince and Priest of Midian, son of *Reuel*. Here was Mount Sinai, and the burning bush. Yet the Elders of Midian joyned to the Moabites against the Israelites, in the wilderneſſe, Numb.22. And for beguiling them in the matter of *Peor*, and in the matter of *Cozbi*, the daughter of a Prince of Midian, upon the counsel of *Balaam*, *Joshua* by *Moses*'s command slew five Kings of Midian, and wofully destroyed the nation, Numb.31. And the land was given to the Tribe of Reuben, Josh 13.21. In the time of the Judges, *Gideon* delivered the Israelites out of their hands, and slew the two Princes, *Oreb*, and *Zeeb*, and *Zebah* and *Zalmunna*, the two Kings of Midian, Judg.6.7, and 8 Chapters, whence is that Psalm 83.9, and Esay 9.4.

V.8. *was the Lord displeased against the rivers?*] The Red Sea, and Jordan, when he divided them? The interrogation adds weight; that is, was nothing lesse then so, that such a displeasure and anger had been against all sense.

thou didst ride] As a General, marching in the head of his army, and so didst use all the elements as instruments for the destruction of thine enemies. The meaning is, that God was not angry with the waters of the Red Sea, nor Jordan; but that by this means he would destroy his enemies, and deliver his Church, Psalm 114. 5. In like, thus; Every time that thou hast shewed thy self, as it were in battel array, it hath always been for the deliverance of thy people. These were testimonies of thy grace and favour towards thy Church and people, to deliver them out of extreme dangers, and to provide for their safety. And therefore, from those examples his people now being their posterity, and within the same covenant, may have strong hope and expectation of sufficient help and deliverance in like times of need.

thy Chariots of Salvation] Or, thy Chariots were Salvation.

V.9. *Thy bow*] A figurative term, taken from that in those countryes the Archers did use to carry their bows in certain cases, and it signified that Gods power was manifested, himself armed for war against his Churches enemies, and for their defence, which should still heartten his people to expect his aid in the greatest dangers. Some translate thus; By thy Bowe the channel (of the waters) was made naked, or bare, that is open to be seen.

oaths of the tribes] For the promises which by oaths thou hast confirmed to the Tribes. For he had not only made a Covenant with *Abraham*, but renewed it with his posteritie, that the posterity might as well trust to it, as the Patriarchs themselves, they being alike interested in it. Others by oaths understand, terrible curses and threatnings against the enemies.

thy word] Firm and irrevocable; Thy word given and passed for it, as we say, said, and done, no place left for any doubting.

Selah] See on verſe 3. and Psalm 3.3.

Thou didst cleave the earth with rivers] Or, thou didst cleave the rivers of the earth. *A Poetical hyperbole.* That is, thou didst cleave the earth, and causedst waters and streams to come forth every where. Relating chiefly to that, Exod.17.6. 1 Cor.10.4.

V.10. *The mountains*] Psalm 114.4.5.6,7,8. In all the elements God lets marks of his fatherly love and care for his people; that nothing should hinder, but all further the passage of his people.

the over-flowing of the waters] Thou pouredst down from heaven a strange and fierce rain, Psalm 77.17. This hath chief relation to the waters of the Red Sea, and Jordan; they passed by, and hindred not the Israelites to passe through them.

The deep uttered his voice] A Poetical representation, as if the sea had required mercy and pardon of God, feeling it self strucken by his hand; Or rather, the sea made a noiſe, when it lift up his waves on high, and divided it self to make walls and banks, that the people might go through between them on foot, and testified, as it were, by voice and sign the readinesse of its obedience to God, for his people to passe through it.

V.11. *The Sun and Moon*] This refers to that which was done by *Jehoiah*, Joshua 10.12,13. Or it may be a continuation of the foregoing representation.

stood still] Otherwise more then wonderful is the swift motion of that great body of the Sun.

at the light of the, &c.] Or thine arrowes walked in the light: Some thus; At the light of the Sun so standing and shining; thy arrows, those hail-stones, Joshua 10. verſe 11. and those speares, and weapons of thy people, went apace among, and against thine and their enemies. Others refer this to the pillar of fire, that went among the Israelites; though not so likely, or futable to the words; Nay, rather the Sun and Moon stood still, as amazed to see, & give way to Gods warning for his people against the enemies.

arrowes they went] Joshua 10.11. Namely, of thy delightings.

V.12. *Thou didst march through the land*] Of Canaan. Here now follows what God did for them in the Land.

in indignation, &c.] In Indignation and anger against the Canaanites and Amorites, and all the enemies, God did march against them, tread them down under their feet, as the mire in the streets, and thrash them, as with flailes. Thus God did it. They got those wonderful victories against those war-like Nations, not with their sword, or their bow, but by the arm of the Lord, Josh.24.12. Psalm 44.3. As the promiſe was, Exod.23.23,27,28, Deut.7.20. See the like, Isaiah 41.2.

Ver.13. *Thou wentest forth for the salvation of thy people*] Here he shews the direct end of those his former great and glorious doings, even the salvation of his people. And so this is appliable to his people now; his people, by the same free grace of choice and adoption.

for salvation] Repeated the second time, as the thing principally, or only intended, by all those miracles and wonderful dealings. And therefore the faithful now have no cause to despond or despair; having so many monuments and documents of his faithful covenant and Love.

with thine Anointed] Or, of thine Anointed. Expounding thus, that thou mightest redeem Christ from death, by his resurrection. Or, for thine Anointed, Jesus Christ. So the sixth Greek edition. However, Christ the ground of the Covenant, and of Gods Love to his people, and care of their deliverance. God in and through the person of the Mediator did all those former great things for them. In a subordinate way this may be understood of *Moses* and *Aaron*, or *Joshua*, persons consecrated by God, to be instruments of his peoples deliverances and victories. See Psalm 77.20. Isaiah 63.11. Signifying yet that there is no salvation but by Christ, typified by those anointed ones. Some stretch this to *David*, and his time: as that also which followeth.

Thou woundedst the head] Thou destroyedst *Pharaoh*, King of that wicked countrey, Egypt with all his army, even as a man wounded in the head, or an house which was overthrown to the very ground, or from the top to the bottom: so thou hast destroyed the enemies. There was no Power, no Potentates that were not overthrown in favour of his people.

by discovering] *Hebr.* Making naked: from bottom to top, utterly rooting out the enemies.

Selah] See on verſe 3?

Ver. 14. *Thou didst strike through with his staves*] Causing his enterprise, and the preparation which he made to follow thy people, to be the occasion of his own ruine, striking him through with his own weapons. As *Pharaohs* pride was the occasion of his own fall, Exod.14. Or, as the Midianites set their swords one against another, Judg.7.22.

the head of his villages] Namely, of all the Land of Egypt, (and Canaan also, as some think) inhabited, as the most part of Affrick is in Castles, and Villages. See Isaiah 18.2. striking through the several Provinces, even to the Hamlets, and Villages, so as no place or corner was left safe and free. Some translate thus; Thou hast cursed his Secretaries, and the head of his Villages, meaning of the enemies.

they came out as a whirl winde] *Heb.* were tempestuous, when the enemies set on thus furiously, ragingly.

to scatter me] Thus the Prophet takes upon himself the person of the people of God.

their rejoycing was] As coming not to fight, or battel, but to take the spoil, and prey.

as to devour the poor secretly] To swallow up them that were so poor in strength, not able to resist them, but seeking rather to hide themselves from them; being far from any relief, or assistance. A term taken from high-way robbers, Psalm 10.8. when all humane help failed them, God from heaven defended them: And so his power was the more evidenced thereby.

Ver.15. *Thou didst walk through the sea*] Or, thou didst tread upon the sea.

with thine horses] Whereby are meant the Winds, or the clouds, as Psalm 104.3. Or, the Hoast of Angels, who are Gods horsmen, Psalm 68.17. Or rather this refers and relates to that miraculous passage through the red sea, a miracle so memorable, and oft to be recorded, sufficient to fix their faith on Gods power, for their future deliverance.

heap] Or mud.

Ver.16. *I heard*] The denunciation of thy horrible judgments upon thy people, so different from those thy ancient deliverances, hath quite dismayed me. This takes up again that verſe 2.

quivered at the voice] Not of thy glorious judgments upon the enemies of thy people formerly recounted, but of thy fearful threatnings against thy own people. See chap.1.

rottenneſſe] My spirit is grawn and consumed therewith; variously expreſſions how deeply he was affected, and afflicted at Gods threatned judgements and vengeance against his people for their invincible obstinacy in their sins. How should the sinners themselves have trembled?

that I might rest in the day of trouble] The faithful can never have true rest, except they feel before the weight of Gods judgements: they fear before trouble, that they may be quiet when it comes. Others thus, hearing that I must rest satisfied in the day of trouble; that it will not be prevented, but will certainly come, and I must be contented therewith.

when he cometh up] The Chaldean against Judea.

invadeth them with troops] Or cut them in pieces, cut them off. 2 Kings 24.2,3. &c. and 25.1.

V.17. *Although the fig-tree*] The conclusion of this Prayer, wherein in his own example, and for a pattern to the faithful, he elegantly sets forth the triumph of his faith, in and over all these most sad and fearful calamities.

Shall not blossome] He sets forth at large the greivousnesse of the judgments impendent. All fruits shall fail, all cattel shall be cut off, famine and sword shall devoure all, the Land shall be waste. See the Lamentations of *Jeremiah* throughout.

V.18. *yet I will rejoyce in the Lord*] For all that, yet there is matter enough of joy in the Lord. The faithful both may be, and will be, not only patient as *Aaron*, Levit. 10.3, and *Eli*, 1 Sam.3.18, and *Job*, chap.1.21. and *David*, 1 Sam.30.6. 2 Sam.16.10. Psal.39.9. But will rejoyce also in these tribulations, Rom 5.3. Acts 5.41. Heb. 10 34. James 1. verse 2. Rom.8.35. &c. Knowing they come from a loving Father, and work together for their good, Heb. 12.6,7,8. Apoc.3.19. 2 Cor.4.17. The Prophet declareth wherein standeth the comfort and Joy of the faithful, though they be never so great afflictions prepared, namely, in Gods most certain promises of deliverance, ch.2 4. This is the triumph of Faith. See Psal.46.

in the God of my salvation] Here is the firm faith and anchorhold of the godly, and a cause more then sufficient of their joy, against all the miseries of the Lord, and malice of Satan. Psal. 3.5, 6. and 27.1.

Ver. 19. *The Lord*] He seeks not his comfort and incouragement elf-where; He needs not, Gen.15.1. Psal.16.5 6. Lam.3.24,34.

like hindes feet] He will at last do his people that favour, as to let them scape, and save themselves in the Church under Gods protection; as the Hinde hunted and followed by Hunt-smen, retireth into her covert. See 2 Sam 22 34. Psal.18.33.

mine high places] See Isaiah 33.16. and 58.14. Deuteronomy 32. 13.

To the chief singer on my stringed instruments] See Psal.4.1. The chief singer upon the instruments of musick shall have occasion to praise God publikely in the Church, for this great deliverance of his Church. Yea, and I will sing this also on my stringed instruments, even in the midst of these calamities.

stringed instruments] *Hebr.* Negineth.

ANNOTATIONS on the Book of the Prophet *ZEPHANIAH.*

THE ARGUMENT.

ZEphaniah *threatneth* Jerusalem *and* Judah *with utter desolation; and that for their notorious sins, which therewithal he chargeth upon them. Then he exhorts them to Repentance to prevent the judgements, before the decree bring forth, and the fierce anger of God come upon them. And he warnes them of it by denouncing Gods judgement upon many of their neighbouring Nations and enemies, whom he names, to serve for examples to them; and to serve also for their comfort, in that many of them are thus plagued of God for their wrongs done against his people. And after taking up, again a sharp reproof of the sins of* Jerusalem, *of her Princes, Prophets, and Priests, and their impudent obstinacy in them notwithstanding the examples of judgements upon others; He yet concludes with a Promise of deliverance and restauration at the last; bidding them to wait for it, and his great and gracious dealings in it against their enemies, and for his remnant, and to sing and rejoyce at it, as serving but for a Type of the glorious Promises of Evangelical Blessings in Christ. Generally thus; He threatneth, in* Chap. 1. *Exhorteth*, Chap. 2. *And after a reproof, he comforteth*, Chap. 3.

CHAP. I.

ZEphaniah] Of the Notation of his Name; of his Tribe, Life, and Death, there is no certainty.

in the dayes of Josiah] This shews his time, that he was co-etaneous to the Prophet *Jeremiah*, and a little before the Babylonish captivity: and so hath the last place among the small Prophets that preached before the captivity. It is not expressed that he preached after the dayes of *Josiah*, as *Jeremiah* did, chap 1.3. But it seems he began after the Reformation by *Josiah*, verse 4. and 7. concerning whom, and what he preached, appears in the argument formerly set down.

the son of Amon] The pious son of an impious father. And haply to insinuate, why the Prophet and the good King could so little prevail with this people for Reformation; they being so long hardned in the custome of sin under the reigns of *Amon*, and *Manasseh*.

V.2. *I will utterly consume*] Hebr. *By taking away I will make an end.* A threatning of the countryes desolation by the Chaldeans. Either he began with doctrine and exhortation before, or seeing and well knowing the for-lorn estate of the people in sin, notwithstanding all that good *Josiah* could do for their reformation; He joynes with *Jeremiah*, even to begin thus roughly, to threaten & thunder against them for their sins: And notwithstanding their invincible wickednesse, yet neither the good King, nor he desert their station, or slack their pains: but faithfully discharge their duties and functions, in their several places.

all things] He specifies the several sorts and kindes in the next verse.

the land] *Heb. The face of the land.*

V.3. *man*] The wicked man: for him only he mentions in all the judgments following throughout the Chapter. See ch.2. ver.3.

and beast] And he adds the fowls, and fishes. A kinde of amplification very frequent amongst the Prophets. See Jer. 4. 25. and 12. 4. Hos.4.3. This to some seems unreasonable: see Ezec. 18.20. But we are not rashly to judge of Gods judgements. And these creatures were made for the use of man, Psal.8. Why may not God justly punish man in taking them away? The Apostle tells us, they do suffer in a kinde for the sin of man, Rom.8.19,20,21,22. But then if these plague-tokens of Gods anger be thus fer, and appear upon these creatures for the sin of man, what burning wrath abides the sinners themselves?

and the stumbling blocks with the wicked] Or, idols, the idols and all the objects and instruments of idolatry, by which men were induced to sin, even to their own ruine. See Deut.7.25. Ezek. 14.3,7. Hab.2.18. some thus; that the rubbish and remainders it self shall not escape this vengeance. Others, that the consuming of these creatures in this manner shall be a stumbling block to the wicked, they shall take scandal and offence at it; they reading the words thus, *And they shall be stumbling blocks to the wicked.*

cut off man] This repeated here, and prosecuted in the verses following, as being the main intent of the Prophet, and the cause and occasion of Gods anger upon the other creatures.

V.4. *I will also stretch out my hand*] This phase expresseth Gods more then ordinary manner of dealing in wondrous judgments. See Exod. 3.20. and 7. 5. and 15. 12. Deut. 4.34 Esay 5.25. and 14. 27. and 25.11. This should have startled these sinners so much the more.

upon Judah] The Kingdome of Israel and Samaria were now destroyed and captivated. And Judah escaping them, thought it self now safe and secure, yet that the old not serve their turn.

Jerusalem] That holy City, that thought her self so safe, as being the seat of the Kingdome of *David*, and of Gods worship, having in her the Temple, Ark, Altar; yet all this was but vain confidence. Her inhabitants were those wicked men, verse 5.

the remnant of Baal] That which remained since *Josiahs* reformation, 2 Kings 23.3,4,5. which they had kept so close, that he could not spy out. This Prophecie then was after *Josiah's* reformation. Thus they doted on, and acted idolatry closely, when they durst not do it publikely, for fear of the good King; he having destroyed the means and monuments of idolatry out of the Temple, and all open known places. Of *Baal*, see on Hosea 13.1.

Chemarims] Which were an order of superstitious Priests, appointed to minister in the service of *Baal*, and were as his peculiar Chaplins, read 2 Kings 23.5. Hos.10.5. They were somewhat like to Monks or Anchorites in former times. Though *Josiah* put them down, 2 Kings 23.5,20. yet some would remain. So hard it is to make a through reformation, which should make Magistrates and Ministers so much the more diligent therein.

with the Priests] Idolatrous Priests, Jer.8.1,2. 1 Kings 12.32. and 13. 2, 33. and 2 Kings 17. 32. Or Levitical Priests, but corrupted by idolatry: 2 Kings 23. 8, 9. or by a wicked life. Zeph. 3.4.

V.5. *And them that worship*] Here he chargeth the whole people, who were so far from gratefully and joyfully imbracing the reformation by *Josiah*, that they would not be brought from their idolatrous worshippings.

the hoast of heaven] Sun, Moon, and Stars. They sinned not only in *Baal*, but multiplied other idolatries. In these heavenly bodies for their excellencies, Heathens thought some Deity to be in them. The Sun was accounted God. The Persians worshipped him. The Sun or Moon called the Queen of Heaven. God forewarns the Jews of this idolatry, Deut.4.19. See Job 31. 26,27. yet see how they fell into it, 2 Kings 23.11. Jer. 19. 13. and 7.18. and 8.2. and 44.17,19,25.

upon the house-tops] See 2 Kings 23.12. Jer. 19. 13. And so upon hills, and generally the places of their idol-worship were called high-places, as 2 Kings 12. 3. Be like grossly imagining that those places were nigher heaven, and that their gods might the sooner see their care in serving of them.

that worship, and that swear by the Lord] This singly considered in it self is commanded, Matth. 4. 10. 2 Kings 17.36. And swearing is a kinde of his worship, Deuteronomy 6. 13. and 10. 20. Isaiah 45.23. and 65.16. Thereby we acknowledge an omniscience, and omni-potency, which are proper to God, calling him in an oath, to witnesse, and to revenge.

by the Lord] Or, to the Lord. This comprehendeth the whole profession of true Religion, Psal. 63.11. Isa.19. 8. and 45.23. Some think that swearing to the Lord may have relation to the renewing the Covenant by *Josiah*, 2 Kings 23.3.

and that swear by Malcham] *Milcom*, or *Molech*. This was the idol and abomination of the Ammonites, 1 Kings 11.7. 2 Kings 23. 10,13. and Jer.49.3. So called likely, because they reputed him as their King, *Molech* signifying a King. See Amos 5. 26. and the Annotations there, and 1.15. Jer 49.3. Now to swear by idols was expressly to bidden, Josh 23.7. Jer. 5.7. and 12. 16. Amos 8. 14. This were to impart divine worship to them. But here is their further sin, they would joyn these two together. They would joyn light and darknesse together, God, and *Belial*; the Temple of God, and idols. This was death in the pot. They would not seem clean to renounce the true God, and his Worship, but would add thereunto, and mix therewith this idol-worship; yea, they would worship God in this idolatrous way, as the Israelites did, and as Papists do; they pretend, and haply intend this way to worship the true God, but he counts it abomination, when any part of his worship is imparted to idols or images, they would divide the worship, some to God, some to idols; as the pretending Mother would have the Child divided, but God will have all, or none at all. They devise will-worships out of their own brains, without and against his Word and Law; but obedience to his Will and Word is the thing which he absolutely requires, without any warping to the left hand, or to the right: see Hos.4.15. 2 Kings 17.33,34,41.

V.6. *And them that are turned back*] Frecherous Apostates.

not sought the Lord] Proud contemners of him: He and his worship was easie to be found, if they would have sought and inquired thereafter, as being clearly set forth in his Law: but they willingly and maliciously blinded themselves, fought to extinguish all true piety, and to bury his spiritual worship in and under their own outward superstitions, active in the one, and dead in the other. And such men chiefly are those forc'said idolaters, and their like.

V.7. *Hold thy peace*] Zechariah 2.13. Let every one in humility adore Gods Judgements, without any murmuring or contradiction, Psalm 39.9. Or thus, Thou idolater think not to plead thy cause, or help thy self by any thing thou canst say or do, the matter is at an end: Do thou now prepare thy self to undergo the doom and judgement. See on Hab.2.20. The Prophet then tells them, That he doth not seek to terrifie them in vain, they were not to despise the judgment threatned, experience would soon school them in the contrary.

at the presence of the Lord] In whose presence all things are naked, and lye open, Heb.4.11,12.

is at hand] The execution is in hand, and at hand: It is but a foolish fancy to hope for delayes, or to think to put it off: No way left but speedily to prevent it with serious repentance, or quietly and patiently to submit and undergo it, This day began at the death of *Josiah*.

hath prepared a sacrifice] Differing from their sacrifices, wherein they so much trusted. This is more just in it self, and more pleasing to God, Isa.1.24. Jer. 46.10. A great slaughter, as it were, to prepare a banquet which he intends to make for the Chaldeans, who are, as it were, Guests: Or, for the Fowls of the air, and for the ravening Beasts, as Isa.34.6 Jer.46 10. Ezek.39.17. Revel.19.17.

he hath bid his guests] *Hebr.* sanctified, or prepared; the Ægyptians first, the Babylonians most, 2 Kings 23,24,25. Chapters. These prophane enemies then must the Jews acknowledge to be, as it were, the Lords Priests and Sacrificers, to slay and devour them for their sins, that were by Gods Covenant and Calling, an holy and Royal Priesthood to him: See Isa 61.6. 1 Pet.2.5,9.

V.8. *In the day*] ver.9,10,11,15,16,18.

punish] *Heb.* Visit upon; see Exod 32.34. Levit.18. 25. Isaiah 13.11.

the Princes] Not the vulgar sort only, but the great ones, Princes and Peers, which think themselves exempt, and out of reach, and abuse their place and power, and instead of governing their inferiours, are ill examples unto them, and so do most hurt; for *Magnates* are *Magnetes*: these shall not go unpunished.

and the Kings children] See this executed, Jer. 39 6.

clothed with strange apparel] Courtiers, Matth. 11. 8. Gallants and others, which did imitate the strange apparel of other Nations, to win their favour thereby, and to appear glorious in the eyes of all others: read Ezek. 23. 12, 14, 15. sumptuous men, such as *Dives*, Luke 16.19 and those proud Dames, whose Wardrobe is inventoried, Isa.3.16.&c.

V.9. *That leap on the threshold*] This was indeed a very frequent superstition amongst the heathen idolaters; upon many occasions; as 1 Sam.5.5. 1 Kings 18,26. But because that agreeth not with this place, it seemeth to be a proverbial kinde of speech, to signifie great mens Officers, who by an absolute power went into other mens houses, and injustingly preyed upon the poor, spoiled and abused them at their pleasure. See Hos.5.10.

violence and deceit] The two wayes of undoing and oppressing the poore, for their Lords advantage, Jeremy 5. 27. Micah 6. 10.

V.10. *There shall be the noise*] *Heb.* Voice: signifying, that all the parts and out-sides of the City of *Jerusalem* should be full of out-cryes and clamours, by reason of the Chaldeans, who should assault it on all sides: See Jer.39.3.

from the fish gate] The City *Jerusalem* is thought to consist of three Townes, whereof one belonged to the Tribe of *Iudah*, viz. the south Town, and was won by *David*, and called his City, 2 Sam. 5.6, &c. The other common to *Iudah* and *Benjamin*, and the third to *Benjamin* only, wherein were the Castle or Tower afore said: See on Judges 1. 8. This Fish-gate seems to belong to the City of *David*: of this Gate, see 2 Chron. 33. 14. Nehem 3.3. This may seem to be called the first Gate, Zech. 14.10. to make a difference between it and this second Gate.

the second] This seemsto denotate the other Town of *Jerusalem*, 2 King. 22.14.

from the hills] As the hills of *Gareb* and *Goath* on the North and West-side of *Jerusalem*, where the Fort and Temple was, and the Dung-gate on that side of the City where it did seem the Chaldeans did also endeavour to force the City: see Jer. 31. 39. and Neh. 3.13. and 12.31.

V.11. *Maktesh*] Or rather the low place: This is meant of the street of the Merchants, which was lower then the rest of the place about it, in the hollow of the three Townes; and was between the sheep-gate, and the gate of *Ephraim*: and where also were the Gold-smiths & Apothecaries, Nehemiah 3.8,31. Those might think themselves the safest there, being within the bosome of the whole City, yet that should nothing avail them: On all parts, in all places, Jerusalem should be full of out-cries, and howlings: being taken by the Chaldeans: no place should be left for any refuge or escaping.

merchant people] The word also bearers an allusion to the Canaanite; and may intimate that they, or their Merchants were no better then the Canaanites, nor more to be regarded.

bear silver] Hereby is signified the rich trading, which was in that place, to which money was carried in great burdens. But their riches and coin, likely gotten, as Merchants much do, not the fair-est way, should not now avail them, verse 18. See Isaiah 2.20. and 13.17. Ezek.7.19. Prov.11.4.

V.12. *search Jerusalem with candles*] I will search out their sins with narrowly, that their closest sins shall not escape me, and I will punish them as throughly. God seeth all things; but this is spoken after the manner of men, the better to expresse what is needfull for us to know. Or, I will cause the Chaldeans to seek out the most hidden things that be in Jerusalem, and that most exactly. As Luke 15.8.

settled on their lees] *Hebr. curdled, or thickened.* A phrase taken from such liquors as grow thick, when being poured out of one vessel into another, they stand long, Jer.48.11. To signifie, either the gathering together of riches in Jerusalem, which for many yeares before had not been taken, nor pillaged; And their abundeu delight in them, and careleſſe supine negligence, which they had conflicted by them: Or the stupidity and carnal security of the inhabitants, fitly sticking in their sins, boldly scorning God and men. To which seems to be referred the following words of the profane men, who denied Gods providence, or took no notice of it. See Psal. 119.70.

that say in their heart] This expounds the former words. Though they are ashamed to say it openly, yet such are the thoughts, reasonings, and resolutions of their hearts. See Psalm 10. verse 11. 13. and 14. 1. and 53. 1. and 35. 25. Ecclesiastes 2. 1, 3. 15.

The

The Lord will not.] This is in effect plain Atheisme, to deny him to be the Governour and Judge of the world, or to heed mens actions; This makes him a meer idol. And this opens the sluce and flood-gate to let in a sea of sinne; drownes all conscience, and sense of right or wrong, good or evil. This is a devilish sinne; and that in Gods own people: no marvail then if God be so fierce and furious against them.

V. 13. *Therefore their goods*] All shall easily fall into the enemies hands.

not inhabit them] Deut. 28. 30, 39. Amos 5. 11. See the Annotations there.

V. 14. *The great day of the Lord*] The grievousnesse of the judgement is here more largely set forth; and God asserted to be the Author of it. And good is it to see and consider Gods hand in all judgements and punishments; and well to weigh the terriblenesse of them.

is neer] This is much and often pressed against the foolishnesse of those that would still put off the evil day. Though they could see no signes of it yet appearing or approching; yet it could and would come, as lightning; as Matth. 24. 29.

the voice] The Chaldeans shall come so suddenly, that the first news that shall be heard of it, shall be the terrible eyes of the tumult of the Captains and Souldiers, being already at the gate. Or the noise, of that fearfull day of the Lord is very neer.

the mighty man] Who now boasts of his might and strength. Now the Prophets cry to them, and they will not hear: But then the Scene shall be changed. As Proverbs 1. 20 ——— 29. Micah. 3. verse 4. Even the mighty, shall cry mightily Jer. 6. 26.

V. 15. *That day is a day of wrath,*] Strong expressions of Gods vengeance. Not good for man to sleight or extenuate the weight of his wrath. See Jeremiah 30. 6, 7. Joel 1. 15. and 2. 11. Amos 5. 18. and the Annotations there. All this makes against the vain confidence of the profane contemners of God: Against those who have so long abused his patience. He will now make bare his arm, and make known the power of his wrath. See Esay 33. verse 14. Deut. 4. verse 24. Malachi 3. verse 2. As also against those whose Hypocrisie is their Religion and Sanctity; and yet willingly delude themselves to think God in a sort tyed to them; and so sooth up themselves in a pleasing hope of pardon: They shall now finde and feel the wofull experience of the contrary.

V. 16. *Against the fenced Cities*] They hoped by these to make good a defensive war. But these should not be able to shelter or succour them.

high towers] Or, Angles which are the places of the City most fortified; and built usually upon corners of the walls. See chap. 3. verse. 6. No way left but by speedy and hearty Repentance to prevent all this.

V. 17. *And I will bring distresse*] To assure them still that God was the Generall in the armies of their enemies.

like blinde men] They shall be amazed and unprovided of counsell and advice; no more knowing what they do, or how to escape, then blinde men. As Genesis 19. 11.

against the Lord] The quarrell is the Lords: the quarrell of his Covenant. The enemies are but his instruments.

as dust] In most abundant and base manner.

and dung] See Psalm 83. 10. Esay 5. 25. Jer. 9. 22.

V. 18. *Neither their silver*] See on verse 11. Mountains of gold and silver shall not stop the current of his justice.

devoured by the fire of his jealousie] Chap. 3. 8. Fire devours all before it; the more matter, the greater flame. All their hopes should fail them, and be as the spiders web; as the brooks of Teman; as the reed of Egypt. See Ezech. 36. 5. Prov. 8. 34.

CHAP. II.

Verse 1. *Gather your selves together*] All your assemblies whereby you shall endeavour to defend your selves, shall be but like great bundles of stalks and flax, to be consumed altogether by the fire of Gods wrath, Chap. 1. 18. for preventing whereof hee exhorteth them to other manner of Assemblies; for humiliation and repentance, Joel 1. 14. and 2. 15. Or thus, Gather your selves together in Assemblies to examine your selves, and your sins, to mourn and repent; as 1 Sam. 7. verse 6. search your selves, recollect your selves, your thoughts, wayes, and works; your state, and present danger; sift and fan your selves, Matthew 3. 2. 10. 12. A seasonable exhortation to repentance to prevent the execution of the judgements, So that God thunders in threatnings; but it is that he might spare his hand in the execution. In his threatnings he shewes the more care of us, and the more mercie towards us. And he doubles the exhortation to drive it home.

not desired] Or, not desirous, not desirable; not as *Daniel* was, Chap. 9. 23. and 10 verse 11. not worthy to be desired: This the more sets out the freenesse, and greatnesse of his unwearied mercie, that deals thus with such a nation. See Deut. Chap. 9. and Jer. 3. 4. A great comfort to the sinfull sons of men.

V. 2. *Before the decree bring forth*] This verse may be joyned with the next, thus; Before Gods decree against his people be put in execution, you believers shall flie to his grace; by prayer and conversion. Or rather relating to the former verse, the nation not desired thus; Gods threatnings by his Prophets are not words of course, words of winde; but things decreed; yet so as they are but in breeding, (a pregnant similitude is this) as the fruit in the wombe; yet there is hope and remedie, yet he holds his hands; yet the birth and bringing forth may be prevented. And this [*before*] is thrice taken up in this verse, to make them look to it in time; to lay hold on the acceptable time; before the door of mercy be shut. See 2 Corinth. 6. verse. 2. Matthew 25. 10.

the day passe as the chaff] The day come that shall fann and winnow you as the chaff; do ye therefore first fann your selves: the day wherein the chaff shall be scattered; and ye as chaff, by the blast of the Lords anger, shall soon and suddenly be dispersed; as Thistle-downe upon the mountains. See Esay 17. 13. and 40. 24. Psalm 83. 13.

come upon you] And again repeated. For come it will; though for a time delayed; a time to wait for your repentance. Rom. 2. 4. Esay 30. 18.

V. 3. *Seek ye*] Thrice repeated in this verse. To shew the earnestnesse of the Prophet; and the necessity of the duty incumbent on them.

the Lord] His will, pleasure, favour.

all ye meek of the earth] He knew, and saw the most did not so: as Isaiah 1. verse 5. The most still the worst: yet the Prophet not discouraged thereby in his calling. He knew there was still an holy seed. He turns himself to this small Remnant. As in a case somewhat like, Jeremie 5. verse. 4, 5. These must not look after the multitude: That were to harden, and hearten them in their sinnes: They must doe otherwise. The meeke is a Title which is ordinarily given to good men, Psalm 25. verse 9. and 37. 11. Matthew 5. verse 5, He counsels and exhorts them for their good. See 1 Pet. 5. verse 6. They are men flexible; especially upon chastisements; Jeremie 31. verse 18, 19. The wicked are otherwise, even hardened by them; Jeremie 6. verse 29, 30.

which have wrought his judgement] Which have framed your lives according to the righteous judgements and statutes of his Law; which have lived uprightly and godly according as he prescribeth by his word.

seek righteousnesse] Even these meek godly ones, must persist and persevere, must increase in so well doing. We are imperfect all, and lyable to the Lords corrections; the best must increase in goodnesse; and specially when Gods judgements are impendent. And thus they must seek the Lord in righteousnesse, not in ceremonious superstitions; as the manner of Papists and hypocrites is. They must go on as they began, in the reall points of righteousnesse and meeknesse.

it maybe] This notes rather a difficulty, then a doubt; and that rather in the thing it self, then in the love of God. And this the more commends Gods grace and mercie towards his; whiles in the same word he thunders still against the wicked. See Exodus 32. 30. Joshuah 14. 12. 1 Samuel 14. 6. Joel 2. 14. Jonah 3. 9. Amos 5. 15.

hid] Saved and defended under the wing of his protection; or more gently dealt withall. See Ezekiel 9. verse 6. Esay 27. verse 7, 8. Hab. 3. verse 2. Jeremie 10. 24. and 30. 11. Job. 23. 6. Ezek. 9. 13.

V. 4. *For Gaza*] Gaza with her towns and villages, was a Citie, and Lordship of the Philistines, 1 Sam. 6. 17. alotted to the tribe of Judah, Joshuah 15. 47. yet Anakims left in it, Joshuah 11. 22. Judah took it, after *Joshuahs* dayes, Judges 1. 18. yet it seems soon after lost it. *Samson* went thither when the Philistines had re-gained it; and upon his shoulders carried away the doors, posts, bars of the gate of the Citie, Judges 16. 1. 3. He was after bound and imprisoned there, and did grinde in the mill; and it seemes there was an house of Dagon there. *Pharaoh* smote it, Jeremie 47. 1. And *Hezekiah* in his time, 2 Kings 18. 8. And *Nebuchadnezzar* after; Jeremie 25. 20. and 47. 4, 5. Zecharie 9. 5. And in the New Testament, neer unto it *Philip* baptized the Eunuch, Acts 8. 26. By the examples of the judgements of God upon Gaza and the neighbouring Nations that hereafter follow, which were to be inflicted upon them before Jerusalems overthrow, The Jews are moved to repentance. Or, as some take it, this is a consolation to the Church, that God will revenge their wrongs upon these nations, and utterly destroy the Philistines, and all other enemies of the Church, without hope of being restored; but he will preserve some feed and remainder of his people to re-establish them in the appointed time. And therefore every one should endeavour to be of that blessed number.

shall be forsaken] The word alludes to the name of Gaza. And the like allusion is used to the names of the places following. It was laid waste in manner formerly shewed.

Ashelon] Another of the five Cities and Lordships of the Philistines. See 1 Sam. 6. 17. alotted to Judah. And though gained after *Josuahs* death; yet soon lost again. *Samson* went thither, and slew thirty Philistines to compasse so many changes of raiment, Judges 14. 19. It was made a dest-lation, most-what as Gaza was, See Jer. 25. 20, and 47. 5, 7. Amos 1. 8. Zech. 9. 5.

Ashdod] Another of the five Cities and Lordships. There *Dagons* head and hands were cut off before the Ark of the Lord, 1 Sam. 5. 14.

Ekronite took it, 2 Chron. 26. 6. and *Tartan* under the king of Assyria. In other things the case of it was, as that of Gaza, and Ashkelon. See Joshuah 11. 22. and 15. 46, 47. Jer. 25. 20. Amos 1. 8. and 3. 9. Zech. 9. 6. This likely is that Azotus, Acts 8. 40.

at the noon-day] Openly. The citie forced and taken by assault and storming: and the inhabitants led into captivity.

Ekron] Another of the five Cities and Lordships: Gath is omitted. From Ekron the Ark was sent to Bethshemeth, 1 Sam. 5. 10. and 6. 16. *Beelzebub* was their god, 2 Kings. 1 *Samuel*, and *Saul* afflicted them. They were in the same state, and did undergoe the same changes and conditions, as the former cities did. See Joshuah 13. 3. and 15. 45, 46. Judg. 1. 18. All these were neighbour-cities, and lay between the *sea coast*] Verse 6. Where the Philistines land was, 1 Sam. 30. 14. 16. Ezek. 25. 16.

Cherethites] They lay between the Amalekites, and the south part of Judah, and of the Philistines, 1 Sam. 30. 14. Ezek. 25. 16. These are usually coupled with the *Pelethites*; Both sorts being valiant men like the Prætorian souldiers; and seem to be chosen by *David* for his guard, and *Benajah* was captain over them. See 2 Sam. 8. 18. and 15. 18. and 20. 23. 1 Kings 1. 38.

the word] As formerly against his own people. Ye shall not go free for your wrongs done to my people. The Prophet, and the people were to asswage their sorrowes with this consideration of Gods plaguing their enemies.

Canaan the land of the Philistines] Of which the Philistines were a part. But unjustly possessed by them, Josh. 13. 3. See Gen. 10. 14. 19. Of the Philistines, see on Zech 9. 6.

V. 6. *Sea coast*] Verse 5. Waste and void of culture; and fit only for sheep and shepherds.

V. 7. *Remnant of the house of Judah*] Remnant, that should flee into neighbour-countreyes, and so escape from being carried into exile and captivity; and so might more easily and speedily return again. Of these God will have a care, for all their paucity. A seed and remnant he will still preserve, to be his flock; and he will provide for their secure feeding; even in the countreyes, and by the ruines of their enemies. Some thus; He sheweth why God would destroy their enemies, because their countrey might be a resting place for his Church, as their returne from Babylon. Some apply this, and the last words of the ninth verse, to the Jewes possessing of those places in this sense, that they should belong to the Church, and be ees; in this sense, that they should belong to the Church, and be ees; in this sense, that they should belong to the Church, and be joyned unto it in the spirituall kingdome of Christ.

for the Lord their God, &c.] Or, when, &c. Thus he mitigates their wo all sorrows with this salve of their returne, as Nahum. 1. 12. His grace and mercy should over-power all obstacles and impediments that might stand in the way of their returne. Let them but patiently wait Gods own time for it.

V. 8. *I have heard*] Now he comes from the Philistines to the second example, *viz.* of the Moabites, and Ammonites. These were borderers on the south, and south-east part of Judea.

the reproach of Moab] See on Amos 2. 1. God took notice of it, though they though not so.

the revilings of the children of Ammon] See on Amos 1. 13. Though these two nations came of *Lot Abrahams* Nephew, yet were they ever bitter enemies against their kinsmen the Jews, Jer. 48. 27. Ezek. 25. 3. Whence is that, Deut. 23. 3, 4.

and magnified themselves against their border] These nations presumed to take from the Jewes that countrey which the Lord had given them. Jerem. 48 and 49. 1. See Deut. 38. 8. and 27. 17. God peculiarly assigned to *Abraham*, and his posteritie the land of Canaan. They would repeal Gods decree.

V. 9. *Therefore, as I live, saith the Lord of hosts, the God of Israel*] He not onely hears and sees, but he revengeth also: and he sweares by himself to be; and a God of power to defend them, and avenge himself and them, of his and their enemies.

Moab shall be as Sodom] Esay 15 and 14 Chapters. Jer. 48. Ezek. 25. 8. Amos 2. 1.

Ammon] Jer. 49. 1. &c. Ezek. 25. 2. &c. Amos 1. 13.

breeding of nettles and salt-pits] Waste and barren. See the like expressions, Esay 5. verse 6. and 34. 13. Prov. 24. 31. And Judg. 9. 45. Ezek. 47. 11.

the residue] And he addes the remnant. See on verse 7.

V. 10. *This*] This is an explication of that verse 8.

for their pride] Esay 16. 6. Jer. 48. 29. Their pride should have this fall, Prov. 16. 18. and 11. 2. and 18. 12.

against the people] Thus tender is God of his people; their reproaches thus take with him. They need not fear that in their calamities he doth or will forsake them, Isaiah 43. 2.

V. 11. *The Lord will be terrible unto them*] To the Moabites, and Ammonites; however now they sleight him, and his people too.

famish] Make lean, shall melt away like fatnesse.

all the gods of the earth] Taking away their worshippers, and their sacrifices; that name and fame which now they have, in the trust which the idolaters put in them.

and men shall worship him] Gods rising glory shall cloud them. The chief end of all these terrible judgements shall be to root out those peoples Idolatries, and to cause the true God alone to be worshipped. Which hath been accomplished under Christ Jesus.

all the Iles of the heathen] Far Countries, especially beyond the Sea. So greatly shall Gods glory appear in the reduction and restauration of his people; and avenging them of their enemies, that the fame of it shall spread abroad to the out-most Nations, and cause them to give glory to him; to the fleighting of their own idols. And this makes way to that which follows.

V. 12. *Ye Ethiopians*] Likely the Ethiopians neer Moab; and Ammon. Some take it for the Ethiopians beyond Egypt; and make here an argument thus, if the Ethiopians so far off, much more Moab, and Ammon, that were nigh at hand.

North] Assyria, and Ninevé, were North of Judea.

V. 13. *Assyria*] Esay 10. 5, 12. Ezech. 31. 3. Nahum 1. 8. & 2, 10. & 3. 15. See on Hos. 7. 11.

Nineve] See on Nahum. 1. 1. And on Jonah 1 verse 2. The destruction of Ninive, and the Assyrian Empire, happened, as is thought, in the time of Jehoiachim. after Zephaniahs prophecies. See Nahums prophecie.

a desolation] As is largly set forth in the next verse.

V. 14. *And flocks*] The building of *Cresiphont* is thought to have occasioned this utter ruin, as Authours report it. Here are various and vehement expressions of the dreadfull face of her desolations; Thus God staines all worldly glorie.

Cormorant] See Esay 13. 21. 22, & 14. 23. chap. 34. 11, 13, 14, 15. Apoc. 18. 2.

lodge in the upper lintels] Or, knops. Or, Chapiters. See upon Amos 9. 1.

for he shall uncover] Or, when he hath uncovered. Her roofe, and all her timber-work being burnt down, there shall remain nothing but walls of ruined houses.

V. 15. *This is the rejoycing City*] So Populous, and pleasant before, now left to this desolation, to these inhabitants. The Jewes then should patiently bear their miseries when God would thus avenge them, 1 Thess. 1 6, 7. He prizeth them far above other Nations, Esay 43. 3. Nineve, rejoycing so much of her strength and prosperity, should be thus made waste; and Gods people delivered.

I am] Esay 47. 8. 10. Apoc. 18. 7. Like cases to this. But for all this the Jews were no wayes to doubt of her future ruin. Pride did swell her up, and made her as the swelling in a wall, which portends the downfall of it. See on verse 10. Kingdoms must not glory too much in their own potency; but be sensible how subject they are to mutability and change, and make their main dependency upon God, and his favorable protection.

how is she] Men should wonder at it, as a thing almost incredible. But God would deal wonderoufly against her.

shall hiss, and wag his head] In scorn, horrour, and disdain, 1 Kings 9. 8. Job 27. 23. Jer. 19. 8. and 49. 17. and 50. 13. Lamentations 2. 15, 16. Ezechiel 27. 36. She should be an ignominious spectacle to all people. Thus deer to God is the salvation of his people: now all people. Thus deer to God is the fall of the enemies thereof is, and shall be to the end of the world. See it in the downfall of spirituall Babylon, Apoc. 18.

CHAP. III.

Verse 1. WO] The Prophet returns to Jerusalem; And threatens and thunders wo against it; against the sinfull forlorn body of the people. And adds Promises full of consolation to the holy Remnant.

Heb. Craw. Or crop.

to her that is filthy and polluted] Or, gluttonous.

to her that is filthy and polluted] Or, gluttonous. The same word is used, Levit. 1. 16. Jerusalem is thus here stiled. For all that she is so oft called the holy city, Psalm 15. 1. Jere. 48. 2. and 52. 1. Yet she is thus changed; as Esay 1. 21, Jer. 2. 21, 23. Polluted, for all her ceremonious washings, cleansings, purifyings, polluting Gods pure and Spirituall worship.

oppressing City] That is, Jerusalem. Oppressing by force and fraude; breaking the second Table of the Law; aswell as the first. The Trent Translation is usually so erroneous, as neither here, nor elswhere, do we use to mention it. See Levit. 19. 13. Deut. 28. verse 29. Jer. 21. 12. Ezech. 22. 29.

V. 2. *She obeyed not the voyce*] Namely, Gods voyce, calling her to repentance, by his servants. Here begins the enumeration of her sins, the causers of Gods wrath. She yeelded not docility, and submission thereunto, Gods voyce and word had not its due power and authority with her. And this was the root of her rebellion. See Nehem. 9. 26. Jerem. 2. 27.

received not correction] Or, instruction. Verse 7. Neither by Reprehensions, nor Punishments: They were incorrigible. And thus evilly it was with a people professing themselves to be the people of God, See Psal. 50. 17. Prov. 5. 12. Jer. 2. 30. & 5. 3. & 7. 28. & 32. 33. and 35. 13.

she

their called not] Diffidence and Incredulity. Another title and in her cotin. She trusted in man, in the reed of Egypt, in her own ways, wildome, riches, and strength, in vanity, lies, falshood, rather then in the Lord. See Jer.17.5,6,7,8. 2 Chron.20.17,20.

drew not nee] He tyed himself by Covenant to her. And in that not on gave her his law and ordinances, only desiring her to cleave to him. Deut.10.20. and 13.4. Yet she fell from him, and Apostatized, estranged her self from him more and more, shunned him; like a wilde beast she would not be tamed and manmaged by him.

to her God] As he offered and tyed himself to her, and she made a profession of him in words, though in works she denied him so to be. A most honourable title for her then she now deserved.

V.2. *Her Princes*] He comes now from the body of the people, to the Heads of them, to the King and Courtiers, to the Princes and Peers.

are roaring Lions] Prov.28.15. Micah 3.9,10,11. Ezech.22.27.

her Judges are evening wolves] Jer.5. ver.6. Ezech.22.27. Hab.1. 8. Psalm 104. 20. Inraged then with hunger for want of prey all day. And if the Governours and heads were thus, what then were the body of the common people?

the bones till, &c.] Or leave not, which are even raging with hunger, being so greedy that they eat up bones and all, and that especially, presently, such is their voracity.

the morrow] Or, *in the morning*.

V.4. *Her Prophets*] As the Princes, so the Prophets and Priests were. See Jer.23.11. &c. Ezech. 22.25,26. and 34.2. &c. Hosea 9. 7,8.

light and treacherous persons] Or bold, in feigning prophecies of their own inventions, uttering them, and boldly maintaining of them. Unmeet things were these for men in their places.

her Priests] Gives them the Titles they were known by, though they deserved them not. The more was their shame appearing by these titles. The like title gives we to undeserving persons.

the sanctuary] Gods Temple, and the service of it; and so all sanctity, whatsoever was holy.

violence to the Law] Ezech. 22.26. The Tribe of Levi was by Gods gracious providence dispersed to teach it, Gen.49.7. Compared with Deut. 33.10. See Levit.10. ver.11. 2 Chron. 30.22. and chap. 35.7. &c. Yet see how they degenerated here. And so Malachy 2.4-10. And Chap. 1.6. &c. And thus deeply and freely the Prophet chargeth the Prophets and Priests ordained by God in their offices, that they overthrew and destroyed the Law by their evil examples, and corrupt doctrines, wresting the Law: we see then Church-men may erre, and are to be reproved. And alike boldly he deals against the Princes; neither are they exempted from the Prophets rebukes and condemnation. And he speaks against them all, he opposeth his single self against all their multitudes. But where then was Gods Church upon earth, when the common people, the Heads in the Common-wealth, the Prophets and Priest in the Church were thus corrupted among the Jewes? yet God preserved his Remnant, his holy seed, Esay 65.8. The faithful still do and must continue faithful for all that; as Elias, 1 King.19.14. and Joshua resolved, Josh. 24.15.

V.5. *The just Lord is in the midst thereof*] The Hypocrites brag'd much of this, of his being and dwelling amongst them, in his Temple and Ordinances, and of his Word and Promise to that end, Jer.7.4. Psalm 132. 13,14. The Prophet grants it, but to a far other end then they made an account and use of it. He is in the midst of them, a just Lord, nigh at hand, and ready to revenge their sins,

he will not do iniquity] He will not deny his justice, his nature, for their sakes; he will not subscribe to their iniquities, though he wink at them a while, yet he will not be like them; he will not do iniquity. God who hath chosen Jerusalem for the place of his residence, and manifestation in the world, cannot in justice suffer these sins to escape punishment. This indeed should make the people not to do iniquity, because the Lord among them is just. But if they do, he is just, and hath just causes to punish them.

Every morning] *Heb. morning by morning.* As Exod. 16. 21. That is, every day, even in the morning (which seems to have been the ordinary time for the Prophets preaching) he doth denounce to them his judgments to come, and represents unto them those which he had already executed upon other Nations, to call his people to repentance. See 2 Chron. 36 15,16. Jer.7.13. and 11.7. and 25.3,4. &c. 29.19. and 32.33,35,15. he will speedily get upon the bench, and proceed in Judgment against them.

he faileth not] For his part, both to admonish and reprove them, and also to correct and chastise them, Esay 5.4. He still useth both the word, and the rod.

but] Matt.23.37. Jer.5.3. Esay 9.13. For all that, they are still for-born and desperate, See Jer.6.15. and 8.12.

V.6. *I have cut off the Nations*] By the destruction of other Nations he sheweth, that the Jews should have learned to fear God, and that God intended so much in making these Nations to be examples to them. This should have been a schooling to them.

Nations] Not one, but many. He gave them many Examples one after another.

their towers] *Heb, Corners.* See Chap.1.16. Because Towers were set in corners of City walls. The *Hebrew* word may also be taken for *Princes and Lords*, Judg.20.2. 1 Sam. 14. 38. He sets forth the greivousnesse of these judgements upon these nations, the rather to move his people thereby to repent. These were not common judgments, nor common examples, but extraordinary.

that none passeth by] See Esay 33.8 and 34.10. and 60.15. Jer.51.43

V.7. *I said*] I looked, I expected; as Esay 5.4. Wherefore when I looked? Luke 13.6. Nor, but that God is omni-scient: all things are present with him, he knoweth mans heart, and his thoughts long before: He is never frustrate or disappointed in his expectation. But he speaks here improperly, takes upon him the person of a man, speaks after the manner of men, as men would do in this case, the better to expresse the justnesse of his expectation; and the inexcusablenesse of these sinful Jews, what man would not expect as much in the like case? This then relates not to Gods secret knowledge and counsel, but to the nature of the thing it self.

surely thou will fear me] Learn by their examples, and by the Prophets often pressing and applying of them. And great reason for this assurance, when our neighb ours house is on fire, we fear. By other mens harmes we learn to beware. And yet more, Judgement doth use to begin at the house of God, 1 Per. 4. 17. Yet here it is otherwise. And these Heathen Nations had lesse light, and were lesse guilty. And if it were thus done to the green-tree, what will be done to the dry? And if a Father beat his servant before his childe for a fault greivously, and to warn the childe, if he will take no warning, what may he expect?

thou will receive instruction] Else we kick against the pricks. And else it were stupendious stupidity, prodigious obstinacy, like that Esay 1.5. Jer.6.28,29,30. They are past all hope.

so their dwelling should not] So, upon her repentance, so long, and so many wayes expected, she should have been spared; God was ready to do, however they delerved otherwise; Or if chastised, yet but sparingly at most, Esay 27.7,8. God changeth or retracts here nothing of his unchangeable will, but shews the constancy of it, that he was reconcilable upon their change and repentance thus. Though I brought Jerusalem into great miseries, by reason of their sins, yet will I save Jerusalem from final ruine, if so be she will be converted.

but they rose early] He was slow to punishment, but they speedy to provoke him, and hasten on the punishment, they instantly and incessantly corrupted themselves, and all their wayes more and more; They were most earnest and ready to do wickedly, notwithstanding Gods judgements, Isai.1.5.

V.8. *Therefore wait ye upon me*] Some take this as spoken to the wicked Jewes, thus; I have hitherto wooed you, born patiently, and dealt mildly with you. But now, seeing all is in vain, I will send Prophets no more, I will not word it with you any more: Expect me to come armed against you, to be amongst you as a salvage Bore, or Bear, your last end is come upon you. Others, as spoken to the godly remnant, the faithful among them, thus; do ye at least-wise patiently bear the calamities coming, and fix your affiance and waiting upon me, who will destroy all these Nations your enemies, ver.8. And after gather in all people, and convert them to me, that together with you they may call upon my name, and serve me, ver. 9.10.

rise up to the prey] As the Lion rouzeth up himself to the prey.

for my determination is] My right, my decree.

to pour] See Jer.6.11. Lam.2.4. and 4.11. Esay 42.25.

for all the earth] And then surely the Jewes among them. Others thus; when first this whole land of the Jewes hath been devoured.

with the fire of my jealousie] Chap.1.18. Deut.29.20. Psalm 79.5. Ezech.16.38.

V.9. *For then*] Then, after those judgements executed, and sin punished,

will I turn] This seemes spoken to the holy remnant, for their consolation in the midst of all these calamities. As his threatnings are directed to the body of the wicked.

to the people] Gentiles, as well as Jewes, as after appears. So that no fear for all those judgments, but God will still have his Church.

a pure language] *Heb. lip.* This seems to reach to the time of the Messias, when the face of the earth shall be changed, by the conversion of the Gentiles, and by their sanctification in heart and tongue. See Esay 18, 19 Chapters. By communicating my Spirit unto them, I will change them in the spirit of their minde; that being purified by faith, in word and work, they shall purely serve me.

call upon the name of the Lord] Prayer is a peculiar gift and grace of God, a special part of his worship and service. The Prayer of all Heathens, and all wicked men, is not true Prayer.

with one consent] *Heb. with one shoulder.* A phrase taken from oxen, which are yoked together. See Zech.7.11. Jer.32.39. 1 Tim. 2.8. Seeking and studying to help and assist one another in Gods service. See Esay 2. verse 3. Psalm 122. 1. Zech.8.20,21,22,23. Jer. 31.6. Matth.11. verse 12.

V.10. *From beyond the rivers of Æthiopia*] This seems to be understood of Ethiopia beyond Egypt. Of Ethiopia, see on Habakkuk 3.7. This Ethiopia hath two very great rivers; And hence *Nilus* comes. Meroe is it, or part of it, or adjoyning to it: thus Geographers differ. See *Strabo*, book 17. and *Pliny* in his natural History, book 5. chap 9 *Zera* in the time of *Asa*: and *Tirhakah*, in the time of *Sennacherib*; and *Candace* mentioned, Acts 8. are thought to have reigned here. See Esay 18. 1,2.

my [suppliants] Some understand by this the Gentiles to be called and converted: thus, even by the farthermost countryes, which have least knowledge of me, and of my grace, will I be served and worshipped. See Isaiah 18.7. Acts 8. 27. Others, of the dispersed Jews: that they shall return to their land, and there worship the Lord: and make one body with the converted Gentiles.

the daughter of my dispersed] This most properly agrees to the Jewes, though some stretch it to the Elect, as well Gentiles, as Jewes, dispersed throughout the world.

shall bring mine offering] Describes Gods Spiritual Worship by those legal ceremonies then in use, as other Prophets also use to do.

V.11. *In that day*] The happy state of the Church in that day where set forth: in that the wicked shall be taken away out of the midst of them; and themselves shall be holy and happy.

shalt thou not be ashamed for all thy doings] O my Church, I will take away that ignominy from thee, under which thou hast suffered for the shameful evils done in thee, whereby the very name of Jews is become odious and reproachful. The shameleste evil-doers I will purge out of thee, and take them away. This stands well with that Rom.6.21. Jer.31.19.

wherein thou hast transgressed against me] When there are but a few godly left, and mixed among multitudes of grievous sinners, they lye under the imputation of the common infamy and reproach with the rest, as if alike faulty with them. We call a City and Nation sinful, as Isa.1.4 where the most do cover cloud the few that are godly therein, that they lie hid, as if were, and buried among them, that they appear not.

for then I will take away] Then, by my forefaid heavy judgements, I will take them away, that thou shall not be ashamed for al their ill doings, cleanse thee of them, as chaffe with a fan, and leave thee as pure Wheat, Mat.3.12. & Chap.13.30. Mal.3.18. & 4.1,2.

that rejoyce in thy pride] Pride themselves to be the only people of God, had commonly in their mouths that, Jer. 7.4. Exod.19.6. no other Temple of Gods worship in the world, they the only people, God had no Church without them, smoothing up themselves, and thickering their sins under this pretext, as if thereupon they might live and do as they list.

haughty because of my holy mountain] Haughty in their pride, puft up with it, swollen big, because of my Temple, and their many prerogatives by it, Psalm 48.2,3. and 46.4,5. and 68.16. Esay 8. 18. and 27.13.

V.12. *I will also leave*] God will still leave a remnant, preserve his Church.

an afflicted and poor people] This is many times the state of Gods Church, God tames his Church by the Crosse.

and they shall trust] This should comfort them against their paucity, and the destruction of the rest; They shall be holy, as gold purified in the fire; They shall trust in God, rest and rely only upon him, and his grace, and not trust to that proud and vain boasting of the haughty hypocrites: They shall faithfully serve him, and be freed of that shame which by reason of those transgressors formerly lay upon them. Some more largely expound the verse thus, Out of the carnal and rejected Israel, and out of lost mankinde, will I deliver mine Elect, and Believers, which are poor and wretched in the worlds esteem. See Esay 14.32. Zech.11.11. & 13.9.

V.13. *They commit*] Though few, yet not to be the lesse esteemed, Luke 14.32. And the purging of the Church, whereby they were brought to this paucity, is a matter of great worth and moment, to have the transgressors taken away that abused and profaned Gods holy Name.

shall not do iniquity] Perfection not intended: but integrity and sincerity.

nor speak lies] Instanceth in one kinde for all the rest, verse 9. See James 1.26. and 3.2. 1 Per.3.10. Apoc.14.5. & 21.27.& 22.15.

None shall make them afraid] Safety and security is promised, temporal blessings. See Levit.26. Jer. 46.27. Job 11. 19. yet this is promised not so much simply and absolutely, as comparatively and conditionally, as all temporal blessings are. Some more largely expound the meaning of the verse thus, The true believers chosen out of all the world, being regenerated by the Holy Ghost, shall live in purity, sincerity, and innocency, like Christs true sheep, fed by the word of truth, and kept safe under his protection, without any other devices or cunning.

V.14. *Sing*] The Prophet exhorts this holy and happy Church to rejoyce and prase God for these his spiritual blessings. He after doubles and trebles the exhortation, because it is hard in the black night of calamities, to spy out the light of comfort; and this appearing but afar off. And yet it is necessary for our present suppose, and meet that we should be thus affected at Gods mercies, and be answerable in joy, and thanks and praise thereunto.

O Daughter of Zion] Esay 12. 5,6. and 54.1. and 65.9. and 66. 10. Jer 31.7. Habak.3.18.

V.15. *hath taken away thy judgements*] That is, the punishments and visitations for thy sins; & consequently thy sins, the causers of them,

thine enemies] As the Assyrians, Chaldeans, Egyptians, and other nations. They were but as rods in Gods hand, Isa.10.5,7.

the King of Israel] The Lord God, and Jesus Christ the King of his Church, Psalm 149.2. Isaiah 44.6. Zech.9.9.

in the midst of thee] Sometimes he stands afar off, Psal. 10.1. & 22. 1. Ezek.8 6. But here in the midst of thee, present and ready to bless, protect, and defend thee under the shadow of his wings, and in the power and grace of his Spirit, to comfort and strengthen thee, Ezek.39.29.

evil any more] Jer.23.4. Amos 9.15.

V.16. *It shall be said*] By way of common congratulation of all.

Fear thou not] Afore they were in fears and troubles, but now the case was changed. See Esay 10.24. and 35.3,4. and 40.9. and 41.10. 14. Jer.46.27.

Let not thine hand be slack] Or, faint, be not discouraged, strengthen thy self in faith, and in perseverance, in all the duties of thy calling, not fearing any thing which may happen to thee; nor flack, without vigor and agility: As fear makes them but drive rather in well-doing.

V.17. *The Lord thy God*] The reason of that in the former ver. He will not be slack or idle, but able and active to save thee.

he will rejoyce over thee with joy] These expressions concerning God are taken from men, to make known his mind unto us. Words full of comfort to the Church, shewing the infinite love of Gods tender love and condescension to us, Psa.103.11,13. Esay 49. 15. And all little enough to raise up our faith, hope, and love in him. The blessings here, and in the former verse took their rise at their return from Babylon, but are carried on to Christs full and second coming.

he will rest in his love] *Heb. will be silent.*

He will joy] His delight shall be in thee, in loving thee, and in doing thee good, Jer 32.41. Ezek.36.40.

V.18. *that are sorrowful for the solemn assembly*] For the losse and want of their solemn assemblies, upon the Sabbaths, and other feasts, and times of Gods worship. These they most highly prized, and joyed in; and the want of them was their sorrow and lamentation. See Psal.42.& 84.& 137. Lam.1.4.& 2.6,7.& 4.1.& 5.18. And the more, because the adversaries in their exile mocke at their Sabbaths, Lam.1.7.

who are of thee] Thy true and genuine children, as 1 John 2.19. This sorrow for the lack of Gods holy ordinances, and want of his worship, is a sure sign of a true childe and member of the Church.

the reproach] *Hebr. the burden upon it was reproach.*

a burden] As Psalm 42.3.10.

V.19. *at that time*] My appointed time. Not so long haply as your hasty desires would have it, to whom speed it seems a delay. But I know mine own time best, ye must stand upon your tower and watch, and patiently wait for it.

I will undo] Think not this impossible to be effected, all obstacles I will remove, all thy persecutors I will persecute. See Esay 10.25,26.

save her] I will deliver the Church, who now is afflicted, as Micah 4 6,7.

that halteth] Ezek.34.16. Micah 4.7. Even the weakest, and unable to help her self, Ezek. 37. This restauration shall be like a resurrection from the dead.

get them praise and fame] *Heb. I will set them for a praise*, I will make them celebrious and famous, and that even in the lands, and in the mouths of their enemies that had reproached them; yea, a praise to himself, Jer.13.11. and 33.9. Esay 61.7.

in every land] As among the Assyrians, Chaldeans, and Grecians, which did mock them, and put them to shame.

where they have been put to [shame] *Heb. Of their shame.*

V.20. *will I bring you again*] See Nehem.1.9. Zech.10. 8, 9, 10. Micah 4.6. into your country, which is the type of the Church. But he will gather your enemies as sheaves into the floor, Mic. 4.12,13.

a name and praise] See on verse 19. Repeats it for their assurance, because in the eye of flesh and blood it was a thing so incredible, Esay 60.15,18. and 61.7. and 62.7.

captivities] Plurally. They were so greatly dispersed and scattered, as if there had been many and many captivities. See Esther 8. verse 9. and 9.2.

before your eyes] They should be eye-witnesses of so great a restauration and glorious salvation.

ANNOTATIONS on the Book of the Prophet HAGGAI.

THE ARGUMENT.

After the seventy yeers Captivity, fore-told by Jeremiah, were expired; and the Jewes were returned from Babylon; and yet the Temple for many yeers un-built; God raised up some Prophets, among the rest, Haggai and Zechariah; to exhort them to re-edifie the Temple, and to re-establish his pure worship. Haggai sharply reproveth them for regarding their private commodities, more then the publick good; building their own Houses, with neglecting the Lords House; and foreweth, that the plague of famine sent amongst them, was a just recompence of their grosse ingratitude in omitting that work, to effect which, God mightily wrought their deliverance from Babel. Yet if they will up and build, God would be with them, with his Word and Spirit. And albeit that House they builded were far lesse stately then the former built by Solomon, and nothing in comparison in their eyes, who had seen both; and for which many were grieved; the Prophet comforteth them, and all the Elect, in assurance that the glory of this latter House should be greater then the glory of the former: For Zerubbabel the signet, that is, Christ (who was to come of Zerubbabel) should be born and come into their re-edified Temple, and by his presence advance it to greater glory then ever the former had; who by the Father is appointed king of his Church yea, King of kings: and Lord of lords; and who also should shake the Heaven and the earth: the Heaven of Jewish ceremonies, and earth of profane Empire, by setting up his Kingdom in spiritual worship: bringing all Nations under his Power: and subverting all power contrary to his. Haggai expounded by Daniels sevens, that the Jewes should build a Temple, Chap. 1. that Christ the desire of all Nations, should come into it: and so, by his presence there, make that Temple more glorious then Solomons, Chap. 2. His whole Prophecie is within the compasse of somewhat lesse then four moneths. And was upon four severall dayes within that time: Namely in the second year of Darius, moneth six. day first, Chap. 1. 1. and day. 24. Chap. 1. 13. 15. And moneth 7. day 21. Chap. 2. 1. And moneth 9. day 24. Chap. 2. 10. 18. 20.

CHAP. I.

IN the second yeer of Darius] Ezra 4. 24. and 5. 1. Zech. 1. 1. Who was the son of Hystaspis, and the third King of the Persians, as the most, and best think. Others take him to be Darius Nothus, the sixt King of the Persians, that succeeded Artaxerxes Longimanus, being his base son, and was father of Artaxerxes Mnemon. See Annotations on Dan. 9. 25. This man whether the sixth King, or rather the third, knew that Gods wrath was upon his predecessors for hindring the building of the Temple. In his second, the Temple is taken in hand again, and finished in his sixth, Ezra 4.24.& 6. 15.

sixth moneth] See the end of the Argument of the Book.

the word of the Lord] Whose Embassadour and Messenger *Haggai*, is v. 13.

by Haggai] *Hebr.* By the hand of *Haggai*, Ezra 5. 1.

to Zerubbabel] Whose Chaldee name is thought to be *Shesh-bazzar*, Ezra 1.8, 11.& 5.14,16. Of *Zerubbabel* see Neh. 12.47. Hag. 2.4,23. Zech. 4.6,7,9, &c.

the son of Shealtiel] So v. 12, 14 &c. 2, 23. Ezra 3. 2. 8. & 5. 1. & 12. 1. Mat. 1. 12. Luk. 3. 27. yet he seems to be the son of *Pedajah*, 1 Chron. 3. 17, 18, 19. and grand-child of *Shealtiel* or *Selathiel*: Grand-children are sometimes called by the names of sons in Scriptures, and one man sometimes by two names.

governour of Judah] So v. 14. & 2. 1. 21 Or, Captain of the people of the Jews, by the King of *Persia*, after their return out of captivity, likely called the *Tirshatha*, Ezra 2. 63. as *Nehemiah* is called, Neh. 8. v. 9. & c. 10. 1. Thus though the Kingdome was gone, Ezek. 21. 26, 27. yet the government remained in that Tribe, according to the prophetical promise, Gen 49. 10.

and to Joshua] The high Priest, Zech. 3. 1.

son of Josedech] Or, *Iehozadak*, which *Jehozadak* went into captivity, 1 Chron. 6. 15. His father *Seraiah* the high Priest being slain by *Nebuchadnezzar* at *Riblah*, 2 Kings 25. 18, 21.

the high priest] So v. 12, & 14. & 2. 2. Zech. 3. 1. 8. he was the twenty fourth in number from *Aaron*, 1 Chron. 6. 3, 4—16. These two, both Governour and high Priest, were good men, yet needed incitation and encouragement; and the Prophet is directed to them, as being by their places and persons the best Directors to the people. Some make them to be very long lived

V. 2. *Thus speaketh*] Here is his warrant; he brings nothing of his own.

this people say] They were but a parcel that came in respect of the rest that stayed behinde; yet these that were forward to come, were backward in the building of the Temple: the fault is laid upon the people.

The time is not come] Some think the seventy yeers of captivity not ended till now. But that is a grosse errour, Ezra 1. 1. Dan 9. 1. 2. Isa. 44. 28. This indeed is the excuse of the Jews, arising out of diffidence and difficulties, pretending, no doubt, the many inhibitions of the former Kings of *Persia*, against the building of the Temple, Exra 4. v. 5, 6, 7, 8. 21—25. Neither yet that they had heard any thing from the new King *Darius* to warrant them to build, so that they feared they might be charged by their enemies with rebellion against the King, if they should set upon the work without his leave and authority; and that they had formerly begun to build too soon, and were inhibited for their haste, Ezra 3.8. with chap. 4. 1. 5. And having already the Altar for sacrifice, they might now well enough build their own houses, and expect a fitter time to build the Lords Temple more sumptuously: and as if by those lets, which had been an hinderance to them, God had shewed that he would have the work put off till another time. Yet all this frees them not of their carnal affection to their own ease, & of the neglect & contempt of Gods worship; in that they sate down so quietly and contentedly so long a time under these interdicts, without due labouring to have them removed.

V. 4. *Is it time for you?*] The Prophets reproof of that pretence, verse 2. A sharp pointed reproof by the interrogation.

O ye] Silly worms; ye ungratefull wretches; ye so lately and graciously delivered from exile; and brought back into your own countrey; and that for this very end, as appears in *Cyrus* his own Edict, Ezra 1. verse 2.

to dwell, &c.] To dwell and delight your selves in your seeled houses; to adorne them; to be thus addicted to your own private commodities, and pleasures, and to be so ungratefull to God, as not to let him have his House, but to let it lie waste: shewing thus, that they sought not onely their necessities, but their very pleasures before Gods honour. *David* did otherwise, Psal. 132. 2. — 6. 2 Sam. 7. 2. Let not us be so ungrateful for our deliverance from our spiritual captivity under the Romish Babylon, as not to build up an house and spiritual Temple to God in our soules.

V. 5. *Consider your wayes*] *Hebr. Set your heart on your wayes.* Deceive not your selves, but weigh the matter better, ponder and seriously consider, verse 7. and 2. 15. 18. See Ezek. 40. 4. and 44. 5. Dan. 6. 14. and 10. 12. weigh your wayes, your work: your thoughts, ingratitude, and profanenesse: your carelessnesse, wherein by you have provoked my judgement: weigh Gods works and dealings with you hereupon, 1 Cor. 11. 31.

V. 6. *ye have sowen much*] Deut. 28. 38. Mich. 6. 14, 15. Consider the plagues of God upon you, for preferring your policies, and carnal desires, to his Religion; and because ye seek not him first of all. If God, and his Word, and Authority prevail not: not the Prophets sent by him, yet let experience, the Mistresse of fools, school you.

ye eat, &c.] These things come not by chance, but Gods hand and curse is upon you, and all your affairs. God promised to multiply these earthly blessings upon them at their return, Hos. 2. 21, 22. and by the general promises in his Law, Deut. 28. 3, 4, 5, 8. But now he denies them the fruit of the earth, or else denies his blessings, on them, takes away the natural vigour and strength from his ordinary blessings, chap. 2. 16.

he that earneth wages] You have not reaped any profit or benefit by all your labours; see Zech. 8. 10.

with holes] *Hebr. pierced through.* A Proverbial kind of speech: thus Gods malediction and curse was upon all their wayes, and the works

works of their hands, Deut. 28. 16, 17, 18, 20. and Chap. 1. 17. See Amos 4. 6, &c. All this should have been a warning to them; a sufficient warning or Gods anger gainst them for this very cause.

V. 7. *Consider*] See on v. 5. see Phil. 3. 1.

V. 8. *Goe up to the mountain*] God comes, as it were, with sword in his hand, to punish your contradiction and contempt: the end of his punishing is, to turn your careless slacknesse into an industrious diligence; meaning that they should leave off their own Commodities, and go up to the mountain, and go forward with the building of Gods Temple, in the setting forth of his Religion,

and build the house] God is so earnest for the Temple, because besides the exercises of piety in it, and many promises made to it, it had in many things relation to Christ, and to the Temple of God in heaven.

and I will take pleasure in it] That is, I will hear your prayers according to my promise, and be propitious to you and your services therein: See Zeph. 3. 17. Tit 2. 14. 1 King. 8. 29. & 9. 3. The cover of the Ark had the name of the Propitiatory.

and I will be glorified] In my services there, and I will shew my glorious power and goodnesse in blessing you and your affairs, and in defending you, and will give you cause to honour and serve me, and my enemies to fear me, 1 Sam 2. 30.

V. 9. *Ye looked for much*] You hoped for a great harvest, by reason of the great likelihood that was of it; but your hopes were vain, ye were eager after much, but had little; God cursed their blessings and expectations, as Mal. 2. 2. & 3. 10, 11. They were pinched and pined away in their wants, because they defrauded God of his due worship.

blew upon it] Or, *Blowit away*: As the winde scatters the chaff and thistle-down; as ye do snuff and puff at my services, Mal. 1. 13. so I blast your own endeavours and acquisitions.

why] Not that he doubts, but that they might not doubt of the cause wherefore they should be monitors sufficient to themselves: but this implies and argues a stupidity and blockishnesse in them.

because of mine house] Here is the cause.

And ye run] Eagerly pursue your own private ends and affairs. Every one is most careful of building his own house, and looking to his own particular businesses: run after them: and are so slow for my house, and worship. This shews their little care of serving God.

V. 10. *Therefore the heaven*] Levit. 26. 19. Deut. 28. 23. Heaven, and Earth, by their dew, and fruit, heed not mans sustenance: but God useth them as his ordinary instruments, whereby to provide for the sustenance and relief, or for the punishment of man.

V. 11. *And I called for a drought*] See Jer. 14. 3, 4. He brings droughts, and rain: He restrains, and pours out his bottles of the clouds at his pleasure. As he dealt with *Gideons* fleece, Judg. 6. 37. 40. See 1 King. 17. 1. 2 King. 8. 1.

V. 12. *Then Zerubbabel, &c.*] His Ambassage had its effect. These two Heads were good men; and good Leaders to the rest, who were the more willing to follow so good guides.

obeyed] And went freely about the re-edifying of the Temple, Ezra 5. 2.

the voice] He insists the longer upon this: the more to asseer the authority of his calling. And some what the rather, because they had wanted Prophets a while before.

and the words of Haggai] He distinguisheth not between Gods Word, and his, as if he brought any thing more or lesse then Gods Word: but between the Author and Minister of the same word. As in that, The sword of the Lord, and of Gideon, Judg. 7. 20. And the people believed God, and his servant Moses, Exo. 14. 31. And so Act. 15. 18. And not as some Papists would thence collect, that God thereby leaves some part and power to his Church, to add of their own, beside & beyond the warrant of his word: Against that wherewith he shuts up all, Apoc. 22. 18, 19. See Deut. 5. 32. So often repeated, and 1 Cor. 11. 23.

God had sent him] God is heard in the voice of his Messengers, when he speaketh by the mouth of man.

and the people did fear before the Lord] At the word of the Prophet, as if God had appeared to them face to face, and spoken to them, mouth to mouth.

V. 13. *Then spake*] This seems to be on the 24 day of the sixth moneth, verse 15. till when they continued building, for the space of about three weeks. But then likely at the discouragement given by *Tatnai* and others, Ezra 5. 3. they began to faint; whereupon this encouragement and promise is renewed. Or else, these 23 days passed since that v. 1. before they could unanimously fit & prepare themselves to the building; and now began first to set upon it. And yet the foundation of the Temple is said to be laid on the 24th day of the 9 moneth, Chap. 2. 18. It may be, then finished, not then began to be laid. And he animates them the second time, that their alacrity might increase in the work, by this promise thus renewed.

the Lords messenger] Or Angel. Not that he was so by nature, but by office, Mal. 2. 7. He asserts the right and authority of his calling: requires reverence and obedience to be yielded to him, not as a private man, but as Jehovah's Messenger and Ambassador.

I am with you] God offers and promises his help. Without his assistance, all is vain; Psal. 127. 1, 2. But his help is all-sufficient; as if he should say, ye shall go through with it, notwithstanding any obstructions and opposition whatsoever. See Exod. 3. 12. & 4. 12, 15. Matth. 28. 20. 2 Cor. 12. 9.

V. 14. *And the Lord stirred up*] As resh, to go on in the work: which declareth that men are unapt and dull to serve the Lord; neither can they obey his word, or his messengers, before God reform their hearts, and give them new spirits, John 6. 44. The word and all outward Ordinances are in vain, unlesse God cloath them with his power, and fill them with his Spirit, 1 Cor. 3. 7. he subdues us unto him, and makes us docible and pliant, by the secret instinct of his Spirit. He gives to us, and freely works in us by his grace both to will and to do, to endeavour and persevere, Phil. 1. 29. and 2. 13. yet he pleaseth to work ordinarily, by his Word, and Ordinances: And therefore on them we are to attend; or rather on him in them. The first rise of new life, and saving grace is not in our natural powers and strength, in our dead estate in sin: but meerly in his purpose and pleasure, Rom. 9. 16.

of Zerubbabel] See on ver. 1. The highest powers are not exempt; but the Prince and the High Priest himself, submits and subjects to the Prophet.

and did work] Jam. 1. 25. 1 Jn 13. 17. and finished it with speed, Ezra 4. 24. & 6. 15.

V. 15. *In the twenty fourth day, &c.*] Twenty three dayes being now past since that, ver. 1. See *Annotations* on verse 13. yet some conceive this to be the day, that they first began to set upon the work. See also Chap. 2. 18.

CHAP. II.

IN the seventh moneth in the twenty first day] That is, 27 dayes since the second message, Chap. 1. 15. and 51 dayes since the first message, Chap. 1. 1. in the second year of *Darius* his reign, chap. 1. 1. see the end of the argument of this Book.

by the Prophet Haggai] Heb. *By the hand of the Prophet Haggai.*

V. 2. *Speak now*] See on Chap. 1. 1.

residue of the people] But a remnant or small number of them did then return. Another number after with Ezra, Ezra 7, 8 Chap. And yet multitudes behinde, as appears in the Book of Esther. So slow they were to return, so little zeal and piety was in them.

V. 3. *who is left*] Here he meets with a new tentation that hindered them in the building. Satan will cast in the way of wel-doing more rubs then one. The former was their neglect and contempt of Gods worship, preferring their own covetous desires, and carnal pleasures before it. Here is pretended a Religious zeal of Gods glory; thus *Solomons* Temple was glorious: And the promises of the Prophets, *Isaiah, Jeremiah, Ezekiel*, &c. That the second Temple to be built after the return should be rather more glorious. But that which they began now to build was far inferiour. And therefore sure they were not in the right way, but should desist from going on in this building. Thus cunning a crafts-master is Satan.

that saw] *Haggai* by the judgment of all Commentators spake of men that had seen the former Temple, in age of discretion. See Ezra 3. 12.

as nothing?] In comparison of *Solomons* Temple, Ezra 3. 12. So then; and so here now; Their present proceedings were like those poor beginnings. A much like tentation is now a-days, when some forsake the Church because of the high perfection, which they require, but do not see in it. They insist upon that Ephes. 5. 27. They fancy a new world here wherein the Church must be thus glorious; and otherwise they will separate, & break the unity of the Church, forsake the Assemblies. See Zech. 4. 10.

V. 4. *Yet now be strong*] We see how needful it is often to renew exhortations and encouragements, Joth. 1. 6. 7. 9. & 23. 6. Deut. 31. 6, 7. Ezra 10. 4. Isai. 35. 3, 4. Zech. 8. 9 13. we must simply and manfully obey God, and his Word; and so exercise and inure our hope as patiently to expect Gods own time to fulfil what he hath promised; though the effect of them do not yet answer our present desires.

and work] That is, go forward in building the Temple.

I am with you] He graciously repeats it again. See on chap. 1. 13. This shews that this strength is to be sought of God. The promise of his presence is to be joyned to the Precept. The Precept of it selfe shews not what we are able to do, but what we are bound to do; and the Promise directs us to whom, and where we are to seek for strength to do it.

V. 5. *According to the word*] Some would understand this of that eternal Word, Joh. 1. 1, 2, 3, 4. 1 John 1. 1, 2. Prov. 8. 22. And so that 2 Sam. 7. 23. And these would deduce from this verse a testimonie for the Trinity of persons. But this seems more accute then sound.

The plain meaning appears in the words following.

that I covenanted with you] According to my promise made at that time with your fathers, & you in them. So that here in effect he promiseth no new thing: but will perform what he promised of old. He calls them back to the ancient covenant, as to the fountain, whence all particular promises, as rivolets, do flow: as the manner of the Prophets is to do. God redemed not their Fathers, to cast off the children, but to continue his grace in them to the end: which end is made up in Christ. Seeing then they were to hope for, & expect the accomplishment of that felicity, which God by his covenant had

promised them; either God and the Covenant should fail and disappoint them, or else they must cheerfully go on in the work to build the Temple.

my Spi it remaineth] My power to strengthen you, and carry you on against all tentations, and obstructions; my Spirit of grace, light, vertue, and holinesse. See Isaiah 43.11. Neh.9.20.

V.6. *For thus saith*] This sentence depends upon the foresaid Covenant: And thereupon it begins with a particle causal.

yet once] This one, and once onely, repetition of the Covenant shall be needful, and the Renovation and confirmation of it by the Gospel.

it is a little while] Some refer it thus, to the time, that God will soon change the face of things to the better, they must give place to patience for a while. Some to the present state of things, and case that is but a little matter, let them not judge of it by the present view and shew, but cast the eye of their minde to that hidden glory not yet appearing, but in time shall. Those magnificent promises and Prophecies touching the Temple of God, and the Kingdome of *David*, though neither appeared now in any lustre, yet in their time should have their due and full accomplishment. Others refer it to the Covenant of God, and his dealing then with his people when he brought them out of Egypt; That though that was great and wonderful, yet but little to this, to his bringing of Christ, to his coming, and the Administration of his Gospel. Compare Rom. 8. 3. and 2 Cor.3.6,7. and Hebr.7.19. with 2 Cor.3.6,18. Hebr. 8. ver. 9. &c. Jer.31.30.&c. Ezek.36.26.&c. This one onely renewing of my Covenant by the Gospel of Christ shall be needful. That Covenant with you, when ye came out of Egypt, was not available. And to this meaning it seems the Apostle bends, in alleaging this place, Heb.12.26.

and I will shake the heavens] He shook the earth, when he brought them out of Egypt, and Babylon. But now he will do something greater then that. As if he thou d say, rest not upon these poor and weak beginnings, the day of small things, but consider rather how great the Lords power is. He hath done much formerly for the deliverance and restauration of his people: He will do greater things; he will shake heaven, and earth, and all, rather then your enemies, or any thing else should hinder him in his time from that full and glorious restauration of his Church, whereof the Prophets so much Prophecied. In the coming of Christ, and the preaching and administration of the Gospel, the power of God doth much more illustriously appear, then formerly it did; He now speaks from heaven unto us, and that by his own Son, Hebr.1.1,2. and 2.2,3,4. and 12.25. Some expresse the sense thus, not much differing; As formerly when I gave my Law, I appeared in terrible Majesty; so in the Messias his time, I will manifest the mighty power of my Spirit, by the preaching of the Gospel; from whence shall follow great commotions, to the ruining of the devils Kingdome, and confirming of Christs, by removing of the leaven of ceremonies under the Law, by calling and gathering together all mine Elect. See Joel 3.16. Hebr.12.26,27.

V.7. *And I will shake all Nations*] By the power of my Spirit, and the preaching of my Gospel. I have the minds of all mortals in my hand, to turn as pleaseth me. And this shaking, if not perhaps taken litterally, like that Matth. 24.6,7. and verse 22. of this chapter, seems to import a super-natural concussion of their minds, whereby he drawes and drives his Elect into the Sheep-fold of Christ. Great is our natural averssesse, obstinacy, and hatred against the spiritual Kingdome of Christ. God shakes the will, and subdues, and changeth it, and then we willingly follow Christ, and receive his yoak.

And the desire of all Nations shall come] Namely, *Christ*, desired of the faithful in all Nations. Though some, not so well, understand this of the elect of all Nations, the desirable ones among them. Or, their desires all shall be to come; they of all Nations with all their desires shall come.

And I will fill this House with glory] By Christs bodily presence, Or by the glory that the accession of the Gentiles shall bring unto it; ver. 9. See Isaiah 66. 11, 12, 22. Or thus, to the like effect. This re-edified Temple shall be honored with Christs bodily presence; and the spiritual Temple, which is the Church, shall be honoured by my presence in Spirit, and by the abundance of my graces, by the light of my Word, and vertue of my Spirit.

V.8. *The silver is mine*] If I pleased, it were an easie matter for me to beautifie this Temple with precious ornaments like unto the first; for all silver and gold is in my power, and at my disposal; but I do prepare endlesse glory, far greater then that, for it, when the full time is come.

V.9. *The glory of this latter*] He sixeth upon this conclusion, and relates principally to the excellency of the gifts and saving graces of the spirit that should then abound in the dayes of the Gospel. See on Joel 2. 28. The Lord by his Prophet here hath no reference to *Herods* new Temple, more large, sumptuous, and magnificent, then that of *Solomon*, if the story of it be true. Such outward splendour dazles the eyes of the minde, and by the cunning of Satan withdraws men by such carnal and grosse imaginations, from the due regard and esteem of those heavenly spiritual ornaments of the Temple, which God here aims at. The Disciples and Apostles themselves were too much led aside that way, Mark 13. 1. Acts 1. 6. and rested too much in an earthly Temple, and Kingdome.

I will give peace] Peace and prosperity, but chiefly the preaching and enjoying of spiritual peace, Phil. 4. 7. founded upon the reconciliation of men with God through Christ, who is our peace, and did thew himself in this house. All shall be after a-while, when Christ shall bring with him the fulnesse of glory, when God the Father in the person of his Son shall appear therein.

V.10. *In the twenty fourth day of the ninth moneth*] Sixty three dayes since the last message, in the 1 verse of this chapter. And all that follows relates to this, verse 18. and 20. to the beginning and ending of *Haggai's* Prophecie, or of Gods Word, and speaking to him, is contained within the compasse of little more then one quarter of an year, *viz.* of three moneths, and three weeks, and three dayes, or one hundred fourteen dayes. See the end of the argument of the Book.

V.11. *Ask now the Priests*] Whose office was to teach the Law, Levit.10.10,11. Deut.33. 10, Mal. 2.7. Matth. 8. 4. And to whom it belonged to answer in doubtful cases, and concerning questions of the Law. Ask them this question, concerning this ceremony.

Concerning the Law] It was not in their power and pleasure to answer what and how they list; They were tyed to the Law, Isaiah 8.20. Deut.17.11. and 21.5. and 24.8. Ezek.44.24. All authority in the Church must be subjected to, and regulated by this rule.

V.12. *If one bear, &c.*] The first question: whether shall it be holy that is so touched? or the person that bears that holy flesh, or piece of a sacrifice, be holy thereby?

Shall] Not thus; shall the holy flesh so touching become profaned thereby?

No] A right answer. For that holy flesh or sacrifice was not ordained by God to that end, by the touch of it to hallow that which before was common and prophane. Sacrifices and their flesh were ordained to another end and use.

V.13. *If one that is unclean, &c.*] If a person legally unclean shall touch any thing that is not unclean, shall it by that his touching of it become unclean legally?

it shall be unclean] A knowing and true answer, according to the ceremonial Law. See Levit. 15, and chap. 22. 5, 6. Numb. 19. 22. Hence is that saying of those proud hypocrites, Esay 65. 5.

V.14. *So is this people*] The Prophet applies the former doctrine, to his present purpose, even in the same manner, because this people is of an unclean conscience, all that they do in my outward worship is also unclean, Titus 1.15. Or thus; As by carrying or touching an hallowed thing according to the Levitical ceremonies, a man or the thing touched is not made holy thereby: but if a man that is Levitically unclean do touch them, they are made unholy thereby. So this people were not made holy by use of these holy ceremonies; but rather the holy ceremonies polluted by them, by reason of their personal uncleanneſſe. The issue and end of all is this; That they might see and be convinced hereby that all these ceremonious services of God, and all their actions are unholy, and defiled, unlesse they proceed from a pure and sincere affection of the heart, from persons purified by faith, and sanctification. From an impure fountain nothing can flow but what is impure; James 3. 11, 12. 1 Tim. 1.5. The fountain whence, and the end wherefore, determine the nature of our actions, and services. The very Heathen, both Poets, and Philosophers, saw and acknowledged, That the wickednesse of the worshippers defiled the sacrifices, and services of their idols; and made them unacceptable.

Non bene cælestes impia dextra colit.

offer there] Even upon that altar which they have built, Ezra 3. 2, 3. And so when they have built the Temple; they must chiefly look to this necessary admonition and doctrine; That they stick not in outward ceremonies, and Levitical services, and rest only in them; themselves mean-while being unholy: but that by them they rise up higher, principally to have a care of Gods spiritual service, and that he being a Spirit be served by them in spirit and truth.

V.15. *and now I pray you*] Verse 18. and Chap. 1. 5. He insists so much upon this point, because they were so much addicted to these earthly commoditics; and therefore this argument likely would best work with them: and yet they were for all that so dull of apprehension, and so blinde, that they could or would not see these manifest things; Gods plain judgements upon them, upon the fruits of the earth, and the labours of their hands, for their neglect of *building Gods house*. He calls therefore upon them for consideration. And to consider, not any deep mysteries of religion; He speaks wisdome among them that are perfect, 1 Cor. 2.6: He speaks wisdome among them that are carnal worldly men in a way suitable to their slate and capacity, 1 Cor.3.1.

from before a stone] Namely, before there was any hand set to the work of re-building the Temple, interrupted for many years after their return from Babylon. See Ezra 3. 8. and 5. 2. the foundations laid, but then the building left off.

V. 16. since those dayes] Or that since, since you have discontinued building, and taken no care of my Temple; and have profaned my service, all your hopes of abundance and prosperity have failed you; and ye received a curse in stead of a blessing.

when one came] Usually they could guess neer upon the point. But now they were so far deceived, that they might easily discern thereby that Gods extraordinary hand was in it, and his malediction and curse lay upon their basket and store. Chap. 1. 9. Zech. 8. 10.

V. 17. *I smote you*] Or, that I smote you, that is, your fruits.

with blasting] Deut. 28. 22. 1 King. 8. 37. Amos 4. 6. Gen. 41. 6.

and with hail] God sited divers judgements, that they might have lesse cause to attribute them to fate, or fortune; to the stars, or any secondary causes.

yet ye turned not] God still hath his finger upon this sore. Complains of this; as here: so Esay 9.13. Jer. 3. 10. and 5.3. and 8. 5. Hos. 7.10. Amos 4. 6. And he often requires the amendment of this fault; makes many promises to them if they will, Jer. 3. 1, 7, 14. 22. And threatens if they will not, Jer. 15. 7.

V. 18. *from the four and twentieth day*] He is at it again, because of their dulnesse and blockishnesse. See on verse. 10. and on verse. 15. It seems then on this day they first began to build upon those old foundations laid, Ezra 3. See on Chap. 1. 13. 15. It is our bounden duty diligently to mark and observe Gods judgements in, and upon the world; specially among his own people, the Church.

V. 19. *Is the seed yet in the barn?*] Either in the blade; or rather not yet sown, being the ninth moneth, about our *November*, in winter time, which agrees well with all that follows in the verse; when nothing yet appeared, and when between that and harvest time there might come and intervene blastings, and droughts, and wett, and vermine; as verse. 17.

from this day will I bless you] Yet for all these casualties he forctels, now five moneths afore harvest; that from the time they began to build the Temple, God will bless them; albeit as yet the fruit was come forth, yet in the gathering they should have plenty: thus suddenly, and beyond their hope and expectation, God would turn their dearth to plenty, and abundantly blesse them. This should be a signe and assurance to them; as that Judg. 6. 21. 37. 1 Sam. 10. 2. 8. And thus God by his temporal blessings gives encouragements to us for well doing. We have need of all helps: And godlinesse hath the promise both of this life, and that to come, 1 Tim. 4. 8.

V. 20. *And again*] The second time, on the same day. See on verse. 10.

of the moneth] Namely, of the foresaid ninth moneth.

V. 21. *I will shake the heavens*] God by his Prophet now proceeds further to a gracious and spiritual promise & prophecy, which properly belongs to the kingdom of Christ. The sum is, That God will overcome all enemies, and remove all difficulties and obstructions, which Satan and all the world can possibly lay in his way when he comes to restore his Church, & constitute Christ the Head of it. Under the term of *shaking* here, God speaks not of his ordinary power and might; nor simply challengeth to himself the rule and command of heaven and earth: but he signifieth that he is in hand with some memorable work which shall astonish with wonder the minds of men, and be enough to shake heaven and earth. The beginning and preambles of it did but then appear when he brought his people back from Babylon; They were then in effect but in a weak, poor, and almost miserable estate: but the full end and perfection of this here spoken of, could not then be seen; It was afterwards to be effected. The Jews then at this time were to conceive more in their minds, then what they saw with their eyes; the time of their compleat Redemption was not yet come.

V. 22. *And I will overthrow*] Nothing shall stand in his way: *the throne of kingdoms*] All power and height, contrary to Christs kingdome, which I have established for ever, over all the world. Others thus, there shall be no let or hinderance when God will make this wonderful restitution of his Church, but he will rather overthrow, destroy, and bring down all crowns, kingdoms, nations, strengths, then that his Church shall remain in that low and base estate.

by the sword of his brother] Hereby is signified the conflicts of the kingdoms of the world, stirred up one against another by Gods providence and judgement, Matth. 24.7.

V. 23. *In that day*] Of that glorious restauration of my Church Here is the reason of that former wondrous action of God.

will I take the O Zerubbabel] Plain it is that this was not performed in the person of *Zerubbabel*; or but very poorly, as in the type. In his person is Christ defigned, as under many like figures in the old Testament.

as a signet] Account thee precious. The meaning is, I will appoint Christ, who shall come forth of thee according to the flesh, Luke 3. 27. and whose figure thou art, Zech. 4. 12. to be my sacred King, whom I will inviolably keep by me, and love, which is the signification of this proverbial terme, of making and keeping as a signet, Cant. 8.6. Jer. 22. 24. See Isai. 42. 1. And by and under him I will make up this glorious restauration of my Church. By the power of the Gospel, and the breath of Christs mouth; 2 Cor. 10. 5. 2 Thes. 2. 8. I will make a change, and renew all things in Christ, of whom *Zerubbabel* here is a figure: for in the Messias his times, not onely the earth and earthly Emperours were shaken, but also the Heavens, or the old Ceremonies, that figured and typified out the doctrine of the Kingdom; that such as should not be shaken might be setled, Heb. 12. 26. I will shake other Kingdoms, to establish this eternal Kingdom: Heaven and earth shall yeeld reverence to this Kingdom of Christ. And surely his coming brought, and wrought a wonderful change; made, as it were a new creation: He reconciles all things in heaven and earth, Col. 1. 20. He overcame the devil, brought life and immortality to light, and gave out such documents and demonstrations of the grace and power of God, as might fill heaven and earth with wonder and astonishment; who could have imagined such a change?

for I have chosen thee] The free election, and sole goodnesse of God, in his free Covenant with mankind, and *Abraham*, and *David*, establishing in him as the type, this eternal and spiritual kingdom; and as the ground and means of all, the choosing of Christ, is the reason of all this. Of this choosing of Christ, see 1 Chr. 23. 6. Isai. 43. 10. Mat. 12. 18. Luk. 23. 35. 1 Pet. 2. 4. 6.

ANNOTATIONS on the Book of the Prophet *ZECHARIAH.*

THE ARGUMENT.

ZEchariah was sent of the Lord to be Co-partner with Haggai, *to confirm the same doctrine, and to help on the worke of building the Temple, and setling Gods service. The Holy Ghost spake by* Haggai *in a plain way of preaching; but altereth his style in* Zechariah; *who hath many visions of high and mysterious meaning, whereby to set out the doctrines and prophecies he was to declare: How marvellously the Son of God, Head of the Church interceded with his Father; And had formerly saved his Church in all Tryals and Troubles, and punished her enemies. And being consulted about their present Fasting, He answers, that God requires good works and holinesse. And he shewes that their fasting should be turned to feasting and joy in the Lord, upon the promises of such mercies as they might hope for, being truly penitent, and constantly pious, as well in Temporals, until the* Messias; *as in Spiritual ones, after his coming. Whose coming is plainly and particularly specified; as also his Death and Passion; his Kingdom and Priesthood; the coming of the Spirit; the power & spreading of the Gospel; the calling of the Gentiles, and establishing of his universal Church. But the carnal and unbelieving Jews, unthankful to God, and enemies to his Christ, would cause the desolation of their Citie and Nation by the Romans; and for killing the Lord of Life, they should be cast off from the Covenant of Grace, until the appointed time for their conversion.*

To open some difficulties of this Prophet, and to make him more easie, observe that Zechariah *telleth; Christ is an Angel and* Jehovah, *whom Angels attend, Chaldeans chiefly, had been horns to push and scatter* Judah, Israel, *and* Jerusalem: *Persians were Carpenters to fray them, and to beat down their strength; that scattered* Judah *might come to*

their

their countrey again, Chap. 1. Jerusalem *shall be builded*; *that Christ is a fiery wall to his Church*; *and that* Jerusalem, *the Church under Christ, shall be inhabited as Towns without walls, & so in the number to come toit would be incompassable*, Chap. 2. Joshua *the High Priest was a Type of Jesus, the true High Priest of his Church*, Chap. 3. *The golden Candlestick hath two Olives, which stand before the Lord of the whole Earth, signifying the Church supplied with sufficient Graces: whence all which filled with Grace testifie and bear witnesse to the Truth, are for number termed two, as* Apoc. 11. 3, 4. Chap. 4. *The Ephah, and woman, shew the sinfulnesse of Babel*, Chap. 5. *By four chariots coming out of mountains of brasse, and horses of divers colours, are meant Gods armies, and attendance of Angels, diligently running up and down the earth, and executing his commands. Mountains of Brasse are signes of the most powerful and unsearchable providence; from whose secret, most firme and inevitable counsels and decrees do proceed: Horses represent swiftnesse and speed: Divers colours, divers sorts of administrations for* Judah *at home, and yet in* Babel *to comfort and keep them, lest they should seem cast off. So that in God we see Fore-sight, Power, and Readinesse to help and keep them wheresoever they are, Angels being his Ministring Spirits, for their good, who are Heirs of salvation*, Heb. 1. 14. *and for to plague their enemies. And so* Persians, *who had conquered the* Babylonians, (*as they of* Babel *had mastered the* Assyrians, *who had formerly brought under them the* Syrians) *should be plagued by* Javan, *that is Greeks: And then after* Javan, *that is*, Ezekiels Gog-magog, *in two Kingdoms*, Syria *and* Ægypt, *the* Seleucidæ *and* Lagidæ, *should be plagued by the Romans for their wrong done to* Judah: *the pride of* Assyria *should be brought down, and the sceptre of* Ægypt *depart away*, Chap. 6. & 10. Babel *had been as a pit without water, whence God had brought up* Israel, *prisoners of hope, calling on the rest to return*, Chap. 9. *Christ the King of his Church will come lowly, riding upon an Asse*, Chap. 9. *yet strengthening his people to tread down their enemies*, Chap. 10. *shall be sold for thirty pieces of silver: and breaks his Shepherds staves of Beauty and Bands*, Chap. 11. *shall be pierced: and they that do it shall mourn when they consider it. See* Acts 2. 37. Apoc. 1. 7. Chap. 12. *He the Shepherd shall be smitten: and the Apostles, the sheep, shall be scattered*, Chap. 13. *And* Jerusalem *shall be destroyed: the Lords feet standing on Mount* Olivet *to see it done. On Mount* Olivet *Christ told the same thing to his Disciples*, Matth. 24. 34. *There he was taken by the Jewes, who brought him to his death: and there about forty years after the death of Christ, will the Lord stand, not as an adversary to, but as an helper of the* Romans, *to revenge his Sons blood, by destroying the Jewes Citie, Temple, and Nation. And lastly, a new* Jerusalem *shall be built, whither all Nations shall come from year to year, to worship the King, the Lord of hosts, and to keep the feast of Tabernacles: and as* Isaiah *also foretold*, Esay 66. 23. *from one new Moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord. And this could not be properly at* Jerusalem, *but in every place, where God was purely worshipped under the* Messiah. *This is the sum of* Zechariah. *He prophecied (as* Haggai *did) in the reigne of* Darius, *(in whose sixth yeare the Temple was builded and finished*, Ezra 6. 15.)

He prophecied in this Darius.

his { *second year* { *eighth moneth*, Chap. 1. 1.
eleventh moneth, 24 *day*, Chap. 1. 7.
fourth year, 9th *moneth*, 4th *day*, Chap. 7. &c.

He speaks in { *Types, partly* { Hortatorie { *Generally to all the people*, Chap. 1. & 2. / *Specially, to* { *Joshua*, Chap. 3. / *Zerubbabel*, Chap. 4. }
Monitorie, *Concerning false prophets*, Chap. 5.
Consolatorie, *Concerning Christ*, Chap. 6.
Plain speech, Handling their State. { *Present, in answering the Question of their Fastings*; Chap. 7. & 8.
Future; { *Under Christ* { *Incarnate*, Chap. 9. & 10 / *Crucified*, Chap. 11. 12. 13. }
After Christ, Chap. 14.

CHAP. I.

IN *the eighth moneth*] Haggai began in the sixth moneth; Hag. 1. 1. See Ezra 5. 1. When as the Jewswere in ill state through famine, and the work of the Temple but newly taken in hand.

in the second yeare of Darius] See in Hag. 1. 1. For the other dayes, and years of the Prophecie of Zechariah, when they fell out, see on verf. 7. and Chap. 7. verf. 1.

came the word] To him as a Prophet, to preach it to the people. And this phrase and expression is common among the Prophets.

unto Zechariah] This is most likely to be that Zecharias mentioned, Mat. 23. 35. Luk. 11. 51. Though his death, and the manner of it, be not recorded in the Old Testament; he being contemporary with the last Prophet, and his fathers name the same here and there; and the Temple built in his dayes, Ezra. 6. 14. Whereas that Zecharias, 2 Chron. 24. 20, 21. was the son of Jehoiada the Priest, and was slain by the command of Joash King of Judah, many ages before this Prophets time.

the son of Iddo] Ezra 5. 1. & 6. 14. Not that Iddo the Seer and Prophet, 2 Chr. 9. 29. and 12. 15. and 13. 22. For this lived many ages after that time.

the Prophet] This relates not to Iddo, but to Zechariah.

V. 2. *The Lord hath been sore displeased*] Heb. *with displeasure displeased.*

with your fathers] He speaks not of forraign Nations, but calls them home to domestical examples; and seeks to affright them with Gods judgments, that they should not provoke him as their Fathers had done, whom he so grievously punished, Heb. 10. 30. Of this sore displeasure the Babylonish captivity was an history sufficient. The intendment of this narrative follows in the next verse.

V. 3. *Thus saith the Lord of hosts*] This name is thrice taken up in this verse, to add the more force to his doctrine and exhortation; to gain it the more entrance into their hearts: as giving them thereby well to know with whom they had to deal.

turn ye unto me] Turn from your sins. They did not build the Temple; they had strange wives; they were grown secure and careless; notwithstanding all their plagues in the Babylonish captivity, they had little Religion or piety left among them. Now God exhorts them to repent, to turn from their sins to him, as Mal. 3. 7. Thus God seeks and sues first, and would prevent them by his grace; and he would have his former sore displeasure to school them to it. They and their fathers had sufficiently tasted thereof; Their sense and experience should learn them better obedience, and to make better use of Gods rods and punishments, Heb. 10. 30. And thus should Gods judgments upon our fathers, or us, work with us, else God complains the more, as Amos 4. 6, &c. and we are left inexcusable the more. But the question is, can we our selves, of our selves, turn unto God? Answer, God requires nothing of us, but what natural reason it self doth tell us that he justly demands, and we in duty ought to perform. But if all this were now in our own power, then the grace and assistance of the Holy Ghost were in vain and superfluous. The use of the Law in such like precepts, and exhortations, is not to shew us our own strength, power, and ability, but our disability; to shew us our duty; to reveal sin, and increase it, to work wrath, to be our Schoolmaster to whip us to Christ; to make us look out abroad for a Physician; to seek strength and help else-where.

else-where. But then, saith the Papist, God in his Gospel promiseth help, if men by their natural endeavours prepare themselves to it, and so in a kinde of congruity do merit it. *Ans.* So the rise and original should be in mans free-will, not in Gods free grace; and the main work of conversion likewise should be the act of man, not the work of God, or gift of his grace: God according to them never giving or working more by his grace in us, then the *ability only*, and the *act it self*, after that ever left to the power and pleasure of man himself. A thing contrary to the doctrine of Gods free Election, Grace, and Glory; to the nature of him, and his decrees, and the whole current of the Scriptures; Rom. 9. 15, &c. Phil. 2. 13. Joh. 6. 44. 65. Act 13. 48. Eph. 2. 8, 9. 2 Tim. 2. 25. Briefly the meaning of these words is this, let your fruits declare that you are Gods people; and that he hath wrought in you by his Spirit, and mortified you, for else man hath no power to return to God, but God must convert him: as Jer. 31. 18. Lam. 5. 21.

and I will turn unto you] I will again make you feel the effects of my grace and favour, Mic. 7. 19. I will be reconciled unto you, and bless you. After their return from Babylon, for their renewed sins, he renewed his wrath, and punished them with famine and otherwise; Hag. 1. 6, 9, 10, 11. and ch. 16. 17. Now upon their turning to God, he would turn away those punishments, and turn unto them in much favour, and manifold blessings upon them.

V. 4. *Be ye not as your fathers*] They boasted much of their fathers: And they would do as their fore-fathers had done, Jer. 44. 17. In deed: custom of sin by continuance derived from our fore-fathers and their example, makes it become almost a law unto us. But this is no good shield or shelter for us, Psal. 95. 8, 9. 2 Chron. 30. 7, 8. Nay, rather it kindles Gods anger the more. They are much reproved for it here,

unto whom the former Prophets have cried] Here was Gods love and care in sending them; and the Prophets faithfulnesse in discharging their duties. 2 Chron. 36. 15. Jer. 7. 25. 8. 25. 3. and ch. 32. v. 33. and 35. 15.

turn ye now from your evill ways] Isai. 31. 6. Jer. 3. 12. and 18. 11. Ezek. 18. 30. Hos. 14. 1.

but they did not hear] So greatly were the Prophets, and Gods word in their mouth, contemned. Such was their ingratitude in not answering Gods love, and care of them. Though they could not deny, but were convinced of the evilnesse of their wayes, yet they shut the gate of Gods grace, and turned their back from him, Jer. 2. 27. and 32. verf. 33.

V. 5. *Your fathers where are they?*] Some understand these words as a reproach against their fathers, and against the false prophets, in the next words. Others, as Gods insultation over the Jewes, in these words; and the answer in the next words, that the true Prophets were dead, as well as their fathers; and Gods reply in the 6 verse. But the plainest meaning, is to take all in this verse by way of confession, both your fathers, and also the true Prophets, are dead and gone; but mark what follows.

V. 6. *But my words*] Though they are dead, yet they took not away with them the memory of my words and doings. The remembrance of them should not fall out of your minds.

did they not take hold of your fathers?] Were my words dead? was I vain in my threatnings? did I not put in execution what I spake by my Prophets? felt not your fathers the effect of my words? why then do not ye take warning by them? we must not obliterate the memory of Gods judgements, but make our use of them, as 2 Pet. 1. 15. and 2. 6. as Heb. 11. 4. Such monuments of Gods exemplary judgements speak out for our amendment.

take hold] Or overtake. That is, overtake and catch them: as hunters-men the prey; or one enemy another in flight, though they sought means to make their escape. The accomplishment then of their prophecies after their death hath them sufficiently that their words dyed not with them: and your fathers in their calamities acknowledged as much, and began to turn to God; and it is fieting for you to follow them therein, and to accomplish it.

They returned] It may be, repented, or were better advised, and came to the right knowledge of their estate, as Mal. 3. 18. at leastwise were brought to that confession following.

like as, &c.] Lam. 1. 18. and 2. 17. Or, at the worst, this confession God extorted and wrested from them, forced them to acknowledge thus much; God, not fate or fortune to be the Author of their punishments; and secondary means to be but his instruments, God by them doing the thoughts of his own counsel and will; and that they did deservedly endure them, and were broken by them. And might not all this be sufficient instruction to their posterity, good lessons for their children?

V. 7. *The twenty fourth day of the eleventh moneth*] In the third moneth after the former date, verf. 1. And this moneth containeth part of *January*, and part of *February*. And this date here continues and contains all that follows to the seventh Chapter; all being but several parts, one after another, of a various vision continued. And was that day two moneths after *Haggai* ended, Hagg. 2. 20.

in the second year, &c.] See on verf. 1.

V. 8. *I saw*] A vision here goes with the prophecie, as an explication of it, and a seal of the certainty and truth of it. The particulars follow after.

by night] The usual time for visions. Yet some apply this to imply the obscurity of the vision: as also the myrtle-trees, a black or dark wood, and a shady tree; and likewise the bottom, or profound and deep place. But we must not too particularly allegorize or descant upon each syllable in this vision; and then the general meaning will be plain enough. The place of this vision where it was, is not set down: yet it appears that *Zechariah* was now in Jerusalem, Chap. 6. 10, 11. Ezra 5. 1. and 6. 14. though likely this vision might seem to him to be in Babylon.

a man riding] The Son of God appearing in humane shape; as Chap. 3. 1. Captain of the Lords host, Josh. 5. 14. in likenesse of an horseman, ready appointed to make out for his; who as Archangel, Jude 9. and captain of their host or chief, sendeth his Angels, and they give him an account, verf. 11. He is called an Angel, verf. 9. 11, 13, 14. 19. and the Lord, verf. 20. and he stands hard by the Prophet, verf. 10.

upon a red horse] Why red? in the same sense that this colour is given to his garments, Isa. 63. 1, 2, 3, &c. and to the Angels horse, Rev. 6. 4. Some interpret it to be of a fiery colour, to signifie Gods fiery anger against the enemies of his people, the execution of which he came to tell the Prophet of.

Among the Myrtle-trees] Which represents the Church, compos'd of low and weak plants, but holy and precious ones, as the Myrtle-tree is, Rev. 1. 13. See Neh 8. 15. Isai 41. 19. and 55. 13.

in the bottom] By this property of the Myrtle-tree that delighteth in valleys, and sea-shores, and rivers sides, is signified the lowly and abject condition of the Church in this world; and particularly the subjection it was then in under the Persian Empire.

behinde him] That is, behind the man riding on the red horse, as attendants, captains, and scouts.

red horses] With horsemen upon them which were created Angells, Ministers, and Warriors under their head. See Psal. 68. 17. and 34. 7. Job 1. 6. and 2. 1. Now by these colours, it seems, may be understood the Angels several services; the red ones for punishment, the white ones for grace, and the speckled ones for chastisement in visitation.

speckled] Or bay. Some by these understand the various estate of the people of the Jews, mixed of gladnesse and sadnesse, as it then stood.

V. 9. *The Angel*] The same as was among the Myrtle-trees, namely, the Son of God, who appeared in this vision in both these qualities, of Head of the Church on horse-back, and of her Prophet in shape of an Angel, verf. 13, 14. 19.

V. 10. *These are they*] Angels whom God pleaseth to use as his Ministers.

whom the Lord hath sent] God the Father hath sent them by me, the Word of God, and revealer of his will to all his creatures, and the mediator of his Church. The Lord sits not idle in the heavens, but sends, and sees, and orders the affairs of man-kind; useth these as his Messengers, Posts, Curritors, Scouts,

to walk too and fro] Diligent in their employment, Heb. 1. 14. and so is Satan in his sinful way: Job 1. 7. and 2. 2. 1 Pet. 5. 8.

through the earth] The whole earth, to search and see the state of all heathen nations, as well as of the Church, and to make relation to God of it. Not yet that God omni-scient is ignorant of any thing, Heb. 4. 13. or needeth the ministry of Angels, as Kings on earth do need the service of their officers and attendants; But that he pleaseth to use them as witnesses and Ministers of his will; And here taking upon him the person of man, the more familiarly thereby to impart his minde unto us; and to assure us of his care of human affaires; and to shadow out ther by in some sort the greatnesse of his Majestie, by the example of earthly Kings, whose glory is in the multitude and magnificence of their attendants.

V. 11. *And they answered*] So ready are the Angels un-askt to answer the minde of Christ, and to give account of their service and employment,

we have walked] An example of obedience, Matt. 6. 10.

all the earth sitteth still] All other nations, the Eastern people, and all other countreys about Judea, are in peace and prosperity: onely thy people cannot recover themselves of their late calamitie.

is at rest] Or is inhabited.

V. 12. *The Angel of the Lord*] Namely, the Son of God, who is Intercessor to the Father for the safety of the Church. This shews the tendency of the vision, whence is eatie to gather the whole sum of it.

How long?] A complaint in prayer. As is usual in prayers. So Psalm 6. 3. and 13. 1, 2. and 74. 10. and 79. 5. and 90. 13. The Saints on earth out of the infirmity of the flesh, ofe complain of Gods cunctation and delay in sending succour; their pre-properous zeal sometimes pours out their cares, and exonerates their griefs and sorrows into the bosom of God; yet with submission to the will of God. The wicked do it with murmuring and repining. The Angel of the Covenant here doth it in most holy manner. As likewise Matth. 26. 39. 42. 44. Heb. 5. 7. He doubts not here, but urgeth the accomplishment of the promise.

Mercie

Mercy] This is the true plea of prayer: And the thing that must over-sway the Churches sins.

these seventy years] Jer. 25. 12. and 29.10. Dan.9.2. of the captivity, as Zach 7.5. according to the foresaid Prophecie of *Jeremy*: the ruines of which lasted yet, though the people were set at liberty long before. They which make the seventy years to be but now ended, at this very time, do thereby make the complaint and grievance to be unjust. Some indeed observe two seventies, reckoning one from the first of *Nebuchadnezzar*, or fourth of *Jehoiakim*, to the first of *Cyrus*, or *Darius* the Mede, upon the taking of Babylon. The other from the destruction of the City and Temple of Jerusalem in the eleventh of *Zedekiah*, to this second year of *Darius Hystaspis*. But the former in all probability and reason is here related unto, as being the principal. Here we see the Angel alledgeth Gods promise, as the ground of his prayer. And so the godly use in prayer to alledge unto God the Promises he hath made them. They prescribe not any thing to God, or limit the Holy One of Israel; but produce his Word as their warrant, and trust to his truth in his promises. And indeed this is the basis of our faith and hope in prayer. But childishly hence do the Papists gather, that we may, and must pray to Angels. There is indeed a holy kind of Association between Angels and us, in our Head Christ, John 1. 51. They are ministring spirits for us, and our Patrons in a kinde, if we will so call them; and by their ministery to God, seek to comfort us the more, in assurance of his care over us. The servant of *Elizæus* was much animated when he saw the mountain full of horses and Charets of fire round about his Master, 2 King.6.17. But this is no warrant for us to pray to them. And yet more childishly do they make a leap from Angels, to Saints departed, for our praying to them. God alone must be prayed unto, it is his proper service. And so here the Angel of the Covenant, our Mediator prayes to him.

V. 13. *The Angel that talked with me*] This is the man that riding upon the red horse stood among the Myrtle trees, ver.8. The Angels, Cursitors, or Scouts, make their report to him, ver. 11. He prays and complains to the Lord, ver. 12. And the Lord here verse 13. answers him: whereupon he gives a charge and command to the Prophet to proclaim Gods merciful promises to Jerusalem, and Zion, and the Cities of Judah, ver.14,15,16,17. including his sore displeasure against their enemies.

with good words] With such promises as tended to the relief of the present miseries they were in. This seems to allude to that, Esay 40.1,2. These words of comfortable promises, of his propensity and kindnesse towards them, must suffice to support their patience and hope, and animate them to go on in the building. It seems the Prophets former objurgation, ver.2,7. took some good effect; and thereupon this consolation follows. After their long time of sadnesse for their desperate evils, now the fit time of gladnesse and comfort was come, Psalm 102.13.

V. 14. *Cry thou*] With courage, alacrity, and boldnesse; with a loud voice. See Esay 30.7. and 58.1. Matth.3.3. Luke 18.

I am jealous] The sum of those good and comfortable words, vers. 13. which were given to the Angel for the use and behalf of the people. God speaks of himself, as usually in Scripture, in the person of a man, of a dear loving husband, Chap.8.2. Joel.2. 18. See Exod. 34. 14. Esay 9. 7. Though for a time God defer his help and comfort from his Church, yet this declareth that he loveth them still most dearly, as a most merciful father his children, or an husband his wife; and when it is expedient for them, his help is ever ready. And this should stop our over-hasty wishes, and be our stay and support in the mean-time.

V.15. *Very sore displeased*] He meets with an objection, and answers that double and complaint, why the Nations of the earth were so quiet and at rest, and Gods people only in affliction. He shews their rest, and ease, and prosperity, was but a cursed one, as all such is which flows not from the love and favour of God; we must wait a while, and look to the end of it, Psal.37.1. &c. And we shall see enough of Gods sore displeasure in it. See Mal. 1. 4. Nahum 1. verse 2. They shall in the end pay dearly for their ease and jollity; Ezech. 25.

but a little displeased] I was willing to punish my people by their means, and absolutely resolved so to do, Jer. 14. 11. and 15. 1. Ezech. 14.14. But yet with a moderation, a little time, besitting the end, which was to correct them; and according to my mercy toward them, remembring my Covenant toward the remnant, though the body of the for-lorn and desperate sinners were destroyed.

and they helped] The instruments which I have made use of therein, have added their rage, and the excesses of their cruelty thereunto, not containing themselves within the limits of my revealed will, though they could not go beyond my secret permission. See Isa. 47.6. Psal.69.26. God had his bridle in their jaws. And he speaks not so much of what they did, as with what cruel minde, and to what destructive end they did it.

V.16. *I am returned*] I went away and hid me from it, in my anger, Hosc.5.15. But now I make an end of my chastisements, and am come again with many comforts, and tender mercies to relieve it.

with mercies] Gods mercies are the fountain and foundation of all our hopes, the remedy of our miseries, most necessary to be tendered to, and pondered by the faithful, to cheer up their souls, and support them in the midst of their infirmities and calamities.

My house shall be built in it] Now the acts of comfort do come in, and flow from his mercies. For indeed his mercies, and reconciliation are the only cause of building his house, and preserving his Church in the world, for their sins deserve it should be rooted out yet out of Gods mercies it shall be built, notwithstanding all the opposition of all the enemies. See Ezra 4.5. and 6. Chapters.

a line shall be] That is, her buildings shall be re-edified, and made up again, Hag.1.13. Neh.3.4. and 6. Chapters.

V.17. *Cry yet saying,*] ver.14. now the second time.

my cities] He extends the promise to other Cities of Judea besides Jerusalem, not this only of Jerusalem, but others also round about, of inferiour note, Neh. 3.

through prosperity] *Heb. good.* That is plentiful increase of men, cattel, and all manner of fruits of the earth, as Chapter 2.4.

shall yet be spread abroad] Enlarged, multiplied; yea, and laden, prest, burdened with plenty and prosperity. Notwithstanding the mean and poor estate which the whole country is now in, it shall be replenished with such abundance, that your plaines and presses shall be full and run over, as vessels and fountains that have more then they can hold, as Prov.5.16. See Esay 49. 18. &c. and ch. 54.1,2,3.

Yet] This particle is used four times in this verse. To note the stability of the promise, and assurance of performance. Notwithstanding all, and all manner of lets and hinderances, interruptions, and discouragements, past and present, yet God will carry on, and now accomplish his work.

comfort Zion] Shall confirm and renew the right and priviledge which he had granted her, of being the place of his residence. See Isaiah 14.1. Zechariah 2.12. Esay 49 23. and 40.1.

choose Jerusalem] Speaks not here of eternal Election, Rom.11. 29. But of their temporal estate, and being in the world; chiefly of their condition in outward respects, differing so much from what formerly it was: not yet excluding his inward and spiritual blessings. Thus God rejects, and chooseth again, Jer. 3. 8. and 31. 35, 36. Lam.3.31. When we turn our selves from God, and he turns his face from us, we can think no other but that we are cast off, Jer.32. 24. Hos 9.17. Upon their conversion, God is said to choose them again, and return with his blessings to them.

V. 18. *Then I lift mine eyes*] Another vision, or part of the former, clear of it self.

four horns] Signifying the Churches enemies, which the hath, and shall ever have in the world. We must not think it a strange thing to see it so now. They as horns shall push asther, and bouse the hoof. See Psal.22.21. Jer.48.25. 1 King.22.11. These four respect not the four Monarchies, but their present enemies, and neighbouring Nations compassing them about on, the four corners of the world, *viz.* The Syrians, Assyrians, Babylonians and Persians, from the North; the Ammonites and Moabites from the East, the Idumites, and Egyptians from the South, and the Philistines from the West. All which appears in Jeremy and Ezechiel. Some conceive these horns to be iron horns, such say they, as warriours did wear upon their helmets: See 2 Chro.18.10. However, fit workmen are brought in to break them.

V.19. *What be these?*] What do these signifie? what is meant by them? the Prophet is desirous to learn, and reaps the fruit of his desire, a ready information.

V.20. *And the Lord shewed me.*] The Angel that talked still with the Prophet is here called the Lord Jehovah. Christ our Mediator is God, the Son of God. He here executes his office of Mediation, neither ever was, nor can be the Church without him. Through him the Head, are the godly all joyned to God, and reconciled to him; neither can they be any other ways.

four Carpenters] These Carpenters or Smiths, 2 Sam.23.19. Are a figure of the instruments, which ruined those enemies that persecuted the Church, and declare that no enemies horn is so strong, but God hath an hammer to break it in pieces. Gods remedy is ready at hand, and as many remedies as there are maladies. He can make her enemies ruine one another, to work her deliverance. See this consolation adde patience to the Church, as knowing that the gates of hell shall never prevail against her. But though the be a little flock, yet she shall be preserved amidst many heards of roaring Lions, and ravening Wolves.

V.21. *So that no man*] So that they have easily brought it to passe to scatter Judah, seeing none had power to resist them.

to fray them] See that in Judg.7.19 —22. And that 2 King.7.6,7. A Panick fear. See likewise that, 2 Sam.5.24. And that 2 King. 19. 7,9.

to cast out] So to fray them, as to cast them out, and eject them, not only out of the land of Judah, and their tyrannical possession, and oppression of it, but also out of their own lands and dominions.

CHAP. II.

Verse 1. I *Lift up mine eyes again*] In a vision. And this much makes to the same purpose as the former did, and serves to confirm

mit. Looking upon the present state and face of things, as they now stood, the restauration of Jerusalem, according to the many glorious promises made thereof, was a thing very hard to be believed. This other vision is therefore afforded, to strengthen it. And we are admonished to lift up our eyes in vision spiritually to view, and consider of it.

a man] A created Angel, in the shape, not substance of a man. Thus God deals the more familiarly to converse and communicate his minde to man. Some understand this of the Son of God in humane shape.

with a measuring line] See Ezech.40.3. and 47.3.

V. 2. *whither goest thou?*] Attention, and diligent inquisition is to be learned by the example of the Prophet. So Act.8.34.& 16.30.

to measure Jerusalem] Whose building was promised, Chap.1.16. And this is the main end of this vision, now that the foure horns by the four carpenters were scattered, and the hinderances of building it, removed.

to see] That the builders, whom God the Master-builder will use in it, may see the due measures of it.

V. 3. *The Angel that talked with me went forth*] Chap.1.9, 14, 19. It seems towards Zechariah who fell somewhat afar off, verse 4. Christ drew neerer, the better to speak unto me, happily if the other Angel had not profered his service to Christ.

and another Angel] A created Angel. Their prompt and profered obedience. See on Chap.1.11.

V. 4. *Run,*] So Christ saith to the created Angel: He that was the Son of God, commanded the other, who was but a creature, to expound the vision of the line to the Prophet.

young man] Zechariah. He seems then to be born in Babylon; and not to live there till his old age, as some have imagined: but that he came thence a young man, being such now in Jerusalem or Judah, in the second year of Darius, Chap.1.7. Or, this may happily relate to his mean condition, in comparison of the Angels among whom now he did converse.

saying] Here is Gods care of his Church in using and imploying his Angels thus in the Ministery and service of it. And Gods readinesse to grant the requests of his people, and to instruct them when they desire to learn.

Jerusalem shall be inhabited as towns without walls] Jerusalem had been a famous City, made up of three towns, famoused by heathen Writers among the chiefest Cities of the East. See Lam.1.1.& 2. 15. & 4 12. Now it lay yet in ruines. And after this, upon the re-building of the walls by *Nehemiah*, much ado there was to get it inhabited, Neh.7.4.& 11.1, but a few returned from the Babylonish captivity, they saw themselves far from what the glorious promises of the Prophets here told: Hereupon they might sit down in sadnesse, if not sink in despair. God here by his Angel and Prophet meets with this sore tentation, renews the glorious promise fully, tells them no walls shall be able to contain so great multitudes; the Angel may leave off his measuring, and measuring-line, Isa.49.19,20,21,22. And they should not measure things by what they saw, but what they were yet to hope for, not tie up those promises to so short time, but yet wait a while: The number of those that shall come thither shall be so great, that it will be impossible to compasse the City with walls large enough. Figurative terms, to signifie chiefly the infinite number of Believers which shall be called into the Church, by the preaching of the Gospel, Ch.1.17. And thus this vision setteth forth the great and marvellous enlargement of the Church under the Messias. See Isa 54 2,3. & 60 4 11. & 49. 20,21. There is then one measure of *Jerusalem* before God, though another now in the eyes of men.

V. 5. *A wall of fire*] She shall be safe and secure, though without stone-walls and bulwarks, towers and fortifications, ditches and trenches; God will be a wall of fire, that is, an impregnable wall and defence, which none can passe through, Isa.26.1. & 60.18. to secure her, and confound her enemies.

The glory in the midst of her] My presence in Spirit, grace and power, shall make it glorious; as the resldence of a King is glory to the Royal City, or as formerly in the desert, the glory of God shewed it self in the signs of the pillar, and of the cloud, Isa.60.19. Though now never so few, never so poor and in-glorious, yet then in me alone shall her glory be.

ho, ho] Most of the Jewes returned not out of the Babylonish captivity, but stayed behind, preferring their ease, their planting and commodities there, before the returning into a vast desolate country, attended with many troubles and dangers, forgetting thus the land of promise, and making themselves little better then the Heathens, such was their contempt of God and his worship, and their ingratitude for their freedom and deliverance. Here therefore they are reproached for so doing, and earnestly called upon to return from thence; and by this figure all the Elect are exhorted to leave the world, and the corruptions thereof, to come into Christs Church.

and flee from the Land] Isa.48.20.& 52. 11. Jer. 50. 8. & 51. 6, 45. Rev.18.4. and from the evils present and to come, that shall betide them that abide there.

for I have spread you] *Babylon* cannot be your country, nor a blessed and holy abode for you, seeing I sent you thither to exile and punishment, where you were cooped up, as birds in a cage, or persons in a prison; wherefore when I set you at liberty, freely to fly away, as a bird in the open air, make use of my benefits, and double not, but as my justice punished you, so my mercy can repair you; he that gave the wound can heal it, and can bring you again; you may trust his power and goodnesse, if you let not slip this acceptable time, and shut the gate of Grace against you.

V. 7. *Deliver thy self, O Zion*] Come forth speedily, see Jer. 51. 6, 45. Act. 2. 40. else the fault shall be wholly in thee, having those means afforded thee: Remember *Zion*, Psal. 137. 1, 3, 4, 5, 6. It is Gods rest and dwelling place, Psal. 132. 14. 1 King. 6. 12. and why should the living stones of Gods spiritual *Zion* remain still in *Babylon*, as in another *Ægypt*? God grace when he reacheth out his hand to help us, is not to be rejected.

V. 8. *For thus saith the Lord of Hosts*] These and the like words are very often repeated in this vision, for the more assurance and confirmation of the several things contained in it.

after the glory] Concise words and general, wrapt up in some obscurity. Some thus; After the Jewes glory, or glorying over the Gentiles shall cease, then, &c. Some rather thus; After the glory of God now already begun to be shewed, in the bringing back the people from the captivity, God will not give over, nor make an end, till he perfect his work, build the Temple, and take such order with the heathen Nations, their enemies, that they shall not only not hinder and obstruct the building, but become a spoil and prey to their servants the Jewes: and thus he argues from the beginning, to the proceedings and perfection; as if he should say, You see now the beginning of the glory of Gods gracious dealing with you, he will go on, Psal. 138. 8. he will restrain the Nations from hindering of you, yea, they shall become a prey unto you; yet this glory which dott but glimmer now, shall not receive its full lustre till the coming of Christ, then shall that mentioned in the fifth verse, most gloriously shine and appear.

hath he sent me] These are the words of Christ delivered to *Zechary*, by that created Angel that went out to meet Christ, the Angel of the Covenant, with this charge and message from Christ, put in his mouth, v.3,4. They are the words of the Son of God speaking of his Father, God the Father sends his Son against these Nations.

toucheth the apple of his eye] Of his own eye, hurts himself, puts out his own eyes, doth thrust his own sword through his own heart, or rather toucheth the apple of Gods eye, as the meaning is, Deut. 32.10. Psal. 17. 8. The eye is the tenderest part, we cannot endure to have it touched. So ye are so dear to God, that he can no more suffer your enemies to hurt you, then a man can abide to have his eyeball touched.

V. 9. *I will shake mine hand*] Wherein there is a rod of iron to rule, and crush the heathen, your enemies, Psal. 2. 9. And this notes the facility of the work in Gods hand, he hath long hands, as the phrase is of Kings; and the shaking of his hand shall serve the turn. As Isaiah 8.17. His hille is sufficient.

a spoil to their servants] They shall be your servants, as you have been theirs; a figure of the Churches victory over the world, which before had oppressed her, and kept her in bondage; for this cannot so well be applied to all that time between their return out of Babylon, and the coming of Christ, as to the time of the Gospel and Christ, wherein the heathen Nations submitted their necks to the yoak of Christ, and his spiritual Kingdome.

and ye shall know] Experimentally, and this experimental, practical knowledge is a thing distinguished in Scripture from a bare, literal, noctical, speculative knowledge, swimming in the brain only, and not sinking in the hearts; see Ps.9.10. Heb.10.34. Josh.23.14.

hath sent me] To declare, and perform these promises, as Mediatour and Protectour of the Church. The Son of God is sent by the Father to the good of the Church. See verf, 11.

V.10. *Sing*] He brings them here, as it were, into present possession and fruition of the promise, sets and placeth it before their eyes, so to fasten the truth of it in their hearts: And bids them therefore sing and rejoyce, as if it were already done, for he will not begin that which he doth not resolve to carry on to perfection. Let them then for the present return from Babylon, and go on with the building of the Temple, and the ordering of the affairs of these promises. See Isaiah 12.6. and 54.1. and 66 10.

I come] Here Christ speaks, not God the Father, nor Angels, nor the Prophet. Here he is called Jehovah, the true and only God; yet is sent by God as Mediatour, and so inferiour to God, in the Person is sent by God as Mediatour. He was now come already. But here is noted a progresse, and further p ocedure in his grace, far beyond the present.

And I will dwell] Typically in the Temple, and on the Mercy-Seat. But really and substantially when Christ came in the flesh who is *Immanuel*, God with us; in whom, as in a Temple, the fulnesse of the God-head did dwell bodily; Col. 2. 9. And he by his Spirit with his Church, to the end of the world, Matth.28.20. See Lev.26. 12. Ezek 37.27. 2 Cor.6.16,18.

V.11. *And many Nations*] The voluntary submission of the Gentiles, joyning themselves to the Church of God. Thus ratifying what many other Prophets had formerly fore-told in their times.

In that day] Namely, in the Churches re-establishment by the Messias, figured by the deliverance out of Babylon.

my people] As well as the natural Jew, according to the Law, Exod.12.49. shall make up one body of my Church and People.

dwell] See on verse 10.

Know] See on verse 9.

That the Lord of Hosts] Whose power and work no creature can obstruct or hinder.

unto thee] As formerly to the Nations, and against them, ver.8,9. so now to thee. His Embassie is directed to, and for his Church; to be Head, and Patron of his own peculiar people.

V.12. *Inherit Judah his Portion*] Possesse and enjoy them: The Jews were his ancient inheritance, by his free and gracious Covenant with them, Deut.9.29. 1 King.8.51,53. Psal.74.2. Jer. 10. 16. Herein blessed were they, Psa.33.12. And God will not forget them, Psal.74.2.& 94.14. They seemed now to be cast off, lately expelled their inheritance, and land of promise, and yet now without Kingdom, Temple, and the worship of God, or scarce having a shadow of these. The Lord now takes off these discouragements, removes these obstacles by his gracious promises here; He shall inherit Judah now, and which makes this promise full, he shall inherit all his Elect which are the true spiritual Judah, and hold them for his proper and peculiar people, and as such which he shall love, govern, and preserve. See Exod.34.9.

In the holy Land] In Canaan now again, though for a time they were exiled out of it. And compleatly, in the Church of Christ, under the Gospel.

and shall choose Jerusalem again] This choice made of old, 1 King. 8.44,48. and 11.13. 2 King.23.27. after their rejection for a while, shall now be in a sort renewed before the eyes of the world. The current of his grace towards her, which was formerly stopt by her sinful courses, and interrupted, shall now flow freely again. See Chap.2.17. Isa.14.1.

V.13. *Be silent*] Thus he seals up the promises of this vision, stately extolling Gods Power, that his people should not once doubt or fear their accomplishments. As thus, brag not, threaten not, thou adversary, dispute not, doubt not, O weak men, who may not compare their wisdom, or oppose their strength to Gods, who is able, and wel skilled, to bring to passe all his promises, against all oppositions and obstructions whatsoever. See Hab.2.20. Zeph.1.7. He insults in some sort over all the Churches enemies; Let them rage as they list, God will stop their mouths, and silence them.

For he is raised up] Awaked, as a man out of sleep, Psa.78.65. according to that exhortation, Isai.51.9. Raised up, to succour his Church, make good his promises, & over-power any opposition whatsoever.

Holy habitation] *Hebr. the habitation of his holinesse*; that is Heaven, as it is interpreted, Deut.26.15. from whence God would now send help for his people. Or rather, the Temple, which was likewise Gods habitation, 2 Sam.2.19. and though now it were contemptible, Psal.102.14. not half built, yet was it holy. And thence God would arise, as out of a dream, and shew himself for the defence of his Church; and more fully then, when he shall come, as it were, out of his closet, publikely to govern his Church by his Gospel.

CHAP. III.

Verse 1. *Shewed me*] In a vision. The end whereof is to shew, that in the restauration of the Temple, and of the service of God, it was first of all necessary to have those persons which were to be imployed therein, reconciled to God, and cleansed from the pollution which they had gotten in Babylon. And that likewise the Church represented here by *Joshua* a chief Officer of it, should be re-admitted into Gods favour, to the end that the service which he should yeeld to him, might be accepted, which is figured by a form of *Joshua*, his being by the Lord absolved, and afterwards sanctified.

Joshua the High Priest] Or *Jeshuah*, or *Jeshua*. See Hag.1.1,12, 14.& 2. 2. Ezra 2. 2.& 3. 2, 8.& 5. 2. This chapter deals with the High Priest; the next, with *Zerubbabel*, the Prince.

standing] Like unto a man accused before a Judge, or, as some, ministring in his office.

before the Angel of the Lord] Before Jesus Christ, whose Type *Joshua* was, who is both Judge and Advocate, and Defender of those that believe in him, in this Judgement, 1 John 2. 1.

and Satan standing at his right hand] That is, an adversary: the adversary, the malicious accuser of the faithful to God, against whom he complains, proceeding to be zealous of having Justice done, though he be only moved through an envious and malignant rage, Rev 12. 10. Psal.109.6. Job 1.6. and 2. 1, 4. which act agreeth with his name in Hebrew in this place.

to resist him] Heb. *To be his adversary*; to frustrate his prayers and intercession, by interposing this most bitter accusation against him and the Jews: What this accusation was, appears plainly by the third and fourth verses; Satan still is the chief adversary of good & great men, of the Church, and all Gods people; so against *Job*, ch. 1 9, and 2. ver.3,4. so against *David*, 2 Chr.21.1. he deals against chief men, as 1 King.22.31. Luke 22.31. See Ephes. 6. 12. We must know Satan is the chief adversary against whom Gods Church and children have to deal; it is he that useth the rage of the world, the madnesse of the people to ruinate the Church; and this he doth in all ages.

V.2. *And the Lord said unto Satan*] Namely, the Son of God, who was called before Angel, before whom *Joshua* stood, he is ready at hand for the defence of his people.

the Lord rebuke thee] Not altogether unlike is that phrase Gen. 19.24. the meaning is, My everlasting Father rebuke and confound thee in this malicious opposition which thou makest against his servant, justifying and clearing him against thy accusation; see Jude 9. the same words spoke upon another occasion: This interpretation is doubled, to shew the earnestnesse of affection to have it done, and to intimate the facility of the remedy which is in the Lord to do it; his interpretation is sufficient to curb Satan, he untooseth him, and binds him at his pleasure, Apoc.20.

that hath chosen Jerusalem] Hereby is intimated and shewn the chief foundation and ground of the Churches absolution, here represented in *Joshuahs* person, which is, that God from all eternity hath out of his meer grace, without their merit, chosen his Elect to salvation, Rom.8.33. All affiance of salvation flowes from election. And the salvation of the Church was the thing intended by the former rebuke.

is not this a brand] A special and choice piece, purposely saved and reserved by God for his special use and service.

plucked out of the fire] Out of *Ur* of the Chaldees, out of the Babylonian fiery furnace; now God will not forsake his own work, but make the end as good as the beginning, and preserve the High Priest, and the High Priesthood, against all thy machinations, malicious oppositions and accusations. Or more largely thus; This man, and this small company which *Joshua* represents, is a reservation of my grace, which I have reserved out of my people, whom I have caused to passe through the fire of my judgments, Amos 4.11. see Rom. 11.5. and therefore towards him and them my decree of grace shall stand firm and invariable, why then go'st thou about to resist him, and Gods known will concerning him and them?

V.3. *with filthy garments*] Or, vile garments; an ordinary sign of sin, as a white and clear garment is a sign of Christs righteousnesse put on by faith, and of the regeneration of the Spirit to newnesse of life. See Ezek.16.8,10. Rev.3.4,18. and 7.14. yet this seems to have a further relation to the present state and condition of the High Priest, his garments belonging to him as High Priest, and the High Priesthood it self, were but base and contemptible now, to what they were before the Babylonish captivity: And so all things else nothing answerable to their expectation raised up by the glorious promises of the Prophets formerly made. This Prophet is mainly sent to lift up their dejected minds, and to draw their eyes from the present face of things to expectation of better, from the day of small things, to the dayes of great and glorious things, which were not yet so soon, but to come hereafter.

and stood before the Angel] Christ did not abhor his presence, nor reject his service, so gracious is he to respect his Saints, notwithstanding their many infirmities, and to accept their obedience, though mingled and stained with much corruption.

V.4. *unto those that stood before him*] Namely, to the created Angels, his Ministers, Heb. 1.14. To shew that Christ who only hath power to forgive sins, and justifie the ungodly, he doth therein imploy the holy ministery for an instrument. See 2 Cor.5.18. Heb.1.14.

take away the filthy garments] In respect of the glorious garments and precious stones that the High Priest did wear before the captivity. And by this contemptible state the Prophet signifieth, that these small beginnings should be made excellent, when Christ shall make the full restitution of his Church.

Behold] See by this sign, 25 Jer.1.9.

I have caused thine iniquity] This hath relation to two spiritual effects: The one is, that by Christs satisfaction, sin is taken away from before the eyes of God, that it is not imputed to condemnation, though the corruption be not altogether blotted out in man, during this life, See Psal.32.1,2. The other is, that Christ his merit and righteousnesse is applied to the believer to life, and that by his Spirit he putteth on the new man in righteousnesse and holinesse, Gal.3.27. Col.3.10. In a larger sense; This may have relation likewise to the iniquities of the Jews, the cause of their present low and dejected estate in shame and misery; and yet that God in mercy will in his time relieve and redresse it.

V.5. *And I said*] Some understand this to be the speech of the Prophet *Zechary*: But it seems rather to continue the speech of the Angel of the Lord, Jesus Christ himself.

Let them set a fair Mytre] An ornament for the head of the High Priest, Exod.28.4. Levit.8.9, & 16.4. To shew that God besides his grace which was common to all the members of his Church, did also adorn him with the gifts of his Spirit, befitting his Priestly charge, that the dignity of the High Priesthood might be perfect; This was fulfilled in Christ, who was both Priest and King. In the general; God will have nothing wanting to the furnishing and adorning of his Priests with gifts, and graces fitting both their persons as private men, and their functions as publike officers.

Stood by] As it were to have this his sentence put in execution presently. It was as soon done, as said. And hereby is signified Christs assistance to the work of the Ministery: As to that also seemeth to be referred his speaking *alone* in this place; to shew that he *alone* doth all the work, and doth all things in all men: and that

that he can alone pronounce the sentence, and comfort the soul by his Spirit.

V. 6. *Protested*] A court-term as in a contestation and plea of Law. To shew the matter here to be of more then ordinary weight and concernment As Gen.43.3.

V. 7. *If thou wilt*] His duty hereupon required; with a promise thereunto adjoyned. God tyes this duty to the Priests dignity. They are not advanced to live, and rule as they list; to assume to themselves above what is right and Law: But they are tied in obedience to God, and to his Laws, to live and rule under him, according to it. Deut.17.11. to walk in the wayes of his Commandements according to the Moral Law.

Keep my charge] Or, *Ordinance*. All things belonging to the charge of Gods House, and office of the High Priest. In a word, the Priests dignity, and duty, is not to be feparated from Gods Word and Worship. God doth not resigne his soveraignty to any mortal man: departs not with any thing of his right; but onely makes men his Ministers, that he alone may rule and govern his Church, by their means and Ministry.

Then thou shalt also judge my house] And rule in my Temple, and regulate the inferiour priests in their several charges and functions, and over-see them that they do their duties: Then I will keep thee in thy Priestly degree, and honour, Heb. 5.4. Of which office the two chief parts were, the government in Ecclesiastical businesses, concerning the worship of God, according as it is set down in the Law, Deut.17.11,12. Chr.19.11. And the chief and continual ministry of holy things. Of his office in civil affairs. See Deut.17.

Keep my courts] The courts of the Priests and People, being accounted part of the Temple; over all which the High Priest was the chief over-seer.

and I will give thee] Here is *Joshuahs* gracious reward after his faithful service, 1 Sam.2.30.

places to walke] Heb. *walks*: Happily alluding to the walks and galleries about the Temple.

Among these] Not onely among the faithful ones in the holy assemblies on earth, where also the Angels are, 1 Cor.11.10. but also and chiefly among these, ver.4,5. as it were pointing to them; that is, after all this I will gather thee up into my heavenly glory with mine Angels, to be among the Seraphims, and glorious Angels; the likenesse of which thou beholdest here in this vision, Mat. 22.30. Luk.20.36. Heb.12.22. implying, all things contrary to befal to the Priests that should be false to their functions and offices.

V.8. *Hear now*] Calls for attention, as to a thing very memorable. Now the Lord of hosts comes to shew, that all this done hitherto to *Joshua*, was but Typical, and a shadow of that main substantial thing, which should hereafter follow. And therefore still these poor beginnings, should not make them despair in the expectation of those many glorious *promises* made by the Prophets, of the state of the Church after the return; for they should in their due time obtain their full accomplishment. And therefore here he comes now from the shadow, to the substance; from the Type to the Anti-type; even to him, for whose sake, and by whose means, Priesthood, Temple, People, and all should be restored and preserved. Entring here into a Prophetical enarration touching the Messias.

Thou and thy fellows] Thy friends, the rest of the Priests, the whole College of them; who though inferiour in office, and under his inspection, yet were fellows in most services, and in their degree Types of Christ too.

that sit before thee] In assemblies and meetings, as Assessors before the President. The High Priest, and the rest of the Priests were specially concerned in this ensuing prophecie. Others were not so capable to hear it, or make use of it; they were to drowned in a carnal apprehension of the Promises.

for they are men wondred at] And here is a reason why they alone are spoken to. They are men, not seeking signes and wonders, as Matth.12.38. or for new telling signes and wonders, as Deut.13.1. or as true Prophets did, indued with the gift; nor themselves appointed by God for signes and wonders, as *Esay* and his two sons, *Shear-jashub*, and *Maher-shalal-hash-baz* were, Esay 8.3. But they are men wondered at, not in an honourable way, but in an opprobrious way; as Psalm 71.7. as the Papists wonder at us; and the wicked at the godly, 1 Pet.4.4. Isa.59.15.

Behold] Another note of attention, proceeding from the wondrous prophecie.

I] I, the Lord of Hosts, God the Father.

will bring forth] Now the Priest-hood is mean and despicable; and will be worse afterwards, as appears in the dayes of the *Maccabees*, of *Herod*, and in Christs time. But I will mend all, fulfill my promises, and bring forth, suddenly and unexpectedly, for the manner of it,

My servant] Though a Son by nature, yet a servant, by office of Mediation for our sake. So Isa.42.1. & 49.3. & 53.11. Matth.12.18. Phil 2.7. I will send my Son into the world, who shall take upon him the form of a servant, to accomplish the work of Redemption.

The branch] So called likewise, Chap.6.12. Isa. 4.2. and 11.1. Jer.23.5. All which places are understood of Christ. And so called; Because out of the dead and withered stock of *Davids* house, he sprang forth on a sudden, like a branch, or Cyens out of a dry tree; Though that family then was obscure, and all the glorious branches cut off, even to the stumps, as Dan.4.15. yet a remainder there was, and sap enough therein, which in due time should sprout forth into this glorious Branch, the last & greatest ornament of that Princely family. God in most unlikely times, and by most unlikely means, can bring his purpoles to passe.

V.9. *For behold*] Yet another note of attention in this so weighty a matter, for he insists upon the same point, under another. Metaphor.

the stone] The foundation and corner-stone of the Church, and its building: that precious stone. See Isa.28.16. Psal.118.22. Dan. 2.34,35. Mat.21.42. Acts 4.11. Rom.9.33. 1 Pet. 2 4,8. This may note the firmnes of Christ, & of the Church built on him, Mat.16.8.

that I have laid] Not to be laid by the industry of Artificers, but by Gods handy-work. So Isa.28.16. Psal. 118.23. Dan.2 34. men at most are but his instruments.

before Joshua] In the Church: whereof he now hath the charge. And this alludes to the Temple now in building, whose foundation was now laid before *Joshua* and *Zerubbabel*.

upon one stone shall be seven eyes] Some take it passively: that all mens eyes shall look towards Christ. Others rather, that God shall cast his most perfect care, and use his most absolute providence on him, and over him, as chap.4.10. and put upon him the fulnesse of all grace, the Spirit without measure, Isa. 11.2. and furnish him with all absolute sufficiency of wisdome and counsel, not onely to lay a foundation, but also to build up his Church, and to rule it in the best order. He shall be all eye himselfe; and an eye to enlighten and illuminate his Church, and people. The eyes of my Providence, 2 Chr.16.9. which is infinite and universal, here signified by the number of seven, chap.4.10. shall be always fixed upon Christ, to maintain, favour, and cause him to prosper in his kingdom, that by his most perfect knowledg and providence he may transfuse and accomplish his office and administration according to my will. See Isa.42.6. and 49.8. and 51.16.

Behold] Yet for more attention to this mystery.

I will engrave] Words of God the Father, who hath appointed his Son to be Mediator, & hath conferred upon his humane nature, all the gifts of his Spirit, for to perform it. See Dan.2.34,44. Heb. 9.11. Joh.1.16.& 3.34. Col.1.19. & 2.9. Though it shall be a stone rejected by the builders, Act. 4.11. yet God will work upon it all perfection of excellencies; as Psa.45.7. An allusion this is to the graved carved stones of the Temple; whose costly workmanship did in some sort shadow out the excellencies of Christs endowments But yet these do so far exceed the other, as God is a more cunning worker, then man. The very engraving of Christs wounds upon his body was an excellent workmanship of God. And all this, that he might communicate and impart all to the use and benefit of his Church.

remove the iniquity] Guilt, stain, & punishment. This is the fountain and foundation of all enfuing blessings. Till then no true blessing can come. And the removing of this, is the removing of all lets and obstacles out of the way. Some thus; as in *Joshua*, newly made fit to undertake the Priesthood again, I have sanctified all my Church: So by one only oblation of my Son, who was eternally consecrated High Priest, I will purge all the sins of my Church. See Heb.9.12. and 10.12,14.

of that land] Of the Church typified by the Land of Canaan. To the inhabitants whereof pardon is now promised.

in one day] Suddenly; and by one all-sufficient sacrifice once offered, in opposition to the legal sacrifices every day repeated. See Heb.7.27. and 9.26,28. and 10.10.

V. 10. *In that day*] In that season of time, when that day shall come, and from that day.

shall ye call] This may intimate love and charity, in calling and converting others.

under the vine] These trees have broad leaves, and yeeld a cool shade, pleasant in those hot countreys, and therefore under them they had their arbours, wherein they made their banquetings, & invitations of their neighbours, in the times of publike peace, and security of the state, 1 King.4.24,25. The meaning here is; They shall be secure; there shall be no need of fenced places for refuge in danger; There shall be no enemy; none shall make them afraid. And this promise belonging to the whole kingdome of Christ, it may be extended to the Spiritual peace of Gods Church & children, which they enjoy with God, though the reconciliation made by Christ. See Hag.2.9. Mic.4.4. Isa.2.4. Hos.2.18.

CHAP. IV.

Verse 1. *And the Angel*] See on Chap. 1.9.

came again] It seems from *Iosiua*, ch.3. to the Prophet. And here he multiplies vision upon vision, without intermission. And this without the Prophets seeking: neither was he in case now to seek it, as the next words shew; but freely prevents him with his grace: and shews his care of his Church, though man no wise appreciate and shews his care of his Church, though man no wise appreciate and omits nothing available for the strengthening of the pear in it; and omits nothing available for the strengthening of the faith of his people, against all their present doubts and difficulties, and to assure them of the present building of the Temple, and of the future glorious restauration of his Church.

and waked me] It may be ther there was some little space of time

between these visions; during which time the Prophet in his extasie was as it were asleep. Or he was drowzy, and dull through the infirmities of his flesh if not astonished with admiration at the continuation and greatnesse of the former vision: He was without any action or motion of the spirit in him. And if the Prophet needed this rouzing up, how much more do we?

V.2. *what seest thou?*] This present vision then was shewed him before this question was asked him. But he had not so duely heeded it, if he was weary and distracted thoughts had not been thus raised up to fresh and further attention. And thus the Angel leads him on by degrees, to learn of him that which he might afterwards faithfully deliver to the Prince and People.

a candlestick] Now begins the vision it self. The Church in Scripture is compared to a candlestick, as Apoc. 1. 20. By allusion to the candlestick in the Tabernacle, Exod. 25. And the ten in the Temple, 1 King. 7. 49. 2 Chron. 4 7. The Church is the light of the world.

all of gold] Such was that in the Tabernacle, and the ten in the Temple, all beaten work of pure and perfect gold. And such also were all the utensils and instruments belonging to them. The silver candlesticks mentioned, 1 Chron. 28. 15. were such as were used by the Priests and Levites in the Court, and carried up and down in their hands. This notes the preciousnesse of the Church, and the purity of it in doctrine, worship and manners, as pure gold without mixture of baser metals, not that God regards gold, but that men thereby might be raised to an higher esteem of spiritual mysteries therein represented.

with a bowl] *Heb. with her bowl.* This is the oil-vessel, or cruet; but not a little one: a Chrismatory, which through the two golden pipes received into it self the golden liquor, or oil, from the two olive-branches, verse 12. Some foully mistake this for an eighth lamp.

upon the top of it] Upon, or above the top, or shaft, or body of the candlestick.

and his seven Lamps thereon] Above the bowl, high-most of all, and this is repeated in the last words of the verse.

and seven pipes to the seven lamps] *Heb. seven and seven, or seven several pipes to the lamps, &c.* Or each lamp had seven pipes, say some, which you must imagine to be in the bottom of the bowl, to distribute the oil to each lamp, to convey it to the match or wicks of the several lamps.

V.3. *And two olive-trees by it*] Likely the trees by the candlestick, and the two branches above the bowl. The berries whereof dropped down oil into the bowl continually, to feed the lamps, and keep them burning, verse 2. Vainly then are they imagined by some to be embossed, and wrought upon the bowl, and to be of gold it self, only fashioned like to olive-trees.

one upon the right, &c.] The candlestick and bowl in the midst betwixt them.

V.4. *what are these?*] The Prophet having related the vision, is answer to the Angels demand, now asks of the Angel the meaning of it; not only what the two olive-trees, but all the whole vision meaneth. Though he looked, beheld, related it punctually, yet he could not tell the meaning of it. The difficulty should not make us cast it off, or despair, but whet our diligence to make us the more seriously and sedulously search after it, and inquire.

V.5. *Knowest thou not what these be?*] This is spoken, not so much to reprove, or reproach his ignorance, as to enflame the Prophets desire to know the truth of it.

No,] A free and ingenuous confession. Our pride commonly makes us ashamed, not of our ignorance, but of confessing it: But surely if the Prophet were ignorant of the tendency of this vision, how much more we? It is good for us to know and acknowledge our own ignorance.

My Lord] Thus he calls this Angel the Lord. See on Chap. 1. 9. And thus humbles himself to honour him.

V.6. *Then he answered*] Such confessions of our own insufficiencies, such inquisitions after knowledge, and the means of it; such humble docibleneſſe and desires want not their fruit, and Gods blessings upon them. Here now he is taught, and thus brought to it by degrees, to heighten his esteem of the vision, and to make him the more attentive to it. And the same use we must make of it. If it had been over-facile, it might have been the sooner sleighted.

This is the word of the Lord] The particulars of the vision are not so much insisted upon, as the main scope of it. Neither are we to insist too much upon each particular of the candlestick, his bowl, his lamps, his pipes, &c. It sufficeth in general to understand thereby the Church, and the various gifts and graces of Gods Spirit abundantly supplied unto it, that it shall shine as the light of the world, and the light of it shall never be extinguished. But rest we in the Angels own interpretation, which is made touching the main scope.

unto Zerubbabel] See on Hag. 1.1. This vision is especially directed to *Zerubbabel*, the Captain of Gods people, and so a Type of Christ, their eternal King, to strengthen him in his charge of Political head of the people, as the other vision was for *Joshua*, the Ecclesiastical head.

not by might] Or army; I have caused thee to see in this figure, that the subsistence of my Church is not in the same kinde as that of worldly Empires, in force of armes and power, but in a lively internal action of my Spirit. Wherefore be not dismayed in thy minde, O *Zerubbabel*, if wordly strength do fail thee, my Spirit and power shall supply all, as well for the re-establishing of the material Temple, as for the spiritual conduct and preservation of the Church. See Hosea 1.7.

nor by power] By no humane force or policy, one or other.

but by my Spirit] My power, providence, and gracious favour.

saith the Lord of Hosts] Who is therefore able of himself, without other helps, to do all things: which opposition between mans help and Gods, is not generally to be taken, as if mans were never subordinate; but with reference to the Jewes opinion, who imagined in this present case, that when outward means lack, all must go to the rack, or that man can do somewhat without God, or at least must do as much as he. Thus then have we shortly the sum and substance of this vision. That as the making and maintaining of this candlestick, and his lamps, was without the art and cunning of man, by means super-natural so Gods Spirit without it, if need were and above all humane helps, should suffice for the re-edification, and preservation of the material Temple, and true Church. And therefore they, (and so we) without all anxiety, were so to fix their faith upon God alone, as to rest and relie wholly upon the sufficiency of his grace and help, though no outward hope appeared.

V.7. *Who art thou O great Mountain?*] The Empires which oppresse the Church, though they be great as Mountaines, yet shall they be beaten down by the stone, Dan. 2. 34, 35, 44, 45. which is Christ figured by *Zerubbabel*. See on Chap. 14. 10. Or rather, to apply it to the present time, and state of affairs; the present enemies shall not be able to hinder, as they have done, Ezra 4. the small and little strength of *Zerubbabel*, and the Jewes from building my Temple: But by the power of my Spirit they shall be levelled before *Zerubbabel*. The weak beginnings of the Jewes, and the strong oppositions of many and mighty enemies, made them fear their return had been in vain, and they deceived or deluded thereby, the event nothing answering their expectations and hopes. Thus Satan endeavoured to break off the building. But the Lord tells them, there shall be no obstacle, how great soever, which he will not remove. And this is expressed by an interrogative Apostrophe to the enemy, and that full of scorn and insultation against the enemy, and contempt of his mightinesse, who in his own eyes, and the Jewes, was a great mountain inaccessible, unpassible, easily overlooking and over-topping the low and poor estate of the Jewes. See it in the case of the walls of the City, Nehem 4. 1, 2, 3. But yet what are they, when they oppose God, and his servants armed with his power?

a plain] As smooth without resistance, and as easie to passe over, as a levelled plain, and even Champian. If the interrogation be put after *Zerubbabel*, as some do, yet the sense is the same. And this is a great comfort to the Church in all ages.

and he shall bring forth] It shall be shown to the world at the appointed time, and exalted above all wordly greatnesse, Dan. 2. 35. Or, more punctually, now, will they, nil they, maugre all their might and malice, *Zerubbabel* shall finish and perfect this present building of my Temple, Ezra 5. 5.

the head-stone] The foundation-stone had been laid long before, Ezra 3. 10, 11, 12. Some count upon 104 years since, some upon 46. But the most likely is about 14 from the first of *Cyrus*, or *Darius Medus*, to this second of *Darius Hystaspis*. The interruptions that interposed we finde, Ezra 4. 4, 24. yet now he shall lay, or cause to be laid in open view, the corner-stone, or front-stone, or top-stone, which finisheth the building. See Psalm 118 22. Ephes. 2. 20. Haply there is an allusion to that custome, when at the foundation, and finishing of great publike buildings, the chief Magistrate is present at the laying of the first, and last stone; and it may be, doth it himselfe.

with shoutings] Acclamations, and joyful out-cries. Some extend the words to a more general meaning, thus; The Angels, the faithful, and all creatures shall rejoyce at Christs Kingdome, established in the world; and shall desire God the Father to heap all manner of blessings and happinesse upon it. See Psalm 116. 26. Or, they shall acknowledge and preach, that the Father hath laid up in him all the treasures of his grace, and gifts of his Spirit, John 1. 16. yet this hath rather a more immediate reference to the joyful acclamations of the people at the finishing of the building of the material Temple by *Zerubbabel*.

Grace, grace unto it] Applauding it, as men do at Theatres, in harvest, and other like publike occasions, as they did, Ezra 3. 11. wishing and praying all happinesse and prosperity to abide with it, that this Temple and building may long stand and flourish, and that as his favour and grace, not their proper strength, built and finished it, so the same his grace may maintain and preserve it. And thus the faithful should pray with one voice, and heart, earnestly and constantly for the prosperity of Gods Church, Psalm 122. 6. &c. and 51. 18. and 87. 7.

Ver. 8. *the word of the Lord*] Jehovah, the Angel that still spake

spake with him, the Angel of the Covenant. See on Chap. 1. 9.

V.9. *The hands of Zerubbabel*] God used his hands in laying the foundation; This was a well known truth to all, Ezra 3. 8, 10. and 5. 16.

His hands shall also finish it] This shall be as certain also, as the other is certain. God will carry this building on, and will not forsake the work of his own hands. Psal. 138. 8. Though some seemed to despair of it, yet *Zerubbabel* should have and enjoy his hearts desire, and finish it, Chap. 8 6. Ezra 6. 14, 15.

and thou] The Prophet, or *Zerubbabel*.

shalt know] See on Chap. 2. 9, 11. Experience should prove it, and make it good. And seeing that the Lord verse 8. is he that saith, that the Lord had sent him. Some hence would conclude that there are here two Persons, the one the Son who is sent, and the other the Father that sendeth him, both one, only and everlasting God, Isai. 48. 16. Zech. 2. 8. see the like speech, Gen 14. 24.

V.10. *For who hath despised the day of small things?*] Who? not one, nor a few, nor unknown; but the body of the people, Hag. 2. verse 3. They had a misbelieving, misgiving heart; fearing, if not despairing, that these poor and small beginnings would have no good ending, would come to naught, and be their scorn. As those ancient men wept therefore, Ezra 3. 12. The Angel doth rebuke and reproach them for this their pusillanimity, and dejected, ungrateful, un-believing, malignant spirits; as if God were not able to make good his word, and carry on these weak beginnings to the desired greatnesse and lustre. These small beginnings serve for the tryall of their faith, and the more magnifying of his power. He makes the little stone grow to a great mountain, filling the whole earth, Dan. 2. 35. And thus Christ himself should spring out of the withered stock of Jesse, and come forth of little-Beth-lehem, and out of the low estate of the lowly Virgin; and be despised, without form or beauty desirable. See that Neh 4. 2, 3. and that Job 26. 14.

For they shall rejoyce] Or, *but*; or *sith the seven eyes of the Lord shall rejoyce*, notwithstanding all their disdain and diffidence, all their unworthinesse, yet they shall see what they looked not for; they shall one day have occasion to rejoyce, seeing the work perfected. For God out of meanest principles raiseth matters of greatest moment. See Ezra 6. 6——13. The singular comfort of the Church in all ages, and at this very day.

and shall see the plummet] *Heb. Stone of Tinne.* He seems to mean the little line with a plummet to it, of Tinne, as we usually do now of Lead, which wall-builders do use to level their work with, their perpendicular. And last, they should see the other stone, verse 9.

In the hand of Zerubbabel] He commanding, over-seeing, and directing their work, busily at times employing himself in ordering of stones to be laid level, square, and perpendicular; Thus carrying on the building to perfection.

with those seven] These relate not to the seven lamps of the candlestick, or to any number of Angels, whom God useth as Ministers in his provident government of the world: But to those seven eyes of that stone, Chap. 3. 9. the eyes of the Lord, as the next words shew.

which run to and fro, &c.] 2 Chron. 16. 9. He perfectly knows all things, in all quarters and corners of the world. All men and Angels too, are ignorant, and come short of this knowledge; many mysteries are hid from the Angels, & revealed to them, only as their employment requires. But God is omni-scient, nothing can fal out at any hand to hinder the perfecting of his work, which he fore-sees not, and therefore they may rest secure without any fear, upon his watchful providence, that he will see the building of his Temple now in hand, to be perfected. His providence shall as a soveraign Architect over-see this work, whose director *Zerubbabel* is, to blesse it and accomplish it.

V.11. *Then answered I and said unto him, what are*] The Prophet desires still, by degrees, to profit more in the knowledge of this sacred vision; of that last part mentioned, verse 3.

V.12. *these two olive-branches*] These not mentioned before, are more taken notice of now; bigger besides, and more remarkable then the other branches; from which two the oil dropped. The word seems by its signification to liken them to ears of corn, because they seem to be full of olive-berries, as these are of grains.

which through] *Heb. By the hand.*

the two golden pipes] Neither were these mentioned before. These conveighed the oil from the branches or berries into the bowl. The former seven pipes conveighed the oil out of the bowl into the lamps.

empty] Or, *empty out of themselves* oil into *the gold.*

the golden oil] Heb. the gold: namely, the pure yellow oil that did shine like gold.

V.13. *Knowest thou not, &c.*] See on verse 5. This is our wisdome to be ever learning all our dayes.

V.14. *these are the two anointed ones*] Or sons of the oil. Thus interpreting both parts of his question, in one answer: yet there is much doubt who these two are. Not surely *Enoch* and *Elias*, Apoc. 11. but if persons, then either Christ, and the Comforter; or Christ in his two Natures, or two offices of King and Priest; or more literally, *Joshua* and *Zerubbabel*, as Types of him. Or we may safely understand them of the influxes, and annointings, and graces of Gods Spirit; which from God are continually poured on the Church, and the chief officers of it, through Christ by pipes, that is, such means as he best pleaseth, 1 John 2. 20.

that stand by the Lord of the whole earth] Or before, chap. 6. 5. These graces are and abide in Christ in all fulnesse; and out of him flow forth upon the Church in such a measure as befits every part: so as the lamps never want sufficiency of oil to maintain them burning. Some understand the answer to be concerning the olive-trees, and not concerning the olive-*branches*. However the one is easily understood by the other, by comparison and proportion.

CHAP. V.

Verse 1. *Then I turned*] Thus distinguishing this vision from the former, and intimating some small distance of time to have passed betwixt them.

and lifted up mine eyes and looked] God inwardly had moved him hereunto, and so prepared and fitted him to receive this heavenly Oracle.

a flying Roll] Or book of paper, parchment, or other stuff: not written as ours are in several leaves, but according to the customes of those times, in one large scroll, which was wrapped up together, like the web upon the pin. See Psalm 40. 7. Jer. 36. 2. Luke 4. 17. Ezek. 2. 9, 10. This seems to have appeared in the air unfolded and spread abroad, flying and fluttering along swiftly, as a bird ready to seize on its prey.

V.2. *what seest thou?*] See on Chap. 4. 2.

the length thereof] The length and breadth of huge bulk and bignesse, equal to the measures of the porch of the Temple, 1 King. 6. 3. as if coming forth from thence, as it were, to contain all the peoples sins, and Gods judgements written in this Roll, implying the greatnesse, the weight, and long-lastingnesse of them: as the flying doth the swift execution of them.

cubits] See on Ezek. 40. 5.

V.3. *this is the curse*] Written in this Roll. Though in the former visions were revelations of Gods favour and mercies to this people, and he for his election-sake did purpose to establish his Church among them, and restore their state again. Yet he gives them to understand that he favoured not their grosse and grievous sins; but would severely punish them for the present; and if they grew more rank and ripe in rebellion, he would preserve his Church, but utterly subvert them, when they had filled up the measure of their iniquity. Or rather, as some others; Though they justly suffered for their sins, yet he comforts them with this, that God would at length put an end to their evils, and bear away their sinnes, the causers of them, and cast their wickednesse out of his Church, and confine it, as it were, into exile and banishment.

that goes forth over the whole earth] Ready to be executed, and to seize upon all the lands of Judah and Israel, upon the grosse and grievous sinners therein, in every part and corner of it, no place being free.

for every one that stealeth] He instanceth in some grosse sinnes, against both which this curse is threatned. They had other sins. This here of theft is against the second Table of the Law: yet sacrilege also may be here included.

shall be cut off] Targum thus: Every one that stealeth, and liveth, is punished by it. The vulgar Latine, shall be judged. And so the LXX ἐκδικηθήσεται.

on this side, according to it] Or, every one of this people that stealeth, holdeth himself guiltleſse, as it doth. That is, as the rest of the earth doth, are as impudent in maintaining their sins, as the rest of the earth is; as the Heathen man doth, as any in the world doth. Others thus; every one that stealeth being written on this side of the book or roll, shall be cut off, according to it, to the contents of it; The plainer and easier sense and meaning is; on this side of the land, or whole earth; as the former expression is; no place or person shall be exempted or spared from the punishment.

according to it] That is, according to that curse, in the Roll.

shall be cut off] Punished, or destroyed.

and every one that sweareth] Swearing, and forswearing, a grosse and *every one that sweareth*] Swearing, and for-swearing, a grosse sin against the first Table. Not these two sins, or sinners, are here in sin against the first Table. Not these two sins, or sinners, are here in this punishments equalized or compared: but rather that all sins against both Tables are comprehended here under these two kinds, and that one shall be punished as well as the other.

shall be] See the Annotations on all the same words next aforegoing. The sum is, every one shall receive his reward and punishment, according to his sins, according to the curse in the roll, be he who he will be, and in what place of the land soever he shall be, it shall finde him out, and cut him off; none shall escape Gods Tribunal. And therefore the Jewes now should not think it strange, if for their grosse sins they were so roughly handled.

V.4. *I will bring it forth*] God will see his own law executed. He will be owned as the authour of these curses and punishments.

it shall enter into the house] In vain shall they seek to hide themselves

selves from it, or strengthen themselves against it. It shall fly in, and break in upon them, even there where they think themselves most secure.

falsly by my name] Swearing in truth, and by Gods Name, when upon a lawful cause, we are lawfully called thereunto, is a service of God, and an honouring of his name. See on Zeph.1.5. But perjury is a damnable sin. See Levit.19 20. Mal.3.5. 1 Tim.1.10.

and it shall remain] It shall continue, reside, and dwell there, with him, and his family, in the midst of his house, not in any out-corner of it. He shall neither keep it out, nor drive it out, so long as your sin remaineth un-repented, or un-reformed, but the Judgment that hath seized on his person or family, shall remain on himself, or them.

with the Timber] Leave no rubbish it self behinde, but utterly consume them, and their whole estates, which they have got together by stealth and rapine, sacrilege and perjury, no relique or piece of it shall remain, to terrifie is God in his Judgments. Heb.10.31.

V.5. *Then the Angel*] See on chap.2. verse 3. This is another vision, or another part of the vision continued.

lift up now thine eyes] Happily he was somewhat dejected with fear at the vision of the curse flying abroad, and durst not so freely and boldly look and lift up his eyes. And then this is to embolden and animate him. However, it calls upon him for further attention and advertency.

that goeth forth] That appeareth again to thee in vision.

V.6. *What is it?*] H. sees from what moving, but knows not well what it is. See on chap.1.9,19,21.

this is an Ephah] See on Ezech.45.10,11, and on Exod.16.16. It may here be taken for any great measure that measureth dry things, not liquid. See Deut.25.14. This may be a figure of the just measure of Gods judgments. Or for a measure and compasse limiting and bounding in the Jewes afflictions by their enemies, or their sins and wickednesse rather, as appears in the eighth verse.

this is their resemblance through all the earth] It seems that the Angel turned to that apparition of the Lord, which did represent his providence, and shewed it to the Prophet. *Or this is their eye.* Some understand it of the eye of the three Persons of the most holy Trinity, as Gen.1.26,3,22. and 11.7. Esay 6.1. By this resemblance, or eye, is meant Gods universal providence, chap.3.9. and 4.10. and 9.1,2. 1 Chr.16.9. which is president over his judgements, and sees in the Church the whole bulk and body of wicked men. Others thus, This resembles them, and their wickednesse bounded in and circumscribed by Gods all-knowing, and all-disposing providence, who sees how every ones sins fill up the Common measure. To conceive, that the Ephah should import a resemblance of them in their unrighteous dealing, in buying and selling suits not so well with the scope of the Text.

V.7. *lift up*] Or, *brought*.

a talent of lead] Or, *weighty piece.* The woman sitting in the Ephah, is sin, or the whole bundle of sinners, which by little and little filleth up the measure: and the same woman thrown into the midst of it, is sin beaten down, the talent of lead is the immoveablenesse, fastnesse, and weight of Gods Decree, keeping sin in, and under. A talent properly taken weighs 120 or 125 pounds, reckoning 12 ounces to the pound. Others make this to be the sacred talent, and the common talent to be but half so much. See on Exod. 25.39. Here it may be taken for a great piece, or masse of lead, made broad and flat, to cover the Ephah, or Bushel. This weight of lead was lift up, or brought, and hung over the Ephah.

a woman] Cast into, and confined within the Ephah.

V.8. *This is wickednesse*] A type of the wickednesse and sins of the people of the Jews, the late up before, here she is taken and thrown down in it; all power to resist and defend her self, being taken away.

and he cast the weight of lead] He covered the Ephah close and sure, with a broad weight of lead, which the should not be able to remove, being shut up there fast and sure, as in a strong prison, to wait what shall be done with her, as Josh.10.18. Dan.6.17. Mat.27. 66.

V.9. *Two women*] A figure, say some, of Gods two properties, Namely, Mercy towards his, and Justice towards his enemies, wherewith he transferreth upon these last, to wit, his enemies, the judgments by which he had punished his own people, which is done with admirable celerity. Others think the two women to have reference to the Church of the Jewes, in their two Acts of reformation, at two several times, specially in ejecting the out-landish wives, and their children, Ezra 9 and 10 chapters, and Nehem.13. Both which acts were done with speed, and publikely by open sentence, and execution. But rather by these two may be understood the instruments and means only in general, for the lifting up, and bearing away of this Ephah with the wicked woman in it, and weighty cover upon it. And this is sufficient for the plain and literal meaning of the words.

and the winde was in their wings, &c.] All this makes for the speedy execution of this transportation. Wings large and great, like the wings of a Stork. And they were helped forward with the winde, which bare them up, and drove them on apace, like a bird that flies before the winde.

lift up] Mount up with it aloft into the air, to carry it away.

whither do these bear the Ephah?] A needful question, that carries with it the main tendency and importment of this vision. As the answer hereunto will declare.

V.11. *To build it an house in the Land of Shinar*] This is the key opening the issue and intendment of this vision, which is to bear away wickednesse, and afflictions, and judgements for sin onely by consequence, from Judah; to banish it out of the Church for ever, according to those promises, Esay 52.1. and 35.8. Joel 3.17. See Zech.14.21. Apoc.21.27. and 22.15. Ezech.43.7. and 37.23.&c. and 14.11. And to build it an house, that is, to appoint a place of continual abode, as in a setled dwelling. Thus is the phrase used, Jer.29.5,28. A mansion place for wickednesse, out of the Church, from amongst Gods holy people.

in the land of Shinar] To wit, Babylon, Gen.10.10. and 11.2. Whereby are meant all Gods and the Churches wicked and cruell enemies; as 1 Sam.24.13. Apoc.22.11. Let wickednesse remain amongst the wicked, as in its proper element: And plagues and punishments for sin likewise.

and it shall be established] Hereby is shewn the irrevocable eternity of the punishments of the wicked, opposite to the determined and short-lasting chastisements of the Church, figured before by the flying roll. Or rather here by is shewed the fixed residence and settlement both of wickednesse, and its punishment, where it shall remain, namely, out of the Church, amongst Gods and the Churches enemies, setled there, as an house upon its foundation, or a pillar strongly fixed upon a firm Base. The issue then and main purpose of this vision is this: not a fearful forc-shewing of the utter rejection of the Jews, and final extirpation of them out of their Land, by the Romans, after the death of our Saviour, as some would: But rather a consolation to them, That God in favour would put an end to their evils, and carry away wickednesse, the cause of all their evils far out of the land of his elect and holy people, that they should be freed from it, the guilt, power, and dominion of it; and the miseries procured by it, and that wickednesse and the evil fruits of it, should be removed, and be placed, fixed, and abide out of the Church in its own place, even among the enemies of the Church, the cruel, and bloody Babylonians.

CHAP. VI.

Verse 1. *And I turned*] Here we have Gods fore-care, power, and speed, by his Angels, in divers sorts, for Judah at home, and in Babel yet remaining: And this in another vision, after some small distance of time inter-vening and the Prophets diligent advertency preceding: He delivering herein nothing of his own, but what he received from heaven.

four Charets] Not without their drivers, or Coach-men. Some hereby understand the four Gospels, some the four Monarchies, the Assyrian or Babylonian, the Persian, the Grecian, the Roman. But what follows in the Text concerning these four Charets can hardly comply with the former opinions. Hereby rather are signified, as it were, four squadrons of Angels, going forth at Gods command through the earth, and executing his will for the good of his people, and against their enemies. And this seems best to agree with the Angels own interpretation, verse 5. &c. See Chap.1.8. And thus hereby are set forth the various changes of things which fell out, not only in Judea, but also in Chaldea and other places, and Nations, as they had reference to the state and affairs of Gods people the Jewes.

from between two mountains] Some make this an allusion to the custome of those times, of running Races with Charets, where the Horses and Charets stood ready for the course, inclosed within barred Lists, from whence upon the sign given they loosed. But further, by the two mountains others understand Heaven, the high and firm habitation of Angels, opened, and as it were, cleft in two, to give way for the coming ont of these spirits. And yet more, by the mountains he seemeth to mean the eternal counsel, and unsearchable providence of God, whereby he hath from before all Eternity decreed what shall come to passe.

of brasse] Or, steel, his providence, counsels, and decrees are hidden and secret, till they come forth. And they are most firm, stable, impregnable, immutable in themselves, like unto un-removeable mountains of brasse, or steel: neither Satan, nor all the world can alter, or hinder them. So far off is it, that God should fore-see and decree the event of things to come only conditionally, and dependently upon the contingent issue and pleasure of mans free will, Mat.20.29,30.

V.2. *Red horses*] Or of a bloody, or fiery colour. The horses may signifie the swiftnesse and speedinesse of the executions of Gods Decrees. The diversity of the colours may haply serve for distinction sake only, to know one Charet from another, without further significations; or if we make them significant, we must make them relate to the Church, and the several states of it. Yet we must not be too precise and peremptory therein. Red horses then may be a sign of the execution of wrath, Chap.1.8. Apoc.6.4.

black horses] A sign of execution of death, Revel.6.5.

V. 3.

V.3. *white horses*] See upon Chap.1.8.

grizled] Spotted with white spots, like hail-stones upon bay-colour, as *Jacobs* spotted sheep, Gen.30.39. and 31.10.

Bay] *Or strong. Heb. strong, or strengthened.* To wit, by God for the execution of his will, and so may be as a common Epithete to all these horses; as is perceived by the eighth verse.

V.4. *what are these my Lord?*] See on Chap.4.4. Still we must shake off sluggishnesse, and shew our selves attentive, and desirous to learn. And so we shall not want our will, or fail of obtaining it.

V.5. *These are the four Spirits of the heavens*] Or *winder*. Four principal Angels, as it were Commanders of Squadrons, if not four Squadrons, who are sent from God by his secret instinct and impulse, into all the quarters of the world, and from thence repair again into his presence. God so abounds in means and ministers to execute his will.

from standing before] Who stand in the presence of God, waiting his commands, ready to go forth in the speedy execution of his eternal counsels and decrees, as it is most plain, Job 1.6. and 2.1. 1 King.22.19. Dan.7.10. and above, Zech 1.10. Matth.18.10. Heb. 1.14. so that *chance and fortune* have no place in humane affairs: And men, and Angels, and all secondary causes stand, and go forth, move and work in their several spheres, and according to their kindes, from, and under the Lord, and ruler of all the earth, of all the world.

V.6. *The black horses which are therein*] A verse obscure and difficult. Some render the words and meaning thus; They that are in that Charet, meaning the red horses in the first Charet; and so they make the red, black, and white horses to go into the North country. Others conceive the red horses, and first Charet to be here omitted; as already too well known of the Jewes in Judea, by their sad and woful experience, there. Or if meant of Babylon, then omitted because the Chaldean Empire was overthrown, and so their race was run. These black horses were the second Charet, as shadows of blacknesse, darknesse, and dismal effects.

North-country] Signifying the grievous executions of Gods judgments done upon the Babylonians, northward to Judea, verse 8. and that out of his care of, and over his people, the Jews yet remaining in Babylon, lest they there might grow into despair of Gods minding them any more for good, but that he altogether neglected and rejected them.

and the white go forth after them] The white horses in the third Charet, go forth at Gods direction, and upon his imployment, after the former horses and Charet, into the North-country likewise, for the comfort and consolation of the Jewes yet remaining there. So that these are Angels of safety and of peace, which did accompany the destroyers of Babylon to deliver Gods Church which was there, and to provide for, and to procure their good.

and the grizled] In the fourth Charet, called also bay, or strong, verse 3,7.

toward the South country] Some understand this of Judea, south from Babylon: That they went to it for the service and behoof of the Jews now in their own land. Others, of Egypt, south from Judea, that their punishment should be tempered with some mercy, which should not be done to the Babylonians.

V.7. *and the bay*] Not differing from the grizled. Some would have it, imagining both to draw together in the fourth Charet, and now to be severed, the grizled to the south, and the bay throughout all the earth, what then shall become of the Charet? but they are, as was said, the same: their course might vary.

and sought to go] Thus are they at Gods appointment. Yea, even wicked men, and Satan himself. See on ver.5. Gods secret, and infinite wisdome and providence, rules, and over-rules all.

through the earth] Some understand this of all the earth, as Job 1.7. and 2.2. as if they desired to make, as it were, a general visitation of the world, and to punish other people, which have not any communion with the Church. Others, of the earth, and land of Judea only; as if they desired their imployment might be in, and for that land, and over and among that people only for their good.

and he said] This Angel that talked with me, ver. 4,5. the head of the Angels, Chap.1 8. the Angel of the Covenant, Mal.3.1. the mighty God, Esay 9.6. His commission, and their obedience follows, Mat.18.10, and 6.10.

V.8. *Then cried he unto me*] Called on me with a loud voice; to breed more attention to this, as the main scope and intendment of the vision, and the only point and part of interpretation which the Angel pleaseth to give. And no marvel then, if the other parts and parcels of the vision remain obscure, and subject to various apprehensions, and constructions.

have quieted my Spirit in the North-country] Have perfectly executed their charge and given me satisfaction, either satisfying me in my revenge upon the Chaldeans, for the wrongs done to my people, as Esay 1.24. or so working upon my people yet remaining there, so reducing them to penitency and piety, as thereby rendering me pacified and appeased towards them, not minded utterly to cast them off, but really to be reconciled with them, and entreated by them; an effect and fruit whereof seems to be that Return of the people made with Ezra, Chap.7. and 8. and thus God honours the Ange's in this their ministery and service under him.

V.9. *And the word of the Lord*] This which follows seems to have a dependance upon the last words immediately going before. For it seems to be a narrative of the publike profession of the Religion, which the godly Jews remaining yet behinde in Babylon did make, by their messengers sent to them in Jerusalem; and again of that restimony and approbation which God did publikely give to them for it, by assigning them crowns of gold and silver for a memoriall and monument for them in the Temple of the Lord; with promises annexed of the Kingdome of Christ.

V.10. *Take*] The aim of all this action is to shew, that as *Joshua* and *Zerubbabel*, restorers of the Church which was at that time, were each one for their several part, in their several office, figures of the Messias; so Christ should for ever enjoy the two offices of King and Priest: which he shal enter into possession of, by his death & passion.

of them of the captivity] Which are now returned thence, now in the second year of *Darius*, and the eleventh moneth, Chap.1.7.

even of Heldai] Called Helem, ver.14. It is not certainly known who these three were. But it is very likely they were some heads of the people, who were induced by Zechariah, or much rather came from Babylon purposely to make this offering of gold and silver, which was now thus bestowed in making these crowns which were to remain in the Temple for a remembrance of this solemn promise which God had made of the Messiah, and of their interest in him, and right to his Temple.

which are come from Babylon] Either as private men, religiously bringing their own free-will-offering to the house of God, and the godly Jews in Babylon, to make known their profession, and zeale, and to bring their gifts.

and come thou the same day] That these men came from Babylon to Jerusalem. No delay was here to be used, no time fore-slowed in so sacred and solemn an action.

and go into the house of Josiah] Who seemes to be called Hen, ver.14. Some make him to be a *Treasurer* for the Temple, who received the oblations that were made for the building, or repairing of it; see Ezra 2.69. And so the Prophet must go thither, with those three afore-said, to receive gold and silver of them in the Treasurers house, whither they would bring it. Others conceive him to be some *Gold-smith*, or Founder dwelling in Jerusalem, who should make the Crowns after-mentioned. But the former words of this verse, and those verse 14. make him rather to be a *fourth person*, that came with the three former. And from him also the Prophet was to receive a part of this offering.

V.11. *Then take silver and gold*] Of Heldai, and the rest, of their offerings, which they brought from Babylon.

and make crowns] Likely two, one of gold, another of silver, and not one very great one, of gold and silver mixt.

and set them] Therefore more then one.

upon the head of Joshua] Not both together, but one after another, in all likelihood. And both upon the head of Joshua the High Priest. Not one upon his head, and another upon the head of Zerubbabel the Prince, we read of the Myrre of the High Priest. And also we finde these words, Exod.39.30. And they made the plate of the holy Crown (of the High-Priest) of pure gold, and wrote upon it, Holinesse to the Lord. However, here are the two Crowns set upon the head of Joshua only. And this by an act of extraordinary use and dispensation, to represent at this time the union and conjunction of both Offices, and Dignities of Priesthood and Kingdome in one person. And though the execution of both offices was not to be performed by Joshua, who was a Priest after the order of Aaron, and the Kingly office was invested in the house and lineage of David; yet this solemn kinde of inauguration and coronation of Joshua served for an extraordinary representation, to shadow, as in a special type, for an extraordinary representation, to shadow, as in a special type, what should really come to passe in the person of the Messias, who was that true Melchisedech, both King and Priest, an High-Priest after the order of Melchisedech; see Gen.14.18. Psal.110.4. Heb.5. verse 6, 10. and 6.20. and 7.1,2,3,4,10,11,15,21. That incroachment which the High-Priests made upon the Kingly office, after this time, especially in the daies of the Maccabees, however they might pretend a necessity for it, in those times, or fetch a seeming colour for it from hence, yet it was in it self no lesse then an unwarrantable usurpation. The Kingly dignity was now more over-turned then the Priesthood, Ezek.21.26,27. And therefore also the Crowns are here set upon the head of Joshua rather then of Zerubbabel.

V.12. *And speak unto him saying*] Now follows the exposition of the type, the signification of these ceremonies which the Prophet declares in a speech he makes unto Joshua, after that he had set the Crowns upon his head, shewing him whereat this solemnity aimed; and that this honour was in him but typical, which should be really accomplished in the Messias, of whom he was herein but a figure.

behold, the man] See in Joshua thus adorned with Priestly, and Princely Ensigns, a plain similitude and representation of the Messias hoped, and looked for by all that expect salvation in Israel. A Type of Christ who shall appear in the flesh, at the appointed time, in whom shall be verified that which is shewen and confirmed unto the Church by this action.

whose

whose name is the Branch] See on Chap.3.8.

he shall grow up out of his place] Or, branch up from under him, like a plant that sp.outs up, and grows by vertue of its living root; even so shall Christ, by vertue of himselfe, without any humane means, advance his kingdom. Or, he shall grow up from under himself; that is to say, by secret ways, without any humane shew, as Isa.11.1. Or this may allude and relate to the place and City of Nazareth, where he was brought up, See Matth.2.23.

and he shall build the Temple of the Lord] And this repeated again in the next words; to shew the weight of the matter; and to meet with their diffidence, and difficulty in believing it. He shall build the material Temple; which not Joshua's, nor Zerubbabels skill and strength could finish, without the aid, and protection of Christ, Chap. 4. 6. And the Spiritual Temple, the Church, far more excellent then the material, that should Christ rear up upon himself by the power of his Spirit, in his Prophets, and Ministers of the Gospel; Heb. 3. 3. Mat. 16. 18. 1 Cor. 3. 9. 1 Pet. 2. 5. And this Temple and House seem to be meant, Hag. 2. 9. and by that large description, Ezek. 40. 41. 42 Chapters.

V. 13. *And he shall bear the glory*] Not thou Joshua, albeit now thou art crowned with these crowns. The dignity, and honour of the Church is onely in the Head Jesus Christ; and from him communicated to the members. Again the Jews were now to look for no such outward pomp and splendor, either in the Prince or Priest, as they had before the Captivity. And they must not be dismayed or discouraged at it. All things were abased, that they might the more eagerly look after the Messias; the brightenesse of the glory, and the excellency of Honour: In whom, though not in outward appearance should meet all perfection of both dignities, which either the Priests or Kings had. Both which were now almost laid in the dust: But Christ should lift them up again; and shall sit and rule upon his Throne.

and he shall be a Priest upon his Throne] Here is the substance of Joshua's ceremonious inauguration, and the manner how Christ should bear the Glory; that is, by the glorious conjunction of two supreame dignities in his most excellent person; the Kingdom, and the Priest-hood; that expressed in the former clause, this in the latter. Here is no mention of the Prophetical office of Christ, which it may be, is but an Appendix of his Priest-hood. See Ps. 110. 4. Heb.3.1. & 9.14.

and the counsel of peace shall be between them both] Not between Joshua and Zerubbabel; nor between Joshua and Jesus Christ, the type and anti-type; Though both these true; yet not truly here meant. But between both Priest-hood, and kingdom in Christ. They both should joyntly effect and produce this peace in, and towards the Church; even peace and reconciliation with God; together with safety and deliverance from all our spiritual enemies: which is the benefit we obtain by Christs Sacrifice, and soveraign authority, Ephes.2.13, &c. He shall work, and bring, and preach peace, both to those in Judea, and those afar off, reconciling both to God in one body, by his crosse. Others expresse it thus; that these two offices and properties shall for ever be united together in Christ, and shall perfectly agree one with the other, though they seem to be very different; the one being to execute Justice, in commanding, and punishing, the other of mercy, to expiate, and pardon; that he may be obeyed when he commands, Psal. 130. 4. Having put men into Gods favour, to make them receive the spirit of peace, in and through Christ, who is our peace, the Prince of Peace, purchasing it by his Priest-hood, and maintaining it by his Kingdom. And all the prophetical and glorious promise, is to comfort Joshua, Zerubbabel, and the people, against all the present discouragements that were before their eyes. They saw how mean and miserable they were, what poor beginnings they had; what enemies on all sides rose up; how unlikely their state was and unanswerable to those glorious promises, which the Prophets formerly had made: Here therefore God calls them by his Prophet, from what they saw now, to what they were yet to hope for hereafter; even a full and glorious accomplishment: but not in that manner: nor so soon, as they rashly, and over-hastily expected: looking to have all those promises fulfilled in one day.

V. 14. *And the crowns shall be to Helem*] It is likely that Helem and Hen were the same as were called Heldai and Josiah, vers. 10. As hath been said.

for a memorial] After thou hast thus prophecied of Christ, setting these two material crowns upon the head of Joshua, lay them up again in the Temple, in the names of these four men, peradventure with some inscription of their names, for a publique monument and remembrance, either of their liberality, and piety, in offering gold and silver unto Christ, and for the Temple; or of their incredulity, and hardnesse of heart, who would not believe the promises without such a visible assurance: or of the Typical coronation of Joshua, that the crowns, as they were set upon his head, for to signifie the Messiah: so should they be hung up in the Temple, to put all spectators in minde of what was promised: and to be expected shortly; or to be a testimony and confirmation of Gods favourable acceptance of all such as should come from a far to worship in the Temple: and joyn themselves to the people of God, whether from Babylon, as these Jews here named, or else where from among the Gentiles, as is inferred in the next verse. A memorial, some-what like that, Josh.22.27,28.

in the Temple of the Lord] Kept in some treasury, and cabinet, or rather hung up in open view among other costly donaries, and Anathematacs of the Temple, which might be after the finishing of the Temple.

V. 15. *And they that are far off shall come*] The Jews in Babylon and dispersed in the Persian Empire; and which is more, the Gentiles in all parts; These shall come, and be an accession to Gods people, Isa 57.19. & chap. 60. and chap. 66, 18, 19. Acts 2.39. and chap. 22.21.

And build in the temple of the Lord] Help forward the present building of the material Temple; by their pains, or by their purse. This help should the Jews at home receive from those afar off, both from their brethren the Jews in Babylon, and else-where, among whom many out of zeale to Religion, and Gods House, did after the example of *Hildia*, and the rest, either bring, or send their Gifts and also from the Gentiles, who though not then converted to the Jewish religion, did nevertheless, moved by Gods Spirit, greatly further this re-edification of the Temple. Thus had *Cyrus* done formerly, Ezra 1.4,6,7. *Darius* at this time, Ezra 6. 8. And *Artaxerxes*, and his Counsellors, when *Ezra* came up afterwards; Ezra 7.15.16.20,21,22. and chap. 8. 25. This was more then was done in building of *Solomons* Temple. And this makes for their present encouragement to goe on in the Building, notwithstanding all difficulties and disheartnings to the contrary: what humane Histories record that *Herod* did to this Temple, was many Ages after this time, but yet the full meaning of this Text, stretcheth further to the building of Gods spiritual Temple, the Church of Christ under the Gospel; when both Jews and Gentiles, both neer and far off, distant, as in place, so in Religion and affection, did come and convert, and as living stones build up the true Temple, whereof Christ was the foundation, 1 Pet.2.4. Ephes.2.13,17.

and ye shall know] See on chap.2.9,11. & on chap.4.9. this should be a justification of *Zecharias* calling, that he was a true Prophet sent by God to them, with Gods Word in his mouth; specially when Jews then living, to whom he was sent, should speedily see and know by experience; and find the present help in building the Temple, which they should have from such as they little looked for it at their hands: and the Almighty power of the Lord of Hosts should confirm them in this belief, whole power nothing can withstand.

and this shall come to passe, if, &c.] Their distrust and disobedience might hinder a while, and delay further the building of the Temple, as it had done all the while hitherto; but it should no wife hinder the coming of Christ, and building of his spiritual Temple: For the councils and decrees of God depend not upon the contingent and arbitrary pleasures of men, Rom.3.3. yet the good and benefit of this prophetical promise, should not reach the people of the Jews to their comfort, if they did not comply with the condition here propounded, and yeeld the obedience of faith and life to the voice of the Lord in the mouth of his Prophets. Some so render the words, as to make the condition it self here mentioned to be the thing first promised, and the building thereafter, and thereupon to be performed and accomplished.

CHAP. VII.

Vers. 1. A*Nd it came to passe*] This and the next Chapter is no vision, as hitherto hath been; but the Answer which the Prophet from God gives to a question propounded by Ambassadors, purposely sent for a resolution in a scruple, and case of conscience, touching Fasting: The Prohpet intermixing with all sundry excellent instructions, consolations and promises unto the people.

in the fourth year] Chap.1.1,7. were both in the second yeer, this in the fourth yeer.

Of Darius] See on Hag.1.1.

that the word of the Lord] See on Chap.1.1.

in the fourth day of the ninth moneth, even in Chisleu] Chisleu begins with the new Moon in our *November*: they begin their moneths still with their new Moons, and this date of time is about two years and one moneth fince the first time that the Word of the Lord came to *Zechariah*, and one yeer nine moneths and one day es fince the latter time mentioned, chap.1.7, and two years two moneths and twenty nine dayes before the Temple was finished, Ezra 6.15.

V. 2. *When they had sent*] Either these two here named had sent Messengers, or rather these two were sent as Ambassadors by the Jews that were returned, and resident in *Judea*; or rather by the Jews yet remaining in *Babylon*, though the case and question did much alike concern them both; their journey was long, troublesome, and chargeable.

unto the house of God] The House or Temple was now about half builded.

Sherezar] Two choice men that were the chiefe and principal personages in this honourable employment and Embassie. We need not

not here trouble our selves with the erroneous translation of the Seventy, or of that copy of it which now we have.

and their men] Their train of Attendants and Assistants, as is used in such an Embassage, for the more grace and honour of it.

to pray before the Lord] Heb. *To intreat the face of the Lord*: They prayed no doubt in *Babylon*, and that with their faces no doubt toward *Jerusalem*, and the Temple, as *Daniel* did, Dan. 6. 10. when both City and Temple lay in ruines. But this was a solemn prayer *before* the Lord, in that place of prayer, whereunto God had vouchsafed special promises, 1 Kings 8. 28, 29, 30, 48. And to these prayers no doubt were Sacrifices annexed; Sacrifices being as the appurtenances to prayer in that place, and prayer ever the chief, 1 Sam. 13. 12. And though the Temple was not yet finished, the Altar for Sacrifices was long before, Ezra 3 2, 3. And most likely it is, that Gifts and Oblations likewise they brought with them, as those, chap.6. vers. 10, 11, 14.

V. 3. *And to speak*] In a scruple of minde, and case of conscience, to ask a resolution, desirous thus to know, that they might accordingly practice and obey.

unto the Priests] To whom it belonged to teach the Law, Deut. 17.8,---14. Mal.2.7. Jer.18.18. This due reverence they yeeld to them.

which were in the house of the Lord of hosts] Attended on the service there, and also did dwell within the circuits and courts of the Temple: hence is that Esay 2.3. Mic. 4.2.

and to the Prophets] Extraordinary, as *Haggai*, *Zechariah*, and *Malachy*, if he then lived, and to the ordinary Prophets also: the residence of *Haggai* and *Zechariah* there, should have been a strong motive to the Jews in *Babylon* for their return.

Should I weep] Meaning Fast, as vers.5. Weeping is so annexed to Fasting, that our Saviour useth the words of mourning and fasting indifferently to signifie the same thing, Mat. 9.15. And where Saint *Matthew* sees down the word mourn, in that place the other Evangelists put for it fast, Mark 2. 9. Luk. 5.34. Of this weeping at fastings, see Joel 2.12,13. Judg. 20.26. 1 Sam.7.6. Psal.69.10. Ezra 10.1. How contrary is this to our practice in fasting? and much more to the Doctrine of popish fasting?

In the fifth moneth] They had likewise other days of fasting, see vers.5. & chap.8. 19. but this was the chief, because then both City and Temple were burnt, Jer.52.12,13. They doubted not the lawfulnesse of its first institution, and the keeping and celebrating of it hitherto, being ordained by the publick and common consent of the Church of the Jews; as likewise the feasts of *Purim* were in the days of *Esther*; though the like authority for Fasts and Feasts upon the like grounds, is by some denyed now to the power and authority of the Church: but their question and scruple now was touching the continuation of it thus; Are we in conscience bound to keep the solemn Fast appointed to be in the fifth Moneth, by reason of the destruction of the Temple which happened at that time, 2 King.25.8, 9. now that it is in re-edifying, and Gods service to be restored, Ezra 6.15. seeing the keeping of it is not commanded in the Law of God? See Malac.3.14. They would not take upon them to end in now of themselves, and forbear it hereafter, without the consent and authority of the Church at *Jerusalem*, to prevent any schisme, and to preserve unity therein between them both. The day of that fifth moneth is set down to be the tenth day, Jer.52.12. three dayes after that *Nebuzaradan* came unto the City, 2 King.25.8.

separating my self] From feasts, company of women, gay apparel, musick, & all other carnal delights, see ch.1.12,13,14. 1 Cor. 7.5. Joel 2.16. Jona.3.6. 2 Sam.12.20. Esth.5.1. Dan.6.10. & 10.3. And addicting my self to more strict holinesse on that solemn day; for separation from all pollution of sin in those extraordinary days of fasting, was a thing more then ordinarily looked unto.

these so many years] In the captivity and since the 70 yeers of captivity began 11 years before the burning of the Temple, See Ezek. 40 1. & chap.33.21. And the number of years since the end of the captivity till this time of building the Temple, are by divers diversly reckoned: see *Annot.* on Dan.9.25. by all afore-going it appears, that the Jewes remaining in *Babylon* were not grosse contemners of God and his Religion, but though it was their great fault to abide there, and their great ingratitude too, when God in mercy had made open the way for their return, yet there remained in them many sparks of piety, and they could not but be displeased in themselves for that their sin, though they did not presently amend it; and therefore they stood in need, as of reproof and rebuke for their sin, so of exhortation and instigation to repent and return.

V. 4. *Then came the word of the Lord*] vers.1. & 6.9. and 4.8. and ch. 1.1,7. Hag.1.1,3. Zeph.1.1. Mic.1.1. Jonah 1.1. and so usually.

V. 5. *Speak unto all the people*] Comprehending both those that sent, and those that were sent unto; As the cause was common, so the answer was publike, and to all. And indeed the whole subject and substance of the Sermon following, is more directed to all the people, then to the Ambassadors; and contains matter of more concernment then that point of fasting came unto.

and to the Priests] For likely they were both of the people and of the Priests, which doubted, as touching this controversie; besides them which yet remained in Chaldea, and reasoned of it, as of one of the points of their religion.

fasted and mourned] Both joyned together, Esay 58. 5. See on vers. 1.

and seventh moneth] This other fast was appointed for the death of *Gedeliah*, which happened in this moneth, 2 King. 25 25. Jer.41. 1, &c. whereupon followed the total dispersion of the remainder of the people, and desolation of the land.

those seventy years] See on verse 3. and on Chap. 1.12.

un-o me, even to me] A vehement interrogation for a vehement denial; seconded with an emphatical repetition and appealing to their own consciences. They did not in such a manner, with such affections, ends, and exercises, as God requires; with repentance and amendment, which God expects. But they went no further then the outward ceremonie; fondly conceiving; as if God would be pacified and pleased with such outward rites, & bodily exercises; and therefore they glory in themselves for so doing; and expostulate the matter with God, as wee see, Esay 58. 3. Thus pleasing and satisfying themselves in their carnal humours, and not heeding him who is a Spirit, and must be served in Spirit and truth. Should I then; should I approve of such a fasting as done to me? was it not onely out of a carnal feeling of your evils and misries? Hos.7.14.

V. 6. *Did not ye eat for your selves?*] As ye fasted, so ye fasted; and neither for me or my glory, as you should, according to that rule, 1 Cor.10.31. but to content your own fancies. And such abstaining or not abstaining makes nothing to the service of God, 1 Cor.8.8. yea, in your mirth and rejoycing you have not regarded me, to yeeld me honour and thanks for my benefits, Hos. 8.13. and 9.4. now the answer to the foresaid question is referred to this point; your fast might be sanctified by piety and devotion; but you had better to omit it, then prophane it, as you do; and instead of your ceremonies, endeavour your selves to serve God internally; by means of which I will change these your doleful dayes, into days of feasting, and giving thanks for my benefits, Chap.8.19.

V. 7. *Should ye not hear*] Ye busie your selves about trifles, you curiously ex quire of this fasting, as if it were the prime part and principal point of Religion, and mean-while live in grosse sins, and neglect main duties. This is the corrupt nature and condition of hypocrites especially; They will strain a gnat, and swallow a camel. The Prophet therefore having to deal with such for their better conviction, calls them back to the main point; touching them to the quick, appealing to, and charging their own consciences, for the reality and truth of what he now tels them.

the words] Or, are not these the words. Hath not God sufficiently declared his will concerning these external actions, and specially concerning a fast, prophaned through wickednesse, Esay 58. 3,4. and concerning the main duties of repentance, holinesse, and righteousnesse required in your lives.

hath cryed] Openly, plainly, and vehemently, as Esay 58. 1.

by the former Prophets] Heb. *by the hand of, &c.* This asserts his authority; he accords with the former Prophets, and insists as they did upon the same main duties; he brings no new thing. And this doubles their crime; that they would not be warned and schooled by the example of their fathers, and what befel them; but still shut their eyes, and stop their ears against those lessons by the former Prophets, so plainly and powerfully preached to them. They still exhorted to repentance, and obedience; and threatned destruction for rebellion: you should have obeyed Gods command by them. But where is this? And neglecting it, all your fasting is to no purpose: you do but dally so with God, and delude your selves.

when Jerusalem was inhabited] Or, on foot: or in its former state. Inhabited, not thinly, and poorly, as now; but populously.

and the cities thereof] Throughout all the land likewise, were in prosperity, and flourishing.

the south of the plain] Or, the South, and the plain. See Josh. 15 *the plain* Chapter, and Jer. 17.26. and 33.44. Places, it seems, much inhabited formerly; and after, for their sins, much wasted. The Prophets cryed out against their sinful courses then, but there was no amendment; and therefore ruine came upon them. And should ye not now hear and heed the words of those Prophets, and not run the same race of sin as formerly was done.

V. 8. *And the word*] See on vers. 4.

V. 9. *Execute*] Having reproached them for their disobedience in general, in not heatkning to the words of the former Prophets, which was the thing that God looked for, more then their fastings: & for want of which God rejected their ceremonious fasts; He comes now to presse them with particulars; He sets before them the special words and commandments of God, by the former Prophets, whereunto God required obedience, vers. 9. 10. And their fathers refusing to obey, vers. 11, 12. And Gods punishing them for it, vers. 13, 14. And thus in their Fathers example, hee sets them see what themselves are, and what they should likewise expect, if they amended not.

true judgement] Heb. *Judge judgement of truth*. He sheweth that they did not fast with a sincere heart, but for hypocrisie; and that it was not done of a pure religion, because that they lacked these offices

23.23. Micah 6.8. Judgement of truth is when and where equity and right is onely regarded, without any respect had, to favour, fear, hatred, bribes, acceptings of persons, or the like. And the charge is for the Judges. And thus he begins with the duties of the second Table; as is usual in the Prophets, having to deal with an hypocritical people: not but that our duties to God in the first Table are of far more esteem: but therein Hypocrites can best dissemble what is their inward mind; whereas the duties of the second Table put them upon a visible and palpable trial in the eyes of the world. So that examination and conviction will here soonest appear.

and shew mercy] This is the duty of every man to his brother; not onely to abstain from doing him any wrong, but to use kinde and favourable dealing towards him.

and compassions] So to do, out of the bowels of a tender affectionate love to our brethren.

V. 10. *And oppresse not the widow*] Break not over where the hedge is lowest; do no wrong there especially, where we have most ease and advantage to do it, by reason of their weaknesse, and inability to save themselves harmlesse, or to resist, and offend us. And therefore God in his Law gives charge so often, and takes so great care of these persons, Exod. 22.21,22. Esay 1.17,23. Jerem. 5. 28. Deut. 10.18. & 14.29. and 24.17,19. and 27.19.

imagine evil] The inward thought of the heart is root and beginning of outward violence, and wrong; And therefore is to be looked to in the first place, that this be kept pure and undefiled, as in the sight of God, as Ephes. 6.5,6. See Micah 2.1. Prov. 21.2. and 6. 14.18. and 4.23. and 23.26.

V. 11. *But they refused to hearken*] A wilful disobedience, obstinate stubbornnesse, and intractablenesse, Chap. 1. 4. See 2 Chron. 33. 10. Ezek. 3. 7. Deut. 28.15. and 30. 17. Great is the evil and danger of this.

and pulled away the shoulder] Heb. *they gave a back sliding shoulder*. And would not carry the Lords burden, which was sweet and easie; but would bear their own, which was heavy, and grievous to the flesh; thinking to merit thereby: which similitude is taken from yoked oxen, which shrink at the yoke, and are unwilling to draw, Neh. 9.29. Hosea 4.16. Or as he that should carry a burden, but pulls away his shoulder, and lets it fall. The case is otherwise, Zeph. 3 9.

and stopped their ears] Heb. *made heavy*. An argument of extream contempt, and hatred of the speaker, for the hearer to stop his ears at him. See Esay 6.10.

V. 12. *As an adamant stone*] See Ezek. 11.19. and 36.26. Job 41. 24. Ezek. 3.9. Harder then the nether mil-stone. They heightned their heart to a malicious stubbornnesse by continual opposition to all means of amendment; that they could no more be wrought upon to receive any impression of remorse, or reformation, then the diamond, flint, hardest rock, or stone could be engraven by the tool of the artificer. See 1 Sam. 6. 6. Jer. 17. 1. and 6. 28,29.

lest they should hear the law] As Psal. 58.4,5. The Law of Moses was the sacred rule of obedience; and obedience ever requited to it; seconded with all promises and threatnings, Deut. 27. 26. and chap. 28. Levit. 26.

in his spirit] Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them, as Acts 7.51.

by the former Prophets] Heb. *By the hand of, &c.* The power and majestie of the high Spirit of God shined forth in them, and their doctrine; which rendered the people the more inexcusable.

therefore there came a great wrath] A great punishment, the effect of great anger and displeasure. And the greatnesse of Gods wrath doth evince the greatnesse of their sins; for God is just. And both these should have been warning sufficient to the people to whom *Zechariah* now preacheth; that they should not now dally with God, and serve him with shadows and ceremonies, but seriously repent and amend.

V. 13. *Therefore it is come to passe*] By a just and equal retaliation, when there was now no other remedy, 2 Chron. 36.16.

that as he cryed] An admirable mercy of God, that he should deigne to invite man, to call and cry upon him, for his good and salvation; sending his Prophets early and late. See Ezek. 18.3,32. Jer. 13.27. Esay 65.2.

and they would not hear] An height of impiety in man: And much charged upon sinners in Scripture. They would not hear to obey his voice, and reform their manners.

So they cried] Jer. 2.27. Judg. 10.10,15. Isa. 26. 16. Hos. 5.15. in their calamities, for help and succour.

And I would not hear] A most just retaliation: As they were deaf to God, so he to them, Job 27.9. Prov. 1.28. Isa. 1.15, and 59.2. and 65.12. Jer. 11.11. and 14.12. Micah. 23.4. He would not relieve and comfort them; but left them helpless in the hand of their enemies. And this is the great wrath of God indeed. See Jer. 15.1.

V. 12. *But I scattered them*] Not onely drove them into exile; but therein scattered and dispersed them.

with a whirl-winde] Violently and suddenly; as with a strong storm and Tempest. See Job 21. 18. Isa. 17.13.

among all the Nations] Of the four quarters of the heavens 1 See Ezek. 5.2. among the Assyrians, Egyptians, Edomites, Moabites, &c.

whom they knew not] So remote and far off, that they knew not them, or their language; had not heard of them; strangers to the Jews in affection and religion.

Thus the land was desolate] The mark of Gods vengeance laid upon the land it self, Gods own land, because they had defiled it. And to fulfil the threatnings, Lev. 26. 32,33,34,35. 2 Chron. 36.21.

after them] After they have been carried away out of it: after the murder of *Gedaliah*; when all the remainder of the people, men, women, and children, fled into Egypt, Jer. 43.6.

That no man passed through] We read not that any Colonies were sent by the king of Babylon to plant in the Jews room, as was done by the Assyrian, in Samaria and Israel, 2 King. 17. Neither that any neighbouring Nation came in to possesse and inhabit it; nor yet that at the return of the Jews, any were displaced to make them room, either by force, or fair means. But God in his judgement and providence, kept it waste and empty, ready for them at their return; See Isa. 60.15. Ezek. 33.28. See the like of Babylon, Jer. 50.13. & 51.43. and that Zeph. 3.6.

for they laid] God in his justice, and the Jews by their sins, Psal. 107.34. Dan. 9. 16. the sins of the Jews wasted their own land more then the armies of the Babylonians.

the pleasant land] Heb. *land of desire*, meaning Judea. See Psal. 106.24. Jer. 3.19. Isa. 62.3,4. God had made it as his Paradise, enriched it with all plenty, and pleasure; and above all, with his presence and residence in his City, and Temple: But they by their sins laid all desolate, Lam. 1.1. & 2.15. & 4 12. and 2.1,6,7. and 4.1. 6. and 5.18.

CHAP. VIII.

Vers. 1. A *Gain the word*] It appeareth by verse 19. that this is a continuation of Gods answer to the question concerning the said Fasts; And it mainly contains a *confutation* by many comfortable Promises against all such discouragements as caused them to distrust the good successe of things.

V. 2. *I was jealous for Zion*] Chap. 1. 14. Some take this to be Gods zeal for Zion, his great and ardent height of love to her; and thence arising his great fury and wrath against her enemies; that he will be her defender, and avenger of them. Others rather understand it of his jealousie for her. Now Jealousie is a mixt passion in a husband, consisting as of a most tender love to his wife, and care of her, and his own honour, so of a most furious rage, and revenge, upon just, or evil suspition of false dealings, where this is suspected or known to be violated. And both these are comprised in this verse.

with great jealousie] I loved my city with a singular love, so that I could not abide that any should do her any injury. Or, as some apply it to the particular and present occasion, lest she should sin by keeping these fasts, in an evil manner.

And I was] Or, have been.

Jealous for her] Or, of her, or over her.

with great fury] Punishing her for her breach of faith, and playing the harlot, with rejection, and banishment out of her country. This seems best to sute with that which follows: though that also be a truth, of Gods fury against the enemies of his Church, whom he punisheth for the love he beareth to his Church.

V. 3. *Thus, saith the Lord*] This is repeated seven times in the nine first verses of this chapter; and seven times more in the rest of this chapter. And all this to strengthen their faith against distrust; because the things here promised and spoken are so strange and difficult, yea, seem to be impossible, incredible in their eyes, verse. 6. want of faith to Gods Word is a destructive sin, dishonourable to God, pernicious to man, 1 John 5.10. John 3.18.

I am returned unto Zion] Here the decree is put for the thing it self, or the beginning for the perfecting of it: before God was gone away from Zion, Ezek. 10 & 11 chap. he left it waste as a prophane place, there was no Temple, Altar, Sacrifice, Priest, People, Service, City there, God was absent; now he returns to *Zion*, to his Church and people there, returns in mercy, grace and favour, he is reconciled to them.

and will dwell, &c.] Not stay a-while, as Jer. 18. but abide still, reside and inhabit there, chap. 2.10. See Exod. 25.8. 1 King 6. 13. 2 Chr. 6.18. Psalm 68.16. and 132. 13, 14. so that he shall not need to fear the threats of their enemies, and scoffes at their weak beginnings, like those Nehem. 4.3. Gods presence shall be her sure help, Pl. 46.5. and he will make it the setled place of his glory and worship.

Shall be called a city of truth] She had been false and faithlesse, Isa. 1.21, Jer. 2.20,21. and therefore cast off: but now she should be called a City of truth, not only passively, because God should truly perform all his promises towards her, & verifie them in her; but also and rather actively, because of her verity & fidelity with men, and chiefly for her sincerity in Gods Worship, professing, preaching and maintaining it, Isa. 1. 26. A faithful City, observing faith and loyalty towards God, in cleaving constantly to his sincere Worship; whereas all other Cities in the world abroad were full of errours, superstitions, and abominable idolatries; see that Isa. 26.1. & 60.14, 18. Ezek. 48.35.

the holy mountain] They prophaned and polluted it before, Mal. 1.7,11,12. but now it should be called holy, because of the holy Temple thereon re-edified, and the holy Worship of God therein re-established; see Jer. 31.23. Isa. 4.3. Obad. 16.17. Joel 3.17. Dan. 9. 16, 20. Isa. 27.13. & 56.7. & 62.12. & 65.25 & 66. 20. Gods dwelling in the midst of his people, is to make them holy.

V. 4. *There shall yet old men*] I will bless the Inhabitants of *Jerusalem* with peace, and health, and long life: A figure of the spiritual blessings of the Church, as Isa. 65. 20, 22. though now they were few in number, and by reason of wars, and other troubles, not likely to live long, and to encrease to any great multitudes, or to live in peace; yet God promiseth they shall do both: the streets now desolate and un-frequented, should be re-peopled; they that were now young, should live till decrepit old age, they should die, not by strength of War, but by length of years, being kept safe under Gods protection, & blessed by his dwelling in the midst of them.

his staffe in his hand] A sign of a peaceable and prosperous estate, wherein men are not cut off untimely by wars, and such like calamities; see 1 Sam 2.31. Lam. 2.20,21. & 5.11,12,13,14.

for very age] Heb. *for multitude of days*. This was evidently seen in *Zerubbabel, Joshua, Ezra, Nehemiah*, & others, as some conceive.

V. 5. *Full of boyes and girles*] A sign of fruitfulnesse and encrease, as Exod. 1.7. Jer. 3.16. Esay 60.22. and 65.20,22.

playing] A figure of peace and security, after the fashion of children in Towns peaceably inhabited: In time of war and common calamity, it is otherwise.

V. 6. *If it be marvellous*] Or hard, difficult, incredible. This promise afore said seemed strange to the Jews, the present state of things being considered; God therefore by way of prevention, confirms his promise, by an argument from his power opposed to their incredulity; what is impossible with man, is possible with God: and he sheweth so, wherein our faith standeth, and whereupon we must fix it; not upon our sense or reason: the checks this conceit; is it meet to measure God by our selves? to include his power within the compasse of our brains? No, we must trust to his truth and power, who can and will perform that which he hath promised, though it seeme never so impossible to man, Gen. 18. 14. Luk. 1.37. and 18.27. Rom. 4.17,22.

of the remnant of this people] They seeing themselves so small a remnant, were discouraged, and grew distrustful hereupon: And yet this might have strengthened their faith, That seeing this small remnant had returned beyond all hope, by Gods power and pleasure, therefore this might serve to help their hope for the time to come.

in these dayes] The consideration of the present state of things at this time: God in their light, and darkned the eye of their faith: but they were to raise up themselves above that; true faith is the evidence of things not seen, Heb. 11.1.

V. 7. *I will save my people*] God fets forth his own power to help forward their faith: see Isa. 43.1,13,13. & 48.15. and 66.9. Exod. 6. verse 7.

from the East-country] Gods promise of re-collecting the dispersed Jewes, and restoring them to their own home: though they were never so much dispersed and scattered, yet that should not hinder the accomplishment of his promise.

and from the west-country] Heb. *The Country of the going down of the Sun*. They were most carried into *Babylon*, and those Eastern Countries; yet into other parts also: and by East and West here, are meant all quarters of the world: see ch. 2.6. Pl. 113.3. Mal. 1.11. Psal. 50.1. This may be applied mystically to the Church.

V. 8. *And they shall dwell*] The Jews with whom *Zechariah* had now to deal, mist-trusted all things; they feared they had returned to *Jerusalem* but too few, out of too much zeal, the present face of things promised so little good to come: But God by his Prophet tells them here, That they should see by the event, that things should fall out otherwise; The remnant of the dispersion should return, come to them, and dwell there, Chap. 2.4. That decree, Hos. 9.3. should now be reversed, Ezek. 36.10,11.28. and 37.25. Jer. 23.8. Isa. 44.26.

My people] Gods free and gracious Covenant, the fountain of all his favours, which seemed for their sins to be broke off for a time, and the memory of it buried; yet God would not forget, but renew and revive again; consisting in a mutual stipulation, for subjection in them, and protection in him. See Jer. 13.11. and 24.7. and 30. 22. and 31.33. and 32.37,38. besides many other places.

in truth, and in righteousnesse] Faithfully performing my promise which I have made to them in my Covenant; and enlarging my bounty towards them; which is often signified by the word righteousnesse. See Hos. 2.19. Or, in truth, on my side, Isa. 65.16. and in righteousnesse on theirs; Isa. 60.21. and 61.11. and 65.25. and 46.13.

V. 9. *Let your hands be strong*] Hag. 2. 4. Let neither respect of your private commodities, neither counsel of others, nor feare of enemies, discourage you in the going forward with the building of the Temple; but let both hearts and hands joyn in setting forwards all things belonging to the service of God, and good of the State. This exhortation he presseth with much variety, and force of argument, to the fifteenth verse. See Joh. 1. 6.7.9.18. and 23.6. Ezra 10.4. Isa. 35.3,4.

ye that hear in these dayes these words] There is a force in these demonstrative words to be observed: ye present, now living, in these hopefull days; and yet hear and have these gracious words of promises, to be strong in heart and hand.

by the mouth of the Prophets] Haggai, and Zechariah, who at this time prophecied to the Jewes, Ezra 5. 2.

which were in the day that the foundation] It was but about two years since they now had began to *build*, Ezra. 5.2. And yet in that short time, God often called upon them, & encouraged them by his Prophets; and therefore the more blame and shame for them if they did not go on in the *building*, being so daily stirred up to it. If we make the words of laying the foundation to relate to that, Ezra. 3. 8. Yet thence to this fourth year of *Darius Hystaspis*, are not many years, but about twelve. But they who understand this fourth year to be of *Darius Notus*, the seventh Persian Monarch after *Cyrus*, do finde the years intervening to be 108. And the cupon are much puzzled about the long age of Zerubbabel, Joshua, Ezra, and Nehemiah, Haggai, and Zechariah, who yet is called a young man, chap. 2. 4. all of them living then, and now; Ezra and Nehemiah, we are sure long after.

that the Temple might be built] This is the main thing urged by the Prophets, then, and now. And therefore they must strenuously and courageously go on with the work, and hold to it; notwithstanding all obstructions; and overcome all difficulties, and tentations to the contrary. Gods Word in the mouth of his Prophets is a sufficient ground, and warrant for them, so to do.

V. 10. *For before these dayes*] While the *building* was neglected, *there was no hire*] Or, the hire of man became nothing, &c. Mens, and beasts labour, was in vain, by reason of the curse which I laid upon your carelesnesse in reforing my service, Hag. 1. 6, 10. and 2.15,16,17. Mal. 3.10,11. He mindes them of this judgement of famine (as we have need to be often minded in the like case) That they should not dare to go on to provoke the Lord any further in so sinful doing.

any peace] At home, or abroad, in City, or countrey, but wars, and dangers from enemies round about them; who by incursions, and invasions, did vex, disquiet, prey, and spoil them; so that there was no safety for travellers in any body. A second judgement.

because of the affliction] Brought on them by the enemies: who wrought them much mischief. And these were their neighbours, the Samaritans, Ammonites, and other old enemies.

for I set all men] Seditions, and civil contentions, grudgings, partakings, factions, whereby they were im-bittered one against another; as Esay 9.20,21. A third judgement. And here is Gods hand in these punishments. See on Amos 4. 6. Here is more then a bare permission; and yet God holy therein, and free, making use of their rage, to execute his judgements, which they intended not. His hidden counsel, and purpose, his secret motion herein, appertain not to them, nor excuse: their sin.

V. 11. *But now*] Seeing you have cheerfully gone on to the re edifying of my Temple; though I am without shadow or change, Jam. 1.17. Yet my actions shall change their nature towards you.

I will not] Be angry, as formerly; nor punish you. When our sins cease, Gods anger ceaseth.

V. 12. *For the seed shall be prosperous*] Heb. *of peace*. I will set down the true occasions, and means, of a true and perfect peace, and will cause it to increase and multiply. See Psal. 72. 3. ye shall be free from enemies; all in peace. Or rather, Their seed shall prosper; They shall peaceably sow; & no floods, or storms, or any hurtful thing, shall annoy their fruits, and harvest. And this best agrees with that which followeth.

the vine] Joel 2.22. Hag. 2.19. Hos. 2.21,22. Husbandmen shal enjoy the benefit of Gods favour, and reap the fruit of their labors; abundance of encrease, a plentiful crop; through the kindly and seasonable showers that God will send: upon whose blessing in these things we must wholly depend, Mat. 6.11.

and I will cause the remnant] God himself will put them in possession; and though they were a poor remnant, yet they should enjoy it quietly in spight of all their enemies.

V. 13. *As ye were a curse*] A form of execration and cursing; As thus; God do to me, or thee, as he hath done to the Jews; Or, God make thee like a Jew; or the like. Making their calamity a pattern for any fearful imprecation. See Deut. 28.37. Jer. 24.9. & 29.18.22. and 42.18. Psal. 89.11. and 102.8. Thus it was with them, They were odious, and detestable to all. When they bewayed their impiety and ingratitude in not building the Temple; they were fearful examples of Gods horrible wrath.

O house of Judah, and house of Israel] Some make the latter only an explication of the former, as in Psal. 14.7. and 76.1. See Isa. 48. 1. & 46.13. But rather we may distinctly understand them of both kingdoms: for some of the ten Tribes also did return, Hos. 1.11. Jer. 3. 18. Ezek. 37. As a remnant did escape and return of them that fled into Egypt. Compare Jer. 42. 16,17. with Chap. 44. 28. Divers of the ten Tribes remained in the land after their general captivity. See 2 Chr. 30.5, 6.18.11. and chap. 34.33. And these being captived with them of Judah afterwards, might with them return. That general dispersion through 127 Provinces in the Persian Em-

pire, Esth.1.1. with Chap.3.8. & Ch.8.v.9. argues a kind of union of Judah and Israel; which might produce a joynt return of some of both. See Jer.33.7.

shall be a blessing] A form to be used in blessing of others. As the like, Ruth 4.11,12. See Zeph.3.20.

fear not] Cast no doubt, mistrust not your own weaknesse, nor your enemies strength; but go on in the work, and be confident of Gods aid; and he by his power will overcome all impediments, and cleer all obstructions.

V.14. *As I thought to punish you*] This, and the next verse makes a cleerer explication of what was formerly said. And here is first Gods thought and purpose to punish their sins. Sin ever provokes God to wrath and punishment.

when your fathers] So that at that time when your fathers so sinned: not punishing the children for the fathers provocations.

and I repented not] I changed not my minde, because they changed not their manners; but this they got by their obstinacy in sin, that I became inflexible, incxorable, in rigour to punish them; when they made war against me, I armed my selfe for vengeance against them; I did as I fore-thought and fore-threatned, Psal.18.26. And the Jews had found by experience that thus far God was as good as his word.

V.15. *So again have I thought*] Here is Gods purpose to shew mercy unto them. He changeth not in himselfe; but in his actions towards the several conditions of the sons of men: and he changeth their hearts, when he will do well unto them.

fear ye not] That I will fail of my promise. I will surely bring to passe what I intended for your good. And therefore go on in your *building*, and expect that which yet appears not; even a full restitution, a plenary instauration.

V.16. *These are the things*] As God will be merciful, so they must be dutiful. Gods promises are conditional; and in his own, he mercifully works the condition it self. And he here tels them what the duties are. They must not onely build the Temple, and look to Gods ceremonious worship, and the observation of it; but they must chiefly look to Gods Moral Law, to perform the main duties of it; Matth.9.13.

Speak ye] He instanceth in some particulars: under them comprehending the rest.

Every man the truth] Ephef.4.15. Psal.5.2. Prov.12.19. See Isa. 59.14,15. Hos.4.1.

to his neighbour] Who he is, see Luke 10.36.

Execute the judgement of truth and peace] Heb. *Judge truth, and the judgement of peace.* Chap.7.9, 10. And herein deale candidly and sincerely: not fraudulently and deceitfully: as corrupt Judges will seek to put on fair glosses and pretences to cover, and colour, and cunningly to hide their false judgements: judge truly according to the rule of the Law, and according to true and right informations, in matters of Fact.

and peace] To compose the quarrels and differences between private men; and so preserve the publike peace. Whereas wrong judgements breed more quarrels, to the distuibance of peace.

in your gates] In the places of justice, which were in those times in the entrance of the gates of the citie, Amos 5.12.15. See Annot. on Amos 5.10. These places should be as sanctuaries of justice, and cities of refuge to the oppressed.

V.17. *Imagine evil*] The thoughts and heart are to be holy and charitable. They are the fountain: and God heeds most, and examines them. And his Law is spiritual, contrary to the corrupt glosses of the Pharisees, justly taxed by our Saviour, Matth.5. See Zech 7.10. If the Jews do add the moral duties to the building of the Temple, then God will be gracious and bountiful unto them.

and love no false oath] Chap.5.8. Psal. 15.4. and 24.4. Ezek. 17.verf.18,19. Jer.5.1. Joh.9.19.

things that I hate] And them that do them, Psal. 5.5. & 11.5. See Prov.6.16. Jer.12.8.

V.18. *And the word*] See on verf. 1.

V.19. *The fast*] After all those more material things formerly premised, he now comes to the final decision of the main question concerning the fasting proposed, chap.7.3. The answer now is soon made: If you would build my House, and not imagine evil, to oppresse one another; but execute mercy and truth; then I will perform my gracious promises made to you, and abundantly blesse you: And then this question shall not it selfe; your Fasts shall be turned into Feasts; such shall the change of your state and condition be.

of the fourth moneth] Appointed for a remembrance of the taking of Jerusalem by the Chaldeans, which was in this moneth, the ninth day, Jer.39.2. & 52.6,7. 2 King. 25.3.

and the Fast of the fifth] For the burning of the Temple, the tenth day of that moneth, that is, three dayes after *Nebuzaradan* came into the citie, 2 King.25.8. Jer.52,12,13. See on Zech.12.5.

Fast of the seventh] For the death of *Gedaliah*, Jer. 41.1, &c. Zech.7.5.

Fast of the tenth] For the siege laid before Jerusalem, Jer.52.4. 2 King.25.1, in the tenth day. These fasts are not blamed here, as unwarrantably undertaken,

joy and gladnesse] And therefore no more fit to be times of fasts, joy and sorrow, as light and darknesse, expel one another.

and cheerful Feasts] Heb. *solemn or set-times of feasts.* Your solemn feasts appointed by God in his law; and interrupted, and left off all the time of your captivity, shall now be revived, and celebrated by you, as ye began, Ezra 3.v.4.

therefore] An injunction, to be sure to observe that which God most required, and they most neglected; if they would hope and have those good things come to passe.

Love the truth] The substance of Religion; in obedience to God, and charity to our Neighbour; and heed not so much those outward ceremonies, and bodily exercises. And love is required to truth, Rom.12.9. Amos 5.15. Psal.119.20. 40.47.97.131.

and peace] Peaceable dealings; the judgement of peace, ver. 16. Not quarrelling for old customes. And this will bring you peace with God, and prosperity in the world. Look to these.

V.20. *Thus saith the Lord of hosts*] To bring credit and authority to the ensuing prophecie; The matter of it being so incredible to them, who for the present saw all things in so poor and despicable a condition, that they half repented that they were returned; as the Jewes in the wildernesse, after their coming out of Egypt; and thinking themselves deluded, were rather minded to return into Babylon again. Scarce possible was it for them in this case to believe these, and the like glorious *promises*, as Hag.2.9 This preface therefore was most necessary for them.

it shall yet come to passe] Yet hereafter, though there be so unlikely an appearance for the present, He amplifies the former joy, by adding Evangelical promises, concerning the spiritual Kingdom of Christ; and the great and eager confluence and accesse of the Gentiles to it, and the glory of the Jewes by it.

Come people] See on Mic.4.1,2. come and be converted; and joyn themselves to the Church.

many cities] Many, and great cities of the Gentiles for all their greatnesse, yet shall they submit and subject themselves.

V.21. *Let us go*] In going let us go. See on Esay 2. verf. 3. and on Mic.4 2. The zeal of converts to convert others. See Psal.122.1. and 95.1,2. Jer.3.1,6.

speedily] Or, continually: Heb. *going.*

to pray] Heb. *To entreat the face of the Lord.* See on Chap.7.2. and on Zeph.2.verf.3. Amos 5.v.4,6. Hos.5.15. Prayer is the chief part, and duty of Gods worship; taken for the whole. And they seek him, as most desirous to finde him and his favour; to know him and his will; that they may obey him and it, as their onely guide and aim, Psal.119.105.

I will go also] Every one was as forward to serve God himself, as he was desirous for another to do it. That is true zealous charity which never leaveth others behinde, nor thrusteth others before it. Not like that of the Pharisees, Matth.23.4.

V.22. *Yea, many people, and strong nations*] Not a few poor ones; but many and mighty, potent and populous. Esay 66.8.12. 20.23. & 49.19,20,21,22. & 54.1,2,3. & 60.3,4,5,11,12.

in Jerusalem] Typically; because at this time Gods Worship being onely there, all converts were to resort thither. So that this Temple now in building, should become in a kinde common to the Gentiles; a Temple also for them and their use. Not yet that they should keep and observe the Levitical sacrifices and services there; But because the word of the Lord should go forth from Jerusalem, which being now the onely Church of God; and therefore so often taken for a type of Christs Church under the Gospel, should be the mother Church, whence the Gospel should proceed, Isa.2.v.3 Psal. 110.2. See the like, Esay 66.23. & Zech.14.16.

V.23. *Ten men shall take hold*] Ten men taken for many; as Gen. 31.41. Lev.26.26. Job 19.3. In the dayes of publication of the Gospel, they who are now so averse, fuch enemies, shall become thus eager and earnest, to embrace the Gospel. There shall be no need of arms, and co-action to enforce them; they shall be such a willing people, Pf 110.3. They shall come on thus, and come in with this unity, unanimity, consent, humility, and fervency.

out of all languages of the nations] We see no language or nation excepted. So largely shall the kingdome of Christ, and the Gospel spread. See Ch.2.11. Esay 66.18. Dan.7.14. Apoc.5.9. & 7.2. Psal.9.8. Acts 10.35. Though they shall not understand one anothers language, yet they shall agree in this one understanding, by Gods sacred and secret instinct and motion of his Spirit, and shall speak this language of Canaan, Isa.19.18.

of the skirt of him that is a Jew] Ten men, of one Jew; whom they so hated and scorned before; yet now they should take no scorn to cleave unto them, to humble & submit unto them, to learn of them, and become their disciples, hang upon them, and run after them, as little children do when they catch hold on their mothers garments, Esay 55.5. Thus they flocked to *Paul*, and the other Apostles, Gal.4.15. And indeed to the Jews was the Gospel first preached; and the next by the Jewes to the Gentiles, Acts 13 46. And the believing Jewes thought not now themselves disparaged, nor their glory eclipsed by the accesse of the Gentiles; but rather gloried in it, as justly they might. And thus was the old prophecie fulfilled, Gen. 9. 27.

we will goe with you] In the worship and service of the true God. And the reason follows.

for we have heard] By your preaching, Rom. 10. 17.

that God is with you] Rightly known and worshipped, onely among you Jews, or in the Church; but not among us, who are ignorant idolatrous Gentiles. Therefore they thus catch hold of them, use the help and ministery of men, to seek and finde God among them, verf. 22. See 1 Cor. 14. 25. Great and glorious was this prerogative of the Jews, which afterwards they lost by their infidelity.

CHAP. IX.

Verse 1. **T***He burden*] Here begins the third main Sermon of *Zechariah*; & continues to the end of the eleventh Chapter. And contains a prophecie, 1 against the enemies of the Jews to the 9 verse. Secondly, of the coming of Christ, and of his kingdome, and the blessings of it; to the 12 Chap. And thirdly of the destruction of Jerusalem, and the rejection of the Jews for their rejecting of Christ. Chap. 11.

The burden of the word of the Lord] His burdensome word. A prophecie of heavy and sad, great and grievous threatnings and curses: A prophecie of threatnings and curses against the bordering enemies of Gods people. See Esay 13. 1. Jer.23. 33. which burden they should not be able to shake off from their shoulders.

in the land] Or, upon, against the land.

of Hadrach] Not elsewhere in Scripture mentioned. Some say without any proof, that it was an idol of the Syrians, which repiesented the Sun. And that the Prophet calleth that countrey or some part of it by the name of the idol: as Esay 8.8. is Immanuels land, and the like Jer. 48 46. and Hos.10.5. Others understand onely by this, the countreyes bordering round about Judea; taking the word to be a Syriack word of that signification: which language was in use with the nations here threatned. The like, they say, is Isa. 14. 1. Jer. 25.36, &c 51 41. But rather it seems to be the name, not of a man, but of some city, neer to *Damascus* and *Hamath*; or of some particular region in Syria.

and Damascus] See on Amos 1.3. See Esay 8.4. and 17. 1. Jer. 4. 23.

shall be the rest thereof] These threatnings shall fall, and be executed upon Damascus; this burden shall fit and rest there, as in its place of residence; settle there till it consumes them. It shall not be like a sudden storm, soon gone; but as in Esay 9.8. and Psal. 125. 3. it shall fix and maintain its station in that royal city of the Syrians; they shall not be able to shake the burden of it from off their shoulders, or any way to escape it.

when the eyes of man] *Heb. for the Lords eye is upon man*, as on all the Tribes of Israel. He giveth a reason why the burden and words of the Prophet were directed to the Heathen nations: namely, because God's providence doth not govern his people alone, but the whole worlds; for God had an eye upon all men. See Ch. 3. 9. & 4. 10. & 5. 6. Gen. 18. 25. But with lesse straining we may understand it of the eyes of man, and that not of all mankind, or the Gentiles: but of the Jews, of all the tribes of Israel; when the eyes of that people, as of one man shall unanimously look up towards the Lord, for aid & help against their enemies; & they convert, as their eyes, so their heart to him by true repentance, Then shall the burden of some word of the Lord light and lie upon their enemies.

all the tribes of Israel] An explication of the last word afore-going.

toward the Lord] And not toward idols, or images.

V.2. *And Hamath*] See on Amos 6.2,3 Some take this to be Antiochia.

shall border thereby] *Heb. And he also shall border Hamath thereby.* Meaning, that eye of Providence shall limit, that is, shall stay the course of the power, conquests, and enterprises of Hamath, chief city of Syria. See Esay 7. 8,9. Jer. 49.23. Or rather thus: Hamath shall share in the burden, bear a part in the punishment. As Ribla in Hamath, much cruelty had been exercised upon the Jews; and the Syrians generally had been their cruel enemies, God now will be the avenger of his people against them. To interpret this of the Hamathites conversion, is far from the Prophets meaning, and tenour of the context.

Tyrus] See on Amos 91. 10.

and Zidon] Called great Sidon or Zidon, Josh. 11. 8. An ancient and famous City, named likely of Sidon the eldest Son of Canaan, Gen. 10. 15. Of great Trasfick and Merchandize, lying on the Western Ocean, North North-East from Tyre nigh to Zebulon Gen. 49. 13. allotted to Asher, but they got not the possession of it, Judg. 1. 31, & 3 3. But the Sidonians oppressed the Israelites, Judg. 10. 12. And had been lately a pricking briar to the house of Israel; Ezech. 28 24. were cad of kings of Zidon, Jer. 25. 22. & 47. 3. subdued by Nebuchadnezzar. Ahab married Jezebel the daughter of Ethbaal, King of the Zidonians; 1 King. 16. 31. Astoreth, or Astaroth was their Goddesse, 1 King. 11. 5. Sarepta was neer it, Luke 4. 26. Our Saviour went aside into those parts; Matt. 15. 21. And from those parts they came to our Saviour, Mat. 3. 8. Luke 6. 17. Paul in his voyage to Rome touched there, Act 27 3. And they make peace with Herod, Acts 2. 20.

though it be very wise] In worldly wisdom, which is attributed to the Tyrians, Ezek. 28. 3, 4, 5, 12, 17. The singular number here may be distributively applyed to each of them, Merchants are wise, and cunning: upon which those Cities founded their greatnesse. They were enemies to the Jews, proud, insolent and cruel to them, in the time of the desolation of their state. And therefore God here threatens revenge, which they should not escape for all their wisdom. Job 5. 13, 13. These words have the touch of an Ironical mock, as that Ezek. 28, 3,

V.3. *And Tyrus did build her self*] Made warlike fortifications, It was called the strong City Tyre, Josh. 19.29. The strong hold of Tyre. 2 Sam. 24.7.

and heaped up silver] Money, the other sinew of war, and this heaped up in all abundance. See 1 Kin.10.27. Which abundance of treasure it was not hard for the Tyrians to gather together; considering the long, and great trade, which all nations of the world used there; as is largely described, Ezek. 27. So that Tyre thought her selfe impregnable.

V.4. *Behold, the Lord*] Neither her wit, wealth, or strength should avail her against the Lord; or save her from ruin. The Lord will scatter her wealth, and impoverish her. And though she be seated in an Island in the sea, and be never so powerfull by sea, and shippings; yet the Lord will smite her power in the sea, Prov. 21. 30. Esay 29. 16.

devoured with fire] That is consumed, a Metaphor from ravenous beasts. Though Tyrus was seated in the midst of the waters, yet shall she be devoured with fire: it God kindle the flame, nothing shall quench it.

V.5. *Ashkelon*] See on Zeph. 2. 4.

shall see it, and fear] This, and the following Cities of the Philistines, who dwelt along the Sea-coast, south-ward of Tyre and Sidon: from whence this storm was next to come upon them; who also evermore had been the Jews bitter enemies, and still were after their return from Babylon, they shall see the destruction of Hadrach, Damascus, Hamath, Tyre, and Zidon, and fear the like to fall upon them. As it did most of all by Alexander the Great.

Gaza] See on Zeph. 2. 4.

Ekron] See on Zeph. 2. 4.

for her expectation shall be ashamed] She ashamed of it; being deceived and destitute of such succour and help as she looked for, from her potent, but then impoverished friends, which could not save themselves, much lesse others. Specially they were astonished when they saw Tyre fall.

and the king shall perish from Gaza] The Governours, and Government, the state, and liberty of their Common-wealth, shall be over-thrown.

and Ashkelon shall not be inhabited] The inhabitants being wasted by war, or carried captive, it shall be dis-peopled and desolate.

V. 6. *And a Bastard*] Not their legitimate King or Governour. But a mingled multitude of strange nations gathered together, as bastards in a family; which intrude upon others rights, or if any of *Ashdod* remain, they shall be but as strangers there without a certaine seat of abode; as pilgrims are in a forraign soil.

Ashdod] See on Zeph. 2. 4.

and I will cut off the pride of the Philistines] Their wealth, strength, and all other things that made them swell with pride and insolence against their poor neighbours the Jews. In the time between the Jews return out of the Babylonian captivity, and the coming of our Saviour, the Philistines were throughly plagued; partly by Alexander the Great and his successors, the Seleucidæ and Lagidæ, and partly by the Jews in the times of the Maccabees, and before, as histories doe record, see ch. 2. 9. Obad. 20. Zeph. 2. 4. For further knowledge of the Philistines, so much mentioned in Scripture, we finde this: that they came of Cham. Gen. 10. 6, 13, 14. They inhabited the west border of Canaan, adjoyning to the Mediterranean sea, and maintained still their possessions there, though it were given moft to the tribe of Judah, Josh. 15. In Abrahams, and Isaacs time, Abimelech was king of Gerar, one of their Cities. In the times of the Judges, they were divided into five Lordships, Judg. 3. 3 And so in the beginning of Samuels time, 1 Sam. 6. 16, 17. They took the ark of God in battell, and Jonathan. They were of Dagon their Idol. They slew Saul, and Jonathan. They were slain in great numbers by Sampson. Samuel overcomes them; once chased by Jonathan, 1 Sam. 13, 14. chapters, another by Davids ocasioned by Jonathan, 1 Sam. 27. After Sauls death; though David had slaying of Goliath, 1 Sam. 17. After Sauls death; though David had formerly fled to Achish, King of Gath, for shelter against Saul, first in danger there, 1 Sam. 21. And a second time, upon better security, 1 Sam. 27. Yet being now king, he overcomes them in four battels, wherein four Giants the brethren of Goliath of Gath were slain, 2 Sam. 21. 15–22. Afterwards Uzziah, and Hezekiah prevail over them. And after, they were overcome by the Egyptians; and by the Babylonians.

V.7. *His blood out of his mouth*] *Heb.* Bloods. I will make that they shall no more devour my people like beasts, wolves, lyons.

his abominations] That is, abominable, spoiles, murders; cruel-

ties, rapines, these their fin-eate like meat and drink to sinners, they hold them fast, and are as unwilling to part with them, as to have meat pulled out of their mouthes.

from between his teeth] Yet God will give his people deliverance from their bloody enemies, and rescue them from being a bloody prey unto them, when in their imagination they had swallowed them up.

but he that remaineth] That little remainder of my people which escaped from the enemies violence.

even he shall be for our God] Even that poor, ignoble, and contemptible remnant of the Jewes, shall be for our God, shall be in his care, protection, favour, and in his account.

and he shall be as a Governour in Judah] Not onely of highest rank, and chiefest esteem with God, as Governours are in a Common-wealth; but also he shall be free, and have command and rule over others, albeit he had been now a long time a servant himself. Others thus, Though not suitable to the words and context, I will take away, and pardon his sins: And the remainder of them, according to the election of grace, shall be, as it were, en-denizoned among my people, and shall be honourable among them. So making this to be an Evangelical Promise of the Calling of the Gentiles: as many such like there are. And these also understand the Ekronites here to be promised to become as the Jebusite Araunah, 2 Sam. 24.16. Who was of honourable account among the people of God.

and Ekron as a Jebusite] A slave, and tributary, and one appointed to destruction: as the Jebusites, 2 Sam. 5.v.6. And the rest of the Canaanites were.

V. 8. *And I will encamp*] Gods protection of his people, Ch. 2. 5. They are unable for their own defence: Gods power is all-sufficient for them; He will encamp round about them. Not as Esay 29. 3. But as those, Gen. 32.1,2. 2 Kin. 6.17. Psal. 34.7.

about my house] The Temple, and Church; for the sake whereof the state is preserved. It is usually called Gods House, and the House of the Lord; the holy and beautiful house, Esay 64.11. The House of his glory, Esay 60.7.

because of the army] Of the enemy, to oppose it; and shield his Church. Psal 3.1,3,6 & 27.1,2,3.

because of him that passeth by] The enemy ranging up and down, passing to and fro, with his armies. This may have reference to the invasions and incursions of the Seleucidæ, and Lagidæ, among others.

because of him that returneth] Again, and again, with fresh onsets, against my House and people. Though the enemies be numerous in armies, obstinate in malicious cruelties, and often recruit their forces, yet God will be a sure shield, and safe-guard unto them, Psal. 17.9, 11, 12, 13, & 18. 1,2.

and no oppressour] They shall no more be tyrannized over, nor exacted upon; as they have been heretofore. Formerly even children had been their oppressions, Esay 3. 12. And their enemies had been as Pharaohs task-masters over them, Esay 64. 10, 11, 12. But hereafter it should be far otherwise, Esay 54. 14. and 49. 26. and 60. 17, 18. This hath its full verification in the spiritual state of the Church under the Gospel.

for now have I seen with mine eyes] God seeth all from all eternity. But in Scripture phrase, when he doth not shew forth that he taketh such notice of things as we apprehend, he is said, not to see, to shut his eyes, to sleep, to forget. And so on the contrary. Here he saith, he hath taken good notice how unworthily, and vilely, and intolerably his Church hath been dealt with all by her enemies, as Exod. 2. 25. But now I have seen, and will avenge her; I have turned my favourable counte nance toward her, and have taken her into my protection, and this out of my good pleasure, because it seemed good so in mine eyes, I will reveal my power to do her good.

V. 9. *Rejoyce*] A Prophecie of Christs coming, of his Kingdome, and of the benefits of it. And thus the Prophet shews by what means, and from whom, all comfort, and the full accomplishment of the former glorious promises was to be expected. This prophecie hath in it much difficulty.

greatly] And again, shout for joy. And that even in the midst of all your present discouragements, and miseries. Here is matter enough of all joy, Christ is the Churches joy solely and wholly, Esay 45. 25. John 12. 15, it is there, fear not; not any thing whatsoever, Psal. 27.1.3. See Joh. 11. v. 13.

O daughter of Zion] And again, of Jerusalem: meaning the true and universal Church of Christ, and all the children of God.

behold] As ever and anon in Scripture, chiefly now, in this chiefest cause, Mat. 13. 16, 17. Luk. 2.30. Joh. 8 56.

thy king] Thy promised, expected king, Psal 2.6. Esay 32. 1. Jer. 23.5. and 30. 9. Ezech. 37. 22, 24. Hos. 3.5, Matth. 2. 2. Luke 23.2. Joh. 12.13. and 18.37. and 19.19. A king of the family of David, that shall raise up all, make good all. Neither could they expect the promised blessings otherwise, but according to the tenor of them, in and by the person of the Messias. And this should animate them to constancy, and hope, in the midst of their miseries.

cometh] In the flesh. He tells this, not as a matter of news unto them, he was so often promised, unlesse it be in the speed, and manner of his coming. He is now upon the way. Esay 62. 11.

unto thee] He and his coming, is wholly for thee; for thy good, not for his own sake, his own glory, as is the coming of earthly Kings.

he is just and having salvation] Or, *saving him self*, Esay 11.2,3, 4,5. and 9.6,7. Exod. 23. 21. having justice, and salvation for his Church, and bringing justification and salvation to his Church. Matth. 1.21. Joh. 17.19. Indeed he saved himselfe from death by his own power, Acts 2.24. Rom. 1,4. but this was for the use of his Church.

lowly] in outward estate poor, mean, afflicted Esay 52.14. in minde and heart, meek, humble. Matt. 12. 19, 20. A King quite of another condition then the magnificent and proud Monarchs of the world are. Joh. 18. 36. And who shall save his Church and children, not by arms and warlike force, but by spiritual and divine power.

and riding upon an asse] Not carried in a triumphant chariot, or on some stately courser, or on a mule; as the fashion was of Kings before, and then, 1 King. 1.33. specially in greater solemnities, entring into their royal cities: But on an asse, a poor, and filly beast. It is true, Princes and great men did ride on asses. Judg 5.10. and 10. 4. and 12.14. 2 Sam. 17.23. and 19.26. But these no doubt were bred up and fitted for the saddle, and set out with stately furniture. This was altogether otherwise, used to toyl and drudgery. Matth. 21.5. ὑποζύγιον.

and upon a colt] This expounds the former words, that Christ rode upon the colt; a young wild colt, whereon never man sate. Thus Mark 11.2,4,5,7. Luk. 19. 30, 33, 35. John 12. 14,15. And herein, as there was a neglect of all curiosity, and ornament, so was there some demonstration also of Christs power over the untamed creature: that our Saviour did ride, first on the Dam, and after on the colt; having a reference to Jew, and Gentile; is but a needlesse conjecture. Indeed the sense here in the Prophet may be, or seem to be metaphorical and figurative; yet it hinders not but Christ might exhibit this visible signe, and simplar, of the Prophets meaning in this place. A like may that be. Psal. 22.18. The sum is, a Prophecie of Christs coming in the flesh, who is the everlasting king of his Church, from whom all former benefits proceeded, and were spiritually in him fully heaped up, and from him heaped upon his Church; and all not by worldly strength and power; but by vertue of his everlasting righteousnesse: by which he hath acquired salvation to his Church; whereof his royal, and withal most humble entrance into Jerusalem was figure.

V. 10. *And I will cut off the chariot*] He declares more plainly, what he had shadowed out before in Christs person, touching the nature of his kingdome: that it should not be managed by earthly means, and human helps, but by spiritual. The Messiah shall bring to the Church a true and eternal spiritual peace: whence there shall not be any more preparing for war, Psal. 46. 10. Esay 2.4. Hos. 2.18. Or, by his onely power, without any humane means, he shall save, and defend his people, Hos. 1.7. Micah. 5.10. 2 Cor. 10.4,5,6. The Jews then were not to think as vainly they did that the Messias should be a worldly Emperour, and that all nations should become subjects to the Jewish Crown. Earthly warlike weapons should be of no force, or use, to erect and enlarge *Christs Kingdome*; Being indeed a Spiritual Empire over mens hearts and consciences.

peace unto the heathen] To the Gentiles he shall speak peaceably, as Psal. 85.8. & 28. 3. By publishing the Gospel of reconciliation. See Act. 10.34,35. Ephes. 2. 17. And peaceably he shall be heard, and obeyed: His word and Gospel of peace shall suffice and avail: no force shall be needfull to be used to erect, and enlarge his dominion.

and his dominion shall be] Under the figure of the country of Israel, confined by these ancient bounds, he noteth the large extent of the universal Church.

from sea to sea] Psal. 72. 8. From the red or Arabian sea, to the Syrian North sea; from South to North.

from the river to, &c.] From Euphrates, to the utmost bounds of Judea the mid-land sea, from East to West. See Deut. 1.7. Josh. 1.4. Psal. 2.8. Exod. 23.31. Deut. 11.24. The utmost borders of the holy land are sometimes put for the utmost quarters of the world, as Psal. 89.12. and 107.3.

V. 11. *As*] The benefits which the Jewes had, and should have, by the Messias. The same Messiah, by vertue of the same blood, wherewith he hath reconciled man-kind to God, and obtained everlasting salvation for them, hath also been the author of thy deliverance from Babylon, and of all other ensuing benefits. And thus he confirms, and amplifies, that Spiritual deliverance, which was to come by the Gospel of Christ, by that recent and late deliverance which he vouchsafed his people out of Babylon.

for thee also] Thee Zion, and Jerusalem; in the feminine gender. Christ here speaks to her, not the Prophet to Christ, as Papists would tear the text, and foist in other words besides, to fetch in, and frame hence their *Limbus Patrum*: choosing to mangle the text to their minde, and to cry out upon it, as many wayes corrupt, rather then

then their fancied *Limbus* should not finde some favour and footing here.

by the blood] Or, whose covenant is by blood. Namely, the blood of Christ, figured by the blood which was sprinkled upon the people, Exod. 24.8. Psal. 74.20. Heb. 9.19.& 13.20. shadowed out in the blood of the sacrifices.

of thy Covenant] Gods Covenant, flowing freely from him, the author of it, and the Churches Covenant, as made for her, on her behalf, to her behoof.

I have sent forth] Though the Jews had often broken this Covenant on their part, and had been sorely punished for it, yet God for his part was always mindful of it, and by vertue of this Covenant, delivered them in their distresses, that he might perform to them the promise of the Messias, upon whom this Covenant was founded. See Levit. 26.42,43,44,45. By vertue of it he vouchsafed to them that present manumission out of Babylon.

thy prisoners] Thy captives held in bondage and thraldome, as men in prison. See Esay 61.1.

out of the pit wherein is no water] Here is *Limbus Patrum*, say the Papists. But then surely their *Limbus* is not Abrahams bosom, which is a place of comfort, Luk. 17.25. Their's a place of horrour. Here plainly is meant the pit and prison of Babylon, the dissonsolate and hard estate of the Jewes there, like to Jeremies in the dungeon, Jer. 38.6. Out of which for his Covenant sake he gave them a manumission.

V. 12. *Turn ye*] Ye distressed Jewes, that are prisoners in Babylon; or, ye that are already returned; or rather both. God speaks to the whole state of the Jewes: And not the Prophet to the Patriarchs, sticking fast in mire of *Limbo*, as Papists would fain have it.

to the strong hold] To Jerusalem, say some; though yet weak, both City, and Temple; yet a strong hold, under the strong protection of God Almighty. O ye distressed Jewes in Babylon, return speedily to the strong hold of Jerusalem, the place of your habitation, secure under my safe-guard and protection, see Dan. 11. 31, 38. Others rather refer it to the Messias himself, and the turnings of their hearts and hopes to him. Indeed all other strong holds without him, shall be like fig-trees, with the first ripe figs that fall into the mouth of the eater, Nah. 3.12. and as Lam. 2.2,5. But he is the strength of our salvation, our strong Tower, 2 Sam. 22. 2. Sam. 22.2,3. Luke 1. 69. Esay 26.1.

Ye prisoners of hope] Expecting further freedome from such afflictions and dangers as encompasse you round about, under the strictnesse and burden whereof ye sigh, waiting for the redemption promised by the Messias, Luke 2.25,38. Mar. 15 43. Others had cast off all hope, and were clean fallen away from God, and his Religion. Here again the Papists would fain be at the *Patriarchs in Limbo*.

even to day] When your state seemeth miserable, and deplorable. Some refer it to that day, verse 9.

do I declare] Make an open promise to you, and feare not so to do, though now there be small appearance of it, but time shall try it, and your experience finde the truth of it.

that I will render double unto thee] Far greater felicity then the evils which thou hast suffered, or the goods which thou hast lost, Isa. 61.7. defence against the enemy, and such singular favours moreover as should be double to all that ever their fore-fathers enjoyed in their most happy estate. See that, Hag. 2.9. And therefore they should take courage, and go on in building, and expect still with joyful hope, notwithstanding the present sad face of all things.

V. 13. *when I have bent Judah for me*] Here the Lord begins to declare, when, and how, he will render double felicity, two for one, unto her, when I have used Judah as my bow, and bent, and drawn it to my self, as a weapon of war for me; so that God shall be the Agent and Author; Judah but the instrument, in his hand. As in an other case God used the Assyrian, Esay 10.5,15. The Jewes were a people odious in the world, and weak in themselves; yet God would thus make use of them for victories and revenge over his, and their enemies: Their power was from heaven; They had no cause to boast of their own prowesse and puissance. The Bow was an instrument much used in war. See verse 10. Gen. 48.22. Josh. 24.12. 2 Sam. 22.35. 1 Kings 22.34. 2 Kings 6.22. and 9.24. Psal. 44.6, and 46.9. Esay 41.2. Jer. 49,35. Ezek. 39.3. Hosea 1.5,7. 2 Chron. 17.17. Neh. 4.13.

filled the bow with Ephraim] Psal. 78.9. Ephraim here may be taken for the ten Tribes, because in all likelihood many of them returned with the two. Or, for the same with Judah, by an elegancy of variety, as ver. 10. and in many other places; and so are no more but the Sons of Zion. These here are likened to the arrowes, see 1 Chron. 10.3, and 11.1. 2 Chron. 26.15. Psal. 127.4. Esay 5. 28. 1 Sam. 3.1,3. The meaning is, the armes and armies of the Jewes, should be Gods powerful instruments for destruction of the enemies.

and raised up thy sons O Zion] Awakened and put courage into the Jewes, to provide and stand for their defence, and the over-throw of their enemies. Here is an Emphatical Apostrophe to both Nations, shewing sovereign rule and power over both.

against thy sons O Greece] Of the Græcians we read, that they came of Javan the son of Japhet, Gen. 10. 2. Of Javan some derive the word Ionia signifying Greece. But clear it is in Scripture, that by Javan Greece is signified. They bought the Jewes slaves from them of Tyre and Sidon, Joel 3.6. And they used much merchandize with Tyre, as appears, Ezech. 27.13,19. Xerxes carried out a huge army against them, but returned with his greater shame, Dan. 11.2. Here God will raise up the Jewes against them, against the two Kingdomes of the Seleucidæ, and Lagidæ which were possessed by great Alexanders Successors, who were Græcians. And herein no doubt a great eye is had to the Maccabees, and their Heroick acts in their time, as appears in the History of the Maccabees, and in Josephus. Of Greece, and Græcians in the New Testament we read, Act. 2.10. and 9.29. and 11.20. and 18.4. Rom. 1.14,16. and 10. 12. 1 Cor. 1.22. Gal. 3.28.

as the sword] As a sharp sword in a strong mans hand, in a Giants hand, that can use it to purpose.

V. 14. *And the Lord*] Here the point of Gods power and proceeding of his warlike acting in his instruments, the Sons of Zion, against the enemies, is more clearly prosecuted.

shall be seen over them] Gods powerful protection of his people shall be apparent, like as when he shewed himself over the Israelites in the cloud, Exod. 14.19,24. Others apply it to Gods powerful over-throw of the enemies of the Church; The Lord shall beyond the course and compasse of ordinary meanes, so marvellously assist his people by his power, that the over-throw of the enemies shall plainly appear to be his work, and the victory to be ascribed to him only. And see this in the History of the Maccabees: And this may have a spiritual relation to Christs spiritual Kingdome, to the defence of his own, and over-throw of his enemies therein.

and his arrow shall go forth as the lightening] 2 Sam. 22.15. Psal. 18.14. Luke 17.24. Psal. 97.4. Nahum 2.4. Swiftly, suddenly, and irresistibly. See also Jer. 50.14.

and the Lord God shall blow the trumpet] God himself shall be the Captain, and his thunder shall be as the sound of a trumpet to gather his forces together, and give a dreadful alarm to the enemies, See Jer. 10.13. 1 Thes. 4.16. Judg. 7.20.

and shall go] With his people against his enemies, as their General, and in the fore-front of the battels.

with whirl-winds of the South] This may not unfitly be interpreted of those tempests, wherewith God over-threw the Egyptians at the red sea, South-wards of Judea: which how dreadful they were, not onely in thunderings, lightenings, and horrible rain, but also in outragious windes. See Psal. 77. 16, 17, 18. Exod. 15. 10. And this being joyned to the sound of the trumpet, it may seem to allude to those wonderous and terrible signes shewed on Mount Sinai, south likewise of Judea, and by like to that place, Hab. 3.3. Teman and Paran being neer Mount Sinai. Whirl-windes hurry and scatter here and there with irresistible violence. And such furious violence God would use against the enemies. This seems to relate to Gods Judgments upon the Greeks, Gog and Magog, and the Israelites victories over them. Read Ezek. Ch. 38. and 39. 2 Mac. 2.21,22. and 5. 2,3. and 10.28,29,30. and 11.8,10. which shew that God did manifest his powerful presence to these distressed in very extraordinary manner.

V. 15. *The Lord of Hosts shall defend them*] The deliverance of his people, and their victories over their enemies, figuratively set forth before, are here more plainly expressed. And God shall fight for, and defend, and protect his people, the sons of Zion, ver. 13. as ch. 12.8. 2 Kings. 19.34. Psal. 17. 8. Esay 31. 5. Read great Alexanders submission when he saw Jaddua the *H.P.* in his attire.

and they shall devoure] Their enemies, slay, and destroy them; eating, as it were, their flesh, and drinking their blood, not as Cannibals, but as the next words expresse. Others thus; They shall eat, that is, quietly enjoy a peaceable and joyful possession, and use of their own wealth, & the enemies spoil, after their victories obtained.

and subdue with sling-stones] Or *subdue the stones of the sling*; subdue their enemies, and their regiments, and armies of Slingers, with force of Artillery, and weapons of war: A sling was a weapon then much used in wars: see Judges 20.16. 1 Sam. 17. 40, 49, 50. 1 Chron. 12 2. 2 Chron. 26.14. Job 41.28.

and they shall drink, and make a noyse, as through wine] Hereby is described the Jewes freenesse and courage in setting upon their enemies; see Psal. 78.65. Or, their joyful acclamations and festivities for the over-throw of their enemies, that they shall make a noise of gladnesse and praise therefore, as men use to do that are filled with wine, which maketh them merry and frolike: see Psal. 69.12. Esay 5.12. and 24.9. And herein is a plentiful use of the blessings of God allowed, but no invitation to excesse, Deut. 12.18.

and they shall be filled like bowls] Or, *Shall fill both the bowls, &c.* Fill both the bowls and basins, and the hornes of the Altar with the blood of the Sacrifices of Peace and Thanksgiving, which they shall offer to God in great abundance for their victories obtained, and benefits received: see Chap. 14.20. 1 King. 7.50. 2 Chron. 4.11. and see Exod. 27.2. and 29.12. Levit. 4. 30. and 7. 14. Some understand this of their being so filled with the blood of their enemies, as formerly expounded.

and as the corners of the Altar] Whereon the hornes of the brazen Altar of Burnt-Offerings stood, which were all be-sprinkled with

with the blood of the Sacrifices, Leviticus 1. 5, 11. and 3. 8.

V. 16. *And the Lord, &c.*] As ver. 15. Out of his singular love, and tend. regard towards them, with special reference to the Covenant which God entered into with the Jewes, in regard whereof God promiseth that they, as his peculiar people, shall be in his protection and chiefest care.

as the flock] Sheep whereof he will be the Shepherd, and save them, as a shepherd saves and defends his sheep, with all his might. See Am 3. 12. John 10. verse 11. The rest of the world are but as herds of goats, or worse, as ravening wolves preying upon the Jewes.

of his people] Intimating his elect remnant, Psal 77. 20.

for they shall be as the stones of a crown] Not as sling-stones, ver. 15. but as of a Regal Diadem, which is be-set with stones of great price. The Jewes should be as dear to God, as such a Crown is to a King. See Esay 62. 3. Prov. 9. 9. and 12. 4. Exod. 10. 6. Or as the stones of the Ephod, Exod. 28. 9. Or, as stones erected for Trophies, by reason of their great victories obtained over their enemies, as monuments thereof.

lifted up as an ensign] As a beacon, Jer. 6. 1. Or, as a Trophee or sign, and monument of victory, and as a standard of praise. See Esay 11. verse 12.

upon his land] See Deut. 11. verse 12.

V. 17. *For how great is his goodnesse*] A pathetical exclamation, wherein to the Prophet breaks, admiring the singular goodnesse of God towards his Church. The meaning is, the grace and the glory of God shall marvellously shew it self in the salvation of his, Ps. 84. 12. and 31. 19.

his beauty] In himself, and in his dealings towards his people. See Cant. 1. 16. and 5. 10. &c. Psalm 110. 3.

corn shall make, &c.] As God will preserve them, so he will provide for them, and supply them with abundant maintenance: They had been pinched with famine, Lam. 2. 20, 21. and since their return, Chap. 8. 10, 12. Hag. 1. 6, 9, 10, 11. and 2. 17. now God will afford such plentiful provision, as should make them who fainted before through scarcity and want, to be full of life, cheerfulnesse and mirth, and fill them with joy and thanksgiving; the blessings of God corporal and spiritual shall make his people fruitful, eloquent in praise, as Isa. 57. 19. see Chap. 8. 11, 12. Hag. 2. 19.

the young men cheerful] Or, *grow*, or, *speak*, Psal. 104. 15.

and new wine the maids] Such plenty, as not only to suffice the old, that most need it; but also the younger sort, for their further pleasure.

CHAP. X.

Verse 1. *Ask ye of the Lord*] Notwithstanding the last words of promise for plenty, yet they for the present were pinched with scarcity, and so in a sort thought themselves deluded with the promise: The Prophet closely tells them that the fault is theirs; the blessing is ready prepared, but they keep it back by their infidelity; let them truly in prayer ask it of God, and he is ready to grant it, O ye Jewes which have now again settled your selves in the right way of serving God, since the re-edifying of the Temple, do but make your prayers to him, and he will hear you.

rain] A principal cause of fruitfulnesse, and encrease of the field, 2 Sam. 23. 4. Job 38. 27. Psal. 72. 6. this is a thing much expected and desired, Job 29. 23.

in the time of the later rain] See on Joel 2. 23. The first rain is to soften the ground for tilling and sowing, or rather after sowing, to bring the seed out of the ground; the later afterwards to make the grain full in the ear, Jer. 3. 3. In Jury seldome was there rain in Summer, and in Harvest it was counted an uncouth thing, 1 Sam. 12. 17. Prov. 26. 1.

so the Lord shall make, &c.] Deut. 28. 12. Job 5. 10. & 28. 25, 26. He is the father of the rain, he begets the drops of dew, Job 38. 28. he causeth the vapours to ascend from the ends of the earth; he makes the spreadings and ballancings of the clouds, he covereth the heaven with them, and prepareth rain for the earth; he makes a decree or law for the rain, he shakes out the bottles of heaven, he makes small the drop of waters which distill. He saith to the small rain, be thou on the earth; and to the great rain of his strength. These are the Scripture-expressions in this point; and this he promiseth and performeth, as his blessing to his people upon their obedience, Levit. 26. 4. Isa. 30. 23. Hos. 2. 21. And he threatens the with-holding of it, and executes it as his curse upon their disobedience, Jer. 3. 3. Amos 4. 7. Yea, he shuts the heaven, makes it to be brasse over their heads, he makes the rain of the land to be powder and dust, Deut. 28. 23, 24. see 1 King. 17. 1. Jer. 14. 1, 7. Amos 4. 7. Jer. 5. 24, 25.

bright clouds] Or, lightenings, signes and fore-runners of thunder and rain, Psal. 135. 7. Jer. 10. 13.

showers of rain] Plenty of it, to fill the earth with juice and moysture; see Chap. 8. 12. Hag. 1. 6, 9, 10, 11, and 2. 16, 19, to bring forth grasse for Cattel, and corn for the food of man.

V. 2. *For the idols*] Hebr. *Teraphim*. Of whom formerly they had asked help, and rain, instead of asking it of the Lord; see Isa. 19. 3. Judg. 10. 14. 1 King. 18. 27. Heb. 2. 10. The meaning is, Direct your prayers to God, who will really bless you; not to the Idols, who have always deceived you.

have spoken vanity] Have frustrated their hopes and expectations, done them hurt, and no help: And thus he deridesthe idolatrious course that they took, and labours to prevent them, least they should do the like again. Idols are Teachers of lies and vanities; Jer. 10. 8, 15. Heb. 2. 18. Isa. 41. 29. They cannot give rain, Jer. 14. 22. Their oracles and answers are false, the prayers made to them are vain,

and the diviners have seen a lie] Thus they left God, and relinquished their trust in the faithful promises of his aid and supply, and betook themselves to all shifts and unlawful means, how vain and ungodly soever, Jer. 2. 13. and 17. 13. and 18. 14, 15. and 27. 9, 15, 16. and 29. 8, 9. Psal. 73. 5. Isa. 44. 25. Diviners were severely forbidden in the Law, Deut. 18. 10, 11, 12. Levit. 20. 27. and the seeking to them, Isa. 8. 19. It was the common sin of the Heathens, Jer. 27. 9, 10. and Gods people were guilty of it, Jer. 29. 8, 9. Ezek. 13. 6, 7, 8, 9, 23. and 22. 28. and reforted to them in time of distresse.

false dreams] Pretending divine visions and revelations, Jer. 23. 25, 33. and 29. 8. and Deut. 13. 3. God promised, and performed a real mercy to his people in this way, Numb. 12. 6. Joel 2. 28. Act. 2. 17. But these were false pretenders, by delivering that which did arise out of their own idle heads, or was inspired by Satan, without all truth.

They comfort in vain] Job 13. 4. All that is gotten by it in the end, is but to finde themselves abused by Satans delusions,

they went their way as a flock] The Jewes went into the Babylonish captivity, as a flock of sheep, bleating without a shepherd. And this should be a sufficient warning to their posterity, not to walk now in their wayes, but by their harm to learn to avoid these sins, and to trust, and relie upon God onely for succour and supply; and not to shut the gate of his grace and mercy against them by their infidelity. The examples of Gods judgments are not to be forgotten; but we should advantage our selves by the memory and meditation of them.

no shepherd] Your Temporal and Ecclesiastical Governours have not performed their duties, but have been perverted, Jer. 23. 2. 11. Ezek. 34. 2. And this also caused their captivity.

V. 3. *Mine anger was kindled*] Hos. 8. 5. Nahum 1. 6. Ezek. 7. verse 8. This his anger against these persons, shewes his love to his people, and his care of their safety.

against the shepherds] Though the sheep were not blameless, but all guilty, none free; yet against the shepherds most, because they should have kept the sheep from straying, but did not; seducing them, rather, and as blinde guides leading them into the ditch.

shepherds] So he calls them, because of their office, and duties were such, though indeed they proved wolves rather.

punished] Heb. visited upon.

the goats] The cruel Governours which did oppresse she poore sheep, Ezek. 34. 16, 17. Others, the heads and great ones, upon whom God poured out his greatest vengeance, by meanes of the Chaldeans, Jer. 39. 6.

hath visited] With another manner of visiting, the goats in anger, his flock in favour;

his flock] Because his flock; respecting therein, not their present merit, but his meer grace, that his true choice of them should not prove to be in vain.

his goodly horse] See Job 30. 19, 26. Cant. 1. 9. Now that the Lord hath turned his favourable countenance towards his people, he hath endowed them with valour and strength, so that of sheep they are now become a great war-horse, with which the Lord will overcome and trample down his enemies. Which may in part be understood of the Maccabees victory, but most perfectly of the whole Churches victories over the world, and the devil. Others say, of all this strength and assistance in armes and victories, in the end of this verse, and in the two verses following, that God gave it to the enemies, out of his anger against the evil shepherds of his people:

V. 4. *Out of him*] Or, *from*. The meaning is, They shall be sufficiently safe-guarded, though weak in themselves; all their munitions and fortifications, all their defence shall come of him. He shall be instead of all unto them.

Corner] Of chief regard in building, or scaling tower; as Zeph. 1. 16.

Nail] That fasteneth the tents of war.

Battle-bowe] See 1 King. 22. 34. 2 King. 9. 24, 1 Chron. 5. 18, and 8 40. and 12. 2. Isaiah 7. 28. Amos 2. 15. Of the battel axe. See Jer. 51. 20. The sum is; on God dependeth all their strength, whether it be to bear up themselves, as corner-stones do bear up the building, or as nails do hold fast tents, or bear up things that are hung upon them, Isaiah 22. verse 23, 24. Or be it to defend themselves by open strength, which is meant by the bowe,

Every oppressour together] All manner of oppression done by other men, is also part of Gods providence. See Chap. 9. 8. Or rather thus; They shall prevail against their enemies, and oppresse their oppressours, and exact tribute of them, as victours do of them whom

whom they have subdued. This best suits with the context. And this we see partly verified in the history of the Maccabees: and more fully in and under the Kingdome of Christ in the dayes of the Gospel; the Prophet here comprehending in these *Promises* the whole and intire redemption and deliverance of Gods Church and People, by and under the Messias, See Isaiah 51. 13.

V. 5. *And they shall be*] The Lord goes on largely to set forth, in all the rest of this Chapter, the *Promises* of his manifold mercies to his People.

as mighty men, &c.] to passe by the victorious conquests of Christians; This is most true in the Church Militant under the Crosse; thus triumphing over her enemies: God makes them rejoycing in hope, glorious in patience, and all heavenly graces, multiplying in numbers and power, even before the eyes of their furious enemies raging against them.

in the mire of the streets] Psalme 18. 42. 2 Samuel 22. 43. Micah 7. 10.

because the Lord is with them] Here is the sole and whole cause. So that they must arrogate nothing to themselves, nor trust to any power of their owne; but depend all together on him.

the riders on horses] Or, *they shall make the riders on horses ashamed*: that is, the powerfull enemies, who are well appointed and provided for war. Yet some there are that understand all in this verse and the former, and the last words of the third verse, as spoken of the Chaldeans, formerly acted by God, and so inabled to subdue the Jews, and lead them away captives as a flock without a shepherd, because of his anger kindled against them for their sins.

V. 6. *And I will strengthen*] Nahum 1. 7. Esay 41. 10. and 42. 13. Psal. 89. 21, 22. Gods promises to his Church, the full accomplishment whereof pertains to the kingdom of Christ; so that the Jews were not to rest, or reflect so much upon those poor beginnings which were present before their eyes; they came far short of the exceeding largeneſse of Gods promises; but they were to advance their hopes and expectations to far more then what yet appeared, and to extend them to the coming of Christ when *all those glorious promises* should receive their full accomplishment.

the house of Judah] which is so weak.

The house of Joseph] Namely, the ten Tribes; the chiefe whereof was Ephraim, descended from Joseph, God will save them that were so lost from the kingdom of Judah first, and at the last by the Assyrians conquering and captiving them.

bring them again] Not one, but both; and so uniting them again,

to place them] And give them a fixed habitation in their own countrey.

for I have mercy] Here is the cause of his so gracious dealing with them, and the fountain of all his favour towards them; not their merites, but his mercy. Esay 48. 11.

as though I had not] He had formerly cast them off, according to their sense and apprehension of his dealings against them, and so in the opinion of others; Jer. 33. 24. though his minde and truth was constant towards them. See Esay 54. 7, 11. Jer. 3. 13, 5, 36, 37. and 33. 20, 21, 25, 26.

for I am] He remained mindfull of his own free and gracious covenant with them; and so would still leave place for his mercy towards them. Chap. 8. 8. see Annotations there.

and will hear them] as v. 1. and c. 13. 9. Jer. 29. 12, 13. Thus exciting them to make their addresse to him by prayer; that so their prayers, and his promises, might accord in one; and suit to the same end.

V. 7. *And they of Ephraim*] See on Hos. 4. 17. They of the Ten tribes, the Israelites distinct from Judah; who had in a sort cut off themselves from the people of God, and were now cast off by God; yet they are hereunto, not Judah; and to them is this gracious promise made, Judahs return and reſtauration was more easily believed: But this of *Ephraim* almost incredible.

shall be like a mighty man] Each one like a Giant; though now so feeble, bearen down, and trodden under-foot. Much more should the Jews be such.

as through wine] Wine maketh glad the heart of man, Psal. 104. 15. makes them cheerfull and frolick. And this is allowed, though intemperance be forbidden. Cant. 5. 1. See Psal. 126. throughout. As there, so here. See on chap. 9. 15. They shall be scarce themselves for joy.

their children] Though not your selves presently, you must wait the time: not seek to prevent Gods time: but mean-while in patience and hope possesse your souls.

their heart shall rejoyce in the Lord] Here is true joy, and the cause of true joy. 1 Pet. 1. 8. Phil. 4. 4. The full accomplishment of these *Promises*, as hath been said, is in the Spiritual Kingdom of Christ.

V. 8. *I will hisse*] Doe it thus easily, as it were with a whistle of my mouth, though all the world should seek to hinder it: And thus doth he hisse for the enemies, and they come at his call, and obey his beck, Isa. 5. 26. & 7. 18. Here he will call them by his Gospel as from afar off, into his Church, see Esay 5. 26. & 7. 18.

and gather them] Though dispersed now never so far and wide, Jer. 32. 37.

for I have redeemed them] Or, For I will redeem them. I have begun it now, and I will not give it over till I bring it to perfection, Psal. 138. 8. In their affliction and dispersion they could hardly believe this: but as it is chap. 8. 6. & Jer. 32. 27. Christ the head of the Church, will gather all the members of his body to him, John 11. 51.

and they shall increase] Ezek. 36. ver. 37, 38. & 37. 26. & 36. 10, 11. Jer. 33. 22.

V. 9. *And I will sow them*] See Hos. 2. 23. Jer. 31. 27. Isaiah 60. 22. as seed multiplyeth sowen in rich soil.

among the people] Their dispersion it selfe should turn to be a blessing. They should be among the people of all Nations, as Gods seed, to bring forth every where plentifull fruit unto him. And this should give contentment to their minde, and asswage the displeasure of their dispersion; in that God would bring thus light out of darknesse, good out of evil; as in that dispersion of *Levi*, Gen. 49. 7.

and they shall remember me in far countreys] I will scatter them abroad where I will preserve them, and their posterity, that they may spread my Name there, and my memoriall. Indeed the Jews were so sowen among the people in far countreys; that where the Gospel was preached, there were found Synagogues of the Jews, which were the first in-lets, and receptacles of the Gospel; and opened the door to let in the Gentiles, to come in after.

and they shall live with their children] Be preserved there; and that for the end and use aforesaid; and in the time of their children, of their posterity, this should be performed. See on verse 9.

and turne again] Namely, from the spiritual Babylon, which is the world, and the kingdom of Satan, unto the true Jerusalem, and to the Land of Promise, which is the Church of Christ, as Hos. 1. 11. whereof their return from Babylon was a type and a figure. And though they returned not into their countrey, nor flirred a foot out of the places of their dispersions, yet their turning to the Gospel is accounted for it; and so called in the common language of the Prophets,

V. 10. *I will bring them again*] Isaiah 11. 11, 12. Jer. 16. 14, 15, &c. 23. 7, 8.

Out of the Land of Egypt, &c.] Though Egypt, and Assyria be far asunder, yet when God doth stretch out his hand; he can soon do it. See chap. 8. 7. Isaiah 43. 6. and 66. 20.

Of Gilead and Lebanon] Partly literally; more fully, Spiritually. See on verse 9. And see also on Obad. verse 19. and on chap. 11. 1.

shall not be found for them] In which signification that word is found, Josh. 17. 16. Numb. 11. 22. Judges 21. 14. A figurative amplification, for to set forth the innumerable multitude of the faithfull, as Isaiah 49. 20, &c. and 54. 2, 3.

V. 11. *passe through the sea with affliction*] Rebuking, smiting, afflicting it, as the next words make the exposition. He will miraculously deliver, and enlarge his Church. He alludeth to the deliverance of the people out of Egypt, when the Angel smote the floods, and rivers. See Isa. 11. 15. Psal. 106. 9. & 114. 3, 5. Nahum 1. 4. All difficulties and obstructions shall be removed that might hinder the propagation of the Gospel, and kingdome of Christ.

smite] See Esay 27. 12. 2 Kings 2. 8, 14. Exodus 7. 20, 25.

the river] *Nilus*, likely. See Esay 41. 15. & 44. 27. & 43. 16. & 51. 10, 11.

and the pride of Assyria] To wit, all the enemies represented by these two nations, which had oppressed the Church: They shall not be able to hinder the accomplishing of Gods promise for the propogation of his Church.

V. 12. *And I will strengthen them in the Lord*] verse 6. chap. 17. 5. 8. Esay 41. 13. & 41. 10. And therefore if they will rest and rely upon him, and expect from him what he hath promised, they shall be strong enough to resist, though all the world should rise up against them. Psal. 27. 1, 2, 3. & 3. 6. & 118. 6. & 56. 4. 11. & 46. 1, 2, 3.

and they shall walk] Micah 4. 5. In his obedience, and prosper under his power, and protection.

up and down in his name] Attending upon him, his word, and service, which he hath manifested unto them; and that in all security without any fear of all their enemies.

CHAP. XI.

verse 1. *Open*] A Prophecie of the horrible destruction of the Jews because they rejected Christ, and his Gospel. This was chiefly executed by the Romans. And this would serve to leave the obstinate sinners the more inexcusable; and to bear up the faithfull in that day of tentation, when this direfull judgement should come to be executed. Indeed this may seem not so consonant to all the former *prophecies*; but rather to crosse the gracious mercies contained in them. Yet this shews how things at last should fall out. As in Deut. 31. 16.—22. & chap. 32. So here; This should be their obstinate course, and malicious trade of sinning in the end, that God for all his propitious favours formerly vouchsafed to his people, should at last be driven to this extremity, to do this his strange work, and execute this dreadfull doom upon them. See Lam. 3. 33. Esay 28. 21.

thy doors] Lebanon seems to have had strong fortifications in it; besides the strong situation of the place, called the defenced forrest, verse 2. The doors of them should in a manner open themselves to the enemies. See Esay 45.1,2. Another kind of opening is that, Esay 60.11. Or thus; Because Lebanon was the confine of the Country on that side where the Romans made their chief in-rode or invasion, it is here brought in as opening the gates of Judea.

O Lebanon] Libanus or Lebanon was a great and famous mountain, and stantiall forrest, on the north boundarie of Judea: looking westward to ward the great sea, toward Zidon, and Joppa, and eastward, toward Damascus of Syria: Inhabited of old by the Hivites, where it seems *Solomon* built a glorious house: all the vessels thereof were of pure gold; and he placed there 300 Targets of beaten gold, he founded chiefly with Cedar-trees; wherof *Solomon* built the Temple and other Houses; and the Tyrians made the Masts of ships. It was stored also with Fir-trees, and Almug-trees. Much is spoken of the glory of it; many comparisons are taken from the beauty, flowers, smell, wine of it, in the Book of Canticles. The Assyrian Empire is likened to a Cedar in it. A most pleasant place; as Gilead was on the east-side of Jordan. This *Moses* mentions, and desired to see before he died. When the enemies invaded Judea, they gloried in the gaining of this mountain; wherein likely strong fortifications were; Isa.37.24.2 Kin. 19.23. Conquering the land they had a special care of this mountain. *Asaph* was the keeper of it under the Persian Monarch, Nch. 2.8. And here Lebanon is spoken to, for to open her doors of strengths and munitions to let in the enemies, to burn up, and spoil Judea. The Prophets speaking thus to Lebanon, and these other places, hath a kind of emphasis and vehemency in it. *Josephus* records in his History that the Temple doors opened themselves before it was destroyed by *Titus*. But that makes nothing to this text.

that the fire] Of Gods wrath, and the fury of his instruments of vengeance.

may devoure thy Cedars] This may be understood, either literally, because the Romans did almost destroy the whole forrest of Lebanon, to imploy the trees to the besieging of places; as Isa. 14.8. Or figuratively, for the most powerfull and flourishing city; or for the Peers and Potentates of Judea: as Isaiah 2. 13. Ezek.17.3.

V. 2. *Howl fir-trees*] If the noblest plants be spoiled, the inferiour ones must not look to be spared. Which may also be understood of the lesser cities and holds, which were about Jerusalem, or of the meaner sort of people.

mighty] Or, *Gallants*. They should not be able to save themselves from spoil.

Bashan] See on Micah 7.14.

for the forrest] Or defenced forrest. Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not think to hold out. No strength, fence, or defence, can withstand the power of Gods vengeance. Others understand by the forrest of the vintage, the promiscuous multitude of the meaner sort of people.

V. 3. *A voice*] He speaks of the dreadfull judgement to come, as present; for the certainty of it, and to affect them the more with it.

O the howling] Not in way of repentance, but of lamentation, vexation, and sorrow. As Ezek.30.2. Hos.7.14. Isa. 52.5.

of the shepherds] Namely, of the Governours of Jerusalem, in Church and Common-wealth: who instead of being shepherds, to feed the people, were ravenous Lionesses, Ezek. 19.2,3. See Jer. 4.8,9. & 25.34,35,36.

for their glory is spoiled] Their glory and greatnesse, wherein they prided themselves, could not free them from that spoil and ruine which their sins merited at the revenging hand of Gods justice.

Young Lions] Many were in Judea: and most about the banks, woods, and wildernesses of Jordan. And these resemble those cruel oppressors that exercised bloody tyranny, under pretence of their authority, against the people.

for the pride of Jordan is spoiled] The shelter and succour of the Lions. And likely intimating hereby the proud and numerous company of the people, over whom they had tyrannized; likened here to the yearly over-flowing of Jordan: whereof see Josh.3.15. Jer.12.5. and 49.19.

V. 4. *Thus saith*] Thus follows the reason of this so severe dealing of God against them: because their wickednesse was incurable, themselves incorrigible. He would act the part of a carefull faithfull shepherd to them, so as no default should lie on his side: and yet their ingratitude, ungraciousnesse, incorrigiblenesse would thereby so much the more appear: so as no more place would be left for pity, pardon, or mitigation.

My God] That is, God the Father to God the Son, the Eternal Shepherd of his Church, Heb. 13.20. 1 Pet. 5.4. To whom it is given of the Father, to govern, and to guard his people, oppressed by powe. full and prophane ones, unto the time prefixed of their total diffipation, for their ingratitude.

Feed] Christ by himself, and by his Ministers, and under-shepherds. We must not restrain all this to the person of Christ alone.

the flock of the slaughter] The poor flock, v. 7. exposed and appointed as it were, to slaughter, to be bruised, as is set forth in the next words, v.5. This was true of the Jews, in the time, and age of this Prophet: but much more in the dayes of our Saviour.

V. 5. *whose possessours slay*] Namely, any one that hath any right over my people, either by conquest of war, or otherwise, as in the time of *Aristobulus* first, and second, of *Alexander, Hircanus, Antipater, Herod*, and the Romans.

and hold themselves not guilty] Of cruelty, or murder. They do it, and think they may lawfully do it, as it it were a lawfull prey: and are not punished for it. See Jer. 2. 3. and 50.7.

and they that sell them] Namely, they that make merchandize of them, as of poor slaves. See *Josephus* his Antiq.6.13.c.19.12.

Blessed be the Lord] They do profanely boast of the power that God hath given them over his people; and of their selling of them, to enrich themselves with the price of their slavery, as of an expresse blessing. See Deut. 29.19. Hos. 12.8. And this is an usual form of speech, common even among Hypocrites, that will not be guilty and conscious to themselves of their unjust & unlawful gain.

and their own shepherds pity them not] Not only Wolves, and Lions, and thieves, did worry, and tear, and slay them; but their own shepherds did not so much as pity them. Pitifull then was the state and condition of this poor flock. And yet in this so pitifull, and mercilesse condition, Christ took the care and charge of a shepherd over them: Isa. 40.11. which mercie rejected by them, occasions the utter nothing and rejection of them: as followeth.

V. 6. *For I will no more pity*] O my Son do thou exercise this charge of shepherd over this people, during the prefixed time of my patience. But seeing thou shalt spend thy strength in vain, Isa. 49.4. and they will not be under thy pastoral care and Government, but reject, and renounce thee, and it, what now should with-hold my judgement any longer? I will utterly destroy them for their rebellion and ingratitude.

the inhabitants of the land] The bulke and body of this people, excepting the poor flock of the slaughter. Or, as some take it, this may relate to those that slay, sell, and pity them not, in the former verse.

I will deliver the men every one, &c.] Heb. *make to be found* every one at the hand of his neighbour. He seemeth to signifie the frequent seditions, and civil intestine troubles of the Jews, wherein they should slaughter and consume one another: and specially about the time of their last desolation.

His King] Namely, *Antipater, Herod* the great, and chiefly the Roman Emperour, whom they then should have accepted for their king: rejecting my Son, John 19.15.

and they shall smite the land] Intestine and forraign enemies shall utterly ruine it. Mich. 6.13. See Ezek.9.5. Isa.2.19.

I will not deliver] Nor care for their ruine, but let them perish without remedy. Thus they shut upon themselves the door of mercy.

V. 7. *And I*] This is spoken not of *Zechariah*, but of Christ: of whom, verse 4.

will feed] Here he returns to his charge of feeding the flock: whereupon will follow, and the more appear, their ingratitude and rebellion: which will render them the more odious, and vile, and leave no place for pardon.

I will feed] Or, I fed.

the flock of slaughter] See on verse 4.

even you O poor] Or, verily the poor. Namely, my poor Church, and Jewish Nation, no way comparable in greatnesse and power to other Nations and Empires of the world: and brought very low by her calamities. See Isa. 14.32. Zeph.3.12. Zech. 13.7. Or the poor and humble for of them verse 11.

of the flock] These may seem to be distinct from the rest of the flock, as peculiarly fed, and singularly guided, folded, and cared for, by Christ.

Two staves] Or sheep-hooks, or shepherds staves. Other shepherds are content with one Staffe. But Christ surpassing all others in feeding and governing his flock, hath two. Some make the two staves a figure of them two ways that Christ useth at all times in feeding of his Church: the one by guiding them lovingly by his Word and Spirit: the other by severely punishing them, by the cruel hand of their enemies. See Psal. 110.2. and 2.9. and 89.32. See Micah 7.14. Psal. 23.1,2,3,4.

Bands] Or, binders. Some, sticking close to the pricks or Hebrew vowels, which now we have, translate it, destroyers: and understand it according to the former expositon. Others translating it bands or binders, refer it to the binding and uniting together, both Judah and Israel, in our Saviours Pastoral charge, and the execution of it. See Mat. 10.5,6. And indeed our Saviour much preached, wrought miracles, converted, and dwelt in Galilee, and among the ten Tribes, before the calling of the Gentiles, which sense best agrees with that v. 14.

and I fed the flock] There was no lack, no defect or default on my side. Hos. 13.9. The greater sin, and blame and shame, was theirs: not to suffer themselves to be fed, and guided, and governed by such a shepherd.

V. 8. *Three shepherds*] Hereby he sheweth his care and diligence: he spared no pains and labour. As that Gen.31.40. He withstood all oppo

oppositions, and molestations: removed all obstructions that lay in his way; would not endure bad shepherds: because they should consider his great love. By 3 shepherds understanding, not the 3 chief Empires which had tyrannized over Gods people, Jer. 6.2. & 12.10. namely, of the Chaldeans, Persians, and Greeks whole, and parted: which were destroyed by the Son of God. Dan. 2. 45. Others much rather conceive our Saviour by three shepherds to understand many; Or as some will, aiming at those three Principal Sects, or sorts among the Jews, in his time, the Pharisees, Sadducees, and Essenes. See Mat. 3. 17. and 16.6,11,12. and 22.v. 23, 34. and 23. 13, &c. Acts. 4,1. & 5.17. & 23.6,7,8. The Scribes also are much mentioned, and opposed by our Saviour. And of the Herodians we read likewise.

I cut off] Rejecting, confuting, and confounding them. And in stead of them, sending forth better shepherds, his twelve Apostles; and seventy Disciples.

in one moneth] In a short time; as Hos. 5.7. His own publike Ministery being but three years, and one half. And all this his care and pains serves to aggravate the crime of the Jewish people, in leaving and loathing him; and to justifie the merit of their direfull destruction.

And my soul loathed them] Heb. *was straitned for them*; estranged from them, imbittered against them; vexed at my peoples disloyalty, and ingratitude; as well as at those shepherds treachery.

and their soul also abhorred me] This the history of the Gospel sheweth. They rested not till they brought him to his death. Thus they rewarded his love, and recompenced his pains. See 2 Cor. 6. 11, 12.

V. 9. *Then said I*] He did not over-hastily proceed against them; but after all the precedure. As it is, Isaiah 5.4,5. Matth. 23. 37, 38.

I will not feed you] A representation of the rejection of the Jews for rejecting salvation offered them by the Messiah; as if he should say: I will not feed you, O ungratefull Jews; meaning the Gospel should be taken from them. Matth. 21.43. So that for their said sin, here follows the judgement. A grievous judgement, but not too severe for the merit of their sin. He would make proof of the utmost of his love, and care, before he would fall upon these extremities. But when for all that they came to scoffe at, and to loath God their Saviour, what remained, and what more justly, then this final resolution, and direful doom here set down? He resigns his pastoral office and care, and leaves them to themselves.

That that dieth] The shepherds part and duty is, to defend the flock from dogs, wolves, theeves, &c. But he that is freed of that charge, is not interessed or concerned therein; no blame is imputed to him, though the sheep miscarry, and perish an hundred times, and wayes. The flock rejecting the shepherd, may thank themselves for it. See Apoc. 22. 11. 1 Cor. 14. 38. Psal. 81. 11, 12. Ezek. 3.27.

and let thereft] That were not cut off by forraign foes, and forces; or otherwise.

eat every one, &c. Heb. *a woman the flesh of her friend*, or fellow, or neighbour. This judgement openly appeared, when the nearer they were to destruction, by the Roman Army, without the walls of Jerusalem, the more fierce and furious they were within, in slaughtering one another by their deadly feudes and intestine seditions.

V. 10. *And I took*] A Type of the breaking off of this Pastoral office. As there is a use amongst men, to break in sunder the staff of their office, when their office ceaseth and endeth.

Even beauty] This first was broken; the beautiful order in Church, and Politie; by which formerly he governed them. Schismes, and Sects, and Heresies corrupted the purity of doctrine, marred the beautifull face of the Church; and the Common-wealth was in a broken estate, and deformed.

that I might break my covenant] The people oft-soones broke it on their part. See Lev. 26.44. Deut. 31.16,20. Judg. 2.20. Jer. 11.10. and 31.v. 32. But for all that, God never did, nor would breake it on his part totally. See Judg. 2.1. Psal. 89.34. Jer. 33.20, 21. Ezech. 16.60,61,63. And this covenant here may seem to relate more immediately to that peace which he had granted to his Church, that she should be no more assaulted, nor molested by any strange nation: which was verified from the Maccabees time, until a little before the comming of Christ.

with all the people] With the body of the 12 Tribes: yet he reserved an holy Remnant; as appears in the next words. See Rom. 11. 1.

V. 11. *And it was broken in that day*] dictum, factum. This came not to passe by *fate*, or *fortune*; but by the revenging, and secret hand of Gods providence; who after his so long patience, did in this manner execute his judgements upon them.

and so the poor of the flock] Those verse 7. the holy Remnant.

that waited upon me] Diligently, and duly observed me, and my ways, and works; waiting upon my words, and promises, and weighing my judgements: such as those Micah 7.7. see Lam. 3.25,26. Jer. 14.22. Esay 64.4.

knew that it was, &c.] Though the rest; and most of the people knew not so much; who usually shut their eyes against Gods judgements, and the passages of his providence, and think not that such affaires are governed by the hand of God; yet some poor and mean people, the holy seed, know, and take to heart these things; and profit, and better themselves, in humiliation and repentance, by those judgements of God upon his Church.

word of the Lord] According to it, his word, and work. My elect which remained, of my people, who humbly believed my promises, and gave obedience to my commandments, my Disciples, and Apostles did acknowledge the time of my visitation; and that dire wars moved by the Romans were effects of my providence, according to the ancient propheeies.

V. 12. *and I said unto them*] Here, to their horrible ingratitude, is added a flagitious crime of a most base and vile valuation of the unestimable riches of Gods mercy in the Messiah, and his Ministery. This is brought in under the figure of a shepherd demanding his wages; and the recompence and price which they pay him.

if ye think good] Heb. *if it be good in your eyes*. Christ seems here to speak as a man full of stomack, indignation, and disdain. And so should our stomack rise against sin.

give me my price] That ye value me, and my paines at. See 1 Tim 5. 17,18. Lev. 19.13. Deut. 24. 14,15. Mal. 3.5. Jam. 5.4. Not that Christ is an hireling, Joh. 10.v. 11,12,13. But hereby to make way to convict them of their own unworthy, base, and villainous minds in this case.

and if not, forbear] As if he should say, I do not heed or regard it; whether yea, or no: I know your bad and base mindes sufficiently already; you will shew your selves most ungratefull wretches, and hereby it will appear so to all the world. See Ezech. 12.15. and 3.11,27.

so they weighed, &c.] He expected and deserved that as he gave himselfe to them, and for them; so they again should give up themselves to him, in all thankfulnesse, and holy obedience, as his peculiar people, and redeemed ones. 1 Cor. 6.19,20. and 7.23. Mich. 6.6, &c. But they requitedhim as followeth. Deut. 32.6.

weighed] After they gave over exchanging one commoditie for another, and traded in silver, then they delivered it not by tale, but by weight, so Gen. 23.16 and 43.21. Esay 55.2. Jer. 32.9. And shekel the common price of Silver, seems to come from *Schakal* to weigh.

30 pieces of silver] Thirty silverings; usually taken in Scripture for shekels: and the common shekel containing ten *gerahs*; (the sacred double,) and each *gerah* weighing 16 grains of barly, is so commonly taken to be the fourth part of an ounce of silver, with us one shilling three pence. And so thirty of them come to 37 shillings sixpence, set down for the price of the life of a servant, or slave. Exod. 21.32. And this price they payed to Judas for the life of our Saviour, Mat. 26.15. the price of him that was valued whom they of the children of Israel did value, as the words are of Saint Mathew, c. 27.9.

V. 13. *And the Lord said unto me*] God my Father, did so detest their flagitious, and heinous ingrattitude, that he gave me in charge that which followeth.

cast it unto the potter] God did abominate such their dealings: as he did abhor the price of a whore, Deut. 23.18. Micah 1.7. He loathed it, as he did the ceremonious services of such vile sinners, Esay 1.13. and 66.3. And therefore he commands it to be cast away, to be cast to a potter, as fitter for a potter, and his use, then for such a Pastor, and his price. And thus by prophecy he fore-shews what in time should come to passe; what figuratively is represented here, was visibly acted and accomplished upon the person of our Saviour, the great shepherd of his flock, 1 Pet. 5.4. How this price came into the potters hand, for his field, upon the occasion of Judas his despaire and despite, we read Mat 27.3. 11.

a goodly price] Spoken thus in scorn and disdain, a lordid price, most unbeseeming the Majesty of God.

that I was prized at, &c.] Because that the injury done to my Son, redoundeth to me, who had before governed them by him, see Joh. 5.23.

of them] The children of Israel, Mat. 27.9. not of Heathen, barbarous nations: but his own people.

and I took] Thus God would have a visible monument to remain, and to be upon record, that the Jews in their time might see what scene they acted; and how punctually they performed, what was so long afore prophecied; though then their own malice, and the God of this world blinded their eyes. How this prophecie is alledged out of Jeremy, see on Mat. 27.9.

V. 14. *Then I cut a-sunder*] Of this other staff see before on v. 7. whether this staffe was broken before the demanding his price, and upon the relinquishing his pastoral charge, verse 9. together with the breaking of his staffe of Beauty; or not till now; is not so certain; neither is it much material.

that I might break the brother-hood, &c.] This shews that the meaning is not, that Christ would not onely not govern his people any more in mildnesse and clemencie, nor exercise his shepherdly severity in saving corrections and visitations; as he had done in former times; but that he would altogether reject them; taking away

from the Jews according to the flesh, the title of being his Church, and his people: whereas before, Israel the people of God, and Judah, had been the same thing in name and in effect; and taking to himselfe the Israel, which is according to the Spirit, namely, all true believers; and rejecting the carnal Judah. But hereby more particularly is meant, that Judah, the two Tribes, and Israel the ten, should no more keep brother-hood together and be united as one among themselves in state and Government; but be broken asunder, and broken in pieces, dispersed, and scattered, without recovery. We read of their union promised, and lively represented by the joyning of two sticks, Ezek. 37. 16.--17. But that is understood either to precede this breach, or rather of the spiritual union of them both in the Church and kingdom of Christ, under the Gospel: And more specially of their general calling, when the fulnesse of the Gentiles is come in; intimated, Luk 21.24. 2 Cor. 3.16. and more fully expressed, Rom. 11.11, 12, 15, 23, 24, 25--32. And that hinders not the more literal sense of this text, and the preceding breach of brother-hood betwixt them, here mentioned,

V. 15. *unto me*] Namely, to *Zechariah*. Some understand it of Christ, as spoken to him.

of a foolish shepherd] Not unlike to that command to *Hosea*, Chap. 1. verse 2. After Christs two pastoral staves broken, there yet should remain some shew and shadow of a Pastoral charge and government among the Jews, wherewith they would please and sooth up themselves: As Papists do at this day in the like case: But it should be such as would appear to be not for edification but for destruction. They should be foolish shepheards; as those Hos. 9.7,8. Lam. 2.14. shepheards fit for a foolish flock; such as those, Deut 32.6. Jer. 5.21. Not wise for the good of the flock; but pernicious and destructive to them. These shepherds thought themselves wise, but Christ calls them fools; Matthew 23.17. Luke 11.40.

V. 16. *For lo I will raise up*] God doth it for the sins of his people, to revenge the quarrel of his Covenant. Having relinquished his Pastoral office he will now raise up, not such shepheards as those, Jer. 23. 4, and 3. 15. But dogs, wolves, and beasts of prey; thieves and robbers to be their shepheards; Those John 10.1, 10. As he did raise up evil against *David* out of his own house: and many adversaries against *Solomon*; and the Assyrians and Babylonians against the Jews; and gave them kings in his anger: so here he will raise up wolvish shepheards to them. A representation of the peoples evil government by their own heads, Priests, Doctors, and others; into whose power the Lord delivered them for a punishment, because they had rejected Christ.

a shepherd in the land] A government which shall be uniforme in wickednesse and depravation, though it be administred by several persons which God had suffered to raise themselves to that dignity, and authority. This is the explication of the former Type or Hieroglyphick.

cut off] Or, *hidden*. Will not see, nor seek what is wanting.

the young one] That is more apt to be lost, and goe astray,

and tear their clawes in pieces] Exceeds in ravenous cruelties the very wilde beasts. Amos 3. 12. By these faults of the foolish shepherd we may gather what are the parts and duties of the wise and faithful shepheards.

V. 17. *woe to the idol shepheard*] He speaks to the whole company of them, as unto one man. He shews, that though God doth thus deservedly punish the Jews by this foolish shepheard; yet he shall not escape un-punished himself. The word here for idol signifieth a thing of nothing, of no worth, an empty, vain, vacant thing. The woe denounced here is often taken up in Scripture. See Jer. 10. 21. & 22. 22. & 23. 1. & 25. 34. & 50. 6. Ezek. 34. 2. John 10.12.

that leaveth the flock] John 10.12,13.

upon his arm] His strength and state which he seemeth to have, and wherein he flourisheth in the eyes of the world; it shall be clean dried up; it shall wither, decay, and dye: and the shamefulnesse of it appear to the world.

right eye] His understanding, knowledge, prudence, which he pretends to, and seems to have in the opinion of the world.

shall be utterly darkned] Ezek. 13. 23. Micah 3. 6, 7. See Annotations there. The strength and knowledge of man are thus in the hands of God, to give & take away as he pleaseth. Under these two similitudes and expressions here, all kinds of punishments upon body & minde are comprehended. And they are here justly punished; for though God sited them as instruments of his wrath and revenge upon his sinful people; yet they intended nothing lesse then to obey and do his will therein; Their own ambition, covetousnesse, and cruelty set them on work, to ferve their own ends: And the allwise God can cause sinful men, and Satan himself to bring to passe his holy will and do his just work, though unwittingly, unwillingly, and wickedly on their part. Acts 4. 27, 28. And yet God thus punishing the idol shepheard, doth shew thereby, that he retains still some care of this people for his elects sake, that small remnant, and holy seed, that was amongst them. The accomplishment of these threatnings, verse. 16, 17. we may read in *Josephus* his wars of the Jews, *Hegesippus* and others.

CHAP. XII.

Verse 1. *The burden of the word of the Lord*] This more generally is taken for a prophecie, or word of Gods inspiration: See on Chap. 9. 1. Jer. 23. 33--39. Heb. 1. 1. More strictly and frequently for a burthensome prophecie, against either foraign nations, enemies to the Church; as against Babylon, Moab, Damascus, Egypt, and others, as we read in the beginnings of the 13, 15, 17, 19, 21. 23. Chapters of Esay, or against the Jews themselves, as Esay 22. 1. Mal. 1. 1.

for Israel] Both for, and against. For Israel concerning the victories which God giveth unto his Church, collected of Jews and Gentiles, which by the Apostles is called the Israel of God, Gal. 6. 16. And so this is on the behalf of Israel. And a burden against the enemies of the Church of Christ under the Gospel. And it is all full of allegories, taken from the Church of the Jews, as being the type of the other, mainly setting forth Gods threatnings, and judgements against the enemies of his Church, and his manifold promises of blessings and benefits to be vouchsafed to her: and yet not altogether taking off the present intendment, and application of many things herein mentioned, to the present state and condition of the Church, and people of the Jews, in the Prophets time.

saith the Lord which stretcheth] This glorious description of God is often used by the Prophets. See Esay 42. 5. and 40. 22. and 44. 24, and 48. 13. Jer. 10. 12. and 51. 15. Psalm 104. 2. Job 9. 8. and 26. 7. And this is of special use to confirm our faith in the belief of a thing promised by God, though it seem in it self, and to all our sense and reason, to be impossible. And such was the case here in hand. The Prophet therefore calls on them to consider the infinite power of God, in creating the heaven above, the earth beneath, and the Spirit of man that is invisible within him; to convict them thereby that they are not to measure his infinite power, by the poor scantling of their shallow, sense and reason: but firmly to believe that what he shall promise he is able to perform, Rom. 4. 17, 22.

V. 2. *Behold*] To make them to attend to the promise that would seem so incredible.

I will make Jerusalem] Though it be so poor a city now, without walls, and with few inhabitants, as appears in the Book of *Nehemiah*: and much more I will make my Church, where of Jerusalem is a type,

a cup of trembling unto all] Or, *slumber*, or *poison*. Jerusalem shall be as a soporiferous or poisonous potion, to her enemies. Some translate *a post of bruising*, wherein they shall bruise and breake themselves. My Church being set upon by her enemies, shall be an occasion that I will strike them with amazement, so that they shall not be able to bring their designes to any happy end: but shall be the causes of their own ruine. Esay 51. 17, 22. Jer. 51. 7.

when they shall be, &c. Or, *and also against Judah shall he be, which shall be in siege against Jerusalem.*

in the siege] In the very instant that the enemies were ready to do their best and last endeavours.

both against Judah] Not that Judah should be against Jerusalem, as some would make it: but that God will be a protection, both to country, and to city, against the enemies besieging them.

V. 3. *And in that day*] Repeated verse. 4. 6, 8, 9, 11. and again, Chap. 13. 1, 2, 4. and Chap. 14. 4, 6, 8, 9, 13, 20, 21. This must needs be a famous day, and compasseth in it sundry great things of Gods manifold mercies to his Church, under the names of Judah and Jerusalem: of Christs death, and the cities destruction following the ceasation, of Gods battel and fighting against the enemies of his people: of the conversion of the nations: punishment of the rest: reslauration of the Jews: and glorious state of the Church of God.

will I make Jerusalem] God is the Agent for his Church, against her enemies.

a burdensome stone] Some Ancients observe, that this is taken from an exercise or game, which was frequent in dayes of old; namely, to take up a great round stone, to try ones strength, lifting it up from the ground, sometimes to their knees, sometimes to their navels, sometimes to their shoulders, and *sometimes as high as* their heads. At which sports sometimes they did grievously hurt themselves. The meaning is, the enemies of the Church shall strive and endeavour who shall be able to do her the most hurt: but the strongest and valiantest of them all shall be overcome. See Math. 21. 44. She shall be too heavy for them; and their strengths too little for it.

shall be cut in pieces] They shall think to cut her off; but themselves shall be cut in pieces; they shall gain by such lifting at her, ruptures in their bodies, dislocations in their joynts; they shall be bruised to powder, broken, crusht, and cut in pieces, 1 Peter 2. 8.

though all the people of the earth] No humane force can prevail against her; for God is her founder, and defender. Chap. 10. 12 Psalm 46. 5. & 87. 1, 2. See Psalm 27. 3. and 3. 6.

V. 4. *every horse, &c.*] By horse and rider are meant all warlike

like strengths, Job 39. 19---26. By astonishment, madnesse, and blindnesse, are meant the many ways that God hath open, and secret, to confound their force and strength, to take from them skill and counsel; that they shall be amazed and mad. See Exod. 15. 1. 2 King. 6. 18. Jer. 51. 21. vain are these helps against the Lord. Psal. 33. 17. & 76. 3, 5, 6, 7. Prov. 21. 30, 31. Esay 31. 1. 3, 4. Jer. 50. 37.

open mine eyes upon the house of Judah] I had formerly shut mine eyes against them for their sins, Psal. 31. 22. Esay 1. 15. But now I will look to them, and care for them; mine eyes shall be upon them for good, as Esay 49. 16. Jer. 24. 6. To assist and defend them against all their enemies.

V. 5. *And the governours of Judah*] Which before had many populous Cities, and mighty Armies.

shall say in their heart] Shall heartily be thus courageous and confident, as to say thus;

the inhabitants of Jerusalem] Though now without walls; and almost without inhabitants; yet even they.

shall be my strength] They alone, though never so few now: They, though the other cities of Judah want inhabitants to assist, Others put in a copulative; and understand both the governours of Judah, and inhabitants of Jerusalem, to be thus heartily confident of their strength in their God; Transfusing thus, There is strength to me, and to the inhabitants, &c. But those which expound thus, *viz.* all the Governours of the Church shall hearten on the faithful to fight this good fight of faith, seem to recede too far from the literal meaning of the Text.

my strength] Every one of them for his part shall say so.

the Lord of hosts] Therefore able enough for strength, against all opposition.

their God] And therefore willing enough upon their true interest in him.

V. 6. *The governours of Judah*] Some thus, The Apostles, and Evangelists, by the preaching of the Gospel, shall institute the whole world with perfections and assentions, Luk. 12. 49. By the Church in the end, the enemies shall come to ruine, and the Church shall be established. Others more likely, understand hereby onely in general the victories of the Churches Governours over all her enemies.

hearth of fire] Or furnace of fire, Obad. verse. 18. They, how weak soever now, shall then consume all their enemies before them, as fire doth.

among the wood] The enemies elf-where are likened to fewel for the fire; to wax before the fire; to chaff, or stubble, or thistle-down before the winde, Job 21. 18. Esay 31. 9. See Zech. 2. 5.

they shall devour] Which aims not at an unstable cruelty, and destruction of the enemies, which they should bring upon themselves, by Gods just judgement, in the hands of his instruments.

all the people] Though never so many, and mighty. Marvellous still, if not miraculous, shall the deliverance of the Church be, and we must not too anxiously be inquiring after the means, how, and how it may be, this way, or that way, so distrustfully distracting our selves. Though we have no strength, nor see any, yet God is able.

in her own place] Chap. 14. 10. The enemies thought to root it up; that the place of it should know it no more. But God had chosen it for the place of his worship, till the coming of his Son, when, and not before, for the renouncing and crucifying of him, one stone should not be left upon a stone, Mat. 24. 2. Luk. 13. 34, 35.

V. 7. *The Lord also shall save*] He is sufficient, though all humane help fail. We may, and must rest and relie upon him onely.

the tents of Judah] Though they be but tents; nor strong, and fenced cities; yet Gods sole protection shall be their sufficient safeguard.

first] Some thus; as at the first, as at the beginning; as when they dwelt in tents in the wilderneſſe, at their coming out of Egypt; or were but newly come into the land of Canaan: so by his sole power will he wondrously save and preserve them now. Others rather thus; That God shall save the exterior and weaker places first, before the approach and accesse of the enemies be made to Jerusalem, and that for the reason in the next words following, *viz.*

that the glory of the house of David] That the glory of the Regal family, and the Regal city, may have no cause or colour left to glory and boast, and magnifie themselves against Judah, that is, over and above the other weaker, and remoter parts of Judah; as if they had by their power and prowesse overcome the enemies, and saved Judah; as they were ever prone and prompt thus to ascribe the glory of victories, and the preservation and deliverance of Judah to themselves: But that by this course of Gods saving Judah first, and without them, they might see and throughly learn to ascribe all the glory of safety and preservation from enemies, not to themselves, but wholly to God alone: and so one member should not boast over another, or arrogate any thing to it self above another; but give all the praise to God onely, who without means, without the wealth, and strength of the royal race, and royal city, would thus save Judah first. The spiritual meaning, as some conceive, may seem to be this; that Christs salvation shall first be profered to the poor and weak, like to the tents of those poor Jews, which lived in the fields, and were not comparable to Jerusalem, which was a royal and strong city, belonging to the house of David, and was the glory of the land. That is to say, the Kings, and great ones, shall be last converted, as the event did verifie it under the Gospel: To shew the prerogative of mean ones with God. See Jam. 2. 5. 1 Cor. 1. 26. The phrases here have reference to the type of the Jewish Kingdom and City.

V. 8. *Defend the inhabitants of Jerusalem*] Them also safter Judah. Defend them, be as a shield, and buckler to them, protect and safe-guard them, even them who leaving the Babylonish captivity, would come among all hazards, and difficulties, to inhabit the holy place of his worship. These are not excluded out of this Text: But they, though they be never so weak now, and unprovided of themselves; though all borderers be against them, and no help appears for them, yet they shall be defended, Gods arme shall make it self bare for them.

and he that is feeble among them] Or abject. Heb. *fallen*. The meaning is, the weak and feeble shall by Gods Spirit be strength ned, and confirmed in heroical and divine vertues. See Joel 3. 10.

shall be as David] 1 Sam. 17. 8. yea, as David was in his Kingdome, excelling in all royal parts and endowments above all other Kings.

and the house of David] Not debased thereby, but advanced. That house must stand; as it is, Psal. 89. 35, 36, 37. Thence must come the Son of David, the fountain, and foundation of all their safety and salvation.

shall be as Gods] As Angels. See Psal. 8. 5. and 82. 6. The same word is there used. Namely, the Princes of the blood-royal, who were also chief officers of the Crown, shall be such, for grace, so qualified, so esteemed. And this may have a reference to the Apostles, to whom should be given so much grace, majesty, authority, strength, and truth, that they should be respected as Gods, and Angels in the world, rather then men. See Gal. 4. 14. Act. 14. 11, 12, 13.

as the Angel of the Lord before them] The Angel of the Covenant. However the House of David was now, and should after be, in their eyes, and in the eyes of all men, in never so mean an account, and estimation, and contemptible condition, Esay 11. 1. and 53. 1, 2. Yet Christ the Son of David, and Son of God, springing thence, he and his Scepter should rule over all the world, and be glorious; and Jerusalem should be the Mother Church of all nations. See Psal. 2. 8. & 110. 1, 2. Esay 2. verse. 3. This should be the glorious state of things then, how-ever the Jewes through their ingratitude and infidelity should be least sharers in it.

V. 9. *I will seek*] I will seriously set my self about it; carefully *intend*, and attend it.

to destroy all nations] Though never so many; and his people be never so weak.

that come] That shall enterprize, combine, conspire, to assail, assaule, and prevail.

against Jerusalem] The type of the Church of Christ. For these glorious promises had not their due accomplishment in all that time which did run out from *Zechariah* his dayes, before the coming of Christ. Here then is the estate of the Church and Kingdome of Christ, assailed by enemies, defended by him.

V. 10. *And I will powre*] See Joel 2. 28. and the *Annot.* there. This Prophecie had its accomplishment, partly upon our Saviours coming, Acts. 2. 24. 17, 18. Esay 44. 3. Joh. 7. 38. And yet shall more fully upon the last conversion of the Jews, Rom. 11. 11---32.

the house, &c.] Typically representing the Church of Christ, and children of God.

the Spirit of grace, and of supplications] The prefence, the operation, and the gifts of Christs Spirit, which is given through grace, and is the seal, and earnest of Gods grace in them; and doth alone produce in believers, holy and acceptable prayers, Rom. 8. 25, 26. Some understand this of Gods gracious commiseration towards them; that he will pour out the bowels of his mercy and compassion upon them. And some understand, for supplications, lamentations. See Jer. 31. 9. which suits well with that which followeth. The sum is, Gods Spirit shall affect them with the sense of his mercies, and inwardly move them to bemoan themselves in penitent prayer before him, upon the sight of their sins, whereof formerly they had not been sensible.

and they shall look upon me] That is, they shall turn to me by faith. See Numb. 21. 8, 9. They shall at last be-think themselves aright of their sin, and Gods wrath; and lament, repent, convert and be saved.

whom they have pierced] See Psal. 22. 16. Matth. 27. 35. John 19. 34, 37. Apoc. 1. 7. The LXX thus; They shall look unto me [as supplicants and adorers] in stead of that they (formerly) insulted supplicants and adorers] in stead of that they (formerly) insulted over me. Sr. *John*, Chap. 19. 37. Apoc. 1. 7. leaves the LXX, and sticks to the Hebrew text. A visible monument hereof is upon record, in Christs person. The Jews did it, though by the hand of the Roman Souldier, who was but the instrument of their malice: And so they are said to crucifie Christ, Acts 2. 36. though they did it

by

by the means of *Pilate*; whom in a manner they compelled thereunto, fore against his will.

and they shall mourn for him] They shall be exceedingly grieved for the mis-doing of their fore-fathers. See Jer. 3. 21. Acts 2. 37. And that they themselves had crucified him by their sins. Their repentance is here promised, and largely set forth, and sorrow and mourning is the beginning of it, 2 Cor. 7. 9, 10, 11. which must needs arise upon a true sight of sin, and through sense of Gods fierce wrath for it.

for his onely Son] Jer. 6. 26. Amos 8. 10 Jer. 31. 15. This expresseth the degree onely, the manner and measure of their mourning, not the cause of it: The cause was, not the losse of him by death, as the parent here mourns, but their own monstrous sin in putting him to death; that their own malice so monstrously blinded them and their progenitors, as to murther the Son of God, who came to give them life. That Christ should be here called Gods onely Son, in relation to his Deity; and his first-born in relation to his humanity, we being his brethren, the sons of God by adoption, is not the meaning of this Text; how ever that be a witty comment, and a truth in it self.

V. 11. *A great mourning*] This mourning being a thing so memorable, is much insisted upon, and prosecuted to the end of the Chapter. Hereunto we may apply that, Ezek. 19. 14.

in Jerusalem] Acts 2. 37. yet under the name of this Citie, the whole nations of Jews every where seem to be comprehended.

as the mourning of Hadadrimmon] Not the name of a man, as some would; but of a Town adjacent, or strong-hold, or of a region, or tract, wherein the valley of Megiddon was.

Megiddon] In the Tribe of *Manasseh*, west of Jordan, Josh. 17. 11. Judg. 1. 27. There *Ahaziah* King of Judah dyed of his wound given him upon *Jehu* his command, 2 King. 9. 27. And there *Josiah* was slain by *Pharaoh Necho*, 2 King. 23. 29. of whom the Text saith, that all Judah and Jerusalem mourned for *Josiah*. And *Jeremiah* lamented for *Josiah*, and all the singing-men, and singing-women spake of *Josiah* in their lamentations to this day, and made them an ordinance in Israel, and behold they are written in the *Lamentations*, 2 Chron. 35. 24, 25. in some publike lamentations remaining then upon record; not those in Scripture written by *Jeremiah*: for though some relation may haply be made to him therein; yet they were written upon the destruction of Jerusalem by *Nebuchadnezzar*, as Chap. 4. 20. and the whole context of the *Lamentations* makes it apparent. This mourning here is likened to that for *Josiah*: we read that women mourned at the death of our Saviour: but that falls far short of this. And this belongs to them that pierced and crucified him. That Act. 2. 37. may be a taste of this, which most likely shall have its full verification upon the general conversion of the Jews, when the fulnesse of the Gentiles shall be come in.

V. 12. *And the land shall mourn*] That is, in all places where the Jews shall remain. And of every nation under heaven, some of the Jews were gathered to Jerusalem, and three thousand of them converted at one Sermon of St. *Peter*, Act. 2. 5. 37, 41. and were prickt in their heart; as a fore-runner of this mourning.

every family a-part] Heb. *Families, families*. Not a counterfeit ceremonious mourning; not one family for company-sake with another, to condole with them. But each a-part, out of the serious sense of their own compunction, and their own cause of sorrow. We should indeed by our own example labour to stir up others to repent. But this is not the thing minded in this place. Here they are severed and set a-part, to expresse each ones true sorrow.

The family of the house of David a-part] The remainders of the royal family. Circumstances taken from the manner of publike mournings; in which they used to shut themselves up in their houses, with their families, and refrained the company of women, and all manner of delightful converfation. See Num. 20. 29.

and their wives a-part] This is more then the former: this parts each family. The wives shall not stay for the examples of their husbands to provoke them to it; but of themselves shall set themselves a-part to it. This mourning is not directly for the death of Christ, whose death was the life of the world, but for their sin in it; and upon their repentance at the sight, and sense of it; that their Ancestors had done it, and said, *His blood be upon us, and on our children*; and themselves had continued so long malicious, blinde, and obstinate, in the approbation and justification of it.

Of Nathan] Not the Prophet in *Davids* time, but *Davids* son of that name; to whom the crown descended, after *Solomons* race; and of whom Christ came, Luk. 3. 27. 31. 2 Sam. 5. 14.

V. 13. *Levi a-part*] The Regal and Priestly families are named: likely as chief mourners, as they that had been chief offenders, persecuting Christ most; who should have embraced and honoured him most.

Shimei a-part] It seemeth that it was some family of the Levites, 1 Chron. 6. 17. & 23, 10. And the Prophet doth in this manner specifie these families, whereof some had held Temporal, some Ecclesiastical offices; to shew, that as the Church and State were united, and joyned in persecuting of Christ, and in putting him to death; so they should joyntly repent for it.

V. 14. *All the families that remain*] Some apply this to the remnant according to the election of grace, Rom. 11. 5. as Esay 6. 13. But the plain meaning of the letter affords no other sense, then what was said of the other Tribes. In conclusion, so much is spoken of this mourning, in that it is a thing wonderful, that God should vouchsafe such repentance and mercy to any of that reprobate nation; who in their blindnesse had put out the light of Israel; and in their malice put him to death, who came to give light to the world.

CHAP. XIII.

Vers. 1. *IN that day*] Namely, when the Messiah shall come into the world.

there shall be a fountain] Namely, the grace of God in the remission of sins, and regeneration of the Spirit, shall be prefered to all believers in Christ, through his blood. A figure taken from the waters of the Temple, and the washings according to the Law. And an allusion unto that, Joh. 19. 34. Those waters and washings were but ceremonious shadows, shewing things afar off; and shadowing them darkly; neither could they wash away sin; neither could the blood of those legal sacrifices take away sins. They did serve onely as to the purifying of the flesh, not conscience: as the patterns of heavenly things, and no more, Heb 10. 1. 4. 11. and Chap. 9. 9, 10. 13. Their true vertue stood in relation to this fountain. And those waters of the Temple were in Lavers, poured in, and emptied out: This here is no Laver, but a Fountain, ever springing, ever flowing.

opened] Easie, free, exposed, open to all: not so stopt and darkned, as was under the Law.

to the house of David, &c.] Shadowing the Church of Christ, Esay 2. 2, 3. Mic. 4. 1, 2. Psal. 110. 2. Luke 24. 47. Act. 1. 8.

for sinne] To expiate and cleanse it. Heb. 9. 12. 14. 26. and 10. 10. 14.

and for uncleanesse] Heb. *Separation for uncleannesse*. See Lev. 12. and 15. And here is the fruit of their aforesaid mourning, and repentance; it should not be in vain; God would thus graciously blesse it; yea, here is the fruit of Christs death, and blood-shedding to all the world, to all believers.

V. 2. *In that day*] When God will repair and restore his Church.

I will cut off] Exod. 23. 13. Psalm 16. 4. Ezek. 30. 13. Hos. 2. 17.

the names of the idols] He promiseth that God will also purge them from all superstition, and that their Religion shall be pure. This is another fruit of their mourning and repentance. Thus God would blesse his Church, and people. See on 1 Sam. 31. 9.

no more be remembred] But if so; yet with detestation, and horrour at the naming of them. As Ezek. 16. 61. see Psal. 16. 4. Exod. 23, 16. Deut. 12. 3. Hos. 2. 17.

the Prophet] So called, though false prophets. By which are meant the prophets of the idols, and all seducers, and teachers of false doctrines, and lies. Of whom in the 4 verses following.

and the unclean spirit] That is, the Devils wicked and unclean inspirations. The Devil is called an unclean spirit, Matth. 12. 43. Mark. 1. 26. For he is the author of all errour and lying, John 8. 44. And also of that corruption which is brought into the true and heavenly doctrine; the which is signified, Revel. 16. 13. Or, this may be an explication of the word Prophets; to be such as by the suggestions of the unclean spirit, spread unclean prophecies & doctrines, to the defiling of others. Such Prophets will pretend to the holy Spirit, and the inspirations thereof to the great blasphewie of Gods Spirit.

to passe out of the land] As Zeph. 3. 11. Mic. 5. 12. Ezek. 23. 48.

V. 3. *Yet prophecie*] Thus false prophets will still assume the name; and not easily fore-go the trade; or be beaten off their way of seducing, which they get their living by. See Jezech. 13. 19. Micah 3. 5.

then] A representation of the Spirit of knowledg, discretion, and zeal in Christs true Church, to discern false doctrines, and to oppose them. Figurative terms, taken from that which was commanded against false prophets, Deut. 13. 5, 6, 9. 71. and 2. &c.

his father] Even his parents themselves shall not spare him; Preferring therein their zeal and piety towards God, before the affection and love which naturally they bear towards their own children. See Deut. 13. 6, 9. Yea, Gods glory is to be preferred before our life it self; before our salvation it self, Exod. 32. 32. Rom. 9. 3. No lesse zeal is required under the Gospel, then was under the Law.

thou shalt not live] The equity of that Law, Deut. 13. Remains under the Gospel. And better and with lesse danger is a thief, an adulterer, a murderer, a witch, and sorcerer, tolerated, then such an heretick, and seducer. The present pleading for liberty of conscience, in preaching, and practice, is a thing extreamly shameful, dangerous, and destructive.

lyes in the name of the Lord] This makes to the heynousnesse of the crime; to draw in God, and his truth, to serve a lye; to make him, who is Truth it self, in a sort to deny himself, and cease to be God, and to play the Devils part, who is the father of lies, John 8. 44. Against these lying prophets, see Esay 9. 14, 15. Jer. 23, 25, 26. 32. 2, 8. & 27. 10, & 28. 15, & 29. 31. Ezek. 13. 4. ---- 20. and 22. 28. Micah. 2. 11.

shall

shall thrust him thorow] Out of their extraordinary zeal. As Phinees did, Numb. 25. 8, 11. This takes not the sword out of the hand of the Magistrate; but relates rather to that, Deut. 13. 8, 9, 10. compared with chap. 17. 5, 7. They shall be the causers of his death in a legal way.

V. 4. *Shall be ashamed*] All false doctrine, and worship of former times, shall be removed by the clear light of the Gospel, the false prophets shall be ashamed, and repent of their doings. See Micah 3. 5, 6, 7.

a rough garment] Heb. *a garment of hair*. They shall not dare to counterfeit the true Prophets; who used to wear such kinde of garments, 2 King. 1. 8. Isa. 20. 2. Mat. 3. 4. They shall not any longer seek to lie as wolves, under lambs skins, as those, Mat. 7. 15.

to deceive] Heb. to lie. By their false prophecies; or by seeking to gain an opinion of holinesse to themselves, from their rough garments; or to deceive the people with an opinion of holinesse in the garment it self. Both which popish Monks and Friers did by their cowls and Friers habits. See Zechariah.

V. 5. *I am no Prophet*] They shall disclaim any more that profession: and confesse they were never brought up to it, or fitted for it; how-ever the blockish stupidity of the vulgar had been a shelter for their ignorance, and shame. They were impostors.

I was an husband man] A free and full confession. And willing, and ready to return to my former calling, and labour. Now they will not onely cease to do evil, but also learn to do well. An halfe Reformation sufficeth not; Eph. 4. 28.

for man taught me] This was his lawful calling, to which he was educated; and to this onely. Amos indeed had been an herdman; but God called him from that, to be a Prophet, Amos 7. 14, 15. Such false prophets as these are now teared to arise in these dayes.

V. 6. *What are these wounds?*] It appears he had passed some censure, and punishment, because he had been a seducer, and deceiver; yet not that of death, mentioned, vers. 3. Either the Magistrate did not his office; or this mans case afforded him some favour. An inferiour punishment he had under-gone. But yet some understand these wounds to be like those, 1 King. 18. 28. And that they did argue him to be a false prophet still. But his answer takes off that conceit.

in the house of my friends] He denies it not, nor murmurs at it: but acknowledgeth himselfe worthy of it, meekly and patiently bears it; and calls them his friends who inflicted that punishment upon him, Psal. 141. 5. Prov. 27. 5, 6. Unjustly, and very ignorantly are the words of this verse applied by some to the person of our Saviour; unlesse taken off from their own sense, and used in another sense, when applied to him. But in them there is a representation of the wonderful power of the Spirit, and light of God, in convincing and correcting the Ministers of errour. See Acts 8. 13. and 19. 18, 19.

V. 7. *Awake O sword*] These words seem to come in abruptly: And therefore the coherence and sense is diversly made, some thus; True it is, that for a time my Church shall be an enemie to all manner of false-doctrine, and false teachers: but there shall likewise come a time, in which by my secret providence, Christs true Ministers, according as he himself was slain by the Jewes for a false prophet, shall also be persecuted and slain; whence shall follow a great dispersion of believers, and of Churches in the world. Others rather thus, Though the former promises of good things, and against false prophets, may haply seem vain, when they shall see Christ my Shepherd, and my fellow smitten so grievously, as if he were a false prophet, and his sheep thereupon scattered; yet the scandal thereof should not so much offend the godly, they being thus long before fore-told it by me: and I nevertheleste can make good my promises, in my small remnant, and refine them in the fire and furnace of afflictions; though the rest, and greater part shall perish in my judgements. And thus he shews, that upon all the former promisses of good things, they should not fancy and form to themselves a constant course and perpetual current of felicity, without any interruptions of crosses, judgements, and afflictions intervening: but that God will so temper his blessings, as withal mixt afflictions, to exercise his Church with them, and that the faithful should prepare themselves against them. By the sword is meant afflictions, and chastisements: as by the rod, Mic. 6. 9. The apostrophe to the sword carries an emphasis with it. It is called upon to awake, as if it had been a sleep, or rusted long in the sheath.

against my shepherd] Many restrain this to Christ alone, and the rather, because Christ himself applies it to himself, Matth. 26. 31. And no doubt but it chiefly belongs to him as the chief Shepherd, 1 Pet. 5. 4. The Prince of Pastors, and head of the Prophets; He spake by them, Heb. 1. 1. yet we may extend it to the whole order of Pastors and Shepherds. As also that place, Deut. 18. 15. Principally, and in a peculiar manner it is meant of Christ, the great Prophet of his Church, yet may in a greater latitude comprehend also other prophets. Christ then in his own person, and in the person too of his faithful Ministers, in their degree, is here understood.

my fellow] To shew the unity of essence, and the union of the will of the Father, and of the Son the Mediator; see upon Esay 5. 1.

Jer 11 15. John 10. 3. and 17. 21. Phil. 2. 6. Thus God doth honour Christ in this appellation; who is indued his other self, the brightnesse of his glory, the expresse image of his person, Heb. 1. 3. in the bosome of the Father, and sitting at his right hand. And again, in a larger sense, this is true of all Christs faithful shepherds, they are fellow-workers with God in this office, 1 Cor. 3. 9.

Smite the shepherd] Mat. 26. 31. Mark. 14 27. John 16. 32.

and the sheep shall be scattered] In Christs case, as in a glasse, this appeared true. They were scattered, and offended thereupon, John 16. 32. Mark 14. 50. And yet this was long fore-told, and often renewed by our Saviour himself: that they might have been the lesse offended at it, Mat. 26. 31. and chap. 11. 6. John. 14. 16. & 18. chapters. And generally upon the smiting of the Shepherd, the scattering of the sheep will follow, Act. 8. 1. and chap. 11. 19.

and I will turn mine hand, &c.] In the general dispersion, I will gather together and preserve mine elect, who are poor, and weak according to the world. See chap. 11. 7, 11. Matth. 18. 10, 14. Jam. 2. 5. Not then, as some would, that they should be under the hand, and rod of his correction: but under the hand or his merciful protection, and favour. Those little, poor, humble, afflicted ones, Mat. 18. 6. Mar. 9. 42. Luk. 17. 2. He will recover them, preserve them, and eternally save them. The LXX instead of the little ones, hath the shepherds.

V. 8. *In all the land*] Of Judy: and may in a larger sense be extended to all the Christian world.

two parts therein shall be cut off] The greatest part of the world, which bear the name of Christians, shall follow errours, and shall perish, Rev. 13. 14 & 17. 18. Of the Jews remaining after Christs passion, two parts shall be destroyed, the third part escaping. Gods promises of grace belong not to hypocrites, to the greatest part or body of the people; the greater part is still the worse, Mat. 7. 13, 14. Luke 12. 32. But to the faithful, the little remnant, and holy seed, the promises shall ever be made good.

and die] Two words to the same purpose, to assure the truth of the thing, how strange soever.

but the third] To whom indeed the promises do belong; the elect, which are the lesser number. And this doth explicate that in the latter end of the former verse.

V. 9. *The third part through the fire*] Of the crosse, and afflictions, 1 Cor. 3. 15. I will do it by the faith and constancy of those few that escape by many afflictions. See chap 14. 2.

and will refine them] The two parts confumed; This third refined. The different work of afflictions upon the wicked, and upon the godly. The wicked are many times fatted by prosperity to the slaughter, Psal. 37. 1, &c. At other times, burne up, and clean consumed with the fire of Gods vengeance, Ezek. 14. 9, 10. and 20. 18. The godly need refining; much corruption and drosse is in them: The best want it not: God will be their refiner; as Mal. 3. 2, 3. Dan. 11. 35.

as silver, &c.] Nor as drosse, or chaff, which are burnt up in the fire: But as silver, and gold; Both which when taken out of the mynes, need much refining, which is done by fire, Prov. 27. 21. and 17. 3. That Esay 48. 10. imports that God will refine them, rather not for silver, but freely, or not so much as silver, their infirmity not enduring so exact and exquisite refining. See Dan. 12. 10. 1 Pet. 1. 6, 7.

they shall call] Here is a principal particular of their refining; a fruit of their afflictions. They shall drive them to prayer, and fit them for it, Psal. 78. 34.

and I will hear them] This sweetens their afflictions; and this promise invites to prayer. Without this promise, and faith in it, we can never be brought to pray truly, and acceptably. But this promise adds wings to prayer. See Psalm. 65. 2. and 32. 5. Dan. 10. 12. Esay 58. 9. and 65. 24.

I will say] Gods infinite mercy herein: and that first, and free.

it is my people] See on chap 8. 8. See also Hos. 2. 23. Ezek. 36. 28. and 37. 23, 27. and 11. 20. Jer. 13. 11. and 24. 7. and 30. 22. and 31. 33. Their infinite comfort, Isa. 64. 9.

and they shall say, &c.] When God hath said that before; and never till then, and then ever.

The Lord is my God] Which is their infinite happinesse, Psal. 144. 15. & 33, 12. & 65. 4. & 100. 3. & 106. 45. and 149. 4.

CHAP. XIV.

Vers. 1. *BEhold*] This Chapter is obscure and intricate in the phrase and manner of speech, and also for the times and matters whereof it speaks. Some understand this Chapter of the time of Antichrist, some of the last day of judgement; but it seems rather to have a relation to the two last verses of the former chapter, and to continue and enlarge the exposition of them. The calamities here spoken of, are rather all those that should befall the Jews, from this time, till the coming of Christ; comprehending therein, as that of *Antiochus, Epiphanes* so also the destruction of the City *Jerusalem* by *Titus* and *Vespasian*: All which should come to passe before the full accomplishment and fruition of those

glorious

glorious promises formerly made, chap.12. and 13. and which after follow in the latter part of this chapter; and therefore the faithfull were to arm themselves against those calamities that were to come, in a joyful expectation of the promises, and their accomplishment which should afterwards follow. The particle, *Behold*, serves to make them attend to it, and not doubt of the truth of it, though humane sense and reason could not reach and rise up unto it.

the day of the Lord] Not fate or fortune, not the power or wit of man should bring on these calamities, but God in the day of his just judgement shall do it. They have then herein to deal with God, and are not to complain of his severity; but to acknowledg therein their own just deservings.

cometh] Soon after that time of Christs death, chap.13.7.

thy spoil] Speaking to the City *Jerusalem*, the prey and pillage of thee. See Esay 10. 6.

shall be divided in the midst of thee] Taken there, and divided, parted, shared there by thine enemies, securely at their leasure and pleasure, without any daring to molest them: He insists upon that last before-mentioned, Chap. 13. 8, 9. and arms, as was said, the godly against the great tentations that should come, before they enjoyed this prosperous estate, promised under Christ; that when these dangers should come, the might know that they were wanted of them before.

V. 2. *For I will gather*] Nations shall be the instruments, but God himself will be the Author and the General of the Army; they shall be his Host, and fight under his Banner; they therefore should humble themselves under this mighty hand of God, 1 Per. 5.6.

all nations] A mighty Army, many enemies, an universal combination; the Armies specially under *Antiochus Epiphanes*, and chiefly the Romans, Lords of all Nations, the Armies under *Vespasian* and *Titus*; see *Josephus* of this war, Book 3. cap. 1. and *Cornelius Tacitus* his Annals, Book 21. in the beginning.

against Jerusalem] Long after it shall be repaired by *Nehemiah*, and inhabited.

and the city shall be taken] Stormed, sacked, plundered: See Mat.24.2. Here the last destruction of *Jerusalem* seems more plainly described then before, when God would execute against her his last judgements for the sins of the Jews; but especially for slaying the chief Shepherd and Author of life, Christ his Son, Act.2.22,23. and 13.15.

women ravished] Extream beastly out-rage, so in *Babylon*, Isa. 13.16. see Amos 1.13.

and half of the city] As formerly two thirds of the Land, Chap. 13.8. so here one half of the City, many, if not most.

captivity] Be subdued, captived, dispersed, scattered.

and the residue] That third part, chap.13.7,8,9. This some apply to those which before the siege went out of the City, and betook themselves to *Pella*. Or thus, The residue shall not be cut off from being the City of God, from being his Church, and joyned to the believing Gentiles, so that still a Church shall remain, some remnant of the holy seed, even in the midst of all calamities.

V. 3. *Then*] Some thus, God who before this time had been the keeper of the Jewish Nation, and their City, shall now leave his holy places, Temple and City, and hold it as given over and forsaken; and also get him to another place, namely, unto the enemies besieging the City: See *Josephus* seventh book of the Wars of the Jewes, cap. 12. *Titus* himself confessed that God fought for them, against the Jews, and therefore refused to be crowned for that victory, because he ascribed it not to himself, but to God, *Philostratus*, book 6. c. 14. Others rather apply this to his going forth to fight against those Nations, as verse. 2. against *Jerusalem*; so after he hath afflicted and chastised her, he will now revenge the wrongs done her by those Nations; he will burn the rod in the fire, he himself will make open war against them, as the words expresse: See Esay 31.4,5. he will hide his power no longer, he will suffer them no more to insult, triumph in their wickednesse, and against his people; but he will openly shew himself in arms, and take upon him his Churches cause, and become enemie to her enemies, Exod. 23. 22.

and fight against those nations] Not go forth amongst them, to be their helper against the Jewes, as some would, but contrariwise.

as when he fought in the day of battle] Not slightly, but earnestly and stoutly, as he did for *Gideon* and divers others, Judg. 7. 22. 1 Sa. 9. 4. and 10. 26. 2 King. 19.25. For we must extend this to all times, when his Church stood in need of help from Heaven; Gods appearing for them then, those former experiences, and our remembrances of them, must animate our faith and hope, to expect the like hereafter; for he is still the same, and his hand is not shortened; this must support us in all tentations, that we faint not in them, and be overcome by them.

V. 4. *And his feet*] In such case of extremities and dangers we are hard of belief, John 3.12. To help our weaknesse and strengthen our faith, the Prophet here useth lofty similitudes, strong expressions; brings in God, and placeth him, as it were, before their eyes, makes a visible representation of his presence coming to their aid. An expression of like kind is that touching the valley of *Jehoshaphat*, Joel 3.2,12.

mount of Olives] Jesus went oft thither, was apprehended there, ascended thence: but to make this Text look that way, may argue more subtlety then soundnesse. The more safe and plain meaning may be this; That Gods coming to defend his Church against her enemies, shall be conspicuous and glorious, even such as the Prophet could not better expresse it, nor we better conceive of it, then under these similitudes, as if there he stood Sentinel for the safety of his Church, and thence gave directions for things; what and how to be done in this fight and battle.

on the East] So is Mount *Olivet* situated from *Jerusalem*. *Bethphage* and *Bethany* were there; and in *Bethany* the house of *Lazarus* and his sisters, and of *Simon* the Leper, Luke 19.29. John 11.1. *Bethany* was in the further part of the Mount about 15 furlongs from *Jerusalem*; it was the neerer part of the Mount where our Saviour was apprehended, Mat.26.30. if not a little short of it, in *Gethsemane*: upon this Mountain the glory of the Lord last flood, when it left the City, in *Ezekiels* vision, chap. 11. 23. and here now comes he to defend it. *Titus* placed some of his Legions there.

shall cleave] Some say by an Earth-quake, though that be not mentioned by *Josephus*, or any Historian, no more then that Earthquake in the days of *Uzziah*, have onely so long after, Amos 1.1. Zech.14.5. Others, by the industry of the Roman Armies, taking away the middle part of it to fill up the wondrous deep valley of *Cedron*, that lay between it and the City, for the commodiousnesse of the Besiegers. Others with least probability would understand by the Mount, the Roman Army placed there; and by the cleaving of it, the dividing of the Army to besiege other parts of the City. The safest way is, not to fancy a miracle here, no more then out of those words, Psal. 114.4,6. But to conceive hereby the Majestie of his appearance, that he will wondrously make way, and plain and even passages through all mountains of oppositions, for the safety and deliverance of his people, see cap.4.7.

toward the East, &c.] That is, from East to West, so as the two halves shall be on the North and South sides.

a very great valley] Between the North, and South parts of it: Haply, that so out of all the parts of the world they might see Jerusalem, which was before hid, and shadowed with this mountain. And this he meaneth of the Spiritual Jerusalem, the Church, according to the prophecie, Isa. 66. 23. Which Text of *Esay* sheweth an utter abolishing of *Moses* ceremonies, seeing all Nations cannot come every week to Jerusalem. The meaning may tend to the same point, as that Isa.2.2. Mic.4.1.

V. 5. *And ye*] The very Jewes themselves shall be afraid at the presence of Gods appearance; affrighted at the Majestie of it. And so still were the visions and apparitions of God to all the Saints of old; that they feared death to follow upon it. Much more cause here had the enemies to fear.

shall flee] For fear and likely for succour too.

to the valley of the mountains] Or, *my mountains*; between the North, and South mountains, verse.4. to that valley, unto it, into it, by the plain way of it; to a place of refuge far enough, and safe enough.

for the valley of the mountains shall reach unto Azal] Or when he shall touch the valley of the mountains, to the place he separated. The valley shall be wide, long, and large. *Azal* is rather the name of a place, then of a man. No mention of it is elsewhere in Scripture. Some take it appellatively, for a place nigh, or separated. The Spiritual meaning may be this; All you Believers shall run unto the Church, to be safe from the destruction of the world. Which Church shall be extended to places separated formerly before the partition wall was broken down; which seemeth to be meant by the word *Azal*, which signifieth separation. Or, the free entrance into the Church shall be open every where, save onely where Gods election hath not wrought, but hath left men, as it were sequestred. See Isa.4.3. Or, according to the letter, the besieged Jewes, upon the nearer approaching of the besiegers to the walls, should flee to the valley of the mountains, Sion and Moriah, which was within the walls, for their better safety.

like as ye fled] So fearfully, and hastily, as it were for life and death.

from before the earth-quake, in the dayes of Uzziah] Like to that fearful flight wherewith the Jews were stricken of old, by reason of the earth-quake, the which fell out in the dayes of Uzziah the King, as it is, Amos 1.1. In what year of his reign it is uncertain: That it should be when King Uzziah was stricken with leprosie, is but a conjecture. How-ever, it was a terrible earth-quake, and an horrible signe, and presage of Gods wrath; and falling out so many ages before this time, thereby is signified, that the like terrour to this happened not of many ages before: yet this is not properly a threatning to Jewes; unlesse it be to the wicked hypocrites among them; But makes all for the greater dread and terrour of the enemies.

and the Lord my God shall come] Some think, that here is a Transition made from the destruction of Jerusalem, to the day of the last judgement, as from the semblance, to the substance. As our Saviour likewise did, Mat.24. Mark 13. And the rather there, for that the Apostles then thought both should fall out together, f

Thef.

1. Thess. 5.13. Seems to allude to this text. Others thus, Because they did not credit the Prophets words, he turneth himself from them to God himself, calling him to witness, and conforteth himself in that he knew these things should come, and faith, Thou, O God, with thine Angels, wilt come to perform this great thing, Jude 14. Others, make all this to be a magnificent description of the glorious coming of God with his Saints, to the Church, to dwell in it for ever: that then the very mountains shall cleave asunder, as we reade a like phrase of Speech, Psal. 114 4,6. And the very members of the Church it self shall fear and flee, being astonished, and amazed at so great a Majesty of Gods approaching: as in Majesty and terrour he appeared at the delivering of the Law, Exod. 19.

my God] Here the Prophet claims God to be his God, and that he is sent by him, so to gain the more credit to his Prophecie: and he doth hereby as it were, in an holy animosity rouze up himself against all wicked ones, that mocket at his prophecies, and sleighted the truth of them: thus stirring himself, and the faithfull, that his God would come to perform them.

Shall come] Not in a visible descent from heaven: as at the last day, Mat.24.30. But in a semblable manner, in respect of the Majesty of his power. See Hab.3.

and all the Saints] Angels, often called holy, and elect. 1 Tim. 5. 21. See Dan. 8. 13.

with thee] Thus turning his Speech to God: as witnesse of what he now saith: though the wicked neither heed, nor believe it.

V.6. *And it shall come to passe in that day*] Some understand this of all the time from this day, to the day of Christs coming. Others, of all the time after Christs coming, the day of the Gospel. And according to this divers acception and apprehension of the day and time, they diversly understand the meaning of this, and the next verse.

that the light shall not be clear] Heb. *precious*, bright, shining.

nor dark] Heb. *Thickneſſe*, Meaning cloudy, thick, and foggy. But, say some, it shall be betwixt both: mixt of both: partly clear, and partly dark, various, changing, unstable: a lowring day, that they shall hardly discern whether it be day or night. And in this sense they refer it to all the time before Christs coming, that the Prophet fore-tels them what dayes they were to expect: not to be free from the tryals of the crosse, not to hope for constant and stable dayes of felicity, but to have doubtful dayes, to meet with many dangerous dayes, keeping them in fears and uncertainties. And that therefore they should arm themselves with patience to bear them, and comfortably expect Gods help and succour in them, and his hand for deliverance out of them. Others thus, It shall not be a mixt, and various day, a day of light and darknesse, of day and night, but all day, and no night, as Esay 60.19,20. That day shall not be as days are now, sometimes clear and bright, sometimes dark and cloudy: yea more, there shall not be the vicissitude of day and night: But it shall be one perpetual day, bright and shining, by the shining glory of the Gospel in the Spirit. And this they refer to the dayes of the dayes of the glorious Gospel: 2 Cor.4. v. 3, 4. or that blessed day of glory, Apoc.21.23,25. The LXX and the Vulgar Latine thus: there shall not be light, but cold and frost: following, as it seems, to some, some other copie.

V.7. *But it shall be one day*] Or, the day shall be one, not one numerically, but of one and the same tenor. Mixt, say some, and cloudy. Others, not mixt, but all bright, all day without any night, as was said before. Yet some make this relate to one singular day; to wit, of Christ death, when the Sun was darkned at noon, and so remained three hours, Matth. 27. 45. And others understand one perpetuall day: meaning, there shall be alwayes light in the Church under the Messiah, though sometimes more dimme and dark then at other times, yet always some light.

which shall be known to the Lord] Ordered by him, managed by him, and the faithfull not over anxiously to trouble themselves with distractions, and disquisitions about it, but to leave it to his hand and care, to give way to his providence, and to depend upon his will and pleasure therein, as Gen.22. 8. The others thus, God will take the care of it, and know how to make it one day, all day, and no night, as in Esay 60. and Apoc. 21. Others thus, The Lord will take special notice of this day, and light, to keep and preserve it. The Lord who from all eternity knows what shall be in time, will have regard that still light be preserved in his Church, in the evening of time, or last age of the world: for so the time of the Messiah is counted. See Heb.1.1.1 Pet.1.20.1 John 2.18. Or, that singular day of Christs death, undergoing such changes, might signifie the state of the Church after, from his going to heaven, to his coming to judgement. Some make those words, Mat. 24. 36. to relate to these.

not day nor night] See on verse 6.

at evening time it shall be light] The end of the day when darkneſſe is expected, yet then it shall be light: the end and issue of the black troubles and afflictions of Gods People shall be light-some and happy, see Esay 54.7,8, & 58.8. Psal. 97.11.& 112.4.& 37.5,6, 7.& 126.5,6.& 30.5. He bids them look to the end, Psal. 37.37. The others say, The evening time, and night also, shall become all one day, without any even or night.

V.8. *Living waters*] Springing waters, as Gen. 26.19. not Pools or Ponds, or River-waters, that will be dried up, as the Brooks, Job. 6.

15. ——21. and *Cherith*, 1 Kings 17.7.

shall go out from Jerusalem] Agreeable to that of Esay 2. v. 3. for from thence the Gospel came into the world, described under the name of two Seas, well known to the Jews, See Ezek. 47.1, — 6. Joel 3.18. Apoc. 22.1. *Jerusalem* had the fountains of *Siloe* and *Rogel* and the Brooks *Cedron*, or *Kidron* and *Gihon*, they had fountains without the City, 2 Chron. 32. 3,4. but these waters are none of those.

half of them] Two Rivers shall rise out of this Fountain of living waters, and running two contrary ways, East and West.

the former sea] East-ward toward the dead Sea, or Persian Sea, Ezek. 47. 8,18.

the hinder sea] West-ward, the mid-land Sea, Deut. 11.24.& 34.2.

in summer] As into all places, for at all times shall these Waters be flowing, never be dry. These waters must be referred to the Kingdome of Christ, and therefore must be of the nature of that Kingdome; spirituall Waters of a spirituall Kingdome, see Esay 44.3.& 35.7.& chap.12.3. Joel 2. 28. Act 2. 17. Gods spirituall graces shall then cleanse and water his Church and People, dry and barren of themselves, Ezek. 36. 25. purifie them, and make them fruitfie: And they shall water the whole Church, from East to West, and they shall never fail, John 4. 14.& 7. 38. The Gospel shall be propagated, the gifts and graces of Gods Spirit in this World, and his glory in the Heavenly life, shall be poured out upon his Elect for ever, chap. 13. 1. And this shall follow after that gloomy day, as some expound it. Their miseries shall be thus happily amended, thus joyfully recompenced with these spirituall mercies.

V.9. *And*] Here the Prophet doth more clearly expresse himself, and the blessing, magnifying it in regard of what had been in former times.

the Lord] The Son of God, not excluding the Father and Spirit.

shall be king] Be, and be acknowledged so to be, and what greater felicity to man, then to be under this King in his Kingdome, under his rule and protection?

over all the earth] Not so before, Psal. 76.1.& 147.19,20. Now the Son of God shall alone be acknowledged and worthipped for everlasting King of the world.

one Lord] Not many Lords, as Heathenish Idolaters, and superstitious people owned many, and worshipped many, every Nation their own gods, *proprios penates*, see 1 Cor. 8 5,6. Exod. 20. 3.13. He is a jealous God. Isa. 42. 8.

and his name one] He onely, and alone shall be acknowledged in his Church over all the earth, his Name preached, invocated, worshipped, and the worship of his name shall be one, and the same which himself prescribes. His religion and fervice shall not be adulterated, as formerly, John 3.22. nor his worship violated, and polluted, but be and abide pure and entire. See Ephes. 4. 4, 5.

V.10. *All the Land*] Figurative termes, taken from the hilly situation of Judea: to signifie, that all worldly height shall be beaten down, and the Church alone shall be glorified. As Isaiah 2. 2. and 40.4. Zech. 4.7. Also the amplitude and inlargement of the Church of Christ may hereby be typified.

turned as a plain] Before mountainous. See Exod. 15.17. Deut. 3.25. Isaiah 14.25. Ezek. 6.2. But now as Isa. 40.4.

from Geba to Rimmon] Geba and Rimmon were two confines of Judah, the one towards the North, and the other towards the South, Josh. 15.32.36. and 19.7. 1 Kings 15.27. Judg. 20.45.

and it shall be lifted up] Before, of the Land, now, of the City. Jerusalem before was encompassed with mountains, and so seated in a vally. Psal. 87.1. & 125.2. Now it shall be no more in a botton, but lifted up, and made conspicuous to be seen afar-off. See Esay 2.2.

and inhabited] Or, shall abide. Namely, the City shall abide, chap. 12. 6.

in her place] Though now in *Zerubbabels* time, in a narrower compasse, yet at last in its own and old place, as large as ever. It shall recover its ancient lustre and splendor. chap. 12.6. Jer. 30.18.

from Benjamins gate] By a similitude taken from the precinct of the eastly Jerusalem, as Jer. 31. 38,39,40. he doth imply a perfect re-establishment of the Church in all parts of it. Benjamins gate was on the North-side, going into the fields of Benjamin, to which tribe belonged that part of the City. Jer. 37.1,2,13.

unto the place of the first gate] It seemeth he meaneth the old gate, or the fish-gate, which was next it, Neh. 3.3,6. which was over against the second gate, Jer. 39. 3. Zeph. 1. 10. and so he meaneth the whole circuit of Jerusalem: Benjamins gate was on the North-east-side, from thence going to the corner-gate, which was on the North-west-side, they went along by the fish-gate, and from Hananels tower, they went the other compasse, from the South, to the Kings wine-presses, which were on the West-side, where these two half-circles did meet to make up a whole circle or compasse. Of the gates of Jerusalem, See Neh. 3. 1. &c. And the Annotations there. Of the gates of Jerusalem in Ezekiels vision, See Ezek. 48. 31. ——35.

unto the corner-gate] See 2 Chron. 26.9.& 25.23. Perhaps there was some tower there to make the corners.

tower of Hananeel] On the North, say some. Neh. 3.1. and ch. 12. 38. Jer. 31.38.

unto the kings wine-presses] On the North, say some. And so from South to North.

V. 11. *dwell in it*] chap 11.6. and 8.4.8. and 2.4. Esay 6.11. Though now they were few dwellers in it; and in *Nehemiahs* time they were fain to cast lots to get dwellers in it; Neh. 11. 1,2. yet it should be a populous Citie.

utter destruction] As by the Romans.

safely inhabited] securely, without fear of enemies. See Ezek. 28. 26. 2 Chron. 20.30.

V. 12. *And this shall be*] Gods judgements upon the enemies of the Church. She shall not want enemies; but the shall be safe from them under Gods protection.

the plague] God will avenge her of her enemies. This may analogically be referred to the eternal punishment of the wicked.

all the people that have fought] Verse 3. Their multitudes need not to be a terrour to Jerusalem; though they match them not in numbers, yet Gods hand shall prevail, Esay 60. 12.

their flesh] The flesh of every one of them; as of one man.

shall consume away] See Ezek. 21. 7. and 24. 10. pine away, and waste.

while they stand] Presently, in a moment of time; and God will do it without humane help, that the vengeance of heaven may so the more appear. Deu. 28. 21, 22. Or thus, with relation to Hell-torment; Though he subsist, and live, and shall not die yet he shall be tormented everlastingly, still out-living his pain; having no end, that his pain may also be endlesse.

Their eyes, &c.] Some thus; Though they be alive, and can see, yet shall they be deprived of light, in infernal darknesse; having neither eyes nor understanding; but onely to see, and judge of their extream miserie. Yet others much rather, forgo not the former sense of Gods judgements upon the enemies of the Church in this world. The grievousnesse whereof is set forth under these similies and expressions. And many examples there are in histories of Gods like dreadful judgements upon the persons of notorious persecutors and enemies of the Church.

their tongues] See Luke 16. 24. Esay 13. 8.

V. 13. *In that day*] Of Gods victorie over his enemies.

a great tumult] Or vexation. Hos. 10. 14. And Gods secret hand is in it.

they shall lay hold] God shall cause them to fight one against another; as in the battell of Midian, Judg. 7. 22. and as among the Philistines, sending a sudden fear among them, 1 Sam. 14, 15. 20. And Christ fore-told the like, Matth. 24. 7.

shall rise up] To destroy one another, as 2 Chron. 20. 22, 23.

V. 14. *And Judah also shall*] Or, *thou also, O Judah, shalt*. The carnal and un-believing Jews shall also be enemies to Christs true Church. Or, as others, Judah also, that is, Gods Church shall help, in the third place (besides God himself, verse 12. and the enemies themselves, verse 13.) to fight against her enemies.

at Jerusalem] rather then against it. Though some would understand it, that Judah shall fight against Jerusalem, and apply it to the times of *Antiochus Magnus*, and *Antiochus, Epiphanes*, wherein many Jews sided with them against their brethren, and against Jerusalem, as the history of the Maccabees sheweth.

and the wealth of all the heathen] The Church shall plentifully and abundantly be enriched with the spoils of her enemies, as God made his people wealthy with the spoils of the Egyptians. Some make of this spirituall meanings and applications.

V. 15. *The plague of the horse, &c.*] God shall not onely destroy his enemies, v. 12. but even all the means and instruments they used for to afflict the Church.

as this plague] Which the men endure, v. 12, 13, 14.

V. 16. *And it shall come to passe*] Gods mercy and grace to the rest of the enemies, in their conversion to God, and to his true worship and service.

that every one] God shall save some among the enemies, whom he shall cause to turn to his true spiritual service, described here as in a shadow, by the ceremonial service of the Law, as Esay 66. 23.

shall even go up] Applying himself to the capacity of the Jewish people, he alludes to their manner of worship, under it shadowing the true and spiritual service of God, in the dayes of the Gospel.

to keep the feast of Tabernacles] Names one particular for all, comprehending the rest by a Synechdoche. See Lev. 23, 34. Nehe. 8. 14, 18. A figure, fay some, of the elects gathering together into particular Churches in this world, to which every one must reduce himself, for to partake of the communion of Saints, and of Gods grace. This Feast is called John 7. 2. Σκηνοπηγία, a pitching of tents, or setting up of booths, Deut. 16. 16. which the Jews kept in remembrance of Gods favour to them in the wildernesse where they dwelt in booths, Levit. 23. 43. And to shew their thankfulnesse for the fruits of the earth, reaped in this moneth, Deut. 16. 13, 14. And further, as some say, to figure out the coming of Christ into the world at this time of the year, to dwell in the Tabernacle of our flesh, John 1. 14. This feast may haply be named above that of the Passover, or that of weeks, not so much to signifie that we should be as wandring pilgrims in this world, as to import the admirable and wonderfull power of God to be seen in this second redemption and restauration of his Church, as memorable as that first deliverance out of Egypt, and specially that preservation of them in the wildernesse, where they dwelt forty years in Tents and Tabernacles, and therefore as their Fathers kept that Feast in memory thereof, so the Prophet takes occasion to allude thereunto, to intimate a like cause of their thankfulnesse and festivall rejoycing, for this spiritual, Evangelical deliverance. See *Agge.* 2. 1, 3. Plal. 84. 1. *Amos* 9. 11. Esay 33. 20, and 54. 2. Jer. 30. 18. Ezek. 37. 27.

V. 17. *That who so will not*] But continue obstinate, and obdurate, notwithstanding all means of conversion and grace afforded.

of all the families of the earth] When the partition-wall between Jew and Gentile is broken down.

unto Jerusalem] Not to tye Gods worship to Legal, Mosaical shadows, rights and ceremonies; Jerusalem is here so named, as was the feasts of Tabernacles: it is put for a type of Christs Church. See on verse 10 and that John 4. 21.

no rain] Gods revenge and malediction upon such refractory contemners of him, and his religion. The use of rain is mainly necessary for the maintenance of this life, Hos. 2. 21, 22. The want of it is a most dreadfull plague. See 1 Kings 17. 12. and 18. 5, 6. Amos 4. 7, 8. Deut. 28. 23, 24. And surely if the heavens be brasse, the earth must needs be iron. This then cuts off all sustenance, and comforts of this life. A direfull plague is intimated under this allegory. God shall impart none of his blessings to them: but they shall be cursed and plagued. Our LXX hath it thus, They shall be joyned to them.

V. 18. *Family of Egypt go not up*] Which was the ancientest enemie of the Church: which also seemed not to have much reason to fear the foresaid want of rain, because of the yearly over-flowing of Nilus. See Deut. 11. verse 10. But therefore, instead of that it is threatned with like plagues equivalent to the former. See Gen. 41. v. 30.

that have no] *Heb. upon whom there is not*: seldom any rain or need of any. See Psal. 105. 32. An hot countrey, and yet without rain. But wonderfully provided for by God, by the over-flowing of the river Nilus, as is famous in all histories.

the plague] That verse 12. Or, as was said, it shall be cursed of God, and undergo the like extremities, as other nations shall suffer that have no rain.

the Heathen that, &c.] See on v. 16, 17.

V. 19. *This*] He repeats it often, because it was a thing scarce credible, and yet a thing very usefull and needful to be believed, for the corroboration and comfort of the Church of God, and a terrour to the enemies thereof.

punishment] Or, *sin*. The Hebrew word is used for both. See 2. Cor. 5. 21. Gal. 3. 13. God will shew himself a revenger and maintainer of his own glory. Let no such prophane despisers think to escape un-punished. Heb. 2. 2, 3.

the feast of Tabernacles] At this feast *Solomons* Temple (a figure of Christs body, John 2. 19, 21.) was dedicated with great solemnity, and the Ark brought into it, 2 Chron. 5. 2, 3, 7, & 7. 10. And this feast we spiritually keep by belief in Christ, that his grace is sufficient for us; and that in all our infirmities the power of Christ resteth upon us to protect us, as a Tabernacle, 2 Cor. 12. 9. The first place where Israel encamped after they came out of Egypt, was called Succoth. That is, booths, Exod. 12. 37. See also on verse 16.

V. 20. *Bells of the horses*] Or, *bridles*, or collars, or trappings, or stables, as some translate it. Such usual in the Eastern countries. Judg. 8. 21, 26. both in war and in peace. The words are somewhat obscure, being taken from the manner of the Jewish worship. Having spoken of the horses overthrow, and other cattle of the enemies, verse 15. he addeth to make up the measure, that all their spoils, even the very deckings of the furniture, if they were of mettal, should be consecrated to God, to make utensils for his service: wherein he seems to have relation to that which *Gideon* did, Judg. 8. 26. The meaning is, God shall convert to his service in his Church, all such things, as before were employed against him. And yet further, we know that great riches, and ornaments were bestowed upon the Church by Christian Emperours, and Kings, and people. That story of *Helena* her causing to be put into the bridle of her son *Constantine* one of the supposed nails wherewith our Saviour was crucified, if true in it self, is nothing to the true meaning of this Text. Here God shall so be king over all the world, that all things shall be applied to his worship, sanctified to that use.

holinesse unto the Lord] This was engraven on the High Priests miter, as he was a type of that holy High Priest, our Saviour, Dan. 9. 24. Luk. 1. 35. and 4. 34. *Acts* 4. 27, 30. And all the things, and utensils, & appurtenances of the Temple, were counted, and so called, holy, in their kinde. The meaning here seems to be, that the meanest things of common and prophane use only heretofore, whether in war or peace, should now become holy, and be holily used, if not in the service of God, yet in the whole carriage and conversation of a mans life in all his actions: men should consecrate themselves and all they had to Gods service, and an holy use: in all their actions offering up a pure sacrifice to God, Rom. 12. 1. 1 Cor. 10. 31.

pots in the Lords house] Made of these bosses or Bels, say some. Or, the other pots formerly in use in the Temple. The meaning may be, that there shall be frequent sacrifices of thanksgiving, of which some parts were dressed in the temple, in the kitchins belonging to it Ezek. 46. 21, 23, 24. for the sacred Feasts, 1 Sam. 2. 15. And all this must be

be understood of the spiritual service, which should be in the Christian Church, figured by the ancient ceremonial service; as Esay 60. 7. and 66. 23. Mal. 1. 11. And the meanest thing in this, shall be as precious as the most glorious things in the other. The meaner sort of things in sacred use, shall be advanced to an higher degree of esteem and holy employment, then before. The pots of the kitchen of the Temple shall become as the bowls of the Altar. As Esay 66, 20, 21. and 61. 6.

bowls before the altar] which were in very great number, for to receive the blood of the sacrifices, and to make the sprinklings. See 2 Chron. 4. 8. Ezra 1. 9, 10. Some understand this of the grates upon the Altar, Exod. 27. 4, 5. and 35. 16. and 38. 4.

V. 21. *Yea, every pot*] He seemeth to mean, that the spiritual service shall be every where yielded to God, even in the most ordinary actions of a Christians life. The meanest thing shall be converted to sacred use. There should be that reverence and fear of God in all the world, that whatsoever men went about to do, should be as an acceptable sacrifice to him; 1 Pet. 2. 5. Apoc. 1. 6.

in Jerusalem and in Judah] Not in the Lords house onely, verse 20. but in all the Church of Christ, in what citie, or kingdom soever.

shall be holinesse to the Lord] See on verse 20.

and all they that sacrifice] Numerous multitudes of people, nations and languages.

and take of them] As well as formerly they did take pots in the Lords house; and use them to seeth therein the sacrifices. But those now should not be able to suffice such multitudes. All along there are still allusions to the Levitical manner of Gods service.

And all this should serve for encouragement to the Jews in their present undertaking for the building of the Temple: (the present intendment of *Zechariah* his prophecy) seeing that notwithstanding their paucity, and all poor appearances, their many difficulties and discouragements, small helps and mighty enemies; yet all those *glorious promises* in their day & time should be effected and fulfilled.

there shall be no more the Canaanite] Though now in this sad estate and calamitous condition of all things, the Samaritane, Canaanite, and other Heathens were mixed among them; who seemed them and their religion, and opposed them; Ezra 4. and 5. Chapters; and so after, Neh. 4. & 6. Chapters, yet God would in that day cleanse and purge, and rid his Church of them. See on 9. 8. Esay 35. 8. and 52. 1. and 65. 25. Joel 3. 17. Nahum 1. 15. Apoc. 21. 27. & 22. 15. True it is, that the floor of Christs Church contains both chaffe, and wheat; his field tares among the good corn; the net of the Gospel doth catch fish, both good and bad; yet this also is a truth, a truth in comparison, and in relation to that corrupt state of things before this purgation and renovation; ch. 13. 9. And true it is that God shall thus cleanse his mysticall Church, composed of true Believers and elect, from the mixture of all prophane persons. And upon Christs second coming, this promise shall receive its full verification in all perfection. Some for Canaanite here trunslate merchant. And indeed the word signifieth also so much. And say they, He seemeth to have a special relation to the abuse of merchandizing, and selling which was used in the Temple, Math. 21. 12. John 2. 15. And they run upon other allegories hereupon, after their own fancies. But these are the strains only of mens wits, varying from the plain meaning and intent of the text.

ANNOTATIONS on the Book of the Prophet *MALACHI*.

THE ARGUMENT.

MAlachi, (*his name in Hebrew signifieth* Angel *or* Messenger) *endeth the Prophets: and seems to fall in, and to correspond with* Nehemiahs *thirteenth Chapter, comparing* Mal. 2. 11. & chap. 3. 8. *with* Nehem. 13, 3, 4. and verse 10. &c. & verse 27, &c. *He prophesied to Israel, viz. to all the people of the several Tribes which were returned from Babylon; after the re-edifying of the Temple; and also, after* Haggai *and* Zechariah; *confirming their turned from Babylon; after the re-edifying of the Temple; and also, after* Haggai *and* Zechariah; *confirming their doctrine, and carrying on the reformation of what was yet corrupt and defective, either in Gods service, or in the Israelites life and conversation. And first, he putteth them in minde of their free election, the onely ground of Gods continued favour in their preservation. Then doth he reprove and threaten them for false dealing in the Covenant; for their prophaning Gods service; and other vices of all sorts, as idolatry, adultery, false oaths, sacrilege, blasphemies, mixing themselves in unlawful marriages, injustice, and violence; vices, which had spread far, and invaded not onely the common people, but* Priests *and* Levits *also. Moreover, he calleth them to repentance, promising grace and blessing to all Believers in the coming of the Messiah Christ, the Sun of Righteousnesse, with healing in his wings: Before whom the Messenger or fore-runner,* John the Baptist (*who is called also by this Prophet*, Elias *the Prophet*, chap. 4. 5.) *must come, before the coming of the great & dreadful day, viz. that fiery apparition of the Son of God in the flesh, accompanied also with consuming powers of fire down*, ch. 3. 2. & 4. 1. *After* John *the Messenger to prepare the way, Christ the Messenger of the Covenant, or Mediator and foundation of the Covenant of grace with Gods elect, should suddenly come into that re-edified Temple, work the salvation of his people, call in the Nations, make his Church Catholike and one, to that re-edified Temple, work the salvation of his people, call in the Nations, make his Church Catholike and one, by joyning Jews and Gentiles. And because the Israelites must look for no more Prophets till the great Prophet was born, he referreth them to* Moses, *who spake of this Prophet to come, whom all must hear, or be cut off, bidding them to remember his Law in the mean-while, till Christ come to accomplish the Covenant: whose coming would be terrible to the wicked, but joyful to the godly.* Zechariah *and* Malachi *are the last Prophets, and end the Old Testament. The same names, not persons, the New Testament beginneth with al. One* Zecharias *was* John Baptists *father: and* John Baptist *himself was that* Malachi, *or Messenger that* Elijah *foretold here*, chap. 3. 1. & ch. 4. vers. 5, 6. *As we see* Luke 1. 76. & chap. 7. 27. Matth. 11. 10. *The Evangelist* Luke *beginneth the Gospel with* Zecharias, *and* Mark *beginneth it with* Malachi; *that is, Messenger, namely,* John *the* Baptist. *So sweetly in speeches hath God joyned the Old and New Testament, to face one another, as the Cherubims over the Ark, that the bid Apochrypha might not be in the Canon of the Bible. In Hebrew these Apochryphal Books are not: the New Testament citeth them not: yet most of them are of much worth, containing many worthy documents in them, and specially the Hystory of the* Maccabees *is of singular use for the interpretation of the two last Chapters of* Daniel: *and part of the 2.7. and 8. Chapters. Generally they* Malachi *threatneth the Priests*, chap. 1. *and 2. and the people*, chap. 2. *from the coming of* John Baptist, chap. 3. *and of Christ*, chap. 4. *And all this, much in a dialogue-wise and manner.*

CHAP. I.

THe *burden of the word*] A commission for prophecie of reproofs and threatnings, Esay 13. 1. Zech. 9. 1.

of the Lord] Not mans word. And first in word, before in deed; denounced, ere executed.

to Israel] That is, to all the people of several Tribes which were returned from Babylon. And they were chiefly of Judah, Benjamin and Levi: they here are called Israel. They which remained still behind in Babylon, and the Persian Empire, scarce deserved the name of Israel. The greatest part of this Book contains judgements, against Israel for their sins, God spares not his own people, 1 Pet. 4. 17. Jer. 25. 29. Amos 3. 2.

by Malachi] *Heb. by the hand of Malachi, Malachi* signifieth *Angel* or *Messenger* Mark 1. 2. In this Prophet *John Baptist* is one

called *Malachi*, chap. 3. 1. and again *Elias*, chap. 4. v. 5. Saint *Mark* beginneth his Gospel with *Malachi*, or Angel: *Gabriel* in the first speech of the New Testament beginneth with *Elias*, Luke 1. verse 17. so sweetly in words hath God joyned the Old and New Testament, that the hid Apocrypha appeareth never to be breathed by Gods Spirit, nor to be any part of the Canon or rule of faith. Some Writers have imagined this *Malachi* to be *Ezra*; but without any grounds for it. He prophecied last of all after the Temple was rebuilt, and finished. He brings here nothing of his own, but faithfully reports what he receives from the Lord. 1 Cor. 11. 23. 1 Tim. 3. 16. 2 Pet. 1. 21.

V. 2. *I have loved you*] With a free love in your election, and the benefits flowing thence. Thus God begins with an expostulation, and exprobation, recounting his benefits, to render thereby their ingratitude and sinfulnesse the more odious, in that they requite so loving a God with so great unkindnesse, so good a God with so great evil. This love was not that generall love wherewith he loved all mankind, but his special love where-with he loved Israel; whom he chose to be his peculiar people above all other people; and entered into a gracious Covenant with them, Deut. 7. 6, 7, 8. And this not out of any worth or merit in them, Deut. 7. 7. But out of his own meer good-will, free favour and pleasure, Deuter. 10. 14, 15. 1 Sam. 12. 22. He might have said, I have created you, and prefied them to their duty thereupon, and argued their ingratitude in requiting him so evilly. But this love is much more, and aggravates their ill requitall of this love much the more.

yet ye say] They would willingly and wickedly shift off, extenuate, obliterate this gracious love of God. This is mans cursed corrupt nature.

wherein hast thou loved us] This shews the senselessnesse, and stupidity of their ingratefull minde; not acknowledging any love, or fruit of love received. They likely minding onely their afflictions; wherein they were as deep as any other nation.

was not Esau Jacobs brother] An elder brother too. But this he omits, as sufficiently known. Consider this the principall effect of my love; in that of meer grace I have chosen you to be my people, in your father *Jacob*; rejecting *Esau*, his brother, equall in all other things to him: whereupon all my blessings have dropped down upon you, as your preservation, deliverance from captivity, and re-establishment; whereof the Edomites, from *Esau*, have not been partakers. And thus he fetcheth it afar off, derives it from the well-head, and recounts it from the beginning. Somewhat alike is that, Jer. 2. 5, 6, 7. and Micah 6. 3, 4, 5. This free Covenant is the sure argument and pledge of his love. And whereas he might have drawn his argument from *Abraham*, and his choosing of him, and rejecting the rest of the world, he rather takes it from two of his grand-children, brethren in the same family, twins by birth; and his choosing of the one (their progenitor) and his casting off the other.

yet I loved Jacob] And extends it to the love of election, Rom 9. And no such love as the love of election to salvation. It is the fountain of all graces; and of all blessings, so farre as blessings; such only are exempt from condemnation, and are heirs of glory. See 2 Thess. 2. 13. This love was not for *Jacobs* good works fore-seen, by the free use of his own free-will. *Augustine* accounts this subtilty a great absurdity. This was before he was born, Gen. 25. 23. Rom. 9 11, 12, 13. works there, though fore-seen, are directly excluded, v. 11, 16. good works flow from it, as the effect, not the cause of it, Ephes. 1. 4. As also vocation, faith, regeneration, salvation, *Act.* 13. 48. yea Christ himself as Mediatour is under the decree of election. As the end is first thought on, before the means, Ephes. 1. 4, 5. All mankinde were created alike in Adam, and fell alike in Adam: And it is God now that makes them differ one from another, 1 Cor. 4. 7. He doth it according to the good pleasure of his will, which he had purposed in himself, to the praise of the glory of his grace, Ephes. 1. 5, 6, 9. Neither needed the Apostle to collect these circumstances, Rom. 9. had he not purposed to prove it, to be onely in the good pleasure of his will, Matt. 11. 26. He is bound to no man; but his mercy is the cause of his mercy, Rom. 9. 15, 18. As also his good pleasure was the meer cause he made us men, and not beasts; and chose the seed of *Abraham* before all other nations. If we should seek for the causes of these things out of God in the creature, we should run into a maze, and finde our selves in an endlesse labyrinth. And for man herein to finde out quarrels against Gods doing; to seek to measure his infinite wildom by the scantling of his own reason; and to subject him and his soveraign power to his creatures will, is insolency, and impudency, altogether intolerable, Esay 45. 9. Rom. 9. 19 —— 24. He calleth upon all by the generall Promises of the Gospel; But the efficacy thereof depends upon the secret pleasure of his will, Rom. 9. 16. 1 Cor. 3. 6, 7. Christ died for all; so that whosoever believeth in him should be saved by him: and belief is the free gift of Gods grace to his elect, and the great work of his power in them: Neither herein is the use of free-will taken away, or any Stoical Fate brought in place thereof; But God that works the will, knows how sweetly to frame and incline it.

V. 3. *And I hated Esau*] Jer. 49. 17, 18. Ezek. 35. 7. 9. Obad. v. 16, 17, 18. I have given him no part in my grace; but have left him, as a sinner and corrupt, under my wrath and judgement; which I have also declared in his inexpirable destruction, which hath not befaln you, nor can befall my Church, which hath alway a remainder, and an issue out of her evils, Jer. 31. verse 36. Others thus; That this love and hatred is spoken of comparatively, as Gen. 25. 28, and 29. 31. and Luk. 14. 16. expounded Matth. 10. 37. And is extended here chiefly to the posteritie of *Jacob* and *Esau*. And that this love and hatred here is taken for, and intends the benefits proceeding from the one, and the displeasures and discommodities proceeding from the other. And that in all this no spirituall good or evil is much intended or meant: But temporall things; as birth-right to *Jacob*, and a fairer inheritance, and a dominion in his posterity over *Esaus* posterity, according to that, Gen. 25. 23. & 27. 29. Nor doth Malachi instance here in any spirituall thing. And that Saint *Paul*, Rom. 9. 11. teaching the doctrine of Gods free election and preterition, according to the meer purpose and pleasure of his own will, doth alledge this Text in Malachi, in this wise, and to this purpose; That, as it was free to God, to deal thus diversly with *Jacob* and *Esau*, in temporall things, without any respect to any merits of theirs, so it is free to God to deal with men in spirituall things, even in the point of election ad preterition, according to his purpose and pleasure from all eternity, before the one party, or the other were born. And that the repentance spoken of, Heb. 12. v. 17. was not any spirituall repentance which *Esau* then did so seek to finde in himself, but the repentance or change of minde in *Isaac*, to re-call and alter the blessing, which *Esau* did so eagerly then sue for, and could not finde or procure that alteration to be in *Isaac*, that he would repent him of what he had done.

and laid his mountains] Seir was a mountainous country, of rough and craggy mountains. And thither *Esau* betook himself, forsaking Canaan, and his fathers house; quitting to the Promised land, destinated by God to his own people; as he had before prophanely sold away his birth-right. And here is a further argument of God his fore-said love to the Jews, more then to the posterity of *Esau*, taken from the present state of both nations: He brought back the Jews at this time into their own Country; not so the Edomites, but laid and left their Country wast.

for the dragons] Which have their dwelings in deserts and unfrequented places. See Job 30. 29. Esay 13. 29. & 34. 13. Jer. 49. 33. & 51. 37.

V. 4. *we are impoverished, but, &c.*] The like is Esay 9. 9, 10. Thus wicked men oppose themselves to the power of God and the course of his judgements and providence.

but I will throw down] If they think and labour to be restored out of their calamities and repaired, as you are from the desolations which have befallen you by the Chaldeans, they shall finde themselves deluded, Jer. 49. verse 7, 17. Ezech. 25. 12, &c. Obad. verse 17. 1 Macc. 5. 3. 2 Macc. 10. v. 16, 17, 23. The Persians dealt much better with the Jews in their return, then with the Idumeans, Psal. 137. 1.

the border of wickedness] A wicked, cursed people. Contrariwise Jerusalem, Zech. 8. 3. Jer. 3. 17. Esay 1. 26. and 60. 14.

for ever] Without any hope of return and reparation, Jer. 49. 7. —— 33. as in the over-throw of Sodom and Gomorrah, Ezech. 25. verse 12, 14. Obad. v. 1. God deals not so with his own people; His chastisements are but for a time to them, and for their good, Psal. 89. 31, 32, 33. Esay 54. 7, 8. and 27. 7, 8, 9. 2 Cor. 4. 8, 9. Psal. 118. 18.

V. 5. *And your eyes shall see*] See it so still, as you do see it now; never better with them.

and ye shall say,] Though ye for your part wold bury the memory of this judgement against them, and extenuate the mercy vouchsafed to you, yet the thing it self shall force this confession from you.

the Lord be magnified] Thus should we have our eyes open upon the judgements of God, and celebrate the praise of the power and justice of God, in the desolation of his enemies, Apoc. 19. verse 1, 2, 3, 4.

from the border of Israel] Or, upon. Heb. *from upon*, Even from his holy Temple, the place of his abode, from whence he sheweth the glory of his power, to the destruction of his enemies. Or, they shall see it from their own habitations. So conspicious shall Gods judgements be upon the Edomites.

V. 6. *A son*] A grievous charge, and contestation against many sins of the Israelites. And first against their contempt and profanation of Gods worship; charged upon the Priests, and prosecuted to the tenth verse of the next chapter. The duty of a son to his father, and of a servant to his master is famously known, by the law of nature, and nations; of God, and man. And the right and soveraignty that fathers and masters have in this case is likewise acknowledged, Eph. 6 1, 2, 3. Deut. 27. 16. Prov. 30. 17. And again, Mat. 8. 9. 1 Tim. 6. 1. 1 Pet. 2. 18.

if then] God was the Father of the Jews; not onely by the common right of Creation, as he is the Father of the rain, Job 38. verse 28. and of all mankind, chap. 2. 10. But by his special right of adoption of them, and gracious Covenant with them, above all

all others, Deut. 32. verse 6. Esay 63. verse 16. Jer. 31. verse 9.

And if] God was their Lord, not onely as he is the Lord of hosts, of all his creatures, the Lord of Lords; but in right of speciall title, acquisition, redemption, and dominion over them, 1 Chron. 17. 21, 22. John 13. 13.

where is mine honour? where is my fear?] Where? no where; as 1 Cor. 1. 20. & 12. 17. Job 20. 7. Thus in both rights God complains of the want of his Honour; 1 Tim. 1. 17. and 6. 16. Apoc. 4. 11. & 5. 12, 13. See *Act.* 12. v. 23, and of his fear: without which there can be no Piety; The fear of God being the fountain of it; such a fear as is here intimated, a filiall fear, mixed with love, 1 Pet. 1. v. 17 But these wanted both love, and fear, to draw them to obedience. Luk. 6. 46.

O Priests!] The former argumentation and contestation stands good against all the Jews, of all forts and callings. But he now applies it to the Priests specially, that should have been guides to the rest by doctrine and example, to bring them on to honour, and fear God, and should have reproved their neglect; but themselves prov'd ring-leaders to the contrary, and hardned others by their example.

that despise my name] A grand crime. Verse 11, 14. and 2. 2. Holy and Reverend is his name, Psal. 111. verse 9. great, glorious, and fearfull, Deut. 28. 58. And he whose name is Jealous, is jealous of the glory of it; Exod. 34. 14. See the commandment, Exod. 20. 7. Lev. 18. 21. The prayer, Mat. 6. 9. And that of Joshuah chap. 7. 9. 1 Sam. 12. 22. Psal. 8. 1. & 29. 2. & 66. 2.

and ye say, wherein, &c.] He noteth their grosse hypocrisie, which would not see their faults, but impudently cloaked them, and so were blinde guides. They were blinde at home, could not see the beams in their own eyes, and therefore grew haughty, insolent, presumptuous, their neck was an iron sinew and their brow brass, as Esay 48. 4. bold to out-face and deny open crimes, and to scorn all checks, and reproofs for them. They harden their fore-head, and impudently demand wherein, &c. And such sinners are never wanting in the world.

V. 7. *To offer*] Or *bring unto, &c.* Ye take it, and accept it of the people, and offer it.

polluted bread] Either that for the shew-bread, Exod. 25. 30. fresh set every Sabbath, Levit. 24. 5, 8. See 1 Sam. 21. 4, 6. Or for the meat-offerings, Lev. 2. Or bread taken more generally for sacrifices, Levit. 22. 24. Polluted, not lawfull, nor acceptable, being defective, Levit. 22. 20. Deut. 15. v. 21. When of other kinde, or otherwise used, then the Law prescribed. See Hag. 1. 14. Ezech. 4. 13. & 22. 26. A grievous sin it is to pollute Gods holy ordinances, and worship. Levit. 19. 8. Num. 18, 32. Ezech. 23. 38.

upon my Altar] Golden Table of shew-bread, in the Temple, or brazen Altar of burnt-offerings, in the Court.

wherein, &c.] He noteth their grosse hypocrisie, which would not see their faults, but impudently cloaked them: and so were blinde guides. Thus again Hypocrites and wicked men are ready to justifie themselves: Luk. 16. 15. 1 Sam. 15. 20. They plead and pretend innocency, and that they are unjustly taxed. See Levit. 3. 11. & 4. 6. & 6. 16. & 21. 6, 8, 17.

In that ye say] Thus against such men must their sin be particularised. Else they will shift off, and winde themselves out of generall accusations. They said it, though not in words, yet in deeds. 2 Tim. 3. 5.

the Table of the Lord is contemptible] Before Altar; here Table. See Ezech. 41. 22. & 44. 16. Their fence is, the Temple and the Altar fence the return from Captivity are so poor and different from the ancient splendour they were in, that they do not deserve to have such exact care taken of the beasts which are offered there, as formerly in the first Temple, fee Zech. 4. 10. Or thus, they sleighted the service and worship of God, as a thing not much to be regarded. And this is an heavy sin, sleightly to heed, and to perform the worship of God, without regard to the Majesty of God, v. 14. Or the Holinels of his worship, see Esa. 1. 12.

V. 8. *And if ye offer the blinde*] Forbidden, Lev. 22. 22, 23, 24. Deut. 15 21. & 17. 1. It was the peoples sin, to bring such to be offered. And the Priests sin to take, and offer them and not to reject them, and reprove them for it, and stand to vindicate and maintain Gods Law therein, and the right of his service. Ezech. 22. 26. Some imagine the Priests to receive good and lawfull sacrifices from the people, and to change them for these; or if such evil ones from the people, yet to say, rather such then none. Wicked Hypocrites think any thing good enough for God; and pious men think nothing good enough for him. Blinde and ignorant services: lame and halting services are, when there is action without affection; the lips without the heart; double-mindednesse and hypocrisie. Sick, or faint, and languishing services are, that come coldly from us, without any life or vigour of the inner-man, and these are all vile and odious. God is a Spirit, and will be served in spirit and truth. Some read the words without an interrogation, as if they were the words of the Priests, maintaining that there was no evil in doing so, in sacrificing such. Indeed God seems to neglect, sleight, or reject, all sacrifices, Hos. 6. v. 6. Micah. 6. v. 6. Psal. 50. v. 8. 9 —— 14. Esay 1. 11. & 66. 3. Jer. 7. 21, 23. But all this is spoken comparatively; and when they were performed by Hypocrites and wicked men; without any heed to the true end and use of the sacrifice, and the spirituall service therein; without any life or motion of the inner-man. And yet these Priests by this neglecting and polluting these eternall ceremonies and sacrifices, shew thereby that they had clean cast off all manner of Piety.

offer it now] He reproacheth them; shewing that a mortall man would not be content to be so served.

unto thy Governours] As were Zerubbabel, Nehemiah, and others under the Empire of Persia, who had their provision assigned them upon the people, Nehe. 5. 14, 15.

will he be pleased] Nothing less. And yet what they dare not do to men, that they presume to do to God. And the world is too full of such sinners.

V. 9. *Beseech*] An ironicall Permission or Injunction. Go to, do so, try the issue. This indeed belonged to their office and duty; The Priests were to pray and intercede for the people, Numb. 6. 23. Joel 2. 17. And so likely they did, when they offered the people sacrifices. They sustained in some fort the office of Christ our Mediator 1 Sam. 12. 19, 23. He derideth the Priests, who did bare the people in hand that they prayed for them; and sheweth Gods disregard thereof, and that they were the occasion that these evils came upon the people.

God] *Heb.* The face of God.

this hath been by your means] *Heb. from your hand.* While by your means things go thus; and you thus carry your selves towards God, polluting thus and prophaning his worship. The sins of the Priests, and specially in the Points of Gods service are grievous sins, and cryed out upon, Chap. 2. 8, 9. Zeph. 3. verse 4. Micah. 3. 11. Hos. 6. 9. Ezech. 22. 26. Lam. 4. 13. Jer. 2. 8. & 5. 30, 31. & 6. 13. And the sins of the people are oft imputed to them.

will he regard?] This interrogation implies a strong and vehement negation. Will God consider your office and state, seeing you are so Covetous, and profane contemners of his service? An heavy judgement of God it is, to have our prayers rejected. Esay 1. v. 15. Prov. 1. 28. Jer. 11. 11. & 14. 12. Micah. 3. verse 4 Zech. 7. 13. Causes hereof are noted, Jam. 4. 3. John 9 31. Psal. 66. 18. Prov. 28. 9 & 21. 13. Jam. 1 67. 1 Tim. 2. 8.

V. 10. *who is there, &c.*] He insists still upon the Priests sins in Gods service; which indeed ruined all Religion in the people. The Levites, Porters to the doors of the Court, and the Priests that were to open and shut the doors of the Temple, were all faulty. Because the Levites which kept the doors did not try whether the sacrifices that came in, were according to the Law, God wisheth them that they would rather shut the doors, then to receive such as were not perfect. Or rather, He chargeth them with self-seeking in their ministeriall services in the Temple, That they did it for their own gain and profit take; and else would not do it for any care of Gods worship, which if they yet minded, he would surely bless them, as it is chap. 3. 10. But seeing they did otherwise; it was bur in vain for them thus to sacrifice, both illegall sacrifices, and with a covetous self-seeking minde. God appoints means and maintenance for his Ministers; 1 Cor. 9. 7. —— 15. Hates Covetousnesse in them, 1 Tim. 3. 3. Esay 56. 11. and will be worshipped according to the prefript rule of his Word and Law.

for nought] for I do recompence you largely for your service, by tithes, first-fruits, offerings, &c. And therefore your neglect of duty is the more odious. Esay 5. 4. 1 Sam. 15. 17. 2 Sam. 12. 7. But yet in vain ye do it, doing it in that manner.

no pleasure in you] In the generality of you, in the most, a remnant yet were reserved according to the election of grace.

neither I will accept] If the person be not accepted, neither will the offering be, Gen. 4 4. Hag. 2. 14. See Esay 1. 11. &c. Jer. 6. 20. Amos 5. 21.

V. 11. *For from the rising of the Sun*] Another judgement of God, that he would take away his worship from them; and vouchsafe it to the Gentiles. The Jewes thought God was tyed to them, he could not be God, unless they were his Church, he should not be worshipped at all, unless worshiped by them. Indeed great were their priviledges, Deut. 4. verse 7, 8. 33, 34. Psal. 147. v. 10. But they forgot that Deut. 32. verse 21. God needed them not, They were but a final Nation. He could and would have all the world, the Gentiles to worship him. He rejecting them, verse 10. would finde out others, even substitute the numerous nations of the Gentiles in their stead, Rom. 10. 16. Thus here as a punishment to the Jews, he fore-tels the calling of the Gentiles. So Mat. 21. 43. *Act.* 13. 46, 47. & 18. 6. & 22. 21. Sometimes it is promised, as a blessing to them at least to the Godly amongst them, a blessing, by the propagation of the Gospel, and the worship of God thereby. So Zech. 8. 23. Esay 66. 12. and 60. 3, 4, 5. and 49. 22.

my name shall be great] The knowledge of it, and of the right worship of it. That place, Psal. 113. 3. and that 8. 1. Comes short of this, and contains only the general praise of Gods name, as he is in himself, and appears in his glorious works and creatures.

among the Gentiles] an excellent prophecie of the calling of the Gentiles: as there are many like.

and in every place] Nor in Judea only. *Act.* 10. verse 34, 35. Mat. 13. 10. Luk. 24. 47. 1 Tim. 2. 8. & 3. 16. 2 Tim. 1. 11. Eph. 2. 17. 18. *incen-*

incense] Here the Prophet that was under the Law framed his words to the capacity of the people; and by the altar and sacrifices he meaneth the spiritual service of God which should be under the Gospel, when an end shall be put to all these legall ceremonies by Christ only sacrifice: as Esay 66.23 Zech.14.16. Mal.3.4. See John 4.21,23.1 Tim.2.8. See Heb.13.10.

and a pure offering] The offerings and sacrifices of the New Testament, are prayer, praise, thanks, charity, obedience, and the like. Heb.13.15,16. Rom.12.1. 1 Pet.2.5. Apoc.1.6. And these are pure, that is, pure from hypocrisie, and in comparison of the offerings of the hypocritical and wicked Jews; pure in sincerity and integrity; and in acceptation for Christs offering. The Papists drawing this Text to the defence of their Mass, is a childish trick, an argument of the forlorne hope, and signe of a desperate cause, when impurely and impiously they wrest this, and apply it to their masse-cake. Not unlike to this place is that, Jonah 2.28.

my name shall be great] Redoubled; because it was to them, at this time, scarce credible.

V.12. *But*] Here is a reason rendered why God will translate his worship and religion to the Gentiles.

ye] Priests principally: though in its degree it may belong to all, as too true in all.

have prophaned it] Polluted my Name, fleighted, vilipended it, esteemed it as a prophane and common thing, as a trivolous matter. Or thus, ye have dishonoured the Name of God, bearing no reipect, nor obedience to what he hath commanded; which is the occasion of rejecting the Jews and their service. See that Heb.10.29. Zeph.3. verse 4. Ezek.44.7,8. and 43.8. and 36.17 ——— 24. and 20.39.

In that ye say] See on vers.7. Though they uttered not these blasphemies with their mouth, yet their deeds proclaimed them: Their actions spake to much.

the Table of the Lord] Some thus; The altar hath been spoiled by the Chaldeans: and the sacrifices are not offered with that ancient sacred solemnity. See verse 7. and the Annotations there. It is an high point of dishonouring the Name of God, either basely to judge of, or perfunctorily to perform the worship of God. 1 Cor. 11. 29. Ezek.33.31. Eccl.5.1. Heb 12.28.

and the fruit thereof, &c.] Whereby is meant whatsoever is offered upon the Altar. Some understand it that the Priests should account the means and maintenance they received by serving the Table and Altar of the Lord to be but base and contemptible. Others rather, That they so dis-esteemed the service of the Lords Table and Altar, that they counted any kinde of bread and sacrifices good enough for them; and therefore heeded not so much to observe strictly the letter of the Law, in having and offering the best. And thus by their open contempt of the outward rights, ordained by God for the necessary help of humane infirmity, they bewrayed the prophane impiety and atheism of their hearts, as clean void of all religion.

V.13. *Ye said also*] Here the sin is yet more particularly charged upon them. See on verse 7.

what a wearinesse] Though you do me but little service, and that after an ill manner, yet you complain of it, as if it were a burden to you, Hypocrites pretend, and proclaim muchtyes, and that whē they perform least. See 2 Kings 10.16. Mat.23,5. Joh.12.43. Emptieft vessels sound lowdest. Whereas a found heart performs most, and pretends least. And yet they are soon weary, and tire, and grow impatient and murmuring, even in that outward hypocritical service it self, as Amos 8.5. And this for want of love to God, and delight in his service. 1 John 5.3. 1 Pet.2.3. See Psal.1.verse 2. & 42.2. & 110.3. Esay 58.13. Gen.19.20.

and ye have snuffed at it] In scorn and disdain and dislike; Or, ye have puffed and blown, as weary and over-laboured, with the burden and weight of the sacrifices; whereas ye might have blown them away (and so the word may be translated) they were so lean and thin.

and ye brought] This toucheth both Priests and People.

torn] By wilde beasts, and so maimed, or half-dead. See Ezek.4. 14. Lev.22.8.

and the lame] See on verse 8. In all the sacrifices Gods aim was this, to exercise his people thereby in Faith and Repentance; to see therein the desert of their sins, and the perfect expiation of them by the sacrifice and death of Christ that immaculate Lamb of God, who was to come.

V.14. *But cursed*] The issue of that sin formerly spoken of. The curse of God is the reward of all sin. Deut.27.26. Gal.3.10. And is oft applyed to sundry particulars, as here.

the deceiver] That would deal fraudulently, and falf-heartedly with God. This reacheth the people as well as the Priests. With men many deal deceitfully; as Gen.34.13. 2 Sam.3.27. Psal.35.20. and 52.4. Acts 13.10. And such the Lord abhors; Psal.5.verse 6. and.55.23. But to seek to deal deceitfully with God, to dally with him is foolish in it self, and much more abominable to him. Yet such there are, Jer.9.6. Hos.11.12. such as do not proceed plainly nor directly in Gods service: but having abilitie to serve the Lord according to his word, yet will do it according to their base covetous minde. Or such as will wash the out-side of the platter, and be as painted sepulchres: but all foul within. These may deceive men with their fair shewes; Luke 16.15. and their own selves too, James 1.22. but not God. They cannot so mock him that seeth the heart, nor escape his judgements by such silly shifts.

which hath in his flock] Or, in whose flock is,

a male] Without any blemish according to the Law of burnt-offerings, Levit. 1.3.10. because that in sacrifices of thanksgiving females were also accepted of, Lev.1.3,6.

and voweth] See on Jonah 1.16.

a corrupt thing] Vows must not be rashly made; but rightly and exactly performed. See on Jonah 1.16. These were fordid and base in their performances.

for I am a great King] However fleighted by you, in your services. Far above an earthly governour, verse 8. See Psal. 47.2. In Gods service we should ever duely weigh him with whom we have to deal, Eccl. 5.2. His greatnesse should humble us; and that in reverence and fear, Heb. 12.28, 29.

among the Heathen] And much more should it be among you. And shall be there, when Christ shall come and take the possession of his kingdom; and not place his Name in Jerusalem onely, and in the Temple of Sion; as he hath hitherto done, and you think he must still do.

CHAP. II.

Verse 1. *And now O ye Priests*] He insists upon the same point; returns prefently to the Priests, and falls upon them. And thus Ministers may and must reprove states, and persons, Hos. 5.1. 1 Tim.5.20. As Christ did the Scribes, Pharisees, Lawyers, &c. *John Baptist* the Publicans, Sadducees, Souldiers, *Herod, Nathan, David: Paul* the incestuous person.

this commandement is for you] Here the Prophet deals with the Priests principally; because they themselves should first give glory to Gods Name; and by their office procure others to do it likewise. Therefore the charge is laid upon them; and the curse in case of failer. It was their duty & function to see to the preservation, and intire observance of religion, and Gods service and worship in its purity, and to avoid the pollution of it. They in their place, as it is the Magistrates duty in his place. The Priests doing their parts, would have kept the people to its; they durst not then so transgresse: But the Priests neglect or connivence was enough to animate the people to their mis-doings. And therefore he accuseth the Priests as the Authors of all, and guilty of all.

V.2. *If*] This implies then the aversion of the judgement in case of Repentance, and Obedience. And to this end God threatens, that we might prevent the execution. So true is that which he professeth of himself, Ezek.33.11.& 18.31. Jer.18.7. &c.

ye] This reacheth also to the people, next after the Priests; as appears in the curse.

will not hear] Here is the cause of the curse; that they will not give God audience; and that when he speaks for their good and amendment, to prevent the malediction; but flep their ears against him. A cause so just as leaves them no cause to complain of his too severe proceeding against them. See Zech.7.11,12.

lay it to heart] This expounds the former; without this the former is counted no hearing. As good not heard, as not laid to heart. It must be attended, pondered, finde place, and its due authority in us, and so obeyed. As Prov.24.32. Ezek.44.5. Hag.1.5. and 2.15.

To give glory to my Name] By your amendment and obedience. As the contrary brings dishonour and blasphemy to my name. See Matth.5.16. John 15.8. and again, 2 Sam.12.4. Ezek.20.27. and 36. 20,21,22.

I will even sent a curse] God the author and inflicter of judgements, Secondary means are but his instruments. Amos 3.6. Esay 45. 7. Job 5.6. Haggai 1.11. Hos. 6.1. And he sends his curse upon sin, Levit. 26.14. Deut. 28. 15. And specially for corruptions in religion, and in the manner of his worship; and for the contempt of his word.

curse your blessings] Namely, those blessings which God had bestowed upon them in all the good things pertaining to this life, as Testimonies of his gracious goodnesse, and fatherly favour towards them; as those Lev.26.4.&c. and Deut. 28. 2.&c. Or those blessings wherewith the Priests blesse the people in their prayers for them; as Numb.6.23. ——— 27. Or both.

already] And yet are not bettered and amended by them: so little do ye profit and I prevail by my corrections. A sin too common in the world. Esay 1.5.2. Chron.28.22. Jer.6.29,30.

because] He is at this sin again; because he cannot endure the contempt of his word. This is the main cause, and the procurer of Gods curse.

V.3 *Behold, I*] Calls them to consider it is he that will do it. And therefore no power can hinder it, nor their vain pretences, presumptuous imaginations, or self-conceited shews or shifts, under which they did seek to shelter themselves.

will corrupt your seed] Or, *reprove*, check, I will curse your seed, and cause it not to increase or yeeld an harvest. Here is one particular of the curse, sterility and barrennesse. Let them sow as they list, God will curse it. Hag.1.6,9,10,11. and 2.16,17. Vulgar Latin, will cast out an arme unto you.

and spread] Heb. *scatter.*

dung] I will make you abject, and abominable, v. 9. and will degrade you from your sacred honour, putting you from before me, as the dung of sacrifices, which were offered upon festival dayes, was carried away out of sight, see Lev.4.11,12. see Jer.9.22. Zeph.1.17. like that Nahum 3.6.

the dung of your solemn feasts] Which were three principal. Your sacrifices then which were a sweet-smelling savour to me, Exod. 29. 18. Lev.1.13. Now are as dung in my nostrils, you have so polluted and defiled them, and are polluted and defiled your selves. Hag. 2. 13,14. These which you so much trust to, and glory in, I will turn into your shame. See Esay 1.v.11, 14. and 66. 3. A fearful sin and dreadful case, when our holy things become thus abominable to God, and we so hateful in the use of them.

take you away with it] Or, *it shall take you away to it*, ye shall be wholly as dung, and fit to be taken away with it, used as the dung and dirt of the streets.

V.4. *And ye*] Priests.

shall know] By experience, Or, should have known and acknowledged, or have known & appealing thus to the Priests own consciences for the knowledge of these things hereafter following, concerning their duty, and the primary practice of it. See on Zech.2.9. Jer. 44.28.

this Commandment] This v.1.

that my covenant might be with Levi] You think, this Commandment, and check, and curse threatned cannot stand with my covenant made with Levi, but breaks it, you say, as your predecessors did to Jeremy, Jer. 18.18. And the like alladge and say the Popish Priests for themselves, and their Church; Lo, I am with you to the end of the world: would Christ receive his Church? and the Church erre? we are the Church, the Holy Ghost resides among us, else his promise and his covenant fails. But God shews these two can stand together, and they shall know it. His covenant with Levi abrogates not his own right, and power, and soveraignty, nor abates the rule and authority of his Law; nor their deviations, corruptions, and manifold vices, and the severe reprehensions of them, and his curse upon such priests, do not annihilate or vacate that covenant: nay, it doth establish it, it is the means to restore, rectifie, confirm and settle it, that thus the priest-hood might remain in Levi his race, (for Levi was dead before the priest-hood was setled in Aaron and his posterity) and remain in them, and the other Levites, with Gods favour and blessing, as was formerly promised, as it were by an especial covenant.

V.5. *My covenant was with him*] God shewes what his said covenant was, and that he did not violate it, v. 5, 6, 7. But they on their part, v.8,9. Gods covenant is general with all his creatures, as Gen. 9.9,18. Jer.33. v. 20. more particular, with man, yet more with his Church, most special with his elect. And in his Church, with his ministers, as here with Levi.

of life and peace] The Tribe of Levi, specially Aaron, and some of those who where presently after him, enjoyed the honour of this office, with all manner of blessings, length of life, and prosperity. See Nehem. 13. v. 29. This is my part of the covenant. But where is your part? covenants are mutual obligations, binde reciprocally, on both sides, would you have me stand bound, and your selves left free to do as you list?

and I gave them to him] Life and peace, I performed my covenant to him, for my part.

for the fear] See Exod.32.26---30. Num.25.7---14. Deut.33.8,9. This fear is insisted on in the rest of the verse, as a prime grace, being a filial fear, arising from the love of God, fearing him for his goodnesse, Hos. 3.5. and fearing by sin to offend so great and glorious a Majesty, and so holy a God. Others thus; I gave to him fear, to shew further Gods gracious dealing with Levi, that he gave him the grace of fear, Jer.32.40. and the rule of fear, how he should regulate himself in his function and priestly office.

and was afraid] In the latter sense thus; And he did so, he was a fearful in zealous affectionate, proudly and presumptuously to mis-behave himself, but humbly, modestly, and faithfully to carry himself in his calling. And this suites with that which followeth.

V.6. *The law of truth was in his lips*] to teach it others. He expounded and taught my law in right sounsell, and in truth to my people, this was chief in Levies charge, Lev. 10.v.11. 2 Chron.17. v. 7, 8, 9. Ezra 7.10. Nehem.8.3, 4, 7, 8. And in the N. T. Matth.28.19, 20. 1 Tim.3.2. and 2 Tim.4.2. This is insseparable from the priest-hood 1 Cor.9.16.

and iniquity was not, &c.] No false doctrine, evil life, or unjust judgements; such Leaven must not be mingled with it, Mat.16.6.

he walked] His life answerable to his doctrine 1 Cor. 9.v.27. Urim and Thummim must be joyned together. 1 Tim.4.16.

with me] Departed not from me, nor the duty I prescribed to him, but was faithfull and true to me and it, walking as with me, and before me, in all sincerity and integrity, 2 Cor. 1.12.

in peace, and equity] In an humble and quiet obedience, without any rebellion, which is alwayes turbulent. As my covenant was of peace with him, v. 5. so he for his part walked in peace with me, in equity and uprightnesse keeping the Covenant.

and did turn, &c.] The effect and fruit of his doctrine and office.

Dan. 12.3. Act 26. 18. 2 Tim. 2. 24. Ministers as Gods instruments, and labourers together with him, do it. 1 Cor.3.9. 1 Tim.4.16. 2 Cor. 10.4.

V.7. *For the Priests lips*] His brain and heart for himself, his lips and tongue for the Church.

should] It is his duty. Deut 17.9,10,11. Here is no promise to keep him from erring and failing. The like is that, 1 Tim. 3.15. Duty is too oft broken. v.8. Zeph.3.v.4. Micah 3. 11 Hos.6.9. Ezech. 22. 26; and 7. 26.

keep knowledge] The a treasure-house of it, Mat.13.52. a store-house, to keep it in plenty, and that not from, but for others, not reserve it to himself, but dispense it to others, 1 Cor.4.1. Jer.3.15.

and they should seek] The peoples duty. Hag.2.12. Rom.10.15, 21 Acts 8.31.

the law at his mouth] Gods law, Esay 8. 20. Gods law is sufficient, 2 Tim.3.16,17. There is no other rule of Faith, or life. They must not adde to it, nor diminish from it, Ezech.3.17. Jer.23.28.

for he is the messenger] Legate, Ambassador, Angel, Interpreter of Gods will, in teaching and governing the Church. Judg 2.1. Hag.1. 13. see the message, 2 Cor. 5.20. Then receive such with reverence, Mar. 10. 40, despise them not, Luke 10.16. 1 Thes. 5. 28. David revenged sore the abuse of his messengers, 2 Sam. 10. But such as deliver no message, or not his message, are no messengers or ministers of his.

V.8. *But ye are departed*] Zech.7.11. Dan.9.5. Ezech.44.10. Jer.5. 23. Esay 31.6.

out of the way] Of my law, of truth, of peace and equity. Thus priests may erre. And too often do. The whole Councill did so, in condemning Christ. We must trie the spirits therefore, 1 Thess. 5.21. 1 John 4.1. And erring priests must be told of it.

many to stumble] He did turn many away from iniquity, v. 6. ye cause them to stumble, and fall, stumble at the law, or fall in the law namely, by your evil example, or by defect of admonishing and giving instruction, or by giving them occasion to disdain Gods service by reason of the ministers wickednesse. See 2 Sam.12. 17. Jer. 18.15. Here is their sin, contrary to the duty afore-going. And the priests fall is the fall of many 2 Tim.2.17. Gal.2.14. Jer.10.21. As when a main stone in a building, or a tall cedar falls.

ye have corrupted the covenant of Levi] That covenant v.4.5 Neh. 13. 29. ye have broken it, and done clean contrary to it; are covenant-breakers, and therefore are utterly unworthy that title, honour, and office, wherein you so much trust, and boast, and vaunt your selves, and whereupon you bear your selves so high. You have broken those bounds, and degenerated from your predecessours, and walked in crosse-waves and steps to them. Their good examples should excite you to the like, Esay 51. 2. How ever, they will not priviledge you in sinning but justly aggravate your guilt, and shame, and punishment.

V.9. *Therefore have I*] Still the punishment follows the sin, 1 Sam. 2. 30

contemptible and base] A good name and esteem is precious, Prov. 22.1. Eccles.7.1. 1 Tim.3.7. Phil.4 8. Here God inflicts the contrary punishment v.3. This is a part of the curse, Deut.28.37. Mat.5.13. they loved the praise and esteem of men, to be counted honourable, of the holy Tribe, and Order, sacred, consecrated persons, as Mat.23. 6,7. God turns all to their greater shame and punishment.

before all the people] Of whom they would be had in honour. See that 1 Sam. 15.30.

according as ye] Ye said, the Table of the Lord is contemptible, ch.1. 7. so ye shall be truely rendred contemptible, and that deservedly, for your forsaking of my wayes, Ezech. 44.8. See Esay 41.24.

but have been partiall in the Law] Heb. *accepted faces*, or, *lifted up the face against*, that is, boldly, and impudently. To favour or wrong men you have subverted my Law, either in doctrine, or in judgement, Ezek.22.26. Zech.3.9. and done clean contrary to it, and ambition. See Ezech.13.19. Micah 3.5. To serve these turns they would wrest the Law. And thus large and sharp hath the Prophet been in inveighing against the Priests, as being the chief offenders, in Gods worship, and the causers of ruine to the rest. Neither would they be easily beaten off, and convinced, and confounded, and till then, little hope of doing any good with the people.

have we not all?] He comes now to the People, and their sins. And first in Matrimonial causes, preaching against their marrying with strangers and infidels, v.10,11,12. And against their treacherous dealing with their lawfull wives, verse 13, 14, 15, 16. Some make this verse to be the argument or Apology of those that made and maintained strange marriages with aliens and heathen, that they all had one father Adam, and one God their Creatour, why then might they not marry with them? why should they be counted treacherous in so doing? or prophaners of the covenant of their fathers? Others rather take the words as the Prophets arguing against that sin, thus; That whereas God so honoured them all, by his gracious choice of them in their one Father Abraham, above all the rest of the world, and so created them all in a fort to be his holy and peculiar people and a royall Priest-hood, why therefore should they dis-esteem and under-value this dignity, and betray this priviledge and prerogative, in mingling themselves in marriage with Heathen Idolaters;

and

and so ingratefully and treacherously cast away that sacred honour, and prophane, pollute, and violate, and break off that precious covenant of their fathers, which God made with them, by prostituting themselves in this sort to mix the holy seed with the uncircumcised Nations?

one God] See that Ephes. 4. 6 & Job 31. 15.

every man against his brother] Some understand this of private or personal wrongs and treacheries, done among the Jews one against another.

V. 11. *Judah*] Those of Judah returned out of Babylon. This circumstance of the persons aggravates the crime, that they should do it, and be guilty therein.

treacherously, and an abomination, &c.] The Prophet doth thus, as it were, brand and stigmatize this sin.

in Jerusalem] Which of all other places of the world should least have done so, and Jerusalem being, as yet, but newly raised out of its ashes, for its sins, and but meanly repaired.

prophaned] Polluted, defiled, dis-esteemed, counted and used as a common, and not a sacred thing.

the holiness of the Lord] The holy Lord, his holy Name and sanctuary, but more directly here may be meant themselves, an holy People, which the Lord had separated to himself, from the rest of the world, to be an holy Nation to himself, Exod. 19. 6. And put several marks of holiness upon them, to distinguish them from other Nations, as in the difference of meats, clean and un-clean, and in many others particulars. Yet themselves dishonored the holy name of Gods people which they did bear, and all other signes of his Covenant by which God sanctified them to himself, separating them from prophane Nations.

which he loved] Or, *ought to love*, referring it to Judahs duty, to prefer the love of that holiness before their lust after strange women. Others understand it of Gods Love to his people, the people of his holiness: which being so gracious, free, and altogether without any their worth or desert, so much the more enhanseth this their crime.

and hath married the daughter of a strange God] This is that particular crime and prophanation, wherewith he doth here first charge the People. Not yet that the Priests were altogether free of it. This sin was in the posterity of *Enosh*, and *Seth*, Gen. 6. 2. Was expressly forbidden the Jews, Exod. 34. 16. Deut. 7. 3, 4. See Abrahams charge to his servant, Gen. 24. 3, 8, 37. And *Isaac* his charge to *Jacob*, Gen. 28. 1. And *Isaac* and *Rebekah* their grief at the contrary in Esau, Gen. 27. 46. & 28. 8. & 26. 35. See this sin branded in the Jews, Judg. 3. 6, 7. In *Samson*, Judg. 14. 2, 3. In *Solomon*, 1 King. 11. 1, 2, 8. After the return from the Babylonish captivity, See Ezra chap. 9. & 10. and again, Neh. 13, 23——31. In the N.T. See 2 Cor. 6. 14.

daughter of a strange God] To set out the vilenesse of the sin, and danger of it. See Neh. 13. 26. 1 King. 21. 25. 2 King. 8. 27. This is not to marry in the Lord, 1 Cor. 7. v. 39. Nor the way to bring up their children in the information of the Lord. That Deut. 21. 10 ---- 15. Is no Law, but a concession, for the hardnels of their heart, un-pleasing to God, as appears by that context.

V. 12. *The Lord will cut off*] Either by an accursed death, or by excommunication out of the Church. They shall not escape un-punished.

that doth this] This abomination, verse 11.

the Master and the Scholler] Or, *him that waketh, and him that answereth*. Or, him that watcheth, and him that singeth, the Master, and the servant: him that calls and commands, and him that doth answer and obey, the practiser, and the Patron of such prophane marriages. Some make this relate to the porters, and singers of the Temple. See 1 Chron. 25. 8.

and him that offereth] The Priests also offending in this kinde. Or, as some, even the man that would seem devout, and by offering sacrifices shall think to pacifie and please God. As those Esay 58. 3. In a word, all without excepting any, high or low, people, or Priest. The Priests, and Levites had also sinned in these forrain marriages, Ezra. 9. 1. & chap. 10. 18. Neh. 13. 28. And this threatning seemeth to be directed to them, who should not willingly submit themselves to the reformation of this fault, appointed by Ezra: or to those who should after fall into the like.

V. 13. *And this have ye done again*] You have not onely married strange women, but have also afflicted your own lawful wives, bringing in strangers to vex them, See Levit. 18. 18. 1 Sam. 1. 6. The second fault the Prophet accuseth them of. Some understand this of the wives of the Priests, hardly used by them, It is sore to add sin unto sin. And much more to re-iterate the same sin.

covering the Altar of the Lord with tears] Joyfull praises, and thankf-giving should be heard there, Psal. 65. v. 1. But here the Case was otherwise: You have caused your poor wives to poure out doleful lamentations before mine altar, which are like a thick cloud, that will not suffer your offerings to be looked upon, nor accepted by me.

in so much that he regardeth not] The bringers, and offerers being so wicked: and the Priests themselves no better then they. And the Person not being accepted, neither is the offering: we see this in the first offerers, Cain, and Abel, Gen. 4. 4, 5. during the state of impeniteney no sacrifice, or service is accepted with God. Some make this verse to be an exaggeration of the crime of the People, Thus, That they were such polluted persons, and so defiled and prophaned Gods Altar with their filthy sins, that themselves, persons, prayers, and sacrifices were rejected by God, being offered with such impure hearts and hands, and therefore the people wept, and be-moaned themselves and their estates, that thereupon through the Priests defaults, they had no wayes or means left them to expiate their sins, pacifie God, and serve him in an acceptable manner, as they ought to do. Chap. 1. 10.

V. 14. *Yet ye say*] Most likely both Priests, and People.

wherefore] Are we so deeply charged in the former verse? Thus chap. 1. 6, 7. Hypocrites and obdurate sinners are thus ready to quarrel, expostulate, beat back, all admonitions, and to stand upon their own justification. So willing is wickednesse to defend it self. A dangerous sin, Prov. 29. 1. It is otherwise with the godly, Psal. 141. 5. He is the accuser of himself. Job 31. 33. Psal. 32. 5.

because the Lord had been witnesse] He convicts them in one grosse particular for all. The Lord hath been witness of the Matrimonial promises, made as it were in his presence, with invocation of his name. Impudently insolent then was their expostulation. Matrimony is called Gods Covenant, Prov. 2. 17. He becomes as it were suretie on both sides, under-taker for both, hath witnessed the contract, and will be a witness against the violation of it, the Covenant-breakers. See chap. 3. 5. The Lord sees, and puts upon record, and will give in evidence against all sinners, 1 Joh. 3. 20. Psal. 50. 21. Mal. 3. 16. Jer. 44. 21. Apoc. 20. 12. Particularly against these wedlock-breakers.

and the wife of thy youth] Whom thou didst marry in the budding, spring and flowre of thy youth, and both of you have enjoyed the mutuall comforts of it, youth winning tenderness of love, and continuance in years confirming it. This then aggravates the fault, when in elder years such wrong is done her.

treacherously] Breaking the Covenant, in divorcing her, and taking another: or in taking another to her, and so multiplying wives by un-lawfull *Polygamy*.

thy companion] Yoke-fellow, yea, one flesh with thee. Gen. 2. v. 24. Ephes. 5. 28, 29, 31. And yet with some subjection, 1 Cor. 11. 7. &c. 1 Pet. 3. 7. 1 Tim. 2. 13, 14. Eph. 5. 22, 23, 24.

wife of thy Covenant] Thy first lawfull wife, thy confederate, between whom that sacred covenant was made, with whom having spent thy youthful dayes, thou now beginnest to contemn and hate her in her old age. Which covenant-breaking is a kinde of dissolution of all humane society.

V. 15. *And did not he make one?*] Did not God in the beginning create *Adam* alone, out of whom he framed *Eve* to be his wife, without creating any more women for one man, or more men for one woman? shewing thereby that as he ordained matrimony, by one onely Law of lawfull Conjunction; to it likewise ought to be, of one with one, and so two in the same flesh, Gen. 2. 23, 24. Matth. 19. 5. The Jews translate and corrupt this Text thus: Did not one do it? The Jews translate and corrupt this Text thus: Did not one do it? meaning Abraham, that one singular rare man, And so making these offenders to defend themselves, by the example of Abraham, taking more wives. Others of them, thus, did not Abraham do it when he was one alone, without any seed? and do it then, not of Lust, but to this end, to seek and get that promised seed, that seed of God. Thus extenuating Abrahams fact, as no lawfull defence for them. But these both are sufficiently Jewish, and blinde wresting of the words.

ye had he] He could, had he pleased, have created more living persons at once, more women for one man: there was no want of power in him to do it.

residue of the Spirit] Or excellency.

and wherefore one?] One pair, and no more: to what end? with what intent? for what cause? upon what ground and reason?

that he might seek a godly seed] Heb. *A seed of God*. Gods chief end in this proceeding was, that the posterity might be sanctified, being born in chast wedlock, according to his appointment: whereas it is defiled by all manner of un-lawfull conjunctions. All other seed is spurious, not a lawfull and legitimate seed, nor such fathers are lawfull fathers, who so pervert the order and ordinance of Matrimonie. God puts his mark of infamy upon the seed it self, Deut. 23. 2.

take heed to your spirit] So verse 16. Having sufficiently convinced the crime, and taught the truth, he comes now next to exhortation, and layes it on to the life; As your life and salvation is dear unto you, so look to it, As Deut. 4. v. 9. 15. Jere. 17. v. 21. The spirit and heart are the fountain and spring of our affections and actions, and so primarily to be heeded and ordered. Prov. 4. 23.

let none deal treacherously] Or, un-faithfully, Defrauding, or otherwise abusing his lawfull wife, for concubines.

V. 16. *That he putteth putting away*] Or, *if he hate her, put her away*. According to this later translation some expound the words, That God wills and allows this putting away of the lawfull wife, not in it self, but in case of the husbands hatred, and then not simply, but comparatively; as esteeming this putting away, or Bill of Divorce, a lesser greivance to the true wife, the being so freed from that yoak of bondage, under her hating husband, and left to her liberty; and also a lesser offence in it self, then *Polygamy* is, or the keeping her still, and taking more wives to her: and counting this later to be but as the covering

covering of violence with a cloak, as indeed it was, in so dealing with their lawfull wives. And thus divorce was, if not permitted, yet not punished under the Law: As the Magistrate sometimes suffers what he allows and approves not. See Deut. 24. 1. Matt. 5. 31. & 19. 3——13. Matt. 10. 5, 6. Others rather, according to the former rendition of the words, understand here a third fault, in putting away their lawfull wives upon pretence of the Law, Deut. 24. 1. As it is alledged, Mat. 5. 31. But the Prophet telleth them, God hateth putting away. And as our Saviour pleadeth against it, Mat. 19. 3.——13. So the words of the law it self imply no less. Deut. 4. 4.

for one covereth violence] Heb *and he covereth, &c.* Meaning, he that puts her away excuseth this violence by the Law of God given by Moses concerning divorce: but therein such did injury both to their lawfull wives, and to the Law of God, Deut. 24. 4. See Matt. 5. 32. & 19. 9. Thus upon pretences, and cloakes wicked men commit the most heynous sins.

therefore take heed, &c.] See on verse 15. The end of conviction is our admonition, and amendment. Else the sin that follows after, is a double sin. John 9. 41. We must keep a vigilant eye, and carefull watch over our spirits. And the fountain must first be purged, before the stream can run clear and pure.

V. 17. *Ye*] Here he changeth them with another crime, the most greivous of all, even open Blasphemy against God.

have wearied me] God is a pure act or agent, without any passion. But here he speaks to man, as in the person of a man, after the manner of men: for our better understanding. So Esay 43. 24. Amos 2. 13. The meaning is, God had born patiently very long with their wickednesse. And thus he did with the old world, with the Amorites, with all, with most desperate, wretched, wicked men. Exod. 34. 6. Rom. 2. 4. & 9. 22. The world makes ill use of it, Eccl. 8. 11, 12, 13. Rom. 2. 4. And now he is ready to put an end to his patience, that his justice may take place, Psal. 50. 21, 22. Esay 1. 24. Ye have greivously and intollerably offended me. See chap. 1. 13. Esay 7. 13. & 63. 10. Ezech. 6. 9.

with your words] And murmuring complaints. Words are more then winde, they have their weight, and are provoking. chap 3. 13. Job. 21. 24. & 22. 17. See Matt. 12. 36, 37.

yet ye say wherein, &c.] They question, not as of a matter in doubt, desirous to be informed, and to amend, but they come ready armed with impudence and insolency, to maintain their cause and quarrel. See on chap. 1. 6, 7. & 2. 14. & ch. 3. 7, 8, 13. Job doth justly justifie himself in point of his sincerity against the charge of hypocrisie put upon him by his friends. But is far off from justifying himself in his sins against God, Job 9. 2, 3, 20. But here is prodigious blockish stupidity, or shameless impudency, and a brow of brass.

wherein ye say] Thus the Prophet doth instance against them, spares not particulars, Esay 59. 1.

every one that doth evil] They say not, some, or most, but every one, not the vilest sinner excepted. Thus they heighthen their blasphemy, and bewray the bitterness of their godless spirits. And mean while would exempt themselves out of this number of evil doers.

is good in the sight of the Lord] Acceptable to him. They complain not thus, out of any hatred they have to the evil of sin: but because in their judgement, others worse then they; are spared, and themselves, far better then the others, are punished. God, say they, favoureth the wicked: Or if it be not so, why doth he leave them unpunished, and in the mean while afflict good men? chap. 3. 14, 15. Thus they minde their own ease and cause. And in the sense of that, stick not at this blasphemy against God, because he doth not answerably to their silly apprehensions presently punish the wicked, and succour and relieve themselves, holy Saints, in their distresses. For such sinfull hypocrites will not see their own sins and demerits, but do think that God is bound and beholden to them, and ought to bless and prosper them. Indeed the generall consideration of the administration of Gods providence in this kinde, in prospering the wicked, and afflicting the Godly, much troubled *Job*, chap. 21. 7. & *David*, Psal. 37. & 73. & *Jeremy*, ch. 12. 1, 2. But they keep far off from the sin of these here, they soon recollect and recover themselves, and possess their souls in patience, see Jer. 8. 14. Eccl. 9. 1. Rom. 9. 21. Matt. 20. 15.

and he delighteth in them] And hellish blasphemy. Thus they proceed on, in the bitterness of their spirit. See Prov. 12. 22. & 21. 3. Jer. 9. 24. Esay 66. 5, 7.

or where is the God of judgement?] Thus yet again they belch out their blasphemy, condemning God in his power and justice, because he judged not according to their fantasies. And yet manifold and manifest are the reasons even appearing to man in the word of God, why God doth let the wicked prosper and flourish in this world many times, and exercise the godly with sore afflictions: And he nevertheless be stil the God of judgement, and justice, the just judge of the world, the avenger of sin, and plentiful rewarder of well-doing. Which he can no sooner cease to do, then cease to be God, and become an idol.

CHAP. III.

Verse 1. *Behold*] And again repeated towards the end of this verse, to raise attention.

I will send] Christ will send. Alledged, as spoken in the person of God, Matt. 11. 10. Mar. 1. verse 2. Luk. 7. 27.

my messenger] my Angel my *Malachi*, my Embassador, see ch. 2. 7. Apoc. 2. 1. Here it is meant of *John Baptist*, another *Malachi*, as Christ expoundeth it Matt. 11. 10, 14 Luke 7. 27. And *Zachary*, his father, Luk. 1. 76. And thus God answers to those blasphemies last afore mentioned, asserting his justice and judgement, by the sending of *John Baptist* and of Christ, and by the effects of their coming, of Christ especially, upon the Godly, and upon the wicked.

and he shall prepare the way] The Jews by their enormous sins had laid blocks, as it were, in the way to hinder Christs coming, as if purposely they meant to keep off this great grace now ready and prepared for them. And indeed all men naturally are un-prepared to receive Christ: they are as an un-even way, of mountains and dales: rough and cross: and so they: must be levelled, and smoothed, Luk. 3. 5. How *John the Baptist* did this, we reade, Esay 40. 3. &c. Mat. 3. 1, 3. Mar. 1. v. 2.——9. Luk. 1. 76.——80. & 3. v. 2.——19. and 7. 19.——36. John 1. 6, 7, 8. 15.——37. and 3. 27.——36. By his preaching, and baptizing he did prepare mens hearts for to receive Christ, taking away all lets of hypocrisie, carnall pride, impiety.

before me] Our Saviour, and the Evangelists alledged it thus, before they face, which shall prepare thy way before thee. So changing the Person, but retaining the sense: God sends *John Baptist* to prepare the way before our Saviour, God the Father, and God the Son do send him.

and the Lord] Here God the Father speaks, or the Prophet in his Name, and that of and concerning the Lord Christ, that Lord, Psal. 110 1. and 2. 2, 11, 12. and Dan. 9. 7.

whom ye seek] Meaning the Messiah, as Psal. 40. 1, 7. Dan. 9, 17, 25. towards whom all the hopes and thoughts of Believers are bent: But ye for your parts do now odiously question me for not sending him, as failing therein of my promises, and frustrating your hopes and expectations: such is your murmuring and incredulity.

shall suddenly] No Prophet between Malachi, and Christs coming, Malachi the last Prophet. And suddenly, instantly upon John Baptist his coming; then suddenly. Presently after that John shall begin to preach, Christ the everlasting God shall appear, and publikely exercise his office, Matt. 3. 11.

come] When the way is prepared. Before, Christ was often promised, and many wayes prefigured. Now in the fulnesse of time he should come. The high Priest-hood; and Davids Kingdom shadowed his offices, But now the substance should come, Heb. 10. 1, 5, 9. Col. 2. 17.

to his Temple] Of Jerusalem, which is now but newly re-builded, which was a figure of the Church, to preach there, and to use his authority as in his own house. See John 2. 14, 16. And some make this a confirmation of the literal meaning of that, Hag. 2. 7, 9. Now no Temple is left for the Jews, yet expected Messias, We are Gods spirituall Temple, 1 Cor. 6. 19. We should seek for, and long for his coming into our hearts: And for his second coming in glory, 2 Tim. 4. 8. Apoc. 22. 20.

the messenger of the Covenant] Another manner of Messenger then *John Baptist* was, John 1. 8, 15, 20, 27, 30. and 3. 28, 29, 30. Jesus is the Angel of the Covenant: In him, and for his sake, this Covenant touching life and salvation to be obtained by him was made, in his blood, it was ratified, and sealed. In him are all the Promises of it, Yea, and Amen, 2 Cor. 1. 20. No other Name under heaven given unto men for salvation, Acts 4. 12. See Esay 53. 11. 1 Tim. 2. 5. See further Exod. 23. 20, 21. Esay 63. 9. Heb. 8. 6. & 9. 15. & 12. 24. 2 Cor. 5. 19. See other names, Heb. 3. & 3. 1.

whom ye delight in] Who is the great joy and delightfull expectation of the Jews, of Abraham, Joh. 8. 56. of all the faithful. Though ye sport your selves at his coming, mocking at the day and expectation of his coming: as seems best to agree with the words afore-going, and following. The like is Esay 5. 19. Amos 5. 18.

behold, he shall come] See before in this verse.

saith the Lord of hosts] Here is his warrant. Other sciences have their demonstrations. God tyes us to no other evidence then his word, which is the only ground of all supernatural revelations. And this is true faith, truely to rest in the assurance of it. Rom. 4. 18. Psal. 119. 49. & 56. 4, 10.

V. 2. *But who may abide*] Here is the manner of his coming in the flesh. And hereby God will affert the faithfulnesse of his covenant, the constancy and truth of his promises, the reality of his justice and judgement against these blasphemers.

the day of his coming] He will come. But little to your comfort. His coming will be terrible to such as you are. And therefore vainly do you sooth up and solace your selves in the hope and expectation of his coming, or you do but dissemble in desiring it. His delay, or not-coming would be best for you. True it is, that to the godly nothing is more comfortable. Joh. 8. 56. And to them, as his spiritual presence in his grace, is the sweet delight of their souls, so also his second coming is a dreadful day to obdurate sinners, like that, Amos 5. 18. He is a rock of offence, a stumbling stone, a stone to grinde them to powder, see Luk. 2. 34. 1 Pet. 2. 7, 8. Mat. 21. 44. Though this his coming in the eye of flesh and blood was mean, base, and contemptible, and he

then meek, riding on an asse, his voice not heard, in the streets; not breaking a bruised reed, Esa.42.2,3. yet even then he comes with his fan in his hand, with his whip-cord in his hand, and that twice over, John 2.14,15,16. Mat.21.12. he layes the axe to the roots of the trees Mat.3. 10,12. Herod, and all Jerusalem were troubled at this his coming, Mat.2.v.3. And then to wicked sinners how terrible shall his second coming be? see Apoc.6.16. and 1.7.2 Cor.5.10. Psal.2.12. Esay 33.14, 15. 2 Thes. 1.7, 8, 9, 10. Be to them that trample under foot his blood, and crucifie him again by their sins?

and who shall stand] See Psal.1.5. and 36.12. Nahum 1.6. His presence and preaching shall be accompanied with a most powerful vertue of Gods Spirit, and with severe judgement to destroy all rebels, and to cleanse his Church, see Isaiah 4.4. Matt.3.10,11,12. Here are the effects of Christs coming, Luk.14. 15.

for he is like a refiners fire] Here is no Popish purgatory fire, a fire to consume the wicked like drosse, such as you are: and to purge and purifie the godly as gold and silver: and that by his word, as fire, Jer.23. 29. Heb.4.12,13. And by his spirit as fire. Mat.3.11. see Luk.12.49.51, 52. So fast corruption cleaves and sticks to man that it needs this refining fire; Psal.51.7. Jer.13.23. Heb.12.1,2 Tim.2.16. And so powerful is the efficacy of the grace of Christ, and his blood, to purge and cleanse it, Heb.9.14.

and like fullers sope] which was very ordinarily used to whiten wooll and cleanse it. See Mar.9.3. Thus he purifies his Remnant. Esay 10. 21,22. preserving them.

V.3. *And he shall sit*] Sit at it, continue at it, and be long and serious about it, as a thing not soon and suddenly done, they were so long set and settled upon their lees.

as a refiner] see Prov.17.3, Jer.9.7. He represents his diligence and care about this work of cleansing his elect, likened to precious metals.

the sons of Levi] corruptions there were in all estates. He beginneth with the Priests first, as the managers of Gods worship, and that they might be lights and shine to others: or he meaneth all true Christians made priests, Rev.1.6. to offer unto God spiritual sacrifices. Rom. 12.1. figured by the ceremonial sacrifices, chap.1.11.

as gold and silver] And not be as that reprobate silver. Jer. 6. 29, 30. or that Ezech.22.20,21,22. see Dan. 11.35.

that they may offer] Not as they do now, impure offerers, and impure offerings.

an offering in righteousnesse] Right as they should do, right as God requires, and they are in duty bound, without wronging Gods Law and rule therein. Rightly, lawfully, and according to his ordinance, without default. See Psal.51.19. Rom.12.1.

V.4. *Then shall the offerings*] Chap.1.11.

of Judah and Jerusalem] The offerings which the people of Judah and Jerusalem shall bring, and the Priests shall offer up in sacrifice, both Priests and people being purified.

be pleasant] Such offerings shall: and not evil doers, as the blasphemers that charged him, ch.2,17. nor as those offerings, Hos.9.4. Jer.6.20. See Ezech.20.40. Jer.9.24. Esay 56.7.

as in the dayes of old] Though now Temple, worship, offerings, all, be mean and poor, yet then all shalbe purged & purified, acceptable to the Lord, & pleasant to him, as when first instituted & best observed.

V.5. *And I will come neer to you to judgment*] His coming shall be as formerly, for the good of his, to refine them, & here for judgement against the wicked, to destroy them. They charged him, that he kept afar off, and was not the God of judgement, ch.2.17. that he came not neer them, to own them, and judge for them against their and his enemies: They would rule him, and his doings at their beck, have him at their call. He tells them he will come neer thē, neer enough, But it is to judgement, against them, as his wicked enemies, as Esay 1.24. His Spirit shall effectually convince all sinners, Isa.4.4. Joh.16. 8, and the execution shall speedily follow that inward conviction, contrary to that former blasphemy.

a swift witnesse] Not slack & slow, as they did calumniate, but swift enough for them, for as they shall soon see that none of their sins are hid, or unknown to him, no not those which they labour most to keep secret. A witnesse, not to them, as Esay 55.4. nor for them, as for Job, c.16.19. but against them, as Micah, 1.v.2. and Jer.29. 23.

against] Here are seven deadly sins reckoned up, that a wonder it is, such should reigne amongst Gods people, and those but lately brought back from the Babylonish captivity.

the sorcerers] And all the sorts, and kinds, of such devillish dealers, and Satanicall inners. Against these, see Exo.22.18. Deu.18.10. Such were those, 2 Chr.33.6. those of Pharaoh, Ex.7.8. & 9.ch. and many Chaldeans, Dan.2.2. Esay 47.9,12. See Mica.5.12. Nah.3.4. Jer.27.9.

adulterers] Against these, see Deut.22.22. Heb.13.4. and the law of jelousie, Num.5. see Prov.6.33, &c. Jer.23.10. Hos.4.2. & 7.4.

false swearers] Against these, See Levit.19.12.1 Tim.1.10.

oppresse] Or defraude.

hirelings] Against these, See Levit.19.13. Jam.5.4.

widow, and the fatherlesse, and the stranger] These through their weak estate are the more exposed to the injuries of wicked worldly men. And God therefore the more often gives charge on their behalf, and the more takes them into his tuition and protection, and threatens his revenge against such as wronge them, so that such offenders set themselves against God more immediately.

and fear not me] The fear of God is a fountain of all true wisdom and Piety. Prov.16.6. Gen.41.18. The want of it opens the flood-gate to all sin and villany. Gen.20.11. Rom.3.18. Psal.36.1. And yet all these several sorts of grosse offenders would expostulate with God, for not being the God of judgement against thē sinners. But let us learn to judge our selves before we call upon God for his plagues and judgements upon others.

V.6. *For I am the Lord*] Jehovah, Exod.6.3. He argues thence as followeth.

I change not] So much *Balaam* is forced to confesse, Numb.23.19. Men change, and counsells and occurences change. It is not so with Gods Nature, essence and wisedom. He changes not, but persevereth constant in his justice, and truth, against their blasphemies: He is the same yesterday, to day, and for ever, James 1.17. He will perform his counsell and purpose, according to his promises, Rom.11. 29. Some thus, Under the Gospel, I will proceed with speedy operation of my Spirit and Judgement: whereas now I do use a great deal of clemency and patience out of my meere mercy and constancy in my promises.

therefore ye] Some thus, Though ye sons of *Jacob* are not yet consumed, yet I change not, I am the same Lord, and ye shall finde so in the end, that I am a just Judge, though I forbear you long. Others much rather thus, ye have deserved over and over again to be consumed, and considering your demerits it might be a wonder that I have not ere this thrown thunder-bolts amongst you to consume you: But that I have not done it, and that ye remain alive, preserved out of so many calamities, it is because of me, and my Nature, that I am Jehovah, and changenot, and will perform my mercies promised: which ye should acknowledge, and be thankfull for, see Lam. 3.22,23. Hos.11.9.

V.7. *Even from the dayes of your fathers*] Therefore but for me, it would be a wonder that ye had not been consumed before. For ye have thus sinned, not lately begun to do so, but continued to doing for many generations. Psal.95.10. Ezek.2.3. Act.7.51. The examples of Fathers is too prevailent with posterity, to sway them to evil. But neither such examples, nor any prescription, custom, antiquity, or the like, are pleas available for the excuse of sin. Psal.95.8,9. and 78.8. Ezek.20.18. Zech.1.5.1 Pet.4.3. This circumstance here aggravates the crime, not lessens it.

and have not kept them] But trample them under feet. Jer. 2. 29 Zech.7.11. Hos.7.13. Dan. 9. 5, 10. &c. And yet God bore, and forbore: was indulgent, consumed them not: his slacknesse was their safety. And notwithstanding here they proudly and furiously charge him with slacknesse on their behalf.

return unto me] So Zech.1.3,4. Hos.14.1. Joel 2.13. Acts 26.18. After he hath laboured with sharp reproofs to over-master & subdue their proud rebellious stubbornesse, now he comes gently to exhort them and draw them to repentance, at least such of them as would become tractable, & be fairly wonne. And thus ever and anō in the Prophets; yet for a ll this return ye. Not yet that Repentance is in our own power, when ever we will. But this shews the way and weight of our duty, though we have dis-inabled our selves: and this urgeth us to seek for it out of our selves, even of him, who hath promised it, and gives it by this means. Jer.31. 18,19.

and I will return] Does them in hope of mercy, without which hope man would ever flee from God, and never return to him. God returns by pardoning, accepting, and blessing of them, shewing them signes and pledges of his favour, and reconciliation. Whereas sin unrepented made a separation, and hid Gods face from them, Isa.59.2. & 54. 7. yet sin though never so long continued in, shuts not out from mercy, if Repentance come in place, See Luk.19.42. Acts 17.30. Ezek. 18.21,22. Impenitency onely doth it. Yet we must not abuse this mercy, Rom.6.1. But look to that Prov.1.24,26. Isa.55.6. Ezek.24.13.

wherein shall we return?] Thus before? see on c.3.17. Here is still a shrewd signe of rebellious contumacy & perverseness. Men the deeper ingaged in the guilt of sin, are the more hardly brought to conviction of it: custom blindes, & hardens them. Isa.5.20. Ro.1.28. We say, they are not guilty to our selves, shew us what, and wherein we offend.

V.8. *will a man rob God?*] He punctually tells them wherein. Will any man do this? any idolater, any heathen? so Jer. 2. 10, 11. This makes to the aggravat.ō of the sin, & to their greater conviction. No heathen will do this that ye do, none so barbarous, that will defraud their Gods of their honour and oblations or deale deceitfully with them. See Gen. 47.22. Care of maintenance for Gods worship is ingraffed in man by nature. We see it in Idolaters, and all Heathens. All bountifull that way. And therefore sacrilledge is abominable to all. See Num.22. Act.19.37.

yet ye have robbed me] So again, v.9. Thus God takes it as done against himself, what is done against the meanes and maintenance of his worship. See the like, Act.9.4. He owns it as his own what is set apart to the maintenance of his service.

wherein? &c.] See on ch. 2.17. Herein they exceed the bounds of impudency it self, being openly so sacrilegious, yet here to say, wherein? as the adulterous woman, Prov.30.20.

in tithes & offerings] Keeping those things back which are my right, & are to furnish out my service, and for the maintenance of my officers, Neh.13.10.&c. Tithes paid before the law, by Abraham to Melchizedech

chizedech. By Jacob vowed to Gods service, Gen. 28. 22. under the law established by Gods statute-law to be paid to the Priests and Levites: and wherein this law is either ceremonial, or judicial, may be questioned. And the rather because by the light and instinct of nature, the Heathens hallowed the tenth unto God. And no question there can be but under the Gospel, God requires as liberal a maintenance to the Ministers of the Gospel, as he allotted to them under the Law, and leaves them not to the arbitrary devotion of the people, see 1. Cor 9.7—15. 1 Tim.3.2.& 5.17,18. Gal.6.6.& 3.15. Pro. 20.25.& 3.9. Lev.27.30,31.

V.9. *Ye are cursed*] They complained, that God did punish them without end, or measure, they were cursed; These were their continual clamours, faith God, be it so, and true it is, ye are cursed. But see the cause, thank your selves, the fault is yours, not my rigor.

for ye have robbed me] See v. 8. what marvell then, though I cry quittance with you, and render you a just reward?

this whole nation] An epidemical sin, not a few of them, but as it were a general combination, an universall conspiracy and confederacy in this sin Neh.23.10. And thus God shews that his curse was not without cause.

V.10. *bring ye*] God brings all to this issue, as if he should say, in vain ye go on in quarrelling and complaining, here is the best way and remedy, Amend your fault, and ye shall soon see my goodnes, so Esay 1.16—20. and c.9.12,13. Lam.3.48. Remove the cause of the evill, Micah.6.9,8. Hos.6.1. and 14.1,2. Too few do thus, Jer.8.6.

all the tithes] Not a part onely, keeping back what ye can fraudulently, as formerly ye did: willing so to seem to deal fairely, but in truth deal lying with God, who will not be mocked, and deluding and defrauding his Priests. The vail of hypocrisie will not cover things so from the eyes of God, Bring them all, voluntarily, faithfully, and cheerfully, not with grudging and repining, see Act. 5. 2. 2 Chr. 31.5. &c.

into the store-house] See Neh.13.12,13.2 Chr.31.11,12.1 Chr.26.20 *that there may be meat in my house*] For my service, and servitors, not that God for himself needed these, Psal. 50. 8—14. But by these he would train up his people to his true & spiritual worship & service & lift up their mindes to the heavenly things shadowed out by them. *and prove me now herewith*] Ye have afraid other wayes, & in vain ye think this unlikely, yet trie it, prove it. God offers himself to the tryall, whereby it shall soon be seen that causelesly they complained of God, and that truely the fault will be found in themselves, and their facrilledge. See that Judg. 6. 37, 38, 39. There is an un-lawfull tempting of God, a presumptuous tempting, without ground of promise made, or means prescribed. All contrary to his will, verse 15. As he sins with slackneſse on their behalf.

return unto me] So Zech.1.3,4. Hos.14.1. Joel 2.13. Acts 26.18. After he hath laboured with sharp reproofs to over-master & subdue their proud rebellious stubbornesse, now he comes gently to exhort them and draw them to repentance, at least such of them as would become tractable, & be fairly wonne. And thus ever and anō in the Prophets; yet for a ll this return ye. Not yet that Repentance is in our own power, when ever we will. But this shews the way and weight of our duty, though we have dis-inabled our selves: and this urgeth us to seek for it out of our selves, even of him, who hath promised it, and gives it by this means. Jer.31. 18,19.

and I will return] Does them in hope of mercy, without which hope man would ever flee from God, and never return to him. God returns by pardoning, accepting, and blessing of them, shewing them signes and pledges of his favour, and reconciliation. Whereas sin unrepented made a separation, and hid Gods face from them, Isa.59.2. & 54. 7. yet sin though never so long continued in, shuts not out from mercy, if Repentance come in place, See Luk.19.42. Acts 17.30. Ezek. 18.21,22. Impenitency onely doth it. Yet we must not abuse this mercy, Rom.6.1. But look to that Prov.1.24,26. Isa.55.6. Ezek.24.13.

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V.8. *will a man rob God?*] He punctually tells them wherein. Will any man do this? any idolater, any heathen? so Jer. 2. 10, 11. This makes to the aggravat.ō of the sin, & to their greater conviction. No heathen will do this that ye do, none so barbarous, that will defraud their Gods of their honour and oblations or deale deceitfully with them. See Gen. 47.22. Care of maintenance for Gods worship is ingraffed in man by nature. We see it in Idolaters, and all Heathens. All bountifull that way. And therefore sacrilledge is abominable to all. See Num.22. Act.19.37.

yet ye have robbed me] So again, v.9. Thus God takes it as done against himself, what is done against the meanes and maintenance of his worship. See the like, Act.9.4. He owns it as his own what is set apart to the maintenance of his service.

wherein? &c.] See on ch. 2.17. Herein they exceed the bounds of impudency it self, being openly so sacrilegious, yet here to say, wherein? as the adulterous woman, Prov.30.20.

in tithes & offerings] Keeping those things back which are my right, & are to furnish out my service, and for the maintenance of my officers, Neh.13.10.&c. Tithes paid before the law, by Abraham to Melchizedech

and obserue what is good in his people. Matthew 6. verse 4.

a book of remembrance] Of memorandums, a register book, a book of Records. Like that Ester 6.1. & 9.32. & Ezra 6.1. and Neh. 7.5. This is spoken after the manner of men, as that Ps. 56.8. To shew that God will never forget to reward the services of his Saints that fear him. Heb. 6.10. see Neh. 13. 14, 22, 31. Mat. 25. 44. Gal. 6.9. Neither wants he a book of remembrance for the wicked, Ps. 50. 21, 22. Apoc. 20. 12.

thought upon his Name] Well remembred, and weighed, and considered, and duely reverenced & esteemed his name, that bethought themselves of God aright: that have his fear alwayes in their hearts and before their eyes, that meditate upon his grace and commandments, that have a care to call upon him, and do actually remember him in all his works.

V. 17. *And they shall be*] Here is the end wherefore God foregarded and recorded them; and whereby it shall appear full well that they did not serve God in vain.

Mine] Mine in a peculiar sort, Exod. 19. 5. my peculiar lot, inheritance, choice portion, chief treasure, Esay 19. 25. Deut. 19. 29. 1 Kings 8. 51, 53. Psal. 33. 12. Jer. 10. 16. And we answerably should be his in a peculiar kinde of holy living, 2 Cor. 7. 1. Ps. 16. 8. Tit. 2. 14.

in that day when] God first notes & records, for such as fear him, yet defers & delays for a time, doth not presently so own the in the open face of the world, But yet afterwards in his time fails not to do it: in that day of his Churches reparation and restauration, in his day, and fittest opportunity best known to him: wherein we must not limit him, or prescribe to him: But mean-while we must patiently bear and wait his good leisure and pleasure, as the Saints all have ever done.

my jewels] Deut. 7. 6. and 14. 2. and 26. 18. Esay 62. 3. my special treasure, Ps. 135. 4. when I shall restore my Church according to my promise, they shall be as mine own proper and choicest, chiefest goods, however they may seem to be neglected now.

spare them] That is, forgive their sins, and govern, them with my spirit. And moreover pardon their imperfections in my services. They know their best actions & affections in serving me are imperfect, defective, and defiled. They dream not of an absolute perfection in this world, Phil. 3. 12. much lesse brag they of the merit of their works, or works of supererogation. But know they need this pardon and sparing even in doing holy duties, and this sparing I do here promise to the.

his own son] Psal. 103. 13. His fatherly indulgence accepts of the will for the work, Heb. 13. 18. 2 Cor. 8. 12. As a Father will accept in his Childe the desire for the deed, and if there be a blemish in his childe, will pity it, and cover it.

that serveth him] With a son-like and filial affection. The Father will not use him, as a servant or hireling. Here is adoption, and sanctification, and acceptation included.

V. 18. *Then*] At that day, though before ye will not. Then when to late for you.

Shall ye] Shall all men, yea and ye too. Ye blasphemers shall.

return] The tyde shall turne, the scene change, the case and face of things so alter, that even ye shall return so far to your selves, though smally to your comfort, to see it, and say it.

and discern] That v. 14, 15. and Ch. 2. 17. He retorts the blasphemies upon themselves; making themselves their own judges and condemners therein. Their own experience shall teach and school them, the sense of their own pains and sight of the others happiness, shall turn them now from that stupidity and frenzy wherewithal formerly they were possessed, and make them now to discern between things that do so much differ.

between the righteous and the wicked] Between them, and their different estates, and Gods different dealing with them. That God doth now sit idle in heaven, and let men live as they list, regarding neither right nor wrong; forgoing, or forgetting himself, and his part, and office of being just, and the just judge of the world, They shall know to their pain and sorrow, that he is both the rewarder of the good, and also the just and fearfull avenger of sin, and sinners, though in his un-searchable wisdom, he did forbear, and let things go on, till his appointed time. See Luke 16. 25

between him that serveth God] This expounds the former, and shews that all fals in with this as rivers all fall into the sea. This service of God is the thing that compleats and comprehends all. The summe is, you do wrongfully impute to God that he doth not reward those which serve him: but if ye served him heartily and uprightly, then you should finde the effect of his promises, whereas now you deprive your selves of them, because your service is defiled with hypocrisie, and impiety. The Lord will not always suffer, bear, and forbear, as now he doth: But a day shall come, wherein a sensible difference shall appear, Psal. 58. 11. Esay 66. 14. The full and final separation shall be in the last judgement, Matt. 25. 32, &c. 2 Thess. 1. 5, &c.

CHAP. IV.

Verse 1. *For*] He prosecutes that which was averred in the last words aforegoing, still clearing Gods justice from their blasphemous calumniations.

behold] The note of attention, needfully required here.

the day] And again repeated afterward. The day, not of the last judgement, at Christs second coming, as some would, though then that thing shall be consumated, and perfectly compleated, which is here spoken of. Neither the day from Malachi till Christ coming, wherein the Jews suffered many miseries under the Grecian Kings of Syria, and Egypt, the Seleucidæ, and Lagidæ, the two legs of Daniels Image, Dan. 2. 33, 41, 42, 43. and c. 11. 2. as some others would. But the day of Christs first coming in the flesh, wherein was accomplished what is set down in this Chapter, both judgements upon them who would not receive Christ, when as God should send him for the restauration of his Church, whereof he had spoken, chap. 3. 2, 3. and which fell out in the last destruction of Jerusalem: And healing and salvatin to those that fear the Lords Name. And the sending of Elias, as Christs Harbinger to prepare the way before him.

cometh] Is not far off. No Prophet between Malachi, and John Baptist. This, the more to affect them, and raise their expectation.

that shall burn as an oven] A black day to the wicked and impenitent Jews: a fearfull and fiery day to sinners, called the great and dreadfull day, v. 5. great and terrible day, Joel 2. 31. Gods wrath and revenge is often compared to fire, and to fire burning as in an oven, or furnace. See Esay 31. 9. Matt. 13. 42. like Nebuchadnezzars oven, Dan. 3. 19. see on ch. 3. 2.

and all the proud] Even those, c. 3. 15. and all like them: they shall not be happy, and exalted, as the blasphemers said, but be as stubble. But who are they? He takes up their words, c. 3. 15. They least meant them of themselves, they were like those Esay 65. 5. But the Prophet mindes them, as if he should say, In that day you shall see a difference made, and you shall see what shall become of the proud and wicked doers, yea and who those proud and wicked doers are, not those you think of, but even your selves, and such like proud blasphemers, there will this pride and wicked doing be found.

shall be stubble] fully dry, Nahum 1. 10. See Exod. 15. 7.

and the day] God then doth not in one constant and equall tenour of proceeding exercise and execute his Judgements in this world, in this life, nor is tied to our lawes & desires; But hath his own appointed dayes, sometimes of long-suffering and forbearance, and sometimes of vengeance, and punishment, as pleaseth him.

burn them up] See Esay 5. 24. and 47. 14. Psal. 8. 5. 14: So easily as fire burneth the stubble, can the Lord destroy the wicked.

neither root, nor branch] Neither root, nor stalk, of the stubble shall remain: an utter extirpation shall be made. Proverbiall terms, as Job 18. 16. and 29. 19. Esay 5. 24. Amos 2. 9. This relates to the last destruction of Jerusalem, and rejection of the Jews. A dreadfull judgement for that so fearfull a sin of rejecting Christ, and crucifying the Son of God. This so fiered and inflamed the wrath of God against them, that he inflicted that horrible vengeance (as was meet) for such an hellish and un-heard of sin: An un-parelled crying crime, did cry out for this extermination here threatned. The Jews, even the vilest sinners and blasphemers amongst them, boasted of the coming of the Messias. And come he should, but in a vengeance to them, the day of his coming should be as that, Amos 5. 18. We see then Christ came not to save all, but in judgement to some, John 9. v. 39. Luke 2. 34. He came to save his people, Matt. 1. 21, his sheep, his elect: all indeed without exception that believe in him. But now this belief depends not upon the absolute power & pleasure of mans will. God hangs not the merit and efficacy of Christs death, the fulfilling of his eternall decrees, upon the contingent mutability of mans will. But he who made the will, bends and frames it as he will, in whom he will, to the fulfilling of his decrees. And he who is bound to none, gives grace and faith not to all, but according to the good pleasure of his will, which he had purposed in himself.

V. 2. *But unto you*] Here is the effect and benefit of Christs coming to the godly. He separates these here to whom now he speaks, from those grosse hypocrites and blasphemers against whom he spake, and contended before. He tells these here apart, that fearfull comminations belongs not to them, that day of Christs coming shall not be terrible to them, but most comfortable.

that fear my Name] See on Ch. 3. 16. that do not sleight me, or my words and threatnings, or murmur at them, or deride them, and securely go on in their sins, but tremble at my word, Esay 66. 5. and fear my name, Deut. 28. 58. Psal. 111. 9. Exod. 15. 3. Josh. 7. 9. See Psal. 19. 2. These God referred to himself out of the great bulk and body of the sinfull multitude, these had need of comfort, and to them this promise is made. Let others perish that think God bound to the, though they are at open war with him, but do ye lift up your heads, patiently bear your present pressures, and joyfully expect this day of glorious deliverance.

shall the sun of righteousnesse arise] Christ that sun, Esay 60. 1, 2, 19, 20. the light of the world, John 8. 12. and 1. 9. and 9. 5. the light of the Gentiles, and the glory of his people Israel, Luk. 2. 32. See John 1. 8. This sun was not risen to the Patriarchs and Prophets, only it brought on the dawning of the day, and caused a kinde of twilight before, and under the Law: But now it should arise in their sight, as that sun, Psal. 19. 5, 6. as that light, Prov. 4. 18. Luke 1. 78, 79. And this he did, as in his own person, so by the light of the Gospel, which then brake forth, whereby the heavens seemed to be opened, as the phrase is, Apoc. 4. 1. and 19. 11. See Ephes. 5. 14. And he is the sun of righteousnesse, in whom the righteousnesse of God should shine, and the Lord our righteousnesse, Jer. 23. 6. that we might be made the righteousnesse of God in him, 2 Cor. 5. 21. receiving him both imputed, and inherent righteousnesse, 1 Cor. 1. 30.

with

with healing in his wings] He shall dispel the clouds and darknesse of ignorance, sin & miserie, and shall bring in his rayes the quickning heat, and cheerfull, comfortable light, of life, and health, healing, and all happinesse. Esay 53. 5. 1 Pet. 2. 24. Matt. 11. 28.

and ye shall go forth] Ye were, as it were, imprisoned before, in sins and sorrowes. But here is your freedom, and manumission. A description of the libertie of the Spirit in the elect, in joy, vigour, and readinesse of spiritual motions. See 2 Cor. 3. 17.

and grow up] Or increase. Here is increase of the graces of regeneration, and sanctification. They shall be as trees planted in Gods garden, watered by the rivers issuing out of the sanctuary, and bringing forth new fruit every moneth, Ezeck 47. 12. Psal. 1. 3. The seed of sanctification is permanent and immortal, 1 John 3. 9. and fruits as springs and growes up to eternal life, John 4. 14.

as calves of the stall] Fat and flourishing. See Ezek. 34. 14. Esay 25. 6. Jer. 31. 14. Psal 63. 5.

V. 3. *And ye shall tread*] A representation of the Churches victories over her enemies, which is very frequent in the Prophets. So that they shall not need to envy their presen jollitie and felicitie, when they see them flourish and flaunt it out, and Lord it over them, That day shall come when this part of felicity shall not be wanting to them: even a glorious triumph over their wicked enemies. Not that they should cruelly thirst after revenge, or want the spirit of meeknesse, even to pray for their enemies, But that God in justice should thus change the face of things, and use his people as his instruments therein, who also should greatly joy in seeing God vindicating his own glory, in his just revenge upon his implacable and ir-reconcileable enemies, Psal. 58. 10, 11. Apoc. 18. 20. Esay 66. 24. Some apply this to the Churches spirituall enemies, over whom the thus triumphs in Christ her head, who hath overcome them for her, that they shall no be able to hurt her, 1 Cor. 15. 55, 56, 57. Joh. 16. 33. but work her good, Rom. 8. 28

in the day that] Till that day they must stay their over-hasty desires, and mean-while with patience wait for it, and with joy expect it.

V. 4. *Remember ye*] He speaks not of re-edifying the Temple, as Haggai and Zechariah did, But coming after them, when the Temple was now built, and being the last of the Prophets, because the time was come that the Jews should be destitute of Prophets untill the time of Christ, that they might more fervently desire his coming, the Prophet exhorteth them to exercise themselves diligently in studying the Law of Moses in the mean-season, whereby they might continue in the true religion, and also be armed against all temptation.

the law] Mentions the Law only, not the Prophets, yet they not excluded, as being but the Interpreters of Moses, Appendexes to the Law, mainly aiming at this, to contain the people in the obedience of the Law, and therefore many times conjoyned to the Law, as Mat. 7. 11. & 11. 13. & 22. 40. Ties them to the Law, as Esay 8. 20. They must not swerve from it, to the left-hand, or right, They must not adde to it, or take from it, It is a perfect Law, Psal. 19. 7. and sufficient for them. And this Law would prepare them for Christ, and his coming, fit them to receive him. For the Law reveals sin, Rom. 3. 20. & 7. 9. And works wrath, Rom. 4. 15. Gal. 3. 10. And is our School-master to Christ, Gal. 3. 24. And is the Rule of life, when we are in Christ, Rom. 7. 11. 16, 22, 25.

of Moses] Exod. 20. Deut. 5. Called his Law, Heb. 10. 28. because he was the minister of it, Exod. 20. 19. Joh. 1. 17. As Paul calls the Gospel, his Gospel, Rom. 16. 25. See John 9. 28.

my servant] Heb. 3. 2, 5. Deu. 4. 5. Neh. 1. 7. Moses is usually so stiled.

which I commanded unto him] God the Lord, & Author of the Law and the Proclaimer and Publisher of it, in a dreadfull and miraculous manner.

in Horeb] Exod. 3. 1. & 17. 8. & 33. 6. Deut. 4. 10. 15. & 5. 2. & 18. 16. 1 King 8. 9. Psal. 106. 19. called also Sinai, likely from the bramble, for so the word signifieth, or the bush, which Moses there saw burning, but not consuming, Exod. 3. 1, 2. Some make the East part of that Mount to be called Horeb, and the West part Sinai.

for all Israel] And therefore all Israel, from the least to the greatest, Princes and people, learned and un-learned, young and old, men, women, and children, are to remember and remark it, no excuse may be pretended by any, Deut. 4. 10.

with the Statutes] Other titles also are given to the Law, Psal. 119. and in other places, to set forth the use, perfection, and commendation of the Law, and Gods mercy to Israel in vouchsafing them this Law. Deut. 4. 6, 8. Psal. 147. 19, 20. And their sin and ingratitude, if they should forget it, or fore-go it.

V. 5. *Behold*] To fix their attention upon this, till the coming of Elias, and Messias.

I will send you] God sends his Prophets, and Ministers. Mat. 9. 38. And extraordinary men, extraordinarily qualified and furnished with gifts, as the extraordinary necessity of the times, and state of the Church do require sends here, after this time of silence and intermission.

Elias] This is *John Baptist*, as our Saviour himself tells us, Mat. 11, 13, 14. And again, ch. 17. 11, 12. *Elias* metaphorically, analegically, who came in the spirit and power of *Elias*, as the Angel *Gabriel* tells *Zacharias* the father of the Baptist, Luk. 1. 17. And as successour in his office, and with his zeal, to restore Religion being decayed then, at it was in the dayes of *Ahab* and *Elias*. *John* himself seems to deny this, John 1. 21. But that is in such sense as the Priests, and Levites, that were Pharisees, asked the question: He was not *Elias* the Tishbite, nor yet had his soul by transmigration come into him: But yet he was that *Elias* foretold by Esay, ch. 40. 1. See Mat. 3. 3. Mar. 1. 3. And yet the Papists, to gain this that Antichrist is not yet come, and so the Pope not he, would feign here understand this of *Elias* in person and of the time, not of Christs first coming, but of his second coming, or Antichrists coming: and to *Elias* they joyn *Enoch*, and make them those two witnesses, Apoc. 11. 3. Such miserable shifts a desperate cause drives wise men unto.

the Prophet] *I. Baptist* denies himself the title of Prophet, meaning of that Prophet, Dent. 18. 15. See Joh. 1. 20, 21. Luk. 3. 16. Or of such a prophet, as the prophets, as the former prophets were, for he was greater then they: he could point with his finger to the Messias; Joh. 1. 29. Whereupon are those words of our Saviour Concerning him, Mat. 11. 9, 10, 11. A Prophet and more then a Prophet.

before the coming] Immediately before. This shall be the sign and token of his coming, John the Baptist shall be his harbinger, and immediate fore-runner: as the histories of the Gospels do declare. See Luke 1. 26, 36, 56. & Joh. 1. 15, 26, 29, 36. Mat. 3. 13.

of the great and dreadfull day of the Lord] See on v. 1. & 6. & on ch. 3. 2. Dreadfull, occasionally, by the perverse, ob-durate, and forlorn way-wardnesse, stubbornnesse, contumacy, and rebellion of the Jewish nation, Joh. 1. 11. But to the godly remnant, and whole Church of Christ it was the great and glorious day of joy and consolation, the day of salvation, Luke 2. 10, 11, 14. John 1. 12. Hereunto may be applied, Psal. 118. 21. 2 Cor. 6. 2.

V. 6. *And he shall*] The end of *Johns* sending, and coming, *Johns* office and employment, and the fruit and effect of it. After that time of silence and interruption of the Prophet, the doctrine of salvation shall again have its course, beginning at *John*.

turn the heart] Conversion, and that of the heart is the work of the Ministery, Acts 26. 18. 1 Cor. 3. 15. Col. 17. Isa. 55. 10, 11. Joh. 20. 23. 1 Tim. 4. 16. Indeed this work is properly Gods. Regeneration is a greater work then Creation. And yet man cannot make one hair of his head white or black, or adde one cubit unto his stature, Matt. 5. 36. & 6. 27. But God pleaseth to use the Ministers as his instruments in the work, whence is that, 2 Cor. 6. 1 and God by the secret grace, and vertue, and power of his Spirit works in them, and by them: He joyns himself to the Ministers, resignes not his right, but onely communicates his power with them, and graceth his instruments with the honour and title of the work. Saint *Paul* explicates this point, 1 Cor. 3. 6, 7. and ch. 15. 10. & Gal. 2. 8. Sometimes in his just judgement for sin, God by them hardens the hearts of people, as Isa. 6. 10. Ezek. 2. 2 Cor. 2. 15, 16.

of the fathers to their children] There were at this time many sects and schismes, and heresies, and hot divisions amongst them, and bitter heart-burnings between them: There were Pharisees, Sadducees, Samaritanes, &c. See Acts 23. 6. John 4. 9. Luke 9. 53, 54. Zech. 11. 8. As Micah 7. 6. and Mat. 10. 21, 35. *Johns* office should be to accord these discords, to reconcile these un-natural differences, to bring them to mutual charity in the bond of peace, to turn them to unity: And not simply to unity, for there is an unity in wicked conspiracy: But to bring them both to the sacred unity of saving faith in Christ, and so to prepare the way before him, to such an unity as formerly in the best times they had enjoyed, when they were knit together in the holy bond of unity in faith, and love, and the service of God. See Luke 1. 16, 17. Or thus, His preaching shall be to bring back the children of Israel that are gon astray, to the true faith and piety of their fore-fathers: whereby *Abraham*, *Isaac*, and *Jacob*, who (as one may say) did not acknowledge them, Isa. 29. 22, 23. shall re-accept them for their lawfull posterity.

least I come] Thus God threatens, because of their obduration in sin: And thus he shews what an abominable sin, and monstrous ingratitude it is, to contemne his grace in sending his Son for mans salvation, and that upon the failing of this conversion he will thus proceed:

and smite the earth with a curse] He sends *John* to turn and convert some, that so at least he may save a Remnant, and not finally and totally destroy the whole nation. See Rom. 11. 1, 2. This curse makes this day a dreadfull day, v. 5. and 1 chap. 3. 2. executed upon the Jewish nation, Matt. 23. 37, 38. and 24. 2. 21. And shall be upon all contemners of the Gospel, Matth. 10. 14, 15. and 11. 24. Acts 13. 51. 2 Thes. 1. 8, 9. Heb. 2. 2, 3. and 10. 28, 29.

then meek, riding on an asse, his voice not heard, in the streets; not breaking a bruised reed, Esa. 42.3.43.3. yet even then he comes with his fan in his hand, with his whip-cord in his hand, and that twice over, John 2.14,15,16. Mat. 21.12. he layes the axe to the roots of the trees Mat. 3. 10,12. Herod, and all Jerusalem were troubled at this his coming, Mat. 2.v.3. And then to wicked sinners how terrible shall his second coming be? see Apoc. 6.16. and 1.7.1 Cor. 5.10. Psal. 2.12. Esay 33.14, 15. 2 Thes. 1.7,8,9, 10. Be to them that trample under foot his blood, and crucifie him again by their sins?

and who shall stand] See Psal. 1.5. and 36.12. Nahum 1.6. His presence and preaching shall be accompanied with a most powerful vertue of Gods spirit, and with severe judgement to destroy all rebels, and to cleanse his Church, see Isaiah 4.4. Matt. 3.10,11,12. Here are the effects of Christs coming, Luk. 24. 19.

for he is like a refiners fire] Here is no Popish purgatory fire, a fire to consume the wicked like drosse, such as you are: and to purge and purifie the gold and silver: and that by his word, as fire, Jer. 23. 29. Heb. 4.12,13. And by his spirit as fire. Mat. 3.11. see Luk. 12.49.51, 52. So fast corruption cleaves and sticks to man that it needs this refining fire; Psal. 51.7. Jer. 13.23. Heb. 12.1. 2 Tim. 2.16. And so powerful is the efficacy of the grace of Christ, and his blood, to purge and cleanse it, Heb. 9.14.

and like fullers sope] which was very ordinarily used to whiten woull and cleanse it. See Mar. 9.3. Thus he purifies his Remnant. Esay 10. 21,22. preserving them.

V.3. *And he shall sit]* Sit at it, continue at it, and be long and serious about it, as a thing not soon and suddenly done, they were so long set and settled upon their lees.

as a refiner] See Prov. 17.3, Jer. 9.7. He represents his diligence and care about this work of cleansing his elect, likened to precious metals.

the sons of Levi] corruptions there were in all estates. He beginneth with the Priests first, as the managers of Gods worship, and that they might be lights and shine to others: or he meaneth all true Christians made priests, Rev. 1.6. to offer unto God spiritual sacrifices. Rom. 12.1. figured by the ceremonial sacrifices, chap. 1.11.

as gold and silver] And not be as that reprobate silver. Jer. 6. 29, 30. or that Ezech. 22.20,21.22. see Dan. 11.35.

that they may offer] Not as they do now, impure offerers, and impure offerings.

an offering in righteousnesse] Right as they should do, right as God requires, and they are in duty bound, without wronging Gods Law and rule therein. Rightly, lawfully, and according to his ordinance, without default. See Psal. 51.19. Rom. 12.1.

V.4. *Then shall the offerings]* Chap. 1.11.

of Judah and Jerusalem] The offerings which the people of Judah and Jerusalem shall bring, and the Priests shall offer up in sacrifice, both Priests and people being purified.

be pleasant] Such offerings shall: and not evil doers, as the blasphemers that charged him, ch. 2,17. nor as those offerings, Hos. 9.4. Jer. 6.20. See Ezech. 20.40. Jer. 9.24. Esay 56.7.

as in the dayes of old] Though now Temple, worship, offerings, all be mean and poor, yet then all shalbe purged & purified, acceptable to the Lord, & pleasant to him, as when first instituted & best observed.

V.5. *And I will come neer to you to judgment]* His coming shall be as formerly, for the good of his, to refine them, so here for judgement against the wicked, to destroy them. They charged him, that he kept afar off, and was not the God of judgement, ch. 2.17. that he came not neer them, to own them, and judge for them against their and his enemies: They would rule him, and his doings at their beck, have him at their call. He tells them he will come neer thé, neer enough, But it is to judgement, against them, as his wicked enemies, as Esay 1.24. His Spirit shall effectually convince all sinners, Isa. 4.4. Joh. 16. 8. and the execution shall speedily follow that inward conviction, contrary to that former blasphemy.

a swift witnesse] Not slack & slow, as they did calumniate, but swift enough for them, for as they shall soon see that none of their sins are hid, or unknown to him, no not thosé which they labour most to keep secret. A witnesse, not to them, as Esay 55.4. nor for them, as for Job, c. 16.19. but against them, as Micah, 1.v.2. and Jer. 29. 23.

against] Here are seven deadly sins reckoned up, that a wonder it is, such should reigne amongst Gods people, and thosé but lately brought back from the Babylonish captivity.

the sorcerers] And all the sorts, and kinds, of such devillish dealers, and Satanicall sinners. Against thesé, see Exo. 22.18. Deu. 18.10. Such were thosé, 2 Chr. 33.6. thosé of Pharaoh, Ex. 7.8. & 9.ch. and many Chaldeans, Dan. 2.2. Esay 47.9,12. See Mica. 5.12. Nah. 3.4. Je. 27.9.

adulterers] Against these, see Deut. 22.22. Heb. 13.4. and the law of jelousie, Num. 5. see Prov. 6.33. &c. Jer. 23.10. Hos. 4.2. & 7.4.

false [swearers] Against these, See Levit. 19.12.1 Tim. 1.10.

oppressing] Or defraude.

hirelings] Against thesé, See Levit. 19.13. Jam. 5.4.

widow, and the fatherlesse, and the stranger] These through their weak estate are the more exposed to the injuries of wicked worldly men. And God therefore the more often gives charge on their behalf, and the more takes them into his tuition and protection, and threatens his revenge against such as wrongs them, so that such offenders set themselves against God more immediately.

and fear not me] The fear of God is a fountain of all true wisedom and Piety. Prov. 16.6. Gen. 41.18. The want of it opens the flood-gate to all sin and villany. Gen. 20.11. Rom. 3.18. Psal. 36.1. And yet all these severall sorts of grosse offenders would expostulate with God, for not being the God of judgement against sinners. But let us learn to judge our selves before we call upon God for his plagues and judgements upon others.

V.6. *For I am the Lord]* Jehovah, Exod. 6.3. He argues thence as followeth.

I change not] So much *Balaam* is forced to confesse, Numb. 23.19. Men change, and counsells and occurences change. It is not so with Gods Nature, essence and wisedom. He changes not, but persevereth constant in his justice, and truth, against their blasphemies: He is the same yesterday, to day, and for ever, James 1.17. He will perform his counsell and purpose, according to his promises, Rom. 11. 29. Some thus, under the Gospel, I will proceed with speedy operation of my Spirit and Judgement: whereas now I do use a great deal of clemency and patience out of my meere mercy and constancy in my promises.

therefore ye] Some thus, Though ye sons of *Jacob* are not yet consumed, yet I change not, I am the same Lord, and ye shall finde so in the end, that I am a just Judge, though I forbear you long. Others much rather thus, ye have deserved over and over again to be consumed, and considering your demerits it might be a wonder that I have not ere this thrown thunder-bolts amongst you to consume you: But that I have not done it, and that ye remain alive, preserved out of so many calamities, it is because of me, and my Nature, that I am Jehovah, and change not, and will perform my mercies promised: which ye should acknowledge, and be thankfull for, see Lam. 3.22,23. Hos. 11.9.

V.7. *Even from the dayes of your fathers]* Therefore but for me, it would be a wonder that ye had not been consumed before. For ye have thus sinned, not lately begun fo to do: but continued so doing for many generations. Psal. 95.10. Ezek. 2.3. Acts 7.51. The examples of Fathers is too prevailent with posterity, to sway them to evil. But neither such examples, nor any preferipion, custom, antiquity, or the like, are pleas available for the excuse of sin. Psal. 95.8,9. and 78.8. Ezek. 20.18. Zech. 1.5.1 Pet. 4.3. This circumstance here aggravates the crime, not lessens it.

and have not kept them] But trample them under feet. Jer. 2. 27 Zech. 7.11. Hos. 7.13. Dan. 9. 5, 10. &c. And yet God bore, and forbore: was indulgent, consumed them not: his slacknesse was their safety. And notwithstanding here they proudly and furiously charge him with slacknesse on their behalf.

return unto me] So Zech. 1.3,4. Hos. 14.1. Joel 2.13. Acts 26.18. After he hath laboured with sharp reproofs to over-master & subdue their proud rebellious (stubbornesse, now he comes gently to exhort them and draw them to repentance, at least such of them as would become tractable, & be fairly wonne. And thus ever and anon in the Prophets: yet for all this return ye. Not yet that Repentance is in our own power, when ever we will. But this shews the way and weight of our duty, though we have disinabled our selves; and this urgeth us to seek for it out of our selves, even of him, who hath promised it, and gives it by this means. Jer. 31. 18,19.

and I will return] Puts them in hope of mercy, without which hope man would ever flee from God, and never return to him. God returns by pardoning, accepting, and blessing of them, shewing them signes and pledges of his favour, and reconciliation. Whereas sin unrepented made a separation, and hid Gods face from them, Isa. 59.2. & 54. 7. yet fin though never so long continued in, shuts not out from mercy, if Repentance come in place, See Luk. 19.42. Acts 17.30. Ezek. 18.21,22. Impenitency onely doth it. Yet we must not abuse this mercy, Rom. 6.1. But look to that Prov. 1.24,26. Isa. 55.6. Ezek. 24.13.

wherein shall we return?] Thus before? see on c. 2.17. Here is still a shewd signe of rebellious contumacy & perverseesse. Men the deeper ing ged in the guilt of sin, are the more hardly brought to convictio of it: custom blindes, & hardens them. Isa. 5.20. Ro. 1.28. We say, they are not guilty to our selves, shew us what, and wherein we offend.

V.8. *Will a man rob God?]* He punctually tells them wherein. Will any man do this? any idolater, any heathen? so Jer. 2. 10,11. This makes to the aggravation of the sin, & to their greater conviction. No heathen will do this that ye do, none so barbarous, that will defraud their Gods of their honour and oblations or deale deceitfully with them. See Gen. 47.22. Care of maintenance for Gods worship is ingrafted in man by nature. We see it in Idolaters, and all Heathens. All bountifull that way. And therefore sacrilege is abominable to all. See Num. 2.22. Act. 19.37.

yet ye have robbed me] So again, v.9. Thus God takes it as done against himself, what is done against the meanes and maintenance of his worship. See the like, Act. 9.4. He owns it as his own what is set apart to the maintenance of his service.

wherein &c.] See on ch. 2.17. Herein they exceed the bounds of impudency it self, being openly so sacrilegious, yet here to say, wherein? as the adulterous woman, Prov. 30.20.

in tithes & offerings] Keeping those things back which are my right, & are to furnish out my service, and for the maintenance of my officers, Neh. 13.10. &c. Tithes paid before the law, by Abraham to Melchizedech

chizedech. By Jacob vowed to Gods service, Gen. 28.22. under the law established by Gods statute-law to be paid to the Priests and Levites: and wherein this law is either ceremonial, or judicial, may be questioned. And the rather because by the light and instinct of nature, the Heathens hallowed the tenth unto God. And no question there can be but under the Gospel, God requires as liberal a maintenance to the Ministers of the Gospel, as he allotted to them under the Law, and leaves them not to the arbitrary devotion of the people, see 1 Cor. 9.7—11. 1 Tim. 3.2.& 5.17,18. Gal. 6.6.& 3.15. Pro. 20.25.& 3.9. Lev. 27.30,31.

V.9. *Ye are cursed]* They complained, that God did punish them without end, or measure, they were cursed: These were their continual clamours, faith God, be it so, and true it is, ye are cursed. But see the cause, thank your selves, the fault is yours, not my rigor.

for ye have robbed me] See v. 8. what marvell then, though I cry quittance with you, and render you a just reward?

this whole nation] An epidemical sin, not a few of them, but as it were a general combination, an universal conspiracy and confederacy in this sin Neh. 23.10. And thus God shews that his curse was not without cause.

V.10. *bring ye]* God brings all to this issue, as if he should say, in vain ye go on in quarrelling and complaining, here is the best way and remedy, Amend your fault, and ye shall soon fee my goodnes, so Esay 1.16--20. and c. 9.12,13. Lam. 3.48. Remove the cause of the evill, Micah. 6.9,8. Hos. 6.1. and 14.1,2. Too few do thus, Jer. 8.6.

all the tithes] Not a part onely, keeping back what ye can fraudulently, as formerly ye did: willing fo to seem to deal fairely, but in truth deal lying with God, who will not be mocked, and deluding and defrauding his Priests. The vail of hypocrisie will not cover things fo from the eyes of God, Bring them all, voluntarily, faithfully, and cheerfully, not with grudging and repining, see Act. 5. 2. 2 Chr. 31.5. &c.

into the store-house] See Neh. 13.12,13.2 Chr. 31.11,12.1 Chr. 26.20

that there may be meat in my house] For my service, and fervitors, not that God for himself needed thefe, Psal. 50. 8---14. But by thefe he would try in this people to his true & spiritual worship & fervice & stir up their minides to the heavenly things shadowed out by them.

and prove me now herewith] Ye have allated other ways, & in vain ye think this unlikely, yet trie it, prove it. God offers himself to the tryall, whereby it shall foon be seen that causelesly they complained of God, and that truely the fault will be found in themselves, and their sacrilege. See that Judg. 6. 37,38,39. There is an un-lawfull tempting of God, a presumptuous tempting, without ground of promise made, or means prescribed. All contrary to his will, verse 15. As the sin of wicked *Ahaz* was on the other hand, Isaiah 7. 12.

If I will not] Whether, if ye obey my commandments, I will fail in my promises, Atext much pressing for Tythes, and the maintenance of the ministery, Prov. 3. 9, 10. Some here would have somewhat to be understood, as thus, Let me not be believed hereafter,

the windows of heaven] Gen. 7.11. 2 Kings 7. 2, 19. A figurative term, to signifie an abundance of good things. See 2 Chron. 31. 10. Hag. 2.18, 19. Zech. 8.12.

pour you out] Heb. *empty out*. see Hos. 2.21.22. plenty, & scarcity are the works of God, fecondary means are but his instruments, & subservient to him therein. And is in other things, fo in this of plenty, the power and prevalency of repentance is to be seen. Jona. 3.10. Ps. 107.33.&c.

not room enough] Superabundant store. Deu. 30.9. Joel 2.23,24. Amos 9.13. Lev. 26.4,5,10. Deut. 28.8, 11, 12. See Luk. 11. 17,18.

V.11 *And I will rebuke]* The caterpillars, and whatsoever destroyeth corne, and fruits, See 1 Chron. 16. 21.

for your sakes] Upon your repentance and amendment, and that in this particular of my tithes and offerings.

destroy] Heb. *corrupt*. See the contrary threatnings, Hos. 2.12.

cast her fruit] They shall not lose their fruit by any accident.

V.12. *And all nations shall call you blessed]* Deut. 28.10.& 4.6. See Deut. 33.29. Psal. 33.12.& 144.15.

a delightsome land] A most happy land, and abounding with all things that can be devised in the world. See on Zech. 7.14.

V.13. *Your]* This is the last charge against them.

words have been stout against me] Before were mutterings & murmurings. Now risen up to open exclamations, as of mad-men, that will give no way to wholsome counsels and admonitions, but bend their tongues against heaven, as Ps. 12.3,4.1 Sam. 2.3. Jud. 15. And thus one sin draws in another: frets like a canker, that they grow worse and worse, 2 Tim. 3.13. God giving them over, Rom. 1.28. And Satan working in them, Ephes. 2.2,3. Till they come to this height.

what have we spoken] Their impudent hypocrisie will never be at an end, They will rather be ready to call the Prophet in question for slander. Hos. 4.4. Nay, they contend with God, quarrel with him.

V. 14. *It is vain to serve God]* These hypocrites would needs perswade themselves that they served God, and that truly: And being puft up with this conceit, they thought God should thereupon serve them, as they would have him, and they expected: and if he on the other side punish them for their sins, & exercise thé with afflictions, they cry out. It is in vain then to serve God, & fo be way themselves to be prophane hypocritical Atheists but such as serve him in truth are content to deny themselves, & to be humbled and exercised by him; as knowing wel they deserve it: and that he fees it good for them. The others think no such matters, but complain of his injustice in punishing them, & therefore say, it is in vain and to no purpose to serve him. Whereas in truth, except this one thing only, all things else shal be in vain, Eccl. 1.2.& 2.11.19.& 6.11.2. Kin. 17.15. Pf. 39.6.& 4.2.& 94.11. Jon. 2.8. Sam. 13.21. Je. 2.5.1 Cor. 3.20. vain are all the riches, honours, pleasures of this world, without the serving of God.

and what profit] They are all for themselves, for their profit, carnall, fensual men, they make thefelves their God, fo Pf. 4.1 Tim. 6.5. Phil. 3.19. And they can fee no profit in serving God, so Job 21.14,15. Jer. 44. 17,18. Nay what profit is there in all other things besides this? Eccl. 1.3. Rom. 6.21. And what profit is there not in this? Tim. 6.6.& 4.8. Here are spiritual riches, honours, pleasures. Here is Christ, & his benefits, the Spirit, & his heavenly graces: faith, hope, love, justification, fanctificatiō, adoption: that peace, Phil. 4.7. That. joy, 1 Pet. 1.8. Communion with God: and a taft of the powers of the world to come. All things work for the good of such: such being the heirs of glory: Rom. 8.28. Heb. 1.14. So that the Apostles speech, 1 Cor. 15.19. Reacheth not the Christians hope, including that hope in the things of this life, cōfining it to them, which hath nothing to do with Christ, or Religion.

kept his ordinance] Heb. *his observatiō*. That keeps & contains us in his fear, & good order, and in the observation of his ordinances and our duties. Thus these hypocritical justiciaries falsly boast. For if they had duly weighed his law, & their own lives, thy could never have arrived at this height of self-cōceitednes, & good opinió of themselvs

mournfully] Heb. *in black*. As Job 30.28. Pfal. 38.6. humbly, dejectedly. This God greatly requires, Mica. 6.8. But these hypocrites did but dally with God in this cafe: their heart was haughty enough, as appears in the text. Thus Isa. 58. 3, 5. They here make shew of counterfeit hypocrisie, for true humility, and arrogate so much to themselves, when they have so little, or no goodnes in them. They may have relation to those Pfalms, Zech. 7.3.

V.15. *And now]* Here comes in their second degree of blasphemy, That they should not only serve God in vain, without his regarding them, or ther fervice: but that he should regard and reward the wicked with his blessings, and spare to punish them.

we call the proud happy] Whiles we do thus, & are in this case, mean while we see the proud & presumptuous sinners, that walk in the stubbornnesse of their hearts, & sin boldly and maliciously, to flourish, & to be happy in the world: and we may well call and count them, fo & not they call us blessed, as v. 12. And we may envy thé for it, not they us: God seeming so to neglect us, & affect them. At least-wise they see all things come alike to al: Ec. 9.2. and therefore vain is their serving of God, & without any profit to them at all. This tentation fometimes puzzles the godly, as hath been said, Pf. 73. 12, 13, 14, 15. see on c. 2. 17.

yea, they that work wickednesse] That make it their trade, as those 1 Joh. 3. 6, 9. & c. 5. 18. the impious contemners of God.

are set up] Heb. *built up*, as Ex. 1.21,22. by degrees brought up to perfection, to compleat felicity, eſtablished and preserved in it. See Job 21.7. Pf. 73.3. Jer. 12.1. Thus the garithnesse of worldly felicities dazles the eyes of worldings: whiles yet by them they are made nothing the better, but rather fatted to the day of flaughter. A poor happinesis and advancement it is.

yea, they that tempt God] Sinfully, presumptuously, daringly. Of this sin, see Psal. 78.18.41.56.& 95.9. Deu. 6.16. Ex. 17.2,7. Nu. 14.22. Mat. 4.7.

are even delivered] By him, out of dangers, and distresses: as his favourities, protected under his wing.

V.16. *Then]* Upon their blasphemings: and the prophets preaching, some amongst them, though too cold before, yet then were rouzed up: and then more instamed, to zeal. So that the prophets preaching was not without some fruit, had its effect, by it Gods Spirit working in them as Job 32.19, 20. Jer. 20.9. Psal. 39.1, 2, 3. Act. 17.16.

they] Not all, not the most part, But yet some. And ministers must content themselves, that though the most mend not, yet some do.

that feared the Lord] And again repeated in this v. A true description of a pious and religious man, Gen. 22.12.& 42.18. Deu. 4.10.& 10.12. 1 King. 18.3. a King. 4.1. Neh. 7.2. Job 1.1. Jonah 1.9. Act. 10.2.& 13.26. Some such there were among this heap of blasphemers. In the barrennest times of the Church, yet God hath some that fear him, & that stād up to justifie his truth against the blasphemies of the wicked. In the desperate and most forlorn times, yet God preserves his Church, his flock, his remnant and holy seed, Gen. 6.12. Esay 1.9 & 6.13. Apoc. 3.4. and 11.3. Mat. 16.18. Gods promise and truth is ingaged for it.

spake] What they spake is not set down, the words following are not theirs, but the prophets. But thence may be gathered, That whilst the wicked did blaspheme in this manner, the true believers opposed themselves against them, and strengthened themselves against those temptations, and eſt-soons comforted one another.

often] And not seldom. Often was needfull, as Phil. 3.18.

one to another] To preserve their faith against the poison of these blasphemers, mutually to animate one another to faith & obedience to courage and constancy. And much doth the Scripture speak of our mutual duties to our brethren this way. See Jud. 23. Heb. 3.13.& 10.24. Esay 2.3. Pf. 95.1,2,6. and 34.3. Thef. 5.14. Luk. 22.32. Gal. 6.2.

and the Lord hearkened] God sees well, though the wicked think otherwise, Psal. 94.7. He listens and hears, as Nehemie prayed, Chap. 1. verse 11. See Acts 10.4. such is Gods readineſſe to hear

and obserue what is good in his people. Matthew 6. verse 4.

a book of remembrance]Of memorandums. a register book, a book of Records. Like that Ester 6.1. & 9.32. & Ezra 6.1. and Neh.7.5. This is spoken after the manner of men, as that Ps.56.8. To shew that God will never forget to reward the services of his Saints that fear him. Heb.6.10. see Neh.13. 14,22,31. Mat.25.44. Gal.6.9. Neither wants he a book of remembrance for the wicked, Pf.50.21,22. Apoc.20.12.

thought upon his Name] Well remembred, and weighed, and considered, and duely reverenced & esteemed his name, that betheught themselves of God aright: that have his fear alwayes in their hearts and before their eyes, that meditate upon his graces and commandements, that have a care to call upon him, and do actually remember him in all his works.

V.17. *And they shall be*]Here is the end wherefore God foreganded and recorded them; and whereby it shall appear full well that they did not serve God in vain.

Mine] Mine in a peculiar sort, Exod.19.5. my peculiar lot, inheritance, choice portion, chief treasure, Esay 19.25. Deut. 19. 29.1 Kings 8.51,53. Pfal.33.12. Jer.10.16. And we anfwerably should be his in a peculiar kinde of holy living, 2 Cor.7.1. Pf. 16.8. Tit.2.14.

in that day when]God firſt notes & records, for such as fear him, yet defers & delays for a time, doth not presently fo own thẽ in the open face of the world, But yet afterwards in his time fails not to do it: in that day of his Churches reparation and reſtauration, in his day, and fitteſt opportunity best known to him: wherein we muſt not limit him, or preſcribe to him: But mean-while we muſt patiently bear and wait his good leiſure and pleaſure, as the Saints all have ever done.

my jewels] Deut.7.6. and 14.2. and 26.18. Esay 62.3. my ſpecial treasure, Pſ.135.4. when I ſhall reſtore my Church according to my promiſe, they ſhall be as mine own proper and choiceſt, chiefeſt goods, however they may ſeem to be neglected now.

ſpare them] That is, forgive their ſins, and govern, them with my ſpirit. And moreover pardon their imperfections in my ſervices. They know their beſt actions & affections in ſerving me are imperfect, defective, and defiled, They dream not of an abſolute perfection in this world, Phil.3.12. much leſſe brag they of the merit of their works, or works of ſupererogation. But know they need this pard6 and ſparing even in doing holy duties, and this ſparing I do here promiſe to thẽ.

his own ſon] Pſal. 103. 13. His fatherly indulgence accepts of the will for the work, Heb. 13.18. 2 Cor.8. 12. As a Father will accept In his Childe the deſire for the deed, and if there be a blemiſh in his childe, will pity it, and cover it.

that ſerveth him] With a ſon-like and filial affection. The Father will not uſe him, as a ſervant or hireling. Here is adoption, and ſanctification, and acceptation included.

V.18. *Then*] At that day, though before ye will not. Then when to late for you.

ſhall ye] Shall all men, yea and ye too. Ye blaſphemers ſhall.

return] The tyde ſhall turne, the ſcene change, the caſe and face of things ſo alter, that even ye ſhall return ſo far to your ſelves, though ſmally to your comfort, to ſee it, and ſay it.

and diſcern] That v. 14,15. and Ch.3.17. He retorts the blaſphemies upon themſelves; making themſelves their own judges and condemners therein. Their own experience ſhall teach and ſchool them, the ſenſe of their own pains and ſigh. of the others happineſs, ſhall turn them now from that ſtupidity and frenzy wherewithal formerly they were poſſeſſed, and make them now to diſcern between things that do ſo much differ.

between the righteous and the wicked]Between them, and their different eſtates, and Gods different dealing with them. That God doth now ſit idle in heaven, and let men live as they liſt, regarding neither right nor wrong; foregoing, or forgetting himſelf, and his part, and office of being juſt, and the juſt judge of the world, They ſhall know to their pain and ſorrow, that he is both the rewarder of the good, and alſo the juſt and fearfull avenger of ſin, and ſinners, though in his un-ſeatchable wiſdom, he did forbear, and let things go on, till his appointed time. See Luke 16.25

between him that ſerveth God]This expounds the former, and ſhews that all ſals in with this as rivers all fall into the ſea. This ſervice of God is the thing that compleats and comprehends all. The ſumme is, you do wrongfully impute to God that he doth not reward thoſe which ſerve him: but if ye ſerved him heartily and uprightly, then you ſhould finde the effect of his promiſes, whereas now you deprive your ſelves of them, becauſe your ſervice is defiled with hypocriſie, and impiety. The Lord will not always ſuffer, bear, and forbear, as now he doth: But a day ſhall come, wherein a ſenſible difference ſhall appear, Pſal.58.11. Eſay 66.14. The full and final ſeparation ſhall be in the laſt judgement, Matt.25.32, &c. 2 Theſſ.1.5, &c.

CHAP. IV.

Verse 1. For] He proſecutes that which was averred in the laſt words aforegoing, ſtill clearing Gods juſtice from their blaſphemous calumniations.

behold] The note of attention, needfully required here.

the day] And again repeated afterward. The day, not of the laſt judgement, as Chriſts ſecond coming, as ſome would, though then that thing ſhall be conſummated, and perfectly compleated, which is here ſpoken of. Neither the day from Malachi till Chriſt coming, wherein the Jews ſuffered many miſeries under the Grecian Kings of Syria, and Egypt, the Seleucidæ, and Lagidæ, the two legs of Daniels Image, Dan.2.33,41,42,43. and c.11. 1. as ſome others would. But the day of Chriſts firſt coming in the fleſh, wherein was accompliſhed what is ſet down in this Chapter, both judgements upon them who would not receive Chriſt, when as God ſhould ſend him for the reſtauration of his Church, where of he had ſpoken, chap. 3. 2,3. and which fell out in the laſt deſtruction of Jeruſalem: And healing and ſalvatin to thoſe that fear the Lords Name. And the ſending of Elias, as Chriſts Harbinger to prepare the way before him.

cometh]Is not far off. No Prophet between Malachi, and John Baptiſt. This, the more to affect them, and raiſe their expectation.

that ſhall burn as an oven] A black day to the wicked and impenitent Jews: a fearfull and fiery day to ſinners, called the great and dreadfull day, v. 5. great and terrible day, Joel 2. 31. Gods wrath and revenge is often compared to fire, and to fire burning as in an oven, or fornace. See Eſay 31.9. Matt.13.42. like Nebuchadnezzars oven, Dan.3.19. ſee on ch.3.2.

and all the proud] Even thoſe, c.3.15. and all like them: they ſhall not be happy, and exalted, as the blaſphemers ſaid, but be as ſtubble. But who are they? He takes up their words, c.3.15. They leaſt meant them of themſelves, they were like thoſe Eſay 65.5. But the Prophet mindes them, as if he ſhould ſay, In that day you ſhall ſee a difference made, and you ſhall ſee what ſhall become of the proud and wicked doers, yea and who thoſe proud and wicked doers are, not thoſe you think of, but even your ſelves, and ſuch like proud blaſphemers, there will this pride and wicked doing be found.

ſhall be ſtubble] fully dry, Nahum 1. 10. See Exod. 15. 7.

and the day] God then doth not in one conſtant and equall tenour of proceeding exerciſe and execute his Judgements in this world, in this life, nor is tied to our lawes & deſires; But hath his own appointed dayes, ſometimes of long-ſuffering and forbearance, and ſometimes of vengeance, and puniſhment, as pleaſeth him.

burn them up] See Eſay 5.24. and 47.14. Pſal.8. 5. 14: So eaſily as fire burneth the ſtubble, can the Lord deſtroy the wicked.

neither root, nor branch]Neither root, nor ſtalk, of the ſtubble ſhall remain: an utter extirpation ſhall be made. Proverbiall terms, as Job 18.16. and 29.19. Eſay 5.24. Amos 2.9. This relates to the laſt deſtruction of Jeruſalem, and rejection of the Jews. A dreadfull judgement for that ſo fearfull a ſin of rejecting Chriſt, and crucifying the Son of God. This ſo fiered and inflamed the wrath of God againſt them, that he inflicted that horible vengeance (as was meet) for ſuch an hellish and un-heard of ſin: An un-parelld crying crime, did cry out for this extermination here threatned. The Jews, even the vileſt ſinners and blaſphemers amongſt them, boaſted of the coming of the Meſſias. And come he ſhould, but in a vengeance to them, the day of his coming ſhould be as that, Amos 5. 18. We ſee then Chriſt came not to ſave all, but in judgement to ſome, John 9.v.39. Luk.2.34. He came to ſave his people, Matt.1.21. his ſheep, his elect: all indeed without exception that believe in him. But now this belief depends not up6 the abſolute power & pleaſure of mans will. God hangs not the merit and efficacy of Chriſts death, the ſuſfilling of his eternall decrees, upon the contingent mutability of mans will But he who made the will, bends and frames it as he will, in whom he will, to the fulfilling of his decrees. And he who is bound to none, gives grace and faith not to all, but according to the good pleaſure of his will, which he had purpoſed in himſelf.

V.2. *But unto you*] Here is the effect and benefit of Chriſts coming to the godly. He ſeparates theſe here to whom now he ſpeaks, from thoſe groſſe hypocrites and blaſphemers againſt whom he ſpake, and contended before. He tells theſe here apart, that fearfull comminations belongs not to them, that day of Chriſts coming ſhall not be terrible to them, but moſt comfortable.

that fear my Name]See on Ch.3.16. that do not ſleight me, or my words and threatnings, or murmur at them, or deride them, and ſecurely go on in their ſins, but tremble at my word, Eſay 66.5. and fear my name, Deut.28.58. Pſal.111.9. Exod.15.3. Joſh.7.9. See Pſal.19.2. Theſe God referved to himſelf out of the great bulk and body of the ſinfull multitude, theſe had need of comfort, and to them this promiſe is made. Let others periſh that think God bound to thẽ, though they are at open war with him, but do ye lift up your heads, patiently bear your preſent preſſures, and joyfully expect this day of glorious deliverance.

ſhall the ſun of righteouſneſſe ariſe]Chriſt that ſun, Eſay 60.1,2,19, 20. the light of the world, John 8.12. and 1.9. and 9.5. the light of the Gentiles, and the glory of his people Iſrael, Luk.2.32. See John 1.8. This ſun was not ſeen to the Patriarchs and Prophets, only it brought on the dawning of the day, and cauſed a kinde of twilight before, and under the Law: But now it ſhould ariſe in their ſight, as that ſun, Pſal. 19.5,6. as that light, Prov.4.18. Luke 1.78,79. And this he did, as in his own perſon, ſo by the light of the Goſpel, which then brake forth, whereby the heavens ſeemed to be opened, as the phraſe is, Apoc. 4. 1. and 19. 11. See Epheſ.5.14. And he is the ſun of righteouſneſſe, in whom the righteouſneſſe of God ſhould ſhine, and the Lord our righteouſneſſe, Jer.23.6. that we might be made the righteouſneſſe of God in him, 2 Cor.5. 21. receiving from him both imputed, and inherent righteouſneſſe, 1 Cor.1.30.

with

with healing in his wings]He ſhall diſpel the clouds and darkneſſe of ignorance, ſin & miſerie, and ſhall bring in his rayes the quickning heat, and cheerfull, comfortable light, of life, and health, healing, and all happineſſe. Eſay 53.5. 1 Pet.2.24. Matt.11.28.

and ye ſhall go forth] Ye were, as it were, impriſoned before, in ſins and ſorrowes. But here is your freedom, and manumiſſion. A deſcription of the libertie of the Spirit in the elect, in joy, vigour, and readineſſe of ſpiritual motions. See 2 Cor.3.17.

and grow up]Or increaſe. Here is increaſe of the graces of regeneration, and ſanctification. They ſhall be as trees planted in Gods garden, watered by the rivers iſſuing out of the ſanctuary, and bringing forth new fruit every moneth, Ezeck 47.12. Pſal.1.3. The feed of ſanctification is permanent and immortal, 1 John 3.9. and ſuch as ſprings and growes up to eternal life, John 4.14.

as calves of the ſtall] Fat and flouriſhing. See Ezek. 34.14. Eſay 25.6. Jer.31.14. Pſal 63.5.

V.3. *And ye ſhall tread*] A repreſentation of the Churches victories over her enemies, which is very frequent in the Prophets. So that they ſhall not need to envy their preſent jolliie and felicitie, when they ſee them flouriſh and flaunt it out, and Lord it over them, That day ſhall come when this part of felicity ſhall not be wanting to them: even a glorious triumph over their wicked enemies. Not that they ſhould cruelly thirſt after revenge, or want the ſpirit of meekneſs, even to pray for their enemies, But that God in juſtice ſhould thus change the face of things, and uſe his people as his inſtruments therein, who alſo ſhould greatly joy in ſeeing God vindicating his own glory, in his juſt revenge upon his implacable and irreconcileable enemies, Pſal.58.10,11. Apoc.18.20. Eſay 66.24. Some apply this to the Churches ſpirituall enemies, over whom the thus triumphs in Chriſt her head, who hath overcome them for her, that they ſhall no be able to hurt her, 1 Cor.15.55,56,57. Joh.16.33. but work her good, Rom.8.28

in the day that] Till that day they muſt ſtay their over-haſty deſires, and mean-while with patience wait for it, and with joy expect it.

V.4. *Remember ye*]He ſpeaks not of re-edifying the Temple, as Haggai and Zechariah did, But coming after them, when the Temple was now built, and being the laſt of the Prophets, becauſe the time was come that the Jews ſhould be deſtitute of Prophets untill the time of Chriſt, that they might more fervently deſire his coming, the Prophet exhorteth them to exerciſe themſelves diligently in ſtudying the Law of Moſes in the mean-ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all temptation.

the law] Mentions the Law only, not the Prophets, yet they not excluded, as being but the Interpreters of Moſes, Appendexes to the Law, mainly aiming at this, to contain the people in the obedience of the Law, and therefore many times conſoyned to the Law, as Mat.7.12. & 11.13. & 22.40. Ties them to the Law, as Eſay 8.20. They muſt not twerve from it, to the left-hand, or right, They muſt not adde to it, or take from it, It is a perfect Law, Pſal.19.7. and ſufficient for them. And this Law would prepare them for Chriſt, and his coming, fit them to receive him. For the Law reveals ſin, Rom.3.20. & 7.9. And works wrath, Rom.4.15. Gal.3.10. And is our School-maſter to Chriſt, Gal. 3.24. And is the Rule of life, when we are in Chriſt, Rom.7.12.16,22,25.

of Moſes] Exod.20. Deut.5. Called his Law, Heb. 10. 28. becauſe he was the miniſter of it, Exod. 20.19. Joh.1.17. As Paul calls the Goſpel, his Goſpel, Rom.16.25. See John 9, 28.

my ſervant]Heb.3.2,5. Deu.4.5. Neh.1.7. Moſes is uſually ſo ſtiled.

which I commanded unto him] God the Lord, & Author of the Law and the Proclaimer and Publiſher of it, in a dreadfull and miraculous manner.

in Horeb] Exod.3.1. & 17.8. & 33.6. Deut. 4. 10.15. & 5.2. & 18.16. 1 King 8.9. Pſal.106.19. called alſo Sinai, likely from the bramble, for ſo the word ſignifieth, or the bush, which Moſes there ſaw burning, but not conſuming, Exod.3.1,2. Some make the Eaſt part of that Mount to be called Horeb, and the Weſt part Sinai.

for all Iſrael]And therefore all Iſrael, from the leaſt to the greateſt, Princes and people, learned and un-learned, young and old, men, women, and children, are to remember and remark it, no excuſe may be pretended by any, Deut. 4. 10.

with the Statutes] Other titles alſo are given to the Law, Pſal. 119. and in other places, to ſet forth the uſe, perfection, and commendation of the Law, and Gods mercy to Iſrael in vouchſafing them this Law. Deut.4.6,8. Pſal. 147.19,20. And their ſin and ingratitude, if they ſhould forget it, or fore-go it.

V. 5. *Behold*] To fix their attention upon this, till the coming of Elias, and Meſſias.

I will ſend you] God ſends his Prophets, and Miniſters. Mat. 9. 38. And extraordinary men, extraordinarily qualified and furniſhed with gifts, as the extraordinary neceſſity of the times, and ſtate of the Church do require ſends here, after this time of ſilence and intermiſſion.

Eliah] This is *John Baptiſt*, as our Saviour himſelf tells us, Mat. 11, 13, 14. And again, ch. 17. 11. 12. *Elias* metaphorically, analegically, who came in the ſpirit and power of *Elias*, as the Angel *Gabriel* tells *Zacharias* the father of the Baptiſt, Luk. 1. 17. And as ſucceſſour in his office, and with his zeal, to reſtore Religion being decayed then, as it was in the dayes of *Ahab* and *Elias*. *John* himſelf ſeems to deny this, John 1.21. But that is in ſuch ſenſe as the Prieſts, and Levites, that were Phariſees, asked the queſtion: He was not *Elias* the Tiſbite, nor yet had his ſoul by tranſmigration come into him: But yet he was that *Eliias* foretold by Eſay, ch.40.1. See Mat.3.3 Mat.11.3. And yet the Papiſts, to gain this that Antichriſt is not yet come, and ſo the Pope not he, would feign here underſtand this of *Elias* in perſon and of the time, not of Chriſts firſt coming, but of his ſecond coming, or Antichriſts coming: and to *Elias* they joyn *Enoch*, and make them thoſe two witneſſes, Apoc. 11.3. Such miſerable ſhifts a deſperate cauſe drives wiſe men unto.

the Prophet] *J. Baptiſt* denies himſelf the title of Prophet, meaning of that Prophet, Deut. 18.15. See John 1.20 25. Luk.3.16. Or of ſuch a prophet, as the prophets, as the other prophets were, for he was greater then they; He could point with his finger to the Meſſias; Joh. 1. 29. Whereupon are thoſe words of our Saviour Concerning him, Mat.11.9,10,11. A Prophet and more then a Prophet.

before the coming] immediately before. This ſhall be the ſign and token of his coming, John the Baptiſt ſhall be his harbinger, and immediate fore-runner, as the hiſtories of the Goſpels do declare. See Luke 1.26,36,56. & 3.2. & John 1.15,26,29,36. Mat.3.13.

of the great and dreadfull day of the Lord]See on v.1. & 6. on ch. 3.2. Dreadfull, occaſionally, by the perverſe, obſtinate, and forlorn way-wardneſs, ſtubbornneſs, contumacy, and rebellion of the Jewiſh nation, Joh. 1.11. But to the godly remnant, and whole Church of Chriſt it was the great and glorious day of joy and conſolation, the day of ſalvation, Luke 2.10,11,14. John 1.12. Hetcunto may be applied, Pſal.118.21. 2 Cor.6.2.

V.6. *And he ſhall*] The end of *Johns* ſending, and coming, *Johns* office and employment, and the fruit and effect of it. After that time of ſilence and interruption of the Prophets, the doctrine of ſalvation ſhall again have its courſe, beginning at *John*.

turn the heart]Converſion, and that of the heart is the work of the Miniſtery, Acts 26.18, 1 Cor.4.15. Col. 17. Iſa.55.10,11. Joh.20.23. 1 Tim.4. 16. Indeed this work is properly Gods. Regeneration is a greater work then Creation. And yet man cannot make one hair of his head white or black, or adde one cubit unto his ſtature, Matt. 5. 36. & 6.27. But God pleaſeth to uſe the Miniſters as his inſtruments in the work, whence is that, 1 Cor. 6. 1 and God by the feet, graces, and vertue, and power of his Spirit works in them, and by them. He joyns himſelf to the Miniſters, as Maſter in chief in right, but onely communicates his power with them, and graceth his inſtruments with the honour and title of the work. Saint *Paul* explicates this point, 1 Cor. 3.6,7. and ch.15.10. & Gal.2.8. Sometimes in his juſt judgement for ſin, God by them hardens the hearts of people, as Iſa.6.10. Ezek.3. 2 Cor.2.15,16.

of the fathers to their children] There were at this time many ſects and ſchiſmes, and hereſies, and hot diviſions amongſt them, and bitter heart-burnings thereupon; There were Phariſees, Sadducees, Samaritanes, &c. See Acts 23 6. John 4.9. Luke 9.53,54. Zech. 11.8. As Micah 7.6. and Mat. 10.21,35 *Johns* office ſhould be to accord theſe diſcords, to reconcile theſe un-natural differences, to bring them to mutual charity in the bond of peace, to turn them to unity: And not ſimply to unity, for there is an unity in wicked conſpiracy: But to bring them both to the ſacred unity of ſaving faith in Chriſt, and ſo to prepare the way before him, to ſuch an unity as formerly in the beſt times they had enjoyed, when they were knit together in the holy bond of unity in faith, and love, and the ſervice of God. See Luke 1.16,17. Or thus, His preaching ſhall be to bring back the children of Iſrael that are gone aſtray, to the true faith and piety of their fore-fathers: whereby *Abraham, Iſaac, and Jacob*, who (as one may ſay) did not acknowledge them, Iſa.29.22,23. ſhall re-accept them for their lawfull poſterity.

leaſt I come]Thus God threatens, becauſe of their obduration in ſin: And thus he ſhews what an abominable ſin, and monſtrous ingratitude it is, to contemne his grace in ſending his Son for mans ſalvation, and that upon the failing of this converſion he will thus proceed.

and ſmite the earth with a curſe] He ſends *John* to turn and convert ſome, that ſo at leaſt he may ſave a Remnant, and not finally and totally deſtroy the whole nation. See Rom.11.1,2. This curſe makes this day a dreadfull day, v.5. and 1.ch.p.3.2. executed upon the Jewiſh nation, Matt.23.37,38. and 24.2.21. And ſhall be upon all contemners of the Goſpel, Matth. 10.14. 15. and 11.24. Acts 13.51. 2 Theſ.1.8,9. Heb.2.2,3. and 10.28,29.

ANNOTATIONS
On the Gospel according to
S. MATTHEW.

The Argument.

THe Greek word Εὐαγγέλιον, translated Gospel, 1. *In general, even among prophane Authours also doth usually signifie* Good or Glad Tidings, *and it is used also for a reward given to him, that brings such tidings: as also, for sacrifices offered upon such occasions. But in Scripture it is taken sometimes more largely for the Doctrine of salvation procured, and purchased by Christ; either foretold and promised by God and his Prophets, before Christs coming; or by him and his Apostles published after his coming. So is both the Noun and the Verb deduced from it, used* Gal. 3. 8. Heb. 4. 2. Matth. 11. 5. Luk. 4. 18. Acts 13. 32. *And in this sense* Paul *calls it his Gospel,* Rom. 2. 16. *and our Gospel,* 2 Cor. 4. 5. *as preached by him, and his Fellow-Ministers, and to the* Ephesians, Chap. 1. 13. *their Gospel, as preached and delivered to them. But taken more strictly in common speech it is used to design the History of Christs birth, life, and death. The word* Gospel, *whereby we express the Greek word, is an old Saxon word, importing not* Gods-spel *or* word *in general, as divers mistake it, but according to the manner of that Language a* Gods-spel, *that is, a* good *or* gladsome word, *and so doth precisely answer to the Greek. The Writers of this History are hence commonly called Evangelists: which term, howsoever it may in generall signifie any Preacher of the Gospel, yet in the Scripture of the New Testament it is more peculiarly applied unto some that were assistant unto the Apostles in their Ministery, and employed by them to settle things in some Churches by them founded, when upon their necessary occasions of departure, some extraordinary things were to be further carried on. Such were* Philip *and* Timothy, Acts 21. 8. 2 Tim. 4. 5. *And so the word seems to be taken,* 2 Cor. 12. 28. Ephes. 4. 11, *but in common use it is more peculiarly applied to those that writ the History of Christs Life and Death, as was before said. Of this kinde we have foure onely, whose writings have been from time to time received by the Church, and approved of by the people of God, as immediately inspired and directed by the Spirit of God in this their employment. Of these, two were Apostles, to wit,* Matthew *and* John: *the other Disciples of the Apostles,* Mark *and* Luke. *As for other Gospels, as that termed of* Nicodemus, *that fathered on* Thomas *by the* Manichees, *and that among the* Nazarens, *mentioned by* Hierom, *and others the like, they were never acknowledged, or admitted as authentical in the Orthodox Churches. The first Writer in order is called* Matthew, *for so he terms himself,* Chap. 9. 9. 10. 3. *As also* Mark *calleth him,* Chap. 13. 18. *and* Luke, Chap. 6. 15. *Howbeit, he is also termed* Levi *by the same* Luke, Chap. 5. 27. *and said to be the son of* Alpheus, Mark 2. 14. *But whether of that* Alpheus, *who was the father of* James *and* John, *is not so certain. Some have affirmed that he writ his Gospel, first in Hebrew, and that it was afterward turned into Greek, and of the same there are two Hebrew Copies abroad. But neither is there any certainty, nor probability that he so did, and those Hebrew Copies are from the stile of them deemd by the learned to be of a far later date. He was before his conversion and calling, by profession and employment a Publican,* Matth. 9. Mark 2. Luke 5. *one that gathered the Emperours Tolls and Tributes, and was from the Custome house called to be an Apostle to gather souls unto God,* Matth. 10. 3. *as some other of them also were called from being Fisher-men to be Fishers of men,* Matth. 4. 18, 19. *He begins with Christs Genealogie, Birth, and flight into Egypt, proceeds to his Baptisme, Temptations, and calling of Disciples, relates at large his Sermons, Disputes, and Parables, with the interpretations of them, records many of his famous works and Miracles, and concludes with a large Discourse of his prodition, passion, death and resurrection, shutting all up with a solemn Commission given to his Apostles, before his departure from them. God give us grace so to read, that we may believe in the Son of God, and by trusting in him alone be eternally saved.* Amen.

CHAP. I.

THe Book] The word doth not alwayes signifie a large Book, but oftentimes a brief Roll or Catalogue, or enumeration, Jer. 3. 8. ספר *Sepher*, a book or bill of Divorce 70. βιβλίον; So the Jews did begin their Genealogies, Gen. 5. 1.

of the generation] Luke 3. 23. of the ancestors of our Saviour Christ successively; yet Gen. 5. 1. it signifieth the posterity of the first Adam; this is not the Title of the whole Book, but onely of the beginning of it; it may include not his Ancestours onely, but also the manner of his conception and birth, which is likewise set down in this Chapter, v. 18. and so it may be the Title of the whole Chapter. Matthew purposing to write of the life of our Saviour, begins with his pedegree, because he knew the Iews stood much upon their Genealogies.

of Jesus] The name given him by the Angel with the reason thereof, v. 21. it signifies a Saviour, it was sometimes given to others that were types of Christ, as to Iosua, who brought the people into Canaan; to Iehoshua the high Priest after the captivity, and to divers others as, Acts 13. 6. Colos. 4. 11. but in a more peculiar manner it is given to Christ, who saveth us from our sinnes.

Christ] It is all one with Messias, and signifies, Anointed, it sets out unto us the King and Priest of the Church, for such were wont to be anointed.

the Son] Herein Matthew differs from the other Evangelists. Mark begins with Iohn Baptists ministery, who was the forerunner of our Saviour. Luke with the birth of Iohn Baptist, Iohn with Christ. Divinity; but this Evangellist with his humanity, ancestours and birth.

of David] He names onely David and Abraham at first, because to these was the solemne promise made, that the Messias should come of their seed, Gen. 12. 3. and 22. 18. 2 Sam. 7. 12. Psal. 132. 11. Acts 12. 30. And to the one was promised a populous Progeny, Gen 15. 5. and 22. 17. to the other a stable kingdome, 2 Sam. 7. 12. 13. both which are eminently fulfilled in Christ. He names David first, because he was a King; and the Iews, who expected a

temporal kingdom with the Messias, looked upon him principally, as the Son of David, chap. 9.27. and 12.23. and 15.22. and 20. 30, 31. and 21.9,15. and 22.42. Mark 11. 10. Luke 1.32. John 7. 42. Also that ambiguity might be taken away; for if he had named Abraham firſt, and then David, men might have thought Abraham miſnamed for a ſon of David. Laſtly, that the Genealogy might go on the more ſmoothly, and having once named Abraham, he might go on with him, not naming David between.

the ſon of Abraham] which David was ſon of Abraham, or which Jeſus Chriſt was the ſon of Abraham, as well as of David. Thus Matthew reckons upon his Genealogy, to ſhew that he was the promiſed Meſſias, and to take away the ſcandals which the Jewes had, becauſe of the poverty of Mary his Mother, and Joſeph his ſuppoſed father.

V. 2. *Abraham begat Iſaac*] Gen. 21. 3. Matthew brings our Saviour down from Abraham, for the comfort of the Jews, who drew their Genealogies from him, becauſe God had taken him and his ſeed into a peculiar covenant. Luke carries him upward unto Adam, for the comfort of the Gentiles, who were not lineally of the ſeed of Abraham.

Iſaac begat Iacob] Gen. 25, 26.

Iacob begat Judas] Gen. 29. 35.

and his brethren] Theſe are added, not that Chriſt came of them, but to ſhew that he eſteemed himſelf their kindred, and that all the Tribes were included in the covenant, as well as the Tribe of Judah; for this reaſon is Zara alſo named, v. 3. yet Ismael is not added to Iſaac, though he were the firſt-born; nor Eſau to Jacob, although at the ſame time with Jacob, in the womb, becauſe theſe belonged not unto the covenant, which ſaid, Unto thy ſeed have I given this Land, Gen. 15. 18. Gen. 17. 8. and all the Nations of the earth ſhall be bleſſed in him, Gen. 18. 18. & Gen. 22. 18. he ſaith, But my covenant will I eſtabliſh with Iſaac, who was a Type of Chriſt; therefore the Apoſtle ſaith, Gal. 3. 16. He ſaith not unto ſeeds, as of many, but as of one, and to thy ſeed which is Chriſt, and Heb. 11. 18. In Iſaac ſhall thy ſeed be called.

Judas begat Phares] Gen. 38. 27.

of Thamar] Chriſt vouchſafing to come of Thamar, Rahab and Ruth the Moabiteſs, ſhews that he came to ſave great ſinners, as well as they who were not ſo notorious, Gentiles aſwel as Jews, chap. 9. 13. Eph. 2. 1. Tim. 1. 15. it may be alſo a part of his humiliation; as Chriſt took all our infirmities upon him, ſo for our ſake was he not aſhamed of ſuch parents. True vertue, though but humane, cannot be diſcovered by parents ſhame.

Phares begat Ezrom] Ruth. 4. 18. 1 Chron. 2. 15.

V. 4. *Aram begat Aminadab*] Of theſe to Jeſſe, little is ſaid in Scripture, for either they lived in ſlavery in Egypt, or in trouble in the Wilderneſſe, or in obſcurity in Canaan before the kingdom was ſetled.

V. 5. *Of Rahab*] This is not mentioned in the old Teſtament, but ſeems to come as a true tradition from father to ſon, as that of Jannes and Jambres reſiſting Moſes, 2 Tim. 3. 8. and Enoch's prophecie, Jude verſe 14. Some think *Matthew* had this out of the civil Tables of Genealogy, which the Jews kept more exactly than other Nations.

of Ruth] This ſhews that the Gentiles that were not to be deſtroyed, as the Moabites of whom Ruth came, might be ſaved by Chriſt. (See Deut. 2. 9.) as the mentioning of Rahab of the ſeed of Canaan may import, that ſuch as remained of thoſe that were to be cut off, Deut. 7. 2. might alſo be ſaved by him.

Jeſſe] It ſeemeth that he was of no great account, becauſe David is called in contempt the ſon of Iſſe, 1 Sam. 20. 27 30. 31. 1 Kings 12. 16. as Chriſt was called the ſon of Joſeph, Luke 4. 22.

V. 6. *Jeſſe begat David*] He was the youngeſt of Iſſes ſonnes, 1 Sam. 17. 13. 14 yet Chriſt cometh of him, to ſhew that this line was not guided by natural ſucceſſion, all along, but ſometimes as Gods favour preferred the younger before the elder; ſo in another line, Gen. 48. 14. 18, 19.

the King] The firſt King in the line of our Saviour Chriſt, Davids Kingdome laſted long over Iudah, but Chriſts Spiritual Kingdom, over the Church, is everlaſting, Dan. 2. 44. Luke 1. 32, 33.

begat Solomon] 2 Sam. 12. 24. Chriſt ſucceeding great David, and wiſe Solomon, ſhews that ſome great and noble ſhall be ſaved by him, though not many in compariſon of others, 1 Cor. 1. 20. moſt think that the legall line of our Saviour is henceforth proſecuted by Matthew, as the natural by Luke, who derives him from Nathan, Luke 3. 31. and that here he is reckoned as Heir to Solomon in the kingdome, whoſe race ſome think failed, at, before, or in the captivitie though ſome think otherwiſe. See on Jer. 22. 28, 30. Others, think the line to be natural in either, but the one drawes down to Joſeph, the other to Mary.

V. 7. *Solomon begat Rohoam*] 1 Chron. 3 10.

V. 8. *Joram begat Oziah*] Not immediately; for three kings came between, Ahaziah, Joaſh, and Amaziah, 1 Chron. 3. 11, 12. but mediately, as verſe 1. Luke 1. 5. and 13. 16. Iohn 8. 33. 39. it is likely thoſe three kings are omitted, becauſe Matthew intended to keep within the compaſs of fourteen generations here, as well as afterwards: ſome think theſe three kings omitted rather than o-thers, becauſe Gods curſe lay on Ioram (for marrying of Ahabs daughter) to the fourth generation, as the bleſsing was on Ichu, for deſtroying Ahabs poſterity, 2 Kings 10. 30.

V. 10. *Ezekias begat Manaſſes*] 2 King. 20. 21. 1 Chron. 3. 13.

V. 11. *Joſias begat Jeconias*] Some read, *Joſias begat Iakim, and Iakim begat Ieconias.*

and his brethren] Some conceive therefore, that by Iechonias here muſt needs be meant Jehoiakim, (becauſe Iechoniah had no brethren) and that his brethren are here mentioned, becauſe two of them were kings, Iehoahaz and Zedekiah: yet were they all noted for calamity, to ſhew, that it was no ſtrange thing to ſee the royal ſtock ſo low afterwards; yet Iconiah is ſaid to have a brother called Zedekiah, 1 Chron. 3. 16. which cannot be Zedekiah his uncle, that was king after him, for he is reckoned there verſe 15, as the ſon of Joſiah.

about the time] Or, *who lived in the time*; for Joſias was dead before, and ſo could not then beget children.

V. 12. *Jechonias begat Salathiel*] 1 Chron. 3. 16, 17. Salathiel is called the ſon of Neri, Luke 3. 27 but is ſaid to be the ſon of Iechonias, becauſe he ſucceeded him in authority, and it is hard to give a reaſon why he ſhould be ſaid to be a meaner mans ſon, if he were a kings; others conceive him to be the natural ſon of Iechonias. See 1 Chron. 3. 17. and notes on ler. 22. 28, 30.

Salathiel begat Zorobabel] He is conceived to be that Zerubbabel that recalled the Temple, Ezra 3. he is ſaid to be the ſon of Pedaiah, 1 Chron. 3. 19. either this was another Zerubbabel, or elſe Salathiel died without children, and Pedaiah took his wife, and raiſed up ſeed to his brother according to the Law, and then he was the legal ſon of Salathiel, and the natural ſon of Pedaiah.

V. 13. *Zorobabel begat Abiud*] Here the old Teſtament is ſilent, and neither Abiud, nor any of his poſterity is mentioned, 1 Chron. 3. 19, &c. it ſeems the Evangeliſt had the beſt antiquity, either by tradition, or out of the civil records. See on verſe 5. or by Revelation.

V. 16. *Iacob begat Joſeph*] It ſeems that Joſeph was the naturall ſon of Iacob, and the ſon of Eli by marrying Mary, Luke 3. 23. and this line is carried to Joſeph, becauſe womens Genealogies were not reckoned, but included in their husbands: yet Luke reckons Maries, that it might appear, that Chriſt came of Davids ſeed, though ſometimes they married out of their Tribes.

of whom] Of which Mary, for Chriſt was not the Son of Joſeph, verſe 18.

Jeſus who is called Chriſt] See on verſe 1. he was the Meſsias expected.

V. 17. *All the generations*] Or deſcents marſhalled here by the Evangeliſts in three ranks, before the kingdom, under it, and after it: ſome of theſe note are omitted to make the number in each equal, 1 Chron. 3. 11, 12.

from Abraham to David] Reckoning themſelves for two,

from David], Accounting him and Joſias in the number,

from the carrying away] beginning with Joſias, and ending with Joſeph, or beginning with Iechonias, and ending with Chriſt.

V. 18. *the birth*] See on verſe 1.

on this wiſe] Or, came thus to paſſe.

eſpouſed to Joſeph] God would have her to be eſpouſed for the ſafety and honour of Chriſt in his infancy, and the credit and comfort of his mother. *Ierom. adverſ. Helvid.* giveth three reaſons: 1. That by the geneſiology of Joſeph, of whoſe Tribred Mary was, Maries pedegree might alſo be ſhewed. 2. Leſt according to Moſes Law ſhe ſhould have been ſtoned by the people as an adultreſs. 3. That fleeing into Egypt, ſhe might have the comfort *Guſtodis ſolius quam mariti*, of a keeper rather than an husband: the two firſt may ſeem probable.

before they came together] Had knowledge one of another, as verſe 25. or rather before they came to dwell together: for he had not yet taken her home, verſe 20.

ſhe was found with child] It was perceived by Joſeph, verſe 19. that ſhe was with child, gr. Having in the womb.

of the holy Ghoſt] This was not known to Joſeph, till afterward v. 20. the Angel informed him, that it was by the extraordinary power and work of the H. Ghoſt: Luke 1. 35. So this particle ἐκ, oft is often uſed, John 8. 41, 44, 47. 1 John 3. 8, 9.

V. 19. *Joſeph her husband*] ſo called, becauſe he was betrothed to her, Gen. 19. 8. 12, & 29, 21. Deut. 22. 24.

being a juſt man] Of holy converſation, as Luke 1. 6. and tender diſpoſition.

and not willing] He was not willing to take her to wife, for fear of diſhonour, nor yet to ſhame her, or deſtroy her, by putting her away publickly.

to put her away privately] To leave her to her ſelf, or friends diſpoſal, without publiſhing any reaſon of ſuch deſertion.

V. 20. *to take unto thee Mary thy wife*] To take her home to thee as thy wife, who is already betrothed to thee.

that which is conceived in her] or bred, to wit, of her ſubſtance; he ſaith, that, not he, becauſe Chriſt took on him the nature, not the perſon of man.

is of the holy Ghoſt] See on verſe 18. as man he had no father, as God he had no mother, Hebr. 7. 3.

V. 21. *ſhe ſhall bring forth a Son*] Luke 1. 31.

for he ſhall ſave his people] He is called Jeſus, becauſe he delivereth

vereth us from our ſins, which would elſe condemn us. See on verſe 1. thoſe are his people, who being redeem:d, believe in him, and obey him, John 3. 16. Heb. 5. 9

V. 22. *All this was done*] Chriſt was thus miraculouſly conceived.

that it might be fulfilled] It came not by accident, but the counſel of God foretold long agoe by the Prophet Iſaiah, 7. 14. The holy Scriptures, though written by men, are the undoubted word of God, 2 Pet. 1. 21.

V. 23. *behold a Virgin*] In Iſaiah 7. עַלְמָה *ahalma*, and in the Greek Text here, ἡ παρθένος in either as an Article to poine out the woman, and to ſet her out plainly, as if you ſhould ſay, that virgin, or a certain virgin.

they ſhall call his Name] Or, his name ſhall be called: we read not any where that he was ſo called; but the meaning is, that he ſhould do that which the name imports well deſerving ſo to be called, as being one by whom God would dwell with us, united to our nature by incarnation, to our perſons by reconciliation. See the like phraſe Iſaiah, 9. 6. and 62. 4. Ier. 23. 6. Ezekiel 48. 35. So the Scripture many times giveth the name from the event; the meaning is, thus it ſhall be, moreal men ſhall ſee Chriſt, God and man, converſant with men. See 1 Tim. 3. 16. 1 John 1. 1. So after Chryſoſtom Theophylact interpreteth, ἀπὸ τοῦ πράγματος διδάσκων ἀυτὸν Θεὸν ὄντα, his works ſhall declare him to be God, converſant with us.

which being interpreted] Some think, this ſhewes that Matthew writ not his Goſpel in Hebrew, for then he needed not to have interpreted Emmanuel, which is an Hebrew word. The old Teſtament was written in Hebrew, becauſe it was the Iewes language, who were then the only viſible Church: but the new Teſtament in Greeke, which was the Language then moſt in uſe in all Countreyes ſince the decay of the Grecian Monarchy.

V. 24. *did as the Angel ſaid*] Προσέταξεν ἀυτῷ, had commanded him. So the interpreter of the Syriack, *ſicut mandaverat ei*. This ſudden change of his reſolution to put her away, verſe 19. ſetteth off Iofephs great faith, and ready obedience to God: the Spirit of God imprinted in his mind by that dream, ſuch a confidence of the Truth, as left him no more fluctuant and doubtfull herein: when God ſpeaketh to our hearts, we cheerfully and ſpeedily addreſs our ſelves to that, which before not onely ſcrupled us, but ſeemed moſt inconvetient, unpleaſing to our ſenſe, and unconſiſtent with our own principles of humane reaſon. So Moſes took up the Serpent, Exodus 4. So Abraham departed out of his native ſoil, Geneſis 12. 4. and roſe up early to goe to offer his onely ſonne Iſaac, Geneſis, 22. 4. So when God had ſpoken to Laban, Geneſis, 31. 24. he could ſpeake no evill to Jacob.

V. 25. *And he knew her not*] Or, *but he, &c.* ſo this Particle ἕως is uſed, Chapter 28. 19. knew her not: See Gen. 4. 1. Luke 1. 34.

till ſhe had brought forth] She was therefore a pure Virgin when Chriſt was born, as well as when he was conceived: neither doth it neceſſarily follow that he knew her after; for theſe words ἕως ὅ, *till*, imporieth the excluſion of all former, but not the admiſſion of a later, as Chapter 5. 26. Saidas interpreteth the Ravens not returning, Gen. 8. 7. עַד *had*, 70. ἕως (untill the floods were dried) by οὐ τὸ παντελὲς ὡς ἐνεστῶτος, never, or not at all returned. So on Pſalm 110. 1. ἕως ἂν, &c. Sit thou on my right hand untill I make, &c. ἐκ χρονικὸν ὅτι τὸ ἕως, ἀλλ' ἰδιωτικὸν ἀ γραφῆς, &c. this (till) importeth not any definite ſpace of time, but is a certain propriety of Scripture ſpeaking. See *Jerom. adverſ. Helvid.* and *Gr. Nazianzen orat.* 36. (a little after the beginning) See Geneſis 28. 15. Deuteronomy, 34. 6. 1 Samuel 15. 33. 2 Samuel 6. 23. Matthew 28. 20. 1 Tim. 4. 13. Matth 5. 26.

her firſt-born ſon] Neither doth this import that ſhe had any ſon after, but that ſhe had none before: he was πρωτότοκος and μονογενὴς, her firſt born and onely Son: ſo the Scripture uſeth to call him the firſt-born, *non tantum poſt quem & alii, ſed ante quem nullus. Jerom. adverſ. Helvid.* not onely after whom others are born, but before whom there was none.

he called his Name Jeſus] Joſeph did as he was commanded by the Angel, verſe 21. and as a legal father. Mary is ſaid alſo to do it, Luke 1. 32. as a natural mother; for mothers ſometimes impoſed names, Gen. 4. 25. and 29. 32. and 30. 11.

CHAP. II.

Verſe 1. WHen *Jeſus was born*] Luke 2. 6, 7. was newly born: not long after his birth: as Hebr. 11. 23. Before their leaving Bethlehem: that is, within fourty dayes after the birth of Chriſt. Compare Luke 2. 22. with Leviticus 12. 2. 4. their ſhort ſtay at Bechlehem was the cauſe, that little notice was taken of Chriſts birth there in after times: See Iohn 1. 43. 46.

in Bethlehem of Judea] To diſtinguiſh it from that other Bethlehem in the Tribe of Zebulun, Joſh. 19. 15. See Mich. 5. 2. here David was born, 1 Sam. 16. 1. בֵּית לֶחֶם יְהוּדָה *beth lechem Jehuda*, Iud. 17. 7, 8. 70. Βηθλεὲμ Ἰούδα, that Bethlehem which was in the Tribe of Iudah: *Ierom. de loc. Hebr.* the name Iudea ſignifieth either all the Province of the Iewes (ſo diſtinguiſhed from other Nations and Provinces) of which, becauſe the Tribe of Iudah was the principal, they received the name of Iews; and their country (which fell to the lot of all the Tribes) Iudea: *tamiſerunt vetus nomen Hebræi, et quoniam princeps examinis eorum Iudas erat Iudæ ſunt appellati, & terra quam incoluere, Iudea. Lactant. l. 4. c. 10.* the Hebrews loſt their own name, and becauſe Iudas was the prince of their republick, they were called Iews, and the land in which they dwelt, Iudea; or Iudea did particularly ſignifie that part in which Ieruſalem was, containing the two Tribes Iudah and Benjamin as one, (1 Kings 11. 13. and 12. 21.) who cleave to the family of David: this was called Iudea in contra-diſtinction to Galilee as Matthew, 19. 1. Mark 3. 7. Iohn 4. 4. 54. and to Samaria, (Acts 8. 1.) Decapolis and other parts of the ſame Province and Land, which God promiſed, and gave to the Iſraelites.

Herod the king] Herod the great, called Aſcalonita, he was an Idumean, and ſonne of Antipater, as Theophylact ſaith: but (in the right of a Proſelyte) a Iew. See *Iſa. Cauſabon Exercit. 1. N.* 5 he is here called the King; there was another Herod, who ſlew John Baptiſt, but he had onely the honour of a Tetrarch, this of a King. *Chryſoſt. Hom. 6. in Matth.* concerning Herods riſing to the kingdom, ſee *Joſeph. Antiq. l. 14. c. 26. & 15. 10.*

wiſe men] Learned men; it ſeemeth they were Aſtronomers, becauſe God taught them by a Star.

from the Eaſt] In reſpect of Ieruſalem, as Deut. 4. 41. Zach. 14. 4. Some think the word *magi* to be a Perſian word, and that theſe came out of Perſia, *Chryſoſt. hom. 6.* Others think they came out of Arabia, anciently famous for wiſe men, 1 Kings 4. 30. and bare Eaſtward from Ieruſalem, Gen. 10. 30. & 25. 6. Iudg. 6. 3. Iob. 1. 2. Iſaiah 12. 14. Ier. 49. 28. their gifts alſo (verſe 11.) ſhew it, which were plentifull in Arabia, to wit, Myrrhe, and Frankincenſe, and Gold, 2 Chron. 19. 14. Pſalm 72. 15. See the learned *Iſa. Cauſabon. exercit. 1. N.* 19. Their coming ſo far to find Chriſt could move with the obſtinacy of the Iews, who would not receive him who came to them.

to Ieruſalem] where it was moſt likely the King of the Iewes ſhould be born, or at leaſt to be heard of, becauſe it was their chief city.

V. 2. *he that is born*] Or, the born King, &c.

King of the Iewes] Chriſt a poor child, laid in a craſh, and nothing ſet by of his own people, notwithſtanding, receiveth an honourable teſtimony of his Divine, and Kingly power from ſtrangers, to whom God revealed him.

his Star] As God made known the birth of Chriſt to the Iews by an Angel, Luke 2. 9, 10, ſo to the Gentiles by a new created Star: they knew by it that Chriſt was born, either becauſe it ſtood over, or went toward Iudea; or by ſome old Tradition, or new Revelation.

in the Eaſt] In our own countrey: ſee on verſe 1.

V. 3. *he was troubled*] For fear of the loſſe of his kingdome; becauſe he was a ſtranger, and might think the Iewes would be glad to have a king of their own, whom they would readily aſsiſt: *ipſos terret poteſtas Iua, quos facit eſſe terribiles, Cyprian. l. 2 ep. 2.* their own power terrifieth themſelves, which maketh them terrible to others.

and all Ieruſalem] As fearing trouble from Herod, or the Romans: as Iohn 11. 48. or by change of government.

V. 4. *the chief (Prieſts)*] The heads of the four and twenty prieſtly families, or courſes, 1 Chron. 24. 5, 6, 10. Luke 1. 5. or ſuch as by corruption had moſt authority among the Prieſts. See 2 Chronicles, 36. 14.

Scribes,] Men of ſpecial skill in expounding the Law, 2 Sam. 8. 17. Ezra 7. 6. Theſe were moſt likely to ſatisfie Herods queſtion. See on Luke 20. 1.

where chriſt ſhould be born] He would not acknowledge that Chriſt was born, leſt by ſome means he ſhould be conveyed away from his ſuty, who would gladly deſtroy him.

V. 5. *They ſaid unto him in Bethlehem, &c.*] See on verſe 1. they read the Propheſies, and thereby could direct others to Chriſt, but not themſelves, they could (like windows of the Church) let in lights to others, but not ſee their own ſelves.

V. 6. *And thou Bethlehem*] Micah. 5. 2. Iohn 7. 42. The Evangeliſt ſeemeth the words, in likelyhood as the Scribes ſpake them, which was ſufficient to anſwer Herods queſtion, and did not differ from the ſcope of the Prophet.

not the leaſt] Though thou art a ſmall town, yet ſhalt thou be famous, and honoured, by the birth of the Meſsias in thee,

a governour that ſhall rule] Or feed, for kings are ſtily called Feeders, or Shepherds of the people: and the Meſsias hath both theſe titles, Iſaiah 40. 11. Ezek. 33. 23, 24.

V. 7. *when he had privately called*] he would not have it noiſed abroad, leſt his purpoſe of killing Chriſt ſhould have been prevented, but there can be no wiſedom againſt God; therefore vain are all humane policies againſt his determinate counſel. See Pſalm 2. 1, &c. Acts 4. 25, 26, &c.

enquired of them diligently] And learned exactly the time, as appears, Verse 16. possibly intending now the murther of the Infants, in case he would not find out Christ. Compare this with Verse 16.

appeared] First of all.

V. 8. *for the young childe*] He doth not say for the King of the Jews, as they stiled him, verse 2. he would not so much as in word acknowledge him to be so.

bring me word again] He doth not say, Tell it publickly, lest all the people should flock to him, and so disappoint his purpose of destroying him: it was a great providence of God, that Herod had no suspition of the wise men, and that he sent no spy along with them, which had he done, he might probably have found out Christ.

and worship him] See Herods hypocrisie, pretending to worship Christ, but intending to kill. Rarely is there any eminent wickedness, without some pretence of Religion.

V. 9. *which they saw in the East*] It did not come before them to Jerusalem, neither appeared to them there; for then they would possibly have shewed it to Herod, and the Jewes, and not haue said onely, We have seen his Starre in the East, verse 2.

and stood over where, &c.] It left them not till it brought them to Christ: it appeared not for a time, that they might by enquiry, acquaint the Jewes at Jerusalem with the Birth of Christ, which in likelyhood they would not have done, if the Starre had led them first to Bethlehem. All this might be a means to keep them from being offended at the low condition wherein they found Christ.

V. 10. *when they saw the Starre*] This was a great confirmation, that the Star did lead them to the place designed in the Scripture: revelations are not to be credited, that agree not with Scripture.

they rejoyced with exceeding, &c.] First, because they were confirmed in the truth of the birth of the childe. Secondly, because they were directed from heaven to the place, that they might not mistake the person.

V. 11. *into the house*] The place where Christ was born, Luke 2 7. or it may be, the guests being gone, the was now removed into the house it self.

fell down] A kinde of humble and lowly reverence, Exodus, 34. 4.

opened their treasures] Their vessels wherein they brought their treasures.

they presented gifts] Or offered gifts; for with such the men of the Eastern parts, used to present themselves before kings, Genesis, 43. 11, 25. 26. these were the choyseſt things the Countrey could afford, 1 Kings 10. 10. Psal. 45. 12. & 72. 10, 15.

gold, frankincense and myrrhe] Gold was plentifull in Arabia; frankincense so peculiar to the Sabeans a people of Arabia; myrrhe said to be found in Arabia onely, Psal. 72. 15. 2 Chron. 9. 14. God so provided to furnish and supply Joseph, for his flight with Mary and Jesus into Egypt.

V. 12. *being warned of God in a dream*] Not by such visions as needed interpretations, as Pharaohs Officers were, Gen. 40. and Pharaoh, Gen 41. but they were plainly forbidden to return to Herod: thus God kept them from betraying Christ as he did Abimelech from adultery, Gen. 20 3.

V. 13. *when they were departed*] Not presently, (some think) but some time after, for (say they) Joseph and Mary were at Jerusalem after this, before they went into Egypt: but seeing we read not of any certainty, how many dayes after the birth of Christ the wise men came to Bethlehem, we leave it to conjecture: it being uncertain, whether that Luke 2. 39. conclude their immediate going to Nazareth again, or whether they first went back to Bethlehem, and afterward home to Nazareth, it being but two dayes journey to Jerusalem.

appeareth to Joseph] Whether at Jerusalem, or at Bethlehem, or at Nazareth is not certain; for they came from Nazareth (where they dwelt before) to Bethlehem to be taxed, Luke 2. 4. and when the dayes of Maries purification were accomplished, they presented him at Jerusalem in the Lord, and offered according to the Law, Luke 2. 24. and when they had performed all these things, they returned into Galilee, to their own city Nazareth, this was their first dwelling at Nazareth: the second is mentioned here verse 23. after the death of Herod, where they dwelt long, until Christ was grown up.

flee] Because the time of his death was not yet come; and because Christ must live to preach and doe many miracles. This flight was part of Christs humiliation.

into Egypt] Far out of Herods reach. See 1 King. 11. 40.

till I bring thee word] This shews that God would provide for them there, and bring them back again.

V. 14. *by night*] Left his flight should be perceived, and by some means prevented.

V. 15. *that it might be fulfilled*] That performed, which was in the former shadowed: the deliverance of Israel out of Egypt, being a Type of Gods bringing Christ out of the same place.

out of Egypt have I called] Hos. 11. 1. In the type he calleth Israel his first-born son, Exodus 4 22. Jer. 31. 20. here he calleth Christ his son: his son by nature, and so his only begotten son. See Luke 1 35. John 1. 14. & 3. 16.

V. 16. *Then Herod*] Not presently after the departure of the wise men; but after Josephs going into Egypt with the childe.

that he was mocked] As he apprehended it; for he knew not, that God had sent them another way, verse 12.

sent forth] Souldiers to kill the children: among whom, some say, he slew his own: whereof when Augustus Cæsar heard, he is reported to have said, It is better to be Herods Hog, than his Son, *Macrob. sat. l. 2. c. 4.*

all the children] The male children; for the Article is masculine in the Greek; and there was no need to kill the females: it being a male which he sought for. So it was in Egypt, Exod. 1. 16.

in all the coasts thereof] Left Christ should be out of the town.

from two yeers old] Left Christ should have been born before the star appeared and so escape. It was just with God to take away their children, who so lightly regarded his Son, manifested to them so strangely, by Angels, Shepherds, Wise men, and the Star.

and under, according to the time] Some think Herod committed not this murder, till near two years after the wise mens coming to him; and that he went first to Rome, to clear himself of things objected to him by his sons: others, that he would be sure to take time enough before, and after, that Christ might not escape him: others, that those words, *according to the time, &c.* must not be referred to, *from two years old*, but onely to the last words, *and under*: that is, Herod killed onely such as were born, before the wise men came to Bethlehem, and not those that were born after: others think, that the star appeared at Christs conception, and God directed the wise men, to come after his birth; for such tokens use to go before the things they portend. And Herod might put off the businesse, till he was further provoked, for many crosses fell on him in his last year, as *Josephus* reports.

V. 17. *Then was fulfilled*] See on verse 15.

by Jeremiah the Prophet] Jer. 31, 15.

V. 18. *In Rama*] Between which and Bethlehem, was Rachels sepulchre, Gen. 35. 16, 19. 20. in the confines of Judah and Benjamin, 1 Sam. 10. 1. It was a place in the tribe of Benjamin, near Bethlehem, Jerom on Jer. 31. 15. (whence this place is transcribed) transtarath, *vox in excelso audita est*: there were sundry Rama's, in mount Ephraim. 2 Sam. 25. 1. 2 Sam. 28. 3. Ramath Lehi Judg. 15. Ramath Mispe Josh. 13. 26.

a voyce heard] The cry was so loud, as it it had been heard from Rachels sepulchre to Ramah.

Rachel weeping] The Benjamitish women who came of Rachel, did weep so bitterly for their children led into captivity, as if she her self had bemoaned them out of her grave: and so did the women of Bethlehem now mourn for their slain infants.

because they are not] Because they of whom the Prophet spake, were carried into captivity, and these were killed: See the like phrase, Gen. 42. 13, 36. they were not in being, or dead.

V. 19. *appeared in a dream*] So God performed his promise, verse 13.

V. 20. *go into the land of Israel*] Left Christ should be esteemed a stranger in Israel, if he had been bred in Egypt and that they might enjoy the publick service of God, their countrey and friends.

they are dead] The plural number for the singular: Herod is dead. So Exod. 4. 19. others conceive that some of Herods instruments, or of the Scribes, who hated Christ, died also with Herod.

which sought the life, &c.] Not to preserve it, as Prov. 29. 10. but to destroy it, 1 King. 19. 10. Psal 40. 14.

V. 22. *that Archelaus*] One of the cruellest of Herods issue.

he was afraid to go] It seems he had some thoughts of going thither, peraduenture because Christ was born there, or that he might be nearer the Temple.

being warned of God in a dream] This is the fourth time that Joseph was thus warned, Chap. 1. 20. chap. 2. 13. 19. and here. It is fit time for God to acquaint man whith his will, when rest takes him off from all external distractions, and worldly cares: hereby God also intimates, that he taketh care for his, when they can take none for themselves.

V. 23. *spoken by the Prophets*] He doth not say by the Prophet, as verse 15. because it is not found in any one Prophet, but in divers, and that not in the words, but in the sense.

he shall be called] See on chap. 1. 23.

a Nazarean] Ναζωραῖος. The word Nazareth was not known in the Old Testament, it must therefore be an allusion to נֵצֶר, *netzer* a branch, Isaiah 11. 1. a name given to Christ, from thence it is likely that Nazareth had that name; for so it is written in the Syriac ܢܨܪ, *notsrith*, the application of it to the Nazarites agreeth not with the letters, (this is written נזיר *nezeir*, the other נצר *netzer* Judg. 13. 5, &c.) though some expound it so, and apply it to Christ, as typified in *Samson*, who was a Nazarite from his birth See *Is. Casiabon, exercit. 7. N. 1. Fran. Jun. Parallel. Text. in loc. Jo. Drus. ad voc. N.T. com. 1. Nazarens.*

CHAP.

CHAP. III.

Verse 1. *In those dayes*] The Evangelist omits the course of our Saviours life in private, and begins at his preparation for his publique ministery; intending not to satisfie mens curiosity, but to write those things, which may further our salvation. The dayes here mentioned, are not meant of Christs first setling in Nazareth, but while he abode there; for this was above twenty years after his coming thither: about the fifteenth yeer of *Tiberius Cesar*, when Christ began to be about thirty yeers old. See Luke 3. 1, 23.

came] Gr. *cometh*, He went not far, but shewed himself then, Luke 1. 18.

John the Baptist] Mark 1. 4. Luke 3. 2. So called, because he was the first that was sent of God to baptize, John 1. 33 *John*, who through his singular holinesse, and rare austerenesse of life, caused all men to cast their eyes upon him. now prepareth the way for Christ, presently to follow him; delivering the sum of the Gospel, which in short space after should be more fully delivered.

preaching] Having received a special command so to do, Luke 3. 2.

in the wildernesse of Judea] A desert place, more fit for pasture, than for corn: see Luke 15. 4. and full of mountains, Luke 1. 39. yet inhabited, though not so full of towns and houses, as other parts of Judea. 2 Kings 2. 24. Josh. 15. 61. 1 Sam. 25. 1. 2. it seemeth not to have been far from his fathers house, Luke 1. 39, 40 and the place where he lived, till he shewed himself to Israel, Luke 1. 18.

V. 2. *Repent ye*] So our Saviour begins his preaching, Chap. 4. 17. confirming *Johns* doctrine. *John* taught other things also, Luke 3. but this he began withal, and this was the main scope of his doctrine. The word in the original signifies, the change of our mindes from false wayes to the right, and of our hearts, from evil to good: *Non ex delicti confessione, sed ex animi demutatione compositum est. Tertul. adverf. Marc. l. 2. c. 24.* it is compounded not of confession of sin, but change of the minde. So *Greg. ho. 14. in Evan.* faith; to repent, is *perpetrata plangere, & plangenda non perpetrare*, to bewail evils committed, & not to commit things to be bewailed; for he, that so deploreth some sins, as that he commits others, either counterfeiteth, or is ignorant of repentance. He shewes them here what they should do, not what they could do of themselves: repentance is, as it were, *fecunda post naufragium tabula*, as *Jerom* speaketh *l. 2. ep. 20. Demetr.* a second plank after shipwrack. *Primus felicitatis gradus est, non delinquere: secundus delicta cognoscere, Cyprian, l. 1. ep. 3.* the first degree of happinesse, is not to sin: the second to know our sins, and repent of them. There runneth entire and unstained innocence which may save; here succeedeth the medicine to heal.

the kingdom of heaven] The kingdom of the Messias, whose government shall be heavenly, and lead to heaven, Daniel 2. 24.

V. 3. *For this is he*] The words of the Evangelists, giving a reason, why John preached thus.

the voice of one crying] Isaiah 40. 3. Mark 1. 3. He spake thus loud and fervently concerning Christ, because it was his office.

prepare ye the way of the Lord] As men make the wayes plain and smooth taking all rubs away, when a Harbinger gives them warning of the kings coming: so do ye spiritually prepare yours hearts to entertain Christ, who is now at hand.

V. 4. *his raiment of camels hair*] A course rough garment made of that hair, such as the prophets used to wear, Zach. 13. 4. As he came in the spirit of *Elias*, so in habit he resembled him, 2 Kings 1. 8.

a leathern girdle] Herein also he was like *Elias*, 2 Kings 1 8. not as was usual with them of the better sort in those parts, of finer stuff, which they used also as purses to carry their money in, see on Chap. 10. 9.

about his loins] Which Parts used to be girt, Luke 12. 35 Ephes. 6. 14. 1 Pet. 3. 13.

meat was locusts] The living creatures called locusts, were not unclean by the law, but allowed Israel for food. Levit. 11. 22. and were eaten of many people in those parts, understand it of a fruit called locusts, growing on the Carob tree. See on Luke 15. 16. and *Joh. Druf. praterit. l.* Math. 3. 4.

wild honey] Either natural honey, such as is found sometimes on the leaves of some tree: or such as bees make ordinarily in wood and clifts of rocks, of which Deut. 32. 13. Psalme 81. 16. 1. Sam. 14. 26. *Theophylatt.*

V. 5. *Then went out unto him*] The scarcity and want of Prophets, his extraordinary manner of preaching, and austerity of life, drew multitudes unto him.

Jerusalem] The people of Jerusalem.

round about Jordan] On both sides of the river.

V. 6. *were baptized*] Washed by dipping in Jordan, as Mark 7. 4. Hebrews 9. 10. So the Jews used formerly to do with their proselytes, but this was his speciall commission, John 1. 33.

confessing their sinnes] In words professing their detestation of them, and their repentance for them: or by that right acknowledging they were sinners, and that their soules needed cleansing.

V. 7. *Pharisees*] A sect that divided themselves from others; as more righteous than they; as the name imports; or it may signifie expounders of the Law, though they gave many false glosses. See Chap. 5. 20, 21. & 23. 16, 17. See on Luke 14. 1.

and Sadducees] Another sect, so named from *Sadoc* their first founder, some say: or as others, because they also professe themselves righteous, though indeed they were mere Libertines, and held opinion destructive to all piety. Acts 23. 8. See on Luke 20. 27.

come to his baptism] Which some of them, it seems, embraced, though their generality refused it. Luke 7. 30.

generation of vipers] Or, *O viperous brood*] Chapter 12. 34. and 23. 33. a pernicious creature, Acts 28. 3, 4. He meaneth not that they were corrupted from their holy parents, but degenerated, or as *Gregor. hom. 20. in Evang. saith. Male fœtes & malorum parentum actionem imitantes*, wicked offsprings imitating the action of wicked parents.

who hath warned you] It may seem strange that you could by any man be induced to deem your selves in danger of wrath and destruction, conceiving your selves to be so holy and perfect, as ye outwardly pretend to be: and it may be well doubted, whether this your profession of repentance be indeed found and sincere; you Phariſees thinking you are in no danger of hell, Luke 18. 9. 11. and you sadducees beleeving that there is no hell, Acts 23. 8.

to flee from the wrath to come] By repentance, without which ye connot prevent it; Luke 13. 5. 7. the wrath to come importeth Gods judgement, either in this life, or that which is to come, 1 Thes. 1. 10.

V. 8. *fruits*] A Metaphor from trees, verse 10. they must not onely have leaves of Legal ceremonies, but also fruits of good life. So men are called trees of righteousnesse; Isaiah 61, 3. and their works fruits of righteousnesse, Phil. 1. 11.

meet for repentance ' Or answerable to amendment of life: actions testifying repentance and agreeable thereunto, Acts 26. 20, let the sincerity of your repentance appear by the integrity of your lives, Daniel 4. 27. *Solutam* saith well *de gub. O.* good works are *Christianæ fidei quasi tesseræ*, as witnesses of Christian faith.

V. 9. *think not to say*] Think it not enough to say, or say not: as what he thinks he hath, or seems to have, Luke 8. 18. for that which he hath, Matth. 25. 29.

Abraham to our father] John 8. 39. Do not think your selves safe and well, as those that need no repentance, nor have cause to fear judgement, because ye are of the holy *Abrahams* posterity, Rom. 11. 16. or do not think that God either will not, or cannot cut you off, because he hath promised to continue a seed to *Abraham* for ever, Jerem. 31. 35, 36. He forbids them not to professe themselves children of holy Abraham; but this he saith, left vainly trusting in that prerogative (seeing they degenerated from the faith and sanctity of Abraham) they should continue in their sins, and nelect the onely means of salvation, how offered them in Christ.

God is able] He can perform his promise to Abraham, though ye all perish.

of these stones] An emphaticall expression, like that, Luke 19. 40, 50. Numbers 14. 12. It may be an allusion to Isaiah 51. 1, 2. Some interpret it as relating it to the Gentiles, whom God would make children of Abraham, that is, true beleevers, and heirs of the blessing; as he did *Zacheus*, Luke 19. 9. as if he said, God is able to gather him a church of those who seem most unlikely to be converted to the faith of Abraham. See *Cyprian l. 2. ep. 3. Gregor. hom. 20. Theophylatt, &c.*

to raise up] As to the deceased, feed or issue, Gen. 38. 8. Chap. 22. 24.

children to Abraham] Spiritual ones, Rom. 9 8. by taking away their stony hearts, and giving them hearts of flesh, Ezek. 11. 19. children of promise, Gal. 3. 29.

V. 10. *Now also the ax is laid*] The Romans are comming quickly to take your city: or the ax of Gods judgements as *Theophylatt* interpreteth, to root you out of the earth, and cast you into hell, if ye repent not speedily. See acts 17. 30. 31.

unto the root of the trees] The Babylonians lope you before, but now you shall be utterly scattered, and as it were stockt up branch and root.

therefore every tree] Chap. 7 19.

which bringeth not forth good fruit] See Isaiah 5. 5, 6. it seemeth an allusion to Deut. 20 20.

V. 11. *indeed*] Mark 1. 8. Luke 3, 16. John 1. 26.

baptise you with water] I can only give you the outward element, and the seal: thus John depresseth himself, and extolleth Christ, because the people thought too highly of John, Luke 3. 15, 16.

unto

unto repentance] That thereby you may make profession of your repentance, Mark 1. 4. which by that rite, or seal of Gods covenant, is on mans part obligued to be sealed.

he that cometh after me] Christ, who beginneth shortly after to execute his ministery, as I have begun mine,

is mightier than I] He is therefore able to give you the thing signified in baptisme, which neither men nor angels can do

whose shoes I am not worthy to bear] As he is stronger than I, so is he so much more excellent than I, that am not worthy to do the office of the meanest of his servants. See 1 Sam. 25. 41.

with the holy Ghost and with fire] With the holy Ghost, purging your soules as fire doth mettals, Isaiah 1. 25. and 4. 4. he sheweth here the effect of baptisme in the regenerate, mortification and cleansing: away sin; wherein appeareth the difference between the law, and the new covenant of grace in Christ; the law indeed *peccatum relevat, non revelat*, revealeth, but not relieveth, or cureth sin: but the seals of the new covenant, confirm unto us remission of sin by Christ, being made effectual by the inward working of his holy Spirit; without which, none can be saved by baptisme. As in the deluge all perished save onely those who were in the ark; so in this water of baptisme, they perish who are not in the true Church by faith in Christ. *August. To. 7. l. 4. c. 1. de bapt. contr. Donat.* excellently expresseth this by comparing baptisme to the waters of Paradise: the waters of Paradise when they are out thereof, in Mesopotamia, &c. there is no happinesse there: so saith he, the baptisme of the Church may be out of the Church, *munus autem beate vite non nisi intra Ecclesiam reperitur*, but the gift of a blessed life is not found any where, but within the Church.

V. 12. *Whose fan is in his hand*] Who is now ready to make a separation between the good and the bad: the fan signifieth cleansing at hand, that is, division, separating the fruitful from the barren, as *Nicetas com. in Gr. Naz. orat.* 11. interpreteth, and that partly by general or speciall judgements, Mal. 3. 18. & 4. 1, 2, & Chap. 13. 30. 49. or by the preaching of the gospel. See on Luke 3. 17.

gather his wheat into the garner] That is, his own people into his Church here, and bring them into heaven, the place of their eternal abode hereafter, as men lay up their corn in granaries.

burn up the the chaffe] That is, those who have only a shew of religion, without fruit of good works, and rest secure, onely in the outward communion of the Church: those (which as *Theophylact* saith, κύριοι εἰσὶ ἐν τοῖς πνεύμασι τῶν πονηρῶν πνεύματων, who are light and driven by the spirit of the malicious fiend: according to which, *Cyprian de simplic. prælat. tract.* 3. faith, *inanes palee tempestate jallantur*, it is the light chaffe which is driven away with the wind. *They went out from us, they were not of us*, faith the Apostle, 1 John 2. 19. All things against the truth, *de ipsa veritate corrupta sunt, Tertul. de præscript. c.* 47. are corrupted from, and out of the truth, the spirits of errour working that emulation. See on Luke 3. 17. by burning up the chaffe, he meaneth destruction of the wicked here, and casting them into hell-fire hereafter.

fire unquenchable] Isaiah 66. 24. Chap. 13. 30. 42. Mark 9. 45.

V. 13. *Then cometh Jesus*] Mark. 1. 9. Luke 3. 21. to wit, when John by preaching and baptizing had prepared the people to receive him.

from Galilee to Jordan] He might have sent for John to come into Galilee to baptize him; but he comes to him, that he might more publickly enter into his ministery.

unto John] He shewes his humility in coming to him.

to be baptized of him] He needed not baptisme, having no sin in him; but as he took on him the similitude of sinful flesh, so would he take also the Sacrament of purgation, and remission of sins. As bein circumcised, he declared that he was the Saviour of them that believed in the Old Testament; so by being baptized, that he is the Saviour of us in the New. Hereby also he confirmed Johns baptisme, and sanctified ours.

V. 14. *John forbade him*] Out of modesty; for though they lived not together before, lest they should have been thought to conspire together, yet no doubt lesse he knew him by revelation. John 1. 33. See *Theophylact. in loc.*

I have need to be baptized of thee] Inwardly and spiritually, for thou only canst doit; or it is fitter that thou shouldest baptize me, being so far the more worthy person.

V. 15. *Suffer it to be so now*] Though I am greater than thou, yet suffer me now to be baptized of thee. For three reasons Christ came to be baptized of Joh. 1. That as he became man, so he might fulfill all the righteousnesse of the Law, whereof the first Adam (as *Eubymius* noteth) fulfilled no part. 2, That by his baptisme, he might approve of Johns Baptisme. 3. That he might sanctifie the flood Jordan, and all other waters, to the mystical washing away of sin: therefore saith he, *Suffer it to be so now*, that I who have now taken on me the form of a servant, *exploam & humilitatem ejus*, saith Jerom, may also fulfill the humility of a servant: thus ἐζωγρεῖν γὰρ, οὐκ ἀνθρωπον, ἀλλ' ἁμαρτίαν ἔλυσεν ὁ Θεὸς, *Nazianzen. orat.* 35. he was baptized as man, but remitted sins, as God.

to fulfill all righteousnesse] As of the law so of the gospel: it becomes me to submit to Gods ordinance, and thee to do thy office: it is just we shou. ld so do.

he suffered him] Being willing to obey Christ, and convinced by the reason given him; he was content to do that, which otherwise he thought in his own reason inconvenient,

V. 16. *went up straightway, &c.*] Or, as soon as he came out, &c. an usual introduction to solemn visions: See Ezek. 1. 1. John 1. 51. Acts 7. 56. this was done now that Christ and John might see the dove descend, and hear the voyce coming from thence.

unto him] To John, John 1. 32,

like a dove] To shew the innocency and meekness of our Saviour.

the spirit of God descending] To assure John that this was the true Messias, John 1. 33. and to make Christ known to be so to others, who believe the Gospel: this was because he was presently to enter into his publick ministery.

upon him] Upon Christ. See Isaiah 11. 2. lest any should have thought, *vocem patris ad Johannem factam; non ad Dominum*, Jerom; that the fathers voyce came to John, and not to the Lord Iesus.

V. 17. *a voyce from heaven*] The voyce of God the Father, as appears by the words following, confecrating and authorizing Christ to be our Mediatour, and to go about the work of our redemption: here is also a demonstration of the holy Trinity; the Father speaks from heaven, the Son comes out of the water, and the Holy Ghost appears in the likeneste of a dove.

this is] He speaks of Christ, but to the people; he on whom the dove sits,

my beloved Son] My natural son, by eternal, and incomprehensible generation, and therefore dearest to me.

in whom I am well pleased] My judgement is satisfied, and my love settled upon him, and in him upon all believers, who were before the children of wrath, Ephes. 2. 3.

CHAP. IV.

Verse 1. THen was] Presently after he was baptized, Mark 1. 12. and solemnly proclaimed the Son of God, by whom mankind was to be reconciled to God.

Jesus led up] Mark 1. 12. Luke 4. 1. relating to the wilderneste, as higher than the confines of Jordan, where he baptized: or it may signifie, led aside, or withdrawne, as Luke 4. 1.

of the Spirit] Or, by the spirit: either by inspiration, as Rom. 8. 14. which was so prevalent, that it is called driving, Mark 1. 12. or guided by that Dove, that rested on him, Chap. 3. 16. as the Israelites were led by the cloud and pillar of fire, Psal. 78. 14. and the wise men by the star, Chap. 2. 9. or lifted up from the earth (as the word ἀνήχθη, here used, may signifie, according to *Budæus*) and his body carried into the wildernesse by the power of Gods Spirit, as 1 Kings 18. 12. 2 King. 2. 16. Ezek. 3. 12, 14, 15. & 11. 1.

into the wilderneste] Not a place little inhabited (like that wherein Iohn Baptist lived, Chap. 3. 1. but a place not inhabited by men, but by wild beasts, Mark 1. 13. The devil had the more advantage to tempt our Saviour, in a place where no man could hinder him, nor assist Christ.

to be tempted of the devill] Not to be tryed by God with afflictions, as Abraham was, Gen. 22. 1, 2. but to be solicited by Satan to evil, as 1 Chron 21. 1. that he might overcome him, who by temptations overcame our first parents.

V. 2. *fasted fourty dayes*] As Moses and Elias had done before, Exod. 34. 28. 1 King. 19. 8. the first before the Law. The second under the Law; so now here in the beginning of the Gospel.

and forty nights] He did not eat at night, as the Iewes did, or at some other times, when they fasted or abstained from pleasant bread many dayes, as Dan. 10. 3. but fasted day and night, during this mentioned time.

afterward] It seemeth he felt no hunger till the time expired, but was kept by the power of the Deity; as the three Iewes from feeling the heat of the fire, Dan. 3. 27.

an hungred] The devil takes him at the weakest, and his first occasion of temptation from hence serves, which had been to no purpose before Christ was hungry.

V. 3. *the tempter*] The devill, whose constant practice it is, to endeavour to draw men to sin, 1 Thes. 3. 5. as *Minucius Fel. Octav.* faith, The impure spirits, to the comfort of their own calamity, *non desinunt perditi jam perdere*, being castaways, they cease not now to cast away others.

If thou be the Son of God] The natural Son of God, as was affirmed from heaven Chap. 3. 17. and taught by John Baptist, John 1. 34. or a sonne of God, for the article is not in Greek, and the temptations, answers and Scriptures alledged, are such as may become us in the like temptations. See on Luke 4. 3.

command] Shew thy selfe to be God, by commanding this to be done, Luke 4. 3. Command this stone, that it be made bread; as Gen. 1. 3. or say, that is, speak to God to turn these stones into bread,

these stones] Luke 4. 3. Is is this stone, as if Satan had appeared like a man; and pointed to some stone lying there before.

bread] Not flesh, or some dainty thing, Numb. 11. 4. Psal. 78. 18. 20. bread alone would satisfie hunger, though by bread the Hebrews expressed all food, and necessaries to sustain this life. chap. 6. 11. See on Luke 11. 3.

V. 4. *It is written*] Our Saviour doth not say, I am God, and so drive away Satan by his divine power: but answereth him by Scripture, that he might overcome Satan, as man, and teach us how to doe it; to wit, by the sword of the Spirit. Ephes. 6. 17. Satan was here deceived, he came to overthrow, and was overthrown, ἤγνοει γὰρ ὅτι πέφευγεν ὑπὸ τοῦτο προσδεχόμενον ἀνθρωπον, he knew not, that when he encountred man, he should light upon the Deity, *Nazianzen Orat.* 18.

man shall not live] Deut. 8. 3.

by bread alone] Bread doth not nourish by its own power, but by Gods appointment: so if he said, though here be no bread to nourish me, God can put the same vertue into other things, or nourish me without any food, and on him will I wait.

V. 5. *Then the devil taketh him*] Soon after the former tentation, he carrieth him up, as Gods Spirit did Philip, Acts 8. 39. else how could he set him on a pinacle of the Temple? No wonder if Christ suffered Satan to carry him, who suffered his instruments to crucifie him.

into the holy city] Jerusalem, chapter 27. 53. Dan. 9, 24. So called, notwithstanding the wickednesse of it, because of Gods solemn worship there; or in respect of thole good men left there, who were the better, though not the greater part of Jerusalem.

on a pinacle] An out-wing on the top of the Temple? the devil might have set him on some rock in the wildernesse: but he thought Jesus would be more willing to shew himself at Jerusalem: and from the Temple (as Christs kinded did, John 7. 3, 4.) and that if he fell thence, all the Iewes would think him an Impostor, if he died of that fall.

V. 6. *If thou be the Son of God*] As chap. 3. 17.

cast thy self down] Satan doth not offer to cast him down, for that God would not suffer him, or because he sought to bring Christ to sin, rather than unto death (though he desired both) whereas if Satan had cast him down, Christ had not sinned. Though God permitted the sacred body of Christ to Satan, yet was his commission limited, as Job 2. 6. therefore Satan said, Cast thy self down; he may tempt, and perswade to evil, he cannot compel. The devil (saith *Irenæus l. 5. c. 3.*) being a spectator Angel, *hoc tantum potest, quod egit in principio, seducere, &c.* can do that onely which he did in the beginning, seduce and draw away the mind of man to transgresse the commandements of God. &c.

For it is written] Psal. 91. 11. The devil now seeks to foyle Christ with his own weapons, and cites Scripture, as he had done before verse 4. *mendacium abscondens per Scripturam, quod faciunt omnes hæretici*, saith *Irenæus* before cited, vailing his lie by holy Scripture as all Hereticks use to do. There is no charge or temptation of Satan more pernicious and dangerous, than that which is coulloured with miss-applyed Scripture, and shew of sanctity: apparent falshood and impiety we more easily avoid: but beware the devil and his ministers, when they are transformed into angels of light. Here appeareth the venom of the old dragon, when he pretendeth the sacred authority of Gods Holy word, to lead men to sin, and disobedience to God.

he shall give his angels charge] As if he said, thou dependest on God (verse 4.) what needest thou fear hurt by falling, Seeing the Scripture testifies, that God hath appointed his Angels to keep thee from the least hurt. See on Luke 4. 10.

they shall bear thee up] A metaphor taken from them that carry children in their armes.

V. 7. *It is written again*] Deut. 6. 16. Our Saviour doth not alledge Scripture against Scripture, as if one Scripture did, or could crosse another; but shewes that Satan did miss-alledge the former Scripture, by producing a text, which forbids that which Satan would have him to do.

thou shalt not tempt the Lord thy God] As if he said; as I must wait upon God for food (verse 4.) so likewise for means of coming down from the temple, else I tempt God by casting my self into a needlesse danger, so might he justly fail me without breach of his promise,

V. 8. *Again, &c.*] Satan; though foiled, yet giveth not over tempting Christ: when one temptation is past, we must look for another,

taketh him up] See on verse 5. and on Luke 4. 5.

shewed him all the kingdomes, &c.] Presents them to his senses, which way the Scripture hath not revealed. See on Luke 4. 5.

V. 9. *all these will I give thee*] He cometh not now like a friend to advise, as verse 3. or like a divine to direct, as verse 6. but like a Monarch to seduce our Saviour with great gifts. See on Luke 4. 6.

if thou wilt fall down] As if he said, I ask but a small requital of so great liberality, onely one act of submission, in acknowledgement that thou hast all these things from me: hence it appears, why Satan begins not as before; If thou be the Son of God: for he knew that Christ if he took himself to be the Son of God, would not worship him: and if he were not so, he might peradventure be willing to accept of Satans large offer. This was faith *Irenæus l. 5. c. 3.* as some Apostate surprizing a region, should trouble the inhabitants, *ut regii gloriam sibi vindicet, apud ignorantes*; that among the ignorant he might challenge to himself to himself the glory of a King. See on Luke 4 7.

V. 10. *get thee hence*] Luke 4. 8. Tempt me no more at this time: Christ could endure him no longer, when he sought to usurp that which belongeth to God alone.

thou shalt worship the Lord thy God] Deut. 6. 13. & 10. 20. 1 Sam. 12. 3. thou art not God, and therefore I may not worship thee, to get all the world.

V. 11. *Then the devil leaveth him*] When Christ had exercised his divine power, in commanding him away; verse 10. it is our comfort in temptations, he limiteth Satan, how long, and how far he will permit us to him; and will never suffer us to be tempted above that he will make us able.

angels came and ministred unto him] To render their service and homage unto him, Heb. 1. 6. or to bring him food, as to Elias, 1 King. 19. 5. or to convey him back from this mountain, where Satan had set him. See Luke 4. 14. *Homo est quem diabolus tentat, & idem ipse Deus est, cui ab angelis ministratur, Gregor. hom. 16. in evang.* he is man, whom the devil tempted, but the same is also God, to whom the Angels minister.

V. 12. *Now when Jesus had heard*] Mark 1. 14. Luke 4. 14. John 4. 43. It appears that divers things came between, which are set down, John 1. 2. and 3. chapters.

cast into prison] Or delivered up, See Mark 1. 14. Mark 6. 18, &c.

V. 13. *leaving Nazareth*] Wherein he had been brought up, and had now been a while, Luke 4. he retired into a safer place out of Herods jurisdiction, governed by his brother Philip, a man of a milder temper.

dwelt in Capernaum] Converted there for the most part; for he had not an house of his own, chapter 8. 20. this was a town more famous than Nazareth: so was there more hope of doing good there.

V. 14. *That it might be fulfilled*] It was first literally fulfilled when that people had some freedom after their afflictions by the Assyrians; but now especially by Christs preaching there.

V. 15. *the land of Zebulun*] Isaiah 9. 1. The first calamity began there, 1 Kings 15. 29.

by the way of the sea] Of Tiberias, because it was not far from the sea of Tyrus,

beyond Jordan] Beside, at, or near Jordan; for it was part of the holy land. See Numb. 32. 19. Josh. 1. 28.

Galilee of the Gentiles] So called, because the cities which *Solomon* gave to the King of Tyrus (1 Kings 9. 11.) were there: or Galilee of the nations: because by reason of traffick, people of divers nations had concourse thither: or populous Galilee: that part of it which was best peopled, as being a richer soyle than other parts thereof. There were two Galilees: hereof see *Drusius Voc. N. T. com. 1. Hieron. de loc. Hebr. Beza in loc. C. Adricom. Theater. sanct. Neptalim. N.* 50. The best Authors agree that this was the upper Galilee, the lower was near Tiberias, and the lake, or sea of Genezareth.

V. 16. *The people which sate in darknesse*] They whose predecessors were first afflicted by the Assyrians, and delivered, being now the the captives of Satan, do first hear of their deliverance by Christ himself.

shadow of death] Deathful ignorance: for this antithetically answereth to the light of knowledge sprung up: and troubles as grievous as death Psal. 23. 4.

light is sprung up] Christ bringing the joyful tidings of salvation to them, Psal. 97. 11.

V. 17. *From that time*] Mark 1. 14.

Jesus began to preach] To take upon him the publick office of a Prophet, or preacher; for he had doubtlesse taught before: but now John is in prison, he undertakes the care of preaching to the people.

Repent, &c.] Chap. 3. 2. He beginneth as John did, and so confirmeth his doctrine.

V. 18. *And Jesus*] Mark 1. 16.

by the sea of Galilee] Called also the lake of Genezareth, the sea of Tiberias. Luke 5. 1. John 16. 1. 23. See also on John 21. 1.

two brethren] They were the more likely to assist one another in the Apostleship, because of their near relation.

Simon called Peter and Andrew] They were with Christ before. John 1. 40, 41. but went home again to follow their own businesse, as Nicodemus also did. John 3. 1.

casting a net] Busie in their calling, as the shepherds were when the Angels came to them, Luke 2. 8.

they were fishers] Christ could have sent some of the glorious

Angels,

Angels, or the learned Doctors of the law; but he takes poor fishermen, and fits them for Apostles, that he might have the glory of that great work entire to himself, See Acts 4. 13. 1 Cor. 1. 26. 29.

V. 19. *follow me*] That is, saith *Gregor. hom. 2. in Evang. Imitare*, imitate or follow my example: as, 1 Cor. 4. 16. See Eph. 5. 1. Hebr. 6. 12. here is more enjoyned: to wit, that they should also give their names unto him as disciples, and stay with him, that he might teach them in private and publick, to fit them to that ministery, to which he would set them apart.

fishers of men] The world is the sea, unbelievers fithes, the Apostles and succeding Ministers the fithermen; and the Gospel preached the net. See Chap. 13. 47. Luke 5. 10. Thus Christ teacheth them the Ministers duty by their own trade. So David was taught his kingly office. Psal. 78. 71, 72.

V. 20. *straightway left their nets*] As soon as they had brought their ship to an anchor, or to the haven, and were come a shore. See Luke 5. 11. Mark their ready obedience and willingnesse to leave all for Christ, yet left they not their propriety in their goods, but left them to the care of others. See Chap. 8. 14. John 19. 27. & 21. 3.

V. 21. *two brethren*] See on verse 18.

mending their nets] Working in their calling. See on ver. 18.

V. 22. *immediately*] See on verse 20.

and their father] Not neglecting him, but leaving him to the care of his servants. Mark 1. 20. Here was Christs special command: who saith also, honour thy father and thy mother, &c. Where Gods service and honour requireth it, we must forsake all, or we cannot be true disciples of Christ, we must love and honour our dear parents, but Gods honour and service must have the first place: we must love our parents in God, but God above all.

V. 23. *went about all Galilee*] περιῆγεν. He led about his new called disciples, but ἄγειν is often ever goe. So here, he went about all Galilee, where they were more ignorant than in Judea, verse 15, 16. he did not send for men out of all places, but went into the towns and villages to them.

in their synagogues] A word used for meeting-places civil and sacred: as also the word ἐκκλησία. Acts 19. 39. 1 Cor. 11. 18. Here it is used for the place where people met to worship God in publick: here Christ taught, to take away all suspition of his doctrine; truth loves the light, and rejoyceth to be seen. John 3. 20, 21. & 18. 20. Acts 26. 26. 2 Tim 3. 6. Falshood lies like Tamar in the way to Timnath. Gen. 38. 14. covered with a vail, wrape up in such disguises that the may be embraced unknowne. Christ preached in publik, to encourage the Jewes to the publick service of God, and to gain the more souls, where many were constantly assembled.

preaching] Publishing by authority, as Herauldsdoe the will of kings: and privileidge of subjects.

the gospel of the kingdome] So called, because it brings us into the kingdome of grace, when it is received, and shewes us the way into the kingdome of glory, Chap. 3. 2. 1 Cor. 15. 1, 2 James 1. 21.

healing] By this miraculous healing, he confirmed the truth of his doctrine, and shewed his divine power.

all manner] Or all, so Acts 10. 12. not all the persons that were sick (for he cured not many there, Mark 6. 5.) but as all sorts of men, so all sorts of diseases presented unto him to be cured, as verse 24.

of sickenesse] Such as bring more pain, and are more hardly cured: he could have wrought signes from heaven, but he did such miracles as did good to their bodies, to shew them by his doctrine and healing them, that he assumed an humane body, and reasonable soule, to save them bodies and soules.

diseases] Infirmities lesse painful or mortal, and more easily cured.

V. 24. *throughout all Syria*] Even to the Gentiles to prepare them to their future conversion; and to make the condemnation of those Jewes the greater, who followed him not.

they brought unto him, &c.] They were more careful of the bodies of themselves and theirs, than of their soules; as those John 6. 26. Hence it is that men seek more to Physicians than to Divines,

torments] Most painful diseases, the word properly signifying, a touchstone, was spoken concerning answers] given ἀπὸ τῆς βασανιζομένου, by those who were examined by tortures; or tormented (as upon the rack) to make them confesse *Suidas*. See *ibid. βάσανος*.

possessed with devils] So that Satan tyrannized over their reason and senses, that they could make no good use of them: but to the hurt of themselves and others.

lunatick] Such as were more or lesse afflicted, according to the state of the moon; as those that are frantick, or have falling sickneſs.

those that had the palsie] Weak and feeble men, who have their limbs and joynts loosed, and so weakened, that they cannot pull them up, nor put them forth when they would.

V. 25. *there followed him a great multitude*] Besides those that brought their sick to be healed: some come out of affection to novelty, others to carp, others to learn.

from Decapolis] A part of Syria: so named from ten famous cities that were therein.

beyond Jordan] See on verse 15.

CHAP. V.

Verse 1. *Seing the multitude*] The people mentioned, Chapter 4. 25. this was the occasion of this large sermon following.

he went up into a mountain] See on Luke 6. 17. as the Law was given on a mount, Exod. 19. 3. 23. Exod. 20. 1. So Christ expounds it here on a mountain: it was also a fit place for so many to hear.

when he was set] As their Doctors used to do, to shew their authority, some think, Chap. 23. 2. See on Luke 4. 20.

his disciples came unto him] Such as usually repaired to him, or constantly attended upon him, as being more familiarly affected toward him, and desirous to learn somthing of him, *Euthym.* Luke saith chap. 6. 20. he lifted up his eyes on his disciples: not limiting his speech in them, but indefinitely proposing thefe blessings to all, as *Chrysostom* here noteth.

V. 2. *He opened his mouth*] An Hebraisme, signifying his beginning to speak, as Psal. 78. 2. Job 3. 1.

taught them] His disciples and the multitude.

V. 3. *Blessed are*] Luke 6. 20. So David begins divers of his Psalms, Psal. 1. 1. & 32. & 41. & 112. & 119. & 128. blessednesse being the main end that all aymat.

poor in spirit] That are afflicted in mind, in the apprehension of their spiritual wants and sins, Isaiah 57. 15. Isaiah 66. 2. or poor in estate, if their minds be holy and lowly. See on Luke 6. 20. 1 Cor. 1. 26. James 2. 5. they are not blessed because they are poor, but though they be poor, so verse 4. The poor in spirit are they, who are not spiritually proud: but know, and are truly sensible of their spiritual wants and poverty; as knowing themselves (by nature, and of themselves) destitute of true righteousnesse, and in extream need of the riches of Gods free grace in Christ, which they can never merit, but must beg of him. Rom. 7. 18. 24. This was wanting in the Church of Laodicea, Revel. 3. 17. and is wanting in all that pretend to their own merits, or self-excellency.

for theirs is the kingdome of heaven] To them is the kingdom of heaven appointed, See Matth. 25. 34. Poverty is not in it self a blessed condition: but they are therefore blessed, because they shall be rich in heaven. A kingdom is the richest temporal estate: but the kingdom of heaven, in respect of the unspeakable, and eternall blessednesse thereof, surpasseth all earthly and temporal kingdoms. See Psal. 103. 11. Dan. 7. 27.

V. 4. *they that mourn*] That is, for their sins, as *Chrysostome, Euthymius, Theophylact. Hilar. Can. 4. &c.* interpret. You see, saith *Euthymius*, ὅτι τὸ μακάριοι τὴν αἰτίαν τῶν ἐπαίνων ἔνειμεν. *Gr. Nazianzen orat. 17.* τὸ γὰρ μακάριοι τὴν αἰτίαν ἐνέγραψε τοῦ πένθους, that salvation is joyned with sighing, or sorrow. *Tertul.* hereto citeth Psal. 126. 5. Isaiah 61. 3. *adv. Marcian. l. 4. c. 14.* understand here, those who mourn with godly sorrow to repentance, never to be repented of, 2 Cor. 7. 10. or that are in sad condition, by reason of persecution for the profession of the Gospel, verse 11, 12. or any other heavie affliction, they being holy: such are happy, though externally, or otherwise afflicted: not because they mourn, but albeit they mourn. *Minucius Felix* giveth a good reason; for saith he, *calamitas sapius disciplina virtutis fuit*, calamity hath often been the discipline of vertue, A Christian may seem unhappy, he cannot be found to be so.

they shall be comforted] In part here, by taking away, or mitigating their sorrows; or inward consolation by Gods Spirit: compleatly in heaven, 2 Cor. 1. 4. John 16. 20. James 1. 12. Rev. 7. 17 & 21. 4.

V. 5. *Blessed are*] Psal. 37. 11.

the meek] Such as patiently and quietly endure injuries: such as (*nec felicitas aut inflat propria, aut urit aliena, Ambros. ep.* 84. *l.* 10.) neither their own prosperity maketh proud, nor others, envious. Admirable is patience which in the storms of afflictions placeth the soule, ἐκτὸς τοῦ ἐυδίου λιμένος, as it were in a calm haven, *Chrysostom in Joh. 18. hom.* 83. the meek are they, who *cedunt improbitatibus, & non resistunt malo, Augustin. de serm. Domini in mont. l.* 1. *c.* 3. who give way to injuries, and resist not evill; those who can be angry, (not those who are ἀνέξικακοι, senseleſſe, or insensible of wrongs, as *Theophylact* interpreteth) but who contain themselves until they ought to be angry, as Eph. 4. 26. Such as meekly bear, neither provoking others, nor easily provoked by them.

they shall inherit the earth] They shall have a comfortable right to it, enjoy it with inward peace, and be free from many vexations; in which haſty and froward men embarque themselves: this is here promised, because men sometimes take occasion to abuse those most, who are of the most meek and quiet disposition, Isai. 59. 15.

V. 6 *hunger and thirst for righteousnesse*] Who earnestly long for it, as hungry men do for meat, or thirsty ones for drink; it may be

be understood of such as knowing their own emptinesse, long to be filled with Christs righteousnesse; or of such as being persecuted under the title of impious and ungodly, long to be cleared and righted. See on chap. 11, 30.

they shall be filled] Isaiah 65. 13. Psal. 17. 15. Luke 11. 53. Hunger pincheth, but food satisfieth.

V. 7. *the merciful*] Who being inwardly affected with the miseries of others, do outwardly relieve them according to their abilities, Luke 6. 36. &c. See the contrary, James 2. 13.

for they shall obtain mercy] They may be subject to misery in this world, but they shall find mercy sometimes with men; but always with God.

V. 8. *Blessed are*] Psal. 24. 4

pure in heart] The single-hearted and sincere; who are not doubly minded, 1 Tim. 1. 5. Jam. 1. 8. Pet. 1. 22.

they shall see God] They shall converse with him familiarly in heaven; or see some evident and glorious signes of his presence there, 1 John 3. 2. for his essence is invisible and incomprehensible, Heb. 11. 14. he cannot be seen (as he is in his essence) *visu clarior ---- nec æstimari, sensibus major ---- magnitudinem Dei qui se putat nosse, minuit, &c. Minuc. Fel. Octavio.* being more clear than any sight; nor can he be valued, who is greater than all sense (of the creature) he that thinketh he knoweth the greatnesse of God, therein lesseneth it. *Augustine (Paulina ep.* 112. after *Ambrose* on Luke) saith well, *non in loco Deum videtur, &c.* God is not seen in a place, as at the oak in Mambre, or mount Sina. but in a pure heart, when we think he is absent, we see him: and when he is present, we see him not: he is invisible, and yet is seen, *cum vult, sicut vult*; many have seen him; not as he is, but as he pleased to appear, and manifeſt himſelf unto them.

V. 9. *peace makers*] Who endeavour to reconcile such as are at variance: either God to man, as the Preachers of the Gospel do, or one man to another, as all should do.

shall be called the sons of God] They shall be so indeed, as imitators of Christ, Colos. 1. 20. and so accounted to their honour, verse 19. Luke 1. 32. John 1. 12. 1 John 3. 1. they are the likeſt to God, and most beloved of him, verse 45. they are the children of the God of peace, Rom. 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Philip. 4. 9. 1 Thes. 5. 23. 2 Thes. 3. 16. Heb. 13. 20.

V. 10. *which are persecuted*] 1 Pet. 3. 14.

for righteousnesse sake] Not for sin, or for the world, 1 Pet. 4. 15. 1 John 3. 12. Satan, like *Pharaoh* pursueth those who go out of his dominion, he posſeſseth his own vessels in quietnesse for the present: Pirats will not chase the empty Ship (saith *Chrysostom* on Isaiah 6.) nor will Satan affail those, in whom he knows, there is no riches of grace.

theirs is the kingdom of heaven] See on verse 3. there are two things most considerable in a kingdom, wealth and prosperity: a kingdom therefore is oppoſed to poverty there, and to adversity here.

V. 11. *Blessed are ye*] He turns his speech now to his present hearers, to comfort them against perſecutions which were coming on them.

revile you] Reproach you, and miscall you, 1 Cor. 4. 12. 2 Cor. 6. 8. So as reproach is a kind of perſecution. compare, Gen. 21. 9. with Gal. 4. 29. Not onely the Martyrs, but many others, who suffer injury for the truth, and cause of Christ are perſecuted: humility is a sure forteresse against calumny: he that is not ambitious of the praise of men, will not value their reproach; therefore as *Augustine* said, in Psal. 57 *non timebis convitiatorem; si non amat adulatorem*; thou wilt not fear a reviler, if thou loveſt not a flatterer.

persecute you] Scourge, imprison, or kill you, chap. 10. 17. Luke 21. 16. John 16. 2. Acts 5. 40. & 16. 22, 23. 2 Cor. 11. 23. &c.

all manner of evil, &c.] 1 Pet. 4. 14. for as *Jerom* saith, *ep.* 55. with christians. *non qui patitur sed qui facit contumeliam, miser est.* He is not unhappy who suffereth contumely, but he that doth it.

falsly] *Gr.* lying, they have no reward, who are punished justly in word or deed; theeves and murderers suffer, but (as the penitent thief said on the crosse) they are justly here. It is the cause, not the passion which maketh the Martyr.

for my sake] For religion, not for other causes: if reviling be for our own faults, that is no mark of happinesse to us.

V. 12. *Rejoyce and be exceeding glad*] Joy inwardly, and expreſse it outwardly, Luke 15. 32. Phil. 3. 1. and that in tribulation, Rom. 5. 3.

Great is your reward] Gen. 15. 1. Psal. 19. 11. It is impoſſible that he who hath been wicked in this life should escape that which he hath deserved; or that he who for truth and righteousnesse sake, hath here been most afflicted; *sub mercede fraudat*; should be defrauded of his reward: as *Lactantius* speaketh, *l.* 4. *c.* 19. because God is just.

So they persecuted the Prophets] Who were eminent men; and therefore you may be content to endure what they did, Jam 5. 4.

which were before you] Both in time and office; and therefore ye may expect the like usage with them.

V. 13. *Ye are the salt of the earth*] I have chosen you to season, and preserve those who are corruptible by sin: as salt suffereth not flesh to corrupt (*synes. de regno. Chem. Alexandr. Ped. l.* 1. *c.* 9.) So wholsome doctrine worketh with the mind: reprove them therefore that they may be saved; though you displeaſe some thereby, and suffer perſecution for the same: yet be you savoury in your selves, and by good exhortations help to season others with the salt of grace, that they may be pleasing to God, Colos. 4. 6. Ephes. 4. 29.

But if the salt] Mark 9. 50. Luke 14. 34. It may be understood of Ministers, or of private Christians, who are spoken of before; and in the following verses.

have lost his savour] Μωρανθῇ become foolish: the unsavourineſſe of salt is (as *Euthymius* saith) *debilitas mordacitatis ipsius*. The weakneſſe of its acrimony: the meaning is, if you have not grace in you, and zeal to reprove sinners,

wherewith shall it be salted?] As nothing elſe can retover the taſte of salt once loſt; so, bad ministers cannot easily be mended by others.

good for nothing] Other things may be good for somewhat elſe, when they decay, salt cannot. So is it with unsavoury Ministers, and relapſing christians,

to be cast out] Of the church as unprofitable.

to be troden under foot] As not good for any use. See Luke 14. 35. & 21. 24.

V. 14. *Ye are the light of the world*] Not originally, like the sun, as Christ is, John 1. 8, 9 but by participation, as the moon and the stars: so are Ministers, Rev. 1. 20. John 5. 35. as also are other christians, 1 Thesſalo. 5. 5. Phil. 2. 15.

A city that is set on a hill] You muſt shew forth good example to others, far and neer, whereby you may be as exmplary to others, as an high hill or city thereon is conspicuous.

cannot be hid] Your lives will be looked on, and scanned by all men therefore see they be good.

V. 15. *Neither do men light a candle*] Mark 4. 21. Luke 8. 16 & 11. 33. Neither can you reasonable think that I communicate to you divine light, to the end that you should hide it in silence.

and put it under a bushel] God intends that his graces given to his Ministers or people, should be used for the good of others and not kept for their own good onely: the master of a family lighteth a candle for the use of the whole family, Luke 19. 20, 23.

a bushel] Μόδιος. is a measure, some say, containing about a pint lesſe than a peck; others reckon, that it containeth sixteen *Sextarios*, who (accounting the *Sextarios* at about a pint and an half) make the great *Modius* two gallons and a pottle; which is the *Modius Pontieus*: the *Modius Cyprius*, is reckoned a peck and a pint.

V. 16. *Let your light so shine*] Manifeſt the graces that are in you, by your actions, as beams of light.

before men] Who see not your hearts, but your deeds.

that they may see] Not hear of them by others; but see, and be witneſſes thereof. See Phil. 2. 15. 1 Pet. 2. 12.

your good works] Not words onely, but works doth God require: good works, not other mens, but your own: not what your friends, kindred, or predecessours have done, but what you do. See Deut. 5. 28, 29. Rom 2. 13.

and glorifie] Your end muſt be Gods honour, not your own, Matth. 6. 1. &c. though you can adde nothing to the infinite glory of God; yet muſt you conſeſſe it, and give men cause to praiſe him for you, Gal. 1. 24.

your father] All good children seek their fathers honour, and maintain it, as knowing their interest therein: hypocrites seek their own glory with men, but live so, that the holy Name of God is blaſphemed because of them, who profeſſe good, but practiſe impiouſly, Rom 2. 23, 24. we may indeed vainly flatter our selves in that great prerogative of the name of Christian, who yet so do, and live, *ut hoc ipsum quod Christiani populus esse dicimur, opprobrium Christi esse videatur*, saith *Salvian. de gub. Dei. l.* 4. that it may seem a dishonour to Christ, that we are called christians.

which is in heaven] Not your earthly fathers onely, but principally your heavenly father, chap. 6. 9 & 23. 9. Mal. 1. 6.

V. 17. *Think not that I am come*] This is a preface to the following expoſition of the law, wherein our Saviour prevents their misconſtruction thereof: they hearing the law otherwiſe expounded than their teachers used to do, verse 21, 22. might think that Christ did abrogate the moral Law, and bring in a new one: he warns them before hand, not to think so; for as *Ambrose lib. 9. ep.* 77. faith of circumcision, it is true of the whole ceremonial law; *non --- genibus mandata est, sed femini Abraham* It was commanded the seed of Abraham, but not to the Gentiles: and that but for a time, till all was fulfilled in the Meſſias exhibited, with all the ceremonies thereof prefigured; and the fulneſſe of the Gentiles was to come in, the moral Law stands still in force though the curse due to the transgreſſours of the least precept thereof be taken away from those that are in *Christ* by faith, Rom. 8. 1. Galat. 3. 13.

to destroy the law] *Gr.* To dissolve; he neither by doctrine, or precept destroyed it, nor by practise, nor by absolving those from obedience thereto, which he delivered from the curse thereof.

or the prophets] The interpreters of it I give none other moral precepts than *Moses* did, nor any other interpretations of that law, than the Prophets gave.

but to fulfil] Both by instruction, observation, and full satisfaction. Rom. 3. 31. & 8. 3. others take it of the fulfilling the ceremonies, types and predictions of the Messias in his own person, which he likewise did.

V. 18. *till heaven and earth passe*] Luke 16. 17. Till this world come to an end, the moral law shall stand in full force: heaven and earth shall be changed, rather than reduced to nothing.

one jot, or one tittle] Not the least letter, or particle of a letter. A proverbial speech, signifying that exact obedience is due to the moral law, to the worlds end; but not concluding that we have power to fulfil it. This was a needful doctrine because the Pharisees endeavoured to make void some part of it then, by their traditions, chap. 15. 3, 4. and chap. 23. 4. The meaning is, that the least letter, (such as is *Jod* in the Hebrew, or *ι iota* in the Greek: a tittle κεραία, such as are the Hebrew points, or accents) should not passe, till all were fulfilled: how much more needful is this doctrine now, when men would make all the law void, and nor obligatory to believers?

shall in no wise passe from the law] No man hath power to abrogate, or dispense with any part thereof; nor that which he thinks least needful.

till all be fulfilled] *Gr.* Till all be done: that is, nothing contained in the law, shall ever fail, but attain his full effect.

V. 19. *Whosoever*] Of what ranck or degree soever he be.

shall break] James 2. 10. Disobey in his practise.

one of these least commandments] One of those precepts of the moral law, which the Pharisees and others make least account of, though indeed nothing is little in the law of God because the lawmaker is great: Therefore *Salvian* said well, *nihil leve æstimetur quo Deus legislator.* Let nothing be esteemed little, with which God is offended; *de gubern. Dei. l. 6.*

and shall teach] Or shall teach: as Exod. 1. 15.

he shall be called] He shall be so, and so accounted.

the least in the kingdom of heaven] He shall be of no account in Gods Church here, nor have any part in heaven, as vers. 20.

do and teach] Confirme the law both by teaching and example, publikly or private.

great in the kingdom of heaven] Of great account in the kingdom of grace and glory. Let not therefore thy works confound thy words: let the Minister of Christs minde, life, and mouth accord. See *Hieron. Nepotian ep. 1. l. 2.*

V. 20. *For I say unto you*] Whatsoever the Scribes say unto you to the contrary, if you will believe me, it is otherwise.

except your righteousnesse] Your obedience to Gods Law.

shall exceed the righteousnesse of, &c.] The one sort were accounted men of the greatest learning, the other of the strictest life, see chap. 15. 1. ye must go beyond them both; for they made conscience of outward obedience only, verse 21. and of some commitments only, chap. 15. 3. but ye must make conscience of inward obedience also, verse 22. and of keeping all the commandments, as Luke 1. 6.

in no case enter into, &c.] As chap. 7. 21. & 18. 3. & 19. 23, 24. Mark 10. 23, 24. Luke 18. 24, 25. John 3. 5. Act. 14. 22. alluding to Numb. 14. 30. Psalm 95. 11. it is true, their righteousnesse was generally, rather to say than to do good, &c. to be seen of men, rather than in sincerity unto God; and many other blemishes it had: but the sight of an all-seeing God: but the comparison is not intended here between degrees of righteousnesse by the law, but between it (to which only the Pharisees pretended, and cleaved) and the righteousnesse of the faith in Christ, without which no flesh ever was, never can be saved (Act. 4. 12.) So *Irenæus l. 4. c. 27.* interpreteth this *exceeding*; the Pharisee in his way could never come to heaven, because he sought righteousnesse only by the works of the law, which made none perfect, *in that it was weak through the flesh*, Rom. 8. 3. none were able to fulfill it: therefore Israel attained not to the law of righteousnesse, because they sought it not by by faith but as it were by the works of the law, Rom. 9. 31. your righteousnesse must exceed this: as doth the righteousnesse which is of faith in Jesus (who perfectly fulfilled the law for us) or you shall not enter into the kingdom of heaven; for, by the deeds of the law there shall no flesh be justified, Rom. 3. 20. and we are justified by faith only, without the works of the law.

V. 21. *by them of*] Or, to them

of old time] It is a received opinion, delivered by tradition from father to son. Of what value prescription, and antiquity of errour is, may hence appear: it is a good observation of *Tertul. de præscript. c. 31.* from the parable of the Envious mans tares, Matth. 13. it is (saith he) manifest by the very order, *id esse Dominicum & verum, quod sit prius traditum: id autem extraneum & falsum, quod sit posterius immissum*: that is, the Lords and true, which was first delivered; but that foreign and false, which was afterwards cast in: adde hereto that of *Cyprian ad Cæcil. l. 2. ep. 8.* if Christ onely is to be heard, *non debemus attendere quid alii quis ante nos faciendum præscripserit; sed quid, qui ante omnes est, Christus prior fecerit, neque enim hominis consuetudinem sequi oportet sed Dei veritatem*, we must not attend what some before us thought was to be done: but what Christ did, who is before all: neither may we follow the customs of men, but the truth of God: antiquity of truth is venerable; but of errour the more detestable, by how much more it hath misled. The holy Scripture sufficiently determineth what is truth, and what is errour: and no question ought to be moved among Christians where Gods *ipse divit* hath so determined; lest yee we break the bond of charity (which is the sinews of religion) *Augustines* rule to *Casulanus ep. 86.* is to be held: *in hac re tales, de quibus nihil certi Scriptura divina, nec populi Dei, vel instituta majorum pro lege tenenda sunt*; in those things concerning which the divine Scripture determineth nothing certain, (that is, neither commandeth nor forbiddeth) the custom of Gods people, and institutions of antecessours (or elders) are to be held for Law.

thou shalt not kill] Exod. 20. 13. Deut. 5. 17. they repeated the words of the Law, but built false glosses thereon.

whosoever shall kill] That is, for private revenge; or if it be acted by a private person. The Magistrate or Judge, taking away the life of a malefactor, according to the Law of God and man, sinneth not therein; he sinneth if he executeth not justice; when the murderer is executed, *sus sceleri panitur: Salvian. l. 7.* it was not so much the Judges, as his own sin that killed him.

shall be in danger of the judgement] Shall be liable to give account, to the lesse court of twenty three Judges, who judged ordinary causes, and persons.

V. 22. *But I say unto you*] I give you not a new law, but rightly expound the law of God unto you.

whosoever is angry, &c.] They counted nothing sin, but the external act: but unadvised anger is murder of the heart; therefore *Minucius Felix Octav.* said well, *apud nos, & cogitare peccare est*, with us evil thoughts are sins: and *Salvian. de Gub. Dei l. 8. non sunt longè ab accidentibus, qui animo occidunt idrumt*, they differ not much from murderers, who hate with a minde to kill.

without a cause] Rashly; *aliud ira, aliud odium*, saith *Augustine hom.* 40. the father is angry with his childe, but hateth him not, but to amend him; so is his anger an effect of love; so the Apostle saith, *be angry, but sin not*, Ephes. 4. 26. Truely as long as we here live, affections will oftentimes overbyas our reason; yee must we watch over their exorbitancy, *moderari & regere possumus, amputare non possumus, Hieron. l. 2. ep. 20.* we may (and must) moderate and rule them, we cannot cut them off.

in danger of the judgement] That is, he shall be liable to the punishment to be inflicted by the Judges. Christ speaketh not here of civil judgements executed by Magistrates, but of Gods tribunal before which men are guilty of murder, not onely for taking away the life of man, but also for affecting to hurt their neighbour by reproach; though, as there are degrees of this sin, so shall there be of punishments thereof: but Christ accommodateth this whole speech to the form of the usual judicatures of the Jews: as their judgements by their *trium viri*, or three men deciding small matters, their twenty three Judges determining greater matters than the former; and their high Court of twenty and one Judges, who judged of the greatest matters within their jurisdiction: Christ expresseth Gods judgements, by these things which were common, and better known to the Jewes.

to his brother] To another man; verse 23, 24. an Hebrew phrase, Gen. 26. 31. one to another, אִישׁ אֶחִיו a man to his brother.

Raca] O vain man, Se Judg. 9. 4. 2 Sam. 6. 20. Syr. רֵקָא coming of the Hebrew word רוּק, *vacuus, inanis, Jerom* against the Pelagians, *l. 2.* interpreteth *Raca, vanus, & absque cerebro*; as a brainlesse fellow: so *Hilary on Matth can. 4. vanitatis opprobrium est*: it signifieth, saith the learned *Tun. Thesaurus*, one void of judgement, reason, and brain: understand this of him that saith so in rash anger: otherwise we find the phrase used, James 2. 20. as our Saviour would not have us rashly angry, lest we should be malicious: for *ira matris est odii, Labo. de Gub. Dei. l. 5.* anger is the mother of hatred: so would he here prevent the effects thereof, *prima enim semper ira, ira mala. tela. medicata sunt, & quicquid non possimus imbecilli, optamus iratli, Salvi. ibid.* the first weapons of anger are evil speeches, and that which we cannot do, being weak, we with we could, being angry.

in danger of the council] The meaning is he shall be liable to a greater punishment in hell, as a greater offender was liable to the judgement of the Sanhedrim, or great Council.

shall say] Out of rath anger, as before, otherwise our blessed Saviour, who never sinned, used that word, Matth. 23. 17, 19 *thou*

thou fool] A word of greater diligrace than the former, μωρέ, it signifieth *unsavory*, or without relish: *Raca* answereth the Greek word κενὸς, empty that is μάταιος, foolish; and a fool is here, by a Metaphor, called insipid, Hebr. אֱוִיל *fotes*, which we call, Sot.

in danger of hell fire] To be cast into Gehenna, to have the greatest torments of hell inflicted on him; as the greatest offender among the Jewes, was to be judged, either to be burnt alive in the valley of Hinnom, or to have his carkase denied burial, and burnt there, among the carrion cast out of the city, which was the greatest disgrace. See on Luke 12. 5. See *Agustine de Civ. Dei. l. 21. c. 4. 10, 23.*

V. 23. *therefore*] Seeing God forbids anger, and evil speaking as well as murther.

if thou bring thy gift] The Jewes thought God like some worldly Princes, more regarding gifts, than the unity of their subjects; therefore offered many sacrifices, but lived still in malice: Christ shews them here, that such sacrifices did not please God. Charity is the salt of the covenant, with which every sacrifice must be seasoned.

to the altar] He speaks according to that present state of the Church, wherein altars and sacrifices were in use: they are deceived who gather hence, that we must have altars and sacrifices now: yet it may teach us by proportion to seek reconciliation before we come to the Lords table.

and there remembrest] It should have been done before: but if it were forgotten or neglected then, it must of necessity be remembred. and done now. This supposition of remembrance relateth to another supposition of a right preparation of a mans self to that duty, which cannot be without a due examination of his own state towards God and man.

hath ought against thee] *Si nos eum in aliquo lesimus. Augustin. de Serm Domini in mont. l. 1 c. 20.* if any man can accuse thee, or charge thee with any wrong done to him. See Rev. 2. 4.

V. 24. *leave there thy gift*] Do not carry it away; our sin against man, doth not discharge us of Gods service; but God will not accept our service, till we have fought peace with all men, Heb. 12. 14.

be reconciled] Do thy part to be reconciled; confesse thy fault, desire peace, make satisfaction, Levit. 6. 1. &c. a purpose of reconciliation is not enough, it must actually be fought, before we can be fitted for Gods service.

then come] Then perswade thy selfe God will accept thy service.

V. 25. *Agree with thine adversary quickly*] See on Luke 12. 58. a similitude taken from a debtor.

in the way] He alludeth to the customs of adversaries in law, going before the Judge: the meaning is, prepare presently (while the accepted time, and day of salvation lasteth) to stand before God as tribunal; agree while you are both alive.

be cast into prison] Lest for thy unwilling Gods patience and long sufferring, thou be condemned and cast into hell fire; the whole is allegorical: by adversaries delivering thee, is meant, lest he whom thou hast wronged, complain to God of thee; and by the judges delivering to the officer, understand, Gods execution of temporal and eternal punishments on the impenitent sinners.

V. 26. *till thou hast payd*] The meaning is, that God will not forgive injuries done to men, except the injurious make what satisfaction they can. Some understand these two verses litterally, as counsel given us by our Saviour to avoid, and compose suits before tryal.

the uttermost farthing] That is, never, because that by suffering, thou canst, in no finite time, satisfie the infinite and eternal justice of God. See on chap. 12. 29 and on Luke 12. 58.

V. 27. *by them*] Or to them.

Thou shalt not commit adultery] Exod. 20. 14. The Pharisees taught that the act of this sin, was onely sinful before God, as it was punishable before men.

V. 28. *Whosoever looketh*] With intent to lust after her; or till he lust after her, Mark 13. 22. Job 31. 7. So that both wanton thoughts and looks are here condemned. See Rom. 7. 7. 2 Pet. 2. 14. therefore *Isidores* rule is, ὃ ἀφῶν μὴ ἔρχῃ, ὃ ἀφὼν μὴ ὄφῃς. either seeing, lust not, or lusting look not. *ep. 173.* in this, as *Ecthymius* noteth. *radicem abscidit*; he cutteth up sin by the root in the heart and affections; lest it should bring forth death. See James 1. 14, 15. For the most part the actions of the inward man, as lust, shew themselves in the outward man; as, chastity of the inward man passeth to the bodies undefiled chastity; for he that is not acquainted with the hearts adultery is certainly and invincibly modest and chast; therefore, as all seeds, and incentives of sin must carefully be avoided; so this, *oculus meretricis, laqueus amatoris est. Ambrof. de pæn. l. 1. c. 14.* the harlots eye, is the lovers snare. Lust not after her beauty in thine heart, neither let her take thee with her eye-lids, Prov. 6. 25. Flee fornication, 1 Cor. 6. 18. Fly alfo youthful lusts, 2 Tim. 2. 22. *Fugiamus ergo tanquam sequentem, quia non post nos. sed in nobis sequitur. ib. Ambrof.* let us therefore fly it, as that which followeth, not after, but in us; how? by dashing the serpents egges ---*parvulos ad petram*, that is, (as the same *l. 4. c. 11. de pœnit.* interpreteth) ---*infirmas & lubricas cogitationes elidas ad Christum*; destroying sin in the thoughts, by recalling them to the dreadful tribunal of an all-seeing Judge.

on a woman] Understand all this to be a common rule: to women as well as men, (which *Chrysostom. Theophylact*, and *Euthymius* note) so that when women look with such affections, they sin, and if they adorne themselves to be looked upon, and lusted after, though possibly they do not affect any man, yet ἐκείνας ἐφεμαικον ἐκάρασιν ὡ ἀὸ μοιχὸς πίνι; *Theophylatt*; they have tempered the poison, though no man drink it. See *Tertul. de cult. fæm. c. 12.*

hath committed, &c.] For as *Jerom* saith well, *ep. 22.* in respect of the sin, *mœcit & qui nocere disposuit*, he hath hurt, or done evil, who disposeth so to do, see here, *jam affectu adulter est*, is already an adulterer in affection. *Ambrof. l. 9 epist. 77.*

V. 29. *and if*] Chap. 18. 8. Mark 9 47.

thy right eye] *Anastasius* understandeth this ὡς τὸν φίλον, &c. of friends and kindred, the meaning is general, whatsoever is not useful or necessary to this life, as the right hand, or right eye.

offend thee] Or do cause thee to offend,

pluck it out.] The meaning is, there is a body of sin in us, which must be mortified, (Colos. 3. 5.) and all occasions and incentives thereto abandoned, if we will be saved; therefore *Jeroms* counsel is very good. *l. 2. ep. 15 multi parcun, ut soli parcat animæ*; spare nothing, that thou mayest spare thy soul.

for it is better] It is better for a christian, *ministerio carere quam vita. Salvian. de gub. l. 3.* to want the service (of some members) than life eternal; as it is better for a man that hath a gangrene in one member, to cut it off, than to suffer it to infect the rest, and endanger his life; so it is better for you to leave your deares sins, or the occasions of them, than that the whole man should perish by them.

V. 30. *If thy right hand*] See on verse 29.

V. 31. *Whosoever shall put away his wife*] Deut. 24. 1. or whosoever will put away his wife: It seems the Scribes misinterpreting the law, taught, that any man that disliked his wife, might put her away, so that he gave her a bill of divorce, whereby it might appear to any other man that desired to have her, that she was set free from her former husband.

V. 32. *Whosoever shall put away, &c.*] Luke 16. 18. 1 Cor. 7. 10. Matth. 19. 9.

saving for the cause of fornication] For that cause he might put her away, but for none other. Adultery dissolveth the bond of matrimony, which consisteth in their being one flesh.

causeth her to commit adultery] Understand this, if the divorced woman marry to another, her former husband, being yet alive, which the party divorcing occasioneth, by putting her away.

V. 33. *by them*] Or to them.

Thou shalt not forswear thy self] Exod. 20. 7. Levit. 19. 12. Deut. 5. 11. It seems by Christs answer, that the Pharisees taught, that if men did not forswear themselves, they did fulfil the third commandment; and so allowed or connived at swearing in ordinary communication, and of swearing by creatures: both which our Saviour condemns.

V. 34. *Swear not at all*] James 5. 12. That is, in your ordinary communication; not at all, except where you have a lawful calling thereto; as in case of witness-bearing before the Judge, or lawful Magistrate, for the ending or deciding of controversies, or further confirmation of just duty. See Jer. 4. 2. Heb. 6. 16.

neither by heaven] See Isaiah 66. 1. Swear not by them, because they are creatures, not God; nor are they thine; they know not the truth of what thou sayest, nor can of themselves punish thee for thy perjury; some interpret this prohibition with this condition, except thou mean to perform vows, or swear truth; for God will punish perjury, though thou swear not by him, but by some creature, Heaven, Earth, Jerusalem, thy head; God is injured when his creatures are called to bear witnesse to a falsehood, or engaged for it. See chap. 23. 16. &c.

V. 35. *nor by the earth*] See on verse 34.

it is his footstool] Isaiah 66. 1.

neither by Jerusalem] See on verse 34. the city where he is publickly worshipped.

city of the great King] Of God, Psal. 48. 2, 3. with 87. 3.

V. 36. *by thy head*] See on verse 34. thou hadst it and every hair thereof of him.

one hair white or black] One hair thereof, by giving it that native colour: Art onely imitateth nature, it cannot make any natural thing.

V. 37. *let your communication be*] James 5. 12. your ordinary communication. See on verse 34.

yea, yea, nay, nay] Affirmative or negative, without oaths for confirmation of that which you say.

whatsoever is more than these] Customary swearing, by whatsoever they swear.

cometh of evil] From Satan, corruption of heart, evil habit, other mens incredulity, or your vain perswasion, that men will

not believe you except you sweare, whereas that maketh your asser-
tions more suspected, to good and wise men.

V. 38. *an eye, &c. an eye*] Exod. 21. 24. Levit. 24. 20. Deut.
19. 21. this imitates that the Jewish Doctors taught, that a pri-
vate man might revenge himself, so that his revenge did not ex-
ceed the wrong; this Christ condemneth, for the Judges were to
determine this.

V. 39. *that ye resist not evil*] Luke 6. 29. Rom. 12. 17. 1 Cor.
6. 7. he doth not forbid private men to defend themselves against
injuries by lawful means, or to seek for repair and satisfaction
by the use of the lawful Magistrate: but forbids private revenge
or publike, out of malice, or by rigorous prosecution of the
Lawes.

turn to him the other also] Though he smite maliciously, or in
way of disgrace, as Job 16. 10. Micha 5. 1. he so far from rend-
ring evil for evil, as that thou be prepared, rather to endure more
injuries, than unlawfully to revenge the former.

V. 40. *sue thee at the law, &c.*] Unjustly: if by force, fraud,
unjust cavils vexing suits, or force he get away thy goods.

let him have thy cloak also] See on verf. 39.

V. 41. *compel thee to go a mile*] Under pretence of authority,
compel thee or thy cattel, to carry or serve him; (as pursi-
vants, and such messengers, use to take up post-horses) See
chap. 27. 32.

go with him, &c.] See on verse 39.

V. 42. *give to him that asketh thee*] If he have need, and thou
canst spare it, Luke 6. 30. Galat. 6. 10. 1 John 3. 17.

from him that would borrow] Deut. 15. 8.

turn not thou away] As those are wont, that refuse to hear or
regard those that entreat them. See Isaiah 58. 7. lend him for his
need, Luke 6. 35.

V. 43. *Love thy neighbour*] Levit. 19. 18.

and hate thine enemy] This the Scribes collected (though fally)
out of the text, either from the misapplied rule of contraries, or
else because they were commanded to destroy the inhabitants of
the land of Canaan, Deut. 7. 2. & 25. 17, 19. which rule they,
would hold with their particular enemies also.

V. 44. *love your enemies*] Luke 6. 27. A man may happily do
good to some whom he loves not: but here our Saviour requires
love of heart to them, who heartily hate us: love your friends in
God, and your enemies for Gods sake.

blesse them that curse you] Expresse your hearty love in good
words and wishes to them who wish you ill.

do good to them that hate you] Shew your love in good deeds to
them, as 1 Sam. 24. 17. Pfal. 7. 4. Gal. 6. 10. Rom. 12. 20 reti-
der not evil for evil, but overcome thine enemy with good, which
is the most glorious victory of the saints.

pray for them] As Luke 23. 34. Acts 7. 60. 1 Cor. 4. 12. this
sheweth, that Christ would have us so far from desiring revenge,
that he will not have us pray for it: but in case of injury to com-
mend our cause to God, and to pray him to give them, repentance,
and mercy: therefore he would have us blesse them: he saith not,
speak well of them who are wicked and injurious (Gods spirit
teacheth no man to lye) but pray for them.

and persecute you] See verse 11, 12. this is to imitate Christ,
and his Saints, Luke 23. 34. Acts 7. 60.

V. 45. *that ye may be the children*] That ye may hereby ap-
pear Gods children, who being the God of love, doth good to his
enemies. See 1 John 3. 9, 10.

of your father] Of God, whom you must imitate, Ephes. 5. 1.

which is in heaven] Chap. 6. 9. whom you must imitate, so
may you not earthly fathers, in all things, because they may
erre, and do, in some: God is absolutely holy, so is no meer
man.

maketh his sun to rise] Causeth his sun to give light, and warmth,
and the rain to cool and refresh wicked men in their persons, and
their fields, that they may be fruitful.

V. 46. *for if*] Luke 6. 32.

ye love them which love you] Them onely, verse 47. for we must
love them that love us, else are we worse than Publicans or Hea-
thens, verse 47.

what reward have ye?] Ye shall have no reward from God, for
that which ye do for your own ends and affections; for ye do
but render love for love, and love your selves in loving
them.

do not even Publicans the same?] You do no more than the light
of nature teacheth men to do. The Publicans, taking up tribute
and custom from the Romans, were counted most vile, and im-
pious by the Jews: (see Luke 19. 8. & chap. 9. 10.) according
to their sense Christ here speaketh; do not those, whom your
selves condemn as wicked, as much? will you not excel them,
whom you esteem the worst of men?

V. 47. *if ye salute*] Or lovingly embrace, or ask of their wel-
fare, as 2 Kings 9. 17, 18, 19, 22. the word ἀσπάζομαι signifieth
lovingly to embrace: but the Syriac interpreter giveth it, if ye sa-
lute: in this one office of humanity, he understandeth all the of-
fices of civility and friendship.

what do ye more] See on verse 46.

V. 48. *Be ye therefore perfect*] That is, sincere and compleat in
all parts of piety, especially in love towards all men, James 1. 4.
& 3. 2. Colos. 4. 12.

as your heavenly father] Be like him in this, though ye cannot
be equal to him, see on verse 45. The Lord commandeth charity
not onely through all the Scriptures, but also by his own holy
example. *Salvian. l. 4.*

CHAP. VI.

Verse 1. *That ye do not your alms*] Or deal not your alms,
ἐλεημοσύνην, mercy and almes: some read δικαιοσύνην
righteousnesse, so the Syria: words which signifie almes or
righteousnesse, come both of the Hebrew
root צדק, to be just. 2 Cor. 5. 21. James *Elcemosyna, justitia,*
1. 21. 1 Pet. 2. 24 Luke 11. 41. Acts 3. 2, *Synechd. chiet.* pe-
10. &c. See *Joh. Druf. præterit. l. 1.* *cipua justitia species:*
before men to be seen of them] We may and *Ju. Brxtorf. Jun. lex.*
ought to do good before men, that God may *thald Syr. Mart.*
be glorified thereby. See chap. 5 16. but our *Trost. &c.*
end must not be to be praised of them, but to
please God, verse 2. *Non est ingrata eleemosyna quæ sic erogatur,*
sed quæ sit ut videatur, that alms is not unacceptable, which is given,
and seen of men; but that which is given to be seen of men. True
righteousnesse, which is self-glorious despiseth the applause of the
world, *à Deo genita cœlum spectat, P. Chrysostomus Serm. 9.* being
born of God, it looks up to heaven for its reward and approbation.
That righteousnesse, *quæ se humanis oculis locat*, which hireth it self
out to the eyes of men, cannot expect the reward of the heavenly
father, It would be seen, it was seen; it would, and it hath plea-
sed men; it hath the reward it looked for, it hall never have the
reward which is undervalued Let us take great heed to o'r selves:
a wrong end proposed, depriveth of all the fruits of those things
we do, though with never so much labour, cost, or vigilancy.

no reward] The word is usually taken in Scripture, for a free
recompence, Rom. 4. 4. See chap. 20. 8.

of] Or with.

your father which is in heaven] See on chap. 5 45.

V. 2. *when thou doest thine alms*] When thou givest an alms.
See verse 3. and Rom. 12. 8.

do not sound a trumpet, &c.] Cause not a trumpet to be sounded
before thee, alluding to the manner of calling the people together,
Numb. 10. 3, 4. it may be they did use to sound a trumpet when
almes were to be given, that the poor might not go up and down
begging, or lose their times in coming, when nothing was yet
ready for them: the Pharisees gave their private almes so, that
they might have many witnesses of their liberality to praise them,
as well as receivers to thank them.

as the hypocrites do] The Pharisees who are counterfeits, as
those that act other mens persons in a Comœdie. See on Luke
13. 15.

in the synagogues, and in the streets] This they did, that all the
city might take notice of their charity.

that they may have glory with men] That their neighbours might
praise, and admire them for good and holy men: the vain glorious
hypocrite is, as *Jerom. l. 2. ep 23.* said of a Philosopher, *popularis*
aurævile mancipium, a base slave to popular applause: but how-
ever men ignorant of the heart, praise and canonize the wicked
for saints, yet God cannot be deceived; the most rotten wood
shineth most in the dark; the light discovereth it: and so that
which is highly esteemed amongst men, is abomination in the
sight of God. See on Luke 16. 15.

they have their reward] τὸν μισθὸν αὐτῶν, their own reward, or
have all their reward: they may make their acquittance: as the
word ἀπέχουσι (derived from the word here used, and Phil. 4. 18.)
signifieth, they have that which they desired, and aimed at the
praise of men. See on verse 1. Having therefore received the re-
ward they proposed to themselves here of men, they cannot rea-
sonably look for it again of God in the life to come. Such was
that word which the rich man heard in hell, Luke 16. 25. *Be-*
member that thou in thy life time receivedst thy good things, &c. now
thou art tormented: but *O quanta apud Deum merces, si unusquisque*
in præsenti, pratium non speraret? Jerom. l. 2. ep. 14. O how great
should be our reward with God, if no man would hope for the re-
ward in this present life.

V. 3. *let not thy right hand know*] A proverbial speech signi-
fying, that we should be willing to give almes when none see us,
or not regarding other mens talking notice thereof: give with a
minde so free from ostentation, and divulging thine almes to o-
thers that thou maiyest (if it were possible that thou couldst)
conceal it from thy self; left thy frail minde should encline to any
desire of humane applause.

V. 4. *thy father which seeth in secret*] Whereas men look for ho-
nour and reward for the good they do, how vain and foolish is it to
expect these from men; seeing the all-seeing God, who is a most
just and plentiful rewarder of all good, seeth the good we do, and
will before men and angels publikely recompence even that
which men knew not? See Matth 25. 34, 37. Honour is a
shadow of merit; which, if thou followest, thou canst never
overtake: if thou flieft, it will follow, and not be divided
from thee, while the light giveth it appearance.

V. 5, *as the hypocrites are*] See on verse 2.

love to pray standing in the synagogues,] They affect it, Chap. 23.
6, 7. and use it to be heard of men.

in the corners of the streets] They loved to pray in publick places, as
at the cartons, where divers wayes meeting, many, passing to and
again, might take notice of their devotion.

have their reward] See on verse 2.

V. 6. *when thou prayest*] Privately, for publike prayers are to be
made in Gods publike worship, in places appointed, and convenient
for conventions, and assemblies of people.

enter into thy closet] ταμεῖον properly signifieth any private place,
where grain, any other goods, store or treasures were laid up. See
on John 5. 2. What then, saith *theophylact*, shall I not pray in the
Church? Yes, but with a well composed minde, and without osten-
tation: ὁ γὰρ ΘΣ ὁ βλέπων, ὁπὸ ὁ τῶν ΣΣ καὶ ὁ ἐνκρύπ ΣΣ, the place
hurteth not, but the manner, and intention: many pray in private
to be heard of men.

pray to thy father which is in secret] Remember thy businesse is
with God in private, not with men in publike, and seek to please him
alone, and not men, as they do, who pray so loud in their chambers,
that they may be heard into the streets.

which seeth in secret] This is that soveraign remedy against vain
ambition, to recal and set us ever in the sight and presence of God,
who beholdeth all things in heaven and earth; yea, the very
thoughts and intentions of every heart so that being contented
with his knowledge of us, and all our actions, we may faithfully
endeavour to approve our selves to him. See Heb. 4. 13. 1 Chron. 28.
9. Rom. 8. 27. 1 Cor. 2. 10. Revel. 2. 23. Psalm. 44. 21. Jerem.
17. 10.

shall reward thee openly] Luke 14. 14. It appeareth when God
will reward the merciful *in the resurrection of the just.* See 1 Cor. 4.
5. He is thy father, who as he is delighted and well pleased with
such thy works, Heb. 13. so will he not conceale thy vertues: how
willingly do we speak of any excellencies in our childe, or those we
love? God will assuredly reward thee, not before a few men of this
soon-perishing generation, but before all the world; men and angels.
See on verse 4.

V. 7. *use not vain repetitions*] Eccles. 7. 14. Eccles. 5. 2. All
long prayers are not here condemned: nor such repetitions as are
useful to stir up affections, but vain and needlesse ones (See
Chapter 26. 44. and Luke 22. 44.) such as Christ upbraideth
the Pharisees with, Chapter 23. 14. or *Elias Baals* priests 1 King.
18. 27.

as the heathen do] It was a shame for the Jews to imitate the
Heathens in prayer, whom they abhorred, as impious. See Chap.
28. 17.

they think they shall be heard for their much speaking] This is his
first reason to dehort them, what more vain, than to think to please
the all-wise God, with such folly, as is irksom to any prudent man?
the brethren in Egypt, (saith *Augustine ep.* 121. c. 10.) are reported
to have frequent, but very brief prayers; and those in a manner
suddenly ejaculated: lest that intention of minde, which being vi-
gilantly erect, which is very necessary to him that prayeth,
should vanish, and be dulled with long continuance: and by
this they sufficiently shew, that this intention, as it is not
to be dulled, if it cannot continue: so neither is it quickly
to be broken off, if it could last. *Absit enim ab oratione multa locu-*
tio, sed non desit multa precatio, si fervens, perseverat intentio; let
much speaking be far from prayer, but let not much prayer be wan-
ting, if the intention continue fervent: so speak much in prayer, is
(saith he) *rem necessariam sine superflua agere verbis*, &c. to do a thing ne-
cessary with superfluous words.

V. 8. *your father knoweth*] This is another reason, drawn from
the omnificence and goodness of God: you know that God knows
your wants before ye ask, and hath a fatherly care towards you;
and therefore need not many repetions of the same thing, to ac-
quaint him with your wants, as if he were ignorant of them: Pray-
er is (as *Augustine* saith, *ep.* 120.) necessary to move us, not to en-
forme God: because he is a gracious father, his care and readiness
to give, preventeth your duty in asking: we do not beg to informe
God; but to perform our duty, to recount his promises, to shew our
filial dependance on him, and to acknowledge him the author and
giver of all good.

V. 9. *after this manner*] This is a true summe, and forme of all
Christian prayers, set down both in precept and pattern. See Luke
11. 2.

Our Father] Who art willing to hear us thy children, See on
Luke 11. 2

which art in heaven] Whence thou seest our wants, Psal. 33. 13.
14. and art able to relive us, Psal. 115. 3.

hallowed be thy Name] By us, and all other persons: let all men
acknowledge thee to be holy, and glorious.

V. 10. *Thy kingdom come*] Of grace here, and glory in heaven:
manifestetur hominibus, Augustine; let it be manifested to men. See on
Luke 11. 2.

thy will be done, &c.] By us here, as by Angels there. Psal. 103.
20, 21. See on Luke 11. 2.

V. 11. *our daily bread*] That which is meet for us, or may suffice
our nature every day. Prov. 30. 8. Luke 11. 3.

V. 12. *our debts*] Our sins, which make us liable to thy
judgements; See on Luke 11. 4.

our debtors] Such as do us wrong: he understandeth debts *de om-*
nibus quæ in nos injuste peccat, Augustine, of all those things wherein
any sinneth by hurting us; which may teach us the necessity of cha-
rity: for how shall we daily say, *Forgive us, &c. as we forgive, &c.*
animo discordante cum verbis, oratione diffidente cum factis? Jerem. 17.
ep. 39. our mind disagreeing with our words, and our prayer differ-
ting from our actions? See on Luke 11. 4.

V. 13. *lead us not into temptation*] Let not Satan tempt us, who
are so weak, let thy power keep us from falling. See Chap. 26. 41.
John 17. 15. God leadeth none into temptation, Jam. 1. 13. *Sed in-*
ducit patitur eum, quem suo auxilio deseruerit, ordine occultissimo & me-
ritis, August. lib. 2. cap. 14. de serm. Domini in monte but suffereth
him to be led, whom he shall have left destitute of his aid, in order
and deserts most secret. See on Luke 11. 4.

deliver us from evil] Or from that evil one, that is, Satan 2 Cor.
13. 7. See on Luke 11. 4.

for thine is the kingdom] We are thy subjects, and thou alone
are able to deliver us, and to grant all our requests: and thy Name
shall be glorified in doing those things for us, which thou seest
best.

Amen.] We desire it may be, and believe it shall be so, See on
Chap. 28. 20. and on John 3. 11.

V. 14. *for if ye forgive*] Mark 11. 25. This of all the petions is
insisted on, because of our unwillingnesse to forgive wrongs; and
for that all religion and gifts without charity are vain, and livelesse
they that forgive shall be forgiven, and none else, verse 15 *nec ju-*
stæ præcat parcendum peccatis fuis, quisquis fuis alienis, Prosper sent.
neither doth he hope in vain, that God will spare him for his sins,
who pardoneth others offences.

men their trespasses] We must forgive others, because they are
men like us, and we may need forgiveneſſe of them.

V. 15. *if ye forgive not*] See on verse 14.

V. 16. *as the hypocrites*] See on verse 2.

of a sad countenance] Sower and forrowful, Luke 24. 17. σκυθρω-
ποὶ, a word compounded of σκύθρος, wreathed, grim, fower, and
ὤψ, a countenance, a lowring look. See Luke 24. 17. Isaiah. 58. 5.
The godly were wont to fast in sackcloth and ashes, 2 King. 19.
1 Chron. 21. 16. Nehemiah 9. 1. Esther 4. 1 Job 16. 15, &c. this
Christ reproveth not; but the counterfeit semblance of humi-
liation, which is to ostent sanctimony, and to be noted of
men.

they disfigure their faces] To compose their countenance to such
a rufful aspect, as quite alters the native fashion thereof.

that they may appear unto men to fast] Not that they might seem
to fast when they did not; but that they might be known abroad to
fast, when they fasted in private.

they have their reward] See on verse 2.

V. 17 *when thou fastest*] In private, for in publike fasts they
might not do so.

anoint thy head, &c.] If at the time of thy private fast, thou
be necessitated to go into the publike, leave the signes of thy hu-
miliation at home: and use thy ordinary garb, as at other times:
they fast so, ordinarily to anoint their heads unless occasion of
mourning hindred; and washing and anointing was usual in feasts,
Ruth 3. 3. 2 Sam. 12. 20. 2 Sam. 14. 2. Amos 6. 6. Eccles 9. 8.
Luke 7. 46.

V. 18. *to thy father which is in secret &c.*] See on verse 6.

V. 19. *lay not up for you selves*] Let it not be your chief care to
be rich: or labour not so much to be rich here, as in Heaven: all
treasuring here is not simply condemned. See 2 Cor. 12. John 6.
27. and here, Chap. 9. 13.

treasures upon earth] Where can be neither stability of any pos-
session, nor continuance of possessours.

where moth, &c.] Jam. 5. 2. Such treasure, either fraily creatures
can destroy, or matter of corruption out of themselves: or they may
be taken away.

V. 20. *but lay up*] Luke 12. 33. 1 Tim. 8. 19.

treasures in heaven] In a sure place, free from all the former in-
conveniencies: get the spiritual riches of grace, which will go with
you into Heaven: do good to the poor, that ye may be rewarded in
Heaven, as Luke 12. 33. These are true riches: so are not the fecu-
lar; for they many times hurt the possessours, and commonly make
them worse: if thou lovest them, *peribis cum illis, Augustine de verb.*
Domini, f. Luc. serm. 35. thou shalt perish with them: they are
always in danger of losing: those are true riches *quas, cum habue-*
rimus, per dere non possumus, which, when we once have, we can never
lose again, saith the same. The poor mans hand is a bill of ex-
change for heaven, whereby thou mayest safely remit thy
estate, because the just God undertaketh repaiment, Proverbs
19. 17.

V. 21. *your treasure*] That which you make most ac-
count of.

there will your heart be] That is, your mind and affection See
Colos. 3. 2. The mind will follow its treasure; which, if earthly,
are commonly to the heirs *breve gaudium*, a short joy: but to those
that got them unjustly, a cause of eternal sorrow, *Timoth. ad ecclesi-*

V. 22. *the*

am lib. 1. It is a shame then, that an heavenly soul should be fastned to the earth. Phil. 3. 19.

V. 22. *the light of the body is the eye*, &c.] Luke 11. 34. As in the body, the eye guideth all parts and actions which may be conveniently performed, if the sight be clear, which otherwise must be troublesome, and confused: so in the soul, if the reason be rightly illuminated, all the acts of the soul, will be more easily and orderly performed, which otherwise must needs be exorbitant, and evill.

V. 23. *but if thine eye be evil*] See on verse 22. an evil eye importeth sometimes a covetous minde; Prov. 23. 6. sometimes an envious disposition, Chap. 20. 15. but here, more generally a mind not well informed, or affected: to the good spiritual eye belong, charity in the intention, and truth in election. *Bernard. de præcept. & dispensat. cap.* 17.

V. 24. *no man can*, &c.] For God will be served with the whole man. See Luke 16. 13.

serve two masters] That is, who have contrary imployments: one man may, otherwise, serve two.

either he will hate the one, &c.] Either his affection will be more to one than the other: or if it be possible to love both alike, yet in doing the commands of the one, he must needs neglect the businesse of the other.

Mammon] That is, riches. See on Luke 16. 9.

V. 25. *Therefore I say unto you*] That you may not with too much care make your selves more unhappy.

take no thought] Take not too much care, no, not for things necessary, much lesse for things superfluous: we may not understand this simply, as if we might take no care, nor use any providence for our selves and ours: (See 1 Tim. 5. 8.) but be not immoderately carefull or distrustfull of Gods care and providence over us. The word μεριμνᾶτε, is derived ἀπὸ τοῦ μερίζειν τὸν νοῦν, from dividing the minde, and distracting it from Gods service, and confident trust in him: they mistake this place, who would hence conclude that Christians may not labour, or take care, but live idlely: The Nicene Council, well determined (*l.* 3. *bin. To.* 1. *p.* 401. *C.*) against such inordinate living. See 2 Thes. 3. 10. 11.

what ye shall eat] *Cogitatio vitiosa, spina sunt fidei*, saith *Jerom l.* 2. *ep.* 19. thought of viands is the thorns, which choak up faith: understand it of care, with distrust of Gods providence.

is not the life more than meat?] That is, more excellent, of more value: God that hath given you the greater, hath given you the means to maintain it, and will not deny you the lesser.

V. 26. *behold the*] Consider well how they are fed.

fowles of the air] Not those about the house, which we feed: but those which flie in the air, which no man provides for, neither can they, without Gods universal providence, provide for themselves.

they sow not] Neither is this added to forbid us to labour, but, from diffident care would he hereby diffwade us, because God can, and doth provide for the most helpless: (see 2 Thes. 3. 10. Prov. 24. 31. he would teach us, in an holy, and prudent endeavour, to rely upon Gods providence, who feedeth those creatures made for mans use, without their sowing and care for times to come, and therefore will not faile to provide for men, without their vain perplexing themselves: we must labour, but not be over solicitous; believing that God giveth the encrease and fruit of our labours, as the forecited Councell determined.

yet your heavenly father] Not theirs, as yours: their Creator, but your Creator, and Father by adoption; much more will he provide for you, children; if he doth it for those who are only his creatures. See Rom. 8. 32.

V. 27. *which of you*, &c.] It is a vain thing for you to take care for the one, who cannot do the other.

to his stature] He that would be tall, cannot: or the word may signifie, to his age, as John 9. 21 Heb. 11. 11. then it should signifie, that none could adde to his appointed time. See Luke 12. 25.

V. 28. *why take ye care for raiment?*] Especially for superfluous garments, which the Spartanes were wont to call, ὅπλα τῆ ἡδονῆ, *Clem. Alexandr. strom. lib.* 1. deceitful garments.

consider] Learn, observe their admirable beauty. See on Luke 12. 27.

of the field] Not those of which any Gardner taketh care, but grow natively in the fields.

how they grow] And shoot out beautifull leaves instead of raiment.

they toyl not] As men and women do, to get apparel, or to adorn themselves or others.

V. 29. *Solomon in all his glory*] Sitting in his royal robes, on his stately throne, 2 Chorn. 9. 7.

like one of these] God puts more glory upon one flower, than art and cost can put on the greatest Monarchs; their conjecture, that think Christ here speaketh of that flower, which is now called among us, the *Tulipe*, is very probable: their reasons are, that the shape so agreeth, that we may think them, both for their leaves and bulbous root, to be a kind of Lily: these are but strangers with us, but grow commonly in the fields in those eastern parts, where Christ conversed: and though, in regard of the strangenesse of the flower, the proper name was also strange, and is now to us of these parts; yet might it be a species of that which the Greeks called κρίνον, which some interpret by λείριον, sometimes put for any flower. Secondly, that admirable and glorious variety of colours to be found in the Tulip, more than in any flower, may perswade us so to think. So lastly may be wondrous beautie and mixtures of those colours in these flowers conclude, *Salomons* princely magnificence in raiment, for colour, varietie, and beauty overcome by these flowers.

V. 30. *If God so clothe*] This is another argument from the lesser to the greater, to diffwade us from distrusting care: If God so gloriously clothe the flowers of so short continuance, what will he not do for man, created in his own image to eternity?

the grasse of the field] Not onely the flowers of the garden, and the high and fruitful trees, but even the grasse which we tread upon. Gensis. 1. 11. James 1. 10, 11. 1 Peter 1. 24. See on verse 28.

to day is, and, &c.] Of so short contin uance, Psalm 90. 5, 6. *Basil* on Psalm 44. noteth, that this Lily, is a flower, of all, soon perishing and fading away, and so, aptly resembling the frailty of man,

cast into the oven] Of so little accompt as to be made fuel.

shall he not much more] Much rather will he clothe you who are far better.

O ye of little faith] You that are unbelieving and diffident of his providence.

V. 31. *What shall we eat*] He expresseth the care he forbids in their own words: a distrustfull care for food and necessaries.

V. 32. *do the Gentiles seek*] Because they know not the eternal blessednes of the life to come, but only that which concerneth this present, therefore they care for nothing else: ye should not be like them, See on verse 7.

your heavenly Father knoweth] And therefore out of his love will provide for you. See on verse 8.

V. 33. *seek ye first*] Principally, and before the things of this life: he taketh their minds off from worldly cares, by setting before them a more excellent object.

the kingdom of God] Prayed for, verse 10. See Rom. 14 17. & Chap. 25. 34.

his righteousnesse] Gods, which he hath promised to you, and prescribed you, Tit. 2. 11, 12. as the way to his kingdom.

all these things] Whatsoever you have need of, for this life, and that which he knoweth best for you, though possibly, not all that you desire, or think you need. See 1 Tim. 4. 8. Psalm 34. 10.

shall be added unto you] Not as the main gift, but over and above, Mark 10. 30. as riches to *Solomon*, 1 Kings 3. 2. ἐφεστικῶς προστεθήσεται importeth, a casting in, as some over weight, measure, or number.

V. 34. *no thought for to morrow*] No distracting care, as before, God forbiddeth us all faithlels, diffident, and impious care for the future: *incuria autem solicitudinis relaxata, non negligentiæ, sedebit est. Hilarie in Matth. 6. Canon.* 5. respite and freedom from care, which is, a moderate unbending and resting thereof, is no effect of lazy negligence, but faith.

the morrow shall take thought] The time to come, as Exodus 13. 14. Proverbs 27. 1. it will bring care enough with it, ye need not vex your selves for it before hand; or it will bring provision with it.

sufficient unto the day] You will find trouble enough to day, ye need not adde to it.

the evil thereof] The grief and vexation it bringeth,

CHAP VII.

Verse 1. JUdge not.] See Rom. 2. 1. Judge not rashly of mens persons and actions, as they who misconstrue doubtfull things: nor rigidly and uncharitably, as those who exasperate small faults in others, and are indulgent to great crimes in themselves: such Judges were the Pharisees. See Rom. 14. 4. *Periculosum quippe est, de servo alterius judicare, & non facilu venia prava dixisse de rebus, Jerom l.* 1. *ep.* 45. for indeed it is a dangerous thing to judge another mans servant; and to speak evil of the good, is not easily pardoned. οὐ δίδωσι γὰρ ὁ κριτὴς τοῦ ἑαυτοῦ κύριος τὸ δικαιότερον ἢ τὸ δικαίζων, saith *chrysostom hom.* 85. *in John.* knoweth thou not, that thou prescribest, and fore-pronouncest to thy self a more grievous judgement, while thou thus judgest another man.

V. 2. *with what judgement ye judge*, &c.] Oftentimes ye shall find men ready to judge as hardly of you, as you of them, or, God will judge as severely of you, as you do of others: some retaliation shall be. See Luke 6. 38. James 2. 13. Jerem 30. 16. Ezek. 35. 15. Obad. verse 15. Levi. 24. 19 He speaketh here against unjust, and rash judgement: unjust, as when an incompetent judge condemneth (of which Rom. 14. 4.) or when a competent judge. unjustly:

justly: rash, of which 1. Cor. 4 2. See Luke 6. 38. such also is partial judgement; of which *Salvian l.* 4. *de gub. Dei*, saith, in the very same crime, *punimus alios, nos absolvimus*: we punish others, and, absolve our selves.

and with what measure you mete] Mark 4. 24. Luke 6. 38. Judge 1. 7. a proverbial sentence: it is very equal that a man should buy by the same measure by which he sells: you would be loath to be hardly censured by others: do not that to others, which you would not suffer at their hands.

V. 3. *and why beholdest thou*] That is, thou dost evilly: indeed, as *Lallantius* saith, *l.* 2. *c.* 3. *Factilius est de alterius judicare, quam de suis*, it is easier to judge of other mens faults, than ones one: the eye seeth not it selfe, nor any thing too neare it: so we hardly see our own sins, but are too quick-sighted, towards others: and as the most ravenous and mischievous birds are most quick-sighted, so are the the most wicked to finde fault with others. He speaks here in the singular number, to shew the need of particular application.

the mote that is in thy brothers] With what face canst thou tax thy brother for small faults, when thou beareſt with greater in thy selfe? Some think it should be read, *a splinter*, rather than *a mote*, because that answers best to *a beam*: but the Syriac readeth, ܩܛܝܡܐ, *legello, festucam*, the mote.

V. 4. *Or how wilt thou say*, &c.] Thou oughtest for shame, first to amend thine own faults, before thou censurest another for the same; left thou bear, Physician cure thy selfe: in and self love blindeth men so that they can see no faults at home: and such persons are commonly censorious. See Gen. 38. 24, 25. which rendreth a man unexcusable, and selfe condemned, Rom. 2. 1. 3.

V. 5. *thou hypocrite*] Rash censuring (melts very strong of hypocrisie; when men would seem to be so good, that they (as blameless) would be correctors of others, and are so bad, that they allow, or dispense with worse faults in themselves.

first cast out, &c.] First amend thy self: and (becaufe as *Hilarie* saith, *canon.* 5. *in Matth. difficile quisquam*——*præstare quod exigat*; it is hard to perform the duty thou requirest of others, and it is best, to teach rather by example, than words) suspend thy judgement of others: and as they were wont to say of old, ἀφ' ἑαυτοῦ ἄρχε, *Aristoph.* begin thy censure at home, and amend thy own faults first. How shall a man reprove onothers faults, ἀνιὼν ἀφ' ἑαυτοῦ τὸν παραπλαγχθέντα ἐγχωρῶν, *Gr. Nazianzen Cæsario ep.* 51. his self having no confidence at home, or within his own conscience. First then, examine thy self, whether thou didst never commit the same fault, whether thy self be yet amended, and clear of it, left else, as *Nazianzen* said, *Orat.* 1. our selves being full of sores, we only endeavour, βίπας ἰατρεύειν, to cure others, not our selves: in case thou were never guilty of such sin, yet charity said, *Cogitemus & nos homines, & habere potuisse, Augustine l.* 1. *de serm. domini in mont. c.* 30. let us remember that we also are men, and might also have had the same faultsit is too sure, we have many others. Lastly, if we have sinned so but do not now, let us remember the common frailty of men, that mercy, not malice, may usher in our reproofs. See Gal. 6. 1.

V. 6. *give not that which is holy unto the dogs*] Apply not the promises of the Gospel unto prophane men: or speak no more of them, to such as persecute you for your message: or reprove not such, Prov. 9 8. for they are mischievous like dogs, Philip. 3. and will prophane but never profit, by holy things. By dogs and swine, he meaneth the the obstinate, professed, and impure enemies of the Gospel, and the Ministers thereof, 2 Pet. 2. 22. Rev. 22. 15. Psal. 22. 16. and by holy, and pearls, the excellent and unsearchable riches of Christ, Ephes. 3. 8. opened in the Gospel, which Christ called, *a pearl of great price*, Chap. 13. 46. See this precept in the type, Exod. 22 33. &c. Levit. 22. 20. 25. Numb. 1. 51.

pearls before swine] Apply not the precious promises, of the Gospel to swinish men which regard them no more, than swine do pearl, of whose use they can have no sense.

trample them under their feet] As swine would do the richest pearls; left they scorn, and deride the promises and threatnings of Gods word, which is the certain fruit of unbelief; which *Euthymius* calleth their feet, wherewith *ad peritionem, gradiuntur*, they go to destruction.

turn again and rent you] As beasts sometimes do to those that feed them; so impious hearers persecute their teachers, and hate, them, 1 Kings 22. 8. Jer. 18. 18. &c, and 26. 8. &c. Mark 6. 17. Acts 7. 52. 57. 58.

V. 7. *ask, and ye shall have*] Chap. 21. 22. Mark 11. 24. Luke 11. 9. John 16. 14. James 1. 6.

seek] Seek diligently, timely, and constantly: and thou shalt find eternal riches.

knock] Pray earnestly, this threefold promise annexed to the threefold precept, must encourage us to instant, and constant prayer: if God had commanded fom: great matter, would we not have done it to be saved? how much more when he saith *Ask and it shall be given you*? Were the means unknown to thee, or lost, thou oughtest to seek, See John 5. 35. if it were locke up, and the door shut, *Knock, and it shall be opened*: it may be we shall not finde and understand all things that we would, yet must we continue knocking, as *peter* did, Acts 12. and as *Augustine* said, *To. 6. contr. Priscil. l.* 12. we so believe in God, that, although *aliqua nobis pulsantibus non aperiat*, he doth not open to us knocking, some things, yet we may

By no means murmur against him; for he hath revealed enough for our salvation: the old Hereticks, the *Valentinians* and *Marcionites*, would so wrest this text, as if they ought always to be to seek in religion, and not to rest in the Scriptures and doctrine of the Apostolical Churches, because Christ said, *seek and ye shall finde*: it may be said to our modern Seekers, as the Spirit saith to the Church of Sardis, Rev. 3. 3. *Remember therefore how thou hast received, and heard, and hold fast*: the reason of this present speech is in three things, in the matter, time and manner: that we first consider, what we must seek, when, and how far: we must seek Christ, and the knowledge of Gods will for our salvation in him; untill we believe in him, that we may be saved: but as *Tertullian* saith, *adver. Hæret. cap* 8. *invenisti, cum credidisti*: thou hast found when thou believest: we need not any curious search now after Christ, and the Gospel, *Cum credimus, nihil desideramus ultra credere*, when we belive, we desire not to believe any thing beyond the truth: for this is that which we believed before, that there is nothing more than what the Scripture speaks of God, and our salvation by Christ) which we ought to believe, *Victra Dei verbum nihil invenitur, Hilarie de Trinitat. lib.* 2. there is nothing found beyond the word of God: Let us remember, saith *Tertullian*, when Christ said, *seek, and ye shall finde*: it was in the first fruits of his doctrine, when most doubted whether he were Christ, we now believing in him, must be no longer staggering, and to seek of our faith and religion.

V. 8. *every one that asketh*] In faith and according to Gods will; for God will deny others, Jam. 4. 3. Jam 1 6, 7. Chap. 20. 20. &c. Luke 9. 54.

receiveth] Though men be unkinde, and deny to help the necessitous, God will give according to his gracious promise.

V. 9. *what man is there*, &c.] Or, *if there were a man among you*, Chapter, 12. 11. & 24. 45. Luke 11. 5 11. is any of you so inhumane, that if his son should ask him for food, would give him poyson?

V. 10. *a serpent*] Would any man give his childe mischievous things? How much lesse will God give us any thing to hurt us?

V. 11. *if ye then being evil*] Why doubt ye of Gods good will toward you, who is perfectly good, when your selves, wh are so evil, and so ignorant, that you know not at all times; what is good for your children; and sometimes to harsh that you will not hear them, nor give them that which you know is good for them; yet your passion allayed, your natural affection prevailing, you will be sure to do them all the good you can.

your father which is in heaven] See on Chap. 5. 45.

good things] The good gifts of his Spirit, Luke 11 13. the holy Ghost, the author of all spiritual good: bodily goods which we ask, God doth not always give us that he may give us some thing better; according to that which *Augustine* saith: *non tribuit sæpe quod volumus, ut quod mallemus attribuat, ep.* 34. *ad Paulin.* many times he giveth us not that which he would, that he may give us that which we had rather have. See on Luke 11. 13.

V. 12. *whatsoever ye would*] Luke 6. 31. that is, do to others that, which you being well, enformed, advised, and freed from evil and discomposed affection, would have them do to you.

this is the law and the prophets] This is required in the doctrine of the Law and the prophets, and is the sum of that they teach, concerning the duty of man to man: the equal law, to do as he would be done unto

V. 13. *enter ye in*] Luke 13. 24.

at the strait gate] Loaden travellers cannot passe through a strait and narrow gate: such is the way to eternal life full of difficulties: therefore must we strive to lay aside every weight, and the sin which doth so easily beset us, that we may run with patience, Heb 12. 1. So full of dangers, obstructions, and lets is this way, that the Holy Ghost saith, 1 Pet. 4. 18. *If the righteous scarcely be saved*—&c.

wide is the gate] It is easie to go to hell: our own corrupt nature leadeth us that way: the cause of so many and grievous persecutions, is sinners impatience to be pulled out of that path; there is nothing in the world so easie, as to become wicked, because we are born such.

many there be which go] Example of others may not lead us, if we will not go to hell for company. See Exod. 23. 2. there is no patronage for wickednesse in multitudes, *ubi major est peccantium turba, major est divinitatis injuria, Salvian de gub, Dei*, 3.

V. 14. *because*] Or, *how narrow*, &c.

straight is the gate] We must be contented through many pressures and difficulties to go to heaven; for it is like a narrow way, which if we find not, and out of which if we fall, we cannot avoid utter and eternal destruction of body and soul: we have need of *Solomons* caution, as chiefly when we go into the house of God (where the way to life is opened to us) so in all the whole course of our lives, *Keep thy foot* Eccles. 5. 1. as there are many crooked lines between two points, but onely one straight one: so are there many ways to errour and damnation, but onely one way to to salvation, Acts 4. 12. John 14. 6.

V. 15. *Beware*

V. 15. *Beware of false prophets*] False teachers, 2 Peter 2. 1. seducers: some times called false Apostles, 2 Cor. 11. 13. deceitfull workers. See 1 Tim 1.7. 2 Tim.3.5, 6. this ἀφορμὴ is to be imputed a diligent heed to be taken, as of a great danger: as Matth. 10.17. & 16. 1 So here is a threefold danger described: 1. They come to you: they are bold intruders and run without sending, or calling. See Jerem. 23. 21. 32. 2 Tim. 3. 6. 2. In sheeps clothing, that is, whatsoever is specious, fair in shew, and apt to deceive the simple. See 6 hap. 23. 14. &c. Chap. 24. 24. now as it is true, *turpior a sunt vitia quæ virtutum specie celantur, Jerom. l. 2. ep. 22. celant.* more filthy are those vices which are hidden under a shew of vertue: so indeed are they more dangerous to beguile others: of such men *Spiritus* speaketh, who (saith he) under the vail of an holy name entring the house of prayer, powre out *sermonem serpentia disputationis*, the speech of a serpent-like discourse, *inter ep. Ambrof. l. 10. ep. 80.* 3. Within they are ravenous wolves: See Acts 20. 28, 29. *Considerate quid de gregibus agatur, quando lupi pastores sunt, Greg. hom. 17. in Evang* do but think how it will go with the flocks, when wolves are made shepherds.

which come unto you] Which joyn with you: or pretending to shew you a more ready and secure way to heaven, offer you their ministery.

in sheeps clothing] Appearance of harmlesse innocency.

inwardly they are ravening wolves] See Acts 20. 29. whatever shews of good will they make, they seek to destroy your soules.

V. 16. *by their fruits*] By their false doctrine, self-seeking, and wickednesse, verse 13 2 Pet. 2. 1 which at last sheweth what they are, as ripe fruits do trees

do men gather grapes of thorns?] Luke 6. 43. every tree bringeth forth its own proper fruit after its kinde, Gen. 1. 11. Jam 3.12.

V. 17. *every good tree bringeth forth good fruit*] As several kindes of trees bear several fruits; so of one kinde there are some better than others, which the fruit discoverth.

V. 18. *a good tree cannot bring forth evil fruit*] Not generally and constantly though accidentaly it may fail in some particular: so though the best of the sons of men do sometimes fall into sinne, yet they live not in it, 1 John 3. 9. Romans 7. 15, 17, 20, 25. and these fruits of the flesh, are from the remainder of the old man, and unregenerate part; as sometimes wilde and unsavory fruit, groweth on the suckers of the old stock, which are not pruned off.

V. 19 *every tree*] Chap. 3. 10.

that bringeth not forth good fruit] Chap 3. 10. We cut down unfruitfull trees, though they bear no dangerous fruit. So men shall perish that live not godly, though they be not prophane or notorious sinners: we must cease to do evil, and learn to do well, Isa. 1. 16 Luke 13. 7.

V. 20. *by their fruits*] See on verse 16.

V. 21 *not every one*] Not any that doth hypocritically worship God in word, without a sincere heart; the bare profession of true religion, is not sufficient to save any man. What is a holy name without desert, but *ornamentum in luto Sahi l. 4.* an ornament in the dirt? And again he saith, Our very religion which we profelle, accuseth our errours.

Lord, Lord] Rom. 2. 13. James 1. 22.

doth the will of my Father] That is, who not onely carefully endeavours to keep Gods law, but also truely believe in Christ; (for this is the will of God, that every one who seeth the son, and believeth in him, should have eternal life, John 6. 40.) and also that herewith bring forth the fruits of sanctification, and holy obedience; for otherwise faith is dead, James 2. and the disservices of professours, are but testimonies, *as Salvian* said, *lib. 4. Mali servi & boni Domini, of the evil servant of a good Lord; qualis enim est illa confessio, quæ sic Deo credit ut pro nihilo ducat ejus imperium? Jerom. ep. 22.* for what is that confession which so believeth in God, that it nothing valueth his commandments? this is the will of God, even your sanctification, 1 Thef. 4. 3. To do the will of the Father, is therefore to believe, and walk conscionably, according to the rule of Gods word.

V. 22. *many will say unto me*] Many shall be so much deceived in themselves, that we have need to beware of false prophets, and to look carefully to our own condition, before it be too late. See 2 Cor. 13 5.

in that day] At the day of judgement.

have we not prophesied] Verse 15. We never thought that we should have been rejected, we expected the chief places in heaven, in recompence of our service which we have done. The best gifts are nothing worth without true godlinesse, and some hypocrites and reprobates, have excellent gifts of knowledge and preaching.

in thy Name] By thy authority, or to manifest thy power: for all the abused gifts of Impostures and wicked men, they shall once hear, what have ye to do to declare my statutes, Psalm 50. 16. It is a most abominable impiety which taketh up the sacred Name of Christ, to cloak and colour it; O unspeakable and prodigious wickednesse, what will not impious mindes do? *armant se ad latrocinandum per Christi Nomen, ausi ferem quodammodo sui sceleris Deum facinut, Salv. 5.* if they arme themselves to rob by the Name of Christ, and after a manner make God the author of their wickednesse; whereas Christ is the interdicter and revenger of all evils, they say they do that wickednesse they commit, in Christs Name, and for his sake, and the advancement of his cause; the greater shall their damnation be.

wonderfull works] Properly, powers; now these excellent works above nature, are called powers, because therein appeareth the extraordinary power of God.

V. 23. *I will profesſe*] Or confess, make it known unto them, and to men and Angels.

I never knew you] Luke 13.27. Though you thought so highly of your selves, as in opinion thereof to condemn others; and though others magnified and admired your excellencies, yet I never approved of you, nor owned you for mine, Psalm 1. 6. Rom. 7. 15. 1 Cor. 8. 3. Gal. 4. 9. 2 Tim. 2. 19.

depart from me] Psal. 6. 8.

ye that work iniquity] That live in sin, notwithstanding the excellent gifts which I bestowed upon you, and the sacred profession, which you took on you.

V. 24. *therefore*] This is the conclusion of our Saviours sermon, upon the mount; wherein he sheweth by a similitude, the firm estate of those that practise the things he taught them in this sermon: and the failing condition of those that only heard them, left any should think they must be saved, because they had heard such an excellent sermon, and that from Christs own mouth.

whosoever heareth these sayings, &c.] Luke 6. 47.

unto a wise man] The first thing that a wise builder goeth about, is to find a good foundation to build his house on.

V. 25. *founded on a rock*] By rain descending, &c he meaneth troubles and persecutions, like storms and tempests, trying the constancy of Christians: others understand it by the terrible day of judgement: by founded on a rock, he understandeth those that do Gods will, being built upon Christ, who is our rock and foundation, 1 Cor. 10. 4. Ephes. 2 20.

V. 26. *to a foolish man*] An unwise builder, that layes no good foundation, though he may build curiously in the sight of men.

V. 27. *and it fell*] He that onely hears, will fall shore of salvation: for he is not founded on Christ the rock. Jam. 1. 22, Rom. 2. 13. Luke 11. 28.

V. 28. *the people were astonished*] Mark 1 22. Luke 4. 32. See note thereon.

V. 29. *as one having authority*] Not coldly as the scribes, but boldly as with infallibility of spirit, and authority from God, Tit. 2. 15, or not as scribes grounding on the traditions of men: but delivering what he spake as divine oracles. See 1 Cor. 2. 4. 1 Pet. 4. 11. or, not as a subject or minister, but as a spiritual king in his own kingdom: and therefore he said, ye have heard, but I say, &c. Chap. 5, 21, &c.

CHAP VIII.

Verse 1. *When he was come down*] And entred into one of the cities. Luke 5. 12.

great multitudes] Those that heard the former sermon, Chap 5. 1. &c. and others coming in to them before they came into the city, where the former miracle was wrought.

V. 2. *And behold*] Mark 1. 40 Luke 5 12.

worshipped him] By falling on his knees first. Mark 1. 40. and then on his face. Luke 5. 12. a sign of humility.

Lord if thou wilt] He dares not ask to be healed, but leaves it to Christ, to do as he pleaseth; when he had declared his affliction to him: note his modesty; thus is called asking. Luke 5. 12. he obtained what he desired, verse 3. See the like in *Hezekiah*, Isa. 38 3.

thou canst make me clean] This sheweth his faith: though his disease was incurable by men, yet he is confident that Christ can heal it.

V. 3. *touched him*] The law forbad to touch a leper, lest other should be infected by them, Lev. 5 3. but Christ was above the law and healed him by touching him: the lepers touching others defiles, Christs touching him cleanseth.

saying] Not out of ostentation, to shew what he could do, but out of pitty to the leper. Mark 1. 41. and to shew his beneficence and readinesse to do good.

I will] It is true as thou sayest; I confirm it by healing thee.

be thou clean] A word of the effectuall command; as Gen. 1. 3. Let there be light.

immediatly his leprosie was cleansed] An argument of Christs divine power, that could heal him suddenly by his word. See Luke 5. 12, &c. There is nothing between the work and command of God; *quia in præcepto est opus*, saith *Ambros, in Luc l. 5.* his will is his word, and his word, his work: *voluntas ejus mensura rerum est, semo ejus finis est operis. Ambrof. Hexam. l 3. c. 2. init.* His will is the measure of things, his word is the end, or finishing of the work Here we see that believers, in afflictions, *non patiuntur ad panam, sed jubentur ad coronas, P. Chryſol. s. ſerm. 15.* do not so much suffer to be punished, as undergo to reward, and to be crowned.

V. 4 *See*

V. 4. *see thou tell it to no man*] Make no thay to tell it or talk of it to any, but hie thee to the Priest as Luke 10. 4. or, do not publish abroad, what I have done for thee. Chapter 9. 30. He might seem by his miracle to be ambitious of fame; but thus he prevents that opinion: and because, in his state of humiliation, he would not be manifested before the due time. See mark 1.44. &c.

that Moses commanded] Levit. 14. 4.

for a testimony unto them] That they may beleeve, chap. 10. 18. 24. 14. Mark 6. 11. or for a testimony against them; to render them inexcusable if they beleeve not: (as Mark 13. 9. Gal. 5. 3. Jam. 5. 3.) and if they should calumniate him as an enemy to the law. See Mark 1. 44, 45.

V. 5. *And when Jesus*] Luke 7. 1.

there came unto him] Not in his own person, but by the elders of the Jews, Luke 7. 3 (as *John* spake to Christ by his Disciples, chap. 11. 3.) So he is said to beseech him; that is, by those he sent to beseech him: it seemeth, he first sent, and afterward came unto him himself.

a Centurion] A commander of a band of souldiers, consisting of an hundred men, or more.

V. 6. *lieth*] βέβληται is cast down, verse 14. as sick men use on their beds; being so feeble and weak that they can neither go nor stand: specially, they that are taken of the palsy, which is a *nuggiaous* and dissolution of the nerves, leaving the disaffected no strength to move themselves.

at home] This heathen mans care of his servant, keeping him in his own house, and looking out for cure for him, is an example for us, to tender our sick servants.

V. 7. *I will come*] Our Saviour refused to go to the rulers house, being twice entreated by the ruler himself. John 4. 47. 49 but here he offereth to go, being but sent unto by the Centurion; possibly the other thought Christ could not heal except he came to him, but this man was confident he could.

V. 8. *I am not worthy*] The best men have lowest thoughts of themselves.

speak the word onely] See on verse 7. and on verse 3.

V. 9. *For I am a man under authority*] If I being a man under the command of others, yet having others under my command, can thus do; much more canst thou who hast absolute command; thus men should take occasion by their own command over others, and their ready subjection to them, to consider Gods soverign authority over themselves, and be ready to obey him in all things.

go, and he goeth] Not questioning why and wherefore, but without delay doing that which is enjoyned; so will this sickneſſe be gone at thy command.

he marvelled] As man, and shewed some outward signe of admiration to others: as God, he knew the faith of the Centurion, for he gave it; as man he knew not all, and so he marvelled at a faith so rare and commendable.

no not in Israel] That is among the Jewish nation who had been continually instructed in the Scriptures testifying of Christ: Hence it appeareth, that the Centurion was an heathen man, though probably a proselyte. Luke 7. 5.

V. 11. *many shall come*] Our Saviour takes occasion from the commendation of the Centurions faith, to speak of the calling of the Gentiles, and rejection of the Jews.

from the east and west] From all parts, as Isai. 12. 12. & 43. 5. an allusion made to *Jacob*, Gen. 28, 14.

shall sit down] A metaphor taken from banquets or feasts, where men of different conditions sit down together, Isai. 25. 6. Matth. 22. 2. Luke 22. 30.

with Abraham, and Isaac, and Jacob] The Jews scorn to eat with strangers now, but the time shall come when strangers shall enjoy eternal happinesse with their holy ancestours, and they themselves shall be excluded.

V. 12. *children of the kingdom*] As Chap 9. 15. who were born of those parents to whom the kingdom was promised: and by virtue of the covenant. Rom 9. 4. had still belonged to them, had they not forfeited it by their unbelief and wickednesse.

into utter darkneſſe] The darkneſſe of hell. 2 Pet. 2. 4. Jude verse 6. compared to prisons, which were often times out of the city. Acts 12. 10. meaning, they should be in a state most remote from heavenly joy and blessednesse. This utter darkneſſe which shal be to all that are shut out of heaven, the kingdom of light they shall have no comfort in it; as that darkneſſe hath, in which men at least may rest, or flee from dangers pursuing them; which in utter darkneſſe cannot be, there shall be weeping and gnashing of teeth; that is, extreme horrour of soul, grefe and anguish of the damned, in regard of the good which they have wilfully deprived themselves of, and the tortures and bitter sorrows into which they have cast themselves; out of which they have no hope of comming.

weeping] Isa 65. 14. For their sorrow and pain.

gnashing of teeth] A sign of envy at the felicity of Gods people, Psalm 112, 10.

V. 13. *go thy way*] Take no further care, thy requeſt is granted. So, 2 Sam 14. 8 Mark 5. 34. & 7. 29. & 10. 52. Luke 7. 50. & 8. 48. John 4 50. & 8. 11.

as thou hast believed, so be it done,] &c. Matth. 9. 29. he sheweth in these few words, the admirable power and efficacy of faith, which bringeth it to passe, that these things which according to Gods word, we beleeve, we receive accordingly; this Centurian beleeved that Christ, though bodily absent, could yet by his divine power, every where present, cure his sicke, and according to that faith, which Christ had given him, he also did restore his servant: he only can repaire who made us, see how readily Christ powreth out his mercy, where he giveth a capacity to receive it: he will bear the power of faith, Jam 5. 16. the reason why we so seldom obtain, is because few have faith.

in the self same hour] John 4. 53.

V. 14. *And when Jesus*] Mark 1. 29. Luke 4. 38. went directly from the synagogue to *Peters* house, for the Apostle had not left all in their following Christ, so as to retain no interest, they were ready to have left all for Christ, if his honour and truth required it: untill then there was no cause why they should neglect father, mother, family, &c, as far as the service of Christ permitted, they held their proprieties, and supplyed the necessities of theirs. See John 21. 2, &c.

into Peters house] Which was in Bethsaida. John 1. 44. unleſſe he were born there, and lived at Capernaum: or removed his dwelling after he was called to be an Apostle, that he might the better attend on Christ: or else that at Bethsaida was his own house, and this at Capernaum his mother in laws house, which he used to repair to, when he came thither, which is most probable: for the house here specified, appeareth to have been at Capernaum, verse 5. Mark 1. 21. 29. That was still Peters house, though he truely profeſſed, that he had left all: that is, the present use, but not the proprietery.

of his fever] *Gr.* Of a burning fever, *Gr.* πυρέσσουσαν, which is of πυρὸς fire, and the Latine word *febris*, of which our English maketh *fever*, seemeth to come a *feaver*, or *feaver*, which Luke 4. 38. it is called a great fever, the more dangerous for any person in years: all this setteth of the divine power of Christ, to heal all diseases, however dangerous, or desperate, to mans reason.

V. 15. *He touched her hand*] After he was entreated to heal her, Luke 4. 38. and had rebuked the fever, as one that had authority over it. Luke 4. 39. *non stat infirmitas ubi auctor salutis assistit, Chryſol. ſerm. 18.* infirmity standeth not, where the author of health assisteth.

and ministred unto them] To shew her thankfulneſſe, and that she was perfectly cured. See John 5. 8, 9. first, she arose, which being sore sick she could not: next, she prepared meat for them; that is a work of the healthy.

V. 16. *when the even was come*] Mark 1. 32. Luke 4. 40.

possessed of devils] This mischief of possession, it seemeth, was then very common among the malitious Jews: no wonder, where strife, envy, and malice are, that wisdom is devilish, James 3. 14, 15. where love is, there God is, for God is love, 1 John 4. 8. where malice is, the devil easily taketh possession of his own: if Christ own his disciples by their mutual love, John 13. 25. Satan must needs know the malitious and revengfull for his own.

with his word] Not as the blasphemous Jews said, through Beelzebub Chap. 12. but by his own word and power, as being Lord of all the creatures. See Psal. 106. 9. therefore the devil neither would nor durst stay, when he said Go, verse 9.

all that were sick] Of all sorts, or all that came to him to be healed.

V. 17. *That it might be fulfilled*] It was in a sort fulfilled, by his having compassion on us, manifesting a kinde of participation with us, in all our bodily infirmities, Heb. 4. 15. or by taking away bodily diseases from men, which was a type of healing their soules but it was principally fulfilled, by bearing all the punishment due to our sins: so were we healed by his stripes. Isaiah 53. 4. 1 Pet 2. 24.

V. 18. *great multitudes about him*] So many, that he could not conveniently converse with them, or attend that which was necellary for himself or his followers, Mark 3. 9 10. 20. which seemeth to have occasioned the commandment following.

to the other side] For Capernaum was situate on the lake of Tiberias.

V. 19 *a certain Scribe*] See on Luke 20. 1 Syr. חד סָפְרָא, *sophrs chad*, one Lawyer, or a certain Scribe, it seemeth they were one and the same. See 1 Ch. 13. 13, 5. 1 Cor. 1. 20. & Tit. 3. 13.

whithersoever thou goest] I will leave all to follow thee.

V. 20. *foxes have holes*] He doth not say, Kings have palaces, but I have none; or rich men have houses and lands, to entertain their followers, but I have none: but, the foxes and birds have, &c. as if he said, thou are deceived, who thinkest of following me for temporal preferment, who possesse nothing secular, no not so much as an house.

nests] Places of abode, or shelter, in trees, or other convenient receptacles, as Psal. 84. 3 & 104. 17.

the Son of man] That live in mean repute, and a contemptible estate among men, *hoc nomen impositit, quo se familiarius appellari voluit, &c. Auguſtine Honorato ep. 120.* he gave himself this name, by which he would be more familiarly called.

hath not where to reſt his head] Either he lived in an hired house, or lodged with his disciples. He doth not forbid him to follow him, but secretly pointeth at his carnal intention in suc his tending of service: as *P. Chryſologus* saith, *ſerm. 19. non repulit volentem sed fingentem prodidit*, he repelled not one willing to follow him, but discovered a dissembler,

V. 21. *said unto him*] After that Christ had called him, Luke 9. 59.

suffer me first] Before I follow thee, and leave my family and domestick affairs, to performe this work of piety to my deceased father.

to go and bury my father] Let me stay till my father be dead, that I may performe the last office to him, and then I will wholly attend on thee.

V. 22. *Follow me*] Christ called him to preach the Gospel, Luke 9. 60. in which case, parents and all were to be left, Chap. 4. 20. 22. Christ will have his servants prefer his commands, before all the most necessary businesses of this present world; he will not stay until the affairs thereof will give them leisure to serve him, who ought first to be served, See Matth. 6. 33.

let the dead bury their dead] Let them that are dead in sin, bury them that are dead for sin, 1 Tim. 5. 6 it seemeth to be an allusion to the rites of priests and Nazarites, who were forbidden to be present, at the funeral exequies of the dead, Lev. 10. 6. Num. 6. 9 *non pietatis obsequium negat, &c. Chrysol. 5. f.* he denied not the obsequie of piety, but preferreth the service of God before humane affections.

V. 23. *when he was entred*] Though he gave commandment to go over, verse 28. yet the Disciples took not shipping, till he was gone aboard himself.

V. 24. *and behold*] Mark 4. 37. Luke 8. 23. and here verse 2.

the ship was covered with waves] She shipped much water in those overgrown seas, in so much that she was ready to founder, and sink down.

he was asleep] To shew the truth of the humane nature, and the weakneſſe of faith in his disciples.

Vs 25. *we perish*] Thus they cryed out in their fear and affrightment, and by way of expostulation, as Mark 4. 38. *Carest thou not that we perish?* and therefore he justly checks them, verse 26

V. 26. *O ye of little faith*] As Matth. 6 30.

rebuked the winds] To shew his authority over them; lest they might think the suddain allay of the winds, was either naturall or accidental: he commandeth them to cease, that they might know it was by his extraordinary power: and to shew himself the Lord of sea and windes, he speaketh so in his Disciples hearing, to assure them that all the creatures are subject to his command.

V. 27. *the men*] Which sailed in the ship, or in the other vessels in company, Mark 4 36, Luke 8. 23,

V. 28. *When he was come*] Mark 5. 1. Luke 8. 26

of the Gergesens] Some think them to be a remnant of the Gergashites mentioned Gen. 10. 16 they are called Gaderenes by the other Evangelists, either because the city had two names: or else both these cities stood neer together on the lake of Tiberias, and the countrey was called sometimes by the name of the one, and sometime of the other. See on Luke 8. 26 See *Joseph. de bel. Jud. l. 2. c. 20.*

there met him] So great was Christs power over them that they were enforced to come before him, who else would willingly have run from him.

two possessed with devils] Mark 5. 2. Luke 8. 26. mention but one. See on Luke 8. 27. *Augustine. to. 4. de consens. Evangelist. l. 2. c. 24.* resolves that the one mentioned was, *persona aliquius clarioris & famosioris, quem regio illa maxime dolebat, &c.* a more eminent and more noted person, whom that countrey specially bewailed.

out of the tombes] Or, from among the tombs: they were made out of the cities, and so, that so men might hide themselves therein, See on Luke 8. 27. Theſe were solitary places, whither the devils carried the possessed from the society of men, to make them in their suddain appearing, formidable to the passengers occasioned to go by them.

exceeding fierce] The devil fils them whom he possesseth with cruelty.

V. 29. *they cryed out*] Before Christ said any thing to them they felt his divine power conventing them before him, of whom they were much afraid.

what have we to do with thee?] Why comest thou here to us? See 2 Sam. 16. 10. 2 Chron. 35. 21. John 2. 4.

Jesus thou Son of God] This confession of the devils, is either out of fear, or malice, to make the world suspect that to be false, because Satan spake it. It is a true saying, Lyers so bring it to passe, *ut nec vera dicentibus credatur. Jerom. ep. Julian l. 1. ep. 2.* that none believe them when they speak truth.

to torment us before the time] As if he had said, This is our time to torment others: why dost thou come to torment us before the day of judgement? either they feared that Christ would now send them to Hell to abide there; or it was a torment, in their accompt, to be cast out of those they possessed, as Luke 8 28. 29. the word *Exorcizo* here used, signifieth to examine by torment, as racking, torturing, &c. importing a very vehement and painfull tormenting.

V. 30. *a good way off*] On a hill, as Mark and Luke testifie

a herd of many swine] Some think these people were of those whom the king of Assyria had placed in Israel long before; others that they were a kinde of Greeks, having a mixt religion, and so kept swine: others, that there was a colony of Romans in those parts. See *Isa. Cantabon. exercit.* 13. 34. and on Luke 8. 32.

V. 31. *the devils besought him*] They could not go into swine without his leave, much lesse into men.

suffer us to go, &c.) When they cannot hurt men, they desire to hurt their goods, See Job 1. 10, 11. the reason why they desired to destroy the swine, was, first, that they might be doing some mischief, though they could not do all they would: next that they might have occasion of tempting the worldly Gadarenes to blaspheme Christ, for the losse of their swine: and lastly, that they might affect the Gadarenes carnal hearts with dislike of the Gospel, which brought them such losse, as it here fell out.

V. 32. *he said unto them, Go*] Christ granted the devils petition, who sometimes, and in some things, denieth ours; to teach us to submit our wills wholly to his, who sometimes granteth in justice, and sometimes denieth in mercy.

when they were come out] Out of the possessed men.

the whole herd of swine ran] About two thousand swine, Mark 5. 13.

ran violently down] Being carried by the power of the spirits possessing them.

into the sea] Into the lake of Genezareth.

and perished in the waters] Christ thus justly punished them who were the owners of these beasts knowing their hearts, who preferred them before their own salvation by Christ; as many now do their pleasures, which God therefore both in justice and mercy taketh from them.

V. 33. *they that kept them, fled*] For fear, being partly terrified with the sight, partly to tell the news in the city, and possibly to excuse themselves to their masters, lest they should think their servants negligence was the cause of that their losse: yet Gods providence so wrought therein, that Satan, who would ever destroy and hinder the propagation of the truth of Christ, was foiled by his own endeavour, and the power and goodnesse of Christ, made more publique and manifest in this miracle.

V. 34. *they besought him*] They offer no violence unto him: they knew they could not that way prevail against him, by overpowring him, who could command the very powers of Hell.

depart out of their coasts] Lest they should suffer any further losse by his being there: thus they preferred their swine before Christ, as *Esau*, a portion of meat before his birthright. Genes. 25. 34. It had been a singular blessing that Christ vouchsafed to visit them, had they made a right use thereof for their salvation, but marke how impious mindes abuse and embitter all Gods favours: Secondly, observe what wretched petitions the blinded worldly men sometimes prefer to God; how many desire that, which if obtained, would prove a severe curse unto them?

CHAP IX.

Verse 1. *Into a ship*] The ship which had newly brought him thither, chap. 8. 23.

into his own city] Capernaum; for as *Chrysost. hom.* 30. in Matth. and *Theophylact* say, Bethlehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place, Matthew 4. 3. thither he went to abide for a time, after he had been endangered at Nazereth. Luke 4. 29. It is called his city, because he was very often there; after he had gone thorow all Galilee preaching. In the first year of his ministery, he resided in Capernaum; whence it is called of the Disciples his city.

V. 2. *And behold*] Mark 2. 1. &c. Luke 5. 17, but both anticipate and alter the order thereof: all agree in the substance. 1. The faith of those that brought the sick man. 2. Christ his answer. 3. The Pharisees calumny. 4. Christ his defence. 5. The miracle and effect thereof.

a man sick of the palsie] Which is a disease well known of many; so laxating and dissolving the sinews, that besides the pain, it rendreth one unable to help or move himself; and it is rarely cured by men.

seeing their faith] Theirs that took such pains to carry him to Christ, as his also that would so be brought: he saw their faith, as man, by the fruits of it; in that they brought a man so incurable, let him down through the roof of the house, and laid him before him; saying nothing, as not doubting but that he would cure him if he saw him in that misery. Mark 2. 4. Luke 5. 9. As God, he knew it of his own omnisicience, without these forementioned effects: as he knew the thoughts of the scribes. Mark 2. 8. Luke 5. 22.

son, be of good cheer] Be comforted, and doubt not of the recovery of

of thy health, now thy sins are forgiven thee, which were the cause of thy sickneſſe.

thy sinnes are forgiven thee] Which he best knew, who forgave them, as God, and interceded for him as the onely Mediatour between God and man: 1 Tim. 2. 5. hence it appeareth, that sinne is the cause of all diseases and miseries. Secondly, that Christ is that onely Physician, who can cure body and soul. Lastly, that the condition of believers is blessed, in that they obtain more than they could ask or think; as this paralytical man here did, whom he therefore called sonne; because saith made him a Sonne of God. John 1. 12. So good is our God, that saith obtaineth, before it can perceive it hath obtained: so he heareth us before we call. Isaiah 65. 24.

V. 3. *Certain of the scribes*] Luke mentioneth the Pharisees also; they commonly joyned (as wicked men use to do) to oppose Christ. However, they did dissent among themselves in respect of contrary opinions, or other private interests.

said within themselves] *Εἶπον ἐν ἑαυτοῖς. Ver.* בלבותם *benaphshethaun* in their soules: that is, they thought within themselves; they did not onely murmur, but secretly thought impiously, expecting the opportunity of censuring, when they were among other company. See on Mark 2. 6. Psal. 14. 1.

this man blasphemeth] *Βλασφημεῖ*, is as it were *βλάπτων τὴν δόξαν*, to hurt anothers fame or reputation: *Suidas* interpreteth *βλασφημῶ*· *ὅ ἐστι Θεὸν ἐξυβρίζων*, one who injureth God with contumelious words, which is either when men detract from God his honour due; or attribute any evil to him. So they thought Christ derogated from Gods prerogative to forgive sinnes, and arrogated it to himself: it is indeed in God alone to forgive sinnes, Isaiah 43. 25. this sheweth therefore that Christ is God; which they would not understand in all his miracles which they saw.

V. 4. *knowing their thoughts*] See on verse 2. Thus also he shewed himself to be God, by shewing what they thought: they dissembled their calumny in their hearts, he saw it lurking there.

Wherefore think ye evil] Of me, as a blasphemer: he doth not doubtfully object, as one that suspected their thoughts by some whispering, countenance, or outward gestures; but openly chargeth, and reproveth them for the sin of their heart which he saw, which none but God could do.

V. 5. *Whether is it easier to say*] Ye think it harder to heal the palsie, than to forgive sinnes: ye shal know then, that I have power to forgive sinnes, by my healing this man with my word: it is indeed more to remit sin, than to heal a sick man, but not so easie to convince another, by a thing not seen, as by a work discernable by the eye.

V. 6. *The Son of man*] See on Chap. 8. 20.

power] Gr. Authority. *ἐξουσίαν*, which signifieth either power or authority, so Matth. 7. 29. John 17. 2. or jurisdiction, Luke 23. 7. right Mark 3. 15. dignity, John 1 12.

on earth] Though he abide here on earth, and live here as man, converſant with men, and in a state of humiliation.

take up thy bed] That all may know that thou art perfectly healed. See on Chap. 8. 25.

V. 7. *and he arose*] Suddenly and perfectly cured, taking up his bed, who before, could not move himself. Luke addeth, glorifying God, as verse 8. Christ having proved by this admirable work, that he, as God, had power to remit sin, as well as to take away the most desperate effects thereof: all diseases, (had the spectatours been constant to their own principles, that none can forgive sinne but God onely) they might hence come have to beleeve in him the Messias and Redeemer, but envy and malice had blinded them so, that they could be constant in nothing but sinne and error.

V 8. *they marvelled*] To amazement and fear, as Luke expresseth it.

glorified God] That is, they divulged the power and goodnesse of God; shewed in that miracle, which is the principal end of miracles; that in consideration thereof, we should beleeve Jesus Christ to be the Son of God manifested in the flesh: which though all did not hear, who marvelled and feared, yet doubtlesse some did; who by the operation of the holy Ghost in them, truely apprehended him to be their Saviour and Redeemer.

unto men] That is unto a man: for such Christ appeared unto them, though the power working these things, was confessed to be divine.

V. 9. *And as Jesus passed*] Mark 2. 14, Luke 5. 27.

named Matthew] He is called *Levi* in the other Evangelists, he had two names.

sitting at the receit of custome] At the custom-house: it seemeth to have been by the sea side; Mark 2. 13. It may be he was to receive the customes due from merchants and passengers; Then due to, and imposed by the state of Rome.

and followed him] He adviseth not with flesh and blood, saying, how shall I live, whither shall I go; how shall I bear the malice of the Pharisees, who hate Christ and all his followers, but goes after him instantly. Gal. 1. 16. Luke saith, he left all: that is, his books, and businesses of the customes and that course of life; wholly addicting himself to the service of Christ: we may not conceive that he deserted or gave away his estate, personal or real; for he afterward entertained Christ at his house: verse 10. but so used them, as his calling to Christ, and following him; would permit: So *Peter, Andrew, James* and *John* followed Christ: they left their ships and nets, and fishing, yet Peter still retained his house, Chap. 8 14.

V. 10. *in the house*] In *Matthews* house, who made a feast for him. Luke 5. 29.

many Publicanes and sinners] *Qui vectigalia redimebant, Publicani appellati, &c. Volaterran. de Magistr. & Sacerd. Roman.* they that were here together, seem to have been the friends and acquaintance of *Matthew*, whom he therefore invited, that they also might hear, and be won to Christ and salvation: some here understand two sorts of men, by Publicanes *Matthews* fellow-officers: and by sinners, those that were of notorious; bad and loose lives, or such as the Jews had cast out of their sinagogues, as, John 9. 22. 34. infamous persons among them. (Of Publicanes see on Luke 3. 12.) Others think them to be all one, and the Publicanes were called sinners, because they were imployed by the Romanes to gather their tributes, and for the most part did it with much rigour and oppression of Gods people.

V. 11. *When the Pharisees saw it*] It is not likely, that the Pharisees would go into the house of a Publican to see it; but either they heard *Matthew* invite him, and saw them going along to the house, or else they knew it by report from others.

said unto his disciples] They still catch up any occasion to calumniate Christ. See on Luke 19. 7. they durst not ask Christ, because they knew they were not able to deal with him, but say this to his disciples, to alienate their affections from their Master; seeing that by their tradition, they were not to eat or commerce with Publicans or infamous persons.

V. 12. *When Jesus heard that*] From his disciples, or overheard the Pharisees speaking to them.

They that be whole, need not a physician] I must converse with these, because they are spiritually sick, and I am the physician of souls; they are sinners, I am their saviour; others think they have not so much need of me: *bonus medicus qui infirmitates nostras accepit. Ambros. l. 10. ep. 82.* he is the good physician, who took on himself our infirmities.

V. 13. *go ye and learn*, &c.] You that glory in your knowledge, and will be the onely teachers of all others, are yet ignorant of the main; therefore go learn, for shame.

I will have mercy] Hos. 6. 6. Chap. 12. 7. That mercy is better than sacrifice, See Hebr. 13. 16. God by the Prophet upbraideth them with their hypocrisie, who pretended to much sanctity in their sacrifices and offerings, when indeed, they had within them, neither love to God, nor charity to their neighbour: the prophet put חסד *Chesed*, benignity, or beneficence: the Greek ἔλεος mercy. Hesea. 6. 6. Chapter 12. 7. for beneficence is a sure effect of mercy.

and not sacrifice] More, or rather than sacrifice, as it is expounded. Hos 9. See the like manner of speaking, Gen. 32. 28. Prov. 8 10. Luke 14 12. 1 Cor. 1. 17. Chap. 6. 19

I am not come to call the righteous] That is, *illos justos, qui in sanctitate generis, & literâ legis gloriantur. Paulinus Augustino. ep.* those righteous, who glory in the sanctity of their ancestours, and the letter of the law. Such as you Pharisees, who think your selves righteous, and all others, contemptible sinners: I come to convert such as have not yet repented; and how shall I do that, if I converse not with them: though they that are converted are infirme, yet have they not so much need of my presence, as those who are yet in impenitency, and so desperately sick in soul.

sinners to repentance] 1 Tim. 1. 15.

V. 14. *The disciples of John*] *Matthew* names these onely, because these were the speakers. *Luke* names the Pharisees onley, because they set them on work, that they might disgrace Christ, by that authority which *John* had with the people; *Mark* nameth both, because both had hands in it.

why do we and the Pharisees] Mark 2. 18. Luke 5. 33. They propose themselves as examples: and the sense is, why do not you fast, as well as we? as reprehending his neglect therein; we have our set fasts, why joyn you not with us therein, See Zach. 7. 5. besides, the Pharisees enjoyned their disciples weekly fasts, Luke 18.

but thy disciples fast not] Either thy way, or ours taught us by John is not right: but we must know that John and Christ had divers schools and disciples, but not contrary: for John was to prepare the way of Christ, and that Johns discipline was much more strict and austere, than Christs school could conveniently bear: therefore the Pharisees liked Johns austerity better than Christs gracious affability, and commerce with sinners: so that they could have found in their hearts to have received John as their Messias. John 1. Luke 3. therefore in this question about fasting, the Pharisees, and Johns disciples joyn.

V. 15. *Can the children of the bride-chamber*] *υἱοὶ νυμφῶνος*, or as *Nazianzen orat.* 26. readeth *υἱοὶ νυμφεῶνος*, they cannot, that (saith he) is called impossible, which is not reasonable, or convenient,

which the interrogation implies: can the, &c. that is, do you think it reasonable, or fit? children of the bride-chamber, after the Hebrew manner, are those called, which are most conversant and familiar with the bridegroom. See on Luke 20. 36. the whole sense is; John Baptist, your master, taught you that I am the bridegroom, Joh 3. 29. that this time of my living here on earth, is the time of my espousals to my Church, Ephes. 5. 25. 27. &c. my disciples are children of the bride-chamber: how can they mourn, untill these feasting dayes be over? that is, the incomparable joy which now have, in gathering a pure virgin Church unto me, and eternall salvation, by preaching of the gospel.

mourn as long] Can they be in heavinesse while I, their Saviour am with them? is it reasonable that they should, in the very time of great joy, which should be to all people. Luke 2. 10. in the day of salvation 2 Cor. 6. 2. the time of rejoycing foretold by the prophet, Isaiah 35. 1, 2. Jer. 31. 13. Joel 2. 23. Zach. 2. 10. Zach 9. 9

when the bridegroom shall be taken from them] When I shall be taken from them into heaven,

V. 16. *a piece of new cloth*] Or raw or unwrought cloth: ῥάκος ἀγνάφου *panniculi impoliti. Budæus.* Some interpret thus, as new cloth is not fit to be put upon the old, nor new wine into old cask: so it is not fit to teach this doctrine of the gospel newly manifested to you and the Pharisees, who stand too much upon old traditions: others better thus, as the old garment cannot long bear a new piece, nor the old vessels new wine, because of their weakness: so my disciples cannot yet bear this austere discipline, till I am ascended up into heaven, and send down the gifts of my spirit in a more plentiful measure upon them.

V. 17. *new wine into old bottles*] See on verse 16. He useth this manner of similitude, that he might shew that he separated *Evangelii novitatem à legis vetustate——sicut fructus separatur à semine*, the newnesse of the gospel from the oldnesse of the law, ——as the fruit is separated from the seed. *Tertul. l. 4. c. 11. adverf. Marcion*, so indeed is the gospel to the law; *diverfum fed non contrarium*, divers, not contrary: the gospel was in the law, as the corn in the blade; understood, but not yet appearing, until maturity in the fulnesse of time; the harvest of which Christ spake, John 4. 35.

V. 18. *While he spake these things*] While the Pharisees endeavour to calumniate Christs, God giveth him a double occasion to convince them, and manifest his divine power.

a certain ruler] Mark 5. 22. Luke 8. 41. *Jairus*, whom they call ἀρχισυναγωγὸς a ruler of a synagogue. See on Luke 13. 14.

worshipped him] By falling down at his feet, Mark 5.

lay thy hand upon her] His faith was short of the Centurions, though he were ruler of a synagogue: the Centurion desired Christs word onely, See Chap 8.8.

V. 19. *Jesus arose and followed him*] Graciously complying with his weaknesse, who could as well have raised her from the dead, by his word onely, absent as present.

V. 20. *with an issue of blood twelve years*] She had been a long time sick, and as it appeareth by the other Evangelists, had tryed many Physicians, and was now in a wretched condition, having no more means to consult others: yet Christ heals her.

came behind him] Ashamed to confesse her disease: we are ashamed of the effects, not of the cause: of misery, but not of sinne.

touched the hemme] This was an admirable effect of faith, and modesty *pium latrocinium*, an holy theft. *Cyrill. ferm.* 33. not wronging the owner, but relieving the taker; Christ was not hereby injured, but the helplesse woman cured.

V. 21. *I shall be whole*] The physicians could not cure me, onely a touch of the garment of Jesus can do it.

V. 22. *turned him about*] That he might manifest this work of faith unto the people, that God might be glorified: and that not onely *Jairus* weak faith might be strengthned, and he the more confidently look for the raising up of his daughter: but that we allo may be assured that he (who now sitting at the right hand of God) hath not lesse power or mercy, than when he was here in the form of a servant) will also heal and help us, if we come unto him in faith: *non Christus infirmantibus, sed fides deest; Chrysol. s. 5.* Christ is never wanting to infirme, if faith be not.

be of good comfort] See on verse 2.

thy faith hath made thee whole] See on Chap. 8. 13. Christ, by faith apprehended, cured her: so this most true, we are saved by faith in Christ Jesus, not by any merit of our faith, which is the free gift of God, (Ephes. 2. 8.) as is also justification by faith, and salvation by Christ, yet Christ would not here say, I have cured thee, but thy faith hath made thee whole, that he might confirm the woman in that faith, and teach all others the onely way to obtain health and salvation, that is, by faith in Christ, Mark 5. 34. addeth, go in peace, and be whole of thy plague. See Luk 7. 47. 48.

from that hour] She was presently cured, and never troubled with that sickneſſe more.

V. 23 *saw the minstrels*] It was an usuall thing among Jews and Gentiles to have so mal mourners, and also musicians in their funerals. Jer. 9 17. & 48. 36. So said *Jeroin ad Helioid. l. 2. ep. 14. Hesiodus natales hominum plangens, guadet in funere: Hesiod* bewailing the nativities of men, rejoyceth in their funeral.

V. 24. *not dead, but sleepeth*] She is not so dead but that she shall immediately be raised to life again. See on Luke 8. 52.

V. 25. *when the people were put forth*] He put them forth because they derided him, verse 24. and therefore were unworthy to see the miracle done: or because he would not yet manifest himself by such works.

took her by the hand] As we use to wake them that are asleep, by shaking them by the hand, and calling aloud to them.

and the maid arose] As one out of sleep: so death it self yeildeth to Christs divine power, who is the reſurrection and the life, John 11. 25. It was he that said, *O death, I will be thy death*, or thy plagues, &c. Hosea 13. 14. in his death thou diest, but we live: we give thee thanks, O Christ our Saviour, who are thy creatures, *quod tam potentem adversarium nostrum, dum occiderit, occidisti: Jerom 5. s. ep. 24.* that dying, thou hast overcome this our so powerful enemy; though he raiſe us not up now, yet shall he at the last day: thus faith obtaineth, while flesh and blood laugheth at the promises of Christ, and is put out from his bleſſed presence.

V. 26. *the same thereof*] Or, this fame, verse 31. the fame or report of this his raising *Jairus* dead childe was noised about through all Galilee, every one striveth to tell it for a marvelous and new thing, though he cha ged them not to divulge it. Mark 5. 43. glory, like the shadow, follows those that flie from it.

V. 27. *when Jesus departed thence*] Christ unceſſantly doth goods and every place affordeth him oppertunity of manifeſting his divine power.

two blinde men] The circumstances shew that this was not the story recorded, Mark 10. 46. Luke 18 35. but another healing the blinde, which he did sundry times.

followed him crying] He answered them not, untill he came into the house, verse 28. that that little delay might the more kindle their desire of obtaining, and leave a deeper impression in their mindes of the favour received: we too soon forget that which we quickly obtain.

thou son of David] Chap. 15. 22. & Chap. 20. 30 31. meaning the Messias of the posterity of David under which title they usually spake of their expected Messias. See Chap. 1. 1. for now Christs frequent and admirable miracles, began to work in men an opinion that he was the Messias, Chap. 12. 23. John. 7. 31. Matth. 20 30, 31.

V. 28. *able to do this*] To open your eyes; for so Christ understood their petition presented unto him for mercy, verse 27. though they named not this particular favour.

V. 29. *then touched he their eyes*] He could have restored them sight onely by his word: but thus he pleased sometimes to do, that they might understand that he was tyed to no means or manner, who ruled all the courses of nature, and could dispense with them as he pleased.

according to your faith] See on Chap. 8 13.

V. 30. *their eyes were opened*] That is, they could see: for the Jews called blinde eyes, shut. John 9. 26. 30. thus was that fulfilled which was spoken, Psalm. 146. 8. Isai. 35. 5.

he straightly charged them] He forbad them with an earnest commination, So the word ἐνεβριμήθη here used, signifieth, as it were, *graviter iis fuit inter-inatus, or, admbitis minis interdixit*, He forbad them with threatnings, if they made the work done on them known, as if it were said, *cum fremitu interminatus est.*

see that no man know it] See verse 25. Either Christ would not have his miracle published yet, or not to the inhabitants of those parts: for all things are not to be published at all times, nor to all persons. See Chap 8. 4.

V. 31. *But they*] Contrary to his charge they published it all abroad, they could not conceale so great and admirable a mercy of God received.

V. 32. *as they went out*] Luke 11 14 See on verse 18.27.

a dumb man possessed of a devil] Either he was natively dumb, or made dumb by the devil possessing him: that so he might deprive him of the use of his tongue, which is mans glory, and wherewith he honours God: the latter is most probable; because Christ is not said to loose his tongue, but onely to cast out the devil, and then he spake, verse 33.

V. 33. *it was never so seen in Israel*] None of the former prophets ever did the like things.

V. 34. *But the Pharisees said*] These learned men blaspheme Christ, when the ignorant people had more holy speeches, and more reverend opinion of him: so easily doth malice embitter and overthrow all excellencies.

he casteth out devils] Chap. 12 24 Mark. 3 22. Luke 11. 15. It was a work so evident, that they could not deny it; yet they calumniate the means and manner.

the prince of the devils] There seemeth to be an order among devils (the authours of all disorder) they rob God of his glory, and accuse Christ under the notion of a Magitian, as if he had entred into covenant with the prince of the devils, and so gotten power to cast out inferiour devils.

V. 35. *And*

V. 35. *And Jesus went about*] Mark 6. 6. Luke 13. 22. See on chap. 4. 23.

in their synagogues] They had synagogues in villages, as well as in cities: so christians had churches. Concerning the word Synague, see on Luke 7. 5.

among the people] He was not like those covetous Physicians, careful onely of rich patients, but negligent of the poor; he healed all.

V. 36. *But when he saw the multitudes*] Mark 6. 34.

moved with compassion] On their souls; because they wanted instruction. The Scribes and Doctors of the Law, and the Priests should have taught the people; but either they neglected to instruct them, or teaching, with their false glosse, infected them; serving their own ambition, gain, and vain-glory. they little minded their charge, wherein God had made them watchmen over his Israel: therefore Christ pitried their sad condition, who wanted better teaching.

fainted] Or were tired and laid down.

as sheep having no shepherd] See Numb. 27. 17. Scattered abroad not knowing where to get food, and exposed to many seducements, as people without a pastour. See 1 King. 22. 17. they had teachers, but none that tendred their good.

V. 37. *the harvest truly is plenteous*] Luke 10. 2. It pittied him to see so many Galileans, like corn, ready to be gathered to God, by faith and repentance, and such want of *harvesters*, that is, Ministers, to bring them in, John 4. 35. The peoples minds were stirred up to expectation of better teaching by Jesus preaching and miracles: this seems to be the occasion of sending the Apostles abroad, chap. 10. 5.

V. 38. *that he will send forth labourers*] Word for word, ἐκβάλῃ, is cast forth, or as the Syriac interpreter hath it *thrust forth labourers*; for we are very slow in so holy and important a work.

CHAP. X.

Verse 1. *And when he had*] Mark 3. 14. Luke 9. 1. He called them unto him now in private, as Mark 3. 13. as to assigne them their mission and commission of going out to preach that which he had taught them: so to further to instruct them, what he would have them to do, and how to carry themselves therein; that as he united the scattered people, so he might also relieve, and lead them by these, as faithful Pastours of their souls.

called unto him] Not to be his attendants and hearers now, for that had he done before, Luke 6. 13. but having kept them with him for some time, to fit them for their publick ministry, and seeing many of the people willing to be taught, he now sends them forth among the Jews, to instruct them, Luke 9. 1, 2. Christ had many Disciples; the chief whereof were the twelve Apostles, whom he would first send out as spiritual Harvesters.

he gave them power] And authority. Luke 9. 1.

against] Or over; No King could give his Ambassadours power over devils, neither could any of the Prophets give this power to his schollers; this onely the Lord of all the creatures could do.

all manner of sicknesses] See on Matth. 4. 23: That such miracles wrought by them, might, as confirme them in the truth of that they preached, and cause them to avow the same with all boldnesse and confidence; so also to assure the hearers, that it was indeed the, infallibly, truth, to which God vouchsafed to give testimony by these signes, exceeding all power and art of creatures, and so appearing to be Divine. See 1 King. 17 24.

V. 2. *the names of the twelve Apostles*] They are called Apostles, because they were first sent by Christ to preach the Gospel: their names God would have recorded for their honour, who having been instruments of so much good, must not be forgotten: as also that we may imitate them; there were twelve in allusion to the twelve Patriarchs, and relation to the tribes of Israel, chap. 19. 28. Luke 22. 30. Revelat. 21. 12, 14. See *If. Casaubon. exercit. 14. N. 5*

The first Simon] *Theophylatt* saith, that Peter and *Andrew* are named the first ὅτι ἠξιώθησαν because they were first called: and *Chrysostom*, hom. 33. in Matth.. You see how that ὁ καθ' ἡμᾶς ἀξίαν τιθῶν, &c. they are not placed, or reckoned according to dignity: for he thought *John* greater than *James*, after whom he is named. See chap. 4. 18.

who is called Peter] This name Christ gave him, John 1. 42. chap. 16. 18.

V. 3. *Matthew the Publican*] Of Publicans, see chap. 9. 10. *Cal. Rhodigin. lect. Antiq. l. 20. c. 29.* saith out of *Firmicus. erant (inquit.) Publicani aut vectigalium ærc.* Publicans, or Customers, officers of the custom-house, or farmers of customs: *Alexand. ab Alexandr. Genial. dier. l. 2. c. 29.* saith (with *Volaterran*, forecited, chap. 9 verse 10.) they that farmed customs were called Publicans: they are deceived who think all the Publicans among the Jews were heathens. See *If. Casaubon. Exercit. 13. 71. 73.* as also they who think it was, or is a contemptible office; it is true, the proud Jews despised them, as unholy and wicked, because they gathered customes and tribute of them, who were impatient of any subjection. But these were anciently among the Romans, men of good account; as may appear by many speeches of *Cicero. Alexander ab Alex.* forecited telleth us, the chief of the order of Knight-hood, were in times past Publicans, and the flower of the Roman Knights, was contained in the order of Publicans: it is true that afterward this office was conferred on manumissed servants, and meaner men: and that among the Jews these men were in disgrace: whence some observe his humility, in that though he were now an Apostle, yet he telleth what he had been; so doth *Paul* 1 Tim 1. 13.

James the son of Alpheus] To distinguish him from the other *James*, the son of *Zebede*, and the brother of *John*, Matth. 4. 21. Mark 3. 17. (firnamed *Boanerges*, or sons of thunder) he was slain by *Herod*, Act. 12. 2. but this *James* is he who was called, *James* the lesse, Mark 15. 40. and the brother of the Lord, Galat. 1. 19. because he was the son of *Mary Cleopas*, the virgin *Mary* her sister: his wife was also named *Mary*, as *Jo. Druſius* thinketh,

Lebbeus] Called also *Judas*, the brother of *James*, Luke 6. 18. who writ the Epistle of *Jude*, as his brother did that of *James*.

V. 4. *Simon the Canaanite*] Or Canite, that is *Zelotes*, Luke 6. 15. this is added to distinguish him from *Simon Peter*, verse 2.

Judas Iscariot] A man of Kerioth in the Tribe of *Judah*, Josh. 15. 25. or of *Issachar*, Judg. 10. 1. or a man of *reward*, for he betrayed Christ for money, chap. 26. 15. by this *Epithete* and the words following, he is distinguished from the other *Judas*. See on verse 3. See allo on John 6. 71.

V. 5. *into the way of the Gentiles*] Not yet, till after my death, then ye must go preach to them, Act. 1. 8. when the middle wall of partition shall be broken down (Ephes. 2. 14.) and the time of calling the Gentiles shall be come.

of the Samaritanes] A people mixed of Assyrians and Israelites; 2 King. 17. and hated of the Jews, (John 4 9) whom Christ would not have his Apostles now offend, lest that might cause the weak eleſt among the Jewes, to stumble, or dislike that Religion which the Samaritans would receive: so Gods holy providence disposed lest any thing of it selfe good, might, by reason of mans weakneſse, prove an occasion of evil.

V. 6. *But go rather*] You must first preach to the Israelites, of whom I come, and to whom I was promised, Act. 3. 29. & 13. 46. and principally first, chap. 15 24.

to the lost sheep] They who belong to Gods election, though yet they continue in their natural condition: he calleth them sheep, *quos Deus olim pascebat*, whom God of old did feed, Psal. 80. 1. but lost, because now dispersed and destitute of found teachers. *Euthym.*

V. 7. *preach*] Cry aloud, or proclaim like Heraulds, as Isaiah 58 1.

the kingdom of heaven is at hand] Luke 10. 9. Teach the same doctrine that *John Baptist*, and I have done before you. See on Matth. 3. 1. & 4. 17.

V. 8 *heal the sick*] Confirme the Doctrine you preach by these profitable miracles, which I now give you power to do.

Freely give] Make no merchandise of the gift of miracles, freely bestowed on you: take no money for the cures ye do, neither withhold the power I give you, whensoever you meet with occasion to do good therewith; for indeed, all earthly things, *servando totaliter amittimus, sed bene largiendo servamus. Greg. hom. 4. fin.* by keeping, we utterly lose, but by well bestowing we keep them: so is it with these gifts bestowed on us for others sakes.

V. 9. *Provide neither*] Mark 6. 8. Luke 9. 3. or *get neither*, take none with you for this journey, that nothing may hinder you, and that you may have experience of Gods special providence over you: therefore he asketh them, Luke 22. 35. what they wanted by the way.

gold nor silver] No money of greater or lesser value to buy provision: Christ forbad them not to possesse that which was their own, but would not now have them solicitous for any money to bear their charge, lest they should not have been duely sensible of Gods special providence, which is never so well perceived as in the removal and absence of all ordinary means: here is an excellent document against avarice; no man is born rich, nor liveth so poor as he was born: poverty (saith *Ambrof. l. 10. ep. 82.*) is not of nature, but opinion: why do we desire an heap of riches, as if it were necessary? *nihil tam necessarium quam cognoscere quod non sit necessarium*: there is nothing so necessary for us, as to know what is not necessary.

in your purses] εἰς τὰς ζώνας —— in, or into girdles; either because they used to have purses in their girdles, or because (as *Euthymius* saith) travellers used by the way to carry their purses, *Zonis appensas* hanged on their girdles: *Alexander severus* said, the souldier feareth not but onely when he is (well) clothed —— and having *aliquid in Zonula*; some money in his girdle, that is, in his purse. *Æl. Lamprid.*

V. 10. *nor scrip*] To put your provision in for your journey; such

such as travellers used to carry victuals in for their journey: knapsacks Souldiers call them. Now he would have them in their journeys depend wholly on Gods providence, left in the ordinary means, they might finde some obstruction, and hinderance to their duty of preaching the Gospel; otherwise, this neither was, nor is to be taken for a prescript constantly binding.

two coats] Two upper coats for change; and so of shooes, for he allowed them sandals, Mark 6. 9.

nor yet staves] For defence or offence: for they might carry a walking-staffe for more ease or convenience. Marke 6. 9.

the workman is worthy] Luke 10. 7. 1 Tim. 5 18. God who imployeth you, will give you food, if men of whom ye deserve it, should neglect you.

of his meat] That is all manner of necessary provisions.

V. 11. *Into whatsoever city*] Luke 10. 8.

enquire] Of the inhabitants before you put your selves into any mans house; or try who is worthy.

who in it is worthy] That is, who feareth God, who is fit to have the Gospel preached unto him, and to have the honour to receive the *Ambassadours* thereof.

till ye go thence] Remove not from one house to another, that ye may not offend him who first received you: or that ye may not seem to wander from house to house, as vagrants, or give men suspicion that those were weary of you, by whom ye were first entertained: tarry in that house, till you go to preach to another city.

V. 12. *Salute it*] By wishing all happinesse to the inhabitants thereof, as Luke 10. 5.

V. 13. *if the house be worthy*] If they courteously entertain you, like sonnes of peace, Luke 10. 6. this is the token intimated verse 11. such a token of discovery *Eliezer* prayed for, Gen. 24.14. 18. 29.

let your peace come upon it] Preach the Gospel of peace unto them; or it shall come upon them: as, Luke 10. 6. that is, God will bring upon them all the good you wish them.

if it be not worthy] If they shew themselves unworthy to have the Gospel preached unto them, by refusing you who are the Ministers thereof, Act. 13. 46.

let your peace return unto you] Carry away the Gospel of peace with you, to preach it to others, that shall receive you more kindly, or, God will bring that good on you, that you wished to them. See Psal. 35. 13.

V. 14. *Whosoever shall not receive you*] Mark 6. 11.

shake off the dust of your feet] As a token that God will shake them off, and destroy them: see Nehem. 5. 13. or to signifie that ye will have no more to do with them: as, Act. 13. 51. God accounteth the reception of his ministers, as if his self were received: the good God, saith *Salvian. de gub. l.* 8 maketh one and the same honour or contempt common to himself and his servants: Jest any man should think when he hurteth a minister, *hominem tantum a se laedi*, that he hurteth man onely: without doubt the injury of God himself is mingled with the injury of his servants: God so witnessing, Zach. 2. 8. *He that toucheth you, toucheth the apple of his eye.*

V. 15 *It shall be more tolerable*] Grosse sinners that never heard the Gospel, are not in so bad a condition, as they that refuse it, chap 11. 24. See 2 Pet. 2. 21. and *Salv. l.* 5. *f.* 1. 4. they do nothing in contempt of Gods Law who know it not: if he lay the *Sodomites* were lesse damnable than they who neglect the Gospel, what may they hereafter expect, who contemn it, and the faithful ministers thereof?

in the day of judgement] Of the general account, and great affizes of the world, thereof. Act. 17. 31.

V. 16. *behold, I send you*] Luke 10. 3. I shall send you after my resurrection; for in this journey they had neither want, nor opposition. Luke 22. 35. It is likely that our Saviour being now to send them forth among the Jews, intermixed divers things, that concerned their sending forth after his resurrection, as chap. 24. speaking of the destruction of Jerusalem, he addeth divers things concerning the end of the world.

as sheep] Altogether unarmed. He seemeth here to relate to that which was said, ver. 10. There is no creature more harmlesse, meek, or unable to defend it self, than the sheep: So were the *Apostles*, unarmed innocent, neither revenging injuries, nor able to protect themselves from them, but wholly depending on Gods providence

in the midst of wolves] Into great dangers, where ye shall be compassed about with wicked men, See Psal. 57. 4. Act. 20. 29 Ezek. 22. 27. Zeph 3 3. Matth. 7. 15.

wise as serpents] See Gen. 3. 1. Avoid dangers as far as you lawfully may: and give no just cause to men to persecute you.

harmlesse] Or *simple*: be like serpents in the one, who avoid dangers by flying and hiding themselves; and like doves in the other, who do not ing to provoke: have the simplicity of the dove (saith *Jerom lib. 2. ep. 16. Paulino*) that thou mayest not machinate and imagine deceit against any man; and the wisdom of the serpent, lest other mens plots supplant thee: for matter of the fault there is not much difference, *vel decipere posse, vel decipi Christianum*, whether a Christian can deceive, or be deceived: Christ would have his, wise and innocent; religion and wisdom may not be severed. *Lactantius* saith well, *lib.* 5. neither may any religion, without wisdom be received, or any wisdom approved without religion: *lb. l.* 4. *cap.* 2, 3, 4. yet of the two, it is more secure to want wisdom, than innocency, as *Tertullian* saith *adv. Valent. cap.* 2. *errare quam fallere*, it is better erre for want of wit, than deceive with too much. The wisdom of the world is excentrick to Gods, therefore the Apostle saith, 1 Cor. 3. 18. *if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise*, that is, saith *Salvian. lib. 6 si vult esse sapiens, fit bonus; quia nemo vere sapiens, nisi vere bonus*, if he will be wise, let him be good; because there is no man truly wise, who is not truly good. Let the world count it foolishnesse, as 1 Cor. 1. 18. or madnesse, as Act. 26. 24. it shall appear at last to be the onely wisdom. Let the impious *Pharaoh* say, *Let us deal wisely* ---- Exod. 1. 10. all the depth of Satan can never make wickednesse any better, than the most pernicious foolishnesse.

V. 17. *beware of men*] Here it appeareth, that by wolves he meant cruel men: beware of those men that are like wolves, verse 16. blood-thirsty persecutors.

in their synagogues] Some think that the synagogues were publick places of meeting; as well for civil, as sacred affairs: others, that they did use to scourge men for offences in matters of religion in their synagogues: others, that they had two sorts of synagogues, and did pray in the one, and scourge in the other: but concerning the last of these, we may more probably conceive, that they had their consistories, or Council-houses wherein they executed the degrees of their Council in way of Discipline. See Act. 5. 40. 2 Cor. 11. 24.

V. 18. *before governours and kings*] Such was *Pilot.* and after *Felix, Festus*, Act. 23. 24 25. *Herod. Agrippa, Nero*, and many succeeding persecutors of Christians. See chap. 17. 2. Act. 23. 24. 25. Act. 12. 25. 26.

for my sake] Ye need not be discouraged; seeing it is not for evil, but for your religion that they persecute you, Matth. 5. 11, 12.

for a testimony] I could keep you as easily from those dangers, as I will certainly keep you in them; but that you shall herein honour God, in testifying his truth, and leave your persecutors inexcusable.

against them, and the Gentiles] Ye shall be persecuted both by Jews and Gentiles: to the one you shall be witnesses for their just rejection, who so judge themselves unworthy of eternal life, Act. 13. 46, 47. to the other of the truth, by you constantly professed unto the death.

V. 19 *but when they deliver you up*] Mark 13. 11. Luke 12. 11. When they shall convene you as malefactours, before Magistrates, be not dismaid by their power or your own dilability to plead for your selves; God will then enable you.

take no thought] Use no anxious and laborious preparation as Orators and Lawyers do, when they are to plead.

it shall be given you] That is, to you Apostles. See the like, Exod. 3. 11.

V. 20. *it is not ye that speak*] Not so much you, as the Spirit of God in you, dictating what ye shall speak, as 2 Sam. 23. 2. See also chap. 9. 13. *neque enim & hoc ita fit de nobis, tanquam nihil facientibus nobis. Aug. ep.* 105

V. 21. *and the brother*] Luke 21 16. Ye shall be so hated for the truth of religion, that all bands of nature shall be forgotten, verse 35.

V. 22. *hated of all men*] That is, of very many, or almost all, John 3. 22. Phil. 2. 21. Luke 21. 17. Neither may this anything discourage us from speaking the truth, because it begetteth us hatred, but rather cause us to rejoyce in our conformity to Christ: *Gratias ago Deo meo quod dignus sim, quem mundus oderit. Jerom. l.* 1. *ep.* 45. I thank my God that I am worthy to be hated of the world.

he that endureth to the end] Mark 13 13. To the end of this mortal life, the limit and end of all our sufferings, Revel. 14. 13. to the death, that calmest haven, where no breath of evil shall move us Revel. 2. 10. & 22. 3. the meaning here is, he that endureth patiently, and with an unbroken mind, firmly relying on God for deliverance: it is not the beginning, but the end which crowneth actions. See chap. 24. 13.

shall be saved] Yet cannot otherwise be saved, 1 Cor. 10. 33. do all to Gods glory, that is, do nothing to his dishonour. The constant perseverer to the end of trials, shall be saved, and be crowned as the most happy Victors: they shall receive the end of their faith, the salvation of their souls, 1 Pet. 1 9 2 Tim. 2. 5. Rev. 2. 10. Though God permit them power to put you to death, you that shall die for the testimony of the Lord Jesus, shall, even in death be saved, and crowned with Martyrdom: he cannot perish who dieth for Christs sake. The safety of this present life is never secure, nor can be long; neither is it entire or true, if out of Christ the life; the hour of death is ever imminent in this whole life, and must once come, and is ever coming on. But in the life to come there shall be perfect security, eternal blessednesse, no more fear of death, ---- *there shall be no more curse* ---- Rev. 21. 3.

V. 23. *flee into another*] Christ giveth liberty for flight, in case of persecution; partly for their own safety, and partly also for the further propagation of the Gospel into other places. See Act. 13. 50, 51. & 14. 5, 6, 7. & 8. 4. Christ taught us this, not onely by precept, but also by practice. In his infancy he was carried into Egypt: so also afterward, often hiding from persecutors, saith *Athanasius, apol. de fugâ sua ad Imper. constant. For it was meet that he should as well demonstrate by his hiding and fleeing, that he bare our flesh, and became man, as by hungring, and thirsting, and suffering*: see that whole Apology, *No.* 1. as also *Augustine* on the same argument, *epist.* 180. *Tertullian* also wrote a book to *Fabius* concerning flight in persecution, though lesse orthodox. *Augustines* caution is here very requisite, *Ne quis temere flationem deserat, nec ergo quemquid perdidit proficit, vel exemplum ignavis praebeat*: lest any man should rashly desert his charge, betraying his flock, or give example of lasinesse: we may not flee without imminent danger, nor like false hirelings, for fear of the approching wolfe, leave our flocks to seducers: we may flee, where we are persecuted, and pursued to our destruction: so *Paul* escaped at Damascus, Act. 9. 24. So fled other holy men in like cases: if our flock be all dispersed by persecution, we may also flee to secure our lives: lastly, if the Church consent to our withdrawing, and they have others able to officiate for us: in such like cases not to flee is to tempt God.

ye shall not have gone over] You shall not end or finish your preaching the Gospel to all the cities of Israel: this thews that they were not to flee onely to secure themselves, but to hasten their work, to teach all the cities of Israel: or the meaning may be, ye shall have some cities to flee unto, and where you may preach.

till the Son of man be come] This coming of the Son of man (that is Christ) is not to be understood of his incarnation, expected of old by the faithful, neither his manifestation to *Israel*; that was past, and this also performed by John Baptist, Joh. 1. 31. but of the manifestation of his Kingdom, whose person was already professed, and so manifested to *Israel*. This is to give them comfort in dangers, in assurance of his protection, according to that he saith, Joh. 14. 18. *I will not leave you comfortlesse*; *I will come unto you*: and Matth. 28. 20. *I am with you alwayes, even unto the end of the world*; that is, to assist you (and your successours) in your ministry, and (as may stand with Gods glory) to deliver you from, or in dangers. See on chap. 16. 28 They did not flee from city to city before but after his resurrection: See on ver. 16. & 8. 4 & 21. 1.

V. 24. *the disciple is not above his master*] Luke 6. 40. John 13. 16. & 15. 20. If they persecute me your Lord and master, you that are in a lower condition must not look to escape: the sufferings of Christ must teach us patience: *Jerom. ep.* 45. *lib.* 1. some talk that I am wicked: I being a servant own the title of faith: the Jews also called my Lord Jesus, Magician: it is a great honour, and undoubted signe of goodnesse, to have the wicked revile and raile at us: they should condemn themselves, if they should speak well of any unlike themselves; their censures are thy praises: but their praises call thy goodnesse into question.

V. 25. *Beelzebub*] It was the idol of the Ekronites, 2 King. 1. 3. called so, either because there were store of flies in his temple, about the blood, and beasts sacrificed: or of the beasts the people troubled with their feavers, sought to him for help: afterwards, as idols were called devils, Deut. 32. 17. So the Jews called the chief devil *Beelzebub*, in derefation of this idol, Matth. 12. 24. or it may signifie a dung-hill god, &c. See on Luke 11. 15.

V. 26. *for there is nothing covered*] Mark 4. 22. Luke 8. 17. & 12. 2. Fear not what they can inflict upon you, for your innocency shall be made known here, or hereafter, Psal. 37. 6 or fear not, but preach the Gospel freely, for it will be known and prevail in the end: this sense agreeth best with the following words.

V. 27. *in darknesse*] What I teach you in private, when others are absent, as they use to be in the night: therefore he addes, *in the ear*, to shew that he spake of private instruction.

upon the house tops] Openly, as in the highest places: for they could walk on their house tops, Deut. 22. 8. Matth 24. 17. Act 10. 9. and from thence, publish things to multitudes below: they must publickly preach, not as the *Valentinians*, who cunningly vailed that they taught, lest the absurdity thereof should have appeared.

V. 28. *fear not*] Fear not man more than God: or so, as to do any evil, either for fear of man (who can onely take away a soon-fading life) to do that which God forbids, or to leave undone that which he commands: let us constantly remember that of *Cyprian. l.* 2. *ep.* 6. *qui pro nobis mortem semel vicit, semper vincit in nobis*: he that once overcame death for us, ever overcometh it in us: and in spight of persecutors, will raise us from death. See Act. 4. 19. & 5. 29. Dan. 3. 16, 17, 18.

them which kill the body] Luke 12. 4. Though tyrants be never so cruel, they cannot hurt you so much for preaching the Gospel, as God can for not preaching it. Seeing therefore the dispensation thereof is committed unto you, and a woe pronounced against you if you preach not: sanctifie the Lord your God, and let him be your fear, and your dread; but let not the fear of man thut your mouthes, or deter you from your duties; but, what ever men designe, threaten, or practice, to the contrary; preach the truth of Christ confidently.

hell] He doth not say, to destroy the soul and body simply or absolutely, so that they should be no more, (for that many men would be contented withal, rather than to run the hazard of prefent perfecution) but to punish them eternally in hell, where the worme never dieth; where it would be an unspeakable advantage once to die, that they might not ever live to torment.

V. 29. *Are not two sparrows*] He doth not instance Gods providence in the Prophets, or famous men; lest they or we, should think God onely took care for the exellent, but not for us: but in sparrows, little birds, of small price and account.

sold for a farthing] The fourth part of our peny, but with them the tenth part of a Roman peny.

not fall on the ground] When they are shot: nor can the most powerful tyrants kill you without Gods permission: some interpret it, a sparrow cannot light on the ground.

without your Father] Without his permission, who governeth all things in heaven and earth: fear not therefore, he will be more careful of you his children, than of the birds. See on chap. 5. 45. and 6. 32.

V. 30. *but the very hairs*] See 2 Sam. 14. 11. Act. 27. 34. Not your hearts, hands, feet, and those parts which are (as they say) the *partes integrantes*; but even those which seem to have been made rather for convenience and ornament, than necessity: if Gods providence be over these, how much more will he preserve unto you your essential parts, and that, without which you cannot live?

all numbred] Every one, not onely known to God, but so kept, as it were by tale, that none can take away one of them without Gods permission; much more are the dayes of your life numbred: and not one of them, without Gods permission, can be taken away from you by the most powerful of the creatures.

V. 31. *Ye are of more value*] More excellent creatures, of more esteem with God, as bearing his Image, and redeemed with the precious blood of his holy son Jesus; fear you not, he will not neglect you. See chap. 6. 26.

V. 32. *Whosoever therefore*] Luke 12. 8.

shall confesse me before men] What more equal, than that servants which acknowledge and obey their masters in time of danger, should be owned by them in times of safety and honour: and that such as forsake their masters in troubles and dangerous conditions, should afterwards be turned out of doors? Thus will I deal with you, if you stand to me in times of persecution. I will own you publickly at the day of judgement; otherwise I will discard you.

V. 33. *but whosoever*] See on verse 32. and on Luke 12. 9. Mark 8. 38 Luke 9 26 2 Tim 2. 12.

V. 34. *think not that I am come*] See on Luke 12. 51.

to send peace on earth] He endeavours to correct the erroneous opinion of the Jewes, and also the Apostles, who thought that the times were under the Messias should be peaceable, prosperous, and glorious, misunderstanding the Prophets, as if the things they spake of spiritual peace with God, had been meant of worldly peace with men.

but a sword] War, and divisions; as Luke 12. 51. these are not proper fruits of the Gospel of peace; but accidental: while they, who will not be reclaimed from their errours, dissent from them that will, Acts 28. 24, 25, 29. John 7. 40, &c.

V. 35. *against his father*] The times shall be as unquiet, as those spoken of, Mich 7. 6.

the daughter in law against, &c.] No bands either sacred or civil shall restrain wicked persons from exercising their malice and cruelty against the professours of the Gospel. See verse 21.

V. 36. *of his own house*] As if he said, such confusion shall come upon the world, that all laws of God and nature shall be trodden down: no humanity or fidelity shall be left among the impious: not that this should be at all times; but to arm the faithful, by forewarning them of these evils to come. See on verse 21.

V. 37. *he that loveth father or mother*] See on Luke 14. 26.

more than me] As fear of evil, so likewise love of the world, and those things thereof, which are respectively to be loved (as parents, wife, children,) may distract their affections from Christ: this is here forbidden.

is not worthy of me] I count him not fit for my service. See on chap. 5. 8. Luke 14. 26.

he that loveth son or daughter] This is added as a greater trial, because love rather descends than ascends; and some can more easily part with parents than children.

V. 38. *he that taketh*] Chap. 16. 24. Luke 9. 23. Mark 8. 34. that

that is, who doth not willingly bear what God layeth on him: it is an allusion to such as were condemned to be crucified, who used to carry their crosses. See on chap. 27. 32.

his cross] That is yet a greater tryal than before: a man may possibly be contented to lose worldly comforts, that would not endure pain (Job 2. 4, 5.) especially death, and such a kinde of death, as was accursed: but we must suffer any thing for Christs sake. By crosse, is meant the heaviest and sorest afflictions and calamities, by alluding to the custome of *Romans* or *Persians* with whom that punishment was used and accounted most ignominious.

and followeth after me] And with such an affection comes unto me: or is contented, if he be thereto called, to be crucified.

is not worthy of me] See on verse 37.

V. 39. *he that findeth his life*] John 12. 25. that saves it, chap. 16. 25. Mark 8. 35. Luke 9. 24. and 17. 24, 33. 1o Prov. 24. 10. he that thinks he hath secured his life, by renouncing his religion: it is called finding, because worldly men account them all lost, who are dead.

shall lose it] Shall go to Hell, and so lose all comfort of life, as *Tertullian* said *adv. Gnost. c. 11. Perdet in Gehennam, qui se putat negando lucrifacere eam.*

he that loseth his life for my sake] That dies for the testimony of the truth of religion, chap. 5. 11, 12.

shall find it] In Heaven for ever, as *Tertullian* also saith, *Perdet eam ad præsens, qui confessus occiditur, sed inventurus eam in vitam æternam* he shall lose his life for the present, who confessing is slain, but shall find it to eternal life.

V. 40. *he that receiveth you*] Luke 10. 16. John 13. 20. that heareth your doctrine willingly, and entertaineth you: this is added to comfort them in distresses; for therein some should receive them, and relieve them.

receiveth me] He shall have more Divine guests. See Hebr. 13. 2. me and my Father. See on John 14. 23. He shall receive me, whose Apostles and Messengers ye are; whose embassie you are to deliver: I will take all that which is done to you, on mine account, and as done to mine own person: as a Prince esteemeth that which is done to his Ambassadours, as if it were done to his own royal person, by them represented (as in the example of *David* and *Hanun* appeareth, 2 Sam. 10, 2, 4. &c.) so will it be between Christ the King of Kings, and men, honouring, relieving, abusing, harming, or persecuting the Ministers, or any other servants of his. See Matth. 25. 40.

in the name of a prophet] Not for kindred or civil respects, but because he is Gods messenger.

shall receive a prophets reward] Such a reward as a prophet shall have: or, as is fit for him that hath received a prophet, and so furthered Gods service in an extraordinary manner.

a righteous man] A man fearing God; a religious man, Matth. 13. 17.

V. 42. *whosoever shall give to drink*] Mark 9. 41.

unto one] How much more, if he give, and be beneficent to many?

of these little ones] Who newly made profession of the true religion ♦ and were as babes in it, Mark 9. 42. Luke 17. 2. Matth. 25. 40, 45. 1 Cor. 3. 1. 1 John 2. 13, 14.

a cup of cold water onely] The least and cheapest curtesie, that can be shewed: how much more if he provide with greater charge to relieve him?

he shall in no wise] He shall be sure of it.

his reward] The phrase is altered; he said before, the *reward of a prophet*, and of *a righteous man*, verse 41. here he doth not say, the *reward of a little one*, lest it should be thought to be a small reward; but, *his reward*: that is, not a reward proportionable to his work; and affection to the cause of God, (See chap. 25, 34. &c. Luke 14. 14.) but incomparably more, because God is infinite in mercy and beneficence, and so the reward which he will freely give at last, must needs exceed all proportion of mans service done for his sake, and shall be infinitely more than all that which we can ask or think: hence it appears how dear Christs servants are to him, in that for the least office of love and kindnesse done to the meaneſt of them, he will bountifully, and eternally requite and reward it; in which his bounty excelleth the beneficence which all the greatest of this worlds Princes can shew: they can onely reward deseres with temporal gratuities and goods, which are not alwayes such to the receivers, neither long constant to any: but Gods bounty makes the receivers good, and so happy, because eternally so.

CHAP. XI.

Verse 1. *Of commanding his twelve disciples*] Of giving them precepts how to carry themselves in their journey and preaching, chap. 10. and had sent them away furnished with those instructions

in their cities] In the cities of Galilee. See chap. 9. 35. and 11. 9.

V. 2. *John had heard*] By his disciples, as Luke 7. 18.

in the prison] ἐν τῷ δεσμωτηρίῳ: in the word cometh of δεσμὸς, ligo, vincio, to binde, and signifieth the place where prisoners are bound, or kept in ward. *Suidas* interpreteth it by φυλακὴ, a keep, or prison: Syr. בית אסירא, *in domo vinctorum*. So the Hebrews said, בית האסור, *beth hassohar* Ger. 39. 20. in the house of the prison, or the place where the kings prisoners were bound. So Judg. 16. 21 בבית האסורים, *bebeth hassurim*, in the house of the bound, that is, the prison. *John* was cast into prison, because he reproved *Herods* incest. See Mark 6. 17.

the works of Christ] That is, his miracles; of which verse 4. 5.

he sent two of his disciples] Not for his own information, who was assured by Gods Spirit, and a signe from heaven that Jesus was the true Messias, John 1. 33. and have record thereof, John 1 29 34. but to instruct his disciples, who out of zeal to their master, stood ill affected to Christ, as appeareth, John 3. 26. chap. 9. 14, and very likely did not now acquaint *John* with Christs great works, out of love to him; but out of envy and respect of their Masters credit.

V. 3. *and said unto him*] By his disciples whom he sent, for *John* was now in prison, 2 verse. See chap. 8. 5, 6.

art thou he that should come] The Messias promised in the prophets, and expected by the Jewes, Gen. 49. 10. Isai. 35. 4. Acts 26. 6, 7.

V. 4. *again*] *G.* πορευθέντες, as Luke 7. 22. *going*, or *returning them*, *&c.* which in effect is, whereas *John* hath by you sent his message to me; tell him again from me those things which ye do hear and see.

those things] He doth not answer *Johns* message otherwise than by his works done, whereof *Johns* messengers were eye-witnesses, that he might demonstrate himselfe to be the Lords Christ, by those marks which the Prophets had foretold.

V. 5. *the blinde receive sight*] This is one of the marks which was foretold, Isaiah 35. 5, 6. See John 10. 25, 37, 38.

the dead are raised] This they related to *John*, Luke 7. 22. 28. whether they saw it, or heard it from some eye-witnesses.

the poor have the gospel preached] Isaiah 61. 1. Christ doth not (as worldly princes use) bestow his favours on the eminent and great, but most commonly on the obscure, poor, and despised of the world 1 Cor. 1. 28. &c. In the prophecy it is, *God sent me to preach good tydings*, לענוים *lanavim*, to the meek; the meaning is, the poor in spirit, as chap. 5. 3. those who know themselves destitute of grace and true hapinesse thence ensuing.

V. 6. *whosoever shall not be offended in me*] At my mean estate and sufferings, chap. 26 31. 1 Cor. 1. 34. or at my familiarity with sinners, differing from *Johns* austere course, verse 18, 19. the Jews expecting a worldly king for their Messias, glorious, rich and victorious, would not receive nor believe in him; because they were offended at the form of a servant and man of sorrowes: and it seemeth by this part of Christs answer, that *Johns* disciples were offended at Christ, because he lived not apart from the multitude, nor in that external austerity of life, which they admired in their Master, *John Baptist*, chap. 9. 14 which Christ so secretly reprehendeth in them, that he might not shame them before the multitude, nor let them go away in their errour. See note on Luke 7. 23.

V. 7. *as they departed*] Christ would not commend *John* before his disciples, lest they should still erre in preferring him before Christ; or the people should think he flattered *John* before his disciples, in hope to ingratiate with him, who had so high authority in the peoples opinion: but after *Johns* disciples were gone, Luke 7. 24 he commends him to the people, who now might possibly have too mean an opinion of him in respect of his imprisonment.

into the wilderness] Of Judea, where *John* preached, chap. 3. 1.

a reed shaken with the winde] Why went ye into the wilderness by such multitudes? Surely ye would not have gone to see reeds that are shaken with the windes, or such other unconsiderable things, which the wilderness affordeth: and men in fine cloathing you could hardly see there; they are usually in Kings courts: nothing was there to be seen worth your labour, but onely *John*, whom you than esteemed as a great Prophet: and ye have no reason to think more meanly of him now, in respect of his imprisonment: some by *reed*, understand an unconstant person: a reed, as the winde bloweth, bendeth this way or that way: but *John* was no such light person, but a true and constant servant of God, as in his unchangable testimony concerning me, so in his life and doctrine.

V. 8. *a man clothed in soft raiment*] In silk, or courtly apparel. See on verse 7. *John* was far from affecting any delicacy of clothing, or diet. See chap. 3. 4. hereby he intimateth that the testimonies, which *John* formerly gave concerning him, could not be for favour of any: for, the prison in which he was

was now, might sufficiently testifie, that he could not flatter Kings or Princes: and therefore notwithstanding his message, which was for his disciples sake; he changed not his testimony for all his bonds. See on Luke 7. 25.

V. 9. *A Prophet*] See on verse 7. a teacher of the truth. See Chapter 21. 26. an holy and reverent Doctor sent of God.

more than a Prophet] A man preferred by God to an higher office, than any of the former Prophets was ---*shewing him now present, who from the beginning was but typically foretold of, Clem. Alexandr. strom. l. 5. and Irenæus l. 3. c. 11. adventum vidit & demonstravit*, he saw and demonstrated his coming, perswading many to believe in him; so that he *& prophetæ & Apostolis totam habuerit*. had the office both of a Prophet and Apostle: it is the office of a Prophet *venturæ prædicere, non autem demonstrare*, to declare things to come, not to shew them present, as *John* did, and was therein greater than a Prophet, *Gregor. hom. 6. in Evang.*

V. 10. *Behold I send*] See on chap. 3. 1. Mal. 3. 1.

my messenger, &c.] He shewes a reason why John was greater than the Prophets: he was the Harbinger designed by God to prepare the way of Christ, and the Herald to proclaim him now come into the world, who is the King of his Church. See Luke 1. 15, 16, 17. 74, 75.

V. 11. *among them that were borne of women*] He prefers *John* not onely before the Prophets, as verse 9. but also before all others that were born before him. Job 14. 1. and 15. 14. and 25. 4.

there hath not risen] Or *been raised*, as chap. 9. 25. Luke 7. 16. John 7. 52. none greater than he hath appeared among men. The sense is, God hath not by his divine vocation prepared, designed, fitted and brought any more excellent of the sons of men, than John Baptist, to the ministery of Prophet or Apostle; the word ἐγήγερται here used, is sometimes transitively put, as Luke 7. 16. as also ὤφθησαν, Act. 1. 22. προεῖπαν ὑμῖν ὁ κύριος ὑμῶν ἀναστήσει *shall the Lord your God raise up to you*. So Act. 2. 30. as it were intimating a stirring up him, who of himself, had as little thought thereof, or ability thereto, as a sleeping or dead man, or as if the promise long before made to the fathers seemed to sleep, but now in the fulnesse of time, in his exhibition to Israel it was awakened, remembred, and performed.

a greater than John] In dignity of office, and clearnesse and fulnesse of doctrine, in publishing the entire performance of all things foretold of Christ; as his death, resurrection, ascension, calling of the Gentiles, which *John* saw not.

he that is least in the kingdome of heaven] The least in the ministery of the gospel hath a more excellent function, in regard of the clearnesse of doctrine to be taught by him. See Luke 7. 28. John 1. 29.

V. 12. *from the dayes of John*] Luke 16. 16. the Scribes taught the people coldly before, but *John* hath kindled in their hearts a fervent desire of hearing the gospel.

until now] This zeal lasts in them still, although *John* be cast into prison, and cannot now preach unto them

suffereth violence] Or, *is gotten by force*, as the Syriack expresseth his *Graeca*: men run to hear the gospel preached, as soulders run upon a rich town besieged, to get the wealth thereof, Isaiah 60. 4. 8. 11.

and the violent] Only they, who with ardent affections, overcoming all that stands in their way, presse into it, do, and shall attain possession thereof: the violent (saith *Ambrof. in Luc. lib. 8.*) *qui vim facit, vehementi studio properat*: he that useth violence, hasteth with vehement desire: the violent, or they that thrust on men, as in storming a town, one thrusts another, to get before him into it; so the people were so encouraged by *Johns* preaching to come to Christ, that every one was ambitious to come first.

V. 13. *prophesied until John*] The things they foretold of Christ, and the types of him in the law, began to be fulfilled in the time of *John*, there needed now no more predictions, but a manifestation of the Messias to Israel, which was *Johns* office to do. John 1. 31.

V. 14. *If ye will receive it*] If ye can endure to have the truth told you.

this is Elias] Mal. 4. 5. This is he who should come in the spirit of *Elias*, Luke 1. 17. not *Elias* himself, whom the Jews vainly expected, John 1 21. by this prophesie of *Malachi* he again shews the dignity of *John Baptist*, recalling to their minds (who had heard it (the word of the Angel, Luke 1. 17, this was *Elias*, not in person, but in office. See John 1. 21.

V. 15. *he that hath ears*] see on chap. 13. 9. by this *Epiphonema* he exciteth us to beleive his doctrine (for *to hear*, is here put, for *to believe*) intimating, that although we all have externall ears to hear, we are commonly deaf within: and this he speaketh, as to make us consider our great defects herein; that we may pray the Lord to open our hearts and ears to attend unto his voyce, that we may no longer be deaf with them that shall perish; *aures cordis requirit, Greg hom. 15. in Evang* he requires the ears of the heart.

V. 16. *But whereunto*] Luke 7. 31.

this generation] The men of this age, as chap. 24. 34.

it is like unto children] An allusion to childrens sports, who find fault with the furtinesse of some of their companions, who would not comply with them in their pastimes, though they assayed all wayes they could to allure them thereto; one while singing merry songs, otherwhile elogies, or sad funeral ditties. See verse 18, 19. See on Luke 7 32.

V. 17. *we have piped*] He taxeth the stupidity of hearers, moved neither with the gracious comity of Christ, nor the strict austerity of *John*, or those who went before him: with those who preached the gladsome tidings of salvation by faith, or the severity of the law, to answer Gods promises or threatnings with faith and repentance.

but ye have not lamented] ἐκόψασθε, this word expresseth the gesture of mourners, and those who are deeply affected at that they hear or see: κόπτεσθαι, amongst other things, signifieth to smite and strike the breast and also to mourn, as chap. 24. 30. so the penitent man smote his breast, Luke 18. 13. so did the spectators of Christ's passion, Luke 23. 48.

V. 18. *neither eating nor drinking*] He eat locusts and wild honey (chap. 3. the meaning is, he used a most hard and austere diet, far from the common use of other men, abstaining from feasts and luxury.

he hath a devil] By whose assistance he can endure such hardship: because many of those who are possessed, will endure much more hardnesse than others ordinarily can, without much sense thereof: *Johns* austere course was so far from winning many of them, that it incensed them the more: they thought he hated mankind, as *Satan* doth. Thus doth malice turn all that to occasion of calumny and blasphemy, which God appointed for their conversion and salvation.

V. 19. *eating and drinking*] In a more free use of the creatures, and graciously conversing with all sorts of men in a more familiar course of life: his way differed from *Johns*, but both came to the same end: but the Jews were censorious of both, being wonne by neither.

a man gluttonous] Given to excesse, and abuse of the creatures keeping company with men of loose life.

wisdom is justified of her children] Though there be many that scoffe at all means of grace, yet the wise counsel of God, Luk. 7. 30. in calling sinners home by *Johns* austerity, and Christs familiarity, is approved (as Psal. 51. 4. Rom. 3. 4. Luk. 7. 29) by the followers thereof, as Luk. 10. 6. which he saith, to shew that neither Christs, nor *Johns* labours had been fruitlesse to the elect hearers, though (as it commonly cometh to passe) the wicked grew worse thereby, and their judgment more heavy, by their contempt of Gods mercy offered them.

V. 20. *then began he*] Calling to mind the malicious and invincible ingratitude of the Jews: and particularly of certain cities where himself had taught, and done great miracles. See Luk. 19. 13.

because they repented not] Not because they did not commend him and his preaching, but because they did not amend by it. For the end for which God shewed his power in miracles, was to confirm the doctrine of the Gospel, repentance, amendment of life, faith in Christ, regeneration, &c. to which, when they were not perswaded, they did not make a right use of the power of God, in so many miracles evidently shewed them, neither should they finally advantage them, but more aggravate their judgement. Chap. 7. 22, 23. Luk. 13. 26, 27.

V. 21. *wo unto thee Corazin, &c.*] These were cities upon the lake of Gennezaret, where Christ converſed much, and taught often.

Bethsaida] The city where *Philip, Andrew* and *Peter* dwelt. See John 1. 44.

the mighty works] The great miracles, in curing all diseases, &c. which being joyned to the doctrine which our Saviour preached unto them, might have assured them that it was the word of God, and therefore they ought to have obeyed it, calling them to faith and repentance.

in Tyre and Sydon] Cities of great traffick by the sea, and of very impious manners: therefore, as the Prophets of old denounced miseries to come upon them, Isaiah 23. 1. Ezek. 26. 27, 28. Amos 1. 8. so doth our Saviour here pronounce a woe to them, and threaten great and fearful judgments: to *Corazin* and *Bethsaida* who were much more hard-hearted, and lesse apt to repentance than the impious *Tyrians* and *Sidonians*. *Suidas* saith that *Tyrus* of old was a Metropolis: these were ancient, great, populous, and rich cities of *Phœnicia*. *Sidon* fell into the lot of the tribe of *Asher*, who yet possessed it not, because (saith *terom de loc. Hebraic.*) they were not able to beat them out: so saith he, *Tyrus in tribu Nephtalim.*

In sackcloth and ashes] Repenting and manifesting their repentance by such outward signes of humiliation, as of old, and then were in use, with those who repented and humbled themselves for the diversion of any imminent or threatned judgments; and that not only among the Jews, but also among the Gentiles, Job 42. 6. Jonah 3. 6 Hester 4. 1. Jer. 6. 26. Lam. 2. 10. the meaning is, that those miracles might have been sufficient, to have overcome their malice, and moved them to repentance, which the Jews had feen done, and profited not by them.

V. 22. *it shall be more tolerable*] As there are diversities of punishments in hell appointed for impenitent sinners; so ye, that have refused the gospel, shall at the day of judgement, be

more freely handled, then they that never heard it, though they lived more prophanely than ye do, Heb. 2. 2, 3. and 10. 28, 29. So he teacheth here: 1. That there shall be a future judgement, chap. 25. 31, &c. Act. 17. 2. That it shall be at the resurrection. 3. That as there are degrees of sins, so shall there be of punishment to the damned. 4. That the heaviest punishment shall be to those impenitent sinners, on whom God had bestowed the largest means of conversion, and would not be reclaimed. See 2 Pet. 2. 22.

V. 23. *which art exalted unto heaven*] By my abode in thee, frequent preaching and great miracles wrought. It was a marvellous dignity that Christ the Son of the living God, and King of Kings, would among them auspicate his kingdom, chap. 4. 13. so that it was honoured with the name of his city, chap. 9. 1. that he vouchsafed to make it illustrious by many divine and eminent miracles.

brought down to hell] לִשְׁאוֹל תֵּרֵד, עַד־מְאֹד שְׁחִית, *unto the pit or grave*, Syr. See note on Luke 16. 23. and Act. 2. 27. שְׁאוֹל *sheol* with the Hebrew signifieth the grave, which the Greeks give by ἅδης, as Psal. 16. So Gen. 37. *I shall go down to my son mourning, εἰς ἅδην, into the grave*: the same word is also taken for *Hell*, the place of the damned, Luke 16. 23. Speaking here of the glory of Capernaum, he saith, it was lifted up to heaven, (that is, very highly exalted in dignity and priviledges, as also in her own opinion) and speaking of her ingratitude, he presently saith, that she should be thrust down to Hell, that is, thy glory shall depart, thou shalt be destroyed and ruined, thou shalt be afflicted with extream and pitifullest ignominy (which probably came to passe, when the Romans destroyed and wasted the rest of Galilee) and thou shalt at last be damned in Hell, who contemnest so great means of salvation brought home to thee.

in Sodom] Which was so wicked, that it was destroyed by fire from Heaven, that sad monument of Gods just indignation against sins and sinners: See Gen. 19. 24. 2 Pet. 2. 6 *super impium populum Gebennam missit è Cœlo, Salvian de gub. Dei. lib.* 1. he sent upon an impious people. *hell from heaven*: that is, showers of fire and brimstone, wherewith the damned shall be tormented, Psal. 11. 6. Isa 30. 33. Rev. 19. 20 and 20. 10. and 21. 8.

it would have remained] The Sodomites would not have been so wicked, as to bring that judgement on themselves: either we must understand this with relation to mans apprehension and sense, considering only second causes; as if it were said, in mans reason so great miracles would have converted them, though grievous sinners, and so God would have spared them, as he did Ninevie: or he regarded his own omniscience, as God, foreseeing and certainly foreknowing what effect every cause shall and will work in *subjecto determinato*, or the particular subject: and if any ask, if God, who cannot be deceived, did indeed foresee, that *Sodom* and *Gomorrah* would have repented? it he had given them as much meanes, as he did other sinful cities; why did he not give them, so that they might repent? We must know, that God being debtor to no man, both mercifully giveth the means and the effect to repentance, amendment and salvation where he pleaseth (Rom. 9. 18. 21.) and justly denieth the means, or the effect thereof, where he will execute his justice, and not shew mercy, as *Augustine* saith (*ep.* 107.) to *Vitalis*; *Scimus ein quibus datur misericordia Dei gratuita dari: scimus ein quibus non datur, justo judicio Dei non dari*; we know that to those to whom it is given, it is given by the free mercy of God: we know that to those to whom it is not given, it is, by the just judgement of God, not given: in this particular the Sodomites were grievous sinners, Gen. 13. 13. Gen. 18. 20. so that their sin is said to have cryed to God: indeed, God had given them a righteous *Lot*, whose example might have been to them a lively doctrine to have restrained them from such impiety: but their wicked conversation vexed his righteous soul, 2 Pet. 2. 8. they being nothing amended, but left more unexcusable hereby: therefore it was an evident justice of God, not to give them more means of grace, who had buried that talent of the light of natural reason which they had received.

V. 24. *it shall be more tolerable*] See on verse 22. it shall be more easie damnation to the Sodomites in the world to come (though the righteous God made them examples of his indignation against such sins for future times, 2 Pet. 2. 6.) not because the Sodomites were lesse sinners than the Capernaites, but because the Capernaites despised, or neglected greater knowledge and meanes of salvation than was offered, or afforded the Sodomites. Consider well you whom it now concerneth, what damnation awaiteth neglecters of the gospel, and the administration thereof.

V. 25. *at that time*] This is said to be when the 70. were returned, and had told our Saviour what good successe they had, Luke 10. 17. 21.

Jesus answered] To the report of the 70 disciples; or answering is put for the beginning of a speech, as often in Scripture.

I thank thee] Or, *I confesse unto thee*, ἐξομολογοῦμαί σοι, importeth either, or *I acknowledge before thee*, for יָדָה *jadah in Hiphil*, signifieth among the Hebrewes; *projecit, seu emisit vocem, liberè fassus est*, or *confessus est*, Psal. 118. 1, &c. confession, and free acknowledgement of Gods mercy, is a praising and thanking him for the same.

these things] The mysteries of thy kingdom.

and prudent] From the Scribes, Pharisees, and worldly wise men.

and hast revealed them] By my ministery, and those whom I have sent to teach.

unto babes] Νηπίοις, to simple men and women, who know no more in such things, than children do in worldly affairs, (See *Clem. Alex. Pædag.* l. 1. c. 1.) that which the Hebrew expresseth by פתי Psal. 19. 8. and 116. 6. in both which places the 70 give it νήπια and Prov. 1. 4. 22. 8. 5. & 14, 15. (which *Symmachus* gives νηπίῳ) they render by ἀκάκους, harmlesse persons: but Prov. 1. 32. the 70. give the same word νηπίων: which Greek word is used sometimes to expresse young bruites, plants, or that which hath small strength, as an infant: what these here mean may be gathered, chapter 18. 3. Rom. 16. 19. 1 Cor. 14. 20.

V. 26. *even so*] *Nai, yea*, Syr. אֵין, *etiam, certè, profectò* yea, surely, truly.

for so it seemed good] Gods pleasure being known, we must rest satisfied; there needs no other reason, where he will have it so; because his judgements are ever just, though many times unknown to us: and he is Lord of heaven and earth, and may do what he will with his own. Here we see that of *Prosper de vocat. Gent. l.* 1. *c.* 24. to be true, *Ex Deo esse principium, & profectum, consummationemque, &c.* that the beginning, advancement, and consummation of our salvation is of God.

V. 27. *all things*] Joh. 3. 35. not only persons, but things; so great is the power of Christ. See chap. 28. 18. others understand it of the knowledge of those mysteries spoken of here, 2. 25.

are delivered] Christ then, as man, had not this power and knowledge of himself.

no man knoweth the Son] His divine nature, and eternal generation: or, no man knowes what he is to do, or suffer, but the Father, who hath desigued him to both.

neither knoweth any man] John 6 46.

the Father] That is his essence, or divine substance: or how he will have the calling of the Jewes, or Gentiles to embrace the Gospel, to be dispensed or disposed: the Prophets saw but little hereof, 1 Pet. 1. 10, 11, 12.

to whomsoever the Son will reveal him] None else can know, nor can any know any further than Christ will reveal him. chap. 13. 11. Mark. 4. 11. Luke 8. 10. 1 Cor. 2. 7. Eph. 3. 5. Col. 1. 26. Joh. 1. 18. Joh. 4. 12. 1 Tim. 6. 16.

V. 28. *Come unto me*] It seemeth an allusion to Isaiah 55. 1. where God calleth all that spiritually thirst to him, with promise freely to refresh them: the meaning is trust in me, ye that are troubled in conscience for sin, and I will bring you to true rest, Gods favour, which by other means ye can never obtain: he calleth them who alone can give both will and ability to come: as *Ambrose* saith, *l.* 7. *ep.* 54. *Syricio*, he giveth strength to those that follow him; so that the nearer thou art to vertue, the stronger thou shalt thou be: observe here, 1. whom he inviteth, all the labouring and heavie loaden; 2. to what, *I will give you rest*; 3. with what condition; that they submit to the just and easie yoke of Christ.

all ye that labour] Or are ill at ease; Christ calleth all to faith and repentance, excluding none that are thereto prepared by a deep sense of the intolerable burden of their sin.

and are heavie laden] With the sense of your sins, and a guilty conscience, of all burdens in this world, the most importable, Prov 18. 14. the more heavie we feel our sins, the nearer yee are to Gods mercy to relieve us. See Psal. 38. 4.

I will give you rest] Peace of conscience, in the free remission of guilt and punishment, the assurance thereof, and freedom from the servitude of sin. Rom. 6. 14.

V. 29. *take my yoke upon you*] Obeying my commandements.

learn of me, for I am meek] Imitate me in meeknesse and humility: which thou wilt do if thou love Christ: for as *Chrysostom* saith, thou lovest not him whom thou wilt not imitate, and him whom thou wilt not followy, thou doest but feign to love.

ye shall find rest] Jer. 6. 16. your sins remitted, ye shall have peace of conscience, in which your souls shall rest assured of Gods mercy and your salvation in me; and so shall you being discharged of the heavy burden of your sins, which shall not be imputed to you to condemnation, find rest to your souls. See Rom. 5. 1. & Rom. 8 1, 2.

unto your souls] Your outward man may be exercised with many troubles, but ye shall have inward peace.

V. 30. *my yoke is easie*] That which I command you is good for you and easie. See John 15. 12.

my burden is light] The word φορτίον, primarily signifieth the fraight or balast of a ship, which glides through the waves, as if it had no burden, and indeed cannot go safe without balast: now the regenerate consent to the law of God, Rom. 7. 22. and therefore it is not grievous to them, 1 John 5. 3. not through any strength or will of their own, but by the free grace of God, who giveth faith. Ephes. 2. 8. love, patience, perseverance, and all those things which they have need of, for the accrance, and all those things which they have need of, for the accomplishment of their salvation: the burden of Pharisaical traditions

traditions was heavie chap 23. 4. and of oppressours, Isaiah 9. 4. and 10. 27. Hos. 8. 10. the law was a burden, which neither we nor our fathers were able to bear, (said *Peter*, Acts 15. 10.) it was figured in *Moses* hand, Exod. 17. 12. *Moses hands were heavie. Lex manus graves habuit, Gregor. hom.* 23. *in Evang.* the Law had heavie hands, which strook sinners with an heavie judgement: but Christs burden is light, who requireth onely of us that which is best for us: as to love, fear, and obey him, in which there is true happinesse, out of which there can be none: he exacteth of us onely faith, chastity, sobriety, mercy, sanctity, all which (saith *Salvian l.* 7. *de gub. Dei*) *non onerant nos sed onerant*: do not burden, but adorne us: he commandeth his to believe in him, that they may be saved, John 14. 1. John 3. 16. that they love one another, John 13. 34, 35. John 15. 12. what easier burden than love? what sweeter yoke than that which Gods love makes easie: every commandment of God is easie to him, who loveth; because God is with him, and sheddeth abroad his love in his heart, that he may cheerfully and willingly obey him: as *Prosper* noteth after *Augustine*, he that doth any thing onely out of fear, servilely doth it: nor is he a friend of the right, who if it could be, had rather not have that which is right commanded. Christ requireth (to make us blessed) that at least we do hunger and thirst for righteousnesse, that is, that we have a will to be holy, *Vide si labor est, ubi velle facie est, Augustine, ep.* 45. See whether that be a labour, where 'tis enough to be but willing.

CHAP. XII.

Verse 1. *Jesus went on the sabbath day*] Mark 2. 23. Luke 6. 1. שַׁבָּת (of שָׁבַת, *shabbath of shabath, cessavit; quievit*) signifieth a rest, or cessation; as, God rested the seventh day from his work of creation, Gen. 2. 2. sanctified and enjoyned the same for a weekly seventh-day rest, Exod. 20. 10. & 35 2, 3. So it signifies the Lords day, wherein we are to keep an holy rest from all servile work. Secondly, all other solemn festival dayes, enjoyned by the Levitical law to be kept holy, and set apart from all servile work, were called שַׁבְּתוֹן *Shabbathon*, Levit 23. 24, 39. *Sabbalulum*. 70. ἀνάπαυσις. So Ezek. 20. 21. *they polluted* שַׁבְּתוֹתַי *Shabbethothai, my sabbaths*, that is, my appointed feasts: so Colos. 2. 16. these are called *Sabbaths*, that is, such rests as were appointed some day of the week to be kept holy, by the ceremonial, not the moral law: for these feasts were appointed by a positive law, onely for the time that the Levitical law and Priesthood lasted; sometimes this vvord imporreth the vvhole vveek, as Luke 18. 12.

began to pluck the ears of corn] Which vvas lavvful for them to do, Deut. 23. 25. though in another mans field.

V. 2. *when the Pharisees saw it*] Who commonly vvent along vvith the multitudes vvhich followed Christ, not vvith any intention to learn of Christ, but to observe all that he did, or said, that they might cavil and calumniate: as here, it seemeth they vvatched for the same purpose: and vvisely thought, they had now found a just occasion to accuse him of the breach of Gods lavves.

thy disciples] It is thy fault vvho art their master, or suffereſt them in thy presence to do, vvhich if thou be not, or sufferest them in thy presence to do, vvhich if thou be not, or connives at others sins, makes them his own; they so blame the disciples, that they might cast some impious aspersions on their Master, concerning breach of Gods law, though never so far from the mind of the Law-giver.

which is not lawful] Because dressing of meat on the Sabbath was forbidden in the wilderneſse, Exod. 16. 23. in regard of the *Manna*, (their then present food) which was forbidden to be gathered on the Sabbath; they conceived that the very plucking, and rubbing of the ears was also unlawful, and a servile work forbidden, Lev. 23. 7. and a capital crime, as that Num. 15. 23. thus hypocrites are over-scrupulous in the smalleſt, but careleſſe in the greateſt matters of the law, as charity and equity, as if they were of no consequence.

V. 3. *have ye not read*] You that glory in the knowledge of the Scriptures, consider what the man after Gods own heart (1 Sam 13. 14.) did in case of necessity, if he have read this, ye might there have found that which might free you from this errour.

what David did] 1 Sam. 21. 6. You must either blame your Patriarch *David*, or free my disciples.

and they that were with him] *David* then had some attending on him in his flight, though he be said to come alone to the Priest, 1 Sam. 21. 1. It seemeth they stayed for him in some place nigh, and he brought of the *shew-bread* thither to them. See 1 Sam. 21. 5. for he being loath then to be seen in *Nob*, went alone to the tabernacle that so, little or no notice might be taken of him, and that he might have the better convenience to confer privately with the Priest.

V. 4. *the shew-bread*] לֶחֶם הַפָּנִים, לֶחֶם תָּמִיד, לֶחֶם הַמַּעֲרֶכֶת, as if we should say *bread of apposition*, or setting before: Syr. לחמא דסדורא *lechma dephathur eh femorin. The bread of the Lords table*: the Hebr. called it, לֶחֶם פָּנִים, *lechem phanim, bread of faces, or presence*, Exod. 25. 30. because it stood before the Lord all the week, upon the golden table appointed for that service, Levit. 24. 8, 9. and placed in the formost part of the tabernacle, to the North-side, next

after the holy of holies: there was none other use thereof, but to be furnished with twelve loaves or cakes: some say, that thereby the twelve tribes of Israel might testifie and acknowledge, that God did perpetually feed them, and prepare a table for them, or to mind them of the poor: these loaves were made of two tenths of an Ephah, or bushel of fine flower, and were set, by six in a row, upon this golden, or pure table before the Lord: the old bread which had stood there all the week, was taken away, and eaten by the Priests, Levit. 24. 5, 6. and new set in the place every Sabbath day; because they were ever set before the Lord, they were called *panes propositionis*, and לֶחֶם תְּמִידִים *lechem hattamid, perpetual bread*, which we call *shew-bread*, because these loaves did *ever shew*, or present themselves to the Lord upon that table instead of Israel; for as the Ark signified the presence of the Lord in his Church, so this table with the twelve loaves, signified the multitude of the faithful, presented unto him in his Church, under his view, care, and providence, continually serving in his presence; and lastly, his continual feeding them with the bread of life, Christ. See John 6. 32. Eph. 5 2.

which was not lawful for him to eat] According to the letter of the law: but according to the intent hereof, it was lawful.

neither for them which were with him] It appears hence, that they did eat of the *shew-bread*, as well as *David*: and this is added, lest the Pharisees might think, that *David* might do it by some extraordinary warrant, being a Prophet: they that were with him were no Prophets, yet they also did eat it, and are not blamed, because it was in a case of necessity, to which ceremonial lawes must yield.

but only for the Priests] Exod. 29. 32, 33. Levit. 8. 31. & 24. 9.

V. 5. *in the law*] In the ceremonial law ordained in mount *Sina*. Numb. 28. 6. 9.

the Priests in the temple prophane the Sabbath] That is, in your sense, who judge any labour on the *Sabbath* to be prophanation of the Law: but there are *Sabbath-dayes* works; therefore the Priests labour bodily, killing cattel for sacrifices on that day, and that in the court of the temple, and yet sin not, because this was their duty enjoyned them by God.

are blameleſſe] Such as you have no cause to complain of; blameleſſe, not only by mercy or connivence, but according to the law. So the Greek word ἀναίτιοι signifieth *unreprovable*, or without crime: they do not violate the Sabbath, because they do that which appertaineth to the service of God: some note, that the Brethren, though rigid obſervers of the Sabbath; yet held this Maxime, that neceſſity, or danger of life put by the Sabbath: that is, in caſe of neceſſity, there was no breach of the Sabbath, neither was neceſſary labour therein, any servile work See *Tremel.* note on this place.

V. 6. *one greater than the temple*] More holy, more excellent; Christ the Lord of the temple, ἡ ἀναβαθμὸς ὧν ὁ πάπᾶ, *Chrysost. hom.* 40. *in Matth.* 12. the truth, not the type onely, which preceded in the Priest: if they were blameleſſe, though they cut wood, kindled fiers, ſlew beaſts, and ſacrificed on the Sabbath day, because all this vvas subordinate to the ſervice of the temple, how much more are my diſciples in doing that vvhich enableth them to attend on me in a greater buſineſſe than ſacrifice. That is, propagation of the Goſpel of Chriſt, vvho alone can ſave us, vvhich the lavv, and ſacrifices therein appointed, could never do, Rom. 8. 3. Heb. 10. 4.

V. 7. *I will have mercy*] See on Hoſ. 6. and chap. 9. 13. God preferreth relieving mans neceſſities, before the performance of his ovvn external ſervice: ſo he concludes vvorks of mercy to be Sabbath dayes works and no prophanations.

V. 8. *for the Son of man*] I vvho am the Lord of the Sabbath, declare, that the Sabbath vvhich was appointed for man, muſt yield to mans safery and welfare; ſpecially when either of them are in jeopardy, Mark 2. 27, 28. hereto it is obſervable, vvhich *Athanaſius To. 1. de ſemente*, and others note, that Chriſt vvrought his moſt illuſtrious miracles on the Sabbath dayes, not breaking the lavv, or introducing any new thing contrary to it, *Vertul. Marcion. l.* 4. *c.* 12. excellently noteth, for (ſaith he) he here fulfilled the lavv, while he interpreteth the condition hereof, while he doth thoſe things which the lavv excepted from the Sabbath dayes reſt, while he maketh the Sabbath day ſelf, (by Gods bleſſing holy from the beginning) more holy by his doing good thereon.

V. 9. *when he was departed thence*] Out of thoſe corn fields mentioned, verſe 1. Mark 3. 1. Luke 6. 6. or from the place where the Phariſees calumniated him by thoſe vvords, verſe 2. thy diſciples do that vvhich is not lavvful to do, &c.

he vent into their ſynagogue] See on chap. 11. 1. on another Sabbath he vvent into the ſynagogue of the ſame town, Luke 6. 6.

V. 10. *his hand withered*] His right hand, Luke 6. 6. the vvant vvhereof made his condition more calamitous.

they asked him] They ſtay not till Chriſt had done this miracle; but by their ſpeech, firſt put him upon it, that they might pick a quarrel vvith him.

V. 11. *what man ſhall there be among you*] Will any of you that are ſo ſtrict for the Sabbath, let a ſheep perish thereon for vvant of help?

V. 12. *a man better than a ſheep*] All creatures on earth vvere

made for man, it were therefore a shame to save a sheep, and suffer a man to perish: it is lawful by your own tradition and practice, to save a beast on the Sabbath-day, and should not I heal on the Sabbath?

it is lawful to do well, &c.] Legal ceremonies ought not to hinder works of charity: *Nulla necessitas major est charitate, Jo. em. l. 1. ep. 37. Chromatio*, there is no necessity greater than charity.

V. 13. *Stretch forth thy hand*] That withered hand: he commanded, and with ill gave him ability so to do; by healing it on an instant, without which he could not have stretched it out: so when God giveth us strength to do what he commandeth us, it is our duty, but his grace and mercy that we can in some good measure doe it.

it was restored whole] So Christ shewed his divine power, as in many other like miracles.

as the other] Whith was sound and well.

V. 14. *held a Counsel*] The Pharisees went out of the synagogue, leaving the multitude, before whom they durst not for shame calumniate him, for this work of divine power and mercy: and took counsel to destroy Christ.

how they might destroy him] Here appeareth the invincible malice of these adversaries: he healed all their infirmities and diseases, and they consult how to destroy him: to them belonged that which Moses said, Deut. 32. 5, 6, *they are a perverse and crooked generation: do ye thus requite the Lord, O foolish people and unwise?* the wicked to abuse the mercies of God, that even the good which he doth for them maketh them worse.

V. 15. *when Jesus knew it*] by his divine knowledge.

he withdrew himself] Though he could by his power have defended himself against all their attempts, yet he would deport himself as a man, and by ordinary means keep out of their hands, till his time of suffering came. See Joh. 4. 1. 3.

great multitudes followed him] The multitude, whom in their pride of heart the Pharisees contemned, as ignorant, and impious (John 7. 49) were more sensible of Gods mercy than they; and therefore followed him withdrawing himself: they envied not his glory: consider what a dangerous thing envie is.

he healed them all] That had need of healing, and desired it. See chap. 4. 23. Mark 3. 10 the malice of some shall not overcome and intercept his mercy toward others.

V. 16. *that they should not make him known*] Lest the Pharisees, should find him, and endeavour to destroy him before the appointed time, or till after his resurrection, as chap. 17. 9. See also ch. 8. 4.

V. 17. *spoken by the Prophet*] Isaiah 42. 1. See notes on that place: how little reason the Jews had, to expect a victorious, pompous, and externally glorious Messias, the Prophets by whom the Lord promised him to the fathers, evidently make it appeare, they describing him to be a peaceable, meek, and humble person, so far from contention, quarrelling, oppressing, or injuring of any that he was the man of sorrowes. Isai. 53. not so much as requiring injuries, with any clamour or complaint, but doing good to all, healing his enemies. Luke 22. 51. praying for them. Luke 23. 34.

V. 18. *whom I have chosen*] To be a Saviour of the word. See Hebrews 5. 5.

my beloved, &c.] Chap. 3. 17.

I will put my spirit upon him] Isaiah 11. 2. & 61. 1. John 3. 34. Colos. 2. 9.

judgement to the Gentiles] κρισιν, by judgement he meaneth the true worship, preaching of the Gospel, the doctrine of salvation by Christ: by Gentiles, those people which were not of the Jewes, such were the Galileans and Tyrians now present, such are we. So was the prophesie then in part fulfilled: also hereby may be meant a setled estate of the Gospel, because Christ was to preach (as here by himself to these Gentiles, so by his Apostles the word) the truth of the Gospel, whereby to cast out superstition, which thing, whereoyer it is done, the Lord doth reign and judge there.

V. 19. *shall not strive*] He shall do his office meekly and humbly, and not manage his spiritual kingdom by violence, nor unnecessarily contest with the Pharisees, who consulted how to destroy him, verse 14. he shall not strive with violence, vociferations and clamour, as those, who having a bad cause in hand, think to make it good, by importunity and railing.

nor cry] As men enraged, Ephes 4 31 as those, who do all by tumultuous out-cries. See John 18 40.

his voyce in the streets] As those who clamour in the eares of the people abroad and in publick, for vain ostentation, and to be heard of men, out of the house where they teach or pray; but shall teach the Gospel with all meekenesse and modesty.

V. 20. *a bruised reed*] By these two similitudes are described Christs gracious clemency in dealing with the most infirm; as those who had onely a desire of grace, and some slender beginnings of conversion and faith, as many in this multitude following him, seemed to have: the meaning also may further be, that he shall not condemn such as labour under the burden of sinne, but rather quiet their consciences, chap. 11. 28, 29, Ezek. 34. 16.

smoaking flax] Alluding to the wick of a candle put out, that onely smoaks and gives no light. or very obscurely burning, it seemeth to be a proverbial manner of speaking among the vulgar: Christ would here shew, that he will not extinguish, or cast away the weakest and slenderest measure of grace in any, but foment and cherish it to salvation; as it were distilling and secretly infusing oyle into the lamp, the spirit of illumination into the infirm soule; of which clemency of our Saviour we have daily experience, who spareth us, and followeth us continually with new accessions of grace, who have in our selves a very obscure measure of knowledge and strength to do good, but as a bruised reed.

judgement unto victory] Till he shall bring under, or confound all his enemies, and untill the truth of the Gospel do prevail and overcome, throwing down principality and powers of darknesse, in the Hebrew it is מִשְׁפָּט *Leemeth*, to truth, such shall the Gospel be acknowledged, in spight of all powerful enemies; though this victory cannot be achelved without hard and dangerous conflicts, the restlesse adversary doing all the mischief he possibly can, to oppose and overthrow it. See Rev. 12. 7. 13. 15. 17.

V. 21. *in his name*] In him, when they know him aright, lest any should think that this appertained to the Jewes only, he nameth the Gentiles to be converted, and to believe in Christ: in citing this prophecy, the Evangelist like a faithful interpreter, giveth the full sense, though he omit some words, lesse pertinent to his purpose; or vary others, as they best might serve to expresse the matter which he historifieth.

V. 22. *was brought unto him*] Luke 11. 14. very like it is, that he was made blinde and dumb by the devil that possessed him. See on chap. 9. 32. and now he was brought unto Christ by some friends; when he had in his recesse and withdrawing from the people, shewed himself to be the Messias, by healing many.

V. 23. *all the people were amazed*] The word and works of Christ have variable effects, as hearers and spectatours, these admire the power and goodnesse of God, but the Pharisees blaspheme.

is not this the son of David?] The Messias, See on chap 9. 27.

V. 24. *when the Pharisees heard it*] Chap. 9. 34.

this fellow] This man; so it is likely they might here call Christ in contempt, not vouchsafing so much as to name him; though δαίμων among the Greeks, did not always import contempt of the person to which it related: but sometimes it was a note of honour and eminency.

by Beelzebub,] See on Chap. 9. 34. and on Luke 11. 15.

V. 25. *Jesus knew their thoughts*] They are charged in the foregoing verse to have said so, what need Christ then know their thoughts? The answer may be that they said it in their hearts onely; or that he knew it the same way, by which he knowes mens thoughts without any mans relation, though as man he heard it not his self.

every kingdom divided] As division overthrowes, houses, cities and kingdomes; so must it destroy Satans kingdom; if one devil should give power to men to cast out another. See Luke 11. 17.

V. 27. *by whom do your children cast them out?*] Some understand this of the Apostles, who were Jewes: others of Exorcists among them, Act. 19. 13. others of such Jewes as did by Christs name cast out devils, but did not follow Christ, as Mark 9. 38. Luke 9. 49. yet none of these were blamed by the Jewes: why then should Christ be so taxed? The first interpretation is most probable.

V. 28. *by the Spirit of God*] By power from God.

the kingdom of God] The kingdom of the promised Messias under the New Testament. See Luke 11 20.

V. 29. *or else how can, &c.*] If Gods powerful kingdom were not come among you, how could so many devils, be cast out? they are strong, and will not be driven out of possession by any, but a stronger hand.

V. 30. *he that is not with me, is against me*] As in war, he that fighteth not for his Prince, is an enemy: and as they which are to gather in their masters harvest, if they neglect it, are fearerers and destroyers; so they that will not defend me against blasphemies (wherein they can) betray my cause and are enemies.

V. 31. *wherefore I say unto you*] He speaketh this to shew, that either the Pharisees had committed this sin, or to warn men to take heed of it, by them who had come neer unto it.

all manner of sin] Great and small. Mark 3. 28. Luke 12. 10. John 5. 16.

shall be forgiven unto men] To some men, or any sin else may be forgiven.

blaspheme against the holy Ghost] This is conceived to be a malicious opposing the truth of the Gospel, made knowyn to us by the holy Ghost, joyned with persecution of those that professe it, (and that meerly because they do so) with final impenitency: See *Augustin. Macedonio ep. 50. paulo ante finem*, and *Augustin. in Evang. Matth. ferm. 11. post init.*

V. 32. *against*

V. 32. *against the son of man*] Against Christ by way of disgrace as he is man, or against any man; for it is a grievous sinne, to calumniate or wrong any man, yet pardonable: but to sinne with so high an hand, as verse 31. against God himselfe, as hath been said, is unpardonable, Numb. 15. 30. Heb. 10. 29.

neither in this world, nor in the world to come] That is, never: but shall be punished both here, and in the life to come, Mark 3. 29. 1 John 5. 16.

V. 33. *Either make the tree good*] Either confesse that I am good, because ye see me cast out devils, and good, or else convince me of any evil action, before ye prejudicate my person, or either being forth good fruits, that ye may appear to be good; or else confesse your selves to be evil, as indeed you are: be what yee seem, or seem as you are.

tree is known by his fruit] So must you and I, by our words and actions.

V. 34. *O generation of Vipers!*] See on chap. 3. 7.

how can ye, being evil, speak good things?] Hypocrites will speake good things to deceive men: yet sometimes the evil of their hearts breaketh out into their Tongues; lee they Heart agree with thy Tongue.

for out of the abundance, &c.] Luke 6. 45. The heart is the fountain of words and actions; according to the veins and quality thereof, the words do commonly relish.

V. 35. *a good man*] A man of a sanctified heart and affection, will speake to Gods honour and edification of others, Psalm 37. 30, 31. but a wicked mans heare (like the unheald waters of Jericho, 2 King. 2. 19.) sendeth out onely streams of death and barrennesse.

the treasure] That is, the abundance, and indefieient store, of the Spirit of Sanctification. See John 7. 38. 39.

V. 36. *every idle word*] Every vain word, as Ephes. 5. 6. or of every false word: much more then for every injurious calumny, prophanation and blasphemy.

give account] A metaphor from accomptants, as Rom. 14. 12. Phil. 4. 17, Eccles. 11, 14. We have need therefore to set a carefull watch before the doores of our lips; it is a good advice of Jerom. *ep. 22. lib. 2.* Consider long what thou must speak, and being yet silent, take heed thou speak nothing to be repented of; let thy thoughts ponder words, *& linguæ officium animi libra dispenset*: and let the ballance of thy mind weigh out the task of thy tongue.

V. 37. *for by thy words, &c.*] See Job 19 22. this also seemeth a Proverbiall and vulgar manner of speaking, that every man should be condemned or justified by his own mouth, or words thereof; but Christ here useth it to a different sense; to shew, that perverse words, as being interpreters, otherwise of the secret malice of the heart, should be enough to condemn them: it is related to that he said before: idle talk condemneth men of levity of mind: so in all other sins of the heart expressed by words.

and] Or, as, Exod. 21. 15, 17. Num. 30. 4, 5, 6.

V. 38. *then certain of the Scribes*] Chapter, 16. 1. Luke 11. 29. These would pretend a willingnesse to believe, might they but be satisfied, and convinced with such a sign as they required, Luke 11. 16.

sign from thee] A miracle, or sign from Heaven, that we may be ascertained that God hath sent thee to teach us. chap. 16. 1. John 6. 30. 31. for they had seen many miraculously healed, but yet could not believe, or would not acknowledge the hand and power of God therein.

V. 39. *adulterous generation*] A bastardly brood, Hos. 1. 2. no true children of Abraham, John 8. 39 because so much degenerate from his Faith and Sanctity. See on Chapter, 16. 4. he noteth their vain confidence in being the posterity of Abraham, in such their defection from the love and true worship of God.

no signe be given unto it] No sign shall be given them now at their request, but afterward, one shall be given them in the death and resurrection of Christ, which shall be to the shame and confusion of unbelievers.

the sign of the Prophet Jonas] Whose lying so long in the Whales belly, was a type of Christs burial, or such a miracle as was wrought upon Jonas.

V. 40. *For as Jonas*] Jonas. 1. 17.

the Son of man be three dayes] Some part of three dayes; for he was buried towards the end of the sixth day, lay in the grave the whole seventh day, and rose not again untill about the dawning of the first day of the week, of which the night was a part; so *Hieron.* in Jon. 2. 1. saith, that συνεκδοχικῶς, *synechdochically*, a part is put for the whole.

in the heart] Within the body of the earth, ἐν τῇ καρδίᾳ in the heart; so the Hebrewes say לֵבָב יַמִּים, *lebab jamim*, Ezek. 28. 2. *the heart of the sea*, Jonah 2. 4. 70. Ἐν καρδίᾳ θαλάσσης, *the midst of the seas*, or *the deeps*, so Deut 4. 11. לְהוֹשְׁכִים לֵב *lev hashamaim, the heart of heaven*. 70. ἐν τῷ οὐρανῷ, *in heaven*. Targ. עֲרַע שְׁמַיָּא, *ad summitatem cæli*, Exod. 4. 14. לְבָבוֹ *he libbo*. 70. ἐν ἑαυτῷ, *within himself*. And so Hilary interpreteth this ἐν καρδίᾳ, *interiora terræ*, and Mark 2. 6. ἐν καρδίαις αὐτῶν. The Syriack gives there, verse 8. according to the Greek, ἐν ἑαυτοῖς, בְּנַפְשׁוֹתְהוֹן, *benaphshethun*, in their souls, or within themselves, or among themselves: so doth it among other things import the midst or the inward part of the earth: so was Christs body being buried within the earth; that is, in the grave.

V. 41. *shall rise in judgement*] Alluding to the manner of humane Courts of judicature; in which witnesses are said to arise, or stand up, to give in witnesse or evidence, Deut. 19. 15, 16. Marke 14. 57. Acts 6. 13. The very example of the Ninivites, in the day of judgement, shall be an argument of condemnation to the obstinate Jews.

this generation] See on chap. 11. 16.

shall condemn it] Shall cause it to be condemned, as being against the men thereof an argument of condemnation.

because they repented] Jon. 3. 5. They repented at Jonas preaching, who was but a Prophet, a meer infirm man; but the Jewes would not repent at the preaching of Christ, God and man.

V. 42. *The Queen of the South*] 1 Kings 10. 1. The Queen of Sheba, whose Nation bare South from Jerusalem, and the land of Israel.

shall rise up, &c.] See on verse 41.

from the uttermost parts of the earth] For Sheba was in the uttermost parts of Arabia the happy: and on the mouth or entrance of the Arabian sea. Jerem. 50. 26. and in those times there was not much more of those parts of the world discovered unto them, so that they knew no more beyond that.

to hear the wisedom of Solomon] In things natural and humane, 1 Kings 10. 3. whereas here is another manner of wisdom, that is, unto salvation, 2 Tim. 3. 16.

V. 43. *When the unclean spirit*] Luke 11. 24. He could as easily have said, The devil will more and more violently carry you into greater sins, untill at last he destroy you: But he useth this parabolical admonition, that the penitent might learn caution, and the rest be lesse exaspirated against him.

walketh through drie places] The devil is compared here to a man cast out of his dwelling, and finding no contentment in dry places, and deserts, incommodious for habitation.

seeking rest] That is, a place to settle in. Truly and properly, the devils rest, is in unrest, disquietnesse, and in doing all the mischief he may; there is no rest to the wicked: they are like the troubled sea, when it cannot rest: you may easily know, whose influence governs those restless spirits, whose sleep departs from them, except they cause some to fall: except they doe some mischief, Prov. 4. 16.

and findeth none] For he resteth not, except where he can doe some mischief: he is like a malecontented exile, so long as he cannot infest man.

V. 44. *I will return*] When he findeth not some more wicked heare, or some others to pervert to their destruction, he advifeth with himself, how he may make them more impious and damnable whom he hath already corrupted, and set in the way to hell until damnation,

into my house] Here appeareth the miserable condition of the wicked; how ever great, glorious, or happy they appear to the sense of the world; they are but the Devils houses, wherein he claimeth and holdeth a perpetual interest; yea, though he sometimes permit them to some more sober fits and appearances of Repentance and amendment, as he did Pharaoh, Ahab, &c.

findeth it empty] And none to hinder his re-entering. Continuing in this allegory, he sheweth their desperate condition who are not guided by the good Spirit of God: they are ever ready, on all occasions, (as in study of revenge, anger, &c. Ephes. 4. 26, 27. envy, James 3. 14. and in incentives to intemperance, lust, &c.) to entertain the Devil in their hearts; in that they desire to serve him, by doing more evil than possibly they can, or dare do: that which he saith in the following words, further expresseth this:

swept and garnished] Either by some formal repentance, or secure, void of all fear of God, living in pleasure, for this is Satans garnishing, whereby the sinner is made ready for him to entertain him again.

V. 45. *then goeth he*] Finding not the means to doe mischief to others, which he desired and expected, he repossesseth himself of that heart he had before, by carrying the sinner into some more desperate and damnable condition than before he was in.

seven other spirits] That is many, as Revel. 1. 4. seven a definite number is put for an indefinite.

more wicked than himself] To keep the more secure possession, and do the more mischief there.

and the last state, &c.] See Hebrewes, 6. 4. & 10. 26. 2 Peter 2. 20.

to this wicked generation] Which seeks a sign, verse 38. the Jews having been in some sort freed from Satans dominion, by Christs abode among them, his Doctrine and miracles: so that being now willing to destroy Christ, and to entertain Satan again, he intimateth that they should be like a repossessed man, ten-fold more children of the Devil, than before: consider here the inevitable danger, you that relapse and turn again to the filthy vomit of your old sins.

V. 46. *while he yet talked to the people*] This sheweth a reason, why

why he would not presently go to his mother and brethren; because they came unseasonably to interrupt him in his fathers work. See Luke 2.49.

behold his mother] Mark 3.31. Luke 8. 20.

and his brethren] His kinsmen, (as Gen.13.8. see 13.55.) where four of them are mentioned. *James, Joses, Simon. Judas.*

stood without] Either in modesty, because he was instructing the people: and they could not but know, how unseasonable it must needs be to interrupt him then, or because they could not get in for the preſs.

desiring to speak with him] Concerning what is not recorded: some think to acquaint him with some dangers towards him by the Phariſees: as Acts 13. 16.

V. 47. *one said unto him*] One at firſt, and afterwards many, Mark 3. 32.

thy brethren] See on verſe 46.

V. 48. *who is my mother?*]Not that he did in any measure deſpiſe his mother and brethren; but that he preferred the ſervice of God, and ſalvation of the people, and becauſe he would not be unſeaſonably troubled, See John 2. 4.

V. 49. *behold my mother*] He declareth hereby how he loveth and eſteemeth the righteous, even as his dear mother and brethren: he is the firſt-born among many brethren; and our brother, the word became fleſh, John 1. 12. 13. 14. See alſo Rom. 8.17. and ſuch as we are (as Hilary noteth *de trin.lib.* 11.) ſinne the houſhold of faith, Gal.6.10.

V. 50. *Whoſoever ſhall do the will, &c.*] Matth. 7.21. Not every one of you that heareth me, but he that faithfully doth my Fathers will.

and ſiſter] It may be there were preſent ſome of his kinſ-women alſo, though they are not mentioned, or elſe he addes it for the comfort of thoſe religious women, that followed him, and miniſtred to him, Luke 8. 2. 3.

and mother] The holy are near and dear unto me, as thoſe to whom the lawes of nature and fleſh and blood obligeth me; herein grace is better than nature.

CHAP. XXII.

Verſe 1. *THe ſame day*] On that day: which phraſe although in ſome places of Scripture it ſignifie not preciſely the very ſame day, but about that time, as in the Prophets, Iſaiah. 4.1.& 26.1. yet in an Hiſtoricall narration as this is, it ſignifieth the ſame day, and here appeareth our Saviours unwearied endeavour in preaching ſalvation to the people.

went Jeſus out of the houſe]His going into the houſe is mentioned, Mark 3.19. as it ſeems to refreſh his Diſciples, who by reaſon of the multitudes importunity, had not time to eat bread, Mark.3.20. therefore Chriſt leaves his meat and the houſe, to go into a larger place where he might teach the people: ſo was it his meat and drink to do his Fathers work, John 4.34.

and ſate by the Sea ſide] Mark 4. 1. by the ſea of Tiberias, John 6.1. which lay near unto his own countrey, whither he went, when he had finiſhed the enſuing Parables, v.53.54.

V. 2. *great multitudes were gathered. &c.* The malice of the Phariſees, deſiring a ſign from Heaven to confirm his authority and doctrine, chap. 12. 38. though Chriſt would not ſatisfie, yet the people flock to him.

ſo that he went into a ſhip] The multitude preſſing him, as Mark 5.31. Luke 5.1. alſo that being freed from the throng, he might the better be heard an ſeen of his auditours, being at ſome diſtance from him. and all their faces towards him; therefore the ſhip was put off a little from the ſhore.

and ſat] This was the uſual geſture of our Saviours teaching: as alſo of their Doctours, Matth. 23.2. See chapter 5. 1. Luke 4.20. although he ſtood when he publickly read the Scriptures, Luke 4. 16. theſe things are of their own nature arbitrary, and therefore are moſt ſafely regulated by the cuſtomes of time, place, and perſons, ſo as that we make no diviſion in things indifferent; but there follow the cuſtome of that Church whereof Gods providence hath made us a part.

multitude ſtood on the ſhore] That they might more conveniently ſee and hear him.

V. 3. *He ſpake many things, &c.*] He ſpake many Parables, according to the ſeverall capacities of his auditours and their various imployments. Some of them poſſibly were husbandmen; ſome Merchants, others fiſhermen: he teacheth them all in their ſeverall elements: ſuch ſpeeches are ſometimes called Parables, although there be no ſimilitude in them: as Pſalm 49 4. (See on John 10.6.) but here the word ſignifies a leeting forth of ſpirtual things, under certain repreſentations, and ſimilitudes, taken from things ſeculae and worldly: in his Sermon on the mount, wherein he taught concerning bleſſednesſe; the ſenſe and meaning of the Law, &c. he ſpeaketh more literally and plainly, or in Parables very eaſie to be underſtood: but here he ſpeaketh onely in Parables, not expounding them to the people: the reaſon is given, verſe 11. 34. 35. yet Parables expounded (as ſome of theſe are afterwards) much help both underſtanding and memorie, as ſhewing us the face of heavenly things in earthly glaſſes: alſo they work much upon our affections, when they are taken from things which we either love or hate. (See on Luke 5. 36.) and indeed, as the Sun is more eaſily viewed under ſome thinne cloud; ſo is divine truth under ſome ſimilitudes taken from things familiar and nearer to our underſtandings. See concerning allegorica, *Jerom.on Amos.l.3.c.6.9. Auguſtin.Tr.6. contr. Fauſt. Manich. l. 12.c.17.18.29 &c.*

A ſower went forth to ſow] Luke 8. 5. This is the firſt of the ſeven Parables in this Chapter; wherein is intimated, that the ſeed of eternal life, which is ſown in preaching of the Goſpel, thriveth not ſo well in one, as in another: and the reaſon is, for that men, for the moſt part, either do not receive it, or loſe it or ſuffer it not to ripen: therefore he admoniſheth his hearers, that their flocking after him, would not profit them, except they keep it in in faithfull hearts, and brought forth the fruits thereof in newneſſe of life, which in likly-hood a fourth part of them only would doe: the Lord ſoweth largely (ſaith *Athanaſius, de ſemente.*) but the fruit bearing is πᾶρὰ τὸ ὑποκείμενον according to the ſubject receiving it; when it withers on the ſtony ground; &c. It is not ἀφθονία καὶ σπόρου, ἀλλὰ ἀ καρπία καὶ τῆς γῆς in any impotency of the ſeed, but in the fault of the earth.

V. 4. *Some fell by the wayes ſide*] Some high wayes goe thorow plowed Fields, not incloſed in Champian Countreyes, ſuch as it ſeems that was where our Saviour converſed, chapter, 12.1. there the ſeed could not enter, becauſe the ground was hardened by the feet of Paſſengers; ſo the ſeed lying on the ground, was not received into the Earth at all: as ſome hearers receive no benefit by the VVord Preached, either becauſe they hear regardleſſely, or underſtand not what they hear, Verſe 19.

the Fowles came, and devoured] Here is mentioned another cauſe why they grew not: what the Earth received not, the Fowles carried away; what theſe Fowles are, See Verſe 19.

V. 5. *Some fell upon ſtony places*] VVhere the graine might fall in between ſtone and ſtone, but could find no good rooting: ſo ſome are a little affected at the hearing of the VVord, as Herod was; but it can finde no ſirme ground in ſuch ſtony and hardened hearts, as the flockes of Padan Aram could not be watered, untill the ſtone was removed from the Wells mouth, Geneſis, 29. 3. So neither can the Waters of Life, (whereof the Waters running from the Sanctuary of God, Ezekiel, 47. 1. &c. were a Figure) in the Holy Scriptures contained, be taſted, untill that heavy ſtone, the hardneſſe of the Auditours hearts, be rolled and removed away.

where they had not much earth] Not much care to receive, not much underſtanding to apprehend, not much Faith to believe, not much will to obey, or not much love to retain it.

forthwith they ſprung up] They could not root downward, becauſe of the hardneſſe of the Earth; but ſhot up ſuddainly, becauſe, as *Euthymius* ſaith; *Quia mollicia terrâ occultantur, velociter exoriuntur*: Seeds covered with little earth, ſoon *ſpring up.*

V. 6. *when the Sunne was up, they were ſcorched*] ἐκαυματίσθη *Syr.* *It ſelt the heat*: the heate dried up all the moiſture which ſhould nouriſh them, and ſo they periſhed.

becauſe they had no root, &c.] Another cauſe of their decaying, is want of root which ſhould receive moyſture to nouriſh it, as the mouth doth Food for the body: though the blade wither being blaſted, yet if the root be in any depth of earth, it may ſhoot out again; ſo though a Chriſtian be under ſome ſcorching temptations, dangerouſly blaſted in the outward man, yet if he continue in the Faith, and Love of God, *grounded and ſettled*, (Coloſſians, 1.23.) He ſhall be like the Tree planted by the Rivers of Water. (Pſalm 1.) but if this root fail, all periſhes.

V. 7. *Some fell among thornes, &c.*] This had ſome root and growth; but is choaked up with thornes: ſo the Word in worldly hearers findeth ſome love to it, and purpoſes to obey it; but the cares and pleaſures of this world overgrow all, and make it fruitleſſe.

V. 8. *fell into good ground*] In the application, we may not thinke, that the Heavenly Seed found any good ground, but made it ſuch. Lydia indeed, like good ground, attended unto that which Paul preached, Acts 16. but God opened her heart thereto: the heart muſt be prepared, or the word ſhall never proſper, and profit: Therefore the Prophet ſaith *Breake up your fallow ground, and ſow not among thornes.* Jeremiah, 4. 3. that is, repent and root out your ſinnes: but the Lord ſaith alſo: *I will take the ſtonie heart out of their fleſh, and will give them an heart of fleſh*, Ezekiel 11. 19. See 2 Timothy 2. 19. which except he doe, no Art, Power, Wiſedome, or Councell of man can doe it,

and brought forth Fruit] The firſt ſprung not up: the ſecond ſprung up, but had not ſufficient Root: the third grew up, but brought forth no Fruit: but this grew up and fructified.

ſome an hundred fold, ſome ſixtie fold, &c.] Gods Word doth not fructifie alike in all; the moſt Fruit is beſt pleaſing to God, John 15. 2. 5. yet he deſpiſeth not the leaſt, Chapter, 12. 20.

ears to hear, let him hear] As if he ſaid the Parable is hard, and requireth diligent attention and conſideration. See Chapter, 11. 15. and Revelation 2. 7. let them whoſe hearts and ears God hath opened, be attentive: all are deaf, untill God open. See Pſalm 40.6. If God have given thee an ear to hear, receive not the grace of God in vain; make good uſe of it, and hearken diligently to his Word.

V. 10. *the Diſciples came*] To wit, after he had done teaching the people, and was gone out of the ſhip: See Mark 4.10. for it is not likely that our Saviour would leave teaching the people, to confer with the Apoſtles, untill he had uttered all he had to ſay unto the people. (See verſe 36.) at that preſent time.

and ſaid unto him] Two queſtions were now moved to our Saviour: the firſt recorded here: why he ſpake to the people in Parables: the ſecond, Mark 4.10. 13. what was the ſenſe of the Parable? to the firſt our Saviour anſwers, verſe 11. to the ſecond verſe 18.

Why ſpeakeſt thou unto them in Parables?] In ſpeeches more obſcure than uſual, and ſuch as neither they nor we underſtand: This ſheweth a pious charity in the Apoſtles, in that they not only deſired to underſtand theſe Parables their ſelves, but that the people alſo might underſtand them; and it is probable that they apprehended from Chriſts concluſion, verſe 9. that themſelves alſo, yet wanted ſomething of *the ear to hear*, and underſtand. See Mark 4. 10. So alſo it may appear in that Chriſt reproved them, Mark 4.13.

V. 11. *Becauſe it is given unto you to know, &c.*] To you that fear God I will interpret the Parables. See Pſalm 25. 14. which not being unfolded, are hidden myſteries; and like the cloudy pillar, dark toward the Egyptians, but light to Iſrael, Exodus 14. 20. *Proſper* ſaith well, *de vocat. Gent. l. 1. c. 24. ut Deus cognoſcatur, ex Deo ſit.* that we may know God, it is of God. See Ezek. 11. 19. Jer. 24.7. Prov. 8. 9. Prov. 14.6.

to them it is not given] The underſtanding of things Divine and Heavenly, is to the Faithful: the reſt either know them not, or to their further condemnation, who knew their Maſters Will, and would not doe it: the free Grace of God maketh the difference: See Pſalm 25. 9. 12, 14. Prov 3. 32. 1 Cor. 4.7.

V. 12. *For whoſoever hath, &c.*] Chapter, 25. 29. It is the cuſtome of the world to give to rich men, and to take away from the poore; this they unjuſtly doe: but God will juſtly reward thoſe that uſe his Ordinances well, and puniſh them that abuſe them.

even that he hath] That which he ſeemeth to have, Luke 8. 18. or thoſe common graces which he did not well uſe when he had them.

V. 13. *Therefore ſpake I to them in Parables, &c.* The reaſon why theſe myſteries are no more plainly delivered unto them, is for their foregoing obſtinacy: Iſa. 6.9.10. compare the words here following, and ſee alſo Mich. 3.5,6,7.

they ſeeing, ſee not] Though they dayly ſee the miracles wrought by me, yet will they not take any notice of my Divine Power, that they may believe, and be ſaved, John 6.36. See the like, Deut. 29. 2, 3, 4.

hearing they hear not] Though they hear with their outward ears, that which might convince, their errour, and inform them of the Truth, yet they receive it not inwardly, but obſtinately withſtand it.

neither do they underſtand] Nor conceive aright, what is delivered unto them, John 2. 19, 20. & 8. 27. 43.

in them is fulfilled the Propheſie, &c.] This is no new thing, neither did it ſeem ſtrange unto you that they are ſo hard hearted: ſo was it with their Fathers, and ſo it was foretold that it ſhould be with them, Acts 7.51, 52.

By hearing ye ſhall hear] So Mark 4.12. Luke 8.10. John 12.40. Acts 28.20. Rom. 11.8 Iſa. 6.9.

V. 15. *for this people is waxed groſſe, &c.*] As in the body, when the heart is overgrown with fat, both that, and all the parts of the body, thence deriving vital ſpirits, grow heavy, dull and inactive: ſo it is in the inward man; when the heart is grown ſenſual and obdurate, men cannot apprehend Gods truth for their ſanctification and ſalvation. See Iſaiah 6. 10.

Their eyes have they cloſed] This ſheweth a reaſon of that heavy judgement denounced againſt Iſrael, Iſa. 6. 9, 10. the obſtinate people would not hear, nor underſtand; but as thoſe who wilfully ſtopped their ears, and ſhut their eyes, that they might the more ſecurely run upon their own deſtruction, and neither heare nor ſee that which might ſtay them, and have made for their converſion and ſafety; deafneſſe in a ſharp feaver (ſay Phyſicians) is a ſigne of madneſſe: more miſerable are obſtinate ſinners: the lunaticke have ſome excuſe; the Will is not in fault, where men are not themſelves, ſaid *Salvian de gub. lib. 6.*) the more condemnable are theſe, *qui ſani inſaniebant*; who are wittingly mad, where there is wilful malicouſneſſe ἑκοῦσῃ καὶ ἀπροχῇ καὶ χάριτος there is abſence of Graces *Cyril. Hieroſol. Catec 6.* Therefore God juſtly deſerteth thoſe, who unjuſtly firſt deſerted him, following their obſtinacy, by giving them up to ſpiritual blindneſſe; withdrawing the common light which he had given them: his judgements ever follow, they never preceed mens ſins: where his eternall Decree, and Omniſcience precede, it is to appoint impenitent ſinners to puniſhment, not to ſin.

W. 16. *but bleſſed be your eyes*] Ye are happy who underſtand theſe Myſteries of ſalvation, Chap. 16. 17. for as *Irenæus*, ſaieth, *l 4.c. 6. nec enim lumen deficit propter eos qui ſemetipſos excæcaverunt*, the light faileth not for their fault who have blinded themſelves.

for they ſee] Ye not onely ſee with your bodily eyes, as theſe wicked men do; but alſo with the eyes of your mind: See John 6. 40.

V. 17. *Many Prophets and Righteous men*] Your condition is better not onely than theſe wicked mens, but alſo than that of the Fathers, who lived in former Ages; for ye know more of me, and heavenly Myſteries, than they did; and where ye doubt, you have one preſent to reſolve you, and plainly and infallibly expound unto you the Myſteries of Eternall Life, and Salvation; which the Fathers ſaw but darkely, through the clouds of the Law, and far off: See Hebrewes 10. 1. Hebrewes 11. 13.

V. 18. *Heare yee therefore the Parable*] I will tell you the meaning of it, though I conceale it from them, who wilfully ſtoppe their eares, and harden their hearts; their obſtinacy ſhall not hinder you. See on Verſe 3. and Chapter, 15. 15. and on Luke, 5. 36. and here on Verſe, 16.

V. 19. *The word of the Kingdome*] The Goſpel preached, which brings men into the Kingdome of Grace here, and ſhews them the way into the Kingdome of Glory, to be poſſeſſed hereafter: this is the ſeed before ſpoken of, called alſo the *Goſpel of the Kingdom*, Chap. 4. 23. and th: Kidgdom of Heaven, Chapter, 3. 2.

underſtandeth it not] Or regardeth it not.

the wicked one] The Devil, who is wicked himſelfe, and endeavours to make all others ſo: here are the ravening Birds, which devour the ſeed: by wicked one, underſtand one or more unclean ſpirits; who are ever ready, watching the *Oſcitancy*, neglect, ſleepineſſe and careleſneſſe of hearers; whereby they eaſily ſteal away the Word preached from the hearr, and memory of the hearers: Looke how hungery Birds watch the ſowen Fields, to picke away the Seed, ſo doe the Devils watch Audeours while they hear; this the wicked one doth uſually.

That which was ſowen] The VVord preached; which would eſſe bring forth according to the kinde and ſeaſon: as without good Seed ſowen, the Earth bringeth forth onely its owne curſe, Briers, Thiſtles, Thorne s, and Weeds; at the beſt, but graſs for the Beaſts: ſo is it with the Soul of Man, without this Heavenly ſeed of Gods Word, we bring forth nothing but ſin and a curſe.

in his heart] Which he had heard, but regarded not in his heart.

this is he which received the ſeed. &c.] This is he who is likened to that portion of Earth, which being neare the uttermoſt furrowes, receiveth ſome overcaſt ſeed: who though he be joyned in place and number, to and with the People of God, hearing the Word, (as the highway is ſomewhere near the furrowes of corn) yet indeed he belongeth not to the good Earth, but the high way, ſo hardned with treading (that is cuſtomary ſinning, and obduration of heart thereby) that no good can there take root, or proſper.

V. 20. *He that received the ſeed*] He that is here likened to ſuch Earth,

anon with Joy] εὐθὺς Preſently, the Syrian giveth it שׁעתה *bar ſhathathah* ——The ſame houre, as Chapter 8. 13. and here verſe 5. *Forthwith*, that which the *Hebrewes* expreſs by רגעי אחד *regah echad*—— Exodus 33. 5. *in a moment*, μιᾷ ῥοπῇ Revelation 18. 17. 19 in one houre: ſuch is the appearance of any good, in the rootleſs Hypocrite, *as a morning cloud, and as the early Dew it goeth away*, Hoſea 6.4. as thoſe, *fructus horarii*; ſoon ripe, ſoon rotten: like Jonahs Gourd, בן לילה *ben laila* Jonah 4.10. *the ſonne of a night*, which came up in a night, and periſhed in a night: ſuch was Ahabs, Sauls and Pharaohs repentance, 1 Kings 21. 27. &c. 1 Sam. 15. 30, 31. 1 Sam. 24. 16, 17. 1 Sam. 26. 1, &c. Exodus 9. 27 34, 35. &c. Such was Herods attention to Johns preaching, Mark 6. 20. So are many carnall hearers affected with the Word: the ſame inſtant or houre they heare it, and thence it withereth away, and is no more thought of. By this, examine thy condition, whether the word thou heareſt, and the affection it worketh in thee, in that houre thou heareſt it take roote in thy heart, untill it bring

fruits of sanctification, in the course and practice of thy life.

V. 21. *yet hath he not root in himself*] As corn not well rooted may make some shew, till some blast or scorching drought comes, but then it withers, and wilts away: so, they that have not Gods Word rooted in their hearts, may make a fair profession, till trouble come, and then they fall away.

persecution ariseth] When unexspected troubles arise, which frustrate the vain hopes he conceived of temporall peace, and prosperity, by the profession of the Gospel; or those forementioned promises.

offended] Or made to fall. Gr. *scandalized.*

V. 22. *and the care of this world*] The care of getting and managing worldly riches, and enjoying pleasures, are compared to piercing thorns choaking up the seed; that is, good intentions wrought in the heart by the Word preached. See 1 Tim. 6. 9, 10. Luke 21. 34. 2 Tim 4. 10.

choak the Word] As overshadowing briers, thorns, or weeds, keeping the Sun-beams from the Corn, and with more strong and rank roots, drawing away the fatnesse of the earth (which otherwise should nourish the corn) and thereby hinder it from all maturity of fruit: so do cares and pleasures in the soul: indeed such a severe justice of God followeth the contempt and neglect of his Word, as that where it mendeth not, it leaveth the hearer much more condemnable. Hence cometh it so often to passe, that when men for the present having their consciences convinced by the Word they have heard and being moved by the evident power thereof to repent, and resolve to become new men; yet they presently fall back again into their old wicked courses: so that (as *Salvian. de gub. l.* 5. well saith) a man might probably thinke that they had rather repented of their repentance, than of their sins: *nec tam prius pœnituisse quid malè vixerint, quàm posted quod se promiserint bene victuros*; and that they had not before so much repented, for that they had lived wickedly; as afterward for that they had promised that they would live well: consider this you foolish *libertines*, who think it enough if you frequent good Sermons; though you presently after return to your filthy sins: indeed Gods Word is the souls *Antidote*, and sinne it's poyson; but (saith the same *Salvian*) *quid prodesse potest antidotum, cui superfunditur venenum?* what can the *Antidote* profit, *which hath more poyson powred down upon it?*

becometh unfruitfull] The hearer, or the Word in the hearer becometh unfruitfull.

V. 23. *into the good ground*] But one ground of foure is fruitfull; most hearers are fruitelesse.

He that heareth the Word, &c.] Here are three properties of a good scholer of Christ; he must hear with his ear, understand with his heart, and practice in his life.

some an hundred fold. &c.] As before, there were three sores of bad hearers, so now also of good ones. all bear not Fruit alike, some are richer grounds than other; so is it here in matters spirituall.

V. 24. *The Kingdome of Heaven*] See on verse 19.

is likened to a man which sowed] Christ sheweth in this Parable of the Wheat and Tares, or Weeds, that the visible Church, should ever unto the end of the world, have in it some good, and some wicked Hypocrites, united onely in externall communion and profession of Religion, but no found members of the Church, or Body of Christ; which is necessarily to be observed, lest either the Faithfull should be scandalized or the Truth of Religion dishonoured, and called into question, by the evident Apostacy of those who goe out from us, but indeed were no more of us, than the Tares of the envious mans scattering, of the Lords good Wheat.

good seed in his field] In the former Parable, the Seed was the Word preached, here it signifies good men, raised up by God in his Church: except we will allo understand hence the Doctrine of Truth (which instrumentally maketh good men) on the one part; and Heresies, Doctrines of Devils, &c 1 Tim. 4.1. (which evidently render men and women unhappy Tares in the Lords field) on the other part.

V. 25. *While men slept*] The Devil goeth so cunningly about his night-works, that he may not be descried, or takes occasion by the negligence, incogitancy, or slothfulnesse of those that have the charge of others, to sowe mischief in Gods Church. Isaiah, 56. 9, 10.

his enemy came] The Devil, called שָׂטָן *Satan*. So 1 Samuel, 29. 4. *lest in the battle, be be to us* שָׂטָן *lesatan an enemy*, or *adversaries*, 2 Samuel 19. 22. *that you should this day be to me* שָׂטָן *an adversary*. See Chapter 16. 23. Revelation 1. 20. It impo.teth here, Gods Enemy and ours: for as *Chrysost. Hom.* 47. in Matthew noteth, his endeavour is all against us, for the malice he beareth to the Holy Majesty of God. See 1 Peter, 5. 8.

sowed Tares, ζιζάνια signifieth that fame *infelix lolium* (as *Suidas* interpreter also giveth ζιζάνιον) ours render it *ray darnell tinetare, tares*, or something very hurtfull to the Corn, (as any of these are among Wheat; hereby are meant, (as *Theophylact, Euthymius, August. de verb. Domini. l.* Mattheum, *serm.* 10. clearly gather from verse 38.) the *children of the wicked one*, that is, Hereticks, Schismatickes, Hypocrites, wicked and prophane men, living in the Church. *Vet. Chrysolog. serm.* 96. saith also *hereses inter fideles, inter sanctos peccatum: inter pacificos lites, &c.* Heresies among the Faithfull (that is in the Church) sinne among the Saints, dissentions among the peaceable: Indeed all these are Tares of the *envious mans* scattering, whereby he maketh men wicked, and disturbeth the peace of the Church, and flourishing of the Truth.

among the Wheat] Not in the world abroad, but in the Church of God: *in pervet dominica messis* (as *Chrysolog. serm.* 97. saith) onely to endammage the Lords Crop; for being filled with the spirit of envie, he esteemeth the destruction of men his gain: it is a strange temeritie to desert a Church for some wicked men therein being: where did the Enemy sowe his Tares, but among the good VVheat? *perplexæ quippe sunt istæ duæ civitates in hoc seculo invicemque permixtæ*---these two Cities in this world, are folded together and mingled the one with the other. *Augustin. de C. D. l.* 1. *c.* 35. and a little before he giveth a good caution against uncharitable censure, *meminerit sanè in ipsis inimicis suis latere oves suumvel, &c.* let them remember that indeed among their Enemies, some good Citizens for the time to come, lie hidden.

and went his way] He would not stand to it, nor have it thought to be his doing; because he can no otherwise deceive, than under some colour of good: it he should appear, and shew himselfe with the impious and heriticall, all would as much abhor them, as feare his *stratagems*: therefore he transformeth his Ministers into Angels of Light. 2 Corinthians, 11. 14. that is, into seeming godly, religious, and zealous men, without which dresses and disguises, he could never deceive the world by such instruments.

V. 26. *When the blade sprung up*] VVhen such men first professe the true Religion, they so cunningly hide their principles in obscure termes, and vail their wickednesse with shews of Holynesse, that it cannot presently appear, who are good, and who evil; but afterwards, when good men are nearer their maturity, and the wicked to their height of maliciousnesse; an evident difference appeareth. So *Chrysostome* noteth the manner of Hereticks, at first, they overshadow themselves untill they gain more confidence and assistance of popular favour and opinion; but then τὸν ἰὸν ἐκχέουσι *they poure out their venome* with impudence undaunted; and so are known as fault.

V. 27. *the servants*] Either this is added to fill up the similitude, and need not be applied, as not being after expounded by our Saviour, or else the servants are *Ministers* and good men, who wonder how these Tares came; and desire to root them out, (See Revel. 17. 6.) but may not doe what they desire: the *Minister* must handle the cause of God, with Arguments, not stripes: *fides non est cogenda, sed docenda*; Faith must be taught, not forced. *Lactantius* said it well; *Religio cogi non potest: verbis potius quam verberibus res agenda est. ut sit voluntas, &c. l.* 5. *c.* 20. Religion cannot be compelled: this cause is to be handled with words, not stripes; that the will may have a part, without which can be no sanctity.

T. 28. *an enemie*] ἐχθρὸς ἄνθρωπος, the Devil and wicked men. (See on verse 25.) for both cooperate in broaching Heresie: the Devil prompteth, and his Ministers act.

V. 29. *Nay*] This is not any prohibition, of excommunicating or executing malefactours, by the civil power, but a prediction that such shall be in the Church, till the end of time, as our Saviour expounds it, verse 39, 40, as *Augustin* saith, *Ep.* 146. *donec diluvium transeat, ubi Arca continet corvum & columbam.* Untill the deluge pass away, wherein the *Arke* (the Church) containeth both the *Raven*, and the *Dove.*---

let both grow together] For as *Gregor.* saith *Hom.* 31. *in evang. boni soli, nusquam sunt, nisi in cœlo*, onely good men (in any one society) are no where but in Heaven; where Christ will make his Church glorious, not *having spot or wrinkle*; but Holy, and without blemish, Ephesians, 5. 27. why God suffered wicked men to continue in his Church; there are many Reasons: as, that he might leave the impenitent more unexcusable, whom the society and example of the Holy could not reclaim: that he might shew on them an example of long suffering and mercy, that also they might justly perish, who abuse such mercy, to security of sinning: that he might hereby exercise his Elect, and make their constancy more glorious, whom neither Satan, nor the mischievous examples of Men so nearly united to them, could pervert; among other, *Gregory Nazianzen* giveth this reason, *Orat.* 4. *post med.* though his judgements are ever ready, yet he patiently expecteth, untill sinne, like some putrid and malignant humour, doe quite breake out, and shew itselfe; then is his Justice evidenced in striking: it should teach us a charitable patience in judgeing inferiours; though it is certain, that there is much difference, with what minde, and to what end one spareth who should correct; for as there is sometimes a *misericordia pun ens*, so also is there a *crudelitas parcens*, a punishing mercy, and a sparing cruelty, *Aug. ep.* 54. *Macedonio.*

V. 30. *gather*

V. 30. *gather ye together*] Though both sorts continue mixed together unto the end, yet at the day of judgement a separation shall be of the one from the other, Mal. 3. 18. chap. 25. 32.

V. 31. *the kingdom of heaven*] Mark 4. 30. Luke 13. 19. the Church is here the seed.

V. 32. *the least of all seed*] One of the lesser sort of ordinary seeds, for some may be lesse. God raiseth his Church out of very small beginnings; that, it growing up beyond all mens expectation, his mighty power therein may appear.

greatest among herbs] Μείζων τῶν λαχάνων, greater than herbs, one of the greatest sort of herbs. The Greek word λάχανον, Lat. *olus*, signifieth either pot-herbs, or any other herbs to be beaten or chopped --- as --- *herbas contundit olentes* --- *Virgil*, or otherwise eaten, though *Varro Vlin. &c.* sometimes take *olus pro brassica*, the Cabbage, or Colewort. *Theophr. hist. plant. l.* 7. καλοῦμεν λάχανα τὰ πρὸς τῷ ἡμάτρεφον χρεῖαν we call them *olera* which we use to eat. So *Athenæus l.* 2.. So also the Syriac here gives it, *maximum omnium* ירקונא *olerum*: the same word ירק Syr. is used, Luke 11. 42. where the Greek also hath λάχανον, and we give it *herbs*; as also 1 King. 21. 2. where the Hebrew hath it also ירק τὸ εἰς κηπον λαχανῶν --- *for a garden of herbs*. Plin. l. 19. c. 8. taketh the *olus*, to be of no esteem with the Grecians (as *Ambros.* saith --- *vile olus*) of the *Sinapi*, he saith, *coquuntur & folia sicut reliquorum olerum* --- on which account possibly it was reckoned among pot-herbs.

a tree] It growes high, and puts forth branches as a tree: it seemeth it was of a great growth in *Palestine*. See *Tremel.* on this place. It becometh the greatest or tallest of the plants which are accounted *olera*, or λάχανα as the Greek hath it here, so that the birds may sit upon the branches, or under the shadow thereof, which the Greek word κατασκηνῶν of σκηνὴ a tabernacle or tent, may well import.

V. 33. *another parable*] Luke 13. 20. The scope of this parable, is the same with the former.

three measures] σάτα τρία. That is, some say, an *Ephe*; this containeth about a peck and an half, wanting a little more than a pinte.

V. 34. *All these things*] Mark 4. 33. Forementioned, he spake all these parables, whereby the godly auditors might be excited to a further enquiry after the precious and vailed sense thereof, and might the more esteem it found out, and discovered unto them; and that the profane, touching onely, as it were, the outward rinde or shell, might not have occasion to despise the hidden truth, which they knew not.

without a parable] See on verse 3.

V. 35. *I will open my mouth*] Psal. 78. 2.

in parables] The Psalmists parables or proverbial sayings, had some resemblance to Christs manner of teaching here by similitudes and parables.

V. 36. *went into the house*] Though the Disciples were very desirous to know the meaning of the parable, yet they stayed untill he came into the house; either because they were ashamed to ask him before the people, or unwilling to interrupt him in his teaching.

V. 37. *The Son of man*] Christ himself, the most excellent Son of man, as verse 41.

V. 38. *children of the king dom*] Gods elect, appointed to be heirs of the kingdom of heaven. See on chap. 9. 15. and Luke 20. 36.

children of the wicked one] Not by nature, but imitation, children of the devil, verse 19. hereby are not meant all wicked men, but such as live in the Church; See verse 25. 41, 47, 48.

V. 39. *The harvest*] See Joel 3. 13. Rev. 14. 15 *the reapers, the Angels* are as the harvesters. This name is accommodate to the present cause, John 4. 34. the Apostles in relation to the Prophets, were also accounted harvesters, or reapers, to which then appertained that which is there said, verse 35. *the regions are white to the harvest*: and in this Gospel, chap. 9. 37, 38. *the harvest truly is plenteous, but the labourers are few, &c.* and in chap. 3. 12. Christ with the fanne in his hand, began to purge his floore, by preaching of the truth, and cleansing it from the false and corrupt glosses of the Scribes Priests and Pharisees; but here in the last day, he will perfect that work; then Christ the Judge and King of glory, shall sit on his Throne of Majesty, convene all the living and the dead raised again, and shall separate them to his right hand, and lefts those to the kingdom of glory and blessednesse, these to fire and torments unspeakable, Matth. 25. 31. &c. in these acts he will use the ministry of his Angels, as here is declared, and verse 41.

V. 40. *in the end of this world*] The end of time, and this state of mortality, then the wicked men shall be cast body and soul into hell fire.

V. 41. *The Son of man*] He mentions his human nature, because therein he will judge us, chap. 25. 31. John 5. 27. Act. 17. 31.

his angels] As verse 57. chap. 14. 11. Which he made ministring spirits, Hebr. 1. 14. of admirable strength, power, and vigour, to do that which he commandeth them.

things that offend] Or *scandals*: scandalous persons as chap. 16. 23. See the words following, and verse 42. such as depart from truth of doctrine, Rom. 16. 17. compare Matth. 18. 7 with 1 Cor. 11. 19. or such as are hypocrites and evil livers; who offend good men by their sins; or by being mixed with them. See verse 27.

them which do iniquity] Who customarily sin, chap. 7. 23. Psal. 6. 8. which do wickedly, and so would do: so would not the regenerate. See Rom. 7. 15.

V. 42. *into a furnace of fire*] The pains of hell are described by that which is most painful and terrible to us. Mark 9. 45, 46. Mal. 4. 1.

wailing] For helpleffe and hopeleffe grief.

gnashing of teeth] Out of indignation, and impatience, as Act. 7. 54. See chapter 8. 12.

V. 43. *Then shall the righteous &c.*] Dan. 12. 3. they shall shine as the sun, Jude 5. 21. chap. 17. 2. that is, be exceeding glorious.

the kingdom of their Father] 1 Cor. 15. 24. The kingdom of God is the inheritance of his adopted children, and is here mentioned by our Saviour in opposition to earthly inheritances, in which he would have them ever remember that they are but pilgrims and sojourners, that they might aspire to that which is their own eternally. See Colos. 3. 1. &c. Psal. 39. 12. Psal. 119. 19. We are indeed now in regeneration the *sonnes of God but it doth not appear what we shall be: but we know, that when he shall appear, we shall be like him*, 1 John 3. 2. See also Colos. 3. 4. Phil. 3. 21. the kingdom of God is in us now (Luke 17. 21.) who walk in the spirit; but the light thereof (as Gideons lamps in those earthen vessels, Jud. 7. 20.) shall not clearly shine out until they be broken, and this earthen tabernacle of our body be dissolved. Mean time our state, as to the world is calamitous; we have many failings, and an odious remainder of sin in us, which deformeth the best of the sons of men, and the wicked cast dirt in our faces, by several calumnies, making us seem more odious to men; but in spight of their malice, we shall once be glorious, when our God shall be *all in all*, 1 Cor. 15. 28. when the wicked shall be clothed with shame:

who hath ears] See on verse 9.

V. 44. *the kingdom of heaven*] The word of God which sheweth the way to heaven; and openeth unto us the inestable riches of Gods grace and mercy, hid from the worlds beginning, until the preaching of the Gospel.

unto a treasure] Of great value: as gold and silver, in great store laid up.

hid in a field] *Irenæus* hereby understandeth, Christ hidden in the Scriptures, *per typos & parabolas* (*l.* 4. *c.* 43. *Init.*) by types and parables: It is rather the truth of Christ therein, which few find, and so understand not how great and excellent these spiritual riches are, verse 45. as men know not the value of an hidden treasure.

he hideth] Not left others alfo should find it, but left himself should lose it: lest men, or Satan should beguile him of it: alfo good men, hearing the doctrine of Gods mercy in Christ, take care to lay it up in their heart, that they may not be deprived of it. See Luke 2. 15. Psal. 119. 11.

selleth all that he hath] This is to shew, that no man can be partaker of this treasure, untelle he value it above all worldly possessions, and be willing to part with all that he hath, rather than miss thereof. Luke 14. 33. Philippians 3. 8, 9.

V. 45. *seeking goodly pearls*] This parable shews, that men should seek heavenly knowledge with as much affection, labour, cost, and peril, if need be, as merchants do seek the choiceft pearls; in the former, the treasure was found unlooked for; here it is sought: the first seemeth to relate to Gods free mercy, found of them that sought him not. Rom. 10. 20. The second, to mans duty, chap. 7. 7.

V. 46. *one pearl of great price*] The knowledge of Christ, which far exceeds all other sciences, Phil. 3. 8. and is the onely necessary thing, Luke 10. 42. Phil 3. 13, 14.

V. 47. *like unto a net*] This parable is to the same purpose with that of the tares: the word σαγήνη is that which we call a *saine*, probably from thence coming, *a drawn net*, that sweeps along with it. all that comes into the way, as well trash as fish: it was a fit similitude for some of the Apostles, whom of fisher-men, he made fishers of men, chap. 4. 19.

V. 48. *cast the bad away*] There are many in the Church, which are not of the Church, 1 John 2. 19 and therefore in the end shall be cast out: but the full and perfect cleansing of the Church from them, is deferred unto the last day. ὅταν πλήρης γένηται, καθαίρεται. No similitude in scripture is wholly applicable. *Epiphanius hæres.* 77. *N.* 23.

V. 49. *So shall it be*] Our Saviour applyes onely the end of the parable: so that we need not enquire what is meant by the sea and shore.

V. 50. *and shall cast them*] See verse 42. He tells not what shall become of good men in the Church: none may doubt but they shall be happy.

V. 51. *all these things*] Do you understand all these, &c. the parables I have not expounded, as well as those I have expounded? their desire of exposition might occasion this question. See

verse 10. 36, hereby we are taught, that all we hear is loſt, if we underſtand it not.

V. 52. *Therefore*] Seeing you have profited ſo well. I admoniſh you to teach others that which I have taught you: you muſt not know onely for your ſelves, but for others alſo: the ſun ſhineth not for it ſelf: the trees bear not fruit for themſelves; the fountains ſend not forth ſweet ſtreams for themſelves, but others uſe. See 1 Cor. 12. 7. chap. 5. 14, 15.

every ſcribe] Miniſters are compared to ſcribes, who uſe to teach the people, (chap. 7. 29 Ezra 7. 6, 11.) as well as to write. See on Luke 20. 1.

inſtructed in the kingdom of heaven] Inſtructed or learned in the Goſpel, and fit to be a Miniſter of the Goſpel.

things new and old] Who layeth up proviſions of divers years, and brings them forth for the uſe of the family according to their ſeveral occaſions, and appetites. See Cant. 7. 13. So muſt a Miniſter not onely teach the truth, but ſo, as may fit all mens capacities, and conditions, 2 Tim. 2. 15.

V. 53. *He departed thence*] Out of the houſe mentioned, verſe 36. Chriſt being the Saviour of all the Elect, would not ſpend all his time and ſtrength in one place, Luke 4. 43.

V. 54. *And when*] Mark 6. 1. Luke 4. 16.

into his own country] *Nazareth*, where his Mother dwelt, Luke 1. 26. and he was bred, though not born there, Matth. 2. 23.

whence hath this man this wiſdom?] He being never brought up to learning. See John 7. 15.

theſe mighty works] That is, power to do ſuch works: there ſhined in Chriſt, both an incomprehenſible depth of wiſdom in his ſpeeches, and a divine power in his works: which ſhould have perſwaded them to have believed in him: it ſeems he wrought ſome miracles at *Nazareth*, though few, verſe 8. Mark 6. 5.

V. 55. *Is not this the Carpenters ſon?*] John 6. 42. He is of mean parentage, and unlearned: Not brought up in the ordinary ſchooles of the Prophets; whence hath he this profound and admirable knowledge? verſe 16.

his brethren] His kinſmen, Geneſ. 13. 8. See chap. 12. 46, 47.

V. 56. *his ſiſters*] His kinſwomen, chap. 12. 50.

whence then hath this man] Thus men are ready to lay ſtumbling-blocks in their own way, (as oft as any thing propoſed, or conſidered, exceedeth their carnal reaſon) to bar them from heaven.

V. 57 *they were offended in him*] Or at him, or with him; they ſhould have bleſſed God, who gave ſuch gifts to him, for their profit and advantage, but they are offended at it: ſo, when in the works of God, men look no higher than ſecond cauſes, they uſually ſtumble, and the good he doth them, makes them worſe, and ſo more damnable.

a prophet] Mark 6. 4. Luke 4. 24. John 4. 44.

ſave in his, &c.] They who know him will not be reproved by him: we eaſily contemn, that which is familiar and known to us.

V. 58. *not many mighty works*] See on verſe 54.

becauſe of their unbelief] Our unbeliefe keepeth many mercies away from us, and hindreth us of many bleſſings, Mark 6. 5. ſpeaketh more expreſſely: The preſent ſenſe is, that albeit Chriſt gave them ſome taſtes of his power and goodneſſe, in that he there healed ſome that were infirm and ſick, yet their incorrigible ingratitude ſtayed his hand, and left no place for greater mercies, which otherwiſe he was ready to give them. The incredulity and wantonnes of ſinners, do hinder many bleſſings from deſcending on themſelves and others therein to have ſhared with them. Chriſts mercy as it were ſtrived with their iniquity, but he is juſt as well as merciful, therefore when they would not be amended by that he had done, he juſtly leaves them to their own hardneſſe of heart, to periſh therein.

CHAP. XIV.

Verſe 1. *At that time*] When *Jeſus* went about *Galilee* teaching, and doing miracles, for the confirmation of that which he taught.

Herod] The ſecond, here mentioned, was called *Antipas*. See Mark 6. 14. Luke 9 7. There were three *Herods*, the firſt was *Herod* the great, *Antipaters* ſon, who is alſo called *Aſcalonius*, in whoſe reign Chriſt was born; he cauſed the children to be ſlain, Matth. 2. The ſecond was called *Antipas*, ſon of *Herod* the great, whoſe mothers name was *Malthace*, or *Martace*; he was *Tetrarch* of Galilee, Luke 3. 1. The third, was *Herod Agrippa*, nephew to *Herod* the great by *Ariſtobulus*: he ſlew *James*, Acts 12. 2. ſo were they all three murderers.

the tetrarch] He had a fourth part of the Kingdom. See on Luke 3. 1. his father, *Herod* the great, divided his Kingdom by will, to his three ſons: to *Archelaus*, he aſſigned the middle part, *Judea* and *Idumea*: to *Philip Iturea*, and the region of the *Trachonites*: to this *Herod Galilee*; but *Auguſtus* the Roman Emperour, (becauſe the very name of Kings were in ſuſpition with them) otherwiſe divided the Kingdom (that he might the more eaſily diſtract their powers, and keep them in ſubjection) into *tetrarchies*, or governments of four parts. *Joſeph Antiq. l.* 17. c. 10. 13. See *Plin. nat. hiſt. l.* 5. c. 18 the name is Greek, though of Roman uſe: *τετραρχία* ſaith *Suidas*, is, *ἀι τέσσαρες ἀρχαὶ four bands of ſixty four ſouldiers*, whoſe Captain was called *τετράρχης, a tetrarch*: ſo happily *Demoſthenes* called each fourth part of *Theſſalie*, which was called *τετρὰς a fourth*, *τετραρχίαν a tetrarchie*; the word being compounded of *τετρὰς* and *ἀρχὴ*.

heard of the fame of Jeſus] That is, (as in Luke 9. 7.) all that *Jeſus* did; which being ſo much noiſed abroad, even while *John Baptiſt* was yet living, it may ſeem ſtrange, how *Herod* ſhould be ſo long ignorant thereof; but that we may conſider his careleſneſſe in religion; the too common policy of courtiers, unwilling to commend or ſpeak of good men (ſpecially to impious Princes) leſt ſeeming to favour them, they ſhould endanger their favour at Court: and laſtly, *Herods* great diſtractions; yet through all theſe obſtructions, now at laſt the fame of Jeſus breaks into *Herods* ears: which the Evangeliſt therefore mentioneth, that it may appear that the preaching of the Goſpel was not ſo obſcure, but that the knowledge thereof came to the ears of Kings and Princes, that none might pretend ignorance.

V. 2. *ſaid to his ſervants*] It was ſaid ſo firſt of ſome others, and then *Herod* reſtified with a guilty conſcience, eaſily believing what he feared, followed their vain opinion. See on Luke 9. 7.

he is riſen from the dead] *Syr.* from *among* the dead; מן בין מיתא *men beichj maiche*. It may be tranſlated, as ſome give it, *ex domo mortuorum*, from the houſe of the dead (in and to the ſame ſenſe, (or ---- *ab inter mortuos* ---ſo בית the preposition ſignifieth ---- Some note here *Herods* opinion of *Johns* ſanctity as concurring with the Phariſees, who thought that the holy did eaſily return to life again: See *Joſeph Antiq. l.* 18. *c.* 2, the meaning is, as if *Herod* had ſaid, he hath more power now than he ever had, for *John* wrought no miracles, John 10. 41 poſſibly *Herod* might now fear ſome great practices in way of revenge, of his late murdering *John Baptiſt*. See on Luke 5. 7.

mighty works] Force and power, whereby great works are wrought. See chap. 12. 54.

do ſhew forth themſelves] Or are *wrought by him*. Which like ſome Divine light declare him riſen from the dead, and that God is with him, to do ſome great and ſtrange works by him. *Herod* could fear, but not repent. Note what childiſh phancies involve and befool men, when once they caſt off the fear of the Lord: what *Panick* and irrational fears terrifie thoſe, whom God, for their ſins, ſmiteth with folly and madneſſe, Deut. 28. 28.

V. 3. *For Herod*] See chap. 4. 12. Luke 3. 19, 20.

laid hold on] Or *cauſed him to be apprehended*, by his officers: how long that was before this time, is not certain.

his brother Philips wife] Many faults did *Herod* commit: firſt, that he took another mans wife, while he was yet alive. Secondly, that he put away his own wife. Thirdly, that he took his brothers wife. Fourthly, in that when his brother had children by her, he yet took her to wife, which had not been lawful. if his brother had been dead: So blind and precipitate is filthy luſt, ſuch *concatenations* have ſins, they ſeldom go alone. *Herods* laſt ſin was his worſt, he being reproved, *added yet this above all, that he ſhut up John in priſon*, Luke 3. 19, 20.

V. 4. *It is not lawful for thee to have*] Levit. 18. 6 &20. 21. obſerve *Johns* confidence; he doth not fay, it may be dangerous unto thee, but ſpeaks home, *it is not lawful for thee*; though thou art a King or governour, thou mayeſt not diſpenſe with Gods laws.

V. 5. *when he would have put him to death*] This ſheweth *that* he was willing to kill him before *Herodias* provoked him: ſo hateful is reproof to impious great men.

he feared the multitude] He feared man, but not God. *Mark* addeth, that he feared *John*, (whom he then had in priſon) becauſe indeed his conſcience told him, that *John* was guiltleſſe: the truth is, he feared the vengeance of God on the perſecuters of Gods Miniſters, otherwiſe he would not have feared the people, who feared his tyranny, It is clear, that at firſt, *Herod* heard and reverenced *John*: and though poſſibly *Herodias* ſolicited him to that murder, to which his ſelfe was inclined too much, yet fear did for a time reſtrain him; yet at laſt, the ſin brake out, thus this *Court-fox*, Luke 13. 32. made ſemblance of one thing, but acted another: and ſurely he deſired to ſee Jeſus, (Luke 9. 9.) with as good devotion as his father did, when he pretended a deſire to worſhip him, Matth. 2. 8.

becauſe they counted him a Prophet] Chap 21. 26. He feared the multitude in reſpect of their general good opinion they had of *John*, whm many ſuſpected to be their Meſſias. See Luke 3. 15. John 1. 20, 25. and there had now been no Prophets ſince *Malachi*, who propheſied of this very *John Baptiſt*, the ſecond *Elias*, to be the immediate for-runner of the Meſſias, Chriſt.

V. 6. *When Herods birth-day was kept*] The birth-dayes of Kings uſed to be kept with great ſolemnity, feaſts and triumphs. Gen. 40. 20. that which ſome conjecture here, is not improbable; that

that all this tragedy was but an impious compact between *Herod* and *Herodias*, that *Johns* death ſhould be deferred, onely to *Herods* birth-day; when many Peers and great men being preſent, the daughter of *Herodias* ſhould dance, *Herod* promiſed any thing which ſhe ſhould aſk: ſhe being fore-inſtructed, muſt aſk *Johns* head, *Herod* muſt ſeem very ſorrowful, but at laſt (for a pretended conſcience made of performing his oath) do what he had promiſed, were it never ſo damnable.

the daughter of Herodias] By *Philip* her former husband, not by *Herod*. *Joſephus Antiq. l.* 8. *c.* 7. calleth her *Salome*.

danced before them] Thoſe laſcivious geſture. of a damſel, alone, at a feaſt, before ſo many men; may give us to conſider of immodeſt dancing, to which few come ſober, or go from it without ſome evil incentives: here was like mother, like daughter.

and pleaſed Herod] *Mark* addeth, and thoſe that ſate with him: theſe were compoſed to *Herods* minde, and knew how to applaud any thing which the King commended: though indeed how ever it ſeemed to them, yet the circumſtances conſidered, we may ſay with *Theophylall* *ἔτω καλὸς ὀρχήσατο, πάντως κακῶς* the better ſhe danced, the worſe it was. Behold here the miſerable depravation of impious minds: *Herod* is diſpleaſed with holy and wholſome preaching but pleaſed with the laſcivious and impudent behaviour of *Salome*: you may know what men are, by their delights.

V. 7. *he promiſed with an oath*] Here is ſet down a miſchievous effect of malice and intemperance; a raſh and dangerous oath, with a promiſe ſo perniciouſly large, what ever ſhe ſhould ask, to the halfe of his Kingdom, which he yet held at *Cæſars* pleaſure, and not long after loſt. The word here interpreted, *promiſed* is properly uſed in mutual bargaining, covenanting, &c. wherein one demanded an oath, *do you promiſe thus or thus to do?* he is ſaid *ὁμολογεῖν* to aſſent or conſeſſe, and by ſuch promiſe to oblige himſelfe to perform: ſo, ſaith *Euthymius*, the promiſe here made, he calleth *ὁμολογίαν*, which word often ſignifieth an aſſent, bargain, &c.

whatſoever ſhe would ask] He excepted not that which was inconvenient or unlawful. So, many in their jollity, raſhly promiſe, what they repent of afterward, verſe 9. or ſhould indeed do ſo.

V. 8. *before inſtructed*] Perhaps not before the feaſt: her mother poſſibly might be afraid to truſt ſuch a ſecret to her, long before it was to be acted: and Mark 6. 24. ſhe went out to ask her mother, after the King had promiſed.

give me here John Baptiſts head in a charger] The mother was not content that *John* ſhould be killed, but muſt have his head in a platter, as the moſt deſired diſh of that feaſt, that ſhe might be ſure of his death, and ſatiate her ſelf with the ſight of it: ſo deviliſh a ſweetneſſe is in revenge, unto an harlots appetite: ſo quickly will thoſe wheles of a fierce kind learn to be bloody, eſpecially againſt faithfull Miniſters who reprove them.

V. 9. *the King was ſorry*] Not ſo much for that he knew *John* was to be murdered, as becauſe he feared an inſurrection, and the juſt judgements of God following ſo impious an act; for it is not very likely that he was ſorry to commit ſinne, who could not repent when it was committed: but fear of his own ſafety made him ſorry that he had ſuch occaſion to hazard himſelf, or the opinion of conſtancy and keeping his word or performing his promiſe, made before ſo many witneſſes then preſent.

for the oaths ſake] He made no conſcience of inceſt and murder, yet would be thought he made conſcience of an oath, unlawfully made, and more unlawfully performed, as if the ſame God which forbiddeth perjury, did not alſo forbid inceſt and murder. See Jam. 2. 10, 11.

and them which ſate with him, &c] Either he feared they would account him a perjured man; or they in favour to *Herodias* preſſed him to perform his oath.

V. 10. *and beheaded John in priſon*] Not in publick, for fear of the people, verſe 5 *Johns* trial was the more, becauſe he had the means to clear his innocency before the people, at his death, nor any man to comfort him; this God permitted, that he might the more gloriouſly crown this juſt man, and leave an example of comfort, to thoſe who ſuffer unjuſtly, *Euthym.* Yet obſerve, that God, who will have the memory of the juſt ſacred, leaveth *Johns* juſtification, and *Herods* time-outlaſting infamy upon a record; ſo publick, as ſhall be remembred while the Goſpel is preached: and ſo certain, as is the teſtimony of the holy Ghoſt, the Author of the Scripture, 2 Pet. 1. 19.

V. 11. *his head was brought in a charger*] A ſad ſight at a feaſt, but that which the revengefull moſt hunger for; there is no command of great men ſo impious, but it ſhall finde ſervants to execute it.

ſhe brought it to her mother] This execrable reward of her dancing, is preſented according to command to her: a chaſt and holy virgin would have ſtartled at the ſight, but ſhe carrieth it boldly, as inſulting over her mothers enemy, rendring up to her, theſe bloody gains: what juſt revenge followed all theſe actors, ſee *Joſephus Antiq. l.* 18. *c.* 9. See verſe 12.

V. 12. *and told Jeſus*] Either that he might prevent the ill-like danger, or that they might be taught by him what courſe to take, now their Maſter was gone: this was the end of *Johns* former ſending to Chriſt, chap. 11. that they might at laſt be entred into his School: the diſciples of *John* give him an honeſt and civil burial; either taking up the body caſt out, (the *Gr. σῶμα*, the *Syriac* giveth מדרה ---*Sheladeh* the *carcaſſe*, trunk; or *body*, as ſome ſay without an head, if we may believe *Nicephorus*: and *Euthymius* ſeemeth of the ſame opinion) or elſe by permiſſion of the tyrant, as *Joſeph* and *Nicodemus* afterwards did to the ſacred body of Jeſus: this laſt honour contributeth nothing to the happineſſe of the dead; yet is it a teſtimony of our charity; and hope of the future reſurrection: the end of *Herods* cruelty, was firſt the ſlaughter of his Army by King *Aretha*, revenging the injury and diſhonour of his daughter *Herods* lawful wife, whom he put away, for an harlots ſake. Secondly, his own depoſition and baniſhment to *Lyons* in *France*, with his inceſtuous *Herodias*, where, after much miſery endured, he made away himſelf.

V. 13. *When Jeſus heard it*] Mark 6. 32. Luke 9. 10. of *Johns* death, or of *Herods* knowledge of him and his miracles.

he departed thence] From his own countrey; chap. 13. 53. or from the place where he was told of *Johns* death.

into a deſart place apart] From the parts of *Galilee*, more frequented, to a more ſolitary place, to ſhun *Herods* laying wait for him: for the time of his death was not yet come. So chap. 4. 12. & 12. 14, 15.

they followed him on foot] For both places were on the ſame ſide of the lake: he onely went over a creek by ſhips and the people went about on foot: note their zeal, they go as ſoon as they hear he was gone: they go a great way about on foot, leaving buſineſſes, families, and cities of good accommodation, to follow Chriſt in deſert places.

V. 14. *And Jeſus went forth*] Out of the ſhip, and ſaw the people there before him, Mark 6. 33. ſuch haſte made they.

he healed their ſick] They carried ſick folk alſo with them, which could not be without much trouble: nothing hindred them from Chriſt.

V. 15. *When it was evening*] Mark 6. 35. John 6. 5. That is, the firſt evening, when the ſun was much declined, about three of the clock in the afternoon, mentioned, 1 King. 18. 29. and the ſecond evening, verſe 23. which began at ſun-ſet: between theſe two evenings, they uſed to kill the paſſeover, Exod. 12. 6.

This is a deſart place] Neither time nor place are fit for proviſions.

The time is now paſt] Dinner-time, or the uſual hour to provide, is paſt. There may be many reaſons why Chriſt, who could have done this miracle at any hour, would thus long defer it: as firſt, becauſe of this delay, he might raiſe the Diſciples minds to a more ſerious attention and marking ſo clear and expreſſe a remonſtrance of his Divine power. Secondly that it might appear, that he did not raſhly, but on urgent neceſſity put forth his power of doing miracles: for indeed he was not at all deſirous of gain, or ambitious of humane applauſe. Thirdly, that the hungry multitude might more deeply apprehend the greatneſſe of the miracle, by their own ſenſe of neceſſity in which they now were. Fourthly, that this miracle, might appear ſo much the more illuſtrious, by how much greater the ſupply muſt be to ſatisfie ſo many, ſo hungry ſtomacks. Laſtly, that he might plainly demonſtrate to them and us, that he hath power ever ready, and providence ever watching to relieve thoſe that depend on him: which he will do when he knows 'tis moſt opportune and beſt.

ſend the multitude away] They were tyed by the ears, in ſo much that they neglected their food: therefore the diſciples ſolicit Chriſt to diſmiſſe them: but nowadayes men think long till the Sermon be done: who take it to be a great merit, and point of religion, patiently to endure a Sermon of an hour.

V. 16. *give ye them to eat*] Chriſt by feeding ſuch a multitude with ſo little food, intimateth that they ſhall want nothing, which lay aſide all buſineſſes for Gods ſervice, and firſt ſeek the kingdom of heaven, chap. 6. 33.

V. 17. *We have here but five loaves and two fiſhes*] Comparing their ſhort proviſion, with the multitude of people they marvelled why he ſhould command them to feed them.

V. 18. *bring them hither*] They fay not, what ſhall we then eat our ſelves? but readily obey him: ſo the woman of *Sarepta*, 1 King. 17. 12, 13, 15.

to me] Youcan not make a little ſufficient to feed ſuch a multitude; but I can.

V. 19. *to ſit down on the graſſe*] That they may more conveniently be ſerved, and their number more eaſily appear. See on Luke 9. 15.

looking up to heaven] To ſhew whence his power was to do this miracle: (and whence we muſt look for ſupplyes. See

I Sal. 145. 15.) saith *Hilari.* in Matth. *canon.* 14.

he blessed.] He gave thanks to God for that provision, and prayed for a miraculous blessing upon it that it might be sufficient for the multitude, and that Gods divine power and mercy, beneficence and glory might appear to them therein.

and brake.] As the master of a family, or chief person in the company used to do, that it might be distributed. See on Luke 24. 35.

V. 20. *They did all eat and were filled.*] This is added lest any (to extenuate the miracle) should think that they did not all eat, or that they were not all satisfied: so admirable an encrease was here of a little food, that a great multitude of guests were so well satisfied, that they left abundance more than they found at first, See on Luke 9. 17.

took up of the fragments.] The remainder of the fragments: this shewed the truth of the miracle, as also the greatnesse.

twelve baskets full.] See on chap. 15. 37. for each Apostle one basket: these baskets were such as they used to carry bread, and other victualls in, chap. 16. 7. Mark 8. 14. so admirably did these wiands encrease? I know not (saith *Hilar. 5. S.*) whether on the place of the tables, or in the receivers hands, &c. but admirably were they encreased: how should it teach us confidence in God, and contentment in a little?

V. 21. *they that had eaten.*] He saith not, they that were present, but they that had eaten, were about five thousand: they are numbred that the miracle might be the more illustrious.

beside women and children.] Which probably were a very great accession to this multitude.

V. 22. *Straightway Jesus constrained his, &c.*] That is, his attendants in ordinary; not all that came to learn of him. See chap. 13. 14. & 15. 36. & 17. 25, they were willing to have stayed with Christ, and not to leave him alone in a desert, neer night: but yet to prevent their joyning with the people to make him a king. John 6. 15. he compelled them to go before.

unto the other side.] See note on verse 13.

V. 23. *when he had sent.*] Mark 6. 46. For that present taking leave of them, blessing and praying for them, wishing them now to depart. See Joh. 6. 22. &c.

into a mountain apart to pray.] Christ choosing solitudes for prayer, sheweth us the danger of distraction and deviation of thoughts in prayer; and how necessary it is to choose convenient places to private prayers.

And when the evening was come.] John 6 16. the second evening at and after sun-set. See on verse 15.

V. 24. *in the mids of the sea.*] Many things concurring, make this tryal the greater: it was a great storme, it was dark. John 6 17. the storme continued till the last watch of the night: Christ was absent, they knew not when he would come to relieve them: thus saith *they of him* John. 5 1. in Matth 14. he would by degrees accustome them to endure great matters: in the first danger at sea, Chap. 8. he was present, though asleep, they could quickly awake him: but now absent, and that very long.

tossed with waves.] βασανιζόμενοι, tormented. labouring with contrary windes, and rough seas; it is a metaphorical expression taken from men tormented (for βάσανοι are torments, as Luke 16 23 the rich man being *in βασάνοις in torments*) tumbling up and down for ease; such is a labourfome ship, heaving and setting in a storm.

V. 25. *in the fourth watch.*] They divided the night into four watches. See Mark 13 35. For so often in the night were the watches in garisons, or armies in the field relieved, by fresh watch-men coming in their stead: now the fourth watch was the three last hours of the night (until Sun-rising) at which the morning watch began, mentioned Exod. 14 24. Christ who well knew in what a stresse of winde and weather they were all night, and in how great danger of being all cast away, would not presently relieve them, as he could if he would, but so long exercise their faith and patience, as he knew should best conduce to Gods honour, and their future comfort in troubles and dangers.

Jesus went unto them.] He came unto them walking on the water, shewing himself to be Lord of the sea also; as he did Exod. 14. 22. we may endure fore stresses, and mighty tempests; yet Christ will never forsake us, if we go when and whither he commandeth us.

V. 26 *saw him walking on the sea.*] Walking up and down, as on dry ground: all the creatures own, and in their several kinds, obey that word of their Creatour, which at first gave them being and their laws of nature: the deaf sea is sensible of his power and presence yeilding and submitting her swelling waves, even themselves for him to walk on; onely man, is unthankfully rebellious against him, and will not acknowledge him. See Isaiah 1. 3. Jer. 8. 7.

they were troubled.] For they had never seen the like before: they feared this apparition, as they did the storm.

it is a spirit.] φάντασμα of φαίνεσθαι, to appear or seem, a *spectrum*, that which a man seeth, or vainly imagineth that he seeth: an apparition: thus fear and forgetfulnesse of Christs power discomposeth and troubleth our mindes: they could not know Christ approaching.

V. 27. *Straightway Jesus spake unto them.*] Christ quickly hears the cries of his servants, and speaks comfort to them, except the cause of his delay be in themselves.

be of good cheer.] *be confident*: fear often ariseth out of want of confidence rather than the greatnesse of the danger, which others endure with lesse trouble of minde.

it is I.] He doth not say, *I am Jesus*, as to persecutin' *Saul*, Act. 9 5. but *it is I*: as speaking to those who well knew his voice.

V. 28. *bid me come unto thee on the waters.*] If Christ commanded, he was confident that he also could enable him thereto: true believers are loon comforted with Christs voice.

V. 29. *he walked on the water.*] This sheweth an admirable confidence, and strength of faith in *Peter*, that upon one word of Christ, durst adventure to walk on a curst sea.

V. 30. *when he saw the winde.*] That is, perceived it, by hearing and feeling the effects thereof: for otherwise he could not see it, John 3. so dangerous is it, to look too much on second causes, and neglect the first: here our faith beginneth to fail, and we to sink.

boisterous.] Strong, or vehement.

Lord save me.] By faith he trod underfeet the seas, by diffidence he began to sink, and found what need he had of Christs assistance to save him.

V. 31. *why didst thou doubt?*] What cause hast thou to doubt, seeing I am with thee? this shewes thy faith weake: the strongest faith hath need of help: it nothing advantageth to be neer Christ in place, if thou art not so in faith, saith *Chrysostom hom. 51. in Matth.*

V. 32. *the wind ceased.*] Christ not onely comforts his in trouble, but also puts an end to their troubles: yet the storm did not presently cease when Jesus came in sight, and spake to them: but when he came to them into the ship: their faith was not presently awaked, and exercised enough; it is not without just cause, that God doth so often delay our deliverance from fears and troubles, though he knows them before we cry unto him.

V. 33. *they that were in the ship.*] The rest of the Apostles, other passengers, or the Sea men that carried them.

came and worshipped him.] They blame not *Peter* for attempting, nor commend him to walking on the sea; but come directly to worship him, who had delivered them: they had seen lately a great miracle in his feeding the multitude, yet did they not worship him then: affliction taken away, sooner brings men to acknowledge Christ, than prosperity given.

V. 34. *when they were gone over.*] Mark 6. 53.

the land of Gennesaret.] This lake of Gennesaret was nigh to Capernaum, which is also called the sea of Galilee, and Tiberias, so that the countrey it selfe took denomination from it. See on John 21. 1.

V. 35. *had knowledge of him.*] By fame, report, or such of them as had seen his miracles.

they sent out into all that countrey.] They would not engrosse Christ to themselves, but enforme others of his coming, that they might obtain health of body and soul of him also: this was their charity, that they wished their neighbours the same good they had attained themselves.

V. 36, *the hem of his garment.*] The lower part or skirt thereof: this was a signe of modesty, Matth. 9. 20. the word signifieth *a selvage, or fringe.*

they besought him.] That which the poor woman did not, chap. 9. 20, 21. herein they shew their faith and humility, as they had done their charity.

made perfectly whole.] By the divine power of Christ: in that he healeth the sick, we are taught to seek help of him, in all our distresses: and not onely to run to him our selves, but also to bring others to him, that they may be saved: there is no malady of body or soul so great, but that by his power he can cure it; nor so little, but in his mercy he will. Some think there was a tincture of superstition in that they desired to touch the hemme of his garment, that they might be cured, as restraining Christs power and grace thereto; but this seemeth not so probable as to be avowed, seeing that christs power to heal (the woman of the bloody issue, Matth. 9. 21. who thought, as these here) concurred with such a desire: one thing is certain, that lest he should have quenched the smoaking flax, he mercifully compleyth with their weaknesse, healing their sick, and curing their infirmities.

CHAP. XV.

Verse 1. *THen came to Jesus.*] After the forementioned miracles: the more famous Gods ministers grow, the greater is the envy of the adversaries: the Scribes and Phrisees left Jerusalem, to pursue Christ into Galilee, Mark 7. 1. which

which sheweth their unwearied and vaine malice against the truth of Christ.

Scribes and Phrisees.] In these great pretenders to the law of God, it appeareth, that none more dangerously wound religion, than those, we would before men seem the most zealous patrons, and professours thereof.

which were of Jerusalem.] Not of lower towns, or lesse villages: the more learned and honourable hypocrites are, the more dangerous enemies they are to Christ and the gospel; though there were Scribes and Pharisees in every tribe of Israel, yet they of Jerusalem being more proud, and injurious to Christ (as trusting on their wealth, greatnesse, and popularity) were the most impious. Isai. 1. 21. That faithful City was become a harlot.

V. 2. *Why do thy disciples transgresse?*] They come not to dispute the case, or to tax the disciples onely, but to quarrel with Christ himself: as if they said, thou so teacheſt or toleratest them.

tradition of the elders.] Which we have received from our ancestours, who were holy men: or which the governours of our Church (whom we ought obey) require of us: they saw the great zeal of the people following Jesus, which the more their envy laboured to quench, the more they enflamed it; so that all their artifices, and plots turned to their disadvantage, nor could they finde any thing justly to object against Jesus, therefore they cavil at his disciples.

for they wash not their hands.] The law of God enjoyned no such necessity of often washings; but the Elders had brought in this tradition. See Mark 7.

V. 3. *Why do ye also?*] Christ answereth the Pharisees by way of recrimination, satisfying the multitude, verse 10, 11, and the disciples more plainly, verse 15, 16, 17. So he repelleth their malitious calumny about things of no real moment, by detecting their hypocrisie, who would seem to make conscience of transgressing mans laws, but not Gods.

transgresse the commandments of God παραβαίνω, the word here used, signifieth to go beyond ones bounds, which are indeed the precepts of Gods law, the one strait line of sanctity, from which if any man decline to the right hand or to the left, he sinneth; concerning which, God said in the mystery on mount Sina: Exod. 19. 21—— *Charge the people that they break not their bounds*, Heb. פֶּן ——יהרסו *ne forte destruant*—הרס signifieth *divuit, left uuit*, &c *Targ. ne—irruant ad Dominum*, as presuming transgressours use to doe, until they meet with Gods judgements to destroy them—as *Balaam with the Angel.* Numb. 22. 23. &c. Most damnable is the transgression of Gods laws, under pretence of godlinesse.

by your tradition] διὰ τὴν παράδοσιν, which the Syriack giveth מסורתא *metul, propter traditiones vestras*; that you may maintain your tradition, which they called their קבלה *cabbala* which was saith *V. Shindler. Pentegl. doctrina patrum quam* (קבל *cibel*) *accepit unus de ore alterius, & tradidit posteris*, the doctrine of the fathers, which one received from the mouth of another, and the same delivered to posterity; this was that contained in their תלמוד *talmud*, which was *doctrinalis farrago*, a great collection of all their doctrines and traditions: these he called theirs, though received from the elders; because they superstitiously held them against Gods law: and with that grosse pride, that herein they were the most holy and unreproveable men in the world in their own conceit; being of foolish *Ticonius* mind (*Augustin. ep.* 48. and *lib.* 10. 7. *contra epist. Parm. l.* 2. c. 13. *fin.*) who said, *quod voluimus, sanctum est*, that which we will, is holy.

V. 4. *God commanded saying.*] In this particular, our Saviour proveth the charge he gave them, concerning their transgression of Gods commandments.

honour thy father, and &c.] Exod. 20 12. Deut. 5. 16. by honour is meant all kinde of duty, obedience, reverence, love, beneficence, protection, maintenance: by father and mother, natural parents, princes, governours, magistrates, ministers and superiours.

he that curseth father or mother] Exod. 21. 17. Levit. 20. 9. Prov. 20. 20. *Gr.* κακολογῶν, which importeth not onely execration, cursing or imprecation of some evil; but also any evil, reproachful, undutiful or irreverend speaking, to the parents injury, or dishonour.

let him die the death.] Our Saviour instanceth in a precept which hath the promise to the observers thereof, Ephes. 6. 2. and an annexed curse to the transgressours, to shew them, and all men, the odiousnesse of this sin before God. θανάτῳ τελευτάτω, Syr. ממת ימות *memoth iemuth (Tremel.)* let him certainly, unpardonably, or unexcusably be put to death: with them this *ingemination* importeth a vehemency and certainty, as Gen. 2. 17, *in the day thou eatest thereof*, מות תמות, *moth thamu'h*, 70. Θανάτῳ ἀποθανεῖσθε, *dying thou shalt die*; that is, surely die. Unworthy is that unnatural creature of life, who is injurious to those of whom he received life, who so impiously requiteth their tender care and pains for him.

V. 5. *it is a gift.*] Mark 7. 11, 12 Ye teach that a man may vow to give all that he hath to the temple, although he have poor parents wanting relief; and after that; he need not, or ought not to relive them: or to say to their parents, that which I have offered to God, will do you as much good, as if I had therewith relieved you. See on Luke 21. 4.

by me] ἐξ ἐμοῦ, *out of me*, that is, out of my estate.

V. 6. *and honour not.*] Though he honour not father or mother. Though he perform not that duty of a child toward his parents, which the law of God enjoyneth him, Exod 20. 12. &c.

of none effect.] You neglect it, as if it were of no force; they did not deny it to be a commandment, but upon the matter abolished children from obedience thereto. *Gr.* ἠκυρώσατε οὐκ ἀνάγκην, is properly, *omni authoritate & imperio spoliginitum reddo*, I deprive of all authority, command and power: I make void, or of no binding effect: so did they Gods commandment, which by imposition of their traditions, they declared to be of no force, as to a necessary obedience.

V. 7. *ye hypocrites.*] He condemns them of hypocrisie, because they made the kingdom of God to stand in outward things; and because under a pretence of worshipping God, they overthrew the power of true godlinesse. See on Luke 13. 15.

prophesie of you.] Not of them in particular, but of all hypocrites in general: as if he had said, To you may those words of the Prophet fitly be applied.

V. 8. *this people.*] Isa. 29. 13. the Jews, the then peculiar people of God; amongst them the priests and the prophets, the teachers especially, were diffemblers in religious acts. See Isa. 28. 7. Hos. 9. 8. Jer. 2. 8.

draweth nigh unto me with their mouth.] He describes their hypocrisie by two characters. 1. That in words, countenance and gesture, they made great shew and profession of a reverend and most religious serving of God; not that all these external things were not convenient & requirable in the worship of God; but because these onely were so far from being enough, that they were double iniquity, in that they made them meere cloaks of sin; 2. that in these fair external shews, they wanted in their hearts, true faith, repentance, love and fear of God.

V. 9. *in vain do they worship me.*] Christ rendreth here the true sense though not the words of the Prophet, for allbeit (*in vain*) he not in the Hebrew text; yet Gods denunciation of judgements to come upon these pretenders to sanctity, easily concludeth that they worshipped him in vain: that is not all: but rather depraved and polluted his worship and service; by making it serve as a disguise: their filthy sins, *quamodo Deum violat, qui hoc modo placat? Minuc. Fel. Octav.* how doth he violate an holy Deity, who thus endeavoureth to pacifie him? Doctrines and traditions of men are not the oracles of God, neither is the observation of them his worship.

teaching for doctrines the commandments of men.] Teaching their disciples and hearers, to observe and keep their precepts; however unconsistent they were with Gods commandments.

V. 10. *and he called the multitude.*] Mark 7. 14. he lets go the malicious Pharisees, and informeth the better affected people, that might possibly be offended at the fact of his disciples, or corrupted by the false doctrine of the Pharisees: the Pharisees he saw were incurable, and applyeth himself to the people, who were flexible and enclined to learn.

hear and understand.] We must at all times open our hearts and ears to receive Gods word; but this preface is here most necessary, because men are hardly taken off from old traditions, and common and received opinions.

V. 11. *not that which goeth into the mouth.*] Your meat and drink moderately taken, and thankfully used do not hurt your soul, (for every creature of God is good, &c. 1 Tim. 4. 4.) though you do not with superstitious Pharisees so often wash your hands; but your evil thoughts and words do hurt you.

defileth a man] κοινοῖ, that is, rendreth one unclean or impure: so is it expounded, Acts 10. 15. Christ taketh this word from the custome of the law, to apply to the spiritual estate of man: by the law, a man was to be esteemed, unclean and defiled, who had touched any thing which the law counted unclean, as a dead body, &c. now, a thing which is *common* (in relation to Gods service) is opposed to sacred; therefore, as they reckoned all things sacred or set apart to the service of God) *holy*: so they esteemed all things of common use prophane, and such as defiled them: hence were their frequent washings for their pretended purification. Mark 7. 1. &c.

V. 12. *knowest thou*, &c?] We see in their countenances, and hear by their words, that they are vexed at thee, or it is certain they are displeased, &c. See Exod. 10. 7. 2 King. 2. 3. 5.

were offended.] More alienated from thee and thy doctrine: as John 6. 60. 66.

after they heard this saying.] Or, *when they heard*, as Ephesians 1. 13.

V. 13. *Every plant.*] John 15. 2. all doctrines, traditions or persons.

shall be rooted up.] By a metaphor taken from plants (which being plucke up by the roots, quickly wither and come to nought) he sheweth what shal become of hypocrites which abide not in Christ, John 15. 4. Matth. 3. 10. their hopes shall vanish, and shall come to nothing: or if it be understood of doctrine, the sense may be, it

ought

ought to be rooted out by bringing men to the knowledge of the truth: this agrees best with the scope of the place.

V. 14. *Let them alone*] If they will not be reformed, or better informed, let us take no further care for them but endeavour to undeceive those whom they have misled; let, they perish with them: or, do not you hearken to them, lest like blinde guides, they lead you headwinkt to hell. See Rev. 22. 11. A dreadful doome, Hosea 4. 14. I will not punish your daughter, when they commit whoredom.

blinde leaders of the blinde] Luke 6. 39.

both fall into the ditch] It is a mystery to be blinde, but to be led by the blinde, or to be a blinde leader of the blinde, as *Euthymius* saith well, is certainly *duplex malum*: a double mischief: a mischief to those poore fouls, who have such ignorant leaders, and a greater misery to such wretched guides as those, who, for fecular gains, or honours, take upon them to teach others, and to lead them in the narrow way to falvation, who have not well learned the fame their felves: these are (as *Cyprian* faid, *l. 1. ep. 7.*) *non fidei duces, sed perfidiæ magistri*, &c. not guides to faith, but masters of perfidiousnesse. See 1 Tim. 1 6, 7. Deut. 27. 18 Isaiah 42. 19. and 59 9, 10. and 59.10. Lam. 4.13, 14. Ezek. 3. 17. 18. and 14. 9. 10.

V. 15. *then answered Peter*] Mark 7. 17.

this parable] That sentence, verse 11. See Chap. 13. 3. that which thou faidst concerning the difference of meats to be taken away: this he understood as figuratively spoken (whereas it was indeed literall) in which he was afterward more fully instructed by an expresse vision. Acts 10. he calleth it here παραβολὴν, a parable, according to the Hebrew manner, who called any thing obscurely and prudently spoken, משל *maschal*; so are *Solomons* sayings called, שלמה משלי *mischle Schelomo*, the *parables* or *proverbs* of *Solmon*. See on Luke 5 36.

V. 16. *are ye also without understanding*] No marvel if others understand me not, when ye, whom I have so often instructed, do not.

V. 17. *whatsoever entreth in at the mouth*] He doth not say all; but whatsoever; that is, all kinds of meat, for of every kinde some remains, in a good conception, of nourishment; our meat comes not into the heart, where sin is hatched: nature keeps something good for nourishment, it sends away the rest, and therefore the *species* of wholsome meat cannot defile us.

V. 18. *which proceed out of the mouth*] The heart being the fountain of thoughts, words and actions, is taken (after the custom of the Hebrews) for the understanding, will, and affections; and so being the principal seat of sin, it is that evil treasury whence all wickednesse issueth: and because the greatest part of sin, (as blasphemie, prophanenesse, lies, false witnesse, slandering, reviling, railing, obscenity, heretical doctrines, &c.) cometh through, or is fomented by the tongue, all which render sinners polluted, and sinfull before God and man: therefore our Saviour faith, that those things which proceed out of the mouth (the interpreter of a wicked heart) defile the man, and make him guilty before God.

V. 19. *out of the heart proceed evil thoughts*] Gen. 6. 5. & 8. 21 the Jews misled by the Pharisees, thought these to be no sins, Mat. 5. 21, 22, 27, 28. these therefore are put first to shew, that all sins, even in thought onely, defile the man.

V. 20. *which defile a man*] That is, make him guilty before God: out of the premises he inferreth this conclusion; seeing these are things which pollute a man, the Pharisees Maxime, (that to eat with unwashed hands is a fin) is a false calumny: so that Christ here teacheth, 1. That the true worship of God consisteth in keeping his commandments: 2. that humane traditions are but vain worship, fave onely where they are agreeing with, and subordinate to the worship of God commanded in his word: 3. that real pollution of a man is not in unwashed hands, or any such external matter, not forbidden in Gods word, but in the impurity of the heart, and the proceeds thereof, which ought to be cleansed by true faith and repentance, and otherwise cannot, See Acts 15. 9.

V. 21. *Then Jesus went thence*] Mark 7. 24.

coasts of Tyre and Sidon] Which bordered on Tyre and Sidon: that is, in that quarter where Palestina bendeth towards Phenice, and the sea of Syria.

V. 22. *of Canaan*] Of the stock of the Canaanites which dwelt in Phenicia, neer the sea, Numb. 13. 29 such were the Sidonians, Judg. 1. 31. one of the posterity of the Canaanites which *Joshua* did not drive out. See Judg. 1. 30, 31.

have mercy upon me] She counts her daughters misery her own; so strong was her motherly affection. And who knoweth not, that it is an evident mercy of God to parents, when he heareth them for the recovery or relief of their sick, or otherwise afflicted, children? 1 King. 17. 18. 2 Sam. 12. 16.

thou Son of David] Thou art the long expected Messias, of the seed of David: the promise of a Messias and redeemer, being much spoken of among the Jews, it is likely that the report thereof came to the eares of the neighbouring nations: as also how Jesus had with so many admirable works, declared himself to be the Messias: hence were such confluences of people to him from those parts, Mark 3. 8. Luke 6. 17. which this woman also hearing of, cometh on the behalf of her afflicted daughter.

V. 23. *he answered her not a word*] When Christ delayeth, and seemeth not to regard the elect that cry to him, he doth it, for his glory, their advantage and the good of others. Christ answereth her not with his mouth, but speaks unto her by that sweet and secret voice of his Spirit to cry lowder.

for she cryeth after us] They plead for her, not so much out of charity, as to be freed from her importunity. So Luke 18 5.

V. 24. *I am not sent*, &c.] Chap. 10. 6. & 9. 36. to whom the promise was specially made, Rom. 9. 4. to whom he was first to be revealed. Acts 3. 26. and 13 46. and with whom he did personally converse in his ministery, Rom. 15. 8.

unto the lost sheep] who went astray and erred through ignorance and negligence of their pastors; who were dear unto God as his peculiar. See Psalm. 74. 1. & 79. 13. & 95. 7. & 100. 3. & 119. 176.

of the house of Israel] Of the people of Israel, the remainders whereof were now divied into tribes; but all those tribes came out of *Jacobs* house, who was called Israel.

V. 25. *and worshipped him*] Shewing her humility by her gestures, and the constancy of her faith, by renewing her petition. She will not be faid nay, or fit down either with silence or a fad answer believing, as a man may say with reverence, whether Christ will or no.

Lord help me] Few words, but very forcible, Eccles. 5. 11. when thou comest before God, let thy words be few, saith Solomon. St. Peter calls us to be sober in prayer, 1. Pet. 4. 7. without trifling or vain babling, which the wise man calls the sacrifice of fools, the word properly signifies to run at ones cries that cals for help, as the tender mother doth to her hungrie childe when he stirs up his voice and cries lustily.

V. 26. *it is not meet*] Before, he would not vouchsafe her any answer, verse 23. then he gave her a milde one, verse 24. but now he gave her an harsh denyal with disgraceful terms, yet further to exercise her faith and patience.

the children bread] I must do wonders for Israel, the children, and peculiar people of God, not for the unconsiderable Canaanies, that were as dogs, in respect of Israel. The Israelites were before all nations of the earth, adopted Gods children, Exod 4. 22. Psal. 147. 19. 20. Isa. 1. 2. aliants from the covenant of grace, he calleth dogs, as Phil. 3. 2. See Psal. 22. 16. Rev. 22. 15. the sense is, that the Gentiles must be content to wait until God had refreshed the Israelites with grace and mercy.

V. 27. *truth Lord, yet the dogs eat the crumbs*] There is enough falling from the table to feed and relieve us, the bread need not be cast unto us: thy power and mercy is so great, that the healing my child can be no wrong to thy Israel, though by thy free covenant and promises to the Jews, the first place for mercy belongs to them; yet when the children are filled unto satiety, thy mercy is sufficient and will extend it self to us, yet unconsiderable Gentiles also. The Syriack addeth ויחאן *vechain, and they live*: that is, that they also may live: the good master susteineth not his dogs to starve; much less wilt thou, the most contemptible creatures which wait on thee: thou wilt not deny me that which is not denied to dogs: so she compares the cure of her childe, to the crumbs which fall from the table of mercy and beneficence, prepared for Israel, continuing her reply in the allegory which Christ began: as if she had faid, that which I beg, in respect of the ful and continual favour bestowed on Israel, is but as crumbs from a full table: thou bestowest on them spiritual and eternal blessings, the temporal thou deniest not the heathens: seeing all taft of thy bounty, blessed Jesus, send me not away empty.

V. 28. *then Jesus answered*] Having received her reply, declaring her admirable confidence in the mercy of Christ, and seeing her holy importunity, which would receive no nay; he would now no longer hold her in fulpence, nor conceal his mercy, neither exercise her patience with any more dilatory answers.

O woman] Thus he speaks, as it were admiring the victory of her faith, and applauding it to the multitude: therefore he had all the while seemed to repel her petition, that the consequences might suit to this word; that (faith *Christ*) σφοδρὸν τὴν γυναῖκα, he might crown this woman.

great is thy faith] He commends her faith, because that was the ground of this constancy of hers, which his self had given her: for accepteth he and crowneth in us, not our merits, but his own mercies.

be it unto thee] This voice was, γενηθήτω σοὶ ὡς θέλεις, of the same kinde of voice, which said at first, Let there be an heaven, and it was made. Gen. 1. 1. *crysost. 4. f.*

even as thou wilt] She intimated her daughters misery, but had not made her petition in particular, verse 22 now he bids her make her own choice. God will not deny such as be constant and fervent in prayer Chap. 9. 29.

V. 29. *Jesus departed thence, and came nigh unto the sea of galilee*] Mark 7. 31. Christ ceaseth not to be beneficial, even there, where he is contemned.

and

and sate down there] Either to rest himself, or as Chap. 14. 23. that he might there pray: and also for the more conveniency of receiving them, whom he foresaw coming unto him with their sick and infirm.

V. 30. *great multitudes came*] Isaiah 35. 5, 6. For as there were many sick and distaffected persons among them, so had they heard of his unwearied power and mercy curing all that came or were brought unto him for help.

those that were lame] By disease, or inward, and inbred weakneſſe, this shews their great charity and pains, that would carry these up the mountain to be healed, verse 29

maimed] κυλλοὺς, maimed: or those who had lost the use of their limbs, as by the palsie, or some disaffection of body, shrinking up the sinews, or weakning them to a kinde of dead and helpleſſe impotencie: for we read not of any to whom our Saviour restored such limbs, as formerly were by any casualty cut off or lost: though he could as easily have done that also, had it so pleased him.

cast them down at Jesus feet] Note their humility and faith: we read of nothing they said, but only that they laid them before him, not doubting but he would heal them, who wel knew the thoughts and desires of their hearts.

and he healed them] So the Evangelist contracteth the large story of his admirable power and mercy, here shewed in curing all diseases into a few words: So Chap. 8. 16. and 14. 35. that we may consider Christs immense power, and inexhausted goodnesse: but why he did so quickly cure all these, and so long delay the Canaanite if any ask, they may first, therein see how he did indeed give bread to the children to the full: and next how he teacheth us, 1. that he most tryed her faith, to whom he had given the greatest measure of faith: God proportioneth our tryals to the measure of faith, which he giveth us. 2. that when he delayeth his favours, it is to the final advantage of his, whose patience he will abundantly recompence at last.

V. 31. *the multitude wondered*] Because those cures exceeded the course of nature, and the power of art.

and glorified God, &c.] They were far better than the high crested Pharisees, who attributed all Christs miracles to Satan: so bitterly injurious is malice and envy; they had rather the devil should have the honour of these great works, than Christ.

of Israel] That is the God whom Israel worshippeth, as *Euthymius* well interpreteth; for otherwise he is not onely the God of Israel, and the Jews, but of the Gentiles also. Rom. 3. 29.

V. 32. *then Jesus called his disciples*] Mark 8. 1. See also Chap. 14. 22. by the following miracle, Jesus shews that he will never be wanting to them that follow him, no, not in a barren wilderneſſe.

I have compassion on the multitude] My bowels yearn towards them, the like he did before, Chap. 14. 14, 19. which he now doth again, to declare his indeficient mercy and power, never weary of supplying them who follow him; therefore he gives them food, whose sicknesse he had cured: he is still our high priest, who is touched with the feeling of our infirmities, Hebrews 4. 15.

they continue with me now three dayes] If they had brought any food with them in that time it might be spent: neither did they leave Christ to buy them any: such was his unwearied mercy to instruct and cure them, and such their zeal and patience, as that it overcame their care for domestical affairs, and bodily supplies.

I will not send them away fasting] Or, *I am not willing to send them away fasting*; the words expresse, rather an affection, than a resolution to feed them: as Chap. 8. 3. see mark 8. 3. but the effect sheweth both.

lest they faint in the way] Which intimateth that some of them were so weakned with fasting, that they could not get home again without some refection: thus did Christ leave this following miraculous supply, to an extream exigent; to teach us constancy in our dependance on him: though his help come sometimes slow, it will come surely and opportunely in our greatest need, and to our best advantage: so did it here for their present relief and comfort, as also for the future confirmation of their faith.

V. 33. *whence should we have so much*, &c.] Or, *shall we have*: it is seemeth they had forgot their former supply, Chap. 14. where our Saviour fed a greater number with fewer loaves and fishes, and more was left. See verse 34. 37. 38.

in the wilderneſſe] No food is here to be sold: See the like diffidence in *Moses*, Numb. 11. 21, 22. where, to mans reason, there is the least appearance of supplies from the creature, there is Gods power and goodnesse most oppertunely manifested in our supplies.

V. 34. *how many loaves have ye?*] He knew before, but asketh, tha they might consider the greatnesse of the miracle, and the more clearly see it in the remotenesse of all probable means to supply.

they said seven] Because Christ withdrew himself, and his disciples often into the desart, where no victuals were to be bought or procured, the disciples used to carry some with them, (See Chap. 16. 7.) though very frugal and slender.

V. 35. *to sit down on the ground*] That they might expect refection from him, and be the more attentive to the miracle. See Chap. 14. 19.

V. 36. *he took the seven loaves*] In sight of the people, that they might know there were no more, Chap. 14. 17. there were onely five loaves and two fishes: but now seven, and few small fishes: the power of God to relieve us: is tyed to no means: much or little, few or many, are all one to him. See 1 Samuel 14. 6.

and brake them] That they might the better be distributed.

and gave to his disciples] That they might see that done in their hands, which they thought impossible. See 2 Kings 7. 2.

V. 37. *of the broken meat*] See Chap 14. 20.

seven baskets full] It was a kinde of basket wrought with twigs, of common use among the Jews, σαργάνη the Syriack giveth ספרורין *Asperidon*, which word both in the Greek and Syriack is used, Acts 9. 25, for that basket, in which the disciples at Damascus, let down *Paul* by the wall.

V. 38. *they that did eat*] See Chap. 14. 21. Herein was the majesty of the miracle, that there was no proportion between the men and the meat.

V. 39. *and sent away the multitude*] Not without a blessing and a great deal of good counsel, *Labour not for the meat that perisheth*, &c. now that you have eaten and are full, beware that you forget not the Lord your God, Deut 8. 10, 11.

into the coasts of Magdala] Whence some think *Mary Magdalen* had her name. See on Luke 8. 2. Mark 8. 10. it is said he came into the parts of Dalmanutha which was the name of a neighbouring tract of land. *Euthymius* thinks that regien had both these names: most probably, fay others, they were so joyned, as that they had fields, or commons lying together, so that when Christ was between them, or on the coast of either.

CHAP. XVI.

Verse 1. *The Pharisees*] These would be one constant party against Christ. See Mark 8. 11. Luke 12. 54.

with the Sadducees] With the Sadducees: of these two sects, see on Chap. 3. 7. though they were at a great distance, in point of principles, and opinions ones from another, yet they agree together against Christ, as *Herod* and *Pilate*, Luke 23. 12. Acts 4. 27. yet against all their power and conspiracy Christ prevaileth: all unity is not good; but that which is in Christ.

tempting him] Their purpose was to finde some occasion to calumniate, and accuse him, Chap. 19. 3. & 22. 18. Some think it was onely to satisfie their own curiosity: but all other their attempts against him conclude them more foolishly malitious.

a sign from heaven] Such an one as *Moses* did, who fed our fathers with Manna from Heaven, John 6. 31. thus they endeavoured to obscure our Saviours glory, as if he had not already shewed them his divine and heavenly glory and power, in many former miracles exceeding all power of the creatures.

V. 2. *when it is evening*] Ye are very carefull, and skilful out of experience, to observe the usual signes of fair or foul weather to come.

V. 3. *red, and lowring*] πυρράζων fad: it is a Metaphor borrowed from the countenance we are said πυρράζειν, when we are troubled at any thing odious or grievous: so the skie is called fad or lowring, when it is overcast with clouds and threatne th rain or storms. So the Latines faid, *tristia hyems*, fad winter: so the Syriack gives it, שעיא בסידאות *Shemaio themirioh, calum triste*; so it translateth σκυθρωπὸς, Matth. 6. 16. & Luke 24 17. by the same word, which we gave, sad.

hypocrite] See on Matth 6. 2. and on Luke 13. 15.

ye can discern] γινώσκετε διακρίνειν ye know how to discern, the word διακρίνειν, signifieth to *discern*, or *judge of* also, among other significations, *probare, explorare*, by which the sense of this place may appear.

the face] He putteth here πρόσωπον, as the Hebrews used פנים *panim*: for the outward shew or appearance of any thing (as Gen. 1. 2. 1 Sam. 14. 25. 2 Sam. 17. 19. &c.) whereby one thing may be known from another.

can ye not discern] Or, *ye cannot discern*: you set not your minds to it. See Luke 12. 56.

the signes of the times] So to discern, what is like to fall out, by reason to foresee events, and so to dispose of your affairs accordingly: so, *the signes of the seasons*; that is, of the choicest times, such as this is, the time of the Messias coming long expected, Acts 26. 6, 7. the accepted time, and day of salvation; whereof the miracles by me wrought are signes evident and undeniable; which were foretold by the Prophets, Isaiah 35. 4. &c. Matthew 11. 3, 4. 5.

V. 4. *a adulterous generation*] See on Chap 12 39. *spuria & bolea*, a bastardly brood, so he calleth them, because utterly degenerate

from

from the fore-fathers faith and holinesse.

seeketh after a signe] It was their malitious impudencie, who seeing many evident miracles dayly done by him, which their selves could not deny, John 11. 47. would yet require signes, as if none had been shewed them.

but the signe of the prophet Jonas] Such a one as was shewed on *Jonas*, the article added in the Greek, intimateth, that was a a notable signe. See on Chap. 12. 39, 40.

and he left them] Not onely that he might go thence to preach to others, as Luke 4. 42, 43. but as being justly offended at the hardnesse of their hearts, Mark 3. 5. they came to tempt him, and not to learn of him, and therefore he leaveth them. *Euthym.*

V. 5. *when his disciples were come to the other side*] They forgot it before they came into the ship, and did not until now remember it; possibly when the want thereof minded them of their neglect to provide as they were wont to do.

forgotten to take bread] Probably because of our Saviours suddain taking ship.

V. 6. *take heed*] ὁρᾶτε; the word among other things, signifieth, to weigh, examine or foresee, as Chap. 8. 4. Mark 8. 15. So the Syriack word ܚܙܝ *chasan*, is interpreted by *prospexit, consideravit, Mart. Trostius Lex. Syr.* See Chap. 18. 10. examine and try whether it be found or no, as 1 Thes. 5. 21. 1 John 4. 1. the next word interpreteth it, as the Syriack giveth it, *diligenter cavete à*, &c. which caution being doubled, sheweth it is a serious and most necessary admodition.

of the leaven] Of their corruptions in doctrine: errour tainteth sound doctrine, taking away the sweetnesse, and sincerity thereof: false teachers are not to be heard, Deut. 13. 3. Jerem. 23. 16. Matth. 24. 26. and if unawares we light on such who corrupt found doctrine by mingling falshoods therewith, as *Irenaus lib. 3. c. 19.* saith, giving us *gypsum pro lacte*, lime instead of milk, deceiving by the similitude of colour; therefore we must take heed *what we hear*, Mark 4. 24. and as *Beda* saith *in Cant. exp. lib 1 exord*, concerning the books of the Heretical Bishop, *Julian ita carpat botrum, ut & spinam caveat*: so let one gather the grapes, that he also take heed of the thorns: *in dictis ejus sanos sensus ferentur & eligent, ut non minus vitet insanos*; this our Saviour teacheth his disciples by a similitude; and an occasion taken from their present forgetting to take bread, verse 5.

of the Pharisees and of the Sadducees] The doctrine of these two sects differed very much, and were both contrary to Christs doctrine, and would, like leaven, spread to the infection of the hearers; therefore Christ warneth his disciples to beware of both: the Pharisees were much given to the observation of humane traditions even to the adnulling and making void the holy Law of God, Chap. 15. 3, 4, 5. they made fair shews of devotion and strictnesse of life, whereas they were indeed but meer hypocrites, Chapter 23. 5. Luke 12. 1. they were so besotted with the opini on of their own righteousnesse and merit, that thereby they became the most unreconcileable enemies of the Gospel, which teacheth free justification by faith in Christ, these two being altogether unconsistent: for if righteousnesse can be by the law, Christ died in vain. Gal. 2. 21. See Gal. 5. 4. Rom. 9. 30. &c. the Sadducees maintained such points, as overthrew all grounds of religion, Acts 23 8.

Sadducees] See on Chap. 22. 23. & Luke 20 27.

V. 7. *among themselves*] One said so to another privately: or *within themselves*, every one thought so in his heart.

it is because] As if they had said, Christ reproveth us for our forgetting to buy bread.

V. 8 *When Jesus perceived*] Not by relation from them, but by his divine omniscience.

O ye of little faith] The root of diffidence, care and thoughtfulnes about worldly provisions, as if they were our main interest, is want or weaknesse of faith. See Chap. 6, 30. 31.

why reason ye among your selves] As if I could not feed you unless you brought bread with you, or should be beholding to the Pharisees for it.

because ye have brought no bread] As if the occasion of my speech were onely the want of bodily food.

V. 9. *Do ye not yet understand?*] See Chap. 14. 17. having seen two such miracles of feeding so many, with so very little food, do ye not yet understand that I can if need be do the like for you?

neither remember] This is the third fault objected: the first was unbelief, verse 8. the second ignorance, the third is forgetfulnesse. See Mark 6. 52.

five loaves of the five thousand] That is, wherewith the five thousand were fed.

V. 10. *neither the seaven loaves*] Chap. 15. 34.

V. 11. *how is it that ye do not understand?*] This is a question implying some kinde of admiration, and reproof of their dulnesse, and inconstancy in matters of such great moment.

V. 12. *then understood they*] They might well understand that he spake not of bread: and it seemeth that they gathered by our Saviours last words, that he meant the doctrine of Pharisees and Sadducees, the rather because he used to teach spiritual things by occasion of the temporal.

V. 13 *when Jesus came into the coasts*] Hereby it appeareth that the former discourse was by the way, or some bye place, whether Christ had withdrawn himself, ere he came to that journeys end, as Luke 9 18.

of Cesarea Philippi] Built by *Herod* the great, at the foot of Lebanon, in honour of Tiberius: whereas the other called *Cesarea Stratonis*, stood by the Mediterranean sea, built in honour of *Othavius*, *Josephus de bello Judaico, lib. 1. cap. 6.*

he asked his disciples] Not out of ignorance, as if he knew not what men said of him, nor out of ambition, as desiring to hear himself commended; but out of love to his disciples, lest they not rightly knowing him, should fail of those blessed fruits of faith which he intended them

whom do men say] Mark 8. 27. Luke 9. 18,

that I the Son of man am] Do they think me but an ordinary man? are they offended at my low estate? or do they believe me to be the Messias, promised by God, and expected of the faithfull?

V. 14. *some say*, &c.] They repeat not the blasphemies of Pharisees, but say what the better sort said of him; though they thought too meanly of him also, verse 19. 20.

John the Baptist] Some of the Jews thought that prophets and eminent men either did rise again, or else that their souls came into other bodies; and that they then became more famous than ever before: hence it might possibly be, that they thought *John Baptist* was risen up again, See Chap. 14. 2. this must be understood of those that knew not Christ till after *Johns* death, for others might know them both together; and so that the one could not be the other.

some Elias] Because it was foretold that he should come as the forerunner of Christ, the Messias, Mal. 4. 5, 6.

others Jeremias] Because he was as eager against the priests, and as much hated of them, as *Jeremias* was, and so might seem to have his spirit in him. Some think that the Jews expected the return of *Jeremias*, to finde the ark which he had hidden, 2 Mac. 2. 5.

one of the prophets] Or, *one of the other prophets*; for *Jeremias* was a Prophet also.

V. 15. *but whom say*] Christ looks for confession of the mouth, as well as faith in the heart, especially of such as are to teach others.

ye] Ye Apostles, who have seen and heard more than others, and ought also to know me better.

that I am] He examineth them not concerning his doctrine but his person: it much concerneth us to have a good opinion of our teachers: but Christ was not onely a teacher but the Saviour of the world: to know and believe in him is life everlasting. See John 17. 3. John 3. 16.

V. 16. *Simon Peter answered*] He in the name of the rest, made this confession of Christ.

thou art Christ] Gods anointed to be king and priest over his Church, John 6. 69. & 1. 49. Heb. 2. 17. & 3. 1. & 4. 14. & 5. 6. & 6. 20. Luke 4. 18. Acts 4. 27. & 10. 38.

the Son] The Son of God by nature, not by adoption, as we are: to declare his eminency and excellency, the article is added to every word in the Greek: he had called himself the Son of man, verse 13, and Peter here confesseth him the Son of God, one and the same person consisting of the two united natures, being both the Son of God, and the Son of man; very God and very man. See Chap. 1. 23.

of the living God] This distinguisheth him from false gods which were the works of mens hands; neither able to give life to others, not having life themselves. See Gen. 16. 14. Chap. 26, 63. Romans 9. 26. 2 Corinth. 3. 3, & 6. 16. 1 Thes. 1. 9. 1 Timothy 3. 15. & 4. 10. Heb. 3. 12. & 9. 14. & 10. 31. & 12. 22.

V. 17. *blessed art thou*] Who believest and confessest to salvation, see Rom 10. 9, 10. and Mat. 13. 16, 17.

Bar-Iona] This distinguisheth him from the other *Simons*: *Simon* was his own name before his calling, Chap. 4. 18. John 1. 42. the Evangelist writing in Greek, useth here the Chalde and Syriack word, then in common use among the Jews, instead of a surname; for *bar* in the Syriack, as בן *ben* in the Hebrew, is a son, of *Iona*; it seemeth a contract of Ἰωανᾶ, whereof see John 1. 42. So we read *Barrimæus*, the son of *Timæus*. &c. Mark 10. 46.

flesh and blood] That is, neither man, nor the wisdom of man, nor carnal reason; But Gods Spirit. See John 1 13. Gal. 1. 16.

V. 18. *Thou art Peter*] John 1. 42. that is, *a stone*: thou hast glorified me by thy confession of the truth, and I will honour thee, by making thee a pillar in my Church, Gal. 2. 9. this name our Saviour gave him in his calling; Mark 3. 16. John 1. 42. to intimate his constancy.

upon this rock] That is, the rock confessed, not confessing upon the rock of thy confession that I am the Messias: for as *Hilarie* saith (*de Trinit. l. 2.*) *Petra est fidei confessio*, this confession of faith is the rock, or Christ confessed is the rock, Ephes. 2. 20. 1 Corinth. 10. 4. See on John 1. 42. See also *Hilarie de Trinit. l. 6.*

will

will I build] Christ is both the builder, and the upholder of his Church.

the gates of hell] That is, all the power and policy of Hell: the gates of cities being in ancient time, not onely parts of special strength, but places also of meeting for advice in matters of greatest concernment. Genes. 34. 20, 24. Deuter. 3. 5. Psalm 127. 5.

shall not prevail against it] Either to destroy it, or any of the elect: See John 5. 24. & 11. 25, 26. Revel. 20. 6. 1 Corinth 15. 55. or utterly to extinguish the light of truth, or to extirpate the professours thereof unto the worlds end, maugre all the power, malice, and machinations of Satan, and those instruments which he shall imploy against it. See Acts 5. 39 *Peter* in few words had confessed the main sum of the Gospel, the truth of God, against which no falshood shall finally prevail. Gods gifts are neither *incerta*, nor *mutabila* (*Prosper de vocat Gent. l. 1. c. 24.*) uncertain, or mutable.

V. 19 *I will give*] The authority of Gods ministers is from God. See John 20. 23.

unto thee] With the rest of the Apostles: not only to thee, but also to others; for as the confession which *Peter* made, was the confession of all the holy Apostles, so also the power here given him, was given to all the rest respectively, as may appear, John 20. 23. where the same power is given to them all, See chap. 18. 18. and on chap. 10. 2. and on chap. 20. 24.

the keyes] A metaphor from stewards or officers of great houses to whom the keyes are entrusted. The keyes of Ecclesiastical powers; that is, preaching the Gospel, and administring the holy Sacraments (which open unto us the kingdom of heaven) and whatsoever else appertaineth to faithfull stewards of the mysteries of God. See Luke 11. 52. Isaiah 22. 22.

of the kingdom of heaven] To let in, and shut out of the Church here, and of heaven hereafter, for here in this life salvation is gained or eternally lost: therefore here, the word of the kingdom is to the hearers thereof, a Savour of life, or death, 2 Cor. 2. 16. *to them that believe, it is the power of God to salvation*, Rom. 1. 16. and *the just shall live by faith*, Rom. 1. 17. and the ordinary external means thereto, is *by hearing*, Rom. 10. 16. and hearing; by the word of God, by the ministery of man, which is Gods own ordinance. So that, as the effect of mens hearing proveth in this present life, either by opening the kingdom of heaven to them by faith and repentance, or shutting them out of all hope thereof; by their own unbelief and hardnesse of heart; so shall it be to eternity: for as in the rearing of the temple of *Solomon, there was in neither hammer nor ax, nor any tools heard in the house, while it was building*, 1 King. 6. 7. for the materials were *made ready before they were brought thither*, so shall it be with us, lively stones for the spiritual house of God, 1 Pet. 2. 5. here we must be framed, for in the life to come prophesie shall cease, 1 Corinth. 13. 8. and faith end in enjoying.

thou shalt bind] To binde and loose, is to retain and remit mens sins, John 20. 23. this properly belongs to God, as to save, Ephes. 4. 32. Colos. 3. 13. Matth. 9. 6. Mark 2. 10. Luke 5. 24. to man only ministerially as they have the embasse of reconciliation to them committed, 2 Cor. 5. 18, 20 so they remit to those that believe, and retain to those that are offended and gainsay, by the ministerie of the word, and execution of the Church-censures, See Acts 2. 38. & 10. 43.

on earth] Here among men.

shall be bound in heaven] That is, in Gods judgement; for here life is gained or lost, and that according as we believe and obey the word, or otherwise.

V. 20. *that they should tell no man*] Not that it was not true which *Peter* had confessed, verse 16. or that it was not needfull to be known: but because the time was not seasonable until after his passion, and resurrection, wherein he was declared the Son of God, verse 21. & Chap. 17. 9. Rom. 1. 4. then were the Apostles to publish the same every where, Acts 1. 8. yet, as occasion served, he taught before, that he was Christ, the Son of God, John 5. 18. Mark 14. 62.

V. 21. *to shew his disciples*] He acquaints them before with his passion, that they might not be scandalized at those things which they should see him suffer.

go unto Jerusalem] Or go thence unto, &c. Christ was born at Bethlehem in an obscure place; but he was to be crucified in Jerusalem the chief city: that the accomplishment of our redemption might be the more publique, and the more certainly divulged.

suffer many things] Shame, contumelies, slander, reproach, pains of death, &c. which, not the righteous, but wicked men ought to have suffered.

of the elders] Which the Hebrews called זקנים, *Zekenim*, Deut. 21 2. which was not so much a name of age, as dignity: of these consisted the Jewish Sanhedrim, such as the Latines called *Senatores*; stiled usually in this sacred story *Elders of the people*, judges, rulers: this setteth off the bitternesse of Christs passion: it had been lesse dishonour to have suffered the rage of an ignoble vulgar; but here authority, and countenance of religion in the high priests, and chief men condemning him, made the aspersions injuriously cast on him, far more opprobrious.

V. 22. *then Peter*] *Peter* is here permitted to temptation; and sin, that he might not be proud of that which Christ had said before, verse 17. here we see, as in a glasse, the weaknesse of the best men; and that the good they have is of God alone, and nothing of or from corrupt flesh and blood, See Rom. 7. 18. 1 Cor. 4 7. John 1. 13.

took him] Took him by the hand and led him aside, as they use to do, who intend to talk privately and familliarly with a friend.

to rebuke him] Out of cranal affection, to reprove him; for not having more care of his own safety.

be it far from thee] ἵλεώς σοι, *spare thy self*: thou shalt not go: no doubt but he spake this out of good affection to Christ; but here we see what good intentions are without a due knowledge of Gods revealed will: *nihil interest, quo animo faciat, quod faciffe vitiosum eft, Lactant. l. 3. c. 15.* it skilleth nothing, with what intention thou dost that which is evil to be done.

V. 23. *he turned*] Away from *Peter* toward the other Apostles, as displeased with Peter.

get thee behind me] Lead not me, nor give me counsel, but follow me, and learn of me, as verse 24.

Satan] Σατανᾶ, the word generally signifieth an adversary, chapter 4. 10. he called him so, either because he had spoken like an enemy, or had shewed himself an instrument of Satan, set on work by him to disswade Christ from suffering for our salvation: this Christ takes ill, though *Peter* spake ignorantly, and out of affection to the person of christ. The wisdom of the flesh is enmitie to God, Romans 8. 7. so was this preposterous zeal in good *Peter*: how easily do we fall into sinne, seeing our best affections are subject to such errour?

an offence unto me] Thou layest a snare, or stumbling block before me, thou offendest, and displeasest me in this thy motion made to me in the corst of my calling, as mediator wherein say some, lie sinned more grievously than afterwards he did in denying his master.

the things that be of God] Although God hath revealed unto thee that I am his Sonne, verse 16. 17. yet he hath not acquainted thee with my passions, and therefore out of carnal affection, thou dissuadest me from that, which is the end of my coming into the world, the fulfilling my fathers will for mans salvation, See 1 Corinth. 2. 14. So much differeth frail man, born up by the grace and assistance of Gods spirit, from himself, left to himself and his own wisdom of flesh: there *Peter* was pronounced blessed, verse 17. here he deserved to be called *Satan*, and *offence*: therein *Peter* went rejoycing from the Counsel, that he was counted worthy to suffer for the name of Christ, Acts 5. 41. here he would have that done, which would have hindered the great work of our redemption, for which the Sonne of God became the Sonne of man, for our salvation.

V. 24. *then said Jesus*] Mark 8. 34. upon occasion of *Peters* failing, he shews them, that not onely his self must suffer, but all his also, if God shall call them, or as many as God would call of them to suffer for the truth of the gospel.

unto his disciples] He called the people also to hear it, Mark 8. 34. for it concerned them likewise, to be acquainted with the doctrine of the crosse; the Apostle saying, 2 Tim. 3. 12. *all that will live godly in christ, shall suffer persecution.*

will come after me] Will follow me as a disciple, and professour of the gospell, Luke 14. 26. & 22. 39. or desires to come to heaven, whither I am going.

let him deny himself] Let him not have any regard of himself which may in any measure hinder him from those things which he oweth to the service of God. Set aside all worldly respects, so far forth as they impeach or hinder the revealed will of God: *Gregory hom. 32. in evang.* it is not enough to leave that which we have, except we leave our selves, and yet *quo ibimus extra nos?* whither shall we go, out of our selves? *relinquamus nos ipsos, quales peccando nos fecimus & maneamus nosmetipsi quales per gratiam facti sumus*; let us leave our selves in respect of that which we have made our selves by sin: and let us remain our selves in respect of that which we are made by grace. We may here see how hard it is to follow Christ aright: *grandis——virtutis eft, & solicitæ diligentiæ superare quod nata fis, faies Hieronym, to Furia, ep. 21. lib. 2.* it is a point of great vertue and careful diligence to overcome that which thou art born.

take up his cross] Not bear it unwillingly, murmuring at the burden layed on him: but cheerfully, as he that willingly and readily taketh up that burden, of which he is assured he shall make great advantage.

his crosse] That portion of affliction which God hath appointed for him, and calleth him to suffer, chap. 10. 38. wherein he must (what humane infirmity will permit) imitate Christs willing submission to his Fathers will, who in his bitter agony cried,---*not as I will, but as thou* (O Father) *wilt*, Matth. 26. 39.

and follow me] When he hath resolved so to do, he is prepared

to be my disciple: or, it is not sufficient that he deny his own will, and suffer for me, unleſſe he alſo imitate me in piety, and all holy converſation, Chap. 11. 29. 1 Cor. 11. 1. Epheſ. 5. 2. or, let him not think much to deny himſelf and ſuffer for me, who ſuffer death for his ſalvation. See Chap. 10. 24, 25. or, let him make account to follow me though afflictions into eternal glory, Luke 24. 26. Acts 14. 21, 22. Heb. 13. 12. 13. this maketh much for the ſetting out the certain truth of Chriſtian religion; that Chriſt never propoſed ſecular riches, honours, or eaſe to thoſe who followed him, thereby to allure them to adhere to him; but contrariwiſe, the malice of an evil and injurious world, perſecutions for his Names ſake, ſhame, poverty, contempt, and death it ſelf: and yet for the certain reward in the life to come, grounded on his word, they have in all ages ſince, ſo conſtantly profeſſed the goſpel, as that Satan by all his rages againſt them, could never deter them from chriſtianity: nay, never more did the goſpel flouriſh, than in the midſt of bloody perſecutions: never were we leſſe overcome, than when we could not by many years ſlaughters be overcome. Reaſon have we to follow Chriſt patiently, whatſoever we endure: had he not ſuffered more for us, than we can ſuffer for him, we had not been ſaved.

V. 25. *for whoſoever*] Chriſts propoſitions for ſalvation are generall: he is no accepter of perſons; whoſoever believeth, and obeyeth him, ſhall be ſaved, John 3. 16. Galatians 3. 28, 29.

his life] Ψυχὴν αὐτοῦ, his ſoul: it is a Synechdoche familiar with the Hebrews, thereby importing life; or it may ſignifie (as oft it doth) the whole man; for he that ſaveth, or loſeth ſoul or body eternally loſeth both.

for my ſake] That he may gloriſie me in a conſtant profeſſion of the truth which I teach in the goſpel.

ſhall finde it] That is, ſhall be ſaved, and finde eternall joy and bleſſednelſe. See Chap 10. 39. ſo gainfull a loſſe is it to ſuffer for the truth: ſo loſſefull a gain is it, by time-ſerving to provide for preſent peace, and eaſe, with denying or betraying the truth: the whole ſenſe *Gregory* excellently expreſſeth by a ſimile: *ſi frumentum ſi ſervas, perdis: ſi ſeminas, renovas, hom.* 32. *in Evang.* as if one ſhould ſay to the husbandman, if thou keepeſt thy wheat, thou loſeſt it; if thou ſoweſt it, thou reneweſt it.

V. 26. *for what is a man profited*, &c.] As men deſire rather to preſerve their lives, than their goods, Job 2. 4. ſo do ye much more endeavour to ſave your ſouls, which are of greater value than all the world; which being once loſt can never be redeemed by all the riches of the world.

his own ſoul] Or, *his own life*, as verſe 25. Or rather body and ſoul himſelf, to eternity: for the one of theſe cannot be left without the loſſe of the other alſo.

V. 27. *for the Son of man*] I, who ſeem now mere man, the man of ſorrows, contemptible; ſhall yet judge the living and the dead, wherein I will reward my conſtant ſervants, and puniſh others, who feignedly cleave unto me.

in the glory of his father] As God, equal to the Father: or in the glory given him in his humane nature by the Father, like a glorious king. *The prince of the kings of the earth*, Rev. 1. 5. when all power is given him, *in heaven and in earth*, Matth. 28. 18.

and then] Not now preſently: here is our place of tryall and ſuffering: we muſt patiently expect ſatisfaction for all our wrongs, at Chriſts ſecond coming, and repair of all our temporal loſſes, in his eternal kingdom.

he ſhall reward] And ſave good men, but condem the wicked, John 5. 29. and indeed, though life eternal, be the free grace and gift of God, which we merit not, yet death is ὀψώνια ἁμαρτίας, Rom. 6. 23. *The wages of ſin*, the ſinners juſt deſert.

V. 28. *there be ſome*] He nameth them not, but meaneth thoſe diſciples, who ſaw his glory in the mount, and ſhould ſee him after his reſurrection: for the kingdom of God is here *preſens eccleſia. Gregor. hom.* 32. the preſent Church. See Mark 9. 1. Luke 9. 27.

ſhall not taſt of death] Shall not die, as Heb. 2. 9. See on Mark 9. 1.

come in his kingdom] As Chap. 17. 1, 2. where they ſaw a ſhadow of his glory, wherein he ſhall come to judge: or in his reſurrection, aſcenſion, ſending of the holy Ghoſt, and propagation of the goſpel by ſignes enſuing. See Chap 28. 18, 19, 20. Acts 2. 30, 32. &c. or coming in power by execution of judgements upon the Jews, to the utter overthrow of that nation, Chap. 24. 3. 26, 27, 34. Luke 21, 6, 7, 24.

CHAP. XVII.

Verſe 1. AFter *ſix dayes*] Mark 9. 2. Luke 9. 28. See note thereon.

Jeſus taketh Peter] He took with him *Peter*; the prime Apoſtle in order; *James* who was firſt to ſuffer for him, and *John* the beloved Apoſtle; who was to out-live the reſt, and when he raiſed the damoſel, he took with him theſe three only, haply as beſt beloved and more zealous than the reſt, See Mark 5, 37. See on Luke 9. 28.

into an high mountain] A fit place for his transfiguration, for height and ſcereſie. Some think this was mount Tabor, others are of other opinion: mount Tabor being (as *Hieronym. de loc. Hebraic.* ſaith) in the midſt of a field of Galilee; but v. 22. it appeareth that this was done out of Galilee, *vid.* Mark 9. 30. *If. Cauſabon. exercit.* 15. *N.* 26. defendeth the ancient tradition of the Church, that it was mount Tabor. St. *Peter* calleth it the holy mount, 2 Pet. 1. 18. it is not expreſſed in the goſpel, and therefore we may be ſafely ignorant hereof: Luke 9 28. it appeareth that he went up to the mount to pray: Secret prayers are more ardent, the minde being more attentive thereto, from diſtractions by external things: therefore he ſaith, when thou prayeſt, enter into thy chamber, or cloſet, ſhut the door; Matth. 6. 6.

V. 2. *was transfigured*] The ſubſtance of his body was not altered; but his countenance was far more glorious than before; (as *Moſes* face ſhined, Exod 34. 29, 30. 2 Corinth. 3. 7.) ſo were his garments, that the glory then appeared, *quâ venturus erat poſtea in regno ſuo, Hieronym.* in which he would afterwards come in his kingdom.

did ſhine as the ſun] In a moſt glorious manner. See the like manner of phraſe, Chap. 13. 43. Dan. 12. Judg. 5 31.

his raiment was white as the light] It was glorious alſo, to an extraordinary excellency, and heavenly and divine majeſty ſhining on his humanity.

V. 3. *Moſes and Elias*] Some conceive that *Moſes* body was now raiſed up again; others are of other opinion: *Moſes* was the Prophet by whom the law was given, and *Elias* a principal Prophet; theſe were fitteſt to ſpeak concerning Chriſts paſſion; for as *Hieronym.* ſaith, the law (repreſented here by *Moſes*) and the Prophets (by *Elias*) did frequently declare the paſſion and reſurrection of Chriſt; theſe ſhew that Chriſt was the Lord of the Law and Prophets; the ſcope of which was to declare him the onely Saviour, Acts 10. 43. theſe chief witneſſes, appear now to ſtrengthen the diſciples faith, againſt the ſcandal of the enſuing croſſe: if any ask how the diſciples knew *Moſes* and *Elias*; let them conſider, that beſides Chriſts talking with them, wereby they might be enformed in this admirable preludium of light and heavenly glory they might as eaſily have a ſpeciall revelation, as *Paul* a divine, rapt to hear unſpeakable things, 2 Cor. 12. In the ſtate of innocence, *Adam* knew *Eve* preſented to him, to be fleſh of his fleſh, &c. Gen. 2. 23. and here the Apoſtles knew *Moſes* and *Elias* whom they never before ſaw; it is moſt likely that in the ſtate of glory, wherein God ſhal be all in all; (our knowledge ſubordinate to the happy communion of Saints) ſhall be more excellent, than in the ſtate of innocency, or regeneration here begun,

talking with him] About his paſſion; as Luke 9. 30.

V. 4. *It is good for us to be hear*] How delectable will heavenly glory be, when this glimpſe thereof did ſo ravith *Peter*, that he deſired to abide here.

V. 5. *While he yet ſpake*] 2 Pet. 1. 17. That is, while *Peter* was ſpeaking the forementioned words,—*let us make here three tabernacles*, &c. It was an inconvenient motion of *Peter*, in their fear, not knowing what to ſay, Mark 9. 6. and therefore Chriſt anſwered nothing to it; but God, as it were by a new ſcene entring that holy theatre, covered with a glorious cloud, breaketh of that ſpeech.

a bright cloud] Not now a black dark one, as on *Sina* in the giving of the law: this cloud was to convey *Moſes* and *Elias* away from them. God ſometimes deſcending to informe mans capacity, and ſpeaking more familiarly with him, ſhewed his preſence from the clouds of heaven: (Exod. 16. 10. Exod. 40. 34 Numb. 11. 25.) as it were the curtains of his moſt glorious throne, who dwelleth in the unacceſſible light of divine majeſty, ſee Pſal 104. 1, 2, 3. Job 36. 29. &c. pſal. 68. 34. 35. now this was not a dark cloud in which God manifeſted his glorious preſence, with dread and terrour, as in the giving of the law, which had but dark ſhadows of things to come. Exod. 19. 9. Heb. 10. 1. but now in a bright and ſhining cloud, portending and ſhewing the manifeſtation, of a moſt comforable, unvailed, and clear truth of Chriſt our Saviour.

This is my beloved Son] Chapter 3. 17. Not a ſervant as *Moſes*, Hebrews 3. 5, 6. and the Prophets; but a Son; alſo the double article here againſt differenceth Chriſt from other ſons: he is a Son by nature, but we by adoption: therefore he is called the firſt born among the brethren; becauſe though he be of right, the onely Son, yet is he chief among many, in that he is the fountain and head of our adoption Coloſ. 1. 13. Epheſ. 1. 6.

in whom I am well pleaſed] See on Chap. 3. 17. *duo grata vocabula, filius & dilectus* (ſaith the Author of that tract. *de baptiſm. Chriſti, apud Cyprian.*) theſe are two words which are pleaſing to God; Son, and beloved.

hear ye him] He is the Prophet, of whom *Moſes* ſpake, Deuterenomie 18. 15. Acts 3. 22. 24. He is the truth and eternall word of the Father, who ſpake by the Prophets: he onely can reveal the counſel of God, concerning our ſalvation, which is in the boſome of the Father. John 1. 18. God ſpeaketh by him. Hebrews 1. 2. if we muſt hear him, and his *ipſe dixit* muſt be our rule; then it is of no great

great concernment what men ſay; except their aſſertions be according to that which he ſaith, we may ſecurely neglect them: God hath ſaid, *hear him*. See *Cyprian l.* 2. *ep.* 3 If Chriſt only is to be heard (who now ſpeaketh to us by his miniſters, Luke 10. 16. Matth 28. 20.) we muſt not ſo much attend, what others before tradition of the Church, that it was mount Tabor. St. *Peter* calleth it the holy mount, 2 Pet. 1. 18. it is not expreſſed in the goſpel, and therefore we may be ſafely ignorant hereof: Luke 9 28. it appeareth that he went up to the mount to pray: Secret prayers are more ardent, the minde being more attentive thereto, from diſtractions by external things: therefore he ſaith, when thou prayeſt, enter into thy chamber, or cloſet, ſhut the door; Matth. 6. 6.

V. 6. *They fell on their face*] For fear, as by the words following it ſeems they did, John 18 6.

V. 7. *touched them*] To raiſe him up, and to comfort them againſt exanimat ing fear.

V. 8. *ſave Jeſus alone*] To aſſure them that the voice from heaven concerned him alone, for *Moſes* and *Elias* were gone into the vail of the law and the prophets taken away, we ſee Chriſt the end of the law and the prophets to them that believe, 2 Cor. 3. 13. &c. See *Hieronym.* in *loc.*

V. 9. *The viſion*] Which they ſaw with their eyes: ſometimes the word חזון *chazon* (which the ſeventy commonly give by ὅρασις a viſion) is uſed for that which men ſee in a dream, but here it was a viſion of waking men. See Mark 9. 9. 11.

to no man] See on verſe 20. (and Chap. 16. 20.) no not ſo much as to your fellow diſciples, leſt it might either ſeem incredible, to them, that *Moſes*, many ages paſt dead, and *Elias* taken up into heaven, had now appeared to them on the mount: or poſſibly left after ſo great a glory of Chriſt ſhewed unto them, the ſcandal of his croſſe might in them prove incurable: yet to theſe three appointed witneſſes, he ſhewed it: firſt to perform his promiſe mentioned, Chap. 16. 28. ſecondly that theſe and others by their example might more ſteadfaſtly adhere to Chriſt their head, the Son of God, ſo avowed by *Moſes*, *Elias*, and God the father from the cloud of heaven: thirdly to help their infirmity againſt the ſcandal of the croſſe, when they ſhould conſider that he dyed not by humane compulſion, from which he could eaſily have delivered his ſacred body, but that he offered himſelf up a voluntary and ſatisfactory oblation for ſinners.

V. 10. *Why then ſay the ſcribes*] Hearing of his reſurrection from the dead, which they ſo little underſtood with relation to Chriſt (of whoſe reſtoring a temporal kingdom to Iſrael they dreamed) as that they reaſoned among themſelves what he meant thereby, Mark 9. 10. it is probable that they remembred what the ſcribes in their ſynagogues uſed to teach concerning the return of *Eliat*, to go before Chriſt the Meſſias, whom having ſeen now talking with Chriſt, they demanded, how theſe things agree together. See Chap. 11. 14. Mark 9. 11. The ſcribes abided that propheſie of Mal. 4. 5. To make the people believe that the *Meſſias* was not yet come.

that Elias muſt firſt come] Before Chriſt come: how canſt thou be our expected Meſſias, ſeeing *Elias* thy forerunner, is not yet come, except this be his coming which we have ſeen, and that he ſhal now go and manifeſt himſelf and thee to all Iſraelits and if he muſt declare thee, why doſt thou forbid us to declare, and teſtifie to the people what we have ſeen and heard concerning him? *See Auguſtin. de C. D. l.* 20. *c.* 29. and *Tertullian de anim. c.* 35.

V. 11. *Shal firſt come and reſtore*] *Gr.* ἔρχεται ἀποκαθιστάνει cometh that is, the ſcribes ſay true, that *Elias* muſt come before the *Meſſias*: but they underſtand not what they ſpeak of.

reſtore all things] See Mal 4. 6. Luke 1. 17.

V. 12. *Elias is come already*] That is, John Baptiſt in the ſpirit of Elias, verſe 13. Chap. 11. 14. Luke 1 17.

they knew him not] Becauſe they looked for *Elias* in his own perſon. The Scribes and doctors of the law would not acknowledge *John Baptiſt* to be the forerunner of Chriſt, ſpoken of by the Prophet, Mal. 3. 1. becauſe they would not acknowledge Chriſt to be the Meſſias and Saviour, but contrariwiſe decreed to excommunicate any that confeſſed him to be ſo. John 9. 22.

of them] Of the Jews.

V. 13. *Of John the baptiſt*] See on verſe 12.

V. 14. *And when they were come*] Mark 9. 17. Luke 9. 38.

kneeling down to him] In an humble manner, as men that tender petitions uſe to do, with an earneſt deſire to obtain relief for his afflicted childe: he would omit no meanes or importunity thereto probably conducing.

V. 15. *He is lunatick*] He means troubled at certain times of the moon, with the falling ſickneſſe or ſome like diſeaſe: whereby the devil probably took advantage about thoſe times, to torment him more, verſe 18. by joyning himſelf to ſecond cauſes. See Chap. 4. 24. for he that is a murderer from the beginning, taketh all occaſions he poſſibly can, to anoy and afflict men, except Gods providence (which preſerved, and at laſt cured this childe) reſtrain his malitious endeavours.

he falleth into the fire] When the evil ſpirit drives him.

V. 16. *They could not cure him*] Though they had caſt out ſome divils, yet theſe they could not. See Chapter. 10. 8. and verſe 21.

V. 17. *O faithleſs*, &c.] He blames the want of faith in the father, who doubted of Chriſts power, Mark 9. 22. the unbelief of the people which hindred Chriſts doing of miracles ſometimes: Chap. 13. 58. and the unbelief, or weakneſſe of faith in his diſciples. verſe. 20.

how long ſhall I be with you] teaching you, and confirming my doctrine by miracles, and yet ye believe not.

bring him hither to me] Though he were offended with them, yet he would heal the childe; that they might know that he could do what he would, which belongeth to God alone: ſo refelled he the cavils of the Phariſees in curing this wretched young man.

V. 18. *rebuked the devil*] ἐπετίμησεν αὐτῷ He rebuked him: that is, the evill ſpirit in him: as, Mark 1. 23, 24. See Luke 9. 42.

V. 19. *Then came the diſciples*] To wit, when they were come into the houſe, Mark 9. 28. Underſtand this of the nine Apoſtles which were not on the mount with Chriſt, who having the occaſion offered them by the father of the childe, verſe 16. could not caſt out the devil that afflicted him.

why could not we caſt him out?] They were aſhamed that the Scribes and Phariſees had ſeen their inability; and poſſibly they were alſo afraid leſt they had loſt the power which Chriſt had given them, Chap. 10. 1. and therefore ask this queſtion.

V. 20. *becauſe of your unbelief*] That is weakneſſe of faith, not an utter want of it: they had very little, as the words following import.

if ye have faith] Luke 17. 6. Underſtand this of faith of miracles: we may have a good and ſufficient meaſure of juſtifying faith unto ſalvation, and yet not have any faith of miracles.

a grain of muſtard ſeed] In a very ſmall meaſure. See Chap. 13. 32.

ye ſhall ſay unto this mountain] This expreſſion is uſed to ſet out the greateſt miracle, as, 1 Cor. 13. 2. no prince with his army could ever remove a ponderous mountain: that is more than to lay it plain, which yet is a great work. Zach. 4. 7. See on Luke 17. 6.

nothing ſhall be unpoſſible unto you] Nothing needfull for the confirmation of the doctrine taught by you, and to procure authority thereto, nothing which may promote Gods glory and propagation of the Goſpel, yours, or others ſalvation in believing the ſame, for faith apprehendeth and layeth hold on the truth of almighty God, to whom nothing which he will do, is impoſſible. Luke 1. 37.

V. 21. *this kinde*] God poſſibly at ſome times for cauſes beſt known to himſelf, gives more power to ſome evil ſpirits than to others: they that had long poſſeſſion, were very unwilling to part with it, Mark 9. 21. 29

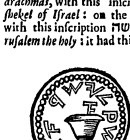
and faſting] Which is uſed on extraordinary occaſions as a means to render our prayers more fervent, 2 Cor. 20. 3. Ezra 8. 21. Dan 9. 3. Jonah 3. 5, 7, 8. and ſo, much more prevalent (Jam. 5. 16.) by how much more fervent.

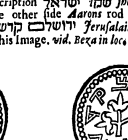
V. 22. *While they abode in Galilee*] Chap. 20. 17. Mark 9. 31. Luke 9. 44.

The Son of man ſhall be betrayed] He often puts them in minde of this, leſt they ſhould be offended at the ignominy of the croſſe; and to draw them from their opinion of a temporal kingdom, which they ſo much dreamed of, Mark 10. 35. 37. Luke 24. 21. Acts 1. 6.

V. 23. *They were exceeding ſorry*] Now reſenting that which our Saviour ſo often ſpake of, they were very ſad.

V. 24. *tribute money*] δίδραχμα. Matt. 22. 14. calleth it κῆνσον and Luke 20. 22. *obolum*—the *didrachma* was half the *ſhekel* of the *ſanctuary*, which the Iſraelites were by the law, Exod. 30 13 to give for every mans offering: but after the Romans ſubdued them, they exacted the ſame for poll-money, or tribute; as they did alſo that *cenſum* which was a kinde of levy on their fields, or houſes. See *Joſeph. Ant. l.* 19. *c* 15. ſome value this *didrachma*, at fifteen pence: ſome at a little leſſe: the ſilver *ſhekel* was haf an ounce in poiſe; this tribute-money ſaith Maſter *Beza*, hath on its, *Samaritan* letters, and on the one ſide, that ſacred pot in which the Manna was kept, with the letter *Aleph* on the top, ſignifying that it was a ſingle *ſhekel*: the double being as much more, in value four of their *drachmas*, with this inſcription שקל ישראל *ſhekel Iſrael*, the *ſhekel of Iſrael*: on the other ſide *Aarons* rod which budded; with this inſcription ירושלם קדושה *Jeruſalaim kodſ-chah. Jeruſalem the holy*: it had this Image. *vid. Beza in loc.*





V. 25. *Jeſus prevented him*] He knew what he would ask, and by preventing him, ſhewed his divine omniſcience.

Of whom do the kings] Secular princes take it not of their sons, how much leſſe ought they to exact it of the ſons of God? or, the *Emperour* is but Gods deputy; therefore he ought not to take tribute of his onely Son.

V. 26. *then are the children free*] And much more I, who am the onely Son of God by nature.

V. 27 *leſt we ſhould offend them*] Leſt we ſhould give them occaſion to think that we deſpiſe authority, or leſt we ſhould give an example to others ſo to do, to the diſturbance of peace and order; thus would he teach us obedience to ſuperiours, though in our perſonal wrongs, and rather, in things lawful, to recede from our right, than to diſadvantage our religion, by adminiſtring any matter of offence unto thoſe who are in authority.

Go to the ſea] Here he ſheweth *Peter* indeed what he ſpake in word, that he being the Son of God, ought to be free; for as much as (beyond the power of all the kings of the earth) he both knew the ſecrets of the deeps, and could command the creatures therein to do his will, and the fiſh of the ſea to become tributary to him: this ſheweth, as Chriſts power and omniſcience, ſo alſo *Peters* admirable faith, obedient in things to remote and diſtant from the reach of carnall reaſon.

a piece of money] *A ſtater* anſwering the *Hebrew ſhekel*, in weight, it is half an ounce of ſilver, in value two ſhillings ſix pence, after five ſhillings the ounce. See on verſe 23.

CHAP. XVIII.

Verſe 1. *At the ſame time*] τῇ ὥρᾳ, *in the ſame hour*, at that time when he was at *Capernaum* in the houſe whence he had ſent *Peter* to the ſea of *Geneſaret*, to fiſh for tribute. Mark 9 33 Luke 9. 46. ὥρᾳ an hower, properly was put for the twelfe part of their day, Matth. 20. 6. John 11 9. yet doth it alſo ſignifie a certain time appointed, Luke 22. 14. and ſometimes an age, 1 John 2. 18.

came the diſciples] After they had diſputed by the way, which of them ſhould be greateſt; and were aſhamed to tell Chriſt what their controverſie was, though he asked them (as appears in the other Evangeliſts) at length they are bold to propound the queſtion to him: yet ſomewhat reſervedly; for whereas they controverted which of them ſhould be greateſt, here they propound a general queſtion, neither limiting it to themſelves, nor any other particulars; and they adde, *in the kingdom of heaven*: either in their own ſenſe (who expected a ſecular kingdom of Chriſt) or elſe to palliate their ambition with pretence of their deſiring nothing but heavenly things.

Who is the greateſt] τίς ἄρα, *Who then is the greateſt*, as if the occaſion aroſe from Chriſts pronouncing himſelf free from tribute, as being the Son of the heavenly king: this was a dangerous weakneſſe of the Apoſtles; for as *Tertullian* ſaith cruely; *de baptiſm. c. 17. amiſſato ſchiſmatum mater eſt*; emulation is the mother of *ſchiſme*

in the kingdom of heaven] The kingdom of heaven importeth the kingdom of grace here, and the kingdom of glory in the life to come: but ſeeing ambition is a ſtranger and enemy to the croſſe, it is moſt likely that they enquired concerning the temporal kingdom which they expected.

V. 2. *a little childe*] A young child whom he might take in his arms, Mark 9.36. ſo the Prophets often taught the people by outward ſignes, and actions; as Jer. 27. 1.

V. 3 *except ye be converted*] The *Hebrews* expreſſed repentance by converſion, intimating a change in the courſe of life, and going another way, as men that have gone wrong, turn about in the right path: it is likely that our Saviour here intendeth, that except they leſt the dangerous precipices of ambition, and became as little children, in humility of minde, it could not be well with them.

become as little children] Not in ignorance and infirmity, but in lowlineſſe of ſpirit. 1 Cor 14.20. he never ſaid, *Peter*, or *James*, or *John* ſhall be greateſt (which doubleſſe he would not have left undetermined, if he would have had any one of them *primate*, and above the reſt in authority) but equally dehorteth them all from vain and pernitious ambition; therefore he ſet the childe in the the midſt of them, as an embleme and pattern of humility appertaining to them all.

Ye ſhall not enter into the kingdom, &c.] No man can be ſaved without humility: ambition caſt the angels thence; except ye learn humility, you ſhall be ſo far from being greateſt in heaven, that ye ſhall not come there at all.

V. 4. *Whoſoever therefore ſhall humble himſelf*, &c.] Whoſoever doth not think highly of himſelf, no more than this little child doth; humbleneſſe of minde is the right way to preeminence.

V. 5, *one ſuch little childe*] One like ſuch a childe, in the quality before mentionod: See Pſalm 131. 2. and 119. 141. receiveth me, that is, I will take it as done to my ſelf. So Chap. 25. 2.

V. 6. *But who ſo ſhall offend*] Mark 9. 42. See on Luke 17. 2.

one of theſe little ones] One of an humbled ſoul; as verſe 5. See on Luke 17. 2. Or the ſenſe may be, whoſoever ſhall injure, or cauſe to fal one of the little ones of them that believe. See verſe 10. & Mark 9.42,

it were better for him] If he might ſo end his puniſhment, it were better for him to be caſt into the moſt helpleſs condition temporal, than to endure eternal damnation in hell fire.

that a millſtone] Poſſibly ſome great malefactors were ſo executed, to which cuſtome Chriſt might allude, or it may intimate the moſt deſperate condition, as to any hope of eſcape, concerning this preſent life.

V. 7. *Wo unto the world*] Many miſchiefs will fall on mankinde, by reaſon of offences; for of them are both the offendants, verſe 8 9. and the offended; verſe 10.

becauſe of offences] Lets and hinderances which ſtop the courſe of good works: the *Greek* word σκανδαλα ſignifieth things which we ſtumble at. See on Luke 17. 1.

it muſt needs be] *Neceſſitate conſequentiæ*: becauſe of the wickedneſſe of men, it will certainly be ſo. See on Luke 17. 1. and God juſtly permitteth the ſame, for cauſes to him beſt known. See 1 Cor. 11, 19. offences are inevitable.

but woe be to that man] This is added to ſhew, that Gods permiſſion, neither enforceth mans will, nor excuſeth any evil act.

V. 8. *Wherefore if thy right hand*] See on Matth. 5. 30. Mark 9. 45.

V. 9. *It is better for thee*, &c.] καλὸν ἐστί &c. Underſtand here μᾶλλον, *rather* good for thee; that is, ἀνεκτότερον, as, Chap. 10 15. *more tollerable*.

V. 10. *Take heed*] ὁρᾶτε — See, as Chap. 16. 6. and 24 4.

that ye deſpiſe not] See on verſe 6.

one of theſe little ones] Not in years, but in humility; as verſe 3. God takes care of every one of them, that are of an humble ſpirit, and ſo, little in their own eyes, as 1 Sam. 15. 17 Saul once was.

their angels] God ſets his angels to guard and take ſpecial charge over thoſe that are leaſt able to defend themſelves, ſee Pſal. 34. 6, 7, & 91. 11.

behold the face of my father] Wait for Gods command, to be imployed for the good of poor infants and humble believers. Heb. 1, 14. they behold the face of God, *non ſicuti eſt, ſed latente ſub natura in ſpecie quâ voluerit apparere, Auguſtin. ep. 112. Paulino*, not as he is (in his incomprehenſible being) but his nature being concealed, he appeareth in what form he pleaſeth: not as he is in himſelf, ἀλλ' καθόσον ἡ αὐτοῦ χρηστότης, &c. as much, or, as they are capable, *Cyril. Hieroſol. Cat. 6.*

V. 11. *to ſave that which was loſt*] No not onely men contemned of the world, but ſuch as were dead in treſpaſſes and ſins Epheſ. 2. 1. and ſo of themſelves loſt, ſee Chap. 15. 24. Iſa. 27. 13. Luke 19. 10.

V. 12. *how think ye*] Luke 15. 4. Be ye you your ſelves judges, and weigh the matter by common rules of experience: thus God ſometimes ſeemeth to appeal to mens conſciences. See Iſa. 5. 3. 1 Corinth. 11. 13

one of them gone aſtray] As Jer. 50. 6; ſee Pſal. 119. 176. Ezek. 34. 6. Matth. 9. 36.

doth he not leave ninety and nine] So many are much more worth than one; yet ſuch is his love and care of that one, that he leaveth them all to ſeek it, ſee on Luke 15 4.

V. 13. *He rejoyceth more of that ſheep*] Becauſe the other were ſafe before, but this was in a manner loſt: ſee on Luke 15, 5, 6, 7, 9 &c.

V. 14. *It is not the will of your father*] It is not pleaſing unto him, that any of them ſhould periſh. Ezek. 18. 32. and his eternal and unchangeable decree is, that they ſhal all be ſaved, ſee Iſa. 54. 10. & 61. 8. John 10. 28, 29. Rom. 8. 38. 2 Tim. 2. 19. Heb. 6. 19.

V. 15. *If thy brother ſhall treſpaſſe*] Levit. 19. 17, ſee on Luke 17. 3.

againſt thee] By doing thee a perſonall injury: or by ſaying, or doing ſomething impiouſly, or irreligiouſly againſt the law of God, whereby thou art juſtly ſcandalized or offended.

Go and tell him his fault] tarry not till he come to thee, if he neglect his duty go to him: ὕπαγε, ſeemeth to prohibit delay; as wounds of the body, ſo ſinnes, which are the wounds and ſickneſſe of the ſoul, grow more uncureable by too much delay; why ſaith he not here; as Chap. 5. 24. *go and be reconciled to thy brother* (ſee alſo Chap. 6. 14.) the anſwer is, that there he treateth of reconciliation onely, and the neceſſity of forgiveing one another, but here he ſpeaketh of brotherly corruption; where remiſſion of the offence commonly amendeth not, but indulgence often makes the offender worſe; therefore he ſaith, tell him of his fault; for as *Chryſoſtom de Lazar.* ſaith, *reprehenſi in melius ſunt, quos amor non emendat*. See on Luke 17. 3.

between thee and him alone] That he may evidently perceive that thou doſt it not to diſgrace him, nor to inſult over him; but out of deſire of his ſpirituall good, and the reparation of the wrong done.

if he hear thee] If upon thy admonition or reproof, he ſhall confeſſe his faults, ſatisfy thee, and amend. See on Luke 17. 3.

thou haſt gained thy brother] Thou haſt got a friend of him: or thou haſt been an inſtrument to ſave his ſoul. Jam 5. 20. The end of our reproving muſt be, the gain of our brothers ſoul: the Apoſtle propoſed this end of his whole miniſtry; See 1. Cor. 9. 19.

V. 16. *take with thee one or two more*] That he may the more reſpect the words and thou mayeſt have witneſſe of thy brotherly proceeding with him, if thou ſhalt be forced to complain publickly: what if my brother, being reproved, grow more obſtinate and pertinacious, muſt I give him over to himſelf, as deſperate and hopeleſſe? by no means, but take witneſſes with thee, that thy candor and fair dealing may appear before men, as it doth before God the ſearcher of hearts

in the mouth] An *Hebrew manner* of ſpeaking who ſaid עַל־פִּי *hal pi, in the mouth*, Deut. 19. 15. that is, by the word or teſtimony. So is פִּי *mouth*, put for עֵדָה *hada* or עֵדוּת *heduth witneſſe* or teſtimony. See Deut. 17. 6. See v. *Schindl. pent. in* עוד פְּרוּחָה *et in* See John 8 17. 2 Cor. 13. 1. Hebr. 10. 28.

every word may be eſtabliſhed] Every matter or thing teſtified (as Luke 1. 37.) may be accounted certain and out of further queſtion.

V. 17. *if he ſhall neglect to hear*] If he do not vouchſafe to hear them, perſwading him to confeſſe his fault, and to repair thee, and give thee ſatisfaction: if he continue obſtinate, and will not hearken to good and peaceable advice.

tell it unto the Church] Unto the Miniſters, or Governours of the *Church*: or to the publick Congregation, or multitude (as *Vatablus* interpreteth) he ſpake here to the Jews, to whom he preſently oppoſeth, an *Heathen* or *Publican*: So that, becauſe the power of judicature concerning thoſe things, was then in their *Sanhedrim*, or *Colledge* of elders, he remitteth them in ſuch caſe, to complain to them for redreſſe: ſo he calleth thoſe who had the authority in matters Eccleſiaſtical, the *Church* which Luke 22. 66. calleth πρεσβυτέριον τοῦ λαοῦ θεοῦ. *the elders of the people*, and the chief prieſts, and ſcribes.

let him be unto thee, &c.] Thou mayeſt then carry thy ſelf towards him, as towards a prophane ſtranger, and contemner of government and religion: ſo the Jews accounted all heathens, and ſhunned their company. See chap. 9. 10. & 1 Cor. 5, 9, 10, 11. 2 Theſſ. 3. 14.

V. 18. *Whatſ ever ye ſhall binde on earth*] John 20 23. 1 Cor. 5. 4. &c. by convincing men of ſin before God, or of wrong done to men. Some underſtand it of juſt excommunication of obſtinate ſinners.

in heaven] Before God.

whatſoever ye ſhall loſe] By reducing to repentance through your miniſtry and preaching the word: others underſtand it of abſolution, or freeing from the ſentence of excommunication, upon good and juſt ground.

V. 19. *If two of you*] Here he ſpeaks to them, as to private men met together to make peace, and to accord differences between party, and party; or for any work of piety and charity: or it may be underſtood of the party wronging, and wronged; or of the wronged and parties taken in to aſſiſt, though they be but two.

ſhall agree on earth] This word συμφωνήσωσι, is transferred from things bodily, to the ſpiritual; *ſymphonie* is properly in muſical notes and *cordes*: ſignifying harmony, or conſent: but it is here uſed to import a conſent or agreement of minde and will.

touching any thing] Any good thing well carried, or well deſired, and to a good end; or about the reconciliation before mentioned.

V. 20. *Where two or three*] He promiſeth his gracious aſſiſtance to, and preſence with his Church, be it great and numerous, or ſmall: thus he confirmeth the authority of Eccleſiaſtical cenſure, and comforteth them who unite in truth, and holy duties.

gathered together] In prayer, or any other religious works, agreeing together therein, as verſe 19.

there am I in the midſt of them] This is an argument of Chriſts divine power, and ſpecial preſence with his, as chap. 28. 20.

V. 21. *How oft*] The queſtion is moved by occaſion of our Saviours former ſpeech, v. 15. Luke c. 17. 4. is repeated the occaſion of *Peters quare*, which this *Evangeliſt* omitteth.

V. 22. *Until ſeventy times ſeven*] As oft as he ſhall repent, and aſk forgivenеſſe: here is a definite number for an indefinite; *Peters* ſeven is multiplied into ſeventy times ſeven, Luke 17. 4. See Gen. 4. 24.

V. 23. *Therefore*] To this end I do tell you the enſuing parable, that ye may be willing to forgive often, who have had ſo many ſins forgiven you.

the kingdom of heaven] Gods ſpiritual government in the Church, re-eſtabliſhed by the Meſſias.

V. 24. *Ten thouſand talents*] Of a talent. See on 1 Chron. 22. 14 and *Tho. Godwin. Moſes and Aaron. l. 6. c.* 10.

V. 25. *And his wife and children*] As *Tertullian de reſur. carn. c.* 37. sheweth the ſenſe is to be taken ex *materiâ diſti*; from the matter of the ſpeech: in parables, we are to conſider the ſcope and intention of the ſpeaker, and not over-curiouſly to diſcuſſe every particular: ſo here we muſt know, that God doth not always ſhew extream rigour, until the vindication of his juſtice, or the compuſſion of a ſinner to repentance (which light afflictions do not alwayes effect) neceſſarily require it: onely he ſheweth, that if God ſhould deal with us according to the rigour and ſeverity of his juſtice, we could not anſwer him one of a thouland. See Pſal. 143. 2. and therefore our onely ſanctuary is his mercy, and the way thither by humble ſupplication. and charity in forgiving each other: this was the courſe of old, when men had not to pay, to ſell them an i theirs, for ſlaves, Levit. 25. 39. 2 King. 4. 2. See on chap. 20 7.

to be made] ὠνηθῆναι *to be given from thence* to ſatisfie the creditour.

V. 26. *worſhiped him*] Or reverently ſalured him: this was a civil reverence, which was very uſual in thoſe eaſtern parts, Gen. 27. 3. & 33. 3.

have patience with me] God is ſaid in ſcripture to be ſlow to anger, Exod. 34. 6. that is, patient, not eaſily provoked, and not to ſtir up all his wrath, Pſal. 78 38.

V. 27. *Forgave him the debt*] Did more for him than he asked; he deſired but dayes of payment, and the King remitted the whole debt. See Luke 7. 42. Gods mercy (which can have no cauſe but in it ſelf) is the ſole cauſe of our ſins remiſſion in Chriſt, we can thereto contribute neither merit nor ſatisfaction.

V. 28. *an hundred pence*] The Roman peny, is the eighth pare of an ounce, which a ſtter five ſhillings the ounce, is ſeven pence halfpeny, a ſmall ſumme in compariſon of that which was forgiven him: teaching that if God forgive us a debt incomparably greater, than we can have to forgive one another: then muſt we forgive, or elſe we ſhall be unexcuſable: concerning their peny, ſee *Godwin, Moſes* and *Aaron*, cited verſe 24.

V. 29. *his fellow-ſervant fell down at his feet*] This was a great degree of humiliation before his fellow ſervant: but nothing can move that heart to pity which i hardened to deſtruction.

V. 30. *he would not*] He that had found greater favour from a ſuperiour, denies a leſſe curteſie to an equal: the King had forgiven him the whole debt of 10000 talents, and he denies his fellow ſervant time to pay an hundred pence.

V. 31. *told unto their Lord*] Out of their compaſſion, they tell all, with the circumſtances of the cruelty: theſe words are not to be ſtrained, as if God were enformed by any; for the evidence of every fact ereyth to him: onely it teaches us, that we have (beſides our own conſciences) ſo many adverſe witneſſes crying to God againſt our cruelty, as are acquainted with our ſins: becauſe they cannot but be ſorely offended at our injuſtice or cruelty.

V. 32. *I forgave thee all the debt*] This aggravates his faule, who would not for give his brother: and ſetteth off Gods admirable mercy, who forgiveth all, where he forgiveth any one ſin.

becauſe thou deſiredſt me] Upon thy entreaty without further ſatisfaction: *even after that*, or *becauſe* thou entreatedſt me: this *becauſe* in the application, doth not import a cauſe, but a condition of obtaining mercy: the ſenſe is, ſeeing that at thy entreaty, I was contented to forgive ſo great a debt; thou oughteſt to have ſpared thy fellow ſervant at his entreaty.

V. 33. *on thy fellow-ſervant*] Thou hadſt reaſon to pity him: he was thy fellow-ſervant, and might have ſatisfied thee; thou couldſt never ſatisfie me, nor merit any mercy, yet I forgave thee.

V. 34 *tormentors*] Thoſe that keep men committed to priſon, in much hardſhip: ſome ſay, the Romans (under whoſe Laws the Jews now were) uſed not onely to impriſon, but alſo cauſed them to be beaten there: the meaning is, God delivereth the unmerciful to perpetuity of torments, which they juſtly ſuffer, who would not be amended by mercy. Compare this here with that which is ſaid, v. 27. and it may be demanded, whether God ever recals his pardon graneed, or finally condemns that ſinner, whom he had once forgiven: I anſwer,

1. As before, and elſewhere, parables are not over-curiouſly to be ſtrained ſo as to make every particle to agree in the moral and explication thereof: ſimilitudes they ſay, run not on four feet, they will go current if they agree in one, or few points according to the ſcope thereof, and intent of the ſpeaker. So here this parable is to ſhew; 1. The uncharitable temerity of men, who would find mercy at Gods hand, but ſhew none to men for Gods ſake, and at his command. 2. The vain hopes of malicious perſons: without mercy ſhall they be judged, who ſhew not mercy before they are judged.

2. God ſeemeth to remit the ſin, where he deſereth execution of the puniſhment, or where he diverteth a plague or puniſhment denounced, in things concerning this life; as we may ſee in the ſeveral plagues in execution on *Pharaoh* and his people, or threatned as in the example of *Ahab*, 1 King. 21. 29. and others, whoſe ſins God forgave not; however the puniſhment temporal was either ſo diverted, or deferred to the next life, that it became not exemplary in this.

3. The gifts and graces of God are χαρισματα, Rom. 11. 29. ſuch as he never repenteth of, nor wholly recalleth; as in election, ſanctification, remiſſion of ſins Where the Scripture ſpeaks of Gods repentance as, ſo giving the Kingdom to *Saul*, or the like, they deſcen I to mans capacity therein: for properly God

cannot

cannot repent, because he cannot erre who is omniscient, or mistake in his election so as to repent, or recall his own grant, who foresaw the event of his giving. So that, as where God remitteth the guilt of one sin, he remitteth all; so to whom soever he forgiveth sins, he forgiveth them for ever; yet here, where the punishment is not presently (or possibly all the sinners life time) remitted and taken off; as in *David* may appear, 2 Sam. 12. 13, 18. 2 Sam. 15. 2 Sam. 23. but God never finally condemnes that sinner, whom he had once forgiven.

V. 35. *so likewise*] This parable informs us, that they shall find God severe and implacable, that do not forgive their brethren, although they have been divers'ly and grievously injuried by them.

from your hearts] Sincerely, not in shew only; neither seeking revenge, nor affecting it, no nor so much as remembring injuries, Levit. 19. 18. Rom. 12. 9. for so would ye have God forgive you, Ephes. 4 32. Colos. 3. 13.

every one] Of what rank or degree soever: superiours must as well forgive inferiours, as look for forgivenesse from them, or from God, who saith upon the matter, as *Joseph*, Gen. 43. 3. 5. *ye shall not see my face, except your brother be with you.*

his brother] Not his fellow-servant, as before, but his brother, verse 15. that very name carrieth a convincing argument of forgivenesse in it self.

their trespasses] Of all sorts, great or small.

CHAP. XIX.

Verse 1. WHen Jesus had finished] Mark 10 1. when he had performed his ministry in Galilee: this was the last journey which Christ made to Jerusalem. See Luke 9 51 hereof Christ spake chap. 16. 21. and 17. 22. to shew his constancy to do Gods will to the death. *Luke* saith chap. 9. 51. τὸ πρόσωπον αὐτὸν ἐστήριξε, *he strengthened his, or set his face to go to Jerusalem:* it is an *Hebrew* manner of expression, signifying a fixed resolution to do something, as Ezek. 4. 3. וחזית אתה פניך *vehachinotha eth phanecha*--- See also 2 King. 12. 17. *& obstruxit facies tuas*: the circumstance of time is here mentioned, to assure us, that Christ now set himself in the way with a constant resolution to die for the Elect. See on Luke 9 51.

he departed from Galilee] He passed over the water out of Galilee into Judea.

V. 2. *healed them*] See on chap. 12. 15.

V. 3. *tempting him*] Seeking to entraphim: as chap. 22. 16, 36. if he should pronounce all divorces unlawful he should seem contrary to *Moses* and so expose himself to the odium of the Jews, who religiously observed the Law: if he should allow of all divorces, he should contradict his own doctrine, chap. 5. 32. and allow of the perverse and uncharitable practices of the Jews, who on every slight occasion put away their wives.

to put away his wife] To give her a bill of divorce, and so dismisse her. See on v. 7, 8.

for every cause] Or *for any cause* κατὰ πᾶσαν αἰτίαν, *ainlα* importeth, both a crime, and a cause: *vid. Budæum ætiol.* --- Col. 2. here it better accordeth with the latter, seeing that the Jews used to put away their wives for deformity also, Deut 24. 1. which if it were a cause, could not be a crime: and here πᾶσαν may be translated any, (according to the Hebrew expression, Psal. 103. 2. & 147. 20.) specially if we understand, *cause*, distinct from *crime*: none doubting but that some crime might be a just cause of divorce.

V. 4. *Have ye not read*] He reduceth them to the first institution of marriage set out in scripture. See on chap. 12. 3.

that he which made] Gen. 1. 27.

male and female] He made but one wife for *Adam*, though he could have made him many, that if one had not pleased him, he might have put her away, and have taken another: but God, the universal *Parent* and *Creator* of all, in the beginning, made onely one man and one woman, Mal. 2. 15. therein declaring his holy will concerning Matrimony, between one man, and one woman. *Polygame* was never lawful: for God never dispenseth with any moral Law.

V. 5. *And he said*] God inspired *Adam* to say so, or God said so by *Moses*.

For this cause] Gen 2. 24. Ephes. 5. 31. Because in the beginning God joyned one man, and one woman, in holy Matrimony: and for as much as the woman was taken out of the man, being flesh of his flesh, and bone of his bone, Gen. 2. 22, 23, 24.

leave father and mother] This is not to be understood simply; for God cannot be contrary to himself, in prohibiting duty to parents, which is the first commandment with promise, Ephes. 6. 2. But to declare the strict bond of unity between man and wife; the sense, is rather forsake father and mother, than thy wife: thou must dwell with thy wife, 1 Pet. 3. 7. thou are not bound to dwell with thy parents; except in case of their necessity.

shall cleave to his wife] He shall dwell with her: (as 1 Pet. 3. 7.) in holy conversation, comfortably, in loving and individual society of life: they mutually esteeming themselves so bound to cherish, assist, and comfort one another, as if they were members of one and the same body; to the uttermost of their power, defending themselves from the attempts of Satan, and his agents; as also the advantages which he, too often attaketh, on men and womens inordinate passions; lest he should thereby get any occasion of dividing them; or in the least measure alienating, or embittering their affections towards each other.

they twain shall be one flesh] 1 Cor. 6. 16. They which were two, became one: this word flesh, is taken for the whole man, or the body, after the manner of the *Hebrews*: The meaning I, they who before their marriage were two; in their marriage become one in respect of the bond, and their conjunction. See 1 Cor. 6. 16, 17. 1 Cor. 7. 4.

V. 6. *no more twain*] For the twain is the wives head, Ehef. 5. 23. and the head and body are no more twain, but one flesh. See concerning this argument, *Augustin To 7. de nupt. concup. l. 1. c. 9. 10. 17.*

God hath joyned together] Those who are joyned together according to Gods ordinance, and by his providence.

let no man put asunder] On any other termes than God hath appointed. See on chap. 5. 32. and here v. 9.

V. 7. *Why did Moses*] Deut. 24 1.

a writing of divorcement] Which *Moses* calleth, ספר כריתות *Sepher cherithuth*, βιβλίον ἀποστασίου, the seventy give it, *Librum repudii*, that is divorce or parting away; which they in ‘ after-times wrote, accoiding to this or the like tenour. *I. N.* willingly, and without constraint, have dismissed and cast out this ‘ *N.* who hath hitherto been my wife: and do grant her licence ‘ and power, to go at her pleasure, whither she will: and any man ‘ may marry her, neither let any presume to prohibit her: in witnesse whereof I have given her this bill of divorce, &c. *V. Schindler. Pent. in* כרת: see also a more large form. *Henr. Ainsworth*, on Deut. 24. 1. and D. *Godwin. Moses* and *Aaron l. 6 c. 4.*

and to put her away] ἀπολύσαι, *to loose her from*, to wit, the band of Marriage: thus the Jews did when their wives displeased them, though they were chast, and they conceived that they had authority from *Moses* so to do.

because of the hardnesse of your heart] The common fault wherewith this people was branded, Exod. 33 3 and 34. 9. Deut. 9. 6. and 31. 27. Isaiah 48. 4 Ezek. 2. 4 and 3 7. Acts 7. 4 1. left when once they displeased you, ye should use them cruelly, *Moses* permitted you to put them away; not allowing such divorce, but preventing a greater mischief.

suffered you to put away, &c.] They say *Moses* commanded, verse 7. Christ saith, *Moses* suffered it, to wit, in his political ordinances (wherein he could not but comply somewhat with the disposition of that hard-hearted people) not as being a minister of the moral Law; or *Moses* winked at it, but gave no law so to do; for *Moses* words, Deut. 24. 1. may be read thus, *and he hath written her a bill of divorcement, and given it, &c. and she hath departed, and gone and been another mans wife*; and the words of the 4. verse sheweth the main scope of that sanction to be, not a precept of putting her away, but a prohibition of a future reception and taking her again, *for that is abomination before the Lord* --- See Jer. 3. 1. though *Moses* suffered this to those who could not be perswaded to keep their wives, and commanded such to give a bill of divorce, for the future indempnity of the wife, against the husbands implacable rage, yet he never gave a law, that the man should therefore put away his wife, for any lesse cause than adultery; neither were they any better than adulterers before God, who (except in case of adultery) put away their wives (verse 9.) and married another. See chap. 5. 32.

from the beginning] From the first original and institution of this ordinance concerning marriage.

V. 9. *and I say*] Or, *but I say*, as chap. 11. 19. See chap 5. 31. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11.

except it be for fornication] The band of marriage cannot be broken by a divorce, except it be for adultery; yet that needed not, had they duely executed the law concerning punishing adultery with death: but it seems that in the neglect thereof, our Saviour addes this caution: as to tax that neglect, and perverse indulgence to adulterers, and adulteresses; so also to condemn their rash judgements, and unwarrantable practices, who divise other causes of anulling marriages: let all take heed that they presume not to controule the wisdom of their heavenly Master, by assigning other causes of parting them whom God hath joyned, than God hath ever declared in his word.

V. 10. *If the case, &c.*] If a man be so strictly and inseparably tyed by this ordinance: thus flesh useth to reason

V. 11. *all cannot*] Cannot live continently without wives, nor all wives without husbands.

receive this, &c.] This the *Greek* word χωρεῖν properly signifieth: and metaphorically, as the *Syr.* interpreter gives it, *non quivis est par huic rei*: all are not so continent, as to live chastly single. See 1 Cor. 7. 2, 8.

To whom it is given] By some peculiar means verse 12.

V. 12. *Which were so born*] Unfit for marriage by nature, or not desiring it.

made eunuches] Gelded: such were appointed to keep the concubines of great men.

made

made themselves Eunuches] Not by dismembring themselves, but τῶν πονηρῶν λογισμῶν τὴν ἀνάρρησιν, *&c. Anastas. Sinait. q. 66. ex Chrysost. hom.* by taking away evil thoughts: the meaning is, that to be abstemious, and chast, βασιλικὴν ἡρακλῶν ἐστι ῥᾴδιον. as *Epiphan. hæref.* 21. 5. in expectch, is a life of the Kingdom of heaven: a gift of grace fitting them for the Kingdom of heaven.

he that is able] If any man have received the gift of continency, that he can in single life, keep himself an undefiled member of Christs mystical body: otherwile, take heed that temporal advantages, cast thee not eternally into hell-fire. See 1. Cor. 6. 9, 10. 1 Cor. 7. 9. Heb. 13 4.

V. 13. *Then there were brought, &c.*] Mark 10. 13. Luke 18. 15. after th y saw how he helped and cured people of ripe years; the pious mothers began to hope that he would also bestow some blessing and heavenly grace on their children, if he would but lay his hands on them (which was the customed form of blessing, as appeareth in the story of *Isaac*, Gen. 27. 21, 22. and *Jacob*, Gen. 48. 14, 17. therefore they brought their children to our Saviour.

and pray] They who were excellent in gifts, and eminent in authority, used to bestle inferiours, by imposition of their hands. (See Heb. 7. 7.) which was a symbolum, and sign of blessing: so the Priests were appointed a form of blessing, which (as representing God) they were to pronounce to the people, Numb. 6. 24. &c. therefore these parents defired this solemn ceremony, and Christs prayers for their children, who were presented unto him, *in fide parentum*, in their parents faith, as *Euthymius* speaketh: this shews the great desire they had of their childrens spiritual good.

The disciples rebuked them] That is, those that brought them, Mark 10. 13. it may be because they brought their children ἀκόσμως δὲ καὶ τυφλῶς καὶ μετὰ θορύβου καὶ ἀταξίας disorderly, and tumultuously, as *Theophylact* thinks: they thought it a thing troublesome to Christ, and not worthy of his greatnesse and excellency, to meddle with children, who were not yet of capacity to learn the high mysteries of the kingdom of heaven, and needed no miraculous healing.

V. 14. *of such is the kingdom of heaven*] Ye have no cause to blame them for bringing their children to me; for they have interest in the kingdom of heaven, as well as those of riper years: and unlesse ye be like them, ye shall never come there, chap. 18. 3. they have no appetite of revenge against those that hurt them; when the parents correct them, yet they cleave to them, and prefer them before all others: if a Queen in a diadem and purple robes should be offered (saith *Chrysostom. hom.* 63. in Matth.) they would rather fee their mother though fordid and poorely clothed, than another in the most princely attire: they desire nothing beyond necessity; when they are satisfied, they let go the breast: they are not distracted with cares of this world; nor know they many sinnes, wherewith years and maturity acquainteth the best of the meer sons of men: if we will be saved, let us imitate these harmelesse patterns, which come neerest to our lost state of innocency.

V. 15. *He laid his hands on them*] It is not said, that he prayed, as they that brought the children desired verse 13. but onely that he laid his hands upon them: whereby he shewed that he had power of himself to blesse them: So Mark 10. 16. it is said, *he put his hands on them and blessed them.*

V. 16. *And behold one came*] See Luke 18. 18. Mark 10. 17. he is said in *Luke*, to be a certain ruler, a chief man in eminency or authority, not a vulgar obscure plebeian: it seemeth he came not to Christ treacherously, as the Scribes and Pharisees used, but with a mind to learn of him, whom he reverenced; yet in his story appeareth, how dangerous an obstruction and let to salvation, love of riches and the world is.

good Master] This preface, with other circumstances shew, that he meant willingly to embrace the doctrine of Christ; and how little, fair intentions profit, where any thing is loved more than God, and our salvation!

What good thing shall I do?] Mark the question, you that will understand Christs answer to him; he saith not by what means must I be saved? to which undoubtedly Christ would have answered, believe and thou shalt be saved. (See Acts 16. 31.) But what *good thing shall I do, &c?* he knew it was not in saying or professing good, but yet he dreamed of merit of works; whereby he (as the *Pharisees*) thought he must be saved. See Rom. 9 30, 31.

V. 17. *Why calleth thou me good?*] Seeing thou supposest me to be meer man: he understood his hypocrisie, or presumption on his works: therefore he here insinuateth that which he laid, Luke 6. 46. *why call ye me Lord, Lord, and do not the things which I say?* He denyeth not his goodnesse, *sed magistri abjique Deo excludit errorem, Jerom.* but excludeth his errour, who took him to be a teacher without a Deity.

none good but one] None good so as God; that is, Originally, Essentially, Absolutely, Immutably good, 1 Sam. 2. 2. James 1 17.

keep the commandments] He speaks not this as if any man might be justified, and saved by the works of the law; but in answer to his question, verse 16, and to draw him from ceremonies to moral duties. See on verse 16. *sanctity is via regni*, the way to the kingdom, though not *causa regnandi*, the cause of reigning. *Lernard.* See Heb. 12. 14. and compare it with Rom. 3. 28. Rom. 4. 14. Gal. 2. 21.

V. 18. *Thou shalt do no murder*] Exod 20. 13. He mentioneth not the ceremonial Law, which the Jews strictly observed, nor the duties of the first table, whereof they seemed very zealous; but of the second table, wherein they were very negligent, chap. 23. and wherein they commonly fail, who hypocritically make fair shewes of devotion in the first table. See Isai. 1. 11. &c. and 66. 3. Jer 7. 9, 10, 21. Mich. 6, 6, 7, 8.

V. 19. *Thou shalt love thy neighbour as thy self*] This is the sum of the second table, Rom. 13. 9. Luke 10. 27. Mark 12. 31. Matth. 22. 39 Gal. 5. 14.

V. 20. *All these things have I kept*] In the literal sense, and externally, he could not keep them in the large extent of the Law, which reacheth to the thoughts, and secret corruptions of the heart: he might be unreproveable before men (as Paul was Phil. 3. 6.) he could not be so before the all-seeing God, *vid.* Psal. 143. 2. 1 King. 8. 46. Jam. 3. 2. the best on earth are but partly spirit, Gal. 5. 17. Rom. 7. 17, 21, 23. Matth. 5. 22, 28.

V. 21. *If thou wilt be perfect*] If thou wilt indeed shew thy self to be such as thou sayest thou art; Christ shews not here, wherein eternal life consisteth (for this precept is not universal) but hereby he detects, and convinceth the false opinion he had of his own righteousnesse; and wherein he had hitherto securely deceived himself: therefore Mark and Luke say, *yet one thing is wanting*: as if he said; thou art not yet perfect, as thou vainly dreamest.

sell all thou hast] Christ well knowing his covetousnesse, thus toucheth the secret sore of his mind, to shew him how imperfect he yet was: and as God giveth with this special commandment, which he disobeying, discovereth a breach of the first precept of the Law, and so indeed, kept none.

thou shalt have treasure in heaven] Thou shalt not part with thy goods to such as change them for those that are incomparably better: in stead of transitory ri hes which thou canst not long keep, thou shalt have eternal, which can never be lost; then riches become our goods when to Gods honour we bestow them on the poor.

follow me] Be my disciple, and abide with me, that I may imploy thee in the ministry of the Gospel. See chap. 4. 19.

V. 22. *He went away sorrowful*] It troubled him much that he had moved the question, not finding Christs answer according to his desire and expectation.

for he had great possessions] Possibly he would have parted with some part for Christ, but he would not leave so great an estate for him, or his sake, to wit, that he might become a disciple and follower of Christ; or for the hope of that which Christ had conditionally promised, treasure in heaven: see what dangerous lets to salvation, are ing eat riches and possessions of carnal men.

V. 23. *To his disciples*] Not that they were rich and so in danger of losing heaven thereby; but that they should not in after-times be offended, if they could not bring rich men to God by their ministry. See 1 Cor. 1. 26. neither should attain to riches themselves.

a rich man shall hardly enter] Because it is hard for them not to trust in riches (Mark 10 24.) not to see their hearts on their encreases; to love them too much, to keep them from distracting them from Gods service, and from choking up the seed of Gods word, and all good desires and intentions of the heart: lastly, because it is hard for them, not to be covetous which exposeth them to the snares of Satan, 1 Tim. 6. 9, 10. The sum is not in the possession, but in the possessours mind. *Abraham, Isaac, Jacob, &c.* were both rich and holy: good men become so much better, by how much more means they have to do good. *Barnabas* will sell his lands to advance the propagation of the Gospel by relieving the poor brethren. *Dorcas* will provide coates for those that cannot provide for themselves. *Obadiah* will hide, and feed the Prophets of the Lord, in time of persecution. So the Saints lay up treasure in heaven; as chap. 6. 20. *a good foundation against the time to come, that they may lay hold on eternal life*, 1 Tim. 6. 19.

V. 24. *It is easier for a Camel*] *Theophylact* saith that some say that κάμηλον signifieth not here the living creature (that is a *Camel*) but τὸ παχὺ σχοινίον, &c. a great rope, &c. That is, a cable, but indeed this is a proverbial manner of speaking, which *Caninius* noteth out of the *Talmudists*; though they, the Elephant; and Christ mentioneth the *Camel*, a beast better known in *Syria*, and likely according to their usual proverb, of their opinion which *Theophylact* citeth in *Eli. Cretens. com. in Gr. Nazianzen. orat.* 11. but *Suidas* saith, κάμηλος τὸ ἀχθοφόρον ζῶον, a burden bearing beast; but κάμιλος τὸ παχὺ σχοινίον, a great rope, or cable; see *Joh. Drus. præterit. lib.* 1.

V. 25. *They were exceedingly amazed*] Understanding the way to heaven to be much harder than they formerly conceived it had been: and no wonder; for, before their calling to the school of Christ, they having been hearers only of the Scribes and Pharisees,

must

must needs be seasoned with some ill relishes of their leaven and doctrine, as in the expectation of the Messias temporal Monarchy: the coming again of Elias the Tishbite, &c. So also of salvation by works of the law, free-will, &c. these and the like principles, caused their amazement at the doctrine of Christ, concerning the strait and difficult way to life eternal.

Who then can be saved?] What rich man can be saved? or who can be saved? for how little soever a man hath, he is naturally unwilling to part with that at all, and to be left destitute, to the mercy of an unkinde world. Now if the rich man (who according to the Pharisees opinion might by good works make him an easie way to heaven) shall so hardly be saved; What shall become of others who have not so much means to do good?

V. 26. *Jesus beheld them*] As intimating that he knew their thoughts: for the Disciples probably did not speak out, but whispered among themselves, Mark 10. 26.

with God all things are possible] Be not troubled at what I said; for God can and will save some rich men; such were *Abraham, Isaac, Jacob, Job, Zacheus*; and all his elect: not for their merit, but for the sole merit of Christ.

V. 27. *Then answered Peter*] Mark 10. 28. Luke 18. 28. in the name of all the rest, as often on other occasions.

we have forsaken all] We were not commanded to sell all; and if we had in what condition should we have left our families? yet have we left all: for they had left their trade, which was their livelyhood.

V. 28. *in the regeneration*] Ye have followed me in preaching the Gospel, for the regeneration of the Elect: or he meaneth that in the absolute renovation in the resurrection, they should sit, &c.

When the Son of man] Though your reward be not in this world, ye shall be sure of it in the world to come, chap. 16. 27.

ye shall also sit] Luke 22. 30. Ye shall have a prerogative above others in this behalf.

judging the twelve tribes] He alludeth to their manner of judgement, when their twelve tribes were entire and flourishing; he meaneth the universal Church consisting of the carnal and spiritual *Israel*: and he speaketh of twelve thrones, according to the number of the Apostles, that they might know, that they should all equally share in dignity and honour; *Judas* excepted, into whose honour and office *Matthias* succeeded: you shall sit judging either by your doctrine, or by attending on me in a special manner.

V. 29. *every one*] Not ye Apostles only, but all others; no man shall lose by obeying me.

or father, or mother, &c.] That is, in case thou canst not cleave to Christ, except thou forsake them: honour thy parents in God; and as farre as his honour and service will permit; but where it is otherwise, *praferenda est religio necessitudini, pietas propinquitati* saith *Ambros. l. 7 ep 56. Romulo.* religion must be preferred before friendship, and godlinesse before kindred: that, saith he, is true godlinesse, which esteemeth things divine, before humane; and eternal, before temporal. *Sanctis omnia est Deus*; God is all in all to the Saints.

for my names sake] See on chap. 5. 11.

an hundred fold] In secular goods, Mark 10. 30. for a little which the righteous have, is better than great riches to the ungodly: or in spiritual riches, and content, which is far better; for godlinesse with contentment is great gain, 1 Tim. 6. 6.

V. 30. *But many that are first*] Chap. 20. 16. Mark 10. 31. Luke 13. 30. the Gentiles whom the Jews now despised, shall be preferred before them; and among these again, some, that in regard of former evil lives, now truly repented of, shall be preferred before some others who basely esteemed them, and thought highly of themselves: or many of highest esteem and reputation for religious life here, shall be shut out of heaven, as the Pharisees, chap. 5. 20. when despised ones shall be saved; or, the last converted shall be rewarded as much as the first, chap. 20. 1. 16. See Luke 13. 28, 30. & 7 29, 30. and 18. 9, 14. chap. 8. 11, 12, & 21. 31. &c. See also Wisd. 5. 1, 2. &c.

CHAP. XX.

Verse 1. FOr] This causal particle, and the repeating of the end of the last Chapter, here, verse 16. shews that this parable is inferred to expound the former conclusion.

the kingdom of heaven] The equity of Gods dispensation in the kingdom of heaven, is as if an householder, &c.

early in the morning] ἅμα πρωΐ *together with the morning*: so they said, ἅμα τῇ ἡμέρᾳ *with the day*, and the Latines, *cum primâ luce*: *with the first light*: that is, as soon as it was day: God from the beginning of the world, had a care to provide workmen for his vineyard, the Church, Isaiah 5. whom he sent into it with the first light, the knowledge of him, and his will concerning mans salvation: the vineyard is the Catholick Church, which brought forth so many vine-branches, *quot sanctos, &c.* from *Abel* the just, unto the last-born Elect: *Gregor. hom. 19. in Evang. mane mundi fuit ab Adam usque ad Noe*: the morning of the world (saith the same) was from *Adam* to *Noah*: the third hour, verse 3. was from *Noah* to *Abraham*: the sixth hour was from *Abraham* to *Moses*; verse 5. the ninth hour; verse 5. was from *Moses* to Christ: and the eleventh verse 6. to the end of the world. See here also, *Hilary canon. 20.* in Matth. *Theophylact* and *Euthymius*, understand this of the divers ages of man, childhood, youth, middle-age old age, wherein they are called to the faith in Christ: *Augustin de verb. domi. secundum Joh. serm. 59.* proposeth both these interpretations.

V. 2. *When he had agreed*] συμφωνήσας. See on chap. 18. 19 when he had made a contract or covenant

for a peny] The Roman penny, is the eighth part of an ounce, which, after five shillings the ounce, is seven pence half-peny, chap. 18. 28.

V. 3. *About the third hour*] This sheweth the continuance of Gods care for his Church unto the end; because he is compared to an husbandman, that still looks out for workmen. See on verse 1.

standing idle in the market-place] Whither idle persons used to resort, chap. 11. 16. Acts 17. 5. and where they who expect, or desire imployment, are wont to wait.

V. 4. *whatsoever is right, I will give you*] God promiseth a reward to his servants, to encourage them to the work, Psalm 19. 11. & 58. 10, 11. 1 Cor. 15. 58. In the application of this parable, we may not understand that any man can merit the least good at Gods hands; that which he giveth is of free grace, not of mans desert, as with men, the workman is worthy, or deserveth his wages or hire, Luke 10. 7. Matth. 10. 10. but between God and man the case is thus --- *if by grace, then it is no more of works: otherwise grace it is no more grace: but if it be of works, then it is no more grace* (or a free and undeserved gift) *otherwise, work is no more work*, Rom 11. 6. Unconsistent therefore are mans merit, and Gods grace and free mercy in Christ. What then? consider well, and chuse which of the two thou wilt stick to for thy salvation. The Apostle telleth thee, that *Israel attained not to the law of righteousness, because they sought it not by faith* (in him who freely, and without any merit of man, justifieth sinners) *but as it were by the works of the law*, Rom 9. 31, 32. Let him therefore boast of his merit, who will renounce the grace and free mercy of God in Christ: for, *if righteousness came by the Law, then Christ is dead in vaine*, Gal. 2. 21. See *Aug. Enchirid. ad Iau. c. 3.*

V. 5. *About the sixth, and ninth hour*] See on verse 1.

V. 6. *about the eleventh hour*] An hour before sun-set, or somewhat more; for the first hour began at sun-rising, in the *equinoctiall*; that is, at six of clock with us, for their day was twelve hours, John 11. 9

V. 7. *Because no man hath hired us*] This might import their excuse, who make no good use of those excellent parts which God hath given them; under pretence that they have no calling to the Ministry: but (as hath been formerly noted) parables may not be overcuriously stretched to answer in morality to every particle, which they seem to point at: but the scope of the speaker, is chiefly to be observed: and so here, as *Euthymius* noteth after *Chrysostom*, those things are to be expounded onely, *quæ opportuna videntur --- cætera vero non sunt curiosè scrutanda*; which are opportune, but the rest may not be curiously examined. See on chap. 18. 25.

V. 8. *So when even was come*] This need not be applyed, as being rather to fill up the parable, than otherwise: yet it is true, that God will in like manner appoint Christ, in the end of the world, to reward all his Ministers and people, for all their service done here, in his Church, Chap. 16. 27.

V. 9. *they received every man a peny*] That is, (saith *Hilari cant. 20.* in Matth.) *obedientiæ justus præmium*, the reward of his obedience, saith *Euthymius*, as much as was promised to the first, and more than the last could expect

V. 10. *They supposed*] We must not think, that any that go to heaven will complain, that any have too much, or themselves too little: (there is no envy or repining there, where all are full) but this is added, to give occasion, in the words following, to shew; that Gods liberality in rewarding some that have laboured less than others, is no prejudice to his truth or justice in rewarding others.

V. 11. *They murmured*] See on verse 10. The Jews murmured, that God had equalled the Gentiles with them, in their interest in Christ, (See also, Luke 15. 29, 30.) but there can be no such discontent in heaven.

V. 12. *have wrought but one hour*] Or have continued one hour onely, and thou hast given them a reward equal with ours. So began the Lord with the last, *quia ad Paradisi requiem, prius latronem quam Petrum perduxit. Gregor. hom. 19. in Evang.* for he brought the penitent thief into the rest of Paradise before Peter.

V. 13. *I do thee no wrong*] See on verse 10

V. 14. *Take that is thine*] By agreement, verse 2, 13. Gods people shall receive all that God doth promise them; yet still we must remember, that God freely justifie sinners, and that through grace, not any merits of those whom he justifieth.

V. 15. *to do what I will with mine own*] I give onely that which is mine own: I have payed thee according to my agreement with thee; and thou hast no cause to complain of me, for giving to others what I please, out of mine own estate.

is thine eye evil] Doest thou envy them for my free liberality, wherein

wherein I doe thee no wrong? the *Hebrews* by עין רעה *ain rah hen* mean an envious eye. Prov. 23. 6. So the seventy *eat thon not with* ἀνδρὶ βασκάνῳ; *Jerom. cum homine invido*, with an envious man; according to this, Christ saith, *an evil eye proceedeth from within, out of the heart of men*, Mark 7. 21, 22. So also Deuteronomy 15. 9. עינך רעה תרע 70. ἔσται σοι πονηρὸν ὀφθαλμός σου. So here, ὀφθαλμὸς πονηρὸς an evil or envious eye. See Eccles 14. 7. contrary hereto is, עין טוב *the good eye*, which *Solomon* saith, *shall be blessed*. Proverbs 22. 9. according to which, *Syrac* saith, Eccles. 35. 10. ὁ ἁγαθὸς ὀφθαλμὸς, *with a good eye give the Lord his honour, and diminish not the first fruits of thy hands*; that is, with an heart free from envy. See on chap. 6. 23.

V. 16. *So the last*] See on Chap. 19. 30.

for many] Some come short of them and their reward, who were much superiour to them in the worlds esteem; because they are onely outwardly called by the Word, but are not elected to eternal life; or the last shall have reward, which the first shall fail of; because *plerique Deum vocibus sequuntur, moribus fugiunt. Gregor. hom. 19. in Evang.* most follow God in words, but in their manners fly from him; *they profess that they know God, but in works they deny him.* Tit. 1. 16. but why (say some) doth not God shew the same mercy to all those whom he calleth? we know his judgements are ever just, though in many things we cannot understand the cause; let us say therefore with *Prosper. de vocat. Gen. l. 1. c. 15. quid calumniamur justitiæ occultæ, qui gratiæ debemus misericordia manifestæ?* why calumniate we his secret justice, who owe (all possible) thanks to his evident mercy?

V. 17. *And Jesus*] Mark 10. 32. Luke 18. 31.

going up to Jerusalem] Up, either in regard it stood somewhat higher than the plain about it, Jer. 17. 3. and 21. 13. or, as men are said to go up to some chief place in a countrey, or head city of a kingdome: howbeit the word ascending, is oftentimes put simply, for going or travelling to a place, 2 Kings 22. 4. 6. 12. Jer. 34. 21. and 37. 5.

apart in the way] To acquaint them privately with his death and resurrection, who were to be special witnesses thereof, Acts 10. 41.

V. 18. *we go up to Jerusalem*] Christ foreseeth with his readinesse to suffer for us, by his words here, and by his going before them, Mark 10. 32.

the Son of man shall be betrayed] He had acquainted them with his passion twice before, chapter 16. 21. and 17. 22, 23 yet now he mentioneth it again, because they understood not, why he would wittingly go among his enemies; and afraid what would become of themselves, they willingly declined that journey, Mark 10. 32. therefore he repeateth this hard lesson to them again, that, when, they saw one part of the prediction come to pass in his death, they might be confirmed concerning the other part, his resurrection from the dead. The first time he told them of his death in generall; The second time he declareth the mean, by treason: now he telleth them of the manner, by condemnation and crucifying: and in his last supper he reveals the trayeor to them; all this did he, that they might not be dejected nor scandaled at that which he should suffer; considering, that nothing came to him by chance, nor the power and will of man, but the determinate Counsell of God, unto which, he wittingly and willingly submited himselfe, Chapter 16. 39. 42. this, in the present perturbation of minde through fear and sorrow, though they did not now understand, yet they afterward consented: See Acts 4 27, 28.

unto the chief Priests.] Who, though they were ordained of God to be pillars of the Church, guides, and comforts to the people; yet in their corruption, became the most violent suppressours of Religion, and pertinatours of the Ministers and children of God, Ier. 20. 1. and 26. 8. Acts 4. 1. and 5. 17

shall condemn him] Shall cause him to be condemned: for they had no power to do it themselves, the Romans having taken from them the power of judicature, in matters capitall, and concerning life and death.

V. 19. *and shall deliver him*] See on verse 18.

to mock] They shall afflict him with words, stripes, and death. See chapter 27. 27, &c. John 19. 2. thus they as chief instruments, delivered him to the Roman power: but still we must consider the supream mover, and the ultimate end, without which none of the rest could have prevailed. God the Father delivered him for our redemption, Rom. 8. 32. Christ delivered up himselfe, Gal. 2. 20. John 10. 11, 18. Judas the trayeour delivered him: the chief Priests and Scribes delivered him, for they perswaded the people to cry crucifie him: and Pilate delivered him to death: yet in this delivery God is just and itereifull, but man unjust and impious, because in one and the same thing, there was not one and the same end proposed: God delivered his Son to death for us, that he might deliver us from eternal death: Judas betrayed him, because Judas was covetous: the Jews delivered him up, because they were envious: Pilate delivered him to be crucified, to gratifie the Jews; the end and impulsive causes make the difference of actions. See on verse 18. Acts 4. 27, 28. and Augustine *ep. 38. ad Vincent.*

to crucifie him] After the manner of the Romane execution of the malefactours: so did he *make his Grave with the wicked*: so was *he numbred with transgressours*, Isaiah 53. 9, 12. so became he obedient to the death of the Crosse, Philippians 2. 8.

the third day] By this he comforteth them, and instructeth them against their sorrow, and his ignominy, lest they should be scandaled at his sufferings. See on chap. 12. 40.

he shall rise again] See Chapter 16. 21. it was a great trial of their faith, that he, whom they believed, and professed to be the Son of the living God, the Messias and Saviour of the world, should be permitted to such impious hands, such ignominy, and a death so shamefull; but in his resurrection he was declared the Son of God with power, Romans 1. 4. by his resurrection the third day, death and hell were conquered, and we freed from the sting and power thereof.

V. 20. *then came to him*] A little time after, in the same journey: it is likely they came to him apart, and privately. See verse 24.

the Mother of Zebedees children] Mark 10. 35. saith, *James, and John*, the sons of *Zebedee*, came unto him, saying, &c. it seemeth their mother came with them, and solicited for them: these were *James* the elder, and John the beloved; the mothers name was *Salome*, Mark 15. 40. this *Iames Herod* slew, Acts 12. and John was the beloved Disciple, and Apostle, who lived long after.

worshipping him] Adoring him, Syriack: either kneeling down to him, or with such reverence, as might import, and present an humble and hearty petition.

V. 21. *what wilt thou?*] It seemeth hereby that she petitioned at first indefinitely, as some use; will you grant me one thing? not presently saying what: but Christ well knowing what the would aske, would yet have her expresse her request; to teach us, that no wise man may grant indefinite Petitions, as impious and foolish *Herod* did; and also that he might have the more evident occasion of reproving their ambition.

these my two sonnes] Probably, she had heard from the two Apostles, her sonnes, what our Saviour had said, Chapter, 19. 28.

the one on thy right hand] Let them have the highest Degree of Honour in thy Kingdome; which they (not yet understanding the Spirituall Kingdome of Christ) did suppose should be with external honour and greatnesse. See 1 Kings 2. 19. Psalm 45. 9.

V. 22. *ye know not what ye aske*] Ye think that they who are principal in my kingdome shall have much secular honour and ease, with all affluence of worldly accommodations; but you will find it quite contrary, for they must be more exposed to troubles, and sharp encounters, than others.

of the cup that I, &c.] A metaphor taken from a man condemned to die by drinking poyson. See Psalm 11. 6. Isaiah 51. 17. John. 18. 11. Ezek 23. 32. can ye suffer perfection for the confession of the truth of the Gospel? It is inopportune and preposterous which ye desire: you must first taste of my sufferings, and then talk of honour after the victory, this question hath the value of a deliberation; as if he said, consider first, how you will be able to suffer, which is the present condition of my kingdome, (Chapter 16. 24.) and do you already talke of rejoycing with me? Such is our naturall affection, we would fain be crowned before the conflict: and they are most ambitious, who are most impatient of the Crosse, or performing their duty: the onely bridle of ambition, is meditation of the Crosse; no man shall share with Christ in Glory, who doth not first in sufferings, 2 Tim 3 12.

to be baptized] Shall you be able to endure those overflowings of afflictions, which like deep water-floods must compasse me about; See Psalm 69. 2. 15. Psalm 124. 4. and 126. 3. hence he taketh his expression from the manner of Baptizing them, by immersion or dipping over head and ears in the water. See on Luke 12. 50. which in these hot Countries was more safe for infants, or weak persons, than in these Northern and cold parts it can be.

we are able] Taking it literally; they knew they were able to do it; for they had often drunk of his cup, and had been baptized as he was.

V. 23. *of my cup*] Ye shall endure afflictions as I shall; so they did both; for *Iames* was slaine, Acts, 12. 1. and *John* was banished, and suffered many sad things, Revelation 1. 9. See *Ierom. catal. script. Eccles. & Adricom. All. Apost. Anno Christi*, 98. 99 129.

but it shall be given to them, for whom, &c.] Or save to whom; so the word is used, Mark 9. 8. Christs power of disposing of it, is not denied; but he sheweth onely to whom it is to be given.

V. 24. *when the tenne*] All the other Apostles, among whom was Peter, yet we reade of no peculiar exception made by him, concerning his primacy; probably they all promised themselves high Dignities. Ambition troubled the Churches infancy; but much more in the growth thereof; as may appeare in the severall contentions of Bishops, especially that which was between those of Rome and Constantinople, concerning the

title of universall Priest or Bishop, Mauritius the Emperour, favouring John Bishop of Constantin ple, granted him that Prerogative; Gregory Bishop of Rome much stomaching it, invighed sharply against it; stiling that same John, proud, wicked, foolish, antichristian, &c. as appeareth in several Epistles of his, Ep 188.l. 1. ib.ep. 192. ib Ep. 194. he saith, ego autem fidenter dico, quod quisquis se UNIVERSALEM SACERDOTEM vocat, vel vocari desiderat, in elatione sua ANTICHRISTUM præcurrit, quod superbiendo se ceteris præponit, I say confidently, that whosoever calleth himself universal priest, or desireth so to be called, he forerunneth Antichrist in his pride; in that, in being arrogant he preferreth himself before others. Bonface the third, having at last obtained that primacy, by the favour of Phocas, the then Emperour (which Phocas had murdered his Soveraign Lord, the Emperour Mauricius) it was continued in the wofull effects thereof, which are mentioned in many Histories. In the Council of Constantinople, it was ordained, that every Bishop should keep within his own jurisdiction: To 1. Canon. 2. So To. 1. Concil. Nicen. Can. 6. over the banks of which channel, when ambition of Prelates once swelled, it overflowed the Christian world, with many sad calamities.

against the two brethren] Because they sought to be above them, who were too much inclined to the same fault, Mark 9. 33. 34.

V. 25. *Iesus called them unto him*] That he might appease this emergent contention. that he might reprove the ambition of one party, and the envy of the other, he would thus hear the matter, and reconcile them.

Ye know] See on Luke 22. 25. as before. Chapter 18. upon the like occasion, where he would quench those unhappy and dangerous sparks of ambition; he pleaded not any *primacy* granted to *Peter*: so neither doth he here, which doubtlesse he would not have omitted, had he intended any such right by his owne Donation, and right by himselfe formerly placed in *Peter*.

that the Princes of the Gentiles] He speaketh this to his Disciples, intimating thereby, that they were not to expect secular honours and dignities, by following Christ; much lesse, ambitiously to seek after them: but to carry themselves humbly one towards another, according to his example. Primacy and dominion is proper to secular Princes; therefore whatsoever subject affecteth that, would usurp that which God hath not given them. See on verse 26.

V. 26. *it shall not be so among you*] Another manner of life and state must you look for, such as I have undergone before you: you must not dominere (1 Peter, 5. 3.) but teach and be subject to Princes, and labour in the Gospel to save souls. See on Luke 22. 26.

V. 27. *let him be your servant*] Let him carry himself humbly towards his fellow-servants: or let the most ambitious be least esteemed: let him that most faithfully laboureth in the word, and is of most holy conversation, be had in most honour: this is the chief dignity of Ecclesiastical persons, rather to be good than great.

V. 28. *as the Son of man*] Here he proposeth his own example, as John 13.13. I who am the Lord of all, yet have so humbled my self, as to take on me the form of a servant, Phil. 2. 7. and to lay down my life for the redemption of the Elect; how much more ought you to serve in the ministration of the Gospel, for the saving of your fellow servants?

not to be ministred unto] Not to be attended on as a King in this world; but in the form of a servant and man of sorrows, to work and accomplish your salvation, Phil. 2. 7. yet as God, to be worshipped in Spirit and Truth John 4. 23. John 5 23.

to give his life, John 10. 11.

a ransome] λύτρον, a satisfactory price of redemption. The Apostle calleth it ἀντίλυτρον, to free us from Gods wrath due unto us for our sins.

for many] Sufficiently for all in regard of the worth and merit of it; though not efficiently in respect of the illue and event thereof: or they are many that are saved by Christ, chap 26.28. Rom. 5. 15. 19. though they be few in comparison of them that perish, chap. 7. 13. 14.

V. 29. *as they departed from Iericho*] Mark 10. 46, Luke 18 35. John 6. 26, 1 Kings 16. 34.

V. 30. *two blind men*] But one of better note than the other, called *Bartimeus*, in S. *Mark*: these two were healed when Christ came out of Jericho: some think S. *Luke* mentioneth another healed before he went into it: and that is most probable. See on Luke 18. 35.

sitting by the way side] As beggers use to do: it seemeth they were very poore, as well as blinde.

when they heard that Iesus passed by] By the multitude going with him, and discoursing of him; or it may be they had asked some of them, and they told them.

have mercy on us] See on chap. 9. 27.

V. 31. *the multitude rebuked them*] Either disdaining their condition, as not fit to speak to Christ: or thinking Christ could not heal them: or it may be they were offended at the high Title which they gave Christ: or misdoubting they would but disturb and retard his passage; or supposing they meant to beg something of him.

but they cried the more] They were perswaded that Christ could heal them, and would not be dismayed, because the multitude would not give them leave to pray: true Faith (the effect whereof is fervent prayer, Psalm 116. 10. 2 Cor. 4. 13.) like as in the conflicts betwen the wind and the fire, the more it is opposed, the more it is inflamed.

V. 32. *and called them*] Speaking his self to them, and not sending others to call them.

what will ye] He knew what they did desire, and would aske; but he would have them to declare it, that the people might be the more attentive to the ensuing miracle.

V. 33. *that our eyes may be opened*] The eyes of them, who by reason of any defect, cannot see, are as it were shut up, therefore they would have them opened, that is, their sight restored. See on Chapter 9. 30. they beg that which no meer man could have given them: it is a short Prayer, but the effect of great Faith, by which they apprehended both his power to do it, and mercy to perform it.

V. 34. *Iesus had compassion*] He granted both their suits: that which is specified, verse 30. by pitying them. and that which is mentioned, verse 33 by restoring them their sight. The Fountain of this miracle was the mercy of Christ, whereby he pitied them: the externall means, his touching their eyes: Sometimes he only said, Receive thy sight, Luke 18. 42. sometimes he annointed them, John 9. 6. to teach us, that he can help by ordinary meanes, without meanes, and contrary to the ordinary meanes.

presently their eyes] This is a certain Argument of Christs Divine Power: God onely can in an instant by his Word, and touching them by his repayring hand, give sight to the blinde, heal every infirmity, or repair any decay or dammage of men.

and followed him] They became his Disciples: this was an evident proof of their recovery, bodily and spiritual: and of their gratitude, who did not as many, after they had obtained their Petition, go away home; but they followed Christ, that they might be further edified and confirmed: and for others sakes, that they might confirm them, by testifiing the power and mercy shewed on them, which Luke 18. 43. is called glorifiing of God; true Faith is ever thankful: this also is the end of our illumination and spiritual healing by Christ; that we may follow (not our own darknesse any more, but) Christ our Light. See Ephes. 1. 17, 18, &c. Ephes. 5. 8.

CHAP. XXI.

Verse 1. *When they drew nigh*] Marke 11. 1. Luke 19. 29.

to Bethphage] See on Luke 19. 29. it was a Sabbath-dayes journey from Jerusalem: the Valley of *Jehoshaphat* (divided by the Brooke Cedron) being between that and Jerusalem. See *Ioseph. Antiq. lib.* 20. *cap.* 6.

mount of Olives] A little hill on the East side of Jerusalem, planted with Olive-trees, Zach. 14. 4. Acts 1. 12.

V. 2. *over against you*] This it seemeth he spake διανευσάμενος, pointing to it with his hand: therefore he named it not, it being then in sight.

straightway ye shall finde] Ye shall not need to look up and down for them, ye will soon see them: this he saith, lest they should think their finding it to accidentall or by chance.

a colt] Not yet weaned from the dam, or a young one.

V. 3. *If any man say unto you ought*] He furnisheth them with this answer, lest they should be put off, or retarded in that which he determined should be done.

The Lord hath need] I who am Lord of all, and have more right to them, than they have use of them: therefore he would not have them say, *our Lord*, or *your Lord*, but *the Lord* of this universe; the Lord of all would thus use this mans goods, being made poor for us; though the earth and the fulnesse thereof be his. See 2 Cor. 8. 9. yet he would not have them taken up for his use against the owners will; but would have him perswaded by two arguments of his just dominion and present necessity.

he will send them] He made the owner willing to let them go: thus he declareth, as his omniscience, who foreknew, and told them the event; so also omnipotence, who could rule the wills and affections of all men, to that which he would have done: or *he will send them*, may import, the Lord will presently restore them, or send them back again; the former agreeth best with Mark 11. 6. and the Syriack interpreter, *& confestim dimittet eos huc.*

V. 4. *all this was done*] Christ did not send for the asse to ride into Jerusalem, for ease of his journey, or ostentation, but that he might declare himself to be the Messias, whose coming in this very manner, was foretold by the Prophets.

V. 5. *Tell*

V. 5. *Tell ye the daughter of Zion,*] Isaiah 62. 11. Zach. 9. 9. John 12. 15. the citizens of Jerusalem, which was built on mount Sion: it is an Hebrew phrase often used in the Lamentations. See the like Psalm 45. 12. and 137. 7.

sitting upon an asse,] As eminent persons, or Judges use, Judges 10. 4. and 12. 14. or to shew the peaceablenesse of of his kingdome.

and a colt] He rode on the one, though both be mentioned, as a marke of Evidence, shewing the fulfilling of the Prophesie.

of an Asse] ὑποζυγίου, the foal of an Asse under the yoak used to draw in the team.

V. 6. *and the Disciples*] Mark 11. 4. they made not excuses, as unwilling to undertake that office, either as unworthy of them, or uncertain of the event; but resting assured of the success they find it as they expected.

V. 7. *put on them*] Probably on the one, though both are named. See ver. 5.

their clothes] Their upper garments, which being worn loose, were large and long, and so might the more commodiously be cast over beasts to be rid on.

set him thereon] Upon their garments: so did the captains, when they proclaymed *Iehu* King, 2 Kings, 9. 13.

V. 8. *spread their garments in the way*] They covered the way with them for him to ride on: as Kings at their Coronations, or at some solemnities of State, use to have their way upon cloth.

cut down branches] Posibly such as had no loose garments to spare, cut down boughes of trees, and laid them in the way: these were signs of festivity and solemnity: whereby Gods all-disposing Providence gave them to understand, that the end of the Law was now come, and the true Tabernacle in which God dwelt, now present, Revel. 21. 3. Colos. 2. 9.

V. 9. *cried, saying*] Thus they used to cry in the feast of Tabernacles, or Booths, made of boughs, Nehem. 8. 15. and it may be at other solemn times also.

Hosanna] *Save now, or save we beseech thee*: taken out of Psal. 118. 26. which Psalm, as some observe, was wont to be sung often in their synagogues, and to be expounded concerning Christs coming: and it was a solemne form of acclamation (and therefore left by the Evangelists in the Hebrew, as a thing commonly known among them) specially in their feast of Tabernacles, wherein they were to carry boughs in their hands, by the commandment of God, Levit. 23. 40. here their הוֹשִׁיעָה נָּא *hoshiana na* (a word compounded of the two words הוֹשִׁיעָה *hoshiha na* save or help I pray) importeth as much as. *Lord prosper*, or give good successe to our Messias which the next words import. See notes *Tremel in loc.* See on John 12. 13.

to the son of David] They desired God to preserve their new King, the son of *David*, and so acknowledge Christ to be their King by this solemnity. See on chap. 9. 27. though posibly the generality of this people, thought not of Christs spiritual Kingdome; but these popular acclamations might be in order to their consent unto his secular kingdome, which the most knowing among them, dreamed of.

blessed be he, &c.] Psalm 118. 27. Well be it to him that cometh in the Name of the Lord, that is to say, whom the Lord hath promised, and now given us for our King.

in the Name of the Lord] This is an Hebrew manner of speaking, importing him, who is, as it were the peculiar *Ambassadour* of the Lord.

in the highest] Blessed is he that is in the highest, Luke 2. 14. or, save him, that he may save us, not onely here, but in Heaven also, Psalm 20. 9 which might be the vote of the faithfull and true believers in him, confident that Christ Iesus was the very promised Messias, and Saviour of his people.

V. 10. *And when*] Mark 11. 15. Luke 19. 45. John 12. 13.

he was come into Ierusalem] The noise began at the descent of the mount of Olives, and the company (specially by such unusual acclamations) might probably increase in the way: but at his entering the City, the people thereof, must needs take notice thereof.

all the City was moved] All the Citizens of Ierusalem were affected, as to strange a noise, confluence, and postures of the people: See Chapter 2. 3. Ruth 1. 19. Posibly the malitious Scribes and Pharisees, did either foment and put on this designe among the people, to cry him up as their King, that they might destroy him by the Roman power, as aspiring to a kingdome: or that they tooke occasion at least from these voyces of the people, to accuse him hereof to *Pilate*: though we must still remember, that those things which men do wickedly, God, who created light of darkness, turneth to that which shall advance his Glory: as here these acclamations (who ever moved them) gave the Faithfull knowledge of their Messias now exhibited: and left the unbelieving so much the more unexcusable.

who is this?] They doe not generally doe this, as if they knew him not, who had done so many and such unparalled things among them, as drew all eyes and thoughts to admire, but they speak as amazed, what this sudden pomp should mean, what these acclamations, and the noyse of the multitude, as at the inauguration of a King: so was *Adonijah* troubled, 1 Kings 1. 41. 45. and *Athaliah* 2 Kings 11. 13.

V. 11. *This is Iesus, &c.*] Probably some tooke him for the Messias, and others esteemed him as some great Prophet; who called him the Prophet of Nazareth, in regard of his Education, and his Parents abode there, Chapter 2. 23. Luke 14. 16. 24.

V. 12. *into the Temple of God*] Not to Towers, or fortifications; but to the Temple which might have satisfied them, what manner of Kingdome his was; whereof also some shew appeared in his Harbingers, taking up the Asse for his service: by the Temple is here meant, that Court of the Temple, wherein the people prayed, Luke 1. 10.

he cast out] He shewed himself to be the High Priest, and Lord of the Temple, by purging it. He had done this on e before, Io in 2. 15. but doth it now again, because they had polluted it again. The first purging thereof seemeth to have been about the beginning of his publike Ministery; and this about the latter end of it: this was done the second day. See Matk 11. 12. 15.

all them] He spared none. great nor small.

that sold and bought] Cattle, or Doves for sacrifice. See on Iohn 2. 14.

overthrew the Tables] Shewing thereby that they ought not to be set up again. See on John 2. 14. there, for any such use as money-changing.

of the money changers] Which changed forraign coin into money there currant, that those which dwelt far off, might there according to the Law buy sacrifices, and pay their oblations. See on John 2. 14.

that sold Doves] Poor mens offerings, Levit. 5 7. 11. and 14. 22. Luke 2. 24.

V. 13. *it is written*] Partly Isaiah 56. 7. partly. Ier. 7. 11. which he citeth to shew us how we must deal with the adversaries of truth by Scriptures; and how reformations of abuses in the Church, ought to be according to Scripture, not humane inventions, which many times make the cure worse than the disease.

my house] God calleth the Temple his house, Isai. 56. 7. not that he can be included, or dwell in Temples made with hands (Acts 7. 48, 49.) but because it was a *symbolum*, and pledge of his gracious presence with his people: hence by a Metaphor it is called his rest (Psalm 132. 14.) and here Christ appeareth Lord of the Temple, in that he reformeth it.

but ye have made it] Ier. 7. 11. Mark 11. 17. Luke 19 46.

a den of thieves] A place to exercise your traffick and fraud in: whereby under colour of promoting Gods service there, your care and study is to enrich your selves, and so make my Fathers house like such a den or cave, where thieves ly in wait to spoyl men passing by, making it a shelter for themselves, and a receptacle for their purchases, or stoln goods, Hosea 6. 9. he reproveth not onely the money changers, but the Priests also, who made gain by them τὸ γὰρ φιλοκερδὲς, κληρικὸν πάθος ἐδί, saith *Theophylact*, for desire of gain is a thievish affection in that he said, *my house shall be called the ho, e of Prayer*; he sheweth what by right it should be: but in that he saith, *ye have made it a denne of thieves*, he declareth the imporiation and abuse thereof. So Mal. 1. 8. there is much difference between that which is, and that which should be.

V. 14. *and he healed them*] To shew his divine power in his Temple, into which he was to come, Mal. 3. 1. and to stop the mouthes of Pharisees, if they should again question him for purging the temple, or medling with matters (as they conceived) being peculiar to them and their office and jurisdiction; and none other person whatsoever, except by their permission and leave.

V. 15. *saw the wonderfull things*] The miracles which he wrought on the blinde, lame, &c. which were performed to him to be healed as ver. 14. &c. They take no notice of them, though they saw them; but exclamniare him for suffering the children to expresse his honour due.

V. 16. *hearest thou what these say?*] As if they said, their blasphemy is so palpable, that thou couldst not for shame but rebuke them, if thou heard'st them.

have ye never read] See on chap. 12. 2. thus he reproveth their ignorant malice, and approveth the acclamations of their children, by the testimony of *David*.

out of the mouth] Psal. 8. 2. the word ἤνεσιν here used for, (of infants) signifieth not only a child in yeers (coming of πὸ ἀ privative particle, and ἐπ-ῶ-, a word. as if we should say, one that hath not a word to say, or can hardly speak) but also a simple man, or one contemptible before men (See on chap. 11. 25.) unlearned, rude, ignorant, of slender understanding. 1 Cor. 3. 1. here σπαργάνων, of sucklings is set as Psal. 8. 2. for the more full expression of the sense, which is to shew the admirable power of God to set forth his glory, in and by the weakest and most improbable means.

thou hast] These children doe not blaspheme, but God hath stirred them up, to acknowledge me to be the Messias, to his Glory.

perfected praise] Psalm 8. 3. יסרת עז *issadata hoz, thou hast founded strength*, which here is called praise: that is, strong praise, See Psalm 29.1. and 96. 7. and 118. 14. therefore the 70, which this Evangelist followeth, giveth it αἶνον, praise: the word κατηρτίσω, here used, imports a firm decreeing, or appointing a thing which in Gods counsel is a perfecting that which cannot be altered, nor miss effect, Esther. 1.8. and mouth is here taken for testimony, as Chap. 18. 16. *Theophylatt* interpreteth it, that the Spirit of God spake by them.

V. 17. *went out of the citie*] He would not stay in the City in the night, to avoid all suspition of his affecting a temporal Kingdome, and to have the better convenience of solitude for prayer and private instruction, necessary for those whom he would send to preach the Gospel to all Nations.

to Bethany] A little Village near Jerusalem, John 11. 18. about two miles off, that he might further confirm and comfort Lazarus (whom he had lately raised from the dead) and Mary and Martha his sisters.

V. 18. *he hungred*] Shewing thereby that he was subject to humane infirmities; and also that he might have occasion to work the ensuing miracle. See Chapter 4.2. possibly he had eaten no supper, but spent the night in teaching those present, or praying, as he often had done.

V. 19. *and when he saw*] Mark 11. 13.

Let no fruit grow on thee] See on Mark 11. 13. some conceive that our Saviour intended hereby, to foreshew the destruction of Jerusalem, because they brought forth nothing but leaves of ceremonies: others think it was onely for an occasion of the ensuing exhortation, verse 21.

V. 20. *when the Disciples saw it*] On the morrow, as they passed by again, Mark 11.20.

how soon is the Fig-tree withered] They wondered at the event, who did not so much consider the cause: it was more to be admired, why Christ cursed this tree, who was ever wont to blesse and preserve his creatures. See Mark 11. 20, 21. ξηραίνει ὧν τὸ δένδρον, *might amend men*, saith *Theophylatt*: hereby shewing them the condition of the Jewish Synagogue.

V. 21 *If ye have faith*] See on chap. 17. 20.

and doubt not] μὴ διακριθῆτε, the word signifieth a doubting, wherein a man doth, as it were with opposite opinions, contend with himself, recounting such difficulties as render him diffident and fluctuant, as not knowing what to resolve, or which way to encline. See Romans 4. 20. and on Acts 10. 20 but herein he meaneth that effect of faith in prayer which asketh τὰ συμφέροντα, things profitable, and convenient, as *Theophylatt* well noteth.

ye shall say unto this mountain] As if he had said, there shall be nothing (which conduceth to Gods Glory, and your salvation) so hard or seeming impossible to man, but stedfastly beleeving, ye shall attain it. See on Chapter 17. 20. and on Luke 17. 6.

V. 22. *all things*] Agreeable to Gods Will, 1 John 5. 14. Mark 11. 24.

believing] Prayers without Faith are fruitless, πιστεύοντες, this Participle includeth a condition of obtaining; See James 1. 6.) believing that God can, and will give. See on Chapter 7.7,8. yet when God doth not give to the prayer of Faith, *Prospers* rule is ever to be held, *nec ejs iniquitas apud Deum, qui sæpe postulata non tribuit, quæ postulare donavit, contr. Collat. cap. 26.* neither is there unrighteousness with God, who oftentimes doth not give those things desired, or entreated, which he gave (Faith and an Heart) to entreat, that he may give something better, as more conducing to his Glory, and the Petitioners salvation: See Deuteronomy 3.23,24,25,26. 2 Sam. 12.16.18. 2 Cor. 12.8, 9.

V. 23. *when he was come into the Temple*] To teach the people, and to performe this part of his Priestly and Prophetical Office. See Mark 11.27. and Luke 20.1.

the chief Priests and Elders of the people] These men seeing the glory of his Miracles, the people following him, his casting out the buyers and sellers out of the Temple, where the Priests permitted them to be, they stomached him, as concluding, that if he thus proceeded without their leave to meddle with the government of the Temple, and teaching therein; their authority and honour, must soon suffer a totall Eclipse, and come into contempt: therefore they question his authority. Envy ever calumniateth good things, (as *Euthymius* noteth) it is the black shadow which ever waiteth on those, on whom prosperity, or any popular opinion of excellency shineth.

by what authority] They question not now his Doctrine, which they knew they were not able to gainsay; nor his miracles, which clearly enough appeared to be the works of God; onely they move a captious question: if he should have said, by Divine authority, they would have accused him of blasphemy; if he should have answered by humane authority, their selves were the rulers, who in an ordinary calling, had care and charge of the Temple; if he should have said, without authority, they would have accused him of sedition.

V. 24. *I also will aske you one thing*] As they asked not with any mind to learn, but to find some calumny against him; so neither doth Christ answer them so directly as they expected: for as *Theophylatt* saith well, τῇ κακίᾳ ὡς ἐφωτῶσιν, ὧ φιλ ἀποκρίνεται: we must not answer them, who malignantly enquire, or question; but in that he answereth by his question concerning *John*, they might have understood, that his authority was supream, he being the very God and Lord of the Temple; if they had indeed beleived *John*, who openly testified him to be the onely Son of God; so therefore Christ answereth them by a dilemma-tical question. verse 25, 26. so he taketh the subtle in their subtlety 1 Cor. 3.19.

V. 25. *the baptisme of John*] That is, *Johns* Ministery and Doctrine, who preached the baptisme of Repentance, Mark 1. 4.

reasoned with themselves] They beat their heads about it, and musèd or laid their heads together, well perceiving their unavoydable errour, and that they must be convicted in their answer to either part of Christs question

from Heaven] From God (as appears by the opposition. So Dan. 4. 28. Luke 15. 18. 21.) that is, of Divine authority, and institution.

he will say unto us] Thus the Hypocrites conscience is self-convicted: they feared that Christ by saying thus, would make their unbelief and obstinacy appear to the people, whose good opinion was a great part of their ambition.

V. 26. *If we say of men*] See note on Luke 20. 6.

we fear the people] Left they should stone us.

all hold John as a Prophet] Chap. 14. 5.

V. 27. *we cannot tell*] They could, but durst not. See verse 25, 26. See on Luke 20. 7.

V. 28. *But what thinke you*] He thinks it not enough to stop their mouth; but, by a parable, he makes them to condemn themselves, as Nathan did David, 2 Sam. 12, and the disguised Prophet Ahab, 1 King. 20. 38, &c.

a certain man had two sons] These are expounded to be Publicans and Pharisees, verse 31. 32. by some Interpreters.

V. 29. *afterward he repented*] Thinking more seriously of the matter, he undertook and went about that work, which he formerly declined and refused:

V. 30. *and said likewise*] As verse 28.

I go] Ἐγώ I, he understood, ἀπέρχομαι, will go, or will do as thou commandest: hereby he noted the Pharisees, who professed much readinesse and willingnesse to serve God, but did not: the speech is *elliptical*, usual in case of answering commands, or offering service, wherein they said, הנני *hinnen* behold I, or I am ready: so Israel promised, Exod. 24. 3. 7. See Gen. 37. 13. 1 Sam. 3 4, 5, 6. Isaiah 6. 8.

V. 31. *the first*] Hereby they confess by just consequence, that the repenting Publicans and sinners were better than themselves, with all their fair pretences and shews of good works.

into the Kingdome of God before you] They made haste to the Kingdome of God, and ye are slow and remiss; you should at least have followed their example: this word, *before*, is improperly taken in this place, where none follow: they shall go to Heaven, rather than you; or, so shall not you: or these whom you despise, as unholy, might be guides and patterns for you to follow, but that your pride and malice blind you.

V. 32. *John came unto you, &c.*] Chapter 3. 8. by way of Righteousnesse; he meaneth, living uprightly, being of an Holy and honest Conversation, and perswading you to doe so: as the Hebrews use the word, דרך *derech*, for life and manners, Psalm 119. 1.

repented not] Of your evil deeds, or of your unbeleiving *John*.

V. 33. *Heare another Parable*] In the former Parable, he had shewed them their neglect of *Johns* Doctrine: in this he setteth forth their cruelty, shortly after to be exercised on himself; and ushers it in by their fathers cruelty to the Prophets.

which planted a Vineyard] Isaiah 5. 1, &c. Jer. 2. 21. Mark 12. 1. Luke 20 9. God planted the Jewish Church, as his Vineyard Psal. 80. 9. &c.

hedged it] Herein is implyed Gods care of the safety and prosperity of it, Psalm 35. 27. the meaning is, he defended, and preserved it from the incursions of the enemies, which otherwise would have destroyed it.

digged a Wine-presse,] Furnished it with all things necessary.

built a Tower] Made the place strong; for a Tower, between the curtains, is as a butteris and strength of the wall.

let it out to husbandmen] To the Priests.

went into a far countrey] Left it wholy to their care; in outward appearance, as if he had been absent; whereas indeed, as *Theophylatt* saith, ἡ ἀποδημία τῷ θεῷ ἡ μακροθυμία, *the peregrination of God, is his long-suffering*: he seemeth as if he slept, or were gone farre off, when he forbeareth long, and doth not presently punish sinners; or doth not manifest his presence to men of this world.

V. 34. *sent*

V. 34. *sent his servant*] The Prophets whom the Jews slew.

V. 35. *beat one*] See on Luke 20. 10. So *Pashur* the Priest beat the Prophet *Jeremiah*, Jer. 20. 2. and *Zidkijah*, *Michaiah*, 1 King. 22. 24.

another they killed] Many others they slew. Which of the Prophets have they not persecuted? Act. 7. 52.

stoned another] As if they had been blasphemers: so *Joash* used *Zechariah* the son of *Jehoiada*, 2 Chron. 24. 21, 22.

V. 36. *more than the first*] They had more Prophets a little before the captivity than formerly. See 1 Sam. 3. 1. with Isaiah 1. 1. Hosea 1. 1.

V. 37. *sent unto them his son*] Christ himself, who here foretells his own death. See on Luke 20. 14.

V. 38. *come let us kill him*) See Chap. 26. 3. John 11. 53. Gen 37. 16, 20. See on Luke 20. 14.

let us seize on his inheritance] Let us give lawes, and rule the Church according to our own will, as we have many years done.

V. 39. *they cast him out of the vineyard*] Delivered him to the Romans to be condemned: and slew him without the city, Heb. 13. 12. See on Luke 20. 15.

V. 40. *What will he do?*] He makes them judges, having spoken the parable concerning them; meaning to condemne them out of their own mouth, as verse 31. See on Luke 20. 15.

V. 41. *He will miserably destroy*] κακοὺς κακῶς ἀπολέσει, it is a kind of Greek proverb, meaning he will with grievous punishments consume those impious tenants, and provide him better.

V. 42, *Did ye never read*] Psal. 118. 22. Act. 4. 11. See on chap. 12. 3.

which the builders rejected) Those whom before he compared to husband-men, here he compareth to builders.

the head of the corner] The chief stone in the corner is called the head of the corner; which being the strength of the walls, the builders usually make choyce of some principal stone for that place. So Christ is to the Church, though refused of the Priests, Eph. 2. 22. he is as *Euthymius* saith, *conjunctio populorum*, the stone which united the (two walls) the people (of the Jews and Gentiles) See Act. 4. 11. *In unam fidem Abrahæ colligens eos, qui ex utroque testamento apti sunt in ædificationem Dei, Irenæus lib. 4. cap. 42.*

This is the Lords doing] That is, God appointed him to this office, though the Jews through malice and emulation rejected him, See Hebr. 5. 4, 5.

V. 43. *the kingdom of God shall be taken from you*] That is, the gospel, the scepter of his kingdom; the word and ministery, whereby men are gathered into his kingdom, and his protection, as *Euthymius* interpreteth. See Act. 13. 46. Rom. 11. 8, &c.

and given to another nation] As he foretold the rejection of the Jews, so also the calling of the Gentiles. See places fore-cited.

the fruits thereof] Every kingdom hath its own proper fruits: the fruits of Gods kingdom are the fruits of the holy spirit, not of corrupted flesh. See Galat 5. 22. Ephes. 5. 9. the fruits here spoken of, must be, not onely meet for repentance, but alsò befeeming Gods kingdom; not onely leaving evill, but alsò doing good, see Isai. 1. 16, 17.

V. 44. *Whosoever shall fall on this stone*] Isaiah 8. 14, 15, Rom. 9. 33. 1 Pet. 2. 7. the meaning is, as *Theophylatt* after *Chrysostom* interprets, σκανδαλιζόμενοι ἀπὸ τοῦ λόγου, they who are offended in Christ; as contemners and unbelievers, who blasphemed him: or as taking offence at my humility; he shall not hurt me, but destroy himself.

shall be broken] As a man falling upon a rock, breaketh not it, but his own bones.

it will grind him to powder] Which *Chrysostome* and others understand of temporal and eternal destruction. See Daniel 2. 44.

V. 45, *his parables*] These two fore-mentioned, ver. 28. 33.

they perceived he spake of them] Their own consciences interpreted the parables concerning themselves: yet were their hearts so hardened, that they could not repent.

V. 46. *they feared the multitude*] Wicked hypocrites abstain from sin: only for fear of punishment: so for the present, these enemies of Christ (though in great authority) are awed by fear, left the people who honoured Christ should fall upon them. Evill Magistrates are sometimes kept from using cruelty, for fear of inferiours; their breaking Gods Lawes, gives example to the people to break theirs: this is just with God, though the people sin in so doing.

took him for a Prophet] The people deservedly took him for a Prophet, whom the Priests unjustly, and invioufly accounted as an impostor. chap. 12. 24. Mark 3. 22. See Deut. 18. 18. John 1. 45. Act. 1. 45. Act. 3. 20. &c. Act. 7. 37. &c.

CHAP. XXII.

Verse 1. JESUS *answered*] To the thoughts of Pharisees, who were offended at the former parables: or he added more parables to the former: it is usual with the Hebrews to say, he answered, instead of, he said, or began to speak. St. *Luke* recording this parable, sheweth the occasion of Christs speech was, that which one said unto him, who fate at meat with him in the Pharisees house, to wit, *blessed is he that shall eat bread in the kingdom of God.* Luke 14. 15, 16.

by parables] See on chap. 9. 17. and 13. 3. 18. Luke 5. 6. in the former parable he had threatned destruction to the Pharisees, here to all the people: he shewes the manner also, to wit, by sword and fire; and that after his death the gospel should be preached to the Gentiles, &c.

V. 2. *the kingdom of heaven is like*] See on chap. 20. 1.

a certain King which made a marriage for his son] That is, prepared a marriage feast so magnificent as became a kingly state. That which the Greek calleth here γάμους, the Syrlack interpreteth by משתותא *meshtutho*, (that which the Greeks called συμπόσιον) *a bibendo*; for משתי *shetho*, *bibere*, is properly to drink: but by a Synechdoche, to celebrate and keep a marriage feast: so Gen. 29. 22. *Laban* made משתי *mishte*, which the 70. give as here, ἐποίησε γάμους, he made a wedding feast: that is he sent the tidings of Christs incarnation, or the gospel; which is compared to a marriage feast full of joy, made by a king, therefore full of state; not for a servant, or friend, but for his Son. God maketh this marriage between Christ and his Church of Jews and Gentiles. *Jerom.*

V. 3. *his servants to call*] His Prophets to foretell the coming of Christ into the world, and invite men to receive him with joy (See Luke 14. 17.) signifying the houre or instant time, that they might prepare.

them that were bidden to the wedding] Those who were formerly invited: that is the Jews, who had been before certified, and instructed concerning the coming of Christ our Saviour.

and they would not come] He sent *John Baptist*, the twelve Apostles, the disciples to invite the Jews to repentance, Matth. 3. 1, 2. Mark 6. 12. Luke 3. 3. and 9. 2. 6. but would not. See on Luke 14. 18.

V. 4. *other servants*] The Apostles, &c. as verse 3. After the Prophets he sent the Apostles, and Ministers of the Gospel to invite men to him, that they might believe and be saved. See 1 Cor. 5. 20.

I have prepared my dinner] This is another call, to let the guests understand, that on Gods part all things are ready, and he expects their coming to him.

fatlings are killed] τὰ σιτιστὰ, *altilia*, or *saginata*, as divers of the ancient Latines translate it: it is of σιτίζειν, to feed, as they use fatting beasts, or fowls. The word ταῦρωμένα killed, of ταῦρος properly signifieth things sacrificed; but is used alsò to signifie things killed for a feast, the reason whereof might be, for that even prophane Princes used to ausspicate their solemn feasts with sacrifices. See Isaiah 25. 6.

V. 5 *one to his farm*] So worldly men look after fecular riches, not valuing the eternal: so pleasures and avarice keep men from Christ and salvation.

V. 6 *entreated them spitefully*] Calling them prophaners, pestilent fellowes, movers of sedition, imprisoned, scourged, and put them to death. See Act. 5. 40. and 21. 32. 2 Cor. 11. 24. Act. 12. 2. Act. 7. 58. Heb. 11. 37, 38. See also *Joseph. Antiq. l. 20. c. 8.* what more spitefully could be done, than so ingratefully, and unworthily to require them with injuries, who had none other end but to advance Gods honour in their salvation: we must not think much of our sufferings; Christ foretold us, the world shall hate you: See Phil 1. 28, 29, 30. and Joh. 12. 2.

and slew them] So did the Jews, *Stephen*, Act. 7. and *Herod, James*, &c.

V. 7. *he was wroth*] See Luke 14. 21. Gods anger is the just execution of his judgements on the wicked and impenitent.

sent forth his armies] The Romans (as *Theophylatt*, *Jerom*, &c. interpret) called Gods armies, because imployed by him to destroy Jerusalem, as was foretold Dan. 9. 26.

those murderers] The Jews who slew the Apostles; verse 6.

and burnt up their city] This was done to Jerusalem by the Romans, wherein (as *Josephus de bel. Iudaic. l. 7.* and others report) perished 11 millions of men, women, and children; the rest being sold for slaves, or otherwise scattered among all nations; their temple and city were fired and demolished.

V. 8. *the wedding*] The wedding feast.

were not worthy] The Jews for the most part were unworthy. Act. 13. 46. See also on chap. 10. 13.

V. 9. *go ye therefore*] *Jerom* and *Theophylatt* understand by these fecond messengers, the Apostles sent to the Gentiles: which being true, we must also understand the ministers sent after them untill the fulnesse of the Gentiles be come in.

into the high wayes] The meaning is, Go preach the Gospel where greatest confluences of people ought to be in Gods service, or use to be in the Churches of the Gentiles: or preach to the most abject, and those whom the Jews despise. See Luke 14. 21.

as many as ye shall find, bid] God calleth us, when we think not of it, Isaiah 65. 2. Rom. 10. 21. and inviteth all without exception, in the rule, Mark 10. 15. Matth. 11. 28. though in some

some cases, according to his just judgments, for causes best, and only to him known; he sometimes restraineth, either in the general, as Matthew 7 7. 6. or the particular, as Act. 16. 6, 7. See on Luke 14 23.

V. 10. *both bad and good*] High and low, rich and poor, prophane and civil; for men of all sorts were to be found among the Gentiles. See chap. 13. 38. 47, 48. only remember that God findeth none good to be invited, but maketh them such by his invitation

the wedding was furnished] Literally, the place where the wedding was furnished, or the tables were furnished with guests; spiritually, the Church was, by the preaching of the Gospel, full of those who gave their names to Christ, though of these, some were true believers, and some hypocrites.

V. 11. *when the King came in*] Some understand this of the day of judgment, others of the time of the gospel here: wherein God, observing the hypocrites in the Church, takes them away by death, and sends them to hell: the sence is when God cometh to judge: and this which followeth seemeth partly inferred to prepossesse an objection, which the Jews might have made; doth God reject us to call the Gentiles? are there not as wicked among them, as us? Yes: but he will come and examine who hath the wedding garment, and who not, and judge them accordingly: by this one word but the wedding garment, are understood all those, *qui societati sunt malitiæ, Jerom.* who are combined in maliciousnesse. And here is a grave admonition to us, that we may not think it enough for us to take up rooms in the Church of Christ, if we vvalk not vvorthy of our high calling in him, God will find us out.

had not a wedding garment] Conversation becoming the calling of a Christian. See Ephes. 4 1. Phil. 1. 27. 2 Pet. 1. 10, Revel. 19 8. and 3. 18.

V. 12. *Friend, how*] He calleth him friend, because he had invited him to the wedding, *Jerom*; yet hath it the sence of a sharp reproof of him, that so unworthily required Gods gracious calling, in that he, who had obtained so much favour in a friendly invitation, vvould so dishonour the company with an unseemly habit, that is, such impiety and vvicked course of life, as became not the gospel.

how camest thou hither] As if he had said, *quâ fronte?* how could est thou for shame come hither, into such company, so fordidly habited (under this similitude God reproveth the secure impudence of those, who continuing in their filthy impurity of sins, yet dare associate themselves with true Christians)

not having a wedding garment] Divers diversly expresse this, but all to one purpose: obedience to the moral law, and gospel---*quæ novi hominis efficiunt vestimentum, Ierom*; vvhich make the garment of the nevv man. *Prosper de promiss. & prædict. part.* 2. *cap.* 1. saith it is, as 1 Tim. 1. 5. charity out of a pure heart, and of a good conscience, and of faith unfeigned: *Hilary can.* 22. seemeth to understand it of the gifts of the Ghost, and heavenly calendar of holy conversation, as Phil. 3. 20. *Chrysostom, Theophylact, Euthymius, &c.* understand by the forsaid garment, sinful uncleannesse, and want of mercy and charity. *Greg. hom.* 38. *in Evang.* faith also, that the wedding garment is charity. Note from all this, 1. that Gods all-seeing eye of justice easily findeth out hypocrites: 2. that a bare profession of Christianity, and assembling in holy duties with them, shall never save any man, except he adorn that profession with newnesse and holinesse of life; without peace and holinesse no man shall see the Lord, Heb. 12. 14. 3. that no man is called for the wedding garments sake, neither accepted without it, that is, saved for his good works, nor without them; we are called κλῆσει μόνη χάριτος, all by free grace, as *Chrysostom, Theophylact, Euthymius, &c.* here note.

he was speechlesse] φιμώθη, he was muzled, 1 Cor. 9. 9. he could say nothing for himself; his own conscience condemned, and silenced him: so shall it be to all those, who now under the name of Christians, dishonour the gospel, and possession of Christ.

V. 13. *to the servants*] That attended on the guests, that is, to the angels and ministring spirits.

bind him hand and foot] Make him sure, as they do condemned men: it importeth that the damned shall have no power to resist, nor possibly fly from Gods severe judgments.

cast him] ἐκβάλετε *cast him forth*; so the Syriack interpreter *ejicite.*

into utter darknesse] See on chap. 8. 12. that is, as *Prosper* understandeth it, *de vit. contempl. l.* 3. *c.* 12. expulsion from the blessed presence of God, who is *mentium lumen.*

weeping and gnashing of teeth] This importeth their bitter sorrows, who shall be condemned to eternal death, *non videndi sensum habituri sunt, sed dolendi, Prosper q. 5.* they shall not have sense of seeing, but of sorrowing.

V. 14. *for many are called*] Chap. 20. 16. many that are called do not come so far as to profesSe religion, or any care for the life to come: and among them that do profesSe well, many are not saved for want of faith and holy conversation.

but few are chosen] That is, (as *Augustine* saith to *Paulinus epist.* 59. few are, *secundum propositum vocati, in quibus Dei procul dubio præscientia falli non potest*, called according to his purpose (Rom. 8. 28.) in whom doubtlesse the foreknowledge of God could not be deceived; neither is there any unrighteousnesse with God, who foreseeing the whole masse corrupted, in mercy chose some to be vessels of honour, to whom he doth freely give believing, and obedient hearts, that they may be saved; and in justice leaveth others to their own sinful wills; who disbelieving, and disobeying the gospel, which calleth them to faith and repentance, are the immediate causes of their own just condemnation, as *Clem. Alexandr. strom. lib.* 1 saith, ἃ δὲ μὴ θελήσαντες πείθεσθαι ἑαυτοὺς κρίνομεν ἀπιστεῖν, but those who would not obey, doubtlesse withdrew themselves from hope of eternal life.

V. 15. *then went the Pharisees*] When the Pharisees had attempted all means to destroy Christ, and could not prevail; at last they take this counsel. See Mark 12. 13. Luke 20. 20.

entangle him] παγιδεύσωσιν ἐν λόγῳ, how they might ensnare him in his answers; this word is properly used for catching as hunters do, with gins, snares, or toils; their intent was to bring Christ into danger, by occasioning him to answer something prejudicious to the Roman Emperour, and so they might deliver him to *Pilate* the Deputy, to be put to death as a mover of sedition, Luke 20. 20. or that which must offend the people, and then the Pharisees might destroy him without fear of the multitude, which now mainly awed them, Chap. 26. 5.

V. 16. *they sent to him their disciples*] They would not go their selves to him; having been so lately foyled by him, chap. 21. but sent their disciples who should feigne themselves just men, that they might avoyd suspition, and that Christ dealing more freely with them, might more easily be entrapped, Luke 20 20.

with the Herodians] They were men who joyned with *Herod* to patch up a religion, mixed of Heathenisme and Judaisme: in likelyhood they maintained the lawfulnesse of paying this tribute, and the Pharisees the unlawfulnesse of it; so that if he said it was unlawful; the *Herodians* were ready to accuse him to the governour: if he said it was lawful, the Pharisees were as ready to accuse him to the people: though these so much differed in their own opinions, yet both readily agree together against Christ: See the like Chap. 16. 1. Luke 13. 12. See on Chap. 16. 6. the Syriack giveth it, דְּרַבְּרוּת הוֹרְדוֹס *deberth Hiraudis*, of the houshold-servants, or Courtiers of *Herod*, *Jerom* and *Chrysostom* understand *Herods* souldiers.

the way of God] The way to Heaven, revealed by God.

in truth] Truly and sincerely: thou speakest, neither for fear nor favour of *Pilate* or *Herod Theophylact*. Thus are they selfcondemned while they seek accusations against him: they confesse they know that he is true, why then did they not believe in him, that they might have been saved?

neither carest thou for any man] Thou are not so afraid of any man, as therefore to conceal the truth of God.

the person of men] That is, the outward appearance, estate, or condition of men.

V. 17. *tribute*] κῆνσον, it is a Latin word made Greek: properly signifying a valuation of goods or estate, a taxing: according to the proportion whereof they payed tribute in the subdued provinces: and it is here taken for the tribute it self, chap. 17. 24. it is called δίδραχμα the half shekel of the Sanctuary; they ask if it were lawful to pay this to *Cæsar?* The colour of this *quære* was, that God in the law had commanded it to be paid to him yearly, for the use of the temple, or tabernacle, Exod. 30. 13. The Romans conquering Judea, did impropriate, and take it to their own use; for which they afterwards making land cesses by appointment of the Romans, called it tribute. So *Augustus* commanded all the provinces to be taxed, Luke 2. 1. this was layed on every family (*Joseph. antiq. lib. 19. cap.* 11.) now the Jews murmured every where at this, as an impious, or at least unworthy thing; that prophane men should thus invade Gods right, and dishonour them; hence was the insurrection of *Theudas* and *Judas*, Act. 5. 36, 37. mentioned.

V. 18. *Jesus perceived their wickednesse*] Their malice and mischievous mind against him.

hypocrites why tempt ye me?] Hypocrites; for you would seem to be holy, but are impious; and you come to me with pretence of your good opinion of my truth and sincerity; when yet I well know you come to tempt me, and to ensnare and betray me: he is God, and therefore cannot be deceived with vvords and fair pretences, as *Chrysostom* noteth: an hypocrite is he, *qui aliud est, aliud simulat. Ierom.* who is one thing, and counterfeiteth to be another.

V. 19. *shew me the tribute money*] He calls for it, that he might take occasion from the sight thereof, to confute them the more effectually, verse 21.

a penny] In value seven pence half-peny, the *Syriack* interpreter hath, *denarium argenti capitationis*, a peny of silver, *pole mony*, or *head-mony.*

V. 20. *whose*

V. 20. *whose image or superscription*] Or *inscription*; he so attemperateth to their captious question, as that, if they would acknowledge truth and reason, he had most appositely answered them: seeing *Cæsar* had power to appoint coines among them, he had therewith power and right to impose tribute on them.

V. 21. *They said unto him Cæsars*] The Emperours ever used to have their images and superscriptions stamped on their coyn: probably containing some words, expressing their Empire over the Jews and other nations to them subject; which might have satisfied any, but the impudent and malicious. See on Luke 20. 19. for this whole story.

render therefore] As a debt. Rom 13. 7. not as a benevolence, or arbitrary contribution, which in some cases is fit and necessary for subjects to relieve their princes withall, but that which being commanded by lawfull authority ought to be payed. See Rom. 13. 7.

unto Cæsar] Ye think your payments to maintain Gods service, see you from paying tribute to *Cæsar*: but you must maintain, both religion and civil power.

which are Cæsars] His stamp upon them, shews ye are his subjects, and therefore ought to pay tribute unto him: for coyning was ever a sign of soveraign power. See on Luke 20. 25.

unto God the things that are Gods] Tithes, first-fruits, oblations, and sacrifices, *Ierom*: above all, true sanctity; for as *Augustine* saith well, *epist.* 48. *Armentario*, he thus said, that man might knovv *quod Deus exigeret ab homine, imaginem suam in homine ipso; sicut suam Cæsar exigebat in nummo*; that God requireth of man his own image in man himself; as *Cæsar* would have his, in his coyn.

V. 22. *they marvelled*] That he should perceive their close machinations, and so prudently dissappoint their subtility. See Psal. 9, 15. Prov. 21. 30

V. 23. *The same day*] Mark 12. 18. Luke 20. 27. So vigilant is malice, that they give Christ no rest.

the Sadducees] Who are interpreted *justi*, saith *Ierom. Chrysostom* saith, the Evangelist admireth their impudency, who durst assail him, the same day that the Pharisees were confuted. See on chap. 3. 7. and on Luke 20. 27.

which say there is no resurrection] Acts 23. 8. as believing no spiritual substance severed from a body, and therefore that soul and body must die together.

V. 24. *Moses said*] Deut. 25. 5.

If a man die having no children] That is, if he have never a son, for daughters raise no name to their father, but go into another family: and in Deut. 25. a son only is mentioned both of him that is dead, and of him that marrieth his wife to raise up seed to him. See on Luke 20. 28.

V. 25. *left his wife unto his brother*] According to the law.

V. 26. *Likewise the second*] This is added to make the thing seem more absurd, the more husbands the woman had, as they conceived.

V. 27. *the woman died also*] Before her death there was no question, therefore her death is mentioned.

V. 28. *whose wife shall she be, &c.*] As if they had said, in the resurrection, which ye suppose shall once be, vvhich of the seven shall be esteemed her husband? or shall all have her to wife? See on Luke 20. 33.

for they all had her] See verse 26. &c.

V. 29. *not knowing the Scriptures*:] Not acknowledging the books of the Prophets out of which the resurrection might be more clearly proved: nor yet, understanding the law of *Moses*; which ye acknowledge to be Gods word, for so the Sadduces did, though they rejected the rest, therefore Christ here, having to deal with such, cited no other Scriptures of the old Testament, but only *Moses* writing, which they allowed for canonical.

nor the power of God] Ye consider not how well God is able to raise the dead; as he hath promised. See Philip. 3. 21.

V. 30. *in the resurrection*] In the state of glory, which shall follow the resurrection.

given in marriage] Neither do men take wives, nor parents give their daughters in marriage.

as the Angels] Not without bodies, but without marriage, or any bodily necessities, to which they are subject in this mortal life, but of a spiritual conversation, as *Jerom* speaks. See hereof *Augustin Consent. ep.* 146.

V. 31. *Have ye not read*] See on chap. 12. 5.

unto you] You acknowledge it to be Scripture, and to binde you.

V. 32. *I am*]. Exod 3. 6.

The God of Abraham] This was spoken when they were all three dead. He doth not say, the Lord of *Abraham*, for he is Lord of liveleſse things also, chap. 11. 27. Psal. 24. 1. but, the God of *Abraham* in covenant with him. Now seeing this covenant of God was with the bodies of these three Patriarks, as well as with their souls, as appears by their circumcision; it followes, that as their soules were then alive, so their bodies must needs be raised from the dead, and be made eternally happy.

but of the living] Θεὸς γὰρ ζώσι πάντες οἱ κατὰ Θεὸν ζῶντες, all live with God, who lived to God, or according to his will, *Gr. Nazianzen orat.* 21. This place is very considerable for the confutation of the modern Saduces, who were herein less knowing, than many prudent heathens, who acknowledged and professed the immortality of the soul, which these pretended Christians shamefully deny: but if they will not stand to the infallible authority of holy Scripture, we leave them with that Rev. 22. 11 *he that is unjust, let him be unjust still.* Unworthy are they to know God and be saved, who blaspheme his truth: if they do acknowledge the Scriptures, let them answer, how is God the God of the living in this instance of *Abraham?* not in respect of the present state of the body, which lived not without the soule, and he in his time died. Gen. 25. 8, 9. and was buried in the cave of *Machpelah?* it then *Abraham* soul lived not, how was God, the God of living *Abraham?* or in what respect did *Abraham* live, if neither his body (as the Scripture saith) nor his soul (as these new Doctors affirm) did then live? let these be ashamed of their Atheisme, and quickly repent, submitting to Gods truth, or they shall too late finde, that their soules are immortal to torment, who would not believe the truth, that they might be saved.

V. 33. *The multitude*] The people gave more respect to Christs doctrine than the Sadduces did.

V. 34. *But when*] Mark 12. 28.

he had put the Sadducees to silence] They thought it would be a great honour to them, to silence him that had silenced the Sadduces.

they were gathered together] They advised about the businesse; or, they came together about Christ: as verse 41. to dispute with Christ: for they thought themselves much more knowing and learned men, than the Sadduces. Though they abominated as impious and heretical the tenet of Sadduces, yet they envied Christs victory who had refuted and silenced them; therefore, though they also had often been overcome, yet presumed they once again to reencounter him, in hope to blast the honour of his late victory before the people, of whose good opinion and applause they were extreamly ambitious.

V. 35. *a lawyer*] He is called a scribe, Mark 12. 28. See chap. 2. 4. & chap. 8. 19. and on Luke 20. 1.

tempting him] Some think it was not out of malice, as verse 18. and elsewhere: but out of desire of knowledge, as the Queen of *Sheba* proved *Solomon*. 1 King. 10. 1. but rather conceive it was a captious question, to the end he might expose Christ to the hatred of the people: *non scire desiderans, sed tentans. Jerom.* not desiring to know, but tempting. *Theophylact* saith he came ἐξ ἀμείκτου φθόνου: out of unreasonable envy; though being something better informed, and answering discreetly, he were not far from the kingdom of God. Mark 12. 34.

V. 36. *the great commandment*] The greatest: because some counted those concerning sacrifices chiefest, as is intimated, Mark 12. 33. Some; that of circumcision: Some, that of the sabbath.

V. 37. *Thou shalt love the Lord*] Deut. 6. 5. Where we read, with all thy heart, and with all thy soul, and with all thy might, here left out, is added ---- Luke 10. 27.

with all thy heart] With all the faculties of thy soul.

with all thy mindes] This is added, to Deut. 6. 5. and with *all thy strength* or *might*, left out here, is added, Mark 12 30. Luke 10. 27.

V. 38. *The first*] In order: for God must be loved before, and more than all men.

great commandment] It was none pt the ten commandments in particular, but contains all the commandments of the first table, and therefore is counted the greatest, for the whole is greater than any part thereof.

V. 37. *is like unto it*] Not equal to it: for duty to God is above duty to man: but like it in greatnesse, because it containeth all the duties of the second table, as the other did of the first.

Thou shalt love] Levit. 19. 18.

thy neighbour] Another man. Luke 10. 27. 29, 30. 1 John 3. 13. Rom. 13. 8. *nec enim Dominus vere sine proximo, nec proximus vere diligitur sine Deo. Greg. hom.* 30. for neither is God truly loved without our neighbour, nor our neighbour truly loved God. See 1 John 4. 20.

as thy self] As truly, as thy self: sincerely, though not vvithout some inequality of degrees: as, John 17. 21. Acts 3. 22.

V. 40. *all the Law and the Prophets*] This is the contents and summe of them all, and by either law or Prophets, proposed as the duty of man; whatever they command, caution, admonish, teach, or ordain, is hereto reducible, and all our duties to God and man, fall, like several lines into this one centre, love, vvhich is the fulfilling of the Lavv.

V. 41. *While the Pharisees*] Mark 12. 35. Luke 10. 41. The Pharisees vvho arrogated to themselves, the onely knowledge of the Lavv and Prophets: but were extreame blinde concerning the mystery of salvation by Christ: in the knowledge of vvhome onely, is eternal life, John 17. 3.

Christ

Christ therefore very fitly questioneth them herein.

V. 42. *What think ye]* You who boast of the key of knowledge, and interpretation of Scriptures: what do you believe concerning Christ?

of Christ] Christ proveth, that though he be truly *Davids* son, according to the flesh, yet that he is also *Davids* Lord, as being God eternal: which the Pharisees not understanding, were not able to answer his question, and not believing that, they could have no profit of the Messias now exhibited, whom the Patriarks, Prophets, all the faithful before them, so earnestly longed for, they taking Christ for meer man, and not the saviour of his Israel, the elect.

Whose son is he?] Of whose stock, or family? for the Hebrews called a mans posterity, his sons.

of David] See on chap. 1. 1. They knew so much, that according to the promise of God, Christ was to come of the linage of *David*; so much they commonly read and interpreted to the people: but they neither knew, nor expected in Christ, any more than the person of a man: therefore, thus much and no more could they answer Christ: they thought he should be ἄνθρωπος ψιλὸς, meer man, saith *Theophylact*.

V. 43. *How then doth David in spirit]* *Non erroris incerte*, saith *Jerom*: but by inspiration of Gods spirit, he reproveth them, not for confessing him to be the son of *David*; but whereas they taught the vulgar, to expect only a fecular external kingdom under the Meslias: he hereby gives them occasion in the presence of the multitude, to consider the glory and divine Majesty of his kingdom: as he is the Son of God, and *Davids* Lord. He saith, *how doth David in spirit*; *Mark* addeth *the holy spirit*: thus *David* spake, Psal. 110. 1. See 1 Pet. 2. 19.

V. 44. *The Lord said unto my Lord]* *David* professed that God the Father said so unto Christ, *Davids* Lord.

V. 45. *call him Lord]* See on verse 42.

V. 46. *Neither durst any man]* None of his adversaries durst ask him any thing, after this, in the way of tempting him, for they saw plainly that they could not prevail against him; being ever convicted by evident truth, and divine wisdom: therefore they came with violence, to destroy him by power: the venome of envie may sometimes be easily overcome, but hardly ever rest.

CHAP. XXIII.

Verse 1. *To the multitude]* *Gr. Multitudes*: to many gathered together.

and to his disciples] When he saw there was no more hope to do good on the Pharisees, he addresseth himself to the people, and his disciples, to undeceive them, and fore-arm them against their corruptions.

V. 2. *sit in Moses chair]* As Masters and Teachers, verse 7. 8. 10. and expounders of *Moses* law: for καθέδρα, importeth the office of teaching the word of God, law and gospel: belonging to the Priests under the lavv, and the Ministers under the gospel: because while they taught, they were wont to sit: *Suidas* interpreteth καθέδρα by ἀντίχεισις, a sitting or tarrying.

V. 3. *all therefore]* because God appointed teachers of the law, therefore Christ would have them to be heard, though their persons were wicked: while they who have a calling to preach, desire the truth; they must be heard, though not imitated, where they practice not, See Mal. 2. 7. Thus he speaketh saith *Chrysostome*, hom. 73. lest he should leave the hearers any occasion of disobedience; to their greater condemnation: or contempt of their Ministery, whom he should after send: in the Ministery, the ordinance of God is to be considered; *sive Paulus, sive Judas baptizet, Christus pectorum ladet, absolvit, & dolet*: whether *Paul* or *Judas* baptize, Christ washeth away, forgives, and putteth away sin. *de bapt. Christi (inter opera. Cyprian)*

that observe and do] If they teach according to *Moses* law, as they professe to do; and go not out of the chair by their traditions: for in such a case our Saviour forbids men to obey them. Matth. 16. 6. 12. true sanctity is in doing good, not in saying onely.

But do not ye after their works] He calleth them their works, which he here condemneth in all this speech following; as hypocrisie, ambition, avarice, pride, &c. for these things are no fruits of *Moses* chair, but of Satans; which sheweth how careful Ministers ought to be, lest they call down in works, what they would build in words: but withall, that auditors may not compose themselves to the examples of frail men, but to the truth of Gods holy word.

for they say and do not] They speak well, but live ill: they are the sonne (Chap. 21. 30.) who said he would goe, and work in the vineyard, but did not: *qui autem docent tantum, nec faciunt, ipsi praceptis suis detrahunt pondus*; saith *Lactantius l. 3. c. 16.* they who only teach, and do not (as they teach) their selves, take away the weight from their own precepts; for who will obey, when teachers teach men not to obey: teach by example thou who requirest obedience of others: be thou not like those stones set on the partings of high wayes, which stand onely, (by their inscriptions) to shew others which way to take, not to move themselves; it is a shame for teachers, not to do what they bid others do; but a greater shame to do that which they forbid others; thou that teachest another, teachest thou not thy self? Rom. 2. 2. by you the name of God is blasphemed amongst the enemies; See 1 Cor. 9. 27. of all the world which perished by the deluge, least so be pitried were they, who built an ark for believing *Noah*, not themselves.

V. 4. *For they bind heavy burdens]* Luke 11. 46. They presse others to the strict observance of Gods law; See Acts 15. 10. This verse interpreteth the foregoing; *they say*, they binde heavie burdens to other mens shoulders; that is, they presse their consciences, telling them rigidly enough, what they must do, or be damned, but do not their selves; they will not move a finger to that duty their selves; It is a *metaphor* taken from some cruel Master, laying intolerable burdens on his beasts and servants (under which they groan) but is moved with no compassion to ease or help them, not so much as with a finger.

with one of their fingers] They will not touch them, much lesse lay them on their own shoulders; thus hypocrites, are commonly severe exactours of those things, which themselves chiefly neglect; as it was objected against the *Athenians*, they knew what was right, but would not do it; every one can speak great things, but few do as they say; example is the most powerful thetorick, for as *Gr. Nazianzen* saith. *Theodor. epist.* 81. ἃ γὰρ ἔστιν ὁ λόγος & πείθει τὰς πολλὰς, ὡς ἡ πρᾶξις ἡ σιωπῶσα παρέδειξεν, for truly, words do not so much perswade many men, as action, which is a kind of silent exhortation. *Non eloquimur magna, sed vivimus*, said *Minucius Felix*; after *Cyprian serm. 3. de bon. pat.* who after the like manner saith, *qui virtutum conscientiam magis quam jactantiam novimus, &c.* we, who are rather acquainted with the conscience, than the ostentation of vertues, who do not speak great things, but live, as the servants and worshippers of God do.

V. 5. *to be seen of men]* They do works indeed sometimes which seem morally good, but out of vain-glory, and so wanting the right end, which is the glory of God, they are but (as *Moses* said Deut. 32. 32.) *the vine of Sodom, and of the fields of Gomorrah, their grapes are grapes of gall &c.* the fruits growing near the dead sea, where those cities stood, are fair without, but only dust and rottennesse within.

They make broad] Broader than other mens. So ambitious are hypocrites in all semblances of good. (See Numb. 15. 38. Deut. 22. 12.) Specially in things external, for they are ambitious of honour within men, they have not learned of *David*, Psal. 16. 8. *To set the Lord always before them*; but of *Saul*, 1 Sam. 15. 30. *honour me now I pray thee, before the elders of my people.*

their phylacteries] φυλακτήρια, *conservatories. Chrysostomes* interpreter calleth them, *quadam custodientia*, means to keep in memory, to wit, the precepts of the lavv thereon vvritten; for these vvere ribbands of blevv silk; or as some think of parchment, vvhich they vvore upon their garments and fore-heads; not in obedience to God so much, as ostentation before men, of their singular zeal, and love to the lavv of God, as if they vvere very careful observers thereof. See Deut. 6. 8.

and enlarge the borders of their garments] Hypocrisie easily learneth to abuse any ordinance of God; so here, God commanded that they should make them, ציצת *tsitsith*. Numb. 15. 39. 70. κράσπεδα, *fringes in the borders of their garments*, that they might look upon it, *and remember all the commandements of the Lord, and do them*—they enlarged them for shevv to men; as if all sanctity had consisted therein, that others might take the more notice of them, and think them to be the onely religious men.

V. 6. *and love the uppermost rooms]* Mark 12. 28, 39. Luke 11. 43. πρωτοκλισίαν *the first place to lye down* in feasts; for they lay on *pallets* to eat, and their tables vvere beds; they might have taken the uppermost rooms, when due, and offered unto them; but they loved them, and ambitiously contended for them πρωτοκαθεδρίας *the uppermost seats in the synagogues* likewise,

V. 7. *and greetings in the markets]* To be first saluted, as if the chief honour and respect were due to them before all others; and that in publick,

Rabbi, Rabbi] Ραββὶ, ῥαββὶ, רבי *rabbi*, signifieth great, or excellent, &c. whence cometh רב, *a master*, or one excellent in any art, and רבי *rabbi*, was taken for a title of dignity and eminency, importing those, who by imposition of hands were declared to be wise men: it signifieth here, one preferred before other teachers, because of his abundant knowledge, which makes him to be instead of many: their fault was, that they ambitiously affected that title above others, and took it to themselves without giving due honour unto God their teacher: they loved to hear the title doubled, or often used.

V. 8. *be ye not called so]* Jam. 3. 1. they could not barre men from calling them so; but they should not take pride and pleasure in it: he addresseth this to his disciples, whom he meant to furnish with an extraordinary measure of knowledge and largeness of heart, that they might be the teachers of the world; lest thereby they should be vainly puffed up, and fall into Satans snares: for ambition begets love of eminency, and authority over others; and affectation of Prelacy, ushered in Antichrist. *Chrysostom* noteth here, *hom. 73.* the great mischiefs which came into the Church by the ambition of Prelates: for which, he said, he could not abstain from tears, when he heard, or thought of the first places, &c. It is true, they that labour in the word and doctrine, are *worthy of double honour*, 1 Tim. 5. 17. and much to blame are those who deny it them: the contempt of the ministry is a wide door open to herefie. Will the impious and ingrateful world, or no, they are the *ambassadors for Christ*, 2 Cor. 5. 20. and stewards of the mysteries of God, 1 Cor. 4. 1. but the dignity of the Ministery is one thing, and the ambition of Ministers another.

one is your master] Your principal teacher: he alludes to Isaiah 54 13. Jer. 31. 34. arrogate not the glory of God to your selves; for what have you excellent in you, which you have not received, and learned of Christ?

All ye are brethren] All ye Apostles are not Masters one of another, but all fellow-disciples of Christ your Master. The main scope of this place is, to hold the disciples within the limits of humility and knowledge of their own imperfection; lest they should affect Primacy and power to lord it over their brethren, 1 Pet. 5. 1. (which we well knew would miserably afflict the Church) which they do who are ambitious of high titles.

V. 9. *Call no man your father]* He speaketh not this in a simple and literal sense: children may call their natural parent father, and the people may without offence, use this name in reverence to their spiritual Fathers: so *Isaac* said to *Abraham*, Genesis 22. 7. אבי *my father*. So *Jacob to Isaac*, Gen. 27. 18. &c. So 1 Sam. 20. 2, 2 King. 2. 12. 2 King. 13. 14. but he taxeth here the flattery of those who were the Pharisees *sycophants*, giving them too high titles; and the pride of those who ambitiously took the same, which is a greater title than Master, and so he attributeth it to his heavenly Father, and the other to himself in the next verse. See more on verse 7, 8.

For one is] Mal. 1. 6. The Universal Parent, by right of creation, redemption, adoption in Christ, and preservation. God, the *Father of our Lord Jesus Christ*; *of whom the whole family in heaven and earth is named*, Ephes. 3. 15.

your Father which is in heaven] See on chap. 6. 9

V. 10. *Neither be ye called Masters]* Governours: for teaching Masters were mentioned, verse 8. guides of the way, verse 16. chap. 15. 14. Rom. 2. 19, 20. the Scribes, although they were but blind guides, yet did they ambitiously affect such titles; but the Apostles must not.

V. 11. *He that is greatest]* Here it appears that different places and titles, are not prohibited; but ambitious seeking of them, and proud glorying in them

shall be your servant] That is, let him be so: as, chap. 20. 27.

V. 12. *Whosoever shall exalt himself]* Luke 14. 11 and 18. 14. this is contrary to the course of the world: for men esteem more of such, as see forth themselves, though with contempt of others: but God hateth and resisteth the proud, and giveth grace to the humble; the sweet water-courses find out the low valleys, which have the blessing of fruitfulnesse, while the high mountains are barren: the seeming excellency of the proud, like rising smoak, vanisheth as it greatneth.

V. 13. *But woe unto you Scribes and Pharisees]* Luke 11. 52. This word is used, either to denounce the judgement of God, imminent punishment, temporal or eternal: or it expresseth the sympathy of those who deplore and pity. This was the last time he would warn the Scribes and Pharisees of their condition; and therefore having admonished his Disciples, and the people to beware of them, he now layes open to their consciences, their principal sins, and the miseries to which they were liable for the same.

hypocrites] Christ using this term in his sharpest reproofs, shews us that nothing is more detestable than hypocrisie; a hypocrite is he who counterfeiteth, or acteth another mans person. See *Budæ.* ὑποκρίνομαι.

Ye shut up the kingdom of heaven] Ye are so far from opening the dore, that when it is opened by *John Baptist*, and me, ye will neither enter into it, nor permit others to enter, who shew some willingnesse thereto, John 7 48, 49. by threatnings, John 9. 22. or ye challenge the key of interpretation to your selves, and would not suffer any truly to interpret those scriptures that treat of the Messias, and his kingdom; such fruit beareth your abused authority in the Church.

against men] ἔμπροσθεν τῶν ἀνθρώπων, *in the sight of men, or before the face of men*, when they are at the very door, and ready to enter: for many came to Christs teaching, ready to embrace the Gospel of the kingdom, whom the Pharisees disheartned, by their blaspheming of Christ, tradicing his doctrine; or by threatnings, and decrees of excommunication, endeavouring so to do.

V. 14. *Ye devour widows houses]* Mark 12. 40. Luke 20. 47. Ye oppress and injure widows, who have none to help them, till you leave them not so much as an house to live in, Hos. 4. 8. it is said, they *eat up the sinnes of the people*: that is, the sacrifices offered for the expiation of the peoples sinnes; the meaning here is, that ye perswade foolish widows to give you entertainment, or to bequeath their estates to your society, pretending that you will gain them salvation, by your continual prayers for them. See 2 Tim. 3. 5, 6. he nameth widows here, to aggravate their impiety, but we may conceive, that they also abused many others in like manner.

for a pretence make long prayers] *Vitia non decipiunt nisi sub specie umbráque virtutum. Jerom Lata. l. 2. ep. 17.* You make long prayers, that widows thinking you to be zealous and religious men, may trust you with their estates, which you defraud them of: you would be taken for godly men, because you make long prayers; so wrong you God and man

therefore ye shall receive the greater damnation] Greater than other oppressours or impostors: and that first, because ye are so cruel, as to beguile and impoverish helpless widows; God taking on him the protection of them and orphans. See Exod. 22. 22. Secondly, because as all sin is out of measure sinful, (as being committed against an infinite justice) yet most damnable is that sin, *quod titulus benitatis accusat. Salvian de Gub. D. l. 4.* which a title of goodnesse accuseth: it more aggravateth our cause before God, *si deteriores sumus, & meliores esse dicamur*, saith the same, if so be we are evil, and are reported to be good; how much more, when we take up, and abuse the holy name, and worship of God, for a cloak of cruelty and wickednesse? this is an high injury to the holy Majesty of a just and all-seeing God: therefore (as *Chrysostom hom. 74.* in Matth. well saith) whereas all that sin, are worthy of punishment, most grievously shall he be punished, who covereth wickednesse, using such a pretence.

V. 15. *compasse sea and land]* Ye travel sea and land; ye take great pains to convert Gentiles to your religion: as if ye were very zealous for Gods glory.

to make one proselyte] προσήλυτον, A stranger (Hebrew גר, *ger*, of גור, which among other significations importeth, *peregrinatus fuit, congregavit*) coming over from heathenish superstition, to Judaisme.

a child of hell] Much worse, and so more damnable. This word υἱὸς sonne, or sonnes joyned with a substantive of denominating sense, with the Hebrews, was very emphatical; as in these severall instances may appear, *child en* (or sons) *of wrath*, Ephes. 2. 3. that is, *tra ves devoti & obnoxii*: בן תמותה, *ben hamaveth*, a son, or child of death: *qui capitalis criminis reus est.* So *sonne of perdition*, John 17. 12. a hopelesse, desperate cast-away. So here.

V. 16. *It is nothing]* 'Tis a matter of nothing: he is not guilty of perjury who thus affirmeth an untruth: this is no oath, or he is not bound to perform his vow, by the Temple.

he is a debtor] He is bound to perform his oath or vow, who sweares by the gold of the Temple; or he is guilty (if he perform not: so the *Syriac* חייב *reus fuit, or debuit*; *potuit*: *debitor rove Mar. Trost.* 134. So Rom. 13. 8. So they expressed a debtor or guilty man, by one and the same word; whence it seemeth that poverty is called in the Lords prayer, chap. 6. 12. *forgive us τὰ ὀφειλήματα ἡμῶν* our debts that is, the sins whereof we are guilty: this seemeth to be out of the *Syriac* manner of speaking which was the language of our Saviour.

V. 17. *that sanctifieth the gold]* That causeth the gold to be counted holy, because it is sacred, as for a part from common use, unto the service of God, for the use of the temple.

V. 18. *swear by the altar]* This Christ speaketh not to allow any swearing by creatures, though of the most holy use; but to tax the foolish vanity of their traditions.

V. 19. *the gift or the altar]* The gift was not holy, before it was brought to the altar to be offered to God: but the altar was holy before, as being long before they gift consecrated to the service of God, in that use which he appointed it, and so denominates the gift thereon offered, holy or sacred to the Lord.

V. 20. *and by all things therein]* He is as much bound to perform his vow, as if he did swear by all those things because they all pertained to it: he doth not allow any swearing by creatures, though he condemn perjury, when men swear by them. See on chap. 5. 33. 34.

V. 21. *and by him]* That is, in Gods account he is tyed to perform, as if he had sworn by God himself.

that dwelleth therein] Not locally or circumscriptively, for he is infinite and comprehendeth all things. See Act. 17. 24. Jer. 23. 24. but because he chose and appointed that place for his publick worship.

V. 22. *by the throne of God]* See Act. 7. 49 Heaven is called the throne of God; because as the greatest Majesty of Kings is seen when they sit on their thrones: so God manifesteth his glory most in heaven, and to the heavenly creatures.

V. 23. *for ye pay]* Luke 11. 42 that ye may seem exact observers of the law: this was commanded by the law, Levit 27.

30. Numb. 18. 23. See hereof D. *Godwin. Moses* and *Aaron*, *lib. 6. cap.* 3.

omitted the weightier matters] Hypocrites are careful in small matters, but negligent in the greatest: Καρκάρια, is a comparative relating to tithing mint, &c. which they did by tradition, the law commanding tithes alſo of more important kindes: for it was as well juſtice to give the Prieſts their tithes, as to render to any other that which was their own. See on Luke 11. 42.

judgement, mercy, and faith] Juſt dealing with all men, mercy in relieving the poor, and faithfulneſſe in covenants, promiſes and contracts.

Theſe ought ye to have done] He blameth not thoſe who do the ſmalleſt things commanded; but ſuch as think when they have done theſe things, they have done all that is required, and ſo ſecurely neglect the greateſt duties: *theſe, &c.* that is, *juſtice, mercy, and truth*; and not to have omitted your paying tithes: here is taxed the prepoſterous traditions of Phariſees. See on Luke 11. 42. and Doct. *Godwin. Moſes* and *Aaron l. 6. c. 3. Eccleſiam fraudare ſacrilegium eſt. Jerom Negotian. ep* 14. *l.* 2. It is ſacrilledge to defraud the Church.

V. 24. *Te blinde guides*] It is a wretched blindneſſe, not to ſee the abſurdity and impiety of ſuch courſes; the worſe becauſe they were to lead others in religious practices. See Iſaiah 42. 19. wickedneſſe is ever pernicious: but then worſe, when the wicked thinks he needs no amendment; but worſt of all is it, when he thinketh himſelt a ſufficient guide, and reformer of others, who is himſelf incorrigible; *Chryſ. in loc.* this they owed to their malice: the God of love is light without darkneſſe. 1 John 1. 5. but *Athanaſius epiſt. ad ſolitar. vit. Agent.* malice is truely blinde.

Strain at a gnat] It is a proverbial ſpeech, the ſenſe is: you make a ſcruple of ſmall things, but nothing care for the maine.

V. 25. *For ye make clean the outſide of &c.*] Luke 11 39. Hypocrites make much adoe about ceremonies, their own traditions, or things externa and indifferent, but for the inward and moſt neceſſary parts of Gods worſhip, they are very careleſſe. See Mark 7. 4.

full of extortion] Getting of other mens goods away from them by oppreſſion, ravage and violence, verſe 14. Ezek. 18. 16.

and exceſſe] In the intemperate uſe of the creatures: how admirable a folly was this in the Phariſees, to be over nice in having clean houſes, and utinſels, with ſouls ſo foul? without controverſie, external cleanneſſe and decent compture is commendable, and neceſſary, but the ſouls cleanneſſe is of concernment incomparably greater; for the purity thereof ſhall make us eternally bleſſed, chap. 5.

V. 26. *Cleanſe firſt that which is within*] He recalleth them from hypocriſie, to a ſincere and inward purity in which they ſhall have comfort, Tit. 1. 15. this conſiſteth not in external ceremonies, &c.

V. 27. *whited ſepulchres*] See Acts 23. 3. Like thoſe ſumptuous tombs which cover ſtenchie and corrupted fleſh and bones of dead carcaſes. See verſe 6, 7, 14, 15 23. So were the Phariſees onely externally and to the eyes of other men, religious; but inwardly vitious and wicked; and ſo more abominably impious, than they who are apparently ſo. *Noſcio enim quamdiu turpiora ſunt vitia, quæ virtutum ſpecie celantur*; faith *Jerom ep.* 22. *l.* 2. *Celantur vitia, quæ virtutum ſpecie celantur*; faith *Jerom ep.* 22. *l.* 2. *Celantur*, for I know not how, more filthy are thoſe vices which are covered with ſhew of vertues: vizours of religion cannot deceive Chriſt our Judge: labour for cleanneſſe of heart, which *David* prayed for, Pſalm 51. 10, If we have true purity there, all things *ſhall be* pure to us; it is onely ſin which defileth a man, whoſe root or fountain is within in the heart; if that be cleanſed, then (as it was ſaid of the unwholeſome waters of *Jerico* healed, 2 King. 2. 21.) death and barrenneſſe ſhall be no more in the words and actions

V. 28. *Even ſo ye alſo, &c.*] Thus our Saviour applying his ſimilitude, ſheweth himſelf the ſearcher of hearts, and detecteth their ſecret hypocriſie, which men ſee not: as thou ſeeſt the fair outſides of a ſumptuous Tombe, thou canſt not ſee the rotten bones therewith covered: ſo thou ſeeſt the outward appearance onely of the hypocrite, thou ſeeſt not the ſecret wickedneſſe of his heart: *but the Lord ſeeth not as man ſeeth: for man l. ɔbeth on the outward appearance, but the Lord looketh on the heart.* 1 Sam. 16. 7.

V. 29. *Te build the tombs of the Prophets*] Ye are like your fathers, though you diſavow their cruelty againſt the former Prophets: you are injurious in perſecuting the living Saints, and would ſeem religious in honouring the dead: you build and adorn the tombs and monuments of the Prophets, and other juſt men, whom your fathers ſlew for preaching the truth, and reproving their ſins: and ye perſecute Chriſt and his diſciples for the ſame cauſe, and think ye are yet religious. See on Luke 11. 47.

V. 30. *and ſay*] You pretend you would not have done ſo: thus as if your fathers vices were your vertues, you can remember and confeſſe them, but not your own ſins.

V. 31. *Te be witneſſes*] Your own words and actions teſtifie.

unto your ſelves] Or againſt your ſelves; as, Mark 6, 12, Luk. 9. 5.

That ye are the children of them which kill'd, &c.] Ye imitate them in their impiety; though as yet ye cannot compaſſe your deſign; for even now ye are plotting what they practiced: you ſeem to honour the ſilent dead, becauſe they reprove you not; but the ſurviving teachers of the ſame doctrine, you hate to the death, as your fathers did the former Prophets.

V. 32. *fill ye up*] Since ye will needs do ſo; that your judgement may come upon you. See Gen. 15. 16. God permitteth not the malice or impiety of any perſon or nation, to encreaſe above a certain meaſure by him limited and bounded, ſo that they ſhall no more exceed the ſame, than the raging ſea her full; to which when her proud waves come, they ſhall ſoon finde their ebb: ſo when iniquity is come to a certain heigth, then comes divine revenge to make the conſummation, Jer. 30. 11. ſinne can have but a definite meaſure: Seeing therefore ye will not be perſwaded to repent and leave your ſins; take your courſe, go on.

The meaſure of your fathers] They ſtored up to themſelves great wrath, by their killing the Prophets, but yet the meaſure is not full; there remaineth ſomething which you will do to exceed their wickedneſſe, and beyond which there can be nothing more impious: they ſlew the ſervants, but you will ſlay the Son of God; the Lord of all the Prophets: *nihil eſt ultrà Dei injuriam, gravius peccare quod poſſint. Ambroſ. in Luc. l.* 7. *c.* 11. there is nothing beyond the injuring of God himſelf, that men can more grievous ſin.

V. 33. *ye ſerpents*] This he ſaith to intimate their kindred in wickedneſſe (as *Chryſoſt.* ſpeakes) like their parents, *in veneno malitiæ* ---- (as *Euthymius* expreſſeth it) in the venome of malice.

generation of vipers] See on chap. 3. 7.

How can ye eſcape] Seeing your malice is innate, as the vipers poiſon, and your thirſt of the Saints blood hereditary; what hope can you conceive of eſcape, more than the vain hope of beguiled hypocrites? Though ye may eſcape mans judgement, ye cannot Gods: or, whoſoever eſcapes hell, certainly ye cannot, who ſin out of ſo deſtinate a malice.

of hell] See on chap. 5. 22. Eternal damnation of body and ſoul, in the moſt intenſe torments of hell fire: there is no way to eſcape that moſt wretched ſecond death but the living way Chriſt Jeſus, whom you hate, and ſeek by all meanes to put from you, or deſtroy: the invincible hardneſſe of your hearts will not ſuffer you to believe and repent, that you may obtain mercy: now however your fair ſemblances of, and pretences to ſanctity before men acquit you from their cenſures and judgement, yet no diſguiſes can deceive God, who ſeeth the very ſecret thoughts of all men, and whoſe judgement is inevitable, ſuch as none ſhall eſcape, 2 Cor. 5. 10.

V. 34. *Wherefore*] Seeing ye are ſo cruel, ye ſhall have matter to exerciſe your cruelty: Gods work muſt be done, mans impiety cannot overcome Gods mercy; nor the abuſers thereof eſcape his juſtice.

I ſend unto you] After my reſurrection and aſcenſion into heaven. Here appeareth the unſpeakable goodneſſe of God, and mercy of Chriſt, ſtill ſending his ſervants to invite the obſtinate jewes to faith and repentance, that they might live: yea after they had put him to death with all the ſpightful aggravations thereof, which the power of man could act, or Satans malice invent; notwithſtanding all this, he that ſaid of old to the rebellious Iſrael, *yet return unto me*, Ier. 3. 1. after all theſe injuries foreſeen, ſaith --- *behold, I ſend unto you Prophets* -- that is, as I have formerly ſent you Prophets, ſo will I ſend you wiſe men, *ſcribes*, that is, learned men, though I know before hand, you will likewiſe kill, and perſecute them.

Prophets and wiſe men, and Scribes] He calls the Apoſtles and Paſtours under the Goſpel, by that name of Prophet, which was beſt known to the jews; and mentioned verſe 30. that they that honoured the dead Prophets, and their wiſe men and Scribes; might know what account they ought alſo to have made of the Apoſtles, that were more excellent than they. See on chap 11. 11.

ye ſhall kill] Ye ſhall be permitted to exerciſe the like cruelty on them, which the Prophets have ſuffered.

in your ſynagogues] See chap. 10. 17.

from city to city] Chap 10. 23.

V. 35. *All the righteous blood*] All the blood of righteous men: ſo terrible ſhall your judgement be, that you may ſeem to anſwer for all the murders of the godly from the beginning of the world, unto that time.

of the righteous Abel] Gen. 4. 8. Who was a righteous and juſt man, accepted of God.

of Zecharias] 2 Chron. 24. 22. Theſe are named, becauſe the blood of the one, was faid to cry for revenge, Gen. 4. 10. (as indeed all blood unjuſtly ſhed, doth) as did the mouth of the other at his death: or becauſe the one was the firſt righteous man, and the other *Zechary* ſonne of *Jehoida* the Prieſt ſtoned, 2 Chron. 24. 21. a Prophet of the ſame name, or one of the laſt Prophets, whoſe name is upon record in the old Teſtament. See note on Luke 11. 51.

whom ye ſlew] Becauſe the nation is ſtill accounted the ſame: So Mark 10. 3. John 6. 32. and 7. 22. Act. 7. 38.

V. 36. *All*

V. 36. *All theſe things*] All theſe puniſhments: the juſt revenge on an impious nation, for the blood of the ſervants of God, ſhed for the teſtimony of his truth: however vengeance on them was ſlow, yet it was ſure, to their utter extirpation and diſperſion of their remnant unto this day.

upon this generation] For Jeruſalem was ſoon after deſtroyed

V. 37. *O Jeruſalem, Jeruſalem*] Luke 13. 34. The name is doubled, to expreſſe great affection in the ſpeaker: as 2 Sam. 18. 33.

that killeſt the Prophets] Nehem. 9. 26. Act. 7. 32.

and ſtoneſt them which were ſent] 2 Chron. 24. 21.

How often would I have gathered] He ſpeaketh of his humane and miniſterial will: or, *de voluntate ſigni*: God often offered them mercy, protection, and ſundry favours, which they wilfully put by through their ſins, from which they would not be reclaimed. See on Luke 13. 34.

thy children] The Jews, whoſe mother City was Jeruſalem, to which they repaired for ſolemn and publick worſhip, judicature, and ſuccour, in war, or publick calamities Luke 10. 14.

together] A long time ſtriving with them, to bring them to faith and repentance. See Pſal. 17. 8. & 91. 4.

ye would not] So Prov. 1. 24. Iſaiah 65. 12. & 30. 20. Jer. 7. 13. Ezek. 24. 13. *nos calamitatum noſtrarum auctores fumus --- nos, inquam, nos, etiam Deo nolente, cruciamus. Salvian. l.* 8. we are the authors of our own woes --- we, I ſay, we our ſelves, (againſt that which God would in mercy) torment our ſelves --- *nihil eſt in nos, crudelius nobis*: there is nothing more cruel againſt us, than our own ſelves; we will not be healed. See Ezek. 18. 31.

V. 38. *Your houſe is left unto you deſolate*] Your city and temple ſhall be deſtroyed: God often and long offereth mercy, but at laſt (as *Cardan* ſpeaks of *Valer. Max.*) *tarditatem ſupplicii --- gravitate compenſat*; he recompenſeth the ſlowneſſe or delay of the puniſhment, with the grievouſneſſe thereof. See on Luke 13. 35.

V. 39. *Te ſhall not ſee me*] in this bodily manner.

henceforth] For this was in his laſt journey to Jeruſalem; and the laſt time of his publick teaching. See on Luke 13 35.

till ye ſhall ſay] Ye would be glad to have me preſent, when Jeruſalem ſhall be diſtreſſed; then would your ſelves be glad to cry, ſave Lord, which ye thought much to hear the children cry, chap. 21. 16. or after my reſurrection, ye ſhall ſee me no more, till good men among you rejoyce at my coming to judgement, with ſuch acclamations as Jeruſalem heard, chap. 21. 9.

CHAP. XXIV.

Verſe 1 *Jeſus went out*] Mark 13. 1. Luke 21. 5. to the mount of *Olives*.

departed from the temple] Purpoſing to come there no more; having taught there, divers dayes together.

to ſhew him the building] Chap. 22. 28. He had foretold the deſtruction of the temple, they ſhew him the building, as they went toward the Mount of Olives, from whence was the Temples faireſt proſpect; pittying that ſuch a magnificent pile ſhould be deſtroyed: as if they ſaid, behold, what a goodly houſe thou wilt lay waſte. *Theophylatt.*

V. 2. *There ſhall not be left here*] Luke 19. 44.

one ſtone upon another] It ſhall be utterly deſtroyed, and demoliſhed: it ſignifieth an extream and utter devaſtation, which came to paſſe by *Titus* and the Roman Army, waſting all with fire and ſword, and evening with the ground, that magnificent Temple and city, which was the glory of the world. See *Joſeph. l.* 7. *c.* 9, 10. 18. *de bel. Jud.*) though *Titus* by a ſtrict edict at firſt ſtorming the city, forbad the defacing of the Temple; yet the ſouldiers burnt it and the city; this ſiege began at the paſſeover, and the Temple was burnt (as ſome ſay) *Auguſt* 10. when it had ſtood 589. years: the city was burnt, *Septemb.* 8 in the year of our Lord, 71. *Abr. buchnicer. ind. chron.* Such is the truth of Chriſt: no power or counſel of men can defeat it: ſo miſerable was the blindneſſe of the Jews, who ſeeing theſe things come to paſſe, according to the prediction of Chriſt, could not then, cannot yet, repent and believe in him. See Ier. 7. 4. So juſt is God in rejecting them: ſo long as the malady ſeemeth to promiſe any hope of recovery, the Phyſician uſeth gentle means of recovery, but when he deſpaireth of the cure, then as *Athanaſius* ſaith, *de pradit. Jud.* ἀναχώρησις μᾶλλον the diſaffected part is cut off: ſo dealt God with them.

V. 3. *upon the Mount of Olives*] *Mark* addes, *over againſt the Temple*, which words ſhew the oceaſion of this.

The Diſciples came unto him] That is, *Peter, James, John*, and *Andrew*, Mark 13. 3.

privately] Becauſe it was a dangerous queſtion to be asked in publick, concerning the deſtruction of the Temple, as may appear, chap. 26. 61. Act. 6. 14.

tell us] Here are three diſtinct queſtions propounded; the firſt concerning the deſtruction of Ieruſalem and the Temple: the ſecond, about Chriſts coming, not to judgement, but as they dreamed, to his temporal kingdom: the third, concerning the end of the world: the anſwer to the firſt, (as ſome conceive) reacheth to verſe 23 to the ſecond, from thence to verſe 36. to the third, from that verſe to the end of the chapter: but indeed, to the firſt and third, he anſwereth ſomewhat promiſcuouſly, ſo that ſomethings muſt be underſtood of the deſtruction of Ieruſalem, and ſome things concerning the end of the world.

V. 4. *That no man deceive you*] Satan will be buſie to ſeduce you by many and variable impoſtors, which he will ſend into the Church to corrupt the doctrine, which I have delivered you, but be you vigilant, that you be not deceived.

V. 5. *in my name*] Some pretending that they are authorized by Chriſt: as, Acts 19. 13. Some that they had the ſame authority with Chriſt; or that they were Chriſt the Meſſias: as here verſe 23. John 5. 43. Some promiſing them temporal deliverance; which they expected, Luke 24. 21. See Acts 5. 36, 37. and 21. 38.

V. 6. *of wars*] Slaughters, and bloody tumults, as among them under *Caligula*: ſo alſo among other nations.

rumours of wars] Reports, and expectation of other like troublet.

Be not troubled] Be not affrighted at them; be not dejected, but conſider Gods power and protection over you.

the end is not yet] Underſtand this of the Iews final deſtruction, or of the end of the world.

V. 7. *Nation ſhall riſe againſt nation*] As, 2 Chron. 15. 6. Such troubles fell out under *Claudius* and *Nero*, as alſo many ſince, in divers parts of the world.

There ſhall be famine] Acts 11. 28. λιμοὶ καὶ λοιμοὶ. Sword, famine, peſtilence, deaths; three weapons; like *Joabs* three darts; 2 Sam. 18. 14.

peſtilences] Which uſually follow wars, and famine, Revel. 6. 5, 6, 8.

V. 8. *Of ſorrows*] They ſhall go before the deſtruction of Ieruſalem, as the pains of a woman before her travel. See Pſal. 48 6. Iſaiah 13. 8. Ier. 30. 6, 7.

V. 9. *Then ſhall they deliver*] Chap. 10. 17. Luke 21. 12. John 16. 1. Chriſt here paſſeth from his diſcourſe of common calamities, to the peculiar croſſes and ſufferings of his: the Iews ſhall apprehend you, and convent you in their conſiſtories: as *Peter* and *John*, Acts 4. and 5. chapters.

all nations] Not the Iews onely. But ye ſhall be hated alſo of all other nations into which ye ſhall go to preach the Goſpel; where Satans malicious influence will ever be ready to inſtigate perſecutors of the truth. All nations through which the devil travelleth, 1 Pet. 5. 8. Revel. 2. 10. who, ever worketh in the children of diſobedience, Ephel. 2. 2.

for thy names ſake] For the profeſſion of Chriſt. See chap. 5. 11.

V. 10. *Many be offended*] Scandalized at the preſent calamities, befalling Gods people, ſhall fall from the Chriſtian profeſſion, chap. 13. 21. See 2 Tim. 1. 15.

ſhall betray one another] The Apoſtates ſhall betray thoſe who will not with them deny the faith, and run to deſtruction of body and ſoul for company.

V. 11. *Falſe Prophets*] Acts 20. 30. 2 Corinth. 11. 13. 2. Tim. 2. 18. Such as ſhall feign themſelves to be the moſt holy teachers of truth: many ſuch ſhall riſe intruding themſelves into the work of the miniſtry, unto which they are not called of God: neither ſhall they be eaſily diſcovered, but ſo ſubtily act, as cloſely to carry on their deſignes under fair pretences of ſingular zeal for the cauſe of Chriſt; in ſo much as that they ſhall deceive many good and knowing men.

V. 12. *Iniquity ſhall abound*] Becauſe of their cruelty toward Chriſtians, love to God and man, ſhall grow cold, not ſhewing it ſelf as before in offices of piety and charity. See 2 Tim. 4. 16. Heb. 10. 25. Malice of neighbours, and decay of charity, are certain ſymptomes of imminent judgements of God over a nation.

V. 13. *but he that ſhall endure*] Revel. 2. 10. Not a good beginning onely, but perſeverance ſhall crown our hopes.

ſhall be ſaved] Either freed from the common temporal calamities, or however he ſhall obtain eternal life, and ſalvation in Chriſt Jeſus; *virtus boni operis perſeverantia eſt. Gregh. in Evang.* 25. the vertue, or excellency of a good work, is perſeverance, the end makes happy: *Paul* began ill. Act. 8 1 & 9. 1. but ended happily (See Rom 8. 38. Phil. 3 6, 7. 8. &c. 2 Tim. 4 6, 7, 8.) *Judas laudamur exordio, ſed finis proditione damnatur. Jerom ep.* 21. *l.* 2. *Furia* (See chap. 10 4. & 26. 47, 49. &c. 27. 4, 5. &c. 1. 18.) *Judas* beginning is commended, but his end is condemned of treaſon: let him that thinks he ſtandeth, *take heed leſt he fall*, 1 Cor. 10. 12. See Ezek. 18. 24.

goſpel of the kingdom] Joyful tidings concerning the kingdom of heaven.

V. 14. *In all the world*] To all the then known parts of the world the Goſpel was preached before the deſtruction of Ieruſalem. *See* Mark 13. 9, 10, 11. Rom. 1. 8. Coloſ. 1. 23.

for a witneſſe unto all nations] Of the mercy of God offered them in Chriſt, and of the obſtinacy of the Iewes, that they might underſtand that God had juſtly rejected them, who were incorrigible.

Then shall the end come] Then the utter ruine of them, and the ruine of Jerusalem, their Temple, and service there, shall come, as verse 8. See Exek 7. 2.

V. 15. *When therefore ye shall see*] Mark 13. 14.

the abomination of desolation] These words are taken from Dan. 12. 11. where we read, that from the time that the daily sacrifice should be taken away, *to give, or set up* שקוץ משם *shikkuts shamem* 70. as here, τὸ βδέλυγμα ἐρημώσεως the destructive abomination; or as the Hebrew is given by some, *abominationem stupendam*, or *obstupefacientem*; thus the Prophet called the prophanation of the Temple, whether we understand it, with *Theophylatt*, of *Cæsars* image there set up; or of the setting up of the Eagle (the signe in the Roman standard) in the 13. year of *Nero*, in the moneth of *May*, in Judea, according to the word of the Lord by *Moses*, Deut. 28 49 *The Lord shall bring a nation against thee from far*; as, נשא ה׳ אליך גוי מרחק *yide hannasher*, *the Eagle flyeth*; *in similitudinem aquilæ volantis* ὡς *Hutter*: *as a flying Eagle*: *a nation whose tongue thou shalt not understand*: or that which (after the Roman Eagle was seen there in their flying colours) fell out in the time of *Cæsar Adrianus*; who for the Jews rebellion under their *pseudo-Messias*, *Barcochebas*, interdicted the Jews return to Jerusalem; and to that purpose, not onely changed the name of Jerusalem to Elia, but also caused the marble statue of an Hog (which was an abomination to the Jews) to be set up over that gate of the city which opened toward Bethlehem; it was a certain signe and token of their desolation and finall destruction; their sceptre departed; they subjected to the Roman Empire, their Temple demolished, their daily sacrifice ceased, and they scattered over the world; was the completion thereof, which *Daniel* foretold, about 670. years before it came to passe; and this was about an hundred years after the blasphemous Jews had cryed out, *his blood be on us, and on our children*: Gods justice is ever sure, though sometimes slow. See on Luke 21. 20. &c.

by Daniel] See Daniel 9 27. & 12. 11.

in the holy place] In Judea, the holy Land: before the holy City. See Isaiah 63. 18. or as *Theophylatt* thinks, *Cæsars* image set up ἐν τοῖς ἁγίοις τοῦ ναοῦ, in the inward parts of the Temple.

let him understand] Let him take notice, that when they see the Roman colours flying in Judea, the Temple and City shall be destroyed, and the Nation of the Jews finally scattered, according to the Prophet Daniels prophesie, Dan. 9. 26.

V. 16. *Then let them*] being warned by these signes, let them flee to save their lives. See on Luke 21. 21.

into the mountains] For there would be no safety in any of their cities. So Gen. 19. 17.

V. 17. *Not come down*] If he can escape with life some other way; let him make all the haste he can to be gone, and not stay to save ought of his goods.

V. 18. *His clothes*] His coat, or cloak, or other garment, such as men use not to work in, in the fields; left carrying too long in the city, the Roman siege shut him up to destruction, with the rest which shall perish there: ἱμάτιον signifieth either house furniture, carpets, coverlids, &c. or a coat, *Budæus, ex Athenæ. l.* 12.

V. 19. *That are with child*] Such could not well flee, at the enemies approach, because of their burden; nor nurses from their children. See Luke 23. 29.

V. 20. *Not in the winter*] Because bad wayes, and foul weather might hinder them.

Neither on the sabbath-day] They not understanding, that in case of necessity, it was lawful to flee or make defence on the *sabbath-day*, might more be exposed to the fury of the enemy, neither could they that day get things necessary, by reason of their strict observation of the sabbath. Christ accommodateth this speech unto the infirmity of the Jews the time whereof is, that they should pray unto the Lord, whose divine providence ruleth over, and disposeth of all, that nothing might befal them which might make their afflictions more grevious and dangerous unto them, or hinder their flight from their enemies, and the fury of the war to come upon them; as incommodiousnesse of wayes, shortnesse of dayes, cold, stormy, winter-weather, &c. or importunity of the sabbath, wherein they might be troubled in conscience, if necessity should compel them to flie beyond the short measure of a sabbath-dayes journey, which would not set them beyond the lines of a besieging enemy: finally he admonisheth his disciples hereof, that they might acquaint those Christians among the Jews the survivers, that when they should see these things drawing nigh, they might by no meanes delay, but speedily be gone (as *Eliah* said to *Ahab* before the storm, 1 King. 18. 44.) *that the shower stop you not*: or as the *Angels* said to *Lot*, Gen. 19. 17. *escape for your lives, look not behinde you, neither stay in all the plaine, escape to the mountaine, lest you be consumed*, and the storme overtake you. *Remember Lots wife*, Luke 17. 32.

V. 21. *Such as was not, &c.*] To that nation, Luke 21. 23. Exod. 9. 24. *Luke* receiteth some kindes of those tribulations under the name of the *dayes of vengeance* upon the Jews; to wit, that they should fall by the edge of the sword, be led away captive into all nations, &c. which accordingly came upon them.

V. 22. *No flesh be saved*] He speaketh of the calamity of the Jews (as may appear in that our Saviour said, Luke 21. 23. *there shall be great distresse in the land, and wrath upon this people*) and in his speech relateth to the same; the meaning is, none of the Jewes should be saved from that slaughter, except the Lord should shorten those dayes of affliction before mentioned: flesh is by a figure, taken for mankind, and here, as Jer. 12. 12. and 45. 5. for the Jews.

for the Elects sake] For the Elects sake. διὰ τοὺς ἐκλεκτούς. *Theophylatt*, of themselves; or, which were among the Jews which should perish.

those dayes shall be shortned] He meaneth τὰς θλίψεις καὶ τὸν πόλεμον. *Theophylatt*, those (dayes of) afflictions and wars, which were coming on the Jews: had they long continued, they must have all perished by the sword and famine: but they had a speedier end of their calamities; the obstinate impiety of reprobates provoked Gods justice, to have continued them long; but his mercy prevailed for the Elects sake to shorten them, and quickly end that bloody war, by giving the Roman a speedy conquest: so that Jerusalem was taken in five moneths, or there about; which could have been, but that the seditious citizens burnt up their own store of corn. See *Joseph de bel. Jud. l.* 6 *c.* 1. and the many fortified towns in Judea and Galilee, were taken in a year and halfe: which was then imputed to the hand of God, favouring and prospering the Roman; *Joseph q. l.* 3. *c.* 11. *l.* 7. *c.* 16. all which God did for his truth and Elects sake: for from that miserable slaughter, Jerusalem being rendred, there escaped above four hundred thousand persons. *Joseph q. l.* 7. *c.* 15. which were dispersed among the nations.

V. 23. *Then if any man, &c.*] Mark 13. 21. Luke 17. 23. Then when Satan shall be loosed, Rev. 20. 3. and become a lying Spirit, in the mouths of seducing impostors. See 1 Kings 21. 22. 2 Cor. 11. 13, 14, 15. 2 Thess. 2. 9. &c. Rev. 12. 12. Wherefore men ought not to give credit to whatsoever men seem in excellency, or authority, if they preach otherwise unto you, than that you have received, *let them be accursed*, Gal. 1. 8. hear them not.

V. 24. *false christs*] Either such as *John* calleth Antichrists, 1 John 2. 18. or such as shall feign and call themselves Christ.

false Prophets] Those who teach lyes; falsely interpreting and applying the word of God to sinister and impious ends: as do Sectaries, Schismaticks, and Hereticks: men pretending to much godlinesse and gifts, with power to exercise the same in the Ministry, to which God calleth them not: to their opposition of the truth of Christ denominated, and therefore them false, and their usurping the Ministry, Prophets, but false ones; and therefore not to be heard of those that love the truth that they may be saved: See 2 Thess. 2. 10, 11. 12. for otherwise they could be but false and erring laicks, or people, they had not so much as a semblance of Prophets. Some understand here the false Prophet, mentioned, Rev. 16. 13. and some, Mahomet.

shew great] μεγάλα σημεῖα: *they shall give*, or openly shew forth: so the Hebrewes use their word נתן *nathan*.

signes] That is, lying wonders; as, 2 Thess. 2. 9. Revel. 13. 13.

deceive the very Elect] Not among the Jews onely, but among the Gentiles also, called to the faith of Christ, which they did dangerously attempt, by their specious pretences, and shews of extraordinary zeal and godlinesse: for, as *Minucius Felix* saith, *incauta credulitas circumveniuntur ab his quos bonos putaverunt*, the incautious-ly-credulous are circumvented of these, whom they thought to be good men.

V. 25. *Behold I have told you before*] That your selves by this forewarning, may be armed against their delusions, and may not be troubled, when you shall see so many falling away from the truth, and giving heed to the spirit of errour. See John 16. 14.

V. 26. *He is in the desert*] That is, Christ, or his true Church where he is present, is in the separation, and among those who withdraw themselves from the publick professours of Christianity: for those false Christs, and their instruments, used to draw men and women out into the desarts, where they might more securely, and without discovery or resistance, make head, and gather congregations.

in the secret chambers] In the inward rooms, and private places, apt for conveniciles: it is true, *honesta semper publice gaudent, scelera secreta sunt*: things honest ever rejoyce in being publick, impieties are secret: which though it be not always so because the best are most perfected and suppresst, and God is just in bringing wickednesse to light; yet ever the good would appear, and the vitious would be concealed.

V. 27. *As the lightning*] They need not seek Christ, his kingdom, or coming to judgement, in this or that peculiar place; he will appear like the lightning in a moment to the startled world.

V. 28. *For wheresoever*] Luke 17. 37. A proverb used concerning things every where alike: the meaning is, it will be found of those who look after it.

V. 29. *Immediatly after*] The like calamities shall befall the Roman Empire, that had by them afflicted the Jews before. See Revel. 6. 12, 13. These things may be spoken allegorically: as, Isaiah 13. 10. & 24. 23. Ezek 32. 7. Joel 2. 10. 31. & 3. 15. Job 30. 28. Jerem. 15. 9. Amos 8 9. Some understand it literally to be fulfilled a little before, or at the last day; but that useth not so to be described, but by fire, 2 Pet. 3. 12. others take these things literally for strange sights in the heaven, either before the destruction of Jerusalem, or before the day of judgement: of which time they who understand it conceive that he saith, *immediately*, that men may ever watch and provide for his coming: as, Phil. 4. 5. Heb. 10. 37. 2 Pet. 3 8. or *immediately* after the troubles of the Church under Antichrist, which some think intended in the former verses, as, 2 Thes. 2. 8. or after the great troubles of the Church. Rev. 20. 7 8. 9. whereof these Jewish or Gentile troubles might be a foregoing signe: some think the certainty of the thing here intended, and not the neerneste of time. See on verse 33.

shall the sun be darkned] Mark 13. 24. Luke 21. 25. See on Acts 2 19. certainly he foreetelleth the signes which shall precede the last day: but how the sunne shall be darkned, the moon obscured, or the stars fall, it is rather to be expected than defined by us.

the powers of the heavens] The spheres and stars of heaven; except we take it allegorically, as some do.

V. 30. *signe of the Son of man*] Such as shall testify that Christ is coming to judge: what that signe shall be, whether some extraordinary *comet*, as some conjecture, or the signe of the crosse, or some other glorious light; the Scripture not determining, we should but vainly enquire.

all the tribes of the earth] All families and kindreds: it is an allusion to the Jews distributed into tribes.

shall mourn] They shall be in such sorrow, that they shall smite on their breasts, as with horrour of heart; and confusion of face, by reason of those grievous and inevitable judgements then upon them, for their contempt and abuse of this Gospel. See on Luke 21. 26.

They shall see the Son of man] Rev. 1. 7. At his last coming, sitting on the clouds, as on a throne of glory, chap. 25. 31. Acts 1. 9. 11. 1 Thes. 1. 17.

with power] With all the holy Angels attending him, 1 Thes. 4. 17. chap. 16. 27. & 25. 31.

and great glory] With a visible brightnesse; and divine Majesty.

V. 31. *And he shall send his angels*] See 1 Thes. 4. 16. and chap. 13. 41. That is, his holy Angels, who are his ministring spirits, *sent forth to minister for them that shall be heirs of salvation*. Heb. 1. 14. this he here speaketh to comfort his, against the terrour of that most dreadful day of the Lord, which shall come as a snare and destruction upon all the children of disobedience. See Luke 21. 28. 1 Thes. 4. 18.

with a great sound of a trumpet] Or *with a trumpet and a great voice*: as, Exod. 19. 19. & 20. 18. See Psal. 47. 5. 1 Cor. 15. 52. 1 Thes. 4. 16.

shall gather together] As the manner was to gather the people together with a trumpet, Numb. 10. 2.

from the four windes] From all quarters of the world. See Isa. 43. 5, 6. Rev. 7. 1 Zech. 2. 6. See on chap. 8. 11.

from one end of heaven] In respect of our sight: otherwise, heaven is round, and hath no end. See Psal. 19. 6. Deut. 4. 32. & 28. 64. from east to west, from north to south.

V. 32 *yet tender*] In the spring, when the sap riseth, and shooteth out into the branches. See on Mark 13. 28.

putteth forth leaves] Cant. 2. 13.

V. 33. *When ye shall see these things*] When ye shall see these things befall the Jews, look for those things which shall shortly after befall the rest of the world also: for the one is the forerunner of the other, as the putting forth of the leaves of the fig-tree, is of the summer. Or when ye shall see those extraordinary things mentioned, verse 29. look for Christs coming to judgement speedily.

is near] The coming of the Son of man, Christ Jesus, verse 30. or trouble is near coming on the Gentiles, when Jerusalem is destroyed: then it is neer, as it were certain at the door. See Gen. 4. 7. Iam. 5. 9. Phil. 4. 5. Rev. 1. 3.

V. 34. *this generation shall not passe*] Some alive shal see all fulfilled that I have spoken, concerning the destruction of Jerusalem, and the troubles accompanying it.

all these things] That are shortly to come, opposed to that day, verse 36. where he speaketh of the last day.

V. 35 *heaven and earth shall passe away*] Mark 13. 31. may sooner passe away, than any of my words prove false: as chap. 5. 18. Luke 16. 17. Isa. 54. 9, 10. Pet. 3. 10.

V. 36. *of that day*] Of the day of judgement, and of the end of world of which, verse 30. 31. which was expected of all Gods people, 2 Tim. 1. 18.

hour] The time and season, 1 Thes. 5. 1. hour taken at large, as 1 John 2. 18. Rev 3. 10. & 14. 7, 15.

knoweth no man] God hath hidden that day and hour from us, that we might never be secure, but always prepared for it; *ut pendulo expectativnis incerto mens solicitita---adventui diem semper expectans, semper expectando speraret, &c. Hilar. de trin. l.* 9. that the minde solicitous with a pendulous uncertainty, always expecting the day of his coming, might in expecting always hope for it, and have a watchfull care against that uncertain, certain hour. So saith our Saviour, be ye also prepared, because ye know not what hour the Son of man will come. See Luke 12. 40.

not the angels of heaven] Much lesse sinful men on earth, who are far below them in knowledge.

V. 37. *for as in the dayes of Noah*] Gen. 7. See on Luke 17. 26.

so shall also the coming &c.] That came suddenly when the secure world thought of nothing less; and so also shall Christs coming be, to judgement, when the secure world least expected him, 2 Pet. 3. 10. 1 Thes. 5. 2, 3.

V. 38. *they were eating and drinking*] Men were then also given to brutish sensuality, and secure luxury, as here, verse 49. φαγοντες καὶ πίνοντες, *eating by gnawing*, which is proper to beasts: he reproveth luxury, not a sober use of the creatures. See on Luke 17. 27.

giving in marriage] See on chap. 22. 30.

V. 39. *and knew not*] Took no more notice of it, than if they had heard nothing at all of it, not believing what *Noah* had foretold.

took them all away All the secure unbelieving world; of which number *Noah* and his family were not.

so shall also] So unprepared shall men be at the day of judgement, as if they had never heard thereof: and many of them who cannot but believe, or at least fear it will come; yet vainly procrastinate, and put of their repentance and preparation from day to day, untill death and judgement suddenly come upon them, and finde them unprovided.

V. 40. *Then shall two*] See on Luke 17. 36.

in the field] At their harvest work, other labour in sowing, about their cattle, or other like employment.

the one] One of the two: they shall not be taken by families, as *Noah* was: but one friend shall be taken by Christ into heaven, and another left for the devil to carry into hell. Some think it also relateth to the destruction of Jerusalem.

shall be taken] As led by the hand out of the common danger and destruction: an allusion to Gen. 19. 16. the Syriack giveth by a word, which among other significations, importeth to lead out, or into, as John 16. 13. Rom. 8 14. or to take to ones self, John 14. 3. See on Luke 17. 36.

V. 41. *two women*] Bondwomen, or of the meanest condition, such as used to grind at the mill, Exod. 11. 5.

V. 42. *watch therefore*] Mark 13. 35. watching is enjoyned all Christians here, and Ministers after, verse 45. Luke 12. 41. we must by faith expect our Saviour perpetually, and be ready to receive him, verse 44. *qui enim pœnitenti indulgentiam promisit, dissimulanti diem craftinam non proipondit, Prosper ep.* for he that promised mercy to the penitent, hath not promised to morrow to the dissembling, So also *Greg. hom.* 12. *in evang.* we must therefore alwayes expect the last day, which we can never foresee.

V. 43. *But know this*] Luke 12. 39. 1 Thes. 5. 2. this you must necessarily know, except you are willingly ignorant: as 2 Pet. 3. 5. this is evident to common reason.

in what watch] Matth 14. 25. that is, in what hour of the night, which they divided into certain watches.

broken up] *Digged through*, as thieves use to do, Exodus 22. 2.

V. 44. *such an hour as ye think not*] Unlesse ye watch; for the Master of the house dreams not of the coming of the thief. The secure man thinketh not of the suddain coming of Christ which will be more terrible.

V. 45. *who then is*] Luke 22. 42. See note thereon: as if he said, Faithful Prelates are but rare, but ever blessed, as verse 46. such a one is, as *Theophylatt* ex presseth him, σπάνιός ἐστι καὶ θυσιαστὸν, *rare and hard to be found.*

ruler over his] As a Pastor over the flock, or a steward of the mysteries of God, 1 Cor. 4. 1. See on Luke 12. 42.

household] Over his servants, *sui & familiæ suæ*, over his service, or over the rest of his servants, *familitium*, interpreted, *Theophylatt*, *over the sons of his house*, or family: Syr. over his domestical servants.

to give them meat] As Gods steward: that is to preach the doctrine and knowledge of Christ, which like those five loaves which Christ blessed, is not diminished, but encreased by giving out to many, or like the widows oyl, 2 Kings 4. encreased, onely by pouring out.

V. 46. *blessed, &c.*] Happy shall they be, if they persevere in their faithfull diligence, and care for the people of God: though perhaps they may suffer many unworthy things of a present impious world, as the Prophets, Apostles, Martyrs, and most faithful Ministers, ever did; yet happy shall they be when Christ, appearing to call them from hence, shall finde them vigilant over the flock committed to their charge.

V. 47. *Ruler*

V. 47. *ruler over all his goods*] All that he hath: of a steward he will make him overseer of all his estate, Gen. 36. 4, 6. he shall advance him to a greater command and dignity. See Revel. 2. 26. and here verse 45. the meaning is, he shall reign with Christ, and be partaker of the riches of his grace, and blessedness.

V. 48. *that evil servant*] But if the evil steward neglect the salvation of the people, if he tyrannize over them.

say in his heart] If he think with himself, Psal 14. 1.

my lord delayeth his coming] It will be long ere he comes: as 2 Pet. 3. promising himself a long life, and time to repent in, and to make his peace. So securely contemning and abusing the long sufferings and patience of God; presuming to do any violence and injury to Gods people, because he doth not presently appear against them, and their impiety.

V. 49. *to smite*] To exercise any kinde of cruelty on his fellow-servants (by virtue of his authority) for whose good and welfare he was put into that office, which therefore he ought to have had the more care of, 1 Pet. 4. 10.

with the drunken] If he give lewd example of luxury and intemperance, making him scandalous, his ministery lesse effectual, and the very doctrine he preacheth despicable, to causing the name of God to be blasphemed.

V. 50. *when he looketh not for him*] Of which (day) he thought not, saith the Syriack interpreter: the judgements of God are not so much as in the thought of the wicked: they cry, *peace, peace*, till sudden destruction come upon them, then are they the most dejected men of the world. See 1 Samuel 28. 20. and Daniel 5. 1, 2, 6, 7.

V. 51. *cut him asunder*] Διχοτομήσει αὐτὸν, *cut him in two pieces*; either by renting his soul from his body; or body and soul cast out of Gods blessed presence, divided him from the elect to damnation. See on Luke 12. 46.

his portion with hypocrites] He shall have greater punishment than ordinary: as also hypocrites must expect; because counterfeit sanctity is double iniquity. See Job 20. 29. Psalm 11. 6.

weeping, &c.] Matth. 8. 12. & 13. 42. 50. & 22, 13.

CHAP. XXV.

Verse 1. THen] The evangelist prosecutes the conclusion of Christs last sermon, concerning his glorious and sudden appearance to judgement, and our duty in watching, lest that day finde us unprepared, or unfaithful in our duties: *then*, in the day of Christs coming, mentioned Chap. 24. 51.

the kingdom of heaven] The Church in this world, *Greg. hom.* 12. *in Evang.* as Matth. 13. 41. or the condition of men in the Church of God.

virgins] The custome then was to make marriage feasts in the night: the bridegroom used to come with a choice company of young men, which were called the *children of the bridechamber*, chap. 9. 15. certain virgins of the acquaintance or kinred of the bride, used to go meet the bridegroom, attending him unto the wedding house: to which custom Psal. 45. 14. alludeth; *she shall be brought unto the king, in raiment of needle work; the virgins her companions that follow her shall be brought unto thee*: by virgins here are signified pure souls, as 2 Cor. 11. 2, 3.

which took their lamps, and went forth] They carryed them forth (as the custome then was) lighted for the service of the bridegroom and his train; in which there was both solemnity, and accommodation of light for the company passing by the way.

V. 2. *Five of them*] He faith not this to intimate that there were as many wise or good men, as wicked which are truly foolish: the whole world (unregenerate) lieth in wickednesse, 1 John 5. 19. but he simply noteth the difference, in an equal condition; in which all Christians alike, professe their hope of salvation by Christ, and their expectation of him to judge the living and the dead: yet among these there is much difference, some truely believe, some are hypocrites: some professe in words onely, but not in heart, having a forme of Godlinesse, but denying the power thereof: they confesse they expect a judgement, but live as if they thought in their hearts there were no God to call them to account. See Psal. 14. 1. &c. none but the foolish can think, and do thus; or hope to impose on Gods all-seeing justice: but they are wise, who truely fear God, and endeavour to serve him faithfully (Psal. 111. 10.) though there are but few such.

were wise] So shewed they themselves such, in providing timely for their present employment.

were foolish] These shewed themselves such, in neglecting the main, for which they were called, and came together: such are they, who professing faith in Christ, yet prepare not themselves against his coming. For as *Augustine* saith, *de verb. Domini serm.* 23. these are not *qualescunque animæ, fed tales, quæ habent catholicam fidem, & habere videntur bona opera in Ecclesia Dei*, not every, or any soul, but such as have (or professe) the Catholique faith, and seem to have good works in the Church of God. In his 120. epistle to *Honoratus*, he interpreteth this something neerer, of men (*altenâ laude lætantibus, & propter ipsam inanem laudem, non propter conscientiam suam; ubi illis testis est Deus, bona operantibus*) rejoycing in others praising them, and doing good, not for their conscience sake, where God is their witnesse, but for vain praise of men.

V. 3. *took their lamps*] By which is represented, profession of faith and sanctity.

but not oyl] Besides that which was burning, and spent ere the bridegroom came, verse 8. that is, they had no good works of faith, (charity and sanctity) without which faith is dead, and inactive. See Galat. 5. 6. James 2. 26. so *Jerom* on this place saith, they have no oyl, who seem to confesse the Lord with like faith: *sed virtutum opera negligunt*, but neglect good works.

V. 4. *oyl in their vessels*] In their lamps: the meaning is, they prepared to meet Christ, with faith, repentance, and charity; which is, (as *Jerom* saith) *lumen indefinens*, a light which shall never fail, or go out: See 1 Corinth. 13. 8. faith shall end in this enjoying, but charity shall be perfected, not ended in heaven: this oyl then is that which the Apostle speaketh of, 2 Corinth. 1. 12. the testimony of their consciences: this is to carry oyl with them, not to buy of those that sell, that is of flatterers, *Augustine* ep. 120. who do good, *ut laudetur Deus*, that God may be praised.

V. 5. *while the bridegroom tarried*] It was not a little time, *inter priorem & secundum adventum vomini, Jerom*, between the first and second coming of the Lord Christ: Christs coming must be expected with holy patience, Habak. 2. 3. *Mora sponsi pœnitentia temporis est. Hilar. can.* 27. the bridegrooms tarrying is the time of repentance.

all slumbred] Some died (as *Jerom* interpreteth) others after long attendance, and expectation, began to be pollished with secular cares, distracting their thoughts from a present watch; and lookers for Christ; so *Augustine ep.* 120. which slumber, elect and reprobates are in severall degrees, subject to. Good men are at reprobates are in severall degrees, subject to. Good men are at some times somewhat more negligent than they should be; but they always keep a good conscience, and an heart prepared, in some good measure to receive Christ, Acts 23. 1. and 24. 16. 2 Corinth 1. 12. Cant. 5. 2 their fecurity is but of infirmity, and their estate was made sure before; the carnal and worldly have, at best, but the lamps of profession, and want the oyl and substance of religion, that is, the power thereof, 1 Tim. 1. 5. 2 Tim 3. 5.

V. 6. *at midnight*] *Subitò quasi intempestâ nocte. & fecuris omnibus*, suddenly, as in the still of the night, *Jerom, Euthymius*, because he will come ἀνάπτως, unexpected, as *Theophylact* speaketh: or *Hilary can.* 27. *cunctis ignorantibus*, in a time which none as knows; Christ will come when he is least looked for: as the bridegroom came at midnight, later than the usuall manner was.

a cry made] This is generally understood, by *Chrysostome, Theophylact, Euthimius, Jerom, Hililary*, &c. of the voice of the Archangell, and the trumpet of God, to awaken all, even those who are in gel, and the trumpet of God, to awaken all, even those who are in the graves, and depths of the seas, of which John 5. 29. 1 Thes. 4. 16. 1 Cor. 15. 52. which is most certainly true: but this circumstance relateth also to the custom, and accommodation of the parable: and in the substance of the matter, we may understand this noise, to be also the voice and importunity of them, who exhort, and admonish us to prepare, and meet Christ.

the bridegroom cometh] Christ cometh: so will he do by his divine providence and comforting spirit to call us hence at our death and day of judgement.

V. 7. *trimmed their lamps*] Which is to be understood of the wise virgins, the foolish carried onely dead lamps, without that which Christ commanded, chap. 5. 16. an allusion to Exod. 30. 8. 2 King. 9. 30.

V. 8. *gone out*] Or *going out*, which in the temple should not be, Exod 27. 20. the moral whereof was, we ought to persevere in faith and sanctity, chapter 24. 13. Revel. 2. 10. Colos. 1. 23. Hebr. 3. 14.

V. 9. *not so, lest there be not enough for us and you*] Not fearing the failing of their own store, as if they were uncertain of their own salvation, but because (as *Jerom* saith) *neque possunt in die judicii aliorum virtutes, aliorum vitia sublevare*, in the day of judement, the vertues of the one cannot relieve the vices of the other: See Ezek. 14. 14. & 18. 20. so saith *Augustine ep.* 120. *Non desperanter, sed humiliter dictum est*, it is not (by them) spoken despairingly, but humbly; for who can so presume on his own confidence, that he can be certain, that it can sufffice him in Gods judgment, except the merciful God iudge in mercy, not the rigour of justice, in which none can stand? Psal. 143. 2.

go ye rather] Not that the just shall send the wicked at the day of judgement to purchase grace: but it shewes that they who neglect to get it here, have no meanes left to get any then: so *Elijah* mocks the priests of *Baal*. 1 Kings 18. 27.

buy] Isaiah 55. 1. Revel 3. 18. This word seemeth here inserted, only for the accommodation of the parable.

for

for your selves] Every one must be saved by his own faith, Rom. 1. 17. Rom. 14. 12. 22. Gal. 6. 4.

V. 10. *while they went to buy*] This is spoken to shew us, that (as there was no manna to be found on the sabbath) so shall there be no place for repentance and good works in death: and that the faithful onely, who in a carefull watch, continually expect the coming of Christ, shall be saved. See Job 14. 14. Luke 12. 37.

the doore was shut] They who neglect Gods call, and are not ready when he cometh, shall be shut out of the gate of mercy, Psal. 95. 11. here life is gotten or lost to eternity. They that were ready with their lamps burning, that is, with faith and good works, as *Augustine* forecited, interpreteth, went into eternal joy with Christ, the rest were shut out.

V. 11. *Lord, Lord*] Chap. 7. 22, & 25. 37.

open to us] To wit the door of mercy: receive us also.

V. 12. *I know you not*] Chap. 7. 23. the Lord knoweth who are his, 2 Tim. 2. 19. but he will not own those in judgement, who will not own and obey him now, when he offereth mercy. Admirable is the power of faithful prayer, and timely repentance; but as *Jerom* saith, *quid prodest, voce invocare, quem operibus negas?* what availeth it to invocate him with thy voice, whom thou denyest in thy works? See Psalm 50. 15, 16. *Esaus* too late tears shew us the danger of deferring repentance and conversion unto God. See Hebr. 3. 13, 15. 2 Corinth. 6. 2. Eccles. 12. 1.

V. 13, *watch therefore*] Chap. 24. 42. Mark 13. 33.

V. 14. *as a man travelling into a far, &c.*] Luke 19. 12. hereby is intended Christs ascension into heaven, and abiding there till the day of judgement, chap. 21. 33.

delivered unto them his goods] Put them into several offices, and places for the good of his Church, Ephes. 4. 11. 12.

V. 15, *five talents*] Of a talent. See 1 Chron. 22. 14.

according to his several ability] According to the skil and wisdom in dealing which was given them, 1 Corinth. 12. 7. according as he knew they had knowledge to manage that which was entrusted to them: this ὑπάρχειν, the Syr. interpreter giveth, *juxta facultatem suam. Jerom, secundum propriam virtutem*, that is, as his self interpreteth, *pro accipientium viribus*, according to the abilities of the receivers: who yet considereth not in his servants, so much *luceri magnitudinem*, the greatnesse of the gain, as *studii voluntatem*, the willingnesse of their care and endeavour. *Prosper* noteth well here, *de vocat. Gent. l. 2. c. 8.* he gave according to their proper abilities, *sed non secundum proprium meritum*, but not according to their proper merit. In the *one, two*, or *five* talents, we must understand the diversities of Gods gifts, which are not all conferred on any one man. See Ephes. 4. 11. 1 Cor. 12. 7. 11. 29. Rom. 12. 6. 1. Cor. 4. 2.

V. 16. *traded with the same*] Was laborious in his calling, according to his gifts.

made them other five talents] Encreased his gifts by using them to the benefit of others, and did twice so much good, as before his imployment. See 2 Tim 1. 6. the power and fruit of Gods graces in us, is in their use to his glory, and the gaining of souls to Christ: he shall be judged a faithfull servant, who so employeth them. See Rom. 15, 15, 16. such were the Prophets and Apostles.

V. 17. *likewise he that had received two*] He means those who are of meaner gifts and measures of grace, (as were, and are the succeeding ministers of Christ, not assisted, as the Apostles with infallibility of Spirit) who have not that admirable evidence of spirit, and largeness of heart, yet of a measure which God maketh sufficient to gain souls; these are also accepted of God as faithfull servants, if they do, as *Peter* said, *as every one hath received the gifts, even so minister the same one to another, as good stewards of the manifold grace of God*, 1 Peter 4. 10. if they who are of mean gifts, be faithfull and diligent, God accepteth their will and endeavour.

V. 18. *digged in the earth*] Importing those Ministers, who for shame, sloth, or fear, will not exercise the gifts they have: or any other, who receive Gods grace in vain: against which the Apostle exhorts, 2 Corinth. 6. 1. which concerneth both teachors, and hearers.

V. 19. *a long time after*] In the end Christ will come and call men to account; meaning in the general, from Christs ascension into heaven, unto his coming again to judge: this time hath already been more than 1614. years: in particular, the life of man, the remainder whereof is very uncertain.

cometh and reckoneth with them] Christ will certainly come again to judge every man: therefore it behoveth us to live, as every hour expecting him: he will call every one to a strict account, how we have imployed his gifts: how carefull ought we to be, how we use our time, health, strength, understanding, offices, or authority; these all are our masters talents, and he will once bring us to an account of their improvement.

V. 20. *other five talents*] See on verse 16. The Hebrew talent of the Sanctuary, conteined an hundred Hebrew pounds, whereof every one was sixty sicles or shekels: a shekel was about half an ounce in weight, and in value about four groates, or *denarii*, at which rate, it amounteth to 400. pound, but the common Hebrew talent was about half so much. Some say the talent of silver was 375. pound *sterling*, but the talent of gold 3750. pound, See notes on 1 King. 20. 39. 2 King. 23. 33.

V. 21. *over a few things*] In a smal charge, Luke 16. 18.

over many] I will prefer thee: as men do servants whom they have found faithfull. See on Chap. 24. 47.

into the joy of thy lord] Come and receive the fruit of my bounty, the reward of thy fidelity. See verse 34.

V. 24. *which had received one talent*] He is also called to account, as well as they that had received more talents, that no man may think to be excused from giving account by the meanneste of his place or partes.

that thou art an hard man] He would (as hypocrites, and evill servants use to do) transfuse the fault from himself to his master: one of *Adams* sons, Genes. 3. 12. but indeed, God is (as *Augustine* saith well *Armentario, ep* 45.) *benignus exactor, non egenus: & qui non exigit ea reddidit, sed in se crescere facit reddituros*: a bountiful exactor, not a needy: and who encreaseth not by things rendered to him, but who encreaseth the renderers in themselves.

V. 25. *Lo thou hast that is thine*] Chap. 20. 14.

V. 26. *His lord answered*] By this answer he signifieth that they have no excuse for their sloth, who suppresse Gods gifts and spend their time unprofitably, or that murmur, and lay their defects in duty on Gods providence; whereas it is most true which *Prosper* saith, *de vocat. Gent. lib. 2. cap. 1. nec damnati justa querimonia, nec justificati veræ sit arrogantiæ si vel ille dicat non meruisse se pœnam, vel iste asserat meruisse se gratiam*; neither is the complaint of the damned just, neither the arrogance of the justified veritable; if either he faith, he hath not deserved the punishment, or this affirm that he hath deserved grace.

thou wicked and slothful servant] By these sharp and yet well deserved reproofs, that appears, which *Prosper* faith, *de vocat. Gent. lib. 2. cap. 8.* that not onely, *de non servato, sed de non auctio mutuo damnantur*; for that men have not kept, but because they have not encreased the gift, they shall be condemned.

thou knewest] Were it as thou sayest; thou shouldst have been the more careful to please me: and art now the more unexcusable by thine own confession, chap. 12. 37. Luke 19. 22.

V. 27. *to the exchangers*] Such as kept banks, to take mens moneys, and make profit thereof for them: the meaning is, thou oughtest to have committed it to the hearers who bringing forth fruits, would have rendred me the interest of good works: so *Jerom, Chrysostome, Hilary, Euthymius*, and others, understand here by usury.

V. 28. *take therefore the talent from him*] God justly takes away his gifts, from those that abuse, or make no good use of them: understand this of those gifts or graces which are common to elect and reprobates; as gifts; or parts of nature, or art, office, charge, &c. for the gifts and graces of regeneration are ἀμεταμέλητα, Rom. 11. 29. such as God never repenteth of, or recalleth, see John 16. 22. God sometime taketh away that which therein men seem to have, Luke 8. 18. when by pulling of their vizards, he discovereth their hypocrisie; making it appear to the world, that their pretences to faith and good works, were but semblances and false shadows of things which had no being

and give it unto him which hath ten] Not that the elect shall have or receive any good from the reprobate: but because their reward in heaven shall be to great; as if the happinesse which seemed due to all others, in mans judgement must accrew to them, and be put on their accompt.

V. 29. *for unto every one*] Chap. 13. 12. Mark 4. 25. Luke 8. 18.

V. 30. *the unprofitable servant*] He must be condemned though he did not waste his Masters goods, because he did not encrease them by his using them: see the reason hereof, 1 Cor. 12. 7.

into utter darknesse] See on Chap. 8. 12.

weeping and, &c.] See on Chap. 24. 51.

V. 31. *when the son of man*] Christ, God and man.

in his glory] Not in the form of a servant, as before, but as a judge, most glorious and dreadfull appearing with incomprehensible glory, see chap. 24. 30. Dan. 7. 9. 10. Mark 13. 26 Col. 3. 4.

and all the holy angels] An allusion to Zech 14. 5. now he hath a few poor men to attend him; then all the glorious angels that administer unto him, their Lord.

sit upon the throne] As a man on some visible throne: or he shall judge all, as they that sit on thrones.

V. 32. *shall be gathered*] Chap. 24. 31. before him, to be judged by him.

he shall seperate them] This separation of good from bad, is set out by a similitude of fanning, chap 3. 12. of the tares, chap. 13. 30. of the draw net, chap. 13 48 here by parting the sheep and goats, that signifieth the elect and reprobates; the flock of Christ, his Church (Luke 12. 32) in this life, is like the flock at *Padan Aram*, Genes. 30. 32. speckled and spotted (see Judg. 12 23.

12. 23. 2 Pet. 2. 13.) but in the life to come, they shall be *as a flock of sheep which go up from the washing* (Cant. 6. 6.) *without spot or wrincle—holy and without blemish*: Eph. 5. 27. here, tares and wheat grow up together. Matth. 13. 30. but in the worlds harvest, the day of judgement, they shall be parted.

one from another] Not one nation from another: but one man from another. See chap. 24. 31. 40. 41.

sheep from the goats] An allusion to Ezek. 34. 17.

V. 33. *sheep on his right hand*] Right hand and left imply good and bad, Eccles. 10. 2. or blessing and cursing as *Genesim* bare southward, which is on the right hand, when you look to the sunrising, (that was the mountain of blessing, Deut. 27. 12.) and *Ebal* on the north, (that was the mountain of cursing) verse 13 which is on the left hand.

V. 34 *the king*] Christ, Revel. 19. 16. *King of kings and Lord of lords*, Rev. 17. 14. 1 Tim. 6. 15. *the king eternal, immortal, invisible, the only wise God*, 1 Tim. 1. 17. 19.

come] Draw neer to me: be not afraid of my majesty. The word δεῦτε, *come*, is here a word of singular favour and love, gratiously inviting the elect to the full fruition of eternal blessednes, in their conjunction with Christ, and participation of his immence goodnesse, so Chap. 11. 28. δεῦτε πρός με, *come unto me*, such words *Tobu* once said to *Jonadab*, 2 King. 10. 15, 16. when he took him up to him into his charet, *is thy heart right as my heart?* δεῦτε μετ' ἐμοῦ *come with me.*

ye blessed of my father] Whom my Father loves: to whom my Father meaneth to give the kingdom of heaven and interminable blessednesse therein.

inherit] For heaven comes to no man by natural descent, but divine adoption: not by merit, but free gift, Rom. 6 23. it is an inheritance given to Gods children by adoption in Christ. See 1 Pet. 1 3 4. 1 Pet. 3. 9. Ephes. 2, 8.

the kingdom] Not an earthly; but such, as that in respect thereof all earthly kingdoms, are prisons and vasallages.

prepared] By God the Father, chap. 20. 23. 1 Cor. 2. 9. Heb. 11. 16.

for you] You onely, who are his elect. Luke 12. 32.

from the foundation of the world] Chap. 13. 15. Luke 11. 50 Rev. 13 8. Ephes. 1. 4. 1 Pet. 1. 20. 2 Tim 1. 9.

V. 35. *for I was an hungred*] Christ taketh that which is done for his poor servants, as done unto himself: and this reward of mercy, is not for their own sakes, or merit of the giver, but as they are members of Christ: and because Christ will justifie these by faith, which worketh by love and charity.

ye gave me meat] We need none other arguments to incite us to give to the poor saints, if we understood and firmly believed this one: he that giveth to an hungry soul (which is a servant of Christ) feeds; teedeth Christ in that alms.

V. 36. *naked, and ye clothed me*] *In se assumit bonas operationes nostras, ad hoc, ut præstet nobis retributionem bonorum suorum, Irenæus. l. 4. cap.* 34. he taketh on himself our good works, that he may yeild us a retribution of his goods: he accepteth what we do for the poor, as done to himself, not that he wants, but *ad nobis propter nos fieri vult* (saith the same) he will have us to do it for our own sakes: neither may we look hereon, as meritorious works of men. but as being the certain fruits and effects of true faith, apprehending his merits, by which we shall be saved: which being his gift, Ephes. 2. 8. he doth but crown his own gifts in us: so true is that of *Bernard*: *meritum meum misericordia Domini est*: my merit is Gods mercy: as likewise that which *Prosper* saith, *de vocat. Gent. lib.* 2. *cap.* 1. *Neminem indebitè damnans, neminem debitè liberans; nostra plectens tam punit noxios, sua tribuens cum facit justos*, condemning no man unduely, freeing or acquitting no man duely (or according to his desertes) punishing that which is ours, when he correcteth, giving that which is his own when he justifieth or maketh men righteous. Consider you oppressours, if they shall be damned, who fed not, and clothed not Christs poor, what hope of pardon have you, who take their bread from their mouths, and their clothes, and all temporall comforts from them: consider you merciful to your comfort, that whatsoever you have done for Christs poor, you have done for Christ, who is not unfaithful to forget the labour of your love.

V. 37. *the righteous*] These whom he called blessed, verse 34. now he calls righteous, for God will make all them righteous here, whom he intends to make blessed hereafter, Luke 14. 14. Revel. 20. 6.

when saw we thee, &c.] In thine own person: these answer as those, who se lest hand knew not what their right hand did, chap. 6. 3. the holy ever think humbly of their own works: and such shal be that bounty of Christs rewarding, that the receivers shall admire it as in. comparably more than due to them.

V. 40. *unto one of the least* &c.] *Or, unto one of these my brethren*, which are *the least*; that is, which are least fee by in the eyes of the world. It is a greater token of love, to do good to his, for his sake, when he is absent, than to do it to him, if he were present: and that which is done to a mean Christian for his sake, shall be rewarded as well, as that which was done to an Apostle, chap. 10. 41 42. for Christ here counteth the meanest Christian, as well as the most excellent, his brethren.

V. 41. *Depart*] Chap. 7. 23. Psalm 6. 8. to be deprived of Gods blessed presence, is a chief part of the misery of the damned. *Depart*, signifieth not an absolute going from Gods presence, for he is *omnipresent*, none can go from his presence, no, not when they go to the damned in hell. See Psalm 139. 7, 8, 9. Amos 9. 2, 3, 4. Hebr. 4. 13. but this is spoken in opposition to that, verse 34. *come ye blessed*; and to command them away to the place of execution of Gods just judgement.

from me] None unclean, and defiled with the guilt of uncleanfed sinne, shall enter into heaven, the presence of Christ. See 1 Cor. 6. 9, 10. Rev. 21. 27 the wicked shall not have any part of happinesse with him, but shall be turned into hell, Psal. 9. 17. to be punished in everlasting destruction with the devils, 2 Thes. 1. 9.

into everlasting fire] Incorruption, and immortality shal be even to the bodies of the wretched cast-awayes, so that *nec ipsi æternam pœnam finiant, nec ipsos consumat immortalis pœna, sed punitat, Prosper de vit. contemplat. l.* 3. neither shall they end their eternal punishment, neither shal immortal pain consume, but still torment them. See on verse 46.

V. 42. *ye gave me no meat*] They that feed not the poor shall go to hell; what torments shall be to them, who by fraud, violence, or any whatsoever pretence, take away from them, and undo, and beggar them and theirs?

V. 43. *sick, and in prison, and ye visited me not*] If they shall be damned (whatsoever an impious world think or say to the contrary) who neglected to comfort the sick, and the prisoners; how dreadful who neglected to comfort the sick, and the prisoners; how dreadful and heavy shall their judgement be, who afflict the servants of Christ, cast them into prison, or with heavy exactions take from them their means of comfort? there remaineth yet one way for them to escape the severe, and otherwise inevitable wrath of a just God; that is, by true and timely repentance; which is not onely in saying, God be merciful to me; but in restitution, and present repairing those whom they have injured or oppressed, after the example of *Zacheus*, Luke 19. 8, 9. and the converted jaylor, Acts 16. 30, 31, 33 34 who brought *Paul* and *Silas* out of the dungeon, and washing their stripes which he had given them, see meat before them, and wherein he could comforted them.

V. 44. *When saw we thee*, &c.] See on verse 37. The scope hereof is to shew, that what ever the damned shall plead in judgement for their justification or excuse before God nothing can hold: as they, they might possibly think and in mans judicature, it might have much availed to clear them in point of not relieving Christ, it being manifest, that they never saw him, neither lived neer that age of Christ on earth; but in Gods judgement it can nothing help them which have neglected to relcive the poor, for whom God offereth himself a surety, Prov. 19 17. and concerning whose relief he giveth many commands, Deut. 15. 7, 8. &c. See Psal. 41. 1. Isaiah 58. 7.

V. 45. *to one of the least*] Let all oppressours now take to heart these words, which, will they nill they, they shall hear in their judgement: the injuries which are done to the least, meanest, or poorest servant of Christ (however men despise, or judge them evil, it skilleth not) he taketh as done to his own sacred person, See Acts 9. 4. because then, the wisest of the sons of men are not able to determine, who are Christs: *Gamaliels* grave counsell, is most necessary for them Acts 5 38. *Refrain from these men and let them alone, lest happily ye be found even to fight against God.*

V. 46, *These shall go away*] See Dan 12 2. John 5. 29. Rev. 14. 11. & 20. 11. no appeal, traverse, or writ of error can be admitted in this Supreme Court of Gods justice, they shall go away not as men acquitted or enlarged, but as chained prisoners compelled. See chap. 13. 42. 50. they shall go away as *Corah, Dathan* and *Abiram*, and that which appertained to them, Numb. 16. 31. &c. hell opening her mouth and swallowing them up quick: in this dreadfull spectacle, the elect shall see the severity of God toward reprobates, and his clemency to themselves, Rom 11. 22. saying them, *as a firebrand plucked out of the burning*, Amos 4. 11.

into everlasting punishment] Which, verse 41. he calleth *everlasting fire*, in other places, *hell, Gehenna*, the worm which dyeth not, the lake burning with fire and brimstone, extream darkenesse, where shall be weeping and gnashing of teeth: certainly the most intense torments of body and soul, hopeless, helplesse endlesse: behold the end of sinne, specially oppression and cruelty.

but the righteous into life eternal] These shall go with Christ into heaven: in this life elect and reprobates are mixed together, like the tares and wheat, chap. 13. the separation shall be in the day of judgement; the reprobate shall live also, but to eternall punishment: to these (saith *Augustine de spir & anim. cap.* 56. *mors est sine morte, finis sine fine*) death is without death, and the end without end. (See on verse 41.) but the elect shall live in an endlesse, changeless, full, secure, and unspeakable happinesse, eternally filled with joy and glory.

CHAP.

CHAP. XXVI.

Verse 1. *When Jesus had finished*] All the forementioned speeches concerning the destruction of Jerusalem, and his glorious coming to judgement.

he said to his disciples] They only were now with him; to whom he would reveal the instancie of his passion, to enform them that he layed down his life for the elect, & foreknowing that which should befall him, he went willingly to jerusalem to do his Fathers will, concerning which he here enformeth them, to prevent the scandal, which might otherwise have dangerously shaken their faith, if they should have conceived his sufferings, fortuitous, compulsory, and involuntary. Which doctrine, though it was for the present, but like new-lowed seed under clods, no growth thereof yet appearing; it did, after the resurrection of Christ, spring up to maturity of faith and confidence in them, and those who since believe in that; there n appeareth the voluntary sacrifice for the remission of sins, and his admirable victory over death, which he so willingly encountered.

V. 2. *You know*] Mark 14. 1. Luke 22. 1. John 13. 1. for Christ had often foretold them of his death. See on chap. 17 22. The time and day when the Passover was to be kept, all the Jewes well knew, it being positively determined by the law of God. Exod. 12. 3. 6. &c. and they might have known that his passion prefigured (as in other passages foretold, is specially in the Paschal lamb. John 1. 29. 1 Cor. 5. 7. Heb. 13. 11, 12.) was near.

Passeover] It was requisite that Christ whom the Paschal Lamb represented should be offered up at that feast. See on Luke 22. 1. and undoubtedly, is was by the divine providence of God, that the sacrilegious priests and elders of the Jewes, who had so often sought occasions of putting Jesus to death should not, at any other time finde it, than at this solemnity of the Passeover: that he then suffering might actually shew, that he was indeed that Lamb of God, *which taketh away the sins of world*, John 1, 29. to the end, that now the legal shadowes might cease, in the exhibition of him, and the work by him to be performed for the accomplishment of our redemption, which had been long before promised and prefigured: so were the legal ceremonies fulfilled in their change; and so it appeareth that the Passeover was not only appointed to remember them of their deliverance from the Egyptian bondage; but to assure the faithful of a greater, and more happy one, from the spiritual *Pharaoh*, and his heavie-handed task-masters, sin, and death eternal.

V. 3. *Then assembled*] As John 11. 47. sheweth the cause of this their convention; because the people more and more flocked to him daily: and *Caiphas* counselled to destroy him, as if he could no otherwise be overcome than by death; in which was indeed the most glorious victory of Christ and the elect: the general advice was, not on the feast, lest the people should tumult; yet here it appeareth, that nothing was disposed by chance, but by the divine hand of God; no, not so much as the time of his passion: they who proposed only to kill Jesus, judged another time more seasonable, but God, who appointed hereby both to redeem his elect, and to strengthen their faith concerning the same, appointed this very time for Christs passion.

Caiphas] See on Luke 3. 2.

V. 4. *by subtilty*] They durst not take him by force for fear of the people. δόλῳ, by some treachery, not openly and by force of armes, but secretly, the people not knowing, nor Jesus (as they conceived) suspecting any such thing, they did not now consult and advise whether they should apprehend and kill him, but might do it so, as not to be seen by it.

and kill him] By the power and authority of the Roman President, which they thought their safest way, Acts 3. 16.

V. 5. *Not on the feast day*] That is, of the Passeover: for that must be spent in holy duties: after that the Galileans to whom he is so much known, will be gone home, againe: this resolution they changed, when *Judas* presented them a fooner opportunity, by his offering to deliver Christ unto them.

V. 6. *Now, when Jesus*] Mark 14. 3. John 11. 1. this story was before the assembly of the priests; for it was six dayes before the Passeover, John 12. 1. and the assembly was but two dayes before, verse 1. 3. but it is set after, because it was the occasion of *Judas* repairing unto the Priests.

of Simon the leper] Who had been a leper, if he had been so still, Christ would not have eaten with him, contrary to the law: it may be he had been healed by Christ, and now made him a feast, as John 12. 2. and as *Matthew* did after his calling to be an Apostle. Mark 2. 14, 15. Luke 5. 29. John nameth the woman who anointed our Saviours feet, which *Matthew* and *Mark* omit, and these mention the name of the man, which *John* omitteth; *John* saith *she anointed his feet*, *Matthew* and *Mark* say *the head*: both were anointed; for the ointment being so abundantly poured on his head, some ran down to his feet, when he stood up; or rose up from table, or she might successively anoint both his head and feet. See on John 12. 3. See Psal 133. 2.

V. 7. *a woman*] *Mary*, sister of *Lazarus*, John 12. 3. of divers who anointed Christ, see *Ifc. Casaubon exerc.* 14. *n.* 17. *& lib. n.* 26. *an alabaster box*] These boxes kept ointment without corruption, as some say. See hereof *Plin. N. hist. lib.* 36. 8. and *lib.* 13. 2.

of very precious ointment] μύρου βαρυτίμου, ointment of an heavie price, that is, πολυτίμου. So the Syriack נרד סגי *sagei demio*, *of great price*. See verse 9.

on his head] As they used to do to welcome their friends, and chief guests, Luke 7. 47. Psal. 23. 5. See on verse 5.

V. 8. *his disciples*] One of them, to wit, *Judas* who bare the bag, John 12. 4, 6. See like phrase, chap. 27. 41. with Luke 23. 39. or it may be others might second *Judas* in it.

this waste] Unnecessary spending of precious ointment.

V. 9. *and given to the poor*] Under a pretence of charity to the poor, he clokes his own covetous, and theevish affection, who would have been filching some part thereof, for his own private use, had such a summe come into his hands. See John 12. 6. though the other disciples, if they seconded him therein, might speak simply, and mean well to the poor.

V. 10 *why trouble ye the woman*] We ought not rashly to condemn all that we think not orderly or reasonably done, chap. 7. 1. *she hath wrought a good work*] Christ, the most absolute pattern of temperance, defendeth this expence, in respect of the circumstances, not to draw it into a common example of waste: doubtlesse *Mary* was moved to this extraordinary work, by a secret instinct of the Spirit of God, making her confident to perform this office: Christs testimony was a sufficient assurance to her, of Gods acceptance of her work, though the perverse condemned it: never any good wanted some adversary to calumniate it: let the impious world (which liketh nothing; but its own) use their liberty of rash judgment; it shall be happy for us, if God appear for us. See Isaiah 50. 7. 1 Cor. 4. 2. Rom. 8. 33.

V. 11. *For ye have the poor*] Deut. 15. 11. ye shall always have occasion to do good to the poor: but this is the least office of love and piety, wherein she can shew her gratitude to me; who shall very shortly be taken from you.

V. 12. *for my burial*] For a preparation to my burial. Mark faith, chap. 14. 8. *she is come, aforehand, to anoint my body to the burying*: for this respect Christ accepted it, that in this sign, they might, as in the figure, learn, that his sepulchre should breath out the sweet favour of life and salvation to the elect. See John 12. 7. also, anointing the dead (then in use. Mark 16. 1. John 19. 40.) was no idle ceremony, but a token of their hope and assurance of the resurrection from the dead.

V. 13. *wheresoever this gospel*] The Syriack hath, *this my gospel*: the gospel in general, not only this part thereof: thus he confirmed what he had said before: *Mary* was so far from being blameworthy; that the memory of this act of piety, shall live to all ages: this and happy applause, is not from men, who many times, mistake, but God who will see a just price on the saints works, whosoever men undervalue them. See Rom. 2. 29. 1 Cor. 4. 5. 2 Cor. 8. 18.

in the whole world] This made much for the consolation, and confirmation of the disciples (that Christ here, not obscurely intimateth their succesle in inventing the Gospel, not only in Judea, but all the knoven world) as also of us, whose calling and salvation Christ intended before, and in his passion.

there shall also this] He gently taxeth their rash censure of *Maries* fact; and for that they had not his future kingdom in a due esteem: as if he had fayed, you think it much which is thus bestowed on me; but my kingdom shall be glorious through the world (Isaiah 11. 10.) you censure her love and beneficence; but the odour thereof shall not only fill this house of Bethany, but the whole world, in which her memory shall be honoured.

for a memorial of her] The memory of ought done for Christ, or any of his, God will not suffer to perish, Psal. 112. 6. *the memory of the just is blessed*, Prov. 10 7.

V. 14. *Then one of the twelve*] Mark 14. 10. Luke 22. 3. What society of men shall we finde free from traytors, when the holy family of Jesus hath a *Judas*?

Judas Iscariot] See on chap. 10. 4. and on Luke 22. 3. and John 6. 71.

went to the chief Priests] He undertook the betraying of his Master, not solicited by them; but offering himself to this imployment. See Luke 22. 4. he knevv that they hated Christ, and would gladly destroy him, so that he should be surely welcome to them with this offer: so easily fall they into mutual complyance, who are led by one, and the same spirit: Satan was entred into *Judas*, John 13. 27, 30. the Pharisees were filled with the devillish spirit of envie and malice, James 3. 14, 15. Mat. 27. 18. to them therefore he goeth, confident of a market: of chief Priests, for Mark 14. 1. and chap. 27. 1.

V. 15. *What will ye give me, &c.*] So miserable a rook of evill, is covetousnesse (1 Tim. 6. 9, 10.) That it will carnally set Christ himselfe to sale. This unhappy wretch vvill make up his thievish hope of gain, vvhich he promised himself, or would have had for the precious ointment, out of the

sale of his holy master: nor doth he see any definite price; but ask an indefinite one; as one willing at any rate to part with his interest, putteth the price to the buyers pleasure.

and I will deliver him] This vvas Satans master-piece on *Judas*, vvhom he had as his liege-man: to make the traytour hang himself, vvas much to perfvvade a self-loving caitif to, but the just judgement of God on the traytour: on Satans part principally evill, in that he did not sooner put him on to self-execution, vvhich at last must be so; on *Judas* part, in all this action the only appearance of good (there is nothing good in sin, but the just punishment thereof) but to make himself a brand of hell-fire, the most unhappy, and most damnable traytour that ever breathed Gods ayre, by selling an holy Jesus (the inestimable, matchlesse price of our redemption) at so poor a price, sets off to admiration, the malice of Satan, and the impudent presumption of the covetous traytour. The sale of *Joseph* but the sellers conscience, with sad remorse at last. (See Gen. 42. 21. and 44. 16.) God will certainly find out all unrepented wickednesse, especially Such: they sold a brother, not the Lords anoynted: Slaves are sold, not Lords. *Remember Lots wife*, faith our Saviour, Luke 17. 32. remember *Judas*, you that think it lawful gain by any sale; take heed of covetousnesse, it will make thee willing to betray Christ; and so not much more innocent, than if thou didst.

thirty pieces of silver] See chap. 17. 9. So much as a slave was valued at; Exod. 21. 32. See how mean accompt *Judas* makes of his Master.

V. 16. *from that time*] From the time that he had contracted with the high-priests for the treason.

he sought opportunity] Luke 22. 6. Expresseth it; that he was to deliver him ἄτερ ὄχλου, without the multitude, in their absence, or without stirring them, without tumult, when the multitude might not know of it, who were wont to follow him. Sometime when he was private, onely with his disciples: which as *Origen* notes, he did by finding opportunity of night, and his being with his disciples only in the garden at Gethsemane, without the city; he greedily longed to perform his wicked undertaking, that he might have his money, promised him, verse 15.

V. 17. *the first day of the feast of unleavened bread*] That is, of the Pascal solemnity, during which no leavened bread might be had, Exod. 12. 19, 20. to wit, on the fourteenth day of *Nisan*, on which, preparation was made, for the eating of the Pascal Lamb the night ensuing. Exod. 12. 6. 18.

V. 18. *to such a man*] They are taught how to find him, Mark 14. 13, 14. Luke 22 10, 11.

my time is at hand] The time of my death.

V. 20. *When the even was come*] Mark 14. 18. Luke 22. 14. John 13. 21. The Evangelist noteth the time prescribed by the law to eat the Passeover, Exod. 12. 6. Levit. 23. 5. Deut. 16. 6. *thou shalt sacrifice the passeover* עֶרֶב *bahareb*, 70. ἑσπέρας, *in the evening*, that is, between the two evenings, or before it was dark. עֶרֶב *bareb*, properly signifieth *mixed*; so here it may be spoken of the mixture of light and darknesse; the end of the day, and beginning of night, in a doubtful twilight, to shew us, how Christ our Passeover fulfilled the law.

he sate down with the twelve] ἀνέκειτο, it signified such a posture, as fitted that solemnity; so *Æmelius Portus*, the interpreter of *Suidas* giveth κεῖμαι, *jaceo*, or *situs sum*; so *Thucidides* faith, the city κεῖται καλῶς, to be well situate; so is ἀνάκειται used also; some interpret this ἀνέκειτο here, *he supped or eat the Passeover*, and the Syriack useth a word here כנש the same value with the Hebrew כנס, *semath*, which in the first signification importeth, *imitavit sitit*, *he leaned*, (as here in the first institution of the Passe which he was to have in his hand) and so also *incubuit*. But by the general consent of the learned in those rites, that posture mentioned Exod. 12. 11. as the sprinkling of the lintels and door-posts with the blood of the Lamb, appertained only to that one night, in which Israel was to come out of Egypt in haste; and was not to be continued after their setling in Canaan; so that there appeareth not any necessity to conclude, that Christ administred the Passeover standing, and afterwards sate down to the second course, or common supper, as if this ἀνέκειτο related onely to that posture; some learned Divines are here of one opinion, and some of another.

with the twelve] Here appeareth the admirable impudency of this blinde traytour; who after he had sold his Lord, cometh again to present his service, and to sit at table with him; possibly he hoped that Christ knew it not (though he had formerly seen so many experiments of Christs omniscience) or he might think, that for his admirable meeknesse, he would not revenge it; so presumptuous are wicked men; so merciful and long-suffering Christ, who well knowing *Judas* from the beginning, yet permitted him to communicate with him, and his holy Apostles: yea, saith *Augustine ep.* 163. *Eleusio & Felici*, he suffered his betrayer, (who had already received his price) to remain amongst the innocent, *usque ad ultimum pacis osculum*; which (had there been any prejudice to the holy, by his society,) he would never have permitted.

V. 21. *one of you shall betray me*] Seeing the impudency of *Judas*; who having conspired with his enemies, and contracted for the price of his blood, yet durst boldly present himself to this holy sacrament, he thought good to forewarne his disciples, by discovering the traytour; that by striking a terrour into his conscience, he might lead him to repentance, or leave him unexcusable to the severity of Gods justice; *one of you* my disciples; this was to render, and declare the treason the more detestable; he could have named him at the first; but thus he revealed the treason, and concealed the traytour, untill his incorrigible impudency enforced a detection of the person also.

V. 22. *they were exceeding sorrowful*] That he must die now, that by treason, that by one of them, none but *Judas* knowing who the traytour was.

every one of them to say] Or, *said each one of them*, verse 74.

is it I?] Every one fearing, that himself might be within the compasse of others suspicion: and desirous that Christ pronouncing for him, might before the rest of the disciples, acquit him of their jealousie.

V. 23 *he that dippeth*] Or hath dipped, Psalm 41. 9 one of them that now eateth with me, as Mark 14. 20. Luke 22. 21.

V. 24. *The Son of man goeth*] Out of this world, or he shall be put to death.

as it is written of him] His death with the remarkable circumstances thereof, and the means, by treason, was all foretold by the former Prophets, Luke 24. 26. 44. Isaiah 53. 4, 5, 7, 9. 12. Psal. 41. 9.

but woe unto that man] He cannot hurt me, but he will make himself eternally unhappy.

good for that man] God will glorifie his justice in punishing him, but it had been better for himself, that he had never had any being.

V. 25. *which betrayed him*] *Judas* who awhile after betrayed him, and was now plotting it, verse 16.

thou hast said] Thou hast said the truth: compare verse 64. with Mark 14. 62.

V. 26. *as they were eating*] Before they removed from the table: for it is not likely, that Christ would make the *Lords Supper* with the *Passeover*; and it is said Luke 22. 20. 1 Cor. 11. 25. of the cup, that he took it after supper, that is, after the Pascal supper.

Jesus took bread] 1 Cor. 11. 23, 24.

blessed it] Many Greek copies have εὐχαριστήσας, *giving thanks*. Christ minding forthwith to fulfill the promises of the Old Testament, instituteth a new covenant, with new signes; and consecrates them with prayer to God, consisting, partly of praise and thanksgiving to God his Father, verse 27. and partly of petition for a blessing upon the elements, as Luke 9. 16. and yet, the bread and wine are changed, not in nature, but in use: for they become undoubted tokens of Christs body and blood, by his own institution, that faith may find what to lay hold on, both in the words and in the elements.

this is my body] Either by a trope called *Metonymia*, one name is put for another; the bread is called Christs body, because it is a signe thereof: or by a figurative *enunciation*, the bread is said to be his body, because it representeth his body, truly and properly so termed; as the *rock* is said to have been Christ, because it represented Christ, 1 Cor. 10. 4. both in effect come to one, the phrase being Sacramental, and of common use in speech of signes and resemblances, either sacred, or other: Gen. 17. 10. and 40. 18. and 41. 26, 27. Exod. 12. 11. Matth. 13. 38. Revel. 17. 9. 12. 15. 18. See on Luke 22. 19.

V. 27. *the cup*] To wit, which the wine in it, verse 29.

gave thanks] As verse 26. the prayer which then he used, confirmed, as before, of two parts; it is called sometimes by the name of the one part, a thanksgiving; as here, sometimes by the name of the other part, a blessing, as 1 Cor. 10. 16.

drink ye all of it] They then which take away the Cup from the people, do not according to Christs institution of the sacrament, to be received of all in both kindes, which they then strictly observed.

V. 28. *this is my blood*] The wine in this cup is a seale of the covenant ratified in my blood, which shall be shed shortly, to procure new legacies for many. See Exod. 24. 8. See here verse 26.

of the new Testament] Whereby the inheritance of eternal life is given as a legacy to all true believers, or *of the new covenant*.

which is shed] That shall shortly be shed, for his blood was not yet shed. See the like phrase, chap. 3. 10. See on Luke 22. 20.

for many] Nor for you alone, but for many others. See John 17. 20.

for the remission of sins] To satisfy Gods justice for their sinnes, that in mercy, through the merits of Christ he may forgive them, who could make no satisfaction for themselves, Rom. 3. 25. 26. Ephes. 1. 7.

V. 29. *I will not drink henceforth*] This is the last solemne meal

meal, or feast, that I shall make with you on earth: but I shall converse with you after my resurrection for a time, and to all eternity in a new spiritual way, in heaven.

till I drink it new] In a new kind, after my resurrection: the main thing here intended, is an expression of the heavenly joy.

V. 30. *an hymne*] Or Psalm: when they had made an end of their other solemn singing; which, some think, was of these six Psalms, Psalm 112. and 113. and 114. and 115. and 116. and 117. it may be, some other.

to the mount] Towards it; for Gethsemane lay between the brook Kidron, and mount Oliver.

V. 31. *Then*] About that time; for the words immediately following seem by *Luke* and *John* to be spoken in the house.

all ye] Mark 14. 27 John 16. 32. my disciples who hitherto, without scandal adhered to me, professed and preached the Gospel, as on occasion I commanded, doing great works in my name; yet now you will be offended because of me, and those things which you shall see me suffering: you will forsake me, and flye for fear, and diffidence in that I have told you concerning my resurrection from the dead.

shall be offended] See on chap. 11. 6.

for it is written] That shall not fail which is written of me: it was such a speech, as may be proverbially used: when the shepherd is smitten, the sheep are scattered.

I will smite the shepherd] Zech. 13. 7. Christ here (as John 10.) compareth himself to a shepherd, in whose passion the disciples should be scattered for fear.

V. 32. *I will go before you*] This he saith to comfort them; his smiting should be but for a short time? but he should quickly go before them again, like a shepherd before his flock, Mark 14. 28. and 16. 7.

V. 33. *yet will I never be offended*] Peter trusted overmuch in his own strength, which is a dangerous confidence.

V. 34. *before the cock crow*] John 13. 38. his morning crow to break of day, Mark 13. 35. or *crow thrice*, as Mark 14. 30. for Peter denied him once before the first cock-crowing, and thrice before the second, Mark 14. 68. 72.

thou shalt deny me] Thou that art now more forward in promising, than the rest, shalt yet not only be offended at me, but also utterly deny me, that ever thou knewest me.

V. 35. *Though I should die with thee*] Peter meant no lesse: but was not yet well acquainted with his own infirmity,

Likewise also said all the disciples] Left they should seem inferiour to Peter in love and duty, in affection or fidelity: they equall him in words, though not altogether in their failing: they were all warned as well as Peter, in the general of their being scattered, yet were thus confident; therefore Christ leaveth them to the experience of their own disability.

V. 36. *then cometh Jesus*] Mark 14. 32. Luke 22. 39.

Gethsemane] The valley of fatnesse, neer mount Oliver; like that, by Lebanon, Isaiah 28. 1. 4. or an oyl-presse, as some interpret the name; or the pasture of butter, as others; howsoever the name seems to import a rich and fat soyl. See Genes. 27. 28, 29. Christ is not taken in the city, left the people should refuse him: nor in the day time; but in the night, and in a solitary place, to which he was retired.

sit ye here] See the like, Gen 22. 5.

V. 37. *Peter and the two sons of Zebedee*] who had been in private with him, to see his divine power and glory, (to arm them against any scandal to be taken at his sufferings) to vvit, at the raising of *Iairus* daughter from the dead, chap. 9. and in his transfiguration on the mount, chap. 17.

very heavy] This shevvs the truth of his humane nature; in that he feared death, and felt so much sorrovv at the approach thereof; but the reason chiefly vvas, because it brought with it a deep sense of his Fathers wrath, against sin, and sinners; for whom he was now to suffer, and become a ransome.

V. 38. *My soule is exceeding sorrowful*] Thus he expresseth the grievousnesse of his approaching passion for sinners, in whose place he stood a surety, that they might afterward resent his admirable love to the elect, and preach the same to the edifying of others: as also to stirre them up to an holy sympathy.

and watch with me] He saith not, watch and pray for me, as if he had need of their prayers, or meditation; but to expresse a common danger (whereof he had warned them verse 31) left themselves should enter into temptation, which he saw now imminent over them.

V. 39. *fell on his face*] *Mark* saith, he prostrateth himself, in effect it is the same; *Luke* saith, he kneeled on the earth, it may be so first, and after prostrated; all is to expresse a vehement and ardent humility in prayer; for which the most humble posture is best, as to acknowledge God, the Lord of body and soule; so to stir the more up to stirre up our selves and others to fervency of spirit, which is the life of prayer: Look on Jesus in this posture, you unreverend professors of faith in him; how wretched an impudencie do you expresse, while with unbended knees, and zealesse hearts, you petition him, now sitting at the right hand and glory of God the Father, carelesly sitting? The Lord Jesus in the dayes of his flesh kneeled, and prostrated himself on the earth, and are you too good to bend the knee to him in prayer, who defcended so low to save you?

let this cup passe from me] A kind of expression which the Hebrews used, to signifie Gods wrath, and manv afflictions in the execution thereof, under the similitude of a cup. See chap. 20. 22. See on Luke 22. 42. he saith, *if it be possible*; that is, as *Augustine lib.* 3. *de Consens. Evang. c.* 4. interpreteth; if it be thy holy will: the same *epist.* 121. *Probe* noteth; that God giveth to some in anger, and denieth others in mercy: he gave the Israelites quails, Numb. 11. he gave the devil that which he desired and begged, leave to enter into the swine (Luke 8. 32.) These things are written, left any should think highly of himself, that he is heard, in that which it had been good for him not to have obtained: and left any should deject himself, or despaire of Gods mercy, if he be not heard in something which he petitioneth for, *quo acceptendo affligatur atrocius vel à prosperitate corruptus, penitùs everteretur. lib. c.* 14. In receiving whereof he should be more heavily afflicted, or (corrupted by prosperity) quite overthrown: we know not what to pray as we ought. Rom. 8. 26. the safest way is to learn of our Saviour, *not as I will, but as thou wilt*: not what I would in my humane infirmity, but what thou wilt, and knowest best in thy divine will, and wisdom.

V. 40. *findeth them asleep*] Here is an example of mans infirmity, in duties most important; specially in sorrovv, or any other vehement perturbation of minde. See on Luke 22. 45.

and said unto Peter] Who had promised and protested so much before: with him he reproves the rest: to shevv the most confident, how unable they are, of themselves, to resist temptation; and consequently, what need they have to watch and pray.

one hour] If ye cannot watch with me one hour, how much lesse would you be able (as you a professed) to suffer death for, or with me?

V. 41. *Watch and pray*] See chap. 24. 42. This watchfulnesse is not so much from sleep, as carnal security, but now he bids them take heed of both these; neither is it enough to watch to discover the dangerous approaches of the enemy, but we must also implore the merciful assistance of the Lord, that we may be able to withstand.

that ye enter not into temptation] That ye be not tempted: because they were drowzie in his great conflict, he awakeneth them to a sense of their own hazard: as if he had said, except you watch and pray (however confident you are of your own strength) a fearful storm of temptations will endanger your faith: this is that he said to *Peter*, Satan hath desired to winnow you. Luke 22. 31. therefore *Peter* afterwards, thus endeavoured to strengthen his brethren: *be sober and watch, &c.* 1 Pet 5. 8. he saith not ye shall be overcome; but sheweth the means by them to be used, that they may not be overcome, which is not in their own strength, but Gods assistance.

the spirit indeed is willing] You have through Gods grace a good will; but the corruption of flesh and blood much hindreth by spirit, he meanath that affection which was guided by the holy Ghost, the regenerate part: by flesh, he meaneth the remainder of corrupted nature: he remembreth them of the one, left they should despaire, and of the other, left they should presume on their own ability, and so be overcome in their security; these two *Paul* expresseth. Rom. 7. 18. 23.

V. 42. *If this cup*] Since this cup may not be avoyded. See on verf. 39.

thy will be done] This is the voyce of one resting on Gods will. See chap. 6. 10. Acts 21. 14. Thus Christ taught us, both by precept and example, to submit our wills and desires, to Gods good pleasure: this he saith, not that his will differed, or was contrary to the will of his Father, for as *Gregor. Nazianzen.* faith - *orat.* 36. ὡς μία θεότης, ὕτω καὶ βλάβεια, as the God-head is one, so also is the vvill of God; but for that the vvill of the assumed nature was subject to humane infirmity, vvithout sin; vvhich therefore (even in that it vvould not have suffered, as man) yet submitted it self to the will of God, by that abundance of the spirit which dvvelt in him bodily. Colos. 2. 9. whereby he also obeyed to the death. Phil. 2. 8. willingly; for, as *Prosper* noteth (*sententt. ex Augustino*) *nemo invitus bene facit, etiam si bonum est quod facit*: no man unvvillingly doth vvell, though that be good vvhich he doth.

V. 43. *and found them asleep again*] Being oppressed with sorrow, as *Luke* expresseth it: this sheweth the necessity we have to watch and pray, seeing our very dangers make us dull and unmindful to call on God: so both in joy and sorrow, Satan layeth his snares: so frail are we after many vvarnings, in the midst of greatest hazards vve are apt to forget our slavery.

V. 44. *prayed the third time*] As 2 Cor. 12. 8. Leaving us an enfample of perfeverance in prayer.

saying the same words] Which yet, nothing detracted either from the substance, or efficacy of his prayer: this was no vain repetition (which he forbade, Chap. 6:7.) but an invincible, and unwearied fervency of spirit. See Luke 22. 44.

V. 45. *Sleep on now*] Infirm flesh and blood is still like it self, hardly amended by any admonitions: therefore he relleth them, *ye may sleep now*; or ye will have little list to sleep anon, whether I awake you or no, your enemies will awake you though my admonitions have not yet: this is Gods usual method, where words prevail not, afflictions must.

into the hands of sinners] To the power of the Roman soldiers. See Acts 2. 23. Gal. 2. 15. So God still afflicteth and correcteth his children by the wicked; yea, and by Satan himself. Rev. 2. 10.

V. 46 *Rise, let us be gone*] Let us go meet them: Christ offered himself willingly to be taken, that in suffering willingly, he might make satisfaction for the wilful fall of man: this sheweth the effect of his prayers, and a new supply of strength, and his victory over that fear and infirmity of flesh and blood, with which he had wrestled; he now willingly meeting with his enemies, and his passion, and offering up himself a voluntary oblation (as was prefigured. Exod. 35. 5. 21. 29.) so saith he, not let us flye, but let us go hence. John 14. 31. that is, to meet with the armed band, which he knew were then coming to take him.

V. 47. *While he yet spake*] Mark 14. 43. Luke 22, 47 John 18. 3.

Judas one of the twelve came] For he was their leader and captain, of those who came to take Christ. for he only of them all, knew the place which Jesus frequented, John 18. 1, 2. Luke 22. 47. he was awake to betray Christ, when the rest were asleep: let is the misery of secure flesh and blood; the righteous (too securely measuring others by the r own shadows, and confident in the goodneise of their cause) are not so vigilant for good, as the wicked are for evil: so good men sleep while theeves and murderers watch to pillage and destroy them: the willing spirit is infirm, while sleepleise malice is patient of any labour or hardship to accomplish its designe.

with him a great multitude] He had the place of an Apostle, to lead men to the faith of Christ, but he leadeth them to destroy Christ; what is, or eve: was vvorse, than the best things corrupted? you see vvhose disciples they are, vvho lead multitudes, against Christ and his truth.

with swords and staves] To take him by force, as they used to apprehend malefactours, verse 55. and to keep him from refcue.

V. 48. *gave them a signe*] Because many of them knew him not, and others might be mistaken in the night.

whomsoever I shall kisse] In effect he saith, whomsoever I shall familiarly salute: for in such salutes, they were wont to kiss: 1 Sam. 10. 1. & 20. 41. 2 Sam. 14. 33. & 15. 5. & 19. 39. Exod. 18 7. Acts 20. 37. 2 Sam 20. 9. Luke 7. 45. Rom. 16. 1 Cor. 16. 20. 1 Thes 5. 26. 1 Pet. 5. 14. So that *Judas* is not said to have named him, but to give a sign of friendship, that he might under that semblance play the traitour; how vainly impudent are sinners, hoping to impose on God? Jesus foresaw all this, and discovered it.

V. 49. *haile Master*] χαῖρε ῥαββί, it was an usual form of salutation which the Hebrews expressed by שלום לך *shalom lecha*, or שלום לך *shalom lach*. Jud. 6. 23. & 19 20. 1 Sam. 25. 6. 1 Chron. 12. 18. Exod. 18. 7. *they asked each other* לשלום *to peace*, or of peace, and each others welfare; the 70. give it καὶ ἠσπάσαντο ἀλλήλους; *they saluted each other*: the Greek, here translated to the letter, signifieth *rejoyce*; which the Latines interpret, *salve*, as we say, *God save you*; so this traytor, in words wisheth Christ's prosperity, joy, and safety, as in general, so possibly he would be understood concerning the present danger of his enemies; as if he had been none of their company: so imprudent is he, that he blusheth not to lie against so evident a truth, of him may be said that is written, Psal. 55. 21. *The words of his mouth were smoother than butter, but war was in his heart* ---and *mouth were smoother than butter, but war was in his heart*----and he calleth him Master, whose Magistery he not only acknowledgeth not, but openly contemneth, by leading up an armed company to apprehend him as a malefactor.

V. 50. *Friend wherefore art thou come?*] He upbraideth not his perfidiousnesse, but with all mildnesse inviteth him to repentance: thus stiling him, he saith not what he was, but what he should have been; or what he seemed, but was not: nor ascribeth he the cause of his coming, as not knowing it, for he had before detected him; but as openly reproving him: as if he had said, thou hast confederated with mine enemies to destroy me; thou hast forsaken my service, and the fellowship of thy dear Disciples; wherefore comest thou to us again? what hast thou to do here? by these like questions, he would recall the traytor to confer with his own conscience: I know thee well, and thy intention; consider, and be ashamed of thy treason. by so much more detestable, by how much more vailed with semblance of love.

laid hands on Jesus] God so permitting, that thereby the work of our redemption might be accomplished in his death and passion: he is taken, that we may be delivered.

V. 51. *One of them*] Namely *Peter*; and the servants name was *Malchus*, whose right ear was cut off. Joh 18. 10.

drew his sword] Misunderstanding Christs words. Luke 22. 36. 38.

V. 52. *Put up again thy sword*] Thou are no Magistrate to right me, nor am I to be defended by the sword, who could have obtained twelve legions, an army of Angels to fight for me and rescue me, verse 53. but he came into the world not to fight, but to dye for sinners, if Christ would not have *Peter*, being a private man, strike with a sword in defence of his own sacred perfon wronged and so highly injured, what do they who use the sword in unjust quarrels, and without just calling?

for all they] Gen. 9. 6 Rev. 13. 10. He meaneth all they who kill, being not called thereto by the ordinance of God, either by a general warrant, as the Magistrate; or some special command from God, as 2 Kings 9. 7. all shall perish who smite for private revenge: he speaketh not of the publike Magistrate, who beareth not the sword in vain; nor doth he so limit the punishment of murderers to the sword, as if none perished otherwise: the main is to shew, that God, who hath determined to maintain humane societies, will commonly make them exemplary in this life, who are destructive to others: rarely doth a murder go unpunished here. See Psal. 55. 23.

V. 53. *Thinkest thou*] This is the second reason wherevby Christ represseth *Peters* endeavour so to defend him: he had no need of mans defence, who was now to die for mans redemption: cannot I destroy my enemies by my word, which gave them life? have I I destroy my enemies by my word which gave them life? have I not innumerable companies of Angels ready to defend me, if I would give them commission so to do? See *Augustin. Honorat. epist.* 120 c. 11.

twelve legions] The Roman army consisted ordinarily of twelve legions: such an army of Angels could Christ have had: or it is a definite number for an indefinite; more than twelve, importeth an infinite number See Dan. 7. 10. 2 Kings 19. 35. Isa 37. 36. he here opposeth Angels, to men; many to few; heavenly to earthly; the invincible to the infirm; where these charge, an host is not able to invest one of them. See on Luke 8. 30.

V. 54. *But how then*] The reason why I do not now pray to God for Angels to defend me, is because the Scripture hath foretold my death for mans salvation; nor that I doubt of speeding, were it necessary, and according to my Fathers will.

Jare inobservant of this nothing] Seeing their Depositions insufficient, he endeavoureth to draw something from Christ himselfe.

that thus it must be] Isaiah 53. 10. As some say, *necessitate consequentiæ, non consequentis*. in necessity of consequence (in reason; because God is true) not of the consequent (in fact because God is just, and his presicence according to which he revealed this in Scripture, *nihil ponit in esse*: his foreseeing of sin, is no cause thereof) for the Jewes who thus apprehend, and crucifie Christ, are not hereby excused; which they must have been, had that they did been of simple, inevitable, necessity, not voluntary: there is no necessity to sin, nor sin where there is an absolute necessity: for God cannot be the authour of any sin: as there is no sin in him, so neither is there any of him. *Fulgent.* See Luke 24. 26. 44.

V. 55. *Are ye come out*] He expostulateth with them, who came with so much warlike provision against him; what need you arm so many against one unarmed man? wickednesse is ever covvardly and diffident.

as against a thief] See on verse 47. as if so be you were to apprehend a thief, or some desperate malefactour, who knowving his offence to be capital and unpardonable, would rather fight desperately, than yield himself to the hand of justice.

V. 56. *That the Scriptures*] Lam. 4. 20. And all the rest which foretold of Christs sufferings.

Then all his disciples forsook him] As he had foretold, verse 31.

V. 57. *And they that*] See on John 18. 2. Mark 14. 54.

to Caiaphas] After that he had been brought to *Annas*. See on John 18. 13. and on Luke 22. 60.

V. 58. *But Peter followed him*] This is set dovvn to make vvay to the story of *Peters* denying him. Here was fear so mixed vvith love, that follow he vvould, but not so near as to come into evident danger, if they should apprehend him also as one of Jesus disciples.

unto the high-priests palace] the high-priests houfe is also mentioned, as verse 3. to the evidence of the history. Palaces are houses of Princes; such vvere the high-priests for their authority and dignity among the people of Israel. How *Peter* was admitted into this place, we read John 18. 15. at first as a stranger there, he stood at the doore vvithout. untill the other disciple (not *John* the Evangelist, as some conjecture but some other believer and secret disciple of Christ, vvho not being knovvn to be such, might more safely be there) vvho vvas knovvn to the high-priest, spake to the keeper of the door, and brought in *Peter*.

sate with the servants] vvho vvaited there to attend their masters coming out of the invvard place, vvhere they vvere busie in examining Jesus; they had dismissed the Roman souldiers vvhen

when they had brought Jesus bound to the High Priest, and now it seems their own servants waited on them in the night; *Peter* purreth himself into their company, that he might (as it is probable he hoped) without suspect hear and see the event, what they would do to Jesus; if he were put to death, that he might shift away; if he were onely scourged and to dismissed, then he would be ready at hand to attend him: or however, if Jesus by his Divine power should deliver himself, *Peter* might suppose, that he would also deliver him from danger. Now it is probable, that *Peter* did not thus far ingage himself out of any vain curiosity, but out of love and zeal to the person, and safety of his Master, yet was it inordinately done to put himself into the way of such dangerous temtation wherevf Christ had before warned him and the rest, verse 31 34. *all ye shall be offended, because of me this night, &c.* and to confident *Peter* he said, *this night before the Cock crow, thou shalt deny me thrice.*

V. 59. *Sought false witness*] They were all resolved to destroy Christ, and therefore regard neither equity nor truth; but lay hold of the most impious means to compass their design: what greater injustice, than for Judges to suborn false witnesses? malice is ever diligent, but commonly unjust.

V. 60. *Yet found they none*] That could accuse him of any evil; or whose witness agreed, Mark 14. 56. and therefore could they not legally condemn him. See Deut. 17. 6 Thus God did every way shew forth his Sons innocency; that it might appear, that he died not for himself, but us.

two false witnesses] For one would not serve. Deut. 19. 15. they, are called false witnesses, for depraving, and misreporting Christs words and meaning.

V. 61. *This fellow*] οὗτος; *This man.* See on Chapter. 12. 24.

I am able to destroy] Though that had been true if he had said it, it was false that he did say so; justly might he say, *every day they wrest my words; all their thoughts are against me for evil*, Psal. 56. 5. he spake concerning the Temple of his body, which when they should destroy, he would raise it up in three dayes John 2. 16. they to render him odious to the people, (overmuch addicted to, and trusting in the dignity of their Temple) testifie that he said, that he would raise up the material Temple in three dayes: we need not wonder that so many false, and injurious construction are made of our words; thus they used Christ who could not erre.

V. 62. *Answerest thou nothing*] Seeing their Depositions insufficient, he endeavoureth to draw something from Christ himselfe.

V. 63. *But Jesus held his peace*] Seeing it was to no end to speake, the Sentence being given, before any witnesse was examined.

I adjure thee] So 1 Kings, 22. 16. ἐξορκίζω; the meaning is, upon thy oath, and by the authority of a Judge; in the Name of God, I command thee: In the Primitive Church, they were called *Exorcists*, who having the gift of Miracles, cast out Devils, by calling on the Name of Christ. See on Acts 19. 13.

that thou tell us whether thou be the Christ] This he asketh not intending to believe the Truth, but to destroy Christ; thinking hereby to insnare him, if he confessed it, as a blasphemer; if he denyed it, as an Impostor, and deceiver of the people.

V. 64. *Thou hast said*] See on chap. 27 11. It is an ingenious confession of Truth, which Mark more expresly historifieth; *he said I am.*

nevertheleſſe] Or *furthermore.*

I say unto you] I tell you, though ye will not beleeve what I now say; but hereafter shall, when yee see it come to passe.

hereafter ye shall see] Chapter 16. 27. At my second coming; lest they should conclude, that Christ could not be the Sonne of God, whom they had convenced before them, and bound as a malefactor; he who could have convinced them by more evident arguments (the time of his birth; the Scepter departed from Judah, the place, Bethleem; the linage, of the seed of *David*, the manner, of a Virgin; by his Doctrine, which he preached to the poor; by his miracles, &c. would propose (for presents) two more obscure Arguments: one from his sitting at Gods right hand which they should once see: the other from his coming in the Clouds of heaven, to judgement: as if he said, you cannot deny him to be the Messias, and Sonne of the living God whom ye shall see coming to judge you, whom ye shall see sitting at Gods right hand: I tell you this now, to leave you unexcusable then, if you will not now beleeve.

at the right hand of power] In the highest honour with God. Luke 22. 69. *of the power of God*, that is, of the divine Majesty, Hebr. 1. 3. & 8 1. or of God Almighty, Mark 16. 19. Acts 7. 55. Rom. 8. 34. Ephes 1. 20. Colos 3. 1.

in the clouds of heaven] See on Chap. 24 30.

V. 65. *The high preist rent his clothes*] as if his heart were ready to break, for zeal to Gods Honour: so the Jews used to do at blasphemy. 2 Kings 18. 37. & 19. 1. So the ancient heathens also did in their mourning.

what further need have we of witnesses] To prove that this man ought to dy. He pretended that Christ blasphemed, in saying, that they should see him sitting on Gods right hand, and coming in the Clouds of Heaven; which because they all heard, he takes it for granted, that they needed no other witness to condemne him (as worthy by their Lavv to dy) but his ovvn publick confession, vvhich they judged blasphemy.

V. 66. *What thinke ye?*] What punishment doe you think him vvorthy of? he vvould have Jesus condemned by a common consent, and sentence of all: and asketh that vvhich he full vvell knevv; for they had already condemned him before his trial all, and resolved to destroy him, whatsoever he should or could alledge in his ovvn just defence. Sinners vvould have all share with them in their sinne, hoping to find some patronage in multitudes with them consenting in wickednesse.

V. 67. *Then did they spit in his face*] A token of contempt and abhorring, Numbers 12. 14. Isai. 50. 6. See also Deut. 25 9. Job 30. 10. Luke 18. 32.

and buffetted him] Isaia. 50. 6

palms of their hands] See Chap. 5. 39 Mark 14. 65. John 18. 22. and 19. 3. The word in the Greek, is, ῥαπίσμασιν, which signifieth to beat with rods, (as also doth ῥαβδίζω) with staffe or club, Acts 16 22. we in a more generall expression, give ῥαπίζειν, to beat or smite; as also doth the Syriac here מחין הוו *machin havu leh, castebant eum*, they beat or strook him: which Marke 14. 65. giveth by κολαφίζειν to buffet him; 'tis most likely they did both buffet and switch him, for Marke useth both these words.

V. 68. *Prophesie unto us*] This they required after they had covered his face, Mark 14 65. as if they had faid, by this we will try thee; if thou art so much as a Prophet, tell us now, who smote thee?

V. 69. *Now Peter*] Mark 14. 66. Luke 22. 55. John 18. 25. After that the Evangelist had shewed what hitherto became of Christ; he interfereth the relation of that which befell *Peter*, and was done by him, of whose enterance into the High Priests houfe, he spake before. verse 58. in all which we have an eminent example of the best mens infirmity (a grave document of humility, vigilancy and cautiousnes to all, that they beware they fall not) as also of Gods infinite mercy to the penitent, to the comfort of wounded Consciences, in that he gives repentance, and forgiveth the penitent.

Jare without in the Palace] Remote from the Consistory of the High Priest; but some think in the same room, because he went out after. verse 71. but so might he doe from the common Hall. where the servants and multitude were. This word ἔξω, without, must not here be understood of some place out of the House, but to import that he was not in the upper or inward part thereof, where *Caiaphas* and his assistants were examining Jesus, but in an inferiour part of the Houfe, he was, *ἐν τῇ ἐυλῇ τῆς αὐλῆς*. Mark 14. 66. beneath in the Palace, Luke 22 55. we give the same word in the Hall; in the middeft whereof, they had kindled a fire, at which *Peter* sate and warmed himfelf among the company.

Jesus of Galilee] Either for distinction sake, because there were many of that name, Acts 13. 6. Col. 4. 10. or in way of contempt. See Iohn 7. 50.

V. 70. *I know not what thou sayest*] I neither know him, nor well understand what you mean hereby. He answereth not directly to the Damosels objection, I was not with him; unwilling to deny Christ, and not willing to come into danger, he dissembled: seldome is the Truth of most high concernment confessed before the wicked, without great danger, but never is Christ denied without the greateft.

V. 71. *This fellow*] οὗτος, this *Man.* See on Chapter, 12. 14.

V. 72 *I dse not know the Man*] Now he more plainly denied Christ, than Verse 69. sins have speedy growths.

V. 73. *Thy speech bewrayeth thee*] Comming nearer to the *Syriac* and *Samaritan* Dialect, than that of Ierusalem. See Iudges 12. 6.

V. 74. *then began he to curse*] Mark by what Degrees sinne springeth up, if once admitted to Roote: First, he denieth his Master, then forsweareth him: Thirdly, curseth himselfe, if he knew him; or imprecateth some fearfull mischief to come upon himselfe, if he knew him: See here the wretched Fruit of confidence in our selves: it is a sad Document hence to be learned; let him that thinketh he stands, take heed lest he fall.

V. 75. *And Peter remembred*] Put in mind of Christs words, by the crowing of the Cock; and Christs looking back upon him, Luke 22. 61.

before the cock crow] See on verse 34.

he went out] Either left he should be endangered by discovery, or tempted again, or that he might weep privately. See Genesis 43. 30. passionate grief loves solitude,

and

and wept bitterly] The falls of Gods servants humble them, and cause in them a godly sorrow to repentance, never to be repented of, and fell loathing for their doing that which displeaseth God. See Ezekiel 6. 9. See on Luke 22. 62. So the sinnes of the regenerate, as those Canaanites, which should have been uterly destroyed by Israel; which not being done, they prove, as Joshua said, snares and traps unto us, scourges in our sides, and thorns in our eyes, Joshua 23. 13. but though we cannot so overcome them in this fraile state of mortality, yet by Gods mercy, humbling us by them, and giving us repentance for them, they are as those Gibeonites, Josh. 9 23. put under tribute, and made hewers of wood, and drawers of water for the House of God; that is, full of zeale and matter of repentance to salvation, 2 Cor. 7. 11. So Peter wept bitterly, and was after more zealous, even to death.

CHAP. XXVII.

Verse 1. *When the morning was come*] As soon as it was day, Luke 22. 66. they so much desired Christs death, that they could not sleep that night. Chapter 26. 47 See Prov. 4. 16. malice is vigilant as the Devil, and industrious to doe mischief.

all the chief Priests] Mark 15. 1. Luke 22. 66. John 18. 28. By all the chief Priests, understand the High Priest, his surrogate, and those of the *Sanhedrim*: where the High Priest and his *Sagan*, or *second High Priest* fare chief, see 2 King. 23 4. for though the High Priest did not alwayes sit in that Court in person, yet in matters relating to the Civil and Ecclesiasticall interest (as they would have this cause of Christ to do) wherein both *orjustocies* assembled, (as here, *all the chief Priests and Elders of the people took counsell against Iesus*) there it is most likely that the High Priest and his Counsell, would meet with the civill Consistory of seventy Judges: it is Satans mischievous policy to unite conspirators against Christ, so, as that none of them will be missing to an impious convention and enterpize, whereas the fame findeth his chief advantage against Truth by dividing the Professours thereof, or by making them cold, and fecure on the goodnesse of their cause.

took counsell] Assembled themselves to advise.

to put him to death] They blasphemously accused him of blasphemy: (it is usuall for the wicked to cast their own faults upon the guiltlesse) but fearing that *Pilate* would not put him to death for that, and themselves had no power (John 18. 31.) they now resolve to endite him of treason and sedition, as appears in the charge John 19. 12.

V. 2. *When they had bound him*] They put on him all appearances of a malefactour: so they lead the Holy Iesus bound to *Pilate*, the Lord of Life, to be tryed as a Delinquent, for his life.

delivered him to Pilate] That they might destroy him by the abused hand of justice: for to have slain him privily, would have been infamous and dangerous to the actours as murther vsed to be; and in a tumultuous way, would have been apparently dangerous to the liberties of the City, and priviledges of State. See Luke 24. 20. But God in his incomprehensible wisedome, and love to mankind, had appointed, that for the work of our redemption, he should die that death, which was then most infamous; that thereby he might descend as low by humility, and dishonour, shame and infamy for mans repair, as mans ambition had aymed high to his own ruine, and destruction: there man affected to be as God: here Christ God and Man, suffereth as the worst of men.

V. 3. *When he saw that he was condemned*] By the Consistory of the Priests, whose Sentence he now thought would take effect; which it may be, fell out besides his expectation, who possibly might dream that his Master would now have escaped their hands by Miracle, as at other times he had done, Luke 4. 29, 30. John 10. 39. and 8. 59.

repented himself[e] Was sorry that he had done it; this was not any effect of Faith, or love to God, such as is a condition of pardon, Acts 2. 38, Math. 9. 12. Mark 1. 4. Luke 24. 47. Acts 11. 18. 2 Corrinth. 7. 9. 2 Pet. 3. 9. but of desparate and impatient sorrow, proceeding of self-love, and fear of that which his conscience told him, he must suffer; not that he had offended God, or could hope and truely believe in his mercy: I believe (saith *Ambrof. l. 2. de pan. c. 6.* if that Book be his) that even *Iudas* might not have been excluded from pardon, by so great mercy of God, *si panitentiam non apud Iudam, sed apud Christum egisset*: true repentance is in hope of pardon by Christ, to turn unto God, in newnesse of life.

and brought again the thirty pieces] To restore that which is unjustly taken away, is such a necessary practise, as that there can be no true repentance without it: but this restitution to the Priests, nothing advantaged *Judas*, who neither believed, nor turned unto the Lord: the thirtie pieces, were thirtie *Shekels*, of which, See on Nehemiah, 5. 15.

V. 4. *I have sinned*] Here was contrition, confession to the Priest, and as much satisfaction as *Iudas* could make them; yet no remission: he had sinned against Christ, and the Priests could not forgive him.

innocent blood] Thus he that betrayed him, acknowledged his innocency: which serveth to acquit Iesus, and to condemn *Iudas*: he confessed, *quasi evitasse sit panam, prævenisse sententiam. Cypr. lib 2. Ep. 8.* as if to prevent the sentence, were to avoid the punishment; he saith innocent blood, that is an innocent man; thus God would wound the consciences, both of *Iudas* and the impious high Priests.

what is that to us?] Such is their hardnesse of heart; they could not say he was guilty of any thing, wherewith they could charge him, (though they who gave money to betray him, would have the world believe, that they were guiltlesse) they lay all on *Iudas*; yet they still proceed to kill the Lord of Life.

see thou to that] Thus audaciously doe they transmit their sinne to others, and in their hardnesse of Heart and impenitencie desist not from acting what they knew they had wickedly designed; but against their owne Consciences, precipitately goe on.

V. 5. *He cast down the pieces*] To shew his utter dislike of his own fact; perhaps to perswade them to desist, and not to present him to *Pilate* to be condemned.

in the Temple] In the place where the Elders used to sit.

and departed] Acts 1. 18. Finding no comfort among these betrayers of souls.

and hanged himself] The word here used, is ἀπήγξατο, from whence, a learned Author flatteth this useless Paradox, that Iudas died of melancholy, or suffocation by some such humour, for which many things are alledged to very little purpose; and were it not to as little, to be expensive of time and paper in refutation, the invalidity of the Arguments, on which it seemeth grounded, might easily be shewed. *Suidas* rendereth the word, ἀπήγξατο by βρόχῳ ἦλε; his Interpreter *Aemilius Portus*; thus, *laqueum nexuit quo se strangulavit, strangulatus est, laqueo vitam finivit*; the value of ἄγχω, ἄγχομαι, ἀπάγχω, ἀπαγχόμαι, in the proper and common uses easily appeareth in every *Lexicon*; and sufficiently may in the ordinary acception of these words by severall Authours: So that where Physitians use them to expresse suffocation by Melancholly, *&c.* they translate them from their proper sense, to a figurative: concerning the *Syriac* word חנק by him cited: the learned in that tongue give it, *suffocavit strangulavit suspendit*, in its proper sense, metaphorically it also signifieth *molestia affecit*, v. *Shind. Pentegl.* citing this very place in the *Syriac* וחנק בנפשה translateth it *strangulavit seipsum*. So also that 2 Sam. 17. 23. *& præcipit sepatrem suum Iuam* יוחנק *Targ.* ואחרחנק *& strangulavit se.* So translateth the *Arab.* here, *& abiit & suspendit se*, and he went and hanged himself. So Beza on *Act.* 1. faith, it properly signifieth *to strangle*, which he interpreteth *constrictâ gula necare*: that *Iudas* and *Ahithophel* hanged themselves the ancient Fathers generally affirm from this Scripture, *&c.* He that betrayed our Saviour, now condemns himself to Hell, Acts 1. 24. not enduring to see his Master suffer, in whom he could not believe unto salvation: it is a miserable sanctuary against sorrow, which the desperate self-murderers find in death.

V. 6. *It is not lawfull, &c.*] To put them into the Treasury of the Temple: the blue of a whore might not be brought into it. Whence some observe, that no proceed of sinne against the Morall Law, or the Ceremoniall; was to be brought into their Treasury, but rather to be held execrable, and an abomination to the Lord, who required his Sanctuary to be reverenced, Levit. 19 30. See Deut. 23. 18.

the price of blood] They were not afraid to give money to shed blood, but to put it into the treasury afterward: they feared to defile their treasury, but not their souls, Hypocrites strain at gnats, and swallow camels, chap. 23. 24.

V. 7. *the Potters field*] The best whereof was taken off for the Potters use: thus even the wicked, unwittingly, and oftentimes unwillingly fulfill that Truth of God, which the Prophets have foretold.

to bury strangers in] Men of another Religion, with whom the the Iewes would not be joyned, no not in the grave; or possibly to bury those of their own Religion and Tribes, who coming out of other Nations to Jerusalem, died there, the price of Christs blood purchased a place of rest for us Gentiles, who were strangers and aliants to the Common wealth of Israel, Ephesians 2. 12. See *Augustine To. 4. de consenf. evang l. 3. cap. 7. fine.* where he excellently openeth the mystery concerning those that sleepe in Christ.

V. 8. *The field of blood*] Acts 1. 19 See note *ib.*

unto this day] It had a name from this occasion, so it kept it, till this Gospell was written: Hereby God would have the death of his Sonne, and their ingratefull wickedenelle remembred.

V. 9. *Then was fulfilled*] When the Priest bought the Potters field,

field, with the thirty pieces of silver, which *Iudas* had received for betraying Christ, and restored unto them again.

by Jeremiah the Prophet] Seeing this prophesie is read in *Zachariah*, it may be it was delivered at first by *Jeremiah*, and after written by *Zachariah*, who in many things imitates him, hence the Hebrews say, the spirit of *Jeremiah* was in *Zachariah*: or it might be partly out of *Jeremiah*; and partly out of *Zachariah*; for *Jeremiah* also bought a field, Chap. 32. or *Zachariah* might (as many other) have two names.

and they took] Zach. 11. 13. The Evangelist doth not follow the very words of the Prophet, but the meaning, and shews how this prophesie was fulfilled.

the price of him that was valued] He was sold, and that at a small price, but ἐξαγοράζει κόσμον, he redeemed the world, with the great price of his sacred blood. See *Greg. Nazianz. Orat. 35.*

whom they of the children of Israel did value] Or *whom they bought of the children of Israel.*

V. 10. *As the Lord appointed me*] These words run, as if they were spoken by the Prophet, to shew that in *Zachariah*, was a type of that in *Matthew*.

V. 11. *Art thou the King of the Jewes?*] Because the Jewish Rulers had, with that accusation, given him up to *Pilate*, as one that affected, or challenged, the Crowne of Israel.

thou sayest it] As the thing is, though not in thy sense, chap. 26. 64. or, *dost thou say it*, John 18. 34.

V. 12. *He answered nothing*] To this their second accusation: he answered to the former, verse 11. now he did not answer, either out of a deliberate purpose that he might die, or because he knew their resolution, and what should be. See Chapter 26. 63. Isaiah 53. 7.

V. 13. *How many things?*] Many things indeed were objected, but either of no probability (as that of his affecting the Kingdome) or no proof for them, as forbidding payment of Tribute to *Cæsar*; or far from the matter of their present charge; as his filling Iewry with his teaching: all which calumnies needed no refutation.

V. 14. *to never a word*] Or, *not so much as to one thing*: As Chapter, 18. 16. Or, *not so much as one word*, Isaiah, 53. 7.

V. 15. *Now at the feast*] Luke 23. 17. The feast of *Passover*, John 18. 39. which by way of eminency, is stiled, *the feast*, chap. 26. 23. John 4. 45.

to release a prisoner] *One prisoner*: it may be they, at the beginning of that custome, desired it, as a memorial of their deliverance out of Egypt.

V. 16. *A notable prisoner*] A robber: John 18. 40. a raiser of sedition, and a murderer, Mark 15. 7. Acts 3. 14.

V. 17. *When they were gathered together*] To wit, when before the multitude these was mention made of this custome, Mark 15. 8.

Barabbas or Jesus] It appeareth that *Pilate* was very willing to save Iesus, in that he see so vile a man against him: very likely it is, that he could have named some other prisoner, who had been committed for some lighter offence; but he names *Barrabas*, in hope the people would not have chosen him, but Christ.

called Christ] By many so accounted.

V. 18. *He knew that of envy*] As well as by what he had heard of him, so by their frivolous charges: and it is most likely that *Pilate*, who had been the Roman Deputy all the time of Iesus's publick Ministry, and doing Miracles, (the report whereof filled every mouth of that people) had some about him, who informed concerning Iesus, as well as all other eminent and considerable things acted in that imperial City and Province, whereof he had the charge; therefore no doubt but that he had likewise heard how the High Priests flood affected toward Iesus; how they envied the Honour which the people gave him; and that many disciples followed him.

they had delivered] That is, Iesus into the civill Magistrates hand: so true is that of *Synesius*, *y de providenti*; *Envie is not so much suppressed by Vertue, as inflamed; or not so much appeased, as enraged.*

V. 19. *with that just man*] Guiltless, good and innocent. See v. 4. 14. Luke 23. 47. Acts 3. 14. and 23. 14. & 7. 52. Beware thou condemn him not, though the Iewes importune thee so to do. She thus admonisheth not without just ground and reason: first from the innocency of Christ, in that he was a just and holy man, for favour of men, and an impious vulgar; to destroy one good man, were an horrid impiety.

I have suffered many things, &c.] I have been much troubled about him in my sleep this night: which might come to passe by special providence, the more to attest Christs innocency, and to render *Pilate* more unexcufable. Here is her second reason; why she would by no means have her Husband interpose, or meddle with that business, for the High Priests against Christ.

V. 20. *But the chief Priests*] John 18. 40. Acts 3. 14. Here appeareth the devillish malice of the Priests, perswading the people (whom they ought to have led to Christ and salvation) to destroy Iesus with their out-cries: *Duces esse principes erroris maxime prophanum*; *Theodoret, in Jerem.* it is most prophane for Princes to be leaders into errour: or, for the chief among the people to be ringleaders of errour.

and destroy Jesus] By not asking his life: or that they should not onely ask pardon for *Barabbas* but also clamour to have Iesus put to death: as they did, verf. 22.

V. 21. *Said unto them*] To the multitude of the Iews.

whether of the twain will ye that I release] He had once before asked this question, verse 18. but it seemeth, the answer was retarded, by his wives fodain meflage to him; therefore (as *Euthymius* thinks) now he repeateth the question.

they said Barabbas] Being before instructed by their Priests and Elders, as *Salome* was by *Herodias*, to ask *John Baptists* head. See on John 18. 40.

V. 22. *let him be crucified*] Too much pitty in sparing *Barabbas*, and as much impious ingratitude toward Iesus. Here is an example of an inconstant and precipitate vulgar; commonly ruled by passion and faction, seldome by right reason: multitudes are as fickle as the great waters, whose billows run furiously, one forcing on and moving another according to the severall winds which blow upon them. So here, but now they cried *Hosanna*, and prefently, *Crucifie, Crucifie him* (such mischievous influence had the Priests on the peoples levity:) First, *save I pray*, (see Chapter 21. 9.) then *Crucifie him*; so their High Priest blindly roved, John 11. 50. *you doe not consider that it is expedient for us, that one man die for the people, and that the whole Nation perish not, &c.* So here the people cry *Hosonna sonne of David*; and *Crucifie him*, yet not understanding that by being crucified, he should save them.

V. 23. *What evil hath he done?*] The Iudge did reasonably enquire of a crime to be alledged, and proved by them, who were so audaciously forward to anticipate his sentence, and to prescribe so severe a punishment; and this very question summoned the people, to be witnesses of Christs innocency, and their own injury.

they cried out the more] When they could doe nothing legally, or justly against him; they fall to begging his Blood; that the evill which they could not atchieve by Law, or Reason, *Vociferando perficiant, Beda*, they might doe by outcries.

V. 24. *A tumult was made*] He doubted, lest they would take him by force, and raise some fedition.

washed his hands] Thereby intending to signifie that he was free from the guilt of Christs death. See Deut. 21. 6. Psalme 26. 6. but the deep stains of blood cannot be washed off with seas of water.

of the blood] Of the murder.

of this just man] Christ being pronounced innocent now thrice; v. 4. 19. and here it appeareth, that he died onely for our sinnes 1 Pet. 3. 18.

see ye to it] Take heed, lest ye be plagued for importuning me to condemn him.

V. 25. *His blood be on us, and on our children*] That is, the guilt and punishment thereof, See Iohn 2. 19. if there be any offence committed in slaying him, let us and our posterity smart for it, and bear the burden thereof, which they doe to this day; and how heavily it fell on them, and their children, in the destruction of Jerusalem; the Ecclesiastical Histories abundantly shew; the fruit of this rash and wicked imprecation, came speedily and heavily upon them then, See on Chapter, 24. 22. See 2 Samuel 3. 28, 29.

V. 26. *When he had scourged Iesus*] He satisfied their desire, in releasing *Barabbas*; and herein endeavoured to pacific them, by scourging Christ: Luke, 23. 16. John, 19. 1. 4.

delivered him to be crucified] When he saw nothing but Christs death would pacifie them, he condemned him, to please the Jewes.

V. 27. *Then the souldiers*] John 19. 1. When they had scourged him; for they were appointed here as Bedles, and as Executioners, to which there were four assigned. See John 19. 23.

common hall] πραιτώριον, the *pretory*, or *governours house*, Acts 23. 35. Phil. 1. 13. See on Acts 23. 35.

V. 28. *A scarlet robe*] *John* and *Mark* make mention of a purple robe, which in effect is the same, the usuall habit of Kings; they put it on him in scorn, and out of zeal to *Cæsar*. See on John 19. 2.

V. 29. *A crown of thorns*] Not a golden one to honour him, but of thorns, to disgrace and vex him; this faith *Prosper, de promis. & prædict. part. 3. c. 20.* that theep prefigured, *qui in spinis cornibus detentus immolatus est pro Isaac*, which being held by the head, was sacrificed instead of *Isaac*.

a reed in his right hand] Some cane, such as they usually carried, either for stay and support, or to smite with: See chap. 10. this was instead of a Scepter.

they

they bowed the knee] As the manner was, before great ones, Gen. 41. 43. chap. 17. 14 Mark 1. 40. and 10. 17.

V. 30. *They spit upon him*] In sign of defiance and reproach. See on chap. 26. 67.

V. 31. *They took the robe off*] They would hereby seem to degrade and unking him again.

V. 32. *And as they came out*] Mark 15. 21. Luke 23. 26. As they went out of the city, See Numb. 15. 35. 1 King. 21. 13. Hebrewes 13. 12.

a man of Cyrene] See on Luke 23. 36.

Simon by name] See on Luke 23. 26.

him they compelled] Christ had carried his Crosse so far, all along the City, John 19. 17. as the custom was for condemned men to do, (Matthew 16. 24. John 19. 17.) but because Christ had been so rudely handled by them, that he could carry it no longer, therefore they compelled *Simon* to carry it out of the City: some conceive that he onely helped Christ to bear it, carrying up the hinder part thereof, and cite to that end; Luke 23. 26. John 19. 17. others think, that onely the *transom* or upper end thereof was born from the ground, the nether part might easily be drawn along the same.

V. 33. *And when they were come*] John 19. 17.

place of a skull] Because many skuls of dead men, there executed, lay there scattered. See on John 19. 17. and Luke 23. 33.

V. 34. *They gave him vinegar*] See verse 48. and on Luke 23. 36. and on John 19 29.

he would not drinke] Which afterward he refused not, when he had suffered all but death, and was athirst. See verse 48. John 19. 30.

V. 35. *They crucified him*] Nailed him to the Crosse. See Psal. 22. 16. John 19. 18.

parted his garments] They divided the rest, but cast lots for the upper coat. John 19 23. 24. See more thereon.

V. 36. *They watched him there*] The Souldiers appointed for the guard attended, by the Crosse, lest any should take him down before he was dead: herein, by Gods providence, his enemies also became witnesses of his death, lest unbelievers should have objected against his resurrection, that he was not dead. See John 19. 34. 35. &c.

V. 37. *The King of the Iewes*] So was he indeed, though this were done in mockery. See John 1. 49. and on Luke 23. 38 John 19. 19. 12.

V. 38. *Two thieves crucified with him*] This was to dishonor him, and to make the world believe that he also was a malefactor; therefore they plac't him in the midst, as a principal ringleader of such men: See Isai. 53. 12. he was crucified with thieves, *sed quos passio jungebat, causa separabat. Augustin. Bonifac. ep. 50.* But whole whom the like passion united, the cause separated. See Luke 23. 41. This preceded in the head, Christ, which followed in many Martyrs.

V. 39. *They that passed by*] Who use to pity such as suffer (though justly) See Lamentations 1. 12. Yet now they deride Christ, who was innocent; we read not that they were so inhumane and pittiless to the thieves who were truely guilty, Luke 23. 41. See on Luke 23. 35.

wagging their heads] A sign of derision and insultation, Psal. 22. 7. 2 King. 19. 21. Isai 37. 22. Lam. 2. 15.

V. 40 *Thou that destroyest the Temple*] See on Chapter 26. 61. This they insultingly say, blasphemously intimating that he had deceived the people, boasting before them that he could destroy and reedifie the Temple of Jerusalem in three dayes, who, as they supposed, could not so much as save himself, from the torment and death of the Crosse: this they added to render him pittifelle, and odious to the people of the Jews, who heard nothing so unwillingly as concerning the destruction of the Temple, of which they chiefly gloried.

if thou be the Son of God] See on Chapter 4. 3. See on Luke 23. 35.

come down from the Crosse] But therefore he would not come down, until he had perfected the work of our Redemption, there to be performed; because he was the Son of God, and the Messias; who therefore came into the world, that he might fulfill this his Fathers Will, by becoming obedient to the death of the Crosse; Phil. 2 8.

V. 41. *The chief Priests*] Their malice to Christ was shewed in life and in death: it might seem much below their dignity, to be present at an execution, and it was unworthy of their high calling to insult over a dying man.

V. 42. *He saved others, himself he cannot save*] He would not save himself, that he might save others: this is a Crosse like that (Luke 4. 23.) which the Proverb expresseth, by *Physitian cure thy selfe.*

let him now come downe from the crosse] Foolish persecuters, he will rise from the dead, who will not yield to your insulting opprobries, by descending from the Crosse; *plus fuit mortem, resurgendo, destruere, quam vitam, descendendo, servare. Gregor. hom.* 21. It was more, to destroy death, by rising again from the deed, than to preserve life by coming down from the Crosse: could *Plato* say, *what I have written, I have written*; and shall not Christ perfect our salvation which he hath begun: but they say, let him come down and we will believe him: vain tempters, he will not so purchase credence with you, for, *si descenderit neminem salvum faciet. Bernard. de 7. sig.* if he should come down, he should save none.

we will beleive him] This they said in scorn, and confidence that he could not have come downe, if he would: for when he did more than this, by raising himself from the dead, (for it is more to restore, than to preserve life) yet they believed not.

V. 43. *He trusted in God.*] Psalm 22. 8.

if he will have him] or, *if he delight in him*, as Psalm 22. 8. whence this seems to be taken.

V. 44. *The theives also*] or, *even the thieves*; that is, one of the thieves. See Luke 23. 39. 40. and the like manner of speaking, *chap.* 26. 8.

V. 45. *From the sixth houre*] About noon; for they began their day at Sun-rising, thence began their first houre of the day. See on Luke 23. 44. So was that literally performed which was spoken of Amo. 8. 9. 10.

there was darkenesse] To shew Gods dislike of their cruelty, he would not have the Sunne give light to so horrid an act, and as it were to fee the Sunne of Righteousnesse so unworthily handled; a natural Eclipse, it could not be: some thinke, it being so totall, so generall, and the Moon being now in the full (being the middest of the lunar moneth, when the passeover was killed) and so of necessity, the body of the Moone (which useth to eclipse the Sunne, by its interposition, and being between us and the Sunne) must be opposite to, and distant from the Sunne, the *diametrical* breadth of the *Hemisphere*; the full Moon ever rising at the Suns setting. *Apollophanes*, who is reported to have been at this time in *Heliopolis* a City of Egypt with *Dionysius Areopagita*; when he saw this admirable Eclipse, said, Θεον ἀναγκαῖα πεφυκότων, changes of the Divine works or administrations: but *Dionysius* said, ἢ τὸ θεῖον πάσχειν συμπάσχει, either the Diety suffereth, or hath sympathy with that which suffereth.

over all the land] Of Judæa, and the Countreyes and Regions near; or over all the earth as some suppose.

V. 46. *My God*] Psal. 22. 1. This sheweth that although in this bitter Agony, he had an heavy and intense sorrow, a deep apprehension and sense of the wrath of his Father against sinner; yet he despaired not, for he called upon God, and called him his God, which termes and notions are not compatible with despair, apprehending no interest in God, or hope of audience in distress, Psalm. 22. 1.

why hast thou forsaken me] In my present apprehension: suffering my humane nature to feel so much misery in sense of thy absence, and thine anger against sinners, for whom I stand a surety: this is not the voyce of despair, but of so fad a conflict with an heavy passion: why hast thou left me in the hands of mine enemies, and comforterst me not in these bitter sorrows?

V. 47. *Calleth for Elias*] He called God his God, and they mock him, as if he called for Elias, because the words are something alike in the Hebrew, but more in the *Chalde*. Psalm 22. 1. Whence it seemeth he spoke these words, accommodate to his present condition. אלי אלי *eli eli* my God, my God, See Mark 15. 34. שבקתני למה אלהי *elohi, elohi lamah shebaqtani. Targ.* These last words which the Greek retaineth, being *Chalde* or *Syriac*, the Hebrew being עזבתני למה, *lama hazabtani*, the Syriac שבקתני *shebaqthani*; that which the Hebrew hath עזב *deseruit reliquit*, the Syriac giveth by שבק *shebae, reliquit, &c.*

V. 48. *Straitway*] After he had said I thirst, John 19. 28. and they, or some of them had said, *This man calleth for Elias*; presently after that, one of them ran, &c.

a sponge] To furnish, for he could not otherwise drink of it, his hands being nailed to the Crosse.

filled it] See Psalm 69 21. that he might suck some drink out of a full spunge, which out of an humble mind he could not have, Moses having thereto no assistance of his hands, being fastned with nailes to the Crosse.

with Vinegar] Or broken Wine, such as the Romane Souldiers, had their allowance of; and did usually drinke, mixed with water; to which perhaps they might have a Vessell then at hand by them; See John 19. 29. It may seem they mixed it with some other ingredients, Verse 34. See Marke 15. 23.

put it on a Reede] Or Cane. See on John 19. 29.

V. 49. *The rest said*] Others besides them that mocked him; as before.

V. 50. *When he had cried*] And uttered those fore-mentioned words, John 19. 30. Luke 23 46.

again] For he had cried aloud once before.

yielded up] ἀφῆκε, Let goe. He willingly commended his Spirrit, into his Fathers hands, Luke 23. 46. that is, He willingly died.

V. 51. *The*

V. 51. *The vail of the temple was rent*] Some think, that which divided the holiest of all, from the holy place, as Exod. 26. 31. 2 Chron. 3. 14. whereby was figured that the ceremonial law was abolished, and the way to heaven more plainly laid open. Heb. 9. 8. & 10. 19. 20. 22. and the wal of seperation broken down. Ephes. 2. 14. Others say that there were two veils, and which of the two was now rent, the inward or the outward, it is very uncertain; *Jerom* and some other of the ancients understand it of the outward, *Cyril* and others of the inward. See *Iosephus. exercit. 16. M.* 127. See on Luke 23. 45.

the earth did quake] These were signes of Gods anger against the Jews, and of Christs Divine Majesty, See Psal. 114. 7

V. 52. *The graves were opened*] The grave-stones it seemeth were moved, though the dead bodies there interred came not out till after Christs resurrection, as appears in the next verse; hereby was shewed then, that our Saviour had overcome death: as in his own person, so for others.

many bodies of the Saints] Probably they were such as were lately dead, who appearing, verse 53. were known to many in the City (see on chap. 27. 3.) who well remembred them, and if others, then were they known, as Moses and Elias on the mount, were known of the three Apostles there present with Christ: this is to give us assurance of our resurrection from the dead.

which slept] This word is often used in Scripture to expresse the state of the dead: and to intimate that as we have often awaked from sleep, so shall we once from death, sleep is but deaths elder brother. See John 11. 11.

arose] Either to appear as witnesses of Christs resurrection, or to attend Christ into heaven (who was the first fruits of them that slept, 1 Cor. 15. 20.) or both these.

V. 53. *into the holy City*] Into Jerusalem, See on Chap. 4. 5. for the places of burial were in the suburbs, out of the City.

appeared unto many] Of the faithful, not unto all the people: for also Christ appeared but not to all, Acts 10. 41. For they who would not believe *Moses* and the Prophets, neither would they, if one should come to them from the dead. Luke 16.

V. 54. *watching Jesus*] See on verse 36. A guard of Souldiers used to watch those who were crucified, *Jo. Drus. praetorior. l.* 1. commanded by the Roman Deputy to fee execution done, so that no private person could, or might presume to take down a crucified body from the crosse, without his leave and warrant; or, possibly though they were their kindred or friends, to bury them, how and where they would; therefore *Joseph of Arimathea begged the body of Jesus*, of *Pilate*, that he might decently interre it.

they feared greatly] They were much afraid of Gods wrath, having been instruments of cruelty exercised on Christ in his suffering; and having seen such dreadful signes of Gods anger, as the extraordinary eclipse, the earthquake renting of the rocks, and possibly the graves opening.

this was the Son of God] A man beloved of God; or not guiltlesse onely, but more than a man; for they being heathen men esteemed their great and excellent men, Sons of their Gods: See Luke 23. 47. It is not certain that they acknowledged the deity of Christ; see Dan. 3. 25.

V. 55. *Afar off*] Either in modesty they would not be among the throng of Souldiers: or, it may be, they permitted none to come near the crosse; or they were afraid to be questioned as his followers, as Peter was, chap. 26. 58.

which followed Jesus] They had followed him out of Galilee, and would not leave him; so great was their zeal to the gospel, and love to him: yet were they not all Galileans. Luke 8. 3. & 23. 27, 28.

V. 56. *Mary Magdalen*] So called of the place of her abode. See chap. 15. 39.

the mother of Iames and Joses] See Mark 6. 3.

the mother of Zebedees children] See chap. 20. 20. Whose name may seem to have been Salome, Mark 15 40.

V. 57. *When the even was come*] Mark 15. 42. Luke 23. 50. John 19. 38. After the ninth hour, at three of the clock in the afternoon.

a rich man] The more likely to obtain the body of Pilate, and the more in danger of the malice of the Priests for his care of Christ.

of Arimathea] Or *Rama*, or *Remathaim*, See on Luke 23. 50. *Ierom de loc. Hebraic.* calleth it *Armatha Sophim*, the city of *Elkana* and *Samuel*, near *Diospolis*.

named Joseph] Christ was not buried obscurely, but by the Governours consent, by an honourable man, in a place not far distant, in a new sepulchre; so that these cannot reasonably be any doubt of his death, See Isaiah 53. 9.

V. 58. *Begged the body of Jesus*] For the bodies of condemned persons were in the power of the Magistrates.

Pilate commanded the body to be delivered] See on verse 54.

V. 59. *In a clean linnen cloath*] To bury it decently.

V. 60. *In his own new tomb*] which *Joseph of Arimathea* had prepared for himself; but none yet had laid in it; that none might suspect the rising of some other body: See on Luke 23. 53.

rolled a great stone] As the Jews used to do on the sepulchres of their friends, See John 11. 38. 39. which he did to secure the body from abuse by his implacable enemies; Gods providence disposing all that was done about this, to remove suspicion of his disciples taking it away, as is objected, chapter 28. 13. also to set off the power and glory of Christs resurrection, whom neither that weight nor the bands of death could hold from rising again: this was laid by man, but removed by an Angel.

V. 61. *The other Mary*] Mentioned verse 56. See Mark 15 47.

sitting over against the sepulchre] To see where Christ was layd, that they might enbalm his body, Luke 23. 55. 56.

V. 62. *The day of preparation*] So was any day called, that was next before any solemn feast. See Mark 15. 47. Luke 23. 54. John 19. 14. 31, 42.

V. 63 *That deceiver*] See John 7. 12. Thus would their restlesse malice anul the power of his doctrine and miracles: thus they hoped to wash from themselves blood-guiltinesse, by altering the equity of his condemnation.

said] Chap. 12. 40. Mark 8. 31. John 2. 19. which, by some of the Jews, came to their eares: for (generally all) the Jews jealous of the honour and safety of their temple, might in some debate with the disciples occasioned by Christ's words. John 2. 19. understand that he there spake of his resurrection from the dead on the third day: for so Christ had taught them who were his disciples, Matth. 16. 21. & 17. 23. Mark 9. 31. & 10. 34. or possibly the traitour Judas, then one of the twelve, had let fall something before Christs enemies, concerning his rising again the third day.

after three dayes] Mark 8. 31. for he was layd in the grave on friday, lay there all Saturday, which was their Sabbath, and rose on the Lords day morning, which is ours, chap 28. 1.

V. 64. *Untill the third day*] According to the time set by Christ, for his resurrection; for so they might keep his body safe till that time were past, and then probably they meant to have shewed it to the people, hoping thereby to convince him of untruth in this particular, which would weaken the credit of all the rest of his doctrine.

the last errour shall be worse than the first] A proverbiall form of speech; the people will believe in him more than before, John 11. 12. 32. which they counted errour.

V. 65. *Te have a watch*] He means the garrison Souldiers, appointed for the guard of the temple, Acts 4. 1. & 5. 56. especially at the Passeover, for fear of tumults, in that confluence of people; it may be they were the same who went with Judas to take Christ, John 18. 3.

as ye can] *de tuis potes.* As ye know, as ye can devise, or ye know ye have enough how to do it.

V. 66. *They went*] The custody of the sepulchre was committed to them that murdered Christ, that there might be no doubt of the truth of his resurrection.

sealing the stone] With some publique seal of office, which might prohibit any to remove, or meddle with it, See Daniel 6. 17.

and setting a watch] Wickednesse can never be secure: all this but confirmed the truth of his resurrection, See on verse 60. all that the adversaries of the truth of Christ shall at last effect, is to render it more certain and undoubted: had not all this been done by the malitious Jews, the ground of our faith concerning the resurrection of Christ, had not been so evident: the enemies of Christ, against their wills, and intentions, are made competent witnelles of his power and truth.

CHAP. XXVIII.

Verse 1. IN *the end of the Sabbath*] Mark 16. 1. After it was ended.

as it began to dawn] See on Luke 24. 1 John 20. 1.

the first day of the week] On the Lords day morning Revel. 1. 10.

the other Mary] See on chap. 27. 61.

to see the sepulchre] To see whether it were safe, and shut up as they saw it, chap. 27. 61. out of their love and fear: so solicitous were they for the body of Jesus, that they might enbalm him, Mark 16. 1. Luke 24. 1. Nor knowing that he was risen from the dead.

V. 2. *There was*] Or there had been.

a great earth-quake] Which seems to have been when the women were in their way, there was one at his passion chap. 27. 51. and another at his resurrection, By many signs did the Lord manifest this glorious work of Christs rising again a triumphant conquerer over death and hell; as to confirm our faith concerning the resurrection of the dead: so also to form the hearts of these witnesses thereof, to a reverend elevation of minde to the truth of Christs deity; by the power whereof, he not onely raised up his own humane body: but also manifested himself to be the Lord

of life, who will also raise up ours from the dust of the earth, which now trembled at the surrendry of her Lord to life again.

for the angel of the Lord] Or an angel, two are mentioned. Luke 24. 4. John 20. 12. Either one was neer it at hand to speak for both, or one appeared at first, and two when they came back: this *for* importeth not a cause, but a consequence of the earthquake: Christ rising from the dead, gave this triumphant signal of his victory over death, hell, and the devil, as to the watch at Jerusalem, so to the inhabitants of the earth, whose foundations he thus shook at his pleasure; for it is most likely that he rose in this earthquake.

rolled back the stone from the door] Performing the office of a door-keeper; not but that Christ could have done it without his ministery, but out of duty to Christ: also he removed it that the women might go into the sepulchre, and see that Christ was gone thence, and that the souldiers might, to their astonishment, see what he came for; not to raise up Christ, who could command the creatures to give way to him; but for their sakes who were to beshold the same, and testifie it to others. See *Justin. Martyr. quæst.* 117.

and sate upon it] Expecting the coming of those women, to whom he was to declare and testifie the resurrection of Christ; for they were but in the way when the earth shook as Christ rose from the dead: they were solicitous by the way as they came, whom they should get to roll away the stone, that they might go into the sepulcre to enbalm Christ. Mark 16. 3. Here God (whose aid is never wanting in due time and manner, to holy desires) provideth so, as that they found it readily opened by the Angel.

V. 3. *His countenance was like lightning*] As Dan. 10. 6. See here, chap. 17. 2. Mark 16. 5. faith, they saw a young man; that is, the Angel who had assumed that shape, which intimated him, of enti & strength and agility: this Majesty in his countenance, shewed that he was no man of the vulgar, but an heavenly messenger.

white as snow] Acts 1. 10. See this phrase, Psal. 51. 7. Lam. 4. 7. Dan. 7. 9. Rev. 3. 4. 5. 18. & 4. 4. & 6. 11. & 7. 9. 13.

V. 4. *The keepers did shake*] At the sight of his glory, and in conscience of their own guilt: seeing the earth tremble, the grave open, the heavy stone rolling away from the sepulchre, the dead body which they had in charge to watch, gone; a person of such a dreadful presence, and heavenly glory, as spake him more than man; they could not but know, that they had not now to deal with infirm man, but God: therefore, all astonished, they tremble, and become like dead men: here were two main causes of fear. 1. Their own horrour of conscience, who were actors in the death of Jesus. 2. Fear of their Governour, whose anger they might well expect, if he should not credit their reports, but construe all, as incredible excuses of their own default, and negligence in watching. Thus God shewed them how vain it was to take up arms against him; and also made them witnesses against themselves and the malicious priests.

V. 5. *The angel answered*] To the womens fear, verse 8. or he spake, as chap. 22. 1. it is possible that the watch coming to themselves again, fled into the city, as verse 11. as the women come some other way, so that they missed them; for the women, without any let by the watch, entred into the monument (which probably they would not have suffered, had they been present) they saw the angel, and were afraid, but not as these armed keepers: a good conscience is the best armour, and surest fortification.

feare not ye] Though the souldiers be fled for fear of me, yet be ye not dismaied: they watched Christ for evill, ye seek him for good: the keepers had cause to fear Gods revenging hand, who helped to murder his beloved, only Son; but you have cause of hope and joy, not fear and sorrow: the resurrection of Christ is a due cause of terrour to the enemy, and of joy to us who believe.

I know ye seek Jesus] This is one cause, why he would not have them fear; for he is on their side, who came not with the impious them fear; for he is on their side, who came not with the impious watch, as enemies; but as faithful servants of their Lord, to do him honour; for he saw the provision which they brought to enbalm Christ.

was crucified] He nameth that which is a scandal to the world, as the Christians ground of rejoycing, Gal. 6. 14.

V. 6 *he is not here, he is risen*] This is another argument of consolation; he is not now in the sepulchre: that was not enough; for *Magdalen* thought they had conveyed him thence, John 20. 13. therefore he addeth, *he is risen*, to life again; the conquerer of death, and Lord of life.

where the Lord lay] Believe your own eyes (See Mark 16. 14.) let them help to enforme you: see the place where the sacred body of Christ was layed in the sepulchre, he is not now there, but risen from the dead.

V. 7. *Go quickly and tell his disciples*] To put them out of their heavinesse: the Lord will quickly comfort the afflicted, except the cause of his delay be in our selves.

he goeth before you into Galilee] So had Christ foretold them, Mark 16. 7. chap. 26. 32. (See Micah 2. 13.) therefore he said, Luke 24. 6. *remember how he spake unto you*. See note thereon.

lo, I have told you] Assure your selves of it: fail not to deliver your message I have delivered mine.

V. 8. *with feare and great joy*] Being affrighted at the sight and presence of the Angel, but comforted at the joyful tidings of Christs resurrection.

to bring his disciples word] They are the first witnesses of his resurrection, *quæ ardentius diligenter, Cyprian de resur.* who more fervently loved, and more devourly fought Christ. Death began from that fex, and of the same, God appointed the first witnesse of life restored, in the resurrection of Christ.

V. 9. *Jesus met them*] Christ not onely sent an angel to publish his resurrection, but appeared in his own person to the women, and sends them to tell his disciples: heres both a remedie against fear, and reward of obedience.

all hail] See chap. 26. 49. χαίρετε, *rejoyce ye*; it is a form of salutation which the Syriack expresseth by שָׁלוֹם לָכֶם *shalom lechem*, *peace be unto you*: as the Hebrews said, שָׁלוֹם לָכֶם *shalom lachem*, *peace be unto you*, fear not, Gen. 43. 23. the 70. ἴλεως ὑμῖν, *Chald.* שְׁלָם לְכוֹן *shelam lechon*. So *Moses* is disinabled by *Jetero*, Exod. 4. 18. שָׁלוֹם לֵךְ: *lech leshalom*. 70. ἵλεως ὑπάγων πορεύου, *go in, or to peace, or health*: Christ here not only said this, but wrought the effect in their hearts, in a spiritual illumination and joy.

held him by the feet] Worshipping him: Either they endeavoured so to do, and were prohibited by Christ, as John 20. 17. or Christ first appearing to *Magdalen*, forbade her onely to touch him then; but permitteth these now: (See John 20. 17.) for now they were comforted, and their wavering minds better assured than at first: most likely Christ hastened *Magdalen* to contribute her information to the rest; intimating that her holding him by the feet now, though holy, was unseasonable, he having assigned her a greater work, which ought first to be dispatched; that his disciples faith might run no longer an hazard, by her delay. See on John 20. 17.

and worshipped him] Though the humanity of Christ be a creature, and so, not of, and by it self to be adored with divine adoration, but the Deity, to whom, alone all divine worship is due (Matthew 4. 10.) yet because, from his conception, the Deity is personally and indivisibly united to his humanity, and so Christ is truely God, as truly man, from whom the Deity cannot be divided, neither in true faith, nor faithful invocation; therefore whole Christ is to be adored; that is, God the eternall word become flesh, in, and with the humanity of Christ.

V. 10. *Tel my brethren*] His disciples: this high title Christ gave them before, chap. 12. 50. so now also after his resurrection, to shew the continuance of his affection to them. See Psalm. 22. 22. John 20. 17. Heb. 2. 11. Rom. 8. 29.

V. 11. *some of the watch came into the city*] Now appear another sort of witnesses, above all exception, because of the adversaries partie; which this Evangelist exactly relateth, shewing particularly when, who, to whom, and with what successe these testified concerning those things they had seen. 1. the time was, before the women could come to the sepulchre, the watch themselves ran into the city, to enform. 2. the parties were some of the watch: the more understanding part thereof, the rest for fear scattering and dispersing themselves in the city. 3. The high Priests, who set them on work, are enformed, not without a singular hand of divine providence, to convince and shame the malitious enemies of Christ, and authors of that counsel to guard the sepulchre. 4. The successe was not, as in reason might have been expected, the high Priests repentance, and happy acknowledgment of their errour to undeceive the people whom they had misled: but a *Pharaoh*-like hardnesse of heart: for they further endeavour to suppresse the truth, by bribing the souldiers to lie, and the president to connive at their wickednesse.

V. 12. *large money*] ἀργύρια ἱκανὰ, *sufficient money*: *money not a little*, Syr.

V. 13. *his disciples stole him away*] *Pilate* might the rather believe this, because the Priests had given him an hint hereof before hand, chap. 26. 64. more easily do wicked men believe improbable lies, than probable truth.

while we slept] Very credible witnesses, that could certainly tell what was done, while they were asleep: if you were then asleep, how knew you that his disciples stole him away? *Lactantius*'s rule is how knew you that his disciples stole him away? *Lactantius*'s rule is commonly true, *hoc enim est mendacium naturæ ut obtegere non possint, l. 5. c. 3* this is the nature of lies, they can seldom hold together. This lye wanted all colour of truth: they would have made Christs vertue his disciples crime, who recove ed their Master (not as was pretended, by theft, but) by faith, alive, not dead.

V. 14. *come to the governours eares*] Be heard by the Governour, as they might well fear it would, though they would do what they could to keep it from him: and might well fear the issue: they could to keep it from him: and might well fear the issue: for if they appeared to be the authors of a lie, they might expect his displeasure: if they said true, they might expect *secure*

secure you] We will make you ἀμερίμνους, without care: we will provide for your indempnity, by preventing the danger, that might come to you thereby, we will stand between harme and you, take you no care for that; for it was punishable to fail in the due performance of such like trusts. See Acts 12. 19.

V. 15 *thus saying is commonly reported*] Though the president could not but know it was false, as contradicting it self: so probably he could not but question then, why they came off their watch, before the end of the third day: yet for fear of tumult (as it is too common nowadays) he had rather bear with the dishonour of God, than his own personal danger or detrimeut.

unto this day] So easily do untruths find entertainment among the vulgar, too incredulous of truth? this was the just judgement of God, to lend them strong delusions, that they should believe lies, who would not receive the love of the truth, that they might be saved, 2. Thes. 2. 10 yet for all this, the elect every where believed, See 2 Cor. 4. 3, 4. and so shall do still, notwithstanding all these pernicious mists of untruth, which ascending from the bottomlesse pit of hell, da ken the truth of Christ so that the men of this world cannot discern the light thereof, 2 Cor. 4. 3, 4.

V. 16. *the eleven disciples*] This Evangelist is brief in repeating Christs apparations to his disciples after his resurrection, which the other supply. These eleven are mentioned, chap. 10. 1. 2. 6. 44. *Judas* the twelfth was gone, ch. 27. 5. the chief are mentioned; but it is likely that more, or all the rest went into Galilee to meet him; for they also were brethren. See ver. 10. the Apostle saith he was seen of more than 500. brethren at once, 1 Cor. 15. 6. Some make this ἅπαξ, to relate to the place; not to the number: as if the sense were, he was seen above, when he ascended: so this 500. seeing him at once, may be understood of their coming together to the mount of Olivet, Acts 1. 12. ἵνα αὐτὸς ὁ ἢ ἀναλήψεως αὐτοῦ ἀπόδειξις, *Oecumenius*; that he might shew them also his ascension.

into a mountain] What mountain of Galilee this was, is not mentioned; probably he went thence to mount Olivet neer Jerusalem; for thence he ascended, Acts 1. 12. and this was neer Jerusalem.

V. 17. *when they saw him*] When the multitude of disciples saw him alive from the dead, in his own former figure, lineaments and appearances, not yet in the Majesty of his glorified body, lest they should have conceived that it had been some other body risen, not that Jesus which was crucified dead and buried: this glory after his resurrection was veiled; rather for their sakes, than milling on his: in that they could not have known him, and it was necessary for his disciples to attend him, *ut possit cognosci, Augustin. de C. D. lib. 22. cap. 19.* that he might be known of them.

they worshipped him] Acknowledging his resurrection and divine power, by adoring him. See on verse 9. being now more confident than ever that he was indeed their Messias, the Son of the living God: for so he was declared by his resurrection from the dead, Rom. 1. 4.

but some doubted] Till he came neer to them, shewed them the prints of the nails (John 20. 25.) and spake to them: so the Syriack interpreter giveth it, *dubitaverant, had doubted*: one tence for another. See Mark 16. 11. 13. Luke 24. 11. 28. their unbelief makes for the confirmation of our faith: for their doubts being cleared, and the truth manifested, they left posterity nothing rationally to doubt of.

V. 18. *All power*] Absolute power without restraint and limitation, all dominion and authority to rule and govern.

is given unto me] God the Father hath given it to me; and I have now received it as man, who as God had the same power with the Father from eternity, (Philip. 2. 7.) and now unto me did he give the same in the fulneile of time: now I have put off the forme of a servant, wherein I was to suffer death for mans redemption; therein I was obedient, but now God hath highly exalted me, and given me a name above every name, &c. Phil. 2. 8, &c.

in heaven] Which comprehendeth power of sending the holy Ghost, Acts 2. 33. power over Angels, Phil. 2. 10. Heb. 1. 4. Colos. 1. 16. power to give heaven to all his, chapeer 25. 3. 4.

in earth] Power to gather a Church out of all nations. Psalm 2. 8. Mark. 16. 15, 16. and to rule over all. See Acts 10 36. 42. Ephes. 1. 20, 21, 22. Rev. 17. 14. Dan 7. 14.

V. 19 *go ye therefore*] Be not therefore afraid to execute your charge, which by a supream authority I commit to you; fear not the face of man, doubt not the successe: be ye my embassadours to this purpose, administring this power among them. See 2 Corinth. 5. 20.

teach all nations] The word μαθητεύσατε, here used,, signifieth most properly, *make disciples, discipulos reddite, aut facite*; as John 4. 1. Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει. *Jesus made more disciples and baptized*; that is, made them disciples by baptizing them: and to this rather than teaching, the words immediatly following relate, where it is said, verse 2. *though Jesus himself baptized none, but his disciples*; which provision against the misunderstanding of the means of making disciples needed not, except baptisme had been the consummating act and seal thereof, where-

by one became a disciple, though for present want of capacity (as it is in infants) he were not yet taught; for, as for that, it is undenyably and expressely manifest, that though our Saviour did not himself baptize, yet he preached constantly and usually, and the word μαθητεύειν here used, is distinct in signification from διδάσκειν (which word is used in the next verse) for μαθητεύειν signifieth to make them disciples, who were aliants from our magistery, as *Paul* did at Iconium, Acts 14. 21. where we read, καὶ μαθητεύσαντες ἱκανοὺς ὄχλον, *cum discipulos multos adjunxissent, that is, had admitted, or gained many disciples*, by teaching them the gospel, and baptizing them; as expressly that text sheweth, where it is said, εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, preaching (or teaching) the gospel to that city, καὶ μαθητεύσαντες, &c & making many disciples —where teaching, and preaching were improperly rendred, specially where two actions as distinct as preaching and baptizing, are signified; as here, the meaning is, by preaching the Gospel (for they had there to deal with men of years and capacity to learn in a Church to be constituted) they perswaded many to give their names to, or to become disciples of Christ by baptisme; as that feeret disciple, *Joseph of Arimathea*, of whom we read, Matth. 27. 57. ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ, *who also himself was a disciple of Jesus*, in the former place, the Syriak differently readeth תַּלְמִידוֹי *talmidoi* (the very word here used) *discipulos fecerunt multos*. Lastly, as *Hebrew* infants became disciples of Moses (John 9. 28. 1 Corinth. 10. 2.) by circumcision; so do infants of believing Christians, by baptisme become disciples of Christ; whereof we have elsewhere more largely discourse'd. Finally by all nations, he meaneth, not only Jews, but Gentiles also, See Acts 10 34, 35. 47.

baptizing them] Administring to them the Sacrament of baptisme; to all nations, wherein were ever many children, not here excepted in the Apostles charge to baptize.

in the name] εἰς τὸ ὄνομα, *into the name*. by that right innitiating them, and receiving them into the profession of the service of one God in three persons, and of depending on Christ alone for salvation. See 1 Corinth. 1. 13. 15. and 10. 2. with Exod. 14. 31. Rom. 6. 3.

V. 20. *teaching them*] Note here that teaching, in order, followeth *disciplining*, or making disciples (which all teaching in the world, can never do, except they be also sealed by baptisme) so that here is no advantage to the adversaries of infant-baptisme; for suppose that the former word μαθητεύσατε, were to be translated *teaching* (which we grant not) if their argument from the order of the words were concluding——*(therefore they must be first taught, and afterward baptized*——) why may not we as well conclude from the second order of the words of Christ——*baptizing them*, &c. *teaching them to observe all*, &c. therefore children (of believing parents) are first to be baptized, and after, as soone as they shall be capable thereof, taught?

to observe] Obedience is required of believers See Rom. 2. 13. faith without works is dead; it faith, as once barren *Rachel*, Gen. 30. 1. *give me children, or else I die*.

all things] Not some only, See Psalm 119. he that maketh choice of Gods commandments, which he will obey, and which not, is his own servant, not Gods: almost to be perfwaded to be a Christian, is but as good as nothing: it is not enough to be baptized, but we must adorn the profession there made, by doing that which God commandeth: Christs speech comprehendeth (as *Theophylact* well noteth) ὅπερ ἐστὶ καὶ πρακτικὸν ἀρετῆς, that is, contemplative and practicall vertue; knowledge and obedience.

I have commanded] Not what mans traditions command: will worship is a straug er to his Sanctuary; none such may come neer, Num. 16. 40. it is as strange as fire which came not from Heaven, God will not be served therewith.

I am with you always] Though your work be hard, I will assist you, and your successours in the ministery at all times, to the worlds end: *I am Christi, evangelium est, in cælo sedet, fed in terra loqui non cessat, non linguæ surdis, nam ille clamat, Aug. de temp. ferm.* 205. the gospel is Christs mouth; he sitteth in Heaven, but ceaseth not to speak on earth; let us not be deafe for he eryeth out. Lastly, here is comfort to all believers; for this sheweth, as *Jerom* saith, *se nunquam à credentibus recessurum*: that he will never depart from believers: as more particularly for all the successours of the Apostles, the faithfull Ministers: Christ thus speaks, left our Ministery should seem to be executed, *humanâ tantum operâ*, onely by the work of man, *Prosper de vocat. Gent. lib. 2. cap. 2.* To the Ministers may be applyed that which *Jehoshaphat* said to his judges, 2 Chron. 19. 6, 7. when he had told them the Lord would be with them: *wherefore now, let the fear of the Lord be upon you, take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons*: it was Gods promise to him, who bare the figure and name of Jesus, Joshua 1. 5. *I will be with thee, I will not fail thee nor forsake thee*: it is the promise of our Jesus, who leadeth us into our promised rest: Behold I am with you always

unto the end of the world; be strong therefore, and of good courage, fear not the malice of persecutors; *ipse certamine agonis nostri, & coronat pariter & coronatur, Cyprian lib 2. ep. 6* Christ in our conflict both crowneth, and is crowned. Fear not the succesle; it is Christ who giveth the increase, 1 Cor. 3 7. God could have done this work without our Ministery, or by his Angels; but he will give man the honour of this Ministration, where his own holy Spiritt will work to make it effectuall to the edification, and salvation of his elect: so fitted and prepared here, as were the materials of *Solomons* temple, that no noise of the builder shall be heard in rearing up the same there, where prophecies shall cease, love be perfected, and faith end in enjoying the promises of God in Christ.

Amen] This word is current in all languages, and is originally Hebrew: so *Jeremiah* the Prophet said, אמן יהוה *amen Jehovah*, Jerem. 11.5. The Hebrews used it after their prayers or blessings, therein wishing the succesle, truth, confirmation and consummation of those things they prayed for: it is as much as *faxit Deus, certe fiat.* See Deut. 27. 15. which the 70. give γενοιτο, *so be it.* It is sometimes doubled for the greater confirmation. See Numb 5. 22. So afterwards in the primitive Church the people used to answer, when their prayers ended *Amen*. Pitty that too many now are silent, and not so much as say *Amen*, to signify their consent, and vigilancy of spirit in prayer: it is much to be feared that they neither regard, nor think of that which is said in publique prayer; who in their own and others so great interest, not so much as say, *Amen.* See 1 Cor. 14 16. 2 Cor. 1. 20. Rev. 1. 7. Jer. 2. 8. 6. It is put here for confirmation of a certain and infallible truth. (See on John 3. 11.) Faithful is he that hath promised to be with us unto the end. Lord Jesu so be it. *Amen.*

READER,

The haste of the Presse hath occasioned the omission of these Notes following; the supply whereof be pleased in the severall chapters and verses to insert, according to the ensuing directions.

MATTH. CHAP. I.

VErse 1. between the word, *Enumeration*, and Jer. 3. 8. Adde [though therein they used the word גליון *volvulus, complicavit*, where is גליון, *volumen membrana, charta*; a book, a rowle of parchment, for so were they wont to make their books, which they rowled up like a cylinder. So have the Jews the law now in their Synagogues, therefore it is said of Christ in the Synagogue at Nazareth, Luke 4. 20. ἐξ πτύξας τὸ βιβλίον, and shutting, or folding up the book, *he gave it to the minister.* See Jerem. 36. 2. Ezra. 6. 2. which the 70. expresse sometimes by τόμος, *a tome vel scrip, capitulum*, Ezek. 2. 9. &c. sometimes by πτύον, *a tome* (which *Suidas* and *Hesych.* expresse by κόφινος, *quod excutitur & pellibus animalium*, a rowle or volume of parchment or *volume*, written: or a Section or part of a divided volume.]

And in the same verse after *Gen.* 5. 1. Adde, For begin or end other their tractates: so the Psalms are called ספר תהלים *a book of praises.*]

V. 2. between the word, *covenant*, and, *Luke*, Adde [and did expect *Christ their promised Messias, to come of the seed of Abraham*, according to the promise of God made unto him on that behalf, that all the nations of the earth should be blessed in him. See Gen. 12. 3. Gen. 18. 3. Acts 3. 25. Gal. 3. 8. that is, in Christ to come of his posterity; as was also promised unto David, and therefore they that believed and petitioned Christ, used this stile— *Son of David*, Matth. 9. 27. Matth. 15. 22. &c. and it was therefore most necessary in the beginning of this sacred history of our Saviour Jesus Christ (the eternal Son of God, John 1. 1. &c. and *in the fulnesse of time*, becoming truely *man of a woman, under the law*, Gal. 4. 4.) that the writer should first make it appear, by a clear and certain declaration of his pedegree derived from *Abraham* and *David*, that this Jesus borne of the *Virgin Marie*, a daughter of *David*, of his posterity, was indeed the Lords Christ, and the very promised *Messias*, in whom all must believe that will be saved.]

And after the word, *Abraham* in the same verse, Adde [yet were they by Gods covenant of the Gospel, accompted for sons of *Abraham* by faith in Christ, in whom *Abraham believed*, and through whom he was justified, Gal. 3. 7. *they which be of faith, the same are the children of Abraham*, and verse 29. *If ye be Christs, then are ye Abrahams seed, and heirs according to promise.* See Rom. 2. 29.]

V. 5. after *Luke* 4. 22. Adde, [but his supposed Son, see Luke 3. 23.]

V. 20. after the word, *man*, Adde [only; for the deity and humanity of Christ united without confusion of natures (neither the deity becoming an humanity, nor the humanity a deity) became one person, Christ Jesus, God and man, our Saviour; whereas the reasonable soul, and humane body united, make the person of mere man, here to the constitution of the person of Christ our redeemer, concurred the deity and humanity of Christ Jesus, the son of the Virgin Mary: therefore the Angel said, not ὁ γεννώς but τὸ γεν ὲν αὐτῇ γεννηθὲν, &c. that which is conceived in her.]

CHAP. II.

Verse 1. between. *Hebr.* 11. 23. and the word, *before*, Adde [Μωσῆς γεννηθεὶς ἐκρύβη: *Moses when he was born was hid*— that is, not long after he was born; for he was hid but three moneths, before he was carryed out, according to the tyrannicall *Pharoahs* command, to the river, Exod. 1. 2. Exod. 2. 1. So here when Christ was born, that is, shortly after his birth.]

And after the word, *Star*, in the same verse, Adde [in Greek τὸ μαγοι, *quod genus sapientum & doctorum habebatur in Persis*, &c. *divinat. l* 1. which were esteemed a sort of wise and learned men among the *Persians*. So also the Greeks understood hereby wise men of the *Chaldees* and *Persians*: so the *Indians* accompted their *Gymnosophists*; the *Galles* their (see *Alexand. ab Alexand. Genial. dier. l. 4. c. 13. Strabo l. 6.*) *Dryades*; the *Grecians* and *Latines* their Phylosophers: such as possibly *Zamolxis, Pythagorat, Plato*, &c. were at first esteemed very prudent and knowing men, insomuch as that the *Athenians* in all their publique counsels would ever have some of them to advise with, whom they called *Mantes* (and their art μαντικὴν. Cic. q. f.) diviners, or conjecturers of things to come. Such as the Hebrew called קסם, Greek μάντις, so are the Philistines Southsayers called. 1 Sam. 6. 2. So *Balaam*. Joshua 13. 22. Ezek. 13. 7. μαντείαι μαντάλας — *divinationem mendacii*, so said *Saul* to the witch at *Endor*, 1 Sam. 28. 8. μάντευσαι, &c. *divine* unto me by the familiar spirit, the study of such, at first, seemeth to have been a curious search into the secrets of nature and conjectural knowledge of things future, by the courses and aspects of starres; whence they obtained the opinion of interpreters of things divine: but over-curious in the study of judicial Astrology, they thence slid into vanities, superstitions; and oft-foone deveiish arts, inchantments, sorceries, malifices, &c. See 2 Kings 17. 17. So that the name of *Magus*, as also *Mantis*, though at first honourable, became an odious note of infamie, and men impious, Jerem. 27. 7. & 29. 8. Ezek. 12. 24. &c. and 22. 28. Mich. 3. 7. Zech. 10. 2. but these here mentioned *Magi*, or *wise men*, seem not to have been such, but only certain Phylosophers, and possibly astronomers, which might be the cause why God taught them (as hath been said) by a star; which very probably men nothing versed in that study, would have taken little or no notice of.]

V. 2 after the words, *King*, &c. Adde [ὁ τῆς φύσεως, *recens natus*, the new born king, See verse 1.]

And in the same verse after the word, *Revelation*, Adde [therefore was it called *his star*, because it declared him and his birth to them, as God had appointed it, and because it was a new and extraordinary star made for his sake, to bring those first-fruits of the Gentiles to him.]

V. 3. After the word, *others*, Adde [who are impious and tyrannicall Princes;] he must needs fear many, whom manyfear,]

In the same verse after the word, *Jerusalem*, Adde [that is, all the inhabitants, citizens, or others then being in Jerusalem.]

Again in the same verse after the word, *government*: Adde [which concussion of state never was, nor ever can be without much trouble and affliction of the people: which the more knowing sort foreseeing, or probably suspecting, could not but be troubled, considering

dering that their principle was that the kingdom of their Messias, was to be a temporal Monarchy.]

Verse 4. After, *Luke* 20. 12. Adde [Matth 8. 19.]

Verse 7. After the words, *First of all*, Adde [he thus diligently enquired of the wise men concerning the rising of this new Star (whereby they understood the birth of Christ, the King of Israel) under a fair pretence, as if he meant no other thing than that which the wise men came from the East to Jerusalem to do, verse 2. to worship him; supposing, as it is most probable, that the Star appeard first in the day of Christ's Nativity, or about that very time; they meaning nothing herein but good, concealed nothing thereof from the King: charity and holinesse thinke no evil (1 Cor. 13. 5.) they nothing suspected the immane cruelty which *Herod* had then in his heart to murder harmelesse *Jesus*, and for his sake, so many tender Infants.]

Verse 9. After, *verse* 2. Adde [it was by Gods divine providence, then hidden, and difappearing, lest it should have begotten danger to the sacred person of Christ, if it had been without this intermission visible, until it had stood over the house at *Bethleem* where Christ was then newly born.]

Verse 11. After the words, *it self*; Adde [more accommodate and safe for the Infant and woman in child-bed.]

In the same verse after, *Exod.* 34. 4. Adde [which besides that It was the manner of the people of those Eastern parts, so to prostrate themselves before their Kings) they were doubtlesse moved to it, by a divine instinct, there being no semblance of Majesty or Royal prefence, then visible, to man: a more excellent Star, the light of Gods Spirit guiding them to their duty, shined in their hearts.]

Verse 22. After the word, *themselves*, Adde [as when God preserved us in our infancy, and when we sleep and cannot guard our selves, the keeper of Israel, who sleepeth not, protecteth, defendeth, and provideth for us and our safety.]

CHAP. III.

Verse 1. After, *Luke* 1. 80. Adde [*Gr.* παραγένεται. Some think it noteth a sudden appearance of some unexpected thing or person: See John 1. 6. in the Heb. he was called יוחנן *Jochanan. Syr. Jochanan*, signifying, *the Lord hath shewed or performed grace or mercy*: thus was Christs forerunner named of the argument of his preaching the grace and mercy of God in Christ, now (after the long expectation of the promised Messias and Saviour) exhibited. Concerning Johns parents, conception, imposition of name, and admirable things concerning the same, vt. *Luke* writeth expreflely and fully, which our Evangelist omitteth. It was Gods holy providence so to direct them, that all exactly agreeing in the same truth for the main; that which one of them omitteth, the other recordeth. Why the *Anabaptists*, as weary of, and declining the proper name of their Sect, would be called *Baptists* it may seem strange; seeing, in that name, and office they would seem to agree with us who indeed are *Baptists* (as *John* was appointed of God to baptize) because we baptize, but do not as they, re-baptize: and therefore they are *Anabaptists*; and in spight of their railing, the Ministers of Christ who administer and professe onely one God, one Saviour, one Baptism, are *Baptists*: their frivolous objections against paedobaptism, as if the baptism of Infants were no baptism, that thereby they might avoid the name of *Anabaptists* or re-baptizers, have been sufficiently refuted. *John* is here stiled *baptist*, to distinguish between him the son of *Zechary*, Luke 1. and *John* the Apostle, son of *Zebedee*, Matth. 20. 2. as also because he first, by the appointment of God (Luke 3. 3. Mark 1. 2, 3, 4. Mal. 3. 1. Joh. 1. 33.) did administer the seal of the new Covenant. the Sacrament of Baptism, to repentance and remission of sinnes in Christ.]

Verse 3. After, *Dan.* 2. 24. Adde [of which the Prophets foretold, to which the living way, Christ onely, giveth entrance, by baptism, Joh. 3. 3, 5. prefigured by that one door of the Ark, Gen. 6. 16. 1 Pet. 3. 21. and the promised rest, the land of *Canaan*, into which Gods Israel, delivered from the bondage of sin (Rom. 6. 3, 17, 18.) passed through the *Red-Sea*, prefiguring Christ's blood. See 1 Cor. 10 2. &c. and so understand these words; as if he had said, hitherto you have been held in the bondage of sin, and under the severe curse of the law, Gal. 3. 10, 13, 23, 25, &c. but now Christ your Redeemer is come, and his Kingdom is at hand; not an earthly, secular, transitory kingdom, such as many impious, and so unhappy Kings and subjects enjoy; but a heavenly, spiritual, and eternal kingdom, here to be begun in the state of grace, but to be perfected in the eternal glory and happinesse to come. Now *John Baptist*, being the messenger appointed to prepare the way before Christ, Mal. 3. 1. had this honour, openly and clearly to proclaim that which the Jews hitherto did never generally, by the Prophets understand, concerning the Kingdom of Christ, which they expected in external, secular glory, prosperity, deliverance, victory, &c. Thus therefore this silver Trumpet began to proclaim the solemn *Jubile*, calling to repentance, faith, and newnesse of life; sounding a note much dissonant from that on *Sinai*, Exod. 19. 16 which was with threatning and terrour to all Israel: but this was the gladsome tidings of grace, mercy, and salvation, by Christ: and this is called the Kingdom of God and Christ, because therein God through Christ reigneth in us. Sometimes it is called absolutely *the Kingdom*, Matth. 4. 23. Matth. 5. 14. and 8. 12. and 9. 35. and 13. 19. because this is indeed, a true and absolute Kingdom, in which onely, is perfect freedom: other Kingdoms are but vain shewes and semblances of that which is not; wherein the greatest Rulers and Commanders of others, are most enslaved to sin and satan, and so can govern others, but not themselves. But why saith he, the Kingdom of heaven is *at hand*, or *draweth near*? was it not with them long before, in *Abraham, Isaac, Jacob*, and all the elect of every age, who looked *for redemption in Israel*, Luke 2. 38? Yes; but first, in respect of the paucity of believers, compared with them under the Gospel. Secondly, in respect of the clearer revelation and better understanding of this Kingdom now then before, when all was under darke shadows of legal ceremonies. Lastly, though many believed and expected Christ the King of Israel then to come, yet not being then, but shortly to be exhibited unto Israel, and to the ends of the world; his Kingdom was properly said to draw near, wherein he was actually and eternally to reign: and in whose spiritual kingdom free remission of sins by his merits, was to be preached to all that truly repent and believe in him who freely justifieth sinners.]

Verse 5. after the word, *Jerusalem*, Adde [having had no Prophet among them from the repair of the second Temple unto this present, and now being perswaded by the extraordinary things, immediately foregoing or accompanying *Johns* nativity; as also the admirable and unusual austerity of his life, they expecting (from the report of his preaching concerning the Kingdom of Christ at hand) some change of state, or some great and remarkable accident, they not onely begin to listen, but to run in multitudes, out to see and hear him: hence was that confluence of people from Jerusalem, and the region adjacent.]

And in the same verse, next after the word; *river*, Adde [*Jordan* which is the bound of *Judea* from the East: so called from the fountain, and steep descent of the waters thereof, as it were ירד מן דן *iored min Dan*, that is, descending or running down from *Dan*, as some say. It seems that *Josephus de bel. Jud. l. 1. c. 16.* to whom *Adricomius Theatr. S. Manas. N. 76.* joyneth *Egesippus*, will have it to be higher, at *Panium* an high mountain. *Plin. l. 5. c. 15.* saith, *Jordanis amnis oritur è fonte Paneade qui cognomen dedit Cesareæ*— which nothing hindereth the truth of the forementioned etymologie: for it runneth from *Dan*, afterward named *Cæsarea Philippi*, as they say, though the first rising of the springs and heads thereof, (long time unknown) are at *Panem*: the *Saracens* (saith *Adricomius*) call that spring, *Medan*, that is, the waters of *Dan*: for מ in their tongue, which is near the Hebrew מים signifieth waters: now the people from those regions near *Jordan* flocking to *Johns* baptisme must be from *Judea, Galilee, Peraa, Batanæa*, and the country of the *Trachonites.*]

Verse 6. Between the word *Jordan*, and the word, *as*, Adde [or sprinkling with the water of Jordan,]

In the same verse, after, *John* 1. 33. Adde [and differing very much, and in many things, as to the institution, end, effects, and forme,) from those dippings, washings, or aspersions in the *Jewes manner of purifications*, used.]

Verse 12. After, *Mark*, 9 45. Adde [unquenchable fire, that is, eternal; such as can never be put out, never make an end of the damned, that they might no more be sensible of the torment they are condemned to: it cannot be put out, it not being like this fire which we here use, that must be fed with some combustible matter, or it will go out, of its own accord; but the breath of the Lord, like *a stream of brimstone* doth kindle it, Isai 30. 33. that is, the justice and omnipotent power of God so perpetuates their torment by hell fire, as if indeficient streams and rivers of brimstone ran in upon it, so that it can never go out for want of supply; neither can it ever end the life and sense of the damned, who shall call to the mountains to fall upon them, and death to end them and their torments, but not obtain their desire: the eternal justice of God which in their life time they securely contemned, as it were so tempering the most active quality of the fire, that it shall ever torment, but never consume them whom it once seizeth on: Nor need this seem strange to any: do we not (saith *Chrysostom*) see the sun begetting, by it, light, and an admirable heat by beames perpendicular, yet in so many generations, that heat is not at all consumed? Do we not read of the bush on fire, not consumed? Exod. 3. By another expression he affirmeth the same thing, Isai. 66. 24. *their worme shall not die, neither shall their fire be quenched* --- See chap. 25. 41, 46.]

CHAP. IV.

Verse 1. After the word, *parents*, Adde [But why would Gods Spirit carry him to be tempted, who tempteth no man? Jam. 1. 13. and teacheth us to pray, Matth. 6 13. *lead us not into temptation, but deliver us from evil?* We must for answer know, that.

1. There is considerable the difference between Christ invincibly holy, and sinful man, prone to all evil, and therefore easily overcome by temptations.

2. Christ

2. Chriſt came into the world to deſtroy death, and him that had the power thereof, the devil, Heb. 2. 14. and to annul and deſtroy his works, 1 John 3. 8. therefore preſently after his inauguration by baptiſm, he,as it were,entreth into the liſts with the prince of darkneſſe to a fierce *monomachie* and ſingle combat, in his own ſacred Perſon, to begin our victory over him and ſin, which by and through Chriſt we ſhall obtain: as alſo to teach us not to be ſecure, but when we give our names to God, and reſolve to leave our ſins, then to look for the moſt furious charges of Satan; who then will purſue us, like a ſpiritual *Pharaoh*, with all his power, until the rod of God open us a paſſage to our promiſed reſt, through the red ſea of Chriſts blood.

3. He was led into the wilderneſſe near *Judea*; not that Satan could not as eaſily and dangerouſly tempt in the populous City as in the elinge wilderneſſe. See verſe 5. but becauſe ſolitude was moſt accommodate to this conflict, as moſt free from diſturbance (of Satans machinations and tryal of his uttermoſt power) by any intervenient occaſion or party of Chriſt againſt him, by counſel or conſolation obſtructing, or any wayes hindring the worſt that Satan could do againſt him.

4. Seeing we are ſubject to various temptations, all our life long, it behoves us to pray that we may not enter into temptation, that we may be preſerved from it, or in it: we are hereto permitted, that we may be humbled in the knowledge of our own corruptions ever ready on all occaſions to betray us to the enemy: that we may be ſtirred up to a faithful vigilancy, having ſuch reſtleſſe adverſaries to deal withal, 1 Pet. 5. 8. to kindle in us an hearty thankfulneſſe to God, and confidence in his mercy, of whoſe providence in ſuch conflicts preſerving us, we have perpetual experience. See Rom. 7. 24,25. 2 Cor. 12. 9. To awaken us to frequent prayer, leſt we enter into temptation: laſtly, that through many combats exerciſed, we may grow more ſtrong and confident, grounded in Chriſt: as trees in tender valleys,often ſhaken with windes, take firmer root:ſo grow the regenerate more ſtrong,by temptations overcome. (See 2 Cor. 7. 11.) Therefore Chriſt (being like us in all things, ſin onely excepted, to ſhew us, that by him ſin and temptations thereto, hath in his own perſon, and in his body the Church, ſhall be overcome) would be ſubject to temptations.

5. That he might teach us not onely by his precept, but alſo by his own example how to overcome temptations, by faſting,vigilancy, prayer, and meditation, on the holy Scriptures.

6. That he might in his own ſacred perſon have experience of our miſery --- *in that he himſelf hath ſuffered,being tempted, he is able to ſuccour them that are tempted* --- Heb. 2. 17, 18.

7. That he might ſtill and put the enemy and careleſſe ſinner to ſuch ſilence, as can have no apology. Had not the regenerate been permitted to temptations, Satan would have ſaid, as once of *Job*; *haſt thou not made an hedge about him*, Job 1. 10? had not Chriſt been tempted, the ſinner would ſay, *I cannot do that which thou commandeſt me, becauſe it is impoſſible*: thou bidſt me not be overcome of anger, luſt, fear, ſorrow, death, &c. but this is ſo contrary to nature (whoſe lawes thy ſelf haſt ſet) that all living creatures are ſubject to ſuch affections; or if you think nature can be ſo eaſily refined, *tu ipſe qui præcipis, fac, ut ſciam fieri poſſe* --- do you that which you command me, that I may know 'tis fecile; but if you do it not why impoſe you lawes on free-men, which your ſelf will not obey? *prius diſce qui doces --- loqui facile eſt,præſtare difficile. Lactant. l. 4. c. 23.* therefore Chriſt our perfect Teacher, ought both to teach by precept, and confirm the ſame by his practice. Now, how ſhould he have done that which he commanded man to do, if he had not become man like unto him he taught? Had he been ſubject to no paſſion on which temptation could have taken hold, man might ſo have anſwered: truly, I would not ſin, but am over-powered; I am clothed with fraile fleſh and blood --- I am carried againſt my will, and ſin, not becauſe I would do ſo, but becauſe I am compelled. I am ſenſible of my ſinning, but the neceſſity of humane frailty which I cannot reſiſt, enforceth me. How ſhould he who ſhall judge the living and the dead, confute and reprove the ſinner thus excuſing his ſins by the infirmity of fleſh and nature, except himſelf had aſſumed the very ſame fleſh and nature of man,without ſin, that he might demonſtrate, that even fleſh and blood may be without ſin? Men prone to ſin, would faine ſeem,not onely to be worthy of pardon, but to ſin with good reaſon; and ſo would plead: Lord thou ſinneſt not becauſe thou art free from this body: thou coveteſt not, for the immortal hath no need or uſe of any thing; but I have need of many things to preſerve my life: thou feareſt not death becauſe thou art immortal: thou contemneſt ſorrow, becauſe thou canſt ſuffer no violence: but alas, I am mortal, and therefore feare thoſe ſorrows which fleſh and blood cannot bear. Leſt therefore the ſinner might object, thou commandeſt impoſſibilities, Chriſt ſubjected himſelf, to all humane infirmities, neceſſities, yea and temptations, that to the pretence of impoſſibility, he might have to anſwer: Lo, I am humane, clothed with fraile fleſh, yet perform I that which I command thee: behold, I go before thee, *ſi præcipientem ſequi non potes, ſequere antecedentem. Lactant. q. ſ. c. 24.*]

Verſe 2. After the word, *Goſpel*, Adde [Chriſt was pleaſed ſo to do, as to confirm the truth of the Goſpel which he would henceforth preach; ſo to afford Satan place to tempt him with bodily neceſſities (See verſe 3.) wherein he could not be overcome: and to teach us how to reſiſt theſe temptations which are to be overcome,onely with faſting and prayer. The firſt Adam was overcome in Paradiſe by taſting the forbidden fruit; the ſecond Adam Chriſt overcame Satan in the fearful wilderneſſe, by faſting.]

Verſe 4. After, *Deut.* 8. 3. Adde [or ſhall not have his life ſuſtained and prolonged by the creature, but the power of the Almighty Creatour whoſe will is his word, and his word his work: who in the creation ſet the lawes of nature whereby this or that creature is nutritive, and not another: he yet worketh (Joh. 5 17.) with or without (ſometimes againſt) the ordinary meanes, as he pleaſeth.]

Verſe 6. After, *as chap.* 3. 17. Adde [was affirmed.]

In the ſame verſe, after the word, *armes*, Adde [or ſave them from falling dangerouſly, by ſudden catching hold on them.]

Verſe 7. After the word, *doe*, Adde [ſo Scripture muſt be interpreted, that one place may ſtand true with another: ſo here we muſt know that God hath promiſed ſo to bear up his, that they ſhall not periſh, but yet we muſt not neglect the ordinary meanes of our preſervation which God hath appointed; as here, by deſcending by ſteps, and ſafe degrees: for in neglect or contempt of Gods ordinance, we tempt God; which another Scripture, by Chriſt alleaged, forbiddeth.]

Verſe 10. After the word, *world*, Adde [if thou couldſt give it; which I know is none of thine to diſpoſe of, but Gods.]

Verſe 11. After the word, *able*, Adde [1 Cor. 10. 13.]

Verſe 16 After, *Pſal.* 97. 11. Adde [And the knowledge of Gods will concerning the ſame, which Chriſt taught and teacheth in the Goſpel preached.]

Verſe 17. After, *Mark* 1. 14. Adde [That *John* being caſt into priſon by *Herod*, Jeſus came into Galilee,and dwelt at Capernaum: when *John Baptiſt* his fore-runner had finiſhed his courſe, witneſſing concerning the true light Chriſt, Joh. 1. 7, 9 and preparing the way for him, then it was neceſſary that he ſhould appear, and manifeſt himſelf unto Iſrael.]

Verſe 25. After the word, *therein*, Adde [concerning which, ſee on Mark, 7. 3.]

CHAP. V.

Verſe 6. After the word, *ſatisfieth*, Adde [comforteth and ſtrengtheneth the body, making it able and active to its ſeveral offices. Hence is the metaphor accommodated to the ſpirit, and duties ſpiritual: as if he had ſaid, be not dejected you that are ſenſible of your ſpiritual wants; for if you do but deſire grace, God will not be wanting to you: which our Saviour teacheth us by an argument from the leſſe to the greater, Luke 11. 13. if men in whom is but very little goodneſſe, will yet give their children that which is good how much more will God infinitely good, wiſe powerful --- *give the holy Spirit to them that ask him?* that is, a comfortable and ſufficient meaſure of grace, as he ſaid to *Paul* hungring and thirſting in his hot conflict with the meſſengers of Satan --- *my grace is ſufficient for thee*, 2 Cor. 12. 9.]

Verſe 10. Between the words, *are*, and, *two*, Adde [of things ſecular and belonging to this life]

In the ſame verſe, after the words, *adverſity here*, Adde [This is the moſt ample reward, of which St. James ſaith, chap. 1. 12. *Bleſſed is the man that endureth temptations: for when he is tryed, he ſhall receive the Crown of life.* See alſo, Rev. 2. 10. Seeing therefore the condition of the Saints as to this preſent life, is commonly afflicted and calamitous; Chriſt is pleaſed to comfort them with aſſured hope of bleſſedneſſe in the life to come: and hence it may appear how happy a thing it is,to caſt our cares and ſelves on Gods mercy and providence, who is a bountiful Rewarder of all them that truſt in him. If thou truſt in riches, they cannot deliver thee in the day of wrath: if in power of men &c. they will deceive thy truſt; in the end thou ſhalt find, that all confidence in creatures, will, like *Pharaohs* chariot-wheeles, there fall off, when thou art in greateſt danger, and leave thee to be overwhelmed with deſperate miſeries: but God is a moſt ſure and bountiful Rewarder of his, giving them for the loſſe of an earthly poſſeſſion, for ſome poor and tranſitory eſtate, glory, riches, honour, here loſt for his ſake, the kingdom of heaven, eternal, unmeaſurable, unſpeakable, true bleſſedneſſe.]

Verſe 11. Between the words: *Gr.* and *lying*, Adde [ψευδόμενοι]

In the ſame verſe, after the word, *Martyr*, Adde [now whereas truth, vertue, excellency; cannot, without apparent influence of Satan, be perſecuted; therefore the father of lyes furniſheth thoſe whom he inſtigateth to injure the holy, with miſcheivous pretences againſt them, ſuggeſting that they are innovatours, diſturbers of the publick peace, enemies to the ſtate, ſeducers of the people, impious, &c. See Jer. 18. 18, 23. Act. 6. 11. Act. 24. 5. Luke 23. 2.]

Verſe 12. After the words,*with them*, Adde [and alſo the perſecuted Prophets reward in heaven: becauſe God is yeſterday,to day, and the ſame for ever, inviolably juſt and good. Now 'tis the end which crownes all actions, and ſhewes them good or bad, happy

or unhappy: the falſe Prophet who loved the wages of unrighteouſneſſe, knew this; therefore, without exception to the croſſe deſired to die the death of the righteous, and that his laſt end might be like his, Numb. 23. 10. therefore fear no perſecutors, their rage cannot be long,but the happineſſe of the perſecuted ſhall be eternal.]

Verſe 17. Between the word, *Gr.* and the words, *to diſſolve*, Adde [καταλῦσαι, which word among other things, ſignifieth to overthrow; as here, by abrogating, repealing, or rendring it no longer binding: in which ſenſe, *Demoſth. Olynth.* 3. uſeth --- λῦσαι νόμον to diſſolve, or deſtroy the law: to bring to nothing, as Act. 5. 38. καταλυθήσεται --- it will *come to nought*]

Verſe 23. After the word, *ſeaſoned*, Adde [without which all is but the ſacrifice of fooles, and cannot be accepted.]

In the ſame verſe, after the word *man*, Adde [See 1 Cor. 11. 28.

Verſe 42. After, *Deut.* 15. 8. Adde [δανείσασθαι here uſed, commonly ſignifieth, to take up on uſury: and ſo the word δανειστὴς a Uſurer, coming of δανείζω, to put out to intereſt: yet here we muſt underſtand Chriſt ſpeaking of a free lending. See Luke 6. 35.]

Verſe 44. After the word, *Saints*, Adde [which they can have over their enemies in this world.]

Verſe 45. After, *John* 3. 10. Adde [*John* 13. 35.]

In the ſame verſe, after, *Eph.* 5. 1. Adde [the moſt religious worſhip of God, is imitation of his holineſſe.]

CHAP. VI.

Before the beginning, of the Chapter Adde this.

Verſe 1. *TAke heed*] This caution ſhews how prone we are to fail in our beſt duties: and the word προσέχετε,here uſed, importeth a very ſolicitous care to be had, as Luke 12. 1. as it were προσέχειν τὸν νοῦν, *adhibere animum*: attend and be cautious, leſt the malitious enemy pervert your almes-deeds and make a ſin of your,otherwiſe,good workes, depriving you of the fruits thereof.]

Verſe 7. After 1 *Kings* 18. 27. Adde [*Gr.* μὴ βαττολογήσητε do not like that prating *Battus*, who was notorious for his abſurd talkativeneſſe and vain repetitions of that he had ſaid, or might in few words have ſaid. See *Suid.* βαττολογία. *Eraſm. Adag. chil.* 2. *Cent.* 1. *Ad.* 92.]

Verſe 13. After the words, *ſeeſt beſt*, Adde [*the power*] This is for divers good reaſons added; as firſt to confirm our faith of obtaining, ſeeing that God who thus commandeth us to pray, hath abſolute power to do for us that which we want and pray for: nothing is impoſſible to him. Secondly,that we may not ſeem to attribute to him a powerleſſe kingdom, or any leſſe than an infinite and unlimited government over all creatures in heaven and earth. Again, that we may reſt aſſured, that it is not of infirmity or want of ability, that he doth not preſently revenge their rebellion who acknowledge not,or obey not the lawes of his kingdom; or that he doth not inſtantly grant the requeſts of his ſervants, to deliver or ſupplly them: however in his wiſdom he delayeth it, he ever hath that power which none can reſiſt.

and the glory] Either thine is, or to thee of right belongeth all honour and glory; as Rom. 4 11. Rev. 5. 12. 1 Chron. 16 28, 29. Rom. 11. 36. Gal. 1. 5. Iſai. 6. 3. Pſal. 8. 1. Pſal. 24. 7, 8. Pſal. 29. 3. and 113. 4. and 148. 13. &c. The ſumme is: We beg all theſe things of thee; confident that we ſhall obtain, relying on thy promiſe, holy will and power; for we know thou haſt begun in us the kingdom of grace, to prepare us for the kingdom of glory, to the manifeſtation of this glory; and in this confidence with ardent votes we cry, *Amen*.]

In the ſame verſe, after, *John* 3. 11. Adde [having acknowledged his kingdom, power and glory, to be eternal, as Pſal. 145. 10. in this one word, *Amen*, we expreſſe the fervency of our deſire to obtain that which we prayed for, and our aſſurance of obtaining becauſe he is faithful and true, and cannot deceive: for this is an Hebrew word, importing certainty and truth.]

V. 26. After the words, *faſhion thereof*, Adde [*Gr.* ἀφανίζουσι, they deform: ἀφανίζω, is, to obſcure, deform, disfigure, &c. So that the natural colour or complexion and favour may not appear: the word properly ſignifieth, *è conſpectu afferre*, to cauſe a thing not to appear, or be ſeen: So here, they did away the nitour and comlineſſe of their viſage, that onely ſqualor appearing, they may ſeem in the neglect of their bodies, to faſt.]

Verſe 24. After, *Luke* 16. 13. Adde [he will not ſhare with the World, Sin, Satan; he will be ſerved with our body and ſoul: he made and redeemed them, and they are his, 1 Cor. 6 20.]

Verſe 34. After the words, *but faith*, Adde [every day of mans life hath care and evil enough; ſo that we need not anticipate our ſorrowes, and as it were, pull them upon us before the time: that evil comes too ſoon, that comes at laſt. Load not your mindes with thoughts of tomorrows, wants, or afflictions. The gatherers of *Manna* in the wilderneſſe were fooliſhly and unprofitably ſolicitous for the *morrows* ſtore, except onely for the Sabbath Exod, 16. 19. take all poſſible care for the *reſt* which remaineth for the people of God, Heb 4. 9. for the things of this life, do a prudent and holy endeavour, and commit the reſt to God; afflict not thy ſoul; every day of tranſitory life will bring its ſorrow with it]

CHAP. VII.

Verſe 7. After, James 1. 6. Adde [God often encourageth us to earneſt prayer, by promiſing us audience. See Pſal. 50. 15. Jer. 29. 12, 13, 14. and alſo by the admirable effects of the ſame. See Pſal. 81. 7. Exod. 17. 11. &c. Pſal. 3. 4. and 6. 9. and 10. 17 &c. Act. 12. 5. &c. Jam. 5. 15, 17, 18. Now the three words here uſed, are to teach us ſo many neceſſary rules concerning prayer. 1. That we be ſenſible of our wants; for we ask not that which we have, or think we want not; but that which we know we want, and would have. 2. That we ſeek, as uſing the means to attain: this intimateth, care, and diſcretion in ſeeking, where, and when, we are likely to find. 3. That we conſtantly perſevere; (though we find not the way to our deſires preſently open) and as it were knock at the door until it be opened to us.]

Verſe 10 After the words, *hurt us*, Adde [or deny us any thing to do us good. See Pſal. 84. 11. Rom. 8. 32.]

Verſe 13. After the words, *born ſuch*, Adde [and cuſtom of ſinning makes it more eaſie; men fear their firſt offences but uſe emboldneth them to ſhameleſſe impudency: and therefore 'tis here compared to a ſpatious and eaſie way: ſo the word, εὐρύχωρος here uſed, ſignifieth, ſpatious, broad: here's nothing to hinder or trouble the ſinner, but that he may go ſmoothly on for a time.]

In the ſame verſe, after, *Salvian. de gub. dei l.* 3 Adde [The greater the multitude of ſinners, the greater is the mercy of the Deity.]

Verſe 21. After, *James* 1. 22. Adde [though doubling of the word ſometimes importeth vehemency of the ſpeaker; yet here it ſeemeth to import a frequency and often having God in their mouthes. This is not all: to ſeem religious or to talke much of Religion, like the bees humming at young *Plato's* lips, may poſſibly be a preſage of future eloquence: but if thou wilt be ſaved, thy Religion muſt be like that ſwarm which *Sampſon* found by the vineyards of *Timnah*, within thy heart: he is an Iſraelite, who is one within, Rom. 2. 29. God regards the heart.]

Verſe 22. After the words, *damnation be*, Adde [δυνάμεις here, as alſo elſewhere, ſignifieth miracles. See Mark 9. 39. Luke 10. 13. and 19. 37.]

Verſe 23. After *Pſal* 6. 8. Adde [See on chap. 25. 41. ἀποχωρεῖτε, get ye far from me, and the joyes of heaven,out of which can be nothing but intenſeſt ſorrow and miſery of body and ſoul to eternity; and that which he commandeth is and ſhall ever be inevitable]

Verſe 24 After, *Luke* 6. 47. Adde [This *Whoſoever* declareth, that God is no accepter of perſons: all muſt hear him that will be ſaved. His word is written in the holy Scripture, and ſpoken by all faithful Miniſters, concerning whom he ſaith, *he that heareth you, heareth me* --- Luke 10. 16. Matth. 10. 14 which all muſt hear; King, Prieſt, Prophet, People: if the Prophet, (ſpeak he never ſo well to others) hear not himſelf, he muſt be caſt away; becauſe he that will not hear this word, deſpiſeth not man, but God, whoſe truth, word and ordinance it is.]

Verſe 26. After the word, *men* Adde [Yet all ſuperſtructions muſt fall, if the foundation fail: ſo is it here.

CHAP. VIII.

Verſe 2. After *Luke* 5. 12 Adde [it is here a note of a memorable and unexpected accident, or thing which men preſent, could neither foreknow, nor in their natural abilities reaſonably look for.]

In the ſame verſe, after the word, *humility*, Adde [and geſture, or poſture of diſtreſſed ſuppliants, *accedere ad genua*: to fall upon their knees, or to the feet and knees, of thoſe,of whom they begged mercy, favour, or relief.]

In the ſame verſe again, after the words, *can heal it*. Adde [and that he would ſhew his povver and mercy on him therein: had he knovvn the povver and mercy of Chriſt to others, never ſo much or confidently, except he had hoped, that it ſhould be extended to, and ſhevved on him alſo, he vvould not have come to entreat it: for vvho can pray for that, vvhereof he hath no hope of attaining?]

ANNOTATIONS
On the Gospel according to
S. MARK.

The Argument.

MARK *is observable for his brevity, and in many things doth, as it were, abbreviate* Matthew: *Yet not without some useful differences, which may serve for explanations of the former Gospel written by* S. Matthew *the Apostle. This Evangelist is thought to have been a follower of* Peter, *and called his Sonne,* 1 Pet. 5. 13, *yet whether it was* John Mark *or no, who is mentioned, as* Barnabas *his Kinsman,* Colos. 4. 10. *is uncertain; for he was a Follower of* Paul *and* Barnabas, *and not of* Peter. *Whose Follower soever he was, out of doubt the credit of the History dependeth not upon any mans Approbation, but upon Divine Inspiration; else could it not be Canonicall Scripture,* 2 Pet. 1. 21. *In Ecclesiastical Histories, he is said to be the Founder of the Church of* Alexandria *in* Egypt, *and there to die, and be buried: Yet his Book remaineth for the good of Gods Church: To whom the Lord give grace to make good use of it.* Amen.

CHAP. I.

He beginning of the Gospel] That is, the beginning of the Evangelical story, of the first propagation of the Gospel, which was by the Ministery of *John*; at whose preaching *Mark* begins his relations. See the Argument on *Matthew*, and on chap. 1.1. there. *Epiphanius* ho. 1. *lib.* 2. *haeref.* 51. *n.* 6. noteth well, that God gave every one his part: so that every one of the Evangelists had his peculiar taste allotted him, and that somethings they recorded with one consent, so that they may all appear to have drawn, ἐξ ἑνὸς τῆς πηγῆς, from one and the same fountain, and other things omitted of the rest, some one of them mentioneth, as the Spirit of God gave him.

the Son of God] *Matthew* calleth him *the son of David*, to shew the truth of his humanity, and of Gods promises. *Mark* stiles him *the Son of God*, to set out his Divine power and ability to save us. See on Luke 3 38.

V. 2. *as it is written*] *John* went before Christ, as it was foretold by the Prophets. Isai. 40. 3. &c. Mal. 4. 5. &c. See Matth. 11. 13, 14. Luke 1. 76.

in the pophets] In the Books of the Prophets *Isaiah* and *Malachie*. Matth 3. 3. and Luke 3. 4. as also in the Syriack here, *Isaiah* is cited; the meaning is, in their prophesies. See Isai. 40. 3. Mal. 3. 1.

I send my messenger] The Prophet useth the present tense, though he spake of a thing to come, being as sure of it, as if it were present. So Hosea 10. 7.

before my face] A metaphor taken from the Princes Harbingers sent before them, to prepare for them.

prepare thy way, &c.] By setting the way and removing the lets to a fairer passage; so did *John*, by preaching repentance, prepare the way for the Gospel of Christ.

V. 3. *the voice*] See on Matth. 3. 3. *John Baptist* is called the voice of one crying, &c. to shew: that in that his Ministery, he reached nothing but that onely which the Spirit of God dictated to him: it was not his own word, but Gods; he was, to it, in some proportion, as the vocal instruments to the soul and mind, to expresse and bring the notions thereof unto the eares of men, which by the voice they do. When God would have *Aaron* joyne in commission with *Moses* for that great work of bringing Israel out of the house of bondage, he said to *Moses*, *thou shalt speak unto him. and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do: and he shall be thy spokesman unto the people --- he shall be to thee instead of a mouth, and thou shalt be to him instead of God*, Exod. 4. 15, 16. such was *John Baptist*; such is every faithful Minister, as the voice and mouth of God, to speak, what he putteth into their mouth; not their own word, or fense, Luke 10. 16. Christ saith to his Disciples, *--- he that heareth you, heareth me* --- and Matth. 10. 20. *for it is not you that speak, but the Spirit of your Father which speaketh in you.*

in the wildernesse] See on Matth 3.1. Either this may be joyned with the precedent words; and the fense will be, that *John* began in, or near the Deserts of *Judaea* to cry, *prepare the way of the Lord*, &c. or if with the following, the meaning is, prepare the way of the Lord, and in *Judea* (which now lieth as a rough Desert, untilled, without the fear and due worship of the Lord, and wherein few find or walk in the strait paths of righteousnesse and, life) now make strait paths.

prepare ye] See on Matth. 3.3.

V. 4. *John did baptize*] See on Matth. 3. 1.

the baptism of repentance] *John* did teach those whom he baptized, that this baptism did wash away their sins, who truly believed and repented. See chap. 16. 16. *janua regni penitentia est cum fide*, *Jerom*; faith and repentance are the gate of the kingdom: repentance was a part of *Johns* doctrine, and by baptism they professed and testified their repentance.

for remission of sins] εἰς ἄφεσιν, &c. *unto*, or that they might obtain remission of their sins: not by the external washing with water onely, which is the Ministers part, but by the inward Baptism of Christ, by the Spirit of regeneration: nor is repentance the cause, but the inseparable condition of sins remission; which God alsoe giveth (2 Tim. 2. 25.) who freely forgiveth the penitent. See verse 8. onely the blood of Jesus cleanseth us from all our sins, 1 John 1. 7. John 1. 29 See on Matth. 3. 11.

V. 5. *and there went out*] Matth. 3. 5.

all the land] χώρα, the region is here put for the people thereof: and all, for many, or the greater part; or of all, and towns, some. See Luke 3. 10. &c. Jer. 9. 26.

confessing their sins] See on Matth. 3 6.

V. 6. *clothed with camels hair*] Matth. 3. 4.

V. 7. *one mightier than I*] *John* doth, as a faithful Minister should do, lessen himself, to advance Gods honour, referring the whole power of his ministration unto him, who alone can make it effectual. See 1 Cor. 3 7.

I am not worthy to. &c.] His meaning was to expresse the condition of the meaneſt servant, who stoops to pull off his masters shoes; as if he said, I am unworthy of the meaneſt servants office in his family.

V. 8. *but he shall baptize you*] He sheweth that the whole efficacy of baptism proceedeth from Christ, inwardly baptizing. See Matth. 3. 11.

V. 9. *and it came to passe*] Matth. 3. 13.

V. 10. *coming up out of the water*] *John*, coming up saw it, Joh. 1. 33 34. it is likely that he went into the water with Christ, as *Philip* did with the Eunuch. Act. 8. 38.

the heavens open] Or, *cloven*, or *rent*. See on John 1. 32.

the spirit like a dove] See Matth. 3. 16. See on John 1. 32.

descending upon him] On Christ. See on Matth. 3. 16.

V. 11. *a voice from heaven*] See Matth. 3. 17.

V. 12. *Immediately*] Or shortly after.

the spirit driveth] Or lends away, as verse 43. or *putteth forth*, as John 10. 4. or leadeth him thither, Matth. 4. 1.

V. 13. *with the wild beasts*] In the place where no man dwelt, Luke 1. 80 Act. 8. 26. alluding to Job 5. 22. in this triple neighbourhood of Christ, with Satan, wild beasts, and Angels, it appeareth which God testified from heaven, that he is indeed the holy Son of God: that Satan tempted him it was more than for us to be taken. *Greg. Nazianzen orat.* 36. he tempted him, but could not prevail; this shewed him more than man: the wild beasts were about him, and hurt him not, but acknowledged their subjection to him the second *Adam*, as unto the first in his state of innocency: and the Angels in their Ministery acknowledge him their Lord and God, who made them ministring spirits, Heb. 1.

Angels

Angels ministred unto him] After the fourty dayes fast expired, and the temptations ended, Matt. 4. 11.

V. 14. *After that John was cast into prison*] After *Johns* imprisonment, Christ shewed himself more evidently in the Office of the *Messias*.

Jesus came into Galilee] Matt. 4. 12.

V. 15. *the time is fulfilled*] The time foretold by the Prophet: for the manifestation of Christ is fully come, Gal. 4. 4.

the Kingdom of Gods at hand] Christ did now by the preaching of the Gospel, take possession of his kingdome, and declared the mysteries and power thereof, and Doctrine of Gods grace, and free mercy, for the gathering together, governing, and salvation of his Elect.

repent ye] Faith and repentance are the sum of the Gospel. See on verse 4.

V. 16. *now as he walked*] Matt. 4. 18. concerning the calling of these Apostles S. Matthew there speaketh at large from the 18. to the 23. verse, see also John 1. 43, &c.

he saw Simon] He saw him before, John 1. 42. but now he called him to his Apostleship.

V. 17. *I will make you fishers*] See Matth. 4. 19. Luke 5. 10. he saith not, ye shall make your selves, as they do, who intrude themselves into the Ministery (as *Gregor. Nazianzen* saith, ἀθύροις χερσὶ) with unwashed hands; or as the same speaks, *orat.* 20. at once sowed and grown up (as the Poets feigned those Giants) in one day, we make them saints, and commend them to be wise and learned, who have learned nothing, neither have brought any thing towards the ministery, before their will to be Ministers, see Heb. 5. 4. 5. *Greg. Nazianzen orat.* 1.

V. 18. *straitway they forsook*] See Matt. 4. 20, Luke 5. 11.

V. 19. *he saw James*] See Matt. 4. 21.

V. 20. *they left their father*] See Matt. 4. 22.

with his hired servants] That by them he might mannage his affairs, and they attend him, who had now called them from that course of life to learn of him, and to preach to others the Gospel.

V. 21. *went to Capernaum*] Matt. 4. 13. See on Matt. 11. 23. Luke 4. 31. see on John 2. 12. Saint Matthew saith, chapter 4 13. leaving *Nazareth, he came and dwelt in Capernaum* —— and verse 23. that he went about all *Galilee, teaching in their Synagogues, &c.* and so he came to *Capernaum*, where he now dwelt, which was the cause why he often went and came to the same: this was a Town near the Lake of *Genesareth*, in *Galilee* of the *Gentiles* in the borders of *Zabulon* and *Nephtalim*, as *Jerom* gathereth out of the Gospels. This flourishing, but impious place Christ pleased to dwell in, and there to preach the Gospel, that they might have means of conversion and salvation, and that his Ministers might learne that for the impiety and wickednesse of a people (though much discouraged therewith; as Jer. 9. 13, &c. Ier. 20. 9.) they may not without Divine Warrant desert and leave them; but be —— *apt to teach, patient in meeknesse instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the Truth*, 2 Tim. 2. 24, 25, &c.

V. 22. *astonished*] See on Luke 4. 32. and Matthew, 7. 28.

V. 23. *there was in the Synagogue*] Luke 4. 33.

of an unclean spirit] See on Luke 4 33. Matth. 10. 1. unclean, saith *Bythymius*, *quasi immundus ac sordidus*, &c. as rejoycing in uncleanneſſe and sin. See on chap. 5. 2.

V. 24. *let us alone*] ἔα it is a particle ἐπιπλήξεως, of exclamation, proceeding from grief or astonishment, at some new, or unexpected thing, which troubleth and perplexeth as much as *ah. Euthymius* interpreter giveth it, *sine*, that is, *dimitte nos*; suffer, or let us alone: and *Suidas* giveth it by συγχώρει, *sine, concede, permitte*, it is taken for an imperative of ἐάω, *sino, permitto*, thence ἄφες for ἔασε.

Jesus of Nazareth] Because he was bred there, though he were born at *Bethlehem*. See Matt 2. 23. this was the subtilty of Satan, who well knowing, that Christ was, according to the Prophesies born at *Bethlehem*; yet to persuade the people, that Christ was not the Messias expected and promised, he calleth him Jesus of Nazareth. See John 7. 42.

art thou come to destroy us] Did God therefore send thee into the World, to restrain us from doing mischief, which is a torment to us? See Luke 8. 31. the devils knowv that they are already damned, but yet they shall not be fully tormented before the end of the World. See 2 Pet. 2. 4 Jude v. 6.

the Holy one of God] So is he indeed the Holy Saviour of the World, figured by the High Priests Title, Exod. 28. 3. 6. and foretold, Dan. 9. 24. but mark how unconfident falshood is, the devils plots entangle himself: if the Holy one, then certainly come to cast thee out: and here he confesseth Christ, in hope that none will believe that which the Devill saith, but all in vaine: they all believe Christ to be the Holy Saviour, who are regenerate by his Spirit.

V. 25. *Jesus rebuked him* ἐπετίμησεν, rebuked him with threatning.

hold thy peace] Jesus refuseth testimony of the evil one: Satan is a lyar, John 8 44. and the father thereof: needs must his Testimony render Truth it self suspected vvith men: it is an usual punishment of lyars, not to be believed, when they speak Truth. The devil never speaks truth, but to deceive. See Acts 16. 18. and Psalm 50. 16.

come out of him] Thus Christ would rather shew himself to be that Holy one of God, by casting out the unclean spirits, than by their Testimony; and appeare such in the effects of Divine Power, than the words of deluding spirits: Gods cause hath no need of sinne or sinners to support it. See on Luke 8. 41.

V. 26. *had torn him*] Or pulled him with grievous pains, as by casting him into a convulsion fit, which may be without renting) Luke 4. 35. so σπαράξαν importeth: thence is σπαραγμός, *convulsion*, σπαράσσω seemeth compounded of σπάω *traho*, to draw, (whence is σπασμὸς, *convulsion* or *cramp*) and ἀράσσω, *pulso*, &c. so that it properly ingnieth to tear or break, by drawing up together: this Christ present now permitted, that Satans malice might appear; but would not suffer him further to hurt, that the power of him that cast out Satan might be known.

V. 27. *among themselves*] Or *within themselves*, as Matthew, 16. 7.

what new doctrine is this] Not blaming it, as Acts 17. 19. but acknowledging it to be strange and extraordinary; in the matter of his teaching, and the manner of the confirmation thereof by miracles, which none of their late teachers could do.

with authority] Not by prayer to God as a servant, but *suo jure*, by his own jurisdiction, command and power over them.

V. 28. *the region round about*] Not onely into Galilee but also into all the countreys thereon bordering.

V. 29. *forthwith*] Matth. 8. 14.

James and John] It may be these dwelt together in one house, for they came with him.

V. 30. *Simons wives mother*] See Matt. 8. 14.

V. 31. *lift her up*] Matt. 8. 15.

V. 32. *when Even was come*] Matt. 8. 16. the Sabbath then ending, the people were of opinion, that it was then lawfull to carry their sick to be healed, which they conceived to be unlawful on the Sabbath day.

V. 33 *All the city*] That is, all those at least whom it concerned to bring their sick; and probably a very great part of the Citizens of Capernaum besides, seeing the sick born along, and hearing what was done for them by Jesus, would goe along to see the miracles.

V. 34. *Of divers diseases*] This shewed his omnipotent power to repair man.

suffered not the devils] For it belonged not to them to preach the Gospel. See Acts 16. 18. nor would Christ receive a Testimony from them. See on verse 25. The Syriack gives it, *he would not suffer them to speake, because they knew him*: and therefore (as he well knew) would out of malice reveal him: as some of his Ministers, wicked men, preached Christ of ill will. See Philippians, 1. 15.

V. 35. *And there prayed*] He used to take the nights and mornings for prayer, not onely because these are freeſt from distractions, and so most accommodate to prayer, but because he might have the day free to preach, and heal the sick.

V. 36. *they that were with him*] Probably, *Andrew, James* and *John*, mentioned verse 29.

V. 37 *all men seeke for thee*] That is, many men enquire for thee, which it seemeth came to *Simon Peters* door, by reason of the wonderous workes, which he had there done in the evening past.

V. 38. *let us go into the next Towns*] That he might heal their sick, and instruct them also as well as the Capernaites.

came I forth] From God, John 16. 28. See Luke 4. 43.

that I may preach] Though prayer be a part of Gods worship, and an holy exercise, yet being advertised by the Apostles, that opportunity was offered to preach the Gospel, he arose from that for this.

V. 39. *he preached* ἦν κηρύσσων, *he was preaching*: that is, by degrees, and in time, he preached through all. See Matthew, 4. 23.

cast out devils] As verse 25. Matt. 4. 24. and 8. 16.

V. 40. *a Leper*] See on Luke 5. 12.

V. 41. *I will, be thou clean*] See on Matt. 8. 3. and on Luke 5. 13. he will also heal and cleanse us, if we call upon him in faith.

V. 42. *immediately the Leprosie*] See on Matthew 8. 3. and on Luke 5. 13.

V. 43. *Sent him away*] So Luke 8. 38.

V. 44. *say nothing*] Till thou have first been with the Priest to offer according to the Law, for thy cleansing: this might be to prevent the inconvenience which followed, verse 45. See on Matthew 8. 4.

shew thy selfe to the Priest] Any of *Aarons* posterity might judge of a Leper, whether he were cured or not. Leviticus 13. 2. Not without an excellent misticry, shewing that Christ (of whom Aaron, and the Leviticall High Priest for the time being, were Types) should cleanse and judge of the Leprosie of sinne, Acts 17. 31.

V: 45. *but he went out*] From the presence of Jesus, Luke 5.15. That is, the humane and bodily presence of Jesus, and the company then with him.

to publish it much] He could not conceal what he had received: Christ did justly decline popularity, because it something hindred the course of the Gospel, by creating him untimely dangers: and the cured man did justly glorifie God, who had done so great a work upon him.

the matter] τὸν λόγον, the speech: an Hebraïsm, the word is put for the thing done.

could no more openly] As he was wont, and as he would, without too much confluence of people, and hazard to himself, from the malicious Scribes and Pharisees which sheweth the cause why Christ charged the cured Leper, not to tell any man how he was cleansed which Christ knew just cause for, though man could not understand it. to be either just or reasonable to conceal the goodnesse, mercy and power of Christ, shewed in curing him by his Word, in an instant.

CHAP. II.

Verse 1. HE *entred into Capernaum*] See on chap. 1. 21. and Matthew 11 23.

that he was in the house] Where he used to remain; for he chose Capernaum to dwell in, and left Nazareth.

V 2 *not so much as about the door*] Neither the house, nor entrance thereto was able to receive such a multitude as came unto him.

preached the word] Of the kingdom, the Gospel which declareth the Will of God for our salvation by Christ: thus Jesus took the advantage of such conventions, to publish the Gospel, which was his charge and office.

V. 3 *bringing one sick of the Palsie*] Matt. 9.2. Luke 5.18 Christ sheweth by healing this man, that we by Faith in him recover our lost strength.

which was born] Like a living corps, no wayes able to come his self, that wretched disease having left no strength in his sinews.

V. 4 *they let down*] They brake through the flat roof of the house, and so let down the man that was sick of the palsie, into the lower room where Christ preached: because they could not for the presse of the people, by any other way bring him into Christs presence. See on Matt. 10.27 Luke 5, 19.

the bed] The word signifieth a couch, such as men use to rest themselves on in the day time.

V. 5. *saw their faith*] See on Matt. 9.2. Luke 5. 20.

V. 6. *reasoning in their hearts*] Reasoning within themselves, or thinking with themselves: for he that thinks of a matter of doubt, wherein he ponders the difficulties of advantages, on the one part and the other, hath in himself, as it were, two parties opponent, and respondent: see on Matt. 9. 3.

V. 7. *speak blasphemies*] See on Matt 9.3.

who can forgive sins] Isaiah 43.25. See also 1 Joh. 1.7. 1 Ioa. 2.1.2.

but God only] But one, even God.

V. 8. *When Jesus perceived in his spirit*] See on Matth. 9. 4. by his spirit, or divine omniscience; not by inspiration, as men may perceive things present, or future; but by his own Spirit, or the Godhead, which was in him; Colos. 2. 9.

why reason you these things] See on Matt. 9 4.

V. 10. *the Son of man hath power on earth*] See on Matt. 9. 6. and on Luke 5. 24. that you may know by the miraculous effect which you shall forthwith see; that even he who now in the form of a servant and man of sorrows appeareth to you, only a Son of man, (being yet truly God also) hath power to remit sins.

V. 11. *Arise, take up thy bed and go, &c.*] See on Matt. 9.6.

V. 12. *all amazed*] ἐξίστασθαι πάντας, a word for word, *past themselves*; or out of their wits: the Syriack interpreter expresseth it, *they all wondered*, Matt. 9.8.

and glorified God] See on Matt. 9. 8.

we never saw it on this fashion] That is, never since God chose us to be his peculiar people, and shewed his power and mighty hand among us: or since we were born, in all our life time, we never saw such admirable cures done, onely by a word spoken; the sick man was but commanded to be well, and (that which no treasure on earth can purchase, no humane power command, no Art perform) he was presently well, absolutely cured of his desperate disease.

V. 13. *He went forth*] From the Scribes convicted by this miracle, because he saw, that all the mercy which he shewed on that people, was but as water to unslacke lime, in that it did not extinguish, but incense the Scribes and Pharisees anger the more: by the Sea side] or Lake of *Genesareth* for it was a Lake of fresh waters, but called a sea for its greatness which was near Capernaum.

all the multitude, &c.] The Gospel offends the proud, while the mean sort of people profit by it, 1 Cor. 1.26. who as they are more free from vain opinion of knowledge and excellency in themselves, so are they more apt and ready to receive instruction from others.

and he taught them] This was the cause of his going out to the multitude: and he never omitted any opportunity of teaching them: This he calleth his meate and drinke, John 4. 34.

V. 14. *as he passed by*] By the Lake, or by the Sea side, where Custome-Houses commonly flood for the convenience of Merchants to enter their goods, and the Officers to receive Customes, Matth. 9.9. See on v. 13.

he saw Levi] Called *Matthew*, Matthew 9. 9. the Jewes also had diverse names (Matthew, 10, 3.) as well as Heathens.

at the receipt of Custome] τελώνιον, the place where Custome was received, the *Custome-House*.

and followed him] See on Matt. 9 9.

V. 15. *and they followed him*] Jesus, or *Levi*, whom the under Officers followed. See on Matthew, 9. 10. Luke 5. 29.

V. 16. *how it is, that he eateth, &c.*] See on Matth. 9.11. Luke 5. 30. and 19. 7.

V. 17. *they that are whole, have no needs, &c.*] See on Matthew. 9. 12.

I came not to call the righteous, but, &c.] See on Matt. 9.13. Luke 19. 10. Matt. 18.11. 1 Tim. 1. 15

V. 18. *and the Disciples of John*] See on Matthew, 9. 14. and on Luke 5. 33.

V. 19. *Can the children of the Bride Chamber*] See on Matthew, 9 15.

V. 20. *bridegroome shall be taken from them*] See on Matthew, 9. 15.

V. 21. *of new cloth*] See on Matt. 9.16. or raw, or *unwrought cloth*. So *Budæus* interprets *pannicio imposito*.

V. 22. *new wine in old*] Another speech to the same purpose: the sum is, that all men may not be rigidly compelled to one and the same form of living: because there are different conditions, and all things agree not to all men; specially that we ought to spare the infirm, lest we ruine where we intended to repair, and oppresse with too much weight, where we should build up: it is no small skill, to know the state, condition, and quality of our flocks, that we may attemperate our Doctrine to their capacity. See 1 Cor. 3.1, &c.

V. 23. *through the Corn fields on the Sabbath*] See on Matthew, 12. 1

V. 24. *why do they on the Sabbath*] See on Matt. 12.2. they erred, because they distinguished not between things absolutely forbidden, and indifferent things; here was a matter of necessity, to wit, to eat when they were hungry, for the preservation of life and health: now works of sanctity, mercy, charity and necessity, must and may be done respectively on the Sabbath day, as our Saviour, the author and interpreter of the Law teacheth here, and Matthew 12.3.4. 5, &c.

V. 25. *them that were with him*] See on Matthew, 12. 3. and on Luke 6.3.

V. 26. *How he went into the house of God*] The place where the Tabernacle and the Ark was for the Temple was not then built.

In the dayes of Abiathar] Called *Abimilech*, 1 Sam. 21.1. and sometimes *Ahimelech*. Compare 1 Chron. 24. 6. 2 Sam. 8. 17. and 15. 29. 1 Kings 2. 26. 2 Kings 25. 18.

the high Priest] He was of the house of *Eleazar*, kept the Title in himself and his, till *Solomon* put out *Abiathar*, 1 Sam. 2. 31. 35. 1 King. 2. 27. or it may be that *Abiathar* was present with his father *Abimelech*, and is named, as better known by his long Priesthood.

the shew-bread] See on Matt. 12. 4.

and gave also to them which were with him] To prevent an objection which might be brought in respect of the dignity of *Davids* person: for perhaps, these cavillers might say, though it was lawfull for *David* the Kingly Prophet, and possibly by some Divine warrant to him given by God, & revealed by his spirit to him what maketh this to justifie thee and thy Disciples, who are poor obscure men? what priviledge have they to do a thing unlawfull? it was ready to say, this is not unlawfull, in case of necessity, for preservation of man, or beast subordinate to man, the Law not only Ceremonial (as in *Davids* eating the shew-bread appeareth) but also in some morall precepts (as here Christ teacheth concerning the Sabbath) giveth way to mans necessity, for whom the Sabbath was made; and as for Christs followers, they had as much priviledge to relieve their necessities, as they that were with *David* had.

V. 27. *the Sabbath was made for man*] For mans sake; that it might be set apart for the publick worship of God, mans edification in the use of Gods ordinances, and his rest, as also for the rest of that which God had made subordinate to him

V. 28. *Son of man, is Lord also of the Sabbath*] He means that Christ, as God, sanctified the Sabbath, and had power thereof, for the altering it to another day (as he did from the seventh day from the creation to the seventh, beginning at his resurrection which was before the first day of the week) or that any man may in case of necessity get food on the Sabbath-day.

also of the Sabbath] Or, *Even of the Sabbath*.

CHAP.

CHAP. III.

Verse 1. HE *entred again*] Matth. 12. 9.

a withered hand] Dead and useless. See on Matthew, 12. 9. 13. and on Luke 6. 6.

V. 2. *And they watched him*] The Pharisees who were present, watched to entrap him, verse 6. such auditors Gods Ministers often meet withall; *insomnis malitia*, malice is restlesse. See on Luke 6.7.

V. 3. *Stand forth*] He bids him stand forth, that the miracle might be the more manifest: for as much as all that were then present should see, both the disaffected patient, and his present and miraculous cure, that they might for the confirmation of the Gospel, as occasion should present it selfe, testifie the Truth of the same to others.

V. 4. *or to do evil*] It is good for me to shew mercy in healing this man, or it is evil to neglect him, when I can heal him, (for he that saveth not, when he may and can, killeth) the question is, which thinke you may I doe on the Sabbath day? Matthew, 9. 12. He saith positively, *it is lawfull to doe well on the Sabbath-dayes*. Probably, he first asked the question, and then resolved it his self.

V. 5. *with anger*] Men when they have wrong done unto them, are angry; but with sinnefull affection: but Christ is angry without sinne (as we should be) because he is angry onely at sinne. See Ephes. 4. 26. *Gregory* expresseth it well, *sic culpam tuam insequor, ut te diligam*, I so pursue (or punish) thy fault, that I love thee.

stretch forth thy hand] See on Matt. 12. 13.

whole as the other] So Matt. 12. 13.

V. 6. *Pharisees went forth*] See on Matt. 12. 14.

how they might destroy him] See on Matt. 12. 14. concerning this, they advised with the *Herodians*; see Matt. 22. 16. but the more truth is supposed, the more it shineth out.

V. 7. *multitude from Galilee*] See Matt. 12. 15.

V. 8. *Idumea*] A Countrey inhabited by the *Edomites*, the posterity of *Esau*, who was also called *Edom*, *Jacobs* brother: it bordered on the land of Israel, to the southward.

from beyond Jordan] That is, from those Countreyes which lay from Jerusalem, beyond the River Jordan: See Matthew, 4. 25.

Tyre and Sidon] These were Cities on the Mediterrane sea, bordering on Galilee, to the West of Canaan. See on Matthew, 11. 21.

a great multitude] See on Matt. 12. 15.

V. 9. *should wait on him*] Should always be ready to receive him; in Greek. προσκαρτερῇ, the Syriac giveth it, *ut admoveret sed navigium*, that they might cause a ship to lie at anchor near the shore, to the end, that he might go aboard as occasion served, either to avoid the preſs of people, or crosse the water: the word προσκαρτερεῖν signifieth to continue with or by a person, or in some act, that one is always at hand, or ready thereto, Acts 1. 14. ——προσκαρτεροῦντες——τῇ προσευχῇ——*continued in prayer*: So Acts 2. 46. προσκαρτεροῦντες——ἐν τῷ ἱερῷ——*they continued daily* ——*in the Temple*. So Acts 6.4. Colos. 4. 2. τῇ προσευχῇ προσκαρτερεῖτε——*continue in prayer*.

lest they should throng him] As Luke 5. 1. see here verse 10.

V. 10. *he had healed many*] See on Matth. 12. 15. all that came to him to be cured, which were very many.

prest upon him] *Rushed*, or *fell* upon him, thronging him.

to touch him] See Matthew 20. 21. Matthew 14. 36. and Luke 6.19.

as had plagues] Diseases, whereby God afflicteth men, as it were correcting them with whips. The word in the Originall is μάστιγας——*had scourges*, for μάστιξ is *flagrum, flagellum* a whip or scourge, which word is here used not without singular *Emphasis* to teach us how to esteem and endure sicknesses, as the rods of our Heavenly Father, whereby he chasteneth us, and humbleth us to amendment of our lives, that we may not be condemned with the world. See 1 Corinthians 11, 30, 32. Hebrewes, 12. 5, 6, &c.

V. 11. *and unclean spirits*] In them, into whom they had entred; they who were vexed with unclean spirits.

thou art the Son of God] See Matt. 8. 29.

V. 12. *that they should not make him known*] Jesus came into the world, that he might be known to the salvation of the Elect; and it is life everlasting to know him (See John 17. 3.) but he would not admit the testimony of unclean spirits: his Doctrine and Miracles sufficiently manifested him to the world; the truth needeth neither lies, nor liars to support it. See on chap. 1. 25. neither would he yet be manifested to those Gentiles, now about him; before he had made himself more known to the Jewes, to whom he was sent.

V. 13. *goeth up into a mountain*] Matt. 10. 1. which mountain, it seemeth, was something near to the lake of *Genezareth*, see Mat. 5. 1.

V. 14. *he ordained*] Chose and appointed twelve to be conversant with him.

twelve] See on Matth. 10. 2. Luke 6. 13.

to preach] To Judea first, and afterward to the world, chap. 16. 15. as his calling them hereto sheweth their dignitie, so also their duty; which was, first, to be with Christ, to learn and observe his Holy Will, and then to preach the same to others.

V. 15. *power to heal sicknesses, &c.*] To the end, that such admirable power might be as a seal to their Apostleship, for the confirmation of their Doctrine.

V. 16. *Simon he named Peter*] See on Matth. 10. 2. Luke 6. 14. and on John 1. 41.

V. 17. *Boanerges*] Βοανηργές. Syr. בנו-רגשי *benai-regeshi, filii fragoris*, which being their mother tongue, in which Christ spake, some think the name here used by the Evangelist, to be corrupted Syriack; as but few words which are strangers to the Greeks, are uncorruptly written in their Letters The name is compounded (saith *Drusius, ad voc. N. T. com.* 1.) of בנו *filii*, sons, which they anciently pronounced *bane*, and רעם *raham*, (of רעם *ronsit*) as Psalm 77. 18. קול רעמך *kolrahamcha, the voyce of thy thunder*; which the 70 give, as the Evangelist here, βροντῆς. The Greeks wrote בנו-רגשי, turning the last letter (ם) *m*, into (ר) *r*, as was usual with them: so Lane, and *reger* (whose first vowel point, omitted) make *banerges*, whereof the Greek (near the sound of their βοάω or βοάνη) make βοανεργες, and this בנו-רגשי *benai regeshi*, is according to the Hebrew manner of speaking, put, *thunderers*; as they said also, בן-מות *ben meveth*, *filius mortis*, 1 Sam. 20. 31. בן בריות *ben berith*, a son of the Covenant, also a son of peace, that is, peaceable. Some think this name compounded of בנו and רגש, *commotus fuit*, or רגש, *ragash, strepuit*. Christ thus named them, either because their voice should be heard in the world about, or because they should preach more powerfully or vehemently than others.

V. 18. *Thaddeus*] He had three names, *Lebbeus*, *Thaddeus*, and *Judas*, see Matth. 10. 3. Luke 6.16. by the two former he is distinguished from *Judas* the traitor.

V. 19. *Judas Iscariot*] See on Matth. 10. 4. and John 6. 71. this distinguisheth him from *Judas* the brother of *James*, mentioned Luke 16. 16. Jud 1.

into an house] Or home, into his house at *Capernaum*, Matth. 4. 13. hither he came with his Disciples, wearied with labour and travel, that they might breath a while and receive some food, and refreshment to repair and fit them to a future travell and ministration.

V. 20. *the multitude someth together again*] After he returned from the mount to the valley, they presently flocked unto him.

not so much as to eat bread] For the importunity of the multitude, desiring to hear, see him, and to have their sick healed.

V. 21. *his friends*] ἐξῆλθον κρατῆσαι αὐτόν, *they went forth, Syr.* אחוהי *achiv mahi*, his cousens or kindred: it is of אח, *ach, a brother*, they so used to call kinsmen: now they that were distracted, or thought to be so, were to be provided for by their kinsfolk: we may not conceive, that all his brethren or kinsmen thus mistook him: for some of them, as *James* and *John* were his Disciples, and better instructed.

he is beside himself] Gods Ministers are often censured thus, 2 Kings 9. 11. Acts 26. 24. 2 Cor. 5. 13. therefore went they out from Nazareth, where his kindred dwelt, unto Capernaum, where Jesus now was, to lay hold on him, and carry him away from the multitude, that they might take care of him, as of a distracted man, for they did not yet all believe in him, John 7. 5.

V. 22. *he hath Beelzebub*] Syr. *Beelzebub is in him*: they could not for shame say he was made, whose Divine Wisdome had so often convicted them, and put them to silence before the multitude; therefore they blasphemously impute that to the spirit of Sathan; which was the worke of God. See Matth. 9. 34.

V. 23. *called them unto him*] From them who thus murmured among the people, shewing them, that he knew all that they had said, though they were bodily absent, which was an argument of his Deity.

in Parables,] In similitudes taken from things more known and, familiar to them.

Satan cast out Satan] How can one devil have power to dispossesse another? See Matt. 12. 25, 26.

V. 24. *if a Kingdome*] If the people of an earthly Kingdome be divided into factions, and intestine contentions, see on Matthew, 12. 25.

V. 25. *if an house be divided*] See on Matthew, 12. 25. for as *Gr. Nazianzen* saith, *orat.* 34. strife is ἀρχὴ διάστασεως, the beginning of Disolution, the nerves and sinews of society, is *happy concord*.

V. 26. *if Satan rise up against himself*] Unity is such a bond of society, that not so much as Sathans kingdom can subsist without it. See on Luke 11. 17.

V. 27. *into a strong mans house*] See on Matthew, 12. 29. and Luke 11. 21, 22.

V. 28. *verily, I say unto you*] Matth. 12. 31.

all sins shall be forgiven] They onely are without hope of pardon, who doe maliciously and constantly oppose Christ whom they know. See Hebr. 6. 6. and 10. 26. the sin against the Holy Ghost

is *duritia cordis, ad finem huius vitæ &c. Augustine ep.* 50. hardness of heart, and impenitency unto the end of this life: understand it with resisting a known truth, out of destinate malice.

V. 29. *he that shall blaspheme against the holy Ghost*] He that contrary to the inward motion of his conscience enlightened by the Holy Ghost, and convinced of the truth of the Gospel, shall out of meer malice and contempt oppose it.

is in danger] ἔνοχος ἐστὶν, that is, as the Syriack gives it, *is guilty of*, or liable to eternall damnation; τῇ αἰωνίᾳ κρίσει, that is, *execrable, devotus manibus*, as *Budæus* interpreteth it.

V. 30. *because they said, he hath an uncleane spirit*] The Evangelist sheweth the cause, of our Saviours speaking here concerning the sin against the Holy Ghost, which the Scribes and Pharisees here committed, by their wilfull and malicious attributing that to Satan, which they could not but know was the finger of God, and work of his Holy Spirit.

V. 31. *there came then*] Matth. 12. 46. *then* or *therefore*, because he spake this, they thought him mad, as verse 21. and would pull him out of danger: the Evangelist returneth to the History begun, verse 21. they came to him as he was in this serious contest with the Scribes and Pharisees.

and his mother] Probably his unbelieving kindred, giving information of his danger, might perswade his mother to come with them, that they might thereby the more easily perswade Jesus to withdraw himselfe from the multitude. See on Matthew, 12. 46.

his brethren] By brethren the Hebrews understood all that were of the same stock and kindred, Gen. 13. 8.

V. 32. *behold thy mother*] See Matth. 12. 48.

V. 33. *who is my mother? &c.*] See on Matth. 12. 48.

V. 34. *behold my mother*] See on Matth. 12. 49 the spiritual kindred ought principally to be accounted of. See Galat. 6. 10. Psalm 16. 3.

V. 35. *Whosoever shall doe the will, &c.*] See on Matthew, 12. 50.

CHAP. IV.

Verse 1. HE *began again to teach*] Matth. 13. 1.

by the sea side] The sea of Tiberias: See on Matthew 13. 1.

Sate in the Sea] In a ship which was put off a little from the shore.

the whole multitude] See on Matth. 13. 2.

V. 2. *many things in parables*] See on Matt. 13. 3.

V. 3. *a sower to sowe*] The same Doctrine of the Gospel which is every where sowed by faithfull Ministers, hath not the same successe every where; God mercifully opening the hearts of some hearers, and justly hardening the hearts of others, to that the same word proveth a favour of life to some, and a favour of death to others. This is the scope of this Parable. See on Matthew, 13. 3.

V. 4. *Some fell by the way side*] See on Matth. 13. 4.

V. 5. *on stony ground*] See on Matth. 13. 5.

V. 6. *Sun was up*] See Matth. 13. 6.

V. 7. *among thorns*] Matth. 13. 7.

V. 8. *on good ground*, Matth. 13. 8.

V. 9. *He that hath an ear, &c.*] Matth. 13. 9.

V. 10. *with the twelve*] Matth. 13. 10. These with others that followed him. The Greek words οἱ περὶ αὐτὸν often signifie those that are addicted to a man as his followers or disciples. So it seemeth some other of his Disciples, who were with the twelve Apostles asked him the meaning of the Parable, whether these were of the seventy Disciples, as Euthemius, thinketh, or others, it is not manifest.

V. 11. *Unto you it is given*] Mat. 13. 11. To you that fear God, I will interpret the Parables: See Psalm 25. 14. which not being unfolded are hidden mysteries.

unto them that are without] To strangers, and such as are none of ours, 1 Cor. 5. 12.

V. 12. *That seeing they may see*] Matt. 13. 14.

V. 13. *Know you not this Parable*] This so much expressed in particulars, to make it more easie? how then will ye understand the hardest?

V. 14. *He that soweth*] For the meaning hereof; See on Matt. 13. from verse 18. unto the 24 verse.

V. 19. *the cares of this world*] The unnecessary and distracting cares about secular affairs.

and the deceitfulnesse of riches] 1 Tim. 6. 17. In the Greek ἡ ἀπάτη τοῦ πλούτου so Hebr. 3. 13. ἀπάτη τῆς ἁμαρτίας *deceitfulnesse of sinne*; and so 2 Thes. 2. 10. he speaketh concerning the secret and undiscerned working of Antichrist ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας *with all deceivablenesse of unrighteousnesse*: whence we may conceive the sense of this place to be, that riches are to men of this world, a snare, 1 Timothy 6. 9. stealing on, and beguiling their souls, who love and trust in them so, as to carry them away from God, and true care of salvation.

of other things] About other things.

V. 21. *to be put under, &c.*] Matt. 5. 15. The light of Knowledge is given to edification of our selves and others, See 1 Cor. 12. 7.

a bushell] The word in the Originall, may signifie a lesse measure.

V. 22. *for there is nothing*] Matthew, 10. 26. See on Luke 8. 17.

V. 23. *He that hath an ear*] So verse 9. Here repeated to intimate our extreme dulnesse, and negligence in hearing the Word of Christ.

V. 24. *Take heed therefore what ye hear*] βλέπετε, properly see; but here, *take heed*, or be very careful: three cautions are very necessary in hearing; take heed; first, whom ye hear; hear not Satans seducing Ministers. See Deuteronomy 13. 3. 8. Jer. 23. 16. Matt. 24. 23. 26. It is very dangerous to listen to the tempter, Matt. 24. 24. Secondly, Take heed what you hear: sinne first entred by 24. 24. Secondly, Take heed what you hear: sinne first entred by the ear, when the woman would hear the tempters delusions; and yet evil words corrupt good manners, 1 Cor. 15. 33. Thirdly, take heed how ye hear: See Luke 8. 18. For the Word of God is powerfull, Hebr. 4. 12. it cannot be inactive, (See Isai. 55. 10, 11. Deuteronomy 32. 1, *&c.*) but will be either a savour of life unto life, or a savour of death unto death, 2 Cor. 2. 15, 16. every Sermon thou heareſt, carrieth thee some steps on thy way, to Heaven, or Hell; it highly concerneth thee to take heed how thou heareſt.

With what measure you mete] Matt. 7. 2. The more use we make of Gods Ordinances, the more grace God will give us; or as you deal with others, so shall it be deale with you.

V. 25. *For he that hath*] Matt. 13. 12.

V. 26. *So is the Kingdome of God*] God doth as it were, sow and reap in the Church, though men observe it not: but look on the work of the Ministery as on some effect of second causes; not considering the Ordinance and Power of God therein, which is the reason why so few profit thereby.

V. 27. *and should sleep*] Though he seemeth not to regard or looke after the seed sowed; or though the seeds-mans the Ministers work cease, when he hath done his part.

he knoweth not how] It is the Ministers part to sowe with all diligence, and leave the successe to God: for that secret power and providence whereby the seed cometh insensibly to blade and ear, cannot be discerned by man, onely it is knowne by the fruite and effect, as they say, *non in fieri, sed in facto esse*, grown, not growing.

V. 28. *of her self*] By a certain power implanted in the creature (by that omnipotent Word of God, who said at first, *fiat*, let it be so) whereby it moveth or altereth it self, by a natural course without mans help, See Gen. 1. 11.

V. 29. *fruit brought forth*] παραδῷ ὁ καρπὸς, this substantive being of the nominative case, it appeareth that here is an Hebraisme, as if it were said, according to the signification of verbs in *Hithpael* (in which they signifie, *actionem ejusdem in se ipsum*) when the fruit hath given, or produced it's self. *Euthymius* well interpreth it, *cum maturuerit*, when it is grown ripe.

V. 30. *whereunto shall we liken*] Matt. 13. 31.

V. 31. *is lesse than all the seed*] Christ would hereby shew, that of small beginnings God effecteth admirable things in his Church, which sheweth the greatnesse of his power above mans.

V. 32. *it groweth up*] Matt. 13. 32.

V. 33. *many such Parables*] Matt. 13. 34.

as they were able to heare it] According to the capacity of the hearers: for hearing is here put for understanding; as, 1 Corinthians, 3. 1. So Christ accommodated his discourse to the present hearers apprehensions: as, John 3. 12. which he well knew.

V. 34. *he expounded all things*] ἐπέλυε, he dissolved, or opened by Explication. See the like phrase, 2 Peter, 1. 20.

V. 35. *and the same day*] Matt. 8. 23.

V. 36. *they took him*] They carried him away, setting sail, rowing, and putting off from the shore: for he had preached, being aboard the ship all this while, V. 1.

as he was in the ship, &c.] He had no rest, nor refection all the Day, and departed at Even, vvithout going ashore again at that time.

V. 37. *there arose a great storme*] See on Matthevv 8. 24. Luke 8. 23.

V. 38. *asleep on a pillow*] He thus seemed to leave them to hazzard, that they might learn πεισμονὴν ἔχειν, to bear tentation; saith *Theophylact*, had he vvaked, either they vvould not tentations, saith *Theophylact*, had he vvaked, either they vvould not have feared, or prayed: he permitted them to this fear, to avvaken their Devotion by his sleeping: that they might in the issue, be more sensible of his povver, commanding Sea and Windes.

careest thou not that wee perish? This speake they out of their feare and infirmitie: it is true, the Humanity sleepeth; but the Deity, (vvhich keepeth Israel) neither slumbers nor sleeps.

V. 39. *rebuked*

V. 39. *rebuked the winde*] See on Mat. 8. 26. ἐπετίμησε, it is an Hebrew manner of speaking, as Psal. 106. 9. גער יגער ים *yigher bar bejam, he rebuked the sea*: the 70. give it in the word here used ἐπετίμησε, &c. (See also Nahum 1. 4. Zech. 3. 2.) The Syriack interpreter giveth *repressit ventum*, he repressed the winde. The word signifieth a vehement rebuking, (such as is oft times joyned with interminations and threatnings, in case the rebuked obey not) or charging, with threatnings, as Mat. 12. 16.

and said unto the sea, peace, and be still] σιώπα, *peace*; this is his word of rebuke: Syr. זגר *zegir*, their זר *zegher* import eth, *increpavit*, or *silentium imposuit*; *as it were with threatning words: in which sense they seem to use their* גער *gehar* 1 Tim. 5. 1. he stilleth the raging of Sea and windes, See Psal. 107. 29. this sheweth the deity of Christ: he but speaketh to the deaf sea and stormy windes, and they obey him: he speaketh to the dead, and they hear him: more deaf than sea or dead men, are obstinate sinners who cannot hear and obey Christ, so long crying to the turbulent raiters, and seditious quarrellers, *peace, and be still.*

there was a great calm] This present calme sheweth the presence of the Lord of the creatures; naturally the sea rageth long after the winde flats; but here it was presently smooth and calm.

V. 40. *that have no faith*] That is, firm confidence in my power and providence, which sheweth not. Psal. 121. 4.

V. 41. *feared exceedingly*] Because he did not appease and rule the waters, as *Moses* with a rod; or as *Elias* Jordan by prayer: 2 Kings 2. nor with the Ark, as *Joshuah*; Iosh ua 3. he seemed to them ὑπὲρ ἄνθρωπον, above, or more than man; therefore they feared his presence, whom they had not as yet duely understood, or observed with due reverence of such a Majesty present, See Math 8. 27.

CHAP. V.

Verse 1. *They came over*] Mat. 8. 28.

of the Gaderens] Gergasa and Gadara were near, and the coast named from either: this was a city of Arabia, over against Tiberias and Galilee, (Luke 8. 26.) beyond Jordan, joyned to mount Gilead, or Galaad (*Ier. de loc. Hebr.*) in the lot of the tribe of *Manasses*: *Iosephe de bel. Iud. l. 3. c. 2.* calleth it *Gadarida*. *Suidas* saith it is the same which was called Antioch, and Selecia. See on Luke 8. 27.

V. 2. *with an unclean spirit*] ἐν πνεύματι ἀκαθάρτῳ *in an uncleane spirit*: it is an Hebraisme signifying, with, or by. See Exod. 6. 6. I will redeem you בזרוע *bizroah &c.* in a stretched-out arm: that is, with or by, &c. Here it may import that the spirit held him fast, as it were lockt up, and bound. Mat. 8. 28. Two are mentioned: but it seems this here, was the most notorious; and so he only named.

V. 3. *among the tombes*] See on Matthevv 8. 28. and on Luke 8. 27.

no man could binde him] No man could keep him bound, with whatsoever they bound him: as verse 4.

V. 4. *plucky asunder by him*] See on Mat. 8. 28.

V. 5. *night and day*] So importunate a tyrant is Satan where he getteth dominion: so tormenteth he the damned soules. Rev. 14. 11.

in the mountains and in the tombes] They had their tombes generally in mountaines, or desart places. Gen. 23. 9, 10. 2 Kings 23. 16. not in the cities; perhaps lest they should be defiled by touching them: See Numb. 19. 16. Great families had the more large and stately tombes, hewed out of rocks, or built up and arched with stone or brick, so that they might receive many bodies.

crying and cutting himselfe] Crying, he was terrible to others passing by him; cutting or beating himselfe with stones, he was cruel to himselfe: so wretched a slavery it is, to serve Satan, whose onely delight is to make us hurt our selves and others: consider this, you that take pleasure in sin. See Rom. 6. 12. 16.

V. 6. *and worshipped him*] A great token of Christs divine power, that the very devils are in subjection to him, or that he should suffer any man in his power, to worship him.

V. 7. *What have I to do with thee*] See on Mat. 8. 29. Because the disciples in the ship doubted saying, what manner of man is this? here is a more evident testimony of his deity, from the very enemies, the devils: *Theophylact*, mark how the insistent Satans words and actions are, he worshippeth him, and yet asketh what he hath to do with him?

I adjure thee by God] So said the high priest, Mat. 26. 63. the meaning of this place is: I desire thee to sweare to me by God, that thou vvilt not torment me. So Luke 8. 28 I beseech thee torment me not. See 8. 29. in vvhich sense it vvas common in fear or danger, to desire to be secured by the oath of him that had power over them: so said *Rahab* to the spies; Iosh ua 2. 12. svvear unto me by the Lord, I pray you, because I have shevved you mercy. See Genesis, 21. 23. & 25. 33. Iud. 15. 2. 1 Sam. 30. 15. Satan here knowing that his petition was neither of merit nor povver, he interposeth the name of God, hoping thereby to prevaile.

V. 8. *For he said*] Or, *for he had said*: Christs bidding him go out, was the cause of the adjuration: verse 7. It is the devils torment to be cast out of possession, where he thought all his own: the kingdom of Christ is his torment, vvhose only pleasure is to destroy bodies and soules.

V. 9. *What is thy name*? Christ asketh his name, to shevv the greatnesse of the possessed's misery, and vvonderful delivery; not that Christ might inform himself, but that the standers by might know their multitude. *Theophylact, Euthymius, &c.*

my name is legion] A great multitude, like a Roman legion of souldiers. See on Luke 8. 30.

V. 10. *He besought him*] Either the chief devil there present, or else the man over-mastered by the spirits, and causing this petition to be uttered by his voyce.

out of the countrey] Not that Satan loved one countrey better than another, who hateth all mankinde; but that he desireth to be there where corruption of manners, ignorance of God, and contempt of his word and ordinance, giveth him greatest hope of destroying soules.

V. 11. *nigh unto the mountain*] This countrey is for the most part hilly; for the mountains of Galaad run through it. See on verse 1.

V. 12. *All the devils besought him*] Which vvere in the possessed.

send us into the swine] This sheweth, as Satans malice, who will be hurting beasts, rather than not hurt at all; so under what restraint his fiercest malice is, who cannot meddle with the meaneſt beast, without leave of God first obtained. See Iob 1 10.

V. 13. *Forthwith Jesus gave him leave*] Among many other reasons, this was one, to shew the power of Christ in saving this man from the possession and tyranny of so many devils as appeared, so quickly precipitating a numerous herd of swine into the sea: that the devils are presently heard, and Gods servants sometimes long delayed, and sometimes obtain not what they ask at all; sheweth that God sometimes granteth in judgement, and denieth in mercy, or delayeth that vvhich he vvill give, to our greater advantage.

down a steep place into the sea] *Strabo* saith, *l. 16.* that in Gadara there is a lake of water so bad and unvvholesome, that if the beasts drink thereof, they loose their haire, hoofs, or horns: the herd running here violently down, shew that Satan would have so driven this man, had not God restrained Satan, and preserved the man, to become such an admirable instance of his mercy: mark how Gods gracious providence watcheth over men, whom he might seem to have given over to vtter destruction: who could seem more desperate than this vvretched soul, with a legion of devils in him? vvhat could Satan seem to himself more secure of, out of hell? yet God even then had such a merciful care of him, as to limit Satans power, that he might reserve him then to be pulled as a brand out of the fire when his conversion might best serve to advance Gods glory; trust in God, and despair not, you afflicted souls, whatever you suffer for the present: God hath an eye toward you, and even then preserveth his Elect, when Satan thinketh he is most secure of their destruction.

V. 14. *They went out to see*] Possibly the thing seemed incredible to them; or they desired to see him who had done so admirable a vvork; or that they might entreat him to leave them: as, verse 17. See on Mat. 8. 33. and Luke 8. 34.

V. 15. *they come to Jesus*] Mat. 8. 34. They come to Jesus, that he might go from them: how much better affection did the Samaritans shew toward him? John 4. 40.

clothed and &c.] See on Luke 8. 35. The devils made him tear his clothes, and go naked, to adde his misery, by depriving him of the comforts which God had given men therein. See Luke 8. 27.

V. 16. *told them how &c.*] They told those who came out of the city to see what was done, how Iesus by his word and command only, drave out a legion of devils, out of the man who had so long infested that way; and also, what became of the herd of swine.

V. 17. *to pray him*] That they intreated, sheweth that they were afraid of his power, and their own further losse of secular things: they feared (saith *Theophylact*) μήποτε πλείονα πάθωσιν, lest they should suffer something greater; too many love their swine better then Christ, and more fear temporal losses than eternal losse of body and soul: hence it is that too many fear men, more than God. See on Mat. 10. 28.

V. 18. *that he might be with him*] Fearing lest the devil in Christs absence should repossesse him: he is of a contrary affection to the Gaderens: so the same fun-beams soften wax, and harden clay.

V. 19. *go home and*] See on Luke 8. 39. Hee would faine have attended Iesus still; partly in thankfulnesse, as *Euthymius* notes; partly for fear of repossession; as, verse 18. but Christ sendeth him home, who often directeth us to some-

thing

thing better, than that we vvell desired. See Acts 16. 6, 7.

and tell how great things] Though Christ repulsed of the unworthy Gad rens, did according to their merit, desert them; yet in his invincible mercy, he left them not without one messenger who could, out of sufficient experience, preach unto them the omnipotency and mercy of Christ: neither can we reasonably conceive, that Jesus sent him away before he had also instructed him in the Gospel, for his own conversion and others: therefore he sete as Jesus sent, Luke 8. 35. and this was the greatest mercy which God had shewed him.

V. 20. *and began to publish*] Here appeareth the admirable power and mercy of Christ, who made a preacher of so wretched a vassall of Satan: he that thus changed him, gave him this ready obedience: so following his own works to their consummation.

all men did marvell] All that heard what Christ had done for this man: this admiration, possibly, was a previous disposition to their faith in Christ; for, very probably, they so admired, as to praise and applaud the goodnesse of God by Christ shewed unto infirm and wretched men; as afterwards when he came through *Decapolis*, c. 7. 31, 32. &c. in which region vvas the countrey of the Gadarens. *Plin. l. 5. c. 18.*

V. 21. *passed over again*] Into Galilee, where many had seen his former miracles.

V. 22. *One of the rulers of the synagogue, Jairus &c.*] The congregations vvere not vvithout some government: for in every synagogue, it appeareth there vvere some rules: *anarchicall parity* is, a late sprung up *mushroom*. See on Mat. 9. 18. and on Luke 13, 14.

fell at his feet] Mat. 9 18. This vvas an effect and sign of his faith in Christ, and tender affection to his child, vvhose life; he so submissively begged on his bended knees; this posture *charalleteth* this man, humble, and modest, and much unlike the insolent Pharisees: Christ bestovveth his favours on the humble.

V. 23. *lyeth at the point of death*] Or in *extremity*; or is at the last gasp. Mat. 9. 18. he faith, she is *even now dead*: but, it seems it was after his servants had told him so, verse 35.

come and lay thy hand] See on Mat. 9. 19. here was faith, in that he believed that only by laying on his hand, Christ could heal, or recover his child, in a condition so extream, and as to man, hopelesse; but not without much infirmity in which he desired a bodily presence, not knowing or acknowledging his divine power every where present, and able to relieve the distressed; as it seemeth the Centurion did, Mat. 8. 8. yet he who breaketh not the bruised reed, neither quencheth the smoking flax, Mat. 12. 20. would go along with him and raise his dead child.

V. 24. *and thronged him*] Many following with eager desire to see the miracles, pressed upon him.

V. 25. *which had a bloody issue*] Or *being in an issue*. See on Mat. 9. 20.

V. 26. *had spent all*] Coming into a double misery, of being sick and poor, the came by this means to a double happinesse, health of body and soul, verse 34.

grew worse] Going to the worse; more weak by sundry medicines; Physick, like good counsel, leaves them more incurable, whom it recovereth not; this shewes, as her desperate condition; so the abfolute power of Christ in this miracle: there is no malady so deplored, and desperate that Christ cannot cure it.

V. 27. *when she heard of Jesus*] That is, the miracles which he did, beyond all power of man.

she came] After she began to despair of help by Physicians, then she cometh to Christ; then nearer health, when (in respect of man) she seemed furthest from it: God doth most readily help the most helplesse; so when men under faile lose sight of the land, they are fain to look up to heaven for stars to saile by; which may probably be the reason why God in his divine wisdom, taketh away from the distressed, the ordinary means of help, or maketh them effectlesse, that he may force them to look up to, and to seek to him for help and comfort, which they cannot have from second causes. See Hos. 5. 15.

V. 28. *if I may but touch his clothes*] See on Mat. 9. 21.

V. 29. *she felt in her*] *Knew*, verse 33. she felt in her selfe a sodain and manifest change, in her present recovery of health and strength restored, which her long and grievous infirmity had before taken away.

that she was healed] See on Mat. 9. 22.

V. 30. *knowing in himselfe*] That is, he knovving what miracle he had wrought: the thought he had obtained this favour which Christ knew not of; it was not meet the should go away with that errour, neither that Gods glory in this miracle should be obscured: therefore he asketh who touched him; as the knevv the vvas healed: so Christ knew that his povver had healed her.

vertue had gone out of him] As light or heat, goeth out of the sun, not by diminution of the cause, but by production of the effect: so power vvent out of Christ; yet *οὐσιωδῶς & φυσικῶς*, the same remaining in Christ *undiminished*: as *Theophylact* expresseth it.

V. 31. *his disciples said*] Not knovving the present miracle, nor vvhat Jesus meant hereby. For it vvas an expresion as unusual, as vvas the cure, vvhich the disciples yet knew not of,

sayest thou who touched me?] Among this multitude thronging him, he distinguished this one, whose faith touched him: nothing is hid from him.

V. 32. *He looked round about to see*] This he did, that she might voluntarily confesse the benefit she had received, to Gods glory, and the confirmation of *Jairus* and others faith; not that he vvas ignorant vvho, or vvhere she vvas.

V. 33. *fearing and trembling*] *τὸ γεγονὸς ἐπ' αὐτῇ*, saith *Theophylact*, as, having stolne a cure. See Luke 8. 47.

V. 34. *thy faith hath made thee whole*] To the commendation of the effects of faith, he saith, thy faith hath healed thee, when it was his power which healed her: so saith Saveth not by any merit of faith, but by his merit whom faith apprehendeth.

go in peace] This is a form of blessing; mark here, unto what true happinesse, bitter, desperate, and long afflictions bring Gods children, to whom such bitter means are sanctified.

be whole of thy plague] Or continue whole: as, Dan. 1. 21. let it not return on thee: for she was healed before Christ spake: *of thy plague*, that is, thy infirmity, as *Euthymius* well interpreteth. See on chap. 3 10.

35. *from the ruler*] From his house; properly, not from him, but to him; for he was now with Christ. So the Syriack expresseth it, from the rulers house, which manner of speaking the Latines also used, *——à fratre quæ egressa est meo. Ter. Phorm.* that is, *——out of my brothers house.*

why troubleſt thou the Master] To go to thy house, for she is dead. They thought of Jesus as of some excellent physician, who could cure the diſaffected living, but they thought her past cure who was dead; they knew not that the Lord of life was present.

V. 36. *be not afraid*] As if I could not raise thy dead to life again; which thou shalt see done.

onely believe] Have confidence that I both can and will relieve thee: thus he comforteth him, and cherisheth his weak faith.

V. 37. *save Peter, and James, and John*] Luke 8. 51. These onely he admitteth. Mat. 17. 1. they were unworthy to see his power, who disbelieved and derided truth, as the wicked Jewes did.

V. 38. *them that wept and wailed greatly*] This also setteth off the excellency of the miracle, in that there was no hope of life left in her to mans judgment: onely the Lord of life could help here.

V. 39. *The damsel is not dead*] See on Luke 8. 52. *mortua est vobis, mihi dormit, Ierom.* she is dead to you, but only sleepeth in respect of my power: for the Lord of life could as easily awake her from death, as sleep.

V. 40. *they laughed him to scorn*] Being assured that she was dead. Luke 8. 53.

But when he had put them all out] Such as mock and scorn Christs, are unworthy to be witnesses of his mercy.

and them that were with him] The three disciples mentioned, verse 37. who vvere enough to vvitnesse the truth: the rest of the Jewes he left without: as, for their unworthiness, so for his avoyding ostentation.

V. 41. *Talitha cumi*] These are Syriack words, which the Evangelist retaineth and interpreteth; טלויתא קומי To shew that Christ spake in their then vulgar tongue: not as *Exorcists* whispering or muttering strange and unknovvn words, but speaking plainly to expreſs his divine power, able to raise the dead to life.

V. 42. *Straightway the damsel arose*] That quickning voyce, (John 5. 28, 29.) recalled her soul. See Mat. 9. 29. See on Luke 8. 55.

V. 43. *something should be given her to eat*] To shevv that she vvas not only revived, but also fully recovered. So Luke 8. 55.

CHAP. VI.

Verse 1, HE *went out from thence*] Mat. 13. 54.

into his own countrey] Nazareth, vvhere he was bred: as, verse 3. not Bethlehem vvhere he vvas born.

V. 2. *From whence hath this man*] See on Mat. 13. 54.

What wisdome is this?] That is, vvhence is this wisdome? whence hath this man this wisdom? as, Mat. 13. 54. the expression of their doubt is not improper, considering that the fountain *whence* wisdom is, theyvvcth *what* it is. See Jam. 3. 15, 17. Mat. 21. 25. if it be from above, from heaven: it is good, holy and happy: but if of men, earthly, sensual, devillish.

even such mighty works] *δυνάμεις*, They mean such admirable works, as spake him more than man.

are wrought by his hands] That is, by him, as *Vatablus* interpreteth: hands are put for povver sometimes: as Psal. 28. 5. & 19. 1.

V. 3. *Is not this the Carpenters son?*] See Mat. 13. 55, 56.

are

are not his sisters] After the manner of the Hebrews, who by brethren and sisters understand, all their kinsfolk.

V. 4. *A Prophet is not without honour*] See on Mat. 13. 57. and on John 4. 44.

but in his own countrey] He may possibly be dishonoured elsewhere, but for the most part, his own country affordeth him least honour.

V. 5. *Not many mighty works*] See on Mat. 13. 58. Not because he was infirm, but because they were unbelieving, as *Theophylact* well noteth: he took not there do many great works, which must have been to their further condemnation, *he could not*, that is, they were not capable.

V. 6. *And he went round about*] Mat. 9. 35. Luke 13. 22.

V. 7. *and he calleth*] Mat. 10. 1.

over unclean spirits] To cast them out of the possessed: lest men should contemn the preaching of obscure and unlearned fishermen, he furnisheth them with this power, for the confirmation of their doctrine.

V. 8. *that they should take nothing*] Nothing to hinder them: otherwise we must know, this precept was peculiar to them and bindeth us not from making necessary provisions for journeys, no more than the command in the next place bindeth us: he would teach them faith *Theophylact*, contempt of money, and riches, τὰ ἀρίλοχρήματον, that is, ἀφιλοχρηματίαν.

V. 9. *but sandals*] These were instead of shooes, being onely a paire of soles, bound to, or buckled over the foot, which were, and are still in use, in hot and dry countries.

not put on two coats] That is, they should take no change of garments with them to trouble them, or hinder their work of preaching the Gospel.

V. 10. *there abide*] See note on Matth. 10. 11. and Luke 9. 4. left they should seem inconstant for their ease, or bellies-sake,

V. 11. *Whosoever shall not receive you*] Mat. 10. 14.

shake off the dust] Acts 13. 51. Luke 9. 5. 10.

more tolerable for Sodom] He does not say, *tolerable*, but more *tolerable*: to shew, that as there are degrees of sinnes, so shall there be of punishments: and that the Lord is a severe revenger of the contempt and neglect of his word and ordinance, as appears in the example of *Sodom*, on which, as *Salvian* saith, he sent down *gehennam è cœlo lib. 1. de gub. Dei.* Hell (that is, showers of fire and brimstone) from heaven. 2 Pet. 2. 6. Gen. 19. and again, *l. 4.* He saith the Sodomites were lesse damnable, than those who neglect the Gospel.

V. 12. *preached that men should repent*] So *John Baptist* preached, Mat. 3. So Christ, Mat. 4. Repentance is the key of Christs kingdom, as hath been noted.

V. 13 *they cast out many devils*] As occasion was presented by them who brought the possessed to them, or as they otherwise met with them.

and anointed with oil] Jam. 5. 14. Though the Evangelist in his usual vvay of brevity, mention not Christs command to the Apostles, to anoint with oil: yet is it more than probable, that Christ did so command them, else they would not have done it. This might then be used as a *symbolum* and pledge of the divine grace, by the power vvherof, they healed: and principally to strengthen the faith of the sick, vvhose common errour is, so much to depend on second causes, that they can hardly believe they can be healed, vvithout the concurrence and use of some such outvvard means, as they fancie: vvhich vve see in *Naaman*, 2 Kings 5. 11. and many others. Therefore oil being in great use, specially in those countries (though Christ had neither furnished them vvith the art of *Physicians*, in the use of ordinary and natural means, but the povver of doing miracles, by extraordinary and supernatural vertue; neither might they so use any external means, vvhereby to obscure the evidence of Christs power given them to heal) yet thus vvould Christ comply with the infirmity of some, and exercise the faith of others, who should see such admirable effects of means so weak; so saith *Jerom, infirmitatem fidei virtute corroborat*, he strengthened the infirmity of faith by his power: they who now use oil, anoint their sick, and make it a sacrament, should first consider, and shew us where Christ instituted it for a sacrament (for that appertaineth to him alone) next, if they pretend from that of Saint *James* 5. 14. let them either shew us the like effect following, as is here specified, and whereof the Apostle speaketh, verse 15. *and the Lord shall raise him up*. or shew us cause, why a now naked and effectlesse sign should be used, and out-live the gift of healing in the Church: or why they commonly use it where their sick are past hope of recovery.

V. 14. *Herod heard of him*] See on Mat. 14. 1. The Gospel comforteth the godly, but vexeth the wicked.

that was risen from the dead] See on Matth. 14. 2. and Luke 9. 7. So wretched was the conscience of this wicked man, ὅτι τὸν τεθνεῶτα φοβεῖται saith *the phylact*, that he feared a dead man.

mighty works] The nower of working miracles, Possibly he might hear that John Baptist in his life time did no miracles, but that he might now, being (as he supposed) come again from the dead.

V. 15. *It is Elias*] See on Mat. 16. 14. and on Luke 9. 7.

V. 16. *John whom I beheaded*] Caused to be beheaded: See on Mat. 14. 2. Luke 3. 19.

V. 17. *Herod had sent forth*] See on Mat. 14. 3. Luke 3. 19.

V. 18. *It is not lawfull*] Levit. 18. 16.

V. 19. *a quarrel against him*] Or *an inward grudge*, and therefore watched opportunity to be revenged. The Syriack gives it, *impugnabat eum*, ——but the Greek word ἐνεῖχεν here and elsewhere used, is of more emphatical signification than either, to have a quarrel against, or to oppose or have a controverſie with one; it signifieth *imminco*: so Luke 11. 53. the Scribes and Pharisees began δεινῶς ἐνέχειν, *graviter imminere*, it expresseth some imminent mischief, or at least a desire or watchfulnesse thereto, a readinesse to revenge, and expectation of every occasion thereto.

V. 20. *feared John*] See on Mat. 14. 5.

heard him gladly] The tyrant was contented to hear Gods word, that at least he might seem holy, but the seed fell upon stony ground, and so quickly wilted away, what ever fair shewes it made at first, when the hypocrite, heard *John*, and thereupon did many things accordingly, as here.

V. 21. *a convenient day was come*] See on Mat. 14. 6. This day was fitting to *Herodias* malicious defigne; when wine and luxury would make them daring to any mischief: mark how vigilant malice is.

V. 22. *the daughter of Herodias*] Which *Herodias* had not by this *Herod Antipas*, but by *Philip* his brother: *Iosephus* calleth her *Salome*. See on Mat. 14. 6.

danced] See on Mat. 14. 6.

pleased Herod] See on Mat. 14. 6.

V. 23. *he sware unto her*] See on Mat. 14. 7.

unto the half of my kingdom] This was spoken to assure her of obtaining that which she would ask, supposing she would ask much lesse; here is a shameful example of a debauched Prince, not only giving so dishonourable a pattern of imitation to his family, and subjects; but also so evident a testimony of his own levity, and precipitate dotage, in his making so improportionable and indefinite a promise, so to unworthy a merit: mark the injustice of the wicked; *John* preached to save *Herods* soul; that was valued so much worse than nothing, that it was requited with death: an immodest dancer, for pleasing an intemperate company, is thought worthy of great reward.

V. 24 *she went forth*] To consult with her mother: it seemed the women sate not then at table with them.

V. 25. *I will that thou give me*] Seeing thou hast given me a free choice, I desire only that thou give me, &c. so had *Herodias* instructed her in her own bloody arts: so quickly do children learn their parents evil qualities: evil, to which corrupted nature is prone, is easily learned, but any good, hardly.

V. 26. *exceeding sorry*] In appearance at least. See on Mat. 14. 9. possibly he might be sorry for fear, as ver. 20. and Mat. 14. 5. it is manifest that when he vvould have put John to death, he feared the multitude because they counted him as a Prophet.

for his oaths sake] See on Mat. 14. 9.

which sate with him] See on Mat. 14. 9.

V. 27. *sent an executioner*] Or one of his guard: the word signifieth one that beareth a dart, and the kings guard was so called, because they did bear darts: others say they were called so, because they did cut of mens heads with a sword.

and beheaded him] See on Mat. 14. 10.

V. 28. *The damsel brought it to her mother*] See on Matthew 14. 11.

V. 29. *and laid it in a tomb*] See on Mat. 14. 12.

V. 30. *And the Apostles*] Luke 9. 10. It may be they were afraid at the tidings of *Johns* death, and durst not preach abroad any longer, but came back to Christ, as to tell him what they had done, so to knovv vvhat they should do. See on Mat. 14. 12. There *Johns* disciples relate their grief and losse, to Christ; here the Apostles give Christ an account of their embassy: to rivers return to the place whence they vvent out. *Jerom. Eccles. 1.*

V. 31. *Come ye your selves*] Having dismissed the people, he retireth with his Apostles.

apart into a desart place] To refresh your selves after your travell.

and rest awhile] So had Christ a tender respect to their infirmity, that by a little rest, they might be enabled to their future Ministery.

no leasure] Or fit *opportunity*; as verse 21.

V. 32. *departed thence*] See on Mat. 14. 13.

V. 33. *ran on foot*] Ran on *foot together*. See on Mat. 14. 13.

V. 34. *was moved with compassion*] See on Mat 9 36.

V. 35. *The day was now spent*] See on Mat. 14. 15. and on Luke 9. 12.

V. 36. *send them away*] See on Mat 14. 15.

V. 37. *give ye them to eat*] See on Mat. 14. 16.

shall we go and buy] This is a kind of distrustful speaking, of a thing vvhich they conceived impossible, or very difficult. So Numb. 11. 21, 22.

two hundred peny-worth of bread] Which according to the value of their peny, is about twenty five crovvnes, five pound

pound five shillings; the Roman peny being seven pence halfpeny. See Mat. 18.28.

V. 38. *how many loaves have ye?*] See the same history. Mat. 14.17. &c. Luke 9.13. John 6.9. He asketh not this as if he were ignorant, but to make them the more sensible of the following miracle; having before surveyed their slender store, and greatnesse of the multitude. So that they might evidently perceive, in this defect of natural means, a divine hand and power of God supplying them.

V. 39. *by companies*] Word for word, *by banquets*, *banquets* after the manner of the Hebrews, who have no distributives: as, chap 6.7. now he calleth the rows of them that sate, *banquets*. See on Mat 14.19. and on Luke 9.15. John 6.10.

V. 40. *Sate down*] *Fell down*. The word ἀνεκλίθη here used, in gospel-phrase is commonly put for *recumbere*, or *decumbere*, which was a according to their custom, lying down, according to our manner, sitting down to eat.

in rancks] The word signifieth, the beds in a garden: *by beds, and beds*; that is, they sate down in rows one by another, as beds in a garden.

V. 41. *looked to heaven*] See on Luke 9.16.

V. 42. *were filled*] See on Mat. 14.20. and on Luke 9.16. John 6.12.

V. 43. *twelve baskets full*] *Elias* was miraculously fed at Sarephath, but we read of no remainds: *Moses* fed Israel with Manna, but the worms eat the remainder: but Jesus as the Lord of the creatures, ᾧ πεφίλησεν ποιεῖ, saith *Theophylatt*, maketh it superabound in the remainder.

of fragments] Of broken bread and fish.

V. 44. *about five thousand men*] See on Mat. 14.21. Luke 9.14. John 6.16.

V. 45. *to the other side*] Over against Bethsaida, but on the same side of the water; for the the lake was crooked. See Matthevv 14.22.

unto Bethsaida] Or, *over against Bethsaida*.

V. 46. *When he had sent them away*] That is, the people, verse 45. for his disciples were gone before; and he stayed some time after, to dismisse the people.

into a mountain to pray] See on Mat. 14.23. Luke 9.18. John 6.15. Prayer requireth quiet: *Theophylatt*.

V. 47. *When even was come*] See on Mat. 14.23.

ship was in the midst of the sea] See on Mat. 14.24.

V. 48. *toiling and rowing*] A lively image of the Church, tossed to and fro in this fluctuant world.

About the fourth watch] See on Matth. 14.25. neare day; for it was the fourth and last watch of the night. So doth Christ oft-times prove the faith and patience of his, with long trials.

would have passed by them] Seemed to them as if he would have passed by them.

V. 49. *a spirit*] φάντασμα, an apparition; as Mat. 14.26. *à spectrum* Ἕλληνες θεαγόλας *Suid.* such as we seem to see in dreams.

V. 50. *He went up unto them*] For their better security, and that he might shew himself present, which in their fear they could not otherwvise have easily believed.

V. 51. *beyond measure*] Because they saw the winde obey him, and the sea calmed.

V. 52. *considered not the miracle*] These miracles seemed new and strange unto them, because they had not well considered the former.

V. 53. *When they had passed over*] See on Mat. 14.34.

V. 54. *Straightway they knew him*] See on Mat. 14.35. Christ being rejected in his own countrey, and arrived so lately among them of vvhom he vvas not expected, is received to their great profit.

V. 55. *ran through that whole region*] That is, the people of those parts, every one gave knowledge to his friends, vvho vvere sick and infirm, that Christ vvas come, to the end that they might bring their sick, or come to Christ to be healed. See on Mat 14.35.

to carry about in beds] See chap.2.4. they carried them about, as they had intelligence of the place vvhere Jesus vvas, until he had healed them.

V. 56. *into their streets*] Into their markets, open places and wayes; presuming that Christ would be intreated to cure them; who only with his word could do it.

border of his garment] See on Mat. 14.36.

as many as touched him] As many as touched Jesus, or the hemme of his garments: they touched it for his sake, by whose power they hoped for health.

were made whole] See on Mat. 14.36. They who withall believed in him; otherwise it would nothing advantage them to touch his sacred body: so did they who shrook him, bound him, scourged, crucified him, all this but further condemned unbelievers: the main is faith in Jesus; so they who novv touch him, are saved no lesse than these were.

CHAP. VII.

Verse 1, THen came the *Pharisees*] Matthew 15.1. συνάγονται, were congregated, as the Syriack gives it: they came together with one consent: so that howsoever some more perniciously active than others might call them together, yet they well knew each others minde, and willingly came together, to take counsell against Christ.

V. 2. *eat bread*] Bread, after the manner of the Hebrews, importeth any kinde of meat. See on Luke 11.3. and Luke 14.1.

with defiled hands] κοιναῖς χερσὶ *with common hands*, for the Pharisees would not eat with unwathen hands, supposing themselves defiled by touching of that which was (not sacred or) common. See Mat. 15.11, 12.

V. 3. *oft*] Or diligently, as they who wash by rubbing their hands with water, *Greek. πυγμὴ* which the Syriack giveth דבטי *dabbeti lith*, it commeth of the Hebrew among other things, signifying *neglexit*: and in the Syriack by an *anti. phrasis* לטל *is tu-sa fuit, curavit solicitus*. See chap 4.38. Rom. 12.17. 2 Tim. 2.15. Luke 10.34. so also בטיראות *battilath*, diligently, carefully, seriously; as, Luke 1.39. *Theophylatt* interpreteth, πυγμὴ by ἄχρι τοῦ ἀγκῶνος, up to the elbow: an expression taken from common use of those who tuck up their clothes to the elbowes, that they may wash vessels clean; with so much care did the superstitious Pharisees observe traditions of men: so little caring for the commandments of God.

holding the traditions] Observing diligently κρατοῦντες with might and main, holding fast concerning traditions, see note on Mat. 15.2,3.

V. 4. *from the market*] Or any other civill affairs; they would not eat, before they had washed themselves, lest they should be defiled by commercing with strangers: See John 18.28. into the market usuallly came men and women of all conditions and qualities, holy and prophane, pure and defiled, yea and Gentiles as well as Jews; therefore they thought it an high point of their religion (who might be defiled by touching any thing unclean) to wash before they (comming from the market) might eat, lest themselves becomming unclean, by touching any thing unclean, should defile themselves and their meat, and so become abominable; such fnares had the Scribes and Pharisees layed upon the ignorant peoples consciences.

the washing of cups] By these words, are understood all kindes of vessels which are appointed for ordinary use.

pots] *Sextarius* is about a pint and a half, with them ordinary drinking pots or cups.

tables] Or *beds*. Couches, or pallets, on which they lay; or used to dine, or sup on, κλίνη a bed. τρίκλινον, *triclinium*, by which was signified either a lodging chamber furnished with three beds, or three couches or beds set together, on which they dined or supped. *Athenæ l.* 4. and hence, ἀρχιτρίκλινος the ruler of the feast, John 2.9 here note, that whereas the Evangelist calleth these washings βαπτισμοὺς, baptismes of beds or couches, among other things, this must be understood of baptizing or washing by aspersion or sprinkling of water, not by immersion or dipping into water, and so no necessity of immersion, dousing, or dipping over head and ears, can appear necessary in baptisme (much lesse essential to it) from the common use of th ord.

V. 5. *Why walk not thy disciples*] Why live not; an usual manner of speaking among the Hebrews, vvith vvhom a vvay often vvas put for a course of life. Psal. 119.5. Psal. 128.1. Psal. 1.1. See on Mat. 15.2.

V. 6. *Well hath Esayas prophesied*] That speech of *Isaiah*, spoken against the hypocrites of his time, fits you as vvell as if he had prophesied of you by name.

of you hypocrites] Hypocrisie is commonly joyned vvith superstition.

this people] Isaiah 29.13. Mat. 15.8.

V. 7. *in vain do they worship me*] That vvhich they do pretending to serve me, in vain. See on Mat. 15.7.

V. 8. *laying aside the commandment of* (*d*) The inventions of superstitious men, do not only not fulfill the Lavv of God, but also utterly destroy it.

V. 9. *full well*] An *ironicall* speech, meaning, you do very ill in so dong.

reject] Or frustrate, or make void, despite; so ἀθετεῖν importeth, Luke 10.16.

V. 10. *Honour thy father*] Exod 20.12.

who so curseth] See on Mat. 15.4.

let him die the death] Let him surely die. Exod. 21.16, See on Mat. 15.4

V. 11. *Corban*] See on Mat. 15.4. and on Luke 21.4.

V. 12. *ye suffer him no more*] They did not forbid him to do any more for his parents, but they pronounced him innocent, if he did no more: or they tell him he hath given all to God already; and therefore may give nothing to his parents: or, so much, that he cannot; but their sons offering should bring a blessing upon them,

V. 13. &

V. 13. *of none effect*] See on Mat. 15.3.

by your tradition] See verse 3. and Mat. 15.2.

V. 14. *When he had called*] See on Mat. 15.10.

V. 15. *from without, a man*] See on Mat. 16.12.

V. 16. *If any man have ears*] See on Mat. 11.15. and 13.9. &c.

V. 17. *this parable*] See on Mat. 15.15.

V. 18. *Are ye without understanding*] See on Mat. 15.16.

V. 19. *purging all meats*] Cleansing the body by carrying away that which could not be turned into nourishment.

V. 20. *That which cometh out of a man*] See on Mat 15.18.

V. 21. *from within*] Gen 6.5, and 8.21. Mat. 15.19.

out of the heart] See on Mat. 15.19,20.

V. 22. *covetousnesse*] All kind of craftinesse, whereby men gain by the losse of others.

wickednesse] Or, malice; as, Rom. 1.29.

an evil eye] See on Mat. 20.15.

blasphemy] Evil speaking or detraction.

V. 23. *come from within*] Discovering themselves by evil actions, proceeding from the heart.

and defile the man] See on Mat. 15.20.

V. 24. *into the borders*] *Mat.* 15.21. Into the uppermost coasts of Palestine, which were next to Tyre and Sidon. See on *Mat.* 11.21.

V. 25. *A certain woman*] See on *Mat.* 15.22. They that know they want Christ will lay out for him.

V. 26. *a Greek*] Or Gentile.

a Syrophenician] *Phenicia*, is that region of Asia and Syria, in which was Tyrus and Sidon; whence the inhabitants were called Syrophenicians, inhabitants of that part of Syria, which is called Phenicia. *Matthew* following the old custom of the Hebrews, calleth her a Canaanite. See on *Mat.* 15.22.

V. 27. *to cast it to dogs*] The meaning is, that though Christ might do good unto the Gentiles, yet might it not be to the prejudice of the Jews: See on *Mat.* 15.26.

V. 28. *yes Lord*] That is, truth Lord; for it is enough for the whelps, if they can but gather up the crumbes that are under the table; I crave no more: that which thy Israel may spare from their wants, will sufficiently relieve me.

eat of the childrens crumbs] See on *Mat.* 15.27.

V. 29. *for this saying*] For so exellent a faith; so admirably expressing it self in confidence and humility: all which importeth not her merit, but his mercy crowning his own graces in her, who had given her such faith, and such thoughts to be expressed. See on *Mat.* 15.28.

V. 30. *her daughter laid upon the bed*] Quietly, not tossing to and fro in torments, as before: for the unclean spirit was cast out by the power of Christ, though in respect of his humanity, he were absent.

V. 31. *again departing*] Rather *going back from*: for it appears not in the story, that he had been there before; or else, *again* signifies the working of another miracle.

of Decapolis] It was a little countrey so called, of ten Cities, which the four governments of Judea between, and compasse. *Plin. l.* 5. 18. they are thus reckoned. 1. Damascus. 2. Opoton. 3. Philadelphia. 4 Raphana 5. Scytopolis. 6. Gadara. 7. Hippon 8. Pella. 9 Galasa. and 10. Canatha. See *Plin. lib.* 5. 18.

V. 32. *one that was deaf*] This seemeth a natural disease, and therefore the more admirable was the cure: here again appears the faith and charity of those, who brought him to Christ, confident that he both could, and would cure him, though no meer man could have prevailed against so great a defect of nature.

V. 33. *put his finger in his ear*] By these external means, he pleased to comply with the faith of infirm spectators; he could as easily have cured him by his word. See on chap 6.13. though he did not this without a mystery, (as some note) intimating that the finger of God onely can supply such natural defects.

and spit] See on John 9.6.

V. 34. *and looking up*] To shew that he referred all to Gods glory, chap. 6.41. *Mat.* 14.19 John 11.41. and 17.4. and that this was done by a divine power.

Ephatha, that is, &c.] He sighed, out of commiseration of mans miseries. See chap. 1.41. The most here used is Syriac אתפתח *ethphathach*, which the Evangelist interpreteth, *be opened*: of the Hebrew word פתח *pethach*. (*Joh. Buxtorf. Jun.*) *aperuit*.

V. 35. *His ears were opened*] That is, restored again, or formed to a natural faculty of hearing.

his tongue was loosed] The tie-bond, or impediment to his tongue, or speech was loosed, or taken away: so the work of Christ appeared in curing both infirmities at once, and presently.

V. 36. *so much the more*] So chap. 1.45. and Mat. 9.31. Christ would have had it concealed to a seasonable time, but they, out of an importune zeal, were carried away with an immoderate fervour to publish what they saw: for it seemeth Christ charged them that brought him to be cured to be silent, and not to publish abroad among the people, what he had done in curing the deaf and dumb man, or who had an impediment in his speaking; for so the word μογιλάλον signifieth, Exod. 4.11. who *hath made* אלם *the dumb*; the *Gr.* Interpreters give it there, in the word which our Evangelist here useth μογιλάλον: it seemeth the same which *Moses* in the foregoing verse expresseth by ᾗ βραδύγλωσσος --- *Vulg. tardioris linguæ, gravis linguæ. Ar. Montan. Vatabl. &c.*

V. 37. *beyond measure*] As principally, at the effect of his power in healing; so, that for all this he neither desired any retribution of any thing, neither would have so much as applause with men; which by his command he would have suppressed.

he hath done all things well] Here seemeth a secret opposition of some ill opinion, or report of Christs enemies: as if they had said, they are wicked and injurious, who can speak evil of this man, he hath done nothing, but good, and well: it is a wonder why the Pharisees blame, and accuse him, as an evil doer, when all that he doth, is for our good: the life, preservation, and welfare of man: and they intimance in the particular cures, which they had seen done, as a certain evidence hereof. Matthew 15.30. reckoneth up more.

CHAP. VIII.

Verse 1. THe *multitude*] Which followed him, some to hear the Gospel, some to see his miracles, some to be cured, some for other ends, Mat. 15.32.

having nothing to eat] They being in such a place, as that they could not accommodate themselves with victuals, and having been three dayes with him.

V. 2. *I have compassion*] See on Mat. 15.32. Christ is the same yesterday, to day, and ever; so that still he hath compassion on us in all our wants.

V. 3. *They will faint by the way*] ἐκλυθήσονται; to the letter, they will *fall in sunder*, or *be dissolved*; for when men fall in a swoon, there is a kinde of dissolution of the sinews: see on Matthew 15.32.

V. 4. *here in the wildernesse*] See on *Mat.* 15.33.

V. 5. *How many loaves have ye?*] See on Mat. 15.34.

V. 6. *to sit down, &c.*] See on *Mat.* 15.35.

took the seven loaves] See on Mat. 15.36.

V. 7. *a few small fishes*] Mat. 15.36.

V. 8. *so they did eat*] Mat. 15.37.

V. 9. *four thousand*] Matthew 15.38. besides women and children.

V. 10. *parts of Dalmanutha*] See on *Mat.* 15.39.

V. 11. *and the Pharisees*] *Mat.* 16.1. The obstinate enemies of the Gospel; giving no credit to the miracles already done, require new; but Christ being herewith displeased, departeth from them.

came forth] The Pharisees came out of their houses, on purpose to encounter with him.

seeking of him a signe from heaven] That they might hereby know that he was sent from God: not that they might learn and believe in him, but to tempt him.

V. 12. *he sighed deeply in his spirit*] Being very sorry for these mens hardnesse of heart, and unbelief, who having the key of knowledge, Luke 11.52. shut up the kingdom of heaven against men, and neither went in themselves, nor willingly suffered those who were entring, to go in, *Mat.* 23.13. hence were Christs sighs; nor so much for the incurable Pharisees, as for the wretched people who had such blind guides and teachers.

there shall no signe, &c.] *If a signe be given*: See Psal. 95.11. The Hebrews use such elliptical expressions of oaths, or imprecations; אם *im.* by an *aposiopesis* and sudden restraining the speech, as in psalsion: sometimes they speak more large, and mention a revenge from God, as 2 Sam. 3.35. Psal. 132.2. so here, εἰ δοθήσεται, *if it shall be given*; that is, it shall certainly not be given; it is a kind of oath, or protestation.

V. 13. *he left them*] *Mat.* 16.4. As being incurable, and therefore unworthy of his gracious presence, and further care for them.

V. 14. *the disciples had forgotten*] *Mat.* 16.5.

V. 15. *Beware of the leaven*] See on *Mat.* 16.6.

leaven of Herod] The contagious doctrine of the Herodians mentioned, Mat. 22.16.

V. 16. *They reasoned among themselves*] Disputed among themselves what our Saviour meant by the word *leaven*.

because we have] *Mat.* 16.7. The Lord blameth our negligence, who forgat to take bread with us: possibly they might think of his going again into the desert for some time.

no bread] They whose mindes are too much fixed on earthly things, do not quickly apprehend the heavenly, though never so plainly set forth unto them.

V. 17. *because ye have no, &c.*] Or, saying it is because, as, *Mat.* 16.8.

V. 18. *see ye not*] See ye not my works which I have done before your eyes.

hear ye not] My doctrine, wherein I have taught you to depend on the providence of God for things necessary to this life? *Mat.* 6.25.

V. 19. *I brake the five loaves*] *Mat.* 14.17. and 16 & chap 6.43.

V. 20. *And when the seven*] Verse 8. Mat. 16 10.

V. 21. *that ye do not understand*] How cometh it to passe, that ye do not understand things so plain and evident? Christ in all this speech reproveth, as with admiration the incogitancy of his Disciples, in that they did not so seriously as they ought, minde those things which they saw and heard of him: whence it came to passe, that they yet understood not (after so many miracles seen) those things which plainly spoke his power, providence, and wisdom: and it is as if he said; I appeal to the testimony of your own senses, whether you do not stupidly mistake: what have your eyes seen in my former works? what have your ears heard? Is all lost? Possibly he here awakeneth them to better attention, and casting off that sleepy thought of flesh and blood which clouded their understandings, by fixing too much on second causes; not without a secret allusion to that which he said to the Jews, chap. 4. 12.

V. 22. *Bethsaida*] A little fisher Town, on the sea of Galilee, over against Dalmanutha; see Matthew 11. 21. John 1. 24.

bring a blind man unto him] Led unto him; being well assured by that which they had seen or heard of him, that if he but touched him, he should recover.

V. 23. *by the hand and led him*] See chap. 7. 33. To avoid the opinion of those, who might else think, that he did these miracles, to gain popular applause. See John 9. 6.

spit on his eyes] See on chap. 7. 33.

He asked him if he saw ought] This he said to exercise his faith; for Jesus well knew how much he had healed; and it was not impotency, but his will to heal this man, not (as many others) all at once, but by certain degrees; for causes best known to himselfe.

V. 24. *I see men as trees, walking*] He perceived some motion, but could not at first discern that they were bodies of men which he perceived: a true resemblance of illumination, which encreaseth in us by degrees.

V. 25. *and made him look up*] He commanded him to try once more, whether he could see well or not.

V. 26. *tell it not to any in the town*] Possibly he dwelt in some out part, next the fields: the often repetition of the like charge, sheweth, that the time was not yet come, that he would manifest himself: but would by small and more private beginning, collect his Church, of those who should believe to eternal life. See on verse 30.

V. 27. *Jesus went out*] See on Mat. 16. 13. Luke. 9. 18. where the same things are likewise recorded.

V. 28. *John the Baptist*] See on Mat. 16. 14.

one of the Prophets] Or one of the other Prophets; as, Mat. 16. 14.

V. 29. *thou art Christ*] See on Mat. 16. 16.

V. 30. *That they should tell no man of him*] To wit, that he was the Messias See on Mat. 16. 20. Until he was risen again from the dead and the time appointed that they were to divulge the fame to the world. See chap. 9. 10.

V. 31. *Son of man must suffer*] See on Mat. 16. 21. Christ suffered all that he suffered, for us; not unwillingly, nor unawares, but fore-knowing it.

be rejected of the Elders] Psal. 118. 22. As one unprofitable and pernicious, as a stone to be refused of the builders. See chap. 12. 10. this sheweth the sad condition under such teachers, who instead of edifying them to salvation, did their uttermost endeavour to keep them from Christ, in whom alone there is salvation, Act. 4. 12.

and after three dayes rise again] See on Mat. 16. 21. This one point is so often beat upon by our Saviour, because it is the main ground of faith, and all true Religion, as the Apostle *Paul* sheweth at large, 1 Cor. 15. 3, 4, 14, 15, &c.

V. 32. *openly*] Not before the people for they were not present, verse 34 but in plain terms, before the disciples.

began to rebuke him] See on Mat. 16. 22.

V. 33. *looked on his disciples*] That he might instruct them by his rebuking *Peter*: forasmuch as that same thing which he said unto *Peter*, concerned them all, if at least they were of his mind, that Jesus should have done well to have withdrawn from those dangers, and to have spared and reserved himself to a flourishing estate of Israel under his temporal Monarchy, which it seemeth they still dreamed of: Christ well knew their thoughts, and therefore though he addressed his answer to *Peter*; yet by his turning about and looking on them all, he thereby intimated that, that which he spake to *Peter*, highly concerned them all, and every one of them, who too much savoured the things of men.

get thee behinde me] See on Mat. 16. 23.

V. 34. *Whosoever will come after me*] Mat. 10 38. Whosoever will be my disciple must put on this resolution, not onely not to be scandalled at my sufferings, but also to be constantly resolved, if need shall be, to be ready to suffer for the testimony of the truth; to glory in my crosse, by whom the world is crucified unto them, and they unto the world, (see Gal. 6. 14.) that they may *fill up that which is behinde of the afflictions of Christ in their flesh, for his bodies sake, which is the Church* --- Col. 1. 24.

let him deny himself] That is, his own natural or carnal affections. See on Mat. 16. 24 Luke 9. 23. and all love of this world; and the flesh, or whatsoever hereof retardeth them from a ready and cheerful obedience to Christ, or coileth their zeal to his honour, and the practice of true Religion: for want of which renunciation of mens selves, so many are now sick of the *Laodicean* disease, Rev. 3. 13. luke-warmnesse, *neither hot nor cold*, and so odious to God.

V. 35. *will save his life shall lose it*] See on Mat. 16. 25. Luke 9. 24. Herein he sheweth how irreparably worldly men disadvantage themselves, by their love of the world, and foolish self-love, which finally hurteth them more, than all the powers of hell could do, if they would indeed set their hearts to love God above all.

V. 36. *What shall it profit a man*] See on Mat. 16. 26. Luke 9. 25. *illud solum est lucrum, ubi fruitur perpetuus. Ambros. l. 4. epist. 44.* That onely is (true) gain, where there is perpetual fruit thereof: most foolish of all men are they, who purchase the transitory pleasures or riches of this world, with losse of eternal and true happinesse.

V. 37. *in exchange for his soul*] To redeem it from destruction; as if he said, no worldly possessions, no riches, can redeem, or be a price of redemption for a lost soul. See on 1 Pet. 1. 18. Psal. 49. 6, 7, 8.

V. 38. *shall be ashamed of me*] Mat. 10. 33. See on Mat. 16. 27. Luke. 9. 26. Shall refuse to own or acknowledge me: see Rom. 1. 16. or shall be ashamed of my sufferings; or think it a shameful thing to suffer perfecution for the Gospel and confession of my Name. See 1 Cor. 1. 23.

in this adulterous and sinful generation] See on Mat. 12. 39. So he calleth those who forsook God by idolatry, which is a spiritual fornication, Rev. 17. 2. or the degenerate sons of *Abraham*: or such as the Apostle, Hebr. 12. 8. calleth *bastards*.

when he cometh in the glory, &c.] His he mentioneth to intimate the greatnesse of that glory wherein he (who now came in the form of a servant, Phil. 2. and man of sorrows, Isai. 53.) should come again to judge the living and the dead.

the holy Angels] Wherewith he shall appear in judgement. See Dan. 7. 9, 10. Rev. 5. 11. Rev. 20. 12. See on Mat. 25. 31. They are here called holy Angels, to distinguish them from the impure and evil angels; so also to let the hearers know that they ought not to be scandalled, when they should see wicked men ashamed of the crosse and humility of Christ: seeing that the holy Angels should administer unto him in his state of exaltation and glory, which shall be true and eternal; left otherwise Christ be ashamed of them (that is, will not own them as his) hereafter, Mat. 7. 23.

CHAP. IX.

Verse 1. *Verily I say, &c.*] See on Mat. 16. 28.

taste of death] Shall not have experience of death, or shall not die; 2 Hebr. 2. 9. Mat. 16. 28. John 8. 52. the Hebrew word טעם *taham, gustavit*; by a metaphor is transferred to the soul, and signifieth, *cognovit, sensit, expertus fuit*. So Psal. 34. 8. Prov 31. 18. in the like manner, the Greeks used their word, γεύεσθαι, Hebr. 6. 4. γευσαμένους ἀλλήλων, let us try, or have experience of each other: so the Latines used their *gustare, gustare ejus sermonem volo, &c.* a proper and proportionable expression here, of the bitter effect of *Adams* tasting the forbidden fruit: he died (with his posterity) by so tasting, and we so taste by dying.

V. 2. *after six dayes*] Mat. 17. 1. Luke 9. 28.

V. 3. *his raiment*] It did as it were sparkle; the heavenly glory of Christ, (which should within a few dayes be again eclipsed and obscured by his crosse and passion) avouched by the conference of *Moses* and *Elias*, and his Fachers voice from heaven, in the hearing of his three disciples, witnesses hereof: this was manifested unto them, *ne timerent opprobrium crucis, Jerom*; lest they should fear the shame of his crosse.

V. 4. *Moses and Elias*] See on Mat. 17. 3. Luke 9. 30. because the people said, that Christ was either *Elias*, or one of the Prophets, he sheweth them, τὴν ὑποροφίαν τῶν προφητῶν, *Theophylact*. the chief of the Prophets, that they might understand what the Lord differeth from his servants: also because the adversaries calumniated him, as an enemy to the Law and Prophets: here he hath testimony of *Moses*, and one of the chief Prophets: all this was extream necessary for the confirmation of the Apostles, who were to preach the Gospel to the world, left their faith should have staggered at the adversaries importunate pretences of zeal to the Law and Prophets, to overthrow the doctrine of the Gospel.

V. 5. *it is good for us*] Mat. 17. 4. This *Theophylact* thinks they said, fearing left Christ would go down again, and die; they thought, if the Jews should come up against him to the mount, they should be safe, having with them *Moses*, who triumphed over the Egyptians, and *Elias*, who commanded fire from Heaven to consume the sirties.

V. 6. *for they were sore afraid*] For the extraordinary glory which they saw: the apparition of *Moses* and *Elias*, and the sudden fear which startled their mindes, in expectation of some change to doubtful events; they were almost besides themselves with fearful amazement.

V. 7. *there*

V. 7. *there was a cloud*] See on Matthew 17. 2. Luke 9. 34, 35.

V. 8. *Save Jesus onely*] See on Matth. 17. 8. Luke 9 36.

V. 9 *Tell no man*] See on chap. 8. 30.

V. 10. *they kept that saying, &c.*] They divulged it not until a seasonable time; for so Christs prohibition is to be understood; not simply that they should never tel it, but not until he were risen again from the dead, as Matth. 17. 9. the reason possibly might be, left in his passion, eclipsing all his glory for the time, the hearers unbelief of such a relation, should dangerously have shaken their faiths towards the rest of the Gospel.

what the rising of the dead should mean] They understood that there should once be a Resurrection from the dead, John 11. 24. but so much did they yet dream of a temporal kingdom, that they could not understand what he should mean by his resurrection from the dead, shortly to be, while yet he lived: how, and when this should be, they admired, thinking, as *Euthymius* saith, that this was but some parable.

V. 11. *Why say the Scribes*] If it be true that the Scribes say, that *Elias* must first come, how can the Messias suffer, seeing *Elias* is not yet come to restore all things?

V. 12. *restoreth*] Or fulfilleth, *Mal.* 4. 5, 6. ἀποκαθιστᾷ πάντα that is, tha I restore all things: the present for the future tense: *Syr. Elias venturus est prius ut omnia restituat*: the word תכן there used, is very emphatical as signifying, among other things, to be, or be made strait, to be restored, to correct, accommodate and fit, repair, and prepare; which seemeth to accord with that which *Zacharias* said, Luke 1. 76. of *John Baptist* --- *to prepare the wayes of the Lord*: and that which the Angel before said to *Zachary*, Luke 1. 16. concerning the same --- *many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord*: this was to prepare the way of the Lord, and to make his paths straight, Matth. 3. 3.

how it is written] Concerning the suffering of Christ, Isaiah 53. Psal. 22. so shall it be, so shall he suffer. See Luke 24. 26, 27.

and be set at nought] He telleth them beforehand, how ignominiously the unthankful Jews should use him, left they should be troubled when they should see it; therefore he sheweth from Scriptures, that these very things were foretold.

V. 13. *but I say unto you*] The foolish opinion of Rabbins is here refelled, concerning the coming again of *Elias* before the day of judgement.

that Elias is indeed come] And you are witnesses thereof, who saw him in person with me on the mount; but *John Baptist*, who came in the spirit of *Elias*, they have slain, and after him now the *Messias* will they slay also.

as it is written of him] The name of *Elias* given unto John, portended, that he should also find an *Ahab*, and a *Jesabel* to persecute him for his reproving their sins.

V. 15. *when they beheld him, were greatly amazed*] Some think, that the divine Majesty which shined in him on the mount, did yet appear when he came to the multitude; as the glory of *Moses* face returning from the mount Exod. 34. 29. to the astonishment of the people beholding him; with this difference, that Christ appeared to them as amiable, as *Moses* terrible, Exod. 34. 30. *Theophylact*, *Euthymius*, &c. therefore they came running to him to salute him: it seemeth his approach silenced the insolent Scribes contention with the Disciples in the absence of Jesus.

V. 16. *what question ye with them?*] That is, *among your selves*, or with my disciples: he asked not as ignorant of their oppositions, but taketh occasion hereby to interpole for the defence of his, and the Gospel which they professed.

V. 17. *one of the multitude*] The Scribes for fear of conviction, and the disciples for shame held their peace: but the man, who was the occasion of their controversie, answered for all: as if he had said, I brought my son hither, supposing thou hadst been present, but thy disciples could not cure him.

a dumb spirit] That is, making my child dumb, hindring his speech, *Euthymius*.

V. 18. *wheresoever he taketh him*] Be it never so dangerous a place, fire, water, precipice, as verse 22. it taketh him at certain times, and by fits.

teareth him] Or *dasheth him*, casting him down, as verse 20. with an inward torment as if he would split him, or rent his bowels. See on chap. 1. 26.

and he foameth] Or, *so that he foameth*: which foaming and gnashing of teeth, were signes of vehement torture, and hot pains.

and pineth away] With extreamity of pain, and grief of mind, and torment, and distemper of body proceeding from the same.

and they could not] Hence probably arose the conflict: the disciples either not confident to attempt casting out the unclean spirit; or attempting without succesle; the Scribes presently insulted, and jeered them; having such blasphemous calumnies ready in their mouths against Christ himself, they were not to seek for some impious objections against the disciples and their doctrine: therefore Christ, who permitted them for their unbelefe to this seeming toil, cometh in due time to rescue them and defend his own cause.

V. 19. *bring him to me*] See on Matth. 17. 17 Luke 9 41.

V. 20. *when he saw him*] So soon as Jesus had looked on the boy that was brought unto him, the devil began to rage in this manner. So soon as the devil perceived that Jesus was come to cast him out, he would do what mischefe he possibly could, so long as he could; which he did until a divine coercive power restrained: so doth he now with the Church of Christ (being loosed for *a little season* Rev. 20. 3. yet, *having great wrath, because he knoweth that he hath but a short time*, Rev. 12 12.) rage and teare lice into many pieces and schismatical factions, leaving her to the worlds judgement, (as this poor child verse 25.) as one *dead*; insomuch that many say, *she is dead*.

the spirit tare him] συνεσπάραξεν, Here συσπαράττειν, is as much as *throwes*, verse 18. there given *dasheth him*: to wit, as it were with violent convulsions tormenting him, for so the Greeks use συσπάραγμα. See on Luke 9. 42.

V. 21. *how longis it ago?*] He asketh not because he knew not, but that the spectatours might well understand, how inveterate, and habitual this evil was; and that he had long since destroyed him, had he not been restrained by the same divine power, who now cast him out

V. 22. *into the fire*] As verse 18. Gr. *both into the fire, or even into the fire*.

if thou canst do any thing] εἴ τι δύνασαι, which the Syriack interpreter giveth, *quod possis, what you are able*, help me: he mistaxed the power of Christ with humane reason, nor yet apprehending his omnipotency.

V. 23. *If thou canst believe*] *If thou canst believe*, I can do this thing for thee; if thou canst believe, fear not.

all things are possible to him, &c.] Christ can, and will do any thing which is good for them that trust in him.

V. 24. *said with tears, Lord I believe*] Conceiving from Christs speech good hope of his childes recovery, if the obstruction and let thereto, were not in himself, in sense of his own weaknelle, and his childes misery, he seriously professeth his faith; for as *Jerom* said, *Epist. 9. Lib. 2. Nemo meritens plorat*; no man lying weepeth, or weeping lyeth.

help thou my unbelief] Supply with thy goodnesse, what is defective in my faith. That which God giveth, he oftimes gives by certain degrees, as the conditions of the gifts and receivers require: *tenon, accepta fide, difficultatis non carent, Prosper de vocat. Gent. lib. 2. cap 11.* having obtained faith, yet want not some diffidence, as he well knew, who said, *I believe, help thou mine unbelief*; and they who said, *Lord encrease our faith*, Luke 17.

V. 25. *that the people came running together*] Toward him, to see what would be done: and knowing that there might be danger in a tumultuous throng would no longer hold them in suspence who so earnestly expected the event; but suddenly dispatched the businesse; commanding the evil spirit out, and forbidding him all reentery; that he might at once shew the admirable power of faithful prayer before the multitude; thereby to invite and encourage them to the same duty, in their several emergent necessities.

V. 26. *rent him sore*] The nearer the power of Christ is to cure, the more furiously doth Satan rage: see on chap. 1. 26 this Christ permitted Satan to do; not that he hath any pleasure in the misery of any of his, but to the end that the multitude (*seeing a sudden calamitatibus liberandus effet; Euthymius*) from what calamities he was now to be delivered, and the horrid cruelty of the devil) might the better conceive the power and mercy of Christ delivering the possessed, which no art, care, nor power of man could do.

V. 27. *and he arose*] When the standers by said he was dead in that terrible fit, Jesus took him by the hand, cast out the devil, and the young man was presently well again: there is no estate so desperate, whence the hand of Christ cannot raise. *Let thy hand help me*, said *David*, Psal. 119. 173. and Psal. 31. 5. *Into thy hands I commit my spirit*; though the Saint fall, he shall not utterly be cast down, *for the Lord upholdeth him with his hand*, Psal. 37 24. blessed are the people who have the Lord for their God: seeing him, and fear not the malice of Satan: Christs hand of divine power is as neer thee now in every distresse to lift thee up, as was that sacred hand of flesh neer this afflicted young man then, to raise him when the standers by supposed him to be dead.

V. 28. *why could not we?*] See on Mat. 17. 19.

V. 29. *but by prayer and fasting*] See on Mat. 17. 21. we have need, not onely of faith and prayer, but also of fasting and extraordinary humiliation, to cast Satan out of his possession.

V. 30. *and they departed thence*] He and his Disciples, Mat 17. 22.

and passed thorow Galilee] Passed aside thorow, chap. 11. 20. and 15. 21. 29 they went by by-wayes, out of the common rode into, and thorow Galilee, because he would be private with his disciples. See chap. 2. 23.

V. 31. *for he taught his disciples*] Therefore he withdrew himself, as to prepare for his approaching Passion, so also to prepare

and instruct his disciples, against the scandal thereof: and to sit them to preach the Gospel to the nations of the world.

V. 32. *they understood not that saying*] Concerning his suffering, which they thought could not befall their expected Messias, of whom they had so many glorious promises. See chap. 8. 32.

V. 33. *and he came*] Matth. 18. 1.

and being in the house] Where he was wont to make his abode, at Capernaum, where they were private.

V. 34. *who should be greatest*] In the temporal kingdom of the Messias, which they yet expected, Acts 1. 6 See on Luke 9. 46.

V. 35. *If any man desire to be first*] In my kingdom, they that have the best places, must not look for most honour, but take most pains for the salvation of others, and to hear and mark that which he would now speak unto them; he called all the twelve, because without exception, it concerned every one of them to beware of ambition; well knowing, as their thoughts and contests by the way: so not onely what danger the desire of *primacy* might, by them, bring upon the Church of Christ, by them to be planted; but also what it did, in the same in a greater growth thereof: therefore he will here blast that mischief in the bud, that it may grow no greater, neither come to a dangerous maturity.

V. 36. *when he had taken him in his arms*] ἐναγκαλισάμενος, that is, as Luke 2. 28. interpreteth, ἐδέξατο εἰς τὰς ἀγκάλας, he took him into his armes, to shew him for a pattern of that which he would have his be: a child is not ambitious of honour, he envieth not, is not covetous, nor revenge ful; quickly forgets injuries, and, in respect of actual sinnes, cometh neerest to mans state of innocency.

V. 37. *one of such children*] One like these little ones, verse 41. *receiveth not me, but him that sent me*] He doth not onely receive me, but also him that sent me

V. 38. *and John answered him*] Luke 9. 49

we forbad him] Out of perverse zeal to their Masters honour; as *Joshua* envied *Eldad* and *Medad*, Num. 11. 27. 28.

V. 39. *for there is no man*] See 1 Cor. 13. 3.

in my name] God who is the Author of an ordinary vocation, worketh also extraordinarily, so often as it pleaseth him; but an extraordinary vocation pretended to, must be justified by an extraordinary commission, and appear by some extraordinary approbation: as Amos 7. 14, 15. and here; and also by the doctrine which they preach.

lightly] ταχὺ, lightly, quickly: he shall find much to do, first to quiet his own conscience, if he shall professe, or act against the evident light thereof.

V. 40. *He that is not against us*] He that opposeth not the Gospel, but preacheth, or professeth it.

is on our part] Not that Christ esteemeth them his, who are indifferent, neither hot nor cold (Rev. 3. 16.) neither true friends, nor professed enemies; but to teach them who are his, a candid charity interpreting all things to the best, where appeareth no manifest argument to the contrary. Neither doth that (Matth. 12. 30.) *He that is not with me, is against me*, conclude any thing against this: for there he principally respecteth the minds of men; here the actions; here the Apostles, there himself: there he pronounced them his enemies, who did not with faithful and sincere hearts joyne themselves to him, there being no mean between Christ and Belial; here he admonisheth his disciples to take none for enemies who did not declare themselves such; specially those who did any thing which might serve to advance the Gospel, and cause of Christ: interpret nothing in the worst sense, where a better may be made.

V. 41. *for whosoever*] Matth. 10. 42.

he shall not lose his reward] This sheweth how profitable it is to further the work of the Gospel: that endeavour shall not misse of a reward: and it is most certain, that on the other part, they that take away from the Ministers of Christ, the means enabling them to subsist and preach the Gospel, shall once have the revvard of their sacrilege truly payed them.

V. 42. *whosoever shall offend*] Matth. 18. 6. God is so severe a revenger of offences, that a man vvere better suffer any thing here, than be an occasion thereof. *One of these little ones that believe in me*, importeth one of a meek, harmelesse, and humble minde; not relating to the years, but quality of the person offended; so the Apostle distinguisheth between children --- in (or as concernin:) *malice be yea children; but in understanding be men*; or as of ripe age, 1 Cor. 14. 20. but the words of the text are --- ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ *one of the little ones of those that believe in me*; which fetch the double article τῶν directeth to, as also the Series of the Text: for, as appeareth, Matth. 18. 2, 10. the question being proposed, who is the greatest in the kingdom of heaven; Jesus called a little child unto him, and setting him in the midst of them. he said --- *except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven* ---- *but whoso shall offend one of these little ones* τῶν μικρῶν τούτων εἰς ἐμὲ --- of those that believe in me, *it were better for him that a millstone, &c.* and presently after he saith, *take heed that ye despise not one of these little ones: for I say unto you, that in heaven their Angles do always behold the face of my Father which is in heaven*: and here, chap. 10. 14. &c. he saith, *of such is the kingdom of God*; *and he took them up in his armes, put his hands upon them and blessed them.*

that a millstone, &c.] See on Matth. 18. 6. and on Luke 17. 2.

V. 43. *and if thy hand*] Matth. 5 29. and 18. 8.

offend thee] Or cause thee to offend.

to go] ἀπελθεῖν, *to go away* from this world.

V. 44. *their worm dieth not*] Isaiah 66. 24 the worm ever biting the conscience of the damned: that is, the memory of evil done, *Jerom*, *Theophylact*: the remorse of conscience, *Euthymius*: the immortal torment thereof, continually afflicting them: grief of mind, *Augustin. de C. D. lib.* 21. *cap.* 9. this is that fecret tormenter, which with silent stripes reacreth the wicked, endlesse, and hopelesse cast-away.

the fire is not quenched] The fire is, *pœna inconsumpta*; *Jerom in loc.* an endlesse paine, *immortalis mortis*, of immortal death, as *Bernard* calleth it; *in psal. qui habitat.*

V. 45. *cut it off*] See on Matth. 5. 29, 30. and 18. 8.

V. 47. *where their worm*] See on verse 44. this repetition declareth our great need, often to be warned of the judgement to come. See also verse 48

V. 47. *offend thee*] See on verse 43. and Matth. 5. 30. & 18. 9.

V. 49. *Every one shall be salted with fire*] As every meat-offering in the law was to be seasoned: so must we be with the graces of Gods Spirit, which are cleansing like fire, Matth. 3. 11. to burn up the dross of sin. It is an allusion to the manner of sacrificing. See Levit. 2. 13. no unsavoury oblation could be acceptable. The moral is opened, Eccles. 5. 1, 4. and Rom. 12. 1. salt was prescribed them (to resist corruption) *Jerom* interpreteth it to be wisdom; because saith he, there is no good work without wisdom: as also their fire; the fire of the altar which came from heaven, that is, love and zeal: to offer with strange fire was abomination Levit 10 1. &c. Matth. 5 23, 24. See the moral, Jam. 3. 17. salted with fire may seem an improper speech, as also baptized with fire, Matth. 3. 11. but because both were used in sacrifice, and both are cleansing, Christ fitted one word to both: intimating, that though the word of God were as sharp as fire; or their afflictions grievous (therefore sometimes are they stiled fiery trysalls) yet men must be contented hereby to be bettered and made more pure (See Isaiah 1. 25.) it being incomparably better and easier for them so to be seasoned and refined now, that they may be a pure and acceptable sacrifice to God, then to be left to Hell fire eternally.

V. 50. *salt is good*] Matth 5. 13.

but if it have lost his saltnesse] If Ministers who should season others, have lost their ability thereto; who shall mend them?

have salt in your selves] Keep grace, yet lose not peace: Heb. 12. 14. See Matth. 5. 13. Colos. 4. 6. we must season our selves, as well as others; left we be like the water of baptisme, *peccato baptizatorum diluen s*, saith *Gregory*, *hom.* 17. *in evang.* washing *a baptizatorum diluen s*, saith *Gregory*, *hom.* 17. *in evang.* washing *a* way the sins of the baptized, and then be cast away our selves. See 1 Cor. 9 27.

and have peace one with another] Be ye cleanled from the corrupt humour of ambition, and carnal affectation of superiority: then shall ye be wise, and so love one another, that all men may know that ye are my disciples, Joh 13.35. ambition is an evident madnesse; and dissention (the undoubted issue thereof) exteam folly, if it be so, to ruine our selves: restlesse ambition was the devils ruine, and his master-piece on man.

CHAP. X.

Verse 1 HE *arose from thence*] ἀναστὰς, *arising*, or he arose and went from thence: in the Hebrew יָשַׁב *jashab*, signifieth sitting, tarrying, or dwelling: so also קוּם *kum*, which the *Syr.* here useth; he arose, or stood up to go away. See Matth. 19. 1. signifieth a departure from a place, or at least a preparation thereto.

by the farther side of Jordan] In respect of some creek: for Jury and Galilee were on the one side of Jordan.

V. 2. *to put away his wife*] ἀπολῦσαι, *to loose his wife from him*: for the wife while the husband liveth δέδεται *is bound to him*, Rom. 7. 2. in opposition hereto, is often set ἀπόλλυμι, Luke 16. 18. or ἀποθνήσκει, Matth. 19 8 among other things signifying *absolutum dimittere*. to dismisse one being unlooked, or dischanged from bonds, as Matth. 27. 21 26. John 19. 10. understand their question to be, as Matth. 19. 3. whether it were lawful for a man to put away his wife on every occasion? they made no question but he might for some.

V. 3. *what did Moses command you?*] This Christ best knew, who gave the law by *Moses*; but thus in all controversies he would reduce them to the Law of God, hereby taking occasion to expound *Moses* by *Moses*, the Law by the Law, one Scripture by another, (as appeareth verse 6, 7, 8.) For Genesis 2. 24. it is said, Therefore shall a man leave his father and his mother, and shall cleave unto his wife.

V. 4. *Moses suffered to write a bill*, &c.] Deut. 24. 1. See on Matth. 19. 7.

V. 5. *he*

V. 5. *he wrote you this precept*] See on Matth. 19. 8. this precept is as much as ἐπέτρεψεν, verse 4. to permit, as *Matthew* hath it. For *Moses* commanded not dismission of the wife; but (as a civil Magistrate) permitted it, to avoid murder and cruelty: rather chargeing the unreconcileable, with a command to write and publish the desertion of their wives, than any wayes approving that which was not according to Gods law and institution: so our law restraining interest to eight *per cent.* rather cautioneth against extortion, than approveth usury.

V. 6. *from the beginning*] Of the world, chap. 13. 19 when matrimony was instituted.

God made them male and female] One man and one woman; that two united into one flesh, might be the fountain of propagation to all mankinde.

V. 7. *leave his father*, &c.] See on Matth. 19. 5.

V. 8. *one flesh*] Gen. 2. 24. As they were one, (the woman being made of a part of man) so would God have them but one, in holy unity.

V. 9. *what therefore God hath joyned*] See on Matth. 19. 6. God is the Author of this bond, therefore man may not at his pleasure dissolve it.

V. 10. *asked him again of the same*] Of that which he had taught concerning indissolubility of marriage, it being a point which the *Scribes* and *Doctors* had never taught the people, therefore they yet understood it not.

V. 11. *shall put away his wife*] Matth. 5. 32. & 19. 9.

committeth adultery] Except he put her away for adultery, *Mat.* 19. 9.

against her] Whom he hath put away.

V. 12. *and if a woman &c.*] If a woman shall go from her husband, and take another man, she is an adulteresse.

V. 13. *brought young children*] See on Matth. 19. 13. Luke 18. 15. it is manifest that here the word *paidia*, signifieth children in years, and that of *such is the kingdom of heaven*, for verse 16. *he took them up in his armes and blessed them*, which it is likely he would not have done to a man of years, though never so humble.

V. 14. *he was much displeased*] ἠγανάκτησεν, he grieved, had indignation, or took it very ill: the Syriac gives it לַח אִתְרְאֵי *ethbeh leh*, which *Trostius* gives *indignatus est*. The word בְּאֵשׁ *baash* (whence it cometh, and which out of the Syriac we translate *he had indignation*, Matth. 26. 8. Matth. 14. 4.) properly signifieth *fœtuit*: and by a Metaphor, *gravis, ingratus fuit auribus*, as Genes. 21. 11. it was *grievous, unwelcome, displeasing*, or *odious*: so that this giveth us to understand, that Christ abhorred and abominated (as a loathsome and odious thing which he could not endure to hear or see) this perverse zeal of theirs, which (though probably out of a good meaning) prohibited children to be brought unto him: So the Greeks expresse an odious word λόγος σαπρὸς, Ephel. 4 29. *rotten, stinking, rancid, or corrupt communication*, such as good men loath to hear: by this we may conjecture, how acceptable their zeal is to Christ who forbid Infants baptisme. whereby they are brought to Christ, and implanted into him. Rom. 6. seeing he giveth this reason, for *of such is the kingdom of God*, that is, the kingdom of Heaven, Matth 19. 13. The impediment which is commonly objected, Christ taketh away, verse 15. where he saith, *whosoever doth not receive the kingdom of God as a little childe, he shall not enter therein*: which is in effect as if he had said, the tender age of children is so far from barring children from the kingdom of God; that, except they who are of ripe years become like little children, their baptisme shall not advantage them to give them admission into the kingdom of Heaven. It the inheritance of the kingdom be theirs, that which is thereto subordinate must be theirs: such is baptisme, which (as the Ark in the deluge) saves us, 1 Peter 3. 20. 21 if theirs, then is it odious to Christ to keep them from that which implanteth them into him. See on Luke 18. 16.

V. 15. *as a little childe*] We must be like children in humility, simplicity and innocency, if we desire to enter into the kingdom of Heaven. See 1 Cor. 14 20. and here verse 13.

V. 16. *he took them up in his armes*] See on chap. 9. 36.

and blessed them] In the Syriac בָּרַךְ אֲנוּן *abarech innun*, of the *Hebrew* בָּרַךְ *barach*; which signifieth to bend the knee, 2 Chron. 6. 13. Psalm 95. 6. to pray; for the Syriac word בָּרַךְ *berach* or בָּרֵךְ *berech*, signifieth the same, Acts 20 36. Matth 27. 29 Rom. 11. 4. &c. thence metonymically it signifieth *he blessed*, Mark 8. 7. Matth. 14. 19. &c. that is, according to the sense of the Hebrews, he prayed for, or pronounced a blessing on them, 2 Sam. 8 10. Exod. 12. 32. *Pharaoh* saith וּבָרַכְתֶּם גַּם־אֹתִי *uberachtem gam othi, ye shall also bless me*, that is, as the Chaldee giveth it, *pray for me*. Concerning infants we must know that God comprehended them in the covenant as well as their fathers, and therefore Christ blessed them. See Gen. 17. 7, 10. &c.

V. 17. *that I may inherit life*] Two things are to be eschewed by them who will be saved; that is, 1. Opinion of their own merits, 2. Love of riches. These two undo many soules: both these were in this young man. See on Matt. 19. 16.

V. 18. *why callest thou me good?*] See on Mat. 19. 17.

V. 19. *thou knowest the commandments*] *Christ answereth* to his question and sense: he said, *what good shall I do?* thinking he must be saved by the works of the Law; which is indeed to decline and wave free justification by faith in Christ, therefore Christ to convince his conscience, remitteth him to the Law, by which is the knowledge of sinne, Rom. 7. 7. but no justification from sinne, Romans 8. 3. See on Matthew 19. 16, 17. and on Luke 18. 20.

V. 20. *all these have I observed*] See on Mat. 19. 20. Luke 18. 21.

V. 21. *loved him*] ἠγάπησεν *dixit, loved, kissed*, or cheerfully and in a friendly manner received him, as truely pitying him who having with so much care outwardly kept the Law of God, which many did not; yet did but deceive himself with a vain opinion of righteousnesse, as if he were perfect, or neer thereto; when yet without faith in Christ, he could not possibly be saved,

Sell what thou hast] This is no *Evangelical counsel*, but a precept; though not binding all particularly to sell and give it away to the poor: yet in the general it bindeth every one to be willing to leave all at Gods command, or where his honour requireth it, and to give, according to his ability, for the relief of his poor or distressed neighbours;

V. 22. *went away grieved*] With a sad heart and heavy countenance, *affrighted*, as the Syriac Interpreter hath it, See Mat. 19. 22. Luke 18. 23.

V. 23. *shall they that have riches*] See Mat. 19. 23. Luke 18. 24. That is, who truft in riches (as here Christ interpreteth verse 24.) the vulgar fault of rich men.

V. 24. *that trust in riches*] See Psal. 62. 11. 1 Tim 6. 17. The danger is not in riches, but the abuse thereof: this he saith to his disciples whom he stileth children, because so he accounted them in his love and care of them, that they might understand the misteries of eternall life.

V. 25. *easier for a camel*] See on Matthew 19. 24. Luke 18. 25.

V. 26. *who then can be saved*] See on Matthew 19. 25. Luke 18. 26.

V. 27. *with men it is impossible*] See on Matthew 19. 26. Luke 18. 27.

V. 28. *Then Peter began*] See on Mat. 19. 27.

we have forsaken all] Mat. 19 27. Luke 18. 28.

V. 29. *or wife, or*, &c.] The meaning is, that God is a bountiful rewarder, and that the want of that which for his sake we forgo, shall be recompensed with better spiritual supplyes.

V. 30. *shall receive an hundred fold*] Either of temporal blessings when afflictions and persecutions are over; as Job did receive more than he lost; or in a blessed fupport in midst of troubles; as experience of Gods mercies, the Mother of hope, Rom. 5. 4. and the quiet fruits of righteousnesse at last, Heb. 12. 11. Such a gain, is losse for Christs sake, they shall finde blessings temporall and eternall, as *Jacobs* sonnes parting from *Egypt*; found in their sacks both corn and their money again, wherewith they had purchased it.

V. 31. *but many*] Mat. 19. 30.

V. 32. *they were in the way*] Mat. 20 17.

Jesus went before them] The disciples abhorred this journey to *Jerusalem*, knowing that the high priests and elders maliced him to the death; therefore to animate his timorous disciples, he manifested himself a chee full leader of the way, by his pace, countenance, and gesture: to let them know that he feared not death; but now that the hour was come, offered himself thereto,

they were amazed as they followed] Nor yet understanding why he would cast himself again upon such apparent dangers.

they were afraid] Full of thoughts, as misdoubting their own safety. They yet would follow him, for they were loath to forsake their Master. This was of their love to him; which being not perfect, it had a dangerous mixture of fear, left themselves should come into danger, being taken notice of as his sectatours and disciples; therefore they wished that he would rather recede into some private and more secure place, where they might be quietly with him, than expole himself to the implacable malice of the Jews at Jerusalem, See John 11. 12. 16.

he took again the twelve] See Mat. 20. 17. and on Luke 18. 31. It semeth by this word πάλιν, *again*, that these words relate to that which is spoken, chap 9. 31. where he to his Apostles privately declared, that yet not well understood the mystery of his death and passion: hardly do we understand that which we are unwilling to learn: therefore Christ often teaching them this same point which was of necessity quickly to be learned, the time of his suffering now drawing so nere.

what things should happen to him] The often repetion of this one lesson sheweth, how flow they were to understand it, how unwilling to learn it.

V. 33. *behold we go up to Jerusalem*] This is our last journy thither.

V. 34 *shall mock him*] See Mat. 20. 19.

V. 35. *and James and John*] Mat. 20. 20.

saying] By their mothers meditation, Matthew 20. 20. See the

the like, Matth. 8. 5. compared with Luke 7. 3.

V. 36. *that I should do for you*] See on *Mat.*20.21.

V. 37. *that we may sit on thy right hand*, &c.] See on Matthew 20. 21.

V. 38. *ye know not what ye ask*] See on *Mat.*20.22.

V. 39. *ye shall drink indeed*, &c.] See on *Mat.* 20. 22,23. the word *baptisme*, and *baptizing*, is in this place, but translatitious importing, sprinkling or wetting, with their own blood, not immersion, or dousing into it, (as *Cyrus* head was, by bloody *Tomaris*) why therefore immersion in baptisme should be simply necessary, the Anabaptists ought to shew some better reason than from the common use of the word, which signifieth as well, sprinkling or washing, as dipping into water.

V. 40. *is not mine to give*] Not mine in the sense wherein you desire this priviledge; that is, as being *an earthly Monarch*: the heavenly rewards are not here to be distributed in such respects; nor is my kingdom or glory of this world.

V. 41. *when the ten heard it*] The other ten Apostles, see *Mat.* 20. 24.

V. 42. *exercise lordship &c.*] Princes and rulers according to Gods ordinance rule over their subjects in this world; but I have no such temporall kingdome here, neither must ye expect it, but be humble like me whom ye ought to imitate. See on *Mat.*20.25. Luke 22. 24, &c.

V. 43. *shallbe your minister*] Or *let him be*, your servant, see on *Mat.* 20.27.

V. 44. *of you will be the chiefest*] *Mat.*20.27.

V. 45. *the son of man came not to be*, &c.] See on Matthew 20. 28.

V. 46. *blinde Bartimeus*] See on *Mat* 20.29,30. and Luke 18 35. This Evangelist nameth the blinde man as being well known about *Jericho*. בר *bar*, signifieth in the Syriac, a *son*: so that which we say *Bartimeus* was the son of *Timeus*, as also *Bartholomeus* was the son of *Ptolome*. So *Barnabas*, and other names are compounded. See on Luke 18 35.

V. 47. *heard that it was Jesus*] See on *Mat.* 20.30.

V. 48. *bold his peace*] See on *Mat.*20.31.

cryed the more] See on *Mat.*20.31. and Luke 18.39.

V. 49. *Jesus stood still*] See on Matth. 20.32. and on Luke 18.40.

they call] Probably the disciples who were confident of the cure, because Jesus would have him called to him.

be of good comfort] θάρσει, *be confident*, be of good cheer. So *Mat.* 9. 2. 22. He calleth thee, who cureth all that come unto him for help.

V. 50. *casting away his garment*] His uppper garment, some Cloak or Mantle, &c. so joyful was he that Christ called him, that he cast away, or off, what ever might hinder him, and came cheerfully to Christ: So also ought we to be affected in our calling to him.

V. 51. *what will thou that I*, &c.] See on *Mat.* 20. 32. and on Luke 18. 41. he demanded that which he best knew; that he might cause the multitude to be more attentive to the miracle of restoring sight to the blinde.

Lord that I may receive my sight] ῥαββοὶ, or ῥαββοὺνι, for so were their eminent Doctors called. See John 20.16. See on *Mat.* 20.33. and on John 1. 38.

V. 52. *thy faith hath made thee whole*] See chap. 9. 23. *Matth.* 9. 2. 22. *Matth.* 8. 13. faith the fountain of prayer and confidence, and constancy, obtaineth of God a supply of all our wants and defects.

immedially he received sight] See on *Mat.* 20. 34. and on Luke 18. 43.

and followed Jesus in the way] Not led as before, but seeing as the rest of the multitude: probably he went along rejoycing, to see him of whom he had received so gratious a favour, and above all, that he might hear the word of Christ to edifie and confirm him more.

CHAP. XI.

Verse 1. UNto *Bethpage*] See on *Matth.* 21. 1. and on Luke 19. 29.

of his disciples] This ἀυτῶ sheweth that they were two of his own disciples, that is, apostles: for many others followed him to learn of him, and so might be called disciples also

V. 2. *the village over against you*] See on *Mat.*21.2.

never man sate] For holy uses (some say) they made choice of beasts, that had not been before employed otherwise.

V. 3. *if any man say*] See on *Mat.* 21. 3.

V. 4. *they went their way*] See on *Mat.* 21.6.

V. 5. *what do ye loosing*, &c.] As if they said, why meddle ye with other mens goods? why do ye that which is not lawful?

V. 6 *and they shall let them go*] The owners heating what the Lord had bid them say presently permitted them quietly to carry away their beasts for the use of Christ.

V. 7. *cast their garments on him*] See on *Mat.*21. 5,7.

V. 8. *spread their garments*] See *Mat.* on 21. 8. Luke 19. 36. John 12, 13.

V. 9. *Hosanna*] See on *Matth.* 21. 9. Luke 19. 37, 38. John 12. 13. He often came to Jerusalem, but never with such acclamations and shew of Majesty: formerly he came privately, because he would decline their envy; but now that the time of his passion was come which himself had determined καιρὸς ἐφ' ἑαυτῷ, he cometh more gloriously, that they might know him to be truely God, and the expected *Messias*; if not, that it might be to their greater condemnation, saith *Theophylact*.

blessed is he that cometh in the name of the Lord] Well be it to him that cometh to us from God, or that is sent of God.

V. 10. *blessed be the kingdom*, &c.] Be it now happy and prosperous as we have long expected. They generally dreamed of a temporall monarchy of the *Messias*, which was the bias of their votes: therefore whereas they mentioned *David* their father, understand that, not so by them spoken, as wh n they called themselves *Abrahams seed*. John 8 33. but because they owned David as the best Partriarch and father of the people, of all the kings of Israel, see Psalm 78. 72. 2 Sam 24 17. and because they well knew that Christ should be of the posterity of David their king; whose kingdom (the perpetuity whereof God had promised David, 2 *Sam* 7. 16. Psalm. 89. 34.) was now, and even from Solomons time, miserably rent and ruined, the scepter being departed from Judah, yet the repaire thereof by Christ being foretold by the Prophets, as Isaiah 9. 7. they seeing Jesus doing such admirable things as excelled all power of man, might think the time thereof was now come, that the decayed estate of Israel should be repaired, and their secular monarchy restored, which vaine hope stuck fast upon the hearts of good men: yea, after Christs resurrection, and their often being taught the contrary, the disciples said, Acts 1. 6. —— *Lord, wilt thou at this time restore again the kingdom to Israel?* see also Luke 24. 21. —— *but we trusted that it had been he, which should have redeemed Israel*: —— so that this vote of the multitude here, hath this sense; Lord blesse and prosper us so, that the long-ruined kingdom and state of Israel may be now repaired and restored again to its ancient integrity, liberty, prosperity and glory, which it had under king David.

V. 11 *when he had looked round*] As being Lord of that house, he appeared as viewing what was amisse, and to be amended or reformed, which he presently did, casting out prophaners from the temple.

V. 12. *he was hungry*] See on *Mat.*21.18.

V. 13. *seeing a fig-tree*] *Mat.* 21.19.

if happily] Or to see *if happily*, as Gen 3.22.

he found nothing but leaves] A true *Embleme* of an Hypocrite, who makes a shew of godliness, but yet is fruitlesse and near the curse, *Mat.*3. Heb.6. 8 Isa 5.5,6.

for the time of figs was not yet] *Israel* was represented by this barren tree, Isaiah 5. 7. Luke 13. 8. which brought forth only shews of holinesse, observation of ceremonies (that law affording them only shadows, but no fruit) but not the substance of godlinesse, which is the fruit which God looks for. In the Letter we must consider, that the time of new fruits could not yet be, it being but the first moneth, as it was called after the captivity ניסן *Nisan* (which answered partly to our *March*, and partly to April) in the tenth day, whereof the *Paschal* Lamb was to be taken, and on the fourteenth day the *Passover* (to which they were now going to *Jerusalem*) was to be eaten, Exod. 12. 3,6. therefore so soon in the spring, the fig-tree could not bear any of that years fruit: and certainly Christ did not irrationally go at an unseasonable time to seek fruit thereon: so that it may most probably be concluded, that he sought some figs of the old store which use to hang on all the year, specially in those hot countreys: so that in the Letter, albeit the tree could not yet yeild any new fruits because the time was not yet come; yet might it have shewed some remainds of the former fertility. And in the type, if the Jews (hereby represented) might finde excuse for their not yet believing in Christ, before the fulnesse of that time was come; yet were they unexcusable, that they neither brought forth to the Lord fruits of righteousnesse according to their first covenant under the Law, which said, *Do this and live*: nor according to the second covenant under grace and the Gospel, which said, *Relerve and thou shalt be saved*: therefore Christ came this once to the figtree, not so much for his own sake, (who well knew both it, and how otherwise to have supplyed his own wants) as for the Apostles whom he would fore-instruct concerning the rejection of the Jews, to whom he came, three years seeking fruit, Luke 13.) which may import the time before the Law, under the Law, and now under the Gospel) and found none. This, Christ necessarily instructed them in, in regard that it must have been no smal scandal and grief to the apostles, that their kindred, the *Israel* of God, must for their unfruitfulnesse be under the curse (like this withered fig-tree) and withered and consumed for their rejecting the Gospel, whereof they were to be preachers, as may appear, Romans 9. 2, 3. Therefore as God instructed *Jonah* by the withered gourd; so here Christ enformeth his disciples by this soon withering fruitlesse fig-tree. See on *Matth.* 20. 20.

V. 14. *Jesus answered*] That is, according to the Hebrew manner

manner of speaking, he began thus to say on this occasion.

never man eat fruit] Possibly this was because he knew that this tree had not yet born fruit, or that it bare little, and was so unprofitable to the owner; but however, the Lord of all creatures might justly dispose of it, who (what ever right he gives men in his creatures) may justly give, and take at his pleasure.

his disciples heard] They were to be witnesses of what was done on the morrow; neither would they have admired, nor much observed the power of Christ herein, if they had not heard, when he had thus curfed it.

V. 15. *and they came*] *Mat.* 21.12.

and began to] That is, did cast out; for he had done it once before, John 2. 15. See the like phrase, chapter 10. 32.

to cast them out that sold] Christ sheweth indeed, that he is the true king, and high priest, and therefore the revenger of the abuses of the temple.

V. 16. *that any man should carry any vessel*] That is, any common ones, such as they brought into the temple, who made it a market place; for concerning the holy vessels, or things appertaining to the service of God, the charge whereof appertained unto the Priests and Levites, as God had commanded, this place of Scripture speaketh not.

V. 17. *My house shall be called*] Shall generally be for accounted and taken. See *Matth.* 21. 13. Luke 19. 46. John 2. 16.

of all nations the house of prayer] πᾶσι τοῖς ἔθνεσιν, *unto all nations*, this was perfectly fulfilled in the Church of Christ, gathered of all nations, which began from this Temple, out of which sounded that Gospel, which was spread over the world. See Isa. 2. 3. and 56. 7. See on *Mat.* 21.13. and on Luke 18. 10. & 19. 46. and on John 2. 16.

a den of theeves] Thus he calleth it, διὰ τὸ φιλοκερδὲς *Theophylact*, for their covetousnesse; for theeves seek gains, by any, though never so unjust wayes, as it seemes the rulers and govern rs did, who for impious gain fake permitted the temple of God, thus to be prophaned.

V. 18. *how they might destroy him*] They had long before determined to do it, now therefore they consult how they may, with least danger to themselves, because they feared the people would take his part.

V. 19. *he went out of the city*] That he might not so much as seem to give any occasion of tumult to the city, prone thereunto.

V. 20. *in the morning*] Mat. 21. 19. The miracle was the greater, for that in the coolest time of night, a tree so fucculent and ful of juice, should so quickly wither and drie up from the roots, this also sheweth the divine power of Christs word, it was he that dried up the water of the red sea. Josh. 2. 10. he withholdeth the waters and they dry up, Job 12. 15. he turneth the water springs into dry ground, Psalm 107. 33. he maketh waste mountains and hils, and drieth up all his herbes, Isa. 42. 15. at his rebuke the sea drieth up, Isa. 50. 2. his power knows no obstruction, his command no delay, his curse is a flying book going forth, over the face of the earth, Zech. 5. 2. 3.

dried up from the roots] See on *Mat.* 21.20.

V. 21. *saith unto him, Master*] Mat. 21. 20. it appeareth that all the disciples admired and spake of it; it may be *Peter* first noted and spake of it, and then the rest.

V. 22. *Have faith*] Or *have the faith of God*: See on Matthevv 21. 21.

V. 23. *shall say unto this mountain*] See on Mat. 21. 21.

V. 24. *what things soever ye desire*] Mat. 7. 7. See on Luke 11. 9.

believe that ye receive them] That is, *shall receive*: he speaks in the present tense, to shew the certainty of it, as 1 John 5. 15. See on Mat. 21. 22.

V. 25. *When ye stand praying*] So they used sometimes to do when they prayed in the temple, Luke 18. 11, 13. though here it seemeth a composing themselves to pray.

forgive] Mat. 6. 14.

if ye have ought against any] Any just cause of offence.

V. 26. *your trespasses*] παραπτώματα, your fallings, offences, or errours, it is of παραπίπτω, *incido* or *offendo*, Syr *delicta vestra*, your sins, which we commit by stumbling at some offence or example. See Gal. 6. 1. Mat. 6. 12. 14. Luke 11. 4.

if you do not forgive] See on Mat. 6. 15.

V. 27. *as he was walking*] Mat 21. 23.

there come to him the chief priests] See on Mat. 21. 23. the Gospel hath been long fince assaulted by them that pretend ordinary succession, and much care of religion, they having chief authority in the Church of Christ: the best things are obvious to abuse.

V. 28. *by what authority*] Which thou didst yesterday in the temple, verse 15. See on *Mat.* 21. 23.

V. 29. *I will ask you one question*] ἕνα λόγον, one word, or thing. See on Mat. 21. 24.

V. 30. *The baptisme of John*] See on *Mat.* 21. 25. Luke 24. 4.

was it from heaven, &c.] That is, from God, as Luke 15. 18. which if they confessed, who had him once in much honour, then they should condemn themselves of obstinacy, who would not receive his testimony concerning Christ.

V. 31. *with themselves*] Or among themselves; for it is likely that they advised one with another, what to answer. See on Mat. 21. 25. *Mat.* 16.7.

V. 32. *Of men*] Here is an elliptical speech, as Luke 13. 9. See on *Mat.* 21. 26. Luke 20. 6.

they feared the people] Who had an high esteem of John, here is a justreward of an evil conscience; they are afraid of those, of whom they should be feared, and honoured.

V. 33. *we cannot tell*] See on *Matth.* 21. 27. and on Luke 20. 7.

neither do I tell you by what, &c.] He saith not, *neither can I*, but *neither do I*, or, I will not satisfie you in your demand. Christ justly denyeth to give them more knowledge, who malitiously dissemble that which they have.

CHAP. XII.

V. 1. HE *began to speak*] Mat. 21. 33. *by parables*] He spake one parable, whereof we read at this time. So משל *meshalim*, Ezek. 14. 8. is translated, *a proverbe*, which is an usefull kind of teaching for moving affection, and strengthening the memory, Christ in his divine wisdome saw good to use it much in his teachings, best knowing how and when to instruct those good hearers, who desired to learne and believe, and to elude the captious and obstinate unbelievers, who came not with any purpose or minde to be converted, but to tempt and calumniate; so therefore he, who knew their thoughts, accommodated his sermons, and answers, that hearing they might heare, but not understand to converfion and salvation, see Matth. 13. 13. &c.

planted a vineyard] Isaiah. 5. 1, &c. See on Matth. 21. 33. Luke 20. 9.

went into a far country] See on Matth. 21. 33.

V. 2. *at the season*] When the fruits used to be gathered.

V. 3. *beat him*] See on Matth. 21. 35. Luke 20. 10.

V. 4. *another servant*] That is, one Prophet after another, whom they stoned, and unworthily entreated, as if they had been malefactors.

V. 5. *and many others*] That is, in his mercy and long-suffering he sent many Prophets, whom they still abused, and persecuted. See 2 Chron. 36. 15. &c.

V. 6. *Having yet therefore one son*] As if he said, there being no more left which God saw probable to be done for their conversion, as he expresseth, Isa. 5. 4. *what could have been more done to my vineyard, that I have not done to it?* He gave them his only son, John 3. 16. certainly God himself, *rich in mercy*, Ephes. 2. 4. hath nothing greater to give.

his wellbeloved] See Matthew. 3. 17. and 17. 5. 2 Peter 1. 17.

V. 7. *This is the heir*] See on Matthevv 21. 38. and on Luke 20. 14.

V. 8. *killed him and cast him out*] See on Mat. 21. 39. and on Luke 20. 15.

V. 9. *what shall therefore the Lord*] See on Mat 21. 40. and on Luke 20 15.

he will come] This answer is attributed to the chief priests and elders, Mat 21. 41. See more thereon. They could see their own faults, as men see their faces in a glasse, looking from themselves, they see themselves: we see our own sins best in another person. 2 See *Sam*, 12. 5, 6. &c.

unto others] The calling of God is not without exception, tied, to person, place, or time; when one nation or people abuse his mercies long bestowed upon them, he giveth it at his pleasure to some others, who shall render him better fruits.

V. 10. *head of the corner*] See on Mat. 21. 42.

V. 11. *This is the Lords doing*] Psal. 118. 23.

V. 12 *to lay hold on him*] They were very desirous to do it, they would faine have apprehended and destroyed him, being conscious that he had spoken the parable against them; who were therefore impatient of having their sinnes, their fouls fores touche because they were incurable: he that telleth an obstinate sinner of his faults, is as he that holdeth a glasse before the deformed.

V. 13. and they send] See on Mat. 22. 15, 16.

V. 14. thou regardest not the person of men] Gr. *thou lookest not upon the face.* The *Areopagites* did judge in the dark, that they might not be moved with any mans outward shew: these here pretend, that Christ did not so judge by outward appearance, that the truth should thereby suffer any prejudice.

but teacheſt the way of God in truth] The way that God hath appointed us to walk in.

V. 15. *a peny*] See Mat, 18.28.

V. 16. *Whose Image is this*] See on Mat. 22.20.

V. 17. *render unto Cesar*] See on Mat. 22. 21. and on Luke 20. 25.

to God the things that are Gods] The Gospel joyneth the authority

thority of the Magistrate, or Prince, with the service of God, see on Mat. 22.21.

they marvelled] See on Mat. 22.22.

V. 18. *Then come the Sadducees which say*, &c.] See on Mat. 22.23. and on Luke 20.27.

V. 19. *If a mans brother die*] See on Mat. 22 24. and on Luke 20.28.

V. 20. *seven brothers*] Mat. 22.25. Luke 20 29.

V. 21. *the second took her*] Mat. 22.26. Luke 20 30,31.

V. 22. *seven had her*] Mat. 22.26. Luke 20.31 32.

V. 23. *Whose shall she be*] See on Mat. 22. 28. and on Luke 20. 33.

V. 24. *Ye know not the scriptures*] See on Mat. 22.29.

V. 25. *neither marry*, &c] See on Mat 22.30.

as the angels] See on Matthew 22. 30. and on Luke 20. 36.

V. 26. *the God of Abraham*] See Mat. 22.32.

V. 27. *Not the God of the dead*] See on Luke 20,38.

V. 28. *one of the scribes*] See on Mat. 22.35.

V. 29. *The Lord our God is one*] Deut. 6.4. this שמע ישראל, *is one*, excludeth pluralitities of essence, or natures, not of persons.

V. 30. *Love the Lord thy God*, &c.] See on Mat. 22.37,38. Luke 10.27.

with all thy strength] As much as possibly thou canst: the measure of love to thy neighbour, must be thy self; but the measure wherewith we must love God, must be to love him without measure.

V. 31. *the second is like*] Of the like importance in respect of thy salvation; for thou canst not be saved without love to God and thy brother, and what that is then profit us, if loving our selves we bawk our neighbours? or what again shall it advantage us, it loving our neighbours, we neglect our selves? *Greg. hom.* 17. *in evang.* love thy neighbour as thy self? but love both in God.

V. 32. *thou hast [said the truth]* ἐπ' ἀληθείας, &c. *thou hast spoken in truth*; the Syriac giveth it, as we, *thou hast said the truth*. He came to prove Christs wisdom, and hearing it, giveth testimony thereto.

V. 33. *more than all whole burnt-offerings*] More excellent and more acceptable to God, 1 Sam. 15. 22. these ceremonies never pleased God, without the other duties which we owe to him and respectively also to our neighbour. See Isa. 1.13.16.17. Hos. 6.6. Mic. 6.6,7.

V. 34. *answered discreetly*] νουνεχῶς, as it were from νοῦν ἔχειν: he answered as one having a ready minde, as we vulgarly say, with his wits about him, or less neatly and skilfully: for so the Hebrew חכם, *chacham* signifieth, and thence is the Syriac word חכימא *dechachimath*, here used, derived.

V. 35. *that Christ is the Son of David*] Christ denieth that which is vouchedh here of the Scribes, but proveth his Deity by the words of *David*. See on Mat. 22.42.

V. 36. *said by the holy Ghost*] See on Mat. 22 43. ἐν τῷ πνεύματι τῷ ἁγίῳ in or by the holy Spirit the intimates that it was not so much *David*, as the holy Ghost that spake by *David*. See 2 Peter 1.21.

The Lord said] Psal. 110.1.

V. 37. *the common people heard him gladly*] Many of the common people, or the greater part of them, while he taught them, cheerfully and attentively hearkened to that he spake.

V. 38. *Beware of the Scribes*] βλέπετε, Look to: as chap. 8. 15. Mat. 23. 5. The manners of all ministers, are not incautiously to be followed as examples of our lives.

in long clothing] ἐν στολαῖς, a *stole*, is a kinde of vesture or *robe*, long to the heels, which anciently the Persians used to wear: the Latines did more specially take it for a womans garment: στολὴν, was a short coat, such as Philosophers commonly wore: but in this place it seemeth to signifie that fringed garment, mentioned Deut. 22. 12. הכנפות *thefuth*. See on Mat. 23. 5. and on Luke 20.47.

salutations in the market] See on Mat. 23.7. that they might seem honourable among the people, they loved to have men rise up when they came by, and with much reverence (as we say, with cap and knee) salute them: when *Ahasuerus* had promoted *Haman*, *all the kings servants which were in the kings gate, bowed, and reverenced him*; he was revengefully wrath with *Mordecai*, that he would not, Esther 3. 2. by which we may ghesse at these ambitious Pharisees mindes towards those who saluted them not.

V 39. *chief seats*] See on Mat 23.6.

V. 40. *devour widows houses*] They spoil those whom Gods law gave a speicall charge to preserve. See 2 Tim 3.6. and on Mat. 23. 14.

receive greater damnation] That is, more than ordinary punishment in hell: because they not onely served sin and Satan in their contempt of Gods laws, but also made a pretence of his holy worship, to serve their unhallowed desires and impieties: counterfeit sanctity, is double iniquity.

V. 41. *sate over against the treasurie*] See on Luke 21. 4.

money] χαλκὸν, Here is a *metonymie* of the *matter*: brasse, is here put for any kinde of money, whether of brasse or other metal, which the Romans used, as do some nations now: so they used the word *as*, *gravis are*, full of mony, *as alienum*, debt: the Syriac hath a word here עירפנא *hurephana*, hereby signifying any kinde of smal money.

into the treasury] Or cheft, whereinto they put their beneficence. 2 Kings 12.10,11.2 Chron 24.8.

V. 42. *two mites*] It was (say some) a seventh part of one peice of that brasse money. See on Luke 21. 2. though she well knew the slendernesse of her flock, and how little those her two drops, could adde to greater floods of others beneficence, yet she would not want will, though she did ability to her minde: nothing despairing, but that God would accept the will which he had given, who had not given her wealth.

V. 43. *He called unto him his disciples*] He called them apart, probably, that neither his disciples might be ignorant how God accepteth the will of those; who cheerfully give, though they cannot bountifully; nor the widow might hear, to move her to any vain glory (a weed which will grow on the least ground) nor the people to envy.

this poor widow hath cast in more] See on Luke 21. 3. this was an epitome of great wealth; much in Gods gracious acceptance, who as *Gregory* saith, *hom. 5. in evang. cor, non substantiam pensat*, weigheth the heart (of the giver) not the value of the gift: for rich men give, secure of their wealth, to bear it; but poor men, of Gods favour, to supply them with more: it is our affection, not our store which commendeth our gifts to God, who can never be covetous nor lesse gracious in accepting the best we can present. See 2 Cor. 8. 12.

V. 44. *but she out of her want*] Out of her exceeding smal store; 2 Cor. 8. 2.

all her living] That is, all the meanes she had to live on: all that for present she had to sustain her self: so βίος signifieth, both life, and livelyhood: she gave all, who had no more left her to give, or to relieve her self; but must work for more; whereas others gave of that abundance, or store, which lay by them, whereof they had not so much as present use.

CHAP. XIII.

Verse 1. *As he went out of the temple*] Mat. 24.1.

see what manner of stones] How beautiful, Luke 21. 5. and large, verse 2. *Josephus antiq. lib.* 15. *c.* 14. reporteth, that they were white hard stones, of a very great magnitude: no doubt it was a very strong, beautifull and magnificent structure; but no strength can resist, nor worldly magnificence appease Gods anger against obstinate sinners. Because he had said, their house (the temple in which they so much gloried) should be left desolate, because of the grievous sinnes, obstinacy and hardnesse of heart of that people, they admiring that such a goodly fabrick should be demolished: shew him οἰκοδομὰς, the comeliness thereof. *Theophylatt.*

V. 2. *Seest thou these great buildings*] Thou thinkest, they shall stand for ever, because of their strength, beauty and magnificence; which, in relation to second causes, might possibly be: but as except the Lord build the house, their labour is but vain that build it, Psal. 127. 1. so also, except he keep it,

one stone upon another] That is, it shal be utterly destroyed. See Mat. 24.2. thus he foreshews their misery, and therwith their many comforts, in the midst of their calamities.

thrown down] καταλυθῆ, dissolved, or destroyed, as Chap. 15. 29.

V. 3. *on the mount of Olives*] See Mat. 24. 3. it seemeth it was where they had the temple in sight.

V. 4. *Tell us when*] See on Mat. 24.3.

V. 5. *left any man deceive you*] See on Matthew 24. 4.

V. 6. *come in my Name*] See on Matth 24. 5. many seducers pretending to my office, name, authority, or doctrine, that thereby they may seduce unstable souls: errour and impiety can no wayes deceive, but under some shew or shadow of vertue.

I am Christ] That is, he whom ye look for. See Matthew 11. 3.

V. 7. *When ye shall hear of wars*] See on Mat 24.6. now are these times foretold; for now also, as *Cyprian l. 2 ep. 2. madet orbis mutuo sanguine*, the world is wet with mutual blood.

the end shall not be yet] See on Mat. 24. 6. The end shall not be yet; that is, οὐδέπω, not by and by (not presently after ye shall hear of warres and rumors of warres) so Luke expresseth this ἔτως τὸ τέλος, *for those things must first come to passe*, ----*nation shall rise against nation*, *and kingdom against kingdom*,----*before all these things, they shall lay their hands on you, and persecute you*, &c. probably our Saviour addeth these words, to refell and confute that vain opinion of the Jews, so much glorying and confiding in the beauty sanctity, and perpetuity of their temple, that they thought that the world must necessarily have

have ending with it, albeit they might have been sufficiently instructed to the contrary, by that which the Lord permitted the Chaldees to do unto their former temple, Jer. 52.13. 2 King. 25. 9.

V. 8. *Nation shall rise*, &c.] See on Mat 24.7.

these are the beginnings] Ye shall have greater sortowes afterward.

of sorrows] See Mat. 24. 8. ὠδίνων; here is a metaphor taken from a womans travell, whose pains greaten by degrees, unto the birth; and are the more grievous, because sodain. See 1 Thes. 5 3.

V. 9. *take heed to your selves*] βλέπετε δὲ ὑμεῖς ἑαυτούς, the Syriack giveth it, *respect your soul*: the meaning is, take heed of the dangers which shall then befet you.

they shall deliver you up] The enemies of the Gospel shall deliver you up to secular powers, that they may persecute you: so they did to *Herod Agrippa*, *Herod*, &c.

for a testimony] For a testimony against themselves, to leave them without all excuse of their unbelief and disobedience, who having heard the gospel so evidently preached by you, yet regarded it not.

V 10. *the gospel must first be published*] Before ye be thus persecuted: so was it before Jerusalem was destroyed. See Rom. 10. 18. See on Mat 24. 14.

among all nations] To the Gentiles, as well as to the Jews. To some nations it was not preached until after the destruction of Jerusalem; many were remote, and some then undiscovered.

V. 11. *when they shall lead you*] To the Magistrates. See on Mat. 10. 19. and on Luke 20. 11. and on Luke 21. 13,14.

it is not you that speak, &c.] Gods spirit will guide your tongues: this was a special promise to the Apostles. Yet not so to be restrained to them, but that we must understand that the same spirit of God assisteth and speaketh in their successours in the ministery unto the end of the world, Mat. 28. 19, 20. although not now with an infallibility, yet with a measure of spiritual graces sufficient for the refutation of all adversaries of the Gospel; and for the edification and gathering together the elect of every age into the mystical body of Christ which is his Church. See Eph. 4. 11,12,13.

V. 12. *brother shall betray brother*] Out of a blind zeal they will accuse each other, and complain of each other to the Magistrate; so forgetting all laws of nature, as if their religion taught them to be cruel and unnatural: let him that readeth consider our present condition.

V. 13. *ye shall be hated of all men*] Of most men with whom you shall converse: or of all worldly men; or of some of all sorts. The like manner of speaking, see Phil. 2. 21.

for my names sake] For professing me to be the Saviour of the world.

endure unto the end] That shall constantly endure afflictions and persecutions, for professing the gospel. See on Matthew 24. 13. It is the end which crowneth the work; see Rev. 2. 10, the Galatians began well, yet for their inconstancy, heard, *O foolish Galatians, who hath bewitched you? -----have ye suffered so many things in vain?* ----Gal. 3. 1, 4 *Judas* began well, but not persevering, it had been better for him *not to have known the way of righteousnesse*---2 Pet. 2. 21 doctrine most necessary for these relapsing times, did the spirit addresse unto the Angel of the Church of *Ephesus*. Rev. 2. 5. *remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy Candlestick out of his place.* ---

V. 14. *the abomination of desolation*] *Theophylatt* thinketh, that was his statue who destroyed the city. See on Mat. 24. 15

V. 15 *on the house top*] See on Mat 24. 16. and on Luke 21. 21. let him make haste away, and not stay to fetch any thing out of his house, left so doing he be shut up with the beleiged, and so perish.

V. 16. *to take his garment*] See on Mat 24. 18.

V. 17. *with childe*] See on Mat. 24. 19 they cannot fly.

V. 18. *in the winter*] See on Mat. 24. 20.

V. 19. *shall be affliction*] One affliction shall follow another, and one calamity another. See on Luke 21. 22.

from the beginning of the creation] That is, of the world created, as chap. 10. 6. κτίσεως signifieth the creation, so here, and elsewhere it importeth the creatures, or things created. Rom. 8. 8. 21.

V. 20. *except the Lord had shortned*.] Except he had shortned this war of the Romans with them, none of the Jews would have been left alive. See on Mat. 24. 22. *Theoph.* So this οὐκ ἂν ἐσώθη πᾶσα σὰρξ, *all flesh should not be saved*, after the Hebrew manner, put to signifie *no flesh*, as Psal 143. 2. לא יצדק, *col, that, all living*, that is, *none*: this, *he saved*, the Syriack well giveth, *non viveret, &c.* not a Jew should have been left alive. *Theoph.*

for the elects sake] That is, for the believing Jews sake.

V. 21. *Lo, here is Christ*] See on Mat. 24. 23.

believe him not] See on Luke 17. 23.

V. 22. *shew signes*] *Give signes*. See on Matthew. 24. 24. 2 Thes. 2. 9.

V. 23. *but take ye heed*] See on Mat. 24. 25.

V. 24. *tribulation*] As verse 19 See on Matthew 24. 29. Luke 21 25.

V. 25. *powers of heaven*] See on Mat. 24. 29.

V. 26. *see the the Son of man*] See on Mat. 24. 30. then he will come manifestly, who for our redemption descended, *tanquam pluvia in vellus*, like the dew into *Gideons* fleece, *Jerom.*

V. 27. *send his angels*] His own Angels. See on Mat 24 31.

and shall gather together] By the Ministery of his Angels, Mat. 13. 41, and 24 31.

his elect] His own elect. For albeit all, even the reprobates also shall be raised from the dead, by the mighty power of God; that they being brought to stand before the Lord in judgment, may hear every one his sentence, according to that he hath done, 2 Cor. 5. 10. Dan. 12. 2. John 5. 28, 29. yet the holy Angels of God shall minister herein, for the elects sake, to gather them from all parts of the world, sea and land, into the kingdom of glory. See Mat. 13. 30.

to the uttermost part of Heaven] His elect both in Heaven and Earth; for all of them shall attend Christ at the day of Judgment Jude 14.

V. 28. *branch is yet tender*] Or *now tender*, or *already tender*, which is so, in the spring, not in the winter. See chap. 6. 35, and 8. 2. and 15. 42. 44. and on Mat. 24. 33.

V. 29. *when ye shall see these things*] See on Matth. 24. 39. Luke 21. 31.

that it is nigh] The kingdom of God, Luke 21. 31. Here, as also, Matth. 24. Luke 21. from the 20. verse. Some things are recorded as relating to the destruction of Jerusalem, the temple, and polity of the Jewes; and some other things as relating to the end of the world, and coming of Christ to judgment; we must for the right understanding hereof carefully distinguish between, the signs of the neernesse of approach of the one, and of the other; for albeit some signes which Christ giveth may agree to either, Jerusalems end, or the worlds, as wars and rumours of wars, false Prophets deceiving many, iniquity abounding, love and charity growing cold, Mat. 24. 11, 12. yet some signes and symptomes are peculiar to the one which were not applyable to the other; as here ver. 26 seeing the *Son* of man coming in the clouds, was not spoken of, as a token of Jerusalems destruction, but of the worlds end; the abomination of desolation spoken of by *Daniel the Prophet*, standing in the holy place, Mat. 24. 15. was not a sign or presage of the worlds imminent destruction, but of the temples, and Jerusalems.

V. 30. *This generation shall not passe*] See on Mat. 24. 34. Luke 21. 32.

till all these things be done] Begin to be accomplished: for the destruction of Jerusalem came, while some of this age were alive

V. 31. *Heaven and earth shall passe*] See on Matth. 24. 35 Luke 21, 33.

V. 32. *But of that day*] Mentioned, verse 26. See on Matthew 24. 36.

and hour] Or *season*.

no not the Angels] Much lesse men.

neither the Son] As man, he knew not all things at once, but by degrees, see Luke 2. 52. and it seemeth that he had not yet this secret revealed unto him, untill after his ascension, wherein he laid down the form of a servant.

but the Father] The lattter day is not curiously to be searched for, which the Father alone knoweth: we must rather take care that we may be ever provided for it: for therefore God concealeth it from us, that we might never be secure, but ever stand upon a careful watch.

V. 33. *Take heed, watch and pray*] See on Matthew 24. 42. These are *munimenta spiritualia*, *Cyprian epist.* 1. spiritual fortifications.

the time] That is, καιρὸς, the *season*: that set and appointed time, which God hath determined.

V. 34. *as a man taking a farre journey*] Thus shall it be in the kingdom of God, as if a man should take a long journey: so is Christs going into heaven, leaving his house the Church: out of the worldly mans belief, as out of his sight: he committed to every one his charge; some to govern, some to obey: every one to be vigilant in his calling, sanctimony of life, and expectation of judgment to come. See Mat. 25. 14.

and gave authority to his servants] τῶν ἐξουσίαν, the charge of his domestical affairs.

the porter to watch] Left any any misled servants should go away: or robbers and seducers enter to spoyle: See the moral, Acts 20. 28. 1 Pet. 5. 8, 9.

V. 35. *For ye know not*] Seeing the danger is both inevitable and intolerable, if Christ coming to judgment, find us negligent and unprepared (for there shall be then no place for repentance) and seeing we cannot knowv the hour when he will come, it highly concerns every Christian to stand upon a careful and constant watch.

at midnight, &c.] By these termes may be understood, that we may expect death and judgmentat all times; and that no age of man is exempt from death: live every dayas if it were thy last.

V. 36. *left coming sodanly*] That is, in an hour that ye thought not of; before ye have repented, and returned unto the Lord, in true faith, and newnesse of life.

finde you sleeping] That is, secure in your sins. See Matthew 14.41.44.

V. 37. *what I say unto you*] Tell the rest of my disciples, and all others, for their learning and comfort, what I have told you, verse 3.

I say unto all, watch] The word of Christ is without exception of times, places, or persons addressed to all, *ut noviſſimi per primos audiant, Ierom.* that the last may hear by the first. Except the hour which shall bring thee to judgment; for that is to every man his day of judgment: every man goeth hence such, *qualis judicandus eſt illo die, Auguſtin. ep* 80. as he shall be judged at that day: the life of a good and wise man, is a continual meditation on death, and preparation for the same; when Satan can make men to get this, he easily bringeth them asleep in sin.

CHAP. XIV.

Verse 1. F*East of Passeover*] See on Mat. 26.2. Luke 22.1,2. *the chief prieſts*] Though there were but one high priest at a time, yet there were some chief of every course or rank, (unto which *David* distributed them. 1 Chron. 24. 6.) which gave the name to those classes or courses, and by which they were distinguished and known: and these heads, or chief of their fathers of houses, are here meant: so that the sense is, the high priest, with his *Suffragan*, and the chief priests of every course. See more hereof, on Mat. 27. 1.

V. 2. *Not on the feast-day*] The feast of Passeover, being so solemn, seemed not accommodate to their purposes; but so Gods providence brought it to passe, that the truth might agree with the figure. See on Mat. 26. 2.

V. 3. *being in Bethany*] Mat. 26.6.

Simon the leper] That had been a leper. See on Mat. 26. 6. John 12. 1,2,3.

alabaſter box] See on Mat.26.7.

of spikenard very precious] Or *pure* or *liquid nard*; See on Mat. 26. 7. See *Plin. l.* 12. *c.* 12. and *l.* 13. *t.* they were wont hereto to mix sweet odours of other kinds. *Cæl. Rhodgin. l.* 17. *c.* 16. it is called here *a box* קפדא *nisnin* as if he had said, it was *spikenard fidelis* or *bona fidei* faithful, or true *nardus*, to distinguish it from that which was sometimes adulterated or counterfeit.

she brake the box] Syr. אתחתרת *nepethathteh*, and *she opened it*: of פתח *pethach* to open; it seemeth, that she did not break the box in pieces, but opened it so, that it might run out largely and freely, on the head of Jesus

V. 4. *bad indignation*] See on Mat 26. 8. the Syriack giveth it, *whom it diſpleaſed*, but the Greek word here used is more emphatical See c. 10. 14. 2 Cor. 7. 11. Mat. 10. 41. Luk. 13. 14 where the same word is used: it seemeth to be compounded of ἄγαν, very much, exceedingly; and ἄχθομαι, *ægrè fero*, to be vexed at, as at a thing intolerable or grievous to be endured: be not diſcouraged for mens censuring thy good works, never any thing was so well done, but that it was obvious, and exposed to calumny, because some body disliked it.

why was this waſte?] Wicked men think all is waste that is bestowed on Christ.

V. 5. *three hundred pence*] See chap. 6. 37. Mat. 18. 28. This came to above nine pounds sterling.

given to the poor] See on Mat. 26. 9. John 12. 5.

V. 6. *Why trouble ye her*] Gr. *make her labours*: it seems they were very troublesome to her, and hindred her.

a good work] See on Mat. 26. 10.

V. 7. *Ye have the poor with you always*] Ye shall not want occasions of doing good to the poor, when I am gone. See on Mat. 26. 11. John 12. 8.

V. 8. *anoint my body to the burying*] See on Mat. 26. 12. which mystery the disciples did not yet fully understand, and therefore Christ often mentioneth the same unto them.

V. 9. *Where ever this goſpel*] See on Mat. 26. 13.

V. 10. *Iudas went unto*] See on Mat. 26. 14.

V. 11. *promiſed to give*] See on Mat. 26. 15.

V. 12. *The firſt day of unleavened bread*] Or *day before*, For they must prepare for it beforehand: our Saviour being made subject to the law for us, doth celebrate the Passeover according to the law.

when they killed] When they used to kill; or *ſacrificed*.

the Paſſeover] That is, the Paschal Lamb, meronymically, which is usual in sacramental speeches.

V. 13. *Go ye into the city*] Into Jerusalem. See Mat. 26. 18.

bearing a pitcher of water] For purification, vvashing of, or other uses.

V. 14. *Wherſoever he ſhall go in*] Into whatsoever house you shall see him go; take this for a sign of the house which you should go to.

where is the gueſt-chamber?] κατάλυμα, *the lodging*: the word is used for an Inne. Luke 2. 7.

V. 15. *a large upper room*] ἀνάγαιον signifieth that part of the house which is highest from the ground, to whatsoever use it is put: but because they used to sup in that part of the house, they called it among the Latines *cœnaculum*, a *supping chamber*.

V. 16. *found as he ſaid*] See on Luke 22. 13.

V. 17. *in the evening he came*] See on Mat. 26. 20.

V. 18. *they ſate*] See on Matt. 26. 20. Luke 22. 21. John 13. 21.

ſhall betray me] See on Mat. 26. 21.

V. 19. *they began to be ſorrowful*] See on Mat 26. 22.

is it I] See on Mat. 26. 22.

V. 20. *that dippeth with me, &c.*] That useth to eat meat with me: which was anciently esteemed a strict bond of friendship. Psal 41. 9. See on Mat. 26. 23.

V. 21. *Son of man indeed goeth*] See on Mat. 26. 24.

but woe unto, &c.] Mat. 26. 24.

V. 22. *As they did eat*] The figure of the law, by and by to be V. 23. now to be repealed; and in place thereof, the feal fulfilled, was then ordained, and is place thereof, the feal of the new covenant answerable thereto, instituted; and that to continue untill Christs coming again to judgment. 1 Cor. 11. 26.

V. 23. *He took the cup*] See on Mat. 26. 27. Luke 22. 20.

V. 24. *this is my blood*] See on Mat. Mat. 26. 28.

V. 25. *I will drink no more of*] See on Mat. 26. 29. He alludeth unto the custom of the Jews, who were not to eat or drink any more that day, after the concluding cup: the meaning is, I have lived and conversed with you hitherto as man with men: but henceforth I will be with you, as in the eternal kingdom, where we shall live another kind of life: and from this time, though he did after his resurrection, eat and drink with them; yet that was not for his necessity, but to confirm their faith in the resurrection: for then had he neither bodily infirmity, nor necessity.

V. 26. *an hymne*] Or psalm. See on Mat. 26. 30.

V. 27. *all ye ſhall be offended*] Mat. 26. 31. Christ foretelleth how he shall be forsaken, left they should be scandaled at it when they should see it so come to passe.

I will ſmite the ſhepherd] Zech. 13 7. That is, Christ the good shepherd, (John 10.) standing in the place of sinners, shall be afflicted to death: and then his disciples and those that believe in him, shall for a time, be scattered for fear.

V. 28. *But after that I am riſen*] See on Mat. 26. 32.

V. 28. *yet will not I*] Mat. 26. 33. Thus said he presuming on his own abilite, and sincere affection to Christ: here is a grave document, concerning mans infirmity, and danger in security. Concerning which the Apostle admoniſheth, 1 Cor. 10. 12. wherefore let him that thinketh he ſtandeth; take heed lest he fall; it is a pious use which *Auguſtin de doctr. Chriſtian. l.* 3. *c.* 23. teacheth us to make of such examples against presumption, ostentation, and contempt of others for their sins. ——*Cum videat tantarum virorum & gravendas tempeſtates & ſtenda naufragia*; for saith he, the sins of these men were set upon record, that ye may every where tremble at that word, ——*he that thinketh he ſtandeth, let him take heed, &c.*

V. 30. *even in this night*] Before it be day-light: a sodain change.

before the Cock crow] See on Mat. 26. 34.

V. 31. *ſpake the more vehemently*] ἐκ περισσοῦ, &c. as if he were out of more abundance: that is, more confidently expressing his affection.

likewiſe alſo ſaid they all] All the rest of the Apostles that were with Christ.

V. 32. *And they came*] Mat. 26. 36.

Gethſemane] See on Mat. 26. 36.

to his diſciples] To his own disciples: for now none but the Apostles were with him, who were called disciples, by way of preeminence.

V. 33. *with him*] None were there with him but they.

V. 34. *My ſoul is exceeding ſorrowfull &c.*] See on Mat. 26. 38. It importeth an extraordinary sorrow: more than any humane sorrow: to him might justly be applyed that. Lam. 1. 12.

V. 35. *that the hour might paſſe from him*] The time of my passion determined by thee, and foretold in scripture, which I now feel coming on me.

V. 36. *Abba Father*] So Rom. 8. 15. Galat. 4. 6. The children speaking Syriack, used to say אבא *abba* to their fathers, therefore the Greek retraineth it, and expounds it by ὁ πατήρ; the Syriack rendeth אבא אבא *abba abi, Abba my father*, or *my father*; and this ingemination is proper for great exclamations, vehemency or passion, and earnest petitions for relief in extream dangers, or deprecation of the imminent: אבא *abba* is a *Chalde* and *Syriack* word formed of the Hebrew אב *ab*, by adding נא *a*, and doubling the ב *b*. See on Mat. 26. 39. Luke 22. 42.

V. 37. *Couldſt thou not watch one houre?*] He speaketh by name to *Peter*, though the rest were also concerned; because *Peter*, who had most, or first profeſſed constancy toward Christ, might specially be admonished to watch and pray against his imminent temptation; by the sence of this present infirmity now *obreping* and stealing on him: as if he had said, if you cannot watch one hour with me, how much lesse will ye be able to watch many, or resist the greater trials, which will quickly fall upon you.

V. 38. *Watch and pray*] See on Mat. 26. 41.

V. 39. *the ſame words*] τὸν αὐτὸν λόγον the same speech. See on Mat. 26. 44. It is lawful to repeat the same words, again and again in prayer, as Christ here did; if there be faithful and serious intention of the mind therein: otherwise, the vain repetitions of hypocrites are unsavory, and prohibited by Christ, where they think to be heard for their much speaking Mat. 6. 7.

V. 40. *found them aſleep again*] So frail is flesh and blood; where the spirit is willing, it cannot, (ot very hardly) watch against temptations: how great a care had we need to have? *what to answer him*] They were athamed of their sleepines, (& could not keep themselves awake) nor did they know how to excuse it.

V. 41. *Sleep on now*] See on Mat. 26. 45.

into the hands of ſinners] Of the Romans, who were heathens. See Gal. 2. 15. See on Mat. 26. 45.

V. 42. *Riſe, let us go*] See on Mat. 26. 46.

V. 43. *While he yet ſpake*] Mat. 26. 47. So certainly did Christ foresee the time; manner and end of every action, that he therein appeared truly God omnisicient; as truly man suffering for our sins: he had said, verse 41. *the hour is come, behold the Son of man is betrayed*; and that same hour, and instant, it appeared to be so.

Iudas one of the twelve] Mat. 26. 47.

with ſwords] Cruelty, and treason is ever cowardly, timerous, never secure: therefore came so many armed men to apprehend one man of peace. See on John 18. 3.

from the chief Prieſts] That is, being procured and sent by the chief priests to apprehend Christ.

V. 44. *he that betrayed him*] Man forsook God, and therein betrayed his honour; and Christ is forsaken of his, and betrayed, that the satisfaction which he made to the justice of God, might be proportionable to the sin which man had committed.

had given them a token] See on Mat. 26. 48. σύσσημον, that is a common token or sign, which he gave to them all, that they might mutually know the word, or signal.

lead him away ſafely] ἀσφαλῶς, *diligently*, and safely: be sure you suffer him not to escape, neither to be rescued: it is probable that *Iudas* was thus cautious, remembring how often he had before delivered himself, and escaped out of his enmies hands, when they would have killed him: as, Luke 4. 30. John 8. 59. John 10. 39. and fearing he would do so again: or that the high priests would suspect *Iudas* himself of fraud toward them in preending to deliver him unto them, whose power to elude and escape them (as at first. *Sampſon* did the Philistines) *Iudas* did foreknow; and so he might fail of his thirty pieces promised him for his treason, or suffer their disavour.

V. 45. *and kiſſed him*] See on Mat. 26. 50. 47. Luke 22. 48. For albeit this was among the Jewes an usual manner of salutation (2 Sam. 20. 9. Rom. 16. 16. Exod 4. 27 Exod. 18. 7. 2 Sam. 14. 33. 1 Cor. 16. 20. &c.) yet seeing there appeared among them who came armed unto him, only one face of enemnity, this salutation of *Iudas* was a designation evident enough of him, upon whom he would have the souldiers (who possibly neither knew Christ nor any of his disciples with whom he was) lay present hands to apprehend him.

V. 46. *took him*] See on Mat. 26. 50. John 18. 13.

V. 47. *One of them that ſtood by*] *Peter* cut off *Malchus* ear. John 18. 10, 11.

V. 48. *as againſt a thief*] See on Mat. 26 55. was daily with you in the temple, if I had been a delinquent, why did ye not take me then, and bring me to my answer?

V. 49. *muſt be fulfilled*] Gr. *but that*; that is, but this was done, that the scriptures might be fulfilled.

V. 50. *they all forſook him*] The eleven disciples that were with him. As he had foretold them, ver. 27. and as Scripture many years before had declared it, would come to passe. Zech. 13 7.

V. 51. *a certain young man*] Not any of our Saviours disciples, or of the house whence he came; but one that came out of some dwelling near the garden, who hearing the tumult, had risen, and run out to knowv what the matter vvas.

having a linnen cloth] Such as they used to lye in. By vvhich it may seem, that being waked by the noyse of the souldiers going by, he sodainly started out of his bed to hearken what the matter vvas, that so many armed men passed by at that time of night.

laid hold on him] The souldiers that came vvith *Iudas*, supposing him to be one of Christs disciples, took him.

V. 52. *fled from them naked*] As *Ioſeph* left his upper garment, Gen. 39. 12. This the Evangelist mentioneth, to shevv, vvhat danger it then vvas to followv; or to be suspected of his party: this forteth off the malicious rage of his enemies; and hovv hard it had been for the Apostles, to escaped their boundless violence, had not the divine providence of Christ preserved them; for the greater vvork to vvhich the Lord had assigned them: vvhich may comfort us in the enemies greateſt fury; he can and vvill preserve us to the vvork he hath appointed us.

V. 53. *and they led*] Mat 26. 57. they bound him, or manicled him, as if he had been some dangerous and great malefactor, and so led him avvay to *Annas* firſt, John 18. 12, 13. the malicious high priests thought it not enough to destroy him privately, but, to render him more odious to the Romans, and also the people of the Jews, they would have him seem guilty, and as one worthy of death, perishing by the hand of justice: such is the odious deformity of sin that it cannot endure its own face, but when it will act in publick, will be sure to borrow some mask of justice or sanctity, that it may not be discovered.

with him were aſſembled all the chief prieſts] Their highest counsel was assembled; because they blasphemously accused Christ of blasphemy: their other calumny, concerning treason, was forged against him, to instigate *Pilate* to condemn him.

V. 54. *at the fire*] πρὸς τὸ φῶς, *at the light*, that is, of the fire: so the *Syr.* hath it נוּרָא *nura* (over against the fire; that is, at, or before the fire) so the word is commonly used. Hebr. 12. 18. Act. 7. 30, &c. from the *Hebrew* נור properly signifying a light, or candle: so the *Greeks* sometimes used φῶς, for fire, because it shineth and giveth light; hereby they discovered *Peter*, so the *Hebrews* used their word אור, *or*, to signifie both fire, and light, Gen. 1. 2. Isai. 44. 16. *I have ſeen* אור *the fire* &c. 70. שׁ. so Isai. 50 11, &c. which commonly signifieth light, splendor, and brightneſſe: as Gen. 2. 2. God said *fiat* אור *light*.

V. 55. *Sought for witneſſe*] See on Mat. 26. 59.

V. 56. *Their witneſſes agreed not together*] Or were not equal to a capital accusation: that which they said could not touch life, which the Priests much desired verſe 55 59 So that Christ whose perfect innocency was above all impeachment; in end is condemned, for confessing God to be his father, that we, who denied God, and were indeed wicked, might be acquitted before Gods tribunal.

V. 57. *Then aroſe certain*] that is, two false witnesles (as Mat. 26. 60.) flood forth, or came into the court to testify, having been suborned, and having compacted, and premeditated what to say against Christ.

V. 58. *I will deſtroy this temple*] See on Mat. 26 61.

V. 59. *Neither ſo did their witneſſe agree*] See on ver. 56. Their witneſſe agreed not; for some said, Jesus words vvhereof they accuſe him were, *I am able to deſtroy the temple of God, and to build it, &c.* Mat. 26. 61. the other said, *I will deſtroy the temple, &c.* as here, the one speaks only a *poſſe*, the other a *velle*: and so their vvitneſſes vvere not *idem*, ſufficient to condemn him.

V. 60. *Anſwereſt thou nothing*] See on Mat 26. 62.

V. 61. *The ſon of the bleſſed one*] Of God, worthy of all praiſe, daily lauded of men and angels Isai. 6. 3. Rev 4. 8. the Jews commonly called God הַבָּרוּךְ *baruch bu*. See Gen. 9 26. that bleſſed one, See Rom. 1. 25. Rom. 9. 5. 1 Tim. 1 11. 1 Tim. 6. 15. Eph. 1. 3. 1 Pet. 1 3. he is indeed, eternally, infinitely, independently ſelf-bleſſed, and the sole fountain of bleſſednesſe to all that are bleſſed; so that in and with him, there can be nothing but bleſſedneſſe, and out of him, nothing but unhappineſſe.

V. 62. *ye ſhall ſee*] Mat. 24. 30.

the right hand of power] Of the power of God, till he have destroyed all his enemies. Psal. 110. 1.

V. 63. *Rent his clothes*] See on Mat. 26 65. the most damnable hypocrites in the world, so act, that men may think all which they impiously do is in zeal to the cauſe of God; although their proceedings be such as that not only their own conſciences tell them, but knowing men may not obſcurely diſcern, that avarice, ambition or malice precipitateth them to that which they do: as here, which of the spectatours might not thorough the high priests rent clothes, see a malicious hypocrite? even Pilate *knew that for envy they had delivered him*. Mat. 27. 18. that is, Jesus, to the Roman power to destroy him.

V. 64 *What think ye*] See on Mat. 26. 66. he well knew their sense and sentence; but, as *Lallantius* noteth; the sinner would ever have a free place to sin, which is, when he can gain such consent, that there remaineth no man; *Cui deliƈta non placeant*, whom his sins please not.

V. 65. *To ſpit on him*] See on Mat. 26. 67.

to cover his face] As they used the condemned, or those who were designed to death. See Eſt. 7. 8.

propheſie] Thou takeſt upon thee to be a Prophet, tell who smote thee.

V. 66. *As Peter was beneath*] Mat. 26. 69. for the assembly of Priests sate higher.

V. 67. *Thou alſo waſt, &c.*] Wast conversant with him as a disciple.

V. 68. *But he denied*] Here appeareth the certain truth of Christ, both foreseeing the trials of his elect, limiting Satans malice, and giving them victory, by faith and repentance: also here is an heavy example of mans infirmity, together with the most comfortable example of Gods mercy, in recovering him. Who was a servant of the high-priest; possibly this was the that kept the door, mentioned John 18. 16 17.

V. 69. *A maid ſaw him again*] Mat. 26. 71. See also on Luke 22. 56.

V. 70. *He denied again*] Mat. 26. 72, 73. See on Luke 22. 58, 59. John 18. 25, 26.

V. 71. *Began to curſe*] Or with evil on himself, if he so much as knew Christ. See on Mat. 26. 74. and on Luke 61. 52. John 18 27.

V. 72. *The ſecond time the Cock crew*] See Mat. 26. 74, and on Luke 22. 60.

when he thought thereon] When he thought on Jesus words, the Lord turning back and looking on him to remember him; Luke 22. 61.

he wept] See on Mat. 26.75. and on Luke 22. 62. *Peter* who was to be so great a pastor in the Church of Christ, was yet permitted, to this great transgression, (as *Gregory* saith *Hom. 21. in Evang.*) *in sua culpâ discere. qualiter alia misereri debuisset.* In his own fault he might learn how to bear with others.

CHAP. XV.

Verse 1. *S*[*Tait way in the morning*] Mat. 27. 1.
the whole councell.] See on Mat. 27. 1.
and bound Jesus] The holy, and spotlesse lambe of God (John 1. 29) is bound (as the sacrifices used to be, which presigured him) and that before the tribunal of man, that we who are guilty sinners, might be acquitted, before the judgement seat of God.
and delivered him to Pilate] The Romans having subdued them, and given them Laws and conditions of holding their inheritances in that land, permitted them not power of judicature in any capital causes; because they could not put Jesus to death (which they so much desired) they deliver him to *Pilate* the Roman deputy for that time. With an enditement of high treason against *Cæsar*, which they supposed would easily carry on their design, before *Pilat*. the name of King being ever odious to the Romans: therefore *Pilate* in the next verse is questioneth him so, *art thou the King of the Jewes?* which might seem very abrupt, but that we must understand that the Jewes had accused Christ of ambition, and affecting to be King of Israel, which for brevity sake this Evangelist omitteth See verse 3.

V. 2. *Art thou the King of the Jewes*] See on Mat, 27. 1. and Luke 23. 3. John 18. 33. 37.

V. 3. *Accused him of many things*] They layed many things to his charge, though the malice of the devil could not finde one thing, wherof justly to condemn him.
but he answered nothing] See on Mat. 27. 12.
how many things they witnesse] See on Mat. 27. 13.

V. 4. *Pilate asked him again*] Mat. 27. 13. For he had asked him once before, in the judgement-hall, where his enemies would not come to appear against him. John 18. 33. now lest they should say *Pilate* had not dealt sincerely, he here asketh the same question again in their presence, out of the hall.

V. 5. *Pilate marvelled*] Believing him to be innocent, he could not but marvel, why he spake nothing in his own defence, speciallly seeing the judge expressed so much inclination to acquit him. So far is the wisdom of man from apprehending the counsels of God concerning the great work of our redemption, which Christ would not attempt to hinder, by answering for himself, that he might be acquitted. But would therefore be silent, that the judge might proceed to sentence against him, and he might suffer to satisfy Gods justice for our sins, and we be saved.

V. 6. *He released unto them one prisoner*] He used then to release to them one prisoner whom they begged. See on Mat, 27. 15. See verse 8.

V. 7. *One named Barabas*] See on Mat. 27. 16.

V. 8. *As he had ever done unto them*] That, as he used to do, he would now also release one prisoner, whom they should desire. *Pilate* had moved them hereto. Mat 27. 17. they being instructed of the high Priest, now move him verse 11.

V. 9. *The King of the Jewes*] See on Mat. 27. 17.

V. 10. *Had delivered him for envy*] See on Mat. 27. 18.
V. 11. *The chief Priests had moved the people*] They moved the people that they should desire Pilate to release, &c. See on *Mat.* 27. 20.

V. 12. *Whom ye call the King of*, &c.] Whom ye accuse for affecting the kingdom over the people of the Jews.

V. 13. *They cryed out again, crucifie him*] See on Mat. 27. 22. and on Luke 23. 18. 21.

V. 14. *Why? what evill hath he done*] See on Matthevv 27. 23.

V. 15. *Willing to content the people*] Gr. To do sufficient to satisfie the people against his own conscience, and common equity; he, out of a servile fear, would do what a giddy and enraged multitude would have done, though in his own conscience it was most unjust and impious.
scourged him] See on Luke 23. 16. 24, it seemeth they were wont to scourge those who were condemned to death, before they executed them; according to that which *Cælius Rhodiginus* saith, *lect. antiqu. lib.* 10. *cap.* 5. *virgas pati, est in publico, ad necem cædi.*------

V. 16. *Called the pretorium*] ὁ ἐστι πραιτώριον: *which is the pretorium.* See on Mat. 27. 27. and on Acts 23. 35.

V. 17. *Platted a crown of thornes*] See on Mat. 27. 29. and on John 19. 2. Christ, now to suffer for the sins of men (whose ambition reached to the throne of God himself) is condemned as one that affected a kingly power, and therefore in scorn is crowned with thorns, that we through him might be crowned with glory, and eternal blessednesse.

V. 18. *Hail King of the Jewes*] See on John 19. 3.

V. 19. *Smote him on the head with a reed*] Which probably they took out of his hand, into which they had put it in mockery, and contempt, instead of a sceptre; as they had the crown of thorns on his head; that they might make him the contempt of the rude vulgar, blasphemously deriding him. See Psal. 22. 6, 7.
spit upon him] See on Mat. 27. 30
bowing their knee worshipped him] All in scorn: as ver. 20. See on Mat 27. 29. thus dealt this blasphemous rabble with the holy Jesus suffering, to whom God hath given a name, which is above every name: that to him *every knee should bow, of things in heaven, and things in earth*; ------*and that every tongue should confesse, that Jesus Christ is Lord, to the glory of God the Father.* Phil. 2.

V. 20. *Took off the purple*] See on Mat. 27. 31.

V. 21. *Compelled one Simon*] See on Matthevv 27. 32. and on Luke 23. 26.

V. 22. *The place of a skull*] Christ is led into this unclean place to suffer death; that we might be admitted into the heavenly *Jerusalem*, (into which nothing unclean or impure shall enter, Rev. 21. 25.) there to enjoy Gods most glorious, and ever blessed presence. See on Mat. 27. 33. and on John 19. 17. & Luke 23. 33. thus by his stripes we are healed; by his sorrowes we enter into eternal joy.

V. 23. *Wine mingled with myrrhe*] See on Mat. 27. 34. and on Luke 23. 36. and on John 19. 29. probably to refresh him, and so to prolong his torments; *tanquam animo deficientem refocillantes. Euthym* in Mat. 27. 34.

V. 24. *They parted his garments*] See on Mat. 27. 35. and on John 19. 23. they fastened him thus unclothed to the crosse; but we, by his suffering, are clothed with his righteousnesse; and by him one oblation of himself, for ever sanctified; that we may in the appointed time, enter into the holiest, by that new and living way which he hath consecrated for us. Heb 10. 19, 20.

V. 25. *It was the third hour*] They fastned him to the crosse about nine of the clock in the morning.
they crucified him] Or *when they crucified him.* See on Matthew 27. 35.

V. 26. *The King of the Jewes*] See on Mat. 27. 37. and on Luke 23. 38.

V. 27. *Two thieves*] See on Mat. 27. 38.

V. 28. *And he was numbred*] Isai. 53. 12. However the malicious Jewes intended this for a contumely, and acted it for an aggravation of his sufferings, to be numbred and executed among malefactours, infamous persons; yet this also was one work of the Messias, concerning whose suffering the Prophet Isai 53. 12. So many generations before said, *he was numbred with the transgressors*; which Christ told his disciples before his passion (Luke 22. 37.) must be accomplished in himself: the Jewes would hereby have made it appear to the world, that Christ thus suffering, was not the expected Messias and Saviour of the Elect: but hereby they blindly and unwittingly executed Gods decree for his thus suffering. See Acts 4 28. to the most just condemnation of the Jewes, who reading this Prophesie, and themselves acting to the fulfilling of the same, will not yet believe that Christ in whom, and whose sufferings, all the legall ceremonies prefiguring him, as also all the divine oracles of God by the Prophets foretold, were fully, and punctually fulfilled.

V. 29. *Ah, thou that destroyest the temple*] See on Mat. 27. 39. and on Luke 23. 35. 37.

V. 30. *Save thy selfe*, &c.] See on Mat. 27. 40. and on Luke 23. 37.

V. 31. *Also the high Priests*] See on Mat. 27 41.

V. 32. *Let Christ the King of Israel descend*, &c.] See on Matt. 27. 42. and on Luke 23. 37.

V. 33. *There was darkenesse*] A token of Gods anger against the sins of his ingratefull persecutors (See on Mat 27. 45.) and a proper emblem of their stupid ignorance, who were thus active against the Lord of life.
over the whole land] over *Judæa*, and all, or much of that *Hemisphere*. See on Mat. 27. 45.

V. 34. *Eloi, Eloi*] See on Mat. 27. 47.

V. 35. *He calleth Elias*] See on Matth. 27. 47.

V. 36. *Put it on a reed*] See on Matt. 27. 48. and on Joh. 19. 29.

V. 37. *Cried with a loud voyce*] κράξας φωνῇ μεγάλῃ, sending forth a great voice. See on Mat. 27. a usuall manner of expressing any loud speech. Psalm 18. 13. and 46. 7. and 68. 34. and 77. 18. and 104. 12. Numb. 14. 1. Hab. 3. 10. the 70. commonly give it φωνὴ μεγάλη, &c. He gave his voice, or lift up a voice, to speak or cry aloud.
gave up the ghost] he died, ἀπεβίωσεν, ξωοποιεῖ δὲ, ἡ κατάπαυσις τοῦ ζῆν καὶ τῶν ἔργων: he dieth, but giveth life; and in his death destroyeth death (*Greg. Nazianzen orat.* 35.) that it may have no more power over us; but onely to end sin, and begin us a better life, and therein our eternal happinesse.

V. 38. *The vail of the Temple*] See on Matthew, 27. 51. and on Luke 23. 45.

V. 39. *Centurion which stood, &c.*] See on Matt. 27. 54.

V. 40. *Women the lesse*] It may be he was lesse in stature, of *James the lesse*] It may be he was lesse in stature, of V. 40. *James the lesse*] It may be he was lesse in stature, of note, or younger than James sonne of *Zebedee*: however lesse note, or younger than James sonne of *Zebedee*: however lesse is added to distinguish him from that other James: See Acts, 12. 2. 17.

V. 41. *Followed*

V. 41. *Followed him*] Luke 8. 3.

V. 42. *When even was come*] Matt. 27. 57.

V. 43. *Joseph of Arimathea*] See on Matt. 27. 57. and on Luke 23. 50. John 19. 38.
an honourable Counsellor] a man of great authority, of the council of the *Sanhedrim*; or else taken into Pilat's council; the first seems most agreeable with the present circumstances.
waited for the kingdome of God] See Luke 2. 25. he waited for the kingdome of the promised Messias, and salvation therein, and on Luke 23. 51.
went in boldly in to Pilate] this intimateth either great freedome of his accesse to Pilate; or his much daring, in shewing himself a follower of Christ; considering the power and malice of the Priests, and Pharisees, now backed, with the fury of the misled people; so that he could not herein, but run the hazard of life and estate.

V. 44. *Marvelled if he were already dead*] Because they who were crucified, were very long in their torments before they could die; and because probably he might hear that Jesus had power to raise the dead. he might possibly think, that he would have delivered himself from the Cros; therefore he marvelled: he knew not the counsel of God concerning Christs suffering, though himselfe were a chief actor in the performance of the same, Acts 4. 27, 28. nor that Christ delivered up himself a voluntary sacrifice for our sins; neither understood he the mystery of the Paschal Lamb to be eaten in haste, Exod. 12. 11.
the Centurion] who guarded the Cros, v. 39. with his company of Souldiers appointed thereto by Pilate, Matt. 27. 65.
he asked him whether] fearing the Jews, if his Disciples should have taken him down, before he had been certainly dead (all which doubting, confirmeth our faith in his death and resurrection) might give some misconscious information against him to *Cæsar*.

V. 45. *He gave the body to Joseph*] He gave him power to take it down, and bury it, at his diseretion, ἐδωρήσατο, he gave *Jesus* body to *Joseph*; *non munerib*, saith one, he might boldly have added, *the greatest that man could begged, or gave; magna divina gratia tessera*: For so *God loved the world, that he gave his onely begotten Son*——John 3. 16.

V. 46. *Bought fine linnen*] See on Matth. 27. 59. in the Greek, ἐνετύλιξε, as Chapter 14 51. a linnen cloth; that which we call a *winding sheet.*
and laid him in a sepulchre] See on Matt. 27. 60. and on Luke 23. 53. *Tremellius* saith out of *Maimoni de luctu. c.* 4. it is a custome in Israel, concerning the dead, and their sepulture; that when one is dead, they shut his eyes, and mouth, binding a band of some cloth to ty up his jaws; wash, the corps, and anoint it with ointment confected of diverss aromaticall things: then cutting off the hair of the head, the body is wrapped up in white linnen cloth, prepared for this purpose; therefore the face is covered, before the dead be laid on the bier, with an handkerchiefe then laid on the bier, he is borne on mens shoulders, to the grave; and there before the body be put into the ground, certain words written by the ancestors for this purpose, are recited, wherein the Divine justice is commended, and the sins of man aggravated whereby we have deserved death; they pray God, that he would so exercise his justice, that he forget not that he is also merciful: after this, the corps together with the bier, is put into the ground, and covered: then turn the face to the mourners, and certain things to comfort them are recited. Which done, every one goeth hence: neither appears there any difference between the rich and poor, noble and obscure, either in their burial of the dead, or consolation of the living.
and rolled a stone] See on Matth. 27. 60. 63. &c.

V. 47. *And Mary Magdalene*] See on Matt. 27. 61.

CHAP. XVI.

Verse 1. *W*[*As past*] Or *had come between*, as Acts 25. 13. and 27. 9. See on Matt. 28. 1. this Sabbath began at sunset, and ended at sunset: so soon therefore, as it was lawful to work, or buy, and sell, they went to buy sweet spices to embalm the Body of Jesus: which, though that sacred Body had no need of (as other corruptible bodies) he being to lie in grave, and not to see corruption, yet these women were yet ignorant hereof; and therefore it being a solemne custome with them to embalm their dear deceased friends; they would thus shew their love; although *Joseph* and *Nicodemus* had accommodated the Body with a *Sindon*, or winding sheet, and a mixture of Myrrhe and Aloes, about an hundered pound weight, John 19. 39. for the custome of those places was often and many dayes to embalme the dead; possibly they received it from the Egyptians, whose time of embalming, lasted fourty dayes: See Genesis, 50. 23. See *Herodot. in Euterpe.*
and Salome] See Chapter 15. 40. The Syriack nameth her שלומא *shalom.* others, שלומית *selomith*, it skilleth not much to be curious herein. See *Jo. Drus. ad voc. N. T. com.* 1. *pag.* 152. and *Annot. in N. T. par. alt. pag.* 61. she is mentioned also c. 15. 40. among those women who ministred unto Christ when he was in *Galilee*, and coming up with him to *Jerusalem*, stood farre off from the Crosse, beholding that which was there done.

V. 2. *Very early in the morning*] See on Matthew, 28. and on Luke 24. 1. John 20. 1. as soon as it was fit to doe it, on the Sabbath, they might not, and in the night there was no convenience.

V. 3. *They said among themselves*] That is, the women mentioned, verse 1. as they went towards the Sepulchre; remembring how it was shut up, they began to cast about, how they should have the stone rolled away, that they might come to embalm him: as if they said; can all we doe it? or, how shall we find any to doe it for us? It seemeth they knew not that there was a publicke seale, and guard set upon the Sepulchre, seeing they make no difficulty concerning that, which had they known, they probably would have feared the issue of their present attempt.

V. 4. *And when they looked*] ἀναβλέψασαι, &c. When they cast their eyes towards the Sepulchre it importeth here an intentive looking toward it, which they before did not, so the *Syriac* gives it, and *beholding they saw*, or looking more stedfastly they perceived.
for it was very great] This was the reason of their care and consultation, v. 3. they were solicitous how they should be able to remove the stone, because it was very great, and heavy above their strength to move.

V. 5. *entring into the Sepulchre*] John 20. 11. That is, saith Master *Beza*, *in speluncam, in qua excisum erat Sepulchrum*: into the Cave, in which the Sepulchre was hewed out of the Rock: Others say, they entred only within the *seprum* or fence, which divided the Sepulchre from the reſt of the Garden in which the Sepulchre was: Others say, after *Augustine*, *l.* 3. *de Consen. Evang. c.* 24. They entred into some space of the Cave before the Sepulpulchre. Here need not much dispute, if we consider other parts of the Gospel, mentioning their graves (Matt. 8. 28. Marke 5. 2. Luke 8. 27.) either of that capacity, or so arched, that they might go downe into them.
they saw a young man] The *Angel appeared* in the shape of a young man, as Acts 1. 10. Luke 24. 4. See John 20. 12.
long white garment] See on Matt. 28. 3 shining vvith a celestial light: these *albes* vvere to import triumph and festivity; our victory and rejoycing in the resurrection of Christ: as *Gregor. hom.* 21. *in Evangelium*, noteth.
they were affrighted] Is being a sodain and unexpected apparition, and flesh and blood being not able to look on Heavenly creatures, vvithout fear and astonishment.

V. 6. *be not afraid*] See on Matt. 28. 5.
see the place] See on Matt. 28. 6.

V. 7. *but go tell the Disciples*] See on Matt. 28. 7.
and Peter] If the Angel had not named him who denied his Master, possibly he might have been afraid to come, *vereatur ergo ex nomine, ne deiperet ex negatione, Gregor. hom.* 21. *q. f.* He is called by name, lest he should despair, because he had denied Christ; for vvhich *Peter* being nowv full of heavineſs, and fluctuant thoughts, had need of some special comfort.
as he said unto you] Matt. 26. 32.

V. 8. *neither said they any thing to any man*] Either for fear of the Jevvs, they durſt tell no man by the vvay; or it vvas for haste vvhich they made to tell the Disciples, as they vvere commanded, Matt. 28. 8. Luke 24. 9. 22. 23.

V. 9. *appeared first to Magdalen*] John 20. 14. Of these apparitions: See *H. Conallon. exercit.* 16. *N.* 186.
out of whom he had cast, &c.] *de te from whom he had cast out.* Luke 8. 2. See the great mercy of Christ, making her the first witnesse of his resurrection, who had been most miserable.

V. 10. *she went and told them*] As Christ had commanded her, Joh. 17. and the Angels here verse 7.
that had been with him] Who followed him and had been conversant with him, as his disciples, and hearers; whose faith he would have now confirmed in the assurance of his resurrection from the dead, and not to be hazarded by any longer delay of the same.
as they mourned and wept] See on Luke 24. 17. They in their infirmity of faith, not yet apprehend what he had taught them concerning his resurrection the third day; mourned and wept; as if he had still been dead; but he would now have them cease from that sorrow, and be assured that he was alive again: Christ will ever send comfort to his, in due time, and at last wipe away all tears from their eyes. See Psal. 9. 9.

V. 11. *and they*] Or, *Yet they*, as, Acts 7. 5.
when they heard that he was alive] *Mary* told them that the Angel assured her, that Christ was alive, verse 6. and that she had also seen him, verse 9
believed not] The greatnesse and strangeneſſe of the matter, exceeded their present faith (Luke 24 11. See Exod 6. 9.) which had been shaken, and almost overwhelmed, with so many and great fears. This thoweth, they were so far from any confederacy or compact in divulging Christs resurrection from the dead that it vvas long before they could believe it their selves; see verſ. 13.

V. 12. *in another form*] In another habit than he had conversed with them in: and therefore they took him for a stranger. Luke 24. 18, as *Mary* did for the Gardner. John 20. 15. See on Luke 24. 15, 16. *utique in ipso corpore, cujus adhuc erat effigies Augustin. Paulino.*

Paulino ep. 59. q. 8. verily in the same body, but in another form: not that he had so altered his humane lineaments and countenance, that they could not know him; but because their eyes were held for a time, so that they did not, Luke 24. 16 what need any holding their eyes, if he had been so changed, that they could not have known him?

unto two of them] Luke 24. 13.

went into the country] To Emaus, a country town or village about seven miles from *Jerusalem*.

V. 13. *neither believed they them*] All this is recorded that we may the more confidently believe those to have been most free from any compact in their testimony, who were so slowly, and hardly induced to believe the Gospel themselves.

V. 14. *After ward*] Luke 24. 36. John 20. 19. another time, after his appearing to *Mary*, and her relating the same to the Disciples.

as they sate at meat] ἀνακειμένοις, As they sate together, at supper; as may be gathered from Luke 24. 33. compared with verse 36. for those two disciples at Emaus, knew Christ in his breaking bread, and presently returned to *Jerusalem* to tell the disciples thereof; while they were speaking, sodainly Christ stood by them, it is probable therefore, while they sate at supper, whom he calleth the eleven; that is, the Apostles in generall, or indefinitely taken for those of the eleven, who were gathered together with others at *Jerusalem*; where it is said (Luke 24. 33.) that *Cleopas* and another of them, found the *eleven* together; yet *Thomas* was not there. John 20. 24. for after the death of *Judas Iscariot* unto the election of *Matthias*, Acts 1. 26. the Apostles were commonly called the *eleven*. See Matt. 28. 16. Luke 24. 9. 33. &c.

V. 15. *and he said unto them*] Matt. 28. 19. not presently after this mentioned apparition, but when the Disciples went into Galilee (Matt. 28. 16.) there to meet Jesus on the mountain, where he had appointed them.

Go ye into all the world] Not into Judea alone (as Matt. 10. 5, 6.) But now the partition wall is broken down, (Ephes. 2.) and they must preach, administer the Sacraments, and confirm the same with miracles among the Gentiles also.

to every creature] That is, to every nation, as *Matthew* expresseth it. See 1 Pet. 2. 13.) to all mankind without exception: *omni creaturæ prædicatur Evangelium, cum soli homini prædicatur, &c. Gregor. hom. 29. in evang.* the Gospel is preached to every creature, when it is preached to man onely, for whom all things on earth were created: this word κτίσει, sometimes signifies the creation of the world: Chapter 10. 7. Romans, 1. 20. Sometimes the things created; Chapter 13. 19 Romans 8. 22. Sometimes all mankind, men and women of all conditions, as here: Christ would have them know, that as he is the Creatour of all men, so would he now have the gladsome tidings of salvation by faith in him, and free remission of sins, to be republished unto all the Nations of the world: the Gospel was not now to be shut up within the limits of any particular Church; like the dew in *Gideons* fleece, while the floore was dry, (Judges 6. 37, 38.) but to be communicated to all: and as it was sent to all so was it entrusted to the care, and Ministery of all the Apostles, and to their successours the Ministers of the Gospel: the Hebrewes call man the creature, by way of excellency, or eminency, as being Gods Masterpiece, among the creatures, on whom he set his owne Image.

V. 16. *and is baptized*] He that beleeveth, and by Baptisme, maketh profession of his Faith: understand this, *de adultis*; Gods free Grace to Infants, is not tied to the externall sign.

but he that believeth not] John 3. 36.

V. 17. *these signes*] These miracles which you shall worke where you preach, to confirme your Doctrine, shall be signes of my presence with you, and their Faith that believe in my Name.

shall follow them that believe] This power of Miracles continued accordingly for a time in the Church, untill Christianity was more publikely professed. See *Irenæus l. 2. c. 58.* albeit, all believers had not this power to do miracles; yet some successively had (for many years after the ascension of Christ) for the confirmation of others; and it was necessary thereto. *Ut enim fides cresceret, miraculis fuerat nutrienda, Gregor. Hom. 29. in Evangel.* That Faith might grow, it was to be nourished with miracles, as we water new set plants, till they have taken good root, then we water no more: so did the power and providence of God work here.

in my Name] By my power: as, Acts 3. 6. Acts 4. 7.

shall they cast out devils] As *Paul* did: Acts 16. 18.

speake with new tongues] Other than they were acquainted with before, Acts 2. 4. and 10. 46. See on Chap. 1. 27.

V. 18. *they shall take up*] Acts 28. 5. The meaning is, if they should take up a Serpent; he should be no more able to hurt them than *Moses* Serpent, or *Pauls* Viper, Acts 28. 5. could hurt them.

if they drink any deadly thing] Poyson, as they write of *John* and others, in the Ecclesiastical Historians.

they shall lay their hands on the sicke] So Acts 28. 8. *Paul* laid his hands on *Publius*, the Governour of Melita his Father, and healed him: so *Peter* healed *Eneas* of his palsie, Acts 9. 34.

V. 19. *received up into heaven*] Luke 24. 51. Christ having accomplished his Office upon Earth, ascended into Heaven; from whence he confirmeth the Doctrine of his Apostles, by signes and wonders, in the Primitive Church, and governeth the same unto the Worlds end. See on Acts 1. 11. He ascended into the third Heaven, 2 Corinthians, 12. 2. the Throne of God and place of the blessed: the Scripture mentioneth three places, under the name of Heaven. First, The supreme, where God, most evidently manifesteth his Glory to those Heavenly creatures, which stand in his Divine presence. Secondly, the Starry Heaven; where all the starres and Planets which we see, more in their proper Orbs. Thirdly, that space which is between the Moon and the Earth; whereof the Birds are called Fowles of the Heaven, Matthew 6. that is, they fly in the Aire. See Hebrewes 4. 14. Ephesians 4. 10. which places are to be understood, of these two inferiour Heavens, the Aire and Starry Firmament: For the last of these places, the Text maketh it cleare, and Hebrewes 4. 14. the Greek hath it, (having thereforeto) ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς —— a great High Priest, qui penetravit Cœlum, who hath pierced the Heavens; to wit, these two inferiour above which he is ascended —— ὑπεράνω πάντων τῶν οὐρανῶν, Eph. 4. 10. *far above all heavens.*

sate on the right hand of God] Ascending into Heaven, he was set above all Thrones, dominions, powers, &c. Phil. 2. 9. Hebr. 1. 13. 15. Ephes. 1. 20. equal in power, glory, majesty and honour to God the Father, 1 Cor. 15. 25. Acts 7. 55. Hebr. 10. 12. *Tertullian* note hereon is very considerable; *quemadmodum enim nobis arrabonem carnis accepit, & vexit in Cœlum pignus totius summa illuc quandoque redigenda: Secure ergo caro & sanguis, usurpasti, & cœlum & regnum Dei in Christo, &c. de resur. carn. c. 51* for as he left us the *earnest of the Spirit*, so also hath he received the earnest of flesh from us, and carried it up into Heaven, a pledge of the whole summe to be brought thither once: be you secure, O flesh and blood, you have taken possession of Heaven, and the Kingdome of God in Christ.

V. 20. *and they went forth with*] From Jerusalem, whence the Scepter of Christs Kingdome was to go forth. Psalm 110. 2. Isaiah 2. 3.

the Lord working with them] That is, giving them a gracious assistance, and evidence of his Holy Spirit, to preach the Gospel in power, and effectually, to the conversion of the Gentiles. See 1 Cor. 3. 9 and 15. 10.

confirming the word] Hebrewes, 2. 4. God bearing them witnesse both with signes and wonders, &c. and thereby evidently declaring, that the Word of the Gospel, which they preached, who had the gifts of Miracles, exceeding all power of the creatures, was infallibly true, and the very Word of God, whose perfection it is, that he cannot lie, Titus 1. 2. neither attest an untruth.

with signes following] Following the preaching of the Gospel See verse 17.

Amen.] This the Evangelist setteth for a finishing of all this sacred History; to shew the Truth, and infallible Certainty of all that is said herein. See on Matthew, 28. 20. and on John 3. 11.

ANNOT.

ANNOTATIONS

On the Gospel according to

S. LUKE.

The Argument.

THe Gospel is the gladsome tydings of salvation by Christ: This Gospel (as the Penman his selfe interpreteth, Acts 1. 1.) is the History of those things that Jesus began to do and teach, untill the day that he was taken up, &c. That is as much thereof, as God saw good to Record by his Ministry: that (as the other Evangelist saith) we might believe that Iesus is the Christ the Son of God, and that in believing, we might have life through his Name. John 20, 30, 31. This sacred History was dictated by the Holy Ghost, whose Penman was Luke.

Luke was of Antioch in Syria, by profession a Physitian, (Colos. 4. 14.) he was a follower and faithfull Assistant of Paul (2 Timothy 4. 11.) and so became also a Physitian for the Soul: But who was the first Ministerial means of his Conversion, is not certain: Some thinke he was one of the seventy Disciples: and that other unnamed, Luke 24. 18. who with Cleophas after Christs Resurrection, went to Emaus: If so, he had had Christ the best Teacher: But others thinke Paul converted him at Thebes: But his self best sheweth in his Preface, what Instructers he had, those who from the beginning were Eye-witnesses and Ministers of the same Gospel: Luke 1. 2. Whence it is evident, that some of the Apostles instructed him in the Mysteries of Salvation by Christ, and faithfully related to him this whole Story.

Matthew it seemeth wrote to the Hebrewes, and the other three Evangelists to the Gentiles in the Greeke Tongue, wherein Luke in an Elegant stile, dedicateth two excellent Pieces, (this Gospel, and the Acts of the Apostles) unto Theophilus, an Honourable Person, and in him to all the Faithfull, who are lovers of God.

The occasion of his writing, (whether he were incited thereto by Peter, as some thinke, or, by Paul, as others) was (that which he declareth in his Preface) for as much as many have taken in hand to set forth the Story of those things, whereof we are fully perswaded —— it seemed good also to me, —— &c. Luke 1. 1. Thus God by the unanimous consent of a sufficient number of Witnesses (writing at divers places, and times) pleased to confirm the Truth of the Gospel unto us.

Concerning the Matter and Subject of this Gospel, we must know, that the Evangelist purposed to declare, That Iesus the Sonne of the Virgin Mary, was that promised Seed (whose fore-running Messenger was Iohn Baptist, according to the Prophesies:) Whose admirable Conception by the Holy Ghost, made not against the Truth of his Humane Nature, and Nativitie, according to the Flesh: who in the fulnesse of time (the Scepter being departed from Iudah) in the fourtie second yeare of the reign of Augustus Cæsar, was born in Bethlehem Iudah, grew up to mans stature and perfection, undertooke his publicke Ministery and Office of the Messiah, shewing himselfe in Doctrine and Miracles, (specially, in his glorious Resurrection from the dead, and Ascension into Heaven) truely, God and Man, in Unity of Person, the Saviour and Redeemer of the Elect: All which he relateth in this Order.

1. In the three first Chapters, he rehearseth this Conception, Nativity, and the Witnesses thereof; to which he annexeth his Genealogy.

2. From the fourth Chapter, to the tenth, he setteth downe the preparation to his Ministery, in his tentation, the beginning of his Preaching, Miracles, Ordination of Apostles, Transfiguration on the Mount, and departure out of Galilee.

3. From the tenth Chapter, to the twentieth, he recordeth what Christ did in his last passage towards Ierusalem.

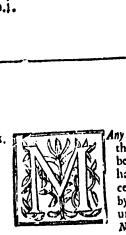
4. In the twentieth, and the following Chapter, he telleth what he taught in the Temple, his Disputes with the Pharisees and Saduces, as also of the destruction of the City and Republicke of Israel, where he inserteth some things concerning his second coming to judgement.

5. Thence he cometh to the History of his Passion, Chap. 22. 23. The conclusion and lowest degree of his Obedience and Humiliation.

6. The last Chapter, containeth the truth of his Resurrection, his Apparitions to his Disciples, specially the two going to Emaus, and his glorious Ascension into Heaven, the assured Pledge of our interest therein, whereof he hath in our Nature taken Livery and Seisin.

CHAP. I.

CHAP. I.

Verse 1. 

Many have taken in hand] It seemeth that *Matthew* and *Marke* wrot not before *Luke*, had they, he would have spoken more reverently concerning them: Whether he mean by *many*, those counterfeit pieces under the Titles of the Gospel of *Nicodemus*, *Thomas*, according to the *Egyptians*, or *according to the twelve*; it is uncertain; because he nameth neither these, nor others like: but affirming a full assurance of that which he (with the other Holy *Evangelists* writeth, he seemeth modestly to deny, that others had the same.

to set forth in order] To compose and write the History of *Christ his Life* and Doctrine.

which are most surely believed] Of which we were assured, or so certified, that we nothing doubt of their truth.

V. 2. *they delivered them unto us*] Meaning the *Apostles*, who continually attending on our Saviour Christ, law these miracles, and heard this Doctrine, which this *Evangelist* converting with them, by the infallible assistance of the Holy Ghost, and their relations, here recordeth: for he was not αὐτόπτης ἀλλὰ μαθητὴς, ἀλλ' ὑπηρέτης χρόνων, which *Theophylact* noteth, not a Disciple from the beginning, but of later time.

were eye-witnesses] Of those things which *Christ* did, See 1 John 1.1. Hebr. 2. 3.

Ministers of the Word] He meaneth either of the Gospel (whereof themselves were a part) or of Christ, the Eternal Word, John 1. 1, 1 John 1. 1.

V. 3. *it seemed good to me*] By a Divine inspiration, as Acts 15.15, 28. See also 1 Cor. 7. 40. 2 Tim 3.16.

most excellent Theophylus] This was some excellent and renouned Person in the Church of those times: this Title is given to honourable persons, and men in authority, Acts 23. 26.

V. *that thou mightest know the certainty*] He having exactly learned all these things now writeth them to the further edification of *Theophilus*, something before enformed hereof by word of mouth.

5 *Herod King of Judea*] *Herod the great*, son of *Antipater*; not *Herod Tetrarch of Galilee*, mentioned, Luke 3.1.

of the course of Abia] See 1 Chron. 24. 5. 10. *David* appointed the sons of *Aaron* to minister by turns: (See on Mark. 14. 1.) or several courses.

daughters of Aaron] Of the posterity of *Aaron*, vers. 36. *Elizabeth* is called the cousin of *Mary*, though the were of the Tribe of *Iuda*, and *Davids* Family: for that law Numb 36. 8. which cautioned that the daughter should marry in her own Tribe, left there should be confusion in the inheritances of the Tribes; concerned them only that *possessed an inheritance*, *in any Tribe of the children of Israel*, and forbad not any of the Tribes to make affinity and marry with a daughter of a *Levite*; who had no inheritance in that land assigned them, Numb. 18.20.

V. 6. *they were both righteous before God*] That is, of sincere lives: approved of God; as *Iob* was, *Iob* 1. 8. not without all sin, but without blame before men. See Phippians 3. 6. 12. Such were they as God required *Abraham* to be, Genesis 17 1. Upright and sincere, free from Hypocrisie: and justified by Faith in Christ. See Rom. 4. 22.

walking in all] that is, living in, and endeavouring to keep all the Commandements. See Psalm 119. 1. 6. not that they attained perfection by the works of the Law. (See Phil. 3. 12.) but as he that walketh in a strait way, sometimes stumbleth, falleth, and doth not presently come to the end of that way, but by some other supply of his lameneſſe or infirmity; so is it here.

V. 9. *According to the custome*] See note on v. 5. and according to Gods Law, this office appertained to *Aaron* and his sons, Exod. 30. 7. 1 Chron. 6. 49

into the temple of the Lord] into that court which was called holy; into which only the Priests entred, Exod. 28. 43.

V. 10. *The whole multitude*] See Levit. 16. 17. then assembled to the worship of God, in that part of the Temple, which was called *atrium Iudæorum*, because thither the Ievvs might come to the publick service of God in the Temple. God could have privately, at his own house secretly, revealed these things to *Zecharias*, concerning *Elizabeth* his vvives conception of the great fore-runner of *Christ*, *Iohn Baptist*: but it pleased him to reserve the same to such a time and place, as might by many witnesses of those things, which then and there fell out, render this vision of *Zechary*, more famous and publick for the stirring up the minds of the people, to attend the event thereof.

without] in that part of the Temple, which was called the peoples Court. See Leviticus 16. 17. 1 Kings 7. 12.

the time of Incense] See Exod. 30. 1. That is, while the Priest, according to the Law, burned Incense within: this Incense was to be offered morning and evening by the Priest, when he dressed the Lamps, Exodus 30. 7, 8. not without a singular mystery; for the Lamps signified the light of Gods Word, the Incense prayers, therewith to be joyned, and that the prayers of Gods people are a sweet spiritual Incense acceptable unto him (Psalm 141 2.) being presented by Christ our High-Priest ministring in the true Tabernacle, which the Lord pitched, Hebr. 8. 2. appearing in his presence for us, Hebr. 9. 24. offered in the golden Censer of the Angel of the Covenant Christ. See Revel. 8. 3. 4. these, as that Incense offered morning and evening, ought to be continual. 1 Thes. 5. 17. as our High-Priest, *ever liveth to make intercession for us*, Hebrews 7. 25.

V. 12. *And fear fell upon him*] The sudden and unexpected sight of the Angel not only troubled, but terrified him. So Dan. 10. 8. if the appearance of one Angel sent to comfort, so much affrighted this just man, in the work of his Holy calling, what dread and terrour shall fall upon the wicked when Christ, (God and Man) shall appear with all his Angels to judge the wicked, for all their wilfull acts of impiety?

V. 13. *Thou shalt call his name John*] this is not only a prediction but a precept, and the imposition of a name before the nativity, was ever an argument of Gods marking those parties to some excellencie, See Matth. 1. 21. this name signifieth the *grace of God*: intimating that which should be in his person and office: See note on John 1. 6. So that *Zachariet* prayer was heard in that the *Messias* should now come: and in that *Elizabeth*, for whom he had often prayed, should also conceive and bear a Son.

V. 14. *And thou shalt have joy, &c.*] So great, as that it shall break out into rejoycing, for that thou shalt obtain a desired issue, above hope and the common course of nature, and for that thou shalt know the singular office, to which this childe is assigned, that is, to be the immediate Herauld to proclaim the *Messias*, and the fore-runner to prepare his wayes. And this joy shall not be onely domestick, but also publick, as concerning the intereſt of all those which expect Christ the Saviour of *Israel*.

V. 15. *great in the sight of the Lord*] That is, God shall highly esteem him, and make him excellent.

shall neither drinke wine nor strong drinke] σίκερα, which *Theophylact*, *Euthymius*, &c. interpret πᾶν τὸ μεθυσκον ἡμερινὸν διὰ κεράσου, any thing which may make drunken: So also *Ierome lib. 2. ep. 14. Nepotiano*. The word is taken from the Hebrew שכר *inebriatus fuit*, thence שכר *sheehar*, and in the Syriac ܫܟܪܐ, Levit. 10. 9. *Aaron* and his sons were forbid to drink יין wine, and also שכר which the 70 give σίκερα; as here, so where *Hanna* said she had drunk neither wine nor שכר *strong drink*; the 70 give it μεθύσκεσθαι the Syriac by שכר understand also, *sædum*, *deformem*, a filthy or deformed person: such are they who are overcome with drinke: and therefore the *Lacedemonians* were wont to make their *Helots*, or Slaves drunken; that themselves being sober, and observing τὸ ἀκόλαστον ἀσχημοσύνην their uncomely and filthy behaviour, it might be a remedy to them; causing them to loath that sin, the effects whereof were so shameful and loathsome. See *Clemens Alexandrinus Pædag. lib. 3. cap. 8.* The meaning of the *Angel* is here, that *Iohn* should be consecrated unto God, as a *Nazarite*. See Numb. 6. 3. Judges 13. 4. 5. 7. Sam. 1. 11.

filled with the Holy Ghost] That is, he shall have an abundant measure of the Spirit of Sanctification even *from his mothers wombe*; and in his ripe Age, for the execution of his charge. See Jeremiah, 1. 5. Galatians, 1. 15. Seeing then Infants are capable of Grace, and the Holy Ghost, we may say for them as *Peter* for his hearers, Acts 10. 47. *Can any Man forbid Water, that these should not be Baptized, which have received the Holy Ghost, as well as we?* See note on Acts 10. 47.

V. 16 *many of the children of Israel.*] See Malachi 4. 6. He shall be the meanes of their Conversion, by his Preaching, accompanied with the power of the Holy Ghost, to make it Effectuall. See Acts, 26. 18. 1 Corinthians, 3. 5, 6. James 5. 19. 20.

V. 17. *he shall goe before him, &c.*] That is, immediately before Christ the Messias, the King of Israel, to declare his coming, and presence. See John 1. 29. Malachi, 4. 5. Matthew, 11. 14

in the spirit and power of Elias] That is, with as great a measure of grace, and gifts of Gods Spirit, to make his Ministery powerfull. See Matth. 11. 11, 14. Mal. 4. 6.

turn the hearts of the fathers to their children] By his ministery, the unnaturall, degenerate, and wicked children, shall be converted, and become obedient children to their fathers, and to the *Church of Christ*; so, as their fathers shall acknowledge them to be their children indeed: For the division, which followeth the Gospel, that is, an *accidental* effect, which the corruption of man produceth, and not *the Gospel of peace*.

to the wisdom] ἐν φρονήσει, Here ἐν is put for εἰς. So the Interpreter of the Syriac, *ad cognitionem rectorum*, the knowledge of right things. *Ierome*, on Mal. 4. giveth the meaning. *Ut credant posteri eorum in Dominum Salvatorem in quem & illi credederunt*, that their posterity may believe in the Lord their Saviour, in whom (*Abraham*, *Isaac* and *Jacob*) themselves believed; the whole sense is, by the example of their holy Fathers, they shall be wise and believe, and so be of one heart and consent with their fathers.

prepared for the Lord] Prepared for *Christ*, as John proclaimed chap. 3. 4.

V. 18. *For I am an old man* &c.] Considering the ordinary course of nature, he was slow in beliving so great a miracle. *Abraham* laying aside all natural reason, believed above hope. See Rom. 4. 17.

V. 9. *I am Gabriel*] גבריאל *fortitudo Dei*. This name signifieth the power of God: he putteth him in minde, that he was the same *Angel*, who some hundred years before, was set to the Prophet *Daniel*, to declare the time of Christs coming, Dan. 8. 16. Dan. 9. 21. that he might assure him of the fulfilling of the same, now in the fulneſſe of time.

that stand in the presence of God] This *Hebraisme*, borrowed from those who wait on Kings, importeth a readineſſe to administer or serve. See 1 Kings 10. 8. Prov. 22. 29.

V. 20. *thou shalt be dumb*] Because thou desireſt a signe; this shal be both a punishment of thy incredulity, and a signe to confirm this faith, as *Crysologus* Ser. 90. saith, *Ut ex te & in te credenda regulam consequaris*: that from thy self, and in thy self, thou must attain a rule of believing.

V. 21. *waited for Zachary*] For he was to dismisse them with a blessing. See Numb. 6. 23. Now they waited longer than ordinary, without the holy place, to which the people of the Jews were to resort, as verse 10.

V. 22. *he could not speak*.] Not onely because a marvellous stupor of fear had invaded him, but b cause God had, for the time, taken away his faculty of speaking, for a signe unto him (that he might believe) and to the people, that at the preaching of Christ now at hand, their Priesthood should be silenced,

they perceived that he had seen a vision] By his silence, pale countenance, beckning with, and lifting up his hand toward Heaven, or the Holy place whence he came, by these or the like means God would prepare the people to conceive an high opinion of *John* the forerunner of Christ.

V. 23. *were accomplished*] At *Jerusalem* he was to officiate one whole week. See 2 Kings 11. 1. Chron. 9. 25. which ended, he went home.

V. 24. *hid her self*] She kept her chamber, or otherwise concealed her miraculous conception so long, until it was evident, and out of doubt that she had indeed conceived.

V. 25. *to take away my reproach*] For barrenneſſe was counted a dishonour to the women. See 1 Sam 1. 6. 11.

V. 26. *the sixth moneth*] Reckoning from *Elizabeths* conception.

V. 27. *to a virgin espoused*] That is, promised in marriage: a woman so promised was said μνηστεύεσθαι. See Mat. 1. 18. and here, chap. 2. 5.

of the house of David] Of the stock and linage of *David*, (so some Greek Copies have it) as was also *Joseph*, Luke 2. 4. Matth. 1. 16.

V. 28. *highly favoured*.] Or gratiously accepted, much graced (see verse 30.) freely beloved: as the Apostle useth the word, Ephes. 1. 6. honoured with this singular grace, to be the Mother of the *Messias*: therefore he said she was *blessed among women*: he said not, he honoured as God: ἐν τοῖς ἐν Θεῷ ἠγιασμένοις, saith *Epiphanius adv. hæref. l. 3. tom. 2. 23.* for neither was *Mary* a God

V. 29. *she was troubled*] At the appearance of the heavenly Majesty which probably shined in the *Angel*, and at that strange salutation,

V. 30. *thou hast found favour*] Thou art in Gods favour, who hath freely chosen thee to this honour which thou thoughtest not of.

V. 31. *and behold thou shalt conceive*] See Isa. 7. 14.

his name Jesus] See Matthew. 1. 21. a Saviour of his people.

V. 32. *the son of the highest*] So he shall be called, and so is he from all eternity: the onely Son of God by nature: God manifested in the flesh, 1 Tim. 3. 16.

the throne of his father David] The spiritual and eternal kingdom over his Church, prefigured in *Davids* temporal kingdom over Israel. See Isaiah 9. 7. Jerem. 30. 9. Ezekiel 34. 24. Ezekiel 37. 24. Hosea 3. 5. thus the Angel declareth, that this he in whom the Prophesie of Amos 9. 11. concerning the raising up of the decayed *tabernacle of David*, should be fulfilled.

V. 33, *and he shall reign*] See Daniel 7. 14. Micha 4. 7. This spiritual kingdom of Christ is begun in this world, in, and over the Saints, by the grace of his Spirit, regenerating and governing them; and shal be perpetuated in his kingdom of glory, uniting them unto himself the head of his Church, and making them thereby fully and eternally blessed,

V. 34 *How shal this be?* This question was not of diffidence, but rather of admiration: for though the prophesie declared this mystery of Christs incarnation by a virgin, Isaiah 7. 14. and of the *branch* arising out of the decayed stock of Jesse, Isaiah 11. 1. yet the manner how was not fully understood; herein he desireth resolution: and it seemeth they were not to come together presently after betrothing.

V. 35. *overshadow thee*] The extraordinary power of God shall effect this: it seemeth an allusion to that, 1 Kings 8. 12.

holy thing] Christ without all sin: as God, the eternal Son of the Father: as man, conceived of a sanctified masse, or substance without all sin.

V. 36, *thy cousin Elizabeth*] See note on verse 4.

who was called barren] *Elizabeth* who was known or noted to be barren, is now six moneths gone with childe.

V. 37. *nothing shall be impossible*] See Genes. 18. 14. Jeremiah 32. 17. Matthew 19. 26. in the Greek it is πᾶν ῥῆμα, *every word*; that is after the Hebrew expression, *no word*. So Psalm 143. 2. כל־חי, *all living*; that is, *none living*: and so they put דבר *dabar*, a word, for a work, or thing, as Genes. 24. 50. *from the Lord proceedeth* דבר, 70. τὸ πρᾶγμα, *the thing*. In these words, the Angel listeth up the virgins minde to the consideration of Gods omnipotency, that the might rest secure concerning the fulfilling of the promise, which he brought her.

V. 38. *behold the handmaid of the Lord*] This is also an Hebrew manner of speaking, importing a ready obedience and submission. See 1 Samuel 3, 4. הנני *hinneni, behold I, or here am I*, Isaiah 6. 8.

V. 39. *to the hill countrey*] To *Zatharie* and *Elizabeths* house, which probably was *Kiriath-Arba*, or *Hebron* assigned to priests, See Josh. 14 15. Josh. 21. 11.

V. 41. *The babe leaped*] This extraordinary motion was by the inspiration of the Holy Ghost, enabling *Elizabeth* to know and prophesie the incarnation of Christ, (for no other wise could she know it than by divine revelation) and shewing a secret correspondence between Christ and *John* rejoycing at his coming.

V. 42. *blessed art thou*] So the angel pronounced verse 28. she was blessed, in that God not onely vouchsafed her the honour of conceiving her Saviour in her womb but chiefly for that he gave her faith to believe in her Son and Saviour Jesus Christ. See verse 45. and Chap. 11. 27, 28.

V. 43. *whence is this to me, that the mother of my Lord*, &c] *Elizabeth* respecting Gods great favours conferred on the Virgin *Mary*, yeildeth her due respect and honour, and acknowledgeth this visit an honour undue to her self; yet doth she not adore her to Gods dishonour, we may neither undervalue Gods graces in others, nor idol them for the same. The excellencies of the creatures are so farre forth well respected and reverenced, as no interpositon thereof cloudeth Gods Majesty.

V. 44. *as soon as the voice*, &c.] See note on verse 41.

V. 45. *blessed is she that believed*] By the instinct of the Holy Ghost, she declareth wherein the blessednesse of *Mary* (as also of all the elect) consisteth; that is true faith apprehending all the promises in Christ, which shall certainly be fulfilled.

V. 46. *My soul doth magnifie*] That is, exalteth and praiseth: not as hypocrites use in words onely, but with the inward affections of my soul. So the attributeth all the favours received, to the meere and free mercie of God, leaving nothing to her own merits.

V. 47. *and my spirit hath rejoyced in God*] My soul hath an inward joy in Gods mercy and salvation: there can be no solid rejoycing until we believe God to be our Saviour.

V. 48. *shall call me blessed*] For this favour freely bestowed on me, which all ages that speak of: the saith not, that call me Queen of Heaven, Lady, &c. much lesse, shall adore me: See note on verses 28, 42, 43.

V. 49 *for he that is mighty*, &c.] That is future ages shall so acknowledge me blessed, as attributing all which God hath done for me, to his free mercy, not any merit of mine: there can be nothing more in jurious to this blessed Saint, than sacrilegiously to put on her the spoiles taken from Christ her Saviour: here is no, *vega patrem, jube natum*, &c. See *Offic. beatæ Mariæ*.

and holy is his name] The name of God sometimes here importeth

teth God himselfe, as he manifested himselfe to us, See Matthew 6. 9. and ἅγιον holy signifieth also venerable and sacred, or separated from things vulgar, or prophane: so ought we to speak and thinke of the holy God, with all reverence, See Exod. 20. 7.

V. 50. *his mercy is on them that fear him*] This speech seemeth taken from the covenant of God: Gen. 17. 7. and Exodus 20. 6. Deuter. 7. 9. Psalm 105. 8. God is ever one, unchangable, and therefore constant in his favours, as appeareth in the example of *Abraham*, and his seed; but because all are not children of *Abraham*, who according to the flesh were descended of *Abraham*, but the faithfull and holy onely; therefore the here restraineth the effect of the promise to those who fear God. See Psalm 103. 17. in vain do they boast that God is their father, who degenerate from the faith, and sanctity of those saints, whom he owned for his children. See 1 Pet. 1. 17 under this word *fear him*, are understood, faith, obedience, and all piety, and true religion.

V. 51. *he hath shewed strength with his arme*] ἐποίησε κράτος: so Psalm 118. 11. עָשָׂה חָיִל *hyfe chail*, ἐποίησε δύναμιν. 70. that is, δυναστεύει, powerfully. So Numb 24. 18. and Israel 70. עֹשֶׂה חַיִל, ἐποίησαν ἐν ἰσχύι, shall do valiantly, which phrase is sometimes used for the atchievement of victories, wherein might and power is shewed. So the syriac interpreter giveth the words as if it were ἐκράτησεν, he overcame, &c. the arme of the Lord importeth his power, commonly in opposition to all other helpes, as Isaiah 59. 16. See Psalm 89. 13. Isaiah 51. 9.

he hath scattered the proud in, &c.] God sheweth his power in descending and lifting up the humble: the proud he scattereth in their imaginations and vain counsels, as the winde the chaffe: See Psalm 33. 10. 2 Samuel 15. 34. Job 5. 12. 1 Peter 5. 6. Isaiah 8. 10. Gen. 11. 8, 9. Isaiah 14, 13, 14. Ezek. 28. 2, 7.

V. 52. *he hath put down the mighty*] 1 Sam. 2. 6. Job. 5. 11. that is, Kings, Princes, &c. as appeareth not only in the examples of *Nebuchadnezzar*, *Saul*, &c. but many others: and it is the same power and providence of God to exalt and set up whom he pleaseth, as we see in *David*, *Ester*, *Joseph*, *Mordoche*, &c. and the B. Virgin here speaking.

V. 53. *he hath filled the hungry*] See Psal. 34. 10. 1 Samuel 2. 5. in this also he setteth out the divine and good providence of God, disposing of all persons, estates, and conditions humane.

V. 54. *in remembrance of his mercy*] See Jerem. 31. 3. 20. This is accommodate to mans understanding, who then properly remembreth, when he remindeth or calleth to minde and memory, that which was before out of minde and forgotten: which cannot be properly spoken of God, who cannot forget, the meaning is, that although God might seem, in the long time of Israels affliction, to have forgotten his promise made to *Abraham*, and the Fathers; concerning the covenant made with them, and concerning their Messiah, yet in the appointed time he maketh it appear in the fulfilling thereof, that he never forgot it nor them.

V. 55. *as he spake to our fathers*] Gen. 17. 9, 10, Psalm 132, 11, 12.

to his seed for ever] That is, to the faithful and holy, See Gal. 3. 16. 26, 27, 29.

V. 56. *about three moneths*] Until her delivery; probably that she might see that fulfilled, which the Angel proposed to her, for the confirmation of her faith.

V. 57. *and she brought forth a son*] So God ever fulfilleth his promises in good time.

V. 58 *rejoyced with her*] This is that holy sympathy which God commandeth. Rom. 12. 15.

V. 59 *on the eighth day*] See Gen. 17. 12. Levit. 12. 3. not without an excellent mystery was this Sacrament to be given on the eighth day; intimating the absolute circumcision of the heart, and taking away all corruptions of flesh and blood, sinnes and sinfull affections, in the sabbath and rest to come in Christ, Heb. 4. 9.

they called him Zacharias] They who were to circumcise him, as the common custom was, called him by his fathers name

V. 60. *he shall be called John*] It is likely that *Zacharie* had by writing enformed *Elizabeth* concerning the whole vision, and imposition of this name by the Angel. See note on verse 13.

V. 61. *none of thy kindred*] They relyed on the custome, which (had their assertion been true) may never be followed against the word and commandement of God.

V. 62. *they made signes to his father*] To end the controversie, they do by signes consult his father.

V. 63. *he asked for*] Or required: that is, made signes to have brought him writing tables: so understand, *saying*, to be writing, his name is *John*.

V. 64. *his mouth was opened*] His voice and use of speech was restored him again.

and praised God] Doubtlesse, acknowledging his dumnesse, a just punishment of his slowneesse to believe: the righteous are not ashamed to confesse their faules to Gods Honour: and this served to enforme the present, that this child was, (as conceived out of the ordinary course) so promised by an heavenly Oracle.

V. 65. *and fear came on all*] That is, a reverend consideration of all these things: so ought we to meditate on Gods works, as that they may seriously affect us,

V. 66. *all they that heard*] All, that is, many: possibly many also forgat them: as it commonly cometh to passe, in things most observable and divine.

the hand of the Lord was with him] He profited so, as that there appeared a singular power, and manifest grace of God in him.

V. 67. *filled with the holy Ghost*] Inspired with an excellent measure of the Spirit of prophesie concerning the mystery of our salvation by Christ.

V. 68. *visited and redeemed*] He speaketh of that which was speedily to come, as if it were done, to shew the certainty of Gods counsels and promises: to visit, is out of a care and purpose to relieve, comfort, and help: though God be ever present with us, he doth not alwayes manifest it: but when he sheweth in some eminent effect, that he hath care of his people, then he is said to visit them: so also when he punisheth, he is said to visit. See Jerem. 14. 10. Amos 3. 2. Psal. 89. 33. Isa. 27. 1. Isa. 29. 6. Here he visited to redeem his people from sinne and damnation, which he did by the Passion of Christ.

V. 69. *an horne of salvation*] That is, δύναμιν τῆς βασιλείας σωτηρίας, *Theophylall*, power and a saving kingdom: the Hebrews signified, strength and defence against enemies (as Psalm 132. 17, 18. Psalm 89. 17, 13.) by an horn of salvation.

V. 70. *as he spake by the mouth of his holy Prophets*] Who living in divers ages, yet with one conclent taught concerning salvation by Christ onely: this doctrine was from the beginning: God spake by the mouth of all his Prophets, Heb. 1. 1. 2 Pet. 1. 21. See Chap. 24. 44.

since the world began] As Acts 3. 21. and Psal. 119. 52. מֵעוֹלָם *meholam*, which the 70. give ἀπ' αἰῶνος, (the word here used) of old, or from the beginning of time: from the first time that God began to speak by any Prophet. Sometimes the same word importeth eternity.

V. 71. *That we should be saved*; &c.] This declareth the end of Christs coming: this salvation we must understand to be from our spiritual enemies; Satan and sin, with whom we have truceleile war: See Ephes. 6. 12. &c.

V. 72. *To remember his holy covenant*] Because in the long affliction of his people, his promise might have seemed forgotten; but God ever remembereth and in the appointed time performeth his promises in Christ: hath he promised remission of sins? he performeth in Christ. Hath he promised eternal life? he performeth it in Christ. Therefore was the book of the Law (containing the Gods promises) sprinkled with the blood of the sacrifice (Exodus 24. 7, 8. Hebrews 9. 19.) which signified the blood of Christ, in whom all these promises were fulfilled.

V. 73. *and the oath which*, &c.] See Gen. 12, 3. Gen 17. 4. Gen. 22. 16. Heb. 6. 13. That is, his covenant which he confirmed with an oath; the Syriac giveth it —— *juramenti quod juravit Abrahæ*. See Hebrews 6. 13, 14, 16, 17, 18. Genes. 22. 16. and 17. &c.

V. 74. *that we being delivered*] The efficient cause of our deliverance and safety is Gods free mercy: the finall our serving him in holinesse. See 1 Thes. 4. 7. 1 Cor. 6. 20. Titus 2. 11. Rom. 12. 1. Ephes. 1. 3. We are delivered from servile fear, (Rom. 8 15.) in our peace with God through faith apprehending the merit of Christ for our justification, Rom. 5. 1. without which none can rightly serve God: they who in doubtful anxiery of minde know not whether God accepteth their service or no, can never be accepted: for without faith it is impossible to please him. who loveth willing and cheerfull sacrifice: first then the conscience must be quieted in assurance of Gods mercy, that we may serve him, as *David* begging a mercifull audience for his prayer, saith, *if thou Lord should est mark iniquities: O Lord, who shall stand? if thou Lord shouldest mark iniquities: O Lord, who shall stand?* Psalm 130. 3, 4. when God giveth us peace of conscience; he sweetly inviteth us to come unto him cheerfully, and to call upon him in our wants, with a filiall confidence: as Romans 8. 15, 16. whereas, without hope of attaining, who can pray cheerfully? *Tolle Gubernatori spem perveniendi, & in medio fluctibus incertus errabit*; take away from the Master of the ship hope of safe arrivall, and being uncertain, he will let his vessel goe adrift, whither winde and tide will carry her. Now for the present, our freedom from fear, is as our immunitie from sin, not but that some Canaanites are still left to exercise us: but in that we are secure

secure of victory in Christ. See Rom. 7. 25. 1 Cor. 15. 57.

V. 75. *in holinesse*] See 1 Pet. 1. 15, 16, 17. We must be constant all our life: it is not enough to begin well, we must serve him in holinesse towards him, who searcheth the hearts, and righteousnesse and equity in just dealing with men, who are witnesses of our actions: before them also our light must shine, to Gods glory, Matth. 5. 16.

before him] Before the all-seeing God, to whom no hypocrite can be acceptable. See Psal 16. 8.

V. 76. *go before the face*] See Mal. 3. 1. He was the voice of the cryer, to prepare the way, and proclaim the prefence of the King of kings. John 1. 23. the friend of the Bridegroom Christ. John 3. 29. the burning and shining light, (Matth. 11. 9. 10. 11. John 5. 35.) born before Christ: and as *Nazianzen orat.* 42. saith, τῷ ωχρῷ μὲν λύχνῳ τὸ φῶς ἀκολουθεῖ τὸ ὑπέρλαμπρον, that most excellent light (Christ) followeth (*John*) the foregoing light.

V. 77. *to give knowledge of salvation*] This is to prepare the way of the Lord: to teach them the will of God, concerning the free pardon of their sins in Christ, which is the sum of the Gospel.

V. 78. *the day spring*] The Sun of righteousnesse Christ Jesus, Mal. 4. 2. the worlds sun riseth from the low Horizon; But Christ descended from the incomprehensible height of Majestie, far above all creatures, to give us light of salvation: even from the Father: (John 3. 13.) as the beames from the sun; he had not his rising from the earth, where (as man) he was conceived and born: see John 16. 28.

V. 79. *To give light*] Or to appear to: See Isa. 9. 1. *Mat.* 4. 16. 2 Pet. 1. 19. until Christ our light shine in our hearts, there can be nothing but deathful ignorance therein.

in the way of peace] That is, salvation and true happinesse, in our peace with God, and peace of conscience.

V. 80. *strong in spirit*] In the gifts and graces of the Spirit: whereby it appeared that God prepared him to a singular office: See Chap. 2. 40. 52.

in the desert] The places of Judea which were least inhabited, as are great forrests: the rough mountainous countrey, as verse 40. See 1 Kings 2. 34. 2 Kings 3. 8. Joshua 15. 61. not that *John Baptist* lived like an *Eremite*, from all society of men, but in some obscure places, neer Jordan: (as appeareth Luke 3. 3.) until he was called to preach repentance, and to baptize. See Matth. 3. 1, &c. Luke 3. 1. &c. that he might do that office to which God assigned him, in manifesting and declaring Christ now exhibited to Israel, John 1. 31.

CHAP. II.

Verse 1. IN *those dayes*] Some say in the fourty second year of *Augustus Cæsar*, Emperour of Rome, in the thirty third year of *Herod* the Great, Sonne of *Antipater*: (*Epiphanius Hæref.* 51. *N.* 22.) then came the promised Shilo, the Messias, the King of peace: that *Jacobs* prophesie might appear fulfilled, Gen. 49. 9. in that the Scepter and kingly power was now departed from *Judah*; as also that his kingdom was spirituall, not of this world, to whose princes he would be tributary, and subject, thereby declaring, that he came not to take away the order of their government, but to establish it.

all the world] All that which is subject to the Romans; these western parts of the world.

V. 2. *this taxing was first made*] This, *first*, relateth to other taxes following, whether under *Cyrenius*, as some think, or others: ἀπογραφή: is here, taking in writing, the pole or name of every region, city, family, and person, that they might taxe, or cesse them by the head: this taxing was first made, when *Augustus Cæsar*, being desirous to know the wealth and power of his Empire; (though perhaps not with any present purpose of levying moneys thereby) among others gave commission to *Cyrenius* to tax Syria.

when Cyrenius was Governour of Syria] That is, *Sulpitius Quirinus*. See *Josephus Antiq lib.* 17. *cap.* 15 and *lib.* 18. *cap.* 1. *was Governour*, ἡγεμονεύοντος, governing: there were other governours in ordinary, to whom this commission of taxing was not given by *Cæsar*; but to *Quirinus* or *Cyrenius*, *jure extraordinario*: the Emperours assigned great and chief men of the Empire to this office: so *Drusus*, this *Quirinus*, and others were commissionated by *Augustus*, so the great *Germanicus*, by *Tiberius*, *Tacit. Annal. Libro primo, & extera*: this ἡγεμονία, and ἡγεμονεύειν, is used to import any great power and authority in the Common-wealth: therefore in the Scripture sometimes the *Roman Emperour* is called ἡγεμών: sometimes it signifieth *Cæsars* Deputy, See Matthew 27. 2. &c. So that *Cyrenius* was not now President of *Syria* in ordinary, as afterward, after *Archelaus*, when hee was made Governour, both to govern that Province, and to tax and levy monies on them; where-of you may reade more in *Suetonius*, and *Dio. Roman. hist.*

V. 3. *into his own city*] That is, into the chief town or city of their own tribe: as the Metropolis or chief city of *Benjamin*, was *Jerusalem*; of *Juda*, *Bethleem*: hither came *Joseph* and *Mary*, though they dwelt at *Nazareth* of *Galilee*: Herein appeareth the admirable providence of God, (*who doth according to his will in the army of Heaven, and among the inhabitants of the earth, Daniel* 4. 4. 35.) by a secret instinct moving the minde of *Cæsar* dreaming of nothing lesse, to give that very command which must occasion the fulfilling Gods Word by the Prophet concerning Christ the Messias's birth at *Bethlehem-Judah*, So men shall do Gods will when they intend it not.

V. 4. *city of David*] The city where *David*, *Joseph*, and *Christ* was born, of the linage of *David*. See John 7. 42. Mic. 5. 2. Mat 2. 5. 1 Sam. 16. 1.

V. 5. *his espoused wife*] Chapter 1. 27. she is called a *Virgin espoused*, and here an *espoused Wife*: which is to shew that *Joseph* had (according to the Angels word) taken her to wife, Matthew 1. 24. who was before betrothed to him. For *espousal* is but marriage promised, or contracted: and marriage is *espousal* accomplished: therefore she is here called his *espoused wife*; because he had married her: he had not known her. Matthew 1. 25.

great with childe] See Matth. 1 18.

V. 6. *while they were there*] While *Joseph* and *Mary* were at *Bethlehem*, to be taxed, for such was the great multitude of people to be taxed, and to give in their names to the officers thereto authorized, that they could not be presently dispatched and dismissed; but here was the secret providence of God disposing of all things so, as that the truth of his promise concerning the place of Christ's nativity, might appear fulfilled.

the dayes were accomplished] The time was come that *Mary* should be delivered; thus God used the command of *Cæsar*, and issuing out of warrants by his officers, to summon the people to appear before them in their several cities to which they belonged, to that very end which himself had propoſed, and many ages before declared by the Prophet, that Christ the Messias of the seed of David, should be borne at *Bethlehem* the city of David: men purſue their own designes, ignorant of that which God will bring to passe thereby.

V. 7. *her first-born*] He is said to be the *first-born*, before whom was none elder by the same parents, although he be the onely Son, after whom there is no second born, as *Theophylatt* well observeth.

no room for them] With so great a confluence of people coming to be taxed, all the rooms of the Inne were taken up; onely they found room in a Stable.

V. 8. *keeping watch*, &c.] φυλάσσοντες, that is, (as *Theophylatt* expresseth it) ἐν τῷ ὑπαίθρῳ αὐλιζόμενοι καὶ φρουροῦντες, lying or being without in the fields, intending their flocks which were otherwise in danger of wild beasts, or theeves. Some would hence conclude against the ancient custome of the Church, observing the Nativity of Christ on the twenty fifth of December; supposing it improbable that shepherds would in so cold a part of the year abide with their flocks in the fields; not considering the diverſities of air according to the diverſity of climes, neither the vigilant industry of countrey men, when necessity requireth. The learned *If. Casaubon, Exercit.* 2. *ad Annal. Eccles. B. An.* 1. *Num.* 14. well adviseth, *Quare temsta traditio Ecclesiæ non temere nobis rejicienda*, it being but a cold argument which can be grounded on this supposition, that the shepherds would watch their flocks onely in Summer; the same hazard and necessity of feeding being also in Winter, if not greater.

V. 9. *came upon them*] The Syriac Interpreter giveth it, *came unto them*: ἐπέστη αὐτοῖς. It importeth such an apparition as suddenly came upon them, and unexpectedly, they little thinking of any such thing; that it might appear to be no compact.

glory of the Lord] Such an heavenly brightnesse and light that the amazed shepherds might by so unusual glory, perceive that he was the *Angel* of the Lord: Thus God adorned his Messenger, to the end, the meſſage by him sent, might deeply affect their mindes, and be received no otherwise, than as from the mouth of the Lord. Had the Angel appeared with lesse majesty and authority (as sometimes Angels appeared) perhaps this great mystery would not have been so readily believed: we more easily credit that which we believe cometh from Heaven: so that this glory was here necessary for the confirmation of these witnesses faith; who were to finde the *Messias* in so low an estate of his humiliation.

V. 10. *fear not*] As if he had said; I am not sent unto you from an angry Judge, nor with any sad meſſage, but with joyful news; so said the angel to Zechary, chap. 1. 13. *fear not*. It great and sodain fears, the minde cannot be attentive to that which is spoken, therefore the Angel first allayeth their fear, that they may be enabled to make a right use of his meſſage.

great joy which shall be to all people] The greatest joy which ever sounded in the ears of Men or angels, as concerning a

time and eternal blessednesse in Christ: and that which concerneth all the people of God, of all nations, all which are, or shal be, Jews and Gentiles, bond and free: all believers.

V. 11. *for unto you is born this day*, &c.] For your good and salvation. So Isaiah 9. 6. *unto us a childe is born, unto us a son is given*, &c. this is that great mystery of godlinesse, *God manifested in the flesh*; 1 Timothy 3. 16. *this day*, after so many ages, foretold by the Prophets, signified by the legall ceremonies, expected by the faithfull; in this afflicted condition of Israel, now he is come: this day he is born: this is the day which the *Lord hath made, we will rejoyce and be glad in it*, Psalm 118. 24.

in the city of David] In *Bethlehem*, where God promised his nativity, Micha 5. 2.

a Saviour] See *Mat.* 1. 21. 1. *Christ the Lord*, the promised *Messias*, both signified anointed: the only Mediator between God and man, Christ our Saviour, God and man; the Angel, Lord and preserver, and mans Redeemer.

V. 12. *this shall be a signe*] That they might not be offended and think themselves deluded, when they should finde Christ the Saviour in so poor a worldly condition, the Angel preventeth that before hand, shewing them how they should finde him.

V. 13. *with the angel a multitude*] For the more evident confirmation of the truth by so many witnesses, and their faith by so glorious a company.

of the heavenly host] The Hebrews usfed to call companies of Angels מחנות אלוהים *machane elohim*, Gen. 32. 2. τὸ στρατόπεδον θεοῦ; the tents, or host of God: and צבאות השמים *zeba hashamaim*, the host of Heaven, 1 Kings 22. 19. and he is called the Lord of Hosts, Psalm 24. &c.

praysing God] Thus God would have this publique service (for so their multitude made it) performed by all that have knowledge of, and interest in the birth of Christ: as to manifest his mercy and truth, so to condemn their stupid ingratitude, who perversly refuse to joyn in this duty: as if general precepts in Gods word, right reason, and the examples of men and angels inspired by Gods Spirit chosen witnesses of our Saviours nativity, and for this same purpose sent by God himself from Heaven, that they might thus celebrate that day, were not sufficient warrant to lead them to imitation, and joyning in an holy harmony with them.

V. 14. *Glory to God*] Let God be glorified, in mans reconciliation to him. Or they congratulate and rejoyce praising God for both these.

in the highest] In Heaven; Hebr. במרומים *bammarom*, *on high*, Psal. 93. 4 So the Syriac hence hath במרומא (*in excelsis*) *bamraume*.

on earth peace] See on Luke 19. 38 and at this time all the world was at peace. By peace the Hebrews also signified, prosperity, health, and salvation, here was peace come, (and declared by the Angel) to the inhabitants of the world, through Christ now born; therefore to the 11 he is called, the Saviour. See Col. 1. 13, 14. 20. this peace is here principally meant.

good will towards men] The free mercy of God towards men and love and good will of one man towards another: whereas sinfull man was at enmity with God, in Christ he is reconciled. See Rom. 5. 10. Colos 1 20, 21.

V. 15. *the shepherds*] Gr. the men: *shepherds*, that is, the men which were shepherds.

and see this thing] τὸ ῥῆμα τοῦτο, this word: so the Hebrews put דבר *dabar*, a word, *pro rebus verbo celebratis*, as was noted, *cap.* 1. 37. for the things spoken, 1 Kings 17. 9, 21. &c. so here, this word signifieth, this thing which the Angel told us. See verse 19. and on Deut. *cap.* 1. 37.

V. 16. *came with haste*] Neither the hazard of their flocks, length of way, nor darkness retarded them: this faith and ready obedience, and good forwarded, in their finding their Saviour, to their great joy and comfort, verse 20.

V. 17. *they made known abroad the saying*] This was their faith, and sincerity, that they truely related to others those things which they had seen, and heard of the Angel concerning Christ. Thus would God propagate the glorious mysteries of the kingdom of Christ, by men so obscure and simple; as to beat down the arrogance of carnal reason, to confirme our faith. For, as *Lactantius* faith of Christians truth, *adhuc ab ea fingendi voluntas, & astutia, quoniam rudes fuerunt*, &c. *lib.* 5. *cap.* 3. they had neither will nor subtilty to feign, because they were ignorant: therefore they were of the minde of those four Lepers, 2 Kings 7. 8, 9. being themselves refreshed and abundantly enriched by the *Assyrian* tents, they said one to another, *We do not well, this day is a day of good tydings, and we hold our peace, —Now therefore come, that we may go and tell*, &c.

V. 18. *wondered at these things*] as men thoughtfull, what all these things would come to. This knowledge therfore left them more unexcusable, who thereby did not profit in the faith of Christ.

V. 19. *kept all these things*] συνήρει: that is, as *Theophylact* interpreteth τὰ παρόντα. See on verse 15. those things; the speech of the Angel, and all that which the Shepherds related, and all that which now came to passe.

and pondred them in her heart] Diligently comparing, and laying these things together.

V. 20. *the shepherds returned*] To their calling and habitations.

glorifying and praysing, &c.] This is an effect of faith, and the end of our coming to Christ, and of all that spiritual and secular blessing, which God bestoweth on us. See Psalm 50. 15. 1 Cor. 10. 31.

V. 21. *when the eight dayes were accomplished*] See Gen. 17. 12. Levit. 12. 3. Luke 1. 59. Thus would he be subjected to the law, that he might redeem those who were under the law, (Gal. 4. 4.) and deliver us from the curse of the law.

his name was called Jesus] The Jews used to name their children when they circumcised them, as we do when we baptize them: God would have him named, according to the office assigned him; to declare that there is no other name under Heaven whereby we can be saved, Acts 4. 12. Neither was this done by the counsel of man but God, who sent his Angel to name him so before his incarnation. See 1. 31. Luke 1. 31.

V. 22. *dayes of her purification*] S. Levit 12. 2, 5, 6 For though *Mary* was not made unclean, in her conception, but rather sanctified by the holy Ghost and power of the most high; yet thus obliged then to fulfill the law; which was not as yet repealed, or taken away, as it was afterward, when Christ had accomplished and fulfilled the same.

to present him to the Lord] To dedicate, commend him to, or set him before the Lord in the place of his publique worship. See Exod. 13. 12. Numb. 18. 15. Exod. 22. 29.

V. 23. *every male*] This was he for whose sake all the first-born under the Law were holy to the Lord, as *Tertullian* faith, *c.* 23. *De carne Christi*.

V. 24 *according to that which is said*] Levit. 12. 2, 6.

a pair of turtle doves] Which offering was appointed unto them who were so poor, that they were not able to offer a Lamb, or a Sheep, Levit. 5. 7.

V. 25. *was just and devout*] One that feared God, and expected the coming of the *Messias*, see verse 38 and Mark 15. 43.

the holy Ghost was upon him] That is, the spirit of prophesie, this is here inserted, that we may know, that this testimony of Simeon concerning Christ, was not humane, but divine, and the very dictate of the holy Ghost by him.

V. 26. *that he should not see death*] That he should not dye, before he had seen Christ the anointed King, Priest, and Prophet, come in the flesh. See Psal. 2. 6. Isa. 61. 1. Dan. 9. 24.

V. 27. *came by the spirit*] By the secret instinct and motion of the holy Ghost, he came not now into the temple, casually, or called, or invited thither by any counsel or command of man, but by the motion of Gods Spirit, who had before revealed to him, that he should not dye before he had seen the Lord's Christ, the promised and long-expected *Messias* come into the world.

when the parents brought the childe Jesus] That is *Joseph* (the reputed father of *Jesus*: see Heb 7. 3.) and *Mary* his mother.

V. 28. *then took he him up*] With great joy did he imbrace Christ in his arms, and blessed God: that is, gave thanks and praise to God for Christ, now born in the flesh, which the spirit of God had likewise revealed unto him; for Christ in his state of humiliation was, as it is were, *fol in nubes*, not known by the testimony of carnal eyes to be the Christ, the Saviour — *no man can say, that Jesus is the Lord, but by the holy Ghost*, 1 Cor. 12. 3.

V. 29 *Lord now letest thou thy servant depart*, &c.] Now that thou hast shewed me the fulfilling of thy promise concerning my Saviour the *Messias*, whom thou hast given to raise up the tribes of *Jacob*, to restore the preserved of *Israel*, and a light to lighten the Gentiles to be thy salvation unto the end of the earth, Isa. 49. 6. Heb. 2. 10. & 5. 9. now I willingly and cheerfully leave this present life.

V. 30. *for mine eyes have seen thy salvation*] Psal. 98. Isa. 52. 10. he did before this time see Christ with the eye of faith, as *Abraham* did, and rejoyced: but now he saw with his bodily eyes that fulfilled which he before expected.

V. 31. *before the face of all people*] As that which thou wilt make manifest to all nations; but thus he speaketh after the manner of the Prophets, concerning that which was future, as if it were present, for the infallible certainty thereof: Christ was not yet, but some time after revealed, by the preaching of the gospel, unto the nations; but he thus speaks, as of that of which he was fully assured, in its time should come to passe.

V. 32. *a light to lighten the Gentiles*] A light to shine unto the Gentiles who were aliants to the covenant of God, and fate in the region and shadow of death, Matthew 4. 16. that is, ignorance and spiritual blindnesse: now shall he teach them the knowledge of God, and life everlasting: he alludeth to Psalm 98 2. Isaiah 9. 2. Isaiah 42. 6. and 49. 6. this is that which God promised by all the Prophets, the sum of whose words is, that all Nations of the world should look up to Christ, the onely author of salvation. See John 8. 12. Colos. 3. 5. Ephes. 5. 3. 1 Corinth. 6. 4. Acts 26. 16. Isaiah 60. 1. &c.

the glory of thy people Israel] With whom he had a covenant; who were his adopted and first-born, Exod. 4. 22. to them peculiarly was Christ promised: among them was he born in the flesh: see Rom. 1. 3. Rom 9. 5. to them he first offered the Covenant of free-grace in him.

V. 33. *marvelled*] Not because they believed not (being confirmed by so many testimonies of the *Angels*, Shepherds, and Wisemen) but because they apprehended an admirable concurrence of all these, declaring the truth of God fulfilled in Christ.

V. 34. *Simeon blessed them*] He prayed for the successe of Christs Kingdom, and *Josephs* and *Maries* prosperity.

behold this child is set for the fall &c.] This κεῖται, *is set*, imporreth not onely the event, but also the decree of God: which when it is come to the execution thereof; then, as we must understand, that the free grace of God (calling and working faith in the Elect to apprehend the merits of Christ for their justification) cometh between the decree of saving them, and their salvation: so, between the fall of Reprobates, and Gods decree concerning them, their own corruption, and wilfull unbelief intercedeth: so that as God justly decreed to punish them for that which he foresaw in them from eternity: So doth he no otherwise execute that his counsel in time, than by a just punishment of their wickednesse; and they bear no more than that which themselves have caused, and truly deserved: and so understand this place, That Christ was set or appointed for the fall and greater condemnation of unbelievers (who wilfully fall upon this rock of offence which God layed in *Sion*) and for the resurrection and recovery of the Elect to whom he giveth faith, Ephes. 2. 8. So God saveth the Elect in free mercy, and casteth away the Reprobate in absolute justice, whom he predestinated to just punishment, but not to sin, but for sin. See Isaiah 8. 14, 15. Rom. 9. 32. 1 Pet. 2. 8.

which shall be spoken against] By unbelievers and wicked men, the enemies of Christ and the Gospel; who, however dissenting among themselves, yet all combine against him, as if he were the onely mark for all the powers of Hell to shoot at.

V. 35 *a sword shall pierce*] That is, bitter sorrows shall afflict thy heart: he seemeth to allude to Psalm 105. 18. This he saith concerning *Maries* heart-grief which she should conceive for her dear Sons sufferings, to which she was conformable in a double capacity: first as a tender mother: next as a true member of his mystical body wherein his sufferings were meritorious, and sanctified hers.

V. 36. *A prophetesse*] That is much exercised in the holy Scriptures, and inspired of the holy Ghost to declare things hidden, extraordinary, and unusual. See 1 Sam. 18. 10. or things to come. See Acts 11. 28. 1 Cor. 14. 3. Judg. 4. 4. 2 Kings 22. 14. this *Luke* inserteth to shew the authority by which the spake, not as a vulgar woman; and to the same end serveth the description of her.

V. 37. *departed not from the temple*] Not that she was a *Recluse*: but this sheweth that she daily frequented the temple: *night and day*, or *continually*, in such acts of Religion, import a constancy, without ceasing, not without intermission. See 1 Thess. 5. 17. 1 Tim. 5. 5. Luke 24. 53. 1 Thess. 3. 10.

V. 38. *At the same instant*] Gr. the same hour: see Matthew 9. 22.

gave thanks likewise] Gr. *answered in confession*: confessed accordingly, as *Simeon* had done; agreeing in her testimony with his, who had professed Christ, now presented before the Lord to be the promised Saviour.

and spake of him to all] She spake of him to all them who, frequenting the temple, expected salvation by Christ: those now heard what *Anna* said, and probably she spake the same elsewhere as occasion served.

that looked for redemption] (Mark 15 43. and here verse 25.) As now at hand, and at the door: though there was a fearful apostacy in Israel, and depravation of Religion, yet still God had his Church among them, some who expected salvation by Christ.

V. 39. *They returned into Galilee*] That is, Joseph and Mary with the child Jesus, after they had been in Egypt, as Joseph was warned by the Angel, which story Matthew recordeth, *Mat.* 2. 13. &c. and this Evangelist omitteth in pursuit of the following History; for as *Ephiphanius. Alog. haeref.* 51. 6. well observeth; God gave every Evangelist his proper task: so as that they related somethings συμφώνως ἀλλήλοις with one accord and equally; thereby shewing that they all drew out of the same fountain: other things omitted of all the rest, one of them rehearseth, as the holy Spirit gave him that for his part, as hath been noted.

V. 40. *Filled with wisdom*] With admirable wisdom shewing it self in him as he grew up: this was the effect of the Deity dwelling in him, shining from under the vail of his assumed humanity; to the Deity could nothing be added: an infinite cannot encrease: in the humanity he was as we in all things, without sin, Hebr. 4. 15. and so had a native ignorance of some things; from, which he grew as he encreased in age: for though the Deity and humanity were but one person, yet were not the incommunicable properties of the Deity given to the humane nature: the Deity was infinite, omniprelent, &c. so was not the humanity, &c.

V. 41. *the passover*] See *Mat.* 26. 2. and Luke 22. 1. they went up to the Passeover as was commanded, Deut. 16. 1. It seemeth *Mary* came up of her own free devotion, as did also *Hanna*, 1 Sam. 1. 2. &c.

V. 43. *Fulfilled the dayes*] The dayes of the feast prescribed by the Law, Exod. 23. 15. That is, the feast of *Passeover*, which began the fourteenth day of the first moneth at even; when the *Paschal* Lamb was to be slaine, in remembrance of their deliverance out of Egypt, Deut. 16. 3. as also to prefigure Christ our *Passeover* (1 Cor. 5. 7.) the Lamb that taketh away the sinne of the world, John 1. 29. to be slain in the Evening of time, Acts 2. 17. Hebr. 1. 2. 1 Pet. 1. 20. 1 John 2. 18. which we are to remember by the supper of the Lord, 1 Cor. 11. 25, 26. until he come again. Now albeit this feast of Paffover was but one day in the year to be kept; yet hereunto were joyned the seven dayes, the feast of unleavened bread immediately following the same; which began the fifteenth day of the same moneth: this vailed many excellent mysteries 1. The seven dayes figured the whole time of our life, wherein we must eat the bread of affliction, Deut. 16. 3. Gen. 3. 19. Acts 14. 22. 2 Tim. 3. 11, 12. 2. We must all our life time thankfully remember our deliverance by Christ, our Passeover. 3. We must purge out the old leaven of malice and wickednesse, not onely for some few dayes, but all our dayes, that we may keep the feast with *the unleavened bread of sincerity and truth*, 1 Cor. 5. 8.

the child Jesus tarried behind] Not out of any disobedience, but to shew what his office was, to which he was designed by his Father; the Prophets foretold hereof, Isaiah 61. 1. and Christ mentioned it; chap. 4. 43.

V. 44. *To have been in the company*] ἐν τῇ συνοδίᾳ. the Syriac Interpreter giveth *cum comitibus eorum* with the company or companions in the way, for they used to come up to the feasts at Jerusalem from all parts of the land in great companies; and so to return home again.

V. 45. *They returned back*] Not without great perplexity of mind; that not onely for losse of time, labour, and the company of their friends and kindred, but principally for fear of the child Jesus.

V. 46. *The midst of the Doctors*] With the Doctors: it is an *Hebraisme*: as c. 22. 27. it may be he sat at their feet, not in the chief seats; of which Luke 11. 43.

V. 47. *Were astonished*] ἐξίστατο properly signifieth, they were out of themselves with admiration; it was beyond their understandings which they heard, in the preludium, and first relish of Christs ministery: the same word used c. 24. 22. *Budaus* interpreteth, *ad stuporem usque nos perculerunt*.

V. 48. *Thy father and I*] *Theophylact* thinketh she thus calleth him in respect of the Jews, ἵνα μὴ ὑποπτεύσωσιν ἕτερα; but indeed the thus called him, because though he was not his natural father, yet was he (as *Epiphanius* saith. *Ebionit. haeref.* 30.) ἐν τάξει, that is, *vice*, or *munere*, a father: the Evangelist best expresseth it, his supposed father, c. 3. 23.

V. 49. *My fathers businesse*] ἐν τοῖς τοῦ πατρός μου — in the things which are my fathers: the *Syriac* giveth it, *know ye not that I must be*, בבית דאבא *beberh abbi*; *in my fathers house*? that is, the temple where they found him; the meaning is, doing that which appertained to mans salvation: his purpose was to shew, that though duty to parents must be observed, yet duty to God must be preferred, *Mat.* 10. 37.

V. 50. *They understood not the saying*] For his office of a Mediatour and Saviour was not yet known to them, though the Angel had foretold it, *Mat.* 1. 21. and *Zachary* had prophesied it, Luke 1. 68. &c

V. 51. *Was subject unto them*] From that time till he was about thirty years old, c. 3. 23. *Mark* 6. 3. this subjection was not *infirmitatis*, but *pietatis*, as *Ambros. in Luc. l.* 2. *c.* 2. observeth, *discit quid parentibus tuis debeas*, saith the same, thou owest to thy mothers trouble, sorrow, and danger, in bringing thee into the world, who when she hath brought forth what the long desired, *partu absoluto, non tumore*; she is delivered of the birth, not her fear: many labours and cares of Parents belong to the education of children; oughtest thou not for all these, to requite them with thy obedience?

V. 52. *Increased in wisdom*] As a child *lege humanae naturae* as *Euthymius* saith well, he encreased by little and little; for as God, he was absolutely perfect: because he assumed a reasonable soul as well as an humane body; the Deity thereto united was so vailed, that the graces thereof shewed themselves by certain degrees, according to the maturity of his humane faculties; and so he *encreased in wisdom*; though the fulnesse of the Godhead dwell in him, Colos. 3. 9

and stature] ἡλικίᾳ. In stature of body, the Gr. word also signifieth age. So he, as man encreased in body and soul; *Nam sicut carnis est aetate proficere, sic est animae sapientiâ & gratiâ profecisse. Fulgent. de myst. Mediat. ad Thras. lib.* 1.

CHAP.

CHAP. III.

Verse 1. OF *Tiberius Cesar*] This was successour of *Augustus Cesar*, in whose reign Christ was born, chap. 2. 1. after *Julius*, and *Augustus Cesar*, the following Emperours were stiled *Cesars*, as the Egyptian Kings were called *Pharaohs*, and *Ptolmees*. See *Alexand. ab Alexandro. Genial. dier. lib.* 1. *cap* 2. Mark the admirable *candor* and diligence of the *Evangelist* in historifying the circumstances of our Saviours Nativity, and entrance into his publick ministery, that the truth thereof may evidently appear: he telleth in what place, what Emperours reign, and who were witnesses, &c.

Pilate being governour] Or Deputy, appointed by the Roman Emperour to govern that Province.

Herod being Tetrarch, &c.] See on Mat. 14. 1. This was *Herod Antipas. Joseph. de bel. Jud. l.* 2. *c.* 4 whom *Tiberius* made *Tetrarch of Galilee.*

of Iturea, &c.] Hereof read *Joseph. de bel. Jud. lib.* 2. *c.* 4. & *lib.* 3. *cap.* 2. *Adricomius. Theatr. ter. s. Neptalim.* 59. 60. it is a mountainous Region at the foot of mount *Libanus.*

Trachonitis] This country saith *Jerom de locis Hebraicis*, is by the Desart of *Arabia* which joyneth to *Bosra. Josephus de bel. Jud. lib.* 2. *chap.* 4. calleth it *Trachon*: it is a great Region beyond *Jordan*, lying between *Palestine* and *Cœlesyria*. See also *Plin. nat. hist. l* 5. *c.*

of Abilene] This country *Adricomius Theat. Neptalim.* 4. saith, took its name from *Abila, Abyla*, or *Abela*, a famous city of *Cœlesyria* neer mount *Libanus. Jerom de loc. Hebraic.* mentioneth three Towns and Cities in several countreys called *Abela*; this Evangelist would not omit *Lysanias Tetrarchie* because many Jews dwelt therein, in the borders of *Decapolis*, whence many came to hear Christ, Mat. 4. 25. Mark 5. 20. & 7. 31. See *Is. Causabon. exercit.* 13. 3.

V. 2. *Annas and Caiphas being the high priests*] There were three degrees of ministers under the Law; *Priests, Levites*, and *Nethinims*: over these the high Priest was chief; and that office was successively tied to the line of *Aarons* first born, all the rest of his posterity were Priests: but there was to be but one high Priest, at whose death another was still to succeed: that two are here named high Priests together; some think that the *Grecian* Kings, at their pleasure made high Priests to officiate by the year, not for life. V. *Shindler lex. pent. in* כהן others impute this disorder and violation of Gods Law concerning the perpetuity of this office in one man during life, to the power and covetousnesse of the Romans. But for better resolution we must consider that the high Priest had also his suffragan, or סגן *sagan*, who in case of the high Priests pollution, performed his office: Such was *Zephaniah*, Jer. 52. 24 the high Priest his self was called כהן הראש *cohen harosh*: ἱερεὺς ὁ μέγας 2 Kings 22. 8. and ἱερεὺς πρῶτος, 2 King. 25. 18. the first or chief high Priest: or כהן הגדול *cohen hagadol*, *the great high Priest*; the suffragan, who also was called high Priest) was stiled כהן משנה *cohen mishne.* ἱερεὺς ὁ δεύτερος 2 Kings 25. 18. or as some read, υἱὸς τῆς δευτερώσεως, as we give *the second Priest*. Jer. 52. 24. The second Priest, that is, suffragan or vicar, so was *Caiphas* here suffragan to *Annas* his father in law, who was the high Priest: but the Evangelist, John 18. 24. after their vulgar manner of speaking, calleth him τὸν Ἀρχιερέα. See *Jos. Scaliger. Proleg. in Euseb. Is. Causabon. Exercit.* 13. 4 and *D. Godwin. Moses* and *Aaron. l.* 1. *c.* 4 See note on John 18. 13.

the words of God] That is a special revelation and command to execute his office, Luke 1. 80. without which he might not have baptized. See John 1. 33. see also Heber. 5. 4, 5. I would the *Anabaptists* would throughly examine their own consciences, who sent them to re-baptize; and that they would no longer deceive others, and themselves.

V. 3. *And he came*] Out of the desert into the inhabited places, that he might execute his charge in preaching repentance unto the people for the remission of sins. See Mat. 3. 1, Mark 1. 4.

V. 4. *The voice of one crying, &c.*] Isai. 40 3. See on Mat. 3. 3. and on John 1. 23.

V. 5. *Every valley shall be filled*] All impediments shall be taken away, so that the way of God and eternal life by Christ, shall be plain and evident to him that believeth; which by the works of the Law, as it was obscure under those shadows, so also impassable by reason of the infirmity and corruption of flesh and blood. Rom. 3. 20. Gal. 3. 11, 12. Rom. 9. Rom. 8. 2, 3.

V. 6. *All flesh shall see*] See chap 2. 30. All sorts of men to whom Christ the Saviour of the world shall be preached and revealed. See Psal. 98. 2. Isai. 52. 10. Acts 10 35.

V. 7. *generation of vipers*] See on Mat. 3. 7. That is, as *Gregory hom.* 20. interpreteth, *Malæ soboles malorum parentum actionem imitantes*, wicked children imitating their wicked parents.

to flee from, &c.] See on Mat. 3. 7

V. 8. *bring forth fruits*] See on Mat 3. 8

Abraham to our father] See on Mat. 3. 9. Which prerogative, similitude of manners may rather claim, *Quam ordo majorum* saith *Ambros in Luc. lib.* 2. *cap.* 3. than order of parentage.

of these stones] See on Mat. 3. 9 *Gregory* understandeth by stones *cordia Gentilium*, the insensible hearts of the Gentiles, not apprehending the things of God, *Hom.* 20. So *Ambros. in Luc. l.* 2. *c.* 3. understandeth here *ædificationem ecclesiæ*, the edification of the Church of Christ, consisting of *living stones*, 1 Pet. 2. 5. and those principally of the *Gentiles* to be converted.

V. 9. *The axe is laid to the root of the trees*] See on Mat. 3. 10. the metaphor shewed them, that the instruments of their destruction (such as were *Titus* and *Vespasian*) were near, and should quickly execute; except they repented: the axe is laid to the root. *cum tota simul progenies cum parente tollitur. Greg hom.* 20. when the whole progeny is cut up with the parent: which judgement then threatned the *Jewish* nation and long it was not, before it came upon them.

V. 10. *What shall we do?*] Their hearts being toucht, with *Johns* preaching they enquire (as *Peters* hearers also did Acts 2. 37.) what they should do? as if they said, what fruits must we bring forth, that we may flee from the anger to come, having heard the severe doctrine by him delivered concerning their destruction, and the remedy to prevent the same, by him also proposed; to wit, repentance, and the fruits thereof, verse 8. they now desire to be informed further, and more particularly concerning the same, as to particular callings, and duties thereof in order, to escape Gods judgement and be saved.

V. 11. *He that hath two coats*] As *Ambrose* saith, to those several sorts of men he gave an answer, *singulis convenientem, omnibus unum*; convenient to every particular one, but in substance it was but one precept; that is concerning mercy and charity, which is *plenitudo virtutum*: the fulnesse of vertue: the most acceptable fruit of repentance, without which, all religion is vain, and the anger of God hangeth over men. See 1 Cor. 13. 1. Jam. 1. 26 27. & 2. 14 1 John 3. 17. 1 John 4. 20. John 13. 35.

V. 12. *Publicans to be baptized*] These were officers who received tribute, and custom for the *Romans*. See on Mat. 9 10. and Mat. 5. 46. this office was erected among the Jews after that *Pompey* had subdued them (where see *Joseph de bel. Jud. l.* 1. *c.* 5.) and they became tributary to the Romans, about threescore years before the birth of our Saviour: of *Publicans Cicero* and other Authors make often mention.

V. 14. *Exact no more, &c.*] He taxeth the unjust exactions whereby such men commonly grieve the people: therefore chap. 19. 8. *Zacheus* in his conversion, proclaimeth restitution, without which (where there is any ability) can be no true repentance: not that the office was unlawful, but because oppression and religion are inconsistent: therefore, of many sins whereof John Baptist might have admonished them, he instanced onely in that to which they were commonly given, and which cannot stand with charity and equity; without which, faith is dead, and all religion counterfeit.

V. 14. *Do violence to no man*] Or put no man in fear by your violence, and ravages.

your wages] Let your pay, and allowance of victual, apparel, or appointed quarter content you: extort no more: *if Christian discipline had disallowed all wars, it should have been told these that asked counsel, ut abjicerent arma*, that they ought to lay down their arms. *Augustine Marcelin, ep.* 5.

V. 15. *People were in expectation*] Or *in suspence*; Considering the unusual austerity and excellency of John, they began to have hope that he was their long expected Messias. So the Syriac expresseth this προσδοκῶντος, by the word סבר *Sebar*: which signifieth hope: as also סברא *Sabro*, Acts 24. 15. 1 Tim. 5. 5. &c. also it signifieth joyful tidings, the Gospel, &c. Luke 2. 14. Mat. 4. 23. &c.

V. 16 *I indeed baptize you with water &c.*] Meaning that he administred onely the external sign and Sacrament, but Christ would give the inward effect thereof, for the washing away their sins. See on Mat. 3. 11. Mark 1. 8. John 1. 26 Acts 1. 5. Acts 11. 16. & 19 4.

and with fire] Meaning that Christ would cleanse them from their sins, as fire doth the gold from drosse. See Acts 2. 3.

V. 17. *Whose fan is in his hand*] See on Mat. 3. 12. the preaching of the Gospel is as a fan in Christs hand: before the truth is preached, all seem one confused heap; chaffe and wheat, good and bad are undistinctly one masse in the Church: it is the fan which separateth the chaffe: thus he shewed the Jews, that there was now coming a purging blast of the truth to be preached, which should make them fly out of the Church, as chaffe out of the floor, in which they with their many corruptions had hitherto but filled up a place: this separation Christ beginneth here, which shall be perfected in the life to come; and it is to be understood concerning the effect of the word preached, which proveth a *Savour of life unto life* to some, and a Savour of death to death to others: it edifieth and comforteth some, and enrageth others to an heat of persecution of Christs *Ministers*; concerning the final and absolute separation to life or death eternal, we may not here pronounce (of that he saith *Mat.* 13. 30. *Let both grow until the harvest &c.*) That we now see by woful experience, many separating from us, let none be offended: the wind bloweth out the chaffe from the floor, not the good grain, as *Cyprian. de simpl. prælat. tract* 3. saith let those of light faith, as much as they will, flee away with every breath of tentation *eo purior massa frumenti in horrea Domini reponetur*

netur, said *Tertullian de præscript. chap.* 3. the more purer heap shall be laid up in the Lords granary the Church; some of Christs disciples taking offence at his words (John 6. 66.) separated: do we wonder that some depart from his Church? these things shew us to be Christians which we suffer according to the example of Christ; they went out from us, they were not of us, 1 John 2. 19.

V. 18. *Many other things*] This Evangelist wrote onely the sum of Johns preaching, as much as might demonstrate him to be the fore-ordained messenger to prepare the way of Christ, to whose History he addressed his discourse. See Mal. 3. 1. The spirit of God was not solicitous by the Scriptures to satisfie mans curiosity; but to reveal therein that which is sufficient to make the believer wise to salvation. See Joh. 20. 30, 31. Joh. 21. 25. 2 Tim. 3. 16. 17.

V. 19. *But Herod*] See on Mat. 14. 3. and Mark 6. 17.

V. 20. *Added yet this above all*] This bloody fact helped to fill up the measure of his sin, in that being incensed against the word of God, he revenged himself on the Minister thereof as on an enemy: a sad document to all persecuters of Christs Ministers, would they understand it.

V. 21. *Jesus also being baptized*] See on Mat. 3. 13. Mark 1. 10. John 1. 32. he would be baptized, *non mundari volens, sed mundare aquas* --- saith *Ambros. in luc. lib.* 2. *cap.* 3. not to be cleansed, but to cleanse the waters, that they being made clean by the flesh of Christ who knew no sin, might have *baptismatis jus* --- an ordinance, and right to baptism.

V. 22. *Like a dove*] See on Mat. 3. 16. John 1. 32. Why like a dove? (saith *Ambros.*) *simplicitatem enim lavacri requirit gratia.* Our baptism enjoyneth us to be simple and harmlesse as doves.

V. 23. *About thirty years of age*] At which age the Priests were to enter into their function, Num. 4. 3, 35. &c.

being (as was supposed) the son of Joseph] For Christ as man, had no father; as God, no mother; as it is said of *Melchisedec* his type, Heb. 7. 3.

Son of Eli] Luke ascendeth from the last father to the first, and Matthew contrarywise descendeth; extending his rehearsal no further than to Abraham; to assure the Jews of Gods promise in Christ fulfilled to them. Luke rehearseth to Adam, to assure the Gentiles also of their interest in Christ, for as much as they were the sons of Adam, though not of Abraham. Note also that the Jews reckoned their genealogies, not onely by the natural, but also by the legal descents: and that whereas divers men had two names: one of the Evangelists reciting one, and the other another, they yet agree in the same person.

V. 31. *son of Nathan*] Zach. 12. 12. 2 Sam. 5. 14. 1 Chron. 3. 5.

V. 32. *son of Booz*] Ruth. 2. 1. and 4. 18.

son of Naasson] 1 Chron. 2. 10.

V. 34. *son of Thara*] Genesis 11. 24. 26.

V. 36. *which was the son of Cainan, which was the son of Arphaxad*] *Moses* saith *Arphaxad* begat *Sala*, Genesis 10. 24. but this Evangelist reckoneth *Cainan* between *Arphaxad* and *Sala*. For the reconcillation of these places, and the better understanding thereof, consider,

1. That all the word of God is infallibly true, and without all contradiction, John 17. 17. 2 Tim. 3. 16. though we understand not some; neither how to reconcile others of them.

2. That not one jot, or tittle of the Scriptures, in matter of substance, hath passed away, or ever shall, until all be fulfilled, Mat. 5. 18. Luke 16. 17.

3. That some persons mentioned in holy Scriptures were *binomii*, such as had two names: so *Esau* was also called *Edom*, Gen. 25. 30. Gen. 36. 1, 8. *Jerom. adversus Hevild.* instanceth in *Raguel Moses* father in law, called also *Jethro*. So also in *Gedeon*; *Ozias, &c.* So was *Simon* also called *Peter*, John 1. 42. *Joseph* was also called *Barsabas*, and surnamed *Justus*, Acts 1. 23. So *Simon* was called *Niger*. So *Judas* was surnamed *Barsabas*, Acts 15. 22. some think *Shem* was called *Melchisedec*.

4. That Gods Spirit in opening the truth of holy Scriptures (as *Lactantius* well noted, *lib.* 2. *cap.* 9) would have us know those things which concern life eternal, and the means thereto; other things he omitted or caused to be abridged. See John 20. 30, 31. John 21. 25. therefore Matthew omitted 3. descents. Mat. 1. 8. where it is said, that *Joram* begat *Ozias*: *Ahaziah, Ioash*, and *Amaziah*, are omitted. See 1 Chron. 3. 11, 12. See note on Mat. 1. 8. so Christ is called the Son of *David*, Mat. 1. 1. you must understand that many *generations* and forefathers according to the flesh, came between. So Luke 1. 5. Luke 13. 16. &c. It is probable which some say; that seeing Matthew proposed to mark a threefold state of Israel from the promise made to Abraham concerning Christ, unto the time of his coming in the flesh; he reckoneth three times 14 generations; within which compasse holding himself, he was not curious of choice, but indifferently mentioneth holy and wicked, and so many in succession; his principal scope being to shew the truth of Gods promise fulfilled in Christs incarnation. And certainly *Moses* also intending to shew how God ever had his Church, and to declare the truth of his promise concerning Christ, principally took care to shew in what line the Church continued; neither reckoning all the Saints which were in that line, nor them onely which were holy; nor all descents in a direct line, without intermission of any person.

5. There are many elliptical and short speakings in Scriptures: so that the interpreter must necessarily insert the word, or words there understood, as Luke 7. 11. ἐν τῇ ἑξῆς understand ἡμέρᾳ: which the Syriac inserteth; or καιρῷ as it seems *Theophylact* doth, reading ἐν τῷ ἑξῆς: *deinceps*, as chap. 8. 1. ἐν τῷ καθεξῆς. So John 5. 36. *I have witnesse*, μείζω τοῦ Ἰωάννου; that is, μείζω τῆς τοῦ Ἰωάννου as the learned *Beza* noteth: the full speech must have been μείζω τῆς μαρτυρίας τοῦ Ἰωάννου: greater than that testimony of *John*. So Acts 15. 5. ἐξανέστησαν δέ τινες, there εἶπον (*they said*) is understood. So Mat. 21. 30. The second son said, ἐγώ; understand ἀπέρχομαι, or ποιήσω, I will go, or will do so. So Mat. 1. 6. ἐκ τῆς τοῦ Οὐρίου where γυναικὸς and the word γενομένης are to be understood: *Uriahs* wife, which became *Davids*. So Rom 11. 4. τῇ Βάαλ, that is, τῇ εἰκόνι τοῦ Βάαλ. So Mark 14. 43. παρὰ τῶν Ἀρχιερέων: understand πεμφθέντες or ἀπεσταλθέντες, sent from the high Priests. See Acts 9. 11.

6. That the article ὁ, is sometimes put to signifie that which is, or is called something notable, Mark 15. 16. ὅ ἐστι πραιτώριον, which is called the pretory: sometimes that word is expressed: as, Luke 21 37. τὸ ὄρος τὸ καλούμενον ἐλαιῶν, that is, τὸ ὄρος τῶν ἐλαιῶν: as, Mark 11. 1. Luke 22. 39. of which *ellipsis* of the word הר, we read also 2 Sam 15. 30. Sometimes the Greeks double the article, and propose it to both names, Iohn 1. 42. Iohn 6. 69.

7. For conclusion then (seeing all the Scripture is infallibly true, and no jot thereof may passe away) we must understand that (whereas *Luke* here nameth *Cainan*, between *Arphaxad* and *Sala*, which *Moses* in the same genealogie doth not, Gen. 10. 24) *Moses* in that epitome of History, saying *Arphaxad* ילד *jalad* 70 ἐγέννησε *begat Sala*, must be no otherwise understood, than Mat. 1. 8. Joram (ἐγέννησε) *begat Ozias*: not immediately, but as one of his progenitors: as, 1 Chron 3. 11. &c. or as the whole *series* of this genealogie is elliptical υἱοῦ being so often understood: So may we here understand καλουμένου; as if we read Ἕβερ τοῦ Σαλά, τοῦ καλουμένου Καϊνάν. *Eber the son of Sala, who was also called Cainan*: and so this article τοῦ may here be understood, as set to distinguish this surnamed *Cainan*, from his ancestour of the same name mentioned, Gen. 5. 9, 12, 13, 14. and here verse 37. or if we understand here λεγομένου, it may onely point out the vulgar errour, which it may be the mistake or corruption of the 70. Interpreters brought in; that being then the vulgar and commonly received translation of the old Testament into the Greek tongue; and so may the Syriac reading here be understood, *shala* בר קינן *bar Kainan*, that is, דמח קרא בר קינן *demeth kere bar Kainan*, which is called the son of *Cainan*: ever necessary in difficult genealogies, is that rule of the Apostle, 1 Tim. 1. 4. that we give not heed to endlesse *genealogies, which minister questions, rather than godly edifying which is in faith*: the end of the commandment being charity out of a pure heart, and of a good conscience, and of faith unfeigned. See also Tit. 3. 9. *These things are written that we may believe, that Iesus is the Christ the Son of God*, and that believing, we may have life through his Name, Iohn 20. 31.

The son of Shem] Gen. 11. 10 &c.

V. 37. *the son of Methusala*] Gen 5. 21 &c.

V. 38 *the Son of God*] God is the universal Parent, and Creatour of all men. See Deut. 32. 6. 18, 19. But *Adams* parentage extendeth to God his Maker, who had not (as all other meer men,) any humane Parent: therefore the Syriac readeth דמן אלהא *demen elaho*, who was of God.

CHAP. IV.

Verse 1. JEsus *being full of the holy Ghost*] Whose fulnesse dwelt in him from the time of his conception: but the graces thereof were now more fully revealed, when he began to execute the office of the Messias: and hence we all receive, Iohn 1. 16.

from Iordan] After his baptisme there, Matthew 3. 13. &c. Mark 1. 9.

led by the spirit] See on Mat. 4. 1. Mark 1. 12. Christ's temptation and fasting presently follow, and are adjoyned to his baptisme; as to teach us to expect *Satans* fiercest charges when we give our names to Christ, and set our hearts to seek the Lord in newnesse and holinesse of life; so how we must prepare and arme our selves to resist temptations. See *Mat* 26. 41. *Mat.* 17. 21.

V. 2. *Fourty dayes*] See on *Mat.* 4. 2 *Mark* 1. 13.

tempted of the devil] *Mat* 4. 3. He was in the wildernesse fourty dayes, where the devil tempted him: he was manifested that he might destroy the works of the devil: therefore he presently began his combate with him that he might overthrow his kingdom: he would not exceed the fasts of *Moses* and *Elias*; some think it was that *Satan* might not suspect him to be greater than they; *Theophylact, Euthymius*, lest otherwise, saith *Chrysostom*, ἄπιστον ἔδοξεν ἡ τῆς σαρκὸς ἀνάληψις, his assumption of flesh should seem

seem incredible. So also *Theophylact*, on Mat. 4.

eat nothing] See Mat. 4. 2.

V. 3. *If thou be the Son of God*] Thus Christ presently after his baptism is tempted, shewing us therein, that Satans temptations most rage in the sanctified; *quia vilissima est magis exaptata ad sanctos. Hilar. in Matth. canon.* 3. because he most defieth victory over the Saints: others, *ut captivos & victos contemnit & proterat, &c. Cyprian. l. 1. ep.* 2. he passeth by as captives and conquered people, of whom he is already secure and assured.

command these stones. &c.] See on Mat. 4 3.

V. 4. *it is written*] Deut. 8. 3.

word of God] The meaning is by the Ordinance and Providence of God; whereby he enableth the creature to nourish man. See Mat. 4. 4. 1 Tim. 4. 5. Gen. 1. 29.

V. 5. *taking him up &c.*] Mat. 4. 8. That he shewed Christ here, all the kingdoms of the world in a moment, declareth that this shewing, was by a vision: otherwise all could not have been under view in a moment, as here it was.

V. 6. *that is delivered unto me*] This he spake of his own, as a lying spirit, John 8. 44. for he can do no more than God permitteth him, (Rev. 13. 7.) neither in giving nor taking away. See Psal. 75. 6, 7. Mat. 6. 27.

V. 7. *worship me*] Or, *fall down before me*: this the sacrilegious impudent spirit saith, that failing in his other assaults, *nunc vel ambitione corrumperet, Hilar. can.* 3. he might (as he did the first *Adam*) corrupt him by ambition: it was ambition which caft him out of heaven; in which sin he still continueth; affecting the honour due to God alone, in that he would have us serve and worship him; as idolaters do, 1 Cor. 10. 20 2 Chron. 11. 15.

V. 8. *get thee behind me*] Avoid and get thee gone.

it is written] Deut. 6. 13 & 10. 20. And so must we learn to quench all the fiery darts of the wicked, and to resist Satan with the sword *of the spirit*, which is *the word of God*. Ephes. 6. 16, 17.

him onely shalt thou serve] Christ interpreteth *Moses* words, by adding *him onely, &c.* because this is the true worship of God, to serve him onely: and no creature with him. See Rev 19. 10. and 22. 8, 9 Mat. 4. 10. this is an excellent shield against ambition *caret enim ambitione religiosa devotio, Ambros. in Luc. l.* 4. c. 4. religious devotion is free from ambition.

V. 9. *brought him to Jerusalem*] See on Mat. 4. 5.

cast thy self down] Thus he tempteth: perswading men to hurt themselves, because without their own consent, he can neither hurt them nor compel them to do any evil: the consent of the corrupted will is in every act of sin.

V. 10. *For it is written*] Psal. 91. 11. Thus the devil (as impious hereticks his disciples) perverteth Scriptures, either citing part, and leaving out the rest, as here he leaveth out (*to keep thee in all thy wayes*: not in any evil way) or misinterpreting and misapplying them to their own destruction, 2 Pet. 3. 16. The Scripture saith not, cast thy self down, this Satan addes. *Irenæus l.* 5. c. 3. *See Nicet. com. in Gr. Nazian. orat.* 40. n. 11

V. 12. *Thou shalt not tempt the Lord*] Deut. 6. 16. Matthew 4 7.

V. 13. *for a season*] For he set upon him furiously in his passion. See Luke 22. 53. John 14 10. in which last assaults, he came not (as *Ambros.* saith) *tentaturus, sed aperte pugnaturus*; not to tempt, but onely to fight.

V. 14. *in the power of the spirit*] That is, supported in that journey by divine power: so that he came speedily, by the same spirit, by which he was sustained without meat, fourty dayes in the wilderneſſe; and with which he was abundantly furnished for the execution of his Ministry.

V. 15 *in their synagogues, &c.*] That is, in their Churches, wherein they met to hear the Lectures of the Law every Sabbath-day, Acts 15 21. Jerusalem was the place which God had chosen for his Temple, sacrifices, and other publick worship, there onely to be performed.

glorified of all] δοξαζόμενος, That is, magnified, admired, and praised, as for his doctrine delivered with divine power and authority, beyond the manner of all other teachers, Mat. 7. 28, 29. and here, verſe 32. So also for his miracles, whereby he confirmed the same: by doing good to all, and in this (*all*) we muſt understand the moſt part: or excepting thoſe, who out of envy, and the ſpirit of contradiction, diſtaſted any thing that was good: all others glorified him: the preſent praiſed him, and the abſent celebrated his fame.

V. 16. *on the sabbath-day*] See note on Mat. 12. 1. and Luke 6 1. Mat. 13. 54.

and stood up for to read] As the manner was to read ſome portion of the Law and the *Prophets every ſabbath-day*. See Acts 13. 15 and 15 21.

V. 17 *There was delivered unto him*] By ſome officer of that ſynagogue; according to the cuſtom, to ſhew (ſaith *Ambroſ. in Luc. l.* 4. c. 4) that it was himſelf who ſpake in the Prophets; and to reveal their ſacrilegious perfidiouſneſſe, who ſay that there was one God of the old Teſtament, and another of the new, &c.

V. 18. *the spirit of the Lord is upon me*] See Iaiah 61. 1. The fulneſſe of the ſpirit; all the gifts thereof: not by meaſure, it was on the Prophets and Apoſtles, and is on the faithful Miniſters, in ſome good meaſure to enable them to their office and miniſtration. See Iſaiah 11. 2. John 3. 34. Col. 2. 9.

because he hath anointed me] That is, endued me with gifts, and aſſigned me thereto; the ſpirit reſting on Chriſt, as hereth by the effects to us-ward, and of whoſe fulneſſe all we have received, *grace for grace*, John 1. 16.

to the poor] He calleth them poor, who had not yet taſted of the riches of his grace, and the poor in ſpirit; as *Matth.* 5. 3.

to heal the broken-hearted] Thoſe who have deep remorſe for their ſins, and terrour of conſcience to repentance: ſuch he calleth to him, *Mat.* 11. 28. See Iſaiah 61. 2. Pſal. 147. 3.

deliverance to the captives] To thoſe who were held captive of Satan and ſin (ſuch as we all were by nature, Epheſ. 2. 3. Rom. 7. 14.) that he did when he preached and proclaimed the new covenant of God, that is, free remiſſion of ſins to thoſe who believe in him: that he hath fully ſatisfied Gods juſtice for us: this whoſoever truly believeth, is by the ſame ſpirit (working faith and obedience in him) manumiſſed, and ſet at liberty from the kingdom of ſin and Satan; although yet they exerciſed ſome tyranny over him in this preſent life. See John 8, 36. Rom. 6. 13, 14, 18.

recovery of ſight to the blind] That is, ſpiritual illumination to them who were as yet ignorant of Chriſt the true light: ſee chap. 1. 78. *Mat.* 4. 16. for ſo he diſcovered himſelf in deeds, that they might ſee him preſent in his works, of whom they uſed to read in the books of the Prophets. *Hilar. can.* 3. *in Matth.* See alſo *Mat.* 11. 5.

to ſet at liberty them that are bruiſed] The meaning is, to free them who are burdened with ſins, who wreſtling under their heavy weight, have not of themſelves, ſtrength to ſhake them off: who are throughly humbled with the ſenſe of their ſins, and miſeries: ſee *Mat.* 11. 28.

V. 19. *the acceptable year*] He alludeth to the year of Jubile, Levit 25 10. &c. ſignifying the time of grace, and reconciliation, wherein God ſetteth us at liberty in Chriſt, and ſheweth his ſpecial goodneſſe on mankind.

V. 20. *he gave it again to the Minister*] Of that ſynagogue, of whom he had received the ſame. It is ſaid here, ἀποδοὺς τὸ βιβλίον --- cloſing the book; that is, rowling it up again; for they then uſed to write their books in volome or parchment, which they rowled up. *See* hereof on *Mat* 2. 1.

and ſat down] It ſeemeth it was then in uſe for teachers to ſit, or ſtand, as occaſion required, Acts 13. 16.

were faſtned on him] With deſire to hear how he would interpret the place of ſcripture which he had read unto them: as alſo for the ſame they had heard of him; who without ſtudy, and ordinary means, became ſo incomparable a teacher. *See* John 7. 15.

V. 21. *this ſcripture is*] Or hath been fulfilled in your ears; meaning, that the ſame ſcripture which by his reading, had ſounded in their ears, was fulfilled, in his preaching: he being that perſon of whom the Prophet there ſpake.

V. 22. *all bare him witneſſe*] All approved and commended his preaching, as extraordinary and admirable.

gracious words] Or words of *grace*: which by a divine ſweetneſs drew their affection, with ſecret influence, and perſwaſion of the Holy Ghoſt wherewith he was filled, John 1. 14. ſee Pſal. 45. 2. Cant. 4. 3. Iſaiah 50. 4.

V. 23. *Physician heal thy ſelf*] If thou canſt do any thing, ſhew thy power here in thine own country; for he had done no miracle there: ſee *Mark* 6. 5. and here verſe 25.

V. 24. *No Prophet is accepted*] See *Mat.* 13. 57. *Mark* 6. 4. John 4. 44. As if he had ſaid; as the Prophets were contemned in their own country: ſo am I here, and therefore, wonder not that I do fewer miracles here than in other places; you may thank your ſelves for this: you contemn me and my miniſtration. This ſheweth that God there withholdeth his graces, where his *Miniſters* are contemned or undervalued.

V. 25 *many widows*] See 1 Kings 17 9.

ſhut up] When it rained not in three years and ſix monethes, Jam. 5. 17. that which is ſaid, 1 Kings 18. 1. --- *the word of the Lord came unto Elijah in the third year, &c.* underſtand of the third year of his living at *Zarephath*: for it rained not on the earth by the ſpace of three years, and ſix monethes, Jam 5. 17.

V. 26. *unto Sarepta*] God oftentimes preferreth ſtrangers before them of the houſhold; for he is debtour to no man; therefore the men of Nazareth could not reaſonably claim any privi ledge in Chriſt, becauſe they believed not as others did

V. 27 *and many lepers were in Israel*] See 2 Kings 5. 14. This appeareth in thoſe four lepers whom hunger emboldened to venture upon the tents of the *Aſſyrians* beſieguering *Samaria*, in the Prophet *Eliſha*'s dayes, 2 Kings 7. 3 &c.

V. 28. *were filled with wrath*] As commonly it cometh to paſſe among formal hypocrites, when their ſins and punishments are touched and ſpoken of.

V. 29. *and roſe up*] ἀναστάντες, riſing up, and diſmiſſing the aſſembly: going out of the ſynagogue, they thruſt him out of the City.

unto

unto the brow of the hill] To the cliff-ſide, there to deſtroy him; by caſting him down.

V. 30. *but he paſſing through the midſt of them, &c.*] He eſcaped miraculouſly out of their hands, which probably he did, not by making himſelf inviſible, or any wayes changing the eſſentiall properties of his body; but by his Divine power, making himſelf way through the midſt of his enemies, See Pſalm 18. 29. and that as ſaith *Theophylact*, ὡ τὸ παθεῖν φιλῶν, ἀλλὰ τὸν καιρὸν ἀναμένων: not to avoid ſuffering (for which he came into the world) but waiting for the appointed time, for his hour was not yet come; John 8. 59.

V 31. *He came down to Capernaum*] Being ſo evilly and unworthily entreated at *Nazaret* he did not command fire from Heaven, nor peſtilence to deſtroy them; but leaving all to him that judgeth righteouſly, in purſuit of his miniſtry he goeth to preach the Goſpel at a neighbouring city

V. 32. *for his word was with power*] That is, full of majeſty and convincing authority: ſo that it ſmote the conſciences of the hearers, with an awfull reverence and fear: as Matthew 7. 29. Mark 1.22.

V. 33. *and in the Synagogue, &c.*] See Mark 1. 23.

V. 34. *let us alone*] ἐᾶ, *Away, Syr. ſine me*; ſuffer me, or let me alone.

V. 35. *had thrown them in the midſt*] Had thrown the poſſeſſed man in the midſt of the people preſent.

V. 36. *what a word is this? τίς λόγος, &c.* what thing is this? what power is it, which with a word can doe theſe things? See Matth. 8. 27. Mark 1. 27.

V. 37. *the fame of him went out*] One telling another what admirable things they had ſeen him do: and hereby God confirmed the Goſpel, and drew men to Chriſt, that they might believe and be ſaved.

V. 38. *and he aroſe out of the Synagogue, &c.*] See on Matt. 8. 14. Mark 1. 30.

V. 39. *ſtood over her*] He ſtood by her; and took her by the hand to lift her up, whom he immediately cured.

V. 40. *When the Sun was ſetting*] See on Matthew 8. 16. and on Mark 1. 32.

V. 41. *and the devils*] Mark 1. 34.

thou art Chriſt the Son of God] The devils confeſſed him in hope thereby to bring him into ſuſpect with the multitude, therefore Chriſt forbad him to teſtifie of him: for as *Tertul. adverſ. Marcion. 4. c.* 8. ſaith, Chriſt would have men, not unclean ſpirits to acknowledge him to be the Son of God: he had ſent thoſe before him, who were to manifeſt him, *utique digniores prædicatores*; that is, more worthy Preachers.

to preach] Or to ſay they knew him to be Chriſt.

V. 42. *when it was day*] See Mark 1. 35.

V. 43. *I muſt preach*] Mark 1. 37. ſheweth the occaſion of theſe words; all men ſeek for thee, ſaid the Diſciples to Chriſt: therefore he ſaid unto them, I muſt preach, &c. he was not ſent for one City only, but to be a Saviour of the world.

V. 44. *in the Synagogues of Galilee*] Herein he giveth us an example of obedience to God; in that he, who might have lived in honour and eaſe in Capernaum, would with much labour and hazard, travel about to preach the Goſpel, and gain ſouls to God.

CHAP. V.

Verſe. 1. AND *it came to paſſe*] See Matthew, 4. 18. Mark 1. 16.

the people preſſed on him] ἐπικεῖσθαι ſometimes importeth to be inſtant, or importunate; as Luke 23. 23. where it is ſaid of the multitude of the Jewes, requiring Chriſt to be crucified, ἦσαν ἐπικείμενοι --- *at illi imminebant, &c.* yet here it ſignifieth a preſſing near to, or thronging upon him to ſee and heare him.

lake of Genezareth] which for the greatneſſe, was called the ſea of *Galilee*, Mat. 4. 18. Mark 1. 16. *Geneſareth* was a City in the tribe of *Nephtali*; which *Herod* beautified with munificent buildings, and called it *Tiberias*, in honour of *Tiberius Ceſar*: hence the adjacent region near Capernaum and Bethſaida, Mark 6. 53. as alſo this lake was ſo called. John 6. 1. It was anciently called כנרות *Cinneret*, and כנרות *Chinnereth*, Deut. 3. 17. Numb. 34. 11. Joſh. 12. 3. and Chalde גינוסר *Ginnoſar*, from the corruption of both words, it was called *Geneſareth*, See on John 21. 1.

V. 2. *ſtanding by the lake*] That is, lying near the ſhore: this manner of ſpeaking is uſuall with Sea-men, concerning a ſhip under ſail; whereof they ſay, ſhe ſtandeth for the ſhore; or ſuch and ſuch a place: and the Latines uſed to call a road, where ſhips uſed to lie at anchor, *ſtationem, ſtatio malè fida carinis.*

and were waſhing, &c.] to lay them up to ſome other time: as being for preſent without hope of taking any thing after ſo much labour loſt.

V. 3. *And taught the people*] This *Evangeliſt* ſaith not what he taught, but Matt. 4. 17. It appeareth that the ſame was, *repent, for the kingdom of heaven is at hand.*

V. 4. *Let down your net, &c.*] By this miracle, he will ſhew his new called Diſciples his power, that they might not be offended at his poverty and form of a ſervant, which others contemned and deſpiſed.

V. 5. *Maſter, we have toiled, &c.* ἐπιστάτης properly ſignifieth him that is chief governour or ruler.

at thy word] according to thy word: at thy command, becauſe thou wouldſt have us ſo to do.

V. 6. *A multitude of fiſhes*] So Chriſt bleſſed their labour; to teach them to depend on him, and his commands.

V. 7. *Began to ſink*] That is, as the *Syriac* readeth: they were neer ſinking, here appeareth an evident motive and cauſe of the Diſciples ſo ſoon leaving their ſhips, nets and callings to follow Chriſt, for they heard his admirable Doctrine, which they thus ſaw confirmed by miracle. See verſe 9. 10.

V. 8. *Depart from me*] This ſpake he out of conſcience of his owne vilenelſe, and the Divine preſence of Chriſt. See 1 Kings 17. 18.

V. 9. *Aſtoniſhed, and all that were with him*] Not onely *Peter*, but the reſt were amazed to ſee the draught of fiſhes; apprehending a divine power in that work: therefore feared they the preſence of Chriſt, by whoſe command all was done.

V. 10. *Fear not, from henceforth thou ſhalt catch men*] To comfort them, he declareth what ſhall be the effect of his preſence; that they ſhould thereby be enabled by preaching the Goſpel, (which is that great draught-net of Gods Kingdome, Matthew 13. 47.) to draw men out of the bitter floods of ſin to life everlaſting; hereto Chriſt enabled them as he promiſed, Mark. 4. 18. all our ſufficiency is of God. 2 Cor. 3. 5. who therefore did call; and ſo now can all ignorant men, to an effectuall and powerfull Miniſtry of the Word to ſave ſouls: but whom he thus calleth, he doth miraculouſly make able Miniſters of the New Teſtament, 2 Cor. 3. 6. which when the falſe Apoſtles, (who pretend to extraordinary calling) can make appear, that God hath wrought in them, we ſhall believe they are indeed called to preach the Goſpel: one thing is certain, Chriſt never called any idiot or unlearned man (to this Office) to leave him ſuch, but to ſhew a miraculous power in enabling him to that, to which he called him, though Chriſt ſaid this to *Peter*, (who it ſeemeth out of deeper fence of his own ſins, and the Majeſty of Chriſt ſhining in this miracle, prayed Chriſt to depart from him) yet it was a common grace here promiſed to them all; and ſo no prerogative of *Peter*; though Chriſt addreſſed this comfort by name to *Peter* whom he ſaw moſt afraid.

V. 11. *Forſooke all and followed him*] They were called to be Diſciples before, John 1. 39. but now to be Apoſtles: therefore, though after their firſt hearing Chriſt, they returned to their calling again; yet now they leave all, and follow Chriſt in the Miniſtry of the Goſpel.

V. 12. *And it came to paſſe*] See Matthew 8. 2. Marke 1. 40.

full of leproſie] this diſeaſe was ſomewhat common in theſe Eaſtern parts, and very hard to be cured: ſo that when Chriſt (by his Word and putting forth his hand to touch him) cured it immediately, the power of his Godhead appeared, which could as eaſily repaire, as create by his Word: See Matthew, 8. 3. &c

V. 13. *And touched him*] For, as *Tertullian* ſaith, *adv. Marcion. lib. 4. cap* 9. he touched him *à quo eſſe homo inquinari potuiſſet, Deus utique non inquinatur.* By whom though man might be made unclean, God could not.

V. 14. *Charged him to tell no man*] For the time was not yet come that Chriſt would be glorified, being now in the form of a ſervant: and leſt men who were not yet well acquainted with his Doctrine, ſhould too much depend upon miracles.

goe and ſhew thy ſelfe to the Prieſt] He would not diſſolve the Law, yet in force, but leave them more unexcuſable, in that ſeeing the miracle, they would not believe in Chriſt, See Leviticus, 14. 4. 10.

V. 15. *So much more went there a fame of him*] They the more admired, and ſpake good of him, becauſe they perceived that he did theſe miracles, neither for gaine nor applauſe of men.

V. 16. *Withdrew himſelf*] He withdrew himſelfe from the multitude which followed him, leſt he might ſeem to affect popular applauſe, or to move or occaſion fedition againſt the civil magiſtrate; as alſo ſometimes to reſt from labour of preaching and going to and fro to heal the ſick and infirm.

and prayed] thus he manifeſted himſelf God in his miracles, and man in performance of his mediators office, in preaching to, and praying for his.

V. 17. *The Phariſees, &c.*] See on Chap. 14 1. See Matthew 3. 7.

the power of the Lord was preſent to heale] That is, at this time the power of the Lord thevved it ſelfe in healing the ſicke: it was ever vvith him; but it did not alvvayes ſhevv it ſelfe, as nov vvhen he preached the Goſpel, and for the confirmation thereof, vvrought theſe miracles. See Marke, 6. 5.

V. 18. *Men brought in a bed a man, &c.*] See on Mat. 9. 2, Mark 2. 3.

V. 19. *Let him down through the tiling*] διὰ τῶν κεράμων through the pavements: for their houses were flat roofed, and railed, or battlemented according to the lavv. Deut. 22. 8. to secure them from falling off; these pavements layed vvith tarrice, or the like material might keep out all vvet; these they digged or brake through, Mark 2. 4. this setteth out the great faith of these men, and their confidence of Christ his power and vvill to heal their sick: as concerning such pavements, See *Plin. lib. 36. cap.* 5.

V. 20. *When he saw their Faith*] That is, discerned it, the faith of the sick, and the bearers.

man, thy sins are forgiven thee] meaning both guilt and punishment: insinuating, that all misery of body and soul, is an effect of sin, this sick man believed and is to be reckoned among them whose faith our Saviour saw, and therefore he pronounced his pardon, and healed him.

V. 21. *And the Scribes and Pharisees*] See on chap. 20. 1.

who is this that speaketh blasphemies?] thus they blasphemed in accusing him of blasphemy.

V. 22. *Why reason you in your hearts*] Why think you such things? by discovering their thoughts, he declareth himself to be God, the καρδιογνώστης Acts 15. 8. searcher of hearts, and therefore that he alone hath power to forgive sins.

V. 23. *Thy sinnes be forgiven thee*] His Divine Power appeared in the miracle, which when they either knew not, or maliciously dissembled, he repeareth the mans pardon, that thence, and upon their confession of that Principle, that none but God could forgive sinnes, they might conclude, and acknowledge him to be God and Man, and therefore the Saviour of the world.

V. 24. *Power to forgive sins*] See on Matth. 9.6.

V. 25. *He rose up*] See on Matt. 9.7.

V. 26. *And glorified God*] See on Matt. 9.8.

V. 27. *After these things he went forth, &c.* See on Matt. 9. 9. Mark 2. 14.

sitting, at the receit of Custome] that is, the Custome House, or place where they received Customes, or Impосts due to *Cæsar*.

V. 28. *He left all, rose up, &c.*] See Matt. 9.9.

V. 29. *A great feast*] Thus he expressed the joy of heart conceived from his present calling to follow Christ

V. 30. *Murmured*] Calumniating him, as if he were a friend of, and companion to the wicked: thus they hoped to discourage his new called Disciples from following him.

V. 31. *They that are whole need not the Physician*] See on Matt. 9.12. hereby he declareth their irrational malice: they murmured that he conversed with sinners; this was as *Augustine* saith, *de verb. Apost. ser.* 8. to find fault, *quod in domum ægroti intravit medicus*, that the Physitian went to the sick man: Christ came that he might dissolve sinne, the worke of man; and save man, the worke of God.

V. 32. *I came not to call the righteous*] Those who seem so to themselves: or it may be understood simply; before Christ called and justified them, none were righteous; had any been such, Christ needed not have died for their Redemption. See Matthew, 9. 13. 1 Tim. 1.15. *Fulgentius de incarn. & gra D.n. Jesu, c.22.* saith well: if that man were not by any means curable, the Heavenly Physitian would not have come to recover him: again, if he could cure himselfe, *cælesti medico non egeret*, he should not have needed an Heavenly Physitian, if he could by any means have cured himself.

but sinners to repentance] See Matth. 9. 12. That is, to the acknowledgement, confession and detestation of their sins, and to newnesse and Holynesse of life: for Repentance is not onely in saying, I repent, God be mercifull unto me, but in changing our minds, evil purposes and courses of life; and forsaking our sinnes: so the *Syriac* interpreteth לרוחא *latteio butho, ad tonoessionem*, rightly, for as *Tertullian* saith, *adverf. Marcion. l. 2. c.24. pœnitentiæ nomen, non ex delicti confessione, sed ex animi demutatione compositum est*: the name of Repentance (μετάνοια) is not composed, or derived from Confession of sin, but change of the mind: so the Verb μετανοέω, whence it cometh properly signifieth, *post factum sapio*; or I so grieve for my errour or offence, that I will endeavour to mend it for the time to come.

V. 33. *And they said unto him*] See Matt. 9. 14. Mark 2. 18. The Scribes and Pharisees aske this question, v. 30. When their cavil about his company wasted off, they bring a second against his feasting: as if they had said, Why do you and your Disciples feast? Why do you not rather keep some fasting dayes? the Disciples of John came to Christ with the like question: it is likely, that the Scribes and Pharisees fomented the controversie on purpose to make distention between Johns Disciples and Christs: this is the disposition not onely of Hypocrites, but also of some infirm men. John 3. 26. to desire to draw all men to their way, and to obtrude that for a Law to others, which pleaseth themselves, specially in the placing sanctity in things Ceremonial and external: so that Scribes and Pharisees, and Johns Disciples moved this question, and so they are united, Marke 2. 18.

and make prayers] they mean some solemn, extraordinary, and long prayers, such as Pharisees used in the streets and open places, Matt. 6.

V. 34. *Can ye make the children of the Bride-chamber fast, &c.* Meaning, that now was their time of rejoycing, not of mourning, while Christ their Saviour was with them; and that he would not burden his Disciples with too much rigour, for which they were not yet seasoned, nor more able to bear, than old Vessels to hold new Wine.

V. 35. *Shall be taken away from them*] He meaneth, that he would not be bodily present with them, after his ascension into Heaven.

then shall they fast] He intimateth the afflictions which his Disciples should endure after his ascension.

V. 36. *A parable unto them*] see Matt. 9.17. Mark 2.22. παραβολὴ, a comparison or similitude; it is of παραβάλλω, *compare*, it is here a comparing of Heavenly things with earthly, See on Matt. 13.3: 18, &c.

no man putteth a piece of a new, &c.] See on Matthew, 9. 16, Mark 2.21.

V. 37. *No man putteth new Wine*] See Matthew, 9. 17. Mark, 2. 22.

V. 38. *New Wine must be put into, &c.* See Matthew, 9. 17. Mark 2. 22.

V. 39. *No man having drunke, &c.*] The sum and meaning is; that he disalloweth not seasonable Fasts, (For himselfe fasted) if they be without Hypocrisie, superstition, and vain-glory; but would shew, that men cannot so suddenly beare a change of life, from joy to sorrow; but, must be brought to it by little and little.

the old is better] commonly wholsomer, and to them that are accustomed thereto, more pleasing; so the rule of teaching and living, which Christ prescribed his, was of the Eternal will of God, and accommodated to his Disciples: but the Fasts of the Scribes and Pharisees, as their other externall rites, were later inventions of their Elders.

CHAP. VI.

Verse 1. AND *it came to passe*] See Matthew, 12. 1. Mark, 2. 23.

on the second Sabbath] at the feast of *Pentecost*, when corn was ripe, Leviticus 23. 15. 14, 15, some think; others at the Passeover: for it is said, Leviticus 23. 15. *ye shall count unto you from the morrow after the Sabbath* (το. ἀπὸ τῆ ἐπαύριον τῶν σαββάτων. ——*unto the morrow after the seventh Sabbath, shall ye number*) *fifty dayes, &c.* See also Deuteronomy 16. 9. so that they understand here the morrow after the first Sabbath, or Passeover: but these Feasts contained divers dayes, and so continued two Sabbaths: so that the Sabbath here termed δευτεροπρώτῳ, was the Sabbath next after the sixteenth of *Nisan*, or אביב *Abib*, (which signifieth an *eare of corn*, for herein their corn began to ripen, and this was their first moneth, and contained part of our *March*, and part of *April*;) the Jewes counting the forementioned fifty dayes, by numbering the weeks from the δευτέρᾳ; whence the Feast of weeks was named, according to the number of the Sabbaths following the δευτέρᾳ: so the first Sabbath following was δευτεροπρώτῳ σαββάτῳ: the second δευτέρῳ δευτέρῳ: the third δευτερεύτερῳ, &c. See *Scaliger. de emend. temp. l. 6. Jo. Druf. praterit. lib. 3. Is. Casaubon. Exercit. 14. n. 1. D. Godwin: Moses and Aaron. lib. 3. cap. 5. The. Beza*, on this place.

plucked ears of corn] this was lawful for any to do, Deut. 23. 25. and for them, because they were hungry, Matt. 12. 1. as it was for *David* in his necessity to eat of the *shew-bread*, 1 Sam. 21. Rites and Ceremonies may not stand against Charity; which is the end of the Law, 1 Tim. 1. 4.

V. 3. *What David did*] See on verse 1. and on Matthew, 12. 4.

they which were with him] for though he went alone to the Priest, yet had he attendants staying for him, 1 Sam. 21. 2. 4.

V. 4. *Which is not lawfull to eate, &c.*] See Leviticus 24. 9.

V. 5. *The Son of man, &c.*] He that gave this Law interpreteth the works of mercy, and necessity to be no breaches of the Sabbath by, Son of man often importeth man, as Psalm 8. 5. Isaiah, 56. 2. so saith *Athanasius. de com. essent. patris, &c.* ἀνθρωπίνως εἶπεν, ὑιὸν ἀνθρώπου, his Humane nature, the Son of man, Christ conversant as man with man, in the form of a servant: the Hebrewes called obscure and vulgar men בני אדם *bene adam*, and the more illustrious and honourable בני איש so Psalm 49. 2. which give low and high. *Ezekiel*, is often stiled בן־אדם Sonne of man, c. 2. 1. & 3. 1. &c. Christ willingly professed Humility, who could have stiled himself the Son of the most High, intimating his Glory: but thus he would for a time be clouded under the vail of his flesh, in which he came to suffer for men, that he might make them the Sons of God,

V. 6 *On*

V. 6. *On another Sabbath*] Matth. 12. 9. Mark 3. 1.

was withered] After his former works, and doctrine concerning the Sabbath, he now proved by the testimony of God the Father, whose power concurred in this following miracle also, that he taught the truth: this poor mans hand was dead and useless, before Christ healed it: so Jeroboams hand was withered, 1 Kings 13. some take it for the disease which the Greeks called ἀτροφίαν, *a tabes*, pining, drying up, and withering for lack of natural moysture to nourish and strengthen the distasted part.

V. 7. *Scribes*] See on c. 20. 1.

Watched him] seeing they could not fasten their calumny on the Disciples, they watched an occasion to accuse Christ of Sabbath-breaking: malice is as restless as the Devil.

V. 8. *Knew their thoughts*] Whereby his Divine knowledge might appear: for God onely knoweth the thoughts of men, 1 Kings 8. 39.

stand forth in the middest] that the miracle might be evident, in that all present, seeing his withered hand sodainly changed, and recovered, onely by his Word, might be convicted, or confirmed by the sight of that cure, which none but God could work.

V. 9. *I will aske you one thing*] The Scribes and Pharisees had questioned, whether it were lawfull to heal on the Sabbath. Matthew 12. 10. Now Christ asked them a question; *is it lawfull on the Sabbath dayes to doe good*: taking that for granted which all would confesse, that it is indisputably good to shew mercy and to heal: the whole controversie was concerning the Circumstance of time; now indeed as *Prosper* saith, *male celebrat Sabbatum, qui ab operibus bonis vacat*, he mis-celebrateth the Sabbath, who resteth from good works, and he here putteth ψυχὴν, for life: (for concerning saving of Souls on the Sabbath, there was no question) So נפש is often used for the life, though it properly signifie the soul, Genesis 9. 4. Leviticus 17. 11. Lamentations 5. 9. 1 Chron. 11. 19, &c. and sometimes a Person Genesis 12. 5. Genesis 46. 15, &c.

V. 10. *Looking round*] Upon his convicted adversaries, as it were to see, if any would answer, he looked with anger. See Mark 3. 5.

V. 11. *Filled with madnesse*] That is, extreme anger and impatience; such is the condition of carnall and proud hearers, when any thing spoken crosseth their affection, or opinion, though never so erroneous.

V. 12. *Continued all night, &c.*] To teach us vigilancy and perseverance in prayer: what oughtest thou to do for thine own salvation: seeing Christ spent whole nights in prayer for thee? *Ambros. in luc. l. 5. c. 6.*

V. 13. *And of them he chose twelve*] Of them that followed him he chose, according to the number of the Tribes of Israel and the Patriarchs. Matt. 10. Mark 3. 14. & 6. 7.

Apostles] the word signifieth Ambassadours, or Messengers, see 2 Corinth. 5. 20. *So Clemens Romanus* said well, ὁι κοπιῶντες μᾶλλον ἐναγωνιῶσιν ἀπὸ τῆ Κυρίου ἵνα ὦσι χρήσιμοι, &c. the Apostles being sent by Christ Jesus preached the Gospel to us, as Christ did being sent of God: *ad Corinth. ep. pag. 54.* he therefore chose these Apostles, (being to ascend into Heaven) that he might commit the charge of preaching the Gospel unto them; and that he might commit the charge of preaching the Gospel unto them; and that he might teach men by mans Ministry, sufficiently confirmed by the efficacy of his spirit and power of miracles.

V. 14. *whom he named Peter*] John 1. 22. Matthew, 10. 2.

V. 15. *Simon called Zelotes*] Or the Canaanite, Matthew, 10. 4.

V. 16. *And Iudas Iscariot*] See on Matth. 10. 4. and John 6. 71. *Judas* the traytour is chosen unto this Office, *non per improvidentiam, sed per providentiam*: not by ignorance, but by providence, *Ambrof. in Luc. l. 5. c. 6.* How great is the mercy of Christ, how great his love to us? He took on him the infirmity of man, and therefore refused not these parts thereof: *Voluit deseri, voluit prodi, voluit ab Apostolo suo tradi, &c.* He would (for our sakes) be forsaken; he would be betrayed by his own Apostle; to the end, that if thou be forsaken of friends, or betrayed by those thou trustest; thou mayest patiently beare the errour of thy judgement, and losse of thy love and good opinion placed on the unworthy.

V. 17. *came down with them*] That which *Luke* here recordeth, seemeth some part of that which Christ taught, Matthew 5. 1, &c. though there it be said, that he went up into the mountain, and sate and taught: for he first went up and stood, and taught a smaller company. See Mark 3. 13. but perceiving greater confluences of people coming to heare, he descended from the top, for their better convenience of hearing him; and sate down upon the edge of some Plain, which was more capacious.

V. 18. *they were healed*] Therefore descended he, that he might teach and heal, ᾗ διδακὼν ἐναργέστερον *Theophylact*, and bestow a *double benefit* on their souls and bodies.

V. 19. *there went vertue out of him*] He had power of healing all that touched him by Faith, because he was God and Man: the Prophets and other Saints had the gift of healing, but vertue did not so goe out of them, for they were not πηγαὶ ἀναπαύσεως *the Fountaines of Vertue, Theophylact.* See on Mark 5. 30. and Luke 8. 46.

V. 20. *on his Disciples*] For, them chiefly would he instruct, incourage, and fit to be teachers of the Word: though not them only, See verse 27.

poore] *Poore in Spirit*, Matthew, 5. 3. That is, you, who being humbled with external or spiritual wants or pressures, wholly betake your selves to Gods mercy and providence. See on Matthew 5. 3.

V. 21. *hunger now*] Isaiah 65. 13. Whose present afflictions being sanctified unto you, cause you to aspire to a better estate in Gods Kingdome, and to set your affections on things above, which causeth you to hunger and thirst for righteousnesse, Matth. 5. 6. however these may seem to ignorant men, *non possunt tamen esse aliud quam beati, Salvian. de gub. Dei l.* 1. yet can they be nothing lesse than happy.

that weep now] Isaiah 61. 3. In this present life: but he speaketh all this concerning the Elect. which shall Eternally be comforted: neither the wicked poor, nor sorrowful, can be blessed, See Psalm 126. 1.

V. 22. *and cast out your name, as evil*] This further expresseth what he meant by separation, or casting out of their Synagogue, John 16. 2. when they expunge and put out your names from the Register of Gods people: This is a dreadful sentence, and the *thunder of the Church*, when denounced on just cause, and by the true Ministers of Christ: if otherwise, whatever men thinke, they are blessed who keep not company with the wicked. Psalm 1. 1. &c. *nemo enim alteno censu miser est si sit suo, Salvian q. s.* therefore can they not be unhappy in the false judgement of any man, who are truly blessed in their own conscience.

for the Son of mans sake] That is, falsely calumniating you for your profession of Christ: this is to bear his reproach; Hebrews 13. 13. if any suffer deservedly for his faults, what thanks shall he have, 1 Pet. 4. 13. 14. &c.

V. 23. *leap for joy*] As men surprized with abundant joy: intimating the certainty and fulnesse of their joy in Heaven, who here suffer any injury for Christ his sake; Greek σκιρτήσατε ἐκείνῃ, *Salio, salio*, it signifieth such a leaping as wanton cattle use, and thence is taken to expresse such a rejoycing as so affecteth one, that he cannot but leap for joy, and sometimes spoken of things inanimate; as Psalm 114. 4. 6. τὰ ὄρη ἐσκίρτησαν ὡσεὶ κριοὶ —— *the mountains skipped like Rams* —— So the Hebrew word רקד signifieth *exilivit, exultavit præ gaudio*. So *Michal* danced at the coming of the Ark to *Bethel* מרקד *saltantem*: 1 Chron. 15. 29. which 2 Sam. 6. 14. is given, *in morem capræ saltabat Ad Mont.*

V. 24. *Wo unto you that are rich*] Meaning those who trust in riches and serve them. Amos 6. 1. James 5. 1. or those who being rich are unthankful to God, or uncharitable and evil to men: *non enim ignorat, sed affectus in crimine est, Ambros. in Luc. l. 5. c. 7.* wealth is not in fault, but the affections of men: such have had their consolation here, and cannot reasonably expect it hereafter, who trust in them, make them their God, or any wayes abuse them to sinne.

V. 25 *Woe unto you that are full*] See Isaiah, 32. 9. Isaiah, 65. 13. Amos 6. 1. Isaiah, 28. 7, 8. Ezekiel, 16. 49.

you that laugh] That live at ease, and in pleasures, distracting you from the service of God.

V. 26. *when all men speake well of you*] Either, when wicked men speake well of you, which shall then onely be, when you are like them: or when you affect the praise of men, and give not God the Glory in all things: or because it is very hard to hold Humility in generall applauses: For the first, *Augustine* saith, truely, *nemo enim laudat, nisi q. od ei placet*; in Psalm 48. for the last, *Ignatius Epist. ad Trall.* saith, μὴ ἐκκαλύπτε, μισεῖσθαι; they that praise me, scourge me: and *Augustine To. 4. de sermonine in mont. Si ergo inter quos vivis te relle viventem non laudaverint, illi in errore sunt: si autem laudaverint, in periculo*: if thy neighbours amongst whom thou liveſt well, praise thee not: they are in errour, but if they doe, thou art in danger.

V. 27. *For I say unto you, &c.*] See Matthevv, 5. 44. Romans 12. 20.

V. 29. *unto him that smiteth thee, &c.*] See Mat. 5. 39. Meaning, be more ready to bear new injuries, than to avenge the old: it is not bearing, but doing injuries which maketh a man unhappy; See 1 Cor. 6. 7.

V. 30. *aske them not again*] That is, not by any violent, or unlavvful means of recovery: otherwise, the use of Lavv and Magistrates is not denied Christians.

V. 31. *as ye vvould that men should doe to you, &c.*] See Matt. 7. 12.

V. 32. *For if you love them, &c.*] See Matthew, 5. 46.

what thanks have ye?] What revvard can ye expect from God? it is no good vvork vvhich onely self-love, carnal respects, or desire of like favour from others causeth.

V. 34. *And if ye lend*] See Matt. 5. 42.

for sinners,] Such as have no fear of God to lead them to these civil offices.

V. 35. *Love your enemies*] Matt. 5. 44.

hoping for nothing again] This is to be understood with respect to mens abilities to give to the poor, as also that verse 30. So that if mens abilities to give to the poor, as also that verse 30. So that if men neighbours needsitates require, and we be able, we must lend without Hope of being repayed by them: and in other cases we must not violate Charity, nor give scandal in requiring our debts. See Isai. 58. 3.

your reward shall be great] It may be men will requite us with injuries, or be unthankfull: it is sufficient that God will reward; for labour be lost on the wicked, yet shall not our reward be lost with a just God.

V. 36. *as your Father, &c.*] See on Matt. 5. 48.

V. 37. *Judge not, and, &c.*] See on Matt. 7. 1.

V. 38. *with the same measure*] See Matt. 7. 2.

V. 39. *blind, lead, &c.*] Matt. 15. 14.

V. 40. *The Disciple is not, &c.*] Matt. 10. 24.

V. 41. *a mote in thy, &c.*] A small fault in thy brother, and canst not see thine own great sins. See on Matt. 7. 3.

V. 42. *hypocrite*] See on Chap. 13. 15.

cast out first] First amend thine own faults, and then shalt thou be a more competent and fit reprover of other mens; See on Matthew, 7. 4.

V. 43. *a good tree, &c.*] As it be said, deceive not thy self, thou art not good, when thou dost evil; See Matt 7. 16.

V. 44. *for every tree*] Matt. 12. 33.

of thorns] Matt. 7. 16.

V. 45. *A good man*] Matt. 12. 35.

of the abundance] Matt. 12. 34.

V. 46. *Why call ye me Master, &c.*] See Matt. 7. 21. Mal. 1. 6. The meaning is, you doe in vaine professe your selves hearers of my Word, except you doe indeede that which I command therein.

V. 47. *and doth them*] See on Matt. 7. 24.

V. 48. *when the flood arose*] He means by this metaphor to declare, that temptations will shew how every man hath profited in hearing the word, and that they shall put a manifest difference between the Hypocrite, and the true Disciple of Christ.

CHAP. VII.

Verse 1. *He entred into Capernaum*] Matt. 8. 5.

V. 2. *a certain Centurions servant*] A captain of an hundred; he is not named; but it is likely that his company was in garison at Capernaum.

sicke and ready to die] Matth. 8. 6. The disease is specified; it was a *paralysis* or palsie; which oft-times bereaveth of sense and motion.

V. 3. *he sent unto him the Elders, &c.*] *Matthew* saith he came unto him: whereby it appeareth, that *Matthew* attributed to him, that which was done in his Name, and by his request: these whom he sent, were not vulgar or ordinary messengers, but Elders of the Jews called their *Senatours* and *Magistrates* of Cities; such as for years and authority were most reverend: probably he had heard of so great a Prophet risen among them, who could, and readily would cure all diseases: therefore first he sent, then came himself to Christ, Matt. 8. 13.

V. 4. *saying he was worthy*] This maketh nothing for merits of works before God (our merits are *dona Dei*, the gifts of God, as *Alvinus hom. 8. post. pentecost.* well observeth after *Augustin. ep.* 105.) well doe these men acknowledge this benefit received, commending the Centurions love to their Nation, and beneficence towards them, as intending this for a motive whereby to entreat Christ to helpe him, though he were a Heathen, and a Souldier.

V. 5. *a Synagogue*] Or Church: it seemeth he was a Proselyte; this word is from the Greek συνάγω, to gather together: and συναγωγὴ, though it be used to other matters, yet here, as commonly in the Gospel, it is taken for an house dedicated to the service and worship of God, as preaching, prayer, &c. the Hebrewes called it בית הכנסת *beth hacneseth, the house of assembly*: so the Syriac here calleth it בית כנשתא *beth cenusheta*: it cometh of the Hebrew word כנס Syr. כנס *canas, cenas*, or נגש *cenash*: which signifieth, to assemble or gather together, *Hist. 4. 16. &c.* the Temple at *Jerusalem* was as the Cathedrall Church, the Synagogues as parish-Churches, for the ease of the people, who could not come every Sabbath-day up to *Jerusalem*: there they offered sacrifices, but in their Synagogues they might not.

V. 6 *sent friends unto him saying*] That is, to say in his Name.

trouble not thy self] Weary not thy self in taking so much pains to come to an unworthy man. See Mat. 8. 8.

V. 7. *but say in a word*] Command that it be so, and I am confident, it shall be done See Psalm 44. 4.

V. 8. *a man set under authority*] See Matt. 8. 9.

V. 9. *marvelled*] Matt. 8. 10 This is not to be understood of admiration properly taken, which is from ignorance of the cause, but of affecting and declaring a thing which was notable, and admirable to common reason; as that this Centurion being but an alien, should excel all the Israelites (which had hitherto believed in Christ) in his profession of Faith: thus would Christ provoke them to believe. See Rom. 10. 19.

V. 10. *found the servant whole*] This, Matt. 8. 11. 12, 13. is more largely Historified.

V. 11. *Naim*] Which was a town of Galilee in the tribe of *Issachar*, not far from Tiberias; at the foot of mount Hermon; about four miles from Capernaum.

V. 12. *there was a dead man carried*] So soon as he had cured the sick, he presently doth a more admirable work in raising the dead: all things were possible to him, and he omitted no opportunity of doing good.

V. 13. *Weep not*] Not forbidding natural affection, but allaying her sorrow, by comfort offered, as, 1 Thess. 4. 13. and not onely in word, but in taking away the cause and occasion of her present sorrow.

V. 14. *touched the bier*] Or coffin, wherein the dead body was born toward the grave: this probably he did, that they which bare it might stay; and that the sorrowful mother, and others present might be the more attentive to observe the admirable power of his Word, restoring the dead to life again, that they might believe in him to Eternal life, who is the resurrection and the life. See John 11. 25.

I say unto thee] I command thee by that power which I have in Heaven and Earth, over the living and the dead, that thou live and arise to life again: these examples of Christs power, are our assurances of his raising up the dead in the generall resurrection.

V. 15. *sate up and began to speake*] This declared the evidence of the miracle, and a preludium of that which Christ saith, John 5. 28. 29. *the houre is coming, in which all that are in the graves shall hear his voyce, and shall come forth, &c.*

V. 16. *there came a fear*] Because of their sense of a Divine presence shewing it self in his raising the dead: it intimateth a more thankefull and more reverend Opinion, which they began to have of Christ, in whom they saw so divine a power.

hath visited his people] The present estate of the Jews was calamitous, and servile as if God had forsaken them: their comfort was, that he would send the Messias to repair them: therefore from this which they saw done by Christ, they conclude that God now began to look upon them, in that (as they conceived) he had sent them a great Prophet, as a forerunner of their expected deliverer: so weake and perplexed was their Faith, in expectation of a glorious Temporall Messias, and an Earthly Monarchy. See Chap. ter 1. 68.

V. 17. *This manner of rumour*] That is, that God had now visited them, and raised them up a great Prophet.

V. 18. *The Disciples of John shewed him, &c.*] See Matt. 11. 2. They probably were moved with some envie and emulation; as, John 3. 26. supposing that the fame of Jesus somewhat obscured the honour of John, whom they might possibly hope to be the Messias and restorer of Israel.

V. 19. *he that should come*] The expected Messias and Redeemer; which *John* was assured of: but this he did to instruct and confirm his Disciples in the Faith of Christ, by their own experience of his power working such miracles, as none but God could do; and it is very likely, that they out of infirmity and perverse zeal to *Johns* honour, might cause him to send them to Christ to be fully satisfied, in that which he saith unto them, John 3. 27. 28; *&c.*

V. 21. *in the same houre he cured many, &c.*] At the very time that these messengers of *John* came to Christ, the providence of God so disposed, that they should see many cured of such feveral and desperate maladies, that their incredulity might be convinced, not by *Johns* words only, but also by the Divine works of Christ: and it is observable, that by the same providence, *John baptist*, greater than a Prophet, should yet herein be lesse than divers of the Prophets that he did no miracle. John 10. 41. while Christ (as also the Apostles afterwards) did many that *Johns* Disciples might the more easily be transmitted to Christ; who possibly might otherwise have been too tenacious of that suspition which then amazed most men, chap. 3. 15.

V. 22. *tell John what things ye have seen, &c.*] Without any ostentation of himself, he appealeth to their own senses and reports, that they might conclude by that which was done and said, that those things which the Prophets long before spake concerning the Messias, were now done by Christ. See Isaiah 35. 5. 6. Isa. 61. 1.

to the poor of the Gospel, &c.] That is, such as are of obscure and poor condition in the world: who feel their own misery and disability to stand in Gods judgement.

V. 23. *offended in me*] Who shall not stumble at my state of Humiliation, as a Rock of offence: See Matth. 21. 42. Acts 4. 11. Romans 9. 33. 1 Cor. 1. 23. 1 Pet. 2. 7. 8. Psalm 118. 22. See on Matth. 11. 6.

V. 24. *he*

V. 24. *he began to speak unto the people*] How *Johns* disciples behaved themselves toward Christ, or what they answered, none of the Evangelists record: but Christ addresseth his discourse to the people present, to let them know that *John baptist* (one of his witnesses) was above exception, and constant for the truth, lest they should think him imprisoned for any evill by him committed.

a reed shaken with the winde] That is an inconstant man, or a thing of little moment.

V. 25. *a man clothed in soft raiment*] See on Mat. 11. 8. a libertine or voluptuous liver: these interrogations have the value of a certain appeal to their own knowledges, as if he had said, did not your selves ever finde him a man of a most temperate, stayed, and austere life, void of all pride and delicacy, or ambition?

V. 26. *more than a Prophet*] That is, an extraordinary or excellent Prophet: for he had the honour to be the immediate forerunner of the Messias, to prepare his way, and to shew him present. See on Mat. 11. 9.

N. 27. Behold I send my &c.] Mal. 3. 1.

V. 28. *there is not a greater*] In office; because he did not (as the former Prophets) onely tell of Christ to come, but pointed him out, John 1. 29. See on Mat. 11 11.

in the kingdom of God] See on Mat. 11. 11. The meaning is, in the new state of the Church, under the perfecter light of the Gospel, in which the glory of God shineth: the meanest minister of Christ, who preacheth the fulfilling of those things which *John* saw not, is in that regard greater than *John*: so that here is not a comparison of the persons, but of their kinde of doctrine. Or if we understand it of the kingdom of glory; the least therein is greater than the greatest mortal man.

V. 29. *justified God*] Meaning they gave witnesse to the truth of God; and acknowledged him just, gracious, and merciful according to the preaching of *John*, whose doctrine they had embraced.

V. 30. *the Pharisees*] See on chap. 14. 1. The proud and arrogant Pharisees (as many now do) thought themselves the most knowing men, and too good to be bettered with any teaching: therefore *they rejected the counsel of God, &c.* So the Syriack interpreteth with us: but the word ἠθέτησαν here used hath a more emphatical significatian: ἀθετεῖς, is *irritas, ineptus, inutilis*, and ἀθετέω imporeth to abolish, as Gal. 2. 21. to despise, John 12. 48. Jude 8. to abrogate so, that it seemeth they rejected the ordinance of God, baptisme, and the word declaring his counsel for mans salvation by Christ, as a vain foolish and unprofitable thing. See 1 Cor. 2. 14.

against themselves] To their own losse and destruction, which they did *in themselves*, by their unbelief and contempt of the Gospel, which declareth the counsel of God for mans salvation. See Acts 20. 27.

V. 31. *Whereunto then*] See on Mat. 11. 16. This double quere importeth a vehemency of our Saviours speech, reproving the Jews contumacy, and invincible hardnesse of heart, wilfully rejecting the grace of God, who used all means to reduce them, but they would not. This manner of speaking then concludeth neither ignorance, nor any hesitancy in Christ, as if he knew not to whom readily to compare or liken them, but a certain appeal to themselves; as if he had said, do you know any thing in the world so perverse and peevish as this generation? not that he condemneth all, (God had his elect among them still) but the Pharisees and Lawyers; and their followers who rejected the grace and mercy of God offered them in the Gospel of Christ. See chap. 13. 18. 20.

V. 32. *children sitting in &c.*] See on Mat. 11. 15. The meaning is, that whatever means God proposeth to save the wicked, and however mercifully he complyeth with their infirmities, yet their obstinacy will find some let to their reception of the Gospel.

V. 33. *Neither eating bread*] He lived not according to the ordinary custom of men; but alone in the wildernesse. Matth. 3. converseing with few men, being of a most adstemious and austere life and conversation.

V. 34. *Eating and drinking*] That is, conversing friendly with men: John was a retired man: but Christ used a more gracious familiarity, and they, who then most professed sanctity and religion, calumniated both: and would not believe their preaching.

V. 35. *But wisdom*] But yet they who are truly wise, embrace that as the wisdom of God to salvation, which carnal men account the foolishnesse of preaching. 1 Cor. 1, 21. Rom. 1. 16.

V. 36. *One of the Pharisees desired him*] See Mark 14. 3. & Luke 14. 1. it appeareth hereby that this *Simon*, though a Pharisee, was yet none of Christs violent enemies, neither any despiser of Christ his coming into the world, to call and save sinners (1 Tim. 1. 15.) yet had he a good esteem of his person, and reverend esteem of his doctrine, therefore Christ went to his house.

and sate down to meat] That is, according to their manner, lying on pallets covered like tables, and leaning on the left elbow. See *Ifs. Casaubon exerc. 16. n. 36.*

V. 37. *Behold a woman*] The circumstances shew, that this was not she who is historified. Mat. 26. 6. and John 11. 2. who anointed the Lord with ointment; for that was a little before his passion, but this was a good time before it.

which was a sinner] an harlot: a woman of notorious levity, a bad liver, it is likely that she had heard John Baptist, or Christ preaching repentance, grace, mercy and free remission of sins by faith in Christ; and seeing, or hearing of his works; believed him to be the very Saviour of the world: therefore came she, as the sick to the Physician.

V. 38. *At his feet behind him*] They lying down to meat as ver. 36. she had convenience to weep upon his feet.

and anointed them] See on ver. 46.

V. 39. *He spake within himself*] That is, he thought, as *Fulgentius ad Monim. l. 3.* interpreteth; *nihil aliud est apud se dicere, quam apud se cogitare.*

what manner of woman] The Pharisee had respect to the law, concerning their pollution, who touched the polluted. Num. 19. 22. he knew not the gracious mercy of God in Christ. Here was *Simons* failing: he thought the staines of sin so absolutely indelible, that what this sinner had been, she must be reputed still, not considering the power and mercy of God, converting sinners; making their scarlet sins white as snow; and them, new creatures, and therefore he concluded that it became not a Prophet to permit such a one to touch him: hence proceeded another foul errour, that Christ did not know what condition she was of, and therefore that he was no Prophet, he might have considered that God reserved many things from the knowledge of the Prophets, but errours are fruitful.

V. 40. *Jesus answering*] That is, said: the *Hebrews* to speak of him that beginneth a discourse: but here it properly betokeneth, that Christ being truly God the searcher of hearts, answered to the Pharisees prejudicate thoughts, and so shewed himself to be not only a knower of the external condition of others, which Prophets may be, but a knower and discerner of the thoughts of the heart, which only God can be.

V. 41. *A certain Creditor*] The scope of this parable is, by proportion to shew. 1. That, what, or how little lover a man oweth to God, he is ever unable to make payment, and to satisfie his justice. 2. That as the debtor (whether of a greater, or smaller sum) is absolutely discharged of the whole debt, if his creditor (that is God) forgive him all; and therefore are no more to be condemned as sinners: such are all they who truly believe in Christ for their justification. See Rom. 5. 1 Rom. 8. 1. 33, 34. this, *Simon* who looked only on the law, knew not.

V. 43. *Thou hast rightly judged*] From this principle of common reason Christ would make him understand, and condemn his own rash judgment: and therefore spake he in a parable, that he might behold, as it were the sin under a cloud.

V. 44. *Seest thou this woman*] Whom thou contemnest and condemnest as unworthy of this presence: yet she hath done more than thy self, who hast neglected some small and ease things in thy entertainment.

thou gavest me no water] It was their manner of entertaining strangers in those hot regions to give them water for their feet, to wash and cool them. Gen. 18. 4. & 19. 2. Judg. 19. 21. this *Simon* neglected: but the woman washed his feet with tears of repentance, most acceptable to God, who would not the death, but conversion of sinners; at which, the Angels in heaven rejoyce. chap. 15. 7.

and wiped them with the hairs of her head] this was a token of her repentance: the unchast women are very careful and industrious in adorning their heads, which this convert so much neglected now, that she cast off all dressings, and useth her dishevelled hair to the meanest office, the wiping of his feet which she had wet with tears.

V. 45. *Thou gavest me no kisse*] Which was the usual manner of salutations with the people of those parts. Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14.

to kisse my feet] This shewed her humility, the surest ground of true conversion to Christ: God giveth grace to the humble.

V. 46. *My head with oyl, &c.* That is, with ointment made of oyl, and other sweet ingredients: it seemeth their custom was, at solemn feasts, to pour sweet ointment on the heads of their guests, this *Simon* neglected; but this convert anointed his feet, thus use the proud to condemn others, of whom themselves come short in duties to God.

V. 47. *Her sinnes which are many*] Many, that is, as *Euthymius* well interpreteth, all: for where God forgiveth one sin, he forgiveth all.

are forgiven her] here is no satisfaction on her part, but free remission on Gods: to ver. 42. ἐχαρίσατο, he frankly, and freely forgave both.

for she loved much] as this forgiveness of so great a debt of sinne; is a just cause of much love; so was that so great love a certain Argument from the effect, of her sins remission: for where God remiteth great sins, he also sheddeth abroad great love in the converts heart: fo that Christ alledgeth her love to God, not as a Cause, but as a certain consequence of her sinnes remission,

remission, and so was she (as *Nazianzen* said of *Cyprian*, *orat.* 18 πολυς ὁ ἀνθρωπος, ἡ πολλὴ ἐν ἁμαρτίαις, *abundant in sin, but more in sanctity.*

V. 48 *Thy sins are forgiven thee*] She came with faith, but wanted comfort for her afflicted soul (which her abundant tears declared) as appeareth in his pronouncing peace to her, verse 50, and thus she heareth the judges voyce absolving her, whose preventing free grace gave her confidence to flye to the sanctuary of his mercy.

V. 49. *To say within themselves*] ἐν ἑαυτοῖς may be as much as πρὸς ἀλλήλους, among themselves; it skilleth not much whether of these we here understand: they thought what they said, and Christ equally knew both. See on ver. 39.

Who is this?] as in contempt of his person, bearing the form of a servant, Phil. 2. and truly reflying, that none can forgive sins, but God only. Mark 2. 7. sale of indulgences and pardons of sins by men, is but beguiling of ingnorant souls,

V. 50 *Thy faith hath saved thee*] To confirm her and to stop the gainsayers mouthes, he commendeth her faith, which alone can justify us before God, and bring us assurance of our reconciliation with him; this is to be understood of faith which worketh by love. Gal. 5. ever fruitful of good works: neither is our peace and salvation in the merit of faith, but in the sole merit of Christ apprehended by faith

go in peace] As chap 8. 48. peace of conscience; which ever goeth with remission of sins and justification (Mark 5. 34 Rom. 5. 1.) both which he specified, *ut de præterito sit solicitus, & secura de futuro*, soliciteus for her sins past (that she neither relapse, nor become proud in forgetting them) and secure for the future; (that he who had once freely pronounced her pardon, would never recall it) *Bernard. Serm. in fest. B. Magd.*

CHAP. VIII.

Verse 1. EVery city and village] For being assigned of God, to the office of a Saviour, to seek that which was lost; he would not expect that sinners should seek him: but as a good shepherd, he is found of them that sought him not, offering mercy, and preventing with his grace. See Rom 10. 20. Isai. 65. 1.

the glad tidings of the kingdom] Of the kingdom of grace here, and glory in the world to come. that is, of mans reconciliation to God by Christ, free pardon of sins, justification, and salvation to those, who were exiles and aliants from his kingdom. See *Mat.* 3. 2. Rom. 14. 17. Col. 1. 13.

V. 2. *Mary Magdalene*] This other name he addeth to distinguish her from that *Mary* which was *Martha*'s sister. chap. 10. and others of the same name, mentioned in the Gospel: these seemeth to have had this name, as *Suidas*; and some others say so from the place: some say from a village called *Magdala*, (which seemeth probable from chap. 24. 10. where the denominative is first put, ἡ Μαγδαληνὴ Μαρία. *Magdalen Mary*; as it were *Mary* of *Magdala*) or from a castle or tower, which the *Hebrewes* called מגדל *migdal*, *Chaldæ.* מגדל *magdal*. Genes. 11. 4. &c. others reject this opinion as improbable; see the learned *Is. Casaubon. Exercit.* 16. *n.* 1. That Christ cast seven Devils out of her, and a legion out of others, we may without controversie conclude the Divine Power of Christ, out of whose hands no power of hell can take his elect, John 10. as also our comfort in that Christ redeemeth sinners out of conditions so hopelesse and desperate, as was this womans.

V. 3. *Herods steward*] ἐπιτρόπου Ἡρῴδου, *procuratoris Herodis*: *Pomponius Latus* saith, that unto *Cæsars* steward was all his personal estate committed: there was also an officer so called, whose power and trust was such, as that what he did, stood ratified, as if *Cæsar* had done or confirmed it under his own hand, *Feneſtella de Magiſtr. Roman. c.* 26. this our Evangelist here mentioneth to shew, that God can, and sometimes doth call some out of the most impious societies of men. See Phil. 4.

of their substance] in token of their gratitude to him: this received he (though he that could feed so many thousands with few loaves and fishes; and cause the fish to bring him tribute money; could as easily have rather given them riches and all other necessaries) that their reward might be the greater: that he might leave an example, that it is but just for those who administer spiritual things to receive the temporal of their hearers: hee pronounceth the labourer worthy of his hire; and threateneth them who receive not, and relieve not his Ministers.

V. 4. *Much people*] See Mat 13. 2.

V. 5. *A sower went out*] See on Mat. 13. 3.

by the wayes side] See on Mat. 13. 4.

V. 6. *Some fell upon a rock*] See on Matthew 13. 5. Greek. ἐπὶ τὴν πετραν---on the rock, which Mat. 13 5 is, ἐπὶ τὰ πετρωδη---upon stony, or rocky places; both to the same sense, as the Syriack giveth it in both places by, *ceciderunt supra* שעא *Petram* or *Saxum*. the scope and purpose is to shew, that hardnesse of auditors hearts causeth that so few of them bring forth fruits to faith, conversion, and perseverance to maturity of good resolutions', which the word worketh in them sometimes for a little season and then they wilt away again and come to nothing; and also why the word preached which worketh powerfully on some that hear it, nothing, to no good purpose, moveth others; the reason is, because of the heardnesse of their hearts.

V. 7. *Among thorns*] See on Mat. 13. 7.

V. 8. *Other fell on good ground*] Mat. 13. 8.

V. 9. *Ears to hear*] To understand and believe these things.

V. 10. *In parables*] Mat. 13. 3. That is, dark speeches: the curse was on them. Isai. 6. 9. Mat. 13. 13. &c. because they would not understand and obey. Gods word shal never want effect, it will be a savour of life to life, or of death to death to the hearers. 2 Cor. 2. 16.

V. 11. *The parable is this*] That is, it signifieth or representeth this: and so understand the applications following, (is) doth not always in Scripture signifie an *existence* a literal or real being: but sometimes a *similitude*, *Sacramental* representation, and likeneſse: God soweth when he causeth his word to be preached by his Prophets, Apostles, and Ministers: see 1 Cor. 3. 5, 6, &c. the field representeth the hearers, Mat. 13. 38. 1 Cor 3. as there are divers veins of earth some fruitful, some barren; so is it with hearers: some bring forth to newnesse of life, and salvaion: some not amending, grow worse, and nearer the curse for their contempt of Gods word, Heb. 6 7, 8.

V. 12. *The word out of their hearts*] The meaning is; Satan took out of their hardened hearts the word which they heard; lest lying still in their memories, like seed in the ground, it should at last take root, and convert them.

V. 13. *With joy*] Who take pleasure in hearing the promises in Gods word concerning eternal and temporal blessings, in which they would be glad to share, though they hate to live the life of the righteous. See Numb. 23. 10.

for a while believe] Because it was not rooted in Gods truth and love, but on temporal ends, and respects meerly mercenary; these failing, their seeming faith withered: and here, to the heat of the sun, is affliction, tentation and persecution resembled; for as the kindly heat and influence thereof maketh fruitful, and ripeneth the well-rooted corn; but burneth that which is not on good earth: so do afflictions, &c. More confirm, make fruitful, and ripe for God, the elect and true believers; but causeth formal hypocrites to fall quite away: here appeareth the difference between temporary, or seeming faith, and that which is true and justifying, which never falleth away, or is finally lost: because he that believeth, hath already everlasting life, John 3. 36. Again, the gifts and calling of God are without repentance. Rom 11. 29. Again, Christ prayeth for the elect, that their faith may not fail. chap. 22. 32. so that though they who seem to believe, may, and do fall away; yet they who truly do believe, shall never, *vera fides remitti potest, amitti non potest*, true faith may sometimes have lesse evidence, but can never be quite lost.

V. 14. *Go forth, &c.*] Return home to their affairs; and the cares and pleasures of this world, leave no place for the word of God to grow in their hearts, nor any leisure to think of it.

V. 15. *Honest and good heart*] That which God hath made to who taketh away the stony heart, and giveth an heart of flesh: so that here is not mentioned any cause, but a certain consequence, of a fruitful and good heart, it is true, that God only who giveth the increase, giveth faith and obedience towards the word; but wherever he giveth such an heart, he also giveth grace to retain and hold fast the word which shall bring forth good fruits.

with patience] With perseverance unto the end: these bring forth fruits of sanctification to some maturity. Rom. 2. 7.

V. 16. *No man lighteth*] See Matthevv 5. 15. Mark 4. 21. Luke 11. 33. he warneth his to doe good with the light they have, and shall receive, that it might guide men according to the intent of the giver,

V. 17. *For nothing is secret*] See Matt. 10. 26. Mark 4. 22. Luke 12. 2. 1 Cor. 4. 5. the meaning is, that though their preaching was yet but of obscure beginnings, and clouded by the malitious oppositions of adversaries, yet it should once gloriously break out and shine to the world, whereby the secret machinations of wicked and hypocriticall enemies (who under presence of religion persecuted the Gospel) should plainly appear.

V. 18. *Take heed therefore how ye hear*] Take heed how ye come affected to Gods word (that it be with repentance, faith, and due preparation) how ye behave your selves in hearing (that it be with reverent attention) and how you practice vvhen you have heard; that ye may bring forth fruits accordingly: See on Mark 4. 24. of *Israels ear-rings*, vvas the Idol made; Exodus 32. 2, &c. *qui malè audit, canſare facileglum ſolet. Ambroſ. lib. 7. epiſt.* 36. facrileage and most sins come of careleſſe and evill hearing: as a defect or fault in the first digestion, causeth the like in the rest, and consequently many diseases in the body; so is it proportionally in the soul: see more Mat. 13. 12. and 25. 29.

V. 19. *Then came to him*] See Mat. 12. 46. Mark 3 32.

V. 20. *Thy mother and thy brethren*] See Mat. 12. 47. These were not any sons of Christs Mother: nor the sons of Joseph by another wife (see *Jerom. contr. Helvid. cap.* 8. *& cap.* 9.) but were called his brethren according to the Custom of the Hebrews who so stiled couzens: it may be they were sons of Joseps brother, or Maries sister; as was James.

V. 21. *Mother, and my brethren*] Meaning that he would not neglect the work of God for any feculer respect, but chiefly attend them, who hear the word of God and live thereafter.

V. 22. *Now it came to passe*] Mat. 8. 23. Mark 4. 36.

V. 23. *He fell asleep*] Into a sound, or very heavy sleep, as that doubled cry of his disciples awaking him importeth, v. 24.

they were filled] The ship began to founder, or to be filled with water, and so in danger of sinking.

V. 24. *Master, Master, we perish*] Mat. 8. 25.

V. 25. *Where is your faith?*] Mat. 8. 26. your confidence in me, which is an effect of faith.

V. 26. *They arrived*] Mat. 8. 28. See on verse 27.

V. 27. *A certain man, &c.*] Matth. 8. 28. this is called the country of the *Gergesenes*, which here, and Mark 5. is called the Country of the *Gadarenes*: it seemeth that *Gadar* and *Gergesſa*, or *Gerasa* were two Towns, but both in the same continent, near the lake of *Tiberias*, over against *Galilee*. See note on Mat. 8. 28. and on Mark 5. 1. and whereas *Matthew* speaks of two men possessed meeting Christ, and here is but one mentioned, the order and circumstances, shew it to be one and the same history, but where *Matthew* speaketh of both the possessed, *Luke* and *Mark* speaks but of one of them, who either was better known, and more notorious fierce, dangerous, or more cruelly tormented, by a whole legion of Devils.

but in tombes] that is, (as the *Syriack* interpreter giveth it) *in the place of Sepulchres*: among the graves of the dead: some think in caves, or arches built by, or over the Sepulchres.

V. 28. *What have I to do, &c.*] The Devils usurping the parts and faculties of his body and soul whom they possessed, made the poor man cry this in his own name; whereas the presence of *Jeſus*, was his happineſs, but their torment. and so the spirit forced him to fay this, in his own wrong, as they caused him to do many things.

torment me not] Meaning, before the time, as Mat. 8. 29. for they knew they must not only be executioners of reprobates, but also be tormented themselves eternally, and with the greatest torments; for as much as their sin is greatest. 2 Pet. 2. 4. Jude 6.

V. 29. *Caught him*] συνηρπακει: snatcht him up with violence, *therefore he was bound*] that is, the possessed man was bound, that he might do no harm to passers by. He was used to be bound, by the care possibly of his friends, or others whom it otherwise concerned.

brake the bands] By the power of unclean spirits, he brake all chains and fetters: which sheweth that none but God was able to rescue this poor man out of their power.

driven of the Devill] ἐλαυνόμενος signifieth a violent and speedy driving: *agitus, stimulo incitus, exagitus, &c.* and that is here attributed either to one commander in chief; or it intimateth that it was done by a common cosent and instigation of all. Those spirits vvhich possessed him.

V. 30. *and he said Legion*] A legion consisted of 6100 footmen, and 726 horsemen: *Vegetius de re militar. l.* 2. *c.* 6. but here it seemeth put for a great indefinite number.

V. 31. *into the deep*] That is, into hell; where the devils are in darkneſſe. See Rev. 20. 3. 2 Pet. 2. 4. he calleth that ἀβυσσον, which Rhap. 16. 23. the Evangelist calleth ἀδην, *Hebrew* תהום *tehom* a gulfe, or depth without bottom: metaphorically, great, many desperate afflictions, in which men perish. Psal. 42. 7. or things unsearchable. Psal. 36. 6. literally for the depths of the seas: so some take it here: it is probable that the devils are confined to certain places; and permitted to infeſt some; but the summe of this petition vvas, that they might not be commanded to go out of this world, lest that thereby they should lose their opportunity of destroying, or hurting men.

V. 32. *an herd of many swine*] Mark 5, 13. about two *thousand*: but why say some, did the Jews keep svvine; seeing Gods lavv made them *unclean* to them. Levit. 11. 7. vve must knovv that *Pompey* had taken away Gadara from the Jevvs, vvhich (it seemeth they had seised into their hands by force: and that the Jews, there or elsevvhere inhabiting, which kept svvine which themselves might neither offer in sacrifice, nor eat) did it to make gains thereof in selling them to the Romans or others.

V. 33. *choaked, &c.*] Drowned in the waters.

V. 34. *they fled and went and told, &c.*] As being amazed, and afraid at that which svvas done, as also that they might acquaint the owners of the svvine, of that vvhich had beſalne them.

V. 35. *clothed, &c.*] Clothed with something which they vvho vvere presents could spare him to cover his nakednes: for veise 27. he vvare no clothes.

V. 37. *back again*] Into Galilee,

V. 38. *that he might be with him*] Mark 5. 18. The Gadarens desired Jesus to depart from them; but he that had tasted of his mercy in delivering him from the devils powver, and tyranny, peticioneth Christ for this favour, that he might still be vvith him. Something hereto *Theophylatt* faith, possibly he feared, lest if he should be absent, or far from Jesus, the devils might invade him again: but it is very likely also that his love to Christ his deliverer; did drave his affection toward him, and the gracious doctrine vvhich he likevvise heard from him, in this compendium of History not specified; it being most improbable, that Christ vvould fend avvay him, on vvhom he had shevved so great mercy, without instructing him in the mysteries & doctrine of the Gospel: so they in and with whom the spirit of Jesus now liveth, love his word and ordinances, in which he sheweth himself (Mat. 10. 20. Luke 10.) See Psal. 27. 4. others who have not tasted of Gods mercy in Christ, and whom Satan commandeth, hate the ordinance & word of God, and if a *Gadaren* vote could prevail, would be no more troubled with Ministers, preaching, nor Christ himself.

V. 39. *return to thine own house*] Christ would not have him depend on his bodily presence for protection against those spirits which he had tormented him: but to know that he was able (as being God) to countermand the devils, and to save his: and also that he might testify to others, what God had done for him. Mark 5. 19.

throughout the whole city] Of the Gadarens which vvas one of the cities of Decapolis. Mark 5. 20. for Gadara was reckoned so. *Plin. nat. hiſt. l.* 5. *c.* 8.

V. 40. *gladly received him*] Because they hoped that he would cure their sick; and many also desired to hear him.

V. 41. *a man named Jairus*] Mat. 9. 18. Mark 5. 22.

a ruler of the synagogue] Or Church of the Jews: See on chap. 13. 14. and on Mat. 9 18. Acts 13. 15. the office of these rulers was to be wardens of the synagogues, and to take care that all things might be decently and orderly done there.

V. 43. *all her living*] All that she had in banck, or all that she had to live on: for βιὸς signifieth *life*, or *livelihood*, by which life is maintained; as, chap. 15. 30. &c.

V. 44 *touched the border of his garment*] Mat 9 20.

V. 45. *who touched me?*] Mark 5. 30. This he said, though he knew her thoughts, and that she was healed; *ne fruſtra fidei aptæ ignorantes latere videretur. Optatus lib.* 5 lest the fruit of her faith might otherwise have been cencealed from them who knew not what vvas done.

V. 46. *Some body hath touched me*] He speaketh of the end which some one of the multitude had proposed to their self, in assurance of being healed, if they could but come to touch his garment: this faith of the womans he manifesteth to the multitude, to invite them also to believe, that they might be healed and saved; therefore he asked who touched him; *ut confeſſionem certæ prouocaret*, faith *Tertul. adverſ. Marc. l.* 4. to cause her confession,

vertue is gone out of me] Understand here with *Fulgentius ad Thraſ. l.* 2. *divinæ curationis effectum*: the effect of a divine cure: as if he had said; I have given vertue or power to heal, according to the faith of that party who desired to touch me,

V. 47, *for what cause she had touched him*] For faith Mat 9. 21. *she said with her self*] if I may but touch his garment I shall be whole: the was in modesty ashamed to tell men, but when the saw that she was not concealed, she glorified God in declaring to others the admirable cure she had: so, as *Optatus* said, *l.* 5. *invenit conſilium tactus fides*; her silent faith found advice.

V. 48. *thy faith hath made thee whole*] Not the merit or vertue of thy faith, but his vertue upon whom thy faith relyed: he knew both her faith, and her cure,

go in peace] See on chap. 7 50.

V. 49. *trouble not the Master*] This they said as ignorant of the power of Christ to raise the dead: as if they should have said, she is already past help, let us not lose his labour, for he can doe no more.

V. 50. *fear not*] Do not despair of help: for forbiddeth not such fear as is necessary to beget an holy reverence; and to bring them for refuge and help to the power and mercy of God, who saith, Hos. 5. 15. *in their affliction they will ſeek me early*, but would have them confident in his power and love: *ſæpe meliores ſunt quos dirigit amor: ita plures quos corrigit timor. Aug. epiſt.* 50. as they are better whom love directeth; so are they more whom fear amendeth.

V. 51. *he suffereth none to go in*] Mark 5. 37.

V. 52. *she is not dead*] Mat. 9. 24. Mark 5. 39. She is not so dead, but that she may and shall be raised: this he spake to confirm their faith concerning the resurrection from the dead, intimating that it was as easie for him to raise the dead, as for one man to awake another out of sleep: and it is probable which *Euthymius* saith; he permitted them to laugh, that they might be a manifest demonstration or witnesse of her being really dead and raised again: that they might not afterwards say that she was not dead.

V. 54. *he put them all out*] All but those forenamed; verse 51. he would admit no profane scorners.

V. 55. *give her meat*] That they might know that she was perfectly restored to life and health.

V. 56. *tell no man what was done*] That verse 39. he had the disposition. A man tell what great things God had done for him, and here forbad the parents to divulge what he had done for them; the reason may be, that though he would affigne that man such an office, to expresse his gratitude to God, and to prepare the inhabitants of Decapolis for their conversion to the faith of Christ, yet being come from thence, and doing this miracle in Galilee, he would not have it noysed abroad, as for that he would decline the importune malice of the Jews towards him; so also justly to punish these excluded scorners, by permitting them to their own unbelief.

CHAP. IX.

Verse 1. *Then he called his twelve disciples*] Mat 10. 1. Mark 3. 13. and 6. 7. according to the number of the tribes of Israel: yet so far was the Priesthood of Christ, (after the order of *Melchisedec*. Hebr. 5. 6.) different from the priesthood of *Aaron*, that he chose not one Apostle out of the tribe of *Levi*, neither was he of that tribe, but of *Judah*.

authority over all devils] That is, to cast any of them out of the possessed; which he did, as to give them confidence and assurance of his assistance, and their good successe in preaching the Gospel: so to confirm the faith, and foment the obedience of their hearers that in both, God might be glorified, and the Gospel propagated.

V. 2. *he sent them to preach*] In that he gave them power to do miracles, it sheweth his deity, for no meer man could give it: in that he sendeth them to preach as well as to do such works, it declareth the principal end of miracles which is to confirm the doctrine preached; as also the difference between impostors and the ministers of Christ; they work lying wonders to gain credit to some falshoods, but these do true miracles for the confirmation and manifestation of the truth: the Gospel having been confirmed sufficiently; needech no further confirmation: neither need the ministers thereof any miracles to justify them, when according to their lawful calling, they sincerely preach the truth of the Gospel.

V. 3. *Take nothing for your journey*] Meaning that they should not be distracted with any cares, for God would cause those who received spiritual good of them; to administer temporal necessaries to them.

V. 4. *and thence depart*] As you have occasion to go or stay.

V. 5. *shake off the very dust*] Which was a sign of detestation, and their unworthinesse to have the Gospel preached unto them. See Mat. 10. 14. Mark 6. 11. Luke 10. 11. Act. 13. 51.

V. 6. *went through the towns, &c.*] According to his command who sent them.

V. 7. *Now Herod*] See Mat. 14. 1. Mark 6. 14.

and he was perplexed] This was *Herod Antipas*. Mat. 14. 1. &c. who was thus troubled at the fame of Jesus: the word here used is of ἀπορέω signifying not only to doubt as counsellesse, or ignorant which way to turn, but also to stick fast upon some inexplicable difficulties. Hebrew וַיִּתְבָּהַם *vaijthmach* and he was amazed; Syr. ואתבהם *vmethdammar*; and he wondred; but it signifieth also *obstupuit*; as doth also their תמה the same with the Hebr. תָּמַם *tamah, abtonitus fuit, obstupuit V. Shindl. c.* 24. 41. *Mart. Trostius. Mat.* 12. 17. & 16. 5. where we translate it *affrighted*: so indeed was *Herod*, (as it is commonly with men of blood and guilty consciences) affrighted, terrified and perplexed, at the fundry rumours which he heard concerning Christ; some saying *John* was risen again: some that *Elias*, or some other of the Prophets had appeared; there is no rest to the wicked. Isaiah 57. 20.

V. 9. *desired to see him*] Not to be converted by him, but to satisfie his own curiosity; as, Luke 23. 8. in hope to see some miracle done by him.

V. 10. *and he took them*] Mat. ὑπεχώρησεν. Mark. 30. 32. *Bethsaida*] A man of Galilee near the lake of Genesaret, where *Andrew, Peter*, and *Philip* dwelt. John 1. to the desert hereto belonging he withdrew his disciples from the confluence of people, coming out of the near towns, that they might rest a while after their travel.

V. 11. *received them*] That is; graciously entertained them: teaching and feeding them: so is he mercifully provident for the soules and bodies of those that seek him. See Psal. 34. 10. 1 Tim. 4. 8.

V. 12. *When the day*] Mat. 14. 15. Mark 6. 35. John 6. 5.

began to wear away] κλίνω, to decline, or shut up. When it grew towards night.

V. 13. *except we should go and buy*] This manner of speaking sheweth that the Apostles thought it impossible to feed and satisfy so great a multitude, having so little provision, which setteth off the truth and greatnesse of the miracle.

V. 14 *for they were &c.*] That is, there were present so many. Five thousand men beside women and children. Mat 14. 21.

V. 15. *fifties in a company*] That which this Evangelist calleth here κλισίας: the Syriack interpreter giveth *discubitus*, and our translation *company*. Mark 6. 39. is given συμπόσια, συμπόσια, as it were by tables; that is, as many in a company as a table would hold: this was done for the better convenience of serving them all distinctly and orderly, which in a confused throng they could not so have done. As also that their number might more distinctly appear; to the greater evidence of the miracle, and Gods honour.

V. 16. *looking up to heaven*] As shewing whence all blessings come and must be expected.

blessed them] Gave thanks. John 6. 11. praying that God would blesse and sanctifie those gifts to the receivers. See 1 Tim. 4. 5.

V. 17. *were all filled*] Whereby it appeareth that man liveth not by bread onely, but by the word and providence of God: and that our life is not in abundance, but in Gods blessing, who can make a little sufficient.

V. 18. *And it came to passe*] Mat. 16. 13. Mark 8. 27.

alone praying] That is, apart from the multitude.

and he asked them] That is, when he had done praying. Either he was praying alone, and his disciples afterward came to him, or this κατὰ μόνας, alone, is put in opposition to all other company but himself and his disciples: the former sense seemeth most probable.

Whom say the people that I am?] This he asketh, not being ignorant of the thoughts of men, but because the faith and confession of the Apostles, whom he appointed to be the light of the world, ought to outshine all vulgar faith and confession, he requireth it of them, verse 20 and *Peter* as the speaker for the rest, answereth, *the Christ of God*; that person whom God fore-promised, and anoynted, above all those that (as his types) were anointed; in whom the offices of King, Priests, and Prophet met together, for the work of our redemption.

V. 19. *John the Baptist, &c.*] See Mat. 16. 14.

V. 20. *the Christ of God*] See on Mat. 16. 16. John 6. 69. Christ the Son of the living God; the anoynted of the Lord: the Messias and Saviour of the world.

V. 21. *tell it to no man*] Till the appointed time, when it was to be divulged to the world, Mat. 10. 27. which he saith not, as if it did not highly concern all the Elect to know and confesse the same: but because he would not yet have his glory manifested before he had accomplished the work of the crosse, in suffering an ignominious death, to redeem us from death and hell; thus would he yet leave the devil in suspense: but principally, lest the faith of the disciples thus confessing, should be dangerously shaken in the sight of his bitter passion; and lest their auditours should have suspected the truth they preached (neither these, nor they yet fully understanding the mystery of Christs death, resurrection, and ascension into heaven) and so the perversion of order in things opportune to be manifested and known, should have proved, but as removing of the steps from them who were by such degrees to have ascended to that great mystery of godlinesse and salvation by Christ. He would therefore be declared *to be the Son of God by the resurrection from the dead*. Rom. 1. 4. after which the commission ran general. Mat. 10. 27. Mark 16. 15. *preach the Gospel to every creature*: this present restraint then, is limited; as that, Mat. 17. 9. *Tell the vision to no man, untill the Son of man be risen from the dead*: and this the following words declare, which foretell of his passion.

V. 22. *Son of man must suffer, &c.*] See on chap. 6. 5. He that was God and man in one person; in his God-head impatible, was to suffer in his humane body and soul, to redeem us, bodies and soules: to which God had assigned him from eternity: therefore as he is called *the Lamb of God which taketh away the sins of the world*. John 1. 29. So is he, *the Lamb slain from the foundation of the world*. Rev. 13. 8.

V. 23. *he said unto them all*] Mat. 10. 38. Mat. 16. 24. Mark 8. 34. Luke 14. 27.

his crosse daily] Meaning, if God should please to call us to daily afflictions, as it sometimes cometh to passe, Rom. 8. 36. 1 Cor. 15. 31. we must yet endure and persevere unto the end. Mat. 10. 22. and 24. 13. we are therefore here admonished to be always prepared to bear afflictions for Christs sake, and to follow him in obedience and holy imitation of his humility and patience: so must all they who will follow Christ, deny themselves, not regarding their own profits or lives, in respect of his will and glory: so Christ fought not his own, but his Fathers will.

V. 24. *will save his life, &c.*] That is, whosoever will set more by his own ease, safety, or life, than Christ the way, truth, and life; shall lose himself to eternity: but he that will expose himself to perils and death it self, where the honour of Christ shall require it, shall be saved: *Salvian* therefore adviseth well, *de gub. Dei l.* 5. *fine, repudia te, ut recipiaris à Christo*, renounce thy self, that Christ may receive thee. Thou canst not by any thy endeavours, save thy self; that Christ alone can do: if thou wilt be sure of salvation, rely on Christ for it, not on thy self, or any creatures. *Augustine*, *si te amiseris omnia in te perdis, Timoth. ad Eccle. Cath.* l. 3. if thou loosest thy self, in that one losse thou loosest all; but if thy soul be saved, in that one gain, thou obtainest all things desirable.

V. 26. *Whosoever shall be ashamed of me, &c.*] Mat. 10. 33. Mark 8. 38. Luke 12. 9. 2 Tim. 2. 12.

when he shall come] To judge the living and the dead, with glory, and many Angels attending his tribunal: then will not Christ own him, who shall here before men, deny him, for fear or favour of man, or for love of this world, and the things thereof; this doth not onely concern apostates openly denying Christ, but (as *Fulgentius l.* 1. *ad Thras.* well noteth) him also *qui silentio firmat errorem, who by his silence confirmeth errour silendo non asserit veritatem*; and by holding his peace doth not confirm the truth; *divinam contumeliam qui non refutavit, accumulat*. He that repelleth not Gods dishonour (what he possibly can) addeth to it; the negligent or sleepy sentinel betrayeth his Princes Tents.

V. 27. *but I tell you*] Matth. 16. 28. Mark. 9. 1.

till they see the kingdom of, &c.] Some present shall not die (or see death; as, John 8. 27. Hebrews 2. 9.) until they see the propagation of the kingdom of Christ, in and after his ascension into Heaven: and a præludium of his glory in his transfiguration, Matthew 17. 2. &c. and here verse 29. &c.

V. 28. *it came to passe about eight dayes after*] Matth. 17. 1. Mark 9. 2. *Matthew* and *Mark* say six dayes after. So that *Luke* taketh those six with either limit included, that is reckoning to the six, the day preceding the first, and the day following the last thereof, which the other Evangelists take exclusively.

these sayings] Or things.

took Peter and John and James] That they might first be spectatours of his glory, whom he would afterwards make witnesses of his bitter Agony, and fad conflict with the pains of death and hell: what this mount was we may not curiously dispute, the Scripture not declaring it: the common opinion is, that it was mount Tabor in the midst of Galilee, specified, Psalm 89. Hosea 5. *Peter calleth it* the holy mount, 2 Pet. 1. 18. See on Mat. 17. 1.

V. 29. *his countenance was altered*] *Gre.* ἕτερον *other*, or changed from the ordinary appearance, beginning to shine with an admirable and divine beauty: and so his garments were light and glorious; an heavenly glory shined in the Angels appearing, Matth. 28. 3. Revel. 4. 4. this light of Majesty which they now saw, was a ſtender ray of his Divine glory, but much more excellent, than that wherewith *Moses* face shined, which the people were not able to behold, Exod. 34. shewing in the mystery, the disability of men under the vail, to look unto the end of the law Christ Jesus, 2 Cor. 3. 13. by this they now saw, Christ would give them a taste of that glory, which shall be seen when he shall appear *glorious in his Saints*, 2 Thes. 1. 14 Colos. 3. 4. 1 John 3. 2. Phil. 3. 21.

V. 30. *Moses and Elias*] These also appeared glorified; possibly to shew these disciples, that Christ was not against the Law and the Prophets, as the unbelieving Jews would perswade men, for they gave testimony unto him: and because these two were the most famous in the Old Testament.

V. 31. *of his decease*] Of his death and passion at Jerusalem.

V. 32. *were heavy with sleep*] Either with joy, or fear and admiration, or a divine rapture: see Dan. 8. 18. and 10. 9. or overcome with watching, for they stayed there all night verse 17.

V. 33. *not knowing what he said*] So the Spirit of God opened his understanding to know *Moses* and *Elias*, whom he never before had seen.

V. 34. *overshadowed them*] Them, that is the disciples, by means whereof *Moses* and *Elias* were taken out of their sight, after this conference ended: it seemeth the Apostles, imagined that his kingdom was now established to him, and begun; or they spake to him that he might avoid the suffering of which they conferred, by staying still in the mount.

and they feared] Because it was an extraordinary cloud whereinthe glory of God appeared: and the voyce was presently heard sounding from heaven, 2 Pet. 1. 17. Mark 3.

V. 35 *This is my beloved Son*] The onely Son of God by nature, for whose sake we are beloved, Ephes. 1. 6. in whom are all the treasures of wisdom: therefore under pain of rejection from God, we must hear and obey him, Deut. 18. 18, 19

V. 36. *was found alone*] Having put off that glory, and resumed his form of a servant.

and told no man] Until Christ was risen from the dead, for so he charged them, Mark 9. 9.

V. 37. *and it came to passe*] See Mat. 17. 14. Mark 9. 17.

V. 38. *look upon my son*] That is, have mercy upon him, and help him: for we willingly look on those whom we pity and would help.

V. 39. *a spirit taketh him*] That is tormenteth him, making him foam and tear himself, and dash himself against the ground. See Matth. 17. 15, 17. Mark 9. 20.

teareth him] Mark 1. 26. & 9 20.

V. 40. *and they could not*] See on Mark 9. 18.

V. 41. *O faithlesse and perverse*] Thus sharply doth he reprove the Apostles unbelief. See Matth. 17. 20.

V. 43. *the devil threw him down*] Being enraged (as he useth to be) because the child was brought to Christ: and because he knew, that thereby he should be cast out of possession.

V. 43. *at the mighty power of God*] Which appeared in his admirable work of Christs, commanding the unclean spirits, out of their possession

V. 44. *let these sayings sink down into your eares*] That is, mark them diligently and remember them well; That is, lay them to heart, and remember what you hear, and see; that when ye see me dying, ye may not be scandalled, as if I suffered such things out of infirmity, or because I could not deliver my self; for in reason you may know, that he that hath wrought such miracles ἀδύνατον ἦν μηδὲ ἁφαπαγῆναι: *Theophylact*; could, if he had pleased, not have been crucified.

V. 45. *they understood not this saying*] They were so confident of Christs temporal kingdom, that they could not understand him, when he spake of his suffering death: after his resurrection they understood it, John 2. 22. now they feared to ask him, because he had a little before so sharply reproved *Peter* about it.

V. 46. *which of them should be greatest*] Possibly the occasion of this question might now be his speech concerning his death; they desiring to know, which of them should be the chief or head, of his supposed earthly kingdom in his stead; for yet they understood not his spiritual kingdom: but here, as also chap. 22. Christ reproveth their ambition.

V. 47. *perceiving the thoughts of their hearts*] For he is truly God, as truly man: none can search and know the heart but God, Jer. 17. 16. the very Heathens knew this: therefore some of them dedicated to their supposed Gods ὧτα καὶ τὰς διθόλμους, ears and eyes of some precious materials, intimating that God heard and saw all things. *Clem. Alexandr. strom. lib.* 5.

V. 48. *he that is least among you*] True greatnesse before God, is in sincere innocency and humility, such as is commonly in little children.

V. 49 *and John answered*] That is, thus began to say, Mark 9. 38. It is an Hebrew manner of speaking (See chap. 7. 40.) occasioned by the former passage, concerning their not casting out the devil.

he followeth not with us] He followeth thee, not in our society. It might seem strange that any should cast out devils in the name of Christ, who did not follow Christ: but we must know, that though this power was principally given to the Apostles to confirm their preaching, yet was it not so confined to their office, but that Christ might give the same also to other believers. See Mark 16. 17.

V. 50. *Is for us*] Though he be not with us in body, or external communion; yet he adhereth to us in faith, affection, consent, in doctrine, and spiritual communion.

V. 51. *received up*] By his ascension into heaven, after his death and resurrection.

he stedfastly set his face] This is an Hebrew manner of speaking, signifying a resolving, and setling a mans selfe to do a thing, Jer. 42. 15. Ezek. 4. 3. God saith here to the Prophet וְהַכִּינוֹתָה אֶת פָּנֶיךָ, *vahacchinotha eth phanecha, set thy face* against it: the word is of כּוּן, *Con*, which among other things, signifieth to be prepared, firme, and constant, resolved not to be diverted; or to be fitted, disposed, or intent to do something. So here, the time of Christs passion drawing neer, he resolved (whatever flesh and blood suggested; or *Peter* had perswaded to the contrary, Mat. 16. 22.) to go to Jerusalem. See on Mat. 19. 1.

V. 52. *to make ready for him*] Which was needful; because Christ was attended, not onely by the twelve Apostles, but many others who followed him, as disciples and hearers.

V. 53. *his face was as though, &c.*] The Samaritanes took special notice of any that went up to Jerusalem to worship, because they had a Temple of their own for their false worship on mount Gerizim, built in opposition to the Temple of God at Jerusalem. See John 4. 20. now it being neer the Passeover, the Samaritans took the more notice of their going that way, and therefore would not entertain them: moreover, the Jews having no commerce with the Samaritans, John 4. 9. there was the more need of fore-runners to make provision for them, who could not in an ordinary, or then usual course, have expected any necessary entertainment there.

V. 54. *even as Elias did*] See 2 Kings 1. 10. Possibly, that very Region put them in mind to desire fire from heaven, where *Elias* by fire from heaven obtained destruction of the two Captains with their fifties sent to fetch him to their King; thinking the Samaritans now despising Christ the Son of God, worthy of the like punishment: therefore they pretend *Elias* example, not attending the difference of the case, without which, imitation of holy fathers may be very inconvenient and dangerous: So the foolish Samaritans alleaged the example of the fathers worshipping in their mountain, John 4. 20. So in other cases do many more, as ill-advised now: but as a reverend Author saith, they who without due choice thus do, are rather Apes, than imitatours of holy fathers: that which they say, *wilt thou that we command fire, &c.* makes it doubtful whether they desired that Christ should give them that power they speak of, or that they were confident of their power, if they had but Christ his approbation and consent thereto.

V. 55. *of what spirit ye are*] You do not know what spirit moveth you herein: your counsel agreeth not with your calling: you shew a spirit of revenge, and therefore misapply the example of *Elias*: for I am come to save, not to destroy. And indeed as *Augustine ad Marcellin ep. 5.* well saith, *vindicta ultima juste posititur, quando nullus jam vitæ correctionis locus, extremo sc. summoque judicio*, final revenge is justly required, when there remaineth no place for amendment; that is, at the last judgement. So dangerous is imitation of misapplyed examples of Saints, especially to the violation of charity.

V. 56. *is not come to destroy*] See 1 Tim. 1. 15. John 3. 17. He now came to shew mercy, and to save the penitent, who will come again to judge and destroy the impenitent, and unbelievers: it was now a time for mercy, not judgement.

V. 57. *and it came to passe*] See Mat. 8. 19

V. 58. *the Son of man hath not*] Knowing his thoughts, he intimated to him, that he should but deceive himself in following him for temporal gains, who now possessed nothing temporal, and came to propose spiritual and eternal gains.

V. 59. *and he said*] Matth. 8. 21.

V. 60. *Let the dead bury the dead*] Meaning the unregenerate who are dead in trespasses and sins, 1 Tim. 5. 6. Ephes. 2. 1. not that Christ disalloweth a decent and seasonable performance of that office of duty and piety, but that he preferreth the advance of Gods glory in preaching the Gospel, and saving of souls before it. See Mat. 8. 22.

V. 61. *bid them farewel*] Mark 6. 46. the word ἀποτάξασθαι signifieth also to order or dispose of: so that the sense may be, suffer me first to go home, and order or dispose of my estate and family: so that which the Prophet saith, Isa. 38. 2. *Hezekiah*, עֲנֵה לְבִיתֶךָ *tsau lebeitheca*, command or give order to thine house; the 70 give τάξαι περὶ τῶν οἴκων σου, dispose of thy house: this probably was the main care of the man, to bid farewel, or take leave of friends; though an act of humanity, yet was it of lesse moment than to order and provide for them.

V. 62. *and looking back*] This an Hebrew manner of speaking, signifying repentance of that one had begun. See Gen. 19. 17. 26. The meaning is, that no man destined to the ministery of the Gospel, having in his heart a resolution to forsake his calling, and to embrace the present world, is fit for that holy work: the *simile* is derived from ploughmen, who looking backward, cannot make straight furrows. See 2 Tim. 4. 10.

CHAP. X.

Verse 1. *After these things*] See Matth. 10. 1. *other seventy also*] After that the twelve Apostles had preached in the towns round about, now the hearers multiplying, there was need of more preachers to confirm them: therefore he chose out of those who had heard and followed him, seventy more to send abroad to that office: so the Syriac interpreteth, *he separated of his disciples seventy other, and sent them*: the Greek word ἀνέδειξεν here used signifieth, to designe or appoint: as *Budæus* interpreteth out of *Plutarch, Creare*, or make: as, ἀναδεδεῖχθαι ὕπατον, to make one *Consul*, or to designe one thereto: so to ordain or consecrate, as Christ here did. Their return from Babylon was a kinde of type of their redemption by Christ: so here are appointed seventy, as they had their *Synedrion* or Council of seventy Elders or Judges after their return. So *Moses* appointed seventy Elders, or assistants to him, Exod. 18. 22.

whither himself would come] Whither he would follow them, more fully to preach the kingdom of heaven, and also confirm the same with miracles: he sent them two and two, as to strengthen and comfort each other; so for the more certain testimony of that which they were to affirm.

V. 2. *the harvest truly is great*] Matth. 9. 37. meaning a great number of people, which were ready to be converted, and gathered unto God. See John 4. 35. thus he encourageth them.

V. 3. *behold I send you, &c.*] Matth. 10. 16.

among wolves] These are *tyranni, & raptores seculi, Bernard. ad Fast. Ser.* tyrants, spoilers, bloody persecutors.

V. 4 *carry neither purse*] Be not distracted with care concerning ordinary means to bear your charges, for clothes, or dyet: he that sendeth you is able to provide necessaries for you; such ought our confidence to be in Gods providence, that we may ever be assured, that he careth for us, while we are careful of his work; lest otherwise, if the mind be too intent on the things of this world, *minus alijs provideat æternæ, Greg. hom.* 17. *in Evang.* he should be lesse careful over others for things eternal.

salute no man] See on 2 Kings 4. 29. this he speaketh, not forbidding comity and civility which he enjoyneth, verse 5. but distraction from, and hindrance in their duty and ministration. In the uncivil deportment of a late-grown-up monstrous sect among us appeareth how dangerous it is to take up the letter of the Scripture without due consideration of the sense and meaning thereof: It is a most necessary rule, so to interpret Scriptures, as that the interpretation of one place, may not crosse the plain sense of another relating to the like purpose: as here; Some will not be civil to those they meet, or to whom they speak; because it is said, *Salute no man*: but they ought to consider, many places command, ing to salute one another: whence they learn their rude salutes, of *thou, thou flesh, &c.* Let them consider; we have learned of St. *Peter, ep.* 1. c. 3. v. 8. *Be courteous.*

V. 5. *into whatsoever house, &c.*] Matth. 10. 11.

peace be to this house] See 1 Sam 25. 6. It was their manner of salutation, whereby they wished all health, and happinesse. See on John 19. 3.

V. 6. *the son of peace*] That is, if any man capable of that blessing, and disposed to receive the doctrine of peace, which you preach, be therein.

V. 7. *the labourer is worthy of his hire*] See 1 Cor. 9. 7. 1 Tim. 5. 18. From the common rule of equity, he theweth that they shall by administring spiritual things, deserve of their hearers, things necessary for their sustenance; and therefore might not doubt, but that God would stirre them up to relieve them therein, on whom he bestowed the riches of his grace in Christ, by his Gospel preached unto them.

go not from house to house] In respect of the charge you put them to; for while you minister the gospel to them, you bring them greater gain.

V. 8 *eat such things*] That is, be contented with such things as you find: which he saith. First that they might not seek themselves, as they whose belly is their God, Phil. 3. Secondly, that they might know, that he who forbad them to carry purse or scrip, yet permitteth them necessaries in the execution of their ministery.

V. 9. *nigh unto you*] See Mat 3. 2. and 4. 17.

V. 10. *out into the streets and say*] Publickly and openly for a testimony against them.

V. 11. *dust of your city*] See Mat. 10. 14, Luke 9. 5. Acts 18. 51.

kingdom of God] Christ the Messias, King of glory, presented himself unto you by his messengers, to reign over you, and save you.

is come nigh unto you] That is, against you, further to condemn you, who contemn it, as chap. 9. 5.

V. 12. *more tolerable in that day*] In the day of judgement, See Mat. 10. 15.

V. 13. *Woe unto thee Chorazin*] Mat. 11. 21. Chorazin was a chief City of Galilee. reckoned among the ten cities of Decapolis, that stood on the sea of Galilee, in a creek, over against Capernaum.

Bethsaida] Another city of Galilee, which was also one of the cities of Decapolis, standing on a creek of the same sea.

Tyre] Tyrus the chief City of Phœnicia, which in the division of the land, came to the tribe of *Asher*, Josh. 19 29. but because they could not drive out the inhabitants, Israel never possessed it, but the Tyrians kept it, and continued still in Idolatry.

Sidon] Another City of Phœnicia of the like condition, Josh. 19. 28.

sitting in sackcloth and ashes; Which were signes of mourning and repentance. See 1 King 21. 27. 2 King. 19. 1. Esth. 4. 1. Mat. 11. 21.

V. 14 *more tolerable*] Because, as *Salvian* saith, *de gub. Dei, lib. 4. fine, Minoris criminis reatus est, legem nescire quam spernere*: It is lesse sin to be ignorant of Gods will, than to contemn it known: he that knoweth his Masters will, and doth it not, shall have most stripes, chap. 12. 47. Jam 4. 17. John 9. 41.

V. 15. *and thou Capernaum*] This was another City of Decapolis, which was the Metropolis of Galilee, standing on the river Jordan, upon the borders of Zabulon and Nephtalim, that then flourished with great trade, riches, and pride.

which art exalted to heaven] In regard of Christ preaching and working there: or in regard of their high ambition and prosperity.

down to hell] ἕως ἅδου: so in the Creed, εἰς is put elliptically for εἰς οἶκον τοῦ ἅδου, to the house, or place of hell. See in *cap.* 12. 5.

V. 16. *he that heareth you*] See Matth. 10. 40. John 13. 20. 1 Thes. 4. 8.

V. 17. *through thy Name*] We using thy authority, and calling on thy Name.

V. 18. *I beheld Satan*] Satan is stiled Prince of the air, Ephes. 2. 2. ruling in high places, Ephes. 6. 12. whence he is said to be cast down, when his power is overthrown by preaching of the Gospel.

V. 19. *I give unto you power*] See Matth. 16. 19. Acts 28. 5. Mark 16. 18.

V. 20. *because your names are written in heaven*] Because by the effects it appeareth, that ye are elected to life everlasting. See Phil. 4. 3 Rev. 20. 12. and 21. 27. This is a manner of speaking borrowed from the customes of men, whose names are registred, and enrowled in some publick records, to keep in certain memory, and assure them of their freedom and priviledge in that corporation.

V. 21. *Jesus rejoyced in spirit*] Mat. 11. 25. being comforted in the successe of the Gospel, and in the consideration of the performance of his Fathers will.

unto babes] *νηπίοις*, the word also signifieth simple or weak men. *Hesiod. ἔργ. & ἡμερ. νήπιοι, οὐδ' ἴσασιν*, &c. fools or simple men, neither do they know, &c. See on Mat. 11. 25.

V. 22. *all things are delivered*] Matth. 28. 18. John 3. 35. and 17. 2.

V. 23. *blessed are the eyes*] See Matth. 13. 16.

V. 24. *Many prophets*] Which he meaneth not onely concerning the bodily presence, and sight of things by him done; though that was much desired, that they might see the worlds Saviour present (as we shall do in his kingdom of glory) but also to understand, and to be more fully assured of the admirable work of Gods mercy, and the accomplishment of their redemption by Christ.

V. 25. *a certain lawyer*] One that professed the knowledge and interpretation of the law of *Moses*, though indeed he knew not the end of the law, which was to be a School-master to bring us to Christ, Gal. 3. 24.

Master, what, &c.] Thus he calleth Christ, who yet came not with a mind to learn, but to tempt, and to find some occasion of cavil: it seemeth that when he had heard Christ teaching, he rose up to propose this question, to try whether Christ would say any thing against the law, or mention any other way to life everlasting.

V. 26. *what is written*] Knowing his subdolous minde, he remitteth him to the law, who boasted of, and trusted in righteousnesse by the law.

V. 27. *Thou shalt love, &c.*] See Deut 6. 5.

with all thy heart] As much as thou canst: *modus diligendi Deum est sine modo diligere. Bernard.* The measure of our loving God, is to love him beyond measure.

and thy neighbour as thy self] Levit. 19. 18.

V. 28. *This do and thou shalt live*] This answer is shaped according to the Lawyers question, verse 25. *what shall I do to inherit eternal life?* because he sought eternal life by the works of the law, which he could not fulfill; he referreth his conscience to the law, which onely shewed his sin, Rom. 7. & 3. 20. Gal. 3. 21, 22. knowing that it must either bring him to Christ, or leave him unexcusable, Mat 19. 17. otherwise when the keeper of the prison (far from all opinion of any merit of his own) asked; *What must I do to be saved?* Act. 16. 30 31 *Paul and Silas answered, believe in the Lord Jesus Christ, and thou shalt be saved.*

V. 29. *Who is then my neighbour?*] For they counted no man their neighbour but their friends and countrey men.

V. 30. *leaving him half dead*] We may not so wrest these words in their application, as thence to conceive, that man in his fall, had left in him any life of grace, or ability to recover or raise himself to any moral good; seeing that the Scriptures so expressly declare, that before our regeneration and new birth by the free grace and mercy of God quickning us by his holy spirit, we are all *dead in trespasses and sins*, Ephes. 2. 1. See Rom. 7. 18, 24. 2 Cor. 3. 5.

V. 31. *on the other side*] As if the distressed man had been unworthy of his care or pity. See Psal. 38. 11. Isai. 58. 7.

V. 33. *but a certain Samaritane*] Whose nation was odious to the Jews, John 4. 9.

V. 35. *took out two pence*] These circumstances are set to expresse the free mercy of God in our conversion; not onely preventing us by his grace, but continually supplying us with necessary increases thereof, that we may perseverce and be saved: accordeing to which *Augustine de verb. Apost. serm.* 15. saith, *non putes te promeruisse accepisse, si non promereres, nisi accepisses*; think not that thou receivedst it by deserving, who hadst not merited, except thou hadst received: and again, thou givest (saith he) almost nothing freely, thou freely savest, who findest (in us) nothing to save us: thou findest much to condemn us.

V. 36. *which now of these, &c.*] Which of these did according to the law, which saith, *thou shalt love thy neighbour.*

V. 37. *Go, and do thou likewise*] Help him that hath need of thee, although he be thine enemy, or thou know him not.

V. 38. *a certain village*] *Bethania*, John 11. 1.

V. 39. *sate at Jesus feet*] Here is not onely historified her posture, but principally her attention, diligence, and compositure of her selfe (all things elsе set aside) to hear Christ. See Act. 22. 3.

V. 41. *thou art careful and troubled, &c.*] Thou art too much perplexed with these cares which hinder thy hearing the Gospel, which is more necessary.

V. 42. *Mary hath chosen that good part*] *Martha's* entertainment of Christ, was good and commendable: but her too much care distracting and hindring her from better, as also her censuring her sisters hearing Christ, was not good, *non tu malam, sed illa meliorem, &c. August de verb. dom. ser.* 7. Thou hast not chosen a bad part, but *Mary* hath chosen a better.

which shall never be taken away] That which we here do for eternal life, *etiam post mortem servatur, Greg. hom.* 27. *in Evang.* is kept after death. Such is the kingdom of Heaven, *Unde nullus ejicitur beatus quo in illa nisse admittitur. Prosper. de vit. contempl. l.* 1. c. 2. whence no blessed one is cast out: into which none unhappy is admitted.

CHAP. XI.

Verse 1. *One of his disciples*] All his Apostles were Disciples: but all his Disciples were not Apostles. Whether this were a Disciple but not one of the twelve Apostles, it is not certain: probably he was present when Christ taught this prayer to his Apostles, and the multitude, Mat. 6.

Lord, teach us to pray] We know not what to pray as we ought, Rom. 8. 26. *Deus solus docere potuit, ut se vellet orari, Tertull. de orat c.* 9. Onely God could teach how he would be petitioned. Therefore his self ordained and ordered the duty of prayer; and from his own Spirit, even then when it proceeded out of his mouth, *animata suo privilegio*, being animated and enlivened with his privilege it ascended into Heaven, commending to the Father those requests which his Son hath taught. Prayer is a principal pare of Gods worship: and there can be none other so good a teacher of prayer as Christ our Mediatour and Redeemer, God and Man: who as he died to give us life, so doth he sit at Gods right hand, to prefent our petitions in Heaven, which his own Spirit enditeth for us here on Earth, that we may obtain the same. He therefore taught us to pray, and to avoid the vain repetitions and ostentation of *Pharisees* and Heathens, thinking to be heard for their much speaking. Mat. 6. 7. taught us this short form of prayer, in it comprehending all things necessary to be prayed for.

as John also taught] By giving them some form of prayer: it seemeth, that because Religion was miserably corrupted by the false Glosses, and superstitious traditions of *Pharisees*, as also by a general depravation of manners, so that it was no marvel, if very few among them, either rightly practiced, or truly understood, that main part of Gods worship, which is in devout and faithful prayer. Therefore whereas now the long promised redemption of the faithful drew neer; it was necessary that their minds should be strengthned, and lifted up to the firm hope and confident expectation thereof, by earnest prayer: so that *John baptist*, whose office it was to prepare the way of Christ, did, out of most evident places of Scripture thereto pertinent, compose his Disciples (whom he was to instruct and fit to receive Christ the *Messias*) some private prayers suitable to their present condition, and the spiritual kingdom of Christ, which they were now to professe.

V. 2. *when ye pray say*] Compare Matth. 6. 9. with this place, and the circumstances shew, that Christ did twice at the least teach them this very form of prayer. And hence it appeareth, that as this is the most absolute and compleat pattern of prayer, it comprehending all that we must ask, so is it the most exact and sacred form of prayer, endited and taught the Disciples (who were to teach the whole World the rules and practise of true Religion) by Christ himself, who is best able to teach his servants to pray.

Say] Christ prescribed his Disciples this form of prayer to be used by them; not rejecting others, which his Spirit taugh or teacheth, but to abridge all necessary petitions, into this one Sum, See *Augustin. ep.* 121. c. 12.

Our Father] Under one person of the holy Trinity named, we understand all three: according to that of *Tertullian de orat. cap.* 2. *In Patre Filius invocatur*, In the name of Father, the Son also (and the Holy Ghost) is invocated. This excellently agreeth with the state of grace: first intimating our adoption in Christ; by whom we are to expect all that is profitable for us; as, remission of sins, preservation, temporal and spiritual goods, all which God giveth as a loving and gracious Father: also in this (*our*) we learn that the faith onely which worketh by love, is available, Gal. 5. 6. So that as children of one merciful Father we must be unanimous, and mutually solicitous for each others good: and lastly, it theweth us with what confidence we must pray: for this appellation *& pietatis, & potestatis est, Tertul. qu. 5.* is both a name of piety and power.

which art in Heaven] Who possessest, rulest, and disposest of all things in Heaven and Earth. Dan. 4. 34, 35. Filling Heaven which is thy Throne, and Earth, which is thy Foot-stool with thy power and glory: comprehending all things, comprehended of none: It is to be confessed, faith *Augustine*, *Dardan. ep.* 57. that God is every where, *per divinitatis præsentiam*, by or in respect of the presence of his Deity, but not so, *per habitationis gratiam*, in respect of his grace dwelling in, and manifesting himself to the holy. Such onely can be the Father of all the Elect, in all ages and places: this theweth us to whom our prayers must be addressed: that our God we call on is the true God: how we ought to lift up our minds in prayer, how we ought to live, if we call him Father. 1 Pet. 1. 17. Phil. 3. 20. and with what humility, sanctity, and reverence we must appear before him when we pray. See Eccles. 5. 2.

Hallowed be thy Name] By Name, understand his Nature. Majesty, eternal Power, Goodnesse, Wisdom, Righteousnesse, Mercy, Truth, &c. By Hallowed, or Sanctified we pray that we, and all may, rightly know him, adore, reverence praise, magnifie, and set forth that his goodnesse which shineth in all his works, that we may rightly worship and fear him, as *Tertullian* saith,

de orat. c. 3. id petimus ut sanctificetur in nobis, that it may be sanctified in us: that we faithfully endeavour, as much as in us lieth, that all others may do the same: that his Name which is ever holy *etiam apud homines sanctum habeatur, Augustin. Prob. ep. 121.* may also be accounted holy of men. That we may think and speak of him with all reverence, and never take his holy Name in vain. That we may live to his glory, that his sacred Name be not blasphemed among the enemies, through our impiety. See Titus 2. 10. The sum of all is, that God would manifest himself to us, and give and blesse the means by which all may come to the knowledge of him in Christ, that his Name may be magnified in our salvations.

Thy kingdom come] The kingdom of God importeth fisst, his absolute soveraignty and universal government, under which, are all good and bad, Psalm 103. 19. This is not here prayed for, as *Augustin qu. s.* saith, *Quod sive velimus sive nolimus utique veniet*, which shall come whether we will or no, it being alwayes every where and none can resist it, Dan. 4. 32. Secondly, his special kingdom, whereby he ruleth in the elect, working his will in them. This is 1. The kingdom of Grace whereby he governeth the Elect by his word (the Scepter of his kingdom) and his holy Spirit of sanctification, whereby he causeth in them a voluntary subjection of the whole man body and soul, to his revealed will, Psal. 110. 3. Rom 4. 17. 18. Psal. 2. 13. with which understand the revelation of Christ and all the means of salvation. 2. The kingdom of glory; that is, the eternally blessed estate of the Elect in Heaven, as *Augustine* saith, *Ut nobis veniat, atque nos in eo regnare mereamur*, that it may come to us, and that we may reign therein. Neither may we conceive these to be two kingdoms of God: but one and the same, begun in the state of Grace, and perfected in the state of Glory: and it cometh by certain degrees, as first, illumination by the gospel, and all other divine Ordinances, whereby Gods grace and favour in Christ is revealed, and his kingdom advanced and maintained. Secondly, subjection of the whole man, body, soul, will, and affections to Christ. Thirdly, true renuntiation of the World, Sin, Satan, and our selves, in shaking off the kingdom and rule of sin, and not following the guidance of carnal wisdom and affection. Fourthly, affections set above, desires and conversations fixed on Heaven, Colos. 3 Phil. 3. Fifthly, accomplishment of all Gods promises to the Elect for the life to come; as Gods being all in all: perfection of every part and faculty of body and soul filled with glory and unspeakable joy and blessednesse in the presence of God: So that the meaning of this petition is, as if we said, O Lord govern us by thy word and holy Spirit, that we may wholly and willingly obey thee in all things: encrease and preserve thy *Church*, destroy the kingdom of *Satan. Sin*, and whatsoever power exalteth it self against thy Divine Majesty, Truth, and holy Ordinances: protect and preserve us in they kingdom of grace, and in thy good time bring us into thy kingdom of glory.

thy will be done, as in heaven, so on earth] We are not here to pray that God would do what he will, by his absolute will, whereby he unresistibly ruleth in Heaven and Earth; but forasmuch as we are yet but partly flesh and partly spirit, Gal. 5. 17. And as *Tertul. de orat. c. 4.* saith, *Earth and Heaven*; we pray that we may be enabled to do what God will for his glory and our salvation: we pray (saith *August. ep. 121*) for that obedience; that so his will may be done of us, as it is done by his Angels in Heaven. This will of his is first that we believe in Christ for our justification and salvation, see John 6. 40. Secondly, that we endeavour to the works of sanctification, 1 Thess. 4. 3. and true conformity to our holy Saviour Christ. Thirdly, that we submit to a patient and cheerful undergoing all that which the good providence of God shall lay upon us. See Acts 14. 2. Acts 21. 13. 2 Sam. 15. 25. Mat. 26. 39. which we must do by renouncing our own wils (which are corrupt and unjust, ignorant, and commonly hurtful to our selves) and submitting and conforming up our selves wholly to the pattern, *as in heaven*. The meaning is, that the Lord would frame us here on Earth to such a holy, ready, and cheerful obedience, as now his holy Angels shew in the execution of his will, Psal 103. 20. and as we shall also do it in the kingdom of glory, in which we shall no more sin, Rev 22. 3. The sum is, Lord give us grace to do thy will (for that we may do his will, *opus est Dei voluntate, id est, ope ejus & protectione, quia nemo suis viribus fortis est, sed Dei indulgentia. &c. Cyprian. de orat. Dom.* (*Si fit opus ejus*) We have need of Gods will; that is, his assistance and protection; because no man hath of himself ability thereto. Let thy will revealed in thy word for thy glory and our salvation, be accomplished in our conversion, and mortification of our corrupt affections, (See Ezek. 33. 11.) denial of our selves, relying wholly on our Saviour Christ; sanctification (1 Thess. 4. 3.) and cheerful submission to thy good pleasure in all estates prosperous and adverse.

V. 3. *give us day by day our daily bread*] First, he teacheth to pray for (as also to seek, Mat. 6.) the kingdom of God, and then things temporal, which may accommodate and serve us thereto. We must say, *give, Ne putetur esse ex nobis, Augustine ep. 143.* and, *us*; for he would not have our prayers such, *ut -- pro se tantum precetur, &c. Cyprian qu. s.* the God of peace and teacher of concord, so instructed his for unity, that he would have every one pray for all. *quomodo in uno omnes ipse portavit*, as he being one, bore, and took care for us all. *Day by day, τὸ καθ' ἡμέραν, day by day, or for the day*: every day as much as is sufficient. So the Syriac, יומם ליומם, is rendred *quo opus habemus quotidie.* By *Bread*, understand all things necessary for the sustenance of this mortal life, meat, drink, clothes, house, utensils, peace, health, liberty, maintenance, and whatsoever God knoweth needful to our natures, callings, and conditions, and those whom he hath given us. So the Wiseman prayeth, Prov. 30. 8. *Feed me with* לחם חקי *lechem chukki, bread of my allowance, or convenient for me*; as is expressed Genesis 47. 12. לפי הטף *lephi hattaph*, to the mouth of the little one: 70. κατὰ στόμα, according to *their families*; we give it, according to every ones eating. Christ doth not hereby prohibit lawful care and labour in our callings to provide things necessary for our selves and families, (see 1 Tim. 5. 8. Ephes. 4. 28. 2 Thess 3. 10.) but 1. That care which distracteth from Gods service and dependance on his fatherly providence, who can blesse the least; without whose blessing, the greatest store cannot profit us. 2. All fraud, oppression, injustice, and cruelty in getting. 2. Diffidence in Gods providence for necessaries. 4 Covetousnesse and desire of more than enough, (see 1 Tim. 6. 9, 10.) Discontent and repining at that measure which Gods providence giveth us, (see 1 Tim. 6. 8. Hebr 13. 5.) 6. Intemperance in the excessive use of his creatures, making men unfit for the service of God, and works of their calling. 7. That ingrateful looking on second causes, and means of getting, which maketh carnal men forget to praise Gods providence, as if their own care and labours supplied them. The sum of this petition is; Lord God who of providence descendeth to the preservation and well being of all thy vidence descendeth to the preservation and well being of all thy creatures, bestow on us and ours, all things necessary for our present life, that we may daily and thankfully acknowledge thy fatherly providence, and faithfully and cheerfully depend thereon.

V. 4. *and forgive us our sins*] In this petition *Christ* teacheth us what we must ask, and what we must do if we will attain (*Ut qui a Deo pascitur, in Deo vivat, Cypr. qu. s.* that he who is fed by God, may live in God) we must ask remission of all our sins, guilt, and punishment, without which we must perish eternally: for that which *S. Luke* here calleth ἁμαρτίας, Mat. 6. 12. is called ὀφειλήματα, *debts*: to intimate what punishment we owe to Gods justice, except he remit and forgive it in mercy, (see Psalm 130. 3. 4. Psalm 143. 2.) in asking pardon, we acknowledge and confesse our guiltinesse, and disability to satisfie; as likewise our hope of mercy: thus he taught his Saints to pray: therefore as *Augustine ep. 29.* saith, *quantum libet profecerimus*, how much soever we have profited, still we have need to say forgive us; for if we say we have no sin, *we deceive our selves*, &c. 1 John 1. 8. The African Council *contr. hæref. Pelag. cap. 67.* condemned them who said, that the Saints thus prayed in regard of others sins, not their own, or rather in humility than truly: *Quis enim ferat orantem, & non hominibus, sed ipsi Domino mentientem, qui labiis dicit sibi dimitti velle, & corde dicit, quæ sibi dimittantur. Se debita non habere*; for who can endure one praying, and lying; not to men, but God himself: saying with his lips that he desireth to be forgiven, but with his heart, that he hath no sin to be forgiven? That which we in his heart, that he hath no sin to be forgiven? That which we must do, is to forgive our brethren who hurt us: whi h duty is not made void, is to forgive our brethren who hurt us: whi h duty is not made void, as to forgive our brethren who hurt us: which duty is not here annexed as a cause, or as a condition of our sins remission in Christ. It is impossible for to obtain remission of sins, without true faith, apprehending the merits of Christ for our justification: and as impossible for that to be without charity (Mat 6. 14. & 18. 33. &c.) therefore Chist herein gave us a law, *Certa nos conditione & sponsione constringens*, binding us in a certain condition, bargain, or covenant, so to forgive as we desire forgiveneste; *Cyprian. qu. s.* Here we see the necessity of that which Christ teacheth, Mat. 5. 23. The sum is, O Lord forgive us all our sins, guilt and punishment (for thy Son Christ his sake) as thou hast in thy mercy given us an heart to forgive all others, who have done any injury to us.

Lead us not into temptation] Mat 6. 13. He teacheth us to supplicate not onely *de remittendis*, for remission, but also *de avertendis peccatis*, for aversion and prevention of sins, *Tertul de orat. cap. 8. Lead us not*, that is as *Tertul.* and *Cyprian. qu. s.* interpret, *Ne patiamur nos induci, &c.* Suffer us not to be led into temptation: lest being destiture of his help, either deceived, we consent to; or afflicted, we yeeld to temptation. saith *Augustine Epist. 121. cap. 11.* As if we said, Lord leave us not to the malicious assaults of Satan, nor to the frailty and corruptions of flesh and blood: We are of our selves unable to resist the power of sin; and have by our many wilful transgresions of thy holy Commandments deserved to be given over and left to our own sinful wills and affections, and thereby to destruction of body and soul: but Lord for sake us not in any temptation, but give an happy issue; so upholding us with thy merciful hand (who best knowest our weaknesse and necessities) that we may neither faint in our tryals, nor yeeld to the power of sin or allurements of Satan; but may so resolutely stand, that, through thy good Spirit strengthning us, we may at last obtain a perfect victory, through Jesus Christ our Lord.

but deliver us from evil] *Servus nos a malo*, keep us from evil: the Interpreter of the Syriac giveth it. Herein we pray against all

all those things which the Adversary practiseth against us in this world, who hath (saith *Cyprian qu. s.*) power granted him against us, either *ad panam cum delinquimus, vel ad gloriam cum probamur*, to our punishment when we sin; or to our glory when we are tried. And we are here admonished, *Nondum nos esse in eo bono, ubi nullum patiemur malum, Augustine epist. 121. cap. 13.* that we are not yet in that good estate, where we shall suffer no evill: This prayer (saith he *cap. 12.*) comprehendeth all that an afflicted Christian can pray for: So that it is free to pray *aliis atque aliis verbis*, in other words, but not for other things than those which Christ hath taught us to pray for.

V. 5. *Which of you shall have a friend*] The scope of this speech is to teach us fervency and constancy in prayer; by an argument from the lesse to conclude the greater: if men think no time unseasonable to help a friend in want, how much lesse will God who is ever ready, willing, and able to help his? and unto whom nothing good can be importune or unseasonable; there can be no lassitude in him whose word is his work, neither doth he slumber or sleep, so that any untimely calling on him might break his rest, therefore *David* said, *Psal. 34. 1. I will blesse the Lord at all times*, and Psalm 119, 62. *at midnight I will rise to give thanks unto thee* — and he is every where to be found of them that seek him faithfully; therefore the Apostle saith, *I will therefore that men pray every where, lifting up holy hands*, 1 Tim. 2. 8.

V. 6. *in his journeyis come, &c.*] ἐξ ὁδοῦ, *out of his way*. Syriac מן אורחא *men orecho*, which word coming from ארח *arach, iter feci* is put to signifie, a journey, or way.

V. 7. *trouble me not*] Which of you will be so uncivil as to put off an importunate friend, saying, *trouble me not*? but rather (as verse 8.) he will rise and give him, because of his importunity: how much more will the keeper of *Israel* (who neither slumbereth nor sleepeth; who is ever ready without any his trouble to relieve, having in himself that eternal and unspeakable love to his elect, which can have no cause but it self, which needeth none other Solicitor, or motive to entreat pity towards us) readily hear and relieve us?

V. 8. *because he is a friend, yet because*, &c.] Though he would not take so much pains for any love to his friend, yet will he do it to avoid more trouble and disturbance, because he loveth himself, and his own ease, quiet and rest, rather (saith *Augustine ep. 121. cap. 8.*) *vitando tædium, quàm benevolentiam cogitando*: avoiding trouble, than thinking of good will: that we may hence understand, if he who sleeping is awakned (awakned against his wil) to give, how much more benignly, and willingly will he give us, who knoweth not sleep, and awaketh us from sleep, that we may ask of him? This, as other similitudes, is not to be drawn beyond the intent of Christ, whose purpose is to shew the excellent effects of ferveney and perseverance in prayer. (See Luke 18. 1. Mat. 15, 27, 28. Isaiah 62. 7. Exod. 32. 10, 11. Exod. 17. 11. &c.) If importunity prevail so much with man, who loveth it not, what shall it do with God, who loveth it, commandeth it, and putteth the issues and condition of obtaining upon it?

V. 9. *And I say unto you*, &c.] See Mat. 7. 7, & 21. 22. Mark 11. 24. John 15. 7. Jam. 1. 5. 1 John 3. 22.

ask, and it shall be given you] Understand this promise to be made to those who ask according to his will: See Mat. 18. 19. Mat. 21. 22. Mark 11. 24. John 15. 7. John 16. 23. Jam. 1. 6. Jam. 4. 2. 1 John 3. 22. 1 John 5. 14. he will not frustrate our hope of obtaining; whose own spirit both moveth us to pray, and indited our prayers: so that when he commandeth us to pray, he commandeth, not because he wanteth our prayers, but because we want his blessings; so true is that of *Augustine de verb. Dom. serm. 19. illud quod hortatur, propter nos hortatur*, that which he exhorteth, he exhorteth for our sakes.

V. 11. *if a son shall ask*] Here is another argument or motive to prayer, from the lesse to the greater from the worse to the better; if evil fathers will give their children nothing but good; how much more shall the good God (from whom cometh every good who can neither be deceived in his choyce, nor fail in his will) give his children that which is best? it is impossible for him to deceive his children by giving them any evil, when they pray for good.

will he give him, &c.] As if he said, I appeal to your own mindes and affections: do but examine your hearts herein: would any of you naturall parents, willingly hurt your own children?

V. 12. *will he offer him a scorpion?*] Would any man abuse the simplicity, or betray the confidence of his infant asking an egge, by giving him a deadly poyson? a scorpion is a venemous serpent which bringeth forth young, *eworum specie*, like egges. *Plin nat. hist. lib. 11. cap. 25*, that which the Hebrew calleth עקרב *hacrab.* Deut. 8. 15. עקרבין Chald. 70. σκορπίων. So Ezek. 2. 6. *vid Tertul. adverf. Gnoftic. cap. 1. init.*

V. 13, *the holy Spirit*] That is, the graces of the holy Spirit, the most excellent gift, in which he instanceth to assure them that he who will give himself to them, will not let them perish for want of things earthly and temporal; he is therefore (as *Fulgentius ad Monim. lib. 1.* well saith) to be praised for his grace and favour of either gift; both when he awaketh us from sleep to seek him, and also when he giveth himself to be found of us seeking him: who indeed, *nullatenus inveniretur, nisi ipse nos excitet, ut quæramus*, is by no means found, except his self excite us to seek him.

V. 14. *casting out a devil*] See Matthew 9. 32. and 12. 22.

and it was dumb] That is, it made the possessed dumb, or speechless, by some resolution of the nerves, or other obstruction or disaffecting the vocal instruments, so that the possessed could not speak.

the dumb spake] He who made the mouth, and the dumb, Exod. 4. 11. can dispossess Satan, and restore his creature, he onely can, *verbum proferre de clausis, vocem elicere de mutis. Ambrof. in Luc lib. 5. cap. 6.*

V. 15. *he casteth out*] See Mat. 9. 34. & 12. 24.

through Beelzebub] ἐν Βεελζεβοὺλ. Syriac בבעל זבוב, by, or through *Beelzebub*. The Latines give it sometimes *Beelzebul, Tertul. adverf. Marc. lib. 4. cap. 26.* and commonly *Beelzebub*, it is all one, they meant (as our Evangelist here interpreteth) the chief, or most wicked of the divils. So the Jews called that unclean spirit, in detestation of the idol of that name: 2 Kings 1. 3, בעל זבוב *Baal Zebub*: possibly not without a blasphemous allusion to the name of that Spirit of the Magicians, which was called *Beelzebub, muscarum Dominus*, the god or lord of flies: because, as some report, they drave away flies: by swarms. See *Paufan. Arcadic. Plin. lib. 29. 6.* cited also by *Bodin. Damonom. l. 1. cap. 3.* See *Shindl. Penteglot. in* בעל *Hanov. 1612 pag 222. B.C.*

V. 16. *a signe from heaven*] Mat. 12, 38. and 16. 1. It is likely, that seeing such miracles, and through infidelity doubting, whether all might not be some compact or collusion, they desired some such miracle, as they phancied would put them out of doubt; which was indeed to tempt God. by desire, to prescribe him: or it may be they desired to perswade the people, that except he shewed them some such miracle, he had no authority from Heaven: that is, such as was in the Manna, thunder and showers in *Samuels* time, &c. 1 Sam. 7. 10.

V. 17. *knowing their thoughts*] As the searcher of hearts, knowing to what end they required some other signes from heaven, being not satisfied with all those signes which they had seen him do by a divine and heavenly power; knowing it was their infidelity, and impious minde to calumniate him.

every kingdom] Division ruineth kingdoms; unity establisheth them: you see by woful experience, the kingdom of Satan powerful among you, not only, not the wicked cast-awayes, but in that which is more apparent, so many which are now possessed of evil spirits in Israel: therefore Satans kingdom is not against it self. Devils conspire against all that which is good; but not against one another, or any thing which is evil: they are cast out against their wils, chap. 9. 39.

V. 18. *If Satan be divided*] See Mat. 12. 26.

V. 19. *If I by Beelzebub, &c.*] Mat. 12. 27.

by whom do your sons, &c.] That which ye allow in your children, why reprehend you in me? We may understand this either of their Exorcists, or of some of those to whom God had formerly given this gift of healing.

V. 20. *with the finger of God*] ἐν δακτύλῳ Θεοῦ, meaning by the power of God, Exod. 8. 19. it is called מאצבע אלהים *etsbah elohim*, 70 δακτυλὸς Θεοῦ: which Matth. 12. 28. is called *the spirit of God.*

the kingdom of God is come upon you] Meaning not onely the preaching of the gospel of the kingdom; but also the power of Christ destroying the works of the devil, casting him out of his usurped possessions, and transtlating his elect from the powers of darknesse into his kingdom of grace, Colos. 1. 13. and marvellous light: this was come to them who would not believe; which was a signe and argument of their greater condemnation.

V. 21. *When a strong man*] Matth. 12. 29, ἰσχυρὸς, strong or powerful, Heb, גבר חיל *ben chaiil, filius virtutis*, 1 Sam. 14. 52. 2 Kings 2. 16. &c. a son of power or strength; so used they to cal the strong or mighty.

keepeth his palace] He compareth Satan in the heart of the unregenerate, to some usurping prince, or powerfull tyrant, or *Goliah*-like gyant, domineering in confidence of his own strength; and himself to be conquerer (who bare his type) till Christ came to conquer and cast him out; Satan ruleth, as it were a king, in his palace, commanding all parts and faculties of man, in peace, that is, quietly, none troubling or opposing his dominion.

V. 22. *come upon him*] At unawares subduing him.

all his armour] πανοπλίαν, signifieth all ammunition or furniture appertaing to compleat arming, Ephes. 6. 13.

divideth his spoils] As conquerours divide, or distribute the pillage to their souldiers: see Isa. 11. 14 Isa. 49. 24. his meaning is to shew how he came to redeem mankinde, which had no way to deliver it self from the captivity and tyranny wherein Satan held the greatest part of the world, untill Christ came, and rescued all those incorpointed vessels of honour, restoring God his elect, and to them the graces and state of holinesse

holinesse whereof Satan had disporled them.

V. 23. *He that is not with me*] Matt. 12. 30. he that declareth not himself to be on my side; for there is no man, but he is either Christs or Satans: Christ can have no communion with Satan, (as they blasphemously imagined in his casting out devils) for Satans work is onely to destroy and scatter: but Christ, his work is to save and gather together the lost sheep of the house of Israel.

V. 24. *when the unclean spirit*] Mat. 12.43.

is gone out of a man] Not that Satan ever leaveth any, except the spirit of regeneration drive him out: but that in some vacations, and want of opportunities to precipitate them to sin, he seemeth to be gone for a time: the purpose is, to shew the wretched condition of those who abused light and grace offered them; or who being illuminated with the knowledge of God, seeming to have escaped from the snares and power of Satan, do yet relapse to pride envy, malice, lust, drunkennesse, &c. for their last estate is far worse than the first: sin never standeth at a stay, but groweth worse and worse; 2 Peter 2. 20. Heb. 6. 4. and the judgement shall be proportionable.

seeking rest] Meaning some other heart, where he might rule without any resistance: Satans rest is in the worst of motions to hurt men, and to make them as damnable as himself.

V. 25. *swept and garnished*] Mat. 12.44. by a little formal repentance, or fruitlelle resolution to do some good.

V. 26. *seven other*, &c.] That is, many worse, and so that mans state becometh more desperate, as v. 24.

V. 27. *a certain woman of the company*] Admiting the power and wisdom of Christ; while the envious Scribes and Pharisees studied, and vented their blasphemy, the thus confidently profelleth his excellency, this seemeth a proverbial manner of speaking, importing a good and excellent person; and the reason thereof may seem to be, because it is a blessing of God to be the mother of prudent, holy, and excellent children; as the contrary is a great affliction and unhappinels.

V. 28. *that hear the word*, &c.] Without which no carnal privilidge can make happy, but we must keep it; for not the hearers, but the doers of Gods word are justified. See Rom. 2. 13. Jam. 1. 3. Mat. 7. 26. it is the food (of the soul) which cannot nourish except the stomake retain it to a good digestion.

V. 29. *and when the people*] Mat. 12.38.

were gathered] When the multitude encreased, and were gathered to him.

V. 30. *For as Jonah was a signe*] See Jon. 2. 1. as Jonas deliverance out of the belly of the whale was a sufficient proof of his ministery, so Christs resurrection the third day, was of his mission: and therefore as the *Ninevites* beleeved Jonas, after he had been three dayes in the whales belly, so should these believe and repent after his resurrection the third day; Acts 2. 37. 41. 47. or else be left excuselels.

V. 31. *The Queen of the south*] See 1 Kings 10. 1. the Queen of Saba, or Sheba: see Mat. 12. 42.

a greater than Solomon is here] That is, Christ the Messias, God and man: the eternal word and wisdom of God: it is true that God gave *Solomon* wisdom and understanding *exceeding much, and largenesse of heart, even as the sand that is on the sea shore*: so that his wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt: *he was wiser than all men*, 1 Kings 4. 29, 30, 31. but in Christ all folnesse dwelt, Colol. 1. 19 the fulnesse of the Godhead, Colol. 2. 9. in him are hid *all the treasure of wisdom and knowledge*, Colol. 2. 3. so that (*as Bernard* saith *sup. Cant. serm.* 27.) he, *Non tam sapiens, quam ipsa sapientia est*: is not onely wise, but wisdom it self: and so CHRIST excelleth all creatures: no creature is its own essence.

V. 32. *The men of Nineve shall rise up*, &c.] See Jon. 3. 5. their example shall be an argument of condemnation against those, who regarded not the preaching of a greater than *Solomon*, than all men, as *John Baptist* saith, John 3. 31.

V. 33. *no man when he hath lighted*, &c.] See Matth. 5. 15. Mark 4. 21. Luke 8. 16. his purpose is to shew, that though his preaching found little good effect in that evil generation, yet would he not hide the light which he brought not in vain into the world: this similitude of light accommodate to the office of the ministery, is often used in holy Scripture, to teach us what we ought to endeavour to.

under a bushel] See Mat. 5. 15.

V. 34. *the light of the body is the eye*] See Matth. 6. 22. as a window is called a light, because it letteth light into the room: these words seem to give a reason why that generation continued blinde, in so clear a light of the gospel preached to them: because the eye of their minde was darkned with ambition pride, envy, malice, covetousnels, and other wicked affections; hence it came to pass, that they, not onely understood not the truth which Christ shewed them, but opposed the same, accounting it darknels and errour.

single] Clear without blemish, quick-sighted; if the crystal humors, and *pupilla oculi*, were coloured, the eye could not see any other colour, for *meum existens prohibet alienum*, that colour of the eye-ball would not suffer any other to be perceived; therefore hath the God of wisdom (wonderfull in all his works) made that (like a clear glasse-window to let in light to the house) without any colour in it, that through it the species of things seen, might be presented through the *optic nerves* to the common sense; and so we have a right apprehension of things sensible: and so proportionably is it with things intellectual.

whole body] Meaning that the whole body is directed by a sufficient light.

V. 35. *that the light*] That which seemeth to be light, take heed it be no darknesse of errour.

V. 36. *no part dark*] He meaneth this of true illumination by Gods word and holy Spirit, not as if any man (though regencrate) were free from all ignorance, but because in regeneration every part is sanctified and renewed (though not in this life perfected) so that we thereby walk as children of light.

V. 37. *a certain Pharisee besought him*, &c] Some of these invited him sometimes, though possibly with several intentions, he who came to save sinners, omitted no opportunity thereto. See Chap. 7. 36.

V. 38. *Pharisee saw it*] See Mark 7 3 &c.

first washed] They washed often according to their superstitious tradition, and he wondred why Christ did not so also, Mark 7. 2, 3, &c.

V. 39. *and the Lord said*] See Matth. 23. 25. See the admirable difference between Christ, and the men of this world. Christ, as a true friend, not so much endeavouring to please as to profit, plainly told the Pharisee his, and his fellows, faults; but the parasitical trencher-flies will rather betray their benefactours foul by their silence, than venture their own intereft in their favour by reproving them, and telling them the truth, that they might amend their faults.

V. 40. *make that which is within also*] Both body and soul, that God may be lerved in both according to his revealed will, not your own tradition: you wash the hands, and neglect the heart: it is déep hypocrilie to be solicitous for that which man seeth, and to neglect that which God seeth, and principally required. See Mat. 23.26. 2 Cor. 7. 1. James 4. 8.

V. 41. *But rather give alms of such things as you have*] Τὰ ἐνόντα, that is, κατὰ τὰ ἐνόντα, according to the things which you have: τὰ ὑπάρχοντα, as Chap. 12. 33. The Syriac interpreter giveth it, *id quod adest*: as it is Genes. 31. 13. מן חבא בר *min habba betaḏ*, of that which came to hand, which he had ready: the meaning is, as you are able and provided to give: it is not washing the body can make you clean or holy before God, but faith and a good conscience within: especially charity in giving according to your ability, wherein God will accept you, as clean.

V. 42. *Wo unto you Pharisees*] See Mat. 23. 23.

these ought ye to have done] As if he had said, you Pharisees do well to pay tithes of all the increase of the earth, for so the Law commandeth, Levit. 27. 30. and in *Abrahams* tithes payed to *Melchisedec*, it appeareth to be due by the law of nature, (the ground of the moral Law, and long before the Levitical Law commenced, in force) the transcript whereof is the Law written by God on the tables of stone. Next we must consider, that God (the best and surest interpreter of his own Law) interpreteth detention of tithes to be sacrilidge, as it is written, Mal. 3. 8 *ye have robbed me — in tithes and offerings*: notwithstanding, men otherwise interpreted, who said, Wherein have we robbed thee? and so a breach of the eighth precept of the morall law, therefore standing still in force; for Christ came not to dilolve the Law, Matth. 5. 17. this speech then of Christ, at the period of the Levitical Law, affirming that they ought to pay tithes of all, even to the very herbs; o ght not to be restrained as relating onely to the priesthood of *Aaron*, it doth as duly now concern the Ministers of the Gospel, as any other part or branch of the moral Law: it being sufficient for that, once to have said to all persons, times and places, *Thou shalt not steal*; the Prophet so expressely interpreting detention of tithes to be stealing and robbing; by so much more abominable, because God hath vouchsafed to take tithes upon his own accompt in the Ministers behalf, left it should be thought an humane intereft, and in the power of man to alienate them, under any pretence or colour whatsoever. It can be no lesse than impious ingratitude to detain the tenth from God, who giveth us freely nine parts for our own use. *Quid faceres si novem partibus tibi sumptis, tibi decimam reliquisses?* saith *Augustin. de Temp. ser.* 219. what wouldest thou do, if he should have taken nine parts to himself and left thee only one? All is his: he requireth but his own: he may dispose of it as he pleaseth. Neither doth he require tithes for his own sake, but for our good: as for a maintenance which his wisdom layed out for the Ministers, which watch over our souls; *Proverbs 3. 9. Honour the Lord with thy substance and with the first fruits of all thy encrease: so shall thy barnes be filled with plenty, and thy presses shall burst out with new wine.* And again, Mal 3. 10. *Bring ye all the tithes into the Store-house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and powre*

you out a blessing, that there shall not be room enough to receive it, &c. the curse lyeth upon the detainers of tithes, not onely in particular, but in the general: *Te are cursed with a curse; for ye have robbed me, even this whole nation*, Mal. 3. 9. many fearful instances to this purpose do both our histories, and memories afford us, too large for our present purpose. Two things are considerable by those, who are of other opinion, and the third not contemptible: first, whereas they say, the Ministers shal have otherwise a competency; let them consider: how dangerously the wisdom of man assaileth the amendment or bettering of Gods wisdom and decrees. Secondly, whereas they suppose tithes were due in the ceremonial Law onely, not by the moral, let them consider. First, what could tithes presigure, accomplished, (and so repealed) in Christ. And next, that (whereas all the ceremonies of the Law are repealed in particular, or in the general, so in the Gospel or new Testament, as that their abolishing necessarily concludeth the abolition of all the particulars thereto appertaining) no one Text of the new Testament evidently, or by necessary consequence prohibiting tithes, can be produced: whereas this present text saith, *these ought ye to have done, and not to leave the other undone*: and the forecited interpreteth the detention of tithes sacrilidge, or robbing of God: denouncing the curse to the detainers, pronouncing the blessing to the payers thereof: now whatsoever was commanded in the Old Testament, having its ground in the law of nature, and being not repealed in the new; must yet stand in force, as a duty of the morall law. Thirdly, it is considerable, that every branch of the moral law, is indispensable: so that if Ministers and people should consent to any violation thereof: there can reasonably be expected none other sentence from the just God, than that forecited, Mal. 3. *ye are cursed with a curse; for you have robbed me, even this whole nation*: Yet they said, wherein have we robbed thee? confident that detention of tithes was no sin. To conclude, that which Christ taxeth here, is their vain hopes as well careful for judgement, mercy, faith, (Matth. 23. 23.) and the love of God, as they seemed to be in paying small tithes.

V. 43. *Te love the uppermost seats*] See Matth. 23. 6. Mark 12. 38. Luke 20. 46.

V. 44. *Te are as graves*] See Matth 23. 27. your filthy corruptions within you, appear not unto men, so that deceived by your shews of sanctity, they easily fall into a dangerous imitation of you.

V. 45. *Then answered one of the lawyers*] One of the expounders of the law.

thou reproachest us also] Thus he faid, as taking it for granted, that the interpreters of the law were unreprovable; he censureth Christs just condemning their hypocrisie: so hard is reformation, where pride, hypocrisie, and opinion of learning and wisdom, prejudicate all instruction: this was the reason why so few Scribes, Pharisees, and Doctors of the Law were converted by the preaching and miracles of Christ, evidently enough speaking him the expected *Messias*; and the same cause is there still, why so few are now converted, but many are perverted dayly, the *spirit* of pride, and giddy influence of Satan hath so possessed many, that they think themselves able to teach their Ministers, and themselves too good to be reproved: he injureth them, who but speaketh of their sinnes.

V. 46. *And he faid*] See Mat. 23. 4.

ye lade men] See Acts 15. 10. though they charged the people with many burdensome traditions; yet here Christ seemeth not so much to speak of these, as their rigid and imperious exaction of obedience to the whole law of ceremonies (which Peter calleth, *a yoke which neither we nor our fathers were able to bear*, Acts 15. 10.) and in the mean time they favoured themselves, with ease and indulgence.

V. 47. *wo unto you*] See Matth. 23. 29.

V. 48. *ye allow the deeds*] Your fathers building the Prophets tombs, whom their fathers slew, therein condemned their fathers facts, by such an honouring their memory, declaring their disliking of their fathers cruelty; you doing the like, shew your selves heirs also of your fathers impiety. *Non igitur adsentatio, sed aemulatio loco criminis astimatur. Ambrof. in Luc. l. 7. c. 11.* not the building of the Prophets tombs, but imitation of their fathers wickednesse is condemned: as if he had said, you adorn their tombs, but will no more obey their doctrine than your fathers did: you will also kill the messengers of God, under pretence of Religion and Godlinesse.

V. 49. *Said the wisdom of God*] Matth 23. 34. as if he faid I say, who am the eternal subsisting wisdom of the father, Prov. 8. 12. or, the wisdom and goodnesse of God, thus disposed to send Prophets, &c.

V. 50. *That the blood of all*, &c.] For in former ages they slew the Prophets of God, and the men of this generation continuing in their fathers sinnes, and adding to the measure by crucifying Christ, and persecuting the Apostles and Ministers of the Gospel; God would now no longer bear, but powre down vengeance on the bloody nation, as was seen in the destruction of Jerusalem: and as Christ foretold them, Matth. 23. 31.

V. 51. *From the blood of Abel*] See Genes. 4. 8. the meaning is, that God would call this nation to account for all the blood they shed; though in their blinde fury, and ignorant zeal, they thought they had done God service in shedding it (as John 16. 2.) he nameth Abel, because his blood was the first that ever stained the earth; as if he faid, no cruelty and effusion of innocent blood, when ever shed, shall escape unpunished: of *Zacharias* we read, 2 Chron. 24. 22. whose dying words, when they stoned him, were *the Lord look upon it, and require it*: which quickly came to passe: for the Assyrians invaded Joath (who commanded him to be slain) and destroyed Princes and people; and his servants confpired against him and slew him in his bed, 2 Chron. 24. 25. concerning two named *Zacharias*, see the learned *H. Cafaubon. Exercit. 1. ad Annal. Eccles. 17. An 1. n 57.*

V. 52. *wo unto you lawyers*] See Mat. 23. 13.

taken away the key, &c.] By your artifices, traditions, and usurpation over mens consciences, subjecting them to your erroneous opinions; and keeping them from the means of knowing the true sense of holy scriptures, which is preaching the word; it being the key of heaven: as also in that you hinder them from beleeving in me, who am the end of the law, the way, truth, and life.

V. 53. *to urge him to speak*, &c.] The word ἀποστοματίζειν here used signifieth, *ex ore elicere*: to draw something out of ones mouth: which the *Syriac* significantly expresseth by ומתמטין *vamthatsin & aucupabantur*; as if it were faid, they went a *birding*: or layed wait to catch him and enfnare him in his words. ומטי is a *Syriac* word, which, as *Tremelius* noteth, *inter alia significat aucupari, aut carpere verba alicujus. Rabbi Salomo* expoundeth משטי, *vifco avibus insidiari*: *Vatablus* interpreteth it, *captiose enim interrogare de multis*, they began captiously to question with him concerning many things. So they urged him to answer, by proposing feverall doubts and cavils, in hope that in many answers they should catch something wherof to accuse him: *so it is* expressed, verse 54. by ἐνεδρεύειν αὐτὸν, seeking as it were by hunting to catch something out of his words, wherof to accuse him.

CHAP. XII.

Verse 1. *IN the mean time*] See Matthew 16. 6. Mark 8. 15.

leaven of the Pharisees] Leaven is Metaphorically put in Scripture; sometimes in the good part, as Matth. 13. 33. sometimes in the bad, as Mark 8. 15. 1 Cor. 5. 6, 7, 8. Gal. 5. 9. it relateth sometimes to doctrine, sometimes to practice: in either of these, men use to receive a certain influence of qualities, from others whom they hear, or read, or with whom they converse, whether good or evill as the leaven conveigheth and communicateth its sowrenels to the meal in which it lieth: so they interpret this word ζύμη, *farina fubacta, quæ racorem contrahit*: *Hebr* חמץ *chametz* and *Syriac* חמרא *acris, acerbus fuit*, as 1 Cor. 5. 6. חמשתן *machamath*, here the *Syriac* hath חמירא *chamira*, from the *Hebrew* word חמר *Chamar, mixed* or *confused*. So that Christ here warneth them, that they be not infected with that same bittemesse of hypocritical Pharisees, the bane of religion: therefore is that πρῶτον used, not distributively to preferibe an order of avoiding evil; but as a mark of eminency set upon that sin; as if he faid chiefly (as Rom. 1.8.) or above all evils, take heed of hypocrisie, with which there can be no truth of Religion.

V. 2. *Nothing covered*] Matthew 10. 26. Mark 4. 22. Luke 8. 17.

V. 3. *The house tops*] Publikely and openly: he respecteth the manner of their buildings, which were flat roofs, whence they might speak to multitudes in the streets. *See* 2 Sam. 11. 2.

V. 4. *I say unto you my friends*] He speaketh thus to comfort them, and to encourage them to preach the Gospel boldly. See Mat. 10. 28. John 15. 14, 15. A man will save and relieve a friend, specially in that which he hath imployed him, and it were great dishonour, to desert him therein: therefore feare you not to preach the Gospel, stronger is he that is with you therein, than all that are, or can be against you,

V. 5. *Into hell*] To hell fire, and eternal condemnation; of this no creature hath power, therefore God onely is to be feared: Christ calleth it γέενναν, which some derive as a contract of גיהנום *ge-hinnoi*, Josh. 15. 8. *the valley of Hinnom*: hence the *Syriac* גיהנא *ge-hinna*, or *gihannah*. *Greek*, γέεννα: it was a pleasant and fruitfull valley neer Jerusalem upon the brook *Cedron*, wherein was *Topheth*, where they offered their sons and daughters to devils by the idol *Molech* (as the heathens did to *Saturn* (*Minuc. Fel. Octavio.*) burning them between two fires, with hideous noises: for the abolishing whereof *Josias* commanded, that all manner of carrions from the city should be cast there; so that there was continuall fire to burn and consume the same, left they should stench the city, See 2 Kings 23. 10, hence by a metaphor the *Hebrews* used to call hell (the place for torments of the damned) גיהנם *gehinnom*, as a place most abominable, impious, and terrible. See *Joh. Drus. ad voc. N. T. com.* 1, *Gehenna.*

V. 6. *Are*

V. 6. *Are not five sparrows*] Matth. 10. 29. This he addeth to confirm and comfort his disciples against persecutions, the poor birds cannot be destroyed, except God permit it; how much lesse shall you? it is injury to the divine providence, to distrust his care over us, who keepeth the creatures provided for us: he forgetteth not one of these, can he forget you? certainly you being of more value, are more deer to him

V. 7. *The very haires of your head*] See on Matthew 10. 30.

V. 8. *Also I say unto you*] Matthew 10. 32. 2 Timothy 2. 12.

V. 9. *Whosoever shall deny me*] To the foregoing argument he adjoyneth the mention of reward: Christ will own them, who suffer for his sake; and that before the holy Angels, who shall attend him in his judging the living and the dead, Mark 8. 38. as also the punishment of them, who (for fear, favour of men, or of this world, or the things thereof) shall any wayes deny him before men: as if any deny him to be very God and man: to be our Saviour, Justifier, redeemer, and sole mediatour: or if any deny the Gospel, or any part thereof to be the truth: if any out of malice oppose it, for fear of men be ashamed of it; or by an impious silence betray the truth thereof: To confesse him relateth, either to all Christians, of which 1 Pet. 3. 15. or to those who are called out before persecutours, to give testimony to the truth of Christ: he will deny and cast off all those who deny him: which is to be understood in case of finall impenitency: otherwise Peters denyall of Christ, (through deep perturbation of minde in sodain fear) and his bitter tears of repentance following, shew how far the elect, in some distempers are sometimes over born in temptations; and yet by Gods mercy are recovered again.

V. 10. *Speak a word*] See Matth. 12. 32. Mark 3. 28. 1 John 5. 16.

it shall be forgiven him] He that speaketh against Christ, through ignorance and unbelief, it shall be forgiven him when he repenteth: but he that shall blaspheme the holy Spirit of God, the Godhead, out of destinate malice, against his knowledge and conscience, wittingly and willingly, persevering therein unto his end, it shall not be forgiven him: for otherwise, we know Pauls blasphemy, was forgiven him, for he did it ignorantly, 1 Timothy 1. 13.

V. 11. *When they shall bring you unto the Synagogues*] See Matth. 10. 19. Mark 13 11. Luke 21. 14. the meaning is, when they shall convene you before the councils of Jews, High-Priests, Pharises, &c, or the tribunals of heathen Princes, Magistrates, or Governours, fear not, you shall finde a present assistance of Gods Spirit, in such words and wisdom as your enemies shal not be able to overthrow, chap. 21. 15.

V. 14. *Who made me a judge*] Christ would not intermeddle with secular government, when he was to redeem man, by subjecting himself to the judgement of man: not hereby dillallowing the right of Magistracy and government by civill judicature, but intimating that God had now given him another calling: teaching every one to contain himself within the limits of his own calling, and not to usurpe and intermeddle with others; admonishing all men, to beware of covetousnesse the fountain of contention: and lastly, laying the ground for that which the Apostle urgeth. 2 Timothy 2. 4. that the state of a Minister should herein be proportionable to the condition of a souldier; dissentangled from the affairs of this life, that he may please him, who hath chosen him to another office: not that the Minister may not meddle with any affairs secular, but that he may not thereby be entangled, and hindred from the work of his Ministery, to which God hath chosen him, and set him apart, as Romans 1. 1. nor be impropriated to the execution of civil offices of judicature or the like, because it can be no lesse than sacrilege to convert that, in whole or any part, to common uses (which is sacred by a peculiar dedication to God and his Religious service) incompatible with that consecration and ministration; wherefore Christ refused this office of civil judicature; because he had no calling thereto, but to be a *Priest for ever after the order of Melchisedec* (Hebr. 5. 4, 5, 6.) though he were in his own person of infinite abilities to have performed both these offices: the fourth Council of *Carthage*. chap. 20. decreed, that the Bishop should not so much as be troubled with the care, *rei familiaris*, of domestick businesse, but, *lectioni, & orationi & verbi predicationi tantummodo vacet*, attend onely to reading, prayer, and preaching the word: the third Counsel of *Carthage*. chap. 15. citing those words. 2 Tim. 2 2, 4. decreed, that neither Bishops, Priests, &c. should be farmers, stewards, &c. it is not unlikely that they had also in their minde that of the Apostles 1 Tim. 4. 15 that which some alleadge out of *Possidonius, vit. Augustin. cap.* 19. that he spent whole dayes in compounding controversies; and that which they bring out of *Augustin de opere Monach. c.* 29. *To.* 3. conclude nothing against us herein, seeing it appeareth not that *Augustin* executed any civil office of judicature; but that which was Ecclesiastical and immediatly subordinate to Religion, as are peace, mercy, and charity; which the first Counsell of Antioch allowed and enjoyned. chap. 20. it was ordeined that twice a year the Bishops should meet; Διὰ τὰς ἐκκλησιαστικὰς χρείας, καὶ τὰς τῶν ἀμφισβητουμένων διαλύσεις, for Ecclesiastical causes, and to compose controversies, &c. and chap. 25. of the same: it was decreed, that the Bishop should have τὴν τῆς ἐκκλησίας πραγμάτων ἐξουσίαν, &c. power of things belonging to the Church; to give alms; and to relieve his own wants: now although these controversies, did not all arise from matters of faith and religion, but probably some, or many from secular interests (which might be the reason why *Augustin de op. Monach. cap.* 29. nameth those secular businesses, in composing whereof he was so much distracted) yet was the making of peace immediatly subordinate to the duties and acts of Religion unto which none are, or can be well and duly fitted, without peace; unity, and charity. (Matth. 5. 23. 24. 1 Cor 1. 10. 1 Cor. 3 3. Phil. 2. 1. &c. Ps. 133. 3. &c) and so, though this office well became all the children of God, Mat. 5. 9. yet questionlesse, best those who were, or are assigned to the ministery of the Gospel of peace: yet is it considerable, that *Augustin* esteemed this, such a distraction from his Ministery in the word, and such a burden unto him, that he calleth God to witnesse, *multa mallem per singulos dies, &c. aliquid manibus operari*, &c. I had much rather every day some hours labour with my hands, that I might have others free to read, pray, and do something concerning divine Scriptures. and that he not onely complained hereof, but obtained leave in an Ecclesiastically assembly of the people to transmit and put over this burden to *Eradius* his successour elect. See *Aug. ep.* 110 If to spend time to make peace, were a known distraction and heavy burden to good Bishops; we may securely condemn of pride with *Ambrof. ep.* 33. *ad Marcellin. tyrannis sacerdotis infirmitas est—nunquam sacerdotes tyranni fuerunt, sed tyrannos sæpe sunt passi*, that is, the tyranny of a priest is an infirmity —priests (if good) were never tyrants, but have often suffered by tyrants.

V. 15. *Beware of covetousnesse*] Beware of insatiable desire of having more, which the Apostle calleth the root of *all evil*. 1 Tim. 6. 10. so it is indeed, of fraud, lying oppression, murder, &c. *non ille liber qui fervit avaritiæ, Ambrof. l.* 2. *ep.* 7. he is no free-man who serveth avarice: all abundance cannot preserve life; that is, it is in Gods hand, to give or take away; as he presently sheweth in the parable of the lecure rich man: and truely, *non conservat divitem sed animus facit: Ambrof. lib.* 10. *ep* 82. it is not so much wealth, as the minde which maketh a man rich: the law of nature is rich enough to all: unto which you may quickly finde abundance, but to desire, all abundance is scarcity: *nemo pauper nascitur sed fit: no man is born, but becometh poor*: therefore poverty is not by nature, but opinion: therefore you may quickly finde natures rich man; hardly desires.

V. 16. *Brought forth plentifully*] He teacheth that God giveth temporal blessings, even to the wicked, (as Matth. 5. 45.) many times for their greater destruction. Jer. 12. 3, Psal. 73. 18. therefore we may not set our hearts on them; but aspire to those riches which he giveth to his elect only, as the riches of his grace, Ephes. 1. 7. Eph. 2. 7. *the unsearchable riches of Christ*. Ephes. 3. 8. See Col. 2. 2. 1 Tim. 6. 5. 6.

V. 18. *Build greater*] This he saith, not to condemn an holy providence of saving and laying up that which God giveth us (for he commanded the broken meats to be gathered up. John 6. 12. See also 2 Cor. 12. 14. 1 Timothy. 5. 8.) but to shew us how evil, confidence in riches is, how vain and foolish; seeing they may be so sodainly taken away from their secureft owners, or they from them.

V. 20. *Fool, this night*] He was foolish in reckoning upon many years to come, who could not be certain of one night. *longa nostra desideria interpat via brevis. Greg. hom. in Evang.* 32. so short a way of life, reproves our long desires.

Then whose shall these things be] No man (saith *Ambrof. lib.* 8. 9. 10.) is rich, *qui quod habet secum hinc auferre non potest*: which cannot carry hence that which he hath: that which we must leave behinde us, is not ours, but some others.

V. 21. *layeth up treasure*: He that heapeth up riches to satisfie his worldly desires without the good provision of faith, and good works, shall be like this foolish rich man: see Mat. 6. 20. 1 Tim. 6. 19. Jam. 1. 5.

V. 22. *Take no thought*] See Mat. 9. 25. 1 Pet. 5. 7. Psal. 55. 22. he forbiddeth not φροντίζειν, care for your selves and your families, that we owe. 1 Tim. 5. 8. but this μεριμνᾶν distracting and dissident care proceeding from a greedy desire and love of the world, distrust in Gods providence, and undervaluing of the true riches of Godlinesse, 1 Tim. 6 5. 6.

V. 23. *The life is more*] Matth 6. 25. as if he said: God hath given thee life and soul, which is far better than food and raiment; therefore he will not fail to give these for the preservation of the other, the Creator never ceaseth from the work of providence, John 5. 17.

V. 24. *Consider the ravens*] Matth. 6. 26. God that provideth for the most abject and vile creatures, as ravens, &c. Job 38. 41. Psalm 147. 9. will certainly much more feed, and provide for man, made to his own image; whom he redeemed with no lesse a price than the pretious blood of Christ Jesus. See Rom. 8. 32.

V. 25. *Which of you by taking thought*] Mat. 6. 27. this is another argument

argument to dissuade from worldly care, from the vanity and unprofitablenesse thereof: as if he said, all your care cannot make you rich; God only giveth or restraineth. See 1 Kings 3. 13. 1 Chron. 29. 12. Hag. 1. 6, 9, 10, 11. Job 8. 18. it is in vain to rise up early, to sit up late, to eat the bread of carefulnesse, or sorrows: except the Lord bleste it, you cannot thrive. Psal. 127. 2.

V. 26. *For the rest*] For that which is of greater importance, the preservation of your selves.

V. 27. *Consider the lillies*] See on Mat. 6. 28, 29. this argument is, like the former, from Gods liberality shewed on the creatures made for mans delight, to assure us that he is more liberal to man himself: he that thus clothes the soon-fading flowers, will not let man want clothing: the scope of all is to teach us in an holy and prudent endeavour, to cast our care upon God. See Psal. 55. 23. 1 Pet. 5. 7.

V. 28. *If then God so cloth the grasse*] Mat. 6. 30.

V. 29. *Neither be ye of doubtful minde*] καὶ μετεωρίζεσθε, it signifieth, be ye not in suspence or of mindes doubtful and wavering: so *Suidas* expresse it: ἤτοι δὲ μετέωρους τὰς ψυχὰς, καὶ πρὸς τὸ μέλλον ἐπ σκυλόντας erant autem animi suspensi, & ob incertum rerum futurarum eventum adhuc fluctuantes. So *Thucidides*, by him also cited, saith, that Greece was μετέωρος, that is, saith he, σκιαζόντων, καὶ οὐκ ἠσυχαζόντων; they were troubled, and did not rest, So he calleth ships at sea μετεώρους, that is, πλαζομένους, καὶ μὴ ἐπ' ἀγκυρῶν ἱσταμένας: that which we may not improperly render *ships a drift*, or *at hull*, which are not come to an anchor: the interpreter of the Syriack gives this word, *neque disturbabitur cogitatio vestra in istis*: the whole sense is, be ye not of wavering and doubtful mindes, about temporal necessaries, as they must needs be who, depending only on second causes, do not put their confidence in Gods providence, which never faileth those who trust in him. See Psal. 9. 10. Hebr. 13. 5.

V. 30. *the nations &c.*] This last argument is taken from the difference which ought to be between us Christians, and the profane and unbelieving heathens: we acknowledge and professe that God is our Father; we call on him who knoweth we have need of these things; and are to a tender Father, he provideth these things for us; but the Gentiles and worldly minded men, have not faith to depend on God: no wvonder if they, who have no such confidence on Gods favour toward them, depend on second causes, and endeavour to provide for themselves: a worldly mind discovereth a mans dissidence in God, and grosse unbelief, as to his relation to Gods covenant, and interest therein.

V. 31. *these things*] These temporal necessaries, common to good and bad.

shall be added] See on Mat. 6 33. Shall be added over and above that ye seek for; as *Solomon* riches were to his request for wisdom. 1 Kings 3. 9, 10, 11, 12, 13.

V. 32. *The Kingdom*] Of heaven, therefore fear not: he that giveth an eternal interest in heaven; will not suffer you to want temporal and earthly necessaries, to fit you, and bring you thereto.

V. 33. *Sell that ye have*] Matth. 19. 21. Acts 2. 45. Acts 4. 34.

provide you bags] See chap. 16. 9. Mat. 6. 20 1 Tim. 6. 19. This command condemneth not propriety of goods; neither reacheth it to all times, places and persons; but respecteth cases of necessity: and teacheth that charity much more safely layeth up riches in Gods hands (who will bountifully repay for the poor) than any care of worldly men, can otherwise do: and lastly this sheweth which are true riches: *illa sunt vera divitiæ, quas cum habuerimus perdere non possumus; Augustin. de verbo Domini serm.* 35. those are true riches which we can never lose, when once we have them.

V. 34. *where your treasure is*] Matth. 6. 21. Because your minds and affections will be commonly on that which is most loved, dear, and precious unto you: therefore be mercitul, and so lay up treasure in heaven, that your hearts and conversations may be there: See Col. 3. 2. Phil. 3. 20.

V. 35. *let your loins &c.*] See 1 Pet. 1. 13. Meaning that they should be always ready to execute their charge; alluding to their habit, and manner of girding their long loose garments unto them when they were to do any work; he willeth them to contrive all worldly necessaries so, that they may not hinder them in the service of God.

V. 36. *When he will return from the wedding*] The meaning couched under this metaphor is, that we should stand upon a spiritual watch, constantly expecting the coming of our Lord Jesus to judge; ἀναλύσεσι *return*, properly signifieth to dissolve or break up: so *Athen. lib.* 1. ὅσα ἀφ' ἑνὸς ἀναλυθέντα which may be interpreted breaking up company, to go home: some take it translatitiously from ships breaking ground, to returne whence they came.

V. 37. *and serve them*] That is, God will abundantly requite their service in Christ, with eternal blessings.

V. 38. *in the second watch*] They were wont to divide the night into four watches; so often they relieved and changed the turns of their watchmen or centinels, from the courts of guard. See Matthew 14. 25. Exod. 14. 24. *Theophylatt* understandeth here τὰς διαφόρους ὥρας & ζωῆς ἡμῶν the divers hours or times of our life. The meaning is, whether he come sooner or later, to take thee out of this life; this know, *quos diu ut converlantur tolerat, non converset, durius damnat. Greg. hom.* 12. *in Evang.* those whom he long tolerateth, that they may be converted, he more heavily damneth if they convert not.

or in the third] The meaning is, because the hour of death or judgement is uncertain; therefore we must allwayes be provided for it. See Job 14. 14. See verse 40.

V. 39. *and this know*] See Mat. 24. 43. 1 Thes. 5 2. 2 Pet. 3. 10. Rev. 3. 3, & 16. 15.

V. 41. *this parable unto us*] Whether doth this parable appertain to us Apostles, Ministers and watchmen over the house of Israel; or unto all men?

V. 42. *Who then is that faithful, &c.*] Matthew 24. 45 He answereth, not *Peters quare* directly, but so as that we may understand here, as Mark 13. 37. *What I say unto you, I say unto all, watch*: though it principally concern those to whom God hath committed the charge of souls, yet all that will be saved, are also to watch.

V. 43. *Blessed are &c.* He exhorteth to the duty by the reward propoled.

V. 44. *ruler over all*] Mat. 24. 45. that is, he will highly honour and recompence his diligence; as in things secular, *Joseph* was honoured by *Pharaoh*, and set over his houshold Gen. 45. 43. what this honour shall be, *eye hath not seen, &c.* 1 Cor. 2. 9.

V. 45. *but if that servant*] By punishment threatned, he dehorreth from security, tyranny, oppression, and injury towards another.

V. 46. *Cut him in sunder*] Or *cut him off*: ἀποτομήσει. So Mat. 24. 51. *Tertul. adv. Marc. l.* 4 *c.* 29. giveth it by *segregabitur*; so the Syriack giveth it בְּלַבֵּל, as *Martin Trostius* readeth it; as *Tremelius* בְּפֶלַג *& dividet*: of פֶּלַג *phelag*. Hebr. פֶּלַג *Phalag*. signifying both; *divisit* or *separavit*, all to one purpose; for so will the Lord cut off the impious servant by separating him from the number and society of them that shall be saved: as Mat. 25 46. thus he will deal with deceivers of so great a trust; this penalty is added to terrifie the idle, injurious, and those who in the Church serve not the Lord Jesus, but their own bellies, Philippians 2. 21. to these will he once give their portion or ſh re with hypocrites and unbelievers in hell fire.

V. 47. *which knew his Lords will*] As if he said; if the servant which offendeth out of ignorance be worthy of punishment; what is he, who knowing it, wilfully, or negligently transgresseth it; ignorance is lesse sin than wilfulnesse, 2 Pet. 2. 21. It is vain to pretend ignorance (where all are bound to know, that cannot excuse) and most wretched to abuse knowledge.

V. 48 *worthy of stripes*] That is, who hath committed some fault worthy of punishment: he alludeth to the custom of correcting servants.

V. 49. *to send fire*] Mat. 10. 34. *Cyril. Hierosol. Catec.* 17. understanding this of the Holy Ghost: others more probably of the fiery trial, afflictions, to which they shall be exposed who will live godly in Christ. See verse 51. &c. he speaketh this of that effect which the Gospel should produce, not of it self, but by reason of mans corruption and abuse of it.

and what will I?] That is, though I desire unity, not dissention, yet I would not for wicked mens fakes, that the Elect should want the comfort, which should come by the publishing of the Gospel: therefore he inciteth them to diligence in preaching the Gospel, notwithstanding the tumults which they should see following the same.

V. 50. *baptisme to be baptied with*] Math. 20. 22. meaning that he self must first suffer: this is in the Saints: is by some called the baptisme of martyrdom: so by waters, the scriptures sometimes expresse many or great afflictions. Psal. 66. 12. & 69. 1.

how am I straitned] Pained, or much prested: as if he said, I much desire that it were accomplished, and the redemption of man thereby.

V. 51. *suppose ye &c.*] Mat. 10. 34.

but rather divisi n] See on verse 49. He sheweth them before, what would follow by the impious perverseneſſe of men, lest finding such unexpected effects, they might be scandaled, and impute those divisions to the preaching of the Gospel, which are onely accidental thereto: so must we accompt all these intestine quarrels in or about religion here specified: See on Matthew 10. 34.

V. 53. *the Father*] Matthew 10. 35. one near and deare friend against another.

V. 54. *When ye see a cloud rising*] Mat. 16. 2. The sea bare westward from Judea, so that commonly clouds thence arising brought rain: so *Elias* servant saw a little bank or cloud arising from the west, before that great rain which followed the drought of three years. 1 Kings 18. 43.

V. 56. *Ye hypocrites*] See on chap. 13. 15.

that ye do not discern this time] As if he said; you have wit & dome to observe naturall causes, and signes; why can you not consider spiritual things, of far greater consequence, that is, this accepted time, and day of salvation, wherein God

ostereth you such abundant meanes thereto.

V. 55. *why of your selves judge ye not?*] He discovereth the fountain of their impiety and security: they would not defend seriously to examine their own consciences, neither would they there enquire, as in the sight of God, what was right: therefore had they much more undefinding, for any thing than for matters divine and heavenly: if they were sued, or in danger of arrests, they would presently make means to compound with their adversary, lest they should be put to more charge, or fall into greater dangers: but for reconciliation with the holy Majesty of God offended, they cared not; *Prosp. cont. collat.* well observeth here, that Christ did not speak this, as intimating that they had either freedom of will, or possibility thereby to that which was good of themselves: but that they might know that they had lost it *suo vitio*, by their own fault of sin, and that therefore Gods exaction was not unjust, though they were not able to perform that which they ought; but that man, *(à litera occidente, confugiat ad spiritum vivificantem, & facultatem, quam ante non invenit in natura, quærat ex gratiâ)* might from the killing letter (of the law) flye to the quickening spirit, and seek that ability of grace which he could not before finde in nature: which if he did, he should finde, that great is the mercy of God: if he did not, that the punishment of his finne is just.

V. 58. *When thou goest with thine adversary*] See on Mat. 5. 25. The meaning is, break off contentions with thine adversaries, before thou come to dangerous issues: repent thee quickly of all thy sins, for which God hath a controversie with thee: believe in Jesus Christ, the onely Mediatour between God and man, and the price of our redemption; that being justified by faith, thou mayest have peace with God, (Rom. 5. 1.) in this life, abuse not the patience and long-suffering of a gracious God, lest he judge thee according to the rigour of his justice, which thou canst never satisfie, which is here meant by the last mite. See on Mat. 1. 25.

mite] See on Mark 12. 142. *Theophylatt* on this place well sheweth, that the torments of the damned shall never end, because they can never by suffering, pay the last mite, or satisfie the justice of God.

CHAP. XIII.

Verse 1. WHose blood Pilate] We finde not in any other scriptures, mention of this fact: it seemeth he caused them to be slain, as they were sacrificing, so that their blood was mingled with the blood of the beasts which they offered: not that they were slain in Galilee, whereof *Pilate* was not Governour: but it may be that these were of the sect of *Judas* the Galilæan, mentioned, Acts 5. 37. as *Anastasius Sinait. quæst.* 146. affirmeth they were; Christ here corrected the rigid censures of hypocrites, over-quick and sharp in censuring others in their afflictions, forgetting that the same rod is over themselves for their security in sin: whereas we ought by such examples to examine our own corruptions, and by present repentance to prevent Gods judgments: however we may not judge of mens finall conditions, by their present calamities, for God many times so afflicteth his dear servants, as thereby to bring them home to him in repentance, and newnesse of life; while he giveth fulnesse and prosperity to others, who by their abusing the same, finde the broad and easie way to destruction eternal.

V. 2. *suppose ye that these, &c.*] As if he said, you may not think that God alwayes layeth the most heavy fecular punishments, on the greatest sinners; he doth not presently smite all great sinners: but he maketh some exemplary, that thereby others may be moved to amend the like faults, See Numb. 16. 32. Acts 5. 3, 5. &c.

V. 3. *I tell you nay*] Because men are too apt to condemn those as plagued of God, whom he exerciseth with temporal punishments, without regarding their own faults; he admonisheth every one to look home to his own deserts.

V. 4. *the tower in Siloe fell*] Neither do we read this history any where else in scripture: it seemeth to have been one of the towers on the walls of Jerusalem, which stood by the waters of *Siloe*. See John 9. 7. Isaiah 8. 6.

think ye they were sinners] *Gre.* ὀφειλέται Debtors, that is, sinners. See Mat. 23. 16. to the Syriack translateth it; and so the word is used, Mat. 6. 12. Luke 11 4.

V. 6. *ye shall all likewise perish*] The word ὁμοίως, which the Syriack giveth, *as they*, doth not here signify the same kind of judgement; but is to be understood of punishment in general, hanging over the impenitent; as if he said all impenitency is under the curse temporal and eternal; as may appear in the following parable of the barren fig-tree. See also Mat. 3. 12. Ephes. 5. 5. *ye shall all* (whether Jewes, Galileans, or Samaritans) be judged alike, by the impartial God, who respecteth not persons. 1 Pet. 1. 17. Rom 2. 5.

V. 6. *this parable*] See Mat 21 19.

A certain man had a fig-tree] This parable our Saviour spake as prepossessing a secret objection which a secure sinner might make against that which he said: the scope is to shew that many impenitent sinners who are worthy of present destruction, are yet spared for some time; all which shall but adde to their final ruine, except they truly and timely repent: continuance in sin is an high abuse of Gods long-suffering, whose justice sleepeth not; neither is he slack, but patient. See 2 Pet. 3. 9. Romans 2. 5. as the planter will try all means to make the barren tree fruitfull: so the good God will not presently cut down and destroy men; but use all means to better them: when nothing will serve, then he layeth the axe to the root. See Isaiah 5. 4. &c. Mat. 3. 10.

V. 7. *these three years*] That is, these many years; it signifieth the patience and long suffering of God toward sinners: some understand the time before, and under the law, and Gospel. *Greg. hom.* 31. See *Irene. l.* 4. *c.* 7.

why cumbreth it the ground?] καταργεῖ signifieth, among other things, to consume or work out the heart of the ground: the meaning is, that they who are not fruitfull in good works, do but make others barren by their example; and as *Gregory* saith, *alius operandi occasionem negat*, deny others the occasion of working, and possesse the place on which others might be planted, which would bring forth better fruit. See Rom. 6. 6. & 7. 8.

V. 8. *He answering said*] This describeth the affection of those who faithfully plant in Gods vineyard; they do not forthwith despair when they see not present fruits of their labours, but take the more pains with their plants, their auditours, by how nearer they perceive Gods judgments are on their barrennesse; and pray the Lord to spare them. See 2 Tim. 24. 25. Exod. 32. 31. Amos 7. 2. 5.

V. 9. *then after that thou shalt cut it down*] The Syriack readeth *and if not, why should it live? thou shalt cut it down*: Christs purpose is hereby to shew the Jews, and in them, all others planted in Gods vineyard, the Church, what God looketh for, that is, our fruit. Isaiah 5. 2. and what they must look for, who after much pains and culture bestowed upon them by the Ministers, remain yet unbettered and unfruitful; that is, cutting up and destruction of body and soul. See 2 Chron. 36. 15, 16. Jer. 1. 10. Isaiah 5. 5, 6. Mat. 3. 10.

V. 10. *on the Sabbath*] Signifying that this miracle was done publickly, when the multitude were assembled.

V. 11. *a spirit of infirmity*] It was not any natural infirmity, but by the malicious working of the devil; who delighteth in the misery and infirmity of man, and therefore doth not only infect and afflict the mind, but also the body; where and as far as he can obtain leave to hurt, as may appear in the history of *Job*, and many in the Gospel.

V. 12. *thou art loosed*] It hath reference to that which is said, verse 16. (*whom Satan hath bound*) and to shew that he had power to dissolve the work of the devil, and to rescue his captives; and the key of the bottomlesse pit, with the chain to binde Satan, Rev. 20. 1, 2.

V. 13. *immediately she was made straight*] Syr. *She stretched out her self*, ἀνωρθώθη, she stood up strait again: this sheweth that it was the immediate power of God, which perfectly cured her, without any ordinary means applyed.

and glorified God] This is an effect of faith, to give God the honour of all the blessings which we receive. See Chap 17. 16, 17. and it sheweth that this was no obscure work, but a evidence of Gods power and mercy.

V. 14. *the ruler of the synagogue*] That is, one of the rulers, for it seemeth there were divers, Mark 5. 22. Acts 13. 15, the Syriack calleth him רב *Rab*, which in the Chalde and Syriack signifieth *great, major, dolor, Prince*, or *ruler*. See on Acts 18. 8.

there are six dayes] concerning the errour of Pharisees prohibiting works of mercy on the Sabbath day, See chap. 6. 2. observe here, that there can be nothing free from the censure of malicious ignorance, the most sacred and Divine actions of Christs mercy doth Satan strive to black over with some imputation of evil, lest the spectators should believe and be saved.

V. 15. *Thou hypocrite*] ὑποκριτὴς signifieth also that which the Latines call, *histrio*, an actor or personator of others, as stage-players, in habit, words and actions imitate or counterfeit that which they are not, but for present would by all means seem to be: so do hypocrites, counterfeit, seem, or resemble Saints; when they are indeed and truly no more such, than he that acteth an Emperour on the stage, is an Emperour in power, Estate, and honour; the *Syriack* excellently expresseth it, by נסב באפא *naseb baphe assumens vultum*, or *accipiens personam, faciem, &c.* thou who assumest the countenance, or rakest on thee the person or face of another. Mat. 7 5. Luke 6 42. this dissembling of the ruler (who under pretence of much zeal to the sanctification of the Sabbath, calumniated Christ the Lord of the sabbath) Christ here reproveth: as also their perverse zeal, who did not think the sabbath violated, by works of mercy towards their beasts, but towards men: thus he convicteth them by their own practice.

V. 16. *daughter of Abraham*] She was such, either by nature, or imitation, (Rom. 2. 12. Luke 19. 9.) or both: in any of which respects they were extream perverse, in denying that comfort to a Saint

Saint of God, bound 18. years together, with the bonds of Satan; in great affliction, and pain of body, which they would not deny to a beast, by themselves tyed up with the bonds of men, for their own good, and for a convenient time only; malice is ever blinde, and impiety unreasonable.

these eighteen years] The time of her suffering which Christ well knew, he reciteth, as to convince their peevish malice; so to comfort those who suffer long: God measureth all, and in due time will help. Psal. 90. 10. long this afflicted woman suffered, long the lame man. John 5. 5. 9. much longer Israel in Egypt; yet God delivered at last. Gen. 15. 13. Acts 7. 6. See Habac. 2. 3.

V. 17. *All his adversaries were ashamed*] They were ashamed as convicted of calumny: it doth not appear that they were converted: but a more happy effect of this miracle appeared in the rest who rejoyced for the power and mercy of God shining in these works of Christ.

V. 18. *Unto what is the kingdom of God like*] Mark 4. 30. that kingdome of God which is now offered unto you which he governeth by the sceptre of his word, shewing the way thereto.

V. 19. *Like a grain of mustard seed*] This he speaketh to declare the admirable encreases and power of the Gospel, whose beginnings were so slender, and that the Church hath divers states, sometimes it is small and hardly discerned for the paucity of professors and true believers (Revel. 11. 12.) sometimes glorious with multitudes, and by them very conspicuous, stretching out her branches. Psal. 80. 9 10, 11. to the river, and her boughes to the sea.

V. 20. *Whereunto shall I, &c.*] Mat. 13. 33. See Luke 7. 31.

V. 21. *It is like leaven*] This similitude is to the same purpose. See chap. 12. 1. to shew the admirable increase of Gods kingdom of grace.

V. 22. *Journeying towards Jerusalem*] Mat. 9. 35 the first part of this verse sheweth the unwearied industry of Christ in teaching the people the way to salvation, in the second appeareth his zeal to the ordinances of God: for in that he made journeyes to Jerusalem, it seemeth to have this meaning, that however he preached constantly in the towns and villages, yet so often as their appointed festivals approached, he went up to the solemn assemblies to worship at Jerusalem.

V. 23. *Are there few that be saved?*] This seemeth a captious question, occasioned by Christ his pressing repentance: as if it had been said; what shall become of the Israel of God if so few as you pretend, shall be saved? therefore he answereth not directly, but admonisheth rather to be very careful for their own souls health (Mat. 7. 13.) than inquisitive after the counsels of God concerning the number of the elect: and to avoid that common read to hell, following multitudes to sin. See Exod. 23.

V. 24. *Strive to enter in*] See on Mat. 7. 13. Christ according to his usual manner, answered not directly to their question, to satisfy their curiosity, but to that which more concerned them to know and do.

many, I say unto you will seek] That is, they will endeavour for salvation, by a blinde desire thereof, but not using the right means, nor going the right way (by Christ the onely door thereto) shall not get admission. See John 7. 34. & 8. 21. & 13. 33. Rom. 9. 31, 32. many shall strive in vain, as they who seek righteousnesse and salvation by their own merits and works of the Law, not by faith in Christ: or who continue wilfully in known sins: yet must strive in that way of faith which worketh by love. Gal. 5. which God hath appointed, in whom our labour is not in vain. 1 Cor. 15. it is true, few shall be saved, in respect of the multitude of unbelievers which shall perish: there is little wheat in respect of the chaffe, yet enough to fill Gods granary: as many as are written in his book of life: that certain number, whose election is sure and immutable, having this foundation, the Lord knoweth who are his: our wisdom therefore shall be, not to trouble our selves with those things, which are within the vaile, and ark of Gods secret counsel, but to strive to make our calling and election sure to our own consciences (which is sure in Gods decree) by doing those things which may as happy fruits of our election, calling and regeneration, assure us that we shall never fall. 2 Pet. 1. 9, 10.

V. 25. *And hath shut the door*] He meaneth, that God affordeth us time, and opportunity of salvation which if we omit, we shall be shut out like those foolish virgins. Mat. 25. 10. Psal. 32. 6. Isai 55. 6.

I know you not] That is, I own you not for mine.

V. 26. *We have eaten*] He meaneth here the Jewes, who had opportunity of salvation offered them, by Christs presence, and familiar conversing with them; and yet they neglected it, it shall be, to their profit to have eaten and drunk with Christ on earth: nor to of he heard him preach; except we believe, and forsake our sins: Judas, and the Pharisees heard him, yet were sons of perdition.

V. 27. *But he shall say*] See Mat. 7. 23.

depart from me] Mat. 25. 41.

V. 28. *Weeping and gnashing of teeth*] Mat. 8. 12. & 13. 42. & 24. 51. This expresseth the miserable and hopelesse condition of the damned; who shall indeed rise again to eternal sorrows which the scripture expresseth in several terms; everlasting torments in hell fire, unquenchable; the worm that dieth not, utter darkenesse, and here weeping and gnashing of teeth: that is the most intense sorrowes and torments of soul and body, the *pœna sensus* and *pœna damni*, in that they shall be sensible of the blessednesse of the Patriarks, Prophets, and all the elect, in the presence of God, which they wilfully lost. See Mat. 8. 11.

V. 29. *Come from the east*] He seemeth to speak here principally concerning the Gentiles, alluding to Isai 43. 5, 6. the sense being, God will call his elect out of all nations, and they shall have eternal life and blessednesse with faithful Abraham, which he expresseth by the similitude of a feast or banquet, as chap. 14. Mat. 22. Mat. 8. 11. Luke 22. 20.

V. 30. *there are last, which shall be first*] Mat. 19. 30. & 20. 16. Mark 10. 31. in this speech he overthrows the vain confidence of the Jews, who so pretended to be the peculiar people of God, that they would disinteresse all other nations, whom they despised as cast-aways, themselves presuming on Gods favours, as if he were bound to them, however they degenerated from holy Abraham; he telleth them here, that shortly that order should be changed; the Gentiles being preferred before them, and they through their invincible obstinacy and unbelief, being rejected, and becoming a scorn and reproach to all nations.

V. 31. *Herod will kill thee*] *Herod Antipas*: This seemeth not advice proceeding of any good will to Christ, but in hope to rid him away, that he might not teach there. See Amos 7. 12.

V. 32. *Tell that fox*] He calleth him so, for his subtilty, and fraudulent disposition (See 2 Tim. 4. 17.) which Christ hereby intimateth was well known to him, though Herod lurked like a fox, to finde advantage to hurt.

I cast out devils] intimating that he had no cause to fear Herods power, who commanded the powers of hell: and his self had taught, that in the service of God, they are not to be feared who can only kill the body: which must teach us constancy in our ministery. See on chap. 12. 4.

to day and to morrow] That is, for a short time by God appointed; and therefore not in the power of man to prevent or abridge.

be perfected] namely in being offered up, and perfecting the work of mans redemption. See John 19. 28. 30.

V. 33. *Perish out of Jerusalem*] He sheweth that he must suffer at Jerusalem, where so many of the Prophets had been murdered, that few, or none in respect of them, perished elsewhere; the sense is, as if he said, tell you me that Herod will kill me? nay but more bloody enemies are you and your high Priests.

V. 34. *O Jerusalem, Jerusalem*] Mat. 23 37.

how often would I have, &c.] In this similitude he declareth, as the tender love of God to them (John 11. 25.) sending them many Prophets to instruct them (Jer. 7. 2. Chron. 36. 15.) so also their obstinacy in contemning his counsel against themselves: here it no freedom of will to good, but only self-destruction by sin.

V. 35. *Behold your house is left unto you desolate*] See Mark. 23, 38. that is, the temple in which you glory. Jer. 7. 12. this city Jerusalem, and this whole people shall be ruined, here is used the present for the future, both for the certainty of that he saith, and also because it was then hard at hand.

Ye shall not see me] That is, after my death and resurrection, ye shall not see me again until I come in glory. See chap. 19. 38. Psal. 118. 26. Mat. 23. 39.

CHAP. XIV.

Verse 1. ONe of the chief Pharisees] Either one of their *Sanhedrin*, or chief councel in matters Ecclesiastical; or else one of the rulers of a Synagogue: for Mat. 9. 18 *Jairus* is called ἄρχων, a *Ruler*, who Mark 5. 22. is named ἀρχισυναγώγος, a *Ruler of a Synagogue*: also there was a difference between these; Elders, Scribes, and Chief Priests; as between the offices of civil and Ecclesiastical rulers. See c. 24. 20. Acts 4. 5. as Moses also distinguisheth them, Deut. 19. 17. for all rulers of Synagogues were not Pharisees, John 7. 48. for Pharisee was a name of a Sect, of פרושים *pharasih separavit*, or *exposuit* from פרש as it were, separated from others in sanctimony of life (at least in their own opinions) as Luke 18. 11. so *Theophylatt* saith they were separating from others. See *Epiphan. lib.* 1. 16. *Joseph. Antiq. lib.* 17. *cap.* 3. *& lib.* 18. *cap.* 2. so also *Suidas* interpreteth φαρισαῖοι, by ἀφωρισμένοι, separates those who derive the name from interpreting, must consider, that their interpreters and doctors were called סופרים *Sopherim*, scribes, from the word ספר *saphar scripsit*, but the Pharisees observed the law and exposition thereof from tradition of their elders. See Ezra 7. 12. 21, 25.

to eat bread] This known Hebrew phrase importeth to dine or sup, the like History we have chap. 7. 36. why he would eat with such treacherous inviters, the cause might be, lest he should seem to hate their persons, or ecclesiastical order, and that in his affability, he might finde occasion of converting or convincing them, and leaving them without excuse at the day of judgement.

they watched him] They observed his words and behaviour, that they might finde something to accuse him of.

V. 2. *Which had the dropsie*] Whether he came of his own accord, or was sent in by the Pharisees, for that frequent occasion of quarrel about the Sabbath, it is not certain: the disease is mentioned; he was ὑδρωπικὸς, ill of the dropsie, either a *Timpany*, or that which is the *Anasarcha*, or dropsie, universally spread over the whole body, the swelling flesh becoming spongie and senseless; and so much the more uncurable by how much longer time, the crude humour from the corruption of the liver, hath prevailed, and setled an evill habit upon every part: whatever, how desperate soever to man; he that made man, can repair any ruine in man, and perfectly cure him; but here Christ provoketh the Pharisees to a dispute concerning the Sabbath; first, because he knew their thoughts who watched what he would do; again because on the like occasions, he formerly had sundry contests with them.

V. 3. *Jesus answering*] The Hebrew manner of speaking many times signifieth, he began to speak.

is it lawful to heal on the Sabbath day?] Mat. 12. 10. as if he had said, what is your opinion in this case? is it any breach of Gods law to cure and heal the sick and diſaffected on the Sabbath day? or is such a work of mercy to be accompted a Sabbath dayes work? he asketh this, not as doubting, for he best knew the intent of the law, who was the authour thereof; but that by this propoſition he might correct their errour who thought otherwise; that thereby he might shew the unjustnesse of their calumny forsooth, who would be bitterly incensed at his doing such a work in their presence who were of a contrary judgment, and took themselves to be the only knowing interpreters of the law.

V. 4 *they held their peace*] Not able to contradict as verse 6. nor daring to incur the hatred of the people, for whom Christ wrought so much good; or thinking there was no present danger of death in the sick man, and having also been so lately put to shame in the same argument. See chap. 13. 17.

V. 5. *Which of you shall have an axe, &c.*] See chap. 13 15. which of you is so unreasonably unjust, as that he would not, without making any scruple of conscience, relieve and save a poor beast on the Sabbath day: how much rather is mans life and safety (for whom God made all the creatures on earth) to be regarded and preserved? See Mat. 12. 11, 12.

V. 7. *A parable*] Matthevv 13. 3. 9. That is, a dark speech covertly to taxe their ambition, and to teach them humility.

chief rooms] Gr. πρωτοκλισίας, πλισία, as *Suidas* saith, is κλίνη, or κραββάτος a bed on which they lay down: though that same *discubitorius lectus* in *Plinie. l.* 33. *c.* 12. on which they used to sup, differed from the bed on which they slept, as also their *triclinia*, which were three beds or pallets set together to lye down and to eat on, specially at their feasts: the *Syriack* word here used is of שמך *Semach*: as John 13. 23. Mat. 26. 7. 20. Luke 7. 37. & 22. 27. 1 Cor. 8. 10. &c. the same which the *Hebrew* שמך *Samach*: in the pallets, it seemeth there was (as at our tables) some observation of places for guests respectively to be set, which some ambitiously affected, as thinking themselves more worthy than others present, this Christ reproveth as an effect of pride, and occasion of many breaches of charity.

V. 8. *Sit not down in the highest*] This he saith to beat down ambition, and to perswade to modesty and humility, as the Apostle admonisheth. Phil. 2. 3. that in lowlinesse of minde they esteem others better than themselves.

V. 9. *He that bad thee, &c.*] See Prov. 25, 6, 7. that is, he that invited thee to his house, or otherwhere to eat with him.

V. 10. *Sit down in the lowest*] ἀνάπεσον, ἀναπέσου *accumbo*, according to the custom of those countreys. See on chap. 7. 36. he giveth not this as an universal rule to all men, but forbideth ambition in all. See on chap. 11. 43. Mat. 12. 38.

V. 11. *For whosoever exalteth himself*] Mat. 23. 12. Job 22. 29. Prov. 29. 23. Luke 18. 14. Jam. 4. 6. 1 Per. 5. 5. whosoever arrogateth to himself, or thinketh too highly of his own worth.

he that humbleth himself] to humble ones self, is to think lowly of ones self, attributing all the good he hath to God: which Samuel expressed by קטן אעשינך *katon behenecha*, *little in thine own eyes*, 1 Sam. 15, 17. not overvaluing thy self, he saith not, he that is humbled, &c. but he that humbleth himself, it may be no fault to be exalted, and so no vertue to be humbled, therefore he speaketh not here of that humility which is *ex tristitia* or *necessitate*, as *Bernard sup. Cant. serm.* 34. speaketh, for that may be with pride and an undisciplined mind, but that which is, *ex voluntate*, of a will either meekly bearing afflictions, or humbly enjoying prosperity, the sum is, that which *Fulgentius de praedest. ad Monim. l.* 1. saith, *sicut ------fit elatione humilis: sic fit humilitate sublimis*, as a man is made low by pride, so is he exalted by humility: for God resisteth the proud, and giveth grace to the humble. 1 Pet. 5 5. not that God findeth any thus humble before he giveth them grace, but because *dando gratiam, humiles facit*: by giving grace, he maketh them humble.

V. 12. *When thou makest a dinner or a supper*] This forbiddeth not entertainment of Parents brethren or friends, but condemneth the errour of Pharisees, who thought thereby they satisfied the law of charity, which is indeed in relieving the poor and needy.

V. 13. *Call the poor*] For these are the objects of charity: the good thou dost to these, Christ taketh as done to him. Matthew 25. 35.

V. 14. *For they cannot recompence thee*] meaning, that in justice, a recompence shall be made, which, because the poor cannot, God certainly will.

at the resurrection of the just] Where the just shall receive reward (the wicked shall rise again, but to eternal punishment) see Mat. 25. 34. Eccles. 11. 1. Prov. 19. 17. the poor mans hand is *gazophylacium Christi*, Christs treasury, and a bill of exchange for heaven, whereby we may there lay up treasure, where we shall be sure to find and enjoy it, *in vasto hereditas ponitur, quae Deo custode servatur. Cyprian. de op. & misericord.* in safety is that inheritance laid up, which God keepeth.

V. 15. *Blessed is he*] Rev. 19. 9. It appeareth that this was one of the sect of the Pharisees who acknowledged the resurrection of the dead, and the blessednesse of the just in the kingdom of God; and it seemeth that he was affected with some apprehension thereof, in that he took occasion from the present discourse to break out into these words; though whether he understood the state and condition of glorified bodies free from necessities of eating, drinking, &c. it appears not.

That shall eat bread in the kingdom of God] chap. 13. 29. the Hebrews by this manner of expression meant, to be partaker of the joyes of heaven: posibly this speaker dreamed of some imaginary heaven in which men should eat and drink: but Gods kingdom consisteth not in such things.

V. 16. *Then said he unto him*] Mat. 22. 2. upon this speech, Christ taketh occasion further to instruct him and others concerning the kingdom of God, and that it should indeed be happy for them who should enjoy the same, but that against the common opinion of their Doctors, who thought themselves and their sectators the only heires apparent of the kingdom of heaven, that the generality and chief of them, though thereto first invited, yet for their love and study of things secular, contemning, slighting, and neglecting Gods merciful invitations thereto, should be excluded from that happinesse, and that the despised party of Jewes and Gentiles should enjoy the same. See verse 21. See 1 Cor. 1. 20. 26, 27 28.

a certain man made a great supper] that is, God rich in mercy, who by his servants inviteth man, proposing the bread of life, which remaineth to eternity. John 6.

bade many] Mat. 22. 1. many were and are called to the knowledge of God, of the Jewes and Gentiles: in respect whereof it is called a *great supper*, or feast, as also in regard of that which is set before them, which is eternal life and compleat happinesse in Christ. See Mat. 22. 14. Rom. 10. 18. this is a great feast which lasteth not for some dayes only, as did Solomons, 2 Chron. 7. 8. Nehemiahs, Nehem. 8. 18. or that of Ahashuerosh, Esther 1. 3, 5. and 2. 18. but to eternity: neither is it for the nation of the Jews onely, Rom. 3. 29. or like *Belshazzars* Dan. 5. 1. to a thousand lords, but to all nations and people, without acceptation of persons. Acts 10. 34, 35.

V. 17. *Sent his servant*] Meaning his Prophets; who though many, yet having one commission, message and Spirit by which they all spake, are here signified by the name of a servant.

come, for all things] Prov. 9 2. 5. intimating speed, and undelayed apprehension of Gods mercy offered in the Ministery of the Gospel, as Hebr. 3. 15.

V. 18. *All with one consent*] with one accord, though they alledge several causes, yet they all agree in refusing to come.

V. 19. *Another said I have bought*] In these excuses, it appeareth, how dangerous a *Remora* and obstacle to the kingdom of Christ, the care of secular things is, and that all things and businesses of this world, however seasonably lawful and necessary, in their due times must yet give place to those, which concern Gods honour, and our eternal life and salvation.

V. 21. *Master of the house being angry*] Mat. 22. 7. is mentioned the injury done to the servants sent to invite the guests (meaning the persecutions of the Prophets and Ministers) and the just punishment inflicted; destruction of the foolish and ingrateful people who so requite the Lord; which Luke omitteth.

into the street and lanes, &c.] Hereby signifying the calling of the poor, lame and blinde (See Rev. 3. 17.) and a people gathered as it were from the high-wayes and hedges.

the poor] The poor in spirit, Mat. 5. So, *Peccatores superbi resipiuntur, ut peccatores humiles eligantur, Greg. hom.* 36. Proud sinners are refused that the humble may be chosen. God chooseth those whom the world despiseth: the infirm and despicable sort of World, commonly do more readily hearken to the voyce of God, by how much lesse they have in the World to please and distract them: so hold all worldly things, that you be not thereby held from God, *ut terrena res possideatur, non possideat, Greg. ut s.* that you may posselle earthly things, but not be posselled thereby.

V. 22. *and*

V. 22. *and yet there is room*] Many being collected of the Jews, yet was there place left for a greater fulnesse of the Gentiles, *August. de verb. Dom. ser.* 34 nicely distinguisheth, the Gentiles came from the Streets, and Hereticks from the Hedges. The meaning is, to shew Gods inexhaustible mercy to all sorts of penitent sinners.

V. 23. *compel them*] Not by violence, but by the power of preaching; so *Theophylact* understandeth it, as Rom. 1. 16. God compelleth no man to sanctity, but enclineth the will thereto: he forceth none by violence, though he draw them by perswasions, promises, or threatnings, which is the spiritual compulsion here intended, when the rigour of the Law preached terrifieth the sinners conscience, and so fear of judgements forceth him to seek salvation and comfort in Christ. So *John* Baptist compelled his hearers, by telling them, that the axe was laid to the root of the tree, Matt. 3 10. So Ministers are commanded to do, 2 Tim. 4. 2. So God draweth us to Christ, John 6. 44. which is never done. *Sine inclinatione mobilis*, without the inclination of him that is moved, it being an immediate effect of the will sanctified, moved, and enabled by the Spirit of God. This he doth, saith *Bernard, de gra. & lib. arbitr. Cum terret aut persuit ut facial voluntarios, non salvet invitos*, when he terrifieth or smiteth to make them willing, not to save them against their wills: when he changeth the will from evil to good, he doth but change, he doth not take its liberty away: as for the coercive or compulsory power of Magistrates, it belongeth not to this place, because not to Ministers: certainly the civil Magistrate beareth not the Sword in vain, Rom. 13. 4. Therefore ought he to revenge all wickednesse, specially, that wherein Gods honour and truth are interessed: yet it is most requisite, that a tender hand be used toward the weak, on the Ministers part, as is commanded 2 Tim. 2. 24. On the Magistrates, by providing all proble means to enform them better, ever considering the difference between him that erreth out of that which they call invincible ignorance, and him, that not onely erreth wilfully, in fundamentalls, but also seduceth others therein: See Deut. 13. 6, 7, 8, 9, 10, 13, 14, 15. Deut. 17. 7. and it is by proportion considerable, if he that murdereth the body, may not be spared, (Numbers, 35. 31, &c.) much lesse may he, who murdereth bodies and souls to Eternity, by making their Proselytes children of Hell, Matthew, 23. 15.

V. 24. *none of these men which were bidden*] None of those who absolutely and finally refused the grace and mercy of God offered in the Gospel. He meaneth not here, an absolute, but a generall rejection of the Jewes; as if he said, few of them (in respect of the multitudes of the Gentiles to be called) shall be saved. See Rom. 11. 1, &c.

V. 25. *said unto them*] The severe many followers of Christ present, but not all of one minde and resolution: he who saw all their thoughts, addresseth his speech to some of them: and so prosecuteth the former argument concerning mens excusing themselves from Gods service, by secular businesses: shewing, that except men can put off their mind and vain love of this world, they cannot be any true Disciples of Christ.

V. 26. *if any man come unto me*] Mat. 10. 37. Matt. 16. 24.

and hate not his father] That is, removeth not all carnall affections, contrary to the calling of God; or he who is not disposed (where these loves are incompatible) to hate Father, and all for the love of Christ, can be none of his; so that these things are by no means simply to be understood (as if the service of Christ required any violation of the Lawes of God and Nature) but comparatively: I ought dearly and tenderly to love Father and Mother; but to prefer my Creatour and Saviour before all: as *Ambros. orat. funebr. deob. Valent.* very well saith, *Debeo affectum parenti, sed magis obsequium debeo salutis auctori.* I owe affection to my Parent, but I rather owe obedience to the Authour of my salvation.

V. 27. *bear his cross*] That is, (as may appear from the following comparison) when the Lord shall call men thereto to be ready and willing to endure afflictions for Christs sake. The Cross here, as elsewhere, signifieth torments, miseries, calamities, in allusion to those sorrows and torments which Christ on the Crosse suffered for us, though all that we can suffer are incomparably less than those. And in this manner of speaking he intimateth that we cannot reasonably expect, that the condition of us servants should be better than Christ our Lord and Saviour. See Matthew, 10. 38.

V. 28 *sitteth not down first*] This sheweth the means how to bear the Cross patiently and constantly; that is, by resolving beforehand so to do. That which maketh men startle away in afflictions, is principally their unpreparednesse thereto, and vain hope of secular prosperity. Concerning preparation hereto he propoſeth two similitudes: First, of the unconsiderate builder, who for want of forecast, loseth much charge on that which he is not able to perfect: So shall they who do much in Christs service if they reckon not upon the Cross if need require. Secondly, of the unadvised Souldier, who will not timely consider the power of those with whom he must encounter: this life is a warfare, and that truceless; it is great folly ever to be secure.

V. 33. *forsaketh not all that he hath*] That is, when Gods glory so requireth, for otherwise, as appeareth in sundry instances, the Disciples of Christ, did not in their following him, leave all their proprieties in that they had; though they were ready ever so to have done, when Gods honour, and the testimony of the truth should require them thereto, or to lay down life it self for the same: See on Matt. 8. 14 and 19. 27.

V. 34. *Salt is good*] By Salt, he meaneth the uncorrupted integrity and vigour of mind in the midst of afflictions (which seasoneth, hardneth and keepeth from corruption of flesh and blood, ever indulgent to its own ease) without which, we can be profitable for nothing: especially, if Ministers be not wise to season themselves, and others herewith, they are utterly unprofitable.

but if the salt hath lost his savour] Matt. 5. 13. Mark 9. 50. The Disciple of Christ must be as Salt, not onely good in himself, but also by his Ministery communicating that savour to others, that they may be found: as it is written, Titus 1. 13. *Rebuke them sharply that they may be found in the faith.*

V. 35. *He that hath ears to hear*] He that heareth, let him mark diligently. This admonition, as we have continually need of, when ever we heare any part of Gods Word, so special vvhere this subject, the Doctrine of the Crosse is preached; vvhich vve most unvvillingly hear of.

CHAP. XV.

Verse 1. *Drew near unto him all the Publicans, &c.*] Who were odious to the Jews, because they gathered up the customes and taxes for *Cesar*: by *all*, he meaneth many: or all that came to him to be converted: Of sinners there were (and are) two sorts: Some acknowledged or were ashamed of their sin and misery; some were just in their own eyes. Of the first sort were those who came to hear Christ preaching mercy to penitent believers in him. Of the second sort were the Scribes and Pharisees, who highly valued their own merits, and pretended righteousnesse by the works of the Law; therefore they embraced not the faith in Christ for their justification. So that Christ came not to call them, but those other sinners, Mat. 9. 13, by sinners here understand notorious sinners; for all are sinners.

to hear him] They came not to make their liberty from the curse of the Law, a cloak for sin, but to hear his Doctrine and to convert: they came as the sick to the Physician, to be healed and saved. Feeling the restlesse stings of their own consciences, against which the rigour of the Law could afford them no ease or relief, but rather cause of greater terrour and unrest, they come to Christ who preached to them the comfortable doctrine of justification by faith, repentance, and remission of sins, with deliverance from the severe curse and rigour of the law; which doctrine is therefore called εὐαγγέλιον, gladsome tidings.

V. 2. *murmured, saying, this man, &c.*] They calumniated Christ among the people; which he perceiving, answered as in the following Parables: they, being puffed up with vain opinion of their own righteousnesse, blamed him: first, for admitting sinners into his company: Secondly, for eating with them: this ὁ τὸς, this Man, is *emphatical*: as if they had said; this your excellent Doctor, whom you count the *Messias* and teacher of righteousnesse, look what company he keepeth, Publicans and notorious sinners. Pride and Malice are ever censorious and blinde. See *cap.* 7. 39. And in this example it appeareth, that it is more posible to be without fault than unjust censure.

V. 4. *What man of you*] Here is a kind of appeal to their own consciences, as chap 14. 5. The scope of all these Parables, is to teach the bounty of God, and his care of poor sinners recovery, and how they that are truly sanctified, are so farre from envying the conversion of other sinners, that they heartily rejoyce thereat.

having an hundred sheep] See Mat. 18. 12. He compareth sinners to sheep going astray. So Psal. 119. 176. Isaiah 53, 6. and himself to a careful shepherd, as John 10. Ezek. 34. 15. Acts 20. 8. he leaveth ninety and nine for a time; not meaning any deserion of the flock, but a solicitous intending the recovery of that which is strayed, speaking to mans sense. He compareth Publicans and sinners to stray carrel, intimating his care to save the elect, and joy in their recovery from sin and death. Wherein he secretly taxeth the envy of Pharisees for impious and Satanical, which so much differed from the joy of holy *Angels* in the presence of God at sinners conversion: So layeth he down a singular ground of comfort to the converted: for if God bear such love to the elect, that he would own them, and seek them, who had no hearts to seek him, being yet dead in trespasses and sins: how shall he not much more know them and hear them, when being found of him they seek him in truth. See Esay 65. 1. Rom. 5. 10. Rom 8. 32. & 10. 20.

untill he finde it] Christ the good shepherd came to seek that which was lost, and will never give over his work unperfected: the sinner is then prevented by Gods grace, and enabled to seek him, as *Fulgentius de incarn. & grat. Dom. Jesu* saith, *quando illuminatur ut credat*, when he is illuminated that he may believe.

V. 5. *layeth*

V. 5. *layeth it on his shoulder, rejoycing*] Hereby also Christ declareth his love and care of sinners, who hath born all our infirmities, Matth. 8.17. And the duty of Pastours which is to labour, as well to recover the lost, as to preserve the remainder of their flock. See 2 Tim. 2.24,25,26. Matt. 18.14, 15, &c.

V. 7. *joy shall be in heaven*] Which he interpreteth v. 10. joy in the presence of the Angels of God; and thus he accommodateth his speech to vulgar capacities: understanding by *just persons*, those who seem so to themselves, having no sense of their sins and need of repentance. See Prov. 30. 12. Eccles. 7. 22. or those who continue in the right way, Psalm 119. 1. Those who being justified by faith, yet dayly pray, *forgive us our trespasses*. This understand, as joy is defined, *an affection arising from some fresh or new good*: Hence we may conceive how God and his good Angels are displeased at sins, whereas his spirit is said to be grieved at them, Ephes. 4. 30. Ezek. 18.23.

V. 8. *ten pieces of silver*] This similitude is to the same purpose, *Drachma's*, here translated, pieces of silver, is the eighth part of an ounce, which cometh to seven pence half penny, and is equal to the Roman penny, Matt. 18 28.

if she lose one] As if he said, you would all justifie that care and pains which were bestowed in seeking that secular thing which is lost, abroad or at home: would you allow the seeking of lost beasts, and not of lost man? Is it justifiable to use all lawfull means for the recovery of a little piece of silver with *Cæsars* Image upon it: and is it with you condemnable to seek a lost man, who hath Gods Image on him? By this reason he evidently convinceth their malice: So doth he admirably comfort the Elect, insinuating, that God will leave no means unattempted for the recovery of them.

V. 9. *calleth her friends*] Here he proveth by an Argument, from the lesse to the greater, that the Angels rejoyce at the conversion of a sinner; because they have greater love and joy than man: also he sheweth what the captious Pharisees should have done, if they would imitate the Holy Angels, who were so far from envying any mans salvation, that they rejoyce with one another for it: also here appeareth the great pains and care which ought to be taken for the recovery of lost sinners, contrary to the course of proud Pharisees, who swelling with a deluding conceit of their own Holyness, esteemed penitent Sinners and Publicans no better than forlorn castawayes.

V. 11. *a certain man had two sons*] By this third similitude, he declareth the wretched condition of those who live in sin and unbelief, which he proposeth in the younger brother: as also how ready God is to forgive the penitent.

V. 12. *Give me the portion of Goods*] That which thou intendest to give me for my portion: by this, τὸ ἐπιβάλλον μέρος, the portion of goods which falleth unto me, he meaneth that part, which *jure hæredis*, or *filii*, was to fall to his share: *Syriac, quæ credit ad me exdomo tua*; as if he said, *I am now of age to manage an estate; grant me now the free use thereof, that I may trade for my self.*

he divided unto them his living] Τὸν βίον improveth here, as elsewhere, that by which life is maintained, which the Syriac interpreteth, *his possession*. See Mark 12. 44. Here is a Character of an evil son. First, in desiring a division of the estate, his Father being yet alive. Secondly, in that having possession of his portion given him, he prelently forsaketh his Father. Thirdly, in that he quickly consumed all in riotous living: in all which is seen an image of man fallen into sin; when ambitious (as it were) of having with God, and seeking happinesse in himself, and his owne foolish wayes and inventions, rather than in God, the onely Fountain of true Happynesse, he departed from God, sin separating him: thus evilly using that freedome of Will which God gave him for good, he lost himself and all Will and ability to doe good: Hence flowed in that *Deluge* of sin and misery on men, God permitting the Heathens to their own lusts and errours, Romans, 1. 24. Hence also those miseries shadowed under this young mans poverty and extream want.

V. 15. *he sent him into his fields to feed swine*] Here in the letter appeareth the sad condition of ungoverned young Prodigals, to be vilified most by them, on whom they vainly spent their Estates: as also the just judgement on the rash and disobedient: He that would not cleave to a loving Father, that it might have been well with him, is compelled to adhere to an unkind stranger, and to be made a stranger, and to be made a servant of the vilest beasts, who undervalued the dignity of a sonne: He that would not understand the blessing of plenty, is better instructed by extream want: and in the Moral, the base servitude which the Devil putteth his servants to, in feeding and communicating with the most unclean affections.

V. 16. *and would fain have filled his belly with the huskes*] by these κεράτια, *huskes*, whether we understand those *siliquas* or pods of pulse, pease or beans: or, as *Theophylatt* seemeth to understand, and others say, of the fruit of the *carob tree*, which beareth a pleasant fruit in pods also, it skilleth not much; though the latter seem a very probable opinion, the *Syriac* reading here חרובא *charuba*, some give it κεράσια: *Vitgia dulcis*, a sweet pod. *Strabo* cited by V. *Shindler*, *Penteglot*. faith, *multum hæc cognita Nicææ, & maris Ligustici accolis, ubi eam efficiant, pueri, etiamque porci*: this is much known in *Nicea*, and to those who dwell by the Sea of *Liguria*, where children, and also hogs use to eat thereof. *Galen* also mentioneth this tree bearing these κεράτια, by later Writers called the *Carob tree*, and the fruit thereof Saint *Johns bread*; (that which *John Baptist* eat, Matt. 3.) or Locusts. *See John Gerard. hist. plant. lib. 3. cap. 82. J. Druf. præterit lib. 3. Plin. lib. 15. c. 24.* whatever they were, *no man gave unto him*: as if he said, they who allowed their Swine a certain measure thereof would not allow him to fill his belly therewith. The Moral is, that in Gods House his children are satisfied, as it were with fatnesse, Psalm 63. 5. there is distributed the bread or portion of sons, Matt. 15. 26. 32. but out of his Family, huskes of unclean Swine, the lying fables of traditions, which do rather puffe up with vain pride, than nourish to Eternal life: so are prophane men compared to Swine, 2 Pet. 2. Of the famine of Gods Word. See Amos 8. 11. See *Theophylatt* hereon.

V. 17. *when he came to himself*] Hitherto he was beside himself like a mad or drunken man, not knowing what he did, but necessarily brought him to his right mind: Happy affliction which bringeth men to God by serious repentance and newnesse of life; truely may such a one say with *David*, Psalm 119. 71. *It is good for me that I have been afflicted, that I might learn thy Statutes.*

have bread enough] The moral is, the meanest in Gods family abound with spiritual comforts, and are in a condition incomparably better than any out of it. See Psalm 84. 11. *which God maketh them at last to understand, to whom he giveth an heart to know their own condition, and to convert.*

V. 18. *I will arise and go, &c.*] Not that any sinner can prevent Gods grace, see John 6. 44. Jer. 31. 33. Ezek. 11. 19. 20. God alone giveth repentance, who in Christ forgiveth the penitent: the sinner indeed faith in his heart, as this young man, *I will arise and go, &c.* but never untill God works such a Resolution on him. See Phil. 2. 13. So that here are represented the effects of Gods mercy in the conversion of a sinner. 1. Dislike and detestation of the former courses of life. 2. Arising from the drunken sleep and dotage of sinne. 3. Certain purpose to leave sinne, and to return to God in newnesse of life. 4. Confidence of Grace and merciful reception with our Heavenly Father. 5. Ardent and longing desire of the fweet and true comforts which are in Gods House and Family. 6. Ingenuous confession of our sinne before God. 7. Humble acknowledgement of our unworthynesse (*I am no more worthy to be called thy sonne*) I have indeed forgotten the duty of a son, yet, O unchangeable God of mercy, forget not thou the love of a Father. See Psalm 130.3.4.

against heaven] against God, *whose Throne is in Heaven, where his Divine Majesty and glory most evidently shineth and is manifested to the creatures there being.*

V. 19. *As one of thy hired servants*] Let me be any thing, so I may be thine, See Psalm 84. 10. I am unworthy of that first dignity of thy son, from which I willfully departed, of which I foolishly deprived my self, it shall be of thy abundant mercy to forgive me, and to admit me to any share of that grace of thine, wherof the meanest of thy servants partake.

V. 20. *He arose and came*] This action described in an inseparable condition of true Repentance, which is not so much in resolving, or saying, as in doing according to Holy resolutions of turning to God.

yet a great way off] this intimateth Gods preventing grace toward us. So are all sinners of themselves, far of from God, (*for their iniquities have separated between them and their God,* —— Isa. 59.2.) *and far from any thought of good,* (2 Cor. 3. 5.) or *resolution to leave their sins and impious courses of life to return unto the Lord in newnesse and sincerity of living.*

his father saw him and had compassion, &c.] the meaning is, as if he said; if men naturally desirous of revenge, and too tenatious of priviledge in punishing, can yet out of fatherly affection, so easily forget childrens offences, and be reconciled; how much more will God, who is of infinite mercy and pitty, receive penitent sinners? certainly (saith *Salvian, ep. Ipatio, &c.*) though Parents have just causes of being angry, yet nothing can more happily, or which they more wish, fall out; than that their children may so satisfie for their faults, *ne necesse habeant vindicare*, that they need not to revenge, the word ἐσπλαγχνίσθη, had compassion, signifieth, a velh ment moving to pitey, such as proceedeth *ex intimis visceribus* from the bowels and earning of the heart. See Psalm 103, 13. Isa. 49. 15. Ezek. 16. 6. Jer. 2. 2.

V. 22. *bring forth the best robe*] signifying the Robe of Christs Righteousnes; which is incomparably, and in infinite respects the best. *We all are as an unclean thing, and all our Righteousnesses are as filthy rags* —— Isai. 64 6. No wonder that *Paul touching the Righteousnesse which is in the Law, blameless*, yet counted *all things but losse, for the excellency of the knowledge of Christ Jesus,* —— *and but dung, that he might win Christ, and be found in him not having his own righteousnesse which is of the Law, but that which is of the Faith of Christ, the Righteousnesse which is of God by Faith*, Phil. 3 6.7,8,9. this is the best robe; in which onely the blessing of eternall life and salvation is to be attained. See Romans, 9. 30, 31.

a ring on his hand] it may import the riches of Gods bounty, as also the Saints honour and ornament, the pledge of Gods love, or seal of faith.

and shoes] the moral may be that which the Apostle expresseth, Ephes 6.15. in all these things are signified Gods goodnes and our happynes in our conversion; wherein so much more is restored than was lost, by how much more excellent that state is, wherein we shall never fall, than that from whence we all did fall.

V. 23. *And kill it*] That is, Christ to be offered in sacrifice on the Crosse, when the Gentiles (the younger brother *Japheth*) returned to the Tents of *Shem*, and to the God of the Fathers: and he is brought (as it were) to be slain for every believer, when the Gospel is preached to him. See Galat. 3. 1. *Augustine To. 4. quæst. sup. Evang. lib. 2. cap. 33.*

V. 24. *this my son was dead and is alive*] The unregerate is dead in trespalles and sins, Ephes. 2. 1. conversion and regeneration is a resurrection from the dead works of sin, to newnesse of life, Revel. 20.6. Rom 6. 11. 12, &c.

they began to be merry] This is the same *which is* expressed, verse 7, 10.

V. 25. *his elder son*] By which is meant, he that taketh himself to be just, as verse 29. or is so accounted of others; who never ran out into any apparant exorbitancy, as the Gentiles did, and so the elder brother might signifie the Jews, or those that continued in an upright course of life: indeed the proud Jews envied the mercy which God shewed the penitent Gentiles, as Acts 10. 13. So *Augustin. q. 5.* understandeth it: *Theophylatt* of the Pharisees envying the reception of sinners.

V. 27. *safe and sound* ὑγιαίνοντα, in health and safety: In the morall it importeth the safe and blessed condition of the Gentiles believing in Christ, who freely justifieth sinners, and sanctifieth those whom he justifieth.

V. 28. *would not go in*] That is, would not believe and partake with the Church of Christ, specially of the Gentiles, whom they counted desperate sinners, unworthy of Gods favour, as Rom. 11, 28. 31.

his father came out] Signifying that God left no means unattempted to win the Jews to Christ: but sent his Ministers to preach the gospel to them first, untill they put the Word of God from them, and judged themselves unworthy of everlasting life; Acts, 13. 46.

V. 29. *these many years*] This thadoweth out the arrogancy of the Jews, presuming on their merits and righteousnesse by the Law; not that they did not continually transgresl the Law of God, and provoke him to anger, but because they had been many years his Church, and peculiar People; and because they were as high minded, as if they had never sinned and as unthankfull, as if God never had done any thing for them worthy of their service.

V. 31. *all that I have is thine*] Intimating his abundant goodnesse toward that nation. See Psalm 147. 20. Isaih, 5, 4, &c. Deut. 32. 7. Jer. 31. 9.

V. 32. *was lost, and is found*] This importeth the dangerous alienation of sinners specially of the Gentiles, from the Covenant of grace, until they were called by the Gospel according to the Prophesies; wherein *Noahs* prophetical prayer took effect, and *Japheth* (of whom came the Gentiles) was perswaded by the Word and Spirit of God, to dwell in the tents of *Shem*, Genel. 9. 27. that is, with that people of the Jews which believed in Christ.

CHAP. XVI.

Verse 1. *There was a certain rich man*] So verse 19 the drift of that which followeth, is to shew us, that they who bestow their riches or other gifts of God on their pleasures, or worldly interests onely, must give account to God for them: and that Charity shall stand us in such stead in the day of judgement, that God will accept thereof, and abundantly requite it.

V. 2. *give account of thy stewardship*] By this manner of speaking, he mindeth us, that we are Gods stewards of all those temporal goods, which he putteth into our hands for a time, to use them to his glory, others good, and our own comfort: and that we must at last give a strict account hereof to God, See 1 Pet. 4. 9, 10. Hag 2.8. Psalm. 59. 10.

V. 4. *I am resolved what to do*] This perverse reasoning of his, is not proposed to our imitation, neither fuch robbing of his master, by deceiving truft, and making up false accounts: that being forbidden of God, and the contrary commanded. See Psalm 37. 3. Ephes. 4. 28. 2 Thes. 3. 10, 11, 12.

V. 6. *an hundred measures of oyl*] ἑκατὸν βάτους, Syr. Interpreter, *metretas*: the Hebrew word בת *bath*, signified a measure of liquid things, Oyl, Wine, &c. Isai. 5. 10. 1 Kings 7. 26. 2 Chron. 4. 5. it contained nine galons three quarters: the same in quantity with the Ephah, a common measure among the Hebrews. the חמר *homer*, contained ten *baths* (Ezek. 45. 14.) or *ephahs*; and the *ephah* contained ten עמרים *omers*, Exod. 6. 36 so that it contained about nine gallons: some say much lesse. *ce Godwin. Moses and Aaron, lib. 6. cap. 9.*

V. 7. *an hundred measures of wheat* ἑκατὸν κόρους. *Solomons* provision for a day (1 Kings 4. 22.) of fine flower, was thirty כרים *chorim*, measures. See *Joseph. Antiq. lib. 8. cap. 7.* and *lib. 15. cap. 12.* where he saith, *cornus autem capit decem medimnos Atticos*, it contained as much as the *homer*, Ezek. 45. 14. which some reckon five bushels and five gallons (See *Godwin q. 5. Io. Drusius præterit. lib. 3. in loc.*) Some about 14 bushels, some much more.

V. 8. *commended the unjust steward*] We must not strain similitudes beyond the intent of the speaker to make every particular agree: the meaning is, that God commended them, who so used their temporall goods that thereby they might prepare them treasure for the life to come, Matthew 6. 19, 20. 1 Timothy, 6. 18, 19.

are in their generation] Meaning that worldly men commonly shew more care and providence for fecular things, than others for things eternal: ὑπὲρ τοὺς αἰῶνας τοῦτου children of this world; is an Hebrew manner of speaking, signifying those that are wholly addicted to the care and study of things fecular. So the Syr. hath it, *filii fecculi hujus*, those that love, serve and imitate the world and worldly men, not much caring or regarding what becomes of them in the next world, to whom he opposeth in a contrary quality and condition —— children of light.

children of light] That is, the children of God illuminated by his Word and holy Spirit: the sum is, that the master of that steward (commending the wit, not the fidelity of his servant) representeth Christ stirring up our minds to a prudent and careful providence for our future safety seeing that even the blind worldlings (who mind onely fecular things) are so circumspect for things which perish in using.

V. 9. *make to your selves*] This figurative manner of speaking, is accommodated and fitted to the allegory: the meaning is, by your beneficence to the poor, give them occasion to pray for you, and make your advantage of being rewarded by God. See Proverbs, 19. 17.

Mammon of unrighteousnesse] The Greek calleth that here μαμωνᾶ, which the Syriack calleth ממונא *mamuno*: so they said, *mammon, mamuna*, or *mamonas*: as *Satan, Satana*, or *Satanas*. See *Jo. Druf. ad voc. N. T. com. 1.* and *ib. com. 2. cap. 14. Irenæus lib. 3. cap. 8. Augustin. de verb. Domini ser. 35.* and *lib. 2. ser. Domini in monte*, saith, that *mamon* in the Punick tongue signifieth gaine: or as he *de verb. Dom. in Luc. serm. 35.* and *quæst. Evang, lib. 2. cap. 34. divitiæ fecculi*, riches of this world. *Suidas* interpreteth μαμωνᾶς, χρυσὸς, χρῆμα πολύτοκον, ὅ παρέρχεται, καὶ ὑπὸ γῆν κρύπτεται, gold, earthly riches, *pecuniacunque or more than necessary to mans self. Shindler.* in *Lexicon* derive it from the Heb. ממן *manan*, among other things signifying *nutrire, sustentare*, and so *mamon* signifieth food or sustenance for this life: as also it may come of the same root, as it signifieth *credere*, because men usually trust therein: See Psal. 37. 3. and *Jo. Buxtorf. Jun. lex. chald. & Syr.* ממן, it is called here *mammon of unrighteousnesse*: not that we should give for almes or holy uses goods unjustly gotten: (for all such must be restored again to their right owners; and as *Basil* saith well, *Reg. Fusius exp.* ἐξ ἀδίκων κερδῶν, almes given of goods or gains unjustly made, are not acceptable to God, though almes be a sacrifice wherewith God is pleased, Heb. 13. yet *as Isidor. epist. ad Euseb. Epise.* noteth: ὑ χαίρει ὁ Θεὸς ἐξ ἀδικείων δώρεας, he hath no need of sacrifice out of other mens goods, but abominateth it, as him that offereth a dog, or buildeth up Zion with blood) but riches are so called, because commonly either in their getting, using or keeping, they administer matter of sin, 1 Tim. 6. 9,

that when ye fail] That is, when ye dye, or when your interest in, or further use of these things (of which ye are for prefent appointed stewards) shall fail you, which may be in this life, in death it must be: the short time of this life, and uncertainty of fecular dispensations of those things which Gods providence allotteth us, should teach us to hold all that we have here with a loose hand; and not to be foolishly tenacious of that which may sodainly, and most certainly at last be taken from us.

everlasting habitations] What manner of habitations these shall be in heaven whereof Christ speaketh, John 14. 2. *potius debet credi, quam dici, Prosper. de vit. contempl. lib. 1. cap. 2.* See 1 Cor. 2. 9, 10. the meaning of this place is not, that we shall merit to finde favour with God by our almes, for he was our friend, when we were his enemies, (Rom. 5. 10.) and of no strength to do any good: and merit is between them where there is no debt, or grace: but here, where man can never discharge his debt of sin, all our merit is Gods mercy: the meaning therefore is; if the unjust steward wanted not friends for giving his masters goods; how much lesse shall we, if we give ours to relieve Gods poor, for whom God hath promised repayment? Works of mercy shall both here testifie to the givers conscience, that he is the elect of God, who hath given him so happy an use of those secular riches he gave him, and it shall be rewarded in the everlasting life to come, Mat. 25. 2 Pet. 1. 10. James 2. 22, 23.

V. 10. *he that is faithful, &c.*] This seemeth a proverbial speech, commonly true: as if he said: he that is found unfaithfull in a little, shall not be trusted with much: he that is true and trusty in a little, shall be trusted in much: if you use fecular things well, whereof God hath made you stewards for a time, he will give into your hands heavenly and eternal riches.

V. 11. *unrighteous*

V 11. *unrighteous mammon*] If you abuse Temporal riches, whereof ye are but stewards to an omniscient God, how can you hope that he will trust you with spiritual and heavenly, which are true riches.

V. 12. *that which is another mans*] He calleth external goods another mans, because we are but stewards thereof, and must leave them to others spiritual goods are our own, because they shall never be taken away; not but that God gave them all, nor that we may use them any otherwise than to Gods honour.

who shall give you that which is your own?] That is, God will not give you, in whose power alone it is to give: this manner of speaking by interrogation, was with the Hebrewes very emphatical, and here is as if he had said, assure your selves none will give you, that which is your own, importeth here heavenly and eternal riches; not that we have them of our selves, or not of God, but in regard of our eternal interest therein, for being once had and possessed, they shall never be lost again, because God who giveth us grace, therewith ever giveth us perseverance: so that the seeming grace which ever faileth or falleth quite away, was never true grace of God, whose gifts of this kind, are without repentance. Rom. 11, 28.

V. 13. *can serve two masters*] See on Matt. 6. 24.

yee cannot serve God and Mammon] You may possess and be served of riches, and withall serve God, and lay up a good foundation for your selves, 1 Tim. 6. 19. treasures in Heaven: but you cannot serve riches, but with Gods displeasure: to serve riches is to be an idolater, and so, no servant of God. See Col. 3. 5.

V. 14. *And they derided him*] As the manner of carnal men is, in any thing which crolleth their corrupt mindes: these men thought none happy but the rich, ἐξεμυκτήριζον, *naso suspendebant, Clem. Roman. ep. ad Corinth. p. 5.* i. faith, ἐκαυχῶντο ὑμεῖς ἐν μακροθυμίᾳ, to contemne as a thing of nought, and unconsiderable: therefore these men being rich, covetous, and making wealth their God, and decided him, as if he broached vain Paradoxes, excentrick, and far out of the way to the worlds affections: and such esteem have all covetous men of the doctrine of alms, and holy contempt of the world.

V. 15. *ye are they which justifie your selves?*] Who magnifie or excuse your selves: or you would fain seem just before men: here he toucheth the secret cause of their contempt of his Doctrine, their impious pride: and thus he as it were conventeth them before Gods Tribunal, by the testimony of their own Conscience, shewing that such pride and hypocrisie, is abominable before God the Searcher of hearts, however beguiled men applaud or canonize them. See Job 10.4. 1 Sam. 16, 6. Matth. 23.25. Isai. 5. 15. and on Matt. 6. 2.

V. 16. *the Law and the Prophets,*] Matt. 11. 12. when *John Baptist* shewed Christ present, all prophesies concerning his coming ceased, and all the types prefiguring him in their accomplishment, μετ' ἐκεῖνον γὰρ οὐδεὶς ὅλως προφήτης πᾶν ὅσιον γένγνται said *Justin Martyr*, to the Jews after him (that is, *John Baptist*) was there not one Prophet born amongst you, which is true, if he mean none speaking of a Messias to come.

presseth into it] See Matth. 11. 12. every one who doth believe zealously followeth the Gospel: Greek ἐις αὐτὴν βιάζεται, presseth as a man in a throng; so the Syr. *premit ut ingrediatur*; the word signifieth, *vi contendere*; here, as it were forcibly by might and main, all possible endeavours to enter into the Kingdome of God; See Matt. 11. 12.

V. 17. *easier for heaven and earth to passe, &c.*] See on Matt. 5. 18. Gods Decree for our salvation shall not fail.

V. 18. *whosoever putteth away his wife*] See on Matt 5. 32. and 19. 9. Mark 10. 5. 1 Cor 7. 11. except in case of adultery: the Bill of Divorce was permitted for a time, because of the hardnes of their hearts, and cruelty towards their Wives, Mal. 2. 15. 16. and that by their judicial Law, not by the Moral, which admitteth of no dispensation: and therefore Christ recalleth all his to the first Institution.

V. 19. *there was a certain rich man*] Having spoken concerning the right use of temporal goods; now he proceeds to shew the horrible punishment of those who do not use them well: this was one of those rich men, who (as *Cyprian. l. 2. ep. 2.* saith) *possident ad hoc tantum, ne possidere —— alteri liceat*, possesse goods onely to keep others from possessing them.

in purple and fine lunnen] By these things which were in use among them, he describeth the luxury of worldly men, as Revel. 18. 16. also their unhappinesse who abuse riches, and their happinesse who make an Holy use of poverty; which he doth by proposing one, as *Fulgentius* speaketh, *ad Gal. ep. 2. in divitis & sanitate miserum*; and another, *in egestate & vulnere multum beatum*, one unhappy in wealth and health, the other abundantly blessed in wants and sores. The abuse of his riches was, 1. in curious clothing: 2. in gluttony: 3. in neglect and contempt of the poor. *Clem. Alexandrinus, Paed l 2.* saith the ancient Lacedemonians, were wont to permit whores onely to weare gorgeous apparrel. See 1 Peter, 3. 3, 4.

V. 20. *a certain beggar named Lazarus*] Some write the name *Eleazarus, Tertul. de idolatr. cap. 13.* (as some copies have it) Hebr. אלעזר *Eleazar*; and the Syr. לעזר *lahazar*, this was a poor diseased man, therefore not that *Lazarus*, John 11. the brother of *Mary* and *Martha*. In these we see an Image of the World, wherein the wicked flourish, and the righteous often want: the *antithesis* is remarkable; in the one riches, in the other, poverty and beggery; he clothed with purple and fine linnen, this with rags; he feasting, this lying hungry at his gate, desiring but some crumbs or scraps falling from the rich mans table, or left after meals; this full of sores, a pitifull creature, he wore pittifels than his dogs.

V. 21. *dogs came and licked his sores*] *Sine cibo, sed non sine Christo: canibus exp-situm, sed jecorum Angelorum*, saith *Fulgent. q. 5. ad Gallam. ep. 2.* without meat, not without Christ: exposed to the dogs, yet accompanied with Angels.

V. 22. *into Abrahams bosome*] He meaneth the communion of Saints and faithful, who walked in the steps of *Abrahams* faith and sanctity, and therefore called his sons, Rom. 4. 12. 16. Gal. 3. 7. 9. Luke 19. 9. *sinus Patriarcharum, recessus quidam est quietis aterne, Ambros. orat. Funebr. de obit. Valent.* the bosome of the Patriarchs is a certain retiring place of eternal rest.

the rich man also died] This is common to all estates and conditions: poor and rich die alike: See Psal. 49. 10. the future makes no difference: to the one, whom men regarded not living, in his death the Angels are minist'ring spirits to conveigh him safe to Heaven: (a precious soul is sometimes lodged in a diseased body; the graces of Gods Spirit, are so covered with the deformity of afflictions, as that carnal reason can sometimes discern nothing therein, but the appearance of the curse) he saith no more of the rich man, than that he was buried, leaving his passage to be gathered from verse 23.

and was buried] Possibly with great pomp; no funerals or tombs can shelter men from the wrath of God.

V. 23. *in hell lift up his eyes*] Gr. ἐν τῷ ᾅδῃ, in that lightlesse or dark place where nothing can be seen, elsewhere called utter darkness. Matt. 25. 30. Syr. בשיולי *bsheyoli*, Heb. בשאול, in hell, the place of the damned, Numb. 16. 33. sometimes it signifieth honour of mind, Psalm 116. 3. sometimes the grave; so Gen. 37. 35. *Jacob* saith, *I shall go down* שאול *sheol* Chald. לשאולא *lesheolo juhsad. Jacob* ὁ πατὴρ, to the house or place of the grave. The Greek Fathers used this term, as the Latines, *apud inferos*, promiscuously for any state or condition of the dead. See *Irenaus lib. 5. c. ult. Tertul. de Idolatr. cap. 13, &c. Chrysost. hom. de divite, &c.* (in that lifting up the eyes, is attributed to a spirit, it must either be *humanitus dictum*, as Phil. 2. 10 bowing the knee is spoken by things in Heaven: or it must conclude this rather a Parable than an History) sometimes the word importeth an afflicted, wretched, hopelesse, and irreparable condition. See on Matt. 11. 23 Act. 2. 27. here is expressed the torments of the damned, aggravated v. 25 by their remembrance of worldly prosperitie and the consideration of the Elects happinesse whom they formerly despised.

V. 24. *and he cried*] The meaning is, that they who will not now hear and pity the cries of the poor, shall cry in hell and not be pitied: See Matt 25. 11. Prov. 21. 13 James 2. 8 he that would not give the crumbs which fell from his Table, shall cry in hell for a drop of water, and not obtain it; that is, the least comfort to asswage his torment shall be denied him, though he eternally beg for it: *flamma insatiabilem moriturum divitiis non refrigerantur haredum*; the flames of the unhappy dead, are not cooled by the riches of their Heirs. *Tim. ad Ecclesiam Catholicam lib. 3.*

V. 25. *Son remember*] This is a common manner of speaking; otherwise, the wicked are not to be accounted Sons of *Abraham*, John 8. 39. Gal. 3. 9. This title, fondath in it a tacite reprehension, seeming to have this sence; thou calleft *Abraham* Father, admit thou art of his carnal feed, this prerogative can profit thee nothing, who livedst so unlike holy *Abraham*: he was commended for beneficence and hospitality, Gen. 18. 2, 3, &c. but thou usedst to shut thy gate against the poore and needy: If thou were indeed a son of *Abraham*, thou wouldst have done the works of *Abraham*. See John 8. 39.

receivedst good things] In the end, that appeareth true which *Chrysostome* proveth, *conc. 3. de Lazaro*, prosperous impiety is very dangerous: There are two reasons of His denyal, First, from Equity: thou hast had thy part of comfort on Earth, where *Lazarus* hath been afflicted; it is but equall, that now, thou who so much abusedst prosperity, shouldst be afflicted, and Holy *Lazarus* comforted. See 2 Thessalonians, 1. 6. Secondly, from impossibility, there is a vast distance, so that none can passe from Heaven to Hell, nor from Hell to Heaven: as the blessednesse of these, so the misery of the other, is unchangeable, and Eternall.

V. 27. *send him to my fathers house*] Herein is described their vain desires, who tempt God in the neglect or contempt of his Ordinances, requiring miracles or testimony from the dead, to perswade them; whereas God (the onely sufficient witnesse, and teacher of things Divine and Heavenly) sendeth all men to the Law, Prophets and Holy Scriptures. See Isaiah 8. 19, 20. John 5.

V. 28. *may testifie unto them*] That he may testifie to them what woefull tormentes are in this place, that they may not come hither by their sins and unbelief.

V. 29. *Moses and the Prophets*] That is, the Law given by *Moses* ministry:

ministry: and the writings of the Prophets, and also preachers of the same word.

V. 31. *neither will they be perswaded*] He that will not believe the Spirit of God speaking in the prophets, will not belive a man pretending that he came from the dead, and telling what the wicked suffer there; for who could belive a creature, who cannot rest assured in the infallible testimony of God himself? neither would the Jews believe *Lazarus*, who had been four dayes dead, and was raised again from the dead, John 11.

CHAP. XVII.

Verse 1. *It is impossible*] Matth. 18. 7. It must needs be that offences or scandals come; or, I foresee it will be so, because of mens wickednesse, σκάνδαλα · ἐκσκανδαλίζω is of σκάζω, *claudico*: it importeth *impingere facio*. See 1 Pet. 2. 8. *Theophylatt* interpreteth here, by τὰ κωλύματα τῆς ἀγαθῆς ἡμῶν πολιτείας, hinderances to a good and godly life, and that which is pleasing to God. *Nazianzen orat.* 1. interpreteth by σφύσκωμμα, *offendiculum*, as λίθος · σφυσκώμματος · *a stone of stumbling*, 1 Peter 2. 8.

V. 2. *offend one of these little ones*] That is, to make them halt, or fall away from God: he discovereth the sinne of those times (which was to think it little or no sinne, by their pride and impetious importunity, to scandal an infirm, poor, or inferiour brother) here he telleth also of the punishment; speaking of scandals given by Heretick, Schismaticks, apostates, or the like, whether in word or deed: (See Rom. 16. 13. Titus 1. 16.) for otherwise offences are often taken, by perverse and ignorant men, from good and laudible things done or spoken, because they crosse their blinde and corrupt opinions: so were the Scribes and Pharisees; were scandaled, and offended at Christs doctrine and works of mercy: but blessed are those, who are not offended in Christ, Matth. 11. 6. It were *better*, or more tolerable (as the *Syriac* hath it) for a man thus scandaling one of the meanest of Gods children, to be cast into the most desperate or helpleste condition of this life, than to endure the eternal torments which await him in Hell.

V. 3. *take heed to* &c.] This may be referred either to that he said of scandals, or that which he will now say concerning love and mercy, seeing there is the like hazard in both,

if thy brother trespasse] See Mat. 18. 21. This is spoken concerning private or personal offences, of the publick, See 1 Tim. 5. 20. Mat. 18. 15. are layed down certain degrees of admonition and Ecclesiastical discipline,

rebuke him] Or reprove him: both are joyned, 3 Timothy 4. 2. but it must be done respectively, or with regard had to the person. See 1 Tim. 5. 1. for charity must not connive at sinne, but discreetly reprove it. See Lev. 19. 17. Ephes. 5. 11. 1 Cor 5. 6.

if he repent forgive] That is, call him not into question or sue him not: forgive as much as concerneth thee, even though he offendeth thee not onely seven times, but many times; if he do not acknowledge his fault to thee, yet let thy heart be ready to forgive: commit thy cause to God: as often as he offendeth, forgive, which is meant by seventy times seven times *Mat.* 18. 22.

V. 4. *seven times*] Many times. See verse 3. as often as he offendeth and repenteth.

V. 5. *encrease our faith*] Herein they acknowledged that faith is his gift, as Ephes. 2. 8. and that their faith wanted confirmation: for, faith *Fulgentius ad Prob ep.* 4. though the Lord give new strength to his, in their conflicts, lest they should fail, *permittitur tamen fatigari, propriæ infirmitatis onere*, &c. yet overladen mortality is permitted to be wearied with the burden of its own infirmity; that, finding no strength in it self, it may quickly addresse it self to implore aid and Divine assistance.

V. 6. *and the Lord said*] *Mat.* 17. 20. *Mark* 11. 23.

it should obey you] See *Mat.* 17. 20. This manner of speech he useth to shew the admirable power of faith; to wit, that it should overcome all difficulties, as Mark 9. 23. All things are possible to *him that believeth*: certainly the effects of faith in fervent prayer have been more than removing trees, or mountains, See Hebrews 11. 29, 30, 33. &c. James 5. 15, 17, 18. 1 John 5. 16. John 10. 12, &c. Exod. 17. 12. By a grain of Mustardseed is meant the least measure, *Mat.* 13. 32. by *be thou plucked up by the root* he meaneth that they should do wonderfull things.

V. 7. *which of you having a servant plowing*] By this similitude taken from the duty of servants to their masters, he preventeth a conclusion, which haply the Apostles would have gathered from their merit, who had followed Christ, and therefore might expect so much favour of him, as to give them such faith to do great works: but he sheweth them that God is debter to none, (Rom. 4. 4, 5.) that they must do all their duty, and expect Gods leisure for the reward, as also to referre all to the good pleasure and providence of God concerning the measure of grace, which he best knoweth to proportion unto them, so as shall most make for the advancement of his glory and the good and salvation of his servants.

V. 10. *we are unprofitable servants*] ἀχρεῖοι] this title is also given to evil servant, Matthew 35. 30. Phil. 11. to shew us what our merit is if God should be severe, Job 22. 2. Psalm 143. 2. See also Job 35. 7. and Psalm 16. 2. as also by an argument from the lesser to the greater, to shew that we cannot merit any good at Gods haind, for if a servant be so bound in duty to a mortall and sinfull master, that whatsoever he doth, and how diligently soever he serveth, yet shall he not deserve so much as thanks at his masters hands: much lesse can we, (that are not onely servants, but unprofitable servants, continually falling short of our duties, and also creatures of God, with all our best endeavours) merit at Gods hands: we owe our selves, and all that we have, are, and possibly can do, to Gods service, by whom we live and are: thou therefore that dreamest of meriting, renounce thy interest in, and claim to grace, (for grace and merit are incompatible, Rom. 4. 4. Rom. 11. 6.) and as *Ambrose, de panit. l 2. c. 8.* saith (if those books be his) *prius solve debitum, ut quod speraveris impetrare mereare*. First pay thy debt, that thou mayest deserve to obtain that thou hopest for. We are indeed faithfull, good, and profitable servants, not of our selves, or by any works which we can do, but by the free imputation of Christs righteousnesse. See Heb. 13. 21.

V. 11. *thorow the midst of Samaria*] *Omri* King of Israel, 1 King 16. 24. bought the hill *Samaria* of *Shemer*, and built thereon, and called the name of the city which he built, after the name of *Shemer* owner of the hill, *Samaria*, Hebr. שמרון *Shomeron*, 70. τὸ ὄρος τὸ σαμαρών, See *Anastasius Sinait. qu.* 45.

V. 12. *which stood afar off*] As unclean persons were to do, lest they should infect others. See Levit. 13. 45, 46. these lepers hearing of the fame of Jesus, that he cured all diseases, and was most ready to shew mercy to all those who came to him for help, and possibly hearing that Jesus passed by that way, would not foresee their oportunity of coming to entreat him to heal them. It seemeth that their disease brought them acquainted, and so they joyned in petition, for otherwise, *the Jews have no commerce with Samaritans*, John 4. 9. and one of this company was a *Samaritan*, verse 16.

V. 13. *and said, Jesus Master, have mercy*] It was a cause common to them all, and they joyned in one and the same petition, short, but pithy: they say not wherein they desired him: no instance his mercy: their misery was evident, and spake their own meaning, for a cure which they were confident he could work: however, they believed (as often it cometh to pass) ingratitude in nine of them extinguished the sparks of grace, or miserably obscured and weakned them in these nine.

V. 14. *shew your selves unto the priests*] See Lev. 14. 2. to them it belonged to judge of the Leprosie, and hereby the unbelieving Priests might be convinced: it may also teach us humility and subjection to authority: *sacerdotem adhuc appellabat quem sciebat sacrilegum esse, Cyprian lib. 3. ep. 9.* he yet called him Priest, whom he knew to be sacrilegious.

V. 15. *turned back*] Whether he came back to Christ before he had shewed himself to the Priest, as Christ enjoyned him, it is not certain. It is most probable that these were not sent to the Priest to know that they were clean, or to pronounce them so, for that evidently appeared, but to convince the Priests unbelief, seeing that Christ had done such evident things to confirm his doctrine.

V. 16. *fell down on his face, at his feet*] So adored he the divine power of Christ: and this sheweth that he was perfectly cured, otherwise he ought not to have come so neer.

and he was a Samaritan] These words condemn the Jews of high ingratitude, who being instructed in the Law of God, and having received the same favour from Christ to be cured, yet not so much as came back to thank Christ, which this *Samaritan* did, though he were a stranger from the Common-wealth of Israel, and of a Nation which they condemned as most impious, and vile, so that they held no commerce with them. John 4 9.

V. 17. *where are the other nine*] As if he said, I have healed ten of you, will none be thankful but this stranger? Not that he did not foresee their ingratitude, but that he might note and declare it unto others then present, to the intent, that they might learn to beware of that most ignoble sin of ingratitude to God, or man.

V. 18. *there are not found*] He compareth the Jews with this stranger: when the *Samaritan* shewed himself not only thankful in his own person, but modest in not accusing the rest: Jesus thus speaketh to his disciples and others present; there are not found, that is, no man appeareth thankful.

to give glory to God] By confessing that Christ had cured them by a Divine power, for this mercy was shewed them not for their fakes, but that the power; and mercy of God in Christ might therein be manifested and declared; therefore this their ingratitude was sacrilegious, for as much as their silence robbed God of his honour due; and Christ of the testimony of the truth of the gospel which he preached and confirmed by this and other like miracles,

save thy stranger] For the *Samaritans* were Colonies brought into those parts by *Salmanasar* King of *Assyria* out of divers Provinces. See 2 Kings 17. 24. &c. he calleth him *stranger*, not to disgrace him but to set off the taste, and to condemn the ingratitude of the Jews; that no stranger might despair, nor any glory of holy parents; if their selves be degenerate.

V. 19. *arise, go thy way*] He graciously raiseth him that was prostrate before him, neither doth he dismisse him without commending his faith and gratitude; and it is most likely, that Christ, who shewed him this mercy, would not leave his own work imperfect, dismissing him without further instructing him in the mysteries of eternal life and salvation.

V. 20. *the Pharisees*] See on c. 14. 1.

not with observation] Or with *outward shew*: meaning that it should not be, as they dreamed, a kingdom temporal and glorious, with external pomp and Majesty, but spiritual, and so not to be discovered or observed by the world: for otherwise it appeared to the faithful by many evident signes and demonstrations, that Jesus was indeed that long expected *Messias*, and King of *Israel*, John 1. 49.

V. 21. *within you*] Or among you, in the Gospel preached, which is the scepter of his kingdom; and the *Messias*, whose kingdom you have with ardent votes desired, is now among you in your houses and Synagogues, and ye acknowledge him not, John 1. 7. and the spiritual kingdom of God is also in the hearts of the faithful, and so to be discerned by them only, who are subjected thereto, Rev. 2. 17. See Rom. 14 14.

V. 22. *when ye shall desire to see*, &c.] For the great afflictions which ye shall suffer, ye shall after my departure out of the world, desire this my bodily presence with you again, to comfort you. See Matthew 9. 15. John 17. 12. but I shall be no more conversant on earth, after my ascension, untill I come again to judgment: therefore beware of seducers coming in my Name.

V. 23. *and they shall say*] See Mat. 24. 23 Mark 13. 21.

go not after them] He speaketh here of seducers and false Apostles, whereof he warneth. See also Deuter. 13. 3. 8. Jerem. 23. 16. Jerem. 27. 9. It is a dangerous thing to tempt God, by listning to the temper: God oftentimes therefore giveth them over to strong delusions, to believe lies and be damned, who believed not, neither rested contented with the truth, 2 Thes. 2. 11, 12.

V. 24. *as the lightning*] Meaning, that it should be sudden, which Matth. 24. 27. ----- is expressed by,——*out of the east, and shineth even unto the west*. See the like manner of speaking, Deut. 4. 32.

so shal also the Son of man be in his day] He speaketh here of Christs second coming, which veste 30, is called the day wherein the Son of man, Christ, shall be revealed: the Apostle calleth it *the day of the Lord*, 1 Thes. 5. 2. and Jude 6. *the great day*, and *Paul*, 1 Cor. 1. 7. *the coming of our Lord Jesus Christ*. See also 2 Thes. 1. 7. 1 Thes. 4. 14. &c. Mat. 24. 30. this shall be sudden, as the appearance of lightning in the air, in the twinkling of an eye, 1 Cor. 15.

V. 25. *first must he suffer*] See Mark 8. 31. Luke 9. 22. that is, Christ must first suffer.

and be rejected] That is, be disallowed, contemned and despised of the Jews, as evil or unprofitable; which phrase seemeth to relate to Psal. 118. 22. See also Mat. 21. 42. 1 Pet. 2. 4. in these words Christ would remove the scandal of the crosse, telling them before hand what he must suffer, lest they should startle and be offended at it, when they should see him suffer: he would also teach us patience in his own example, and confute the vain dreams of Jews concerning his temporal kingdom and glory: for as the Prophets foretold of his sufferings, so did he enter into his kingdom of glory, through ignominy, sufferings, the Cross, and Death. See chap. 24. 26. 1 Pet. 1. 11. Mark 8. 31.

V. 26. *in the dayes of Noe*] Gen. 7. Mat. 24. 37. 1 Pet. 3. 20. as if he said, no warnings could then persuade men, to leave their sins and turn to God, in newnesse of life, but securely flattered themselves, until they all perished: so shall it be when I come to judgement. *Augustin* saith truly, *de verb. Dom. Luc. ser. 37. Seculi latitia, est imponita nequitia*, the joy of this world, is unpunished wickednes: How short and beguiling must that needs be, seeing man is so short lived, and God so inevitably just? *magna misereor dia est, nequitia impunita tem non relinqueret*; it is Gods great mercy not to leave wickednesse unpunished here, lest he should be compelled at last to condem to Hell, he now vouchsafeth to correct with the rod, that he might by correction amend us, and not destroy us in the rigour of his justice.

V. 27. *they did eat and drink*] Christ doth not herein condemn any holy use of the creatures or the ordinance of God. but security in sinne, and contempt or neglect of Gods warnings, as 2 Peter 3. 4, 9. 10. &c. 2 Peter 2. 5, 6. &c. there is a time and measure to eat and drink: a time and measure for all things, Eccles. 3. 1. 1 Cor. 7. 5. So that we suffer not our hearts to be surcharged hereby, and that day of the Lord come upon us unawares, chap. 21. 34.

V. 28. *likewise*, &c.] Genes. 19. by another example he sheweth the same which he had before taught them, that at his second coming he should finde a secure world unprovided for judgment, the generality thereof thinking of nothing lesse than their destruction, which should sodainly come on them, as those showers of fire and brimstone upon *Sodome* and *Gomorra*; while they were eating, drinking, or following other worldly affairs.

V. 30. *is revealed*] From heaven, coming in flaming fire to render vengeance to the ungodly. 2 Thes. 1. 8. 2 Pet. 3. 10. Matth. 24. 30.

V. 31 *he which shall be on the house top*] Mat. 24. 17, 18. these things are related as spoken promiscuously concerning the destruction of *Jerusalem*, and the coming of Christ to judgement: this place mentioneth them as speaking of the general judgement: some things in Mat. 24. are to be understood as peculiar to the destruction of *Jerusalem*; some things as common to both: that is sudden destruction, and vain care to flie, resist, or save any temporal possession out of the flames.

V. 32. *remember Lots wife*] Gen 19. 26. A memorable example is propofed in her, who contrary to Gods command, but looking back to that which she unwillingly left behind her, was thereby overtaken with the judgement: and the monument thereof remained after the time of Christ. *Clem Rom. ep. ad Corinth. p.* 15. σημεῖον ἐτέθη, ὅτε γυνὴ Λὼτ ἐξῆλθεν ἐκ τῆς χώρας αὐτῆς, she was for a signe being turned into a pillar of salt (which, saith he) continueth unto this day.

V. 33. *whosoever shall seek to save*, &c.] See Mat. 16. 25.

V. 34. *there shall be two*] Mat. 24. 40. he calleth it night, in respect of the dreadful afflictions and horror of mens souls.

V. 35. *two women*] Mat. 24. 41.

V. 36. *two men shall be in the field*] Meaning, that no society of man in this world shall not then be dissolved, neither shall any be joyned in their future condition, as in this present, in respect of temporal relations.

one shall be taken] It importeth a reception to safety, as Psal. 27. 10. the Lord אספני *Iasapheni, will gather me*.

V. 37 *they answered*] That is, the Disciples.

where Lord?] Mat. 24. 28. in v. 2. he addeth his speech to the Disciples: now they having heard him speak of the taking of some, ask him where they shall be taken.

thither will the eagels] Christ answereth them by a similitude, and sentence taken out of Job 39. 30. used also Mat. 24 28. signifying by the flight of the Eagels, the sudden assembling of the Saints unto Christ coming unto judgement, whereof see 1 Thes. 4. 17. 1 Cor. 15. 52.

CHAP. XVIII.

Verse 1. *Always to pray*] That is, in every opportunity, ἐν παντὶ καιρῷ; as often as need and season require: this πάντοτε, is that which 1 Thes. 5. 17. the Apostle expresseth by ἀδιαλείπτως without ceasing, which the Syriac giveth by *omni tempore*, as Psal. 34. 1. Hebr. בכל עת *bcol gheth, at all times*. 70. ἐν παντὶ καιρῷ in every opportunity: according to that of *Augustine ep.* 121. *c.* 10. *the brethren in Egypt are wont, Crebras quidem habere orationes, sed eas tamen brevissimas & raptim quodam modo jaculatas*, to have frequent prayers, but very brief, and in a manner suddenly ejaculated. The meaning here is, the next words interpret, *and not to faint*; not to be dismayed by the length of any afflictions, so as to let go their hope and exercise of prayer. but to watch therein. See on c. 2. 37.

V. 2. *there was in a city a Judge*] The sum and scope of this place is to encourage us to fervency and constancy in prayer: by an argument from the lesser to the greater: if the unrighteous judge, which neither feared God nor reverenced man, was intreated by the importunity of the widow, to do justice to her whom he regarded not; how much more will God be intreated to relieve his dear children, whom he so loved, that he gave his only Son to death for them, whose necessities he knoweth before they ask? See Isaiah 65. 24.

neither regarded man] He describeth a wicked judge, first by the cause of all such injustice, want of the fear of God. See 2 Chron. 19. 6, 7. next by a mischievous effect thereof come to such an highth of impudency and presuming to abuse power and law, that (all bonds of modesty broken down) he cared not so much as vail or dissemble his injustice: but (as out-daring censure, and not caring who knew it) openly exercise it. So the Syriac giveth this *neither reverenced man*, and from the sons of men לא מיהדר אנש *non se abscondebat*, he concealed not himself. He was so openly wicked, that he feared not the judgement of God nor man. See *Hos.* 4 18.

V. 3. *and there was a widow*] In the description of this Widow are certain degrees of comfort to be gathered, and motives to perseverance in prayer. 1 She was a widow: by so much more helpless; therefore God cautioned in his law for such, Exod. 22. 22. Deut. 24. 17. Isa. 1. 17. 2. She was injured. 3. She had a wicked judge to appeal unto, and so little hope of relief. 4. she complained long without answer: yet her importunity at last prevailed; how much more shall Gods children for mercy, which he is readier to shew, than we to ask?

V. 4. *though I fear not God*, &c.] This further encouragement us to prayer:

prayer: Judge, who could say to his own conscience, *that he neither feared God, nor reverenced man*; whom neither equity of the cause, pity to the widow, loathing of injury, zeal of justice, nor love of any good, could move; yet had another motive to make him judge for the widow, left the should, by continuall solicitation, weary him: the word ὑπωπιάζῃ, here used, is borrowed from combatants, and signifieth, *left she should*, as with continual strokes, *beat my ears*: the Latines expresse it, *obtundere*.

V. 7. *though he beare long*] Though he long suffer the wicked to insult, and though he long delay the execution of his judgements; yet will he hear his elects, and be their refuge in due time. Many times, *quod dare vult, differt*. he deferreth that which he will give, that we may the more fervently desire that which is delayed, *ne vilescat nimis datum*, lest that which is quickly given should be undervalued. *Aug. de verb. Dom. serm.* 9.

V. 8. *he will avenge*] When he knoweth it most seasonable, Psal. 9. 9. Hebr. 10. 37. 2 Pet. 3. 9. So is it on Gods part, μακροθυμία long-suffering, verse 7. (see Exod. 34. 6. Num. 14. 18. Rom. 2. 4. Rom. 9. 22. 1 Pet. 3. 20. 2 Pet. 3. 9.) but on the sinners part *speedy vengeance*, verse 8. because it cometh long before they would or did expect it. See Mat. 8. 29. 1 Thes. 5. 3. Prov. 24. 22. & 29. 1. Deut. 9. 12. Isa. 29. 5. & 30. 13. Hab. 2 7. Jer. 50. 24. Mat. 24. 44. Luke 12. 39. Rev. 3 3.

when the son of man cometh] When Christ shall come to judge the world, he shall finde few truly faithful on earth: and therefore wonder not at the evil of the times. See Mat. 24. 12. where the immediate causes of so general an apostacie seemeth to be rendred: that is, persecution of Gods ministers: breaking out of false Apostles, or Prophets: malice, the grand nurse of all impiety: abundance of iniquity, and charity (without which faith is dead, Jam. 2. 20.) growing cold; it must needs be hard to finde faith where these things are found: yet still God will have a reserve, his elect, here to be excepted, as also in judgement, Ezek. 9. 6 Rev. 7. 3.

V. 9. *which trusted in themselves*, &c.] Or, *as being righteous*; that is, in their own merit and worth, as if for that God were bound to hear them; whereas indeed this is a certain effect and signe of their spiritual blindnesse, security, hypocrisie and pride, all which is abominable before God; for saith *Salvian de gub. Dei lib.* 3. though one study to please God, yet this is a kinde of the greatest wickednesse, *si se justum presumat* if one presumeth that he is just: and again, *lib.* 4. he saith, the greatest accuser of guilty men, is that arrogance which usurpeth (a shew of) innocency; for among many who are guilty of the same crimes, *nullus est criminosior, quàm qui se non putat criminosum*: none is more guilty than he who thinketh not himself guilty: this onely can we adde to our sinnes, that we judge our selves not sinners.

and despise others] ἐξουθενοῦντας ἑαυτοὺς, *pro nihilo ducos*: here is meant such a despising: as counteth others as nothing worth; so do proud hypocrites undervalue all but themselves, the worst of all.

V. 10. *into the temple to pray*] For that was, בית תפלה *beth tephilla*, an house of prayer, Isaiah 56. 7. οἶκος προσευχῆς, Matth. 21. 13. See Acts 3. 1. they went up because the temple stood on mount Moriah, 2 Chron. 3. 1. in the threshing floor of *Ornan*. See 2 Sam 24. 16. 22. where *Abraham* would have sacrificed his onely beloved son *Isaac* (Genes. 22. 2.) a type of Christ: hither came saints and hypocrites (as the clean, and unclean into *Noahs* ark) the just and wicked pray: but with much different ends and effects. Prayer was ever esteemed a principall part of Gods worship: see 1 Kings 8. 29, 30. Psalm 138. 2. here God is said to have put his name, 1 Kings 8. 16 not that God hath confined his grace and mercy to that place See 1 Tim 2. John 4. 21, 22, 23.) but that the people of God might be restrained from the temples and service of idols: and that this temple might bear a representation of him who was to come thither, Mal. 3. 1. through whom alone the prayers of the faithful are heard, John 14. 13. John 16. 23. Matth. 7 7. Mark 11 24.

the one a Pharisee, the other a Publican] The Pharisees being of a strict life, fwelled with great opinion of their own sanctity: the Publicanes were esteemed of the Jews, an impious, ungodly, and prophane people: See concerning Pharisees, Chap. 14. 1. Chap. 15. 1. and of Publicans, Chap. 3. 12. Chap. 15. 1, 2. yet Christ said, except your righteousnesse exceed the righteousnesse of Scribes and Pharisees, ye shall not enter into the kingdom of heaven, Matth. 5. 20. and here the humble Publicane is justified before the proud Pharisee: so much do Gods judgements differ from mans.

prayed thus with himself] ταῦτα πρὸς ἑαυτὸν, standing or setting himself apart: or by himself: so the Syriac interpreter giveth it, *he stood alone*: this scripture sheweth his proud heart, as far from the true fear of God, as his opinion had set him from the vulgar, whom he counted wicked and unclean: See Isa 65. 5. This word ταῦτα here determineth not any posture or bodily gesture, (for they used also to kneel in prayer, 1 Kings 8. 54. Mic. 6. 6. Dan. 6. 10. Luke 22. 41. Acts 7. 60. and 9. 40. and 20. 36.) it also importeth a commencement or beginning of an action, or perseverance therein: he stood (some think) alone, above in the temple, leaving the despised Publican in the utmost porch, or court of the people; so far it was lawfull for reputed sinners to come; and strangers also. *See Joseph. contr. Appion. lib.* 2. 1 Kings 8. 41. *he prayed thus*, Greek ταῦτα, *these things*; so Syriac: instead of a prayer, he sayed these things.

God I thank thee] Though he attributed to Gods grace all the good he speakes of himself: yet he seemeth to be placed not all his confidence in the free mercy of God through Christ. in humility accounting all that he had, *losse for Christ*, (Phil. 3. 7, 8.) that he might not be found in his own pretended righteousnesse, which was of the law but in that which is through the faith of Christ; he was not justified: though he did not here proclaim his merit unto men, but spake to God: yet the searcher of hearts condemned that secret pride, and confidence in his own merit, which shewed it self: 1. in contempt of others (whom he counted ungodly) 2. in magnifying himself as free from the sins of others, and just in doing those things he spake of, which probably he did, and possibly might be unreprovable herein before men. (see Phil. 3. 6.) how dangerous is spiritual pride, even in the most glorious and greatest of excellencie. of men: humility is a safe vertue: leave all to God, who is a plentiful rewarder of the holy, and will abundantly crown his own gifts; and be assured thou shalt lose nothing thereby: See Matth. 25. 34, &c. Hebr. 6. 10 Hebr. 10. 35. & 11. 26. 2 John 8. Rev. 22. 12.

as other men, extortioners, &c.] As if other mens vices were his vertues; to justifie himself, he contemneth and condemneth others: his self being by so much worse than others, by how much more proud than others: he confesseth no faults, but as faultlesse casteth stones at others: which is, as if the sick man should onely tell what parts of his body were well affected and found: it seemeth he praised God, (as hypocrites use) only to colour his ostentation.

or even as this Publican] Hypocrisie is blinde at home, and too quick-sighted abroad: it is natural to the malicious, to judge all those evil, whom they hate, when proud hypocrites censure the just, God yet seeth how much more damnable the judge is, than the condemned.

V. 12. *I fast twice in the week*] That is, on the second day of the week, to which our munday answereth; and the fifth, which is on our thursday, according to the tradition of the Pharisees as their writers say; he that had reckned others faults, will be sure to put his own pretended vertues to account; as if he had perfectly learned that precept, Isai. 1. 16, 17. *Cease to do evil, learn to do well*; yea more than the Law required; as though he were better than the best: he mentioneth two things of which the Pharisees mach gloried, fasting and paying tithes. See Matth. 9. 14. and 23. 23.

I give tithes of all] See on Chap. 11 42.

V. 13. *the Publican standing afar off*] In that part of the temple, where all sorts of people, Publicanes and sinners might come, 1 Kings 8. 41. here he stood in humilitie, and deep sense of his own unworthinesse, far from the altar, and holy of holies, where God more evidently manifested his presence; yet not so far off but that the Pharisee had him in sight, when he said, *or even as this Publican*, verse 11.

not lift up] This was also an argument of an humble and lowly heart, as a self condemning sinner, he durst not look up toward the throne of God (the courts of the temple were all open, as they say, *Jub bio*, whereof *Florus lib.* 3. *c.* 5. faid —— *vidit illud grande impiæ gentis arcanum patens, sub aureo uti cælo*) now as this posture of his signified, dejection of minde and diffidence in his cause, so lifting up the head, or looking up importeth boldnesse and confidence of favour and indefinitely, as chap. 21. 28. *when these things begin to come to passe, then look up and lift up your heads, for your redemption draweth nigh*; but this Publican would not lift up his eyes to heaven, judging them, saith *Theophylatt*, ἀνάξιος, unworthy to look up to heaven; who had set them so much on earthly things to enjoy them; viz. which contempt of the heavenly,

smote his breast] See Chap. 23. 48. as it were correcting and punishing his heart ὑπὲρ τῶν πονηρῶν βουλευμάτων, for its evil thoughts, and as to awaken it from its sleep and security in sinne, *Theophylatt*.

God be merciful to me a sinner] He well maketh hast to his sins remission, who is displeased with himself; for with the just and merciful judge, *qui se accusat, excusat*; he excuseth, who accuseth himself. *Prosper*.

V. 14. *justified rather than*, &c.] Acquitted of his sins, and received to mercy, fo was not the other, because he justified himself, and was so far from forsaking his sins, that he did not so much as confesse them. See Prov. 28. 13.

for every one that exalteth himself] Mat 23. 12 Luke 14. 11. so that it is true which *Prosper* saith after *Augustine Melior est in malis facilis humilis confessio, quam in bonis superba gloriatio*; humble confession in evil deeds, is better than proud boasting in good.

V. 15. *brought unto him also infants*, &c.] Mat. 19. 13. Mar. 10. 13. *touch them*] Lay his hands upon them, blesse, or pray for them: for imposition of hands was anciently a signe thereof. See Gen. 48. Exod 29, and a common *symbolum* of blessing among the Jews.

they rebuked them] That is, those that brought them : as Mark 10. 15.

V. 16. *called them*] Those that brought the infants.

for of such is the kindom &c.] Meaning infants, and those who in simplicitie, humility contempt of the world, innocencie, harmelessenesse, freedom from malice, soon forgetting injuries, and the like, become like little children; if the inheritance of the kingdom of heaven be theirs, who can reasonably barre them of the seal of adoption, baptisme ? of which it may not improperly be said (which *Jacob* said of the place he rested in) *this is the gate of heaven*, Genes. 28. 17. where did God ever forbid children to be baptized ? It is a true speech of *Optatus, lib.* 7. *Quicquid enim Deus fieri noluit, ore suo prohibuit*; whatsoever God would not have done, he hath forbidden with his own mouth : that is, the holy Scripture.

V. 17. *whosoever shall not receive*, &c.] Mark 10. 15.

V. 18. *a certain ruler asked him*] Mat. 19. 16. Mark 10. 17. See also on Chap. 14. 1.

V. 19. *Why callest thou me good*, &c.] Because they commonly abused this word, Jesus sheweth him that he could not confesse him to be good, except he also acknowledged him to be God.

V. 20. *Thou knowest the commandments*] It was a very necessary question which he asked concerning a way to eternal life, and a blessed care of a young man : neither doth he put it on good words, or any thing lesse than good works really to be done : yet because he asketh a legall question, verse 18 *What shall I do?* Christ accommodateth his answer thereto : *thou knowest the commandments* : but when the terrified keeper of the prison asked *Paul* the like question, he answered, *believe in the Lord Jesus, and thou shalt be saved*; Acts 16. The scope of this speech is to shew, that it is but vain to enquire for the way to heaven, while men trust in their own holinesse, or have their hearts set on this world. Here good works and obedience to the Law are proposed, as Levit. 18. 5. Deut. 30. 19. as the whole Law, that shewing us our sin, Rom. 7. 7. and miserable condition and disability to be justified by the Law, it may be our Schoolmaster to bring us to Christ. Gal. 3. 24. teaching us that we can no wayes be saved, but by his merits: thus Christ would convict the dangerous confidence of this man by remitting him to the second Table of the Law, against which mens sins are more evident and apparent.

Do not commit adultery] Exod. 20. 13. &c.

V. 21. *All these have I kept*] This answer is full of youthful confidence, wherein he was neither sensible of the rigorous weight of the Law : nor his own disability to avoid the curse thereof, nor his own many sins whereof he was guilty; and stood charged before the tribunal of the all-seeing God; for there is no man that liveth and sinneth not, 1 Kings 8. 46,

V. 22. *Yet lackest thou one thing*] This he speaketh, first by way of concession, admit it be as thou sayest; next he tryeth him by this one precept, that he might make the corruption of his heart appear, who pretended unto so absolute an obedience to all the commandments.

V. 23. *he was very sorrowfull*] Because he loved the world, and yet would fain be saved in the world to come; it grieved him that he could not have both : carnal gospellors would fain go to Heaven, if they could find a cheap way, thereunto : otherwise they wil not purchase the hope of future blessednesse, with a present price : the reason is, because they do not so much hope for salvation; as fear damnation.

V. 24. *how hardly shall they that have riches*, &c.] That is, as Mark 10. 24. *they that trust in riches*, love them, set their hearts on them, serve them, and so give them that place in their hearts, which God alone should have.

V. 25. *it is easier for a camel*, &c.] This seemeth to have been a proverb, whereby they signified some impossibility : this he saith, *arguens cupiditatem ejus*, taxing his covetousnesse. *Irenaus lib.* 4. *cap.* 26.

V. 26. *Who then can*, &c.] That is, what rich man can be saved?

V. 27. *are possible with God*] Who so governeth the hearts of his, that their riches do not blinde them, nor take away their hearts from God, Jer. 32. 17.

V. 28. *then Peter said*] See Matthew 19. 27. Mark 10. 28.

V. 30. *more in this present time*] For, the sweet fruit of the spirit, and assurance of eternal life, which the faithful here receive, is more to them than all the world, Phil. 3. 8.

V. 31. *then he took unto him the twelve*] Matthew 20. 17. Mark 10. 32. He spake not concerning his passion before the multitude, but to his disciples apart : for the multitude was not yet capable of this great mystery, neither did his disciples understand it, when he told it them plainly, verse 34. for two reasons saith *Theophylact* : first that he might shew them that he should suffer, ὀυκ ἄκων ὀυδὲ ὡς ψιλὸς ἄνθρωπος, neither unwillingly, neither as mere man, not knowing that he should be crucified : secondly, to teach them to bear patiently, that which was to come, being thereof foretold.

we go up to Jerusalem] There he was to suffer, that the truth might answer the type, which so many ages before preceded in *Isaac*, Gen. 22. and here he foretelleth certain degrees of his passion : 1. how she should be delivered to the Gentiles, *Pilate* and the Roman Souldiers : 2. how he should be mocked and spitefully entreated, and spitted on : 3. how he should be put to death after scourging, &c. These things are fulfilled, and to balance these sad things, he proposeth three things consalatory : 1. that he foresaw, and foretold what he was to suffer; so that it was neither fortuitous, compulsory, nor by the counsel of man; but voluntary, and by the determinate counsel of God for mans redemption. See Acts 2. 23. Acts 4. 28. 2. that herein should be fulfilled all that God had declared (concerning these sufferings of our Redeemer) by his Prophets. See Acts 3. 18 Psal. 22. 1. Matth. 27. 46. Psal. 69. 20, 21. Dan. 9. 26. Isa. 53. 3, 4. &c. 3. that he should rise again the third day according to the Scriptures; Hosea 6. 1. Psalm 16. 10. which was prefigured in *Jonahs* being three dayes and nights in the belly of the whale, Matth. 12. 39. Luke 11. 29. 30.

V. 32. *the Gentiles*] See on verse 31.

spitted on] See Mat. 26. 67.

V. 33. *they shall scourge him*] Matthew 27. 26. John 19. 1.

V. 34. *this saying was hid from them*] It was the great infirmity of the disciples still dreaming of Christs temporall kingdom, and restitution of Israels prosperity by some glorious victories over their enemies, which errours after Christs resurrection, being cleared by the holy Ghost, better instructing them, they remembred what Christ had said unto them, John 2. 22. thus we see how blinde carnal reason is, (specially being infected with some perverse opinion) untill it be illuminated by the spirit of regeneration : the things here mentioned, were plainly preached without any trope; yet that which they had once fancied concerning a temporall kingdom, so prepossessed them, that they could not at present understand any thing spoken concerning Christ's death and passion; but possibly they supposed that he spake concerning some other person, or some other mysterie.

V. 35. *it came to passe*] Mat. 20. 29. Mark 10. 46.

nigh unto Jericho] Jericho was a city in the tribe of Benjamin, Joshua 18. 21. once great and populous. See concerning it, Joshua 2. 1. and 6. 1. it was destroyed by *Joshua*, and there was a curse pronounced on the repairer thereof, Joshua. 6. 16. it was redifyed by *Hiel*, 1 Kings 16. 34. in the siege of Jerusalem by the Romans, *propter perfidaim civium*, for the perfidiousnesse of the citizens (saith *Jerom de loc. Hebraic.*) it was taken and destroyed, and repaired again, a third city being there built, which *Jerom* saith, remained to his time.

a certain blind man] *Bartimeus*, Mark 10. 46. this Evangelist nameth one blinde man, (so doth St. *Mark* also) who, it seemeth, was best known of the two mentioned by *Matthew* 20. 29. that which is here historified of *Bartimaus*, verse 35, 36, 37, 38. probably was at Christs entrance into Jericho, but that which followeth to the end of the Chapter, concerning restoring his sight, &c. was done at his going away from the city, as the other two Evangelists write.

V. 36. *hearing the multitude passe by*] Matth. 20. 30. by the noise of their feet, and confused voices (such as use to be heard of men talking one with another) as they went along. So the Syriac expresseth it, *& audivit* קל כנשא *vocem turba transeuntis.* Some of the multitude telling him upon his enquiry, that it was Jesus of *Nazareth*, whom such a confluence of people attended, passing by.

V. 38, *Jesus thou Son of David*] Matthew. 20. 30. See on verse 39.

V. 39. *rebuked him*] Matth. 20. 31.

but he cryed so much the more] The multitude reproved him, and enjoyned him silence, as not willing that he should trouble Christ with clamours; but he cryed so much the louder; not that his mercy needed to be awakened with such cries, *nec clamoribus admonendus est, qui cogitationes videt, Fulgentius de persona Christi lib.* 2. neither is he to be admonished with clamours; which seeth the thoughts : but this was an effect of the petitioners confidence : true faith (like water sources) by so much more strongly breaketh over all lets, by how much more it is dammed up : all oppositions strive with it. as the winde with the fire, enflame it more : let not afflictions stop our mouths, but rather administer matter of more fervencie in our prayers. See Chap. 22. 44.

thou Son of David] They used to stile the *Messias*, because they knew he should come of the stock of *David*, Psalm 132. 11. Acts 2. 30.

V. 40. *Jesus stood and commanded*] Christ loveth the importunity of faith, as verse 1. See Psalm 9. 18. See *Mat* 20. 32.

V. 41. *what wilt thou*, &c.] Thus he speaketh, not because he was ignorant what the blinde man desired, who could restore him sight,

sight (See Matth. 6.) but for the spectatours sake, that they might take the more notice of the miracle done : God best knoweth what we want, but will have us perform our duty in asking (*ut cor ad orationem excitet, Greg. hom.* 2. that he may stir up, and awake our heart to prayer) and as occasion serveth, testifie to others what we beg of him, that others may with us be moved to praise and glorifie him.

V. 42. *thy faith hath saved thee*] Here, as in many other like places, chap. 7. 50. chap. 17. 19. &c. he attributes that to faith, which is proper to Christ, whose power to save, faith apprehendeth, and applyeth to us for our salvation.

V. 43. *and immediately he received his sight*] This sheweth that he is that eternal word, John 1. 1. which made all things, and who alone can repair that which is decayed : and thus he exemplieth his promise; *Ask and ye shall have*, Matth. 7.

glorifying God] This is the double effect of the miracle : he ascribeth the power and mercy which cured him to God : here was his gratitude. So did that Samaritan, chap. 17. 15. and the people which saw it, they praised God on his behalf, while their blasphemous doctors, attribute that which he did, to *Beelzebub*.

CHAP. XIX.

Verse 2. **C***Hief among the Publicans*] That Christ vouchsafed his presence in Jericho (once subject to so grievous a curse, c. 18. 35.) exemplifieth two notable things. First, that he who came to save sinners, and deliver from the curse, called and saved some out of the most infamous and despicable places, as *Samaria*, John 4. 39 *Galilee*, Mat. 4. &c. that we may know, that in Christ, there is neither *Jew* nor *Grecian*, bond nor free; all are one in him, who is rich in mercy to all that call upon him. See Rom. 10. 12. Gal. 3. 28. Secondly, that it was possible for rich men to be saved, he demonstrateth in the example of *Zacheus*; because, though it be very rare, yet it is possible that God should touch the heart of rich men, causing them to give liberally to the poor and to restore all that which they have evilly gotten, or detained from others; so repenting and believing they may be saved. *Zacheus* is here called ἀρχιτελώνης, a chief *Publican*, or chief Officer among them, or a *Collector-general* for that place.

V. 3. *who he was*] That is, what manner of person he was, of whom he had heard so much.

because he was of a low stature] Having heard much of the fame of *Jesus*, and by the multitude attending him, that he was now come into *Jerico*, he might possibly out of a natural desire to satisfie his own mind, resolve to overcome the lets thereto : but God had another work in hand, which was to bring salvation to his house; and therefore by his secret providence, all hinderances wrought to the greater evidence of *Zache's* conversion : so his low stature sending him up into the *Sycamore-tree* : and his wealth (which was a common impediment to others) being the matter of almes and restitution, rendred him the more exemplary to the multitude, and conspicuous, to Gods glory, his own and others comfort, who can imitate him. So all things work together for good to those who love God, Rom. 8. because he loveth them first, 1 Joh. 4. 19. yea those very things which to carnal reason seemed impediments thereto.

V. 4. *into a Sycamore*] It concerneth not much precisely to know what tree this was, concerning which there are so many opinions : It was not of that kind which is mentioned c. 17. 6. that was συκάμινος, a *Sycomine-tree*, a kind of *Mulbery-tree*. See *Dioscorid. l.* 1. *c.* 144. *Galen de aliment. l.* 2. But this is, συκομορέα (as *Suidas* and *Theophylact* writeth it) or συκομωραία. So *Greg. Nazianzen*, *orat.* 39. readeth. The Syriac calleth it תאתא פכחתא *titho phacchibotho*, a wilde Fig, Hebr. שקמים, which grew plentifully in those champain countries, 1 Kings 10. 27. 2 Chron. 1. 15. See *Chrysost. Tom.* 7. *p.* 404. *edit. Savil. Gregor. Nazianzen orat.* 29.

V. 5. *to day I must abide at thy house*] Christ expected not his invitation, but in mercy prevented him, who probably durst not have invited him : he that was ambitious but to see Christ, obtaineth much more, to entertain him at his house, and to hear him open the mysteries of eternal life and salvation : God every where preventeth us, saith *Theophylact*, he is a plentiful Rewarder of them that seek him, giving them who but set themselves in the way, more than they could ask or think, Eph. 3. 20. See c. 1. 13. 1 King. 3. 12. 13. when Christ asketh of us, he meaneth to give some unvaluable blessing to us.

V. 6. *and he made haste and came down*] Christ had made him willing, *præparavit sibi ejus animum cujus elegit hospitium*, *Prosper. cont. Collat.* he prepared his mind to receive him whose entertainment he chose. Thus *Zache's* faith brake out, in a ready and speedy obedience. So Gen. 22. 3. Mat. 4. 22. And secondly, in the joy which he conceived at Christs calling him. See Acts 8. 39 Rom 14. 17. Gal. 5. 22. true faith cannot be concealed, its own flame will discover it.

V. 7. *they all murmured*] That is, the most part of those present, which were adversaries; neither entertaining him their selves, nor willing that others should, that he might shew them mercy : the main cause of their murmuring was, their malice to him, and envy to others who believed in him : these murmuring speeches they cast out in hope to possesse the people that he could not be the *Messias*, who frequented the company of sinners. So c. 5. 30. Mat. 9. 11. Luke 7. 39 This was upon the matter to murmure, *quod in domum agroti intravit medicus, August. de verb. Apost. ser.* 8. that the Physitian went into the sick mans house; they arranged Publicans with notorious sinners.

V. 8. *And Zacheus stood*] Doubtlesse Christ spake many things to instruct him : and possibly *Zache* might say many, which are not here recorded in the Gospel, whose scope is to set down that which may serve to bring us to faith and salvation, John 20. 30 31. This was a sure sign of *Zache's* conversion, effected by the providence of God, to stop the mouthes of murmuring and unbelieving Jewes.

I restore him fourfold] According to the Law Exod. 22. 1. Numb. 5. 7. And this is true repentance in case of injurious taking away, or detaining anothers goods, which without restitution, were but counterfeit and vain.

V. 9. *this day is salvation come to this house*] In his conversion and doing the works of holy *Abraham*, by Gods mercy shewed to him and his Family : as if he had said, heretofore *Zache* went with the perishing world in the broad way of destruction; his main care, study, and endeavour, being to get wealth by right or wrong : but this day God hath shewed mercy in his conversion, so that now he doth loath his former life and conversation : now he hath chosen the better part; restoring that which he had by any means injuriously gained, that it may appear that his repentance is true, and so acceptable to the God of mercy; and giving so largely to the poor that he may lay up treasure in heaven, Mat. 6. 19. and a good foundation in store against the time to come, that he may lay hold on eternal life, 1 Tim 6. 19. by faith (in Christ the onely Saviour) *which worketh by love*, Gal. 5. 6. Salvation is come to this house wherein the Saviour of the Elect, *Christ*, is this day entertained, heard, and beleeved; this house whose master is become of a Publican, a Convert; of a sinner, a Saint : salvation; the means to, and assurance of eternal life and true blessednesse, therein to be enjoyed; his sins free remission, his peace with God, and his justification, is this day sealed unto him by the spirit of regeneration.

is the son of Abraham] To be a son of *Abraham*, is to be chosen freely, Rom. 9. 8. to walk in the steps and faith of *Abraham*, Rom. 4. 11, 12. and generally to do the good works of *Abraham*, John 8. 39. whereby we may be assured of our election to eternal life, Rom. 8. 29. 30. 2 Pet. 1. 10.

V. 10. *the son of man is come to seek*, &c.] Mat. 18. 11. Hereby he confuteth their murmuring; shewing the end of his coming into the World, which was to seek and save sinners, 1 Tim. 1. 15. Mark 2. 17. Mat. 9. 31. therefore among the rest he came to call *Zacheus*. That which was lost by original, as also actual sins, as *Augustine ep.* 106. understandeth As also *Ambros. in Luc. l.* 7. 15. and *Prosper. advers. Collat. c.* 18 and so as *Fulgentius* saith, *de incarnat. &c. c.* 8. *pro mortuis natus est ad mortem* : He was born to dye for the dead, that we after the death of our first nativity which we have of the flesh, by the grace of the Spirit might be born again to life eternal.

V. 11. *kingdom of God*] Meaning a temporal and earthly kingdom, such as they expected by the *Messias*, which they supposed should be manifested now in his approach toward *Jerusalem*. They might think that by doing so much good among the people in several divine miracles, he had gained so much honour and good will, that the people were generally his; and there remained little more now to be done, but going to the Imperial City, and ascending into the Throne and ancient honour of his Father *David*. Thus still dreamed they of a secular kingdom of Christ the *Messias* : to correct this errour, he addeth, to that he had plainly said, this parable; wherein he teacheth them, that he should indeed very shortly begin and enter into his Kingdom, but in heaven, into which he must go by his death and passion; so that the glory thereof should not appear until in the end of time, he should come again to judgement.

V. 12. *he said*] See Mat. 25. 14.

went into a far countrey] By this parable he describeth his going up again into his kingdom of glory, and his return to judgement : by the servants are meant the faithful and Ministers of the Church : by Citizens, verse 14. the Jews who rejected them : by the money, their several gifts : by their trade, the usage of the same to Gods honour, and the salvation of his people.

V. 13. *pound*] *Mina* here translated a pound, is twelve Ounces and an halfe : which pound according to five shillings the Ounce, is three pound two shillings and six pence *Sterling money*.

V. 14. *we will not have this man reign over us*] By this he taxeth the rebellion of the wicked against Christ; to whose power they shall be unwillingly subject, if they will not willingly be so to his kingdom of grace.

V. 15. *when he was returned*] That is, Christ coming in glory to judge the quick and the dead.

V. 16. *then came the first*, *saying*] In these several sums and accounts,

accounts, he describeth the several graces and gifts of God of which these must be variable accounts at the day of judgement: the first greatly advanced Gods glory; he shall have a proportionable reward: the second endeavoured according to his gifts; though far short of the first, he shall have a proportionable reward, and be full of glory and blessedness, though little than the other. See Dan. 12. 3 1 Cor. 15. 41. The third is the negligent servant, who making no good use of those gifts which he had received, with his vain excuses, is condemned out of his own mouth: and that is taken away which was entrusted to him, as was the Gospel from the Jews, Mat. 21. and given to the Gentiles, as Acts 13 46. See Luke 8. 18. And the Spirit from Saul, 1 Sam. 15. 14. which was bestowed on David; and the gifts and Apostleship from Judas bestowed on Matthias, Acts 1, 26.

V. 17. *well th'u good servant*] See on Mat. 25. 21.

V. 18. *the second came*] Mat. 25. 22. See on v. 16.

V. 19 *over five cities*] This is to signifie, that the glory of his kingdom in his second coming should be much differing from that which now appeareth. We now painfully, through scorn, injury, and contempt of the World, negotiate (as it were) for our absent Master; but then we shall be full of glory, joy, and happinesse, which Mat. 25. 23. is more plainly expressed, by *enter thou into thy masters joy*.

V. 20. *and another came*] Mat. 25. 24.

V. 21. *I feared thee*] Mat. 25. 25.

V. 22. *out of thine own mouth, &c.*] By the confession of thine own conscience; which telleth thee that thou oughtest not to suppresse the gifts of God, and live in idlenesse.

V. 23 *my money into the bank*] ἐπὶ τὴν τραπέζαν, that is, πὶ τὴν τραπεζίτικὸν, to the common stock of Bankers. which made profits of money by exchange, and lending out for interest.

V. 24. *take from him*] See Mat. 25. 28 and on v. 16.

V. 25. *Lord he hath ten, &c.*] He is rich enough or hath grace and glory enough: which we may not conceive Men or Angels shall say in the last judgement, as envying the fulnesse of glory or blessednesse given to any of the Elect, but as witnessing and admiring the abundant liberality of God.

V. 26. *to every one that hath*] Mat. 13. 12. and 25. 29. Mark 4 25. Luke 8. 18.

from him that hath not, &c.] The meaning of all is, he that faithfully useth the graces of God, shall have them increased: but even the common graces shall be taken away from him that useth them not to Gods glory. Some understand here want of charity making all gifts and excellencies void: *Quifquis charitatem non habet, etiam dona quæ percepisse videbatur amittit, Alcuinus* (after *Gregor.*) *de confes.* whosoever hath not charity, loseth also those gifts which he seemed to have obtained. See 1 Cor. 13. 1. &c.

V. 27. *and slay them before me*] He alludeth to the manner of men, executing rebells: the meaning is, that eternal destruction is prepared for Gods enemies, as Mat. 25. 41. this Christ speaketh to comfort the persecuted and others who observe that the wicked flourish, and securely despise Gods laws; affuring them, that though he suffer them to go on for a time, he will yet once appear a severe revenger of iniquity.

V. 28. *he went before*] Mark 10. 32. Toward Jerusalem, where he knew he should suffer death, as he had often enformed his disciples that they might know that he willingly suffered for the redemption of man, for whom *he hath poured out his soul unto death*, Isa 53. 12.

V. 29. *when he was come nigh unto Bethpage, &c.*] Mat. 21. 1. Mark 11. 1 Here is described his last going up to *Jerusalem*. *Bethpage* was a little Village of the Priests at the foot of the East-part of the Mount of *Olives*. See on Mat. 21. 1. of *Lethany*. See John 11. 1.

V. 30. *at your entring ye shall find, &c.*] Mat. 21. 5. Christ being omniscient God, as well as truly Man, saw the colt as if they had been present. See John 1. 48. all this was done that that might be fulfilled which was spoken by the Prophet *Zacharyas*, 9. 9.

V. 31 *if any ask you*] Christ preventeth such difficulties as might in the execution of his command have troubled his Disciples; though he were Lord of all, yet would he not destroy the civil rights of men, by taking away any thing without the owners consent. See Mat. 21. 3

V. 32. *and they that were sent, &c.*] Mat. 21. 6. Mark 11. 4.

V. 33. *the owners thereof*] Mark 11. 5. They did but rationally require an account of their own goods until they knew, what they were that loosed the colt, and that Jesus had sent them so to do; then they consented, and we read of no more they said. See Mark 11. ---- *and they let them go.*

V. 34. *the Lord hath need of him*] Mark 11. 6.

V. 35. *and they brought him to Jesus*] Matthew 21. 7. Mark 11. 7.

V. 36. *they spread their clothes in the way*] That is, they who were come to the feast, John 12. 12. this was a token of honour done unto him, as to their King, possibly they supposed that he now went up to *Jerusalem* to take the kingdom upon him, which might cause this their extraordinary rejoycing and acclamations, verse 37, 38. See John 12. 13.

V. 37. *at the descent of the mount*] Where he was in sight of *Jerusalem*, unto which he was then going.

the disciples began] That is, the multitude of those which followed him either to hear his doctrine, or see his miracles.

for all the mighty works] Among the rest for the raising *Lazarus* from the dead. See John 12. 17.

V. 38. *blessed be the King*] Psal. 118. 26. See on *Mat.* 21. 9. *Mark* 11. 9.

peace in heaven] That God may be reconciled unto us by the *Messias*: that all glory may be given to him for his mercy thewed us in these works of his: and that the Angels, formerly our enemies for our sin, may become friends and ministers of our safety. See Colos. 1. 20.

V. 39. *Master, rebuke thy disciples*] *Mat.* 21. 15. That this acclamation ceased not in the way but came into the very Temple, the children there crying *Hosanna*, it stung the hearts of envious *Pharisees*, so that they came to Christ to silence them.

V. 40. *the stones would immediately cry out*] Meaning that they laboured in vain to suppresse his testimony; for God would rather cause the senselesse creatures to testifie for him (as in the renting of the vail of the Temple, in his passion, and of the Rocks, &c. *Mat.* 27. 51.) than that his will should not be done by him: and indeed Christs person, doctrine, and miracles, was so evident, that they could not be concealed.

V. 41. *he beheld the city and wept over it*] In his love to the people of *Israel*, zeal of their salvation, and knowledge of their final destruction at hand; in grief and pity he burst out into tears: *plangit eos qui nesciunt cur plangantur, Gregor. hom.* 39. *in Evang* he bewailed them who knew not why they should be bewailed, who rejoyced when they did evil: all this theweth that he took on him, as our nature, so all our affections without sin: so oft-times the Deity (as it were) rested and clouded it self under the vail of his humanity, when the accomplishment of the work of our redemption required his passion, or compassion. See Hebr. 4 15. He was the Minister of the circumcision, Rom. 15, 8 sent to the lost sheep of the house of Israel, *Mat.* 15. 24. Seeing therefore how wilfully they perished, for whose salvation principally he was sent; and that the elect city which God had chosen to put his Name there, rejected their Saviour, out of a fatherly and deep compassion, he wept for them who were not sensible of their own misery.

V. 42. *if thou hadst known*] It is a *pathetical* speech, and therefore abrupt: abundance of affectionate thoughts, as it were thronging the heart, like some violent preasse of people at a door, hinder each others passage: the sentence may be supplyed with *would God*, or how *happy were it for thee if, &c.* The sum is, I do now present the fulfilling of the promise for thy salvation; but thy destruction is near, because thou wilt not receive it, nor understand that which is so plainly taught thee: thus hath your pride, who say you are wise and holy, b inded you. *Extrema dementia est, impræcantium suam non sentire, & iniquè agentes, non agnoscere peccatum*, it is extream dotage not to be sensible of ones own folly, and sinning, not to acknowledge our iniquity. (*Theodoret in Ser.* 8.) and to be unwilling to learn: for as *Chrysostom de reprehend. ferend.* saith, it is no fault to be ignorant, but to be unwilling to learn.

the things which belong unto thy peace] Which thou now heareſt spoken, and seest done by me; all but for thy malice and obstinacy blinding thee should bring thee to beleeve, to be justified, and to have peace with God.

but now are they hid from thine eyes] Through the hardnesse of thy heart and incredulity, see Isa 6. 9 *Mat.* 13. 14, 15. John 12. 40 Jer. 5. 3. when the measures of a peoples iniquity are full, and they shall perish, *providentia ab eo tollitur, ne pereiturus evadat. Salvian. de gub. l.* 6. providence is taken from them, lest they which must perish, should escape.

V. 43. *Thine enemies shall cast a trench*] Which was done by *Vespasian* the *Roman*: (as it was foretold by *Daniel c.* 9.) and the city and temple demolished, by his son *Titus*.

V. 44 *One stone upon another*] *Mat.* 24. 2. *Mark* 13. 2. Luke 21. 6.

of thy visitation] As if he said, in thy visitation, in which God manifested himself in my person, offering thee mercy: see Gen. 50. 24. 25. Exod. 3. 16. chap. 1. 68.

V. 45. *he went into the temple*] Mat. 21. 12. Mark 11. 15 this was not his first going into the temple mentioned, John 2. 14. but another after that.

V. 46. *it is written*] Isa. 56. 7. See Mark 11. 17.

my house is the house of prayer] See chap. 18. 10. Jer. 7. 11. Matth. 21. 13.

V. 47. *taught dayly*] Or in the day time: every day after his solemn entrance into Jerusalem, unto the day of his passion: openly contemning the incurable malice of their Priests and Scribes; he taught all day, and at night went out of the city.

V. 48. *Were very attentive*] ἐξεκρέμαντο, that which the Latines expressed by *pendebat ab ore ejus*, they depended on his mouth, or attentively harkned unto him, as taken with astonishment at his doctrine. See Mat. 7. 28, 29. John 7, 46. the *Syriac* giveth it, all the people *appensus erat ei, ut audiret eum*, where, *all*, is put for a great or *major part* of them that heard.

CHAP.

CHAP. XX.

Verse 1. *ON one of those dayes*] Which were between his last coming into Jerusalem, and his death. See Mat. 21. 23. Mark 11. 27.

preaching the gospel] The gladsome tydings of mans salvation, then at hand and near the accomplishment in his death and passion.

and the Scribes] γραμματεῖς: *Suidas* interpreteth this by ῥοφισταὶ: a Worker, whose office was to write, and recite the written publick acts: but in the New Testament, they were *interpreters* of the Law also: There were of those two sorts, 1. *Laikes* which were called γραμματεῖς τῆς λαὸς: Scribes of the people, Mat. 4. publick Notaries in drawing up Deeds, Contracts, and such like fecular writings. To these Phil. 45. 1. alludeth, *My tongue is the pen* (קולר מהיר *sopher mahir.* 70. γραμματέως ἑξυγράφου) *of a swift writer*: out of these possibly the Kings chose some to be Secretaries of state: such were called γραμματεῖς τῆς βασιλέως, 2 Kings 12. 10. סופר המלך *sopher hammelech.* So, 2 Sam. 20. 25. 2. The other sort were *Ecclesiasticks*: their office was to transcribe, read, and expound the Law of God, and therefore were called διδασκαλοι τῦ νόμυ. *Epiphan. adv. hæref. lib.* 1. *cap.* Interpreters, and Doctors of the Law. So was *Saphan*, 2 Kings 22. 3. סופר בית יהוה *sopher beth Jehovah*, a Scribe of the house of God. So was also *Ezra*, Ezra 7. 6. סופר מהיר בתורת משה, A ready or a swift Scribe in the Law of *Moses*: These being conversant in Scriptures, were principally Text-men, cleaving to the written word of God, wherein the *Pharisees* were mainly for traditions of the Elders. And it is observable, that the *Scribes* and *Pharisees*, aggreeing in one resolution of maliciug and calumniating *Christ*, yet much differed in their grounds.

V. 2. *by what authority*] See Mat. 21 23. Mark 11. 28. Gr. ἐν ποίᾳ ἐξουσίᾳ. by what power, &c. here signifieth by, as also Hebr. 1. 1. *he hath spoken unto us in his Son, by his Son*, because he cast out the buyers and sellers out of the temple, and also taught the people; they not knowing or acknowledging him to be the Messias; and conceiving that the government of the temple, and matters of Religion were in their power and disposing, question him by what authority he did those things. See 1 Kings 22. 24

V. 3. *I will also ask you, &c.*] See Mat. 21. 24.

V. 4. *the baptism of John, &c.*] By baptism he signifieth the doctrine and whole ministery of *John*, bearing witnesse to Christ.

was it from heaven or of men?] That is, of divine, or humane institution? See Acts 5. 38. Christ understanding their intention to be onely that they might calumniate, not that they might learn and beleeve; answereth their question by a question, and that very satisfactory, if they would have understood: for seeing *John baptist* testified concerning Christ, that he was the promised Messias, the Son of God; they ought to have beleeved *John*, whom they believed sent of God: and in so doing, they should not have doubted Christs authority to purge his temple, and to preach: withal he taxeth their preverse unbelief, who knowing in their consciences that *Johns* doctrine was from heaven, and that he baptized in the name of Christ, yet would not beleeve his testimony concerning Christ. See John 3. 36.

V. 5. *they reasoned with themselves, &c.*] Mat. 21. 25.

V. 6. *but if we say of men*] Mat. 21. 26 They feared to be stoned by the people as blasphemers; but feared not Gods judgement on their hypocrisie, who withheld the truth in unrighteousnesse: dissembling their knowledge, left their fecular gains or reputation should be impeached.

V. 7. *they answered that they could not tell*] Mat. 21. 27. thus doth Gods wisdom *non-plus* mans, and drive it into unrecoverable straits and disadvantages, whence it cannot unwinde it self. See 1 Cor. 3. 19 here was a miserable refuge to lye against their own consciences, before him who is greater than all hearts, and knoweth all thing, 1 John 3.

V. 8. *Neither tell I you*] You dissemble this because you would not confesse your wilful unbelief, and therefore I will not answer you. Mat 21. 27.

V. 9. *a certain man planted a vineyard*] Mat. 21. 33. Mark 12. 1. Isaiah 5. 1. Jer. 2. 21. which is interpreted, Isaiah 5. 7. to be the Jewes: the noble vine which God brought out of Egypt, Psal. 80. 8.

forth to husbandmen] That is, committed it to the care of governours and Priests: It was a long time that they had the managing of his vineyard the Church, even from the people of *Israels* coming into the land of *Canaan*, unto the coming of Christ in the flesh: or as some understand it, unto the final destruction thereof in the demolishing of the temple and city by *Vespasian*, and *Titus*.

V. 10. *sent a servant*] To require in the name of God, fruits worthy amendment of life, See Mat. 21. 34. By servant, he meaneth the *Prophets*; who, though many perſons, were but one in office of declaring Gods will for mans salvation, speaking one truth, as being inspired all by one Spirit of God

beat him, and sent him away empty] Mat. 21. 35. the meaning is, they abused, and persecuted the Prophets, See 2 Chron. 36. &c. and sent them away empty, without the fruits which God expected; which fruits are specified, Isa. 5. 7. Gal. 5 22, 23. in general, their salvation, the fruits of preaching: otherwise they have not laboured in vain, their work and reward being with God, Isa. 49. 4.

V. 11. *he sent again, &c.*] See Mat. 21 36.

V. 12. *he sent the third*] By this definite number is meant many Prophets, at several times, and in several ages: for as he ever had a Church, so he never left them destitute of competent teachers, though sometimes for the wickednesse of the people, their contempt of the word, and abuse of the Prophets, the word of God became precious, as in a famine thereof. See 1 Sam. 3. 1. Amos 8. 11.

V. 13. *it may be they will reverence him*] This theweth how Gods invincible goodnesse striveth with mans wickednesse, their unbelief cannot make void his truth, Rom. 3. 3. God had promised them a Saviour, and now he sent him, to confirm and accomplish the promises *made unto the fathers* Rom. 15. 8. this *Jesus*, it may be, importeth not ignorance of the event, which God foresaw: but as it is usually in parables, he thus accommodateth human affections to God, that it might more evidently expresse their desperate impiety in raging against Christ, whom God sent into the world to save them.

V. 14. *that the inheritance may be ours*] Mat. 21. 37. This is to shew the vain and impious hopes of Jewes crucifying Christ; wherein they thought, that by taking him away, who by his mighty works appeared to be the Son of God, they should keep the holy city, honour of the priesthood and domination over the Saints, in their own hands: two things are here remarkable. 1. The blind ambition and avarice of the Priests, who would fain their usurped authority and tyranny over mens consciences might still be upheld, to which rather than their desires should fail of effect, they would make way through the precious blood of the Lord of life. 2. The admirable goodnesse of God which could not be defeated by so matchlesse wickednesse of men; all which he well foresaw: but in mans greatest malice, he made his love most clearly shine, turning it to his glory in our redemption and salvation

V. 15. *they cast him out of the vineyard*] Thus did they, when apprehending Christ, they delivered him as a blasphemer and excommuniate person to the power of the Gentiles to be crucified. See Chap. 23. 1, 2. 22 23 John 9. 22, 28.

what therefore shall the Lord of the vineyard do to them?] *Mat.* 21. 40. It is a kind of appeal to their own consciences; as if he had said, *Make the case your own*, and tell me, what would you do to such tenants? See the like, Isa. 5. 3 &c. Gods judgements are so clear, that the sinners own conscience shall acknowledge their equity, in their own self-condemnation.

God forbid] Mat. 21. 41. Christ first extorted this confession from themselves: they said unto him, *he will miserably destroy those wicked men*, &c. which they said when at first they thought some others, not themselves concerned in this parable: but perceiving that themselves were the wicked men herein perſonated, they retract their sentence, and say to Jesus, pronouncing the sentence from their own mouth (which this Evangelist, and *Mark* 12. 9. record) μὴ γένοιτο, let it not be, God forbid: the Syriac giveth it, this shall not be, We shall not kill the Son of God, &c.

V. 17. *the stone which the builders, &c.*] Psal 118. 22. Isa 28. 16, Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7. *Mat.* 21. 42.

head of the corner] *Mat.* 21. 42. The Syr. interpreteth *caput anguli*, קרנא here used as the Hebrew קרן *keren*, among other significations, importeth an high and eminent place, strength, power, &c. So Christ uniteth two walls together, meeting in one angle of the corner stone, by which is signified, that Christ is the most high and powerful head of the Church of Jewes and Gentiles to be united into one. See John 10. 16. Ephes. 2. 15.

V. 18. *shall fall upon that stone*] They to whom he shall prove a rock of offence through their unbelief, 1 Cor. 1. 23. and thereby also provoke Christ to fall upon them as a severe Judge to their utter destruction.

V. 19. *against them*] Greek, κατ' αὐτῶν: the Syriac giveth it, *concerning them*: the word is often used as here, for *against*: as they say, εἰς φάρμακα βασιλέως, against deadly poison; so was this mention of Christ to them, whol some against their self-destructive malice; had they not (by dissiling the counsel of God against themselves) made that to be against themselves, which otherwise would have been for them, he sure it was against their sin, which had infected and poysoned their souls.

V. 20. *sent forth spies*] Mat. 22. 16. Mark 12. 13. they are named Pharisees and Herodians, a sect instituted by *Herod* the great, who among other enemies wherewith they mixed and corrupted

rupted the truth of religion took *Herod* to be the Messias: Of which opinion, though it have many grave Authors, yet others justly doubt: let those who will be further satisfied herein, read *D. Goodwin, Moses & Aaron, lib. 1. cap. 13. Beza on Matth. 22. 16. Isaac Casaubon. Exercit. 1 Num. 5. ad apparat. Annal. Joh. Dusi. praterit. Casaubon. Exercit. 1 Num. 5. ad apparat. Annal. Joh. Dusi. praterit. Casaubon. Exercit. 1 Num. 5. ad apparat. Annal. Joh. Dusi. praterit. Casaubon. Exercit. 1 Num. 5. ad apparat. Annal. Joh. Dusi. praterit. lib. 1. Matth. 22. 16. & ad loc. N. 1. Herodiani: Hieronym. on lib. 1. Matth. 22. 16. & ad loc. N. 1. Herodiani: Hieronym. on lib. 1. Matth. 22. 16. & ad loc. N. 1. Herodiani: Hieronym. on lib. 1. Matth. 22. 16. Epiphan. hæref. lib. 1. cap. 20. Tertul. de præscript. Matth. 22. 16. Epiphan. hæref. lib. 1. cap. 20. Tertul. de præscript. Matth. 22. 16. Epiphan. hæref. lib. 1. cap. 20. Tertul. de præscript. cap. 45.*

which should feigne, &c.] Vainly thinking thereby to have deceived CHRIST, who knoweth the secrets of all hearts.

V. 21. *Master we know*] Mat. 22. 16. Mark 12. 14.

truly] Or of a truth.

V. 22. *is it lawful for us*] For us who are the peculiar people of God, who gave us this land according to his promise: thus they and the Herodians (who, as *Hierom* on Mat. 22. 16. faith, stood mainly for payment of tribute to be made to *Cæsar*) would have found something in Christs answer, whereof they might accuse him to the Romans, to whom they were now become tributary.

V. 23. *he perceived, &c.*] See Mat. 22. 18.

V. 24. *a penny*] Mat. 22. 19. and 18. 28.

V. 25. *Render therefore, &c.*] God commanded to give every man his due, tribute to whom tribute, custom to whom custom is due, Rom. 13. 7. they are deceived who think stealing of customs due to Princes or States is no sin, because a penal statute lieth thereon; if they be taken, to forfeit all: for in the Levitical Law, it was penal to restore fourfold, for him that was found, or convicted of stealing ox or sheep, &c. Exod. 22. 1, &c. yet such stealing was no lesse theft then before God, than now; the moral Law saying, *Thou shalt not steal.*

V. 26. *could not take hold on his words, &c.*] Their purpose being to render him odious unto the people, they hoped by this question to have enstnared him, whatever he should have answered; as if he had said, *It is not lawful*; then they would possibly have cryed; Behold a seditious man, who (like that former Galilean) would imbark us in rebellions against *Cæsar*, and so bring the Roman sword upon us; if he had said, it is lawful: they would have murmured among the people that he was a flatterer of *Cæsar* endeavouring to confirm the servitude and oppression of Gods people; and in case they could have wrought but an ill opinion of him in the people, they might destroy him without tumult: their chief aim was that they might find some occasion to have given him up to power and authority, to destroy him whom their selves durst not destroy for fear of the people, or the *Romans* who permitted them not the power of judicature in matters capital, or concerning life and death.

V. 27. *came to him certain of the Sadducees*] Mat. 22. 23. Mark 12. 18. The Sadducees, denying the Resurrection, and holding that the soul dyed, were *off-sets of Dositheus the Samaritan*, who rejected the writings of the Prophets: and these Sadducees received only the five Books of *Mses: Hieronym. adv. Luciferian.* and on Mat. 22. *Epiphan. lib. 1. 14.* (who saith, they named themselves Sadducees, ἀπὸ δικαιοσύνης, of righteousnesse, which they profelled above others) See *Tertullian de præscript. cap. 45. Joseph. Antiq. lib. 18. cap. 2, 3. Drusius ad voc. N. T. com. 1. Godwin. Moses & Aaron lib. 1. cap. 11.* The Sadducees held some things with the Samaritans, though they were Jews: here we may note, that they derived a vain scruple out of *Moses* law, that they might tempe Christ: but he knowing that they held none of the Prophets as Canonical, but onely *Moses*, produced no testimony to confute them, but onely out of *Moses* whom they received, *Hierom in Matth. 22. See v. 37.*

V. 28. *Moses wrote*] Deut. 25. 5.

that his brother] Or next kinsmen, if he were a singlo man; for that law *ad consanguineos & affines extensa fuit, Shindl. Pentaglot.* חבר.

V. 29. *Seven brethren*] Or kinsman. See Mat. 22. 25.

V. 33. *Whose wife of them is she*] One absurdity by them received, begat them many: they beleeved no relurrection: thinking, that if they should grant a resurrection, they must hold also that it must be to an estate like unto this present; subject to infirmities and necessities: whereas *Theophylatt* saith well, marriage is ἐοικὸς τῷ θνητῷ, an aid of the mortal, and supplement of that which perisheth in time: where then all are eternal, what needeth marriage? also they possibly thought that if they should have confessed that there were any angels or spirits, subsisting without a body, then they must also have confessed, that separated souls might live; wherefore they denyed all: that is, the being of angels and spirits, and the resurrection of the body, and immortality of the soul, which the sober Heathens beleeved. See *Mat. 22. 29.* Christ sheweth them the cause of their grolle errour, ignorance of the Scriptures, and power of God to raise the dead.

V. 34. *children of this world*] Men and women here living in this present world: for we must not understand, *children of this world*, here as chap. 16. 8. for men addicted and given over to the care and love of this world, but for all that live in this world: for the children of light do marry as well as others: the sense is, that there shall be a great difference between this present life subject to many necessities, and that which is to come, subject to none: there shall be no more encrease of Gods Kingdom, the number of the Elect being accomplished; there all fecular relations, and interests shall cease, and be no more.

V. 35. *shall be accounted worthy*] He speaketh principally of the elect, in whom he here instanceth. The wicked indeed shall rise again, but to eternal misery (Dan. 12. 2. Joh. 5. 29.) shame and condemnation, which is not worthy the name of life; and therefore as the Scripture calleth an impious life, death, 1 Tim. 5. 6. So stileth it the unhappy life of the damned, raised from the dead, *the second death*, Rev. 20. 6.

V. 36. *neither can they die any more*] Therefore shall there be no more matrimony for the preservation of mankind.

children of God] By adoption in Christ, with whom they are co-heirs of glory and happinesse, fo compleat, that they want nothing. See Rom. 8. 23. 1 John 3. 2.

children of the resurrection] This is a phrase familiar in Scriptures, *children of youth.* Psalm 127. 4. *children of Zion*, Psalm 129. 2. *son of the bow*, that is, *the arrow*, Job 41. 28. *sons of strength*, that is, *strong men*, 2 Sam. 2. 7. 1 Kings 1. 52. Deut. 3. 18. so they said, בן־מות *ben maveth, a son of death*, 1 Sam. 20. 31. worthy of death, or designed to death, Psalm 102. 21. So Acts 3. 25. υἱοὶ τῆς προφητῶν, &c. sons of the Prophets: so they said, בן שנה *ben shana, the son of a year*, 1 Sam. 13. 1. for that which was of one years continuance or age: *the son of an hundred years*, Gen. 17. 17. *the son of a night*, Jonah 4. 10. *son of the morning*, Isa. 14. 13. *sons of God*, Job 38. 7. that is, the Angels, &c.

V. 37. *Moses shewed*] Exod. 3. 6. See on verse 27. See *Mat.* 22. 32. &c. Mark 12. 26.

V. 38. *God of the dead*] Of them that live nor at all: for the souls of the Elect live with him in joy and blessednesse, even while their bodies rest in the dust of the earth until the last day.

V. 39. *thou hast well said*] Because he confuted their adversaries the Sadduces.

V. 40. *they durst not ask him*] That is, the Sadduces were so confuted, that they durst not ask him any more captious questions; the Pharisees it seemeth did, *Mat.* 22. 35, 36.

V. 41. *how say they, &c.*] *Mat.* 22. 41. Mark 12. 35.

V. 42. *the Lord said*] Psalm 110 1.

V. 44 *How is he then his Son?*] Christ, as eternal God, was Davids Lord; and as man, his son, that is, of his linage, Rom. 1. 3.

V. 45. *in the audience of all, &c.*] Hypocrisie being, as it were the canker at the root of Religion, eating up the life and power thereof: It concerned his disciples and all men, to beware of it: therefore he here did, that which his spirit enjoyneth by Saint *Paul*, 1 Tim. 5. 20. *Those that sin rebuke before all men, that others also may fear.*

V. 46. *beware of the Scribes*] *Mat.* 23. 5. *Mark*, 12. 38. Luke 11. 43.

which desire to walk in long robes] He condemneth not the use of any civil and convenient garments, but the excesse and abuse thereof. The Eastern people did use, and still do use long robes: and the Prophets had a kind of mantle, or proper garment distinguishing them from other men; and it was meet for the teachers so to be clothed, that in their habit there might appear more than vulgar gravity: but the Scribes (as some since) abused this to pride and ostentation: placing Religion chiefly in the outward appearance, wherewith they veiled their detestable impiety.

V. 47. *which devour widows houses*] *Mat.* 23. 14. who under pretence of holinesse, long prayers, and other religious exercises, consume their estates who entertain them: Or by deceiving the trust which friendlelle widows repose in them, whom they took to be so religious. See 2 Tim 3. 5, 6. *Mark* 12. 40.

greater damnation] That is, an heavier weight of Gods judgement; because the sinning under shews of godlinesse, do more cause the holy Name of God to be blasphemed of the wicked (who usually cast all personal sins, upon the very religion profelled by those sinners) than they do (who do not so much as pretend to sanctity) when they sin.

CHAP. XXI.

Verse 1. *And saw the rich men*] *Mark* 12, 41.

the treasury] See on verse 4. there were other treasuries about the temple; but this was a chest set at the Eastern door, through which all the people passed in and out, that every man with his own hand, might cast in that, which eith er was taxed upon him, or he voluntarily offered, or gave unto the poor. See 2 Kings 12. 9. 2 Chron 24. 8. Nehem. 10 38.

V. 2. *two mites*] *Mark* 12. 42. the least money they had in use among them, which they called χαλκοῦς, Syr. *ofhanin, ofhanin*, or eight part of that which they called δίτλους. *Theophylatt.* See hereof *Beza major. annot. in Marc.* 12. 42.

V. 3. *more than they all*] More in proportion, considering her estate and theirs: and because God esteemeth not the gift by mans value thereof, but by the givers heart.

V. 4. *The offerings of God*] That is, those things which as free-will offerings were consecrated to God, for the use or service of the temple, and his publick worship: we may take this εἰς τὰ δῶρα, for ἐν τοῖς δώροις, among the gifts: or the treasury and continent, for the treasure contained therein: that is, their אוצר *aron*, mentioned 2 Kings 1. 10. (as the Chaldees called it, and the name was now in use, קרבן *corban*, which *Josephus lib. 4. c. 4. Antiq.* interpreteth, *the gift of God*) so is it interpreted, Mark 7. 11. κορβᾶν (ὅ ἐστι δῶρον) and Mark. 15. 5. where the Greek hath δῶρον, the Syriack hath קורבנו *curbanni, my gift*, or oblation, of the Hebrew קרב *legrab: Josephus*, also *lib. 1. adv. Ap.* calleth it δῶρον θεοῦ. So here verse 5. such gifts are called ἀναθήμασιν, gifts consecrated to God and Holy uses: yet by a Synechdoche, this also imported their treasury in which they kept the gifts offered to God, *Mat. 27. 6. it is not lawful to cast it into τὸν κορβανᾶν* which there the Syriack calleth בית קורבנא *beth Curbono*, the house of oblation: for which Mark 12. 41, 43. is set, γαζοφυλάκιον, the treasury of the Temple: So *Suidas* saith, Κορβανᾶς, παρὰ Ἑβραίοις ἱερὸς θησαυρός: the *Corban* with the Jews was the sacred treasury.

V. 5. *and as some spake*] Matt. 24. 1. Mark 13. 1. As some of the Disciples spake in admiration of that beautiful structure.

and gifts] As plate, jewels, or the like precious things dedicated to the use or ornament of the Temple, by the devotion of them who gave thither to worship: See on verse 4. the word here used, ἀνάθημα or ἀνάθεμα, signifieth that which is devoted, or consecrated to God, and it is taken either in the good or evil sense; it cometh of ἀνατίθημι which signifieth to hang by or feperate from common use, as Trophies of victories, things dedicated for deliverances or other monuments of thankfulnels, used oft-times to be by the walls, or on the pillars of Temples; but here the conjecture of *Theophylatt*, is very probable, I think (faith he) that they speak *de sculptis & tornatis ut erant Palmæ & Cherubim & Similia*, of the ingraving and polishing, as were in the *Palmes* and *Cherubims* or the like (carved in the beautifull ftones of the Temple) πῶτε γὰρ ἴσως τὰ ἀναθήματα, φησὶν —— for perhaps he calleth these gifts.

V. 6. *which ye behold*] Which ye so much regard and admire: See Matt. 24. 1. Mark 13. 4.

one stone upon another] Chap. 19. 43. God would have Jerusalem the place which he had chosen to put his Name there, and so vvhich he had for a time esteemed the publick service, and sacrificing, prefiguring Christ the Saviour to come and suffer there) vvholly destroyed, with the temple, in which the Jews so much gloried; after that Christ was come, and had suffered there, and had accomplished the work of our redemption: to give the Jews to know, that now all their ceremonies were ended, he being come and having finithall things which they prefigured; and that they ought no more to stick in the now dead and antiquated letter of that Levitical law; circumcision, sacrifices, &c. but to come to Christ the end of the law to every beleever. And because God well knew, how unwillingly they would part from their rites, in which they had been instructed hitherto; and wherein they esteemed themselves more more excellent and holy than any nation in the world, to joyn the faith of Christ, and therein to be equalled with the Gentiles whom they despised; therefore God (who as *Chrysostome adver. Jud. orat. 1.* faith) every where present, and filling every place, yet reduced τὸν μὲν λατρείαν, εἰς δυσὶ τοὺς τόπους ἐν ᾧ ἔδει θύειν, τὸν δὲ τὸν εἰς καιρὸν, τὸν δὲ καθ' ὃν εἰς ἀεὶ χρόνον: his worship to facrifices, facrifices to a certain manner, that manner to a certain time, and that time to one city; and again overthrew that city, to declare the utter determination & abolition of that law and ceremonies, which were tyed to that place, and which were no where in the whole world to be used but there.

V. 7. *When shall these things be?*] Mat. 24. 3: by what signe or signes shall we know the time when these sad things shall come upon us?

V. 8. *Take heed that ye be not deceive*] He answered not directly to their question, but that which was more necessity. Bids them look to themselves, that they be seduced. Mat. 24. 4, 5. Mark 13. 5, 6.

the time draweth near] That seducers shall go out into the world. See 1 John 2. 18,

go ye not therefore after them] That is, adhere not to them: beleeve them not, neither hearken to their doctrine, left you cast your selves into tentation, and God give you over to strong delusions, to beleeve lies, and perish. See Deut. 13. 3. 8. Jer. 23. 16, 17. Jer. 27. 9. Mat. 24. 5, 11, 23, 24, 26.

V. 9. *When ye shall hear of wars*] Mat. 24. 6. when the Jews had preferred the murderous *Barabas*, (John 18. 40. Acts 3. 14.) before the Lord of life and peace; divine justice followed them, continually, so that they were almoft never free from seditious tumults, insurrections, and wars, untill they had brought (as themselves had impreeated) the blood of Jesus upon their own, and childrens heads in the final destruction of their temple and city.

V. 10. *Nation against nation*] Mat. 24. 7.

V. 11. *earthquakes*] Mat. 24. 7.

V. 12. *They shall lay*] Mat. 24. 9 Mark 13. 6. before these things, the Jewes and others shall lay violent hands on you, persecute and imprison you that they may fill up their measure of sinne, and provoke the heavy wrath of God to fall upon them,

for my Names sake] For the profession of your faith in me.

V. 13. *for a testimony*] When you shall certainly know the truth of that which I tell you before-hand, that you may thence be assured of the victory, and eternall reward; as also of the destruction of your enemies, Philip. 1. 28. 2 Thes. 1. 5.

V. 14. *Settle it therefore in your hearts*] Mat. 10. 19. Mark 13. 11. Keep that fixed in your hearts and memories; which I have promised you (that is to assist you, as you have need, with extraordinary wisdom, to answer) that when you have experience thereof, it may comfort you, in assurance of my assistance in all other tryalls.

V. 15. *For I will give you a mouth*] See Acts 6. 10. I will give you wisdome, and readineffe of speech, to answer for your selves appositely and prudently, boldnesse and courage, which all your enemies shall admire, but not be able to resist. See Acts 4. 8, 13. See Exod. 4. 10, 11, 12, &c.

shall not be able to gain-say] Which is nor so to be understood as if their enemies impudency and spirit of contradiction, should not break out against them; but because the truth which they should speak should be so evident, that it should have manifest victory over their enemies fal thood, who will never vvant endeavour, but ever shall want succesfe. See Acts 4. 13. Acts 6. 10. Acts 7. 48 Acts 26. 24. &c.

V. 16. *by your parents*] Mat. 10. 21. Such a curfed influence hath Satan on perfecuters, that he caufeth them to violate and break the ftrongeft bands of nature, and to precipitate parents against their own children, brother against brother.

V. 17. *hated of all*] Mat. 10. 22. Subversion of kingdomes beginneth vvith perfecution of good men. Here all, is put for very many, or the greateft part, in refpect whereof the reft feem as nothing, no confiderable party, or fuch as dare fhew themfelves: fuch a fad appearance of a Church was there in Israel, when Eliah cryed---I only am left, and they feek my life to take it avvay---1 Kings 19. 14.

V 18. *There shall not an hair*] Mat, 10. 30. 1 Sam. 14. 45. 2 Sa. 14. 11. Acts 27. 34. He expreffeth this great care and providence over his, that we knowing how God loveth us, may love him again, and cleave to him by faith of a pure heart; *cui ad beatitudinem fides est via, &c. Fulgent. de incarn, &c.* whofe way to bleffedneffe is faith.

V. 19. *in your patience possesse*] Live joyfully even under the croffe, affured of your peace with God, who will not fuffer you to be cryed above that he will make you able. Rom. 5. 3. 1 Thef. 1. 6. 2 Cor. 1. 5. 1 Cor. 10. 13. It is patience in faith. *Cyprian de bono pat. quæ nos per fidem commendat & per servat*, which both commendeth to, and keepeth us in God: which temperateth anger, bridleth the tongue, governeth the minde, and preferveth peace, &c. It is, faith *Gregor. hom. 35. radix omnium custosque virtutum*, the root and keeper of all vertue: anger is a fhort madneſs, μάκρα βραδυθυμία, a great and dangerous beaft, faith *Theophylatt in Luc.* 18. neither is he to be efteemed of lels fortitude, *qui violentam & in semetipso inclusam feram superat iracundiam, &c.* vvho overcometh that violent and upfhut beaft in himfelf. *anger*, than he that conquereth a ftout *vid Latiant. l. 1. c. 9.* the fame defineth patience, *malorum quæ aut inferuntur, aut accidunt, cum æquanimitate perlatio. l. 1. c. 23.* patience is a bearing of thofe injures vvhich are offered, or do happen, vvith a quiet moderation of minde: vve muft therefore take heed, faith *Augustin. ep 5. ad Marcellin*: that we lofe not our patience, vvhich is of more vvorth (or is to be eſteemed of more value) *quam omne quod potest etiam invito inimicus auferre*, then all that vvhich an enemy can take away from a man againſt his will.

V. 20. *Jerusalem compassed*] Matthevv 24. 15. Marke 13. 14.

V. 21. *Then let them which are*] As ſoon as they perceive the approaches of the enemy to beleaguer them, let them flee.

to the mountains] Judea was bounded *northward* with *Libanus* or *Libanon*, that high and famous hill of *Phœnicea*: on the ſouth with the mountains of *Idumea*, and *Arabia Petræa*. See *Plin. l. 6. c. 8.* and *Hieron. de Loc. Alf.* A. now as he foretelleth their deſtruction, ſo he admoniſh them for their better ſecurity againſt the common enemy, and calamity; ſo doth he point out the faſeſt places for them to retreat to; and ſo the Church of the faithful then at Jeruſalem, were admoniſhed by a divine revelation, a voyce crying out to them from the inward parts of the temple, *transmigremus ex his ſedibus*: let us go hence: *Ierom. l. 2. ep. 8.* out of *Joſephus*; and they went thence to *Pella*, a city of Manaſſe beyond Jordan; the reſt periſhed in great multitudes. See *Joſeph de bel. Iud. l. 1. 17.*

in the midſt of it] In the midſt of it, that is Jeruſalem or Iudea.

V. 22. *for these be the dayes of vengeance*] Which he faith, to ſhew them that nothing of all this ſhould come by chance, but by the divine providence of God, thus puniſhing the Iewes obſtinacy, who would take no warnings, but would needs contrary to this admonition, flock to Jeruſalem from other nations (where

they lived more secure) at the feast of Passeover; where they were shut up, with the rest to destruction, by sword, pestilence and famine, *Joseph. q.f.l. 7 c.17.*

V. 23. *in those dayes*] When Jerusalem shall be besieged by the Romans. *See Joseph. de bel. Iudd. 7.c.12.*

V. 24. *untill the times*] In which God will permit the Gentiles to oppress the Jews: and untill the fulness of the Gentiles be called to Christ and come in: before the recalling of the Jewes, Rom. 11.25,26. Dan.9.27.

V. 25. *signes in the Sunne*] Matt. 24.29. Mark 13. 24. 2 Peter 3.10. 12.

V. 26. *hearts failing them*] ἀποψυχόντων ready to breath out their souls: so *Suidas* out of *Thucidides l. 1.* and so *Sophocles Ajace.* saith ἀποψύχειν βίον; to breath out life: the Syriac Interpreter, *tremor existentes animas.*

powers of Heaven] The very fabrick of the Heavens shall be shaken, and the whole World melt with heat, 2 Pet. 3. 10. this he speaketh of the last day.

V. 27. *coming in a cloud*] Matt 24.30. Acts 1. 9. 11. Rev. 1. 7. So shall they see him in his Majesty, whom they would not hear in his humility. *Gregor. h.m.1.in Evang.*

V. 28. *then looke up*] This is spoken for the faithfull that shall remain to the coming of Christ; that they should not then be discouraged, but looke up for the promise of Christ, eternall Redemption, from all oppression and evill. See Romans 8.23,23. those who with good hope expect something at hand, use to look up.

lift up your head] *Gregor. q.f.* interpreteth it by *exhilarate corda*, cheer up your hearts: lift up your mindes unto the joyes of your Heavenly countrey; then rejoyce, because now you shall presently finde, and be eternally united to your redeemer.

V. 29. *Behold the fig-tree*] Matt.24.32 Mark 13.28.

V. 31. *When yee see these things*] Matt.24.33.

V. 32. *shall not passe away*] Matt.24.34. For those things which he spake concerning the destruction of Jerusalem, came to passe about fourty years after.

V. 33. *Heaven and earth shall passe*] Matt.5.18. Matt.24.35. Mark 13 31.

V. 34. *Take heed to your [selves]* He exhorteth them to vigilancy by the certainty of dangers to come, and the uncertainty of the time when they shall come: now because surfetting, drunkennesse and cares, doe commonly so oppresse the drowzy soul, that it cannot look up to the things which concern the life to come; he admonisheth them to beware of these. *Heraclitus* said well, ξηρὴ ψυχὴ σοφή, the dry soul is wise: *sync. de insomn.* Drunkennesse maketh one worse than a fool. See on chap. 1. 15

V. 35. *as a snare shall it come*] Eccles 9. 12. As a snare taketh the bird or beast, when they think nothing of danger; so shall that day steal upon a secure World; while they are feeding or sporting. See 1 Thes. 5. 3. therefore our fears should be to us, *frequentior ira praecones. Greg. hom. 1.*

V. 36. *Pray always*] Pray without giving over: he meaneth not without intermission. See chap. 18.

and to stand] Meaning so to stand in judgement, as they that are justified by Christ: which the secure wicked shall not doe. See Psalm 1.5. Ephes. 6.13.

V. 37. *in the day time he was teaching*] See chap.19. 47.

abode in the mountain]. To spend the night in prayer. See Matt. 14.23. Mark 6.46. thus joyned he preaching and praying, who was sent to instruct and reconcile men unto God; which he the more diligently performed, knowing that his departure from the World, now drew near.

V. 38. *all the people came early*] So Chapter, 19.48. all the people, that is, the greater part were attentive to hear him: The diligence and early rising, and attention of this people, in hearing the Gospel, shall rise in judgement against those who lazily come to hear, and as drouzily and carelesly attend unto them.

CHAP. XXII.

Verse 1. NOw the *feast of*] Matthew 26.2. Mark 14.10. John 13. 2.27.

unleavened bread] At the Passeover yearly to be observed, they were to have no leaven in their habitations, Exod. 12.7, &c. the moral whereof, See 1 Cor. 5. 7, 8.

which is called the "passeover] Gre. τὰ πάσχα. *Syr.* ܦܨܚܐ *pesteho* or *pascha*. Hebr. פֶּסַח *pesah. Jerom* (sometimes readeth it *Phase.* Some reade φάσιν and πασχα. So *Greg. Nazianz. orat. 42. Epiphan. adv. haeref. l.1. to. 1. &c.* It represented Israels passage out of Egypt *tropice.* historically, mystically, our coming out of the house of sins bondage, unto our promised rest. *Gregor. Nazian. q.f.* See Exod. 12. 27. and the *Angels* passing over the *Israelites* houses marked with the blood of the *Lamb*, and smiting the first-born of the Egyptians. By a metonymy, it signifieth the sacrifice, or *Lamb* to be killed and offered in remembrance of that deliverance, Exod. 12. 21. also it importeth that feast or day on which the *Lamb* was to be killed: the fourteenth day of the first moneth, 2 Chronicles, 35. 1. Exodus, 12. 6. or it signifieth the vvorship or ceremony action, feasts, and eight dayes solemnity appointed by God: to this feast once a year, all the Males were to come and appeare before the Lord. Exodus, 23. 17. In the place which he should chuse; Deuteronomy 16. 16. *See Is. Casaubon. Exercit. 16. n.28. Ioh. Drusius ad vs.6. N. Fiscem. 1. Pascha: Godwin, Moses and Aaron. l.3.c.4.c.7.*

V. 2. *how they might kill him*] The cause of this their solicitous counsell is hereto annexed: they would destroy Christ, but feared the people, left they should rescue him: or fall on them, who assaulted him, who did so many admirable works of power and mercy among them: therefore they consulted what probable fault they might pretend against him: so that although they would take him away, more like theeves and murderers, than Iudges; yet would they have some shew of Justice to colour their wickednesse.

V. 3. *Then entred Satan*] Matthew 26. 14. God taking from him his common Graces, the Devil tooke possession of him. (See 1 Samuel 16.14. Matthew 12.45.) the Evangelist sheweth how the Priests obtained their desire against Christ: Satan tempted *Judas*, to serve their malice; by observing *Judas* covetous minde, he suggested hope of gain, if he would betray his Master. *See* John 13. 2.

surnamed Iscariot] He nameth him thus, to difference him from others of that name, *Iudas*. See John 14. 22. See on John 6.71.

V. 4. *He went his way, &c.*] See on Matt. 26. 14.

and Captains] Or Rulers of the Temple. See Acts 4. 1. these had the charge of guarding the Temple, verse 52.

V. 5. *and they were glad*] So sweet is revenge where the Devil ruleth: so welcome is any thing to such, which compleyeth with their own mischievous desires and designes: probably they thought it some advantage to their cause, that one of Christs own Disciples and Domesticks, appeared on their party against him: therefore how ever they might think of the Traytor, as *Augustus Cæsar*, or *Aurelianus* are said to have done in such cases, yet they were glad of the treason.

V. 6. *in the absence of the multitude*] or without tumult: See note on Matthew, 26. 16. ἄτερ ὄχλου without tumult, in the absence of the multitude: ὄχλος signifying either; as comparing this place with Mat. 13. 36. Mat. 21. 8. John 7. 49, Luke 6. 17. Acts 6. 7. will make it appeare. The prefent sense is, when the people which were wont to follow him were away, left there should be any tumult or uproare about him, which might bring them in danger of the Roman governours displeasure, or violence of the people, the chief Priests had hereof cautioned, and *Judas* was impatiently careful to comply with them herein: therefore he fitted the time when Jesus in the silent night, was out of the city with his disciples in the garden.

V. 7. *then came*] Mat. 26. 17. Mark 14. 12. according to the law; the 14. day of the first moneth, from that evening that solemnity was to begin: the Syriack giveth it, in which *the custome was to kill, &c.*

V. 8. *he sent Peter and John*] Mat.26. 18. two disciples most familiar with their Lord: he sent not *Iudas*, though he were the steward; Christ well forefaw what he had designed: not a supper, but destruction for Christ.

V. 10. *bearing a pitcher*] Mark 14. 13. κεράμιον ὕδατος, a pitcher of waters, either for purification or some other domestick use. Some give it *Iagenam* a bottel, but more improperly; the Syr. word גרבא here used signifieth either; it significth also *hydream*, a water-pot.

V. 11. *where is the guest-chamber?*] Where we may eat the Passeover. See Mark 14. 15.

V. 12. *a large upper room*] See Mark 14. 15. the word ἀνάγαιον her used, signifieth, as *Suidas* interpreter giveth it, *cœnaculum in superiore domus parte situm*: a room in the upper part of an house, where they used to eat: so called in the Greek of its distance from the earth; so the Syriack ܥܠܝܬܐ *haliitho* which coming of עָלָה *hala ascendit, &c.* signifieth a room into which they ascended by many steps: such rooms they had, as for ordinary entertainment of strangers, so specially for the feast of Passeover.

V. 13. *and found it as he had said*] Both the signes and marks told them by Christ, whereby they might know the place, and be assured of the successe: all which was extraordinary in respect of the dangerous and active malice of the *Scribes* and *Pharisees*, against any that should entertain Christ, or so much as confesse him. Job. 9.22. also in regard that it was near the feast, that their rooms were generally taken up before hand, by reason of so great a confluence of people, then coming up from all parts of Iudea and other Nations: the confideration of all this, gave them to know that his providence ruled all; that they might not be dejected at any thing which they should see come to pass contrary to their expectation in his passion.

V. 14. *And when the houre, &c.*] Matt. 26. 20. Mark 14. 17. which was the evening, Exod. 12. 6.

he sate down Κατέκλιθη *accubuit*, as the Syriac readeth; ܡܬܟܢܫ *tetkenash* after the manner of those Countreyes. See on Chapter, 7. 36.

V. 15. *with*

V. 15. *with desire have I desired*] ἐπιθυμίᾳ ἐπεθύμησα: It is an Hebrew manner of speech, to signifie his earnest and longing desire of the accomplishment and fulfilling the will of his Father for mans redemption, which he knew should presently follow that Passeover.

to eat this Passeover with you] He desired before his death to expresse his matchlesse love to them, to give them an example of humility, and to ordain the Seal of the New Testament, the Sacrament of the *Lords Supper*, the pledge of their Spiritual Communion with him: and by them to commend it to the Church as a remembrance of his Passion until his return to judgement: which was then necessary to be done, when the Passeover being accomplished in his death, was thence with all the Legall Ceremonies to be abolished.

V. 16. *untill it be fulfilled*] Untill that which now is presented in the figure, be really exhibited in the oblation of my self, once for all to take away the sin of the vvorld, John 1. 29. and untill my rising again to immortality, the first degree of my exaltation, and Spirituall Kingdome of Glory; of which verse 18. Matth. 26. 29.

V. 17. *he tooke the cup*] This first mentioning the taking of the cup, appertaineth to the celebration of the Passeover, and not unto that which is mentioned, verse 20. This was the cup of thanksgiving, which they used also in other their Peace-offerings; wherein they took up the cup of Wine in their hands, and blessed God, to which the Apostle alludeth, 1 Cor. 10. 16. calling the cup in the *Lords Supper* used, *The cup of Blessing*; properly, for the *Lords Supper*, is the *Eucharist*, and *Sacrament of Thanksgiving*: So *Christ took the Cup, and gave thanks, &c.* Matt. 26. 27.

V. 18. *I will not drinke*] Matth 26.29 Mark 14. 25.

V. 19. *and he tooke bread*] Matthew 26. 26. Mark 14. 22. 1 Cor. 11.23.

this is my Body] That is, the Sacramentall sign of my body; for instituting a new *Sacrament*, he speaketh after a Sacramentall manner, wherein the things signified are spoken for the sign; as verse 7. the Passeover must be killed, that is, the Paschal Lamb, the remembrance or sign of the destroying *Angels* passing over, and sparing the Israelites, Exod. 12. 12, &c. so he calleth the Cup, the New Testament, or Covenant in his Blood; that is, the sign or remembrance of his bloud shedding.

V. 20. *which is shed for you*] Understand this after the manner of the Prophets speaking, in which, things to come use to be pronounced *Sub enunciatione praeteriti, Fulgent; obiect. Ar.* under a Declaration of that which is past.

V. 21. *Behold the hand of, &c.*] Matt. 26. 21. Psalm 41. 9. Mark 14. 18. John 13. 21. as if he had said, behold, or consider a horrid and impious thing, although I am about presently to suffer death for you; though I leave you in this now instituted Sacrament, the Symboles and pledges of my dearest love to mankind (John 3. 16.) for a remembrance of my death, untill my coming again to judgement, to be observed in the Church; yet the hand which betrayeth me, is with me at this Table; and while he eateth with me of my bread, he is meditating how to betray me to death.

with me at the Table] That is, *Judas* who will presently betray me, now at Table with me.

V. 22. *was determined*] By God in his eternal Counsel, Acts 4. 28. Revel. 13. 8. God determined not sin, but he determined the salvation of man by Christ his being betraid, and being crucified: so draweth he good out of evil; so gave he Christ into the hands and power of sinners, that he satisfiing Gods Justice for us, we might be saved: so God used that to good, which impious men designed to evil, and acted most sinfully: observe the several ends here proposed. Judas betrayed Christ for gain, the Devil put it into Judas heart so to do, in hope to take him away who destroyed his works: the Priests were instigated hereto by their malice and envy, because their honour and gains were impeached by Christs preaching and miracles; *Pilate* gave sentence to please the people; the people cried, Crucifie him, to ingratiate with their Rulers; the Souldiers acted as the Priests, *Jewes and Devils moved them*; but God, out of his unspeakable love and mercy, permitting these voluntary agents every one herein to act as he would, bringeth all to his determinate will and councel for mans salvation, which none of the actors either knew, or would: nor is it the least admirable effect of Gods providence that some of them who were to be saved by the death of Christ, should be actors in, and promoters and carriers on of the same, which is evident, Acts 2. 36. 37. 38, &c.

V. 23. *to enquire among themselves*] John 13. 22. they looked one upon another, doubting of whom he spake; probably enquiring among themselves, whether any of their company knew any thing concerning any plot against their Master.

V. 24. *there was also strife*] Matt. 20 24. the occasion of contention about superiority is set down; whether it revived again on this occasion: or that this Evangelist relating the same thing, followeth not the same order of the story, it skilleth not much: the same controversie was on foot at other times among them, Matt. 18. 1. it was a dangerous symptome of a great remainder of the old man in them: see 1 Cor. 3. 3. which ought to be a document of caution and humility unto us; considering men otherwise of excellent, had yet such faylings: as also of confidence, that God will not cast us off for our infirmities, who tolerated so much in them, whom he made lights of the world.

V. 25. *he said unto them*] Matt. 20. 25. Mark 10. 42.

called benefactors] Job 12. 21. εὐεργέται the Hebrewes called their Nobles נְדִיבִים *nedibim* liberall, beneficent, Psalm 113.8. Psalm 47.10. from נָדַב *nadab, he gave willingly, or liberally.* So was *Ptolomie King of Egypt* stiled εὐεργέτης from his beneficence to the Cities of Greece, which being at first given to Princes and great Lords, for their personall Vertue; at last it became common to Princes and Lords, as *Augustus*, and other titles, whether in their persons they were such or not: the meaning of Christ here is, that he would not have the Ministers of the Gospel affect any high and ambitious titles of domination.

V. 26. *is greatest among you*] In gifts, authority, or other qualities: meaning that such must carry themselves without pride, arrogance, ambition, violence, oppression, and contempt of others; and with that humility and moderation, which would become the meanest in the Church: not that he appointed equality of ministers, for he appointed orders in the Church, which cannot be without the relations of inferiour and superiour, onely he prohibiteth Tyranny and domineering, Romans 12. 8. 1 Cor. 12. 28. 1 Timothy 5. 17. Hebr. 13. 17. 24. 1 Pet. 5. 3.

V. 27. *Whether is greater*] By another argument he teacheth them, that they are not called to rule, and domineer, but to serve: as if he faid, might justly challenge dominion: yet have I taken on me the form of a servant, who am Lord over all; I came to serve, not to be served: how much lesse ought you to dream of dominion, and worldly greatnesse?

V. 28. *Ye are they which continued, &c.*] Matt. 19. 28. He declareth that they who had shared with him in his suffering, should also communicate with him in glory.

in my temptations] In my perfecutions and troubles, Hebr. 2. 18. and 4. 15. Iames 1. 12. You who constantly adhered to me, neither feandaled at, nor separating from me for my Doctrine, as those, John 6. 67. You, who neither for fear or favour of men were ashamed to confesse me, as many of the chief Rulers did, John 12. 42. you who have been constant to me in all those injuries, persecutions and tribulations, which I have suffered, Matt. 19. expresseth this by ——*ye that have followed me in the regeneration*, which here is called temptations: Indeed God, among mere men, corrected his sons, and exercised their patience by sundry trials and tentations, that being tried, and persevering to doe his will in all these trials, they might know that of themselves, which God foreknew concerning their constancy: so tried he *Abraham*, Gen. 22. 1. with that grivous precept; and these tentations must try the whole Church, which must through many such enter into the Kingdome of God, Acts 14. 22. which began in Christ her head, *who was in all points tempted like as we are, yet without sin*, Heb. 4. 5.

V. 29. *I appoint unto you a Kingdome*] As if he faid: your present contention is vain: you are appointed to an Heavenly Kingdome: onely learne patience of me: and be contented to go to that joy (as I shall do) by the way of temporall afflictions: shake off this dream of secular greatnesse and life up your minds to Eternall blessednesse: here we must serve, that we may reign there.

V. 30. *That ye may eat and drinke*] Matt 19. 28. from his last supper, he deriveth this manner of speaking to signifie the effect thereof, life eternal, by their participating of him: this he speaks, *in metaphorâ* —— *Theophylatt*, by a metaphor taken from these who have the honour to sit at Table, with kings; as if he had faid, you shall be highly honoured.

sit on thrones] Matth. 19. 28. the meaning is, that you may partake with me in glory and happinesse. Now if this condition remain for you, why do you contend for a miserable and momentary primacy in this world?

V. 31. *Simn Simon*] This ingemination and doubling of his name, is to stir him up to a serious attention, and to him doth Christ address his speech, before the rest, though all of them were concerned; first, because he foresaw that *Peter* (being more fervent and confident than the rest, and so more exposed to Satans charges) would more grievously fall, than his fellow Disciples: secondly, because afterward he should excel them also in a singular example of constancy: or as *Chrysostom* (on John 17. 12.) thinketh, because he had high thoughts, as trusting to some merit of his more fervent love to Christ.

Satan hath desired, &c.] as if he faid, I have indeed told you of a Kingdome, which I intend you: but be ye not secure, who have a fierce and subtile adversary to encounter with: ye are the good Wheat; for many tryals must you look to cleanse you that ye may not be cast away with the unhappy chaffe to unquenchable fire, and Matt. 3. and thou *Simon Peter*, Satan hath desired to overthrow thee, but he shall onely cleanse and refine thee, by humbling thee in the knowledge of thy infirmity.

sift you as wheat] this σινιάσαι *Suidas* interpreteth by σεῖσαι, κοσκινεῦσαι, διαζῶσαι παρελθεῖν, and περιφέρεσθαι: that is to shake to and again, as in a sive: to trouble, terrifie and discompose as the tumultuous waters in a storme; here is the malice of Satan principally ayming at the ruine of the best, he pafteth by wicked

men, as his own slaves and vassals of whom he is already sure: *eos quos in dejicere quos videt stare. Cyprian. lib. 3. ep. 1.* He is ambitious to cast them down whom he seeth standing. See Isaiah 30. 28. Amos 9. 9.

V. 32. *I have prayed for thee*] not for *Peter* onely doth Christ mediate, but for all the faithful, John 17. 20. and therefore he will not suffer us to be tempted above that we are able: whosoever therefore faileth not in tribulation, *ab illo se non dubitet adjuvari. Prosper. con. Collat.* let him not doubt but Christ solicitoth for him and helpeth him; so admirable is Gods patience *quâ contemptus parcit* —— he spareth even being contemned, never can he want mercy, *quando hominis & indulgentiâ consulit, & flagello.* Seeing he provideth for man, both in indulgence, and the rod. *ib. Prosp. sent.*

V. 33. *I am ready to go with thee, &c.*] *Peter* ignorant of his own infirmity, is thus confident; but having learned by experience that the beft meaning man easily falleth into the moft grievous sin, if God take away his sustaining hand, he afterward answered more modestly, *Lord, thou knowest all things, thou knowest that I love thee*, John 21. it is a very hard matter to excel in any gifts and not to be too confident thereof; which is the cause why God usually humbleth those by some great trials whom he hath richly nitheth with gifts extraordinary, as *Paul* also acknowledgeth, 2 Cor. 12. 7.

V. 34. *And he said*] Matthew, 26. 34. Mark 14. 30. John 13. 38.

V. 35. *He said unto them*] Matth. 10. 9. Luke 10. 4.

sent you without purse] He compareth his absence from the Disciples before his passion, with that which followed after his passion; noting the variation of the times; as if he had said, the instruction which I gave you for the execution of your first Commission (Matt. 10. 9, 10.) was but temporal, and for that time onely observable: at that time though you take no viands with you, you wanted nothing, for I did extraordinarily provide for you: by enclining their heares to whom I sent you, to supply you with all necessaries: I then complied with the weakneffe of children, instancing my miraculous providence: now the time requireth that you be armed to succeeding Ministers, who are not always to expect or depend on miracles for their supplies in things temporal: and this which he saith concerning a purfe or sword v. 36. is to intimate their necessities and dangers imminent, which he speaking of, allayeth their unseasonable ambition: as if he said, you contend about superiority; but you muft all undergo many necessities and dangers; thus he warneth and armeth them against imminent afflictions; specially, with spiritual arms, wherewith external means are not to be neglected.

V. 37. *Muft yet be accomplished in me*] that is, I who am your Lord am now to suffer for the redemption of man, according as it was foretold by the Prophets.

he was reckoned among the transgressours] Isaiah 53. 12. Mark 15. 28. *So* they apprehended him as a malefactour with swords and staves, and they crucified him among thieves.

the things concerning me] that is, which the Prophets have written, or the Law prefigured concerning me.

have an end] all is, and shortly shall be fulfilled, for the accomplishment of your redemption, so that it should be an Argument of your confidence, not of fear and dejection. (See Matt. 27. 38. Mark 15. 28.) seeing that Christ doth indeed fulfil all that was foretold of him: thus Christ confirmeth the authority of Scriptures, the scope whereof is to bring us to Christ, eternal life and true happiness, John 17. 3.

V. 38. *Here are two swords*] this said they, not understanding of what armour he spake.

it is enough] thereby teaching them that he spake not of a bodily armour, for which, against a world of enemies, many thousand swords had been too few.

V. 39. *And he came out*]Matth. 26. 36. Mark 14. 32. John 18. 1. He went away out of the house, in which he had eaten the Passover, toward the garden where he was to begin his Passion.

as he was wont] unto *Gethsemane*, Matthew 26. 36. Mark 14. 32. which is a Village at the foot of the mount of *Olives* (*Jerom. de loc. Hebraic.*) whereto he was wont to resort with his Disciples, John 18. 2.

V. 40. *And when he was*] Matt. 26. 41. Mark 14. 38.

pray that ye enter not into temptation] as if he said, if you are not solicitous for me now entring into my sad Passion: yet be carefull for your selves: you also are in present danger of being surprized with a fearfull temptation, (of which, verse 31. See Peter, 5. 8.) to enter into temptation, here importeth to be overcome thereof: we being not able of our selves to resist, are to beg assistance and deliverance at Gods hands in vigilant and incentive prayer.

V. 41. *He was withdrawn from them*] the word ἀπεσπάσθη here used, signifieth he was pulled or drawn away: it is of σπάω *trabo, or evello*: the *Syriac* interpreteth it by פרק *perach*, which among other significations, *separare, segregare, se secedere*, and thence פרוש *parich. remotus, abiens, distans.* He withdrew himself a small distance from his Disciples, that he might pray alone: possibly as men in bitternes of spirit, and anguish of mind, use to turn away, or withdraw from company. (See Gen. 43. 30. Gen. 42. 24.) to give their passion freer vent: so Christ having taken on him all our infirmities with our sin, being now to wrestle with this heavie agony and deep fence of his fathers auger against sinners, in whose place he now stood, withdrew a little from his Disciples, lest he should have had zarded their yet weak faith, by their too near sense and apprehension of his bitter sorrows.

V. 42. *Remove this cup from me*] this is an *Hebraisme* כוס *cos*, by a metaphor signified that condition which was prepared, and imminent, whether good or evil. See Psalm 11. 6. Ifai. 51. 17. Lam. 4. 21. Matt. 26. 21. Pfal. 64. 8. Pfalm 16. 5. and 73. 10. Ezekiel 23. 33. Zach. 12. 2.

not my will, but thine be done] as God, he was of the same will with the Father and holy Spirit: but as he was man subject to all our infirmities (sin onely excepted) so was he of another, yet not contrary will, because by the unmeasured grace which he had received in his Divine unction, John 3 34.) he subjected that humane will (naturally desiring to preserve the humanity) unto the will of the Father, even unto death; teaching us this Precept, chap. 11. 2. by his own present example, and as *Bernard*, faith, *de quæmod. orandi: Deo magis committere, quàm temere aliquid apud nos desinere*, to commit our desires and necessities to God, rather than rashly determine any thing of our selves, we may and do often erre in petitioning, God cannot err in giving: we know not what to pray as we ought, Rom 8. but God knoweth what is best to bestow on us: what is good for the sick, the Physitian better knoweth than the Patient himself.

V. 43. *Strengthning him*] Not by communication of any vertue; but by presenting his Humanity the certain assurance of his speedy victory and glory, while the Deity, as it were hid his light and comfortable presence.

V. 44. *In an agony*] That is, a vehement conflict in his soul, through the deepest sense of of his fathers wrath against sinners, for whom he now stood as a surety and Redeemer, 2 Corinthians, 5. 21.

prayed more earnestly] more fervently, for he wrestled not onely with the terrours of death as other mere men are wont to do (for then many Martyrs might have seemed more constant and resolute than he) but with the terrible justice of God powring out his anger on sinnes, than which nothing more dreadful can be thought of; for he bare the burden of all our sins, Isai. 53. 4, 5, 6. and what ever punishments were thereto due; this conflict therefore, and passion of Christ is the sum of our consolation the having therein fully overcome death and Hell for us, and the fear and horrour thereof: so that all this lessened not his Majesty; but encreased our assurance of reconciliation with God and salvation with Christ risen from the dead, Gods justice, which we have provoked, being fully satisfied by the inestimable merit of Christs passion.

great drops of blood] θρόμβοι αἵματος, clottered, or congealed blood: *Dioscor. l. 3. c. 44.* θρόμβος αἵματος & βαλὸς, it differeth congealed blood, *So. Suidas* θρόμβοι ἁλὸς congealed salt, the *Syr.* giveth it, *droppings down of blood* that is in greater and grosser drops distilling.

V. 45. *Sleeping for sorrow*] it seemeth they were stupified with an heavy grief, for that which he had told them: otherwise, for now and care are usually sleeplesse: mark how little truft there is in frail flesh and blood; they who had boldly promised, (and doubtlesse meane no lesse) to goe to prison & death for Christ, could not so much as watch with him one hour in so grievous an affliction, so much as watch with him one hour in so grievous an affliction, *Rise and pray* Matt. 26. 41. See v. 40. as if he said, it is now no fit season to sleep in the midst of these imminent and now ——instant dangers, arise and watch in earnest prayer, that ye fall not into temptation, but that God may be pleased to hear and deliver you.

V. 47. *Behold a multitude*] Matt. 26. 47. Mark 14. 43. John 18. 13. Matt. 26. 47. a great multitude, armed with swords and staves, John 18. 3. *faith, a band of men and officers, &c.*

to kiss him] which was their manner of friendly salvation. Luke 7. 45.] Judas had given them that sign by which they should apprehend Jesus, Matt. 26. 48.

V. 48. *Betrayest thou the Son of man with a kisse*] doest thou clothe thy treason with shews of love? Judas would after such evident detection, yet vail his treason; therefore he would not act it openly: possibly he might fear, left otherwise he might escape their hands, as he had sometimes done: therefore he maketh semblance of love and friendship: but Christ discovereth his vain hypocrisie, under which they could not have taken him, had he not offered himself to that passion whereby he was to redeem man.

V. 49. *Shall we smite with the sword*] it seemeth they were confident of extraordinary assistance, who durst draw two swords against a multitude; but understood not that Christs kingdom was spiritual, not secular; and so nor to be defended with arms and violence, but with spiritual armour, 2 Cor. 10 4 Eph. 6. 13, 14, &c.

V. 50. *One of them smote*] Mat. 26. 51. Mark 14. 47. this was Peter, John 18. 10. who out of zeal to defend his Master, stayed not to expect Christs answer, but presently strooke. See Matthew, 26. 51.

the servant of the high Priest] This was Malcus John 18. 10.

V. 51. *Suffer ye thus far*] Meaning that they might take him, and do what God had appointed. Mat. 26. 52. Christ biddeth him put up his sword, intimating that neither *Peter*, nor any other private person or persons might take up the sword, to defend the cause of Christ. 1. Because the *jus gladii* belongeth not to any private person, but to publick authority. Rom. 13. 4. much lesse to the Minister. Secondly, because they who smite with the sword, shall perish with the sword. Mat. 26. 52. Thirdly, because Gods will muft be done in our sufferings, John 18. 11. Lastly, God can, and ever will as he knoweth best, defend his own cause: he hath legions of Angels at command. Mat. 26. 53.

V. 52. *Captains of the Temple*] See verse 4. they that commanded the guard of the Temple. See on John 18. 12. Acts 4. 1.

V. 53. *But this is your hour*] The time wherein God hath permitted you to rage against me; and wherein the Devil the Prince of darknesse, endeavoureth by you to destroy me, who am the light of the world.

V. 54. *Then took they him*] Matthew 26. 57. Mark 14. 66. John 18. 12. then when he who offered himself a sacrifice for our redemption permitted them so to do: so blinde were they that they were nothing moved by the feare of that power of Jesus, which in their approach cast them to the ground, John 18. 6. nor his present healing Malcus ear, to consider either his mercy to save, or divine power to destroy, and, if he pleased, to frustrate all their power and endeavours against him.

V. 55. *When they had kindled a fire*] Mat. 26. 69. Mark 14. 66. John 18. 17. in the midst of the hall, that they might sit or stand about it, & warm themselves who were to attend their masters coming out.

V. 56. *A certain maid*] Mat. 26. 69. Mark 14. 66, 67. John 18. 17. See verse 60.

V. 57. *Woman I know him not*] So dangerous a temptation is carnal fear: it was an undoubted effect of love that *Peter* followed Christ into that danger, as also of a violent perturbation of minde by fear, that he denied him: they that truly love God (by the grace of God) are yet of themselves infirm; because, yet, but partly flesh. Here were three immediate causes of *Peters* falling. 1. Too much confidence in himself. 2. The company of Christs enemies, with whom it is very difficult, not to fall: because he seemeth to correct their errour, who dissenteth from their practice. 3. The wisdom of flesh, here suggesting to himself, what he once spake to Christ speaking of this his passion. Mat. 16. 22. *Iλεώς σοι, regard, or favour thy self.*

V. 58. *Man, I am not*] Once fallen, he could not presently recover: the falls of a sinner take away the present sense of sin, and affect the minde with such a stupor, that therein it cannot understand the evil done: so easie is it for the best to fall, so hard to rise again.

V. 59. *About the space of an hour after, another*] Satan (who never wanteth variety of imployers) doubleth his charges, and violently followeth his mischievous advantages upon those whom he casteth down: it should enforce the Apostles admonition. 1 Cor. 10. 12. *Wherefore let him that thinketh he standeth take heed lest he fall.*

V. 60. *Peter, I know not what thou sayest*] Here seemeth much difficulty (which hath wrestled some learned pens into very dangerous inconveniences) in the reconciliation of the seeming differences between the Evangelists, relating the same story of Christs convention before the High-Priest, and *Peters* denial, but with some different circumstances: as for example.

1. The three first Evangelists relate all as acted before *Caiphas*, to whom Christ was led. Mat. 26. 57.

2. That *Peter followed him thither*. Mat. 26. 58. and warmed himself there, Mark 14. 54. Luke 22. 55.

3. That they stroke Christ in *Caiaphas* presence. Mark 14. 65. Mat. 26. 64. and here v. 63.

4. That two maids accuse *Peter*. Mat. 26. 69. 71. Mark 14. 66, 69. but here verse 58. another man said: which was the second charge.

5. That John 18. 24. saying, *Annas* had sent him bound to *Caiphas*; yet he saith v. 25. *Simon Peter* stood and warmed himself: and then upon a second charge denied Christ, and upon a third v. 26, 27. that he denied a third time.

For the reconciliation of these seeming difficulties, we must know. 1. That all the word of God is infallibly true, and such as there cannot be any errour or falshood in it. 2. That one of the Evangelists recieveth some things, which another, or all the reft omitted. So that, all that which they or any of them wrote, is certainly true, though neither any one, nor all of them wrote all that which was true. See John 20. 3. and 21. 25. for instance: John wrote concerning Christs being carried to *Annas first*, (John 18. 13.) who was father-in-law to *Caiphas* (which *Caiphas* was High Priest, that is suffragan to *Annas* the High Priest. (See on John 18. 13. the same year.) this, the other three Evangelists omit: but relate the main actions, without this circumstance. 3. They also relate *Peters* following of Christ into the High Priests hall: Mark and this Evangelist, speak of warming himself; but omit the place, *Annas hall*, which John mentioneth: also John speaketh of his standing and warming himself; which circumstance appertaineth to that part of the story which was acted in *Annas hall*, except we shall say that *Malcus* charge was against him standing by a second mentioned fire in *Caiphas hall* also: three bring the same reason for a fire in that place as well as the other. 4. That John saith Christ was ftrucken in *Annas* house john 18. 22. but the reft relate it as done in *Caiphas hall*: either those Evangelists observe not the circumstances and order of the story (omitting, that he was first carried to *Annas*, which John relateth (consented to historifie the things themselves: or else, which is possible, they did twice strike Jesus: so john sheweth the occasion was, their ill taking the manner of his answering the High Priest *Annas*, John 18. 22. but the other Evangelists relate to the matter of his answer (Mat. 26. 64, &c. Mark 14. 62. &c.) as the end of their smiting him, and the occasion subordinate thereto: that is, their blind-folding him, and bidding him prophesie who smote him: because the people esteemed him a Prophet. 5. That Matthew and Mark say *two maides* accused *Peter*, the first, and second time, but Luke 22. 58. it is said, that first a maid, and then a man charged him: both are true; and John 18. 25. it is clearly reconciled, where mentioning the second charge he saith, *ἄλλος, they had*; that is the maid, and a man at least, it may be with some others also; so *Matthew* and *Mark*, mention the woman in the second charge: and this Evangelist mentioneth the man, but *John* signifieth both, if not divers others. 6. That after *John* said *Annas sent him bound to Caiphas*) he recordeth the second denial, it maketh not that this second denial was at *Caiphas* (the surrogates) house: for who knoweth not the many *anticipations* in sacred histories; wherein that is not first set down, which was first acted; as so, that is not always to be understood, to be first in time, which is first set down in the series of a story: understand therefore the two first denialls to have been at *Annas* house, and the last at *Caiphas* house, whence he went out and wept bitterly; for between the two first; and the last denial, verse 59. it evidently appeareth, that there was about an hours space: and this last denial was occasioned by *Malchus* (whose ear *Peter* had cut off) his charge: which the other Evangelists omit, as also their carrying him to *Annas*; and his sending him bound to *Caiaphas*; which John recordeth, John 18. 13.

the Cock crew] *Peter* could not take warning by the word and premonition of Christ himself: but hearing the cock crow, he came to himself and remembred: that stayed him not from sin; this occasioned his repentance: in the first, Christ left him to himself; the sense and sad expetience of his own disability to resist a temptation: in the second, he minded him of the signal whereof he foretold him. The most powerful means cannot awake the sinner, until Gods remembring spirit make them effectual; the least shall, where he so doth.

V. 61. *Then the Lord turned back and looked on Peter*] He looked back as *Theophylatt* faith, ἀπλῶς βλέψαντι with a benigne aspect: then *Peter* remembred, forgetting Christs words he fell; but recalling them to mind, he repented.

before the cock crow] Mat. 26. 34. John 13. 38.

V. 62. *went out and wept bytr.*] This was the effect of his fight, detestation of his sin, and grief that he had so offended a gracious God: we read that he wept, we read not that he satisfied: God accepteth the sole merit of Christ for a full satisfaction for our sins, but yet he justly requireth our repentance, that his mercy may have place: repentance is the key to the kingdom of grace. See Mat 3. 2. Mat 4 17. Such is Gods mercy and patience (as *Prosper* fore-cited faith) *quia parcit contemptus, parcit etiam negatus*; wherein being contemned, yea being denied, he spareth, and forgives.

V. 63. *mocked him*] Mapzeyov; Mark 14. 65 John 18. 22. μαίζειν, whereof the word here used is properly signifieth, to jest childishly; or foolishly; or else which the Hebrews expresse by פתל *halla*. which in its first signification importeth, *to praise*, by an *antiphrasis* signifieth, in *Hithpael, derisit, subsannavit*, he jeered, which is a scoffing by seeming to admire, praise or approve him whom he derideth: or by some disagreeful term, as 2 Kings 2. 23. so פתי *halal*, among other significations, importeth a doing or saying something in scorn and contempt: so saith *Theophylatt*, ὅσα παρόντων ἀνατόνων ὡς ἀγνοούντων πλανᾶσθαι, the Lord of the Prophets, is mocked as a false Prophet, or an impostor.

V. 64. *prophesie, who is it that smote thee*] With these scoffing blasphemies they insult; because the people honoured him as a Prophet.

V. 65. *blasphemously spake they, &c.*] See on verse 70. possibly some saying that he was a glutton, wine-drinker, and friend of publicans and sinners, as chap. 7. 35. others that he had formerly cast out devills by *Beelzebub*, (chap 11. 15.) who now failed him, so that he could non deliver himself from punishment, now they had apprehended him: another, that he was no Prophet who would not foresee his own dangers, and deliver himself from them; that he had but deceived foolish people, &c. Satan was witty to invent blasphemous suggestions, and they malicious to apprehend and utter them; all which Jesus heard, and patiently endured in his sufferings for our sins.

V. 66. *as soon as it was day*] Mat. 27. 1. Mark 15. 1 John 18. 28. so industrious is malice, Satan will not let the wicked, his servants, sleep when any mischief is to be done, but sits heavy on their

eyes

eyes at Church, or when they should rise to go to it, for fear they might be moved to faith and repentance, and so he should loose them, and their service.

into their councell] Their consistory, or *Sanhedrim*; which sate about matters of religi n. See Mat. 5. 22. Mat. 26. 3. thus would they colour their malice with shews of justice and legall proceeding.

V. 67 *art thou the Christ?*] The expected Messias, promised by the Prophets; the King of Israel, as they disciples believe? thus they hypocritically and captiously ask, not with any intent to believe the truth; but to find something whereof to accuse, and condemn him as an enemy of *Cæsar*, or blasphemer of God.

If I tell you, you will not believe] You, who would not believe for so many miracles as you have seen me do, will not believe my words; unbelievers are sometimes importunate to hear the word, which shall serve onely to condemn their disobedience and unbelief. See Jer. 42. 2, 3. Jer. 43. 2. and 44. 16.

V. 68. *you will not answer me*] See chap. 20. 3, 4. 7. 17, 44. you will not be instructed, being resolved, not to put my cause on truth; and evincing reason, but violence.

nor let me go] You are already resolved to destroy me.

V. 69. *Hereafter shall the Son of man*] Mat. 26. 64. Mark 14. 62 at his second coming, he whom you now judge and condemn as a malefactour, shall judge you; though you destroy this life, he shall live again in heavenly Majesty and glory.

at the right hand] In the power and glory of his heavenly kingdom. Hebr. 1. 3. and 8. 1.

V. 70. *Art thou then the Son of God*] As if in blasphemous scorn they said; *thou* Carpenters son; *thou* friend of Publicans and sinners: *thou* prophaner of sabbaths: *thou* the Son of God? See verse 65.

ye say that I am] That is, I am. Mark 14 62. or, you say the truth, for I am so.

V. 71. *What need we any further, &c.*] The Syriack readeth, *what need we* (תוב) *again*; as the Hebr. עוד *hod* importeth, *any addition*, or a second time; for they had in the night sought for witnesse against him, but found none: for *many have false witnesse against him but their witnesse agreed not together*. Mark 14. 55, 56. as if they said, we had before, and have enough against him now; for he professeth himself the Son of God: The wicked think the very profession of the truth of Christ evidence enough to condemn the professours thereof.

CHAP. XXIII.

Verse 1. *And the whole multitude*] Mat. 27. 2. Mark 15. 1. 1 John 18. 28. when they supposed they had enough now to perswade *Pilate* to condemn him to death, which themselves, had great will, but no power to do, in prosecution of their malicious desire to destroy him; the multitude of those that were in the councell, and the attendants thereon (the Priests, Elders, Scribes, &c.) none would be absent.

unto Pilate] The Romans deputy, and chief governour of that province; who had power of judicature in matters capitall, which the Romans permitted not to the Jews.

V. 2. *perverting the nation*] See Acts 17. 7. by new pernicious doctrines seducing the people, perswading them against the divine law, and institutions of God by Moses.

forbidding to give tribute to Cæsar] This was a false calumny, as appeareth, Mat. 17. 27. & 22. 21. (as was the former) and here chap. 20. 25. but this they said, that they might ingage *Pilate* the Roman deputy, in their impious quarrell. See Isaiah 53. 2. John 6. 15.

Christ a King] &c. an annointed King; Syriack that he was the King Messias; they took that for granted (which was most untrue) that the Messias should have an external and fecular kingdom, glorious for wealth, armies and victories: and that under him they should be delivered from all other powers, or jurisdictions; by this complaint to *Pilate*, they labour to intimate, that the interest of *Cæsar* was highly concerned, by Iesus pressing himself to be a king, and the Messias, or by any of the Jews believing the same.

V. 3. *Pilate asked him*] Mat. 27. 11, Mark 15. 2. John 18. 33.

art thou the King of the Jewes?] He asked him not whether he perverted the nation, or forbad men to pay tribute to *Cæsar*: it is likely that he being a vigilant deputy, had his intelligence and information concerning Christ: the rather for that the Herodians went with the Pharisees to catch him in this point. See Mat. 22. 16. &c. who, if he had denyed the right of *Cæsar*, would quickly have informed against him: nor doth he mention the third cavill, as suspecting him of competition for his deputy-ship; because he knew him to be poor, unarmed, and a contemner of fecular honours; but to satisfie the impious Iews, left by any malicious complaint to *Cæsar*, they should have beproten him trouble.

thou sayest it] See on John 18 37. I have no need to affirm it, seeing thou sayest it; thou answerest thy self for me.

V. 4. *Then said Pilate*] After he had examined him in the Pretory he giveth the Iews there attending, this answer at the door; I find no fault in him worthy of death, as you suggest.

V. 5. *they were more fierce*] They grew more violent: as the Syriack hath it, *they cryed out upon him*: thinking by violence to prevail, seeing by right and equity they could not.

beginning from Galilee] They mention Galilee, partly to minde him of the sedition there formerly bred: and partly to intimate that *Herod* might finde some dangerous advantage against him, in case he should not hearken to their informations concerning the maintenance of *Cæsars* right.

V. 6. *a Galilean*] That is, a native, or an inhabitant of Galilee, and so of *Herods* jurisdiction.

V. 7. *he sent him to Herod*] As to acquit himself of him; so to ingratiate with *Herod*: this was *Herod Antipas*; the murderer of *John Baptist*. Chap. 3. 19, 20. *Herod* the great his son. Mat. 2. *was at Jerusalem at that time*] In those dayes of the Passover, *Herod* was at Jerusalem, at the feast. See Exod. 23. 17.

V. 8. *he had heard many things of him*] See on Mat. 14. 1.

hoped to have seen some miracle] He rejoyced that *Pilate* so much honoured him, as to send him one that had done so many admirable works: as also in hope to satisfie his own curiosity, in seeing some miracle done: or do impious men abuse the holy power of God, as if it were some fecular spectacle, ordained for admiration, and pastime.

V. 9. *he answered him nothing*] He knew *Herod* asked not with any intent to be converted; but for his curiosity, which Christ would not satisfie.

V. 10 *accused him*] Wickednesse is ever jealous: they fearing left Christ might satisfie and ingratiate with *Herod*, and so escape their fury who had resolved to destroy him: they repeat to *Herod* those things whereof they had accused him before *Pilate*: the more admirable was Jesus present silence, verse 9, who neither by the presence of so great a Prince, nor the importunate malice of his enemies, was moved to answer any thing.

V. 11. *a gorgeous robe*] Rich and honourable clothes, which they put on him in scorn. Gr. λαμπρὰν glittering, shining, or splendid. Vulg. *candidam*. Mat. 27 28. *a skarlet robe*. So Hebr. 9. 19. *skarlet wool*; all this in derision, because Jesus would not satisfie *Herods* vain desires, in shewing some signe; had he found him guilty, he would otherwayes have proceeded against him; this injury they did him, because the Iews accused him of affecting a kingdome.

V. 12. *Pilate and Herod were made friends*] It seemeth their former contest was about jurisdiction. See chap. 13. 1. which *Pilate* in this instance salving, ambitious *Herod* was satisfied: caused friendship and unhappy peace is that, which is made to the injury of Christ: nor was this blasphemous fcoffing of *Herod* long unevenged; as *Josephus* writeth *Antiq. Jud. l.* 18. *c.* 9. being accused to *Caius Cæsar*, he was by him put out of his kingdom, or *Tetrarchie*, and his goods given to *Agrippa*; himself condemned to perpetuall banishment into *Lions in France* (some say into *Spain*) he died with grief.

V. 13. *called together the chief Priests*] Their *Sanhedrin* or great councel.

V. 14. *no fault in this man*] This heathens justifying Christ, condemned the Iews malice against him.

V. 16. *I will therefore chastise him, &c.*] Mat. 27. 26. Mark 15. 15. John 19. 1. Offences not capital, the Roman presidents used so to punish with stripes, or scourging: this *Pilate* would have done to appease the Iews rage: he had not learned, that we may not do evil, that good may come thereof. Rom. 3. 8. much lesse may we do evil to avoyd evil: he ought to have defended the innocent, and to have delivered him: but once declining from justice, he fell to that impious complyance with the Iews malice, which was against justice, and the testimony of his own conscience.

V. 17. *for of necessity*] Of custom granted them by the Romans. See Mat. 27. 15. Mark 15. 6. John 18. 39.

V. 18. *they cryed out all*] That is, the generality: Israel the now peculiar people of God, ragerh and thirsteth for the holy blood of Christ; *Pilate* the heathen abhorreth such cruel injustice. See 1. How easily an holy people may be misled, or degenerate, 2. What trust there is in fickle multitudes, who so quickly can change their *Hosanna's* to *crucifige's*. 3. Whether enraged malice will carry men, making professours of truth do that which foher heathens loath and are ashamed of?

V. 19. *for a certain sedition, &c.*] See on Mat. 27. 16.

V. 20. *willing to release Jesus*] See on Mat. 27. 17.

V. 21. *but they cryed saying crucifie him*] The vehemency of their impious desires, causeth them to double their cryes, to make the voyce seem the stronger: thus wicked men use to second their sins with greater and greater wickednesse.

V. 22. *the third time*] Peter, for fear denied Christ three times, and yet repented; *Pilate* three times justified Christ, and yet for popular favour condemned him: it may teach us, neither to despair if we repent, nor to presume though we have begun well.

V. 23. *ch ef Priests prevailed*] These voyces overswayed *Pilates* conscience. Some Greek copies have not ἢ τῶν ἀρχιερέων but the best generally have, the Syr. have it, *& ingens erat vox eorum, & summorum sacerdotum*, noting a danger of, and propensity to some uproare, if they were not satisfied with the blood of Iesus.

V. 24. *Pilate*

V. 24. *Pilate gave sentence*] Or consented: neither according to law, conscience, nor custome, but to please the people: possibly he thought to avoyd an insurrection hereby, but this injustice followed him: for about seven years after, being banished to *Lyons*, and reduced to miserable straits, he slew himself.

V. 25. *Jesus to their will*] That is, to crucifie and do what they would with him. See Mat. 27. 26.

V. 26. *as they led him away*] Mat. 27. 32. Mark 15. 21. out of the city to *Calvary*. See Hebr. 13. 12.

they laid hold upon Simon a Syrenian] That is, the souldiers took him to carry the crosse of Christ: there are many *Simons* mentioned in the Gospel; *Simon Peter*. Mat. 10. 2. *Simon the Canaanite*. Mat. 13. 4. *Simon the leper*. Mat. 26. 6. *Simon* father of *Judas Iscariot*. John 13. 2. *Simon the tanner*. Acts 9. 43. *Simon Zelotes* Acts 1. 13. *Simon Magus*. Acts 8, 9. *Simon Niger*. Acts 13. 1. *Simon* of *Cyrene*; there were two cities of this name; one in Lybia. Acts 2. 10. the other in Assyria, called קיר *Kir*. 2 Kings 16. 9. Amos 9. 7. that is, as *Hierom* there interpreteth *Cyrene*. See *Plin. l.* 5. *c.* 5. *Strabo. l.* 17. *Ammian. Marcellin. l.* 22. *hom. de Pastor. afeript. Augustino*. Here *Simon* the Cyrenian; that is, Σίμωνα Κυρήνιον *Suidas*. *Simon* a man of Cyrene, father of *Alexander* and *Rufus*. Mark 15. 21. Christ first bare his crosse, but as they went between the *Pretorie* and *Calvary*, they met with this *Simon* coming out of the countrey. Mark 15. 21. and they compelled him to bear the crosse of Jesus. *Hierom* on Mat. 27. 32. Christ being wearied with watching, stripes, and so long attendance on the varieties of judges, was not able any further to bear such a weight, as being man subject to all infirmities, without sin, to suffer for mans redemption; therefore the next seeming-strong man they meet, they command him to carry it for him: so he first set up the *trophe* of his crosse, and then delivered it to the Martyrs to erect it, said *Ambrof. in Luc. l.* 10. this came to the lot of *Simon* father of *Alexander* and *Rufus* (which were either Christs disciples, or men well known of them; for of such he seemeth to speak.) Such was the unbridled liberty of the Roman souldiers, under whose command the Jewes then there; which their intestine feditions brought upon them by the quarrels of ambitious *Aristobulus* and *Hircanus*, calling in forreign forces to aid them: So that they who would, according to Gods ordinance maintain the sweet bond of mutual peace, nor obey their superiours, now suffered the grievous insolencies of strangers, ruling over them, in an arbitrary way: the like distention in the republikes of Greece and Rome, have found the like event: wee have smarted for the same fault, God grant we do not againe.

V. 27. *and of women which bewayled him*] A great multitude followed him: some to insult, some of those of whom the Pharisees spake, John 7. 49. among them many women, some who believed in him: and because they are usually more compassionate, them Christ admonisheth to weep for themselves, for the imminent destruction which would be most grievous to them.

V. 28. *daughters of Jerusalem*] Women of Jerusalem; it is an Hebraisme. Frequent in Scripture. See 2 Kings 19. 21. Isa. 37. 22. Lam. 2. 13. 15. Mich. 4. 8. &c.

weep not for me, but weep for your selves] He relateth in this prohibition, as to the supream cause of his present passion (Gods counsell and his complyance thereto) so also to the end thereof, Gods glory; his exaltation to Gods right hand, and mans salvation hereby accomplished: in his admonition he pointeth at the sad calamity in their siege by the sword, pestilence, and famine, so grievous, that mothers should eat their own dear children.

V. 29. *The dayes are coming*] In the destruction of Jerusalem by the Roman. You now insulting over my afflictions, think your selves safe and well, because your governors have their will to destroy me, but alas a terrible revenge followeth, and is now at hand.

blessed are the barren] He further describeth the bitter sorrow of that tender sex in publick calamities, more afflicted with their helplesse childrens sufferings, than their own.

V. 30. *then they shall begin, &c.*] See Isaiah 2. 19. Hos. 10. 8. Rev. 6. 16. that is, then they shall too late say; in their fear and inevitable calamity.

fall on us] He expresseth the passion of men in extream agonies, wishing rather to dye speedily, than to live in the lingring misery of famine: or desiring rather any wayes to hide themselves, than to be exposed to publick ruine.

V. 31. *For if they do these things, &c.*] He compareth himself to a green tree, lesse combustible and apt to take fire? and the Jews to a dry tree: as if he said; if so severe be the fire of Gods judgement, and the rage of men permitted to execute the same on me, who have no sinne, and matter of punishment in my self, but onely as I stand in the place of sinners: what shall become of those vessels of wrath, (Rom. 9. 22.) the Jews who have in them such abundant matter of condemnation? in this the more, because they now crucifie their Saviour and Lord of life. See Isaiah 5. 24. and 33 11. & 47. 14. Obad. 1. 18. Mal. 4. 1. the sum of this proverbial manner of speaking is, if judgment be so heavy on me, in whom they can find no fault, what shall they suffer who are the smell of Gods wrath? 1 Pet. 4. 17.

V. 32. *and there were also*] Mat. 27. 38. Isaiah 53. 12.

two other malefeasours] Two other men which were malefactours; so that not only on the crosse, which *Mark* meeth, chap. 15. 28. but also in his leading out, was fulfilled that which Jesus foretold, chap. 22. 37. out of Isaiah 53. 12. and he was reckoned among the transgressours.

V. 33. *is called Calvarie*] Or the place of a skull, Mat. 27. 33 Mark 15. 22 John 19 17. See note there, and *Druf. ad voc. N.T.*

there they crucified him] It was then in use the most ignominious death. See Hebr. 2.

V. 34. *Father forgive them*] Acts 7. 60. Acts 3. 17. Being now in such intense torments, so purfued in death, with the implacable malice of his undeserved enemies, before he provided for his weeping Mother (John 19. 26, 27.) he prayeth for his enemies: there is no temporal thing of so great importance as saving of souls: Christ taught us to love our enemies, not onely by precept, Mat. 5. 44. but here, by his most admirable example thus began he on the Crosse, to shew himself not only a Redeemer by his bloodshed, but also a Mediatour by his intercession, the effect of this prayer appeared, Acts 2. 36. in *Peters* Sermon (addressed to them who had crucified the Lord of life) and the conversion of his auditors added to the Church that day. See also Acts 4. 4. Acts 6. 7. So that by the mercy of God, they who in their ignorance impiously shed the blood of Jesus, in the mystery, through faith, drank the same to their salvation.

V. 35. *derided him*] See on ch. 16. 14. This was an addition of sorrow to his passion, that all sorts of Jews despised him, insulting over him: all this was that our sin (who fell by *Adams* ambition) might thus be expiated, by the bitter ignominy of Christs passion.

the chosen of God] This is an *epithete* and title of the *Messias*. See Isaiah 42. 1.

V. 36. *offering him vinegar*] Mixed with Myrrhe and Gall. See on John 19. 29. herein was fulfilled that which was spoken. Psal. 69. 21.

V. 37. *if thou be the king of the Jewes*] That is, the *Messias* whom the Jewes expected to deliver them: this also they insultingly speak, implyedly charging him with vain ambition and usurpation of regality, and name of a King; being (as they thought) not able to deliver himself from the power of the Romans,

V. 38. *a superscription*] See on Mat. 27. 37. a title, or cause of his death, *Augustine epist.* 8, So Mark 15. 26. and Mat. 27. 37. to make the spectatours believe that he was therefore condemned and crucified, because he affected the kingdom of *Israel*. *Pilate* finding no fault in him, set down this in place of an accusation, which yet the Jewes (suspecting it, might reflect on their reputation) quarrelled at, John 19. 21.

Greek, and Latine, and Hebrew] That the thing which concerned all Nations, might thereby be divulged to all. To the East by the *Hebrew*, to the South by the *Greek*, to the West by the *Latine*: This was necessary in regard of the present confluence of people to the feast at *Jerusalem*, from all Nations, John 12. 20. There were the professed foes of all Nations, and Jewes of the dispersion among the Gentiles, who (though born of Jewish parents) yet spake the tongue of that people among whom they had been born and bred. See Acts 2. 8.

V. 39. *were hanged*] Being nailed to the Crosse, as the Roman manner of execution then was.

V. 40. *doest not thou fear God*] Doth not the punishment thou sufferest, cause thee to fear God, whose hand hath thus overtaken thee? It is a desperate condition in the bitter effects of sin, not to be sensible of the cause thereof. However the prosperous securely and inconsiderately contemn the judgements of God, yet doest not thou now under the heavy burden thereof, fear an intolerable accession thereto, whom neither present tormens, nor bitter death, under whose arests thou art, any thing astonish? It was a great addition to *Asa's* sin, that in his disease he fought not unto the Lord. 2 Chron. 16. 12.

V. 41. *but this man hath done nothing amisse*] *Greg. hom.* 22. *in Evang.* he suffered without sinne, that which we suffer for, and with sin.

V. 42. *Lord remember me*] When thou comest into thy glory, receive me to mercy as one of thine. Remember not my sin (so Psal. 25. 7.) but accomplish thy mercy which thou hast now begun to shew me in my conversion. Remember me when thou comest into that place of blessednesse which thou hast purchased, unto which thou art going from the Crosse, that I may follow thee into that blessednesse: here was a rare and excellent faith apprehending the merit of Christ for his salvation: he beleeveth him to be the Saviour, whom men condemned as a malefactour, whom the tormenters crucified, the impious Jewes derided, now dying, to mens sense, forsaken of God; in this doleful state and posture he believed him to be the holy Son of God, able to save in death; the disciples forsook him, *Peter* forswear all acquaintance with him; but this poor convert acknowledged him dying to be the Lord of life: true faith hath peircing eyes, seeing the glory and kingdom of Christ through the dark ignominy of the Crosse,

V. 43. *to*

V 43. *To day thou shalt be with me, &c.*] This day thou shalt be with me in Heaven. See 2 Cor. 12. 2, 4. Rev, 2. 7. By the Garden of Paradise where *Adam* was placed in his state of innocency; is signified here (as elsewhere) the state of eternal blessednesse.

V. 44. *about the sixth hour*] See on Mat. 27. 45. Mark 15. 33, about noon. His passion began about nine of the clock in the morning, which was their hour of prayer, and the ordinary hour of the morning Sacrifice dayly offered; and ended at the ninth hour, that is about three of the clock in the afternoon: at the time of the evening Sacrifice, Mark 15. 25, 33. and this was the time for the Passeover. By this time of the day God foreshewed the sufferings of Christ in times evening (the last dayes. Hebr. 1. 2. 1 Pet. 1. 19, 20.) about the same time of the day when the Paschal Lamb usually died. See Exod. 12. 6. בין הערבים *between the two evenings*, that is as the 70. give it πρὸς ἑσπέραν, towards the evening, in the afternoon, before Sun-setting. All the forenoon was counted morning, and all the afternoon evening: so their later evening began at Sun-setting. Iosh. 10. 26, 27,

over all the earth] Or land,

V. 45. *the vail of the temple was rent*] Syr. *the face of the port of the temple. Gr.* καταπέτασμα τοῦ ναοῦ, the *hanging*, which divided (as some think) the Holy of Holies, from the holy place: as others, with *Jerome*, the holy place into which the Priests went to officiate, from the outward Court: it is uncertain which was rent now. See *Is. Casaubon exerc.* 16. *N.* 127. *Ioh. Drus. præt. l.* 1. *in* Mat. 27. 51. In this relation *Luke* prepossesseth that part of the story, which should hath fallen with Christs giving up the ghost, Mat. 27. 50. omitting some things which the other Evangelists recite. See *Aug. de cons. Evang. l.* 3. *c.* 19.

V. 46. *into thy hands I commend, &c.*] Psal. 31. 5. now holy Father, that I have performed thy will in all things for the redemtion of thine elect, it remaineth onely that I commend my soul to thy blessed keeping, and so dye, the Hebrew word אפקיד in the Psalm signifieth (as doth also the Greek παραθήσομαι, by the 70. and so here used) so to commend as a thing safely deposited. 1 Pet 4. 19 Luke 12. 48. 2 Tim. 2. 2. to teach us confidence in our deaths, when we commend our soules into the merciful hands of God, we but deposit them in the hand custody of a faithful sequestration, who will in the time appointed faithfully restore them again, and we shall rise to life eternal.

he gave up the ghost] Mat. 27. 50. He died, It appeareth that this his bitter passion on the Cross lasted full six houres. For Mark 15. 25. it is expressely said----it was the third hour, and they crucified him (the third according to the Jewish account; who began their day at Sun-rising (our six of the clock) so their third hour answered to our nine in the morning, the usual time of their morning sacrifice, at which hour Christ (thereby prefigurod) began to be crucified, and Mark 15. 34, 37. it appeareth that about the ninth hour he died, that answered to our three of the clock in the afternoon when the evening sacrifice was killed: so that six houres (to wit from nine in the morning to three in the after-noon) he was on the crosse in torment.

V. 47. *when the centurion* Mat. 27. 54 the Roman Captain, who commanded the souldiers who crucified Christ.

he glorified God] Convinced in cnnscience by that he saw, he confessed the truth. See Mat 27. 54. See John 7. 17. confessing the truth in such case is to glorifie God,

V. 48. *smote their breasts*] Chap. 18. 13. As being touch't at heart for that which they and the rest had done, in giving their voyces to crucifie Christ.

V. 49. *all his acquaintance*] All who were present.

stood afar off) For fear of the Jewish fury, they durst not appear near him: So was that fulfilled in him, which was written, Psal. 88. 18.

V. 50. *a man named Ioseph*] Mat. 37. 57. of *Arimathea*, to distinguish him from others named *Ioseph*, Acts 1. 13. Mat. 1. 18. &c. Some think *Arimathea*, the same which is called *Ramah* in mount *Ephraim*, where *Samuel* dwelt, about 20. miles distant from *Ierusalem*, 1 Sam. 1. 1. &c. *Ierom. de loc. Hebraic* calleth it *Armatha Sophim, Unde fuit Ioseph qui in Evangeliis, ab Arimathi esse scribitur*; whence *Ioseph* was, who in the Gospels is called *Ioseph* of *Arimathea. Matthew* calleth him a rich man, and *Mark* 15. 43. an honourable Counsellour. This Evangelist, to Counsellour; addeth the best *Epithets*, *good and just*. All to shew how he had the easier access to *Pilate*, and the more ready favour to take down the body of Jesus; which probably a poor obscure man could not have obtained; he was a Disciple of Christ, John 19. 38.

V. 51. *waited for the kingdom of God*] He looked for the Redeemer, the *Messias*, and his kingdom.

V. 52. *begged the body, &c.*] Mat. 27. 58. See Mark 15. 43.

V 53. *never man before was layed*] Thus Gods providence disposed it; lest, had he been buried in some old Sepulchre, the unbelieving Jewes should have said after his resurrection, that it was some other risen from the dead, and not Christ. *Ier. in Mat.* 27, Or that he was raised again by the vertue of some other there interred, as 2 Kings 13. 21.

V. 54. *that day was the preparation, &c.*] Wherein they prepared all necessaries for the feast, which on the Sabbath they might not do, of which it is here said σάββατον ἐπέφωσκε, that is, did then begin, or drew on; about Sun-set, for they began the day at even, the word ἐπιφώσκω properly signifieth *illucesco*, to dawn or wax light, as at break of the day, Mat. 28. 1. but here the word is catachrestically put for *incipiebat*, begun; for their Sabbath began with darknes.

V. 55. *and beheld the sepulchre*] Mat. 27. 61.

V. 56. *according to the commandement*] Which forbad them to do any servile work on the Sabbath dayes.

CHAP. XXIV.

Verse 1. UPon *the first day of the week*] Mat. 28. 1. Mark 16. 1. John 20. 1. which was the first day after the first Sabbath of the feast, which is the Lords day; 1 Cor. 16. 2. Rev 1. 10.

very early in the morning] Mat. 28. 1. Gr. *the deep of the morning*, Mark 16, 2. saith λίαν πρωῒ, *very early*, while the Sun was rising, though not very near the *horizon* (for John 20. 1. it was yet dark) but rising toward it, as in the dawing and day-break; probably it was dark when they began to set out, and much more light before they came to the Sepulchre.

they came to the sepulchre] That is, the women which came with Christ from *Galilee*, chap. 23. 55. *Mary Magdalen, Ioanna*, and the other *Mary* (verse 10. and chap. 8. 2. Mat. 28.) that is *Mary* the mother of *Iames* and *Ioses*, also the mother of *Zebedees* children, with many other women, Mat. 27. 55, 56.

V. 2. *stone rolled away*] See Mat. 27. 60, 66. concerning which it seemeth Mark 16. 3. they were very solicitous, for it was very great, and so the rowling it away was beyond their strength.

V. 3. *entred in*] Into the Sepulchre, which was hewed out of a rock, like some vault or arched room, or they entered within the enclosement of the sepulchre, and stooping down looked into it. John 20. 5,

V. 4. *two men stood*] That is, two Angels, in the form and habit of men. See Acts 1. 19. Gen. 18. 2. Gen. 19. 5.

in shining garments] Of an extraordinary and heavenly lustre. The word ἀστράπτω, signifieth to lighten. *Vatablus* interpreteth here by *instar fulguris relucentibus. Beza: Vestibus fulgurantibus*; shining like lightning.

V. 5. *bowed down their faces*] As we use in astonishment and feare.

they said] The Angels said this unto them.

the living] Him, (that is Christ) who liveth.

V. 6. *he is not here*] The humanity of Christ is definite, and his body circumscribed, & therefore cannot be in more places at once.

remember how he spake unto you] Christ had foretold them of his death and resurrection, Mat. 17. 22. Mark 9. 31. John 9. 22. And these women were among the Disciples, but understood not, or forgat what they had heard concerning these things; now the Angels mind them hereof, that considering that nothing had befalne Christ but that which his self had foretold them, they might beleeve that he was risen from the dead.

V. 7. *Son of man must be delivered, &c.*] Mat. 17. 22.

and be crucified] Mat. 17. 23.

V. 8. *they remembred his words*] That is, these words which Christ spake to them in *Galilee*. Mar. 17. 22.

V. 9. *and told all these things*] Mat. 28. 8.

V. 10. *Joanna and Mary*] Chap. 8. 3. Μαρία Ἰακώβου, Mother, or Wife of *James*, as *Drusius* thinketh. See on Mat. 10. 3,

V. 11. *seemed to them as idle talke*] Gr. ἐνώπιον αὐτῶν, *coram*, in *conspectu eorum*, as Luke 1, 6. So the Syriack בעיניהון *in oculis eorum----before them*: it is an Hebrew phrase importing, *to them*, or their understanding: that is to the Apostles, and others which heard these things ὡσεὶ λῆρος, *nugæ, ineptiæ*, vain rumours, or womens tales: *Theophylact* interpreteth ληρεῖν, to dote; Syr. שׁניותא, *shoniotho, delirameta*: of the Hebr. שנה *shana*, the Syr. שנא, *mutatus fuit mente, insanivit*, See 1 Sam. 21. 13. Prov. 24. 21.) so John 10. 20. for which the Gr. have μαίνεται----*he is mad*: the Syr. readeth ומשנא שנא *umeshno sheno, & insaniendo insanit, he is altogether mad*. Thus seemed the womans relation to the Apostles, *velut ægri insomnia*, as feverish dreams: supposing them either deluded by some apparition, or some fantacies begotten of their own fears: note here, how slowly the seeds of faith take in the thoughts of flesh and blood: we easily beleeve fables, but hardly truth, however taught or testified.

V. 12. *then arose Peter*] John 20. 6. Though *Peter* had, out of much infirmity denied Christ, yet he returned to his old love and zeal to him again: such is their condition who sin not of malice, but infirmity: *John* ran with *Peter* to the sepulchre, John 20. 3, 4. where they diligently examine all circumstances, they ran with fervent desire of satisfying themselves concerning the report, but with unequall strength: *John* out-ran *Peter*, but *Peter* first entred the sepulchre.

V. 13. *and behold two of them went*] Mark 16. 12. Two Disciples, one is mentioned ver. 9. not among the eleven, but as comprehended under those words of the same text, τοῖς λοιποῖς ----to the rest, of the disciples (for the eleven, are before expressely mentioned) and named *Cleopas*. v. 18. whose wife stood by the Cros, Joh. 19. 25. Who the other was, is uncertain. *Theoph.* saith some say it was *Luke. Epiphanius*

nius l. 1. *heres.* 23. 6. saith, Christ appeared to *Nathanael* and *Cleopas*. It is so uncertain who it was, because he is not named.

called Emaus] *Jerom. de loc. Hebr.* saith it was the place where *Cleopas* dwelt: It was a little old Town which the *Romans* afterward called *Nicopolis*. See *Jerom. Tom.* 1. *Epitaph. Paul* The Evangelist seemeth not to recite it for any excellency of the place, but for the certainty of the History.

about threescore furlongs] About seven miles and an half.

V. 14. *talked together*] As it commonly cometh to passe when some extraordinary accident amaseth men.

which had happened] Concerning Christ, his death and resurrection reported by the women, and possibly many other things concerning the same, which had so filled their hearts with sorrow, and possessed their minds with a fluctuant desire of knowing what these things would at last come to, that they could hardly intend to think or speak of any thing else: probably they lamented the Jews unworthy usage of him whom they loved and honoured, as principally their losse of a Master so incomparably excellent.

V. 15. *while they communed*] Filled with grief they ease their mindes, by talking of their yet supposed dead Master: nor could the barbarous ingratitude of the Jews towards Christ, and his sufferings; neither the admirable works which they had seen him do, easily fall out of their mindes: now therefore he evidently fulfilleth that promise, Mat. 18. 20. then in a bodily presence, which he now doth by a spiritual; like a Traveller by the way he joyneth with them in company.

V. 16. *but their eyes were holden*] So hindred by the power and providence of God, that they could not know him. See John 20. 14. and 21. 4. in which sense the Syriac saith, their eyes were shut: So *Mary Magdalen* saw him in the Garden but knew him not. So were these mens eyes held, not, that they saw no form, but that they mistook the true. For though Christ had now a glorified body, freed from all human necessities; yet was and is it a true body; which he really shewed to the witnesses thereto appointed: his state of glory gave immortality, it took not away nature.

V. 17. *and are so sad*] σκυθρωποί, sower countenanced, as Mat. 6. 16. So men use to look in sorrow.

V. 18. *named Cleophas*] See on verse 13. This seemeth to be none of the Apostles: for verse 33. these men came the same hour to *Jerusalem* and *found the eleven gathered together*, and them that were with them: neither could the other here mentioned, be *Luke*, as may appear, if we consider the preface of the Acts of the Apostles.

art thou onely a stranger] The things they talked of were so publick, that it seemed strange to them, that any man near Jerusalem could be ignorant thereof.

V. 19. *mighty in word and deed*] Powerful in divine Doctrine and miracles. See Acts 7. 22.

before God] Approved for such of God, and the consciences of all good men. See Luke 2. 52.

V. 20. *chief priests and rulers*] For they did that evil, who set on others to do it; the people cryed *crucifie him*, but *per Sacerdotum persuasionem. Bernard. de duob. discip. &c.* by the perswasion of the Priests: So true is that of *Gregory Nazianzen orat.* 1. οὐδὲν οὕτω ῥᾴδιον, ὡς τὸ γενέσθαι κακόν: there is nothing so easie as to be made wicked, though no body lead or teach us.

V. 21. *but we trusted*] We hoped: they yet understood not what was the deliverance which Christ purchased for the elect, but looked for some worldly kingdom, and therein deliverance from the power of the *Romans*.

V. 22. *women of our company*] Of Christs disciples. See v. 1.

made us astonished] This setteth out their slownesse to beleeve: so far were they from any compact in the matter of the Gospel which they preached to the World; that after many instructions by Christ concerning his rising again the third day, and the event it self demonstrating the truth thereof, their selves were very hardly brought to beleeve it.

V. 23. *found not his body, &c.*] See verse 3, 4.

V. 24. *certain of them which*] *Peter* and *John*, this was sufficient confirmation of the Womens testimony, so that their unbelief was strange, considering that they had the Word of Christ to forewarn them, the Womens, the two Disciples, and the Angels testimony to assure them of the same: no wonder that Christ reproved their incredulity and hardnesse of heart, Mark 16. 14.

V. 25. *O fools and slow of heart*] ὦ ἀνόητοι: Syriac, *O mindlesse men*: it is indeed the greatest foolishnesse, rather to beleeve our own reason than Gods Oracles. Christ hitherto spake to them in the person of a stranger; that seeming to speak in another mans cause, he might the better perswade them; and that they being not onely *Israelites*, but also Christs Disciples, might be ashamed of their unbelief; in that a seeming stranger not onely beleeved, but was able to convince their unbelief, by evident testimonies of the Prophets.

V. 26. *ought not Christ*] See 1 Pet. 1. 11. Christ, knowing their thoughts, cureth their unbelief, by that which they took for a ground thereof: they thought he could not rise again, neither be the *Messias* promised by the Prophets, who suffered an ignominious death, by their hands whom (if he were the *Messias*) he came to save. Christ will therefore shew them out of the Prophets, that Christ the true *Messias*, promised by the Prophets, ought to suffer those very things, which also were foretold by the Prophets: and that they ought not to look so much on the Jews malice and injustice, as on Gods decree, who had so appointed it for mans redemption, and foretold it for our confirmation. This (*ought not*) relateth to the predictions concerning it: as if he had said; Did not the Prophets foretel it? must not their words be true? See on Matth 26. 54.

and to enter into his glory] This he saith to comfort their drooping mindes, who said, verse 21. *we trusted that it had been he.*

V. 27. *and beginning at Moses*] He began to interpret that which was written of Christ by *Moses*; and that which the law prefigured concerning him: as also the writings of the succeeding Prophets. See verse 44.

V. 28. *nigh unto the village*] That is, unto *Emaus*.

he made as though] He seemed to them prepared and resolved to go: Gre. προσεποιεῖτο; *præ se ferebat*; either going on foreward, or by some gesture of taking leave of them: this did Jesus, not to deceive, but to give them an occasion of inviting him to stay with them, that he might opportunly manifest himself unto them.

V. 29. *they constrained him*] They over-intreated him by their importunity, they compelled him by entreaty, not by violence; for they urged that it was neer night: probably, as *Jerom* saith, *Cleophas* entertained him at his own house, whom he found so expert in the Prophets; his heart burning in him with musing who this should be, who so admirably discoursed of these things.

V. 30. *and blessed it*] According to the custom of the Jewes, among whom the Master of the family, or chief man of the company, gave thanks, or prayed; and then distributed the bread, or carved to all the company. See Matth. 14. 19. It is probable that Christ used some accustomed form of thankfulnesse, or else some other action or gesture, by which these men knew him again, verse 35.

V. 31. *vanished out of their sight*] Or ceased to be seen of them; by a miraculous and unusual manner they lost sight of him.

V. 32. *did not our hearts burn*] Were we not inwardly moved, as by a divine fervour of Gods Spirit? it intimateth a soveraign power and authority in the words of Christ. See Mat. 7. 29. John 7. 47. Psal. 45. 2. Psal. 39. 4. This sheweth that they were terrified and thoughtful, as v. 37, 38. in which the sudden recourse of the vital spirits to their fountain the heart, use (as it were by thronging it) to make it hot and throbbing with extraordinary pulses.

V. 33. *and they rose up the same hour*] Considering the sorrow into which the Disciples were now plunged, they thought long to comfort them, by assuring them that Christ was risen from the dead: therefore leaving their own present affairs and rest, they intend that which was far more necessary: such was their joy, and desire to communicate the same to others: All private interest must give place to Gods honour, and the comfort and salvation of souls Nor may we therein defer that until to morrow which can be done to day.

V. 34. *saying, the Lord is risen indeed*] It must needs be late at night, when these two came back after supper from *Emaus* to *Jerusalem* to the disciples; yet they found them together conferring about the passion and resurrection of Christ: and they who came to bring comfort to them, found it of them: thus God rewarded their mutual care to confirm each other: they tel how Christ was risen and appeared to *Cephas*: see 1 Cor. 15. 4 that which we read, Mark 16. 13. *neither believed they then*, is to be understood distributively; as if he said, some (as *Thomas*, John 20. 25.) beleeved not yet: but some of them beleeved.

V. 35. *what things were done in the way*] Though yet they were not fully setled, yet they conferred testimonies; so confirming each other: faith hath its infancy and growth.

V. 36. *as they thus spake*] Mark 16. 14. John 20 19.

peace be unto you] It was an usual manner of salutation with them: as we use to say, *God save you* as Chap. 10. 5.

V. 37. *but they were terrified*] Though they now confidently beleeved his resurrection, yet the suddennesse of his appearing startled them: possibly they might think it rather presented unto them in a vision; than that Jesus himself, lately crucified, was now standing alive by them: so hard is it to beleeve divine and certain truths; so timerous is unbelief (See Levit 26. 36) Faith giveth courage or confidence in greatest dangers (Psalm 23. 4. Psalm 46. 3.) but unbelief causeth fear, where no fear is. See Mat. 14. 25.

V. 38. *why do thoughts arise?*] That is, perplexities, and doubts concerning some delusion.

V. 39. *handle me, &c.*] See John 20. 20 he admitteth the testimony of their own senses to assure them it was no vision, or spirit; but a true and real body risen from the dead which they now saw: what ever is essential to a true body glorified, is yet in Christs body: *Fulgentius de fide orthod ad Donat.* saith well; If any shall so preach the truth of the Deity in Christ, *ut ejus veram carnem negare contendat, non est Christianus catholicus, sed Hæreticus,*

tical, &c. as that he should strive to deny the truth of his flesh, or that his flesh is true flesh, he is not a Catholick Christian, but an Heretical Manichee: and *Augustine ep. 146. Consentio; ego proinde Domini corpus ita in cælo esse credo, ut erat in terra quando ascendit in cælum, &c.* I therefore believe that the body of our Lord is in heaven, so as it was on earth, when he ascended into heaven: for he said to his disciples, *See my hands and my feet, handle me and see, &c.* and again a little after he saith, therefore that flesh was then a spiritual body, yet was it not a spirit, but a body: See 1 Cor. 15. 44. if a true body obvious to sense, then circumscribed (it could not else be seen and felt) and so not carnally in the Sacrament under the species of bread and wine.

V. 40. *he shewed them his hands and his feet*] With the prints of the nails wherewith he was fastned to the crosse. See John 20. 27. he that with a touch healed *Malchus* ear, could as easily have healed and taken away both wounds and skars; but he who rose again for us, would for our sakes yet bear these remains of the crosse for a time: that he might assure us, that it was he, who was indeed the first fruits of the dead: we may not think he retaineth these still; if while yet he bare mortal flesh and blood, his face shined like the sun in his brightenesse, and his clothes were white as the light; what is he now in his Divine glory? as he would eat before his disciples (who had no need of meat) to testifie his resurrection; so would he yet bear these skars: by all this, the Spirit working thereon, he fitted them with great power to testifie unto the world the resurrection of the Lord Jesus, Acts 4. 33.

V. 41. *have ye any meat?*] See John 21. 5. To which place of the History, these words here recorded by St. *Luke* (who for brevity take omitted many things, which happened between this appearing of Christ, and that at the sea of *Tiberias*, Joh. 21. &c.) appertain.

V. 42. *a piece of a broiled fish*] John 21. 9, 13.

V. 43. *and did eat before them*] Not that he was now subject to human necessities, but onely for the greater confirmation of his disciples faith.

V. 44. *these are the words*] As if he had said, this is that which I told you concerning my death, burial, resurrection, &c. and what ever else was foretold of me: therefore this should not seem any strange or new thing unto you.

V. 45. *Then opened he their understanding*] As Acts 16. 14. by his holy Spirit giving them understanding: the word of God shineth as a true light, yet as the cloudy pillar was darkenesse to the Egyptians; so is this to carnal and corrupted mindes: It is spiritually discerned, 1 Cor. 2. until the Holy Ghost open the understanding, it cannot apprehend: so much need is there of the Apostles rule, *Let him become a fool, that he may be wise*, 1 Cor. 3. 18. there is no worse cloud to obscure the light of the Spirit, than confidence in our own wisdom. See 2 Cor. 4. 3, 4. Psal. 119. 18. 1 Cor. 3. 7.

V. 46. *thus it is written*] Isa. 53. 7. Ps. 22. 16. Ps. 16 10. Jonah 2. 10. Hos. 6. 2. It seemeth he cited these, or some of these, and the like places of Scripture, concerning Christs sufferings; as for example — *he is brought as a lambe to the slaughter, &c.* they pierced *my hands and my feet, &c.* by which he evidently proved, that in all his passion nothing befel him, but that which the Spirit of God had foretold by the Prophets should come to passe: which much taketh off from the scandal of the crosse, when it appeareth that all came to passe by the determinate counsel of God; and serveth to the confirmation and certain evidence of the truth of Christ, seeing that all that the law prefigured in the *Messias*, and whatsoever any prophesie foretold concerning him, were truly and really fulfilled in *Jesus Christ*, the son of the *Virgin Mary*.

thus it behooved] That is, *necessitate consequentia*, because Gods counsel had so appointed to accomplish mans redemption, by the death and resurrection of Christ.

V. 47. *should be preached in his name*] By his commission and authority; as concerning preaching of the word: and by his grace and holy Spirit, as concerning the effect thereof in remission of sins. He began to preach repentance and remission of sins, Mat. 4. 17. and after his resurrection commissionated his Apostles and successours in the Ministery to do the same. See 2 Cor. 5. 20. Acts 2. 38.

among all nations] Psalm 22. 27. Psalm 2. 8 Isaiah 49. 6. Michah. 4. 2. Isaiah 60. 1. See Chap. 2. 32. So he gave them commission to do, Mat. 28. 19. Mark 16. 15.

V. 48. *ye are witnesses*] Ye have been witnesses of that which hitherto passed: and you shall be my witnesses hereof unto all nations (Acts 1. 8.) concerning my doctrine, miracles, death, resurrection, and ascension into Heaven.

V. 49. *the promise of my Father*] He saith ἀποστέλλω, I do send, for, I will send, as the Syriac giveth it; because he would shortly send: he calleth it the promise, of his Father, because God promised it by him: the promise, that is, the gifts and graces of the holy Ghost promised them. See John 14. 6. and 15. 26. Isa. 44. 3. Ezek. 36. 26. Joel 2. 28.

but tarry ye] You who are now fearful, stay at Jerusalem expecting the fulfilling of this promise to confirm and assure you: thus will he have them stay, till they are compleatly armed.

endued with power] Until ye be furnished with the gifts of tongues and healing; as also with enlarged hearts, enabling you to perform the great work to which I have assigned you: and also the spirit of divine and undoubted fortitude.

V. 50. *and he led them out as far as, &c.*] Understand this leading out to be on the fortieth day after his resurrection; for so long he was seen of them. Bethany was near Jerusalem, on the Mount of Olives, Mark 11. 1. Acts 1. 12. Christ being to ascend into heaven, leadeth his disciples hither, out of Jerusalem, lest being seen, there might arise new troubles: and because he reserved the knowledge thereof to certain witnesses thereto fore-ordained.

and blessed them] Like a father before his departure, praying for his children, and blessing them. See Gen. 27. 4. and 48 9. and 49. 1, 2. That he lift up his hands was a fit gesture for prayer. See Exodus 17. 11. and 19. 11. as it were expressing whence they expected the blessing, 1 Tim. 2. 8. which seemeth a very dictate of nature, teaching men that heaven is the Throne of God; πρὸς ὃν ἀναπτύσσεται ἡ ψυχὴ, and that he dwelleth in the highest habitations; so also another, *duplices tendens ad sydera palmas.*

V. 51. *and it came to passe*] Mark 16. 19. Acts 1. 9. We may not here with some, understand that this came to passe suddenly, before he had finished the blessing: this ἐν τῷ εὐλογεῖν is used also for *postquam, &c.* after that; as Luke 14. 1. ἐν τῷ ἐλθεῖν is put for μετὰ τὸ ἐλθεῖν --- after he came; So Mark 16. 19. interpreteth this, ἐν, by μετὰ τὸ λελαλῆσαι αὐτοῖς --- *after the Lord had spoken unto them*: the Syriac here giveth, ἐν τῷ εὐλογεῖν, by רבך *cum benediceret*, that is, *postquam benedixerat*; for such is the value of that particle with an infinitive, *importat significationem temporis præteriti. Shindl. Pent.*

V. 52. *and they worshipped him*] They fixed their eyes upon him, as far as they could see him, until the cloud took him out of their sight, and the Angels admonished them to look no longer after him with bodily eyes, Acts 1. 9. &c. which when they understood, they adored him in spirit, and confession of him their Lord and Saviour, to whom all power in heaven and earth is given.

V. 53. *were continually*] That is daily; for otherwise we cannot understand that, Acts 1. 13, 14. concerning their abode in an upper room. then, that they daily met there, and had constant and frequent assemblies there: So here we must understand this, διὰ παντὸς *Jos. continually*, that is frequently, or daily.

Amen] This word importeth the consummation and certainty of all that which the Evangelist hath written. See on Mat. 28, 20. Mark 16. 20. and on John 3. 11.

ANNOT.

ANNOTATIONS

On the Gospel according to

S. JOHN.

The Argument.

THe holy Penmen appointed by God to write the Gospel of Jesus Christ, were some Apostles, as Matthew and John; and some Apostolical men their Disciples, as Mark and Luke.

John was one of those whom Christ named Boanerges, Sons of Thunder; James his brother, and son of Zebedeus (Mark 3. 17.) His calling is recorded, Matth. 4. 21. He was the beloved Disciple, usually present at Christs chief miracles; as, on Tabor (Matth. 17. 1.) in raising Iairus daughter from the dead (Mark 5. 37.) and so in his Passion in the Garden, and under the Crosse while he suffered, where Christ commended his mother to his care. He lived longest of the Apostles. In Domitians time, he was banished into the Isle Pathmos, where he wrote the Revelation: After which, under Nerva, he was recalled to Ephesus, (being aged about 97. years, which was the one hundreth year of our Lord) where he wrote this Gospel, some say, at the entreaty of the Christians of Asia, for the Refutation of Ebion, Cerinthus, and others, who blasphemously denied the Deity of Christ: Having therefore read the other three Evangelists, recording principally those things which concerned the Humanity and Miracles of Christ; that which they omitted concerning his Deity and Doctrine, this high-flying Eagle discovereth; his main end being to shew, that Christ is indeed the very Son of God, God manifested in the Flesh, coequal, coeternal, consubstantial with the Father; and that we believing in him: may have eternal life, John 20. 31. which he layeth down by three main Arguments: First, from the effects; as before his Incarnation, in the Creation of the World; after his Incarnation by his Miracles. Secondly, from the testimony of men (Moses, the Prophets; John Baptist, and the Apostles) and of God the Father and the Holy Ghost, evidently declaring him such. Thirdly, from his Doctrine peculiar to the Messias, speaking with power, as he that had the word of eternal life; not as the Scribes and Pharises, as Matthew noted, Matth. 7.

First therefore, he sheweth that Christ is very God, as very man: as also, how he was manifested, what Disciples he first had, and what beginning of miracles, unto his first ascension to Ierusalem, Chap. 1. 2.

Secondly, how, about the first Passeover there mentioned, he entred on his publick Ministery, casting the buyers and sellers out of the Temple; instructed Nicodemus concerning Regeneration; returned into Galilee; discoursed with the Samaritan at Iacobs Well, about true worship.

Thirdly, How at the Feast he went again to Ierusalem, and healed the Lame man at Bethesda, Chap. 5.

Fourthly, How at another Passeover he fed 5000. Walked on the sea, and taught concerning the Bread of Life, at which many were offended, Chap. 6.

Fifthly, How, he went up to the Feast of Tabernacles, and taught in the Temple, Chap. 7. He, dismissed the Adultresse, by touching the Conscience of her accusers, Chap. 8. Healeth the blinde, Chap. 9. Discoursed of the good Shepherd, Chap. 10. Raised Lazarus, Chap. 11. Returned into the city with great Acclamations of the people, Chap. 12. Washes his Disciples feet: Admonished concerning Iudas treason, And Peters denyal, Chap. 13. Taught and comforted his Disciples, Chap. 14. 15, 16. Prayed to his Father, Chap. 17. Suffered, Chap. 18. and 19.

Lastly, How he rose again from the dead, and appeared to many, Chap. 20, 21.

CHAP. I.

IN the beginning] 1 John 1. 1. ἐν ἀρχῇ, that is, ἀπ' ἀρχῆς from before the beginning of any creature: *quod in principio erat, nunquam non erat, Fulgentius ad Thrasimund.* that which was in the beginning was ever. So *Christostom hom. 1.* faith *in the beginning was*, is nothing else, but ἦν ἀεί, &c. *ever to be*, from eternity, in the beginning, not temporal, determinate, or to be measured by time; but indeterminate, eternal, and before all time, Colos. 1. 17. ὃ ἀρχὴ ἐν ἀρχῇ ὢν ὁ λόγος, *Greg. Nazianzen. orat.* 35. the word was the beginning, in the beginning: the meaning is, *the Word*, that is the Son of God, had not beginning with the creatures, but was before their beginning from eternity

was] Not made when the creatures were, but before any of them were, *he was*. This ἦν is, as much as ὑφέστατο. *he was in being*. Being is most proper to God; who is יהוה; that name is of היה *Haia. fuit, extitit*: it signifieth God, *qui fuit, est, & erit.* See *Avenar.* in יהוה. The Greeks expresse it by ὁ ὤν *who is*, or *truly subsisteth*: by whom all things were made, in whom they have their being. See Revelations 1. 4. See *V. Shindler. Pentaglot.* in יהוה. See Exodus 3. 14. The 70 there have, ὁ ὤν, the *being* or *existence*, as *Suidas* giveth it. Θεὸς γὰρ ὤν, it is properly spoken ἀπὸ τοῦ εἶναι, of God, and is as much as ἀΐδιον --- *eternal*: for he is his own eternal being; so is none of the creatures, they have being of and in him, Acts 17. 28. and had beginning in time from him.

the word] The promised *Messias* of whom God spake before to all the Fathers (it is usual with the Hebrews to put דבר *dabar*: for, a word, or work, and thing, as Gen. 24. 50 where the 70. have τὸ πρόσταγμα, see Deut. 19. 3. 1 Kings 6. 19. and 12 24. Psal. 18. 2. &c.) and he is the same who is the onely Interpreter of the Father, verse 18. by whom God revealed his will to the Prophets, Hebr. 1. 1. See *Jer. Pa. Isn. ep. 2. l. 2.* this is, *verbum subsistantiale, non prolativum. As Fulgent. ad Thrasymun. l. 1.* expresseth a substantial or subsisting word, &c.

was with God] Coeternal, consubstantial, coequal with the Father, *Aequalis veræ divinitatis*, equal in his true Divinity, Iesse in his true Humanity. *Fulgent. de fide ortho. ad Donat.* See Prov. 8. 22. 1 Cor. 1. 24.

and the word was God] Christ is eternal God, *Deus Patri, ἀμέσιος*, and *ὁμοούσιος*, consubstantial and coeternal with the Father. See the *Nicen Creed. Athanas. Tom. 1. ad Jovian. ep. de fide.* Christ the Son of God did not then begin to be, when he was manifested in the flesh; but was God from all eternity, made flesh in the last times. *Primam quippe nativitatem filii, nullatenus præcessit æternitas patris: cujus tamen secunda nativitati præcessit temporalis nativitas matris*: For the eternity of the Father did not at all precede the first nativity of the Son; whose second nativity yet the temporal nativity of his Mother preceded. *Fulgentius qui supr. de fi. ortho. ad Donat.*

V. 2. *the same was, &c.*] Genesis 1. 1. God of the same substance with the Father, God of Gods; not by multiplication of the Essence, but by unity of the Deity: For as *Greg. Nazianzen* saith, *Orat.* 37 The Father was *that true light, &c.* and the Holy Ghost was *that true light, οὔτε, οὔτε, οὐκ ἄλλο, ἀλλ' ἓν φῶς, ἓν ἔξ ἑνός, ἓν ἐξ ἑνὸς, ἓν Θεός.* Here is a *was*, and *was*, and *was*, and yet but one *was*, or being; *light*, and *light*, and *light*, yet but one light, one God. So that the Word was in the beginning with God, *ὡς μὲν φησὶς πῶς πανὸν πατρὸς, as Athanas. Tom. 1. ad Serap.* expresseth it, as the stream to (or in respect of) the Fountain.

V. 3. *all things were made by him*] See Col. 1. 16. Hebr. 1. 2, 3. This declareth the Deity of Christ for none can create, but God only. So is he equal with the Father because all things were made by him; and Iesse than the Father (in respect of his Humanity) in that he was *made of a woman*, &c. Gal. 4. 4. all things subsisting were made by him: yet no sin was made by him, because that is no substance or nature; but the corruption of nature, as *Prosper* theweth, *Epigr.* See Genesis 1. and 2. He only is the true God: false gods made not Heaven and Earth, Jer. 10. 11. The creatures can make something of a preexistent matter; but to create, which is to make something of nothing, *οὐκ ἐξ ὄντ.* 2 Macab. 7. 28. or rather as the 70. read it, *ἐξ οὐκ ὄντων*, of that which had no being before, this is peculiar to God; this neither Men nor Angels can do: Hence there is proved the Deity of Christ.

V. 4. *in him*] In Christ the eternal Word; before he created the World: or *ἐν* is put for *διὰ*; so it thews the cause of the creatures life *effectricem*, and *conservatricem*; effecting and preserving. Heb. 1. 2, 3. Acts 17. 25, 28.

was the light of men] The fountain of reason and understanding to Men made to Gods own Image: he speaks not here of Angels, but of Men; nor of the Jews onely, but of all sorts of Men, as *Chrysostom* notes.

V. 5. *and the light*] Christ, who illuminateth by the Holy Ghost, *ὁ χορηγὸς ὧν τοῖς ἐν αὐτῷ σωτήρων, Athanas. ad Serap.* it is Christ who enlighteneth in (or by) him. And as the Sun is not lessened, or made more dim, by giving his light to multitudes; so neither is Christ after he created the World, and theie numberlesse creatures, *ἀνενδεὴς, μᾶλλον μᾶλλον ἐπαυξόμενος, ὡς ἂν τῆς δημιουργίας τῷ σοφῷ, Chrysost. hom. 4. in Joh.* 1. He remaineth indefficient, perfect, neither diminished, nor languid by that great work.

shineth in darknesse] In mans mind (after the fall, full of darknesse, Rom. 1. 21. Such is carnal wisdom, Rom. 8. 7. and in the world, as that is a clear *speculum* of Gods wisdom, Rom 1. 20.

comprehended it not] Understood it not, 1 Cor. 2. 14. neither acknowledged Christ, as v. 10. to know things appertaining to the kingdom of Heaven, *non dat natura, sed gratia*, nature giveth not, but grace. saith *Fulgentius ad Thrasim. ep. 6.* See 1 Cor. 2. 14.

V. 6 *there was a man*] Mat. 3. 1. Luke 1. 57, 80. and 3. 2. One truly man, though so excellent, as that Christ testified. Mat. 11. 11. *among them that are born of women, there hath not risen a greater than John the Baptist.* Christ so being man, that, *Interior in eo Deus. Aug.* there was sent before him, a great man, by whose testimony he might be known to be more than man, concerning whom he testified.

sent from God] Therefore (Mal. 3. 1) he is called מלאך *malach*, 70. ἄγγελον μου, my Angel, which signifies, a Messenger or Ambassadour of Christ (Mark 1. 2. 3.) to prepare his way, by manifesting him to *Israel*. See Luke 3. 2. God assigned him to his Office, and sanctified him thereto from the womb. Luke 1. 15. and by his word which came to him in the Wilderneste, Luke 3. 2.

whose name was John] Luke 1. 13. 60. 63. Syriac יוחנן *Yohannan*; which name (saith *Theophylact*) is interpreted Θεοῦ χαρισμα, *the grace of God*; Hebr. יוחנן or יהן *Jochanan* or *Jolthanan* (See *V. Shindl. pent. in* יחן) Gr. Ἰωάννης, thence our name *John*.

V. 7. *witnesse of the light*] Christ the light; witnessing, and declaring preaching, and testifying to Israel, that this Jesus Son of the Patriarch *Abraham*, and King *David*, was their promised and expected *Messias*.

through him] That is, *Johns* testimony and ministery: not because he wanted mans testimony, as *Chrysost* notes. *hom. 5.* but that man might believe: It was onely for our sakes that he became man, and subjected himself to the testimony of man.

V. 8. *he was not that light*] *John* Baptist was not Christ, that increated light, which the Jews once supposed, Luke 3. 15, 16.

V. 9. *that was*] Christ was the eternal light, before *John* testified of him.

the true light] ἀνυπόκριτος, Light it self, Original light; which properly deserved the name of light, a light by nature; not onely by participation, as the creature hath light. the light promised to enlighten the *Gentiles*, which *sate in darknesse*, Mat. 4. 15. Isa. 42. 6. Isa. 49. 6. Luke 2. 32. Act. 13. 47.

that cometh into the world] Which is born: he speaketh of the common benefit of reason and understanding: no man is born without this light; though Infants have little or no use of reason, yet have they a reasonable soul, apt to understand, though by reason of the infirmity of body, they little do.

V. 10. *the world was made by him*] As verse 3. Hebr. 11. 3. who is the eternal word, and wisdom of God. See Prov. 8. 22. &c.

knew him not] Gods wisdom, power, and glory shined in all the creatures yet they knew him not, nor glorified him as God. See Psalm 19. 1. Rom. 1. 23. of his manifestation in the flesh he speaketh verse 11. They of whom the World was not worthy (Hebr. 11. 38.) knew him, but they who love the world, know not the Maker thereof. The worldly man acknowledgeth him not; though he know as much, as shall serve to convince his conscience; fitte he calleth the wicked multitude, ignorant and blind sinners, the world, as *Chrysost* in moreth: the Saints before his Incarnation, knew him, and expected salvation by him.

V. 11. *he came unto his own*] To *Israel* his own peculiar people: though he were in the world before (for he made, and by the same power, still sustaineth and continueth all the courses of nature in all the creatures, Heb. 1. 2, 3. John 5. 17.) yet he seemed not to be present *τῷ μέτρῳ γνωσείζεσθαι*, for that he was not yet known; or manifested, *Chrysost. hom. 7.* He came to his own land, Psal. 33. 12. and 78. 71. and 79. 1. &c. which he chose of all the world, for the people by whom, and the place in which he would be worshipped: so as being of the seed of *Abraham*, the land of *Canaan* was his own countrey; and as the son of *David*, *Jerusalem* was his: to own countrey; and as the son of *David*, *Jerusalem* was his: to these he came, not because he had need of them; but because they had need of him their promised Saviour and Redeemer, yet so foolish was this ingrateful people, that they would not receive him.

received him not] Acknowledged him not for their *Messias*.

V. 12. *but as many as received him*] By true faith and obedience: which (saith *Fulgentius ad Monim. de prad. l. 1.*) because the evil will of man could not deserve, *non est ejus causa, nisi sola Dei voluntas bona*; there is none other cause thereof than the good will of God (See Phil. 2. 13.) who, though he would have all men good, yet compelleth he no man: but perswadeth and draweth as *Chrysostom* noteth: making men willing of unwilling, by his preventing grace.

power to, &c.] this dignity, right, or priviledge, 1 John 3. 1. adoption of sons, Gal. 4. 5. to be counted worthy of the kingdom of God, 2 Thes. 1. 5.

on his name] In Christ, our Mediatour and Saviour.

V. 13. *the will of the flesh*] That corrupt nature of man which is contrary to the Spirit: not by any natural course. See Gal. 5. 17.

but of God] Of God, the Fountain of regeneration and free grace.

V. 14. *the word was made flesh*] Mat. 1. 26. The word, the Son, not the Father, nor the holy Ghost, became Man, not by confusion of natures, but by uniting the Divine and human natures in one person of Christ, God and Man. Thus would the eternal Word become flesh, *Quando, quod fecerat, factus, opus suum dignatus est reparare. Fulgentius de myst. mediator. ad Thrasym. l. 1.* When being made, such as himself made, he vouchsafed to (become man for the) repair (of man) his own work. He became flesh, that is, man of a reasonable soul and human body; for so the Hebrews by בשר *bassar*, flesh (as the Greeks by σαρξ) understand the whole man, consisting of body and soul, Gen. 6. 12. Job 12. 10. Isa. 40. 5. Rom. 3. 20. &c. he became man, *non mutando quod erat, sed assumendo quod non erat. August. Palcent. ep.* 174. Not by changing the Godhead, but by assuming the Man-hood. So he became man as still remaining God: the God-head became not a Man-hood; nor the humanity, a Deity: he was *made flesh*; that is, made himself, or assumed flesh in which, *manifestaretur sensibus hominum. Aug. de trin. l. 5. c. 11.* he might be manifested to the senses of men: the *Nicene* Synod excellently determined it, *ὁσσαφῶ ἡμῖν τὸ πνεῦμα καὶ μαθόντες ὰκ ἐνθυμεῖται πῶς ἰδίαν ἑαυτῶν οὐσίαν ὁ Κύριος ἡμῶν Ἰησοῦς ὁ δι' ἡμᾶς ἀνθρωπος, καὶ σῶμα φορέσας, οὐ δι' ἔνδειαν τοῦ Θεοῦ λόγου ἐγένετο ἄνθρωπος, ἀλλὰ διὰ τὴν τῶν ἀνθρώπων σωτηρίαν. (Athanas. tom. 1. Synod. Nicen. contr. Arrian. 2.)* the meaning is, we receiving the Spirit of God, do not thereby lose our own being: so the Lord Jesus, becoming Man for our sakes, and bearing an human body, doth notwithstanding still remain God unchangable. His taking on him the form of a servant, was not any lessening of his Deity; because (saith *Fulgentius de incarn & gr. Dom. c. 2.*) *hoc habet, semper esse quod est*: he hath ever the same being. Be comforted ye sons of God in the sorrows of transitory flesh and blood: we now decay, and must see corruption; but who can fear the resurrection of

of this now corruptible flesh? who can but seriously consider that Christ, God eternal, became flesh, to redeem this body (as well as soul) of ours? *Quid futurus est homo, propter quem Deus factus est homo? Prosper. sent. ex Aug.* 310. what shall Man once be, for whom God became Man? and again, the Deity of the eternal Word, coequal with God the Father, became partaker of our mortality, that we might be made partakers of his holy Spirit. And as *Chrysostome* saith, *hom.* 10. the beloved Son of God, became the Son of Man, that he might make the sons of Men the sons of God.

and dwelt among us] ἐσκήνωσεν, It signifieth a dwelling in Tents, or Tabernacles: a short time he was bodily present with men, until his ascension: *quasi habuit inter nos tabernaculum, Budæus* as if he had a Tabernacle among us.

beheld his glory] The manifestation of his divine Majesty, not only in his transfiguration, Mat. 17. 2. 2 Pet. 1. 19. but also in many works, which shewed his power and glory, John 2. 11. and 11. 4.

as the only begotten] *As*, signifieth not here *similitude*, but *identity*, the very truth: such glory as became the Son of God, and was a certain testimony of his Deity. *Fulgentius objecti. Arr. discuss.* noteth the difference between *unigenitus*, the onely begotten, and *primogenitus*, the first begotten: in that Divine and Incomprehensible generation, in which before all times he is God of God, he is the onely begotten, the Son by Nature: but in this generation wherein he became flesh, he is the first-born of every creature, or the first-born among many brethren, Rom. 8. 29. that is, of those whom he vouchsafed, through faith, to adopt his brethren.

full of grace] See Colos. 1. 19. and 2. 9. As if he said, he did indeed nobly converse, as man with man among us, but with that fulnesse of grace and truth, which never before appeared in any of the sons of men. By *grace*, understand all the essential properties of the Godhead, power, wisdom, righteousnesse, goodnesse, mercy, truth, &c. which were in the Son, by that eternal and incomprehensible generation, wherein the Father communicated his essence unto him. And *we saw his glory*, in many effects of his Deity, miracles, transfiguration, resurrection, ascension, and mission of the holy Ghost, enabling us with gifts of tongues, and knowledge of the truth to preach the Gospel, and to confirm the same with miracles.

V. 15. *cried*] Freely and publickly, as verse 23. not in a corner, nor privately, or before few that heard, but freely, boldly, and publikely: he alludeth to Isa. 43. 1. Isa 58. 1.

cometh after me] As one baptized of me: before whom I am sent to prepare his way.

for he was before me] More excellent than I: before me, as the Lord is before his servant: incomparably better than I: for when *John* preached these things, Christ was not much known by great works done, as afterwards: and the people enclined to think that *John* was *Christ*, Luke 3. 15.

V. 16. *of his fulnesse*] Colos. 1. 19. Christ is the Fountain of grace, then fully opened, and flowing out, when he came and shewed himself to the World, Zach. 13. 1. John 4. 14. and 7. 38. 39. Of whose fulnesse all we who believe, have received the gifts of grace and sanctification, every one according to the measure of the gift of Christ, Ephes. 4. 7. Ephes. 2. 8.

grace for grace] Or grace upon grace: abundance of grace, and encreases of graces one by another according to which Christ saith, to him that hath it shall be given, and he shall abound, Mat. 13. 12. A following grace, after a right use of the grace received: so the Gospel is the power of God to *salvation* to every one that believeth, Rom. 1. 16. God giveth all, both the planting and increase; the talent and the right use thereof: and so in giving more and more grace, he doth but crown his own gifts: as when he giveth knowledge, and an heart to live thereafter; adding thereto, constancy, perseverance, patience, more lively hope of salvation by Christ, &c. here is an accumulation and giving of grace upon grace, and one grace by meditation of another, yet all is but his own gift to us, and work in us, who worketh all according to the good pleasure of his will, Ephes. 1. 5, 9. Phil. 2. 13. On the contrary part also it is very considerable (which the learned *Il. Calvadon, Exercit.* 15. 3. observeth) that God in his just judgement punisheth wilful ignorance, with neglect, or not knowing his will to salvation (see 2 Thes. 2. 10, 11. Rom. 1. 21. &c.) to which he citeth the saying of a *Rabbin, in Pirke Anoth. c. 4 Merces præcepti est præceptum, & merces transgressionis est transgressio*; the meaning is, that God rewardeth the keepers of his laws, by giving them grace every day more and more excellently to keep them; and (justly punishing sin by sin) he giveth over the neglecters and transgressors of his law to more and more negligence and therein to final destruction. *Fulgentius de præd. ad Monim l. 1.* understands by *grace for grace*, the grace of eternal glorification, for the grace of unlaw justification; so as the grace of justification, by an undeserved benefit pureeth away all evill merit, and confirmeth the good by a continual assistance, &c. And it is therefore not unjustly called grace, because God not onely rewardeth his own gifts with gifts, but also because there tha grace of divine retribution so much aboundeth, that it incomparably and unspeakably exceedeth all merit of mans will and works, though good, and given of God. That all is of free-grace, the same expresseth, *de emendat. & grat.* &c. saying, a man willingly hath faith, *Sed deus, qui idem donat, ipse bonitate sua mentes & dirigit voluntatem*: but God who giveth faith (Eph. 2. 8.) his felt changeth and directeth the will of man, so, that he may believe and obey the Gospel.

V. 17. *by Moses*] By the ministery of *Moses*, Gal. 3. 19.

but grace and truth] That is, the exhibition of those things which were promised and pretigured in the law: so he opposeth the law, to grace and truth; and because the moral law did but shew the disease, Rom. 7. 7. which Christ onely healeth; and the ceremonial law onely shadowed out that which Christ performed for us: so as *Prosper* saith; the law was given, that grace might be sought for: grace was given that the law might be fulfilled, &c. so grace and truth are by Christ, for as much as, by the sacrifice of his death-prefigured in the legal sacrifices, he satisfied the justice of God, for the sins of the elect, obtained favour and peace with God for them, and regenerateth them with his Spirit. For *grace* is it, by which God rendreth, *malus bonus*, good to evil, (who as *Prosper* saith, *de vocat. Gent. l. 1. c. 8. Opus suum, opere suo reparat*, repaireth his own work, with his own work) whereby he freely preventeth the evil to make him just, and followeth the just (with supplies of grace) that he may not (again) become wicked: he preventeth him that is fallen, that he may rise again; and followeth him whom he hath raised, that he may not fall away: *prævenit, dando nobis bonam voluntatem: subsequitur bene volentem, operando in illo boni operis facultatem, Fulgentius de prædest. l. 1.* he preventeth, by giving man a good will: he followeth him willing well, by working in him ability to do the good work.

V. 18. *No man hath seen God*] 1 John 4. 12. 1 Tim. 6. 16. That is the effence of God: See hereof *Augustine ep. 6.* we do not (said *Maricus bellue ollavi*, answering an Heathen Idolater) shew our God, whom we adore, neither do we see him: yea, hence we believe him to be God, because *eum sentire possumus, videre non possumus*: we perceive him presente when he thundereth, raiseth storms, restoreth calms, in all his works, but see him with mortal eyes we cannot, who is more pure than any sense can apprehend. The eyes say, if he be not coloured, *per not non intravit*: he hath not passed in by us: the ears say, if he made no noise, he passed not in by us, &c. *Augustine tom. 9. Soliloq. c. 31. Lo he goeth by me, and I see him not*, Job 9. 11. Wouldest thou see God with carnal eyes when as yet thou canst not see thine own soul, by which thou livest, speakest, (and feest?) The Winde bloweth, thou heareft the sound, and feeleft the violence thereof, yet canst not see it; how much lesse canst thou in this dark house of clay, see the incomprehensible being of God. When he appeared to *Abraham*, *Moses*, or the Prophets, he did comply with their present infirmity, shewing them his presence, by such an appearance as they could apprehend. We see him now in his works, we know and believe in him through Christ: For as *Fulgentius* saith well, *Objecti. Ar. discuss.* True faith is not ignorant, of that it believeth, though as yet it cannot see, that which it hopeth and believeth: we shall more clearly see him in the life to come; 1 John 3. 2.

the bosom] Most dear, united in nature, an acquainted with all his secrets, See chap. 13. 22. 23. he is one with the father, John 10. 30. therefore they have one omniscience, one will, which no creature could have known, except he had revealed it by Christ his eternal word: this word, *bosom*, is accommodated to our capacity, and taken from our common form of speaking, who say a bosom-friend, when we meane one who knoweth, and is acquainted with all our desires, designes, and counsels.

declared him] Gave us the knowledge of God, otherwise unsearchable.

V. 19. *who art thou*] For they do dred whether he were not the Christ, Luke 3. 15 they not so much enquired of his name, or family, which probably was sufficiently known; he being the son of *Zacharie* the *Priest*, as of his office, and authority, so (as he did) to preach, baptise and gather disciples and followers? they were not ignorant that in the time of Messias, the people should be baptized for remission of sin, according as it is written, Ezek. 36. 25. *then will I sprinkle clean water upon you, and you shall be clean*, &c. now this, as the prophesies concerning *John Baptist*, Isa. 40. 3. Mal. 3. 1. Mal. 4. 5. the admirable things concerning *Johns* nativity; the enquiry of the wise men for Christ the late born king of the Jews, notoriously troubling *Herod* and *Jerusalem*, about thirty years then last past; the immane and barbarous murder of so many infants by *Herod*, the extraordinary austerity and course of *Johns* life, and common expectation of the people with all these forecited things, comparing the times for the coming of the Messias; concluded that either *John* was the Messias, or his forerunner, who would tell them some news of his approach, and manifesting himself to Israel, therefore the governers of the Church sent to him to enquire.

V. 20. *he confessed*] Plainly and openly as Acts 13 25.

V. 21. *art thou Elias*? They understood that literally which is spoken, Mal. 4. 5 which Christ interpreteth of *John* Baptist, Mat. 17. 14. And the Angel plainly told his father *Zacharias*, Luke 1. 17. that he should go before the face of Christ in the spirit and

power

power of *Elias*, *Non in anima ejus, nec in carne*, *Tertul. de anim. c. 35. fine.* Neither in his soul, nor flesh, but in that excellency of Spirit which the Lord would give him, as he gave of the Spirit of Moses to the seventy elders, Num. 11. 16. 17. 25. John here denyeth that he is Elias in their sense.

are thou that Prophet] Or a Prophet; spoken of Deut. 18. 15. they expected some notable Prophet, verse 25. John 7. 40. 41. & 6. 14. whereas Moses spake of a succession of Prophets, such as God would raise them, until the coming of Christ, the head of all Prophets.

V. 22. *That we may give an answer to them*] To the *Sanhedrin*, or great Council; whose authority they tacitly alleage, that they might receive from him some satisfactory answer, to carry back with them.

what sayest thou of thy self?] Seeing thou art not as we suppose thee; declare thy self; whom professest thou thy self to be?

V. 23. *I am the voice*] Isaiah 40. 3. Matth. 3. 3. Luke 3. 4. one whose office is to lift up his voice, and cry in the ears of deaf sinners.

in the wilderness] See Luke 3. 2.

make strait] εὐθύνατε make plain: Isaiah, in the letter spake of their marvellous deliverance under *Cyrus*, which was a type of our spiritual deliverance by Christ, as if he had said, though the obstructions and difficulties hindring Israels returne from *Babylon* to *Jerusalem*, be such as may make it seem impossible for them ever to passe through them, yet the almighty power and providence of God should so bring it to passe, as if to be the way of it self, rough and impervious, should have been evened by scavengers or harbengers of Princes, to go that way, so that they should safely, quickly and easily overcome their voiage. See Isai. 41. 18. 19. and 43. 19, 20. Ezra 1. 3, 4, 5, 6. and 7. 7. 28. and 8. 21, 23, 31. &c. and so shall it be in the return of *Israel* to God by Christ, and that was the thing which *John* was to proclaime. see on Isaiah 40. 3, 4.

V. 24. *The Pharisees*] A most strict sect of the Jews, Acts 26. 5. See on Luke 14. 1. and men of chief authority among the Jews, by dignity, Priests and Levites, by sect Pharisees; no wonder that they so peremptorily interrogated *John* concerning his baptizing, which, (out of their opinion of singular knowledge, and authority) seemed to them unlawful, because they commanded it not, who for matters Ecclesiastical had the primacie and chief authority in Israel.

V. 25. *why baptizest thou?*] By what authority? or, who gave thee authority, to institute a new Sacrament, that indeed belongeth to God alone, of whose covenants the sacraments are seals.

V. 26. *I baptize with water*] Unto amendment of life, Matth. 3. 11. that you may repent, Acts 19. 4. but Christ giveth the inward effect, who is the authour of baptisme, whereof John was but a Minister.

V. 27. *He it is who coming after me*] Mat. 3. 11. See Acts 19. 4. this ὁ ὀπίσω μου, *after me*, relateth to that which *Zachary* said, Luke 1. 76 *Thou shalt go before the face of the Lord, to prepare his way*, the meaning is, he that followeth my outward baptism with the inward effect thereof: not baptizing with water onely, as I, who am but a servant; but with the holy Ghost, nor only exhorting men to repent, and leave their sins, but giving repentance, forgiving and washing away all their sins, See verse 15.

V. 28. *Bethabara*] Judges 7. 24. it was a passage into *Canaan*, and as well a type, as place of baptisme, the entrance into the Church of Christ, and the eternall rest which remaineth for us, Heb. 4. 9.

V. 29. *Behold*] John sheweth and pointeth out Christ present; herein he was more than a Prophet, the Prophets foretold of Christs coming after many yeers, but *John* had the honour to point him out then present, when he proclaimed him.

the Lamb of God] Alluding to the *Paschal Lamb*: in Christ is the substance of all legall sacrifices to take away sins; which he did, suffering for them as man, and remitting them as God, he was the lamb metaphorically, in respect of his meeknesse and patience, See Isa. 53. 7. and also as he was a sacrifice for our sins, ὁ ἀἱρων τὴν ὑβὶν: sent of God. and accepted of God: the article hath much emphasis, to expresse his dignity and to distinguish him as from the typical lamb, and other legal sacrifices, so also to shew his relation to all that the law prefigured, or the Prophets foretold concerning him, as if he said, this is he, to whom all these point.

which taketh away the sins, &c.] ὁ αἴρων, who taketh away, as Luke 6. 29. 30. or who beareth: the *Syriac* interpreter giveth it, *ille qui tollit*, &c. it was not possible that the blood of bulls and goats should take away sinnes, Hebr. 10. 4. this onely is he who doth it, he taketh them away continually; for though he suffered but once, yet the vertue thereof floweth as a continuall fountain to cleanse us from our sinnes, though not altogether, *ut non sint*, (for yet we are partly flesh and partly spirit) yet *ut non imputentur*, that they shall be no more imputed: he comforted you penitent sinners who can at last repent; no length of time can prejudicate Gods mercy: no repentance (if true and serious) can be too late with God, in whose sight, all things both past and future, are present: if the continuance of sins could have overcome the mercy of God; Christ would not have come in the last age of the world to take away the sins thereof. *Fulgent. venant. ep. 7.* he taketh them quite away, *tu ut non sint, quorum memor non erit. Ambros. l. 5. ep. 28.* so that (in effect) they are not, which he will no more remember.

sin of the world] The root (original sin) and the branch, the actual, which is mortified, in them by the spirit, who in baptisme put on Christ, the new man, and put off the old man, crucified dead and buried: See hereof, Rom. 6. & 7. where he mentioneth σῶμα τῆς ἁμαρτίας, the body of sin, τῆς ἁμαρτίας sin; because he treateth not there, of remission of sins, as it is one part of justification, but concerning sanctification in us begun: which remission and sanctification, though they are never divided in the subject (for whosoever God justifieth by faith in Christ, them he doth also certainly sanctifie by his holy spirit living in them) yet may they in reason be distinguished: here then understand, a taking away of all sin, and all the works of the devil: he saith of the world, that we may know that the benefit of redemption appertaineth not unto the Jews only; but to all believers, of any times, place, or age of the world, since the beginning to this present: therefore is he said to be the lamb of God, slain from the foundation of the world, Rev. 13. 8. See 1 John 2. 2. Rom 3. 29. 30. John 17. 20.

V. 30. *this is he of whom*, &c.] He whom ye now see present: though he appear in the form of a servant, is incomparably more excellent than I.

V. 31. *I knew him not*] He knew him not by sight, but by revelation, till he came to be baptized, then he began to know him; first by an inward revelation; secondly by an external signe given him, verse 33. it was Gods all-disposing providence that *John* should live in the desert far from any commerce, or acquaintance with Christ, untill the time that he was to be manifested unto Israel, lest his testimony concerning Christ should fall under any suspition of compact, by reason of kindred, or any former acquaintance.

V. 32. *John bare record saying*] Mat. 3. 16. Mark 1. 10. Christ was testified to be the Son of God, by the visible descention of the spirit; the fathers voice from heaven; and *John* witnesse on earth: see also 1 John 5. 7.

I saw the spirit descending] Mark saith he saw *the heavens opened, and the Spirit like a dove descending*, which some think was by a spirituall vision onely; as Ezek. 1. 1. the Prophet saw the heavens open: others take this to have been a visible opening; so that John and the multitude present might perceive that it was no humane, but some divine businesse in agitation; the holy Ghost is God invisible, 1 Tim. 1. 17. Heb. 11. 27. and every where present, Psalm 139. 4. &c. Therefore can never be seen with any mortal eye; nor ascend or descend; he cannot change place, who filleth all places, and is comprehended of none: but the invisible, and incomprehensible God, for the comfort and confirmation of his elect manifested his presence in a visible shape: So, descended he in the form of a dove, not in the forme of an Eagle, vulture, or bird of prey: as, to intimate his goodnesse; so, to teach us of what spirit we ought to be, in harmlesse conversation. See Mat. 10. 16. Jam. 3. 17. See *Tertull. de bapt. c. 8.*

V. 33. *Upon whom thou shalt see the Spirit*, &c.] Upon what man thou shalt see the Spirit descending in a visible from, &c. he is the Christ: by this signe God revealed him to John, for he was otherwise not distinguishable from other ordinary men, being as we in all things, sin excepted, Hebr. 4. 15. having made himself of no reputation, and taken upon him the forme of a servant, and being found in fashion as a man, &c. Phil. 2. 7. 8.

with the holy ghost] Who giveth the effect of baptisme, sanctification and cleansing from our sinnes, See Matthew 3. 11.

V. 34. *That this is the son of God*] ὁ ἐκλεκτὸς, *That Son of God: Chrysostom* and *Cyril* note the emphasis of this article, *that Son of God*: the onely Son by nature (not by adoption, as are the Saints, 1 John 3. 1, 2.) the very Messias promised by the Prophets, and expected by the faithful: this is he; look not for any other: there is not salvation in any other name, Acts 4. 12.

V. 35. *John stood*] In *Bethabara* where he used to baptize.

two of his disciples] He had many hearers; but some more intimate; whom he also privately instructed and prepared for the school of Christ, he nameth here onely two in whom the effect of Johns present testimony concerning Christ, more evidently appeared and wrought; possibly more might also hear the same.

V. 36. *Looking on Jesus*] Intentively, and doubtlesse with singular comfort, as knowing him to be the Lord and Saviour of his elect, concerning whom himself was appointed of God, to testifie, and whose way he was to prepare, by his preaching and baptizing.

behold the Lamb of God] This is but a short sermon of John: but the sum of all that he had to say, whose office was to declare Christ now exhibited: and this he repeates to awake the attention of his drowzie hearers, who before did not much heed what he said; so use faithfull

faithfull Ministers to repeat fundamentals of Religion until their auditors mark and understand them, and make some good use thereof.

V. 37. *Two disciples heard him speak*] John gathered not disciples for himself, but Christ: these two are mentioned, who heard and considered what John said: they probably heard the same the day before; but we read of no effect then, now we find how they move towards Christ. God hath his times to call; and his word like seed, (though on good ground) doth not presently spring up in all hearers; in due time it shall in all the faithfull.

V. 38. *What seek ye*] This he saith, not doubting, but affording them occasion of conference; though indeed it much skilleth what they seek, who pretend to come to Christ. See 1 Cor. 10. 33. 2 Cor. 2. 17. 2 Pet. 1. 3. Phil. 3. 21. some seek honours, some riches, some other things of this life; Mat 8. 19. John 6. 26. Phil. 2. 21. few seek Christ for Christ's sake.

said unto him Rabbi] This was a title which they used to give great and eminent men; but now it was commonly given to all teachers: he was called רבי *rabbi*, who by imposition of hands was declared *a wiseman*. *Syriac* רבן *rabban*, and John 20. 16. רבוני in some editions for the *Greek* Ραββονι, See *Joh. Drus. prater. lib.* 4. in John. 20. 16. and *ad v. N. T. Rabbi. Caninius. de locis N. T. Martin. Trostius. Varie lection.* in John 20. 16. the Evangelist interpreteth there, as here by διδάσκαλε, *master or teacher*: it is of the *Hebr.* root רבב *rabab*, great, thence רב *rab excellent, or peritus in aliquâ arte, Magister, Doctor*: here we may conceive that though they yet understood not, that Christ was the only teacher of his Church, yet moved with *Johns* testimony concerning him, they esteemed him as a prophet and doctour, which was the first step of their hearing him.

where dwellest thou] Or *abidest thou?* where lodgest thou? dwelling at Nazareth, it seemeth he was a stranger there where John was baptizing, and where he now saw, and pointed at him, if any now enquire the like of him, let him come and see in his word and ordinance: every river, if thou follow it home, will bring thee to finde the sea, whence it came: so every part of the Gospel will lead the (as the Star the wise men, Mat. 2.) to Christ.

V. 39. *Come and see*] Thus Christ readily entertaineth them who seek him in truth; he putteth none of them off (See chap. 6. 37.) yea, he intimateth all that labour under the heavy burden of their sins, *Mat.* 11. 28.

about the tenth hour] That was two hours before night: the day they divided into 12. hours, which in the summer, they made proportionably the longer; in the winter, the shorter: but so little before night, they consider not the importunity, but in desire to hear Christ, they presently follow him: formal Gospellers (like *Felix*, Acts 24. 25.) use to dismisse the word, and preachers thereof, unto their *convenient season*; which they will seldom finde; but to those who indeed hunger and thirst for righteousnesse, no time is unseasonable to learn.

V. 40. *Simon Peters brother*] The Evangelist here nameth him Peter, by way of anticipation, for he was not yet so named. See verse 42.

V. 41. *The Messias*, &c.] *The anointed.* So the *Hebr.* משיח *Mashiach*, of משח *Mashach unxit oleo*, now because Kings, Priests, and Prophets, were anointed with sacred oyl, the confection whereof might not be imitated to any other use, therefore Christ in whom all these offices met, was by an *eminente* called the משיח *Messiah*, Dan. 9. 26. so often in the New Testament Μεσσίας is put for, and interpreted Christ: χριστὸς: the anointed, or Christ, yet was he not anointed as they in the type with material oyl, but with the holy Ghost, Acts 10. 38. and that *above his fellows*, Psalm 45. 7. See chap. 3. 34 Colos. 2. 9. thus the *Chaldee* often interprets prophesies concerning him. Genes. 49. 10. *untill* שילה *Shilo come* Targ. משיחא.

V. 42. *And he brought him to Jesus*] You must understand this of Andrew and Peters first coming to Christ, after which they returned to their fishing again; their calling to the Apostleship, when they left their nets and followed Christ as Apostles, was afterwards, and is recorded, Mat. 4. 18. &c. Luke 5. 10, 11.

a stone] Or Peter, Simon of Jonah (*Augustin. in Joh.* readeth, thou art *Simon filius Johannis*: so *Ierom. de scriptor. eccle. and Fulgent. l. 3. ad Trasimund*, whence *John. Drusius l. 4 praterit.* gathered, that the father of *Simon Peter* was called יוחנן or יוחנא and contractedly יונא and not יונה *Jonah*, a dove, thou shalt be called Κηφᾶς which is πέτρος, that is, Peter, a proper name; or πέτρος an appellative, which is a stone; the *Syriac* hath ܟܐܦܐ *cipho*, a stone from כיף Job 30. 6. Ier. 4. 29. See *Io. Drus. ad voc. N. T. eum. prior.* Thou art Peter (said our Saviour, Mat. 16. 18.) and on this rock will I build my Church: not on the person, but on the confession of Peter saying, thou art Christ, *the Son of the living God*: for (as *Isidor de etymol. l. 7.* (also) Christ was the rock on which foundation, even Peter also was built. See Ephes. 2. 20. to which sense *Gregor. l. 3. ep. 33.* saith, *vitam vestram in Petram ecclesiæ, hoc est in confessione beati Petri solidate*, ground your lives on the rock of the Church, that is, on the confession of blessed Peter: in Christ all the faithful are λίθοι ζῶντες, living rocks or stones. 1 Pet. 2. 5. this name Christ giveth Peter, intimating his firm constancy in the truth.

V. 43. *Follow me*] Be my disciple: and he presently followed him: so powerfull is his word: he but said at first *let us make man*, Gen. 1. 26. and he was made, and here, *but follow me*, and he (as others after) left his former calling, and followed Christ: prophane *Porphyry* and the apostata *Julian* scoffed hereat, not knowing the power of Christs calling; nor believing that the dead shall once hear his voice, and come out of their graves, John 5. 28, 29. nor do wicked hearers feel the power of his word calling them to repentance and newnesse of life; because they are dead adders and belong not to Christ, chap. 8. 47. 2 Cor. 4. 3, 4. here is comfort on two firm ground's, first (as *chrysostom* hom. 17. noteth) God preventeth our wills with his grace: our sanctification and salvation, beginneth not of, or from our selves, when, or how could we ever hope to be saved; if that work must not otherwise be accomplished than by our own ability and goodnesse? Secondly, though this work, in relation to mans strength, be as impossible, as for a mortal man to climbe up into heaven yet saith God our Saviour, how easie is it? why should I despair of his saving me, who can as easily repaire me, as he made me? if he but say follow me, I shall follow him into eternal happinesse: shall I doubt that he who hath suffered the most bitter death for me, will not do so much as speak the word to save me?

V. 44. *Philip was of Bethsaida*] A town neer unto the lake of *Genesareth*, to which Philip the *Tetrarch*, *Herods* brother, *Herodias* husband, gave the honour of City, and called it by a new name, *Julia. Joseph. orig. Jud. l.* 18. 6. 3. to this very place our Saviour denounced so great woes. Mat. 11. 21. that from so impious a place he vouchsafeth to call out some to be chief Apostles, it declareth the admirable mercy of God taking some as brands out of the fire; as jewels out of the dirt.

V. 45. *Jesus findeth Nathaniel*] He was of *Cana* in Galilee, John 21. 2. all good is diffusive of it self, specially the truth of the Gospel, which as a living water, or swift stream cannot be dammed up: if we are effectually called to Christ, we shall not rest untill we have called others to the same communion.

Moses in the law] Gen. 49. 10. Deut. 18. 18. See John 5. 46. *Moses* in his five books; by whose ministery the ceremonial law was given, which by many representations prefigured him. See Heb. 10. 1. Luke 24. 27.

prophets did write] Isa. 4. 2. & 7. 14. Jerem. 23. 5. and 33. 14. Ezek. 34. 23. & 37. 24, 25.) Dan. 9. 24. Mic. 5. 2. Zach. 6. 12. & 13. 1. Mal. 3. 1. &c. hence appears the admirable consent of the Old and New Testament, represented (as *Gregor. hom.* 25. *in Evang.* well noteth) by the two *Cherubims*, Exod. 25. 17, 18, 19, 20. covering the *propitiatory* with wings stretched out, touching each other, both looking towards Christ our propitiation, 1 John 2. 2. and with contiguous fenses reaching one another.

the Son of Joseph] As men supposed. Luke 3. 23. but indeed he was, as God ἀμήτωρ without Mother; as man ἀπάτωρ without Father. *Gr. Nazianzen. orat.* 38. as Hebrews 7. 3.

V. 46. *Can there any good thing come out of Nazareth*] He had a prejudicate opinion of the place, either because he considered the prophesie. Micha 5. 2. which saith that Christ should be born at *Bethlehem*: so the Pharisees reasoned, John 7. 41, 42. or as they said (John 7. 52.) to *Nicodemus, search and look, for out of Galilee ariseth no prophet*: The place maketh neither good nor bad: the earth is the Lords; who is no accepter of persons, Acts 10. 34, 35.

Come and see] Be not withheld from Christ by other mens prejudicate opinion; but try. Philip could not, or would not contend with him; but as yealed to his own further experience, as if he had said, doe but come to him and you will see, that some good may come from thence,

V. 47. *No guile*] A man of sincere and simple integrity, which maketh the difference between the true and feigned Israelites.

V. 48. *wast under the fig-tree*] Christ seeth us where ere we are, and when we think not of him: *ipse timendus est in publico, ipse in secreto, Augustin. de verb Dom. in John. Ser. 46.* he is to be feared in publick, he is to be feared in secret.

V. 49. *Thou art the Son of God*] Christs word begate this faith, which brake out into a confession, of more than he heard of Philip; he called him the Son of Joseph, but Nathaniel, acknowledged him the Son of God.

King of Israel] He knew not yet the extense of Christs kingdom, Psalm 2. 8. Revel. 17. 14. therefore according to his measure he confesseth.

V. 50. *Believest thou?*] This question is in effect a vehement afferveration, and as it were an admiration at his excellent faith.

thou shalt see greater things] Which shall more evidently manifest me to thee, and cause thee to believe and know that I am the son of God, and Saviour of the world,

V. 51. *Verily*

V. 51. *Verily, verily*] This repetition intimateth the certainty of his affection; concerning the word ἀμὴν here used, see the marginall note of the learned *Tremelius* on this place.

heaven open] The kingdom of heaven opened to men in Christ: which their sin and ignorance shut up.

and the angels of God] He alludeth to *Jacobs ladder*. Gen. 28.12. See Colos. 1. 20. Ephes. 1. 19. Phal. 34. 7. Heb. 1. 14. and he signifieth his divine power, which should be seen i the ministery of the angels to him the head of the Church, and the elect his body, the sum is; they who were enemies, are reconciled to us in Christ, and we are made fellow Citizens with them Eph. 2. 19. and they our guardians. Psalm 34. 7. Hebr. 1. 14. all this is the advantage of true believers.

CHAP. II.

Verse 1. C*Ana*] Cana the lesser, as *Jerom* saith: of which was *Nathaniel*, John 21. and *Simon*, Mat. 10. 4.

Galilee] The lower near the lake of Tiberias, called Galilee of the Gentiles. Isa. 9. 1. Mat 4 13, 15.

the mother of Jesus] It seemeth *Joseph* was dead before Christ began to preach: *See Epiphan. heref.* 78.

V. 2. *both Jesus was called*] Invited as friends: Jesus came not into the world to abolish humane societies, and civil customs; but to sanctifie them with his holy presence: for as in him the right to the creatures (lost in *Adam*) was restored; so would he shew, and by example teach men the right use of them: sometimes in a more plentiful (but sober) manner, as in feasts and festivities. See Deut. 16. 14.

V. 3. *when they wanted wine*] Greek ὑστερήσαντος, although the word ὑστέρησε, properly signifie, *sum posterior, sum inferior, tardius venio*, yet by a *metonimie* it is used for *careo, desisto, desum*, Mark 10. 21. It seemeth these married couple were of a slender estate, and some of their guests unexpected: the main thing considerable is, Gods providence, disposing this want (as often he doth with his) to his own glory; as it is of *Lazarus* death: chap. 11. 4. and the blinde mans want of sight, chap. 9. 3.

his mother said unto him, they have no wine] Why she thus spake is uncertain; Christ having yet done no miracle, to give her confidence that he could supply the want: possibly some other things spoken, not here recorded, gave the occasion: or that the, who long before had laid up in her heart, those things which were spoken of him (Luke 2. 51.) marked also what *John Baptist* testified of him; as also what the Angel *Gabriel* told her: and it is more than probable, that in these many years, wherein Christ lived with her, she had often conferred with him, concerning the great work of redemption by him to be accomplished: and if there were here any place for conjecture, why may not we conceive it probable, that he might acquaint her with his gathering disciples, preaching and manyfesting himself to Israel, by signes and mighty works? and that this declaration ha l the force of a petition, as had that of *Mary* and *Martha*, John 11. 3. Lord, behold he whom thou loveſt is ſick: and his answer seemeth to make for this; for when he saith, *mine hour is not yet come*, he seemeth not so much to deny a supply, as to blame the unseasonableness of the motion for it.

V. 4. *woman what have I*, &c.] Though he were incomparably greater, as being God, yet being the Son of *Mary*, as man, he spake not any other wise, than became the reverence due to a parent: but because he was not her Son in that nature, by which he would do the miracle he inhibiteth prescribing God; and therein recalleth her from all respects of motherhood, so far as they hindred the consideration of Gods power and glory, in the following miracle. *See* Luke 2. 49. Mat. 12. 48. Hebr. מה לי ולך *mah li velach*. 2 Kings 3. 13. *what have I to do with thee?*

mine hour is not yet come] The set time appointed by God, which is, when it shall best serve for his honour, the time that I should shew my self by signes and miracles unto the world, *certis momentis peraguntur res Dei*, therefore he here intimateth, that it was neither impotency, nor incogitancy to supply, the present want which caused him to delay, but because he would teach us to expect Gods appointed time, and to know *that it is not for us to know the times and seasons which the father hath put in his own power*, Acts 1. 7. Christ knew it was not oppertune to supply them with wine, by a divine and extraordinary power manifested, until the want thereof was manifestly known to the whole company, that all might be witnesses of the miracle, and thereby be moved to believe in him, that they might be saved.

V. 5. *whatsoever he saith unto you*] It is probable that she had an expectation of some extraordinary supply, because she prepared the servants to obey him in order to the same.

V. 6. *six waterpots of stone*] Wherewith they used often to wash and purifie themselves. See Mark 7. 3. waters were very scarce in Palestine. fountains being there but rare, as *Chrysost.* noteth, *hom.* 21. therefore the Jews kept such vessels of water filled by them. The Heretick *Hebion* would have brought into the Christian Church, this custome of the Jews, before long to be antiquated.

containing two or three firkins a piece] Measures which the Syriac gives בעין רבין *rebbin*, of the Hebr. רבע *rebah a quarter, continet quadrantal octavam partem cadi, five modii. Tremel. Gr. ωσχοεικὰς δύο*. Some conjecture that these six contained about half a tunne, each vessel being about half a terse: so that Christ gave a bountiful supply, which set off the excellency of the miracle.

V. 7. *fill the water-pots with water*] He said not, fill the wine cask, but those water-pots there standing; into which they used not to put any wine: neither doth he bid them fill some other, the like pots (that might have admitted some jealousie of a compact) but those out of which they had now drawn water for their use; all this, for the clear evidence of the miracle. See 1 Kings 18. 44.

filled them up to the brim] Though these waiters knew not what Christ meant to do, yet thus the providence of God directed it, lest any should object, or conceive that some wine might happily be afterward secretly conveighed into the same vessels, and so deceive the guests, with an appearance of a false miracle.

V. 8. *governour of the feast*] The steward, or ruler of the feast; as, Genes. 43. 16. among them it seems his office was onely to order the feast, not as a master of the family, but as a steward, for that time and occasion, to dispose of the meate, order the dishes set on the tables, see they were supplied with wine and all necessaries which were guests; to appoint the waiters to take away again &c.

V. 9. *water that was made wine*] Water converted into wine; by which he shewed himself the God and Lord of nature; here doing that in an instant, which he doth every year in the Vine, by turning water and the moisture of the earth, by slow and insensible degrees, into the juice of the mature grape whence the wine is prested: he could here without their ministery, as easily have turned the air in the pots into water as the water into wine; but he would so do this miracle, that all present might be certain witnesses thereof.

V. 10. *well drunk*] That is, liberally, as Gen. 43. 34. for the word שכר *shachar* with the Hebrews answering to the Greek word μεθύειν, is not always to expresse intemperance, as Gen 9. 21. 2 Sam. 11. 13, but sometimes to signifie, onely a liberal use of wine without excesse, as here, and in the forecited place, Gen. 43. 34. See on Luke 1. 15.

V. 11. *This beginning of miracles*] Christ adorned this wedding with his presence and first miracle, among those innumerable miracles which Christ wrought in the dayes of his flesh, whereof many are recorded by the Evangelists, this of his turning water into wine at the wedding in *Cana* of *Galilee*, was the first.

and manifested] He wrought this miracle so evidently, that his divine power appeared therein.

disciples believed on him] For the end of miracles, is to bring us by faith to Christ: whereas lying miracles carrying men away from Christ into superstition, are Satans delusions. 2 Thes. 2. 9, 10, 11.

V. 12. *Capernaum*] A rich city on the sea coast, in the borders of Zabulon and Nephtali, where Christ dwelt when he left Nazareth, Mat. 4. 13.

and his brethren] That is, his kinsmen, whom the Hebrews called brethren. Gen. 13. 8. & 14. 14. Mat. 13. 55.

V. 13 *Jews Passover was at hand*] See Exod. 12. 2, & 13. & 23. 14, 15. and the moneth thereof.

V. 14. *and found*] Christ appointed to purge the temple; Mal. 3. 1. 2. 3. & presently repaireth thereto: this was the first Passeover after Christs baptism; and therefore this is not the same history which is recorded, Mat. 21. 12. Mark 11. 15. Luke 19. 45. that was when his passion drew near.

in the temple] In the outward court of the temple.

sold oxen] Th y that dwelt far from Jerusalem, were by the law, to make their offerings into money, and to furnish themselves there, Deut. 14. 25. 26. but not in the temple, which was the house of God, or the house of prayer.

changers of money sitting] To sit all strangers with exchange of moneys there currant; to buy sacrifices.

V. 15. *of small cords*] Probably, those which bound the oxen and sheep, brought to the altar to be offered (as it is written, Psalm 118. 27. *binde the sacrifice with cords, even unto the hornes of the altar*) which done, probably they were cast by; so Christ might take up some of these, of which he made a scourge to drive out the sheep and oxen, that they might not buy and sell in the temple.

V. 16. *make not my fathers house an house of*, &c.] He blameth not the sale of sheep and oxen and doves (the law allowed that) but that they sold them within the court of the temple; and so made it an house of merchandize: that he condemneth: because, that through it, it was not lawful so much as to bear a burden, Mark 11. 16. If Christ thus purged his temple from elsewhere lawfull merchandize and prophanation, when yet he well knew it should shortely after be utterly demolished; if he would not have them buy and sell there, those things without which they could not them serve him according to his own law; those things which doubtlesse many bought with a sincere purpose for the service of God; with what scorpions will he at last revenge the prophanations of those houses of prayer, which have been so shamefully abused among us?

V. 17. *The zeal of thy house*] Psal. 69. 9. Zeal is here taken for the heat of indignation conceived at any thing unworthily done or attempted, against those we love: as also 2 Cor. 7. 11. Sometimes it importeth fervent affection; as Col. 4. 13. Sometimes good intention, though without knowledge or right level. Rom. 10. 2. Phil. 3. 6. Sometimes envy, chap. 7. 9. & 13. 45. & 17 5. Sometimes for emulation, Gal. 5. 20 So *Clement Romanus ep. ad. Cor. p. 6. 7.* saith ζῆλος καὶ φθόνος zeal and envy (that is, anger and envy) were the cause of *Cains* killing his brother, no such zeal had Christ, who had no sin; but an holy zeal to the service and honour of God his Father.

eaten me up] As it were a secret fire feeding on my thoughts, so that it will not suffer me to be mindful of my self: as Psal. 102. 4. & 119. 139.

V. 18. *what shew thou doſt these things*] Whereby it may appear, that thou hast divine authority, to do any such extraordinary things.

V. 19. *destroy this temple*] See Mat. 26. 61. If you destroy, or when you destroy: thus he sheweth his divine prescience, foretelling of his passion: these things he spake, not plainly, because he knew they would not have believed, the disciples could not yet, how much lesse the vulgar?

V. 20. *Fourty and six years was this temple in building*] This was not the temple built by *Solomon*. 1 King 6. 37. 2 Chron 3. 1. that was destroyed by the Caldeans. 2 Chron, 36. 19. but the second temple built after their return from Babylon. Ezra 4. So much hindred, that it was fourty six years in hand. See hereof *Jos. Casaubon exercit* 13. N. 38.

V. 21 *of the temple of his body*] That is, his humane body, the temple of the Godhead. Colos. 2. 9.

V. 22. *his disciples remembred* &c.] For then he opened their understanding, that they might know what he had said and done, Luke 24. 45. Thus Gods word (which Christ compared to seed sowed, Matth 13.) sometimes lyeth long (as under frozen clods) not appearing, but as dead and lost; yet in Gods good time it is quickned, and brought to memory again, and the use and fruits thereof shew an admirable life of the holy Ghost working thereon.

V. 23 *many believed in his name*] With a temporall faith, such as usually is theirs, who depend on miracles: it was no sound or justifying faith; which Christ would not trust.

V. 24. *did not commit himself unto them*] He trusted them not; neither with the secret mysteries of his doctrine, as *Chrysostom, Augustine*, and *Theophylact* conceive; nor with his own sacred person: he did not securely converse with them, nor did he trust himself with them, as he did with his disciples, and well known friends, for he knew from the beginning, how they would at last betray him, and deliver him into the hands of sinners to be crucified; which though he willingly permited in the appointed time, yet having many things, as to his manifestation to *Israel*, to perform and accomplish, he declined and avoided as importune untill that time was come, and all things in their time and order, duely and really finished.

he knew all men] What they had in the secret of their heart; what they had been, were and would be. chap. 13. 18. & 7. 71.

V. 25. *needed not that any*] Christ being the searcher of all hearts, hath no need that any should enform him concerning man.

CHAP. III.

Verse 1. P*Harisees*] See on chap. 1. 24.

a ruler of the Jews] Either one of their *Sanhedrin* or great councel; or one of the rulers of their synagogue, the former sense, from chap. 7. 45, 50. appeareth most probable.

V. 2. *by night*] For fear of the Jews, John 19. 38. See chap. 9. 22.

Rabbi] Master, or teacher. See on chap. 1. 38.

come from God] Divinely, and extraordinarily sent to teach us.

V. 3. *born again*] Or, *from above*, regenerated by the holy Ghost, crucifying the old man; mortifying and abolishing the carnall affections, and renewing a man to holinesse of life; that is to say, the whole man, body and soul: for as the whole man from his naturall birth is corrupted, so must the whole man in his regeneration be renewed, 1 Thes. 5. 23. though that renovation, be not so compleated, in this mortal life, but that there are in the best men, some remains of the old Adam. See Gal. 5. 17. Rom. 7. 24. yet, such is the mercy of God toward his, that whatsoever sinners were before their regeneration, yet therein all is cleansed, and so washed away, that, it shall not be imputed to them to condemnation See 1 Cor. 6. 11. this regeneration may be discerned by the fruits and effects thereof. See Gal. 5. 19, 20. — 22. 23. first then here note, that the most noble birth, or of the most holy parents, without new birth, availeth nothing toward salvation; no not for them, who could truely say, we be *Abrahams seed*, John 8. 33. Mat. 3. 9. See 1 Cor. 1. 26. Secondly, seeing regeneration is of the whole man, content not thy self when thou findest in thee a mortification of some evill affections, which possibly are but changed for others as bad, as lust of youth for malice or avarice of Age; see neither will *Agrippa's*——*half perswaded to be a Christian*, Acts 26. 28. do thee any good; God will not accept any parcell---sanctity; every part and faculty of man needeth repaire. Thirdly, it must incite us to pray, and to Gods ordinance for the evidence of our new birth, without which we cannot see, nor enter into Gods kingdom: Gods word is the immortal seed, 1 Pet. 1. 23. 25. the sincere milk, by which if we grow, (1 Pet. 2. 1.) our regeneration will appear; for which, we must lay asi le *all malices, and all guile, hypocrisies, envies, and evill speakings.*

see the kingdom of God] That is, enter into it, as verse 5. or understand the mysteries of eternall life, and Gods kingdom, of grace here, and glory in the world to come. See 1 Cor. 15. 14. 1 Cor. 15, 50.

V. 4. *How can a man*] To examine spiritual mysteries by carnal reason, is a main lee to the understanding thereof.

V. 5. *of water*] Of baptism the sacrament of regeneration, which is the ordinary way into the Church and kingdom of God; though his grace be not tied to external means: and it is the contempt, not the privation of the sacrament which condemneth. See Tit. 3. 5.

Spirit] Which giveth the inward effect of baptism.

kingdom of God] Of grace here, and glory in the life to come. See on verse 6.

V. 6. *borne of the flesh*] The corrupted nature of man, (opposite to regeneration) concerning which the Apostle saith, *it cannot inherit the kingdom of God*, 1 Cor. 15. 50. the whole sense is; no man can know the mysteries of the kingdom of grace, without a regenerate minde; and therefore no man can be saved without regeneration and renovation of the whole man: we are born aliants to the kingdom of God, (Ephes. 2. 1. &c, 11. 13.) and mere enemie; (Rom. 5. 10.) untill we are born again of water and the holy Ghost; hence is it, that the Apostle requireth, *a new man*, a *new creature*, 1 Cor. 5. 7. 2 Cor. 5. 17. Gal. 6. 15. Ephes. 4. 24. Col. 3. 10. the unregenerate man perceiveth not the things of the Spirit of God, neither can he, because *they are spiritually discerned*, 1 Cor. 2. 14. the carnal man saith *Theophylatt* (in Luke 14.) δύναμιν ἔχειν ἐφ' ἑαυτῷ πιστεύειν, he believeth nothing supernatural: now as the creature can be but once properly created; a man can be but once born; so neither can he be more than once regenerate: *quemodo enim uterus non potest repeti, sic nec baptismus iterari*, saith *Prosper*.

is flesh] Is carnal, subject to sin and death: understand herewith, the wildom, will and affection of the natural man. See Rom. 7. 14. &c. & 8. 7. why of holy parents, carnal sons are born. See *Angust. To. 7. part. 2. de nuptiis & concup. c.* 18. of the necessity of regeneration. See *Prosper contra Collator. c.* 18.

is Spirit] Is Spiritual: subject to the Spirit, sanctifying man, and filling him Spiritual; notwithstanding the remaines of sin striving against the Spirit, and those works of the flesh, like the wilde fruits growing on the suckers of the stock, on which the adopted branches are engrafted, bearing fruits of regeneration.

V. 7. *born again*] Or *from above*.

V. 8. *wind bloweth where it listeth*] That which the Hebrews call רוח *ruach* (with them a πολύσημον) the Greeks expresse by the word πνεῦμα, signifying amongst other things winde, or a blaſt of winde: so *Aristot. de mundo. Thucid.* l. 4. and other authors use it: in Scripture it often signifieth the holy Ghost; the meaning here is; as the power of God is perceived in the winde moving the air, though we cannot see it; so is it in the changing and renewing of us, though the manner he hid from us: *where it listeth*: signifieth, without any restraint by the power of man: this manner of speaking is taken from creatures, voluntary moving themselves, as they say, *libero ac vago impetu*.

V. 9. *How can these things be*] Christ had preached this point unto him, that except a man be regenerate, he cannot see the kingdom of God; and *Nicodemus* is now an example of the same: being so great an example of the same: being so great and learned a Scholar, yet being not regenerate, he could not understand the very rudiments of that kingdom.

V. 10. *and knowest not these things*] These words are quick and reprehensory: as if he said, it is a foul shame for a professed teacher of Israel; to be ignorant in the very fundamentals of religion; the more, seeing this point is layed down in many places of Scripture, Jer. 31. 33. Ezek. 11. 19. & 36. 26. Phil. 3. 3. circumcision signified it: it is the end of all the law, purity of heart, and sanctimony of life; it is that which puts difference between sinful worldlings, and the holy sons of God. Now, the otherwise learned *Nicodemus* knew not these things, because they are no otherwise than spiritually discerned, 1 Cor 2. 14.

V. 11. *Verily, verily*] אמן אמן, ἀμὴν ἀμὴν, the word is from the Hebrew אמן *aman, verax, verus, fidelis*. and אמן *amen*, as much as, so be it; they used it as a ratification of their prayers, Jer. 11 5. and desiring the fulfilling thereof; so Deut. 27. 15. *all the people shall say* אמן *amen*. 70. γένοιτο, *let it come to passe, or be*; sometimes it was doubled to the more vehement confirmation or alleveration, as Numb. 5. 22. *the woman shall say* אמן אמן *amen, amen*; hence in the Primitive Church after prayers, and some other re-citions in their assemblies, the people answered, *Amen*, 1 Cor. 14. 16.

how shall he say, τὸ Ἀμὴν. See Revel. 1. 7. ναὶ ἀμὴν, yea, so be it. And so our Saviour often used it doubled, for a vehement asseveration; as if he said, *faithfully, truely, or assuredly* it is so.

we speak that we do know] In that Christ saith οἴδαμεν, *we know*, &c. the cause and sence is, I and all the Prophets (which spake by my spirit, and of me) well know what we speak and teach; thus joyneth he with their ministery; whence appeareth their errour, who would have the authority of scriptures to depend on the Church: that were to subject the truth of Christ to the examination and approbation of men.

that we have seen] This is to express the certainty of the Gospel: because, with us the sense of seeing is most certain; we use to say we have seen a thing, when we will affirm a certainty of knowledge.

ye receive not our witnesse] That is, few of you receive it. So chap. 1. 11. his own received him not; that is, few of them received: it hath been the misery of all times: *Lord, who received our report?* Isaiah 53. 1. Let us not think the worse of truth, because it hath few sincere followers; mans unbelief cannot make void the truth of God. Rom. 3. 3. Let them take heed, who out of opinion of new light, contemn the old invariable truth of Christ; who will be teachers of the law, and yet understand not *what they speak, neither whereof they affirm*, 1 Tim. 1. 7. It is but just with God to send them, to their damnation, strong *delusions, that they shall believe lies*, who receive not the *love of the truth*, that they might be saved, 2 Thes. 2. 10, 11. read it in *Ahabs* example, 1 Kings 22. 29. &c.

V. 12. *earthly things*] Natural things, as concerning the winde: or in a plain and common manner, as he delivered his heavenly doctrine: for it is most true which *Chrisostom* noteth, *hom.* 26. in regard of his hearers weaknesse, he attempereateth to them.

V. 13. *came down from heaven*] By assumption of the humane nature, chap. 1 14.

the Son of man] Christ, God and man: Son of man is often put for man, Psal. 8. 4. Isa. 51. 12.

which is in heaven] Not because the humane substance of Christ was diffused to an ubiquity, but because one and the same Son of God, and Son of man, very God of his father, and truely man by the assumption of our flesh and blood, though according to his true humanity, *localiter tunc esset in terra*, he was then locally on earth; yet according to his deity, which cannot be contained in place, he filled heaven and earth; and was then in heaven, in respect thereof, whose properties are attributed to the person of Christ, consisting of those two united natures; hereof, See *Judgent. de person. Christi ad Thrasimund. l. 2.*

V. 14. *as Moses lifted up the serpent*] Numb. 21. 6. As the brazen serpent lifted up, had the true form of a serpent, but not the venome; so had Christ the true form and nature, but not the sin of man: that serpent was a signe of grace, and a remedy against evill, that all who were stung with fiery serpents, might lee him, and be healed; so was Christ lifted upon the crosse, chap. 12 32. and is now lifted up in the word and sacraments (Isa. 49. 22. Gal. 3. 1.) that the faithful may look into heaven after him, and be healed: this he did not openly speak, but remitted his hearers to the old type, as *Chrysostom* noted. *Hom.* 26. to shew the admirable comfort between the Old and New Testament; and to intimate, that he went not unwillingly to his passion: also to help the faith of the weak: if any doubt, how can they who believe in Jesus crucified, be saved? let him consider how he that but looked on the similitude of a Serpent, was healed; how much more shall they, who with true faith look upon Jesus, the life, through the vaile of his crucified flesh? there the Serpent stung, and the serpent healed; here death (whose sting is sinne, 1 Corinth. 15.) in the first Adam, destroyed: here the death of the second Adam Christ saved and gave us life.

V. 15. *whosoever believeth on him*] Whosoever; without respect of persons (Acts 10. 34. 35.) believeth that Jesus Christ, the true Messias, and Saviour of the elect, died for our sinnes and rose again for our justification Rom 4. 25.) and in affiance of the truth of Gods promises promised in the Gospel, apprehendeth his particular interest and propriety therein, as chap. 20. 28.

V. 16. *For God so loved*, &c.] In this verse Christ sheweth these four concurrent causes of our redemption and salvation. 1. The principal, first, impulsive; the love of God, which can have no cause but it self. 2. The material, or price of our redemption; *his only begotten Son*. 3. the instrumental faith in Christ; *that whosoever believeth in him*. 4. the final; *eternal life*.

the world] That is, mankind, for Christ speaketh not here of that common love of God, whereby he willeth the good of conservation to the creatures; so he loveth all the creatures; but of his special love, whereby he willeth man should be saved by Christ, and he is truely said to love the world, because they whom he loveth to eternal life are in the world, a part of the world, and gathered by his word; and holy Spirit into the body of the Church, out of all ages and parts of the world, God loved all that he made: he loveth not sinne, which is neither in him, nor of him; he loved a sinning world (for when we were enemies, he reconciled us, Rom. 5. 10.) but not the sins of the world: if we speak of Gods peculiar love which is to eternal life; we must understand the elect onely, as opposed to that part thereof, concerning which it is said; the *whole world lieth in wickednesse*, 1 John 5. 19. and, *I pray not for the world*, chap. 17. 9. Christ prayed for those whom he loved to salvation; that is, for the elect onely, *I pray for them*, I pray not for the world, for the elect are in the world, not of the world (c. 17. 16.) that is, of that party which lieth in sin and unbelief, to two sorts of men are intimated, *sub uno mundi nomine*; under this one name *world* (saith *Prosper*) *sicut enim dicitur mundus in impiis, ita dicitur mundus in sanctis*: the wicked are called the world, and here the saints are called the *world which God loveth*, God loveth us, such as we shall be by his gift, *non quales sumus nostro merito*. *Augustin. de C. D. l. 17. c. 4.* not such as we are by our deserts; he loved, *quod feceram & elegerat in filio*, faith the same. *tr.* 110. in John 17. that which he had made, and chosen in his Son, out of whom he loveth no man to eternal life: a Prince may be truely said to love his subjects, specially then, when he punisheth the perverse, rebellious, and seditious among them; and a Physician his patient, specially when he most endeavoureth to correct the corrupt and malignant humours which disaffect him: so neither can it prejudicate the love of God that he cutteth of and condemneth reprobates, when with severe corrections; he fetcheth in, amendeth, and saveth those whom he loved and elected from eternity; thus then, the creatour, and Lord of lords, loved the world; that is wretched mankinde dispersed, upon the face of the earth, without difference of nation, dignity, sex, or age: all the world with his common love, (of which all have some tast) the elect only, according to the effect thereof, his purpose of saving them in Christ. See more concerning the acceptation of the word (world) *Augustin. To. 7. contr. Jul. Pelag. l. 6. c. 1.*

V. 17. *For God sent not*] Ch. 12. 47. God gave, and sent his Son by his incarnation: he confirmeth that which he faid, *should not perish*, verse 16. by declaring the end of his present coming into the world.

to condemn the world] Christs coming condemneth not, but unbelief and contempt of Christ, chap. 9. 39. & 12. 47. he came not now to judge (that shal be at his second coming) but to propose terms of peace, and mercy; that they might believe and be saved.

that all the world through him, &c.] Not only Jews, but Gentiles also, as many as should believe in him.

V. 18. *Is condemned already*] By the ancient sentence, Gen. 3. 19. & 2. 17. Gal. 3. 10. which must needs stand, except it be reversed by Christ apprehended by faith; so is the believer absolved and pardoned; but the unbeliever (by nature the child of wrath, dead in trespasses and sinnes, Ephes. 2. 1.) standeth already condemned, as *Chrysostom* faith, κρίν ων τὸ πραγμα τέτο, ἀλλὰ τῇ ὑπόθεσι if not actually and declaratively, yet in the (universal) sentence, on Adam; and in respect of his own actuall sinnes; for whosoever sinneth, is guilty before God, and so under punishment.

in the name of, &c.] That is, in Christ. See chap. 1. 12. in the name of, &c. here importeth, in Christ, named and being so preached and declared to be the Son of God; he that believeth not in facred Name, cannot but perish, because there is no other name given under heaven, whereby we must be saved, Acts 4. 12. and indeed he that believeth not in Christ, *hath made him a lyar, because he believeth not the record that God gave of his Son*, 1 John 5. 10. Mat. 3. 17. 2 Pet. 1. 17, 18 Mat. 17. 5.

the only begotten] All the Saints are Gods children by adoption *the only begotten*] in Christ; but he is the only begotten Son, by nature. See on chap 1. 14.

V. 19. *The condemnation*] The cause of condemnation.

their deeds were evil] Mans wickednesse is the cause of his rejecting the Gospel of Christ, (which as a light discovereth it, and convinceth sinners) and his neglecting and hating the same: either convinceth sinners) and his neglecting and hating the same: either in the word of truth, or ministery thereof: So Ahab, fold unto sinne, hated *Michaiah*, 1 Kings 22. and incestuous *Herodias* John *Baptist*.

V. 20. *Hateth the light*] This is a proverbiall speech, which Christ accommodateth to his present purpose which was to shew the immediate cause of the Jews unbelief, rejection of the Gospel, and their not coming to Christ, the light, which was their sinne and incorrigible wickednesse, sin would be concealed in darknesse; it abhorreth nothing more than the light which discovereth its deformity, which is such as cannot hurt, except it be loved, nor pollute by be loved, if clearly seen. *Ahab* took *Eliah* for his enemy. 1 Kings 21. 20. because he discovered and reproved his sinne: still truth begets us enemies, the word of God to the wicked, is as a true glasse to the ugly; you offer an odious affront if you shew it them.

reproved] Or *discovered*, the sinners own conscience reproveth him, and therefore loveth the darknesse, that not only others might not see his sins, (in which he is resolved to live) but that his self might not know them, that he might more securely enjoy the pleasures thereof for a season.

V. 21. *Doth the truth*] That doth sincerely and holily.

wrought in God] As they do, who set God only before their eyes, and

and follow the rule of his word: *hoc autem in Deo facimus, quod Deo in nobis faciente, datur nobis ut faciamus. Fulgent. de prad. ad Monim. l. 1.* and we do this in God; which, God working in us, giveth us ability to do.

V. 22. *The land of Judea*] Into the territories of Judea: from Jerusalem into the villages, and places neer.

and baptized] By his disciples Ministry. See chap. 4. 2.

V. 23. *baptizing in Enon*] A town in the tribe of *Manasse*, neer Jordan (there was another of this name neer *Damascus*, Ezek. 47. 17.) and neer *Scythopolis* on the other side of Jordan (See *Is. Casaubon Exercit. 13. N. 43.*) and *Salim*. See *Jerom. de loc. Hebr. a fine.*

V. 24. *John was not yet cast into prison*] See Mat. 14. 3. &c. Mark 6. 17. &c. Luke 3. 19.

V. 25. *And the Jews*] *Chrysostom* readeth μετὰ Ἰωδαίε——with a Jew: so the *Syriac, with a certain Jew*, very likely that the controverse began with one, and after grew more generall? so are national quarrels oftimes kindled, by one or some few, which afterward are, from small sparks, fomented and blown up into masterlesse flames.

about purifying] How they might be purified before God, which the washings under the law did, and baptisme now doth represent.

V. 26. *was with thee beyond Jordan*] They were affected with perverse zeal and emulation, fearing that their masters credit should be impaired by Christ.

to whom thou bearest witnesse] Chap. 1. 7, 34. they come with this complaint, that all the people now ran after him whom their master baptized; as fearing an eclipse of their masters honour, by his interposition, to whom (it seemed to them) their master had lent his light.

V. 27. *A man can receive nothing*] Or, *take unto himself*; nothing, no gift: no man ought to usurpe a ministry, which God hath not given him, Heb. 5. 4. as the *Syriac interpreter* hath it, *ex voluntate sui ipsius*, of his own will; or at his own pleasure, nor can he fit for it, except God give the ability, 2 Cor. 3. 6.

V. 28. *I am not the Christ*] Chap. 1. 20. See Luke 3. 15, 16. and John 1. 20. &c.

V. 29. *is fulfilled*] In that he heard the voice of Christ the bridegroom speaking to his spouse the Church: it is as if he faid, now my work is done; my office fulfilled; whereof I rejoyce. I have done my part and rejoyce in the desired effect.

V. 30. *He must encrease*] I came to prepare his way, and to manifest himself to Israel: the confluence of people to hear and follow him is the end of my proclaiming him, and testifying concerning him, he must be exalted: and all the people that follow him, I must be obscured; as a star at the rising of the sun.

V. 31. *Is earthly*] Nothing but man, meer dregges in comparison with Christ.

and speaketh of the earth] Savoureth not the things of God, but of men: as Mat. 16. 23. his doctrine is grounded on earthly or carnal principles: such are we all by nature, and cannot receive, or apprehend the things of the Spirit of God, 1 Cor. 2. 14. untill we are illuminated by the Spirit of adoption and regeneration.

V. 32. *No man receiveth his testimony*] That is, as *Chrysostom*, interpreteth ἐδένα, very few believe in Christ, concerning whom John bare witnesse, that he is the Son of God, if he had simply meant, none; why should he have added, *he that receiveth his testimony hath sealed*, &c. verse 33. and how should we think that the Disciples and others were not herein concerned? but this he saith, to shew his disciples, why they, and the other Jews yet believed not, because Christ was heavenly and they earthly,

V. 33. *He that hath received his testimony*] That is, Μαρτυρίαν αὐτὸ: *Theophylatt*, the doctrine of the gospel.

hath set to his seal] See Rom. 3. 4. *Theophylatt* interpreteth it by ὑπέρεν, and ὁμολόγησεν he hath demonstrated, and confirmed, that God is true; he hath so professed it, as if he had set to his seal for a more certain confirmation of his writing, or that which is given under his hand.

V. 34. *He whom God hath sent*] God herein sent his Son, as the Sun sendeth out his rayes to the earth; in that they are not in their emission divided from their fountain; *ita de spiritu spiritus, & de deo deus*, faith *Tertullian Apol. cap. 21.* so is he Spirit of Spirit, and God of God, that there is but one truth, as one God, so that he who believeth him that is sent of God believeth God; as on the contrary, he that believes not in him that is sent, believeth not God who sent him. See Luke 10. 16.

speaketh the words of God] This sheweth a reason why they should believe him, because he speaketh only the words of God; which is the onely ground of faith in which there can be no falsifhood; opinion may be on probabilities; but faith is on certainties, because they are revealed by God, who cannot deceive. See Tit. 1. 2.

not the spirit by measure] But an unmeasurable fulnesse, Colos. 1. 19. & 2. 9. he meaneth by Spirit, the gifts and graces of the Holy Ghost: to every one of us is given grace *according to the measure of the gift of Christ*: Ephes. 4. 7. but his powerful working is, as *Chrysostom* speaks, ὡρισμένον, *unmeasurable*: for he hath τὸ πνεῦμα ἀκατάληπτον, and ἀνεκφοίτητον, *the whole Spirit, substantially*: the Prophets and Apostles had, and the faithful *Ministers have a measure*, but Christ, the fulnesse whence all receive grace and truth, hath it above all measure, See Rom. 12. 6. Ephes. 4. 7. &c.

V. 35. *The father loveth the son*] Matth. 11. 27. 10. Matth. 3. 17. Mat. 15. 5. 2. Pet. 1. 17. the father loveth the son, with an incomprehensible love, infinitely; his love not being an accident in him, but the essence of him, 1 John. 4. 8.

all things unto his hand] That is, hath given the rule and power over all things in heaven and earth, to him. See *Mat.* 28. 18.

V. 36. *He that believeth*, &c.] Hab. 2. 4. 1 John 5. 10.

hath everlasting life] The Syriac interpreter hath it, *est ei vita, quæ est in æternum*, it seemeth indeed to expresse a present and indefeasable interest and possession; not onely apprehensible by hope, but even now in being to present sense, for as much as the elect regenerate do now feel the power of the life of Christ in them, and the dayly motions of his spirit working the decay and death of sin, and enabling to some comfortable measure of sanctification. See Gal. 2. 20. they by experience know, how Christ is made of God, their wisdom, righteousnes, sanctification and redemption, 1 Cor. 1. 30 wherein his kingdom is established in them; that is, the kingdom of grace and life eternal, the kingdom of life and glory begun here on earth to be perfected in heaven.

shall not see life] Shall not enjoy; no nor so much as lay an eye on it. See verse 3. & chap. 8. 24. he shall neither be sensible of the life of grace here, nor of the life of glory in the world to come; the Syriac interpreter giveth it, *qui non acquiescit filio*: he that resteth not, or dependeth not on the Son, in faith for his justification: but seeketh righteousnesse by the works of the law, &c. he shall not be saved.

but the wrath of God abideth on him] For none but those only who are justified by faith in Christ have peace toward God, Rom. 5. 1. out of Christ there can be no reconciliation, by the wrath of God; he means the whole curse of the law, and whatsoever it threatneth impenitent sinners. *Salvian* expresseth it well, *de Gub. Dei. l. 1. ira est autem divinitatis, pana peccati*: Gods anger is the punishment of sin, and as *Fulgentius. de incarn. & grat. 1. ait igitur ejus, nostra iniquitate est meritum*, his anger is the desert of our iniquity, he saith not Gods anger shall come, but it abideth: all are born children of wrath, Eph. 2. 1. because in sin: but this is done away in our regeneration, wherein we are reconciled to God in Christ only. See Acts 4. 12. Rom. 5. 1. but it abideth on the impenitent, and unbelievers, because they are not reconciled to God by faith in Christ.

CHAP. IIII.

Verse 1. *When therefore the Lord knew*] When Jesus knew; that is, Jesus knowing what the Pharisees heard, and consulted, how they might destroy him, which was the usual result of their consultation concerning him, and his actions which they with an impious deligence observed, that they might have something whereby to calumniate and accuse him.

V. 2. *Jesus himself baptized not*] he baptized inwardly by the Holy Ghost giving the effect of the outward baptisme here spoken of: and as *Optatus l. 5.* saith, he baptized indeed; but by the Apostles hands, *quibus leges baptismatis dederat*, to whom he gave the laws (or rites) of baptisme; so *Tertul. de bapt. c. 21. semper dicitur in facere cui præministratur*, he is ever said to do a thing, for whose service it is done.

V. 3. *he left the Iews*] to avoid their rage: that mean must be held in our ministery, neither to be discouraged by causelesse fear, nor rashly to provoke, or expose our selves to enemies.

V. 4. *He must needs go*] It was his way from Judea to Galilee, and lay between them.

V. 5. *A city of Samaria*] See on Luke 17. 11. *Herod, in honour of Augustus Cæsar*, called it *Sebaste*, according to the *Greek, Iero. 70. 1. Epitaph. Paul.* Christ thus leaving the proud and malicious *Pharisees*, opened the treasures of grace and mercy to the despised *Samaritans*.

Sychar] *Sichem*, or *Shekem*. Gen. 33. 18. שכם *shechem* 70. σικιμων. See Gen. 48. 22. Josh. 24. 32. some think it called since, *Neapolis, Naples*, or *Naploza*. See *Is. Casaubon exer.* 13.

that Iacob gave] Gen. 33. 19. & 48, 22. See Gen. 50. 24. Josh. 24 32.

V. 6. *Sate thus on the well*] Weary as he was; or, because he was weary, for he travelled with his disciples on foot; & in the form was weary, for his sake he had assumed, would have experience of all our infirmities without sin, therefore he hungred thirsted, was weary, &c.

the sixth hour] About noon: in the heat of the day.

V. 7. *give me to drink*] Thus he that is rich and Lord of all, became poor for us, that he might make us rich, 2 Cor. 8. 9. we had lost all right and interest in the creatures, so that we could not so much as (in our own right) take a cup of cold water, but as usurpers: untill Christ restored us that interest and right in the creatures: which we forfeited by our attainder in *Adam*: and thus he asketh, who giveth to all creatures.

so specially to give occasion of discourse for her salvation and many others.

V. 8. *Into the city*] *Sychar*, verse 5. that they might there be accommodated with meat, or other necessaries which they wanted.

V. 9. *For the Jews have no dealing*, &c.] The *Samaritans* claimed kindred of the Jews in their prosperity, but in their publique afflictions, would never acknowledge them *Joseph. Antiq. Iud. l.* 11. *c.* 8. See also *l.* 9. *c. ult.* the Jews esteemed them wicked *Iud. l.* 12. *c.* 8. See also *l.* 9. *c. ult.* the Jews esteemed them wicked and prophane, likewise the Samaritans, thought themselves polluted, if they touched a Jew. See 2 Kings 17. 26. &c. they mutually hated and despised each other; hence was that blasphemous calumny against Christ, whom the Jews called *Samaritan*, &c. John 8. 48.

V. 10. *gift of God*] That excellent gift specified, chap. 3. 16. or chap. 7. 38, 39. or himself sent to convert her, or the opportunity of salvation hereby offered her.

living water] The graces of the holy Spirit, which shall never fail. See *c.* 7. 39. Jer. 2. 13. Joel 3. 18. Zach. 13. 1. *Cyril* understandeth here, the love of God, and the *quickning gift of the Spirit*, so *Theophylact*, τὴν χάριν τὴν ἀγίου πνεύματος, & *the grace of the holy Spirit*, which faileth not, but bringeth to eternal life,

V. 11. *Nothing to draw with*] And the Jews and Samaritans held it a pollution, to use the vessels of each other: this it seemeth, she spake, as despising and contradicting that which he said.

V. 12. *Art thou greater*, &c.] As if she had said; whom makest thou thy self? *Jacob* that great *Patriarch* was content with this water, for himself and his family; what better water speak you of?

than our father Jacob?] Thus these mixed and degenerate people bragged. (See 2 Kings 17. 24.) thus hypocrites ever boast of their fathers and ancestors. See *c.* 8.

V. 13. *whosoever drinketh of this*, &c.] As if he said; hence you may gather whether I am greater than Jacob or not, if you understand the difference between that mystical and spiritual water which shall nourish to eternity (which Jacob could not give) and this which Jacob gave his sons, which can onely quench a present thirst, but not free you from a future.

V. 14. *The water that I shall give him*] The grace and spirit of regeneration, of which v. 10. & *c.* 7. 38, 39.

shall never thirst] It shal so refresh the weary soul, that all desire of good shall be satisfied, in the presence of God: see Psal. 39. 8, 9. Isa. 49. 10.

V. 15. *Give me this water*] It is likely that she perceived that he spake of spiritual water, but under the notion of a Jew, she was disposed to slight all that he spake: so hard it is to believe their word, of whose authority we are not well perswaded; probably she spake this *ironically*; this also is a an example of that which Christ said, *c.* 3. 3, *except a man be born again, he cannot see the kingdom of God.*

V. 16. *Go, call thy husband*] Christ having a while patiently born with her perverse answers, will now smite her conscience with the sense of her sin, and his Divine Majesty before whom she deported her self so securely and audaciously: so are over-confident sinners to be wounded that they may be healed, the knew that she lived in sinne, yet her conscience could not awake, until a divine hand seemed to touch the wounds thereof: So 2 Sam. 12. 13. here also the tender mercy of Christ is to be observed: he said not, go thou adulteresse, and call thy partner in sin, thy pretended husband, that you may hear your dooms, (as 1 Cor. 6. 9, 10.) but he mildestly stileth him husband, whom he knew to be an adulterer, that she might neither presume any longer to contest with the searcher of hearts, nor despair of his mercy, whose lenity in reproving, spake him merciful to cure and amend, not busie, or malicious to finde fault, or accuse.

V. 17. *I have no husband*] Thus securely dallieth she in so great an interest as her own salvation; it is hard for sinners (not onely asleep, but) dead in sinnes and transgressions, to awake at the first call of God and to acknowledge his voice therein: the supposing that she talked with meer man, thought with her womanish artificies to elude him, denying her matrimony, and dissembling her adultery; but no captions or fallacies can deceive God.

thou hast said well] Christ collech her plainly of her faults (who could not before understand what he said) in mentioning the fifth man, whom she now had in place of an husband, but truely an adulterer.

V. 19. *I perceive that thou art a Prophet*] The mentioning of her sin, smiteth her with a greater reverence of Christ, as of a Prophet, who could know those errours of her former life.

V. 20. *in this mount ain*] Mount Garizim, near Shekem. Jud. 9. 7. in which *Sanaballat*, by *Alexander* of *Macedon* his leave, built them a temple. *Joseph antiq. l.* 11. *c.* 8. See *Is. Casaubon exer.* 13.

Jerusalem is the place, &c.] See Deut. 12. 5, 6. 1 Kings 8. 29. 2 Kings 21. 4. 1 Kings 14. 21. thus would she divert the discourse concerning her sin and shame, by embarking in a national controversie, which had long been handed between the Jews and Samaritans.

V. 21. *nor at Jerusalem*] The publike worship of God shall be no more restrained to that place, which was appointed thereto for a time, to exercise their faith in expectation of Christ in whom alone we can appear acceptable to God. See Mal. 1. 11. 1 Tim. 2. 8. Ephes. 2. 14, 15.

V. 22. *Ye worship ye know not what*] See 2 Kings 17. 29 &c. this Christ seemeth to speak that he might check her insolency: as if he had said; you make comparisons with the Israel of God, who worship you know not what: what likelieth it, where they worship, who are ignorant both of the object and manner of the true worship? devotion born of ignorance, and blinde obedience, are strangers in the kingdom of God, *the father of lights*. James 1. 17. our Saviour saith, John 17. 3. *this is life eternall, that they might know thee, the onely true God, and Iesus Christ whom thou hast sent*; it is true concerning the heavenly *Jerusalem*, which was said of the sort of *Sion*, 2 Sam. 5. 8. *the blinde and the lame shall not come into the house*; the ignorant, who know not Christ, the true light, John 1. 9. and such as halt between God and Baal, 1 Kings 18. 21. therefore as God began his work of creation Gen. 1. 3. with a, *let there be light*, so beginneth he the admirable work of our regeneration, by his spirit of illumination, calling us out of darknesse, into his marvelous light, 1 Pet. 2. 9. see Rom. 10. 14. 15. 17.

for salvation is of the Iews] He seemeth to allude to Isa. 2. 3. the meaning is, that the doctrine of saving health, is that which the Prophets have taught.

V. 23. *in spirit and in truth*] Spirit is here set in opposition to ceremonies, which are called carnal, Hebr. 7. 16 which presigured that which Christ per formed: he requireth now (saith *Euthymius*) *non corporaliter, sed spiritualiter immolantes*, those that sacrifice not bodily, but spiritually; remission of sinnes being accomplished in Christs one oblation of himself once offered, there remaineth no more sacrifice for the sins of the living or the dead. See Hebr. 10. 18. there ramaineth still spiritual sacrifice of prayer and praises by us to be offered, 1 Pet. 2. 5. Revel. 8. 4. but no more bodily, proper or external sacrifice: he will be worshipped now, not in the figure (as under the lavv) but in the truth prefigured: and herein he secretly taxeth the Samaritans blinde errour, for that they held no certainty from Gods word, neither was their pretended zeal and devotion according to truth and knowledge, both which are fundamentall to the acts of religion. See Isa. 8. 20. and in this comparison, Christ sheweth the preeminence of the Jewish religion, grounded then on Gods infallible word, and the vanity of the Samaritan superstition and will-worship, built on traditions, and opinions of men, which are ever uncertain: for ignorance of the truth, as *Lallantius* well noteth, maketh *interdum, labentemque sententiam*, an uncertain, and slippery affection: will-worship is no religious act; neither are good intentions enough; we must be certain of Gods revealed will, to direct us in his worship, otherwise we cannot do it in faith.

V. 24. *God is a spirit*] 2 Cor. 3. 17 these words shew the reason of that he last spake concerning spiritual adoration: God requireth adoration in spirit and truth, because his self is a spirit, and truth: God is an incorporeal substance, invisible, incomprehensible, and he is the *veritas prima, the light, in whom is no darknesse*. 1 John 1. 5. therefore he requireth such adoration as agreeth with his own nature: he commanded bodily worship to Israel in the ceremonial law, which was to be as a schoolmaster, to bring them to Christ, whom the ceremonies thereof prefigured, Gal. 3. 24. — *untill the time appointed of the father*, Gal. 4. 2. and he confined them to Jerusalem, and the temple there; but now in the fulnesse of time, Christ sheweth that his worship should no longer be confined to Jerusalem, then all things therein prefigured Christ, and the work of mans redemption by him to be wrought, should be accomplished; the Jews therefore, though the peculiar people of God, and in their sacrifices, doing those bodily things, which God for a time commanded them to do, except they, by the spiritual eye of faith, looked to Christ the end of the law, the spiritual eye of faith, looked to Christ the end of the law, neither worshipped God aright, neither were they those legal rights cleansed from their sinnes, *for it is not possible that the blood of bulls and goats, should take away sinnes*, Hebrews 10. 4. they therefore be accomplished; the Jews therefore, though the peculiar people of God, and in their sacrifices, doing those bodily things, which God for a time commanded them to do, except they, by the spiritual eye of faith, looked to Christ the end of the law, neither worshipped God aright, neither were they those legal rights cleansed from their sinnes, *for it is not possible that the blood of bulls and goats, should take away sinnes*, Hebrews 10. 4. they therefore and fulfil all things concerning mans redemption therein pretime, and fulfil all things concerning mans redemption therein precime, and fulfil all things concerning mans redemption therein precime, and fulfil all things concerning mans redemption therein predetermination, figured, cleave to a killing letter and misinterpretation of ordinances.

must worship him in spirit] This sheweth wherein Gods service principally consisteth; excluding the Jewish antiquated ceremonies, but not that bodily worship which is requisite, either for our acknowledgement of God before men, order in his publick worship, or the stirring up our own affections in private.

V. 25. *which is called Christ*] These words (omitted by the Syriac) seem to be the Evangelists interpretation of the name Messias: though the Samaritan religion was very impure, confused, and mingled with sundry errours, yet held they this principle concerning the coming of the Messias: so manifest was this light that it shined to them that sate in darknesse, the very heathens, the Samaritans out of *Moses* writings. Deut. 18. 18 the impious *Balaam*. Num. 24. 17. and the devil his self acknowledged some sense thereof: it is probable that this woman understanding by the speech of Christ, that some extraordinary change of the Church, and Ecclesiastical state was

was nigh, presently thought of the Messias; the rather, because the marks of his coming, specially the departure of the Scepter from *Judah* appeared to the world: in her referring the certainty of all things in religious worship to the Magistery of Christ, preferring him before *Moses* and all the Prophets, the is a good president, where we may learn in him to look for all the treasures of wisdom and knowledge, Colos. 2. 3. and to hear him Mat. 17. 5.

V. 26. *I am he*] When the Jews prefled him, saying, *how long doest thou make us doubt* (or hold us in suspense?) *if thou be the Christ, tell us plainly*, chap. 10. 24. He answered not so positively; but here he manifesteth himself: he that saw all hearts, knew that the Jews asked not to believe and be saved, but captiously, and to find some calumny against him; and that this present hearer should convert, and be a means of the conversion of many others, when she should know who it was that talked with her. Christ is never wanting, where he knoweth the revelation of himself will profit to salvation, chap. 6. 64. where his Gospel is hid, it is hid to them that perish, 2 Cor. 4. 4.

V. 27. *Upon this*] Even as he spake these words:

came his disciples] From Sychar, verse 5, 8. into which they went to buy meat: thus long by Gods providence they were absent, but so soon as he had declared himself to be Christ, they came; left out of zeal, not yet well informed, they might (as sometimes they endeavoured, Mat. 19. 13, 14. Mark 10. 13. &c.) hinder a work of mercy.

V. 28. *left her water pot*] Having a taste of those waters of life of which Christ spake, the quickly forgat her thirst and fecular necessity, which brought her out to *Jacobs* Well; and hatted into the city, to draw others to Christ: when our affections are indeed taken up to things above (Col. 3. 1, &c.) our worldly cares in a great measure, fall off like *Eliahs* mantle when he was taken up to heaven. 2 Kings 2. 13. See Psal. 69. 9 and 10:. 4. Mat. 17. 4. Mat. 4. 20, 22. Mat. 16. 27. Job 23. 12. Psalm 19. 10. and 119. 127.

V. 29. *Come see a man*] Such is the excellency of heavenly treasures (ever most diffusive of themselves) if one find them, there is no rest until he communicate the same to others: if one find any fecular treasure, he will carefully conceal it; because the more communicate therein, the lesse must every sharer have: but the more by thee are brought to Christ, the more thou hast of that divine riches. She saith not, *go out and see a man*, &c. but *come and see*: the seed of this knowledge cannot lie dead in our hearts. See Psalm 116. 10. 2 Cor. 4. 13. It is like the widows oyl. 2 Kings 4. 5, 6. encreased by pouring out: they have but a doubtful hope in Christ, who pretending to send others to him, will not go themselves: nor doth the take upon her to define, or teach; the onely leadeth them to hear Christ, contented to perswade them to see what she had found.

all things that ever I did] My great and many sins: that is, *multa quæ erant occulta, Euthymius*: many things which were so reserved, that I am confident, he could have told me all; thus she seemeth, not to spare her own reputation, that she might thereby bring others to Christ. See 1 Tim. 1. 15. Acts 22. 3. 1 Cor. 15. 9. Gal. 1. 13.

V. 30. *went out of the city*] Out of Sychar, verse 5. It was by the instinct of Gods Spirit, that they came, therefore the vility of the reporter hindred them not: we ought not to have the Gospel in respect of persons, nor so much to regard, who speaketh, as what is spoken: they have little affection to believe in Christ, who are so intent to the messengers personal failings, that they thereby chiefly value their message: these do not object her former sins, or infamy, because they were willing by any means to be led to Christ: a contrary mind was in those who said to the man that had been blind, John 9. 34. *thou art altogether born in sin, and dost thou teach us?*

V. 31. *Master eat*] Of these things which we have bought. This they said because Christ (subject to human infirmities and necessities for the time assumed) was weary with his journey ver. 6. and it was now about noone: therefore they out of their care for their Master, pray him to refresh himself with such viands as they had bought for him and themselves.

V. 32. *I have meat to eat that ye know not of*] That which I most desire; or more hunger for than meat; to wit, that I may do the will of God, in saving sinners. See Job 23. 12. because he would make his disciples teachers of the word; he thus teacheth them by his own example, to have a greater care of others salvation, than of their own bodily necessities; and of the kingdom of God, than of all worldly emoluments: he saith not, I do not hunger; but *I have meat*, &c. thus would he erect their thoughts, and make them attentive to that great work, which they were presently to see in the conversion of the Samaritans: thus would he teach all, rightly to order their desires: first for Gods Kingdom, and then for things necessary to this present life: this one thing duely observed; would both open the windows of heaven to powr us out blessings, and supplies of all necessaries, and make our store a blessing, which without this one method so often proveth a meer curse and occasion of damnation to many.

V. 33. *hath any man brought him ought*, &c.] They could understand nothing but concerning bodily food: so hard is it to raise the thoughts above carnal reason. See also Mat. 16. 7. Johh 11. 11.

V. 34. *to do the will of him*] That is, to prosecute the calling of the Samaritans to the knowledge of the Gospel, and to salvation. See *c.* 6. 40. which he desired more than bodily food: a document is here to the Ministers, of diligence, and fervency, in the execution of their charge; and also of consolation to us all; Christ who then so much zealed the salvation of Samaritans then to be called, hath not lesse care for us whom he hath called.

V. 35. *Yet four moneths*] יֵשׁ אַרְבָּעָה חֳדָשִׁים עֹד, The Syriac interpreteth, *post quatuor menses*; after four monthes: it is an Hebrew manner of expression; as Jonah 3. 4. עוֹד אַרְבָּעִים יוֹם *had arbahim jom*; yet fourty dayes, *Aquila. Symmachus, &c.* τεσσαράκοντα, fourty dayes. See *Augustin. de C. D. l.* 18. *c.* 44.

white already to harvest] Mat. 9. 37. The spiritual harvest is now ripe, as Luke 10. 2. therefore as the ripe corn cannot bear delay (without the owners great losse) but must be gathered in, so must the Jews and Gentiles now ready for Gods kingdom: by *regions white to the harvest*, he meaneth, (as *Chrysostom, Theophylact, Euthymius, &c.* interpret) τὸ πλῆθος τῶν σαμαρειτῶν τὸ συρρέον πρὸς αὐτόν, the multitude of the Samaritans coming to him; and their cheerful minds, ready to believe: *Cyril* more generally and better understandeth, those who being prepared by the voice of the Prophets, were to be instructed in the faith of Christ: we may not unaptly fay of them as *Ambrof. l.* 10. *ep.* 8. faith of *Eliah*; *Propheram Domini agnoscebant corvi, quem non agnoscebant Judæi, pascebant corvi, quem genus illud persequebatur*: the ravens acknowledged the Prophet of the Lord, whom the Iews acknowledged not: the ravens fed him whom this generation persecuted.

V. 36. *that reapeth, receiveth wages*] The doctrine of the Prophets, is compared to sowing, and the Ministry of the Gospel, to gathering of ripe fruits; in either, the faithful servant shall have his reward.

V. 38. *other men laboured*] Meaning the Prophets, and *John Baptist*. See on verse 36. *Moses*, the *Fathers*, *Prophets*, and *Teachers*, have laboured very much in teaching and instructing this stiff-necked and obstinate people, drawing them from Idolatry unto the true service of the Lord, expounding the law declaring the promises of God, concerning their expected *Messias* and *Saviour*, &c. now the Iews being hereby prepared toward salvation, the Apostles were sent to perfect the work, by gathering believers to Christ, which by the power of the Holy Spirit, they admirably performed after *Christs* ascension, as Acts 2. 41. when there were added to the *Church* of *Christ* in one day, about 3000. souls. Here *Christ* seemeth to propose two arguments, or motives to their ministration. First, the examples of the foregoing Prophets who sowed the seed of the Gospel. Secondly, the utility and greater facility of the work: all know that it is more easie to reape, than to prepare the earth and sow, and that the profit accrewing to the husbandman is in the harvest.

V. 39. *many of the Samaritans, &c.*] This was a *praludium* to the calling of the Gentiles; as were, the coming of the Wise men to seek Christ, and the centurion, &c. Mat. 8. 5. howbeit the fulnesse of the time for their general calling, being not yet come, he gave in charge to his disciples, not to go into the cities of the Samaritans, &c. Mat. 10. 5. for he was a Minister of the circumcision, Rom. 15. 8. sent specially to the lost sheep of the house of Israel. Mat. 15. 24. therefore he would not yet give the Jews matter of offence.

V. 40. *besought him that he would tarry*] They who have any true and real sense of their interest in that which the Gospel proposeth to them cannot but love and desire their company and presence who preach the same: therefore the Samaritans, hearing the gracious words of Christ himself, desired to entertain him: *Paul* desired to die, that he might be with him, Phil. 1. 23.

V. 41. *more believed*] For faith is by hearing Rom 10. 17. which, whoever planteth and watereth, God giveth, 1 Cor. 3. 7. For Christ spent those two dayes, (verse 40.) teaching them the mysteries of salvation by Christ to be now shortly after to be divulged not to the Jews onely, but also to the Samaritans and all other nations of the world for the remission of their sins, comfort, and salvation: and it is very probable, which some conjecture, that in that time he resolved them concerning their national question, about the place of true worship; and on that occasion he might teach them many things concerning the Law, Temple, Worship of God, and the Messias; opening the Ceremonies of the Law typifying him, and the Oracles of the Prophets, foretelling those things which were to be accomplished by him: and no wonder if many beleeved on him who preached with that divine evidence and fulnesse of the Holy Spirit, which not onely founded in their cares; but converted their hearts, and begat faith and obedience in them.

V. 42. *not because of thy saying*] λαλιάν; Commonly importing talkativeneſſe: *Suidas* interpereth it by ῥᾳδιουργίαν; which *Budæus* expresseth by the oratorical fluentneſſe of tongue in those who are more studious to please than to profit: as *Sedias* inſtanceth in *Arceſſilaus*, *ſatis in loquendo liber*; as the Hebrews aptly expreſſed it by אִישׁ דְּבָרִים *iſh debarim*, *a man of words*; that is, *eloquent*, as Exod. 4. 10. S. Cant. 4. 3. מִדְבָּרֵךְ *midbarech* thy ſpeech

is

is pleasant: where the 70. give it by the word here used, ἡ ἀκαλα-σία thy speech, &c. God, complying with our infirmities, hath many wayes and means to bring us to beleeve: he will provoke the Jews by emulation of the Gentiles. Rom. 11, 11. others, by the honest and harmlesse conversation of professours. 1 Pet. 3. 1. Some by the ordinary means, preaching of the word and administration of the Sacraments: some by the authority and credit of the Church; whereas, who, or whatsoever the occasion be, the word of God is the ground on whose certain authority we rest, and for which we beleeve: as here, at the womans report, they believed, and came forth: but all that served onely to bring them to Christ: so saith *Augustin. Tract. 15. in Joh.* Christ is prea hed to those who are without, and yet not Christians; by Christian friends, *tanquam illa mulier, hic est, Ecclesiâ, nunciante*, as it were that woman, that is, the Church, declaring, one might well say of himself, *I had not believed the Gospel, except I had believed the Church*: because the voice of the Church (as this woman the Samaritan.) first moved him to come to Christ: not that he finally built his faith on the authority of men, much lesse preferred it before the authority of Gods Word; but because he acknowledgeth the means (the Ministry of man) by which God brought him to beleeve his divine Word, which onely is infallible: as a man shut up in some dark *Labyrinth*; being thence led out by some obscure lamp carried before him, to the clear and open sun, might truly say, I had not come to the light of the sun, except I had followed this lamp; yet could it not be thence concluded, that now in the sun-shine, he must still trust to the light of the lamp, or that the suns light should depend on the dimme light thereof; human reason looketh on immediate means and occasions as a cause *sine quâ non*; between which, and the supreme cause, in a clear view, it discerneth a vast distance; we honour the authority of the Church, and the Ministry of men, but put much difference between the authority of these, and God, on whose infallible truth our faith is grounded.

Saviour of the world] Christ having preached to them, that the salvation which he brought, was Universal without respect of persons; they apprehended their right and interest therein, and so conclude, that he brought conditions of peace to them, who were indeed far off from the covenants of grace, Ephes. 2. 17. their admirable improvement of two dayes hearing; to the apprehension of this sum of the Gospel, must needs rife in judgement and condemn, not only the two years fruitlesse hearing Christ, but also our many years hearing the same word without fruits of faith and repentance.

V. 43. *departed thence*] From Sychar in Samaria; he would not now stay long there, for the insirm Jews sakes, his course being not finished in Judea.

V. 44. *Jesus himself testified*] The Evangelist rendreth the reason why Jesus went not into his own countrey Nazareth; they honoured him not as they ought. See Luke 4. 24. Mark 6. 4.

V. 45. *the Galileans received him*] The proud Jews despised this people, chap. 7. 52. so did they the Samaritans, yet both Samaritans and Galileans received Christ, when the Jews rejected him and his doctrine; many times they, whom arrogant hypocrites despise, as impious and unpolished, more happily receive Christ, and the Gospel than proud boasters.

V. 46. *made the water wine*] Chap. 2. 1. &c.

a certain noble man] A *courtier*, or *ruler* of *Herods* house, or some principal officer, counsellour or chieftain; the Syriac stileth him עבד טלכא *habed malca, a servant of the king*, a President or Viceroy; so the Interpreter of the Syriac hath it, *gerens vices regis*. (See *Is. Casaubon. Exer. c. 13. N. 55.*) for though *Herod Antipas* was but a *Tetrarch* and no King, yet doubtlesse he was by his friends and followers vulgarly stiled King, and so the Evangelists themselves accordingly call him, Mark 6. 14. &c.

V. 47. *when he heard*] Having heard of the fame of Jesus healing all diseases; and hearing also where he now was; he addresseth himself to him for help for his son.

V. 48. *ye will not believe*] Yet he beleeved, otherwise he would not have come to him for help; but he beleeved not aright in him, who thought he could not help, except he were bodily present; had he been well informed, he would have beleeved him to be God every where present. *Greg. hom. 28, in Evang.*

V. 49. *come down ere my child die*] This sheweth the weakneste of his faith relying so much on the bodily presence of Christ, as if his son could no otherwise be cured: here were two infirmities of his faith discovered. First, in that he thought that Jesus could not heal his son except he were bodily present: He came not to the excellency of the *centurions* faith, Mat. 8. 8. -- *speak the word onely, and my servant shall be healed.* -- The second infirmity appeared in that he thought *Jesus* would come too late, if he came not before the child died; he believed not so much as *Martha* professed -- *I know that even now, whatsoever thou wilt ask of God, God will give it thee*, Joh 11. 22. yet Christ shewed mercy to the weak.

V. 50 *the man believed*] The man specified, verse 46, so that here Christ at once cured two; the child of the fever, and the father of unbelief; the man departed, relying on Christs power and mercy.

V. 51. *as he was now going down*] In the way between Cana and Capernaum: which stood upon the lake or sea of Galilee, on the banck of the river Jordan, in the borders of Zabulon and Neptalim.

his servants met him] Being ambitious to comfort their Master with speed, by bringing him the welcome news of his sons recovery, it is probable, that contending among themselves who should be the messenger, more came to meet him, where one could as easily have brought the tidings.

V. 52. *then enquired he of them the hour*] Desiring further confirmation of that which he so much wished; and comparing the time and hour in which Christ said, *thy son liveth*, verse 50. with the servants report of the childes recovery, he found that Jesus not onely declared that which was then done in his bodily absence, (which a Prophet might possibly have done) but that Jesus had cured his son.

seventh hour the fever left him] At one of the clock in the afternoon; for their day was divided into twelve hours, John 11. 9. and began at sun-rising; whence they computed their first hour of the artificial day, so that their seventh hour must fall with our one of the after-noon.

V. 53. *and his whole house*] The Master finding his sonne recovered, by the word of Christ, bodily absent, beleeved the divine power of Christ; and relating the whole passage of the businesse to all that were in his family, they also beleeved with him.

V. 54. *This is again the second miracle*] The second which he did in Galilee, in Judea he had done many. Thus will Christ confirm that which he hath begun; and so precious are the souls of a few beleevers in his sight; we read here but of one house gained to the faith; yet he (who foresaw all events to come) for that ones sake, came again to visit what he had planted; he hath regard and care to save one *Noah* in a perishing world, one *Lot* in five cities, Gen. 18. 32. he expresseth it in two parables, Luke 15.

CHAP. V.

Verse 1. *After this*] Levit. 23. 2. Deut. 16. After that he had cured the noble mans son, chap 4. 50. But it seemeth that this was not immediately after that. there having been other intervenient things which the other Evangelists relate, and this omitteth.

was a feast of the Jews] *Chrysost. Cyril. Euthym. Theophylatt, Lyranus, Bonaventure Fab. Stapulensis. M. Calvin, W. Musculus*, and others think it was Pentecost. *Irenæus l. 2. c. 39. Ruperius, Oecolampadius, Beza, Rolloc. Iringensis, Scaliger, de emendat. temp. Petavius, Chemnitius hom. Evang.* &c. Understand it was the Feast of Passeover; one thing is most probable, that he came up to the feast, as to satisfie the Law on that behalf, so also that in that usual confluence of people, he might find the better opportunity, to divulge the Gospel, concerning their several feasts, See Levit. 22. Numb. 29. Deut. 16.

V. 2. *by the sheep market*] Or gate, ἐπὶ τῇ προβατικῇ, the first translation understandeth ἐπ' ἀγορᾷ, in the market, because there was neare, a sheep-marked, or beast-market, as Mat. 20. 3. to accommodate sacrifices, who might there buy; the second translation understand πύλῃ, gate: for, saith an Author, by it the beasts to be offered in sacrifice, were brought in, Nehem. 3. 1. and 12. 39. we read שער הצאן *shaar hatzon*. 70. τῆν πυλὴν τῆν προβατικὴν: the sheep-gate. So *Junius* and *Tremelius* give it, *portam gregis*: this gate was to the southward of the city, in that part of the valley which looketh toward the front of the Temple, and city of David. *Adricomius Jerusalem. n. 70.* calleth it, *forum pecuarium.*

Bethesda] *Syr.* בית חסדא *beth chesda*, the house of beneficence, or bounty: for, God there bountifully exercised his power in curing all diseases of his people.

having five porches] The word στοὰ here used, hath divers significations; *Suidas* expresseth it by ταμεῖον (a barn or granary where corn or fruits were laid up) ἢ τὸ περίμηκες εἶναι -- because it was a long room (So *Clem. Alexandr. Paed. l. 2.* saith ὅτι ἐν ἑαυτῷ ἑστῶσι ἀνεπόδιστοι) the Latines commonly give it, *porticus*, which we call *porches*, gallaries, or walkes, to shelter from violent heat or rain: it seemed they had made such about this pool, to shelter sick and lame men, repairing to that place, and watching for the moving of the water, which being sudden, and at no fixed time, they could not have been able to attend, had they had no cover to defend them from the weather, and place to rest in.

V. 3. *blind, halt, withered*] The Evangelist mentioneth some, to declare that they were no easie or common cures there wrought, but even of the greatest and most desperate maladies.

V. 4. *an Angel went down at a certain season*] Not in any visible shape, but by the sudden moving of the water, and the admirable effect following in the present cure of him that first went into the water after that motion, it appeared to be the extraordinary work of God, who as he hath made his Angels ministring spirits for the good of his, so doth he powerfully work by them, in extraordinary dispensations.

at a certain season] There are divers conjectures concerning this

this season; but when, and how often he descended, we have no certainty.

whosoever then first, &c.] God could have cured all at once in a moment, but in his wisdom he instanceth his presence, power, and mercy, in a few, and at certain times, that all may depend on his providence, and patiently expect him, in respect both of the time and manner of their relief, here are sundry things considerable in these cures. 1. That all diseases, how old, great, or desperate soever, were here cured. 2. That, in a moment, or very quickly. 3. That but on: at once was healed, of so many who expected Gods mercy therein, one onely attained health, and all the rest, to their no small grief were unhelped. 4. That he onely was helped who first stepped in, or was put in; after the moving of the water, as if that one, took up all the healing vertue. 5. That the same water could not alwayes heal, but at certain times, when it had been troubled, as a wrought sea, or from the bottom to the top: for so the word, ἀνάπαυσις, importeth, as ἀνάπαυε δὲ πόντον. *Hom. Od. ε. 6.* that no other moving, but that of an Angel descending from heaven, made those waters healing: all was to teach us to cast our cares on the Lord, to depend on his providence, who can help with ordinary means, without them, and contrary to them. See 2 Kings 5. 10 and 2. 20. Exodus 14. 22. and 16. 15, 35. Judg. 3. 11. and 15. 15, 19. 2 Kings 4. Mark 8. 23. Joh 9. 6.

V. 5. *had an infirmity thirty and eight years*] Christ chose out this man, whose condition and disease might seem most incurable, by reason of the long continuance thereof, and he most unlikely to have benefit of the water, who neither was able to move himself, neither had any man to carry him into the pool in due season, this was, as to set off Gods goodnesse in the eminency of the miracle; so in this pattern of patience, to teach us the *Prophets rule, though it tarry, wait for it, because it will surely come, &c.* Hab. 2. 3. (God often delayeth that which he will certainly give at last) also to make the afflicted seriously consider their faults for which God punisheth them; see Lam. 3. 39, 40, 41. by a divine disposal it cometh to passe, that, *prolixiora vitia agritudo prolixior exurat. Greg. hom. 19. in Evang.* long sicknesse burneth out long vices, God delayeth to help, to exercise the faith and patience of the afflicted, to kindle their zeal to prayer, to render his mercies more dear and remarkable; see John 9. 1, 2. 1. John 11. 39. Mat. 9. 20. Luke 13. 11.

V. 6. *wilt thou be healed?*] There seemeth no doubt but that he (who had with thirty eight years patience endured) would gladly be healed: but this Christ said, to make both him and the spectators the more attentive to that which he was now about to do: thus he preventeth us with his mercy, see Isa. 65. 24. this indeed is proper to the Almighty and true God, *inexorata beneficia prabere festis, &c. Arnob. adv. Gent. l 3.* to give unbegged benefits, to the weary and infirm: which when he doth in matters spiritual, he maketh us willing to receive who freely giveth of his own good will, so that there, as *Synesius de insomn.* saith καθαιρῶν τὸ μέτριον μᾶλλον ἢ ἐλαύνων, the greatest part of the cleansing, is the will, to be clean which God worketh in us: *of his good pleasure* (Phil. 2. 13.) by his preventing grace.

V. 7. *I have no man, &c.*] So uncharitable was that Jewish Nation become; they thought all Religion consisted in sacrificing, but held not charity, the ground and sum of the Law: in so great a city, so much pretending to Religion, no man, in so long time, shewed so much mercy to this poor man, as to help him into the water: no wonder that Christ sent the learned Doctors to learn that necessary lesson, *I will have mercy, not sacrifice* (Mat. 9. 13. 1 Sam. 15. 22.) that is, mercy rather than sacrifice.

V. 8. *take up thy bed*] For the evidence and manifestation of the cure: So Mark 2. 11. Mat. 9. 6. This he saith, that passing through the multitude with his bed on his back, whom many of them probably might know so many years to have there lien helplesse, lame, and not able to move himself for help, the evidence of the miracle might appear.

V. 9. *immediately the man was made whole*] Though he had been so many years lame, Christ presently healed him, in the same hour, as the interpreter of the Syriac giveth it: and this also cleareth the miracle from all ground of calumny, and suspition of compact, that this man now cured was lame some years before Christ was born: compare verse 5. with Luke 3. 23.

was the sabbath] This also made the miracle more notorious; because all that saw him carrying his bed on the *Sabbath*, on which none among the *Jewes* used to bear any burden, would take special notice of the person and fact; had it been on any other day, few would have noted it, or said any thing to it: but now every one that saw him carrying, blaming him for doing that which they judged unlawful, and he excusing it by the command of him that cured him, the fame of the cure grew more publick.

V. 10. *the Jewes therefore said*] They pretend religion, to overthrow the ground and fundamentals thereof, faith in Christ, and charity to men. (See 1 Tim. 1. 5. 1 Cor. 13. 2, 3.) because Christ healed on the Sabbath, whereas indeed that shewes, that works of mercy are works of the Sabbath made for man. The *Jewes* of whom he speaketh here, it seemeth were those by whom he passed carrying his bed to his house.

it is not lawful for thee to carry thy bed] Jer. 17. 22. it was not lawful to carry, except that carrying had been within the compass of sanctifying the Sabbath, as was the advancement of Gods glory, a work of mercy and necessity, in which Christ shewed it lawful.

V. 11. *He that made me whole*] He replyeth not concerning works of the Sabbath, but citeth the authority of him, who had divine power to cure him: take heed of rash censure; and consider not onely the letter, but also the intent of the law; which is faith and charity. See on verse 10. 1 Tim. 1. 5.

V. 12. *What man is that*] They would not acknowledge Gods hand in this work, but enquire after a man by them pretended to oppose the expresse commandment of God concerning the Sabbath; as if they said, do but name that man and what ever he be, he shall not go unpunished, thus were they preposterously zealous, and superstitiously religious, not considering the sense, but the letter of the Law.

V. 13. *Conveyed himself away*] This sheweth the reason why the man that was healed was ignorant who had healed him and had not enquired concerning the Author of so admirable a blessing on him bestowed: the unexpected sense of perfect health, and strength suddenly recovered, might possibly take up all his thoughts in admiration; and while he was rising and taking up his bed as he was commanded, Jesus went away through the present multitude.

a multitude being] Or *from the multitude that was*] The *Syriac* giveth it, *he hid himself in the multitude*: Which might easily be, seeing there were many of sundry statures there; and in multitudes it is not easie to discern one from another: the word here used is ἐξένευσεν which properly signifieth, to swim out; the multitude is often compared to fluctuant waters Revelations 17. 2. 15.

V. 14. *Sin no more*] He thus warneth to shew him the cause of his infirmity, and the right use of health, which is, admonishment of the former sinful life: thus good Physitians not only cure, but prescribe for the avoidance of a more dangerous relapse: God delighteth not in our sorrows but therefore smiteth us with infirmity, that he might not condemn us with the perishing world; and certainly sorie must needs befal them, who will not be warned by lighter corrections, either in this life, or that to come. That which *Christ* saith here, *Sin no more lest a worse thing come unto thee*, must not be underflood of a simple and absolute intermination of a more greivous affliction to come upon him if he sinned any more at all; for *there is no man that sinneth not*, 1 Kings 8. 46. but in the Apostles sense, Rom. 6. 12. *Let not sin reign therefore in your mortal bodies, that you should obey it in the lust thereof.* See also c. 8. 11. 2 Pet. 2. 20, 21.

V. 15. *told the Jewes, that it was Jesus*] They asked him, who it was, verse 12. now being enformed (probably by enquiring of his Disciples) he telleth them: shewing them that divine and admirable Physician, if possibly they also might want him for themselves or friends.

V. 16. *therefore did the Jewes persecute Jesus*] For it is the property of hypocrites, under pretence of zeal for Religion, to execute their private malice, which was the true cause why they persecuted *Christ*; truth ever stimulates it to envy and revenge, but their pretence was zeal to the Law of God, which they would have the people believe that he violated, who healed on the *Sabbath day*: they persecuted him in calumnies, blasphemous speeches, destractions, and also designing his death; as appeareth verse 18. See Gal. 4. 29. Gen. 21. 9.

V. 17. *my Father worketh hitherto*] My Father is beneficent in preserving you all on this very Sabbath: and my works are his, and so, no violation of the Sabbath: I work by the same power, which not onely at the beginning created, and still preserveth all the creatures (Heb. 1. 2, 3.) but also healed this man, and so, as *Hil. de trin. l. 7.* saith well, *in eo ergo quod operatur filius, opus patris est*: therefore the work of the Father is in that which the Son worketh; they have one power and work. God in the beginning rested the seventh day, which he sanctified: he ceased then (saith *Aug. Consent. ep. 146. 9. 2. ab initio naturæ condendæ -- non ab earum administratione*) from creating natures or new species but not from his administration, and preservation of those kindes which he then created, for as the same faith, *l. 12 de C. D. c. 17. novit quiescens agere, & agens quiescere*, he knoweth how to work resting, and to rest working; who doth all things without labour, and lassitude, onely by his word.

V. 18. *Because he had broken the Sabbath*] This relateth to the Jewes sense: he had not broken the Sabbath, for he came not to destroy, but to fulfil the Law, Mat. 5. 17. but they thought he had broken it.

that God was his Father] This was proper and peculiar to him, as a father by nature, not adoption.

making himself equal with God] They understood not that he was God of God, coequal, consubstantial and coeternal with the Father.

V. 19. *Nothing of himself*] Or, as distinct from the Fathers work: seeing, as they are one God, so have they one will and one working: for, saith *Fulgentius de fide ortbod.* in that nature of the

Trinity,

Trinity *sic totum unum est, ut nihil ibi possit separari vel dividi* - - so is all one, that there nothing can be separated or divided: so is all equall, that nothing greater or lesse can there be found.

what things soever he doth, these also doth the son likewise] Whatsoever the Father doth, the Son doth; because they are on God, have one will, power, and working. So *Nazianzen. orat.* 36 well interpreteth, this *ὅτι ἃ ἂν ποιεῖ ὁ πατὴρ ταῦτα καὶ ὁ υἱὸς ὁμοίως, οὐ κατὰ τὴν τῶν γενομένων ὁμοίωσιν, ἀλλὰ κατὰ τὴν τῆς ἐξουσίας ὁμοτιμίαν* --- not for the similitude of those things they do but in respect of the same power and authority of both, the son doth not imitate, but co-operate; he worketh not the like, but the same work which the Father doth.

V. 20. *Sheweth him all things*] By a divine and unspeakable communication. The Father worketh so, as that the Son who is one with him, c. 10. 30. 1 John 5. 7. not onely seeth or knoweth what the Father doth; but also co-operateth in all that he doth: and the Father worketh by him.

greater works than these] That is, he will yet do more admirable works than these which ye have already seen; works which shall more evidently set forth his glory, and declare his divine power working by me.

V. 21. *Quickneth whom he will*] *ζωοποιεῖ, maketh alive*, or giveth life; understand here by life, righteousnesse, all the gifts of the Holy Ghost, and all things belonging to our salvation, with all the parts and degrees thereof; he findeth us all dead in sins, Ephes 2. 1. therefore in the work of our Salvation he must needs begin from our first resurrection to the life of grace: and these words, *raiseth up*, and *quickneth*; shew that he both raised up, and delivereth from sin and also sanctifieth us by the same spirit (See Rom. 8. 10, 11.) which he doth, (as all other acts of mercy, or, *ad extra*) with the Father: therefore also when he would raise *Lazarus* he prayed, and gave thanks to his Father c. 11. 41. that we might know, they they joyntly wrought in the same work.

V. 22. *The Father judgeth no man*] Chap. 8. 15. He saith, *I judge no man*: that is, in point of civel judicature: or, I alone judge no man: and indeed he came not then into the World to judge, but to preach the gladsome tidings of salvation: so the Father judgeth not alone, because he judgeth by the Son, Acts 17. 31. Rom. 2. 16. the word (judgeth) here, as verse 27, 30, signifying full power to rule in Heaven and Earth: as Mat. 11. 27. and 28. 18. He saith the Father judgeth no man, as they imagined, who separated him from the Son; by whom as he created all, so ruleth he, and judgeth he all: so he saith he came not to do his own will, but the will of his Father. See verse 30. and c. 6. 38. c 7. 16. not simply, but in their sense who would divide the Father and the Son, so he often times speaketh. See chap. 9. 3.

V. 23. *Honour the Son*] In the unity of the Godhead; neither of them can be truly worshipped without the other, as the following words expressely shew.

V. 24. *but is passed from death unto life*] That is, shall as certainly, as if it were actually alreadie.

V. 25. *the dead shall hear the voice*] In the first, or spiritual resurrection. See Rev. 20. 6. and compare therewith, Ephes. 2. 1. 1 Tim. 5. 6.

and they that hear shall live] They that believe, and obey the voice of Christ, shall live eternally.

V. 26. *So hath he given to the Son*] He rendreth a reason of that he said the dead shall hear the voice of the Son of God, and live: because God the Father, who is the eternal Fountain of Life, communicateth his whole Essence to the Son: so that, as he is the eternal Word and Wisdom of God, He hath all things of himself: but as he is the Son of man, He hath received all things of the Father, as, authority and power to execute judgement; which understand principally of the last general Judgement, as that. c. 3. 17. God sent not his Son into the World, to condemn the World, &c. that is, not now in his state of humility.

V. 27. *To executue judgement*] Supream power, to govern and administer all things

because he is the Son of man] Not onely as he is God, but also as he is man; that all men may see their Judge, Rev. 1. 7.

V. 28. *All that are in the graves*] That is, all the dead, in Sea and Land: This he saith to shew that he will not onely raise the believers to the life of grace here, but also to the life of glory in the world to come: and though the obstinate sinners would not hear his voice, preaching conditions of mercy and salvation to them now; yet shall they against their wills, hear his voice and feel his power raising them from the dead, and summoning them to judgement.

V. 29. *They that have done good*] See Mat. 25. 46. wherein they shall be rewarded according to, not for their works; life eternal is Gods free gift, not mans merit. See Rom. 6. 23.

V. 30. *as I hear, I judge*] As I know my Fathers judgement; as before verse 19. he useth the word, *Seeing*. so now he useth this of *hearing*; which signifieth his receiving wisdom, ability to judge, and his whole nature (as God) of the Father; as man he receiveth it of the Deity, the *Father*, *Son*, and *Holy Ghost*.

because I seek not mine own will] Either in judging, or doing; I do my Fathers will in all, and therefore I my judgement just, because according to the will of my Father: men in judging too often do their own wills, not Gods; and therefore erre: but he that judgeth according to the most holy and just will of God, is just.

V. 31. *if I bear witnesse of my self*] Chap. 8. 14. If I only testified, ye might distraut; but now, God, the onely sufficient witnesse of himself, testifieth of me.

V. 32. *There is another*] That is, God the Father, as c. 7. 18. he acknowledgeth me his onely Son in whom he is well pleased, Mat. 3. 17. & 17. 5. for that I arrogate nothing to my self, which God my Father doth not avow.

V. 33. *ye sent unto John*] He presseth them with Johns testimony, which they durst not deny: and with their own judgement, who sent unto him to be resolved concerning Christ; why should you send to him except you would stand to his testimony? he gave witnesse to the truth, which ye condemn as falshood.

V. 34. *receive not testimony from man*] I ground not on mans witnesse: man can no more prove Gods truth, than a lamp can shew us the sun.

V. 35. *he was a burning and a shining lamp*] He was not that light of lights mentioned, c. 1. 8. but one bearing witnesse of him: he was an eminent light, ardent in the zeal of faith and piety: so that the unbelieving Jews were wilfully darkened, and voluntarily erred in their inconstancy, wherein they never liked any long, were they never so admirable lights, in sincerity of zeal, and truth of doctrine.

for a season to rejoyce] Until you distasted his testimony concerning me.

V. 36. *I have greater witnesse*] See Mat. 3. 17. Mat. 17. 5. 1 John 5. 7. He saith, greater, not truer, both were true; but the works which Christ did, more evidently concluded that he was the Son of God, and are so said to testifie of him, as the Heavens are said to declare the glory of God, Psalm 19. 1. See John 10. 25.

V. 37. *Hath born witnesse of me*] Mat. 3. 17. 2 Pet. 1. 17.

nor seen his shape] See on c. 1. 18. Deut. 4. 12.

V. 38. *ye have not his word abiding in you*] They had the true word of God (as many now have) in their Closets, but not in their hearts: they neither understood the meaning thereof, nor did they see their hearts to obey it, see c. 8. 19, 37. they who receive not Christ, are no true disciples of Moses and the Prophets.

V. 39. *search the Scriptures*] Or, ye do search, as Acts 17. 11. he proveth himself to be the Messias. 1. By the Pathers testimony. 2. By John Baptists witnesse. 3. By his works 4. Now by the Scriptures, the word *ἐρευνᾶτε*, may be either the indicative, and so translated, *ye do search*, or the imparative, and so it is to be given, *search ye*, the first sense impleath a just reproof of their preposterous diligence; as if he said, you do indeed read and search the Scriptures, rightly thinking that the doctrine of Salvation is thence to be drawn: yet you obstinately dis-believe him of whom the Scripture witnesseth, that there is salvation in none other: and here, that which *Hil. l. 7. de trin.* faith is very comfiderable: it cannot (faith he) be denied, that from misunderstanding, the controversie concerning faith arose, *dum quod legitur sensui potius coaptatur, quàm lectioni sensus obtemperat*: while that which is read is rather fitted to the sense (of the reader) than (his) sense subjected to that he readeth: and again (*contr. Constant.*) he faith there is none of the Hereticks which doth not feigne, or falsly pretend that he preacheth according to Scriptures; even those things in which he blasphemeth: they all speak Scriptures, without their sense, and pretend faith, without faith; *Scripturæ enim non in legendo sunt, sed in intelligendo*: for the Scriptures are not in reading (or the letter) but in understanding (that is, inward sense and true meaning) and again; *optimus enim lector est, qui dilorum intelligentiam expellet ex dictis potius quàm imponat, & retulerit magis quem attulerit; neque cogat id videri dictis contineri, quod ante lectionem præsumpserit intelligendum, &c.* for he is the best reader, who rather expecteth the meaning of the sayings from the words, than imposeth it (on them) and rather varieth away from, than bringeth sense (so that he readeth) and who foreeth not the words to seem to carry that sense, which before his reading, he presumed must be understood; therefore when the speech shall be concerning God, let us yeild God the knowledge of himself, and attend his words with holy reverence: for he is a competent witnesse of himself, who is not (cannot be) known, exeept he reveal himself. The second sense importeth an exhortation to search the Scripture, not superficially, but as *Euthymius* after *Chrysost.* saith, he commandeth them to dig deep that they may find: *ὡς τῶ Θεῶν κείμενα, τοὺς τύπους* which are in the depth; for it is not in the *superficies, ἀλλ' ἀσαφὴς τῆς ὑποκρυφῆς ἐν πολλῷ τῷ βάθει κατέκειτο*: but as a treasure hid in great depth

ye think ye have eternal life] He saith not, ye have, *but ye think ye have*: teaching that they (as now too many) deceived themselves, think salvation in their learning, or reading the word was sufficient without faith and obedience thereto: See Rom. 2. 13. Hebr. 4. 2.

V. 40. *he*

V. 40. *he will not come to me*] The meaning is, that they labour in vain in reading the Scriptures, who make it not their principal aym, to finde Christ therein: and that it was their malice which hindred them from receiving the benefit of eternal life offered them in the Gospel; in saying *ye will not come*, he taxeth their contumacy as the chief cause of their ignorance and blindnesse; opinion of having in themselves sufficient sanctity to save them, is a dangerous obstruction; they who think themselves healthy, seek not to the Physician.

V. 41. *I receive not honour from men*] That is, not humane applause, (had I been ambitious thereof, I would never have taken on me the form of a servant) Christ is greater, than that opinion or judgement of men can either take from, or adde to his glory: to an infinite, nothing can be added, nothing can be taken from it.

V. 42. *ye have not the love of God in you*] As if he faid, I well know why ye come not to me, because ye have no true love of God in you: you may blasphemously pretend other causes of your not believing in me, you may impose upon an ignorant vulgar; but I know you: he taketh the love of God here, for the ground of all true religion and sanctity, the summe of the law. Deut. 6. 5. God feeth the hypocrisie of those, who have God, truth, and godlinelle in their tongues, but devilish malice, pride and vain glory in their hearts.

V. 43. *If another shall come*] If a false Prophet should come, you would be too apt to receive him: so did they in *Trajans* time follow their *Barchochebas*, whom almoft all the Jewes took for their Mesias: this impostor caused great effusion of blood between the Jewes and Romans: but when they perceived the mischief he had led them into, the Jewes called their *Barchochebas* (which fignifieth, *the son of a star*) *barchezhiba*, that is, *the son of a lie*. See *Pet. Galatin. de arcan. Cathol. verit. Jo. Druf. præterit. l. 4. in Jth. 5. 43. and ib. ad. v. N. T. par. ult. Sph. 5. 43.*

V. 44. *how can ye beleeve*] That is, ye cannot beleeve, because of your ambition, which is contrary to the love and honour of God. It is impofsible that you fhould beleeve in me the son of God and only Saviour of the cleft now under the form of a fervant, fo long as the height of your ambition is only to externall pomp, fecular glory, and applauſe of men, which ye mutually give each other, whereof you find nothing in me, nor defired of me.

which receive honour one of another] Which love the praife of men more than the praife of God. c. 12. 43. one flattering another with the characters of juſt, wiſe, and godly: defirous onely to pleaſe men, and to ſeem holy to them, that they may ſpeak well of them, not valuing the judgment or praiſe of God. See Rom. 2. 29. 1 Cor. 4. 5.

V. 45. *there is one that accuseth you*] *Moſes*, or the law (in the works whereof ye truſt to be juſtified) ſhall condemn you, who continue not in every thing written therein, neither beleeve in Chriſt of whom he teſtified.

Moſes in whom ye truſt] They boaſted that they were *Moſes* diſciples, and oppoſed him to Chriſt (chap. 9. 28. 29.) he telleth them that the law given them by the Miniſtery of *Moſes*, will accuſe and condemn them.

V. 46. *If ye had believed Moſes*] He ſheweth why *Moſes* ſhould accuſe and condemn them; becauſe they beleeved him not; ſo dangerous is it to pretend to that which we will not obey, nor believe.

he wrote of me] Gen. 3. 15. Deut. 18. 15. Gen. 49. 10. Num. 24. 17. &c. indeed the whole ſcope of the ceremoniall law was to prefigure Chriſt to come, ſuffer for our redemption, and cleanſe us from all our ſins: for he is the end of the law to every beleever: ſee the whole ayme of the Epiſtle to the Hebrews, and Acts 7. 2. &c. Luke 24. 27.

V. 47. *how ſhall ye beleeve in me?*] That is, ſeeing you pretend highly to reverence *Moſes*, and yet beleeve him not any further than you finde in his writing compliance with your own opinions; how ſhould you beleeve in my words of which you have no luſt eſteem? This veil yet laid over their heart; in reading the Scriptures, ſhall be taken away, when the ſulneſſe of the Gentiles is come in. See 2 Cor. 3. 16. Rom. 11. 25.

CHAP. VI.

Verſe 1. *THe ſea of Tiberas*] The lake of Genezareth: Tiberias, Bethſaida and Capernaum, were on this ſide the lake, in reſpect of Galilee: but it is here ſaid, that he paſſe over, becauſe he croſſed ſome creeks running up into the the land, or ſome bayes, that he might go the nearer way: See on Luke 5. 1. and on John 21. 1.

V. 2. *becauſe they ſaw his miracles*] This was the cauſe why they followed him into the defarts: ſeeing his admirable power; healing all diſeaſes, they conceived that he was ſome great Prophet ſent of God: hence was that zeal to attend him ſo, as that they neither minded their want of meat, or lodging in the defart: which muſt riſe in judgement and condemn our careleſſeneſſe towards Gods word, from which the leaſt let uſeth to detain or diſtract us, though we are not to follow Chriſt now into the deſart mountains; his word is near us. Rom. 10. 8.

V. 3. *went up into a mountain*] Probably for the ſame reaſon which is expreſſed, Mark 6. 31. that they might reſt a while. A mountain in the deſart of Bethſaida. Luke 9. 10.

V. 4. *and the Paſſover*] Levit. 23. 5. Deut. 16. 1. See chap. 2. 13. this muſt be the third Paſſover after Chriſts baptiſm, if that feaſt mentioned, chap. 5. 1. was the Paſſover.

V. 5 *lift up his eyes and ſaw a great multitude*] Thus he underſtaketh the care for them, who for his ſake neglect themſelves. See Mat. 14 15, 16, 18, 19, &c.

ſaith unto Philip] He ſpake to *Philip*, becauſe it ſeemeth he ſpake the ſence of his fellow diſciples: we may not conceive that Chriſt thus ſpake, as ſoon as he ſaw this multitude: for the other Evangeliſts ſhew that he firſt taught them many things concerning the kingdom of God, and healed thoſe who were infirm, by which time it was almoſt night; then took he care to feed and diſmiſſe them. See Mark 6. 37. Luke 9. 13.

V. 6. *This he ſaid to prove him*] Not that Jeſus knew not before hand, what *Philip* would anſwer, but, ſee Gen. 22. 1. God tempted; or tryed *Abraham*, to make *Abraham* know his own faith and obedience; ſo here to make *Philip* know his faith, whether (ſeeing in the ordinary way of nature there were no means) he would have recourſe to Chriſts omnipotency; of which he had ſeen ſo much experience? and to ſhew him the defects thereof in the following miracle.

V. 7. *two hundred peny worth*] As if he ſaid, neither know we where timely to buy ſo much for them before night, neither is that a little money in our caſh.

V. 9. *there is a lad here which, &c.*] He had ſaid firſt unto them, how many loaves have ye? go and ſee, Mark 6. 38. which when *Andrew* had conformed himſelf of, in the name of the reſt, he ſaith, *there is a lad, &c. five loaves*, that is, to ſell: for it is probable that their own ſtore, after their repaſt in the mountain, was very ſlender: this ſetteth off the truth of the miracle of feeding ſo many, ſo fully, when there was neither in the diſciples keeping, nor among the multitude, any more, than ſo incompetent a ſtore for them all.

what are they among ſo many] Neither did he yet think of any more than humane and ordinary ſupplyes. He knew not that Chriſt would by his divine power encreaſe this ſmall ſtore to a ſufficiency to feed this great multitude, and therefore anſwereth; as relating to ſecond cauſes, by whoſe proportions, it was no competent food for 5000. men. We here very much live and are guided by ſenſe, and therefore uſually determine and judge, according to the principles thereof, and ſo, not ſo conſtantly rely on the omnipotent providence of God, as indeed we ought; when *Elijah*, 1 King. 17. 10, &c. ſaid to the widow at *Zarephath*, *bring me I pray thee a morſell of bread in thy hand*; ſhe had ready to ſay, *as the Lord thy God liveth, I have not a cake, but an handfull of meal in a barrell, and a little in a cruce: and behold I am gathering two ſtickes, that* ——— *we may eat it and dye*. —— Experience made her better underſtand the power of Gods providence.

V. 10. *make the men ſit down*] When theſe loaves and ſiſhes were brought him; he doth not here reprove their unbelief, but confirm their faith by the miracle done. He would have them thus ſit down on rowes, as Mark 6. 39. 40, that the diſciples might the more readily diſtribute to every one a portion; and that the number appearing, the miracle might be more evident unto them all then preſent; See Luke 9. 14.

So the men ſate down] *ἀνέπεσον, they fell or lay down*; as their manner was to eat: they were uncertain of the event; but yet readily obeyed his word: ſuch readineſſe was alſo in the waiters at the Canaa wedding, to fill the water-pots with water when they vvanted wine. Chap. 2. 7. this is a triall of faith, when God commandeth men to do that, whereof for preſent they apprehend neither event, nor reaſon: mans reaſon vvould have ſaid to this multitude, high you way leſt you be famiſhed here, by a little more delay; but ſitting dovvn here as he commanded, vvhere there appeared no probability of ſupply, they found abundance to ſuffice them all: thus vvill he teach us not to rely on our ovvn vviſdomes, but to depend on his providence and vvord, vvho never fruſtrateth the hopes of his. See Mat. 14. 21.

V. 11. *when Jeſus had given thanks*] That is, as the Syriack hath it, ברך *bharec, and bleſſed it*: So alſo Mat. 26. 26. Luke 9. 16.

he diſtributed] By the Miniſtery of the diſciples, to every one as much as fully ſatisfied them to a perfect refection: vvhich is added to ſet out the truth and excellence of the miracle, thoſe victualls being not ſparingly, but fully and freely given to every one preſent.

V. 12. *gather up the fragments*] This he commanded, as for the evidence of the miracle; ſo alſo that none of Gods bleſſings might be loſt vvherein vvould have appeared a contempt or undervaluing of them: to teach us an holy frugality in the uſe of Gods creatures: of vvhich vve are but ſtevvards, and muſt once give account; and that vve muſt rely on Gods providence, vvho can make the leaſt meaſure ſufficient.

V. 13. *filled twelve baskets*] So vvonderfully had he encreaſed the ſmall ſtore. See alſo 1 King. 17. 15, 16. and 2 King. 4. Mat. 14. 20.

V. 14. *this is of a truth that Prophet*] ὁ ἐρχόμενος, the Prophet which was to come; that is, whose coming we have hitherto expected: or as the Syriack interpreter hath it, *qui venit in mundum*, who is now come into the world: this is the Messias promised by God, Deut. 18. 15. such is the vulgar, more sensible of bodily and temporal benefits (which they expected in Christ) than spiritual and eternal: we read not that they thus acknowledge him in his most divine and unparaleld preaching to them the mystery of eternal life: but when he feeds their bellies, then they cry, *this is that Prophet*.

V. 15. *to make him a king*] This also shewes how much they regarded their bellies, more than their soules: when he gave them the best spiritual food they offered him no such honour, but because he thus fed them, they would proclaim him the king Messias; under whom they dreamed of health, wealth, fullnesse, victory, protection and all secular blessings. So much lived they to carnal sense; to few understood the true end of Christs coming into the world, which was that he might suffer for us, and redeem us from the power of Satan, death and hell.

into a mountain himself alone] Where he used to pray: his kingdom is Spiritual, not of this world; therefore offended at their perverse service, who would thus honour him, he withdrew himselfe from them.

V. 16. *when even was now come*] Mat. 14. 23. and that now having sent his disciples aboard before him, he might the more conveniently dismisse the multitude, and withdravv himself into the mountain.

V. 17. *went over the sea*] That is, some creek or arm thereof, as verse 5. Mark 6. 45. he bade them go before to Bethsaida, while he sent the people away (because Bethsaida was in their way as they went toward Capernaum) while he was dismissing them, it seemeth they were conspiring to make him king, and therefore he went from them into the mountain alone

V. 18. *and the sea arose*] Swelled, as the Syriack hath it; was rough and high running.

V. 19. *about five and twenty or thirty furlongs*] Above three miles from shore; so little way had they made from the evening to the fourth watch of the night. See Mat. 14. 25.

V. 20. *It is I, be not afraid.*] They were troubled for his absence, and terrified with his presence, when they thought they had seen some ghost walking on the water; therefore he discovereth himself to them: thus are the faithful secure and full of comfort in the presence and protection of Christ; at whose voyce the wicked tremble, and are cast down: Chap. 18. 6.

V. 21. *they willingly received him*] Though they were afraid of him at first, when they knew him not, yet hearing his voyce, they were glad of his saving presence, and received him into the ship, Mat. 14. 32. Mark 6. 51. *John* sheweth another part of the miracle by them omitted, that is, the sudden arrival of the ship, which before Christ came aboard, with all their art and labour, rowing, and what ever they could do made so little way. See verse 19. So Christ not only comforteth in word, but also in reall deliverance of his.

V. 22. *which stood on the other side*] Which lodged thereabouts, and supposed that Jesus had been there still, where the miracle was done.

but that his disciples were gone away alone] That is, by themselves without Jesus with them: it is doubtful with which of the two, the disciples (as in this our translation) or with the noun collective, the multitude. this verb ἀνῆλθον, *went away*, is to be construed: the latter seemeth probable, and the sence may be, when the multitude saw that the disciples onely took shipping, and that Jesus *went not with them*, they, that is, the multitude, went away or departed,

V. 23. *they also took shipping*] That is, in some of those which came from Tiberias, to the Syriack hath it, *they went into these ships*: we read of no storm in their passage, but onely upon the tryals. It bare a type of the world sailing before the winde with a fair gale, while they that are Christs feel the storms and wrestling winds of afflictions, the more to confirm them in their deliverance.

V. 25. *when camest thou hither?*] Seeing we have waited on thee, and marked that there was none other ship here, save that in which thy disciples went over before thee; when, and how couldst thou come over sea? *Theophylatts* conjecture is probable; they might possibly suspect, that he went on foot to the other side miraculously.

V. 26. *but because ye did eat*] He answereth not to their question, but knowing their thoughts, reproveth them, for that they valued not his doctrine, or confirmation thereof by miracles, so that they might beleeve and be saved, but cared principally for their bellies; the fault that our carnal gospellers are commonly guilty of: they think they do excellently seek Christ, when yet their chief aym and care is to finde ease, peace, wvealth, credit, or some temporal blessings in their practise, or profession of the gospel: thus would the covetous Jewes have impropriated Christ himself into secular uses; so unworthy a value set they upon that inestimable mercy of God in giving them his onely begotten Son, as if he had onely given them some secular, and soon-perishing blessing in him, and not eternal life and salvation: so hard a matter is it to cast off the importunate cares and desires of flesh and blood, that yve may affect, and receive the unvaluable mercy of God for our salvation in Christ, *Vix quæritur Jesus propter Jesum*, said *Augustine* on this place; rarely is Jesus sought for his own sake: but indeed, then the heart is right to God, *quando propter Deum quæritur Deus, Prosper sent.* vvhen God is sought for his own sake: and hovv great should our happinesse be in heaven, if vve did not vvith profane *Esau*, undervalue it for temporal supplies? See on Mat. 6.2.and Mat. 5.12. Seek in Christ first the kingdom of God and his righteousnesse, and be confident, he that for thy salvation assumed a reasonable soul and humane body, that he might suffer such things therein for thy redemption, will not lose thee again by leaving thee destitute of temporal necessaries. See Rom. 8. 32. by this examine whether thou seek God for love of God, or out of self-love: doest thou patiently bear afflictions, in regard that God thereby trieth thee? doest thou love and depend on God as well smiting thee, as giving temporal blessings unto thee? but if thou be impatient, or desperate in thy sufferings, as 2 Kings 6.33. Job 2. 9. thy seeking God hath been for thine own sake.

V. 27. *Labour not for the meat which perisheth*] Or work not, and not forbidding labour for things necessary to this life. See Gen 2. 15. Gen. 3. 19. Gen. 9. 20. 2 Thes. 3. 10. Ephes. 4. 28. but preferring the care for things eternal, as Mat. 6. 33. So Mat. 9. 13. he excludeth not sacrifice, but preferreth mercy.

that meat which endureth unto life everlasting] That is, those things which are appointed by God to refresh and sustain their souls to eternity.

for him hath] Mat. 3. 17. He sheweth why we must seek that food which perisheth not but endureth to everlasting life, in Christ only, there's no other name given under heaven, the Father hath assigned him only unto this office, him only hath he commissionated hereto, by many signes and wonders, as it were under his own signet deputing him to that great office.

God the Father sealed.] Or allowed and confirmed to the office of our redemption: a simile derived from them who give commissions under hand and seal.

V. 28. *the works of God*] 'pleasing to God, or which he requireth, that we may thereby find that meat thou speakest of, remaining to eternity. Some new works they dreamed of, that they might find that Lord of eternal life: Christ spoke not of any works more than in the general; but they thought of something which they had not yet learned in the law, which must be done by them, that they might gain it, therefore they speak to this sense; we are ready and most willing to learn, if thou pleasest to teach us herein.

V. 29. *This is the work of God*] 1 John 3. 23. his commandment and will: as also his work and gift, Ephes. 2. 8. that which God requireth of you, that ye should beleeve in me: having spoken of works and life eternal; lest they should imagine it could be merited or gained by the works of the Law without Christ (for if so, Christ had died without cause or in vain, Galat. 2. 21.) he recalleth them to faith in him, wherein only is eternal life.

V. 30. *What signe shewest thou*] This one thing manifested how little they profited by the miracles they saw: admiring his works, and thence being perswaded that he was the Messias, insomuch as they would have made him their King; yet now they require a signe, as if he had done nothing among them: *Chrysostome* here noteth their stupidity, who having present signes, yet aske a signe: inconsistent are the desires and votes of the giddy vulgar: because Christ would not comply with their fancies, and become such as they dreamed their Messias should be (but on the contrary reproved their sensuality and spiritual blindnesse) they contest as with one no further to be heard or followed: as if they had said, What shewest thou, that we should thereby be perswaded to forsake *Moses* Law, in vvhich vve and our fathers have been brought up; to sollovv thee, and cast our selves and the hope of our salvation on thee? if Christ vvill not answver their desires, he shall no longer be a Master for them.

V. 31. *Our fathers did eat Manna*] Exodus 16. 15. Numbers 11. 7. As if they said, under *Moses* conduct vvhom vve yet sollovv, our fathers were fed fourty yeares in the vvilderness: what greater work doest thou, that vve may cleave to thee? *he gave them bread from heaven*] Wisdome 16. 20. So is the Manna called, Psalm. 78. 24. דגן שמים *dagan shamaim*, the corne of heaven. So *Jerome* after the Hebrew, *triticum cæli*: the 70. give it ἄρτον οὐρανοῦ, the bread of heaven; so it is called לחם אבירים *lechem abbirim*, 70. ἄρτον ἀγγέλων, the bread of Angels. Hebr. the bread of the mighty or the strong, So *Jerom* after the Hebrew, *panem fortium*, not that the Angels do eat, but because (say some) God by their ministery fed Israel therewith. Some understand אלהים *elohim*, as if it were the *bread of the mighty God*; or as others, the bread of Princes and Potentates, the most excellent bread. See *V. Sbindler. in* אלה *Jerom* understandeth Christ

Christ (of whom the Manna was a type) *ex hoc enim pane cœli* (saith he) *sancti reficiuntur & angeli*; with this bread of heaven saints and angels are refreshed and fed; this ἄρτον ἐκ τῆς ὕφης, understand as *ferax & fylvis* (i.e.) *fylvestris*. So *Joh. Drus. prater. lib.4.* because it distilled from the clouds, not that it was heavenly bread nourishing to eternal life; that Christ denieth, affirming himself onely to be that bread. So 1 Cor. 10.

V. 32. *Moses gave you not that bread*] *Moses* gave not your fathers, so much as that perishing bread the Manna, which was for a temporal use, but God gave it; and he now giveth you in me the bread of life.

the true bread from heaven] That which being apprehended by faith shall nourish you to eternal life; here this ἀληθινὸν, is put in opposition to the type which their fathers did eat in the wilderness, in the tipe true; to typifie, as the thing figured, to the figure; for that Manna was a figure of Christ, that same ἄρτος ζωωδὸς, *life-giving bread* (*Nazianzen orat. 35.*) truely but spiritually and mystically to feed our soules to eternal life,

V. 33. *He which cometh down from Heaven*] That is Christ v. 35.

V. 34. *evermore give us this bread*] Either they spake *ironically*, and scoffingly, as the *Samaritan*, chap. 4. 15. So Mat. 27. 42. or they herein discover, that their minds were all on their bellies.

V. 35. *cometh unto me*] By true faith. See verse 36. this same ὁ ἐρχόμενος πρὸς ἐμὲ, *cometh unto me*, importeth an accession to (as of them that give their names to Christ by Baptisme) and a communion with, and participation of Christ, as they have who truly believe in him,

shall never hunger.] See chap. 4. 24. in these termes, *shall never hunger ---- shall never thirst*, he sheweth them the vast difference between the manna and Christ: that satisfied the eaters for a little time, but this, for ever; that nourished, and sustained the mortall body for a short season, as verse 49. but this, shall sustein to all eternity.

V. 36. *ye also have seen me and beleeve not*] He noteth their voluntary blindnesse (as Mat. 13. 13, 14, 15.) who sufficiently seeing the admirable effects of his divine power, yet would not beleeve in him: the curse was upon them which was threatned, Isaiah 6. 9. So, *auribus audivit, surdi erant*, *Augustin.* they were deaf with open ears.

V. 37. *all that the Father giveth me*] All whom he elected, shall believe in Christ, and obey the Gospel, and so not perish. He prepossesseth an objection which some might have made: behold we here present have heard and followed thee; why appeareth not this effect, of beleeving in thee in all of us? he first intimated that some of the multitude already did, and others afterward should beleeve, and therein have a blessed refreshing rest, and peace of conscience in Christ (Rom 5.1, &c.) Secondly, he derived the matter unto the fountain, Gods free election to faith in, and salvation by Christ. See Rom. 8. 29, 30

V. 38. *I came down from heaven*] The deity could not descend by changing place, because he comprehendeth all, and can be comprehended of none; neither came his humane body from heaven, but was truly of the seed of *Abraham*, (See Heb 2. 16.) but he is said to come down from heaven, in respect of his incarnation, wherein the deity united to the humanity, makes one person of Christ, God and man.

V. 39. *This is the Fathers will, &c.*] Because they understood not, what he meant by that will of God, for wh ch he came from heaven, he expresseth it here, to be, that he should save all th. Elect.

V. 40. *and beleeveth on him*] He here sheweth the meanes of salvation, faith; as Ephes. 8. and who are they to whom the Father hath given him; those only that beleeve in him: here look for thy calling and election. See Rom. 8. 30. 2 Pet. 1. 10. 2 Cor. 1. 22. Ephes. 1. 13.

V. 41. *murmured at him*] Because they understood the words of Christ carnally; when he killed their bellies, they had him in the opinion of their long expected Messias, they would have then made him their king: but when he telleth them the truth, and teacheth them divine and heavenly things, they murmur and start back: observe here the seed and beginning of their fearful apostacie and falling from Christ; it was murmuring at the truth through unbelief: it is commonly so still.

V. 42. *Is not this Jesus the son of Joseph?*] See Mat. 13. 55. Luke 4. 22. because they expected a magnificent and externally glorious Messias: they were offended at Christ in the forme of a servant, and in many of sorrows, though so coming to save them: and probably they understood him, as if he had said, that he was not born in this world among men, but came down as an Angel from heaven; they knew not that he was truly God, as truly man: so perverse is carnal reason; that which should have been an argument of gratitude, (that he vouchsafed to make himself of no reputation, to honour them with the the title of the sons of God) they make the ground of their impious contempt of him.

V. 43. *murmur not among your selves*] As if he had said, my words contain no matter of scandall; the fault is in your selves, who can neither beleeve nor understand them; because God hath justly given you up to spiritual blindnesse and undbeleef, for your pride and obstinacie.

V. 44. *No man can come to me*] No man can understand and beleeve these things, except God teach, enlighten, and give him faith; no man can know God, *nisi Deo docente*; that is, *sine Deo non cognosci Deum. Irenæus l. 4. c. 14.*

except the Father, &c] As if he said, no marvell that ye beleeve not; your bellies, not my Father, drew you hither; *to come to Christ*, is here, to believe on him, and to depend on him; as verse 35. by *drawing*, he meaneth illuminating; and framing mens hearts to faith and obedience; which God doth by the holy spirit inwardly, working in his word and ordinance, as verse 45. so true is that of *Prosper, quod ducc Deo, veniatur ad Deum, de vocat. Gent. l. 1. c. 24.* God leading us, we come to God: here then is left no place for pride or contempt of others; for as the same well saith *q. 57. 25. tales fuerunt, qui sint attracti, quales hi, qui in sua duritie sunt relicti*; they who are drawn (to Christ by the Father,) were such as these who are left in their hardnesse of heart.

V. 45. *it is written*] Isaiah 54. 13. Jer. 31. 34. lest they should think (as perverse men are ever apt to do) that all must needs be new doctrine which they understood not, he sheweth what he had affirmed out of the Prophets; and withall, the reason why the perverse hearers came not to him; because the spirit of God taught them not, neither moved their hearts to faith and obedience.

V. 46. *not that any man hath seen the Father*] Meaning, you may not look for a call from heaven, or vition of God, by whom you should be admonished to beleeve in me; he calleth by me, & by his spirit: thus speaketh he to a carnal people, left they should mistake him, as in the reft they did. See 1 Cor. 2. 10 Mat. 11. 27. John 1. 18.

V. 47. *hath everlasting life*] He thus speaketh in respect of the certainty of Gods election, and the seals thereof in our regeneration: they have eternal life here begun, to be accomplished in the world to come.

V. 48. *I am the bread of life*] In the participation whereof onely, is eternal life, and salvation.

V. 49. *and are dead*] Because it is the shadow, or figure, but Christ the substance, which can nourish to eternal life.

V. 50 *this is the bread*] Meaning himself, of whom he speaketh here in the third person comparing himself with the *Manna*; the *Manna* could not save any of the eaters thereof from death: but Christ only saveth us from death eternal, the second death damnation.

V. 51. *the living bread*] Which lives and gives life to the world. That is, all the elect; see for the better understanding hereof, and of that which followeth *Augustin. To. 3 de doctr Christiana. l. 3. c. 5, 10, 16* ---where he saith, *Sic--- flagitium aut facinus videtur jubere*, if (the Scripture) seemeth to command some impious or wicked act, ---it is the e a figurative speech, *Except, saith he, ye eat the flesh of the son of man, and drink his blood ye have no life in you: it seemeth to command an impious and wicked act, therefore it is a figure, commanding, or teaching us to communicate of the passion of the Lord, and sweetly and profitably to lay up in memory, that his flesh was crucified and wounded for us.*

If any man eat of this bread] If any man beleeve in Christ: for as *Augustin* saith *tract. 26 in Joh. credere enim in eum, est manducare panem vivum*: for to beleeve, is to eat the living bread; and again saith the same *qui manducat intus, non foris, qui manducat in corde, non qui premit dentes*: he that eateth within, not without, he that eateth with (or in) his heart, not he that crusheth it with his teeth.

V. 52. *how can this man give us, &c.*] They understood that carnally, which he spake in a spiritual sense.

V. 53, except *ye eat the flesh*] Except ye spiritually apprehend Christ by faith. See on verse 51.

V. 54. *whoso eateth my flesh*] By faith: for properly, and carnally, we cannot eat living bread, and such is Christ, verse 51. nor could that bread which came down from heaven, be that flesh of Christ carnally to be eaten; but whole Christ, God and man (See on verse 38.) the bread of life spiritually to be received.

V. 55. *is meat indeed*] Or truly, but spiritually: for that which is spiritually so, is truly so.

V. 56, *dwelleth in me*] This sheweth it to be meant of a mystical and spiritual eating; because to eat his flesh, is to dwell in him; and that as bodies are sustained with meat and drink, so are our souls nourished with the body and blood of Christ.

V. 57. *he that eateth me*] That beleeveth in me. See on verse 51. and 56 and on verse 54.

even he shall live by me] For though faith (by which the just shall live) looketh strait on the flesh of Christ crucified, yet it well knoweth that the power of the merit saving us, dependeth on the dignity of the person crucified, who is truly God and man; therefore Acts 20. 28 the Apostle faith concerning the Church, that God had purchased it with his own blood: so 1 John 1. 7. the blood of Jesus Christ his Son cleanseth us from all sin. So 1 Cor. 2. 8. they would not have *crucified the Lord of glory*.

V. 58. *which came down from heaven*] As verse 50. See on verse 38.

not as your Fathers did eat Manna] It shall not be with him that feedeth on me by faith, as with your fathers in the wilderneffe, when they had eaten Manna, they yet died; but he that beleeveth in me shall be saved, to eternal life,

V. 59. *in the synagogue*] Openly in the Church or place where the Jewes weekly assembled for the publick worship of God.

V. 60. *This is a hard saying*] σκληρὸς, troublesome, or irksome to be heard; because they took Christs words in a literal sense, hard to be understood, saith *Chrysostom*. hom. 46.

who can hear it] Who can endure to hear it? who would not be offended at it? to eat the flesh and drink the blood of man, is unnaturall and therefore the more stupid they to take those words litterally; mark here the wretched effects of carelesse hearing and misunderstanding the word of God.

V. 61. *doth this offend you*] Probably he spake this to them after he came out of the Synagogue, and heard their murmurings, and censuring his Sermon.

V. 62. *What and if*] Chap. 3. 13.

ascend up where he was before] Are you troubled that I attribute such vertue to the eating my flesh? that I affirm it to be the bread of life which came from heaven? you shall see me shortly put off this assumed state of humiliation, and be exalted above the heavens. See Rom. 1. 4. chap. 3. 13. Ephes. 4. 9. they thought he would give them his body, carnally to eat, but he affirmed (saith *Augustin*) *se ascensurum in cœlum, utique integrum*: that he would ascend into heaven, and that entire: then should they know how he giveth his body, *quia gratia ejus non consumitur morsibus*: and that his grace is not eaten by bits: that they should see the Son of man ascend: understand it of the witnesses thereto appointed: possibly some of them who now murmured might be present: those words, *where he was before*: understand according to his deity: that the Son of man should be seen ascending where he was before: understand by confidering the usuall communication of properties, whereby that which is proper to either nature, is attributed to the whole person of Christ: so it is true: Christ suffered, his humanity did: his deity could not: So the Son of man ascended where he was before: his deity was in heaven before, but his humanity then first arrived in heaven, when after his resurrection he ascended up into glory.

V. 63. *it is the spirit that quickneth*] You must understand these things spiritually, not carnally, for they are spirituall, (as *Chrysostom* interpreteth) and the spirit united to the humane nature, giveth life.

the flesh profiteth nothing] That is (saith *Augustine*) *sola caro*: the flesh only, as the Apostle saith, knowledge puffeth up, that is, *sola, sine charitate*, if it be alone without charity.

V. 64. *some of you that believe not*] he saith not, who understand not these things; but he telleth them the cause of their misunderstanding, which was unbelief: he taxeth not all; lest if any present were curable; they might otherwise have been cast down to despair.

for Jesus knew] This Evangelist inftereth, lest any should shink that Christ rashly censured them of unbelief: many hypocritically followed him, which though men knew not, Christ well knew.

and who should betray him] Who would betray him, as if he faid, he did not only know all things past and present, but also all things to come.

V. 65. *therefore I said unto you*] He repeateth what he faid; (verse 44.) with application to the unbelievers: as if he faid: therefore are you offended through unbelief: because my Father hath not given you faith to believe in me to your salvation: you are joyned in bodily presence, but not in spirit, not in faith.

V. 66. *from that time*] ἀπ᾽ τότε, the Syriack hath it; from that word; for those things which they could not understand concerning eating his flesh, and drinking his blood; many who had giving eating his flesh, and drinking his blood; many who had given their names to him deserted him: thus was the Propheeie fulfilled, which foretold that he should be a rock of offence, Isaiah 8. 14. See 2 Tim. 2. 15. 1 John 2. 19. 1 Cor 11. 19. no wonder If many are scandaled at our doctrine, and feparate from our miniftery; they that were not elected, were offended and feparated from Christ.

V. 67. *Will ye also go away*] Which he faid not that he was ignorant of the future (for he knew all from the beginning, ver. 64.) but to occasion a clearer confession of *Peter* in the name of the reft, and to propose his, as an example of constancy; also to admonish them not to joyn themselves with Apostates and Separatists, which none shall do that are grounded in Christ: and not to follow multitudes to evill and forsaking of Christ. It may teach before very zealous followers of Christ, and professours of truth: as multitudes can give no patronage to sinners; so neither shall the paucity of believers hurt the faithful: they only who continue to the end shall be saved; that is, they only to whom God giveth perseverance; for (as *Augustine* saith, *Tom. 7. responsi. ad art. fal.* 8.) *It is the will of God, that one should continue in a good will, who also before he be forsaken. forsaketh no man, and converteth many to him, who had forsaken him*: he saith, *will ye also?* it is in our power to fall, but not to rise again: that we do not fall away, it is only Gods mercy preserving us; and *prosper* saith well, *de uocat. Gent. lib 2. cap. 12. Ideo liberum esse discedere, ut non discessisse sit præmium*, therefore it is free to depart, that it may be a reward not to have departed.

V. 68. *the words of eternall life*] The Gospel teaching us all the mysteries of eternal life and salvation, which if we believe and obey, we shall have eternal life through the merits of Jesus Christ, whom the gospel declareth unto us. See c. 3. 16. Rom. 1. 16. &c.

V. 69. *and believe*] See Mat. 16. 16. See c. 1. 14. 1 John 1. 1.

V. 70. *Have not I chosen you, &c.*] We must understand the one party to be chosen per *misericordiam*, and the other per *judicium*, as *Augustine* saith, *de cor. & gra. cap. 7. 16, 7.* those he chose to preach, and obtain his kingdome; but this to shed his blood.

is a devill] A malicious wicked man, an informer, a traitour, possessed and put on by the evill spirit: this he foretelleth, that they might not be scandalized, when they should see his end.

V. 71. *Judas Iscariot*] Ἰσκαριώτης. Hebr. אִישׁ קְרִיוֹת *ish Kiriioth*; *Jeromes* first conjecture is probable, *Iscariotes, vel à vico, aut urbe in quâ ortus est, &c.* (wherein *Chrysostome hom. 33. in Mat.* agreeth with him) *Cairioth* is a town in the tribe of Judah, Josh. 15. 25. some therefore will have him so called, as if it were said, *Judas a man of Cairioth*. Some derive the name from that which signifieth defection, for a reward.

CHAP. VII.

Verse 1. WAlked in Galilee] Went about from place to place, to preach the gospel, and to heal the sick for confirmation thereof.

V. 2. *feast of tabernacles*] Levit. 23. 34, 42, 43. in this feast, they were to dwell seven dayes in Booths and tents, in remembrance of their dwelling in tents in the wildernesse, Exod. 23. 16. it is called חַג הָאָסִף *chag haasiph*, *the feast of gathering fruits*, and חַג הַסֻּכּוֹת *chag hassuccoth*, *the feast of coverings or tabernacles*, 70. ἡ ἑορτὴ σκηνῶν; σκηνοπηγία: *Chrysostome* reckoneth it five moneths after the Passover; but Levit. 23. 34. *ib.* verse 5. it appeareth six.

V. 3. *that thy disciples*] That is, those whom thou wouldest have to follow thee: for his disciples who novv did follow him, had seen his miracles: this they layed probably in deriſion: for in the fifth verse it appeareth that they believed not in him: faith is not by any carnall prerogative, but a special gift of God, chapter 1. 13

V. 4. *shew thy self to the world*] Go up to the feast, and do thy miracles in such great confluences of people, that thereby thy fame may be spread abroad to all other nations also.

V. 5. *Neither did his brethren believe*] His kindred. See on verse 3.

V. 6. *My time is not yet come*] My opportunity is not yet. So verse 8. for the word here used is, καιρὸς, that is, *opportunitas temporis, or tempus constitutum* (as Luke 20. 10. Rom. 5. 6.) that is, as *Theophylact* interpreteth, ὁ τῆς σωτηρίας ὡραῖος, of my death and passion, before which he carefully avoyded the malicious violence of the Jewes, that he might perform all those things which concerned our redemption, confirmation of our faith, and salvation: but when the appointed time was come, he went before his disciples toward Jerusalem, where he well saw, and foretold that he must suffer, as willingly offering himself to death, in order to his fathers will, and our salvation.

V. 7. *The world cannot hate you*] That is, the unregenerate do not hate you, because you are of them; the world loveth her own: the Priests and Pharisees do not persecute you, because you communicate with them in their unbelief, they embrace you as their obedient children: me they hate, because I reprove their sins. So dangerous a vice is pride, it can abide no reproof: so impossible is it to have peace with the world, except we will share with them in it to have peace with the world, except we will share with them in their wickednesse; and impossible it is to preach the truth sincerely, without the malice of impious men, whose sins we must reprove. The Jewes pretended that they were angry with Christ, only because he profaned the Sabbath, &c. but the truth was, it was because he discovered, and spake against their sin and hypocrisie for he profaned not the Sabbath.

V. 8. *Go ye up unto this feast*] This saith he, justly leaving them to themselves, who would not believe in him. See Psalm 81. 12.

I go not up yet] Ἐγὼ οὔπω ἀναβαίνω, *I do not yet go up*: See the reason verse 6. my opportunity is not yet come, I do not go up with you, who believe not in me.

for my time, &c.] Chap. 8. 20. and verse 6.

V. 9. *He abode still in Galilee*] He stayed awhile after they were gone up to the feast, untill he knevv it for time.

V. 10. *but when his brethren were gone up*] The Galileans vvere vvont to go up to those solemnities, by kindreds, and companies of neighbours, Luke 2. 44. Christ vvould not novv go up so publickly; but when he knevv that the malice of the Jews was something more allayed, then he went up privately with his Disciples, and some few followers.

V. 11. *the Jews sought him*] That is, the people who had formerly heard him, seen his miracles, or heard of him; and possibly the high Priests and Rulers of the Jewes, who were the main stickers against Christ, these studying by all means to destroy him, layed out, and enquired for him, being confident they should have him at the feast: God appointed these solemn festivities, as for thankfull remembrance of his mercies shewed them; so also for occasions

occasions of their publick rejoycing therein, and the maintenance of love, charity and unity among them; but they herein took occasion to lay wait for blood, and to perfecute their Saviour: such is the impious perverseneſſe of men; the devil is never more constantly served, than on the Lords day.

V. 12. *much murmuring*] γογγυσμὸς, whispering, or seer talking concerning him, muttering, some maliciously blaſpheming him; some praysing and defending his parts, but secretly, for fear of their malicious Rulers and high Priests.

V. 13. *for fear of the Jews*] No man spake well openly, for fear of the Rulers and Priest. See Chap. 9. 22. nor possibly durst they speak evil freely and publickly, for fear of the people.

V. 14. *about the midst of the feast*] About the fourth day of this feast, verse 2. now was his time to preach the Gospel: what he now preached the Evangelist recordeth not: it was some divine learning, and to the admiration of the Auditours, as appeareth, verse 15.

V. 15. *How knoweth this man letters*] That is, πῶς οἶδε γράμματα, the Holy Scriptures, as 2 Tim. 3. 15. they would not in their unbelief acknowledge him to be the Messias of whom the Prophet Isaiah 11. 2, 3. said, *the spirit of the Lord shall rest upon him, the spirit of wisedome and understanding, the spirit of knowledge, &c. and shall make him of quick understanding in the fear of the Lord.* Which the Apostle also teacheth, Colos. 2. 3. They admiring the Doctrine, and knowing that he had it not by ordinary and usual means, should have concluded that it was divine, and immediately from God, and so have acknowledged the evidence of the Spirit therein: but so miserable a blindneſſe doth unbelief bring with it, that all (the most indifputable) Arguments, are there retorted and perverted: the destruction of the wicked. See Acts 2. 17. Mark 6. 3. Mat. 13. 55 neither is here any patronage for those who neglect or deſpiſe learning. See 1 Tim. 4. 13. 15, 16. Titus 1. 5, 9.

V. 16. *My doctrine is not mine*] He speaketh, as he is man: I learned it not of man, but of God: and here accommodateth his answer to the Iewes opinion of him, who thought him to be mere man; but it was the truth and doctrine of of God; for there is but one truth of God the Father, Son, and Holy Ghost, which Christ God and man preached: this ἡ ἐμὴ, ἡμὴ *is not in me*, is thus to be underſtood: I invent no new thing, I speak the eternall truth of God whose meſſenger I am, the onely mediatour between God and man, (1 Tim. 1. 5.) I speak the Doctrine and word of him, who sent me so to speak.

V. 17. *If any man will do his Will*] He secretly toucheth the cause of their misunderstanding his doctrine, that is their want of the true fear of God, and obedience to him. (See c. 14. 15, 16, 17, 21. 23.) take away your doubting anger, envy and vain hatred towards me, καὶ ἐκεῖνο ὁ κωλύον ὑμᾶς nothing shall let you to know this, that my words are the words of God. *Chrysostom.*

whether I speak of my self] See Chap. 14. 24. the meaning is, If any man truely fear God, and will indeed set his heart to believe and obey him, he shall be satisfied; and clearly resolved, of the Divine truth of the Gospel: it must be a found and well affected palate which must judge of tasts, the sick and disaffected cannot: the precepts of righteouſneſſe are bitter to evil lives. *Lactantius, l. 1.* So also *Jerome l. 1. ep. 16. in malitiosa habet os amara sit veritas*: it cometh naturally to paſſe that truth is bitter, that is, to the wicked. See 1 Cor. 2. here Christ intimat eth that the Iews were incompetent Iudges of his Doctrine, because their malice and wickednesse had blinded them

V. 18. *he speaketh of himself*] He who teacheth his own inventions, affecteth praiſe of men.

V. 19. *did not Moses*] Exod. 24. 3 he answereth their objection concerning healing on the Sabbath, by their own practice in that they circumciſed on the Sabbath, v. 22. 23.

why go ye about to kill me?] c. 5. 18. this speech he addreſſed to the Priests and governours, watching their opportunity, and taking counsel how to destroy him, as a profaner of the Sabbath; this interrogation is very emphatical, as if he had faid, how unjuſt are you who would kill me as a violater of Gods Law, profaner of the Sabbath? Supposſe that were so, that all work on the Sabbath, were profanation of the Sabbath: how unjuſtly do you condemne that in me which your selves both doe, and allow for good? you circumciſe on the Sabbath, when the eighth day, on which circumciſion was to be administred, fell on the Sabbath day: is not circumciſion more near to the nature of a servile work, than without any more labour to cure by speaking the word? must (in your ſenſe) a precept of the moral law give place to a ceremonial? must Gods Law give place that *Moses* law may be fulfilled by your circumciſing an infant, and may not the ground and surnme of the law, charity and shewing mercy, be practiſed on the Sabbath?

V. 20. *thou hast a Devil*] This seemeth a common manner of speaking among the Jewes, when they would expreſſe a man furiously diſtracted, or dangerously erring, which they blaſphemouſly apply to Christ.

V. 21. *and ye all marvel*] Because I did it on the Sabbath day, θαυμάζετε, τεθαυμάκατε, *chrysostome*, ye clamour and are troubled.

22. *Moses therefore, &c.*] Levit. 12. 3. but indeed *Moses* did not first preſcribe the Law of circumciſion, he received and preſcribed therein onely that which God commanded *Abraham* and his posterity to do in their generations, untill Christ the end of the law to every believer, ſhould come. See Gal. 5. 2, *&c.*

but of the fathers] Gen. 17 10. *Abraham, Isaac, and Iacob*, and the fathers before *Moses*.

V. 23. *that the law of Moses should not be broken*] or *without breaking the Law of Moses*. The Law given by the Miniſtery of *Moses*.

V. 24. *judge not, &c.*] Deut. 1. 16. Judge me not according to any onward appearance to be meer man; but conſider the Divine Power in my works, which ye calumniate: he calleth that righteous judgement which is without reſpect of perſons, according to truth and equity, in which the Iews in theſe their rash and blaſphemous censures, vehemently erred; ſuppoſing that all was right which they did, however erroneous; and all evil and censurable, which Christ did, who neither did nor could erre any thing: their ground being, because they, the high Priests, Scribes and Phariſees were in prime authority and honour among men, and Christ in his ſtate of humiliation and form of a servant, ſeemed to them but a mere, deſpicable, poor man: so they valued not the truth, and equity of things, and how agreeable they were to Gods law, but of what authority and dignity the speakers or acters were, with men.

V. 25. *then said some*] They wondered that the authority of the Rulers could not yet prevail against him, but yet acknowledged the power of God therein, that they could not with all their power silence him.

V. 26. *do the Rulers know indeed, &c.*] Doe our High Priests and Elders certainly know that he is the promiſed *Meſſias*, and therefore ſuffer him thus publickly and freely to control and reprove them? if not how eaſily might they take him; ſo might it ſeem to men, who conſidered not herewith the coercive power of God limiting their fury, untill the appointed time, that Jeſus was to ſuffer for our redemption.

V. 27. *no man knoweth*] This tradition ſeemed to have beginning from ſome miſ-underſtood Prophecies, as Iſaiah 53. 8.

V. 28. *whom ye know not*] He upbraideth their confidence of knowing him, ſeeing they know not his father, nor his unſpeakable generation: you know of what humane Parents, of what family as man, *I am*: but you know not him that ſent me to be a *Miniſter of the Circumciſion for the truth of God, to confirm the promiſes made unto the fathers*. Rom. 15. 8.

he is true] As if he ſaid, you think you know me and my Father, but you are deceived, not knowing that *I am* coequal and coeternal with God the Father; and that I took not this honor of being a Mediator and Saviour; but that in the fulneſſe of time, by my incarnation, came I into this world, appointed thereto by God. See Heb. 5. 4. 5. and c. 1. 18. Mat. 11. 17.

V. 30. *but no man laid hand on him*] Because the iſſues of life and death, with the time and manner, are onely in Gods hand: ſee how their malicious fury is bridled, as *Chrysostome* ſaid, ἀοράτως invisibly, by a ſecret and unſeen hand of Divine providence: ſo God ſtill protecteth his, reſtraining the precipitate malice of the enemy.

V. 31. *many of the people believed*] Though many were hardned in their obſtinate unbelief, yet the Word of God was not without good effect with others, whoſe hearts he had opened. It is one and the ſame Sunne, which giveth light to found eyes, but blindeth the infirme; one and the ſame truth preached, hardneth and more blindeth ſome hearers, and cauſeth others to believe and obey to ſalvation, *Nazianzen, Orat. 17.* It ſeemeth by their ſpeech, that Christ wrought many miracles among the people, which the Evangeliſt mentioneth not,

more mi-acles] This Evangeliſt ſpeaketh not of many beſides, (the turning of Water into Wine, chap. 2. the diſcovery of the *Samaritans* ſins, chap. 4. and the healing the Rulers Son: curing the paralytical, chap. 5, feeding 5000. with five loaves; &c. Johns, his walking on the Sea) therefore probably many more are omitted. See chap. 20

V. 32. *Pharisees and chief priests sent officers*] Theſe deſiring to appear the chief zelots, moſt oppoſed Christ, envying the peoples good opinion of him, and conceiving their own honour eclipſed thereby; this vexing them, they break out into open violence, the uſual armour of Hypocrites, where they cannot prevail with arguments: thus is authority (appointed to defend truth) abuſed to impious tyranny. See Acts 22, 24.

V. 33 *yet a little while*] Till the appointed time, I ſhall preach and do my fathers will, whether ye will or no.

V. 34. *ye shall seek me*] chap. 13 33. In your extream calamities ſhortly to come upon you, ye ſhall with me with you again; but I ſhall return to him that ſent me, and be ſecure from your malicious inquiſition.

V. 35. *among the Gentiles*] Or *Greeks*. Will he go teach the *Jewes* who are ſcattered here and there, among the *Gentiles*? or poſſibly they might here mean the *Gentiles* in general; for ſo they ſometimes called all nations, which were not of the race of the *Jewes*. See Rom. 1. 16. Rom. 2. 9, 10. & 3. 9. & 10. 12. &c.

V. 36. *what manner of saying is this*] What meaneth he here by? ſuch a *quare* was among the Diſciples, c. 16, 17, 18. only that there was a deſire to be entormed of the truth, wherein Christ ſatisfied,

satisfied them: but here is a captious agitation of Christs words, without any serious care to understand their scope and meaning, therefore Christ here leaveth them in suspence.

V. 37. *In the last day, that great day, &c.*] Wherein they were to have a solemn assembly, and to abstain from all servile works, Se Levit. 23.36. the choice of this time imported, the end of those Ceremonies was to bring men to Christ; and now being to depart home, he thus gave them to carry with them ἐφόδια πρὸς σωτηρίαν *viands to salvation, as chrysostome* notech.

Jesus stood and cried] ιησους ἔκραξε: He spake with a loud voice, that the multitude might hear him, and to shew his authority and liberty of speaking to the people. The occasion of this speech concerning water, might possibly be that which some write; that the Jews went on this day with great solemnity, to draw water out of the Fountain of *Siloam*, at the foot of Mount *Sion*, and to bring it to the Altar, singing out that of Isaiah, 12.3. *With joy shall ye draw water out of the Wells of Salvation, &c.* By this and many other traditions, they having perverted the Law (which commanded a spiritual rejoycing) into superstitious clamours, Christ cried out, to recal them from earthly to Heavenly waters.

V. 38. *he that believeth*] He citeth not here any particular place of Scripture; but this may be gathered out of Scriptures, where mention is made of the effusion of the gifts of the Holy Ghost, as Joel 2.28 Isaiah 44.3. and 55.1. 11. So acts 2. 18. is interpreted: therefore the Syriac Interpreter giveth it, *as the Scripture have said.*

V. 39. *this spake he of the Spirit*] The Evangelist interpreteth the words of Jesus, taken out of —— Joel 2. 28. Isaiah 44.3.

the holy Ghost] The visible graces of Gods Spirit, spoken of by the fore-cited Prophets, which did accordingly flourith in the Church after the ascension of Christ. These several gifts were all the effects of one and the same spirit (Eph. 4.4,7. &c.) and therefore were usually called *the holy Ghost*, Acts 2.4 and 4.8.31. and 6. 3.5. and 7.55. and 8.15.18 and 10. 44,47 and 11. 15, and 19.2, &c. as there is but one kind of water distilling on the herbs in rain, which in the effects thereof admirably varieth in the production of fruits, plants and flowers, it shewing it self (*as Cyril. cat. 16.* expresseth it) κεκκε δὲ ἐν ῥόδῳ, ἐν ὑδρὶ δὲ ἐν ῥόδῳ, *white in Lily, but red in the Rose*: so is there but one Holy Ghost working varieties of gifts in men, for the edification of the Church.

V. 40. *This is the Prophet*, Deuteronomie, 18.15, &c. See Cap 1.21.

V. 41. *but some said, shall Christ come out of Galilee*] Such is the condition of truth, it ever meeteth with some oppofers: had not their envy blinded them, they might have found that Christ was born at *Bethlehem*, and of the linage of *David*: the wicked are quick-sighted to finde out Arguments from perverted and misunderstood Scriptures to strengthen their unbelief; but slow and dull to learn the truth, this is Satans malice, and mens unhappy weakness to turn that to destruction which God in mercy gave for comfort and salvation.

V. 42 *hath not the Scripture said*] Mat. 2. 5. Mic. 5. 2. See also Psalm 132.11. had not malice and envy blinded them, they might easily have been satisfied in this scruple: had they but enquired with a minde to believe; doubtless Jesus would not have concealed it from them: had they but called to mind, the wise men from the East, their enquiry, *Herods* rage against the poore infants; *John Baptists* testimony, *&c.* these or any of these might have satisfied them; but how little a thing will make them stumble, who are ready and willing to fall?

V. 43 *so there was a division*] Σχίσμα, a schism, or division, or rent, *Augustine tom. 7. contr. Cresc. on. Gram. l. v. c. 6* intimateth that a Schism is, *Recens congregationis, ex aliqua sententiarum dissertate dissentio*, a new or late sprung-up diffention of the Congregation or Church, out of some diversity of opinions. An Hereste he saith is, *S. hisma inveteratum*, an old Schism

because of him] No wonder if there be Schisms now among us, seeing, in the sacred presence of Christ, and when his selfe preached the most infallible Truth of the Gospel, there were Schismes, and Divisions. See Matthew, 10. 5. the Cause is in the secret corruption of mens Hearts, not in the Gospell of Peace.

V. 44. *but no man laid hands on him*] See v 30. Superstition is ever cruel, but Gods providence over-ruleth all.

V. 45. *why have ye not brought him*] These greedy Wolves were so impatient, that they are angry with their Messengers, returning without him, not hearing or regarding why they tooke him not.

V. 46. *never man spake, &c.*] They admired the grace in his lips, Psal 45.2. So Matt. 7.28,29. but malice makes men so blinde and stupid, that they cannot be sensible of any the most excellent graces in those they hate. See 1 Kings 22.8. 1 John 3. 12. It is natural to judge them evil whom we hate: but such is the power of God, they who went with purpose to take him, were taken with his excellency, their malice being turned to love and admiration, and they made proclaymers of his Divine Excellency. See 1. Sam. 19 :20.

V. 47. *are ye also deceived*] Blinded with envy, they would not admit that Jesus could preach any thing worthy of admiration, therefore they conclude that they were beguild by his fair speeches: pride ever thinks it cannot erre, and that rather all the world is dark, than it self blind.

V. 48. *have any of, &c.*] Thus they alledge mans authority against Gods: supposing that the chair of Rulers and Pharisees had infallibility entailed on it,

V. 49. *are cursed*] It was their high ambition which made them conceive all men bound to follow them, though to destruction, and a proud opinion of themselves and their authority, caused them to despise and curse all others dissenting from their impiety and unbelief, it is a dangerous Paradox which *Card. Bellarmine* holdeth *de Roman. pontif. lib. 4. cap. 5. Si autem Papa erraret praecipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes malas* —— but if the Pope should erre by commanding vices, or forbidding vertues, the Church were bound to believe that vices were good, and vertues evil: and an ——uncharitable presumption of the Council of *Trent*, to seal up their many *Canons* with so many *Anathemas* to them who dissent from their errours. See *Concil. Tridentin. concil. tom. 9. Severin. Bin.* See more on v. 51.

V. 50. *he that came to Jesus by night*] c. 3.2.

one of them] A Pharisee, and probably one of their *Sanhedrin*, or great Council.

V. 51. *doth our Law judge any man before. &c.*] Doth our Law condemn? See Deut. 17.8, 10. and 19.15. their part it was to have instructed the people, not to upbraid their ignorance; and to pray for them and bleste them, not to judge, damn and curse them: *Quid temerarius Dei tribunal ascendis? saith Optatus, l.2. Who art thou that judgest another mans servant? to his own master he standeth or falleth*, Rom. 14.4. It was *Constantines* answer to the *Donatists*; *Petitis à me in seculi judicium, cum ego ipse Christi judicium expectem*: you desire judgement of me in this world, whereas I my self expect the judgement of Christ: 2 Cor. 10, 12. 18. *We shall all stand before the judgement seat of Christ.* Those whom God hath set in authority may and ought to judge of secular businesses; but of mans finall estate, Christ onely is to judge. That Judge which pronounceth before he hath heard both parties, is unjust, even where he giveth a just sentence; but to condemne any man unheard, is an injustice against which, the Lawes of God and Nature caution; as also to execute any man uncondemned. See *Salvian. de gub. D. lib. 8 fine. Tertul. Apol. cap. 1. Lactant. divin. Instit. l. 5. cap. 1.* see also Acts 25.16. Possibly *Nicodemus* laid this, not onely to dissuade them from such injustice, but also in hope, that if they would but hear Jesus, they should either be converted or convicted. Indeed, as even *Julian* could say in the cause of *Numerius*; who can be innocent if it be enough to accuse. *Ammnian. Martellin. lib. 18.*

V. 52. *art thou also of Galilee*] By way of reproach and contempt they named *Galilee*, though possibly they knew him to be no *Galilean*.

search and looke] They bid *Nicodemus* go learn, as intimating his ignorance, or reproving his incogitancy.

ariseth no Prophet] They would have no man think Jesus so much as a Prophet; therefore would they prescribe Gods Power by custome. So slender a ground had they, as commonly all Schismaticks and Hereticks have, which is, at least to beg one principle, and to take some falsehood for granted, on which they would build the reft. As here: First, they make no question but that Jesus is a *Galilean*, Secondly, they conclude, that because God never had raised any Prophet thence, therefore, he never would. The first was false, for Jesus was of *Bethlehem*, and the second in their sence not true: for God called thence divers eminent Apostles; and so their superstructions were all false and impious; as that they ought not to follow Christ: that they who did, were ignorant of the Law, and cursed: that they who were in authority, ought to restrain them by Excommunication, or other punishments due to Hereticks, and to persecute Christ, and those that beleeved in him. Thus one absurdity or falsehood granted, many more will follow.

V. 53. *every man went, &c.*] Divided in opinion, and confounded in Counsel, they could effect nothing untill the time by God appointed. See Acts, 28. 29. being at present frustrate of their Hope to apprehend and destroy Christ; in great indignation they dissolved their malignant councell, laying aside, not leaving their blasphemous malice.

CHAP. VIII.

Verse 1. *The mount of Olives*] An hill near *Jerusalem*, on the East; so called, for the abundance of *Olives* there growing: It was there Christ used to be in the night, Luke 21. 37.

V. 2. *early in the morning*] Here is described the peoples diligence to hear the Word, as Luke 21. 38. as also Christs zeale to preach the same, that he might instruct and save them, and herein appeareth how little he was discouraged in his preaching the truth, by the blasphemous cavils of Scribes and Pharisees: leaving his

his faithful Ministers an example of diligence and constancy in their charge and Ministration: if thou wilt indeed be a servant of Christ, and preach the truth, look for contradiction; but let it not move thee, be thou constant, who knoweth the reward.

all the people] πᾶς, All, that is, many who had formerly heard him teaching in the feast of Tabernacles, c. 7.14.37. Some of these came to be edified, and some to cavil.

V. 3. *and the Scribes, &c.*] See on Luke 20.1. they had power to have censured her in their consistory, unto stripes, though the Romans permitted them not power of judicature in matters capitall, but they brought her to Jesus that they might have whereof to accuse him: See v. 6.

brought unto him a woman taken, &c.] Possibly the man (equally faulty, and lyable to the same punishment, Levit. 20.10. Deut. 22.22.) had escaped from them.

V. 4. *this woman, &c.*] They call him Master; now they meant to entangle him, as Matt. 22. 16. whom they used to stile a *Seducer* of the people; and they who were Judges, here act the part of accusers, which is against the course of equity.

V. 5. *now Moses in the Law*] Levit. 20.10, &c. They could remember and urge the Law against others sin, but could not apply that to themselves which is faith against injustice; to wit, condemning without cause, lawful witness, or hearing the parties accused. Concerning the Law by them here mentioned; we must know, that it was so severe, that evil might be taken away from the Land. and to terrifie the sinners, by making offenders exemplary: See Numbers 25. 11. Sin is not known in impunity: that which they here did, was with purpose to ensnare Christ; they thinking, if he absolved her, he should appear to the people as an adversary to the Law of God, and so not the *Messias*, but an impostor liable to a severe censure: but if he condemned her, he should seem to annul the very purpose of his coming, who professed to save them, and to propose grace and mercy, *Ambrof. ep. 76.*

V. 6. *that they might have to accuse him*] As a breaker of *Moses* Law. if he acquitted her, as they conceived he would, because he shewed mercy to sinners; and, as they pretended, taught concerning the Sabbath, contrary to *Moses*, they presumed by their conceive I *Dilemma* to have taken him; but how vain is the wisedome of man, against the truth and wisedome of God, may appear in this example, See 1 Cor. 1.19. 20.

wrote on the ground] Some think he wrote that which he answered, or some more secret thing concerning the consciences of the Informers: but seeing the Scripture speaketh not what he wrote, we must not curiously enquire. Saint *Ambrose lib 9. epist. 76.* saith, he wrote on the ground with his finger, who wrote the Law on the Tables of stone. For the rest we may say with *Augustine, epist. 121. cap. 15. Init. Est ergo in nobis, quadam, ut ita dicam, docta ignorantia*: There is therefore in us, that I may so speak, a kinde of learned ignorance: and as *Jerome, Melius est aliquid nescire securè, quam cum periculo discere*: tis better to be securely ignorant of some thing, than to learn it with danger.

V. 7. *he that is without sin*] See Deut. 17. 7. As if he had said, he is justly to be condemned, but you who accuse others looke home, examine your own consciences whether you are not guilty of the like, or as great sins. *Quomodo enim feras alieni ultorem, qui proprii criminis defensorem? —— Nonne si magis ipse condemnat, qui in alio damnat, quod ipse committit? Ambrose qu.5.* How could you endure a revenger of anothers faults, and a defender of his own? ——Doth not he more condemn himself, who condemneth that in another, which he committeth himself? The Jewes urged him again and again (while he seemed to slight their information) confident in his forbearance to answer, that they had now caught him in an unavoydable difficulty what ever he answered: Christ therefore replyed with due respect to the Law, maintaining the equity thereof: so answering, that they could not calumniate him for absolving the sinner, nor object against his Doctrine of Grace and Mercy, freely justifying sinners; thus retorting the calumny, and striking the sleepy consciences of the malepert accusers, who vainly insulted, as if others vices were their vertues: teaching all who will be accusers of their brethren to begin at home; for a *Gregory Nazianzen*. said, *epist. 16. Cæsario fratri*? how shall they reprove others sin, who have not αἰφ' ἑαυτοῦ τὴν ἀφορμὴν, that is, confidence in their own innocency: but as the most ravenous and hurtfull birds, are commonly most quick-sighted; so are the most wicked most ready and skilfull to finde out others faults: the eye seeth not it self, nor any thing which is too near it; so neither see we our own faults, except set at some distance and in another person: so *David* saw his fault in the person of the rich oppressour; till then he could not in himself, 2 Sam. 12. See on Matt. 7. 5.

V. 8. *again he stooped down*] Thereby giving them with their convicted consciences, opportunity to bethink themselves, and to steal away, that they might not at present be further detected and shamed: possibly, they might, in that he wrote in the dust, reade some discovery of their sinne and shame, which they would not for the World should come to light, and knowledge of the people, of whose applause and good opinion they were extreamly ambitious: sure it is, Christ knew all that they had done, could in a few Characters write enough to shame them, and that they were so fowly guilty that they were glad to be gone, for fear of further discovery as may be gathered, from v. 9.

V. 9. *being convicted by their own conscience*] Hearing such an unexpected answer, and out of Hope to accomplish their designe upon him, their consciences accusing them, and fearing to confess themselves sinners (lest their reputation with the people should thereby be impaired) or to bring their pretended innocency to the test before him, who as they might well suspect, might know and detect their secret failings: they chose rather to take the opportunity of his stooping down, to go away; though in that recesse, indeed confessing his impregnable wisedome, and their owne guiltinesse.

beginning at the eldest] Either (saith *Ambrose lib. 7. ep. 58.*) because they who had lived longest, had more sins; or because they being more prudent, first apprehended the force of the sentence. That which *theodoret.* saith (*in Jer. 17.1.*) is true: there is nothing more powerfull than the conscience.

Jesus was left alone] That is, in respect of all those accusers; not simply alone; for these things were acted before his Disciples, and a great multitude of People: Therefore, it is said, *and the woman standing in the midst*, ἐν μέσῳ, must relate to a company.

V. 10. *and saw none but the woman*] None belonging to that cause: no accuser, nor officer attending her.

where are those thine accusers] Not being ignorant of their departure, but making manifest to all present, that he absolved her not contrary to the law, seeing the informers and witnesses deserted the cause.

V. 11. *She said, no man, Lord*] She answereth to the second quere, not weighing the first, seeing her accusers were gone: she knew, that condemnation ought not to goe before conviction.

neither do I condemne thee] *Neither will I condemne thee, Ambrose* readeth, *lib. 7. ep. 58.* others read with us, κατακρίνω, *neither doe I condemne.* I will not use lesse clemency than they: See Chapter, 3. 17. this he said, not to dissolve the Law, but to shew mercy, and to call to repentance: and for that he would not take upon him to be a Temporall Iudge, as Luke 12. 14. as if he said, I leave the Magistrate his right of judicature? and seeing they condemne thee not, neither do I, who came to pardon sinnes, and save sinners: he saith not, no man ought to condemne thee (that had been to pervert Justice, to condemne the Law, and to justifie the wicked, for certainly there are many sins in adultery,) but he saith, *hath no man condemned thee*? He so sheweth mercy, as not thereby to abolish political order: and here is a sweet motive to repentance, that we may fly to his Mercy, from whose Justice we cannot fly. *Fulgent. ad Venan. ep. 7.*

go and sinne no more] This said he, that he might shew them, *se hominipeperciffe, &c. (Augustin. Macedon. ep. 54.)* that he spared man, but was not pleased with mans sinne: this is true repentance, not onely to lament, but to forsake our sinne: the end why God sheweth Mercy, is that we may serve him more Holily. See Rom. 6.4. Luke 1. 75. and this was here the greatest and most absolute condemnation of this womans sin: For where the guilty is put to death, rather the person is executed: but where the sinner leaveth his sin, there is a disclaige of the person whom Christ came to save, and a killing of sins which he came to condemne in the flesh. Rom. 8.3.

V. 12. *I am the light of the world*] Chapter, 1. 4, 5. and 9. 5.

V. 13, *thy record is not true*] ἀληθὴς is here taken for authentick or worthy to be credited; that which the Hebrewes call נאמן *neeman*, the Syriack שריורא *sharirо*, (that is, *firmum, vallidum*) of שרר *sharar.*

V. 14. *though I bear record*] Chap. 5. 31. he admitteth the antecedent, but rejecteth the consequent: the sense being: I do indeed for their sakes who shall believe in me and be saved, declare and manifest my self unto them, which is to testifie of my self; but it thence followes not that my testimony is not true, or ought not, (as in cases betwixt man and man, and humane interests) be taken for such. Gods word. which ye hear of me is infallibly true, and to be taken, if all men in the world should depose to the contrary,

yet my record is true] Because God is the only sufficient witnesse concerning himself. See 1 John 5.6,7,9.

V. 15. *ye judge after the flesh*] According to outward appearance, Chap. 7.24.

I judge no man] That is, I do not now judge; I now am come to teach and propose conditions of mercy and salvation to penitent sinners: or I judge not rashly, as you do.

V. 16. *for I am not alone*] He doth not plainly and expressly affirm his Godhead (that was yet vayled under the infirmity of the flesh) but mentioneth his Father, whose Deity they acknowledged, to intimate the power he had to judge, who yet spared them, and instructed them how to avoid the judgement to come: he was not alone, the Father and the Holy Ghost were with him, *nunquam enim potest à se Trinitas separari. Ambrof. in Luc. lib. 2. cap.* 3. for the Holy Trinity can never be divided from it self. See *Fulgent. de fide orth. ad Donat.* See 1 John 5. 7.

V. 17. *it*

V. 17. *it is also written in your Law*] Deut. 17. 6. See Matt 18. 16. ἐν τῷ νόμῳ τῷ ὑμετέρῳ, in your Law; understand, as if he said, that very Law which God gave your fathers, and which you have received from their hands, in which you glory.

the testimony of two men is true] That is, so taken in Law, not that it is always so. See 1 Kings 21. 13. Matt. 26. 60. Act. 6. 11. but this he saith by way of concession: and by this secret antithesis he sheweth, how unjust they were who professed the Law, according to which they took that for granted, which two men witnessed, but would not believe what God the Father and himself testified.

V. 18. *I am one that bear witness, &c.*]He declareth that which he before said, *I am not alone*, verse 16. as God he testifieth of himself, (the Messias, God and Man) and in the same act, the Father testifieth with him, for they are one God, and their works are undivided. See on verse 16. Christ augueth (as *Lyranus* noteth) from the lesser to the greater: the witnesse of two men, according to *Moses* Law, is sufficient to confirm a truth, therefore much more sufficient is the witness of two persons of the Holy Trinity; men may deceive and lye, but God cannot: he might here also have cited the same testimony of the Holy Ghost; but that doctrine was not yet opportune, and seasonable for them.

V. 19. *ye should have known my Father also*] For they are one God. See cap. 10. 30.

V. 20. *These words spake Jesus*] See on Luke 21. 4. in their treasury their offerings were kept, Mark 12. 41. this shews his undaunted constancy in the presence of his enemies, and heat of their malice: no man yet meddled with him, because the providence of God limited all things to the appointed times, therefore they were yet restrained to teach us constancy and confidence in the truth. The Devil himself cannot reach beyond the length of his chain, (Rev. 20. 1, &c.) or hurt the least of Gods children, more than, or before he permitteth) who will make all things work for good to them that love him. Rom. 8. 28.

V. 21. *Ye shall seek me*] See Chap. 7. 34.

V. 22. *Whither I go*] See Chap. 7. 35.

V. 23. *ye are from beneath*] He sheweth here the cause of their blindnesse and unbelief: ye are earthly and carnall, therefore apprehend you not the Heavenly things which I teach you, no man is an apt Disciple of Christ, whom Gods Spirit doth not make so: hence is the rarity of faith in the world.

I am not of this world] He denieth not his humane nativity, of the seed of *Abraham*; but he denieth that he hath any communion with sin, and the corruptions of flesh and blood: in which sence he saith, the Apostles were not of this world, Chap. 15. 9. and 17. 16. though not free from sin by nature (Ephes. 2. 3.) but by grace and regeneration; not absolutely (as Christ) but comparatively, and in respect of their justification by the merit of Christ. See Galat. 1. 4 Phil. 3. 20.

V. 24 *I said therefore unto you, &c.*] These words relate to the precedent declaration; the meaning is, the world perisheth in sin and unbelief (1 Cor. 11. 32.) if you are of this world, and come not to me by faith for your justification, you must needs perish in your sins.

that I am he, &c.] That I am the Messias and sole Saviour of the World: this sheweth that there is salvation to none, but those who constantly hope for, and expect in Christ, whatsoever the Prophets have foretold concerning the Messias.

ye shall die in your sins] For there is salvation in none other, Acts 4 12. He onely taketh away the sins of the World, Chap. 1. 29. He onely justifieth sinners by suffering for them, paying the full price of their redemption, and making their peace with God. (See Romanes 3. 24. and 5. 24. and 5. 3. and 8. 1, 2.) therefore, if your sinnes be not done away in Christ, you shall in them dy eternally.

V. 25. *even the same that I said*] The Sonne of God, and Saviour of the World, as I taught you from the beginning.

V. 26, *I have many things to to say, and to judge of you*]As if he had said, I could detect, and object against you many things, but because I see my word is to you, but as the Sun-beams to the clay, more hardning you, I forbear now; yet my Father, who sent me to testifie the truth to you, will once appear true in all that he hath threatned unbelievers, and will vindicate his Word against all impious detorters of the same. See 2 Tim. 2. 13. It may be a comfort to all that constantly adhere to the truth of Gods Word; though the world and generality of men oppose or contemn it, God will be true: as the ascending fumes and vapours may for a time obscure the light of the Sun toward us, they cannot extinguish it, so may emergent Heresies, and oppositions of men veil the truth a while, they shall never finally prevail against it.

V. 27 *they understood not*] He noteth the stupidity of some of the hearers, who could neither understand promises, nor threatnings.

V. 28. *When ye have lift up*] That is, when you have crucified me, your own consciences shall be convicted, that I am the Sonne of God See Matt. 27. 54. Acts 2. 37. Luke 23. 47, 48. which he speaketh concerning those who should afterward repent and believe, for the rest did not, nor to this day doe acknowledge him such, and therefore perish in their sinnes.

V. 29. *The Father hath not left me alone*] That is, the power of the Spirit of God ever assisteth me in my ministery; it is your own fault, if you feel it not in your hearts, active to faith and obedience. 2 Cor. 4 3,4.

V. 30. *many believed*] The Bee sucketh Honey where the Spider gathereth venome: the Word of Christ falleth like the snow and rain, (Deut. 32. 1, &c. Isaiah 55. 10. Hebrewes, 4. 12, and 6, 7.) which maketh the venemous weeds grow up more rank to the fire, and the wholsom herbs more fruitfull for the owners blessing.

V. 31. *If ye continue in my Word*] It is the end which crowneth all good actions, See Matt. 24. 13. Revel. 2. 10. Colos. 1. 23. it is not enough to begin well, *Non quaerunter in Christianis initia, sed finis: Paulus male cepit, sed bene finivit: Judas laudantur exordia, sed finis proditione damnatur. Jerom. Furia ep. 21.* in Christians, not so much the beginning, as the end is considerable: *Paul* began ill, but ended well: *Judas* beginnings are commended, but his end was damnable for his treason.

V. 32. *the truth shall make you free*] For otherwise, they were slaves to sin and errour: the good man even in servitude is free, but the wicked, *esti regnet, servus est*, though he reigne is but a slave, and that not unto one man, but that which is more grievous to so many masters, as he hath sins. *Prosper.* out of *Augustine de C. lib. 1. cap.* 18. and then is the will free, when it serveth not vice and sinne: that is the gift of God, which being lost, *nisi à quo potuit dari, non potest reddi*, can be restored by none, but him, who could first give it. *Prosper. ex Aug. de C. D. lib. 14. cap.* 11.

V. 33. *they answered him*] They who were heard to calumniate, who believed not, though they had often been made vassals, and now were by the Romanes, yet they conceived that by right they ought to have been free; and that (however degenerate they were) yet that they had the priviledge of *Abrahams* sonnes: not understanding, that onely regeneration by the Spirit of God could make them free, and the true children of *Abraham*, Romans 2. 29. Luke 19. 9. Matt. 3. 9. Romans 9. 7, 8. Gal. 3 9. 29.

ye shall be made free] That is, as if we were not so already? thus are we generally secure under the Title of Christians, whereas that sacred Name shall more grievously condemne the wicked: and we may too truly say with *Salvian de gub. D. lib. 6.* O deplorable misery, *quam dissimilis est nunc à seipso populus Christianus, id est, ab eo qui fuit quondam*, How unlike is the Christian people to it self, that is, to such as it was wont to be.

V. 34. *whosoever committeth sinne*] You boast of your freedome: but sin is the greatest servitude (Rom. 6. 16. 20. 2 Pet. 2. 19.) and the custome thereof, the most unhappy tyranny, and the bonds thereof most hard to shake off. Sin reigning, a man hath a free will (saith *Fulgent. de incarn. & gra. cap.* 19.) but free without God, not free under God, and therefore *pessime atque servilitèr liberum*, wickedly and servilely free, because not freed by the free gift of God shewing mercy.

V. 35. *the servant abideth not in the house. &c.*] This is the punishment and misery of the servants of sin: though they seem for a time to enjoy the priviledge of Gods House, and to insult over, and persecute his children, yet are they not Heirs, but must at last be cast out, as *Ismael* was from *Abrahams* family, Gen. 21. 9. Gal. 4. 30.

V. 36. *if the Son therefore shall make you free*] This he saith, to shew that whereas all men are born servants of sinne, they are freed by grace onely, and the spirit of Adoption, by faith in Christ: and that all other prerogatives are vain: what could the Empire of the world advantage a servant to sin? The most happy freedome, is to be a servant of God, that sinne may not reign in thee. But from this servitude of sin, no man is freed but by the Son of God, *Fulgent. de incarn. &c. cap.* 19. for by him *spiritualiter renascimur. See Augustine ep.* 157. See also the Epistle of the Council of Carthage, *Innocent. ib. ep.* 90.

V. 37. *ye are Abrahams seed*] That is, according to the flesh.

V. 38. *seen with your father*] What your father the Devil teacheth you. See verse 44.

V. 39. *works of Abraham*] You would be Heir to him in faith, and obedience, the works of *Abraham* were Faith and Obedience, and the *fruit of the Spirit* described, Gal. 5. 22. 23. See Rom. 4. 9. *&c.* Gal. 3. 6. you that glory of your being sons of *Abraham*, believe as he did, for the carnal priviledge will nothing advantage you. See Rom 2. 28. 29.

V. 40. *this did not Abraham*] Your workes are contrary to *Abrahams*; He loved and believed God, you through unbelief persecute the Sonne of God: He obeyed God, you serve the spirit of malice.

V. 41. *the deeds of your Father*] Your works speak you the sons of another father, whom you imitate.

we have one Father, even God] We worship one God, who chose us to be his people, who often acknowledged us for his children, Exodus, 4. 22.

V. 42. *if*

V. 42. *if God were your Father*] If ye were indeed the sons of God by adoption, you would imitate him in love.

V. 43. *Cannot hear my word*] That is, you will not hear and obey, being filled with malice and prejudicate opinion. See Mat. 13. 14. 15.

V. 44. *ye are of your father the devil*] Not by nature, but by imitation of his malice. See 1 John 3. 8. So *Cyril. Catech.* 7. Satan is the lyars father, *οὐ φύσει, ἀλλὰ κατὰ προαίρεσιν*, not by nature, but by fraud and deceit.

from the beginning] From the beginning of the beginning of the world he led men into sin and death, by his lying, Gen. 3. 4, 5.

abode not in the truth] He kept not his first estate, Jude verse 6.

he speaketh of his own] According to his custom and disposition; if ever he speak truth, he borroweth that, to the end that he may deceive the more.

he is a lyar, and the father of it] Lyars are the devils children by imitation: herein they meerly resemble him: none would believe him whom they knew to be the devil; neither will they believe a notorious known lyar: it is madnesse not to know, *quod mendacia non diu fallunt, Cyprian lib. 1. ep.* 3. that lies cannot long deceive; because ere long, none will beleeve him, no not when he telleth the truth.

V. 45. *because I tell you the truth*] Thus he proveth them Satans sons, not Gods, because they hated the truth, nor is there any more evident mark of a reprobate mind, than hatred of truth, and love of lies. See 2 Thess. 2. 10, 11.

V. 46. *Which of you convinceth me of sin?*] This is a secret prepossession of an objection: if they should say, we dis-beleeve not because thou speakest truth, but because thou violatest the Law; He challengeth the accusers to shew wherein: they could accuse, and did malitiously, but who can convince, or prove him to be a transgressour of the Law? This word could fit the mouth of holy Jesus onely, it is too high a challenge for any of the meer sons of men: In Christ onely there was no sin. See Hebr. 7. 26. Such the law of Sacrifices prefigured him. See 1 Pet. 1. 19

V. 47. *He that is of God*] This is a peculiar of those who are of God; who are led by the Spirit of God, and sincerely endeavour to do his will, they will hearken to his word; they will love to hear. See 1 John 4. 6. you beleeve not, because you are not Gods sons, but Satans, who hates and resists the truth. See Act. 13. 48.

V. 48. *Say we not well that thou art a Samaritan, &c.*] Thus groweth unbelief and contempt of Gods word into open blasphemy: thus convicted impiety breaks out into railing: they accounted the Samaritanes Apostates, and impious; therefore when they would describe a wicked man, they called him Samaritan.

V. 50 *and judgeth*] And will avenge this blasphemy, wherewith ye dishonour me.

V. 51. *He shall never see death*] Shall not die eternally: It is an Hebrew manner of expression, as also, *to taste of death*, verse 52. Hebr. 11. 5. See Mat. 16. 28. Mark 9. 1. Luke 9. 27.

V. 52. *we know thou hast a devil*] Thus obstinate were they in their malitious blasphemy; and so high an opinion had they of themselves, that they concluded all must be true which they thought, who thought themselves infallible.

V. 53. *Art thou greater than our father Abraham?*] So injurious are they to God and to the Saints, who use their name and memory to Christs dishonour: we can never make more honourable mention of them, than when we strive them the servants of Christ.

V. 54. *if I honour my self*] If I onely speak glorious and great things of my self, as you suppose; but my Father testifieth of me, and honoureth me, by the Prophets, by his voice from Heaven, by many miracles by me done.

Ye say that he is your God] They professed so, (as also many now) but they denied God in their actions; as the Apostle saith, Tit. 1. 16. *they professe that they know God, but in works they deny him, &c.* No complements can take the omniscient God, no disguises deceive him. See Jer. 7. 24, 5. Mat. 7. 21. &c.

V. 55. *ye have not known him*] Therefore is he not your God: ye know him not, who dare so wilfully disobey him: he that saith, *I know him, and keepeth not his commandments, is a lyar, and the truth is not in him*, 1 John 2. 4.

V. 56. *Abraham rejoyced to see my day*] That is, my coming in the flesh, which he saw far off by faith, Heb. 11. 13. (*Prosper* referreth it to the day of his passion, figured in his son. *de promis. & praedict, part 1. cap.* 37.)

V. 57. *Thou art not yet fifty years old*] He was about thirty and three years old. See Luke 3. 23.

V. 58. *Before Abraham was, I am*] I who according to my humanity am not fifty years old; according to my divine nature am eternal, and so before *Abraham*, and all the creatures: the Deity hath neither *past*, nor *future*, *sed semper esse habet, Greg. hom.* 18. *in Evang.* He saith not to *Moses*, I *was*, but I *am* hath *sent* thee, Exod. 3. 14.

V. 59. *Then took they up stones, &c.*] Such is the fury of blind zeal, and impatient errour, they have no ober ears for truth, but hands quickly armed for slaughter. See Acts 7. 57.

but Jesus hid himself] How, we read not, but certainly Gods power so protected him; because the time of his passion was not yet come. See Luke 4. 30. he could easily have destroyed all his enemies, but *qui pati veneratur, exercere judicium nolebat. Greg. in Evang. hom.* 18. He that came to suffer would not now exercise judgement: It may teach us, to decline the fury of our enemies by withdrawing our selves from their presence, if it may be, to reserve our selves to better times and auditors. Certainly Christ stayeth not with the bloody and cruel; though in his absence they have the possession of the external; material Churches.

CHAP. IX.

Verse 1. *Blind from his birth*] Born blind: this setteth out the greatnesse of the miracle: they who are blind by some disease growing in the eye, (any part of that curious fabrick being hurt or disaffected) may possibly find some help by the art and industry of the Physician: but those who are born blind, without eyes, or without the natural frame and disposition thereof, can be cured by none but the Lord of nature: therefore the Evangelist mentioneth this, that we may know that this cure was *non artis, sed potestatis, Ambrof. ad Bellit. ep.* 75. *l.* 9. not of art but power.

V. 2. *or his parents*] This they asked, being confident of his omnsicence, otherwise they had in vain moved this question; and also knowing that all misery is the effect of sin, (c 5. 14.) and that God often visiteth the Parents sin upon their dear children, see 2 Sam. 12. 14. &c.

V. 3. *Neither hath this man sinned, nor, &c.*] Which he saith not ἀπλῶς, simply, for so, both he and his parents had sinned (as *Chrysostom* noteth) but neither this mans sins, nor his parents were a cause why he, rather than all other sinners, was born blind, but that Gods glory might appear in his cure.

V. 4. *While it is day*] While I live here, or while I have opportunity. This is a similitude taken from the common custom and condition of men unto whom God hath appointed the day-time for labour and doing פעל יהוה Exod. 20. 9. *omne opus tuum.* 70. πᾶσαν τὴν ἐργασίαν σου, *all thy works.* See Psal. 104. 23. the present sense is, which *Theophylatt* giveth, ἕως ὁ καιρὸς ἐδὸ ἀνίησιν, while my present life lasteth; which the Apostle, Hebr. 5. 7. calleth ἡμέρας τῆς σαρκὸς αὐτοῦ, *the dayes of his flesh*; that is, while yet he was in this world bearing the assumed frailties of human flesh and blood (for we may not think that being glorified, he hath put off our flesh, and human nature) while he here lived to preach, do miracles to call men to, and confirm them in the faith, and perform all those things, which according to the determinate counsel and will of God, were to be done for the accomplishment of mans salvation; all which because it was limited to certain times and moments thereof; he compareth the season and opportunity of working and doing the same, to a day consisting of certain definite hours.

when no man can work] He calleth the hour of the wicked, and power of darknesse (to which he was in his passion shortly to be subjected) the night, wherein he should not have opportunity of healing, and doing miracles for the confirmation of the Gospel, by his own visible and bodily presence: he did that after his death and resurrection by his disciples and their successours in the Primitive Church for a time: the words therefore expresse not an impossibility, but an improbability: *when no man can work*; that is, when it is unseasonable to work: it must needs be, while we have time, to improve it to Gods service; the time is coming on, wherein there shall be no faith, labour, prophesying, nor place for repentance. See Isa. 55. 6. John 12. 35, 36. 1 Cor. 13. 8.

V. 5. *I am the light*] Chap. 8. 9. He is always in the world, and still illuminateth every one that comes into the world: but not now by a visible presence, and external operation, but by his divine and secret power. See c. 8. 12.

V. 6. *Spat on the ground*] Christ useth means, to mans reason improbable, that his power might be the better seen in the cure.

anointed the eyes of the blind] Or *spread the clay upon the eyes, &c.* That is, the place where the eyes should naturally have been, or upon those his lightlesse, and disaffected organs of sight: So God according to his omipotent will worketh either by, without, or contrary, to ordinary meanes, and second causes; plaistering whole and found eyes with clay, might, to mans reason, have seemed a meanes rather to blinde, than to give a better sight.

V. 7. *go wash in the pool of Siloam*] *Siloam* was a fountain at the foot of mount Sion. See on Luke 13. 4.

which is by interpretation, sent] *Syr.* שלוחא *Shilucha*, or *Shilucha*: it is of שלח *shalach, misit omisit, &c.* thence שלוח *siloah.* Isai. 8. 6. *the waters* מי השלוח. ὕδωρ πεπομπευμένον: See hereof *John Drus. praet. l.* 3. *ad* Luke 13. 4. *ib. annot in N. T.* and *ib. ad* John 9. 7 *ib. pract. l.* 4. John 9. 7. and *ad Voc. N. T. com.* 1. *filoe. Cl. Casaub exerc.* 15 N. 27. *Adricom Theatr. T. Jerusalem. N.* 200. *Jerom.* in Isai 8 6 *Joseph. de bel. J d l* 7. c. 24. *Plini. l.* 31. c. 2. faith, hereof *in Judaea vix is Sabbatis omnibus*

siccatur --- These words of interpretation, are added to signifie that Christ was (as the spiritual rock, 1 Cor. 10. so also) the *Siloah*, *sent of God* to illuminate and save men, to be the fountain of all good to Beleevers: it was not the vertue of this water (wherein doubtlesse many had washed without any extraordinary effect) but his power who was sent of God that gave this man sight: and this which was called of the *Greeks* φωτισμα. *Clem. Alexand. Paed. l.* 1. *Nazianz. orat.* 40. *Cyril. Cat.* 1. 2 *Chrysost.* on Heb 6. 4. where the Apostle calleth the baptized φωτισθεντας, *enlightened*, as *Ambrof.* faith, *refusa lumine*, as if Christ the light touching the blind, infused illumination.

V. 8. *be that sate and begged*] Their law concerning beggars, and provision for the poor, Deuteronomy 15 4. (as in other disordered governments) it seemeth was now not carefully executed. See Act. 3. 2.

V. 9. *I am he*] As impiety is ingenious to conceal and obscure the works of God, so is faith and holy gratitude ingenuous and free to confesse the fame to Gods glory: their doubting occasioned this recovered man to proclaim, the work of Christ on him; wherein as *Chrysostom* noteth. ὐκ ἠσχυνθη τὴν ἀφηρημενην πηρωσιν --- he was not ashamed of his former blindnesse (no nor of his beggery) nor feared he the peoples fury, neither dissembled he the benefit received.

V. 10. *thine eyes opened*] ἀνεῳχθησαν, after the *Hebrew* manner of speaking, the eyes of the blind are said to be shut: and to their eyes are said to be opened, who of blind, are restored to sight: sometimes we read of eyes, held, or opened in another sense, as Gen. 21. 19. Luke 24. 16. so *Hagars* were opened, that she might see that, which before, though present, and seeing, she could not see: and the Disciples eyes were held; not that they might not see, but that they might not at present know Christ.

V. 11. *I went and washed*] He relateth the truth simply and as it was acted; shewing the effect of his faith and obedience, the receiving his sight.

V. 12. *I know not*] Whether they asked, as admiring the cure, or to accuse him who had wrought it on the Sabbath, it is not evident though this seemeth most probable: it appeareth that though the cured man had learned his name who cured him, of others (as Mark 10. 47. Matth. 20. 30.) possibly of those who led him away to *Siloam*, yet had he not yet seen Jesus, who likely went away from the place where he cured him, so that he found him not after he returned from the water, seeing.

V. 13. *they brought him to the Pharisees*] Whether to ingratiate with them, or to enform them what admirable things Jesus (whom they persecuted) did, it is not manifest.

V. 14. *It was the Sabbath day*] See on Mat. 12. 2, 5, 8. See chap. 5. 9. &c.

V. 15. *again the Pharisees*] These busie enemies of Christ, intended by this re-examination of the man, to have found some advantage against Christ; but they did but condemn themselves the more, by how much more apparent their malice made this admirable work of Christ.

V. 16. *because he keepeth not the Sabbath*] See on chap. 5. 9, 10.

V. 17. *A Prophet*] A man of God, of whom he must have such power. Surely he must needs be acknowledged an holy Prophet for sent of God. which he hath abundantly proved by this his power shewed on me, in doing this divine miracle of restoring sight to me who was born blind; this none but God ever did, or could do.

V. 18. *Until they called his parents*] Hoping that they being over-awed with fear of their power and authority, would rather deny that their son was born blind, than by confessing a known truth, incur their displeasure: but the more they strive to obscure the truth, the more evident they made it: so God turneth the counsels of the wicked against themselves, and taketh the wise in their own craft. See 1 Cor. 1. 19.

V. 19. *who ye say was, &c.*] They will not acknowledge that he was so born, but interrogate the parents in a threatning manner, which in effect was to bid them deny it, as they tendred their favour.

V. 20. *we know this is our son*] We cannot but know and confesse this; they would not for fear deny their son: how wretched is it for fear or favour to to deny our Saviour.

V. 21. *he is of age ask him*] Of age to be a competent witnesse; and he can best enform you hereof, who hath many years endured the misery of blindnesse, and now enjoyeth his sight: it may be the cure was not wrought in their sight, and therefore they more willingly put off the fuller answer to their son.

V. 22. *because they feared the Jews*] That is, the Pharisees and these who were of their consistory, or *Sanhedrin*, because they had already determined to excommunicate, or put any man out of the Synagogue that confessed him to be Christ; and it appeareth that this was published among the common people with severe threatnings, therefore these parents were afraid.

put out of the Synagogue] That is, cast out of the Church as a notorious and contumatious malefactour, profane, and wicked Heretick; which casting out, we call excommunication. See Matth. 18. 17. 1 Cor. 5. 2, 5. 1 Tim. 1. 20. this sheweth, as the abuse of excommunication among them, so the use thereof in all ages.

V. 24. *give God praise*] Tell truth, that God may be glorified. See Josh. 7. 19. as if they had said, remember, that thou speakest in Gods presence: thus (as hypocrites use) they pretended the honour of God, to colour their own implacable malice against Christ.

we know] They would have them in blind obedience to their authority, rest on their judgement (though it were against Christ himself) and beleeve that they could not erre.

this man is a sinner] By this they blasphemously meant, a notoriously impious man.

V. 25. *I know that whereas I was blind, I now see*] He said before he is a Prophet, but perceiving the Pharisees so eager against Christ, refusing to speak of the person, he affirmeth the admirable work done.

V. 26. *They said to him again*] In these many re-examinations, they would have found him forgetful of what he had said, that by crossing his own testimony, he might have made it void: so extream diligent is Satan, to overthrow, or obscure the it void: so extream diligent is Satan, to overthrow, or obscure the it void: so extream diligent is Satan, to overthrow, or obscure the truth.

V. 27. *ye did not hear*] Ye believed it not. *Gre,* ὐκ ἠκουσατε, *ye heard not*, ye regarded not, you gave no credit to my testimony; why do you desire often to hear that which ye will not beleeve, be it never so evident.

will ye also be his disciples ?] As if he had said; do you by these re-examinations desire to know more of him that you may beleeve in him and follow him as his disciples, as I, and all that are enlightened by God, find just cause to do? if so, I shall willingly answer again and again; if not, let it suffice that I have already clearly related the whole truth of this matter unto you.

V. 28. *we are Moses Disciples*] Thus they boasted, but were indeed wicked hypocrites: on false principles they set their false superstitions: they took it for granted, that he could not be a disciple of *Moses*; that is, obey the Law of God given by the ministry of *Moses*, who beleeved in, or was a disciple of Christ: whereas the truth is, that they which were the true disciples of *Moses*, did come to, and beleeve in Christ, the end of the Law, which was a Schoolmaster to bring them to him, Gal. 3. 24. therefore he told them, c. 5. 46. *had ye believed Moses, ye would have believed me: for he wrote of me.*

V. 29. *whence he is*] They knew his parents, but doubted of his authority, whether God sent him to us or not: we know not what commission, power, or authority he hath to preach and do these things We are certain that God spake to, and wrought by *Moses*, whom we follow, this man we know not whence he is: much differently said *Nicodemus*, c. 3. 2. *Rabbi*. we know that *thou art a teacher come from God*; *for no man can do these miracles that thou doft, except God be with him.*

V. 30. *herein is a marvellous thing*] He might well admire their ignorance, seeing opening the eyes of the blind, was a foretold sign and mark of the Messias, Isa. 35. 4, 5. so Mat. 11. 5. Luke 7. 20. &c. which they knowing that he now had done, and never man before had or could do, yet they could not (by reason of their malice which blinded them) understand and beleeve that he was the promised Messias, so many ages before described and marked out by God, by his opening the eyes of the blind, &c. See Mat. 11. 5.

V. 31. *God heareth not sinners*] Psal. 66. 18 Which may not be understood simply and universally: for God sometimes heareth in judgement, as he sometimes denyeth in mercy, by this argument he would overthrow their blasphemous censures of Christ: God will not hear the prayers of such wicked men as you mentioned, see Isa. 1. 11. Rom. 8. 15. Psal. 50. 16. Jam. 5. 16. therefore he cannot be wicked who obtaineth power of God to do such things. See c. 3. 2.

but if any man, &c.] 1 John 3. 22.

V. 32. *since the world began*] As if he said, that which cometh to passe by nature, is commonly, or usually so, that which by art, often; but that which is done against the course of nature, above the power of art, and so rarely, must needs be by the immediate hand of God: and so consequently Christ is of God.

V. 33. *he could do nothing*] None of these extraordinary good things.

V. 34. *altogether born in sins*] They meant, a wicked rude *idiot*, as if he had by his affliction been marked for a notorious sinner; or a curfed man, as c. 7. 39.

Cast him out] Or *excommunicated* him. See v. 22.

V. 35. *when he had found him*] They that are excommunicate for confessing Christ aright, are thereby brought nearer to Christ: but they who are justly excommunicate, are thereby delivered to Satan, 1 Cor. 5. 5. 1 Tim. 1. 20. which is a terrible punishment.

doft thou believe ?] This he saith, ὐκ ἀγνοῶν, saith *Chrysostom hom.* 58. not being ignorant, but being willing to manifest himself unto him, that he might believe and be saved.

V. 36. *who is he Lord, &c.*] Nor yet knowing Jesus by sight, yet affectionately desiring to know him who had done him so great a favour:

a favour: not ashamed of his ignorance, he prayeth to be enformed that he might beleeve.

V. 37. *Is it he that talketh with thee*] He faith not, I am he; but it is he, as in a third person, intimating that the Deity of the Son of God was vailed in that form of infirm man which he saw: happy man who had his bodily eyes opened to see the Son of God in the flesh, but incomparably more happy in that his fouls eyes were enlightened to apprehend and know him by faith to salvation; Christ who gave the first, now followeth him with this new and greater beneficence. So do Gods mercies increase upon the elect.

V. 38. *worshipped him*] Fell down and worshipped him: so the Syriac Interpreter hath it.

V. 39 *for judgement I am come*] Meaning, the Pharisees arrogate all jurisdiction to themselves, as if they onely saw all things; but I shall judge, or execute authority far otherwise: for I will enlighten those whom they account blind, and deliver them to darknesse of mind, who think themselves the onely knowing men.

they which see not] That is, wretched sinners, who acknowledge and bewail their innate ignorance, shall be enligened by the Gospel.

and that they which see] They who think they are wise (See Isa. 5. 21.) as did the Pharisees, who arrogated to themselves the name of wise; anciently the Prophets were called רואים *roim seers*. 1 Sam. 9. 9. let us go חזה. 70. ἀφες τον Καλουμενον: *to the seer*. so was a Prophet called, ὁ Καλουμενος: so here ὁι Καλουμενοι; so *Syr.* חזיון which see of the *Hebr.* חזה *vidit*, whence also חזיון a *seer*, or a Prophet, Isa. 30. 10. the Scribes and Pharisees vainly affecting such high titles (as Mat. 23. 7, 24.) are threatned, as Isa. 6. 9. See Mat. 13. 15.

V. 40. *are we blind also ?*] What ? will you say that we also are ignorant ?

V. 41. *ye should have no sin*] That is, you should not be so much in fault, as now you are. if you erred ignorantly, but it is a greater sin to condemn the known Law of God, than to be ignorant thereof (See chap. 15. 22. Mat. 15. 14.) or, you were nearer the cure, but for your opinion of knowledge and sanctity; many had long since been wise, and good, but that they too soon thought themselves so. See Revel. 3. 17. 1 John 1. 8. 1 Cor. 3. 18. Jam. 4. 17.

CHAP. X.

Verse 1. ΕΝ*truth not by the door*] Christ compareth the Church to a sheep-fold, (as Mich. 2. 12.) into which God gathers his sheep; that is, the Elect: and himself to the door: because there may be no entrance into the Church, but through him: they who lead not this way, are no true pastours.

V. 2. *he that entreth by the door*] That is, by Christ: the Priests, Scribes, and Pharisees, as false Prophets, came in sheeps clothing, who within were ravening wolves, Mat. 7. 15.

V. 3. *to him the porter openeth*] The meaning is; God alloweth none for pastours, but those who lead their hearers to him through Christ.

the sheep hear his voice] The Elect know and follow the voice of Christ in his word.

he calleth his own sheep by name] He knoweth who are his, 2 Tim. 2. 19. and their names are written in the Book of Life, Phil. 4. 3.

V. 4. *when he putteth forth his own sheep*] See Psal. 23. 1. &c. Jer. 17. 16. 2 Sam. 7. 8. He leadeth them out to green pastures, that is to refection and comfort; he goeth before them in doctrine and example: his sheep know his voice, by that discerning spirit, by which we are commanded to try the spirits, 1 John 4. 1. So did the *Bereans*, *Act.* 17.

V. 5. *know not the voice of strangers*] They approve not, or hearken not to the voice of those who bring any other doctrine. Gal. 1, 8. 2 John v. 10.

V. 6. *This parable*] See Mat. 13. 3. *Gre.* παϊμίαν τὰυ παροιμίαν, this *proverb*, or *adagie*, 2 Pet. 2. 22. a short, and common sentence, or saying: that which the other *Evangelists* call a *parable*, Mat. 13. 3. &c.

V. 7. *Then said Jesus again*] Or *therefore*, because they understood not what he said, he repeateth it again, further expressing it to them.

I am the door of the sheep] The meaning is, that in Christ is the sum of all doctrine wherewith the souls of the Elect are nourished: therefore the Apostle cared for nothing else, Phil. 3. 1 Cor. 2. 2. and that no man can come into the kingdom of God, but through him: so as *Gr Nazianzen* said *orat.* 36. δἰθὸς δὲ ὡς ὃν' ἑαυτὸν ἡγουμαι: He is the way leading us (to eternal life) through himself: his Saints and Elect *per eum, intrant ad eum*, through his truth and merit to life eternal in him.

V. 8. *All that ever came before me*] Meaning the false prophets, who came not in by him, but satan and their own ambition: whosoever called himself the door or way to life; or all that went into the ministry and he sent them not; for he saith not, all that were sent: for as *Augustin* saith, *To 6. contr. adv. leg. Gre. l.* 2. c. 4. He meaneth here, all those *qui missi non fuissent*: who were not sent; whom the Prophet Jeremy reproveth, chap. 23. 21. so *Isaia* faith, *Cum illo venerunt, qui cum verba dei venerunt, qui non per se venerunt*; they came with him who came with the word of God, who came not by themselves. So *Clem. Alexandrinus l.* 1. *strom.* καὶ δι ἡ ἀφορμὴν ἀγε, &c. The Prophets truly, for as much as they were sent and inspired of God -- ὐ κλεπται εἰσι ἡ λῃσται ἀλλὰ δἰακονοι -- were not theeves and robbers, but Ministers: by theeves and robbers are here meant, those who seek their own ease and profit, not caring for the flock of God.

V. 9. *I am the door*] As men come by the door into the house, so come we to heaven through Christ onely: and therefore he faith *I am the door*; that is, as a door by which onely you may enter into life eternal. So c. 15. 1, 5. *I am the true vine*: in figurative enunciations it is necessary to know that the analogical and representing sign, is put for the thing represented, and contrariwise sometimes: *I am the door, I am the true vine*; that is, these thin s have a kind of proportion or resemblance of me the onely Mediatour, and Saviour: *this is my body, this is my blood*; that is, signes, and resemblances appointed of God to *shew the Lords death till he come*, 1 Cor. 11. 26.

and shall go in and out] Not meaning going out of the Church, by separation from the body of Christ; (for as *Lactantius* saith well, *l.* 4. *c. ult.*) if any go out of Christs Church, *a fpe vitæ ac falutis æternæ alienus eft*; He is an aliant from hope of eternal life and salvation but alluding to the use of a door: it is an *Hebraisme* importing fecurity of life and conversation, and actions: as Psalm 121. 8.

V. 10. *have it more abundantly*] Which is in respect of the encreases of Gods grace through Christ here; and the fulnesse of happinesse in the life to come.

V. 11. *I am the good shepherd*] Isa. 40. 11. Ezek. 34. 23 Thus faith, *Cyril. Hieros. cat.* 10. He is sometimes called a Sheep or Lambe; ἀπὸ τῆν ἀνθρωπότητα: in respect of his incarnation; and also a shepherd: ἀπὸ τῆν φιλανθρωπίαν τῆς θεότητος; for the benignity of his Deity.

V. 12. *Seeth the wolf coming*] By wolf he meaneth false prophets and seducers, as Mat. 7. 15, 60 Act. 20. 29. or persecutors: some adde hereto. *Satan*; *qui caulas fidelium, infidians circuit. Gregor. hom.* 14. *in Evang.* who laying wait, goeth round about the folds of the faithful.

V. 13. *the hireling fleeth*] That is, he that administreth for his own profits sake. leaveth the people to seducers, and destruction, See Rom. 16. 18. Phil. 3. 19 Ezek. 13. 4 5. & 34. 2. here are described three properties of false prophets, or hirelings. 1. They have no proper charge; they are but intruders and ussurpers, whatever right they pretend to, or seem to have. 2. When the wolf any danger or trouble cometh; they fly and desert the cause; if not leaving the place, yet in connivance and silence; as *Augustin* saith hereon, *fugiffi, quia tacuiffi*: thou fleddt for as much as thou heldst thy peace: they betray fouls for fear of men; *non mutando locum fed fubtrahendo folacium, fugit: quia injuftitiam vidit, &c. tacuit: fugit, quod fe fub filentio abfcondit, Gregor. hom.* 14. he flyeth, not by changing place, but by withdrawing (or withholding) comfort; because he saw wickednesse and held his peace: he flyeth, in that he hideth himself in silence. 3. They leave their people to the seducements of false prophets and impostors.

V. 14. *The good shepherd*] As verse 11. He knoweth his, 2 Tim. 2. 19. John 13. 18. but here is an *Hebraisme*, γινωσκει he knoweth, that is, he loveth, approveth, or holdeth dear, so *Gregor. q. 5.* interpreteth *cognofco, hoc eft, diligo*, I know, that is, I love. So the Hebr. ידע *jadah*, is used, Psal. 1. 6. and 37. 18. See also Mat. 7 23.

V. 15. *I lay down my life for the sheep*] Hirelings betray the sheep to the wolf, but Christ εἰς ἀντρον for a ransome and so the faithful Pastours, εἰς μαρτύριον, for a witnesse to the truth, lay down their lives for the sheep. See 1 Pet. 1. 18, 19. Isa. 53. 6, 8, 12. Acts 20. 28. John 6. 51. 1 John 3. 16.

V. 16. *other sheep have I*] He meaneth among the Gentiles, which then were but strangers to the Church of God. See Exek. 37. 22. So Hof. 2. 23. I will *call them my people which were not my people, and her beloved, which was not beloved*. Rom. 9. 25, 26. *Sic autem Moses Ethiopiffam accipiebat uxorem, Irane. l.* 4. *c.* 37. So *Moses* took the Ethiopian to wife, Numb. 12. 1. in a representation of that which was to come, making her an Israelite, who was an aliant: So was the wild Olive implanted, Rom. 11. 17 &c.

and there fhall be one fold] One Church of Jews and Gentiles; the partition-wall being broken down, Ephes. 2. 14. & 3. 6. & 4 4. If but one Church, *quomodo poteft gregi annumerari, qui in numero gregis non eft ?* How can he be reckoned to the flock, which is not in the number of the flock? *Cyprian. l.* 1 *ep.* 5. See more there concerning the unity of the Church.

V. 17. *because I lay d wn my life*] Isa. 53. 12. Because I willingly perform his will. for mans redemption becoming obedient unto the death, even the death of the crosse. Phil. 2. 8.

V. 18. *power to take it up again*] To raise my human nature from the dead, as being very God, the resurrection and the life, chap 11. 25.

V. 19. *there was a division*] As chap. 9. 16. the Gospel reproveth sin, and detecteth hypocrisie, therefore the impious world is troubled at the preaching thereof; and so men are

divided into several factions, according to their different opinions.

V. 20. *he hath a devil, &c.*] So said they, chap. 7. 20. and 8. 48. *μαίνεται: Syr. insaniendo insanit, or omnino insanit,* an usual *Hebraical manner of speech*: that which we say, *he is stark mad*; and *lunatick*: thus impudently blaspheme they the wisdom and mercy of God. See 1 Kings 9. 11 Acts 2. 13, 17. & 26. 24.

V. 21. *not the words of him that hath a devil*] They that had received some tastes of Gods Spirit, relished a divine grace in his lips, in the words of sobriety and truth, and therefore loved and admired him, as chap. 7. 46. Mat. 7. 28, 29. affirming secretly that which they were sensible of, by denying an improbable collection of the malicious adversaries: as if they said, wicked, possessed, or mad men, do not use to speak thus.

can a devil open the eyes, &c.] *Δαιμόνιον*, a devil, or *Δαιμόνιον ἔχειν, he that hath a devil*: by this reason they refell the others blasphemous assertion, they intimate that the devil hath no such power, as to be able to create eyes to him that was born blind; they might also say, neither any such goodnesse, as to be willing to do any good for man, except in order to some greater mischief: if then this work done exceeded all power of the creature, it remaineth that it was possible only to God the Creatour: and then if God wrought in him, without controversie the same spake in him; if his work could not be ascribed to the devil, neither ought his words: if the work was of a good God, how blaspheмously do any say that the words proceeded from a malitious devil, who would gladly destroy and afflict all mankind?

V. 22. *the feast of the dedication*] Or *instauration*; which feast was not that we read of, 2 Chron. 7. &c. this was instituted by *Judas Maccabeus*, to be held eight dayes, in remembrance of their deliverance, and restitution of their Temple and Religion, which *Antiochus* had corrupted, 1 Maccab. 4. 59. See *Beza not. major. ad loc.* and *Tremellius* on the same.

V. 23. *in Salomons porch*] That is, that part of the Temple which was built again after the pattern of that porch which *Solomon* builded.

V. 24. *make us in doubt*] Or hold us in suspence: indeed their malice and unbelief made them fluctuant and doubtful, his words and works evidently enough declared him to be the Messias, to beleevers; unto the malitious unbeleevers, it no more appeared, than light to the blind: the fault was in themselves, who neither did, could or would see: for *their eyes have they closed, lest at any time they should see with their eyes -- and should be converted, &c.* Mat. 13. 15.

tell us plainly] Not that they were willing to know and beleeve, but that they might have occasion to calumniate and destroy him, by accusing him of conspiracy against *Cæsar*; forasmuch as they held this principle, that their expected Messias, Christ, must be an absolute Monarch and glorious King. See c. 19. 12. therefore did he prohibit his disciples from divulging that which he had declared to them in private concerning this (see Mat. 16. 20.) and forbad others to speak of those great things which he had done for them, which otherwise would have testified as much; for his hour was not yet come. Note here how hypocrites flatter their eyes, and require more light: they seem to cast an aspersion on Christ, as if he were in fault, as the cause of their unbelief because he had not dealt sincerely enough with them, in a clear revelation of himself to them, who desired nothing more than to know and acknowledge the Messias; whereas his works which they often saw, so evidently speaking him the Christ, they had yet decreed to excommunicate any that should confesse him to be so, chap. 9. 22. thus some Hypocrites accuse the Gospel of obscurity; and others the Ministers teaching: of ambiguity, or some other defect; when, God knows, the fault is apparently in themselves.

V. 25. *the works, &c.*] As if he had said, what need more words, where works evidently testifying, are dis-beleeved? As suppose there had been, as you calumniate me, any obscurity in my words; yet the miracles which you have seen with your eyes, done by divine power, and exceeding all ability of men or Angels, evidently convince your contumacy against God, who will not beleieve his messengers whom he hath furnished with such divine vertue: these sufficiently witnesse that I am the Christ, and expected Messias, these things which I have done in your sight.

V. 26. *because ye are not of my sheep*] For faith is the gift of God, which he gives onely to his. See Ephes 2. 8. spiritual deafnesse toward the word of God, is a certain effect of unbelief. See chap. 8 47. and 1 John 4. 6.

V. 27. *my sheep hear my voice*] Those that are ordained to life eternal, hear, beleeve, and obey the Gospel which is the voice of Christ their shepherd.

I know them] I own and acknowledge them for mine. See 2 Tim. 2. 19. Phil. 3 1. 7. and 1. 6. &c. As they acknowledge, own, and follow, the voice of their Pastour, loving, reverencing, beleeving, and obeying him: so I acknowledge them for mine, loving, preserving, and giving them the grace of perseverance in the faith, that I may save them.

they follow me] They obey my precepts, and imitate my example.

V. 28. *neither shall any*] Neither men, nor devils, nor any creature (See Mat. 16. 18 Rom. 8. 38, 39) neither by fraud nor violence, *ἐκ ἁπάσης τῆς*, none shall be able to pluck them out of my hand: for as *Augustin*, faith, *To. 7. de corrup. & gra. c. 7. bonum si quis quam potest, vitio humano vincitur Deus: sed nemo eorum potest, quia nulla re vincitur Deus*: If any one of these perish, then God is overcome by mans sin; but God is not overcome by any thing. See also the Author of that book, *de fide ad Petrum Diac, cap.* 35.

V. 29. *greater than all*] More powerful than all the creatures; for in his Almighty power they move, and have their being, Act. 17. 28.

V. 30. *I and my Father are one*] Two persons, but one God. He speaketh this as he is God; one in substance, being, and deity, nature, glory, and power, &c. as God he saith, I and my Father are one; but *secundum formam servi*, in respect of the form of a servant (his assumed humanity) he saith, chap. 14. *my Father is greater than I, Augustin. ep. Pascent. ep. 174. theop. 177.* See also *Fulgent. de fide orthod. c 1. Donat. post med. Cyril. cat. 11. Hilar. de Trin. lib. 7. Essi persona duo, potestate unum sunt, Ambrof. in Luc. lib. 2. cap. 2.* though they are two persons, they are one in power.

V. 31. *took up stones again*] As chap. 8 59. this shews with what mind they spake verse 24. they would have him tell them plainly whether he were Christ, with purpose to stone him as a false prophet, Deut. 13. 5. Levit. 20. 16. unbelief is the mother of fury: the spirit of Satan never discovers it self more evidently in men, than by stirring them up to persecute Christ, and the Preachers of the Gospel.

V. 32. *for which of them, &c.*] Seeing you can object no evil by me done, and yet stone me, it appears that you persecute me for the good I have done you: the implacable enemy hath in all ages stirred up persecution against the Prophets for the good they did: no wonder that Christ bids us rejoyce herein. See Luke 6. 23. James 1. 2. nothing more evidently markeeth them for dear to God, than the devils malice to them: as (*Tertullian adv. Gent. cap.* 5.) said of their persecution under *Nero*, *We may, we also glory in such an avoucher of our condemnation; Qui enim scit illum intelligere potesse, non nisi grande aliquod bonum a Nerone damnatum*; for he that knoweth him may understand, that nothing but some great good is condemned by *Nero*.

V. 33. *for a good work we stone thee not*] The wicked would fain seem, but not be just: they will never acknowledge any persecution of Christ or his, by themselves acted; their practice is to load them with pretended crimes, supposing thereby to justifie themselves in their outrages; whereas they do by so much more make themselves guilty, by how much greater injury they do the just, by slandering them, and by hurting not onely their persons, but also their good names: it was more injurious cruelty to put the skins of beasts on perfected Christians; that they might thereby make their dogs worry them to death, than if they had slain them in their own habits: it is an undeniable curtesie in cruelty, to have ones throat cut with a clean knife; to be condemned without foul and defamatory language, or under pretended and false crimes.

V. 34. *is not written*] Psal. 82. 6. That is, in the holy Scriptures (So chap. 15. 25.) which your selves hold and professe, Hebr. בתורתיהם *in your law* תורה *torah*, sometimes imports onely the five Books of *Moses*; sometimes, the whole Scriptures, and the doctrine thereof, as here: sometimes, *Moses*, the Prophets, and the Psalms are distinguished.

ye are gods] אלהים *elohim* in Scripture signifieth either the true God, or something excellent: as *Angels*, great and honourable men, princes, &c. Exod. 21. 6. 1 Sam. 2. 25. Exod. 4. 16. 1 Sam. 28. 13. because in government and judging the people (as *Jehosaphat* told his Judges, 2 Chron. 19. 6.) they judge not for man, but God.

V. 35. *unto whom the word of God came*] To whom God spake in that Scripture; that is, to Kings, his Vice-gerents, whom he calleth gods, because they rule on earth for him.

cannot be broken] *Λυθῆναι, violated*, or *made void*, as Mat. 5. 17. or destroyed, as chap. 7. 23. or denyed, as false and erroneous.

V. 36. *say ye of him*] Who is indeed, King of kings, and Lord of lords, Rev. 17. 14. How injuriously, and blaspheмously, do you say that I blaspheme, because I speak the truth in affirming that I am the Son of God? You allow mortal men, Kings, Princes, and Judges, to be called gods; because the Scripture stileth them so, though they are in their own persons, wicked men; and why will ye not acknowledge me to be the Son of God, concerning whom the same God of truth who endited the holy Scripture (1 Pet. 1. 26.) testified from heaven, that *I am his beloved Son in whom he is well pleased*, Mat. 17. 5. & 3. 17. 2 Pet. 1. 17.

whom the Father hath sanctified] If ye grant this title (according to Scriptures) to *Princes* who are but men, and too often the work of men (the corruption of the best being in the effects thereof, ever worst and most dangerous) will ye not permit it me, who am by nature *divinâ origine*, by an incomprehensible generation, the holy one of God; God of God, very God, as also very man?

V. 37. *if I do not the works of my Father*] That is, such works as none but God onely can do; which indeed Christ did with the Father, by the same power and Deity: thus proveth he himself the Son of God by nature; the substance, and essence of the Deity none can apprehend, the works and effects thereof, all ought to consider and understand; therefore Christ here, as it were, appealeth to his own works done among them, that they might testifie of him.

V. 38. *and*

V. 38. *and I in him*] See chap. 14. 10. See *Hilar. de trin. l. 7.* he proveth by his divine works done, that the father is in him, and he in the father; because they have one will, work and nature; though they are distinct persons, yet are they but one and the same God.

V. 39. *sought again to take him*] See chap. 7. 32. Malice is restlesse and deaf; the voice of the most prudent cannot charm it: the more Christ laboureth to enform and convert them that they might be saved; the higher riseth their ambition to destroy him such is the invincible perverseness of unbelieving hearers, never satisfied with any teaching: when they hear high mysteries, they cry, *durus est hic sermo*, chap. 6. 60. when mysterious things, they say, as verse 24. *tell us plainly*. and when he doth tell them plainly, *I and my father are one*, then *they took up stones to stone him*.

but he escaped] By the secret power of his deity; his hour being not yet come.

V. 40. *where John at first baptized*] John 1. 28. Bethabara: there John first baptized, but afterward changed the place, chap. 3. 23. this place Christ now chose, as remote, and safe from the Jews, so also to minde the people of those things which *John* testified of him, as verse 41.

V. 41. *John did no miracle*] He neither cast out devils, restored sight to the blinde, raised the dead, &c. yet the people believed him sent of God, and in doubt were they whether he were not the Christ, though he did no such works, Luke 3. 15. why then (might they say) should we not rather believe this to be the Christ, who hath done so many and so admirable works; the rather for that John testified of this man, (Matth. 3. 11. John 1. 26. and 3. 27. &c.) and all that ever he said of him, the event sheweth to be true.

V. 42. *many believed*] For Johns testimony, and their own experience of Christs words and works, to which he remitted the unbelieving Jews, chap. 5. 33. 36. Though the feed of Gods word seem sometimes to be bestowed in vain, yet in its season by God appointed, is that appear in the elect and believers: where ever Jesus went he saw the fruits of his gracious labours; except onely in the obstinate hearers, whom their own malice marked out to destruction. See 2 Cor. 4. 3, 4.

CHAP. XI.

Verse 1. *Out of Bethany*] A village about two miles from Jerusalem, beyond the mount of Olives, mentioned, Luke 10. 38.

town of Mary] Where they dwelt. The Evangelist describeth *Lazarus* by his two sisters, *Mary* and *Martha*, of whom the former Evangelists had spoken, as zealous and excellent followers of Christ, and this history is exactly written, as being a great demonstration of the divine power of Christ, opportunely fitted to prevent the dangerous scandal of the crosse, Christs death and passion, then instant.

3. 2. *it was that Mary*] Matth. 26. 7. This is here spoken by way of *anticipation*; as if he said, the same of whom ye shall read, chap. 12. 3. (Matth. 26. 6. Mark 14. 4.) there were divers of that name, therefore he here setteth down this note of difference.

V. 3. *Behold, he whom thou loveft, is sick*] He of our family whom thou loveft, is sick: he loved others also, as this Evangelist, chap. 13. 23. &c. they say but our brother, as pretending to any merit of their own; nor do they say *Lazarus*, as relating to any thing in him, for which Christ honoured him with the name of friend, they seem onely to remember him of his own love, which indeed being infinite and eternall, could have no cause but it self: a short; but an effectual message: a longer form of prayer is not prohibited, where need requireth, but the main is, to unload our wants and desires into the bosome of Christ, and to desire his help; which they sufficiently did in this modest and implyed supplication: they prescribe him not, but believe it to be enough to enform, to divine a lover, of their danger and want: their confidence was not in any length, or compasse of their message, but in the surest ground of confidence, the love of Christ, who never deserteth those he loveth, and best knoweth how and when to relieve and deliver them.

V. 4. *not unto death*] Because he purposed to restore and raise him again presently.

V. 5. *Now Jesus loved*, &c.] This the Evangelist inserteth, the better to expound the message, verse 3. this family was religious, therefore Christ loved that therein, which himself had given; as God, the fountain of all good; as man, he had not onely a reasonable soul, but also humane affections, as sorrow, love, joy, anger, being in all like us, sinne onely excepted: thus loving, he justified the degrees of love, and honoured that sacred life of this life, holy friendship, which can be onely between the good and wise.

V. 6. *he abode two dayes still*] That *Lazarus* might die, and be buried, lest they should have said, *ὅτι οὐκ ἀπεθανεν ὁ ἀδελφὸς αὐτοῦ. Chrysost. hom.* 61. that he had raised him up, who was not yet dead: by this delay we may learn that he doth not forget: or neglect us in our distresses, but onely stay for that time, which shal best serve to advance his glory and our salvation.

V. 7. *after that, he said to his disciples*] After two dayes, verse 6. lest his disciples might have thought that he neglected *Lazarus*, for fear of danger to himself.

into Judea again] Into the region of the tribes of Juda and Benjamin, (for, Judea is here strictly taken, See Matth. 2. 1. Luke 6. 4.) whereof Pilate was Governour. Luke 3. 1. for they were at this time beyond Jordan, chap. 10. 40. under the jurisdiction of *Herod* the *Tetrarch*: See Luke 13. 31. he had a little before left Judea, chap. 10. 39, 40. to avoid the perfection of the enraged Jews; and now left his disciples should fear to return with him (who were to be principall witnesses of the ensuing miracle) he acquainteth them with his purpose, and armeth them against their fear.

V. 8. *lately sought to stone thee*] Chap. 8. 59. and 10 31. 'Tis but about 100 moneths past that they would have murdered thee; and wilt thou now cast thy self into the same danger again? here were too great imperfections in their love to the person of Christ their Master, and zeal for his safty: first in that they considered not that Christ must once dye for the elect to give them eternal life; secondly in that they feared that he might either be surprized as unawares, or suffer death against his wil as being over powred by men, though he had taught them the contrary, as before, so lately, chap. 10. 17, 18. *Chrysostome's* conjecture here, is probable, that they much feared their Masters life and safety, but most their own.

V. 9. *are there not twelve hours in the day?*] The Jews, both summer and winter, divided the day into twelve hours: for they made them long or short, according to the length of the day, between sun and sun.

if any man walk in the day] Meaning, that he that walketh in his calling, and hath the light of God for his guide, needs not fear: he that hath but day-light, walketh secure; how much more should you be confident, who have me with you? for he meaneth, the appointed hour of my suffering is not yet come; no man can precipitate the day, nor any worldly power out off the hours thereof, which God hath appointed: we need not fear might before the appointed hour (See Job 14. 5. Matth. 10. 30.) neither our ends before the determined time: Christ often escaped and fled from his persecuters; his ministery being not yet accomplished, (who came to teach, as well as to suffer for us) that we might learn not to tempt God by any wilful and needlesse exposing our selves to our enemies malice.

V. 10. *he stumbleth, &c.*] He continueth in his allegory, to shew them that they had yet no cause of fear while they went with him, who was the light of the world, chap. 9. 5. for, as *Euthymus* saith, the power of Christ leadeth or protecteth them; perpetuall fear of falling into destruction have they, who are not with Christ.

V. 11. *Lazarus our friend sleepeth*] The Hebrews were wont to call death a sleep, to intimate their assurance of the resurrection. See 1 Kings 2. 10. 1 Kings 11. 43. & 15. 8, 24.

that I may awake him] Herein he comforteth them by declaring his power, who had the issues of life and death in his handst it was as easie to him to raise the dead, as to awake one from sleep.

V. 12. *if he sleep he shall do well*] Or shall amend or recover: that is a good signe of health; why wilt thou go into hazard, to awake him?

V. 13. *Jesus spake of his death*] Their fear of going again to Judea, made them not to understand (which they easily might) for who would go a dayes journey or more, to awake a sleeping friend? that Jesus spake of *Lazarus* death, and his raising him up again.

V. 14. *Then said Jesus unto them plainly*] Without any allegory, or metaphor. *Lazarus* is dead: nor doth he yet say, what he meant to do, will raise him again, by that divine power which in the appointed time shall raise the dead; but as speaking of some easily matter *but I go, that I may awake him*, verse 11. other circumstances he would not foretell them, but concealed them until the miracle done might speak its own excellency.

V. 15. *that I was not there*] That I was not bodily present at Bethany with *Lazarus*: in his deity he was.

ye may believe] That your faith may be strengthened, when you shall see me raise one that had been four dayes dead.

V. 16. *called Didymus*] A twinne Δίδυμος, *Swidas* interpreteth δίδυμος by συμφυὴς *primul mati*, so the interpreter of the Syriac *Thawma, qui dicitur, Gemellus* תאומא it is of the Hebrew תאם *taamgeminus fuit*: prophane Histories mention many of this name.

let us also go, &c.] Which he speaketh, either encouraging his fellow disciples to follow Christ: or intimating the danger they should run into, if they went into Judea with him.

V. 17. *Then when Jesus came he found, &c.*] *ἐλθὼν οὖν ὁ Ἰησοῦς, then*; or therefore *coming found*, &c. not that he found that by coming thither which he knew not before: but that so it was indeed as he had spoken concerning *Lazarus* death: which served to confirm the disciples in the assurance of his divine omnisience, when they reckoned the dayes: and of his omnipotence, when they saw him raise one to life, who had been so long dead.

V. 18 *about*

V. 18. *about fifteen furlongs off*] That is almost two miles, See ch. 6. 19.

V. 19. *to comfort them concerning their brother*] Syriac interpretethit *loquerentur cum corde earum*, an Hebrew manner of expression, for, to speak comfortably: as Isa. 40. 1, 2 Sam. 19. 7. 2 Chron. 30. 22. & 32. 6. Hos. 2. 14 it appeareth that *Lazarus* death was divulged in Jerusalem, not without Gods divine providence, that the malicious Jews might not give out that *Lazarus* was not dead: and the Evangelist mentioneth this company, to shew the certainty of the miracle, whereof there were so many witnesses, and whole not onely of the neighbours and family, but also of Jerusalem.

V. 20. *Mary sate still in the house*] *Martha* being first enformed of the approach of Christ, goeth out to meet him in hope of some better comfort than any of her former visiters could speak, but Mary not yet hearing of his coming, sate still in the house, as a mourner with her comforters.

V. 21. *Lord if thou hadst been here*] This was an effect of her infirmity, wherein she came short of the Centurions faith. See Luke 7. 7.

V. 22. *but now I know*] Now, though my brother be dead, yet do I believe that which thou said'st to our meitenger, verse 4. *thin sickness is not unto death, but for the glory of God*, &c.

V. 23. *thy brother shall rise again*] Be of good cheer, thy brother shall live again: he answereth nothing to her complaint for his absence, he would give account thereof in his act of raising the dead, rather than in words; but to comfort her, speaketh of his present raising him; so explaining that which he had said to his disciples, verse 11. neither doth he lay, I will ask of my Father that he may rise; but, *thy brother shall rise*, that she might not think that he should obtain as a meer man, but that he also is the resurrection and the life. See verse 25.

V. 24. *I know that he shall rise again*, &c.] In the general resurrection. this it seems she said, because Jesus said indefinitely, *thy brother shall rise again*, not adding, now presently; taking it, as we all do, for a generall comfort, that we shall be raised again, and not perish in death.

V. 25. *I am the resurrection*] That is, the author thereof; these words contain a secret, or implied promise, (of which, verse 40.) as if he said, I can and will now raise thy brother again.

and the life] Chap. 6. 35. giving life to all that live, the author of eternal life to the elect, which deservedly may be stiled life; by my humane sufferings, I shall purchase and merit it for them; by the power of my deity, I both give it them, and preserve it to them.

he that believeth in me] Faith is a spiritual resurrection of the soul, wherein believers begin to lead a new life. See chap. 5. 25, 24. &c. Ephes. 2. 5. Rom. 5. 17. 1 Cor. 15. 21.

though he were dead] In Body, yet shall he live Body and soul to eternity, so incorruptible a seed is the word of God, by which we are born again, that it liveth and abideth for ever, 1 Peter 1. 23.

V. 26. *shall never die*] οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα, he shall not die eternally: he shall not die the second death (Rev. 20. 6.) which is a separation of body and soul from God eternally, Revel 2. 11.

V. 27. *I believe*] πεπίστευκα, *I have believed*, and now do believe: meaning, that it was with her, no new, or light opinion, but that in which she was, and had been constant: and so chap. 6. 69. 1 John 4. 16.

which should come] As Matth. 11. 3. meaning the *Messias* whom God promised by the prophets, Greek εἰς τὸν κόσμον ἐρχόμενον, which was to come into the world: this relateth to Gods decree, and promises made to the fathers, and believers of all ages before Christs incarnation, that he that should come, because God, (all whose words are yea and amen) had so determined and promised by all the Prophets.

V. 28. *she went her way, and called*, &c.] Very likely Christ bid her so do though the Evangelist for brevity take, doth not mention it.

secretly] Whispering to her, that the Jews might not hear, as *Euthymius* thinketh; Jesus would not go into the house before he had done that admirable work for which he came; that the Jews accompanying Mary and following her out of the house (verse 31.) to the grave of *Lazarus*, might (though against their wils) be made witnesses of the miracles.

and called for thee] Commanded me to call thee.

V. 29. *she arose quickly*] Not acquainting the Jews with the occasion of her sudden leaving them, who came to comfort her; probably she knew the disatisfaction of some of the Jews then present, toward Christ (See verse 46.) and therefore would say nothing to them concerning his coming; neither did she yet know what Christ would command or do for them.

V. 30. *was not yet come into the town*] Into Bethany: See on verse 18. therefore went *Mary* (having knowledge of his arrival) out to meet him.

V. 31. *she goeth unto the grave*] εἰς τὸ μνημεῖον, to the tomb or monument of her brother *Lazarus*, which was according to the manner, out of the town; and their custome was to build them so, as that there was passage into them, when the covers were taken off. See chap. 20. 5, 6. 8. 11. and here verse 38.

to weep there] To sit by the grave, and ease her grief with weeping.

V. 32. *Lord if thou hadst been here*, &c.] These sisters grief was one, and their infirmity of faith a like, verse 21. possibly the sisters, in Christs long delay, had spoken these things one to another: her words were brief, the rest she supplied with teats.

V. 33. *he groaned in his spirit*] Such sympathy and compassion had he, to weep with those that wept (See Rom. 12. 15.) that he inwardly groaned, or from the heart.

was troubled] ἐνεβριμήσατο ἑαυτῷ, *he troubled himself*, considering the misery of man subject to death by reason of sin. Christ had humane affections, and perturbations of minde, without any sinimuch like the agitation of some clear and pure water in a glasse, so did they move his humane soul, but stirred up no pollution of sin in excesse or defect.

V. 34. *where have ye laid him*] He asketh not because he was ignorant (for he that knew of his death being absent, knew also where they had buried the dead) but for their sakes who were present, attending to shew him the place, expecting what he would do, he asketh (saith *Nazianzen orat.* 35.) for he was man; but he raised him from the dead, ὡς θεὸς ὢν, for he was also God.

V. 35. *Jesus wept*] As man, he wept, as God he raised the dead; there was humane affection (as verse 33.) here divine power: there he wept as man, but far above man was he, when he commanded the dead to come out of the grave bound hand and foot. *Ambros. ep. l.* 7. 47. See *Hilar. de trin. lib.* 10. near the end. *ille flevit, ne tu homo dnefleres*, saith *Ambros. de fide. l.* 2. he wept (and suffered all things as man for thee) that thou, O man, mightest not weep long, or to eternity.

V. 36. *Behold how he loved him*] They judge of his love by his tears, as of the cause by its effects; we most bewail that lost, which we loved most.

V. 37. *Which opened the eyes of the blinde*] Chap. 9. 6 some think that they here question his doing that miracle, as if they intimated, either that the man was not indeed born blinde; or that there was some collusion, or they dreamed of some defect of his power. See Psal. 78. 19.

V. 38. *again groaning*] As verse 33. Christ answereth not their words, with words, but groans, who meant presently to answer to the satisfaction of the well-meaning, and to the cavillers conviction by a wonderfull work in raising *Lazarus* from the dead,

in himself] In his Spirit, verse 33.

a stone lay upon it] To defend the dead from injury; as the manner among them was, See Matth. 27. 60. this made the miracle more evident, and freed it from fusipition of any compact or imposture.

V. 39. *take away the stone*] He could have commanded that away, by the unseen ministery of Angels; but he would have them eye-witnesses of that which he did, lest they should have said here, as of the blinde man cured, chap. 9. 9. *he is like him*, but not the same.

V. 40. *See the glory of God*] That is, a miracle which I shall do by the soveraign power of God, whereby he shall be glorified.

then they took away the stone] As Jesus had commanded; most probably the whole company then present, must in the opening of the vault, wherein was the body so many dayes dead, finde sufficient assurance that he was indeed dead, by the loathsome smell of that, which Gods providence so disposed to the greater evidence of the miracle; and to the confirmation of the faith of the resurrection from the dead.

V. 41. *father I thank thee*] Jesus being in one person both God and man, calleth him father, as God, and giveth thanks as man.

V. 42. *I knew that thou*] It is not newr or unexpected, I knevv thou alvvayes heareſt me. So it is said, Hebrevvs 5. 7. *that he was heard in that he feared*; yet he tasted of that cup vvhich he deprecated, Matth. 26. 39. note here that God even then heareth us, vvhen he giveth not our vvill and desire, but to his ovvn ever blessed vvill, vvhich vve should ever submit to, and most desire.

that they may believe] This expresseth that which he said, *because of the people*, they might possibly think that I do these things by magicall powver, as the blasphemous Pharisees said, but I thus said, that they may believe that thou sentest me, and vvorkest by me.

V. 43. *with a loud voice*] That all might hear: he vvhispered not as inchanters use, but cryed aloud, that this voice might be a symbolum of that trumpet vvhich shall once avvake and call the dead out of their graves. 1 Cor. 15. 52. 1 Thel. 4. 16. John 5. 28, 29.

Lazarus come forth] Ie vvas nowv only the carcase of *Lazarus*, a liveleſſe body, until the Lord of the spirits of the just, caused the soul

soul to return unto it again, thus quickneth he the dead, and calleth eſhose things which be not, as though they were, Rom. 4. 17. *come forth*, of the sepulchre; thus calleth he the dead, as if they lived; (so do they to God, who are dead to men) this sheweth what he meant by waking *Lazarus*, verse 11. arise from the dead, and come out, that all theſe present may see thee truely and really raised from the dead.

V. 44. *came forth*] The bands giving so much way that he might come forth, which, it seemeth, Christ would not so much loose, but that his present friends might see that they were, as they had tyed them when they buried him.

V. 45. *Believed on him*] That he was the very *Messias* and Saviour of the world, sent of God: thus were they strengthened in *Lazarus* infirmity, and God glorified in his death and raising again, as verse 4.

V. 46. *but some of them went*, &c.] *Euthymius* conjecturеth that they were some of them who faid, could not this man, &c. v. 37. so invincible is malice, if we could and should evidently reſtore fight to the blind, and raiſe the dead; neither would they so believe: theſe not only believed not, but went to the Pharisees, as it were to admonish them, to take some course with Jesus, that others might not believe in him, yet did they herein but cast on oyl to quench the fire; they served as witneſſes to condemn their own and the Phariſees unbelief and obſtinacy; but they more confirmed the truth of the miracle which believers testified, and unbelievers confeſſed. So their sealing and guarding Christs sepulchre rendred the truth of his death and resurrection more evident, and undoubted, it is a dangerous thing to erre from the truth: there is in man a miſchievous self-love, putting him on to defend his errours, by erring more. *Arnobius. adv. Gent. l.* 6. noted it well: *quod semel sine ratione fecisti, &c. that which ye have once done without reaſon, ye defend, leſt ye ſhould ſeem to have once been ignorant: ye think its better, non vinci, not to be overcome, than to yeild to a confeſſed truth.*

V. 47. *Then gathered he the chief priests*] See Mat. 26. 3. when they heard that Jesus was come again, and contrary to their wil and authority, ſtill wrought ſuch evident miracles, ſo near them; they were cut to the heart; their envy mad e them mad against him. Some of the ſpectators of that which Christ did at *Lazarus* grave, had related the whole matter and manner of his raiſing the dead *Lazarus*, therefore they call the *Synedrion* or great counſel to advise what they ſhould do to Jesus.

V. 48. *If we let him thus alone*] Thus endeavour they to reſiſt Gods will by their counſel: too common a practice among men of this world; here they borrow a marvellous blindneſſe, and desperate rage against Christ; why conſider you fighters against God, how eaſily that power which raiſed the dead, can overthrow all your deſignes, and counſels against him: how eaſily can he ſmite you all dead, that but commanded, and the dead came forth of the grave? men can by their power (God ſo permitting) kill the living, but God only can raiſe the dead: what ſhall your ſucceſſe at laſt be, who ſtrive with your maker?

take away both our place and nation] That is, they will diſpoſſeſſe us of our countrey as the *Chaldees* have formerly done, thus they pretended a neceſſity of ſtate against Christ; whereas *Tertullian* ſaith well, *certè nulla neceſſitas præsendi poteſt deliquendi ab iis, quibus una incumbit neceſſitas non delinquendi, certainly no neceſſity to quibus una incumbit neceſſitas non delinquendi, certainly no neceſſity to ſinne can be pretended by thoſe, on whom lyeth one neceſſity not to ſinne.*

V. 49. *that same year*] For that preſent time he was ſuffragan. See c. 18. 13. and on Luke 3. 2.

V. 50. *nor consider*] See c. 18. 14. he pretendeth to ſome inſight into ſtate intereſts, and yet knew not what he ſaid himſelf: he thought he had now engroſſed the ſpirit of counſel and policy; and therefore moveth by an argument from the ſafety of the ſtate; but it ſeemeth grounded on that former reſult of the *Sanhedrin* which was. — *if we let him alone---the Romans ſhall come*, &c. verſe 48. *Caiphas* preſently anſwereth, as it were reſolved upon the queſtion, rather let one man dye, than the whole nation of the Jews periſh, if you know not that, you know nothing, neither conſider things expedient.

and that the whole nation periſh not] That is, rather than the whole nation ſhould periſh: *Caiphas* took it for concluded, that either Christ, or their nation muſt periſh, and as he fooliſhly thought, that of two evils he deſigned the leaſt to be choſen; that is, that Christ ſhould rather periſh, than their nation.

V. 51. *But being High Prieſt that year*] He ſpake not this by his own Spirit or inſtinct, but God would have this propheſie come from the High Prieſts mouth, to leave the Jews more inexcuſable in their unbelief, he being ſo publique a perſon.

V. 52. *gathered together in one*, &c.] That he might gather the Church, the elect of the Jews and Gentiles, diſperſed by the providence of God, diſtributed, and dwelling in every nation of the world. See chap. 10. 16. & 12. 32. Epheſ. 2. 13.

V. 53. *from that day forth they took counſel*] They all unanimouſly conſented to *Caiphas* advice, as if that had been an oracle, ſufficient to take away all ſcruple of conſcience, and to aſſure them, that they might juſtly deſtroy Jeſus; ſo wretchedly can Satan blind the malicious, that they ſhall be confident they do wonderous well to perſecute Gods elect to death. See chap. 16. 2. they took counſel: συνεβουλεύσαντο, by a common conſent of the whole *Sanhedrim*.

N. 54. *Walked no more*] Converſed no more publickly, becauſe his hour to ſuffer, was not yet come. See chap. 7. 30. and 8. 20.

near to the wilderneſſe] Far from the malicious Phariſees at Jeruſalem.

a city called Ephraim] Some read *Ephrem*, Ἐφρὲμ: *Jerom de loc. Hebr.* readeth as we, *Ephraim juxta deſertum*---See *Joh. Druſ. ad voc. N. T. com.* 2. and *præterit. lib.* 4. *in loc.*

V. 55. *To purifie themſelves*] To prepare themſelves by prayer, ſacrifices; and paying of vows, or other legall ceremonies; which though (as being carnall rights) they could not ſanctifie (Hebrevvs. 9. 9, 10.) yet the faithfull both acknowledged their ſinnes, and (under theſe ſhadows) that purification which was to be accompliſhed in them by the ſacred blood of Christ.

V. 56. *then sought they for Jeſus*] For he uſed to come up before the feaſt day, to teach the people.

V. 57. *knew where he were*] They thought becauſe they ſaw him not yet at the feaſt, that he had hidden himſelf for fear, but he came in now more publickly, and with greater ſolemnity than at any time before, and five dayes in the temple and city, freely ſpake and converſed before their faces; neither could they hurt, or apprehend him untill the time appointed, wherein he was to be offered up a living and conſummatory ſacrifice for our redemption and ſalvation.

he ſhould ſhew it] To the high prieſts and elders, that they might according to the decree of their counſell apprehend him, yet we read of none that did, or could obey this mandate of theirs, but that ſon of perdition, Judas that betrayed Christ.

CHAP. XII.

Verse 1. Ἓξ ἡμέρας πρὸ τοῦ πάσχα, &c. *before ſix day of*, &c. here is a tradition of the word πρὸ, before, as if it were written, ἓξ ἡμέρας πρὸ τοῦ πάσχα, as we give it, *ſix dayes before the Paſſeover*, *Tremelius* ſaith it is a *Syriac* manner of ſpeaking.

V. 2. *There they made him a ſupper*] In the houſe of Simon the Leper, for there Mary anointed him with precious oyl: Lazarus is here mentioned as a Trophie of Christs victories over death; and therefore is reckoned among the guests, to expreſſe the certainty and reality of his raiſing from the dead; that we may know that it was no viſion, or appearance of things which were not: and that he did not preſently die again, but lived to eat, drink, and converſe with men as formerly; that believers might have certain teſtimony of the divine power of Christ in his reſurrection, and that the enemies might alſo thereby be convicted.

V. 3. *of ſpickenerd*] It was a cuſtome in thoſe parts, to uſe pretious odours and ointments at ſolemn feaſts, See Mark 14. 3. and *Auguſtin de doctr. Chriſtian. lib.* 3. *cap.* 12. *Plin. l.* 13. *c.* 3.

anointed the feet] The other Evangeliſts ſay ſhe powred it on his head, Mat. 26. 7. Mark 14. 3. whereas this Evangeliſt ſaith, *ſhe anointed his feet*, we muſt know that both are true: for ſhe anointed as *Auguſtin* ſaith, *de conſenſ. Evang. l.* 2. *c.* 79. *non ſolum caput ſed & pedes Domini*: this ſeemeth to have been beyond the uſuall cuſtom, to anoint the feet, *Plinius nat. hiſt. l.* 13. *c.* 3. noteth it among the *Romans*, for a kinde of forraign luxury: *victimus* (ſaith he) *etiam noſtigia pedum tingi*, and further, that *P. Licinius Craſſus*, and *L. Julius Cæſar*, being *Cenſors*, made a decree, that none ſhould ſel *unguenta exotica*, forraign ointments: but theſe things were much uſed among the Eaſtern people, and here, as Mary did it in thankfull acknowledgment of the mercy of Christ ſhewed them, as alſo of her love to him; ſo alſo he juſtifying her fact, declareth uſe of Gods creatures, good and reſpectively lawful, where the abuſe is condemnable.

and wiped his feet with her hair] This was a ſigne of her officious humility; but it is probable which ſome conjecture, from Luke 7. 38. that the order of things here done is inverted: for either the firſt wiped his feet: and afterward anointed them, as Luke 7. 38. or elſe ſhe ſhould have more anointed her own hair, than Jeſus feet.

V. 4 *One of his diſciples*] The other evangeliſts ſpeak of more; this nameth only Judas, poſſibly becauſe he was the author and beginner of the murmurings, and it may be (which *Auguſtin* conjecturеth) the reſt were ſimply led thereto; *propter pauperum curam*: for, and becauſe of the true care they indeed had of the poor, which Judas onely pretended to, for a vail of his covetouſneſſe: ſo eaſily are good intentions abuſed to ſchiſme and faction: and ſo commonly do hypocrites diſguiſe and cloke their moſt impious deſignes with faig ſhews of religious charity. Judas is here called *Iouδας*

Ἰσκαριώθ

Σίμωνος Ἰσκαριώτης, Judas son of Simon (ἀπὸ τοῦ Καριώτου, as some some read) or Cariot, or *Iscariot*.

V. 5. *sold for three hundred pence*] See on Mat. 18. 28. and on Mark 14. 5.

V. 6 *he was a thief*] That is, as *Nonnus* interpreteth φύλαξ κακὸς, a bad keeper of the stock, from whence he impropriated, to lay up for himself, that he might make himself an estate, and store for his subsistance, when he had forsaken Christ, as it is likely he had already designed; because he had often heard Jesus mention his suffering and the dispersion and persecution of his disciples at hand.

had the bag] Chap. 13 29. he had charge of the purse and stock of money wherewith they that administred to Christ furnished him to buy necessaries: see Luke 8 3. *Gr.* γλωσσόκομον, *a purse or bag, linguæ speciem habens*, saith *Æmilius Portus*. interpreteth *Suidas*, hereof Iudas was treasurer or steward: Iesus knew his minde, yet committed that office to none other of the twelve: Iudas was fittest for the bag, it is sin and pity to impropriate the faithful ministers of Christ, or with any secular imployments to distract them from the ministery of the word and sacraments. Iudas was discontented, for that this precious oyntment had not rather been brought in ready money and put into his bag, that he might have shared therein. The hypocrites own private interest crossed is that which troubleth him, when he pretendeth the cause of piety and religion, for which he taketh as much care, as Iudas did for the poor.

V. 7. *hath she kept this*] Thus the providence of God had disposed her pious intention, which was to honour Christ with the best of her substance, who esteemed nothing too good or costly to bestow on him; though possibly she might not at present think of his death and burial near, which he knew, therefore said he, *let her alone*; she hath not bestowed this cost in vain, it is in stead of enbalming and preparation of me to my grave, who must very shortly dye; she shall not then perform this office, permit her now: See Mat. 26 12, Mark 14. 8.

V. 8. *the poor alwayes*] See Matth. 26. 11. Thus he answereth *Judas* objection; and this verb plurall ἔχετε sheweth, that he had led some of his fellow Disciples into this murmuring.

V. 9. *not for Jesus sake only*] They would fain satisfie their own curiosity, by seeing whether that were true which they had heard reported of *Lazarus* raising from the dead: they would either congratulate, hear, see, and ask him some questions concerning the truth of his death, and possibly of the state and condition of separated souls in the other world. It may well be, that many before this time had come from *Jerusalem* to see and enquire of *Lazarus*; but now they came to see *Jesus* and *Lazarus* together, both the dead man raised, and the author of the miracle, the restorer of his life

V. 10. *that they might put Lazarus also to death*] Such is the mischievous reach of malice: now they had nothing to calumniate, neither the violation of the Sabbath, assistance of *Beelzebub*, &c. this stingeth them so, that they consult how to suppresse the very memory thereof, by destroying him whom Christ had delivered from death.

V. 11. *because that by reason of him many*, &c.] Because many saw, heard, and conferred with *Lazarus*, whom many knew dead four dayes, and saw raised from the dead again by the voice of Jesus calling him out of his grave: therefore, convicted by so evident a miracle, they withdrew themselves from them who conspired to destroy Jesus, and belived on him as the *Messias*.

V. 12. *on the next day*] Mat. 21. 8. the next day after that supper at *Bethany*, mentioned verse 2. it seemeth to have been the fift day before the passeover. See verse 1.

V. 13. *took branches of palm trees*] They took, τὰ βαΐα, *boughs* or *branches* of palm trees: this they were wont to do in token of rejoycing and victory. See 1 Mac 13. 51. *They entred with praise*, καὶ βαΐων. &c. So 2 Mac. 10. 7. *They bare branches and fair boughs*, and palms also, and sang psalms unto him who had given them good successe. So Revel. 7. 9. καὶ φοίνικες, *and palmes in their hands*. The Jews were commanded to take such branches at the feast of *tabernacles*, Levit. 23. 40. כפת תמרים *cappoth temarim, boughs of palm trees* which the Greek, in some Copies give by the word βαΐα here used, in others κάλλυνθρα φοινίκων: the *Chaldee* by לולבין *lulabin*, as growing out of the heart of the tree: It was in use also among other nations to carry the branches of this tree in their hands, in signe of victory. See *Pausan in Arcadic.* and *Cal. Rhodigin lect an iq. lib.* 5. *c.* 6. the palm tree is green and flourishing, Psal. 92. 13 the leaves thereof fall not (*Plin, Nat. Hist. l.* 16 c. 20. and so like the Saints, Psal. 1. 3.) of tall and upright stature: hereto the Church is likened, Cant. 7. 7, 8 With these branches in their hands the *Israelites* went about the altar, and said הושיעה נא *Hosanna, Save now I beseech thee Lord*, Psal. 118. 25. This now the people (though at another time of the year) by Gods providence did, to shew that all the legal feasts were to have their accomplishment in Christ who was shortly to triumph over all spirituall enemies and that the honour of those solemnities did of right appertain to him.

V. 14. *when he had found*] Greek εὑρὼν; The sense is; having *gotten*, or *obtained*. So Luke 1. 30. εὗρες χάριν, he sent his Disciples to fetch it for him, Mat. 21. 2. &c. Luk. 19. 30.

V. 15. *fear not*] Zech. 9. 9 Mat. 21. 5. the Evangelist here citeth not the very words of the Prophet, Zech. 9. 9. where we read הריעי *jubila filia Jerusalem* (the verb רוע is either a shouting for joy, as conquerers used, or sorrow, as the conquered) which the 70. give, χαῖρε σφόδρα θύγατερ Σιών, &c. vehemently rejoyce, &c. *John* here following the maine drift of the prophesie in its application to the present occasion; giveth it, μὴ φοβοῦ θύγατερ Σιών --*fear not*, &c. for besides that rejoycing and fear are incompatible, and mutually exclusive of each other, the Princes and people of the Jews, could not but be troubled at these extraordinary voices, and acclamations of the multitude, verse 13. sounding out in the open streets of the imperial city, that name of king, suspected and hated of the Romans, under whose power & government the Jews now were; probably therefore they feared the Romans sword, if they rebel'ed against them, or the heavy exactions of a new king; therefore God warned them by the holy Prophet, long before; that they should not need to fear any of these things by their spiritual King *Messias*, who should not at all be ambitious of secular honour nor covetous of worldly riches and therefore he should be no tyrant, cruel, rapacious, hard or terrible Prince, but a meek, humble, just, holy, and beneficent man, who should not come to pillage, or judge and revenge, but to save them; they ought therefore rather to rejoyce and shout for joy, than to fear and be troubled at his approach.

daughter of Sion] That is, *Church of Israel*, used to assemble for Gods publick worship in their solemnities, in the Temple built on Mount *Sion in Jerusalem*.

behold thy king] Christ thy spiritual and eternall King: this his humility sheweth that his kingdom was not of this world, and consisting in externall and secular pomp, magnificence, or outward things.

V. 16 *these things understood not his disciples*] Being commanded in that manner to fetch the Asse, they were so far from doing it to the end that the Scripture might be fulfilled, that they understood not these things.

they remembred that these things were written] Some refer this to the Disciples (and that most probably) that they acted, but for present, understood not that it was to fulfill any Scripture, but after that Christ was ascended, and the holy Ghost given, to lead them into all truth, and to bring all things necessary to their remembrance: others refer it to the multitude in entertaining him so as was prophesied: in either we may observe the truth of God fulfilled; and the sincerity of the Gospel, free from all compact and fraud in so much that the very acters, and witnesses of others actions therein historified, for present knew not what these things meant.

V. 20 *certain Greeks among them*] Either *Proselytes* or Heathens converted to the true religion professed in *Israel*; as 1 Kings 8. 41 or Jews of Greece; that is, whose ancestors were Jews, though their selves were bred and born in Greece; for these also came up to the Feast, See Acts 6. 1.

V. 21. *Sir we would see Jesus*] That is, speak to him, or hear him in private: no doubt but they had heard much of his admirable works; and probably they might sometimes see and hear him in the multitude; but they desired favour to be admitted to his presence.

V. 22. *Andrew and Philip told Jesus*] As not presuming to bring any to him without his leave.

V. 23. *that the son of man should be glorified*] He answereth not to the information of his disciples, or the desire of the Greeks, but that which was of importance to his hearers; that the time of his death, resurrection, ascension, and manifestation to the world by the Gospel preached, was now at hand, and so might possibly intimate that the Grecians should more happily be satisfied very shortly in hearing and believing the Gospel declaring him their Saviour and Redeemer, than in seeing him now in the form of a servant and man of sorrows.

V. 24 *except a corn of wheat*] He taketh up this allegory to preposesse an objection which some might have made when they should have seen his death and passion: how said Christ, the Son of Man should be glorified, when now we see him dead and buried? why, consider that which is neer, and familiar unto thee: *Frumentum si servas perdis, si seminas renovas, Greg. hom 32. in Evang. If you keep the grains unsowed, you lose your crop; but by casting them into the ground you renew them*. The death of Christ was as sowing of corn, which seeming lost, proveth our greater advantage.

V. 25. *he that loveth his life*] ὁ χαριζόμενος αὐτῇ παρὰ τὸ δέον, *he that indulgeth thereto more than he ought*, *Chrysost. hom.* 66. or if the love of this life, ease, or pleasures, let him from coming to Christ (see Mat. 10. 39. & 16. 25. Mark 8. 35. Luke 9. 24. & 17. 33) or, shall, to save it, deny me.

he that hateth his life] That setteth not dear by his life for Christs sake, as Acts 21. 13. He that is ready to lose his life, *Qui retinendæ vitæ non nimis cupidus est, Euthymius*. So that he may seem to hate, or not value it when the truth and honour of Christ requireth his exposing it. See Matthew, 10. 39. Luke 14. 26.

V. 26. *let him follow me*] That is, imitate me, in my ready obedience of God, to the death.

and where I am, there also, &c.] For there shall neither be errour in the way, nor end in death, where any man followeth me; He cannot but be happy that is with *Christ*.

him will my Father honour] making him a Co-heir with *Christ*, Rom. 8. 17.

V. 27. *now is my soul troubled*] Out of a deep sense of Gods wrath against sins, for which he was to suffer, he flieth to Prayer, yet preferreth his Fathers will and glory, and our salvation, before his own life.

save me from this houre] Of death now instant. See Luke 22. 42. Matt. 26. 39. Mark 14. 35. ταῦτα τῆς ἀνθρωπίνης φύσεως τὰ ἀσθενήματα, *Chrysost. hom*, 66. *These are the infirmities of humane nature*; but without sin, because in subjection to Gods Will.

came I unto this houre] That I might in the appointed time suffer for the redemption of thine elect.

V. *glorifie thy Name*] Let thy Holy Name be praysed and magnified through the World for mans redemption wrought in my passion.

then came there a voice from Heaven] A voyce was heard from Heaven. See Matt. 3. 17. or therefore came there a voice, because Jesus thus prayed, according as the Apostle said, Hebr. 5. 7. who *in the dayes of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard, in that he feared*. God therefore answered from Heaven, I *have both glorified it, and I*, &c. as to comfort him against the sorrowes of instant death, so to remove the scandal of the Cross.

I have both glorified, &c.] I have hitherto glorified my Name by thee in the many Divine workes done by thee, and I will in thy death, resurrection and ascension glorifie the same, as also by the mission of the Holy Ghost, preaching of the Gospell, conversion and salvation of the Elect, both of the Jewes and Gentiles, to the uttermost part of the Earth, the end of time, and all Eternity.

V. 29. *said it thundred*] Many of them so said. This sheweth that it was no obscure whispering, but loud as thunder, though the unbelievers understood it not.

others said, an Angel spake to him] They who heard the words, said an Angel spake to him, so conjectured they, though they heard them delivered in the person of the Father, to whom he prayed.

V. 30. *came not because of me*] Not onely for me to comfort me, but also to instruct you.

V. 31. *now is the judgement of this world*] The reformation and restoring of those things which were out of order.

the prince of this world] Satan (So c. 14. 30.) shall be overcome by my death, Hebr. 2. 14.

V. 32. *if I be lifted up*] That is, crucified and taken away (c. 3. 14.) from the earth; as the Syriac giveth ܐܬܪܝܡܬ by אתרימת *etherimeth*; which is from the Hebrew word רום *rom*, which signifieth both lifted up, as Gen. 7. 17. Gen. 31. 45. and taken away, Dan. 8. 11.

draw all men unto me] All the Elect of all sorts, not onely Jewes, but also Gentiles: *Ex omni gente & conditione*, —— *some of every Nation and condition*: —— He saith all, *Quia nemo salvus fit, nisi quem ipse traxerit, No man is saved, but he whom Christ draweth, Fulgen. de incarn. & gra. D. Jesu c.* 31. I will draw all the Elect, as captives, ὑπὸ τυράννου κατεχομένους *Chrysost. hom.* 66. *held by some Tyrant*.

V. 33. *What death*] What manner of death; to wit, the death of the Crosse. This had he in express terms often spoken unto you his Disciples, Matt. 20. 19. therefore some thinke that he now thus spake to a multitude present, not plainly saying that they should crucifie him, but yet so intimating it that when they that believed or were to believe should see it, they might know that he who foreknew it, and revealed it to others, offered up himselfe a voluntary sacrifice.

V. 34. *We have heard*] Psalm 110. 4. some of them that were present, said, *We have heard out of the Law*, that is, our Scribes and Doctors taught us out of the Scriptures, for so *Christ* calleth the Law. c. 10. 34.

out of the Law] The Scriptures, Psalm 89. 36, 37. Ezek. 37. 25. See on c. 10. 34.

that Christ abideth for ever] That he shall continue amongst the living: this they collected out of misunderstood Scriptures. See Psalm 72. 17. Psalm 89. 30 they marked not those places which concerned the state of his humiliation and death, as Dan 9 26. Isa 53. Psalm 22. 17 18 had they well compared the one with the other, it would have better appeared to them, that *Christ* was by death to enter into his glory.

V. 35. *yet a little while the light*] He confirmeth that which he said concerning his death; and secretly taxeth their wilfull blindness, who neither in his doctrine nor miracles understand him to be *Christ*, therefore resolveth them not concerning that they asked; but imitateth that both *Christ* and the Gospel, which now, as a clear light shined among them, should shortly be taken from them and they delivered up to their own obstinacy and ignorance of the means of salvation. See Matt 21. 43. Acts 13 46. Rom. 11.

V. 36. *departed and hid*, &c.] After his teaching in the day, now when it grew toward night (Mark 11 11.) He went out of *Jerusalem* to lodge at *Bethany*, Matt. 21. 17. Secretly with his disciples, that his enemies who laid wait for his life, might not know where to finde him: for though we read not here that they took up stones, yet he that knew their hearts, saw them now growing hot, and ready to kill, therefore would he not stay there untill it brake out into action. *Chrysost*.

V. 37. *yet they believed not*] That is, many of them believed not, some did.

V. 38. *Lord who hath believed*, &c.] Isai 53. 1. Rom. 10. 16. This interrogation importeth as often in Holy Scripture, such a vehemency of speaking, as is with admiration, as if he said, Lord, how few will believe! It is strange that so few believe the evidence of the truth constantly affirmed by us all; certainly coming to pass, which according to thy Word, we preach unto them.

the arm of the Lord been revealed] That is, the Gospel, which is the power of God to salvation to every one that believeth, Rom. 1. 16. by זרע *zeroah, an arm*, the Hebrews usually expressed power, vertue, aid, relief, &c. See Luke 1. 51.

V. 39. *therefore they could not believe*] This is spoken to shew us, that contempt of Gods Word, and wilful shutting the eyes against the light of the Gospel, taketh away all ability of believing to salvation. See Matt. 13. 14, 15. *they could not*; that is say *Chrysostome* and *Theophylact*, they would not. They will, not indeed believe, nor is it in a wicked mans power *vellere credere, to be willing to be belive*: for as Faith is the gift of God (Ephes. 2. 8.) So is a true and hearty desire thereof which God bestoweth on them onely whom he will therein satisfie and make blessed, Matt. 5. 6. and justly giveth not unto those who under-value his mercies, and despise his Ordinance.

V. 40. *he hath blinded their eyes*] See on Matt. 13. 14, 15. Rom. 1. 21. 28. 2 Thes. 2. 10, 11 12.

V. 41 *when he saw his Glory*] Isa. 6. 1, 2.

and spake of him] Of *Christ*. The Evangelist collecteth that the Prophesie and Doctrine of *Isaias* concerned ages then to come: for He saw the glory of Christ under the Gospel, and accommodateth it to those times of which he spake: the Vision indeed was in the year wherein king *Uzziah* died. Isai. 6. 1. yet was it of things appertaining to the time and Kingdome of *Christ* under the Gospel: See on Matt. 15. 7.

V. 42. *put out of the Synagogue*] That is, excommunicated, so c. 9. 22. The vanity of Pharisees argument to disswade men from believing in *Christ*, c. 7. 48. (*have any of the Rulers, or of the Pharisees believed on him?*) seemeth here answered: yes, *among the chief Rulers also, many believed on him*: as also a further objection which might be made, why do they not profess that their Faith openly? why, for fear of the active malice of the Pharisees, lest they should excommunicate them, and so they should loose their credit and reputation with the people.

V. 43. *they loved the praise of men*] c. 5. 44. To be honoured of men, and to justifie themselves before them. See Luke 16. 15. the Evangelist here noteth the cause why few of the great men sincerely professed the Gospel, not because their consciences were not sufficiently convicted; but because they loved their own ease, honour, and riches, more than Gods Honour, or their own salvation. So dangerous a thing it is for fear of men to dissemble Faith. See Heb. 11. 27. Matt 10. 33.

V. 44. *he that believeth on me*, &c.] This is not simply to be understood, but with reference to the Jewes sence, who took him to be meer Man: to them he saith, *the way to Faith in God, is to believe in me*; and that he spake not of himself, as verse 49. 50. but that which God the Father gave him Commission and Command to speak. See Luke 10. 16. And that it is the greatest injury to God, to disbelieve the Gospel, as if his Truth were not sufficient for us: And, lastly, *that they who hear the Gospel, must be confident, that therein they heare not men, but God, whose Word and Truth it is*.

V. 45. *he that seeth me*] For he is the lively Image and Pattern of his Person, Heb. 1. 3. and one God with the Father, c. 14. 9.

V. 46. *I come a light*] c. 3. 19.

V. 47. *if any man*] c. 3. 17.

Judge him not] I condemne him not now, but he shall be judged at the last day: I came now to call sinners to repentance, to preach the Gospel of Peace.

V. 48. *the word that I have spoken*] The Doctrine of *Christ*, the Gospel, which the wicked now so securely contemn, shall once rise in judgement against them, and condemn them, (See Mark 16. 16. John 3. 18) by so much more heavily, by how much greater means of salvation they have neglected.

V. 49 *what I should say*] God therefore anointed him, Isai. 61. 1. So that what ever he taught concerning Faith, justification by it, rewards, punishments, the resurrection, Baptism, &c was the eternal Counsel of God revealed by *Christ*, of all which he changed nothing in the delivery thereof

V. 50. *I know that his Commandement is life*] That is, that the Doctrine of the Gospel which I have, at the command of my Father, preached unto you, is the Word of life (as Peter confessed, chap. 6.68.) that which truely sheweth you the onely way and means to Eternal Life, if you believe and obey it. And so he aggravateth their unbelief, who were so blinde and malicious in their own wrong.

CHAP. XIII.

Verse 1. NOw *before the feast of Passover*] See Matt. 26. 1. Mark 14. 1. Luke 22. 1. See *Is. Casaubon, Exercit. ad Annal.* 16. *N.* 28.

he loved them unto the end] Not onely his Disciples, but all his Elect, which are here called his own; those which his Father gave him. See John 17. 20. He loved them even to the death, which he suffered for them; and so, inceffantly; and when he saw the danger coming towards him, he tooke the more care for them.

V. 2. *supper being ended*] Or *when they were at supper*; a little before the institution of the Lords Supper, Matt. 26. 26. that is, after the supper (wherein according to the ceremonial Law, they eat the Paschal Lambe) was ended, befo e they had taken away the remainder of bread and wine, see Luke 22.19. 20.

V. 3. *given all things into his hand*] See c.3. 35. This is said, to set off his admirable humility, to which for our sakes he descended, who knew and remembred the power which God had given him: the meaning is, as if it were said, although he well knew that the Father had given all things into his hands (as Matt. 28. 18.) and that he was now shortly to ascend into that incomprehensible Glory, which as God, he had eternally with the Father, yet as man, He would thus perform the part of a servant, in washing his Disciples feet.

V. 4. *riseth from supper, &c.*] Leaving his Disciples sitting; layeth aside his garments (which they used to wear, long, and loose) τὰ ἱμάτια, Hebr. שִׂמְלָה *shimlah*, Gen. 9 23. which the 70 give thereby τὰ ἱματισμὸν.

V. 5. *began to wash his Disciples feet*] Partly to shew his admirable love to them, to give them an example of humility, and love one to another; and partly to intimate, that he onely cleanseth us from our sins, as 1 John 1.7.

V. 6. *Lord dost thou wash my feet?*] This he seemeth to say as fearing it had been too much dishonour for *Christ* the Son of the immortal God, to wash a sinners feet (See Luke 7.8.) not then fully understanding (as after he did, 1 Peter 1. 19.) that he came to redeem us, *with his own precious blood*: in effect he saith; *O my Lord, shouldst thou wash my feet with those sacred hands, with which thou openedst the eyes of the blinde, with which thou didst exercise Divine Power in healing the sicke, raising the dead, &c.* I am unworthy to perform this office to thee, and wouldest thou doe it for me?

V. 7. *what I doe thou knowest not now*] hereby *Christ* signified, that he now did something more than simply wash their feet: there was in his action, a teaching Mystery, which at present they knew not, untill they were further in structed, they yet perceived not, that it was not so much material for them to have clean feet, as to be clanfed by the blood of *Christ*, and to have true humility and love to one another.

V. 8. *I wash thee not*] And make thee clean from thy sins, freely pardoning them, and sanctifying thee.

thou hast no part with me] So the Hebrews express an alienation, or disclaim of that which we call right, title or interest. So Deut. 14. 27. it is said of the Levite אֵין לוֹ חֵלֶק נַחֲלָה עִמָּךְ *en lo chelek vena chala himmach* —— τὸν οὐκ ἔχοντα μερίδα οὐδὲ κλῆρον μετὰ σοῦ. *he hath no part nor inheritance with thee.* So Deuteronomie 18. 1. See 1 Kings 12. 16. 2 Samuel 20. 1. *Optatus. l. 5.* faith hereon, *negat illi Christus regnum, nisi accepisset obsequium. Christ denieth him the kingdome except he had accepted the obsequie.*

V. 9 *Lord, not onely my feet*] Either terrified with the threats or now better understanding the mystery, he wholly subjecteth to *christs* will: as if he faid, if it be of that consequence; if thou *christs* will: wash me thoughly: as Psalm 51. 2. See also 1 John 1. 7. 1 Corinthians, 6. 11. Titus, 3. 5. 6.

V. 10. *needeth not*] That is, to be purged, save only to the sense of the sinners own conseience, by dayly renewing of Repentance for the remainder of those corruptions which defile him. *Optatus* forecited, *lib.* 5. understandeth this washing, of Baptism, which may not be iterated: *Absit* (faith he) *ut jam totum renovemus ad fontem —— absit ut iteremus quod semel est: aut dici iteratus quod unum est. God forbid that we should recall him who is already washed to the Font —— that we should iterate that which is* (but) *once, or should make double that which is but one*; the Apostle saying, there is *one Lord, one Faith, one Baptisme*, Ephes. 4. 5. if (faith he) *ye give another Baptisme, dare alteram fidem, give another Faith: If you give another Faith, give also another Christ, another God*

ye are clean] Your sins are remitted and done away; not that there shall no sinne remain in you henceforth; but because none shall be imputed (so Chap. 15. 3.) ye are regenerate, and in part sanctified.

but not all] Not all of you, not absolutely any of you; *Judas* must be accepted in their company; and the remainder of the old *Adam* in the best of their persons: a Canaanite left to exercise, not to overcome, nor condemne them that are in Christ, Rom. 8.1.

V. 11. *who should betray him*] τὸν παραδιδόντα, who it was that now agitated that treafon: therefore he faid to him verse 27. that which thou doeft, do quickly.

V. 12. *after he had washed their feet*] The Evangelist leaveth it to be understood, that after the conteft with *Peter*, He washed both *Peters* feet, and the reft of the Apoftles, without further contradiction.

taken his garments] After he had put on his garment, which he had laid by, verse 4.

sat down again] ἀναπεσὼν πάλιν, falling, or lying down again according to their manner of eating; to invite his Disciples to a new fupper, Spiritual, and Myftical, the Truth, which the former Supper repreferted; as a tore-running fhaddow of that which more nearely repreferteth his *Church* with his body and blood; not onely as the Fathers (*who fed on him to come*, 1 Corinthians, 10. 3. 4.) but as his body the *Church*, unto the World: end, which in the Sacrament of the Supper here inftituted, feed on his body and blood (by Faith in the repreferting Myftery) once offered on the altar of the Croffe, and therein fully fatisfying the juftice of God, and accomplifhing the redemption of all the Elect.

Know ye what] That is, as he faid to *Peter*, verse 7. ye doe not yet know, but now will I teach you; this he fpeaketh unto them, yet ignorant what he meant by this his Act of Humility, that they might be more attentive to, and retentive of that he would hereby teach them: as if he had faid, now mark well and remember what I have done in washing your feet, that you may know how ye ought to imitate my love and humility.

V. 13. *Master, and Lord*] διδάσκαλος ὁ κύριος, Master, or Teacher and Lord: the Syriack words here uſed, רַבָּן *rabban*, and מָרָן *maran*, (as in *Maranatha*, the Lord cometh, 1 Corinthians, 16. 22.) fomnieth fomething more Sacred and Divine, than ordinarily διδάσκαλος and κύριος. So that he now taketh up an Argument from their own mouth, to fhew what they ought to do in imitation of him, except they will contradict themfelves, and in actions diffent from their own words of common ufe.

V. 14. *Ye also ought to wash*] That is, If there be need, and mutual edification require it (as 1 Cor. 6. 19.) you ought to be ready, and willing to ferve one another in love, Gal. 5. 13. and to this he urgeth his own example; as alſo Matt. 11. 29. *So that here,* ὑμεῖς, *and you.* is put for σπλὴν ἐμοῦ καὶ ὑμῶν *much more ought ye*, feeing you are not (as you confeffe me) lords over one another, but fellow-fervants, equally bound in mutual duty: *for as Optatus* faith, *lib. 5. eft univerſis ſervientibus non dominatio. Fed miniſterium: all ſervants have belonging to them, miniſtration not dominion.*

V. 15. *given you example*] See on verse 13. example is the powerful Rhetorick: *prius diſce qui doces, Lactant. lib. 4. cap. 23. firſt learn thou who teacheſt*: men had rather have examples, than words: it is eaſie to ſpeake, but hard to perform: would we had as many good doers, as ſpeakers: the perfect teacher ought both *dicere & facipiendo, and confirmare faciendo, ib. c. 24. ſpeake in giving precepts, and confirm the ſame in his own practiſe.*

V. 16. *ſervant is not greater, &c.*] Chap. 15. 20. Matt. 10. 24. Luk 6. 40. much leſſe is he that ſerveth then his Maſter, much leſſe the Ambaſſadour, than his Prince that ſendeth him, though leſſe the Ambaſſadour, than his Prince that ſendeth him, though he repreſent his perſon for a time in that Commiſſion, as you ſhall doe mine in your preaching, See 2 Corinthians, 5. 20. and compare therewith Luke 10. 16. by this Argument from the greater to the leſſer, He exciteth them to doe as he had done: Doe not you ſcorne, or thinke your ſelves too good to doe any Office of Holy Love one for another, ſeeing I, whom you profeſſe your Maſter, and the Sonne of the living God, have vouchſafed thereto, not onely by Precept, but alſo by my owne Example, to teach you.

V. 17. *if ye do them*] If ye be indeed ready to ſerve one another in love (which is the ſumme of the Law, Romans 13. 9.) and humility, which is the ground of Religion, *Not the hearers, but the Law are juſt before God, but the doers of the Law ſhall be juſtified*, Romans 2. 13. Romans, 10. 5. *&c.* the Cherubims, Ezekiel, 1. 8. had hands under their wings: the one might ſignifie knowledge of God and his Will, (the other action) which we alſo muſt know that we may obey him, and in obedience doe, that we may be happy: otherwiſe to him that *knoweth to doe good, and doth it not, to him it is ſin.*

V. 18. *I know whom I have choſen*] 2 Timothy, 2. 19. I know whom I have choſen to Eternal Life, and alſo whom I have choſen to be my Apoſtles, Luke 6. 13. I knew what they had beene, were, and would be: I did not ſo

choſe

choſe the traytor and ſon of perdition, to the charge of the bag, that he alſo might for a time, be one of my Domeſticks and Apoſtles, it was that the Scripture might be fulfilled, that is, the Will of God declared in the Scripture, it was the determinate Councell of God, that one of his owne ſhould betray him; Acts 4. 28.

he that eateth bread with me] Pſalm 41. 9, 10.

lift up his heel againſt me] Hath endeavoured to tread me underfoot. See Pſalm 41. 10. ſo that by lifting up the *heel*, is meant to *hurt by treacherie*: it is a metaphor derived from beaſts, which ſuddenly turn *heels* againſt their maſters when they have full fed them, See Deut. 32. 15.

V. 19. *now*] ἀπ' ἄρτι, *from henceforth.*

I tell you before] How one of you ſhall betray me, leſt when you ſee it come to paſſe, you ſhould ſtartle, and your faith in me ſhould be too much ſhaken: as if ſo beſt I had been unſtaken and deceived in my choyce, and ſo not God omniſcient: no, no, God cannot be deceived: on which ground *Auguſtine* proveth, that none of the Elect can finally fall away.

that I am he] That is, the *Chriſt* whom the Scriptures foreprominſed, and the ceremonies of the Law prefigured.

V. 20. *Verily, verily, I ſay, &c.*] Matt. 10. 40. Luke 10. 16. becauſe he had before taught his Diſciples humility by precept and example, and that he ſhould be betrayed by one of his own, leſt they ſhould be too much troubled to think that when *Chriſt* ſhould thus be taken from them, they ſhould be hated of all men as traytors, or contemptible as ſubmitting themſelves, as Chriſt commanded them to the meaneſt Offices of mutual love, here he propoſeth a great reward to thoſe that ſhould receive them, and ſhew any kindneſs, mercy and goodneſs to them, and that he would take it on his owne accompt, and as done to himſelfe.

V. 21. *When Jeſus had thus ſaid*] Matt 26.21. John 11 33. and 12.27. He was troubled by the concourſe of ſeveral paſſions, fear, ſorrow and indignation at *Judas* odious treaſon

V. 22. *looked one on another*] Being troubled and very anxious, becauſe of Jeſus ſpeech. See Matt. 26. 21, 22. Mark 14. 19. they not yet knowing which of them he meant.

V. 23. *leaning on Jeſus boſome*] which by reaſon of their poſture at meales, he had convenience to doe. See Luke, 7. 38.

whom Jeſus loved] That is more tenderly than the reſt, though he loved all his verſe 1.

V. 24. *beckned to him*] Νεύει, *nodded the head*; giving thereby a ſilent ſign, that he would deſire him to aske Jeſus whom he meant, he having convenience by reaſon of his nearneſſe to aske privately.

V. 25. *then lying on Jeſus breaſt*] That is, leaning nearer to Jeſus breaſt, that he might tell him in his ear, which of them was the traytor; ſo probably he whiſpered unto Jeſus, and Jeſus anſwered him that the others might not hear.

V. 26. *I ſhall give a ſop*] Or morſel of bread. *Cyril* notes that he gave no other ſigne whereby to deſcribe the traytor, than that which the Prophet gave, Pſalm 41. 9, 10 and *Chryſoſtoms* conjecture was not improbable, (that *Chriſt* gave this ſign to remember him of the table and bread, whereof he did partake, that he might not betray him, and rage againſt his feeder) if *Chriſt* had ſpoken openly, that all might hear: the Diſciples could not have ſo doubted as we ſee, verſe 28.

V. 27. *Satan entred into him*] And took poſſeſſion of him: not that the morſel hurt him; but becauſe that ſignal, conſcious *Judas* perceived, or feared that his treaſon was diſcovered; therefore being embittered and vexed, he reſolved to proſecute it with ſpeed and effect.

doe quickly] He permitteth onely, he encourageth not the traytour; he knew his houre was come, and deſired to accompliſh the work of mans redemption, for which he ſhewed himſelf ready: and hereby he caſt him out of his Family, whom Satan poſſeſſed.

V. 28. *no man at the table*] Except *John*, into whoſe ear *Chriſt* had revealed it, verſe 26.

V. 29. *Judas had the bag*] See on Chap. 12.6.

give ſomething to the poore] Thus they conjectured; becauſe though his ſtocke was but ſlender, yet they knew he uſed to ſpare ſomething to the poore, that he might therein leave us an example.

V. 30. *and it was night*] It might have ſeemed unſeaſonable for the traitor then to repair to the High Prieſts, not to diſcover, but to deſigne a treaſon: but no imporcunity hindreth ardent malice: And thus alſo we ſee that word is true; evil doers, ſhun the Light, Chapter, 3. 20. ſo when they had taken *Chriſt*, He told them, *This is your houre, and the power of darkneſſe.* Luke 22. 53. night beſt ſuits with ſhamefull acts, which the Prince of darkneſs loves.

V. 31. *Now is the Sonne of Man glorified*] That is, He ſhall ſhortly be glorified in the admirable work of Mans redemption: for in death to overcome death is, as *Chryſoſtome* ſaith well, *Hom.* 71. δόξα μεγάλη, great Glory: this *Chriſt* onely could doe.

V. 32. *if God be glorified in him*] That is, in his Obedience to the death, and mans redemption in his death, then however ſcandalous and ignominious his ſufferings may ſeem to the World; yet ſo ſhall he enter into his true and unſpeakable Glory See Chap. 21. 19. Phil. 2.8,9. Luke 24. 26. teaching us that it is glorious to ſuffer for the Honour of God.

V. 33. *little children*] Becauſe his departi g from them by the Croſſe muſt needs afflict their hearts, therefore he prepareth them to patience, by the intimation of his Fatherly love and care of them, as of tender children.

as I ſaid unto the Iewes] Chap. 7.34.

ye cannot come] Ye cannot now preſently come after me to Heaven, as you were wont on Earth to follow me, when ye miſſed me.

V. 34. *A new Commandment I give you, &c.*] Levit. 19. 18 it appeareth it was an old precept, and the ſumme of the Law, Matt. 22. 39, 40. 1 John 3. 11. but continually to be renewed, Ch. 15, 17. 1 John 4. 21. Epheſ. 5. 2. He made the Pattern new, whereof he ſaith (*as I have loved you*) I did not pay any debt of your merit (ſaith *Chryſoſtom*) I began to love you freely, to love you thoſe who have not deſerved your love: love is the moſt certain and undobted mark of *Chriſts* ſervant (verſe 35.) for it is τὴν ἀρετὴν τῆς ὑποθέσεως the foundation of all Vertue. See 1 Corinthians, 13, 1, &c.

V. 35. *By this ſhall all men know*] By this, or in this, ἐν τούτῳ, it is an Hebrew manner of expreſſion, Gen. 42. 15 בְּזֹאת *bez'th*, *in this* 70. ἐν τούτῳ φανεῖσθε. *Moſes* Diſciples are known by their circumciſion &c. others have their marks and habits: but this is the mark by which I will own you, and by which alſo you ſhall know your ſelves, and the world alſo may know you to be mine. It is a vain brag of Chriſtianity without Love and Charity: Satan will permit men any diſguiſes, ſemblances, or external works of Religion, upon condition that he may but ſet his own Image (that is, malice) on them: becauſe he well knowes, that all ſeeming excellencies in the World, without true Charity, are nothing. See 1 Cor, 13. 1, &c, Charity is the life of Religion, by which Faith it ſelf worketh, Gal. 5. 6.

V. 36. *Thou canſt not follow me now*] Yet thou art not ripe for thy diſſolution; thou ſhalt follow me into Glory, but yet thy courſe is not yet finiſhed: the Saints may deſire to be diſſolved, and to be with *Chriſt*, Phil. 1. 23, but their dayes are numbred, which they muſt firſt accompliſh.

V. 37 *I will lay down my life for thy ſake*] Matt. 26. 33. Luke 22. 33. He meant it now, and at laſt did it: but this example teacheth us, not to preſume on our own ſtrength: ſeeing that God onely giveth conſtancy in good, and many times permitteth us to ſtrong temtations to ſhew us our own weakneſs, and to correct our overdaring confidence in our ſelves.

V. 38. *The Cocke ſhall not crow, &c.*] See Matt. 26. 34. and Luke 22. 34.

CHAP. XIIII.

Verſe 1. BE *troubled*] So verſe 27. Chap. 16. 1. which he ſpeaketh, not commanding or approving any *ſtoical apathy*, as if he would have men put off natural affections, and to be troubled at nothing; but forbidding de jection of mind, and diffidence in afflictions proceeding of unbelief.

believe in me alſo] In me whom God hath appointed to be your peace and reconciliation: they were now to encounter ſtrong temtations, therefore he armeth them with conſolations, leſt the novelty and ſuddenneſs of unexpected trials ſhould overcome them.

V. 2. *many manſions*] This whole ſpeech being Metaphorical, the meaning is, there is place in the kingdom of Heaven for all the Elect; (which are many) according to their ſeveral degrees of glory aſſigned them. See on Luke 16. 9. Dan. 12. 3. 1 Corinthians, 15. 41. 42.

V. 3. *I will come again*] At the latter day, Acts 1 11. Acts 3. 21. Acts 17. 31. Gr. πάλιν ἔρχομαι, *I come again*: it is a preſent for the future; as certain, as if it already were: this may either import the death of every particular, or the univerſal judgement of all; either of them being inſtant and moſt certain; the ſence is, though I goe from you for a little time: I will neither deſert you nor be unmindful of you in theſe things which ſhall concern Gods glory, and your ſalvation, I will ever hear you, and timely relieve you.

V. 4. *Whither I goe ye know*] By theſe often repetitions of his going hence; he intimateth, that his death ſhould be o ely a receſs and with-drawing out of this world for a time, into the preſence of God in Heaven, that we may reſolve how we muſt follow him our Head, and whither: this way he ſaith, they knowv, becauſe he had declared to them, that by death, he muſt enter into his glory.

V. 5. *We know not whither thou goeſt*] That is, but imperfectly knowv; for they did not yet vvell underſtand, nor remember vvhat he had taught them.

V. 6. *I am the way*] ἡ ὁδὸς, that vvay, by vvhich only man can enter into eternal bleſſedneſs, Acts 4. 12. *Cyril. cat.* 10. readeth

ἡ ὁδὸς

θύρα, the door, as John 10. 7. to the same sence: as *Cyril. Alexandr.* here saith, ἄνωθεν πάλιν ἡμᾶς ἐν ἑαυτῷ, *we have all in him*, He only is that way which leadeth to Heaven; the truth prefigured by all the legal Ceremonies, as chap. 1.17. the life; the Authour and giver of Eternal life, as chap. 11. 25.

V. 7. *from henceforth*] See c. 13. 19. Gr. ἀπ' ἄρτι, hereafter, after the Holy Ghost the Comforter shall come and *teach you all things*, —— v. 26.

have seen him] By seeing the Father, He here meaneth, knowing him in Christ: no man hath seen, or can see his Essence: but he that believeth hath seen his mercy.

V. 8. *Shew us the Father*] Shew us him, as he was revealed to the Prophets, τῆς σωματικῆς ὀφθαλμοῖς (as *Theophylakt.* expresseth it) to our bodily eyes.

V. 9. *Have I been so long with you, &c.*] He taxeth their ignorance, who conceived that the knowledge of God was, or could be by sence: knowy you not me? who I am by nature? and whence I am? that I am One in Essence, and Eternall substance with the Father. See Chapter 10. 38. See also Chapter 12.45.

V. 10. *I am in the Father, and the Father in me*] For the fulnesse of the Deity remaineth in Christ, Colos. 1. 19. and 2.9. See *Fulgent. ad Monim. lib. 3.* (*paulo ante finem*) and *Augustin. Paulina ep. 112. cap. 4. fine.* The Son is in the Father (saith *Athanasius lib. 1. Contr. Ar. orat. 3.* ὡς τὸ ἀπαύγασμα ἐν τῷ φωτὶ, *as the splendor in light*: truly in an incomprehensible manner: for Christs Divine generation, as *Fulgentius* well saith, *object. Ar. dissol. incarnabilis est, ignorabilis non est: it is such as none can declare, nor any be ignorant of.*

not of my self] Not of my self as man, not so of my self, as if the same were not of my Father; whatsoever I speak to you, as man to man, God speaketh to you by me, Hebr. 1.2.

he doth the works] The miracles which ye have seen me do, are all wrought by divine power, not humane.

V. 11. *for the works sake*] If the infallibility of my words prevail not with you, let the excellency of my works and miracles which you have seen me do (workes exceeding all power of the creature) perswade you to believe that I am in the Father, and the Father in me; in him *dwelleth all the fulnesse of the God-head*, —— Col. 2. 9.

V. 12. *Shall he do also*] He exhorteth them not to be offended at his passion, for as much as this power of doing miracles shall be derived to themselves also, whereby it shall appear that he which suffered in the infirmity of his assumed humanity, as also truly God, who alone could give such power to men.

and greater workes than these] He seemeth to mean hereby the conversion of men to the Faith by their preaching the Gospel, as Acts 2. 41. &c.

because I go unto my Father] Because going up unto the right hand of my Father. I will send the Holy Ghost upon you, by whose power you shall preach, and do miracles to the conversion of men to God, and their salvation: See Ephes. 4.8. Psalm 68.18.

V. 13. *whatsoever ye shall aske in my Name*] See Matth. 7. 7. 1 John 5.14. and Chap. 16. 23. if it be according to the Will of God, I will do it for you; for the Father hath committed all Power unto me, Matt. 28.18.

V. 14. *in my Name*] Through my Mediation; for my merit sake.

I will doe it] I will heare and grant your requests, which are to Gods Glory: I who am coequal with the Father will doe it for you.

V. 15. *If ye love me, keep my Commandments*] As if he said, Sorrow, and sad dejected countenances at the knowledge of my departure hence, are not the Arguments of love which I require of you, but Faith and Obedience: love indeed cannot be fruitless; but *probatio dilectionis exhibitio est operis, Greg. hom. 30. the proof of love is in the exhibition of the worke*: obedience to Christ sheweth how men love him. See verse 21.

V. 16. *another Comforter*] Because they could not be without much trouble in an impious world; he promiseth to send the Holy Ghost to comfort them, and remain with them: to supply his bodily absence, wherein He comforted them during his abode with them in the world.

V. 17. *Spirit of Truth*] Who is truth, because very God, inspiring his with knowledge of the Truth, and giving them sweet and comfortable tasts of the graces of Sanctification; thus dwelleth he in them; concerning this it is written, 1 John 2. 27. *the anointing which ye have received of him, abideth in you*, &c. See Galat. 2. 20.

V. 18. *I will not leave you comfortless*] Or Orphans, as forsaken Orphans, who have none to take care of them; but will come again to you after my resurrection, shewing my self to confirm your faith; but specially by inspiring you with the admirable gifts of the Holy Spirit.

V. *yet a little while &c.*] A few houres; for his death drew near: and after that, he would not be seen of any, but his elect witnesses, to whom he shewed himself alive from the dead according to the Scriptures, and whereas they might possibly feare, that they must row die with him, He saith, *ye shall live also*, to be my witnesses; and ye shall believe, and live in me Eternally.

V. 20. *and you in me*] As ye are lively members of my Church, my Body of which I am the Head, Colos. 1. 18. 24. Romans 12. 5. to whom I communicate Grace and Life, Ephesians 1. 22. Ephes. 4. 16.

V. 21. *is he that loveth me*] See on verse 15.

I will love him] Not that he did not first love that man, to whom he gives an heart to love him and keep his Commandements; but *ad hoc diligam, ut manifestem*; I will so love, as that I will manifest the same in happy effects, *Prosper.* now He loveth us, to give us Faith and Obedience: but in the life to come he will love us in rewarding us: *prorsus donum est Dei, diligere Deum: ipse ut diligeretur dedit, qui non dilectus, dilexit: it is altogether the gift of God, that we love God; He gave us hearts to love him, who when we loved him not, loved us*: see Romanes, 5. 5, 7, 8, 10.

and will manifest my [self unto him] Chapter, 1. 17. understand this of a Spiritual Exhibition of himself, not to a bodily presence, *ad hoc diligam, ut manifestem, Augustine tract. 75. I will so love him as to manifest my self to him.* He now loveth us to give us faith to believe, then he will love us so as that we may see him, and in seeing receive the reward of Faith: now we love in believing that which we see not, but then we shall love in seeing that which we now believe.

V. 22. *not Iscariot*] Not the Traytour *Judas*, but the same who was called *Lebbeus* or *Thaddeus*: Matthew, 10. 3. See hereof, *Jo. Drusius ad Vsc. N. T. Com. 1. Thaddaus & ibid. Lebbaus.*

V. 23. *He will keep my words*] He will obey me: to him will we come, as to our sanctified Temple: and bring with us the inestimable treasures of godlynesse, and true and lasting consolation; we loved him from Eternity, and in due time inspired him with the Spirit of Regeneration, Faith, Hope, Charity, Obedience, and we will come unto him in whom we have begun this worke of Grace and Mercy, by a multiplication of all Spiritual gifts, giving him a comfortable perseverance therein; unto Eternitie.

V. 24. *is not mine*] Not mine as man: it is his that sent me, that is, Gods Word. See Chapter, 6. 38. and Chap. 7. 16. and verse 10.

V. 25. *being yet present with you*] I have spoken these things to your outward ears, and though you perceive not the fruit thereof as yet, you must expect a better increase, when the Holy Ghost the Comforter shall speak to your hearts and understandings, after my ascension into Heaven.

V. 26. *the Comforter*] c. 15. 26. παράκλητος, or the Advocate. So Christ is called παράκλητος, 1 John 2. 1. See Rom. 8. 26. they were called *Advocates*, παράκλητοι, who were called or retained to speak or plead for them who had enditements against them, or otherwise, were impleaded in any Court of Judicature. One entreateed to favour another in judgement: an intercessour. *Philo, de vit. Mos. l. 3.* See *Ulpian. l. 3. D. de prævar. Joh. Drus. prælect. l. 4. John 14. 16.*

he shall teach you all things] He is that good Sanctifier of his Church, καὶ Βοηθὸς, καὶ διδάσκαλος —— the Helper and Teacher of his, *Cyrile. c. 16.* if he teach not within, *Dolorii linguæ exterius in vacuum laborat, the teachers tongue labooreth externally in vain.* We all hear one voice of a Preacher, but what different apprehensions, affections, and resolutions of and concerning the same we have: the Word is one and the same, but in some it proveth a savour of death, in others a savour of life unto life: the difference is, as this, *Magister interior, inward Master* teacheth some, and leaveth others to their own obstinacy, and blindenesse, to pervert all they hear to their own destruction, 2 Peter 3. 16.

whatsoever I have said unto you] For there is but one Truth, which Christ taught, and the Holy Ghost remembered them, of, and opened unto them, οὐ γὰρ ἄλλας χεῖρας διδάγματα, καὶ ἄλλα ἀγία πνεύματος, *The Doctrine of Christ, and the Holy Ghost, are not divers, but one and the same Truth of God. Cyril. qu. 5.*

Vs 27. *my Peace I give unto you*] He yet continueth in the same Argument of Consolation; according to the custome of Friends departing, taking a solemne leave, giving charge, and wishing all prosperity and happy successe; all which the Hebrewes comprehended in שָׁלוֹם *shalom*, Genesis 43. 26. 2 Chronicles, 15. 5. Exodus 4. 18, &c. but Christ here intimateth a Peace, which the World can neither give, nor take away, *Peace* with God, *Peace* of Conscience, and true comfort and Happinesse in Christ.

V. 28. *if ye loved me you would rejoyce*] They loved him, but their love was not yet well enformed concerning the issue of those things: because there was a dangerous mixture of self-love with their love to *Christ*, so were they most sorry for their own secular losse, in Christs departure from them, who still dreamed of a temporal kingdom of *Christ*

greater than I] Understand this, not of the Deity (for so he is equal with God the Father) but as, to the office of a Mediatour, he took on him the form of a servant, Phil. 2. 7. *Minor natus, non minoratus,*

tus, Iesse born, not lessened in his birth, the Deity continuing one and the same, *Homo sciliset Iustus & permanens Deus, becoming man, but continuing God.* See *Fulgentius de fi. orthodox. Alex. Alexandr. init. Concil. Nican, Bin. concil. com. 1. Hilar. de trin. l. 9. Greg. Nazianzen. orat. 4. Basil. contr. Eunom. l. 1. Augustin. l. 2. de tradit. Augustin. ep. 66. Maximo.* he saith this in respect of that nature, *quam nec exinanitus amisit --- which he lost not in his state of humiliation: Homo enim assumptus est à Deo, non in homine consumptus est Deus: ib. Aug. God assumed the Manhood, but the Manhood lessened not the Godhead.*

V. 29, *that ye might believe*] That is, increase in faith, and be assured, that I am indeed the Son of the living God, and Saviour of the elect (as *Augustine* expresseth it) *Qui potuit hoc facere cum prædixisset, & præsciere, antequam hoc faceret, who could do it when he had said it, and foretell it before he did it.* See c. 13. 19.

V. 30. *prince of this world*] The devill as c. 12. 31. He will stir up all the malignity of wicked men against me, See Luke 22. 52. he will now in his last charge and onset muster up all his forces against me, and here again is a prefent put for a furure, conteth, that is, will very shortly come: as with many mischievous and malignant spirits with him, so with Judas, his guard, and the high Priests servants, instigated by him, to destroy me; therein secure that he shall be conquerer; but herein deceived, that I shall destroy him and his vvorks, not by force of armes, but by suffering, and dying for the redempton of the elect.

and hath nothing in me] *Nihil juris in me*, no right nor power: that is, he shall not have his will in me, becausе he cannot tempt me to sin, though according to the holy will of my Father, I subject my self to death for mans redemption.

V. 31. *but that the world may know*] As if he [aid, power is permitted to Satan and his accomplices to perfecute me to death, that dying for mans redemption, the world may see the obedience and love I bear to the Father, who hath thus determined.

arise let us go hence] They were yet sitting at table; now he hasteneth to meet and encounter with his passion: let us go to the place where the Prince of darknesse hath prepared his armed troops to take and destroy me. See Mat. 26. 46. Thus appeared his love to God the Father, whom he willingly obeyed to death, and to all the elect for whom he died.

CHAP. XV.

Verse 1. *I Am the true vine*] By these manner of speeches he teacheth, that being by the Father spiritually implanted into Christ, we have life by faith in him; and bring forth fruits of good works by vertue of his Spirit working in us; whereas we are by nature barren and unfruitful. Probably these speeches were occasioned by their passing through or by some vineyard; his usual manner being to take occasions of leading his hearers from the sight of things temporal, to the consideration of the spiritual. See c. 4. 10. 32. 35. c. 6. 27. &c. By true Vine he meaneth here, the most excellent, that which beareth fruit for the elect of the whole World, at all seasons, in all ages.

V. 2. *every branch in me that beareth not fruit*] Every one in my Church, (into which they are implanted by baptisme, Rom. 6. 3, 5. & 11. 17, 20.) that beareth not good fruit, he pruneth off, an unprofitable and dead branch, Mat. 3 10. and 15. 13. to shew that the regenerate have need of continual assistance and culture, without which they can do no good; he enlargeth his allegory, to shew Gods care of his vineyard, the Church (*Isai* 5. 1. &c.) in pruning and co refting, to make it more fruitful: but for afflictions, men would grow high and barren; the minds of men are commonly luxuriant and barren in prosperity.

V. 3. *now ye*] Chap. 13. 10. lest they should be terrified by any fear, in the apprehension of their own infirmities and failings in tentations, as if they therefore were to be reputed unfruitfull branches appointed to be cut off and cast into the fire, he comforteth them with the assurance of their being cleansed from their sins, *ye are already clean.* So the Syriack interpreteth this אִדֵּן, by הָכָא *jam nunc*, or *hucusque, already, thus farre*; it only remaineth that ye persevere.

are clean] Sanctified by my Spirit, See 1 Cor. 6. 11. 1 Joh. 1. 7. *word which I have spoken unto you*] Being accompanied by the power of my Spirit (See chap. 17. 17. Ephes. 5. 26. 1 Pet. 1. 22.) he meaneth the word of the Gospel, which they all beleeved, *Judas* excepted, chap. 13 11.

V. 4. *abide in me, and I in you*] Perseverance is a condition of salvation, Col. 1. 23. Mat. 24. 13. *Ab arbore frange ramum, fructus germinare non poterit, break a bough from the tree, that which is broken off cannot bud forth, Cyprian. tr. 3. de simpl. prælat.* Out of Christ there is no life of grace, no salvation. *Nec perveniet ad Christi præmia, qui relinquit Ecclesiam Christi, neither shall he come to the rewards of Christ, who leaveth the Church of Christ*: so dangerous is the state of a separatist.

V. 5. *without me ye do nothing*] Or *severed from me*, ye can do no good: members divided from the head cannot live. Ye can do nothing truly good, but by me. See Hosea 14. 8. Phil. 2. 13. Are ye afraid of taking away Free-will? *Operante--spiritu Dei juvatur arbitrium, non aufertur: & hoc agit gratia ut voluntas peccato corrupta--non remaneat in languoribus suis; sed per opem misericordiæ medici curata revelescat, &c. Ambros. l. 10. ep. 84. The Spirit of God working the will is helped, not taken away: and grace working so, that the will corrupted by sin--remaineth not in its sickenesse, but by the assistance of the merciful Physician, being cured groweth well again.* To the like purpose saith *Prosper, contr. collat.* on that Mat. 16. *Blessed art thou Simon son of Jona. for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven. Hac regula nulli hominum aufertur voluntas: quia virtus gratiæ non hoc in voluntatibus operatur ut non sint; sed ut ex malis bonæ, &c. This rule taketh not away any mans will; because the power of grace doth not work this in wills, that they should no more be, but that they should become good of evill; of unfaithfull, faithful; and that they who were of themselves darknesse, should become light in the Lord; that that which was dead, might be quickned, &c.*

V. 6. *he is cast forth*] Out of the vineyard, as a branch cut off, &c. fit for nothing but the fire. See Mat. 3. 10. Ezek. 15. 2, 3, 4, &c. Here also appeareth the great danger of separation from Christ: there can be nothing but Hell and damnation out of him. See on verse 4.

V. 7. *my words abide in you*] If you continue grounded and eſtablished in my doctrine.

ye shall aske what ye will, &c.] αἰτήσασθε, that is, you may freely ask any thing according to Gods will.

V. 8. *herein is my Father glorified*] See 5, 16. Phil. 1 11. Eph. 1, 12. Good works declare men the Sons of God; as the fruits shew the tree, as the effect the cause.

V. 9. *as the Father loveth me, &c.*] As the Father loveth the Son and communicateth all good to him, sustaineth him in his sufferings, and delivereth him from death, to doth Christ love all his; which is a singular ground of comfort to all those who love God: for first none can love him, but those whom he first loveth, 1 John 4. 19. Secondly, it is most certain, that the Fathers love to the Son, Christ, is eternal, and therefore unchangeable (he not only having love, as the creature in some weak measure may, but is, love, 1 Joh. 4. 8. it is no accident, but his unchangeable essence for *quicquid est in Deo, Deus est*) now Christ so loving us as his Father loveth him, if we can be assured that he ever loved us, which by our love to him we may, we may be confident with *Paul*, Rom. 8. 38, 39. that no creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord, because no creature can be able to separate Christ from the love of his Father.

so have I loved you] I have loved you to the death. See 1 John 3. 16. giving my self for you. Ephes. 5. 2. greater love can no man shew, verse 13.

continue ye in my love] Only this have I required for all my love to you, that you constantly love me. See Deut. 6. 5. & 10. 12. But how shall we continue in the love of Christ, who neither have any ability in our selves to do any good, nor constancy to persevere in that we are moved to? he said verse 7. ask what ye will, &c. Whereas we must needs feel a want of the grace of perseverance; we ought to beg it of him, who only can give us to do that which he commandeth us. If any enquire concerning the rule, it followeth in the next verse.

V. 10. *if ye keep my commandements*] 1 John 2. 5. Specially that which he nameth verse 12. We can never love God if we love not our neighbours also. See 1 John 4. 20. Keeping Christs Commandments, importeth a remembring them and laying them up in faithful memories, with resolution to do them.

V. 11. *that my joy may remain in you*] That is, the joy and comfort which ye conceive in me your Mediatour and Redeemer. See Rom. 14. 17.

V. 12. *this is my commandement*] Chap. 13, 34. 1 Thes. 4. 9. 1 John 3. 11. This is the summe of the second Table, and the mark by which Christ will own his Disciples. Without this all gifts are vain. See Mat. 22. 37. chap. 13. 35. 1 Cor. 13. 1, &c. This is the end of the Commandment, 1 Tim. 1. 5.

V. 13. *greater love*] A man will rather lose his riches, and all that he hath, then his life; better. (said the Philosopher, when he cast his merchandize over-board in a storm) that these should perish for us, than with us: when a man therefore layeth down his life for his friend, it appeareth that he loved him better than any thing he had in this vvorld.

V. 14. *ye are my friends if, &c.*] This was *Abrahams* great priviledge, James 2. 23. But here is the condition of Gods holding friendship with us, if we do what he commandeth: principally if we love one another. See verse 17. 1 John 3. 16. For sinnes cometh the wrath of God upon the children of disobedience, Ephes. 5. 6. The just God can have no peace nor amity with wilful contemners of his holy Commandements; and the chief end and ground of all the Commandements is love to God and Man. See on verse 12. and 1 Tim. 1 5.

V. 15. *all things that I have heard of the Father*] all things necessary to salvation, See 2 Tim 3. 15.

V. 16. *ye have not chosen me*] He setteth of his love in the freedom thereof; it began not from any merit of theirs left they should be proud. *Misericordia ejus prævenit eos secundum gratiam non secundum debitum; Augustine de prædest. sanct. lib. 1. cap. 17.* His mercy prevented them according to (his) *grace, not* (their) *merits,*

meris, or) *debt.* **Elegit ergo Deus fideles, sed ut sint, non quia jam erant**; *ibid.* **Augustine. God therefore chose the faithful, but that they might be such; not because they were already such.** Gods love is eternal, and therefore can have no cause but it self: For as *Augustine* saith, *Non est gratia, si precesserint merita*; it is not grace (*but debt*) *if merits proceed it.* See Rom.4.4. God made man at the beginning, not because he had any need of man or his service; but as *Irenæus, lib.4. cap.* 28. saith well, **Ut haberet in quem conferre sua beneficia, that he might have one on whom he might conferre his benefits**; and therefore doth he require mans service, that because **he is good and merciful, he might do good to them who persevere in his service**, saith the same.

that ye should bring forth fruit] This is true in two senses. First, that election is the cause of our fruits of sanctification, See Rom. 8. 30. 2 Pet. 1. 10. and these fruits shall remain to eternity, Psal. 1. 3. Mat. 25. 34. &c. Rev. 14. 13. Secondly, that the Disciples should go forth, and their preaching should have fruit and successe to the conversion of the Gentiles; and that the Church so planted by them should continue to the worlds end, in spight of all her enemies; the perfections and all the machinations of Satan, because God giveth the increase, 1 Cor.3.7.

whatsoever ye shall ask] Here he layeth down a singular encouragement to Ministers, in that they shall have free accesse to the Father to beg and obtain whatsoever they have need of in their ministery: there are indeed ever many lets, and enemies to our preaching the Gospel, whose assaults we are no wayes able to bear, except the power and providence of God sustain us; therefore he saith in effect, though you are unsufficient, the Father will not be wanting to you.

V. 17. *that ye love one another*] This he saith most seasonably to admonish the Ministers of the Gospel to mutuall love and concord: if there be strife of tongues, they must needs build to confusion: they ought to love the rather, because the world will ever hate them who love the truth. Love is the fulfilling of the law, no pretence will serve to the breach of this precept, seeing God hath commanded mutual love: thou wilt say, he is evill; and what art thou who hatest thy brother? thou sayest thou hatest the evill only? but malice is a false *medium*, making that seem evill which God accepteth as good: but indeed, as *Augustine* said to *Macedonius*, *ep.* 54. **Omnes odit, qui malos odit: he hateth all, who hateth the evill**, seeing all men sin. But therefore **Diligendi sunt mali, ut non sint mali: we must love the evill that they may not continue evill**, as we love the sick to make them well.

V. 18. *If the world hate you*] That is, if the wicked hate you, as chap.14. 19. for such only hate Christ and good men. Having admonished his disciples that they should abide in him, and love one another, he now sheweth them what they shall find contrary hereto, to wit an impious world, to draw them away from Christ, and from unity one with another, against which he fortifieth them in the following words.

ye know that, &c.] γινώσκετε, Know ye, or consider ye; that you may be comforted in that therein you do but share with me in my sufferings.

V. 19. *therefore the world hateth you*] The wicked of the world (guided by the malicious spirit of Satan) hate the elect, for Gods favours bestowed on them See Genes. 4. 4, 5. 1 John 3. 12. And because the image of God appeareth in their faith and sanctimony of life and conversation: he seemeth to correct others who dissenteth from them in judgement or practice: they think it strange that **you run not with them to the same excesse of riot, speaking even of you**: 1 Pet.4 4. the Phylosopher noted this impious quality of the heathenish world, in the example of *Aristides* hated, only because, **prater modum justus erat**, he was more just than other men.

V.20. *the servant is not greater, &c.*] Mat.10.24. chap.13.16.

if they have kept my saying] That is, seeing they have not believed and obeyed my saying, but contemned it, it must not seem strange to you that they will also contemn and disobey your words. By this he will strengthen them against despaire of successe in their preaching, by his own example, be not out of heart when you perceive your auditours neglect and disesteem of the word you preach: all have not faith, and of rebellious *Israel* the Apostle saith, Hebr. 4. 2. **The word preached did not profit them, not being mixed with faith, in them that heard it, and the same faith**, 2 Cor.4.3,4. **if our gospel be hid it is hid to them that are lost: in whom the God of this world hath blinded the mindes of them which beleeve not, &c.**

V. 21. *because they know not him that sent me*] They know not, or for malice will not acknowledge that which you preach to be the word of God. See Jer 43. 2. & 44.16. Ignorance of God is the cause of the persecution of his Ministers.

V. 22. *if I had not come*] If I had not come unto the Jews according to the word of the Prophets concerning me.

they had not had sin] Either not so much sin, if they had not despised so clear light, and a truth so confirmed, as v. 24. or they should still have seemed innocent, if I had not discovered their hypocrisie. See chap.9 41. And truly, **Minor erat culpa, ubi erat culpæ ignorantia, Ambrose l 9. ep. 71. there was lesse fault, where there was no knowledge of a fault**, See Luke 12. 48. & Mat. 10. 15. But they that sin against knowledge, have no cloak or excuse for their sin.

V. 23. *hateth my Father*] For they are one God, and one truth, so that he that hateth one, hateth both.

V. 24. *not had sin*] Not so much sin: the more men sin against a convicted conscience, the greaterand more desperate is their sin. See on verse 22.

V. 25. *written in their law*] Psal.35. 19. See chap.10. 34.

they hated me without a cause] Undeservedly: for he did all things well, good to all, harm to none; so **Davids** enemies hated him, Psal.15.19. חנם *chinnam* 70. δὲ μισοῦντές με δωρεὰν, freely; that is, without any of my offence given them, hating me. So *Jonathan* said to his father King *Saul*, 1 Sam.19.5. why shouldest thou sin against innocent blood חנם *chinnam*, δωρεὰν undeservedly.

V. 26. *when the comforter is come*] chap.14.26. Luke 24.49.

whom I will send] So the holy Ghost is said to be sent of the Father (chap. 14.26.) and the Son, of the Father and holy Ghost, Isai 61.1. Luke 4.18. not by change of place, but *illo missionis nomine, under that name of mission*, we must understand, *opus manifestationis indutæ, the work of manifestation in vulged, as Fulgentius* speaketh, *de miss. sp. S. ad Monim. l.* 2. and as *Greg. hom.* 26. *in Evang.* saith well, *ejus missio, ipsa processio est, his mission, is his proceeding of the Father and the Son*, he is coequall, consubstantial, coeternal with the Father and the Son: for as *Aug. fl. de temp. ferm.* 184. saith, *in the holy Trinity is nothing, minus aut majus, lesser or greater.* He came down on his Apostles, in several gifts (as the same saith, *ferm*, 185.) **velut imber sanctificationis illapsus**-falling **as it were a shower of sanctification.** How great, how unspeakable is the goodnesse of our Redeemer? *Hominem portavit ad cælum, & Deum misit ad terras: ib. He carried man to Heaven* (as in his ascending humanity) *and sent God* (the holy Ghost) *unto the earth.* See also *Hilar. de trin. l* 8.

V. 27. *ye also bear witnesse*] You who were eye-witnesses, who have heard and seen the very same which the Spirit also testifieth, Acts 1. 8. 21,22, & 5.32. 1 John 1. 1,2,3.

CHAT. XVI.

Verse 1, *Should not be offended*] σκανδαλισθῆτε, cometh of σκάνδαλον, to halt; σκανδάλον, of the same is a stumbling block, or stone in the way, at which, suddenly striking the foot we fall or stumble. See Rom.14. 13. 1 Pet. 2. 8. In both which places it is interpreted by πρόσκομμα, *offendiculum*, of προσκόπτω, *impingo*, to dash ones foot against something in the way. Here Christ telleth them before hand, what troubles they must look for in preaching the Gospel; lest stumbling at that which they expected not; they might fall from their patience, hope in, and profession of Christ; flesh and blood (ever too indulgent to it self) being apt to suggest to them in their perfecutions and continual troubles, that God favoured not the preaching and doctrine of the Gospel, which all the world disliked and perfecuted, and for which such grievous things were inflicted on the preachers and professors thereof: therefore Christ fore-armeth them by fore-warning them what they must expect: for that which suddenly falleth upon one, may trouble a great and constant mind, but that which is foreseen and expected, is more easily born, as *Cyril* noteth. But herein is a singular argument of the truth and sincerity of Christian Religion; that it could ever take root, and so many generations, according to the word of Christ. Mat. 16. 19. in spight of the gates of Hell, and powers of darknesse, it yet flourisheth; though it hath been so constantly persecuted in all times and places; and seeing that Christ, at the first proposal thereof, never allured any one Disciple to follow him by promise of honours, pleasures, secular gains, or any thing which flesh and blood liketh; but on the contrary told them plainly, as here, so, many other times, that they must expect persecutions, malice of all the world, loss of goods, and life it self for professing the same: He that on these terms and conditions is a resolved Christian, must, by the Spirit of truth, be assercained of the truth of his religion, otherwise he would never suffer such things for the profession thereof; the very spectatours of the Martyrs sufferings (when they have seen them torne with sundry torments, & under the tired hands of their tormentors, hold an invincible patience) have thought, as the truth is, that neither the consent of so many, nor the perfeverance of dying men could be vain, *nec ipsam patientiam, sine Deo, cruciatus tantos posse superare, Lactant. lib.5. cap.13. neither that patience it self, without God, could overcome such great torments*: hence came it, that the blood of the Martyrs was the seed of the gospel.

V. 2, *put you out of the synagogues*] Excommunicate you. See Chap. 9, 22.

whosoever killeth you will think] They shall in their blinde zeal think you such pernicious and evill men, that you are worthy to die, as was commanded concerning the idolaters, Exod.32.27.and blasphemers, Leviticus 24. 16. See Acts 22.22.

V. 3. *because they have not known the Father*] See chap. 15.21. ignorance of God, is the cause of persecuters rage: so unhappy a mother of devotion is ignorance, this made them persecute Christ in his facred person, Acts 3. 17. and in his servants, Acts 9 5. 1 Tim. 1. 13.

V. 4. *I said unto you at the beginning*] He would not at first so expressely

expressely tell them of all these things which they must suffer, but considered their weaknesse: and indeed while he was with them, the rage of the adversaries fell upon him; but after his ascension, when Satan could no more reach him, he stirred up all the fury of wicked men against the professors of the truth of Christ: it was therefore necessary, both that now before his departure; they should be forewarned of their dangers; and after his ascension, that they should be armed with a greater measure of the holy Ghost, as to instruct them in all truth, so to confirm them in their professing and preaching the same; which was also done accordingly.

because I was with you] He speaketh as if he were not now with them, because he was upon his departure from them. And we may hence learn, that as Christ not at once declares all the mysteries of eternall life and salvation unto his hearers, but accommodateth his doctrine to their capacities, (as verse 12. 1 Cor. 3. 1, 2. Hebr. 5. 11,12.) so doth he in due time and measure instruct them therein, that the believers may be fixed.

V. 5. *and none of you asketh me*] This is not simply to be understood, for *Peter* asked it, Chap. 13. 36. but he greatly reproveth their negligence, for that they no more cared to be further enformed what should be the effect of his departure.

V. 6. *sorrow hath filled your hearts*] Because I tell you now of my departure, and your afflictions to come: whereas if you would have diligently enquired concerning the end of these things, you should have found matter of rejoycing in the assurance of my glory, and the accomplishment of your redemption therein.

V. 7. *it is expedient for you*] It shall make for your advantage. Such are the works of Gods power and unsearchable counsel, whereby he bringeth light out of darknesse, good out of evill; and comfort out of sorrow: so he giveth them his peace in the worlds malice, and spiritual joy of the holy Ghost in the bitter sorrows and afflictions of flesh and blood: so he advantageth them in manifesting to themselves, and the world, their righteousnesse, by permitting them to be condemned of the world for malefactours: so he giveth them life, by permitting them, to death: so tryeth he the elect, and blindeth the carnal hearted.

if I go not away, the Comforter, &c.] Could he not have given the holy Ghost being present with them? Yes, but God had otherwise determined to confirm the truth of the Gospel, by the manifest graces of the holy Ghost, and them therein, who were now to be weaned from the desire of Christs bodily presence, and to awaked out of their dream of a temporal and worldly kingdom of Christ. See 2 Cor. 5. 16.

V. 8. *he will reprove the world of sin*] ἐλέγξει, he will not only accuse but also convince the world of sin, by such evident and concluding arguments, as that **πᾶσαν ἀπολογίαν αὐτῶν ἐκκλεῖσει, Chrysost. hom 77 he shall take from them all excuse**, he shall convince their obstinacy and unbelief, by the power of truth making it clearly appear, that I am the Christ. See Acts 2. 37.

V. 9. *of sin*] Of unbeleef: See chap.15. 22, 24. However the world and fecare sinners think themselves free from the guilt of sin and the just punishment thereto due, yet when by the light of Gods spirit they shall understand their own condition under the burden of original sin, derived to them from *Adam*, and their many actual, contracted by their own wilful disobedience, they shall to be convinced of sin, as that they shall groan under the burden thereof as unsupportable, untill they by faith can lay hold on Christ for their peace with, and justification before, God. See Rom 8, 23. Rom. 7. 23, 24, 25. Rom. 5. 1. thus shall the light of the holy Ghost reprove the world of sin, thereby moving the consciences of the elect to faith and repentance, and terrifying the hearts of the reprobates, who can neither find peace to their souls under the curse of the law, nor beleeve in Christ that they might be delivered from it.

because they beleeve not] And therefore are still lyable to the power and curse of the law against sinners, so long as they continue in unbeleef, being not made free by the Son, who only freely justifieth sinners. See chap. 8. 34, 35, 36. Rom. 3. 19. 24. & 5. 1, &c.

V. 10. *of righteousnesse*] Not the worlds, but Christs: because they contemned the true righteousnesse of God in Christ (1 Cor. 1. 30.) whom they blasphemed, and condemned as a malefactour: hereof their consciences shall be convinced, when they shall perceive the gospel confirmed, by the admirable power of the holy Ghost, evidently working by the Apostles.

V. 11. *of judgement*] Because they condemned him whom God the Father justified (which was not his injustice, but theirs) and appointed Judge of the living and the dead, Acts 17. 31. or my power of judicature exercised against Satan in part already, chap. 12. 31. Luke 10. 18, &c.

prince of this world] Satan; not that he is so; for God alone is king, and and his providence ruleth over every creature, but because he arrogateth to himself that high title (Luke 4.6.) lying to deceive, and because the wicked are permitted to his government, 2 Cor. 4. 4. of this see Acts 2. 22, &c. that they might perish through his delusions who received not the love of the truth that they might be saved. 2 Thes, 2 11. 12.

is judged] Shall presently be judged, that is, overcome, and his kingdome overthrown by Christs passion, and the preaching thereof. See Hebrewes 2. 14. Luke 11. 22. & 10. 18.

V. 12. *I have yet many things to say unto you*] Thus he attemperateth to his hearers capacity: his doctrine distilleth like rain upon the herbs, (Deut.32. 1.) by little and little as the hearers can receive it to nourish them, not by Cataracts to drown them. See 1 Cor.3. 1. I have many deep mysteries, which you cannot now understand, or bear them without offence by reason of your weaknesse, but the holy Ghost will reveal them unto you: See John 6. 56. 60. 1 Cor. 3. 1. See on verse 4.

V. 13. *he will shew you things to come*] Concerning the kingdom of Christ, which they knew not till after his *resurrection*.

V. 14. *he shall receive of mine*] He shall shew you the same truth which I have spoken to you, opening the treasure of wisdom and sanctification, which are yet hid in me: he shall fill you with my spirit, and make you understand that which I have taught you, fealing you up to the redemption which I work for you, and assuring you of your intereest in, and conjunction with, me.

V. 15. *all things that the Father hath are mine*] This he speaketh in the person of the Mediatour; because of his fulnesse we all receive. chap.1. 16, and herein the weeth the unity of essence in the holy Trinity, and community of power, wildom, sanctity, truth, eternity, glory, majesty, &c.

V. 16. *because I go to the Father*] See chap. 14. 28, 19. I passe by death and resurrection into the glory which I had, and have eternally with the Father; yet shall I be more spiritually with you than ever, because ye shall then have more experience of my spirit. See Mat. 28 20.

V 17. *Then said some of his disciples*] Often had he mentioned his death, and going to the Father, yet understood they not; so deafe is flesh and blood to the doctrine of the crosse; and so blinde are we untill the Spirit of God illuminate us, 1 Corinth 2. 14.

V.18 *what is this that he saith*] What meaneth he hereby? they understood not. that he should so soon die, and so quickly rise again from the dead, the third day: therefore that same **τὸ μικρὸν, a little while**. was obscure and hard to them, untill this prophesie opened it self in the fulfilling thereof. There is in the regenerate in this life, so great a remainder of carnal reason and wildom, which is but spiritual blindnesse, as that they understand but in part (see Gal. 5 17. 1 Cor. 13. 9.) even sometimes plain and easie things often taught them: as in this example appears he had often, and but lately acquainted them with his death, and suffering at *Jerusalem*, and his rising again the third day, yet they thought not that it had been so nigh, that he should that very night be apprehended, and slain the next day; they understood nothing of these things, *and this saying was hid from them, &c.* Luke 18 31,32,33,34.

V. 19. *that they were desirous to aske him*] They, like good auditours, are not offended at that they do not presently understand, but resolve to ask that they may learn: he as a graelous Saviour, preventeth their enquiry by a further explanation of himself.

V. 20. *ye shall weep, &c.*] Ye shall have sorrow and trouble of heart; when impiety and popular rage shall triumph: but you shall have a spiritual joy in receiving the holy Ghost; which shall take away, and make void secular and worldly sorrows (as *Aarons* serpent did the inchanters. Exod.7.12.) so had they many sharp encounters, injuries, preffures, sorrows as Christ foretold them, Mat. 9. 15, &c.) but they rejoyced that they were counted worthy to suffer for the name of Christ: so are the saints advantaged in their sufferings. See Acts 5. 41. 2 Cor 4.16. 17, 18. Rom. 5. 3. when the Saints weep, the world shall rejoyce, but when all tears shall be wiped from their eyes, (Revel. 7. 17.) then *shall all the kindreds of the earth wail and mourn*, Mat.24. 30. Rev. 1. 7. so do the saints and the world take their turns of sorrows and tears, as Gideons fleece and floor did of the dew. Judg. 6. 37, &c.

V. 21 *her hour is come*] The time of her travel appointed of God. This similitude often used in holy Scripture, importeth sodain fear and sorrow. Psal.48. 6. Jer. 6. 24. Jer.13. 21. & 22. 23. & 49 24 & 50. 43. Mich.4. 9,10 1 Thes. 5. 3 so should their dispersion, fear and sorrow be, but they should (and so did) rejoyce when the issue thereof, the resurrection, and ascension of Christ, the gifts and graces of the holy Ghost powred out upon them, and their admirable comfort in their faiths confirmation, as also in the conversion of the beleevers of Jewes and Gentiles to the faith, and their salvation by Christ.

V. 22. *I will see you again*] After my resurrection from the dead.

no man taketh from you] **ἄρει, taketh away: ἀφεῖ shall be able to take away**: Because Christ is their joy (faith *Augustine*) who shall die no more, but be to the fountain and authour of eternal joy. See 1 Pet. 1.8. this joy is begun in this life, and compleated in the life to come.

V. 23. *in that day ye shall aske me nothing*] When ye shall see me me risen from the dead; ye shall not then enquire of me those things which you now doubt of; as chap.13. 36. & 14. 5. you shall be taught of the holy Ghost, and so understand these things, 1 John 2. 27. or ye shall not ask of me as now ye do.

V. 24. *ye*

V. 24. *ye asked nothing in my name*] Hitherto you have not grounded your requests to God through my mediation and intercession, which you shall now learn to do in my bodily absence. How by he comforted them in assurance of his spiritual assistance to them in all their trials, which they should obtain in their faithful and earnest prayers unto God in his name and mediation openly; which they according to this word of Christ doing, had a comfortable experience of the performance of this his promise on that behalf; whereof see Acts 4. 24, 29, 30, 31, 32. &c. this was probably an unusual manner of praying with the former saints before the coming of Christ; for the Apostles had not yet practised it after his manifestation to Israel, and their being so much instructed by and under his divine magistery, untill after his ascension into heaven; to wit, their praying to God through the name and mediation of Christ.

V. 25. *in proverbs*] Or *parables*, in similitudes, in dark sayings, but openly, as verse 29. & chap. 10. 6. & chap. 11. 10. Mark 8. 32.

no more speak unto you] I will henceforth to the end of my ministery speak unto you.

V. 26. *Ye shall ask in my name*] Chap. 14. 13, 14. for my sake, through my mediation, and according to the will and promise of God: otherwise the name of Christ is but vainly pretended, *Nam si id quod non expedit petitur, non in nomine Jesu petitur pater, Gregor. hom 26. for if that which is not expedient is asked, the Father is not entreated in the name of Jesus.*

I say not unto you] Not that he will not mediate that to shew the readinesse of Gods love to hear the beleevers.

V 27. *because ye have loved me*] This is not because, here as Luke 7. 47. sheweth a consequence not a cause of Gods love to beleevers See on Luke 7. 47. we love Christ, because God loved us first, which love of his can have no cause but in it self: our love to Christ is therefore a certain sign of Gods love to us.

V. 28. *I leave the world*] In respect of my bodily presence; but as his Deity left not heaven to come into the world by his incarnation; so neither left it the world by going to the Father in his assumption.

V. 29. *Speakest no proverb*] No parable, or obscure thing; now we better perceive what thou meanest. They found in themselves some encrease of illumination, so that they could truly say Christs present words were not now such obscure riddles, but that they in some measure understood the scope and meaning thereof; but herein they yet failed, that they thought they were sufficiently enformed, or knew enough concerning his going to his father, with the effects thereof, much more clearly and evidently taught them after his ascension, and the coming of the holy Ghost upon them, as he had promised; when we know most, we must know that we are yet to learn, as God shall be pleased further to reveal himself unto us.

V. 30. *Now we are sure*] This they say as men fluctuant between fear and hope; therefore Christ presently telleth them of that effect of their faiths weaknesse which he foresaw, that is, their forsaking him, whom they here professe came from God, so infirm is the strongest faith, so inconstant the best resolutions.

V. 31. *Do ye now believe?*] This interrogation hath in it the significations both of pity and reproof of their too early confidence in themselves, as if he said, Ah poor fooles! who seem to your selves thus strong in faith you know not how quickly you shall be scattered for fear. See verse 32.

V. 32. *Behold the hour cometh*] Mat. 26. 31. Mark 14. 27.

yet am I not alone] This also he addeth to confirm them against their tryal now at hand; as if he said, let not go your confidence in me, when you shall find your own infirmity in your forsaking me for fear, God will still be with me, when men desert me.

V. 33. *that in me ye might, &c.*] That trusting in me, ye may have peace of conscience, the surest armour against secular afflictions.

I have overcome the world] Christ his victory is our victory. See 1 John 4. 4. neither the world, Satan, sinne, death, nor any creature could overcome him; so neither shall they us, Rom. 8. 37 &c. though we must through many afflictions enter into the kingdom of heaven, Acts 4. 22. (for as *Jerom lib. 2. ep. 19.* saith *quis sanctorum sine certamine coronatus est? which of all the Saints hath been crowned without a conflict?*) yet herein is our comfort and assurance, we have overcome the world, because Christ hath overcome it: this is the victory of our faith; we have overcome, though the fight be not yet done; because we are certaine of victory in Christ, who hath overcome for us, both the world and whatsoever is adverse to our salvation: the world may still afflict us and try us, to advantage us, not finally to hurt us, because we are in Christ by faith. See 1 John 5. 4. Rom. 8. 1.

CHAP. XVII.

Verse 1. THe hour is come] This he saith, because through Christ were manifested, by doctrine and miracles, power and great works; yet his spiritual kingdom, which after this, more clearly shined forth, was yet but obscure towards the world: now the hour which the Father had appointed was come.

glorifie thy Son] He prayeth for that he was assured of assurance of the truth of Gods promises is the cause and ground of faithful prayer, 2 Cor. 4. 13. so we daily pray for remission of sins, because we are assured that they are remitted in Christ: God hath appointed that we shall attain through the merit and mediation of Christ, but the condition on our part to be performed is, that we ask like dutiful children, that he may give like a loving Father.

that thy Son may also glorifie thee] That I may glorifie thee in the afflictions which I shall suffer for the elect, that men may know that I loved thee. *Euthym.*

V. 2. *as thou hast given him power*] Authority over all men, and all creatures.

V. 3. *the only true God*] Not excluding himselfe and the holy Ghost; but in imating the whole Deity in the name of God.

V. 4. *I have glorified thee*] By Doctrine and miracles; by my whole life on earth: now therefore glorifie me in my death and resurrection, that thou mayest also therein be glorified. See chap. 5. 23.

V. 5. *with the glory which I had, &c.*] That the divine Majesty which I had from all eternity may now shine forth in the person of the Mediatour; for the nature of the flesh was not yet glorified, and taken up to Gods right hand; as *Chrysstome* noteth: this glory was (towards the world) clouded for a time by the veil of his flesh, in the form of a servant, but nothing in himself lessened thereby.

V. 6. *unto the men*] To my disciples chosen out of the world, whom I have instructed. He preached to all the Jews publickly in their synagogues, and in the temple, as occasion served; even all that concerned their believing in, and salvation by him; but there were among them all, but a certain number of the elect who received that word, and beleeved to salvation.

thine they were] By eternal election. They were Gods, that is, the fathers, the sonnes, and the holy Ghosts, who gave and committed them to Christ as he was their redeemer, teacher, saviour, and mediatour; not alienating them by that donation; but more nearly uniting them to God by that mediation, whereby they become, θείας κοινωνοὶ φύσεως, *partakers of the divine nature.* God gave them to the magistery of Christ, that in the dayes of his flesh, and conversation with them, he might fully teach them those things, which they were, after his ascension into heaven, to teach all nations, that the elect among them might beleeve in him and be saved.

V. 7. *are of thee*] The elect beleeving know, that all that which they have in Christ is divine and heavenly, no invention or power of man, but the will and power of God to salvation to every one that beleeveth, Rom. 1. 16. See chap. 6. 69. 1 John 5. 20.

V. 8. *and have known*] Chap. 16. 27. for faith cannot be without knowledge. See chap. 9. 36. Romans, 10. 14. faith is the assent of the mind unto that it knoweth.

V. 9. *I pray for them*] specially for the Apostles designed to so great and dangerous a work as was their preaching the gospel to the obstinate Jews and Idolatrous Gentiles. I pray not for the reprobates of the world. Christ intercedeth for the elect only who receive his word to faith and obedience; he neither prayeth for, nor heareth their prayers who will not hear, and obey his word and ordinance, see Zech 7. 11, 13. Isai 1. 15.

V. 10. *thine are mine*] For God the Father made him Heir of all things, Heb. 1. 2. this he saith to give them assurance that the Father heard him; as if he had said, I commend none unto thee, but those whom thou gavest me, and still ownest for thine.

I am glorified in them] As in their beleeving and sanctification, so in that they shall preach my triumphs over sin, the crosse, death, and hell, to all the world, out of which beleevers shall continually be gathered.

V. 11. *I am no more in the world*] I am presently to depart from this world, and after my ascension will be no more in it by my bodily presence (Acts 3. 21.) by his governing and assisting spirit, he ever is See Mat. 28. 20.

keep through thine own name] That is (as the the interpreter of the Syriack hath it) by thy name, by thy power, mercy, and goodnesse, for thy holy names sake, or by the knowledge of thee: because they are thine, and bear thy name: διὰ τῆς σῆς γνώσεως, *through thy help, or assistance. Chrysost.*

that they may be one] Joyned in unity of faith and love as brethren in me. Of one heart mind and consent, careful to keep the unity of the spirit in the bond of peace. Eph. 4. 3. the effect of Christs prayer concerning this, admirably appeared, Acts 4. 32. Acts 1. 14. & 2. 46. & 5. 12. & 15. 25. Lord Jesus Christ, yesterday, to day, and the same for ever; now remember and intercede for thy distracted Church, whose discordant parts like those dry bones in the Prophets vision lie scattered, O Lord God of peace and unity, breath the spirit of unitie upon them, that they may come together and live. *Amen* Lord Jesus.

V. 12. *son of perdition*] This is an Hebraisme. So 2 Thes. 2. 3. ὁ υἱὸς τῆς ἀπωλείας, *that son of perdition*, Ephes. 2. 3. τέκνα ὀργῆς, *children of wrath. Judas* was a Son of destruction; or who deserved destruction; destinated to destruction: not that *Judas* was without sinne (because designed to perdition) or that God was the authour of sin; no, no: *Fulgentius de præd. ad Monim. lib. 1.* saith very well, *quos præscitinavit ad pœnam, non præscitinavit ad*

ad culpam; those whom he predestinated to punishment, he predestinated not to sinne; and therefore, *illius rei Deus utique est, cujus author non est, ib. God is the revenger of that, whereof he is not the author*, that is, iniquity, which he can punish, but not do: there is no sinne in him, and therefore none can be of him. The Hebrews used to say, בן מות *ben maveth*, 1 Sam. 20. 31. and 26. 16. 2 Sam. 12. 5. &c. *a son of death*, that is, one deservedly perishing, notoriously wicked. So they said, *a Son of Belial*, Deut. 13. 13. 1 Sam. 2. 12. without profit, lawlesse, rebellious, given over to wickednesse. Judg: 19. 22. 1 Kings 21. 10. 1 Sam. 25. 25.

that the Scripture, &c.] Psal. 109. 8. God foreseeing his treason and impenitency, foretold of his destruction, and pronounced many severe and grievous curses and plagues to come upon that traytour, Psal. 69. 22, 23. &c. Psal. 109. 7. &c. as on all other impious and unreconcilable enemies of the Church of God.

V. 13. *I speak in the world*] That is, being yet bodily present, I pray for and with them,

my joy fulfilled] Chap. 15. 11. by (*in themselves*) he meaneth in their hearts; and in their comfortable assurance in this life, and accomplished salvation in the life to come; which he duely calleth his, who rejoyceth in our good, and causeth the same in us, by the presence of his spirit, sanctifying us, and living in us, Gal. 2. 20. whereas we have of our selves nothing but unrest, terrour, and matter of despair; Christ onely is our peace, and joy.

V. 14. *they are not of the world*] Because being separated by the spirit of regeneration, they dissent from it in affection and conversation, 1 Pet. 4. 4.

V. 15. *take them out of the world*] By present death, because it was appointed that they should preach the gospel to the nations of the world.

V. 16. *they are not of the world*] Verse 14. this he repeateth for their sakes, that they might remember that they were but aliants here; and so no wonder if the world hated them, which loveth onely her own.

V. 17. *sanctifie them through thy truth*] Consecrate, prepare, and enable them to preach thy truth to the world; as if he said, let them first receive the *word* and digest it; to wit, the word: which they must preach to others. See Ezek. 3. 1, 2, 3, 4. Revel. 10. 9, 10, 11.

thy word is the truth] Thus he meeteth with their hypocrisie, who boast much of truth and godlinesse, yet securely contemn or neglect the word of God; whereas, that only containeth the truth and will of God, for our sanctification and salvation: all other truths pretended to, or alleged by men, are hereby to be examined. *Aaron* and his sons were sanctified to the ministration of the *Levitical Priesthood*, with cleansings and sprinkling the blood of those sacrifices (Exod. 29. 7.) which could never make them perfect (Heb. 9. 9.) but, O my Father, sanctifie and consecrate these in the truth of those shadows (now to be antiquated and done away, Ephes. 5. 26. 1 Pet. 3. 18. John 10. 15. & 15. 3. 1 Pet. 1. 22.) which more clearly shineth forth in the Gospel, than in those figures of the Law.

V. 18. *as thou hast sent me*] Tho I hast sent me to preach the gospel, thy will for mans salvation, I now having finished my course, assigne them to the same office, and assist and keep thou them, that they may perform it.

V. 19. *for their sakes*] That I may for them merit remission of sins, and eternal life, that they may also be sanctified and consecrated to thee and thy service, as I am to do thy will for the expiation of the sin of man: he seemeth to set himself against the *Levitical* sacrifices and Priesthood which prefigured him, and were thereto consecrated and sanctified, Exod. 29. 1. those in the shadow, Hebr. 10. 1. but Christ was to consecrated in the truth, chap. 1. 17. Acts 10. 38. Luke 4. 18. Acts 10. 38 Isai. 61. 1. so were the Apostles anointed, according to their measure to preach the *acceptable year*; but not as Christ, who received the spirit, but not by measure, John 3. 34. but the *fulnesse of the deity*, Colos. 2. 9. the summe of this petition, is, that God would be pleased to sanctifie the Apostles, and prepare them to preach the Gospel to all nations, as he had sanctified and appointed him to declare the same unto them; intimating that as all good in order to mans salvation was, and is derived from his death and the power of his resurrection from the dead, so also all abilities and consecration of the ministers of Christ, subordinate to the same.

I sanctifie my self] That is, I consecrate and voluntary offer up my self an holy and unblemished sacrifice to thee for their redemption. So *Euthymius*, after *Chrysostom*, interpreteth.

might be sanctified] Through the imputation of my righteousnesse to them; in that I have been obedient to the death for them. See Heb. 10. 10. as also for the rest of thy elect, as verse 20.

through thy truth] ἐν ἀληθείᾳ, *in the truth*, or truly, and to it intimateth our true and real sanctification by the one oblation of Christ, in opposition to those cleansings under the law by the offering up of beasts in sacrifice.

V. 20. *for these alone*] That is, the Apostles now with me; but for all the elect which shall hereafter believe. Here was comfort to the Apostles in that many should believe through their ministery, for is there to all true believers, in that Christ (whose prayer and intercession preserved *Peters* faith from falling in his dangerous tryal) hath prayed for us also, God will deny him nothing.

V. 21. *that they may all be one*] Members of one body of Christ, whose unity is life.

in us] Not one in evil, sin, malice; but in faith, charity, sanctity, consent in good, holding the unity of the Spirit in the bond of peace. Sin separateth man from God; Christ can have no communion with *Belial*, unhappy sinner. *Magna hominis miseria est cum ibi non esse, sine quo non possit esse. Prosper. Epigram. It is a mans great misery not to be with him, without whom he cannot be (happy.)*

that the world may believe] Being convicted by their holy unity, may confesse the power of my Spirit in them, and be united to their society of faith and holy obedience.

V. 22. *and the glory*] That is, *Christian unity*, which is the honour of God, the gift of Christ, and the glory of true Christians: or the heavenly felicity whereof the elect shall participate in Christ.

V. 23. *I in them*] That the life of my spirit may appear in their holy conversation, as Gal. 2. 20.

thou in me] By thy divine nature united to my person; and communicating the fulnesse of thy spirit to me.

they may be made perfect in one] Being joyned to the Lord, and so united to him; and one to another, as true members of the mysticall body of Christ, they may be partakers of the divine nature, 2 Pet. 1. 4. See also 1 Cor. 6. 17. 1 John 1. 3. John 6. 57, 58.

may know that thou hast sent me] See on verse 21. That men seeing their godly conversation, who professe to be my Disciples, may thereby know that I am of God.

and hast loved them] That is, thy grace, love and favour towards them, which directeth and preserveth them.

as thou hast loved me] That thou lovest them for my sake: all the effects of Gods love are directed to us through his love to Christ.

V. 24. *Father I will, &c.*] Chap. 12. 26. & 14. 3. that is, I desire and pray, that the elect may be united to me their head, in the eternall blessednesse in thy kingdom of glory, coheires with me thereof,

be with me] In eternal glory and happinesse, in which I shall shortly be with thee.

V. 25. *the world hath not known thee*] The greatest part of the world hath not known thee as they ought, (see Acts 17. 13. Rom. 1. 21, 28.) in the unity of the Trinity: I onely have known thee, and they to whom I have revealed thee, and thy counsel, Mat. 11. 27. John 8. 55. & 7. 29. & 10. 15.

V. 26. *thy name*] Thy mercy and goodnesse, by the doctrine of the Gospel which I have preached unto them, and the spirit of regeneration, whereby they may understand that which I have taught them.

that the love, &c.] That thou mayest love them for my sake as thou hast loved me their Head: and that they may by faith fall in their hearts, that love wherewith thou lovest me, and themselves in me. See Rom. 5. 5.

and I in them] Dwelling in their hearts by the Spirit of Faith and Sanctification, Ephes. 3. 17. *I perfectius eis notus, Euthymius; being more perfectly known to them.*

CHAP. XVIII.

Verse 1. HE went forth with his disciples] Mat. 26. 36. To shew that he went out willingly to accomplish our redemption, understand by τοῦτον, these words, all that which this Evangelist here recordeth from the thirteenth Chapter hitherto.

over the brook Cedron] Mentioned, 2 Samuel 15. 22. 1 Kings 15. 13. It is (say some) the name of the valley, as well as of the brook running through the same betwixt Jerusalem and the Mount of *Olives*: It is a shallow brook: the Syriac translateth it, *ad transitum pedis*, that is, a Foord which may be passeth over on foot. See on Luke 22. 39. Over this brook and Valley, went *David* and his souldiers weeping, up the Mount of *Olives*, 2 Sam. 15. 23. 30.

V. 2. *Judas, &c. knew the place*] This he saith, to shew that Christ hid not himself: for in the night where could he more easily and certainly be found, than in that place, to which he often resorted in the night, Luke 21. 37. This place *Judas* well knew, and that he should there finde Christ: and Jesus knew that *Judas* would seek him there; therefore that he might according to his fathers will, be found by *Judas* and suffer for the sin of man, he that could have avoided *Judas* finding, by going to some other more remote place with his disciples in the night and darkneste undiscovered, would go into that very garden which he used to frequent, and *Judas* well knew.

V. 3. *having received a band of men*] Mat. 26. 47. Mark 14. 43. Luk. 22. 47. which he had obtained of the Governour of the Temple or rather which the Priests and elders had entreated Pilate to assign for their assistance; that they might the more surely lay hold on him, and more securely bring him away with them: now though most probably their own Centurion commanded the company, yet because Judas was to bring them to the place where Jesus was, it is said that Judas received a band of men, &c.

cometh thither] Into the garden, into which Christ entred, being now to expiate and satisfie for that sin also, which *Adam* (sinning in a Garden) brought upon the world.

with lanthorns and torches] Jesus is apprehended as a Malefactour, that we may be acquitted as innocent.

V. 4. *went forth*] That is, from that part of the garden where he was towards them who came to apprehend him.

whom seek ye?] He asketh not as doubting, but to amate the Guard, and that he might rather appear presenting himself, than be taken, as by force, seeing he wittingly and willingly offered up himself for our sinnes, as was prefigured in the Law. See Exod. 35. 5. 21, 21, 29. Levit. 22. 21, 23. Numb. 15, 3. & 29.39. Deut 16. 10.

V. 5. *they answered him, Jesus of Nazareth*] They say not, we seek thee, but Jesus, &c. As speaking to some third person: It seemeth then that they knew not Jesus present, speaking to them, though manifested with lights, and marked out by *Judas*'s treacherous kisse, and though often seen specially of the High Priests servants, who ever noted him with a malicious eye. All which (as also the following words) shews, that he willingly offered himself.

Judas also, &c.] *Judas* perplexed, in that, that the signe of his treason took not, and that he had in vain discovered himself, who probably hoped, that having saluted Jesus, the Guard would presently have fallen in and layed hands on him, and so in the tumult, his self should not be discovered He came now over to the Disciples, from whose society he was departed, but stood with the enemies of Jesus.

V. 6. *fell to the ground*] No wonder; for as *Augustine* noteth, *Deus latebat in carne, the Deity was vailed in his Humanity*: Christ did this to make them know, that the arms, multitude and power they brought, could do nothing except God permitted: and to teach all obstinate enemies of his Church, that they shall not be able to stand before his Majesty judging in his glory, seeing they could not in his state of humiliation, and when their hour was, that they were permitted to judge him, then sustaining the person of a servant, and in their censure, a delinquent.

V. 7. *then asked he them again*] After that the same power which cast them down, permitted them to rise again.

they said, Jesus of Nazareth] They persist in their obstinacy notwithstanding their present experience of a divine power casting them down at the word of Jesus: the most evident miracles can neither convert nor work upon the obstinate, untill God turn their hearts.

V. 8. *let these go their way*] For he alone was to suffer for our redemption. He sheweth his love to them, unto the last: if ye seek me onely ἄφετε τούτους ὑπάγειν, *Chrysostom I yeild my self to you.*

V. 9. *that the saying might be fulfilled*] These are the Evangelists words, confessely speaking, omitting these words, *this he said*, or *this was done*, that the saying, &c.

of whom thou gavest me] Chap. 17. 12.

V. 10. *Simon Peter having a sword*] Mat: 26. 41.

the servants name was Malchus] He nameth the party, and where he was hurt, for the evidence of the story.

V. 11. *put up thy sword*] Christ prohibited him to smite, though in defence of his own sacred person; and he healed him that was hurt, though his enemy: to teach us first to do good to them, who persecute and hurt us. And secondly, that zeal must be limited by the bounds of every mans own calling: we may not use the sword to private revenge. See Deut. 32. 35. Rom. 12, 19. Thirdly, that he willingly tasted that bitter cup of his passion. Fourthly, that he needed no externall defence; he could have commanded legions of Angels. Lastly, that no mis-informed, or misplaced zeal is justifiable.

V. 12. *and the captain*] χιλίαρχος (See Acts 21. 31.) *the tribune*; some think these were such as we call *High Marshals*, *Henr. Bebel. de mag. & sacr. Rom.* A colonel or Commander of a thousand Souldiers, (of whose office and institution, see *Festellla de Magistrat. Rom. cap.* 16.) so the interpreter of *Suidas* giveth it also, so he saith στρατηγὸς is a *troop*, or *cohort*: we may understand this command to be of a Regiment, or *cohort*, as the Romans called it. For as *Vegetius lib.* 2. *cap.* 6. *de re militar.* saith, *In una legione decem cohortes esse debere.* So *Ibid. cap.* 12. in one legion must be ten *cohorts*, the first whereof being the chief, consisting of 1105. Footmen, and 132. Horsemen, and being of the best quality, were commanded by the *Tribune*; and were called *cohors miliaria*. See also *Pomponius Latus, de Magistrat. Rom.* and *Ra. Volateran. de Magistrat. & sacr. Rom.* However strong or full soever this armed company was, with those *Auxiliaries* which the Priests sent out with them, they could not take Christ untill he yeelded up himself, which this, ὅτε, *then*, or therefore, seemeth to point at: *then* they took him, when he yeelded; or *therefore*, because he rendred himself; otherwise, they were cast on the ground by his word onely.

and bound him] As a malefactor: this they did to please their impious Governours: and this Jesus suffered to fulfill; that which preceeded in his types, *Isaac*, Genes. 22. 9. *Joseph*, Genes. 37. 24. *Sampson*, Judges 16. 9 and the legall Sacrifices which were bound and layed on the Altar, and to deliver us from the bonds of Death and Hell, Psalm 116. 3. Mat. 2 . 13.

V. 13. *to Annas first*] See Luke 3. 2. Some conjecture that his house was in the way from the garden: others, that because no matter of great moment was acted at *Annas* house, besides his examining Jesus concerning his doctrine and disciples, verse 19. and that illegall and impious act of one of the servants imiting Jesus verse 22. therefore the other Evangelists omit this part of the History, not so much as mentioning *Annas*, but so following the *series* of the History, as if from the garden they *led Jesus first to Caiaphas*, Mat. 26. 57. Mark 14. 53. Luke 22. 54. but here it is manifest, that they led him to *Annas* first. See on Luke 22. 6.

high priest that same year] *Annas* was high Priest; and this office was for a time of life by Gods ordinance, *Caiaphas* was his *Suffragan*, which Office might be for a year, and then another might succeed him therein (see on Luke 3. 2.) the *Suffragan* was the *Vicarius*, or Deputy of the High Priest.

V. 14. *now Caiaphas was he*] Chap. 11 50.

expedient that one man should die, &c.] So excellent is truth, that it doth not onely give some light to the dim eyes, but also sometimes break out of the enemies tongues: so *Caiaphas* prophesied: it was indeed expedient that this *One man should dye*, that all men might not dye eternally: indeed, ἡ σωτηρία τῆ οἰκουμένῃ ὁ θάνατος ἐστὶ, *Chrysostom hom.* 82. *His death was salvation to the world*: but this blinde Prophet understood not his own words.

V. 15. *Simon Peter followed*] Mat. 26. 58. Mark 14. 55. Luke 22. 54.

that disciple was known] It seemeth it was not *John* who wrote this Gospel, as some think, but some other of Christs disciples; as hath been said formerly.

V. 16. *spake to her that kept the door*] Desired her to let in *Peter*.

V. 17. *art not thou also one*, &c.] Mat. 26. 69. Mark 14. 66. & c Luke 22. 56 57.

V. 18. *for it was cold*] Being in the night, neer morning, and Spring-time, Mark. 26, 58. Mark 14. 54. Luke 22. 55.

V. 19. *the high Priest then*, &c.] See on verse 13.

of his disciples, and of his doctrine] Probably he questioned him, why he gathered so many Disciples, and what he taught them? all to finde something whereof to accuse him of sedition or innovation.

V. 20. *In secret have I said nothing*] Nothing but that which I have, for substance, publickly preached, in the Temple and Synagogues.

V. 21. *why askest thou me?*] Wherefore should he answer, when thou wilt not believe.

ask them which heard me] Many strangers, many enemies heard me: examine these witnesses.

V. 22. *with the palm of his hand*] ῥάπισμα, Syr. *strook*.

Jesus upon the cheek, Sea Mat. 26. 67. Mark 14. 65.

V. 23. *but if well, why smitest thou me?*] Thus he convinceth his adversaries of injustice: complaining as infirm Man, yet being also God omnipotent, so that he could easily have avenged it. But as *Ambrose* saith, *Serm.* 20. *in Psalm* 118. *Queri maluit, quam vindicare*: to give us example, *he had now rather complain, than revenge.* The impious servant smiteth the most holy Lord: this was not judgement, but violence.

V. 24. *now Annas*] Mat. 26. 57. See on Luke 22. 60.

V. 25. *they said therefore unto him*] Mar. 26. 69. 70.

V. 26. *one of the servants*] Matth. 26. 73. Mark 14. 70. Luke 22. 59.

V. 27. *then Peter denyed again*] Mat. 26. 74. Mark 14. 71. Luke 22. 60.

V. 28. *then led they*, &c.] Mat. 27. 2. Mark 15. 1. Luke 23. 1. See *If. Casaubon exercit. 16. N. 76.*

the hall of judgement] Or *Pilates house*, or *Pretory*.

themselves went not, &c.] Acts 10. 28. It was not lawful by their tradition to accompany the Gentiles: especially being to eat the Passeover. This they make conscience of, but none to kill the Lord of life. See Acts 10. 28. and 11. 5.

but that they might eat the Passeover] That is, those Sacrifices which they usually were to offer, at that feast of the Passeovers; (as some say) because the *Paschal Lamb*, they were (by the Law) to eat the even before. Deut. 16. 1. and certainly Christ with his disciples, had eaten the *Paschal Lamb* the even before he was apprehended, and led to *Pilate*, as it is clear, Matthew 26. 17. &c. Mark 14. 12. &c. Luke 22. 7. &c. Others think otherwise, and that *Jesus eat not the Passeover* &c. Others think otherwise, and that *Jesus eat not the Passeover* the same day on which the Jews are it; (against which the forecited places seem to expresse:) they say, because that they finde

find no expresse place of Scripture clear enough, whence it may be gathered, those Sacrifices to be offered on the seven days of unleavened bread, were ever called by that name: Deut. 16. 2. Thou shalt sacrifice the *Passeover* (פסח) &c. צאן ובקר the sheep, and herd, or bullocks. See hereof Numb. 28. 29, 14. and Deut. 16. 2. &c. And you shall finde these Passeover-offerings expresly called חגיגה *Pesa. him*, the plural of the word פסח πάσχα. See *V. Shindlar Pentegl. in* פסח 2 Chron. 35. 8, 9. 70. εἰς τὸ φαγεῖν, &c. So *Chrysostom* understandeth τὸ πασχα, τοῦτ ἐστιν τὸν πάντα, *the whole time of the solemnity of that feast of Passeover.* But what place of Scripture sheweth expresly, or by necessary consequence, that Christ ate the *Passeover*, not on the same day on which the Jews did eat it? The first day of the feast of unleavened bread, Christ ate it, Mat. 26. 17. &c. Mark 14. 12. &c. Luke 22. 7. then it was by the Law to be eaten. See Numb. 28. 16 &c. Deut. 16. 1, 2, 3, 4. *At even*, Deut. 16. 6. And how can it appear that the Jews did not now observe the Law on this behalf? or that (as some think) their strict caution against desilement, making them uncapable (by the Law, or their tradition) of eating at the feast, of their offerings, must needs relate onely to that day on which the *Passeover* was to be offered and eaten, or the first and last dayes of the feast? seeing every uncleanesse (whether determined by the Law, or conceived to be so, by their tradition) did make them for the time uncapable of eating things offered in sacrifice to the Lord, as Levit 5. 2, 2. &c. Levit. 7. 19, 20, 21. Numb. 18. 11, 13. Numb. 19, 20. or in their opinions so, if it were but conceived such by their own traditions.

V. 29. *what accusation bring you*, &c.] So Mat. 27. 23. Mark 15. 14. He said, *What evill hath he done?* for he knew that they had delivered him out of envy, Mark 15. 10. Therefore though they had accused him as a perverter of the people, yet he also publickly professed, *I finde no fault in this man*, Luke 23. 4, 14. So also here, verse 38.

V. 30. *if he were not a malefactour*, &c.] As if they said, we are godly people, and would not accuse any but a malefactour: there is no cause why you should suspect our charity, or question our integrity (yee which of the Prophets did they not persecute? Acts 7. 52.) so blinde and presumptuous is hypocrisie: but if it be enough to accuse, who shall be innocent?

V. 31. *judge him according to your law*] This he spake, either because he conceived it to be a matter of their religion, and so fit for the cognisance of their *Sanhedrin*: or ironically he derideth their fury against right and equity; for the Romans permitted them no power of judicature in capital matters, as they confesse, nor did they condemn any man to death for favour, or unheard. See Acts 25. 16.

V. 32. *that the saying of Jesus*] How he should dye condemned by a Gentile. (Mat. 20. 19.) and be crucified, John 12. 33. for that was then the use of the *Romans*, and as the most grievous, so the most ignominious kinde of death.

V. 33. *then Pilate*, &c.] Mat. 27. 11.

judgement-hall] Or *Pretory*, v. 28.

V. 34. *sayest thou this thing of thy self*] Is this thine own prejudicate opinion of me? or is this the objection of my accusers? have they enformed thee so, or suggested any thing to induce thee to think, or suspect so?

V. 35. *am I a Jew*] What care I for the King whom the Jews expect? or for their religion? I am no Jew: I ask not for any interest of mine own: it is the instigation of thy own contreymen; they question whether thou are their expected King Messias, and convent thee as the author of sedition, under pretence of thy affectation of that title.

V. 36. *my kingdom is not of this world*] Not that he governeth not in heaven and earth: for though his kingdom be not of this world, *tamen rex est, etiam in hoc mundo, Bernard in Epiphan.* 2. when *Pilate* had openly declared whose accusation it was: Jesus plainly telleth him, that his kingdom was not secular, but spiritual; *not of this world.* So that he nothing intrenched on *Cæsars* right; which he saith, not that he might avoid death, but to shew that he was unjustly accused.

V. 37. *Thou sayest that I am*, &c.] It is an Hebrew manner of confession; meaning, I am, as Mark 14. 62. or thou gathere st by my words that I am a king.

V. 38. *What is truth?*] What truth do you speak of? what ever *Pilates* meaning was in this quere, it is more improbable that he did not therefore enquire concerning truth, with a purpose to be instructed thereby, for he not so much as expected Jesus answer, but presently went out to the Jews.

V. 39. *But ye have a custom*] Mat. 27. 15.

one at the Passeover] At the feast of Passeover: not on the day wherein the Passeover was to be offered, and eaten, that was now past (See on verse 28.) but at the feast, which lasted divers dayes. *See If. Casaubon Exercit. 16. N. 31.*

V. 40. *then cryed they all again*] Mark 15. 8. 13, 14. Luke 23. 18. Acts 3. 14. all his eager and malicious enemies: the major part of the people then present; otherwise it is very likely, that those that consented not to Jesus death, did not so cry out. See Luke 23. 23.

Not this man, but Barabbas] Such is the Judgement of an impious world, condemning holy Jesus; and acquitting a murderous *Barabbas*, τὸν δὲ ναυαγὸν καὶ λῃστὴν, *Chrysost. hom.* 83. *they require* and acquit *their like.*

CHAP. XIX.

Verse 1. *THen Pilate therefore took Jesus*] Mat. 27. 26.

and scourged him] That is, caused him to be scourged by his officers; possibly hoping thereby to appease the fury of the Jews. The Prophet Isaiah 53, 5. foretelleth the effect, *that with his stripes we might be healed.*

V. 2. *a crown of thorns*] The crown is a soveraign ornament; and so was the purple robe (see *Pompon. Lat. de Magistr. Rom. de R. ge*) in so much as that it was once accounted treason, for any private man to wear it: the Romans admitted it to Kings, (so saith *Jerom in Isai.* 61, it is *insigne regii decoris*, &c.) great men in triumphs ware it, and others at sacrifices; and funerals: so that although they did this in derision of Christs kingdom, yet it did as it were proclaim him a king, and a sacrificer, by his death triumphant. See *If. Casaubon Exerc. 16. N 79.*

V. 3. *Hail king of the Jews*] Or *God save thee O King*, Syriac שלום לך *shelom loch*, *peace be to thee*, it was a common manner of salutation among them. So Judges 6. 23. שלום לך *shalom l. ch.* So Judges 19. 10 1 Sam. 25. 6. 1 Chr. 12. 18. Luke 10. 5.

smote him with their hands] Or *gave him stripes with rods*, ἔδωκαν αὐτῷ ῥαπίσματα, ῥαπίζειν is of ῥάπις, *virga, a rod, or switch.* See on chap. 18. 22.

V. 4. *I bring him forth to you*] For they would not enter into the Pretorie. See on chap. 18. 28, therefore he caused Jesus after he had been scourged, to be brought out unto them; who were waiting before the pretorie, to attend what should finally be done to him.

I finde no fault in him] See chap. 18. 38. you accuse him of many things, but upon serious examination thereof, I finde in him no crime, no cause why I should condemn him; this sheweth that *Pilate* slighted all that they urged concerning his affecting to be a King; as either proceeding out of their envy and malice, or Christs otherwise pretending to a kingdom, than could at all be prejudicious to *Cæsar*, and the state of Rome, had he, either by any secret, or publick practices of Jesus, by drawing a dangerous party, providing armes and treasure, or casting out seditious words against *Cæsar* or the state, (which things *Pilate* being the Roman Deputy, would diligently enquire after) perceived any endeavour of Jesus, in their sense, to make himself king, he durst not have pronounced Jesus innocent, lest himself should have been impleaded, guilty of confederacy with him.

V. 5. *wearing the crown of thorns*] So bare he, and took away that curse of the earth, Genes. 3. 18. this may have an allusion to that sacrifice taken by the head in the thorns, which Abraham found upon the same mountain, whereon Christ began his passion. See Gen. 22. 2. 2 Chr. 3. 1. & *Clem. Alexand. Ped. l. 2. c. 8.*

behold the man] Behold what a king you are afraid of: or this he said to move them to compassion, whom they saw and knew causelesly terne with whips.

V. 6. *they cryed out saying, crucifie him*, &c.] ἐκραύγασαν sit importeth, an importunate confused, vociferation or yauling out; such as troubled crows make, when they cry altogether: so *Eustat.* κρώζειν and κρωζεῖν, is said *de cornicibus & corvis. So Clem. Alexandr. ad Gent.* useth the word, ὑ κρώζουσι, ὑ κλάζουσι, &c. They who could alledge nothing against Christ, cry him to death with noise of multitudes; by so much more violently reasonlesse, by how much more reason the Judge alleaged to appease them. So cryed the multitude against *Paul*, Acts 22. 22. So cryed the Ephesians for their *Diana*, Acts 19. 28. So the Heathens were wont to cry in any publick calamity, *christianos ad leonem, cast the Christians to the lyon. Tertul. adv. Gent. cap.* 40.

take ye him and crucifie him] This expresseth *Pilates* indignation at their clamorous proceedings, as *Chrysost* noteth: he permitted him not to their power to kill, which the Romans gave them not: but in effect denied to be a servant to their unjust passion; which the following words seem to intimate.

V. 7. *We have a law*] By their law a blasphemer ought to be stoned to death, Levit. 24. 16. which might justly have taken hold on themselves, it could not on Christ; for he is indeed the Son of God: but there appeareth the daring impiety of the wicked, wresting laws to their own lusts, thereby to take away the righteousnesse of the most innocence, and to condemn even Christ himself.

V. 8. *he was more afraid*] Hitherto the innocency of Jesus made him fear to condemn him, though so may confused outcries founded in his ears; sometimes the Law, sometimes necessity of state, and *Cæsars* right was pretended: yet flustuant between these, and his own fear, his conscience told him that Jesus was innocent: and now a sharper scruple toucheth him, lest he should condemn one more than a man, and that prove true which they objected against him for a crime, that he was indeed the Son of God,

V. 9. *whence art thou?*] Of what parents? the Jews last article, and Jesus own former speech, chap. 18. 36, 37. that his kingdom was not of this world, encrease his jealous fear: Jesus knowing

that *Pilate* would at last comply with the Jews fury; and being now to die, not for himself, but for us, answered not to this, as they who plead to be delivered.

V. 10. *Knowest thou not that I have power*, &c.] By this, *Pilate* condemned himself, when confessing that he had power to release him, he would yet without any fault crucifie him, to ingratitude with the Jews: *mala potestas literæ quod nocet*, *Ambros. in Psal.* 118. *serm.* 20. *it is an evill power to be able to mischief.*

V. 11. *except it were given thee from above*] Except God gave it thee (as chap. 3. 27. 31.) or permitted it to thee, how ever great thy authority, and the strength of the wide-spreading eagles wings, the *Roman* empire be, thou couldest do nothing at all against me, did not God for the present permit thee to do that which is in order to the performance of his holy will for my sufferings, to redeem his elect.

hath the greater sin] Greater sin than thine, the Syriac hath it, as comparing *Pilates* sin in condemning Christ for fear, with the high priests sin, delivering him up to *Pilate* for malice; for he exacteth the Jews in that they sinned against God, for whom Judges must judge, and whose office it is to defend the innocent: and against *Pilate*, whose authority their impotunity abused and misled; and against holy JESUS the Lord of life, whom for envie they delivered.

V. 12. *Whosoever maketh himself a king*] That is pretendeth to be a king

V. 13. *the pavement*] Λιθόστρωτον, a kinde of rich pavement of stones artificially wrought and joyned together. See *Plin. lib.* 36. 25. *cap.* Ezek. 40. 17. and 42. 3. it is called רצפה *ritspah* of רצף *ritsaph* [*Pyrrus lapidibus*, Syriac רצפתא ורצפא *ratsiphatho deiphe*, *a pavement of stone*: but in Hebrew it is here called * *Gabbatha*, [*Chaldæa forma est vox, significat autem altum & editum*, &c. *Vetabl.*] of גבא *gabah*, which signifieth, to be raised up, or made high; the word here used by the Greek Λιθόστρωτος, is compounded of Λίθος, *a stone*, and στρώννυμι, *to strew or pave*, and importeth a place raised (as Tribunals used to be, that the Judges might with convenience see and hear, and be seen and heard) and curiously paved with stone. See *C. Rodigin. Lect. ant. lib.* 17. *cap.* 9. the evangelist here useth the word גבתא, made of the Hebrew.

V. 14. *It was the preparation*] παρασκευὴ τοῦ πάσχα, a day wherein they prepared themselves, and those things which were necessary to that solemnity: or a *parasteve* of the Passeover; one day of the feast, which Mark 15. 42. is plainly laid, to be the προσάββατον, the day before the Sabbath. See also verse 31.

about the sixth hour] That is, about noon. If we compare this place with Mark 15. 25. it will appear that Mark saying it was the third hour when they crucified him, reckned according to the Jews accompt; who began their artificial day from sun-rising, but John according to the Roman accompt in use with us, who begin our day from midnight, and so this sixth hour was their first, our fixth in the morning, between which and the third hour, (our nine) in the morning, were acted many things omitted by the Evangelist, and related by the rest, as his sending to *Herod*, Luke 23. 7. &c. he questioning with *him in many words*, the chief Priests accusing him before *Herod*: *Herods* Souldiers arraying him; and mocking him, sending him again to *Pilate*, and which took up the three hours, between *Pilates* first sitting, and his giving the finall sentence on Jesus, and the execution thereof in fastning him to the crosse.

behold your king] This he speaketh in scorn.

V. 15. *We have no king but Cæsar*] They acknowledge that the sceptre was now departed from Judah, and therefore had not malice blinded them, they would have understood that mark of the Messias coming at that very time. See Genesis 49. 10.

V. 16. *then delivered, &c.*] Mat. 27. 26. Mark 15. 15.

V. 17. *and he bearing the crosse*] Which they had prepared to crucifie him on. Crucifying and bearing the crosse, was a capitall punishment; and putting to death after the Roman manner: they made him bear it till they found *Simon* of Cyrene, whom they compelled to carry it for him. See Luke 23. 26. See note thereon.

Golgotha] The place where they executed malefactors, on the North side of the mount Sion, *Hieronym. de locis Hebraicis. Euseb.*

V. 18. *two other with him*] According to prophecie, Isa. 53. 12. *he was counted with the transgressours.*

V. 19. *And Pilate wrote a title*] Christ upon his crosse is entituled king, by his hand, whose mouth condemned him for aspiring to a kingdom. See Mat. 27. 37. Mark 15. 26. Luke 23. 38.

V. 20. *Hebrew, Greek, and Latine*] Gods providence so disposing it that many might read it; for unto these feasts at Jerusalem came men of several nations. See Acts 2. 5. it was the fashion of the Ancients to signifie to the publick, the cause of any delinquents sufferings, either by the voice of a cryer, or by setting it up written in Capital letters. See *Spartian. in Severo. Lamprid. Alexand. Suet. in. Caio.*

V. 21. *Write not the king of the Jews*] They were afraid that this would be too much honour to Christ, and ignominy to themselves among the nations, when they should hear that they had crucified their king; therefore they desired that the title might be so altered, that Christ might thereby seem condemned for his ambition, not their importunate malice.

V. 22. *What I have written*, &c.] That is, I will not change it; for so it seemeth their custom was: the publick tables containing the decrees of their *Proconsuls*, once published, might not be reversed. See *Apulei Florid. l. 1. sub finem.*

V. 23. *Then the Souldiers*] Mat. 27. 35. Mark 15. 24. Luke 23. 34. the souldiers of the Roman garrison, who put him to death.

woven] Of one peece without seam. See hereof *Is. Casaub. Exerc. 16. Num.* 117.

V. 24. *they parted my raiment*] Psal. 22. 18. they made four parts of his raiment, beside the seamlesse coat, which they agreed not to make vnseasible by dividing it, but to cast lots for it, which of them should have it whole to himself, they cast lots for the other four parts, according as they had agreed tor to divide, but here they again put the coat to another particular lot, See Mat. 27. 35. this part of the history. *John* more exactly recordeth than the other Evangelists to shew, that as all other things foretold by the Prophets, concerning the sufferings of the *Messias*, so even this concerning the parting of his garments, was fulfilled in Christs passion, declaring him to be the promised and expected Messias and Saviour of the elect, to whom all the prophecies so punctually agreed.

V. 25. *Cleopas*] Or *Clopas*. See Luke 24. 18.

V. 26. *whom he loved*] *John*, who wrote this Gospel, Chap. 21. 24.

Woman behold thy son] Meaning, I commend thee to his care and charge, that he may keep thee in thine age: a singular pattern and example of piety, amidst such torments to be careful of his dear mother.

V. 27. *unto his own home*] εἰς τὰ ἴδια, as c. 1. 11. Syriac interpreter, *apud se*, *Epiphanius hæref.* 78. 10. giveth it, *apud suos*, *unto himself*, to his house, care and custody.

V. 28. *that all things were now accomplished*] That all things were thus far forth accomplished in the great work of our redemption.

that the Scripture might be fulfilled] Psal. 69. 21. as al other prophesies, in every particular, concerning the Sufferings of the *Messias* were exactly fulfilled in Christs passion, so was this; their giving him, this sting, vinegar to drink.

V. 29. *a vessel full of*, &c.] They were wont to give those who were to be executed, vinegar, or sharp wine mingled with myrrhe (Mark 15. 24.) some say to stupifie them; it may be to keep those from fainting, whom they would longer torment: the souldiers gave it him instead of drink, out of barbarous inhumanity, and impiety mocking him, but Gods providence turned it (as all other their actions, which whatsoever intention designed) to the clear demonstration of his truth really fulfilled in Christ.

put it upon hyssop] Not that hyssop grew in those parts so high, as to be used in place of a reed, as some think; See *Is. Casaubon exercit. 16. N.* 126.) See 1 Kings 4. 33. where it is reckned among the small plants: probably they bound hyssop to the reed or cane (mentioned Mat. 27. 48.) and put the spung filled with vineger on the top of the same, that they might reach it to his mouth; as that which (as some Physicians affirm) being used with vineger would keep from fainting; possibly for some such end they made their *Hyssopites*, *Plin. lib.* 14. *cap.* 16. *hyssop wine*. See *Plin. l.* 20. *cap.* 1. *sub finem Dioscor. lib.* 5. *cap.* 50. This herb was in use, in their sacrifices and lustrations with water, Exod. 12. 22. *you shall take* אגרה אזוב *aguddah ezob*, *a bundle of hyssop*. 70. Λαβόντες κόνυζαν, *signified a middle or mystery*: certainly neither could the blood of bulls or goats herewith sprinkled, take away sin; but that which was hereby signified, the sacred blood of Christ. The Apostle expresseth the ceremony, Heb. 9. 19, 20. *Moses took the blood of calves and goats, with water and scarlet wool, and hyssop, and sprinkled both the book, and all the people. saying, this is τὸ αἷμα τῆς διαθήκης, the blood of the testament which God enjoyned unto you*: now the law had but a *shadow of good things to come*, Heb. 10. 1. *Suidas* therefore but *a shadow of the new covenant. this cup is, ἡ καινὴ διαθήκη* the institution of the seal of the new covenant. *this is my blood*, Luke 20. 20. *τοῦτο ἐστὶ τὸ αἷμά μου, the new testament in my blood*, Luke 22. 20. now presently to be shed, the old Testament signifying the same, was that before mentioned, Heb. 9. 19, 20. what ever the souldiers of Christs blood, Gods providence disposed it all so, that we may herein learn that comfortable doctrine concerning the cleansing of our sins typified under the Law, but performed in the blood and passion of Christ.

V. 30. *it is finished*] That is, mans redemption; and all the ceremonies

monies of the Law, are fulfilled and ended in the exhibition of that truth which they prefigured: He speaketh here of that which presently should be; and in the yielding up his ghost was accomplished. See chap. 17. 4.

V. 31. *for that Sabbath was an high day*] Μεγάλη ἡ ἡμέρα, *a great day*, that is a very solemn day, in respect of the concurrence of a double celebrity: the Sabbath, and a day of this feast of Passeover: (See Numb. 28. 17. 18. So here chap. 7. 37. the last day of the feast is said to be, *that great day of the feast*) so that they might not take him down thereon.

V. 32. *brake the legs of the first*] The souldiers which crucified them came and broke their legs to dispatch them, after they had obtained it of *Pilate*, verse 31. that they might not remain upon the crosse on the Sabbath; therefore when they saw Jesus dead already, they saved that needlesse labour: this did Gods providence dispose so, because he was shortly to rise again: for though he could as easily have made his bones whole, as cure his heart-wound, and rise again from the dead; yet other concurrent difficulties hindring the faith of infirm men, he would not have this added thereto.

V. 34. *there came out blood and water*] They pierced his side, to prove if he were indeed dead, or otherwise to make him sure; this water and blood forthwith issuing out shewed that he was truly dead, the *pericardium* which keepeth that water about the heart, being pierced: thus was fulfilled that which was foretold, Zach. 12. 10. *and they shall look upon me whom they have pierced*, as verse 37. thus came Jesus *by water and blood*, 1 John 5. 6. thus was there *a fountain opened to the house of David, and the inhabitants of Jerusalem* (even to all the Elect) *for sin and for uncleanesse*, Zach. 13. 1. this was done that the enemies might not object. that he rose again because he was but half dead on the crosse, and so, taken down, revived: to testifie the contrary truth, *John* so seriously affirmeth (verse 35.) the certainty of his death, his heart-blood streaming out, which he saw that stood by the crosse.

V. 35. *He knoweth that he saith true*] He knoweth exactly, and certainly, who was so near an eye-witnesse, that he could not be deceived therein, as they easily may, and often are, who take up things upon the bare report of other relaters.

that ye might believe] That is, that Jesus was truly dead, his heart being thus pierced.

V. 36. *that the Scripture might be fulfilled*] Exod. 12. 46. Numb. 9. 12. Psal. 34. 20. that those types might be accomplished in Christ the truth which they prefigured. So it appeareth that Christ our Passeover is offered, 1 Cor. 5. 7. and that he is that onely Lamb of God which taketh away the sin of the world, chap. 1. 29. and that which was here done fell not out by chance or the counsel of man, but by Gods all disposing providence, working by the impious murderers of Christ, that which his own hand and counsel had pre-ordained, as Acts 4. 28.

V. 37. *they shall look on him*, &c.] Zach. 12. 10. Whom they thus wounded on the crosse. This the Psalmist (speaking of the parting of his garments, &c) recordeth also, Psal. 22. 17. *they look and stare upon me*: and in the judgement, *every eye shall see him, and they also which pierced him*, Rev. 1. 7. Happy shall they be who with the eye of faith now look up to him, as the wounded Israelites to the brazen Serpent; as those happy heart-wounded Converts, Acts 2. 37. at *Peters* Sermon, look back on him whom their sins have crucified, in true faith and repentance *for the remission of those their sinnes*: that they may be saved.

V. 38. *after this Joseph*, &c.] See on Mat. 27. 57. and on Luke 23. 50, 51.

but secretely] Before Christs death, secretely; but now he declared himself to be one of Christs Disciples.

for fear of the Jews] Who had determined to excommunicate any that confessed Jesus to be the Christ, chap. 9. 22.

V. 39. *Nicodemus which at first*, &c.] Chap. 3. 1, 2.

V. 40. *in linnen clothes*, &c.] Because they had not time then perfectly to embalm him, the Sabbath being so near: This was done by Gods providence, that these men should give Christ an honourable burial, that it might be more remarkable; which would not probably have been so, if some poor or obscure persons had performed this office: and had his own Apostles, or any of them been so daring as to have done it, the adversaries would possibly have said, that they had conveyed him away, and not indeed buried him: but this objection was taken away, and the Jews were herein convicted by the testimony of some of their own; and those honourable persons.

V. 41. *was a garden*] In a garden the first *Adam* fell, in a garden the second *Adam* was buried, and rose again; as we fell in *Adam*, we shall rise in Christ. See *Is. Casaub. exercit. 16. N.* 134. 98.

wherein was never man yet laid] Gods providence so ordaining it; lest any caviller should say, that it was some other body not Christ which rose again: or that he rose again by some others vertues, not his own, as 2 Kings 13. 21. *in alienâ sepultura ponitur, qui pro aliorum moriebatur salute, Augustine de temp. serm.* 133. *he was laid in another mans sepulchre, who died for others sins, not his own.*

V. 42. *the Jews preparation day*] Verse 14. John speaketh here, as of a thing already antiquated and abolished: for the Lords day, our Sabbath, was observed by the Christians when he wrote this Gospel. The Jews preparation, was our Fryday, and their Sabbath our Saturday, and the Lords day, which we observe from the Resurrection of Christ, their first day of the week, chap. 20. 1. Luke 24. 1. Mark 16. 1, 2. Mat. 28. 1. 1 Cor. 16. 2. Revel. 1. 10.

CHAP. XX.

Verse 1. *The first day*] See on chap. 19. 42. Mat. 28. 1. Mark 16. 1. which is with us the Lords day: τῇ κυριακῇ ἡμέρᾳ, on the Lords day, Rev. 1. 10.

when it was yet dark] She departed from home before day, and by that time she came to the sepulchre, the sun was about to rise, Mark 16. 2. this was the *first day of the week*, τῇ δὲ μιᾷ τῶν σαββάτων here τῇ μιᾷ is put for τῇ πρώτῃ: *the one day*; that is, the first. So Gen. 1. 5. אחד יום *jom. echad.* 70. ἡμέρα μία, *the first*: the same Gen. 8. 5. give, יום ראשון *the first*; so Dan. 9. 1. which manner of speaking the Apostles also retained in the Greek, Mat. 28. 1. 1 Cor. 16. 2. See *Is. Casaub. exer. c.* 16. *N.* 170.

unto the sepulchre] These women named, Mark 16. 1. came to embalm him; which, for want of time they could not before do. See chap. 19 40.

and seeth the stone taken away] For the Angel descended and rolled it back, Mat. 28 2.

V. 2. *other disciple whom Jesus loved*] Chap. 13. 23. and 21. 20.

V. 4. *the other disciple did outrun Peter*] Both made hast to know what the matter was (ἐδόκει γὰρ φθῆναι τὴν ἀναλυσιν ὁ ΘΕΟΛΟΓΟΣ *Nazianzen orat.* 18. *zeal* (and love) *brooks no delay*, but with unequal ftength: *John* being young, and so of better agility, came first to the sepulchre: See on Luke 24. 12.

V. 5. *and he stooping down*] παρακύψας, the word is of that which signifieth to hold down the head to see, or look into, James 1. 25. *who so παρακύψας looketh into that perfect law*, &c. The door of this sepulchre was low, and the vault of such depth digged into the rock (in manner of a *cave*) Mat. 27. 60. that without stooping down they could not see into it: it may have this moral; the mysteries of our salvation accomplished in the death, burial, and refurre ction, of our Saviour, can be looked into by none but those who stoop to see: they admit no eyes of the proud to view them.

V. 6. *Then cometh Simon*] See on Luke 24. 12.

V. 7. *the napkin that was*, &c.] See Luke 24. 12. It was now light enough to see the white clothes there lying. See Mat. 27. 59. Mark 15. 46. Luke 23. 53. John 11 44. and thus Gods providence had disposed, that even these small, and, things, to mans judgement not much considerable, should serve to the evidence of the truth of Christs Resurrection, and the refutation of the false report of the Jews, that his Disciples stole away his body out of the Sepulchre; for in all reason and probability, they would not have carried him away naked but in the linnen in which *Joseph* and *Nicodemus* had interred him.

V. 8. *and believed*] That Christs body was taken away according to *Maries* report: for as yet they knew not the scripture, that he must rise again from the dead, verse 9.

V. 10. *went away again*] They made hast away, while yet but few were stirring about, for fear of the implacable malice of the Jewes.

to their own home] Where they before were, and from whence they ran to the sepulchre: finding there nothing certainly appearing to their sense, but onely their missing of the body of Jesus, which possibly they might think was stolen away. See verse 13. they returned to the rest of the disciples, wondering with themselves how these things could so be, and what would be the issue, Luke 24. 12. relating to the rest, that Jesus body was not in the sepulchre where it was laid, Luke 24. 24. and fiuently expecting the event.

V. 11. *But Mary stood without*, &c.] *Peter* and *John* made hast away, left notice should have been taken of them, as Christs Disciples; and here the weaker sex sheweth more ftength of resolution.

weeping] Not yet understanding the mystery of Christs resurrection, she venteth her grief with tears.

she stooped down] See on verse 5. Either moved by the splendor of the Angels, or some noise by them made. She was not yet satisfied with others report, but as in the losse of that which we dearly love, conceiveth hope against sense and reason; and, as *Gregory* saith, *hom.* 25. *amanti semel absexisse non sufficit*: *a lover is not satisfied with one look*: nor looked she in vain, to whose better information God sent his glorious Minist-ring Spirits.

V. 12. *seeth two Angels*] Whether she knew them to be Angels, or supposed them to be men, it is not here expressed: *in white* clothes, or garments.

the one at the head, &c.] That is, at that part of the sepulchre where the head of Jesus was laid when they buried him.

V. 13. *Woman, why weepest thou?*] That is, weep not: it is not now

now a time to weep, but to rejoyce: thy said more unto her, which the other Evangelists mention; but this, omitteth: this is a speech mixed of rejoicing and comfort.

she saith unto them] Surcharged with sorrow she considereth neither who these creatures were, nor much what they said to her, but minded only the occasion of her own present sorrow.

they have taken away my Lord] Friends, or enemies, I know not whether, have conveyed away the body of my dear Lord Jesus, here buried: so, too much passion maketh one for present uncapable of reproof or comfort.

V. 14. *and saw Jesus standing*] Hearing some behind her, or perceiving by the Angels gesture, or countenances, some other present, she looked back.

knew not that it was Jesus] She saw, but knew not him she sought. See Luke 24. 16. Mark 16. 12. Mat. 28. 17. probably, he would not suddenly be known to her, left now rising from the dead he might have affrighted her, which this, her flowneste to believe (being before instructed concerning his death and resurrection and now again by the Angels) justly deserved: yet see the mercy of Christ; the first found him, who most affectionately sought him.

V. 15. *Jesus said unto her*] He well knew why she wept, and for whom she wept, but thus he takes occasion to manifest himself to her.

Sir, if thou hast born him hence, &c.] Probably the might suppose that he had overheard, what she answered the Angels, therefore she replyeth as presupposing it: *if thou hast born him hence*; yet she did no aspire to the thought of Christs divine power to raise him from the dead: so hard is it to shake off the deluding dreams of flesh and blood.

V. 16. *Mary*] In this familiar and usual compellation, she understood that it was Jesus which spake to her.

Rabboni] Sudden joy intercepted what the might more desire to say: this hath the force of an interrogation; Is it my Master? my Lord Christ? See on chap. 1. 38.

V. 17. *touch me not*] She being too much addicted to sense, Christ would teach her to lift up her mind to the consideration of his state of glory in heaven, where we must find him now with the eye of faith, not bodily senses, 2 Cor. 5. 16. according as *Augustine* saith to *Paulinus*. ep. 59. he would intimate, *tallum spiritualem, i. e. accessum fidei, se requirere: that he now requireth a spiritual touching*; that is, *that we come to him with faith*, whereby we believe him to be on high with the Father: and he would now shew her, that she must attend another office, which was to testifie his Resurrection from the dead: as if he had said, thou needst not make so much haste to touch my feet; I am not yet ascended, neither shall I so quickly, but that thou mayest be assured, by seeing, hearing, and touching me, that it is I who now am indeed risen from the dead; the pledge and assurance of your life and resurrection. See on Mat 28. 9.

my brethren] The disciples. See on Mat. 28. 10. notwithstanding they had been scattered, and *Peter* had denyed him in his great infirmity; yet without exception to him, he calleth them his brethren.

my Father, and your Father] Mine by nature, yours by adoption. *Cyril. Hieros. Catec.* 7. and 11.

V. 18 *Magdalene came and told, &c.*] This Evangelist recordeth not how Jesus appeared to her with the other women as they were going to tell these things to the disciples, which, Mat. 28. 9. is recited.

V. 19. *Then the same day*] Mark 16. 14. Luke 24. 36.

when the doores were shut] Shut (either because it was night, or for feare of the Jews) but he could make them open to himself, as he afterward did for *Peter*, Acts 12. 10.

Peace be unto you] This was an Hebrew manner of salutation; who by peace, meant all prosperity. See on Matth. 28. 16

V. 20. *He shewed unto them his hands, &c.*] Which were pierced with nails fastning him to the crosse: thus confirms he them by all means, that they might be assured, that it was he who was indeed risen from the dead; lest otherwise they might have thought he it had been but some apparition, or some other body, and not he. See on Luke 24. 40.

V. 21. *As my Father hath sent me*] He gave them a mission, and charge before, but as preachers to warn the Jews to hear Christ: but now he feadeth them as Apostles, and Ambassadours into the other Nations: committing that ministery to their execution, which himself had performed in teaching: he appointeth them and their successours his surrogates in his absence. See Ephes. 4. 11. and that their authority to preach, might be understood to be Gods own ordinance. he telleth them, that as his Father sent him, so he sendeth them to preach to all nations in his Name. See chap. 6. 38 Mark 16. 15. Mat. 28. 19. Christ speaketh the same truth by the Apostles and Ministers of the Gospel, which his self preached when he was conversant with men on earth.

V. 22. *he breathed on them*] By this sign prefiguring what they should receive; to wit, the gifts and graces of the holy Spirit, proceeding from the Father and the Son.

V. 23. *Whosoever sins ye remit*] Mat. 18. 18. this power is equally given to all the disciples, and their successours respectively; first in respect of the doctrine of faith, and repentance, as the key of Heaven committed to their ministery, which (according as it is received and obeyed) bindeth or looseth; if we believe and repent here on Earth, God forgiveth in heaven; and it is the ministers office to preach the same in general, and to apply it particularly, for the comfort and instruction of the truly penitent. Secondly, in respect of the power of excommunication and absolution, which is in discipline, that the spirit might be saved in the day of the Lord, 1 Cor. 5. 5.

V. 24. *called Didymus*] See on chap. 11. 16. *Thomas* recited under the character of *one of the twelve*, is spoken of c. 11. 16. we may not understand this with relation to the number of the Apostles now being; (for *Judas* was gone to his own place, and *Matthias* was not yet chosen into his office, Acts 1. 25, 26.) but that which had been, when Jesus had first chosen twelve Apostles, according to the number of the Tribes of Israel.

was not with them] Probably he was not yet returned (after they had been dispersed for fear) to the company of the Apostles.

V. 25. *I will not believe*] So dangerous is it to be once absent from holy assemblies where Christ will be present (Mat. 18. 20.) to indulge to our own sense, to measure things divine and spiritual by our own carnal reason, and to give our selves lawes of believing.

V. 26. *his disciples were within*] Within the house where they remained, verse 19. For they or some of them, having been well known to divers in Jerusalem, they could not stir much abroad without great danger; the heat of the Jews rage being yet very little abated; (neither could they before go away out of the city, the feast of unleavened bread being not ended) now *Thomas*, how ever weak, and disbelieving their report and him testimony concerning the resurrection of Christ, the maine and fundamental Article of our belief, yet would he not separate from their conventions.

Jesus came, &c.] On the eighth day after his resurrection; that is, the next Lords day. Where Jesus was in the mean time, the Scriptures being silent, we may not curiously enquire: more safely the that *Thomas* being then with them it appeareth that neither did he in unbelief separate from the Church representative, nor did they desert him, or abstain from communion with him, for so great an infirmity as was expressed in his professed unbelief: therefore Jesus came to them who hath promised the blessing to the unanimous, Psal. 133. and Mat. 18. 19.

V. 27. *reach hither thy finger*] Christ made such use of *Thomas* present unbelief, that he thereby left the truth of his resurrection, more certain and undoubted unto us: mark the admirable clemency of Christ, for one fouls sake, he would appear again, and shew his wounds to all the rest.

V. 28. *my Lord, and my God*] Here *Thomas* confesseth his faith (which Christ approveth, verse 29.) *versam in illa cicatricibus patientia at resurgentis virtutem divinitatis agnoscens. Fulgent. de incarn. & Grat. D. Jesu Christ. 11. acclnowledging in those wounds of him that suffered and rose again. the true power of the deity*; without which he could not have risen again. Thus *Thomas* spake, as one coming to himself again: and this abrupt speech importeth a vehement admiration, at Christs mercy, and his own stupidity and dulnesse to believe: it containeth a short, but absolute confession of faith; he collecting from his resurrection that Christ was the very Messias, Redeemer, and Lord of all (See Rom. 1. 4.) and with an explicit faith, professing his own interest therein: so far did his faith now excel sense, on which he before so much depended, that he who felt only the manhood, believed and confessed the united Deity of Christ: so foon can God change pertinatious unbelief into saving faith. See Acts 9. 22. Gal. 1. 23, 24. *Thomas* twice *emphatically* repeateth, *my*, to declare that he now spake out of deep and serious sense of faith. So God permitteth his to infirmity, and some slips; as that in their recovery, themselves and others, are more confirmed. See on verse 27. *plus enim nobis Thomæ infidelitas, ad fidem, quam fides credentium discipulorum profuit, &c. Greg. hom. 26. in Evang. For Thomas his doubting more advantageth our faith, than the faith of the believing disciples*: If *Thomas* had not doubted, we had not been so assured that it was indeed the same Christ, who was crucified, dead and buried, and risen again; his doubting put that out of doubt.

V. 29. *they that have not seen*] Which shall hereafter believe through the preaching of the Gospel, though they see me not in the flesh, or these wounds now shewed thee.

V. 30. *many other signes*] Chap. 21. 25. He did these in the presence of his disciples to confirm them; after his resurrection, we read not, that he ever appeared to the wicked or shewed himself to them after his resurrection from the dead: he reserveth that to their greater terrour in the day of judgement. See Rev. 1. 7. Acts 10. 41.

which are not written in this book] As being sufficiently recorded by the other Evangelists: or forasmuch as God knew that to be sufficient which is written. See 2 Tim. 3. 15.

V. 31. *But these things are written*] These things which Jesus taught

taught and did: as a father (saith *Optatus l. 5.*) having many children, while he liveth, and is present with them, governeth them his self, and needeth no will and testament; but drawing towards his end, fearing left after his decease, his children may fall out, he calleth witnesses, *voluntatem suam de pectore morituro transfert in tabulas diu duraturas; out of his dying breft he transflateth his will, on long-lasting tables, if any controversie happen, non tam ad tumultum, sed quaritur testamentum: & qui in tumulto quæsitus, iis de tabulis loquitur vivus: they run not to the grave (of the dead) but seek the will and testament; and so he that resteth in the graves, in those silent tables speaketh his mind, as if he were alive*: He who made his will is in Heaven; yet thus, his children consult with him: So Christ being bodily present with his Church, did teach and govern them; but at last ordered that his will and testament should be written, for a constant rule of faith and manners, to all his children on earth, until his coming again to judge.

that ye may believe] For, faith in Christ, and our salvation thereby, as it was the onely scope and end of Christs doing of miracles, so was it of the Evangelists recording the same.

CHAP. XXI.

Verse 1. *Sea of Tiberias*] The sea of Galilee (John 6. 1.) so named from that adjacent Province, or City of that name near to it: of old it was named כנרת *Chinnereth*. Numb 34. 11. Deut. 3. 17. Josh. 11 2. & 12. 2. *Chalde* גינוסר *Ginnosar*: 70. Κενερεθ, Χενεθθ. See on Luke 5. 1 John 6 1. *Jerom de loc. Hebr.* calleth it, *Chennereth* the bound of Judea, in the Tribe of *Neptalim*: *Herod* called the city Tiberias, in honour of *Tiberius Cæsar*, *Jerom ib.* they fince called it Tabaria. *Adrictom. Theatr ter. S. Zabulon, Ptolome, Strabo*, and other Greek Authours, call it as in the Gospel χινησαρετ. Mat. 14. 34. See *Iremelius* note thereon. *Joseph. de bel. Jud. l. 3. c. 18.* calleth it Genesar. *Plini. l. 5. c. 15* this lake Genesar is sixteen miles long, and six miles broad; befet with pleasant Towns: on the West thereof flood Tiberias; it abounded with divers sorts of fishes: the River Jordan runneth through it. *Adrictom. q. l.* the Apostles, according to the command of Christ, and the admonition of the Angels, after his resurrection, the dayes of unleavened bread being ended, leaving Jerusalem, went to Galilee. See Matth. 26. 7. Matthew 26. 32.

on this wise shewed he] He setteth down the time, place, persons, occasion, and manner of Christs appearing to them, to shew the evidence and certainty of his resurrection.

V. 2. *Nathaniel of Cana*] See chap 1. 49 Some think this was he who is called also Βαρθολομαῖος *Bartholmew*, the son of *Tholomeus*, of בר *bar*, a son, and תולמי *thalmai*. Numb. 13. 23. Jud. 1. 10. 70. Θολαμαῖ or Θολμί.

V. 3. *I go a fishing*] For though they were fishers of men, they were not yet sent out, neither had they received those visible gifts of the Holy Ghost, which were to furnish them out to that great work of preaching the Gospel to all Nations: moreover, they wrought in their callings, to supply their present necessities, as *Paul* also sometimes did, 2 Thes. 3. 8. See Luke 24. 49. therefore he acquainteth the rest with his purpose, that they might joyne with him; which they accordingly did.

we also go with thee] We will goe with thee, and joyne with thee in fishing: for albeit the word be of the present tense; yet because it relateth to an action not present, but future, it is well interpreted by the future. It may be the Evangelist, who was one of them, would hereby expresse their present assent and readinesse of mind upon the first motion of *Peter*, as also their certain resolution to goe.

that night they caught nothing] Thus the providence of God disposed it, for the more clear evidence of the ensuing miracle: had they caught any thing the power and prefence of Christ had not so clearly appeared, in this fudden succesfe: all labour and endeavour of man is vain, unlesse God blesse it with succesfe, Psal. 127. 1. See Gen. 11. 28. Hag. 1. 6, 9. &c. Deut. 28. 13 &c. God often exerciseth the patience of his: should all our labours succeed well, how few would beg Gods assistance? how seldome would men acknowledge his blessings?

V. 4. *When the morning was now come*] He expected until these disciples (weary with successlesse labour) and out of hope to get any thing) would leave work; to declare that the opportunity and time which God taketh to supply and relieve his, is then, when there appeareth to them least hope of help from second causes.

but the disciples knew not, &c.] Either because it was not yet clear day, or because of the distance, they being so far from shore; but specially because Jesus would first be known by the miracle; and then by his countenance.

V. 5. *children have ye*] Or, *Sirs*.

have ye any meat?] Have ye taken any thing? have ye any thing to eat? as the Syriac hath it: he asketh as one who came to buy; but his purpole was in his eating, to testifie his resurrection from the dead, and to give them assurance thereof by a further manifestation of himselfe unto them.

V. 6. *cast the net on the right side*] Thus he counselleth them, as some ordinary person, the *right side of the ship*, is that which is one right hand of him that siteeth at the helme, which the Seamen call the *starboard side*: he assigneth one certain part of the ship, *ne fortuita videretur captura, Euthymius*: left it should (rather) seem that they had taken such a draught by chance, than divine providence.

V. 7. *it is the Lord*] It is Christ who hath thus admirably blessed our labours in this draught of fishes.

girt his fishers coat unto him] Some close linnen coat, which hindred not his swimming.

for he was naked] Before he put on this, he had some thing on; for we may not simply understand that he had none other clothes on: 1 Sam. 19. 24. it is said that *Saul* stript off his clothes, and; laid down naked all that day and all that night; that is, he put off his Kingly Robe, not all other his clothes. So walked *Isaiah* the Prophet, *naked, and barefoot*, Isa. 20. 2. that is, without his *Prophets* garment. We may not think he went stark-naked to the discovery of his shame, and contempt of his person: and so *Peter* here was naked; that is, had not on that usual outward garment with which he used to go in publick: except we shall understand, that he in his work of fishing had onely the coat here mentioned on his otherwise naked body, which, hearing that it was the Lord, he prosently girded so close to him, that it might not hinder his swimming ashore, and so hide his nakednesse; but this theweth with what diligence they had assigned without succesfe, until Christ came to them.

cast himself into the sea] He leapt over-board to swim a shore, that he might come to Jesus (which the Syriac addeth) impatient of the delay, which the ship must necessarily make, being to bring such a draught to shore: *ferum æstimans si cum cæteris navigo perveniren. Ambros. in Luc. sub. fin.* esteeming it too late to come with the rest in the ship: he valued no gains, but to come to Christ.

V. 8. *dragging the net with fishes*] σύρων, is properly to sweep the ground, as they do who fish with *trailes*, or draught-nets, whole plummers sink the lower part of the net to the ground, left the enclosed fish should escape.

V. 9. *they saw a fire of coals there, &c.*] It seemeth while they were labourin in an ordinary calling, that Jesus (ever mindful of his) prepareth food for them by an extraordinary way, against they came ashore, weary and hungry, so that they find there all necessaries ready: nor need we doubt who provided, or how; He being present, who prepared Israel a table in the wildernesse, who fed so many thousands with five loaves and two fishes: all creatures obey him; he gave them here an example of his divine providence, which never faileth those that trust in him. See Exod. 34. 28. 1 King. 19. 8. Hebr. 13 5.

V. 10. *bring of the fish. &c.*] That they might not neglect his blessing, and lose that which he gave them, nor think that it was a vision: he biddeth them bring of the fish which they had now caught; it was his blessing, and their labour: his beneficence, and their propriety: so we fay *our daily bread*, we pray God to give it: that is ours, in which Christ giveth us, a Divine, and civil right.

V. 11. *Simon Peter went*] Not he alone, but he with the rest: he chiefly is named, (who in zeal to enjoy the presence of Christ, waved the usuall means of coming to him) and is now instructed to use the ordinary means to receive, and save Gods blessings, bestowed on him. Christ would not distract us from, but blesse us in our lawful callings, that we may therein acknowledge his mercifull providence. See 1 Tim. 4. 4.

V. 12. *Come and dine*] Nor that he now wanted food, but this was to assure them of the truth of his manhood then present, that they might not think it to be only a meare *phantasme*; but that they might be evidently assured of his resurrection from the dead.

knowing that it was the Lord] He so evidently manifested himself to them, that they durst not question the certainty of his resurrection and presence with them.

V. 13. *taketh bread*] They knew him in the manner of his breaking of bread. See Luke 24. 35.

V. 14. *this is now the third time*] That is, the third time that he appeared to his Disciples together, for otherwise he had more often appeared to some singly, chapter 20. 16. Luke 24. 15.

V. 15. *lovest thou me more than these*] More than thou loveft these; or more than these love me: one reason of this query might be; for that *Peter* leaping into the Sea to come to him before the rest, might seem to intimate so much: but the maine is, because Christ had remitted a great sinne of his. See Luke 7. 47.

feed my lambs] That is, the fouls committed to thy charge: for this is a sure argument of the Ministers love to Christ, if he conscionably labour to edifie those whom Christ (the great shepherd of our fouls) loveth, and for whom he dyed, they love the world, not Christ, who seek their own gains, but neglect their auditours

salvations;

salvation; this Peter now learned, and afterward faithfully taught it others in the like ministration to them given in charge, 1 Pet. 1. 5. 1. 2. &c.

V. 16. *feed my sheep*] The repetition of the same charge, sheweth the importance thereof; and the necessity of our endeavour in this duty, which Christ so often, and so seriously enjoyned him and all other faithful Pastors and Ministers of the Gospel, in and by him.

V. 17. *he said unto him the third time*] This often repetition of the charge doth not onely occasion Peters threefold confession, opposed to his thrice denying; but chiefly declareth to the other Apostles, that Peter was not to be rejected from their fellowship, office, and communion, for his threefold fall; being graciously received again by Christ, in his threefold confession of his love and obedience to him: and thus is washed off his former sinne, confirming him to his Apostleship and preaching the Gospel.

Peter was greived, because, &c] Remembring how he had fallen, and fearing left he should so fall again as he had done when he promised great constancy; or doubting that Christ (to whom he was better known than to himself) saxed him of dissembling: we grieve to have our fidelity questioned. Peter had been more cautious at first, had he well observed Christs words, Mat. 26. 34. but he had not then so much experience of himself, as now: now he cautiously appealeth to Christs omniscience; he presumeth no more; most dangerously they fall, who most presume.

Lord, thou knowest all things] τὰ πάντα καὶ τὰ μέλλοντα, *Chrysost.* all *things present and future*: what I now am, and what I shall be: thus modestly answereth he now, having had dear experience of his infirmity and failing.

V. 18. *girdest thy self*] Tis he spake, alluding to the manner of those Eastern Countries, where wearing long loose garments, they could at their pleasure, gird them to their bodies, to prepare themselves for labour or travel, and withal, in the next words, to the binding of *Peter*, as a prisoner for execution, and suffering martyrdome for the testimony of the truth of the Lord Jesus.

whither thou wouldst not] τῆς φύσεως λέγων τὸ συμπαθές, καὶ τῆς σαρκὸς τὴν ἀνάγκην, &c. *Chrys. He speaks the affection of nature, and necessity of flesh and blood*; intimating that the soul unwillingly parteth from the body, how ever willing, by the comfort of the grace of regeneration, we are in Spirit.

V. 19. *he should glorifie, God*] This he said that we may know, that to suffer for Christs sake is δόξα τῷ πάσχοντι καὶ τιμὴ, *the glory and honour of the sufferer*; in that he honoureth God in suffering, which is the end for which we were created and redeemed. See 1 Cor. 6. 20. Revel. 4. 11. and those who honour God, will he assuredly honour, 1 Sam. 2. 30.

V. 20. *Whom Jesus loved*] Chap. 13. 23. and 20. 2.

V. 21. *What shall this man do?*] That is, shall he not also feed thy sheep? shall he be divided from me? or how shall he die?

V. 22. *What is that to thee*] He slighteth this curious unprofitable question of *Peter*: admonishing him not to trouble himself about others, but to look to himself: if I would have him live unto my second coming; what concerneth it thee? follow thou me in that I command thee.

V. 23. *then went this saying abroad*] The Evangelist here correcteth this errour rising from the misunderstanding Christs words concerning himself; left when he died the malitious adversary should hence take occasion to asperse the truth of Christ, whom the very Disciples understood not, but mistook in that matter: man is naturally prone to mistake: the more to be admired, is their overdaring ignorance of themselves, who think they cannot erre: so high an opinion of a mans self concludeth him, neither good, nor wise.

V. 24. *This is the disciple which testifieth*] Hitherto he mentioneth himself under a third person: now he declareth himself, an ear-witnesse, and an eye-witnesse, of that which he wrote for the greater certainty thereof. The Apostles doctrine is certain, his modesty is observable; he calleth himself a disciple, a learner, who excelled the most accomplished Doctors, of the ages since: John Baptist called himself the voice of a cryer in the wilderness, chap. 1. 23. *Peter* and *Paul*, those great lights of the Church and Apostles of Christ called themselves, *servants of Christ*, Rom. 1. 1. 2 Pet. 1. 1. &c. what Spirit ruleth in those vain-glorious Prelates, who think no titles high enough for them?

V. 25. *there are also*] Chap. 20. 30.

the world it selfe could not contain] Herein he followeth the vulgar manner of speaking, as chap. 12. 19. the meaning of the *hyperbole* is, there would be very many books: moreover, he here glanceth at the depth of some mysteries, in the words and actions of Christ, which the world could not have apprehended, had they been written, which are to be put on account to those things which are reserved to be revealed unto us in the world to come; *When that which is perfect is come, and that which is in part shall be done away*, when we shall *know, even as also we are known*, 1 Cor. 13. 10, 12.

Amen] See Luke 24. 53. Mark 16. 20. Mat. 28. 20. and John 3. 11.

ANNOT.

ANNOTATIONS

On the ACTS of the APOSTLES.

The Argument.

THE Penman of this Scripture *was* Luke *the Evangelist (as appeareth in the first words hereof) for the most part, an Eye-witnesse of these Things he recordeth, being constantly a fellow-Labourer with* Paul.

His purpose in writing this Story, was, (as he intimateth in his first Preface) That the Church might have the certain knowledge of Christ, *his Gospel and Kingdom, that our Faith might not be built on the uncertain reports of Pretenders to Truth; As also, That he might shew how God fulfilled his promise in calling the* Gentiles, *and the* Apostles, *their Charge and Office, by Preaching the* Gospel *to all Nations: And that he might fore-arm all the Faithfull, by discovering the rage and malice of Satan, persecuting the true Ministers and Professours of the* Gospel, *even from the first publication thereof: And the gracious providence of God, preserving and increasing his Church, in the midst of all her pressures, giving us an evident assurance of the truth of the* Gospel, *not only in that the powers of Hell, all the machinations of Satan, and malice of wicked men, could never prevail against it; but also, that Gods providence, by these oppositions, confirmed it to the hearts of Christians, in the constancy of those that suffered persecution for it.*

This Story setteth out.

1. *The Truth of* Christ *after his Ascension; performing his Promise to the* Apostles, *sending the* Holy Ghost *the Comforter, unto them.*

2. *The malice of* Satan, *labouring to suppresse the* Gospel, *by raising up tumults, conspiracies, slanders, persecutions, and (where he could not prevaile by violence) Heresicks to corrupt the Truth thereof.*

3. *The vigilant providence and power of God over his Church, overthrowing the malicious enterprises of the enemies, and filling the world with the sound of the Gospel, by so few unlearned men.*

4. *The many divine Sermons of the Apostles and Disciples, concerning the Death, Resurrection, Ascension and Kingdom of* Christ, *the Mercy of God in the free Remission of our sins by him, the Immortality to come: Care that Ministers ought to have of* Christs *flock, Repentance and Fear of God, and other principal Grounds of Faith, that we bearing our trials patiently (knowing that the Crosse usually accompanieth the Gospel) and resting confident in his mercy, who is unchangeably the same good God to his now, that he was to the first* Christians) *we may at last attain the end of our hopes, the salvation of our Bodies and Soules. Which He grant us, who gave so great a price for our Redemption, as the unvaluable Blood of* Christ Jesus. AMEN.

CHAP. I.

Verse 1.  *He former treatise have I made*] That is, the Gospel by Saint Luke.

all that Jesus began] This is, not simply to be understood, of all that Jesus did and said; for John chap. 21. 25. declareth it impossible; but of some things, which Jesus began to do and teach, that is, as *Chrysostome* interpreteth, *from the beginning to the end*; from the story of Christs birth, unto the relation of his resurrection, Luke wrote in the Gospel: but yet he saith not πάντα, all things, but περὶ πάντων, concerning all, that is, ἀδιεξοδεύτως καὶ παχυμερῶς, or παχυτέρως, *crassâ Minervâ*, grossely, or *summarily*, to wit, of all that which the Holy Ghost thought necessary to dictate. *Chrysost.* To reveal and make known unto me concerning the Gospel of Christ, and which his pleasure was, that I should write, for the edification of his Church.

both to do and to teach] That is, Christs doctrine, and miracles for the confirmation of the same.

V. 2. *taken up*] Into heaven, by his ascension, Luke 24. 51. which story he now more particularly prosecuteth, as also those things which, in further order to edification of his Church, followed the same in the Actions of the Apostles, and the successe of their preaching according to the commandment of Christ, Mat. 28. 19, 20. Mark 16. 15.

after that he through the holy Ghost had given commandements, &c.] Some otherwise joyn these words (*through the holy Ghost*) with the following, (*whom he had chosen*) so the Syriack hath it, *quos elegit in spiritu sancto: whom he chose by the holy Ghost*, both are true, therefore here needs no controversie: the rule is, that the works of the holy Trinity *ad extra*, are common to the three persons; so the Father sanctifieth, John 10. 36. the Son sanctifieth, John 17. 19. 1 Cor. 6. 11 and the holy Ghost sanctifieth, Rom 15. 16. and so the Father calleth, the Son calleth, and the holy Ghost calleth: so the Father commandeth, the Son commandeth, and the holy Ghost commandeth: the first reading, teacheth, that the Apostles commission to preach and do miracles was from the holy Ghost, and therefore their word is to be valued as his word and infallible truth: the second way of reading, sheweth, that the Apostles calling or election to their ministery was not of any humane, but divine authority: neither is the calling and ordination of any faithfull Minister grounded on humane, but divine authority wherein albeit God useth the ministery of man, as in imposition of hands in their consecration, or prefentation, institution or induction, into some particular cure; yet as God alone can give them ability to minister, and power and successe in their ministring, so he onely calleth thereto, (or they are not rightly called, but are hirelings & intruders: See Act. 20 28.) and their authority to preach dependeth not on the authority of man but Godshower: or the ordinance of God in men of authority thereto, may not be despised, nor can without contempt of God himself: Luke 10. 16. so then we may understand

stand this place thus, that God to the Apostles gave command to preach the Gospel, and execute that function and charge which he had given them.

V 3. *by many infallible proofs*] Τεκμηριοις the word is of τιθημι, *an end*, and importeth such undoubted signes, as necessarily, and constantly importing one and the same thing (*Arist. Rhet. l.* 1) conclude and put an end to any doubt, or controversie; as to speak walk or eat and drink, are τεκμηρια, undoubted signes, and proof of life, &c. *See Quintilian l.* 5. *c.*9. *Suidas* giveth it by ἀποδειξις, a demonstration: such proofs of Christs resurrection were, their seeing Christ, talking, eating with him, and touching him after the same.

fourty dayes] Christ would not presently ascend into heaven after his resurrection, that he might assure the Apostles of the truth thereof, by his conversing with them so long at certain times.

pertaining to the kingdome of God] What the Apostles were afterward to deliver to the world, either in preaching, or writing; whereby God may reign in us here by grace; and such as concern our being with him in future glory.

V. 4. *assembled together with them*] Conversing with them; having gathered them together (who were dispersed with fear) that they might now be witnesses of his ascension into heaven.

not depart] Or *separate themselves*. The Greek word μὴ χωρίζεσθαι signifieth, both that they should not divide or disperse themselves, nor depart from *Jerusalem*; where he would have them receive that admirable gift of tongues, as Chap. 2. because at the feast there used to be a very great confluence of people from several parts of the world, & many nations who might be competent witnesses of their speaking of divers tongues, which in some more private place they had not had; and that by this meanes, they who were strangers (of severall nations) at *Jerusalem*, returning home again, and reporting that which they heard and saw, might so farre prepare those nations for their reception of the Gospel.

but wait for the promise] That which the Father had promised; that is, the holy Ghost; as verse 5.

which, saith he, ye have heard of me] Which I have told you of. Luke 24. 49 John 14. 15. & 16.

V. 5. *For John truly*] Mat. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26. Acts 11. 16. & 19. 1.

with the holy Ghost] With the graces of Gods holy Spirit: ἐν πνεύματι ἁγίῳ in the holy Ghost, for διὰ πνεύματος ἁγίου, *through the holy Ghost*: or πνεύματι ἁγίῳ with the holy Ghost: an usuall *Hebraisme*.

V. 6. *the kingdome to Israel*] The secular kingdom and worldly prosperity, which they imagined the Messias should set them up. See Luke 24. 21.

V. 7. *not for you to know the times and seasons*] The opportunities for the works of God, which he reserveth to himself.

V. 8. *but ye shall receive*] See chap. 2. 1.

power after the holy Ghost is come upon you] Or *the power of the holy Ghost coming upon you*: gifts of tongues, healing, interpretation, boldnesse to preach, enlarged hearts, &c.

uttermost part of the earth] Both to the Jewes and Gentiles, according to their commission. Mark 16, 15.

V: 9. *and when he had spoken*] Luke 24. 51. they saw him risen, not rising; and ascending, not ascended; the one perfected, the other begun.

a cloud received him, &c.] The Apostles looke after him ascending, untill a cloud intercepted their sight of him.

V. 10. *two men stood by them in white apparell*] Two Angels in the shape of men. See Mark 16. 5. Luke 24. 4. John 20. 12.

V. 11. *into heaven*] To which he is gone to take possession for us, by carrying thither the same flesh & blood of which we consist.

shall so come] At the last day, he shall locally come, in the same body, manifestly appearing in the clouds. 1 Thes. 4. 16, 17. Mat. 24. 38.

V. 12. *a sabbath-dayes journey*] How farre it was lawfull to walk on the sabbath day, the law of God determined not; but their tradition limited it to two thousand cubits, or about two miles. John 11. 18. it appeareth, that Bethany was fifteen furlongs, that is, almost two miles from Jerusalem; and Luke 24. 50. So far did Christ lead them out, when he would ascend, which is here called a sabbath-dayes journey: so that either Christ having taken leave at Bethany, came back thence with them, and ascended from the mount of Olives, which lyeth between it and Jerusalem; or else the *sabbath-dayes* journey here mentioned, must be two miles wanting one furlong; though some learned authours say otherwise.

V. 13. *they went up into an upper room*] εἰς τὸ ὑπερῶον, a room in the top of the house, where they might be freest from distraction by company coming in and out, and also most private and secure from the Jews, who having put their Master to death, would not spare any that should confesse him to be the Christ.

Peter, and James, and John, &c.] Probably the Evangelist recounteth their names, to shew that Christ had not rejected them, for their forsaking him in his suffering; but that they were restored to their former office and dignity, that none might degrade from the authority of their preaching or writing.

and Judas brother James] Ἰούδας Ἰακώβου: *Judas of James*, an usuall *ellipsis*; the Syriac supplyeth it with בר *bar*: *son of James*; it may be both his fathers and brothers name was *James*; it was the same who is called *Lebbeus*, and *Thaddeus*. Mat. 10. 3. Mark 3. 18. Jude 1. his relation to *James* is here mentioned to distinguish him from the other *Judas* the traytour.

V. 14. *continued with one accord, &c.*] The word is of καρτερέω, signifying a continuance in performing or suffering some thing, with an invincible and strong constancy.

in prayer and supplication] Their hazard was then very great; their implacable enemies about them, many, and those also in authority: Christ had often warned them to watch and pray, lest they entred into temtation; therefore thus take they up the armour of Christians, unanimous prayer; what they prayed, is not mentioned; probably amongst other blessings; it was for deliverance from their enemies, as chap. 4. 24. and for the coming of the holy Ghost the comforter, which he had promised them, and for which he commanded them to stay at Jerusalem.

with the women] Those who went to follow the Lord (Luke 8. 2. 3.) and the Apostles wives.

with his brethren] That is, Christ his kinsmen according to the fleth: possibly those of whom it was said, John 7. 5. that they believed not in him: God hath his times to call.

V. 15. *in those dayes*] While they attended at Jerusalem for the promised comforter.

the number of names] The number of the persons, to have been numbred.

V. 16. *this scripture*] Psal. 41. 9.

which the holy Ghost, &c.] By him were all the holy scriptures endited. 2 Tim. 3. 16. 2 Pet. 1. 21. Now lest any should be scandalled at the fall of *Iudas*; *Peter* beginneth from the ancient Prophesie, to shew that it was the same which was long before Prophesied of; all was foreseen and ordered by the providence of God, to accomplish the work of our redemption. See chap. 4. 28.

guide to them which took Jesus] Mat. 26. 47, 48. John 18. 2, 3. For he undertook for thirty pieces of silver, for which the chief Priests had contracted with him to deliver him unto them, and he well knowing the place, the garden which Christ with his disciples frequented, led the officers and soldiers thither to take him; and he gave them the signall by which they knew him.

V. 17. *for he was numbred with us*] Christ had chosen 12. Apostles, according to the number of the tribes of Israel, of whom they shall be judges, Mat. 19. 28. Therefore one falling away, they were to chose another, which election *Peter* here proposeth unto the rest, and the Church there assembled: he saith *Iudas* was

obtained a part of this ministery] That is, was appointed to the same Ministery of the Gospel with them.

V. 18. *Now this man purchased a field*] Mat. 27. 7 This the Evangelist *Luke* speaketh in respect of the event: because with the thirty pieces (the price of blood) a field was bought by the Priests, for the burial of strangers, Mat. 27. 6, 7, 8.

falling headlong] Casting himself from the place where he hanged himself. Mat. 27. 5.

V. 19. *in so much as that field is called in their proper tongue, &c.*] The Syriack giveth it, in the tongue of that region; thus it was publickly named in their own tongue: he saith not in our tongue, but in their &c. to point out the conscionsnesse of the authours of this piety. See Mat. 27. 7. 8.

Aceldama] *Haceldama*, or *Aceldama* is a name compounded of two Syriack words, חקל (which in the Chalde and Syriack signifieth a field, of the Hebrew root חקל *chalack*, *divisit in partes, hereditatem &c.* thence by a *metathesis* and transposition of letters חקל *chakel* a part, portion, or field; or possession of fields divided from others. Isai. 61. 7. Hos. 5. 7.) and דם, *dam blood*: *Peter* also might say it is called *in their proper tongue*, or dialect (See ch. 2. 8.) in regard he was a Galilean; their pronunciation somewhat differing from that about Jerusalem: therefore had they so urged that he was a Galilean, and one of Christs disciples, for (said they) thy *speech* bewrayeth thee. Mat. 26. 73.

V. 20. *let his habitation be desolate*] Psal. 69. 25.

his Bishoprick let another take] Or his *office*, or *charge* Psal. 109. 8. that which the Hebrew calleth פקדה *pecudah*, (Numb. 3. 32.) *oversight*, or cure.

V. 21. *went in and out amongst us*] Or was *conversant* with us as man; and preached unto us. See Deut. 31. 2. 2 Chron. 1. 10. &c.

V. 22. *From the Baptisme of John*] From the time that Christ was baptized of *John*. Mat. 3. 16. Luke 4. thence began Christs publick Ministery.

of his resurrection] In that he mentioneth the principal article of our faith (see 1 Cor. 15. 14.) he comprehendeth all the rest.

V. 23. *they appointed two*] The before mentioned Apostles: put two in election, that is, *Joseph* called *Barsabas* and *Matthias*.

V. 24. *and they prayed*] Because the Apostles were immediately chosen by God, therefore they here pray God to direct the lot, for the choyce of one in *Iudas* room.

V. 25. *that he may take part &c.*] See verse 17. that he may be a partner with us, in our Apostleship and Ministery: here κλῆρος is put for μέρος, a part, or partnership.

his own place] To hell and eternall damnation, to which God who foreseeth all things, had justly designed the traytour. See Psal. 9, 17.

V. 26. *they gave forth their lots*] Lots were several wayes drawn or given out, either from the lap. Prov. 16. 33. or some vessel, an urne, pot, or head-piece: however, as they were in use for division of lands or goods, or for compoſing of any controversie, God disposed them, Prov. 16. 33. therefore *Augustine* said well, lots are nothing else but *in rebus dubiis indicatio divinae voluntatis, the declaration of Gods will in things doubtfull*: they are here called, *their lots*, after the common use of speaking, in respect of the two, put into election for *Judas* place for Apostleship.

he was numbred with the eleven, &c.] Or acknowledged to be one of the twelve Apostles; συγκατεψηφίσθη: as they say, *communibus calculis est electus*: the word is of ψῆφος, a stone or counter, with which they were wont to give voyces in commission, or judgments: sometimes it is taken for the event determined by lot, as here it is intimated; they all rested contented with the lot, as being confident, that God disposed and approved the event thereof: he was numbred with the eleven Apostles, by a common declaration of their general content.

CHAP. II.

Verse 1. *Pentecost was fully come*] When the fiftieth day from the *Passeover* was come. See Deut. 16. 9. Levit. 23. 15. which time God chose to send the holy Ghost; much people being then gathered to Jerusalem, that it might be divulged to the world. See on chap. 1. 4.

they were all &c.] The Apostles; for this was divinely and extraordinarily to consecrate and fit them who were to preach the Gospel to all nations.

V. 2. *a sound from heaven &c.*] This preternatural winde God sent before, as it were a messenger to stirre them up to attention, and to give them notice of the coming and presence of the holy Ghost: also to intimate in the type, the speedy, unexpected, and unresistible succesſe of the Gospel; and that the whole dispensation thereof should be by the power and providence of God.

V. 3. *tongues*] The similitude or appearance of tongues, to signifie their gift of tongues, or speaking divers languages; miraculously infused into them who were to preach to divers nations; as a remedy for the confusion of tongues. Gen. 11. 7. by which a great part of the world was separated from communion with God and his Church.

of fire] To signifie the admirable force which should be therein, by the spirit of God.

V. 4. *filled with the holy Ghost*] With his gifts and graces; with a greater and more admirable accesſe and increase thereof; more abundant knowledge of the mysteries of salvation by Christ, which before they did not so well apprehend; greatnesse of mind and constancy, to do and endeavour all things for the testimony of the truth of Christ; the gift of tongues, largeneſſe of heart, and admirable utterance; power and evidence of the spirit in preaching and praying.

to speak with other tongues] Besides their mother tongue, they spake languages which they never studied, or understood before that moment: so it was promised. Mark 16. 17. and so it was necessary that they might be able to speak the tongue of every nation to whom they were to preach the Gospel.

V. 5. *dwelling at Jerusalem, Jews devout men out of every nation*] They were of Jewish parents, though they were born, or had dwelt in other nations; these came up from divers nations, or were of divers nations hereafter mentioned. and were at Jerusalem at the feast.

under heaven] That is every nation; this *hyperbole* is familiar with the Hebrews. See Deut. 2. 25. thus was fulfilled that which was faid by *Isaiah*. Chap. 43. verse 5, 6.

V. 6. *when this was noyſed abroad*] γενομένης δὲ τῆς φωνῆς ταύτης, *when this voyce was made*; that is the report and rumour of these things, being spread abroad, or spoken of among the people, to wit, how the Apostles spake all languages upon the sodain; when this was *voyced abroad*.

confounded] Or troubled in minde: or as verse 7. *amazed*, and *marvelled*, forasmuch as they knew not the cause thereof, nor what these things would come to at last.

V. 7. *are not all these which speak, Galileans?*) These which speak several languages; are they not such as have been constantly bred in Galilee, and never learned these tongues at home, nor travelled abroad to gain them?

V. 8. *how hear we every man*] Nor that in the sound of one voice, every man heard his native language, as if one and the same word spoken by Peter, should found Greek to the *Grecian*, Latine to the *Roman*, Egyptian to the *Egyptian* (for so had this been a miraculous gift of interpretation, or speaking, in the hearers, (the people) not in the Apostles, the speakers) but because every Apostle now spake all languages, as occasion and the auditory served him.

V. 9. *Parthians, and Medes*] For the greater evidence of the miracle, he instanceth in those men of several nations, now present at *Jerusalem*, and ear-witnesles of these things.

V. 10. *Proselytes*] Gentiles converted to the *Israelites* Religion. See Mat. 23. 15.

V. 11. *the wonderfull works of God*] τὰ μεγαλεῖα τοῦ θεοῦ, as Luke 1. 49. the *Syr.* giveth it *miracula Dei*: he meaneth the Gospel, the wonderful counsel of God for mans salvation in Christ; which *Paul* calleth *the power of God*, Rom. 1. *the hidden mystery*, Eph. 3. 3. *the unsearchable riches of Christ*. Eph. 1. 18. So that here are noted two causes of their wondring, first that unlearned men, bred in such a place as Galilee should sodainly speak so many tongues: Secondly, that they were able to speak so deeply, wisely, learnedly, and divinely in those heavenly matters.

V. 12. *what meaneth this?*) What will this come to? what *will this be?* some of these were to be converted, and therefore it may be they spake not as contemning, but enquiring what might be the end, use, and fruit of these new and admirable things.

V. 13. *others mocking*] Calumniating, and calumniating the Apostles; these most likely, were of the Scribes and Pharisees, men of carnall wisdom (which is ever enmity to God) justly delivered up to Spiritual blindnesse, and such hardnesse of heart, that nothing (no not the most evident testimony of Gods power and presence) could move them: thus are there ever some such impudent adversaries of truth, that will not be afraid to jeere at the gifts of Gods own Spirit, and vilifie his Ministers; See Joh 6. 41. Joh. 8. 13. & 10. 20. & 11. 37. Mat. 11. 9. there is nothing so holy and sacred which precipitate malice, dareth not blaspheme.

full of new wine] γλεύκους which the vulgar *Latine*, and *Erasmus* giveth *musto*, so the word sometimes signifies *Must*, or new wine: also it signifieth *sweet*, or *pleasing wine*, as the Prophet Isai. 49. 26. useth עסיס *Asis*, which (though the 70. give οἶνον νέον; *new wine*) we there interpret *sweet-wine*.

V. 14. *But Peter standing up with the eleven*] The holy Ghost had now confirmed and emboldened him, so that without fear of Priests and Pharisees, he stood up that he might be heard of the multitude, with the rest of the Apostles, as witnelles of the same things, and partakers of the same gifts of the holy Ghost; and speaketh with a loud voyce.

V. 15. *These are not drunken*] First he cleareth himself and the rest of the Apostles from that unworthy calumny of drunkennesse which they cast on them; and that mildly, as 1 Sam. 1. 13, 14, 15, Acts 26. 24, 25.

but the third hour of the day] Meaning but early dayes; the third hour according to their account (who reckoned the hours from sun-rising, and so made them longer in summe, and shorter in winter) might be, as with us, about nine of the clock in the morning: as if he had said, they that are drunken, are drunken in the night. 1 Thes. 5. 7. now it is but early in the morning.

V. 16. *This is that which is spoken by the Prophet Joel*] This which you conceive to be drunkennesse, is the gift of Gods holy Spirit, foretold by the Prophet Joel. 2. 28. it is herein fulfilled.

V. 17. *it shall come to passe*] See Isai 44. 3. he washeth off the the unjust aſperſion, by interpreting and applying the prophesie: and sheweth their impudency, who durst deride the very mercies of God powred out on his Church.

in the last dayes] When the Messias shall be exhibited in the flesh, for so those dayes are accounted in the new Testament, 2 Tim. 3. 1. Hebr. 1. 2. 2 Pet. 3. 3. 1 John. 2. 18. Jud. 18.

I will powre out] I will give graces, in abundant measure. The meaning is, that God under the Gospel would give a greater measure of his grace and holy spirit than formerly he had done: greater knowledge, and clearer demonstration of the truth concerning the mysteries of eternal life and salvation by Christ, which before lay under the shadowes of the ceremonial law. *Moses* said, Deut. 32. 2. *My doctrine shall drop as the rain: my speech shall distill as the dew, as the small rain upon the tender herbs*, but here he said by the Prophets, Isai. 44. 3. Joel 2. 28. *I will powre out my Spirit upon all flesh*. So are there here two parts of the antitheſes first in this word powring as if it had been said, under the law God gave grace and knowledge of Christ, but sparingly, not in that abundant measure as since Christ the branch, as it were the golden pipe, emptied his fulneſſe into his Church. The other part is in the universality of the receivers; the law was confined to *Judea*, but the Gospel, like an overflowing flood, shall extend to all flesh, all nations of the world.

upon all flesh] Upon all sorts of people, Jewes, and Gentiles; bond and free, high and low, &c.

young men shall see visions] Dreames, and visions, were one ordinary meanes whereby God revealed his will to the Prophets. Numbers 12. 6. So we must understand the Prophets speaking of things to come, accompanied with the capacity of the present times wherein they preached and wrote: so when they speak of Gods service, they name; *altars, sacrifices*, gold, silver, incenſe, &c. all which when they relate to times of the Gospel, are to be understood, as allusions to legal rites, not proprieties of the Gospel: so that here, dreames, and visions import excellent gifts of the Spirit, and understanding of things revealed by the Holy Ghost: as if he said, under the Gospel, there shall not be a few Prophets or Ministers, to whom (as of old) God will reveale his will; many shall know it, as Jerem. 31. 34. there shall be a cleare revelation of Gods will in Christ: so that the Apostles purpose in citing this prophesie is, to invite

his hearers to a participation of the same grace, as if he said; the same Spirit which God hath now powred out on us, he is ready to poure out on others, far and near; so that, except your selves hinder your selves by your obstinacy and unbelief, you shall also receive of he same fountain with us; the same graces. God still offereth, and respectively bestoweth now on his Church, in the Spirit of sanctification, though not in the faith of miracles.

V. 18. *and on my servants*] So he limiteth and restraineth the promises to Gods servants only, to them that believe and obey, of what sex or condition soever they are; Men, women, Bond, Free, all are one in Christ. See Gal. 3. 28.

V. 19. *and I will shew wonders in heaven*] As he had two sorts of hearers, so useth he two kindes of arguments: to the holy he citeth Gods promises; to the wicked he urgeth his threatnings, to terrifie those scorners, and to bring them to repentance: he numbereth certain prodigies, as presages of Gods wrath, and the callamities of men in the last dayes; some in heaven, as these fearful *Chasma's*, *Comets*, *blazing-stars*, and strange eclipses of the Sun and Moon; which though they have natural causes, in the ordinary power of God, yet are they sometimes extraordinary and certain tokens of Gods anger, and some imminent miseries coming on men: it is indeed but the voyce of experience, *Nunquam fulgura excanduit ignibus æther.* By *signes on earth*, he meaneth earthquakes, inundations, monstrous births, and such prodigious and monstrous things. And the Prophet by those expressions, *blood, fire, vapour of smoke, darkenesse* of the Sun, and bloody or red colour of the Moon, intimated a turbulent and calamitous condition of the World in the last times; so that whither soever wee shall look, we shall see the terrible signes and effects of Gods anger, as if the whole fabick of the World were upon the point of confusion and dissolution. See Isai. 13. 10. 25. 34. Ezek. 32. 7. Joel 3. 15. Amos 8. 9. Mat. 24. 29. Luke 21. 11.

V. 20. *the sun shall be turned into darkenesse*,] Joel. 3. 1. Meaning, that God will shew such signes of his wrath through all the world, that man shall be no lesse amazed, than if the whole order of Nature were changed, or the Sun darkened.

V. 21. *whosoever shall call upon*, &c.] Joel 2. 32. Romans 10. 13. He sheweth the onely way to escape those evils threatned, faithful and fervent prayers: the Name of the Lord importeth all his Attributes, Wisdom, Power, Mercy, &c. the only sanctuary in distracti ons, fears, and dangers, is calling on the Name of the Lord in faithful and fervent prayer.

V. 22. *Jesus of Nazareth*, &c.] Now he cometh to his purpose, which was to shew, that Christ whom they crucified, was the true *Messias* promised by all the Prophets, by whose merit and beneficence, whose gifts of tongues, &c. were now poured out on his Apostles; and that therefore this was the accepted time and day of salvation, of which the Prophet *Joel* fore-spake; also that if they meant to be saved, they must not neglect and over-slip it; he nameth Christ, Jesus of *Nazareth*, to the end that they might plainly know that he spake of that very Jesus, whom they in scorn and contempt called *Jesus of Nazareth*, and upon whose crosse they fixed that title,

a man approved of God among you] He doth not presently affirm, that Jesus is the Messias, but cometh to it by degrees: first saying that he was a man *approved of God*: as appeared by his miracles, of which the Jewes themselves were witnesses.

V. 23. *by the determinate counsell*, &c.] chap. 4. 28. Not that the counsel of God herein excused the Jews, or *Judas* wickednesse, seeing God wrought not in them, but by them, making good use (for mans redemption) of that they did wickedly. He mentioneth here the determinate counsell of God, as chap. 4. 28. to let them know who were to believe to salvation that the sufferings of Christ were neither casual, nor by any counsel or power of man, as their first or principal cause, but of Gods good providence, he was delivered to the power of Jews and other sinners of the heathens, that they crucifying him, Gods justice being satisfied in his death, we might be saved from the curse of the law and death eternall.

ye have taken] Thus he would smite their consciences, not yet acquainting them with the end and fruit of Gods counsell herein; lest the Jewes should think, either that Christ was not of God or that Gods determinate counsel excused their fact; he saith, *ye have taken, and by wicked hands*, &c.

V. 24. *whom God hath raised up*] Now cometh he to prove him to be the true Messias, by his resurrection from the dead. See Rom. 1. 4, for none but he that was God and man (*Immanuel*. Isai. 7. 14. Mat. 1. 23.) could raise himself from the dead.

the pains of death] Meaning the power of death, and bands of the grave.

V. 25. *I fore-saw the Lord*] Psal. 16. 8. Hebr. שויתי *shivithi*, I have set. 70. *προωρώμην*, I foresaw. So here.

on my right hand] Or *at my right hand* Ever ready to help me. The meaning is, that in all the pressures which he suffered for our sins, he propoled to himself, both the will of God concerning his passion, and his promise and power to preserve him, as also his will concerning mans salvation by his sufferings.

V. 26. *my flesh shall rest in hope*] *In spe resurrectionis, August.* in *Psal.* 16. 9. in hope of victory through the power of God, by a glorious resurrection from the dead.

V. 27. *thou wilt not leave my soul in hell*] See on Luke 16. 33. or, *my life*, my person in the grave, ψυχή often importeth so, Rom. 13. 1. And the word ᾅδης here used, is in the Hebr. שאול *sheol*, Psal. 18. 5. 6. which sometimes is put for the place of the dead, but is also sometimes to signifie the *grave*, and can no otherwise be reasonably understood; as Job 17. 13. Genesis 37. 35. in both which places, as also Psal. 16. 5. 6. whence this here is cited, the 70. use the word ᾅδης and if it be not reasonably conceived, that *Job*, *Jacob*, or *David* in his own person thought of going to *Hell*, or of ever being there; what necessity is there of understanding this place concerning Christ, otherwise than that God would not leave him long in grave? See verse 41.

suffer thy holy one] That is, *sanctificatum corpus*, *Augustine* qu. 5. the sanctified and sacred body of Christ lay not so long in the grave, as to be corrupted,

to see corruption] That is, to be corrupted, *Quomodo enim poterat vel in carne marcescere, cujus nomen unguentum exinanitum est, de virg. lib.* 3. *inter opera Ambrosii*; *how can he corrupt whose name is an ointment poured forth? Cant.* 1. 3. *Augustine* to more purpose saith, *ep.* 120. to *Honoratus*, his flesh corrupted not, *quæ tam celeriter resurrexit, which rose again so soon.*

V. 28. *the wayes of life*] In restoring me from death to life, and that most happy and pleasant, as in thy presence, Psal. 17. 15. This present life is full of bitternesse and troubles; but in the next, we shall be conformed to Christ, and filled with joy.

V. 29. *let me freely speak*,] Or, *I may freely*, &c.] He now sheweth, that the Psalm spake principally of Christ: for *David* is dead (saith he) and we have his Sepulchre amongst us to this day. But this Psalm speaketh of one that liveth, whose body, though buried, saw no corruption, which could not be said of *Davids* body, long before turned to dust and corruption.

of the Patriarch David] See 1 Kings 2, 30 As if he had said, I well know that you have the memory of that excellent King, Propher, and Patriarck in high esteem, so that you think this Psalm endited by Gods spirit, speaketh only of him, but if you will more nearly look into it and consider the particulars, you may well understand that it did not, as to the main, concerne *David*, who died, and his sepulchre to this day with us testifieth his corruption and turning to dust, but Christ: for this Psalm speaketh of one who must dye and be buried, but so soon rise again, that his body might not be corrupted; this is true of Christ, but of *David* in his own person, as *David* himself both knew by the holy spirit and prophesied as a peculiar mark of Christ, the Messias, verse 30. 31.

V. 30. *therefore being a Prophet*] And so knew by speciall revelation, that which was to come concerning the resurrection of Christ.

and knowing that God] Psal 132. 11.

V. 31. *that his soul*] Psal. 16. 10. See verse 27.

soule was not left] *In hell*] Or in the *grave*, Gr. εἰς ᾅδου, as verse 27. See on Luke 16, 23. the word signifieth a lightlesse place, and so is here put for the grave; for the Apostle saith, that *David* being a Prophet left in the grave, when he rose from the dead. See *Iob. Drus. prater. lib.* 5.

V. 32. *this Jesus hath God raised up*, &c.] This Jesus, the Christ and Messias whom *David* foresaw in spirit: this Jesus whom ye despised and crucified, hath God raised up: and of whom ye are witnesses.

V. 33. *by the right hand of God*] By the power of God. By another argument he will here prove Jesus to be the very Messias of whom *David* spake, that in, from his ascension into heaven and sitting at Gods right hand: Christ not only rose again, according to the Scriptures, but also ascended into heaven, which we saw with these eyes; of this ascension *David* also prophesied. Psal. 68. 18. Ephes. 4. 8. and Psal 110. 1. cited verse 34. now that which is hereto annexed in the Prophesie (giving the gifts of Gods holy spirit to men as the speaking all tongues) can neither agree to *David* nor any creature, but to Christ only; *David* therefore spake not of himselfe, but Christ.

V. 34. *the Lord said unto my Lord*] Psal. 110. 1.

sit thou on my right hand] Have thou glory and power over all. See Ephes. 4. 9, 10. *David* speaketh this concerning Christ, not of himself: for he concerning whom that was spoken; saw not corruption, which *David* did: therefore that was spoken concerning another who saw not corruption, See chap. 13. 36, 37. Neither is *David* so ascended into Heaven body & soul, as to sit at Gods right hand, and to have power over all creatures: neither can this agree to any, but Christ only.

V. 35. *thy foostool*] Untill I subdue, and subject them all to thee.

V. 36. *both Lord and Christ*] The anointed King: So that the Jewes must know that he was called Christ, because he was the Lords anointed. See Eph. 1, 21. and 4. 10. Phil. 2. 9, 10.

V. 37. *that they were pricked in their heart*, &c.] This is the effect of

of Peters Sermon: first their consciences tell them that Jesus was indeed the *Messias*, of whose death they were guilty; and so liable to Gods heavy judgement, who had cried out, his *blood be on us, and on our children*. Next they break out into a confession of their crime, in that they aske Councel of *Peter*, and the rest what they should now doe, who could by no means undoe what they had done.

what shall we doe] Not what must we say: let the wise man shew his wisedome; (said *Clemens Romanus*, *epist. ad Corinth pag.* 50.) *not in words onely, but good workes also.*

V. 38. *Peter said unto them repent*] This he did like a good Physician, whose part is not onely to discover the disease, but to prescribe the remedy, *Pœnitentia hujus temporis, dolor medicinalis*; *Augustine in Psalm* 57. *Present repentance is a medicinable grief.* The first of innocency is not to sin: the second to acknowledge our sins, *Illic currit innocentia integra & illibata quæ fervet*; *hic succedit medela quæ sanet. Cyprian epist.* 3. *lib.* 1. *there runneth intire and unsoucht innocency which might save: here followeth the medicine to heal.* But this repentance is not onely in knowing, acknowledging our sins, or saying, God be mercifull, but in the change of our minds, purposes and evil courses of our lives, as *Augustine de Ecclesiast. Dogmat. cap.* 54. saith very well; *Pœnitentia vera est, pœnitenda non admittere, & admissa deflere, true repentance is no more to commit things to be repented of, and to bewaile sinnes committed.* See also *Tertul. adv. Marcion. lib.* 2. *cap.* 24. *fin.* See on Matt. 3. 2.

in the Name of the Lord Jesus] He speaketh of and respecteth here not the form of Baptism, but the use and end thereof, which is to implant us unto Christ, Rom. 6. that we may be *Christians*. See on c. 10. 48.

V. 39. *the Promise is unto you*] *Christ* is promised both to Jewes and Gentiles: but the Jewes had the first place.

V. 40. *untoward generation*] This corrupt World: perverse and wicked men: he meaneth principally Scribes and Pharisees; and all the enemies of Christ and the Gospel.

V. 41. *soules*] Or persons. See on v. 27. Here began to appear the fruit of *Christs* prayer, Luke 23. 34.

V. 42. *in breaking of Bread*] This is a terme taken from that which *Christ* did, at his last Supper, Matthew, 26. 26. used to signifie the Holy Supper of the Lord, which they used to celebrate, when they made their Love-Feasts: or Feasts of Charity. See Acts, 20. 7. 11. Jude 12. though not always so.

V. 43. *feare came upon every soule*] They were all amazed, at the newy and marvellous state, encrease, gifts, miracles, and power of the *Church*: so that no man durst oppose them.

V. 44. *had all things common*] That community was not of all goods, of all the faithfull: but of that which every one, would consecrate to the publick necessity, or to the relief of any particular person, this was no absolute community, as Anabaptists dream (for that overthroweth all propriety Divine and Civill) for yet they retained propriety in their Houses, c. 12. 12. and 16. 15. had they not had propriety, they had had nothing to give, or exercise their love and charity withall. *Paul* professed that he had coveted no mans gold or silver, c. 20. 33. which had been a vain profession, if it had not been lawful for Christians to possesse any thing: the community here mentioned speaks them charitable who gave something, not unlawful possessours, who gave not all: and this the words of the Text intimate, verse 45. First, in that some parted their possessions and goods, or gave them (which none but proprietors could justly doe.) Secondly, in that these donors made a choice (*as every man had need*) neither needed *Paul* to have given precepts concerning gathering for the poore, 1 Corinthians, 16. 1, &c. if in the *Church* there had then been any such communion as excluded propriety: for then one had had as much right to any goods or possession, as another.

V. 45. *and parted them*] Distributing their goods, or the price of their possession, sold.

as every man had need] As far as they were able to relieve their poor brethren.

V. 46. *in the temple*] Not that they might joyn with the Jews in antiquated Ceremonies of the Law; but because they might there have dayly occasion of testifying *the truth of Christ* to the multitude there assembling.

and breaking bread] The Syriac hath it *domi frangebant portiones*; that is, they invited each other home, and eat together; praying God for his benefits, spiritual and temporal. See Isa. 58. 7. This breaking of bread *near* בתיהון *from house to house*, understand of their eating and inviting one another, according as some were able and others had need to be relieved, as religious, good, and charitable neighbours use, or ought to do.

V. 47. *having favour with all*] That is, with many, generally, or with all good men; though they had some implacable enemies among the *Pharisees*.

the Lord added to the Church &c.] It is mans ministery, but Gods blessing, (see 1 Cor. 3. 7 8.) who suffers not his Ordinance to be fruitlesse (Isa. 55. 10.) though the reprobate be as the Sea to the sweet showers; what ever falleth is presently turned into that invincible bitternesse of the receiver; yet the Elect shall benefit by it: neither is it here to be omitted, that if by the ministry of the Gospel God dayly addeth to *his Church*, number, society, and external communion of the faithful, such as shall be saved; then is it a dangerous symptome or prognostick of their reprobation who separate *from the Church*: this is indeed that Temple of God, out of which if any depart, *de qua vitæ, ac salutis æterna alienus est, Lactant lib.* 4. *cap. ult.* So *Rahabs* house *typum portabat Ecclesiæ. Cyprian. lib.* 1. *Ep.* 6. *hæc a Type of the Church*, out of which if any goe, His blood shall be upon his own head.

CHAP. III.

Verse 1. *The ninth houre*] Which was their three of the Clock in the afternoon: the time of their evening, sacrifice, at which the Apostles would be present, not to communicate therein, (See on Chap. 2. 46.) but to conform them the more the shadowes of the Law vvere abolished by *Christ*, whom they all prefigured.

V. 2. *lame from his mothers wombe*] Born lame, lame, not by any external violence or accident; but native indisposition of his joynts; so infirm, that they carried him up and down, and it was of no less continuance than fourty years, c. 4. 22. and so incurable by man: This setteth out the Truth and greatness of the miracle done in the Name of Jesus.

called beautiful] Built instead of that of *Solomon*, and so called.

to ask almes] See c. 9. 8. to sustain him with food, and viands necessary for the preservation of his life, a wretched condition of, and in it self; but if we consider the event we may surely conclude, it was a happy lamenesse, by which he came to the knowledge of *Christ*, and to feel his Divine Power and Vertue, repairing and curing him: consider the admirable providence of a merciful God, who bringeth some to his knowledge and their happynesse by poverty, some by sicknesse, some by lamenesse, others by other grievous afflictions, imprisonment, plundering, banishment; few by prosperity prove finally happy.

4. *look on us*] They would have him diligently mark by what power he should be healed; they being well allured of the certain event, by the Spirit of God, would have him mark by whose Name he should be healed and to vvhom he should ascribe the honor and praise for so great a mercy received: as if they said, believe that thou shalt receive something of us: look on us, but believe in Christ Jesus.

V. 5. *expecting to receive something*] He looked for money, but obtaineth that which no money could have purchased for him.

V. 6. *silver and gold have I none*] As if he said, If I had wherewith to relieve thee in that thou desirest, I would give it thee, but having none, I give thee that which is better, that which *Christ* hath given me power freely to distribute.

in the name of Jesus Christ] By the power and command of that JESUS CHRIST, whom in contempt and scorne you called *Jesus of Nazareth*, be healed, rise up and walke.

V. 7. *took him by the right hand*] Being confident on the promise of Christ. Matth. 10 8 Mark 16, 17, 18

and immediately his feet, &c.] This speed sheweth that the cure was by divine power, which can do all things how and when God pleaseth.

V. 8. *he leaping up*] This sheweth a perfect cure and setteth out the truth and excellency of the miracle done in the name of *Jesus Christ*: here were no remainds of the old malady which are commonly seen long in the moft absolute cures by the art of men, but having at once received perfect foundnesse and vigour of his limbes, he leapeth up, and walketh with the Apostles into the Temple.

praysing God] Attributing his health to God alone: to conceal the mercies of God is ingratitude; to ascribe them to second causes, sacrilege.

V. 9. *all the people saw*, &c.] So publickly was it done, that none could modestly deny it: therefore the enemies acknowledged, cap. 4. 16. that a notable miracle was done by them.

V. 10. *they knew it was he*] That it was the same Creeple which they saw daily lying at the gate of the Temple begging, therefore they wondred to see him so suddenly walking: Who they all well knew had been lame his infancy and never able to goe, and that for the space of about fourty years, c. 4. 22. the Syriac addeth here, by way of interpretation, *quod is esset ille mendicus qui*, &c.

V. 11. *all the people ran together to them*] With deaf ears, taking no notice of the Name of Jesus by which the lame was restored; they come about the lame man, and those that cured him, looking on them with admiration: Here (all) is again set for (many.)

that is called Solmons,] It is likely that this *porch* was built in

in the place where *Solomons* formerly ſtood (1 Kings 9 3.) and thence was named ſo. For the Temple built by *Solomon* being demoliſhed by the *Chaldees*, *Zerubbabel* and *Ezra* in their re-edification thereof, imitated the old pattern as near as they could. See John 10.23. He nameth this place, becauſe hither came that concourſe of people who were witneſſes of theſe things.

V. 12. *as though by our own power*] He correcteth the abuſe of men, who commonly attribute that to mans power or godlineſs, which appertaineth onely to God.

V. 13. *the God of our fathers*] Chap. 5. 30. The ſame onely true God, whom *Abraham*, and all our Holy fathers worſhipped. He ceaceth them firſt the efficient principal cauſe of this miracle, *The God of our Fathers* ; and next, the final in theſe words, *hath glorified his ſonne Jeſus*; in that he gave ſuch Divine Power to the Apoſtles to doe theſe miracles in, and by the Name of Jeſus raiſed from the dead, whereby he was mightily declared to be the Sonne of the living God, the Meſſias and Saviour of the world, and in theſe words, *the God of Abraham, Iſaac &c.* He remembreth them of the promiſes of God concerning their Meſſias, made and often repeated to their fathers, Geneſis, 12.3. Gal. 3.8. that they might know that they now propoſed no other God than the ſame whom all their fathers worſhipped, neither any other Doctrine than that which they all received, and conſtantly in their generations profeſſed.

whom ye delivered &c] hereby he aggravateth their immane wickedneſs that he might move them to repentance, and faith in *Chriſt*, that they might obtain mercy and be ſaved.

V. 14. *but ye denied the Holy One*] Matt. 27. 20. John 19. 15. when *Pilate* had determined to acquit him as innocent, urging the moſt impious and diſhonourable end of their requeſt, which was to put their King to a ſhamefull death, they cried out, *We have no King but Cæſar*; John 19. 15. whereby they publickly denied *Chriſt the Holy one*, and long expected Meſsias to be their King and in his ſtead, profeſſed their allegiance to *Cæſar*, no wayes compelled thereto for fear of the Romans, whoſe Deputy again and again, declared him guiltleſs, and himſelf willing to diſmiſſe him.

deſired a murderer] That is *Barabbas*, Mark 15 11. John 18.40. This aggravateth and ſets off the horrid atrocity of the malitious Jewes, who having the free choyce which of the two ſhould be ſaved, the Holy Jeſus, or the murderous *Barrabas*, they would have the murtherer freed, and the innocent and moſt beneficient Jeſus crucified. Sin and wickedneſs knoweth no limit : when once the ſinner forſaketh the known right, he cannot ſtay till he come to Hell.

V. 15. *and killeth the Prince of Life*] Or Authour of life, *Chriſt* Jeſus. So ſtill the impious and unjuſt world favoureth the wicked, and perſecuteth the juſt.

V. 16. *through Faith in his Name*] Becauſe by Faith he apprehended him who was riſen from the dead, whoſe Name he heard of us ; or Name may here import *Chriſt* himſelfe, or his Power.

V. 17. *through ignorance ye did*] He excuſeth not their malice; but becauſe ignorance and blinde zeale led many of them into their ſinne, he putteth the penitent among them in hope of pardon. See 1 Tim. 1.13. it is like that which is ſaid, 1 Cor. 2.8. and Luke 23. 34.

your rulers] He meaneth ſome of them ; not all. See Luke 23. 50, 51. John 3. 1.

V. 18. *by the mouth of all his Prophets*] See verſe 21. The Prophets were many, yet being all inſpired with one Spirit of God, they ſpake all one truth : in reſpect whereof, the Holy Ghoſt here attributeth but one mouth to them all.

V. 19. *time of refreſhing ſhall come*] It is a figurative manner of ſpeaking, taken from women reposing themſelves in the cool ſhades, to repreſent eternall reſt, after the labours and travels of this life. See Luke 16. 25. Revelation 7. 15, 16. and 14. 13. or He pointeth here at that which *Paul* writeth Romans 11. 23. 26. the final calling of the Jewes by the Goſpel preached, to which theſe words (*which before was preached unto you*) may alſo relate, verſe 20.

V. *He ſhall ſend Jeſus Chriſt*] To judge the world : This he ſaith to thew them, that the contempt of the Goſpel cannot be unpuniſhed ; and alſo to give them aſſurance of comfort, who believe in him.

V. 21. *whom the heaven muſt receive*] That is contain, having received his humanity which was thenceforth reſident in Heaven, and ſhall be no more here on earth, untill he come to judgement, for he hath a true, and therefore circumſcribed body; not confounded with the Deity, as to have any of its incommunicable properties, as ubiquity, omnipreſence, &c. He hath ſtill a true and reall Body, though glorified, as ours ſhall once be which ſhall not in that ſtate be every where or in more places than one at once.

times of reſtitution of all things] Unto the perfection of the Kingdom of *Chriſt*, wherein all ſhall be repaired which ſin hath diſordered and ruined ; wherein the creature ſhall be delivered from the bondage of corruption into the glorious liberty of the ſons of God. See Rom. 8. 21.

ſince the world began] Or *from all ages*.

V. 22. *A Prophet ſhall the Lord*] Deut. 18.15. Chap. 7.37.

of your brethren] Of the ſtock of *Abraham* ; for he ſpake this unto the Jewes, who were the children of *Abraham*, of whom *Chriſt* came according to the fleſh ; and ſo was one of their brethren.

V. 23. *every ſoul*] Every perſon, as Chapter, 2. 27. Romans, 13. 1. Geneſis, 46.26. Here is deſtruction threatned to all contemners of *Chriſt* and his Miniſters. See Luke 10.12. 16.

V. 24. *All the Prophets from Samuel*] After *Moſes*, He nameth *Samuel*, between whoſe times, the Word of God was pretious, 1 Samuel 3. 1. from *Samuel*, all the Prophets foretelling of *Chriſt*, as many as have ſpoken, have foretold of theſe times of grace.

V. 25. *ye are the children of Prophets*] Or Patriarchs, *Abraham, Iſaac Iacob, &c.* you are they to whom the promiſes, were made, and the Prophets addreſſed, and with whom God made the Covenant, See Rom. 9. 4.

and in thy ſeede] Geneſis, 12. 3. Galathians, 3. 8. Geneſis, 18. 18. and 22. 18. and 26. 4. That is, *CHRIST JESUS*, of the Seede and Linage of *Abraham*, according to the fleſh.

V. 26. *unto you firſt*] To you before the Gentiles, is the Goſpel and Doctrine of *Chriſts* reſurrection to be preached, Matt. 10. 6. Acts, 1. 8. and 13.46. or ἀναστάσας, *raiſed*, here is of the ſame ſignification with ἀναστήσω, verſe 22. and Deuteronomy. 18.15, 18. 1 Samuel 2. 35. 1 Kings 14. 14. the word הקים uſed among other things to ſignifie, *conſtituit*, He appointed to an office; the 70. give ἀναστήσει (See 2 Samuel 23. 1.) So *Zacharias* ſaid, *God hath raiſed up an horn of ſalvation*, Luke 1. 69. and the people ſaid, Luke 7. 16. A great Prophet is *riſen up among us*, that is, being appointed of God, is ſent among us ; for no man taketh this Honour to himſelfe, but he that is called of God, Hebr. 5.4.

to bleſſe you] In giving you Faith and Repentance by the Spirit of regeneration : (Gal. 3. 9. 14.) the bleſsing hath a condition annexed to the promiſe ; if ye convert and repent you of your iniquities ; the Syriack expreſſeth it, בדנחתכון אן, *in returning*, if *ye convert, &c.* we muſt perform this condition if we will have the bleſsing: ſin bringeth the curſe : therefore no man can be bleſſed in impenitency, and continuing in ſin.

CHAP. IV.

Verſe 1. *Captain of the Temple*] Or Ruler : ſome thinke that he was a ruler or commander over the Levites, who miniſtred by turns, and guarded the Temple. See 2 Chronicles, 35.4. 5. but more probably he calleth him στρατηγὸν τοῦ ἱεροῦ, the Ruler or Tribune of theſe ſouldiers, whom the Romans allotted the Jewes for the guard of the Temple : for Pilate ſaid, Matt. 27.65. *ye have a watch*. See Luke 22. 4. John 18. 12. It was one who had committed to him the guard of the Temple. *Vatabl.* See alſo *Io. Druſ. præterit. lib.* 5.

the Sadducees came upon them] Who deny the reſurrection of the body from the dead. See Luke 20. 27. Matt. 22, 23.

V. *being grieved*] They were *angry* ; the *Syr.* giveth it ſome colour had they, for if any man intruded into the Office of a Preacher, it belonged to the Prieſts to ſuppreſſe ſuch audacity ; as alſo to retain the people in the Doctrine of the Law, and Prophets to prevent their ſeducements, by any new Doctrines ; therefore, ſeeing men, to them unknown, or not allowed by any publick authority, preaching in the Temple, they reproved them, not underſtanding, or acknowledging their extraordinary calling, and the main being, that the Sadducees Atheiſtical opinion contradicted, they exaſperated the Prieſts, and Rulers againſt the Apoſtles. See Chap. 23. 8.

V. 3. *They laid hands, &c.*] Hands not yet clean from the blood of *Chriſt* : the Argument of the wicked is violence : now the Apoſtles have experience of the truth of *Chriſts* Words. See Luke 21. 12.

V. 4. *many of them which heard the word believed*] Many who heard what *Peter* had ſaid unto the people, Chap. 3. 12. *&c.* the Word never deſcended in vain. See Iſa. 55. 10.

about five thouſand] Of thoſe who adhered to the Apoſtles ; ſo the blood and in jury of the Martyrs, is ſtill the ſeed of the *Church* ; the Apoſtles were now ſhut up in priſon ; but the *Church* flouriſhed the more ſhe was wounded, ὅσῳ γὰρ θλίβεται μᾶλλον, *Oecumen.* *you ſee the working of God manifeſt herein*. It is no ſmall demonſtration of his power, defending believers againſt all the rages of Satan, and giving them more boldneſs and conſtancy, by how much more they are oppoſed and in jured : in this number we muſt underſtand the whole *Church* then being, not a new acceſſion of ſo many : as *Peters* firſt Sermon, Acts 2. 41. they were about three thouſand ; now they are at his ſecond Sermon encreaſed to five thouſand : thus appeareth the effect of *Chriſts* promiſe to make them fiſhers of men. See Phil. 1. 13, 14.

V. 5. *Rulers and Elders*] Which the Hebrewes called זקנים *zekinim*, old men : theſe were the Judges of their greater Sanhedrim ; they call a Councel to oppoſe the truth by a ſeeming legal proceeding, deſiring that it might appear juſtly damned : but there is no Counſel againſt *Chriſt* and his Truth. See verſe 25, *&c.* Pſal. 2, 1, 4. Prov. 21. 30. Iſai. 46. 10.

and ſcribes] See on Luke 20. 1.

V. 6. *as many as were of kindred, &c.*] Thus ſtrengthened they their party, to countenance the matter : theſe had indeed by Gods appointment the charge of things Eccleſiaſtical : theſe were *Aarons* ſucceſſours ; for which they had alſo about 1500. years preſcription : theſe were the men, who now flouriſhed among the Jews in honour and wealth yet theſe now combine and aſſemble againſt the Goſpel.

V. 7. *by what name*] By what authority, and by whoſe command have ye cured the lame man : hence, as in many other things appears their ſtupid, or wilful ignorance, that they would queſtion the authority of an Act which none but God could do : they asked not with any purpoſe to believe in *Chriſt*, but that they might awe and terrifie the Apoſtles under pretence of their juriſdiction and authority to command in all things to be done in and about the Temple, eſpecially concerning preaching, leſt any new and erroneous doctrine ſhould prevent the people, or any without their Ordination ſhould preſume to teach them.

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examined of the good deed done] Meaning, whereas you queſtion us for doing good, who ought to queſtion and puniſh evil doers onely, and to defend and encourage the good.

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V. 16. *What ſhall we do, &c* ?] Here is a true pattern of malitious injuſtice ; they convent them as malefactours, and then ſeek for, and conſult about ſome accuſation againſt them : ſomething they would do, but knew not what ; becauſe however unjuſt they were, they would by no means ſeem ſo to men : this is the miſery and madneſſe of great ſinners, they had rather ſin ſtill, than ſeem to have ſinned. reſolving to palliate, if they cannot juſtifie their faults, *majore facinore*.

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V. 16. *What ſhall we do, &c* ?] Here is a true pattern of malitious injuſtice ; they convent them as malefactours, and then ſeek for, and conſult about ſome accuſation againſt them : ſomething they would do, but knew not what ; becauſe however unjuſt they were, they would by no means ſeem ſo to men : this is the miſery and madneſſe of great ſinners, they had rather ſin ſtill, than ſeem to have ſinned. reſolving to palliate, if they cannot juſtifie their faults, *majore facinore*.

V. 17. *but that it ſpread no further, &c.*] They count it a principal piece of policy, to keep the people ignorant, that they may the more eaſily beguil them : it is a great, but miſchievous skill, in ſuch motions to leſſen the light, that their legerdemain may not be diſcovered by the ſpectatours.

ſtraitly threatned them] ἀπειλῇ ἀπειλησώμεθα, threatning, let us threaten ; an uſual Hebrew Pleonaſme ; for, let us ſtrictly, or ſtraitly *threaten them*.

to no man in this name] That is, that they preach concerning *Chriſt* no more. They more valued their credit with men than their own or the peoples ſalvation ; therefore however convinced in conſcience, they would hide the light of *Chriſt* from the people.

V. 18. *not to ſpeak at all*] That is, not to ſpeak any word concerning Jeſus, that he had taught, done or ſuffered, and do no more miracles in his name, or pretend to his power for the doing of the ſame.

V. 19. *judge ye*] we appeal to your own conſciences herein : God commandeth us to preach in this name, you under pretence of your authority, command us not to preach ; ſhall we now obey God for you ? will God judge this right, will he excuſe us, if againſt his commands we obey yours ?

V. 20. *We cannot but ſpeake the things*] We cannot chuſe but obey *Chriſt*, who hath commanded us ſo to do : for the diſpenſation is committed unto us, and woe ſhall be to us if we preach not the Goſpel. See 1 Cor. 9. 16 *it is the power of God to ſalvation*, Rom. 1. 16. How fearfull a facrilledge were it, to with-hold it from the Iſrael of God. We have heard, ſeen and believed theſe things, and therefore ſpeak. See Pſalm 116. 10. Acts 17. 16. I will not make mention of him, nor *ſpeake any more in his name* (ſaid the Prophet *Jeremie* in his great tentation, Jer. 20. 9.) *but his word was in my heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not ſtay* ; for the grace (and Spirit) of Prophecie, incited him unwilling to ſpeak, ſaith *Theodoret in Ier.* where the Spirit of God is in the Miniſter, no fear or threatnings of men, can ſo ſilence him, but that at laſt, the Word of Truth ſhall break out.

V. 21. *all men glorified God*] All that believed, or many men : they found no fault in them, and without ſome colorable pretence of Juſtice, durſt not harm or puniſh them for fear of the people, who prayſed God for the good which he had done by them.

V. 22. *above fourty years old*] It may ſeem ſtrange, that being ſo old, and dayly laid at the gate of the Temple, into which Jeſus ſo often entred (conſidering that it appeareth not, that he ever denied to heal or cure any that entreated it) He did not receive help from him all this time : but certain it is, he was reſerved unto this time, and means of healing by the all-diſpoſing providence of God, for the further confirmation of the Apoſtles, and truth of the Goſpel.

this miracle of healing] Gr. τὸ σημεῖον τοῦτο, &c. this ſign, See Chap. 3 7, 8.

V. 23. *they went to their owne*] To glorifie God, and to encourage them, by letting them know how God had aſſiſted them.

V. 24. *they lift up their voyce*] Either all ſpeaking this ſame thing, as they were guided by one Spirit ; or which is moſt probable to avoid confuſion, (that the company might diſtinctly hear, and ſay, Amen.) ſome one or few in the name of the reſt, thus prayed.

V. 25. *Why did the Heathen rage*] Pſalm 2. 1. למה *lammah why* ? what cauſe had they to rage againſt the Lord ? or. to what end do they rage ? what will their ſucceſſe be, who fight againſt God ?

vain things] Such are all conſultations and combinations againſt *the Truth and Ordinance of God* : God is ſtronger than all, *and his Councel muſt ſtand*, John 10. 29. Iſaia. 8. 10. and 19. 11. 17. and 44. 26. and 46. 10. Jerem. 32. 19. Ezekiel 7. 26. Hoſ. 10. 6. 1 Sam. 8. 7.

V. 26. *againſt the Lord*] That is, *againſt Chriſt Jeſus his Truth, and his Miniſters* ; *Whoſoever oppoſeth, deſpiteth or perſecuteth theſe, riſe up to oppoſe and perſecute Chriſt himſelfe*. See Numbers 16 11. Luke 10.16. Acts 9. 4. 1 Theſ. 4. 8. Thus did *Saul*, the Princes of the Philiſtims, and others ſtand up againſt *David, who was a Type of Chriſt* : ſo here : *Herod, Pontius Pilate* with the Romanes and Jewes, conſpired againſt the ſacred Perſon of CHRIST himſelf.

V. 27. *againſt thy Holy Childe Jeſus*] Thy Holy Son Jeſus, παῖδα here, as v. 25. is ſet, not ſo much to import years, as dearneſſe, or obſequiouſneſſe to God, as c. 3. 13. So *Joſhua*, though in years a man, is called נער *nahar, the child or ſervant of Moſes*, Exod. 33. 11. if ſuch plots and combinations were againſt Holy Jeſus ; let us in all our ſufferings run with patience, looking up unto *the Authour and finiſher our Faith*, let us conſider Him that ſuffered ſuch things for us (See Hebr. 12. 1, 2, 3, 4) it is no diſhonour to us to ſuffer of our brethren that which *Chriſt* ſuffered of his, *nec illi gloria eſt facere, quod fecerit Judas*, nor is it *any glory to them, to do that which Judas did*, *Cyprian. lib.* 1. *epiſt.* 3.

V. 28. *for to do whatſoever*] Though they meant nothing leſs than to obey God in cruciſying *Chriſt*, but had ſeveral other ends, yet God ordered this to our redemption. See Acts 13. 27. Iſa. 10. 7. *thy*

thy hand and counsel] Thy power and thy providence: for as *Cyprian* forcefully saith well: *nihil interest quis tradat aut faviat, cum Deus tradi permittat, quos disponit coronaritis skilleth nothing who betrayeth or rageth, seeing God permitteth those to be delivered up* (or betrayed) *whom he appointeth to be crowned.*

V. 29. *behold their threatnings*] Consider what they threaten: divert their rage and malice, who enterprise against thee and thy truth.

and grant, &c.] Because God onely can give patience, constancy and perseverance in truth, and also boldness to preach the Gospel, they pray him to give it, who well knew they could not have these gifts of themselves; here is the Saints refuge in all their wants and necessities, earnest prayer.

V. 30. *by the name of thy holy child Jesus*] See on v. 10. 27. by the power, and in the name of thy Holy Son Jesus: for their aim and hearts desire was to advance his Honour and Truth.

V. 31. *place was shaken*] By this sensible signe, God shewed his presence, and readinesse to heare and confirm them in their ministration.

all filled with the Holy Ghost] They were strengthned, and enabled with greater confidence and largeness of heart to speak. Mark here, first the result of impious Counsel: the Jewes consulted against the gospel, laboured to suppress it by power, threatned and charged the Apostles to speak no more in the name of Jesus; God gave them greater courage to preach it, and more excellent gifts than before: all opposition more propagateth truth. Secondly, here it appeareth, that the safest refuge in danger, and the happiest issue of fear is, when it awakes us to a more fervent calling on the name of God; which to the perplexed soul is, as the ark to the tyred dove: as *David* said Psal. 116. 7. *Return unto thy rest. O my soul*: in which fence it is true which *Gregor. Nazianzen* said, *epist.* 16. Κάμνουα ψυχὴ, ἐγγὺς δὲ Θεῦ *the weary soul is near God.*

V. 32. *were of one heart*] So unanimous, as if they had all but one and the same heart, and one soul; because they were all united and guided by one Spirit of God, whence you may know, that where strife, envy, malice, and contention is, there an evil spirit governeth. See Jam. 3. 14, 15, 16. *&c.*

was his own] They gave, as if the needy brethren had as good interest in their goods, as their selves who were owners thereof. See on c. 44.

V. 33. *witnesse of the resurrection, &c.*] This by a Synechdoche is put for the whole gospel: this the Sadduces lately quarrelled at, therefore they testified it the more powerfully.

great grace was upon them all] As God gave them that great grace of real charity (*with which the present world is little acquainted*) so was this very effectual for the gaining a good opinion among the people, both concerning their persons and doctrine, which they saw so admirably exemplified; and thereby they were the more easily invited to joyn themselves to their society whom they perceived so far from any secular and worldly ends, that they gave freely what they had to the relief of others who wanted.

V. 34. *any among them that lacked*] That is, who was destitute and not relieved.

for as many as were possessours, &c.] Not that they who believed, did all of them sell all that they had, but as need required: as if it were said, the owners did not onely relieve those who wanted, with their rents divided among them; but as there were further necessity, they spared not the Fee-simple, but sold of that also.

V. 35. *down at the Apostles feet*] That is, submitted it to their disposal: this intimated, as *Oecumenius* notes, τὸ πολλὴν τιμὴν, *&c.* that great Honour and reverence of the Hearers towards the Apostles.

according as he had need] They who most wanted, had most relief given them.

V. 36. *Joses, who by the Apostles was surnamed Barnabas*] This Levite was of Cyprus: he is mentioned as an example of that which was said; the Apostles named him *Barnabas* (*the sonne of consolation*, or *a comforter*) not onely for that he gave so liberally to comfort the needy *Christians*; but probably in respect of those excellent gifts he had in comforting afflicted minds of hearers. *Hieronym. de scriptor. eccles.* calleth him *Iosephe*, so also many Greek copies: so also the Syriac. Others made *Ioses*. Some, but improbably think him called so from the Syriac word בר *bar* and נבא *nabba* consolation of the Verb בא *baia, consolatus est*, (c. 20. 1. and 16. 40. *&c.* Ephesians, 6. 2. Colossians, 4. 8. *&c.*) others more probably derive it from בר *bar, sonne*, and the Hebrew word נבא *naba* to prophesie, intimating him a son of consolation in his gift of Prophesie: and indeed a principal part of the Prophets, or Ministers function is to comfort the hearers, by applying the promises of the Gospel unto their Consciences. This *Barnabas* Chap. 11 24. is said to be *a good man, and full of the Holy Ghost*, that is, an excellent Prophet or Teacher: a Man of excellent gifts.

V. 37. *having land, sold it*] Here is rehearsed one instance of that is said, v. 34.

at the Apostles feet] See on v. 35.

CHAP. V.

Verse 1. NAmed *Ananias with Saphira, &c.*] The scope of this History is to shew how odious to God that perfidiousness is, which counterfeiting sanctity would impose upon God, as if he saw not what men do: (for otherwise, *Ananias* giving a part, had been commendable) so great a mischief is Hypocrisie, so dangerous the perversion of an Holy purpose and the withdrawing of things consecrated to the *Churches* use (though by himself who gave) that the sacrilegious perished by detaining a part of that whole which he would seem to give: by this was *Ananias* (as *Chrysostome* saith) κλέπτων τὰ ἑαυτῆς φοιτᾶσις, taken stealing his own goods. It is the heart, not the hand which God looketh into: the poor Widow (Luke 21. 3.) cast in but two Mites, and it was better accepted than all those who offered greater sums. Here *Ananias* selleth a possession, and presenteth the price, reserving to himself, but a part thereof, and yet is condemned for it: if he that taketh from the *Church* but a little of that which was his own, be sacrilegious, and stricken dead for the same: what punishment will the same Divine Justice lay on him, who by fraud or violence taketh away the possessions wherewith other men endowed the *Church*? See more hereof *chrysost. in Act. hom* 12.

V. 2. *kept back part of the price*] Syriac, *he hid apart*. So he did; for pretending to be as charitable as the best, he sold, and seemed to bring the whole price, as others did, but he concealed a part, which he would reserve to himself and his wife. So *Suidas* and *Chrysost.* me interpret νοσφιζόμενον ὑφαιρούμενον, *surripientem, intervertentem* —— ἰδιοποιούμενον which *Æmilius Portus* also rendreth *Illum qui res aliquas suas facti, subtrahentem*, impropriating or stea.ing. See what ambition will do: *Ananias* would not come behind the best in seeming charitable: therefore though he was loath to part with his money; yet you see how dear he would purchase the good Opinion of Men. In the mean time, not considering that God saw him, and would once severely revenge it.

V. 3. *but Peter said*] The matter being Divinely revealed to Peter; or he might know the possession, and conjecture the value of it; the first conjecture seemeth most probable.

to lye to the Holy Ghost] that thou shouldest thus lye, or deceive: of ψεύδω, *fallo, frustro*. So *Sophocles* cited also by *Suidas*, μὴ ψεύσαι —— τῆς ἐλπίδος ἣ πρὸ Θ. ψευσαμένη σε deceive not your approaching hope. *So mentita auspicia, Cicer.* Lying presages, deceiving hope. He calleth this lying to the Holy Ghost: for when they had dedicated the possession to God, for the relief of his servants, the fraud and falsehood concerned his interest, and this their seeming Charity was Hypocrisie and lying to God: though they so behaved themselves in this business, as if they had to deal with men onely, not with God: they presumed that Man could not discover this sacrilege, and detention of that which was consecrated to the use of the *Church*, neither considered they that God would.

V. 4. *while it remained*] ἕως μένον σοὶ ἔμενε; *remaining, did it not remain to thee?* That is, it was thine own rights; thou mightest justly have kept the possession to thy self, or the price thereof, to thine own uses, neither would that have made thee unworthy of the society of Christians: the fault is aggravated in that he was urged by no necessity: had the Apostles compelled him to sell, there might have been some colour for his detention of some part of the price; but now, it being his own to dispose of, his sinne was, that dedicating the whole to the *Churches* use, he kept back a part thereof. Here appeareth, that they had no Law or Decree made, or in use among Primitive Christians, to alienate and sell their possessions; for *Peter* clearly sheweth, that *Ananias* might justly have kept his own in land or money: For otherwise, he would have said, it remained not to thee, but to the *Church*, by right of community. They who now would have all things in common, have no ground from these practises of the Primitive *Church*, as they pretend: their community was not compulsory, but free and voluntary: otherwise, it had neither been thankeworthy, nor such a leading example of Piety in the particulars, as the Holy Ghost here setteth out: It is considerable which *Chrysostome* saith, *hom.* 12. See (saith he) how they (who were owners of possessions) *permitted not the Apostles to sell* (them) *but the* (owners) *their selves sold, and gave the price to them*, to distribute. Neither could they have given them, nor the Apostles justly received; had not the giver been *bona fidei possessores, true and lawfull proprietors*. It is theft without the owners consent, to give that which is not our own, and no less to receive it.

was it not in thine own power] No man compelled thee to sell and give; but to make God a Proffer of all, and to perform but a part; this was to tempt God (as verse 9.) to try whether he saw and vvould revenge.

thou hast not lied unto men, but, &c.] Thou hast not lied to us onely, or chiefly, but unto God, whose interest thou hast invaded, by concealing that which thine owne pretence made sacred

V. 5. *hearing*

V. 5. *hearing these words fell down*] Thus God sometimes presently revengeth sinnes, to terrifie others, and to restrain them from the like, as here: So God is known when he judgeth, Psalm 9. 16. Neither may any think sacriledge no sinne now, because God doth not presently punish it with sudden death, as here: the punishment following will once shew it an abominable sin, and come too soon on him on whom it ever cometh. He is the same God still of unchangeable justice: and if we mark well, this age hath afforded many remarkable examples, of sacriledge heavily punished; eternity will shew innumerably more.

V. 6. *and the young men arose*] Which were of the Church, they *arose*, that is, set themselves about it; an usual *Hebraisme*, Josh. 8. 3. and 24. 9. Jud. 20. 8, &c.

V. 7. *came in*] To the Apostles and others with them, in the Temple, or private house, where they used to assemble. See chap. 2. 46. See also v. 12. Unto the foregoing example of divine justice, *Luke* annexeth the narration of another in *Saphira*, who consenting to her husbands sin, shared with him in the like punishment: to the evidence of the truth of this history, the circumstance of time is recorded: about the space of three hours after *Ananias* was dead, *Saphira* his wife, not knowing what was done, came into the place where the Apostles were.

V. 8. *yea for so much*] She who had agreed with her husband what to say, thus vailed her sin with a lye: a fault too common now a dayes, to endeavour to cover sin with sin. She knew, and her conscience told her it was a lye, and so a grevious sin; yet she who consented to her husbands sin, addeth sin to sin. Such is the sinners misery, one sin unrepented, draweth on other sins, until destruction come.

V. 9. *to tempt the Spirit of the Lord, &c.*] It is the same in effect which he said, verse 4 to lye unto God, or in the presence of God: as often as men sin against their own consciences, they do presumptuously tempt God, or try whether God will be just or no.

behold the feet of them] Meaning they that buried thy husband are returned: and here also by a divine revelation, he foretelleth of her death presently to ensue.

V. 10. *then fell she down straitway*] They that are in the same faults must expect the like punishments or worse (except in case of timely repentance) which being prolonged are ever greatned. It were well to be wished, that the sacrilegious of these times would timely be warned by these examples; and remember that it is the same God of unchangeable justice now looking on this sin, who so severely punished it in these two: and that detaining that which they have received any-wayes from other unjust possessours, is consenting with them in the same crime, and that, except in case of restitution and true repentance, they must once suffer grievous punishment, because God is impartially just: nor will it availe the hypocrite that he maketh conscience of some sinne, or sinnes, if he wilfully dispence with any; the Apostle saying --- *thou that abhorrest idols, committest thou sacrilege?* Rom. 2. 22.

V. 11. *and great fear came upon all*] All that saw or heard of this severe judgement of God, which was to warn all to be sincere, and to beware of hypocrisie. Such restraints flesh and blood have sometimes need of, to make them know that it is a dreadful thing to fall into the hands of the living God, Hebr. 10. 31. See 1 Sam. 6. 19, 20. 2 Sam. 6. 7, 9.

V. 12. *many signs and wonders*] Miraculous things done by the Apostles, whereby not onely the power of Christ, and his justice in this example of *Ananias* and *Saphira*, but also his mercy appeared in healing all diseases, that thereby they might be invited to the faith; and these were necessary to the Gospel, as the other for restraining those corruptions wherewith Satan would otherwise have infected the Churches minority.

they were all with one accord] This he saith, to shew that none among them was schismatical, to forsake their publick assemblies, or in neglect thereof to hold private Conventicles. Of *Solomons Porch*, see chap. 3. 11. Here appeareth their constant resolution, to testifie the truth of Jesus, from which no fear or danger could now deter them.

V. 13. *of the rest, durst no man joyn himself to them*] They were so terrified with this example against Hipocrites, that they who were not sincere, durst not now make false shewes of religion, contemn the Apostles, or encounter with them by argument.

V. 14. *believers were the more added*] The example of *Ananias, &c.* was so far from discouraging men from Christianity, that it more encreased the Church: these evil branches cut off the Lords vine, the Church, flourished the better.

V. 15. *into the streets*] Or in every street, the Apostles did so many and admirable miracles, in healing the sick, restoring the lame, &c. and that so publickly, notwithstanding the rage and vigilant malice of the chief Priests and Pharisees; that the people brought their sick out into the open streets to be cured even such as could not come out themselves, but were by their friends brought out of doors on beds and couches.

the shadow of Peter passing by] See also c. 19. 12. Not that the body of the Apostle, much lesse the shadow, or garments, had any such inherent vertue, as to heal the sick; but God exercised the power of healing so abundantly, as that the weakest and otherwise improbable means were made effectual thereto; that men might know that it was his power onely, testifying the exhibition of the *Messias*.

V. 16. *bringing sick folks*] Hearing the rumour of the Apostles healing: and this was by the providence of God, that thereby the truth of Jesus might appear, and the Gospel be more propagated.

V. 17. *filled with indignation*] Or envy, or preposterous emulation: ζῆλος, in Scripture signifieth many things; sometimes good, 2 Cor. 9. 2. Gal. 4. 18. Tit. 2. 14. But here it importeth an evil affection, as c. 7. 9. and 13. 45. and 17. 5. 1 Cor. 3. 3. and 13. 4. &c. Here was indeed a *zeal*, but without knowledge; which is but a kind of blind heat (so Christ taxed the ignorance of the *Saducees*, Mat. 22. 29.) violent zeal without knowledge, is but as strength in a blind champion, serving to destroy himself and others: Holy zeal, is to Religion as the natural heat to the body, wherein the life thereof is preserved; but it must be fetcht (like that *coal* wherewith one of the *Seraphims* touched the Prophets lips, Isa. 6. 6.) from the *altar*, and *word of God*, not humane phancies.

V. 18. *put them in the common prison*] Where common Malefactors were put: here is a fruit of blind zeal: they were not able to deal with the Apostles by Scriptures or reason; therefore they betake themselves to open violence. See John 16. 2. Luke 21. 12.

V. 19. *but the angel of the Lord*] God could otherwise have delivered them, but thus he would now confirm them when they should see by experience, that he gave his Angels charge over them, and had made them ministring Spirits for their good. See Psal. 34. 8. Hebr. 1. 14.

V. 20. *stand and speak in the temple*] There, was a time when Christ would not have them preach, (somethings afterwards to be preached, Mat. 16 20. and 17. 9. But now was that season of which he said Mat 10. 27. preach on the house tops; that is, in publick: Gods dispensations have their times and seasons: and he deliver-eth his, that they may more boldly preach the truth.

all the words of this life] See John 6. 68. That is, the Gospel which is the Word of life eternal; which directeth believers to eternal life in Christ.

V. 21. *when they heard that, they entred*] When they had received commission so to do, they feared not the most apparent dangers, but committed themselves and the issue to Gods providence: Faith adviseth not with flesh and blood, which would easily fugge-t; Behold Lord, they sought our lives but now, for preaching there, and shall we expose our selves to their malice by a further provocation? but presently they obey Gods Word, to whom they lived, and for whom they now feared not to dye.

but the high priest] Malice is restlesse: they call a Council, (that is, other *Priests* and *Scribes*, their Colleagues, as the Syriac giveth it; not that *Sanhedrin*, or great Council of 71. Judges which far on highest causes within their jurisdiction. See Mat. 5. 22.) they must seem just and legal who least intend to be so: they send to the prison, confident that they had the Apostles sure enough.

V. 22. *and found them not*] So easily can God when he pleaseth, frustrate the counsels and expectations of the enemies. These very servants were witnesses of their fighting against God, by whose divine power they must know the Apostles were delivered out of prison; so closely guarded, that they could not esse have made any escape, but they that wilfully shut their eyes, cannot see things in the cleare-t light.

V. 23. *the prison truly found we shut, &c.*] This miraculous deliverance might have converted the adversaries, who might easily have concluded, that a Divine Power, against which there is no striving, had delivered these prisoners, the doors being all fast, shut with all safety, ἐν πάσῃ ἀσφαλείᾳ, with all possible diligence which might secure them, the Guard watching without: but their hearts were hardned, and they could think of nothing but the impious and vain pursuance of their own counsels against the truth of Christ.

V. 24. *they doubted, &c.*] διηπόρουν; it cometh of ἀπορέω, *ad angustias detrusus inexplicabiles hæsito*: it is commonly said of those who know not which way to turn themselves; such shall be the condition of the wicked, when they shall see the evident presages of Gods eminent judgement, Luke 21. 25. Thus Gods judgements often startle the wicked, but convert them not.

V. 25. *then came one and told them, &c.*] This message troubleth them more: while they are consulting to destroy the mes-or preaching, they hear that they are preaching again in the Temple. There is no counsel against God. Prov. 21. 30.

V. 26. *then went the captain with the officers*] See on c. 4. 1. No doubt they sent now with greater indignation than before, as conceiving their authority contemned: yet durst they not use violence as before, because they feared the people might take part; they feared Men but not God: yet he maketh that fear of a guilty conscience a bridle to restrain the rage of the wicked.

V. 27. *set them before the council*] Here was some shew of equity; to hear them before they would condemn them.

V. 28. *did not we straitly command you*] Chap. 4. 18 The enraged high Priest charged them with three pretended crimes: first contumacy against their authority: *did not we straitly command you, &c.*

behold ye have filled Jerusalem, &c.] Here was the second charge of schisme and heresie: that was by their law, likewise capital, Deut. 13.

this mans blood upon us] That is to make us seem guilty of Christs death: thus Hypocrites will be guilty, but not seem so. This was their third charge: it seemed to be an intolerable disgrace and dishonour to the chief Priests and Elders, to be accused openly of injustice and shedding innocent blood.

V. 29. *we ought to obey God rather than man*] That is, when men command or forbid us any thing contrary to the Word of God; we ought to obey God, and not Man. See c. 4. 19. Dan. 3. 18.

V. 30. *the God of our fathers*] Chap 3. 13.

V. 31. *his right hand*] τῇ δεξιᾷ αὐτοῦ. God with his mighty power hath set up him to be a Prince and Saviour. See c. 2. 36. This is the sum of the Apostles doctrine, the ground on which the anchor of their souls fastened, who shall be saved. The office of Christ is described by two things. First in that he is a Prince to govern his Kingdom, to beat down the rebellious, and to protect his servants and subjects. Secondly in that he is also a Saviour, as his name *Jesus* importeth, and the Angel interpreted it, Mat. 1. 21. herein he declareth, as their impiety who would strive against their Prince and Saviour; so their madnesse who persecute him whom God exalteth by his mighty power. See Hsal. 2, 4, 6. Phil. 2. 9.

to give repentance] This sheweth how Christ reigneth in and for his, giving them hearts to repent, that through him they may be reconciled to God, Rom. 5. 1. This they say, to win (if it were possible) some of their enemies to Christ, shewing them the onely way to be saved in him: it is no more in mans power to repent, than to create himself; this Christ giveth by the Spirit of regeneration, and hereunto is remission of sins most certainly annexed. So that the Jews might hence have gathered an argument against despair, though they had crucified Christ if they could but have repented. See Luke 24. 47. and c. 2. 38.

V. 32. *whom God hath given to them that obey him*] That obey Christ, who believe in him; the Syriac hath it: indeed there is no true obedience without faith, nor faith without obedience. *Oecumenius* gives this sense; that he giveth remission of sins, we are witnesses, and the holy Ghost also, who would not have come upon us, οὐκ μὴ πεπίστευον αἱ ἁμαρτίαι ἐλ ἄφεσιν, except our sins had first been forgiven; and that the Jews, notwithstanding their sin in crucifying Christ should not be deprived of their share in the same gift, if they would now repent and obey: but we must not understand that God gave the Spirit of regeneration to any because he obeyed: the effect cannot precede the cause; the holy Ghost giveth an heart to believe and obey, without which we can neither believe nor obey. But if this (*whom God hath given*) relate to the extraordinary gifts of the holy Ghost, (as speaking tongues, power of healing, &c.) then the sense may be, as *Oecumenius* intimateth; God gave these extraordinary graces, to us whom he made obedient to the faith, and so will he to you, if ye will obey. Now the sum of this argument is, that Christ is thus exalted: First we are eye-witnesses, who eat and drank, and conversed with him after his resurrection, and after his charge given us to testifie these things, saw him ascending into heaven. Secondly, the holy Ghost witnesseth the same in our gifts and tongues and power to do these miracles (which your selves have seen, or otherwise certainly know) in the name and by the power of *Jesus* whom you crucified; which miracles he had been utterly impossible to have done by his command and power, except he had not onely lived being raised from the dead, but also were so highly exalted, to glory and supream power, as to be able to give us ability to do all that he herein commandeth us.

V. 33. *they were cut to the heart*] διεπρίοντο, σκίλοι, is properly to cut with a Saw: here it significeth a bitter perturbation of anger; taken from them that saw or grinde their teeth for anger: the Syriac giveth it, they were cut asunder with anger: ready to kill them: with anger and indignation, so that they consult again to kill them: and why are they so angry? the Apostles giving them no uncivil or provoking words, it must needs appear an influence of Satan, who hateth all truth; therefore they (as our moderne hereticks and schismaticks) regard not the most evident proofes from Scripture; but burn with a devilish and revengful malice against the Apostles.

V. 34. *Gamaliel*] This was *Pauls* Tutor, chap. 22. 3. whom Gods providence stirred up to moderate and allay the precipitate heat and fury of the rest of the Council who were resolved to destroy the Apostles: God sometimes raiseth up friends among our enemies to speak for us and to save us. See Gen. 37. 20, 21. Joh. 7. 50, 51.

V. 35. *take heed to your selves*] Do nothing rashly, and out of passion: but advise well, before you enterprize that which may hurt your selves.

V. 36. *rose up Theudas*] A notorious Impostor; who under pretence of being a Prophet, moved sedition among the Jews: now he speaketh hereof as of a thing not very fresh, nor much before those times: this Council was held about the year of our Lord 35. See *Is. Casaubon, exerc. 2. N. 57.* and *Theod. rer. in loc.*

V. 37. *in the dayes of taxing*] The insurrection which this *Judas the Galilean* (not *Judas the Gaulonite*) made against the Romans, was when they sent out another tax, after that which is mentioned, Luke 2. 2. See *Isaac Casaubon, Exercit. 2. N 59. Joh. Drusius praterit. lib. 5.* and *Theod Bez. ibid.*

V. 38. *now I say refrain*] He perswadeth them to moderation by a *Dilemma*: either this work which these Apostles and followers of Christ act, is of Man, or of God: if of Men, it will come to nought without your troubling your selves with them: but if it be of God, you can never reasonably hope to prevail against it: it is vain and impious to fight against God.

V. 39. *lest happily ye be found, &c.*] μήποτε; *lest*, that is, beware, take heed lest, &c. It is a concise and short manner of speaking: as Gen. 3. 22. *lest he put his hand, &c.* That is, *prospiciamus ne, &c.* See Mat. 25. 9. *Budæus* noteth that this word, is not so much, *percontantis, as addubitantis & addubitanter deterentis.*

V. 40. *When they had beaten them*] This kind of punishment, it seemeth, the Romans permitted the Jews to execute within their Synagogues, but not publickly. Mat. 10. 12. 2 Cor 11. 24.

they commanded that, &c.] In some things they are advised by *Gamaliel*, but other things they act against his counsel, in that they beat them and prohibited their preaching, in which they but sought against God.

V. 41. *rejoycing that they were counted worthy, &c.*] They were not *Stoicks*, men not sensible of injuries and disgraces, but they who had in their infirmity forsaken their Master, now in strength of Spirit, rejoyce that they may suffer for his name: they remember now that Christ told them, that they are blessed who suffer so, Mat. 5.

V. 42. *and daily in the Temple, &c.*] Constancy accompanieth their joy: they are not deterred by their enemies threatnings, but preach the word freely, in season and out of season. (2 Tim. 4. 2) Oppositions of truth, are as the conflicts of the wind with fire. Oppositions of truth, are as the conflicts of the wind with fire, which enflame it more: such is the admirable work of Gods spirit giving confidence in Christ, and assurance of victory in him: *gaudet Petrus in verberibus, qui ante in verbo timebat. Gregor. homil. in Evang. Peter rejoyceth in stripes, who before, was afraid at* (a damsels) *words.*

CHAP. VI.

Verse 1. THe Grecians against the Hebrews] These were Jewes of *Palestine*, which are here called *Hebrews*, born and bred there; and Jewes of *Greece*, here called *Grecians*: whose ancestors were Jewes, though they had dwelt in *Greece*, and used the Greek tongue as their native. See *Jo. Drus. praeter. l. 5.*

were neglected in their daily ministration] They were not duely relieved by those who had the care and oversight of the poor.

V. 2. *and serve tables*] To make provision for, or serve at tables, in their ordinary diet provided for the poor; and at their feasts of charity; because they had greater work in hand; that is, to preach the word of God, as, verse 4.

V. 3. *Look out among you seven men, &c.*] Thus they shew them a means to take away the grievance, and to compose the difference, that they may hold unity, and establish some discipline and order, without which no Church can subsist: they name seven, not tying other Churches to that number, but considering what was sufficient for them; and they shew how Church Officers ought to be qualified, as in the following words appeareth --- *of honest report, &c.*

V. 4. *but we will give our selves continually, &c.*] They meant not to assign the charge to some surrogates, or deputies, that their selves might live at ease, but to follow a more principal part of their ministry, consisting in these two specified duties, prayer and ministry of the word

V. 5. *Philip*] Chap. 21. 8.

a proselyte of Antioch] See chap. 2. 10.

V. 6. *and laid their hands on them*] By this imposition of hands the Primitive Church signified a confecration of a man to God, in some office or design, as chap. 13. 3. this rite the *Hebrews* used in their solemn sacrifices, and in their prayers, and private blessings, as Gen. 48. 14. Mat. 19. 13 and this same rite the Christian Church used in ordination of Ministers, as here, so 1 Tim. 5. 22. and many other places it appeareth; to avoid intrusion into that sacred office; and to signifie the approbation of the Church thereby declaring them fit, and authorized to their ministry, by it, as by their publick seal. See 1 Tim. 4. 14. 2 Tim. 1. 6. Hebr 6. 2. Which being now cast off, and despised by schismaticks, hath brought in so much confusion and misery upon the Church: every vain babler now, (without any ordination by imposition of their hands whom God trusted with that power) intruding at his pleasure, into the Office of the Ministry.

V. 7. *obedient to the faith*] That is, the doctrine of the Gospel, Rom. 1. 5 and 16. 26. the sense is, that now many of the Levitical Priests (before, the most implacable enemies to Christ, and the most active adversaries of the Gospel) were converted to the faith, and truth of the Gospel; though it be most probable, that

that this (πολὺς τὸ ὄχλος, *a great multitude, or company*) rather relates to the Jews in general, than peculiarly to the Priests, the Syriac gives it, *& populus multus ex Judeis obedientiæ fidei*, much people of the Jews obeyed; multitudes, among whom were also some, or many Priests.

V. 8. *Full of faith*] That is, of an excellent measure of faith, and powerful in miracles.

V. 9. *certaine of the Synagogue*] It is likely that the Romanes permitted other nations, having trade at Jerusalem, to have their Synagogues, or Church by themselves.

the Libertines] Thus the Romans called the issue of their slaves when they were *manumised*, or set at liberty, as *Beda* thinketh, *Chrysost. hom.* 15. taketh the *Libertines* for any whom the Romans *manumissed*. *Philo, legat. ad Caium*, cited by *Theod. loc.* describes them thus; that *Tiberius* suffered a good part of the City beyond the *Tiber*, to be inhabited of the Jews, whereof the most part were *Libertines*, who being taken captives and brought home, were afterward set at liberty, and not compelled to change any thing of their countries rites; all which makes it more probable, that it was not a colledge for youth, but a Synagogue for those who came from Rome, or other places to Jerusalem, being men of this condition.

Cyrenians] A sort of Philosophers, of whom *Cicero* speaks *l. 1. de fin. Diog. Laert. l. 2. Aristip.*

of Cilicia] A countrey in *Asia* the lesser, in which was *Tarsus*, the City where *Paul* was born, c. 22. 3.

V. 10. *They were not able to resist*] Here also was the promise of Christ, Luke 21. 15. fulfilled. So much were these sophisters deceived, who promised themselves an easie encounter with, and victory over, an unlearned antagonist; they knew not that they had to deal with the invincible wisdom of the holy Ghost speaking in him.

V. 11. *then they suborned men that said*] They instructed false witnesse what they should say against Stephen: to such artifices, Satans instruments still turn themselves, not able to make their party good by Scripture, and evidence of truth, they flee to false witnesse, lies, and calumnies.

we have heard him speak, &c.] The devil the father of liars, as also his children put forward false witnesses are ashamed of no lies: otherwise they would not have accused this Saint of blasphemy: what was the matter of that blasphemy they accused him of, is set down v. 14. they counted it high blasphemy for any man to speak concerning the abrogation of the ceremonial Law; because they could not for the vail laid over their hearts, look unto Jesus the end of the Law; or the demolishing of the Temple of *Jerusalem*, with which possibly they dreamed, the World must have its end. Now because Stephen probably preached the abolition of the *Ceremonial* Rites, when all was fulfilled in Christ the truth and substance of all legal shadows; they prefently conceive that he preached blasphemy. 'Tis a common folly, ignorant men accusing them of errour, whom they understand not; discover their malice and ignorance.

V. 12. *They stirred up the people*] Boing foiled in their disputes, they burn with revenge, composing their plot against him, first by suborned witnesses, next by clamouring among the people, and complaining of him to the Priests: and then by laying violent hands on him to convent him before the council.

V. 13. *To speak blasphemous words, &c.*] The accusations run very high; first that he spake words against that holy city, and the temple; and secondly that he also blasphemed the Law: it is usual for the most impious to accuse the servants of God, of greatest impieties: so they accused the most Holy Jesus: such accusations fasten not on the just, (for God will finally judge) but render the accusers the more unjust and guilty.

V. 14. *That this Jesus, &c.*] This they spake in scorn and contempt: so they misconstrued, and wrested the words of this holy Preacher; as the enemies of Religion still do.

the customes] Or *rites.*

V. 15. *as it had been the face of an Angel*] With an admirable splendor and Majesty, such as we read of Moses, Exod. 34. 30. an argument of a good conscience, and the Divine presence of the Holy Ghost assisting him.

CHAP. VII.

Verse 1. ARe these things so] This saith he, having heard the accusations of the false witnesses; as if he would give Stephen a fair liberty to defend himself, whom he yet prejudged, resolved before hand to condemn any thing which should be alleaged in defence of the truth of Christ. See also John 9. 22. therefore he demanded not why Stephen preached, as he did, but whether he preached so, as intimating that if he preached Christ, he was to be condemned.

V. 2. *men, brethren, and fathers, &c.*] Thus he stileth them, because how ever they were professed enemies of the Gospel, yet were they governours of the Church of Israel, which God had not yet rejected and thus he would gain attention to that which he spake, in hope it might take with some of them, for whom he also prayed; and so did it. See chap. 8. 1, 9, 19, 20.

the God of glory] See 1 Cor. 2. 3. He to whom all honour and glory is due, Rev. 4. 11. and 5. 12. Rom. 11. 36. this he saith to distinguish him from all false gods; and to shew that he worshipped and preached none but the true God.

when he was in Mesopotamia] In *Ur* of the *Caldees*, Gen. 11. 28. he speaketh here of *Mesopotamia*, as comprehending *Babylon*, and *Chaldea* in it: and this he saith to intimate, that the true Religion was not (as some of them vainly conceived) tyed to *Jerusalem*, or *Palestine*: for God appeared to Abraham being yet in *Mesopotamia*, and called him thence, and that he went not immediately into *Canaan*, but dwelt a time in *Carran*, a City of *Mesopotamia*, unto the death of his Father *Thare*: the purpose is to shew them, that there was truth of Religion with Abraham, before he ever saw *Canaan*, or that he received circumcision, and before any of the ceremonies appointed by the ministry of Moses were in use; before there was either Temple, or Tabernacle. See Rom. 4. 10. & *Carran* was a city famous for the destruction of *Crassus*, and the Roman Army there. *Plutarc. Cras. Dio. Roman. lib. 40. Plin. nat. hist. lib. 5. cap. 24.*

V. 3. *Get thee out of thy Countrey*] Gen. 12. 1. Hebr. 11. 8. He will shew them, that neither the land of *Canaan* which *Abraham* had yet never seen, nor the ceremonies of the Law not yet given by the ministry of *Moses*, nor the Temple which was not yet built, did any thing availe *Abraham*, as to the favour of God; but this faith which the Author to the *Hebrews* forecited, speaketh of; and therefore it was a frivolous objection concerning their rites, and holy place: as if God could no where else be served but at *Jerusalem*, or would no otherwise than by legal ceremonies: nay but faith and obedience to Gods command here set off the excellency of *Abraham*; both which have here a sharpe tryal; In that God commanded him to go out of his Countrey, from his kindred, and that to a place and people utterly unknown to *Abraham*; herein *Abrahams* obedience was an evident demonstration of that faith which was imputed to him for righteousnesse, Rom. 4. 3.

V. 4. *Then came he out*] When he had received a command from God; which commendeth the readinesse of his faith, subjecting all his interest and affections, to Gods will and pleasure.

he removed him] God removed him, or removing him caused him to dwell, by commanding him to go into *Canaan*, which he would give to him and to his posterity, Gen. 11. 26.

V. 5. *gave him no inheritance, &c.*] These things are said in respect of the general and full possession, which he gave him in his posterity: for otherwise he purchased a field of *Ephron*, Gen. 23. 17. thus God tryed Abraham, and thus he tryeth many of those whom he calleth heirs of the world, (Rom. 8 17. Tit. 3 7 1 Cor. 3. 22) suffering them for the present to want possessions, that they may learn with *Abraham* to cast themselves wholly on Gods providence, and to follow his guidance, and to look *for a city which hath foundation* (in heaven) Hebr. 11. 10.

when as yet he had no child] This setteth off the excellency of *Abrahams* faith. See Gen. 15. 2. &c. believing the promise of God in things to carnal reason improbable: for the promise of the land of *Canaan* to be given to *Abrahams* seed and posterity, when as yet he had no child; his wife was barren and old, his seed in years, seemed in relation to second causes, more than improbable; yet *Abraham believed, against hope, in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be*, Rom. 4. 18.

V. 6. *that his seed should sojourn*] This also sheweth Abrahams faith depending on God, while yet to carnal reason there appeared no probability of enjoying those promises; God telling of a posterity, but to be as he said, Gen. 15. 3, 4. גֵּר *ger-vethshab.* 70. παροικον & παροικησει, *a Stranger and sojourner*; that they should live in bondage, and be evilly entreated so long.

four hundred years] Gen. 15. 13. beginning to reckon the years from the birth of Isaac. See Exod. 12. 41. yet *Abraham* believed the Lord: true faith hath heavenly eyes, and can see the truth of God through a thousand difficulties: see the ground, Rom. 4. 18, 19, 20, 21. *Abraham was fully perswaded, that what he had promised, he was able to perform*: Gods promises are for determinate times, and therefore sometimes to us, seem slow, but are ever sure; and the more difficulties seem to intercept them, the more comfortable shall their performance be to us at last.

V. 7. *The nation to whom*] That is, the *Egyptians*. That was added to comfort him that was not weak in faith: the strongest faith is subject to tentation, and therefore hath need of confirmation.

I will judge] κρινῶ *I will punish.* So 1 Cor. 11. 31. which he did in sundry plagues, Exod. 7. 20. & 8. 6, 17, 20. Exod. 9. 6, 10, 23. & 10. 14, 21. & 12. 19. & 14. 27, 28. fear not the enemies, but be patient: God will assuredly judge for his people. See Deut 32. 23 Rom. 12. 19. Israel long suffered, but at the very appointed day, God revenged them, and delivered them with a mighty hand.

after that] The 400 years ended, Israel the seed of Abraham shall come out of Egypt, *the selfe same day*. Exod. 12. 41.

and serve me in this place] That is, on Mount Horeb. See Exod 3. 1. 12. Exod 17. 1, 6 Deut. 1. 2, 6, 19 & 4. 10, 15 & 18 16 & 29. 1. God delivereth his people out of pressures, and miseries, that they may serve him, See Luke 1. 74, 75.

V. 8. *and he gave*] Gen. 17. 9. which ſignified the cutting off carnal affections. *Theophylact.* which was to continue until the promiſed ſeed was come, and had fulfilled all righteouſneſſe, Gal. 5. 2, 3 Mat. 3. 15.

Abraham begat Iſaac] Gen. 21. 3 Mat. 1. 2.

Iſaac begat Jacob] Gen. 25. 26. Mat. 1 2.

Jacob begat the twelve Patriarchs] Gen. 29. 31. &c.

V. 9. *the Patriarchs moved with envy*] Gen. 37. 28.

God was with him] He favoured, bleſſed, and delivered him, verſe 10.

V. 10. *and delivered him*] This was the effect of Gods preſence, never inactive for his ſervants good: he did at laſt deliver Joſeph from the ſervitude and calamity into which his brethren ſold him, from the malice and calumny of his lewd Miſtreſſe, and from priſon: if God be with thee, fear not, Rom. 8. the ſoul cannot be in the body without ſome ſhews, and effects of life; much leſſe can the Spirit of God be with the Elect in vain.

and gave him favour] Gen. 41. 37.

V. 11. *then came a dearth, &c.*] Gen. 41. 54.

V. 12. *but when Jacob heard*] Gen. 42. 1.

V. 13. *at the ſecond time*] Gen. 45. 4.

V. 14. *all his kindred*] πάσαν τὴν συγγένειαν, the word ſignifieth both conſanguinity and affinity, as doth the word *cognatio* among the Latines (which the Interpreter of the *Syriac* here uſeth) import kindred, or alliance: and ſo συγγενὴς *is kin, or allie*, either man or woman, as *Suidas* interpreteth: the number here mentioned, compared with that number coming out of Egypt, Exod. 12. 37. ſix hundred thouſand men beſides children, conſidering their abode in Egypt, and Pharaohs cruelty to deſtroy their children, may well be reckoned among the admirable works of God, Deut. 10. 22.

threeſcore and fifteen ſoules] Whereas theſe perſons are variably reckoned 66. 70. & 75. we may conceive that this variety proceedeth from the ſeveral accounts; in one account they onely are reckoned, who lineally deſcended from Jacob, to be ſixty ſix perſons, Gen. 46 26. in a ſecond account, the whole number of the promiſed ſeed going into, or being in Egypt, are reckoned ſeventy perſons; for ſo, if we account, Jacob; Joſeph, Ephraim, and Manaſſes, with the ſixty ſix of the firſt account, the number is ſeveney ſpecified, Gen. 46. 27. in a third account are reckoned Jacobs Sons wives (excepted in the former reckonings as appeareth, Gen. 46. 26.) to make up the ſeventy five perſons in this word συγγένειαν, ſignifying, as hath been ſaid, as well affinity (or kindred by marriage) as conſanguinity or kindred by blood; one thing in this and the like places, is ever neceſſarily to be remembred, that the Apoſtle did not in vain warn us of too much curioſity about fruitleſſe queſtions. See 1 Tim. 1. 4. Tit. 3. 10.

V. 15. *ſo Jacob went down into Egypt*] Gen 46. 5. Hereby he would ſhew them that their fathers had the truth of Religion, and Gods favour in Egypt, before they had either Ceremony Temple, or Canaan to repair to, to the end that they might not vainly put Sanctity in place, or Ceremony.

V. 16. *and were carried over*] Meaning Jacob, and Joſeph at leaſt, if not all the reſt of the Patriarchs dying in Egypt.

into Sychem] Underſtand this diſtributively, as if he ſaid; ſome were buried in *Sychem* which *Jacob* bought, Gen. 33. 19 as *Joſeph*, which fell to his lot in his ſon Ephraim, Joſh. 24. 32. and ſome (as Abraham, Iſaac, and Jacob Gen. 50. 13.) were buried in Hebron, in the field that Abraham bought for money of Ephron (Gen. 23. 17.) See Mat. 26. 8. John 12. 4.

of the ſons of Emmor] Or, *beſides that of the ſons of Emmor of Sychem*, beſides that place, or Sepulchre which Jacob bought of the Sons of *Emmor of Sychem*, where Joſephs bones were buried; here is ſet παρὰ τῶν υἱῶν, for παρὰ τὸ μνημεῖον τῶν υἱῶν Ἐμμώρ, that is, *præter illud Sepulchrum filiorum Emmor*.

V. 17. *when the time of promiſe drew near*] That is, when the time of fulfilling Gods promiſe made to Abraham, drew near; for multiplying his ſeed, Gen. 15. 5. then God encreaſed them, when men endesvoured maliciouſly to deſtroy them.

V. 18. *until another King aroſe*] Another Pharaoh: (ſo their Kings were called, as the Roman Emperours Ceſars) ſucceeded that Pharaoh, who had Joſeph and his kindred in ſo much honour.

V. 19. *The ſame dealt ſubtilly with our kindred*] The *Syriac* hath it, *he compoſed, or ſet himſelf againſt our kindred*: the word κατασοφίζω, of κατασοφὸς (which is ſophiſtically to deceive, to beguile or circumvent with a fallacy) importeth, craftily deviſing, or plotting againſt one: he alludeth to that which Pharaoh ſaid, Exod. 1. 10. come, ſaid he לְהָה נְחַכְּמָה לוֹ *nithchamma lo*. 70. κατασοφισώμεθα αὐτὸν; the word here uſed, חכם *chacham* ſignifieth *aſtutus fuit*, he was craftie, and, *ſapuit*; he was wiſe: and ſo חָכְמָה *chochma*, is craft, as well as wiſdom: ſo here it importeth a clandeſtine and ſecret deſtroying the Iſraelites: For ſo he firſt gave in charge to the Midwives: but that not taking, he uſed open violence, commanding the male infants to be caſt into the River. See Pſalm 105. 24.

V. 20. *in which time Moſes was born*] Exod. 2. 2.

was exceeding fair] Hebr. 11 23. Or *fair to God* ἀστεῖος τῷ Θεῷ the Hebrew hath it טוֹב, which with them ſignifieth, *good, or beautiful*, Exod. 2. 2. the 70. give it ἀστεῖον, and Gen. 24. 16. *Rebecca* is ſaid to be טובת *tobath*, where the 70 give it καλὴ, very *fair* to look upon, beautiful *to God*, which *stephen* here addeth, as emphatical; for every excellency is attributed to God, ſo *Nineve* is ſaid to be עִיר־גְּדוֹלָה לֵאלֹהִים *gir-gedolah lelohim*, a city great unto the Lord; that is a very great, or beautiful city. So Moſes was fair τῷ Θεῷ, that is, by the ſingular providence and counſel of God that hereby Pharaohs daughter might be moved to ſave him, and bring him up as her Son, thereby fitting him for the great work to which God had aſſigned him; of his beauty *Juſtin.* alſo ſpeaketh. *hiſt.* l. 36.

V. 21. *for her own Son*] Exod. 2. 9 10. *Hebr. and he was unto her* לָהּ לְבֵן *leben*, the 70. as here, εἰς υἱὸν (*thald.* דְּבַר) *Eliæ Hutter* rendreth it, *quem illa adoptavit in locum filii* whom ſhe adopted her ſon; ſo ſhe kept him and brought him up, as if he had been her own ſon.

V. 22. *in all the wiſdom of the Egyptians*] In Philoſophy, and all the liberal ſciences of the *Egyptians*.

V. 23. *to viſit his brethren*] ἐπισκέψασθαι; which as it ſometimes importeth viſiting to puniſh, Jer. 5. 9. μὴ ἐπὶ τούτοις ἐπισκέψομαι? ſhall I not viſit for theſe things? ſo alſo it ſignifieth, to viſit for help and comfort; as Phyſicians viſit their patients: ſo they ſaid, Luke 7. 16. the Lord ἐπεσκέψατο *hath viſited his people*: ſo were the governours of the Church called ἐπίσκοποι, *quorum eſt inſpectio in præſidiis Chriſti, & ſumma cura* ſaith *Tudeus*: becauſe they were *quaſi ſpeculatores*; overſeers of the faith and manners of the people commicted to their charge. See chap. 20. 28. So the Apoſtles viſited the Churches which they had planted, to reform their errours in faith and converſation and to confirm and comfort them in the truth: now that Moſes having been brought up fourty years in King Pharaohs Court, ſhould on a ſudden have it come into his heart, to look into the condition of his afflicted brethren the Iſraelites, it appeareth to be by the inſtinct and motion of Gods Spirit, to do that which neither they, nor Moſes before thought of.

V. 24. *ſeeing one of them*] Exod. 2. 11.

ſmote the Egyptian] See Exod. 2. 11. he did not herein give an imitable example for any private revenge, but to ſhew them that he was appointed a deliverer for Iſrael, which he hoped they would have underſtood, verſe 25. the power of the ſword is in the lawful Magiſtrate onely.

V. 26. *the next day*] Exod. 2. 13.

he ſhewed himſelf] He offered himſelf again unto them, in that poſture of a deliverer out of thoſe afflictions, and that appointed by God.

would have ſet them at one] συνήλασσε: Syr. interpret, *Suadebat eis*; he gravely exhorted them to peace: it is a principal part of a governours office, to compoſe contentions, and to preſerve peace.

Sirs ye are brethren, why do ye, &c.] He remembreth them of their near conjunction, and the bonds of nature which ought to unite them in love and peace: all diſſention is evil, but that worſt, which breaketh the bonds of nature, or holy profeſſion. It was Joſephs charge to his brethren, Gen. 45. 24. *See that ye fall not out by the way*; and their argument of reconciliation to *Joſeph, forgive the treſpaſſe of the ſervants of the God of thy father*, Gen. 50. 17. diviſions between brothers and profeſſors of one religion, and offences multiplyed by all the bonds which ſhould unite them together.

V. 27. *But he that did his neighbour wrong, thruſt him away, &c.*] Which ſheweth that the injurious are moſt averſe from peace: an evil conſcience hating any diſcovery, and ſin being impatient of any reproof. See Prov. 15. 12 yet they to whom God hath committed this charge, muſt perform it for their own indemnity. See Ezek. 3. 19.

V. 28. *wilt thou kill me, as thou didſt, &c.*] Moſes dealt meekly with him, but he that was faulty (as *Oecumen.* ſaith) πικρῶς καὶ μετὰ ὕβρεως ἀπεκρίνατο *anſwered bitterly, uſing his country* (a Jewiſh) *protacity againſt their benefactours* rejected him; by this his intended recrimination aſſailing to cauſe *Moſes* to deſiſt from reproving: ſo the guilty would ever vail their crimes by others failings.

V. 29. *Moſes fled at this ſaying*] See Exod. 2. 15. &c. When *Moſes* perceived that it was carried to Court by ſome of his own brethren, and that *Pharaoh* ſought to ſlay him, he ſaved himſelf by flight into another nation and dominion.

in the land of Madian] Or *Midian*: a people that *a ſtranger in the land of Madian* ſon by *Keturah*, Gen. 25 1, 2. Here came of *Madian Abrahams* ſon by *Keturah*, Gen. 25 1, 2. Here *Moſes* married with *Zipporah*, daughter of *Jethro*, or *Jether* (he was alſo called *Reuel*, Exod. 2. 18. and *Hobab*. Numb. 10. 29. Jud. 4. 11.) Prieſt or Prince of Midian: where he had two ſons born.

V. 30. *When fourty years were expired*] Exod. 3. 2 Here was the long tryal of *Moſes* faith; and the mildeſt that one or few mens ſins brought upon all Iſrael, driving away their deliverer; and as much as in them was, lengthening their heavy oppreſſion fourty years: this was their ingratitude to God and *Moſes*, whom they ſorely wanted all that time.

in

in the wilderneſſe of mount Sina] Where he kept the flock of *Jethro* his father in law, on the back-ſide of the deſart of Arabia. Exod. 3. 2. (with ſo much humility, as if he had never been brought up at court, as a ſon of king *Pharaohs* daughter) with admirable patience expecting Gods time for Iſraels deliverance: this place was called the wilderneſſe or deſart of Sina, or ſin; becauſe it was all that countrey that lyeth between Elim (where Iſrael found twelve wells of water, &c. Exod. 15. 27.) and Sinai. Exod. 16. 1. there was much paſture for cattel: it took name from that very high mount Sinai, which was alſo Agar. Gal. 4. 25. and Horeb, the mountain of the Lord, which is a part thereof, it having two heads or tops; that on the weſt is Horeb, that on the weſt part of the mount, Sinai: it was called the mountain of the Lord, becauſe it was great, high and excellent (ſee on verſe 20.) or becauſe it was ſanctified of God by his appearing to *Moſes* firſt, Exod. 3. 2. &c. and again when he came down upon it to give the law, Exod. 18. 5. and 19. 3, 17, 18. fifty dayes after their departure from Egypt See *Jerom Ep. 3. Fabida. Oth. Manſ.* and *de loc. Hebr.* Horeb ſignifieth dryneſs, חָרֵב *charab, wruit.* So Hag. 1. 11. I called חֹרֶב *Choreb a drought, or dryneſſe* for this wilderneſſe had not waters, Deut. 8. 15. this mount had the name of Sina, Exo. 19. 1, 18. either of the buſhes there growing, (for סְנֶה *ſeneth* is a buſh or bramble, *Jerom, Fabiola* 4.) or becauſe God there appeared to *Moſes* in the buſh burning, but not conſuming.

an angel of the Lord] The angel of the covenant Chriſt, as appears, verſe 32. here he ſheweth by whom *Moſes* was called to that great and difficult charge of bringing Iſrael out of Egypt; not by any counſaile, or deſigne of man, but by the Son of God, Chriſt, who is ſtiled the Angel, Mal. 3. 1. in reſpect of his office of mediatorſhip: for the ſame is here avowed, verſe 32. to be the God of the Fathers, *Abraham, Iſaac* and *Jacob*.

of fire in a buſh] Thus God here appeared to Moſes, who at other times, and on other occaſions appeared to the holy fathers in other aſſumed viſible repreſentations of his preſence, accommodated ever to thoſe things which he would thereby teach them, or declare unto them: ſo here he appeared in the forme of fire in a buſh, not conſumed thereby, to intimate that Iſrael in their fiery tryals and hard afflictions ſhould not be conſumed, but admirably declared to be the people, whoſe God was amongſt them to keep them: ſo that the moſt devouring creatures ſhould not deſtroy or harme them.

V. 31. *when Moſes ſaw it he wondred*] To ſee the fire in the buſh, and it not conſumed, which bare a type of the Church in fiery tryals not deſtroyed. See *Ierom q. ſ.* this was done, that, *Moſes* might be toucht with the ſence of Gods preſence, and ſo be made more attentive to that which he would then give him in charge.

the voice of the Lord came unto him] ἐγένετο φωνὴ, it is an uſual Hebraiſm, Jer. 7. 1. &c. 70. ἐγένετο λόγος κυρίου, &c. Jer. 1. 4. the Syriac hath it here, the Lord ſaid unto him בקלא *bekolo, in a voice*; that is, the Lord ſpake to him, not in a viſion or dream (as ſometimes he did to the Patriarchs and Prophets) but in an audible voice.

V. 32. *I am the God of thy fathers, &c.*] That *Moſes* might not doubt of his calling, God who called him, revealeth himſelf to him; to which end alſo he mentioneth his mercies to the Fathers, unto whom he made the promiſes of delivering his people, their poſterity, from the bondage they were now in; to aſſure him that he would perform the ſame, and that the time was now come wherein he would do it: hereon was *Moſes* confidence grounded, becauſe he had the ſure covenant of God with the Fathers, and his word to himſelf for warrant: from this place, Exod. 3. Chriſt proveth the reſurrection of the dead, Matth. 22. 32.

Moſes trembled and durſt not behold] So dreadfull is the preſence of God to fleſh and blood, though appearing in mercy. See Exod. 19. 16. Daniel 8. 17. this was to ſtrike the greater reverence in to *Moſes*. See alſo Exod. 20 20 *nulla quippe admiratio eſt ſine quadam formidine, Auguſtin in Pſal.* 109. *there is no admiration without a certain fear*, how terrible will it be, when he cometh to take vengeance on thoſe who have obſtinately contemned him in his ordinance and holy laws?

V. 33. *put off thy ſhoes from thy feet*] In ſigne of reverence, and reſignation of thy ſelf unto my providence. See Ruth. 4. 7.

is holy ground] In reſpect of Gods preſent manifeſtation of his preſence and majeſty there, not otherwiſe.

V. 34. *I have ſeen, I have ſeen*] Exod. 3. 7. ראה ראיתי *rao raithi*, 70. εἰδὼν εἶδον, *I have ſurely ſeen*; this doubling among the Hebrews is emphatical: God is ſaid to ſee our evil or affliction, when he reſolves it for us to undertake our deliverance: as on the contrary he is ſaid to ſhut his eyes, or ears, or to turn away; when he will not regard, or deliver: this is ſpoken to our capacity: and ſo he is ſaid to hear their groanings, and to come down; though indeed the evidence of every fact or paſſion be ever preſent with him, and though he who filleth heaven and earth, comprehending all, comprehenſible of none, changeth not place (Jer. 23, 24.) yet is he ſaid to deſcend when he evidently manifeſteth his preſence: this *Stephen* here mentioneth to beat down all opinion of merit in their fathers, God ſaw nothing in them but affliction: to pitty. See verſe 51.

V. 35. *by the hands of the angels*] This *Moſes* whom they ingratefully calumniated as a delinquent did God honour in making him a ruler and deliverer of Iſrael, by the hand of the *Angel* of the Covenant, Chriſt. Gr. ἐν χειρὶ *in the hand*, that is, by the hand. Hebrews uſed to ſay בְּיַד *bejad in the hand*, for *by the hand*. So Levit. 26. 46. &c. they called any thing which was an inſtrument to act by יָד *jad*: but here it importeth the principal agent, Chriſt; (as 1 Cor. 10. 4.) by whoſe power *Moſes* was enabled to that great work.

V. 36. *ſhewed wonders*] Exod. 7. 9. &c.

in the red ſea] Exod. 14. Hebr. סוּף יַם *jam ſuph*; *mari juncti*; or *juncoſum*; becauſe of the abundance of bulruſhes growing on the ſhore, ſome think it is ſo called: nor is it called the red ſea; from the colour of the ground or ſand appearing through the ſhallow waters, as *V. Schindler. Pentegl.* notes. So *Ariſtophanes Avib.* calleth it ἐρυθρὰν θάλασσαν. See *Strabo lib. 16. Plin. lib. 13. 25.* Some give it this reaſon: *mare rubrum* here *ſonis*; becauſe it is *mare ultimum terræ ſanctæ*: the bound of the holy land (*Schindl.* eth *Benjamin itenerar.*) ſo indeed it is to the ſouthward. Exod. 23. 31.

and in the wilderneſſe] Exod. 16. &c.

V. 37. *a Prophet ſhall the Lord, &c.*] Deut. 18. 15.

like unto me] Or *as my ſelf*, that is, Chriſt in his humane nature in all things, ſin excepted, like man, truely man by whom God will ſpeak unto you in the laſt times, Heb. 1. 1, 2. &c. as now in Iſraels minority by me and my miniſtery.

V. 38. *this is he that was*] Exod. 19 3.

Church in the wilderneſſe] Or *congregation*,

lively oracles] The powerfull words which God ſpake to *Moſes*. See Numb. 12. 6, 7, 8. John 6. 68. See Deut. 32. 47.

V. 39. *Our Fathers would not obey*] He ſheweth here, that their fathers of whom they ſo much gloried, were rebellious againſt God, who delivered them by the Miniſtery of *Moſes*, as they now were againſt Chriſt, who came to ſave them from ſin and deſtruction: ſo that neither they, nor their fathers had any merit to ſave them.

in their hearts turned back] That is, in their deſires and affections, (See Numb. 14. 3, 4.) underſtand here by Egypt, all that ſuperſtition and idolatry to which that impious nation was given; which interpretation appeareth from the following verſe.

V. 40. *Saying unto Aaron*] Exod. 32. 1.

make us gods to go] &c.) That is, images to be carried before us; or to prepare our way: this ſhews their minde to return to Egyptian idolatry, and impious manners, and the abominable levity of that people, who having had ſuch late and admirable experience of Gods favour toward them, and preſence with them, were ſo ſoon turning back to the ſenſleſſe vanities of heathens, who had no knowledge of the power or law of God.

we wot not what is become of him] Thus ſtupidly and ingratefully do they contemn that admirable deliverance which God wrought for them, by *Moſes*; they knew he was gone up into the mount by Gods command, that he had left *Aaron* and *Hur* to govern them, untill he returned, Exod. 24. yet ſo quickly had they forgotten God, of whoſe power and gracious preſence, they had ſo much, ſo late experience, Pſal. 106. 13. 21.

V. 41. *They made a calf in thoſe dayes*] In Imitation of the idolatrous Egyptians, who worſhipped *Apis* under the ſhape of an *Ox*. See *Ammianus Marcellin. l. 22. Alexandr. genial dier. l. 6. c. 2. Pſal.* 106. 19, 20. Rom. 1. 23. and *Minuc. Fel. Octav. Athanaſ. contr. Gent. & at.*

and offered ſacrifice unto the idol] Sacrificing was then proper to God alone (as *Auguſtin* proves, *de civ. Dei. l.* 10. 4) but here was their groſſe idolatry, though they might poſſibly pretend that they would ſerve God by the idol, their worſhip being not (as ſome now would excuſe it) by any meanes terminative in the creature ſeen. See 1 Cor. 10. 20. but theſe making an idol, forſook God.

rejoced in the works of their own hands] See Exod. 32. 6. So prone are idolaters to adore their own, though moſt irrational & fooliſh, inventions, as this was; and to pleaſe themſelves with (that which diſpleaſeth God) the moſt ſacrilegious prophanations: this is the devils joy; *cujus gaudium eſt ruina ſanctorum. Proſper. ref. ad. Gal. whoſe joy is mans ruine.*

V. 42. *Then God turned, and gave them up*] So Rom. 1. 25, 26. God withdrew that meaſure of general grace, or light of knowledge which they made ſo bad an uſe of, giving them up to wretched *apoſtacie*: yet as *Fulgent. de pradeſt. ad Monim. l. 1.* truely ſaith: *no man juſtly ſins, though God juſtly permits him to ſin: for juſtly is he forſaken of God: who for ſaketh God and becauſe man forſaking God, ſinneth; God for ſaking the ſinner, doth juſtice.*

to worſhip the hoſt of heaven] The ſun moon, and ſtars. Deut. 17. 3. 2 Kings 23. 5.

as it is written, &c.] Amos 5. 25. He denyeth that they offered unto him, becauſe they corrupted his worſhip; and ſo in effect he was not worſhipped at all. See Iſa. 43 22, God not accepting the ſacrifice of the wicked Iſai. 1. 11. they are an abomination to him. Prov. 28. 9. Pſal. 50. 16, 17, 23.

V. 43. *ye*

V. 43. *ye took up the tabernacle of Moloch*] Moloch, or Melchom,
which some call *Saturne* (*Minut. Fel. q. f.*) others *Mars*: the abomination of the children of *Ammon*. 1 Kings 11. 5, 7. to whom they
sacrificed their sons and daughters.

your god, Remphan] That which the Prophet *Amos* 5. 26. calleth
כיון *Chijun*: see hereof *Jo. Drusius com. 1. ad Voc. N. T. Remphan,*
and præterit l. 5. Acts 7. 43. that for *Chijun*, the Greeks read Ῥεμφάν,
Ῥαιφάν, Ῥέφαν, (as the Syriac hath it רפן) Ῥαφάν, as *Justin.*
Martyr. dial. cum. Try. Jud, or Ῥεφάν as *Occumenius* it sheweth
much variety of reading; rather than matter: other idols were
variably called likewise; it may be it was the stature of a Gyant,
as the Egyptians were wont to make *Hercules*, whom they called
Chon, which varied into another tongue, might easily make *Chijun*,
and it may be Ῥεφά or Ῥεφάν, might in the change from Hebrew
to Greek, come of רפא *Rapha*, (a *Gyant*) as Gen. 14. 5. *and smote*
רפאים *the Rephaims* in Asteroth, that is, the *Giants*, or men of
strength, or monstrous stature: it may be that *Stephen* spake the
words of the Prophet in his own tongue, and that *Luke* writing in
the Greek, followed their manner of speaking: it is not material, the
sin here reproved was not in the name, but thing, which was an idol,
and abomination, how ever variably called. Most probably it was
Moloch or *Saturn*: now *Saturn* among the Egyptians (where the
70. translated) was called Ῥέφαν: see the notes of *Ludovicus de*
Dieu upon this place; and *Athanasius Kirkerus* c. 5. *Prodrom. Copti.*
pag. 147.

and I will carry you, &c.] Or *therefore*, &c.

beyond Babylon] Into Persia; a countrey in the east part of Asia;
the Prophet *Amos*, 5. 27. hath, *therefore will I cause you to go into*
captivity beyond Damascus: that is, further than the people of Damascus, which *Stephen* here interpreteth, *beyond Babylon*: for as the
learned *Junius* saith, the people of Damascus were carried away
(by the king of Assyria *Thiglath-Pileser*) into (Kir) Hyromedia near
Susa (that royal city, where *Cyrus* had his magnificent Palace
Ester 3. 15. & 8. 15. & 1, 2, 3. and other Persian Monarches)
2 Kings 16. 9. but the Israelites both much further into Persia,
and also into the region of the Caspians; as appeareth, Ezra
8. 17.

V. 44 *the tabernacle of witnesse*] ἡ σκηνὴ τοῦ μαρτυρίου, that which
the Hebrews called אוהל מועד *ohel mohed*; either the *tabernacle*
of condition, because Israel was commanded to come thither
to ask counsell of the Lord: compare Exodus. 33. 7. with
Exodus 40. 2.) or the tabernacle of the congregation. Exod.
33. 7. because there Israel congregated in solemn assemblies; and
here *Stephen* calleth it, *the tabernacle of witnesse*, because here God
principally witnessed, or shewed his glorious presence, and where
the ark of the covenant was, and the law and testimonies, concerning the appointment and making hereof. See Exod. 25. Exod. 26.
& 27.

that he should make it, &c.] Exod 25. 40.

V. 45. *in with Jesus*] With *Joshua*, who bare both name and
type of Jesus Christ, in that he brought Israel into the promised
rest.

V. 46. *desired to finde a tabernacle*, &c.] *David* found favour to know where the ark should rest, and the temple should
be built, as also by whom; when he had begged it in earnest prayer. See Psal. 132. 2 Sam. 24. 18. 2 Sam. 7. 10. 13.
1 Chron 21. if then unto *Davids* time the *tabernacle* had no
fixed seat, it must follow, that the worship of God is not tyed to
place.

V. 47. *But Solomon built him an house*] 1 Chron. 17. 12. 1 Kings
6. 1, 2 &c. 2 Chron. 3. 1, 2.

V. 48. *the most high dwelleth not in temples made*, &c.] Chap.
17. 24. that is, is not comprehended in any place, though he will
be worshipped in place: he taxeth the impiety of them, who trusted
in an imaginary sanctity derived to them from the temple, which
they yet prophaned, abused, and neglected the true worship of God,
there to have been duely performed. These words he inserteth,
lest any should foolishly conceive, that after the temple was built
and consecrated, the worship of God was so tied to that place, as
if God were shut up therein: no no, the most High, filleth, and
comprehended of none, comprehendeth, heaven, earth, all
places.

V. 49. *Heaven is my throne*] Isa. 66. 1, 2.

V. 50. *hath not my hand made*, &c.] Hands are attributed to God,
according to our capacity: the scope is to intimate, that God
hath no need of gold, curious ornaments of his temple, nor sacrifices; as Psal. 50. 10, 11, 12. &c. and that the substance of Gods
worship consisteth not in outward ceremonies, neither did he require any offerings for his own sake: but to exercise men in the duties of piety, and obedience to him: whereby it appeareth, how
much distant humane inventions are, from true religion and worship of God.

V. 51. *ye stiff necked*] He alludeth to the words of Jeremie 7.
26. and other like. See Exod 33 3 Deut. 9. 6 meaning that they
were ever obstinate, and would not submit to the guidance of Gods
word.

uncircumcised in heart and ears] Who carry the external signe
of circumcision in the flesh, but have not the effect thereof, and
inward regeneration of the heart. See Rom. 2. 28, 29. Jer. 9. 26.

V. 52. *which of the prophets*] He sheweth that their disobedience to God, and persecution of the Prophets was not new with them, but even as it were hereditary; so that their pretence of succession and holy ancestors was but a vain ostentation.

of the just one] That is, Christ, 1 John 2. 1. Acts 22. 14. Christ our righteousnesse, 1 Cor. 1. 30. in whom onely we are justified; Rom. 5. 1.

betrayers and murderers] They betrayed him, who hired Judas to betray him; and they murdered him, who delivered him up (with their importune and outragious suffrages and outcries) to be crucified, See c. 2. 23, 36.

V. 53. *by the disposition of angels*] By the ministery of Angels, by the mandate (as the Syriac hath it) or proclaiming of Angels, Deut. 33. 2. Gal. 3. 19. Hebr. 2. 2. the meaning is, if ye despise the law given by so glorious and dreadfull a ministery; no marvell if you despise the gospel proposed to you in so simple and mean a mannner, as by infirme men.

V. 54. *were cut to the heart*] See chap. 5 33. It is very true, *nunquam sine querela, ægra tanguntur: Senec. de ira cap. 10. you can never touch the sore without grief of the patient*: all would be praised, *nulli grata reprehensio est* (saith *Salvian de guo. Dei lib. 8. init.*) none love reproof (none but the wise, Prov. 9. 8. & 19. 25) that which is worse, the most wicked cast-away would rather hear his own false praises, than true reprehension, and be deceived with jeering applause, than saved with wholsom admonitions.

V. 55. *the glory of God*, &c.] In this extraordinary vision, he saw the admirable glory of Christ in heaven, (as mortal man could apprehend) to strengthen him in this trial.

V. 56. *I see the heaven opened* &c.] This he testifieth, to assure them, that they did but vainly strive against the truth of Christ, whom they supposed to be destroyed by their malice, for he was now in the highest glory, reigning with God in heaven.

on the right hand of God] See Psalm 110. 1. Mark 16. 19. Hebr. 1. 3. this is a translatitious speech complying with our understandings, taken from things familiar and known to us; with whom the right hand is the place of honour. See 1 King. 2. 19. Psalm 45. 9. here understand not with the foolish *Anthropomorphites* (of whom *Socrat. hist. eccles. l. 6. c. 7.*) that God hath parts and lineaments like man, but as *Peter Chrysologus* well expresseth it, *Serm. 57. Deus loca nescit, divinitas recipit nil sinistrum: God is not in any place* (circumscribed) *the deity hath no left hand*: and as *Gr. Nazianzen, ora. 37.* saith of such like attributes, ἐς τοῦτο ἡμῖν τεῖον, *thus also belongeth to us*: and is attemperated to our capacity: here he intimateth Christs standing as an advocate with the father, 1 John 2. 1. who is elsewhere described sitting as a Judge Mark 16. 19. &c. So saith *Ambros. lib. 10 ep. 82. stabat Jesus quasi advocatus —— sedens enim judicat*, all importeth his power and kingdom over all, and his care of us.

V. 57. *then they cryed out*] This they do to interrupt his further audience: so wicked men contend with clamours and violence: so grievous was it to Christs enemies to hear of his glory: what will it be to see it, and feel his power (see chap. 22. 23.) when he shall come to judge the living and the dead?

V. 58. *and stoned him*] Thus that impiety which began with shew of justice endeth in tumultuous and raging violence: thus they were to proceed against false Prophets, Deut. 13. 10. and to cast out blasphemers. Levit. 24. 14. but here tyranny turned judgment into wormwood; and the wicked and damnable condemn and destroy the innocent and just: the Romans permitted them not this power, but this they acted in a popular rage. See John 18. 31.

the witnesses laid down their clothes, &c.] For the true witnesses against blasphemers were to begin stoning, Deut. 17. 7. they were before, murderers in their tongues by their false witnesse, and now their seared consciences fear not to embrue desperate hands, in innocent blood.

at a young mans feet whose name was Saul] See chap. 22. 4, 20, afterward called Paul, that excellent Apostle of Christ, chapter 9. on whom God shewed so great mercy in his conversion, 1 Timothy 1. 13. &c. in how desperate a condition was he, whose youth was so active in persecuting Christ? yet God shewed mercy on him, that none might despair, who can but repent and convert.

V. 59. *Lord Iesus receive my spirit*] Probably he used more words, but these were the summe of all. See Psalm 31. 6. this is the true comfort of the elect, that they are assured that Christ Jesus, who dyed for them, in their dissolutions receiveth their souls, into his safe and blessed custody (See 1 Peter 4. 19.) to live with him who is the life, and God of the living. Luke 23. 43.

V. 60. *And he kneeled down*] The most decent gesture of humble suppliants. See 2 Chron. 6. 13. Psalm 95. 6 Dan 6. 10. Acts 9. 40. and 20. 36. & 21. 5. Ephes. 3. 14. Ezra 9. 5. Luke 22. 41.

Lord

Lord lay not this sinne to their charge] This was the precept and practise of our Saviour; Matth. 5. 44. Luke 23. 34. this is invincible charity, which shall give us boldnesse before the Lord, and assurance that we are his, where God giveth this heart, all the injuries of the world shall make the sufferers more happy: and certainly this prayer was not without singular effect, as appeareth in the example of Saul afterward converted, 1 Tim. 1. 16.

he fell asleep] That is, quietly dyed, as if he had fallen into a sweet sleep: which term the Scripture often useth to give us secure and certain hope of resurrection from the dead.

CHAP. VIII.

Verse 1. And *Saul was consenting*, &c,] Chap. 7. 58. So that though he acted not, yet his consent spake him guilty of the same crime: a minde to do evil, is sin in the seed, which time bringeth forth, James 1. 14, 15. there is an adultery of the heart, Mat. 5. 28. and a murder of the heart, Mat. 22. John 8. 44. God esteemeth the evil we would do, as done, though we have not done it, and so, justly punisheth it, *merito autem malus punitur affectus, etiam cui non succedit effectus. Augustin. de C. D. lib. 16. cap. 4. deservedly is an evil affection punished, though the effect* (or successe thereof) *follow not*, they that allow of the evill which others do, become guilty of the same sin by their allowance: so were the Jews guilty of all the blood, shed by their fathers from Abel, so many ages before they had being in the world, Mat. 23. 35. because in shedding innocent blood, they shewed their consent with them, who first did so; consider their state who are now pleased with all the injuries done to Gods servants; the Syriac hath it, Saul was desirious, and a partaker in his death,

at that time there was a great persecution] When the people quietly suffered Stephens death, then they who before were awed with fear of the people, fell violently on the Christians: hitherto their rage was onely against the Apostles, but now it was against all the Church.

all scattered abroad] Divided in persons, not in doctrine; fear of their persecutors compelling them to save their lives by flight: now began they to do that which Christ fore-commanded them, Mat. 10. 23. and so began the partition wall between Jews, and Gentiles to be broken down, Ephes. 2. 14. and whereby it appeared that the time was now come, wherein the Gentiles were to be called and joyned in communion with the people of the God of *Abraham*, who believed in Christ: and now began to be fulfilled that prophesy of Noah, Genes. 9. 27. *God shall enlarge* (or perswade) *Japhet, and he shall dwell in the tents of Shem.*

except the apostles] They yet stayed by it, having received command first to preach the Gospel at Jerusalem, Luke 24. 47. not because they were more free from persecution than other Christians; they were then, as many faithful Ministers of Christ since, more hated and persecuted than others; but because God would yet a little longer by them hold forth his grace and mercy in Christ, to the murderers of his dear Son Christ Jesus, and bloody persecuters of those, who by his charge and comission, offered them gratious conditions of Gods mercy, if they would yet repent and believe in him from the free remission of their sins; which they obstinatly rejecting and putting from them, judged themselves unworthy of any mercy, and therefore were justly rejected, and utterly destroyed. See c. 13, 43.

V. 2. *carried Stephen*] The body of Stephen, these faithfull servants of Christ, (notwithstanding the fury of their enemies, those raging butchers) buried solemnly, and with great mourning, considering the Churches losse in him: a moderate, and pious mourning for the dead is justifiable, by the example of Christ, John 11. 35. the Patriarchs, Gen. 50. 1. &c. and the saints here, which is observable against the unnatural *apathie* of *Stoicks*, rather than Christians.

V. 3. *Saul, he made havock*] Which he afterward relateth of himself, c. 26. 10, 11. See also c. 9. 1. Gal. 1. 13. he spared no sex, but brake into houses, to drag out Christians to prison, and worse than that, caused them to blaspheme, c. 26. 11. all this in his conversion, setteth off the mercy of God, who made so excellent a pastour, of so bloody a wolf.

V. 4 *went every where preaching*, &c.] Thus doth God turn the malice of the enemy to the propagation of the gospel, while they being driven from Jerusalem, carry the light thereof, unto the Gentiles, *augetur religio Dei, quanto magis premitur. Lactant. lib. 5. c. 20. Gods religion flourisheth the more, by how much more it is oppressed.*

V. 5. *then Philip went down*] Probably, this was Philip the Deacon, chap. 6. 5. for the Apostles stayed at Jerusalem, verse 1.

the city of Samaria] See on John 4. 4. and on Luke 17. 11. the city of *Samaria* is here put for *Samaria* (as *Urbs Roma*, for *Rome*) *Samaria* was the name of a *mountain, city*, and *region*. See 1 Kings 16. 2 Kings 17. *Samaria* was the *metropolis* of that province: it being demolished by *Hircanus*, was built again by *Herod*, and named *Sebaste*. *Euseb. Joseph. Antiq. lib. 13. cap. 15.* the Countrey of the *Samaritans* lyeth between *Iudea* and *Galilee*, John 4. 4.

and preached unto them Christ] That is, repentance, and remission of sins by Christ, as Luke 14. 27. *preached unto them concerning Christ. Syr.*

V. 6. *with one accord gave heed*, &c.] This sheweth the admirable power of God uniting hearers hearts, and preparing them to attend, where he purposeth to save: the *Syriac paraphraseth* here, *they attended unto him, and* מתטפיסין *methtephisin, acquiescebant omnibus, they consented to all*, or were perswaded to all that he said, טפס מתטפיסין *tephas, acquiescere obedire*, &c. *I. Buxtorf. Iun. lex. Chald. Syr.* the same word is rendred sometimes to be perswaded, as chap. 21. 14. sometimes, to obey, as Gal. 5. 7. Heb. 13. 17. &c. See chap. 5. 29 Sometimes to believe, as John 3. 36. the meaning of this place is, that the *Samaritans* diligently hearkned to Philip, preaching, and carefully marked what he said, it is a main duty of an hearer: faith is by hearing, Rom. 10. 17. here was now the first degree thereto, reverend attention to the word of God; no wonder that faith is now so rare, how few attend to Gods word preached.

V. 7. *unclean spirits*] See Mark 1. 23. Luke 4. 33, 36. and 6. 18. and 8. 29. so called, because they are delighted with the spiritual uncleannesse and filthinesse of sin, and thereto allure and instigate men.

Crying with a loud voice] By which it appeared that they went out by constraint, not willingly. See Mat. 8. 29. 31. which declareth the omnipotency of Christ, in whose name, and by whose divine power they were forced out, however unwilling and reluctant they were.

taken with palsies] This is that which was promised, Mark 16. 17, 18. for under these few recited species, we must understand all maladies; according to the promise of Christ, Mark 16. 17, 18.

V. 8. *great joy in that city*] This was the effect of faith, und hope of reconciliation to God, and future salvation; the effect of Gods kingdom, See Rom. 14. 17. (such variable effects doth one and the same word preached, produce; devils and wicked men are vexed, and cut to the heart with it (c. 7. 54.) but the elect, who have interest in Christ, are glad and rejoyce at it, in this one example observe, what confidence concerning religion and sanctity may be reposed either in places, or counsells and societies of men; the gospel was exploded, blasphemed and persecuted, at Jerusalem, the once holy city, by the Scribes, Pharisees, high Priests, elders and their great councils; and the same is joyfully received in the despised *Samaria*.

V. 9. *A certain man called Simon*] This was a *Magitian*, witch, or conjurer, who of a long time had besotted, and deluded the people of Samaria with his magical inchantments, so that they had generally a great opinion that he was some one of the Gods, or that he had some extraordinary favour and power with them: so did he professe himself some great one, the Syriac hath it he said, *I am the greatest*: of his blasphemies see *Euseb. lib. 2. cap. 13. eccel. hist. Irenens. advers. hæres. lib. 1. cap. 20. Epiphanius. adv. hæres. lib. 1. hæres. 21. ibit.* it is reported that in *Claudius Cæsars* time there was a statue set up in Rome, in his honour with this blasphemous inscription, *Simoni deo Sancto*, that is, *to Simon the holy god, Iustin. Martyr. apol. 2.*

V. 10. *to whom they all gave heed*] They marked and believed his words, as *oracles*; so easily are men perswaded to believe lies: whereas Luke so diligently setteth down their great opinion of this impostor, he thereby shewеth the divine power of the holy Ghost in Philips Ministery, who was to break through such difficulties, that he might plant the gospel there.

V. 11. *of long time he had*, &c.] Old diseases are more hardly cured; they having been so long time stupified with lying miracles, might seem the most unapt hearers of the gospel, but truth shal prevail, against all the power of Satan.

V. 12. *but when they believed*] Faith ought to precede baptisme, in men and women of years, when they who were aliants and strangers come to be baptized; for it is necessary, that they should confesse their faith, and testifie their conversion, before they be admitted by baptisme.

if perhaps, &c.] Not that Gods mercy to the penitent is fortuitous or uncertain (if perhaps) in scripture is not always, set to expresse doubting, sometimes it relateth to a condition of the sinners pardon; as ἐὰν ἄρα. &c. Ezek. 3. 11. אם···ישמעו *Hebr. si audierint. Ar. Montan*, on which place saith *Ambros. de penit. lib. 2. c. 5. nesciebat ergo eos posse aut non posse converti? non ergo semper dubitantis ista est elocutio*, but God doth therefore propose his mercies and mans salvation, under conditions, that man may know both his duty which God requireth at his hands, and the free and bountifull reward thereof, which God will give to them that obey his voice; such are faith, repentance, conversion, obedience, &c. which are not causes, but conditions of our obtaining mercy, neither proposed dubiously on Gods part, who well knoweth (as that man cannot have them except he give them, nor shall have them in vain, so) the certain issue and effect of them in that man to whom he pleaseth to give them.

V. 23 *in*

V. 23. *in the gall of bitternesse*] Meaning in a bitter and desperate prefent condition. *Gr. εἰς χολὴν πικρίας*, here firſt, εἰς is put for, ἐν in: and χολὴ πικρασμὸς, for χολὴ πικρὰ, in which words he ſheweth the hypocriſie and ambition of Simon, as odious and diſpleaſing to God, as bitterneſſe is to the palate of man.

V. 24. *pray ye to the Lord for me*] At leaſt for fear of Gods judgements, he commendeth himſelf to the prayers of the Church; whether he truely converted or not, the ſcripture being ſilent, we cannot determine.

V. 25. *When they had teſtified*] This inſorteth their office and duty enjoyned them by Chriſt, c. 1. 8. which they faithfully did, preaching the word, as they had received it from Chriſt; not onely in Samaria, but in many villages adjoyning, ſuch was their unwearied and invincible induſtry.

V. 26. *unto Gaza*, &c.] It was deſtroyed by *Alexander* the great, and ſo remained waſte: ſome ſay, another of the ſame name was long after built in another place.

V. 27. *an Eunuch of great authority*] Or, a great officer, or nobleman of the *Queens court*. See Gen. 37. *ult.* & 40. 2. Eſther 4. 5.

Candace Queen, &c.] This name was not peculiar to one Queen, but was given to all that reigned there, *Plin. nat. hiſt. l. 6. c. 29.* as *Pharaoh* to the Kings of Egypt, or *Cæſar* to the Roman Emperours.

V. 28. *read Iſaias the Prophet*] This ſheweth that he had ſome knowledge of the true God, and that he came not to worſhip according to his own phancy; for he joyned reading Gods word, with his externall worſhip which was to direct him therein.

V. 29. *Then the ſpirit ſaid unto Philip*] By revelation, or Divine inſpiration, the holy Ghoſt thus moved him to do that whereof he would preſently ſhew an admirable effect in the converſion of the *Eunuch*.

V. 30. *Philip ran thither*, &c.] He readily obeyed Gods command, and found him to whom he was ſent, ſtudious of the way of God: therefore he asked him, whether he underſtood that which he read, with purpoſe (according to the guidance of Gods *Spirit*) to interpret it unto him.

V. 31. *how can I except*, &c.] That is, except ſome who underſtandeth it interpret it unto me, here appeared a very religious comity in ſo great a perſon, ſo wel taking Philips queſtion, and meekly acknowledging his ignorance: therefore he invited Philip to come into his chaier and ſit with him.

V. 32. *he was led as a ſheep to the ſlaughter*] Iſaiah 53. 7. as a ſheep in reſpect of his patience, and as a ſacrifice for our ſinnes: as a ſheep for our redemption, ἀλλὰ σταυρούμενος ὑπὲρ ἡμῶν. *Gr. Nazianzen orat. 35. yet is he the ſhepherd, to feed and keep his Iſrael*, Pſal. 8. 1.

V. 33. *in his humiliation*] Becauſe he took on him the form of a ſervant, ſubjected himſelf to death, and ſtate of condemnation, due to us; God highly exalted him, Phil. 2. 8, 9.

his judgement was taken away] When he had ſuffered death, and fully ſatisfied the juſtice of God due to our ſins, even in the loweſt degree of his humiliation, then was he delivered safe from that judgement, which he ſubjected to for us.

who ſhall declare his generation] *τὴν δι γενεὰν αὐτοῦ*, his age, that is the continuation of his life, for, as Rom. 6. 9. Chriſt being raiſed from the dead, dieth no more: in the *Hebr.* Iſa. 53. 8. דור *dor* o (70. *γενεαὶ*, as here) דור *dor*, is *duratio, ætas, ſeculum*, &c. So Gen. 15. 16. ſometimes it being doubled, it ſignifieth, many ages, or eternity, Iſa. 13. 20. & 60. 15. Exod. 17. 16. Iſa. 49. 11. &c. his kingdom ſhall have no end, Luke 1. 33. and who can declare, or reckon that which is eternal.

for his life is taken from the earth] His death was the paſſage to his endleſſe and eternall glory, however this ſeem improbable to carnal reaſon with the Prophet there foretold, concerning Chriſt his exaltation into his eternall kingdom and glory from this ground to be attained --- *for his life is taken from the earth*: yet the holy Scripture teſtifieth, that by the admirable counſel of God, it was ſo determined, that Chriſt through afflictions and death ſhould enter into his glory, Luke 24. 26. and becauſe he became obedient unto death, *even the death of the croſſe*, therefore *God alſo hath highly exalted him, and hath given him a name, which is above every name*, &c. Phil. 2. 8, 9.

V. 34. *Of whom ſpeaketh the Prophet this*?] He enquireth of the perſon concerning whom the Prophet ſpake, becauſe that was a neceſſary degree toward the opening of this propheſie, when we doubt concerning the meaning of the ſcripture, we ſhould conſult them who have knowledge and the gift of interpretation.

V. 35. *Philip opened his mouth*] This was an uſual manner among the Hebrews, to expreſſe a begining to ſpeak of ſome weighty matter.

V. 36. *What doth hinder me to be baptized*?] It appeareth hence, that among other parts of Chriſtian religion, Philip had preached to him concerning baptiſme, and that this great man had admirably profited in ſo ſhort a time of hearing as to deſire to become a Chriſtian.

V. 37. *If thou believeſt*, &c.] With a ſincere and perfect heart, without which baptiſme cannot ſave; he had here to do with a man of years, and yet an aliant, and therefore might not admit him into the Church of Chriſt untill he had made profeſſion of his faith. See on verſe 12.

I believe that Chriſt is the Son of God] As baptiſme and the effect thereof is grounded in Chriſt, ſo the Eunuch deſiring to be baptized, ſpeaketh onely of Chriſt: he knew that there was one God, who from the beginning had promiſed a Meſſias to ſave the world, now he acknowledgeth by that he heard from Philip, that Chriſt was he, prefigured under all the legall ſacrifices and ceremonies: under this title he comprehendeth all that the Scripture ſaith of Chriſt our Saviour: the like confeſſion of faith, See in Peter, Matthew 16. 16, and here we muſt know that naming Chriſt, he underſtood the Sacrament of baptiſme to be adminiſtred in the name of the Father, Son, and Holy Ghoſt: and becauſe our petitions to the whole bleſſed Trinity; ſo where we read of men baptized into Chriſt, we muſt know that it was performed in expreſſe terms naming all; as Chriſt appointed, Mat. 28. 19.

V. 38. *They went both down into the water*] They were wont to dip the whole body, or go down into the water as here, and Matth. 3. 16. and ſprinkling with water hath alſo been of uſe in the Church; the effect is all one: and indeed, baptiſme is ſometimes expreſſed by waſhing, 2 Cor. 6. 11. Tit. 3. 5. and ſometimes by ſprinkling. Hebr. 10. 22. 1 Pet. 1. 2. which doth well anſwer to the ſprinkling of the blood of Jeſus, as was prefigured in the type, the ſprinkling of the blood of the *Paſchal Lambe*. Exod. 12. 3. the vertue of the ſacraments conſiſteth not in the quantity of elements, but in the power of Gods ordinance as in the Lords Supper, it skilleth not, how much or little thou eateſt or drinkeſt (with diſcreet moderation) but how worthily: to him that eateth more as to the gatherers of *Manna*) there is not the more; nor the leſs (as to the gatherers of drinketh little; ſo in baptiſme. See on verſe 39.

V. 39. *That the Eunuch ſaw him no more*] He was ſuddenly taken away, and tranſported by the Spirit of God, as 1 King. 18. 12. Ezek. 3. 12, 14. this was done that the Eunuch might know that Philip was ſent to him by God. *Jerom de loc. Hebraic.* ſaith, this water was a brook at the foot of *Bethſur*, or *Bethoron*, where the Eunuch was baptized.

V. 40. *But Philip was found at Azotus*] That is, he was preſently at *Azotus*, a town in *Paleſtine*: ſome think this city was alſo called *Aſhdod*, one of the five cities of the *Philiſtins*; Joſhua 15. 47. wherein was that idol *Dagon*. 1 Sam. 5. 3. *Jerom de loc. Hebr. Adi.*

CHAP. IX.

Verſe 1. *And Saul*] Chap. 22. 4, 5. Luke being to deſcribe the admirable converſion of *Saul*, firſt ſheweth what a one he was before his converſion; a bloody and violent enemy of the Church; that none might deſpair of Gods ſaving grace and mercy, who can convert, and become new creatures, in faith and obedience to God.

breathing out threatnings] This ſignifieth a vehement heat of an enraged heart, which his very breath diſcovered in his words: being blooded in the death of Stephen, he purſueth other Chriſtians, with the like cruel rage: the *Syriac* readeth here, *Saul was yet full of injuries, and cruel anger againſt the diſciples of our Lord*: but we muſt underſtand (*againſt the diſciples*) to be all that there profeſſed Chriſtianity, as verſe 2. appeareth,

V. 2. *and deſired of him letters*] That his perſecution might have the countenance of juſtice and authority he requireth commiſſion from the High Priest: for the Romans having conquered all Judea, with all the adjacent countreys, permitted the Jews to live according to their own Religion (whence the High Priests, as Preſidents of their Great Councell, had power to examine and impriſon any of theirs, who diſſented therein, though they had no power to determine in matters capitall) therefore Saul deſired their commiſſion to convent the Chriſtians,

to Damaſcus] *Damaſcus*, the chief City of *Syria*, bearing *North* from *Canaan*; from *Jeruſalem* ſix dayes journey.

any of this way] That is, profeſſed *Chriſtians*, chap. 24. 14. all which aggravated his ſinne, in that he not onely raged in Jeruſalem, but purſued them into other cities, and in that he ſpared neither man nor woman, though they are commonly priviledged, or pittied among armed enemies, by דרך *dereth*, *way*, the *Hebr.* underſtood *any courſe of life*, or *profeſſour*, Pſalm 91. 11. 1 Kings 15. 26.

V. 3. *ſuddenly there ſhined a light*] He willingly perſecuted, who deſired licence ſo to do, but was converted againſt his intentions, and beſides his will: God ſuffered him to gain letters, to approach near Damaſcus, to conceive hope, and to frame bloody thoughts

thoughts for the execution of thoſe cruel deſignes, and then ſuddenly he ſtayed his courſe, who ran ſo headlong to his own deſtruction: ſo true is that of *Fulgentius ad Monim. lib. 1. præveniat impium, ut fiat juſtus, ſubſequitur juſtum, ne fiat impius; præveniat elitum, ut ſurgat, ſubſequitur elevatum, ne cadat; he preventeth the impious, that he may become holy, he followeth the holy, that he may not become wicked; he preventeth the broken that he may riſe, he followeth him that is raiſed, that he may not fall*; and that ſuddenly and without, and beyond their expectation. See chap. 22. 6.

V. 4. *and he fell to the earth*, &c.] Caſt down by the power and appearing Majeſty of Chriſt (See John 18. 6.) aſtoniſhing and terrifying him. Here the authority and letters of the high prieſts could nothing availe him, but he is enformed to yeeld to the allſubduing power of Chriſt, whoſe name and memory he ſo violently endeavoured to put out of the tongues and hearts of all men,

why perſecuteſt thou me?] See on chap. 4. 26. This ſheweth that thoſe who perſecute the ſervants and profeſſours of Chriſt, in them perſecute Chriſt himſelf, who liveth in them. Galat. 2. 20. See Matth. 25. 40. Iſaiah 63. 9. Zach. 2. 8. for he is the head of the Church. Coloſ. 1. 18. the Saints are his members. Eph 5. 30. it ſhould teach perſecuters a cautious moderation (See c. 5. 35.) and us who ſuffer, patience; *rejoyce in as much as ye are partakers of Chriſts ſufferings*, 1 Pet. 4. 13. See verſe 5. Chriſt in his own ſacred perſon, and human nature, was now in heaven far above the reach of any creature, but he taketh all that is done here on earth againſt his ſervants on his own accompt, therefore he ſaith, not, why perſecuteſt thou my ſervants, who believe in me, but *why perſecuteſt thou me*? neither ſaith he, Matth 25. 35. *the poor was hungry, and ye gave him no meat*, &c. *but I was an hungred, and ye gave me no meat*, neither ſaith he, Mal. 3. 9. *ye have robbed the Miniſters of tithes and offerings, but ye are curſed with a curſe, for ye have robbed me.*

V. 5. *and he ſaid, who art thou Lord*?] Theſe words proceed from an aſtoniſhed minde, in ſuſpence and doubt what to do: being dejected and humbled, he is now prepared to receive Gods commands, who before in his *Phariſaicall* heigth of minde was upon a furious march againſt him.

Jeſus whom thou perſecuteſt] See on verſe 4. in that thou perſecuteſt them that profeſſe my name, who are one with me their head.

to kick againſt the pricks] This was a proverbial ſpeech, noting their contumacy and folly, who would obſtinately hurt themſelves in purſuit of others: it ſignifieth here, a reſiſting God to a mans own hurt, Jer. 7. 19. 1 Cor. 10. 22.

V. 6. *what wilt thou have me do*?] He thought he had done right before (See John 16. 2. Phil. 3. 6.) but now finding the power of God reſiſting him, he ſubmitteth, and deſireth to know the will of God, thus extraordinarily calling him from his intentions. See Pſal. 25. 4.

arriſe and go into the city] That is, into Damaſcus (v. 8.) now near, verſe 3. God could eaſily have inſtructed him, but he would have him go into the city, that *Ananias* might inſtruct, and baptize him; firſt that he might teach Saul humility, the ground and foundation of all true religion, by ſending, and aſſigning him to their magiſtery, whom but now he not onely proudly deſpiſed, but impiouſly reſolved to afflict and deſtroy. Secondly God would alſo hereby teach all men to reverence and ſubmit to his ordinance in the miniſtery of men thereto called and authorized by him.

it ſhall be told thee there what thou, &c.] That is, there *Ananias* ſhall inſtruct thee concerning my will: thus Chriſt who could as eaſily have told him immediately what he would have him do, would yet ſend him to *Ananias* (*Ananias* is ignorant of Gods will herein, as Saul, at preſent, and ſtarting at, and declining the office enjoyned him) to confirm the authority of mans miniſtery; to teach all hearers to attend unto it, as the very ordinance and power of God to ſalvation, Rom. 4. 16. and to free the preaching of *Paul* from all ſuſpition of compaſſ: he could likewiſe, *eâdem operâ* have inſtructed the devout *Centurion Cornelius* (chap. 10.) by the Angel, but he cauſed him to ſend for *Peter* to Joppa, to come to enform him for the ſame end.

V. 7. *hearing a voice*] That is, *Sauls voice* (as c. 22. 9. See Dan 10. 7) not the voice of Chriſt, except ſome confuſed ſound, the meaning whereof they knew not.

but ſeeing no man] No man ſpeaking to *Saul*,

V. 8. *he ſaw no man*] He was ſmitten blinde by the brightneſſe of that light which ſhined unto him: to teach him that he was ſpiritually blind in his opinion of wiſdom, and rage againſt Chriſt and ſhould now. in being obedient unto the heavenly viſion (Act, 26, 19.) be illuminated with a better, even an heavenly light, ſhewing the way to eternal life and ſalvation,

V. 9. *and neither did eat nor drink*] So much was he amazed at that which happened to him; it may be then was his *rapture* which he ſpeaketh of, 2 Cor 12. 2.

V. 10. *a diſciple at Damaſcus named Ananias*] Thus God would beat down *Sauls* arrogancy; ſending him, not to any of the Apoſtles for direction, but to an inferior Chriſtian,

to him ſaid the Lord in a viſion, &c.] This was neceſſary to prepare *Ananias*, leſt otherwiſe he ſhould have been hindred by fear of *Saul*, from the duty enjoyned him for *Sauls* converſion: though he knew that God called and commanded, yet he excuſed; ſo did *Moſes*, Exod. 3. 11. &c. Exod. 4. 1. 10. &c. therefore God confirmed him,

V. 11. *called Saul of Tarſus*] This was a famous city of Cilicia near Antioch, chap. 21. 39. now called Hama.

for behold he prayeth] It appeareth that God revealed to *Ananias*, that *Saul* prayed, and how he would enlighten him body and ſoul, and therefore commanded him to repair to him for the accompliſhment thereof,

V. 12. *and hath ſeen*] Or, *he ſaw*; it is doubtful whether theſe words be a continuation of Gods ſpeech to *Ananias*, or Lukes concerning *Sauls* viſion; ſome think the former moſt probable.

V. 13. *Lord I have heard by many of this man*, &c.] Here was *Ananias* infirmity: fleſh and blood objected many leſs, and fears to divert men from, or to hinder them in the ſervice of God; but the Spirit of God prevaileth in them againſt all.

V. 14. *and here he hath authority*, &c.] His name was ſpread far and near for a bloody perſecuter, the more famous was his converſion: and it appeareth that the Saints at Damaſcus had knowledge of his coming now, and commiſſion againſt them.

V. 15. *a choſen veſſel unto me*] σκεῦος ἐκλογῆς, *a veſſel of election*; it is an *Hebraiſme*, importing a choice, or elect veſſel; σκεῦος hath a more general ſignification, and is put (as כלי *cheli* with the Hebrews) for a veſſel, receptacle, or any inſtrument or utencill: here it ſignifieth one whom God had choſen, to be the divine treaſure of the Goſpel, to the Gentiles, 2 Cor. 4. 7.

V. 16. *I will ſhew him how great things he muſt ſuffer*] He muſt ſuffer many things for my names ſake, whereof I will before inform him, to frame him to invincible patience; as if he had ſaid, thou ſhalt not need to fear him, as heretofore a perſecuter, for henceforth he muſt his ſelf *ſuffer great things for my names ſake*; for his profeſſing and preaching the truth of the Goſpel.

V. 17. *putting his hands upon him*, &c.] *Ananias* ſheweth his obedience in going, and God his purpoſe to confirm the authority of the external Miniſtery, in directing it ſo, that *Saul* ſhould receive his light by the impoſition of *Ananias* hands, who could have reſtored him to a double ſight, by his own immediate power; concerning impoſition of hands, ſee chap. 6. 6.

brother Saul, the Lord, &c.] He being aſſured by Chriſt of his converſion and adoption in Chriſt, ſalureth him by the name of brother: alſo he ſheweth his authority and miſſion from Chriſt, which that Saul might be aſſured of, he nameth a private token, Chriſt appearing to him by the way as he came: and the end of his commiſſion, that he might receive his ſight, and be endued with ſuch admirable gifts of the holy Ghoſt, as might further enable him to his charge, and confirm him in the faith and truth of Jeſus.

V. 18. *fell from his eyes*] Theſe ſcales falling off, ſhew that his blindneſſe was not ordinary, but ſuch as might minde him of his former ſpiritual blindneſſe: for though, being brought up at *Gamaliels* feet, he had much profited in that kinde of learning, yet his life, after his illumination, accounted that knowledge no better than blindeſſe, Phil. 3. 7. 8.

and was baptized] It was neceſſary for him by this ſolemn ſigne and ſeal of Gods covenant of grace, to give his name to Chriſt, to teſtifie his converſion, and to confirm his faith in Chriſt, and him in the profeſſion of the Goſpel.

V. 19. *when he had received meat*. &c.] A prudent and moderate care of health muſt be had, whereby we may be enabled to our calling. 1 Tim. 5. 23. ſuperſtitious abſtinence is willworſhip, Coloſ. 2. 18. and doctrine of devils. 1 Tim. 4. 4. 1 Tim. 5. 23.

certain dayes with the diſciples] He joyned no more with Chriſts profeſſeſſed enemies, but with the Saints: it is ſkilleth much what company we keep, See 1 Cor. 5. 9. 11. Prov. 1. 15. & 2. 12. & 5. 8.

V. 20. *and ſtraight way he preached Chriſt*, &c.] Declaring him to be the Son of God, and Saviour of the Elect, which doubtleſſe he copiouſly delivered. (See verſe 22.) by that largeneſs of heart which the holy Ghoſt gave him bearing down that double error of the Jews, who thought, 1. that this Jeſus the Son of *Mary*, was not Chriſt, 2. That the Meſſias, was to be a meer man, a victorious and glorious ſecular Prince.

V. 21. *were amazed*] Becauſe in his ſuddain converſion they perceived the hand of God: this made his preaching more powerfull and effectual in them.

is not this he that deſtroyed, &c.] Remembring his former actions; they admire that ſuch a perſecutor ſhould now preach the ſame Goſpel which he ſo lately, and violently oppoſed: and they glorified God for him, ſee Gal. 1. 23, 24.

V. 22. *proving that he is very Chriſt*] By comparing or matching places of Scripture, ſee c. 17. 11. & 18. 28. So the word συμβιβάζων ſignifieth, ſaith *Budeus* on this place, *ex collatione ſacrorum uticinorum*

docens & probans, teaching and proving by comparing sacred prophesies.

V. 23. *after that many dayes were fulfilled*] That is, three years, God would not presently expose him to conflicts with, and assaults of, adversaries, but for a convenient time restraine the fury of persecuters: for it appeareth that after his conversion, he went into *Arabia and returned again unto Damascus*, and three years after he went up to Jerusalem, — Gal. 1. 17, 18.

V. 24. *but their laying of wait was known of Saul*] 2 Cor. 11. 32. this was after his return from *Arabia*, that the *Jews* at *Damascus* plotted to destroy him: but God discovering their designe, he foreknowing the danger, escaped from them.

V. 25. *the Disciples took him by night*] That is the faithful Christians, thus provided for his safety.

V. 26. *but they were all afraid of him*] Between his conversion and coming again to Jerusalem, were three years expired; Gal. 1. 17, 18. wherein he preached in some parts of *Arabia*, and thence came back again to *Damascus*: in this time was the conspiracy of the unbelieving Jews against him: he escaping, and coming to *Jerusalem*, and desiring to unite in external communion with the Disciples, as now he did in the faith of Christ, they remembring his former rages against them, suspected his pretences which was a great tryall to him.

V. 27. *But Barnabas took him*, &c.] Of him see chap. 4. he being thereto incited by the holy Ghost, presented Saul to *Peter* and *James*, acquitting him from the jealousie they had of him: which he did by three arguments. 1. Because he had seen the Lord Jesus in the way, when he was going to Damascus to persecute. 2. Because Christ had spoken to him. 3. Because he had boldly, and openly preached the Gospel at Damascus.

V. 28. *was with them coming in, and going out*] Conversant with them, that is, *Peter* and *James*, Gal. 1. 18, 19.

V. 29. *he spake boldly*] He openly professed the Gospel of Christ.

the Grecians] Acts 6. 1.

V. 30. *forth to Tarsus*] See on verse 11. that he might preach the gospel to his own countrey-men.

V. 31. *then had the Churches rest*] When *Saul* (against whom the adversaries were implacably enraged) was gone out of their sight.

were edified] In that the Church still encreased in the number of the faithful, and they in knowledge, faith, love, and holiness: this word οἰκοδομούμεναι, *edified* is a metaphorical expression taken from building; spiritually the church the house of God, 1 Tim. 3. 15. (as every faithfull servant of Christ, is a temple of the holy Ghost, 1 Cor. 3, 16. 1 Cor. 6. 19) and we are all living materials, 1 Peter 2. 5. prepared and fitted here by the word preached, which is compared to an hammer that breaketh the rock, Jerem. 23. 29. so as that there shall be in the finishing and seting all up in heaven, no noice thereof; as in the building of *Solomons* temple, 1 Kings 6. 7. there was neither hammer nor ax heard.

V. 32. *all quarters*] Where the Saints were, whom he was to visit, to confirm them in the faith.

at Lydda] This town in *Jeroms* time was called Diospolis: it was a famous place, not far from the Mediterrane sea: near to this was Joppa, now named Japha. (Syr. לוד *lud*, and Hebr. לד *lod*,) 1 Chron. 8. 12. in the tribe of Benjamin. See Ezra 2. 33. Nehem. 7. 37.

V. 33. *a certain man named Æneas*] Mentioning the disease, and the antiquity thereof before the cure, he setteth out the excellencie of the miracle, and certainty of the history.

V. 34. *Jesus Christ maketh thee whole, arise*, &c.] This he said, being assured of the will of God herein, shewing that himself was but a servant unto the power of Christ, who wrought the cure. Here appeared the excellent faith of *Peter*, assured of the truth of Christ's promises: see the marvelous difference of a man left but a little to his own strength (as he was when he denyed Christ, Mat. 26. 70. &c.) and the same confirmed by the power of the holy Ghost, as *Peter* now was, when he confidently told *Æneas, Jesus Christ maketh thee whole*; and in full assurance of a cure beyond all art of man, or power of the creature, biddeth him, arise, and make his bed.

make thy bed] As they who have slept, rising cast up their bed: this sheweth that he was perfectly cured and enabled so to do.

he arose immediatly] Which sheweth that it was done by a divine power: art worketh in time and by degrees, but God when he pleaseth in an instant.

V. 35. *all that dwelt*] As many as saw it; very many.

and Saron] Σάρωνα, Hebr. שרון *Sharon*, Isa. 33. 9. 1 Chron. 27. 29. 70. Σάρων, a champion countrey, or tract of fruitful land between Cesarea of Palestine, mount Tabor, and the lake of Genesareth, running along beyond Joppa: this place it seemeth was near Lydda. See *Jerom de loc. Act.* and *Joh. Drus. ad Voc. N. T. com.* 1 *Saronas*.

V. 36. *was at Ioppa*] A city by the sea side. See on v. 33. and c. 10. 5.

V. 37. *whom when they had washed*] They used to wash their dead, and to anoint them before they put them into the linen in which they buried them.

V. 38. *they sent unto him two men*, &c.] Here they shewed their faith and charity, desiring that the pious woman might recover, and be longer profitable unto the Church.

V. 39. *Peter arose and went*] Both they who sent for him, and *Peter* going were directed so to do, by the holy Spirit and providence of God, for the advancement of his glory, and the confirmation of the truth of the gospel, else might it have seemed a strange request of the one, or undertaking of the other, to raise the dead.

shewing the coats] Which she made to give to the poor.

V. 40. *put them all forth*] Probably he either meaneth all those, who with importunate mourning might distract him praying; or, *all*, here, as verse 35. and many other places, goeth for *many*. Syr. *he put out all the men*.

opened her eyes] Her life being restored at that word, *Tabitha arise*, she looked and sate up.

V. 41. *presented her alive*] Syr. *he gave her to them alive*: that is, restored again to life, and doubtlesse, to good health and strength, for in all the admirable cures done by Christ or any of the Apostles or Disciples, in his name we never read that the disaffected person was lesse than perfectly recovered.

V. 42. *many believed*] This was the end and fruit of the miracle to bring them by faith to Christ and eternal life.

V. 43. *he tarried many dayes*] Until *Cornelius* by Gods appointment, sent for him hence, c. 10. 6. 24, &c. it is likely that he stayed here to instruct them further in the truth of Christ, and to confirm them in the faith.

CHAP. X.

Verse 1. *Cornelius*] An Italian Captain of a garrison; Souldiers of the Romans at Cesarea.

V. 2. *a devout man*] It seemeth he was a Proselyte in heart, though not of the circumcision and open profession.

with all his house] This was a good signe of his devotion, that his servants also feared God: and a good example for Masters of families thus to order them: it was holy *Abrahams* praise, Gen. 18. 19.

to God alwayes] His prayers are commended, 1. from the object, he prayed to God; not as the superstitious, to creatures: 2. from their perseverance, they were not by certain fits, in some fear or danger onely (then even *Jonahs* mariners will be devout, Jon. 6. 1.) but alwayes without ceasing, though not without intermission.

V. 3. *He saw in a vision*] Not in a trance or rapt of spirit, but in a vision, and that not obscurly, but sensibly and evidently: it is called in the Gr. ὅραμα, *visum*, that which is evidently and certainly seen, as this appearance of the Angel was; so the Syriac giveth the Greek φανερῶς, by גליאוית by which they meant, *apertè, palàm, manifestè*, so it seemeth was this, for it was not only about the ninth hour of the day, three hours before night, about which time they usedto offer the evening sacrifice, (Exod. 29. 41.) with prayers, but the Angel of God appeared to him, not in a dumb shew, but bringing a divine oracle, which he clearly spake and delivered to him in an audible voice and words which he understood. See verse 30.

the ninth hour] Which was one of the Jews set hours of prayer, Chap. 3. 1. See Exod. 29. 41.

V. 4. *thy prayers and thine alms*, &c.] It is a manner of expression borrowed from their burnt-offerings, which they called עולות *holoth, ascensiones, holocausts, burnt-offerings*, Deut. 12. 6. &c. or *ascensions*: (it is of the verb עלה *halah, ascendit*, &c.) or *incence*, whereof *David* saith, Psal. 141, 2. let my prayer be set forth before thee, as *incense*: and Rev. 8. 4. *the smoak of the incense which came with the prayers of the saints, ascended up before the Lord out of the angels hand*. So came up *Cornelius* alms with his prayers for a memorial before God; with *such sacrifices God is well pleased*, Heb. 13. 18. such contributions to the saints the Apostle calleth, *an odour of a sweet smell a sacrifice acceptable, well pleasing to God*, Phil. 4. 18 without charity God accepteth no sacrifice of prayers, Mat. 5, 23, 24, Prov. 21. 13.

V. 5. *now send men*] The angel seemeth to resigne the office of teaching to *Peter*, whom God had assigned therto: so did Christ to *Ananias*, chap. 9. 10. God will be heard in those men whom he appointeth to preach, Luke 10. 16. and it is very dangerous to contemn his ordinance.

to Ioppa, and call] See on chap. 9. 36. it was a port town, where *Ionah* took shipping, when he would flie from God, Jon. 1. 3. here dwelt *Simon* the tanner where Peter lodged, verse 6. *Hebrew* יפו *japho, Greek*, Ἰόππη: a very ancient town of Palestine, so named for its beauty, of יפה *japha, pulcher, formosus*, as some think: others say of יפת *japheth*, in *Jeroms* time it was called Joppa, *ib. in loc. Actor.* now Jaffa, *G. Mercat. Atl. min. in terra sanct.*

V. 6. *he lodgeth with one Simon*, &c.] These particular instructions not onely informed him where to finde *Peter*, but also confirmed him in his faith and obedience to Gods command.

V. 7. *a devout souldier*] See on verse 2. though it were in carnal reason full of danger to change religion, specially in compliance with those who were commonly accused of attempting new matters in the government of Palestine and Syria, yet *Cornelius* faith in God overcometh these difficulties, and presently sent according to Gods command: in matters of religion we must rely on Gods commandments, wherein delayes are dangerous, and not on carnall reason. The souldier he entrusted, was formed according to the happy example of his master, verse 2. and in his devotion not only expresseth his masters religious care to teach his family by precept and example (that most powerful Rhetorick) but also his obsequious readinesse to learn good: In every calling, men may serve the Lord: these shall rise in judgement to condemn wicked souldiers.

V. 8. *declared all these things unto them*] Which he did, as to furnish them for their treaty with *Peter*, so to encourage them in this service, wherein the cause of God, and his and their salvations were interessed: his choice of such men of trust is imitable.

V. 9. *about the sixth hour*] About noon, which was another hour for prayer, Psal. 55. 17. he went up to the top of the house, which was flat rooft, that being a place, as most remote of all the house, from disturbance by any domestick businesses, so, most fit and accomodate for prayer, which ought to be free from all distractions.

V. 10. *he fell into a trance*] A Supernatural elevation of the minde, by the Spirit of God, filling all the sense and faculty of the soul with a divine revelation.

V. 11. *and he saw heaven opened*] This was the vision which he saw, we may not think this vision, reall or sensible according to the outward man: his *ecstasie* gave him other eyes, that is, spiritual.

V. 12. *were all manner of four footed beasts*] Wherein seemed to him to be all manner of beasts, and creatures, as well those which by their law were to be accounted unclean, as others.

V. 13. *and eat*] That is, indifferently without any respect to the distinction of clean and unclean: and therefore God affected him with so sharp and sodain an hunger, verse 10. because he meant to present him a vision sutable thereto.

V. 14. *common or unclean*] That is, which the prescript of the law made such. See Mark 7. 2. See Deut. 14. 4. &c. *Peter* did not yet well understand how this rapt and vision agreed with that law of God; therefore lest he should have done any thing rashly or with a reluctant conscience, he expresseth his scruple, most probably, that he might be better enformed and satisfied therein, lest he should do that which by the law would render him prophane or unclean.

V. 15. *what God hath cleansed*] By taking away the difference; which he had put for the time of the ceremonial law only, by this he was taught, not to abhor the Gentiles, seeing God had taken away the difference, Ephes. 2. 14.

call thou not common] Or *unclean*, μὴ κοίνε, (See on Matth. 15. 11.) *Syriac ne contamines*: do thou not say, or make as unclean, that is in thy esteem or valew of them: so the Hebrews used to speak: as Proverbs 17. 15. מצדיק רשע *matsdik rashah, justifying the wicked*: that is, accounting the wicked just; So the 70: ὃς δίκαιον κρίνει τὸν ἄδικον, &c.

V. 16. *Received up again*] That is, seemed in this vision to be taken up again.

V. 17. *While Peter doubted*, &c.] διηπόρει. *Syr.* מתדמר *methdamar, wondred*: but διαπορέω signifieth (as hath been noted) such a suspension of the minde, as perplexeth and straitneth it so, that one knoweth not what to do.

what this which he had seen, should mean] τί ἂν εἴη. So the *Syriac, what it should be*: that is, what it should signifie, what the Lord would hereby instruct him to do.

behold the men] The servants and the souldier which *Cornelius* sent, verse 7, 8.

V. 18. *and called*] As strangers in civility use to do: the rather, because they being Gentiles (with whom the Jews conversed not) would not by any importunity give offence: a good pattern for all godly souldiers.

V. 19. *while Peter thought on the vision*] While his thoughts were troubled, and he seriously meditated on that which God had shewed him and said unto him.

the Spirit said unto him] By an inward revelation, the holy Ghost further, and more evidently instructed him what the meaning of the vision was: God will never leave them without sufficient instruction who faithfully meditate on that he revealeth to them.

V. 20. *doubting nothing*] μηδὲν διακρινόμενος. διακρίνεσθαι, is in matter of judgement to waver, as now inclining to one side, and then to the another: *Budæus* interpreteth this place, without any *dispute*, not doubting; *citra hæsitantiam*; *qui enim hæsitant, secum ipsi disputant sententiis alternantibus*: *without hesitation or sticking: for they that doubt; or stick at a thing, dispute with themselves with variable conclusions*; this sheweth how our minds ought to be resolved toward Gods word, we must not waver. See Rom. 4. 20. & 14. 23. there can be no peace or rest of consciences, but on Gods word, and resolute adhering to the same.

I have sent them] I moved him that sent them: so that here is nothing fortuitous, but all directed by Gods Spirit, and holy providence.

V. 21. *What is the cause*, &c.] What businesse have ye with me? he knew not yet whither all this tended, and therefore enquired more diligently.

V. 22. *a just man*, &c.] He being a Gentile, and a souldier, they give *Peter* this character, in three excellent attributes, 1. that he was a just man. 2. that he feared God. 3. that he lived in the good opinion and report of all the Jews that knew him; and this, not (as officious sycophants use) to flatter him; but to do him right, and specially to free *Peter* from such jealousie as might otherwise, make him fearefull to come to him: in all, here is a good example for servants, ingenuously to give their masters their due honour, and faithfully to obey them.

was warned from God by an holy Angell] See Matt. 2. 12. this was their main argument to perswade *Peter* to go, because God called him; and had an hand in all this, and that it was no motion of man, who may ofttimes propose things inconvenient and evill (as *Balac* did when he sent for *Balaam* to curse the Israel of God) but this was of God who cannot erre nor command any evill.

V. 23. *and lodged them*] Courteously entertained them as guests and strangers, ξενίζειν signifieth also ξενίας χάριν τινὰ ὑποδέξασθαι. *Suidas*: *to receive one for hospitality sake*, or to hospitality: a good example to all good men. See Heb. 13. 2. 1 Tim. 5. 10. Gen. 18. 2. 3. Gen. 19. 1, 2, 3. Exod. 2. 20. Judg. 19. 20. specially for prelates, 1 Tim 3. 1.

On the morrow, &c.] Here was *Peters* ready obedience to God, he would not beyond necessity delay to execute that which he understood God would have him do: so holy *Abraham*; having received that grievous precept to sacrifice his onely dear Sonne *Isaac*, *rose up early in the morning to take* his journey according to Gods command, Gen. 22. 3. delayed duty (besides the danger of prevention by some unexpected accident) looseth the value which a cheerfull expedition might have given it: God loveth a cheerful giver, and a quick servant.

and certain brethren] So the unanimous Christians esteemed each other. See c. 9. 17. these out of thankfulnesse and honour to Peter, would accompany him on the way, but Gods providence so disposed of it, that they also might be witnesses of his grace and mercy to the gentiles.

V. 24. *his kinsmen*, &c.] To the end that they also might be partakers of the grace and mercy of God with him.

V. 25. *worshipped*, &c.] Not as God, with Divine worship; yet with too much humility, which Peter correcteth: see Revel. 12. 19. and 22. 8. προσεκύνησε here translated (*worshipped*) signifieth also saluted reverendly. So the Hebrews use their verb שחה *shacha*, to fall down, or bow down to adoration Divine, or civill, Gen. 23. 7. *Abraham arose* וישתחו *vajishtachu*, and *bowed himself to the people of the land*, 70. προσεκύνησε τῷ λαῷ — the word here used: so that προσκυνεῖν, importing both to *adore*, or *worship* with Divine worship; and to salute with civill worship, such as man oweth to man respectively: we cannot reasonably think, that *Abraham* adored the people as God, or *Cornelius Peter*; yet it appeareth that *Cornelius* being stricken with reverence at the presence of so great a servant of God exceeded the bounds of more civil respect, as appeareth by Peters words, verse 26.

V. 26. *I my self am also a man*] This sheweth that *Cornelius* falling down, too much enclined to the *impropriation* of Gods honour, and giving it to a creature, which Peter prohibiteth by this reason, *I my self am a man*: he need say no more: man must adore his creatour, but not be adored by his fellow-creature: here is no kissing of Peters feet.

V. 27. *as he talked with him*] As Peter went on talking with *Cornelius* into his house, probably they declared either to other, the work and providence of God in their meeting, Peter excusing himself thereby, for his comming to the Gentiles; and *Cornelius*, for his sending for him.

V. 28. *A man that is a Jew*] John 4. 9. & 18, 28. The law of God forbade them to marry with heathens, to have familiar conversation with them, &c. but their tradition barred them from eating with them, or coming into their houses &c. chap. 11. 3. so that where Peter saith it is *unlawfull*, beyond that which the law of God prohibited, you must understand Peter to speak ἀπὸ κοινοῦ, after the common tradition, or sense of the Jews.

one of another nation] Being a Gentile and not a Jew.

common or unclean] Meaning in respect of the diversity of nations, for now he hereby understood, that God would call the Gentiles to faith and salvation by Christ.

V. 29. *I ask therefore, for what intent*, &c.] It is probable that he saith this for the companies sake assembled there, that they also might be acquainted with the whole passage, and do be better satisfied, and more attentive unto that which they should hear; for the servants by the way, and *Cornelius* in that discourse which they might have going into the house, probably had given *Peter* some light concerning the businesse.

V. 30. *Untill this hour*] Until this time of day. See verse 3, untill about three of the clock in the after-noon.

a man stood before me] The angel in mans shape, verse 3.

V. 31. *thy prayer is heard*] See veise 4.

V. 32. *send therefore*] See verse 5.

V. 33. *immediately therefore I sent unto thee*] This probably he said to assure *Peter*, that he would be a carefull and attentive hearer of the mysteries of faith, which is a great encouragement unto ministers, to a cheerfull execution of their ministery, whereas on the contrary a drouse or inattentive auditory, not onely disheartens the minister, but intercept's the blessing of God thereby to have come upon them, and hinders the power of the word preached.

thou hast well done] This is a kinde of thankfull acknowledgement of *Peters* care and pains taken in comming to him.

We are all here present before God] Thus he declareth for himselfe, his friends and family, their attention, and future obedience to his doctrine: O that this thought were in all that hear the word of God, *we are all here present before God.*

V. 34. *Of a truth*] Certainly. See Deut. 10. 17. Rom. 2. 11. 1 Peter 1. 17. as if he said, hitherto I have been carried along with the common streame of the Jewish errour, thinking that Gods grace and mercy were entailed upon the Jews, and that they only were heirs of all his promises in Christ, and the only nation of the world which he would accept, and own for his people; but now I know for a truth, that God is no accepter of persons.

no respecter of persons] Or, hath no regard in his acceptance, to the externall condition of the person, as, of what nation, family, name, or quality he be of, he speaketh here of those following degrees of grace, faith and obedience, which where ever they are found, tis evident they are acceptable to him.

V. 35. *he that feareth him*] He that is truely religious toward God, and just toward man: by the fear of God the Hebrews understood, the whole worthip of God: *Peter*, intimating that *Cornelius* feared God in that he believed in him that came into the world to save sinners, sheweth that the Sacraments are seals of *adoption*, in children, and of faith, of those who are of years, as Rom. 4. 11. So that they are deceived, who so tie the holy Spirit and the effects thereof, to the receiving the Sacrament of baptism, as if none could fear God, or be accepted of him, and saved by him, who is not baptized: for first, none before Christ received this seal, as since we do: and next, it is the contempt, not the privation, which God herein condemneth. (See v. 44. and John 3. 5.) here it appereth, that *Cornelius* was accepted of God, before he had received the external seal of his covenant.

V. 36. *preaching peace*] This is, reconciliation between God and man, through Christ, Isa. 57. 19. Ephes. 2. 14, 16, 17. Col. 1. 20.

Lord of all] Not only the God of the Jews, but of the Gentiles also; and he will gather his elect out of all the world, Rom. 3. 30. & 10. 12.

V. 37. *After the baptisme*] That is, after John, the forerunner of Christ, had preached, and baptized in his name.

V. 38 *God anointed Jesus*] That is, indued his human nature, with the graces of the Holy Ghost, and consecrated, or dedicated his whole person to the office of a mediatour, both which were prefigured, by the ancient rite of anointing.

for God was with him] In the fulnesse of the deity, as he was the eternal Son, Col. 2. 9. and in powe, grace and favour, as he was *man*, and *Mediatour*. John 8. 29 & 16 32.

V. 39. *and we are witnesses*] We the Apostles who attended on him, chosen for this end, that we might testifie what doctrine he preached, and what miracles he did, as verse 41, 42.

Whom they slew, &c.] Thus speaking of the death of Christ, he mentioneth the ingratitude and in humanity of his countrey-men the Jews toward Christ: and that we might consider what he sufferred to deliver us from the curse of the law. See Gal. 3. 13. Deut. 21. 23. Here see how necessary, a good end proposed, and a good intention is to every action: for albeit, as *Lactantius* saith well, *lib. 3. cap. 15. nihil interest quo animo facias, quod feisse vitiosum est: in skilleth not with what intention thou doest, that which is wicked to be done*: yet doing any thing with an evill intention, though the thing done were so far decreed of God, as that he will draw good out of that evil (as it was in Christs death for our redemption) yet is that same action a sin in the agent, or agents, and Gods goodnesse (so much above all evill, so invincible, that he draweth a good end out of the wicked actions of men) doth no wayes justifie the sins of men, because he never decreeth sin See Gen. 50. 20. 1 King. 12. 8. 15. 19. 1 Sam. 10. 26. 27

V. 40. *him God raised*] Left the Gentiles should think, therefore Christ, whom these men preach, is destroyed, he presently inferreth, that (which declareth him to be the Son of God, Romans 1. 4. and conquerer of death and hell) he was raised up from the dead.

V. 41. *Not to all the people*] God shewed Christ alive from the dead, but not to all the Jews, but to all those who were appointed witnelles of the same; and those not a few: he was seen alive after his resurrection from the dead, to above five hundred brethren at once, 1 Cor. 15, 6. he appeared not to the enemies, because his state of humiliation and suffering by them, was finished; and it state of humiliation and suffering by them, was finished; and it beseemed him not them (whose impenitency and unbelief he knew and foresaw) otherwise than that they shal see him coming again in the clouds to judge them Rev. 1. 7.

V. 42. *commanded us to preach*] See chap. 1. 8. Luke 24. 47, 48. Mark 16. 15. Mat. 28. 19. because the power of Christ's resurrection and the glory of his kingdom, which is now, by mens spirituall blindnesse and unbelief, much clouded, which shall in his coming to judge the living and the dead, clearly and terribly shine out to all the nations of the earth. therefore *Peter* annexeth this declaration unto the foregoing discourse, as that which Christ principally gave them in charge to preach, and which is of a very high concernment for all auditors of Gods word to attend, and diligently mark and observe.

of quick and dead] Of those who being found alive at his coming, shall be changed; and of those that shall be raised from the dead, to come to judgement. 1 Thes. 4. 15. Rom. 14. 9. 2 Tim. 4. 1. 1 Pet. 4. 5.

V. 43. *to him give all*, &c.] Jer. 31. 34. Mich. 7. 18. Luke 24. 27. as if he had said, this doctrine which we according to the commandment of Christ, preach to you and must preach to all nations, is no new doctrine, but such as all the holy Prophets attested concerning Christ, even free remission of sins and salvation, by him who died for us wretched sinners, and rose again for our justification, who believe in him, Rom. 4. 24, 25. It is more than probable, that *Peter* cited many places of the Prophets, and opened the same unto these hearers, thereby evidently proving those things by him alleadged, which for brevity sake are not here recorded, it being sufficient that the sums of these things whereof *Peter* discoursed, are here set down.

through his name] By his merit.

V. 44. *while he yet spake*] The Holy Ghost accompanied the sincere preaching, and attentive hearing the word, and here by an evident miracle confirmed that which *Peter* had preached unto them, that Gods mercy in Christ belongeth as well to the *Gentiles* as to the *Jews*.

the Holy Ghost] That is, the graces of the Holy Spirit, in illumination, regeneration, and the gifts of tongues, &c. By this miracle God declared, that the merit of Christs passion belonged as well to the Gentiles as to the Jews; and that the Spirit, thus coming to these before baptisme) the righteousnesse of God is not attained on these before baptisme) the righteousnesse of God is not attained by any thing external, without the inward working of his Spirit, which here came on *Cornelius*, being neither circumcised nor baptized. See on verse 35.

V. 45. *Because that on the Gentiles*] They did not before this understand, that the grace of God appertained unto them, which had been so long (like the dew in Gideons fleece) distilled onely on the the Jews, Psal. 147. 19, 20. this made those Jews which came with *Peter*, amazed, that such an admirable measure of Gods spirit was also powred out upon the Gentiles, as on the day of *Pentecost* on the *Apostles* at *Jerusalem*.

V. 46. *for they heard him speak*] It was the vulgar errour of the Jews that the covenant of grace, and the Messias, belonged only to themselves, but now they perceive that the Gentiles also had interest therein, hearing them speak unstudied languages, they knew that they had received the holy Ghost.

then answered Peter] This is an usual manner of speaking with the *Hebrews*, *answered*, for, then said, &c. so the *Syriac* ענא *wemer, and he said*: Peter seeing what was done, better understood what those gifts of the holy Ghost meant, to wit that the believing Gentiles should also be partakers of Salvation by Christ.

V. 47. *Can any forbid water*] He reasoneth from the thing signified, unto the signe, and this question is in effect a vehement assertion, as if he had said, we ought not to withhold the signe; it were a sin to deny it: his reason may thus, more at large, be formed. Those that are in Christ by the inward effect of the Holy Ghost, ought to be implanted into the Church by baptisme; but these Gentiles are in Christ by the inward effect of the Holy Ghost, therefore they ought to be implanted into the Church by baptisme: the same reason will conclude for baptizing infants, whom the Holy Ghost hath made, and pronounced holy, it born of believing Parents, 1 Cor. 7. 14. the meaning of these words is; seeing God hath given them the inward grace and spiritual part, should we, who are but Ministers, deny to communicate to them the external sign and seal of incorporation into Christs body the Church?

V. 48. *To be baptized in the name of the Lord*] For baptism is the signe whereby believers are openly declared to be the people of God: that which he saith, *in the Name of the Lord*, we must understand as relating to the use, not the forme of baptism: They were baptized in the Name of the Father, Son, and Holy Ghost, as Christ commanded, Matth. 28. 19, but here, baptizing in the Name of the Lord, importeth, confecration to the Lord Christ, and implantation into the Church, whereof he is the Head. So chap. 2. 38. chap. 8. 16. and chap. 19. 5.

to tarry certain dayes] Cornelius and the Church in his house prayed him to tarry; both that they might be further instructed, confirmed, and comforted by his Ministry, and also to expresse their thankfulnesse to him for so great a blessing as God had sent them by his ministry: the best have ever need to learn, and to be confirmed: and by our desire to know more, we may, no: obscurely, gather how we have profited: no man hath ever tasted of true grace offered in the Gospel, but he desireth more.

CHAP. XI.

Verse 1. *That the Gentiles also had received*] Which was yet a wonder to them: a mystery hid from the beginning of the World, Ephes. 3. 10, 11. which caused the holy Angels to stand at gaze. See 1 Pet. 1. 12. The Jews held the Gentiles as wicked, incorrigible, desperate sinners, and meer aliants from God. See Ephes. 2. 12. But now that which God here did, was so publick (by reason of those Jewes which were of *Cesarea* with *Peter*; relating the miracle to the Apostles and Brethren at *Jerusalem*) that it might sufficiently teach them the contrary.

V. 2. *that were of the circumcision*] So were also all the believing Jewes, who did not quarrel with him, neither are here mentioned: but this pointeth at them onely, who were too much addicted to legall ceremonies, in so much that they thought circumcision simply necessary to salvation. See chap. 15. 1, 5. and would have the believing Gentiles also circumcised.

V. 3. *thou wentest in to men uncircumcised*] Chap. 10. 28. Thus they accuse *Peter*, as if it had been some grevious sin: whereas the Law of God forbade not all commerce with Gentiles, but that onely which might corrupt them; not that which might gain others to God and salvation by them.

V. 4. *Peter rehearsed the matter in Order*, &c.] *Peter* willingly submitted to the judgement of the Church, to give them reasons of that he had done. (See 1 Cor. 14. 29.) by this means he both taught us what every one of us ought to do, and also better instructed them who erred. *Peter* pretended not to be above the Church.

V. 5. *I was in the city Joppa praying*] This whole narration. See chap. 10. 9 &c.

V. 15. *as on us*, &c.] Chap. 2. 4. In the like power, though not in the same signes of fiery tongues, nor with the same degrees of fulnelle.

V. 16. *John indeed baptized with water*] John 1. 26.

V. 17. *What was I that I should withstand*] This was *Peters* conclusion when he had rehearsed the matter: the meaning is; seeing that God hath made the Gentiles equal in grace, with the Jews converted to Christ, it was not in me to deny them an equal share and communion in the external seals and signs thereof: he that shall exclude those who have received the graces of Gods sanctifying Spirit by barring them from the external communion of the Church; in the rule (by *Peters* conclusion) are resisters of God.

V. 18. *They held their peace*] They rested satisfied; which is indeed the property of good men, who contend not so much for victory, as for truth; whereas the perverse will be satisfied with no reason.

V. 19. *They which were scattered*] Chap. 8. 1. He further prosecuteth here, that which was onely hinted, chap. 8. 4. concerning the propagation of the Gospel, by the ministry of those who were dispersed by reason of the cruel persecution: it ought to be a ground of comfort unto us who have long feared a sad darknesse coming on the Christian World, and a dangerous eclipse of the Gospel: yea but the Spirit saith, Rev. 2. 10. — *fear none of these things*, &c. The more Satan labooreth to oppresse the Elect, and obscure the truth, the more he marketh them for Saints whom the impious world hateth, and that for truth which Satan stirreth up his servants to oppose: Stars never shine so clear as in the uncouth shade of night.

Phenice] A Region of *Syria*,

Cyprus] An Isle in the *Carpathean* Sea, between *Cilicia*, and *Syria*.

Antioch] A famous city in *Syria*, near *Cilicia*.

V. 20. *Cyrene*] There were two cities of this name, one in Lybia, chap. 2. 10. the other in Assyria.

the Grecians] He meaneth not here the scattered Jews (who used the Greek tongue in their Synagogues; as chap. 6. 1. for of them he spake, verse 19.) but the Grecians which were Gentiles.

V. 21. *the hand of the Lord*] The power and grace of God, in miracles, and inward working of the hearers, accompanying their ministry, see Luke 1. 66. & 5. 17.

V. 22. *they sent forth Barnabas*] Of him see, chap. 4. 36. the burden of forming and ordering the Church of Christ, appointing and designing Pastours and Ministers to the several congregations, and holding them in an holy unity, they lay now upon the Apostles, therefore to confirm them that were converted to the faith, they send this son of consolation to Antioch, where a famous Church was now beginning, to order and establish the same.

V. 23. *had seen the grace of God*] Meaning the admirable effects thereof, bestowed upon the people of *Antioch* in their conversion to Christ.

cleave unto the Lord] Deut. 10 20 & 30 20 with ardent desire, and zeal resolving to serve him, and to rest allured in expectation of his promises.

V. 24. *he was a good man*] Meaning *Barnabas*, verse 22.

much people was added, &c.] They are here said, *added to the Lord*, who were won to the faith in Christ, and the Church there present: mark here the fruit of Ministers unity; many were added to the Lord; for *Barnabas* preaching was to confirm that truth which others had taught: it is not so where one casteth down that which another buildeth; consider well Mat. 18. 7.

V. 25. *to seek Saul*] His ambition was, that the Gospel and glory of Christ, in the conversion and salvation of souls might be advanced; therefore he that might have been in great honour and esteem at Antioch, goeth to seek *Saul*, that they might joyn in the work of Christ.

V. 26 *with the Church*] Or in the Church ἐν τῇ ἐκκλησίᾳ. Hence appeareth their great diligence in preaching and propagating the truth of the Gospel, and that set out by the circumstance of time, *a whole year*, which wanted not an excellent effect, specified in the next following words.

were called Christians first, &c.] Whereas before they were called Disciples, and *Nazarens* (under which name they used to curse the professions of the Gospel thrice a day: as *Jerom* in Isaiah 49. speaking of the unbelieving Jews, saith, *ter per singulos dies sub nomine Nazarenorum maledicunt in synagogis suis See c. 24 5.*) Now at Antioch they were first called Christians. So much honour had this city, that from thence Christ, as it were spread his *Banner*; that it might appear to the world, that there was a people who would follow him, and glory to be called by his Sacred Name.

V. 27. *came Prophets to Jerusalem*] See chap. 13. 1. God then furnished his Church with variety of gifts: he gave some to be Apostles, some Prophets, &c. See Ephes. 4. 11 and inspired these with revelations for the good of his Church. See chap. 21. 9.

V. 28. *named Agabus*] Chap. 21 10. He foretold of the great general dearth in *Claudius Cesars* dayes, not by judicial Astrology, but the spirit, as it followeth in the next words: These great calamities he foretelleth that the Christians, having such timely notice thereof, might (as good *Joseph* did) lay up store and so provide for themselves and others safety, in the sad calamity which was then coming upon the world.

signified by the spirit] By divine Revelation: whereby God gave them occasion to relieve the brethren at Jerusalem.

V. 29. *every man according to his ability*] See Luke 11. 41. Meaning every one of the Christians at Antiochia; because they of Jerusalem might probably be in more necessity, by reason of the malice of the Jews there, and their persecution. See Rom. 15. 26. 1 Cor 16. 1. 2 Cor. 8. 4. & 9. 1, 2. Gal. 2. 10.

V. 30. *sent it to the Elders*] Their pillars and Ministers of the Church 1 Pet. 5. 1, 2. 2 John 1. 3 John 1. Gal. 2. 9. which Elders, as *from Alexandrinus* saith, *Strom lib 6. he is indeed an Elder of the Church*, and a true minister of the will of God, ὁ κατὰ τὸ θεοδίδακτον τῶν κλείς, &c. if he do and teach the things of God, &c. *Ignatius Mart. epist. ad Tralliano*, speaking thereof saith, ἵνα δὲ πειθαρχῆτε, ὡς συμβέβηκε θεῷ, &c. *Vedelius* interpreteth it, *Presbyteri vero, sunt consessus quidam Dei*; an assembly (or Synod) of God: and presently after he saith without *these, there is no elect Church, no congregation of Saints*: and in the same Epistle, he saith they are συμβούλοι καὶ σύνεδροι τῶν ἀποστόλων, *counsellors, and assessours of the Bishop*. See the same,

same, ep. ad Magnes. therefore Clemens Romanus ep. ad Corinth. 1. saith, you that laid the first foundations of sedition, ὑποτάγητε τοῖς πρεσβυτέροις be obedient to your Elders, Chrysostom To. 4. in 1 Tim. 3. 8. hom. 11. saith; having spoken of Bishops, &c. omitting the order, or constitution of Elders, he passeth to Deacons: why so? ὅτι ἡ πολὺ τὸ μέσον διῆλθε, καὶ τῶν ἐπισκόπων because there is not much difference between them and Bishops, &c. εἰ δὲ ποτὲ ἐπισκόπων ἔλεγε, ταῦτα καὶ πρεσβυτέροις ἀρεμόττει. And that which he speaketh of Bishops, agreeth also to Elders: for they are superiour (saith he) only in ordination, in imposition of hands. Jerom on Tit. 1. saith, idem est ergo Presbyter qui Episcopus, & antequam diaboli instinctu dicerentur in populis ego sum Pauli, ego Apollonis, communi presbyterorum consilio, ecclesiæ gubernabantur, much more saith he there; the summe is, that the same men were Bishops and Elders, and that that time spake indifferently of Bishops, as of Elders: whereto he citeth chap. 22. 17. Acts, where it is said Paul sent to Ephesus, and called the Elders of the Church: and verse 28. he bad them take heed to themselves, and to all the flock, over which the Lord hath made you (ἐπισκόπους) Bishops or Overseers. Ambros. in Ephes 4. (if that be his work) saith, primi Presbyteri Episcopi appellabantur, &c. the first Elders were called Bishops: yet the same taketh not away order, in 1 Tim. 3. Episcopus primus est, ut omnis Episcopus presbyter sit, non tamen omnis Presbyter Episcopus: hic enim Episcopus est, qui inter Presbyteros primus est: The Bishop is the first, so that every Bishop is an Elder, but every Elder is not a Bishop: for he is a Bishop, who among the Elders is the first or chief. The first council at Rome, held 1074. Anno Domini, c. 15. sheweth that the Elder is comprehended under the name of Bishop: Severin Pin. Concil. To. 7. So saith Isidor, that Paul calleth the same Elders under the name of Bishop. Concil. Aquisgranens. Anno Domini. 816. ib. To. 6. yet that they are not the same, Epiphanius (haresi. 75. against the Arrians) contendeth.

Barnabas] See chap. 11. 25.

CHAP. XII.

Verse 1. *King Herod*] He was nephew of *Herod* the great, and son of *Aristobulus*; a Vice-Roy, or Deputy King to the Emperour of Rome, for the government of the Jews: *Syr. surnamed Agrippa. See Joseph. Antiq. l. 19. c. 4. 5. &c.* See on Mat. 14. 1.

stretched forth his hands] Or laid hands on, or began to lay hands on some Christians.

V. 2. *killed James*] This was one of the sons of *Zebedeus*, Mat. 4. 21 and 10. 2. there was another so named which was the son of *Alpheus*: of whom, verse 17. See Matthew 20. 20.

V. 3. *the dayes of unleavened bread*] These words intimate the cause why he deferred *Peters* execution, for reverence of the Passover, which lasted eight dayes. See chap. 20. 6. Sins never go single: *Herods* tyranny will draw on hypocrisie to vaile it: he would seem to reverence the institution of God in the Passeover and by all means to avoid the profanation thereof; not for any good conscience toward God, but because he feared to offend and provoke the Jewes: however, God used the hypocrisie of this bloody tyrant, to the preservation and safety of *Peter*, whom he would miraculously deliver and preserve, as for the confirmation of his faith, so for the advancement of Gods glory in the propagation of the Gospel.

V. 4. *four quaternions of souldiers*] The number being sixteen, was divided by fours, to keep divers wards, or watch by turns: therefore the Syriac hath it, he delivered him to sixteen souldiers; all which imporus diligence of theirs, served to manifest the evidence of the miracle, and Gods merciful providence in delivering and preserving his from the fury of their enemies and persecutors.

V. 5. *prayer was made without ceasing*] Or *instant* and *earnest* prayer was made: ἐκτενὴς, is *sedulus, diligens, sedius* interpreteth ἐκτενῶς by ἀκοιμήτως, with all the strength of the soul; and so this prayer was made with all fervency of spirit, and perseverance: it was their own cause; therefore they give all the assistance they can, according to the Apostles rule, Hebr. 13. 3. Colos. 4. 2. 1 Thes. 5. 17. this shewes that they believed that God would hear them according to his promise, Psal. 50. 15. Mat. 18. 19. &c.

V. 6. *the same night*] The Syriac Interpreter paraphraseth thus *in the same night on whose morning following he would* bring him out. God many times suffereth his to come to the pits brink, and then delivereth them; that they may be the more sensible of his mercy, and have the more evident matter of rejoycing and prayfing him: also that he might by such experience give them assurance, that in the greatest dangers, he can, and will deliver them when he knoweth it best.

sleeping between two souldiers] All these circumstances shew *Herods* bloody intent, and Gods power in delivering *Peter*, in spite of his chains and guards.

V. 7. *the Angel of the Lord*] Chap. 5. 19. For he hath made his Angels Ministring Spirits for their sakes, who are heirs of salvation. See Hebr. 1. 14. Psal. 34. 7.

the light shined] As to light *Peter*, so to assure him of assistance from heaven: whether it shined to *Peter* onely, or in the place where he was or went, it skilleth not; the guard probably were either asleep, or so stupified, that they could either not perceive, or not resist: neither is it behooful to enquire what light this was? whence or how it shined? whether it were onely the refulgence of an Angelical nature, or of some natural causes permitted to the power of the Angels? if these, or the like things had been necessary to salvation, they had been written.

the prison] Or house. Gre. ἐν τῷ οἰκήματι, in the house, which was the prison.

smote Peter on the side] To awake, and lead him out: which sheweth the merciful providence of God, watching over us when we sleep; and providing for our safety, when we think not of our own dangers, and keeping us, when sleep hath shut up all our senses. See Gen 19. 16.

his chains fell off] This was done by the power of God, whom all creatures obey. See Chap. 16. 27. So easily can God (whose will is his word; and his word, his work) deliver us: So admirable is the power of faithful prayer to open prison doors, make chains fall off, and to cause the sun and moon to stand still in the heaven, Josh. 10. 12, 13. to open and shut heaven for rain, James 5. 17.

V. 8. *thy sandals*] Which were a kind of high shoes, tyed on with strings, after the manner and convenience of those hot countreys. Herein Gods fatherly providence appeareth: He knoweth what things we have need of, Mat. 6. 8. and therefore will have us supplyed with all necessary accommodations, as in other infinite examples; so in the Angels bidding *Peter* gird himself, bind on his sandals, and cast his garment about him, and follow him.

V. 9. *and wist not that it was true, &c.*] He knew not yet whether it were a reall thing, or a vision: he knew that God could deliver in life and in death, therefore he readily obeyed the voyce of the Angel, though at present amazed at the glory of the same, he knew not whether it were reall which he saw and heard, or a vision.

V. 10. *the first and second ward*] The watch which kept court of guard in the first and second place: God could at once have set him free by carrying him from so many difficulties; but thus he seemed to give him many deliverances, because from many, and through many difficulties; that the divine power, and the Churches comfort might more evidently appear.

leadeth unto the city] That is, by which they went from the prison into the inward parts of the city: it is not likely that the prison was out of the city.

which opened to them of his own accord] αὐτομάτη; the word signifieth, that which moveth, or doth something of it self, *non alieno impulsu*, not moved by another; but this was done by the command and power of God, whose will all creatures must obey.

forthwith the Angel departed] Having performed his charge; and that for which God had sent him; he left *Peter* free, to go to his company.

V. 11. *When Peter was come to himself*] For before, he was as a man in a trance, or dream; out of himself (See verse 9) amazed at that which befel him: but now recovering a better understanding, he knew what God had done in him. This manner of speaking the Latines also used, who in great and sudden joy, or vehement anger, used to say --- *vix sum apud me* ---

from all the expectation of the people] For they looked that *Herod* would have put him to death, as he purposed, and had done to *James* before, verse 2.

V. 12. *where many were gathered together praying*] Because they could not publickly assemble, they divided company, and met to pray and preach, as they could in those dangerous times, wherein the enemies of the Gospel so violently raged: hither *Peter* hasteth, to declare Gods goodnesse in his deliverance: and herein they tasted the comfortable fruit of their prayers.

V. 13. *came to hearken*] To ask who was there: the Syriac gives it, *that she might answer*: to wit, those who knock'e.

V. 14. *she opened not the gate for gladnesse*] Sudden joy (as any other extream affection) disturbeth reason, and for a time, perverteth the offices thereof (as here, in *Rhode*) in so much that some have dyed with sudden joy.

V. 15. *thou art mad*] μαίνῃ, because they thought the spake improbable things: some read *art thou mad?* for by saying thus, she discomposed them, and likely, interrupted their prayers: Syr. *omnino turbata es: verily thou art troubled in mind.* it

it is his Angel] Meaning according to the common opinion, an *Angel guardian*, which they might possibly suppose, came to signifie his death, whom they in reason might give for dead. See Mat. 18. 10. Psal. 34. 7 & 91. 11.

V. 16. *but Peter continued knocking*] Among so many dangers of the Church, he might easily know they would be fearful to open doors in the night, until they could be well assured who was there: therefore he continued knocking, that he might shew himself, and declare what God had done for him, for their comfort and confirmation.

V. 17. *beckning unto them with the hand*] κατασείσας δυσὶν *to warn* faith that κατασείειν is *non voce sed manu silentium indicere, to warn silence by the hand*: this did *Peter*, left at any sudden voice of joy of the brethren, some notice might be taken by those who passed by, or dwelt at the next houses, and so *Peter* might be further pursued, and they endangered.

unto James] The son of *Alpheus*, *James* the lesse, by *Mark* 15. 40. called the brother of (that is, the kinsman of) the Lord, Gala. 1. 19. yet surviving, verse 2. Matthew 10. 3. Luke 6. 15. Acts 15 13. antiquitie took him to be superintendent, or Bishop of the Church of Jerusalem. See chap. 21. 17, 18. Gala. 2. 9. *Chrysost. hom. 33. in Act. Jerom. To. 1. catalog. script. eccles.*

another place] Some more secret and secure place, for fear of pursuit, when they should misse him in the prison; for in all likelihood missing him there, they would have made very diligent enquiry for, and narrow search for all conventions and hougest of Christians who were most likely to harbour him; and had they found him, both he and others with him must probably have perished by *Herods* rageing cruelty.

V. 18. *there was no small stir, &c.*] Syr. *there was great contention*; probably, all being troubled with fear and admiration, they would lay the supposed faule of the prisoners escape, on the keepers; they were not ignorant of *Herods* tyranny, nor the ordinary danger of letting prisoners escape.

V. 19. *put to death*] ἀπαχθῆναι, to be *led away*; that is, to execution: so the Syriac, *he commanded that they should die.*

he went] Meaning *Peter*.

V. 20. *was highly displeased*] Or bare an *hostile minde, intending war.*

with them of Tyre and Sidon] Two rich and ancient Cities of Phœnicia, on the coast of Syria; one of the fronter *canton*, or free towns. See Isaiah 23. 8. It may be, that their wealth begat them insolency, to affront *Herod*; or his ambition and covetousnesse might possibly instigate him to quarrel with them.

came with one accord] Having formerly suffered grievous things, they now, out of dear experience, learned rather to contend with words, and treaty, than arms; and to try all means to save blood: every state may begin a war, but it will be in the power of the conquerer onely, to end it, and he must be more than wise who shall compose it.

the kings Chamberlain] Gr. *that was over the kings bedchamber.*

their countrey] See 1 Kings 5. 9, 11. Ezek. 27. 17.

V. 21. *Upon a set day*] Probably, it was appointed for audience of the Tyrian, and Sidonian Commissioners about the peace.

V. 22. *the people gave a shout saying*] As prophane *Sycophants*; they applauded him, and gave him the honour due to God.

V. 23. *immediately the Angel, &c.*] God sent an Angel to deliver *Peter*; and now he sends another to punish the sacrilegious *Herod*: that which *Josephus Ant. l. 19. c. 7. & Eusseb. l. 2.* speak of other signes and presages about him, there being no other certainty, must be left on the credit of those Authours.

he gave not] Because he suppressed not their impious flattery, but rather encouraged them by countenancing the same.

eaten of worms] Or *vermin*: some write that his grandfather also was eaten of lice.

V. 24. *the word of God*] Was happily preached and received of many, with good fruit of faith and obedience; as Col. 1. 6. Acts 19. 20.

V. 25. *returned from Jerusalem*] To Antioch, which both the Syriac, and some Greek copies expresse. And this is here set down as a preparation and passage into the following history: for the better understanding whereof, we must consider that which we read chap. 11. 29, 30. concerning the disciples determination to send relief unto the Christian brethren in Judea, by the hands of *Barnabas* and *Saul*.

fulfilled their ministry] Or charge, chap. 11. 29, 30. which now had been to carry the benevolence of the Antiochian Christians, to the Saints at Jerusalem.

John whose sirname was Mark] This is said, to distinguish him from the other *Mark*: this *John Mark* was he whose mother is mentioned, verse 12. he going with *Paul* and *Barnabas* was afterward the occasion of a bitter dissension between them, chap. 15. 37, 39.

CHAP. XIII.

Verse 1. *Certain Prophets*] So were they called, not onely who foretold things to come, as *Agabus*, but those also who interpret Scriptures, 1 Cor. 14. See on chap. 11. 27.

Manaen which had been brought up with Herod] Or *Herods* foster-brother; that was *Herod Antipas* who slew *John Baptist*, Matthew 14. 1. this commendeth *Manaen's* Religion, who in contempt of the World embraced the Gospel, as *Moses* had done the truth of Religion, and Worship of the true God: or at least, sheweth how God hath in all sorts and degrees of men, some who fear him: he had in impious *Ahabs* house, an *Obadiah*, 1 Kings 18. 3, 13. a *Moses* in wicked *Pharaohs*; some believers in *Neroes*, Phil. 4. 22. and *Herods*, Luke 8. 3.

V. 2. *ministred*] In the publick service of God, as prayer, preaching, administration of the Sacraments, and other ministerial offices. And here is mention made of fasting, to shew how intent and serious they were in holy duties, from which they admitted no diffraction by things at other times necessary for the maintenance of life and health.

the holy Ghost said] By a prophetical revelation either to some one or more of them.

separate me Barnabas] That they may have like authority with the other Apostles, infallibility of the Spirit, and commission to preach unto the Gentiles, Gal. 2. 9.

V. 3. *laid their hands on them*] That imposition of hands signified their setting apart to this particular employment, the consent of the Church, and their blessing. See chap 6. 6. and 14. 26.

V. 4. *Seleucia*] A sea town of Cilicia.

to Cyprus] Chap. 11. 19. An Island in the Mediterrane Sea, famous for fruitfulnesse and amenity.

V. 5. *Salamis*] A city of Cyprus on the East: hence there was commodious passage into Syria: it was since called Constantia. *Atlas minor. G. Mercat* Here they preached the word of God in the Synagogues of the Jews: for though they were sent out cheifely for the conversion and confirmation of the Gentiles; yet they were therein first to preach the Gospel to the Jewes, when and where ever they found opportunity thereto, serving, verse 46. 47. Again it is something considerable that they could hardly then finde any other places for publick assemblies, the heathens Temples being furnished with such abominations, as afforded the servants of God no convenience of entring into them.

to their ministery] To the work of the ministery.

V. 6. *Paphos*] A city of Cyprus.

V. 7. *the deputy*] ἀνθύπατος, The *Proconsul*, or *Propretor*, a Roman officer, of whom see *Feneſtella de Magiſtrat. Rom. cap. 11. Pompon. Let. de Magiſtrat. Rom. Volaterran. de Magiſt. & ſacr. Rom.*

V. 8. *but Elimas*] It is an Arabick word, and signifieth a *magitian, wise man, &c*, See *Joh. Druſ. ad Voc. N. T. com. 2. cap. 7.*

V. 9. *then Saul*] Becoming a Christian he changed his Hebrew name *Saul*, for a Roman name *Paul*, being specially assigned, an Apostle, and Doctor of the Gentiles.

V. 10. *thou child, &c.*] See Matth. 13. 38. John 8. 44. 1 John 3. 8. So Christ told the impious Jews, John 8. 44. *ye are of your father the devil.* So *Paul* here calleth this enemy of all righteousnesse, *child of the devil*, that he might discover the author of those impostures by which *Elimas* had bewitched the people; as also to beat down the arrogancy of the false Prophet, who impudently professed himself to be *bar jesus*: the Syriac calleth him בר שמא which saith the learned *Tremelius*, in Latine foundeth *filium nominis, a man of name*: it is an *Hebraisme*, signifying a famous man. So Gen. 6. 4. such are called אנשי השם that is, *men of renown*: and as בן in Hebrew, so בר in Syriac often times signifieth *præditum*, indued, qualified, or meet, as Deut. 3. 18. Jud. 21. 10. 1 Sam. 14. 52. בן חיל *filius roboris* a sonne of strength; a man indued with strength (or a valiant man) Job 41. בני שחץ sonnes of pride (that is, proud) So in this place, *a sonne of name*, signifieth a man --- renowned; (or famous) in what his name was famous both the Hebrew name, which the Greek retaineth, בר ישוע as also the interpretation thereof *Elimas* do shew: for *bar jesus* signifieth *præditum salute*, endued with health or safety; and *Elimas*, which in Hebrew they would write אלימעס, signifieth, *divine counsel*; for they who were bewitched, and befooled by his art, ascribed to salvation, or safety unto him, for as much as they thought him to be partaker of the divine counsels: So Satan useth to vcile and adorne his artifices with ample titles: So those inchanters, besore *Moses* and *Daniel*, like this Magician, were stiled with an honourable

honourable name, being called חכמים, that is, *Wise-men.*

pervert the right wayes] To lay false imputations on the Gospel, and the way of salvation, to hinder the work of Gods grace.

V. 11. *the hand of the Lord*] The power of God which sheweth it self in punishing his enemies.

V. 12. *being astonished*] See Matthew 7. 28. which he saw accompanied with such power of God, in perswading, reproving, and doing miracles; and ot such majesty and sanctitie.

V. 13. *Pamphilia*] A countrey in Asia the lesse: hither they came from Paphos, now called *Paphos* in Cyprus. *Atlas min.*

V. 14. *Antioch*] This was another Antiochia in Asia, bounding upon Lycaonia, Isauria, and Pamphylia, not that Antioch in Syria, chap. 11. 19.

V. 15. *after the reading of the Law*] Which they so distributed into parts, to be read every Sabbath day, that they read all the Law and Pro hets once a year. See Luke 4. 16. See *Termel. in loc.*

rulers of the synagogue] For no man might presume to preach without lawful authority, and calling thereto by the governours by God appointed. See on chap. 18. 8.

V. 16. *beckning with his hand*] To get audience and warne them to attention. See on chap. 12. 17.

V. 17. *exalted the people*] This relateth to that dignity of *Joseph* in *Pharaohs* Court, and that which his father and brethren had for his sake, until another *Pharaoh* arose who knew them not. He speaketh these things concerning their fathers to make them know, that whatever excellency they or their fathers had, was not of their merit, but Gods free mercy: and that they now taught no new Religion, but the very same in which their fathers were saved, all depending on Gods free election of the Jewes whereby he became their God. See Gen. 17. 7. Deut. 4. 7. Psal. 147. 19, 20. Ezek. 16. 3. &c. Josh. 24. 2, 3. &c.

when they dwelt as strangers] Exod. 1. 1.

and with an high arm] That which *Moses* expresseth Exod. 32. 11. *with great power* וביד חזקה *and with mighty hand*, 70. ἐν ἰσχυϊ μεγάλῃ, ᾗ ἐν τῷ ἐραχίονι αὐτῦ τῷ ὑψηλῷ: the meaning is, by shewing his might and power, in destroying *Israels* enemies, and removing all other obstructions to their coming out of *Egypt.* See also Exod. 13. 14, 16.

V. 18. *fourty years suffered their manners*] ἐτροποφόρησεν, &c. Τροποφορέω, signifieth to bear with, or to endure ones manners or qualities. So *Suidas* interpreter giveth it here; but the Syriac ורחרי אנון *verbarse innun*, and he *nourished them*, as if it were ἐξεθρεψησεν αὐτῦς, that is, ἐθρεψεν αὐτῦς, *he nourished them*, bearing them like a nurse, as *Moses* speaketh, Numb. 11. 12. Deut. 32. 11. indeed he did both: he endured their many rebellions with great mercy, and did feed and carry them like a tender nurse; though here the Apostle aimeth at the first, that he might shew, that Gods free election of their fathers was the cause why his goodnesse would not strive with their unfruitful wickednesse: they many times provoked him to anger, yet God (though he often corrected them) destroyed them not, but with admirable lenity, bare their perverse qualities, that in the fulnesse of time he might perform the promise made to their fathers.

V. 19. *destroyed seven nations*] That he might plant Israel in that land. See Gen. 15. 17. Josh. 3. 10. Judg. 5. 6.

he divided their land] Josh. 14. 2.

V. 20. *he gave unto them judges*] Judg. 3. 9.

the space of, &c.] Reckoning from *Moses* to *Samuels* government, there were sixteen Judges, *Moses*, *Joshua*, *Othniel*, *Ehud*, *Deborah*, *Gedeon*, *Abimeleth*, *Thola*, *Jares*, *Jephte*, *Abessam*, *Elam*, *Abdon*, *Sampson*, *Eli*, *Samuel*,; who governed so long in all. See Deut. 1. 34. Judges 3. and 5. and 8. and 9. and 10. and 11. and 15. 1 Sam. 4.

V. 21. *afterward they desired a King*] 1 Sam. 8. 5.

V. 22. *he raised up unto them David*] 1 Sam. 16. 13.

I have found David] Psal. 89. 20.

V. 23. *of this mans seed*] Isaiah 11. 1, that is, of the linage of *David*, God raised up Jesus Christ our Saviour. See Isaiah 11. 1. Rom. 1. 3. &c. Mat. 1. Luke 3. 31.

V. 24. *when John had first preached*] Mat. 3. 1.

before his coming] Gr. πρὸ προσώπου τῆς εἰσόδου αὐτῦ, word for word, *before the face of his entrance*: the Prophets preached in several ages before Christs coming, but not as *John*, who in view of him: as the Hebrews said לפני *liphne* to, or before the face here of Christ present it may be said. See Luke 1. 76. John pointed him out present, John 1. 29. and preached and administred the Sacrament of Baptism, and doctrine of repentance, a due preparative thereto.

V. 25. *Whom think ye that I am?*] John 1. 20.

I am not he] See John 1. 21. 25.

V. 26. *unto this salvation*] Meaning the Gospel (which is the glad some tidings of Salvation in Christ) was first addressed to the Jewes.

V. 27. *because they knew him not*] They knew not Christ to be the Messias; or knowing him by his works exceeding all created power, would not yet acknowledge, because he in the form of a servant, Phil. 2. 7. answered not their expectation of a glorious temporal Monarch.

nor yet the voices of the Prophets] That is, as the Syriac interpreteth, the writings of the Prophets according to which he here also saith, *which are read every Sabbath, &c.*

they have fulfilled] See chap. 4. 28.

V. 28 *and though they found*] Mat. 27. 22.

V. 29. *when they had fulfilled all*] All that God would have done by them, who so used Christ, that nothing of all the prophecies concerning his sufferings was unfulfilled. See Luke 24. 44. John 19. 30.

they took him down] That is, *Ioseph* of Arimathea, and *Nicodemus.* See Mat. 27 58.

V. 30. *but God raised him*] Mat. 28. 6. Left any should suspect that he could not therefore be their Messias and Saviour, who died by the hands of the wicked; he hence proveth him to be the promised Messias who was to die for the people, (Dan. 9. 26. Isa. 53. 6, 8, 10, 11, 12.) and in his resurrection was declared to be the Son of God, Rom. 1. 4.

V. 31. *and he was seen, &c.*] See on chap. 10. 41. and Mat. 28. 6.

V. 32. *glad tidings how that the promise*] Intimating that he taught no new matter, but that the ancient promises concerning the Messias were now fulfilled.

V. 33. *as it is also written*] Psal. 2. 7. Heb. 1. 5. In that he was incarnate, God began to fulfill his promise which was accomplished in his resurrection and ascension, as appeareth in the next verse.

V. 34. *I will give you*] Isaiah 55. 3.

the sure mercies of David] Hebr, חסדי דוד תנאמים *chasde David hanneemanim, the stable mercies of David*: 70. τὰ ὅσια Δαυὶδ τὰ πιστά, which S. *Luke* followeth; the faithful or certain holy things of *David*: that is, the promises which he made of his free mercy to *David*, concerning the eternal kingdom of Christ, 2 Sam. 7.

V. 35. *thou shalt not suffer*] Psal. 16. 10. See chap. 2. 27.

V. 36. *after he had served, &c.*] Or after he had in his own age served the will of God: the meaning is, after *David* had lived uprightly toward God, in his appointed time he died, and therefore that which he foretold in these prophesies, appertained unto Christ, who saw no corruption, not unto *David* himself.

V. 37. *saw no corruption*] Did not corrupt, verse 35. and chap. 2. 27. for he rose again the third day.

V. 38. *through this man*] It is preached and declared unto you, that through Jesus you shall have remission of sins: this is the conclusion of the Apostles Sermon: he had shewed that Christ whom they preached was the very Messias promised to the fathers, and removed the Jews objection, the scandal of the crosse; now he further declareth what great benefits are offered in Christ, and how severely God will revenge the contempt of his beloved Son, if they refuse mercy offered, verse 40.

V. 39. *are justified from all things*] Whereas by the Law, and ceremonies thereof, no man could be justified or acquitted of the guilt of his sinnnes; they that believe in Christ are justified (Rom. 5. 1.) the Law had but the shadow of that which was to be performed in Christ, Gal. 3. 2, 22. Rom. 3. 20. Hebr. 10. 1, 4.

V. 40. *spoken of in the Prophets*] Hab. 1. 5. Isaiah 28. 14. the substance of whose words he here citeth and applieth to them, who contemning the word of God, do in effect think they have made a league with death and hell, so that the judgement of God shall not come on them, who have made lyes their hope; whereas Christ is that onely precious corner-stone and sure foundation laid in Sion, in whom whosoever believeth shall not perish. See Isaiah 28. 16.

V. 41 *Behold ye despisers*] This seemeth to be taken from Isaiah 18. 14, where the Prophet saith, *Hear the word of the Lord* שמעו דבר יהוה *anshe latson, ye men of derision: Ar. Mont. interpres. V. Schindl. pent. viri illusores, Catablus & Vulg.* (it is דוגי *luts, deridit, cavillatus est*) mockers and despisers of Gods word: the rest, for substance out of Habak. 1. 5. which by analogy and proportion he accommodateth to his present purpose: as God, when the people most securely despised prophesie, brought heavy plagues and destructions on them by the Chaldees who demolished their temple, and ruined their city (wherein they so much gloried and trusted) because of their contempt of his word, and other crying sins following the same. 2 Chron. 36. 15, 16. &c. So did it now come upon them again by the Romans, for their despising Christ and the Gospel.

V. 42. *might be preached to them the next Sabbath*] Or *in the week between*, on some day before the next Sabbath, as some interpret: but verse 44. the convention was on the next Sabbath: so much were they afflicted with that they heard, that they desired much to hear it again: that they might better understand and remember the same; we would often hear what we love.

V. 43. *many*

V. 43. *many of the Jews*] Though some were averse and more enraged against the Gospel, yet God still hath a part. *Proselytes*; *Suid. quasi* προσεληλυθότας, because they came to the Religion of the Jews from Paganism. See chap. 2. 10. these and other converts the Apostles exhort to constancy in the faith of Jesus, well knowing with what fierce encounters Satan useth to charge the infancy of true Religion, and our first good beginnings.

V. 44. *almost the whole city*] A Metonymical expression; city for citizens: some coming of zeal to the gospel; some of malice, to cavil: so are our assemblies mixed still.

V. 45. *filled with envy*] ζήλου here signifieth, an envious indignation, at the great confluence of the Gentiles following the Apostles, see on chap. 5. 17. they envied the growth and happy successe of the Gospel.

contradicting and blaspheming] Contradicting, and cavilling at the doctrine of the gospel: and likely reviling their persons, discrediting and calumniating them: blasphemie, and persecution of the Ministers of Christ seldome goe asunder.

V. 46. *It was necessary*] Because so commanded, Mat. 10 6. This setteth off the odiousnesse of their ingratitude to God, in that they, of whom God had so great a care before all the nations of the world, to have the means of salvation by Christ made known unto them, obstinately rejected the same.

and judge your selves] This your unbelief and contempt of the gospel, speak you unworthy of eternal life, which is onely by Christ, your own fact judgeth you not worthy, &c.

V. 47. *I have set thee to be a light, &c.*] Isaiah 49. 6. To give the people, that sate in darknesse, &c. Mat. 4. knowledge of the way to eternal life. See Joh. 17. 3.

V. 48. *When the Gentiles heard this they were glad*] When they understood their own interest in Christ, and their calling to the hope of salvation, they received the Gospel with greater reverence and joy of heart: they had hitherto no rest in their consciences, but Christ now thus propoſed to them, and apprehended by faith, giveth them that, Rom. 5. 1. therefore they cannot but rejoyce. See chap. 8. 39 Rom. 14. 17. 1 Pet. 1. 8.

to eternal life, believed] Here is the fountain of all saving grace, Gods free and eternal mercy ordaining the means, as he hath the end: they now obtaining the means (knowledge of Christ by the Gospel preached to them, and feeling the power thereof in their faith and conversion) blesse, and give thanks to God for this favour, being assured of the end thereof to life eternal.

V. 49. *published throughout all the region*] In spight of all oppositions: so true is that which Christ intimated in the parable of the leaven, Matthew. 13. 33. concerning the processe of the Gospel.

V. 50. *devout and honourable women*] Which had embraced the law of *Moses*, and the Jewish religion, and were lead with blind zeal against the gospel which they knew not: so that calling them devout, the Evangelist speaketh according to the worlds estimate of them: The corruption of the best is worst; where Satan can but gain such agents to his party, there are commonly the bloodiest persecutions of the Prophets and Ministers of Christ: *Jezabel*, *Herodias*, and these *Pisidians* here, are examples enough; I would we had no more.

V. 51. *Shook off the dust*] See Matth. 10. 14. Mark 6. 11. Luke 9. 5. and 10. 11. It was a signe of execration with the Jewes.

came to Iconium] Some say this was a town in *Lycaonia* near to the famous mountain *Taurus*, *Plin. nat. hist. lib.* 5. 27. mentioneth it: others say, there are others of the same name in other Provinces. See chap. 14. 1.

V. 52. *the disciples were filled with joy*] Because of the succesſe of the gospel: and because the Spirit of God reigned in them, to direct and make them glad: the scope is to shew that the disciples were so far from being discouraged with the Jewes blasphemies, calumnies, oppositions, and persecutions, that they were more confirmed hereby, and glad for their sufferings for the truth of Christ. See chap. 5. 41.

CHAP. XIV.

Verse 1. *And it came to passe*] καὶ τὸ αὐτὸ, *likewise*, or as it was a little before that time, at Antioch in Pisidia, chap. 13. 14.

in Iconium] Chap. 13 51.

went both together into the] As they did at Antioch, chapter 13. 14.

of the Greeks] Proselytes frequenting the Jews synagogues, though they received not circumcision.

V. 2. *unbelieving Jews*] ἀπειθοῦντες, those that believed not, or those that obeyed not the Gospel, as not suffering their hard and obstinate hearts to be perswaded to receive the truth thereof. So Syriac, *qui non obedichant.*

against the brethren] The believers, who with brotherly love and unity call upon one heavenly Father.

V. 3. *long time, &c.*] ἱκανὸν χρόνον, *a sufficient time.* See Luke 8. 27 & 20 9. & 23 8.

boldly in the Lord] *Of the Lord*, as the Syriac giveth it: or rather trusting in the Lord.

unto the word of his grace] The word in which his grace and free mercy is preached and declared to those that believe in Christ.

and granted signes] These words expresse how God gave testimony to the doctrine which *Paul* and *Barnabas* preached. See Mark 16. 20.

V. 4. *was divided*] ἐσχίσθη; they were cut *studia in contraria*, into contrary factions, or opinions, so that some took part with the Jews, and others with the Apostles.

V. 5. *an assault made*] 2 Tim. 3. 11. Here appeareth the effect of unbelief; sedition and violence offered to the servants of Christ: impiety cannot contain it self, but on every occasion breaketh out from worse to worse.

V. 6. *fled to Lystra*] Matth. 10. 23. See here verse 20 when they were in hazared of being destroyed they fled according to our Saviours command, Matthew 10. thereby to decline the fury of their adversaries: this was wisdom, not inconstancy.

V. 7. *there they preached*] Thus, by their flight they reserved themselves to better opportunities of doing good, in these cities of Lystra and Derbe (where they found *Timothie*. chap. 16. 1. Rom. 16. 21.) these were towns near Lycaonia in Asia the lesser.

V. 8. *creeple from his mothers womb*] This setteth off the excellency of Gods power in the cure, as chap. 3. 2 &c.

V. 9. *perceiving that he had faith to be healed*] Perceiving by his attention, countenance, or some words by him uttered, that he had faith for his cure which unbelief hindereth, Matth. 13. 58. Mark 6. 5.

V. 10. *with a loud voice*] That the people there present might hear: and that *Paul* might thereby protestle his confidence of the cure.

he leaped and walked] Shewing a sound recovery, as chap. 3.

V. 11. *the gods are come down*] Their idol worship was not terminative in their images, but they vainly thought they worshipped some deity by those images, so that though their idols were present with them, yet here they dreamed that those gods who were thereby worshipped, were now come personally down among them. So blind is flesh and blood unto the cleareſt light of the Gospel; though *Paul* had preached Christ unto them, and his doctrine was presently confirmed with a singular miracle, which by their own principles of reason, none but a divine power could have done, yet they impute that work to their false and imaginary gods; so little can miracles prevail for the spectatours conversion and confirmation, except the holy Ghost open their hearts to understand and believe the truth.

V. 12. *called Barnabas, Jupiter, &c.*] They called them by the names of their false gods: *Barnabas*, *Jupiter*; their chief idol-god: and *Paul*, *Mercury*; whom they feigned to be the interpreter of their gods, because *Paul* here appeared the chief speaker.

V. 13. *brought oxen and garlands*] Trimmed with garlands of flowers, according to the custom of the heathens.

unto the gates] Meaning the gates of the house where the Apostle lodged; for their temple was without the town: and therefore the priest brought the sacrifices (as he thought) to the gods themselves.

V. 14 *rent their clothes*] In token of their detesting and abhorring it: knowing that in such impious and foolish sacrilege, their selves should have been made idols. and robbers of God, had they but consented to receive such vain honour from them.

crying out] That all the people might be undeceived, and not held any longer in those snares of the devil.

V. 15. *we also are men*] See chap. 10. 26.

of like passions] ὁμοιοπαθεῖς; mortal, as you are, subject to death, as all others. See James 5. 17 not without the infirmities of flesh and blood: *Pudaus* interpreteth this place, *eadem conditione mortalitatis, &c. simili conditione vobiscum humanitus afficimur.* In the same condition of mortality, &c. in the like nature are we humanely affected, as you are.

V. 15. *turn from these vanities*] That is, from idolatry; superstition, &c. this is after the Hebrew manner, who called idols הבל *hebel, vanity.* So Deut. 32. 21. they provoked me to anger בהבליהם *behablehem*, with their vanities, which the 70. give there, ἐν τοῖς εἰδώλοις αὐτῶν, Jer. 10. 8, 15. the same word they give by τὰ μάταια, *vanities*, the word here used. See also 1 Kings 16. 13, 26. Jer. 8. 19. certainly adoration of senseleſſe

Idols. is the most irrational vanity that ever Satan put into the stupified heart of man: how much more truly do dumb creatures naturally judge of your gods, (*Said Minucius Felix Octav.*) *Non sentire eos sciunt, rodunt, insultant, insident: they know they have no sense, they gnaw them, leap on them, sit on them*; the birds would breed in the mouth of your god, and spiders hang their slender threds on their head, &c.

which made heaven and earth] Genesis 1.1. Psalm 146.6. Rev. 14. 17.

Paul and *Barnabas* had here to deal with Heathens who knew not God; so that it was necessary to lead them by certain degrees to Christ the Saviour: therefore they begin from that which was not so much remote from common sense; drawing them off from the worship of their inactive and senseless Idols, to the consideration of the true God, who both created Heaven, Earth, and all Creatures, and still governeth and preserveth the same: probably they spake much more concerning, Gods Justice, Mercy, and Eternity, and so prepared the way to lead them up to the knowledge of Christ the Saviour.

V. 16. *who in times past*] Psal. 81. 12. Acts 17. 30. Here they seem to prepossesse an objection which their hearers might have made; if God were alwayes of such power, why did he not sooner reveal the same unto us? how came it that he so much preferred our ancestours, who served the same gods, with the like worship and rites, as we have hitherto done? had he not approved this service, he would not have favoured us therein: the Apostles answered to this purpose: God was not ignorant of these your impious manners; but in his just judgement gave you up to your own vile affections (Rom. 1. 24, 28.) to perish therein: but now that God vouchsafeth you the knowledge of his will for your salvation, neither consent of multitudes erring, nor antiquity of sin, ought to hinder you from embracing a saving truth; but rather the long-suffering of God, must lead you to repentance.

to walk in their own wayes] To live after their own fantasies: not that God ever approved of their wickednesse, but because he justly gave them over (Rom. 1. 24.) to their sin and superstition, not bestowing on them his Laws and ordinances, as he did on *Israel*, Psal. 147. 19, 20

V. 17. *he left not himself without witnesse*] Here he prevenseth an objection: if any should say, how should they not erre, seeing that God neither revealed his will nor himself unto them? the answer is, that God might be seen in the works of his wisdom, power, and providence, in all the known courses of Nature, and things appointed for the common use of man, as showers, fruit, corn, &c. See Rom. 1. 19. As also in his admirable patience, and invincible goodnesse, in that he giveth to the just and unjust, *indiscretas pluvias*, unfevered showers (*Cyprian de bon. patient*) and all other secular goods. See Mat. 5. 45.

with food and gladnesse] With gladnesse for the abundance with which he crowneth the year. See Psal. 65. 9. &c.

V. 18. *with these sayings scarce, &c.*] All that they could say, could hardly perswade these obstinate idolaters to forbear sacrificing to them. So hard is it to make carnal hearts understand the things of God: so hard, to remove an errour, to which time, custome, and popular example hath given deep root.

V. 19. *certain Jews from Antioch*] See chap. 13. 14. Here appeareth Satans restlesse malice in assaulting the Ministers of Christ: now trying them with sacrificedge and robbing God of his honour, in accepting sacrifices and divine honour, when that artifice failed; he inciteth the Jews, and they the people, to persecute and stone them. See also the inconstancy of the vulgar; but even now mad to adore them as gods, and forthwith as little sober in the other extream, persecuting them, as if they had been the worst of men, stoning *Paul*, and dragging him out of the city as dead.

V. 20. *as the disciples stood round about him*] That is, the believers, who followed the Apostles: these forsook not *Paul*, but compassed him round to keep him, if possible, from further rage of the seditious multitude.

he rose up] He revived, and came to himself again, and entred again into that injurious city, to rest, and refresh himself se.

to Derbe] See verse 6. It was a city of *Isauria* in *Asia* the lesser, as some say, though near to *Lycaonia*, *Joh. Drus. ad voc. N. T. tom. 1. Jerom de loc. Act.* saith *Derbe civit as Lycaoniæ provinciæ*, which the sixth verse seemeth to intimate: but that may be interpreted, they fled *unto the cities of Lycaonia, to Lystra and Derbe and unto the region that lyeth round about*: and that not reckoning *Lystra* and *Derbe* as cities of *Lycaonia*, but shewing that the Apostles did not onely flye to the cities of *Lycaonia*, but also to *Lystra* and *Derbe*, and other places in the adjacent region: the Syriac seemeth to favour this interpretation, which saith, they *fled into the cities of Lycaonia*, ולוסטרא ודרבא *velysteravedarbi*, and into *Lystra*, and *Derbe*, they fled into the cities of *Lycaonia*, and into *Lystra*, and into *Derbe*.

V. 21. *and when they had preathed the Gospel, &c.*] This was their undaunted courage and unwearied industry to preach the Gospel, notwithstanding so many dangers.

and had taught many] μαθητευσαντες ἱκανους, and had taught a sufficient number: that is had by teaching brought many to the faith of Christ, making them disciples, who were baptized; for the word μαθητευειν, doth not here signifie onely τὸ διδασκειν, to teach, but by teaching of the capable; and baptizing to make disciples of Christ, as Mat. 28. 19. So the Syriac interpreteth here, *they made many disciples*: the Jews, and Proselytes were made *Moses* disciples when they were circumcised, and catechumenists and infants of Christian Parents are made Christians, and Disciples of Christ by baptisme.

to Antioch] Of *Pisidia*, c. 13. 14.

V. 22. *confirming the souls*] That is, the mindes of the believers, which was their care to strengthen and comfort them: it is not enough to sow good seed, it must be watered and fenced. So in Gods field.

through much tribulation, &c.] This they say, lest the weak should doubt of the truth of the Word, by reason of the persecutions following the preaching thereof. See Mat. 7. 14. Luke 22, 19. afflictions are the *Marahs* in the way to our promised rest. See 1 Pet. 4. 13. Rom. 8. 17. 2 Tim. 2. 11. 2 Tim. 3. 11, 13. It is Gods great mercy, *Nequitis impunitatem non relinquere*, not to leave wickednesse unpunished, and now to correct with the rod, that he may not condemn in hell for ever. *Augustine de verb. Dom. Luc. serm.* 37.

V. 23. *ordained them elders*] χειροτονησαντες: This word signifieth making of such a choice, as was made or confirmed by lifting up of hands, to signifie *Suffragies*, or consents: it is also used to appoint or ordain in general, as c. 10. 41, the Syriac readeth; and they appointed unto them Elders in every congregation. It seemeth that *Paul* and *Barnabas* did not all alone in ordinations and *Church* government; other Christians shewed their consents, or approbation of the persons who were ordained elders, by lifting up their hands; as very well knowing of what behaviour they had been among them: so χειροτονια signifieth, to disallow of some act, election, or decree: *Suidas* interpreteth the word χειροτονια by ἐκλογη; his interpreter giveth it, *electio, delectus — per suffragia confirmatio, populi totius consensus*, an election, choosing — by voices, a confirmation or consent of all the people. See on chap. 11. 30. and Tit. 1. 5. &c. 1 Tim. 3. 7. 1 Pet. 5. 1. 2 John 1. 3. John 1.

commended them to the Lord, &c.] They prayed for their safety and happy successe, under Gods blessed protection.

on whom they believed] Which sheweth, as their confidence, so our comfort in God who never forsakes them that believe and truly seek him. See Psal. 9. 10.

V. 24. *Pisidia*] c. 13. 14.

Pamphilia] c. 13. 13.

V. 25. *in Perga*] c. 13. 13.

Attalia] A town in *Pamphilia*.

V. 26. *had been recommended*] Chap. 13, 1, 4. Recommended in their prayers, to the power and free assistance of Gods holy Spirit, enabling them to the work of their ministery, and to convert the Gentiles unto whom they went from *Antioch*, chap. 13. 3, 4.

the work which they fulfilled] Herein is set out the industry and fidelity of these men in the ministery

V. 27. *opened the door of faith*] By the preaching of the Gospel, and power of the holy Spirit, he gave them entrance into the communion of faith in Christ. See Rev. 3. 7. 8.

V. 28, *there they abode long time*] To edifie those Christians, and to rest and refresh themselves, as Christ sometimes retired with his Disciples from the multitudes.

CHAP. XV.

Verse 1. *Certain men that came down*] *Epiphanius hæref.* 28. 2. faith, *Cerinthus* and others: this policy of Satan whereby he assailed the Church by civil dissention, was concerning the office of Christ, whether we are justified onely by faith in Christs righteousnesse, or must therewith joyn the works of the Law.

except ye be circumcised] Gal. 5. 2. *Luke* briefely stateth this troublesome question: these Impostors would have laid a necessity of keeping the whole Law, on mens consciences; for every man that is circumcised, *is a debter to do the whole law*, and so Christ is become of no effect unto him, Gal. 5. 3, 4. but he is still under the curse of the Law: these adversaries acknowledged Christ to be the true Messias, and had given their names to him, onely they would with faith in Christ, joyn a necessity of observing the Law for salvation; which possibly seemed an excusable errour to some: But *Paul*, who for small external matters would not have contention to the violation of peace (Rom. 14. 1.) would not in this cause be silent. First because a necessity of observing the whole Law being granted, mans salvation, which onely can be in the free grace and

and mercy of God in Christ should be grounded on the Law; and so it would follow, that Christ died without cause or in vain, Gal. 2. 21. Secondly, by such a concession, Christian liberty must be taken away. See Gal. 4. 1. &c. Thirdly, by this means Satan would easily have obscured the honour of Christ, and light of the Gospel, if he could have carried on this stratagem: *Paul* therefore here standeth up for defence of Gods free mercy in our salvation, for discharge of our consciences from the curse and heavy burden of the Law; and that the glory of God, his grace and mercy, saving us, might like a clear light from Heaven, shine to all the World.

V. 2. *no small dissention*] στασεως, for ἀντιστασεως: the Syriac giveth it *commotion*: it was an eager contention, Satan (as his manner is) stirring up factious men, to trouble the peace of the Church, and to corrupt the doctrine thereof, *Paul* and *Barnabas* like constant champions of Christ defending the truth.

they determined to send] To wit, the brethren of *Antioch* (for a remedy against this emergent mischief) determined to send *Paul* and *Barnabas* with some others, to the Apostles and Elders then being at *Jerusalem*, to desire them to decide this controversie; to this *Paul* willingly subscribed, though he were nothing inferiour to the *very chief Apostles*, 2 Cor. 11. 5. 12. 11. (for as *Cyprian de simpl. prælat.* saith well, *Hoc erant utique & cæteri Apostoli, quod fuit Petrus, pari consortio præditi & honoris & potestatis, the rest of the Apostles were as* Peter, *endued with equal partnership of honour and authority*) that he might thereby satisfie the believers concerning those false Apostles, who pretended the authority of the Church at *Jerusalem* for the maintenance of their Heresie: he knew his doctrine was of God, and not to be subjected to the judgement of men: yet for the satisfaction and confirmation of the weak, he willingly submitted to their judgement who were at *Jerusalem*.

V. 3. *brought on their way by the Church*] That is, by the believers. Some of them being appointed to accompany *Paul* and *Barnabas* on their way, lest they should seem to have gone of their own accord, or to have dissented from the Church of *Antioch*.

Phenice] Chap. 11. 19.

declaring the conversion] To all the Churches as they passed along they shewed the brethren for their comfort and confirmation, what God had done in the conversion of the Gentiles to the faith of Christ: it is a joy of heart to all good men to hear the Gospels flourishing.

V. 4. *they were received of the Church*] Of all the Church they were acknowledged for singular instruments of Gods glory, and mens salvation, by the propagation of the Gospel.

they declared all things] That they might understand by the successe of their Ministery, that the calling of the Gentiles (which the adversaries laboured by their false doctrines, and mixture of antiquated ceremonies to annul and overthrow pleased God.

V. 5. *but there arose*] Some understand this, as if these (according with the seducers who came to *Antioch*,) rose up to trouble them at *Jerusalem* also: but others more probably refer these words to the relation which *Paul* and *Barnabas* made to the brethren at *Jerusalem*, concerning those things which were agitated at *Antioch*; for the decision whereof they were come up to advise with them at *Jerusalem*.

sect of Pharisees] See on Luke 14. 1. ἀπὸ τῆς αἱρέσεως. of the heresie of the Pharisees: these had given their names to Christ, but yet retained some reliques of the antiquated ceremonies; *cerinthus* and *Ebion* were condemned for the same, that they endeavoured to mingle the ceremonies of the Law, with the Gospel of Christ: so while they would be Jewes and Christians, they became neither: these being hypocrites, and therefore too intent to external rites, whereby they might appear more conspicuous to men, would pervert the truth of Christ, for their own vain-glory's sake.

V. 6. *Apostles and Elders came together*] To these appertained the decision of all controversies of faith: these being enformed of the present businesse, came together to consider what course to take therein; they being by the influence of the holy Ghost, both qualified and authorized to be the most competent judges in such cases: possibly they discussed this question, the Laity being present (as verse 12. 22.) but lest any should dream that the vulgar were admitted to judge of this controversie, the Apostles and Elders which were Ministers are here named.

of this matter] περὶ τοῦ λόγου τούτου of this word: it is a common *Hebraisme* ; word put for the businesse spoken of.

V. 7. *much disputation*] συζητησεως, here used, signifieth, among other things, a conferring of reasons, *pro* and *con*: for the finding out a truth, by stating the question and allegation of arguments thereto serving. See chap 9. 29. and Mark 1. 27.

men and brethren] Chap. 10. 20. and 11. 13.

a good while ago] At our beginning to preach the Gospel to the Gentiles. *Peter* in this great dispute it seemeth had hitherto held his peace, possibly lest he might seem to preferibe his fellow Apostles; but now he opportunely taketh occasion to declare his judgement in this matter, for the defence of the cause of *Paul* and *Barnabas*, teaching that justification, and salvation, are by faith in Christ, without the deeds of the Law (Rom 3. 28.) Now this ἀφ' ἡμερῶν ἀρχαίων, *jampridem, jam inde ab initio*, or as some translate, *ab antiquis diebus*; from the dayes of old, or *a good while ago*, relateth to the calling of *Cornelius* and his friends, chap. 10. and the controversie following the same, chap. 11. 2, 3. &c.

should hear the word of the Gospel] His purpose is here to shew that Christ is sufficient to the believing Gentiles: and that there needed no legal ceremonies to perfect them: this God revealed to him, that they should receive the Gospel and believe to salvation, not that they should be circumcised or charged with any legal ceremonies.

V. 8. *giving them the holy Ghost*] As if he said, when I had accordingly preached the Gospel to them, presently God gave them the Holy Ghost, as he had done to us; when they were not circumcised, neither observed the ceremonial Law. Seeing then God looketh principally on the purity of the heart, and hath sufficiently testified his reception of the Gentiles, by equalling the uncircumcision with us of the circumcision, in the same gifts and graces of the holy Ghost, why should we force upon them who are begun in the Spirit, to be perfected in the flesh? See Gal. 3. 3.

V. 9. *put no difference*] Touching adoption and eternal life: though heretofore he distinguished between *Jews* and *Gentiles*, by circumcision and other legal rites; yet now in Christ both are made one, the *middle wall of partition between us* being broken down, Ephes. 2. 14. See Mat. 27. 51.

purifying their hearts by faith] Chap. 10. 43. 1 Cor. 1. 2. He opposeth to legal purifications, the substace thereby figured, purification of the heart, and whole man, by the blood of Christ, and the spirit of regeneration, Heb. 9. 14.

V. 10. *why tempt ye God*] He calleth it a tempting of God to lay more upon mens consciences, than either God hath laid on them, or they are able to perform: as here by imposing circumcision; they would bind them to that which God commanded not the Gentiles, and lay a necessity of their keeping the whole Law upon them, which none can do. Therefore to wave the means of salvation by the free grace of God in Christ, and to put salvation in terms so impossible, as is our perfect obedience to the whole Law, is to tempt God.

to put a yoke upon the neck] Mat. 23. 4. Gal. 5 1

were able to bear] For every one that is circumcised, is bound to keep the whole Law, Gal. 5. 3. under a severe curse, Gal 3. 10. If he fail in any thing, he is guilty of the breach of all, James 2. 10. this none of the Fathers could bear; it were meere tempting of God to profess it, seeing Christ bare it for us, 1 Pet. 2. 24.

V. 11. *we believe that through the grace, &c.*] The elect Jews were not saved by their works of the Law (Gal. 3 11. Rom. 3. 20.) but by grace in Christ; therefore he equalleth them herein with the Gentiles, and professeth his hope of salvation, by no other mean: Seeing then we cannot obtain salvation by grace, except the yoke and curse of the Law be taken off; neither can salvation be by the works of the Law. And lastly, because they cannot be subject to the curse of the Law who believe in Christ, therefore it is vain to go back from the fountain of salvation, unto those beggerly rudiments, which were but a School-master to bring us to Christ, Gal. 3. 24.

V. 12. *all the multitude kept silence*] As entertaining his discourse with a reverend silence: this sheweth the part which the people have to act in counsels concerning controversies in religion, which is a modest silence, that they may hear and learn of those whom God hath assigned to the ministery of his Word.

and gave audience to Paul, &c.] They relating what signes and wonders God had done by them among the Gentiles, confirm the sentence of *Peter*: for those their works concluded, that God was pleased with their ministration to the Gentiles.

V. 13. *after that they held their peace*] *James* would not interrupt the discourse of *Paul* and *barnabas*, but when they had spoken, then he also spake: 'Tis a *Babel* and confusion of tongues where many speaking at once, none are distinctly heard.

James] Son of *Alpheus*. See on chap 12. 17.

V. 14. *Simeon*] That is, *Peter*, 2 Pet. 1. 1. It seemeth the *Gr.* faid Συμεων, as reading שמעון instead of שמעון because they could not pronounce the letter ע) for so he is commonly named *Simon*, not *Simeon*. So *Irenæus*, *l.* 3. *c.* 12.

for his name] To bear his Name, to acknowledge and worship him for their onely God. *Gre. ἐπὶ τῷ ὀνόματι αὐτοῦ*. That is, as the Syriac giveth it, לשמה *to his Name*; which might be named his people. See v. 17 and Rom. 9. 25, 26.

V. 15. *to this agree the words of the Prophets*] Concerning the calling

calling of the Gentiles the Prophets in many places spake, though here he but one cited v. 16 Note here the rule by which the Apostles themselves proceeded, the written Word of God; they equal not any humane traditions with it, they take not on them to judge the Scriptures, much lesse to determine any thing against them: for there is but one truth, and one Spirit of God speaking both in the Prophets and Apostles.

V. 16. *after this will I return*] Amos 9. 11. Gre. ἀναστρέψω, which word hath divers significations; among which, sometimes it importeth actively to return; So it may relate to God returning to thew mercy to his people, who in his justice lest them to themselves; as Rom. 1. 24. See Acts 17. 30. sometimes passively, or neutrally, *reversum fuero ego*, So if it relate to the people converting, the sense may be; that God would cause them to return from their sins, and calamities, of which the Prophet there spake, that they might under the Messias, be restored to their former glory and happinesse: according to which *Suidas* saith ἀναστροφὴ is called the very restoring, or returning into ones former place whence he was driven; *alicujus in pristinum statum restitutio*, saith *Æmilius Portus*; a restoring one to his ancient state, which was bestowed on Israel in Christ. *Luke* citeth not the words of the Prophet, but so varieth them as to the same sense more clearly interpreted concerning the repair of Israel by Christ.

tabernacle of David] Meaning the *Church of God* to be repaired, and restored by the Messias. Some (saith *Oecumenius*) understand it concerning the resurrection of Christ, whom God the Father raised, and us in him: for *no other wise could our nature be repaired and raised up, except by his hand who first made us* ---

V. 17. *that the residue of men might seek after the Lord*] Respecting the general sentence of the Prophets concerning the calling of the Gentiles, he speaketh the same sense with the Prophet Amos 9 12. in words somewhat varying, instancing first in the residue of *Edom*: but *Iames* here more generally, in the residue of men; that is, as he expresseth, *all the Gentiles*, as the Prophet also saith כל־הגוים *col haggoim*, *all the nations upon whom my Name is called.*

who doth all these things] Do not think much that God calleth the Gentiles, whom ye count unclean, *God hath done it*, who doth all things well. See Psal. 118. 23. Mat. 21. 42.

V. 18. *known unto God are all his works*] Thus he strengtheneth weak minds against suspition of novelty: indeed this calling of the Gentiles is sudden to men; but God knew this from the beginning, determining in eternity whatsoever he would bring to passe in time: he it is, who both revealed these things to the Prophets, and fulfilled the same in the appointed time.

V. 19 *my sentence is, that we trouble not them*] Out of Scripture he concludeth with Peter, that the yoke of the Law was not to be put upon the Gentiles; it had been a wretched perplexity to their consciences to put them vainly to seek any other means of justification, than faith in Christ.

V. 20. *pollutions*] 1 Cor. 8. 1. &c Pollutions of Idols, are things polluted by Idols to whom they were offered.

of idols] Because some thought it no offence to be present at the Idols temples, and there to feast with Idolaters, which the Apostle saith, is to drink the cup of the Devils, 1 Cor. 10. 21. The Syriac giveth it, *from the pollution of things offered, & vanitatibus idolorum*, the interpreter of *Irenæus*, *l.* 3. *c.* 12. See on chap. 14. 15.

and from blood] He knoweth that these ceremonies to which they were accustomed many years, could not without great distraction be suddenly abolished, until they could better learn their liberty in Christ. Therefore though they were dead in Christ passion, no more to be revived (as Gal. 5.) yet they did not presently drag them out of doors, but gave them time, as it were, for a decent burial of them.

V. 21. *for Moses of old time*] He signifieth hereby that the Jews could not so suddenly bear the abolition of the legal ceremonies, to which they had been long accustomed by the continual hearing of the Law read in every Synagogue; and that therefore they ought to purchase unity with a charitable compliance, until they could be more fully enformed concerning Christian liberty.

V. 22. *then pleased it the Apostles, &c.*] Here was a holy, and no lesse happy unity: here neither *John*, *Andrew*, or any of the Apostles, contradicted; but, as the matter was referred, and judged, so all rested satisfied, and the people modestly consented. So *Clement Romanus* (who lived in this time, Phil. 4. 3.) speaking of Ordinations by the Apostles, and their successours, intimateth that it was done σὺνευδοκησάσης τῆς ἐκκλησίας πάσης the whole Church thereto willingly consenting.

to send chosen men] That the adversaries at *Antioch* might not calumniate *Paul* and *Barnabas*, as dissenters from the rest of the *Apostles*, they send with them *Barsabas* and *Silas*, chief among the brethren at *Jerusalem*, to testifie that they were of the same judgement with *Paul* and *Barnabas*

V. 23. *and wrote letters, &c.*] This they did, that by the testimony of the commissioners, and the letters of the counsil the false Apostles might be silenced, and the believers confirmed in the truth and unity of their profession.

V. 24. *which went from us*] They went out from us, they were not of us: see 1 John 2. 19. It is a mischievous artifice of Satan, to divide Christians: he knows where there is hatred, there God is and therefore he can never prevail: therefore he laboureth to have a party in us, against us: he can never be dangerously wound Religion, as by the seeming religious, therefore raiseth he up men among our selves to speak perverse things. See chap. 20. 30.

subverting your souls] ἀνασκευάζοντες, It cometh from the word among other things signifying to demolish and cast down: fitly, here used, seeing that the false Apostles by their superstitions, or laying other foundations for salvation, besides the free mercy of God in Christ, destroyed souls: he builds to ruine, who builds his salvation on any meanes, but the sole merits of Christ; *other foundation can no man lay, than that which is laid, which is Christ Jesus*. See 1 Cor. 3. 11, 12. Ephes. 2. 20. Gal. 1. 8. he subverteth and casteth down, who buildeth not on Christ alone.

to whom we gave no such command] Thus pull they off the vizards of those pretenders to the authority of the Apostles, and possibly commition from them so to teach; whereas indeed they taught that which raised the foundation of the truth of the Gospel: for the righteousnesse of Christ, and the righteousnesse of the law, grace, and merit, legal ceremonies intimating an expectation of Christ to come, and Christ in liberty, declaring and professing a discharge from the duties of the ceremonial law, and the curse of the moral, by Christ already come are utterly incompatible, See Rom. 9. 30, 31. Rom. 10. 3 --- 5. 6. Rom. 4. 4. 5. Gal. 2. 2. & 5. 2. 3. therefore the Apostles in this full council, thus seriously disavow that doctrine which teacheth to mingle the legal ceremonies, and the observation thereof with the gospel.

V. 25. *it seemed good unto us, &c.*] All the true members of Christ agree in the fundamentals of Religion (though there sometimes fall out varieties of judgements and differences in things subordinate) because the Spirit of God is ever with them, uniting them, if not with infallibility, as here, yet with a sufficient measure of grace: compare verse 28, 39. and see Mat. 28. 20.

to send chosen men] Such as are fit to interpose, and be employed in this so weighty a businesse.

with our beloved Barnabas and Paul] This they oppose to the calumnies of those false Apostles whereby they vilified *Paul* and *Barnabas*: and for their confirmation who were stumbled thereat; hereby they declare their consent with *Paul* and *Barnabas*, commending them for their singular zeal in that they had ventured their lives for the truth and testimony of the Lord Jesus; daring and suffering for the name of Christ is commendable. See 1 Pet. 4. 14. 16. it is the cause, not the punishment which makes the Martyr.

V. 27. *We have therefore sent Judas and Silas*] They expresse their names, to acquaint the Church of Antioch with them. See on verse 22. this *Silas* proved an excellent assistant to *Paul* in preaching the Gospel, and perfecutions for the same endured, verse 40.

V. 28. *It seemed good to the holy Ghost, &c.*] Herein they render a reason of their decree concerning the causes of justification; because so it pleased the holy Ghost, whose truth and guidance they followed. This they say, lest the *Antichians* should think this decree humane, they cited their authority, as if they had said, we have determined as we were guided by the Spirit of God: in that they say (*and to us*) appeareth the authority of the faithful Ministers in controversies of faith. Rom. 1. 5. Mal. 2. 7.

necessary things] *Necessary* is not here to be referred to the ceremonies themselves here mentioned; but to the present occasion and persons, whose unity and salvation was necessarily to be advanced by all means: it was therefore an accidental and temporary necessity: laws concerning things simply necessary, ought to be perpetual; so was not this: for when this tumultuous dissention was over, and the brethren better enformed, *Paul* sheweth that nothing is unclean, which God hath made for mans use. See 1 Cor. 8. 8. & 10. 19 1 Tim 4. 4. Tit 1. 15.

V. 29. *that they abstain from meats, &c.*] This did they, that they might hold the unity in the faith of Christ, between the believing Jews and new converted Gentiles: in things of their own nature indifferent (such as were the three first things here prohibited for the time) we ought to hold charity, and by no means to break the sacred band of unity, in things which God neither commandeth nor forbiddeth, we ought to have a tender care, first of the Churches unity, and next of their consciences, who are infirm brethren. See Col. 3. 14. 1 Tim. 1. 5. Rom. 15. 2. Rom. 14. 1. &c.

and from fornication] This part of the moral Law (which is indispensable, and continually, and universally binding) is here inserted for the Gentiles sake, who before their conversion were

were shamelesly given to fornication, and all uncleannesse of life.

V. 30. *when they were dismissed*] From the councill at Jerusalem,

gathered the multitude] Though the determination in controversies of faith, be properly in men of learning and integrity of life, yet all having equal interest in the common salvation, there was good reason why the whole multitude of believers should be acquainted with (and their consent had to) all the proceedings and the issue thereof.

V. 31. *they rejoyced, &c.*] As the truly religious cannot chuse but be grieved at the divisions of that body, whereof they are members; so must it be great joy to see all sweetly composed to Gods honour: nor could there be any more comfortable news, than their assurance by the testimony of the holy Ghost, and the Apostles of Christ, that they are freely justified by faith in him, without the works of the law; for therein men have peace with God. See Rom. 5. 1.

consolation] Or *exhortation.*

V. 32. *being Prophets also*] See 1 Cor. 14. 29, 32. & 12. 28. Eph. 4. 11. that is, men of singular gifts in teaching, and interpreting Scriptures. See 1 Cor. 14. 3.

V. 33. *let go in peace*] With good love and blessing of the brethren.

V. 34. *it pleased Silas to abide*] They were dismissed by the Church at Antioch, at their pleasure to depart, and return to the Apostles at Jerusalem, but *Silas* to do that Church more service, abode there a longer time.

V. 35. *with many others also*] Without emulation they united in the work of Christ, as they who truly zealed Gods honour, nor their own, this sheweth their happy consent in preaching the Gospel, and that in the absence of teachers, the Church was supplied with other, so that *Paul* and *Barnabas* resolving to visit other places, left not that destitute.

V. 36. *let us go again and visit*, &c.] Here was *Pauls* diligence, not onely to plant, but also to water: it was not enough once to preach the gospel to them, but in regard of mens frailties, it ought to be cherished and fomented with new exhortations and consolations: the rather, because Satan (the envious man) is ever ready to cast in his tares, wherefore ever the servants of God have sowed the good wheat. See Mat. 13.

V. 37. *to take with them John*] Whose sirname was *Mark*, chap. 12. 25. See chap. 13. 13.

V. 38. *and went not with them to the work*] That is, to that ministration affigned them, chap. 13. 2. it seemeth that it was no small scandal that he deferred them at *Pamphilia*, that *Paul* so strictly stood upon it, that he would not have him admitted into the society of this present visitation of the Churches: so dangerous a thing it is for him to look back, that hath once put his hand to the plow. See Luke 9. 62.

V. 39. *the contention was so sharp*] Such as prevailed to embittering their mindes, so that *Barnabas* went away with *John* to his own country Cyprus, Chapter 4, So mischievously vigilant is atan to take all occasions of dividing good men: he is contented and well pleased with the confederacies and combinations of the wicked, for that is the strength of his kingdom; he envieth only the unity of the religious: the more cautious ought good men to be, lest they be embarked in contentions.

V. 40. *Paul chose Silas*] Though they differed about *John*, v. 38 39. yet neither forsook his office and ministery: this storm divided them in their persons, not in their faith: and by the providence of God to the Churches good, for their confirmation and further edification in the faith of Christ.

V. 41. *confirming the churches*] Bringing to their mindes that which they had formerly taught, and further instructing them, as need required. Thus the invincible goodnesse of God bringeth good out of evill: (their division was evil, but the edifying of the Churches) good.

CHAP. XVI.

Verse 1. DErbe and Lystra] Chap. 14. 6.

named Timotheus] Rom 16. 21. Phil. 2. 19, 1 Thes. 3. 2. to him the Apostles wrote two epistles.

certain women [See 2 Tim. 1. 5. the is named *Eunice*, daughter of *Lois*.

a Greek] A Gentile profelyte, without having received circumcision, chap. 14. 1.

V. 2. *Iconium*] chap. 14. 1.

V. 3. *circumcised him*] That he might make the better use of him in his ministery among the Jews, who abhorred the uncircumcision: so far complied *Paul* with the weak to win them to Christ. See 1 Cor. 9. 20. 21, his mother was a Jew; so on that part he belonged to the circumcision.

V. 4. *that were ordained*] In the council at *Jerusalem*, whereof see chap. 15. 28.

V. 5. *encreased in number*] This sheweth the double efficacy of *Pauls* visiting those Churches 2 1. in their confirmation who believed before. 2. In new accessions of many others unto the faith.

V. 6. *Phrigia*] A countrey of the lesser Asia, which Asia is now called Anatolia, or Natolia, *Atlas Min. G. Mercator.*

Galatia] A countrey of the same, joyning to Phrygia; to this Church *Paul* wrote his Epistle. See in chap. 18. 23.

forbidden of the holy Ghost] By a secret revelation: God choseth not only men, but also appointeth time and place, when and where he will have his word preached.

in Asia] In Asia the lesse.

V. 7. *to Mysia*] A countrey by the Hellespont bordering on Troas: mentioned *Plin. lib. 5. cap.* 30.

Bythinia] A countrey in Asia nere Troas.

but the spirit suffered him not] *Non negavit illis populis gratiâ, sed retardavit, Prosper de vocat. Gen. lib.* 2. *cap.* 3. *his grace not being denied that people*, but only retarded by a secret judgement, saith the same, *contr. collat. c.* 25.

V. 8. *Troas*] A city of Asia, called also Alexandria, and Antigonia, *Plin. l.* 5. *c.* 30. see on verse 11.

V. 9. *a man of Macedonia*] That is, an Angel in mans shape: or the appearance of a man; for it was a vision, Macedonia was a province of Greece.

V. 10. *immediatly we endeavoured*] This expresseth their ready minde to obey God, and to follow his calling. See Gen. 12, 4. & 22, 3.

assuredly gathering] By *Pauls* vision, and those things which happened unto them. See chap. 9. 22.

V. 11. *loosing from Troas*] Going from thence: setting sail thence, for it was a maritime town, *Ierom de loc. Heb. Alt. Samothracia*] An isle near Thrace.

Neapolis] A city and part of Macedonia.

V. 12. *to Philippi*] A chief or first city, and part of Macedonia.

and a colonie] A Roman colonie: whose inhabitants came from Rome to dwel there.

V. 13. *prayer was wont to be made*] It appeareth not who they were, who here prayed; but is it probable, that the Jews and Proselytes there prayed for fear of the infidels, not daring so to do elsewhere; and here it seemeth was a private Oratory or Chappel: for so the word προσευχὴ here used, doth also here signify, as well as the action of prayer there performed: and so the Syriac expresseth it, *we went out of the city by the river side, because there was to be seen,* בית צלותא *an house of prayer.*

V. 14. *of the city of Thyatira*] Mentioned also, *Plin. lib. 5. cap.* 30. a city of Asia, *Ierom de loc. Heb. Alt.* here dwelt Lydia, that devout servant of God, of this city, See Revel. 1. 11. & 2. 18. 24.

whose heart the Lord] God who elected her to salvation, made the means thereto effectual, by preparing her heart and affections to receive the gospel: where God, who hath the key of *David* opens not, there the gospel, (though never so powerfully preached) is hid, and nothing affecteth the stupid drowzy hearer: see 2 Cor. 4. 4. see here chap. 13. 48.

V. 15. *and her houshold*] Gods covenant is with us and our children, Gen. 17. 9 10. and therefore the first thereof ought so to be: whole families were baptized, wherein if children were commonly a part: if any say there were no children in *Lydias*, and the Goalers houshold, or other like families, we require their proof: if any desire our proof (that children ought to be baptized, who are born of believing parents) by some expresse place of Scripture; we that are in 1600 years possession and prescription, more reasonably, require them to prove by any expresse place of Scripture that children were not baptized by the Apostles (when they baptized housholds, and nations, as they were commanded, Mat. 28. 19.) or ought not to be, by us.

V. 16. *a spirit*] This was the Spirit of Satan, who would testifie the truth, that he might discredit the truth of the Gospel, and bring it into some suspect. See Mark 1. 25. 34.

of divination] Πύθωνα ἔχουσαν: this is an epithete of *Apollo*, who was wont to give answers to them that enquired. He was named *Pythius*, which Deut. 11. 18. is called אוב *Ob*; so 1 Sam. 28. 7. See *Hen. Ainsworth* on Deut. 18. 11.

V. 17. *these are the servants of the most High*] When he speaketh a lie he speaketh of his own; here he spake truth, that he might make the hearers jealous of the truth of that which so impure a spirit professed: some do good in shew, that they may thereby be enabled to do reall mischief. See Phil. 1. 18. the more cautelous must we be, lest we be seduced under shews of truth and sanctity: Satan can transform his ministers into angels of light. 2 Cor. 11.

V. 18 *I command thee in the name*, &c.] This spake he by the motion of the holy Ghost informing him both of the dangerous effects of Satans encreasing rage, and also of the power he would give him to cast out Satan, See Mark 1. 34. Luke 4. 41. Mark 16. 17.

V. 19. *hope*

V. 19. *hope of their gain was gone*] It seemeth the used to receive a price of her divination and telling things to come.

market-place] Or Court.

V. 20. *to the magistrates*] Or principle governours of the Roman Colonie.

being Jews do exceedingly trouble] The truth of the Gospel ever seemeth troublesome to the wicked in whom Satan reigneth, because it overthroweth him and his kingdom: they mentioned here it being Jews, because their name was now odious to the Romans.

V. 21. *customes which are not lawful*] ἔθη, *rites* or *manners*: in this they discover, that whereas any errour, or impious practise in their superstitions, and abominations was tolerated, if not favoured among them, only truth and sanctity were despicable: they were Romans, see verse 12.

V. 22. *the multitude rose up together*] Any pretence enrageth the vulgar against the truth of Christ. See Revel. 12. 15.

rent of their cloathes] That is, rent *Pauls* and *Silas* cloathes.

commanded to beat them] As malefactors: this was Satans fury against the ministers of Christ. See Revel. 2. 10. 2 Cor. 11. 25. 1 Thes. 2. 2.

V. 23. *when they had laid many stripes* upon them] See 2 Cor. 11. 24.

V. 24. *made their feet fast in the stocks*] ἀσφαλίσασθαι, properly signifieth to confirm or strengthen. *Budæus* giveth it *munio*: *protego*, &c. and *idoneis sponsoribus cavere*: which we say, *to take good security*; and so ἀσφάλεια, is *security*, they put them here εἰς τὸ ξύλον, *into the wood*: Latine *numella*: *machina lignea, in qua caput & collum emittebantur*, *Shindler*. *Pentec.* in חֹסֶר *stocks* or *pillary*, into which prisoners feet or heads were put, (to secure their keepers) that they should not make any escape: such hath been the worlds entertainment of the saints. See Gen. 39. 20. Psalm 105. 18. Mark 6. 17. 1 Kings 22. 27. Jerem. 20. 2.

V. 25. *prayed and sang prayses unto God*] Satans purpose was to make them blaspheme; or to desert or suspect their cause and calling into Macedon as inausipicious: but the more they are afflicted the more they rejoyce and praise the Lord. See chap. 5. 41. Rom. 5. 3. Colos. 1. 11. 1 Pet. 4. 13. *why do the heathens rage, and the people imagine a vain thing?* Psal. 2. 1. &c. there is nothing more vain than violence, or counsel against the truth of Christ: the more you labour to suppresse it, the more it shineth, *floresces vulnere*, it flourisheth in its wound.

and the prisoners heard them] They did not pray as the Phaisees, ambitious of the praises of men, but to testifie the confidence they had in a good cause, and in a good conscience.

V. 26. *suddenly there was a great earth-quake*, &c.] Thus God assured them that their prayers were heard. See Chap. 4. 31. he could without an earthquake have delivered them, as Chap. 12. 10. but thus the Lord of the creatures would manifest his power and presence, lest any should think that they had by some endeavours attempted to break prison, or that it had been onely some fortuitous escape: and thus he would be manifest to posterities, that the sighing of his prisoners cometh before him who can at his pleasure deliver those who are appointed to die. See Psalm 34. 16. 19. Psalm 145. 18.

V. 27. *would have killed himself*] Fearing that he must needs suffer for the escape of his prisoners; for (had he been enformed of all that now happened) to a man unacquainted with the power and providence of God, it might seem a ridiculous plea, to say, that the prison doors opened themselves, and that all his prisoners bands fell off: here we may see the miserable resolutions and comforts of the unregenerate in afflictions.

V. 28. *Do thy self no harm*, &c.] Hereby it may appear that these servants of God were not so solicitous for their own lives and liberties, as for the propagation of the gospel, and mens salvation: otherwise being loose, and the doors all open, they could have been silent; and they might easily have escaped: but they being enformed by the spirit that God therefore awaked the keeper, that he might be converted and saved; *Paul* and *Silas* start not, neither tempted they God, or lost the use of the miracle by their stay; it being the main end of all this; that God might appear on the part of that religion, which the world then so much condemned, and that this keeper and his family might be saved.

V. 29. *called for a light*] Possibly to be brought into the place where the prisoners were; for prisons usually have light burning in some of their watches all night; and thereby he might see, or finde that the prison doors were open, verse 27.

he sprang in] εἰσεπήδησε, he leaped in (or came speedily in among them, as one that leaped) to see if the prisoners were all there. So εἰσπηδᾶν is interpreted, *saltu irruo*, &c. εἰσπεπήδηκε εἰς τὴν οἰκίαν, *Demost.* he leaped or rushed into the house.

came trembling and fell down, &c.] He that a little before confidently put their feet into the stocks, now cometh trembling to their feet: mark how behooffull it is for some men to be humbled with fear and affliction: how securely before this hour would he have despised all that ever *Paul* and *Silas* could have said to him? this short fear hath made him docible: you may perceive the reason why God so often exerciseth his dear children with fears: but why (may some say) did not *Paul* and *Sylas* reprove him, and take him up from their feer, as *Peter* did *Cornelius*, chap. 10. 26. because they knew this man did it not to adore them, but for prefent fear of Gods judgements to humble himfelf: And indeed it was a Roman fashion of begging pardon to fall at his feet of whom they entreated it: had here been any thing prejudicall to Gods honour, *Paul* would not have forgotten his former zeal among the Lystrians, chapter 14. 14. &c.

V. 30. *and brought them out*] Out of the inner prison, verse 24. into some more convenient room; possibly into his own lodgings, as is after expressed, verse 34.

What must I do to be saved?] Some being startled with fear and sense of afflictions return to their former purposes more obstinately. See Exod. 7. 3. Mat. 28. 5, 11, 15. but he so profited by his fear, that he desired to be enformed, what he must do to be saved, as Chapter 2. 37. this was Gods free mercy, (Rom. 9. 15.) for *Paul* had not yet preached Christ unto him since his imprisonment.

V. 31. *believe in the Lord Jesus Christ*] This brief answer containeth the sum of the Gospel offering us salvation, and all bleffedneſſe in Christ apprehended by faith.

V. 32. *and they speak unto him the word of God*, &c.] More largly expounding that which they proposed in brief.

to all that were in the house] So, proved it an happy affliction to those prisoners also, who by this means came to faith and salvation.

V. 33. *took them in the same hour of the night*] See what admirable changes God can suddenly work; but now this keeper would have destroyed himself; presently he humbly beggeth information how he might be saved; which having received; he delayeth not to shew his thankfulneſſe. See also Gen. 40. 23. and 41. 9. &c. Esther 6. 1, 2, 3. faith cannot be unfruitfull of good works.

was baptized, he and all his] See on verse 15. this care of his family is exemplary. See Chap. 10. 7, 24. 48. See on verse 15.

V. 34. *he had brought them into his house*] Into his own lodgings, where his self and family kept: see the admirable change of him and his in one night, now he observeth not the governours charge concerning the close and safe imprisonment of *Paul* and *Silas*, but useth them with all humanity: now he washeth their stripes, or wounds received by those stripes. They that have true stripes, or wounds received by those stripes. They that have true faith, and assurance in their intereſt in Christ, will obey God in being charitable, rather than men who commend them to be cruel.

he set meat before them] παρέθηκε, a table: πράπεζα is here put to signify a table furnished with meat (as among many Greek authors) the 70. use it. Dan. 1. 13, 15. τῶν ἐσθιόντων τράπεζαν —*that eat the portion of the kings meat*, Psalm 78. 20. *can he give bread also, can he provide τράπεζαν τῷ λαῷ αὐτοῦ, a table for his people*, Hebrew שֻׁלְחָן *flesh for his people*. So Psalm 23. 5. Psalm 69. 22.

Paul and *Silas* were fasting, and not a little tyred with watching, stripes, and injurious usages; therefore, though about midnight, the converted keeper set before them such food as he had ready in his house, to refresh them: no bour is unseasonable to feed the hungry or to do works of charity, thus faith worketh by love and charity. See Gal. 5. 6.

and rejoyced believing, &c.] They *rejoyced in the faith of God*, the Syriac hath it: it is true which *Ambrose* saith, *l. 5. ep. 18.* *nullus major dolor quam si qui peccati mucrone vulnerat conscientiam, there is no greater sorrow, than that which with the sword of sinne woundeth the conscience*; therefore the sinner feeling a sweet calm within him, in peace of conscience by his justification by faith, (Rom. 5. 1.) must needs rejoyce in spirit: here was now no exaction of fees, imperious and cruell usage of the prisoners, after the keeper once believed in Christ, but the true fruits of charity, and so true joy to him and his whole family what joy or peace of conscience others are like to have at last, may not obscurely be gathered from Christs words, Matthew 25. 43, 45. who speaking of the form of judgement to come, among other arguments of condemnation receiteth this, *I was sick, and in prison, and ye visited me not*; in as much as ye did it not to one of the least of these, *ye did it not to me*: where note, First that Christ taketh some things on his own account, as done to his own person, which are done to his elect. Secondly, that if neglecting to visit, relieve, and comfort the imprisoned, be a just

just cause of damnation; then most sad and fearful must be the condition of those keepers, who as much as they could, have taken away the relief and comfort of their prisoners, by unreasonable exactions, and hard usage of them. But they have warrant and custom for that they do: that indeed might possibly secure them from men here, but who can give them indemnity from the sentence of Christ already foretold them? Doth any of them so much love his own soul, as to cry with this happy convert, verse 30. *what must I do to be saved?* you see what followeth, verse 31. but left thy fruitleſs faith should at laſt fail thee, go learn of *Zache*, Luke 19. 8. to restore the damage, that Jesus may say to thy conscience, *This day is salvation come to this house.*

V. 35. *and when it was day*] Remembring, and possibly being terrified with the earth-quake.

sent the Sergeants] Syr. *duces gestantes virgas*, according to the Greek, ῥαβδοῦχοι: so called of the staves or rods which they carried. Some say that these were messengers, known by their staff of office which they were to carry, as apparitors to cite, and bear out procesſe of judges and magistrates: and that the *Lictores* were distinguished from these, by the axes and rods which they carried.

V. 36. *Keeper of the prison told this saying*] Being glad for their enlargement, he cheerfully brought them news of this new clemency.

V. 37. *but Paul said unto them*] That is, unto the Sergeants.

uncondemned] ἀκατακρίτους. as they say, *indicta causâ*, without cause pleadged; without any legal tryal, or hearing of us: Syr. *insontes*: guiltleſſe men.

being Romans] Not because he was born at Rome, or of Roman parents (he was an Hebrew, born at *Tarsus*) but because the citizens thereof were by their priviledge free men of Rome; and so by their *Valerian* Law might not be bound, and by their *Sempronian* Law, they might not be beaten or executed without the Romans consent: thus *Paul* pleaded his priviledge for the defence of the gospel, leſt the word of God should be despised with their persons.

V. 28. *they feared when*] Because the punishment was great for any man that injured a citizen or free man of Rome.

V. 39. *and they came and besought them*] This can God do for all his servants, who have been disgracefully and despitefully used: in this entreating and leading them out of prison, they sufficiently confeſſe their precipitate fury in abusing them who were innocent: this was for fear of the Romans, leſt they should punish their city, or them for violating their priviledges; therefore they desire them to depart from them.

V. 40. *and entred into the house of Lydia*] Verse 14. doubtleſſe to confirm them in the faith which they had preached to them, and probably they would have stayed longer, but that the imperious and armed entreaty of the wicked Magistrates awed them: *Lydia* and hers hearing of their marvellous deliverance, could not but be comforted, and confirmed in the truth: and though *Paul* now left them, yet he after visiteth the Philippians with an Epiſtle to contain and confirm them in the faith.

CHAP. XVII.

Verse 1. *Mphipolis*] A city of Macedonia, now called Chrysopolis: there was another of the same name in Syria, saith *Jerom de loc. Hebr. Atl.*

Apollonia] Another city in Macedonia: there is also another of the same name in Africa, which was called Pentapolis. *Jerom q.* *supr.*

Thessalonica] A chief city of Macedonia: so called of *Philips* victory over the Theſſalonians: to the Church hereof the Apoſtle wrote two Epiſtles.

V. 2. *as his manner was*] He was constant in preaching the truth of Christ, and the adversaries were constant in oppoſing it: by that which men uſe to do, you may know to which party they belong.

went in unto them] Into their synagogue: he was none of them who crept into houſes, to lead captive silly women, 2 Tim. 3. 2. &c. truth seeks no corners, the good seed is sowed in the day time, but the tars while men slept, Mat. 10. 25. truth knoweth it self a stranger on earth; and that it eaſily finds enemies; the kinred, seat, hope, favour and dignity thereof are in heaven: onely it rejoyceth in this one thing; as *Tertullian Apol. cap.* 1. faith, *negata damnetur, leſt it be condemned unknown*: therefore *edito gaudet & aperto, it joyeth to be publickely seen: dum conventicula sibi diversa constituunt, veritatis caput, atque originem reliquerunt, Cyprian. de simpl. prælat. while men appoint them divers conventicles, they leſt the author and fountain of truth.*

out of the Scriptures] This sheweth whence all found knowledge of God and religion muſt be drived: in things humane, human reaſons have places; but in matters of religion, onely the word of God (without traditions of men) muſt determine ſo as that in that we muſt reſt. Faith can be grounded on nothing but infallible truth; and that can be found onely in the word of God, in which there can be no falſhood, because God, the author thereof, 2 Tim. 3. 16. cannot lie, 1 Tit. 1. 1. Well said *Ambroſe* in his answer to *Valentinian* the Emperour, *lib. 5. ep.* 33. *Colli mysterium docuit me Deus ipſe qui condidit, non homo qui ipſpsum ignoravit: Cui magis de Deo, quam Deo credam? let God his self teach me the mystery of heaven, who made heaven, not man who knoweth not himself; concerning God, whom ſhall I rather believe than God himſelf?*

V. 3. *opening and alledging*] That is, as the Syriac hath it, *expounding and ſhewing*: indeed διανοίγων, imports a making things as manifeſt, as that which is set before our eyes. The ſum of his sermon was, that Christ for our redemtion ought ſo to die, and riſe again (Rom. 4. 25.) and that this Jesus (whom *Paul* preached) is indeed the Christ and long expected Meſſias.

V. 4. *conforted with Paul*] συνεπλήσθησαν, as it were choſen by lot, they joyned: it imporreth a near and firme conjunction, the Syriac interpreteth it, *they adheared to Paul and Silas*: ſo that hence it appeareth that their reaſoning in the Jews Synagogue was not without good effect: *some of the Jews believed*, and many of the *Grecians*, this word imporreth not a cold aſſent to the truth which they heard, but alſo a ſerious affection to the ſame, and the Chriſtian party that they might be further enformed and confirmed a wavering ſuſpence, and lukewarme newtrality of profeſſours, much diſadvantageth the cauſe of religion.

devout Greeks] Chap. 11. 20.

V. 5. *which believed not*] See Chap. 14. 2. because they believed not the gospel, they envied the proſperity and propagation thereof; and were moved with zeal to defend the ceremonial rights, in which they had been brought up: the word ζηλόω here uſed, ſignifieth ſometimes zeal to good, ſometimes to evil, as here; ſo Acts 7. 9. that is, envy.

certain lewd fellowes] τῶν ἀγοραίων τινάς, &c. idle fellows, who having no employment at home, uſe to walk laxily up and down markets and publick places; the dregges of cities, mercenary, worthleſſe burdens of the earth; commonly watching opportunities of moving ſedition, in hope of finding ſome advantages in change.

the house of Jason] Who was Paul and Silas hoſt, whom Paul mentioneth, Rom. 16. 21.

sought to bring them out] To bring out Paul and Silas, that they might ſtone them.

V. 6. *they drew Jason*] In an illegal and tumultuous way violently pulled him out of his houſe, as a delinquent; as if hoſpitality, and harbouring the ſervants of Christ had been a ſinne.

and certain brethren] Some other believers. See verse 4. who it ſeemed had but newly embraced the Gospell among them.

these have turned the world upside down] Or, *who have ſtirred up the world to inſurrection and ſedition*: a grievous crime of Chriſtians, had it been true; but being falſe, the greater was the accuſers ſinne who charged them with ſuch untruth: ſo odious is ſinne, that the very wicked are aſhamed of it, which is the reaſon why they commonly call others by names proper to themſelves, that they may tranſmit unto, or charge their ſins upon others. (See chap. 24. 5. Genel. 3. 12, 13. 1 Sam. 15. 15. 21. 1 Kings 18. 17.) they would, the guilt alſo, if they could; ſo in the Primitive Church, what ever calamity came upon the people, or common weal, it was preſently imputed to the Chriſtians.

are come hither also] Meaning, they are ill-affected to the ſtate, and trouble this city as they have done others.

V. 7. *whom Jason hath received*] He hath harboured them: ſee on verſe 6.

contrary to the decrees of Cæsar] An odious crime, but impudedently caſt on Chriſtians: Paul and Silas endeavoured to advance the ſpiritual kingdom of Christ, without any injury to the Roman Empire; which the Jews well knew, but caſt this aſperſion upon them, onely to render them odious to the people: therefore they pretended *Cæsars* right, that they might abuſe the decrees of *Cæsar*, to the deſtruction of Gods ſervants: the ancient Chriſtians were no diſturbers of States: *rogamus Auguſte. non pugnamus*, ſaid *Ambroſe lib. 5. epeſt. 33. ad Marcellin. we entreat, O Cæſar, we fight not*; therefore *Theodoſius* had rather to binde men to him, *religione quam timore, with religion rather than fear, Ambroſ. de exit. Theodoſ. orat. the Chriſtian* (ſaid *Tertullian. ad ſcap. cap.* 2.) *is no mans enemy, much leſſe the Emperours, whom knowing to be appointted of God, he muſt needs, love, reverence, honour and wiſh ſafe*—therefore ſaith the ſame, *we honour the Emperour ſo far as it is lawful for us, and expedient for him, ut hominem à Deo ſecundum—& ſub Deo minorem as a man next unto God: and leſſe than God only,* they

they prayed for the Emperours---*long life, prosperous reign, valiant arms, faithful Senate, & counsel, good people, and a quiet world: ib. Apol. cap.* 30. yet these men could never be seeme from calumny, as if they had been enemies to peace.

V. 8. *They troubled the people,* &c.] This people not knowing the businesse, and hearing something pretended against the Roman state (having so lately smarted under their power) were troubled, & for fear they might again deal fiercely with them as disturbers of peace, and probably the Roman commanders there being, might also be troubled at the appearance, or fear of some insurrection.

V. 9. *When they had taken security of Jason*] λαβόντες τὸ ἱκανὸν, *Syr. and had taken sureties*: that is, bail, for their appearance. So *Budæus* interpreth it, *cum satis accepissent, ab Jasone, & ab aliis judicio sistendi sponsionis,* &c. here they being partly satisfied with their answer (as is most probable) and a legal security taken, they appease the people.

V. 10. *Berea*] Another City of *Macedonia*: hither they sent Paul and Silas, that they might keep them from the rage of the Jews, and reserve them to the greater good of the Church.

went into the synagogue] Here was his invincible love toward's the Jews: after so many violent outrages of theirs against his life, he ceaseth not to venture again for their salvation. See Rom. 9. 2, 3.

V. 11. *These were more noble*] That is, than the *Thessalonian Jews*, for this ᾧ ὁ Θεσσαλονικεῖς, *is elliptical*: *than these (Jews) in Thessalonica*: which their dayly searching of the Scriptures confirmes, the Jews had the writings of the Prophets, but rarely the Gentiles before their conversion: see verse 13.

they received the word] That is, the Gospel of Christ preached unto them, which they of *Thessalonica* rejected and persecuted, but these cheerfully and readily embraced: herein they were more excellent than others. See 1 Thess. 2. 13.

searched the scriptures dayly, &c.] For they testifie of Christ, John 5. 39 that Christ is learned; there shineth an heavenly light, which like that Eastern star. (Mat. 2. 2. &c.) leads the wise men to Christ: these *Bereans* diligence, is exemplary to us.

V. 12. *Therefore many of them believed*] By the testimony of Scriptures, and example of other believers, the Spirit of God working thereon.

V. 13 *When the Jews of Thessalonica, &c.*] These unbelievers being of restlesse and implacable malice, envied those who believed, therefore came they over to *Berea*; to hinder the preaching of the Gospel there, by stirring up new troubles. See 2 Thes. 1. 5. &c.

V. 14. *to go as it were to sea*] To take shipping as if he meant to go quite away out of those parts; which they did, that the Jews might give over their pursuit.

but Silas and Timothous abode, &c.] They being not so much known nor maliced as Paul, stayed a little while, further to edifie the believers there.

V. 15. *to Athens*] A City and famous University of *Greece* to did the providence of God bring to passe, that Satans malitious endeavours to suppresse the Gospel, caused it more to spread abroad; as here it did, at *Athens*, the *Greece of Greece*. See *Atlas. min G. Mercat. in Athen.*

V. 16. *His spirit was stirred in him*] παρωξύνετο---was embittered in him. So chap. 15. 39. ἐγένετο δὲ παροξυσμὸς --- *Dissensio incitabatur, Oecumen. in loc.*---was *stirred up*. So bitternesse of Spirit moved him, that he could not bear it, but brake out into reproof.

V. 17. *with the devout persons*] With the Proselytes. *Syr. with them that feared God.* See chap. 13. 43.

V. 18. *Epicureans*] A sect of Philosophers, as also were the *Stoicks*, of the errours of the *Epicureans*. See *Epiphan. hæref. 6. Gent. hæref. ord.* 8. of the *Stoicks*; see *Epiphan. hæref. 5. D. Laert. lib. 10. ib. lib. 7. zenon,*

V. 19. *Areopagus*] Or *Mars-hill*, it was the highest court in *Athens*, a court where the Judges called *Areopagites*, sate concerning the highest titles and causes, specially religion: hither they brought Paul as a violater of their religion, to be judged, as *Socrates* was, for that he denyed their Idols to be gods, and because he would, as they said, bring in ξένα δαιμόνια, other new gods. *D. Laert. l. 2. Socrat.*

what this new doctrine, &c.] Thus godlesse men think of truth: whereas truth is more ancient than any errour: the gospel was in the old testament, as the wheat in the blade, in time, and by degrees ripening, and shewing it self. Heathenish superstitions are but imitations of Gods truth and holy worship, inventions of Satan to beguile ignorant soules with shewes of truth.

V. 20. *You bringest certain strange things,* &c.] It is strange to them who were aliens from the covenant of God: this they would know, to satisfie their own curiosity.

V. 21 *either to tell or hear*] This is the fruit of idlenesse, and levity of unsgoverned minds. See 1 Tim. 5. 13. these two things go together: inquisitivenelle, and talkativenelle: the Grecian Historias shew the disposition of this people: the meanest mechanick among them, would be medling and discoursing of Statematters; insomuch as in that dangerous liberty of tongues, that republique (though the *Misteris* of knowledge to all *Greece*) could never be well or long setled, nor free from tumults, and dangerous concussions of state, so discomposing and disjointing the members thereof, that they were long before they could grow together again, recover their ancient strength, or be free from some mischievous gangrens, untill they lost themselves and all *Greece* with them: such popular liberty, being a dangerous symptom, of a distasted Common-wealth, it were to be wished, that those, who sit at the helm, would seriously, and timely consider how this disease hath crept upon us, now some years together, lest once ---flourishing *England* come to the like misery.

V. 22. *Mars-hill*] See verse 19.

and said, ye men of Athens] So was he ready to give account of the hope which was in him. See 1 Pet. 3. 15.

too superstitious] δεισιδαιμονεστέρους: the word is used sometimes in the good part; but here, as commonly, in the evil: so *Clem Alexandr. adm. ad Gent. &c.* δεισιδαίμων, is *meticens numen*, or a superstitious man: one who by fear, is driven to believe a deity, or worshippeth for fear, as the superstitious usually do. *Lactantius* describeth such to be, *qui superstitem memoriam defunctorum colunt*, &c. who worship the images of their *Ancestors*, as their *penates*, and houshold gods: they who devised to themselves new rites of adoring the dead (in stead of God) whom they imagined to be received into heaven and Deified, *lib. 4. cap.* 28. and also they who worshipped many, or any false God, he had excellently well said before. *l. 2. c.* 18. that such had not the reason of men left in them; and that there is no doubt, but that *Religio nulla est, ubiunque simulachrum est, there is no religion, where there is an image.*

V. 23. *your devotions*] σεβάσματα; *your adorations* (of σέβεσθαι, to adore with religious worship. *Budæus*) or the gods which ye worship: the Syriac give it בֵּית דַּחֲלְתִּיכוֹן *beth dachalothoon: the house of your religions*; your idol temple.

TO THE UNKNOWN GOD] Syriac לֵאלָהָא דְּלָא יְדִיעְנָא *dalobo genkzo*; of or to *the hidden God*: he dwelleth in the thick darknesse, 1 Kings 8. 12. Hebrew עָנָן *ganaz*, is *texit, velavit*, &c. the same which ἀπορρήτῳ with the Greeks: God is indeed, as *Lactantius* saith, *lib. 1. cap.* 8. *inextigibilis, ineffabilis, & nulli alio satis notus quam sibi; incomprehensible, ineffable, not very much known to any but himself*: Some heathen authours mention this altar, as *Pausanius Attic. Laert. in Epimenid, Lucian. Philopatride*: but something differing, in their relation of the inscription, and occasion of the same: *Oecumenius* saith, that the whole inscription was, Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ, *to the gods of Asia, Europe and Lybia, to the unknown and strange God*: hereby Paul taketh occasion to bring them to the true God, whom yet they knew not.

V. 24. *God that made the world*] Chap. 7. 48. The Apostle here teacheth them, who that God was, whom they worshipped under the notion of ΑΓΝΩΣΤΟΥ, whom he describes by his effects, and works of creation, and preservation of the world, concerning the incomprehensible essence of God, though before an auditory of Philosophers, he said nothing, only by his work of creation and providence, he sheweth which is indeed the true and onely God: in these words he refuteth the foolish tenet of *Epicures* affirming the world to be eternal. See in verse 26.

V. 25. *with mens hands*] His worship consisteth not in things external, humane traditions, or the works of mens hands, idols, images, &c. but in spirit and truth (See John 4. 24.) according to the holy prescript of his own word: he is independently and self-blessed, wanting nothing of ours (Psalm 50. 8.) he gives all creatures what they have and are: when he blesseth us with ability to give (which is acceptable service to him. Phil. 4. 18. Hebr. 13. 16.) and rewardeth that which we do herein, in faith and obedience to him, he onely crowneth his own graces in us: but here he intendeth not these things, but external ceremonies &c.

V. 26. *hath made of one blood*] Of one *Adam*: herein he admonisheth the Athenians to consider the end for which God gave them life and being: it is a brutish *stupor*, not to minde why God made us reasonable creatures.

determined the time before] Job 7. 1. & 14. 5, 6. For the birth and life of every man, as also the places of their habitations: this he saith to confute the *Epicures*, who denyed Gods providence, dreaming that all things were made by a fortuitous concourse of their imaginary *Atomi*: (*Clem. Alexandrinus strom. lib. 1. Greg. Nazianzen orat. 33. fine. Epiphanius hæref. 6. Athanas. de incarn. verb. Augustin de C. D. lib. 6. cap. 5. &c.*) God in his eternal counsel ordained all these things, and changes which we see in their appointed times: he divideth the earth to the sons of men, and his providence governeth all things, which his wisdom not onely foresaw, but disposed of. See Psal. 115 3.

V. 27. *that they should seek the Lord*] It is not as *Anaxagoras* said, man was born to see the sun and the heavens (*Lactant. l. 3. c. 9.*) but to seek, know, and serve the Lord their Maker: he not onely

onely gave us life, but also means by which we may come to know him, in the great volume of nature, and the book of grace, the holy Scripture.

if happily they might feel after him] ψηλαφήσειαν αὐτὸν *might feel* and finde, he intimates that God, though he be incorporeal, yet in his works which are corporeal and obvious to sense, so compliteth with their infirmity, as that he seemeth himself before them (as *Oecumenius* saith) ὥσπερ ἀνθ' ὧν εἰσὶν αἰσθητὰ τὰ ψηλαφώμενον) as it were something *palpable*: the Syriack hath it, *that they might finde him by his creatures*: in them indeed, that which may be known of him, as his wisdome, power, and goodnesse, may and do evidently appear. Romans 1: 20.

not farre from every one of us] We are not to seek the knowledge of God in things farre remote from us; we need not go out of our selves to finde him; he filleth all things. Jer. 23. 24. indeed the carnal eye cannot see him, nor the ear heare him: lo *he goeth by me, and I see him not.* Job 9. 11. yet the effects of his present goodnesse, are obvious to every sense. See *Augustin. Paulina. ep. 112. cap. 11.*

V. 28. *in him we live,* &c.] That is, by his power, by which he continually preserveth the creature in his being. Col 1. 17. Hebr. 1. 3.

your own Poets have said] As *Aratus* a Greek; this he citeth, not to derive any proof from his authority, who was an heathen, and alien, but to shame the *Athenians*, with whom he had now to do. See also 1 Cor. 15. 33. Tit. 1. 12.

V. 29. *we ought not to think*] Esa. 40. 18. from *Aratus* testimony he inferreth, that the worship of Idols is impious vanity; how foolish and irrational is it for man, the image of God, to adore the image and work of man? and what madnesse is it for a man to think that any can make the image of an infinite, incomprehensible God, when he well knows that the most curious artificer can neither draw the picture of a soule, nor carve it's image.

V. 30. *times of this ignorance*] Chap. 14. 16.

God winked at] ὑπεριδὼν ὁ Θεὸς, may here signifie the same which ἀνεκτὸν Hebr. 8. 9. not to regard, or to contemn, contray to ἀνεξάκτως. Luke 1. 48. God did not manifest himself unto them, as unto the Jewes. Psal. 147. 19, 20. and this sheweth Gods patience, in that he did not presently destroy them, not their impunity for the life to come: herein he prepossesseth an objection vvhich they might possibly have made: if the religion which we profelle, be false and erroneous; why did God suffer the world so long to erre: he saith God bare with that in his long-suffering; but now he requireth you to repent: be not you so curious to examine what became of others before you, as careful for your own salvation; the onely means whereto, is now presented you: that was a severe judgement, when God gave you up to your own lusts; and blindnesse of mind (as Rom. 1. 24. Heb. 8. 9.) this is a gracious mercy which he offereth to you in the Gospel and covenant of grace.

but now he commandeth all men] Now he causeth the Gospel to be preached to all nations, to draw them from their horrible finstand now if they refuse to do the known will of their Master, they must expect more severe judgements.

V. 31. *righteousnesse*] ἐν δικαιοσύνῃ in justice and equity: as 2 Cor. 5. 10. he mentioneth the judgement to come, to terrifie the *Epicures*, that they might no longer beguile their own souls, in hope of future impunity. See Psal. 96. 13. & 9. 8, 9

by that man whom he hath ordained] Rom. 2. 16. Christ Jesus: possibly *Paul* nameth his humanity, in respect of the Gentiles ignorance of the mystery of the blessed Trinity, and Christs incarnation: and lest they should so mistake that sacred mystery, as thereby to confirme their opinion concerning plurality of gods.

given assurance] Or *offered faith*; the meaning is, that God confirmed and declared, as it were by a most evident testimony, that Christ should judge the world, in raising him from the dead; wherein he was with power, declared to be the Son of God. Rom. 1. 4.

V. 32. *Some mocked*] Some were like stony ground, some like thorny, and some like the good. Matth. 13. they who tasted the truth and mercy of God therein, desired to hear more. See Chap. 13. 42.

V. 33. *So Paul departed*] He dismissed his auditors, having performed his part in sowing the seed of the Gospel among them.

V. 34. *certain men clave unto him*] To wit, those whose hearts God had opened, so that the word might be a savour of life unto them.

Dionysius the Areopagite] A Senatour or Judge in that coure of *Mars-hill* in Athens, whom *Luke* names, because he was no vulgar auditor, but an eminent man, and of great authority with the Athenians.

Damaris] It seemeth that she was some honourable woman. See verse 11.

CHAP. XVIII.

Verse 1. *Corinth*] A chief city of Achaia, situate between the Egean and Ionian seas.

V. 2. *Aquila*] A Jew converted to the faith of Christ. See Rom. 16. 3.

Pontus] A Province in Asia.

Claudius] The Emperour of Rome.

V. 3. *and wrought*] This he did in respect of the present necessity, that he might not disadvantage the Gospel by being burdensome to any. Chap. 20. 34. 2 Thes. 3. 8.

tent-makers] Their trade was to make tents of skins, then much in use in those hot countries

V. 4 *a Greek*] See chap. 11. 20.

V. 6. *when Silas and Timothous were come*] See chap. 16. 1. &c. and 17. 15. we here read the proceeding of *Paul* in preaching the Gospel at *Corinth*, accommodating his doctrine to their capacity, of which he seemeth to speak, 1 Cor. 3. 1, 2. but after the coming of *Silas* and *Timotheus* from *Macedon* unto him, as he had ordered, chap. 17. 15. he began to be fervent in the cause of Christ, declaring him to be τὸν Χριστὸν Ἰησοῦν, that Christ Jesus, promised by the Prophets,

was prefsed in spirit] He had an extraordinary and vehement motion of the spirit, by a divine inspiration, to testifie to the Jewes, that Jesus was that Christ, the Messias, whom they so long expected,

V. 6. *he shook his raiment*] Mat. 10. 14. and chap. 13. 51.

your blood be upon your own heads] This is an Hebrew manner of speaking. So Josh. 2. 19. דָּמוֹ בְרֹאשׁוֹ *damo beroßo Gre.* וְאָנֹכִי אֶהְיֶה נָקִי *ve anochi ehye*; *he shall be guilty to himself*: that is, of his own destruction. So 2 Sam. 1. 16. *thy blood shall be upon thine own head.* So the Jemes cried, Mat. 27. 25. *his blood be upon our heads, &c.* that is, the guilt and punishment thereof; this *phrase* seemeth taken from the Jewes custome of laying their hands on the head of the guilty persons by which they intimated, that the witnesses laid that crime, concerning vvhich they testified, on the head, or to the charge of the person accused, and so devoted him to punishment; as their sacrifices vvere destinated to death, by the laying the sacrificers hand on the head of the beast to be offered: See Levit. 1. 4. & 3. 2. Exod. 29. 10. So that blood is said to be laid on the head, vvhen one is guilty of the sin vvhich deserveth death: the sense of *Pauls* speech is, be you, or you are guilty of your ovvn destructions.

I am clean, &c. καθαρὸς ἐγὼ that is, ἀθῷος, innocent guiltlesse; or ἀνεύθυνος, unblameable, not in the fault: ἐκ τοιούτου τὰ καινὰ: *I have no share in this evill*: it is none of my fault, if ye perish.

henceforth I will go unto the Gentiles] This he said, that emulation of the Gentiles might incite them to believe: but their obstinacy made an evill use of every thing, and so rendred them incurable. chap. 13. 46,

V. 7. *named Justus*] This vvas a Proselyte: the Syryack calleth him טִיטוֹס *Titus*; vvhether *Justus* vvere here a surname; as, chap. 1. 23. and Col. 4. 11. it is uncertain, the vulgar readeth *Titi Justi*.

one that feared God] So chap. 10. 2. *Cornelius* was said to be a devout man, and one that *feared* God: a religious and good man.

V. 8. *and Crispus a chief ruler*] See 1 Cor. 1. 14. ἀρχισυνάγωγος *a chief, or one of the chief rulers of the synagogue*, for verse 17. *Sosthenes* is mentioned (as his colleague, or one in the same office) *a chief ruler of the synagogue*. See on Mark 5. 22. Mat 9. 18. and on Luke 13. 14.

V. 9. *be not afraid, but speak,* &c.] Be not afraid to speak boldly: because the ingratitude and perverseneste of hearers, often discouragech Ministers, thus God animateth them to their duty. See Isai. 58. 1. Jer. 1. 17, 18, 19. Ezek 3. 4, 5, 8, 9, 11. we may not, for fear of the invincible malice of some, neglect the salvation of others. See chap. 20. 27.

V. 10. *for I am with thee*] I will take thy part and assist thee. See Mat. 28. Rom. 8, 31. however God often permitteth his Ministers to the violence of enemies, yet he is with *them* in life and death; yea, then most, when they are most destitute of mans assistance. See 2 Tim. 4. 16, 17, 18. but here God promised a more evident and peculiar protection to *Paul*, by making void all the mischievous endeavours of the adversaries.

I have much people in this city] This is a second argument, whereby he encourageth *Paul* to speak confidently: there were many in Corinth whom God had ordained to salvation, so that his labour should be blessed with happy successe: here is an argument of industry and patience to Ministers: God hath his Elect, whom in his appointed time he will effectually call to Christ by the word preached, though he suffer them for a season to lie like the pure wheat among the perishing chaffe.

V. 11. *continued there*] ἐκάθισεν *he sate there*, that is, at Corinth. So the Syriack giveth it by יָתַב which signifieth, he sate, remained, or dwelt of the Hebrew יָשַׁב often used to the same purpose.

a year and six monthes] So full of labour and difficulty was the planting of Church.s, that *Paul*, so extraordinarily gifted, was so long in this one, yet had he assistants. See 1 Cor. 2, 3. 1 Cor. 3. 10.

V. 12. *Gallio was Deputy*] Affliction commonly followeth preaching of the Gospel: malice is restlelle as the devil, whose influence it is: the Iewes, as it seems by the change of their Deputy, were animated to attempt against *Paul*; hoping that a new Iudge would favour them against the Christians.

of Achaia] *Gallio* is called *proconsul*, or Deputy *Consul* of *Achaia*, that is of all Greece, of which *Achaia* was but a part: So *Suidas* interpreteth Ἀχαΐα, ἡ ἑλλὰς: *Achaia*, that is *Greece*: So the Romans (faith he) seem to call *Achaia*, *Greece*; transferring the name of the then chief and ruling part thereof, to the whole conquered nation: so say it was because they subdued the rest of the Grecians through the ayd of the Achaians *Pausanias*; *&c.* Sure it is that Greece was made a *Consularis Province*: some write that *Gallio* obtained this Deputyship of *Claudius* the Roman Emperour, by the favour of *Nero*, *Claudius* adopted son.

with one accord] So unanimous, and industrious are the wicked to do mischief: it is a wretched shame for Christians to divide, when Satans kingdome can be of one consent.

V. 13. *contrary to the law*] They mean the law of *Moses*; according to which the Romans had permitted them to live: this they said, not being able to look to the end of the Law Christ Jesus. 2 Cor. 3. 13. Now however the Romans favoured neither the religion of Iewes nor Christians, yet for as much as innovations in religion, are often the causes of dangerous confusions of States, all such changes were suspected, and odious to the Romans, so that they made severe decrees against the authours thereof.

V. 14. *if it were a matter of wrong*] Between party and party: it is as if he said; I will meddle onely with civill government, and not with your religion.

V. 15. *and names*] The profane man thought the Jews worshipped one name, and the Christians another, as the hathens, who upon the matter, adored bare names, and fancies of men.

V. 16. *drave them from the Judgement seat*] He *superseded* the cause, and therefore would not have them stay there longer to trouble the court, with controversies (as he thought) unnecessary.

V. 17. *the Greeks*] The Grecians which were not converted: the Syriack readeth it, *the profane*.

none of those things] Neither for that which concerned religion, to defend Gods servants: nor for the States interest, to maintain peace, and defend the oppressed.

V. 18. *having shorn*] As Nazarites did at the end of their vow, Numb. 6. 18. the meaning is, that *Paul* shore his head. (See chap. 21. 24) not as some others think, that this is to be understood of *Aquila* and *Priscila*.

in Cenchrea] A port of the Corinthians.

V. 19. *came to Ephesus*] A city of Ionia, and Metropolis or chief city of Asia the lesse.

left them there.] That is, he left *Aquila* and *Priscilla* at Ephesus.

reasoned with the Jewes] So zealous was he still for their salvation, so often did he expose his life for them.

V. 20. *he consented not*] Not that he was not willing to spend his time, and do his uttermost endeavour for their salvation who were willing to hear; for he ventured often to preach to the obstinate, and he promised to come again unto them; but it seemeth some secret instinct of Gods spirit now led him to Jerusalem.

V. 21. *keep this feast*] Not that he now observed dayes, or the antiquated ceremonies of the law (See Gal. 4. 10.) but because he might in that solemnity, and concourse of people, more advance the Gospel.

if God will] 1 Cor. 4. 19. Jam. 4. 15.

V. 22. *Cesarea*] Called *Cesarea Stratonis* a port by which they went to Jerusalem; some say built by *Herod*.

V. 23. *Galatia*, and *Phrygia*] Chap. 16. 6. Galatia, or Gallo-graecia; so named of the *Galli, qui Graeis, mixti, vlim loca ea coluere. Atlas min. Amster. 1634. pag 600. cap. 20.*) *The Gaules and French, who mixed with Grecians anciently inhabited those places.*

V. 24. *a certain Jew*] 1 Cor. 1. 12.

named Apollos] See 1 Cor. 3. 6. and 1 Cor. 4 6. he was born at Alexandria, a city in Egypt.

an eloquent man] Though the Kingdom of God be not in word, but in power. 1 Cor 4. 20. nor eloquence of speech, or the ensicing words of mans wisdom, but in the evidence of the spirit. 1 Cor. 2. 1. 4. yet is eloquence used, to the setting forth of the truth of God, and edification of his Church, as an Egyptian jewel to adorne the tabernacle, and here commended in *Apollos*, by the holy Ghost, whose gift it is; *Lavinius* noted well that the Phylosophers, Oratours, and Poets, were therefore very pernicious, in that they easily ensnared incautious minds: *suavitate sermonis, with sweetnesse of speech*; therefore his advice is, even in delivering the truth of Christ, to sweeten the speech for the winning of them to Christ, who will neither hear nor read any thing, *nisi expolitum, ac disertum, except it be polished, and eloquent*; and where *nemo rem veritate ponderat, sed ornatu, lib. 5. cap. 1. no man valueth the matter by the truth, but politure and trimme thereof.*

mighty in the Scriptures,] Much versed and learned in them, which enabled him to convince the adversaries. Titus 1. 9. Syriack, *arguens erat in Scripturis*: this is added that none might think it to be the vain and frothy eloquence of profane men: it was a divine and powerfull eloquence.

V. 25. *instructed in the way of the Lord*] κατηχημένος, instructed *viva voce*, The Syriack hath it, *he was taught*. Some interpret, he was *initiated*, *&c.* See Luke 1. 4. the word signifieth one that is entred into religion, or catechized, as those who were taught the rudiments and principles thereof.

fervent in spirit] Zealous to teach and to winne men to Christ: See Rom. 12. 11. 1 Kings 19. 14. Zeale is the life of religion, without which it is inactive (See Rev. 3. 15, 16.) but it must be zeale with the true knowledge of God. See Rom. 10. 2. 2. Acts 21, 20. and 22. 3. Tit. 2. 14. Rev. 3. 19.

taught diligently] His zeale and diligence is here commendable, though he had not yet much knowledge of the doctrine of the Gospel, as appeareth by the next clause: however, he well used his talent, being faithful in a little.

the baptisme of John] That is the doctrine of *John*, which we may not understand as if John were the authour thereof, or as it were different from the doctrine of Christ and his Apostles (for he preached repentance, and faith in Christ for remission of sinnes, and salvation, which they also preached) but because John was between the Prophets and Christ, whose way he was to prepare; the mysteries of salvation were not so clearly manifested; as afterward by Christ himself and his Apostles: John taught the rudiments, as his hearers were capable, but the Apostles themselves could not understand some things often taught by Christ, untill they received, the holy Ghost, to lead them into all truth: therefore though *Apollos* were instructed in the way of the Lord, having learned that Christ was the only redeemer of man, yet he was yet ignorant of many things appertaining to the manner of our redemption, and the kingdom of Christ, which he afterward more fully learned and happily taught.

V. 26. *they took him unto them and expounded*] If *Priscilla*, the woman here mentioned, contributed ought to this work, it was where her husband, *Apollos*, and her selfe were private: such instruction *Paul* commendeth in *Timothies* grandmother *Loi*, and his mother *Eunice*, of whom (most likely) he had learned the holy Scriptures. (See 2 Tim. 1. 5. and 3. 15.) though otherwise in the Church, (or other place made publick by the company) he suffered not a woman to teach, but to be in silence. See 1 Tim. 2. 11, 12. possibly the man and wife hearing *Apollos*, both joyned in the invitation of him unto them, but that *Aquila* performed the part of interpretation, and instruction in the way of God, though it be attributed to both, because both equally affected it; there is no patronage here for that late revived practice of the old exploded hereste of the *Pepulians*, or *Quintilians*, who as *Augustine Tom. 6. de hæref.* saith *mulieres sacerdotio honorant*, they honour women with Priest-hood. We may more safely say that the most excellent of meer men know not all; and that those who are inferiour in gifts may adde something to them.

the way of God] The doctrine of the Gospel.

V. 27. *to passe to Achaia*] See verse 12. why he would go thither is not here expressed, but cerrainly it was to advance the Gospel there.

the brethren wrote] Letters of recommendation for him who was not much know to the Churches.

re helped them much] Confirming them who believed, and refuting the adversaries through the grace of God thereto enabling him.

V. 28. *That Jesus was Christ*] The Jews had no controversie with Christians concerning a Christ to come; the whole dispute was, whether Jesus the Sonne of Mary were he; this now *Apollos* proved by Scriptures accommodated to him: and thus *Apollos* watered, 2 *Cor.* 3. 6. herein the Scripture is sufficient to accomplish and make the man of God absolute, 2 *Tim.* 3. 16. we cannot learne Christ in any humane traditions, or inventions of men: the sun can be discerned by no light but his own, because that excells all other worldly lights: neither can Christ the sun of righteousnesse be known by any, but his own light, which shineth in the Scriptures: these restisie of him, and discover him unto us. Iohn 5. 39.

CHAP.

CHAP. XIX.

Verse 1. *Through the upper coasts*] In the upper parts of *Asia*, are *Phrygia*, *Galatia*, *Lydia*, *Livonia*, *Ionia*, in which was *Ephesus*.

V. 2. *have ye received*, *&c.*] They are demanded concerning the visible gifts of the Holy Ghost, as speaking tongues, healing, &c. Which then flourished in the Church, though they were not then common to all that believed, and were baptized, as in this their answer may appear.

whether there be any Holy Ghost] Or *whether the Holy Ghost be* (as John 7. 39.) they meant whether there be any such gifts of the holy Ghost, given to any: they answered according to *Pauls* question; which being concerning the gifts and graces (not the infinite and eternal essence of the deity) they reply according to the same. (See chap. 8. 16.) for it were very absurd to say that they had not heard of the holy Ghost being baptized of Johns Disciples, John seeing him descending on Christ in his Baptisme, in a visible form. Mat. 3. John 1. concerning this, neither did the Apostle ask, nor they answer, but concerning those gifts which then flourished in the Church, of which they said, they had not heard.

V. 3. *unto what then were ye baptized?*] That is, what religion, what doctrine professed you, in your baptisme? or the question was not here, of baptizing, but *de primordiis* concerning their beginning, and constitution of the Church of *Ephesus*, where appeared not yet any publick form of a Church in discipline and other Ecclesiastical rites, and conventions: so that he enquireth, how they were grounded, whether by imposition of hands, or the gifts of the holy Ghost, whereby it might appear, that they were divinely called, as the gifts of prophecies, prophesie; &c.

unto Johns Baptisme] That is, we professed the same doctrine, which John Baptist taught: and we received baptisme, as a seal of our professing the same, and of our dedication unto Christ.

V. 4. *John verily baptized*] Mat 3. 11. as if he said, the ministery of John was not to gather disciples to himselfe, but that he might prepare and remit them to Christ, that they might in him only, expect and obtain remission of sins and salvation.

that is, on Christ Jesus] *Theophylatt* on Luke 24. expresseth that well as not excluding the other persons of the holy Trinity, but in contradistinction to the Jewish baptizings or washings; that was faith he πρόσκαιρον τοῖς Ἰουδαίοις, spiritual, not Judaicall. See on chap. 2. 38. and on 18. 28.

V. 5. *When they heard this*] That is, when they heard the doctrine of John, they were baptized by some of Johns disciples who had so preached unto them the doctrine of repentance, and salvation by Christ: not that *Paul* did rebaptize them: for otherwise it would follow, that Christ whom John baptized, and we, are not baptized with the same Baptisme: whereas he bare the same circumcision with the Jewes, and the same baptisme with us Gentiles. that he might declare himselfe the Saviour of both. So that these words (*when they heard this*) relate not unto the words of *Paul*, but unto their hearing of Johns doctrine: and therefore *Paul* is not faid to have baptized them, but to have laid his hands on them: that is a posture and action of confirmation, not initiation, and baptizing, verse 6. against rebaptizing them who were baptized by hereticks (except of those who raised the foundation of faith, and used not the Catholick form of baptisme) See the Councel of *Carthage*, 1 *Anno* 258. and the other Councells concerning the same. *Severin. Bin. To.* 1. *Concil. fol.* 175, *cap.* 1. *&c. Paris*, 1636. *ib. To* 5. 482. *cap. A. B. ibid.* 455. *cap.* 2. *E. ibid. T.* 1. 99. *cap.* 1. *A. B. &* 158. 2. *E. ibid. To.* 9 368. 1. *cap. & Bart. Carranza Summ. Concil. Rothomag.* 1633. *pag.* 673. *Augustin. To.* 4. *expos. ep. ad Rom. inchat. prope. fin ibid. To.* 3. *de fide ad Petr. (si sit ejus liber) ibid. de verb. Domini in Matth. serm.* 11. *Epiphan. expos. fidei. Cathol.* 13. *Justin. Martyr. Quæst. & resp. ad Orthod. quæst.* 14. *Chrysostome* words on Hebr. 6 6. are remarkable: when he had said τὸ ἐκκλησιαστικὸν σχῆμα τοῦτο ἐστι, &c. Baptisme is the crosse, in which our old man is Crucified with Christ; being made conformable to his death, &c. ὁ γὰρ ἀναγεννώμενος δεύτερον σταυροῦται Χριστῷ σὺν αὐτῷ· therefore hee that rebaptizeth himself, crucifieth him (the Lord of life) again. *Auxentius* the hæretick rebaptized. *Ambrose* said, he (therein) defspised the Counsell of God. *epist.* 32. *fin.* Baptisme is a new birth of the whole man: as we can be born but once in the flesh, so can we be born but once in the Spirit: therefore as there was but one circumcision (which signified the same) so ought there to be but one baptisme.

V. 6. *Layd his hands upon them*] Chap. 6. 6. & 8. 17. he layd his hands upon them for confirmation, we read not that he rebaptized them.

they spake with tongues] Chap. 2. 4. & 10. 46. That, is, they spake divers languages, which before they knew not.

and prophesied) By a divine and evident inspiration, they preached and expounded the word of God as able Ministers of Christ. See 1 Cor. 11. 4. & 14. 1.

V. 8. *the kingdom of God*] See on chap. 1. 3. and on 20. 25. that is, concerning the mysteries of salvation comprehended in the Gospel; the Jews dreamed of a political kingdom of the Messias, which they supposed should be in ceremoniall rites, but *Paul* declared that it should be a spiritual kingdom; as Rom. 14. 17.

V. 9. *and spake evill of that way*] As chap. 18. 26. of that doctrine of the Gospel.

and separated the Disciples] This warranteth not separation from a true Church, or for any defects therein lesse than fundamentall: it is true that when the nations are drunken with the cups of *Babylonish* fornication, then the Lord calleth from heaven, *come out of her my people*, &c. (Revel. 17. 2. and 18. 4. See Ephes. 5. 7, 11, 2 Thes 3. 14. 2 Cor. 6. 14, 15. Tit. 3. 10.) and that in case of scandal, we must not company with the incorrigible wicked: but here we see, though *Paul* withdrew the weak Disciples from the blasphemers of Christianity and the Gospel, yet he made no schismes nor yet deserted the cause, for which he daily disputed with the adversaries.

one Tyrannus] This seemeth to have been some Phylosopher, or publick professour of Rhetorick, converted by *Paul*: *Syr. in the schoole of a certain man whose name was Tyrannus.*

V. 10. *by the space of two yeares*] This commendeth *Pauls* great diligence for the planting of the Gospel.

so that all they which dwelt in Asia, &c.] This was that admirable door, which *Paul* said was opened unto him, 1 Cor. 16. 9, not that all the people, but that all the Christians of *Asia* heard him, the sweet savour and report of the Gospel spreading it self abroad (like that odour of the precious oyntment, which filled the house. John 12. 3.) into all parts round about.

V. 11. *speciall miracles*] Great miracles, whereby he confirmed the authority of *Pauls* Apostleship, and ministery.

V. 12. *handkerchiefs*] This maketh nothing for the superstitious use of reliques: Gods providence did this that by such cures, he might prepare the absent, and those who had never seen the face of *Paul*, to a reverend esteem, and opinion of the Gospel and truth of Christ, in whose name they were so cured, and also, that in these meanes, so slender and improbable of themselves, the power of Jesus healing them might the more clearly appear.

and the diseases departed from them] As Mat. 8. 15. Luke 4. 39. John 4 52. the diseases left them, that is, they were freed from their diseases, and the unclean Spirits departed from them, being forced to do by the power of Christ.

V. 13. *Exorcists*] *Syr. Jewes who mandred about, and adjured devils or conjured devils*: these possibly, out of a foolish and impious emulation of the Apostles casting out devils, practiced such things, intending if they could have effected anything herein, to have made men believe, that the like miracles done by the Apostles, were but *magical exorcismes*, concerning *exorcists*, and *exorcismes*, yet in use in the Church of *Rome*, see *Durand. rational. To* 1. *lib.* 2. *cap.* 6. *lib. lib.* 6. *c.* 63. n. 8. and the *Ritual Roman* Paul 5. *jussu edit. de sacr. bapt.* where they use these words, *exorcizo te immunde Spiritus, in nomine Patris* +, *& Filii* +, *& Spiritus Sancti* + *ut excas & recedas ab hoc famulo Dei, &c.* So *ibid, de benedictionibus ------ exorcizo te creatura salis per Deum* + *vivum, &c. exorcizo te creatura aquæ, &c.* And *Benedictionalis. exorcizo te creatura olei, &c.* See *ib. de exorcizand. obses. à dem.* Concerning the *Jewish Exorcists, Josephus* writeth some fabulous things, *Antiq. lib.* 8. *cap.* 2. The gift of casting out devils continued long in the primitive Church. *Justin. Martyr. dial. cum Try. Iud.*

V. 14. *Seven Sons of one Sheva*] He mentioneth these for the greater evidence of the history, these were eminent persons (sons of one of the chief Priests) who with false miracles, and abuse of the sacred name of Christ to their own secular gaines, endeavoured to confirm their impious superstitions, and to render the doctrine of the Gospel suspected.

V. 15. *But who are ye?*] What have you that I should obey you? God commanded me, Jesus (whom *Paul* preacheth) commandeth me; but do not I know that you have no such commission? no power to cast me out?

V. 16. *leapt on them*] The possessed man fell violently upon them, and by the force of the evill spirit in him, mastered them, tearing their cloaths, and wounding them: sometimes the devill willingly co-operateth with the conjurers, and witches, suffering himself to be commanded, and possibly, driven out also (probably the *Hebrews* might consider this in their calling a witch, *the mistris of a devill.* So 1 Sam. 28. 7. they call the witch of *Endor* בעלת־אוב *behalath ob, dominam Pythonis*, a *Pythonisse*, one having a familiar spirit. *Chalde, one who can draw out a devill*; this he doth where he can entice men or women to confederate with him for mischief, and hold them, and others by them, in superstition: but here he had some other end, and

God would thus defeat their mischievous practises: making all serve to the further advancement of the Gospel which *Paul* preached.

V. 17 *fear fell on them all*] Herein appeareth the fruit of this divine revenge on them who impiously prophaned the holy name of Jesus: first that by their example, others feared to contemn that doctrine, the patronage whereof God so severely undertook: secondly in that all turned to the magnifying the sacred name of Jesus, the rumour of this accident making all afraid, not onely to blaspheme it as some of the Jewes did, but even to take it in their prophane mouthes, to abuse, as these Sonnes of Sceva did.

V. 18. *and confessed*] Terrified with this judgement on others, the remorse of their own consciences, and desiring some remedy, and comfort, they publickly confessed their errours, and detested those their sins. See Mat. 3. 6.

V. 19. *Curious arts*] That is *Magick*, as the *Syriack* expressed it divinations by judicial astrology, &c.

fifty thousand pieces of silver] Or, fifty thousand pence, which the word also sign fieth: what this cometh to of our *Sterling* money is not agreed on by the writers, but the least estimate, bringeth it about eight hundred pounds.

V. 20. *So mightily grew*, &c.] See chap. 12. 24. κατὰ κράτος, *vehemently* with great power, as the Syriack hath it, intimating a powerful course of the word, casting down the kingdom of sin and Satan: so doth κράτος signifie victory also: the summe is, that these superstitious and impious things being taken away, the word of God so much prevailed in the affections and lives of men to faith and obedience, that many were daily added to the Church of Christ.

V. 21. *purposed in the Spirit*] That is, by the motion of the Holy Ghost: therefore he yeilded not to his friends importunity, chap. 20. 22. 23.

Macedonia] chap. 16. 9.

Achaia] Chap. 18. 12. Here it is taken for that territory of *Greece*, which have that name, and not as, chap. 18. 12. for all *Greece*.

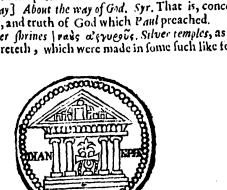
V. 22. *Timotheus and Erastus*] See Rom 16. 23. 2 Tim. 4. 20. to prepare and expedite those things which concerned the confirmation of those Churches, so that he might in his passage make the more haste to Jerusalem.

in Asia for a season] That is, in *Ephesus*, which is in *Asia*.

V. 23. *the same time*] When *Paul* was preparing to go from *Ephesus*, and thought all things well composed, upon a sodain Satan raised an unexpected storm.

about that way] *About the way of God. Syr.* That is, concerning the Gospel, and truth of God which *Paul* preached.

V. 24. *Silver shrines*] ναοὺς ἀργυροῦς. *Silver temples*, as the *Syriack* interpreteth, which were made in some such like form.



Concerning the destruction of that same magnificent Idoll Temple of *Diana* at *Ephesus*, you may read in the story of *Erostratus*. *Plin. lib. 36. cap.* 14. The silver shrins, or medals of silver with the form of their Idol *Diana*'s Temple, imprinted or wrought thereon, *Demetrius* sold to them who came to *Ephesus* either of superstition to worship, or curiosity to see the magnificent structure of that temple.

V. 25. *Whom he called together*] When he saw the esteem of this temple lessen by the light of the Gospel, and so his trade growing dead, he called together all the *artificers*, whose living depended on that superstition, and made a seditious speech to them.

by this craft we have our wealth] This is all our trade: a dangerous argument to carnal men, whose wealth is the God they adore: such men will easily be perswaded for their private ends, to trouble the peace of a Church or State, and to defend their gains though never so impious with tumult and blood.

V. 26. *this Paul hath perswaded*, &c.] He truly confesseth the state of the cause: *Paul* had shewed them that they were no Gods which are made with hands; yet *Demetrius* wickedly endeavoureth to suppresse that truth: this blindnesse putteth him and his fellows precipitately on to violent tumults.

V. 27. *not onely our craft*] This our manufacture our making medals, is in danger to be reproved as impious and unprofitable.

Lut also the temple] It is a rare impiety of the vulgar which borroweth no pretence from religion to countenance it self withall: and medling with Religion without some private interests, is as rare in carnal men, if *Pauls* preaching had nothing hindered *Demetrius* and his fellows profits, he would hardly have stirred out of doores about it.

whom all Asia and the world worshippeth] To the argument of profit, and pretended Religion, he added another reason, from the magnificence of the Temple, and greatnesse of their Idol *Diana*; now he inforces another leading motive, from universality, and consent of worshippers.

V. 28. *They were full of wrath*] This argument of profit, worketh strongly on worldly mens affections: therefore now guided by passion and hearing the cause of the impaire and decay of their trade; they never examine the truth and effects of the Gospel, but put it to popularity, and tumultuous out-cries.

great is Diana of the Ephesians] They feigned *Diana* to be *Jupiters* daughter, and their *tutelary goddesse*, in this fantastick opinion, they cry up her imaginary greatnesse, and their supposed interest, and thereby unanimously and publickly profess themselves defenders of that their superstition, with their uttermost power.

V. 29. *the whole city was filled*] Such unconsiderable sparks fomented by the breath of an inconstant vulgar oft-times break out into outragious flames; when yet the cause of the impious tumult, is rumour of people ignorant of what they do, and desire of confusion: see Numb. 26. 1. 2 Sam. 15. 6. 11. 13.

Gaius and Aristarchus] See on Rom. 16. 23. Colos. 4. 10. herein they bewray their diffidence as to the truth and justice of their cause, who durst not put it to the test of any principles of truth or good reason, but used violence, and injurious treating of the servants of Christ, dragging them into the theatre; without any legal examination of the cause.

the theatre] A publick place, to which the custom was to resort in any trouble, or businesse about the common-wealth.

V. 30. *suffered him not*] This was their care of his safety, who better knew the disposition of that people, it is an example to hearers, to love and preserve their Ministers. See chap. 17. 10.

V. 31. *Chief of Asia*] Ασιαρχῶν. *Syr. primores Asiæ*: this was Gods providence over *Paul*, to stirre up some chief men in this so great a danger to countenance and favour him, these send to him to desire him, not to venture himself to an enraged multitude.

V. 32. *the assembly was confused*] This company is here called ἐκκλησία: the *Syr.* giveth it well, *turba quærent in theatro*; the multitude of the *Ephesians* now assembled in the theatre: this convention was very confused, some crying one thing, and some another.

the more part knew not wherefore] The people like great waters are easily enraged, but seldome well enformed, why: false rumours fill their ears, and ungoverned passion their hearts with sodain and vehement desire of some new unconsidered undertakings; the end whereof they neither prudently foresee, nor cautiously examine.

V. 33. *the Jewes putting him forward*] It seemeth that the heathens of *Ephesus* were equally enraged against the Jewes and Christians; and that the Jewes put him on, to justifie their nation and religion, that they might cast all the occasion of this discontent and tumult, on the Christians.

beckened with, &c.] See on chap. 12. 17. Gre. κατασείσας τῇ χειρὶ, shaking his hand, by which they that spake in publick seemed to desire silence, that they might be heard; according to which the vulgar, *Vatablus*, &c. give it, *manu silentio postulato*, having required silence by his hand.

V. 34. *That he was a Jew*] They knew that the Jewes worshipped not their Idol, therefore would not hear him.

all with one voyce] So many wicked men can Satan unite in mischief: consent and unanimity of multitudes is no universal and certain mark of truth.

Cryed out] The word here used is of Κράζω, to *yaull*, or *cry out*, κράζειν or κεκράγειν, is spoken of Crowes who in great flocks cry altogether, hence is this expression accommodated to the disturbed multitude.

V. 35. *what man is there that knoweth not*] To appease this tumult, he taketh it for granted, that their religion was so publickly known to the world, that there need no tumult or out-cries to profesſe the same: probably he understood *Demetrius* malice, and hypocrisie, in that under pretence of zeale to their religion, he had abused the whole city, by his stirring up this tumult, all being but to maintain the gain of his self and fellow artificers: this fore, which most of the people knew not, he in his way prudently dissembled, magnifying with them the feigned god which they worshipped, that he might thereby attain his purpose, which was to appease the present tumult. This speech of the Town-Clerk favoureth only of carnal wisdom, wherever was pretended here contributeth no patronage to true religion.

a wor-

a worshipper of, &c.] νεωκόρος, is that which the Latines called *adituus*, the *Temple keeper*. He that hath charge of the *Church*. It is interpreted by *Suidas*, ὁ τὸν ναὸν κοσμῶν καὶ ὑφαίνων, one that adorneth and prepareth the Temple. His meaning is, that *Ephesus* was to estabilished in their Religion and worship of *Diana* their supposed tutelary goddesse, that there was no such cause of fear as *Demetrius* suggested, that they should be perswaded to forsake their religion for any other.

which fell down from Jupiter] Which defended from Heaven, the Syriac hath it. Concerning *Canetias* the maker of this Idol, see *Plin. l. 16. c.* 40. But their covetous Priests perswaded them, that it came down, or was sent down from Heaven; the like fictions had other Heathens concerning the *Palladium* of *Troy*, and the *Ancile* of *Rome*, concerning this *Ephesian* Idol you may see more, said Διονύσιος.

V. 36. *these things cannot be spoken against*] *Suidas* saith, ἀντιρρήτων (the word here used) is ἀπόλογον μὴ ἔχειν, that which admitteth no contradiction; a certain and doubtless thing So pronounceth he concerning their vain superstition, grounded on lying Fables, impious prescription, and rash consent of multitudes; whereas it is neither in time, multitude, or power of Men, to make falsehood truth.

ye ought to be quiet] Or appeased.

V. 37. *are neither robbers of Churches*, &c.] That said he truely (would we could say as much of our Impropriators) but though he thus said to appease the tumult, yet the Doctrine which *Paul* preached, is unconsistent with Idols.

V. 38. *the Law is open*] Or *the Court-dayes are kept*. The Law is the best appeaser of tumults; and Justice the securest Bond of Peace, the Nerves and Sinewes of all Commonwealths, without which the people must needs perish, if by no other means in self-destruction: it is that fame, *fallendo combinans*, without which, all bodies compounded, end in present dissolution.

deputies] That is, Judges appointed to determine personall controversies.

V. 39. *in a lawfull assembly*] Or *ordinary* Courts, or course of Justice (the sacred Patron of right and propriety) not in unlawfull tumults.

V. 40. *in danger to be called in question for*, &c.] Being under the Roman state, the City was in danger to be fined or otherwayes punished, for that causeleſes uproar, the Romane Law was, that all factious and seditious persons under their government should lose their liberties, and Roman freedoms, so that this sober man blamed *Demetrius* and his fellows for troubling the people.

V. 41. *he dismissed the Assembly*] Perswading them every man peaceably to repair home to his own house. So God used the carnal wisedome and eloquence of this Heathen to the preservation of his servants. This example is not unworthy of prudent *Christians* in authority: to estabiish Law, and Justice (without which no society of man can flourish, or indeed subsist) to preserve publick Peace, and to appease all popular and unlawfull out-rages.

CHAP. XX.

Verse 1. *And embraced them*] The Greeke word signifieth also *to salute*, (1 Cor. 16. 19, &c.) with wishes of Happinesse, So *Suidas* saith, ἀσπαμοὶ, ἢ εὐχὴ, &c. it is most likely that thus they tooke leave, praying for each others prosperity.

into Macedonia] See c. 19. 21, 22.

V. 2. *much exhortation*] Confirming them in the Faith and Truth of the Gospel.

V. 3. *the Jews laid wait for him*] When they could not prevail against him by open violence, they assail him by treachery, and secret plotting against him.

to return thorow Macedonia] And thence to goe towards *Syria*: We may not tempt God, by running upon knowne dangers, but use the best means we can, to prevent and avoid them.

V. 4. *Berea*] Chap. 17. 10.

of Derbe] Chap. 14. 6.

Tychicus] Ephes. 6. 21. Tit. 3. 12.

V. 5. *Troas*] Chap. 16. 8 those seven companions and partakers of *Pauls* travel s and dangers mentioned, verse 4. which *Luke* the Writer of this History, went before him to provide for his safety and necessary entertainment, some of them being left with him to minister to him, and assist him, as occasion served.

V. 6. *we sayled away from Philippi*] Chap. 16. 12. there they embarked.

dayes of unleavened bread] That is (seven dayes of) the *Passover*, wherein no leaven might be eaten, or found in their houses, Exodus 12. 19. In these dayes, *He would not set forth to travel, probably that he might not give offence to the weak Jews*: not that he might observe the now-antiquated Ceremony of this Feast, but that he might herein meet with occasion of propagating the Gospel, by instructing them concerning the fulfilling and abrogation of *the Law by Christ*, which they did not yet sufficiently understand.

V. 7. *first day of the weeke*] That is, the Lords Day, 1 Corinthians. 16. 2 Revelations 1. 10. vulgarly called Sunday: on this day *Christians used to have their solemne Assemblies, for publicke Prayer, Preaching, and Administration of the Lords Supper.*

to take bread] Chap. 2. 46. though by breaking of bread, the *Hebrews* understood any ordinary meals, yet this meeting seemeth to have been that they might hear the Word, and receive the Holy Sacrament of the Lords Supper.

V. 8. *were many Lights*] Because many persons were there assembled: they would not be in darkenesse, lest they should bring any suspition on their Calling, and Profession.

V. 9. *and was taken up dead*] A remarkable example for *Church-sleepers*.

V. 10. *fell on him*] See 1 Kings, 17. 21.

trouble not your selves] This he saith to comfort them: be not too much perplexed at this accident, God hath restored his life again.

V. 11. *untill break of day*] This was upon an extraordinary occasion, he being straitned in time upon his departure thence, and zealous of their Edification and Confirmation in the Faith: A singular example of *Paul* his unwearied diligence, and his Auditories vigilancy, patience and willingnesse to heare the Word: It will once rise in judgement to condemne negligent speakers, and drouzy, secure, and impatient hearers of these times, who might deservedly heare, that which *Christ* once said to his infirme Disciples, Matthew, 26.

40. *What could you not watch with me one houre?*

V. 12. *were not a little comforted*] As it much afflicted them, that the preaching, which brought life and salvation to all believers, should be an occasion of death to the young man; so were they exceeding glad of his recovery, as for the young mans sake, so specially, for their owne confirmation by this miracle.

V. 13. *we went before*] Namely, *Luke* who wrote this History, and the rest mentioned v. 4.

unto Assos] A chiefe City of *Mysia*, called also *Apollonia Jerome de loc. Hebr. Alt. Plin. lib. 5. cap.* 30. on the *Asiaticke* shore.

to go aboard] Over land.

V. 14. *Mitylene*] An Island of the *Cyclades* in the *Ægean* Sea: so named of the chiefe City thereof, now called *Metelino*, *Jerome, qu. s.* faith, it is over against *Asia*. See *Plin lib. 5. cap.* 31. See *Atlas min. G. Mercat. Amsterd.* 1634. *pag.* 604.

V. 15. *Chios*] Another Island of the same, betwixt *Samos* and *Lesbos*, *Plin. qu. s. Jerome*, saith it lieth before *Bithynia*.

Samos] Or, *Samus*, another Isle over against *Ephesus*, in the *Ægean* Sea, *Jerome qu. s. & Plin. lib. 5. cap.* 31.

Trogyllium] Another little Isle in the Bay near *Jonia*, *Miletus*] A town on the *Jonian* shore, not far from *Ephesus*, *Plin. lib. 5. cap.* 29. *Jerome* saith, it is a Sea-town of *Asia*, distant from the mouth of the River *Meander* ten furlongs; here *Paul* spake with the Elders of the *Church of Ephesus*. verse 17. See *G. Mercator. Atl. min. Amsterd.* 1634. *pag.* 600. *col.* 2. *init.*

V. 16. *if it were possible*, &c.] See Chapter 18. 21. See on verse 6.

V. 17. *called the Elders of the Church*] That is, the Governours, and Pastours thereof. See on Chap 11. 30.

V. 18. *you know*] This he said, not ostenting his labours, but to propose an example to those whom he appointed to govern that *Church*: and in citing eye-witnesses, he secretly appealeth to their own consciences herein.

from the first day] Chap. 18. 1.

V. 19. *serving the Lord*, &c.] This he speaketh of his publick office and ministery.

with all humility] Or *modesty*. Humility is the bond of concord. *Ambr. ep.* 84. *lib.* 10. the safe and most becoming ornament of *Church-governours*, who ought not by any means to be lords over Gods Heritage, 1 Pet. 5. 3.

temptations which befell me] That is, afflictions, as 1 Peter 1. 6. James 1. 2.

V. 20. *I kept nothing back*] See v. 35. Neither for fear nor favour of men, concealed I any thing (necessary for your salvation) from you.

V. 21. *repen-*

V. 21. *repentance toward God*] Earnestly preaching that they should turne unto God, by Repentance and newnesse of life and believe in *Christ*, who freely justifieth the sinner.

V. 22 *bound in the Spirit*] The Holy Ghost,and my conscience leading me, Chap.2.1.4.

V. 23. *abide me*] Or, *wait for me*; *Parate sunt*——— Syriac. That is, by the Jewes who waited to take and destroy him.

V. 24. *none of these things move me*] None of them deter me from the duty which God enjoyneth me, nor do I valve my life, so that I may finish that work which God hath enjoyned me, with joyfull succes. See 2 Tim.4.7.

the Gospel of the grace]That which testifieth of the grace and mercy of God in *Christ*.

V. 25. *the kingdom of God*] The Gospel which is the Word of his kingdom.

shall see my face no more] This he saith , to fasten his Speech in their memories : We know what deepe impreſſion the laſt words of dying or departing friends take in our mindes.

V. 26. *I take you to record*] μαρτύρομαι ὑμῖν , I witnesse to you : So Syriac, *Teſtor vobis* , and they were witnesses alſo.

I *am pure from the Blood, &c.*] The fault is not in me, if any of you perish. See Chapter, 18. 6. and Ezekiel,3.18.

V. 27. *all the Counsel of God*] Which concerneth your salvation. See Luke 7.30. John 15.15.

V. 28. *overseers*] ἐπισκόπους] Bishops : from the supreme authority of him that committed the charge unto them, he preſcrib them to care and diligence in the execution of the same : this name of Bishop here, as elſewhere is put for a Paſtour of the *Church*,or *Minister of the Word*.

with his own blood] Which he that is *Christ hath purchased with his own blood*,ſo the Syriac expreſſeth it : that which appertaineth to the humanity of *Christ* is here attributed to his Divinity ; becauſe of the union of the two natures in one perſon, and communion of proprieties.

V. 29. *grievous Wolves*] Matthew 7. 15. John 10. 12. falſe teachers and bloody perſecutors, ſo *Christ* called them, Matthew, 10.16.

V. 30. *perverse things*] Broaching falſe and Hereticall Doctrines, through their ambition, to be ſingular and popular.

V. 31. *by the space of three yeares*] Three yeares current, not compleat : for he taught in their Synagogues ſixe moneths, and in the School of *Tyrannus* two yeares, Chap. 19. 8, 10. To which reckon the time of his going from them, to his preſent return through *Macedonia* and *Achia* (where he ſtayed three moneths, Chap. 20. 3.) and you have about three yeares time.

V. 32. *to the word of his grace*] That is, the Goſpel which declareth his grace and free mercy ; as if he had ſaid, *I know it is a difficult thing, and beyond all humane ability, but God whoſe cauſe and worke it is in, which you labour, is all-ſufficient, he that hath laid the foundation, can and will perfect all, enabling you to perform your parts therein committed to you.*

to build you up] To encreaſe you in grace and knowledge, to edifie and finiſh his work in you, being grounded on *Christ*, See Epheſ.2 .20,&c. 1 Tim. 4. 16.

to give you an inheritance] The Kingdome of Heaven, to which you have right, as ſonnes by adoption in *Christ*, 1 Peter 1.4,5. Rom. 8. 17. He propoſeth the reward as to encourage them to labour in the Goſpel, ſo to prepare them to a patient enduring afflictions for the ſame.

V. 33. *I have coveted no mans silver*] Becauſe coveroufneſſe is the root of all evil, 1 Tim. 6. 10. ſpecially in Prelates, (as we may ſee John 12.6. Matt. 26. 15.) He ſtill urgeth his own example,not boaſtingly,as ambitious of their applauſe,but teſtifying his ſincerity, for their imitation. *See* 1 Tim. 3. 3. Numbers 16. 15. 1 Samuel 12. 3. Luke 12. 15. 2 Peter 2. 3. 1 Peter, 5 2.

V. 34. *your ſelves know that theſe hands*] 1 Corinth. 4 12. 1 Theſſalonians 2. 9. 2 Theſ. 2. 8. He doth not herein propoſe a Law, or Rule to Miniſters(for he had not power to take away that which God had given them, Leviticus, 27.32. Matt. 10. 10. (ſee on Luke 11. 42.) and which himſelf had ſo often aſſerted, 1 Cor.9. 14. Gal. 6 6.) but in caſe of neceſſity to advance the Goſpel.

V. 35. *it is more bleſſed to give*] It is likely this was ſpoken by *Christ*, and it may alſo be gathered out of the Scriptures, though it be not expreſly written.

V. 36. *he kneeled down*] Though the heart and inward affection in Prayer, be the chief thing which God looketh on, yet is *be the God of the Body which he redeemed, as well as the Soul*, (1 Corinthians 6. 20.) therefore ſuch reverend geſture, as kneeling, liſting up the hands, *&c.* have theſe excellent uſes. Firſt hereby we exerciſe Body and Soul in Gods ſervice. Secondly, They ſtir up our own devotion and others, where they are preſent. Thirdly, thus we teſtifie the performance of our duty to God before men : as liſting up the hands is a ſigne of confidence to be heard, ſo is the bending of our knees of humility,which two are the wings of faithful Prayer. See Epheſ. 3.4. Acts 21. 5.

V. 37. *all wept ſore*] as thoſe who dearly love, uſe to doe at parting.

V. 38. *ſorrowing moſt of all, &c.*] In conſideration of the loſſe, which their ſelves, and all *Aſia ſhould have* of him.

they accompanied him unto the ſhip] As long as they could they would enjoy him ; and as far as they could looke after him. Thus are we pulled one from another here : we part weeping, but ſhall at laſt come together again with joy, never more to part.

CHAP. XXI.

Verſe 1. *After we were gotten from them*] ἀποσπασθέντας ἀπ' αὐτῶν, *pulled from them*, as they who part unwillingly, or are drawn away by force or neceſſity : ſo the Greek word ἀποσπάω, *abſtrabo*, ſo σπάω, *trabo* ſignifieth. See Luke 22. 41. ἀποσπάσθη ἀπ' αὐτῶν——— *avulſus fuit abiit* , he was drawn, or pulled from them.

and had launched] Or *put from the ſhore*.

Chos] Or *Cea*, and Iſland in the Ægean ſea, one of the *Cyclades* mentioned, *Plin. l.6.c.34.*

Rhodes] Another Iſland in the *Lycian* ſea, near the Continent of *Aſia* ; the moſt noble of all the *Cyclades*, ſaith *Jerome de loc. Hebr. Alſ.* See *Atlas min. Gerard. Mercator. Amſterodam. 1634 pag.605*

Patara] A City of *Lycia*, a Province in *Aſia Jerome,ibid.*

V. 2. *Phenicia*] Chapter 11, 19. See *Plin. lib. 36.cap. 26. init.*

V. 3. *at Tyre*] Which was the Metropolis of *Phenicia*.

V. 4. *that he ſhould not goe up*] That is, they propheſied of his danger, if he went up ; that they did by the Spirit of Propheſie ; but through humane affection they diſſwaded him from going, ſo this croſſeth not that which is ſaid, Chapter, 20.22.

V. 5. *they all brought us on our way*] This was their love to him that taught them, and a good Teſtimony of their ſincerity, who thus honoured him whom the World generally contemned and perſecuted. See Galathians, 4. 14, 2 Timothy, 1.15.

we kneeled down on the ſhore] See c.20.36. *c.* 7. 60. Probably, they prayed, as for the happy ſucceſs of the Goſpel to Gods glory, the encreaſe of the *Church*, and the Kingdome of *Christ*, and thoſe things which concerned their bodies and ſouls in generall; ſo for *Paul* and thoſe with him,and their good voyage in particular.

V. 6. *they returned home again*] Every one to his own affairs and calling.

V. 7. *Ptolomais*] A Sea-town of *Phenicia*. See *Plin.lib. 5. cap. 5. & lib.36. cap. 26. init.* The Syriac calleth it עכו (*ſee not.Tremel.*) So Judges 1.31. עכו *Ptolomais*. *Plin.lib. 5. cap.* 19. ſaith it was in time paſt called *Acc*. Here the Greeke uſeth the latter name, and the Syriac retaineth the more ancient.

V. 8. *we that were of Pauls company*] See Capter, 13.13. *Cæſarea*] Chap.18. 22.

of Philip. the Evangeliſt] or who preached the Goſpel. This office ſeemeth to have been between an Apoſtle and a Paſtor, Epheſ.4.11.c.8.12.

which was one of the ſeven] c. 6. 5.

V. 9. *which did Propheſie*] That is, by the inſtinct of Spirit , tell things to come, not ſpeake in the *Church*, as Teachers, that is prohibited, 1 Corinthians, 14. 34. 1 Timothy, 2. 12.

V. 10. *named Agabus*] See c. 11. 28.

V. 11. *binde the man that weeth thie girdle*] The effect ſee verſe 33. This ſaid he, not ſo much for *Pauls* ſake,as for others. *Paul* was not ignorant that bonds and afflictions abode him, c. 20. 23. but hereby his conſtancy to teſtifie the truth of *Christ* appeared , to the great confirmation of the believers. In taking *Pauls* girdle he imitated the Prophets, who uſed to repreſent that which they foretold , by certain ſignes. See Iſaia, 20. 2. Jer.27.2.Ezekiel 12.3. Jeremia.32.28.which manner the falſe Prophets alſo took up. 1 Kings 22. 11. Jer.28. 10, 11. In that he alledgeth the dictate of Gods Spirit, it ſheweth that the ſufferings of Gods children, are neither fortuitous, nor in the power of perſecutors , but in Gods providence. See John 19. 11.

V. 12. *beſought him not to goe*]Out of their affection to him, and grief to loſe ſo excellent a light, they importune him with teares,to forbear going to *Jeruſalem*,

V. 13. *to*

V. 13. *to break mine heart*] Meaning that it was bitterneſs of heart to him, to ſee them afflicted with grief for him , who was reſolved , come life , come death, to be obedient to the guidance of Gods holy ſpirit.

v.14. *we ceaſed, ſaying, the will of the Lord,&c.*] When they ſaw he would not be perſwaded , they committed him to God who was able to preſerve him : this reſolution is the onely means to bridle extravagant affections , when we can patiently ſubmit our ſelves, our deſires, and counſels to the will of God, in aſſurance of his mercy, who is able to make all things work together for good, to them that love him, Rom. 8. See Matt.26.39.42.

V. 15. *took up our carriages, and went, &c.*] ἀποσκευασάμενοι, putting up our carriages and neceſſaries. That which the Latines gave by *convaſa*, or *colligo neceſſaria ad iter*, the Greeks expreſſed by σκευάζομαι, in the active ſignification ; and ἀποσκευάζω ——— *vaſa aufero. Suidas* interpreteth ἀποσκευή ——— ἢ τῶν ὁπωσδήποτε χρειῶν ——— carriage of neceſſaries for a voyage. So the Syriac here giveth it *prepared our ſelves*, putting all neceſſaries to carry with them. It ſheweth *Pauls* admirable conſtancy, thus meeting with his foreſeen afflictions, for the reſtimony of the Goſpel ; and that they who had diſſwaded him from going up, did not therein ſo much regard their own intereſt as the *Churches* loſſe ; for they would alſo ſhare with him, ſeeing he would needs goe. True Faith is not daunted by the Croſſe , but reſolutely followes Gods calling.

V. 16. *with whom we ſhould lodge*] Meaning at *Jeruſalem*, where now at the great ſolemnity of the feaſt of *Pentecoſt* lodgings uſed to be very ſcarce.

V. 17. *received us gladly*] Chearfully and lovingly entertained us ; for albeit they had heard many reports concerning him,which the enemies had in jurioufly caſt forth to cauſe the brethren to ſuſpect and avoid him,yet would they not for ſuch rumours conmdemne him, or exclude him from their ſocietie.

V. 18. *with us unto James*] Chapter, 15. 13. It ſeemeth he was affigned to ſtay at *Jeruſalem* , whereunto many Believers reſorting , it was neceſſary, that one of the Apoſtles ſhould reſide there, to adviſe thoſe Chriſtians , who upon any emergent Controverſies , ſhould repaire thither ; in which Caſe, it ſeemeth the Elders were called together.

V. 19. *what things God had wrought*] Which he did not in oſtentation of his own excellency, who elſewhere ſaith he was the leaſt of the Apoſtles, 1 Cor. 15. 9. but to ſet out the goodneſſe of God in his reception of the Gentiles,and mercy ſhewed divers wayes to them.

V. 20. *Thouſands*] μυριάδες, *myriades*, or *ten thouſands*, He meaneth a great number, He deſineth it not.

all zealous of the Law] He meaneth the major part of them were zealous (though without knowledge Romans, 10. 2. Gal.1.14) they were tenacious of legal Ceremonies, in which they had been bred.

V. 21. *to forſake Moſes*] which was an odious and falſe aſperſion : for the Doctrine of the Goſpel which *Paul* preached, was according to *Moſes teſtimony of Chriſt* : onely he taught, how we muſt paſs from ſhadowes and repreſentations to the ſubſtance which was in *Chriſt*. the end of the Law, (ſee Gal. 5.1.) and how they muſt uſe all thoſe things indifferently in wiſedome and charity, as knowing our freedome in *Chriſt*. See Chapter,16.; and 18.18.,Gal.2. 3. Romans 14. 13.15.19.21. 1 Cor.8.13.

V. 22. *the multitude muſt needs come together*] That is, it will be known that thou art here, and the unbelievers will perſecute thee, as an enemy to their Law.

V. 23. *we have foure men*] Faithfull brethren, who had a Vow, as Chapter, 18.18. Thus would they make preſent uſe of theſe mens legall Obligations, in the knowledge of Chriſtian liberty, for the advancement of the Goſpel ; and indeed, the end of this Ceremony was thankſgiving, which is nothing contrary to Chriſtian Religion, but well agreeing with it.

V. 24. *them take*] The meaning is, for as much as thou diſt ſhear thy head at Cenchrea, Chap. 18. 18. according to thy vow of a Nazarite, ſhew (now thou are at *Jeruſalem*) the accompliſhment thereof, by joyning in the charge with theſe four men, offering according to the Law on thar behalfe, by which it may appear that thou art not a deſpiſer of the Law of *Moſes*.

ſhave their heads] Numb. 6.18, Chap. 18. 18. which (ſaith a learned Authour) the *Hebrewes* call, *the ſhaving of purity* , (or *for cleanneſſe*) ——— this ſhaving was in thankfulneſſe, to ſignifie that he had the perfection of his *Nazaritheſhip* from God;and therefore burned his hair under his ſacrifice——to ſignifie the end of his vow performed acceptable to God in *Chriſt*, and preſented unto him by the Spirit, which is like unto fire, Matt. 3. 11.

V. 25. *we have written*] Chapter, 15. 20. as if they had ſaid, as concerning the *Gentiles*, they are to obſerve onely the morall Law, not the Ceremonial, concerning the Jewes, we are ſo farre indulgent, as we may by any means bring them to *Chriſt*, in whom they ſhall better underſtand their liberty, and learn to leave off theſe beggarly and antiquated rudiments.

V. 26. *then Paul tooke the men*] Obtemperating to the advice of *James*, and the reſt of the brethren, and to ſhew publickly that he was no enemy of the Law.

to ſignifie the accompliſhment] The day on which the vow of a Nazarite did end, he was by the Law to offer certain ſacrifices, Numb. 6.13,and therefore it was neceſſary to acquaint the Prieſt herewith.

V. 27. *ſeven dayes were ended*] That is, a week after that *Paul* had performed this Ceremony : or the laſt of the ſeven weeks.

the Jewes which were of Aſia] Who dwelling in *Aſia*, had former conteſts with him there : theſe blood-hounds never give over their chaſe, ſo long as they could purſue him.

V. 28. *againſt the People and the Law*] Thus falſly do they calumniate him, who indeed taught them the true end and uſe of the Law.

Greeks alſo into the Temple] Meaning, that he had brought the uncircumciſed beyond the court of the Gentiles, which was death to do.

V. 29. *Trophimus an Epheſian*] See Chap. 20 4.

and they ſuppoſed] The wicked are full of jealouſie, and therefore conclude , that muſt bee ſo, which they once dream of.

V. 30. *the City was moved*] *So* eaſily are multitudes engaged in facted quarrels.

V. 31. *chief Captain*] See on John 18. 12. The Romane Tribune, who was in the nature of a Colonel, and had Centurions, or Captains of hundreds in his regiment, he had the command of the ſouldiers, and therefore the addreſſe was made to him in this tumult:they purpoſed to kill *Paul* ; and draging him out of the Temple,forthwith the doors were ſhut, leſt they ſhould defile the Temple with blood ; they thought it great impietie to ſtain the pavements of the Temple, but none to defile their ſouls with the guilt of blood:but God provided a timely reſcue.

V. 32. *leſt beating of Paul*] For feare of the Roman power which came to keep peace: for the Iewes had not power of life and death permitted them by the Romans: the feare of men awed theſe perſecutors, whom neither feare of God, reſpect of religion, reverence of the Temple, nor regard of man could reſtrain ; which ſufficiently demonſtrateth that malice, not zeal ſet them on to theſe outrages.

V. 33. *to be bound with two chains*]Poſſibly he took him for the Author of this tumult. See Chap. 23. 27. here appeareth Gods providence reſcuing *Paul* by his hands who had no ſuch intention.

and what he had done] However he bound him, yet had he ſo much juſtice, as not to condemn him unheard:poſſibly, he neither being acquainted with *Paul*, nor the cauſe of the tumult ; and ſeeing the people ſo generally violent againſt him, might ſuſpect him to be ſome great maleſactor or dangerous perſon ; therefore he commanded him to be bound, that he might appeaſe the preſent rage of the multitude, who ſeeing him ſo bound, might ſuppoſe that he was referved to ſome capitall puniſhment.

V. 34. *could not know the certainty*] In ſeditious tumults nothing is certainly underſtood,where all is acted by affection, not by reaſon;violence, not equity.

into the Caſtle] Which joyned to the Temple, that he might ſhut out the multitude,and underſtand the truth of the matter.

V. 35. *he was born of the ſouldiers*] Whether by the throng,the people preſſing on, or taken up by the ſouldiers, to ſecure him from their fury, is not expreſſed ; the Syriac ſeemeth to underſtand this latter : there was little favour intended him by them,who reſerved him (as probably they conceived) to puniſhment.

V. 36. *away with him*] See Luke 23. 18. John 19. 15. ἆρον αὐτόν, that is, *kill him* : ſo *Budæus* among other ſignifications interpreteth ἆρω, *de medio tollo*. So they cried againſt *Chriſt*.

V. 37. *may I ſpeake, &c.*] εἰ ἔξεστί μοι, *if it be lawfull*; It is a Greek manner of ſpeaking, to crave leave to ſpeak, or act : he deſireth liberty to anſwer for himſelf, that being cleared, he might ſuffer no ſcandall to reſt upon Gods Word and Truth, which he preached ; and alſo to ſhew his invincible zea for the ſalvation of his kinſ-men according to the fleſh : amidſt theſe hideous ſtorms, their raging malice againſt his life ; in chains, clamours and votes preſently to murder him among armed troops apprehending him, he taketh care for their edification and ſalvation, being deſirous to ſpeak that he might clear his innocency,and ſatisfie them.

V. 38.

V. 38. *art not thou that Egyptian* Specified, chap. 5. 36. of whom *Josephus antiq. lib. 20. cap. 11. & de bel. Iud. lib. 2. cap. 13.* he enquireth of an Egyptian who in *Tiberius Cæsars* reign, made an insurrection, and after many of his followers were slain, escaped away.

that were murderers] σικαρίων, this was a word borrowed from the Latines, signifying men ready to murder; it seems they were so named of a short weapon which they did wear, called *sica*, a puniard, skein, pocket dagger, or stellato, of the Chaldee word סכין *Jachin*, a knife, or the Hebr. שכן *sachan*, Prov. 23. 2. Gr. μαχαιρα, thy knife; Gen. 22. 10. *Abraham* took τὴν μάχαιραν, Chald. סכינא his knife. See of these *Joseph. Ant. Iud. lib. 20.*

V. 39. *of Tarsus*] Chap. 9. 32. See *Joseph. Antiq. l. 1. c. 11.* it was the Metropolis of Cilicia: it is now called Hama, *G. Mercat. Atl. min. Asia min.*

V. 40. *beckned with the hand*] See Chap. 12. 17. and 13. 16. and 19. 33.

in the Hebrew tongue] Whether in the pure Hebrew tongue (in use before their captivity, but in and before *Christs* time becoming a dead tongue) or in the Syriack, it is not certain: for that was called the Hebrew, both in respect of the derivation thereof from the Hebrew, and for as much as it was then the mother tongue of them who were Hebrews.

CHAP. XXII.

Verse 1. BRethren and Fathers] Thus he insinuateth to gain attention, wherein he respecteth the Honour which God had given them, not what they now deserved.

V. *in the Hebrew &c.*] Chap. 21. 40.

they kept the more silence] Our mother Tongue most affecteth us; therefore, he that could speake all Tongues, used his own.

V. 3. *at the feet of Gamaliel*] Meaning that he was a continual and diligent hearer of that grave Doctor of the Law, *Gamaliel*, he alludeth to the posture of teachers standing in high places, and auditors sitting below them. See Deut. 33. 3. Luke 10. 39.

according to the perfect manner] Syr. *perfectly taught in the Law of the fathers*: which relateth not to the Ceremonial law, as if he had attributed perfection to that which made nothing perfect, but *the bringing in of a better hope did*. See Heb. 7. 11. 19. it relateth to *Pauls* instruction, as if he had said, I was perfectly taught.

zealous towards God] I did as seriously and heartily endeavour to serve God, as any of you now do in that way. Se Philip. 3. 6.

V. 4. *I persecuted*] See chap. 9. 1. &c. 1 Tim. 1. 13. &c. I was as violent against all Christians, as you now are.

V. 5. *as also the high priest, &c.*] The things which I speak are well known to the high priest himself, and all the chief of the Sanhedrim.

unto the brethren] Of the Synagogue of the Jewes at Damascus.

to be punished] To be beaten or imprisoned. See on chapter 9. 2.

V. 6. *come nigh unto Damascus*] See this whole passage, chap. 6, 1, 2, &c.

V. 9. *they heard not the voyce*] Chap. 9. 7. it is said they heard, ἤκουσαν, *a voyce*: that is the voyce of *Saul* speaking to one whom they saw not; they heard not the voyce of Christ: some think they heard onely a confused sound (that they might perceive it was from heaven) as the people did, John 12. 29. when some said it thundred, some said an Angel spake, but understood not what was said.

V. 10. *what shall I do*] Chap. 9. 6.

V. 11. *for the glory of that light*] Which strook him blinde for a time. He that had brought servants and others to assist him in carrying away the servants of Christ from Damascus bound to Jerusalem, is fain to use their help in leading him blinde into Damascus: thus God made him an example both of his justice, punishing him, and of his mercy, converting him.

V. 12. *a devout man &c.*] εὐσεβὴς, a pious or just man according to the Law: as all the Jews which knew him could testifie.

according to the Law] Which he inferreth to shew them that the gospiel was not contrary to, nor destructive of the law, but only the accomplishment thereof: for, a man zealous of, and learned in the law, by Gods appointment, perswaded him to embrace the gospel. Thus he speaketh of *Ananias*, to distinguish him who was a believing Jew, from a profelyte or pious Gentile.

V. 13. *came unto me*] See Chap. 9. 17.

V. 14. *the God of our fathers, &c.*] No words sounded so well in the eares of a Jew, as these of which that nation often boasted. See John 8. 41. but hereby *Paul* proveth his purpose; that he was no Apostate from the God of *Abraham*, or his holy worship; but he still adored, and served the same God, as he had learned in the Law, under whose shadowes was veiled all that which more clearly shined in the Gospel.

hath chosen thee] προεχειρίσατο σε, hath designed or appointed thee, as chap. 26. 16. אקיימך *Syr. akimach, constituite, ordained* and made thee ready to his hand; προέχεσθαι, that is saith *Suidas*, ὁ ἕτοιμος, one fitted, furnished, and prepared to some action.

and see that just one] That is Christ, whom all the Patriarcks, Prophets, and believers, before his coming desired to see: Mat. 13. 17. Luke 2. 29. See 1 Cor. 9. 1. and 15. 8. he saw Christ, either in some supernatural gifts, a rapt into heaven, or some apprehensible representation, as chap. 7. 55.

V. 15. *thou shalt be a witnesse*] God doth not fit men with extraordinary knowledge for their own sakes onely, but as finally to his own glory, so in that which is subordinate thereto, for others good: as trees bear not fruit for themselves, fountains run not for themselves, the sun shineth not for himself, but for others good: that good is best which is most communicable. You who have attained this honour of Christs disciples (Luke 24. 48. Acts 1. 8. John 1. 7.) live not to your selves, but to the testimony of Gods truth, and others good, by communicating to them that which you have heard and seen of Christ.

what thou hast seen] That is, not only this precedent apparition, but principally in that vision described, 2 Cor. 12. 2. These things he specifieth, not that his commission should be, onely to preach thus much and no more than now he heard and saw, but because he might hereby gain belief to those things which should be revealed to him, and which he should preach concerning the mysteries of salvation by Christ. in that he might truly avow his calling to that change by Christ, and that he was an ear-witnesse and an eye-witnesse, of these things: therefore not only now, but also again before King *Agrippa*, chap. 26. 12. &c. and so in his Epistle, 1 Cor. 9. 1. 1 Cor. 15. 8. he mentioneth the same,

V. 16. *why tarryest thou?*] These were *Ananias* words to *Saul*, exhorting him to be baptized: we may suppose that he did further instruct him in the doctrine of the Gospel, by larger discourses, which *Luke* for brevity sake here omitteth.

wash away thy sinnes] Chap. 2. 38. by the Spirit of God giving the inward effect of baptisme by the application of the blood and merits of Christ, by purifying of thy soul by faith, regeneration, and newnesse of life. This sheweth the effect of baptisme; not that the water hath this power, but the blood of Christ thereby represented, 1 John 1. 7. yet we must know, that God proposeth not bare and fallacious signes in the Sacraments, but accompanieth his ordinance with the power of the holy Ghost, making them effectuall for that which he promiseth and proposeth therein, which is remission of sins.

V. 17. *I was in a trance*] The circumstances of the time, place, and extasie, shew that God appeared to him, and assigned him to his office: whether this was that rapt, 2 Cor. 12. 4. it is uncertain.

V. 18. *and saw him*] Saw him in that trance, verse 17. the appearance of the Lord so speaking to me.

V. 19. *Lord they know that I am imprisoned*] This intimateth *Pauls* unwillingnesse to have preached to the Gentiles, and the condition of carnall reason, ever opposing the motions of Gods Spirit, by objecting vain excuses against his commands. See Exod. 3. 11. and 4. 10. Acts 10. 14. Jonah 4. 2 Some interpret this, (*they know*) as relating to the Jewes; and that *Paul* here intimated his hope rather of doing good at Jerusalem, where they knew how zealous he had been of the law, than of going to the Gentiles: which being admitted there appeareth no reason, but that we may say, that others out of Jerusalem, yea and the Gentiles also might heare these things of him; and that *Paul* respected that which God had before said to *Ananias* concerning him, chap. 9. 15. *he is a chosen vessell unto me, to beare my name before the Gentiles, &c.* which doubtlesse *Ananias* would not conceale from him: so that he may here intimate an improbability of his reception among the Gentiles, who would also be afraid of him, as he was chap. 9. 13. all concludeth his declining his mission to the Gentiles, and Gods expresse command for the same.

V. 20. *and when the blood of thy Martyr Stephen*] Martyr is a Greek word signifying a witnesse: and is in a peculiar manner used to import him, who in his constant profession, in grievous punishment, or violent death, giveth testimony to the truth of the Gospel.

V. 21. *depart*

V. 21. *depart, for I will send thee hence, &c.*] God presid with own command, which, against all vain pretences of man to the contrary, must be obeyed: He doth not here promise successe among the Gentiles, but expressly sendeth him to them; because he will have us learn to lay by all our owne counsels, and simply and readily obey him in his commands.

V. 22. *and then lift up their voyces, &c.*] They could not endure to hear of his going to the Gentiles, therefore here they interrupt him with tumultuous clamours: so proud a confidence had they of themselves, as that they were impatient that God should bestow his own favours upon any but themselves, and yet themselves refused them: we shall not be grieved to have sinners partners with us in repentance; and mercy, if we belong to Christ, who for the redemption of his, refused not to be crucified between theeves and malefactors.

V. 23. *cast off their clothes*] To prepare themselves to doe violence.

threw dust in the air] This is a description of a seditious, and enraged multitude.

V. 24. *by scourging*] To compell him to confesse something

V. 25. *A Roman*] That is, which is a free man of Rome; not there borne, but by priviledge of that City where he was borne, that is, Tarsus (Chapter 16. 37.) where was a Roman colony.

V. 26. *When the Centurion heard it*] He being doubtfull what to doe herein, acquainteth his Colonel: that he might receive further order from him. (See on John 18. 12.) the reason why they would either so soon believe *Paul*, or did so much startle at the naming of the Roman priviledge, was because it was death for any man to plead it falsely, and very criminal for any in publick authority to violate it.

V. 27. *Art thou a Roman?*] S. *Luke* setteth down but the abridgement of the things: so that it is likely that *Paul* made it sufficiently appear to him, that he was thus priviledged, before he loosed him.

V. 28 *I was free-born*] The Colonel saith, he purchased πολλοῦ κεφαλαίου, it is an Hebraisme: they put ראש *rosh*, an head, instead of *summe*, as Exodus 30. 12. Numb. 4. 2. take ראש *to. to. κεφάλαιον*, *the summe*: So *Sudeus* theweth that among other things, κεφάλαιον signifieth a summe of money: the Syriack בכסף סגי *bechesfo saggio*. with much silver, much money; he saith, he bought τὴν πολιτείαν, that is, *jus civitatis*, the freedom of the City (of Rome) which *Paul* had freely. bein a native of Tarsus; for it was the Roman custome to priviledge some Cities who had well deserved of them in the wars or other weighty affairs assisting them.

V. 29. *examined him*] Or tortured him; they who were appointed to examine him by tormenting him to make him confesse something against himself.

chief captain also was afraid] In respect of the severe punishments appointed to any that did abuse a free-man of Rome, he feared being called in question for this businesse.

V. 30. *would have known the certainty*] Being ignorant of the Jewish Religion, he referreth him to their council, but probably he would gladly have found some fault in *Paul* worthy of bonds, that he might have excused his own fault in binding and scourging him.

brought Paul down] From the Castle, verse 24.

CHAP. XXIII.

Verse 1. IN *all good conscience*] 2 Tim. 1. 3 this said he to meet with their calumnies who accused him of profanation: not that he was free from all sin, (See Rom 7. 23.) but to shew that they injuriously accused him of contempt of Gods Law, or profanation of the Temple.

V. 2. *the high Priest*] So the Surrogates were also called. See on Luke 3. 2. and possibly this was no more: He commanded him to be smitten, because he conceived that *Pauls* profession of good conscience obliquely taxed his judges, and accusers as if they had evil consciences, in as much as they persecuted him.

V. 3. *thou whited wall*] False Hypocrite. See Ezek. 13. 10. Matt. 23. 27.

contrary to the Law] Levit. 19. 35. Deut. 25. 1, 2. beareth thou the person of a Judge pretending to do justice, and openly transgressest the Law, by injuring the innocent, and uncondemned? God will once revenge this.

V. 4 *Revilest thou Gods High Priest*] These *Parasites*, to ingratiate with *Ananias*, seem zealous of his Honour, taxing *Pauls* just reproof, he cannot or will not understand the High Priests injustice and Hypocrisie; this they dissemble, and censure *Pauls* just liberty of speaking, as he was more than a private man, but see not the unjust liberty which the Priest took to injure the Apostle.

V. 5. *I wist not brethren*] I knew him not to be a lawfull High Priest, who thus violateth the Law; and indeed he was but an usurper. See *Josephus antiq. l. 20. cap. 3 5. Chr. Heinr. Theat. Hist. Anno Christi 46.* some think that *Paul* having now of long time been a stranger at *Jerusalem*, did not know the High priest or Surrogate to be such; others thinke he spake ironically; as if he had said, I could not perceive by this deportment that he was an High-Priest: sure it is that he did but justly reprove the tyranny of an unjust Judge.

thou shalt not speak evil] Exod. 22. 28.

V. 6. *I am a Pharisee*] Phil. 3. 5. Which he spake not to get favour of the Pharisees, or to approve all their traditions, but out of a prudent policy to set division among them, for his better escape.

of the hope, &c.] Chap. 24. 21. Not but that there were more points in question, but because for this chiefly the Sadduces hated and persecuted him.

V. 7. *there arose a dissention, &c.*] God by dividing these enemies, provided for *Pauls* safety: they differing in their tenets, would not agree to condemn him, as otherwise they intended; the unity and conspiracy of the wicked, cannot be lasting: for God infatuateth their counsels: and divideth them, that they may not be so mischievous as thy desire, and otherwise would be.

V. 8. *for the Sadduces*] Matt. 22. 23. Mark 12. 18 Seeing the writings of *Moses* which they received, so expressly speak of *Angels* it is probable that they did not absolutely deny them, but possibly might think them to be but a transitory apparition, created of God, onely to signifie his pleasure to men; or to execute some commands, and so to dissolve and cease again: whereas the Pharisees acknowledge both, that is, the resurrection from the dead, and the real subsistence of *Angels* and Spirits, in the state of separation.

V. 9. *but if a Spirit, or, &c.*] If he have had any divine or extraordinary revelation.

V. 10. *when there arose great dissention*] When they grew hot in their conteft, and possibly were falling from words to blows; then the Captain rescued *Paul*, to prevent violence and more tumult.

V. 11. *the Lord stood by him*] In a vision to comfort and encourage him.

V. 12. *banded togeither*] ποιησάντες συσσυρμὸν making a combination. So Chapter 19. 40. *who whereby we may give account τῆς συσσυρμοῦ ταύτης* of this concourse, *Hujus conspirationis coitionis, Budæus.* He sheweth that it cometh from the word which signifieth, *agmen cogere, & factionem ciere*, to gather a company together, and stir up a faction against some others. So *Suidas* interpreteth συσσυρμὸν, ἡ ὁμόνοια, καὶ ἡ ἐπὶ κακῷ συμφωνία, a consent and agreement, to doe some mischiefe.

under a curse] With an Oath of execration; as withing, that such or such a plague or mischief might befall them. if they did not that which they had combined in, ἀνεθεμάτισαν ἑαυτοὺς *devoverunt se divis & exsecrationibus devoverunt.* So *Eudocia* saith, the Apostle calleth ἀνάθεμα, *Quasi quorum caput devotum infernis est.* See Matthew 26. 74. Romanes 9. 3.

V. 13. *more than fourty*] This sheweth how great a party Satan hath ever ready to oppose the Gospel, and how prone men are to combine for any mischief.

V. 14. *to the chief Priests*] Being confident of their assistance, otherwise they might have expected sharp reproof, and discovery of their intended murder, had their Priests been any better than impious murderers their selves: for such are they, who having power, hinder not murder what they can.

we have bound our selves under a great curse] ἀναθέματι ἀνεθεματίσαμεν ——— it is an usuall Hebraism ——— with a curse we have cursed. that is, grievously cursed, or bound our selves with direfull curses; that they would eat nothing until they had killed *Paul*, was their agreement and condition; the curse was the bond, whereby they obliged themselves: this sheweth their rage and bloody minds, more solicitous for others destruction, than their own safety: had they well considered, they might easily have known that many accidents, which they could not foresee, might hinder *their endeavour* and frustrate *their design.*

V. 15. *ye with the council*] That is, with the consent, or in the name of the Council, whose minds it seems they knew were bent to joyn with them to destroy *Paul*: the most pernicious impiety loveth the vail of publique authority; and Satan never did more mischief than by gaining Councils to his party.

signifie to the chief captain. that he bring down. &c.] Signifie the cause or end of your requeft, (for they had no power to command the Captain) that ye would *enquire something more*

perfectly, &c. thus they would carry on their design, under pretence of Justice and Religion.

are all ready to kill him] Here appeareth unto how desperate a condition Religion was now come among them, when bloody conspirators durst come to the chief Priests, not onely to acquaint them with a design so mischievous, but also to implore their assistance, therein.

V. 16. *when Pauls sisters son heard, &c.*] God suffereth the wicked to plot, and to be near the execution, and then defeateth their counsels. There is no wisedeme against God. See Prov. 21.30. Isa.8.10. and 33.9. 10,11. Esther 9.1, &c. Acts 12.6. 1 Sam. 20. 35.

V. 17. *called one of the Centurians*] That is, as the Syriack interpreteth שרי *shaddar*, *sending he called*; he sent to intreat that he might speake with him; and that he would do so much as bring the young man to *Lysias*, their chiefe Commander. So Verse 18. and *prayed me to bring, &c.*

V. 18. *Paul the prisoner*] ὁ δεσμιος, &c. *Paul* who is bound, for they used to put bonds on prisoners.

V. 19. *went with him aside*] Supposing he had some secret to impart unto him, as indeed he had; in both these Commanders we have an example of courtesie: in the one readily bringing the young man to be heard; in the other, as readily giving him audience and dispatch: in both of Gods good providence enclining their hearts to the preservation of the Apostle.

V. 20. *the Jewes have agreed*] That is, some of them, or the chief of them, have conspired; Syriacke, *have consulted.*

V. 21. *but do not thou yield unto them*] I beseech thee let them not by any pretences, or perswasions prevail with thee; μὴ πεισθῆις, be not thou perswaded by them: so the word is used, c. 21. 14.

for there lye in wait] Herein he sheweth the conspiracy of the Jews, the ground and cause of his request.

now are they ready. looking for a promise from thee] Expecting what answer thou wilt make them.

V. 22. *see thou tell no man*] Which charge he might give in respect of his own purpose, lest the matter being revealed the enraged Jewes should attempt some other mischief: or in respect of the safety of the young man, upon whom probably they would turn their malice, because he detected their plot on *Paul.*

V. 23. *called unto him*] Knowing the malice of that Nation, and their implacable fury shewed in former actions, he easily believed the young mans relation, and provided accordingly.

and spear-men two hundred] δεξιολαβους such as held and carried javelins or darts in their right hands, and were of lifeguards to Princes or Commanders; δεξιολαβος is *stipator, qui alicui latus munit*, Jo. Drus. *Suidas* interpreteth it by παραβολαριος, a keeper or garder of a side. The Syriack here Praphrafeth, *qui mittentes jaculantur dextra, or speculatores à dextra*, as reading δεξιοβολους, dartmen.

V. 24. *and bring him safe to Felix*] Lest the Jewes should way-lay and murder him: thus God accomplisheth his Will in the preservation of his servants; many times by their hands, who intend onely their own ends.

V. 25. *a letter after this manner*] Either in this form, or the Contents thereof were as followeth.

V. 26. *sendeth greeting*] Wisheth much health and happinesse; or as the Syriac, *Peace*, So the Greeks used χαιρειν, to greet or salute, as *Suidas* noteth in the beginning of their Epistles. Some wrote ϑεω προσευχομαι, or ϑεω διδοντι to the same purpose, *well to doe*, or *well to live.* This worldly-wise man, adoring the rising Sun, giveth this unworthy *Felix*, the title of *Most excellent Governour*; whereas he was indeed, but an obscure fellow thus advanced (by the abused favour of *Claudius Cæsar*) to great wealth and honour. *Paul* giveth the same to *Festus*, c. 26. 25. in order to Gods command for honouring superiours, Prov. 24.21.

V. 27. *this man was taken of the Jewes*] This he writeth in favour of *Paul*, who being by priviledge a Romane, was illegally and evilly intreated of the Jewes: God guideth the tongues and pens of unbelievers to the advantage of his.

with an army] That is, a party, or some companies of souldiers, c. 21. 32.

V. 28. *and when I would have known the cause*] He concealeth what he first did to *Paul*, and possibly touched in conscience, laboured to make him amends, or at least to free himself from blame and danger, for so using an uncondemned Roman See c. 22. 29.

I brought him forth into their council] Who were to judge concerning matters of Religion, See c. 22.30.

V. 29. *to be accused of questions of their Law*] Matters concerning the Jewish Religion.

worthy of death or bonds] Nothing but that which was worthy of favour; but he writeth according to the sense of the Romans; as if he had said, nothing by our Laws and imperial constitutions criminal.

V. 30. *that the Jewes laid wait, &c.*] This probably he writeth as to condemne the Jews tumultuous practises, illegal and mischievous conventions against *Pauls* life, and the Empires peace; so also to give account of his intention in sending him with such a guard to *Felix.*

V. 31. *brought him by night*] To avoid all further insurrections, and attempts, which the Jews would probably have made in *Jerusalem.*

to Antipatris] A City in the tribe of *Manasseh*, between *Jerusalem* and *Cesarea*, *formerly called Capharsarama*, or *Capharsalama* (*Adricom. ter. sanct. Manas.* 8.) *Herod building or repairing it*, called it by his father *Antipaters name*, *Jerome de loc. Hebr. Act.* See 1 Mac. 7.

V. 32. *they left the horsemen to go with him*] Probably they were so commanded to do by their Colonel *Lysias.* And *Paul* was at that distance from *Jerusalem*, secure from the present pursuit of his enemies.

V. 33. *to Cesarea*] See on Matt. 16. 13. and *Jer. de loc. heb ad.*

V. 34. *of what Province he was*] By this name, the Romans called some countries by them subdued, and this was a common custome of examination of strangers, to ask, what country-men, or whence they were. See 2 Sam 1. 13. John 19 9. Probably *Felix* did it, that he might be satisfied whether *Paul* belonged to his jurisdiction.

Of Cilicia] chap. 6 9

V. 35. *when thy Accusers are also come*] Lest the Jewes should complain of an undue course of Justice, that they had not audience: These very Heathens knew it was not just to judge, before both parties Complainant and Defendant were lawfully heard: if it be enough to accuse, who shall be innocent? and if it be enough to deny, who would be guilty?

in Herods judgement-hall] Or, *Herods* Palace, *Pretory*, or place which he built, or appointed to keep Courts, and hear causes in: a fair prison, if any could be so.

CHAP. XXIV.

Verse 1. *Ananias the high Priest*] Chapter 23. 2.

descended] From *Jerusalem* to *Cesarea*: Mark how industrious and unwearied mischief is; the High-Priest and Elders with *Tertullus* in pursuance of their malicious designe: from *Jerusalem* to *Cesarea*, and thus speedily travel they would spare no pains, nor loose any time: it were happy if men would be thus minded for good.

with the elders] These came to countenance the Jews cause against *Paul* with shew of great reverence, but indeed; as *Ambrose* said to *Valentinian* the Emperour *ep. 5. 31. non annorum canicies est laudenda sed morum*, it is probable that all these came downe, as to accuse *Paul*, so principally to prevent their own danger: for understanding that *Lysias* had sent away *Paul*, and written Letters concerning the businesse, they might well fear some informations against themselves who had been so tumultuous.

a certain orator] An Advocate, or Lawyer.

V. 2. *by thee we enjoy*] To gain favour against *Paul* this flatterer thus begins with applauding *Felix*, whereas Histories shew, how cruelly and impiously he behaved himself against their Nation.

V. 3. *most noble Felix*] *Felix* was of obscure parentage, but *Claudius Cæsar* promoted him to honours; he had by his diligence suppressed the sedition under *Eleazarus*: otherwise, he was covetous and a cruell man. See *Josephus Ant. Jud. l.* 20. *c.* 11. *& de bel. Jud. l.* 2. *c.* 12. See also on Chapter 23.26.

V. 4. *that I be not further tedious*] He intimateth that he would not long detain him from other his weighty affairs; Greek ἐκκοπτω, which among other things, signifieth to hinder ones course or affairs, (1 Thessalonians 2. 18. Galatians 5. 7. Romans 5. 22.) as here it might have been by a tedious discourse. Syr. *ne autem faxigemus te multis*: but lest we should weary thee with many words.

V. 5. *a pestilent fellow*] λοιμὸν, a plague. As the Latines put *scelus* in the abstract, *pro scelerate*, wickednesse for a wicked fellow.

sect of the Nazarens] αἱρεσεως, *of the heresie*: this name they gave the Christians in those dayes, from *Jesus* of *Nazareth*, according to which they called him in contempt *Jesus* of *Nazareth*, from the City where he was brought up; afterward it was peculiarly attributed to the sect of Herecickes, of which *Epiph. her.* 29. See on *c.* 26. 5. See on verse 14. of this Chapter.

a mover of sedition] This aspersion he cast on *Paul*, probably because he knew how odious sedition was to the Romans, who being conquerors of Judæa, and many other Nations, were very solicitous to hold that which they had gotten with much charge, hazard, and effusion of blood.

V. 6. *profane the temple*] c. 21.28.

according to our Law] That is, to examine the quality of the offence, which the Romans permitted them to do; but not to execute sentence of death.

V. 7. *chief captain Lysias*] The Colonel *Lysias.* This they object as a secret accusation of *Lysias*, in hope to ballance his information hereby, intimating that he restrained them of that liberty contrary to the Roman grant.

V. 8. *accuse him*] That is, *Paul.*

V. 9. *saying, that these things were so*] These false witnesses were ready to avow and confirm *Tertullus* lie.

V. 10. *a judge*] A Governour. Therefore thou art experienced in their customes, and canst more equally and readily judge.

V. 11. *yet but twelve*] Meaning, he wanted not time, had he been so minded to stir up sedition: seven dayes were spent in the performance of that Ceremony, which he undertooke, that he might gain the weaker Jews to Christ, and five were spent since.

V. 12. *disputing with any man*] Though he might lawfully have spoken in the temple, as being an Apostle of *Christ* the Lord of the temple; yet he denieth that he then and there used any such liberty.

V. 13. *neither can they prove the things*] being false calumnies: Greek, ὧν νυνὶ κατηγοροῦσιν κατ' ἐμοῦ —— neither can they see before you, as a thing evident, or to be confirmed by any certain arguments, as Act. 13. *Syr.* neither have they ability *ut probent coram te*, to prove or make appeare to, or before thee, &c.

V. 14. *which they call heresie*] Or a sect, as verse 5. the Scribes and Pharisees called the Doctrine of *Christ* so in the worst acceptation, as the enemies thereof still doe; this word, αἱρεσις was some times taken in the good part, as Chapter 26.5. Some mens misunderstanding prejudiceth not truth.

believing all things which are written in the law, &c.] herein he sheweth his consent with the *Church of God*: and that *christians* have the same faith which the Patriarchs and Prophets had. See 1 Cor. 10. 1, 2, &c.

V. 15. *which they themselves also allow*] That is, the more prudent party, the Pharisees: the Sadducees denyed it.

just and unjust] Dan. 12. 2. John 5. 28, 29. *for we must all appear before the judgement seat of Christ, &c.* 2 Cor. 5. 10. this one Article of his faith he mentioneth as the principal ground of faith and obedience, which he elsewhere more largely expresseth, 1 Cor. 15, 13, &c.

V. 16. *a conscience void of offence*] Because I know I must stand before Gods Tribunal, I always endeavour to keep a good conscience, without which no man truely believeth, 1 Tim. 1. 19.

V. 17. *after many years*] It was a long time since he had been at *Jerusalem*: he came but seldome to *Jerusalem*, which will appear, if we consider that which his self writeth. Gal. 2. 1. and therewith, this sacred History; wherein we read of *Pauls* ascending to *Jerusalem*, onely foure times: First, Acts 9. 26, *&c.* Gal. 1. 18. Secondly, when he brought relief to the brethren, Acts 11. 30. and 12. 25. between these his comings they reckon eleaven years: Thirdly, Acts 15. 4, &c. the fourth going up, we reade of Acts 21. 17. now the fourteen yeares mentioned Gal. 2. 1. must be reckoned from his conversion to the second going up to *Jerusalem.*

V. 18. *whereupon*] Upon bringing the bringing up of relief from *Antioch* the brethren which dwelt in *Judæa*, c. 11, 29. 30. *certain Jews*] c. 21. 27.

V. 19. *who ought to have, &c.*] For his present accusers spake but by here-say, or that which themselves invented to hurt and disadvantage him: as if he had said; if there had been any such thing whereof they accuse me; or if any man could affirm such things against me; why are they not here present? why appeare they not against me.

V. 20. *while I stood before the council*] That is, at *Jerusalem.* let them say, if any can, what evil they found in me then, cap. 23. 9.

V. 21. *touching the resurrection*] c. 23. 6. I then said in my defence, *of the hope and resurrection of the dead, I am called in question*; whereupon arose contention *between the Sadducees*, and *Pharisees*, that was their fault not mine.

V. 22. *having more perfect knowledge of that way*] Syr. *because he plainly knew that way*: because he perceived that the Jewes had of malice accused him: well knowing their qualities, and how falsely and frivolously they had calumuiated him, loading him with foul words, not matters.

V. 23. *let him have liberty*] Let him not be kept close prisoner, but under a Keeper with some chain on him. See c. 28. 29. and 28.20. though he acquitted him from all crimes, yet he detaineth him to gratifie the Jews, or expecting a bribe, *Chrys.*

V. 24. *Drusilla*] This was *Agrippa's* sister, a vitious woman, See *Joseph. Ant. Jud. l.* 20. *c.* 5.

V. 25. *Felix trembled*] Out of horrour of conscience, being a wicked man.

V. 26. *that money should have been given him*] Either he supposed *Paul* to be no vulgar man whom the Jews so violently prosecuted, but of some great concealed state, (knowing that these storms of envy rarely trouble the low shrubs) or that his friends and Disciples would have redeemed him with some considerable bribe. Here is an example of a marcenary and corrupt Judge who will be hired to do Justice.

V. 27. *to shew the Jews a pleasure*] To do the Jews some pleasure, and after the many injuries he had done them, to pacifie them, that they might not follow him with complaints. He was careful to please the Jewes, though with displeasing *God*, because he loved himself, not *God*, nor good men.

CHAP. XXV.

Verse 1. *When Festus was come into the Province*] After *Felix* was removed from that government, and *Portius Festus* made President of *Judæa*, reduced into the form of a Province by the Romans.

V. 2. *informed him against Paul*] Being thus precipitated by the spirit of Satan to persecute the Gospel, they could not rest, and the leading actors were they who should have protected and taught the truth: so dangerous is the corruption of those who are in authority.

V. 3. *and desired favour against him*] To wit, against *Paul*; that he would send for him to *Jerusalem*, that they might kill him by the way.

V. 4. *that Paul should be kept*] Probably, *Felix* had informed him of the Jews malice and design against *Paul*; certainly, this was Gods providence so to preserve him.

V. 5. *are able*] That can conveniently come.

if there be any wickednesse in him] ἀτοπον here (as Luke 23. 41.) importeth not some foolish or absurd thing, but something wickedly done. So 2 Thess. 3. 2. So the Syriac expresseth it by עולא *sachlu, sin, wickednesse*, Matt. 18. 35. Indeed all vvickednesse is folly: the Hebrevvs vvell expressed it, as Josh. 7. 15. *because he hath wrought* נבלה *nebalah, folly* (that is, *wickednesse*) *in Israel.* 70. ἀνομιαν ἐν Ἰσραὴλ. See Judges 20. 10. 2 Sam. 13. 12. Job 42. 8.

V. 6. *more than ten dayes*] Syr. *eight or ten dayes.* Some Greek copies have ὁ πλειος ἢ ἡμερας *not more than ten, &c.*

V. 7. *many and grievous complaints, &c.* αἰτιωματα, crimination, or enditements: this is the condition of Gods servants, to be loaded vvith calumnies and flanders. See 2 Cor. 6. 4, 8. yet happy are they in their innocency, vvhile their enemies make themselves so much the more unhappy, by hovv much more they belie them, and are injurious to them: See Matchevv, 5. 11, 12.

V. 8. *neither against the Law of the Jews*] Neither against the Lavv of God professed by the Jevvs, nor against the Temple (though they charged him vvith the profanation thereof;) neither against *Cæsar*, had he practised any thing.

V. 9. *to do the Jews a pleasure*] To gain the peoples good word, and opinion of him.

V. 10. *where I ought to be judged*] Doubting the sincerity of the Judge, whose warping towards popularity he possibly perceived, and also the wait-laying of the Jews.

V. 11. *I refuse not to die*] As if he had said, I beg no favour, *no man may deliver me*] No man justly can.

I appeal unto Cæsar] Syr. *protestli-nes Cæsaris appello*, I appeal to *Cæsars* procedions. I require to be judged by *Cæsar* himself. Thus claimeth he his Roman priviledge.

V. 12. *with the council*] Without whose consent he could do nothing.

V. 13. *king Agrippa*, Son of *Herod Agrippa*, whose death is mentioned, Chapter 12. See *Joseph. Antiq. l.* 18. 11. *& lib.* 19, Chapter 5.

and Bernice] Sister to the same *Agrippa*; with whom he lived in publicke infamy, and vehement suspition of incest.

V. 14. *Festus declared Pauls cause*] Possibly, discoursing of many things, at last he fell on *Pauls* businesse: how ever, Gods providence so disposed it for *Pauls* deliverance from the Jewes: he will never be wanting to his; where it shall make for his honour and their good, he will raise up some *Festus* to declare the oppressed mans cause. See Genesis 41. 9, &c. 1 Sam. 18. 3. &c. 2 Sam. 19. 2, &c.

V. 15. *to have judgement against him*] δίκην. Syr. *that I would judge him.* The word signifieth, an action entred, or to be entred into a Court of Justice: so they said, δίκην ἐπέγραψε *Budæus.* Which the Latins expressed by, *dicam impingere, scribere,* or *diem dicere*, that is, *deferre, criminis postulare*, to implead or to indite one of some crime; or to enter an action against one, that they may have judgement against the impleaded. Sometimes it signified the penalty or punishment, the proceed and result of the judgement. Likely enough, here they desired to have him condemned, *indictâ causâ*, without hearing the cause, as they had done against Christ, and that might be the cause of *Festus's* reply, verse 16. concerning the Romane custome.

V. 16. *To deliver any man to die*] χαρίζεσθαι signifieth to give freely, without cause or meritthe means for any mans pleasure, or favor to execute men without lawful hearing of both parties, he is an unjust Judge, who giveth (though the most just) sentence, before a legall hearing; the Heathens gave leave even to the *sacrilegious, traiterous, witches*, or any malefactors to defend themselves in judgement, *nec prædamnari quemquam ingenitâ causâ licet. Cyc. Laffant. l. 5. c.* 1. neither may any man be condemned before his cause is known: See Deut. 13, 14, 15. and 17. 4. Deuteronomy, 19. 18. yet such hath ever been the Devils malice against the servants of *Christ*, to thrust on impious Judges to condemn them without hearing them; because he knows the power of truth; if that come to be scanned, his kingdom falleth: see John 7. 51.

V. 17. *without any delay*] He commendeth his own justice herein: long-delayed justice often proveth more heavy, than speedy injustice.

on the judgement-seat] Where they used to hear the weighty matters.

V. 18. *no accusation of such things*] They accused him of sedition, but he took it for a meer calumny; because they alleaged, but convinced not: objected much, but proved nothing.

V. 19. *of their own superstition*] See on Capter 17. 22. *Syr. concerning their religion*; so prophanely did Heathens think and speak of true Religion.

of one Jesus] By this it appeareth how little *Pauls* preaching had wrought upon Festus; and that many things were controverted between *Paul* and the Jews, which *Luke*, for brevity-sake omitted. See 1 Cor. 1. 23.

V. 20. *Because I doubted, &c.*] Or, *I was doubtful to enquire hereof*: this was his pretence; but the truth was, he would fain get favour with the Jewes, verse 9. here he bewrayeth his own injustice: for why did not he acquit him, against whom nothing was proved?

V. 21. *to the hearing of Augustus*] Or, *to the judgement.*

Augustus] *Nero* was at that time Emperor of Rome, but for the Honour of their former Emperour *Augustus*, they stiled his successours after his name.

V. 22. *I would also hear the man*,] So *Herod* desired to see *Christ*, Luke 23. 8. (and to heare John Baptist, Mark 6. 20.) not to be converted, but to satisfie his owne curiosity: *Agrippa* being born and bred among the Jews, had, doubtless heard of Christian Religion, and perhaps of *Paul* also: therefore he might happily desire to see and hear him. See here the providence of God: by all these injuries, accusations, layings of wait, as *chrysostome* noteth, *Paul* becometh λαμπρότερος, *more eminent*: but for such his sufferings, none of these Princes would have vouchsafed him audience with so much silence and patience.

V. 23. *into the place of hearing*] εἰς τὸ ἀκροατήριον, *into the place of audience*, or *hearing causes*, Syriak, *into the house of Judgement*; this being publicke, hither came *Agrippa*, and *Bernice* with great pomp, that is, in a Princely manner, and great state.

V. 24. *See this man*] Thus God pleaseth to suffer his dear children to be made a spectacle unto the world, to men and Angels, See 1 Cor. 4. 9.

V. 25. *That he had committed nothing*] Thus the more malitious the Jews were in accusing *Paul*, the more (by Gods providence) was he justified by his Judges. See Chapter. 23. 29. and 24. 24. Truth and innocency shine more clearly by their opposition.

V. 26. *unto my Lord*] Unto *Cæsar*, whose Deputy I am in this place: this high Title, *Agustus, Tiberius*, and some others, would not have given unto themselves or any man; it being, what they thought too great, and something newer than the *Roman Empire*: but, as אדני *adoni*, was a civil Title among the Hebrews, Gen. 32. 18, &c. and κύριος among the Greeks, so became *Dominus* to be among the *Latines.*

V. 27. *It seemeth to me unreasonable, &c.*] All this made for *Pauls* justification, and the Jews just blame, that the Judge openly professed, that (notwithstanding their turbulent clamours, and frequent calumnies there appeared no crime of *Pauls* whereof the Deputy could enform *Cæsar*, he thought it unreasonable to send any prisoner under the general notion of a Delinquent, vvhereas, no particular thereof could be proved against him.

CHAP. XXVI.

Verse 1. P*Aul stretcheth forth the hand*] This vvas vvith them an usual gesture of those vvho began to speak in publike. See Prov. 1. 24. Isa. 65. 2.

V. 2. *I think, my self happy*] I take it for my advantage, that I may now speak before thee, who knowest the Law and the Scriptures; and art therefore a more competent Judge, than he that is a stranger to all.

V. 3. *I beseech thee to hear me patiently*] As he commended his knowledge; so he entreateth his patience; they that know most, ought to be most attentive, where matters of Religion are controverted, impatience in hearing matters of so high concernment, concludeth ignorance, or impiety.

V. 4. *my manner of life*] Because the calumnies cast on him by the Jewes, might otherwise have prejudiced the cause of Christ, he first washeth them off, by appealing to his accusers own consciences; who knew his conversation from his youth up.

V. 5. *Seil*] Here ἀκριβεστάτης is taken in good part, or at least according to the vulgar opinion, and supposition of his adversaries, as it The had said, he Jewes their selves account the sect of Phariseesto be the most holy and religious; and they well know that I was trained up in the same, and zealously professed the same; therefore ought they not to reprove my former course of life; if they will be constant to their principles: he calleth it αἵρεσιν κρυφίαν, ἄθεσιν the straitest: or most exquisite or exact sect: there were then three sects among the Jews. Pharisees, Sadducees and Essenes: See *Ios. Antiq. l.* 18. *c.* 2. *Epipha adverf. hæref. l.* 1. *hær.* 16. 1. 2. *ib. hær.* 14. *ib. hær.* 10. *D. Godwin. Moses & Aaron. l.* 1. *c.* 10. 1; 12 these were the principall, and among them the sect of Phariseesvvas the most strict. The *Syr.* here interpreteth *alpurin*, the principal Doctrine of the Pharisees.

V. 6. *of the promise*] Concernning the Messias, and his kingdom, and life eternal by him, in whom all the true worshippers of God among the Jews believed and reposed all their confidence: hereby he obliquely taxeth the vain and prepostorous perswasion of the Jewes pretending to the covenant of God with them and their fathers, and the promises, and yet obstinately rejecting Christ whom God promised to send them, and in whom alone all the promises of God for their eternal happinesse were grounded and ratified to all true believers.

V. 7. *twelve tribes*] Meaning the remnant of the twelve Tribes, as they returned from the Captivity, 2 King. 17. 6.

serving God] According to the Discipline of the Law.

V. 8. *Why should it be thought incredible*] He that gave life and being, to that which before, was not, cannot he restore life to the dead? *idoneus est reficere, qui fecit*; *Tertul. He is best able to repair us who made us*, and indeed we may behold a *continual resurrection* (*Clem. Roman. ad Cor. ep.* 1.) *In the feveral creatures*; *from the death —— like winters unto the life of spring*, the several seeds buried under the winter clods, arise up in their severall kindes much more glorious, See 1 Cronicles, 15. 37, 38.

V. 9. *verily I thought with my self*] He prepossesseth an objection: some might say, were you brought up a Pharisee? you never learned of them to believe, that Jesus was the Messias: true indeed (saith he) I was an adversary to Christians, *as much* as any of them; and thought my self bound in conscience to endeavour their suppression; neither did any man perswade me to the contrary, but God revealed to me from Heaven, the truth of Christ, and diverted my course: therefore here he inserteth the History of his admirable conversion.

V. 10. *which thing, &c.*] Chap. 8. 3.

V. 11. *Compelled them*] Either he effected this by the cruelty he used, or gave them occasion so to doe by his own example, 1 Tim. 1. 13.

V. 12. *as I went to Damascus*] Chap. 9. 1.

V. 13. *at midday*] This he saith to declare, that it was no dream, fantasie, or vision of the night; but the certain knowledge, of waking and attentive minds.

V. 14. *I heard a voyce*] Chap. 9. 4.

V. 15. *who art thou Lord?*] chap. 9. 5.

V. 16. *but rise, &c.*] chap. 9. 6.

V. 17. *from the people*] Of the Jewes, they shall ingratefully handle thee (as mad-men use their Physitians) but I will deliver thee.

V. 18. *to open their eyes*] This is attributed unto Ministers, as instruments and ordinary means, the effect vvhereof is onely in the Spirit of God, vvorking thereon. See 1, Cor. 3. 5. 6.

V. 19. *The heavenly vision*] Gal. 1. 16. 17.

V. 20. *unto them of Damascus*] Chap. 9. 20.

V. 21. *about to kill me*] Chap. 21. 27, 28, &c.

V. 22. *ob-*

V. 22. *obtained help of God*] God assisting me, it were high ingratitude not to do this work cheerfully, and to live to him, by whom I live and am preserved.

witnessing both to small and great] To all sorts of hearers, noble and obscure, without exception of persons. So Rev. 13. 16. Revel. 19. 18. So the Hebrewes used to speak, as we read. 1 Sam. 30. 19. מִן־הַקָּטֹן וְעַד־הַגָּדוֹל *min hakkaton vehad haggadol*, from the little one, and unto the great one, by which *Paul* intimateth here to *Agrippa*, that the things which he spake as much concerned the King in his own person, as the poorest hearer: the Gospel is a general doctrine, which Christ would have communicated to all sorts of people. See Psal. 49. 1, 2. Mat. 28. 19 Mark 16. 15. See Rom. 1. 14. for all are one in Christ. See 1 Cor. 12. 13. Gal. 3. 28. Col. 3. 11.

the Prophets and Moses] Whose general authority the Jewes durst not deny. And this he constantly affirmeth, that all might understand that he taught no other doctrine than that which *Moses* and the Prophets taught from the beginning; so far was he from innovation.

V. 23. *Christ should suffer*] That Christ should not be a temporal king, as the Jewes dreamed, but a spiritual and eternal; redeeming and saving us, by suffering that which was due to us.

the first] As head of his Church, to give them a spiritual life. 1 Cor. 15. 20. Col. 1. 18. Rev. 1. 5. First as the authour of life, not the first in time; for some were raised from the dead before he died.

shew light] The knowledge of the Gospel. Luke 2. 32. Matthew 4. 16.

unto the people] meaning the Jewes.

V. 24. *with a loud voyce*] *Chrysostome* understandeth this as an effect of *Festus's* anger.

Paul thou art beside thy selfe] μαίνῃ, *Thou art distracted, or mad.* Here note the prophane censure of carnal men, concerning the mysteries of eternal life and salvation by Christ. See 2 Kings 9. 11. see on Mark 3. 21.

much learning doth make thee mad] Thou over-studiest thy self; or medlest with matters too deep for thy apprehension, such estimates do the ignorant set on knowledge: so do they blasphemously conceive the Gospel to be the foolishnesse of preaching. 1 Cor. 1. 18. It seemeth so to them that perish: to them that shall be saved, it is the power and wisdom of God, See Rom. 1. 16. 2 Cor. 4. 3, 4. it is a dangerous symptom to distast the Gospel of Christ.

V. 25. *I am not mad, most noble Festus*] *Paul* is not transported with anger for *Festus* censure of him; but being more solicitous to free them, by whom he was bound, from the bonds of sin and Satan, than himself from their chains, he replyeth meekly, and as it became him to speak to a Governour: though *Festus* were unworthy, yet for Gods ordinance sake, and lest the cause of religion might otherwise have suffered, he regardeth him: neither was *Paul* so much careful for the defence of his own reputation (See 1 Cor. 4. 3. 2 Cor. 5. 13.) as for the truth of God, which indeed is of the highest and most serious concernment: it is truly the greatest madnesse of the world, wittingly and willingly to neglect that, in which is our eternal weal or woe: a soft answer turneth away wrath, Prov. 15. 1. meeknesse and patience of teachers much advanceth the truth of Christ. See 2 Tim 2. 24, 25, 26. so it is in any weighty undertaking, to be master of ones self, subject onely to right reason, not to disturbed affections.

V. 26. *For the King knoweth*] Being a Jew, and alwayes conversant in Judea, he might know the prophesies, and those things which were there done and suffered by Christ in his life, death, and resurrection.

V. 27. *that thou believest*] Meaning, that the King was perswaded of the the truth of those things which were written by the Prophets.

V. 28. *almost*] ἐν ὀλίγῳ *in a little*, or *within a little*: this he speaketh being forced to acknowledge the power of the Gospel, which secular respects would not suffer to be fruitfull in him.

V. 29. *both almost*] As verse 28.

altogether] ἐν πολλῷ, *in much*, in every thing which concerneth the accomplishment of a true Christian. Almost perswaded to be a Christian; is no better than to be a luke-warme *Laodicean*, Rev. 3. 16, or an *Israelite* halting between God and *Baal*, 1 Kings 18. 21. God will admit no partners in his service: either thou must be entirely and altogether his, or thou art not his at all.

except these bonds] He attempereateth his speech to them, who yet knew not that bonds, and suffering for the truth of Christ, was an high honour, whereof elsewhere he glorieth and rejoyceth, Ephes. 6. 20. 2 Tim 2. 9. See also chap. 5. 41. The Romans used thus to produce their prisoners with a souldier guardian, and some chain on the prisoner, chap. 28. 20. 2 Tim. 1. 16.

V. 30, *the King rose up*] Having dismissed the company who attended or came to hear; the King, President, and *Bernice*, with many others, depart nothing better than they came hither. So goeth the *black-Moor* into the Bath, coming out from washing, of the same complexion: they whose hearts are filled with love of the world, and secular businesses, impatiently hear the Gospel; it is presently tedious to them:

V. 31. *nothing worthy of death*] Thus the very heathen Judges still acquitted him in their opinions, to the condemnation of the malicious Jewes. As also of themselves, who finding in all their examinations that he was innocent; yet to please impious men, would not acquit and deliver him. Judges ought to take heed what they do, for they *judge not for man, but for the Lord.* —— 2 Chron. 19. 6.

V. 32. *then Agrippa said*] *Agrippa* (of their governours most versed in these things) also justifies *Paul*: what got the Jewes by their travel and importunity, but their own just condemnation, in the manifestation of *Pauls* innocency? the enemies of the gospel and of the Ministers thereof, do but justifie, and (to the servants of Christ undoubted advantage) honour them the more.

CHAP. XXVII.

Verse 1. P*Aul and certain other prisoners*) Thus do the saints share with the wicked in things seculer and external. God the righteous judge will at last set them in conditions very different, Mat. 25. 34, 41, 46. Luke 16. 25.

a centurion] A Captain of an hundred foot-men.

Augustus band] The band or *cohort* was the tenth part of a Roman legion: and these bands or *cohorts* were of severall numbers, names, and uses: the first, wherein the *standard* was, consisted of 1105 foormen, and 132. horsemen, &c. they used to have a *Prætorian* band, or *cohort*, to guard the Magistrate or Governour in his Province; this here mentioned, seems to be such as *Augustus* appointed to some the like offices. See *Vegetius de re militar. lib.* 2. *cap.* 7.

V. 2. *Adramyttium*] A famous city and port of *Mysia*, *Plin. lib.* 5. *cap.* 30. it was formerly called *Pedasus*. *Mysia* was by the *Hellespont* near *Troas, Ger. Mercat. Atl. Asia min.*

Aristarchus] It seemeth he onely and *Luke* accompanied *Paul* in this journey, of all his disciples.

V. 3. *at Sidon*] A city of *Phœnicia*: in times past it was a frontier town of the *Canaanites* to the North-ward, near the mount *Libanus, Jerome de locis Heb. Atl.*

courteously entreated Paul] χρησάμενος, the word now used, is a *particip. aor.* 1. *med. of* χράω, *commodo, commodato*, do to lend, as Luke 11. 5. to accommodate or to profit, to do good or pleasure to; Syr. *usus est Centurio benevolentia erga Paul.* *am*: upon the matter the same, which he courteously entreated *Paul*. Thus God raised up friends to the afflicted, for he is with them according to his promise, See chap. 7. 9, 10. Hebr. 13. 5, 6. Josh. 1. 5.

V. 4. *under Cyprus*] See chap. 11. 19. a great Island in the mediterran sea. See *G. Mercat. Atl. Plin. l.* 5. *c.* 31.

V. 5. *Cilicia*] See on chap 6. 9. and *Plin. l.* 5. *c.* 27.

Pamphylia] Chap. 13. 13. *Plin. l.* 5. *c.* 27.

Myra a city] A chief city of *Lycia*, as *Strabo* reckoneth it. See *Plin. lib* 5. *cap.* 27.

of Lycia] A province of *Asia*. *Jerome. de loc. Hebr. Atl. Pliny* saith it had once sixty towns, *lib.* 5. *cap.* 27.

V. 6, *of Alexandria*] A city of Egypt, which was anciently called *No*, Jer 46. 25. &c. between Egypt and Africa, where the Evangelist *Mark* was buried. *Jerom. de loc. Hebr. Atl.* and *de scriptor. eccl G. Mercator. Atl.* saith, it was in times past a noble and beautiful city, built by *Alexander* the great, in the bottome of the straights, or end of the Mediterrane sea. The Turks now call it *Scanderia*

V. 7. *slowly many dayes*] The winde being against them, as verse 4. or very bare.

Gnidus] A little Island over against *Caria*,

Crete] Since named *Candie*: it is a Grecian Island, once abounding in wealth, and glorious for the number of an hundred towns. *Jerom. de loc. Hebr. Atl. See G. Mercat. Atl. Creta, & Plin. lib.* 4. *cap.* 12.

Salmone] This was an eastern promontory, or high cliffe of *Crete*. See *Strab. l.* 2.

V. 8. *the fair havens*] It seemeth so called of the safety and commodiousnesse of the haven, or road; as we call a road of ours, the *Downs.*

Lasea] A sea-town and city of *Crete*, *Jerom. de loc. Hebr. Atl.*

V. 9. *the fast was*] He reckoneth the time of the year, after the custome of the Jewes, which the Syriack expresseth, the fast which the Jewes were wont to observe: hereof see Levit. 16. 29. and 23. 27. Numb. 29. 7. this was about October: so that *Paul* advised them to winter there, rather than to put to sea in the deep of winter, then at hand; wherein (as *Vegetius noteth de re militar, l.* 4. *c.* 39.) there is little light, and tedious nights,

nights, thick clouds, dark weather, rages of winde, and storms, hindring travel by sea and land: the heathen said well, καιρὸς ἦν καὶ πόνου ἄνευσις. *Hesiod. op. & di. opportunity is best in all things.*

V. 10. *hurt and* &c.] μετ' ὕβρεως, *with injury*: the interpreter of the Syriack giveth it, *with trouble.*

but also of our lives] With much danger of our lives: it had been with losse of their lives, had not God (as *Oecumenius* saith) for *Pauls* sake preserved all the rest. Ἀπὸ ψυχῶν ἡμᾶς, of our soules, that is, a Metonomie of the *efficient* for the *effect*, usuall among the Hebrewes.

V. 11. *the centurion believed the master*] Not knowing *Paul* to be inspired by the holy Ghost, but conceiving him to be no sea-man, he believed the master of the ship in his own faculty; also the haven was not commodious: this man had at least some appearance of reason for this his beliefe; what reason have they, who in danger of their souls shipwrack, will most believe them who have least skill and experience in preach.ng the word for saving of souls?

V. 12. *Phenice*] A port in *Crete*, not *Phenicea* a region in Syria.

V. 13. *loosing thence*] Weighing anchor, and seeing sail thence, ἀραντες, ἆσσον παρελεγοντο, the word ἆσσον is not here a name of a place; but is put for ἐγγὺς or πλησίον, *near*, or *nearer*: as if he said close aboard the shore of *Crete*, or *Candie*. See chap. 20. 13, 14.

they sayled] παρελεγοντο, which the Latines give, *legebant*, or *praeterlegebant*, *Virg. Aëni.* 3. *Littoraque Epiri legimus*, it hath many significations, as *Lyranus* noteth in this Distich.

Fur aurum, virgo flores, mare navita, libros
Clericus; aquivocè singula quisque legit. In the Dialect of English marriners, they went close aboard the shore.

V. 14. *there arose*] Or beat.

against it] Against *Crete*. for that it carried them off to sea from *Crete* (which was now a wind-ward shore) to *Melita*, which is between *Africa* and *Sicilie*.

Euroclydon] A North-east winde, furious and stormy, usual about those places, in the beginning of winter: some call it, the *Sea-mans plague*.

V. 15. *when the ship was caught*] With this sudden storme, so they (not having time to take in their sails) were in danger of over setting,

could not bear up into the wind] A ship is said ἀνατρέφειν τὸ πρῶρα. to wrestle with the winde (say the interpreters) which must needs be when she hath the winde against her, so that her prow must encounter with adverse billowes, and head-seas, or meet the sea right a head; some think the original of the phrase was from that part of the prow which was called ὀφθαλμός, an eye: we have in use with us, *to make up into the eye of the winde*, (which here is ἀντοφθαλμεῖν) by divers tacks, and making sundry boards, to turn to the winde-ward: that is, by standing sometimes one way, and sometimes another, for the gaining a place to winde-ward; which here this ship could not do the violence of the storm and great head-seas driving them still to the lee-ward, and hindring the way.

we let her drive] A ship is said to drive, when the anchor cannot hold her, but that she falleth away with the winde or tyde. So also when a ship is at hull, or a trie, that is, hath taken in all her sails, and tyed down the helm to the lee-side of the ship, going as winde and tide carry her: we say she drives, &c. or is a drift to lee-ward.

V. 16. *Clauda*] A little Island. *Plinie lib. 4. cap. 12.* calleth it *Gaudos*: *Ptolome* and others *Claudos*.

to come by the boat] To recover, take up, or save the boat.

V. 17. *under-girding the ship*] This under-girding is by trusses, which are ropes made fast to the yards; used either to binde fast the yard to the mast, when the ship rowles a hull, or at an anchor, or to hale down the yards in a gust or storm.

into the quick-sands] Certain vast banks or mountains of sands in the sea, which swallow up ships that stick fast and sit upon them a little time; and so will the *Goodwin* sands, &c.

V. 18. *they lightened the ship*] By casting the goods overboard.

V. 19. *the tackling of the ship*] The Greek word σκευὴ, signifieth store, munition and necessary furniture; and provision for ships. So Jon. 1. 5. they cast over-board כְּלֵי הַתֹּרֶן אֶת *eth hathalim*: their instruments or furniture, 70. ἐκβολὴν ἐποιοῦντο τῶν σκευῶν: the very word here used: So Syr. interpret. *vasa jussus navis*, &c. See 2 Kings 11, 8, 11.

V. 20. *all hope that we should be saved*] Meaning in respect of second causes, and mans reason; κατὰ τὴν φύσιν, as *Oecumenius* speaks, it must have been so in the course of nature, that they had perished.

V. 21. *have gained this harm*] That is, prevented it; as the Syr. interpreteth it, avoyded it; in the conclusion, it will ever appear a Gain to hearken to Christs Ministers.

V. 22. *of any mans life*] Ψυχῆς: soul, for life, as verse 10. with such admirable confidence in the truth of God, who had revealed this unto him, verse 24. he comforteth them, left in despair of life they should neglect the means of their preservation.

but of the ship] This he declareth to them, that when they saw all this truly come to passe, they might have the more reverend esteem of the gospel which he preached, and for which he now suffered.

V. 23. *the Angel of God*] Whom he sent to comfort and assure me; lest they should think he vainly promised them security, he confirmeth that which he said by alleadging a divine authority.

whom I serve] He professeth to profane men, that he served God, who who was able to deliver and would deliver him and them: they knew that he was now in bonds for his religions sake: now hearing that God had a care of him, sent his Angel to him, and after seeing that he and themselves were according to his word delivered from the (otherwise inevitable) danger, they might easily gather, that God justified his religion, and that *Paul* served the true God.

V. 24 *God hath given thee all them that sail with thee*] Or *given thee as a favour*. So the Greek κεχάρισταί σοι signifieth, freely to give, as Rom. 8. 32. Gal. 3. 18. Phil. 1. 29 Acts 3. 14. 1 Cor. 2. 12. Thou hast prayed for them, I have heard thee, and will for thy sake, save their lives. So God heard *Lot* for *Zoar*. Gen. 19. 19, &c. God preserveth the wicked from temporal destruction, for the righteous sake, who are among them, and intercede for them.

V. 25. *for I believed God*] I am confident out of good experience, that God will certainly perform his promise.

V. 26. *we must be cast*] That they might not doubt of the truth of Gods promise, he foretelleth them, the manner and means by which they shall be preserved: thus it will fall out that we shall be cast upon an Island: this he telleth them that they might ascribe their delivery to God, not chance; so the ancient Prophets were wont to foretell certain signes of things by them spoken, which should come to passe, that they whom it concerned might know that God had spoken by them, and would certainly bring it to passe. See 1 Sam. 10. 2, &c.

V. 27. *in the Adria*, &c.] In the Adriatick sea which divideth *Italy* from *Dalmatia*, and reacheth up to *Venice*.

V. 28. *and founded*] To finde the depth of the waters by casting out a plumet of lead fastened to a line many fathoms long

V. 29. *out of the sterne*] Or hinder part of the ship, to stay the course or way of the ship, lest falling upon some coast in the dark, in thei. ship-wrack they should all have been cast away.

V. 30. *out of the fore-ship*] The prow, or foremost part of the ship.

V. 31. *except these abide in the ship*] Now because the will of God, or his power to save, or the effect of his promise depended on second causes; but because he that had ordained the end, ordained the means also; and that he would not have them tempt God, by dividing that which he had united.

V. 32. *Cut off the ropes*] The *Centurion* and souldiers followving *Pauls* counsell, cut off all hope of the sea-mens going away from the ship, and deserting them; they cut the boat-rope, and let her drive away.

V. 33. *continued fasting*] He meaneth, they eat no set meals; or so little in their perpetual danger and fear of being cast away, that it was in a manner, a fasting.

V. 34. *hair fall from the head*] By this Hebrew phrase is meant, that they should all come safe and sound ashore (See 1 Sam. 14. 45. 1 King 1. 52. Mat. 10. 30.) without the losse of a man.

V. 35. *he took bread and gave thanks*] Not only praying God to give a blessing, and to sanctifie those creatures to their nourishment; to presunt their thanks to him for the same, and to acknowledge his good providence in bestowing them upon them; but also for their preservation from the great danger which they had run: and exhorting them to refresh themselves, in confidence of Gods future providence according to his word, he sheweth them his own example; we must not in dangers and afflictions, measure our condition by present sense, but consider Gods power, and promises to deliver us; it is an happy teaching, where Ministers own actions, exemplifie their doctrine.

V. 36. *all of good cheer*, &c.] So great a comfort and blessing is one, or a few good men in a company: while they were all safe, and out of fear, *Paul* lay a board like a poor despised prisoner, but now in the danger God maketh him the onely counseller, and comforter of all the company; common dangers, and afflictions, make the Saints more evidently shine.

V. 37. *two hundred threescore and sixteen*, &c.] This feereth off the good providence of God, that of so many men, none perished in their tumultuous swimming ashore: it must teach men in midst of dangers to cast themselves upon the providence of God.

V. 38. *they lightened the ship*] By casting her lading overboard

board: they resolved with the *Physiologher* in the like case, *better those perish for us, than with us*

V. 39. *they knew not the land*] They could keep no good reckoning, by reason of the violent storm, dark weather, variable sets of tydes, and possibly many shifts of windes: so discovering the land, knew not where they were.

to thrust in the ship] They would there run her ashore, that they might save their lives, by getting ashore upon some plancks or broken pieces of timber, or otherwise.

V. 40. *taken up the anchors*] Or cut the cables, (to which the anchors were fastened) in the hawse: for in a storm, and such wrought seas, they could not weigh anchor: Syr. ומפקו *upesaqu*, and they *cut off* the anchors; the same word is preserved verse 20. all hope that we should be saved אתפסק *eitpeseck*, *was cut off*; Greek περιῃροῦντο, *was taken away.*

loosed the rudder-bands] The rudder, is that piece of timber, which hanging at the stern-post of the ship, is as a bridle to direct the course; this they had bound when they would drive (verse 15.) or let the ship go whither winde and tyde would carry her; but now, because they would have it to direct the ship, that they might with the best advantage for their lives, run her ashore, they loose it again.

and hoised up the main sail] Which before they had strucken, by reason of the violence of the storm; now they hoise it, that the ship might feele the winde, and work for their running ashore.

V. 41. *broken with the violence*, &c.] So that nothing now remained, but that every one should shift for his life, and swimme ashore: thus God shewed his delivering power in extream hazards.

V. 42. *the souldiers counsel was to kill*, &c.] They shew their cruell ingratitud. to *Paul*, who had comforted them, and for whose sake their lives were saved: this hath been the common lot of the Prophets, Apostles, Ministers, and generally the saints of God: for it is trouble no good man to receive evill for the good he hath done, it is a vulgar disease; let them know that when men requite evill for good, that yet their labour is with the Lord. See Luke 14. 13, 14.

V. 43. *but the Centurion willing to save Paul*] God put into his heart, to defeat this more than barbarous counsel of souldiers: thus God saveth *Paul* by the Centurion, who was preserved for *Pauls* sake: piety never dyeth unrewarded: it is an happy thing to do all the good we can; here again mark the present benefit which the other prisoners had for *Pauls* sake: it is a sufficient motive to make men ambitious of the acquaintance and society of Gods children.

call themselves first into the sea] That they might be the more helpful to get the rest ashore; also to avoyd the danger of one drowning another, if the multitude should all have leaped over-board together.

V. 44. *some on boards*, &c.] Who could not swimme vvithout.

they escaped all safe] Thus God ever fulfilleth his promises: thus his goodnesse overcometh mans malice and impious counsels; referving the vvicked to other times, vvhose unbeleefe and ingratefull cruelty, willing to shed blond deserved that they should never have come to shore again: The long-sufferand goodnesse of God should lead men to repentance, and teach them *Davids* use of Gods favours. Psal. 107. 15. *Oh that men would praise the Lord for his goodnesse*, &c.

CHAP. XXVIII.

Verse 1. CAlled *Melita*] Now called Malta; an Island betvven Africa and Sicilie; there is another of the same name in the Adriatick bay, between Italy and Epidaurus. *See D. Heylin* Μεσόγειος: *mediterran.* isles. 448. &c. *& Plin. l.* 3. *c.* 9. *&* 4. 26.

V. 2. *barbarous people*] They were so called who spake neither Greek nor Latine and were more rudely bred, or of fierce and evill manners, uncivill, ungodly, immane and cruel. *Cic. ad Q. fr. l.* 1. *quod si te fors Afris, aut Hispanis, aut Gallis praefecisset, immanibus ac barbaris nationibus*: so *Virg. barbarus has segetes?* See 1 Cor. 14. 11.

shewed us no little kindnesse] φιλανθρωπίαν humanity: So *Sudas* interpreter giveth φιλανθρωπεῖς *humaniter exceptus*: and *Budaus* φιλανθρωπούμενος, *in comitatem benignitatemque receptus*: Some despise the needy and calamitous, adding affliction to affliction, but these men (esteemed barbarous) were more humane to those who had lost ship and goods in the sea: Christians should not be ashamed to imitate their mercy, but to come short of it. See Heb. 13 3. it is no more honour to those who are barbarous to be called humane, than dishonour to the humane to be called barbarous: it is lesse evill to be stiled evill, than to be so: be better than thy name, shew thy self good indeed, and thou mayest securely despise fame. See James 2. 16.

V. 3. *a viper out of the heat*] Thus God pleased by a new miracle to confirm *Pauls* authority, thereby to prepare the barbarous to receive the Gospel.

V. 4. *a murderer*] his was rash judgement; according to the common custom of the world; who usually account the afflicted vvicked; this principle sticketh fast in the consciences of the most barbarous, that there is a divine providence vvhich justly punisheth the vvicked and injurious, because therefore murder is a chief crime, they conclude that he vvas a murderer, vvhom so eminent a revenge followed.

yet vengeance suffereth not to live] Vengeance they took to be a goddesse, named Δίκη; the same vvith *Nemesis*, vvhich they called Θεὰ ἀλαστόρων τιμωρὸς, the revenger of the proud *Suid.* Νέμεσις.

V. 5. *shook off the beast*, &c.] That is the viper; vvhich hung on his hand: the Physitians called all such creatures vvhich leave their venome in a vvound vvhich they bite or sting ἔνεκα, specially the viper.

felt no harm) The povver of God, the Lord of nature and all creatures, restraining the venome; so that it could not hurt *Pauls* here Christs promise to believers in the Primitive Church, Mark 16. 18. vvas fulfilled in *Paul.*

V. 6. *swollen and fallen down dead*] So deadly is their poyson, specially in those hot countreys, that it presently invades the heart and vital parts, and those that are bitten presently die: the more evident was the miracle in *Pauls* preservation.

V. 7, *Publius*] By this name he seemed to be a Roman, and that he entertaining the Centurion, *Paul* and his company were invited with him: thus God hath every where a care of his.

V. 8. *prayed and layed his hands on him*) Praying, he shewed that not his power, but Gods, restored this man: laying on his hands was a form of blessing, hospitality is commended by many examples. Gen. 8. 2. Gen. 19. 1. 1 Kings 17. 9. 2 Kings 4. 8. Exod. 2. 20. Luke 10. 38. and here by a special reward thereof.

V. 9. *others also came and were healed*] For very probably the fame hereof quickly spread about the Iland. But why did not he who shook off the viper, and cured diseases, shake off his own bonds? we must know that *Paul* was not the author, but minister in the miracle; acting onely where, when, how, and on whom the Spirit of God would: and miracles were not wrought for the ease of their persons, who did them, so much as for the confirmation of their ministery; for which God sometimes miraculously delivered them. chap. 5. 19 chap. 12. 7. sometimes he left them in bonds, where those bonds might advance the Gospel Phil. 1. 12.

V. 10. *loaded us with such things*, &c.] Furnished them with victuals, and other necessaries; this was their gratitude toward *Paul*, for the great benefits which they had received by his curing their sick: they much honoured him, and accommodated him and those that were with him, with necessaries for their voyage: and this was a fruit of their faith.

V. 11. *whose signe was*] Such as ships usually have whereby they may be the better known, and according to which sometimes they are named, and their bills of lading, or other commissions to them appertaining are formed.

Castor and pollux] The Painims feigned these to be gods of the sea.

V. 12. *at Syracuse*] A famous city of Sicilia.

V. 13. *to Rhegium*] Acity in Italy over against Messana of Sicilia.

to Puteoli] A sea-town in the kingdom of Naples.

V. 14. *we found brethren*] Whether these brethren were Christians before *Paul* came to them or not, seemeth not manifest, for the Jewes though not yet converted, are elsewhere stiled *brethren*, that is, *kinsmen according to the flesh*: *Israelites*, Rom. 9. 3, 4. (see also Acts 7. 1. & 22. 1. & 23. 1 &c.) so here v. 17. *Paul* calleth them *brethren*, who yet v. 22 naming Christianity a Sect, *every where spoken against*, seem, not to have yet been acquainted with the most wholesom and comfortable mysteries thereof, concerning which they desired to be enformed by *Paul*; neither seemeth it probable that the faith (if it had been received in *Italy*, so near *Rome* as was *Puteoli*) should not by some means have been propigated to the *Jewes* at *Rome.*

V. 15 *Appii forum*] A market town upon a long high-way, to the sea-ward, which *Appius* caused his souldiers to make good; by the which there stood three taverns, about a dayes journey from *Rome.*

V. 16. *the Centurion*] Or governour of the *pretory* or Judgement-hall.

suffered to dwell] *Paul* was not put into the common prison; which favour God gave him for his comfort, and the advancement of the Gospel.

V. 17. *Paul called the chief of the Jewes*] Who dwelt then at *Rome*; here again appeared the constant love of *Paul* to Israel; who, notwithstanding their many grievous injuries done him, would yet again adventure to preach Christ unto them, that they might be saved.

V. 18. *when*

V. 18. *when they had examined, &c.*] That is, when the Roman Deputies and Governours of Judea had examined *Paul*: thus he endeavoureth to prevent the truth unto them, and for their better reception of himself, and it, to prevent the prejudicate opinion concerning his own person, lest that should disadvantage the Gospel.

V. 19. *not that I had ought to accuse him, &c.*] That is, I appealed to *Cæsar* onely to defend my innocency: nor purpose I to make any use of this accusation, to exasperate *Cæsars* former evill opinion of the Jews.

V. 20. *for the hope*] That is, for Jesus Christ his cause, whom they had long looked for, and who had now shewed himself their Redeemer, in whom only the *Israel* of God, that is, all true believers (Rom. 2. 29. Gal. 3. 7. 9.) repose all their hope and confidence of salvation. See chap. 4. 12.

V. 21. *we neither received letters, &c.*] The high priests had little hope that they could reach him there at Rome, therefore probably they were silent.

V. 22. *concerning this sect*] See on chap. 26. 5. meaning, this profession of Christianity.

every where it is spoken against] By the governours and people, Jewes and Gentiles: here appeareth the truth and power of God, in the propagation of that Gospel, which had the multitude, power, authority and wisdom; yea, and the seeming sanctity of the world, every where against it: what natural man would not at least have suspected that which all condemned? that must therefore be the truth of God, which so much, so universally, so constantly flourisheth in spite of men.

V. 23. *kingdom of God*] That the kingdom spoken of by the Prophets, now was offered unto them by Christ. Which *Paul*, by competent and sufficient arguments cited out of *Moses* and the Prophets, declared and proved unto them:

V. 24. *some believed*] The Gospel, like the seed; Mat. 13. findeth divers soiles, and bringeth forth according to the receiver; the same sun hardeneth the clay, and softeneth the wax. See 2 Thes. 3. 2. Heb 4. 2.

V. 25. *when they agreed not, &c.*] Here is the fruit of dissention, but accidental to the Gospel, which causeth not, but sheweth the secret wickednesse of mens hearts, as the sun, sheweth, but causeth not the diversities of colours which lyconcealed and undistinct in the dark. See Luke 2. 34. Mat. 10. 34. John 10 19.

well spake the holy Ghost] When he could by no fair means win them, he denounceth the judgment which God had threatned them. Isaiah 6. 9. which the authority of the holy Ghost declared to be most certain, 2 Pet. 1. 21.

V. 26. *go unto this people*] Isaiah 6. 9. Mat. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 14. Rom. 11. 8.

V. 27. *they have closed*] They are in wilful ignorance, and willingly know not; as, 2 Pet. 3. 5. therefore God giveth them over to strong delusions, to believe lies, to their own destruction. 2 Thes. 2. 11, 12.

V. 28. *the salvation of God*] Τὸ σωτήριον τοῦ θεοῦ. So Luke 2. 30. which is revealed in the Gospel by God, shewing his counsel therein, and the powerful effect thereof by his holy spirit, to every believer.

V. 29. *the Jewes departed*] So hypocrites and self-flatterers beguile their own souls, being impatient of all wholesome reproof, and offended at the truth. Gal. 4. 16.

had great reasonings] This sheweth that some believed, in that they gainsayed the unbelievers

V. 30. *received all, &c.*] He was not ignorant, how much silence would have secured him from the malice of the Jewes; but he valued not his life; so that he might finish his charge which was committed to him. See chap. 21. 13. 1 Cor. 9. 16.

V. 31. *preaching the kingdom of God*] That is, as the Syr. hath it, concerning the kingdom of God: and how we are interessed therein by the free grace and mercy of God in Christ Jesus; in whom we receive remission of sins, regeneration, reconciliation, adoption of sons, fairh, sanctification, patience, perseverance, obsignation and sealing up to redemption; and shall have the end of our hopes, the salvation of our bodies and souls in his kingdom of glory.

with all confidence, no man forbidding him] Not because the Jewes had lost their malice, but because God who shut the greedy lyons mouthes: Dan. 6. had now shut theirs: and he who brought out Israel from the incensed Egypt, in such a calm, that not a dog moved his tongue against them, now at present gave *Paul* freedome from the strife of tongues: well might he say, *the word of God is not bound*. 2 Tim. 2. 9. if thou shouldest endeavour to binde up the sun-beames, or silence the whispering winds, thou couldest not prevaile; nor can any creature, against that spirit of God which breaths when, and where it list. John 3. 8.

Now unto the King Eternall, Immortall, Invisible, the onely wise God, be honour and glory for ever and ever; to his Church peace, truth, and salvation, to all Eternity, through Jesus Christ our Lord and onely Saviour. AMEN.

ANNOT.

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE *ROMANES*.

The ARGUMENT and ANALYSIS of the Epistle to the *ROMANES*.

THE *main scope and end of the Apostle, in this Epistle to the* Romanes, *is, to convince both* Jew *and* Gentile *of their corrupt and deplorate estate by Nature, and how impossible it is to obtain Righteousnesse and Salvation by the works of the Law; and consequently to draw all men to embrace the doctrine of the Gospel; wherein Grace and Mercy, in the Remission of sins, peace of Conscience, and Joy in the holy Ghost, comfort in Affliction, and conquest in all Temptations, together with the adoption of Sons, and eternall life are offered to all Beleevers:*

It conteineth in it,
- 1 Theological *Doctrines and Conclusions.*
  - 1 *Concerning Justification, which he proveth to be by Faith, without the works of the Law, from the sixteenth* verse *of the first* Chapter, *to the sixth* Chapter.
  - 2 *Concerning Sanctification, which he proveth to be imperfect, yet true and sincere, from the sixth* Chapter *to the ninth.*
  - 3 *Concerning Predestination, which he proveth to be of the meere love of God, and not upon any merit in us,* Chapter 9, 10, 11.
- 2 Morall *Exhortations to holinesse of conversation, subjection to Magistrates, and charity towards all, especially our weak brethren,* Chapter 12, 13, 14, 15.
- 3 *Christian Salutations and Prayers, with a promise (shortly to see them,* Chapter 16.

CHAP. I.

Vers. 1. PAul,] Paul the holy Apostle, who wrote this Epistle and the rest, either had two names given him formerly, (at his circumcision) Saul and Paul, as the first Evangelist in order, had two names, Matthew and Levi, which the words of Saint Luke (Act. 13. 9.) seem to import; (Saul which also is called Paul) or, after his separation to the work of the ministery, and his converting Paul the proconsul, his former name Saul was changed into Paul, either by the proconsul Sergius Paulus, who graced him with the name of his illustrious Family among the Romanes, as Titus did Josephus the Jew with the name of Flavius; or by himself in memory of that great work God wrought by him, as well in the conversion of the proconsul, as the confusion of Elymas the Sorcerer: so Saint Augustine and St. Jerome, *Victoriæ erexit vexillum ut Paulus diceretur à Saulo.*

Servant] The word is not here taken as opposed to a free man, but signifieth a minister, or a man wholly addicted to Christs service, whose service is perfect freedome: in which sense Moses (Deut. 34. 5.) and Joshua (Chap. 24. 29.) and David (Psal. 18. 1.) and other holy men are called the servants of the Lord.

called] He expresseth here his calling, partly because it was extraordinary; not of man, nor by man, but immediately by Jesus Christ (Gal. 1. 1.) partly to shew the Romanes presently in the beginning that what he wrote to them in this Epistle was done according to the duty of his calling, and that he had good warrant and commission for it.

Apostle] The word Apostle is derived from ἀποστέλλω, and signifieth a Legat or Ambassadour of Christ sent to declare the Gospel to all nations, and such an one was Saint Paul, who had a generall Commission to preach both to Jew and Gentile, though specially by the appointment of God with the consent of both parties the Gospel of the uncircumcision was committed to Paul, as the Gospel of circumcision to Peter, Gal. 2. 7.

separated] See Acts 13. 2. Or, *set apart for.* From his mothers wombe in Gods appointment (Gal. 1. 15.); but actually set apart by the command of the holy Ghost to preach the Gospel among the Gentiles (Act. 13. 2.) In the word separate he seemeth to allude to the name of Pharisee, which signifieth a man separate; of which Sect he was before his conversion: and hereby he implyeth that he is still a separated man, but to a better purpose, namely to the preaching of the Gospel of Christ.

V. 2. *promised*] Or, *foreshewed.* Shewed before in the types of the Law, and promised before in the words of the Prophets which were since the world began.

V. 3. *made*] See Gal. 4. 4. In regard of his humane nature, which is a true creature assumed by the Sonne of God in the unity of his person. He useth the word *made* here and Gal. 4. 4. rather than *born*, to intimate his miraculous incarnation whereby he took flesh of a pure virgin.

seed] That is, of the substance of the Virgin Mary, who was of Davids posteritie.

flesh] That is, his humane nature (Joh. 1. 14. 1 Tim. 3. 16.) flesh being a part, is by a Synecdoche taken for the whole man.

V. 4. *declared*] Gr. *determined.* Not made the Son of God as he was truly made the son of man; but declared to be the Son of God. The word in the originall signifieth more than a bare declaration, namely, a declaration by a solemn sentence, or definitive judgement, Psal. 2. 7. I will declare the decree: the Lord hath said unto me, Thou art my Son.

with power] Gr. *in power.*

Spirit] That is, according to his Divine nature called Spirit. 1 Tim. 1. 16. Heb. 9. 14.

holinesse] Or sanctification; that is, holy in himself, and maketh us holy by his merit and virtue. Heb. 2. 11.

resurrection from the dead] Gr. *resurrection of the dead.* The Godhead was formerly veiled under the infirmity of the flesh, but in the resurrection, and after, it was manifested in Christ in the glory of divine power, and by effects most admirable. 2 Cor. 13. 4.

V. 5. *grace and apostleship*] Either he useth here a figure, ἓν διὰ δυοῖν, and meaneth the grace and eminent gift of being an Apostle: or by grace he meaneth the favour of God, and pardon for his former offence in perfecuting the Church, or supernaturall gifts to qualifie him for an Apostle, or grace for his own conversion and Apostleship for the conversion of others.

for obedience to the faith] Or, *to the obedience of faith.* To bring the Gentiles to the obedience of Christ and faith, Act. 26. 18. or to make the Gentiles to submit by faith to receive the Gospel, whereby Christ raigneth over men. Act. 6. 7.

name] That his name might be known and glorified by them; or for him in his name, by his authoritie and commission.

V. 6. *called*] Outwardly by the Word, and inwardly by the Spirit: for in the next verse he calleth them the beloved of God; and afterwards Saints.

V. 7. *Grace to you, and peace*] Either by Grace he understands all spirituall and supernaturall; and by Peace, all temporall blessings, agreable to the signification of the Hebrew Shalom; which implies happinesse, or prosperous success in all things: or by Grace, Gods free-will and favour; and by Peace, the fruit and enjoying of the same; which brings peace of conscience, termed Christs peace, Joh. 16. 33. and peace with God, Rom. 5. 1.

V. 8. *for you all*] Gr. Tec. Or, *concerning you all.*

whole world] That is, spread and made known to the Churches of the world: A figurative expression, yet thus farre it hath ground in the letter; that there was a resort to Rome from all parts of the world, and every one might relate of it in his own country.

V. 9. *with my spirit*] Or, *in my spirit.* That is, from my heart and inward affection; or in my spirit, that is, in my soul, which is as the spirituall temple, wherein God is worshiped, and served by the faithfull.

that] Or, *how.*

V. 10. *will of God*] This he addeth, for that in the publishing of the Gospel, he still followed the order which God prescribed him by his Spirit.

V. 12. *comforted*] Or, admonished. as Heb. 12. 5. For the Greek beareth both alike; and though Paul were never so excellent, yet he might be instructed, or at least admonished by the Church: for the

Angels themselves received more particular knowledge by the Church of the manifold wisdome of God; Ephes.3.10. 1 Pet.1.12.

with you] Or, *in you*.

V. 13. *but was*] Or, *and was*.

let hitherto] Sometimes by accidentall difficulties, sometimes by the expresse commandement of God, Act.16.7.

fruit among you] Or, *in you*. Of my ministery and calling to be an Apostle of Christ among the Gentiles to convert them unto him; or at least to confirme them more and more in their faith; or that I might make my ministery to fructifie among you Romanes to the advancement of the glory of Christ, and salvation of his Church.

among] Or, *in*.

V. 14. *I am debter*] That is, obliged by my Apostolicall charge to seek the salvation of All, and to communicate the talent unto them, which I received from God to that purpose, to the utmost of my power, without distinction of either nation, or condition of men, 1 Cor. 9.16,17.

V. 16. *I[s]hamed*] I am not fainthearted; I do not seek to withdraw my selfe or shrink back from the publishing of the Gospel, as men are wont to do in things whereof they are ashamed.

power of God] That is, the only and most effectual means to save men by faith in Christ set forth in the same; whereas man of his own nature was voyd of strength thereunto, Rom.5.6. and the law was weak through the flesh, Rom.8.3. 1 Cor.1.14,24.

Jew first] As unto that nation to which it was requisite the Gospel should be first preached, Act.13.46.

to the Greek] This word Greek is sometimes set in Saint Paul against the word Jew, so it signifies the Gentiles in generall, the greater part whereof and the neereft and beft known to the Jews were in thofe dayes Grecians both by nation and language: fometimes as it is fet againft the word Barbarian, Coloff.3.11. and fo it fignifieth the civiller and learneder fort of Greeks; and in this fenfe Athens was termed Ἑλλὰς Ἑλλήνων, that is, the Greece of Greece.

V. 17. *righteoufneſs of God*] Of Chriſt given to us by God, and received by faith; or it is called the righteouſneſs of God, becauſe God ordained his Sonne true God, to ſulfill and procure the ſame, imparting it of meer grace to his elect; and receiving it for their abſolution: for this is that everlaſting righteouſneſs which is able to ſubſiſt before Gods judgement, Dan. 9. 24. Or laſtly, becauſe it is the accompliſhment of all his promiſes; for ſo is the righteouſneſs of God ſometimes taken for his faithfulneſs and mercy, Rom.3.26.

from faith to faith] Or, *out of faith to faith*.

faith to faith] That is, from one degree to another, ſo that according as faith doth more and more encreaſe and get ſtrength, the more likewiſe it is aſſured of that righteouſneſs: or the revelation of the righteouſneſs is received by a continual act of faith which muſt never ceaſe till it arrive to its accompliſhment, to wit, in the life eternall, Pſal.84.7.

The juſt ſhall live by faith] Or, *the juſt by faith ſhall live*. See Hab. 2. 4. Gal.3.11. Heb. 10.38. Either the juſt ſhall live by his faith; or he that is juſt by faith ſhall live; which well agrees with the Hebrew, Hab.2.4. and likewiſe with the principall drift of the Apoſtle. Here he proveth that man obtaineth life and ſalvation by the Goſpel; forasmuch as the Goſpel offereth unto us the onely cauſe of life; namely the true righteouſneſs, which is that of Chriſt imputed to man by grace, and embraced of him by a lively faith, whereunto the allegation out of Habakuk is pertinent: for the Prophet attributing unto faith the obtaining and poſſeſſing ſpirituall life, doth conſequently attribute unto the ſame the meanes of getting that righteouſneſs which is the onely cauſe of life, Galat. 3.26.

V. 18. *ungodlineſs and unrighteouſneſs*] Under ungodlineſs are comprehended all ſinnes repugnant to the firſt Table; under unrighteouſneſs all ſinnes againſt the ſecond Table.

who hold] The Greek word ſignifieth a forcible holding; and we may render it an enſlaving the truth by their perverſeneſs and malice; whereby ſhe is ſo let and hindered that ſhe cannot exerciſe her command over their actions.

the truth] By truth, he meaneth all the light which is left in man ſince the fall; eſpecially thoſe common notions of God, his nature, power and will, imprinted in man by nature; as alſo the knowledge of morall good and evill.

in unrighteouſneſs] That is, unjuſtly ſmothering the truth; or that do contrary to all juſtice and equitie, which requireth that we give unto God that belongeth unto him. And they may be ſaid truely to withhold the truth in unrighteouſneſs, who ſuppreſs it, forcing their own minds as knowing better than they do, like Medea in the Poet, *Video meliora proboque, Deteriora ſequor*.

V. 19. *manifeſt in them*] Or, *to them*. That is, in the inwards of their mind or conſcience; or elſe *in them*, that is, among them; namely, their wiſe and learned ones, who did leave a number of clear and judicious Eſſayes and Sentences hereof in their writings, although they did contrary to the ſame.

hath ſhewed] Partly by the light of nature in their conſciences, partly by the conſideration of the creature of God, whereby his attributes are evidently notified, and after a ſort taſted and felt, Pſal. 34.8. Pſal.19.2. Pſal.148.4,5,6. Act.14.17. Act.17.27.

V. 20. *ſo that they are*] Or, *that they may be*.

without excuſe] The Apoſtles meaning is not, that God gave them that knowledge to that end and purpoſe to make them unexcuſable: for they might catch even at that for an excuſe: neither doth he intimate that they being led by that divine light of nature might thereby come into favour with God, but that their own reaſon did condemn them of wickedneſs both againſt God and men: Or, he ſo farre revealed the truth unto them that they cannot be excuſed, *viz.* before the righteous judgement of God, as if they had not known that which either they did, or might have known.

V. 21. *as God*] As it belonged to the divine Majeſtie, according to that very knowledge they had of him.

vain] By the curioſitie of their conceits, being fallen off to vaine apprehenſions of God, and of his worſhip, which they framed not according to the knowledge they had of God; but ſuitable to the diſpoſitions of their perverted minds, in deviſing ſo many ſtrange and different worſhips; and in ſetting up ſo many fabulous and idle deities, whereby the knowledge of God became ſtill more and more obſcured.

imaginations] Or, *diſputes*, or *reaſonings*.

darkened] Ephes. 4.18.

V. 22. *Profeſſing*] He ſpeaketh of the Philoſophers and Wiſards among the heathen, who carried a ſemblance of wiſdome in their diſcourſes, and ſeemed to be much better minded than others; but yet did ſtill follow the perverſeneſs and vanitie of others.

V. 23. *And changed the glory of the uncorruptible God*, &c. Pſal.106. 20. Ezek.8.10.

V. 24. *wherefore*] The contempt of Religion is the fountain of all miſchief.

God] For their ſuperſtitions, and the diſhonour they offered to him, he abandoned them, and did not bridle their ſwarving deſires; but let them have their full ſwinge: and moreover by his juſt judgement more and more deprived them of thoſe gifts of nature which they abuſed and ſlighted.

gave them up] As a juſt Judge, leaving them over to Satan who tempted and led them to all iniquitie: as they diſhonoured God by their Idolatrie, ſo God made them ignominious; delivering them up to the unclean ſpirit and their own naturall corruption.

uncleanneſs] Idolatrie being ſpirituall uncleanneſs, is commonly followed with corporall; as you ſhall ſee theſe two ſinnes joyned together, Numb. 25. 1,2. Revel. 17. 1,2,10. As on the contrary, religious Kings, as namely Aſa, reformed both theſe abominations together, 1 Kings 15. taking away both the Idols, and male ſtews.

through the luſts] Or, *in the luſts*.

between themſelves] Or, *in themſelves*.

V. 25. *more than the Creator*] Or, *beſides*. For though they ſometimes worſhipped the true Creator, yet their idolatrous worſhip of the creature farre exceeded it. Or, *more than*, in this place is not taken comparatively, but excluſively; as when Chriſt ſaith in the parable, The publican went home rather juſtified, than the phariſee: the meaning is, he went home juſtified, and not the other: ſo the Apoſtles meaning in this place ſeemes to be, They worſhipped the creature, and not the Creator: at the leaſt the major part did ſo, if not all.

V. 26. *vile affections*] That is, diſhonourable: for as we are exhorted, 1 Theſſ.4.4,5 to poſſeſſe our veſſels in honour; that is, to keep our bodies from all uncleanneſs: ſo on the contrary, thoſe that give themſelves unto uncleanneſs, diſhonour both themſelves and their bodies; eſpecially thoſe who are active and paſſive in ſuch filthineſs as the Apoſtle afterwards inſtanceth in.

againſt] Or, *beſide*.

V. 27. *And likewiſe alſo the men*, &c.] Gen.19.5. Lev.18.22.

V. 28. *to retain*] Or, *to acknowledge*.

a reprobate minde] Or, *a minde void of judgement*. Into a perverſe and froward minde, whereby it cometh to paſſe that the light of conſcience being once put out, and having almoſt no more remorſe of ſinne, men runne headlong into all kinde of miſchief. The word in the Originall ἀδόκιμος, may be taken either actively or paſſively; actively, for a mind which diſapproveth all good courſes, or doth not prove or try good or bad; nor put difference between that which is vile, and that which is honourable; or paſſively, for a minde diſallowed of God: and ſo in this ſenſe it is a metaphor taken from Goldſmiths trying metals, and making choice of that which is good and precious, and rejecting and reprobating that which is vile.

V. 29. *unrighteouſneſs*, &c.] The Apoſtle here reckoneth divers kinds of vices; not that every man is ſubject to all theſe, but ſome men to all of them, and all to ſome of them: and therefore that none may ſtand upon his innocencie before God, but that all need, and muſt flie to the righteouſneſs of Chriſt.

envie, murder] In the Originall there is an elegant Paronomaſia, as in the verſ. following; which as it ſheweth the lawfull uſe of rhetoricall figures in Sermons & holy diſcourſes; ſo the very affinitie of the

of the words may give us occaſion to conſider how eaſie it is to fall from one of theſe vices to the other; for he that is ἀσύνθετος, that is, underſtandeth not the nature and conditions of covenants, will ſoon be ἀσυνθέτος, that is, a covenant-beaker: and he that is tranſported with envie, hath for the moſt part his feet ſwift to ſhed blood: as Cain firſt was guiltie of φθόνος, that is, envie, and after of φόνος, murder: firſt he envied his brother Abel, and after ſlew him, Gal.5.21.

malignitie] Or, *ill conditions*. That is, an evill diſpoſition; ſuch a perverſitie of minde and nature as is apt to conſtrue all things to the worſt.

V. 30. *haters of God*] Or, *hated of God*. The word in the Original, θεοστυγεῖς, may indifferently be rendred haters of God, or hateſull to God, and hated of him; yet ſeeing the Apoſtle here rehearſeth the moſt hainous and raigning ſinnes among the Gentiles, the former ſignification ſeemeth beſt to fit the text. Pſal.81.15.

deſpightfull] Gr. *injurious*.

V. 31. *without naturall affection*] Or, *unſociable*. The Greek word implyeth properly the affection and love which is between parents and children; and the ſinne here taxed by the Apoſtle, did likewiſe reign among the Gentiles, who ſacrificed in ſome places their aged parents, and ſometimes their children unto their Idols; expoſed them to ruine, and deſtroyed them, though not guiltie of any capitall crime. 2 Tim.3.3.

implacable] Or, *truce-breakers*.

V. 32. *have pleaſure in them*] Or, *conſent with them*. Approve and commend them, Pſal.10.3. Pſal.49.18. This is even the higheſt pitch of wickedneſs, not only to do evill, but alſo to take delight in ſeeing it committed by others: ſuch come neare the malignitie of the devil, who takes pleaſure in evill, becauſe evill, and inſtigateth others to the like without any bait of a falſe ſeeming good, or ſenſual pleaſure, which in other ſinnes blindeth men, and allureth them to the commiſſion thereof.

CHAP. II.

Verſ. 1. *Therefore thou*] Or, *wherefore thou*. He convinceth them which would ſeeme to be exempt out of the number of other mens faults, and faith, that they are leaſt of all to be excuſed; for if they were well and narrowly ſearched, as God ſurely will ſearch them, they themſelves will be found guilty in thoſe things which they reprehend and puniſh in others: ſo that in condemning others, they pronounce ſentence againſt themſelves.

that judgeſt] That doſt check, correct and puniſh others. Here the Apoſtle taxeth ſuch among the Gentiles, as either were lawgivers and Judges among them; or led a more ſtrict and auſtere life than the reſt, as ſome of the Philoſophers did; whereby they ſeemed to judge and condemn the practice of others, when as yet they were inwardly full of hatred, envie, arrogancy, &c. and committed the ſame ſinnes in ſecret, when they thought they could hide them from the eye of man: all theſe mens ſeeming wiſdome and juſtice ſerves but to condemne them; and therefore though they thought themſelves exempted from the ordinary ſort of men, yet they are in the ſame, or a worſe condition, with them: and if they will be ſaved, muſt have recourſe to the only righteouſneſs of the Goſpel, ſeeing that their own is nothing but a vizard or falſe ſhew.

for wherein thou judgeeſt another, &c.] Matth.7.2.

V. 2. *we are ſure*] Gr. *we know*.

truth] That is, uprightly and juſtly; not according to the outward appearance, but as things are indeed. God regardeth not the outward ſhew and profeſſion of leading a virtuous and commendable life, but ſtrictly examineth the heart and the thoughts, words and works, proceeding from thence. Joh.7.24. Luk.16.15.

V. 4. *deſpiſeſt thou*] Haſt no care at all to employ the ſame to the right and proper uſe, which is to give thee ſpace of repentance, and afford thee many inducements thereunto; but contrarily thou doſt profane them, and draweſt occaſions from them to ſtrengthen thy ſelf in evil, as if thou ſhouldeſt never be puniſhed, becauſe God hath ſo long tolerated thee.

riches] That is, the multiplicity and variety of Gods outward bleſſings. A phraſe uſed by the heathen alſo, as we may ſee in *Simplicius* his Diſputation *de bono & malo*. ὁ σπάτος τῆς τῶ σοφίαν θησαυρὸς ἐκπαλλόμενος. Here the Apoſtle eſpecially argueth againſt thoſe who were of opinion, that their caſe ſtood not ill with God, forasmuch as God bleſſed them many wayes in this world, and gave them abundance of wealth and honour, as he did to the Romanes above other people, who had the command over all nations.

repentance] Sith the Apoſtle ſpeaketh as yet of men under the law of nature, without the light of the word of God, and the efficacy of the ſpirit of regeneration, amongſt whom there could be no true or ſaving converſion unto God: it ſeemeth that repentance here ſignifieth only an outward forbearing of groſſer ſinnes, and changing their vicious courſes into ſuch as were morally honeſt and commendable. Or it may be meant alſo of true repentance: For the favours of God allure men to their dutie to God; Hoſ.11.4.

V. 5. *treaſureſt up*] See Jam.5.3. Heapeſt up Gods judgements upon thee in manner of a treaſure, which increaſeth ſtill by daily addition.

Wrath] That is, puniſhment, which ſhall be at the laſt day inflicted to the full.

day] *and the day of*. The laſt day, when God ſhall reveale and judge the ſinnes of all men, even thoſe which are moſt ſecret, 1 Theſſ.1.7,8. Rev.20.12,13.

revelation] Gr. Tec. *the retribution*.

V. 6. *Who will render*, &c.] Pſal.62.12. Matth.16.27. Revel. 22.12.

V. 7. *by patient continuance*] Gr. *according to patient continuance*. That is, perſeverance with an equall and conſtant tenour of holineſſe and righteouſneſſe according to the commandment, Deut. 27.26.

glory] Which followeth good works: which he layeth not out before us, as though there were any that could attain to ſalvation by his own ſtrength; but by laying this condition of ſalvation before us, which no man can performe, to bring men to Chriſt, who alone juſtifieth beleevers, as he himſelfe concludeth, Chap.2.21, 22. following.

V. 8. *contentious*] Gr. *them of contentiouſneſs*. Kicking and ſtriving againſt the righteouſneſs of God, Hoſ.4.4. chiefly by alledging and objecting their own righteouſneſs, and outward obſerving of diſcipline, which is uſuall with hypocrites.

truth] The light and knowledge of morall good imprinted in their ſoules by nature, Rom.1.18,19.

indignation, and wrath] Gr. Tec. *wrath and indignation*.

V. 9. *Tribulation*] Or, *affliction*.

doth evil] Gr. *worketh out evil*.

Jew firſt] Though God inflicteth puniſhment indifferently upon all tranſgreſſors, without diſtinction either of nation or perſon: yet for all that the judgement of God begins at his own houſe; and thoſe that have had more knowledge and do not accordingly, ſhall receive the heavier puniſhment: Amos 3.2. Luk.12.47. Matth.11.22. 1 Pet.4.17.

Gentile] Or, *Greek*.

V. 10. *peace*] By peace he meaneth according to the Hebrew ſignification of the word, happineſs, health, and ſalvation,

worketh good] Or, *doth good*.

Gentile] Gr. *Greek*.

V. 11. *there is no reſpect*, &c.] Deut. 10. 17. 2 Chron.19.7. Job 34.19. Act.10.34. Gal.2.6. Epheſ.6.9. Coloſſ.3.25. 1 Pet.1.17.

reſpect of perſons] That is, he regardeth not the qualitie or outward condition; he meaſureth not men by their countrey, nation, power, riches, or honour; either to receive them, or to caſt them away. The Greek word ſignifieth as well countenance, as perſon, and the ſenſe comes all to one; for by countenance we are to underſtand the outward appearance of men in the world, or thoſe things by which men are outwardly valued and eſteemed: Acts 10.34. 1 Sam.16.7.

V. 12. *periſh without law*] Be judged and condemned by the teſtimony of their own conſcience.

V. 13. *not the hearers*, &c.] Matth.7.21. Jam.1.22.

hearers] Not thoſe who only know the law, and boaſt of it, and fulfill it not. For as much then as the law cannot bring ſalvation to man by the knowledge and profeſſion of it, as the Jews do beleeve; and none among them can be found who liveth anſwerable to his knowledge: it followeth that the Jews are comprehended in the ſame malediction with the Gentiles, and have as much need to ſeek to Chriſt for righteouſneſs as they.

juſtified] Shall be pronounced juſt before Gods judgement ſeat, which is true indeed if any ſuch could be found that had fulfilled the law; but ſeeing Abraham himſelf was not juſtified by the law, but by faith; it followeth that no man can be juſtified by works.

V. 14. *not the law*] That is, the written law; for they have the law of nature imprinted in their ſouls.

things contained in the law] Gr. *the things of the law*. To wit, to reſtrain the outward man, and ſtirre up in him a deſire of virtue and morall honeſty, and preſcribe and follow ſome things which God commands in his law.

law unto themſelves] In commanding or forbidding that which the law of God commands and forbids.

V. 15. *their conſcience alſo bearing witneſſe*] Or, *the conſcience witneſſing with them*. Becauſe the conſcience is nothing elſe but the correſpondencie of the ſpirit of man unto the law, to bind or looſe him; to accuſe or excuſe him; to condemne or abſolve him; therefore ſince the Gentiles have a conſcience, they muſt have a law alſo.

their *thoughts*] Or, their *reaſonings*. Chap.1.21.

the mean while, &c.] Or, *between themſelves*.

excuſing one another] Gr. *defending*.

V. 16. *when God*] Gr. Tec. *in which God*.

my goſpell] As my doctrine witneſſeth, which I am appointed to preach. From this text of Saint Paul it ſeemed that the ancients tearmed the writings of Saint Paul by the name of his Goſpel: as namely, Clemens in his Epiſtle to the Corinthians: Take bleſſed Pauls Epiſtle into your hands; mark what he writeth in the beginning of his Goſpel: τί πρῶτον ὑμῖν ἐν ἀρχῇ τοῦ εὐαγγελίου ἐγραψεν.

V. 17. *Behold, thou*] Gr. Tec. *But if thou*. From hence forward

ward the Apostle deales especially against the Jews that boasted still of their off spring, their knowledge of the law of God, their circumcision, and other outward advantages whereon they relyed; and proveth that they are no more to be justified by these before God, then the Gentiles are by the law of nature.

makest thy boast of God] Or, *glorieſt in God.*

V. 18. *approvest the things that are more excellent*] Or, *trieſt the things that differ.* Or indifferent: that is, thou art able to judge what things are commanded, what things are forbidden, or what is truly good, which thou art to follow, in stead of that falſe good which carnall reaſon or ſenſe doth preſent unto thee, Phil. 1. 10.

inſtructed out of the law] Gr. *catechiſed out of.* Luk 1. 4. Gal. 6. 6. Word for word according to the Gree, catechiſed from a child; carefully taught and tutored.

V. 19. *guide of the blinde*] Wiſe men onely in Scripture are termed Seers, הָרֹאֶה (Exod. 23. 8. The gift blindeth the wiſe, (Hebrew) the Seers) all fooles are blinde.

V. 20. *babes*] Thoſe that have little or no knowledge, like children, Matth. 11. 25. 1 Cor. 13. 11. In this ſenſe the word is alſo taken by the heathen, as in that proverbiall ſpeech delivered by Heſiod. πολὺ δ' ἐν νηπίοις ἄμεινον.

forme of knowledge] The way to teach and informe others in the knowledge of the truth; for the word in the originall is not μορφὴ but μόρφωσις, which ſignifieth a pattern to work by; or a perfect frame; not onely of what belongeth unto the true ſervice of God in it ſelf, but likewiſe of all that which we comprehend and judge of it in our ſelves; it may be rendered a fet manner or modell of knowledge.

V. 21. *doſt thou ſteal*] That is, by ſubtile and ſiniſter wayes and practiſes draw the goods of others unto thy ſelf; which the Jews were ever much taxed withall, and ſtill are at this day.

V. 22. *commit ſacrilege*] Some here make a queſtion, why the Apoſtle changeth the word, and ſaith not as before; Thou which ſaiſt a man ſhall not ſteal, doſt thou ſteal? Thou which ſaiſt a man ſhall not commit adultery, doſt thou commit adultery? So here, thou which abhorreſt idols, doſt thou commit idolatry? he ſaith not ſo, but, Doſt thou commit ſacrilege? varying the crime: Hereunto a double anſwer may be given; firſt, that the Apoſtle uſeth an aggravation, as if he ſhould ſay, Thou which abhorreſt idols, doſt thou commit a worſe ſin, to wit, ſacrilege? Secondly, it may be anſwered, That idolatry is ſpirituall ſacrilege, becauſe it robbeth God of his honour; for if by the imperiall law in the *Code*, *titulo de crimine ſacrilegii*, it is defined ſacrilege, *Imperatori eripere quod ejus eſt*, to take away from the Emperour any thing that is his; it ought to be much more accounted ſacrilege to take away from God that which is his.

V. 23. *breaking*] Gr. *tranſgreſſing.*

among the Gentiles] Or, *in the Gentiles.*

through you] For you ſake, by your ſins and the ſins of your forefathers.

as it is written] Iſa. 52. 5. Ezek. 36. 20, 23.

V. 25. *keep the law*] Gr. *do the law.*

breaker] Gr. *tranſgreſſer.*

V. 26. *righteouſneſſe of the law*] Gr. *righteous ordinances of the law.*

counted for circumciſion] Shal not the uncircumciſed be in as good ſtate as if he were circumciſed? Not that the Apoſtle doth abſolutely reject circumciſion before it was abroliſhed, but he here dealeth with the Jews that followed the doctrine of the Phariſees, and placed their righteouſneſſe in keeping the outward and ceremonial worſhip of God; otherwiſe circumciſion was a ſigne and ſeal of the juſtification by faith, Rom. 4. 11. and was fulfilled, and conſequently abolished by Chriſt, together with other ceremonies and ſhadows.

V. 27. *fulfill the law*] He ſpeaketh not as if there were any that had fulfilled in all reſpects, for that is expreſſely denyed, Rom. 3. 9. but this he ſaith to convince the Jews, that they muſt as well as the Gentiles ſeeke for righteouſneſſe out of themſelves, in Chriſt, who alone hath fulfilled the law.

V. 28. *outwardly*] Gr. *openly.*

outward in the fleſh] Gr. *openly in the fleſh.*

V. 29. *inwardly*] Gr. *in ſecret.*

not the letter] In any outward ſigne or ceremony, which are like unto ſome writing or picture, without any power, life, or motion, Rom. 7. 6. 2 Cor. 3. 6, 7.

not of men, but of God] That is, hath not its originall from the abilities or works of men, but from God, who wrought the ſame in them by his Spirit, Rom. 9. 16. 1 Cor. 3. 7. 2 Cor. 4. 6. or which hath the approbation, not of man, but of God, 2 Cor. 10. 18.

CHAP. III.

Verſ. 1. *Advantage*] Since both Jew and Gentile lie both under the ſame malediction, and the Jew in regard of his greater knowledge and outward profeſſion of obſerving the law, if he fail in the practiſe thereof, (as he proved in the former Chapter, the beſt of them do) is like to receive more and ſmarter ſtripes, what benefit or preferment hath the Jew above the Gentile?

profit] If ſo be that there is no vertue in it, for want of the perfect obſervation of the law, wherein Circumciſion was but a holy ſigne.

V. 2. *chiefly*] Or, *firſt.*

chiefly] Foraſmuch as the Jews have received of old the promiſes of God in Chriſt, whereof the Circumciſion was a Seal, according to the true order of God, Rom. 1. 11. They had the firſt offer: and this is the chiefeſt and foundation of all other advantages, which the Apoſtle doth ſet forth more at large, Chap. 9. 4. Epheſ. 1. 11, 12.

Oracles of God] The inſtruments, deeds, and evidences of the covenant, contained in the writings of Moſes and the Prophets, Pſal. 147. 19, 20. Acts 7. 38. The oracles of God were committed to the Jews, that is, intruſted as a pawn or precious pledge, which they have kept and preſerved for the whole Church; and in this regard St. Auguſtine and others of the Fathers terme the Jews *Scrinarios Chriſtianorum*, the Regiſters or Record-keepers of the Chriſtians; for they, diſperſed among all nations, bear as it were before them the Scriptures, thoſe glaſſes whereby we Chriſtians clearly ſee the right way to heaven, and their manifold errours and wanderings.

V. 3. *faith of God*, &c.] That is, if any do ſay that this advantage was loſt by the unbelief of a great part of the people; the anſwer is, That the faithfulneſſe of God and his promiſes and covenants were ſtill verified and performed in his elect, in whoſe behalf they were made, notwithſtanding their manifold deſects, which God always ſupplyeth by his grace and mercy, and thereby his glory was the more illuſtrated.

V. 4. *God forbid*] Gr. *be it not*, or, *farre be it from us ſo to think or ſay.*

yea, let] Or, *but let.*

let God be true] That is, be confeſſed and acknowledged true in maintaining of his covenant, and fulfilling his promiſe, notwithſtanding the unbelief of ſome, and the unworthineſſe of all.

every man a liar] Pſal. 116. 11.

That thou mighteſt be juſtified in thy ſayings] Pſal. 51. 4.

juſtified] Acknowledged to be righteous and faithfull.

overcome] That is, found ſo clear, and without blemiſh in thy dealings, that all mouthes ſhall be ſtopped, Pſal. 107. 42. David judgements, that all mouthes ſhall be ſtopped, Pſal. 107. 42. David breakes out into this confeſſion upon the conſideration of his ſinne againſt God, and the promiſe of forgiveneſſe which Nathan had declared unto him.

judged] Or, *judgeſt.* The Greek bears it either way, but the Hebrew Text requires the active rather, which alſo doth better agree with the ſcope of Paul; which is to ſhew, that God remaineth pure and righteous ſtill in judging, that is, in puniſhing the ſinnes of men in the children of diſobedience, according to their deſerts, as alſo in pardoning according to his promiſe; which is likewiſe an act of Gods juſtice, though it be done in mercy, Matth. 12. 20. and the truth of God in keeping his promiſes, is alſo expreſly called juſtice and righteouſneſſe, in Scriptures. Pſal. 143. 10. 1 Joh. 1. 9.

V. 5. *taketh vengeance*] Gr. *who inferreth or inflicteth anger.*

Speak as a man] I ſpeak not theſe words in mine own perſon, as though I thought ſo; but this is the talk of mans wiſdom, which is not ſubject to the will of God.

V. 6. *God forbid*] See Verſ. 4.

How ſhall God] How is it poſſible that there ſhould be iniquity in God, the Soveraign Judge of all the world; whoſe will is the abſolute rule of juſtice?

V. 7. *through my lye*] Or, *in my lye.*

V. 8. *not rather*] The Apoſtle anſwereth to the former objection by way of diſdain: as if he ſhould ſay, Why, if this objection were of any force, might not as well the proſane wretch break out into this extremity of impudence, why then let him lay up as much matter of glory as may be by the boundleſſe multitude of all manner of wickedneſſe? But there is not that deſperate ſoul in the world that dares go thus farre; for the conſcience of the moſt wicked, diſtreſſeth unto them, that they ſhall be judged according to the manifeſt and publique law of God, as the rule and ſquare of all their actions, and not according to his ſecret providence, which ordaineth the permiſſion of ſin it ſelf for certain ends, but much different from thoſe of men.

damnation is juſt] By theſe words the Apoſtle ſheweth, that he is ſo farre from approving of ſuch conſequences as were made by profane ſlanderers of the truth of God, mentioned verſ. 7, 8. that he threateneth them with the judgement of God, that make them.

V. 9. *No in no wiſe*] Gr. *not altogether.*

proved] Gr. *charged.*

under ſinne] Guiltie of ſinne, under the power and penalty of ſinne.

V. 10. *written*] By all theſe places the Apoſtle proveth, that not onely the Gentiles, but the Jews alſo are unrighteous in themſelves before God; moſt of them ſpeak of the unregenerate among the people of the Jews, among whom there was always a very great number; and therefore theſe reproofs of the prophets were ſtill in force, and the Apoſtle makes uſe of them; to ſhew, that without the grace of God, and the ſpeciall working of the Spirit, all are lyable to them.

There is none righteous, no not one] Pſal. 14. 1, 2, 3.

V. 11. *there is none that ſeeketh after God*] Pſal. 53. 2.

ſeeketh after God] Or, *ſeeketh out God.*

V. 12.

Chap. iij. Annotations on the Epistle of *Paul* to the *Romanes*. Chap. iij.

V. 12. *become unprofitable*] Unfit to do any good, like rotten and unſavory things that are caſt out of doores. The Prophet takes his ſimilitude from corrupted wines, or meats putrified and unſavory, good for nothing.

good] Gr. *goodneſſe.*

V. 13. *Their throat is an open ſepulchre*, &c.] Pſal. 5. 9.

the poiſon of aſps is under their lips] Pſal. 140. 3.

V. 14. *whoſe mouth is full of curſing and bitternesſe*] Pſal. 10. 7.

V. 15. *Their feet are ſwift to ſhed blood*] Prov. 1. 16. Iſa. 59. 7, 8.

V. 16. *Deſtruction*] Or, *conſtrition*, according to the Greek; that is, breaking all to pieces; the word *deſtruction* is not here taken paſſively, but actively, for that deſtruction they bring upon others.

V. 17. *way of peace*] To live quietly themſelves, and to let others live quietly by them; they know not how to lead an innocent and peaceable life.

V. 18. *There is no fear of God before their eyes*] Pſal. 36. 1.

fear of God] The fear of God is the ground and fountain of all other vertues, with the want whereof the Apoſtle concludeth, not as if the vices above mentioned did always break out with like force in all naturall men, but becauſe the corrupt fountain of all theſe is within them, and that ſome of them are ever ro be diſcerned in their life and converſation. See Gen. 20. 11. Mal. 3. 5.

V. 19. *under the law*] Under the ſpeciall juriſdiction of it, or under that outward covenant, whereof the law was as it were the contract or condition to be performed on their parts. Theſe words are uſed by the Apoſtle, to ſhew, that he chargeth theſe points home upon the Jews; and them eſpecially, becauſe God ſpeaketh to them directly and immediately in his word by the prophets.

mouth may be ſtopped] That is, ſilenced. Theſe things I propound after this manner, that not only the Gentiles, but the Jews alſo, a nation ſo much priviledged by God above others, might humble themſelves in the confeſſion of their ſinnes, and in the acknowledgement, that all the good that is in them dependeth on the ſole mercy of God.

guilty before God] Or, *ſubject to the judgement of God.*

V. 20. *Therefore by the deeds*] Becauſe man is utterly diſabled by ſinne to fulfill the law, either naturall or written, it can neither be a ground of hope, nor argument unto him, either of righteouſneſſe or of life: all the efficacie which it hath, is to diſcover unto him his iniquity, and without Gods mercy in Chriſt, to ſeal up his condemnation, Gal. 2. 16.

no fleſh] Fleſh is here taken for man, as in many other places; and ſurthermore hath her greater emphaſis; for it is, put to ſhew the contrariety betwixt God and man; as if you would ſay, Man who is nothing but a piece of fleſh, deſiled with ſin, and God who is a pure Spirit, and moſt perfect in himſelf.

juſtified] That is, abſolved before the judgement ſeat of God, and acquitted from ſinne and damnation, and ſo to be accounted righteous; ſo the word is taken, Job. 9. 20. Rom. 8. 33, 34. Gal. 2. 16, 17. It cannot be here taken for making juſt, by infuſing righteouſneſſe or holineſſe; for there would be then no ſenſe nor truth in the words, if we thus interpret them, no fleſh can have righteouſneſſe infuſed into it before God.

in his ſight] Here is a ſecret ſetting of the righteouſneſs which is before men, be they never ſo juſt, againſt the righteouſneſs which can ſtand before God: now there is no righteouſneſs can ſtand before God, but the righteouſneſs of Chriſt onely.

V. 21. *But now*] After the coming of Chriſt, God hath clearly revealed the true righteouſneſs, which he hath appointed and given unto man for his juſtification, according to the doctrine of all the prophets, viz. that of Chriſt, imputed to all that receive it by a lively faith, without any conſideration of the works of the law (in the point of juſtification) either naturall or written, and without any difference of nations, be they Jews or Gentiles.

V. 22. *faith of Jeſus chriſt*] Gr. Tec. *in Jeſus chriſt.* Which we yeeld to Jeſus Chriſt, or which faith reſteth upon him.

difference] Gr. *diſtinction.*

V. 23. *all have ſinned*] The remedy is common to all indifferently, becauſe on the other ſide the malady of ſinne is common unto all.

come ſhort] The Greek word ſignifieth properly to remain behind, or to come too ſhort of getting ſomething, as the prize in running of races; ſo likewiſe do all men come ſhort, that ſeek to obtain everlaſting life by their works.

glory of God] By the glory of God is meant that mark which we all thoot at, that is, everlaſting life; which ſtandeth in this, that we are made partakers of the glory of God. Or, by the glory of God, is meant his image after which we were created, for ſo the word *glory* ſeemeth to be taken, 1 Cor. 11. 7.

V. 24. *juſtified*] From thenceforward the Apoſtle deſcribeth all the cauſes, and the proprieties of juſtification revealed unto us in the Goſpel; the firſt and ſupreme cauſe is the undeſerved grace and favour of God; the moving and meritorious cauſe is redemption and reconciliation purchaſed by Chriſt; the inſtrumentall cauſe whereby the ſame is imputed, is faith in the blood of Chriſt; the finall is the glory of God in the declaration of his righteouſneſs and faithfulneſs; the property is, that all humane boaſting is excluded by it.

freely] Of his free gift and meer liberality.

through] Or, *by.*

redemption] The word is ſometime taken in a larger ſenſe for all manner of deliverance, but here it doth properly imply ſuch a deliverance as is brought to paſſe by purchaſing or paying of a ranſome, according as Chriſt himſelf ſpeaketh, Matth. 20. 28. 1 Cor. 7. 23. 1 Pet. 1. 18.

V. 25. *ſet forth*] Or, *fore-ordained.* Firſt, in the eternall counſell, and after in the execution of the ſame in the fulneſs of time; and laſtly, by preaching of the goſpel, 2 Tim. 1. 9, 10, 11. 1 Pet. 1. 20, 21, 22.

propitiation] Or, *propitiatory, oblatory or mercy ſeat:* for the Apoſtle ſeemeth to allude to the mercy-ſeat or propitiatory made of pure gold, which covered the ark of the covenant, in which the tables of the law lay; which is called כַּפֹּרֶת, (the word here uſed) Heb. 9. 5. and it was a type of Chriſt, who by his puriſie and obedience covereth our tranſgreſſions of the law, from the ſight of God, and reconcileth us to him.

in his blood] The name of blood calleth us back to the figure of the old ſacrifices, the truth and ſubſtance whereof is in Chriſt.

for] Or, *by.*

remiſſion] Or, *paſſing over.*

that are paſt] Of thoſe ſinnes that were committed when we were his enemies.

through the forbearance] Gr. *in the forbearance.* Through his patient & ſuffering nature; or, word for word according to the Greek, in the forbearance or the time of his patience; that is, when God did ſhew forth his goodneſs in ſuſpending his judgements upon the world, not ſuffering them to periſh for their ſinnes, although he had not as yet fully opened the treaſure of his grace for an abſolute pardon, the clear manifeſtation whereof he reſerved for the time of the Goſpel, Rom. 16. 24, 26.

V. 26. *at this time*] Or, *in this preſent ſeaſon.*

that he might be juſt] That all might learn to acknowledge and approve this new way of proceeding of the juſtice of God in juſtifying him that is a ſinner in himſelf, by faith in the righteouſneſs of Chriſt. Or, the word *juſt* is here taken for true and faithfull, or, him who obſerveth ſtrict juſtice, who would not juſtifie man by any means, but by full payment and ſatisfaction.

which believeth in Jeſus] Gr. *which is of the faith of Jeſus.* In the Greek, word for word, juſtifying him who is of the faith of Jeſus; that is, who is of that number who renounce all confidence in their own works, and ſeek life and ſalvation by faith in Jeſus.

V. 27. *boaſting*] Who is he that can or dare boaſt of juſtification before God by his own righteouſneſs? 1 Cor. 1. 31. Eph. 2. 9.

law of faith] That is, the precept or doctrine of faith, which, according to the Hebrew manner of ſpeaking, is called a law, Iſa. 2. 3. Or by that new order or covenant of God which doth ſtrip man of all worth and righteouſneſs of his own, and cloath him by grace with that of Chriſt.

V. 28. *conclude*] Gr. *collect*; or, *gather by argument.*

deeds of the law] Or, *works of the law.* Not onely ſuch as were done before his converſion, but after the ſame alſo, as is proved by the Apoſtle in the next Chapter, by the example of Abraham and David.

V. 29. *God of the Jews onely*] God is ſaid to be their God in the Scripture phraſe, who are in covenant with him; whom he dearly loveth and tenderech.

V. 30. *which*] Or, *who.*

circumciſion] That is the circumciſed Jews: as likewiſe by uncircumciſion he meaneth the uncircumciſed Gentiles.

by faith] Or, *of faith.*

by faith] According to the originall. Of faith, or, out of faith. The Apoſtle ſeems to diſtinguiſh of theſe two kindes of expreſſions, Of faith, and, Through faith; attributing the former to the Jews, the latter to the Gentiles; the former to the Jews, in whom, though they were adorned with many good qualities and graces above the Gentiles, yet God had onely regard to their faith, and out of that conſideration received them to mercy; the latter, to the Gentiles, who through faith paſſed as it were into a new ſpirituall eſtate.

V. 31. *void*] Do we utterly caſſate the law, and make it of no force or validity?

we ſtabliſh the law] Gr. Tec. *we make it valid and ſufficient.* In the edition of Tecla it is *inanis*, that is, we make the law ſufficient and effectuall to that end for which it was given: but if we read *ſolidus*, that is, we confirme and eſtabliſh the law; then the meaning is, we demonſtrate by the goſpel how firme and irrevocable it is, ſeeing God made Chriſt under the law, to make ſatisfaction to the law to redeem man; & by his fulfilling the law, to purchaſe to him a right to the life it promiſeth; Matth. 5. 17, 18. Gal. 4. 4. Moreover, God doth ſo renew thoſe that are juſtified by him, through the Spirit, that they endeavour to regulate their life according to all Gods commandments, Rom. 8. 1, 2, 3. Not that thereby they may be juſtified before God, but partly to performe their duty, and to teſtifie their thankfulneſs unto him for this his inеſtimable benefit, and partly to be themſelves more and more aſſured of their juſtification in ſuch ſort as the Apoſtle after declareth, Chap. 6, 7, 8.

CHAP.

CHAP. IIII.

Vers.1. *What shall we say then*] That is, Seeing then that al men are under condemnation and cannot be justified, but by faith without works, Rom.3.28. it followeth that Abraham himself, the father and chief of all those that enter into the covenant of grace, was not justified in any other manner. For although he did so much excell his progenie, yet he did not obtain life and glory by his own works, and that therefore his children cannot claime more advantage than he.

as pertaining to the flesh] These words may be either referred to the father of us Jews according to the *flesh* finde ? if they be referred to the later word, found, the meaning is, what found he according to the *flesh*, that is, according to his works that are seen outwardly, as the verse following doth declare, and the word *flesh* is also so taken, Phil.3.4.

found] Got, or obtained, as the word is taken, Hosea 12.8. and Matth. 11.29.

V. 2. *if Abraham*] The reason stands thus, if Abrabam had obtained any thing by way of justification by his own works, he should have had somewhat whereof to glory before God: but he hath nothing, for the justification by faith which he obtained, vers.7. doth strip men of all self-glory, Rom.3.27.

V. 3. *Abraham believed God*] See Gen.15.6. Gal.3.6. Jam.2.23. that is, the promise of God to be his shield, and great reward, and to give him an heir of his own body, Gen.15.4,5. and to multiplie his seed, whereby not onely his numerous posteritie is to be understood according to the flesh, but chiefly Christ his Sonne, in whom all generations of the earth were to be blessed: see hereafter, Vers.11,12, 13. Gal.3.16.

V. 4. *Now*] Or, *but*.

to him that worketh] In opinion or hope to obtain or merit justification by his work: or to him that worketh, that is, goeth about this way of works, and grounds himself thereon, and expects thereby the reward of life promised in the Law.

not reckoned of grace] Or,*according to favour*.In case he should have fulfilled the condition propounded of perfect obedience.

but of debt] Not indeed of an absolute merit, & as a naturall equivalence, which can never be between God and man, nor betwixt the work and the reward: because there is no proportion at all,neither in the persons, nor in the actions: but onely by virtue of that voluntary covenant of God, Do this and thou shalt live.

V. 5. *worketh not*] That is, who not able to fulfill the condition of works, nor grounding himself thereon, taketh the other way to be saved, *viz.* that of faith in the mercy of God towards sinners, whereby righteousnesis is bestowed upon him, and he clothed therewith,and by virtue of the same absolved from sinne and condemnation.

justifieth the ungodly] That maketh him who is wicked in himself, just in Christ.

his faith] Not considered in it self as a work, but in its relation to Christ, and as an act of receiving *him*, and lively applying him to himself, according as eating nourisheth, thacts, the meat eaten, Esa. 55.1. Rom.5.18,19. 1 Cor.1.3.

for] Or, *to*.

V. 7. Saying, *Blessed*] See Psal.32.1. In the beginning of the 32. Psalm: the argument which the Apostle draws from thence is undeniable. For, he that is justified by his works, the same hath no need at all of any pardon of sinne to make him thereby blessed ; and he who prayeth that God would not impute his sinne unto him,the same prayeth withall,that God would impute unto him the righteousnesis of Christ, in regard thefe two cannot be separated in the judgement of God. See Rom.3.24. and 5.19. Eph.1.7.

V. 9. Cometh *this blessedness*] This pronouncing or making blessed. Whereby it appears that the word, to pronounce blessed, and to make blessed, is taken by David for one and the same thing, and the reason is, that the ground and foundation of our blessednesis lyeth in the forgiveneis of our sinnes, and the imputation of Christs righteousnesis.

sign of circumcision] Gr.Tec. *he received circumcision, the seale*.That is, circumcision which is a sign,as we say,the Sacrament of Baptisme, for, Baptisme which is a Sacrament.

a seal] Circumcisionwas called before a sign in respect of the outward ceremony, now S. Paul theweth the force and substance of that sign, that is, to what end it is used ; that is, not onely to signifie, but also to seal the righteousnesis of faith : whereby we come to possess Christ himself: for the holy Ghost worketh that inwardly and indeed, which the Sacrament, being joyned with the word, doth outwardly represent.

might be the father] God was pleased so to disposse both of the sign and the time with Abraham, to shew that the Gentiles as well as the Jews are to be reputed true children of Abraham, and compriſed in the covenant made with him and his posterity, so they followed his faith ; whether they were circumcised, as during the time of the ceremonial law they were to be according to Gods order , or not circumcised , to wit, after that God in stead of that had institituted another Sacrament, to wit, Baptisme.

V. 13. *heire of the world*] That all the nations of the world should be his children. Or, by the world, may be understood , the land of Canaan; a most renowned and fruitfull part of the world. Or, the words may carry this fense, that he should be restored as a son of God into the same condition and degree which Adam had before his fall, to be Lord over all the creatures, which was figured out to Abraham by the possession of the land of Canaan, promised to him and his posterity, and is performed in part by the just and comfortable enjoying of the creature, which God doth give unto his children as members of Christ , but it shall be perfectly accomplished in the kingdome of heaven. See the 1 Cor.3.22,23. 1 Tim.4.3. Heb.1.2.

through the law] For works that he had done. Or, upon the condition that he should fulfill the law.

V. 14. *of the law*] If they be heirs, which fulfill the law.

V. 15. *Because the law*] It is cleare that these two means of getting righteousnesis cannot consist together; the law being altogether rigorous and requiring perfect obedience, or denouncing death and damnation to the transgressours: the promise on the other side is of grace and reconciliation, and acceptation of the will for the deed.

worketh wrath] Or , *worketh out*. That is, manifesteth the wrath of God against the transgression thereof, and bindeth over the sinner thereunto , and aggravateth sinnes through the perversenesis of mans nature, Rom.7.8.

for where no law is, there is no transgression] Gr. Tec. *but if there be no law*. as Chap.5.13. 1 Joh.3.4.

V. 16. *Therefore* it is *of faith*] Since the first way of obtaining life by the law which God hath proposed unto man, was by sinne not onely made unprofitable, but hurtfull and pernicious, there must of necessity recourse be had unto the other,which is by faith ; faith being the only virtue that can in this case stand with the free grace of God, in as much as faith doth not work by procuring and meriting, but meerely by receiving what is given and bestowed upon, Joh.1.12.

be sure] Or, *firme*. That is, grounded upon God and his immutable good pleasure, and on the perfect and everlasting righteousnesis of Christ , and not upon the variable and inconstant obedience of man, Ezek.16.61. Rom.9.11. and 11.19.

all the seed] Or, *the whole seed*.

V. 17. *I have made thee a father*] See Gen.17.6. Not of those only that should isiue from him according to the flesh, but also of those among all nations that by faith should be adopted and received into his spiritual family.

before him] Or , *like unto him*. That is, God, that is, by a spiritual kindred, which hath place before God, and maketh us acceptable to him, or according to a spiritual and divine fatherhood gained by faith , according to which God is able to make a child of Abraham when he pleaseth, Matth.3.9. even as of nothing he hath created all things and raiseth the dead : and after this fatherhood , he judgeth which are the true children of Abraham, that he approveth , whereas according to mans judgement none but the Jews could be counted such. If we read *like unto him* , then the meaning may be this, that as God is a Father, not only in regard of those which are already, but even of all such whom he shall create anew by his omnipotent word; so Abraham in some conformity thereunto hath heen the adopting father of the Gentiles, though as yet destitute of all spirituall life and faculties, requisite for the being of such his children , Ephes. 2.12. Lastly, if we reade the words (with some) *before that he believed*, which the Greeke will hardly brooke , then the meaning is , before the time that he believed , God made him, that is, designed him to be the father of many nations: and this the Apostle addeth ,that Gods promise dependeth not upon Abrahams belief ; as likewise, Rom.9. he proveth that the election of God depended not upon foreseen works, because before the children were born or had done good or evil, it was said, The elder shall serve the younger.

calleth those things] Maketh them to be by his word, and as it were calleth them to come forth and appear for that end to which he hath ordained them , as he did in the creation of all things , saying, Let there be light, &c. and in the miraculous raising from the dead; *Damsell I say unto thee, arise*; and, *Lazarus come forth*, &c.

V. 18. *against hope*] Or, *besides*. Besides or above all causes, arguments and appearances of naturall hope , such as carnall reason and understanding could afford.

in hope] Grounded upon the truth and power of God.

So shall thy seed be] See Gen.15.5.

V. 19. *he considered not*] Not as thereby to be weakened in his confidence , for otherwayes he had indeed objected his and Sarahs age. Gen.17.17. but howsoever he rested not upon the order of nature, according to which all hope of issue was taken from him; for true faith doth overcome all apprehensions of mans own disabilitie, by a lively perswasion of the truth of Gods promises.

now dead] Voyd of strength and unmeet to get children ; howsoever God afterward renewed strength and vigour in that kinde, Psal.103.5. See Gen.25.2,3.

V.20. *staggered not*] Or, *doubted not of*.

giving glory] Acknowledged and praised God as most gracious and true, and of infinite power to overcome all naturall difficulties, and to performe what he had promised , though never so contrary to the course of nature.

V. 21.

V. 21. *what he had promised*] Or, *what was promised*.

V. 22. *for*] Or, *to*.

V. 24. *if we believe*] Or, *believing*.

V. 25. *our offences*] Gr. *fallings* , or *faults*. To pay the ransome for our sinne.

our justification] God having declared by raising him from the dead, that he hath accepted of the death of his Son, as of a sufficient ransome for our sinnes : for if Christ had remained still under the power of death, his satisfaction could not have been perfect, neither could he have applyed the virtue thereof to us.We may also conceive Christs resurrection to be our justification after this manner. Christ was our true pledge , he therefore after he had satisfied for us by his death, returning unto life,gives us a cleare evidence, and affords us a sure argument that God was fully reconciled and life purchased for us. Which assurance we could not have had , if Christ our pledge had still remained under the power of death, forasmuch as his continuance in his payment would ever have argued the imperfection of it. See 1 Cor.15.17.

CHAP. V.

Vers.1. *Therefore being*] Another argument taken from the effect. We are justified by that which truly appeaseth our conscience before God, but faith in Christ doth appease our conscience and not the Law, as was before proved, therefore by faith we are justified and not by the Law.

peace with God] That is, reconciliation to him, whereby our consciences are quieted, out of a true sense & apprehension of his favour.

V. 2. *By whom also we have access*] See Ephes.2.18.

by faith] Gr. Tec. *in faith*. Whereas quietnes of conscience is attributed to faith , it is to be referred to Christ originally, who is the giver of faith it self, and in whom faith it self is effectuall, grounding it self upon him.

grace] Gr. Tec. *this joy*.

wherein we stand] By which grace, that *is*, by which gracious love and good will : or that state whereunto we are graciously taken.

rejoyce] Gr. *glory*.

hope of the glory] Here he preventeth an objection which might be made against him , by those who beholding the daily miseries and calamities of the Church , might thinke that the Christians dreame when they glory of their felicitie : to whom the Apostle answereth, that their felicitie is laid up under hope in another place,which hope is so certaine and sure , that they do no lesse rejoyce for that happinesis, than if they did presently enjoy it.

V. 3. *tribulations*] Or, *afflictions*.

knowing] See Jam.1.3.

tribulation] Or, *affliction*.

worketh patience] Gr, *worketh out*. Tribulation accustometh us to patience , and patience assureth us by experience of the goodnes of God , and this experience confirmeth and fastneth our hope which never deceiveth us. When the Apostle saith, tribulation worketh patience, we are not so to understand him , that of it self and its own nature it doth so, for it produceth a contrary effect in the wicked,but it doth so as it is sanctified to us by the Spirit, out of the consideration of Gods will, and our conformitie thereby to Christ. Rom.8.29.

V. 4. *experience*] Gr. *proof* or *triall*. In Greek δοκιμὴ, proof or triall, either of Gods favour to us, and the comforts of his spirit,or of our faith, which being much more precious than gold that is tried by the fire, is thereby found unto praise and honour, 1 Petr.1.7.

experience] Gr.*proofe* or *tryall*.

V. 5. *The love of God*] Not whereby we love him, but wherewith he loveth us. And this affords great comforts in adversitie, that our peace and quietnesis of conscience be not troubled; for he that so loveth them that were of no worth , and while they were yet in their sinnes, that he died for them , how can he neglect them being now sanctified and living in him ?

shed abroad] Or, *hath been shed*. The sense and feeling thereof is shed abroad in our hearts, for we have a sensible feeling that we are beloved of God,and we taste and see how good and gracious the Lord is, Psal.34.8.

V. 6. *in due time*] Or, *according to the time, or season*.To wit,when the fulnesis of time came , Gal. 4. 4. which was the fittest and most convenient time , and therefore is termed here καιρὸς , and 2 Cor. 6.2. *the accepted time*.

V. 7. *yet peradventure for a good man*] Some will have these words to be read with an interrogative point, and render them thus; scarce will one die for a righteous man , for even for a good man will any man easily undertake to die ? but if the words be to be read without an interrogative point , then the Apostles meaning is , that though it may be some may be found so couragious and kind as to undertake such a taske, as to die for another, be he never so good a man, yet it is a thing very rare, and that seldome happeneth.

V. 8. *yet sinners*] In the state of sinne, or, while sinne reigned in us, and we were wholly under the power of sinne. For otherwayes we are still sinners. For if we say, that we have no sinne, we deceive our selves, and there is no truth in us, 1 Joh.1.8. Yet we are not in the Apostles sense in this place sinners, or so reputed, because our sinnes are forgiven us,and sinne hath not now dominion over us ; because we are not under the law, but under grace, Rom.6.14. 1 Joh.3.8,9.

V. 9. *from wrath through him*] Some translate the words, from that wrath; and the originall will beare it, for it is ἀπὸ τῆς ὀργῆς , If we like of that translation, the meaning is , *à futura ira* , from wrath to come, Matth.3.7. But if there be not an emphasis in the article τῆς, then wrath is to be taken more generally;for the punishments of sinne as well in this life , as in the life to come ; which are the effects of Gods wrath.

V. 11. *joy in God*] Gr. *glorying in God*.

through] Or, *by*.

atonement] Or, *reconciliation*.

V. 12. *Wherefore as*] Here is the generall conclusion of the precedent discourse, concerning justification by faith;wherein the Apostle, briefly resuming what he had said, doth withall lay down the ground of it; which is, that God of his good pleasure hath appointed Christ to be the head of grace , and the fountain of justice and life to all his elect; by the imputation of whose righteousnesis they are restored to the favour of God, and consequently sanctified and glorified ; in like manner as Adam was made the head and root by nature of all mankinde ; whence by his sinne imputed to all his posterity, they became all under the curse of God; were deprived of originall righteousnesis, corrupted through their whole nature, and subject to death eternall.

by one man] Viz. Adam and Eve comprehended together in one; as they two were one flesh , and the common stock of all mankinde, Ephes.5.31. 1 Tim.2.14.

sinne] By sinne,is meant that disease which is ours by inheritance, and men commonly call originall sinne , for so he useth to call that sinne in the singular number; whereas when he speaketh of the fruits thereof, he useth the plurall number, calling them sinnes.

passed upon all men] Or, *passed over to all*.

for that] Or, *in whom*.

for that all have sinned] Gr. *had sinned*. Or, *in whom*, for the præposition ἐν is taken for *in*,in divers other places,as Mark 2.4. Joh.9.17, &c. And so the word *in* is used also by Saint Paul,treating of the same matter, 1 Cor.15.22. as in Adam all die; or elſe the words are to be transtated, forasmuch, or for that, all have sinned; and all comes to the same sense: for all that die, have not committed actuall sinnes in themselves; as it is plain in sone infants,that die before they come to the use of reason , and therefore can be said no otherwayes to have sinned, than in this one man in whose loynes they were , as Levi is faid to have paid tithes, being in the loynes of Abraham, Heb.7.9.

is not imputed] Gr. Tec. *was not counted*. Where there is no law made, no man is punished , as faulty and guilty. It we admit of the translation according to Tecl. edition, sinne was not imputed, till the law was given, then the Apostles meaning according to the interpretation of the Greek fathers, is, ἐκ ἔμελεν ἀνομίαν, that is, was not imputed in such sort; because there was no punishment set upon particular sinnes ; neither could the number and heinousnesis of sinnes be so exactly known.

there is no law] Gr. *there being no law*.

V. 14. *Nevertheless*] Gr. *but*.

is the figure] The first Adam, answereth the latter, who is Christ, as it is afterwards declared , Adam and Christ were like two roots or stocks, the one whereof, to wit,Adam, conveyed to his branches,sinne and death; but Christ, to all that are engrafted in him,righteousnesis and life.

V. 15. *But not as the offence*] Adam and Christ are compared together, in this respect, that both of them do give and yeeld to theirs, that which is their own : but herein they differ ; that Adam by nature , hath spread his fault to the destruction of many, but Christs obedience hath by grace overflowed to many.

many be dead] The word *many* is oftentimes in Scripture taken for all; as Dan.12.2. Many that sleep in the dust shall awake , that is, all; and Rom.8.29. First begotten among many brethren; and here vers.16. Of many offences to justification: for Christs bloud cleanseth us from all our sinnes, 1 Joh.1.9.and vers.19. By one mans disobedience many were made sinners , that is, all : so in this verse, through the offence of one man, many be dead,all are become liable unto death.

much more] Gr. Tec. *much more therefore*.

V. 16. *And not as* it was *by one*] Here the Apostle sets down a second difference between Adam and Christ , that by Adams one offence , men were made guilty ; but the righteousnesis of Christ imputed unto us freely, doth not only absolve us from that one fault, but from all other.

by one] Or, *of one*.

V. 17. *if by one mans offence*] Or, *by one offence*. The third difference is , that the righteousnesis of Christ being imputed to us by grace, is of greater power to bring life, and that a glorious and eternall life, wherein we shall reign with Christ; than the offence of Adam was to make his posterity liable unto death.

V. 18. *by the offence of one*] Or, *by one offence*.

judgement] that is, guilt.

by the righteousnesis of one] Or, *by one righteousnesis*. Gr. δικαίωμα. So Saint Paul styleth the obedience of Christ, as having virtue in it

to justifie

to justifie others also, as the Greek word doth imply, and here it is set in opposition to the transgression of Adam, where in likewise there was a power to involve others, and make them culpable and liable to condemnation.

upon all men] Either all sorts of men indifferently, though not all universally; or to all that appertain to Christ and are engrafted unto him by faith.

justification of life] Not only, because our sinnes are forgiven us, but also, because the righteousnes of Christ is imputed to us.

V. 19. *by the obedience of one*] The Apostle leaves out the word man in this member, either for brevities sake; or, because Christ was not a meer man, as Adam was, but Θεάνθρωπος God and man in one person.

V. 20. *Moreover*] Or, *but*.

that the offence might abound] Chrysostome and Oecumenius, and the Greek Fathers generally observe, that the conjunction ἵνα, *ut*, is not taken, ἀποβατικῶς, causally, nor doth any way imply, that God gave his law to this end (See Rom. 1. 20.) that sinne might abound, but rather to diminish it, and keep men from it; they therefore thus paraphrase the words; By the coming in of the law, so it fell out, that sinne abounded through the corruption of mans nature, and *per accidens* not according to Gods intention. Others who take the conjunction causally make this sense: that the law came in through Gods appointment to improve the benefit of Christ, and make it much more glorious by the manifestation and declaration, how farre sinne had abounded, that is, the law entred, that the offence might appear much more to abound, for the greater illustration of Christs glory in taking it away.

grace did much more abound] Grace was powred so plentifully from heaven, that it did not only countervail sinne, but above measure passed it.

V. 21, *reigned*] See on Chap. 6. 21.

CHAP. VI.

Vers. 1. WHat *shall we say then*] Here the Apostle passeth from justification to sanctification, making his way by solving an objection framed after this manner, because where sinne abounded there grace more abounded, shall we from thence lewdly conclude, that we ought therefore still to abide in the state of sin and corruption, and let the reines loose to all manner of wickednes, that grace may still more and more abound? shall we like the Spider, suck poison from the sweetest flower of paradise, the doctrine of free justification? God forbid.

Shall we continue] Gr. Τες. *Let us continue*.

in sinne] That is, in that corruption, for though the guiltines of sinne be not imputed unto us, yet the corruption remaineth still in us, the which sanctification, that follows justification, killeth by little and little.

V. 2. *God forbid*] Gr. *Be it not*, or, *by no meanes*. See Chap. 3. 4.

How shall we] The benefits of justification and sanctification are alwayes joyned together inseparably, and both of them proceed from Christ by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the clearnesse and puirenesse of nature reformed.

that are dead] They are said by Paul to be dead to sinne, which are in such sort made partakers of the virtue of Christ, that naturall corruption is dead in them; that is, the force of it is taken away so, that it bringeth not forth its bitter fruits: and on the other side, they are said to live to sinne, which are in the flesh; that is, whom the Spirit of God hath not delivered from the slavery of this corruption of nature.

V. 3. *Know ye not*] There are three parts of sanctification; to wit, the death of the old man, or sinne, his buriall, and the resurrection of the new man; derived from the virtue of the death, buriall & resurrection of Christ; of which benefits our baptisme is a Signe & Pledge.

that so many of us, &c.] Gal. 3. 27.

into Jesus christ] That is, by Baptisme are ingraffed into him, that growing up in one with him, we should receive his ſtrength to conquer the power of sin in us.

baptized into his death] That is, that we should be partakers not only of the merit of his death in our justification, but also of the efficacie of his death, in the mortifying our fleshly members.

V. 4. *are*] Gr. *were*.

buried with him by baptisme] See Colosſ. 2. 12. In this phrase the Apostle seemeth to allude to the ancient manner of Baptisme, which was to dip the parties baptized, and as it were to bury them under the water for a while, and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newnesse of life.

by the glory of the father] That is, by the glorious power of the father, as Lazarus was raised, Joh. 11. 40. Or else the preposition διὰ, is put for ἐκ; as likewise 2 Pet. 1. 3. he that called us διὰ, *by glory*, that is, ἐκ, *to glory and virtue*; and so some translate it here, *raised From the dead to the glory of the father*; that Christ himself being discharged of his infirmitie and weakneſs might live in glory with God for ever.

V. 5. *planted together*] By this elegant similitude the Apostle representeth unto us, That as Plants engraffed, receive moisture, and juyce from the Stock, whereby they sprout out and bear fruit; so we receive vigour from Christ, whereby we live spiritually, and bear the fruit of good works: and as a Plant that is set in the earth lyeth as dead and unmoveable for a time, but after springs up and flourisheth; so Christs body lay dead for a while in the grave, but sprung up and reflourished in his resurrection: and we also when we are baptized, are buried as it were in the water for a time, but after are raised up to newnesse of life.

likeness of his death] In so much as by the meanes of the strength which cometh from him to us, we so die to sinne as he is dead.

likeness *of his resurrection*] That is, as he arose from the dead to a new and heavenly life, so we rise from dead works to walke in newnes of life.

V. 6. *old man*] All our whole nature, as we are conceived and born into this world with sinne, which is called old, partly by comparing that old Adam with Christ, and partly in respect of the deformitie of our corrupt nature, and the disability to do any good. It is called *our* old *man*, because it sets on work all the faculties of our minde, and members of our body, as if it were our very selves, and because as the Greek fathers note, ὡς ἴδιοις αὐτοῦ ἢ μᾶλλον συμφυῶς καὶ ἀναγκαίως, because we make much of it, and love it as our selves, or more than our selves.

crucified with him] Our corrupt nature is attributed to Christ, not in deed, but by imputation. The Apostle saith, our old man is crucified, because through the merits of Christ crucified, we obtain the holy Spirit, which crucifieth our old man; for Christ by his death hath merited to us, and for us, not only remission of sinnes, but also the spirit of regeneration, whereby our corrupt affections are mortified, and we renewed in the spirit of our mindes.

body of sinne] That naughtinesse which sticketh fast to us, and is as neer unto us as our flesh; or he termeth it the body of sinne, because it hath a reall subsistence in us of it self, as if it were a body; or thirdly, because this corruption is not in one part or member, but diffused through the whole; neither is it seen and descryed in the breach of one commandement, but of all, making a kinde of body of wickednes consisting of many parts.

might be destroyed] Gr. Τες. *should be destroyed*.

not serve sinne] That is, the end of our sanctification, which we shoot at, and shall as length come unto, when God shall be all in all.

V. 7. *freed*] Gr. *justified*.

V. 8. *now if*] Or, *but if*.

V. 9. *dieth no more*] For he therefore died, that he might destroy death, both in himself and in his members.

V. 10. *he died unto sinne*] He died unto sinne, not in regard of himself, for he knew no sinne, but as charged with the sinnes of the elect, and in the name of his Church, that he might expiate and take away the sinnes of all that beleeve in him.

liveth unto God] That is, with God, or, To the glory of God, or in the sense our Saviour saith, Luk. 20. 38. that Abraham, & Isaac, & all the faithfull live To God; that is, though they appear not to live to men, yet they live to God; that is, in his account, and before him.

V. 11. *reckon*] Or, *account*.

V. 12. *Let not sinne*] He taketh sinne, either indefinitely for any sinne, or for sinne which is the *genus* to originall and actuall; or he taketh it, according to S. Austines interpretation, *lib. de nup. & concupisc.* for concupiscence or the originall corruption that is in us, which (saith he) is called sinne, *quia à peccato facta est, sicut vocatur lingua* (saith he) *quia facit lingua*, *manus vocatur scriptura quam facit manus*; *locutio quam facit lingua*, as *our speech* is called *our tongue*, because the tongue uttereth it; and as *our writing* is called *our hand*, because our hand maketh or draweth it. Howbeit we must not so understand S. Austins words, as if it were only in that respect called sinne; for it is all three, both the ſrughter of sinne, and mother of sinne, & sinne it self; the daughter or effect of Adams sinne in us, the mother of all actuall sinnes, and formally sinne it self, because repugnant to the law, which saith, Thou shalt not lust.

reigne] By reigning S. Paul meaneth that sovereaigne or highest rule which no man ſtriveth against, or if any do, it is in vain: or, Let not sinne reign, that is, not have the upper hand of the motions of Gods Spirit within you, Rom. 8. 13, 14. Galat. 5. 16, 17, 18.

in your mortall body] This is not said, as if evill lusts were in the body alone, or as if they had the originall only from it, and not from the soul; for Christ reacheth the contrary, Matth. 15. 19, 20. but he cause these evill lusts do most of all shew and manifeſt themselves in and through the body, Gal. 5. 19. Or, the words may bear this interpretation, Let not sinne reign in your mortall body, that is, while you live this bodily life here, which being subject unto death, it appeareth thereby, that there are some remnants of sinne yet behind to be ſtriven against, that we may mortifie and destroy them more and more.

yield] Gr. *offer up*.

V. 13. *instruments*] Gr. *as arms*, or *weapons*. He ſtily compareth our members, that is, parts of our body, and faculties of our minde, either to such tools as artificers work withal, or weapons wherewith soldiers fights; for as those, so these may be used well or ill. For example, with the same hand one man giveth an alms, and another ſtealeth; with the same tongue one blesseth, and another curseth.

yield]

yield] Or, *offer up*.

instruments] Gr. *arms*, or *weapons*.

V. 14. *For sin ſhall not have dominion*, &c.] He granteth that sin is not yet so dead in us, that it is utterly extinct, but he promiseth victory unto them that contend manfully against it, because we have grace given us, which worketh in us so effectually, that the law is not now to us the power and instrument of sin, but the rule of righteousnes.

V. 15. *under the Law*] To be under the law and under sin, signifieth all one in respect of them which are not sanctified; as on the contrary, to be under grace and righteousnes, agreeth to them that are regenerate. Now these are contrary, so that one cannot agree with the other, therefore let righteousnes expel sin.

V. 16. *to whom you yeeld your selves*, &c.] See John 8. 34. 2 Pet. 2. 19.

V. 17. *form of doctrine*] Gr. *mould*. The word in the Original signifieth most properly a pattern or mould, and the Apostle would have us thereby to understand that the doctrine of the Gospel is such a pattern or mould which we are cast into, that we may be formed and fashioned like unto it.

which was delivered you] Gr. *whereto ye were delivered*.

V. 18. *of righteousnes*] Gr. *to righteousnes*.

V. 20. *from righteousnes*] Gr. *to righteousnes*.

V. 21. *What fruit had ye then*] The Apostle in this verse deterreth from sin by a threefold argument, drawn from the three parts of time, past, present, and to come. Sin for the time past hath proved unfruitful; (*what fruit had ye then*;) for the time present shameful; (*whereof ye are now ashamed*;) for the time to come pernicious and deadly, (*for the end of these things is death.*)

end] Or, *reward*.

V. 22. *unto holinesse*] Or, *unto sanctification*.

end] Or, *reward*.

V. 23. *For the wages of sin is death*] That is, the reward due unto sin. The comparison is taken from Souldiers in war, who at the end of their service, receive their pay or stipend. By death we are to understand, not onely temporal, but eternal, death; as appeareth by the opposition that it hath here to eternal life.

but the gift of God] Or, *free gift*. By the gift here many understand the gift of sanctification or righteousnes, which is set against sin in the other member, and they say, the Apostle affirmeth this gift to be eternal life, because it bringeth or hath for its end eternal life: but it may be referred to eternal life it self, which is here termed, not the wages of righteousnes, but the free gift of grace; as St. *Augustine* acutely obſerveth, *lib. de grat. & lib. arbit. cap.* 9. The Apostle, saith he, might have said, The wages of righteousnes is eternal life: but he altered the phrase of set purpose, and chose rather to say, The gift of God is eternal life; *ut hinc intelligeremus non pro meritis nostris Deum nos, sed pro sua misericordia vocave: unde dicitur in Psalmo, Coronat te in miserationo*: that we might from this change of the phrase learn that God calleth us not to eternal life for our merits, but for his mercies sake; whence it is said in the Psalms, *He crowneth thee in mercy and compassion*.

CHAP. VII.

Vers. 1. KNow ye not] By propounding the similitude of marriage, he compareth the state of man both in sin and after regeneration together: the law of matrimony, saith he, is this, that so long as the husband liveth, the marriage abideth in force; but if he be dead, the woman may marry again.

over a man] He saith not over the husband, or over the wife, but ἐπὶ ἀνθρώπου, *hominis*, a word which signifieth either sex, and may be applied to either; to teach us that both are subject to the law of wedlock while they live.

V. 2. *the woman*, &c.] 1 Cor. 7. 39.

V. 3. *she ſhall be*] Gr. Τες. *the wife or woman*.

V. 4. *Wherefore my brethren*] Here he applieth the former similitude; as it fareth with the wife whose husband is dead, and the free to marry again, so it is with us; for now we are joyned to the Spirit, as it were to the second husband, by whom we must bring forth new motions: we are dead in respect of the first husband; but in respect of the latter, we are as it were raised from the dead.

dead to the law] We are not onely dead to the law, but the law also is dead unto us, because it cannot thrust out its sting at us, either to curse us, or to provoke us unto sin; the law hath no more power over us than dead men in either of these respects.

body of Christ] In as much as his body was mortified and crucified for us; by which his mortification, he obtained to us remiſſion of sins, and the holy Spirit; whereby our flesh, or rather sin dwelling in our flesh is mortified in us.

forth fruit] He calleth the children which the wife beareth to her husband, *fruit*, Psal. 127. 3. As in the salutation of the Angel, Christ is called *the fruit of the Virgins womb*: *Blessed art thou, and blessed is the fruit of thy womb*.

unto God] Which are acceptable unto God: or if by fruit he understandeth not children, as before, but good works; then *to God* is here understood, to the glory of God; as Matth. 5. 16. *Let your light so ſhine before men that they may see your good works, and glorifie your Father which is in heaven*. See Phil. 1. 11.

V. 5. *were in the flesh*] When we were in the state of the first marriage; which in the next verse he calleth, The oldnes of the letter; or by flesh he meaneth the carnal observations of the law, concerning meats and drinks, and leproſie, and the like: or when we were in the flesh, that is, when the flesh was not mortified in us by the Spirit, but was yet lively and strong in us, Chap. 8. 8.

motions] Gr. *passions*.

by the law] He saith not, of the law, but by the law; because the spring of sin which dwelleth within us, takes occasion to work thus in us by reason of the reſtraint that the law maketh: not that the fault is in the law, but in our selves.

V. 6. *delivered*] Or, *ſhifted*.

that being dead wherein we were held] Or, *he being dead in whom we were held*. The Greek Scholast readeth ἀποθανόντος, he being dead to that which held us, to wit, the law, or sin; from which we were freed by Christ. Others read ἀποθανόντες, he being dead; that is, the reigning power of the law and of sin being abolished in us; by the death and spirit of Christ, the reign of sin being destroyed in true beleevers, there ceaseth withal that accidental effect of the law, which is to provoke and stir up the malignitie of sin in us. Or he being dead, that is, the old man, of whom he speaketh in the former Chapter, verſ. 6. *Our old man is crucified with him, that the body of sin might be destroyed*, that henceforth we should not serve sin: and this sense is very agreeable to the main scope of the Apostle.

in newnesse of Spirit] As becometh them which after the death of their old husband are joyned to the Spirit, as whom the Spirit hath made new men; Or in newnesse of the spirit, that is, in true holinesse, whereunto we were renewed in the spirit of our minds by the preaching of the Gospel, which is called the ministration of righteousnes, and of the spirit, 2 Cor. 3. 3, 9. Ephes. 4. 23. Whereas the law wrought nothing else but that it shewed man his duty, as a writing or picture, without imparting unto him any lively or efficacious abilitie to perform: wherefore also that old means of attaining righteousnes and holinesse is now abolished, as of it self unprofitable and impotent.

oldnesse of the letter] Either by the letter he meaneth the law in respect of that old condition. For before that our will be framed by the holy Ghost, the law speaketh unto us but as to deaf men, and therefore it is dumb and dead to us as touching the fulfilling thereof. And in the word oldnes he insinuateth also the abolishing thereof in regard of the unsufficiency thereof, Heb. 8. 13. Or by the oldnes of the letter he understandeth the old corruption, which by the outward letter of the law is more and more stirred and provoked in us, in as much as the law thought it condemned the sinner, yet it affordeth no power at all to abolish or destroy sin; in which regard it is called a killing letter, and the administration of death, 2 Cor. 3. 7.

V. 7. *Is the law sin*] Because he had said before, verſ. 5. that the motions of sin which were by the law had force in our members; lest any should mistake his meaning and from thence infer that he condemned the law, as being a kind of *factour* for sin; he opportunely here moveth a doubt after this manner; What then, is the law the cause of sin? or are the law and sin all one? or do they agree together? No, saith he, sin is reproved and condemned by the law, but because sin cannot abide to be reproved, and was not in a manner felt until it was provoked, and ſtirred by the law, it taketh occasion thereby to be more outragious, yet by no fault of the law.

not known lust] Or, *concupiscence*. Bylust, in this place he meaneth not evil lusts in particular, which flow from concupiscence; but rather the corrupt fountain from which they spring: for the very heathen Philosophers themselves condemned wicked lusts and unclean desires; but as for the fountain of them, they could not so much as suspect it, and yet it is the very seat of that naturall and uncleane spot and filth.

Thou ſhalt not covet] Exod. 20. 17. Deut. 5. 21.

V. 8. *Sin wrought in me concupiscence*] These words seem to be contrary to the words of St. James; (Jam. 1. 15.) for Saint James saith, *Lust bringeth forth sin*, but Saint Paul here, that *sin brought forth, or wrought in him concupiscence*. But they may be easily reconciled: for they take not the words in the same sense. For Saint Paul by *sin*, as before hath been shewed, understandeth the corruption of our nature and proneneſs to sin, which produceth in us actual lusts, called by him all kind of concupiscence: but Saint James by *lust* understandeth the pravity of our appetite, and by *sin* outward actual sins; in which sense if we construe their words, the Apostles are so far from contradicting one the other, that they both affirm the self same thing though diverſly expreſſed.

concupiscence] Or, *lust*.

was dead] Though sin be in us, yet it is not known for sin, neither doth it so terrifie the conſcience, nor ſtir up our natural concupiscence, nor rage after such sort in our members, as after the law is known, and in these regards it is said to be dead.

V. 9. *For*] Gr. *But*.

alive without the law] When I knew not the law, then methought I lived indeed; for my conscience never troubled me, because it knew not my malady: or while the law stood aloof off (as it is often so taken) and was not brought home to my conscience, I thought my self in a good condition.

I died] That is, I felt my conscience deadly wounded, whereas before I was secure and thought my self in a safe way, though I pursued my former lusts.

V. 12. *holy, just, and good*] *Holy* because it teacheth holiness, and forbiddeth all wickednes and uncleanness: *just*, because it punisheth all sinful lusts: *good*, because it was given to direct us into the paths of life. Or the Epithit *holy*, may have a reference to the ceremonial law; *just*, to the judicial; and *good*, to the moral.

made death to me] That is, the cause of death, to this the Apostle answereth, That the law is not the cause of death, but our corrupt nature being therewith not onely discovered, but also stirred up, and taking occasion thereby to rebel. For the more things are forbidden our corrupt nature, the more it desireth them; *Nitimur in vetitum*: and from hence cometh guiltiness and occasion of death, Prov. 9. 17.

God forbid] So Chap. 3. verf. 4.

might become exceeding sinful] That sin might shew it self to be sin, and spit forth, as it were, all its venome; *ἵνα φανῇ ἁμαρτία ἁμαρτία διὰ τῆς ἐντολῆς κατ' ὑπερβολὴν ἁμαρτωλός*.

V. 14. *For we know*] Hitherto the Apostle spake of the power of the law & sin in corrupt & unregenerate man, as he also himself found it by his own experience in his former state, verf. 9. But now he proceedeth and speaketh of himself as he was sin ce his conversion, and declareth what power the remainder of sin had over him still after that now he was delivered from the dominion thereof.

the law is Spiritual] Given by the Spirit, and requiring a *Spiritual* and heavenly life and disposition; but men such as they be born, are bondslaves of corruption.

But I am carnal] In part, in regard of the remainders of the flesh that are in me: for that the regenerate also in respect of some weakness that is yet remaining in them may be called *carnal*, is evident, 1 Cor. 3. 4.

sold under sin] Not as a willing slave to obey and follow the desire of sin in all things, as it is said of Ahab, 1 Kin. 21. 20. but as a Captive yet detained, though his ransom be paid; as one that against his will and purpose is yet subject to the assaults and lusts of sin, not being able wholly and entirely to rid himself of them, although he do vehemently resist them, and often subdue them by the Spirit of God that is within him, Gal. 5. 17, 18.

V. 15. *I allow not*] Gr. *know not*. My actions answer not every way, nay, they are contrary to my will, therefore by the consent of my will to the law and repugnancy of my actions thereunto it appeareth evidently, that the law and a right ruled will do perswade one thing, but corruption, which hath her seat also in the regenerate, another thing.

What I would] It is to be noted that the self same man is said to will and not to will in divers respects; to wit, he is said to will in that, that he is regenerated by grace, and not to will, so far as he is not regenerated; but such as he was born of his parents: howbeit, because the part which is regenerated at length becometh conqueror, therefore St. Paul sustaining the part of the regenerated, speaketh in such sort, as if the corruption which sinneth willingly were something without a man, although afterwards he granteth that this evil is in his flesh, or in his members. See 1 John 3. 6, 9.

V. 17. *no more I, but sin*] That natural corruption which cleaveth fast even to them that are regenerated, and is not quite conquered. He speaketh this for the comfort of himself and others who groan under the servitude of their natural corruption, and that he would infer is this, that he standeth not in fear to be rejected of God for these remains of sin in him; because God judgeth of his children that are thus divided between flesh and spirit, according to the better and founder part, which is that of the spirit as most prevailing within them, and unto which they do most heartily and willingly adhere, which hath likewise a subsistence and root of permanent life; and not according to the flesh, which they renounce and resist, and which by little and little decaies in them, and in the end is reduced to nothing.

that dwelleth in me] That is, as yet remaineth in me, but disarmed of that mortal sting of condemnation, by Christ: as also of its power and dominion, by his spirit; being now no more but a trouble to the faithful, Heb. 12. 1. Therefore these three things ought to be well distinguished, the *dominion* of sin, the *habitation*, and the *combat*: the first is abolished in true beleevers, the other two remain yet for their exercise and humiliation.

V. 18. *dwelleth no good thing*] He denieth good to dwell in us, but affirmeth sin to dwell in our flesh, because we sin continually, and thereby contract an habit which hath a permanent abode in the soul.

V. 20. *do it*] Or, *perform it*.

V. 21. *I find then a law*] Here followeth the conclusion of the Apostles discourse, which is this; that as the law of God exhorteth to goodness, so doth the law of sin; that is, the corruption whereby we were born, forcibly inclines us to wickednes: but the *Spirit*, that is, our mind, in that, that it is regenerate, consenteth to the law of God; but the *flesh*, that is, the whole natural man, is a bondslave to the law of sin; therefore wickednes and death are not of the law, but of that corruption which so reigneth in them which are not so regenerated, that they neither will nor do good, but will and do evil continually; but in the regenerate though it reigneth not, yet it abideth and striveth against the spirit or law of the mind, so that they can neither do so well as they would, nor be so void of sin as they desire, Gal. 5. 17.

V. 22. *I delight in*] Gr. *I am delighted with*.

after the inward man] The *inward man* and the *new man* are all one, and are answerable and set up contrary to the *old man*; neither doth this inward man signifie mans mind and reason, and the old man the powers that are under them; but by the *inward man* is meant whatsoever is either without or within man, from top to toe, so long as that man is not born anew by the grace of God.

V. 23. *the law of my mind*] *Mind* is not here taken for the understanding part of the soul, as it is naturally in us from our birth: but for the whole soul of man, as it is renewed by the Spirit of God. *Ratio recta est ratio lumine Spiritûs sancti directa.*

V. 24. *O wretched man*] It is a miserable thing to be yet in part subject to sin, and to be wearied with continual conflicts; but we must cry to the Lord, who will by death it self at length make us absolute conquerours, as we are already conquerours in Christ, Rom. 8. 37.

Who shall deliver me] That is, O that I were out of this animale and earthly life; wherein I must suffer sin yet to remain with me, by which I am subject still to the necessity of death! O that I were translated to come! Rom. 8. 21. Phil. 1. 23.

from the body of this death] Or, *from this body of death*. That is, from these carnal lusts which are a death unto me, or threaten my spiritual life, and which are called the *body of death*, as Rom. 6. 6. the body of the old man, which are here called the *body of death*, as Rom. 6. 6. the body of sin (see there the note.) Or else by the *body of death* is here meant our mortal body subject to death by reason of sin, Rom. 8. 10. because our mortal body shall never be perfectly delivered from these remainders of sin, and our captivity under it, till we shall have laid down this mortal body of ours.

V. 25. *I thank God*] That he hath delivered me from the curse of the law, and the dominion of sin; and hath promised also perfectly to free me from all the power of sin by translating me into the glorious liberty of the sons of God.

I my self] The Apostle rankeith himself among them that groan under the yoke of sinful corruption: for as Saint Jerome, and Saint Augustine doth testifie against the Pelagian Hereticks; this is the true perfection of them that are born anew, that they are sensible of their infirmities and corruptions, and confess as well in truth as humility that they are imperfect.

serve the law of God; but with the flesh, the law of sin] How may this be that the Apostle should serve the law of God and the law of sin; seth no man can serve two contrary masters? I answer, that we must distinguish either of faculties, so far forth as renewed, or not; or of times. The Apostle doth not say that in the same part, or with the same faculty as renewed, he serveth the law of God, and the law of sin; as namely, that in or with the mind as renewed, he serveth the law of God and sin; but that in or with the one as renewed, he serveth the law of God, but in or with the other as not renewed the law of sin. Neither doth he say that at the same time he serveth both the law of God and the Law of sin: but that though ordinarily, and for the most part he serveth the law of God; yet that sometimes through the strength of corruption he is as it were enforced against his will, to serve the law of sin.

CHAP. VIII.

Verf. 1. THere is *therefore*] A conclusion of all the former disputation from verf. 16. Chap. 1. to this place; seeing that we being justified by faith in Christ, do obtain remission of sins, and imputation of right cousnes, and are also sanctified by the Spirit: it followeth from hence that they that are engrafted into Christ by faith are out of all danger of condemnation.

who walk not] The fruits of the Spirit, or effects of sanctification, which is begun in us, do not engraffe us into Christ, but declare that we are engrafted into him.

after the flesh] By the flesh he understandeth the carnal state of sin and corruption, in which all men are born, and naturally follow before they are regenerated by grace; and those are said here not to *walk* after the *flesh* who follow not the flesh for their guide: for he is not said to live after the flesh that hath the holy Ghost for his guide, though sometimes he step awry.

V. 2. *For the law*] That is, the power and authority of the Spirit which is set in opposition to the tyranny of sin. Here the Apostle preventeth an objection, seeing that the virtue of the Spirit, that is in us, is so weake; how may we gather thereby that there is no condemnation to them who have received that virtue? because, saith he, that virtue of the quickning spirit which is so weak in us, is most perfect and mighty in Christ, and being imputed to us which believe, causeth us to be accounted of as though there were no reliques of corruption and death in us.

Spirit of life] That is, the Spirit which mortifieth the old man, and quickeneth the new man, whereby those who are regenerated lead a new and spirituall life.

in Christ Jesus] That is, which is perfectly and absolute in Christ, and resides in him as the head, and from him hath influx to all the members. This spirit is as a law commanding us, and appointing what we ought to do, and how to carry our selves thorough our whole life.

From the law of sinne and death] There is in the words a figure like that, *pateris libavit & auro*, id est, *pateris aureis*: so here, the law of sinne and death, that is, a sinne bringing death and killing the soul: and as before he termed the power of the spirit the law of the spirit; so here he calleth the power of sinne the law of sinne; because like a law it commands evill actions, and ruleth in the children of disobedience.

V. 3 *For what the law could doe*] He useth no argument here but expoundeth the mystery of sanctification, which is wrought in us: for because, saith he, that the virtue of the law was not such by reason of the corruption of our nature, that it could make man pure, perfect, and free; and for that it rather kindled the fiery malady of sinne, than put it out, and extinguished it: therefore God clothed his Son with flesh like to our sinfull flesh, wherein he utterly abolished our corruption, that being accounted thoroughly pure and without fault in him, apprehended and laid hold on by faith, we might be found to have fully that singular perfection, which the law requireth; and therefore that there might be no condemnation in or to us.

in that it was weak] Not of it self, but through our fault.

through the flesh] Or, by. In men not born anew by the Spirit, whose disease the law augmented it; but neither did, nor could heal.

in the likenes of sinnefull flesh] Gr. *flesh of sinne*. Christ tooke our nature upon him with all our naturall affections; yet without sinne: and therefore the Apostle here saith, God sent his Son in the likeness of sinfull flesh, not in the likeness of flesh, as if he had not taken true flesh upon him, but in the similitude of *sinfull flesh*: thus acutely Saint Augustine also distinguisheth: *Non in similitudine carnis, quasi caro non esset caro, sed in similitudine carnis peccatisquæ caro erat, sed peccati caro non erat.*

for sinne] Or, *by a sacrifice for sinne*. Either there is an Ellipsis, and the word θυσία is to be understood, as it is in the Translation of the Seventy, Luk. 4. 5. and also in Saint Paul, Heb. 10. 6. ᾧ οὐκ εὐδόκησας θυσίᾳ καὶ ὁλοκαυτώματα, *for in sin thou hadst no pleasure*; that is, *in sacrifices for sinne* thou hadst no pleasure: and then the meaning is evidently this; God abolished, and utterly destroyed sinne in the flesh by the expiatory sacrifice for sinne, which Christ offered upon the Crosse. Or we are thus to render the words, for sinne, he condemned sinne in the flesh; that is, he condemned our sinne in the flesh of his Son: of sin; *viz.* of that capitall crime: that it was the meritorious cause of the death of Christ who was most innocent. Or because it had wrought death in man by that which was good, and by occasion of the law became above measure sinnefull, Rom. 7. 13.

in the flesh] Or, *of sin*.

V. 4. *righteousnes of the law*] The very substance of the law of God might be fulfilled, or that same righteousnes which the law requireth, that we may be found just before God. For if with our justification from sin there be joyned that active obedience of Christ which is imputed to us, we are just before God according to that perfect form which the law requireth.

V. 5. *they that are after the flesh*] They that are in their carnall state of sin and corruption, which we drew from the loines of our first parents: or they that are led by the flesh, and follow it in the lusts thereof.

V. 6. *to be carnally minded is death*] Gr. *the minding of the flesh*, or *the wisedome of the flesh*. The word in the originall is, φρόνημα which sometimes is rendred the *desire*, or *affection*; sometimes *mind* or *meaning*; sometimes *wisedome*: and in all these senses that which the Apostle here calleth φρόνημα σαρκὸς, is *death*; that is, tendeth to death, or bringeth death: as on the contrary, the desire, affections, and wisedome of the spirit are life, and peace; that is, tend to life, and procure our peace.

to be spiritually minded] Gr. *the minding of the spirit*, or, *wisedome of the spirit*.

V. 7. *the carnall mind is enmitie against God*] Gr. *the minding of the flesh*, or, *wisedome of the flesh*.

V. 8. *they that are in the flesh*] The Apostle here by this phrase meaneth not those that are married, as *Siricius* the Pope absurdly interpreted this Scripture, and wrested it to the disparagement of holy wedlock in the Clergie: nor doth hee thereby understand all that are clothed with flesh: for then no men upon earth should please God; but to be *in the flesh*, and to be *after the flesh*, and to *may*, and *walke after the flesh*, signifie one and the same thing; to remain still in our carnall estate, and to be led by the motions and lusts of the flesh. Those that are so led, till God give them a better guide, and deliver them out of their corrupt estate by nature, cannot please God.

Now if] Gr. *But if*.

V. 10. *if Christ be in you*] He confirmeth the faithfull against the reliques of flesh and sinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts which he calleth the *body*, an impure lump, which is not yet purged from earthly filthines and death: but therewithall willing them to doubt nothing of the happy success of this combate, because that even this little sparke of the Spirit, that is, of the grace of regeneration, which appeareth to be in them by the fruits of righteousnes, is the seed of life, 1 Joh. 3. 9.

because of sinne] Gr. *for sinne*.

because of righteousnes] Gr. *for righteousnes*.

V. 11. *shall quicken your mortall bodies*] He speaketh either of the resurrection from death, or regeneration. For although the work of the Spirit quickening us be principally wrought and felt in our soul, yet the virtue of it is derived also into our body, as the instrument of our soul. Therefore the Apostle exhorteth, Chap. 12. verf. 1. That we give up our bodies as a living sacrifice, holy and acceptable unto God. Chap. 6. verf. 12.

by his Spirit] Or, *because of his Spirit*.

V. 12. *we are debtors*] Here followeth an exhortation to subdue the flesh daily more and more, by the virtue of the Spirit of regeneration; because, saith he, you are debters unto God forsomuch as you have received so many benefits from him.

V. 15. *ye have not received the spirit of bondage*] He declareth and expoundeth by the way in these two verses; by what right this style to be called *children of God*, is given to beleevers: because, saith he, they have received the grace of the Gospel; wherein God sheweth himself not as before in publishing of the law terrible and fearfull, but a most benigne and loving Father in Christ: so that with great boldnes we call him *Father*, the holy Ghost sealing this adoption in our hearts by faith. By the *spirit of bondage* he meaneth the operation of the Spirit of God by the law, which doth cast down and affright the hearts of men by the dreadfull threatnings against transgressors; as we see in the Israelites when God did proclaime the Law of the Tenne Commandements in their hearing upon the Mount, Exod. 20. 19. which the Apostle hath an eye unto here, as likewise Heb. 12. 18, 19.

The spirit of adoption] Gal. 4. 6. By the spirit of adoption, he understandeth the gracious operation of the holy Ghost by the preaching of the Gospel, which quickens the hearts of true beleevers, and assureth them of their adoption.

whereby we cry] Gr. *in whom*, or, *in that we cry*. With an holy boldnes, sweetly and tenderly calling on our heavenly Father, and importuning him as his children.

Abba, Father] Abba signifieth Father in the Syriack tongue, and the Apostle kept it of purpose, it being a word implying much tenderness and affection; it being also used by children almost in all languages, when they begin to speak: and he joyneth here the word, *mother, father*, unto it, not onely to explain the former word, but also the better to express the eager and earnest and vehement desire and affection of the faithfull in their calling upon God, as Christ himself redoubled the word Father to the same purpose, Mark. 14. 36. he said Abba, Father, &c. and on the Crosse likewise, he doubled the words, My God, my God. The Syriack interpreter transfected Abba, our Father, and a learned interpreter truly noteth, that sometimes the Article ὁ which is here prefixed to Father, hath the power and signification of an affixe, and if it be so, then it should seeme the Apostle here alludeth to our compellation of God in the Lords Prayer, *Our Father, &c.*

V. 16. *beareth witnesse with our spirit*] The holy Ghost doth not onely stirre us up to call upon God as our Father, but doth also seal unto our hearts, that we are truly his children: thus the spirit testifieth to our spirit; (as some render the words) but if we translate them, beareth witnes with our spirit; the meaning is, that the Spirit witnesseth together with our own spirit, which doth likewise help to bear witnes by observing the proper marks of Gods adoption, which our spirit findeth in our selves by the Spirit of God. This witnes though it be not alwaies alike evident and powerfull in true beleevers, yet it doth oftentimes manifest it self, even when they are in their lowest estate and greatest extremity.

V. 17. *then heires*] Partakers of our fathers goods, and having a right to his kingdome, and that freely, because we are his children by adoption and grace.

if so be that we suffer with him] Now Saint Paul teacheth, by what way the sonnes of God come to that felicity, to wit, by the crosse, as Christ himself did, and therewithall openeth unto them three fountains of comfort: the first, that we have Christ a companion and fellow of our afflictions: the second, that we shall be his fellows also, and co-heirs with him in everlasting glory: the third, that this glory we look for, doth a thousand parts surmount the misery of our present affliction.

V. 18. *For I reckon*.] Gr. Tec. *but I reckon or count*.

that the sufferings of this present time] Word for word, according

to the Greek, of this *new season*. Whereby the Apostle intimates two things: first, that our tribulations and afflictions last but for a time, that is, a moment in comparison: secondly, that now, that is, this present life is the proper season and opportune time, to lay out for a crown of celestiall glory.

are not worthy to be compared] Holdeth no proportion or correspondency with the reward, neither in respect of the dignity and worth, nor in respect of the time: and if the sufferings of Martyrs fall thus short, how much more the best actions of Saints?

with the glory] Gr. *are not worthy to the glory.*

[shall be revealed in us] It is now partly in us, but hid, and therefore he saith, shall be revealed. For now our life is hid with Christ in God, but when Christ who is our life shall appear, then shall we also appear with him in glory.

V. 19. *Earnest expectation of the creature*] Gr. *the looking out*, or, *putting forth of the head.* By the creature, he understandeth the world; and the singular number which he useth, implyeth the unitie thereof: and the doctrine which he delivereth from this verse to the 23. concerning the world is, that as the world was not at the beginning in that state which now it is, but by the sin of man came to be subject to a flitting and vanishing estate; so it shall at length be restored with the elect, to a more stable and glorious estate.

manifestation of the sonnes of God] The word *manifestation* is not here taken actively, but passively, that is, the creature waiteth for the time when the sons of God shall be manifested: and their glorious and happy estate, to which those words of Saint John have a reference, 1 Joh. 3. 2. *Behold, now we are the sonnes of God, & it doth not yet appear, what we shall be, but we know when he shall appear we shall be like him.*

V. 20. *Not willingly, but by reason of him*] Not by their naturall inclination, but in obedience to the Creators command, whom it pleased to shew by their fickle estate, how greatly he was displeased with man for his disobedience.

subjected the same *in hope*] Or, *upon hope.* That which before he called the expectation, he here termeth the hope, for hope is an earnest expectation of a thing, and it is so called in this place, for that God had promised an universall deliverance of the creature from the corruption and abuse of man, which the angels and blessed souls do long for, Revel. 6. 10. and the rest of the creatures seeme to have a naturall instinct or inclination thereunto, which in the next verse save one, is by a metaphor called a *groaning*, and *travelling in pain.* The ground of this hope or expectation of the creature is, that having by reason of the fall of man suffered for part of his malediction, when it shall come to passe at the last day, that man shall be compleatly restored to grace again, then all the steps and traces of that malediction shall be utterly rased out of the world, as is declared, Esa. 51. 16. & 65. 17. & 66. 22.

V. 21. *delivered from the bondage of corruption*] Shal be subject no more to any such alteration or corruption as now it is; much lesse to serve for the object and instrument of sinne: but according to every ones degree and nature, shall partake of the glorious estate of the children of God; and be fully delivered from all vanity and evils.

into the glorious liberty] Gr. *into the liberty of the glory.*

V. 22. *For we know*] Gr. Tec. *but, or, now we know.*

the whole creation] Or, *every creature.*

travelleth in pain] This elegant metaphor expresseth, not only the exceeding sorrow of the creature, but the fruit also that followeth after it. For albeit the world doth seem for the present to be even at after it. For albeit the world doth seem for the present to be even at the height of its splendor and beauty, yet there lies that evil upon it, which doth presse it down, and make it into perdition, and that is sin, whereof it doth strive and struggle to the utmost to ease and disburden it selfe, as it were, much like unto a woman in travell.

V. 23. *And*] Gr. *but.*

not only they, but our selves also] If the rest of the world looke for a restoring, and groan as it were for it, and that not in vain, let us not think much also to sigh and groane, but groane out of hope, because we are more certainly perswaded of redemption to come, for as much as we have the first fruits of the Spirit.

first fruits of the Spirit] That is, the first degree of regeneration and of the gifts of the Spirit, which is conferred upon us in this life, for a pledge of the whole crop as it were, which we shall receive in the life to come, 2 Cor. 1. 22. Ephes. 1. 14.

groan within our selves] Even from the bottome of our heart. That which the world doth by a secret instinct without sense and discourse; we the faithfull do by a certain knowledge, and well grounded judgment, sighing and groaning for anguish under the heavy burden of sinne that lies upon us, and for the vehement and ardent desire of our full and finall deliverance.

waiting for the adoption] That is, the full manifestation and effect of our adoption, the possession and fruition of the inheritance which is promised to us in our adoption.

redemption of our body] See Luk. 21. 28. That is, the freedome thereof, not only from the miseries which they are subject unto in this life, but also from the power of death and corruption: and in this sense our Saviour taketh the word redemption in those his gracious and comfortable speeches to the faithfull, when he treateth of the dissolution of the world. *When these things come to passe, lift up your heads, for your redemption draweth nigh*; Luk. 24. 28.

V. 24. *For we are saved by hope*] Hope is necessarily joyned with faith. Seeing then that we beleeve those things which we are not yet in possession of, and hope expecteth not the thing that is present but future, we must therefore patiently wait for that which we beleeve shall come to passe.

But hope that is seene, is not hope] As the object of faith is often termed faith; so here by a metonymy, the object of hope is termed hope: hope, that is, the thing hoped for, the possession of our heavenly inheritance, Colos. 1. 5.

V. 26. *Likewise the Spirit*] There is no cause why we should faint under the burden of affliction, seeing that prayer ministreth unto us a present and most sure helpe which cannot be frustrate, seeing it proceeds from the Spirit of God which dwelleth in us.

helpeth] The Greek word, συναντιλαμβάνεται, doth properly imply such a help, as when another man of strength and abilitie steppeth in to sustain the burden that lyeth upon our shoulders, setting his shoulders under it, to lift up and bear part of it with us.

our infirmities] Gr. Tec. *infirmitie.* Which we are yet subject unto; especially under the crosse, and in afflictions, both in regard of our Spirit which is apt to murmure, as we see in Job and David, and of our flesh also which is most tender and fraile. If we reade according to Tec. edition, *infirmitie* in the singular number, then the meaning seemeth to be this, the Spirit helpeth our weaknesse and inability to pray as we ought, assisting us by his holy inspiration, both with powerfull and effectuall words, and sighes and groans also that cannot be expressed.

maketh intercession] Provoketh us to prayers, and telleth us as it were within, what we shall say, and how we shall groane. The Son doth properly make intercession for us, who is our Advocate with the Father, 1 Joh. 2. 1. yet by a figure, the holy Ghost is said to make intercession for us also; because he rowseth and stirreth us up to prayer, and prompteth, as it were, our lesson unto us, how we ought to pray in all our necessities, Joh. 16. 13. Gal. 4. 6.

with groanings which cannot be uttered] That is, whose fervencie, force and efficacie proceeding from the supernatural motion of the Spirit none is able to conceive or expresse. Others read [without speaking] that is, whose virtue and excellency doth not consist in the number and flourish of words, as the prayers of hypocrites, Matt. 6. 7. but in most lively feelings, pangs and prickings of the spirit.

V. 27. *And he*] Gr. *But he.*

minde of the Spirit] Or, *meaning.* That is, what sobs and sighes proceed from the instinct of the spirit, and what the spirit meaneth by those sighes and groanes.

because] Or, *that.*

for the saints] Though the remaines of sinne cleave so fast to the best of Gods children, that they cannot utterly shake them off; yet they are here termed Saints, partly in regard of their sincere and unfained desire of sanctity, and earnest striving for it; partly in regard of Gods gracious acceptance, who taketh the will for the deed, & out of his infinite mercy in Christ, accounteth them for Saints, by not imputing their sinnes unto them. Rev. 8. 3. Psal. 32. 1. See Rom. 1. 7.

according to the will of God] That is, praying for such things, and in such a manner as God requireth and alloweth. 1 Joh. 5. 14.

V. 28. *And we*] Gr. *But we.*

know] That we are not afflicted either by chance, or to our harm, but by Gods providence for our great profit, who as he chose us from the beginning, so that he predestinated us to be made like to the image of his Son, and therefore will bring us in his time, being called and justified, to glory by the crosse. Heb. 12. 10.

that all things work together for good] Gr. Tec. *that God worketh, or maketh all things work together for good.*

according to his *purpose*] Or, *decree.* He calleth that purpose which God hath appointed from everlasting with himself, according to his good will and pleasure. Matth. 11. 26. Ephes. 1. 11. 2 Tim. 1. 9.

V. 29. *For whom*] Here he proveth by a *Sorites* or golden chaine, the glorification of Gods children, no link whereof can be unlincked, because the lasting thereof is the work of Gods omnipotence.

he did foreknow] For his own, as the word is taken, Joh. 10. 14. 27. those whom he marked out as it were out of all other men in the world: and set his affection upon. Psal. 1. 6. Jer. 1. 5. Matth. 7. 23.

he also did predestinate] Ordained to conformitie, both in grace and glory, with his Son their head, not only in their sufferings, but also in their sanctification and glorification.

that he might be the first-born] Intending that his own Son should have many adopted brethren, of whom he might be the head, as the first-born was wont to be in all families. Colos. 1. 15. 18.

V. 30. *Moreover*] Gr. *But*, or, *And.*

them he also called] To the obedience of faith, by the outward preaching of the Word, and the inward and effectuall operation of the Spirit.

them he also glorified] That is, will certainly and infallibly glorifie them; the cause, ground, and pledge whereof is, the glorification of Christ our head already obtained.

V. 31. *What shall we then say*] We have no cause to fear that God will not give us whatsoever is profitable for us, seeing that he hath not spared his own Son to save us.

V. 33. *Who shall lay any thing to the charge*] A most comfortable conclu-

conclusion of the whole second part of the Epistle, that is, of the Treatise of justification. There are no accusers that we have need to be afraid of before God, seeing that God himself absolveth us as just, and therefore much lesse need we fear damnation, seeing that we rest upon the death, and resurrection, and the Almighty power of Jesus Christ. Therefore what can there be of so great moment in this life, or of so great force and power, that might affright us, as though we might fall from the love of God wherewith he loveth us in Christ? Surely nothing, seeing that it is in it self most constant and sure, and also to us, being confirmed by stedfast faith.

V. 34. *Christ that died*] Gr. Tec. *Christ Jesus that died.*

even at the right] Gr. *in the right.*

V. 35. *tribulation*] Or, *affliction.*

V. 36. *For thy sake*, &c.] Psal. 44. 22.

for the slaughter] Gr. *of the slaughter.*

V. 37. *Nay in all*] Gr. *But*, or, *Nevertheless in all.*

V. 38. *nor Angels*, &c.] Under the name of Angels he also comprehendeth Archangels; and by principalities and powers, those that are in the highest places of authoritie, and have greatest power upon earth, as Kings in peace, and Commanders in war.

from the love of God] The words may bear either of these constructions; Nothing can separate us from the love which God beareth to us, or we bear to him in Christ Jesus: but this latter seemeth better to agree with the Antecedents, For thy sake are we killed, &c.

CHAP. IX.

Vers. 1. *Say the truth*] Because the Apostle purposeth to speak much of the casting off of the Jews, he useth an insinuation, declaring by a double, or rather triple oath, his great desire of their salvation, and his singular love towards them; and withall he freely granteth them all their true prerogatives.

in Christ, &c.] Entering into a profound discourse, hard to be believed by flesh and blood, that he might gain the more credit to the ensuing doctrine, and the protestation of his sincere affection to his country-men, he produceth three witnesses beyond exception, Christ, the holy Ghost, and his own Conscience.

V. 2. *continuall sorrow in my heart*] For the incredulity of the Jews his kinsmen, and their rejection.

V. 3. *My self were accursed*] Or, *separated.* These words admit of a double interpretation; either that such was his love to his brethren, that he desired, if it had been possible, and it might have stood with the good will of God, to have redeemed the casting away of the Israelites, with the losse of his own soul for ever. A desire utterly impossible indeed, and never to be accomplished and used by the Apostle; onely to witnes his excessive love towards his brethren, and most fervent zeal for the glory of God, which he supposed would have been farre more illustrated by the saving of a whole Nation, than of one man. Or that here, by ἀνάθεμα, he means only to be excommunicated, and held as accursed and execrable, and as such exterminated and deprived of all communion with the Church; not as if the Apostle did wish to be hardened in heart against Christ, and severed from his love, for that can never be wished by any pious man; but out of the overflowing of his love he wished, that he himself might bear the punishment which they might expect from the righteous judgement of God for their hardnes, so they might be freed from this hardnes and accursednes. The like we know Moses did in the behalf of the Israelites, Exod. 32. 32.

my kinsmen according to the flesh] Those of mine own country and nation: withall insinuating a double kindred, carnall and spirituall: by the carnall he was allyed only to the Jews, but by spirituall cognation, to all the houshold of faith, consisting as well of Gentiles, as Jews.

V. 4. *whom* pertaineth *the adoption*] Gr. *whose are the adoption.* For God preferred the Israelites before all nations of the earth, and accounted them his peculiar people, and named them not onely his *Children*, but his *First-born*, Exod. 4. 22. *Israel is my son, my first-born*, Jer. 31. 9.

and the glory] That is, the Ark of the Covenant, which was a visible token of Gods presence; so we read 1 Sam. 4. 21. The glory is departed from Israel, when the Ark was taken; and Psalm. 63. 3. To see thy glory, as I have seen thee in the sanctuary.

and the covenants] Or, *testaments.* The tables of the covenant. Ephes. 2. 12.

and the giving of the law] The judiciall and morall.

and the service of God] That is, the manner of his worship, prescribed by the ceremoniall law.

and the promises] Made to Abraham and his posteritie.

V. 5. *God blessed for ever*] A most evident testimony, and pregnant proof of Christs divinitie. Bluth for shame, saith Oecumenius, and be confounded, O thou wretched miscreant Arrius, when thou hearest Christ glorified by the Apostle with the title of God, in the singular number: with the article ὁ, the God, or, onely God, and God over all, and blessed for ever.

V. 6. *Not as though the word of God hath taken none effect*] Gr. *But it cannot be that the word of God hath failed.*

are not all Israel, which are of Israel] That is, all are not that people of God to whom the promises were made, who descend from the loines of Jacob; for there are three sorts of Israels: according to the flesh onely; such are the unbeleeving Jews: according to the spirit onely; such are the faithfull among the Gentiles: according to the flesh and spirit; such was Jacob himself, and his beleeving posterity.

V. 7. *in Isaac shall thy seed be called*] See Gen. 21. 12. Isaac shall be thy true and naturall son, and therefore heir of the blessing, although Ishmael was born also of Abraham, and circumcised before Isaac.

V. 8. *the children of the flesh*, &c.] Not all they who are carnally born of Abraham by the course of nature, are the children of God, to whom the promise of grace was made; but the children of promise, that is, those who were born by virtue of the promise, those who by Gods speciall grace were adopted (as Isaac by a speciall and singular promise was begot by Abraham) they onely are accounted for that seed mentioned in the covenant, *I will be thy God, and the God of thy seed.*

the children of the promise] See Gal. 4. 28.

V. 9. *At this time*, &c.] Or, *season.* See Gen. 8. 10.

V. 11. *For the children being not yet born, neither having done any good or evill*] Namely, whereby they might be differenced one from the other; for otherwise they were already conceived in sin, and living in their mothers womb, when the sentence of God passed upon them; so that God had not regard unto faith in the one, or infidelity in the other, but that it was upon his own absolute pleasure, not upon any desire, that God preferred the younger before the elder.

any good] Gr. Tec. *good, or, that good.*

purpose of God according to election] Or, *the purpose according to the election of God.*

might stand] Gr. *might remain.*

not of works] That is, not at all by observing any condition depending upon the will of man, which would have made the decree wavering and uncertain, seeing that man is so variable in all that he doth, or undertaketh.

but of him that calleth] Out of undeserved grace and favour, and calleth not onely outwardly, but inwardly and effectually, to bring men to faith and goodnes. Rom. 8. 28, 30, 31. 2 Tim. 1. 9.

The elder shall serve the younger] See Gen. 25. 23. This prophecie is not to be understood of any outward service or dominion; for Esau did not serve Jacob after that manner, at least in his own person; but either it is to be understood of the posterity of Jacob and Esau, that the posterity of the elder should serve the posterity of the younger, as they did also for a time; and for this the words of the Lord by Moses, Gen. 25. 23. are expresse; *Two nations are in thy womb, and two sorts of people shall be separated from thy bowels; and the one people shall be stronger than the other, and the elder shall serve the younger.* Or else the prophecie is to be understood of the eternall and spirituall dominion which the children of God are to enjoy hereafter, whereof the inheritance and dominion in Canaan was a type, Hebr. 11. 15, 16. We may also thus expound the words. The elder shall serve the younger, that is, he shall be deprived of his birth-right, in token that from him and his posteritie should be taken away also the part and claim of the blessed seed; and that he should be no otherwise in the world, than as a servant in his fathers house, in comparison, namely, of Jacob, who shall be his heir.

elder] Or, *greater.*

younger] Or, *lesser.*

V. 13. *As it is written*] Forasmuch as the word *serving* seemeth not to be clear enough to expresse the election of Jacob and rejection of Esau in the purpose of God, the Apostle brings in this other passage out of Malachi 1. 2. for a declaration of the former; and proveth, that this same fervitude or subjection of Esau unto Jacob, was accompanied with Gods eternall and undeserved love of Jacob, and with his just and righteous hatred of Esau.

Jacob have I loved, &c.] Mal. 1. 2, 3.

V. 14. *God forbid*] See Chap. 3. 4.

V. 15. *I will have mercy*] See Exod. 33. 19. I will be favourable and gracious to whom I list to be favourable. God is most free, and cannot be taxed with injustice, though he cast brighter beams of his favour upon one than another; for although he chuse and predestinate to salvation them that are not yet born, without any respect of worthinesse; yet he bringeth not the chosen to their appointed end, but by the means of his mercy, which is a cause next under predestination: now mercy presupposeth misery, and misery, sinne, and a voluntary corruption of mankinde, and this corruption presupposeth a pure and perfect creation. Moreover mercy is shewed by degrees, to wit, by calling by faith to justification and sanctification, to that at the length wee come to glorification: Now all these things ordinarily following the purpose of God, do clearly prove that he can by no means seem unjust in loving and saving his.

I will have mercy] Or, *I have mercy.*

I will have compassion] Or, *I have compassion.*

V. 16. *not of him that willeth*] These words contain the conclusion of the Apostles answere, therefore God is not unjust in chusing and saving of his free goodnes such as it pleaseth him; as he also answered Moses when he prayed for all the people. By *will*, he meaneth here, the thoughts and desires of the heart; by *running*, our earnest ende-

vours, and good works, and commendable course of life; to neither of which yet hee ascribeth the praise, but onely to the mercy of God. Upon this verse S. Austine acutely observes in his Enchyridion, against the Pelagians, that when the Apostle saith, *It is not of him that willeth, nor of him that runneth*; the meaning cannot be, that it is not wholly of him that willeth, or of him that runneth, but partly of him that willeth, and partly of him that runneth, and partly of God that hath mercy: for according to that exposition, the Apostle might have said, It is not of him that hath mercy, but of him that willeth or runneth; because, according to their Pelagian tenet, it is not only of God that hath mercy, but partly of him that willeth and of him that runneth. But if no man dare say that it is not of God that hath mercy, for that were in direct terms to contradict the Apostle; it remaineth therefore that this must be the sense, That it is not at all of him that willeth, nor of him that runneth, but wholly of God, who hath mercy, *qui voluntatem preparat adjuvandam, & adjuvat preparatam.*

V. 17. *Even for this same purpose,* &c.] See Exod. 9. 16.

have I raised thee up] Or, *stirred*, or, *set thee up*. The words may bear either of these interpretations; I have made thee to stand, that is, I have reserved thee, and not struck thee, or destroyed thee with the pestilence, as I did the rest of the people, Exod. 9. 15. Or, for this cause I have set thee upon the throne of Egypt, or have placed thee as it were in a high theater, to make thee an example to all that shall dare to set themselves against me, by the fearfull judgements that I shall inflict upon thee and thy people.

throughout all the earth] Gr. *in all the earth*.

V. 18. *he hardeneth*] By Gods with-holding his grace, and not mollifying their rebellious hearts it cometh to passe, that all the means which he employeth outwardly, though never so good and holy, are perverted by them, to the encrease of their hardness. Moreover, it is to be noted, that as the Text saith, that God hardned Pharaohs heart; so it is said, Exod. 8. 15, 32. that Pharaoh hardened his own heart, so that he could have none excuse; sith Gods induration was inflicted upon him most justly and deservedly for his wilfull opposing God, and maliciously rebelling against him.

V. 19. *Why doth he yet finde fault*] This is another objection, which may arise in mens mindes, either from carnall reason, or by the suggestion of the devil: If God doth appoint to everlasting destruction such as he listeth, and that cannot be hindred or withstood that he hath once decreed, how doth he justly condemn them which perish by his will?

V. 20. *But O man, who art thou*] Although the will of God is alwayes grounded upon good reason for whatsoever he doth; (for his will is the rule of righteousnes, and is never severed from his wisedome, howsoever the reason be not manifest unto us, or transcend our understanding, Rom. 11 33.) yet he is not to give an account to man or any other creature of his actions, and therefore the Apostle here stoppeth the mouth of all that dare to move such curious questions; why God disposeth thus or thus of men: God hath alwayes a reason of his will, but his will made known to us, ought to stand for an all-sufficient reason, and it as little becomes man who is dust and ashes to expostulate with God, as it doth the clay to expostulate with the Potter.

replieth against God] Or, *answereth again*, or, *disputeth with God.*

shall the thing formed say to him that formed it] Isa. 45. 9.

V. 21. *Potter power over the clay,* &c.] See Jer. 18. 6. Wisd. 15. 7.

of the same lump] By this metaphor is intimated the originall of all mankind out of one bloud, Act. 17. 26. out of this corrupt masse, it is in Gods power of his free will to appoint some to everlasting glory, and others to everlasting shame and ignominie: as it is in the Potters power at his pleasure, of the same stuffe to make up one vessell to serve for honourable uses, and occasions, as vessels for eating and drinking, and utensils for state and ornament, and another vessell for base and abject imployments.

one vessell unto honour, and another unto dishonour] Gr. *this unto honour, and that unto dishonour.*

V. 22. *what if God, willing*] Gr. *but if*. As if he should say, Hast thou any just cause to reply against God? seeing that in exercising that absolute freedome of his Soveraignitie to save one and punish others, he useth such long-suffering toward the wicked to allure and draw them to repentance, which yet notwithstanding, doth but harden them so much the more in their evil, Rom. 2. 4, 5. In this speech the Apostle seemeth to have a speciall eye on the Jews, towards whom God had used the utmost of long-suffering before he would altogether reject them.

vessels of wrath] That is, those men on whom he will exercise his severe judgement, being formerly compared unto vessels of dishonour, and after said to be fitted to destruction; that is, whose state and condition is so sinfull and corrupted, that neither being pardoned nor amended by the grace of God, it can serve for no other use, than to be a dreadfull example and subject of his just judgement.

fitted] Or, *made up.*

V. 25. *I will call them my people*] Hos. 2. 23. 1 Pet. 2. 10.

V. 26. *And it shall come to passe*] Hos. 1. 10.

V. 27. *Though the number of the children of Israel be as the sand of the sea*] Isa. 10. 22, 23.

a remnant shall be saved] Gr. Tec. *a part taken out shall be saved.*

V. 28. *For he will finish the work*] Or, *the account*. Some take this as a threatning against the wicked Jews, whom God should cut off and reject, & thereby bring that unkinde & unthankfull people to an extreme fewnes, always preserving such as are his among that nation. Others understand here the constancie of the decree of God in keeping and preserving his, notwithstanding the rebellion of the greater multitude of others, which agreeth well with the verse following.

work] Gr. *reckoning*, or, *word.*

V. 29. *Except the Lord of Sabboth had left us a seed*] Isa. 1. 9.

V. 30. *which followed not after righteousnes*] So then, the Gentiles had no works to move and procure Gods mercy before-hand, and in that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it, and in that the Jews attained not to that which they sought after, they are to thank none for that but themselves, because they sought it not aright.

V. 31. *which followed*] Gr. *following.*

hath not attained] Or, *it.*

V. 32. *not by faith*] That is, because they sought not righteousnes in Christ in whom alone it is, and no otherwise to be obtained than by faith, and not by the merit of our own works.

by the works] Gr. Tec. *by works.*

stumbling-stone] By the stumbling-stone he meaneth Christ crucified, 1 Cor. 1. 23. and the same is implyed by Simeon, Luk. 2. 34. This childe is set for the fall and rising again of many in Israel, and for a signe which shall be spoken against.

V. 33. *Behold, I lay in Sion a stumbling-stone*] Isa. 8. 14. and 28. 16. 1 Pet. 2. 6.

ashamed] Or, *confounded.*

CHAP. X.

Vers. 1. BRethren] The Apostle intending to set forth in the Jews, an example of marvellous obstinacie, beginneth with a sweet insinuation, as it were anointing the brim of the cup with honey, out of which they were to drink a bitter potion.

V. 3. *For they being ignorant*] The ignorance of the law which we ought to know, excuseth none before God; especially, it excuseth not them who are of his household.

of Gods righteousnes] That is, the righteousnes of Christ, both active and passive, imputed to every believer.

going about to establish their own righteousnes] Gr. Tec. *being zealous to establish.* The first entrance into our vocation to salvation, is to renounce our own righteousnes: the next to embrace the righteousnes by Christ which God freely offereth us in the Gospel.

V. 4. *For Christ is the end of the law*] Christ is laid to be the end of the law, partly because all the ceremonies of the law prefigured him, and had reference unto him, as their scope, end, and accomplishment: partly, because by the law ceremoniall, morall, and judiciall, the consciences of all that were under the law were convinced of sinnes, the expiation whereof could no where be found, but in the sacrifice of Christs death. Or Christ may be said to be the end of the law; because the end of the law is perfect righteousnes, that a man may be justified thereby, which end we cannot attain of our selves through the frailty of our flesh, but by Christ we attain it, who hath fulfilled the law for us.

for righteousness] Gr. *to righteousness.*

to every one] Not only to the Jews, but also to the Gentiles.

V. 5. *That the man which doth those things*] See Lev. 18. 5. Ezek. 20. 11.

shall live by them] Gr. *in them*. In the Greek it is *in them*, which is a kinde of Hebraisme, signifying *by them*, for such is the condition of the law, that doth the works of the law shall live; but cursed is he that confirmeth not all the words of the law to do them, Deut. 27. 26. To which our Saviours answer to the young man in the Gospel, who demanded of him what he should do to obtain eternall life, agreeth, saying, Keep the commandements: Doe this and thou shalt live.

V. 6. *Say not in thine heart, who shall ascend into heaven*] See Deut. 30. 12. That the law hath regard and tendeth to Christ, that is a manifest proof, for that it propoundeth such a condition as can be, and is fulfilled of none but Christ onely, which being imputed unto us by faith, our conscience is quieted, so that now no man can ask, Who can ascend up into heaven, or bring us from hell, seeing the Gospel teacheth that both of these are done by Christ, and that for their sakes who with true faith embrace him, who calleth them. Or, God hath so plainly and fully shewed the way of salvation, that we need not seek further for it, above or below.

V. 9. *The word is nigh thee*] Deut. 30. 14. By the word Moses understood the law which the Lord published with his own voice, and Paul applies it to the preaching of the Gospel, which was the perfection of the law.

the Lord Jesus] Gr. Tec. *the Lord Jesus Christ.*

V. 10. *beleeveth unto righteousnes*] Gr. *beleef is to righteousnes.* Faith is said to justifie; and furthermore seeing the confession of the mouth is an effect of faith, and it is the way to come to salvation, it followeth, that faith is also said to save.

V. 11. *whosoever beleeveth on him*] See Isa. 28. 16. To beleeve in God,

God, is to yeeld and consent to Gods promise of salvation by Christ, and that not only in general, but in particular, that the promises pertain to us, whereupon ariseth a sure trust.

V. 12. *difference between, &c.*] Gr. *distinction of Jew and Greek.*

V. 13. *For whosoever shall call upon the name of the Lord*] See Joel 2. 32. Acts 2. 21. True calling upon the name of God, is the testimony of true Faith; and true Faith of a true Vocation, and a true and effectuall vocation or calling, of true Election. By calling on Gods name he understandeth the true worship of the true God.

V. 15. *How beautifull are the feet of them that preach the Gospel of peace?*] Gr. Tec. *who bring glad tidings of good things.* See Isa. 57. 2. Nahum 1. 15.

V. 16. *Lord, who hath beleeved our report*] See Isa. 53. 1. John 12. 38.

our] Gr. *the hearing of us.*

report] Or, *preaching.*

V. 18. *But I say, have they not heard*] As for the Jews which have not beleeved, what can be said thereof? Is it for that they have heard nothing of the Gospel? Surely, no; for the Gospel like unto the Sun, Psal. 19. 5. hath cast his Beams over the whole World: May we not therefore say, that the fault lyes in themselves, who rejected that light of saving knowledge, which the Gentiles have embraced? The Apostle answereth, verf. 19. that it is not to be gainsayed, seeing Moses had protested the very same of old.

their sound went] See Psal. 19. 4. This place is taken out of Psal. 19. 4. and is properly meant of that knowledge of God, which all men may have by contemplation of the Heavens, and the Creatures therein; yet it is by the Apostle very fitly applyed to the sound of the Word preached by the Apostles.

V. 19. *Did not Israel know*] Or, *hath not Israel known.*

I will not provoke you] See Deut. 32. 21.

them that are no people] He calleth the Heathen no people, because they are not said to live, but to die, who are appointed for everlasting condemnation: Or else we are to understand the Pronoun *my*, and the sense is this, I will provoke you to jealousie by a people, that is not my people, that is not comprised within my Covenant.

V. 20. *I was found*] Or, *I have been found.* See Isa. 65. 1.

I was made] Or, *I have been made.*

All day long, &c.] See Isa. 65. 2.

CHAP. XI.

Vers. 1. HAth God cast away his people] Gr. Tec. *his people whom he foreknew.* Now the Apostle sheweth how the Doctrine formerly delivered, is to be applyed to others; teaching us, that all the Jews in particular are not cast away: and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the Elect, or not.

V. 2. *which he foreknew*] Which he loved and chose from everlasting, and decreed to save before the Foundations of the World were laid.

Wot ye not what the Scripture saith of Elias] Gr. *in Elias.* In the days of Elias when there appeared no face of the Church to the World, yet God knew his Elect, and of them a great store and number; whereupon this also is concluded, that we ought not rashly to pronounce of any man or people, that they are reprobate, seeing the Church is oft-times brought to that state, that even the most watchful and sharp-sighted Pastours may think it to be clean extinct and put out.

maketh intercession to God against] Or, *communeth with God against.*

V. 3. *Lord, they have killed thy Prophets,* &c.] See 1 King. 19. 4.

digged down the Altars] The Prophet by these words doth not any way approve of those Altars which were erected in Israel, contrary to the Law which designed a certain place, namely, at Jerusalem, where they ought to have offered their sacrifice to God; but he taxeth the impiety and idolatry of that people, who erected Altars to Baal, and sacrificed upon them; but pulled down the Altars which were erected in honour of God, and would by no means sacrifice unto him, or serve him.

life] Gr. *soul.*

V. 4. *answer of God*] Gr. *oracle of God.*

I have reserved to my self] See 1 King. 19. 18. He speaketh of remnants, and the reserved people which were chosen from everlasting, and not of remnants which should be chosen afterwards; for they were not chosen, because they were not Idolaters, but rather, they were not therefore Idolaters, because they were chosen, and by Gods grace kept from that and other foul sinns.

seven thousand men] That is, a very great number, by a Synecdoche. So we reade Gen. 33. 3. that Jacob bowed himself to the ground before his brother seven times; and Psal. 12. 6. Silver is said to be tried in the furnace seven times, that is, very often; and Christ telleth Peter, that he is to forgive his brother not seven times, but seventy times seven times, that is, how often soever he offendeth him, if he be sorry for it, and seek to be reconciled unto him.

the knee to the image of Baal] The article In the Original, is feminine, τῇ βάαλ, not that the Heathen beleeved Baal to be a feminine Idol; for by Baal, as Sanchuniacho and others affirm, they meant Phebus or the Sun: But the article agrees with *knee* understood, that is, the image of Baal. The word Baal significh as much as Patron, or one in whose power another is, which name the Romish Idolaters, to this day, give to their Idols, naming them Patrons, or Patronesses, or Ladies Guardians.

V. 5. *at this present*] Gr. *in this present.*

there is a remnant] That is, God hath left some Jews yet to remain, which doe not reject the Gospel, but embrace the Gospel, and are effectually called also; though in comparison of the great multitude that rejected and continued in their unbeleef, they are but as a small remnant or parcel torn from the rest, Isa. 6, 13.

the election of grace] Not whereby men chuse grace, but whereby God chuseth us of his grace and goodnes.

V. 6. *And if by grace*] This seemes to be added against those amongst the Jews, that having received the profession of Christianity, yet still did put part of their righteousnes and confidence in the works of the Law; which the Apostle here proves to be a false and vain perswasion, for as much as those two sorts of righteousnes, and salvation, to wit, by the Covenant of Grace, and the Covenant of Works, were altogether incompatible. See Rom. 4. 3, 4. and Gal. 5. 2, 4.

no more of works] This saying beareth flat down to the ground the doctrine of merit, and of all kinde and manner of works, whereby our justifiers of themselves doe teach, That works are either wholly or partly the cause of our justification.

otherwise grace is no more grace] Whatsoever is given for the merit of our works, is not freely given, and consequently is not χάρις, or *gratia*; for, as St. Augustine speaketh elegantly against the Pelagians, *Gratia non esti gratia ullo modo, nisi sit gratuita omni modo*; Grace is not said to be grace any way, or in any sense, if it be not free every way.

otherwise work is no more work] That is, it loseth the nature of a work done to merit by; for if we are elected and chosen partly for our works sake, and partly by grace, then the merit of our works is no merit; for, as Bernard rightly concludeth, if merit enter first, it excludeth grace; and if grace enter first, it excludeth merit: *Non bene convenient, nec in una sede morantur.*

V. 7. *Israel hath not obtained*] That is, those among the Jews, who boasted that they were Israelites, and gloried in the flesh, and sought to establish their own righteousnes.

the election hath obtained] That is, the Elect (have obtained) by a metonymie, which the Apostle useth, more emphatically to expresse the cause of their adoption and salvation; to wit, Gods free Election.

blinded] Or, *hardened.*

V. 8. *God hath given them the spirit of slumber*] So the Hebrew signifieth, Isa. 29. 10. out of which the Apostle took these words; yet in citing them, he followeth the translation of the Seventy here, and elsewhere, that the Gentiles to whom he wrote, who understood that translation, and not the Hebrew, might not take any offence by reason of some seeming differences between it and the Original. The Greek word used by the Apostle, κατανύξεως cometh not from κατ' ἔξ; as if he should say, The spirit of men in a deep sleep in the night; but from νύσσω νύξω, to prick or bore through: κατανύσσω, saith Oecumenius, is ἐμ τοῦτο τὰ τῆς ψυχῆς ὄμματα, to be fastened, and as it were nailed in evil, to be obstinately wicked; howbeit the Hebrew original, and the translation of the Septuagint, which the Apostle followeth, may be easily reconciled, if by the spirit of slumber we understand such a dead sleep, as may be observed in those that are prick'd or stung with venemous Serpents, out of which they hardly or never awake.

slumber] Or, *remorse*; or, *pricking through.*

eyes that they should not see, &c.] See Isa. 6. 9. That is, eyes unfit to see with, and ears unfit to hear with, or eyes and ears wherewith (as the case stood with them) they could neither see nor hear.

V. 9. *Let their table be made a snare*] See Psal. 69. 22. As unhappy birds are enticed to death by that which is their sustenance: so did that turn to the Jews destruction, of which they sought life; to wit, the Law of God, for the preposterous zeal whereof they refused the Gospel.

and bow down their back] Gr. *bow together*, or *crook.* If we follow this translation of the Septuagint according to the letter, then as the Greek Scholiast observeth, we have here a prediction of the Jewes captivity, and subjection to the Romanes, who enforced them to bow, with the heavy burdens they laid upon them. But if we follow the Hebrew Original, and render the words, Make their loines continually shake; then we may well understand the Prophecie of terrours of conscience, and the spirit of bondage, to which the unbeleeving Jews are subject even to this day.

V. 11. *I say then, Have they stumbled*] God appointed this casting off of the Jewes, that it might be an occasion to call the Gentiles, and again that this calling of the Gentiles might be an occasion to reforce the Jews, to wit, that they being enflamed and provoked by the emulation of the Gentiles, might themselves at length embrace the Gospel. And hereby we may learn that the severity of God serveth as well to the setting forth of his glory, as his mercy doth; and also

that God prepareth himself a way to mercy by his severity: so that we ought not rashly to despair of any man, nor proudly to triumph over others; but rather provoke them to an holy emulation, that God may be glorified in them also.

God forbid] See *Chap.3.4.*

to provoke them to jealousie] By this means, their fall, through Gods goodnes, conduceth to their rise: for through their fall salvation came to the Gentiles, and this salvation of the Gentiles bred emulation in the Jews, and this emulation was a meanes to bring them to believe the Gospel, whereby they might be raised from their fall.

V. 12. *the riches of the world*] By riches, he meaneth the knowledge of Christ, in whom all the treasures of riches and knowledge are hid; and by the world, all Nations dispersed throughout the whole world.

diminishing] Or, *decay*; or *losse*.

V. 13. *I am the Apostle*] Gr. Tec. *I remain the Apostle.*

V. 15. *but life from the dead*] The words may bear a double construction, either they may have reference to the Jews, that their assumption into the Church will prove no lesse than their raising from the death of sinne, to the life of grace: or that the coming in of the Jews will serve as a great means to bring in all the Gentiles, and by the Gospel make them partakers of eternal life. For it shall come to pass that when the Jews generally embrace the Gospel; the world shall as it were quicken again and rise up from death to life; when that nation shall be converted, there shall be such perfect and entire joy as in the end of the world at the resurrection of the dead, saith the Greek Scholiast.

V. 16. *For if the first-fruit be holy*] He alludeth to the first-fruits of those loaves, by the offering whereof all the whole crop of corn was sanctified, Ezek. 44. 30. so that the owners might use the rest the yeer following with a good conscience, Levit. 23. 14.

if the root be holy] The nation of the Jews being considered in their stock and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging our brethren we must not stick in their unworthiness, to think that they are all at once cast off: but we ought to consider the root of the covenant, and rather go back to their ancestours which were faithful, that we may know that the blessing of the covenant reacheth in some of their posterity; as we also find proof thereof in our selves, Esa. 65. 8.

V. 17. *And if*] Gr. *But if.*

amongst them] Or, *for them.*

V. 18. *boast not against the branches*] There is no cause why the Gentiles which have obtained mercy should triumph over the Jews, which now refuse the grace of God, seeing they are grafted into the stock of the Jews ancestors; but let them rather take heed that that be not found in them which is worthily condemned in the Jews: and hence we are further to learn that we ought to be studious of Gods glory, even in respect of our neighbours; so far ought we to be from bragging and glorying for that we are perferred before others by special grace.

V. 20. *because of unbeleef*] Gr. *by unbeleef.*

but fear] See thou stand in awe of God modestly and carefully. By *fear*, he meaneth not a fear of diffidence or distrust, but a fear of watchfulnes or circumspection.

V. 21. *natural branches*] He calleth them *natural*, not because they had any holinesse by nature, but because they were born of them whom the Lord set apart for himself from other nations by his league and covenant which he freely made with them.

take heed *lest he also spare not thee*] Gr. Tec. *neither will he spare thee.*

V. 22. *and severity of God*] In the Original ἀποτομίαν, which signifieth a resection or cutting off, and the metaphor seems to be taken from a Gardiner, who with a pruning knife *cuts off* dead boughs, or luxuriant stems; Or it may allude to the speeches of a man moved in choler, which are for the most part abrupt, and *cut* off as it were in the midst; and thereby is signified the rigor of judgement, or Gods severe justice.

on them which fell] That is, over the Jews that stumbled at the rock of offence through their unbeleef in Christ, and therefore were justly rejected of God. Which severity God used towards them, that we should take example and warning by them, to give good heed, least we fall into the same unbeleef with them, and be rejected alike as they were.

goodnes] Gr. Tec. *the goodnes of God.*

if thou continue in his goodnes] In the state of grace wherein thou art set, that is, if thou bear the fruits thereof, and render God thanks for the same.

otherwise thou shalt also be cut off] As an unfruitful branch, John 15. 2. But here it is to be noted that this passage ought to be understood of the outward incorporation into the Church by profession, whereof many hypocrites do partake, and not of the inward & efficacious ingrafting into the mystical body of Christ, by a lively faith and the communion of the Spirit according to the election of God, which is ever accompanyed with perseverance. See Matth. 15. 13. 2 Tim. 2, 19.

V. 23. *shall be grafted in*] Many are now for a season cut off, that is, without the root, who in their time shall be grafted in; and again there are a great sort, which according to the outward shew seem to be grafted in, who notwithstanding through their own fault afterwards are cut off and quite cast away; which thing is especially to be considered in nations and peoples, as the Jews and Gentiles.

V. 24. *which is wild by nature*] Understand nature not as it was first made, but as it was corrupted in Adam, and so derived from him to his posterity.

contrary to nature] Gr. *beside nature.*

good olive-tree] Into the people of the Jews which God had sanctified of his meer grace: and he speaketh of the whole nation taken into covenant with God.

own] Or, *proper.*

V. 25. *of this mystery*] That is, touching the last conversion of the Jews obscurely intimated by the Prophets, Esa. 11. 11. Zach. 12, 10, but clearly set forth in the Gospel, Matth. 23. 39. Luke 21. 24. 2 Cor. 3. 16.

in your own conceits] Gr. Tec. *in your selves.*

blindnes] Or, *hardnes.*

in part] He speaketh in respect of the greater part of all the people, of whom there were excepted but a very small number of the elect ones.

happened] Or, *come.*

the fulnes of the Gentiles] The full number or multitude, and as it were the body of them.

be come in] Into the Church of God by professing the Christian faith.

V. 26. *all Israel*] The body of this people in general, shall be brought again into the way of salvation, and re-established into the Church. Or, the whole Israel of God consisting of Jews and Gentiles, Gal. 6. 10.

There shall come, &c.] See Isa. 59. 20.

out of Sion] Isaiah speaking of the first coming of Christ in the flesh, saith, He shall come into Sion; but the Apostle applying that passage to his second manifestation in grace toward the Jews, saith here, Out of Zion: that is, out of the midst of the Church, where he hath his dwelling and abode by his Spirit, will he call and recollect the Jews again.

the deliverer, and shall turn] Gr. Tec. *and the deliverer shall turn.*

V. 28. *touching the election*] In that God respecteth not what they deserve, but what he promised to Abraham.

V. 30. *for as ye in times past*] Although they which are hardned are worthily punished; yet hath not God suffered this stubbornes of the Jews so to come to pass properly for any hatred to that nation, but that an entry might be as it were opened to bring in the Gentiles; and that afterwards the Jews being enflamed with emulation of that mercy which is shewed to the Gentiles, might themselves also be partakers of the same benefit, and so it might appear that both Jews and Gentiles are saved onely by the free mercy and grace of God, which could not have been so manifest, if at the beginning God had brought all together into one Church: or if he had saved the nation of the Jews without this interruption.

beleeved] Or, *obeyed.*

V. 31. *beleeved*] Or, *obeyed.*

V. 32. *concluded*] Or, *shut them all up together.*

V. 33. *O the depth of the riches*] The Apostle cryeth out as astonished with this wonderful wisdom of God, which he teacheth us religiously to reverence, and not curiously and profanely to search beyond the compass of that, which God hath revealed unto us in his word.

V. 34. *For who hath known*, &c.] See Isaiah 40. 13. Wisd. 9. 13. 1 Cor. 2. 16.

V. 36. *For of him*] As of the first cause, thas disposeth and ordereth all things according to his wise counsel.

through him] Gr. *by.* As working himself whatsoever is necessary for mans salvation, and powerfully performing whatsoever is once ordained, and decreed by his counsel.

and to him] As to the utmost end, to whose glory every thing must tend, and be reduced, Pro. 16. 4. The Lord hath made all things for himself.

all things] Not onely those that concern the creation, preservation, and government of all things in this world; but also, and principally whatsoever belongeth to the glorious work of mans eternal salvation, whereof the Apostle doth here specially treat.

to whom] Gr. *to him.*

CHAP. XII.

Vers. 1.] *Beseech you*] The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in the delivering precepts of Christianity: and first he layeth general grounds, whereof the chiefest is this, That every man consecrate himself wholly to the spiritual service of God, and do as it were sacrifice himself, trusting to the grace of God.

your

your bodies] That is, *your selves*, by a Synecdoche. In times past other bodies than our own, to wit, the bodies of Beasts were offered, but now our own must be offered.

a living sacrifice] In times past dead sacrifices were offered, but now we must offer such as have the spirit of life in them; by *life*, he meaneth the new life in the regeneration of the Spirit, and this sacrifice is to be offered not as in the old Law, by presenting it alive before the Lord, and shedding the bloud upon the Altar, but by a spiritual slaying and mortifying our carnal lusts and affections, Rom. 6. 11. 2 Cor. 5. 15. Colos. 3. 9.

acceptable] Gr. *well pleasing.*

reasonable service] Or, *worship*; that is, a spiritual service, so called in opposition to the carnal rites of the ceremonial law; and he calleth it a reasonable service, because it consisteth not in the outward offering up of unreasonable beasts, as in the Old Testament: but in the offering up of our selves, who are men endued with reason. The like exhortation we have, Heb. 13. 15. 1 Pet. 2. 5. Or, agreeable to the rules of true reason.

V. 2. *be not conformed to this world*] That is, take not upon you the form and fashion of this world, which lyeth altogether in wickednesse, 1 Joh. 5. 19. apply your selves not to the customes, dispositions, and practices of worldly and corrupt men, described by the Apostle, Rom. 13. 13. Ephes. 4. 18, 19. 1 Pet. 4. 3. 1 Joh. 2. 16.

but be ye transformed] See Ephes. 4. 23. changed, or alterred in form and fashion, not according to the body, but according to the soul and the faculties thereof; that is, be ye regenerated and changed from your natural depravation in all parts of your soul, beginning from the very highest; namely, the Understanding and Reason, by which also the Spirit of God doth work upon all other inferiour faculties.

by] Or, *in.*

that ye may prove] See Ephes. 5. 17. Give proof by your godly life, that ye understand indeed what is the good will of God; or that by the gift of a spiritual judgment you may discern and approve that the law of God is altogether good, and perfectly compleat, Psal. 19. 8, 11. Rom. 7. 22. and to submit our selves unto the same; or that we may discern what according to the Law is good and acceptable unto God, and exactly correspondent to his will revealed in his Word, which is the perfect rule according to which we are to frame our lives.

acceptable] Gr. *well pleasing.*

V. 3. *through*] Or, *by.*

through the grace given unto me] By grace he meaneth his Apostolical office freely bestowed upon him, as the word is taken, Rom. 1. 5.

to think of himself more highly] Or, *to be wise.*

but to think soberly] Gr. *to sobriety.* We shall be sober, if we take not that upon us which we have not, nor brag of that which we have. In the Greek there is a most elegant Paranomasie in three words of like sound, ὑπερφρονεῖν, φρονεῖν and σωφρονεῖν, which cannot be expressed in any other language; and the Greek Scholiast thereupon obserues, that the Apostle sometimes useth choice figures of Rhetorick to shew that he was not ignorant of that Art: and yet not over frequently, that he might retain the simplicity and majesty of his Apostolike style.

to every man, &c.] See Ephes. 4. 7.

the measure of faith] By Faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost poureth upon the faithfull.

V. 4. *For as we have many members*] See 1 Cor. 12. 12. There is a double reason of the precept going before; the one is because God hath not appointed every thing to be done by every man, but constituted divers vocations, the bounds whereof men ought not to passe: the other, for that the diversity and inequality of vocations and gifts redoundeth to our commodity, seeing the same is therefore instituted, that we should be bound one to another; whereupon it followeth, that no man ought to be grieved thereat, seeing that the use of every private gift is common.

Office] Gr. *action*, or, *operation.*

V. 6. *Having then gifts*] Or, *but having gifts.* See 1 Pet. 4. 10, 11.

whether prophecie] By prophecy he understandeth not the extraordinary gift of fore-telling things future, but the gift of expounding the holy Scriptures, as the Apostle himself declareth the meaning of the word, 1 Cor. 4. 3.

proportion of faith] Some by proportion of Faith understand an analogie to the Articles of the Creed, and from hence they collect this doctrine, that in all interpretations of holy Scripture, we have an eye to the Articles of the Christian Faith, and give Expositions conformable thereunto; and that rule is good: but yet it seemes that the Apostles words have another meaning here; that he that hath the gift of prophecie, ought to exercise it according to the proportion of Faith, that is, according to the measure of that knowledge of heavenly mysteries revealed in Scripture, and given unto him.

V. 7. *he that teacheth*] Gr. Tec. *gift of teaching.* Here he divideth (as some conceive) Prophets into Doctors and Pastours; the Doctours simply searched into the meaning of Scripture, but the Pastors besides the Exposition of the Text, or commenting upon it, applyed the sense of Scripture to the special use of their hearers. The former resemble our Readers in the Universitie; the latter our Preachers.

V. 8. *giveth*] Or, *imparteth.*

with simplicity] Or, *liberally.*

V. 9. *Let love be without dissimulation*] Now he cometh to the duties of the second Table, which he deriveth from charity, which is, as it were, the fountain of them all; and he describeth it by sincerity, hatred of evil, earnest & study of good things, and good affection to help our Neighbour. If it be demanded, why the Apostle addeth here the Epithete, sincere, or without dissimulation, to love rather, than to other vertues? the answer is twofold, either because they are all comprised in love, or because there is almost no man who maketh not some shew of love or friendship to his Neighbour, though he bear secret rancor and malice in his heart.

Abhorre] Gr. *abhorring*, or, *hating.*

cleave] Gr. *cleaving.*

V. 10. *Be kindly affectionated*] See Heb. 13. 1. φιλοστοργία signifieth natural affection, and φιλαδελφία love of the brethren. His meaning therefore is, that we should improve the natural affection we bear towards any to a higher pitch, even to Christian charity.

with brotherly love] Or, *in the love of the brethren.*

in honour preferring one another] Gr. *going before one another.* The meaning is, not that we should ambitiously strive to out-strip one another in getting places of honour or preferment one before another; but strive to prevent one another in offices of courtesie and humanity, and in giving honour one to the other, and yeelding the place and the hand. For Christian humility teacheth not onely not to prefer our selves above our equals; nor to equal our selves to our betters, but also in some cases to equal our selves to our inferiours, yea and to prefer them also above us. *Primus gradus*, &c. 1. *Inferiorem se exhibere æquali.* 2. *Æqualem se exhibere inferiori.* 3. *Inferiorem se exhibere etiam inferiori.* Bernardus.

V. 11. *Not slothful in businesse*] Or, *remisse in industry.* In the Original it is word for word, not remisse in your study or diligence, that namely which every one ought to employ about his calling, in a spiritual carefulnesse, to the glory and service of God, and to the good of the Church, and the salvation of the godly.

fervent in spirit] Zealous, not cold, not luke-warm, but earnest in a holy spiritual affection.

serving the Lord] In some Editions it is not κυρίῳ, but καιρῷ, that is, serving the time; which reading, if we should admit, we must not understand the Apostle as if he commanded us to be *temporizers*, or to apply our selves to the corrupt customes and manners of the times; but to keep time in all our actions, and doe them in the fittest season; and as the Apostle elsewhere exhorteth, to walk wisely towards them that are without, redeeming the time, Col. 4. 5. Eph. 5. 16. because the days are evil: But in the most ancient Copy of Tecla, and generally in the most correct Editions, the word is not καιρῷ, but κυρίῳ, not the time, but the Lord; and the meaning is, that we should have no other aime or scope in all our actions than his service, and whatsoever our employment be, to consider with all diligence as servants of the Lord, what his service and honour requireth, Psal. 2. 11. Ephes. 6. 7.

V. 12. *tribulation*] Or, *affliction.*

V. 13. *Distributing*] Gr. *communicating.*

V. 14. *Bless them*, &c.] See Mat. 5. 44.

V. 15. *Rejoyce with them that doe rejoyce*] In these words he condemneth Stoical stupidity or apathy, and commendeth Christian sympathy. Some conceive that he alludeth to the two gates in Solomon's Temple, at the one whereof they entred, who were to be married, who were joyful and merry; at the other those who were to doe penance, and for a time were excluded from the company of the faithful, and these were always sad and mournful. Drusius *ex* Rabbi Juda.

V. 16. *Mind not*] Gr. *not minding.*

condescend, &c.] Or, *be contented with mean things*, or, *being carried with the low, or lowly.*

Be not wise, &c.] See Prov. 3. 7. Isa. 5. 21.

V. 17. *Recompence to*, &c.] See Prov. 20. 22. 1 Thes. 5. 15. 1 Pet. 3. 9.

of all men] Gr. Tec. *of God and all men.*

V. 18. *live peaceably with all men*] See Heb. 12. 14.

V. 19. *avenge not*] Gr. *not avenging.*

give place unto wrath] The words may admit of a double construction; either give place to the wrath of thine enemy according to that precept, *cuvrenti cede furori*, be not as forward to provoke and wrong him, as he is to wrong thee: or else give place to the wrath of God, that is, his judgment, prevent or hinder it not by revenging thy self.

Vengeance is mine] Gr. *belongs to me.* See Deut. 32. 35. Heb. 10. 30.

V. 20. *Therefore if*, &c.] Gr. Tec. *But if.* See Prov. 25. 21.

in so doing] Gr. *doing this.*

Coales of fire on his head] Either the meaning seemeth to be, thou shalt heap Gods judgments like coales of fire upon him: or, as Saint Augustine, lib. 3. de doc. Christ. c. 16. *Ardentes pœnitentiæ gemitus, quibus superbia fanatur ejus qui dolet se inimicum fuisse hominis, à quo ejus miseriæ subveniatur*: by rendering good for evil, thou shalt bring heart-burning and sorrow to him; his own conscience checking him, for intending mischief to such an one, who hath deserved well of thee, and releeved thee in thy greatest danger and want. Yet whether he mean by Coales of fire, Gods Judgments, or his Enemies Conscience pricking and vexing him, we must not doe good unto

him and releeve him in his necessity to this end, that God may take vengeance on him, or he on himself for his evil mind towards us, for that were to be overcome of evil; but we must doe it out of our pure love and Christian charity; for that is to overcome evil with good.
V. 21. *Be not*] Gr. *Be not thou.*
overcome] Gr. *overcome thou.*

CHAP. XIII.

Vers. 1. *Let every soul*] That is, every man, though an Apostle, though an Evangelist, though a Prophet, saith Saint Chrysostome: therefore the tyranny of the Pope over all Kingdomes must down to the ground. And as this Text overthrows the Popes temporal Monarchy, so also the exemption of Monks and Ecclesiastical persons from the power of the civil Magistrate.
be subject] See Tit.3.1. 1 Pet.2.12. Not onely obeying them, but also dutifully acknowledging and honouring them.
unto the higher Powers] Not onely to the supream Magistrates, but also all those that are in authority under them, 1 Tim.2.2. 1 Pet.2.13,14.
there is no power, &c.] See Wisd.6.3.
ordained of God] Or, *ordered.* That is, instituted of God among mankind to rule and govern men in order as in Gods stead. For God is the Author of this order in the world: and all those which attain unto this dignity or excellency, do attain unto it either by his manifest will and approbation when the meanes are just and lawful; or else by his secret providence, with permission and toleration, when the means are unlawful; and it is just and equal that man should approve and tolerate that which God himself approves and tolerates; and that he approves and tolerates, which we cannot by any lawfull means appointed by him decline or avoid. All therefore who resist authority, make war after a sort with God himself.
V. 2. *to themselves damnation*] Or, *judgment.* The word in the Original signifieth as well judgment as damnation, and thereby we are to understand punishment, which they shall receive aswell from God as the Magistrates, who resist the powers ordained of God, not onely by open rebellion, as Absalon, but also by not yeelding obedience to their commands in those things that are not against the Word of God.
V. 3. *to good works*] Gr. *of good works.*
to the evil] Gr. *of the evil.*
do that which is good] What the Apostle meaneth by doing that which is good here, is well expressed by the Emperour Justinian in the entrance to his laws: *honestè vivere; alterum non lædere; suum cuique tribuere*: to live honestly, to hurt no man by word or deed, and to give every man his due.
V. 4. *for good*] Gr. *to good.*
V. 5. *but also for conscience sake*] That is, out of the fear of God, that we may keep a good conscience before him, who hath set the Magistrate over us: but this our subjection out of conscience, must be restrained to such their commands as are agreeable to Gods Law: For if they command unlawful things, we must answer as Peter teacheth us, That it is better to obey God than man.
V. 6. *pay you*] Or, *ye pay.*
V. 7. *Render therefore*, &c.] See Mat.22.21.
V. 8. *hath fulfilled the law*] For the whole law commandeth nothing else but that we love God and our Neighbour: but seeing Paul speaketh here of the duty we owe one to another, we must restrain the word law to the second Table.
V. 9. *Thou shalt not commit adultery*] See Exod.20. Deut.5.
comprehended in this saying] Gr. *reduced to this head.*
Thou shalt love thy Neighbour as thy self] See Lev.19.18. Mat.22.39. Gal.5.14. Jam.2.8.
V. 11. *And that*] An application taken from the circumstance of time, which also it self putteth us in mind of our duty, seeing the darknesse of ignorance, and wicked affections by the knowledge of Gods truth is driven out of us; we ought now to order our life according to that sure and certain rule of all righteousnesse and honesty, being fully grounded upon the efficacy of the Spirit of Christ.
knowing the time] To wit, of the light of the Gospel, which is like the *dawning* of that great *eternal day*, which groweth still more and more lightsome; and therefore it is now full high time to leave the sleep of sinne and ignorance, wherein we were drowned as it were formerly.
our salvation] That is, the accomplishment of it in the life to come, the end of our Faith, 1 Pet.1.9. The prize of our heavenly calling in Christ Jesus, 1 Cor.9.24,25. Phil.3.14.
nearer than when we beleeved] That is, than when we first beleeved, or began to beleeve. An Hebraisme like to that we often finde in the book of Kings, as Hosea *reigned*, Ahaz *reigned*, that is, he began his reign. In these words the Apostle taketh a metaphor from those who run in a Race, who the farther they have run from the *Stand*, the nearer they draw to the Mark. The beginning of our conversion, is like the entrance into that race; the continuation thereof, and our growth in grace, is like our progresse in that Race, and salvation is as the *goale* or *prize*. The meaning then is, we are now come nearer unto salvation by our Christian course, and even ready to lay hold on it, Phil.3.12. 1 Tim.6.12. and therefore we must not faint, but continue our speed to the end, 2 Tim.4.7. for it would be too great shame and damage also, being so near the mark, that by faintnesse, or turning out of the way, we should not *obtain*: for the nearer we come to the prize, the harder we ought to put forward to attain it.
V. 12. *The night*] Either the night of ignorance, 1 Thes.5.5. Act.19.31. Or the time of this present worlds abiding, which is but as an obscure night compared to the world to come, and the better part thereof is spent already, the eternal *day drawing on amain*, 1 Cor.7.29.
the day is at hand] We are arrived unto the saving knowledge of Christ, but not perfectly as yet, so long as we continue in this life: but we enjoy such a light here as there is, when the day begins to *break*.
cast off] As men when they see the glimmering of the day, cast off their night-clothes, so we seeing a glimmering of the Gospel, ought to cast off the works of darknesse like *night attire*, and have no more to do with them, Ephes.4.22.
the works of darknesse] That is, sinnes, which fly and shun the light: which may be termed works of darknesse in three regards, 1. Because, they proceed from darknesse, to wit, ignorance in the understanding. 2. Because, for the most part, such works are done in the dark, that the obscurity of the night may shadow them. 3. Because, they tend and bring men, if they cast them not off in time, to utter darknesse, where shall be weeping and gnashing of teeth.
put on] As those that rise out of their sleep, put on their apparel to cover their nakednesse, and fit themselves for the businesse of the day: so now seeing the night of your ignorance is past, shake off your carnal security, and adorn your selves with divine virtues, which are both the *habit* and *armour* of a Christian.
the armour of light] Gr.Tec. *the works of light.* The word signifieth whatsoever the body is covered withall, against any hurts or wounds; and by it we are to understand all those graces of the Spirit, wherewith our soules are not onely adorned, but armed and fenced against the hurts and wounds of the world, and of the flesh, and the Devils temptations, 2 Cor.6.7. Eph.6.11.
of light] That is, bright and glissening armour in perpetual use, not rusty through disuse; or such armour as shines to the glory of God, and casts a lustre from the light of true knowledge, for such becomes those that are called to the light, and desire to walk honestly as in the light.
V. 13. *Honestly*] Or, *decently.*
not in rioting and drunkennesse, &c.] Luke 21.34.
V. 14. *But put ye on the Lord Jesus Christ*] To put on Christ, is to be possessed and ruled by the spirit of Christ, to embrace his righteousnesse by faith, and follow all his virtues, adorning our soules with a true and lively resemblance of him, in heart and life.
make not provision for the flesh] See Gal.5.16. 1 Pet.2.11. The Apostle forbiddeth not to provide for the bodies decent raiment, meat, drink, physick, and the like necessaries for the sustenance of this present life. For that is commanded, Ephes.5.29. 1 Tim.5.8.23. But to satisfie mens boundlesse desires, or provide such things as tend to excesse and pride, gluttony, drunkennesse, and uncleannesse.
fulfill the lusts thereof] Gr.Tec. *to concupiscence thereof.*

CHAP. XIV.

Vers. 1. *Him that is weak*] Now the Apostle sheweth, how we ought to behave our selves towards our brethren in things indifferent, offending in the use of them, not of malice, but for lack of knowledge in the point of Christian liberty. In this case they are to be instructed gently and patiently, so that we apply our selves to their ignorance in such matters according to the rule of charity, bearing with them for a time, till they are more fully instructed.
in the faith] Either by *weak* in the Faith, he meaneth a new convert, as Alipius sometimes was, who by reading this very Text of Scripture, and St. Augustines Discourse thereupon, was throughly and fully resolved in the Christian profession, as St. Augustine was by reading the former verse: Or by Faith here the Apostle means not such an one, who doubteth of the fundamental points of Christian Faith, but is not sufficiently instructed concerning the use of things indifferent; such an one the Apostle will not have us shun, but receive him into our company, yet not at the first, to trouble his conscience with those scrupulous points, lest by our doubtful and uncertain disputations he go away in doubt more than he came, or start back with a wounded conscience.
not to doubtful disputations] Or, *not to judge his doubtful thoughts.* Or, *the discernings of reasonings.*
V. 2. *may eat all things*] He that is perfectly instructed in the doctrine of Christian liberty knoweth by Faith, that the difference of meates appointed by the Ceremoniall Law is now taken away, and that hee now may without scruple of Conscience, eat of any wholesome and savourly meates with giving GOD thanks.
eateth herbs] This he speaketh, saith Oecumenius, of some Jewes who embraced the Christian faith, yet out of tendernes of conscience, being not sufficiently instructed in the Doctrine of Christian liberty,
abhorred

abhorred from Swines flesh, and other meats prohibited by the Law, and to the end they might give no offence, neither to the Jew zealous of the law of Moses in eating such meats, nor to the Christian by refusing them, and by their practice condemning them for eating such meats, they contented themselves with herbs.
V. 13. *Let not him that eateth*] In such matters, saith the Apostle, let neither they which know their liberty, proudly despise their weak brother, neither let the unlearned frowardly and perversly condemn that which he understandeth not.
despise] Gr.Tec. *judge.*
for God hath received him] Into his family, that is, the Church, seeing he that eateth, and he that eateth not, are notwithstanding the members of Christ; neither he that eateth not can justly be contemned, neither he that eateth be justly condemned.
V. 4. *Who art thou that judgest another mans servant*] See Jam.4.12. Because, saith the Apostle, he that is ignorant to day, may be endued to morrow with farther knowledge, that so he may also stand sure, therefore it belongeth to God, and not to man, to pronounce the sentence of condemnation.
master] Gr. *Lord.*
Yea, he] Gr. *But he.*
holden up] Or, *established.*
V. 5. *one day above another*] He speaketh not of such, who after an Heathenish manner accounted some dayes good and fortunate, but others evil and unlucky. For such at all are not to be born withall among Christians. But of such converted Jews, who though they beleeved in Christ, yet thought such days as were appointed by the law for fasting, or feasting, to be more apt, and fit than others for the worship of God.
fully perswaded in his own mind] Or, *fully assured.* That he may say in his conscience, that he knoweth, and is perswaded by Jesus Christ, that no meat or day is unclean, or profane in it self, and this perswasion must be grounded upon Gods Word.
V. 6. *that regardeth*] Or, *observeth.*
regardeth it unto the Lord] Or, *observeth.* That is, he that keepeth the difference of dayes, he doth it in honour of God, who in his law appointed such difference of dayes, and this weak Christian knoweth not but that that law is yet in force.
regardeth] Or, *observeth.*
to the Lord he doth not regard it] That is, he observeth not the difference of days in honour of the Lord Christ, who hath freed all true beleevers from all legal observations, which he being now perfectly instructed in the faith, knoweth to be but shadows, vanishing at the presence of the body, which is Christ. Now because he that observeth the day, observeth it to the Lord, as likewise he that observeth it not, observeth it not to the Lord, God shall judge whether these doe well or not; and therefore you should rather strive about this, how every one of you may be allowed of God; than think upon other mens doings, and rashly and uncharitably censure them.
eateth to the Lord] Giving God thanks: he that eateth indifferently of all meats, eateth in honour of God, giving him thanks both for the meat he hath given him, and for the liberty he hath granted him to eat of it.
to the Lord he eateth not, &c.] He that tasteth not of any meat prohibited by the law of Moses, doth it in honour of God, who appointed such a difference to be observed, and he giveth him thanks both for the meat he affordeth him, and for the direction of his choice delivered in the law, which he knoweth not as yet to be abrogated.
V. 7. *For none of us liveth to himself*] We must not stick in the meat it self, but in the use of it, so that he may justly be reproved, who so liveth, that he casteth not his eye upon God. For both our life and death ought to be dedicated to him, and for this cause properly and principally Christ died, and not simply that we might eat this or that meat.
V. 8. *For whether we live*] Gr. *If we live.*
whether we die] Gr. *If we die.*
V. 9. *died, and rose*, &c.] Gr.Tec. *died, and lived.*
V. 10. *But why dost thou judge thy brother*] The conclusion is, we must leave to God his right, and therefore in matters which, according as the conscience is affected, may be either good or evil, the strong must not sleight, much lesse condemn the weak brethren.
we shall all stand before the judgment seat, &c.] See 2 Cor.5.10.
of Christ] Gr.Tec. *of God.*
V. 11. As *I live, saith the Lord*] See Isa.45.23. Phil.2.10. This is the forme of an Oath proper to God onely: For He, and none but He, hath life and being of himself.
V. 13. *that no man put a stumbling block*] He rebuketh by the way, those malicious judgers of others, who occupy their heads about nothing so much, as to finde fault with their brothers actions; whereas they should rather bestow their wits upon this, that they doe not by their disdainfulnes, or rash censuring, either cast their brethren clean down, or give them any offence by the unseasonable use of their Christian liberty. Here the difference between *scandalum datum*, and *scandalum acceptum*, must be retained; a scandal taken, and not given is, when any taketh offence at us for discharging our duty, as the Pharisees took offence at Christs doctrine and miracles; a scandal given is, when by our undiscreet carriage, or unseasonable use of our Christian liberty, we minister a just occasion of offence to our brother.
occasion to fall in his brothers way] Gr. *occasion of offence to his brother.*
V. 14. *unclean*] Gr. *common.*
of it self] Or, *by it self.*
unclean] Gr. *common.*
V. 15. *with thy meat*] Gr. *for*, or, *by occasion of thy meat.*
now walkest thou not charitably] Gr. *according to charity.* Because thou bearest not with thy brothers infirmity; but being puft up with the knowledge of thy Christian liberty, takest no care how thou woundedst his weak conscience.
Destroy not him with thy meat] See 1 Cor.8.11. That is, give him not such offence by the use of thy Christian liberty, that thou alienate his mind from the Christian profession, and thereby become the ruine of him for whom Christ died, whose example we ought to follow, who was so far from destroying the weak with meat, that he gave his life for them.
V. 16. *good be evil spoken of*] By the abuse of Christian liberty, the Gospel cometh to be evil spoken of, as though it opened a way to attempt any thing whatsoever, and emboldened us to all things.
V. 17. *Is not meat and drink*] That is, dependeth not upon, or consisteth not in these outward things, but in the study of righteousnesse, and peace, and comfort of the Holy Ghost.
V. 18. *in these things serveth*] Gr.Tec. *in this serveth.*
V. 19. *follow after the things which make for peace*] Gr. *things of peace.* Here is a general conclusion; the use of our liberty, yea, and of our whole life, ought to be referred to the edifying of one another; insomuch, that we esteem that unlawful by reason of the offence of our brother, which is of it self pure and lawful.
V. 20. *All things indeed are pure*] See Tit.1.15.
V. 21. *It is good neither to eat flesh*, &c.] See 1 Cor.8.13.
V. 22. *Hast thou faith*] Here he giveth a double warning in these matters; one which pertaineth to the strong, that he which hath obtained a sure knowledge of this liberty, keep that treasure to himself, to the end that he may use it wisely and profitably: the other which respecteth the weak, that they doe nothing rashly by other mens example with wavering consciences; for that cannot be done without sinne, whereof we are not perswaded by the Word of God, that he liketh it and approveth it.
alloweth] Or, *proveth.*
V. 23. *he that doubteth*] Or, *discerneth and putteth a difference between meats*: He that is well assured of the Christian liberty, he may well abstain even from lawful things, to condescend to the weaknesse of his brethren: but he that is not so assured, neither may, nor ought thus to pleasure another against the dictate of his own conscience.
is damned] Or, *condemned.* He that is not fully assured as yet, that all kind of meat is clean and lawful, if he notwithstanding eat of meats forbidden by the law, he wounds his own conscience, and makes himself guilty of condemnation.
for whatsoever is not of faith, is sinne] Or, *and whatsoever.* Although S. Prosper, and other Divines both antient and later, alledge this Text, to prove that all the works of Infidels are sins, because they are done by men who have not faith; and by consequence this rule of the Apostle may some way serve to discover, and refute that errour of Papists and Pelagians, who deny all the works of Infidels to be sins: yet the proper and genuine meaning of this assertion of the Apostle, is not, whatsoever is done by an Infidel is sinne: but whatsoever is done even by a beleever with a wavering conscience, without assurance that the work he doth is pleasing unto God, and hath warrant from his Word, to him is sinne.

CHAP. XV.

Vers. 1. *We then that*] Gr. *But we that.*
V. 2. *good to edification*] In the Greek, there is an article set before the adjective *good*, which importeth the *chief good*, which tendeth to the eternal salvation, which is expressed in the next word *edification*, signifying their profit and encrease in godlinesse, which hath the promise of this life, and the life to come.
V. 3. *The reproaches of them*, &c.] See Psal.69.9.
V. 5. *Now the God of patience and consolation*] See 1 Cor.1.10.
grant you] Gr. *give to you.*
according to Christ Jesus] Or, *after the example of.*
V. 6. *and one mouth*] Gr. *in one mouth.*
V. 7. *as Christ also received us*] He did not disdain us, but received us of his own accord, to make us partakers of Gods glory.
V. 8. *Now I say*] Gr. Tec. *For I say*: He applyeth the example of Christ to the Jews, whom he vouchsafed this honour for the promises which were made unto their Fathers, although they were never so unworthy, that he executed the office of a Minister amongst them with marvellous patience; therefore much lesse ought the Gentiles despise them for certain faults, whom the Sonne of God so much esteemed.
Minister of the circumcision] Not because he administred the Sacrament of *Circumcision* to any; for contrarywise he instituted baptism in stead of circumcision: but by circumcision here the Jews are meant

as Abraham, Rom. 4.12. is called the Father of *circumcision*, that is, of the circumcised Jews: Now though Christ preached to all, both Jews and Gentiles, the glad tidings of the Gospel; yet having taken upon him the forme of a servant, to purchase and work our salvation for his Church, he had still a special eye to them; amongst whom he did personally execute his Ministery.

for the truth of God] In the common reception both of the Jewes and Gentiles, there is this onely difference, that in that of the Jewes, God did in a singular manner manifest his truth, that is, his faithfulnesse in performing his promises made unto them: but in that of the Gentiles he did more especially shew forth the greatness of his mercy to his utter enemies, namely, to a people that stood in opposition against him; and therefore there is no reason, why the Jews being honoured by Christs own Ministery, and by the old promises and Covenant of God, should be despised and vilified by the Gentiles; nor on the other side, that the Gentiles to whom God had shewed mercy should be condemned by the Jews.

V. 9. *For this cause*, &c.] See Psal. 18.49.

V. 10. *Rejoyce ye Gentiles with his people*] See Deut. 32.43.

V. 11. *Praise the Lord all ye Gentiles*] See Psal. 117.1.

V. 12. *There shall be a root of Jesse*] See Isa. 11.10.

V. 13. *Now the God of hope*] That is, the God in whom we hope, or, the God who is the Author of hope, who by the graces of his Spirit, worketh in us both faith and hope. This very Title of God may serve as a soveraign Antidote against despair; for why should any despair of his mercy, who is the God of hope?

fill you] Gr. *fill till you.*

peace in believing] That is, peace of conscience, free, not onely from all terrours of wrath to come, but scrupulous doubting concerning things indifferent, of which he spake before.

through the power] Gr. *in the power.*

V. 14. *filled with all knowledge*] That is, knowledge of all things that appertain to the doctrine of salvation, or perfect knowledge, so far as it may be attained of us in this life, wherein the best and most learned know but in part, and see but as through a glass darkly, 1 Cor. 13.12.

admonish one another] Or, *instruct one another.*

V. 16. *the Minister*] Or, *a Minister.*

ministering the Gospel of God] Gr. *ferving in the holy work of the Gospel.*

Offering up of the Gentiles] Or, *sacrificing.* He speaketh not of any holy oblations of the Gentiles, or any thing they offer unto God; but of the Gentiles themselves, whom the Apostle offered to God a sacrifice, Rom. 12.1.

V. 17. *I have therefore whereof I may glory*] He extolleth Apostleship very highly by the marvellous effects thereof; but yet so, that he giveth all the glory to God, as the onely Author; and doth not properly respect himself, but this rather, that men might lesse doubt of the truth of the doctrine which he propoundeth to them.

glory through Jesus] Or, *rejoyce in Jesus.*

in those things] Or, *concerning those things.*

V. 18. *which Christ hath not wrought by me*] Christ was to with me in all things, and by all means, that if I would never so fain, yet I cannot say what he hath done by me to bring the Gentiles to obey the Gospel. Or, I will speak onely of things done by my Ministery.

To make the Gentiles obedient] Gr. *to the obedience of the Gentiles.*

V. 19. *Through mighty signs*] Gr. *in the power of mighty signs.*

through the power of the Spirit] Gr. Tec. *by the power of the holy Spirit.* The word Power in the former part of this verse signifieth the force and working of wonders; and in the latter it signifieth Gods mighty working, who is the worker of those wonders: so that in these words the Apostle implyeth a double action of God; outward, in working wonders by the hands of St. Paul to the conversion of the Gentiles; and inward, whereby by the grace of his Spirit, he wrought faith and repentance in them.

V. 20. *another mans foundation*] That is, preach the Gospel where the Church had been planted by another man: for that were as it were to graff on his stock, and build upon his foundation; that is, the foundation of Christian doctrine laid by him.

V. 21. *To whom he was not spoken of*] See Isa. 52.15.

V. 22. *much*] Or, *many ways*, or, *oftentimes.*

V. 24. *will*] Or, *shall.*

with your company] Gr. *with you*, verf. 32.

V. 25. *to minister unto the Saints*] Gr. *ministring to the Saints.* That is, to perform this office and service for the Saints, to carry them that money which was gathered for their use; for otherwise if the word *Minister* be taken for the exercising his Ministerial Function, St. Peter, to whom the Ministery of the Circumcision was specially commended, Gal. 2. 7. as the Apostleship of the uncircumcision to Paul, was properly the Minister of the Jewes, where God specially blest his labours; though, as S. Ambrose rightly observeth, S. Peters ministery was not so confined to the Jews, but that he might, and did sometimes preach to the Gentiles, as likewise did S. Paul to the Jews.

V. 27. *if the Gentiles*, &c.] See 1 Cor. 9.11.

V. 28. *have sealed*] I have really performed, and sealed as it were with my ring.

this fruit] By fruit he meaneth the money gathered for the use of the Poor, which he stily here, as also Phil. 4.17. calleth the fruit, not because (saith he) I desire a gift, but that I desire fruit that may abound to your account. Alms-deeds may be called a fruit, as well because every good tree, that is, every faithful man, beareth such fruit; as also because such good works are fruitful, that is, beneficiall and profitable, both to the Poor who receive, and the Rich that give.

V. 29. *And I am sure that when I come*] He promiseth them through the blessing of God, not to come empty unto them; and requiting of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.

blessing of the Gospel of Christ] Gr. Tec. *benediction*, or, *blessing of Christ.*

V. 30. *for the love of the Spirit*] For that mutuall conjunction wherewith the Holy Ghost hath tyed our hearts and minds together.

V. 31. *do not believe*] Or, *are disbelieved.*

V. 32. *with joy*] Gr. *in joy.*

CHAP. XVI.

Verf. 1. *Commend unto you*, &c.] Having made an end of the whole disputation, he cometh now to familiar commendations and salutations, and that to good purpose; to wit, that the Romans might know who were most to be honoured and made account of amongst them; and also whom they ought to set before them to follow, and therefore he attributeth to every one of them peculiar and singular testimonies.

V. 2. *In the Lord*] That is, for Christs sake, which is proper to the Christians; for the Heathen Philosophers have resemblance of the same vitues, namely, Humanity, and Hospitality; yet because what they doe in this kinde, is not done out of faith in Christ, nor to the glory of God, but for their own fame and honour; the works they most brag of, are no better than *splining sins*, or *glittering abominations.* Or, the meaning of the phrase may be, *receive her in the Lord*, that is, into the communion of the faithful, and esteem her as a member of the Lords mystical body.

succourer] Or, *assister.*

V. 3. *Priscilla and Aquila*] See Ac. 18.2,26.

helpers] Gr. *fellow-labourers.*

V. 5. *the church*] That is, the company of the faithful: For in so great a City as Rome was, there were divers Assemblies of believers set, the State then, and for some hundred years after, not permitting them any publike Temples or Auditories.

the first-fruits of Achaia] That is, the first of Achaia that believed in Christ, and consecrated himself and his family to God, and after him there followed a great crop of true beleevers there.

V. 6. *bestowed much labour on us*] Or, *laboured in many things for us.*

V. 7. *among the Apostles*] That is, are eminent Evangelists or Preachers of the Gospel; for the word *Apostle* is not ascribed alone to the twelve Apostles, but sometimes in a larger sense to other Doctors and Ministers of the Church; as, 2 Cor. 8.23. Phil. 2.25. Or *known unto* ἐν ἀποστόλοις, may signifie not that these men were Apostles, but men very well known to the Apostles, and highly esteemed of them.

were in Christ before me] In the Church by the profession of the faith of Christ, being converted before me, or engrafted by faith into Christ, who is the true Vine, Joh. 15.1.

V. 10. *houshold*] Or, *friends.*

V. 11. *houshold*] Or, *friends.*

V. 14. *Hermes*] Origen, a very learned and ancient Writer, conceiveth that this Hermas was the Author of the Book entituled *Pastor*, because the Angel therein is said to appear in the likeness of a shepherd, this book he conceiveth to be divinely conspired; but St. Jerome in his *Prologus Galeatus* reckoneth it among Apocryphall books: and Eusebius in his third book of Ecclesiastical Story, saith, That many in his time took exception against this Book, though by many it were ascribed to this Hermas, whom S. Paul saluteth.

V. 16. *Salute one another with an holy kiss*] See 1 Cor. 16.20. 2 Cor. 13.12. 1 Pet. 5.14. He calleth that a holy kiss, which proceedeth from an heart which is full of holy love, now this is to be referred to the manner used in those days.

V. 17. *mark them*] Either see a brand upon them; 2 Thess. 3.15. or warily and diligently observe them, as though you would scout out for your enemies in a Watch-tower; or observe them to shun them.

contrary to the] Or, *before the.*

V. 18 *fair Speeches*] The word which he useth signifieth a promising which performeth nothing.

simple] Or, *harmless.*

V. 19. *simple*] Or, *harmless.*

V. 20. *the God of peace*] The Author and Conserver of the true spiritual peace of the Church, which these schismatical and factious men, set on by the Devil, do endeavour to their utmost to disturb.

bruise Satan] Or, *tread.* Shall make that by Christ ye shall overcome him. The Apostle seemeth here to have an eye unto the first Evangelical promise, Gen. 3.15.

V. 21

V. 21. *Timothy*, &c.] Acts 6.1.

V. 22. *wrote this Epistle*] This Tertius was not the author of this Epistle, or pen-man of the holy Ghost, but St. Pauls Scribe, who wrote from his mouth as Baruc did from Jeremies, Jer. 36.18.

V. 23. *chamberlain*] Gr. *steward.*

V. 25. *that is of power*] He setteth forth the power and wisdom of God, with thanksgiving, which especially appeareth in the Gospel; and he maketh mention also of the calling of the Gentiles, to confirm the Romanes in the hope of this salvation.

which was kept secret] See Ephes. 3.9. Col. 1.26.

since the world began] Gr. *secular*, or, *everlasting times.*

V. 26. *for the*] Gr. *to the.* See Rom. 1.5.

ANNOTATIONS
ON THE FIRST EPISTLE OF *PAUL* THE APOSTLE TO THE *CORINTHIANS.*

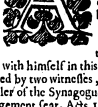
The Argument and Analysis.

The drift of the Apostle in this Epistle, is, to beat down carnal wisdom, and affected strains of Eloquence, and to set among the Corinthians, *the powerful Preaching of* Christ Crucified; *and farther, to instruct them, and in them all Christians, in the Doctrine of Christian Liberty, of the Sacraments, of the Old and New Law, of the nature and difference of Spiritual Gifts, and of the Resurrection of the dead.*

The parts of this Epistle are principally four:

1. *A reproof of divers scandals and abuses among the* Corinthians; *as namely;*
   1. *Their dissentions and factions, siding with their ambitious Teachers*, Chap. 1.2.3.4.
   2. *Their toleration of incest*, Chap. 5.
   3. *Their vexing one another with Law-suits, before infidel Judges*, Chap. 6.
   4. *Their abuse of their Christian liberty*, Chap. 8. 10.
   5. *Their disorders in their Holy Assemblies.* Chap. 11.
2. *Resolution of doubts propounded to him.*
   1. *Concerning marriage and single life*, Chap. 7.
   2. *Concerning the nature and condition of glorified bodies, at, and after their Resurrection*, Chap. 15.
3. *Directions.*
   1. *Concerning their carriage towards their weak Brethren*, Chap. 9.
   2. *Their preparation to the Sacrament*, Chap. 11. *from the* 23. Verse *to the end.*
   3. *Concerning the use of Spiritual Gifts in general, and the exercise of the Gift of tongues, and prophecie in particular*, Chap. 12, 14.
4. *Exhortation to charity, and a liberal contribution to the Saints at* Jerusalem, Chap. 13. 16.

CHAP. I.

Verf. 1.  *N Apostle*] If he be an Apostle he must be heard, although sometimes he reprehend them sharply, seeing he hath not his own cause in hand, but is a messenger that bringeth the commands of Christ.

through] Or, *by.*

Sosthenes our brother] In Christs or in the ministery of the Gospel, whom he joyneth with himself in this inscription, that the doctrine might be confirmed by two witnesses, 2 Cor. 13.1. This Sosthenes was the chief ruler of the Synagogue, whom the Greeks took and beat before the judgement seat, Acts 18.17.

V. 2. *are sanctified in Christ Jesus*] See Acts 15.9. The Father sanctifieth us; that is to say, separateth us from the wicked in giving us to his Son, that he may be in us, and we in him.

called to be saints] See Rom. 1.7. Whom God hath called to holinesse, or called effectually according to his eternal purpose, Rom. 8.28.

V. 4. *I thank my God*] Intending to condemn many vices in the Corinthians, that he might not seem to do it out of spleen, or malice, or envy, he beginneth with a true commendation of their virtues, yet so that he referreth all to God as the Author of them, and that in Christ, that the Corinthians might be more ashamed to profane and abuse the holy gifts of God.

on your behalf] Or, *concerning you.*

V. 5. *in all utterance*] Or, *all kinde of speech.* In the Original it is, in all speech: thereby the Apostle meaneth, either that they excel in the gift of tongues, which some of them abused and are therefore reproved by the Apostle, Chap. 14. Or, by utterance he meaneth not affected strains of Rhetorick, but a gift of holy eloquence, such as Apollo is commended for, who was an eloquent man mighty in the Scriptures.

and in all knowledge] Seeing that whilst we live here we know but in part, and prophesie in part: the word *All* must be restrained to the present state of the faithful, and to such knowledge as is needful to salvation, Rom. 15.14.

V. 6. *testimony of Christ*] That is, the Gospel which testifieth of Christ; or, as these gifts are a testimony of Jesus Christ in you.

confirmed in you] Proved by these gifts, or the testimony of Jesus Christ received by faith: for he that beleeveth sealeth the truth of Gods word.

V. 7. *coming of our Lord Jesus Christ*] Gr. *revelation.* His second coming when he shall come with glory to judge both quick and dead. In the Greek it is the revelation of Jesus Christ, because he is now hid; but then his glory shall be manifested, for he shall come with the clouds and great glory, Col. 3.4.

V. 8. *blameless*] Some observe that the word in the Original, signifieth not without fault, but without crime. If we read blameless, either he speaketh of the elect among the Corinthians; who though they might sometimes grievously fall, yet were raised up again by repentance; and though the best cannot be said to be blameless simply, that is, such whom never man found fault with, yet they may be and are such, with whom none may justly find fault: or the Apostle seemeth rather to pray for their justification at Christs tribunal, that they might be there blameless, that is, not to have any sins imputed unto them to their condemnation.

V. 9. *God is faithful*] See 1 Thess. 5.24. True and constant, who doth not onely call us, but also giveth us the gift of perseverance, whereby we are conserved unto the end.

V. 10. *Now I beseech you*, &c.] Having made an end of his Preface, he cometh to the matter it self, beginning with a grave obtestation, as though they should hear Christ himself speaking and not Paul.

that ye all speak the same thing] That is, that ye agree in the doctrine of salvation, and though ye may deliver different points of doctrine, yet no way repugnant one to the other, or to the truth.

divisions] Gr. *schismes.*

joyned] Or, *fitted.*

V. 12. *Apollos*] See Acts 18.24.

V. 13. *Is Christ divided*] The first reason why Schisms ought to be eschewed, is because Christ seemeth by that means to be divided and torn in pieces; who cannot be the head of two diverse and disagreeing bodies, himself being but one.

was Paul crucified for you?] Another reason, because they cannot without great injury to God so depend on men as on Christ, which thing no doubt they do, who allow whatsoever some man speaketh even for his person sake; as these men allowed one self same Gospel, being uttered by one man, and disliked it being uttered by another man: so that these factions were called by the name of their Teachers. Now Saint Paul here setteth down his own name, not onely to grieve no man, but also to shew he pleaded unto his cause.

were ye baptized in the name of Paul] Gr. *into.* The third reason taken from the form and end of baptism, wherein we make a promise to Christ calling on also the name of the Father, and the holy Ghost; therefore

therefore although a man do not fall from the doctrine of Christ, yet if he wholly depend upon some certain Teachers, and despise others, he forsaketh Christ; for if he held Christ his onely Master, he would hear him teaching by whomsoever.

V. 14. *Crispus and Gaius*] See Acts 18. 8.

V. 15. *that I had baptized*] Gr. Tec. *that ye were baptized.*

V. 17. *For Christ sent me not to baptize*] In these words he taketh away an objection, that might have been made against him; for not baptizing many among the Corinthians: the reason whereof was not out of any contempt of baptism, or slighting the administration thereof; but because he was chiefly occupied in delivering the doctrine, and he committed them that received his doctrine to others to be baptized, whereof he had store; and so he declared sufficiently how far he was from all ambition; whereas on the other side, they whom he reprehendeth, as though they gathered disciples unto themselves and not unto Christ, bragged most ambitiously of great numbers which they had baptized.

not with wisdom, &c.] See 2 Pet. 1. 16.

words] Or, *speech.*

lest the Cross of Christ, &c.] The reason why he used not pomp of words, and painted speech, because it was Gods will to bring the world to his obedience by that way whereby the most simple and ignorant amongst men might understand that this work was done of God himself without the art of man: therefore as salvation is set forth to us in the Gospel by the Cross of Christ, than which nothing is more contemptible, and more remote from being the cause of life: so God would have the manner of preaching the Cross most different from those means with which men do use to draw and entice others either to hear or beleeve; therefore it pleased him by a certain kinde of most *wise folly* to triumph over the most *foolish wisdom* of the world, as he hath said before by Esay that he would do. For the phrase κατεργηθῇ, the meaning is, that the Apostle shunned all affectation of eloquence, lest the doctrine of the Cross might be made of none effect, that is, of no force, and unprofitable to the hearers; who whilest they were taken with strains of affected eloquence, would slighten and contemn the plain doctrine of Christ crucified: or lest the hearers might conceive that they were brought to Christianity by the power of humane eloquence, and not by the power of Christ crucified.

V. 18. *power of God*] See Rom. 1. 16.

V. 19. *I will destroy, &c.*] See Isa. 29. 14.

bring to nothing] Or, *reject* and *disanul.*

V. 20. *where is the wise*] See Isa. 33. 18.

where is the disputer of this world] Where art thou that spendest all thy time in searching out the secrets of nature, and in propounding and resolving difficult questions? and thus he triumpheth over the Wizards of the world: for there was not one of them that could so much as dream of this secret and hidden mystery.

V. 21. *For after that*] Or, *seeing that.* See Rom. 1. 20.

the world] By the world he meaneth all men which are not born anew, but remain as they were, when they were first born; so the world here, is all one with ὁ χοϊκὸς ἄνθρ, the natural man; who perceiveth not the things that are of God; 1 Cor. 2. 14.

by wisdom] That is, the workmanship of the world, which hath the marvellous wisdom of God engraven in it; so that every man may behold it.

knew not God] That is, knew him not to salvation, for otherwise the Apostle teacheth, Rom. the first, vers. 20. that they knew so much of the eternal power and Godhead by the creation of the world, as made them unexcusable.

foolishness of preaching] So he calleth the preaching of the Gospel, as the enemies conceived of it, or in their estimation; withal by a bitter Sarcasm sharply taunting them who had rather charge God with folly, than acknowledge their own, and crave pardon for it.

V. 22. *For the Jews*] Gr. *Seeing that also the Jews.* See Matt. 12. 38.

V. 24. *the power of God, &c.*] Though the preaching of the Gospel seem foolish to them whom God hath not endued with new light, that is to say, to all men being considered in themselves; for the Jews require miracles, and the Greekians arguments, which they may comprehend by their wit and wisdom; and therefore they do not onely not beleeve the Gospel, but also they mock at it: notwithstanding in this foolish preaching as they count it, there is the great virtue and wisdom of God, but such as those onely which are called do perceive, God shewing most plainly that even then, when mind men most foolishly think him to be foolish, he is far wiser than they are, and that he surmounteth all their might and power when he useth most vile and abject things to confound the greatest and most noble. His speech is figurative, for by terming Christ crucified the power and wisdom of God, he meaneth by a Metonymie him by whom God sheweth forth his power, in abolishing sin, and death, and restoring us to life, and by whom God manifesteth and executeth his most wise counsel and decree for the salvation of the elect.

V. 25. *the foolishness*] That is, that which men of this world count foolishness, hath more wisdom in it self than they and all their worldly wisdom together.

the weakness] That is, that which in their esteem is but weak, and of no power or efficacie to salvation, is more strong and powerful, than they with all their conceited eloquence and authority.

V. 27. *confound*] Or, *shame.*

V. 28. *which are not*] That is, which are of so small esteem, as if they were not at all, 1 Cor. 3. 5. What is Paul? what is Apollo? &c. Thus the *nothingness* of man is deciphered, as he standeth before God without any worth, merit, strength, or virtue.

to bring to nought] That is, to shew the vanity and unprofitableness of them for obtaining of eternal salvation.

Things that are] That is, that are of account and seem to be great.

V. 29. *glory*] Or, *boast.*

in his presence] Gr. Tec. *before God.*

V. 30. *But of him are ye*] Whom he cast down before, he now lifteth up higher than all men; yet so, that he sheweth them that all their worthiness is without themselves, that is, standeth in Christ, and that of God. Of him you are, that is, you are born of him and regenerated by his Spirit.

In Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.] Having nothing at all of your selves, God hath given you all in Christ, according to the decree he made, that he should be the source and the root of all the spiritual blessings conferred upon the Church: which are wisdom, by the revelation of the mystery of salvation; righteousness, by his satisfaction and perfect obedience for our justification; sanctification, by the gift of the Spirit of regeneration; and redemption both of body and soul from all evil and misery, by the last and glorious resurrection in virtue of our mystical union with him.

V. 31. *He that glorieth, &c.*] Jer. 9. 23, 24. 2 Cor. 10. 17.

CHAP. II.

Vers. 1. *Came not with excellency of speech*] *testimony of God*] Gr. Tec. *the mystery.* That is, the Gospel which is the testimony of God, that is, of Christ, to be God and the Authour of the New Testament and King of glory, Rev. 10. 10. Or if we admit of Tecla's Edition, When I shewed unto you the mystery of God, that is, revealed unto you the secret of the Gospel, or the hidden things of God, Apoc. 10. 7.

V. 2. *determined not*] Or, *esteemed*, or, *made reckoning.* That is, I had no purpose, or judged it not fit, and convenient for me to know; that is, to make profession of any other science or doctrine; or to teach you any other thing than the most necessary and onely saving knowledge of Christ crucified.

V. 3. *with*] Or, *among*, or, *towards.*

in weakness, and in fear] He setteth weakness against power of eloquence, and excellencie of words; and therefore joyned with it fear and trembling, which are companions of true modestie; not such fear and trembling as terrifieth the conscience, or argueth guilt, but such as are contrary to vanity and pride.

V. 4. *was not with, &c.*] 1 Pet. 1. 16.

easticke] Or, *perswasible.*

demonstration of the Spirit and of power] He preached so, that his doctrine by the Spirit wrought powerfully in the hearts of his hearers. Or, by the demonstration of the Spirit, and of power, he meaneth the evident confirmation of his doctrine by the gifts of the holy Ghost; and the signs and wonders which he wrought amongst them.

V. 5. *faith should not stand*] He yeeldeth here a reason why he concealed all art and eloquence, and used such plainness of speech in his preaching, that it was for their great profit, not onely that they might better understand him, and more fully comprehend the mysteries he taught; but that they might thereby know manifestly that the Gospel was from heaven. Therefore he privily rebuketh them, because that in seeking vain ostentation and shew of humane wisdom and eloquence, they willingly deprived themselves of the greatest help of their faith, the plain evidence of the Spirit.

stand] Gr. *be.*

V. 6 *Speak wisdom*] Another argument taken from the nature of the thing, that is, the Gospel, which is true wisdom, and able to make men *wise unto salvation*; but known to them onely which are desirous of perfection; and unknown and unsavoury also to them which otherwise excel in the world, and are accounted the wisest men. Or by wisdom he meaneth the difficultest mysteries of the Scriptures, of whom Scaliger maketh mention in his Notes upon Eusebius, observeth that Saint Paul did sometimes, but very seldom, make use of testimonies out of Apocryphal books, as when he alleageth out of the book of Elias this passage, Which eye hath not seen, &c. But although he might quote something found in Apocryphal writings, as Saint Jude doth out of the prophecie of Enoch, Jude 14. yet there can be no pregnant proof brought for his quoting any thing out of any Apocryphal books: neither is it likely that he would draw water out of the muddy stream of an Apocryphal writing when he might draw it out of the pure fountain of the Prophet Isaiah, Chap. 64. vers. 4. Neither perceived by the ear, nor hath the eye seen, &c.

among them that are perfect] Those are called perfect here, not which

which had gotten perfection already, but such as tended to it, Phil. 3. 12, 15. So that perfect is set against weak. The Schools distinguish of *perfectio viæ & perfectio patriæ*: as also *perfectio partium & perfectio gradium*; a perfection of parts, and a perfection of degrees; the former may be attained to in this life, not the latter. The Apostle seemeth to borrow the word τελείοις, from the Gentiles, who would admit none to their abstruser rites and ceremonies which they call τελετάς, but τελείοις, persons well prepared and purified for many years together. Some refer it to age, and make this construction of the words; We speak wisdom to those that are of ripe and perfect age, who are able to judge of it, those that are no more children in understanding, 1 Cor. 14. 20. nor unskilful in the word of righteousness, Heb. 5. 13. but are become as a perfect man by the full knowledge of the mysteries of Christian Religion, Ephes. 4. 13.

not the wisdom of this world] Not a wisdom found out by humane reason, nor delivering rules of State policie, nor tending to worldly ends, nor apprehended or esteemed by the men of this world, but revealed by the spirit of God which the world cannot receive, John 14. 17.

nor the Princes of this world] By the Princes of the world some understand the evil spirits, which rule in the air, and are called elsewhere, κοσμοκράτορες, Ephes. 6. 12. rulers of the darkness of this world, who were the Authours of the heathens policie and Religion. Others by Princes of this world understand the Kings of the earth and Emperours, who dictated their laws out of the principles of humane wisdom. But the words seem rather to carry a larger sense, and extend to all those that have great power and authority over others, who esteem their State policie which they use in their Government the greatest and onely wisdom in the world.

that come to nought] Which are destroyed, and whose counsels are subverted by God, so that they are not able to uphold themselves with all their plots and policies: which is an undoubted argument that all their wisdom is but weak and vain, if it be compared with that of the Church of Christ which bringeth us to life and everlasting glory. The word in the Original implies that their wisdom is cassated, and their policies frustrated, whereof they can make no use nor advantage beyond this life; so that they with all their policie and power die and perish, Psal. 146. 1.

V. 7. *wisdom of God in a mystery*] In a mystery, that is, in a divine manner incomprehensible to carnal sense. Or it is called a mystery, because it was never found out by any humane wisdom, or learning, but lay hid till it pleased God to reveal it by his Prophets and Apostles.

which God ordained] Here he taketh away an objection: If it be so hard and hidden, how is it known? God, saith he, determined with himself from the beginning, that which his purpose was to bring forth at this time, out of the hidden treasury of his secrets for the salvation of men.

to our glory] That is, to our glorification; to this end, that by the knowledge of this wisdom we might attain celestial glory, and life eternal. For this is life eternal to know thee, &c. John 17. 3.

V. 8. *which none of the Princes of this world knew*] That is, none in comparison; for Nicodemus, and Sergius Paulus, and some other few knew it, but as the Apostle speaks, 1 Cor. 1. 26. Not many mighty, &c. were called to the knowledge of this heavenly wisdom. Here he taketh away another objection, How cometh it to pass that this wisdom was so rejected of men of the highest authority that they crucified Christ himself? Paul answereth; Because they knew not Christ to be such as he was; or none knew before it was revealed to them.

the Lord of glory] That is, the mighty God full of majesty and glory, Act. 7. 2. *The God of glory appeared*, &c. and King of glory, Psal. 24. 10. Neither is Christ onely styled the Lord or King of glory, because he is most glorious in himself, and cloathed with majesty and honour; but because by the power of his Divinity, and virtue of his death and resurrection, he advanceth all the elect to eternal glory, glorifying both their bodies and souls.

V. 9. *but as it is written, &c.*] Another objection. But how could it be that those witty men could not perceive this wisdom? Paul answereth: Because we preach those things which pass all mens understanding, unless they be supernaturally enlightened. But where is this written? Zacharias Bishop of Chrysopolis, affirmeth that he found the testimony here alleaged [Eye hath not seen, &c.] in an Apocryphal book entituled, The Secrets of Elias the Prophet: and Gregorius Syncellus, of whom Scaliger maketh mention in his Notes upon Eusebius, observeth that Saint Paul did sometimes, but very seldom, make use of testimonies out of Apocryphal books, as when he alleageth out of the book of Elias this passage, Which eye hath not seen, &c. But although he might quote something found in Apocryphal writings, as Saint Jude doth out of the prophecie of Enoch, Jude 14. yet there can be no pregnant proof brought for his quoting any thing out of any Apocryphal books: neither is it likely that he would draw water out of the muddy stream of an Apocryphal writing when he might draw it out of the pure fountain of the Prophet Isaiah, Chap. 64. vers. 4. Neither perceived by the ear, nor hath the eye seen, &c.

V. 9. *Eye*] Gr. *what eye.* Isa. 64. 4.

V. 10. *the deep things of*] Gr. *the depths of.*

V. 13. *which things, &c.*] See 2 Pet. 1. 16.

comparing spiritual things with spiritual] The words admit of a double Translation and interpretation: if we read them comparing spiritual things with spiritual, then the meaning is, we apply spiritual terms and manners of propounding and expressing to spiritual matters and subjects. *If there be propounded*, saith *Oecumenius*, any spiritual point, ἵνα παραδειγμάτων πράξωμεν τὴν συμφωνίαν καὶ ἁρμονίαν ἐπιφέροντες: for example, if the question be whether Christ rose the third day, we bring a confirmation and illustration out of the Prophet Jonah. The word used in the text properly signifieth to judge together, that is, by conferring texts of holy Scripture, and setting spiritual things one against another, that like opposite glasses they may cast a mutual light one upon the other; and we may make a more certain judgement of them. But if we reade them, judging spiritual things with spiritual persons, then the meaning is apparantly thus; that we are to confer with the faithful about points of faith, and communicate spiritual mysteries to spiritual men, not to those who are yet carnal and meer worldlings: for that were to cast pearl before swine: and this interpretation well agreeth with the verse following; wherein the Apostle distinguisheth of the natural man and spiritual man, and affirmeth that the natural man perceiveth not the things of the Spirit of God.

V. 14. *the natural man*] Gr. *animale.* ψυχικὸς. Some conceive that they who first translated this passage, read not in their Copy or Edition as we do, ψυχικὸς, but φυσικὸς, for φυσικὸς signifieth natural, and ψυχικὸς, *animalis*, or *animale*; howsoever the opposition to πνευματικὸς, or spiritual, sheweth that hereby the Apostle meaneth a man that hath no farther light of understanding, than that which he brought with him even from his mothers womb; as Jude defineth men sensual having not the spirit, vers. 19. And in this sense *Tertullian* taketh the word in his Tractate *con. Psychicos*, branding the right beleevers who distasted the Fasts of the Montanists (into whose heresie he was now fallen) with the name of Psychici, that is, carnal, or sensual men.

Spiritually discerned] That is, to be taken and understood in a spiritual and heavenly sense, to which his carnal reason cannot reach: Or, they are spiritually discerned, that is, by the virtue of the holy Ghost, with an eye anointed with the eye-salve of the Spirit, Apoc. 3. 18.

V. 15. *But he that is, &c.*] See Prov. 27. 19.

judgeth all things] Or, *discerneth.* Gr. Tec. *all those things.* Understandeth and discerneth all things, which belong unto the worship of God and eternal life.

judged of no man] Or, *discerned.* That is, can be convinced of error in judging spiritual things by no natural and carnal man. For when the Prophets are judged by the Prophets, it is the spirit that judgeth, and not the man; or men by their natural reason: the wisdom of carnal men determineth nothing certainly, no not in their own affairs, much less can it discern strange, that is, spiritual things: but the spirit of God wherewith spiritual men are endued, can be deceived by no means, whilest they follow that guide, and therefore can be reproved of no man.

V. 16. *For who hath known*, &c.] See Isaiah 40. 13. Wisd. 9. 13. Rom. 11. 34.

may] Gr. *shall.*

instruct] Or, *confirm*, or, *inform.*

CHAP. III.

Vers. 1. *Could not speak unto you*] Having declared the worthiness of heavenly wisdom and of the Gospel, and having generally condemned the blindness of mans minde, he now particularly applyeth himself to the Corinthians, calling them carnal, that is, such in whom the flesh prevaileth against the spirit, and he bringeth a double proof thereof: First, from his dealing with them no other ways than with ignorant men, and such as were almost babes in the doctrine of godliness: Secondly, from those distentions which sprung up among them, by reason of the ignorance of the virtue of the spirit and heavenly wisdom, in which they had profited very little or nothing.

as unto carnal] He calleth them *carnal*, who yet had received the first fruits of the spirit, in three regards; First, because the flesh in them lusted against the spirit. Secondly, because in many things they followed the desires of the flesh. Thirdly, because they savoured the things of the flesh, not perceiving, or at least, not relishing many things of the Spirit, as being but novices in the school of Christ.

V. 2. *fed you with milk*] Heb. 5. 12. That is, saith *Clem. Alex.* Pædagog. l. 1. c. 6. κατήρασα ὑμᾶς ἐν χρίσει ἀπαθῆ καὶ ἐλαφρὰ καὶ ἑαυτοῦ τροφὴ πνευματικὴν, I have catechized you in Christ with simple, true and nourishing food, wholesome and easie of digesture. For such is milk to children. And to this charity of the Apostle in condescending to the capacity of his hearers, and feeding them which

were

were sucklings in Christ, with the sincere milk of the Word. *S. Ambrose Serm. 68. & S. Chrysostome Serm. in principes Apostolos*, allude in desseanting upon the miracle wrought at his death and martyrdom, at which when he was beheaded some of the ancients affirm, *lac pro sanguine manasse*, that milk issued in stead of blood.

V. 3. *divisions*] Or, *factions*.

walk as men] Gr. *according to man*. By the square and compass of mans wit and judgement, as men use to walk, who are meer men and destitute of the Spirit of God.

V. 5. *who then is Paul*] After he had sufficiently reprehended ambitious teachers, and their foolish esteemers, now he sheweth how the true Ministers are to be esteemed, that we attribute not to them more or less than we ought to do, therefore he teacheth us that they are they, by whom we are called to faith and salvation, but yet as the Ministers of God, and such as do nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts; therefore we have not to mark or consider so much what a Minister he is, that speaketh, but what is spoken, and we must depend onely upon God, who speaketh by his servants.

V. 6. *I have planted*, &c.] That is, saith *Optatus Milevitanus*, I have made you Christians of Pagans, and Apollo hath baptized you: or, I have laid the first foundations of Christianity among you, but Apollo and others have confirmed you in that doctrine and built you up in your most holy faith.

but God gave the encrease] *S. Austine against Petilian*, truly observeth, that in natural fruits God giveth the encrease not without the power of nature, which doth her part, *sed in spiritualibus & gratuitis solus dat incrementum*, God alone gives the encrease, *cum exclusione cujuscunque causæ creatæ*, nature contributing nothing of her self thereunto; & therefore in respect of the supernatural effect of the preaching of the Gospel, to wit, faith and repentance, he that planteth, and he that watereth is as nothing, though God use their labour therein, or, is nothing in comparison.

V. 7. *So then*] Or, *wherefore*.

V. 8. *are one*] That is, they are both nothing, but servants and Ministers, and that of the same Master, proposing unto themselves one and the self-same mark; to wit, your growth in the grace and knowledge of our Lord Jesus Christ: and sith they are thus one, you ought not for them or concerning them to be divided as you are into factions.

and every man shall receive his own reward] Psal. 62. 12. Gal. 6. 5.

own labour] Or, *proper*.

V. 9. *labourers together with God*] Serving together under him: now they that serve under another do nothing of their own strength, but as it is given them of grace, which grace stretcheth them for that service, and all the encrease that cometh by their labour, doth so proceed from God, that no part of the praise of it may be given to the under-servants.

husbandry] Or, *Gods labourers together*.

V. 10. *But let every man take heed*, &c.] Now he speaketh to the Teachers themselves which succeed him in the Church of Corinth, and in their persons, to all that were after or shall be Pastours of Congregations, seeing that they succeed into the labours of the Apostles, which were planters and chief builders, therefore he warneth them, that they perswade not themselves that they may build after their own fancie, that is, that they may propound and set forth any thing in the Church, either in matter or kind of teaching different from the Apostles which were chief builders.

V. 12. *if any man build upon this foundation gold*, &c.] They who build after the Apostles upon the foundation which they have laid, to wit, Christ Jesus, must take heed that the upper part of their building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flock, be answerable to the doctrine of Christ, as well in the matter as in form. And here by *gold, silver* and *precious stones*, he meaneth pure and solide doctrine; of which matter Esay also and John in the Revelation, build the heavenly city: and to these are opposite, *wood, hay*, and *stubble*, that is, vain and curious subtilities or philosophical conceits, and all kind of teaching which serveth to ostentation, and not to edification, 1 Tim. 1. 4. By this he taxeth them among the Corinthians, who mingled in the preaching of the Word, the terms of humane Arts, the vain flourishes of Oratours, and argute reasons of Sophisters, which though they subvert not the foundation, nor falsifie the substance of the Gospel, yet they disfigure and disgrace it.

V. 13. *shall be revealed*] Gr. *is revealed*.

by fire] Gr. *in fire*.

and the fire shall try every mans work] By the fire is not meant, as the Romish Divines teach, fire of Purgatory. First, because it cannot be proved out of Scripture, that there is any such purgatory fire as they imagine, to purge those that die with venial sins. Secondly, because every work is tryed by the fire here meant; but according to the Romish doctrine good works are not tryed in purgatory fire. Thirdly, the works here meant (as appeareth by the antecedent and consequents) are doctrines, and several kinds of preaching, which it would be absurd to say, that they should be tryed with material fire, wherewith our Adversaries beleeve, that those who die with veniall sins are tormented in their purgatory. But by fire, either we are to understand (according to the Interpretation of *S. Austin and others of the Ancients*) the fire of persecutions, tribulations, and temptations whereby the found doctrine is tried and proved, as it were affording then to us most strong and solid comforts and consolations which no other is able to do: Or the fire of the holy Ghost, who by the light of Gods Word doth manifest the verity or vanity of doctrines delivered by the Preachers, and like unto fire, reduceth and bringeth to nothing like hay and stubble, whatsoever is sosted in by humane invention. For though such doctrine be not tainted with hereste, yet because blinded with vanity, it is no better than *hay and stubble*. Or by *fire* is meant the appearing of Christ at the day of judgement, likened to fire for two qualities, brightness and a consuming force.

V. 14. *If any mans work abide*] As the good metal in the furnace, without being consumed after the manner of drosse or any other combustible matter.

V. 15. *If any mans work shall be burnt, he shall suffer losse*] That is, If any mans doctrine or teaching will not endure the tryal, as hay and stubble, and drosse will not the fire, he shall lose the praise of his labour, which shall not be accepted nor rewarded by God. Notwithstanding for his own person (if he have held firm the foundation, either mystical, which is Christ in respect of the faithful, who being many living stones make one house, built upon him; or doctrinal, in respect of the doctrine and faith, whereby they are joyned together and built upon him) he shall be saved.

yet so as by fire] Because he shall pass by the fire, that is, the revealing brightness of Christ, or the fire of the Spirit, which shall shew the vanity of his work: or he shall be saved as through fire, through the which when the gold passeth, whatsoever drosse is hath, it must suffer losse of it. Or, he shall pass as through fire, (*i.e.*) it shall be requisite that he be purifyed by the holy Ghost of that mixture and impurity of worldlinesse and mans wisdom, of words wherewith he hath desfiled both himself and his ministery: Or else he shall be saved in such a manner as one that escapeth naked out of the fire without carrying any of his goods, his person may well be saved, but so as he shall lose the reward of a well qualified Minister and faithfull dispenser of the mysteries of God.

V. 16. *Know ye not that ye are the temple of God*] See Chap. 6. 19. 2 Cor. 6. 16.

V. 17. *defile*] Or, *destroy*.

V. 18. *let him become a fool, that he may be wise*] Let him deny himself and his carnal wisdom, and submit himself to the Doctrine of the Gospel; which the world accounts foolishnesse.

V. 19. *For the wisdom of this world is fool ſhneſs*] God convinceth it by his Word to be foolish and vain, because it performeth not that which it promiseth, nor any way furthereth us to true happinesse.

He taketh the wise in their own craftinesse] See Job 5. 13. Or, *catcheth*.

V. 20. *The Lord knoweth the thoughts*, &c.] See Psal. 94. 11. Or, *discourses*.

V. 21. *for all things are yours*] No man glorieth in these things which are for himself, and appointed for his benefit, because in this regard they are inferiour to himself; but all things are for you, and your benefit, who are the elect of God, therefore you ought not to glory in your teachers or in any men.

CHAP. IIII.

Verse. 1. L*Et a man so account of us*] He concludeth the duty of the hearers towards their Ministers, that they esteem them not as Lords, and yet notwithstanding that they give ear unto them, as to them that are sent to them from Christ, to this end, that they may receive as it were at their hands the precious pearl of salvation, which is drawn out of Gods treasury. *By the mysteries of God*, he meaneth the whole counsel of God, revealed unto them his whole counsel, that they deal faithfully with them in all things, that they may render a good account of their Stewardship at the great Audit. Now although there are other virtues required in a steward, as skill, and industry, and providence; yet the Apostle onely nameth faithfulnes, because that is the chief, and best served his purpose to bear down the pride of their Teachers, who boasted of the goods committed to them, as if they were their own and not their Masters.

V. 3. *with me*] Gr. *to me*.

a very small thing] Gr. *a matter of least moment*.

mans judgement] Gr. *day*. Word for word, mans day, after the manner of the speech of the Cilicians, as S. *Jerome* noteth, it is *metonymia adjuncti*, taken from set days appointed for judicature, and it seemeth to be spoken in opposition to *Dies Domini*, the Lords day, which is the great Day of Judgement, to which the Apostle appeals, from all days set by men in this world.

I judge not mine own self] How can ye judge how much, or how little I am to be accounted of, seeing that I my self, who know my self better than you do, and dare profess that I have walked in my vocation with a good conscience, dare not yet challenge any thing to my self?

V. 4. *I know nothing by my self*] Not simply, no sin. For in many things we offend all; and he that saith, He hath no sin, deceiveth himself, and there is no truth in him, 1 John 1. 8. But his meaning is, my conscience clears me from negligence and unfaithfulnes in the function of my ministery: yet am I not thereby justified; that is, this doth not acquit me before God, in such fort, as that I may challenge to my self the praise or reward of a faithful and absolute just Steward, who hath perfectly in every point discharged the trust reposed in him, but he that judgeth me is the Lord, that is, I permit my self to his judgement.

hereby justified] Gr. *in that*.

V. 5. *Therefore judge nothing before the time*] See Matth. 7. 1. Rom. 2. 1.

praise of God] Gr. *praise shall be to every man from God*. According to his faithfulnes and diligence in his ministerial function. Some no doubt shall receive dispraise: yet he mentioneth rather praise than dispraise, for that the vice which he here reproveth in the Corinthians, was, that they gave more praise to some than to others, odiously extolling some to the disparagement of himself and others, who deserved as well, or perhaps better than they.

V. 6. *I have in a figure transferred to my self*] In this reproof of your partiality, I have represented the head and spring thereof unto you, under the name of us the Apostles, 1 Cor. 1. 12. 1 Cor. 3. 4. by a figurative speech, not as if indeed we had any part therein, but to spare the guilty Pastours, and to teach them by our example, to pluck up the root of the evil, which is, that affectation of humane knowledge and eloquence (whereby they endeavoured to draw many followers after them) and to conform themselves to the perpetual style of the holy Ghost, and the Scriptures, as we our selves do continually, whereby all matter and occasion of schisme and rent will be taken away.

for your sakes] Lest I should offend you, if I should tax those Teachers by name: Or, to instruct you aright how you ought to carry your selves, in regard of your Teachers, and in what esteem you ought to have them.

to think] Or, *to be wise*.

above that which is written] Either written before by us concerning this, or written throughout the word of God, which in many places commendeth to the Pastours of the Church, humility and unity. Or the meaning is, Let none be wise above that which is written, let none presume to add to the doctrine of the Scriptures, or adulterate the same by vain conceits, discourses, or affected strains of mans wisdom or eloquence.

puffed up] Pride in the soul is like a tumour or swelling in the body; his meaning therefore is, that the Corinthians should not be proud for the excellency of their Pastours, whom they sided withal, to the prejudice of other Pastours and their followers.

V. 7. *who maketh thee to differ*] Gr. *distinguisheth thee*. That is, who hath preferred thee either in gifts or place, who hath given thee the preheminence which thou affectest, or by whom wert thou chosen from among the rest of the Church to this high and excellent calling? doth it not proceed from God and his grace, and not from men? therefore be thou humble, and endeavour rather to serve God, than to please mens humours. And as it seemeth chiefly to be directed to the teachers, so it may be applyed to every member of the Church, who is converted to the faith of Christ, and made partaker of any spiritual gifts. As if he should say; It is God that by his grace doth make thee to differ from another man, and not the Teacher; for albeit Paul plant, and Apollo water, yet God alone gives the increase.

what hast thou that thou didst not receive] Though the words have a special reference to the eminent gifts whereby one Pastour differed from another among the Corinthians; yet they are general, and parallel to those words of St. James, *Every good gift, and every perfect gift is from above, and descendeth from the Father of lights*, Cha. 1. v. 17. and are rightly applyed by the Synod of Arausica, and St. Austine *de correp. & grat. c. 7. & ep. 46. & 1. 2. de pec. merit. c. 18. & ep. 23. tellim. & Gennadius, Prosper*, and others, to prove against the Pelagians, that every good motion of our will is from God, and that the desire of grace is from grace; and consequently that election is not upon foreseen works, or faith, but meerly depends upon the free love of God in Christ.

V. 8. *Now ye are full*] You perswade your selves now that ye are in happy condition, and that ye want nothing more of spiritual gifts, and for that extol your selves above all others, as a King in his Kingdom: Or, you carry your selves securely, as in a peaceable Kingdom, whereas we are exposed to all fear and danger; which the Apostle speaketh by way of an Ironical reproof, to make way for his following exhortation to humility, exemplified by himself, and his mean condition. See the like, Rev. 3. 19.

and I would to God ye did reign] To wit, in deed and truth. The Apostle continueth his Irony, and his meaning is, You are indeed in a far happier case and more excellent condition then we poor Apostles, that are distressed, persecuted, and despised of the world; we have good reason to wish to be partakers of your blessings and comforts, in regard that we live like miserable prisoners, looking every hour to be called to execution, after they have been ignominiously led about through the Market places, and made publike spectacles of misery and scorn.

V. 9. *set forth us the Apostles last*] By the *last*, the Apostle meaneth those who in the Roman theaters were called *Meridionarii*, who had long fought with men or beasts, and escaping with their lives, were in the end disarmed, and having no Bucklers nor Helmets, were appointed to be slaughtered one after another, *In quorum spectaculis satis erat* (saith Seneca) *quod interficerentur*.

appointed to death] Or, *destyned for death*.

spectacle] Gr. *theatre*.

V. 10. *we are fools for Christs sake*] Either these words are spoken by an Irony, as Occumenius conceiveth, or they may be taken properly, and then they carry this sense, We are fools in the opinion of the world, and yours, because for Christs sake and the Gospels we expose our selves to manifold troubles and dangers; but you are wise, who so preach Christ that yet ye hazard no limb for him, nor incur any danger of your persons or estates.

despised] Gr. *without honour*.

V. 12. *And labour*, &c.] See Acts 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8.

working with our own hands] For St. Paul (as we read, Act. 18. 3.) exercised an handy-craft, and wrought with Aquila, their occupation being tent-making; and this he did sometimes for necessity, sometimes that he might not be burthensome to any, to whom he preached the Gospel, for his maintenance, 2 Thess. 3. 8. But here in mentioning it, he seemeth secretly to tax the Corinthians, who were rich and very bountiful to other Teachers, yet suffered the Apostles to be in want, and to relieve themselves by their hard labour.

V. 13. *defamed*] Gr. Tec. *hard, or, evil spoken of*. Matt. 5. 44.

intreat] Gr. *call unto*, or, *exhort*.

V. 14. *I warn you*] Gr. Tec. *warning you*.

V. 15. *For though you have ten thousand instructers in Christ*] Word for word, *Schoolmasters*; whereby he puts a difference between himself and their present teachers; they like Schoolmasters, taught for their hire, he freely; they imperiously, he tenderly, like a father, who begot them to Christ through the Gospel.

V. 16. *followers*] Gr. *imitatours*.

V. 17. *shall bring*] Or, *will bring*.

my ways] What way and rule I follow every where in teaching the Churches, or my course of life, or manner of conversation, that they might follow it, as he exhorteth them, vers. 16.

V. 18. *I would not come to you*] Or, *I were not coming to you*.

V. 19. *But*, &c.] Act. 19. 21. He descendeth to Apostolical threatnings, yet chiding them as a father, lest by their disorder he be constrained to come to punish some among them.

if the Lord will] See James 4. 15.

not the speech of them] Not their boasting words, or their painted or coloured kind of eloquence, against which he setteth the virtue of the Spirit; but the power, that is, the efficacy of their preaching, powerfully working in the hearts of the hearers.

V. 21. *shall I come unto you with a rod*] He might have said, *with a sword*, to wit, of Excommunication, which he brandisheth in the next Chapter, therewith cutting off the incestuous Corinthian, but because before he had styled himself their father, and he bare the tender affection of a father towards them, he rather expresseth the severity he was to use among them, by the Metaphor of a rod, wherewith a father chasteneth his son, to break him of some ill quality or misdemeanour, than of the sword, or any other.

CHAP. V.

Vers. 1. R*Eported*] Gr. *heard*.

fornication among you] The sin was incest, forbidden, Levit. 18. 8. *The nakednesse of thy fathers wife shalt thou not uncover*; an horrible crime, and such as the very Gentiles detested, and severely punished in their laws, if any among them (which seldom fell out) defiled themselves with any such unnatural contract, or abominable act. Neither doth the Apostle diminish the foulnesse of it, by terming of it πορνεία. For πορνεία, in the Greek, is *fluprum* in Latine; though sometimes they are restrained to one kind of uncleanness, which is committed between unmarried persons; yet they are general in their own nature, and may be applied to any acts of impure lust; and as the Apostle here calleth the incest of him who lay with his mother in law, *fornication*: so likewise the Roman Oratour calleth Clodius his incest with his own sister, *fluprum*.

V. 2. *done*] Gr. Tec. *acted*.

from among you] The Apostle findeth fault with the Corinthians, for that they had not excommunicated this incestuous person, before he had

had wrote unto them, and charged them so to do, because the fact was notorious, and the Church very much scandalized by harbouring so foul a delinquent in the bosom thereof.

V. 3. *I verily as absent*] Gr. Tec. *I verily absent.* See Col. 2. 5.

but present in Spirit] In mind, affection, and care; or the meaning may be, that the Apostle by the Spirit knew all things that past at Corinth, as if he were there bodily present.

judged] Or, *determined.*

V. 4. *In the Name*] Calling upon the name of Christ, or by the command of Christ, as the word is taken, Act. 3. 6. and Matth. 7. 22. and Luke 24. 47.

with the power] There is no doubt, but that judgement is ratified in heaven, wherein Christ sitteth as Judge; the power both of excommunicating and absolving is Christs, and the ministery thereof onely committed to the Governors of the Church.

V. 5. *To deliver such an one unto Satan*] See 1 Tim. 1. 20. What it is to be delivered to Satan, the Lord himself declareth, when he saith, *Let him be unto thee as an heathen and a publicane.* Matt. 18. 17. that is to say, to be disfranchised and put out of the right and liberty of the City of Christ, which is the Church. This manner of expression was used of old in the greater excommunication, and it seems to be taken from 1 Sam. 16. 14. where Saul being rejected of God was caught and troubled by an evil spirit; and in the primitive times of the Church, after this greater Excommunication, (as one of the ancients affirm) there followed great terrours in the party excommunicated, agonies of spirit, yea, and torments also of body, which through Gods permission were inflicted, not for the utter and irrevocable destruction of the Delinquent, but for his correction and amendment, that his soul might be saved, though his body suffered.

for the destruction of the flesh] The mortifying and destroying the old man; that is, corrupt nature called the flesh. Rom. 8. 13. Gal. 5. 24. Or, to the great macerating and pulling down of the body by fastings; for a broken spirit dryeth the bones, Prov. 17. 22. to the pulling down and tormenting of the body, even unto death, if Gods will be so, as also death might sometimes ensue upon the foresaid delivery to Satan, and even at the last gasp the sinner shewing a lively repentance, was released from those bonds of excommunication, and restored to the peace of the Church and favour of God, so that he departed this life with comfort.

that the Spirit may be saved] The scope and end of the Churches severity, is not eternal condemnation, but saving of the soul by true repentance.

in the day of the Lord Jesus] In the last day, or day of judgement; not as if salvation were deferred to the last day, or that the repenting soul should not enjoy it before that time; but because salvation then shall be consummated, and fully revealed, 1 Pet. 1. 5.

V. 6. *Know ye not that a little leaven*] See Gal. 5. 9. A kind of proverbial speech, intimating, that one scandalous offender may infect the whole Church, as one scabbed sheep a whole flock: and hereby the Apostle declareth another end of Excommunication to be, to keep the Church found from infection, to cut off a rotten Member, that it gangren not the whole body.

V. 7. *Purge out therefore the old leaven*] By alluding to the Ceremony of the Passover, he exhorteth them to cast out this unclean person from among them. In times past (saith he) it was not lawful for them which did celebrate the Passover, to eat leavened bread, in so much that he was held as unclean and unworthy to eat the Passover, whosoever had tasted of leaven; now all our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lamb which was slain, must cast out, both of themselves, and also out of their houses and congregations, all impurity.

that ye may be a new lump] That your Church may be a clean and pure body, according as you were renewed by the gift of regeneration, which can no way consist with any such mixture of reigning sin. A figure taken from the Jewish passover, which was alwaies to be kept with unleavened bread, Exod. 12. 15.

Christ our passover] Christ is termed our Passover, either by a Metronymie *signati pro signo*, or by a metaphor in regard of many resemblances between Christ and the Paschal Lamb: First, as the Lamb was without blemish, so Christ was without all spot of sin. Secondly, as no bone of the Lamb was to be broken, so neither any bone of Christ at his passion. Thirdly, as the Lamb was offered to God for a typical reconciliation and satisfaction, so was Christ for the true reconciliation of all his elect, and satisfaction for their sins. Fourthly, as the Paschal Lamb was to be eaten, so we feed upon Christ by faith. Fifthly, as the Paschal Lamb was to be eaten with sowre herbs, so Christs flesh is to be eaten in the Sacrament with a sowre and bitter remembrance of our sins, and Christs dolorous suffering for them. Sixthly, as the Paschal Lamb was to be eaten with unleavened bread, so all that eat Christ must purge out of their conscience all leaven of maliciousness. Seventhly, as that Lamb was called *Phase*, Exod. 12. which signifieth a passing over; so Christs death, in which he was sacrificed for us, might be called *Phase*, or *transitus*, a passage; because by it he passed from the world to his Father. Lastly, as where the door-cheeks and posts were sprinkled with the bloud of the Lamb, they in the family escaped the stroke of the destroying Angel; so all those whose consciences are sprinkled by faith with the bloud of Christ, the Lamb of God which taketh away the sins of the world, shall escape eternal destruction.

is sacrificed] Or, *is slain.*

V. 8. *let us keep the feast*] Or, *let us keep holy day.* Let us lead or pass our life, which ought to be a perpetual celebration and remembrance of our redemption by Christ, even as the Passover feast, during eight days, was the commemoration of the deliverance out of Egypt. That which the Israelites were to do typically, and in the sign, upon the killing of the lamb for the preparation of the feast of the Passover, and in casting out all the old leaven, and abstaining seven whole days from unleavened bread, according to the express command of God, Exod. 12. 15. let us perform in the truth or thing signified all the days of our lives; that is, purge out the old leaven of inbred natural corruption, and take away all scandals from among us, after that now we are reconciled to God, through the offering and sprinkling of the bloud of Christ.

V. 9. *in an Epistle*] That Epistle is not now extant, for this is the first to the Corinthians that is found in the new Testament; and although that Epistle was written by divine inspiration, as we may piously conceive, that the Books of Nathan, Gad, Ahiah, Iddo, Semaiah, and others, mentioned in the old Testament, were, which now are thought to be lost; yet will it not hence follow, that the Canon of the Scriptures is not perfect, as the Romanists would infer; because as the principal Contents of those former books are supposed to be found in the Books of the Chronicles and Kings, so it cannot be proved; but that all points necessary to salvation, which were set down in that former Epistle to the Corinthians, are either contained in these two Epistles which we have, or some other Book of holy Scripture.

not to company with fornicators] Gr. *mingled with.* Now he speaketh more generally, and that which he spake before of the incestuous person, he sheweth, that it pertaineth to others, which are known to be wicked, and such as through their naughty life are a slander to the Church, which ought also by lawful order to be cast out of the communion of the Church.

V. 10. *Yet not altogether with the fornicators of this world*] Such as belong unto the world, or addicted to the world, that are yet out of the Church; so the world is taken, John 15. 19. & 17. 9.

extortioners] Gr. *raveners.*

for then must ye] Gr. *seeing that then ye must.*

for then must ye needs go out of this world] If you would utterly abstain from such mens company, you must quit this world; therefore I speak of them which are in the bosome of the Church, which must be called home by discipline, and not of them which are without, with whom we must labour by all means possible to bring them unto Christ.

V. 11. *not to keep company*] Gr. *not to be joyned or mingled with company.*

extortioner] Gr. *ravener.*

no not to eat] He meaneth, that we ought not to have any intimate familiarity, or common usage, or manner of life and conversation with them; for otherwise in some case we are not forbidden simply to eat with such, sith neither the bond of Matrimony is broken by excommunication, nor such duties hindered, much less cut off thereby, as we owe one to another, children to their parents, subjects to their Prince, servants to their Masters, and neighbour to neighbour, to win one another to God.

V. 13. *put away from*] Gr. *put*, or, *take out from.*

CHAP. VI.

Vers. 1. *Dare any of you*] As if he had said, are any of you become so impudent, that ye are not ashamed to make the Gospel a laughing stock to profane men? yet is it not simply unlawful in it self to try civil causes at the tribunal of Infidels, if right cannot be had else-where, and the matter be of very great consequence, and not onely concerning our selves, but our friends, family, and posterity, but where they might have differences composed by the arbitrement of holy brethren, out of Spleen, or any other sinister affection to implead one another before heathen Judges, could not be done without great scandal to the godly, and wrong to the Christian Religion. For hereby the Gentiles were acquainted with the covetousnes, ambition, desire of revenge, and manifold jars among Christians, whereof they made use, and took occasion thereby to traduce our most holy faith: *hoc Ithacus velit & magno mercentur Achivi.*

to law] Gr. *to be judged.*

before the unjust] Gr. *of.* By the unjust he meaneth Pagans and Infidels, for he opposeth them to Saints and brethren: now he termeth the Infidels unjust, not only because they are destitute of the righteousnes of God in Christ, but because in their tribunal matters were carried very corruptly, and sentences given against all justice and conscience, as *Saint Cyprian and other* the Ancients justly complain against them; *inter leges peccatur, inter jura delinquitur justitia, nec ubi defenditur servatur*, &c.

V. 2. *the saints shall judge the world*] The Apostle useth an argument *a maiore ad minus*, if the Saints together with Christ shall be Judges of the world, and of the devils: how much more are they fit to be Judges in light and small causes, which may be by equity and good conscience without much difficulty determined?

judge the smallest matters] Gr. *of the smallest judicatures.*

V. 4. *are least esteemed in the Church*] Or, *are of no account in.* The Apostle herein prescribeth a remedy for the mischief before mentioned, namely, by composing their private differences between themselves by chosen arbitrators out of the Church, for which, matter and purpose, saith he, the least of you are sufficient.

V. 5. *between his brethren*] Gr. *between his brother.*

V. 6. *goeth to law with brother*] Gr. *is judged with a brother, before the*] Or, *of the.*

V. 7. *a fault*] The Greek word ἥττημα, coming from ἡττᾶσθαι, *Vinci*, signifieth properly to *have the worst* in a conflict or combate: whereby the Apostle implies, that the flesh is too strong for the spirit in them who out of covetousnes, malice, or desire of revenge among the Corinthians drew their brethren before the tribunals of the heathens; and that howsoever they might be superiours in their trials of law in those Courts, yet that truly they *sate down by the loss*, receiving thereby more damage in their souls, than gain in their estates. *And as the Apostle* here, so Moses Gerundensis, and Rabbi Salomon discoursing of the Discipline of the Hebrews, condemn the practice of those among the Jews, who went to law with their brethren before Infidels. For, say they, *qui adducit Israelem ad tribunal Gentium, polluit nomen Dei & honorat nomen Idoli*: he which bringeth an Israelite before the tribunal of the Gentiles there to have his cause tryed, defileth the name of God, and doth honour to an Idol.

among you] In these words the Apostle intimates that both were in fault, as well the *plaintiff* as the *defendant*, the one in giving cause by his unjustness, the other by being so easily provoked by his impatience upon every offence, and damage received, although it were not of that weight which in Christian discretion, charity and equity, deserved such fierce and scandalous pursuing.

go to law one with] Gr. *have judgements one with.*

why do ye not, &c.] See Matt. 6. 39. Luk. 6. 29. Rom. 12. 19. &c.

rather take wrong] We should rather suffer some loss, than give offence, rather depart from our right, than to try the utmost of the law hastily; and that out of desire of revenge.

V. 9. *Be not deceived*] Being about to speak against fornication he beginneth with a general reprehension of those vices wherewith that rich and riotous City most abounded, warning and teaching them earnestly that repentance is unseparably joyned with forgiveness of sins, and sanctification with justification.

V. 10. *extortioners*] Or, *ravenous.*

V. 11. *some of you*] See Tit. 3. 3.

justified in the name of the Lord Jesus] That is, by the Lord Jesus apprehended by faith, as we read Acts the fourth, v. 12. *There is no other name under heaven given amongst men whereby we must be saved.*

V. 12. *All things, &c.*] See Chap. 10. 23. Here he beginneth to tax the Corinthians who simply offended in matters indifferent, because they used them without any discretion: For seeing the use of them ought to be brought to the rule of charity, he doth not use them aright who is so immoderate in the use of them, that he becometh a slave unto them. Though the words be general, yet they make nothing for the Libertines or carnal Gospellers; for that rule of the *Logicians* here holdeth, *Verba sunt restringenda ad subjectam materiam*, words how general soever they seem, are to be restrained to the matter treated of. Now the matter was concerning the use of things indifferent, as of meats and drinks, and the like. If it be objected that he speaketh in the verses immediatly following, of fornication which is not a thing indifferent. It is answered, that he sets down the rule of things indifferent before he treat of fornication, by reason that many according to the errour of the Pagans and Gentiles did reckon fornication to be of that number; see Acts 15. 20. In particular, many in Corinth were so far from holding fornication a sin, that they consecrated a Temple to Venus, at which many thousand Maids prostituted themselves; and for this reason amongst others, it is conceived that Saint Paul in the verses following so particularly, and so vehemently reproveth this vice.

but all things are not expedient] Or, *profitable.* It is not expedient at all times to do those things which are otherwise lawful, but rather we ought to forbear the use of such things, which otherwise our Christian liberty permitteth, for the maintenance of charity, and supporting of the weak, and preserving and propagating the peace of the Church.

power of any] He bringeth himself *under the power* of things indifferent, who thinketh that he may not be without them, which is a flattering kind of slavery, under colour of liberty, which seizeth upon such men. He equally erreth who in things indifferent either thinketh that he must always use them, or that he may not at all; and there may be a kind of superstition as well in the defect, as in the excess about the use of things indifferent, Col. 2. 21.

V. 13. *Meats for the belly, &c.*] Gr. *to the belly.* That is, meats and drinks are indifferent things, but fornication is not of the number of such things. For although both the one and the other, namely eating of meats & fornication, be bodily acts; yet the quality of the meats hath no moral relation to the soul, neither to its present sanctification, nor future glorification: it leaveth no impression behind it, Matth. 5. 11. 17. but it is only for the sustenance of this life, and after our passage to another life; all the use of meats and of the stomach and belly which receiveth and digesteth them is abolished; whereas on the other side all carnal copulations save the matrimonial, are expressely prohibited by God, are destructive of, and repugnant to the right end and use of our bodies, which are to be consecrated to Christ (belonging to him as his own members) and to be governed and acted by him to serve him in holiness and pureness, and by that means to be made partakers of his glory in the last resurrection.

for] Gr. *to.*

destroy both it] Gr. *make void, or, of no use both it.*

for fornication] Gr. *to fornication.*

V. 14. *And God*] Gr. *But God.*

V. 15. *bodies are the members of Christ*] Not only your souls, but your bodies also; for true beleevers being entirely united to Christ as their head, 1 Cor. 12. 12, 27. their bodies also are a part of his mystical body.

shall I then take the members] Gr. *taking then the members.* Shall I dismember or dis-joyne my self from Christ by any base carnal conjunction, such as cannot stand with that spiritual union I have with him, intrenching thus upon the right he hath over my body; and depriving my self of the happiness to be governed and quickned by him and his Spirit.

and make] Gr. *shall I make.*

V. 16. *two (saith he) shall be one flesh*] Gr. *into one flesh.* See Gen. 2. 24. Matth. 19. 5. Ephes. 5. 31.

V. 17. *joyned unto the Lord*] By faith and love. For Christ is the husband of the Church, and every faithful soul, who betrotheth her to himself in faithfulness and loving kindness and righteousness, Hos. 2. 19, 20. is his bride.

is one Spirit] Is made wholly Spiritual by his union with Christ, he is not divided between God and Mammon, between the Spirit and Flesh: Or, he is led and governed by one and the self-same Spirit.

V. 18. *Flee fornication*] Here the Apostle useth divers arguments to dehort the Corinthians from fornication: First, because it staineth the body with a peculiar kind of filth. Secondly, because a fornicatour is guilty of sacrilege; for that our bodies are consecrated to God as his Temples, verse. 19. Thirdly, because we are not our own, to give our bodies to any other, much less to Satan and the Flesh, seeing that God himself hath bought us, and that with a great price, to the end that both in body and soul we should serve him. For the phrase he useth here of *fleeing*, is impleyth that whereas other vices are conquered by struggling and striving with them: the best way to subdue this vice, is to fight with it after the manner of the Parthians, who did fight *flying.*

without the body] That is, is committed by the abuse of some external object; as namely a drunkard abuseth wine, gluttony abuseth meat in the quantity or quality: but a fornicatour abuseth his own body. But we must note that this general rule, every sin that a man doth *is without the body*, is to be understood of such sins as break out into external actions, or are acted by our bodies: for envy, malice, and the inward acts of all vices are done in the soul, and cannot be properly said to exercise their act upon any thing without the body; though they work upon the body it self by making it pine and waste away, or otherwise distempering it.

sinneth against his own body] Some by his *own body* understand the body of his wife which according to Gods ordinance is *his own body*; for saith he, two shall be one flesh: and *this is Severianus* an ancient Fathers interpretation; but it is too narrow an interpretation: For in that sense onely the Adulterer sinneth against his own body. Others understand the words comparatively, that a fornicatour more sinneth against his own body than other vicious persons; for either they defile their souls only and not their bodies, as those who commit spiritual wickedness, or if they sin against their own body, as the drunkard and glutton doth, and the body receive also much shame and damage thereby; yet they sin not in so grievous a manner, nor so much wrong and hurt the body as the fornicatour doth. But the most proper and genuine interpretation seemeth to be this: other sins though they may be acted by the body, and make an ill impression upon the body it self, yet have not the property and force over mans body to enslave the same unto another, as fornication hath, whereby the fornicatour is made a member of the harlot by virtue of that first order of God, *Duo erunt in unam carnem*, which is not disannulled by the abuse of men.

V. 19. *know ye not, &c.*] See Chap. 3. 16.

V. 20. *ye are bought with a price*] See Chap. 7. 23. By Christ who

hath redeemed you. The word price is added, not by a Pleonasmus, but κατ' ἐξοχὴν, to intimate the excellencie and dignity of the price wherewith we were bought, which was not silver or gold, but the precious blood of Christ, as of a Lamb without blemish and without spot, 1 Pet. 1. 18, 19.

CHAP. VII.

Vers. 1. *Now concerning the*] Gr. *But of the.*

It is *good*] By the word *good* the Apostle understandeth not that which is honourable, virtuous, or holy, for the Apostle testifieth himself, Heb. 13. 4. that Marriage is honourable among all, and the Scriptures generally avouch the same: but by *good* he understandeth less troublesom, or more agreeable to the present necessity, vers. 26. more convenient in regard of the calamities of the Church, which will be so much the easier born and overcome by the enjoying of our liberty, and more profitable also, by being not so distracted with these cares, nor troubled with these distractions, that by reason of sin accompany the married estate, vers. 28. 32.

touch a woman] That is, to abstain from matrimony, and all carnal knowledge; as the word is taken, Gen. 20. 6. *therefore* I suffered thee not to touch her.

V. 2. *Nevertheless*, to avoid *fornication*] Gr. *But by reason of fornications.* In the Greek there is a kind of Ellipsis, which is well supplied by the Translators with the words *to avoid*: for that is the true meaning of the Apostle; though word for word he saith by reason of fornications, that is, by reason of the proneness of mans nature to fornication, or by reason of the frequent committing thereof, especially among the Corinthians as before was noted. And here also he taketh fornication largely for all manner of impurity forbidden by the law of God, and he prescribeth as an antidote against the poyson of all kind of impure lust, the lawful and holy use of matrimony.

V. 3. *due benevolence*] By this manner of speech he implieth not onely in a modest phrase, *conjugale debitum*, to which the verse following hath reference: but as the Greek Scholiast well expoundeth it, mutual love and loyalty; and that sincere and ardent affection which ought to be between husband and wife.

V. 5. *Defraud*] Or, *deprive.*

give your selves to fasting] Or, *be free for fasting.*

come together] Gr. Tec. *be together.*

V. 6. *of*] Gr. *by.*

V. 7. *I would that all men were even as I my self*] The Apostle doth not simply with that all men and women led a single life; for so the Church of God could not be propagated, nor the divine benediction upon the married fulfilled: but that all had the gift of continency, and were as free from worldly cares, and fleshly intanglings as he. And this gift of continency may stand with holy matrimony; as we read of *Malcus* and many other in the Ecclesiastical story, who though they were married, yet having the gift of continency fulfilled the Apostles precepts, verf. 29. 32. having wives as if they had them not, and caring for the things of the Lord.

V. 8. *unmarried and widows*] He giveth the self-same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such only that have the gift of continency, otherwise they ought to marry again, that their conscience might be at peace.

V. 9. *better to marry than to burn*] Some interpret this burning, to be burning in hell fire for their incontinency; and no question but the words of the Apostle are true in that sense; but because he addeth not either hell-fire or eternal, nor doth any circumstance of the Text look that way; the natural construction seemeth to be this: It is better to marry, than by forcing our selves to live single, having not the gift of continency, so to burn with lust, that either the will yeeldeth to the temptation, or else we cannot call upon God with a good conscience. He is not said to burn who only feeleth the heat of fire, for so the most continent man might be said to burn: but onely he that is singed and scorched thereby, he that is so assanted with the temptation of lust, that he is some way wounded, and hurt in conscience thereby.

V. 10. *not I, but the Lord*] In these words, the Apostle meaneth not, that the Lords precepts, and his were contrary, for verf. the last, he saith, he think also that I have the Spirit of God, and whatsoever Saint Paul wrote in this or any other of his Epistles was by divine inspiration; but his meaning is, that he spake not this by peculiar Revelation, as some other things afterwards, but that he had an expresse command of our Lord for it in Scripture; namely, Matth. 5. 32. and Matth. 19. 9.

Let not the wife depart from her husband] Gr. *that the wife be not severed from.* See Matt. 5. 32. & 19. 9. Mark 10. 11. Luk. 16. 18.

V. 11. *depart*] Gr. *be severed.*

V. 14. *sanctified by the wife*] Some expound it sanctified, that is, some way prepared and disposed to embrace our holy faith by his conversation with his Christian wife: So *Oecumenius*; γενεσθαι πρὸς τὸν πίστιν, or some way initiated in the faith and fear of God. So *Tertul. l. 2. ad uxorem, sanctificatur conjux infidelis acquiescens habitare cum conjuge fideli, quia candidatus esto timoris sancti licet & casti.* And, *S. Jerome l. 1. cont. Jovin. c. 5. candidatus est fidei.* Or else the meaning is, that in regard the faithful are heirs of the Covenant of God (Gen. 17. 7. and Acts 2. 39.) together with their children, this Covenant the unbeleeving partly cannot undo by his unbelief: for as much, as the grace of God in sanctifying such a marriage, is more powerful than the unbelief of the other party to profane it: So that the Apostles words import, not that an unbeleeving husband is simply sanctified, or made a holy man by his wife being a Christian, or an unbeleeving wife made a holy woman by her husband being a good Christian, but that he is sanctified to her, if he be a Christian, and she is sanctified to him, if he be a Christian. For although the unbeleeving party be unclean before God: yet is the matrimonial conjunction holy by the means of faith and prayer, Titus 1. 15. and hath the approbation and blessing of God no otherways, then if both parties were holy. Thus he answereth them that thought themselves polluted by being married to unbeleevers before their conversion, and intended therefore to be divorced for that scruple sake.

but now are they holy] If the marriage were not in some degree sanctified; the children which were born in such wedlock would not be from their birth comprised within the Covenant of God, made with the fathers and their children, Gen. 17. 7. or endued with the Spirit of sanctification; neither would the Church hold them capable of Baptism, until grown up to age, that they might be received into the Church for their own faiths sake: but now they are holy, that is, comprised in the outward covenant of God, and have access and right to the signs and seals of his grace, as well as any of those that were born of both beleeving parents. Holy then, that is, sanctified to God in Baptism, made members of the Church, and partakers of the grace of regeneration according to their measure and condition.

V. 15. *depart*] Or, *be severed.*

depart] Or, *be severed.*

to peace] Gr. *in peace.* Left any man upon pretence of this liberty, should give an occasion to the unfaithful to depart, he giveth to understand that marriage contracted with an Infidel, ought peaceably to be kept, that if it be possible the Infidel may be won to the faith.

V. 16. *save thy husband*] That is, be a means to convert him to the Christian faith, by which we are justified and saved.

V. 17. *distributed to every man*] Taking occasion by that which he said of the bondage and liberty of matrimony, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as circumcision and uncircumcision, servitude and liberty, warning every man generally, to live with a contented minde in the Lord, what state or condition soever he be in, because the kingdom of God consisteth not in these outward things.

V. 18. *let him not become uncircumcised*] Some who had been circumcised, found a means by the help of Chirurgians to recover again their foreskin: Of these *Josephus* writeth, *l. 12. Antiq. c. 6. Adjuxerunt sibi pudenda quæ nudi quoq; non essent Græcis dissimiles*; The manner *Epiphanius* declareth. Ἀπὸ ἀφορμῆς ἀκροβύστου γέγονται τοῦ τὴν ἀκροποσθίαν ἐπιθεῖναι. See also *Celsus l. 7. c. 25.* Such ἀκροβυστίαν ἐπίθεσις Saint Paul here forbiddeth.

practices Saint Paul here forbiddeth.

V. 21. *care not for it*] As though this calling were too unworthy a calling for a Christian. For no calling, how mean soever, debarreth a man from being Christs freeman, and the Son of God by adoption and grace; whosoever is redeemed from the thraldom of Satan, and servitude of sin, whether he be in respect of his outward condition in bondage, or at his liberty, is Christs freeman.

V. 22. *free-man*] Gr. *made free.*

V. 23. *Ye are bought with a price*] See Chap. 6. 2. That is, dearly bought by a *price* of inestimable value, 1 Pet. 1. 18, 19.

be not ye the servants of men] If ye be at liberty, do not of your own accord make your selves servants, but consecrate your selves entirely body and soul to the service of Christ: or if ye be servants to men, that is, in a state of servitude, remember still that above and before all, ye are the servants of Christ, and therefore see ye do nothing to the obedience of man, which is contrary to that which ye owe to your selves to no man living, depend absolutely upon none but Christ and his Word, See Gal. 2. 4, and Col. 2. 16, 18.

V. 24. *abide with God*] Whatsoever his outward calling be, let him be sure to hold his inward calling, and abide with God in the same vocation wherein he was called, that is, in the state of his calling, Church: or let him so sincerely and uprightly walk in his calling, as one who is always in the sight of God, and doth all things before him, and endeavoureth to approve himself to him in all things.

V. 25. *I give my judgement*] All circumstances considered, I counsel you. He enjoyneth single life to none, but perswadeth it to all that have the gift of continency, both from the condition of the present time, in which the faithful could scarce have any setled place of abode, wherein they might provide for their wives, children, and families: and from the freedom of a single life in comparison of the married estate, which draweth with it of necessity more cares of this life, and distraction of minde from the immediate service of God.

V. 26.

V. 26. *for the present distresse*] Or, *for the present necessity.* Which the Saints are subject unto, who were then continually tolled up and down for, that their estate may seem most unfit for marriage, were it not that the weaknesse of the flesh enforced them.

V. 28. *Trouble in the flesh*] Gr. *tribulation*; or, *affliction.* By the flesh he understandeth whatsoever belongeth to this present life, for marriage bringeth with it many discommodities; so that he beneath more to a single life, not because it is a state more agreeable to God than marriage is, but for those cumberances and discommodities, which if it were possible, he would with all men to be freed of, that they might give themselves to God wholly.

V. 29. *is short*] Gr. *is contracted, or shortened.*

V. 31. *And they that use this world*] It is a horrible wickednesse, saith St. Austin, *uti fruendis, or frui utendis*, to use those things which we ought to enjoy, or to enjoy those things which we ought onely to use; to use God and heavenly things which we ought to enjoy, and to enjoy the world and earthly things which we ought onely to use, and so use them, as if we used them not. Or, as others expound, not abusing them by an inordinate use of the same, or by too much doting on them, and cleaving unto them.

for the fashion of this world passeth away] He sheweth how ill-beseeming and unworthy a thing it is for a Christian to set his heart on the things of this world, considering that they are vain and transitory; rather shews and shadows of things, than true things themselves, Prov. 23. 5. As in a Pageant, Mask, or Comedy, many persons are brought up one after another on the Stage or Scene, but at last both they and the Scene also is taken away; so it is with this present world, one person succeedeth another, and one generation another, till not onely all they do die and fall away, but even the Stage of the World at last, wherein they all acted their parts, doth vanish away like a shadow, with all the glory thereof.

V. 33. *careth for the things*, &c.] They that are married, have their minds distracted, and their wits withdrawn hither and thither about worldly affairs and businesses; and therefore if any man have the gift of continency, it were more commodious for him to live single. The Apostle speaketh not simply, but comparatively; for they that are married, may and do care for the things of the Lord, but ordinarily doe it with more distraction, than they that have lesse to doe with the world, in regard of their single life.

V. 35. *I speak for your own profit*] His meaning is, that he will enforce none either to marry, or not to marry; but shew them onely what kind of life is most commodious, or at least ordinarily lesse cumbersome.

V. 36. *behaveth himself uncomely*] Or, *carrieth himself undecently.*

V. 37. *having no necessity*] He speaketh not here of a mans resolving to marry himself, or to live unmarried; but of Parents or Governors, under whose guide and tuition Virgins are; if such an one findeth no necessity, either in respect of the Maids desire, or fear of worse, if he have not the gift of continency, or in respect of the condition of his Family, but that he may keep her a Virgin still.

V. 39. *The wife is bound*, &c.] See Rom. 7. 2.

be dead] Gr. *be fallen asleep*, or, *laid in the grave.*

CHAP. VIII.

Vers. 1. *Now as touching things*] Gr. *But of things.*

we know that we have all knowledge] Here he beginneth to treat of another kind of things indifferent; to wit, of things offered to Idols, or the use of flesh so offered and sacrificed; and first of all he removeth those things which the Corinthians pretended for their using things offered unto Idols, without any respect, scruple, or doubt. First, they affirmed that this difference of meats was onely for unskilful men and ignorant in the doctrine of Christian liberty; but as for them, they knew well enough the benefit of Christ, who maketh all things to be clean to them that are clean. Be it so (saith St. Paul) be it, that all (or at least the greater part of us, for there were some, Vers. 7. that wanted this knowledge) are sufficiently instructed in the knowledge of Christ; I say, notwithstanding that, we must not simply rest in this knowledge; the reason is, that unlesse our knowledge be tempered with charity, it doth not onely not avail, but also it doth much hurt, because it is the Mistresse of Pride; nay, it doth not so much as deserve the name of godly knowledge, if it be severed from the love of God, and consequently from the love of our Neighbour, 1 Cor. 13. 1.

Knowledge puffeth up] In those who are destitute of charity, it ministreth occasion of vanity, and maketh them swell with pride; *for this venome the Serpent* instilled into it at the first temptation; and this quality of inflating the soul, remaineth still in it, if it be not corrected with charity.

but charity edifieth] That is, applyeth our knowledge to the instruction of our Neighbour, and to build him up in his and our most holy Faith.

V. 2. *He knoweth nothing*] An opinion of knowledge without charity, doth not onely puff up, and in that regard is to be distesteemed, but it is imperfect, and knowledge sadly so called, 1 Tim. 6. 20. For he that wanteth charity knoweth not all his duty, nor to what end he ought to refer his knowledge, nor how to use it, and so upon the matter knoweth nothing, in such sort as a Christian ought to know.

V. 3. *the same is known of him*] He that reverreth his knowledge and other gifts to the glory of God, and the profit of his Brethren, he is known of God, that is, approved of him, as the word is taken, Psal. 1. 6. but he that hath knowledge without charity, though in some sort he know God, yet he shall never be known, that is, acknowledged of by him, but shall hear at the last day with the hypocrites and false Prophets, Mat. 7. 23. I never knew you, depart from me ye that work iniquity.

V. 4. *concerning therefore the eating*, &c.] Here is the application of his answer, to things offered unto Idols; I grant, saith he, that an Idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made holy or profane by the Idol: but it followeth not therefore that a man may without any respect to his weak brethren, use those meats or any other.

an idol is nothing, &c.] Chap. 10. 19. *Divers Popish Writers*, to sever their Image-worship from Idolatry, expound these words thus; An Idol is nothing in the world, that is, nothing formally, or representatively, because though it be something materially, that is, Wood, Gold, or Silver, or the like: yet it is nothing formally, because there is no such deity as it represenceth. Whereas on the other side, an Image is the representation of some thing which is truly existent in nature, as of the three Persons, Angels, and Saints departed. This distinction of theirs, together with their glosse upon this Text, are evidently false; for many of the Idols of the Heathen, as Baal, Diana, Dagon, as also the Brasen Serpent, of which the Jews made an Idol, were Images of things truly existent in nature. For Baal was the Image of the Sun, Diana or Lucina of the Moon, Dagon of a Fish, the Brasen Serpent of the fiery Serpents, which really stung the Israelites, and God in the second Commandement expressly forbiddeth the bowing down to, or worshipping the likeness of any thing that is in the heaven above, or in the earth beneath, or the waters under the earth. But the true meaning of the Apostle in this place is, οὐδὲν εἴδωλον ἄξιον, the Idol is nothing, that is, of no worth, hath no virtue or power at all in it, to profane or hallow the meats offered unto it.

and that there is none other God but one] Gr. Tec. *and that there is no God.*

V. 5. *whether in heaven or in earth*] There are in heaven those that are called gods, as the Angels, Sunne, Moon, and all the host of heaven, and on earth also, as Saturn, Jupiter, Mars, Apollo, and other men, and beasts also, as Calves, Goats, Crocodiles, Cats, and others, which the Egyptians, and other of the Heathens worshipped for gods.

there be gods many, and lords many] Either the Apostle alludeth to the diverse Idols of Baal, which were called by his name Baalim, that is, Lords, as namely Baal Zebub, Baal Peor, &c. or to other Syrian deities, answerable to the number of their Countries, or Cities, for the Moabites worshipped Chamos, the Ammonites Moloch, the Sidonians Astaroth or Astarte, the Gazeans Marnan, the Tyrians Hercules, the Hemathites Asimas, &c. See Drusius Præterit. l. 6.

V. 6. *one God*] The word one doth not here respect the persons, but the nature; for the Father of whom all things are said to be, and our Lord Jesus Christ by whom, are not one person, but one God in nature.

and we in him] Or, *for him, by him.* Rom. 11. 36. Either in him, or by him, and then the meaning is, that we subsist by his virtue, and power, according to that of the Apostle, Act. 17. 28. *In him we live, move and have our being.*

one Lord] As Lord is peculiarly attributed to Christ, it signifieth the *Lord* Redeemer: in which sense the Apostle speaketh elsewhere, *Christ died and rose again that he might be* LORD *of quick and dead*: for in that we are his purchase, he is in speciall our *Lord.*

by whom are all things] The preposition, By, doth not signifie the Instrumental cause, but the principal. For the Father and Son work together; which are not so to be taken, that we make two causes, seeing they have both but one nature, though they be distinct persons, but by the prepositions *of* and *by*, the Father, *of* whom are all things, and the Lord Christ *by* whom are all things, the Apostle differenceth their order and manner of working.

V. 7. *conscience of the idol*] By conscience of the Idol, he meaneth the secret judgment, which they had within themselves, whereby they thought all things unclean which were offered to the Idol, and therefore they could not use them with good conscience: for this force hath conscience, that if it be good, that is, rightly enformed, it maketh things indifferent good to us; but if evil, it maketh them evil.

V. 8. *But meat commendeth not us to God*] He preventeth an objection, why then shall we be deprived of our liberty? nay, saith the Apostle, you shall lose no part of Christianity, though you abstain for your brethrens sake, as also if you receive those meats it maketh you no whit the more holy or more acceptable to God, Rom. 14. 17. For our commendation before God, consisteth not in our meats, but to use our liberty with the offence of our brethren, is an abuse of our liberty, and a fine against Christ, whom we wound through the sides of our

are

are we the better] Or, *have we the more.*
are we the worse] Or, *have we the lesse.*
V. 9. *liberty*] Or, *power.*
V. 10. *emboldened*] Gr. *edified.*
V. 11. *through thy knowledge shall the weak brother perish.*] Thou wretched man who pleasest thy self with thy knowledge, which indeed is none; for if thou hadst true knowledge, thou wouldst not sit down to meat in the Idols Temple, whereby as much as in thee lyeth, thou destroyest thy brother, burdening his weak conscience; and by thy example enticing him to doe evil, for whose salvation Christ himself dyed: and wilt not thou so much as abstain from such meat for thy weak brothers sake, for whom thy Saviour vouchsafed to shed his blood?
V. 12. *ye sinne against Christ*] Because your weak brethren whom ye offend are his members, and he accounteth the wrongs done unto them, as done unto himself: *or as Occumenius expoundeth*, you sinne against Christ, because as much as lyeth in you, you hinder his work for their salvation, destroying them whom he came to save.
wound] Gr. *smiting.*
V. 13. *if meat make my brother to offend*] Gr. *scandalize.* Rom. 14.21.
I will eat no flesh] Here followeth the conclusion which Saint Paul inferreth and frameth in his own person, that he might not seem to exact that of others, which he will not be first subject to himself; I had rather, saith he, abstain for ever from all kind of flesh, than put a stumbling block before, or give occasion of sinne to any of my brethren; much lesse would I refuse at a certain time and place for my brothers sake to abstain from flesh offered to Idols.
offend] Or, *stumble.*

CHAP. IX.

Vers. 1. *AM I not an Apostle*] Before he proceed any farther in his proposed matter of things offered unto Idols, he sheweth the cause of all this mischief, to wit, that the Corinthians thought themselves not bound to depart from any jot of their liberty for any mans pleasure: therefore he propoundeth himself for an example, and that in a matter in some degree necessary. If, saith he, you alleage for your selves that you are free, and therefore will use your liberty: am not I also free, seeing I am an Apostle? yet I for the benefit of others forbear the use of my Christian liberty in things that more neerly concern me, and may seem in some degree necessary; and will not you forgoe yours in matters of less moment and meerly indifferent, rather than offend your weak brethren?
have I not seen Jesus Christ our Lord] Though St. Paul conversed not with Christ whilest he lived upon earth, yet was he as well an eye-witnesse of Christ, as the rest of the Apostles, for he saw him after the resurrection, as we read, Act. 22.18. and 1 Cor. 15.8. yet will it not hence follow, that Christ was at the same time at the right hand of his Father in heaven, and upon earth or near the earth where Paul saw him, as our adversaries would infer. For either St. Paul saw Christ in a vision, or if without a vision with his corporal eyes, as did St. Steven, Act. 7.56. his eyes were strengthened and elevated above nature to discern Christ so far distant.
V. 2. *be not*] Gr. *am not.*
for the seal of mine Apostleship] Your conversion by my Ministery is as it were a seal to confirm the truth of my Apostolical mission; whatsoever belongeth to an Apostle I have exhibited amongst you both by my powerful Ministery, and the signs and wonders which God hath wrought by me.
V. 3. *answer*] Gr. *apologie.*
examine] Gr. *question.*
V. 5. *to lead about a sister a wife*] Or, *woman.* May not I carry about with me in my peregrinations a Christian sister being my wife, and put the Churches to the charge of me and my family, sith I am employed by them and for them? Or thus, might not I have a Deaconisse, a Christian sister allowed by the Church to attend on me, as other of the Apostles have had? Clemens Alexandrinus Strom. lib. 3. is for this last interpretation; *non ut uxores, inquit, sed ut sorores circumducebant mulieres:* and *Zacharias Chrysopolitanus* out of Beda addeth, that it was the castome of the Jews, that the richer sort of the Christian women converted, contributed to the maintenance of their Teachers, and followed them, as some followed Christ, and ministred to him of their substance, Luke 8.2. *hoc tamen quia scandalum facere poterat, in nationibus Paulus abjecisse se memorat*; yet because the Apostle conceived this might give some kind of scandal to the Gentiles, or at least seem burdensome unto them, he accepted not of this their benevolence, though otherwise he might.
V. 6. *have not we power to forbear working*] That is, may the other Apostles eat and drink upon the expence of the Church, and keep their wives also and family by some stipend or gift offered unto them by their children, whom they beget in the Gospel, and must I onely and Barnabas not live but by the works of our hands?
V. 7. *Who goeth a warfare*] That he may not seem to reprove the Apostles who were maintained by the Church, he sheweth that it was just and lawful for them to live as they did of the Churches allowance, by an argument of comparison, seeing souldiers live by their wages, and husbandmen by the fruit of their labours, and shepherds of that which cometh of the flock.
V. 8. *Say I these things as a man*] Gr. *according to man.* Have I no better ground than the common custome of men? Doth not God in Scripture warrant what I say?
V. 9. *thou shalt not muzzle*, &c.] See Deut. 25.4.
Doth God take care for Oxen] It is certain, that the care and providence of God extendeth to the beasts of the field, Psal. 147.9. Psal. 36.6. Jon. 4.11. and to the fowl of heaven, for he feedeth the young Ravens that call upon him, and a Sparrow is not sold in the Market, nor falleth to the ground without him, Mat. 10.29. The Apostles meaning therefore is not simply God hath no regard of Oxen, or any brute beast: for as the Psalmist teacheth, He preserveth both man and beast; but the sense is, Gods end and drift in making that Law was not to provide for Oxen, but he had a farther intention therein: thus Manahim Riminensis, a learned Jew, upon those words of the law, Thou shalt not take the damme with their young, saith, It was not the intention of the Law-giver to spare sheep; but to teach men mercy and compassion; *quod de ovibus præcepit, id propter homines fecit:* so may we say here, and the Apostle saith as much in effect, *quod de bobus præcepit, id propter homines fecit.*
V. 11. *if we have sown*, &c.] See Rom. 15.27.
V. 13. *Do ye not know*, &c.] See Num. 18.20. Deut. 10.9. and 18.1.
live] Or, *feed.*
are partakers with the altar] In dividing the sacrifice, and taking part of it themselves for their necessary sustenance.
V. 14. *that they which preach*, &c.] See Gal. 6. 6. 1 Tim. 5.17.
V. 15. *Neither have I written these things*] He taketh away occasion of suspition that it might not be thought he wrote this as though he challenged his wages that was not paid him; Nay, saith he, I had rather die, than abuse my right and liberty, that the false Apostles might take any advantage thereby: Or rather than not continue my purpose to preach the Gospel freely: for I am bound to preach the Gospel, seeing that the Lord hath enjoyned me this office; and if I had rather that the Gospel should be evil spoken of, than I should not require my stipend, then would it appear that I took these pains, not so much for the Gospel sake, as mine own gain and advantage.
better for me to dye] Gr. *good for me rather to die.*
V. 16. *though I preach*] Gr. *If I preach.*
V. 22. *I am made all things to all men*] Gr. *have been made.* In matters that are indifferent, which may be done, or not done with a good conscience, I have changed my self into all fashions, to comport with all, that I might win some at least of all sorts. St. Augustine in his book *de Mendac. cont. Consent.* 12. *& ep.* 19. very well illustrateth this Text: the Apostle saith, I am become all unto all men, *non mentientis astu, sed compatientis affectu*, not by the deceit of dissimulation, but by the affection of compassion; for a man becomes as he to whose infirmity he condescends when he supports and releeves him with such mercy as himself would desire if he were in the same case: he doth therefore as he, *non quia fallit illum, sed qui se cogitat illum.*
V. 25. *And*] Gr. *But.*
every man that striveth for the mastery.] He bringeth in another cause of the mischief above mentioned, to wit, that they were given to gluttony; for there were solemn banquets of sacrifices, and the riot of the Priest was exceeding great in them: therefore it was hard for them which were accustomed to riotousnesse, especially when they pretended the liberty of the Gospel, to be restrained from those banquets. For this cause the Apostle calleth them by an apt similitude, and also by his own example to sobriety and mortification of the flesh, shewing that they could not be fit to run, or wrestle, as the games of Isthmos were, which pampered up their bodies.
temperate in all things] He useth a most exquisite diet. The Greek word also will bear this construction; he patiently endureth all things, to wit, pains and blows; and shall not we endure much more, and use all kind of abstinence, that we may obtain the high prize of our calling, which is an incorruptible crown of glory?
V. 26. *not as uncertainly*] Not as an uncertain goale or mark; or the Greek ἀδήλως, may be thus rendred, I so run, not as a man who sensibly gets no ground, or cannot be perceived to out-strip him with whom he runneth in the race.
so fight I, not as one that beateth the air] I make not a flourish onely like a Fencer, but I fight in earnest: or, I fight not as one who hath no enemy to fight withall; for I have an enemy which I labour to subdue, to wit, the old man which striveth against the Spirit.
V. 27. *But I keep under my body*] By mortifying of my carnall lusts and affections, and by all other exercises of piety, I subdue my flesh to the obedience and discipline of the Spirit of God, as also to patience and constancy in all afflictions, and to such nimblenesse and readinesse, as is requisite to this spiritual combate.
I my self should be a cast-away] Gr. *reprovable*, or, *unapproved.* The word signifieth not, a *reprobate*, and if he were uncertain of his election, or of obtaining the prize; for the contrary appears, Rom. 8.38. and 2 Tim. 4. 7, 8. but reprovable or faulty, ἀδόκιμος, is a metaphor either taken from those who try metals, and cast away that which is drossie:

drossie: or he goeth on in his former metaphor of those who proved masteries, and hath regard to those times, where there were certain Colledges or Academies like our Artillery Gardens for exercise of Armes, where the Novices that submitted not themselves to the rigour of their discipline, or were found tardy in their tryals, or of pursie or unweildy bodies, were cashcered again by their Masters: therefore here the word ἀδόκιμος signifieth not to be cast for ever out of Gods favour, but to be rejected either as base and refuse ore or drosse: or to be cast out of their society, and company, who wrestled or ran for the prize.

CHAP. X.

Vers. 1. *MOreover*] Gr. Tec. *For.*
Moreover brethren, &c. He setteth out that which before he had said, laying before them an example of the horrible judgment of God against them, which had in effect the self-same pledges of the same adoption and salvation that we have; and yet notwithstanding when they gave themselves to Idol feasts perished in the Wildernesse, being manifoldly and fearfully punished. Now besides that these things are fitly spoken against them who frequented Idol feasts, the same also seem to be urged to this end and purpose, because many men are thus minded, that those things are not of so great weight, that God will be angry with them, if they use them so, that they frequent Christian Assemblies, and be baptized, and receive the Communion, and confesse Christ.
under the cloud] See Exod. 13.21. Num. 9.18.
passed through the sea] Exod. 14.22.
V. 2. *And were all baptized unto Moses*] Or, *into.* The meaning is, as the deliverance out of Egypt was a figure of the redemption by Christ; and the wandering in the Wildernesse represented the life of the faithful in this world, and the Land of Canaan was a shadow of the Kingdome of heaven: so the passage through the Red Sea was a holy figure answering Baptisme, and the Manna, together with the Water springing out of the Rock, the blessed Supper; (whence it appeareth that the Fathers did enjoy the same spiritual benefit which the Christian Church doth) and yet notwithstanding this, many of them were punished, rooted out, and rejected of God for their sinnes; so likewise Christians ought to stand in fear of the like judgments, in case they profane their profession with the like transgressions. See Heb. 4.2. 1 Pet. 3.21. For the phrase baptized unto Moses, though the Jews were not dip'd in the Red Sea, nor for ought we read washed with the rain water of that Cloud: yet because the water in the cloud and the sea resembled the Element in our Baptisme; and it is not unlike that they were sprinkled with the one and the other; but especially because they were that unto them in type, which baptisme is unto us in truth, the Apostle saith by an Analogie they were baptized *unto Moses.* The preposition in the Original may carry a double sense; either all were baptized even unto *Moses*, *Moses* himself being not accepted. Or, all were baptized in *Moses*, because *Moses* was a typical Mediatour, and they were typically baptized in him: or they were baptized in *Moses*, (that is) in confirmation of the promises of grace preached and administered by *Moses*, and under that form ordained of God by him, as we read, Act. 19.3. They were baptized in, or unto John's Baptisme, that is, in the doctrine of John which was confirmed by his baptisme.
V. 3. *did eat the same spiritual meat*] See Exod. 16.15. Though the Pronoun αὐτὸ, be not in the addition by Tecla, yet it appeareth by all other ancient Copies, and the Commentaries of *Augustine* and *Chrysostome* upon this Text, that it ought to be added, and that our reading is the true, all did eat *the same spiritual meat*, the same not onely with themselves, but with us Christians also, (for the Apostles argument here enforceth that sense) though not in the outward signs or symbols, yet in the things signified by them. The Manna indeed and the Water which issued out of the Rock, were in respect of their substance corporal meats and drinks, yet in regard of their sacramental and spiritual signification the Apostle calleth them spiritual meat and drink. For so they were to the beleevers, who by faith in the eating and drinking of them, laid hold upon Christs body and bloud, the true spiritual food of our soules.
V. 4. *spiritual drink*] See Exod. 17.6. Num. 20.11.
For they drank of that spiritual Rock] That is, the water which issued out of the Rock, Exod. 7. 6. a most lively Image of Christ, who being smitten of his Father (as the Rock was by Moses) at his death and suffering, streamed forth the true water of life and spiritual drink to all his Church, Joh. 4.14. Isa. 55.1.
that followed them] Or, *went with them.* By the Rock he meaneth by a figure the waters which followed from thence in severall streams and several rivolets, running in the wildernesse along the way of the peoples passage.
and that Rock was Christ] Not indeed by any substantial and material being, but onely figurative and sacramental, which by virtue of the institution and covenant of God hath joyned with it the reall, but spiritual enjoying of Christ. Some will have the meaning to be not the Rock was Christ, that is, a type of Christ, as the Bread and Wine in the Lords Supper are called the Body and Blood of Christ, because they are a sign and seal thereof, but Christ was the Rock that followed them: but this interpretation is not onely against the Grammatical construction of the words, but repugnant also to the truth of the story, seeing that all the Israelites drank not out of Christ, because many of them beleeved not, and God had no pleasure at all in them, vers. 5. and Heb. 4.2.
V. 5. *But with many of*] Gr. *in many of.*
were overthrown, &c. See Num. 26.65.
V. 6. *our examples*] Gr. *our figures*, or, *our types.* Some read figures, which signified our Sacrament, for circumcision was to the Jewes a seal of righteousnesse, and a type of Baptisme to us, and so the Lamb of the other Sacrament; but the words following require rather that we translate it, *examples*; for the meaning of the Apostle is, That God set the punishment of those Israelites, as a glasse or image before us, that we in them might see what we were to look for, if we sinne as they did.
as they also lusted] See Num. 11.4. Psal. 106.14.
V. 7. *The people sate down to eat and drink*, &c.] See Exod. 32.6.
V. 8. *fell in one day three and twenty thousand*] See Num. 25. 9. That is, about three and twenty thousand, for there were three and twenty thousand slain, and many others executed. See Notes on Num. 25.4. Now although there being twenty four thousand slain, the Apostle might truly say, three & twenty thousand, because the lesser number is included in the greater; yet it may be that in the first copy τέσσαρες, was written τρ̄ς, by an abbreviation, which the transcriber mistook for τρεῖς, signifying three.
V. 9. *Neither let us tempt Christ*] Gr. Tec. *tempt God.* To tempt Christ, is to provoke him to a combat, as it were, which those men do who abuse the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wickedness. In the Edition of Tecla it is, *tempted God*, which is more easily to be understood. because Christ was not then come in the flesh; yet our reading may stand, because they tempted the Son of God, who in the fulness of time took our nature upon him, and was called Christ; as the Rock is said to be Christ; and so Christ himself speaketh, Joh. 8.58. *Before Abraham was, I am.*
and were destroyed of Serpents] See Num. 21.6.
V. 10. *were destroyed of the destroyer*] See Num. 14.37.
V. 11. *happened unto them for examples*] Gr. Tec. *fell out to them typically.*
ensamples] Or, *types.*
admonition] Or, *instruction.*
ends of the world are come] This our age is called the end, because it is the shutting up of all ages, it is as it were the bottom and lees, the remnant and refuse of time.
V. 13. *temptation*] By *temptation* he meaneth *affliction*, as the word is taken, Jam. 1.2. 1 Pet. 1.6. Ye rejoyce greatly, though now for a season, if need be, you be in heavinesse through manifold *temptations*, that the tryal of your faith being much more precious than of gold tryed with fire, might be found unto praise and honour.
common to man] Or, *incident to man.* That is, such as usually befalleth men, even Gods dearest children, or such as may be born by man in this life especially, assisted by Gods grace, which is always sufficient for Gods children. It may signifie also moderate afflictions, as 2 Sam. 7.17. I will chasten him with the rod *of men*, that is, moderately and with compassion; for it followeth, vers. 15. but my mercy shall not depart away from him.
also make a way to escape] Or, *give an issue.*
V. 16. *The cup of blessing which we blesse*] The word εὐλογοῦμεν, signifieth both *to bless* and *give thanks*, yet in this place it must rather be rendred *blesse* than *give thanks*, seeing it cannot be said, that we give thanks to the cup, but we may be said to blesse the cup when we consecrate it in the Church, to serve for the sacramental use of the Lords Supper, by solemn prayer and thanksgiving; this kind of separating it from the common use, and dedicating it to an holy, may be termed the *blessing* it, as the word *blessing* is used, Gen. 2.3. Exod. 20. 11. where it is said, that God *blessed* and hallowed the seventh day, by separating it from other common days, and appointing it for a peculiar use.
communion of the blood of Christ] The Sacrament thereof accompanied with the effect and spiritual reality, by the operation of the holy Ghost: or a sign and pledge of the spiritual communion which we have together, who by faith participate the body and blood of Christ; as it is said, that the Israelites communicated with the Altar, and those that did eat things sacrificed to devils, are said to communicate with devils.
V. 18. *after the flesh*] Or, *according to the flesh.*
V. 19. *that the idol is any thing*] The Apostle may seem to allude to 1 Sam. 12.21. where the Idol is called *Thohu*, that is, nothing; whereupon the words of Jonathas are, Worship not Idols, *quia nihil sunt*, they are nothing, they can do you no good, or, are worth nothing. The meaning of the Apostle is, as I shewed before, that the Idol hath no force in it to sanctifie or profane the meat, neither is that which is sacrificed to Idols any thing, that is, the offering the meat to the Idol, doth nothing to the meat it self, or maketh it unclean, or unholy.

V. 20.

V. 20. *the things which the Gentiles sacrifice*,&c.] See Deut. 32. 17. Psal. 106 37.

fellowship with devils] Have any thing to do with them, or enter into that society which is begun in their name.

V. 21. *cup of devils*] The Heathen and profane people were wont to shut up and make an end of their feasts which they kept to the honour of their gods,in offering meat-offerings in dishes,and drink-offerings in cups: these cups the Apostle calls the cups of devils.

ye cannot be partakers] That is,ye may not be partakers, for *possumus quod jure possumus*; or, ye cannot be partakers of both, but that you will provoke the wrath of God against you; as it followeth in the next verse.

V. 23. *for me*] Gr. *to me.*

are not expedient] Gr. *profit me.*

for me] Gr. *to me.*

V. 25. *Whatsoever is sold in the shambles*] Here the Apostle permitteth,that all things that are brought to the Market, may serve us for food, notwithstanding that it happened oftentimes that some of the same meat which had been offered unto Idols, was brought to Market afterwards, when namely it had not been eaten up in their Idol feasts, but carryed away whole; now being brought to Market or Shambles again, the Idol was no more honoured by it, but it was taken for common meat.

V. 26. *For the earth is the Lords,and the fulness thereof*] See Deut. 10.14. Psal. 24.1.

V. 29. *for why is my liberty judged*] If I may through Gods benefit eat this or that meat,why should I through my fault cause that benefit of God to turn to my blame? Or knowing by the Word of God that it is lest free to me to eat or not eat, why should I subject the judgment of my own conscience to that of another and weaker one,so far as to suffer my self to be traduced? it sufficeth for me,that for their sakes I do refrain feeding on such and such viands at this time, and yet conserve the liberty in my mind at other times, and elsewhere to eat of all with thanksgiving.

V. 30. *grace*] Or, *thanksgiving.*

V. 31. *whether therefore ye eat or drink*,&c.] See Col. 3. 17.

V. 32. *Give none offence, neither to the Jews,nor Gentiles*] Gr. *Be ye unoffensive to Jews and Gentiles.*

Give none offence,&c.] See 2 Cor. 6. 3. Under these three sorts he comprehends all men which were then either Jews, or Paynims, or Christians,of whom we must beware, not to scandalize any by the use of our liberty, especially if they be such of whom we may conceive hope,that they may be won by us.

Gentiles] Gr. *Greeks.*

CHAP. XI.

Vers. 1. *Followers*] Or, *Imitators.*

V. 2. *Now I praise you*] Going about to reprehend certain disorders in the Church of Corinth, he beginneth notwithstanding with a general praise of them; which is the method of the Spirit in the Epistles sent to the seven Churches of Asia, Apoc. 2. 2, 9, 13, 19. & 3. 1, 8, 15. and Lactantius prescribes it as a rule to all discreet Pastors, that they should after the manner of Physitians anoint the brim of the cup with honey, in which they minister to the Patient a bitter potion: *circumlinatur poculum cælestis sapientiæ melle*,&c.

and keep the Ordinances] By the word παραδόσεις in the Original, which signifieth *traditions*, he meaneth not any unwritten verities concerning matters of faith, such as our Romish adversaries would force upon the Text; but particular Ordinances of comelinesse, and good order, which belong to Ecclesiastical policy, which afterwards were called Canons.

V. 3. *the head of every man is Christ*] See Ephes. 5. 23. He setteth down God in Christ our Mediatour,for the end and mark, not onely of Doctrine,but also of Ecclesiastical comelinesse: thus applying it to the question proposed touching the comely apparel both of men and women in publike Assemblies, he declareth, that the woman is a degree beneath the man by the Ordinance of God, and that the man is so subject to Christ,that the glory of God ought to appear in him, for the prehominence of the sex. The man is the womans head, that is, hath a prehominence above her, as the head hath above the members,Christ is the head of the man, in as much as he is the first begotten among many brethren; God is Christs head,in that Christ is our Mediatour.

V. 5. *Every woman that prayeth or prophesieth*] Either the Apostle speaketh of such women as had an extraordinary gift of prayer and prophecie, such were Anna, Luk. 2. 38. and Mary the Mother of the Lord, Luke 1. 46. and the four daughters of Philip, Act. 21. 9. or else he meaneth such women who joyned with the Assemblies in their praying and prophesying, *non oris clara voce, sed mentis tacita cogitatione*,not with open and loud speech, for that the Apostle forbids that any woman should speak in the Church, but with the intention of the mind and thoughts.

V. 7. *he is the image and glory of God*] See Gen. 1. 26. Here man is said to be the image and glory of God in regard of the rule which God gave him over the creatures. This image shineth most brightly in the man, who is immediatly the image of God; but more obscurely in the woman,who is the image of the man. If it be objected, that the woman as well as the man was created according to Gods image, Gen. 1. 27. and consequently,that she as well as he is the image and glory of God; it may be answered, that a woman may be considered, either according to her specifical nature in which she agreeth with man, and in that regard she was created according to the image of God in holinesse and righteousnesse; or according unto her sex as she was Adams wife,and subject to him, and in that regard she beareth not the Image of God; for subjection is not the Image of God,but Rule.

V. 8. *For the man is not of the woman*] The Apostle hath reference to the Original and Creation of man at the first, which was of the earth,not of the woman; whereas the woman was made of man, to wit, of his rib. Here then the man hath some prehominence above the woman,that though now as women are of men,so men also of women in the common course of generation; yet originally and at the first,man was not of the woman,but the woman of the man.

V. 9. *Neither was the man created for the woman*] See Gen. 2. 23. The man was not created to this end that he should serve the woman as his superiour,but on the contrary,the woman to serve, obey, and to be an helper to the man,Gen. 2. 18. Howbeit in some sense, the man may be said to be created for the woman, to proceed her from wrong, and instruct her, and direct in the way to eternal salvation, 1 Cor. 14. 35.

V. 10. *power on her head*] That is,a veil or covering, in token of her husbands power and authority over her; or a kind of Warrant or Passe to go abroad with credit and honesty: for there was no necessity of veiling or covering their head within doors; but if they went abroad without their veil, they were counted light and wanderers, like unto run-away servants, or fouldiers,that have no Passe to shew from their Masters or Captains. In which regard Rebecca, Gen. 24. 65. when the lighted off her Camel, and her servant told her that it was his Master Isaac that was walking in the field to meet her, she took a Veil and covered her self; for lust, as Clemens Alexandrinus teacheth, *Paedag. l. 3.* Ὁ ἐρασμιώτερος ἀκολάστου, casteth darts as it were from the eyes;and as Tertullian elegantly expresseth it, Virgins flie to their Veil, as the Buckler of their chastity; which though it seem but a weak fence, yet it is strong enough to bear off the fiery darts of unchaste glances from youth; *Virginitas semper timida oculos fugit, confugit ad velamen capitis, quasi ad galeam contra ictus tentationum, contra jacula scandalorum,contra suspiciones & susurros: Tertul. de veland.virgin.*

Because of the Angels] Some by the Angels understand the Pastors of the Congregations,who are termed Angels, Mal. 2. 7. and Rev. 1. 20. and that the Apostle draws his reason to enforce womens modest carriage from the reverend respect the woman ought to shew, especially in the Church,to these Angels of the Churches. Others take *Angels* here in the proper sense for the celestial spirits, which always attend upon Christ her head, and are present in the Congregation of the faithful,and are offended at all disorders and uncomelinesse which may be used there. The women therefore should behave themselves more modestly in the Church,out of a regard of these spirits that they greeve them not. What though the men were well enough contented that women should go uncovered in the Church,and the husband out of indulgence allowed their wives this sleight usurping of the mark of prehominence belonging unto them; yet the Apostle answereth, that the Angels who are perpetual Guardians of the Churches, and assist in the Congregations, are offended at it. Some will have this to be spoken by way of aggravation,that if women should cast off their Veil in the Church, and usurp dominion there, *turpitudinem suam Angelis conspicuam facerent*, they should discover their shame and immodelly, not onely before men,but before Angels: with whom S. Chrysostom and Theophylact accord, οἱ τῆς ἀδελφὰς κοσμοφορεῖτε τῆς ἀγγέλους διέξιον. Others conceive it to be spoken not by way of aggravation, but by way of exhortation drawn from the example of the Angels, who have a speciall care to observe and reverence Christ their Head; and therefore as they in token of their subjection to their Head, with two of their wings covered their face, Esa. 6. 2. so women in token of their subjection to their Heads, their Husbands, should cover their heads and faces with a Veil. In this both Jews and Christians agree, and the Angels are present at divine exercises in the Church,and are that eye-witnesses of our carriage there; for so we read in Seder Tephilloth,*Domine Deus noster,coronam dant tibi,hoc est,celebrant te Angeli,turba illa superna,cum populo tuo Israel hinc inferne congregato,omnes, simul ter tibi a propheta tuo dictum ingeminant & inclamant, Sanctus, sanctus, sanctus.*

V. 11. *Nevertheless, neither is the man without the woman*] A digression which the Apostle useth,lest that which he spake of the superiority of men,or lower degree of women, in consideration of the polity of the Church, should be so taken, as though there were no meanity of the inequality, therefore he teacheth, that men have in such sure of this inequality, therefore he teacheth, that men have in such fort the prehominence that yet God made them not alone, but women also, and that woman was formade of man, that men also are born by the means of women, and they both have an equal share in both the Creation of God sex in such sort,that mutual conjunction may be cherished.

V. 15.

V. 15. *covering*] Or, *veil.*

V. 16. *if any man seem to be contentious, we have no such custome*] Either the meaning is, We have no such custome for women to pray uncovered; or we have no such custome for the Churches of God to contend about matters of this nature, but willingly and cheerfully to obey those that have the oversight of us in the Lord.

V. 17. *Now in this that I declare unto you,I praise you not*] Gr. Tec. *now this I declare unto you,not praising.*

V. 18. *that there be divisions among*] Or, *schisms.* To celebrate the Lords Supper aright, it is requisite that there be not onely consent of doctrine, but allo of discipline and affections, that it be not profaned.

V. 19. *there must be also heresies*] It is unavoidable, by reason of Satans malice,and mans corruption,as also by the just judgment and wisest counsel of God,who draweth light out of darknes; and according to the frequent predictions of the Spirit, Mat. 18. 7. Heresie is a contention arising about doctrine,when some do obstinately urge or receive any errour, fighting against the fundamentals of the saving doctrine, in so much that heresie is far worse and more hurtfull than schism or divisions; and herewithal the Apostle sheweth the reason that made him believe there were divisions among them, for that a worse evil is found amongst them,viz. heresie, which the Apostle describeth and confuteth afterwards, 1 Cor. 15.

heresies] Or, *sects.*

which are approved] That is, those that in the tryals of divisions and heresies remain constant to the unity of the Church, and to the sincere doctrine thereof, and thereby shew themselves like pure and precious gold, which abideth in the trial of the fire.

may be made manifest] When the Church is at peace, without schisms or heresies, then all that make publike profession of religion, are held for sound and upright; but when divisions and heresies arise, then it appeareth fully who cleave to the truth, and stand fast to the unity of the Church. Thus S. Cyprian speaketh; The Chaff may be distinguished from the Wheat, *levves paleæ vento jactantur*, they are but as Chaff, who are blown away with the Wind, the Wheat remains still in the floor of the Church.

V. 20. *into one place*] Or, *to the same end.*

this *is not to eat the Lords Supper*] Or, *ye cannot eat.* When ye meet after such a disordered manner,as is expressed afterwards; excluding the poor from your company,and eating every one by himself,and not tarrying at all till others come; this is not to eat the Lords Supper; that is,to celebrate it aright,as you ought. By the Lords Supper he meaneth not the Agape or Love-feasts anciently used in the Church,but for abuse afterwards taken away; but the celebration of the holy Eucharist, the Banquet wherein we are fed with the body and blood of Christ,as S. *Augustine* in his 118. Epistle, and S. Cyprian in his Tract *de Cœnâ Domini* rightly expound the Text; He calleth it a supper in relation to the time in which it was first instituted; to wit,at evening; or as the Apostle hath it, Vers. 23. The same night that the Lord was betrayed; and he calleth it *Dominica*, or the Lords Supper,partly because it is kept in memory of him, partly because it was instituted by him.

V. 22. *or despise ye the Church of God,and shame*,&c.] Despise ye the poor,who are part of the Church of God, and shame you them, by excluding them out of your company for their poverties sake? seth God admits them into his family,and bids them to his heavenly Banquet,you ought not to exclude them from your feasts.

them that have not] Or, *them that are poor.*

V. 23. *For I have received of the Lord*] Because those abuses are contrary to the Lords institution,who ordained his holy Supper for a Sacrament of his body and blood,and for a bond of union, not for a bodily repast,much lesse for an occasion of strife and debates, whereunto you apply it and turn it: therefore I cannot commend you, but must blame you for such your carriage at your meetings. The onely way to reform any abuses in the Church, is to have recourse to the Word of God,and first Institution. That *which I received of the Lord*, saith the Apostle,It may be demanded,when, and how the Apostle received it from the Lord,seth he converseed not with Christ whilest he lived upon earth,as the Apostles and Evangelists did, who received the Doctrine of the Sacrament from the Lords own mouth. We answer out of S. Paul himself,Gal. 1. 2. That after Christs ascension, he received by special Revelation, which the Lord Jesus Christ vouchsafed to impart unto him,either when he was wrap'd up into the third heaven, or when Christ appeared unto him at his first conversion; but whether then or at any other time Christ revealed this mystery unto him, this is certain, that he received it immediatly from Christ. For he expressly affirmes, that he preached not the Gospel after men, nor received it of man, nor was taught by man, but by Jesus Christ.

that which also I delivered unto you] As the words which the Father spake of the Son,This is my beloved Son in whom I am well pleased,are related not onely by the three Evangelists, Matthew, Mark, and Luke, but also by S. Peter in his Epistle, 2 Per. 1. 17. for the necessity of the doctrine, and excellency of the mystery contained in them:so for the like reason,it pleased God that the institution of the Lords Supper should not onely be recorded by the three Evangelists above-named, but also here most accurately and exactly delivered by the Apostle. For all Churches must take the true keeping of the Lords Supper out of the institution of it. The parts whereof are these,touching the Pastours,to shew forth the Lords death by preaching his Word, to blesse the Bread and Wine, by calling upon the name of God, and together with prayers to declare the institution thereof,and finally to deliver the bread broken to be eaten, and the cup received to be drunk with thanksgiving: and touching the Communicants,that every one examine himself, that is to say, prove both his knowledge, and faith, and repentance; and lastly, to take the bread at the Ministers hand,and eat it,and to drink the wine, and to give God thanks.

V. 24. *And when he had given thanks*] See Matth. 26. 26. Mark. 14. 22. Luk. 22. 19.

Broken for you] The word broken, noteth out unto us Christ his manner of death: for though his legs were not broken, as the theeves were, because he was the Paschal Lamb, of which no bone was to be broken; yet was his body very sorely tormented, torn, and bruised, Isa. 53. 5, 10.

in remembrance of me] Or, *for a remembrance.*

V. 25. *This cup is the New Testament*] As the bread is not the very body of Christ,but a Sacrament thereof: so neither is the Cup the New Testament or Covenant, but a sign and seal thereof: as the Covenant of God is renewed with his Elect,and ratified by his death, and passion,so it is also sealed to every faithful Christian, by the Cup of the Lord.

in my blood] By the Cup is understood (as all grant) that which is contained in the Cup, by an usual *Synecdoche continentis pro contento*, which must needs be wine and not blood. For the Apostle here saith, that the Cup is the New Testament in Christs blood, that is, the wine contained in it, is a sign and seal of the new Testament confirmed by Christs blood which he shed upon the Crosse, as the Old Testament or Covenant was confirmed by the effusion of the blood of beasts sacrificed sprinkled upon the people, Exod. 24. 8.

V. 26. *ye do shew the Lords death till he come*] Or, *shew* ye, or *declare.* The death of the Lord must be shewed or made known in the Lords Supper, both by the Ministers of the Word, who in the ministration thereof must instruct the people, that the bread broken, and the wine powred out,are the signs of the bitter death of Christ on the Crosse, and seals of the benefits thereby purchased to our selves: as also by the communicants, who ought to consider in their hearts, to declare and to profess with thankfulnes, that the Lord Jesus died for them,to redeem them from eternal death,and to make them blessed and happy for ever. *Till he come* to judge the quick and the dead. For even as the Sacraments of the Old Testament continued untill the first coming of Christ in the flesh; so shall the Sacraments of the New Testament continue till his second coming in glory.

V. 27. *and drink* this *cup of the Lord*,&c.] Gr. *or drink.* That is, otherwise than it is meet such mysteries should be handled. He receiveth unworthily, who receiveth without such a disposition of mind, and speciall preparation which is requisite for the partaking of so worthy a Sacrament: or they who receive it not with that reverence and devotion as they ought.

Shall be guilty of the body and blood] For having violated Christs institution, and by his irreverent behaviour having profaned the remembrance of Christs death, and for vilifying the signs and pledges of the body and blood of Christ. For the indignity that is offered unto the seal of the King, is accounted as done unto the Kings own person. The phrase of the Apostle implyes, that they who unworthily handle these holy mysteries are guilty before God as well as Judas, who betrayed the body of our Saviour; or the Jews, who bound his hands, and spit upon his face; or the souldiers who spilt his blood.

of the Lord] Gr. Tec. *of Christ.*

V. 28. *examine himself*] Both concerning his spirituall state in general; whether he be a true member of Christs mysticall body. For none but such may eat his body, and drink his blood. And in speciall, whether he be a fit guest for so holy and heavenly a Table, whether he truly repent him of his sins, have a lively faith in Christ, he in charity with his neighbours, and is endued with a competent measure of knowledge to discern this heavenly food from other meat. This examination of a mans self, is of necessity required in all that intend to receive the communion,and therefore they ought not to be admitted to it, which cannot examine themselves as children,idiots, and mad-men,and all such as either have no knowledge of Christ, or no competent measure thereof,though they profess the Christian Religion.

eat of that bread,and drink of that cup] The Sacrament must be received in both kinds, both because Christ so instituted it, and to receive it otherwise is a violation of Christs order; and as *Gelasius* excellently writes, *Divisio unius confessionis, de consecrat. dist. 2.* grand sacrilege (*Divisio unius ejusdémque mysterii sine gravi sacrilegio non potest provenire*:) as also because if we receive but in one kind in bread onely,after the Romish manner,

manner,we shew not forth the death of Christ, nor celebrate a Supper, nor make an entire refection, to which drink as well as bread is requisite.

V. 29. *damnation to himself*] Or, *judgement*. This may be understood either of eternal punishment, in respect of hypocrites; or of temporal corrections,in regard of the faithful, who oft neglect their duty herein; and receive not so worthily as they ought, as is declared in the next verse.

not discerning the Lords body] Shewing no more reverence at the communion of the body of Christ, than he would do at his ordinary Supper: putting no difference between the bread of the Lords Supper,which is an holy sign and Sacrament of the Lords body, and between ordinary food,participating thereof without any precedent preparation,or present devotion.

V. 30. *For this cause*,&c.] The profaning the body and blood of the Lord,by unworthily receiving the holy mysteries, is sharply punished by him, by visiting such with sicknesls, and sometimes inflicting corporal death: therefore such a mischief ought diligently to be prevented by judging and correcting of a mans self.

V. 31. *For if we would judge our selves*] If we would examine our own conscience, and condemn our selves for our sins. And here the Apostle changeth the third person into the first, and in modesty joyneth himself with the rest of his brethren, intimating that neither himself,nor any other is free from Gods fatherly correction, and implying that he delivereth a general doctrine belonging to all the faithful,to prevent Gods judgment by fore-judging themselves.

V. 32. *we are chastened of the Lord*] Sicknels and other scourges of God,which are punishments to the wicked, inflicted upon them for their sins, are fatherly chastisements of Gods children for their instruction and amendment, παιδ. μαθηματα, *nocumenta documenta*.

CHAP. XII.

Vers. 1. NOw *concerning spiritual* gifts] Here he entreth into a reproof of the Corinthians for their abuse of spiritual gifts. For they that excelled in them, brag'd ambitiously of them, and so rob'd God of the praise of his gifts; and having no consideration of their brethrens benefit, used them to vain ostentation, and so rob'd the Church of the use of those gifts. On the other side, the inferiour sort envied the better, and went about to make a departure from them, and rent in the Church: so that all that body was as it were scattered and torn in peeces.So then he going about to remedy this abuse, willeth them first to consider diligently that they have not these gifts of themselves, but from the free grace and liberality of God,to whose glory they ought to refer them. Of this he would not have them ignorant to what purpose those gifts were given unto them.

V. 2. *ye were Gentiles*] Gr.Tec. *when ye*.

carried away] Gr.*ye were carried*.

dumb idols] Though the devil sometimes spake in and by the idol,yet the idols themselves, as the Prophet David truly affirmeth of them,Psal.115.5.had mouthes and spake not; the work-men who made the mouthes,could not give them speech. This therefore is spoken by way of aggravation, to shew what an absurd thing idolatry is, which as *Lactantius* observeth, so besotteth men, *ut adorent insensibilia qui sentiunt, irrationalia qui sapiunt, &c.* That reasonable men worship unreasonable creatures,sensible men adore senslesse flocks, they who can speak,call upon dumb images and pictures.

V. 3. *calleth Jesus accursed*] Gr. *saith Jesus is*. Or,*anathema*. Or, *make anathema,or,count him as an execrable thing*.Esa.30.22. To curse him in whom all the kindreds of the earth are blessed, can proceed from no other than from the accursed and damned spirit the devil himself. In this speech the Apostle either brandeth the priests and false prophets of the Gentiles,or the Jews who pretended to the gifts of the Spirit, and by sorcery and witchcraft uttered strange prophecies,and did seeming wonders, yet both joyned in cursing Christ, as the blasphemous Jews do at this day.

Jesus is the Lord,but &c.] By the Lord, either the Apostle meaneth Jehovah the essential name of God, which the Seventy in the translation of the Old Testament expresly by κύριος, the word here used: or the Lord who hath bought and redeemed us.And most true it is, that no man out of sincere affection and true faith can profess that Christ is the Lord in either of these senses, but by the instinct of the holy Ghost.

V. 4. *There are diversities of gifts*] See Rom.12.4.&c.The gifts are diverse, as the offices and functions in the Church are diverse: yet one and the self-same Spirit of God, is the giver of all those gifts, and that to one end,to wit,for the profit of all.

V. 5. *administrations*] Or,*ministeries*.

V. 6. *diversities of operations*] By which the Spirit of God manifested his divine power.

V. 8. *the word of wisedome*] Wisedome is a most excellent gift, very requisite not onely for them which teach,but also for them that exhort and comfort.

by the same Spirit] Gr.*according to the same*.

V. 9. *To another faith by the same Spirit*] By faith he meaneth not here the common faith of all Christians, but a special faith given to some,whereby they wrought miracles,of which the Apostle speaketh, Chapter 13. If I had all faith; so that I could remove mountains.

V. 10. *the working of miracles*] The gift of healing spoken of in the former verse was miraculous,but here by ἐνεργήματα δυνάμεων, the Apostle meaneth the greater workings of Gods mighty power, which passed and excelled among his miracles, as the delivery of the people of Israel by the hand of Moses, and that which he did by Elias against the priests of Baal, in sending down fire from heaven to consume the sacrifice,and licking up all the water, and that which he did by Peter in the matter of Ananias and Saphira,and such like.

V. 11. *But*] Or, *And*.

V. 12. *so also is Christ*] One body having many members, which though they are very diverse, and have different offices and operations,yet they all make but one body, not natural, but spiritual; not politique,but mystical.

V. 13. *For by one Spirit are we all baptized into one body*] Or,*in one*. By the two Sacraments of the Christian Church, he proveth the union of the faithful in one and the same mystical body, by the virtue of the holy Spirit, who alone doth ratifie both the one and the other Sacrament; by Baptisme to unite them to Christ, and all of them together in Christ: by the holy Communion, to animate and move that whole body, and to operate in all the members thereof, by diverse gifts and operations,to one and the same end, and for the common good and benefit of all. All the faithfull, as members of the self-same body, have the same means of common generation by Baptisme,and nutrition by the holy Spirit. They are baptized into one body,that is, by Baptisme and the spiritual efficacy thereof we are incorporated into one body, the body of Christ, and we are made to drink into one Spirit, that is, by one quickning drink of the Lords bloo.d,we are made partakers of his Spirit. And here though he mention but one sign in the Lords Supper,to wit,wine in the cup, yet we are to understand the other sign of the bread also: but it seemeth that he useth this of the wine especially, in regard of the Spirit; because in the nourishment of our bodies,the wine or drink is that part of our aliment which doth most breed and revive the spirits.

Gentiles] Gr.*Greeks*.

and have been all] Gr.Tec.*and are all one body*.

V. 15. *If the foot shall say*] Now he bnildeth his doctrine upon the foundation which he hath laid, and first of all he speaketh unto them which should have separated themselves from those whom they envied, because they had not such excellent gifts as they: this is all one, faith he, as if the foot should say, that it were not of the body, because it is not the hand; or the ear, that it is not of the body,because it is not the hand; or the eye, therefore all parts ought rather to defend the cause it is not the eye, therefore all parts ought rather to defend the unity of the body, being coupled together to serve one the other.

V. 17. *If the whole body were an eye*] Again,speaking to the same men,who were discontented at the meanness of their gifts in comparison of others, he sheweth them, that if that should come to passe which they desired, to wit, that all should be equal one to another, there would follow a destruction of the whole body, and consequently of themselves.For it could not be a body, unless it were made of many members knit together,and diverse one from the other. And that no man might finde fault with this division as unequal, he addeth, that God himself hath coupled all these together, therefore all must remain coupled together; that the body may remain in safety.

V. 21. *And the eye cannot say unto the hand*,&c.] Now on the other side, he speaketh unto them who were endued with more excellent gifts, willing them not to despise the inferiours as unprofitable, nor as though they served for no use. For God, saith he, hath in such sort tempered this inequality,that the more abject, and such as we are ashamed of, and that they should have more care to see unto them and cover them, that by this meanes the necessity which is on both parts, might keep the whole body in peace and concord; that although if each member be considered apart, they are of diverse degrees and conditions, yet because they are joyned togedegrees and conditions, yet because they are joyned togedther, they have a community both in commodities and discommodities.

V. 22. *seem to be more feeble*] Of the smallest and vilest Offices, who had least power, and therefore least accounted of among the rest.

V. 23. *bestow*] Or,*put on*.

V. 25. *schisme*] Or,*division*.

that *the members should have the same care one for another*] Should bestow their operations and offices to the preservation of the whole body.

V. 27. *and members in particular*] Or,*particularly*. Or,*in part*. In the Original word for word, it is members of a part, that is, members of this Church of Corinth, which is but a part of the Catholike Christian

Christian Church: for all the faithful whersoever they are make the whole body: you Corinthians are not the whole body, but members onely,neither all the members,but a part onely of them. Or, each one for his part,and in his place.

V. 28. *God hath set some*,&c.] See Ephes.4.11.

first apostles] The first and uppermost place is given to the Apostles, for that they were called unto that office immediately by Christ,without any intermediate humane authority, Gal. 1. they had manifold preheminences above other Doctors and Pastors, they could not erre in matter of doctrine, their Commission was general to preach to all Nations; they were endued with special power to work miracles, and punish the disobedient in an extraordinary manner.

secondarily prophets] Those who by a special and extraordinary gift interpreted prophetical Scriptures to edification, exhortation, and consolation,1 *Cor.*14.3. Or those who fore-told infallibly things to come,as Agabus, Act.21.10. and the daughters of Philip the Evangelist,Act.21.9. If it be objected,that the Law and the Prophets were but until John; the answer is easie,that Christ there speaketh of such Prophets,who fore-told his coming in the flesh.

thirdly teachers] That is, those which were ordinarily and orderly called to expound the Scriptures for the edification of the Church, and to maintain the truth against false Teachers,Ephes.4.11.

after that miracles] As we call those Justices which are to execute justice,so the Apostle calleth here miracles, those who had power to work miracles, both in curing diseases that were simply incurable by natural means, and in inflicting miraculously fearfull punishments upon those who opposed the truth,and lyed to the holy Spirit,as Paul inflicted upon Elymas the Sorcerer, and Peter upon Ananias and Saphyra.

then the gifts of healings] The gift of healing may be distinguished from the gift of miracles mentioned before in this,that those who had the gift of healing onely,could do no other miracles, but the other of whom the Apostle spake before, wrought many other miracles, and they not onely cured incurable diseases, but also raised the dead; whereas these onely cured diseases, and for the most part such as were ordinary, yet they cured them not by ordinary means or medicines, but onely with a word,or a touch,or the like.

helps] Assistants to the principal Officers of the Church, as Deacons, who took care of the poor sick strangers, and orphans, and widows,&c.

diversities of tongues] Or *kinds*. Because the Corinthians were proud of this gift,to take down their creft, and abate their high conceit of themselves, in regard of this gift of the Spirit, it seemeth that he nameth is in the last place,it being as they used the matter of least use in the Church.

V. 29. *workers*] Or, *powers*.

V. 31. *But covet earnestly the*,&c.] He teacheth them that are ambitious an holy *ambition* to strive for the best gifts, & such as are most profitable in the Church, especially to contend to excell one another in love, which far surpasseth all other gifts, as he proveth in the ensuing Chapter, and in that regard calleth it a more excellent way.

CHAP. XIII.

Vers. 1. T*Ongues of men and of Angels*] The Angels being spirits, Heb.1.14. have no tongues properly as we have: this therefore must be understood either of the faculty of expressing their conceptions, one to another, which ferveth them to that use as our tongue doth us: Or the Apostle hath reference to the variety of tongues, which the Angels may or have used, when they have been sent to deliver messages to men of divers Nations and Languages; and then the meaning is, if I could speak with as many tongues or languages as ever man or Angels spake with: or else the Apostle hath reference not so much to the variety of tongues,as to the gift of eloquence, and exquisite kind of speech; and then the meaning is, if I could speak *like an Angel*,that is,most exquisitely, most divinely, as *Stephen* is said to have had the look of an Angel, Act.6.15. They saw his face,as it had been the face of an Angel, that is, with such shining beauty and lustre as Angels have appeared with; and *Manna* is said in the Psalm (78.25.) to be the food of Angels; that is, a most dainty food,fitter for Angels than for men; or, such as Angels, if they would taste any corporal food,would make choice of.

as sounding brasse] That is, instruments of metal, which make a great hideous noise,but without any pleasantnesse: or like a tinckling Cymbal which yeeldeth a pleasant sound to the ear,but is of little use at all; or that giveth an uncertain sound, without any distinction of notes,as those did who used the gift of Tongues in the Church without an Interpreter.

V. 2. *understand*] Or, *know*.

mysteries] Or, *secrets*.

all faith] By faith he meaneth the gift of doing miracles;of which faith our Saviour speaketh, *Mat.*17.20.*if ye have faith as a grain of mustard-seed*,you shall say to this mountain, Remove hence to another place, and it shall remove. For that faith may be severed from charity,but justifying faith cannot, which alwayes worketh by love: so then *all faith*, that is,all degrees of miraculous faith.

no charity] Gr. *not charity*.

V. 3. *to feed the poor*,&c.] Though these seem to be most eminent acts, the former of our love to our brethren, the latter of our love to Christ and his Gospel; yet if they be done in vain-glory, or we propound to our selves in them any other end but Gods glory, and the good of our brother, they shall profit nothing to our salvation.

to be burned] Gr. *that I be burned*.

it profiteth me nothing] Gr. *I am nothing benefited thereby*.

V. 4. *Charity suffereth long*] Here the Apostle setteth forth the force and nature of Charity,partly by a comparison of contraries,and partly by the effects of it, whereby the Corinthians may understand both how profitable it is in the Church,and how necessary; and also how far they were from it,and consequently how vainly, and without cause they were puffed up with other gifts, wanting this the chief of all.

worketh not it self] Or,*is not vaine*,or,*doth nothing preposterously*.The Greek word περπερεύεται, some derive from the Latine *preperam*,and then it is of a large signification, as of he had said,it doth nothing *inconsiderately*,or *amisse*: others as *Cornelius a Lapide*, *à Perperis frantribus procacissimis*, and then it signifieth,it doth nothing scornfully,or vain-gloriously. *Hesychius a great Master* of the Greek tongue interpreteth περπερεύεται, ὑπὸ βλακείας ὑπάρχειν, that is, It doth not insolently carry it self, or foolishly prefer it self above others; the Interpreter of *Sophocles* expoundeth περπερὸς, by κομψὸς, and μειλάκιος, vain-glorious talkers,and braggers of themselves. In the 15. Canon of the second Council of Nice we read καλλωπισμὸς ἔχων περιττείας κοσμικὰς, over-spruceness in apparel; and in decking and trimming our selves is called by the name of the vice here mentioned; whereby it appears,that the meaning of the Apostle is, that those who have charity do not vainly put forth themselves, nor carry themselves insolently nor scornfully towards others.

V. 5. *not behave it self unseemly*] Or,*nothing uncomely*.

not easily provoked] Gr. *not exasperated*.

thinketh no evil] Or,*calleth,proyecteth,reflecteth*, or *reckoneth upon no evil*.The word in the Greek, λογίζεται, may be diversly translated; either imputeth no evil,or thinketh of no revenge,or plotteth no evil in his mind against another.

V. 6. *Rejoyceth not in iniquity*] Taketh no pleasure in speaking or doing evil or wrong; or rejoyceth not,but rather grieveth when any evil befalleth his brother of what kind soever.

but rejoyceth in the truth] Or, *with the truth*. Rejoyceth at the righteousnesse of the righteous. For the Hebrew sometime by truth meaneth righteousnesse,the meaning then of the Apostle is,that a charitable man is so far from taking any delight in the calamity, hurt, or disgrace of another, if they be found guilty, or taken tardy in any thing,that on the contrary when any that is brought in question as a Delinquent, and afterwards by evidence of truth is cleared, he congratulateth the party that is acquit, and as much rejoyceth as at the clearing of his own innocency.

V. 7. *Beareth all things*] Or,*supporteth*. The word in the Original στέγει, signifieth to bear up,as a pillar bears the roof laid upon it,and it differeth from the other word used in this verse ὑπομένει, that this imployeth a supporting of our weak brother, and helping his infirmities; but the other a patient enduring of wrongs offered to us; or sustaining whatsoever burden is laid upon us.

believeth all things] These three acts of love, namely, believeth, hopeth, endureth all things, may be either referred to God, or our Neighbor: if they be referred to God, then the meaning is this, Love believeth every word of God, hopeth for all the good things he promiseth, and patiently expecteth the accomplishment of all his gracious promises,and meekly endureth all his chastisements. If they be referred to our Neighbour,then the meaning is, Love believeth and hopeth all good of our Neighbour, and patiently beareth all wrongs, even death it self, if it so stand with the will of God, that it be inflicted on him. Now we are not from hence to infer that a charitable man is improvident to prevent evil,or careless to right himself. (Pro. 14.15.) For all that the Apostle here affirmeth of love comes but to this, that a charitable man is apt to construe all things to the best, and hope for the best,where there is not apparent reason to the contrary: and that he is more willing to suffer the greatest wrong than to desire revenge, or offer the least injury, he endureth all things which he may with a good consicience,and he perswadeth himself may make for the glory of God, or advantage of the truth: but the latter is more proper.

endureth] Or, *sustaineth*.

V. 8. *Charity never faileth*] Gr. *falleth away*. He commendeth the excellency of Charity in that, that it shall never be abolished in the Saints; whereas the other gifts which are necessary for the building up of the Church,so long as we live here shall have no place in the world to come.

shall fail] Gr. *be abolished*, or, *cassated*.

knowledge, it shall vanish away] Or, *be made frustrate*. Either by knowledge the Apostle here meaneth the way to get knowledg by

prophecying; or such imperfect knowledge as we have in this life; or that knowledge which is acquired by sense and experience, or that gift whereby God enableth us to instruct others, and to teach in the Church, that shall be abolished after this life, because then there shall be no need of it.

V. 9. *For we know in part*] We are now in that state that we ought to learn daily, and therefore we have need of those helps; to wit, the gift of Tongues and knowledge of them that teach them: but to what purpose serve they then when we have obtained and got the full knowledge of God? which serveth now but for them which are imperfect and go by degrees to perfection.

V. 10. *done away*] Or, *evacuated*.

V. 11. *when I was a child, I spake as a child*] He illustrateth what he said before by an elegant similitude, comparing this life to our infancy or child-hood, wherein we *stammer* rather than speak, and think and understand but childish things, and therefore need of such helps as may frame our tongues, and inform our minds: but when we become perfect men in Christ Jesus, to what end should we desire that stammering speech and those childish helps, and such like things whereby our childhood is framed by little and little?

thought] Or, *reasoned*.

V. 12. *For now we see through a glasse*] There is such a difference he ween our present knowledge, and that which we shall enjoy hereafter in the life to come, as there is between the seeing of a man's image in a glass, and looking him full in the face. Now we see God in the Word and Sacraments, and in his Works; in which there is revealed unto us by a kind of reflection, the Image of those things whereof we cannot directly see the original truth, and proper essence in this world, 2 Cor. 5. 7.

darkly] Gr. *in a riddle*. In the Original it is in a riddle, proverbial or enigmatical speech, and the Apostle hath reference unto Numb. the 12. 8. where God speaking of Moses, saith, I will speak unto him mouth to mouth, and by vision, and not in dark words: and the Apostle hereby imployeth, that there is such a difference between the imperfect knowledge which we have in this life, and the perfect knowledge which we have in the life to come, as is between the propounding the same thing in the obscurity of a Riddle, and declaring of it in plain, proper, and significant terms: or the seeing of a thing immediately, and in its proper shape; and the seeing it through a mirrour, or the image of it in a glass. We here in this life see but the image of things, neither can we contemplate in the foresaid glass the pure and naked image, but sloathed and wrapped about with an intricacy of words, and corporal significations, accommodated to our grosse manner of apprehending and reasoning.

as also I am known] The Greek words may bear a double sense, ὡς καὶ ἐπεγνώσθην Either I shall know him according to the measure of that knowledge wherewith I shall then be endued by him, or I shall come to the perfect knowledge of my election how I am known, that is, chosen and marked out for his by my clear vision of God, and full conjunction and communion with him. At that time I shall know him as I am known of him; that is, most certainly, clearly, and I face to face, as I am known of him, though not so perfectly; for the Creature can never know the Creator so fully and perfectly, as the Creature knoweth it. There is yet another opinion which thus glosseth the words; I shall know God then immediatly, and as it were, face to face, as I was known of him, and saw him in my celestiall vision and rapture when I was taken up into the third heaven.

V. 13. *And now abideth faith*] Either the meaning is, whilest we are in this life, it is very needfull that all these three graces be, and abide within us, Faith, Hope, and Charity; for without faith we cannot be justified nor made acceptable to God, without hope faith cannot subsist, and by love faith must be working; but after this life faith shall be turned into vision, hope into fruition, but then love shall be in greatest perfection. Or, the Apostles meaning is, that faith, hope, and charity are virtues that are to abide and continue in the Church militant, and have their working in true beleevers at all times, and shall have in all ages, whereas the gift of tongues and miracles were necessary in the first planting of the Church, but afterwards were to cease, as now they have done for many ages.

the greatest of these is charity] Gr. *greater*. If the Apostle speak here not of justifying faith, but of the faith of miracles, or whereby men work wonders, of which he speaketh verf. 2. then there can be no question, but that charity far exceedeth that faith; but because here he joyneth with it hope, which is a grace common to all true Christians, and most of the antient and latter Divines understand this verse of the three prime Theological virtues, most necessary to salvation; it is more probable that St. Paul here taketh faith in the largest notion, as it compriseth, not onely the faith of miracles, and that which is called Historical, but even justifying faith; and howsoever faith in that notion, in the matter of Justification, hath the preheminence above all other graces; yet in many other respects, charity exceedeth faith: as first in regard of the object, for the object of faith is God onely, in whom alone we are to beleeve; but the object of Charity is of a larger extent, for it respecteth not God onely, but our neighbor also. Secondly, in regard of the manner of working. For faith worketh by receiving Christ, and all his benefits; but charity, by giving and bestowing both our affections and goods; now our Saviour saith, It is a more blessed thing to give than to receive. Thirdly, in respect of duration or continuance. For faith and hope shall cease in the life to come, we being then actually to enjoy and possess those good things which we now beleeve and hope for; but charity shall not onely remain, but have its full perfection in the life to come. Lastly, in respect of the end, because love is the end, and scope of the two other graces, for we apprehend by faith, and expect by hope that we may enjoy by perfect love, whereby also we tender unto God the same we have received of him, and in this correspondence lyeth and consisteth the accomplishment of our conjunction with God, and of mans eternal happiness.

CHAP. XIV.

Verf. 1. *Desire*] Gr. *emulate*.

that ye may prophesie] The Apostle speaketh not here of that gift of the Holy Ghost, whereby men that were inspired foretold things future, as the word is taken in the Old Testament; but of a gift of the Spirit, whereby men were inabled to expound Scriptures, given by divine inspiration, and apply them to the benefit of their hearers, for their edification, instruction, and comfort.

V. 2. *understandeth*] Gr. *heareth*.

in the Spirit] By that inspiration which he hath received of the Spirit, which notwithstanding he abuseth when he speaketh mysteries, which none of the company can understand.

V. 3. *He that prophesieth speaketh unto men*] He that expoundeth the Scriptures in a known tongue, he speaketh unto men; that is, speaketh in such a manner that men may understand him, and receive speaketh in such a manner that men may understand him, and receive fruit and benefit by him. This fruit is forred in the words following; *edification, exhortation, and comfort*. By *edification* he understandeth *edification, exhortation*, and *comfort*. By *edification* he understandeth confirmation of faith, and instruction of the ignorant; by *exhortation*, incitation to virtue, and reproof of the unruly; by *comfort*, the applying of the premises of God to the consolation of the afflicted. And these are the three uses to which all Expositours of the Word ought to apply the doctrine they deliver.

V. 6. *if I come unto you with tongues*] I wonder whether that which you so much admire in others, would content you in me your Apostles; if I should come among you with the gift of tongues, which the Lord hath so largely bestowed upon me, verf. 18. Or, whether you would not rather expect at my hands that I should preach to your understanding, as is agreeable to my office of Apostleship, and profitable for you.

either by revelation, &c.] Or, *in revelation*. Unlesse I propound unto you some particular matter, apperraining to your faith or salvation, which I had either learned of God by immediate inspiration, or discovered and deduced by the discourse of enlightned reason from the general grounds of the Word of God. *By prophesying*, that is, in the general exposition of the truth of God, whether after an extraordinary manner, which is by prophesying, or by way of treaty and discourse, by the ordinary gift of reason, which is doctrine.

by knowledge] Or, *in knowledge*.

by prophesying] Or, *in prophesying*.

by doctrine] Or, *in doctrine*.

V. 7. *And even things without life*] He setteth forth that which he had said, by a similitude borrowed from instruments of musick, which though they found not out perfectly the ditty, yet by a distinction of sounds they express in such fore thereby the tune, that we know after a fort what lesson is plaid upon them.

sounds] Or, *tunes*.

V. 8. *who shall prepare*] Gr. Tec. *who prepareth*.

V. 9. *words easie to be understood*] Gr. *a significant speech*.

V. 10. *signification*] Or, *dumb*, or, *mute*.

V. 11. *meaning*] Gr. *power*.

a Barbarian] This word Barbarian is derived from the Arabick word Barbar, which signifieth a murmur or confused noise; or from Bar, which in the Arabian language signifieth a Wilderness; for those who were first styled *Barbari*, lived in deserts after the manner of wilde beasts: afterwards the word Barbarian was taken in a larger sense for all those who spake not the pure language of the Grecians; here it signifieth, as also in the Poets, I shall be as a stranger, whose language he understandeth not, *Barbarus hic ego sum, quia non intelligor ulli*; so the Grecians in old time called the Egyptians Barbarians, & the Egyptians them, because neither understood the other, so Apamenis the Platonick Philosopher called John the Evangelist, a Barbarian, not in any disgrace, as Cyril in his eighth book against Julian, sheweth; but onely *διὰ τὸ ἀσάφειαν*, because he was a Jew, and of another language, not understood of this Philosopher, to wit, the Hebrew or Syriack, which he naturally spake as his mother tongue, though he wrote his Gospel in the Greek.

V. 12. *of Spiritual gifts*] Gr. *of Spirits*.

excel] Gr. Tec. *prophesie*.

V. 14. *my Spirit prayeth*] The gift and inspiration which the Spirit giveth me doth his part, but onely to my self; but my understanding is without fruit, because no fruit cometh to the Church by my prayer, in regard they hear the sound of my words, but the understanding or meaning of them is not known to them. The Spirit of God doth indeed

indeed by a supernatural inspiration form and frame the conception and words of a prayer within me, and moveth me to pronounce it, and I my self am therewith affected, but in the mean while the natural faculty of the mind or understanding, whereby the ordinary and natural word or speech is produced to communicate it self to others doth cease in me, and is unfruitful in regard of others edification.

V. 15. *with the*] Or, *in the*.

I will pray with the understanding also] That is, I will pray in such a language, whereby I may be understood of them, and they edified by my prayer.

with the Spirit] Or, *in*.

V. 16. *Else when thou shalt blesse with the spirit*] Seeing the whole congregation must agree to him that speaketh, and witneth this their agreement; how shall they give their assent, or agreement, who know not what is spoken? The prayers and thanksgivings to God which are made publikly in the Church, ought to be made and offered there with one heart and mind, and spirit of the whole congregation, which is impossible to be done, if they do not all of them understand the meaning.

how shall he that occupieth the room of the unlearned] That is, the common vulgar people, who it is like sate in the holy assemblies in a distinct place from the Pastours, and other Ecclesiastical persons, such as were those also among the rest that had this gift of tongues.

say Amen] How shall he joyn the bent of his desires assenting, and intention to that which he hears and understands not? Amen is an adverb of assenting and wishing: it cometh from a root in Hebrew signifying truth and assurance, and is used in the conclusion of prayers, Rom. 15. 33. and else-where, thereby to declare the consenting to that which is prayed, and a desire that it may be fulfilled.

V. 20. *be ye children*] See *Matth.* 18. 3.

men] Gr. *perfect*, or, *of a ripe age*.

V. 21. *In the law it is written*] See Isa. 28. 11. That is, in the Scriptures of the Old Testament; as Joh. 15. 25. the book of Psalms: so here the prophecie of Esay is comprised under the word *Law*. The passage it self containing a reproof of the peoples wilful dulness is here applyed for some resemblance it hath to the present purpose, *viz.* that like as God never left to propound and declare his Word unto his people, (see Isa. 28. 11.) although they made themselves uncapable of understanding it to their salvation, thereby to convince them, and as it were to seal up their condemnation: so also when the same is brought to any without being understood, it is a sign God is not pleased to make the same a means of conversion, and illumination, but of conviction as towards obdurate unbelievers.

other tongues, and other lips, will I speak] Gr. Tec. *lips of other*. By men of strange and unknown language will I speak. For as much then as God doth make use of unknown tongues and languages for a punishment, it is not fit the same should be used in congregations without interpreting them, in regard that otherwise it would serve more for a punishment than the edification of the hearers.

V. 25. *the secrets of his heart*] That is, his false perswasions of God, and wicked lusts and desires, shall be discovered and convinced by the Word.

V. 26. *how is it then*] Gr. *what is*.

V. 27. *by two, or at the most by three*] He setteth down the manner how to use the gift of tongues, it may be lawful for one or two, or at the most for three, to use the gift of tongues one after another in an assembly, so that there be some to expound the same, but if there be none to expound, let him that hath that gift speak to himself alone, and to God in his private prayers.

V. 31. *comforted*] Or, *admonished*.

V. 32. *the spirits of the Prophets are subject to the Prophets*] These words according to a diverse reference may have a diverse sense, if they have reference to verf. 29. let the Prophets speak by two, or at the most by three, & let the others judge; then the meaning is, that the doctrine of every Prophet ought to be subject unto the examination and censure of the other Prophets, and therefore every Prophet may speak in publick, to the end that he may be discerned and approved by the rest. For although these prophecies were infused by the Holy Spirit, that cannot erre, yet all things are not always revealed to one, and that which is not revealed to one, is oftentimes revealed to more, and sometimes in a clearer manner. There might be also something mingled with that which the Prophets received, and it might so fall out, that that which they added of their own, by way of confirmation, illustration or application, might be justly subject to censure. Withal it must be tryed and judged by others, whether the prophecies proceed from the inspiration of the Holy Spirit, and according to the rule of faith, Esay 8. 20. But if these words look not backward to the antecedents, but forwards to the consequents, then the meaning is, that the spirit of the Prophets are so far subject to the Prophets, that when they are moved by the Holy Ghost to prophesie, they may deliver their prophesies presently, or forbear the delivery of them for a time, as shall be most expedient for the Church, and so though more be inspired at the same time, yet they may speak orderly one after another.

V. 33. *confusion*] Gr. *tumult*, or, *unquietness*.

V. 34. *Let your women keep silence in the Churches*] Gr. Tec. *The women*. See 1 Tim. 2. 12.

it is not permitted] Gr. *it hath not been permitted*.

law] See Gen. 3. 16.

V. 38. *Let him be ignorant*] The Church ought not to care for such as be stubbornly ignorant, and will not abide to be taught, but to go forward notwithstanding in those things that are right.

V. 39. *covet to prophesie*] Gr. *zealously desire, or, seek to prophesie*.

V. 40. *Let all things be done decently, &c.*] Gr. Tec. *But let*. Although some conceive that the precept of decency hath reference to the habits of men and women spoken of before, and that of order to the use of spiritual gifts, that both they which speak with tongues and prophesie, do it in that order the Apostle prescribeth, verf. 27, 29: Yet it is more probable, that the Apostle here delivereth a general Rule, by which all things which belong to the polity of the Church are to be regulated. Let all things that are done in the assemblies, whether praying and preaching, or administration of the Sacraments, or exercising Ecclesiastical discipline, be done decently; that is, in a seemly and fit manner, and also orderly without confusion, every thing in its proper season, time, and place.

CHAP. XV.

Verf. 2. *Keep in memory*] Or, *hold fast*.

what I preached unto you] The Greek τίνι λόγῳ, signifieth as well *quâ ratione vel quomodo*, after what manner, as well with what words; and the meaning is, either how in expresse and direct words I preached unto you the doctrine of the resurrection, or, after what manner I preached, that is, how powerfully; not onely proving it by forcible arguments, but also confirming it by signs and wonders.

V. 3. *which I also received*] Either immediatly from Christ when he was wrapt up into the third heaven, or from those who were themselves eye-witnesses of these things.

according to the Scriptures] See Isa. 53. 5, 6. &c.

V. 4. *according to the Scriptures*] See Psal. 16. 10.

V. 5. *And that he was seen of Cephas*] See Joh. 20. 19.

then of the twelve] In some Copies it is *the eleven*, and when this vision was, there were but eleven, for Judas before this had hung himself, and *Matthias* was not chosen, till after Christs ascension. The answer is, that by a *Synecdoche* eleven might be here meant by twelve, because those pick'd and chosen men known by the name of Apostles, were as the first twelve, and commonly called the twelve. In like manner, *Gen.* 42. 13. it is said, They servants are twelve brethren, the sons of one man; yet in the same verse it is added, One is not: so here they are called twelve Apostles, though at this vision one was wanting.

V. 8. *And last of all he was seen of me also*] See Acts 9. 4. Chap. 9. 1.

one born out of due time] The Greek word ἐκτρώματι, signifieth an abortive, whereby the Apostle implyeth, that he was new-born to Christ after the descending of the Holy Ghost, whereas the other Apostles were born again unto Christ, and called before the sending down of the Holy Ghost. Or, he alludeth to the manner of his conversion, and new-birth, which was not without violence, Acts 9. as for the most part abortive children are not onely born out of their due time, but some violence is used to bring them forth.

V. 14. *And your faith is also vain*] Either void of truth, or of fruit, and profit. For if Christ be not risen as we have preached unto you, then you do vainly to beleeve us, and this your faith will do you no good at all.

V. 17. *Ye are yet in your sins*] Gr. Tec. *and ye*. Seeing death is the punishment of sin, in vain should we beleeve that our sins are forgiven us, if they remain, and we are still guilty of them: but they remain and we are guilty of them, if Christ rose not from the dead. For we are justified by his resurrection, Rom. 4. 25. If Christ then had continued still in death, his death would have proved uneffectual, for the expiation of sin, and for the conquering of death in his members, which he had not conquered in himself.

V. 19. *we are of all men most miserable*] In regard that Christians do not onely forsake the pleasures of this world, and are subject also for the profession of the truth to a great many crosses, tribulations and persecutions: therefore should there be no resurrection, Christians must needs be most miserable. For then they should enjoy no good nor comfort at all, neither here, nor hereafter, neither temporal nor eternal. The ground of this argument is this, that the perfect felicity of the soul, and immortality thereof, are by Gods order inseparable from the resurrection of the bodies, wherefore he that denies the one, overthrowes also the other. See Matth. 25. 32.

V. 20. *the first fruits of them that slept*] See Colos. 1. 18. Rev. 1. 5. Christ in his resurrection is fitly compared to the first fruits, not onely because he first rose from the earth (as the first fruits do that spring out of the ground) and presented himself to his Father, the very day that the first fruits were to be offered according to the Law; but because that as by the offering of the first fruits unto God, the rest

rest were sanctified, Deut. 26. 1. Rom. 11. 16. so by Christs resurrection, all the faithful that die in the Lord, are sanctified unto him, and assured of their resurrection. If it be objected, that others were raised from death before Christ, and therefore he cannot be called the first fruits of the dead. I answer, first, that if he were not the first in time, yet he was the first in dignity that ever rose. Secondly, that none ever rose but by his power, and the virtue and merit of his resurrection. Thirdly, that he was the first that ever rose to a blessed and immortal life. Other dead were raised before him; *mortui suscitati sunt, sed iterum moriturí*: raised for a time to life, but afterwards dying again; none before Christ so rose from the dead, that he dyed no more, nor had death any more power over him. Here it is not to be omitted, that those who in the former verses are called dead, after the mentioning of Christs resurrection are termed *them that slept*, because such is the virtue of Christs resurrection, that it changeth the nature of death in all his members, and turns it into a sweet sleep: and therefore the Church-yards, in which the faithful are buried, were by the Ancients termed κοιμητήρια, *dormitoria*, or *dormories*, resting or sleeping places.

V. 21. *For since by man came death*] Christ is to be considered as opposite to *Adam*, in respect of the contrary effects which the sin of the one, and the merits of the other produced; that as from one man *Adam*, sin came over all, because by nature all were born of him; so from one man Christ, life cometh unto all; that is to say, all that are faithful, because in Christ they are made the children of God by grace, and are quickned and restored to life by him.

V. 23. *every man in his own order*] See 1 Thess. 4. 15.

V. 24. *delivered up the Kingdom to God*] Christ hath a double Kingdom; 1. Essential, as God, and this Christ possesseth with his Father and the Spirit for ever. 2. Oeconomical, as Mediatour betwixt God and Man; and this Kingdom which he received from his Father, he shall surrender up again to his Father after he hath subdued sin and death, and put all his enemies under his feet.

put down all rule] Or, *made frustrate*, or, *taken away*. That is, all his enemies, which shall be spoyled of all the power they have.

V. 25. *till he hath put*, &c.] See Psal. 110. 1.

V. 27. *hath put all things*, &c.] See Psal. 8. 6.

V. 28. *then shall the Son also himself be subject unto him*] As man in respect of his mystical body, the Son shall be subject to his Father, not as if he were not subject to his Father before, but because then in the sight of men and Angels by making a surrender of his Kingdom, he shall most manifestly declare his subjection to his Father. See *Euphon. haresf. 89. & Origen. hom. 7. in c. 10. Levit. & August.* *lib. 1. de Vis. c. 8.* And because his mystical body, that is to say, the Church is also here in distress, and as yet not wholly partaker of his glory, is not fully perfect; and also because the bodies of the Saints which lye in the grave, shall not be glorified till the resurrection; but Christ as he is God hath us subject to him, as his Father hath; but as he is a Priest he is subject to his Father together with us.

that God may be all in all] By this kind of speech is set forth the incomprehensible glory, which floweth from God and shall fill all of us as we are joyned together to our head; but yet so, that our head shall always retrieve his preheminency.

V. 29. *Else what shall they do, which are baptized for the dead*] Or, *over the dead*. This being one of the most difficult passages in all the Epistles of Saint *Paul*, it will not be unprofitable to the Reader, to have a *Synopsis* or joynt view of all the interpretations that have been yet given which carry any probability with them. First, some translate the words, *wesh over the dead*. For so the word baptism is taken, *Mark 7. 4. Luke 11. 38. Heb. 9. 10.* And we read, Acts 9. 37. that it was the manner of the faithful to *wesh the dead*, before they buried them. And this washing of the dead corps was done out of this consideration; that the dead and vile body which they there washed, should one day be changed, and made like unto Christs glorious body. But neither will this Translation stand with the phrase in the Original, βαπτίζονται, not βαπτίζουσιν, which signifieth, are washed or baptized for, or over the dead, not who wash the dead body. Neither could the Apostle draw any firm argument from this custom of washing the dead bodies. For admit that it were not superstitious, but only commendable; yet it yields no ground of an argument for the resurrection. For divers of the heathen both washed and imbalmed the bodies of the dead, yet had no faith at all of the resurrection. So the faithful might out of honour or respect to their friends deceased use the like ceremony, without any relation at all to the future resurrection. Secondly, others translate the words *Baptizantur super mortuos*, which are *baptized over the dead, or upon the dead*, and they frame the Apostles reason after this manner: If there be no resurrection of the dead, why do some of you choose to be baptized upon the graves of the dead, rather than in other places, but for a more special confirmation of their faith in the resurrection, and of their assurable opinion that those who were there buried should receive their glorious resurrection? But neither do they bring any good proof of this, in the days of the Apostles the Christians administred baptism at the Sepulchres of the dead, but rather they baptized in places where was much water, John 3. 23. Act. 8. 38. Neither would such a custom of administring Baptism infer the resurrection of the dead. For they might chuse those places for their holy meetings, to preserve the memory of the dead, and honour the Martyrs, and to *warm*, as it were, their *zeal*, and *devotion* at their *embers*. Thirdly, others translating the words as we do; *what shall they do which are baptized for the dead?* conceive that the Apostle hath regard not to a common rite in the Church, but to a particular custom of some, whereof there is mention made in antiquity, both by S. *Ambrose*, and *Tertullian*, which was, that if any one died in the confession of the faith of Christ, before he came to be baptized, some of his friends or kindred coming to be baptized, received baptisme both in his own name and also in the name of such an one whom he did testifie to have dyed in the faith of Christ, to the end that the Church might also receive the same among the faithful, that had departed this life, from whence they were wont to pray in publick, that God would grant them a happy resurrection. From this custom the Apostle (say they) draweth his argument on this manner; It were in vain for any among you to be baptized for your dead friends, if they shall never rise again. But against this interpretation many things may be objected: First, though it be certain that some ancient Heretickes had such a custom, yet there is no proof at all that among the *Corinthians* in Saint *Pauls* time there was any such custom. Secondly, supposing there had been such a custom, and Saint Paul might well suppose that there had been such a custom, and would urge them who used it with an argument *ad hominem*, and wound them who used it with their own weapon; yet it is not probable that the Apostle would draw an argument from such a superstitious and unwarrantable custom, for to main an article of our Christian faith as is the resurrection of the dead: or if he thought good to convince some of the *Corinthians* who denyed the resurrection out of a practice of their own, though erroneous; yet he would have laid some kind of aspersion and tax upon it, and not have alleaged it as a thing lawful and warrantable without any dislike at all of it. Thirdly, if it were granted that this custom were as ancient as S. Pauls days, and warrantable alsoyet it doth nothing at all conduce to S. Pauls end, who had undertaken the proof of the resurrection of the body. For they who use such a custom might easily have answered, We do not baptize living men in the name and in the behalf of the dead for any other respect, than for the salvation of their souls, and what is that to the resurrection of their body? Fourthly, others render the words, What shall they do which are baptized for dead; or, as dead; and thus they gather, hereto he imployeth baptism; which as it is said, in those days was celebrated by dipping and plunging the whole body in water, was in token that we are in death; and the coming forth of the water represenreth the resurrection: the argument then is drawn *ab absurdo*: this sign were in vain and absurd if there were no resurrection. For to what end are men baptized for dead, or as dead, to rest, present unto us what we be in death, to wit, the death of sin, and shall be raised from thence to newness of life, if there be no hope of the resurrection of the body? for this first resurrection should be to little purpose, if the second should not one day follow. But neither is this interpretation free from just exception; for though baptism have relation to the resurrection, as S. Paul teacheth, Rom. 6. 4. and S. *Jerome* saith truly, *Non solim propter remissionem peccatorum baptizamur, sed etiam propter resurrectionem carnis nostræ.* And S. *Ambrose*, *per regenerationem corporis nostra resurrectionis gloria inaugurantur*; yet this cannot be S. Pauls meaning. For then he would not have said, *What shall they do* which are baptized for dead? or dead? but, what shall *we do* who are *all baptized as for dead*; or *being in death*, to be raised up from thence by the power of baptism? Besides, although in English and Latine *pro mortuis*, and for dead; Besides, although in English and Latine *pro mortuis*, and for dead; may carry such a meaning; yet the Greek ὑπὲρ τῶν νεκρῶν, cannot carry that sense; ὑπὲρ is never taken for *tanquam*: but it must of necessity be rendred either for the dead, or over the dead: not those that are baptized for dead, that is, as dead men. There remaineth yet one interpretation which seemeth to be most agreeable to the scope of the Apostle, and the antecedents and consequents. The interpretation is this, If there be no resurrection of the dead, what *shall they do*, that is, *what shall become of them*, in what *miserable condition are they* who are baptized, *viz. with their own blood*, and not onely suffer grievous torments, but even death it self for the dead? that is, for the cause or *quarrel* of the dead; or *instead of the dead*, for whose sake they chuse rather to suffer death, than they would detect them to the heathen; or betray them into the hands of their bloudy persecutors; or who willingly undergo such a torment for the faith of them that are now dead, and the *baptism of blood* for the faith of them that are now dead, and in special for maintaining this very Article of the resurrection of the dead: for which, as Saint Paul, Act. 23. 6. so many hundreds of Christians more were called in question, put to tortures, and persecuted even to death. The force of this argument of the Apostle is very evident, and it well agreeth with the argument that ensueth, *why stand we in jeopardy every hour?* and I protest by your rejoycing which I have in Christ, I die daily; and *If I have fought with beasts at Ephesus after the manner of men, what advantageth it me if the dead rise not at all?* As for the word baptizing, it is not only so taken most frequently by the Fathers and School-men, who usually distinguish baptism into *baptisma flaminis, fluminis & sanguinis*, of the Spirit, Water, and Bloud; but also in sundry places of Scripture, as Matt. 20. 22.

20. 22. Mark 10. 38, 39. Luke 12. 50. I have a *baptisme* to be *baptized* with, and how am I straitned till it be accomplished?

V. 31. *by your rejoycing*] Some read *our*. It is a kinde of most vehement asseveration, after the manner of an oath; as if he should have said, As true as my principal joy and glory in this world is in the blessing of God upon my ministery towards you.

I die daily] That is, dead hath ingendred over me continually, and I do daily prepare my self for it: or I am not onely in danger of my life every day, but am continually assaulted with so many crosses and tribulations that my life is rather a continual death, than a life unto me, 2 Cor. 11. 23. *& deinceps*.

V. 32. *If after the manner of men*] Or, to speak *after the manner of men*. Either the meaning is, if to speak after the manner of men, that is, if I may now take the privilege to say something of my self, as men do in the like case, or if I have fought according to man, that is, as men led by nothing but that which is humane, to wit, vain-glory and some other worldly respect, not looking by faith at the resurrection, and at God the rewarder of those that suffer for him at that day: If I should thus have exposed my self unto so apparent danger of death, what benefit would it have been unto me? Or, lastly, the meaning may be, If I have fought with beasts after the manner of men; that is, in such sort as if they had been men, and my Antagonists.

fought with beasts at Ephesus] Either the words are spoken figuratively, and by beasts he meaneth beastly minded men, such as the Cretians were, whom he calleth *evil beasts* and *slow bellies*; Tit. 1. 12. and such as *Ignatius* saith he fought withal from Syria to Rome, θηριομαχῶ ἀπ' ἀνατολῆς ἕως δύσεως στρατιωτικοῖς δεσμοῖς ἀεὶ τοῖς ἀδίκοις ἀναπλεκόμενος, not being bitten, saith he, by brute beasts, but by savage creatures in the shape of men. Or the words may be taken properly, as *Chrysostome*, *Ambrose*, and others understand the words: and *Nicephorus* in his second book of Ecclesiastical history, *cap. 25.* reporteth it literally; for certain it is, that the Christians were often *damnati ad bestias*, and it was an usual speech in *Tertullians* days, *Christianos ad Leones*: and this literal interpretation affords a stronger argument for the resurrection, which is the scope of the text, and better foreth with his former arguments, than if we understand the words of a metaphorical sight.

let us eat and drink] See Isa. 22. 13. That is, let us take our fill of our pleasures, for after death we can take none: these are the speeches of Epicures: the like we find in *Anacreon*, τὸν θάνατον πάντες οἴδασι; and *mors aurem vellens, Vivite, ait, venio*. This Atheistical speech of theirs the Apostle reproveth in the words following, saying, Be not deceived, refuting the verse of one Poet, by the verse of another Poet, to wit, *Menander*; according to whose example *Arnobius* and *Lactantius*, and many other of the ancient Fathers refell the heathen by the testimonies of the better fort of the heathen, both Philosophers, Orators, and Poets.

V. 34. *to righteousness*] Gr. *righteously*.

V. 36. *Thou fool, that which thou sowest*] Thou mightest have learned either of these, saith Paul, (if thou hadst not befooled thy self) by daily experience: for seeds are sown and rot, and yet notwithstanding they are so far from perishing thereby, that contrariwise they grow up far more beautiful; and whereas they are sown naked, they spring up green and fresh: and doth it seem incredible to thee that our bodies should rise from corruption, and that with far more excellent qualities than they had before?

V. 38. *But God giveth it a body*] We see diversity both in one and the self-same thing, which hath now one form, then another, and yet keepeth his own kinde; as it is evident in a seed or grain, which is sown bare, but springeth up after another sort; and also in divers kinds of one self-same sort, as among beasts; as also among things of divers sorts, as the heavenly bodies and the earthly, which also differ very much one from another; therefore there is no cause why we should reject either the resurrection of the bodies, or the changing of them into a better estate as a thing impossible or strange.

V. 42. *So also is the resurrection of the dead*] He meaketh three manner of qualities of the body being raised; first incorruption, because they shall be found and altogether of a nature that cannot be corrupt; secondly glory, because they shall be adorned with beauty and honour: thirdly power, because they shall continue everlasting without meat, drink, and all other helps, without which this frail life cannot keep it self from corruption.

V. 44. *It is sown a natural body*] Gr. *an animale*. The Greek word is not φυσικὸν, but ψυχικὸν, not a natural body, but word for word an *animale*, or a *soul*-body, that is, such a body as is quickned and maintained by such a living soul onely as Adams was, of whom we all are born naturally; of a soul which standeth in need of the bodies help and refection, by eating, drinking, breathing, and the like; being thus animated thereby, as other living creatures are; a soul which produceth no other effect in the body, but onely an earthly mutable and mortal life, not able to save it from sicknels, age, consumption and death; much lesse able to restore it to life again after it hath lost it.

it is raised a spiritual body] Not in respect of substance, or being: but by reason of those qualities which the glorified body shall partake of; that is, that besides the life which they have by their soul; they shall be sustained without any bodily means, and kept in an eternal, incorruptible, blessed and glorious life, by the supernatural virtue of the holy Spirit, insused into them by Jesus Christ. Or, by a spiritual body, as some of the Ancients affirm, he meaneth a body free from carnal desires, being wholly subject to, and ruled by the Spirit.

a natural body] Gr. *an animale*.

V. 45. *was made a living soul*] Gr. *into a living soul*. See Gen. 2. 7. To be such a creature as should live a bodily and animale life here by virtue of the soul, wherein lieth the fountain of this life, while it is joyned with the body: but yet can by no means of it self confer the divine and spiritual life, nor make that its union with the body should remain indissoluble, nor joyn the same again being once dissolved.

a quickning spirit] Gr. *into a quickning Spirit*. The last Adam, that is, Jesus Christ the head of all the elect, is ordained by God to be the fountain and author of a spiritual and eternal life, by the communication of his Spirit, which restoreth life unto the dead, and conserveth it in them perpetually. As he now after his resurrection, hath a spiritual body himself, immortal and incorruptible; (Phil. 3. 21.) so also shall he give the like bodies to all such as descend from him, not by way of any natural propagation, but by a spiritual regeneration: for each Adam doth communicate to his off-spring; the one by nature, the other by grace, that which he hath of his own.

V. 46. *The Lord from heaven*] The meaning is not, that Christ brought his body from heaven, as Adam received his body from the earth, but as Johns baptism is said to be from heaven, though neither he nor the water wherewith he baptized descended from heaven; but because he received it from God who is in heaven: so also Christ our Lord according to his humane nature is said to be from heaven, because his humane nature was formed by the holy Ghost, and united to the Divine, and in this regard his generation was divine and heavenly.

V. 50. *Now*] Or, *But*.

that flesh and bloud cannot inherit the kingdom of God] Some understand by flesh and blood carnal men and such as walk after the flesh; and though it be true that such men without repentance and a change of their life shall never enter into heaven: yet if we well consider the antecedents and consequents, that cannot be the meaning of the Apostle in this place; but rather this, such flesh and bloud as ours is now, maintained by corporal meats and drinks of a mortal and corruptible nature, cannot inherit the kingdom of God, for it followeth, *neither doth corruption inherit incorruption*.

V. 51. *We shall not all sleep*, &c.] Those that shall be alive at Christs coming shall not sleep, that is, die after the manner of other men, and rest in their graves for a time, and then be raised up afterward, yet they shall be changed, that is, their corruptibility and mortality shall be changed into incorruptibility and immortality.

V. 52. *at the last trump*] Or, *in the*. See Matt. 24. 31. 1 Thes. 4. 16. Some by the last trump understand the voice of the Archangel, or Christs proclamation for the rasing of the dead: but it seems more probable, that as the people of God were assembled in their solemn feasts and fasts by the sound of a Trumpet; and as on Mount Sinai the Law was delivered with a most loud and dreadful sound, so also the summons of all the dead shall be with some such sound, which is here called the last trump; not as some popish Divines conceive, because it was the seventh Trumpet of those that are mentioned in the Revelation; for the Revelation was written divers years after Saint Pauls death: and therefore it is not likely he alludeth to any of those Trumpets there mentioned; but because after it no Trumpet should ever be sounded.

V. 54. *Death is swallowed up*, &c.] See Isaiah 25. 8. Hosea 13. 14.

in victory] Or, *into victory*.

V. 55. *O death, where is thy sting*] This a song of triumph sung by the Apostle, ravished as it were, at the contemplation of the conquest of death, and it seemeth to be taken out of the Prophet Hosea 13. 14.

O grave] Or, *hell*. The word in the Original signifieth *grave*, or *hell*; but it should seem that here principally the grave is meant; forasmuch as the Apostle treateth here of the abolition of temporal death.

V. 56. *The sting of death is sin*] That is, sin armeth death against us, and is as it were the weapon, whereby we receive our deaths wound.

and the strength of sin is the law] That is, by virtue of the law sin bringeth men to death and condemnation, for sin is neither known nor imputed to us but by the law: and when the law forbiddeth ought, our corrupt and carnal nature is provoked thereby the more to desire and lust after it, Rom. 5. 13.

57. *through*] Or, *by*.

CHAP.

CHAP. XVI.

Vers. 2. *Upon the first day of the week*] Gr. *one of the Sabbaths.* Gr. Tec. *one of the week.* In the Original one day, an Hebraisme; see the like expression, Gen. 1. 5. Dan. 9. 1. Matth. 28. 1. Luke 24. 1. *one day of the Sabbaths.* Whereby oftentimes the whole week is signified, as Mark. 16. 9. John 20. 1. Therefore the Greek Scholiast well rendereth μίαν τῶν σαββάτων, τὴν κυριακὴν, the *Lords Day*, on which the Apostles were wont to keep their assemblies, Joh. 20. 19. Acts 20. 7. which S. John, Rev. 1. 10. calleth κυριακὴν, the Lords Day, because it was the day on which he rose from the dead; and it was by the Church peculiarly dedicated to his honour. Or it is so called, as the Sacrament is called *cœna Dominica*, and the Lords Prayer *oratio Dominica*, because the Lord instituted the one, and commanded the other; When we pray, say, Our Father, &c. Luke 11. 2. For so *Athanasius* saith expressly, ὁ κύριος μετέθηκε τὸ σάββατον εἰς κυριακὴν, our Lord translated the Sabbath to the Lords Day; whether he did this immediately by himself, or by his Apostles inspired by him, all comes to one. See Hilar. Prolog. in Psal. *Nec octavâ die quæ E. ipsa prima est, perfecti Sabbati festivitate letamur.*

by him in store] In the Original, *gathering a treasure.* That is, by little and little, every Lords day adding something to make up a gift worthy the sending: or it may be the Apostle in the use of that phrase would imply, that by this collection for the poor, they shall gather treasure in heaven, Matth. 6. 20.

as God hath prospered him] The original is, εὐοδῶται, which signifieth properly a happy journey or voyage, and by a figure is taken for any kinde of prosperity or welfare; and the Apostles meaning is, that every one ought to lay by and contribute according as the Lord hath blessed him, 2 Cor. 8. 12.

be no gatherings when I come] Which will not be so convenient en the sudden, nor so beneficial for the poor.

V. 3. *your liberality unto Jerusalem*] Gr. *gift.* In the Original it is τὴν χάριν ὑμῶν, that is, your *grace*, or *free gift*, which word he useth rather than ἐλεημοσύνην, *your alms*, because this was a kinde of holy offering to the Saints, and not a work of ordinary charity towards the poor: and hereby also he signifieth that this their pious and bountiful inclination to contribute to the Saints, was an effect of Gods grace in the Corinthians, as is expressly affirmed, 2 Cor. 8. 1, 2. We do you to wit of the *grace of God* bestowed upon the Churches of Macedonia, because in great trial of affliction their joy abounded, and their extream povertie abounded to their rich liberalitie.

V. 7. *by my way*] Gr. *in my passage.*

but I trust to tarry] Gr. Tec. *for I hope to tarry.*

V. 9. *For a great door and effectual is opened unto me*] A great occasion or opportunity of doing much good in my ministery. For Ephesus was a City very much frequented, as well in regard of the famous Temple of Diana there, as also diverse Schools and Nurseries of learning: or the Apostle may intimate that some great advantage was given to the Gospel by the conversion of some men or women of prime note in that City.

and there are *many adversaries*] Where there is the greatest opportunity offered of doing good, there the devil and his instruments are busiest to stop and hinder it. For, as Saint *Chrysostome* well observeth, He best turneth himself most where he is like to lose most; and no marvel that the Gospel findeth many enemies, since Truth is a stranger upon earth; and Christ is set for the fall and rise of many, and for a sign which shall be spoken against, Luke 2. 34.

V. 15. *I beseech you brethren*] Gr. *but, or, now I beseech you brethren.*

addicted themselves to] Or, *appointed themselves for.*

V. 16. *That ye submit your selves unto such*] Or, *be subject unto.* That you honour and reverence them and be obedient unto them, and be content to be led by them as being my fellow-labourers, and such as have bestowed themselves and their goods to help you withal. Heb. 13. 17.

V. 18. *acknowledge ye them that are such*] That is, take them for such men as they are indeed; or shew your selves thankful unto them both in my self and your own.

V. 20. *Greet ye one another*] See Rom. 16. 16.

with an holy kiss] Not with an hypocritical kiss as Judas, nor out of a carnal affection, as Prov. 7. 13. but expresly your unfeigned love unto them as they are called to be Saints and fellow-members of one holy mystical body, whereof Christ is the head. See Rom. 16. 16.

V. 22. *love not*] That is, out of meer malice and desperate hatred opposeth Christ and his Gospel. It is delivered by a Meiosis, or figurative speech, whereby less is spoken, and more implied, being a crime of that horrid nature, as the Apostle was loth to express it. 1 Kings 21. 10.

anathema, Maran-atha] The former word is Greek, signifying accursed, Rom. 9. 3. Gal. 1. 8. the latter is a Syriack word, signifying our Lord cometh. For *Maran* is our Lord, and *atha* cometh. It is a word used in the greatest excommunication among the Christians, implying that they summoned the excommunicated before the dreadful Tribunal at the last coming of the Son of God. See Jude 14, 15. *Behold, the Lord cometh with ten thousands of his Saints, to execute judgement upon all*, &c. Others expound it thus. Let him be accursed even till the coming of the Lord to his deaths day, even for ever. This dreadful kinde of excommunication which the Apostle here calleth *Maran-atha*, the Jews called *Sammatha*, *Sam* signifying the name of God *Tetragrammaton*, or *Jehovah*, and *atha venit*, he cometh. Others, from *Sam* signifying there, and *mitha* mors, their death. Now the Apostle thundereth out this dreadful sentence of excommunication here against the wilful oppofers of the Gospel and impenitent haters of Christ, not out of any evil passion of minde, but out of an Apostolical spirit and holy zeal.

ANNOTATIONS
ON THE SECOND EPISTLE OF *PAUL* THE APOSTLE TO THE *CORINTHIANS.*

The Argument and Analysis.

The occasion of writing this second Epistle was, to vindicate his Ministery from contempt, and his Person from divers imputations laid upon him, by the false Apostles: And to this end, he professeth his sincere affection to the Corinthians, and faithful carriage in the whole course of his Ministery; and being inforced thereunto, he relates at large both his sufferings for Christ, and the Visions and Revelations he received from him.

The Epistle consisteth of
1. *An excuse of himself for not coming to them according to promise*, Chap. 1.
2. *A deprecation for the incestuous person, (who had been excommunicated) that he might be restored again to the Church*, Chap. 2.
3. *A justification of his Ministery against the calumnies of false Teachers*, Chap. 3, 4, 5.
4. *An Exhortation to Christian duties in general*, Chap. 7. *And in particular, to a liberal contribution to the poor Saints at* Jerusalem, Chap. 8, 9.
5. *A contestation with his emulous adversaries, and a commemoration of his manifold trials, and the happy issue of them*, Chap. 10, 11, 12.
6. *A denunciation of severity, and the power of his Apostleship against obstinate sinners*, Chap. 13.

CHAP.

CHAP. I.

Vers. 1. *And Timothy our brother*] Not according to the flesh, for we read not that Timothy was of kin to S. Paul; but brother in Christ in the profession of the Gospel, and brother also in the Ministery of the Word, being Saint Pauls companion, and fellow labourer in the office of an Apostle and Evangelist.

at Corinth] Gr. *in Corinth.*

with all the Saints] All who embrace the holy profession of Christians, who were admitted into the Church which is the communion of Saints, who attend upon the holy ordinances of God, and follow after peace and holiness, without which no man shall see God. The Greek Scholiast noteth, that he useth not the word, ἅγιος, but ἁγίοις, ἐμφαίνων ὅτι τῆς γνώσεως ἐκτὸς ὄντες τῆς πίστεως εἰσὶ, not holy, but unearthly, whereby all those among the Corinthians that were earthly minded, and sought not the things that are above, but the things that are below, are excluded out of the Apostles salutation.

V. 3. *blessed be God*] See Ephes. 1. 3. 1 Pet. 1. 3. God is essentially blessed, and cannot be made blessed or happy by us: this phrase therefore signified no more than praised be God: in the Original, εὐλογητὸς, that is word for word, let God be well spoken of. God blesseth us really, but we bless God but verbally, by lauding and magnifying him: or at the most, mentally. For as the kingly Prophet professeth, Psal. 16. 2. our goodness extendeth not to him. The Apostle here begineth with thankgiving, which notwithstanding otherwise than he was wont, he appliteth to himself; begining his Epistle with the setting forth of the dignity of his Apostleship, constrained as it should seem thereunto by their importunity, who took occasion to despise him, by reason of his great crosses and afflictions: but he answereth, that he is not so afflicted, but that his comforts do exceed his afflictions, shewing the ground of them, even the mercy of God, the Father of our Lord Jesus Christ.

the Father of mercies] Though judgements proceed from God, as well as mercies, yet he is not in Scripture any where called the *Father of judgements*, as he is here, the *Father of mercies*: because mercy and compassion ariseth meerly from himself, and he delighteth in it, Mich. 7. 18. but our sins are the cause why he inflicteth any judgments upon us. And it is further here to be noted, for the comfort of all those that grone under any heavy cross, or suffer conflicts with desperation it self, that the Father of our Lord Jesus Christ is the Father also of mercy, and not of mercy only in the singular number, but of *mercies* in the plurall, and which is yet more, the God of *all consolation.*

V. 4. *Who comforteth us in all our tribulation*] He faith not, who suffereth us not to be afflicted: for he knoweth that it is good for us to be afflicted, as the holy Prophet David professeth; and Christ himself saith, As many as I love, I rebuke and chasten: Reve. 3. 19. but who comforteth us in our afflictions.

that we may be able to comfort them] Oecumenius out of this passage rightly observeth the singular modesty of the Apostle, who saith not, that he received comfort from God in those tribulations which he suffered for the Gospel, for his own sake, because his patience or diligence in his Ministery deserved any such consolation; but that God afforded him those comforts for the good of others, that he might be the better enabled to comfort them by those cordials, which he received by the hand of his heavenly Physician.

V. 5. *For as the sufferings of Christ abound in us*] Gr. *unto us.* The afflictions and calamities which we suffer for Christ, or Christ suffereth in us his members.

V. 6. *which is effectual in the enduring of the same sufferings*] Or, *is wrought.* Although salvation be given us freely: yet because there is a way appointed to us, whereby we must come to it, which is the race of an innocent and upright life, which we must run, therefore we are said to work out our salvation: Phi. 2. 12. and because it is God only that of his free good will worketh all things in us, therefore is he said to work this salvation in us by the self same things, by which we must pass to everlasting life, after that we have once overcome all incumbrances.

V. 8. *For we would not, brethren, have you ignorant*] He witnesseth, that he is not only not ashamed of his afflictions, but that he desireth also to have all men know the greatness of them, as also his delivery from them, although it be not yet perfect.

which came to us in Asia] Whether he mean by this affliction, the great opposition he found by those many adversaries mentioned by him, 1 Cor. 16. 9. or the great tumult at Ephesus by Demetrius and his fellow craftsmen; Act. 19. or some very dangerous sickness wherewith he was visited, it is not certain: but here he thought good to acquaint them with it, partly to shew his great love to them, in that he concealed nothing from them, which befel him: partly to stir them up to give God thanks for his great deliverance.

V. 9. *the sentence of death in our selves*] Or, *answer.* We resolved in our selves to die, or we gave our selves for dead, we were not onely past hope in other mens judgements, but even in our own.

V. 10. *so great a death*] He saith not, out of so great a danger, but so great a *death*, because the danger was so great, that it was past mans help, or hope of delivery. He taketh the word *death*, as else-where, *in deaths often.* (2 Cor. 11. 23.) either for such sickness, or perfections in which there appeared no hope of escaping with life, or such torments as were equivalent to the pangs of death.

V. 11. *You also helping together by prayer for us*] Gr. Tec. *we also helping together by prayer for you.* See Rom. 15. 30. That he may not seem to boast himself, he attributeth all to God, and withal acknowledgeth himself to be much indebted unto them for their prayers for him.

thanks may be given] The end of the afflictions of the Saints is the glory of God, and therefore they ought to be precious unto us.

V. 12. *that in simplicity*] Gr. Tec. *purity.* Here he putteth away another slander, to wit, that he was a light man, and inconstant, seeing that he promised to come unto them, but brake his word and came not: and first he speaketh of the simplicity of his minde, and plain and open dealing, which they knew by his speech when he was present, and they ought also to acknowledge it in his letters being absent; and moreover he protesteth that he will never be otherways.

and godly sincerity] Gr. *and sincerity of God.* In the Original, it is the sincerity of God, that is, such sincerity as is in the God of truth, who is always constant and immutable; or, sincerity before God, or in the sight of God, not feigned or hypocritical.

with fleshly] Gr. *in flesh.*

by the grace] Gr. *in the grace.*

V. 13. *or*] Gr. Tec. *and.*

V. 14. *that we are your rejoycing*] Pauls rejoycing in the Lord, was that he had gained the Corinthians to the Lord, and they themselves rejoyced, that they had such an Apostle to be their instructor, who taught them so purely and sincerely.

V. 15. *a second benefit*] Or, *grace.* Some render a double joy, but the word is not, χάρον, but χάριν: and the Apostles meaning is, that they might reap a double fruit, both of his letters and of his presence.

V. 17. *purpose*] Or, *consult.*

be yea, yea, and nay, nay] Christ commandeth, Matt. 5. 37. that our communication be yea, yea, and nay, nay; neither doth the Apostle here contradict it, but his meaning is, that with him there was not yea, and nay, concerning the same thing, that he was not light and inconstant in his words, as those who affirm and deny with a breath, promising and not performing, and changing their purpose at every turning of the hand, but according to the saying of the Hebrews; *etiam jusjurandi etiam, & eorum non est non*, so his yea, was always yea, and his nay, nay; not his yea now, his nay at another time, nor his nay yea.

V. 18. *true*] Gr. *faithful.*

word] Or, *preaching.*

was not] Gr. Tec. *is not.*

V. 20. *For all the promises of God in him are yea*] God purposing to be glorified and perfectly acknowledged for his truth, in the accomplishment of his promises in Christ, preached by us, hath withal given unto us the Apostles, such an infallible guidance of his Spirit, that the truth of our preaching might answer to the truth of Christ his practice, even as himself did answer exactly by his performance unto the promises of God.

and in him Amen] Gr. Tec. *therefore also they are by him Amen.* As Christ is the same in Gods promises which are unchangeable, so are all such promises touching our salvation, yea, that is, truth; and Amen, that is, assurance. For so much as God in the new covenant maketh no promises of salvation, nor fulfilleth any but in Christ, and by Christ.

unto the glory of God by us] Gr. *to God for glory by us.*

V. 21. *hath anointed us*] With the grace of his holy Spirit. So Saint John also speaketh, 1 John 2. 27. But the anointing which you have received of him abideth in you, and the same anointing teacheth you of all things.

V. 22. *who hath also sealed us*] He wrought the same in us, in regard of our Apostleship, by the virtue of the same Spirit, that ratifieth both in us and in all his faithful children, his vocation and election, by the grace of regeneration, signifying for his as with a seal, 2 Tim. 2. 19. and as by a pledge assuring us of our future inheritance.

earnest of the Spirit] That is, the holy Spirit, which is unto us as an *earnest*, whereby God assureth us, that he will pay as it were the whole sum of his promises. For an earnest is as a pledge, whereby we confirm a bargain, or a piece of money, whereby we assure the payment of the whole. The first gift therefore of the Spirit, and of life, is a pledge of our whole inheritance; insomuch, that this anointing, sealing, and pledging, all serve to one and the same end.

V. 23. *I call God for a record upon my soul*] That is, against my self, and to the danger of my own life. So the Hebrews say, to carry our soul in our hands, and *Xenarchus* in *Athenæus* useth the same phrase, ἐν τῇ χειρὶ τὴν ψυχὴν ἔχων, whereby they signifie that the life is in great danger. This is then a deep adjuration, whereby the Apostle assureth them even by oath, that he did not onely not change his purpose of coming to them out of levitie, but rather that he came not to them for this cause, that he might not be constrained to deal more sharply with them being present, than he would.

V. 24. *Not for that we have dominion*] He removeth all suspition of arrogancy, declaring that he speaketh not what he said before as a Lord over them, but as a servant appointed of God to comfort them.

but are helpers of your joy] He setteth the joy and peace of conscience, which God is the Author of, against tyrannous fear, and withall sheweth the end of the Gospel, which is peace and joy in the holy Ghost.

CHAP. II.

Vers. 1. *In heaviness*] Causing grief amongst you, which he should have done, if he had come unto them before they had repented them.

V. 4. *not that you should be grieved*] The Apostle in sharply reproving them, though he could not but make them sorry, yet that was not of their salvation; that by sorrowing after a godly manner they might receive spiritual consolation. For as worldly joy ends in sorrow, so godly sorrow ends in joy; whence is that exhortation of Saint Jerome to the penitent, *Doleat & de dolore gaudeat*; Let him grieve, and rejoyce for such grief.

V. 5. *But in part: that I may not overcharge you all*] Gr. *overburthen*. The words may carry different interpretations, either he hath not grieved me in my own particular, but as a part and member of the Church, whom that incestuous person hath offended: or he hath not wholly grieved me, as if you were all delinquents. For although before I knew of your detestation of his crime, I wrote unto you in generall terms, 1 Cor. 5. 2. Ye are puffed up, and have not rather forrowed, that he which hath done this thing might be put from among you. Yet now since I have proof of your love and obedience, and you have cleared your selves by excommunicating him, I have cause to forrow but in part, onely for his fake who was guilty, not for you all, who have cleared your selves that you are no upholders or maintainers of him.

V. 6. *punishment*] Or, *censure*.

of many] Gr. by.

V. 7. *to forgive* him, *and comfort* him] Or, *gratifie*. Release him of the sentence of excommunication, and receive him again into the Church, and upon his unfeigned tokens of repentance, minister a word of comfort to him, that he be not swallowed up in the gulph of despair.

V. 8. *confirm* your *love towards him*] That at my entreaty you would declare by the consent of the whole Church, that you take him again for a brother.

V. 10. *forgive any thing*] Or, *grant any thing of favour*; or, *freely give*.

to whom I forgave it] Gr. Tec. *what I forgave*.

in the person of Christ] Or, *in the sight*. Although *Ferrandus the Deacon*, in his Epistle to Egippius, taketh the person of Christ for the hypostasis, which is one in Christ, though he consist of two natures, saying, *Si quid donavi, donavi propter vos in persona Christi, vult probare unitatem personæ; nam melius personas discrevit & voluit in Christo significare duas substantias*: yet *Oecumenius* his interpretation is more agreeable to the scope of the Apostle in this place, ὡς τῷ χριστῷ πεπιστευκὼς, in the person of Christ, that is, in stead of Christ, or by Christs authority and command, who said, As my Father sent me, I send you: whose sins ye remit, they are remitted, John 20. 23.

V. 11. *Lest Satan should get advantage of us*] Lest Satan over-reach us. The Greek word, πλεονεκτῆσω, signifieth to have more than belongs to one, and it is commonly used of the covetous: the comparison is taken from the greedy Merchant, that seeketh and taketh all opportunities to beguile and deceive others. The meaning then is, that we give not Satan an occasion by our immoderate rigour to snatch away from us, or ruine any member of the Church, to make the Gospel and the ministery thereof more hateful, and to pervert the holy use of discipline, which consisteth in the temper of charity, and hath no other end than the salvation of the sinner.

ignorant of his devices] Or, *plots*, or, *machinations*. Machinations or stratagems, of which *Aconitius* hath written a singular book: The particular wiles to which the Apostle here pointeth seem to be these, whereby he endeavoureth to gain upon the Church both ways, both by remissfulnesse of Church discipline, and too much severity: by remissfulnesse to rock the sinner asleep in security, and by too much severity to plunge him in despair.

V. 12. *was opened*] Gr. *being*.

V. 14. *Now*] Or, *But*.

causeth us to triumph] It is word for word, Θριαμβεύων ἡμᾶς, triumpheth us, that is, subdueth us to the Gospel, and maketh us obedient thereunto. So saith *Livie*, *Triumphavit Ammmius Achæos*, *Ammonius* triumphed the Achæans, that is, triumphed over those of Achaia. Or, *triumphave facit*, causeth us to triumph over the world, the flesh, and the devil; or giveth us conquest in every place where we preach his word, to bring all countries to the obedience of faith.

the favour of his knowledge] He alludeth to the ointment of the Priests and the sweet incense they offered: and withall intimateth the far spreading of the Gospel, which like a sweet odour was blown by the breath of the Apostles, preaching unto all parts of the world.

V. 15. *unto God a sweet savour of Christ*] That is, pleasing and acceptable to God, in regard that by us is made manifest the mercy of God.

in them that are saved, &c.] The Gospel is preached indifferently to all manner of persons, but it worketh in a very different manner: forasmuch as being received by the faithful, it produceth in them life and salvation, as containing all the causes thereof in it self, but being rejected by unbelievers, it becometh in them the occasion of a greater condemnation, and maketh their perdition inexcusable. As the same light of the Sun, saith *Chrysostome*, offendeth weak eyes, but recreateth and comforteth the strong sighted; and as the same Star is to some φωσφόρος, to others ἕσπερος, to some a morning Star bringing light and day, & to others an evening Star bringing darkness and night: So the Gospel is a comfort to some, and a terrour to others, bringing eternal life and salvation to some, but by accident, everlasting darkness and damnation to others, according to the Prophecie of Simeon, Luke 2. 34. Behold, this childe is set for the fall and rising again of many in Israel.

V. 16. *savour of death unto death*] Gr. Tec. *out of*. A deadly savour: not as if the Gospel of its own nature breathed out death to any; for it is the Ministery of life, 2 Cor. 5. 6, 7. and the power of God to salvation unto all believers, Rom. 1. 16. but by reason that unbelievers and impenitent sinners wilfully fee themselves against it, and thereby draw upon themselves the heavier judgement of God, John 3. 36. 1 Pet. 2. 7, 8.

of life] Gr. Tec. *out of*.

sufficient] Or, *fit*.

V. 17. *which corrupt the word of God*] Or, *deal deceitfully with*. See Chap. 4. 2. Word for word, καπηλεύοντες, *play the hucksters* with the word of God; So *Equitius* saith elegantly, *cauponari bellum*; and *Herodian*, *cauponari pacem*; and *Plato*, καπηλεύειν τὴν τοῦ μαθήματος. and *Nazianzen* calleth deceitful Teachers, χριστοὺς πάλαι, and *Ignatius* χριστεμπόρους. By this phrase he taxeth the false Apostles with two grievous crimes: first, that they adulterated and sophisticated the word of God by mingling Philosophical errours or humane traditions with it; as crafty Merchants sophisticate their wines by mingling them with water or other liquors: secondly, that they set the word of God as it were to sale, and handled it crastily and covetously, not sincerely as they ought to have done in the sight of God.

CHAP. III.

Vers. 2. *YE are our epistle*] As elsewhere he calleth them the Seal of his Apostleship, so here his commendatory Epistle, Ἔγγραμμα ὃ ἀφηκε τὸ διδασκαλεῖα ἢ τῶν μαθητῶν ἐνδικήματα, the profiting of the Scholar is a commendation of his Teacher. What need then the Apostle commendatory letters to the Corinthians, who themselves are his commendatory Letters to all Churches, by their great growth in grace, and knowledge of Jesus Christ?

V. 3. *are manifestly*] Gr. *being manifestly*.

to be the epistle] Gr. *that ye are the epistle*.

written not with ink, but with the Spirit] The tables were not written with ink, but with the finger of God. In this part therefore of the verse, he opposeth not the Epistle of Christ to the writing in the Tables of stone, but to ordinary letters which are written with ink.

not in tables of stone] He alludeth by the way to the comparison of the outward ministery of the Priesthood of Levi with the ministery of the Gospel, which he handleth after: words more at large.

V. 4. *And such trust*] This boldnesse we shew, and thus deservedly may we boast of the fruit and worthinesse of our ministery.

V. 5. *to think any thing*] Or, *to reason*, or, *conclude*. Rom. 3. 28. Any thing which belongeth to the way of Piety and true worship of God, as S. *Austine* expoundeth, *Libro de dono Perseu. c.* 13. or as the Greek Scholiast expoundeth, We are not sufficient of our selves, so much as to apprehend and conceive the worth of the ministery of the Gospel; much lesse to sound the bottom of the deep mysteries of salvation: Without me, saith Christ, John 15. 5. ye can do nothing: So

So far are we from doing any good work of our selves, that we cannot think a good thought.

but our sufficiency is of God] In that we are fit and meet to make other men partakers of so great a grace.

V. 6. *made us able Ministers*] Or, *fit*, or, *meet*. He amplifieth his ministery, that is, the ministery of the Gospel, comparing it with the ministery of the law; which he considereth in the person of *Moses*, by whom the law was given, against whom he setteth Christ the Authour of the Gospel. Now the comparison is taken from the very substance of the ministery. The Law is, as it were, a writing of it self dead and without efficacy, but the Gospel a new covenant, as it were the very vertue of God, in renewing, justifying and saving of men. The Law propoundeth death, accusing all men of unrighteousnes; the Gospel offereth and giveth righteousnes and life. The governance of the Law served for a time, the Gospel remaineth to the end of the world; and therefore what is the glory of that in comparison of the Majestie of this?

not of the letter] That is, which doth not only consist in words and writing, without imparting any inward and spiritual vertue to effect and work the same in men, which it doth represent to them; but hath really joyned with it the virtue of the Holy Spirit, working in the heart, and there ratifying and lively imprinting what the same propounds and promiseth.

the letter killeth] Though the Law shewed the way to life, yet the letter thereof is said here to kill, because it doth not communicate ability to corrupt man to keep the same, nor makes any promise to forgive the sin to him that trespasseth, but curseth every one that abideth not in all things which are written in the Law; convincing us of our transgression, and consequently of our guilt of death, which is threatned to the transgressours; for which cause it is also called, The ministery of condemnation.

but the Spirit giveth life] Or, *quickneth*. The Gospel doth not onely shew the way to life and salvation by faith in Jesus Christ, but is likewise accompanied with the power of the Holy Spirit, whereby faith is wrought and kept in the Elect, and they themselves are raised up from the death of sin, and quickned to the life of holiness.

V. 7. *ministration*] Or, *ministery*.

written] Gr. *in letters*.

glorious] Gr. *in glory*.

for the glory of his countenance] The word *glory*, berokeneth *a brightness*, which was bodily in Moses, but is spiritually in Christ.

V. 8. *the ministration of the Spirit*] Or, *ministery*. That is, of the Gospel, whereby God offereth, yea, and giveth his Spirit, not as a dead thing, but as a quickening Spirit, working life.

glorious] Gr. *in glory*.

V. 9. *ministration*] Or, *ministery*.

ministration of righteousness] Or, *ministery*, Viz. of Christ, which being imputed to us as our own, we are not onely not condemned, but also we are crowned as righteous.

V. 10. *had no glory in this respect*] That is, had not glory comparatively; as silver is not precious in comparison of gold, nor precious stones bright in comparison of the stars, nor the light of the moon in comparison of the sun. As, saith Occumenius, the light of a Candle seemeth most bright in the night, but in the mid-day is so obscured, that it deserveth not the name of a light; so is the light of the Law obscured in such sort by the light of the Gospel, that it seems to have no light or glory at all.

respect] Gr. *part*.

V. 11. *was glorious*] Gr. *by glory*.

is glorious] Gr. *is in glory*.

V. 12. *plainness*] Or, *boldness*, or, *freedom*.

V. 13. *And not as Moses*, &c.] See Exod. 34. 33. He expoundeth by the way the allegory of *Moses* his covering, which was a token of the darknes & weaknes that is in men, whose eyes were rather dazled by the bright shining of the Law than lightned: which covering was taken away by the coming of Christ, who lighteth the hearts, & turneth them to the Lord, that we may be brought from the slavery of this blindnes, and set in the liberty of the light, by the virtue of Christs spirit.

to the end of that which is abolished] Gr. Tec. *the face*, or *sight*. Could not see the mark and main scope of *Moses*, or dive into the bottom of his ministery.

V. 14. *But their minds were blinded*] This is an answer to a secret Objection, whence it comes that the people of *Israel* do not now believe the manifestation of the end of the Law, made by the Gospel: Why do they see nothing in the Gospel, which is so clear? The Apostle answereth, that there is a Veil hanging over, not the Gospel, but their hearts, by a malicious and wilful obduration, John 9. 39. Rom. 11. 7, 25. As if he should say, the light shines indeed, but those that should behold it shut their eye-lids against it.

which veil is done away in Christ] The Veil is taken away by the knowledge and Spirit of Christ, and when they shall be converted into Christ, they shall like us be brought to the right understanding of the Law; and be fully convinced in their hearts, that the Law was given to no such end, but that they must seek the righteousnes by faith in Christ, without themselves, Rom. 10. 4. Gala. 3. 24.

V. 15. *is upon*] Gr. *lyeth upon*.

V. 17. *Now the Lord is that Spirit*] Or, *But*. Christ is that Spirit which taketh away that covering, by his working in our hearts, whereunto also the Law is self called us, though in vain, because it speaketh to dead men till the Spirit quicken us.

where] Gr. Tec. *to whom*.

there is liberty] From the yoke and burden of the Ceremonial, and curse also of the moral.

V. 18. *But we all with open face*, &c.] Gr. *uncovered*. Going forwards in the allegory of the covering, he compareth the Gospel to a Glass, which though it be most bright and radiant, yet it doth not onely not daz le their eyes that look on it, as the law did, but also transformeth them with its beams, so that they be also partakers of the glory and shining of it to lighten others; as Christ said to his Disciples, Ye are the light of the world, Matth. 5. 14.

are changed into the same image] As, saith *Oecumenius*, Silver set against the Sun, by the beams thereof cast upon it, becomes it self radiant; so we being enlightned by the Spirit, cast light upon others. Now that instead of the Veil of those Mosaical figures, God hath given to his Church the clear glass of his Gospel, all the faithful do freely behold there by faith the glorious light of his mercy, truth, and the reft of his divine attributes; and by means thereof they are made like unto him in the glory of holinesse, and in newnesse of life. Moses put away the Veil that hung over his face, when he appeared before the Lord, and by this beholding of God had his face lightened, and shining with beams; so have we now a free access unto God by the Gospel, which is not as a dark Veil, but a pure resplendent glass wherein the glorious countenance of God is seen by us, and we are thereby renewed, and as it were glorified in our minds according to the same image of God.

from glory to glory, even as by the Spirit of the Lord] Or, *of the Lord the Spirit*. By the Spirit of the Lord, or by the Lord the Spirit, by the Spirit who is the Lord; that is, one of the same being and substance with the Father and the Son. This Spirit worketh in us by degrees, and this work of his is still in progress here in this life, until we attain to the perfection of the life to come; & as we grow from grace to grace, by this Spirit of sanctification in us, so also from glory to glory, till we be perfectly renewed, according to the image of God, in holinesse and righteousnes.

CHAP. IV.

Vers. 1. *SEeing we have this ministery*] Gr. *having this ministery*.

we faint not] Gr. *we shrinck not back*; Or, *grow weary and slothful*. Though we are broken in peeces with heart-griefs and calamities, yet we yeeld not, notwithstanding all the discouragements we find in the world, we slack not our pace, nor remit any thing of our zeal for Gods glory, which like fire, is kindled more, and not at all quenched by the blasts of opposition.

V. 2. *hidden things of dishonesty*] Gr. *shame*. All secret underhand dealing, all lurking holes to hide shamelesse practices. As we preach the clear and evident truth of the Gospel, so our carriage is open and fair, not hating the light, as they who do evil.

nor handling the word of God deceitfully] They handle the Word deceitfully, who either corrupt it by mingling false doctrines or humane traditions with it; or those who preach the pure and sincere truth, but not sincerely seeking by the preaching thereof their own glory or gain, as did the false Apostles, Phil. 1. 15, 16.

V. 3. *But if our Gospel be hid*] Because he had said before in the last Verse of the former Chapter, We with open face behold the glory of the Lord, here he prevents an objection which might be made against him, If you preach the Gospel with such plainnesse and sincerity, delivering the naked truth nakedly, how cometh it to pass that so few are enlightned by your preaching, and that the Gospel is hid to so many? He answereth, that the fault is not in the preachers, but in themselves, whose eyes Satan hath pluck'd out, or blinded so, that they can see nothing, though it be never so clear and evident in it self.

that are lost] Or, *that perish*.

V. 4. *the god of this world*] S. *Austine* in his book *de Spiritu & lit. ad Marcel.* understandeth by the god of this world, the true God, who justly blindeth the minds of infidels, *non infundendo malitiam, sed subtrahendo gratiam*, not by infusing any malice into them, but by taking away from them, or not giving unto them enlightning grace. And true it is, that as obduration of the heart, so execcation of the understanding is in Scripture attributed to the true God, who justly inflicteth them as punishments upon them, who wilfully oppose the light of his truth, and not onely resist, but despight the Spirit of grace; yet by comparing this Text of the Apostle with John 12. 31. The Prince of this world is cast out, and Ephes. 6. 12. it should seem rather, that the Apostle by the god of this world, understandeth Satan, who by the just judgement of God hath gotten such a

dominion over unbelievers, as if he were their God, and he usurpeth the honour and soveraignty of God, and they readily obey and serve him as their Lord and God. And it is worth our observation, that the Apostle styleth him not the god of the world simply, but the god of this world, vers. 12. which wholly lyeth in wickedness, 1 John 5. 19.

the light of the glorious Gospel of Christ] Gr. *the light of the Gospel of the glory of Christ*. Wherein is manifested the Majesty of the person and reign of Christ, the soveraign excellency of his benefits, and the divine efficacy of his Word and Spirit in us.

the image of God] In whom the Father setteth forth himself to be seen and beholden, who is the Ingraven form of his person, Heb. 1. 3. And this is spoken of him, not onely in regard of his divine nature, being the eternal Word and Wisdom of the Father; but also in regard that he is God, revealed in the flesh, by whom the glory and righteousness, grace, wisdom, and power of God is revealed unto us in the Gospel, as in a glass, Col. 1. 15.

V. 5. *we preach not our selves*] We make no ostentation of our gifts, nor in the exercising of our Ministery seek our own glory, but Christs; neither carry we our selves as Lords over your faith, but as your servants in and for him, Chap. 1. 24.

V. 6. *commanded*] Gr. *said to.*

the light of the knowledge] That being lightened of God we should in like sort give that light to others, as a candle tinded giveth light to the whole room.

in the face of Jesus christ] Or, *in the person of Jesus Christ*. The glory of God shined in the face of Jesus Christ; for as S. John affirmeth, chap. 1. ver. 14. The Word became flesh, and dwelt among us, and we saw his glory, as the glory of the only begotten Son of the Father, full of grace and truth. Or, ἐν προσώπῳ, in the person, that is, in the room, stead, name, and authority of Christ, whose Ambassadours we are.

V. 7. *in earthen vessels*] Or, *in vessels of shell*. He here taketh away a stumbling block, to wit, that the Apostles were vile, weak, frail and miserable men; Paul answereth, that he and his fellow Apostles were as it were earthen Vessels of small price, and subject to many knocks and falls, yet that there was most excellent *treasure* of wisdom and knowledge in them. Some conceive that the Apostle alludeth to glass lanthorns; in which lights are carried, and that he hereby intimateth, that they hid not their light, but that it shined through them as a Candle doth through a lanthorn. If we render ὀστράκινον, Vessel of shell, then the Apostle manifestly alludeth to precious Pearl which is found in shels; the *pearl* is that rich *pearl* mentioned in Matth. 13. 46. which the Merchant sold all he had to buy; the *shell* or *mother of pearl*, are the Apostles and Pastours.

V. 8. *yet not distressed*] In the Original στενοχωρούμενοι, signifieth not every pressure, but to be so prest by a throng in a narrow place, so that we cannot possibly get out; the meaning of the Apostle is then, that though they were laid in wait for, and beset on all sides, and were enforced to strive and struggle with all their might, yet that they escaped, and that God gave them an issue with the temptation how great soever it were, 1 Cor. 10. 13.

not in despair] Or, *not altogether without help*, or *means*.

V. 10. *dying of the Lord Jesus*] Or, *mortifying*. That is, in our sufferings we represent the death and passion of Jesus Christ.

V. 11. *For we which live*] Which live that life, to wit, by the Spirit of Christ among so many and so great miseries.

V. 12. *death worketh in us*] A passionate conclusion: as if he should say, We dye that you may live by our death; we venture into all dangers for the building of the Church sake, and cease not to confirm all the faithful by the examples of our patience; and you by all our afflictions and dangers of death are strengthened more and more in the life of the Spirit: so that even all these straights we are put unto, turn to your advantage, and are means to maintain the life of grace in you here, and further your eternal life and happiness hereafter. Or for the present I do principally prove the effects of my conformity to the death of Christ by the afflictions that I suffer in his behalf, whereof it seems you have no share, nor sense; ye only partake of his life and glory, being exempted from the like calamities, and abounding in all manner of blessings; and so the latter words carry in them a close, but sharp reproof.

V. 13. *We*] Gr. *But*, or, *And*.

we having the same Spirit] He sheweth that he and his fellow Apostles dye in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them, because they have the same faith by the inspiration of the same Spirit, and beleeve that which they propound to others to beleeve, to wit, that they also shall be saved together with them in Christ.

I beleeved] See Psal. 116. 10.

V. 15. *that the abundant grace*] When it shall please God to deliver me, and restore me to you, that exceeding benefit which shall be powred upon me, shall in like sort redound to the glory of God.

redound] Gr. *abound.*

V. 16. *faint not*] Or, *slack not*. See ver. 1.

yet the inward man is renewed day by day] That is, gathereth new strength (Esa. 40. 31.) that the outward man be not overcome with the miseries, which come fresh ly one on the neck of another, being maintained and upholden with the strength of our inward man. By the outward man he understandeth our bodies; or rather our persons in the natural estate and condition of this life, which do decay and consume away by continual sufferances: by the inward man he understandeth our souls, or persons, considered according to our spiritual estate, which cannot be discerned by any bodily eye, but onely by the light of the spirit: this inward man renewed by the spirit of God is strengthned and consumed more by daily pressures and tribulations; as the Palm-tree groweth the higher, and flourisheth the more, the more burthens are laid upon it; and as *Antæus* in his wrestling with *Hercules*, is faid by the Poets to gain new strength by every fall on the earth.

V. 17. *light affliction*] Afflictions of the godly are not light in themselves, but comparatively, to the infinite and eternal weight of heavenly glory, which our affliction worketh for us not by any merit of ours; but out of Gods meer grace for Christ his sake. Rom. 8. 17, 18. Or they are called light, because they lightly and speedily pass away; or because God maketh them seem light unto us by the strong support and comfort of his Spirit, Rom. 8. 37.

for us] Or, *to us.*

eternal weight of glory] The Apostle seemeth to allude to the Hebrew word, which signifieth both weight and glory: to gold and precious things the weight addeth to the value, as the more massie and weighty a crown is, the more it is worth; and he implieth that we shal at the last be crowned with such a crown of infinite glory, which even in this world we lively apprehend by faith, & the contemplation thereof taketh off all the consideration, love and esteem of all the things in this world, which are seen, our heart being fixed on the eternal things in heaven, which are not seen.

CHAP. V.

Vers. 1. *House of this Tabernacle*] S. Paul who was a Tent-maker elegantly compareth our body to a Tent, and that in many regards: 1. A Tent or Tabernacle is easily raised up, and as easily taken down and spoyled; so is our body by sickness and outward violence, Job 4. 19. 2. A Tent is an habitation proper for pilgrims or souldiers which continue not in the same place; and such are all Christians whilest they live upon earth, strangers and pilgrims, (*Psal.* 39. 12.) and souldiers fighting under Christs banner, Joh. 7. 1. 3. A Tent is a moveable house or habitation; so are our bodies, which are now like Tents pitched upon the Earth, but shall be hereafter transported into heaven. 4. Tents are foul without, and soil'd with wind and weather, but have precious things within: so the body and outside of a Christian is but vile and contemptible, but his inside is most beautiful and glorious (Psal. 45. 13.) with special treasures of spiritual graces; like the Tents of Solomon, (Cant. 1. 5.) which were most richly furnished within. 5. A Tent is destroyed not by the consuming of the parts, but by taking them asunder: so the death of the body is nothing but the dissolution of the parts whereof man is composed, and taking asunder the soul from the body.

eternal in the heavens] The grave is sometime called δόμος αἰώνιος, *domus seculi*, or *domus æterna*, *a long home*, Eccles. 12. 5. or house of eternity, because the bodies or something of them remains long there, even to the end of the world: but our habitation in heaven is most truly and properly called an *eternal house*, which though some take here for the celestial glory, wherewith our immortal bodies shall be glorified at the last day: yet seeing the Apostle doth here expressly speak of a building or house, which we shall have of God, after this tabernacle is dissolved, as soon as we shall go to dwell without our bodies, as appears by the 6. and 8. verses, it may as fitly be understood of the celestial glory in general, wherewith the soul is adorned and clothed as it were, as soon as she leaveth off this tabernacle, and wherewith the body also shall be clothed hereafter being raised from the dead.

V. 2. *which is from heaven*] He calleth this house heavenly, not that the substance of it is heavenly, but for the glory of it, and because it shall be incorruptible as the celestial bodies are.

V. 3. *If so be that being cloathed*] Or, *since that*. We do not without cause desire to be clad with this heavenly house, that is, with that everlasting and immortal glory as with a garment. For when we depart hence, we shall not remain naked, having once cast off the covering of this body: but we shall take our bodies again, which shall put on as it were another garment besides; and therefore we sigh not for the wearinesse of this life, but for the desire of a better.

V. 4. *do grone*] There is a double grone, one of nature, from the apprehension and fear of death, another of grace, our of an earnest desire of eternal life, which the spirit kindleth in us.

being burdened] Both with the burden of sinne, and of manifold heavy crosses laid upon us.

not for that we would be unclothed, but clothed upon] Gr. *for that we would*

would not be. The Saints desire to be clothed with a celestial body, that they put not off their mortal body, but have the immortal glory put upon it, as an upper robe: which shall be their happiness, who shall live in the body till Christ come, for they shall not die, but be changed, as the Apostle teacheth us, 1 *Cor.* 15. 51.

that mortality] Or, *that which is mortal.*

V. 5. *wrought us for the self same thing*] The Apostle taketh a metaphor from Goldsmiths, who burnish gold, or Carvers and Engravers, who work upon wood or stone, & make it fit for that for which it is naturally unapt: so doth God by his spirit work upon us, and make us fit for that by his spirit, of which naturally we are most uncapable, to wit, an immortal and spiritual body.

V. 6. *we are always confident*] Always resolved with a quiet and sober mind, to suffer what danger soever, nothing doubting but our end shall be happy.

V. 7. *For we walk by faith*] The faith of those things we hope for, as not having them presently in our view.

V. 8. *we are confident*] Gr. *but, or, and*. We are in such fort bold, and do so passe in our pilgrimage with a valiant resolution and quiet mind, that yet notwithstanding we had rather depart home to the Lord; and seeing it is so with us, we strive to live so, that both in this our pilgrimage here we may please him, and that at length we may be received home to him.

V. 9. *labour*] Or, *endeavour.*

V. 10 *For we must all appear*] See Rom. 14. 10. That no man might think it indifferently to appertain unto all what he spake of that heavenly glory, he addeth that every one shall first render an account of his pilgrimage after he is departed from hence. The word in the Original εκδημεῖν, signifieth more than to appear in person, as those do who are cited into a Court; it implies to be laid open, and to have our whole life rip'd up, and all our thoughts, words, and works disclosed and discovered before men and Angels, Rom. 2. 16. Rev. 2. 23. and 20. 12.

done in his body] Gr. *by his body.* That is, in this bodily life of ours, or by the body; for whilest we live here, our soul worketh by the body, and seeing the body is, as *Methodius* speaketh elegantly, σύζυγον τῆς ψυχῆς, the colleague of the soul, it is just with God that the body should be partaker with the soul, either in immortal bliss, or endlesse torment, according as they have both joyned in this life, either in the service of God, or in the service of Satan and this wicked world.

whether it be good or bad] Whether good, the reward of the same by grace; or bad, the recompence thereof by desert. Eccles. 12. 14.

V. 11. *Knowing therefore the terrour of the Lord*] The dreadfull Tribunal of Christ, the Judge of quick and dead, before whom we must give a strict account of all our actions, speeches, yea and our inward thoughts, intentions, and affections.

V. 12. *glory on our behalf*] Or, *rejoyce for us.*

which glory] Or, *rejoyce.*

which glory in appearance] Gr. *in the face*. In outward disguising, and that coloured shew of mans wisdome and eloquence, and not in true godlinesse which is seated in the heart; or who glory in the multitude of their followers, and applause of their hearers, but want the testimony of a good conscience.

V. 13. *whether we be besides our selves*] Either the meaning is, if we are in our extasies and raptures it is to God; that is, in our private devotions when we speak to him: but to you we speak always words of sobriety and in a moderate temper; or he hath reference to the commendation of his Apostleship. For so much as it seemeth to be the part of mad and foolish men to commend themselves, and then the meaning is, that if we exceed at any time, and are so transported in the contemplation in the dignity of our Apostleship, that we seem to be besides our selves, we do it not to arrogate glory to our selves, but to maintain the glory and honour of God: and if on the other side we speak modestly of our selves, and our ministery, it is for your good, to teach you modesty, and to condescend to your capacity, and to use all means to bring you to Christ.

sober] Or, *in our right mind.*

for your cause] Gr. *to you.*

V. 14. *constraineth us*] Or, *keepeth us in.*

V. 16. *know we no man after the flesh*] Neither my self nor any of the Apostles have any worldly or carnal affection, nor take notice of mens outward appearance, kindred, quality, honour, wisdome, or eloquence; but meerly know them after the spirit; that is, according to the spiritual power, virtue, or grace that is in them.

known Christ after the flesh, &c.] If we have had earthly and carnal thoughts and hopes of Christ, like unto the rest of the Jews, that he as the King of *Israel* should begin an earthly temporal Kingdome, and we enjoy all manner of earthly and carnal benefits in the same; as honour, riches, and power, &c. yet now we know him no more, we have put off all such carnal imaginations of his Kingdome. To know Christ no more after the flesh, saith *Luther*, is to seek or expect no fleshly thing with him, as the Disciples did before his suffering; but to content our selves with the word. Or the words may carry this meaning; we serve not men, nor desire to please them; but all our desire is to please Christ and him onely; to whom also we stand no longer affected after any meerly humane, civil, or naturall manner of affections, such as those bare unto him who conversed with him here in this world, but altogether in a Divine and spiritual manner agreeable to the state of glory wherewnto he is exalted; see Joh. 20. 17. And this the Apostle mentioneth here, to take off the edge of that argument, whereby the false Apostles sought to vilifie and abase his ministery below that of the Apostles, namely, that he had not been conversant with Christ in the flesh.

V. 17. *If any man be in Christ*] Every true Christian inserted into the body of Christ by his spirit, is and ought to be changed in all his senses, motions, desires, and affections: and therefore he is freed of vanity, and self-love, according as every faithful one (the generall state and condition of the Church being renewed by Christ) ought to participate of this newnesse of life.

he is a new creature] Or, *let him be.* As a thing made new of God. For though a man be not newly created when God giveth him the spirit of regeneration; but onely his qualities are changed: yet notwithstanding it pleaseth the Holy Ghost so to speak, to teach us that we must attribute all things to the glory of God: not that we are flocks and blocks, but because God createth in us both the will to will well, and the power to do well.

old things are past away] See Isa. 43. 19. Rev. 21. 5.

all things are become new] Namely, in the Kingdom of Christ: and here the Apostle hath reference to the promise of God, Esa. 65. 17. and 66. 22. where this renovation of all things is promised, whereof part is now already fulfilled in all true beleevers, who are renewed by the Spirit of God, and the rest shall be accomplished in the life to come. See 2 Pet. 3. 13. Rev. 21. 5.

V. 19. *committed unto us*] Gr. *put in us.*

V. 20. *Now then we are Ambassadors*] Gr. *we are therefore Ambassadors.*

Beseech] Or, *exhort*, or *perswade.*

in Christs stead] Gr. *for Christ.*

V. 21. *he hath made him to be sinne for us*] That is, a sacrifice for sinne, or he hath imputed the sins of the world to Christ (who was most righteous and innocent himself) and had put upon him all the punishment and malediction due to us, that all the faithful may be reputed before God as holy and perfect as righteousnesse is self, by vertue of Christs righteousnesse, which is given to them by God, and onely is able to stand in his judgment.

who knew no sinne] That is, who knew no sin by himself, who was conscious to himself of no sinne. For other ways he best knew the nature and power of sin, who bare our sins on his body on the tree.

of God in him] In Christ, in regard that we are in him, and that his righteousnesse is imputed to us. *Non nostra, nec in nobis. Ita Hieronym.*

CHAP. VI.

Vers. 1. *Workers together with him*] That is, with God, mentioned in the last verse of the former Chapter. Now this cooperation of the Ministers with God *is* not onely necessary before they to whom they preach have received grace, that they might be partakers of it; but also after they have received grace, that they may continue in it.

beseech] Or, *exhort.*

the grace of God in vain] By the grace of God he meaneth the outward means of salvation in the ministery of the Gospel: or enlightning grace, in the understanding, which they receive in vain, who are not thereby bettered in their life and conversation, as the earth receiveth seed, and the former and latter rain in vain, which is barren and beareth no fruit, Heb. 6. 8.

V. 2. *I have heard thee*] See Isa. 49. 8.

a time accepted] That is in a time of acceptation, wherein God will accept us, if we by faith and repentance come unto him, or in a time liked of, and made choice of by God, wherein he will open the treasures of his mercy and bounty unto us.

time] Or, *season.*

V. 3. *Giving no offence*] See 1 *Cor.* 10. 32. That is, give no just occasion of offence, or scandal: for scandal or offence is rightly distinguished into *scandalum datum*, & *scandalum acceptum*, a scandall given, and a scandal taken. A scandal taken is when any out of prejudicate opinion, or ill affection wilfully misconstrue any speech or action of ours, and make the worst of it; here the scandal is taken, but no way given. The giving offence, which the Apostle here forbiddeth, is when either we speak so ambiguously, or do any thing so indiscreetly and unseasonably, that a good Christian, though otherwise well-affected to us and our ministery, cannot but be scandalized.

V. 4. *approving our selves*] Or, *commending.* In the Original it is, *we commend our selves*, which though it be done in words, unlesse we be forced thereunto for the clearing of our innocency, or justifying our calling, may seem vain, *quia laus propria sordet in ore*: yet to do it in the Apostles serve, to commend our ministery by the effects of it, by our indefatigable labours in the Gospel, and sufferings for it, is most praise-worthy and profitable.

V. 5. *in tumults*] Or, *in tossings to and fro.* The word in the Original, ἀκαταστασίαις, is ambiguous: for it may be referred either to our

our selves, and then it signifieth in the uncertainty of our state and abode, who have no place of rest or quietnesse, or to others, and then it signifieth in tumults or commotions, such as were raised against St. Paul at *Ephesus*, and *Jerusalem*, and at other places.

in labours] Either which he took in his continual travels, and perpetual preaching; or the pains he took to maintain himself in his trade of Tent-making, that he might not be any ways chargable to the Church.

V.6. *By pureneſſe*] Gr. *in.* The Original ἁγνότης, signifieth as well chastity and purity of body, as cleanness of hands, free from bloud, bribery, and corruption by receiving gifts; it is taken also sometimes for sincerity: and in all these senses St. Paul walked and conversed, ἐν ἁγνότητι, for he led both a most chast life, and preached the Gospel sincerely, and made no merchandise of the Word, as he else-where speaketh, he was also pure and clear from the bloud of all men, Act. 20.26.

in knowledge] Gr. *in.*

by long-suffering] Gr. *in.*

by kindness] Gr. *in.*

by the Holy Ghost] Gr. *in.*

by love unfeigned] Gr. *in.*

V. 7. *By the word of truth*] Gr. *in.*

by the power of God] Gr. *in.* Either by this power which manifested it self in my effectual and powerful ministery, or the power of God, whereby I wrought many miracles among you.

by the armour of righteousnesse] Gr. *by the weapons of.*

on the right hand and on the left] Some take the Apostles meaning to be, that himself was, and every good Christian ought to be, ἀμφιδέξιος or μεσηδής, (such as was *Atreropeus* in *Homer*, Ἀτρεϊδαι δ' ἐπὶ δοιὼ ἔσαν μεσηδὺς ἰόντε) that is, men who could use both hands alike, and lay about them, as if both were *right hands*; but there is no necessity of this Exposition. For all souldiers, though they fight not with both hands alike, yet they may make use of both, and they have weapons and armour on both. But the greater doubt is, what the Apostle meaneth by right hand and left? whereunto the Greek Scholiast answereth, that by the right hand he understandeth honour and estimation among men? and by the left hand, injuries, persecutions, and disgraces; and his meaning then is, that they are armed with righ coulnesse or uprightness in both, in such sort that Satan cannot wound them on either side, sith they are neither puffed up with honour, abundance and prosperity, nor cast down by penury and adversity. It may be the Apostle in the meraphor of *right and left hand* alludes to the words of the Wise-man, who speaks of blessings on the right hand, and on the left, *Prov.* 3. 16. As God giveth us blessings with both hands, so Christ gives us armour for both hands, to defend us from Satan, the flesh, and the world, who lay at us on all sides.

V. 8. *By honour*] Gr. *glory.*

as deceivers] Not so indeed, but reputed as deceivers, or traduced for such, as Christ himself was, Mat. 27.63. for this, *as St. Cyprian noteth*, hath been the practice of the Devil in all ages, by his Instruments to cast false and foul aspersions upon the most sincere and faithful servants of Christ, *ut qui conscientiæ suæ luce clarescunt, alienis rumoribus fordidentur.*

V. 9. *well known*] Gr. *acknowledged.*

V. 10. *having nothing, and yet possessing all things*] As having nothing, *vz.* yet possessing all things, *the*: or having nothing, *quoad κτῆσιν*, yet possessing all things, *quoad χρῆσιν*: having not the wealth of the world in our hands, according to the substance of the things themselves; yet having the fruit and benefit of them in the supply of our necessary wants and inward contentment: or having nothing actually in our own hands, yet possessing all things in the charity of good Christians, who think nothing too good or too much for us at our need.

V. 11. *our mouth is open unto you*] The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them, that are in some joy: for joy dilateth the heart, as on the contrary sorow contracteth it.

V. 12. *Ye are not straitened in us*] You are in my heart as in a house, and that no narrow or strait house; for I have opened my whole heart to you: but you are inwardly strait-laced to me-ward.

in your own bowels] According to the phrase of the Hebrew, he calleth those tender affections which rest in the heart bowels: as in the Epistle to Philemon, verſ. 12. he requireth Philemon to receive Onesimus as his own bowels, that is, as one whom he most tenderly affected.

V. 13. *Now for a recompence in the same*] Gr. *for the same recompence.* The Apostle by this phrase understandeth no reward from the Corinthians, or recompence by way of satisfaction, though the Greek word ἀντιμισθίαν, derived from μισθὸς, seem to import as much; but onely that as good children, they should answer their Father in tender love and affection: and *Bernard* justly taxeth those who are banckrupts in love, with ingratitude and hardness of heart, *Duri est animi amorem si nolis impendere, nolle rependere.*

V. 14. *unequally yoked together with unbelievers*] Gr. *diverſly yoked: vz. drawing the other part of the yoke with.* Now he rebuketh them boldly for taking part with Infidels, and being fellows with them in outward Idolatry, as if it were a thing indifferent; but such, saith he, as the Lord vouchsafeth the name of his children, must keep themselves pure, not onely in mind, but also in body, and abstain even from all appearance of Idolatry and superstition. The word in the Original, ἑτεροζυγοῦντες, may be diverſly interpreted, either draw not down the beam, or any way encline to the part of the Infidels. So the Greek Scholiast. And indeed ζυγὸς is sometimes taken *pro æquilibrio lancis or trutinæ*; Or it may be rendred, be not unequally yoked, as when beasts of divers kinds, or of the same kind, but of diverse stature and bigness, draw together; for then the yoke cannot lye equally upon both: and in this sense the Apostle may seem to touch upon their marching with Infidels. Or it may be rendred, *alterum jugi partem nè trahite*, draw not the other part of the yoke with Infidels, that is, be not any ways coupled with them.

fellowship] Gr. *participation.*

V. 15. *what concord hath Christ with Belial*] Belial signifieth wicked, but here it is taken for Satan, as the Syriack Interpreter rendreth it, who is wicked, κατ' ἐξοχὴν in a transcendent manner, ὁ πονηρὸς, that wicked one, as Christ termeth him.

V. 16. *ye are the temple of the living God*] See 1 Cor. 3.16.

I will dwell in them] Gr. *among.* See Lev. 26. 12. God dwelleth among us, either because Christ is become God with us, or because the Spirit dwelleth in our hearts by faith.

V. 17. *wherefore come out from among them*] See Isa. 52. 11. That is, estrange and separate your selves from them, have no intimate conversation or communion with them, lest thereby you be induced to the imitation of their sinnes, and participation of their punishment.

V. 18. *And will be a Father unto you*] Gr. *for I will be unto them for, or instead of a Father.* See Jer. 31. 1.

my sons] Gr. *to me for, or instead of sons.*

CHAP. VII.

Verſ. 1. ALL *filthinesse of the flesh*] Or, *pollution.* Because, as he shewed before, the faithful are Temples of the Holy Ghost, and God hath promised, that he will take them for his sonnes and daughters; he exhorteth them to cleanse themselves from all pollution of sinne, that they may be fit Temples for so pure a spirit, and meet Children of so holy a Father. By *filthinesse of the flesh*, he meaneth fornication, gluttony, and drunkennesse, &c. By *filthinesse of the spirit*, Idolatry, superstition, sects, schisms, and factions, which vices he taxed before. Or, by *filthinesse of the flesh*, the outward acts of all manner of sin committed in, and by the body, Gal. 5. 19, &c. by *filthinesse of the spirit*, the inward acts of sinne committed in the soul, as impure thoughts, wicked desires, unsanctified conceptions and opinions of God, crafty and malicious projects, designs and purposes, or the like.

perfecting holinesse] Or, *consummating.* Finishing the work of sanctification, begun in our regeneration; for though regeneration, as also generation be done at once, yet sanctification is wrought in us by degrees, and every good Christian must profit in Christs school, and grow continually, as in knowledge, so in grace, till we arrive to such perfection, as we are capable of in this life; (2 Pet. 3. 18.) which as Saint Austine termeth it, is but an imperfect perfection at the most; a perfection of parts, but no way of degrees.

V. 2. *Receive us*] Let us have some place amongst you, that we may teach you; or, give way to my just defence; or, alluding to what he spake before, Chap. 6. 13. Be ye inlarged: he now desireth, that having made a room for him in their hearts and affections, they would admit and receive him thereinto.

we have wronged no man. &c.] In clearing himself and his fellow-Ministers from the particular imputations following, he layeth an aspersion upon the false Apostles, who offended in all those kindes, wronging the Corinthians in their reputation, corrupting them in their judgments, and defrauding them in their estates; the first proceeding from detraction, the second, from flattery or heretical perswasions, the third, from covetousnes.

V. 4. *my glorying of you*] Gr. *my rejoycing for you.*

V. 5. *troubled*] Gr. *pressed, or, afflicted.*

without were *fightings, within* were *fears*] Persecutions from without, from Infidels, who made havock of the Church; and fears from within, lest any of the members of the Church should be drawn from the body by the violence of torments and persecutions. Or outward fightings with open and professed Enemies, and fears within from false brethren. Or fightings without, by the continual assaults of outward temptations; and terrours within, by spiritual derelictions and conflicts with despair; for even to these the dearest children of God are subject in this life.

V. 6. *those that are cast down*] Gr. *humble.* The word in the Original is ταπεινοὺς, *quasi* ὑποκάτω, cast upon the ground; either overthrown by violence, or dejected in our minds, our very hearts being cast down. The word signifieth also *humble or lowly*; but because it is against humility to professe it in our selves, the word here rather signifieth lowlinesse in condition, than in affection; and the meaning of the Apostle is, that God comforteth us when we are very far spent with

with grief, and raiseth us when we are upon our knees, and relieveth us when we are destitute of all other help or comfort.

by] Gr. *in.*

V. 7. *by the coming*] Gr. *in the coming.*

by the consolation] Gr. *in.*

in you] Or, *of you.*

fervent mind toward me] Gr. *zeal for me.*

V. 8. *with*] Gr. *in.*

V. 9. *not that ye were made sorry*] As a good Physician rejoyceth not in that he hath ministred to his patient a bitter potion, but that thereby he hath procured him much ease; neither is the Chirurgion glad that by launcing the sore he hath put the parts ill-affected to pain, but that by this pain hath healed them; in like manner, the Apostle doth not rejoyce simply, that he had made the Corinthians sorrowful, but that by this their sorrow they gained health of their souls, and many spiritual graces, mentioned in the eleventh verse.

after a godly manner] Or, *according to God.*

V. 10. *For godly sorrow*] In the Original κατὰ Θεὸν, a sorrow according unto God, a sorrow coming from God, pleasing to God, and bringing the sinner unto God, when his heart is truly rent for having offended God by his sins; and withall confident of the forgiveneſse of the same by Jesus Christ, and fully and stedfastly resolved, as far as God shall enable him, to shun and avoid all sin for the future: for as S. Ambrose hath it; *Ille verè plangit commissa, qui non committit plangenda*: he truly bewaileth that which he hath done, who never doth that afterward which he hath bewailed.

but the sorrow of the world worketh death] By sorrow of the world he understandeth that which is proper to men of the world, such as are not regenerated by the spirit of God, whose grief and sorrow is nothing but the bitter smart of their misery, without any serious and sincere repentance, or else a remorse and pricking of their consciences for their sins indeed; but without faith, and without purpose of amendment, and without conversion unto God: wherefore also all this grieving and sorrowing of theirs is nothing else but a preparation to eternal death, and a kind of beginning of the same; such as Nero felt after he had put both the Apostles Peter and Paul to death, it is said of him, that he felt the torments of hell in his conscience, and ran about crying, Have I no friend or enemy that will kill me, and rid me of my pain? Or, by sorrow of the world, is meant a sorrow onely for the losse of worldly things, or which is onely caused from the fear of Gods judgment in unbelievers, whereupon there followeth commonly hardnesse of heart, and a reprobate sense, and after, despair and damnation it self, (as we see in Cain, Saul, Achitophel, Judas, and the like) which wasteth the body, and hasteneth death.

V. 11. *after a godly sort*] Gr. *according to God.*

what carefulnesse] Or, *diligence.* Study and diligence, readily and carefully to put in practice what I commanded you, to correct your errour and neglect, in not inflicting the censure of the Church upon the incestuous person.

clearing of our selves] That is, declaration of your innocence that you willfully offend not, which you made good upon the sight of your errour, by your severe proceeding against the guilty offendour.

what indignation] Distaste and offence which you took, both at the sinne and sinner.

what fear] That is, holy dread of the provoked judgment of God upon the whole Church, by such an abominable sinne committed, and not punished.

vehement desire] Great affection to the glory of God, and my own person and ministery, and unfained willingnesse to amend what was amisse.

what zeal] In executing that with great fervour and severity that the Apostle gave them in charge, for removing and avoiding the scandal.

what revenge] Either taken upon the incestuous person, by the censure of Excommunication pronounced against him, or against your selves, by the great grief you expresse'd for having been so negligent before, punishing your selves for not punishing him.

clear in this matter] Not indeed of all fault, for neglect of exercising ecclesiastical discipline in them was a fault, but clear from any taking part with that foul person, or giving any liking or approbation of that incestuous contract.

V. 12. *I did it not for his cause that had done the wrong*, &c.] That which moved me to write unto you so sharply, was not the injury either offered by the son, or suffered by the Father, but the publike scandal of the Church; αἰῶτα κοινὴν πάντων ἡμῶν ἡ ἐκκλησίας διαβολὴν, as Saint *Chrysostome* well observeth; though the sinne were in the incestuous person onely, and the particular wrong done to his Father; yet in regard that this incestuous contract was tolerated amongst the Corinthians, and no censure inflicted upon the delinquent, the whole Church received a wound in it, and the enemies of the truth took occasion to blaspheme the holy name and profession of Christians, as if such foul facts as this was, were fruits of Christian liberty, or practices allowed by the doctrine of the Gospel.

V. 14. *before Titus*] Or, *concerning Titus.*

V. 15. *inward affection*] Gr. *bowels.*

CHAP. VIII.

Verſ. 1. WE *do you to wit of the*] Or, *we declare*, or, *make known unto you the.*

the grace of God bestowed] The bounty of the Macedonians he calleth χάριν, either from χάλιν, or from χαρίζομαι, either as the word is derived from a verb signifying *to rejoyce*, because what they bestowed upon the Saints at Jerusalem, they did it most willingly and cheerfully; or as the word is derived from a verb signifying *freely to give*, thereby intimating, that that charity whereby we freely give to others, is a free gift of God to us, *Donatur nobis, non tantum quod donamus, sed etiam ut donemus.*

V. 2. *in a great trial of affliction*] For those manifold afflictions wherewith the Lord tryed them, did not onely not slack their joyfull readinesse, but also made it much more excellent and famous. Affliction is as a File, whereby God brightens the graces of the Spirit in his Children.

and their deep poverty] As a dark foyl sets off an orient diamond, so the great afflictions of the Churches of Macedonia set off their spiritual joy, and their extream poverty their rich liberality.

their liberality] The Original ἁπλότης, which though it be sometimes taken for *liberality*, as Rom. 12. 8. yet properly it signifieth *simplicity*; that which *Clemens Alexandrinus* termeth ἀκακίαν καὶ ἀπλότητα, singleneſse of heart; a virtue whereby a man is inclined to do works of mercy and bounty freely and absolutely, without any secret ends to gain any thing thereby to himself; as he whom the Poet taxed did, *Munera magna quidem misit, sed misit in hamo, Et piscatorem piscis amare potest.* He who contributeth to the necessity of the poor, simply to relieve them, and in obedience of Gods command, without any other motive or inducement, deserveth that commendation which the Apostle here giveth to the Macedonians of πλοῦτος ἀπλότητος.

V. 5. *not as we hoped*] He amplifieth the forwardnesse of the Macedonians in this, that they also desired Paul to stir up the Corinthians to accomplish the giving of alms by sending again of Titus unto them, they were not onely free of their own bounty towards the Saints at Jerusalem, but also excited others to the like bounty; and as *Bernard* saith, *Major est in amore Dei, qui plures traxerit ad amorem Dei; He more loves God, or is greater in his love, who draws more to his love*: so saith the Oratour, *That charity is greater, which not onely releaveth it self the poor, but moveth others also to the like releef, and openeth not onely our own treasures, but the treasures of others to charitable collections.*

V. 8. *I speak not by commandment*] Though the Apostle might have laid his command upon them in this kind, sith charity is a duty required of every Christian, who is bound to contribute to the necessity of the Saints, according to his ability; yet he rather commendeth this duty unto them, than commandeth it, Philem. 8, 9. because the more willing and free our charitable contributions are, the more acceptable to God and man: As the Myrrhe which sweateth out of the tree of its own accord, is far more precious than that which runneth out after the tree is prick'd or cut; *Sudant fponte prius quam incidantur ſtacten dictum cui nulla præfertur. Plin. nat. hiſt.*

and to prove] Gr. *and proving.*

V. 9. *for your sakes he became poor*] He who as God was Lord of all, yet for our sakes sustained poverty upon earth, that by his temporal poverty we might be enriched spiritually; by whose example the *Corinthians* ought to part with some of their temporal goods to supply the poverty of their brethren, that by their prayers they might be enriched spiritually. What should we not willingly bestow upon our poor brethren for Christs sake, who not only bestoweth all graces upon us, but was also himself bestowed for us?

rich] Gr. *enriched.*

V. 10. *not onely to do*] But also to do willingly: for he noteth out a ready willingneſse, without any enforcement by any other men, much lesse came it of ambition or vain-glory.

forward] Gr. *willing.*

V. 12. it is *accepted according to that which a man hath*] Bounty is not to be esteemed according to mens wealth and the outward gifts they bestowed, but according to their free heart. The two Mites which the poor widow cast into the treasury, Luk. 21. 3. were more in Gods account, and more to her also, than two talents from some other, who might better spare two talents than she one Mite.

V. 14. *that there may be equality*] That is, that they and you may be charged alike; they when they are full to supply your wants; and you when you are full, to supply their wants.

V. 15. *He that had gathered much*, &c.] See Exod. 16. 18. Though the Children of Israel in the wildernesse, according to Gods command, gathered Manna, some more, some lesse; yet when they did mete it with an Omer, he that gathered much, had nothing over, and he that gathered lesse, had no lack: this history the Apostle elegantly applyeth to the dispensation of Christian bounty and charity, which ought to be so ordered by the discretion of the Governours of the Church, that they who receive more, may have no overplus, and they that receive lesse, may sustain no want; that as all the Israelites had

had according to their eating, and the number of their family, that which was sufficient; so here by a careful distribution, with an eye to the several wants of them that are to be relieved, all may be sufficiently provided for.

V. 18. *whose praise is in the Gospel*] That is, either in the Gospel written by him, and (if the words be taken in that sense, as Saint Jerome observeth) he meaneth St. Luke the Evangelist: or in the Gospel preached by him, and then he may mean some other, as Barnabas and Apollo, who were praised in all Churches for their excellent gifts in preaching the Gospel.

V. 19. *grace*] Or, *gifts*.

V. 21. *Providing for honest things*] It is not sufficient that we doe those things which are in themselves honest and just in the sight of God; but we must so do them, that men may take no just offence at them, or suspect that we have any sinister end in doing them: As we must approve our Conscience to God, so we must have an honest care of our reputation among men. See Rom. 12. 17.

V. 22. *I have in you*] Or, *he hath*.

V. 23. *whether any do inquire of Titus*] He commends those in special whom he sends to receive the collection for the Saints, that the Corinthians might not doubt to put into their hands those summes of money which were given for the relief of the Saints at Jerusalem: and the meaning of the whole verse is this, For Titus, if any inquire of him, that which I can say of him, is, that I so far trust him that he is my fellow and helper to you-ward; and for the other brethren, if any inquire of them, the testimony I can truly afford them is this, that they are trusted by divers Churches, whose messengers they are, and their life and conversation is such, that they have gained much glory to Christ, and are an honour to the Gospel.

V. 24. *the proof of your love and of our boasting*] That is, give this experiment of your love, and make good my boasting of you, that all Churches may be witnesses of your godly dealing, in whose presence you are, for so much as there are with you messengers, whom they have chosen by all their consent, and sent them unto you.

CHAP. IX.

Vers. 1. *Touching the ministring*] He wisely meeteth with the suspition which the Corinthians might conceive, as if in urging them so earnestly to contribute liberally to the poor, he should doubt of their good will and inclination of themselves to so charitable a work, therefore he professeth, that he doth it not to teach them that they ought to releeve the Saints by their bounty, seeing that he had become surety for them to the Macedonians, but onely to stirre them up, who were running of themselves, to the end that all things might both be in a better readinesse at his coming, and the collection more liberal.

V. 2. *Achaia was ready a year ago*] Achaia is the Countrey wherein the City of Corinth was situated, and sometimes the word is taken generally for all Greece, sometimes particularly for a part of Peloponnesus, known by that name. So Hesychius, Ἀχαΐοι δὲ ἕλληνες παρὰ τὸ ἀχαίνω, τὸ κατεσθίοντα ὑφορᾶ· ἢ πελοποννήσου τὴν καλουμένην ἀχαΐαν.

your zeal hath provoked very many] Or, *stirred up*. The Apostle in this Chapter termeth the bountiful contributions of the Corinthians to the Saints by the name of divers virtues, Ζῆλος, ἀπλότης, χάρις, εὐοδία, and δικαιοσύνη, *zeal, simplicity, grace, benediction, and righteousness*. *Zeal*, because it proceeded out of fervent love, and so much tended to Gods glory; *simplicity*, because they did it out of a free mind and singleness of heart, without any sinister intention, or expecting any retribution: *grace*, because it was the gift of God proceeding from his grace: *benediction* or *blessing*, because Gods blessing enables them to it, and the poor Saints bleste God for this supply of their wants: lastly, *righteousnesse*, either because pious bounty is a part of that righteousnesse or justice in general, which compriseth all virtues; ἢ δὲ δικαιοσύνη συνεκδύνει πᾶς ἀρετή· ἔστι *justitia in se virtutes continet omnes*: or because we are not Lords of the goods of this life, but stewards onely, and he is an unjust Steward who holds that wholly in his own hands, for his own advantage, which by order from his Master he ought to dispense to others for their releef and sustenance.

V. 4. *in this same confident boasting*] Gr. *in the substance*, or *foundation of this boasting*. The word in the Original, ὑποστάσει, may either signifie such a stayednesse and setlednesse of mind, as cannot be moved with any terrour or fear, and so it sheweth the assured confidence Saint Paul had in them, that they would make good what he had promised in their behalf: or it may signifie a ground or a foundation; and so the meaning is, that he should not be ashamed of his boasting to others of their readinesse, because there was a good ground and foundation for it; either the publike faith of the Corinthians, who engaged themselves to contribute liberally to the Saints; or some present pledge which he saw thereof; namely some remarkable sums collected a yeer before.

V. 5. *make up*] Or, *make fit*, or *ready*.

bounty] Gr. *blessing*.

wherevof ye had not e're before] Or, *which hath been so much spoken of before*.

of bounty, and not as of covetousnesse] Gr. *blessing*. Or, *as an advantage*. The words may carry a double sense, either that the Apostle would have them speedily to send th's collection as being a free benevolence, and not to slack the sending it out of covetousnesse to make any benefit of the money of the poor so long in their hands. Or that it might be ready as a matter of bounty, that is freely coming from them and cheerfully; not as money comes out of the hands of covetous men; that is, hardly, and with much grudging and repining.

V. 6. *He which soweth sparingly*] Alms must be given neither niggardly nor unwillingly, but frankly and freely, seeing it is the sowing of that seed that will bring us a plentifull harvest both here and hereafter: other seed where we sow it, there we reap the encrease of it; but of this seed we reap not onely a plentiful crop where it is sowed on earth, but a much more plentiful in heaven.

he which soweth bountifully] Gr. *with blessings*. Word for word it is, he which soweth in benedictions or blessings shall reap in benedictions; and the Apostle alludeth either to Psal. 68. 9. or Ezek. 34. 26. in which a plentiful shower of rain is called a shower of blessing or blessings: the Apostles meaning is, that he who contributeth liberally to the poor, and soweth very much seed, shall reap in blessings, that is, thereby shall receive from Gods hand not one kind of blessing onely, but divers, blessings of the right hand, and blessings of the left, temporal blessings, and spiritual blessings, in this life, and in the life to come.

bountifully] Gr. *with blessings*.

V. 7. *God loveth a cheerful giver*] See Prov. 11. 25. Rom. 12. 8. Eccles. 35. 9. That which is extorted from a man he properly giveth not; for liberality implyeth liberty, and necessity in this kind and liberty cannot well stand together: God loveth a cheerful giver, because he gives his heart first to God, before he gives his alms to the poor; and giving that which he giveth with a cheerful countenance, he more comforteth the receiver, giving hope of future bounty. For what a man doth cheerfully, he will do again upon a like good occasion. *Pliny writeth that a was observed among the Romans, that never any good came to a man by offering a beast in sacrifice, renitentem & trahentem se ab aris; by a beast that violently drew back from the Altar, and could not be brought to it but with much force*: and most certain it is, that God esteemeth of no offering of ours which is not as free as liberal, according to our ability.

V. 8. *make all grace abound towards you*] The Greek Scholiast acutely observeth, that the Apostle here prayeth for the *Corinthians*, ἐν τῇ σωματικῇ δυναμεσιαν, ἐν τῇ πνευματικοῖς πεφυτ'αν, *a sufficiency in temporal blessings, but an exuberancy or abounding in spirituall*. For in temporals we have too much, as well as too little; and therefore Solomon prayeth for a mediocrity: but of spiritual blessings, especially such as appertain to our sanctification and salvation, we cannot have too great a proportion; the more we abound in them, the more happy are we.

V. 9. *He hath dispersed abroad*] See Psal. 112. 9.

his righteousnesse] Righteousnesse in this place is taken for bounty, as else-where, Hos. 10. 12. Sowe to your selves in righteousnesse; and Mal. 4. 2. Christ is called the Sun of righteousnesse, because he freely and bountifully communicates both enlightening and sanctifying graces, as the Sun doth his light and his heat.

for ever] Though the gift be bestowed passeth away, yet his bounty remaineth for ever, both in the same of his virtue, and much more in the eternal reward thereof in heaven, *Quas dederis solas tempore habebis opes*.

V. 10. *ministreth seed to the sower*] See Isa. 55. 10.

V. 12. *administration of this service*] Gr. *oblation and service*, or *office*, Rom. 15. 16. An excellent and double fruit of liberality towards the Saints is, that it giveth occasion to praise God, and that our faith also is thereby made manifest. The word in the Original is λειτουργία, which signifies not every service or ministery, but properly the publike service and holy office of prayers and oblations to God; and thereby implyeth that these their alms-deeds were rather acts of piety than liberality, because they contributed to them of Jerusalem not onely as poor, but as Saints of the same profession with them, and that they sent them as a holy offering unto God for the releef of his dearest servants.

V. 13. *they glorifie*] Gr. *glorifying*.

V. 15. *Thanks be unto God for his unspeakable gift*] Lest the Corinthians should be puffed up with his great commendation and praise of their pious bounty, he thirteth up his exhortation with this passionate exclamation, wherein he ascribeth the glory and thanksgiving not to the Corinthians, who were but the conduits of Gods bounty, but to God himself, who is the fountain of all goodnesse, who both enclined their hearts, and furnished them with means thus liberally to supply the necessity of his Saints. Some by this unspeakable gift understand Christ himself, who is called the gift of God, Joh. 4. 10. Others, the Gospel, which is likewise an unspeakable gift: but the coherence with the former words seemeth rather to refer us to the exceeding grace of God in the Corinthians mentioned in the verse immediatly going before; so the plain meaning is, Thanks be unto God for his unspeakable gift, which he hath bestowed upon you in filling you with his grace, and stirring up your hearts in so liberal a manner to releeve the Saints at Jerusalem, whereby so much glory redoundeth to God, and honour to our holy profession.

CHAP. X.

Vers. 1. *Gentlenesse of Christ*] Here he beginneth to vindicate his ministery from the contempt and scorn which the false apostles put upon it; and first of all he professeth that he was gentle and moderate after the example of Christ: but if they continued still to despise his gentleneſſe, he protesteth unto them that he will shew indeed how farre they are deceived, who make no other account of the office of an Apostle, than they do of worldly Offices, that is, according to outward appearance. The word in the Original ἐπιεικεία, is derived from εἴκω, to give place, or to yeeld, and it signifieth a condescending to the infirmity of others, and a moderating the rigour and severity of the law by equity; for *summum jus est summa injuria*.

in presence] Or, *in outward appearance*.

in presence am base among you] Greek *lowly*. This he speaketh ironically: not that he was vile and base when he was present with them; or as if he carried not himself according to the dignity of his place; but as it were, by way of concession for the present, as if he had said, If my bodily presence be weak, and my speech contemptible, as the false apostles would have you beleeve, how mean and base soever they esteem of me in presence, yet I desire you not to provoke me to shew what I am, and exercise boldly that power which Christ hath given me.

V. 2. *think*] Or, *reckon*.

walked according to the flesh] As though I had no other aid and help than that which outwardly I seem to have. Flesh here, that is, his weak condition and state in respect of outward means, he setteth against his spiritual and Apostolical dignity.

V. 3. *For though we walk in the flesh*] Gr. *For walking in*. Though we be like unto other frail men, yet we come furnished with that strength which no force of man can match: whether they resist by craft and deceit, or by force and might; because we fight with divine weapons, although we be men and live in respect of this life and the actions thereof according to the manner of other men with a great deal of weaknesse and meanneſſe: yet notwithstanding in our publike office, and chiefly against our adversaries who oppose the Gospel, we are armed with a divine and invincible power to confront all daring, boldnesse; and to beat down all rebellion, and to discover and consound all plots and machinations against the truth. Hereof we have an evident proof in the history of the Acts, in which the miraculous judgements of God are executed by the hands of the Apostles upon the enemies of the truth; as namely, Acts 5. 5, 10. and 13. 11. 1 Tim. 1. 20. Others do understand it of the efficacy of the Apostolical preaching, by denouncing and sealing unto the wicked their condemnation, and making sensible impressions upon their consciences, whereupon there followed many remarkable judgements, Acts 8. 20, 21. and 24. 26. 2 Cor. 13. 3.

V. 4. *the weapons of our warfare*] The means we employ to defend the cause of God, and to fight against Satan and his instruments.

are not carnall] That is, such as natural men have recourse unto, and gain authority with all, and do great things. As namely, riches, friends, honour, eloquence, favour of Princes, and the like: we conquer not our enemies by any of these, but rather by the contrary; poverty, weaknesse, infamy, rudeneſſe, and plainneſſe of speech; and foolishnesse in the worlds account. These weapons are made mighty through Gods power, who in nothing more sheweth his glory, than by confounding glory by infamy; nor his power, than by confounding power by weaknesse; nor his wisdomes, than by confounding wisdome by that which in the worlds account is folly. 1 Cor. 1. 26, 27.

but mighty through God] Or, *to God*. Oecumenius will have us observe how farre the Apostle is from all kind of arrogancy, ὅτι ἐν ἡμῖν δύναμιν ἔχομεν, ἀλλὰ τὰ ὅπλα, he saith not, We are mighty through God, but our weapons are mighty through God, that is, by the virtue and power which God doth adde thereunto, both in working of miracles, Mark 16. 20. and in moving the heart and convincing the conscience by his Spirit, Acts 16. 14. and in punishing those that withstand the Gospel, Acts 13. 11. In the Original it is, δυνατὰ τῷ Θεῷ, mighty to God; that is, to accomplish his will, who is the great Warriour, the Lord of Hosts, that manageth this war for the Church.

V. 5. *imaginations*] Or, *reasonings*.

every high thing that] Gr. *every height that*.

bringing into captivity] An amplification of the spiritual virtue of the weapons above mentioned, which in such sort conquer the enemies of the truth, be they never so crafty and mighty, that it bringeth some of them by repentance unto Christ, and justly punisheth others that are stubbornly obstinate, separating them from others who yeeld obedience to the Gospel.

V. 8. *for edification, and not for your destruction*] Though the power of the Church proveth destructive unto some, namely, to such as by the censures thereof are not brought to repentance and an humble confession of their sins, and submission to the Governours of the Church; but stand out in their obstinacy: For they are cut off from Christs mystical body, and from the means of grace and the communion of Saints: yet this power was given for edification, and even this tendeth much to the edification of the Church, that all scandals be removed, and those persons severed from the Congregation, who would otherwise infect it with heresie, schisme, or scandalous conversation.

V. 10. his *bodily presence is weak*] Gr. *the presence of his body is weak*.

V. 11. *think this*] Or, *make account*.

V. 12. *For we dare not make our selves of the number*] Being constrained to reſell the foolish brags of the false apostles, he professeth that they are able to do nothing answerable to their great brags; but that they arrogated falsely to themselves those things which they neither did, nor could do: and as for himself, though he might boast of excellent things, yet he will not passe the bounds which God hath measured him out; according whereunto he came even unto them in preaching the Gospel of Christ; and trusteth that he shall go farther when they have so profited that he shall not need to tarry any longer amongst them to instruct them.

measuring themselves by themselves] Gr. *in*. They contemn others, and measure all their actions by the line which they have drawn to themselves.

amongst] Gr. *with*, or, *to*.

are not wise] Or, *understand not*.

V. 13. *without our measure*] Though the whole world were the Apostles Dioceſſes, and they had commission to preach to all nations; yet they took their journeys into several parts, where God chalked them out the way, and they were careful as not to interrupt or hinder one another, so neither to enter upon one anothers labours: on the contrary, the false apostles ranging wheresoever they list wrought upon advantage, and arrogated to themselves the conversion of those countreys, where the true Apostles had before planted the faith.

rule] Or, *line*.

V. 15. *of other mens labours*] Gr. *in*.

enlarged by you] Or, *magnified in you*.

V. 16. *not to boast in another mans line*] Or, *rule*. A metaphor taken from builders, who stretch their line out where they mean to build; and the Apostles meaning is, that he would not intrude into any other mans work; nor desire to sow the seed of the word in those Regions and Countreys which other men had prepared and husbanded with the preaching of the Gospel.

V. 17. *But, he that glorieth*, &c.] See Jer. 9. 24. 1 Cor. 1. 31.

glory in the Lord] He somewhat mitigareth that which he spake of himself, and therewith also prepareth the Corinthians to hear other things of the like kind, professing that he seeketh nothing else but to approve himself to God whose glory he only seeketh.

CHAP. XI.

Vers. 1. *IN my folly*] Gr. *of folly*. He granteth that after a sort he may seem to incurre the censure of folly, but he addeth withall, that he doth it against his will for their profit, because he seeth them deceived by certain cunning men through the craft and subtilty of Satan. To commend a mans self, though truly, seems to savour of folly and vain-glory, yet in Saint Pauls case to speak the truth concerning the infallible testimonies of his Apostleship, and to stop the mouths of the false apostles, who traduced his person, and vilified his ministery, with a sweet rhetoricall insinuation and craving pardon, as he doth, was a part of godly wisdome.

bear with me] Or, *you do bear with me*.

V. 2. *with godly jealousie*] Gr. *the zeal of God*. He speaketh as a wooer, yet as one who seeketh them not for himself, but for God.

espoused you to one husband] The Greek word, ἡρμοσάμην, signifieth, either I have fitted and prepared you, or, I have espoused you: and the Apostle seemeth to allude to Hosea 2. 19. the husband is Christ, Matth. 25. 6. the Virgin Bride the Church of Corinth in regard of her faith, yet unspotted: the contract is made in this life, but the marriage celebrated in the life to come, Apoc. 19. 7.

V. 3. *through his subtilty*] Gr. *in.*

corrupted from the simplicity that is in Christ] As precious liquour is corrupted by mingling it with other water; so is the doctrine of the Gospel, by mingling therewith either Philosophical speculations, or Jewish traditions, wherewith the false Apostles blended it. Chap. 2. 17. Col. 2. 8. 16.

V. 4. *preacheth another Jesus*] A more perfect doctrine of Jesus Christ. In which words he sheweth that they deceive themselves, if they look to receive of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost, than they had received by his ministery: withall in the words, *he that cometh*, he taxeth the false Apostles, Gal. 1. 8, 9. who came of themselves and were not sent by God.

V. 5. *suppose I*] Gr. *conceive*, or *reckon that I.* Chap. 10. 11.

chiefest apostles] Gr. *ever and above*, or, *exceedingly above.*

V. 6. *But though*] I be *rude in speech*] Saint Paul lacked not that kinde of eloquence which was meet for an Apostle of Christ, and fit for the Gospel, but he willingly wanted that painted kinde of speech, and affected strains which the false Apostles so much bragg'd of. Though S. *Jerome* upon the third of the Epistle to the Ephes. noteth certain *solecismes*, *barbarismes*, & *deficiencies*, in Saint Pauls manner of expressing of himself: yet S. *Austin* in his 4. Book, *De Doct. Christ. cap.* 7. and S. *Chrysostome* in his Comments, and the same *Jerome*, *Epist.* 61. highly extoll Saint Pauls eloquence, to which few or none ever attained, but this eloquence proceeded not from the study of rhetorick, nor was taught him in the Schools, but given him by the Spirit.

V. 7. *Have I committed an offence*] Among other aspersions which the false Apostles cast upon Saint Paul, this was one, that he was a poor silly man, getting his living by his handy-craft, and preaching *gratis*, not entertained by the Church, nor allowed any honourable stipend; whereunto the Apostle answereth, that the Corinthians in this behalf were more beholding to him, that he was content to take any pains for their sakes, and when he lacked, to travel for his living with his own hands in part, and partly also when poverty constrained him, he chose rather to make use of the benevolence of other Churches, that he might not be any wayes burdensome to the *Corinthians*.

V. 8. *I robbed other Churches*] It was lawful for Saint Paul to receive a stipend for his labours in the ministery, yet because when he preached at *Corinth*, he received wages to defray his necessary charge from other poorer Churches, he by a metaphor calleth that a kinde of robbing them, because he received from them that which they could not well spare, and that he ought to have received it rather from the *Corinthians*, with whom he then resided, and exercised his ministery, and should have had his wants supplyed by them.

V. 9. *I was chargeable to no man*] Or, *I chill'd*, or *benummed none*, or *fainted not in any thing.* See chap. 12, 13. The word in the Original, κατενάρκησα, as the Greek Scholiast observeth, signifieth a fainting or flacknesse, chilnesse, or benummednesse: and the Apostles meaning is, that though he were in great want, when he preached to them, and was not supplyed by them; yet his zeal was no whit thereby cooled, nor his industry abated, he flagg'd not any way in his ministery, no nor solicited any of the *Corinthians* to afford him necessary maintenance, nor lay heavy upon them, though their bounty slackned to him.

V. 10. *no man shall stop me*] Gr. *this boasting shall not be stopped in me.*

V. 13. *deceitful workers*] Or, *workmen.* Who seem to labour in the Lords vineyard, but indeed trifle out the time, and rather do hurt than good. Or, he calleth them deceitful, because whatsoever mask of zeal they put upon them, as if they sought nothing but Gods glory, yet indeed they sought their own gain and wrought upon advantage.

transforming themselves into] Gr. *transfigured into.*

V. 14. *transformed*] Or, *transfigured.*

an angel of light] A good and holy one, partaking of the brightnesse of the celestial glory, living and dwelling in the same, whereas the evil angels are confined to everlasting darknesse, Col. 1. 13. 2 Pet. 2. 4. Jude 6. Now *Satan* may be said to transform himself to an angel of light, either when he assumes unto himself a light-some body, as if he were an angel of heaven, or when he suggesteth things that seem to favour of piety, zeal, and holinesse, as if the motion proceeded from an holy and blessed angel: whereas those things which he suggesteth, as he suggesteth them, tend indeed and truly to the dishonour of God, and the ruine of their souls.

V. 15. *transformed*] Gr. *transfigured.*

V. 16. *receive me*] Or, *suffer.*

V. 17. *I speak it not after the Lord*] Whatsoever Saint *Paul* wrote in his Epistles, he wrote by divine inspiration, yet when he delivereth that for which he hath no expresse commandement from God, he saith, he speaketh by permission, and not by command, 1 *Cor.* 7. 6. and verse 12. *to the rest speak I, not the Lord*] and so in this place, because the Spirit of God in Scripture no where adviseth to commend our selves, or glory of our gifts, but the contrary rather; he saith, he speaketh not this according to the Lord, but as it were by way of folly, not by way of folly indeed, but as it were foolishly: take the words as they sound by themselves, they seem to favour of folly and vain-glory, but consider upon what occasion they are spoken, and to what end, and what profitable truth is contained in them, and so they favour of nothing lesse than folly.

confident of boasting] Or, *ground of my boasting.* See chap. 9. 4.

V. 20. *bring you into bondage*] Here he describeth the insolent carriage of the false apostles, and toucheth also upon the *Corinthians* themselves, who perswading themselves that they were very wise men, did not mark in the mean season, how their new Teachers abused their simplicity for advantage.

V. 21. *I speak foolishly*] Gr. *in foolishnesse.*

V. 22. *so am I*] See Phil. 3. 5.

V. 23. *I am more*] Paul being honourable indeed, not onely defendeth his ministery openly, but magnifieth it also: not for his own sake, but because they wounded the Gospel through his sides, and by the vilifying of his person and office, he saw his doctrine come into hazard.

in deaths oft] In the pangs and sorrows of death, or in danger of present death.

V. 24. *fourty stripes save one*] The Apostle alludeth to the 25. of *Deuteronomie* v. 3. But then it may be demanded, why in scourging Saint *Paul*, they abated one lash, and gave him but 39. stripes. *Maimonides Ricinensis* saith, that the Jews inflicted 39. stripes, with a reference to the curses mentioned in the Law, which were precisely 39. Others conceive that out of some pity, and that they might be sure to keep within some compasse, and the number of stripes not exceed: but sure I am, such things were really represented unto me. Or, the words may carry also this sense, whether I was caught up into heaven with body and soul together, or with the soul onely, is unknown to me. *Aquin. and other Schoolmen argue, that Saint Paul was onely in an extasie, and for a time besides himself, and that his soul was not actually severed from his body, for then he should have been dead, and when afterwards he came to himself, raised from the dead. But neither will this follow (for according to the opinion of Philosophers, and some Divines also, who distinguish the Spirit, or reasonable soul, from the vegetative and sensitive, the reasonable soul of Saint Paul might have been actually severed from his body for a time, and yet he not dead: his sensitive soul remaining still in his body) nor can any man without presumption take upon him to determine that which the Apostle himself could not resolve, such a determination how probable soever it may seem. S. Austine in his 12. book De Gen. ad lit. cap. 3. & lib. de pec. Orig. cap. 23. deservedly censureth for impudent and rash.*

caught up to the third heaven] That is, into the Empyreal heaven, the heaven of heavens, or seat of the blessed; It is called the third heaven, because the Scriptures speak of a three-fold heaven; the Aerial heaven, in which the fowls flying are called *fowls of heaven*, *Matth.* 6. 26. The second, the Sidereal, in which the lights are, called *Stars of heaven*, *Gen.* 15. 5. The third, the uppermost of all, the Empyreal, in which the Angels residing are called the *Angels of heaven*, *Mat.* 24. 36.

V. 3. *knew*] Or, *know.*

V. 4. *caught up into Paradise*] The *Rabbins* distinguish Paradise from heaven, affirming Paradise to be the receptacle or place of abode for souls, after the separation from the body, but heaven the place where after the day of judgment the bodies and soules of the righteous shall everlastingly dwell. But neither can any such distinction be proved out of Scripture, nor if it could, can Paradise be taken for in this place; for it is evident by comparing this verse with the second, that the same place is meant by Paradise and heaven. If there lye any mystery in the varying of the word, and putting Paradise for heaven, it seems to be this, that the Apostle in this fourth verse intimates, that in this rapture, besides the contemplation of Celestiall mysteries, he felt unspeakable delight and pleasure, like to, or exceeding that which *Adam* took in the terrestriall Paradise.

unspeakable words] The Greek ἄῤῥητα, signifieth *words not uttered*, or, *not to be uttered*; because either they transcend mans capacity in this life, or that Saint *Paul* was forbidden to utter them, they being revealed to him in particular, to strengthen him against all the difficulties he was to encounter withall in his Ministery, and not for the publike use of the Church; for otherwise *Paul* hath faithfully revealed the whole counsell of GOD to the Church concerning mans salvation. See *Acts* the 20. 27.

lawful] Or, *possible.*

V. 31. *In Damascus the governour under Aretas the King*] See *Acts* 9. 24.

CHAP.

CHAP. XII.

Vers. 1. I *will come*] Gr. *For I will come.*

visions and revelations] Some distinguish visions from revelations, after this manner: a vision, say they, is when something is supernaturally represented to the sight, whereof yet the party knoweth not the meaning and signification: such was the vision of *Pharoah* and *Nebuchadonosor*: a revelation is, when something is supernaturally represented to the sight, and the meaning and signification thereof is made known to the party, who hath such a vision, and such were the visions of the Prophets. But because it is not probable that S. *Paul* had any vision, but withall Christ revealed unto him what that vision meant, and imported: Others with more probability distinguish visions from revelations, that visions may be without an extasie, as when the women saw the Angels at the Sepulchre they were affrighted, yet not in an extasie; but revelations, such as S. *Paul* here speaketh of, were apparitions in an extasie, such as was that of *Peter* in the *Acts* 10. 17. and S. *John's*, Apoc. 1. 10.

V. 2. *I knew a man in Christ*] Or, *know.* Either the meaning is, I speak this in Christ, that is, be it spoken without vain-glory; for I seek nothing but Christ Jesus onely: or I knew a man in Christ, that is, a Christian and believer, a man even my self, who for all that will not be accounted otherwise of, than a man, no God, no Angel: thus he speaketh of himself in a third person, in token of his humility, as if it were a matter that befell him without himself. The words in Christ may also carry the form of an oath, as Rom. 9. 1. and so in Christ, is all one, as if he had said by Christ.

whether in the body, &c.] Whether this was brought to passe by God, framing in my soul some representation of those heavenly things without any actual separation of the soul from the body; or whether my soul was separated a while really from the body, and transported into heaven to contemplate there these marvellous things I know not; but sure I am, such things were really represented unto me. Or, the words may carry also this sense, whether I was caught up into heaven with body and soul together, or with the soul onely, is unknown to me. *Aquin. and other Schoolmen argue, that Saint Paul was onely in an extasie, and for a time besides himself, and that his soul was not actually severed from his body, for then he should have been dead, and when afterwards he came to himself, raised from the dead. But neither will this follow (for according to the opinion of Philosophers, and some Divines also, who distinguish the Spirit, or reasonable soul, from the vegetative and sensitive, the reasonable soul of Saint Paul might have been actually severed from his body for a time, and yet he not dead: his sensitive soul remaining still in his body) nor can any man without presumption take upon him to determine that which the Apostle himself could not resolve, such a determination how probable soever it may seem. S. Austine in his 12. book De. Gen. ad lit. cap. 3. & lib. de pec. Orig. cap. 23. deservedly censureth for impudent and rash.*

caught up to the third heaven] That is, into the Empyreal heaven, the heaven of heavens, or seat of the blessed; It is called the third heaven, because the Scriptures speak of a three-fold heaven; the Aerial heaven, in which the fowls flying are called *fowls of heaven*, *Matth.* 6. 26. The second, the Sidereal, in which the lights are, called *Stars of heaven*, *Gen.* 15. 5. The third, the uppermost of all, the Empyreal, in which the Angels residing are called the *Angels of heaven*, *Mat.* 24. 36.

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lawful] Or, *possible.*

thorn in the flesh, &c.] Or, *sharp stake*, or, *splinter.* See Ezek. 28. 24. Some by this thorn in the flesh understand concupiscence, but neither will the words following, added by the Apostle by way of explication, *viz.* the messenger of Satan to buffet me, well agree to concupiscence; neither is it likely that Saint *Paul* who spent all his time in travel or toilsome labour, watching and fasting, should be troubled with fleshly lusts, and if he had been, no doubt he would have used that remedy which he prescribed to others, affected with the like malady, 1 *Cor.* 7. 9. Others therefore understand by it, *Alexander* the Coppersmith, or some other Instrument of Satan, who used the Apostle reproachfully, and was as a thorn in his side; or Satan himself, who, through Gods permission, had power to punish the Apostle in his body, as he did Job, and Saint *Jerome*, and other Saints, if we may beleeve Ecclesiastical stories. But the remedy being spiritual, mentioned verse 9. it is not probable that the malady was corporal. It should seem therefore, that because the Apostle was exalted by Visions and Angelical apparitions, it pleased God to humble him in the like kind, by suffering Satan, transforming himself into an Angel of light, to set upon the Apostle in such a furious manner, laying so hard both at his faith and his sincerity, that the Apostle was much disheartned thereby. This fearful assaulting and reproaching him to his face, was a kind of *brow-beating* or *buffeting* him; and because it somewhat hindered him for a while in the chearful prosecuting of his businesse, it is not unfitly compared to a *thorn in the foot*, with which a man cannot go but lamely, and with very great pain. In which regard the Apostle earnestly beseought God that this *Angelus Satan*, or *Satanæ*, this evil and malignant Angel might depart from him; which his request though God granted not, yet at the third asking he vouchsafed him this gracious answer, That though he would not remove this wicked Angel suddenly from him, yet he would so fortifie the Apostle with his grace against this wicked Fiend, that hee should get the victory over him.

V. 9. *My grace is sufficient for thee*] That is, my grace shall so strengthen thee in all assaults of temptation, that thou shalt be more than a Conquerour through me: or, content thy self with my favour and love, which neither by this nor any other afflictions is taken away or impaired; therefore faithfully indure this exercise of this faith; for the more thou or any of the faithfull are assaulted, the more grace doe I confer upon you, to conquer all temptations.

my strength is made perfect in weaknesse] The strength or vitue of God can be neither increased nor diminished, yet then is it said to be perfected, when it manifesteth it self to the full, and demonstrateth that nothing can overcome or conquer it. The greater infirmities men have, the greater of God shewe:h it self the stronger and perfecter in supporting them in all assaults of temptation.

glory in mine infirmities] He concludeth, that he will onely set his crosses and afflictions against the vain brags of the false Apostles, and therewith also excuseth himself, for that by their importunity he was constrained to speak so much of those things as he did; to wit, because that of his Apostleship were contemned, his doctrine must needs fall to the ground.

may rest upon me] Or, *dwell.* The Greek word ἐπισκήνωσῃ, signifieth *to cover*, *or compasse me as a tent*, whereby men doe shelter themselves from the scorching of the Sun, and other injuries of the ayr, so the meaning is, that the power of Christ may be my onely safety and protection.

V. 10. *I take pleasure in infirmities*] Gr. *I think*, or, *like well of infirmities.* I doe not onely bear them patiently, but also take great comfort in them.

when I am weak, then am I strong] When I am weak in my self, I am strong in Christ; or, when I am weak in the flesh, I am strong in the spirit. When he was cast in prison, and his feet made fast in the stocks, he by his prayer caused the foundation of the prison to be shaken; when after he had suffered shipwrack, and was cast into a barbarous Island, and there a Viper light upon his finger, and the Islanders gave him for a gone man, he not onely shook off the Viper without hurt, but also got great favour of the chief man in the Island, by curing his Father of a fever and bloudy flux; and when he was forbought before *Nero*, and all forsook him, yet even there (being a forlorn prisoner) he got the better of his potent adversaries, and was delivered out of the mouth of the Lion. Thus God in his greatest infirmities and distresses strengthened and dellvered him, that the History of his life made good that which he here affirmeth of himself.

V. 11. *for I ought to have been commended of you*] You ought to have maintained the authority of my ministery, and given a testimony to the truth, how innocently I and my fellows carryed our selves among you. And here again he appealeth to the consciences of the *Corinthians*, and maketh them witnesses of those things, whereby God had sealed his Apostleship among them; and again he declareth by certain arguments, how far he is from all coveroufneſs, and how tenderly and affectionately he loveth them in Christ.

for in nothing am I behind the very chiefest Apostles] Gr. *was I inferiour to thee.* See Chap.12.6.

V. 12. *the signes of an Apostle*] He taketh not the word *signs* here, as afterwards in this verse, for *wonders and mighty deeds*, but by *signes* he meanes *demonstrations à signo*, evident arguments, whereby it may well appear, that he was indeed an Apostle of Jesus Christ.

V. 13. *I my self was not burdensome to you*] Or, *was not slack*, or, *failed in any thing towards you.* See Chap.11.9.

V. 14. *I will not be burdensome to you*] Or, *slack in any thing towards you.*

V. 15. *gladly spent and be spent*] That is, not onely bestow my pains and my estate, but also my body, and lay down my life for you. Here the Greek Scholiast noteth seven steps or degrees in the Apostles love; the first, he might have received maintenance from them, (Christ so commanding it, that the Ministers of the Gospel should live of the Gospel) yet he would not. The second, he was in want, yet would not be chargable to them any way to releeve him. The third, he preached constantly to them, though they allowed him nothing for his pains. The fourth, he was at great expence with them. The fifth, he not onely gladly bestowed what he had among them, but was willing to be bestowed, and sacrifice his life for them. The sixth, this all he doth for those who did but coldly affect him. The seventh, though they in no way answered him in his love, but as his love still grew hotter to them, theirs grew colder to him, yet he diminished nothing of his love to them, or care for them.

you] Gr. *your souls.*

V. 19. *think you that we excuse our selves*] He concludeth, that he writeth not these things unto them, as though he needed to defend himself, for he is guilty of nothing that is laid against him; but because it is behovable for them to doubt nothing of his fidelity, who was their Instructer and Apostle.

V. 20. *I shall be found unto you, such as you would not*] Having confirmed his authority unto them, he rebuketh them sharply, and threatneth them also like an Apostle of Christ, that he will not spare them hereafter, unlesse they repent, seeing that this is the third time he had warned them.

V. 21. *God will humble me*] He calleth the inflicting censures upon the Corinthians the abasing of himself, because as their proficiency in Christs School and growth in grace was a great cause of exaltation and glorying to him: so their falling into enormous crimes, and continuing in them without repentance, enforcing him to use his Apostolical power in censuring them, was a great hearts greef unto him, and occasion of much dejection of mind.

CHAP. XIII.

Verſ.1. *Coming to you*] Gr. Tec. *ready to come to you.*

In the mouth, &c.] See Deut. 9.15.

V. 2. *if I come again I will not spare*] He threatneth here that he will make use of his Apostolical power, which was very great and extraordinary; for they not onely inflicted spiritual Censures, but also corporal: *Paul* strook *Bar-jesus* with blindnesse, Act. 13. 11. *Peter*, *Ananias* and *Saphira* with death; and as was noted before, those who were delivered by them to Satan, suffered not onely in soul, thereby being terrified in their conscience, but also were often tormented in their body.

V. 3. *Since ye seek a proof of Christ*] A sharp reprehension; for that while they despise the Apostles admonition, they tempt Christs own patience, and while they contemn *Paul* as a miserable man, they lay nothing herein against him which is not common to him with Christ. If ye seek a proof of Christs speaking in me, look to your selves, who had all your foundnesse from my Ministery, if ye have any.

V. 4. *through weaknesse*] Saint *Hilary* in his ninth book *de Trinitate* expoundeth this place; through the weakneſse of his flesh, which was subject to all humane infirmities, sinne onely excepted: or touching the vile form of a servant, which he took upon him when he abased himself. To clear which passage, *Oecumenius* further observeth that the word ἀσθένεια *in Saint Paul, is taken in a three-fold sense; sometimes for bodily sickneſse, as* 1 Cor.11. 30. *sometimes for imbecility and wavering in faith*, Rom. 14.1. *sometimes for outward perſecutions, temptations, and afflictions, as it is taken in the former Chapter, verſ.* 9, 10. and so he takes the word in this place, ἐνδεκάδι γὰρ μεγίστας καὶ κίνδυνον καὶ ὕβρεων. To infirmities painful Christ in his state of humiliation here upon earth was subject, but no wayes to any infirmities that are sinful.

in him] Or, *with him.*

V. 5. *Examine*] Or, *try.*

whether ye be in the faith] He confirmeth that which he spake of God appearing in his ministery; and he gathereth by the mutuall relation between the peoples faith and the Ministers preaching, that they must either reverence his Apostleship, upon whose doctrine their faith is grounded; or they must condemn themselves of infidelity, and must confeſſe themselves not to be of Christs body. Whether ye are in the faith, that is, in the state of faithful Christians; and whether Christ live in you by his Spirit which you received by my Gospel.

reprobates] Or, *unapproved, or, rejected.*

V.6. *reprobates*] Or, *unapproved, or, rejected.*

V. 7. *as reprobates*] Or, *unapproved*, or, *rejected*. Not reprobates, but as reprobates, nor so simply, but in the opinion of some. In this verse he mitigateth his former sharpneſse, trusting that they will shew themselves towards their faithful Apostles, apt and willing to be taught: adding this moreover, that he passed not for his own same and eſtimation, so he may any way further their salvation, which is the onely mark that he shooteth at.

V. 8. *we can do nothing against the truth*] Though it be a true axiome, *Magna eſt veritas & prevalebit*; &, *Veritas laborare poteſt, opprimi non poteſt*; the truth is most strong, and cannot be subverted: yet it seems the Apostle here understandeth not so much truth of doctrine, as truth of life, sincerity, and true piety. For he threatneth to use his Apostolical power in punishing, which that they might eſcape, he prayeth to God in the seventh verſe, that they might do no evil; which exhortation he bindeth with this reason; *For we cannot doe any thing against the truth*; that is, if you be innocent and walk in the truth, you need not feare any *Anathema*, or Church-censure. For the power which the Lord hath given us, is for the supporting of the Church, and not destroying it, to uphold and maintain innocency and righteouſneſse, true Religion and virtue, and suppreſse the contrary.

V. 9. even *your perfection*] That all things might be in good order amongst you, and the members of the Church restored, which have been shaken and put out of their places.

V. 11. *Be perfect*] To three principal maladies, of which the Corinthians were sick, ignorance, pusillanimity, and faction, he applyeth three remedies: to the first, growth in grace, and the knowledge of Christ, and a striving to perfection; saying, be ye perfect: to the second, spiritual courage; saying, be of good comfort: to the third, unity: be of one mind, live in peace.

ANNOTATIONS ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE *GALATIANS.*

The Argument and Analysis.

After Saint Paul *had preached the* Gospel *to the* Galathians, *some false Teachers addicted to Judaisme, sought to inveigle them to their Sect, perswading them to be circumcised, and to observe all the Mosaical Rites, without which they affirmed, That they could not be justified or saved: And because this their Doctrine could not conſist with that which the Apostle had delivered, they devocated what they could from his Authority and Ministery, giving it out, That he was a Diſciple of the Apostles, and not of Christ; and that* Peter, James, *and* John, *who were the Pillars of the Church forbad not the obſervation of the legal Rites; yea moreover, that* Paul *himself, who now so much slickteth against circumcision, had formerly circumcised* Timothy. *Against these corrupters of his Doctrine, and villifiers of his Person and Authority, he was cheefly moved to write this Epiſtle to the* Galatians; *wherein he proveth, That his calling was immediately from Christ, that he was no way inferiour to the cheef Apoſtles, and that the doctrine which he had delivered, concerning Juſtification by Faith without the works of the Law, was the Truth of God, and firmly grounded upon Scripture.*

The parts of this Epiſtle are three:

1. Historical, *concerning himself, and the course of his Miniſtery*, Chap. 1, 2, *unto the* 16. verſe.
2. Doctrinal, *concerning Juſtification by Faith, and the Abolition of legal Rites and Ceremonies.* From Verſe 16. *of the* 2. Chapter, *unto* Verſe 14. *of the* 5. Chapter.
3. Moral, *wherein he exhorteth the* Galatians *to Christian duties; namely, To walk and live in the Spirit, to mildneſse in censuring their Brethren, to charity in bearing one anothers burdens, to bounty to their Teachers, to perſeverance in good works, and rejoycing in the Groſſe of our Lord Jeſus Christ. From* Verſe 14. *of the* 5. Chapter, *to the end.*

CHAP. I.

Verſ.1. *Not of men, neither by man*] Or, *from men.* Not of men: not by the Apostles, as Matthias was made an Apostle; nor by the suffrages of any particular Church, as Barnabas and Silas; nor by any man, that is, any mortal man, or any meer man; but by Christ, God and Man, after his resurrection. This description the Apostle addeth of purpose to maintain his Apostolical calling, and authority, against the slanders of the false Apostles, who gave out that he was not lawfully called to the apostleship. For there are two sorts of lawful callings to the Ministery of the Word: ordinary and extraordinary: the ordinary being indeed of God; but yet by men following therein the order of God, & such is the calling of the ordinary Ministers of the Wordan other calling there is without humane means, of and by God; or the Lord Christ himself; and such was the calling of the Prophets in the Old Testament, and the Apostles in the New. This calling is extraordinary, and ever accompanied with the infallibility, or never-erring in doctrine, 2 Pet. 1.21. Joh. 16.13. Now that the Apostle Paul had such an extraordinary calling is clearly proved, and the manner thereof described, Act. 9.

but by Jesus Christ] Christ no doubt is man, but he is God also, and head of the Church, and in this respect exempted out of the ordinary number of men: the Apostles meaning is, that no meer man, whosoever was the Author, means, or instrument of his calling to be an Apostle; and therefore it is not onely lawful, but altogether divine and equal to that of the rest of the Apostles; which the Apostle urgeth, to stop the mouthes of the false Apostles that villified his Ministery in comparison of others, to the end that they might introduce the neceſſity of the Mosaical ceremonies, which the Apostles made use of among the Jewish novices, but Paul had quite eastheered amongst the Gentiles.

V. 4. *who gave himself for our sins*] Gave himself to death, to expiate our sins by his most precious bloud.

deliver us from] Gr. *take us out.*

present evil world] Out of that most corrupt state which is without Christ, Joh. 17.15.

V. 5. *for ever and ever*] Gr. *for, or, to worlds of worlds.*

V. 6. *removed*] He useth the passive voyce to cast the fault upon the false Apostles, and the Prefent Tence, μετατίθεσθε, to give them to understand, that it was not already done, but in doing.

from him that called you] Either from God, who of his great mercy called you inwardly to the knowledge of his free grace in Christ, or from me who called you outwardly by the preaching of the Gospel to the grace of Christ.

V. 7. *perverte the Gospel of Christ*] For there is nothing more contrary to free justification by faith, which is the summe and main scope of the Gospel, than to maintain justification by the Mosaicall rites, or the works of the Law.

V. 8. *though we, or an Angel from heaven*] Or, *if we.* This is an impoſſible caſe, but the Apostle by propounding it, most confidently averreth the certainty of the curse that shall come upon those that preach any other Gospel. See the like form, Joh. 8. 55. *If I should say I know him not, I shall be a lyar*; and 1 Cor. 13.1,2,3.

other Gospel unto you, &c.] Adding of his own invention any thing unto the substance of the doctrine, any article of faith or sacrament; which was the practice of the false Apostles; teaching, that we must be justified, not by faith alone, but by Mosaical rites also, and the works of the law. And it is worthy the obſerving, that the Apostle saith not, If we or an Angel from heaven preach unto you any Gospel contrary to that which we have preached; but, παρ' ὃ, τὸ ὅσον ἐπὶτῷ μικρῷ, beside that, or other than that we have preached: whereby he insinuates, *saith Chryſoſtome and Oecumenius, that it is an accurſed thing to make any the least addition to the doctrine of the Gospel*, Rev. 22.19.

than that] Gr. *beside that.*

V. 9. *than that*] Gr. *beside that.*

V. 10. *perſwade men, or God*] Or, *make faith to men*; or, *seek to entear our selves to men*; or, *plead my cauſe before men*. That is, doe I perſwade you to obey men, or God? or, do I study to pleaſe, or seek to approve my self and my ministery to men, or to God? for so the word πείθω sometimes signifieth, as in that proverbial verſe, *διὸρα. Θεὸς πείθει, διὸρα. Φίλιππος βασιλέας*

for if I yet pleaſed men] If I should yet seek to pleaſe men, as I did when I was zealous of the traditions of my fathers, and perſecuted the Church of God extremely, to gain the more favour of mine own Nation, I should not be a true servant of Christ, but dissemble with God and the world.

V. 12. *revelation of Jeſus Christ*] Whether this revelation was when he journied to Damaſcus, and was smitten to the ground, and there shone round about him a light from heaven, and Christ spake unto him, Act. 9.5. *as Saint Jerome conceiveth*; or when he was rapt up in Paradiſe, 2 Cor. 12.4. *as Aquinas imagineth*, it cannot be certainly defined; onely this is certain, that Saint Paul had the knowledge of the Gospel by immediate revelation from Christ.

beyond meaſure, &c.] See Act. 9.1.

V. 14. *above many mine equals in mine own Nation*] Gr. *equals in years.*

traditions of my fathers] Either he meaneth the Phariſaical traditions, for he was a Phariſee, and the son of a Phariſee. Or, he may understand by *traditions* such ordinances as his fathers received from God himself; but with this erroneous opinion of the Phariſees, that he might be juſtified before God for those legall observations. This Text seemeth to be parallel to Phil. 3. 6. *concerning zeal, perſecuting the Church, touching the righteouſneſſe which is in the Law, blameleſſe.*

V. 15. *ſeparated me from my mothers womb*] He speaketh of Gods everlasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees; The everlasting counsel of God, his appointing from his Mothers wombe, and his actual calling. See Rom. 1.1.

V. 16. *I might preach him*, &c.] See Epheſ. 3.8.

I conferred not with fleſh and bloud] Or, *conſulted.* This may seem contrary to that which himself saith, Chap. 2.2. I communicated the Gospel with them at Jeruſalem. But the reconciliation is easie; here he denyeth that he conſulted with fleſh and bloud, that is, with any man living, namely, whether he were rightly instructed in the Gospel, or whether he ought to preach it; for of this he neither did nor could make queſtion after he received the Gospel by the immediate revelation of Christ: but there he affirmeth, that he communicated with the Apostles at Jeruſalem, not to learn any thing from them, for that he expreſly denies Verſe 6. but to receive a teſtimony from them of his conſent with them in the doctrine he had preached in Arabia and Syria; for he had preached the Gospel before he conferred with them.

V. 18. *I went up*] Or, *I returned.*

to see Peter] Gr. Tec. *to enquire of Cephas.* The Greek word ἱστορῆσαι, ſignifieth more than to *see* or *viſite*, namely, *as Heſychius explaines the word, πυθέσθαι ἀκριβῶς*, to enquire into, to take ſpecial notice of, and acquaint himſelf with Peter and his proceedings.

V. 19. *other of the Apoſtles ſaw I none*] Because it might be objected, that indeed he was called of Christ in the way, but afterwards was instructed by the Apostles and others, and so was not of the number of them that were to be credited without exception: Saint Paul answereth, that he began straighway after his calling, to preach the Gospel at Damaſcus, and in Arabia, and was not from that time at Jeruſalem, but onely fifteen days, where he saw onely Peter and James; and after he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Jews, who knew him onely by name, so far off was it that he was there instructed by them.

V. 22. *And was*] Or, *But was.*

V. 24. *And they glorified God in me*] They glorified Christ who spake in me; or they glorified God for me, they bleſſed his Name for my conversion; or *as the Greek Scholiaſt*, they praiſed God in me: not this or that Teacher, but God himſelf, who alone was my Teacher.

CHAP.

CHAP. II.

Vers. 2. *I went up by revelation*] Gr. *according to revelation*. He was not sent for by the Apostles to Jerusalem, there to give an account of his preaching; but the Spirit by special revelation moved him, that by conferring with the Apostles themselves, and knowing their resolution in the main point then in difference concerning the observation of legal Rites, he might stop the mouthes of the false Apostles, who gave out that he taught divers doctrines from them, and consequently that the faithful were rather to follow them than him, they being more, and he but one; they converfing with Christ himself, and called to the Apostleship before his Ascension, Saint Paul after.

communicated unto] Gr. *consulted with*. Chap. 1. 16.

privately] Or, *severally*.

had run in vain] By the metaphor of *running*, he setteth forth his alacrity, earnestness and diligence; like to theirs who prove masteries, and run in a race for a rich prize. (1 Cor. 9. 26. 2 Tim. 4. 7.) Now in those that run in a race, two things are considerable, their labour and swiftness in running, and the end for which they run; to wit, the gaining the prize; which if they miss, they run in vain. This prize he accounted the fruit of his preaching, which had been little or none among the Jews, who were zealous of the Mosaical Rites, if by his communicating with the chief Apostles he had not taken away that rub which was cast in his way, that his preaching and practice was dissonant from theirs: although the Apostle nothing doubted of the certainty of his doctrine, yet because there were certain reports cast abroad of him, that he was of another opinion than the rest of the Apostles were, which thing might have hindered the course of his Ministery, and in some places quite stop'd it, he took this journey to Jerusalem, to remove that obstacle.

V. 4. *which we have in Christ Jesus*] Freedom from the curse of the moral Law, and the burden of the ceremonial, which we have in Christ, that is, in Christianity, or purchased by Christ, who in the fulness of time was made of a woman, and made under the Law; to redeem them that are under the Law, Gal. 4. 4. Chap. 5. 1.

V. 5. *gave place*, &c.] We gave no way to those crafty companions, who by deceit and counterfeit holiness crept in among the faithful, who came to espie our liberty, that thereby they might ensnare and enthral us: to these we gave no respit not for an hour, to lay their traps for us, nor in any thing yeelded unto them, to betray our Christian liberty.

with you] Gr. *to*.

God accepteth no mans person] See Rom. 2. 12.

seemed] to be somewhat] Gr. *are of reputation*.

V. 7. *The Gospel of the uncircumcision was committed unto me*] That is, I had commission to preach to the Gentiles who were uncircumcised, as Peter to the Jews: which commissions were not yet so restrictive, but that Saint Peter preached to the Gentiles, and Saint Paul to the Jews, as it may be clearly proved out of the Acts of the Apostles; but the Gospel of circumcision is said here to be committed to Saint Peter, and of uncircumcision unto Paul; because Peter was first and chiefly sent to preach to the Jews, and Saint Paul to the Gentiles, and God most blessed Saint Peters labour among the Jews, and Saint Pauls among the Gentiles.

V. 8. *was mighty in me towards the Gentiles*] Gr. *wrought in me*. Word for word, wrought effectually: and this efficacy shewed it self in three things especially; the great number of converts, the power of miracles, and the extraordinary gift of the holy Ghost bestowed upon the faithful by the means of his ministery.

V. 9. *who seemed to be pillars*] Or, *were counted*. Whom alone, and onely these men counted for pillars of the Church, to support it, and the doctrine of faith, by whose authority if my preaching were not upheld, it must fall to ground. *Oecumenius out of Eusebius his first book of Ecclesiastical Story, and Clemens Alexandrinus writeth, that this Cephas mentioned with James and John, was not Peter the Apostle, but one of the 70 disciples of that name: but S. Jerome in his Comment. in epist. and Greg. Nom.* 18. *upon Ezekiel refute this opinion, and it may easily be disproved out of this Text, for it is not likely that the Apostle would have ranked any of the 70. disciples with James and John, two of the chief Apostles and pillars of the Church; neither would the false Apostles have opposed the authority of one of the 70 disciples against Saint Paul, whom they could not deny to be an Apostle. Besides, to take away all ambiguity, the Apostle verse* 11. *calleth him Peter.*

V. 10. *Should remember the poor*] That is, to make collections in the Churches of the Gentiles for the Saints of Jerusalem; which Saint Paul did most willingly and effectually, as appears out of the 1 Cor. 16. & 2 Cor. 8, 9.

forward to do] Gr. *diligent*, or *careful*.

V. 11. *Peter*] Gr. Tec. *Cephas*.

I withstood him to the face, because he was to be blamed] Gr. *condemned*. Some interpret κατὰ πρόσωπον, in outward appearance and in shew: for they conceive that Peter and Paul were not in earnest, but the one reproved the other before the multitude, and the other replied not at all though he could justly, that by the reproof of the one, and silence of the other, both Jews and Gentiles there present, might learn that the Judaical rites were not to be eagerly retained, but by degrees to be relinquished, and as it were honourably to be interred; *This was the opinion of S. Jerome (who is as hot with S. Austine about this quarrel of the Apostles, or rather hotter than the Apostles themselves) And of the Greek Fathers, whom he alleageth for himself. Their chief reason was this, that if Saint Paul had reproved Peter in earnest for his complying at this time with the Jews, he had reproved him for that of which himself was guilty. For he as he professeth, that to the Jews he became a Jew, that he might win the Jews, so by the advice of James and the Elders,* Acts 21. 24. *he shaved his head, and purified himself with four other men that had a vow on them. But S. Austine affirmeth most truly, that Saint Paul reproved Saint Peter in earnest. For the Text saith, which is part of the Canonical Scripture, and therefore infallible, that Saint Peter was faulty and to be blamed.* His fault was, as is afterwards expressed, dissimulation, and halting between two opinions; before the Jews came from James, he freely conversed with the Gentiles, and did eat of meats prohibited by the Law of Moses: but after these came, for fear of displeasing them, in the lawful use of his Christian liberty, he withdraweth himself from them, and giveth a great scandal to the Gentiles, and a blow to Saint Pauls preaching, who had taught that those legal ceremonies were now abolished, and all Christians freed from that yoke. What Saint Paul did was of another nature by the advice of James, to refute a false slander cast upon him, when there was no Gentiles by, to be scandalized thereat.

V. 13. *dissembled likewise with him*] Gr. *joyned in hypocrisie with*.

dissimulation] Gr. *hypocrisie*.

V. 14. *walked not uprightly*] Gr. *with a right foot*. Word for word, the Original signifieth, to walk with a right foot, which he opposeth to halting and dissembling.

truth of the gospel] He calleth the truth of the Gospel, both the sincere doctrine it self, and also the use of the same, which we call practice.

If thou, being a Jew, livest after the manner of Gentiles] He meaneth not that Saint Peter lived dissolutely after the manner of the Gentiles, as those whom the zealous Father reprehending saith, *Gentes agimus sub nomine christi*: But that like the Converts among the Gentiles, he used his Christian liberty, in eating all sorts of meats, without putting a difference between clean and unclean.

why compellest thou the Gentiles] Gr. Tec. *how is it thou compellest*.

V. 15. *not sinners of the Gentiles*] Sinners estranged from the covenant of grace, destitute of the Rule of the Law, men in a deplorate and desperate estate, such as the Jews accounted all the Gentiles and Paynims to be in, Ephes. 2. 12. and yet themselves could not be justified by the Law, which they of all other might have made the least claim unto.

V. 16. *by the works of the law shall no flesh be justified*] See Rom. 3. 20.

V. 17. *But if while we seek to be justified*] Before he goeth any further, he meeteth with their objection who abhorred the doctrine of free justification by faith; because, say they, men are by this means withdrawn from the study of good works, and in this sort they framed their objection; If sinners should be justified through Christ by faith without the law, Christ should seem to approve sinners, and as it were exhort them thereunto by his ministery? Paul answereth, that this consequence is false, because Christ destroyeth sin in all true beleevers. For therefore, faith he, do men flee unto Christ through the terrour and fear of the law, that being quit from the curse of the law, they may be saved by him, and that he together with his justifying them, beginneth in them by little and little that strength and power of his, which destroyeth sin, to the end, that the old man being abolished by the virtue of Christs death, he may live in them, and they may consecrate themselves to God: therefore if any man give himself to sin after he hath received the Gospel, let him not accuse Christ, nor the Gospel, but himself, for that he destroyeth the work of God in himself.

by Christ] Gr. *in*. See Rom. 3. 4.

V. 18. *destroyed*] Gr. *have dissolved*.

V. 19. *through the law am dead*] Or, by. Gr. *was*. The law which terrifieth the conscience, bringeth us to Christ, and he onely causeth us to die to the law. Indeed, because that by making us righteous, he taketh away from us the terrour of conscience, and by sanctifying us, causeth a through-mortifying of lust in us; that it cannot take such occasion to sin by the restraint which the law maketh. See Rom. 7. 10, 11.

V. 20. *I now live in the flesh*] By living in the flesh, he understandeth not walking according to the flesh, or living in a carnal

carnal and fleshly manner, but living in this frail and mortal body.

gave himself for me] What he speaketh of himself belongeth to all true beleevers; but he applieth the benefit of Christs passion to himself in particular, as well to teach us special faith and affiance in Christ, as to enflame our love to him, to whom we are as much indebted, as if he had shed his bloud for us alone and in particular.

V. 21. *dead in vain*] Although there be many uses and benefits of Christs death, besides our justification; yet the Apostles argument is very strong, that there would have been no necessity for our salvation that Christ should have died, and by his bloud expiated our sins, if men might have been justified by the works of the law, either ceremonial or moral.

CHAP. III.

Vers. 1. *Who hath bewitched you*] The word in the Original, ἐβάσκανε, is derived, ἀπὸ τῆς φάσκειν κακὸν, burning with the eye, signifying a kind of witchcraft practised upon the eyes of young children and cattel, according to that of the Poet; *Nescio quis teneros oculus mihi fascinat agnos*: and the meaning of the Apostle is, that as those witches, who cast venemous beams out of their eyes, mischief children and sucklings; so those false teachers poysoned the tender faith of the Galatians: or as the devil by those witches put out the eyes of the body, so the evil spirit by those false teachers his instruments, put out the eyes of their minde; *ita quomodo tenera ætas nocere dicitur fascino, sic etiam Galatæ in christi fide nuper nati & nutriti latte veluti quodam fascinante sint vociti, & stomacho fidei nauseantes Spiritus sancti fidem evomuerint.*

crucified among you] Christ was laid before you so notably and so plainly, that you had his lively image as it were represented before your eyes, as if he had been crucified in your sight: or Christ was crucified among you, that is, suffered much in his members persecuted among you. In which sense Christ speaking to S. Paul said; *Saul, Saul, why persecutest thou me?* Act. 9. 5, 6. and to S. Peter, a little before his death, *I go again to Rome to be crucified*, as we read in the *Ecclesiastical Stories*.

V. 2. *received ye the Spirit*] Those spiritual graces and gifts, which were a seal as it were to the Galatians, that the Gospel that was preached unto them was true. But here it may be objected, that the Galatians received not the Spirit by faith, but faith by the Spirit. For faith is the gift of God, and a special work of the Spirit in the heart. Hereunto it may be answered, that either the Apostle meaneth by the Spirit, the extraordinary gifts of the Spirit, as the gift of tongues, and healing, which the Galatians received by Pauls preaching the Christian faith among them; or else he meaneth by the Spirit, the spirit of comfort, and sanctification, which goeth not before, but followeth true faith; for being justified by faith we have peace with God, and feel the spirit of comfort within us.

of faith] That is, the word and doctrine of faith, Rom. 10. 8.

V. 3. *perfect by the flesh*] By the flesh, he meaneth the ceremonies of the law, against which he setteth the Spirit, that is, the spiritual working of the Gospel. Heb. 7. 16. & 9. 10.

V. 4. *so many*] Or, *so great*.

in vain] εἰκῆ, That is, without any profit; So *S. Basil useth the phrase, Hom. adv. Heb.* ὦ πόσας νύκτας εἰκῆ ἠγρυπνήσατε, *O how many nights have you watched, how many days have you spent unprofitably?*

V. 6. *Even as Abraham beleeved God*] See Gen. 15. 6.

accounted to him] Or, *imputed*.

for righteousness] Gr. *to*.

V. 8. *In thee shall all nations be blessed*] See Gen. 12. 3.

V. 9. *with faithful Abraham*] Not by faithful Abraham: to give us to understand, that the blessing cometh not from Abraham, but from him by whom Abraham and all his posterity is blessed.

V. 10. *are of the works of the law*] They who are of the works of the law, that is, they which stand upon the works of the law for their justification, or which value their righteousness by the performance of the law are accursed, therefore they are blessed which are of faith, that is, they who have righteousness by faith.

Cursed is every one that continueth not in all things] See Deut. 27. 26.

V. 11. *The just shall live by faith*] See Hab. 2. 4. Rom. 1. 17. Heb. 10. 38.

The man that, &c.] See Levit. 18. 5.

V. 12. *the law is not of faith*] The Law promiseth life to all that keep it, and therefore if it be kept it justifieth and giveth life; but the Scripture attributing righteousness and life to faith, taketh it from the Law, seeing faith justifieth by imputation of anothers righteousness, and the law by the performing of the work in our own person.

V. 13. *hath redeemed us from the curse of the law*] In these words he preventeth an objection, How can they be blessed whom the Law pronounceth to be accursed? because Christ sustaineth the curse which the Law laid upon us, that we might be quit from it.

Cursed is every one, &c.] See Deut. 21. 23.

V. 15. *covenant*] Or, *testament*.

V. 16. *And to seeds, as of many; but as of one*] The word *seed* is sometimes taken for the whole posterity, as Gen. 15. 18. Sometimes for a particular person descended from such an one, as Gen. 4. 25. and 21. 13. and here the Apostle sheweth that it must be taken in the second sense, teaching that Christ is that *seed*, as it is afterwards expounded.

which is christ] That is, all his mystical body, viz. the whole Church, having all their life and being from him, and also participating of the glory of his name; all which are as one feed consisting of Jews and Gentiles, 1 Cor. 12. 12. For it is the scope of the Apostle to prove the assurance of eternal life to all beleevers for Christs sake, according unto the promise made unto Abraham.

V. 17. *which was four hundred and thirty years after*] These years are to be reckoned from the promise first made to Abraham, which fell upon the 75. year of his age.

V. 19. *Wherefore then*] serveth *the Law*] If the inheritance be not by the law, then why was the law given after the promise was made? the Apostle answereth, to reprove and convince men of sin, and so to teach them to look unto Christ in whom at length that promise of saving all people together should be fulfilled, and not that the law was given to justifie men.

because of transgressions] To make them known, Rom. 3. 20. & 7. 7. and to convince men thereof; to discover the hainousness of sin, and to seal the condemnation thereof; thus drive men to seek for the remedy of grace in the promised Messiah.

till thy seed should come] This use of the servile manuduction was to last during the Churches infancy, and prone els to fall into sin by infirmity, or ignorance; but it was to be laid by and surcease at the coming of Christ into the flesh, who collecting into one and the same body the whole Church of Jews and Gentiles together, supplying the same with the abundant graces of the Spirit in knowledge and virtue, hath made the same to be effectually acknowledged the blessed seed, or progeny of the children of God, vers. 26. wholly set and bent to love and obey him by the Spirit of adoption and grace, and not by the spirit of terrour as of old, Rom. 8. 15.

ordained by angels] God would shew in the very outward manner which he observed in giving the law, that thereby there was no access for man to his grace for obtaining life and the inheritance; and therefore he appeared there in such an extremity of terrour, that upon the peoples request which was not able to endure those terrours, it was needful that Moses came between, who was as the mediatour of that communication, Exod. 20. 19. Heb. 12. 19. being therein the type of Christ the onely Mediatour of propitiation, by whom we have access to God with confidence. Now although there is no mention made of the ministery of Angels by Moses in giving the Law, yet may it well be gathered from divers other Texts of Scriptures, as Act. 7. 53. Heb. 2. 2.

in the hand of a Mediatour] Some by this Mediatour understand Moses, whom God did use as an interpreter between himself and the people in giving the Law: others understand Christ himself by whom God led the people of Israel out of Egypt through the wilderness, and spake to Moses on Mount Sinai, Act. 7. 38. 1 Tim. 2. 5.

V. 20. *Now a mediatour is not a* mediatour *of one*] Either the meaning is, a Mediatour is not a Mediatour of one party, but betwixt two, and those disagreeing; this sheweth that at the giving of the Law there was a difference and a distance between God and us, which difference grew from this, that we were transgressours of the Law: or the meaning is, a Mediatour is not a Mediatour of one Covenant onely, but as well of the Covenant of grace as of the Covenant of works.

but God is one] In these words he taketh away an objection, lest any man might say, that sometimes by consent of the parties which have made a Covenant, something is added to the Covenant; or the former Covenants are broken; this, saith the Apostle, cometh not to pass in God, who is always one and the self same, and like to himself, and hath the same scope and end in both his Covenants; for Christ is the end of the Law: or, that God is still the same in holding a distance between himself and transgressours, if they seek to be justified by the Law.

V. 22. *all under sin*] See Rom. 3. 9.

V. 24. *Wherefore the law was our school-master*] A means and instrument to rule and regulate our minds and actions agreeable to the infancy of the Church with a great deal of austerity. The Jews under the law here are compared to children, and the faithful under the Gospel to men of riper years that need no school-master; the school-master is the Law, both Moral and Ceremonial. For the Moral Law leadeth unto Christ by convincing us of sin, and denouncing the curse

curse against it, shewing us thereby that if we desire to escape that curse we must flie to Christ for refuge, who hath redeemed us both from sin and curse; and the Ceremonial Law also brings us unto Christ; because the same not onely convinceth men of sin, but also exhibiteth types and figures of Christ and his benefits: and teacheth that whatsoever was shadowed out by them, was truly to be found in Christ, Heb. 9. 10, 11.

V. 27. *as many of you*] See Rom. 6. 3.

as have been baptized into christ] To all that are baptized in Christs Name with the inward baptism as well as the outward Christ is effectually applyed, even like a garment to the body, to communicate unto them his justice, life, right, and dignities: that as himself is the Son of God by nature, they shall be made his children by grace and adoption, and that without all distinction of either nation, state, or condition.

have put on christ] As a spiritual garment wherewith our spiritual shame and nakednesse is covered, and we are adorned as with rich and comely apparel.

V. 28. *for ye are all one in christ Jesus*] That is, countrey, sex, or nation makes no difference; but if we are true beleevers, we are in equal esteem with God; or we are all one in Christ, that is, we make all one mystical body communicating with Christ as our head, and one with another as members.

CHAP. IV.

Vers. 1. NOw I say] He declareth that by another similitude which he said before, concerning the school-master: for he saith that the Law, that is, the whole government of Gods house according to the law, was as it were a kind of Tutorship, or office of an Over-seer appointed for a time, and that we should at length come to be at our own liberty, and live as children, not as servants. Moreover he sheweth by the way, that that governance of the Law was as it were an A. B. C. or Accidence in comparison of the doctrine of the Gospel.

V. 3. *elements of the world*] Or, *rudiments*. By the elements of the world he understandeth the corporal types and carnal Ceremonies of the Law, which are called elements or rudiments; because that God by them instructed the Church as it were by rudiments, and afterwards powred out his holy Spirit most plentifully in the time of the Gospel.

V. 4. *when the fulnes of the time*] The full grown age of the Church to be freed from under this wardship; or when the time was fulfilled which God had appointed for to send his Son into the world.

God sent forth his Son] ἐξαπέστειλε, He sent out of himself, or his essence; or from heaven: for God would have that the eternal Son in his bosom by taking humane flesh should come out of him as it were, and manifest himself unto the world; or issue forth out of the eternal palace of his glory, and in his own person upon earth fulfill the work of the redemption of mankinde.

made of] Not born as other men, but made by the holy Ghost out of the flesh and bloud of the Virgin Mary, without the concurrence of man, Gen. 3. 15. Isaiah 7. 14. Mic. 5 3. Luk. 1. 31. & 2. 2.

a woman] The word γυνὴ, is here taken, as often else where in Scripture, for the name of the sex, and generally a maid that is marriageable is termed by the Greeks γύνη. So saith *Procopius*, γύνη λέγεται ἡ παρθένος, πλησίας δὲ κάθοις, and so the civil Lawyers; *titulo de verb. signif. Mulieris appellatione etiam virgo viripotens continetur*. This text therefore maketh nothing for *Helvidius*, nor against the perpetual virginity of Mary.

made under the law] Having taken upon him the form of a servant, Phil. 2. 7. he made himself subject to the entire observation and satisfaction of the whole law: thereby to purchase to all beleevers the right and claim to eternal glory, and to deliver them not onely from the malediction of the Law, but also from the burden of all the legal rites and ceremonies.

V. 5. *under the law*] That is, that were under the yoke of the ceremonial law, and also under the curse of the morall; whereof he speaketh in the former Chapter.

the adoption of sons] Therefore was the Son of God sent to redeem us, that he might purchase and graciously communicate the right of Son-ship (which he hath by nature) to all the faithful, 2 Cor. 6. 18. This adoption of the Son of God was from everlasting, but is revealed and shewed in the time appointed for it.

V. 6. *And because ye are sons*] He sheweth that we are in such sore free and set at liberty, that in the mean season we must be governed by the Spirit of Christ, which reigneth in our hearts, and teacheth us the true service of the Father; but this is not to serve, but rather to enjoy true liberty as becometh sons and heirs.

the Spirit of his Son] See Rom. 8, 15. The holy Ghost is both of the Father and the Son: but there is a peculiar reason here why he is called the Spirit of his Son; to wit, because the holy Ghost sealeth up our adoption in Christ, and giveth us a full assurance of it.

V. 7. *a servant*] The word *servant* is not taken here for one that liveth in sin, which is proper to infidels, but for one that is yet under the Ceremonies of the Law, which is proper to the Jew.

an heir of God] Some read *heir by God*, that is, by his grace and mercy; others, *heir of God*, because coheirs of Christ, who is the Son and Heir of God.

V. 9. *turn ye again*] Or, *turn ye back*.

to the weak and beggarly elements] Or, *rudiments*. The carnal Rites of the Mosaical Law are called here *weak and beggarly elements*, being considered apart by themselves, without Christ; and for the Galatians to fall back from Christ to these Ceremonies, was nothing else but to cast away riches, and follow beggery.

V. 10. *Ye observe days*] Ye, following the doctrine of the false apostles, place holinesse and righteousnesse in the Mosaical observations of *days*, the Jewish Sabbath returning every week; and *moneths*, that is, the Feasts of the new Moons; and *times*, that is, the solemn yearly feasts of the Passover, the Pentecost, and Tabernacles; and *years*, that is, every fiftieth year, being the year of Jubile.

V. 12. *be as I am*] He mitigates and qualifies those things wherein he might have seemed to have spoken too sharply, declaring his good will towards them in such sort, that the Galatians could not but either be utterly desperate, when they read these things, or acknowledge their own lightnesse with teares, and desire pardon. Be you as I am, that is, take me for an example, who was once as zealous for those Legal Rites, as you are now; but now I count them, and all things else, but as dung, in comparison of the excellent knowledge of Christ. Phil. 3. 9.

V. 13. *through the infirmity of the flesh*] Either through the infirmity of your flesh I preached unto you; that is, I condescended to your capacity, and preached such doctrine as you were able to bear away: or, through the infirmity of my flesh, either being infirm in body, or much broken through manifold griefs and afflictions which I suffered among you. 1 Cor. 2. 3.

V. 14. *And my temptation*] That is, those daily troubles wherewith the Lord tried me amongst you. Acts 20. 19.

V. 15. *where is then the blessednesse*] Or, *what was then*. What is become of the great applause which you gave me at my first preaching, counting your selves most happy in me your Apostle? or, what talk was there abroad in the world, how happy you thought your selves, and blessed the time God sent me amongst you?

V. 16. *Am I therefore become your enemy*, &c.] Sith all men naturally desire the truth, and love it, how comes it to pass that any man should be hated for speaking the truth? *Saint Austine in his confessions yeeldeth a reason by distinguishing of truth*, Omnes amant veritatem lucentem, sed non redarguentem; *all men love the truth, when that truth conceyneth not themselves, they love truth shining, but not convincing; they love the truth when she discovereth her self, not when she discovereth themselves*. Hence is that true proverb, *Obsequium amicos, veritas odium parit*. The beams of the Sun, which refresh and cleer a sound eye, offend a sore eye, *uvit enim fulgore suo*.

V. 17. *They zealously affect you*] Or, *they are jealous over you*. He compareth the false teachers to jealous wooers, who can by no means endure any corrival; therefore, saith the Apostle, they exclude you from me, and the true doctrine of faith, which I have delivered unto you, that you may be wholly theirs, and I have no part in you: they zealously affect you, but not well, because not to a good end, but to impropriate you to themselves, and make advantage of you.

exclude you] Or, *exclude us*.

V. 18. *But it is good to be zealously affected always*] The faithful are to be commended for their zealous affection, and entire love to their Pastours, especially if it be constant, and for the truths sake; but the Galatians have quite forgotten me, since my departure from you: Out of sight, out of minde.

V. 19. *of whom I travail*] Ye are my children, whom with much pain and travail I brought forth before to Christ, but now ye have corrupted and defaced his image, and are fallen away from your former profession; and therefore I am now in labour with you, and travail with exceeding great pain the second time, till Christ be again perfectly formed in you, and you receive the right shape of Christians.

V. 20. *change my voice*] That is, either use other words among you, and turn my complaints into praises; or change my speech into groans, and my words into tears, to bewail your apostasie; and by those true ambastadours of my affection to perswade you to return to your former profession.

I Stand in doubt of you] Or, *I am perplexed for you*. Gr. *in you*.

V. 23. *born after the flesh*] That is, born, as all men are, by the common course of nature; for Agar was young, and it ceased not to be with her after the manner of women; whereas the womb of Sara was

was dead, and so the birth of Isaac from her was, as the Apostle speaketh, a similitude of the resurrection, above the power and force of nature.

by promise] By virtue of the promise which Abraham laid hold on for himself and his true seed: for otherwise Abraham and Sara were past begetting and bearing of children.

V. 24. *which things are an allegory*] Which are indeed a true story of things past, but yet do signifie somewhat else besides, as being types and representations of spiritual things, as likewise was the Brasen Serpent, John 3. 14. the marriage of Adam and Eve, Ephes. 5. 32. the passing of the Israelites over the Red sea, 1 Cor. 10. 1, 2. and the deluge, 1 Pet. 3. 21.

for these are the two covenants] Or, *Testaments*. That is, shew forth, point, and signifie a sacramental kinde of speech, like to that, Genes. 41. 26. and Matth. 26. 26. The two Covenants are the *old* and the *new*; the *old*, of the Law, wherein promise is made, that those who perfectly keep the Law shall thereby obtain salvation: and the *new*, of the Gospel, wherein eternal life is promised to sinners that repent and beleeve in Christ. Jer. 31. 31. Heb. 8. 8, 9.

which gendereth to bondage] Which bringeth forth children that are in bondage: for the law requireth a perfect obedience of men, or in case of failing, pronounceth a curse upon them; and of it self it is unable to free them from their natural servitude, and much more unable to procure them the grace of God, and the inheritance of everlasting life.

V. 25. *For this Agar is mount Sinai in Arabia*] Either the meaning is, Agar is also called Sinai, a mount in Arabia, whither Agar fled with her son Ismael, being thrust out of Abrahams house, from whom the mount it self (as some affirm) was afterwards called Agar by the Arabians, and from thence they themselves are called Agarens, Psal. 83. 6. Or the meaning is, Agar is a figure or image of Sinai, and of the Covenant of the Law, which was proclaimed on it; as Agar was a stranger without the blessed Seed, so was Sinai in Arabia the land of the Ismaelites, who illiued forth from Agar, without the limits of the land of promise.

and answereth to Jerusalem] Or, *is in the same rank with Jerusalem*. Some read *bordereth upon Jerusalem*; and *Genebrard in his comment upon the Psalms affirmeth, that there is a continual traffick from it to Jerusalem; Perpetuo enim is dorso sese versus Sionius montes exporrigit. But the Geographical Tables shew no such thing: and as Bunclus a Sorbonick Doctour, acknowledgeth, Sinai is full twenty days journey from Jerusalem.* The better Translation therefore is, it answereth to Jerusalem, that is, in the allegory and mystical signification.

V. 26. *But Jerusalem which is above*] The true Christian Church, which seeketh her salvation, not by the first Covenant of the Law, but by the second, of the Gospel, which is said to be *above*, partly because it hath its original from heaven, partly in respect of the part triumphant in heaven, partly in respect of the militant, which steers in course to heaven, Phil. 3. 20. and shall in the end be brought thither.

which is the mother of us all] As Sara was the mother of Isaac, the proper heir of his father Abraham, so is the Christian Church the mother of all the faithful, who are heirs of the Kingdom of heaven, whether they be Jews or Gentiles.

V. 28. *as Isaac was*] Gr. *according*, or, *after the manner of Isaac*. Who was as the first begotten of the supernal Jerusalem, as Ismael was of the slavish Synagogue.

are the children of promise] See Rom. 9. 8.

V. 29. born *after the Spirit*] That is, by virtue of Gods promise, and after a supernatural and spiritual manner, Sara conceiving in her old age rather by faith than by lust.

V. 30. *Nevertheless*] Gr. *But*.

cast out the bond-woman and her son] Gr. Tec. *her self and her son*. See Gen. 21. 10.

CHAP. V.

Vers. 1. STand fast, &c.] Gr. Tec. *Christ hath made us free, stand therefore in that liberty, and*.

and be not intangled] Gr. *held*, or, *kept in with*. Tied or fastned thereunto as it were with cords and ropes. A comparison taken from Oxen, who have the yoke bound fast to their horns or neck, thereby to force them, subdue, and keep them in.

again with the yoke of bondage] It doth not appear that these false Galatians had submitted themselves to the yoke of Moses before their conversion to Christ, and now after their falling away from Christ, had enslaved themselves the second time to those legal observations; but the meaning is, Before ye were subject and enslaved to your Idols, being redeemed from that slavery, do not enthral your selves again to a new bondage of Ceremonies, take not upon you a new yoke, and so heavy an one as neither we nor our fathers were able to bear, Acts 15. 10.

V. 3. *I Paul say unto you, that if ye be circumcised*] See Acts 15. 1. If ye be circumcised, out of this perswasion, to be justified thereby, Christ shall profit you nothing; for justification by faith, and justification by the works of the Law cannot stand together; he instanceth particularly in circumcision, because it was the ground of all the service of the Law, and chiefly urged by the false Apostles. It is true, Circumcision in another place is called *the Seal of the righteousness of faith*; but here we must have consideration of the circumstances of time, for now had Baptisme come in the place of Circumcision: and moreover Paul reasoneth according to the opinion that his opposites (the false teachers) had of it, who made it a matter of salvation, and necessary means of justification.

V. 3. *For*] *But*, or, *And*.

is a debtor to do the whole law] Because he that observeth the Ceremonial Law in one thing, is bound to observe it in all; and what a servitude were that? The reason is evidently drawn from the connexion which is between all the parts of the Ceremonial Law, and the curse pronounced against all who fulfill not that whole law to a tittle.

V. 4. *Christ is become of no effect unto you*] Gr. *Ye are made void, frustrate, or abolished from Christ*.

are justified by the Law] That is, ye frustrate and make void your justification by Christ, who seek to be justified by the Law, for indeed no man is, or can be justified by the Law. See Rom. 3. 20.

ye are fallen from grace] That is, from the true doctrine of Christs free grace, for that cannot consist with justification by the works of the Law.

V. 6. *For in Jesus Christ*] Seeing in Christ we have spiritual circumcision, there is no need of carnal; they therefore who were circumcised before they believed, namely, such of the Jews as were called to the knowledge of the truth, gain nothing thereby, neither do the unbeleeving Gentiles lose by their uncircumcision. Chap. 6. 15.

but faith which worketh by love] The word in the Original ἐνεργουμένη, being in the Mean voice, may be taken either actively or passively, if passively, the meaning is, that faith is actuated, quickened and moved by love to do good works; if actively, then the meaning is, that it is not a dead and unworking faith that justifieth us, but a living and operative faith, according as S. *James* teacheth us, Jam. 2. 26. and it must be a living faith by which the just shall live.

V. 7. *Ye did run well*] You were in the right way, and ye made so good progress, that ye out-strip'd many; and had ye not been stop'd and hindered, would have obtained the prize, which is eternal life.

who did hinder you] Or, *who did drive you back*.

V. 9. *A little leaven leaveneth the whole lump*] See 1 Cor. 5. 6. He addeth this, that he may not seem to contend upon a trifle, warning them diligently by a similitude borrowed from leaven, (Matt. 13. 33.) not to suffer the purity of the Apostolical doctrine to be infected with the least corruption that may be. By a little leaven, as S. Jerome observeth, he understandeth either, an errour but in one point or two, which corrupteth the whole Doctrine of Christianity; as a small quantity of Ratsbane poisoneth the whole milk: or a few false teachers, or erroneous beleevers are able to infect a whole Church or Congregation.

V. 10. *through*] Gr. *in*.

but he that troubleth you, shall bear his judgement] He singleth out some one, who was the ring-leader of all the rest, and either threateneth to excommunicate him, by his Apostolical authority, or denounceth against him Gods fearful judgement at the last day.

V. 11. *why do I yet suffer persecution*] He willeth them to consider, how that he seeketh not his own profit in this matter, seeing that he could eschew the hatred of men, if he would joyn Judaisme with Christianity: for at this time the Christians were most persecuted by the Jews, whose hatred was not so exasperated against the Apostles for preaching Christ crucified, as for teaching, that the Law of Moses was abolished, for which they were most zealous.

Croſs] Gr. Tec. *Croſs of Christ*.

V. 12. *cut off*] He compareth those who corrupt the doctrine of Christ, who maliciously set themselves against his preaching, to rotten members, which are to be cut off; lest the Gangrene spread over the whole body: and he alludeth, *as the Greek Scholiast noteth*, to the practice of Circumcision, which is a cutting off of the foreskin of the flesh, and casting it away; wishing, that they themselves might suffer what they do, that is, be cut off as superfluous flesh.

V. 13. *only use not liberty for an occasion to the flesh*] Because men are very apt to abuse their liberty, and turn the grace of Christ into wantonnesse, he addeth here, as else-where, a wholesome caution, that Christian liberty is not a license to do what men list, but a freedom from the heavy yoke of the law; to the end, that they may take upon them Christs easie yoke, and light burden, and more cheerfully serve him. Where the carnal Gospellers suck poyson, there the Holy Ghost sets an antidote, as Luk. 1. 74. *He hath redeemed his people, that being delivered out of the hands of our enemies we might serve him without fear in holiness and righteousness before him all the days of our life: and Rom. 8. 1. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit: & Rom. 6. 1. Where*

sin abounded: d grace did much more abound, what then? shall we continue in sin that grace may abound? God forbid: and Titus 2. 11. The grace of God that bringeth salvation hath appeared to all, teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously in this present world.

V. 14. *all the law is fulfilled in one word*] Some restrain the word, *all the Law*, to the second Table: others take it absolutely for the whole law; because none can love his neighbour as himself, but he must needs love God: and the love of God and our neighbour contains in it the whole law. Others understand the words thus, *all the law* is fulfilled in this one word, Thou shalt love thy neighbour; Rom. 13. 8. This precept is the complement of the whole law; that is, this precept added to the former Table, makes up the whole law. For so the Greek word, πληρῶν, is often taken.

Thou shalt love thy neighbour as thy self] See Lev. 19. 18. Mat. 22. 39. Rom. 13. 9.

V. 16. *This*] Gr. *but.*

walk in the Spirit] That is, dispose all your life and actions according to the instructions and motions of the holy Spirit, as well in the spiritual frame of Religion, proper and peculiar to the Gospel, as in all holiness of life and conversation. Some by the Spirit, understand the rational appetite, and by the flesh the sensitive, as *Lyra*: Some by the Spirit, understand the holy Ghost, and by flesh carnal concupiscence: as *Theodoret* and *Oecumenius*. Others with more probability affirm, that when Spirit and flesh, are set in opposition one against the other, that by Spirit, is to be understood that part of man which is regenerated by the Spirit, and by the flesh the natural corruption which cleaveth still unto the regenerate. See Rom. 8. 1.

ye shall not fulfil the lust of the flesh] Or, *fulfil not.*

V. 17. *the flesh lusteth against the Spirit*] For the flesh dwelleth even in those that are regenerate; but the spirit reigneth in them, although not without great strife. *S. Austine in his Exposition upon the Epistle to the Galatians*, affirmeth that they are under the law, and not under grace, in whom the flesh so lusteth against the spirit, that they cannot do what they would; but in *the 24. Chapter of his first book of Retractations*, he correcteth his former opinion, acknowledging that these words of the Apostle are meant, even of them, who are in the state of grace: *Quia & ipsi concupiscentias carnis habent contra quas Spiritu concupiscunt, nolentes eas habere si possent, & ideo non quæcunq; volunt faciunt, qui volunt sic cavere nec possunt; tunc autem eas non habebunt, quando nec corruptibilem carnem.*

do the things that ye would] Gr. *do not what ye would.*

V. 19. *Now the works of the flesh*] He setteth out that particularly, which he spake before generally, reckoning up some chief effects of the flesh, and opposing them to the fruits of the Spirit, that no man may pretend ignorance.

V. 22. *But the fruit of the Spirit*] Therefore they are not the fruits of free-will, but so far forth as our will is made free by grace. He saith not, the works of the Spirit, as before the works of the flesh, but the fruits of the Spirit; to teach us, that good works are not onely the effects of Gods Spirit, but also that they are acceptable and pleasing unto him, like most sweet and wholesome fruits, Matth. 3. 8. John. 15. 8.

V. 23. *against such there is no law*] *Such* may be either referred to the fruits of the Spirit, or to the persons who bring forth such fruit, against men so qualified there is no law to condemn them: for the law of God which is so severe and terrible to all men that are in the state of sin, is not so for all that unto the children of God, that do not maliciously set themselves against it; neither are they lyable to the malediction thereof, they submitting themselves willingly to the same, as a gentle mistress of their actions, and guide of their life and conversation.

V. 24. *have crucified the flesh*] We are not onely to mortifie our fleshly members, but also our inward affections, and to do this out of a respect to Christs Cross, which is a special means to crucifie these our lusts, when we consider that sin is so great and hainous an evil in the sight of God, that nothing but the bloud of the Son of God could expiate it.

affections] Or, *passions.*

V. 25. *If we live in the Spirit*] Or, *by.* If we be indued with the quickening Spirit of God; which causeth us to dye to sin and live to God, let us shew it in our deeds by holiness of life.

in the Spirit] Or, *by.*

V. 26. *Let us not be desirous of vain-glory*] He addeth particular exhortations, according as he knew the Galatians subject to diverse vices, and first of all he warneth them to take heed of ambition, which vice hath alwaies two companions, backbiting, and envie, out of which two it cannot be, but many contentions must needs arise.

CHAP. VI.

Vers. 1. IF *a man be overtaken in a fault*] Or, *although.* Gr. *taken before*, or, *preoccupated.* The word in the Original, προλημφθῆ, derived from πρὸ, and λαμβάνω, signifieth to be taken before he is aware, or to be presumed to be an offender, or taken before you, that is, publikely convicted of some fault or miscarriage: moderate and temper your reprehension of him with Christian meekness, according to that golden Rule of *S. Austine*; *Satisfedinem correptionis amor Christi temperet; & dilectionem proximi salutis cordiat.*

restore such an one] Gr. *set him right*, or, *in joynt again.*

lest thou also be tempted] He toucheth the sore, for they commonly are most severe Judges, who forget their own infirmity; and on the contrary, as *S. Augustine* observeth; The true sense and feeling of the infirmities we are subject to our selves, makes us tender and compassionately affected towards others; *Nihil tam ad misericordiam inclinat quàm proprii periculi cogitatio.* And *Virgil* brings in Queen *Dido* for a pattern in this kind, saying of her self, *Non ignara mali miseris succurrere disco.*

V. 2. *Bear ye one anothers burdens*] He sheweth that this is the end of reprehension to raise up our brother which is fallen, and not proudly to insult over him. To bear our brothers burden, is to have compassion on our brothers failings, and infirmities, which lye upon him, as a heavy load and burden, to support him with comfort; and use the best means we can to ease and releeve him, and by discreet reprehension amend him.

and so fulfil the law of Christ] That of loving one another, Joh. 13. 34. Which Christ calls his new commandment. For although it were also prescribed by Moses, Levit. 19. 18. yet it is called Christs law, forasmuch as it is not fulfilled but by his Spirit, and for that Christ so particularly commendeth it to his Disciples, as well by precept, as by his own example.

V. 4. *let every man prove his own work*] Let every man seek to have commendation of his own life, by examining and reproving himself, and not by reprehending others. In these words, the Apostle taxeth that vice in the Galatians, which is too too common in most men; who are sharp-sighted to espie small motes in other mens eyes, and cannot discern a beam in their own. *Nemo in sese tentat descendere, nemo; Sed præcedenti spectatur mantica tergo.*

rejoycing] Gr. *boasting.*

V. 5. *For every man shall bear his own burden*] See 1 Cor. 3. 8. A reason, wherefore men ought to have the greatest eye upon themselves, is, because that every man shall be judged before God according to his own life, and not by comparing himself with other men. *S. Jerome* upon this place noteth, that the Apostle in these words, obscurely intimateth, that whilest we live in this world, we may be help'd by the counsels, good advice, and prayers one of another; but after this life, we must stand or fall to our selves; no other can stead us by their prayers or other ways. *Dum in præsenti seculo sumus, sive orationibus sive consiliis invicem posse nos coadjuvari, cùm autem ante tribunal Christi venerimus, non Job, non Daniel, non Noha rogare posse pro quoquam, sed unumquemque portare onus suum.* Which though it be a truth, and maketh much against Popish invocation of Saints, and prayers for the dead, yet it seemeth not to be the natural interpretation of this Text; but rather that of Saint *Austine. De consen. Evang. lib. 2. cap. 30.* Where reconciling the seeming contradiction between this first verse and the second, he saith, that the word burden is taken in a different sense; *Alia sunt onera participandæ infirmitatis, alia reddendæ rationis Deo de actibus nostris.* In the Original, the words are different; in the second verse, it is βάρος, in this φορτίον, there by burdens are meant such sins and infirmities, wherewith our brother is aggrieved and burdened, but here by burden is meant the punishment of every mans own sin.

V. 6. *Let him*, &c.] See 1 Cor. 9. 14.

that is taught in the word] Gr. *catechised.* See Rom. 2. 18. The word in the Original is, κατηχούμενος, a word derived from ἠχὴ, a sound, and signifieth to resound, or instruct others, *viva voce*, by word of mouth, by speech sounding to their ears, to teach familiarly, as when children are taught the principles of religion; and hence cometh our English word catechising. Howbeit, as the Greek Scholiast truly observeth, *It is taken more generally for him that is any way taught and instructed; whether it be in the first principles, and rudiments, or points of greater difficulty: whether plainly and familiarly, as catechisers use to do; or more profoundly, as Doctors in the chair.*

communicate unto him that teacheth] Gr. *catechiseth*; or, *instructeth in the principles of faith*, 1 Cor. 14. 9. Let him afford him comfortable maintenance according to his ability; he saith not, μισθοδότω, but κοινωνείτω, contribute, but communicate unto him, as *Oecumenius* observeth, to signifie unto us, that the relief of the Pastour is not an alms-deed, but a kind of commerce and exchange of spiritual things for carnal. For he that teacheth bestoweth on his flock spiritual treasures; and they who are taught of him give him part of their temporal goods, (1 Cor. 9. 11.) so there is a communication on both sides.

V. 7. *Be not deceived; God is not mocked*] He commendeth liberality both to their Pastours, and to the poor; and first he reproveth them for pretending this and that, & all because they would not help their neighbours, as though they could deceive God: afterward he compareth works of charity to a spiritual sowing, which shall have a most plentiful harvest, and he compareth covetousness and niggardlyness to a carnal sowing, whereof nothing can be gathered but such things as being unprofitable fade away and perish by and by.

V. 8. *For he that soweth to his flesh*] That is, to the commodities of this present life; he that seeketh after wealth or honour, and such things onely whereby he may give satisfaction to his flesh, and enjoy carnal delights and pleasures, shall reap corruption; that is, a consumption in his estate, rottenness in his bones, and eternal death. But he that soweth to the Spirit, that is, desireth increase of spiritual graces, and by the grace of the Spirit distributeth liberally to the poor, and performeth all works of piety and charity in this life, shall have a most plentiful harvest in the life to come, and reap a most plentiful crop.

V. 9. *And let us not be weary in well doing*] See 2 Thess. 3. 13. He taxeth such as are liberal at the beginning, but continue not in well-doing, because the harvest seemeth to be deserred very long, as though the seed-time and harvest were at one instant.

V. 10. *houshold of faith*] They who are bred up in the same Church, which is the House of God, they who are joyned with us in the profession of the self-same true religion, ought to be preferred before all other in our charity: yet so notwithstanding that our liberality extend in some measure to all. Saint Augustine *upon these words inferreth that all men are equally to be loved; and that we must with a like affection wish to all men eternal life, though we cannot perform to all the like offices of charity. This seemeth to be repugnant to the doctrine of other Fathers, and the Schools generally, who teach that we ought more to love those of our kin than strangers, Christians than Infidels, virtuous believers than hereticks, friends than enemies; but they quarrel with this religious Father without cause, for elsewhere he desireth all virtue to be ordo charitatis, an order of charity, whereby we love first God, then our selves, after our neighbours, and then differently as we owe more obligation to them, or they better deserve of us: his meaning therefore in this place can be no other than this, that we ought to love all men* pari dilectione, *that is, with a like sincerity of true love, though not a like ardency of Christian affection; or that we ought to love all men alike as they are men, and desire truly their salvation, though as he sheweth, we neither can nor are bound to perform the same offices of charity to all.*

V. 11. *How large a letter*] The words in the Original, πηλίκοις γράμμασι, may signifie either with how great characters I have written unto you; or what a large letter I have written unto you; those who follow the first Translation make this to be the sense, to disabuse and undeceive you I have made shift though I cannot write well, yet with mine own hand in great and ill-shaped letters to give you an undoubted testimony that I preach not circumcision; so *Oecumenius*. Others interpret the words thus, You see with what capital letters I have written divers sentences in this Epistle, that you might take special note of them, *such letters Jerome in his Preface upon Job*, calleth *unciales literas*; and the Poet *grandes, Grandibus in tumuli marmore cæde notis.* They who follow the latter Translation, make this construction of it: You see what pains I have taken for your satisfaction, to write to you a letter of a large size, and that with mine own hand; which I use not to do. It is true that the Apostle wrote larger letters than this, as namely to the Romanes, and to the Corinthians: but he wrote them not with his own hand, as he did this. For that to the Romanes was written by the hand of *Tertius*, Rom. 16. 22. And the Epistles to the *Corinthians* are supposed by the Learned to have been written by others; the first by the hand of *Sosthenes*, the second by the hand of *Timothy.*

V. 12. *make a fair show in the flesh*] Gr. *good face*, or *fair countenance.* A fair shew against the truth in keeping carnal rites and ceremonies; they urge circumcision upon you, not out of any affection and zeal that they bear to the Law; but onely for this purpose, that they may purchase themselves favour among those of their own sort, and escape the malice and persecution of the Jews.

in the flesh] Or, *in your flesh.* In causing you to be circumcised.

for the cross of Christ] For preaching the doctrine of Christ crucified.

V. 14 *By whom the world is crucified*, &c.] Or, *whereby.* S. *Gregorie* in the first of his Morals thus paraphraseth upon these words: *because neither Paul sought after the world, nor the world after him, he saith he is crucified to the world, and the world to Him. Bernard* in his sixth Sermon *de Quadragesima*, conceiveth this to be the meaning: *The world is crucified to me in my judgement and reputation thereof, and I am crucified to the world by an affection of compassion: Non incongrue potest intelligi crucifixum ei mundum reputatione, ipsum verò mundo crucifixum compassione.* Others illustrate thus the words, All the honors, delights, and pomps which the world so much doteth upon, are as a cross to me; and those things which the world esteems as crosses, I take delight in, and am fastened unto them. But the most natural exposition seems to be this; God forbid that I should glory in any thing save the death and passion of my Saviour; by the power whereof I am not onely dead, but even crucified to the world: so that I have neither love nor liking more to the world and the lusts thereof, than to a dead man hanging upon a Gibet, or Cross, which is not onely a miserable, but an ignominious spectacle: on the other side, the world hath no more power, power on me to move me, than sensual objects have to move or affect a dead man.

V. 15. *availeth any thing*] Gr. Tec. *is any.*

but a new creature] Georgius Syncellus writeth that *these words of the Apostle are taken out of a Book intituled* Apocalypsis Mosis, *the Revelation of Moses's; but the Book is Apocryphal, and it is more likely that the Authour of it bearing a false title is of latter date, and transcribed these words out of Saint Paul, rather than that Saint Paul should borrow them from that book.* For the meaning of them it is evidently this; That in attaining salvation by Christ, neither Circumcision, nor uncircumcision is considerable, or available, but a new creature, a man renewed in the spirit of his mind, and reformed according to Christs Image. 2 Cor. 5. 17.

V. 16. *upon the Israel of God*] The true *Israel* circumcised in heart, and in the spirit, and not in the letter, whose praise is not of men, but of God, Rom. 2. 29.

V. 17. *I bear in my body the marks of the Lord Jesus*] The word in the Greek στίγματα, properly signifieth brands, that is, such marks as are burnt into a mans flesh; but here it is taken for all those stripes and wounds which the Apostle received for Christ, and his doctrines sake: and hereby he intimateth that he startled at no persecution; as his opposites the false Apostles did, and he opposeth his miseries & the marks of those stripes which he bare for Christs sake, against the scar of the outward circumcision, as the true mark of his Apostleship: and the meaning of the whole verse seemeth to be this; I admonish all the faithful to have this regard unto me, as not to adde affliction to my affliction, nor vex my spirit farther with oppositions and contradictions, I having already sustained and suffered so much for Christ, (2 Cor. 11. 23, &c.) whose marks I continually bear about me, and whereby I have sufficiently testified the loyalty and faithfulness of my ministery. 2. Cor. 6. 4, 5.

V. 18. *with your Spirit*] With your minds and hearts; or, grace be with your spirit, that is, guide and direct your spirit, that you may discern the deceits of these false Apostles who indeavour to inthral you to carnal rites; or because grace chiefly worketh upon the soul and is resident in it, he expresseth that part, but meaneth the whole, and it is as much as if he had said, Grace be with you. *From this prayer of the Apostle it seemeth the ancient Church in her Liturgy took that vespond mentioned by Saint* Chrysostome, *in his comment upon the tenth of Matthew, And to, or with thy Spirit,* ὅταν εἴπῃ, ἐμὸν πνεῦμα, καὶ ὑμεῖς εἴπατε, καὶ τῷ πνεύματι σου. When I say, Peace unto you, and you answer, And to *thy Spirit*; not with your voyce onely, but with your heart: whence also in our Liturgy, transcribed for the most part out of the ancient Liturgies of the Church, after the Creed the Minister saith, The Lord be with you, and the people answer, And with thy spirit.

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE
EPHESIANS.

The Argument and Analysis.

THE *Apostle hearing that* Ephesus, *the Metropolis of* Asia minor, *was reclaimed from the Idolatrous worship of* Diana, *to the pure worship of the true God in* Christ, *writeth this Epistle to the congregation of the faithful there, to confirm them in the Mysteries of Christian Religion, and more fully to instruct them in the duties of an Holy Life, agreeable to their profession.*

The whole Epistle divideth it self into two parts,

1. Contemplative, *wherein he discourseth profoundly of the causes of mans salvation, Gods eternal election and adoption by grace, and the incorporating of the* Jews *and* Gentiles *into one Body, (the Church of Christ) made known to him by Revelation,* Chap. 1, 2, 3.
2. Practick, *wherein he inciteth them to shew forth good works, as the Badges of their Christian Profession. These are ranked into two sorts: Some required of them,*

1. *In respect of their general calling to the knowledge of the Truth; as namely, To walk worthy their vocation, in humility, meekness, unity, purity, truth, love, circumspection, devotion, and acquitting themselves manfully in their warfare against Satan and all the powers of darkness.*
2. *In respect of their special callings, as Husbands or Wives, Parents or Children, Masters or Servants. From the* 3. Chapter, *to the end of the Epistle.*

CHAP. I.

Vers. 1. **PAUL** *O the saints*] Gr. Tec. *to all the saints.*

V. 3. *Blessed be the God,* &c.] See 2 Cor. 1. 3. 1 Pet. 1. 3.

blessings] Gr. *benedictions.*

heavenly places] Or, things. Heavenly blessings are opposed to earthly, upon which the Old Testament most runneth, now spiritual blessings in Christ are called heavenly, either because God the Father gave us them from his high Throne above; or because the Saints have these gifts bestowed on them which belong properly to the citizens of heaven; or because by virtue of these gifts, even whilest we are upon earth, our conversation is in heaven, Phil. 3. 20.

V. 4. *chosen*] According as God by his election framed a new body out of mankind in opposition to the first, whose head was Adam, *in whom they did all sin and die*, and ordained Christ to be their head, that in him all might be gathered and made partakers by him of his grace, life and glory; so also hath he accomplished this counsel of his in time, dispensing all his graces unto his Church by Christ in his sacred communion. See Chap. 3. 11. 2 Tim. 1. 9. Election or choice here is taken for the external decree of election, which is of certain men in time drawn out of the common lump of corrupt mankind. See John 15. 16. Rom. 8. 29. 1 Thes. 2. 13. 1 Pet. 1. 2.

in him] Or, by. That is, in Christ as our head; or by Christ as our Mediatour.

foundation of the world] Gr. *casting*, or, *laying*, viz. *of the foundation of the world.*

that we should be holy] God did not choose us because we were, or otherwise would have been holy; but to the end that we should be holy, being clothed with Christs righteousness through faith, which though it be not here expressed, yet it is necessarily implyed. For there can be no holiness, nor love without true faith, sith by faith it is that our hearts are purified, Acts 15. 9.

and without blame before him] Not onely before men, as hypocrites may for a while, but in sincerity, as in Gods presence. See Gen. 17. 1. Luke 1. 6. And this holiness and unblameableness is true and unfained in this life, and here begun by the power of Gods Spirit; but it shall not be perfected in all parts and degrees till the life to come, 1 Cor. 13. 10. Ephes. 5. 27. Phil. 3. 12. Yet even this unperfect holiness and unblameableness of ours in this present life is accept able to God in Christ, and received as perfect, he forgiving us our failings, through faith in Christ, Colos. 2. 10. Heb. 13. 21. 1 Pet. 2. 5.

in love] This some do understand of the love wherewith God loved us, construing it with the word *chosen*; yet it may be fitly joyned with the words *holy* and *without blame*, and understood of our love towards God and our neighbour, wherein this holiness doth chiefly manifest it self, 1 Cor. 13. 1. Gal. 5. 6.

V. 5. *the adoption of children*] Of this adoption whereby we are made children of God, and coheirs with Christ, we have here indeed the beginning and expectation, John 1. 12. Rom. 8. 15. but the full fruition of this adoption and inheritance we shall not enjoy it till hereafter, Rom. 8. 23. Gal. 4. 5. Heb. 9. 15. 1 John 3. 2.

to himself] Or, *into himself.* To his glory, or for his own sake.

according to the good pleasure of his will] Not for any desert or worth of our own, but only out of his own free undeserved grace and favour, Rom. 9. 11, 12, 15, 16. & 11. 6. & 2 Tim. 1. 9.

V. 6. *To the praise of the glory of his grace*] That is, to the praise of his glorious grace, that as his bountiful goodness deserveth all praise, so also it should be set forth and published.

hath made us accepted in the beloved] Gr. *hath ingraciated us in the beloved.*

V. 7. *grace*] Gr. Tec. *bounty*, or, *goodness.*

V. 8. *in all wisdom and prudence*] In perfect and sound wisdom. Wisdom and prudence so differ, that wisdom principally respects contemplation, and prudence, action. Wisdom is a virtue of the minde, whereby we know celestial mysteries; prudence, whereby we wisely order the affairs of our life, and regulate our Christian conversation. By *all wisdom* here, as in Colos. 1. 6. either all kind of wisdom is understood, or all saving wisdom.

V. 9. *according to his good pleasure*] Not onely the election, but also the vocation of the adopted to the Gospel, proceedeth from meer grace.

V. 10. *in the dispensation*] Gr. Tec. *according to the dispensation.* That is, in the time prefixed by his providence, the dispenser of times, and of order in all things, for the accomplishment of the promises concerning the Messiah. The Greek word οἰκονομία, signifieth such a dispensation, as house-keepers use in the governing of their house and family, ordering and disposing their provisions, and every thing else in a fit time, and a convenient manner. Thus also hath God ordained and setled in his house, that is, in his Church, even from the beginning of the world, certain times; in which, and manner, according to which, and persons, by whom all things are to be performed.

fulness of times] See Gal. 4. 4.

gather together in one] The word in the Original ἀνακεφαλαιώσασθαι, signifieth to reduce into one capital sum, or, bring under one head.

both which are in heaven, &c.] Hereby some understand *the faithful*, whereof some are already in heaven, others are yet upon the earth. Others understand this place, not of the blessed souls in heaven, and beleeving men upon earth gathered by Christ under one head, and into one body; but of the Angels in heaven, which by Christ are reconciled to men, and both gathered together under one Head, which before-time had been divided and rent asunder by reason of the sins of men, Heb. 12. 22, 23. Revel. 19. 10.

heaven] Gr. *the heavens.*

in him] The faithful are said to be gathered together in Christ, because they are joyned together with him, through faith, and become as it were one man.

V. 11. *In whom also we have obtained*, &c.] Gr. Tec. *In whom we are called, being.*

all things] All things are attributed to the grace of God, without exception, and yet for all that we are not stocks, for he giveth us grace both to will, and to do those things that are good, Phil. 2. 13.

counsel of his own will] He saith not simply, according to his will, but according to the counsel of his will; to teach us, that God, as an intelligent and most wise Agent, doth all things upon most just and prudent grounds, known to himself, and hath always a reason for his will, though to us his will must stand for the supreme reason; *stat pro ratione voluntas.*

V. 12. *who first trusted in Christ*] Or, *hoped.* Either he speaketh this of the Jews, who were called to the faith of Christ before the Gentiles, or he speaketh it of the Apostles, who were simply the first-fruits of all beleevers, and brought both Jewes and Gentiles to the Christian faith.

V. 13. *sealed with that holy Spirit of promise*] Or, *the holy Spirit.* The manner of speech is taken from men, who for better assurance and confirmation of any promises, are wont to give sealed Bills, Bonds, or Letters; and that for the most part, with imprinting or stamping their own Arms or Cognizance upon them. Now the promises of the pardon of our sins, of our adoption and everlasting inheritance are made unto us in the Gospel, and applyed to us by faith, and the sealing of the Spirit, that is added thereunto, is our regeneration, and the renewing of Gods image within us, which is as it were, printed upon our souls, when we beleeve in Christ, to assure us more and more of the accomplishment of those his promises. 2 Cor. 1. 22. Chap. 4. 30.

V. 14. *until*] Or, *for.*

purchased] Or, *purchase.*

V. 17. *in the knowledge*] Or, *for the acknowledgement.*

V. 19. *Exceeding greatness of his power*] The greatness of Gods power is as much manifested in the raising of our souls from the death of sin to the life of grace, as in the raising dead bodies from the grave: and the very phrase sheweth, that the work of the holy Ghost in breeding faith in us, is more than a moral swasion, to which we may yeeld, or not; for such a swasion cannot be said to be the *working of Gods mighty power*, like to that whereby he raised Christ from the dead.

of his mighty power] Gr. *of the might of his power.*

V. 20. *and set him at his own right hand*] See Rom. 8. 34.

V. 21. *princippallity*] Or, *rule.*

every name that is named] Above every thing whatsoever it be, or

or above all persons, be they of never such power or excellency. Honourable and famous men are called men of name, and the Name of the Lord is often taken in Scripture for the Lord himself. (Phil. 2. 9.) The Apostles meaning is, that Christ, even as man, is exalted, not only above all States and Potentates upon earth, but also all Angels and Archangels in heaven.

V. 22. *And hath put all things under his feet*] See Psalm 8. 6. 1 Cor. 15. 25.

head over all things to the church] Christ is said to be the Head of the Church in three respects especially: First, in that he is above the Church, and ruleth it, as the head guideth the body. Secondly, because he conveyeth life into it, as the head doth to the members. Thirdly, because he provideth for it, as the head doth for the members, and participates in the same nature with it, as the head doth with the members.

V. 23. *the fulnesse of him that filleth all in all*] The love of Christ is so great to the Church, that though he doth fully satisfie all with all things, yet he esteemeth himself but as a maimed and imperfect head, unlesse he have the Church joyned to him as his body.

CHAP. II.

Vers. 1. **AND** *you* hath he quickned] See Colos. 2. 13.

dead in trespasses and sins] Not dead to sins, but dead in sins: He is dead to sin, in whom sin hath little or no power (Rom. 6. 2, 11.) but he is dead in sin, who hath no life of grace in him: all that are unregenerate, are dead in this sense; for as the immortality of them which are damned, is no life, so the uniting of body and soul is properly no life, but death in them who are not ruled by the Spirit of God. By *trespasses* and *sins* some understand the same, for sin is called παράπτωμα, as it implyeth a *slip* or *falling*; but ἁμαρτία, as it is an aberration from, or missing the right way. Others distinguish between trespasses and sins, and make trespasses the beginning as it were, and sins the consummation of wicked works; or, as Saint *Austin conceiveth, a trespasse is an omission of good; sin, a commission of evil.*

V. 2. *according to the course of this world*] The Original κατὰ τὸν αἰῶνα τοῦτον, is by some rendred, the age of this world; by others, the life of this world; or, generation of this world; by the Syrian Interpreter and Tremellius, *mundi vanitatem*, the vanity, or, word for word, worldlinesse of this world: the meaning is, after the common course and fashion of worldlings, that think of no other world than this present.

according to the prince] According to the will, instigation and suggestion of Satan, who being cast out of the higher heaven of glory, Luke 10. 18. Revel. 12. 8. doth wander about now, and exercise the power God permits him in these lower regions of the air, until he be shut up into the dungeon of eternal torments. 2 Cor. 4. 4.

of the power of the air] That hath power in moving the air, and raising storms there, as appeareth by the story of Job, (Job 1.) and continually fighting against the faithful out of the air, Ephes. 6. 12. Or, the world also may be taken, as it is often, in *Hesiod.* and *Homer*, for οὐρανὸς (as *Hesiod.* Ἔργ. καὶ Ἡμ. Ἠέρα τοιαύτην πατὴρ ὑπέτεινε θεὸς ἀνθρώποισι βροτοῖσιν) *caligine induit*] that is, *darknesse*; and that indeed is his proper style, for as God is the father of lights, so the Devil the Prince of darknesse.

now worketh in the children of disobedience] The particle *now* is added here, by reason that Satan, since the preaching of the Gospel, hath lost that operation and full sway in the faithful, which formerly he had indifferently over all, albeit he doth not cease to assault and molest them; but the power that is left him now, is chiefly over the unbeleevers, 2 Cor. 4. 4. 2 Thess. 2. 9, 10. and those whom God hath given over to Satan, who maliciously refuse the Gospel; and he by his operations and suggestions, leadeth them whithersoever he will.

V. 3. *Also we*] After that he had condemned the Gentiles, he confesseth, that the Jews (among whom he numbreth himself) were no whit better.

in the lusts of our flesh] By the name of *flesh*, in the first place he meaneth the whole man, which he afterwards divideth into two parts, into the flesh, which the Philosophers term the sensitive or irrational part; and into the minde, which they call the rational; so that he leaveth nothing in man that is not dead in sin: and concludeth, that the whole man is born subject to the wrath and curse of God. (John 3. 6.)

the desires] Gr. *the wills.*

were by nature the children of wrath] Children of wrath may be understood, either actively, such as deserve wrath, as Judas is said to be the childe of perdition, (John 17. 12.) and the Pharisees Proselytes, the children of hell: (Matth. 23. 15.) or passively, such as are lyable to the wrath of God, and the sentence of eternal death; men in Gods hatred, as well as others, that is, profane people which know not God.

V. 6. *And hath raised us up together*] To wit, as he addeth afterwards, in Christ: for as yet this is not fulfilled in us, but onely in our head, by whose Spirit we have begun to die to sin, and live to God, until that work be fully brought to an end; but yet the hope is certain, for we are as sure of that we look for, as we are of that we have received already.

V. 7. *through Christ Jesus*] Or, *in.*

V. 8. *by grace are ye saved through faith*] Christ is the meritorious, grace the efficient, and faith the instrumental cause of our justification and salvation; grace and faith stand one with another, to which two these are contrary, to be saved by our selves or our works. And because it might be objected, that faith is our work, and consequently that if we are justified by faith, we are justified by works; the Apostle immediatly addeth that though this faith be in us, yet it is not of us, that is, not from the power of nature, but that it is meerly the gift of God: and this is to be meant not onely of the habit of faith, but the very act, as Saint *Augustine in his 107. Epistle, Prosp. l. 1. de vocat. Gent. and the Synod held at Aurafica canon the last, clearly prove out of Philippians* 1. 29.

V. 10. *his workmanship*] We are Gods workmanship, both in respect of our first creation, and in respect of our regeneration, which is a second creation: of which these words are to be understood, for he speaketh not of us we are by nature, but as new creatures in Christ by grace.

ordained] Or, *prepared.*

V. 11. *remember that ye*] Applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Jews by nature, but also after a special sort strangers and without God, and therefore they ought the rather to remember so great a benefit of God as was their admittance into the covenant of grace.

by that which is called the circumcision] Or, *in regard of that.* Either he meaneth by circumcision the Jews, who were known and distinguished from the Gentiles by circumcision the mark of the covenant; or if he take not circumcision, as he doth Galatians 2. 7. for the Jews who were circumcised, but for the sacrament it self; then the meaning is, that the Ephesians were uncircumcision in respect of the carnal circumcision, that is, were utterly destitute of it. If it be objected, that the Egyptians and Ethiopians, and Colchians, and Arabians, and some other nations were circumcised; as *Herodotus, l. 2. Hieron. upon Jer. 9. Alexander ab Alexandro Genialium l. 2. report:* the answer is easie; That though they were cut in the fore-skin of the flesh as the Jews were, yet that was done to another end, either as a mark of their Nobility, or for some other purpose. They received it not as a seal of Gods Covenant; their circumcision was no sacrament at all, neither by virtue thereof had they any entrance into the true Church of God.

V. 12. *without Christ*] He beginneth first with Christ, who was the end of all the promises, and shadowed out to the Jews under all their types.

being aliens from the common-wealth of Israel] That is, had no right nor title to the comiaon-wealth of Israel.

without God in the world] The Gentiles were not simply Atheists; for they worshipped some one, some more gods; yet because they worshipped not the true God; or if they worshipped the true God, yet they worshipped him not as God, nor glorified him in their life and conversation; but became vain in their imaginations, and changed the glory of the incorruptible God into an image made like to corruptible man, &c. Rom. 1. 21, 23. they are said to be without God: and in this sense, the Turks and all Infidels may be rightly termed ἄθεοι, without God, because they worship not the true God in Christ.

V. 13. *But now in Christ Jesus*] Christ is the onely bond both of Jews and Gentiles, whereby they are tied and united both to God, and one to another.

V. 14. *For he is our peace*] That is, the Authour and cause of our peace; as well of the peace between God and us, as between our selves: he is the cement, the onely tie, and ground of the true union of Jews and Gentiles into one and the same Church.

the middle wall of partition] By the ceremonies and worship appointed by the law, the Jews were divided from the Gentiles: but now Christ having broken down the partition-wall, joyneth them both together both in himself, and betwixt themselves, and to God. In this manner of speech the Apostle hath regard to that partition which was in Solomons Temple between the outward court of the Gentiles, and that of the people *which was Lorica lapidea, whereof Josephus de bello Judaico, l. 6. c. 6.* speaketh, a wall that hindred all passage, fight, and communion betwixt them, Ezek. 42. 20. The meaning is, that the Gentiles had gotten a free accesse now by the Gospel into the Church, and the benefits thereof; being not accounted profane any longer. And it may be also, that the Apostle in this allusion had an eye to the renting of the veil in the Temple, Matth. 27. 51. Luke 23. 45.

V. 16. *in one body by the cross*] He alludeth to the sacrifices of the law, which represented that true and onely sacrifice.

having slain the enmity thereby] Or, *in himself.* For he destroyed death by his death, and fastened it as it were to the Crosse, and the cause of sin being taken away, all hatred and enmity betwixt God and man necessarily ceased.

V. 17. *which were afar off, and to them that were nigh*] To them that

that were afar off, that is, to the Gentiles, (Isa.57.19.) aliens from the common-wealth of Israel and strangers from the covenants of promise, verse 12. and to them that were nigh; that is, to the Jews, who were neaner to God by reason of his Covenant with them, and Ordinances among them.

V. 18. *through him*, &c.] See Rom.5.2.

by our Spirit] Or *in*.

V. 19. *ye are no more strangers*] The Gentiles are taken into the fellowship of salvation, and he describeth the excellency of the Church, calling it the City and House of God.

V. 20. *and are built*] Gr. *having been built*. That is, your faith, whereby you subsist in the communion of Saints, hath for its infallible and immoveable ground, the whole doctrine of the Old and New Testament, the main subject whereof is Christ, who in his own person is the reall and essential foundation, and as it were, the corner-stone, where the great strength of the building lyeth, (Psal.118.22. 1 Pet.2.6,7.) joyning the two walls together; that is, the two different Nations of the Jews and Gentiles, of whom the Church is composed.

V. 21. *framed together*] So that God is the workman, not onely of the foundation, but also of the whole building.

V. 22. *for an habitation of God*] Both the whole Church and every particular believer is an habitation of God; for God dwelleth in the Church, Lev.26.11,12. and in every true believer by his Spirit, 2 Cor.6.16.

through the Spirit] Gr. *in*.

CHAP. III.

Vers. 1. FOr *this cause*] He maintaineth his Apostleship against the offence of the Crosse, from whence also he taketh an argument to confirm his ministery, affirming that he was not onely appointed an Apostle by the mercy of God; but was also particularly appointed an Apostle of the Gentiles to call them to salvation, because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsel.

the prisoner of Jesus Christ] Not imprisoned by him, but for him: as likewise in Philemon, he styleth himself *a prisoner of Jesus Christ*: verse 9. cast in prison for the Gospels sake, and in particular a prisoner for the Gentiles; not onely because he was their special Apostle, but because the ground of his sufferings at this time was the hatred of the Jews his countrey-men, who by their accusation procured him to be imprisoned at Rome: and the greatest cause why the Jews his countrey-men, thus maliced and persecuted him was, for that he made the Gentiles equal unto them, as thereby are, they conceived, impeached the privileges and prerogatives of the Jews above the Gentiles.

V. 2. *the grace of God*] Gr. Tec. *of his grace*.

V. 3. *He made known*] Gr. Tec. *it as made*.

afore] Or, *a little before*.

V. 5. *which in other ages was not made known*] He meaneth not that none knew the calling of the Gentiles before, but because very few in comparison knew of it: and they that did know it, had it revealed unto them darkly, and for the most part under figures in general and confusedly. The mystery of the calling of the Gentiles was revealed in former ages, but not so distinctly and particularly as now it is.

by the Spirit] Gr. *in*.

V. 7. *according to the gift of*] Gr. *according to the efficacy of*.

V. 8. *lesse than the least*] Or, *for the least*.

the least of all Saints] The word in the Original ἐλαχιστοτέρῳ, is as it were a double diminitive, and signifieth lesser than the least, if lesser might be; whereby we may learn that this eminent Apostle had descended to the lowest of those three degrees of humility above mentioned. See Rom. chap. 12.

is this grace] Gr. *was*.

I should preach] See Gal.1.16.

unsearchable] Gr. *not to be traced out*, or, *found*.

V. 9. *make all men see*] Gr. *to make clear*, or, *lightsome to all men*.

which from the beginning of the world hath] Gr. *from the worlds*, or, *ages hath*.

V. 10. *unto the principalities and powers*] That is, the blessed Angels, Rom.8.38. Ephes.1.21. Colos.1.16. 1 Pet.3. 22. They are thus called by reason that God doth often make use of their ministery in the governing of Countreys, and Kingdomes, Dan.4.13. and 10. 12. And these Angels themselves are very desirous also to look into, and contemplate the manifold wisdome of God in the governing of his Church, and the dispensing of his gifts and graces in Christ to the faithful, 1 Pet.1.12.

known by the Church the manifold wisdome of God] That in this glorious renovation of the world by Christ, not onely we, but even the Angels themselves also, may have a new proof and document of the wisdome of God in a different effect from what he demonstrated at other times by the different estate and condition of the Church under the Old and New Testament.

V. 11. *eternal purpose*] Eternal, as the Schools rightly distinguish, is said in a three-fold sense; *à parte ante* onely, and so is that which had no beginning, but shall have an end: so are the Decrees of God, even of such things as are accomplished in time, and have their period, eternal: and so is that purpose of God eternal, of which the Apostle here speaketh concerning the calling and incorporating of the Gentiles into the mystical body of Christ and true Church of God. Secondly, eternal *à parte post* onely, that had beginning, but shall have no end; and so are Angels and the souls of men eternal. Thirdly, eternal *à parte ante*, *& à parte post*, that which never had beginning, nor shall have an end; and so God onely is eternal.

V. 12. *with confidence*] Gr. *in*.

V. 13. *faint not*] Gr. *shrink not back*.

at my tribulation] Gr. *in*.

V. 14. *For this cause I bow my knees*] He teacheth by his own example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to joyn prayers to the preaching and hearing of the Word; which are needful, not onely to them who are novices in Religion, and Babes in Christ; but even to those of ripest years and understanding in heavenly mysteries; that they growing up more and more by faith in Christ; being confirmed with all spiritual gifts, may be grounded and rooted in the knowledge of that unmeasurable love, wherewith God the Father hath loved us in Christ, seeing that the whole family, whereof part is already received into heaven, and part is yet here upon earth, dependeth upon that adoption of the heavenly Father in his onely Son.

V. 15. *whole family in heaven and earth*] Or, *fatherhood*, or *whole stock*. *Nyssen in Psal.*c.8. *defineth this family to be the whole number of all that are written in the Book of life.* Πατριὰν δὲ ἑρμήνευε τὸν σύνταγμα τῶν εἰς τὸν θεῖον κατάλογον συντελουμένων, so the meaning is, That God who is the Father of Christ by nature, is also by adoption the father of all the Church, which is as it were his family, and the whole congregation of his children as well of those that are already glorified in heaven, as of the rest that yet do live by faith here on earth. See Ephes.1.10.

V. 16. *grant*] Gr. *give*.

in the inner man] See 2 Cor.4.16.

V. 17. *rooted and grounded in love*] Gr. *founded*. Either rooted and grounded in that love wherewith God loved us, which is the root and very foundation of our election: or the meaning is, that our love, wherewith we love God who dwelleth in us by his Spirit, may be firm and constant. *Ficta omnia sicut flosculi celeriter decidunt, vera gloria radices agit: the like may be said of charity, Feigned affections and inconstant desires, like blossomes are blowne away with every wind of temptation; true love takes deep root.*

V. 18. *what is the breadth, and length, and depth, and height*] Many wits *run viot* in their Geometrical and Moral discourses upon these dimensions: some conceive that the Apostle alludeth to the dimensions of the Crosse, and by length his longanimity, by Christ; by depth his humility; by length his longanimity, by breadth his charity. Others place the breadth in the extent of charity; the length in perseverance; the heighth in the hope of celestiall rewards; and the depth in the inscrutable judgements of God, Rom. 11,33. See *Augustl. Ep.* 112. *Et de doct. Christ.l.2.c.*41. Others thus reckon these dimensions: *He* (say they) *comprehendeth the length of the Crosse, who hath learned from the beginning of the world to the end, no man was ever justified or saved but by the Crosse: he comprehendeth the breadth who conceiveth the Catholike Church scattered over the face of the whole earth to have issued out of Christs side: he comprehendeth the height who considereth with himself what is the height of the glory to which Christs humility raiseth us: he comprehendeth the depth, who sounds the bottome, so far as by the Scripture he may, of Gods election, and separating some from the masse of corruption and perdition wherein he leaveth others. The Glosse upon the New Testament resolveth all these dimensions into the immensity of Gods love, saying,* Quæ sit latitudo, longitudo, sublimitas, profunditas hoc significat, in figura cubica tanta longitudo quanta latitudo, & tanta latitudo quantum profundum; ita in Domino omnia æqualia sint immensæ infinitati. It is certain that the speech is *figurative* clothed with a metaphor taken from the Geometricians, who if they will perfectly know any building or structure, exactly measure it according to all these dimensions; and hereby the Apostle would have us labour as exactly to measure the spiritual temple of God, as the Prophets were exact in describing the dimensions of the material, (Ezek. 40.) that so they may understand how perfect it is in every part.

V. 19. *And to know the love of Christ, which passeth knowledge*] Gr. Tec. *the exceeding love of the knowledge of Christ*. If it passeth knowledge, how may we know it? The answer is, either it passeth all other knowledge, or that it passeth all the capacity of our wit, to comprehend it fully in our minde. For otherwise, who so hath the Spirit of God perceiveth so much, according to the measure that God hath given him, as is sufficient to salvation, 1 Cor. 2. 15.

filled with all the fulnesse of God] Gr. *unto*. That you may have abun-

abundantly in you, whatsoever things are requisite to make you perfect with God, that you may be replenished with all spirituall graces.

V. 20. *Now unto him that is able*] He breaketh forth into a thanksgiving, whereby the Ephesians may be confirmed in hope of obtaining any thing they ask of him: for he that is able to give us aboue all that we ask, is more bountifull than we can imagine; will certainly freely give us whatsoever we ask according to his will.

in us] Gr. Tec. *in you*.

V. 21. *by*] Gr. *in*.

ages, world without end] Gr. *generations of a world of worlds*.

CHAP. IV.

Vers. 1. O*F the Lord*] Or, *in the Lord*.

walk worthy of the vocation wherewith ye are called] See Phil.1.27. Col. 1,10. 1 Thess.2.12. Though all men ought to walk worthy their special calling, that is, so as it becometh men of such a calling, as namely, Magistrates ought to carry themselves, as it befitteth their place of authority, and Ministers, as it becometh their sacred function: yet the verses following shew, that the Apostle here by calling, meaneth the general calling of the faithful, which is this, to be holy as our God is holy, and as we are called to the knowledge of the Gospel, so we should walk according to the prescript of the Gospel, 1 Pet.1.15,16.

V. 3. *Endeavouring to keep the unity of the Spirit in the bond of peace*] He exhorteth to perfect agreement, but yet such as is knit with the band of the holy Ghost. By the unity of the Spirit, we may understand, either a full consent and agreement in our spirits, that is, our judgements and affections, that we sweetly conspire together in the love of the same truth, and feele that truth in love: or by the unity of the Spirit may be understood the union of all the members of the entire Church, united together by the holy Spirit, after the manner of a spirituall and mystical body.

V. 4. *one body; and one Spirit*] An argument of great weight, for an earnest entertaining of brotherly love and charity one with another, because we are made one body, having one God and Father, enlivened with one Spirit, worshipping the Lord with one faith, and consecrated to him with one Baptism, and hope of one everlasting glory, whereunto we are called: whatsoever therefore breaketh charity, breaketh all these bonds asunder.

V. 5. *One Lord, one faith, one Baptism*] Not to touch upon the Grammatical note, that the Apostle in this verse declineth, εἷς, μία, ἕν, *unus, a, um, unus Dominus, una fides, unum baptisma*; By one Lord, he understandeth not onely one Lord, our Governour and our Keeper; but also one Lord our Redeemer, who hath dearly bought us, that we should serve him in holinesse and righteousnesse all the days of our life. By one faith, he meaneth one doctrine of our faith Christ Jesus, or beleef in him, whereby all the faithful who lived before under the Law, and now under the Gospel were justified and saved. By one baptism, he understandeth not onely one *specie*, that is, one kinde of Baptism instituted by Christ in the Gospel; but one Baptisme also *numero*: for every man is but once baptized; and so the word one Baptism is taken in the Nicene Creed, wherein we profesſe to beleeve one Baptism for the remission of sins, 1 Cor. 8. 6. Luke 1.75.

V. 6. *One God and Father of all*] See Mal. 2. 10. as in the former verse, by the word Lord, the Father is not excluded from being our Lord, nor the holy Ghost who is styled the Lord, 2 Cor.3. 17. so also neither is the Son excluded here by the word one God, nor the holy Ghost; but by this diversity of titles, onely the order and propriety is shewed, which each person hath in this work. *Above all*, some refer to the Father, who is the Authour of all, and fountain as it were of the Deity; *through all*, or by *all*, to the Son, by whom all things were created; *in all* to the Spirit, who dwelleth in the hearts of the faithful. Others refer all three to the Father, and thus paraphrase the words; God the Father of all the members of the Church, which is the body of Christ, *over all*, ever whom he hath the highest command and authority, *by all*, by whom he exerciseth his special providence, and in all in whom he dwelleth by his Spirit. But because the Apostle saith, One God and Father of all; it is most probable that the three propositions are to be attributed not to any one person or more in several, but to the Deity in common, and our relateth to God his authority, *through* to his providence, and *in* to his grace: one God who is above all by his authority, through all by his providence, and in all you that are beleevers by the graces of the Spirit.

in you all] Gr. Tec. *in all*.

V. 7. *measure of the gift of Christ*] Therefore not according to merits of congruity or condignity; *As the Pelagians taught, whose heresie is condemned in the Council held at Diospolis, wherein the Fathers pronounce an Aathema* to all that affirm, *Gratiam Dei secundum merita hominum dari*. Now if all diversity of grace proceed from the measure of Christs gift, none ought to repine at anothers gifts, nor be proud of his own.

V. 8. *When he ascended*, &c.] Psalm 68.18. The Psalmist out of whom the Apostle transcribeth this verse, alludeth to the manner of great Princes or Conquerours; who in the day of their triumph, mounting on an high Steed, or taking their chariot, led the captives, some before, and others after them, bound with fetters and chains, and when they came to their palace, divided the spoils which they had taken from their enemies, and bestowed rich gifts upon the captains and souldiers, that deserved best in their wars. Some by ascending on high, understand Christ lifting up himself on the Crosse, but that was properly no ascension, for he was nailed, first to his Crosse, and then the Crosse set up above the earth indeed, but not high. The true meaning of the Text is, when he mounted up through the air, and ascended to the highest heaven the Seat of the blessed, above the visible Spheres. He led captivity captive, that is, as some interpret, a certain number of captives, namely, those Saints that were long held in captivity of death, whose bodies arose at Christs death, Matth.28. 52. and now they accompanied Christ in his triumphant march into heaven. Others understand this captivity more generally, and they distinguish of an active and a passive captivity; of both which the words of the Apostle may be fitly understood; if they be understood of passive captivity, then the meaning is, he took away from Satan, Death, and Hell, all their captives, and made them his captives; changing their miserable captivity, ἐις καλὴν καὶ εὐμοίρειαν, into an holy and happy captivity, whereby they are brought into the obedience of the Gospel: if captivity be understood actively, then the meaning is, that Christ hath captivated the world, flesh, devil, death, and hell; which in several kindes had before captivated mankinde. By the gifts, are meant the gifts of the holy Ghost, conferred upon the Church after Christs ascension.

captivity captive] Or, *a multitude of captives*.

V. 9. *lower parts of the earth*] Either down in the earth, which is the lowest part of the world, or into the grave, which is called the heart of the earth, Matth. 12.40. For the heart of the earth is the middle of the earth, as our heart is in the middle of our bowels; and the middle of the earth, *as the Philosophers demonstrate*, is the lowest part of the earth. For whatsoever is above it any way is nearer the heaven, and consequently higher. Howbeit it is not improbable, that the Apostle alludeth unto Psalm 139 15. My substance was not hid from thee, when I was made in secret, and formed in the lowest parts of the earth; and then the meaning of the Apostle is; He descended into the lowest parts of the earth; that is, into the Virgins womb, Ezek. 28.2.

V. 10. *that he might fill all things*] Or, *fulfill*. Either he descended and ascended, that he might fill both heaven and earth with his presence, or replenish the Church with his gifts: or fulfill (for so the word πλήρωσις, sometimes signifieth) all the foregoing Prophecies of him, or fill the whole world with his knowledge and glory, Esa.11.9. Or he doth shew himself every where present by his divine virtue, in the administration which he hath received of God, both in heaven and earth, Matth.28.18.

V. 11. *And he gave some Apostles &c.*] See 1 Cor.12.28.

and some Evangelists] By Evangelists some understand here the four Writers of the Gospels; some those who are endued with a singular gift of preaching the Gospel, such as Philip was, Acts 21.8. who was yet but a Deacon; others the companions and fellows of the Apostles in the execution of their Office, being not able to supply all places themselves, and such an Evangelist was Timothy, 2 Tim. 4.5.

V. 12. *perfecting*] Or, *making up*, or, *restoring*.

the body of Christ] The mystical body of Christ, which is the Church.

V. 13. *Till we all come in the unity of the faith*] Or, *meet together into the unity*. The use of the ministery is perpetual, so long as we are in this world, that is, until having put off the flesh; and throughly and perfectly agreeing betwixt our selves, we shall be joyned with Christ our Head, which is done by the knowledge of the Son of God encreasing in us, and he himself by little and little growing up in us, until we come to be a perfect man, which shall be in the world to come, when God shall be all in all.

the stature of the fulnesse of Christ] Or, *age*. Some expound this of the resurrection, in which as they conceive, all shall rise in the stature and full age of Christ at his resurrection, which was in the three or four and thirtieth year of his age. But the Apostle here speaketh not of our age, or stature, nor of Christs growth and full age in himself, but in us; and the meaning is, until Christ his mystical body grow to ripeneſſe and perfection, both in respect of all the members to be added thereunto, and also of their growth and perfection in grace, and the knowledge of our Lord and Saviour Jesus Christ.

V. 14. *no more children*] Berwixt childhood, that is to say, a very weak estate, and our perfect age, which we shall have at length in another world, there is a mean or middle estate, to wit, our youth and going forward to perfection.

tossed to and fro] Or, *floting to and fro*. He compareth them which rest not themselves upon the word of God, to little Boats or

Skiphs,

Skipps, which are tossed hither and thither with the doctrines of men, as it were with contrary winds; and withall he forewarneth them, that it cometh to passe, not onely by the lightnesse of mans brain, but also by the craftinesse of certain Teachers, who made as it were an art of it.

by the sleight of men] Gr. *by the cogging of a Die*; or, *cheating*. In the Original it is κυβεία from κύβος, *a Die*; whereby is signified, either the levity or inconstancy of men, whose opinions are as variable, and doctrines as uncertain as the casting of a Die; or else their subtilty is meant, who cheat men with false sophisms, as Gamesters do with false Dice.

whereby they lye in wait to deceive] Gr. Tec. *according to the circumvention of deceit*; or, *crafty fetches of the Devil*.

V. 15. *But speaking the truth in love*] Or, *being sincere*. See Zech. 8. 16. By earnest affection to the truth and love, we grow up into Christ; for he (being effectual by the ministery of his Word, which, as the vital spirits, doth so quicken the whole body, that it nourisheth all the limbs thereof, according to the measure and proportion of each) quickeneth and cherisheth his Church, which consisteth of divers functions, as of divers members, and preserveth the property of every one; and thence it followeth, that neither this body can live without Christ, neither can any man grow up spiritually, who separateth himself from the other members.

V. 16. *From whom*, &c.] See Col. 2. 19.

every part] Gr. Tec. *every member*.

V. 17. *vanity of their minde*] See Rom. 1. 21.

V. 18. *Having the understanding darkned*] Gr. *Being darkned in the understanding*.

being alienated from the life of God] Of Christ, who after the manner of the soul, quickneth all his members.

blindnesse of their heart] Or, *hardnesse of their heart*. See Rom. 1. 21.

V. 19. *past feeling*] Or, *remorseleſſe*. Having their conscience seared, as it were, with an hot iron. The word in the Original ἀπηλγηκότες, signifieth properly, without grief, or remorse for their sin, being stupid, like a member that is benummed, which hath no sense in it. To this stupidity custome in sin bringeth a man; for, *consuetudo peccandi tollit sensum peccati*.

with greedinesse] Or, *in excesse*.

V. 21. *by*] Gr. *in*.

as the truth is in Jesus] As they have learned who acknowledge Christ in deed, and in truth, or as the true rule of life and manner of living is in Jesus, as in the head.

V. 22. *put off*] See Col. 3. 8.

the old man] See Rom. 6. 6.

corrupt according to the deceitful lusts] Gr. *corrupted according to the lusts of deceit*.

V. 23. *be renewed in the spirit of your*] See Rom. 11. 2.

V. 24. *that ye put on*] The Apostle compareth here the renewing of a man, to a new garment, the natural corruption, to an old out-worn one, which he saith, the faithful ought to put off, and put on the other; for that now being regenerated by the Spirit of God, they should advance, and put on more and more, by the use of the means which God hath appointed for it, as by manful resistance against sin, by the Spirit of God, Rom. 8. 13. by stirring up the gift of God in them, 2 Tim. 1. 6. by attentive hearing and meditating on Gods Word, Psalm 1. 2. 2 Tim. 3. 16. by the worthy participation of the Sacrament, 1 Cor. 11. 27, 28. by pouring out fervent prayers to God, Ephes. 6. 18.

the new man] Thus the Apostle calleth the regeneration or renewing of man, and changing of the will to holinesse and righteousnesse, wherein consisteth the image of God; the former part whereof is expresly'd in this place, and the latter Col. 3. 10. See 2 Cor. 5. 17.

V. 25. *putting away lying*] Lying in opinion, which is errour; in speech, which is falshood; in life and conversation, which is hypocrisie and dissimulation: because we are members one of another, and there is a near tye betwixt us, it is a sin to deceive any by lying and falshood, but a greater to deceive those of the same corporation, especially to holy a corporation, as is the mystical body of Christ: for if in the natural body (as S. *Chrysostome observeth*) the members deceive not one another, the eye deceiveth not the foot, nor the foot the eye, nor the tongue the stomach; how much more absurd and monstrous a thing would it be, if the members of the same mystical body of Christ should deceive or supplant one another?

speak every man truth with his neighbour] See Zech. 8. 16.

V. 26. *Be ye angry and sin not*] See Psalm 4. 4. There can be no true love of God, nor zeal of his glory, where there is no anger nor indignation taken against those who dishonour God: the Apostle doth not therefore simply forbid anger, but teacheth us how to bridle our anger in such sort, that although it be hot, (Jam. 1. 20.) yet that it break not out into contumelious speeches or actions, but that it be straightway quenched, before we sleep, lest Satan taking occasion to give us evil counsel, through his wicked counsels destroy us.

V. 27. *Neither give place to the devil*] See Jam 4. 7.

V. 28. *to give*] Or, *to distribute*.

V. 29. *Let no corrupt communication*] Word for word, *no rotten communication*: whereby either he understandeth *impure and filthy speech*, or, *unsavoury and unprofitable*. The metaphor is taken from stinking and unsavoury meat, which the stomach loathes; so doth the ears of the godly all corrupt communication.

to the use of edifying] Or, *to edifie profitably*.

V. 30. *grieve not the holy Spirit of God*] Be not refractory unto him, offend him not, lest he dispossesse your heart of those joyes and comforts which formerly he hath wrought there, according to his office; and that he be not forced to withdraw himself from you, as from a loathed and offensive harbour. The phrase seemeth to be taken from the words of Esay, c. 63. v. 10. and they imply that the Spirit of God which dwelleth in us, is provoked by such sins he formerly mentioned, they being loathsome and odious to him, to forbear to spend his friendly and comfortable operations in us, and in stead of spend his friendly and comfortable operations in us, and in stead of shewing his love, let us feel his anger: as a Father doth cast a sad look upon his children, while they are committing some evil in his sight, and he must needs, though never so unwilling, chastise them, in stead of embracing them.

whereby ye are sealed] Or, *in whom ye are sealed*. See Ephes. 1. 13.

V. 32. *And be ye kinde one to another*] See 2 Corinth. 2. 10. Col. 3. 12, 13.

forgiven] Or, *freely pardoning*.

CHAP. V.

Verſ. 1. *Followers of God*] It is the part of children to imitate their father; *and Seneca saith truly*, Optimus animus pulcherrimus Dei cultus est; *the chief worship of God is that which is inward, and consisteth not so much in the contemplation and admiration, as imitating, so far as we are able, the divine perfection of God, which is the brightning of his image in our soul.*

V. 2. *and walk in love*] See John 1 3. 3. 4. and 1 5. 12.

an offering and a sacrifice] There were two Altars in the Temple, the brazen and the golden; the brazen for bloody sacrifices; the golden for the offering of Incense: the former was a type of Christs bloody offering upon the Crosse, the latter of his intercession for us. In regard of both, the Apostle here saith, that Christ gave himself, both for an offering, and a sacrifice of a sweet smelling savour to God for us.

V. 3. *But fornication, and all uncleannesse or covetousnesse*, &c.] See Col. 3. 5. 1 Thess. 4. 3, &c. In the sensitive appetite the Philosophers place two faculties, the irascible, as they term it, and the concupiscible. Now the Apostle having in the former chapter, verse 31, 32. given rules for the rectifying of the affections seated in the irascible part, or faculty of the soul, here begins to give precepts for the bridling of the concupiscible part, in which the disorderly affections may be reduced to two principals, immoderate desire of wealth, which is covetousnesse, and the inordinate desire of pleasure, which is voluptuousnesse.

V. 4. *filthinesse*] Or, *obscenity*.

nor jesting] Or, *scurrility, or jearing*. The word in the Original εὐτραπελία, signifieth facetiousnesse of speech, and by the Philosophers is taken in a good sense, who make it a virtue; but the Apostle takes it in an ill sense, for scurrilous jesting and unseemly mirth, unbefitting the gravity and sanctity of a Christian: and as in this word, so hath it fallen out in many other, evil manners of men have spoiled them, as *pharmacon, tyrannus, sophista, latro, & magus*, which at the first were taken in a good sense, but now for the most part, if not altogether, in a bad.

V. 5. *For this ye know, that no whoremonger*, &c.] Because these sins are such as the most part of men made light of, accounting them either as no sins, or very small ones; he awaketh the godly by this dreadful denunciation, to the end they should so much the more take heed to themselves, flie from them, as most hurtful plagues.

who is an idolater] *Unusquisque* (saith Jerome upon Amos) *adorat sua vitia*, every man makes those vices his god to which he wholly giveth himself, and whosoever giveth any part of the worship which is due unto God, either with his body, or with his soul, to any creature, is an idolater: *Gulosis venter Deus est, avaris calix mammona, hæreticis doctrina, quod sibi*; the politician idolizeth his brain; the heretick, his fantastical opinion; the glutton, his belly; the wanton, his Mistresse; the ambitious, his honour; the covetous, his money; to whom the name of an idolater, in a peculiar manner belongeth; first, in respect of the object common to him, and an idolater properly so taken. The idols of the Heathen (saith the Psalmist) are gold and silver, so are they of the covetous man; the one (as *Paulinus acutely observeth*) worshippeth the image of his gods of gold and silver in the Church, the other, of the Prince stamp'd upon his coin in his chest. Secondly, in respect of the acts common to them both; for as an idolater feareth his gods, so doth the covetous his gold, daring not to dispose of it for his necessary use. And as the idolater putteth his trust and confidence in his gods, so doth the covetous man in his goods; and as the idolater conceiveth that he holdeth his life from his gods, so the covetous man beleeveth that his life consisteth in the abundance of the things which he possesseth, Luke 12. 15. Lastly, as the idolater setteth his heart, and setteth his affections, and placeth his happinesse in his idoll gods; so the covetous man setteth his heart upon his gold and silver, and holdeth them for his cheefest good, and highest felicity.

V. 6. *disobedience*] Or, *unbelief*.

V. 7. *Be not ye therefore partakers with them*] Because we are not so ready to any thing as to follow ill examples, therefore the Apostle warneth the godly to remember always, that the wicked are but as it were darknesse, and that they themselves are as it were light: (1 Thes. 5.) and therefore the other commit all villanies, as men are wont in the dark: but they ought not only not to follow their examples, but also as the property of light is, to discover, and convince their darknesse, (John 3. 19, 20.) and to walk so, having Christ the true light going before them, as becometh the children of the light.

V. 8. *light in the Lord*] The faithful are called *light*, not onely because they have the outward light of the Word before them, and the inward light of the Spirit within them; but also because they give light to others, insomuch that their honest conversation reproveth the life of wicked ones. Matth. 5. 16. Phil. 2. 15.

V. 11. *have no fellowship with the unfruitful works of darknesse*] Sins are called *works of darknesse*, for four reasons especially; first, because they proceed from darknesse, that is, the ignorance of Gods truth in the unregenerate. Secondly, because they damp the light of nature in all men, and of grace also in the regenerate. Thirdly, because they seek darknesse, and are for the most part committed in the dark; for he that doth evil, hateth and shunneth the light. Lastly, because (without repentance) they bring men to utter and everlasting darknesse in hell.

but rather reprove them] Or, *convince them*. Not onely by seasonable admonitions and reprehensions, but especially by your godly and exemplary life.

V. 12. *a shame even to speak of*] *Sit honos auribus* as well as *oculis*, there ought to be a continual regard had to the ears, as well as to the eyes of the godly. As elsewhere the Apostle maketh use of the verses of Epimenides and Aratus, so here he seemeth to allude to that verse of Sophocles in his *Oedipus*, ἀνὰ δ' ὧν αὐδᾶν θέμις ἐστὶν ἀμὴ θέμις ἔργα κρύπτειν.

V. 13. *reproved*] Or, *discovered*.

whatsoever doth make manifest, is light] Either sensible light, which maketh things manifest to the eye; or intellectual, which maketh things evident to the understanding; and that is either natural, as the light of reason, or supernatural, as the light of Gods Word, and his Spirit.

V. 14. *Wherefore he saith*, &c.] Some do take these to be the Apostles own words, uttering them as moved by the Spirit of Christ, as it is ordinary with the Prophets to testifie, *Thus saith the Lord*; wherefore he saith, that is, God saith by me unto you. Others, as *Georgius Syncellus*, conceive, that as S. Jude alleageth a sentence out of the Apocryphal book of Enoch, so S. Paul here alleageth this out of an Apocryphal book of Jeremy, in which these formal words are found. *S. Cyril conceiveth*, that these words are taken out of Esay 51. 9. Awake, awake, &c. but the words following, Oarm of the Lord, awake, as in the ancient days, shew, that there God calleth not upon us to awake, but we upon him. It seemeth most probable, that this allegation of the Apostle is taken out of divers prophetical words, collected together, as namely, in the six and twentieth chapter of Esay and the nineteenth verse, The dead shall live, awake and sing ye that dwell in dust; and chap. 60. verſ. 1. Arise, for the light is come.

Awake thou that sleepest, &c.] See Isa. 60. 1. The Apostle speaketh of the spiritual sleep, both of sin and death; and this his exhortation concerneth as well the faithful, as the unbeleevers; the faithful sleep sometimes in some one sin or other, the unbeleevers are dead in trespasses and sins: the former he exhorteth to be lively and vigilant, by the power of the Spirit of God, whereof they are made partakers already; the other, to rise up from the dead, that by these exhortations apprehending the quickening power of Christ, they should obey the same; even as Lazarus rose by the word and power of Christ from his bodily death, John 11. 43, 44. In summe, forasmuch as all men are to give an account of all their works, at the dreadful tribunal of God, so they are all of them called and summoned by his Word, to make ready their accounts, and prepare for the great Audit-day, and to awake from their sleep, and death of sin, to be enlightened by the light of the Gospel, and to walk answerably to that light.

and Christ shall give thee light] Or, *enlighten thee*. In the Original ἐπιφαύσει σοι, shall shine upon thee. For he is the Sun of righteousnesse, Mal. 3. 2. The true light that lighteneth every man that cometh into the world, John 1. 9.

V. 15. *See then that ye walk circumspectly*] Gr. *how exactly ye walk*. See Col. 4. 5.

V. 16. *Redeeming the time*] Gr. *feasom*, or, *opportunity of time*. Some conceive that the Apostle alludeth to the words of King Nebuchadnezzar to the Chaldeans, Dan. 2. 8. where in the Translation of the Seventy we read, ἐγὼ γνωρίζων γνωρίζω, you delay or gain time, and then the meaning is, Stretch out the time as long as you can, by imbracing all occasions of doing good. Others conceive it to be a metaphor taken from Merchants, who preferre the least profit that may be, before their pleasures, closely following their business: when the markets are at best. We may also give a third interpretation, purchase at any rate all occasion of doing good, that ye may thereby in some sort redeem that precious jewel of time, which ye have formerly lost; as travellers that have staied long at their Inne, when they finde the night coming upon them, they mend their pace, and go as many miles in one hour, as they did before in many.

because the dayes are evil] The dayes are not evil in themselves, for they are all Gods creatures, and it is a foolish superstition of the Gentiles and Astrologians to make difference of dayes, as if some dayes of the moneth or week were lucky, some unlucky: but the dayes are said to be evil, in respect of the corruption of the time, and the persecution of Gods Church; and the meaning of the Apostle is, that the faithful are to look for hard and dismal times, wherein the opportunities of doing good will be cut off, or very much straitned, and therefore it is very needful to anticipate them, by doing as much good as may be, while the time permitteth. See Eccles. 11. 2. John 9. 4. and 11. 9. and 12. 35. Gal. 6. 10.

V. 18. *Be not drunk with wine wherein is excesse*] *Iscungus for the abuse took away all use of wine among the Lacedemonians, and commanded all the vines to be pluck'd up by the roots: and the Mahumetans for a like reason forbid any of their Sect to drink wine under pain of death; their Musselmans and Darvises affirming, that there lyes a devil under every grape:* But the Apostle is so farre from simply condemning all use of wine, that he enjoyneth, 1 Timothy 5. 23. to use a little wine for his stomachs sake: and in this very place he doth not forbid the Ephesians to drink wine, but to be drunk with wine wherein is excesse, that is, all kinde of riot, joyned with all manner of filthinesse, and uncleannes; For as *S. Jerome* rightly observeth, *Venter myro oblusus facile desbumat in libidinem*; according to that of the Poet; *Ebrietas ignis in igne fuit.*

excesse] Or, *intemperance*.

with the Spirit] Gr. *in*.

V. 19. *in psalms, and hymns, and spiritual songs*] Some conceive that these three words are Synonymaes, and that the epitheton added to the last, namely, spiritual, is to difference them from profane, light, lascivious, and carnal songs. Others thus distinguish them, by Psalms he meaneth songs of divers arguments, whether they contain Historical narrations, complaints and expostulations, or good nurture and instruction: but by hymns he understandeth such songs onely, as contain the praises of God, and extolling his wondrous works: and by spiritual songs, such as contain the praises of God, *sed augustiore quadam forma*; such as were more musical, and set to parts, or in a higher key. But it seemeth most probable, that by Psalms, he meaneth the Psalms of David set to the harp or psalter, by Hymns, certain Ditties made upon special occasion; and by spiritual Songs, such as were not composed before-hand, and prick'd before them with musical notes, but such as men endited by an extraordinary gift.

making melody to your heart] That is, with an earnest affection of the heart, and not with the tongue onely; For, *Non vox sed votum; non cordula musica, sed cor; Non clamans, sed amans cantat in aure Dei.* Whence is that of *S. Jerome, Deo non voce, sed corde canandus, nec in tragedorum modum guttur & fauces dulci modulamine colliniendæ, ut in ecclesiis theatrales moduli audiantur & cantica.* In which words he condemneth not simply artificial singing and elaborate musick, but such a kinde of light and effeminate musick, as better became the Theatre than the Quire: and whosoever are more taken with the strains of musick, and sweetnesse of the voice, than with the matter of the song, must acknowledge with *S. Austine* in the tenth of his Confessions, that they are at a fault, and their heart ought to smite them for it. *Cum mihi accidit ut me amplius cantus quam res quæ cantatur moveat, pœnaliter me peccare confiteor, & tum malim me non audire cantantem.*

V. 21. *Submitting your selves one to another*] A short repetition of the end, whereunto all things ought to be referred, to serve one another for Gods cause.

V. 22. *wives, submit your selves unto your own husbands*] See Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.

as unto the Lord] That is, in obedience to Gods command: for they cannot be disobedient to their husbands, but they must resist God also, who is the Authour of this subjection.

V. 23. *For the husband is the head of the wife*] See 1 Corinth. 11. 3.

as Christ is the head of the Church] See 1 Cor. 11. 3.

V. 24. *subject unto Christ*] Gr. *subordinate*.

in every thing] Either with this restriction in the Lord; or in every

thing which pertaineth to the husband as her head and superiour, and concerneth the good of the family.

V. 25. *Husbands, love your wives*,&c.] See Col. 3.19.

V. 26. *with the washing of water by the word*] Gr. *laver*. By Christs blood shed upon the Crosse, and represented by the water of Baptisme. For it is Christs bloud which cleanseth us from all our sin, 1 John 1.7. By the Word, either he understandeth the sacramental words used in Baptisme, or the promise of free justification and sanctification in Christ received by faith.

V. 27. *not having spot or wrinkle*] By spots we may understand the deformity of any sinful work; by wrinkle, any duplicity, folding in, or insincerity in the intention: or by spot greater sinnes which defile the conscience, and stain the reputation; by wrinkle, lesser sins, and those of infirmitie, which are some blemish to our spiritual beauty. But then there grows a question, whether the Apostle speaketh of presenting the Church to God in this world, or in the world to come in celestial glory. The answer is, that there is a double perfection, purity and beauty of the Church; absolute, without any spot or wrinkle, and that is not to be found in any of the sons of men, while they are clothed with this body of death; and if we speak of that purity and beauty, the Church is said to be pure, and to have no spot or wrinkle, (2 Cor. 11.2.) not because she is so at the present, but because she is prepared to be so hereafter. As S. *Austin* noteth, *Lib. de nat. & grat.* And in the first of his Retractations: *Quod dixi quam ſibi Deus elegit gloriosam eccleſiam, non habentem maculam neque rugam, non ideo dixi quia nunc iam omni ex parte talis eſt, (quamvis ad hoc eleCta non dubitetur ut talis ſit) ſed quando Chriſtus apparuerit vita ejus, tunc enim & ipſa cum eo apparebit in gloria.* The second is a purity and perfection, *pro conditione hujus vitæ*, according to the state of this present life; and it consisteth in this, that all sins are avoided or repented of and in Christ forgiven, and his righteousnesse imputed: in this sense the Church is now prefently pure and undefiled, and yet not free from all sinful imperfection.

blemish] Or, *blame*.

V. 29. *no man ever yet hated his own flesh*] That is, his own body. That is, no man in his right wits wrongeth his own body, though sometimes mad men tear their own flesh, and others out of erroneous religion, either cut their flesh, as the Baalites did, 1 King. 18. or flea it off, as the ancient hereticks, called the *Flagellantes* or Whippers, and the Popish Monks and Friers do at this day.

V. 30. *of his flesh, and of his bones*] Gr. *made out of his*. He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, and sealed to us in the sacrament of his Supper.

V. 31. *For this cause shall a man leave his father and mother*, &c.] See Gen. 2.24. Matth. 19.5. Mark 10.7.

two shall be one flesh] See 1 Cor. 6.16. Gr. *into one*.

V. 32. *This is a great mystery*] Not that of the bodily marriage, but that of the spiritual, betwixt Christ and his Church, as the Apostle here declareth himself; which union he termeth a mystery, by reason that the same can no way be apprehended by any natural man, nor to be searched out by any understanding whatsoever, but is acknowledged by faith, that Christ is our Head and Bridegroom, and we his spiritual Bride and members, whereby all Christs benefits requisite to our salvation, are bestowed upon us by Christ our Bridegroom, as a dowry, and communicated to us from Christ as our Head, as life in the natural body is conveyed to all the members from the Head.

CHAP. VI.

Vers. 1. *Children obey your parents*] See Col. 3.20.

in the Lord] For the Lord is the Authour of all fatherhood, and therefore we must yeeld such obedience as he will have us. In the Lord, implyeth both a commandment of childrens obedience from the Lord, and a restriction also, that they so far obey their parents, as they swerve not from the true worship of God. For it is true as *Bernard* teacheth, that we must yeeld obedience to our parents and superiours, who are in the place of God, as unto God, but then we must adde his limitation, in those things which are not against God.

right] Gr. *juſt*.

V. 2. *Honour thy father and mother*] See Exod. 20. 12. Deut. 5. 16. Eccles. 3. 8. Matth. 15.4. Mark 7. 10.

the first commandment with promise] Gr. *in*. Seeing there is a promise annexed unto the second commandment, how doth the Apostle say, that this is the first commandment with promise? The answer is, either that the Apostle by ἐντολὴ, derived from ἐντέλλω, understandeth a mandate or injunction of an affirmative duty; and so this is the first commandment with promise. For the second commandment in the decalogue is a prohibition of idolatry, the fourth is a positive or affirmative precept, but with no promise annexed unto it. Or the Apostle understandeth it of special promises, the second commandment is with promise of mercy to a thousand generations, but that promise is general; whereas the promise annexed to this fifth commandment, is a special promise; That thy days may be long,&c.

V. 4. *And ye fathers, provoke not your children to wrath*] See Col. 3.21.

admonition of the Lord] Or, *instruction*. Such admonitions, instructions, and precepts, (for the word παιδεία, extends so far) as are taken out of Gods Word, and are acceptable unto him.

V. 5. *Servants, be obedient to them*,&c.] See Col. 3.22. Tit. 2.9. 1 Pet. 2.18.

with fear] That is, with carefull reverence: for slavish fear is not allowable in any, much lesse in Christian servants, who are spiritually free: yet their spiritual freedome taketh not away corporal service; in so much that they cannot be Christs, unlesse they serve their masters willingly and faithfully, so far forth as they may with a safe conscience.

V. 6. *Not with eye-service*] Either the meaning is, that whatsoever they do in their masters businesse or affairs, they should do it faithfully and sincerely; and not in shew and semblance only; or that they should be as careful of doing their duty in their masters absence, as when their masters eye is upon them; knowing that though their master be out of the way, Gods eye is always upon them, and that he will reward their faithful service, though their masters do not: as on the contrary, severely punish their unfaithfulnesse, though their master do not, or cannot.

heart] Or, *soul*.

V. 9. *And ye masters do the same things*] It is the duty of masters to use the authority that they have over their servants moderately and holily, seeing that they in another respect have a common Master, which is in heaven, who will judge both the bond and the free, the master and the servant.

forbearing] Or, *moderating*.

your master] Some read, *both your and their master*.

neither is there respect of persons with him] Wisd. 6.7. Ecclus. 35. 12. Rom. 2.11.

V. 10. *be strong in the Lord*] Be ye strengthened daily more and more by the power of the Lord against your enemies, whereof the means are set down and described, from the 13. verse to the 19. Or these words *in the Lord*, contain an argument of confidence; be ye encouraged to hold out by that communion which ye have with the Lord by faith; drawing from him all the strength ye stand in need of.

V. 11. *Put on the whole armour of God*] Having before mustered his Forces, and set all Christians in their ranks, now he armeth them *cap à pe*. By the whole armour of God he understandeth all the furniture, and store of Christian vertues, together with all the means which God hath ordained to arm and defend us against the temptations of Satan.

that ye may be able to stand] That is, to keep your station, not to flye, but to overcome and get the victory over your enemies.

against the wiles of the devil] Or, *subtile assaults*, or, *catches*. The Greek μεθοδίας, being derived from μέθ, and ὁδὸς, signifieth properly a way-laying, circumvention, or going about, as they do who seek after their prey: and the Apostle may seem to allude to the first of Job, verse 7. where the Lord demanding of Satan, from whence he came; Satan answered, from going to and fro in the earth, and from walking up and down in it, and so μεθόδευσιν, in S. Paul, and πεϱιπατοῦντες, in Saint Peter, 1 Pet. 5.8. are much at one.

V. 12. *we wrestle not against flesh and blood*] The phrase of wrestling against flesh and bloud, intimateth that our adversarie is very neer us; we fight not *eminùs*, but *comminùs*, not at a distance, but neer at hand; our enemy comes within us, and grapples with us. *We wrestle not against flesh and blood*, that is, all and feeble men, such as we are, not against humane and bodily power. By which words the Apostle doth not free us from our warfare against the world and the flesh, our two other enemies: but his meaning is, we wrestle not alone, nor cheefly against these: for our principal enemy is Satan, who sets the world and the flesh against us; and they serve as it were under his banner.

against principalities] The Apostle doth give here these titles to the devil and his angels, not as if they were set and ordained of God to be true Princes and Governours of the world: but that they do still by force and stratagems usurp that power over this corrupt and wicked world, (which the good Angels have from God) and that by the just judgement of God it is permitted unto them for a time to use that power to the punishment of the wicked, and the exercise of the godly, 2 Cor. 4.4. 2 Thess. 2.9, 10. Ephes. 3.10.

against the rulers of the darknesse of this world] That is, of the state of ignorance, sin, death and confusion which reigneth in this world.

against spiritual wickednesse] Or, *wicked spirits*. τὰ πνευματικὰ πονηρίας, Word for word, the *spirituals* of wickednesse; that is, either spirits that are given to all wickednesse, and seek to bring man unto the same: or the spiritual nature and kinde of wickednesse, which is

is the improvement of wickednesse, and far more odious to God and dangerous to the soul (such as are blasphemous injections by Satan and damnable heresies, and deep plots against Religion) than carnall wickednesse or fleshly pollutions.

in high places] Or, *heavenly*. Of these words there are divers expositions given. Saint *Chrysostome* and *Oecumenius* take ἐν τοῖς ἐπουϱανίοις, *in* for *for*, and they thus expound the Text, We fight not for such trifles as the earth affordeth, but for heavenly things, for the Kingdome of heaven, and our adoption, whereby we are made the sons of God, and co-heirs with Christ of a celestial crown. Others understand by πνεύματικὰ, high places, places above us, that are upon earth, to wit, in the regions of the air; called sometimes in Scripture *heaven*. For Satan hath no place nor power more left him in the true and proper heaven, 2 Peter 2.4. Jude 6. Revelations 12.8. Or by wickednesse in celestial places, he meaneth wickednesse in *sacris & divinis*, wickednesse in the Church, and corruption in the dispensing and administration of holy and heavenly things.

V. 13. *evil day*] See Ephesians 5.16.

having done all] Or, *having overcome all*.

V. 14. *having your loins girt about with truth*] The souldiers of old time had broad and strong girdles, or belts made of durable stuffe, beset with many iron and brasse plates, whereby the weaker parts of the body, that is, the loins and upper part of the belly were armed. Girding fasteneth the body, and strengtheneth it, and is usually in Scripture taken for an expression and sign of strength and vigour, as Job 12.21. Esa. 5.27 and 22.21. *with truth*: by truth some understand Christ himself, who is the Way, the Truth, and the Life: John 14.6. whom all that are baptized *put on*, Gal. 3.27. Others the truth of doctrine opposed to errours and heresies; others sincerity and uprightnesse; opposed to hypocrisie; which is the truth of our life and actions; and this vertue indeed makes a man firm and steady in all his actions; whereas nothing makes a man more weak and fickle, and faint-hearted in strong trials, than hypocrisie and falshood.

having on the breast-plate of righteousnesse] By the breast-plate of righteousnesse, which is the onely fence for the heart, he understandeth a good conscience, which is not onely, as the Greek Scholiast termeth it, χϱεστὸν σύστημα, *an impenetrable coat of male, or armour of proof*; *but as the Poet ſayeth it a braſen wall, Hic murus abeneus eſto, Nil conſcire ſibi, nullâ pallescere culpâ*.

V. 15. *And your feet shod*] By the feet he understandeth the shins and legs also up to the knees, which the ancients were wont to arm with *greaves*, which are a kinde of brasen boots, such as the Scripture affirmeth that Goliah went out with against David; 1 Samuel 17.6. these served not so much to ward the legs from the injuries of the weather, as from the hurt of darts, arrows, blowes, or thrusts.

with the preparation of the Gospel of peace] Gr. *in*. That is, with being ever ready and prepared to professe the faith, and to give an account of the hope that is in you, Rom 10.10. 1 Pet. 3 15. For those who are ignorant, or ashamed, or timerous in this behalf, Satan easily foileth, and bringeth to back-sliding from their holy professi-on: but those who are well prepared, by frequent and profound meditations upon the Gospel, which is the doctrine of our peace with God, are provided with such shoes, buskins, or boots, as it were, that they may freely passe, and crush all impediments in the world, and finish the course of their heavenly calling without any let or offence.

V. 16. *Above all*] Or, *over all*.

taking the shield of faith] We must take the shield of faith above all, that is, in our account and esteem; whatsoever other defensive armour we want, let us not want this: Or over all, to cover and defend all other armour. By faith is meant not an Historical faith, or faith of miracles, but a special trust and confidence in God by Christ. For this indeed covers and shelters the weaknesse and imperfections of all other graces, and best defendeth them and us against all the assaults of Satan, Psalm 91.1,9. 1 Peter 1.7,8.

wherewith] Greek, *in which*.

able to quench] Not onely to repel and keep off, but also to take away and destroy all their venemous power of hurring you.

all the fiery darts] That is, saith the Greek Scholiast, concupiscence, or lusts which kindle a fire in the soul, all incentives to sin; as also the most dangerous temptations of incredulity, distrust, and despair. For the metaphor of fiery darts, some understand it of venemous darts, which by their poison so infect the body, that it burneth as it were with fire. Others understand such darts whose points were put into the fire to be hardened, that so they might do the more hurt: both sorts well agree with the nature and property of Satans temptations, which do infect the soul, as it were, with poison; and scorch it, as it were, with fire, if they be not speedily resisted and quenched.

the wicked] Or, *that wicked one*.

V. 17. *And take the helmet of salvation*] The hope of salvation purchased by Christ, by whose merits ye are saved already, and may lift up your selves as being already victorious in the combate which you are to fight, 1 Thessalonians 5.8. *Take for an helmet the hope of salvation*.

and the sword of the Spirit] That is, the spiritual sword, which the holy Ghost hath prepared and put into the hands of the faithful, which hath such an excellent edge, that it will cut off all Satans temptations.

which is the word of God] The Word of God is called the sword of the Spirit, for four reasons: First, because the Spirit maketh this weapon to our hands, 2 Peter 1.21. Secondly, because it slayeth our spiritual enemies, Esa. 11.4. Thirdly, because it is sharper than a two-edged sword, and pierceth to the dividing of the soul and spirit, Hebrews 4.19. Fourthly, because it is no carnal, but a spiritual weapon, 2 Cor. 10.4.

V. 18. *Praying always with all prayer and supplication*] Although prayer and supplication are usually taken for the same; yet here some distinguish them thus; prayer is here taken, fay they, for a deprecation of some evil, or temptation, that it may not overtake us: by supplication, an earnest request to God for his help and grace, that if it be his will and pleasure to let us fall into some temptation, we may yet continue constant in this trial of our faith, and obtain an happy issue, 1 Cor. 10.13.

in the Spirit] That is, being divinely moved and excited by the Spirit, Rom. 8.25. Or earnestly and heartily, John 4.24. Rom. 12.11.

V. 19. *And for me*] See Col. 4.3. 2 Thess. 3.1.

utterance] Gr. *Speech*.

that I may open my mouth] Greek, *in the opening of my*.

boldly] Greek, *in liberty*, or *freely*.

V. 20. *an ambassador*] The Apostles are called Ambassadours in four regards especially: First, because as an Ambassadour speaketh nothing but what he hath commission for from his Prince; so neither ought the Apostles and Ministers of God to deliver any thing but that for which they have commission from God. Secondly, because as Ambassadours have respect wheresoever they are sent, and protection also; in regard they represent the person, and deliver the words of their Prince: so ought the Ministers of the Gospel also to be *respected* and *protected*, because they are sent from the Prince of heaven, and deliver his message. Thirdly, because as Ambassadours are publike Ministers of State, and confined to no particular place, but are to go wheresoever the Prince sends them: so the Apostles were publike Ministers of God, confined to no certain countrey, but sent to preach to all Nations. Fourthly, because as Ambassadours of all other Messengers speak the most freely, and boldly, being backed with the authority of their Prince, and warranted by their commission: so of all other the Ministers of the Gospel ought to use freedome and boldnesse of speech, 2 Cor. 5.20. & 7.4. & 10.1. Ephes. 6.19.

in bonds] Or, *in a chain*. In the Original it is ἐν ἁλύσει, in a *chain*. For as the Learned Antiquaries observe, the Apostle at this time was not in prison with fetters, but in the custody of a Souldier with whom he might go abroad, having a chain on his right arm, which was tyed to the souldiers left arm.

therein] Or, *thereof*.

boldly] Gr. *freely*.

V. 24. *in sincerity*] Or, *with incorruption* ἐν ἀφθαρσίᾳ, word for word *in incorruption*; or with *incorruption*: and the meaning is, either the grace of Christ be with you, which grace is incorruptible: or grace be with them that love Christ in incorruption, that is, in sincerity, not feignedly and hypocritically; or that love Christ to incorruption, that is, by him to obtain life everlasting.

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE
PHILIPPIANS.

The ARGUMENT and ANALYSIS.

THE Philippians *hearing of the imprisonment of the Apostle at* Rome, *were much troubled at it, and presently dispatched* Epaphroditus *to visit him, and supply his wants; by whom the Apostle understanding that there were some false Teachers and scandalous livers crept in amongst them, who corrupted the Doctrine of the Gospel, and became enemies to the Crosse of Christ: Upon this occasion writeth this Epistle, wherein he acquainteth them with his present condition, thanksfully acknowledgeth their tender love and care over him, pathetically complaineth of the perverters of his Doctrine, and disturbers of their peace, and with many godly Admonitions and Exhortations, endeavoureth to frame their lives to an heavenly conversation.*

The divine conceptions and expressions in this Epistle, branch themselves into

1. Consolations *against the scandall of the crosse, shewing that all the sufferings of the godly, redound to the furtherance of the Gospel, and their unspeakable comfort, and everlasting reward. From the* 12. verse *of the first* chapter *to* v. 27.
2. Exhortations *to concord, to humblenesse of minde, and patience; to mortifie the flesh, and account all things losse for Christ; to set their heart and affections upon Heaven and Heavenly objects, in a continual expectation of Christ from thence; to moderation, devotion, and all Christian virtues: from the* 27. verse *of the first* chap. *to* verse 10. *of* chap. 4.
3. Gratulations *for their zeal, love, knowledges, fruits of Righteousnesse, and in special, for their bounty to him, at which he much rejoyced; not so much for the supply of his own wants, as the abounding of Gods grace in them.* Chapter 1. *to* verse 12. *and* chapter 4. *from* verse 10. *to* verse 20. *where he concludeth his Epistle with salutations and prayers.*

CHAP. I.

WHich are at Philippi] Gr. *which are in Philippi.* V. 1. *with the Bishops and Deacons*] *The Synod of Nice forbad two or more Bishops to have their Seats in one City, and before that, Cornelius Bishop of Rome upbraids Novatus with ignorance (as* Eusebius *writeth in his sixth Book of Ecclesiastical story) for that he knew not that there ought to be but one Bishop in that Church, in which he could not be ignorant that there were fourty six Presbyters: and* Oecumenius *and* Chrysostome *affirm as much of Philippi,* it being but one City, it cannot be supposed that there should be in it at the same time, more Bishops in that restrained sense, as the word Bishop was afterwards taken. Here therefore by ἐπισκόποις, and διακόνοις, we are to understand the whole Ministery at Philippi, consisting of Presbyters, to whom the government of the Church was committed; and Deacons, who not onely had the care of the poor, but also assisted the Ministers in their Ecclesiasticall function.

V. 3. *remembrance*] Or, *mention.*

V. 5. *For your fellowship in the Gospel*] Or, *concerning.* That by our Ministery ye have been brought to the communion and fellowship of the profession of the Gospel, and have so continued from the first day that you heard of it, even till now.

V. 6. *will perform it*] Or, *will finish it.*

until the day of Jesus Christ] The Spirit of God will not forsake you unto the very latter end, until your mortal bodies shall appear before the judgement of Christ to be glorified.

V. 7. *I have you in my heart*] Or, *you have me in your heart.*

in as much as both] Or, *how that both.*

ye all are] Or, *ye all were.*

partakers of my grace] Or, *partakers with me of grace*; or, *of the same grace with me.* Ye are all partakers with me of the same grace and mercy of God, in your effectual calling: Or, by grace he meaneth that honour which God conferred upon him, in making him a noble Confessour of the truth, and thinking him worthy to suffer for so good a cause. It seemeth therefore that some of the Philippians were partakers with the Apostle in his bonds, which the Apostle was so far from esteeming any disgrace or disparagement to him, that he accounted them a grace, and an ornament to him. As also did the noble Martyr Babylas, who gave charge at his death, that his bolts should not be knock'd off his feet, but be buried with him.

V. 9. *in knowledge*] By knowledge some understand the contemplative science of divinity and celestial mysteries: by αἴσθησις, a practical or experimental knowledge, a sensible feeling of the work of grace in our hearts.

judgement] Or, *sense.*

V. 10. *approve things*, &c.] Or, *trie.* The words in the Original δοκιμάζειν τὰ διαφέροντα, may bear a double construction, Either I pray God that your love may abound in all knowledge and judgement sensibly to discern the difference between the truth of God, and vain fancies of men; or between earthly trash and heavenly treasure: or, I pray God your love may abound in all knowledge and judgement, whereby you may approve of, and rightly value the excellent mysteries of salvation.

are excellent] Or, *differ.*

V. 11. *filled with the fruits of righteousnesse*] Gr. Tec. *fruit.* The fruits of righteousnesse are good works, both pleasing to God, and profitable to men. For righteousnesse may be compared fitly to a tree, whose buds are good intentions and purposes; blossomes, good words; and fruits, good works. If we follow the reading of Tecla, and the Greek Scholiast, καρπὸν in the singular number, then by this fruit which we bear by being ingrafted into the true Vine, Christ Jesus, we may understand peace and joy in the holy Ghost, which is the fruit of the righteousnesse of faith.

are] Gr. Tec. *is.*

V. 12. *understand*] Gr. *know.*

have fallen out rather unto the furtherance of the Gospel] Gr. *come rather.* Here he preventeth the offence that might be taken at his persecution, whereby divers took occasion to disgrace his Apostleships to whom he answereth, that God had blessed his imprisonment in such wise, that he is by that means become more famous, and the doctrine of the Gospel is by this occasion further spread, although not with like affection in all men.

V. 13. *my bonds in Christ*] Or, *for Christ.* That is, the bonds and imprisonment which I suffer for Christs sake, howsoever they were by Satan and his complices intended to the disgrace and hinderance of the Gospel, yet quite contrary by the providence and goodnesse of God, they are turned to my great honour, and the advancement also of true religion; for all Nero's Court rings of my bonds, and the cause thereof.

the palace] Or, *Cæsars Court.*

in all other places] Or, *to all others.*

V. 14. *word without fear*.] Greek Tec. *word of God without fear.*

V. 16. *The one preach Christ of contention*] Either out of envy, to out-strip me, or a desire to procure my death, that Nero through their preaching, hearing of the general dispersing of the doctrine taught by me, might be thereby inraged to take away my life, whom he hath now in bonds, to do with me what he will.

sincerely] Or, *purely.*

adde] Gr. Tec. *stir up.*

V. 17. *set for the defence of the Gospel*] Κεῖμαι, signifieth properly to lye, and so it may be here taken, and then the meaning is, I lye out of love preach the Gospels to further my account at the last day, knowing that I lye in prison for the Gospel sake, and by that my imprisonment am hindred in the exercise of my Apostolical function. If we retain the common translation, I am set for the defence of the Gospel, then the meaning is, God hath appointed me a Champion of the Gospel, and set me in my station, to maintain it; which, through the power of his grace, I will keep, whatsoever dangers or terrours are before me.

V. 18. *and I therein do rejoyce*] He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the operation of the Spirit of Christ, which giveth to them that ask.

V. 19. *shall turn to my salvation*] As Joseph spake to his brethren, Gen. 50. 20. *You thought evil against me, but God turned it to good*; so the Apostle here comforteth himself with this, that whatsoever mischief his adversaries pretended against him, by adding affliction to his bonds, yet that God would so order all things, that even the persecution which was raised against him, should turn to the furtherance of his salvation, and increase of his joy here, and glory hereafter.

V. 20. *earnest expectation, and my hope*] We must continue even unto the end, with great confidence, having nothing before our eyes but Christs glory; whether we live or die, my hope is, that in nothing I shall be ashamed; that in nothing they can do, or that can befall me, I shall have any cause to be dejected, abashed, or discouraged.

with] Gr. *in.*

V. 21. *For to me to live is Christ, and to die is gain*] Or, *Christ is to me life, and death is gain*] In Greek, as sometimes also in Latine, a Verb in the Infinitive mood is put for a Noun, as, *Nostrum hoc vivere triste*, for, *nostra hæc vita tristis*; and *Scire tuum nihil est*, for *scientia tua nihil est*: so here, *mihi vivere est Christus*, for, *mihi vita Christus*, ἐμοὶ τὸ ζῆν, ἡμῖν ζωὴ, ὁ Χριστός. And in this sense *Nyssen* understandeth the phrase in Epitaph. *Basil.* χριστὸς ἦν ἀμφοτέροις τὸ ζῆν, which the learned Interpreter thus rendereth, *Christus vita utrique erat, Christ was life to them both, and death a like advantage*: The meaning is evidently this, Christ is my life here by grace, and hereafter by glory; he is both the Author and the end of my life; I live for him, I live to him, I live in him, I live by him, and if I be put to death, that shall no way endamage me, but rather bring me great advantage, in regard that thereby I shall exchange and gain heaven for earth, and an happy eternal life, for this miserable and mortal. Or all the gain I aym at in life or death, is Christ, namely, to glorifie him by my service. Act. 20. 24. & 21. 13.

V. 22. *But if I live in the flesh, this is the fruit of my labour*] Or, *but whether to live in the flesh be profitable for me, or what I should chuse.* That Christ is magnified in my body, whether of the two I should chuse, life or death, I cannot resolve.

V. 23. *For I am in a strait betwixt two*] I am perplexed and doubtful betwixt these two desires and wishes, there being very forcible and weighty arguments on either side.

having a desire to depart] Or, *be dissolved*; or, *loosed.* To return to my own and proper home, 2 Cor. 5. 6. 8, 9. 2 Tim. 4. 6. The word in the Original ἀναλῦσαι, or, ἀναλυθῆναι, signifieth either to be resolved, namely, into my first principles, as the Philosophers speak; or, dissolved, whereby the Apostle insinuateth, that death is no destruction, but a dissolution onely, or taking asunder the parts, of which we are composed; this, a separation of the soul from the body. The word signifieth also to change our abode or dwelling, that is, to depart this life, by a metaphor taken from those that quit their Inns, to further their travel homewards; or from such as be ready to go to Sea, and to set Sail for another countrey, untie and loosen the cables, whereby the ship lay fastened and bound at the shore. It signifieth also, to be released, and set at large, and at liberty; and it is very probable, that the Apostle in this phrase ἀναλῦσαι, had a reference both to his bonds and to his death; and his meaning is, I desire to be discharged and released, as out of a common Gaol, so also out of the prison of my body, that I may presently be with Christ my Saviour in heaven, in rest and bliss.

V. 24. *Nevertheless to abide in the flesh*] Here we have an example of a true shepheard, who maketh more account how he may profit his flock, than of any commodity of his own whatsoever, though it were better for his own particular to glorifie Christ by his present death and Martyrdom, that so he might presently enjoy Christ, and receive his Crown of glory; yet he chuseth rather to abide in the flesh, and prolong his life, though in miseries, perils, and bonds, for the furtherance and joy of their faith.

V. 26. *for me*] Gr. *in me.*

V. 27. *Onely let your conversation be*, &c.] See Ephes. 4. 1. Col. 1. 10. 2 Thes. 2. 12. Having ended his Preface, he descendeth now to exhortation; and first of all, he exhorteth to unity and consent, that being knit together with common bonds, they continue through the strength of faith to bear all adversity in such sort, that they do nothing unworthy the profession of the Gospel.

stand fast in one spirit] It is a metaphor taken from wrestlers, that keep their ground, and shrink not a foot.

V. 28. *in nothing terrified by your adversaries*] We ought not to be disheartened, but rather encouraged by the persecutions which the enemies of the Gospel threaten and raise against us, seeing that they are certain witnesses and evidences from God himself, both of our salvation, and of their destruction.

V. 29. *For unto you it is given*] Gr. Tec. *unto us.* He proveth what he said before, that suffering persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doth the gift of faith. (2 Tim. 3. 12. 2 Thes. 1. 5.)

V. 30. *Having the same conflict which you saw in me*] Or, *same fight.* At my being with you, whereof we reade, Acts 16. 19, &c.

and now hear to be in me] By the relation of others what I now endure in my bonds here at Rome.

CHAP. II.

VERS. 1. ANy consolation] A most vehement exhortation to unity and Christian love, by way of Rhetorical adjuration; as if he should say, As ever you look to receive any comfort in Christ, or reap benefit by his love, and the communion between you and the Saints of God, fulfil my joy, by keeping the unity of the Spirit in the bond of love.

V. 4. *Look not every man*] The Apostle useth a word, which doth properly signifie to aym or look narrowly as to a mark we shoot at; and his meaning is, that we should not principally or onely aym at our own honour, or profit: for otherwise a Christian ought to provide for his own household, 1 Tim. 5. 8.

V. 5. *Let this minde be in you*] Or, *the same.* Be you so humble and charitably minded, and so respect the good of others, even with neglect of your own, as we see Christ our Saviour did.

V. 6. *in the form of God*] Either in the nature and essence of God, being very God, as the ancient Fathers generally expound the word μορφὴ here used; or in the state, that is, glory and majesty of God, appearing no otherwise, neither to Angels, nor to men, than as God in Divine glory and majesty.

not robbery] It was his right by nature (See John 5. 8.) to be equal with God, and therefore the challenging it, could be no usurpation of anothers right, or taking to himself, that which was not his own: A like phrase is used in the Syriack Ritual, where when Christ came to John to be baptized of him, John answereth, ὁ δίκαιμα ἁρπαγμὸν ἀφιέναι, that is, I cannot commit a robbery by taking that upon me which belongeth not to me.

V. 7. *made himself*, &c.] Gr. *emptied himself.*

of no reputation] Devested himself of his robes of majesty and glory, and brought himself as it were to nothing. Word for word, evacuated himself; laid aside for the time his divine Majesty; so *Nazianzen*, κένωσις δυτὸς ὁρατὴ.

Form of a servant] Either the true nature of man, who is a servant to God; or the quality and condition of a servant living in subjection, and receiving stripes for us. See Esa. 53. 2, 3, 4, 5.

likenesse of men] Or, *habit.* Like other meer men, as Heb. 2. 14. and 4. 15. Rom. 8. 3.

V. 8. *fashion as a man*] Or, *shape.* As a true man (not in shew and appearance onely) as Joh. 1. 14. *we saw his glory as the glory of the onely begotten Son of God.* Where *as* is *demonstrationis, non similitudinis.*

he humbled himself] In this verse there is a kind of gradation: for it is more to become obedient than to humble himself: more to yeeld unto death, than to become obedient: more to be crucified, than simply to die. For it was to submit himself to a most painfull, ignominious and a curfed death, Gal. 3. 13.

V. 9. *Wherefore God*] Because he humbled himself so low, God exalted him so highly, *viz.* above the grave in his resurrection, above the earth in his ascension, above the heavens in placing him at his right hand.

above every name] That is, a dignity, glory, and power, above all names. For by means of this exaltation he hath enstalled him in the possession and glorious administration of his heavenly kingdom, wherein his divine Majesty which had been eclipsed for a while, doth shine again in full and perfect glory.

V. 10. *at the name of Jesus*] The Apostle in these words seemeth to have reference to Esa. 45. 23. and the meaning is, that all creatures have reference to Christ, and yeeld him all obedience, either voluntarily, or by constraint, as to their Soveraign King, at whose very name they should fear and tremble. This is in part now performed in the Catholike Church dispersed through the whole world; but shall be perfectly accomplished at the dreadful day of Judgement, Rom. 14. 11.

of things in heaven, &c.] Or, *those.* Of all creatures whereof they are, either in heaven as Angels, and the souls of them that sleep they are, either in heaven as Angels, and the souls of them that sleep in the Lord; or on earth, as men living; or under the earth, as devils in hell and damned Ghosts. For though Angels and Spirits have neither corporal knees, nor fleshly tongues, as men have; yet they have some means, whereby they are bound, and shall whether they will or no, expresse and testifie their subjection to our Lord and Saviour. See 1 Cor. 13. 1. and Apoc. 1. 7. and 5. 13. Or, Angels, men alive, and devils, Rev. 5. 13.

things on earth] Or, *those.*

things under the earth] Or, *those.*

V. 12. *work out your own salvation*] That is, employ all your abilities,

lities, and endeavours to approve, and practise all the means, which God hath appointed for the accomplishment of your salvation, 2 Cor. 7.1. Finish your sanctification in the fear of God.

with fear] Fear and trembling are not here opposed to spiritual confidence, but to carnal security; and imply no more than a holy reverence, humility and carefulness, (Psal.2.11. Heb.12.28.) as *Fulgentius* speaketh, *ne superbi amittamus quod indigni accepimus*. Fear we may, and must out of the consideration of our own infirmity: yet always trust and be confident in God, who worketh in us both the will and the deed; by whose power we are kept through faith to salvation, 1 Pet.1.5.

V. 15. *harmless*] Or, *sincere*.

ye shine] Or, *shine ye*, or, *appear*.

V. 17. *and if I be offered*] Gr. *poured forth*. If I be poured forth as a drink-offering upon the sacrifice of your faith; as if he had said, I have brought you Philippians to Christ, and now my desire is, that you present your selves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drink-offering, to accomplish this your spiritual sacrifice, 2 Tim. 4. 6.

V. 19. *But*] Or, *moreover*.

V. 20. *like minded*] Or, *so dear unto me*.

your state] Gr. *those things that concern you*.

V. 21. *For all seek their own*] See 1 Cor. 10. 24. All, that is, the greater part: for he excepteth Timothy and Epaphroditus: and his meaning is, that it is a vice incident to most, to prefer their own profit and worldly ends, before the glory of Christ.

V. 25. *messenger*] Gr. *Apostle*.

V. 28. *the less sorrowful*] Gr. *more without sorrow*.

V. 29. *hold such in reputation*] Or, *honour such*.

V. 30. *work of Christ*] By the work of Christ, he meaneth his labour in preaching: or his watching and pains taking in ministring to Pauls necessity, calling it the work of Christ to visit Christ being poor and in bands in the person of Paul, Matth. 25. 36, 40.

CHAP. III.

Vers. 1. Rejoyce *in the Lord*] Not in worldly comforts and contentments; or not in carnal rites and observations; but in the Lord with a spiritual and heavenly joy.

V. 2. *Beware of dogs*] By dogs he understandeth the false Apostles, whom he calleth by this vile and reprochful name, because they *barked* at the *light of truth*, *fawned* and *bit* found and sincere preachers with their slanders: or because they returned unto their former gross and scandalous vices, as the dog to his vomit, 2 Pet. 2. 22.

evil workers] Either deceitful workers, as 2 Cor. 11. 13. who seemed to seek the glory of God; but indeed aimed at their own profit, honour, or glory: or false teachers, who under pretence of building Gods Church, pulled it down; who took great toyl and pains, but onely to vent and further spread their erroneous and dangerous doctrine.

the concision] He calleth them so, not for that they made cuttings in their flesh, after the manner of the superstitious Gentiles; but because by urging circumcision they made a rent and *concision* in the Church: or the preposition κατα in κατατομη, in κατα χθονιος, and divers other words, is taken in the worser sense, to disgrace and disparage the circumcision they so much boasted of, which was now no more a seal of Gods covenant, but a meer cutting of the flesh with an *incision* also, and wounding of the *conscience*.

V. 3. *we are the circumcision*] We now are to be accounted of the true circumcision, who have our hearts circumcised, and our wicked lusts and affections cut off, by the grace of Christ serving God in purity of life.

V. 4. *confidence in the flesh*] Trust not, nor value our selves by external privileges which concern the outward man, or rely not upon carnal rites.

V. 5. *of the stock of Israel*] See 2 Cor. 11. 22.

an Hebrew of the Hebrews] Not a proselyte, but a native Hebrew, born of Hebrew parents, without any mixture of Gentiles in my lineage.

as touching the Law, a Pharisee] According to the strict observation of the law, Act. 23. 6. & 26. 5.

V. 6. *persecuting the Church*] See Act. 22. 4. & 26. 11. 1 Cor. 15. 9. Gal. 1. 13.

V. 7. *were gain to me*] Those things which while I was a Jew I accounted rare and singular prerogatives, I now make no reckoning of; but flight them as not onely worthless, but some way prejudicial to my better calling.

V. 9. *be found in him*] That I who was lost before in my self, might be found in him, as a branch engrafted into the true Vine, Joh. 15. 2. or a member incorporated into his mystical body.

not having mine own righteousness] That is, to be in Christ, to be found not in our own righteousness, but clothed with the righteousness of Christ imputed to us.

V. 10. *That I may know him*] Not onely contemplatively, but also practically; that I may feel the power of his resurrection, in raising me first from the death of sin to the life of grace; and after from the death of nature, to the life of glory.

the fellowship of his sufferings] That I may experimentally finde what exceeding joy and comfort it is to suffer for him, and with him.

V. 11. *resurrection of the dead*] He speaketh not of the resurrection of the dead common to all, but of a resurrection to a glorious and immortal life, Luk. 14. 14. Joh. 5. 29. In the Original it is not ἀναστασις, but ἐξανάστασις which some of the learned observe to be always taken for the resurrection of the just; or resurrection of life, which is opposed to the resurrection of condemnation.

V. 12. *for which also I am apprehended*] For we run, but so far forth as we are laid hold on by Christ; that is, as God giveth us strength, and sheweth us the way. Or, I now follow hard to overtake and lay hold on Christ, who when I before wandred and fled from him, apprehended me and laid hands on me by his grace, Psal. 119. 176.

V. 13. *reaching*] Gr. *stretching*.

V. 14. *the mark*] The prize of heavenly glory, for which we run in the holy race set before us, 1 Cor. 9. 24, &c.

V. 15. *as many as be perfect*] As many as are fully instructed in this mystery, and truly strive for Christian perfection. He said before vers. 12. that he was not already perfect; so that in this place he calleth them perfect which had well profited in the knowledge of Christ and the Gospel, whom he serveth against the ruder and more ignorant. See more 1 Cor. 2. 6. Or, as many as think your selves perfect.

V. 16. *By the same rule*] Of faith and life, to wit, the word of God, not crossing one another in our ways of teaching, or course of living.

V. 17. *followers together of me*] See 1 Cor. 4. 16.

V. 18. *For many walk*] He setteth forth the false Apostles in their colours, not out of malice, or emulation; but with sorrow and tears; to wit, that they regarded nothing else, but the commodities of this life; that is to say, their enjoying peace and quietness, and to flow in abundance of wealth, and worldly pleasures, and live in honour and estimation among men, whose miserable end he forewarneth them of.

enemies of the Cross of Christ] Though they preach Christ crucified, yet partly by not mortifying their fleshly lusts; partly by preaching righteousness by the law, they undermine the doctrine of the Cross, and really oppose the power and virtue of Christs passion.

V. 19. *whose end is destruction*] Both of body and soul in hell. Mat. 10. 28. See also Rom. 6. 21, 23.

glory is in their shame] Who glory in those things whereof they ought to be ashamed; or which in the end will prove their shame and confusion, Rom. 6. 21.

V. 20. *For our conversation is in heaven*] *Zanchius* translateth it our *burgership*; others our *civil society*, or *politie*; the Syriack our *trade*, or *affairs*. The Original πολίτευμα, signifieth more than can be expressed in one word in our vulgar language. The full meaning is we look higher than the earth, we set our affection upon the things that are above; we carry our selves like fellow citizens of Saints; there we live according to the laws of heaven; and here on earth in part enjoy the privileges of the celestial Jerusalem.

look for the Saviour] See 1 Cor. 1. 7. Tit. 2. 13.

V. 21. *our vile body*] Gr. *the body of our vileness*.

his glorious body] Gr. *the body of his glory*.

CHAP. IV.

Vers. 1. My *joy and my crown*] My honour and greatest ornament; or for whose knowledge and profiting in the Gospel through my labours among you, a crown is laid up for me in heaven, 2 Tim. 4. 8.

V. 2. *beseech Evodias*] Or, *exhort*.

beseech Syntyche] Or, *exhort*.

V. 3. *true yoke-fellow*] By yoke-fellow the Apostle understandeth not his wife, as some of the ancients imagined: for he had no wife when he wrote his first Epistle to the Corinthians, as appears, 1 Cor. 7. 7. and we read not that ever he married afterwards; but either he understanded it the husband of one of the women he mentioned before, or some chief and principal pastour to whom the Epistles of the Apostles were usually addressed, and by them afterwards read before all the congregation.

women which laboured with me in the Gospel] Not which preached the Gospel with S. Paul, but who took pains to minister unto the Apostle, and were partakers of the combats and difficulties which he suffered from the enemies of the Gospel.

whose names are in the book of life] See Revel. 3. 5, & 20. 12. & 21. 27. A metaphor taken from the enrolling of Citizens or Souldiers, that they may be known and held for such. Or, to call is called here the *book of life*, because therein are written all the elect who are ordained to eternal life, Exo. 32. 32. Luk. 10. 20. Revel. 3. 5. & 17. 8. & 20. 12, 15.

V. 4. *Rejoyce in the Lord*] See Philip. 3. 1.

V. 5. *moderation*] Or, *equity*, or *equal carriage*.

The Lord is at hand] Either for your present succour, Psal. 33. 18. or he will come shortly to set an end to all your sufferings; and revenge all the wrongs, done to all his Saints, *viz.* at the day of Judgement.

V. 6. *Be careful for nothing*] See Matt. 6. 31, 34. 1 Pet. 5. 7.

supplication with thanksgiving] So David beginneth very often with supplication and tears, but endeth with thanksgiving.

V. 7. *peace of God*] Gr. Tec. *Christ*. The true spiritual and incomprehensible rest and quietness of minde wrought by Gods Spirit in your hearts, will keep you from all terrour, anxiety and trouble. See Rom. 5. 1.

hearts and minds] He divideth the heart and the minde; by the heart, understanding the will and affections; by the minde, the understanding or intellective faculty.

through] Or, *in*.

V. 8. *honest*] Or, *venerable*.

V. 10. *your care of me hath flourished again*] Or, *is revived*. A metaphor taken from Plants which are dead in the Winter, but revive and flourish in the Spring: so it should seem that their care for the Apostle was intermitted for a season; either through forgetfulness, or want of opportunity to send unto him; but now put forth as it were again, as flowers do in the Spring.

V. 11. *be content*] See 1 Tim. 6. 5, 8.

V. 12. *abased*] Or, *humbled*.

V. 13. *I can do all things*] The word in the Original ἰσχύω, signifieth not properly I can do all things, but I am able for all things; namely, those things he mentioned before, which were transitory passions than actions, as to be abased and to suffer need, &c.

through] Gr. *in*.

V. 15. *as concerning giving*] Or, *to the account of giving*.

V. 17. *Not because I desire a gift*] It is all one to me whether I want or abound; but in this I desire a benefit may accrue unto you for this fruit of your love will be allowed upon your account at the last day.

V. 18. *I have all*] Or, *I have received all*.

an odour of a sweet smell] He alludeth to the sweet smelling savours offered in the old law.

a sacrifice acceptable] See Heb. 13. 16.

V. 22. *of Cesars household*] This *Cesar* was *Nero*, in whose palace S. Pauls bonds were made manifest, Phil. 1. 13. and God gave such a blessing to his preaching and sufferings, that he made some Converts there, who afterwards proved martyrs, namely, *Evellius* and *Torpetes*, if at least we may beleeve the Romane Martyrologie.

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE
COLOSSIANS.

The Argument and Analysis.

Saint Paul *according to his Apostolical Function, taking care of al Churches, and hearing that at* Colosse *divers weeds sprang up, which hindered the growth of the* Gospel; *namely, Heathenish opinions, concerning the mediation of Angels, and Jewish superstitions in the observation of legal Rites, writeth this Epistle to them, wherein he vouseth up these weeds, proving to them, that* Christ *is our only Mediatour, by whom we have access to God; and that the Body being come, the legal shadows are to vanish away.*

The godly instructions treasured up in this Epistle, partly tend to,

1. *The confirmation of the Christian Faith in the Deity and Kingdom of* Christ, *and his triumph over principalities and powers, and our redemption, regeneration, and justification by him,* Chap. 1. 2.
2. *The regulating a godly life and conversation, by performing all such duties as are required of all that embrace the* Gospel.

1. Absolutely, *and in general, as to mortifie the lusts of the flesh, to speak the truth, to avoid scandal, and to do works of Mercy and Charity.*
2. Relatively, *and in particular, as namely, such as are required from*

1. *Fathers to Children.*
2. *Children to Fathers.*
3. *Husbands to Wives.*
4. *Wives to Husbands.*
5. *Masters to Servants.*
6. *Servants to Masters.*

CHAP. I.

Vers. 2.  *Which are at Colosse*] Colosse is a City situated in Phrygia, not far from Hierapolis and Laodicea, on the side they bend towards Lycia and Pamphilia.

and peace from God] See Rom. 1. 7.

V. 4. *to all the Saints*] See 2 Cor. 1. 1.

V. 5. *For the hope*] Hope is here taken by a Metonymie, for the thing hoped for; to wit, those glorious things which our hope assureth us are laid up for us in heaven, Rom. 8. 24.

V. 8. *your love in the Spirit*] Your spiritual love, or your love which cometh from the Spirit.

V. 9. *in all wisdom*] See Ephes. 1. 8.

V. 10. *walk worthy of the Lord*] See Ephes. 4. 1.

unto all pleasing] Or, *to please him in all things*.

V. 11. *his glorious power*] Gr. *the power of his glory*.

with joyfulness] Our patience must not be unwilling, and as it were, drawn from us by force, but proceed from a joyful minde, Act. 5. 41. Rom. 5. 3. Jam. 1. 2.

V. 12. *unto the Father*] We cannot otherways consider of God to our salvation, but as he is Christs Father in whom we are adopted; beside, the efficient cause of our salvation is the onely mercy of God the Father, who maketh us meet to be partakers of eternal life, by the Word and Spirit.

to be partakers of the inheritance of the saints in light] Gr. *for*, or, *to a part of the lot of saints in light*.

in light] In the Kingdom of his grace and glory, which is called light, in regard of the true knowledge of God that shineth therein; and because of the eternal glory and brightness in heaven which followeth upon the same, Jam. 1. 17.

V. 13. *his dear Son*] Gr. *the Son of his love*.

V. 14. *we have redemption*] See Rom. 3. 24.

V. 15. *who is the image*] See Heb. 1. 3. Christ is here said to be the image of God, as well in respect of his eternal birth from the Father, being the express and eternal image of his person, Heb. 1. 3. as also in respect that being made man, God the Father did in him, and by him, as a lively image set forth before our eyes his glorious attributes of wisdom, goodness, righteousness, and almightiness, &c. John 14. 1. & 14. 9. 1 Tim. 3. 16.

of the invisible God] The Father is called the invisible God, not onely because his essence or being is invisible, 1 Tim. 6. 16. but for that he never revealed himself before the eyes of men,

as the Son hath done in his humane nature; 1 John 18.

the first-born of every creature] Or, *of all the creation*. Some, as *Theodorus Pelusiota*, reade not, πρωτότοκον, with the accent in *penultima*, and accordingly render the word, not the first-born, but the first bringer forth of all creatures. Others conceive that Christ is called the first-born, in respect of his eternal birth from the Father before all creatures, John 1. 2. 3. A third sort interpret the word, first-born of every creature, the heir of all, and make this Text parallel to the first of Hebrews the second.

V. 16. *For by him were all things created that are in heaven*] See John 1. 3.

thrones, or dominions, &c.] This name together with those that follow, signifie the Angelicall creatures with their several degrees and dignities as well among themselves, as in regard of the inferiour world, and the government thereof. See Rom. 8. 38. Ephes. 6. 12. In particular, by thrones, many probably conceive the Cherubins to be meant, over whom it is said, that God is sitting as upon a throne, by a figure taken from the Cherubins that were over the Ark, whereupon appeared the glory of God, 1 Sam. 4. 4. 1 Chron. 28. 18. Psal. 68. 1. Ezek. 10. 1.

V. 17. *And he is before all things*, &c.] See 1 Cor. 8. 6. John 1. 3.

V. 18. *head of the body*] That is, of the Church, his spiritual body, receiving from him spirituall life, and being governed by him as the head, Ephes. 1. 22. & 4. 15, 16.

the first-born from the dead] See 1 Cor. 15. 20. Revel. 1. 5. The first-born among those that are to rise from the dead to eternal glory, whereby, as by the word beginning is intimated, not onely that he is the first in order, and the cause of the resurrection of the rest; but besides this also, that he shall himself according to his humane nature in glory far surpass them all, as the first-born in the Old Testament had a preheminency above the rest, 1 Cor. 15. 20.

in all things] Or, *among all*. As in the creation and natural estate of the world; so also in the redemption and spiritual estate of the Church. Or, among all, *viz.* the children of God, Rom. 8. 29.

V. 19. *all fulness dwell*] All perfection of grace, wisdom, power, goodness, and mercy: See Ephes. 4. 10.

V. 20. *having made peace*] Or, *making peace*.

blood of his cross] By his bloudy oblation made upon the cross, Heb. 10. 10.

reconcile all things] By sin heaven and earth were set at variance, and the creatures in them: but by Christ there is unity set not onely betwixt God & man, but also betwixt men and the Angels that are in heaven, as also the creatures that are upon the earth.

V. 21. *in your mind by wicked works*] Or, *by your mind in wicked works*.

now hath he reconciled] See 2 Cor. 5. 18.

V. 22. *the body of his flesh*] The flesh is added, either to distinguish his natural body from his mystical body, of which he spake, verse 18. or, to teach us, that his humane body was not a phantasticall, but a true substantial body.

V. 23. *grounded*] Gr. *founded*.

settled] Or, *stable*.

every creature which is under heaven] Mark 16. 15.

V. 24. *rejoyce in my sufferings*] See verf. 11.

for you] For your profit and good, to strengthen and confirm you by my example.

behind of the afflictions] This is not to be understood of Christs sufferings for our sins, as if there should be something wanting for our redemption, for that is perfect & compleat in all parts thereof, and nothing wanting. Verf. 20. Heb. 10. 14. 1 John 1. 7. & 2. 1, 2. But of the sufferings of Christs members for his sake, 2 Cor. 1. 5. Heb. 11. 26. For we must conceive of Christ and his Church, as of one body and person, whose afflictions are limited by the providence of God. Now, Christ the head having suffered already, it remaineth now that the Church and every member thereof do suffer their share likewise in their turn, according to his example; albeit to different ends; in as much as the sufferings of Christ are the price of our redemption, whereas those of the faithful are nothing else but exercises and trials of their faith and patience.

of Christ] The afflictions of the Church are said to be Christs afflictions by reason of the sympathy between the Head and the members, Acts 9. 4. 2 Cor. 1. 5. & 4. 10. Heb. 11. 26.

V. 25. *to fulfil the word of God*] Or, *fully to preach the word of God*, Rom. 15. 19.

V. 26. *the mystery*, &c.] See Rom. 16. 25. 1 Cor. 2. 7. Ephes. 3. 9.

V. 27. *In you*] Or, *among st you*.

V. 28. *in all wisdom*] Or, *with*. Perfect and found wisdom, which is perfection it self, and shall in the end make them perfect, that follow it. See verf. 9.

V. 29. *mightily*] Gr. *in power*.

CHAP. II.

Verf. 1. *Conflict*] Or, *fear*, or, *care*.

for you] Gr. *concerning you*.

face in the flesh] Or, *person*.

V. 3. *In whom*] Or, *wherein*.

hid all the treasures of wisdom] Either the meaning is, that Christ hath in him the perfection of all wisdom and knowledge; or that all saving knowledge and true wisdom consisteth in this, that we rightly know Christ, out of whom there is no precious knowledge.

V. 6. *received Christ*] As you have received the doctrine of Christ, so persevere you in it, and live according to it: or, as you have received Christ by faith, so walk you in him, who is the Way to eternal life.

V. 7. *with*] Gr. *in*.

V. 8. *spoil you*] Carry you away for a spoil; or a prey, namely, from Christ and his truth, to other doctrines or means of salvation without Christ: A comparison taken from such Theeves, or Pirats, as do not onely take and carry away the goods of those they rob, but their persons also, to make them their own, or other mens slaves.

through Philosophy] Or, *by*. Hereby is not meant true Philosophy, which is a gift of God, and a great help to the knowledge of Divinity: but he meaneth Sophistry, and captious subtilties of some Heathen Philosophers, as the following words, *vain deceits*, do explain it, and as Paul speaketh thereof, Rom. 1. 21, 22. Which Philosophers had propounded divers matters in their vain speculations, measuring heavenly mysteries by their natural reason.

rudiments of the world] Or, *elements*. Ceremonies of the law, for as much as it pleased God in the infancy of the Church to lead the Israelites, and consequently in them the rest of the world that were saved unto Christ by this means, even as a childe is led to reade by learning the A.B.C. or a Scholar by his Accidence to his Grammar. See Gal. 4. 9.

not after Christ] Not according to the doctrine and institution of Christ, which only ought to take place in the Church, Gal. 1. 6, 8, 9. & 2. 21. & 5. 2, 4.

V. 9. *in him dwelleth*] By the union of the Divine nature with the humane in the unity of his person; the God-head dwelleth in Christ as the soul in the body.

all the fulness of the God-head] Or, *the whole fulness*. The perfect Deity of the Son with all his attributes, and not onely in regard of some particular gifts and graces, as he dwelleth in the Prophets, Apostles, and other Saints.

bodily] That is, *personally*, as the Greek word σώματι, sometimes signifieth; or *substantially*, in opposition to the shadows and figures of the Old Testament, as the word is taken in this very Chapter, verse 17. yet the meaning is much at one, in whether of the two senses we take the word. For God is said in the Old Testament, to dwell in the Tabernacle, Ark of the Covenant, and Temple, but onely as in the shadowes and figures of Christs humane nature, which he should take on him in the fulness of time, to dwell in the same personally, or really and substantially with all his fulness: from whence the Apostle inferreth, that we must not look for any salvation without him; neither in the Ceremonies of the Law; nor in any humane institution, but onely in him and his Word.

V. 10. *Principality and power*] See Col. 1. 16.

V. 11. *Circumcision made without hands*] Not a carnal and outward Circumcision, but an inward; not whereby a small part of the flesh or skin, but the whole body of sin is taken away. Rom. 6. 6.

the body of the sins of the flesh] Gr. Tec. *the body of the flesh*.

V. 12. *Buried with him in baptisme*] See Rom. 6. 4.

V. 13. *dead in your sins*] See Ephes. 2. 1.

V. 14. *blotting out*] The Law was as the Writ or the Obligation, the use of the Ceremonies the ratification and acknowledgement of the debt, the bloud of Christ the payment thereof, whereupon the Obligation was cancelled.

hand-writing] The Greek word χειρόγραφον, some take for a Writing by Gods own hand in Tables of stone, Exod. 34. 1. and thereby understand the Moral Law, or ten Commandements, said here to be against us, in regard of that severe requiring of perfect obedience, which we were not able to perform; and thereby became subject to the curse thereof, which Christ did bear on the Crosse on our behalf, and thereby redeemed us from it; Gal. 3. 13. Yet forasmuch as the Apostle here purposely disputeth against Circumcision and other Ceremonies of the Law, it seemeth most probable, that by the hand-writing we are to understand the Ceremonies of the Law, which are called a hand-writing against us, because they were as an Obligation or bond whereby men did daily acknowledge their trespasses and debts unto God, and that they deserved the same death which the beast did endure; and could not by the outward use thereof be acquitted of the debt, as the Apostle declareth to the Hebrews, c. 10. v. 1, 2.

V. 15. *spoiled*] Taken from the Devil the unrighteous prey of so many souls, or stripped and unfurnished them of their power and armour, which were sin and death, whose strength was the Law, 1 Cor. 15. 55, 56. Luke 11. 22. A metaphor taken from conquered and subdued Souldiers and Commanders, who were wont to be strip'd bare of

of their Arms, and to be publikely led in triumph, to be a spectacle to all men, until they were brought to prison, and either there kept in bonds, or put to death.

a shew of them] Bringing them to open shame.

in it] Or, *in himself*. The Cross was a Chariot of triumph, no Conqueror could have triumphed so gloriously in his Chariot, as Christ did on his Cross; there he took away from Satan, that had the power of death, all ability to hurt us: for although he doth assault us still, yet we are assured of an absolute victory. Luke 10. 17. Rom. 8. 37. & 16. 20. Rev. 22. 10.

V. 16. *in meat*] Or, *for eating and drinking*.

in respect] Or, *in part*.

V. 18. *beguile you of your reward*] Or, *judge against you*. Permit no man to usurp a power of domineering over your consciences, and to judge them guilty in these things; or, let no man take the prize which is laid ready at the Goal for you, by drawing you aside, under pretence of voluntary humility to those opinions and observances, which are not warrantable, as to use the Angels for your Mediators, under a colour of awful modesty, in not making your immediate address to God.

in a voluntary humility] Gr. *being a voluntary humility*.

intruding into those things] Usurping upon Christs office, and speaking as confidently of those his doctrines and laws, concerning Gods worship, as if they had come down from heaven, whereas they were nothing else but humane devices and speculations, without any solid ground at all.

V. 19. *not holding the head*] Not holding himself to the true knowledge of Christ, who is the only head of the Church, from whom all the body of the universall Church, being knit together by the joynts and bands of one common spirit, receiveth spiritual nourishment and augmentation, with the increasing of God, that is, which cometh of God.

V. 20. *from the rudiments of the world*] Or, *from the elements of the world*.

subject to Ordinances] Or, *burdened with opinions, or, traditions*. The word δογματίζεσθε, signifieth as well an enthralling our selves to doctrinal errours, as superstitious Rites and Ordinances.

V. 21. *Touch not, taste not*] These are the speeches of superstitious men, which Paul here inferreth, shewing thereby, that superstition doth grow from one degree to another. For first, they forbid *to touch*, that is, to eat or to drink; then, *to taste*; and lastly, to *handle* at all; for that the speech is here onely of such things wherewith the body is fed, appeareth by the two next following Verses. Or, because *touch not*, and *handle not*, seem little to differ, or not at all; it may be here said to one, *touch not*; to another, *taste not*; to a third, *handle not*, such or such meats.

V. 22. *to perish*] Gr. *to corruption*.

with the using] Gr. *in the consumption of them*.

V. 23. *neglecting of the body*] Or, *punishing*, or, *not sparing of the body*.

CHAP. III.

Verf. 1. *Seek those things that are above*] Give your selves to the study and practice of a spiritual and Angelical life, elevating your hearts and thoughts into heaven, without setting any more your affections upon the things on the earth, or putting any opinion of holiness in any outward earthly thing whatsoever. By the things that are above, he meaneth everlasting happiness and glory, whereof Christ hath taken possession for us in heaven, together with all spiritual gifts, requisite for salvation, which Christ at the right hand of his Father doth impart, and distribute to his Church. Acts 2. 11. Eph. 4. 8.

sitteth on the right hand of God] Or, at. See Mark 15. 19. Luk. 24. 51. Acts 7. 55. Rom. 8. 34.

V. 2. *affection*] Or, *minde*.

V. 3. *ye are dead*] Dead to the world, dead to the flesh, dead to all the vain and sinful motions and desires thereof.

your life is hid] Your life of grace and of glory is hid and laid up in Christ with God, as out of the knowledge, so out of the danger of the world. Or, it is hid with Christ, that is, as Christs life and glorious reign in heaven, so your spiritual life is concealed from the eyes of worldly men.

V. 4. *when Christ who is our life*] That is, in whom, and by whom we live, who is not onely the efficient and meritorious cause, but the pattern also of our spiritual life.

V. 5. *your members*] Those members which we made weapons of unrighteousness, or the evil affections and motions of corrupt nature, which is as it were a mass of sin, called expressly *the body of sin*, Rom. 6. 6. Col. 2. 11. These motions may be called *members*, because the reason and will of corrupt man doth use them, and produce operations by them, as the body doth use the members.

upon the earth] Thus the Apostle calleth these vicious desires, in regard they do ever move men to earthly things; *viz.* to the lusts of the flesh, the lusts of the eye, and the pride of life, 1 John 2. 16. whereof we shall be altogether freed in heaven. Rev. 21. 27.

fornication] See Ephes. 5. 3.

inordinate affection] Gr. *passion*. The word πάθος, in the Original signifieth some kinde of uncleanness, in which men are rather passive than active; such as the Apostle intimateth, Rom. 1. 26. παθη ἀτιμίας αὐτὰς εἰς πάθη ἀτιμίας.

covetousness, which is idolatry] Some conceive the Apostle here to speak by way of aggravation; as when in 1 Sam. 15. 23. rebellion is said to be the sin of witchcraft, and stubbornness to be idolatry; not that they are so properly, but that they are most hainous and execrable sins, as witchcraft and idolatry were deservedly esteemed. Yet farther, how covetousness may be termed idolatry, see the note upon Ephes. 5. 5.

V. 6. *children of disobedience*] An Hebraism, unbeleeving or disobedient children, properly such as no good perswasion can work upon. Ephes. 5. 6.

V. 7. *the which ye also*] Gr. Tec. *these ye also*.

in them] Or, *among them*.

V. 8. *you also put off all these*] Or, *put you also from you all these*.

V. 9. *old man with his deeds*] Our unregenerate condition, or our old depraved nature, with the sinful works thereof. See Rom. 6. 6. & *Augustinum de vera relig. c. 26. Vetus homo exuitur primùm in Baptismo, deinde quotidianis profectûs novitatis*.

V. 10. *put on*] He useth the metaphor of putting on, to shew that these graces are an addition to our nature, and that we are naked without them, and that they are as a beautiful ornament to our soul. Ephes. 4. 24.

new man] See Ephes. 4. 24.

in knowledge] Gr. *to knowledge*.

V. 11. *Greek nor Jew*] From these words *Epiphanius noteth* four sects or sorts of religion which one after another bore sway in the world; from Adam to the Flood, Barbarisme; from the Flood to Abraham, Scythism; and after that, Hellenism, and Judaism: But whether S. Paul had reference unto these, it is uncertain. His plain meaning is this, That if we speak of renovation and salvation in Christ, there is no respect of persons at all; (Act. 10. 34.) for every man is accepted according to that measure of grace, by which Christ dwels and worketh in him. Gal. 3. 28.

Christ is all, and in all] See Gal. 3. 28.

V. 12. *Put on*] See V. 10.

V. 13. *quarrel*] Or, *complaint*.

V. 14. *which is the bond of perfectness*] Whereby all the members of the Church are perfectly united together, and do shew one another all due and brotherly affection. Or, the bond of perfection, that is, the bond which tyeth all Christian virtues together, and perfecteth them. Rom. 13. 8.

V. 15. *peace of God*] See Phil. 4. 7.

V. 16. *dwell in you richly*] Be familiarly acquainted with the Word, let it not pass by you as a stranger, or lodge and sojourn with you for a short space; but let it continually abide with you, and give it rich, that is, liberal entertainment, by frequent reading, hearing, meditating upon, and conferring about the Scriptures.

teaching and admonishing] Teaching the ignorant, admonishing and warning the careless. He seemeth not here to speak of publike teaching and admonition, by the explication and application of the Scriptures, in Sermons, Homilies, and other exhortations, which particularly appertain to the Pastoral function; but a private instruction, advice, direction, or admonition out of Holy Scriptures, whereby all the faithful are to impart their knowledge to others, and edifie and comfort one another.

in Psalms and Hymnes] See Ephes. 5. 19.

with grace] Gr. *in grace*; or, *gracefully*.

V. 17. *And whatsoever ye do*] See 1 Cor. 10. 31.

in the name of the Lord] Call upon the name of Christ when ye do it; or do it to Christs praise and glory. 1 Cor. 10. 31.

V. 18. *Wives submit your selves*] See Ephes. 5. 22. Tit. 2. 5. 1 Pet. 3. 1. Either the meaning is, that it is fit and agreeable to Gods Word, that they should submit; or submit in such fort, & with such a kind of submission, as is fit for wives, not with a servile, but with a conjugal submission.

V. 19. *Husbands love your wives*] See Ephes. 5. 25.

V. 20. *Children, obey your parents in all things*] See Ephes. 6. 1.

V. 21. *Fathers provoke not your children*, &c.] See Ephes. 6. 4.

to anger] Gr. Tec. above that is sitting.

V. 22. *Servants, obey in all things*] See Ephes. 6. 5. Tit. 2. 9. As the Apostle exhorteth the Children before, so here he will have servants obey their Masters in all things; but with a limitation expressed, Ephes. 6. 1. *viz.* in the Lord; in all things warrantable for the masters to command, and the servants to perform.

with eye-service] Gr. *in eye-services*. See Ephes. 6. 6.

V. 23. *it heartily*] Gr. *from the soul*.

V. 24. *the reward of the inheritance*] He calleth it a reward, because if he speaketh of servants; but addeth, of an *inheritance*, because that if they faithfully serve their masters, or rather the Lord Christ in them, the time shall come, when they shall be made sons of servants, and partakers of the Heavenly inheritance.

V. 25. *the wrong which he hath done*] Gr. *what he hath wronged*.

there is no respect of persons] See Rom. 2. 11. Eph. 6. 9.

CHAP. IV.

Vers. 1. *Just and equal*] Gr. *equity*. Though there be a great inequality between Masters and servants, in respect of their outward and civil condition; yet there is an equality in respect of their spiritual, having both one master. And thus much the Heathen saw by the light of nature; *Servi sunt? imò contubernales: servi sunt? imò humiles amici: servi sunt? imò conservi.* Or it is equal for masters to do their office to servants, as well as for servants to do their duty to them.

V. 2. *continue in prayer*] See Luk.18.1. 1 Thes.5.17.

V. 3. *withal, praying for us*,&c.] See Ephes.6.19. 2 Thes.3.1.

door of utterance] He prayeth,not that God would open for him the gate of the prison, but a door of utterance; for he more desired the free passage of the Gospel, than his own enlargement. By the door of utterance is here meant a fair and happy opportunity of preaching the Gospel, or powerful assistance, or ability of speech,for which David prayeth, Psal.51.15.

V. 5. *Walk in wisdom*] See Ephes.5.15. That is, advisedly and circumspectly, that ye neither learn any evil by conversing with them that are without, nor give them any offence at all by your carriage. 1 Cor.10.32.

redeeming, the time] See Ephes.5.16.

V. 6. *with grace*] Or, *gracious*.

seasoned with salt] With discretion and prudence, that it may well relish in the palate of them that hear you; Mark 9.51. Or, let your discourse be savory,and seasoned from corruption,1 Cor.15.33. Ephes.4.29.

answer every man] Whether he be within or without the Church, whether it be to give an account of your faith, 1 Pet.3.15. or to comfort and exhort one another. 1 Thes.5.11.

V. 7. *my state* [*shall*] Gr. *things concerning me shall.*

Minister] Or, *Deacon.*

V. 8. *your estate*] Gr. *the things that concern you.*

V. 12. *labouring*] Or, *striving.*

complcate] Or, *filled.*

V. 13. *a great zeal for you*] Gr. Tec. *much labour for you.*

V. 16. *cause that it be read*, &c.] Laodicea was a neighbor Church to Colosse,& the same false Apostles, who introduced errours among the Colossians (it is very like) set them abroach also at Laodicea, against which the reading of this Epistle in their Church,might serve them as a soveraigne Antidote.

from Laodicea] The Apostle doth not here speak of any Epistle which himself had written to those of Laodicea, as some conceive; exhibiting also a certain Epistle which is yet to be found in divers Latine and Dutch Testaments,intituled, The Epistle of S.Paul to the Laodiceans; (which Epistle is spurious and Apocryphal) but of an Epistle sent to him from Laodicea, either by the Church, or some Apostolical men there; in which letter there was a further declaration of the aboveſaid errours, or the authours of them, which might also serve the Colossians for further warning and instruction, being compared by them with this present Epistle.

V. 17. *say to Archippus*] This Archippus seemeth to be the fellow Minister of Epaphras in this Church, whom the Apostle would have admonished and quickened, because Epaphras being absent, the whole burden lay upon him.

ANNOTATIONS
ON THE FIRST EPISTLE OF *PAUL* THE APOSTLE TO THE *THESSALONIANS*.

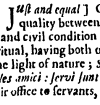
The ARGUMENT and ANALYSIS.

THE Thessalonians, *though they gladly embraced the Doctrine of the Christian Faith, and continued constant in the Profession thereof; yet were, much discouraged and dismayed at the persecutions raised against the godly for the Truth-sake, by the Jews, and for the loss of some eminent professours, and their dear Friends, whom God had taken out of the world. Whereof the Apostle having notice, writeth this Epistle unto them, to build them in their most holy Faith, and to comfort them against the scandal of the Cross; which is the common lot of the godly, and the fear of death it self, which he sheweth to be nothing else, but a pass to immortal bliss; whereof this shall not be partakers onely, who shall be alive at* Christs *coming, but all other that die in the Lord. In the mean while, they ought so to carry themselves in all holiness of conversation, that they, may be thought worthy the glory that shall be then revealed.*

The special contents of the Epistle are

1. *Commendations of their sincerity and constancy*, Chap. 1.
2. *Declarations of his faithful and powerful Ministery, and love to them*, Chap. 2, 3.
3. *Consolations in time of persecution for the Gospel, and against the terrour of death, to which, he opposeth the glory of the Resurrection and* Christs *second comming to judgement*, Chapter 2. *from* Verse 13. *to* Verse 17. *and* Chap. 4. *from* Verse 13. *to the* 10. Verse *of the* 5. Chapter.
4. *Exhortation to duties of*
   1. *Christian charity*, Chap. 4. Verse 1. *to the* 12.
   2. Piety, Chap. 5. Verse 12. *to the* 25.

CHAP. I.



Vers. 1. *Silvanus*] Saint Jerome is of opinion that Silvanus (through the errour of some that transcribed this Epistle of S. Paul) was put for Silas; and by comparing this Chapter with divers passages in the Acts of the Apostles, it should seem, that he who is called here Silvanus, was no other than Silas; and he might be sometimes called by the name of Silas, and sometimes of Silvanus, as S.Paul himself was sometimes called Paul, sometimes Saul.

and Timotheus] There are three reasons alleaged by *Salvianus and others*,why the Apostle addeth Silvanus and Timotheus in the inscription of this Epistle: the first,that the Thessalonians might know,that they were all three together,who are joyned in this inscription when the Apostle dictated this Letter. Secondly, to shew their consent in doctrine, and that what they had taught before severally, they now deliver joyntly. And thirdly, that the Epistle might carry the more authority,being sent from three such eminent Pastors. See Gal.1.1.

V. 2. *we give thanks to God*] See Phil.4.

V. 3. *your work of faith*] Your faith which is not a dead, but a living faith,working through love; although faith be opposed to the works of the Law, by this Apostle (Rom.3.28.)who concludeth,that we are justified by faith, and not by the works of the Law; yet is faith a work of grace, and of the Gospel,and so is called by Christ himself, John 6.29.

and labour of love] The duties of true love,exercised and practised by you, without sparing your selves in hard and dangerous times and occasions.

patience of hope] Your voluntary and constant patience under the Cross, for the Gospel, which is upheld by the assured hope of a far

far exceeding and eternal weight of glory; 2 Cor. 4.17.

in our Lord] Gr. *of our Lord.*

in the sight of God] Either the meaning is,what time soever we present our selves before God,to pray unto him, we remember you: or this may be added to signifie the truth and sincerity of these virtues in the Thessalonians.

V. 4. *Knowing*] By Gods blessing upon our labours, in your true conversion, and the fruits of true faith,brought forth by you,that you are elected of God.

beloved, your election of God] Or, *beloved of God, your election.*

V. 5. *but also in power*] Either powerfully testified by miracles,or a most powerful working upon your hearts.

and in the holy Ghost] Either he meaneth the extraordinary gifts of the holy Ghost, or the testimony of the Spirit,assuring them of their effectual calling.

V. 6. *with joy of the holy Ghost*] A spiritual joy wrought in you by the holy Ghost.

V. 8. *word of the Lord*] The Gospel is so termed,either because the Lord is the Author, or,the object of it; for it is both a *Domino*,and *de Domino.*

V. 9. *entring in we had*] That is, what loving entertainment, and kinde acceptance we had from you,and how cheerfully you embraced the Gospel. Act.17.

serve the living and true God] God is said to be the true God in opposition to all false Gods, John 17.3. but, the living God, partly in opposition to idols, which were images of dead men, and themselves liveless being senseless stocks; or to teach us, that God hath life in himself,and is the Author of all life, both of nature,grace and glory.

V. 10. *wrath to come*] Christ delivereth us from the wrath of God, both present, and to come; yet the Apostle nameth onely wrath to come, as Saint John Baptist likewise doth, Matth. 3.7. because that is the most dreadful wrath, and the deliverance from that, the greatest and most illustrious deliverance of all. Apoc.6. 16,17.

CHAP. II.

Vers. 1. *IN vain*] The meaning is, either that he preached not vain things unto them, as Poetical fictions, or curious speculations, but true and necessary doctrines: or that his preaching among them was not without fruit, but through the operation of the Spirit, fruitful and effectual: in which sense the sacred Symbols or elements are truly affirmed by Protestants not to be *vain*, the word here used, that is, *bare,vain, or empty* signs, because the Spirit worketh by them, and they really exhibit to the soul that which is signified by them.

V. 2. *shamefully entreated*] Cruelly beaten with rods, and after cast into prison, and his feet fet fast in the stocks, Acts 16.23,24. as if he had been a vagabond, a rogue: but the more disgrace the enemies of the Gospel put upon him, the more God honoured him by miraculously shaking the foundation of the prison, & loosening his & all his fellow-prisoners bands, and converting the Gaoler himself to the Christian faith.

Gr. *in.*

Philippi] See Acts 18.22.

bold in our God] That is, trusting in Gods help,who powerfully assisted us, and as it were *owned* us. The possessive *our* here, as *my* elsewhere, Psal.18.2. Esa.25.1. Dan.9.18,19. Luk.1.47. Phil.3.8. Rev. 3.12. shew the special affiance,which the faithful have in God,which because the Romanists disclaim, they shew they understand not the nature of true justifying faith.

with much contention] Gr. *in much strife.* With much fervency of zeal, and strong contestation with all gain-sayers of the truth. For it is not sufficient to hold the right faith,or preach it; but we must strive and earnestly contend for it, Jude 3.

V. 3. *not of deceit*] The heretikes and false Apostles, proposed to themselves chiefly three ends, applause, gain, and voluptuousnes: the first they sought to attain by soothing their hearers,& colloguing with them; the second by crafty ferches,and cloaks of covetousnes; the third by sowing pillows under mens elbows, and preaching doctrines tending to carnal liberty; from all which the Apostle calls God himself to be his compurgator, from the first vers. 6. from the second vers. 5. from the third vers. 3.

V. 4. *allowed of God*] As God hath thought us fit to be trusted with the preaching of the Gospel, and given his approbation to our ministery: so we seek to approve our selves to him in all things,and not to men, as the false Apostles do, who are time-servers and men-pleasers.

trieth] Or, *proveth.*

our hearts] Jer.17.10. Acts 1.24. Rom.8.27.

V. 5. *nor a cloak of covetousnes*] For the sincerity of his teaching and actions he calleth them, but for the sincerity of his intentions,he calleth God to witness. The word in the Original πρόφασις, signifieth a fair and specious pretext, which they commonly use to beguile their hearers with, who go about under hand to make a gain and a prey of them.

V. 6. *been burdensom*] Or, *used authority.* When we might have taken upon us, and exercised our Apostolical authority,and required of you such maintenance and chargeable entertainment, as might befit the Ambassadours of Christ, yet we took a contrary course, we put you to no cost at all, nor came unto you with a rod, but with the spirit of meekness, 1 Cor.4.21.

V. 7. *gentle among you*] Tenderly affected, as a nurse which heareth with a froward childe,and patiently taketh all pains with it, as if she were the mother.

V. 8. *our own souls*] Either to have imparted and communicated unto you all our secretest intentions, and the very bottom of our hearts: or we would have been contented even to have laid down our lives for you,so far were we from going about to make any gain or advantage of you.

V. 9. *labouring night and day*] See Act.20.34. 2 Thes.3.8.

be chargeable] See 1 Cor.4.12.

V. 10. *how holily*] Holily in respect of God, justly in respect of men, unblameably in respect of our selves: or holily in our ministerial function, justly in our civil affairs and commerce, and unblameably in respect of our private carriage with our faithful that most intimate friends. This text seemeth to be parallel to Titus 2.12. for holy answereth to godly there, justly to righteously, and unblameably to soberly.

V. 11. *charged*] Gr. *testifying.*

as a father doth his children] Before he compared himself to a nurse which tenderly affecteth,and carefully attendeth and cherisheth the infant committed to her: but because a nurse cannot be of the like natural affection as the parent, nor hath the like power to do it good, nor authority over it, he improveth the former metaphor, and withal amplifieth his love unto them, by resembling his care over them,and affection towards them to that of a father: and truly Pastours are as *ghostly fathers*, both in respect of their fatherly affection, and fatherly power, and especially, because in Christ Jesus they beget us through the Gospel, 1 Cor.4.15.

V. 12. *That ye would walk worthy of God*] See Ephes.4.1.Phil.1.27. Colos.1.10.

V. 13. *word of men*] Who are subject to errour,and as themselves, so their words are impotent and weak, but as the word of God, which is mighty in operation, and sharper than a two-edged sword, Heb.4. 12. Or ye received it as the word of God with reverence, and religious attention, and full assurance of the truth thereof, yeelding both your assent and obedience thereunto.

V. 14. *as they have of the Jews*] What in particular the believers among the Jews suffered of their countreymen is set down, Heb.11. 32,33,34. not onely reproaches,but also spoyling of their goods,with other grievous persecutions.

V. 15. *killed the Lord Jesus*] He preventeth an offence which might be taken, for that the Jews especially,above all others,persecuted the Gospel,that is no new thing, saith he,seeing they slew Christ himself, and stoned his Prophets, and have banished me also.

persecuted us] Or, *chased us out.*

contrary to all men] Who are of a froward and perverse disposition, opposing themselves against all men, in resisting the course and successes of the Gospel among the Gentiles,and as much as in them lyeth, hindering the salvation of all men: just of the temper of those Lawyers, against whom our Saviour pronounced a dreadful wo, Luk. 11. 52. who neither entred themselves into the Kingdom of God, nor suffered any others to enter.

V. 16. *fill up their sins*] The Jews intended not by persecuting the Church of Christ; to fill up the measure of their sins, and so to draw vengeance from heaven upon themselves: but the Apostles meaning is, that God in his just judgement permitted them thus to make up the full measure of their own, and their forefathers sins, because he intended to sweep them away with the besom of destruction, in the hand of the Romans. In the phrase and manner of expression he alludeth to Gen.15.16. & Matth.23.32.

come upon them to the uttermost] Or, *suddenly fallen upon.*

V. 18. *Satan hindered us*] By his agents and instruments,raising up new stirs and troubles in other Churches, where our presence was required to compose them,and thereby we were hindered from coming to you. Or by laying blocks in our way through manifold persecutions stirred up against us, stopping up all passage to you.

V. 19. *our hope*] In these words he passionately expresseth his love to them, saying, you are my hope, that is, they from whose growth in the knowledge of Christ through my ministery, I hope I shall receive praise of God; and ye are my joy, that is, they who bring me much joy and comfort; and my crown, that is, ye are they for whom by my faithfulness in the exercise of my ministery among you, I shall receive a crown at the last day, 2 Tim.4.8. 1 Pet.5.4. Or, ye are the crown of my rejoycing or glorying, that is, I more rejoyce and glory in you than in a crown.

rejoycing] Or, *glorying.*

CHAP. III.

Vers. 1. *Could no longer forbear*] Before he compared himself to a Father, Chap.2. vers. 11. and here he sheweth how

his bowels yearned towards the Thessalonians, as his children; and because he would not leave them comfortless, he left himself hopeless, sending his fellow-labourer Timotheus unto them, and staying himself alone at Athens.

V. 2. *to establish you*] The troubles and afflictions which befel the Apostle, their teacher, were likely to unsettle the faith of the weak, and discourage them in their holy course: he had set them in therefore out of wisdom and love he sendeth Timotheus seasonably unto them, both to strengthen them in their faith, and comfort them in their fears, and arm them against the temptations of Satan.

V. 3. *for your fellowship*] From my mouth, for at one and the same time that I preached unto you Christ crucified, I forwarned you that you were to bear his cross.

appointed thereunto] The word in the Original κείμεθα, is the same with that which Simeon used when he blessed our Saviour, saying, Behold, this child *is set* for the fall and rising of many. (Luk. 2. 34.) The godly are set as a mark, at which the arrows of persecution are shot: for in the Decree of their predestination to life, God hath so ordered, that they be conformable to the Image of his Son, first in their sufferings, and after in glory. Rom. 8. 17, 29.

tempter have tempted you] Or, *had*. By tempter he meaneth the devil. See Matth. 4. 1.

be in vain] Or, *have been*.

V. 8. *For now we live*] Notwithstanding all our crosses and afflictions, and that death doth hunt us continually; yet are we glad, and rejoice, and our spirit is revived when we hear of your constancy in the faith.

V. 9. *our God*] See 1 Thess. 2. 2.

V. 10. *perfect that which is lacking in your faith.*] The word in the Original, καταρτίσαι, signifieth to *make even*, and consequently to perfect: for an even number is a perfect number, and an odde number imperfect. The Apostle before commended them for their stedfastnesse in the faith, they wanted not constancy therefore; what they knew they stedfastly believed, and constantly professed: but it seems they were not fully instructed in all points, but needed either a further information in some doctrines of faith, which they had not yet learned; or a resolution of some doubts which might trouble and perplex their consciences, these lackings in their faith were partly supplyed by Timothy his sending unto them; and partly by the Apostle in this Epistle: and it is very probable, that what he prayed so so earnestly day and night, God granted unto him, a prosperous journey to the Thessalonians, that he might water where he had planted; and finish the building where he had so happily laid the foundation.

V. 11. *direct*] Or, *guide*.

V. 13. *stablish your hearts*] See 1 Cor. 1. 8. chap. 5. 23.

unblameable] See 1 Cor. 1. 8.

holiness] Gr. Tec. *righteousness*.

CHAP. IV.

V. 1. *Beseech you*] Or, *request*.

exhort you] Or, *beseech*.

by the Lord Jesus] Gr. *in*. That is, by the command of the Lord Jesus; or, in the Lord Jesus, that is, in the Name of the Lord Jesus.

V. 3. *the will of God*] He meaneth the object of Gods will; or his commandment, which is, that we endeavour to keep our selves holy, both in body and soul; and carefully shun all pollution both of flesh and spirit, 2 Cor. 7. 1.

your sanctification] Or, *holiness*. The word in the Original ἁγιασμὸς, signifieth sometimes sanctification as Matth. 6. 9. 2 Thess. 2. 13. Sometimes sanctimonie, or holinesse, as Rom. 6. 19. It may be taken here in either sense; for if we refer it to the former words, the meaning is, This is Gods revealed will, or word which sanctifieth you, as Joh. 17. 17, if it be referd to the latter words, it may be well rendred your *holinesse*: for abstaining from all filthinesse, is a great part of our holiness.

from fornication] He taketh here fornication generally for all uncleanness committed alone, or with others, men, or women, single or married: as also all incestuous marriages within the degrees prohibited, 1 Cor. 5. 1.

V. 4. *possess his vessel*] Or, *keep*. Some of the ancients, as S. *Augustine l. de nupt. c. 8.* understand our wife, or the body of our wife; applying this exhortation peculiarly to married folks, that they keep their bed undefiled, and that they wrong not one another in that kind. For though fuch defrauding and wrong be done never so secretly; yet God, to whose eyes all things are naked, taketh notice thereof. But by the antecedents and consequents, and scope of the place, it should seem that the exhortation is general; and that by *Vessel*, here he understandeth the body of every man, or woman, which is σκεῦος, as a vessel, or utensil of the soul, which we ought not to prostitute to any manner of uncleanness, but use and govern it holily and chastly; keep it in honour, and in holiness, as the vessels were kept clean and sweet, which were dedicated to the service of the Sanctuary.

V. 5. *lust of concupiscence*] Gr. *passion*. In the Original it is πάθος ἐπιθυμίας, which signifieth a passion or disease of the minde, see 1 Cor. 15. where a man is inflaved to beastly and inordinate desires; so the word is used, Rom. 1. 26. παθη ἀτιμίας.

V. 6. *and defraud*] Or, *over-pass*, or, *over-reach*. Either by false weights or measures, or lying words, or fraudulent intentions, or overreaching policies and devices: for though these things come not, at least usually, within the walk of mans justice, yet God will meet with such persons, and revenge all such wrongs done to our brethen.

in any matter] Or, *in the matter*.

V. 7. *unto holiness*] Gr. *in*.

V. 8. *that despiseth*] Or, *rejecteth*. These wholesome and Apostolical counsels and commands; or he that maketh light of such fraudulent dealing above mentioned, slighteth God himself, and rejecteth his holy commands.

V. 9. *taught of God*] See Joh. 13. 34. & 15. 12.

V. 11. *do your own business*] In these words he reproveth two vices; idlenesse and curiosity; idlehefs, in neglecting their own businesse; and curiosity, in intermedling with other mens affairs, which vice he reproveth also else-where, 1 Tim. 5. 13.

V. 12. *walk honestly*] Or, *decently*. See Col. 4. 5.

of nothing] Or, *of no man*.

V. 13. *which are asleep*] Act. 7. 60. 1 Cor. 15. 20.

sorrow not] He forbiddeth not Christian sorrow for the dead, but heathenish; not moderate, but excessive, and immoderate; either in respect of time, or the measure of our grief: we may *water* our plaints for our deceased friends, but not *drown* them.

no hope] To wit, of the resurrection of the dead: supposing that their departed friends are utterly lost, and perished, and they shall never see them again.

V. 14. *them also which*, &c.] See 1 Cor. 15. 23.

sleep in Jesus] The dead in Christ who continue in faith, whereby they are grafted into Christ even to the last gaspe.

God bring with him] He will raise their bodies, and joyn their souls unto them, and so bring them with him to heaven; or to see the face of God. And it is to be observed, that the Apostle here speaking of the resurrection, maketh no mention at all of the resurrection of the wicked to condemnation; but onely of the resurrection of the elect to life and glory: and the reason hereof is two-fold: First, because his purpose was in this part of his Epistle to comfort the Thessalonians, verf. 18, whereas the doctrine of the raising of the wicked is to their condemnation and everlasting punishment, is a doctrine of terrour. Secondly, because he directeth his speech here to them who lived and dyed in the faith of Christ; who as members of Christ shall be raised with him to everlasting glory, and never experimentally know any resurrection to condemnation.

V. 15. *by*] Gr. *in*.

word of the Lord] Some understand this word of the Lord to be the Promise of Christ, Mat. 24. 31. & Joh. 5. 28, 29. Some take it for a peculiar revelation of Christ to S. Paul, when he was rapt up into the third heaven, 2 Cor. 12. 4.

alive and remain] In these words the Apostle doth not imply that he and those to whom he wrote, should continue living in the flesh unto the day of judgement; for the event shewed the contrary: but dividing all the faithful into two ranks, those that were already dead, and the faithful into two ranks, those that were already dead, and the rest which were yet living; he reckoneth himself among the living, as then he was, and the fecter he revealeth unto them is this, That the dead which have long lyen in their graves, and their bones resolved to dust, shall notwithstanding by the mighty power of God, be assoon brought before Christ, and glorified, as they that shall be alive at his second coming, 1 Cor. 15. 51, 52. Or he speaketh of these things as though he should be one of them, whom the Lord shall find alive at his coming, because that time is uncertain, and therefore every one of us ought to be in such a readiness as if the Lord were coming at every moment.

V. 16. *with a shout*] Gr. *in κέλευσματι*. The word doth properly signifie such voyces and cries, as are used by Mariners, or gatherers of the vintage, to encourage one another to joyn their strength together, and go on cheerfully with their work.

with the voyce] Gr. *in*.

voyce of the arch-angel] Or, *an*. See 1 Cor. 15. 52.

with] Gr. *in*.

the trump of God] See 1 Cor. 15. 52.

V. 17. *in the clouds*] These clouds shall serve as chariots in which the Saints shall be carried up into the ayre, as it is said of Elias, 2 Kin. 2. 11. and of Christ, Act. 1. 9.

V. 18. *comfort*] Or, *exhort*.

with] Gr. *in*.

CHAP. V.

V. 1. *Times and seasons*] For the year, moneth, day, or hour, in which the Son of man shall come to Judgment, as it is curiosity for you to enquire, so it is not given to any man or Angel to resolve you therein; or precisely determine the times and seasons which the Father hath put in his own power, Mat. 24. 36, Mar. 13. 32. Act. 1. 7.

V. 2. *the day of the Lord*, &c.] See Mat. 24. 43, 44. 2 Pet. 3. 10. Rev. 3. 3. and 6. 15.

a theef in the night] It cannot be from hence gathered, that Christs coming shall be in the night, as some have imagined: but that his coming shall be sudden, and unexpected; it shall *steal* upon men when they dream not of it, Luke 12. 39, 40.

V. 3. *Peace and safety*] General security is a fore-runner of the day of Judgement, Luke 17. 27. when the light of the truth is taken away; when the heart of the good man of the house is at rest, and his eyes are darkened that he cannot see, and all his senses are drowned in worldly pleasures: when the world like Laish, (Judg. 18. 7.) is most secure and cares for nothing, or thinks of nothing; then will the Son of man come to Judgement, then shall destruction suddenly fall upon them.

a woman with child] Women that are with child, though they may have certain signes, that the time of their delivery is neer, yet they cannot know the very day and hour: so likewise though Christ in the Gospel hath given us many certain signes of the approach of his coming, yet not of the day of hour.

V. 5. *children of the day*] See Rom. 13. 12.

V. 6. *let us not sleep*] Returning to exhortation, he warneth us which are enlightned with the knowledge of God, that it is our duty not to live securely and deliciously, lest we be suddenly taken in a dead fleep in pleasures; but on the contrary, wisely to have an eye to the Lord, and to take care that our hearts be not oppressed with surfetting and drunkennesse, and the cares of this life, and that day come upon us at unawares, Luk. 21. 34.

others] Gr. *the rest*.

V. 8 *putting on*, &c.] See Isa. 59. 17. Ephe. 6. 16, 17.

V. 9. *to obtain salvation*] Gr. *for purchasing salvation*.

V. 11. *comfort*] Or, *exhort*.

and edifie one another] See 1 Cor. 14. 3, Col. 3. 16.

V. 12. *to know them*] Or, *take notice of them*. See Heb. 13. 17.

over you in the Lord] The Elders that rule well, and labour in the Word, 1 Tim. 5. 17. In the Lord, that is, in the fear of the Lord: or as fet over you in those things which pertain to Gods fervice, (Heb. 13. 7, 17.) so is the Ecclesiastical function distinguished from civil authority.

admonish you] Or, *instruct*.

V. 13. *very highly*] Gr. *over and above*.

for their works sake] He calleth the pastoral function here, as 1 Tim. 3. 1. a work ἔργον, partly to signifie that it is a most laborious function; for faithful pastours like lamps spend the oyl of their lives to give light to their flock: partly in respect of the excellency of their work, wherein they are fellow-labourers with God to bring men unto salvation, 1 Cor. 3. 9.

V. 14. *exhort*] Or, *beseech*.

warn them that are unruly] Or, *disorderly*. We must have consideration of every mans condition, and affection; and as this disease is, so must the remedy be used of admonition to them that are disorderly; consolation to them whose hearts sinks under the burden of their crosses; of support to weak consciences, and of meek patience towards all who are diseased in minde, and troubled with any spirituall malady.

V. 15. *See that none*, &c.] See Prov. 17. 13. and 20. 22. Matth. 5. 44. Rom. 12. 17. 1 Pet. 3. 19.

V. 16. *Rejoice evermore*] Carnal joyes are but like a blaze of a fire nourished with stubble, which soon goes out: they who rejoice in their goods, in their children, in their peace, and worldly safety, in their honour and preferments, (Eccl. 7. 6.) or their descent of their pedegree, their joy is transitory: but those who rejoyce in the holy Ghost, and the comforts of the Spirit, their joy is everlasting. Wherefore though ye finde many troubles in the world and causes of grief, (Phil. 4. 4.) yet still rejoice in the Lord, and comfort your selves with the hope of a better life: and even when your sorrow and mourn for your sins, rejoice in this, that you sorrow after a godly manner, and that the more abundantly you sow in tears, the more plentifully you shall reap in joy.

V. 17. *Pray without ceasing*] See Luke 18. 1. Col. 4. 2. Be instant and constant in prayer, because we stand in continual need of Gods help, either to give us something that is good, or to deliver us from that which is evil. The Apostle biddeth us pray continually, Col. 4. 2. not that we should spend all our time in prayer, and do nothing else, as the Euchites and the Messalians taught, but that we should be ready to pray upon all occasions; and whensoever we have opportunity to lift up our hearts to God, either in set and composed prayers, or sudden and heavenly ejaculations.

V. 18. *In every thing give thanks*] Whatsoever God sends receive it thankfully; in prosperity give thanks unto him, because he crowneth you with temporal mercies; in adversity, because he thereby traineth your faith and patience, and gives you a sight and sense of your sins; in wealth, because he affordeth you thereby means of doing much good; in want, because he taketh away from you many yoursiments of vice, and teacheth you to depend upon him and his promises for your supply and support, and not upon outward means and helps: in all the passages of your life, for his care and providence over you; and at your death, for his delivering you from the miseries of this life, and presently receiving you into his heavenly kingdome.

for this is the will of God] A thing acceptable unto God, such as he liketh well of, 1 Thef. 4. 3. Rom. 12. 1, 2.

V. 19. *Quench not the Spirit*] Stop not the motions of the Spirit in your selves, nor restrain the gifts thereof in others. The speech is Metaphorical, taken from the fire of the Altar, which never was to go out. The Spirit is compared to a fire both in respect of the light that it giveth to the understanding, and the heat and fervour to our affections. When we feel this fire within us, either in our private meditations, or at the hearing of the Word, we must endeavour to keep it still burning, and if it slack in us, we must stirre it up, *rekindle*, stirre it up in us, 2 Tim. 1. 6. by such means as God hath ordained for that end.

V. 20. *Despise not prophesyings*] Contemn not the preaching of the Word, how mean soever the Preachers gifts seem unto thee, set not light by the declarations and applications of the Scriptures, either by such as have the Extraordinary gift of prophesying, 1 Cor. 14. 1, 5. Or by the ordinary gift which the Ministers of the Gospel receive by imposition of hands, 2 Tim. 1. 6. In this prohibition the Apostle meeteth with those, who thought themselves wise enough of themselves, and that they had no need of any such help. Heb. 10. 25. 2 Pet. 1. 19.

V. 23. *whole Spirit and soul*] Either he taketh the spirit for the understanding, and the soul for the will and affections: or the spirit for the rational part of the soul, containing in it both the understanding and the will; and by the soul the sensitive and locomotive faculty.

unto] Gr. *in*.

V. 26. *with*] Gr. *in*.

V. 27. *charge*] Or, *adjure*.

ANNOTATIONS
ON THE SECOND EPISTLE OF *PAUL* THE APOSTLE
To the *THESSALONIANS*.

The Argument and Analysis.

THE *Apostle being hindered from coming to the* Thessalonians, *according to his desire and promise, to supply the want of his presence, writeth this Epistle to them; wherein he comforteth them in their afflictions, especially by arguments drawn from the righteous judgement of God, and the certain expectation of his second coming; the signs whereof he foretelleth, and with divers godly precepts, both to flye the company of disorderly persons, and to give him notice of such, to exercise his Apostolical power upon them, with prayers and salutations, he concludeth his Epistle.*

The

The parts whereof are three, answerable to the Chapters;

1. Pathetical, *expressing great love to the* Thessalonians, *and joy for their faith and perseverance*, chap. 1.

2. Prophetical, *describing the state of the Church, and the Revelation of Antichrist, the man of sin, before the day of the Lord come*, chap. 2.

3. Parenetical, *perswading them by his example to labour in their Callings, and to shun idleness, as also to avoid and censure those who shewed themselves refractory to his Godly and wholesome admonitions*, chap. 3.

CHAP. I.

Vers. 1. IN God our Father] As God is in his Church by his special grace, so the Church also is in God by his power supporting it, as the Apostle speaketh, Acts 17.28. In whom we live. Or the meaning is, which by faith relyeth on God our Father; or which is gathered by God our Father, *or* being often taken for *died*.

V. 3. *We are bound*, &c. See 1 Thes. 1.2,3.

your faith groweth exceedingly] There is no surer argument of the sincerity of our faith and charity, than the growth of both, and our proficiency in Christianity: we may not stand at a stay, but go on forward in our holy race. In particular, our faith groweth, and is encreased either in regard of the object, when we apprehend more profound mysteries of faith than before; or in regard of the subject, when we are more confirmed in those mysteries we apprehended before, and give a more full assent thereunto, without any staggering or doubting. Our charity encreaseth either intensively, by a greater fervour of our affection to God and our brethren; or extensively, by doing good to more, and more and more abounding in works of mercy.

V. 4. *faith in all your persecutions*] Your confidence in God, that he will enable you to bear them, and graciously reward you who suffer for his Names sake.

V. 5. *a manifest token*] He openeth here the fountain of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousnesse sake, we may behold, as it were in a glasse, the testimony of that judgement to come, and the issue thereof, which will be most acceptable, and desirable unto us, but most dreadful to Gods enemies.

counted worthy] He saith not, that we may be worthy, for the sufferings of this present time are not worthy the glory which shall be revealed, Rom. 8.18. but we shall be by God in his great mercy accounted worthy, and that for Christs sake, in whose quarrel we suffer, *Digni dignitate Dei, non dignitate nostrâ.*

for which ye also suffer] This he saith, not that the faithful conceive, that they merited this kingdome by their sufferings, but because they knew that they should never attain it, unlesse they patiently submitted to Gods good pleasure, and willingly endured all sorts of persecution for the testimony of a good conscience. For we must, through many tribulations, enter into the Kingdome of God, Acts 14.22.

V. 6. *righteous thing with God*] It is most agreeable to justice, that wicked persecutors should not go unpunished, but receive according to their works; and it is just also, that they who have unjustly suffered of the wicked in this world, should be righted in another world, and greatly rewarded by God; partly because they suffer for his cause, partly because he hath promised them such a reward, Matth. 5.10,12.

tribulation] Gr. *affliction.*

trouble] Gr. *afflict.*

V. 7. *troubled*] Gr. *afflicted.*

when the Lord Jesus shall be revealed from] Gr. *in the revelation of the Lord Jesus from.* See 1 Thes. 4.16.

his mighty angels] Gr. *the angels of his power.*

V. 8. *taking*] Or, *yielding.*

know not God] Which know not God in Christ: for there is no knowledge of God unto salvation without the Gospel of Christ. Most fearful therefore is the case of all Infidels, who are utterly ignorant of, or wilfully reject the Gospel; as also of all such Christians in name, who have received the knowledge of the Gospel, but yeeld not obedience thereunto: for though they deny not Christ in their words, yet they deny him in their works, Tit. 1.16.

V. 9. *everlasting destruction*] Not onely the fire of hell is everlasting, as the Origenists themselves confessed, being convinced by the expresse words of our Saviour, Matth. 25.41. but the damned shall be everlastingly tormented in it, Jude 7. Rev. 14.10.

from the presence of the Lord] The punishment of the damned is two-fold, the punishment of sense, set forth by flaming fire; the punishment of losse expressed in these words, From the presence of the Lord, and the glory of his power.

V. 10. *glorified in his Saints*] Not onely in himself, but in his Saints also, whose glory, as it commeth from him, so it redoundeth also to him, Rom. 11.36.

admired in all them] When the world shall see them, who are accounted the off-scourings of all things in the world, then shine as starres for evermore, in whose brightnesse and conformity to the glorious body of Christ, his infinite goodness and mercy shall be then admired of all.

V. 11. *count*] Or, *vouchsafe.*

of this calling] By calling, he meaneth not the very act of calling, but that whereunto they are called, to wit, the glory of that heavenly Kingdome, so is the word taken, Eph. 4.4. Phil. 3.14.

CHAP. II.

Vers. 1. BY *the coming of our Lord*] A kinde of religious adjuration; the meaning whereof is, As truly as you look for the coming of the Lord, or, I beseech you, by that dear account that ye make of the coming of our Lord, and of that glory which we shall enjoy by, and in him. So the Preposition ὑπὲρ, is used by the Poet, Il. μ. ὑπὲρ πατρὸς καὶ μητρὸς ἰκνεῖσθαι λίσσω.

V. 2. *shaken in minde*] Gr. *moved from our minde.* The word σαλευθῆναι, properly signifieth to be tossed in the sea with a tempest: and his meaning is, that they should not be transported by any violent blast of false doctrine from the truth of the Gospel, or from their right sense and judgement.

neither by spirit] We must take heed of false Prophets, who go about to deceive for the most part after three sorts; for either they brag of feigned visions, and prophetical revelations, or by conjectures and sophistical reasons of their own, or they use counterfeit Writings; with which three the Apostle meeteth in this verse; the first he taxeth in the first, *by spirit*; the second in the next, *by word*, the third in the last, *by letter*, as it were, from us. (Although some conceive, and not improbably, that the false apostles forged not any letter of the Apostle, but falsly glosled upon some passages in the former Epistle to the Thessalonians, from thence inferring erroneously, that the Apostle should intimate, that the day of judgement was then at hand.)

V. 3. *falling away first*] Some understand by the word Ἀποστασία, a falling away of many Kingdomes from the Roman Empire; but the word Apostasie in the New Testament, is taken for a falling away from the truth of doctrine, and the purity of the Gospel: and such a kind of general and universal revolt, and defection from true faith, love, and obedience to the Gospel of Christ, is foretold to come to passe in the latter dayes, by the Apostle, 1 Tim. 4.1.

man of sin] An Hebraisme, signifying, a man notoriously sinfull, and a lost son, or a son of perdition, such an one as Judas is termed, John 17.12.

V. 4. *exalteth himself above*] Not only above all that are called gods, that is, Kings and Princes, to whom that style is given; but also above the true God, crossing and contradicting his Word and Ordinance, and opposing Christ and his doctrine, and Offices; whence he hath his name Antichrist, although he shall pretend nothing lesse; therefore also two horns are attributed to him, like the horns of the Lamb, Rev. 13.11.

is worshipped] ἢ σέβασμα, the Greek word doth signifie that which is held in the highest degree of reverence, whether religious or civil, as is the Majesty of Kings.

he as God] He shall be honoured with the honour that is due unto God, he shall be carried upon the shoulders of men, and waited upon by Kings and Princes; he shall take to himself the supreme Authority and Prerogative which appertains to God, and not stick at the very Title of God, and be adored upon the Altar at his consecration. *See Concil. Later. sef. 4. Tu es alter Deus in terra: and Extravat. To. 22. in glos. Dominus Deus noster Papa.*

sitteth in the Temple of God] That is, reigneth and domineereth. In the phrase the Apostle alludeth to Ezek. 28.2. By the Temple of God, he meaneth the assembly of men, which sometimes were the spiritual Temple of God; that is, his undoubted true Church, and still beareth that title. Saint Augustine and others interpret τὸν ναὸν, not *in the Temple of God*, but *against the Temple of God*; and they conceive hereby to be meant, that antichrist shall rise up against the Church of God. Both ways it may be applyed to the antichrist of Rome.

V. 6. *what withholdeth*] Or, *holdeth.* That which now did hinder and keep him back yet at present, until the time prefixed by God. This (by the judgement of *Tertullian, Hicrome*, and *Chrysostome*, and other ancient Doctors of the Church) was the Romane Empire, which subsisting and flourishing then, withheld the manifestation of antichrist, who shall rise upon the ruines of that Empire, Rev. 13.1,11. & 17.9,10,11.

V. 7. *mystery of iniquity*] The word mystery was written on the Popes Miter. See *Casaub. not. in Test. Nov.* there the mystery of iniquity is oppoled to the mystery of godlines, 1 Tim. 3.16. and it signifieth the secret rising of antichristian dominion, whereof some foundations were secretly laid in the Apostles times by Satan and his instruments, who by desire of preheminency in the Church, 3 John 9, 10. and by introducing of false and superstitious doctrine, began to build his Romish Babel.

V. 8. *that wicked*] In the Greek ἄνομος properly signifieth a lawless man, he that holdeth himself subject to no law; and this title well besitteth him, who in the Canon Law is said to be *solutus omni lege humanâ*; and again, *nec totus cleatus, nec totus mundus potest Papam judicare, aut deponere*; and that if he fall into damnable errour, and draw thousands of souls after him to perdition, no man may here say, Why doth he so? *Dist.* 40.

shall consume] The word ἀναλώσει, doth properly signifie to waste and consume by little and little, till a thing come to nothing; so shall Christ consume antichrist by little and little, in his own time, and make him lose his power and authority by degrees, in Christendome.

with the spirit of his mouth] See Esa. 11.4. Hosea 6.5. Revel. 2.16. By the pure preaching of his Gospel, whereby the Spirit of the Lord is powerful in the hearts of men, Esa. 11.4. Heb. 4.12. for the Ministers of the Word are as a mouth, whereby the Lord breatheth out that mighty and everlasting Word, which shall bruise his enemies, and break them in sunder like a rod of iron.

destroy] Or, *bring to nought.*

brightnesse of his coming] At the day of judgement, for then he shall come in flaming fire, 2 Thes. 1.8, and then shall the beast, and false prophet be put to death, and cast into the lake of fire, Rev. 19.20.

V. 9. *with*] Gr. *in.*

lying wonders] Gr. *of lie*, or, *falsehood.* Either false and counterfeit signs and wonders, or true signes and wonders, *miranda non miracula*, wrought by the power of Satan, to confirm erroneous doctrines and lies, and to maintain his servants in their reputation, and purblinde men in their false conceits and superstitions: such are Popish miracles (falsely so called) being either lying prodigies, or prodigious lies.

V. 10. *with*] Gr. *in.*

V. 11. *shall*] Gr. Tec. *doth.*

send them strong delusion] God, by withholding his grace, shall blinde their eyes, who wilfully shut them against the truth; or for their obdurate malice and incredulity, shall give them over to Satan, to captivate their mindes and understandings, and powerfully seduce and deceive them, 1 Kings 22.22. Job 12.26. Esa. 19.14. Ezek. 14.9. Rom. 1.24, 28. 2 Cor. 4.4.

believe a lie] Forged and false doctrines.

V. 12. *damned*] Gr. *judged.*

pleasure in unrighteousnesse] That is, in lies, as appears by the opposition to truth; and most justly are they condemned, who liked lies so well, that they had pleasure in them; which is the greatest madnesse that may be.

V. 13. *through*] Gr. *in.*

sanctification of the spirit] Either through the sanctification of your spirit, your hearts being purified by faith; or, through sanctification wrought in you by the Spirit of God

and belief of the truth] Faith which layeth hold, not upon lies, but upon the truth of God, which is the Gospel.

V. 15. *hold the traditions*] The doctrines, precepts, or instructions, which we delivered unto you, either by word of mouth, when I was present with you, or by my letters in my absence; to both yeeld like credence and obedience.

CHAP. III.

Vers. 1. PRay *for us*] See Ephes. 6.19. Col. 4.3.

may have free course] Gr. *may run.*

and be glorified] As the Word of the Lord is dishonoured and condemned when it is either not believed, or not obeyed; so it is glorified, and God by it, when it is mixed with faith and obedience in the hearers, Heb. 4.2.

V. 2. *unreasonable and wicked men*] Gr. *absurd.* Froward and perverse men, both false hypocrites which closely undermine the Gospel, and those publike opposers of the truth, which persecute us for the professing of it.

for all men have not faith] Greek, *faith is not of all men.* It is no marvel that the Gospel is oppoled and hated by so many, seeing that faith is a rare gift of God; notwithstanding the Church shall never be destroyed by the multitude of the wicked, because it is founded upon the faithful promise of God, Mat. 16.18.

from evil] Or, *that evil one.* Either from the Devil, that wicked one, his snares and temptations, or from any evil thing that may hurt you.

V. 5. *Into the love*] Or, *to the love.*

the patient waiting of Christ] Or, *the patience of Christ.*

V. 6. *In the Name of the Lord*] In Christ his behalf.

withdraw your selves] Have no familiar communion with such, after due knowledge is taken of them by the Church, and they, being admonished, remain disobedient still. Mat. 18.15,17. 1 Cor. 5.11.

walketh disorderly] This may be taken, either in general for all kinde of evil carriage and misbehaviour, whereby scandall is given to the Church of God; or of that particular disorder, whereof he maketh mention verse 11. of those who attend not on their own calling, but curiously enquire into the lives and manners of others, and thrust their sickle into anothers harvest.

V. 7. *follow*] Gr. *imitate.*

V. 8. *for nought*] That is, not paying for it, though if he had not paid for it, he had not received it for nought, for the labourer, as our Saviour teacheth, Mat. 10.10. is worthy of his hire: and they who minister carnal things for spiritual, minister not for nought, but make a gainful exchange. Yet the Apostle, to give a good example of painfulnesse to others; besides his labours in his Ministerial function, for which he might have required due maintenance from the Thessalonians, took pains day and night at his profession, which was Tent-making, thereby to supply his wants, and spare the Churches, Acts 18.3.

chargeable to any of you] The Greek word signifieth burdensome; not that indeed the affording comfortable maintenance to their faithful Pastours, is, or ought to be accounted a burden to their flocks; but because most men, who are worldly minded, esteem it so.

V. 10. *that if any would not work*] He saith not, If any do not work, for some would work if they could get any employments; some are not able to work, through age and natural infirmity; yet God forbid that either of these should starve for want of food: but the Apostle forbiddeth any such to be releeved by the charity of the Church, who are in want through their own idlenesse, who may have work, and are able to perform it, but will not take any pains for their living.

V. 11. *busie-bodies*] There are none more busie in other mens matters, than they who neglect their own, 1 Pet. 4.15.

V. 12. *eat their own bread*] The bread which they earn by their labour, and not that which is given them of alms.

V. 13. *be not weary in well-doing*] Or, *faint.* See Gal. 6.9. Take heed that some mens unworthinesse cause not you to be slack in well-doing.

V. 14. *By this Epistle, note that man*] Or, *signifie that man by an Epistle.* Set a brand upon him, as Rom. 16.17. Mark those which cause divisions and offences contrary to the doctrine which you have learned. Or, give me notice of him by letter, that I may take some course with him.

V. 15. *as an enemy*] We must so eschew familiarity with excommunicated persons, that we dilligently seek all occasions and means that may be, to bring them again to the right way.

admonish] Or, *instruct.*

V. 16. *Lord of peace*] Prayers are the seals of all exhortations, wherewith the Apostle concludes all his Epistles.

ANNO

ANNOTATIONS ON THE FIRST EPISTLE OF *PAUL* THE APOSTLE TO *TIMOTHY*.

The Argument and Analysis.

THe *Apostle in the former Epistles, propounded general Doctrines and instructions to all Christians, both concerning Faith and Manners: But in these ensuing Epistles to* Timothy *and* Titus, *he delivereth peculiar precepts to the Ministers of the Gospel, as well those who are in place of Authority, as* Timothy *and* Titus, *as inferiour Pastours, Presbyters, and Deacons: And though he had other fellow-Labourers, as* Silas, *and* Luke, *and* Mark *and* Tychicus: *Yet he writeth to these two onely, because the other were for the most part with him: But these were appointed by him to govern those Churches in which he had laid the Foundations of Christianity.*

The parts of this Epistle are answerable to the eminent Parts and Gifts of the Author, who was both an Apostle, and a Prophet, and a Pastour of the Church.

1. *As an Apostle he prescribeth Canons concerning publike prayer, and the habit and carriage of women in the Church,* chap. 2. *concerning the Office of Bishops, and Deacons,* chap. 3. *concerning the censuring and reproof of all Degrees, the Ordination and maintenance of Elders, choice and provision for Widows,* chap. 5. *Concerning the duty of servants, and particular charge of the rich,* chap. 6.

2. *As a Prophet he foretelleth the Apostacy of many in latter times, whose devilish doctrine he relates, and confutes,* chap. 4.

3. *As a Pastour;*

1. *He instructeth* Timothy *in the right end and use of the Law, and the main scope also of the Gospel,* chap. 1. *As also in the Doctrine of the Church, and the blessed Truth, therein taught and professed,* chap. 3. *And of the lawful use of all Creatures taken with thanksgiving.* chap. 4.
2. *He exhorteth him to proficiency in his Ministerial Function,* chap. 5. *To constancy in his Profession, observance of his Precepts, especially, That he eschew all vain bablings, and disputes of Sophistry, and continue in the simplicity of sincere Doctrine,* chap. 6.

CHAP. I.

Vers. 1. BY *the commandement*] Gr. *according to the commandement.*

our hope] Hope is here taken for the cheef object of our hope, which is Christ, by whose merits we hope to obtain remission of our sins, and eternal life.

V. 2. *own son*] He calleth him his own son in the faith, either because he was a means and instrument whereby Christ was perfectly formed in Timothy; or because he ved him as a son doth his father, *viz.* in the Ministery; or because he resembled the Apostle both in his preaching, and in his life, as a natural son is like his father.

grace, mercy, and *peace*] Grace is the fountain from whence mercy and peace flow; for the free good-will of God; whereby he hath chosen us in Christ, procureth us mercy in the forgiveneſſe of sins, and by the apprehenſion of this mercy we have peace of conſcience.

V. 3. *at Ephesus*] Gr. *in Ephesus.*

teach no other doctrine] The cheef Pastours of the Church, who were endued with Apostolical authority, as was Timothy, were to forbid any to preach, not onely doctrine that was contrary, but that which was beside that which the faithful have received from the Apostles, Gal. 1.8,9.

V. 4. *Neither give heed to fables*] See chap.4.7. and 6.4. 2 Tim. 2.23. Tit.1.14. and 3.9. The doctrine of faith is corrupted, not only by falſe opinions, but alſo by vain and curious ſpeculations, which no way tend to godly edifying.

and endleſſe] He calleth them endleſſe, not becauſe in the Genealogies there was no end, neither upwards, nor downwards; but becauſe thoſe of the Jews, who embraced Chriſtian religion, were ſo addicted to theſe Genealogies, that they might have a pretence of claiming kindred of Chriſt, that they made no end of drawing down their lines of deſcent from David, or from Abraham: or becauſe the queſtions moved concerning Genealogies, by reaſon of the ſlender proof and ground they had for them, could receive no determination or end.

miniſter] Gr. *exhibit*, or, *yeeld.*

V. 5. *Now*] Or, *but.*

end of the Commandment] That is, the perfection and complement of the Law, Rom.13.8. Or the main ſcope and drift of the Commandments of God, both in the Law and Goſpel.

charity, out of a pure heart] There is neither love without a good conſcience, nor a good conſcience without faith, nor faith without the Word of God.

V. 6. *having ſwerved*] Or, *not aiming at.*

V. 7. *whereof they affirm*] Or, *concerning what things they underſtake to make good, or confirm.*

V. 8. *if a man uſe it lawfully*] Gr. Tec. *ſhall uſe.* The Law is given to excellent purpoſe, if we make ſuch uſe of it as we ought, not ſeeking to be juſtified by the obſervation thereof, but to be directed by it in our obedience, as a perfect rule of life, and to be brought by it to Chriſt, Gal.3.24.

V. 9. *righteous man*] The Law is not made for the coertion, reſtraint, condemnation, or puniſhment of the righteous, but of lawleſſe and diſorderly perſons.

for ſinners] Such as make ſin all their employment and occupation, ſuch as goe on in their ſinnes with pleaſure and delight.

murderers of fathers] He ſetteth down ſome of the moſt enormous ſins, not as if the Law did not condemn as well all the reſt, to the very leaſt; but only to convince thoſe hypocritical zealots of the Law, who were themſelves obnoxious to horrible vices; ſuch as they are, which the Apoſtle inſtanceth in.

V. 10. *men-ſtealers*] Or, *making ſlaves of men.*

ſound doctrine] Or, *wholeſome.* That is, not tainted with hereſie. Or, *wholeſome*, that is, which brings health to the ſoul.

V. 11. *glorious Goſpel*] Gr. *Goſpel of glory.*

V. 13. *injurious*] Or, *wrong-doer*; or, *contumelious traducer.*

V. 15. *a faithful ſaying*] πιστὸς, that is, ἀξιόπιστος, a firm truth, a ſure foundation, upon which we may build our beleef.

Chriſt Jeſus came into the world, &c.] See Matth. 9.13. Mark 2.17.

I am cheef] Though Saint Paul were now a convert, and a Saint, yet he ranketh himſelf among the greateſt ſinners, in regard of his former life which had been ſtained with the ſoul ſins of blaſphemy againſt Chriſt, and perſecution of the profeſſors of the Goſpel unto death.

V. 17. *eternal*] Gr. *of ages*, or, *worlds.*

for ever and ever] Gr. *to worlds of worlds*, or, *ages of ages.*

V. 18. *by them*] Gr. *in them.*

warre a good warfare] A good warfare; as a Chriſtian, againſt the world, the fleſh, and the devil; as a faithful Miniſter of the Goſpel, againſt all falſe apoſtles, and corrupters of the true faith, 2 *Tim.* 4.7.

V. 19. *Holding faith*] That is, the profeſſion or doctrine of the true faith, as appears by the oppoſition to the blaſphemings of Hymeneus, and Alexander.

good conſcience] An upright conſcience, that directeth a man in all his doings to that whereof he hath been inſtructed out of the Word of God.

ſome having put away] Some whom God, for giving reins to a licentious courſe of life, againſt the dictates of their own conſcience, hath puniſhed, by taking away the light of his Spirit from them, that in the midſt of their courſe they ſhould loſe their moſt precious ſpiritual merchandiſe, and be drowned in errour and hereſie, after the manner of thoſe who in a ſea-tempeſt ſuffer ſhip-wrack.

V. 20. *Hymeneus and Alexander*] Some do hold this Alexander to be he of whom mention is made, Acts 19. 33. whereof there is no certainty; yet being joyned here with Hymeneus, it is moſt probable, that he was guilty of the ſame blaſphemous hereſie, for which Hymeneus is taxed, 2 Tim.2.18. *viz.* the denyal of the reſurrection of the dead.

whom I have delivered unto Satan] By Eccleſiaſtical excommunication; whereof ſee a further declaration upon 1 Cor. 5. 5.

learn not to blaſpheme] That they may conſider themſelves better, and come to the acknowledgement of their errour, which is the end and ſcope of Eccleſiaſtical diſcipline: Or, if they did not retract their errours, they might do leſſe hurt to the Church, and by their puniſhment be a warning to other blaſphemers and ſeducers; for the Greek word παιδεύειν ſignifieth, not onely to be taught, but to be chaſtened and corrected.

CHAP. II.

Vers. 1. EXhort] Or, *deſire.*

ſupplications, prayers] Either theſe words are Synonymes, all ſignifying the publike devotions of the Church in her ſervice and Liturgy; or, they may be thus diſtinguiſhed: by δεήσεις, are meant ſuch prayers as we make in our neceſſities and diſtreſſes, to prevent and avoid evils that may befall us, or are come upon us; by προσευχὰς, ſuch prayers wherein we ſue for good things at Gods hands, namely, ſpiritual and temporal bleſſings; by ἐντεύξεις, ſuch prayers wherein we intreat for the good of others.

for all men] That is, all kindes of men, Jews, Gentiles, bond, free, faithful, infidels, friends, enemies, great men, and mean ones, publike and private; or, as the word is often taken in Scriptures, as Matth. 4.23. πᾶσαν νόσον, all diſeaſes, that is, all ſorts of diſeaſes, Luke 11.42. πᾶν λάχανον, all manner of herbs.

V. 2. *For Kings*] He mentioneth Kings particularly, either becauſe the Kings and Magiſtrates were then enemies to the Church, and perſecutors of the ſaints of God, and ſome might peradventure make ſcruple whether they ought to pray for ſuch; the Apoſtle therefore reſolves, they ought; and yeelds a double reaſon for it, the former in this verſe, that through Gods bleſſing upon their government we may enjoy peace. (Jer. 29. 7.) The latter in the fourth verſe, becauſe God excludeth no ſorts or conditions of men from the means of ſalvation. Or, he nameth Kings in the firſt place, becauſe they are higheſt in dignity, and upon the good uſe of their power very much dependeth the ſafety of the Church and Common-wealth.

authority] Or, *eminent place.*

honeſly] Or, *comelineſſe.*

V. 4. *all men to be ſaved*] By as much as appeareth unto us by his will revealed in the Goſpel, he excluding none by name, neither nation nor condition whatſoever, Matth. 28. 19. Mark 16. 15. Or, *all*, may be taken, not *pro ſingulis generum*, but *pro generibus ſingulorum.* Verſ. 1.

knowledge of the truth] That is, the doctrine of the Goſpel, as the word is taken, John 5.33. & 8.32. & 18.37.

V. 5. *between*] Gr. *of.*

the man Chriſt Jeſus] The Apoſtle doth not adde *man* to exclude the divine nature from his Mediatorſhip: for he is God revealed in the fleſh, 1 Tim.3.16. and God hath purchaſed his Church by his bloud, which through the eternal Spirit he offered without ſpot unto God, Heb.9.14. but to expreſſe that nature in which he paid the ranſome for us, mentioned in the verſe following; and to ſhew that our Mediatour being a *man*, all ſorts of men have by faith free acceſſe unto him, and his offering, Heb.2.10.

V. 6. *a ranſome for all*] All that do beleeve in him, Matth. 20. 28. John 3.16. and 10.15. and Rom.1.16. and 3. 22.

to be teſtified in due time] Or, *a teſtimony.* Gr. Tec. *for all in due time.* The word καιροῖς, is left out in the Greek copy written by Tecla, and the ſenſe is full without it. Who gave himſelf a ranſom for all in due time; but if we retain the word becauſe moſt copies have it, the meaning is, That the ranſome he paid was a real teſtimony of his Mediatourſhip betwixt God and man, whereby he reconciled both. Or the meaning is, That though their ranſome were paid at one time, yet it is teſtified to ſeveral Nations καιροῖς ἰδίοις, at ſeveral ſeaſons appointed by God for their converſion.

V. 7. *whereunto*] See 2 Tim. 1, 11.

ordained a preacher] Gr. Tec. *truſted to be a preacher.*

teacher of the Gentiles] See Gal. 2. 7, 8.

V. 8. *pray every where*] Devotion is not now confined to one place as the ſolemn ſacrifice and ſervice was in the time of the law; but as occaſion is offered we are to pray every where, looking not ſo much to outward circumſtances, as to the inward devotion of the heart, lifting up our hands to God in holineſſe, charity, and faith.

V. 9. *women adorn themſelves*, &c.] See 1 Per. 3. 3.

broidered hair] Or, *plaited.* Women ought to deſire rather inward than outward ornaments, and in adorning themſelves outwardly, they muſt have a care that it be done in a faſhion that may argue neither wantonneſſe, nor curious niceneſſe, nor waſtfulneſſe, nor pride, 1 Per. 3. 3.

V. 11. *ſilence with all ſubjection*] Gr. *in.* Learn of their own husbands, not to take upon them to teach them: but in modeſt ſilence to receive inſtruction and command from them, 1 Cor. 14. 34.

V. 12. *I ſuffer not a woman*, &c.] See 1 Cor. 14. 34.

ſilence] Gr. *quietneſſe.*

V. 13. *Adam was firſt formed*] Adam had the priority in his creation, the woman was made after him, and for him, and of him, Gen 2. 7. 21, 22. 1 Cor. 11. 8.

V. 14. *Adam was not deceived*] Immediately of the devil as Eve was: neither doth the ſtory it ſelf ſay that Adam was deceived by Eve, but onely that he took the forbidden fruit of her and did eat, Gen. 3. 6.

was in the tranſgreſſion] The woman was firſt and deepeſt in the tranſgreſſion, and a means to induce her husband to ſin, wherefore alſo by way of puniſhment ſhe was more ſtraitly ſubjected to her husband, Gen 3. 16.

V. 15. *in child-bearing*] Or, *by child-bearing.* If διὰ be taken, as it is moſt commonly, to ſignifie *by*, or *through*, then the meaning is, That though painful child bearing were part of the puniſhment inflicted upon Eve and her ſex, for her firſt tranſgreſſion, in eating the forbidden fruit, and tempting her husband to ſin likewiſe; yet the and all faithful women ſhall be ſaved by *Maries bearing the holy child Jeſus.* For as σώσει, ſignifying creation, is taken by a metonymie for the creature, Rom. 8. 19, 20, 21, 39. ſo alſo τεκνογονία, for τοκὸς γονεῶν, child bearing for the child born, the bleſſed fruit of the Virgins womb, Luke 1. 42. But if the preposition διὰ be taken for *in*, as Rom. 4. 11. περιτομὴ σημεῖον διὰ δικαιοσύνης for ἐν δικαιοσύνῃ, and in many o her places, then the meaning is, That notwithſtanding by child-bearing and ſubjection to man, God hath imprinted on women the mark of the puniſhment inflicted upon Eve, and all women that conceive and bring forth children; whence ſome peraventure might have conjectured that in regard of this curſe, there was no hope of ſalvation for women unleſſe it were for the unmarried, or thoſe that were childleſſe: yet the Apoſtle teacheth that this ſhall not hinder their ſalvation, if they abide in the faith, nor the bodily evils and ſorrows that they endure to them, ſtop the operation of the Spirit of grace in them. Or, bearing and breeding children is an ordinary way through which women go heaven, chap. 5. 14.

CHAP. III.

Vers. 1. A *True ſaying*] Gr. *faithful.* See 1 Tim. 1. 15.

If a man deſire] Not ambitiouſly affect, but finde in himſelf a fitneſſe and willingneſſe to take upon him that office, moved thereunto by an holy and ſincere affection to conſecrate himſelf unto God in the ſervice of his Church, and to employ and improve there thoſe gifts which he hath received of him for the edification of Gods people.

a biſhop] That is, the office of an over-ſeer; which word may either have relation to the flock of Chriſt onely, and in that ſenſe it belongeth to all Paſtours who have cure of ſouls: Or, to the Paſtours themſelves alſo, as well as the flock; and in that ſenſe antiquity hath appropriated the word to ſignifie the cheef Presbyter, or Miniſter, who had a ſuperintendency over an whole Church compriſed within a City, or Dioceſſe, in which there were divers inferiour Paſtours. See the note upon Philippians 1.1.

a good work] See 1 Theſſ. 5.13.

V. 2. *A biſhop*, &c.] See Tit. 1.6, &c.

blameleſſe] The word ἀνεπίλημπτον, ſignifieth not faulteleſſe, for there are no ſuch in the world, but ſuch an one who hath not been, or cannot be appeached with any crime, a man that is not tainted with any common blemith, 1 Cor. 1. 8. Luke 1. 6.

the husband of one wife] He that is to be choſen a Biſhop, muſt not neceſſarily be a married man, but neceſſarily be no polygamiſt; that is, ſuch an one who hath been husband but of one wife at once, *Hieron. Epiſt. 82. c. 2.* For though polygamy were a common practiſe among the Jews, yet it was ever held a ſcandal and a brand among Chriſtians: therefore none who had that brand upon him, ought to be choſen either Biſhop, or Deacon, ver. 12.

of good behaviour] Or, *modest.*

apt to teach] Not only men endued with sufficient knowledge to teach, but such as are willing and ready upon all occasions to instruct the people of God.

V. 3. *Not given to wine*] Or, *not ready to quarrel and offer wrong, as one that is in wine.*

filthy lucre] He forbiddeth in a Bishop not only covetousnesse, which is as, etwards taxed, but the taking of any base course, or using any unworthy means, to improve his estate: in which kinde the Bishop of Rome of all other are most notoriously faulty, who make a gain of all sorts of sin, even those that are not to be named among Christians.

not covetous] Gr. *not a lover of silver.*

V. 4. *gravity*] Gr. *comelinesse.*

V. 6. *a novice*] Or, *one newly come to the faith.* νεόφυτον. Not a man newly planted, or engrafted into Christ by baptisme; or not such an one who hath newly entered into the study of divinity.

lifted up] Gr. *puffed up*, or, *swollen with.*

fall into the condemnation of the devil] Lest by reason of his sudden advancement to that degree, he take occasion to be proud, which will undo him, and so he fall into the same condemnation that the devil himself is fallen into. Or lest he be subject to the censure of calumniating persons.

V. 8. *grave*] Or, *honest.*

V. 9. *Holding the mystery of the faith*] Either deeper and more abstruse and hidden points of saving knowledge; or in general the doctrine of the Gospel which is a mystery indeed, for flesh and bloud cannot reveal it unto us, nor can the most learned perfectly comprehend it, 1 Cor. 2.7.

V. 10. *use the office of a deacon, being*] Or, *minister, and being.*

V. 11. *grave*] Or, *honest*; or, *modest.*

V. 12. *deacons be the husbands*] See verse 2.

V. 13. *used the office*] Or, *ministred.*

good degree] Deservedly obtain the honour to be preferred to an higher office in the Church.

boldnesse in faith] Or, *liberty of speech.* Greater courage and holy boldnesse in the profession of the Gospel: for the testimony of a good conscience, and the faithful discharge of the Ministery makes a man bold as a lion, whereas the contrary stops a mans mouth, and makes him a coward in Christs quarrel.

V. 14. *(shortly)* Gr. *sooner.*

V. 15. *house of God*] As the Catholike Church is as it were the whole house of God; so every particular Church, as this of Ephesus was, in which Timothy resided, was a part thereof, and by a Synecdoche may be called the house of God, because God dwelleth therein by his Word and Spirit, 1 Cor. 3. 16. Heb. 3.5,6.

the living God] See Rom. 9.26. 2 Cor. 3.3. 1 Thes. 1.9.

pillar and ground of the truth] Or, *stay.* Some referre these words to them that follow, verse 16. and thus make the construction. The pillar and ground of truth, and without controversie great is the mystery of godlinesse, *viz.* God, &c. Others referre them to the words immediately going before, the house of God, which is called the pillar and ground of truth in respect of the profession, and maintenance of the true religion of God, which it both supporteth as a pillar, and maketh it openly known to others, as the Magistrates used to hang and affix their Orders and Proclamations on pillars, or other places of strength and firmnesse; and here consequently is declared the office and duty of the Church in publishing the same truth, and defending it against all errours, contradictions, and corruptions whatsoever. Or it may be referred to Timothy, as it is by divers of the Ancients, and read, he being a pillar and upholder of the truth, Gal. 2.9. Rev. 3.12.

V. 16. *mystery of godlinesse*] Not barely of ceremonies, as were those mysteries of the law of Moses, nor of vain and profane superstitions, as those of the Gentiles; but most holy indeed and truly religious, whereby God is served in spirit and truth.

God] That is, the eternal Son of God, as the word is taken, Joh. 1.1. Acts 20.28. Rom. 9.5.

was manifest] Made his Divinity known, Luke 24. 19. Joh. 1. 14.

in the flesh] That is, in the humane nature which he assumed into the unity of his person, John 1.14. Rom. 1.3. Heb. 2.14.

justified in the Spirit] In or by the Spirit, which is to be understood of the divine nature of Christ, whereby he hath raised himself again from the dead; and consequently also was approved to be righteous and innocent, notwithstanding he was condemned both by Jews and Gentiles as a malefactour. Or declared to be the Son of God, Rom. 1.4.

seen of Angels] As of his messengers and ministers, both at his nativity, Luke 2. 14. and at his temptation, Matth. 4. 11. and at his passion, Luke 22. 43. and at his resurrection, Luke 24.4. and at his ascension, Acts 1.10.

preached unto the Gentiles] Gr. *among.*

received up into glory] To the right hand of his Father, from whence he poureth out the gifts of his Spirit upon the Church, and manifesteth his glory by signs and wonders, Mark 16.19,20. Acts 1.2. and 2.4.33.

CHAP. IV.

Vers. 1. *Spirit speaketh expressly*] In the Scriptures concerning apostasie from the faith in general, and seduction by false teachers, Matth. 24.2.3,24. Luke 18.8. but to me by special revelation, that the false prophets shall broach such false and damnable doctrines in particular as are after mentioned.

in the latter times, &c.] See 2 Tim. 3.1.

seducing spirits] Either he meaneth devils, who are lying spirits, or wicked or ungodly men, who are the devils instruments, to spread errours and heresies, as the word is taken, 1 John 4. 1.

V. 2. *seared with an hot iron*] Either branded consciences, or stigmatized with the marks of many foul and enormous crimes; A metaphor taken from rogues who are burnt in the hand, or some other part of the body. Or consciences so insensible of their own dangerous estate, and of the fearful judgements of God, as dead and hard flesh seared with an hot iron, whereby Physitians consume rotten flesh to save the sounder parts.

V. 3. *Forbidding to marry*] This prediction is verified at this day in the Romish Church, which forbiddeth any in holy Orders to marry. It is true, the Manichees, Eucraites, and other hereticks disparaged marriage, and disallowed it in those they called their *perfect ones*: but we read of none that by laws and canons prohibited marriage, save the Bishops of Rome, and such as adhere unto them.

to abstain from meats] Either these words have a reference to the former words, verse 1. doctrines of devils, and all the words between are to be enclosed in a parenthesis, and so the coherence is giving heed to doctrines of devils, namely, this, to abstain from meats, &c. Or else there is an Ellipsis, and the word κελεύοντων, or some such like is to be understood; a like example whereof we have above, chap. 2. 12. γυναῖκι διδάσκειν οὐκ ἐπιτρέπω, ἀλλ' (*supple* ἐπιτρέπω) τὸ ἡσυχάζειν, and 1 Cor. 14.34. Or like that 1 Cor. 3. 2. For the meaning, the Apostle doth not condemn it for an heretical practise, to abstain from certain meats out of a meer politick respect to save the breed of cattle, or medicinable, to avoid some diseases; but upon pretence of holinesse, or conscience, as if some meats were unclean in their own nature, or at least lesse holy than others, Col. 2.21.

V. 5. *sanctified by the word of God*] It is made pure and holy in respect of us, so that we may use it with a good conscience as received at the Lords hand.

and prayer] That our meats may be sanctified to us, we must first contesse and acknowledge that God is the Creatour and giver of these creatures which we use. Secondly, that we are of the number of those who through Christs benefit have recovered that right over all the creatures which Adam lost by his fall. Thirdly, by our prayers we crave of the Lord that we may use those meats with a good conscience, which we receive at his hands. Fourthly, we make an end of our eating and drinking with thanksgiving to God, as we begin it with prayer.

V. 7. *unto godlinesse*] It is not onely requisite that the Minister of the Word be found in doctrine, but also, that his life be godly and religious.

V. 8. *bodily exercise profiteth little*] Or, *for a little time.* Some hereby understand the exercises of those that strived for prizes, by wrestling, running, or the like; of which the Apostle speaketh, 1 Cor. 9.25. But the Apostle here treating of good works, others do more fitly understand this of external exercises of mortification, whereby the body is tamed and kept under; as watching, abstinence from such and such meats, lying hard, and the like; which are otherwise lawful in themselves, and indeed may have some use; but little in comparison of godlinesse, in regard that all the benefit that can accrue thereby, is but to subdue the members of the body, and curb the outward motions and actions thereof, 1 Cor. 9. 27. They are no way able to purifie the heart, and the inward man, as a lively faith and the true fear and love of God doth, Rom. 8.13.

promise of the life that now is] Of the blessings of this present life, so far as they conduce to our eternal happinesse, and of the life to come absolutely.

V. 10. *Saviour of all men*] God in general not only saveth all men, but beasts also, Psalm 36. 6. Saviour here is taken for protector or preserver, because he conserveth all men in their natural and temporal being in general: but he is said the Saviour especially of those that believe, because he is the conserver of them in their eternal and spiritual being: he conserveth all creatures in their estate, men in their ways and callings, but the faithful in the state of grace: he preserveth all creatures from disorder and utter confusion, all men from manifold calamities, and miseries, but the faithful from the power of sin and death.

V. 14. *Hands of the Presbytery*] Or, *Eldership.* Some by Presbytery understand the office of a Presbyter, which Timothy received by imposition of hands; but the word πρεσβυτέριον, is never taken in the Scripture for the office of a Presbyter; but for the company of the Elders, who here laid hands upon Timothy, when he

was ordained: for though he were ordained by Saint Paul, 2 Tim. 1.6. yet this ordination was performed in the assembly of the Elders, and with the laying on of their hands also: agreeable whereunto is the Canon of the fourth Council of Carthage, and the practise of the Church of England and other reformed Churches at this day.

V. 15. *to all*] Or, *in all things.*

V. 16. *Take heed to thy self*] To thy life and carriage, that it be inoffensive; and to thy doctrine, that it be sound.

save thy self] Thy Ministery shall be an effectual means both to save thy self and others: for faith is by hearing, and hearing by preaching, and therefore the Ministers of the Word are said to save themselves and others; for that to them the Lord hath committed the word of reconciliation.

CHAP. V.

Vers. 1. *Not an elder*] In reprehensions we must have regard to the degrees both of ages and sexes, and consider all as in a spiritual consanguinity with us.

V. 2. *with*] Gr. *in.*

V. 3. *widows indeed*] He speaketh of such widows who were servants to the Church, and appointed to be maintained by the publike contribution: such as were past all other labour, and destitute of all comfort both of husband, and of children, and nephews, or any other kinde of allies to releeve them.

V. 4. *Shew pity at home*] Or, *kindnesse.* Let those children and nephews in a thankful duty endeavour to repay their parents care and love: which the Greek elegantly expresse by a metaphor taken from the Stork (ἀντιπελαργεῖν) which feedeth her aged parents, and carrieth them upon her shoulders, and in that regard, in Hebrew is called חסידה, that is, pious and merciful.

V. 6. *in pleasure*] Or, *delicately.*

dead while she liveth] Such a widow is a kinde of monster half dead and half alive, dead in respect of the actions of the spirit, though vigorous, and alive in respect of the flesh; or alive to the world, but dead to God. In a like ambiguous sense we are to understand those words of our Saviour, Let the dead bury the dead, Matt. 8. 22. that is, Let the dead spiritually, bury their dead corporally, as the Jews in that their elegant ἀντιπαροιμίαν, *Cùm ego à te discedo vivens morior, at cùm tibi adhæreo moriens vivo.*

V. 8. *house*] Or, *kindred.*

denyed the faith] Though not in words, yet in his deeds, and hath cast away both humanity and religion, and therein is worse than an Infidel, who take care of their own, and love those that love them, Mat. 5.46.

V. 9. *taken*] Or, *chose.*

wife of one man] That is, which hath had but one husband at once, or if her husband had sent her a bill of divorce upon his repudiation of her, hath married no other.

V. 10. *washed the Saints feet*] This was an office of courtesie performed to strangers in those hotter countreys, Gen. 14.32. and 43, 24. Luke 7.44.

V. 11. *younger widows refuse*] Take them not into the college of widows or deaconesses, which are to be maintained at the Church's charge.

V. 12. *Having damnation*] Or, *being liable to just censure.*

cast off their first faith] Or, *former*, as Rev. 2.4. Making themselves liable to just censure and blame, because they have violated that promise and engagement, wherein they bound themselves to the continual service of the Church.

V. 13. *busie-bodies*] See 2 Thes. 3.11.

V. 14. *younger women marry*] I ordain that the younger women be left to their liberty to marry, and not tyed by covenant or agreement to the publike service of the Church.

to speak reproachfully] Or, *for their railing.*

V. 15. *turned aside after Satan*] They have been led by him to wanton courses, to the great scandal of the Church.

V. 17. *Elders that rule well*] See 1 Cor. 9.14. Gal. 6.6. He meaneth not Elders in age, but in office, that is, Bishops, or Pastours, that are employed in the government of the Church, as well as preaching.

double honour] Both of reverent respect, and comfortable maintenance (*stipendia honoraria*) as appeareth by the verses following, *labour in the word*] In the Original it is κοπιῶντες, which signifieth a toylsome labour, and hereby he commendeth those who besides their care and pains in governing, diligently and constantly preachett the Word.

V. 18. *Thou shalt not muzzle the Oxe that treadeth*, &c.] See Deut. 25.4.

Oxe that treadeth] In the Eastern Countreys it was not the manner to thresh out corn as we do, but their Oxen trod it out; to which the Apostle allegorically compares the laborious Pastours of the Church, who expounding the Scriptures, after a fort crush out that corn of which the bread of life is made, 1 Cor. 9.9.

The labourer is worthy of his reward] See Matt. 10.10.

V. 19. *an elder receive not*] Or, *presbyter.* Do not onely not condemn him without sufficient witnesses, as thou oughtest not any man according to the law of Moses, Deut. 19.11. but do not so much as receive an accusation, or give any credit to it; the reason is, that such men being in publike offices of governing the Church, in which they must exhort and admonish every one, and correct those that are unruly, they may easily get the ill will and hatred of many. Also the receiving an accusation against them, maketh them to be suspected, and it tendeth to the scandal of the Church. Besides, their sacred calling is to be held in reverence, and they who have been thought worthy of it, ought not to be suspected of any notorious default or guilt without very good evidence and strong proof.

Before] Or, *under.*

V. 21. *without preferring one before another*] Or, *without prejudice.*

V. 22. *Lay hands suddenly on no man*] Admit not any into the Ministery without sufficient examination and good proof both of his sufficiency in learning and godly conversation.

partaker of other mens sins] Either of those that would make choice of an unfit person into the Ministery, or of the Ministers themselves, who if they prove ill and unworthy of that sacred function, the blame will light upon thee, who by the laying on of thy hands admittest them into the Church.

pure] Or, *chaste.*

V. 24. *Some mens sins are open before-hand*] Or, *manifest.* Either these words are referred to the last judgement, as the ancient Fathers understand this text, and then the meaning is, that some mens sins are notorious, and may be judged and censured in this life, others are secret and hidden, the judgement whereof is reserved to the last day. Or, they relate to the examination before admittance into the Church, and then the meaning is, some there are who offer themselves to ordination, whose scandals are or may be known before-hand, who are to be repelled from the Ministery; others offences are not known till after they be ordained; on the other side the learning and good parts of some are so well known, that they may be received at the first meeting without fear of doing amisse in it; but if there be any who are not so well known, a small delay or pause will not hinder them, or, obscure their virtues, but rather after full and exact tryal of them, make them more conspicuous.

CHAP. VI.

Vers. 1. *Under the yoke*] To wit, of servitude under Masters that were Infidels. This servitude was an heavy yoak, lying not so much upon their bodies, as upon their souls, insomuch that they were forced to serve them who served not the true God; who notwithstanding ought to be hereby satisfied, that touching those things which appertain to everlasting life, they are no way subject to them.

be not blasphemed] For if they should refuse to serve their Masters, though infidels, under pretence of their Christian liberty, this would occasion their Masters to reproach Christian Religion, as if it taught them contumacy and disobedience.

V. 2. *because they are brethren*] Their fraternity in Christ, ought not to abate ought of their due respect and observance to their Masters: for this spiritual consanguinity doth not alter their outward and civil estate and condition.

faithful] Or, *believing.*

V. 4. *He is proud*] Gr. *is puffed up.*

doating] Or, *sick.*

strifes of words] Frivolous questions and quarrels, rather about words than matter, and by words he meaneth all those things which have no pith in them, and whereby we can reap no profit.

V. 5. *Perverse disputings*, &c.] Or, *gallings one of another.*

V. 6. *Godliness with contentment is*] Not only because it enricheth the soul, and giveth true contentment, but also because it hath the promise of outward blessings, 1 Tim. 4.8.

V. 7. *For we brought nothing into this world*, &c.] See Job 1.21.

V. 8. *And*] Gr. *But.*

V. 9. *and a snare*] Of the devil, who by means of this their inordinate desire to grow rich, doth tempt them to take many unlawfull courses, and keepeth them thereby as with a snare, that they cannot get again out of the intanglings of the world.

drown] Or, *plunge.*

V. 10. *money*] Gr. *silver.*

erred] Or, *been seduced.*

pierced themselves through] Christ compareth the deceitfulnesse of riches and cares of the world to thorns, which prick not the flesh only, but pierce through the minde and heart, and wound the souls and consciences with manifold hurts and smart pains, Matth. 13.22.

V. 11. *O man of God*] All righteous men are the servants of God, but the title of man of God implyeth more: for in Scripture it is attributed only to men of eminent sanctity, who had more familiarity and inwardnesse with God, as Moses, Samuel, David, Elias, Elizeus, and here Timothy. A man of God is he who is wholly

devoted unto God, and his cheef employment is to bring Messages from God, as Prophets do, and bring men unto God, as the faithful Ministers of the Gospel do.

and] Gr. *but.*

V. 12. *Fight the good fight of faith*] Either contend thou earnestly for the maintenance of the true Faith and Gospel, Jude 3. Or, fight the good fight of Faith it self against all temptations of the Devil, persecutions of the world, and oppositions and contradictions of heretical teachers and great wisards of this world, 2 Tim. 4. 7.

lay hold on eternal life] A comparison taken from those that run for a prize, and as they approach neer the mark they stretch forth their hands to apprehend and touch it, verse 19.

professed a good profession] Either he understandeth the solemn vow Timothy had made in his Baptism, or at his ordination, wholly to dedicate himself unto, and employ his uttermost endeavours to the service of God.

V. 13. *I give thee charge*] A vehement kinde of adjuration to observe and keep all the premises faithfully, with his eyes fixed upon the coming of Jesus Christ, whose glory we are to set against the vain glittering of this world, and his power against all the terrours of the wicked, 2 Tim. 4. 1.

Pilate witnessed] See Matthew 26. 64. Matthew 27. 11. John 18. 37.

Confession] Or, *profession.*

V. 15. *the King of kings*] See Rev. 17. 4. and 19. 16.

V. 16. *Who onely hath immortality*] Eternally subsisting of himself, and by no other. Angels and the souls of men are immortal, but by participation only from God, as the Moon and Starres shine continually, but with light derived from the Sun.

dwelling in the light] Possessing such perfection and excellency in himself, as none is able to comprehend, as the word *light* is taken, 1 John 1. 5. Or dwelling in that increated and infinite glory of divine Majesty, the sight and knowledge whereof no creature is able to attain unto.

whom no man hath seen] See John 1. 18. 1 Tim. 1. 17. 1 John 4. 12.

V. 17. *uncertain riches*] Gr. *uncertainty of riches.*

giveth] Gr. *affordeth.*

V. 18. *willing*] Or, *sociable.*

V. 19. *Laying up in store*, &c.] See Matth. 6. 20. Luke 12. 33.

good foundation] That is, a certain and infallible argument and ground of hoping for eternal life; not as if the liberality of the rich did merit the same; but in regard of the promise of God made to all those that in faith apply themselves to the practise of good works, Mat. 10. 42. Gal. 6. 8, 9. Heb. 13. 16. 1 Pet. 2. 5.

V. 20. *keep that which is committed*] The precious treasure of sound and wholesome doctrine which is committed to thee, as a pledg to keep it safely thy self, and carefully transmit it to posterity; and withal the talent of those gifts which appertain unto the preaching of the same.

oppositions of science falsly] Made against sound doctrine out of erroneous grounds and principles of sciences so termed, but falsly. In which words, the Greek Fathers conceive that he pointeth at the *Gnosticks*, a certain sort of hereticks, who have their name from science, and profound knowledge, which they arrogated to themselves.

ANNOTATIONS
ON THE SECOND EPISTLE OF *PAUL* THE APOSTLE
To *TIMOTHY.*

The Argument and Analysis.

Saint Paul being ready to lay down his Earthly Tabernacle, sendeth for Timothy *to come unto him, and to bring with him such things as he stood most needed: withal, he foretelleth his own Martyrdome, and the Crown of Righteousnesse which he should thereby receive, and fully instructeth* Timothy *how to carry himself in the Government of the Church, after his departure.*

The Epistle it self is partly { 1. *Commendatory of* Timothy *himself, and his parents, and* Onesiphorus, *and others*, chap. 1, 2. 2. *Exhortatory to Chastity, Faith, Charity, Peace, and Meekness*, chap. 2. *To undaunted fortitude, in withstanding all opposition against the Truth, and to the study of the Scriptures*, chap. 3. *To diligence in his Pastoral Function, watchfulness patience, and to godly prudence, and constancy in his holy profession to the end*, chap. 4.

CHAP. I.

Vers. 1. *Promise of life*] Eternal life hid in Christ, which God hath promised to all that beleeve in him.

V. 2. *beloved sonne*] He calleth Timothy his son in a natural, civil and spiritual, or Ecclesiastical respect: First, in a natural, because Paul was now aged, and Timothy but a young man. Secondly, in a civil or moral, because Paul affected him, as if he were his own son, and Thirdly, in a spiritual or Ecclesiastical, because Paul ordained him a Minister of the Gospell. See 1 Tim. 1. 2.

V. 3. *fore-fathers*] Not his immediate fore-fathers, who bred him up in Pharisaisme, but his Ancestours Abraham, Isaac, and Jacob, &c. who served God in the same true religion, for substance, which the Apostle now professeth, Acts 23. 1. and 24. 16.

with pure] Gr. *in pure.*

V. 5. *call*] Gr. *calling.*

V. 16. *stir up*] Gr. *kindle again*; or, *quicken, as fire burneth under ashes, ἀναζωπυρεῖν*, signifieth to re-kindle, or revive; for the gift of God is as it were a certain lively flame kindled in our hearts, which the flesh and the devil go about to put out; and therefore we on the contrary must labour, as much as we can, to *foster* and keep it burning. In the metaphor the Apostle seemeth to allude to the type of the Priests in the Old Testament, by whose Ministery the holy fire on the Altar was cherished, (that it might not go out) and as it slaked, blown to a brighter flame.

the gift] Some by this gift understand the gift of Miracles, which he received by the imposition of the Apostles hands; and that by the laying hands of the Presbytery, 1 Tim. 4. 14. he was admitted into the holy ministery; but because there is no proof in Scriptures or undoubted Antiquity, that Timothy had the gift of miracles, it is more probable, that by gift is here meant that Ghostly power or office which Timothy received at his ordination, by the laying on of the Apostles hands on him, in the presence of the Presbytery, who all gave consent thereunto, and testified it by putting their hands upon him also, 1 Tim. 4. 14.

V. 7. *spirit of fear*] The meaning is, rouze up the gifts of God in thee, and suffer not them to be staked or abated by carnal fear, for such a fear doth in no wise proceed from the working of the Spirit, but is quite contrary to the same which the Apostle doth mention here; lest Timothy might be affrighted with the affliction of the Church, and of Pauls in particular.

but of power] Of courage and resolution to go through with the work of the Ministery, notwithstanding all oppositions and dangers.

of love] Of an holy love of God and Christ, wherewith the faithful being inflamed, do chearfully undergo all manner of troubles and adversities for his sake.

sound minde] Whereby the holy Ghost doth reduce the troubled minde

minde to tranquillity, and banish all turbulent passions, such as fear is. Or the spirit of moderation and discretion, that we bring not causlesse troubles upon our selves, and when they come upon us, break not out into a rage or impatience.

V. 8. *afflictions of the Gospel*] Be a cheerful partner with me of those troubles and afflictions which follow the profession of the Gospel. These are called afflictions of the Gospel, because as Christ suffereth in the persecution of his Members, so the Gospel after a sort suffereth, when the preachers thereof are opposed, disgraced, silenced, and imprisoned, or any way hindered from the free and powerful preaching thereof.

V. 9. *not according to our works*] See Tit. 3. 5. Not for the merit of our works, but for his own mercies sake; or, not according to works done by us in time, or foreseen by God before the world was; for these works, as in time they flowed from the grace of God, so they were foreseen likewise no otherwise than as effects of his grace in us, and consequently not as causes or inducements to God, to elect us to eternal life.

before the world began] Gr. *secular times*, or, *everlasting.* See Ephes. 1. 4. Tit. 1. 2.

V. 10. *who hath abolished death*] By taking away the fear and sting of the natural death in all true believers, 1 Cor. 15. 55. Heb. 2. 15. and freeing them from the guilt and punishment of the eternal and second death. Rev. 2. 11. & 20. 6.

life and immortality to light] Hath given us a full and clear sight of immortality, whereof before we had but as a glimpse; or shewed us a clear way to life and immortality.

V. 11. *Whereunto I am appointed a preacher*, &c.] See 1 Tim. 2. 7.

V. 12. *believed*] Or, *trusted.*

keep that which I have committed] Either my precious soul which I have committed to his care and custody to bring it forth glorious at that day of his appearing; Or, my eternal life, happiness and crown of glory, which I have as it were *deposited* with him by faith and hope.

V. 13. *form of sound words*] Gr. *wholesome, or, healthful ὑγιαινόντων*, such as conduce to the health of our souls, rather wholsom than delicate; or words not tainted with, nor savouring of any errour or heresie, false or corrupt doctrine.

V. 14. *committed unto thee*] See 1 Tim. 6. 20.

by the Holy Ghost] Though it be a hard thing to do it, considering what enemies lie in wait to rob us of it: yet the Spirit of God is mighty, who hath endued us with power and virtue to keep it.

V. 15. *turned away from me*] Leaving me in my trouble and affliction, and being ashamed of my bonds.

V. 16. *my chain*] See Ephes. 6. 20.

V. 17. *sought me out*] By this it appears, that S. Paul was not in prison for then Onesiphorus needed not to have made any great search to finde him; yet was he not free, but committed to the custody of the keeper, with whom he might go abroad to dispatch his affairs; and therefore in the verse going before, he speaketh not of chains in the plural number, but of a chain in the singular, with which he was tyed to the souldier that kept him. *Vid. Senec. l. 1. de tranquil. an. c. 10. Eadem catena tam veum quam militem tenet.*

CHAP. II.

Vers. 1. *My son*] See Chap. 1. 2.

in the grace that is in Christ Jesus] Be strong and courageous in the maintenance of the Gospel of Christ; or confidently relie on the favour of God, wherewith the Father embraceth us for his son Christ Jesus sake.

V. 2. *among many witnesses*] Or, *by many witnesses.* Either the things which thou hast heard confirmed by many witnesses and testimonies of holy Scripture; as the word witnesses is taken, Heb. 12. 1. Or, which thou heardest of me at thy ordination among the whole Presbytery: Or, not spoken in a corner, but publikely in my preaching, before many witnesses.

V. 3. *endure hardnesse*] Or, *suffer affliction.* The Ministery of the Word is a spiritual warfare, wherein no man can so serve that he may please his Captain or General, but he must forgo and part from all hinderances which may draw him from it, and also endure much hardnesse and be put to many a hot brunt.

V. 4. *No man that warreth*] Warriours and souldiers busie not themselves with merchandizing, handicraft works, husbandry or houshold affairs; but are always attending their watchings, marchings, and other services and commands of their Leaders and Captains: so neither must a faithful Minister of the Gospel trouble or distract himself with any worldly matters and affairs that may hinder him in the faithful discharge of his sacred function.

entangleth himself] Gr. *is entangled.*

V. 5. *strive for masteries*] The Ministery is like to a game, or striving for the mastery, wherein no man is crowned unless he strive according to the laws that are prescribed, be they never so difficult or painful.

V. 6. *The husbandman*, &c.] Or, *The husbandman labouring first, must be partaker of the fruits.*

V. 8. *Remember that Jesus Christ*] He confirmeth two principles of our faith which are always assaulted by hereticks; the one, that Christ is the true Messias, God incarnate of the Virgin Mary, and made of the seed of David; and the other the highest Article of our Creed and mystery of our salvation, his resurrection from the dead.

V. 9. *but the word of God is not bound*] Though they may confine me, and binde me fast, yet they cannot bind and fetter the Gospel of Christ, that word of his ever is and shall be free, not onely preached by those who are at liberty, but even by me and other servants of Christ who are restrained and in durance.

V. 10. *endure all things*] Not in their flesh, or that my sufferings may be imputed unto them, but I indure afflictions for those offices, which I do towards the furthering of the salvation of Gods elect.

V. 11. *if we be dead with him*] See Rom. 5. 8. If we be afflicted with him, and persecuted even to death for his sake, we shall also live together with him eternally, and moft happily in heaven.

V. 12. *If we suffer*] See Rom. 8. 17.

if we deny him] See Matt. 10. 33. Mark 8. 38.

V. 13. *if we believe not*] See Rom. 3. 3.

he abideth faithful] Though we alter never so much, yet God is the same, most just and faithful in all his promises, and undertakings, Rom. 3. 3. Mal. 3. 6. Jam. 1. 17.

V. 14. *strive not about words*] *μὴ λογομαχεῖν.* Not to strive about words onely, when the controversie is meer verbal or nominal, and no way real, or not at all importing faith or good manners: or, strive not with words bandying contumelious speeches, or bringing no better proof than vaunting words and boastings.

V. 15. *rightly dividing*] By adding nothing to it, neither over-slipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it; but marking diligently what his hearers are able to bear, and what is fit for edification. The Metaphor is taken either from the cutting and squaring our of the streets and high-ways, and setting out the bounds of mens lands and possessions: or from the Priests of the Old Testament, who having slain the beasts that were to be sacrificed, did joynt and divide the same in an accurate manner: or from house-keepers that cut out and divide to every one in their families their share and portion of meat, 1 Cor. 3. 2. Luk. 12. 42. Heb. 5. 12.

V. 16. *increase*] Or, *proceed.*

V. 17. *eat as doth a canker*] Or, *gangrene. γαγγραίνα* from *γεύω*, signifying to eat, as the disease called a Wolf or a Canker doth, which if it be not looked to in time groweth incurable, and not onely consumeth the part where it is, but spreadeth farther in the flesh: such is the nature of heretical doctrine, if it be not stopt in the beginning, and cured by solid confutations, and Ecclesiastical censures inflicted upon those that are obstinate, it will spread far, and run over the whole body of the Church, and corrupt the same, 1 Cor. 5. 7. Gal. 5. 9.

Hymeneus and Philetus] He nameth here the chiefest of those profane, and vain bablers, that being known they might be the better shun'd.

V. 18. *erred*] Or, *missed the mark.*

resurrection is past] It is probable they taught that there was no other resurrection but the spiritual rising of the soul from the death of sin; or the renovation of the condition of the world under the Gospel, according as the word *resurrection* is sometimes taken.

overthrow the faith of some] That is, infect them with their heresie, and thereby subvert their orthodox faith.

V. 19. *Nevertheless*] Although some slide away from the truth, we must not be offended thereat, as if the salvation of the elect were not sure.

the foundation of God] The eternal election, which is the first ground-work of the salvation of the faithful, laid by God himself, cannot be shaken in such sort, that the elect of God should be seduced by the like heresies, and fall away from faith, Matth. 24. 24.

sure] Or, *steady.*

having this seal] The Book of life in which the names of the elect are written is confirmed as with a seal, and the number of the elect in the fore-knowledge of God is sealed up as in a Book.

Let every one] Though the Lord hath eternally fore-known those that are his, yet not so that we presuming upon that Decree should cast away all care of our salvation, and let loose the reins to all carnal liberty. For on our parts who are thus mercifully fore-known and elected to salvation, there is required a holy and a conscionable obedience, and a careful endeavour to please God in all things, and shun all manner of sin.

V. 20. *and some to honour*] See Rom. 9. 21.

V. 21. *if a man therefore purge*] Cleanse himself from these heretical and impure doctrines, and keep himself unforted of the world: the grace and virtue of the holy Ghost that dwelleth in him, 1 Pet. 1. 22. 1 Joh. 3. 5.

vessel unto honour] The counsel of God shall be fulfilled in him, and he shall be really and effectually according as he is ordained unto it of God, a vessel of honour. Or, he shall shew and approve himself to be such a vessel indeed. The like expression we have Job. 15. 8.

V. 23.

V. 23. *fool-ish and unlearned*] See 1 Tim. 1. 4. Tit. 3. 9.

V. 24. *must not strive*] Must not he of a contentious disposition, nor at all strive about foolish and unlearned questions, vers. 23.

patient] Or, *forbearing*. To win them through our patient bearing with them, but not to please them, or excuse them in their wickednes.

V. 25. *oppose themselves*] Gr. *set themselves against him*, or, *are ill affected to him.*

repentance to the acknowledging] The knowledge of the truth goeth before repentance, yet true repentance goeth before the publike recantation of their errour, and particular acknowledgement of that truth before gain-sayed and opposed.

V. 26. *recover*] Gr. *awake.*

snare of the devil] Heretical doctrines are the snares wherein the devil intangleth the understanding of seduced men, as vitious provocations are the snares wherein he intangleth the wills and affections of dissolute persons.

taken captive] Gr. *taken alive.*

at his will] Gr. *to.*

CHAP. III.

Vers. 1. *IN the last days*] See 1 Tim. 4. 1. 2 Pet. 3. 3. Jude 18. The end of the world is the harvest, and when the sins of Antichrist and of all his followers shall be *ripe*, than will the Angel *thrust in his sickle and mow* the earth, Apoc. 14. 26. 18. 1 Tim. 4. 1.

perilous times] Gr. *hard.* We may not hope for a Church in this world without corruption, but there shall be rather great abundance of most wicked men, even in the very bosom of the Church, who notwithstanding shall make a shew and countenance of great holinesse.

V. 2. *lovers of their own selves*] Such persons have been in all ages of the Church, but towards the end of the world, being as it were the *lees* and *dregs* of time, there shall be almost none but such: these vices being spread over the whole face of the Church, and the mentioned evils become Epidemical.

covetous] Gr. *lovers of silver*; or, *money.*

boasters, proud] See Rom. 1. 29, 30.

V. 3. *false accusers*] Or, *make-bates.*

V. 4. *high-minded*] Gr. *puffed up.*

V. 5. *Having a form of godliness*] Gr. μόρφωσιν, but μόρφωσιν, not the true form and essence of godlinesse, but an outward conformation thereunto, a resemblance, vizard, or shew of holinesse; mens religion consisting in a formal profession of godlinesse, (Tit. 1. 16.) without expressing the power and efficacy thereof in their lives: Or, in external gestures, behaviours, rites, and ceremonies, without the pure inward worship of God in spirit and truth.

V. 6. *women laden with with sins*] Silly women are more easily deceived, and those of them are more apt to be misled in their judgements which are given up to lewd and wanton courses. *Josephus Antiq. Jud. 2. observeth that the Pharisees had their Gynecea, Colledges or meeting of women*; and S. *Jerome ad Ctes. that Simon Magus had his Helena, Marcion his female forerunner, Apelles his Philumena, Montanus his Maximilla, Donatus his Lucilla, Elpidius his Agape, Priscillian his Galla, Arius the Prince his Sister; and generally all arch heretikes some strumpet or other, by whom they spread the poison of their heresie.*

V. 7. *Ever learning*] The Apostle taxeth not these women for endeavouring by continual learning to improve their knowledge; but for curious inquiring into every novelty of doctrine, and following now one teacher, now another, having no care to attain to sound and saving truth.

V. 8. *Jannes and Jambres withstood Moses*] The names of the chief of the Egyptian sorcerers that strove with Moses, whose names are not expressed, Exo. 7. 11. yet are here related by the Apostle, either out of some Jewish writers, not now extant, or from some ancient tradition. Howsoever, certain it is, that these Magitians names were famous, or infamous, for Numerius the Pythagorean Philosopher, and Artabanus the Historian make mention of them both, and Plinie in his Natural Story, *l. 3. c. 1.* nameth one of them to wit, Jannes. See *Eusseb. de prep. Evang. l. 9. c. 3.*

reprobate concerning the faith] Or, *of no judgement.* Whose doctrines are abominable before God, and ought to be rejected of all; or, who have lost all right and sound judgement in things that belong to the Faith, Rom. 1. 18. 26. Tit. 1. 16.

V. 9. *proceed no further*] He addeth a comfort, that God will at length pluck off all the vizards of Hypocrites and false teachers.

folly] Or, *madness.*

V. 10. *thou hast*] Or, *thou hast been a follower of.*

fully knowen] Thou knowest throughly, not onely what I taught and did, but also how I was minded and disposed.

V. 11. *afflictions*] Gr. *sufferings.*

V. 12. *shall suffer persecution*] Gr. *shall be persecuted.*

V. 13. *worse and worse*] 2 Pet. 2. 20, 22.

deceiving, and being deceived] Deceiving others by their sophisms and fair shew of holinesse, and being deceived by Satan.

V. 15. *from a child*] There is nothing more profitable than to be exercised in the Scriptures from our infancy; for the vessels that are at the first seasoned with the savour of life, seldom or never lose it, Prov. 22. 6. And though while they are very young, they cannot come to much understanding, yet the having of Scripture phrase and texts by heart, is very useful, and will much stead them after they come to riper years, and are able to dive deeper into the meaning of those things they retain perfect in their memories from their childhood.

wise unto salvation, through faith] Although the Scripture sufficiently instruct us unto salvation, yet we cannot be saved without a lively faith working through love, therefore he addeth, through faith: Or, by Scriptures he meaneth the Scriptures of the Old Testament which it is like were onely extant when Timothie was a child, the knowledge whereof could not save Timothie without faith in Christ, whereby he beleeved the accomplishment of all those things which were fore-shewed in the Old Testament, both by predictions and types.

V. 16. *All Scripture is given*] See 2 Pet. 1. 21. Or, the whole Scripture, as the word is taken, 1 Cor. 13. 2. and elsewhere. Every part of Scripture is divinely inspired, 2 Pet. 1. 20, 21. and is profitable to some of these ends, to furnish the man of God to some good works: but the whole Scripture is profitable to all those ends, to furnish him to every good work. The parts of the Scripture as they were delivered, were sufficient for the instruction of those to whom they were delivered; and now the whole is most sufficient for us, and all Churches to the end of the world.

V. 17. *man of God*] The Minister of God in his Church, 1 Tim. 6. 11.

perfect] Gr. *accomplished.*

throughly furnished] Or, *perfected.*

furnished unto all good works] That is, to all the services of his profession, to those works of his calling, he mentioned before, namely doctrine of the principles of Christian Religion, reproof of errours and false doctrines, correction of life and evil manners, and instruction in the precepts of a holy life and Christian conversation.

CHAP. IV.

Vers. 1. *I Charge thee therefore*] Gr. *testifie*, or, *denounce.* This is my principal and chief charge of all.

before God and the Lord Jesus Christ] This deep kinde of charging Timothie, in so vehement and pathetical a manner, sheweth how urgent and important the matter is, how simply necessary diligent and constant preaching is in a Minister of the Gospel, and how fearful his case is, if he fail in this duty of his function.

judge of quick and dead] See 1 Cor. 15. 51. 1 Thess. 4. 17.

V. 2. *in season, out of season*] Upon all occasions, with a holy importunity. There is no contradiction in these commands, both may and ought to be done by a faithful Minister of God, who preacheth in season, when God offereth him a fair opportunity, and the hearers desire, Neh. 8. 1. and call for the Word, and the argument he handleth, is seasonable for the time. Out of season, when a door of utterance is opened unto him, that he may preach, but his hearers are not willing to hear, either because they are ill-affected to the Word, or distracted by other businesses, or they like not to hear such points touched or medled with at such a time, when yet he knoweth it to be needful for the health of their souls, to hear such doctrines handled, or duties prest.

exhort] Or, *comfort.*

V. 3. *sound doctrine*] Gr. *wholsom.* See 1 Tim. 1. 10.

V. 4. *ears*] Gr. *hearing.*

V. 5. *watch thou*] Or, *be sober.* The wickedness and falling away of the world ought to cause faithful Ministers to be so much the more careful and vigilant; and so likewise the taking away of those who laboured with them before in that office. Vers. 6. John 12. Col 4. 17.

make full] Or, *fulfil.*

ready to be offered] To be sacrificed or Martyred. The word in the Original σπένδομαι, signifieth properly libation, or a drink-offering; and he alludeth to the pouring out of bloud, or wine which was used in sacrifice, and seemeth withal to intimate the manner of death wherewith he was to glorifie God, which was not by being offered as a holocaust by fire, as Polycarp, and many others were, but by a death wherein his bloud was shed or pouted out, namely *beheading.*

departure] Gr. *dissolution.* See Philip. 1. 23.

V. 7. *fought a good fight*] Gr. *that good fight.* See 1 Tim. 6. 12.

I have finished my course] I am come to the period of my days: *Vixi, & quem dederat cursum fortuna, peregi.* And in this metaphor he seemeth to allude to the manner of his whole life, which after his conversion was spent, as it were, wholly in running from place to place, speedily to dispense the doctrine of the Gospel, and now he was come to the last Stage or Goal at Rome, where he was to receive his Garland, after the manner of those who ran for prizes. 1 Cor. 9. 24, 25.

kept the faith] The true doctrine of faith; or the gift of saving and justifying faith; or the faithfulness which he promised Christ in the discharge of his Apostleship, Rev. 2. 10.

V. 8. *a crown of righteousness*] A reward of just and holy works, an incorruptible Crown of glory, which though it be a Crown of mercy, Psal. 103. 4. and a gift of grace, Rom. 6. 23. yet he calleth it here a Crown of *righteousness*, which the *righteous Judge* shall give him, the more fully to follow the metaphor taken from runners or wrestlers for prizes, at their solemn exercises or games in Greece, in which there were certain Judges appointed to observe those that proved masteries, and give just sentence on the Conquerours side, if he strove lawfully, and fairly won the prize. And the meaning of the Apostle is, that he had kept the laws of proving masteries, and so accquitted himself in running and wrestling, that he might justly expect the prize. Besides, eternal life may be rightly termed a Crown of righteousness, both *ex parte Dei*, who promiseth it to every one that overcometh, Revel. 2. 10. & 3. 21. and *ex parte rei*, because it is just and righteous with God to render unto them, who have endured for his sake toylsom labours, painful tormentes, and disgraceful reproaches, ease, joy and glory. 2 Thes. 1. 6, 7.

love his appearing] That they may see him in glory, who suffered so much for them in this world, and that they may receive from him their everlasting reward.

V. 10. *loved this present world*] Hath given over to tend on me in my affliction any longer, chusing rather to follow his worldly occasions, and provide for his own safety and profit.

V. 13. *cloak that I left at Troas*] φελόνην, which some take for a riding Coat, or travelling Cloak, as if it were made by a transposition of letters, from the Latine *penula*; but the most ancient Syriac interpreter takes it for *domum*, or, *repositorium scripturum*; and Hesychius a most exquisite Greek Grammarian inclineth to that opinion, that by it the Apostle meant *scrinium*, a little Desk or Coffer, wherein he laid his books or writings.

V. 14. *Alexander the Copper-smith*] Covetousness is the bane of religion. Two of the greatest enemies S. Paul had, were two Smithes, the one a Silver-smith, Acts 19. 24. and this Copper-smith here, and both of them, as it is conceived, maligned and opposed him, and his preaching for the same reason, because the Apostle taught they were no Gods that were made with hands, and thereby hindered their gain, and marred their Handicraft, which was to make silver, or Copper Shrines, or Images to the Heathen gods and goddesses.

the Lord reward him] Gr. Tec. *shall reward him.* This is not a curse, proceeding from anger, or a revengful heart, which is contrary to the doctrine of Christ, Matt. 5. 44. and of S. Paul himself, Rom. 12. 14. but a Prophetical conmination out of a godly zeal, and a prediction inspired by the holy Ghost, of the punishment which was ready to be executed upon him. See Psal. 5. 10. & 109. 7. *& deinceps.* With this interpretation agreeth the Greek Copy of great Antiquity, written, as it is supposed by Tecla, wherein the Verb is not ἀποδώσει, but ἀποδῶσει. the Lord reward, but the Lord shall or will reward him according to his works.

V. 15. *our words*] Or, *our preachings.*

V. 16. *answer*] Gr. *apologie*, or, *defence of myself.*

that it may not be laid to their charge] It is not sufficient for us to maintain the truth our selves, but we must assist them who stand up for the truth, and not timorously shrink from them when they are in trouble for it.

V. 17. *stood with me*] Gr. *by me*, or, *assisted me.*

mouth of the lion] Out of great and imminent danger of death. Some by the Lion understand the Emperour Nero, so called for his rage and cruelty; as generally Tyrants and powerful enemies of the Church are called. Ezek. 19. 2. Psal. 35. 17. & 91. 13. Prov. 28. 15. Jere. 2. 15. & 47. *And Marsyas certifying his Patron at Rome of the death of Tiberius, useth this phrase,* τύραννος ὁ λέων, *the Lion is dead. Josephus antiqu. l. 18. c. 16.*

V. 18. *every evil work*] From forsaking or wronging the truth, or doing any thing out of cowardly fear that may blemish this my holy profession.

V. 20. *at*] Gr. *in.*

at] Gr. *in.*

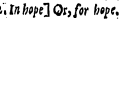
ANNOTATIONS ON THE EPISTLE OF *PAUL* THE APOSTLE TO *TITUS.*

The ARGUMENT and ANALYSIS.

IN the Island of Creet (*now* Candie) the Foundations *of a Christian Church were laid, and the Walls reared up: But the Roof was wanting. Some abuses were reformed, but not all: to some Cities there were Godly Pastours, but not so through the whole Island. For which cause S.* Paul *left* Titus *there to supply what was lacking, and appoint Elders in every City; and to the end he might the better perform this task, he furnisheth him in this Epistle with wise and godly directions, wherevpon*

Some
- 1. *Concern all Christians in general; as namely, To be subject to Principalities and Powers, to be zealous of good works, to study necessary and wholesome points of Doctrine, and avoid curious and unprofitable questions,* Chap. 3.
- 2. *Others concern certain men in particular, and these either Teachers.* — 1. Good, Chapter 1. *From* Verse 6. *to the* 10. — 2. Bad, *From* Verse 10. *to the end.*
- 3. *Or hearers whom he vanteth according to their sex, into* — 1. Men. — 2. Women. — 2. *Their Age.* — 1. *Young.* — 2. *Old.* — 3. *Their condition.* — 1. *Masters.* — 2. *Servants,* Chap. 2.

CHAP. I.

Vers. 1.  *ccording to the faith*] Either the doctrine of faith which the Elect of God have ever believed from the beginning; or according to the faith which was wrought in the Elect, and whereby they are led to the acknowledgement of the saving truth of Christian Religion.

V. 2. *In hope*] Or, *for hope.*

before the world began] Or, *secular, or, everlasting times.* See 2 Tim. 1. 9. 1 Pet. 1. 20.

V. 4. *own son*] See 1 Tim. 1. 2.

common faith] That which before he called the faith of the Elect, he here calleth the common faith: as Jude vers. 3. the common salvation, that is, the ordinary means of salvation, or the faith communicated to all the Elect through the whole world; or the faith common to me and thee, for there is but one way of salvation, common both to the Pastour and the flock, to the father in Christ, as the Apostle was, and the son begotten by him in the Gospel, as Titus was.

V. 5. *left I thee in Crete*] Crete is an Island in the Mediterranean or Mid-land Sea, now called Candie; of which see Acts 2, 11. & 27. 7, 12.

set

set in order] Either to correct and amend what was done amiss, or further to supply and perfect whatsoever was lacking of things behooveful to the Church.

wanting] Or, *left undone.*

ordain elders] Gr. *appoint.* That is, Pastours, one or more in all places, where there is a convenient number of the faithful.

had appointed] Gr. *gave order to.*

V. 6. *If any be blameless*] See 1 Tim.3.2,&c.

V. 7. *as the steward*] See Phil.1.1. 1 Tim.3.2.

good men] Or, *good things.*

V. 9. *as he hath been taught*] Or, *in teaching.*

exhort] Gr. Tec. *comfort those that are in affliction.*

V. 11. *whose mouthes must be stopped*] Either by solid consuting their errours, or by suspension and Ecclesiastical censures.

V. 12. *a Prophet of their own*] Some will have this allegation to be taken out of Callimachus his hymne in praise of Jupiter; where the first part of this verse is found, but Callimachus was no Prophet of the Creians: the Apostle therefore certainly meaneth Epimenides, who himself was a Cretian, whose Poem is called a book of Oracles et Prophecies; among whom this whole Verse is found, *viz.* the Cretians are always *liers*, that is, crafty companions, false in their words and deeds, as the Latine Proverb, *Cretizare cum Cretensibus*, declareth: *Evil beasts*, that is, fierce, intractable, and dangerous to deal withal; and *slow bellies*, that is, given to sloth, and idleness, and luxurious gluttons. Which censure of the Cretians, the Apostle here confirms, not to discredit those Islanders, or blast their reputation, but to discover the maladies of that people to him, whom he there left as a Physitian, to cure them by sound and wholesome doctrine.

V. 13. *sharply*] Gr. *cuttingly, touching them to the quick.*

V. 14. *Not giving*] See 1 Tim.1.4.

commandments of men] The Apostle forbiddeth not simply to give heed to the commandments of men: for elsewhere he requireth us to obey the lawful commands of our superiours in Church and Commonwealth: but to the traditions of those of the circumcision, whom he taxeth, verse. 10. and generally of such men as walk not with a right foot to the Gospel; for it is not here said simply the commandments of men, but of such men as turn from the truth, and therefore we must turn from them.

V. 15. *Unto the pure all things*] See Rom. 14. 20. That is, all meats and other creatures of God. For the ceremonial Law of Moses which made a distinction of clean and unclean meats, being abrogated by the Gospel, the use of all those things is pure and holy to the faithful, being themselves pure, that is, cleansed by the blood of Christ, and sanctified by his Spirit; whereas on the contrary, the spiritual uncleanness of unbeleevers maketh, that the very things otherwise permitted by Moses, become unclean to them, Hag. 2. 13.

their mind and conscience is defiled] Impurity and uncleanness doth not consist in the outward abstinence from any meats, or the eating of them, but it lyeth within the soul of man, and the faculties of the same, which are all of them unclean and defiled with sin in the unbeleevers. Those two parts of man which may seem most pure and free from sin; *viz.* the mind, which retaineth yet some light of knowledge, and the conscience, that applyeth this light, to testifie, discern, and judge of mens actions good or evil; now by that inward and inbred corruption of ignorance and perverseness, is become impure to man, the former hindring the knowledge of the latter conformity to the will of God; by the former he tempteth God, and by the other he offendeth and resisteth him so long as he continueth in his unregenerate estate.

V. 16. *reprobate*] Or, *void of judgement.*

CHAP. II.

Verse. 1. *Speak thou*] The doctrine of faithful Pastours must not onely be generally pure and sound, but particularly and discreetly applyed to all ages, and sexes, and callings, according to the diversity of circumstances.

V. 2. *sober*] Or, *vigilant.*

V. 3. *holiness*] Or, *holy women.*

false accusers] Or, *make-bates.*

given] Gr. *subjected*: or, *enslaved.*

to much wine] διδούλωμένας signifieth more than given to much wine, it implyeth as much as overcome or enslaved: whereby it appeers, that as the men of Crete were given to their belly and luxurious feeding, chap. 1. 12. so the women also were given to their palate and more liberal drinking of wine, even to distemper: an odious vice in men, but much more in women.

V. 4. *sober*] Or, *wise.*

V. 5. *obedient*] See Ephes. 5. 23.

V. 6. *sober-minded*] Or, *discreet.*

V. 7. *A pattern of good works*] A faithful Minister must preach the Gospel, as well in his life as in his Sermons: so S. Peter (Ep. 1. ch. 5. ver. 3.) requireth the Elders to carry themselves, not as Lords over Gods inheritance, but as ensamples to the flock.

V. 9. *servants*] See Ephes. 6. 5. Coloss. 3. 22. 1 Pet. 2. 18.

answering] Or, *gain-saying.*

V. 10. *adorn the doctrine of God*] As the evil lives of professors is a great obloquie and blemish, so on the contrary, their godly conversation is a great honour and ornament to the Doctrine of the Gospel.

V. 11. *grace of God*] The exceeding mercy and goodness of God: or the Doctrine of the grace of God, exhibited to us by Christ, and comprehended in the Gospel.

that bringeth salvation, &c.] Or, *that bringeth salvation to all men, hath appeared.*

hath appeared] ἐπεφάνη ἔπιφανὴ, hath clearly manifested it self, or shined forth as a light in the darkness of the shadows of the Old Testament, and of the ignorance of heathenism, Esa. 42. 7. 16, 18. Acts 26. 18. Rom. 13. 12. Ephes. 5. 8. 1 Pet. 2. 9 1 John 2. 8.

to all men] Without distinction of Nations, sex, age, or condition, 1 Tim. 2. 4.

V. 12. *Denying ungodliness*] That is, renouncing and forsaking them. Under the name of ungodliness he compriseth all breaches of the first Table; under worldly lusts, all inordinate desires against the second: which are called worldly, both in respect of the object, because they are conversant about such things as belong to the prefent estate of this life and world, and in regard of the subject, *viz.* such lusts as are found and reign in worldly and unregenerate men, which are described, Ephes. 2. 2, 3. & 4. 17, 18, 19. 1 Pet. 4. 3. 1 Joh. 2. 16.

we should live soberly] As in the former words were comprised all the negative, so under these three adverbs all the affirmative precepts of the Law, which have a three-fold reference: the first to our selves, the second to our neighbour, the third to God. Soberly, in respect of our selves; righteously, in respect of our neighbours, and holily or godly, in respect of God. *Hæc tria perpetuo meditare adverbia Pauli, Hæc tria sint vitæ regula sanctæ tuæ.*

V. 13. *looking*] See 1 Cor. 1. 7. Phil. 3. 20.

blessed hope] The blessed recompense of reward which we stedfastly hope for, everlasting life and glory, which we shall be fully possessed of at the second coming of Christ, which shall be with great majesty and glory, Col. 1. 5.

the great God] To the confutation and confusion of all that deny the Deity of Christ, the Apostle here calleth him not onely God, but the great God, that is, immense, and of infinite power: for as life when it is attributed to God, signifieth immortality, and wealth all-sufficiency, and age eternity, and strength omnipotency, so greatness immensity.

V. 14. *redeem us from all iniquity*] From the guilt, punishment and power of all sin.

purifie unto himself] Purifie by faith in our justification, by charity and other graces of the Spirit in our sanctification: or, purifie, that is, sanctifie or consecrate to himself.

a peculiar people] A people exempt and separate from the rest of the world, a people whom he receives into his special favour and protection, whom he esteems as his chief treasure and precious Jewels. Mal. 3. 17. 1 Pet. 2. 9.

zealous of good works] Not onely careful to shew forth good works, but bearing a fervent affection to them, and earnestly striving that none may out-strip or excel you in them.

CHAP. III.

Verse. 1. *To be subject*] Rom. 13. 1. 1 Pet. 2. 13.

principalities and powers] Some conceive that there were divers in Crete and other parts who were infected with the doctrine of Judas Galileus, of whom Gamaliel speaketh, Act. 5. 37. who denyed that any ought to be called Lords save God; and that the people of God ought to pay tribute to none: and for this cause the Apostle both here and elsewhere presseth the doctrine of obedience to all civil Magistrates under the name of principalities and powers.

V. 2. *brawlers*] Gr. *fighters.*

all meekness] Though all sinners are not alike to be handled, but on some we are to have compassion, others to save with fear, pulling them out of the fire, Jude 23. yet the Ministers of God must do nothing in rage or passion, but with the spirit of meekness, shewing all meekness to all men, Gentiles as well as Jews, enemies as well as friends, and that especially out of this consideration, that the best of Christians before their conversion were as bad as the worst of them whose carriage is most offensive to the Church, verse. 3.

V. 3. *we our selves*] 1 Cor. 6. 11.

V. 4. *kindness and love*] Or, *pitie.* See Chap. 2. 11.

V. 5. *Not by*, &c.] 2 Tim. 1. 9.

works of righteousness] That is, such as are done according to the Law of God, which is the rule of all righteousness: so that here all works are excluded from being meritorious causes of our salvation, not onely the works of the Ceremonial Law, but also Moral; not onely done before our conversion, but after; for here the mercy of God is set against all works done by us, and to it alone is our salvation ascribed.

washing of regeneration] By the regeneration and renewing of the Holy

Holy Ghost, which is like unto a Bath of water, whereby the filth of our sins is washed away and cleansed, Ezek. 36. 25, 26, 27. whereof the Font of Baptism is a sign and seal. See the like manner of speech, Rom. 4. 11. 1 Pet. 3. 21.

and renewing of the Holy Ghost] The renewing, which the virtue of the Holy Ghost worketh, who applyeth the bloud of Christ to the soul of the faithful, as the expiation for sins, whereupon a man is made a new creature, regenerated according to the image of God in righteousness and holiness.

V. 6. *abundantly*] Gr. *richly.*

V. 8. *maintain good works*] Gr. *go before others*, or, *excel in good.*

V. 9. *avoid foolish questions*] 1 Tim. 1. 4. 2 Tim. 1. 23.

V. 10. *A man that is an heretick*] An obstinate defender and spreader of erroneous doctrine, repugnant to the foundation of faith, and tending to the disturbing and distracting of the Church.

after the first and second admonition] This word comprehendeth not onely warning given by the Church, but instructions resolving of his doubts, clear refutations of his errours, friendly exhortations both in private and publike.

rejecting] Do not trouble thy self to dispute any more with him, for that were to cast holy things before dogs, Matt. 7. 6. give no more care to his replies, cavils, and objections, but according to thy office excommunicate him, hold him for a profane person, and as a member cut off from the body of the Church, Rom. 16. 17. 1 Cor. 5. 13. Gal. 1. 3, 9. & 5. 12. 2 Thess. 3. 14.

V. 11. *is subverted*] Quite desperate, perverted both in mind and will in things concerning the faith, like to a building that is broken down to the very foundation.

V. 12. *condemned of himself*] Sinneth wilfully and in a high degree, being convinced in his own conscience, that he shuts his eyes against the light, and resisteth and opposeth the known truth.

V. 12. *to Nicopolis*] A city in Macedonia, which had that name, as some affirm, given it from νίκη, and πόλις, because at that city, as S. Jerome writeth, Augustus got a famous victory against Antony and Cleopatra.

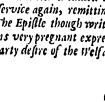
V. 14. *maintain good works*] Or, *profess honest trades.*

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO *PHILEMON.*

The Argument.

This Epistle was written by the Apostle Paul *unto* Philemon, *one of his Fellow-Labourers in the Ministery of the* Gospel, *in the behalf of one* Onesimus, *a Servant of his, who had withdrawn himself from his Masters service, and had also, as it seemeth, wronged him in his Temporal Estate: But coming to* Rome *where* Paul *then abode under restraint, had been by his Ministery converted; and after he had been for a while detained there, to attend upon him, was with this sent back to his Master. The Apostle therein intreating him to admit him into his service again, remitting to him his offence formerly committed, and engaging himself to make good whatsoever damage he had sustained by him. The Epistle though writ upon such a private occasion, yet is so penned, as it carries with it, the lively Character of an Apostolical Spirit, and contains very pregnant expressions of* Pauls *good estimation, and entire affection to* Philemon, *tender bowels of compassion towards a sincere convert, and hearty desire of the welfare of those whom he hath occasion any way to mention in the same.*

CHAP. I.

Verse. 1.  *Prisoner of Jesus Christ*] That is, for Jesus Christ, as verse. 13. bonds of the Gospel, Ephes. 3. 1. Which circumstance he toucheth upon, the rather to move Philemon to pity and compassion, that he would not deny his earnest request in the behalf of Onesimus, and thereby adde affliction to his affliction.

V. 2. *beloved*] Gr. Tec. *sister.*

Apphia] Theodoret affirmeth that this Apphia was Philemons wife; and in the subscription of this Epistle in a very ancient manuscript these words are, To Philemon and Apphia, Master and Mistress of Onesimus. And if the were not Philemons wife, it is not like the Apostle would have put her in the inscription in this letter, which he wrote in behalf of Philemons servant.

Archippus] This Archippus is conceived to be the same of whom the Apostle speaketh, Col. 4. 17. to whom Onesimus delivered Saint Pauls Epistle to the Colossians, who being Pastor at Colosse might prevail the more with Philemon, one of his flock, at whose house he lay.

V. 4. *I thank my God*, &c.] See 1 Thess. 1. 2. 2 Thess. 1. 3.

V. 5. *toward all saints*] Either he taketh faith in a larger sense, and so it may extend to saints. For although we beleeve not in them, yet we believe them, as we read Exod. 14. 31. They believed the Lord and his servant Moses. Or else the words towards all saints, are to be referred to the word love, and towards the Lord Jesus to the word faith; and this is made more evident by the Syriack translation, in which the words are translated after this manner, hearing of thy faith, and thy love which thou hast towards the Lord Jesus, and towards all saints, Col. 1. 4.

V. 6. *communication of thy faith*, &c.] That is, the fruits of thy faith In some copies it is, may be made evident, ἐνεργὴς, not ἐνεργὴς, and that seemeth to be true reading: howsoever the sense is much at one, I pray that the charitable actions which proceed from thy faith may be a clear evidence, and give an effectual demonstration of the holy graces that are in thee.

by] Gr. *in.*

in] Gr. *to.*

V. 7. *bowels of the saints*] Thou hast comforted the saints at the very heart, and given them much ease and refreshment in the heat of persecution.

V. 10. *for my son*] Gr. *concerning.*

Onesimus] See Coloss. 4. 9.

V. 11. *unprofitable*] He evidently alludeth to the name ἀνήσιμος, Onesimus, which in Greek signifieth profitable: while he was thy servant before and an unbeleever, he was contrary to his name, utterly unprofitable; but now upon his conversion he will make good his name, and prove truly Onesimus, that is, profitable to thee and me.

V. 12. *mine own bowels*] As if he were my own son, begotten of mine own body, 2 Sam. 16. 11.

V. 16. *both in the flesh and in the Lord*] Both in worldly and civil respect, and also spiritual. It may be also that Onesimus though a servant, yet was some way of kin to Philemon.

V. 19. *with my own hand*] This is as it were a bill or obligation wherein he promiseth to pay the damage Onesimus had done unto his Master, that it might not stand in the way of his reconciliation.

albeit I do] Gr. *that I may not say.*

I do not say] I might request thee to put up that debt or damage in exchange of those spiritual gifts which thou hast received by my means, whereby thou are obliged to me for the salvation of thy soul, but in this I will gladly forgo my own right, intending to give thee full and entire satisfaction for any dammage thou hast sustained by Onesimus.

ANNO-

Chap.j.

ANNOTATIONS ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE *HEBREWS.*

The Argument.

THE *Apostle* Paul *observing, that the Hebrews (at least a great and considerable part of them) were ready to fall from the faith of Christ into their former Judaism, by reason of those cruel persecutions which they suffered, hence took occasion to write this Epistle unto them; wherein he laboureth to confirm them in that faith which they had received, and to stir them up to stand stedfast in it; and that by divers arguments: as first, from the excellency of Christs nature, person, and offices; but chiefly of his Priestly office above that of Aarons. Secondly, from the danger of Apostasie. Thirdly, from the excellency and great power of faith. Fourthly, from the gracious effects and fruits of affliction. And then concludes the Epistle with exhortations to divers christian duties, both general and particular.*

There is some Controversie about the Author of this Epistle. Some ascribing it to Barnabas. *Others, to* Clemens *of* Rome: *Others, to* Luke: *But generally it is received, that S.* Paul *was the Author thereof. And it is observed, that all the Greek Copies, save one, bear this inscription: and generally, by an Hebrew, we are to understand the whole posterity of* Abraham, *by* Isaac, *who was the first (we read of) who was styled an Hebrew,* Gen. 14. 13. *The cause wherefore that name was given unto him, you may see in the Annotations upon* Gen. 14. 13. *The place, we are to understand hereby those of the Hebrews, who having received the Gospel, continued in* Judea *before their dispersion.*

CHAP. I.

Verſ. 1. GOD] That is, the Father; for when the name [God] is mentioned in the Scriptures, with relation unto the Son, thereby we are to understand God the Father.

at ſundry times] Or, *by*, or, *in ſundry parts*. The Original word ſignifieth thoſe ſeveral parts or degrees wherewith the doctrine of the Goſpel was revealed unto the Fathers; that it was not at once altogether revealed, but a little, and a little; now this, now that, as God in his wiſdom ſaw moſt requiſite.

divers] Thereby is meant thoſe ſeveral and different kinds or ſorts of revelation, whereby the word God was revealed, as ſometimes by Angels, ſometimes by viſions in the day, ſometimes by dreams in the night, &c. ſometimes more plainly, ſometimes more obſcurely, Num. 12. 6.

in time paſt] That is, both before and under the Law.

by] Or, *in*. Both prepoſitions, both in the Hebrew and in the Greek, are promiſcuouſly taken one for the other; yet this latter ſeems to be more emphatical in this place, intimating that God moved their hearts and tongues. Matt. 10. 20. 2 Cor. 13. 3. 1 Pet. 1. 10, 11, 21. A king ſpeaketh *by*, he doth not ſpeak *in* his Ambaſſadour; God doth both.

V. 2. *In theſe laſt days*] What we are to underſtand by the laſt times, we muſt gather from the ſubject matter or circumſtances of the place. Sometimes it is taken for the day of judgement; as John 6. 44. Sometimes neer the end of the world, or the day of judgement; as 2 Tim. 3. 2 Pet. 3. 3. Sometime for the time of the Goſpel, which is called, *the fulneſs of times*, Ephe. 1. 10. Gal. 4. 4. and ſo 1 Eſay 2. 2. Mich. 4. 1. 1 Pet. 1. 10. This is called the end of the world, Chap. 9. 26. Now, the time of the Goſpel is ſtyled, the laſt times, becauſe we are not to expect any other revelation after this time: or in oppoſition to the times before and under the Law, which is called the old time, Matth. 5. 21. or becauſe our Lord Chriſt hath now made all things new, 2 Cor. 5. 17. Acts 2. 17. See the notes on Gen. 49. 1.

ſpoken] That is, fully and plainly.

by] See verſ. 1.

Son] Deut. 18. 15, compared with Act. 3. 22. & 7. 37. Matth. 17. 5. John 1. 18. That is, his naturall Son, coeſſential, or of the ſame eſſence with the Father, called therefore the onely begotten, Joh. 1. 14. & 3. 16. for others are called the ſons of God by grace and adoption, John 1. 12. Rom. 8. 14. Gal. 4. 6.

appointed heir] That is, ordained Poſſeſſor, Lord, and Diſpenſer; which is not to be underſtood of that eſſential dominion or Lordſhip which he had common with the Father and the holy Ghoſt, being God equal with them; but of that œconomical, diſpenſed, or delegate dominion or Lordſhip, wherunto he was foreordained before the foundations of the world, being appointed the Mediatour of the new Teſtament, and wherein he was actually conſtituted and placed, after that he had finiſhed the work of mans redemption, Pſal. 89. 27. Matt. 28. 18. Luk. 24. 26. John 5. 27. Act. 2. 36. Rom. 14. 9. Eph. 1. 20. Phil. 2. 9, 10, &c. Rev. 4. 11.

all things] Whether they belong to this life, or the life to come: ſo that whatſoever we want we muſt ſeek in and through him, Joh. 3. 35. & 13. 3.

by whom] Prov. 8. 27——30. Joh. 1. 3. 1 Cor. 8. 7. Col. 1. 16. Heb. 1. 10. It is not as by an inſtrument or inferiour cauſe, but by him, as by his eternal wiſdom, and by way of a conjoyned, cooperating and equal cauſe; ſo that by this particle [*by*] is meant on y the order of working; it is the Father by the Son, and not the inferiority of cauſes.

made] That is, created, as John 1. 3. Col. 1. 16.

the worlds] That is, the worlds continuation through its ſeveral ages, and all things viſible and invisible, meaſured by time, or whatſoever hath any duration or ſucceſſion. Chap. 11. 3. Nch. 9. 6.

V. 3. *who being*, &c.] Wiſ. 7. 26. Joh. 1. 14. Phil. 2. 6. Col. 1. 15.

brightneſs] Or, *ſent forth light*. The ſpeech is metaphorical, taken or borrowed from a lightſome body, and the beams or ſplendor which it ſends forth; God the Father being herein compared unto the lightſome body, God the Son unto the beam or ſplendor ſent forth; and ſo are the words following, wherein God the Father is compared unto a Seal, God the Son unto an impreſſion reſulting from the Seal. Now the Son of God may be called the ſent-forth light of his Fathers glory, and the imprinted form of his Eſſence or Perſon; either in reſpect of his Deity, and then thereby is ſignified, both the manner of his eſſential generation; *viz.* that it was eternal from his Father, as alſo his conſubſtantiality with the Father; that is, that he is of the ſame eſſence with him: or elſe in reſpect of his incarnation, or manifeſtation in the fleſh, becauſe in Chriſt manifeſted in the fleſh the Glory and Majeſty of God the Father ſhined forth, which otherwiſe was invisible, and could not be beholden.

expreſs image] Or, *imprinted form*. See the former note.

upholding] That is, continuing their natures and governing of them Num. 11. 14. Deut. 1. 9.

by the word] That is, by his powerful word, or by his words of power, by his mighty command, and according to his own will and pleaſure, Chap. 11. 3.

when] Or, after that. Here the Apoſtle gives another reaſon why Chriſt was made heir of all things, verſ. 2. *viz.* becauſe by himſelf he purged our ſins.

by himſelf] That is, the ſacrifice of himſelf: whereby is implyed the ſuper-excellency of Chriſts ſacrifice above all others. See Chap. 9. 12. 14, 26.

purged] That is, taken away the guilt of ſins, by making ſatisfaction unto the juſtice of God for them. Chap. 9. 22, 23. Ephe. 5. 26. Tit. 2. 14. Joh. 1. 29. 1 Pet. 1. 2. Revel. 1. 5.

ſate down] Herein the Apoſtle alludeth to the cuſtom of Kings, who place him at their right hand whom they put next in authority and power under them; ſo that hereby is denoted the ſupreme and high

high dignity, power and dominion, which Chriſt obtained when he aſcended into heaven. Chap. 12. 2. Matt. 26. 64. Rom. 8. 34. Col. 3. 1.

of the Majeſty] That is, of God the Father. See Chap. 8. 1.

V. 4. *Being*] At this verſe S. Paul begins to confirm that which he had before ſpoken, touching the excellency of Chriſts perſon, by preferring him unto Angels, and conſequently unto al other Creatures.

made] The Original word doth not onely ſignifie *being made*, but alſo ſimply *being*, John 1. 15. Act. 7. 38. and not onely ſo, but being declared or acknowledged, Rom. 3. 4. James 1. 12.

inheritance] Chriſt hath a double inheritance; one as the natural Son of God by eternal generation; another, as God and man, or as the Mediatour of the New Teſtament, both may be underſtood in this place: ſee verſ. 2.

more excellent] Eph. 1. 21. Phil. 2. 9. That is, more honourable and glorious Titles and Attributes, or greater Honour, Power, Dominion, Majeſty and glory than the Angels.

V. 5. *Thou art my Son*] The place of the Pſalmiſt, Pſal. 2. 7. in the literal ſenſe, is to be underſtood of David, as the Type, who after many troubles, was at length ſetled in his Kingdom, which God had promiſed him; but in the myſtical ſenſe it is underſtood of Chriſt the truth: Now Chriſt may be ſaid to be the Son of God, and to be begotten of him in a three-fold reſpect. Firſt, of his eternal generation, ſee verſ. 2. Secondly, of his incarnation, Luke 1. 35. Thirdly, of his reſurrection, whereby he was begotten unto an eternal Kingdom and Prieſthood. And of this we are to underſtand this place, as we may gather from Saint Pauls expoſition hereof, Act. 13. 33. And it cannot be probably conceived, how Davids exaltation unto his Kingdom, can be a type ot Chriſts eternal generation.

I will be] This place is of the like nature with the former; in the literal ſenſe it is meant of Solomon the type, but in the myſtical, of Chriſt the truth: ſee 2 Sam. 7. 14. 2 Chron 22. 10.

V. 6. *And again*] Or, *And when he bringeth his firſt begotten again*; or, *the ſecond time*. Whether we underſtand the place either of Chriſts coming, that is, in the fleſh; or elſe of his ſecond, that is, to judgement, it proves the truth intended, *viz.* that Chriſt is more excellent than the Angels.

firſt-begotten] Rom. 8. 29. So called, to denote his excellency above his brethren in nature, office, glory, dominion, Exod. 4. 22. Pſal. 89. 27. Jer. 31. as alſo in that love wherewith God the Father loveth him above all his brethren, Deut. 21. 16. Mic. 6. 7. Zech. 12. 10.

And let all] Pſal. 97. 7. And this was fulfilled, Luk. 1 2. 13, 14. Mark 1. 13. Rev. 5. 11, 12.

V. 7. *maketh*] Pſal. 104. 4.

ſpirits] That is, as the winds: ſee the Note following.

as a flame] Or, as the lightnings. By both which we are to underſtand their readineſs to execute Gods will; for as the winds and lightnings ſuddenly paſs from one end of the earth to the other, ſo the Angels preſently fulfill Gods will, Matth. 6. 10.

V. 8. *Thy throne*] Pſal. 45. 6. Eſay 9. 7. The Pſalm whence this is taken, is allegorical; ſee the notes thereon; expreſſing the ſpiritual marriage between Chriſt and his Church; and therefore here it is properly applyed.

V. 9. *Therefore*] Rather for this end God did anoint thee: for if we underſtand by anointing, Chriſts ſeating in his Kingdom, or entring into his glory, the ſenſe will be abſurd, *viz.* Thou haſt adminiſtred thy Kingdom with juſtice, therefore God hath ſeated thee in thy Kingdom: He was firſt to be ſeated in his Kingdom, before he could adminiſter it with juſtice: So that by (*Therefore*) we are to underſtand the cauſe wherefore God did anoint him, and not the fruit or effect of Chriſts righteous government.

anointed] Qualified thee with the gifts of his Spirit, for the adminiſtration of thy Kingdom: ſee Luk. 4. 18.

oyl] With his Spirit: compared to oyl, becauſe as oyl ſtrengtheneth the body, ſo the Spirit of God ſtrengtheneth and rejoyceth the ſoul, 1 Theſſ. 1. 6. This anointing was when the Son of God aſſumed our humane nature into the unity of his perſon; whereby the Spirit of God and all the graces of his Spirit were communicated unto his humane nature, ſo far as it was capable of them.

above] Not by meaſure, but in fulneſs; that all others of his fulneſs might receive grace for grace, John 1. 14. & 3. 34. Col. 1. 19.

fellows] All men; becauſe all men are his fellows in reſpect of our humane nature which he aſſumed. Or, all thoſe who have received the Spirit of God; or, all Kings, prieſts, and prophets, becauſe thoſe in ancient time were wont to be anointed. Now our Lord Chriſt being a King, prieſt, and prophet, thoſe in an eſpecial manner may be called his fellows.

V. 10. *And thou*] Pſal. 102. 25. Eſa. 34. 4. verſ. 2.

V. 12. *And as a veſture ſhalt thou fold them up, and they ſhall be changed*] Or we may read it thus; *As a garment doſt thou fold them, and they ſhall paſs away.* Or if we read it (*fold*) the words allude unto a tent, which when it is to be removed, is folded up.

V. 13. *Sit*] Reign; as it is expounded, 1 Cor. 15. 25.

footſtool] It is an alluſion unto a cuſtom in the Eaſtern parts, where they were wont to put their feet upon the necks of thoſe whom they have conquered: So that hereby we are to underſtand that perfect victory which Chriſt had over all his enemies, Eſay 8. 8. Joſh. 10. 24. 2 Sam. 22. 41.

V. 14. *Are they*, &c.] Verſ. 7. 2 Kin. 2. 11. & 6. 17. Pſal. 34. 7. & 91. 11, &c.

heirs] They are principally for the elect, and for their ſake they are occupied about the wicked: As an Angel deſtroyed the hoſt of Sennacherib, 2 Kin. 19. 35. and Herod, Act. 12. 23.

CHAP. II.

Verſ. 1. *Therefore*] From the former doctrine touching Chriſts excellency and dignity above angels and all other creatures, Saint Paul infers this exhortation. The ſcope whereof is to ſtir up the Hebrews to ſtand faſt in that faith which they had received.

heed] The more earneſtly keep and obey: or more abundantly.

let them ſlip] Gr. *run out as leaking veſſels*.

ſlip] In which words there is a metaphor, which ſome conceive to be taken from a leaking veſſel: And the ſenſe then is this; Take heed, that you ſuffer not the things which you have heard to ſlip out of your memories; to which is oppoſed, the hiding of the word in our hearts, Pſal. 119. 11. Luke 2. 51. Others, from water poured upon the ground, which cannot be gathered up again, 2 Sam. 14. 14. And to this Expoſition, the context of the next verſe ſeems to lead us. See Prov. 3. 21.

V. 2. *word*] That is, either the law given upon Mount Sinai, Deut. 33. 2. Act. 7. 53. Gal. 3. 19. Or elſe all thoſe revelations which God made unto the prophets by Angels, or other meſſengers: ſee Chap. 10. 28, 29.

by Angels] Which muſt not be underſtood of the Law given by the Miniſtery of Angels, which ſome have gathered from thoſe places, Act. 7. 53. Gal. 3. 19. for if we well weigh the words in the original, they imply not ſo much. Stephen ſaith not, that they received the Law by the Miniſtery of Angels, but among the orders or ranks of angels, by whom the fearful trumpet was ſounded, and who were, (as it were) a heavenly Army attending upon God at that preſent time, when he gave the Law to the people: and in Gal. 3. 19. it is among the Angels, by the hand of a Mediatour: but hereby we are to underſtand here any doctrine or admonition whatſoever, which God ſent to man by the miniſtery of Angels under the Old Teſtament.

ſtedfaſt] That is, was of ſuch force and authority, that no man tranſgreſſed ſtubbornly and willingly, unpuniſhed: ſee Deut. 4. 3. 35. 1 Cor. 10. 6, 7, 8, 9, 10.

a juſt] Condigne punniſhment, Rom. 1. 27.

V. 3. *great ſalvation*] That is, the knowledge, Luke 1. 77. or the word, Act. 13. 26. or the Goſpel of ſo great ſalvation, Eph. 1. 13. our eternal redemption and freedom from the bondage of ſin, Satan, and death; called great, in compariſon of all temporal and corporal deliverances.

began] Not that Chriſt delivered the doctrine of ſalvation imperfectly, and left it to be fully delivered by the Apoſtles, but becauſe he firſt preached it, and that fully and plainly, which before was but obſcurely revealed: ſee Chap. 1. v. 1, 2.

unto us] That is, unto our times: or elſe S. Paul here joyns himſelf with thoſe Hebrews, who were called into the fellowſhip of the Goſpel, that thereby his exhortation might leave the deeper impreſſion in thoſe, unto whom he did write: ſee 1 Cor. 15. 8, 9. 1 Pet. 4. 3.

V. 4. *God alſo bearing*] Mark 16. 20. At this verſe S. Paul reſumes the former compariſon between Chriſt and the Angels.

teſtified] Gr. *diſtributions*: ſee Rom. 12. 6. 1 Cor. 7. 7. & 12. 11. Eph. 4. 8. becauſe gifts of the ſpirit were not given all unto one, but to ſeveral perſons.

V. 5. *the world to*] The Apoſtle following the Tranſlation of the Septuagint, Eſa. 9. 6. calls the church under the Goſpel, eſpecial, after Chriſts reſurrection and aſcention, when he had entred upon his eternal kingdom, and prieſthood, the world to come: firſt, in relation unto the church before and under the Law: ſecondly, becauſe of the reſtauration of all things by Chriſt begun already, 2 Cor. 5. 17. and ſhall be finiſhed hereafter at the generall day of reſurrection, which is called the time of reſtitution of all things, Act. 3. 21. Ephe. 1. 10.

take] Hereof he had ſpoke, Chap. 1. v. 2, 3, 13.

V. 6. *it hat is man*] Pſal. 8. 4. The words in the literal ſenſe, are to be underſtood, both of the miſery and baſeneſs, as alſo of the prerogative and dignity of man in general, eſpecially of the faithful: but in the myſtical or prophetical ſenſe, they are to be underſtood of the humiliation and exaltation of the man Chriſt Jeſus, in whom they are moſt exactly and exquiſitely fulfilled.

V. 7. *little lower*] Or, *a little while inferiour*. The Original, both in the Hebrew and the Greek ſignifieth, both a little deal, as Gen. 18. 4. & 24. 17. Joſh. 6. 7. and a little while, a Gen. 30. 39.

Exod.17.4. Lev. 25.53. Luke 22. 58. Acts 5. 34. and the place may be understood of both according to the two-fold sense observed in it: according to the literal or historical sense, or as these words speak of the baseness and dignity of man, we may understand them of a *little deal*, but according to the prophetical sense: as they speak of Christ, we may understand them a little while, and of a little deal.

Angels] In the Original it is מלאכים, which is one of the names of God; and therefore some have translated it, a little lower than God: but because the original word is often attributed unto the angels and magistrates, therefore the Apostle properly alleageth the place, for the proof of that, which he intended.

V. 8. *But now*] All power was given unto Christ at his resurrection, Mat. 28. 18. John 5. 27. but yet he doth not fully exercise this power: this is left to the judgement of the great day, when all his enemies shall be put under his feet: see chap. 1. 13.

V. 9. *But we see*] That is, by his resurrection, ascension, and those gifts of the Spirit, which he poured down upon his Apostles and the whole Church after his ascension, Acts 2. 4. Eph. 4. 8. see verse 4.

for] That is, that he might suffer death: the Greek preposition sometimes implying the final cause: see Rom. 4. 25. Or, in that he did dye, which the angels do not: see Phil. 2. 4.

grace of God] John 1. 16. Tit. 2. 11.

taste] That is, dye, Mat. 6. 28. Mark 9. 1. Luke 9. 27. Or it may be understood of Christ dying without seeing corruption, Psalm 16. 10. Acts 2. 27. & 13. 35. Or, Christ may be said but to taste of death, because he continued but a short time under the power thereof, it being impossible, that he should be holden of it, Acts 2. 24.

for every man] Rom. 5. 18. 1 Tim. 2. 6. 1 John 2. 2.

V. 10. *For it*] Here Saint Paul proceeds to shew the reason, wherefore it became him, who was ordained to be the Prince and Captain of our salvation, to be man, and in our humane nature to suffer death.

became] Whether the work of mans redemption could have been wrought without the humiliation of the Son of God, is not determinable by men; but that it was the most admirable way, which wisdom, justice, and mercy could require, cannot be denied.

for whom] Rom. 11. 36. 2 Cor. 5. 15.

glory] So the eternal happinesse of the Saints is often styled: see Rom. 8. 18. 2 Cor. 4. 17. Eph. 1. 18.

to make] That is, to consecrate unto his everlasting kingdom and priesthood. So the original word is used by the Septuagint, Exod. 29. 10.

Captain of their] Acts 3. 15. & 5. 31.

V. 11. *sanctifieth*] By (*sanctifie*) here understand not onely the renewing of our natures, but also our justification: see chapter 9. 9. & 10. 10. Eph. 5. 26. by both which the Prince of our salvation brings sons unto glory. Or Christs consecrating us unto his Father, Rev. 1. 6.

of one] That is, of one masse or lump, or of the same nature. It is conceived by some that this rule is taken from the manner of sanctifying under the Old Testament, under which the high priest and those whom he sanctified, were of one and the same nature; and so the first-lings and first-fruits were of the same nature with the whole flock and crop, which was sanctified in them.

brethren] That is, to reckon himself amongst them as one of the same nature and condition; for in those Texts afterwards alleaged, he doth not in expresse words call them brethren, but only imply it.

V. 12. *Saying*] *Viz.* Psalm 22. 22. Which though it be to be here understood of David as the type; yet is likewise to be understood of Christ as of the truth; it being a continued relation of the story of Christs sufferings, and is oftner alleaged to that purpose by the Evangelists, than any chapter in the Old Testament.

V. 13. *I will put*] Psalm 18. 2. & 22. 30. It is the duty of man subject to misery and affliction to put his trust in God, and therefore when Christ affirms of himself (I will put, &c.) thereby he implyes his humane nature subject to misery and affliction.

Behold] Isaiah was a type of Christ: hence that which he affirms of himself, is true of Christ.

children] Not only Isaiah himself was a type of Christ, but his children also were a figure of those whom Christ was to bring unto glory: see Isa. 8. 18.

V. 14. *Forasmuch then*, &c.] The Apostle having shewed before, that Christ was of the same nature with other men, comes at this verse to shew the reason why it was so requisite.

flesh and blood] Understand thereby mans humane nature subject to weaknesse, misery, and death. So Mat. 16. 17. Gal. 1. 16. Eph. 6. 12. see chap. 5. 7.

took] That is, did assume into the unity of his person, or humane nature, subject to the same common blamelesse infirmities.

that through death] 1 Cor. 15. 54, 55.

through] As it were by his own weapon.

him] That is, the power and kingdom of Satan, which stands in three things: First, in tempting man to sin. Secondly, in holding him under the bondage of sin. Thirdly, in accusing him to God for sin. Hence Christ may be said by death to destroy the devil, that is, the power of the devil, because by the merit and vitue of his death he took away both the reigning and condemning power of sin, Rom. 6. 3, &c. 1 John 3. 8.

power of death] That is, through sin whereunto he had seduced man, and under which he kept him still, 1 Cor. 15. 56.

devil] He speaks of one as of that prince, not excluding the rest: so often in the Scripture, as John 8. 44. Eph. 6. 11. James 4. 7.

V. 15. *of death*] That is, joyned with the anger of God as it is without Christ, who hath taken away its sting: see verse 14.

bondage] And so could not take pleasure in any thing, seeing death was always ready to surprise them.

V. 16. *took*] The original signifieth to lay hold upon one that is flying away, or in danger. Answerable hereunto it may in this place signifie Christs redeeming not the angels, but the seed of Abraham: that is, man, when he fled from him, Gen. 3. 8. some understand it of Christs taking upon him our humane nature.

V. 17. *in all things*] Sin excepted: see chap. 4. 15. Hereby we are given to understand, that Christ was perfect man, consisting of an human body, and an human soul, subject to all the common infirmities and weaknesses of both; or all those infirmities, whether of body or soul, which imply neither pollution nor impotency in his sufferings.

behoved] See verse 10.

a merciful] Chap. 4. 15. & 5. 2. that is, pitiful, ready to have compassion, and to help.

faithful] In executing Gods will for mans redemption.

to make] That is, by the sacrifice of himself, or merit of his passion: see chap. 1. 3.

V. 18. *tempted*] Both in body and soul, yet without sin: tempted of God in his agony, Luke 22. 44. of the devil, Mat. 4. 1. and by his instruments through his whole life.

CHAP. III.

Verse 1. *Wherefore*] At this verse the Apostle prosecutes the exhortation begun, chap. 2. verse 1. and continues it to the end of the fourth chapter.

Holy brethren] Such who are made holy by Jesus Christ the holy one of God, 1 Cor. 6. 11. and he calls them brethren, not by merit, in respect of their carnal generation; but because they were all partakers of the same holy and precious faith now with him.

heavenly] That is, effectual calling, whereby they beleeved and obeyed the Gospel of Christ. Called heavenly: First, in respect of the authour, God, Phil. 3. 14. Secondly, in respect of those things whereunto they were called to be partakers of, which were heavenly, 1 Thes. 2. 12. 2 Thes. 2. 14. 2 Tim. 1. 9. 1 Peter 2. 9. and 3. 9. 2 Peter 1. 3. some understand thereby, that Gospel, or the preaching thereof, which was the outward means of their calling.

consider] That is, diligently, attentively: ponder with all your heart and mind his dignity and excellency, that so ye might adhere unto him, and obey him.

Apostle] That is, whom God hath sent as his ambassadour to make known his will unto you: see chap. 1. 2.

high] Whom God hath ordained to make satisfaction for your sins: see chapter 1. 3. and of whom the high priest under the law was a type.

profession] Whom we beleeve with our hearts, and whom we confesse with our mouths, Rom. 10. 10. or, of the doctrine which we beleeve and ought to confesse, chap. 4. 14. and 10. 13. 2 Cor. 9. 13. 1 Tim. 6. 12, 13.

V. 2. *faithful*] That is, in discharging that office, which God had appointed to him for mans redemption: so the original word is often used, as Mat. 24. 45. and 25. 21. Acts 16. 15, 1 Cor. 4. 2. Eph. 6. 21. Col. 1. 7. see chap. 2. 17. 1 Pet. 1. 20.

appointed] Or, *made*: see 1 Sam. 12. 6. Acts 2. 36. Now he is said to be made, not as if he were a creature made of God, but he had his godhead in respect of his office; made the apostle and high priest of our salvation.

Moses] Num. 12. 7.

house] That is, the Church of God in his time, and wherein God did dwell.

V. 3. *man that*] 1 Cor. 1. 21. 1 Tim. 2. 5.

Moses] As before he preferred Christ to the angels, so here unto Moses, shewing both wherein they agreed, and wherein they differed; they agreed in that both were faithful in their office, verse 2. they differed; first, in that Christ was the builder of the church, whereas Moses was but a part thereof, verse 3. secondly, in that Moses governed the church but as a servant or steward; but Christ as a Son, whom his Father had made heir of all things, verse 5, 6.

V. 4. *some man*] Or, *some one*.

V. 5. *testimony*] that is, to be a witness of those things which he should in the name of God report unto the people: Or we may understand the

the place of those ceremonies and types of the Old Testament set forth by Moses, to be afterwards more plainly and fully declared by Christ and his Apostles.

V. 6. *own*] Christ hath a propriety in his Church, and therefore he is ready to use all fidelity, mercy, and power, to govern and defend it.

house] Christ dwelling in our hearts by faith, Ephes. 3. 17. See 1 Cor. 3. 16. 2 Cor. 6. 16. 1 Pet. 2. 5.

confidence] That is, the profession of our faith with boldnesse, Acts 4. 29. Rom. 10. 10. Ephes. 6. 19. 1 Thes. 2. 2.

rejoycing] That is, glorying in those things for which we hope, Col. 1. 5. 1 Th. 5. 8. Tit. 1. 2. Or, our hope, which makes us to rejoyce, Rom. 5. 2.

unto the end] Mat. 10. 22. & 4. 13. Rev. 3. 10.

V. 7. *it therefore*] In as much as Gods wonders in Egypt, and in the wilderness, the conducting of his people into the land of Canaan, and their rebellious behaviour in it, were true types or shadows of the like events in future times under the Gospel, therefore the Apostle upon good ground alleageth this of the Psalmist, not onely as an exhortation applicable to his times, but also as a Prophecy.

holy Ghost] By David, Psalm 95. 7. See 2 Sam. 23. 2. Acts 1. 16. 2 Peter 1. 21.

to day] Psalm 95. 7. The place being understood as a prophecy: by *to day*, we are here to understand the time of the Gospel, called the accepted time and day of salvation, 2 Cor. 6. 2. Or, understand thereby the present time, whinsoever salvation is offered.

if] Or, *when*; as Gen. 38. 9. Exodus 20. 25. & 22. 25. Lev. 2, 14. Numb. 36. 4. Judges 20. 30. Mat. 5. 23.

V. 8. *Harden*] Contemn not his voyce, but beleeve it, cleave fast and be obedient unto it, Zech. 7. 11, 12. Acts 7. 51. where resisting is opposed unto it.

provocation] That is, day of provocation: whereby understand not onely that special time mentioned, Exodus 17. 2, &c. Numb. 20. 3, &c. and Deut. 6. 16. but the whole space, wherein they tempted God in the wildernesse: see Psalm 78. 1, &c.

V. 9. *When*] Or, *where*.

tempted] When they tempted me, by calling into question my presence, power, and providence, Psalm 78. 20.

me] That is, Christ, 1 Cor. 10. 9.

proved] Out of unbeleef, notwithstanding they had experience of my power and presence with them.

and saw] Or, *notwithstanding they saw*.

fourty years] See Psalm 95. 9.

V. 10. *grieved*] That is, was grievously offended. I abhorred.

known] That is, not seriously considered the course of my providence, and the ways of my commandments.

V. 11. *So I sware*] Numb. 14. 23.

they shall not enter] Gr. *if they shall enter*. But that particle is often negative: see Psalm 89. 33. *If I lye unto David; I will not lye unto him*: It is observed, that an oath usually implyeth an imprecation, which for the most part is concealed: see 1 Sam. 14. 44. 1 Kings 20. 10.

rest] Literally it was understood of the land of Canaan, which was a type of the eternal rest of the faithful in heaven, chap. 4. 9. but in as much as the land of Canaan was a type of heaven, therefore we are further to understand it of the exclusion of unbeleevers out of heaven.

V. 12. *Take heed*] Here the Apostle begins to comment upon, or expound the former passage of the Psalmist.

unbeleef] Whereby is implyed, that infidelity is the original and fountain of all disobedience.

V. 13. *exhort*] Whereby understand reproof, admonition, comfort, and the like.

daily] Continually, upon all good occasions.

to day] While it is the accepted time, or day of salvation, or while the Lord doth afford you opportunity and means of grace, Psalm 32. 6. Isa. 55. 6.

deceitfulness] Ephes. 4. 22.

V. 14. *For we*] This verse should be with a parenthesis.

of Christ] And all spiritual blessings.

if we hold] Col. 1. 23.

beginning] Or, *that faith which we had in the beginning*.

of our confidence] The Original word signifieth *a foundation*, or *prop* which upholds the building: hence faith is denoted thereby, because it is the foundation of all spiritual graces, and prop which upholds Christians in this vale of tears, Jude v. 20. Or by it we may understand [expectation] it being by faith that we certainly expect things hoped for, chapter 11. 1. Psalm 39. 7.

unto the end] See verse 6.

V. 15. This verse cohereth with the 13.

whiles] Or, even as it is said.

easkastes] Num. 14. 29. Jude verse 5.

V. 18. *sware*] Num. 14. 30. Deut. 1. 35.

V. 19. *So we see*] Psalm 106. 24, 25, 26, 27.

unbeleef] That is, because they did not trust upon Gods promises, but murmured against him in the wildernesse.

CHAP. IV.

Verse 1. *Therefore*] Our Apostle having in the former chapter exhorted the Hebrews to take heed, lest they entered not into that rest formerly mentioned, reneweth his exhortation at this verse; and then proceeds to a further amplification of that rest.

any of you] chapter 12. 15.

seem] That is, should come short: so Luke 8. 18. compared with Luke 19. & 26. & 35. 29. 1 Cor. 11. 16.

come short] As those who run in a race, and yet come not to the gaol, and so receive not the price, 1 Cor. 9. 24. or, come late, as the foolish virgins, Matth. 23. 10.

V. 2. *the word preached*] Gr. *the word of hearing*; for faith cometh by hearing, Rom. 10. 17.

not being mixed with faith in] Or, *because it is not received by faith*. That is, not being joyned or accompanyed with faith. It is thought that herein the Apostle alludes unto a potion not well mingled, which rather hurts than doth any good.

V. 3. *rest*] That is, that spiritual and eternal rest, whereof David speaks, Psalm 95. 11. which is begun in this life in the joy of the holy Ghost, and in the peace of a good conscience, and shall be perfected hereafter in the joyes of heaven.

said] Not in expresse terms, but by necessary consequence; for where God swears, that unbeleevers shall not enter into his rest, there he doth implicitely promise, that beleevers shall enter thereinto.

As I have sworn] Psalm 95. 11.

although] At this clause the Apostle begins to shew, what that rest was whereof the Psalmist spake, Psalm 95. and of which he had exhorted them not to come short, verse 1. *viz.* not the rest of the seventh day, spoken of, Gen. 2. 2. which he sheweth to verse 7. neither that rest whereunto Joshua brought the children of Israel, that is, their rest in the land of Canaan; this from the seventh verse to the tenth; but of another rest, whereof the former were but types and shadows, which the Psalmist cheefly intends.

V. 4. *And God did rest*] Gen. 2. 2. Exod. 20. 11.

works] That is, of creation, not of continual preservation; or, making of the world then.

V. 6. *Seeing*] Because the Psalmist speaks of a rest, which was to be long after that rest in Canaan, even four hundred yeares: Hence the Apostle inferreth in this and the two following verses, that the Psalmist intends another rest than that corporal and civil rest.

it was first preached] Or, *the Gospel was first preached*.

V. 8. *Jesus*] That is, *Joshua*.

V. 9. *There*] Seeing that the Psalmist cannot be understood onely of the two former rests, hence the Apostle concludeth, that there remaineth another kind of rest; now what that rest is, he sheweth in the verse following.

rest to the people of God] Or, *keeping of sabbath*.

V. 10. *own works*] From those afflictions and sorrows, which he suffers in this life, Rev. 14. 13. & 21. 4. thereby the Apostle intends the happinesse of the saints in heaven, where all tears shall be wiped from their eyes, Esa. 25. 8. Rev. 7. 17. and whereof we receive the first-fruits and pledge, even in this life: see verse 3.

V. 11. *labour*] That is, diligently, or with all our might; or let us study and use our best endeavour, Luke 13. 24.

unbeleef] Or, *disobedience*.

V. 12. *Word of God*] Some understand it of the Word written or spoken, and of the great power thereof; whereof Saint Paul speeaks, 1 Cor. 14. 24. But with more probability, if we observe both the antecedents and the consequents of the place, we may understand it of Christ, who is called the Word, John 1. 1. Rev. 19. 13. because he was to reveal the counsel and will of God his Father, unto his people: but it is likewise applyable unto the word written or preached.

quick] *living*. Whereby he is opposed to the idols of the Heathen, who had eyes and saw not, and ears and heard not, &c. but Christ the Word of God is living, beholding all the thoughts and actions of men, that so he might give to every man according to his deeds.

powerful] He is not onely omniscient, but also full of power, to executes his wrath upon those that are disobedient.

sharper] By this similitude is likewise expressed the omniscience of Christ, unto whom nothing is secret, no not the thoughts and intentions of our hearts: A two-edged sword easily enters, it makes way for it self.

V. 13. *opened*] As it were anatomized and cleft asunder; so that he sees every turning and winding of our hearts.

with whom] That is, say some, unto whom we must give an account, Rom. 2. 16. & 14. 10. but it ought rather to be translated, of whom is our speech; or, of whom we speak: So the Greek preposition is often used. See chapter 1. 7. Luke 20. 19. Romanes 10. 21.

V. 14. *great high*] Chap. 3. 1. Who both knowes the deepest and

and most secret thoughts and intentions of our hearts, and is likewise able to punish us for them.

passed into the heavens] chap. 7. 26. 12. 24. whereby Christ is preferred unto the Levitical high priests, who entred only into the Holy of Holies.

hold fast] Chap. 10. 23. that is, stedfastly without wavering, cleave and adhere to the doctrine of Christ, which we professe, and not suffer our selves to be drawn from it by any temptations or persecutions, chap. 10. 23.

V. 5. *For we have not*] chap. 2. 17, 18.

infirmities] Both of body and soul; he means not only the miseries of this life, but likewise all those afflictions whereby we are usually tempted unto sin, and tryed.

tempted] See chap. 2. 17. Luke 22. 28.

without sin] 1 Pet. 2. 22.

V. 16. *therefore*,] Knowing that we have such an high priest, who is both able and willing to succour us when we are tempted.

come] By faithful and fervent prayer.

boldly] Or, *freely*: chap. 10. 19. Eph. 2. 18.

throne] That is, God reconciled unto us in Christ, typified by Gods sitting between the cherubims upon the Mercy-Seat, Exod. 25. 22.

to help in time of need] Gr. *for seasonable help.* When God, in his infinite wisdom, shall see it most needful.

CHAP. V.

Verse 1. FOr] At this chapter the apostle makes a farther declaration of Christs Priesthood, comparing it unto, and preferring it before the legal priesthood. Our Apostle having shewed that Christ was a great and mercifull high priest, chap. 2. 17. First, he sheweth what was required in the high priest for his qualification unto his office; and then sheweth how that both these were fulfilled in Christ.

high] He saith (high priest) not every messenger sent from God; for sometimes Angels were his messengers. But herein God manifesteth his wisdom in sending unto us, not only his Son, clothed with our human infirmities; but also men subject to the same sinfull infirmities, that they might the better have compassion upon us.

from] And so was Christ: see chap. 2. 11, 14, 16.

ordained] Chap. 8. 3.

for men] That is, for their good, *viz.* that they might teach them, pray for and bless them, and in their behalf offer gifts and sacrifices: see chap. 2. 17.

things pertaining to God] See chap. 2. 17.

for sins] To make satisfaction for sins: not that the Levitical sacrifices did of themselves take away sin, but here that is attributed to those sacrifices as types and shadows, which properly and only agrees unto that our sacrifice of Christ, who was the truth and body of those sacrifices.

V. 2. *can*] Or, *can reasonably bear with.* Or, *can prudently consider*, Psalm 41. 1. Who being a man subject to infirmity like unto them, is qualified with meekness, gentleness, and meet moderation to have compassion. See Gal. 6. 1.

with infirmity] Chap. 7. 28. that is, not only afflictions and temptations; as chap. 4. 15. but also sin it self, as appears by the verse following.

V. 3. *And*] Or, *for which also.*

for himself] Chap. 7. 27. Wherein appears the excellency of Christs sacrifice above that of Aarons, because he needed not offer for himself, being without sin, chap. 7. 27. see Lev. 14. 3.

V. 4. *And no man*] 2 Chron. 26. 18.

taketh] That is, ought to take. Verbs active, in the phrase of the Scripture, sometimes import, not the act it self, but duty or office, as Gen. 20. 9. Lev. 4. 2. & 13. Psalm 32. 8. Uzziah, though a king, must not take the priests office upon him, 2 Chron. 26. 16.

as was Aaron] Exod. 28. 1. 1 Chron. 23. 13.

V. 5. *Christ*] John 8. 54.

he] That is, called him to his honour, who said, Thou, &c.

Thou] Psalm 2. 7. chap. 1. 5.

V. 6 *Thou*] Psalm 110. 4. see chap. 7. verse 1, &c.

for ever] The priesthood of Christ is unchangeable, chap. 7. 24. and therefore more excellent than that of Aaron; and herein stands our comfort, that when we sin, we have an advocate with the Father Christ Jesus our great high Priest, making intercession for us, 1 John 2. 1.

order] chap. 7. 14.

V. 7. *in the days of his flesh*] That is, of his humiliation, while he was subject to our common, human, yet blameless infirmities. The word *flesh* often imports weakness in the Scripture: see chap. 2. 14. Psalm 78. 39. Isa. 31. 3.

strong] He meaneth that most earnest prayer which Christ uttered in the Garden, when he sweat drops of blood, Matth. 26. 36. Mark 14. 33. Luke 22. 39.

unto him] Mark 14. 36.

was heard] Psalm 34. 4. That is, delivered, as Psalm 22. 21.

in that he feared] Or, *for his piety.* Or, *from his pious fear.* From that which he so piously and mightily feared, *viz.* that cup of anguish, those unknown pains which he suffered in his agony, when the whole power of darkness set upon him, from this he was delivered, Luke 22. 43. John 12. 27. Or, in respect of his pious fear, Esa. 11. 2.

V. 8. *learned*] That is, by experience.

obedience] That is, passive, patiently to submit his will unto his Fathers.

V. 9. *prosfect*] Or, *consecrated.* See chap. 2. 10.

obey him] Esa. 55. 3.

V. 10. *called*] That is, appointed or publikely declared, *viz.* at or by his resurrection.

V. 11. *Of whom*] The Apostle from this verse to the 13. of the next chapter makes a digression, wherein he gives them a sharp, though a moderate reproof, for their negligence in labouring for knowledg, that so he might make them the more attentive to that which he should speak afterwards.

to be uttered] Or, *to be expounded.*

V. 12. *time*] Considering how long ye have enjoyed the means of knowledge.

ye have need that one teach you again] Or, *ye need to be taught again your selves.*

principles] It is an allusion unto children, who are first taught their letters before they can be taught to spell or to read perfectly; herein their great negligence is taxed, inasmuch as yet they were to learn their Catechism; the A. B. C. as it were of the doctrine of Christ.

milk] 1 Cor. 3. 2. What the Apostle called the first principles, here he calleth milk, alluding again unto children, who are fed with milk, food easie of digestion, and not with strong meat.

strong] That is, a more full and ample institution in the mysteries of the Gospel, which is called the speaking of the wisdome of God in a mystery, 1 Cor. 2. 7. see Ephes. 3. 4. & 6. 16. Col. 2. 2.

V. 13. *is unskilful*] Gr. *hath no experience.*

righteousness] Which teacheth the righteousness both of justification and sanctification, or a righteous word, Psalm 19. 7. Prov. 8. 6, &c.

babe] 1 Cor. 14. 20. Ephes. 4. 14.

V. 14. *of full age*] Or, *perfect.* Not absolutely, but in comparison of those whom he compares to babes, v. 13.

of use] Or, *of an habit*, or *perfection.* Or, habit attained by hearing, reading, and meditating on the word.

senses] Their faculties of understanding and judgement: for words of *sense* often import faculties of the understanding part, and that both in general, as Luke 9. 45 compared with Luke 18. 34. Phil. 1. 9. as also in particular, as Gen. 42. 1. & 2. 31. & 11. 7. Psalm 34. 8. 1 Pet. 2. 3.

to discern] 1 Cor. 2. 13, 15. For the good and refusing that which is evil.

CHAP. VI.

Verse 1. THerefore *leaving*] Not that we are to neglect the first principles of religion, but to labour for a greater measure of knowledge, 2 Pet. 3. 18. It is as if he had said, Seeing it is a shame always to be babes, let us as men grown, seek after stronger meat.

leaving] Not casting them for ever behinde our backs, suffering them to slip quite out of our memories; but not staying only upon these, let us goe forward, as good travellers, in our Christian race.

the principles of the doctrine of Christ] Or, *the word of the beginning of Christ.* The first principles of Christian religion are here compared unto the foundation of a building, on which the more perfect knowledge of the mysteries of the Gospel were to be built.

let us go on] *Let us be carried on*, or, *let forward*: see chap. 2. 3.

unto perfection] Col. 3. 16.

of] These (as is thought) were the six principles of the Apostles Catechism.

dead works] chap. 9. 14. that is, sin; so called, first, because they make a man lyable unto death, Rom. 6. 16, 21, 23. and chap. 7. 5. James 1. 15. secondly, because they proceed from man, by nature spiritually dead, Eph. 2. 1.

V. 2. *baptisms*] Or, *baptizings.* The plural number for the singular; as *sacrifices*, for *sacrifice*, chap. 8. 22, 23. some give this reason for it, *viz.* because in those times many baptisms were administred at once, there being ser days appointed for it. Others conceive, that the apostle following the Hebrew phrase, alludes unto the several washings under the law.

laying] Which is usually called confirmation, which stood, first, in examining those who had been baptized, what progress they had made in the doctrine of christianity: secondly, in praying for them, that

that God would continue them in the faith, and give them more grace, strengthening them by his holy Spirit. Now when the cheef pastour or pastours of the church prayed for them, they layd their hands upon them; whence the apostolical constitution was called the laying on of hands: so Augustine, *lib. de fide & operibus, cap.* 11. and so most of the Fathers, with one consent. Or, understand thereby a ceremony used in the ordination of Ministers.

V. 3. *If God permit*] 1 Cor. 4. 19. James 4. 15.

V. 4. *For* it is *impossible*] chap. 10. 26. the apostle observing that the Hebrews were ready to revolt from the christian faith into Judaism, and by little and little to fall into the impardonable sin, which here he describes, labours to keep them from both: First, by manifestting the danger of such a relapse, verse 4——9. Secondly, by assuring them of an happy success, if they did continue in that faith and course of life which they had begun, verse 9——13.

impossible] In respect of Gods wisdom and justice, giving them up unto an impenitent heart.

those] Here is a description of the quality of those persons, unto whom the sin against the holy Ghost is cheefly incident, or most peculiar.

enlightned] With the knowledge of the truth: see chap. 10. 26.

heavenly gift] Some understand hereby some peace and tranquillity of conscience, arising out of an hope that their sins were pardoned: others understand it of faith, which is the gift of God, Ephesians 2. 8. Some understand it of Christ, John 4. 10. and 6. 32.

holy Ghost] That is, of the gifts of the holy Ghost, mentioned chap. 2. 4.

V. 5. *tasted*] Have found sweetness in the Word of God, as Herod, Mark 6. 20. and those who are compared to stony ground, Mark 4. 16.

powers] The joyes of heaven; as Balaam, Numb. 23. 10,

V. 6. *If*] Or, *after.*

fall away] That is, by universal apostasie into Judaism or Paganism, maliciously and despightfully concemning, persecuting, or opposing the faith of Christ, of whose truth they are convinced in their consciences by the holy Ghost.

crucifie] So much as in them lyeth; and if Christ were upon the earth again, they would be as malicious enemies unto him, as ever any were.

V. 7. *For the earth*, &c.] He illustrateth the former comminations by a similitude taken from the earth; as the earth painfully tilled, and plentifully watered with rain from heaven, is good for nothing but to be burnt, if in stead of good fruit it bringeth forth thorns and thistles: so these who have been plentifully watered with many sweet showres of the Word of God, and enriched with divers excellent graces, are good for nothing but to burn in hell fire for evermore. See Esa. 55. 10, 11.

V. 7. *by whom*] Or, *for whom.*

V. 9. *But beloved*] To moderate and sweeten his former harshness, here he shews his good opinion which he had of the Hebrews, and to comfort them, by giving them assurance of Gods mercy in rewarding them, if they continued stedfast in their profession. See chap. 10. 39.

accompany] Or, *which have salvation.* We are perswaded, that you are in the number of those who shall be saved, or, *accompany* the things neer unto salvation.

V. 10. *unrighteous*] That is, unfaithful or inconstant, so as to forget his promises of rewarding: see 2 Thes. 1. 6. 1 John 1. 9. It is but foolish, which popish writers here conclude for the merit of good works. It is just with God so to do, not in regard of mans merits, but of his own promise.

labour] 1 Thes. 1. 3. because they manifested their love with much danger, and through many discouragements.

toward] For his name sake; or out of love and obedience unto God, and not for carnal respects.

V. 11. *desire*] It is, as if the apostle had said; as you have begun well, so we desire that you would persevere unto the end.

full assurance] That is, that your faith and hope may be without anxiety and doubting.

unto the end] Chap. 3. 6, 14.

V. 12. *slothful*] That is, negligent and careless to grow in faith, and to bring forth the fruits thereof. See chap. 5. 11, 12. The contrary whereunto was Saint Pauls pressing hard towards the price of the high calling in Christ Jesus, Phil. 3. 13, 14.

patience] Chap. 10. 36. James 5. 7.

V. 13. *For when*] The Apostle proveth by the example of Abraham the father of the faithful, what he had testified of all their faithful forefathers in the precedent verse; and he maketh choice to instance in Abraham, because the substance of that promise made unto him, was made also to all his children according to promise; that is, to all the faithful, Rom. 9. 8. or because the Jews boasted exceedingly of him, John 8. 33.

he sware] Gen. 22. 16, 17.

V. 14. *blessing*] See Gen 22. 17.

V. 15. *promise*] That is, the thing promised, *viz.* the abundant multiplication of his seed, the possession of the land of Canaan, and his eternal happiness in heaven; which though he obtained not while he was alive, yet is said to have obtained, because in the appointed time they were performed unto him, though dead. See chap. 11. 39.

V. 16. *For men*] From the use of an oath amongst men, the Apostle infers the reason why God sometimes confirms his promises by an oath, *viz.* to declare the immutability of the thing promised.

greater] That is, (by God) who knoweth the truth, and will in due time punish lying.

V. 17. *wherein*] In the which thing, or in the which oath, or for the which cause.

more abundantly] The thing promised by a bare promise, may be reversed in respect of some change in the person, to whom the promise is made, without any change in God; but a thing promised by oath shall be immutable: so that an oath added unto a promise, implies the immutability of the thing promised. See 1 Sam. 15. 29.

shew] To make a lively and more evident demonstration of the immutability of his counsel.

confirmed it by an oath] Gr. *interposed himself by an oath.*

V. 18. *immutable*] That is, his promise and oath.

V. 19. *which* hope] Rom. 8. 25.

anchor] Whereby the soul in time of trouble, layes hold upon Christ the rock of our salvation.

veil] That is, heaven, whereof the holy of holyes was a type or shadow, chap. 9. 24.

V. 20. *fore-runner*] That is, Christ, so called, because he is ascended into heaven, to prepare mansions for us, John 14. 23.

made] Here the apostle resumeth the matter which he had left off, chap. 5. 11. *viz.* to shew that Christ was a Priest after the Order of Melchisedec, and therein the excellency both of his person and priesthood.

CHAP. VII.

Verse 1. FOR *this Melchisedec*] Gen. 14. 18. &c. the apostle having before, chap. 5. 6. and 10. and chap. 6. 20. affirmed, that Christ was a priest after the order of Melchisedec, here gives an historical description of him, that so it might the better appear wherein he was a type of Christ, and by consequence wherein the priesthood of Christ was better than that of Aarons.

king] Herein Melchisedec was a type of Christ, because he was both a king and priest.

Salem] Some are of opinion that this *Salem*, is that place which is called Sichem, Gen. 33. 18. and that it is that *Salem*, mentioned John 3. 23. a place neer unto Jordan; but it is most probable, that it was that place which afterwards was called Jerusalem; for Salem and Sion was all one, Psalm 76. 2. now Sion is Jerusalem: see the notes on Gen. 14. 18, &c.

Priest] Some have translated, Gen. 14. 18. prince of the most high God; because (*cohen*) signifies a prince as well as a priest, 2 Sam. 8. 18. but because we read of none ever called the prince of the most high God. And because Paul here, and the seventy translate there, *ἱερεὺς*, which always signifie a priest, not a prince; therefore it is not probable, that it is to be read, prince of the most high God.

most high God] Psalm 78. 56. Daniel 3. 26. and 5. 18. That is, in essence and glory above all creatures; so God is often called, in opposition to the false gods of the Heathen.

blessed him] Numbers 6. 23. 1 Chronicles 23. 13. Not only by way of request, but with a solemn and priestly blessing: and herein he was a type of Christ, in whom it was promised, that all the nations of the earth should be blessed, Gen. 22. 18. and who now sitting at the right hand of God, bleseth us with the blessings of this life, and the life to come.

V. 2. *gave a tenth*] And seeing our Lord remaineth for ever a priest after the order of Melchisedec, why should not tithes belong unto him, and in him those who in his stead exhort us to be reconciled unto his Father? 2 Cor. 1. 20.

peace] Herein a type of Christ, who hath reconciled us unto God, Rom. 5. 1.

V. 3. *without*] So described, because neither his father, mother, descent, birth, or death are registred; in whose omission he was made a type both of the eternity of Christs person, and of his priesthood: not that our Saviour Christ was with out Father, &c. for these we finde recorded; but because that which was cheefly intended by the description of Melchisedec, doth most absolutely, and perfectly agree unto Christ, and that was the eternity of his person, and of his priesthood.

without descent] Gr. *without pedegree.*

made] Or, transformed and turned out of his proper shape and likeness, that he might be like unto the Son of God.

V. 4. *unto whom*] By two circumstances the apostle gathers the preheminence of Melchisedec above Abraham: first, because Abrahaam

braham paid tithes unto him, verse 4.5. Secondly, because Melchisedec blessed Abraham, verse 6.7.

Patriarch] That is, cheef of Fathers, Numbers 18.19. Deut.8.1. Joth.14.4.

spoils] Or, of the best things: not that Abraham made choice of the best things, and of them gave the tenth part only; for it is said verse 2. that he gave a tenth of all; but that he made choice of the best things to pay the tenth part of the whole, as it was afterward ordained. Numbers 18.12.

V. 5. *they that*] Numb.18.21. and 26.

to take tithes] Or, *to tithe.*

V. 6. *descent*] Or, *pedigree.* That is, neither from Abraham nor from Levi.

blessed] See verse 1.

promises] Gal.3.16.

V. 7. *the lesse*] The original is of the neuter gender, but put by an analogy for the masculine, as Eph.1.10.

blessed] That is, by way of priestly office; but otherwise by way of common charity, the lesse did blesse the greater.

V. 8. *here*] That is, under the Levitical law.

there] *viz.* Gen.4.20.

liveth] Because his death is not recorded.

so say] Or, to speak in a word, or breefly.

V. 11. *If therefore*] In as much as God promised to raise up a priest after another order than that of Aaron, and whose priesthood should excel that of Aaron; hence is inferred the imperfection and abrogation both of the legal priesthood, and of that covenant which was established or ratified upon it.

perfection] That is, if the Levitical priesthood could have justified, sanctified, and so consequently brought unto salvation.

for] This clause is inserted to shew the mutual relation between the Levitical priesthood and the old covenant.

under it the people receive of the Law] Or, *upon it the Law was ratified unto the people.*

Law] Old covenant.

V. 12. *changed*] Or, *translated.*

change] Or, *translation.*

Law] That is, of the old covenant, which was established or ratified upon it, verse 11.

V. 14. *Juda*] Rev. 5.5.

V. 16. *who is made*] That is, consecrated unto his Priesthood.

after the law] That is, not as those legal priests were by outward purification and sanctification, consisting in outward anointings, washings, offerings, and the like; which served only for the sanctifying of the person from legal pollutions: see chap. 9.13.

power] That is, of God, or the anointing of the holy ghost; which was to continue upon him, & to qualifie and enable him to be an everlasting priest, who should always live to make intercession for us, and communicate unto us the merit and power of his sacrifice, which he once offered for us unto everlasting life, Rom. 6.9. Rev.1.8.

V. 17. *Thou art*] Psalm 110.4.

V. 18. *commandment*] That is, of the covenant.

weaknesse] Gal.4.9. *viz.* to justifie, sanctifie, and bring unto salvation by reason of the flesh, Rom. 8.3. that is, of us men who are not able to fulfil the law by reason of that corruption, which dwells in our flesh, Acts 15.10. Gal. 3.21. and note that here S. Paul speaketh of the old covenant, as understood by the Jews; *viz.* of fulfilling the law: for otherwise the covenant was a perfect covenant, for those times, or the nonage of Gods people, though not so perfectly revealed, as in the time of the Gospel.

V. 19. *law*] That is, old covenant; as verse 11, 12.

perfect] See verse 18.

but the bringing in] Or, *but* it was *the bringing in.*

bringing] The Greek word signifieth the superinduction, or the bringing in of one thing after another.

better hope] That is, the new covenant, called a better hope, because it being a covenant of grace and mercy, worketh in us sure hope and confidence.

did] Or, doth make perfect through Christ (upon whose priesthood it is established) that which was impossible unto the law: see verse 18.

draw nigh] Eph 2.18. and 3.12.

V. 20. *And in as much*] It is as if the apostle had said: It must needs be a great thing, and of singular weight and importance which God Almighty ratifieth with an oath.

V. 21. *without an oath*] Or, *without swearing of an oath.*

The Lord sware] Psalm 110.4.

V. 22. *better testament*] Chap.8.6.

V. 23. *And they*] The same he proves again from the mortality of the legal priests, and the immortality of Christ; whence he concludes, that he hath an unchangeable Priesthood, Vers. 24.

V. 24. *Unchangeable Priesthood*] Or, *which passeth not from another.*

V. 25. *to the uttermost*] Or, *evermore.* That is, fully, perfectly, or to the end; so that no part of our salvation must be sought either in our selves, or in any other. The Original word signifieth all manner of perfection.

come] That is, by a true and lively faith.

intercession] Rom.8.34. 1 John 2.1.

V. 26. *For such*] Here is another peregeative of Christ, and so consequently of his priesthood; they sinners, but he holy.

higher] Chap.4.14.

V. 27. *those high Priests*] Lev.9.7. and 16.6. Heb.5.3.

once] Chap.10.10. that is, once for all; fully, perfectly. See 1 Pet.3.18.

V. 28. *infirmity*] Chap.5.2.

word of the oath] That is, the prophecie or promise of God by the Psalmist confirmed by an oath.

consecrated] Gr. *perfected:* chap.1.3.

CHAP. VIII.

Verse 1. *Right hand*] Chap.1.3.

V. 2. *of the sanctuary*] Or, *of holy things.* Not of the corporal, but of that which was shadowed by it: what that is, is expressed in the words following.

Sanctuary] Which some interpret of the *Saints*, but generally in this Epistle, by the original word *ἁγίων*, we are to understand the heavens, as we may plainly gather from ch. 9.11.

and] That is, which is: Or, that is of the true tabernacle.

true tabernacle] Chapter 9.11. that is, of his own body or human nature, whereof the corporal tabernacle was a type: hence Saint John saith, That the word tabernacled with us, John 1.14. speaking of his being in our flesh. Or his taking upon him our human nature, chapter 7.27. and chapter 9.14. see John 2.19. Col.2.9.

the Lord pitched] It being conceived of the holy Ghost, and was not erected by the hand of man; or not conceived by the concurrence of the man: see chapter 9.11.

V. 3. *For every*] Here is a reason given of that which was said in the former verse, taken from the analogy between the shadow and the substance, or type and truth: the legal priests had something to offer; so Christ was to have something, and that was his own body: see v. 7.

gifts and sacrifices] Chap.5.1. and 9.9.

V. 4. *For if*] In this and the next verse there are reasons given why Christ could not be a Priest upon earth: First, because the earthly priests were ordained by the Law to offer only earthly and carnal sacrifices; but there were no such sacrifices required of the Priest according to the order of Melchisedec, Psalm 40.6. verse 4. Secondly, the legal priesthood and the sacrifices administred by it, were shadows of heavenly things, *viz.* of the priesthood of Christ and his sacrifice: whence it evidently follows, that his Priesthood was to be an heavenly Priesthood, and his sacrifice to be an heavenly sacrifice, verse 5.

He should not be, &c.] *viz.* having fulfilled and accomplished all things required of him, as a priest upon earth: and therefore his ministery would have ended, but now he was to fulfil also that which remaineth of his priestly office in heaven, in the Holy of Holies.

there are priests] Or, *they are priests.*

according to the law] Here is another reason given, why our Lord Christ ought not to be a priest upon earth, *viz.* such an one, who should according to the law, administer the priesthood upon earth: the substance whereof is this; because God under the law ordained no priest, but those of the tribe of Levi, and no offerings or sacrifices but ceremonial, whereof Christ was not ordained or constituted a minister, but of that which was prefigured by them, as is see down in the words following.

V. 5. *who serve*] The whole earthly tabernacle, with the Priesthood, Sacrifices and Ceremonies, appertaining to it, were types and shadows of Christ, and of heavenly things to be obtained through him.

shadow] Chap.10.1. Col.2.17. Here our Apostle descendeth to the description of the Levitical Priests, and of their office, which consisted first in the manner of their service. Secondly, in the matter of their service: for the manner, their service was but a shadow of the true sacrifice, and for the matter thereof, it consisted of corporal things.

For see] Exod.25.40. Acts 7.44.

pattern] That is, copy, example, according to which a thing is done, or built.

V. 6. *ministery*] That is, Priesthood.

by how much] Because the Priesthood must be answerable unto the covenant.

mediatour] Chap. 7.22. and 9.15. and 12.24. 1 Tim.2.5.

a better covenant] Or, *testament:* chapter 7.22. so called from the manner of the confirmation thereof, *viz.* by the death of Christ.

better promises] First, because they depend upon faith, Rom.4.13, 16. Gal.3.16, 17. Secondly, because God had promised to pour out a

greater measure of his Spirit under the new, than he did under the old Covenant, Esa.44.3. John 2.28. Acts 2.16. Gal. 3.2.

V. 7. *faultless*] That is, without imperfection. See chap. 7.18.

V. 8. *Behold*] Jer.31.31, 32, 33, 34. Though the Apostle doth not keep himself to the words of the Prophet; yet he retains his matter: see notes on Jer.31.31,—34.

house of Israel, &c.] Under which terms, we are to understand all the faithful, not only the Jews, but also the Gentile, who was to be ingrafted into the true olive tree: see Rom.11.17, &c.

V. 9. *with their fathers*] In the wilderness, by the hand of Moses, Exod. 20.1.

took them by the hand] As a tender compassionate father, to guide his weak childe.

regarded not] Or, *loathed.* In the Prophet it is, *should I have continued an husband unto them?* but the sense is the same.

V. 10. *put my laws*] Gr. *give.*

in their hearts] Or, *upon.*

V. 13. *old*] That is, disannulled, or abrogated; not actually, but by way of prediction, *viz.* when the new Covenant should be established.

CHAP. IX.

Verse 1. *Covenant*] Not Tabernacle, though divers Greek copies have it so: for it is not probable that the Apostle should say, that the Tabernacle had a Tabernacle.

ordinances] Or, *ceremonies.*

worldly] That is, earthly and corporal, it being here opposed to the heavenly and spiritual Tabernacle.

V. 2. *For*] What the Apostle called the worldly or earthly Tabernacle or Sanctuary, here he further describeth, with the principall furniture thereof; dividing it into two parts, making as it were two Tabernacles of one: Whereof the first was a type of Christs human nature, ch.8.2. the second of heaven, ver. 12.

the first] Exod.40.4. He describes not the court of the people, because it did not make to his purpose; neither doth he describe the Temple made by Solomon, but the Tabernacle made by Moses.

the sanctuary] Or, *holy.*

V.3. *second*] Called so, to distinguish it from the veil through which they entred into the first Tabernacle: see Exod. 26.31,36.

V. 4. *golden censer*] It is probable that hereby is meant, either that particular censer, which the high Priest carried into the Holy of Holiest, once in the year, Lev.16.12. Or else the golden Altar of incense, described Exod.30.1, &c. which though it was not within the Holy of Holiest, yet the Holy of Holiest may be said to have it, because it was made for the service thereof; being placed before the veil of the Holy of Holiest; that so the incense burnt thereon, might cloud the Holy of Holiest. Hence it is said to be before the Ark of the Testimony, Exod.40.5. The Original word signifieth any Utensil, wherein, or whereon incense might be burnt; and it may be called golden, because it was over-laid with gold: see Exod.4.5. and Lev.4.11.

wherein] Both the Greek preposition and the Hebrew answerable unto it, signifie not only *in or within*, but also *by, unto, unto, or before*: see Josh.5.13. Judg.18.12. Jer.13.5. Luke 9.31. Hence not only the Tables of the Covenant, but likewise the golden Pot which had the Manna, and Aarons Rod that budded, are said here to be *in* the Ark, notwithstanding the Tables of the Covenant were only within it, 1 Kin.8.9. 2 Chron.5.10. because we have no answerable preposition in the English, to sign fie the latitude and extent of the Original. Some refer (*wherein*) to Tabernacle, vers. 3. and it is true, that sometimes the *relative* hath relation unto the more remote *antecedent*: see John 8.44.

the golden pot] Exod.16.34.

Aarons rod] Numb.17.10.

the tables of the covenant] Deut.10.5. 1 Kings 8.9. 2 Chron.5.10.

V. 5. *over it the*] Exod.25.22.

Cherubins] These were figures or representations of Angels, inclining their faces one towards the other, and touching one another with their wings, Exod.25.18. The use of these was, to cover, or over-shadow the Mercy-seat with their wings, Exod.2.20. And from this seat God used to speak unto Moses, Exod.25.22. Numb. 7.89. which may be applyed unto Christ, whose mediation was signified by the Mercy-seat: whence it is said, that he is a propitiation or covering Mercy-seat, Rom.3.25. 1 John 2.2. and 4.10 because by his obedience all our unrighteousnes is covered.

V. 7. *once every year*] Exod.30.10. Lev.16.2. The tenth day of every moneth, or day of reconciliation; as Lev.16.18,&c. whereby was signified the perfection of Christs sacrifice once for all, ver.28.

errours] That is, all sorts of sins, because all sorts of sins arise from some errour in judgement, chap. 5.3. and 7.29. Luke 16.16.

V. 8. *away*] That is, the sacrifice was not yet offered, by virtue whereof the faithful had free accesse unto God into heaven: not that the faithful were not in heaven before Christs ascension; but to shew by whom, or by virtue of whose blood they entred, chap. 10. 19,20.

V. 9. *Which*] Or, *which parable was for.* That is, which similitude or type of the high Priest, of the Tabernacle, and of the furniture and service thereof.

for the] That is, of the nonage or minority of the Church.

in which] Or, *according to which.* That is, according to which time of the nonage or minority of the Church, God fitted his publike worship. For the people of the Jews being a grosse people, and much addicted to idolatry, it seemed good unto the wisdom of God, to exercise them with a more grosse and bodily worship, that so he might keep them from it, see Gal.4.1,2,3.

gifts and sacrifices] Chap.5.1. and 8.3. by gifts and sacrifices, we are to understand the whole service of the Tabernacle, whereof the Apostle makes mention of some particulars in the verses following: thus incense is called an offering, Numb. 16. verse 15. compared with verse 17. and the Ephah of fine flowre, used at the consecration of Aaron and his sons, a meat-offering, Lev.6.20.

that could not] That is, they could not in themselves be separated from their spiritual significations, either satisfie the conscience that sin was pardoned, and reconciliation obtained with God, because the conscience could not have found satisfaction how Gods justice should be satisfied by those offerings, chap. 10.4. or sanctifie or purifie the conscience, they being corporal, and so could not reach unto it.

him] Or, *the worshipper*; chap.10.2.

perfect] Chap.7.19. and 10.1.

V. 10. *imposed*] Or, being imposed, or which were imposed, only understand it of the gifts and sacrifices mentioned in the former verse.

and carnal ordinances] Or, *vites*, or *ceremonies*, or *justifications of the flesh.* Or, and in such like carnal Ordinances. The Apostle summing up that in general, whereof he had made mention in some particulars before. Called *carnal ordinances*, or *justifications of the flesh*, because they had sanctifie only to the purifying of the flesh, verse 13. that is, freeing those who used them from legal pollutions and irregularities: see 2 Chron.30.19. John 11.55.

time of, &c.] That is, of Christs coming, who should and did reform the carnal rites, or ceremonies and services of the Law, by fulfilling them; exhibiting the truth and those spiritual blessings typified and signified by them; and by instituting a more simple and spiritual worship. This is that which is meant, when God promises to create new heavens, and a new earth, Esay 65.17. and when S. Paul saith, *All things are made new*, 2 Cor 5.17.

V. 11. *But*, &c.] Here followeth the explication and application of the former type: and the comparison is cheefly made between the remedy appointed for sins, meerly ceremonial, that is, Legal pollutions and irregularities, which was the bloud of Bulls and Goats, &c. and the remedy of those sins, which in their own nature poison the soul; and this is only the bloud of Jesus Christ.

an high priest] Or, *for to be an high priest.*

good, &c.] Chap.10.1. That is, of all those spiritual mercies and benefits which were purchased by his bloud: as justification, sanctification, adoption, and everlasting salvation.

greater, &c.] That is, of his own body. See chap.8.2.

made, &c.] As the legal Tabernacle was. See more on ch. 8.2.

V. 12. *blood*, &c.] Eph.1.7. Col.1.14. Rom.3.24,25. Where with the high Priest entred the Holy of Holiest, Lev.16.3.

once] See chap.7.27.

holy place] That is, heaven, whereof the Holy of Holiest was a type.

having, &c.] First.

eternal] Esay 51.6.

V. 13. *the blood*] Lev.16.14.

the ashes] Numb.19.17, &c.

unclean] The Greek signifieth common, but in the Scriptures, especially of the New Testament, it signifieth unclean. See Mat. 15.11. Mar.7.15. Acts 10.14. It is meant here of such who were made unclean: that is, disenabled to enter into the Temple, through legal pollutions; as by touching the dead, &c.

sanctifieth] See verse 10.

V. 14. *blood*, &c.] 1 Pet.1.19. Applyed by faith. See Acts 15.9. and 26.18.

eternal] That is, God-head, Acts 20.28. Rom. 1.4. 1 Pet. 3.18. implying thereby, that the sacrifice of Christs death had its value and virtue both to satisfie and sanctifie from his Deity.

spot] Or, *fault.* Typified by the spotless sacrifices commanded to be offered under the Law, Exod.12.5. Numb.19.2. and 28.3. Rom. 3.25. 1 Pet.1.19.

purge, &c.] 1 John 1.9. Both in respect of justification and sanctification.

dead, &c.] See Heb.6.1.

serve, &c.] Luke 1.74. Implying, that no service is acceptable to God unto salvation, unless the conscience be first purified by the bloud of Jesus Christ. See 1 Pet. 2.5.

V. 15. *And for*] Or, *And so, or so then.*

Mediatour] Chap.8.6. and chap.12.24.

that by the means of death] Or, *to the end that.* Gr. *death being made.*

transfressions that were under the first testament] Rom. 3. 5. It is not the meaning of the Apostle, that sins committed under the Old Testament were not pardoned before Christ dyed, but that they were pardoned only by virtue of Christs death, who was the Lamb slain from the beginning of the world Rev. 13 8.

called] That is, effectually, or those who have beleeved.

eternal, &c.] Called eternal redemption, verse 12.

V. 16. *is*] That is, in force.

by the death] Or, *be brought in*.

V. 17. *after men are dead*] Or, *after the dead*; or, *till they are dead*.

testatour liveth] In whose power it was to alter it.

V. 18. *dedicated*] Or, *purified*; that is, ratified, or confirmed.

V. 19. *precepts*] The conditions of that first covenant: see ch. 7. 12. Eph. 2. 15.

calves] So the Apostle calls the younger bullocks, by reason of the neerness of their age unto calves.

goats] There is expresly mention made only of bullocks, Exod. 24. 5. but by the sacrifice of bullocks, as of the principal, we are to understand the sacrifices of all other beasts.

with water, &c.] There is no expresly mention made of these particulars, Exod. 24. 8. Whence some conceive, that Saint Paul had them either by tradition, or revelation; but it is more probable, that he gathered it from the usual custome of sprinkling bloud under the law, which was with water, scarlet-wool, and hyssope: see Lev. 14. 6. Num. 19. 6. and 18. Psalm 51. 7.

scarlet] Or, *purple*.

book] We read not that the book was sprinkled: it seems therefore that the book was upon the Altar, and so sprinkled with it: this book was not the two Tables of stone, for these God made, but some other short summe of the first covenant which Moses himself did write: see Exod. 24. 4. Some are of opinion, that thereby are meant the 20, 21, and 23. chapters of Exodus.

people] That is, the twelve pillars which represented the twelve Tribes: see Exod. 24. 4.

V. 20. *This is the bloud*] Exod. 24. 8.

enjoyned unto you] Or, *hath ordained concerning you*, Heb. 1. 7.

V. 21. *Moreover*] Though not at the same time, for then the tabernacle was not made: see Exod. ch. 25, &c.

tabernacle] We read that God commanded the Altar, and all the vessels to be anointed with oyl by Moses, Exod. 24. 8, &c. and accordingly they were anointed by him, Lev. 8. 10. but we no where read expresly, as some are of opinion, that he either was commanded, or did sprinkle the tabernacle and the furniture thereof with bloud: It is supposed therefore by some, that Saint Paul gathered thus much from Exod. 29. 12. Lev. 8. 15. and 16. 14. where there is mention made of sprinkling with bloud the Altar and Mercy-seat, &c. where, by the principal part, we may understand the whole tabernacle and all the furniture thereof. Or it may be thus much is plainly expressed, Lev. 16. 16. Josephus reports, *lib. 3. Antiqu. Hebr. c. 9.* that the whole tabernacle was sprinkled.

V. 22. *almost*] Some refer (*Almost*) to *all things*, because we read that some things were cleansed by fire and water, Numb. 31. 22. Others refer it unto *purged*; that is, from their legal impurities, and make the sense this; All things are by the law almost purged, though not altogether by bloud; because sometimes other things were required: these are of opinion, that in all cleansings there was the use of bloud. And so the words following (*And without*, &c.) they conceive are to be understood, otherwise there will seem to be a contradiction between (*Almost*) in the first clause, and (*without*) in the second. Or may be the former part of this verse may be understood of things whereof some might be cleansed without bloud, and the second part of persons which could not.

V. 23. *patterns*] Called figures, verse 24. and shadows, ch. 10. 1. see ch. 8. 2.

heavenly things] Some understand thereby Christ himself, and those spiritual blessings which the faithful obtain through faith in him. For Christ himself was consecrated, or made perfect through sufferings, chapter 2, 10. Others understand thereby the Church under the Gospel, and those spiritual graces whereof the members are made partakers therein. The Church under the Gospel being called the heavenly Jerusalem, chap. 12. 22. and those graces being called spiritual blessings in heavenly places, Ephes. 1. 3. others understand thereby heaven it self, whereinto Christ entred, verse 24.

sacrifices] The singular number for the plural, which is frequent in the Scriptures. Or may be the Apostle styles the one sacrifice of Christ [Sacrifices] because it was answerable unto all the legal sacrifices, and far beyond them.

V. 24. *hands*] verse 11.

heaven] Chap. 4. 14.

to appear] 1 John 2. 1. chap. 7. 25. Rom. 8. 24. answerable to the high Priests entrance into the Holy of Holyest once a year, to make atonement for the people, Exod. 30. 10.

V. 25. *often*] Verse 28. ch. 7. 27.

every year] Verse 7.

others] That is, not with his own, but with the bloud of beasts.

V. 26. *For*] That is, had Christ offered himself often, then he should have suffered often: for without suffering, no propitiatory sacrifice. Where is then the sacrifice of the Mass?

in the end of the world] Chapter 1. 2. 1 Cor. 10, 11. Gal. 4. 4. Eph. 1. 10.

appeared] Or, *made manifest*, 1 Tim. 3. 16. 1 John 3. 8.

to put away sin] That is, to abolish or make void the guilt or obligation of sin, whereby it binds over unbeleevers unto condemnation; so that unto beleevers, sin is of no force to accuse or condemn them, or to shut them out of heaven.

himself] Chap. 1. 3.

V. 27. *appointed*] Job 30. 23. Psalm 89. 48. Eccl. 6. 6.

once] That is, according to the common or ordinary course of nature, though there be some extraordinary examples.

judgement] Understand it of every mans particular judgement presently upon his death.

V. 28. *So*] Or, even so, Christ being once offered to bear the sins of many, shall appear or be seen the second time without sin unto salvation, to all those who expect him.

Christ was] 1 Pet. 3. 18.

bear] Or, carry up the sins of many upon the Cross, there to make satisfaction for them, by the sacrifice of himself, 1 Pet. 2. 24. Or, take up sin; that is, the guilt of our sin upon himself.

many] Matth. 26. 27. Rom. 5. 19.

look] Phil. 3. 20. 1 Thess. 1. 10. 2 Tim. 4. 8. Tit. 2. 13.

second] Opposed to his first appearance, *viz.* in the flesh, verse 26. when he came with the guilt and burden of our sinnes upon him.

without sin] That is, without the guilt or sacrifice of sin, having made full satisfaction for it, by his own sacrifice of himself upon the Cross.

unto salvation] Some refer this unto (*look for him.*)

salvation] That is, both of soul and body in heaven, chap. 5. 9. 1 Pet. 1. 9.

CHAP. X.

Verse 1. *Law*] That is, the old Covenant. So the word *Law* is taken, ch. 7. 12. and 19.

shadow] Some are of opinion, that here Saint Paul alludes to the custome of Painters, who first make a rude draught, and then out of it a perfect and lively picture. These make the sense this, *viz.* That the old Covenant did contain only dark resemblances and types of heavenly things, no lively representations of them; this being reserved unto the time of the Gospel, wherein Christ and all spiritual blessings in him are clearly and plainly manifested. Others are of opinion, that Saint Paul alludes unto the shadow of a body, and these make this the sense of the words, *viz.* That the old Covenant had only types, wherein Christ and heavenly things through him, were darkly represented, not the substance and truth of the things themselves. This is the more probable opinion: see Col. 2. 17.

of good] Ch. 9. 11.

image] That is, the substance or truth. See the former Note, and 1 Cor. 4. 4. Col. 1. 15. Phil. 2. 6.

perfect] Verse 4. That is, as touching the conscience: see ch. 9. 9.

V. 2. *For*] Or, *otherwise they would have*, &c. Whether this clause be read with or without an interrogation, the sense will be the same: the scope of the Apostle being to shew the weakness and insufficiency of the legal sacrifices to purge the conscience from the guilt of sin, from their often repetition.

because] Verse 18.

worshippers] Ch. 9. 9.

once] That is, if they had been once purged from the guilt of their sins.

conscience] Should not have their conscience any longer under the burden or guilt of those sins.

V. 3. *remembrance*] *viz.* when Aaron and his successours laid both their hands, in the name of the people, upon the head of the scapegoat, confessing their sins, and sending him into the wilderness; by this signe discharging them, and laying all the burthen of their sins upon the beast, which was a figure of Christ, who bare our sins upon the Cross, Heb. 9. 28.

sins] That is, the same sins. For upon the day of propitiation there was confession of, and reconciliation for the sins of the whole year.

V. 4. *take away sins*] Verse 1. ch. 9. 9.

V. 5. *when*] That is, the Son of God being to come, Mat. 11. 3. or foretelling of his couning.

into the world] John 1. 6. 28. and 18. 37. 1 Tim. 1. 5. Understand it of his being made flesh, John 1. 14. or being manifested in the flesh, 1 Tim. 3. 16.

faith] By David who was a type of him, and unto whom this passage agrees, though not in that exactness as it doth unto Christ.

Sacrifice] Psalm 40. 6, &c. Though Saint Paul keeps not himself unto

unto the expresly words of the Psalmist, yet he retains the substance and matter of them.

body] Heb. *mine ear hast thou opened*; or, *digged open*. It is a proverbial manner of speech, whereby there is implyed the qualifying, or fitting a man unto obedience in service: the ear, or opening of the ear, being an emblem, or symbole, or a metaphorical signe of obedience: see Isa. 50. 5. Job 33. 16. Now Saint Paul following the translation of the Septuagint, and being directed by the Spirit of God, expounds this of Gods sanctifying and fitting a body unto Christ, wherein he was obedient even unto the shameful death of the Crosse.

bast thou prepared me] Or, *thou hast fitted me*.

V. 6. *sacrifices for sin*] Rom. 8. 3.

V. 7. *Lo, I*] John 4. 34. and 5. 30. and 6. 38.

volume] Luke 24. 37, 44. John 1. 45. and 5. 46. See the note on Psalm 40. 7.

V. 8. *by the Law*] Or, *according to the law*.

V. 9. *first*] That is, the legal sacrifices.

second] That is, the one sacrifice of Christ.

V. 10. *will*] That is, of the Father, who appointed his Son to take our nature, and therein by death to make satisfaction for our sins. Or of the Son in his willing obedience unto his Father.

sanctified] That is, freed from the guilt of our sins, and consecrated to Gods service.

once] Chap. 7. 27. and 9. 26. 1 Pet. 3. 18.

V. 11. *take away*] verse 4.

V. 12. *man*] 1 Tim. 2. 5.

for ever] Chapter 1. 3. some refer it to (sacrifice,) others to (sate.)

V. 13. *till his enemies*] Psalm 110. 1. 1 Cor. 15. 25. chap. 1. 13.

V. 14. *perfected*] That is, as concerning the remission of their sins: having by his own offering paid the full price for the pardon of them.

sanctified] See verse 10.

V. 14. *Holy Ghost*] Chap. 9. 8. Mark 12. 36. Acts 1. 16. and 28. 25. 2 Peter 1. 21.

said before] Or, *first said*; or, *said in the first place*.

V. 16. *This is the covenant*, &c.] Or, *This is the covenant that I will make with them*: then followeth, *After those days, saith the Lord, I will put*, &c.

I will put] Which we are not to understand, as if God had not put his Laws in the hearts of his children, and written them in their minds, under the law; but of a more plentiful measure of his grace under the Gospel: In which respect, Joel 2. 28. it is promised, that God will pour out of his Spirit upon all flesh under the Gospel: see Isay 44. 8. Acts 2. 17.

V. 18. *Now, where*, &c.] See verse 2.

V. 19. *Having*] Here the Apostle resumes again the exhortation which he had begun, chapter 2. 1. and farther presled, chap. 3. to the fifth.

therefore] That is, the pardon of sin being purchased, sins only excluding from heaven.

boldnes] Or, *liberty*; or, *freedom*.

holiest] Chapter 9. 8, 12. That is, heaven, whereof the holy of Holiest was a type.

by] Through the merit of the, &c.

V. 20. *new*] Which the Apostle opposeth unto the old way, either by the bloud of beasts, wherewith the high Priest entred into the Holy of Holiest once in the year; or by the material veil; or unto both.

living] That is, everlasting way which shall never fail, John 4. 10. and 6. 51. and 7. 38. and which shall bring unto eternal life.

way] John 14. 6.

consecrated] Or, *new made*. It is not improbable, that herein Saint Paul doth allude unto the custome of those, who in a snow or like case beat or tread out the way for those that are to follow after. It is by virtue of Christs resurrection and ascension, that all true beleevers shall enter into heaven. Hence he is called the first-fruits of those who sleep, 1 Cor. 15. 20.

veil] The veil was a type of Christs human nature, wherewith his Divine nature was hid and obscured, and through which he entred into heaven; even as the veil of the Temple did hide the Holy of Holiest, and as the high Priest through it did enter therein.

flesh] Human nature, Psalm 16. 9. and 27. 2. John 1. 14. called *flesh*, because of the infirmities and weaknesses thereof, Psalm 78. 39. and whereby his Divine nature was vailed and covered over; even as the ark of the covenant, the Mercy-seat, and the most holy place were by the veil.

V. 21. *high priest*] Chapter 2. 17. and 3. 1. and 4. 14.

house] Chapter 3. 6. that is, the church of the faithful, Ephes. 1. 22. 1 Peter 2. 5. and 4. 17.

V. 22. *draw near*] Chapter 4. 16. & 7. 25. & 11. 6. 1 Peter 2. 14.

true heart] That is, with an upright and sincere heart, without hypocrisie, Psalm 51. 6. and with a constant heart without drawing back, verse 38. Luke 16. 11. John 6. 35. Hereunto is opposed an evil heart of unbeleef, chapter 3. 12. see Matthew 15. 8.

full assurance] That is, with a stedfast faith, without wavering and doubting, verse 23. James 1. 6. Some are of opinion, that here and in other places there is an allusion unto ships under full sail: and then the translation may be this, *viz.* With the full sail of faith. Faith is that grace, whereby we either do or may approach unto God, with full assurance of acceptance. Thus the righteousnes of faith, Rom. 4. 13. is called the righteousnes through faith, or by faith, Rom. 9. 30, & 10. 6. Phil. 3. 9. see chapter 6. 11. Col. 2. 2. 1 Thes. 1. 5. Luke 1. 1. Rom. 14. 5.

having] Or, being sprinkled in, or, as touching our hearts.

sprinkled] By the bloud of Christ, chapter 12. 24. 1 Peter 1. 2.

hearts] That is, our souls; the heart being the cheef seat of the soul.

evil conscience] That is, from the accusation of an evil conscience. So long as our consciences are under the guilt of sin, we cannot draw neer unto God with confidence of acceptation in any duty: see chapter 9. 14.

having] Or, being washed in, or as touching our bodies.

bodies] Both soul and body are named; because every sin is either of the soul or body: see 2 Cor. 7. 1.

profession] Chapter 3. 1.

faith] Gr. *hope*.

faithful that hath promised] Deut. 17. 9. and 32. 4. 1 Cor 1. 9. and 10. 13. 1 Thes. 5. 24. 2 Thes. 3. 3. chapter 6. 10. and 11. 11.

V. 24. *consider*] That is, let us take care of our watch over one another, prudently observing one anothers dispositions, gifts, graces, and defaults, that we may the better fit our selves to do good, each one of us to another, and to receive good each one of another.

V. 25. *Not forsaking*] Here is propounded one means or help, whereby they might incite one another to good works, Rom. 1. 12.

assembling] That is, the publike congregation of the faithful, wherein the Word of God is taught, the Sacraments administred, and common prayer and thanksgiving made, unto which God hath promised a blessing, Matth. 18. 20. see Psalm 27. 4. and 122. 1.

manner] Either out of fear, or negligence, or pride, self-conceit and singularity, or out of what causeles reason else.

exhort] Chap. 3. 13. Luke 1. 9. 17. Eph. 5. 11. Whereby understand not only exhortation properly so called, but also admonition, consolation, reproof, example, and the like. It may be a metaphor taken from a sharping tool, Deut. 6. 7. Prov. 27. 17.

and so much] Rom. 13. 11.

for] That is, by plain and evident foretold tokens, and signs of the times: see Mat. 24. 33.

day] Some understand it of the second or last coming of our Saviour Christ, or of his coming to judgement; whereof see 2 Pet. 3. 9, &c. but it is not improbable that here we are to understand it of the time of the utter destruction of Jerusalem, and the Temple; at which time there should be so great affliction that by reason thereof, many should fall from the faith: see Mark 13. 19.

V. 26. *For if we sin willfully*] See chap. 6. 4.

willfully] The Apostle doth speak here of all kind of wilful sin, or falling away: but only of that which our Lord Christ calleth blasphemy against the holy Ghost, Mat. 12. 3. and which Saint John calls a sin unto death, 1 John 5. 16.

remains] In as much as such willfully reject and scorn the only sacrifice of the New Testament; *viz.* the Lord Jesus, and all his merits: see Numb. 15. 30, 31.

no more sacrifice for sin] For as much as those who willfully reject and scorn the only sacrifice of the New Testament, *viz.* the Jesus and Lord Jesus and all his merits: Some conceive that Saint Paul alludeth to Numb. 15. 30, 31. where in like manner, according to the death to Numb. 15. 30, 31. where in like manner, according to the tenor of the law, there was no atonement left, for those who should sin presumptuously: because thereby he reproached the Lord.

V. 27. *looking*] Whereas the godly with comfort and joy expect the appearance of Christ: see chap. 9. 28.

devour] Chap. 5. 8.

adversaries] Luke 19. 27. those who against the conviction of their consciences, willfully resist and persecute the Gospel. See chap. 6. 4.

V. 28. *despised Moses*] Numb. 15. 30, 31.

under two or three witnesses] Deut. 19. 15. Mat. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19.

V. 29. *Of how much*] Chap. 2. 3. and 12. 25.

trodden] In treading his truth under their feet, by a malicious resisting and persecuting thereof, they do as it were tread Christ himself under their feet; or thereby they shew such a spiteful mind against him, that they would (if it were possible) pull him out of heaven, and trample him under their feet. For that which we reject and forsake, that we hold as impure, and unholy in Gods worship, and forsake, that we hold as impure, and unholy in Gods worship, *bloud*] Mat. 26. 28. Luke 22. 20. chap. 7. 20. That is, the bloud

of Christ, whereby the new covenant was ratified and confirmed: see chap. 9.10, &c.

sanctified] By which their sins were pardoned, in regard of that meritorious sufficient satisfaction purchased by it: see verse 10. and 14.

unholy] Gr. *common*, Mark 7.2. Acts 10.15. They make no more account of the bloud of Christ, than of the bloud of some malefactour, or of a brute beast.

despite] That is, by a wilfull and malicious resisting the work of the holy Ghost, testifying and convincing them of, and sealing unto them the truth of the Gospel: see Acts 6.10. and 7.51. and 54.

Spirit of Grace] That is, Author of grace, Rom.15.16.1 Cor. 12.8. Gal.5.22. Eph. 5.9. Or, gracious Spirit, that is, which God of his free grace and mercy bestows on his people.

V. 30. *know*] And therefore our condemnation shall be the greater, if knowing how just God is in revenging all impiety, we wilfully sin against him, Luke 12.47. John 15.22.

Vengeance belongeth unto *me*] Deut. 32.35. Rom. 12.19. Psalm 94.1.

The Lord] Deut.32.36. Psalm 50.4.

V. 31. *hands*] 2 Sam.24.14.

living God] Chap.3.12. and 9.14. Job 37.22.

V. 32. *But*] In as much as these converted Hebrews had stood it out stedfastly against manifold afflictions, even at their first entertaining of the Gospel; hence the Apostle inferreth, that therefore it did the much more become now to stand to that faith, which they had so long professed: see Gal. 3.4.

illuminated] Converted to the faith of Christ, Acts 26.18. Ephes.3.9.

fight] Or, wrestlings of afflictions, whereby Satan fought to overthrow your faith: the Apostle alludes to the custome of wrestlers, who seek to trip up one another; this wrestling was by faith, chap. 12.36. 1 Tim.6.12. 2 Tim.4.7.

V. 33. *gazing stock*] Or, placed, or shewed upon theaters or stages. Understand it either metaphorically, as it were so handled; or properly, for it was the custome of the heathen to set christians upon theaters or stages, to be scorned and laught at: see 1 Cor. 4.9.

companions] Having a fellow-feeling of their miseries, and so assisting them to their ability, chap.13.33. as also adjoyning themselves unto them, being not discouraged by their afflictions, 2 Tim. 1.16. Phil.1.7.

V. 34. *joyfully*] Acts 5.41. and 21.13. James 1.2.

knowing] 2 Cor.5.1.

enduring] Chap.11.31. Mat.6.20. Joh.6.27.

V. 35. *confidence*] Verse 23. and ch. 3.6, 14.

confidence] Or, *cheerfulness*. Your cheerful profession springing forth out of the cheerful confidence of your faith and hope.

recompence] Chap.11.26. and 12.2. 1 Cor.15.58.

V. 36. *need*] Considering those great afflictions, which yet ye might endure.

promise] The thing promised, that is, heaven and the joyes thereof.

V. 37. *yet a little while*] Habbac.2.3, 4. Luke 18.8. 2 Pet,3.8, &c.

a little while] Which words may seem to be taken from the Prophet Habbakkuk, which our Apostle doth not cite here word by word, but relates only the sense of them, and so applyes them to his present purpose.

shall come] The Messiah, or Christ, Mat. 11.9. Rev.1.4.

V. 38. *Now*] Here the Apostle from the Prophet Habbakkuk,directeth them to that grace, whereby they might be enabled to stand stedfast in the faith, in the sad and discouraging times of affliction. See Eph.6.16.

the just] Rom.1.17. Gal.3.11.

but] Here is a transposition and change of the words, yet without any alteration of the sense. It is by pride that they trust not in God, but in themselves, and so by unbeleef withdraw themselves from God, and such who do so have not upright hearts, and in these God hath no pleasure.

draw back] From their faith and patient expectation, by falling away and denying Christ and his truth.

V. 39. *But*] See chap. 6.9. Hereby he mitigates his precedent threatning, *viz.* that he hath not such apprehension of them: see chap. 6.9.

we] See chap.2.3.

saving] John 3.16. 1 Pet.5.9.

CHAP. XI.

Verse 1. *Substance*] Or, *ground*, or *confidence*, or *expectation*. See chap.3.14. this verse some have translated thus; Now faith is the expectation of that which is hoped for, and the hope of things which are not seen.

hoped for] Because faith assents not only to the promises of God as true, but likewise as good, and that above all, which the world can yeeld unto us.

evidence] Or, *conviction*, John 16.8. That is, whereby the soul of a beleever is assured of the certain truth of those things which appear not unto sense, because it resteth it self upon the immutable truth of Gods Word, and the infinitenesse of his power.

not seen] That is, of such things which are not, neither can be comprehended by sight or natural reason.

seen] Verse 7. 2 Cor.5.7.

V. 2. *by it*] That is, by the efficacy and power of their faith, enabling them to suffer and to obey, and to work miracles and great exploits.

good report] verse 39.

V. 3. *understand*] That is, according to all the particular circumstances of the creation, though something thereof may be known by the light of reason, 2 Pet.3.5. Rom.1.20.

the worlds] Gen.1.1. See chap.1.2.

the world] Psalm 33.6. and 9. 2 Pet.3.5.

appear] But out of nothing.

V. 4. *Abel*] Gen.4.1. Cain had the more worthy name. Cain, *i.e.* acquisition. Abel, vanity or weeping. 2. He had the worthiest trade: he was an husbandman, and bread is the staff of life. Abel, a shepherd. 3. He was the first-born: yet Abel is preferred before him, because he was found faithful.

more excellent] Gr. fuller sacrifices, not in respect of the substance of the sacrifice, but of his affection.

obtained witness] verse 2.

testifying] That his of the acceptance of his gifts, either by fire from heaven, Lev.9.24. 1 Reg.18.38. 1 Chron.21.26. or by some like token: see Gen.4.4.

yet speaketh] Or, *is yet spoken of*. Some understand it of his bloud crying for vengeance, chap.12.24. Gen. 4.10. Others more probably of his example, whereby he yet preacheth unto the world for imitation.

V. 5. *Enoch*] Gen.5.24. Wisd.4.10. Ecclus.44.16. and 49.14.

translated] Or, taken away: the manner how, is not determinable by man. Thus Elijah was afterward translated, 2 Kings 2.11. See likewise 1 Cor. 15.51. and 1 Thes.4.17.

testimony] Either in that it is said, that he walked with God, whence it may be inferred, that he pleased God; or else because God did by some more than ordinary means testifie so much of him, as he did of Abels sacrifice, verse 4.

V. 6. *without faith*] Because Faith is that grace which unites us unto Christ, 2 Cor.13.5. Eph.3.17. in whom God is well pleased with us, Eph.1.6.2 Pet.1.17. Mat. 3.17.

cometh] That is, for refuge in this life, and salvation in the life to come.

rewarder] Not out of merit, but mercy, Rom.4.4.

V. 7. *Noah*] Gen. 6.13.

seen] Verse 1.

moved with fear] Or, *being wary*, or *piously fearing*: ch. 5.7. *by the which*] That is, by building of which ark through faith and obedience unto God, he witnessed against the disobedient and ungodly (1 Pet.3.20. 2 Pet. 2.5.) of the old world, to the greatest condemnation of their infidelity.

V. 8. *Abraham*] Gen. 12.4.

he] That is, in his posterity.

obey] Forsaking his country, his kindred and fathers house, Gen. 12.1. which might seem to be against reason, in that he left a certainty for an uncertainty.

not knowing] For God did not at first tell him of the place whither he should go, for the greater tryal of his faith, Gen.12.1. but when he was come into Canaan, then he told him that that was the place, Gen. 12.7.

V. 9. *sojourned*] Gen. 17.7. and 23.4.

strange] For there he was constrained either to buy, or hire, or borrow both a place for his dwelling, Gen.14.13. as also for the burial of his dead, Gen.23.4, &c.

tabernacles] Gen.12.7.

V. 10. *foundations*] That is, a firm and enduring city, which the Apostle opposeth to the tents wherein Abraham dwelt, which had no foundations, but were moveable; hereby is meant heaven, wherein is immutable happinesse, Psalm 16.11. 2 Cor.5.1. 1 Pet.1.4.

V. 11. *Through faith*] Though weak, for she laught at the promise of a son improbable, Gen.18.12.

Sara] Gen. 17.19. and 21.2.

her self] Though barren, Gen.11.30.

to conceive] Or, for a foundation of seed, that is, for a foundation to retain seed. It is an allusion unto a building, where the foundation is first laid.

when she was] Gr. beyond the fit time of age, she being ninety years old before she conceived, Gen. 17.17.

faithful] Chap.10.23.

dead] Rom.4.19.

starres] Gen.15.5. and 22.17.

V. 13. *All*] Understand it of Abraham, Sara, Isaac, and Jacob, unto whom the three following verses properly and directly agree.

in faith] Gr. *according to faith*: that is, persevering in faith.

promises

promises] That is, the Land of Canaan which was promised, and which was a type of heaven.

saw] As Abraham did the day of Christ, John 8.56.

afar] For Abrahams posterity had not the possession of the Land of Canaan till above four hundred years after, Gen.15.13.

embraced] Laid hold on them. It may be an allusion to the custom of saluting one another by embracings, or laying hold of each other. Some are of opinion that the Apostle alludes to the custom of Mariners, who when they see land, joyfully salute it, though afar off.

confessed] Gen.23.4. & 47.9. 1 Chr.29.15. Psa.39.12. & 119.19.

V. 16. *But now*] That is, seeing that they did not return when they might, hereby they manifestly declared, that they desired a better.

heavenly] 2 Cor.5.1.

ashamed] That is accounted it an honour to be called their God, because by their faith they gave glory unto God, thereby acknowledging his power and faithfulness: or, in an especial manner to be called their God, though he were the God of the whole world, Gen. 24.3.

called] Gen.26.24. Exod.3.6,15. & 4.5.

prepared] Matt.25.34. 1 Cor.2.9.

V. 17. *Abraham*] Gen.22.9.

tryed] Psal.11.5.

offered] Jam.2.21. That is, in disposition and full purpose and willingness of mind, which God accepteth for the deed, 2 Cor.8.12.

and he that had received the promises] Or, even he who had received the promises, offered his onely begotten, of whom, &c.

begotten [on] Of Sara his lawful wife; or his onely begotten then in his house, for Hagar and her son were cast out, Gen.21.14.

V. 18. *Of whom*] Or, *to*. So the Greek preposition is used, chap.1.7. & 4.13.

That in Isaac] Gen.21.12. Rom.9.7.

V. 19. *Accounting*] Or, *Reasoning*.

in a figure] Gr. *parable*; or *after a sort*. Which is to be understood either of Isaac's idling from the dead body of Abraham and Sara's dead womb, Rom.4.19. or of his nearness unto death; when his Father was about to sacrifice him, Gen.22.10.

V. 20. *Isaac blessed*] Gen.27.27,39.

V. 21. *blessed*] Gen.48.15.

both] Gr. Every one of the sons of Joseph, which were but two when Jacob came into Egypt, Gen.47.5.

worshipped] Gen.47.31.

staff] See Gen.47.31.

V. 22. *Joseph*] Gen.50.24,25.

made mention] Or, *remembred*. Or, put his brethren into remembrance.

commandment] So did Jacob his Father, Gen. 47.30. both thereby evidently manifesting their faith touching that promise. Gen.15.13. as also giving a pledge and token thereof.

V. 23. *By faith*] Grounded (as it is very probable) on some particular revelation; or on his general providence.

Moses] Exod.2.2. Act.7.20.

proper child] Or, *goodly*, or *very fair child*, or *comely*.

not afraid] That is, not so much as others.

commandment] Exod.1.16.

V. 24. *Moses*] Exod.2.11.

daughter] And so consequently (as is probable) to be the next King of Egypt.

V. 25. *pleasures of sin*] Or, *sinful pleasures*.

season] Luke 12.19, &c.

V. 26. *of Christ*] Or, *for Christ*, Chap.13.13. 1 Cor.1.5. Gal.6.17. It is manifest hence, that Christ was before he was born of the Virgin: see likewise, 1 Cor.10.9. Joh.8.58.

respect] verse 6. Ezek.10.34,35. Chap.12.2.

V. 27. *endured*] That is, patiently and couragiously persevered through faith, Act.2.42. Eph.6.18. Some conceive, that herein the Apostle alludeth to Hounds, who will never give over till they have got the game.

seeing] Psal.16.8.

invisible] Col.1.15. 1 Tim.1.17.

he kept] Exo.12.21, &c. Or, *celebrated*, Matt.26.18. Luk.22.19.

touch] That is, hurt: see Gen.26.11. Josh.9.19. Ruth 2.9. Job 5.19. Psal.105.15.

V. 29. *they passed*] Exod.14.22.

V. 30. *the walls*] Josh.6.20.

V. 31. *the harlot*] Josh.6.23. Jam.2.25.

that believed not] Or, *that were disobedient*.

she had received] Josh.2.1.

V. 32. *time*] An hyperbolical speech, like that, John 21.25.

Gideon] Judg.6.11.

Barak] Judg.4.6.

Samson] Judg.13.24.

Jephthae] Judg. 11.1. Though a bastard, yet is here numbered amongst the faithful; whence it is evident, that bastards were not excluded heaven by that. Deut.23.2.

David] 1 Sam.16.13.

Samuel] 1 Sam.1.20.

V. 33. *subdued*] Judg. 4.6. & 15. & 16.2 Sam.8.1. Judg.11. 2 Sam.2.6.

righteousness] That is, that which was right in the sight of God.

promises] That is, the benefit and accomplishment of those particular promises, which were made unto them.

stopped the mouths of the Lions] Judg.14.5. 1 Sam.17.34. Dan.6.22.

V. 34. *Quenched*] Dan.3.25.

weakness] 2 King.20.7.

V. 35. *Women*] 1 Kin.17.22. 2 Kin.4.35.

tortured] 2 Mac.7.7. By grievous threatnings and tortures.

that they] See verf. 26.

better resurrection] chap.10.34.

V. 36. *trial of cruel mockings*] chap.10.32. 1 Pet.1.7. Or, *suffered mockings*.

V. 38. *worthy*] Notwithstanding they were hated and persecuted of all, Matth. 24.9. and accounted the filth and off-scouring of the world, 2 Cor. 4.13.

V. 39. *good report*] verf. 2.

promise] That is, Christ, and the happy and glorious estate of the Church under him.

V. 40. *having*] According to the counsel of his will, whereby he doth dispose of times and seasons, Act.1.7.

provided] Or, *foreseen*; or, *ordained*.

better] That is, a better condition and far greater privileges for us under the Gospel, in that he hath now sent his Son in the flesh, and made him the Mediator of a better Covenant, chap. 7.22. & 8.6. under which the doctrine of salvation is more manifestly revealed, Col. 1.26. 2 Tim.1.9,10. and the gifts of the Spirit more plentifully poured out, Act. 2.16.

they] Who were under the law or first covenant.

should not be] &c. That is, made partakers of that better condition without us or before us. Some understand it of that perfection whereof all the faithful shall be made partakers, as well in body as in soul, at the resurrection of the just. Others do understand it of their happinesse in heaven; but *this would* contradict *that*, which is said concerning Enoch, *viz.* and that which is said of their hope, verf. 16. and Christs own promise, Matth. 5.12. and divers other places of Scripture: nay, it would contradict the time, when S. Paul was writing this Epistle, Christ being ascended into heaven long before that time, and therefore the beleeving fore-fathers are in heaven. And therefore it is more probable, that it is to be understood of Christ coming into the flesh, and touching the accomplishment of the state of the Church under the Gospel or New Testament.

CHAP. XII.

Verf. 1. *Wherefore*] By which particle, the Apostle sheweth the reason why he had recited the example of the Saints in the Chapter going before, *viz.* that we should follow them, in running the race set before us: for if they so willingly kept the faith, we should do much more so, God having provided better things for us.

seeing we also are compassed about with so great a cloud of witnesses] Gr. having such a cloud of witnesses compassing us about. *cloud*] *i.e.* Multitude. See Jer.1.4,13. Ezek.38.9. Some are of opinion, that here the Apostle alludes to that cloud whereby the children of Israel were guided, Exod.13.21. *viz.* That as that cloud guided the Israelites from Egypt to the Land of Canaan: So this company of the faithful may direct all the right way from the kingdom of darkness to the spiritual Canaan, the Kingdom of heaven.

let us lay aside] Gr. *laying aside*, or *putting off*; as Ephes. 4.22. It is an allusion unto the custom of those who being to run a race, put off and cast away all things burthensome and troublesome. The same word is used, Jam.1.21.

weight] That is, all worldly contents, so far as they are a burthen unto us and to hinder us in our journey to heaven, Matth. 5.29. Secondly, all manner of sin, and especially pride and conceit of self-sufficiency, Rom. 10.3.

easily] Entangleth or wraps about: It is a borrowed speech taken from a net or a long garment. Some understand it of original sin, others, of sin in general.

and let us] Gr. *let us*.

with patience] Gr. *by patience*. Our race is long, and full of rubs and difficulties, and therefore there is great need of patience, left we faint and give over our course.

race that is set before us] 1 Cor. 9.24. Gal. 5.7. 2 Tim. 4.7.

V. 2. *Looking*] The original word signifieth an averting or drawing off the eye from one object to another. In our christian race we must take off our minds from every thing which might divert and discourage us, and we must fix them upon Christ for our imitation.

Jesus] Before and above all others: For otherwise it is not amiss to look upon other mens example for our imitation; which Saint Paul intends by bringing in that cloud of witnesses, chap. 11. but above all others, we must cast our eys upon Christ, who is the Prime leader of our faith, and the onely accomplisher of it.

author] Or, *beginner*, or, *Captain*; as Acts 5.13, 15. Heb. 2.10.

joy] *Viz.* Which by his suffering, he was nor onely to attain unto himself, but likewise to make others partakers thereof, Luke. 24.26. 1 Pet. 1.11.

who

the shame] Put upon him by sinners, both in his life and in his death, as is declared in the verse following.

is set down] *viz.* after that he had overcome all difficulties by constancy & patience, for an example unto us, of the like happy issue.

right hand] Chap.1.3. and 8.1. Phil.2.9, &c.

V. 3. *consider*] Seriously and diligently.

contradiction] Thereby understand all that Christ suffered from man in the days of his flesh or humiliation.

of sinners] Whom he could have confounded with the least blast of his mouth.

lest ye be wearied and faint in your minds] Or, *lest fainting in your minds, ye be wearied.*

wearied] Rev. 2.3. Or, remiss and slack in the Christian race.

faint] Verse 5. Gal. 6.9.

V. 4. *Ye have not*] Though ye have suffered much, ch.10.32, &c. yet ye have not resisted unto death, as your Captain did: Or, may be herein the Apostle alludes to those heathenish conflicts and combats which seldom were determined without bloud, or wherein it was a shame to yeeld before bloud was drawn.

striving] With all our might and main, as combaters and wrestlers were wont to do.

sin] Or, *sinners*: as Psalm 49.5. and 119.133.

V. 5. *And ye have*, &c.] Or, you may read it by way of interrogation; *And have ye forgotten*, &c.

the exhortation] Or, *that consolatory exhortation.*

which] Wherein God discourses or reasons with you, as with children.

My son] Job 5.17. Prov.3.11. See the Notes on Prov. 11.12.

V. 6. *whom the Lord*] Rev.3.19.

V. 7. *If ye endure*] That is, patiently, then thereby ye may know that God corrects you in mercy, for your good, as a father doth his sons: Or, if you be chastened, which may seem to be the scope of the place, by that which follows, verse 8.

V. 8. *all*] That are sons, verse 7.

V. 9. *Furthermore*] Or, what? seeing we have had the fathers of our bodies chastisers, and have reverenced them, how much rather ought we to be, &c.

flesh] That is, bodies, Rom.2.28.1 Cor.5.5. Eph.6.5.1 Pet.4.6.

spirits] Souls, Numb.16.22. and 27.16. Eccles. 12.9. Esa. 57.16. Zech.12.1. 2 Cor.7.1. 1 Pet.4.6. God is more especially styled the Father of our spirits, because our souls are immediately created by him.

live] The life of grace here, verse 10. and the life of glory hereafter, Acts 14.21. affliction fitting and preparing for both.

V. 10. *few days*] For a short time, that is, in the days or time of our childhood.

pleasure] Or, as it seemed good to them; or, judgement, which often is corrupt, whereby many times they doe more hurt than good.

be partakers] Or, *partake.*

holiness] See verse 9.

V. 11. *chastening*] Gr. παιδεία; which word doth properly signifie, that which is used for the correction and amendment of children.

seemeth] Or, *is.* See chap.4.1.

joyous] Gr. *of joy*, 1 Pet.1.6.

grievous] Gr. *of griefs.*

yeeldeth] By training, disciplining, and fitting a man to an holy life; which bringeth peace of conscience, passing all understanding, Psalm 119.67,71.

V. 12. *lift*] Esa. 35.3. Job 4.3. Take heart and courage, faint not, or give not over, because of the sharpness of your afflictions: Or, may be here, as verse 4. the Apostle alludes to those combats of the heathen, wherein it was a token of yeelding, when a man hung down his hands: Or, to those who run in a race, following the former similitude, verse 1. Or, may be to both; lift up your hands to fight, and your feet to run.

V. 13. *straight*] Or, even. That is, walk seemly, or keep a right course, Prov.4.26,27.

V. 14. *Follow peace*] Rom. 12.18. Psalm 34.14.

holiness] 2 Cor.7.1.

see the Lord] Mat.5.8.

V. 15. *lest*] Chap.6.4. and 10.26.

fail] Or, *fall from*; or, *come short*: see chap.4.1. Rom. 3.23.

grace] That is, free favour and mercy of God, offered in the Gospel, 2 Cor.6.1. Tit.2.11. or the doctrine of grace in the Gospel.

root] Understand thereby either a corrupt and evil heart, which will send forth the bitter fruits of sin, chap.3.12. Or, any apostatizing or backsliding person, who by his example may trouble and cause many to fall, Deut.29.18.

defiled] 1 Cor.5.6. Gal.5.9.

V. 16. *profane*] That is, impure person, or rather a despiser of, or trampler upon holy things; as upon Christ; and those benefits which are offered through him, chap.10.29.

as Esau] Who in despising his birth-right, which he sold at so low a rate, became a type of such, who despised Christ, of whom the first-born were a type.

who] Gen.25.33.

one morsel] Or, *one meals meat.*

sold] Or, *gave away.*

birth-right] Or, *the right and privilege of his being first-born.*

V. 17. *when*] Gen.27.38.

place of repentance] Or, *way to change his minde.*

repentance] That is, in his Father, to reverse or call back that blessing wherewith he had blessed his younger brother Jacob above him.

V. 18. *For ye*] The Apostle further presseth on the Hebrews the exhortation begun verse 12. from the excellency of their condition who are under the Gospel, or New Covenant, above others who were under the Law or Old Covenant. Those ordinances in giving and receiving the law, being so terrible, so that the people could not bear that which was commanded, shewed the nature and use of the law, *viz.* that it was a killing letter, working wrath, Rom. 4.15. contrary to the Gospel given upon mount Sion. The same argument or motive, in substance S. Paul had used, Rom. 5.18.

the mount] Exod.19.12, 18, 19. That is, Sinai, whereon the law was given.

touched] In it self, though not in respect of Gods charge, ver.20.

burned] By this terrible manner of giving the law, we are given to understand the slavish, servile, and fearful condition of those who were under it.

V. 19. *voice*] Understand thereby, either that terrible manner, wherewith the law was given; or the law it self, the rigour whereof, they were not able to bear. See Exod.20.18,19. Rom.8.3.

intreated] Exod.20.19. Deut.5.5. and 18.16.

V. 20. *And if so*] Exod.19.13.

V. 21. *Moses said*] Some conceive that this may be gathered from Exod. 19.14. Others, that the Apostle had it either by tradition, as those names of Jannes and Jambres, 2 Tim. 3.8. and the prophesie of Enoch, Jude 14. or else by divine revelation, as Moses had the History of the Creation, and of other things, before his own time.

mount Sion] Gal.4.26. That is, to the Church under the Gospel, whereof Mount Sion was a type, Psalm 14.7. and 50.2. Esa. 2.3. and where the Gospel was first proclaimed without that terrour wherewith the law was delivered, Esa.2.3.

unto the city of the living God, the heavenly Jerusalem] Or, *unto the heavenly Jerusalem, which is the city, &c.*

heavenly] So called, first, because it cometh from heaven, through Gods effectual calling, Rev.3.12, and 21.2,10. Secondly, because it shall ascend unto heaven, Col.3.4.

Angels] Who are both a part of the Church generally considered, and also Guardians and Ministers thereof. chap.1.14. Psalm 34.7.

V. 23. *To the general*] Some understand this clause by way of explication or amplification, as if the Apostle hereby intended further to explain and amplifie the last clause of the former verse: but more probably hereby we are to understand the Church of the Elect styled the first-born, because of those special prerogatives which they enjoyed above those who are only outwardly called, and only make an outward profession of the Gospel: even as the first-born under the law had some special prerogatives.

written in heaven] Or, *enrolled*, Luke 10.20.

judge of all] Rom.2.6,16. and 14.10.

just men] The Elect here on earth may be said to be gathered to those departed, because they make but one Church, whereof one part is on earth, the other in heaven.

made perfect] That is, according to their souls, not bodies.

V. 24. *mediatour*] Chap.8.6. and 9.15.

covenant] Or, *testament.*

the bloud of] 1 Pet.1.2. That is, to the bloud of Jesus Christ sprinkled, as the word of hearing is the word heard, chap.4.2. See 1 Pet.1.2. And this is added, because that Christ by his bloud confirmed the New Covenant, &c.

better] Christs bloud cries for mercy and pardon, whereas Abels cried for vengeance, Gen.4.10.

V. 25. *See that*] Chap.2.2. and 10.28.

him that spake on earth] Or, *from the earth*: That is, Moses.

from heaven] That is, Christ, who came from heaven, Joh.3.13.

V. 26. *then shook*] At the giving of the law, Exod.19.18.

Yet once] Hag.2.6,7. The Hebrew particle signifieth both *once* and *a little while*, and the place of the Prophet may be understood of both; yet the Apostle makes use only of the first, in the next verse, because that only was to his purpose.

Shake] Which was fulfilled in those prodigies and signs which appeared upon the earth, and in the heavens, before, and at our Saviours coming in the flesh, to proclaim and confirm the Gospel. Some understand it of Christs second coming, that is, to judgement, whereof Saint Peter speaks, 2 Pet.3.10. but it is plain, that the Prophet speaks of shaking the earth and the heavens which should be while the second Temple stood; for it is said, that the desire of all Nations, that is, the Messias should come and fill the second Temple with glory: see Hag.2.6,7.

V. 27. *once*] From this word [once] the Apostle infers the removing of the Law, or Old Covenant, given by Moses, and the immutability and unchangeableness of the Gospel, or New Covenant.

are shaken] Or, *may be shaken.*

V. 28. *kingdom*] That is, the Gospel, often called the Kingdom of God. See Matth.13.11,24,31. Mark 1.15. & 15.13. Rom.14.17.

moved] That is, altered or changed. Luk.1.33.

let us have grace] Or, *let us hold fast.*

grace] See verse 15.

with reverence] Psal.2.11. Exod.19.18.

V. 29. *our God is a consuming fire*] Chap.10.31. Deut.4.24. & 9.3. Psal. 50.3.

CHAP. XIII.

Vers.1. *Brotherly*] Rom.12.10. Ephes.4.2. 2 Pet.1.7. The Apostle speaketh not of that love which should be between natural brethren and kinsfolk, though this is required, but of that which should be between those who professe themselves to be brethren through faith in Christ, Chap.2.11. Col.1.2.

continue] Firmly, and stedfastly.

V. 2. *Be not forgetful*] Rom.12.13. 1 Pet.4.9.

some have entertained angels] Gen.18.3. & 19.2.

V. 3. *Remember them*] 2 Cor.11.29.

suffer adversity] Or, *evil entreated.* Or suppose your selves to be the same, who are afflicted.

in the body] That is, as members of the same body, 1 Cor.12.25, &c. Or, as being yet living, and so subject to the same affections.

V. 4. *and the bed*] That is, with the bed, or so that the bed be undefiled, as the words following imply.

adulterers] Mal.3.5.

judge] That is, punish, Gen.15.14. 1 Sam.2.25. 2 Chron.20.12. Though the Magistrate be negligent in punishing them, yet God will judge them. And God will judge them sundry kinde of wayes, *i. e.* in this life, 1. his judgement upon their souls, which are translated from God unto the devil: Wine and adultery take away the heart, Hos.4.11. 2. upon their bodies, filling them with loathsome diseases. 3. upon their goods. The sin of adultery hath brought many a rich man to beggery, Prov.29.3. the prodigal childe quickly wasted his goods on harlots. 4. on their good names, they are odious unto all men.

V. 5. *covetousness*] Luk.12.15. Col.3.5.

content] Luk.3.14. 1 Tim.1.6,8.

I will never] Deut.31.8. Josh.1.5. 1 Kin.8.57. Gen.28.15. Which promise was made unto Joshua: And hence it appears, that particular promises may be generally applied, when the thing promised appertains unto all. See Rom.15.4.

V. 6. *The Lord is*] Psal.56.4,11. & 118.6.

V. 7. *have the rule*] Or, *are the guides.* Verf.17.24.

faith] That is, cleave stedfastly unto that faith, which they professed.

follow] Chap 6.12. Phil.3.17.

considering] Or, *often considering.* How patiently they suffered in defence thereof.

end] See Jam.5.11.

V. 8. *Jesus Christ the same*] Rev.1.8. Phil.1.12, &c. Psal.102.27. Same, that is, unchangeable in his Essence, promises and doctrine.

V. 9. *carried*] That is, as the waves of the Sea, or as the clouds of the ayr are now this way, now that, by the winds, Eph.4.14. Jude 12. but be constant in that faith which you have received, Col.2.7.

divers] Sometimes with this, sometimes with that doctrine.

strange] Different and disagreeing unto that faith which you once received, Jude 3.

grace] That is, either with the doctrine of grace, or else with those graces which are wrought in the soul by the preaching of the word or doctrine of grace: as faith, love, &c.

meats] Rom.14.17. That is, with a Legal observance, or choice of meats: whereby we may understand by a Synecdoche all the Legal Ceremonies.

walk] That is, who addict, or tye themselves unto it. Or, who superstitiously use them.

V. 10. *altar*] Understand hereby Christs divine Nature, whereby his flesh or humane nature was sanctified and qualified, to be a sufficient sacrifice to make atonement for the sins of the whole world; and this was typified by the legal Altar which sanctified the gifts that were offered upon it, Matth.23.19. Or Christ may be called our Altar, because we must offer up our prayers and thanksgivings unto God by him. See verf.15. Rev.6.9. & 8.3. Or, understand by Altar, the sacrifice offered upon it; that is, the flesh or humane nature of Christ, which is the true food of the soul, John 6.

eat] That is, to be partakers of. See 1 Cor.10.16,17,18.

serve] Which shall stubbornly observe the Levitical ceremonies. Such cut themselves off from the Communion of Christ, Gal.5.3.

V. 11. *For*] Here is a reason given of that which went before, Verf. 10. and it stands thus: Even as those who served the Tabernacle, might not eat of those beasts, which were burnt without the camp or tents: so those who now cleave to the Tabernacle, cannot be partakers of Christ. This is further illustrated, Verf. 13. where the Apostle shews, that those beasts were a type of Christ, and the place of their burning, a type of the place of Christs suffering.

the bodies of those beasts] See Levit.4.11,12. & 6.30. & 16.27.

sanctuary] *Viz.* into the Holy of Holiest, on the day of atonement, Lev. 23.17.

without the camp] Gr. *Tent.* And after that they were seated in Canaan, and the Temple was in Jerusalem, they carried them out of the city. The Camp, during their pilgrimage, being a type or pattern of Jerusalem.

V. 12. *wherefore*] See verf.11.

sanctified the people with his own bloud] 1 Joh.1.7. Rev.1.5.

V. 13. *Let us*] Here is a further accommodation or application of the former type.

go forth] Understand the place, either of our forsaking the legal ceremonies, which were administred within the camp, cleaving stedfast to Christ and his doctrine; or of our forsaking the world in our affections, *viz.* of our denying our selves, and taking up Christs cross and following him. This last may serve to be implyed by the words following.

Camp] Gr. *Tent.* See verf.11.

his reproach] See Cha.11.26. 1 Cor.1.5. Col.1.24.

V. 14. *For here we have no continuing city*] See Chap. 11.16. Mic.2.10. Heb 11.10.

V. 15. *By him*] See verf.10. Ephes.5.20. 1 Pet.2.5.

the fruit of our lips] Hof.14.2.

giving thanks to] Gr. *confessing to.*

V. 16. *with such sacrifices*] Matth.25.34. Phil.4.18.

well pleased] Through Christ. See verf. 10.

V. 17. *Obey them*] 1 Theff. 5.12.

have the rule over you] Or, *guide.* Or, *your leaders.* See verf.7.

for they watch for your souls] Ezek.3.17, &c. & 33.2——7.

V. 18. *conscience*] Acts 24.16.

V. 20. *Now the God of peace*] With this prayer, the Apostle, according to his custom, concludes this Epistle, & calleth God, a *God of peace*; as also Rom. 15.33. & 16.20. & 2 Cor. 13.11. and that in respect of the Gospel of peace, whereby there is proclaimed peace betwixt God and Man, and the same also really communicated unto us, Rom. 5.1.

great shepherd] So called, nor onely because he delivered his sheep in an extraordinary manner; but also because he is the Shepherd of all other shepherds, John 10.11. & 1 Pet.5.4.

through the bloud] Gr. *in.* *i.e.* whereby the new and consequently, the everlasting Covenant is confirmed and established, Chap.9.12.

everlasting Covenant] Which shall never be altered, as the former was, and consequently, whose vertue and power abides for ever.

V. 21. *make you perfect*] Or, prepare and fit you for every good work, *i.e.* accomplish that in you, which as yet may be wanting; as the Greek word (καταρτίσαι) implyeth properly.

through Jesus Christ] It may have relation either to *working*, or to *well-pleasing.* See verf. 10.

working in you] Gr. *making in you, viz.* by his Holy Spirit, Phil. 2.13.

To whom be glory] *viz.* to Christ Jesus. This phrase is never attributed in the word of God, but unto the true everlasting God.

V. 22. *suffer the word*] The Apostle speaketh this to qualifie the seeming boldnesse of some exhortations sprinkled here and there in this Epistle, especially in the sixth and tenth Chapters.

V. 23. Hence it is certain, that the subscription of this Epistle is supposititious, because what need should there be of certifying that Timothy was set at liberty, if so be that this Epistle was sent by him?

written from Italy] Doubtless this subscription was added by some ignorant person, because we find it expressly said, that Timothy was not yet come unto him, verf. 23.

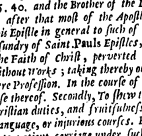
ANNO.

ANNOTATIONS ON THE GENERAL EPISTLE OF *JAMES.*

The Argument.

The Author of this Epistle was the Apostle James, *not the Son of* Zebedeus, *and the Brother of* John, Matth. 10. 2. *(as some have supposed) who was slain not long after our Saviour Christs Ascension,* Act. 12. 2. *But* James *the son of* Alpheus, Matth. 10. 3. *called* James *the less,* Mark 15. 40. *and the Brother of the Lord,* Gal. 1. 19. *Commanded for a principal Pillar in the Church of God,* Gal. 2. 9. *Who abiding at* Jerusalem *after that most of the Apostles were departed thence, as having a more Special care and charge of his own Nation, the Jewish people, wrote this Epistle in general to such of them, as were dispersed into several Countreyes and Provinces abroad: And it is probable, That he wrote it after sundry of Saint* Pauls *Epistles, and in particular of those two to the* Romanes, *and to the* Galathians: *And observing how many professing the Faith of Christ, perverted that wholesome and comfortable Doctrine by him in those Epistles delivered, concerning free Justification by Faith without works; taking thereby occasion to neglect the practice of good works, he presseth the necessity of them, for the Justification of sound and sincere Profession. In the course of this Epistle, First, he perswades them to patience, chearfulness, and wise carriage under the cross, and a sanctified use thereof. Secondly, To shew the soundness of their Profession, and the sincerity of their Faith, by an exemplary course of life, in the practice of all Christian duties, and fruitfulness in well doing. Thirdly, dissuades from censorious taxing of others, and bitter contentions with them, either by foul language, or injurious courses. Fourthly, denounceth Gods Judgements against the rich, cruelly oppressing the poor. Fifthly, Exhorts the faithful to patient carriage under such oppressions, and to a Christian demeanour, answerable to their several estates, and conditions, and a brotherly care of the spiritual welfare, one of another, wherewith he closeth his Epistle.*

CHAP. I.

Vers. 1.  *Ames*] There being two of this name, *viz.* James the son of Zebede, and James the son of Alpheus, Matth. 10. 2, 3. it is most probable, that here is to be understood the latter; because the former was killed by Herod, before (as it is likely) the Apostles began to write. See Act. 12. 2.

servant] See Rom. 1. 1.

scattered] Or, *in dispersion.*

greeting] Act. 15. 23. 2 John 10, 11.

V. 2. *joy*] Matth. 5. 11, 12. 2 Cor. 12. 10. Heb. 10. 34. 1 Pet. 4. 13. That is, Be so far from fainting under your afflictions, Heb. 12. 5. as to account them the matter or occasion of great joy; both because you are counted worthy to suffer for the Name of Christ, Act. 5. 41. 2 Thess. 1. 5. as also because of the blessed fruits of them, Heb. 12. 11. Rom. 5. 3.

divers] Both inward and outward. See 2 Cor. 7. 5.

temptations] Or, *tryals*; That is, afflictions, vers. 12. Luke 8. 13. Act. 20. 19. 1 Cor. 10. 13. Gal. 4. 14. 1 Pet. 1. 6. & 4. 12. whereby the soundness of your faith, love, and obedience is tryed. See Gen. 22. 1. Heb. 10. 32.

V. 3. *Knowing*] Rom. 5. 3.

trying] Saint James his meaning is not, that afflictions of themselves work patience; for we see the contrary often, both in the wicked and the godly; as in Job, Chap. 3. David, Psal. 73. & Jere. Chap. 12. 1. but that faith being proved to be found through affliction, doth work it, because thereby it is experimentally assured of Gods gracious presence and assistance in afflictions, and deliverance out of them.

V. 4. *perfect*] That is, be patient unto the end, Matth. 10. 22. & 24. 13. Heb. 10. 35, &c. Rev. 2. 26.

that ye may] 2 Cor. 9. 8.

perfect and entire] See 1 Thess. 5. 23.

V. 5. *wisdom*] Though all true wisdom be from God, yet here more particularly we are to understand that spiritual wisdom, whereby Christians may be enabled rightly to judge of the Author, causes, and fruits of afflictions; for want whereof many of Gods children have murmured against God, and fainted under them, Job 3. 1. Psa. 73. 2. Jer. 12. 1. & 20. 8. Unto this Christians are directed, Heb. 12. 5. ---12.

let him ask of God] Matt. 7. 7. & 21. 22. Luke 11. 9.

liberally] The original word in the first notation thereof signifieth simply, or singly, or sincerely; that is, without any mixture of by-respects, or without hypocrisie; so 2 Cor. 1. 12. & 11. 3. Ephes. 6. 5. Col. 3. 22. But because those who give with a single and sincere heart, give liberally according to their ability: hence consequently, or in a secondary sense, it signifieth liberally. So Rom. 12. 8. 2 Cor. 8. 2. & 9. 11, 13.

upbraideth] When he gives to those who ask; though he doth to those who unthankfully abuse his blessings, not walking worthy of them, Esay 1. 2, &c. & 5. 1. &c. Jer. 2. 4.

V. 6. *in faith*] That is, resting upon Gods power, whereby he is able; and upon his truth, whereby he will be faithful; and upon his goodness and mercy through his Son Jesus Christ, whereby he will be ready to make good his promises for the hearing of those who call upon him, Joh. 16. 23. Mark 11. 24.

wavering] That is, not doubting, disputing, or calling into question the former Attributes of God, Matt. 21. 21. See Act. 10. 20. & 11. 12. Rom. 4. 20. 1 Tim. 2. 8. and hangs wavering between God and man, Hereby is meant such a doubting which excludes all faith: for otherwise God doth not reject a weak faith which cannot be without doubting. See Matt. 17. 20. Mark 23. 24. Psal. 31. 22.

like a wave] By this similitude Saint James illustrateth the property of a wavering minded man. As the waves of the Sea through tempestuous winds sometimes are carried up to heaven, sometimes descend as lowas the deep: So a wavering minded man sometimes is of this opinion and resolution, and sometimes of that. See vers. 8.

V. 7. *think*] Perswade himself as many vainly do, that he shall receive any thing, because he hath no promise for it: notwithstanding God out of his general providence and goodness, whereby he causes the Sun to shine, and rain to fall upon the wicked, Matt. 5. 45. often bestowes temporal blessings upon them.

V. 8. *double-minded*] Chap. 4. 8. Whom he styled wavering, and compared to a wave of the Sea, driven with the wind, and tossed with blasts; the same he styles double-minded, because he is sometimes of one mind, sometimes of another: unsetled in his resolutions and purposes, having not a foundation of faith to build them upon: and such an one must needs be inconstant in his ways; that is, practices, courses, and undertakings.

V. 9. *low degree*] That is, who is afflicted with poverty, disgrace, or any kind of calamity.

rejoyce] Or, *glory.*

exalted] That is, in that he is rich in faith and the knowledge of God, and highly honoured to be the Son of God by grace and adoption.

V. 10. *low*] That is, in his humility: because God hath given him an humble and lowly heart notwithstanding his riches and honours.

for] Here and in the next verse Saint James shews by what means God doth work humility in rich and honourable men endued with faith: viz. by putting into their hearts a serious consideration of their own instability & vanity, & of all those outward comforts which they enjoy,

enjoy, Psal. 103. 15. Esa. 40. 6, &c. 1 Pet. 1. 24. Luk. 12. 20, &c. & 16. 19.

as the flower of the grass] Esa. 40. 6. 1 Pet. 1. 24. Job 14. 2. Psa. 10. 2. & 103. 15.

V. 11. *wayes*] Whatsoever he studies, purposes, or practiseth, shall perish. See Psal. 1. 3.

V. 12. *Blessed is the man*] Psal. 94. 12. Job 5. 17. Mat. 5. 10, &c.

endureth] It is thought to be a military word taken from undaunted Souldiers, who couragiously without giving back receive the fiercest onsets of the enemies: answerable hereunto, to endure, &c. is patiently and with courage to undergo them, submitting their wills to Gods, without fainting, murmuring, or repining.

temptation] Affliction, whereby he is tryed. See vers. 2.

when] Or, *being is made*, or, *found proof*; or, *found.*

tried] Rev. 2. 10. It is a metaphor taken from metals, whose truth and goodness are used to be tryed, and their dross purged from them, by fire: Psal. 66. 10. Prov. 17. 3. 1 Pet. 1. 7. Afflictions serve to both these ends and uses.

the crown of life] 2 Tim. 4. 8. 1 Pet. 5. 4.

V. 13. *say*] Either with his tongue, or in his heart; as Psalm 14. 1.

tempted] That is, in respect of himself, because he is infinitely and immutably good and holy; yet in regard of men he is often tempted. See Exod. 17. 2. Mal. 3. 15. Act. 15. 10.

evil] Or, *evils.*

tempteth] That is, by inciting and moving them to sin, for God wills it not. See Psa. 5. 5. Esa. 65. 12. Zech. 8. 17. Zeph. 3. 5. Though he doth for the proof and trial of their faith, constancy and patience, Gen. 22. 1. Deu. 13. 1, &c.

V. 14. *But*] Here S. James sheweth the source, original, and fountain of all temptation unto sin; *viz.* that natural corruption which we brought into the world with us, Psal. 51. 1. Rom. 7. 7. without which, neither the Devil nor the world could hurt, they tempting by working upon our concupiscence.

drawn] Here are set down two wayes, whereby lust tempts unto sin. First, by withdrawing from that which is good. Secondly, by enticing unto that which is evil, under some appearance of that which is good and pleasant: even as fishes and other beasts are allured unto the hookes, nets, or snares, by some pleasing bait. See Gen. 3. 5, &c. 2 Sam. 11. 2, &c.

V. 15. *conceived*] It is an allusion to, or a metaphor taken from teeming women, who first conceive, and then bring forth. Now lust may then be said to have conceived, when the will entertains those evil motions with consent and delight, which lust hath stirred up.

bringeth forth sin] That is, in outward act and deed; and therefore though lust be not such a sin, yet it may be, and is properly sin. See Rom. 7. 7.

finished] Or, *fully perfected.* That is, committed advisedly, deliberately, or with the full consent of the will: or come to its height.

V. 16. *Do not*] It is a metaphor taken from Travellers, when they go out of the way, Psa. 119. 176. 1 Cor. 6. 9. Gal. 6. 7.

V. 17. *Every*] Here is a reason given, why we should not conceive that God is the Authour of sin; and the reason is, because God is the Authour of all good: now if he should likewise be the Authour of sin by tempting man unto it, there would be found a change in him.

good gift] Whether of nature, grace, or glory.

from above] That is, from God, whose throne is in heaven. See Mat. 5. 34. Joh. 19. 11. Mat. 21. 25. Joh. 3. 27.

Father of lights] So called, First, because he is in himself light, 1 Joh. 1. 5. Secondly, and that chiefly here, because he is the fountain of all wisdom and knowledge, See vers. 5. John 1. 19. and every other good and perfect gift.

variablenes] Exo. 3. 14, &c.

V. 18. *Of*] The Apostle having taught, vers. 17. that every good gift came from God, exemplifies this here in the great work of mans regeneration.

will] That is, out of his good pleasure, and not for any merit in man. See Rom. 9. 11. Ephe. 1. 9. Phil. 2. 15. 2 Tim. 1. 9. Joh. 1. 13.

with the word] Or, by. Ephe. 1. 13. Col. 1. 5. See Rom. 10. 14. 1 Pet. 1. 23.

a kind of first-fruits] Herein S. James alludes unto the first-fruits under the law, which were certain handfulls of first ripe corn, and so consequently of the best, which they were to offer unto God. See Levit. 23. 10, 11. Numb. 15. 20, 21. Hence first-fruits sometimes import the first in order. So it is said the house of Stephanas was the first-fruits of Achaia, i. first called into the fellowship of the Gospel, 1 Cor. 16. 15. And so some understand this place, *viz.* of the Apostles and the Jews which were first regenerate. Sometimes again the best and chiefest. So Jer. 2. 3. And thus most understand this place; interpreting it of all the faithful, who are called the first-fruits, because of their dignity and excellency above all men; being separated out of the world, Ephes. 1. 4. 1 Pet. 2. 9. and consecrated to God.

creatures] Of men. So Mar. 16. 15.

V. 19. *slow to speak*] Pro. 17. 27.

slow to wrath] Tit. 1. 7.

V. 20. *wrath of man*] That is, the unadvised and immoderate wrath of man.

righteousnes] That is, that which is right in Gods sight: it rather leads him to that which is unlawful.

V. 21. *lay*] Gr. *laying aside*, or, *putting off*, &c. Heb. 12. 1. Col. 3. 8. 1 Pet. 2. 1.

filthynes] That is, all manner of sin, so called from the polluting nature thereof: hence sin is compared unto those things which are most filthy and loathlom: as to the vomit of a dog, and the myre of a hogge, 2 Pet. 2. 22.

superfluity] Or, *remainder.*

receive] As good ground. See Mat. 13. 8, 23. Mar. 4. 8.

engrafted] Rather, the implanted word. It is an allusion to the sowing and planting of seeds, herbs or young trees, wherein faithful ministers are compared to planters. See 1 Cor. Those who translate the Original [*engrafted*] suppose that it is a metaphor taken from the art of engrafting twigs into a stock, who turn the stock into their own nature.

V. 22. *be ye doers of the word*] Mat. 7. 21. Rom. 2. 13. Luke 11. 28. Joh. 13. 17. 1 Joh. 2. 4.

deceiving] By false conclusions and inferences, as if it were sufficient to hear without practice.

V. 26. *like*] By this similitude, S. James intendeth to teach us that those, who are hearers and not doers of the word, quickly forget what they have heard.

V. 25. *looketh*] The original word signifieth an accurate and intentive looking upon a thing, bowing and stooping down to it. See John. 20. 5. 1 Pet. 1. 2. So that hereby we are to understand a diligent and intentive hearing, or reading Gods word, and meditating thereon.

law] Chap. 2. 12. Thereby understand the whole word of God registred in the Scriptures, Psal. 1. 2. which is called *perfect*, because it contains all things necessary to be believed or practised; and the *law of liberty*, because thereby we are born again to a new spiritual life, and so freed from the bondage and slavery of sin, vers. 18.

continueth] That is, in the belief and practice thereof: so the words following import.

deed] Or, *doing.*

V. 26. *seem*] Flatters himself with a vain conceit and perswasion, that he is truely religious.

bridleth] Psa. 39. 1. It is a metaphor taken from unruly horses, which must be bridled and curbed, that they may be ruled.

vain] Notwithstanding all his boasting.

V. 27. *before God*] That is, which God requireth, as pleasing unto him.

world] Understand thereby both wicked men, unto whom we must not conform our selves, Rom. 12. 2. as also the pollution or lusts of the world. See 1 Joh. 2. 15, 16.

CHAP. II.

Vers. 1. O*F glory*] Act. 7. 2. 1 Cor. 2. 7.

respect] Levit. 19. 15. Deut. 1. 17. & 16. 19. Pro. 24. 23. To respect persons is for mens outward condition in the world, to respect and honour some, as for their riches and the like, and neglect and contemn others, though equally or better deserving, as for their poverty and the like: and this is that fault which S. James warns the converted Jews to take heed of in this verse, and blames in them in the verses following.

No. 1. Fair if] A fault too common even in these days in many assemblies, wherein the poor are not allowed or allowed a seat to sit in.

assembly] Gr. *synagogue.*

V. 3. *in a good place*] Or, *well*, or, *seemly.*

V. 4. *Are ye not*] Or, are you not condemned in your selves; that is, convinced in your own consciences, that ye do evil in so doing? See vers. 9.

judges] Or, are ye not herein ill-affected judges? or are ye not judges of your own evil reasonings? seeing by this your dealing it is plain that you respect persons.

V. 5. *chosen*] 1 Cor. 1. 26, 28.

rich in faith] Luk. 12. 21.

the] Or, *that.*

V. 6. *despised the poor*] 1 Cor. 11. 22.

V. 7. *name*] That is, the name of Christ, from which we are called Christians.

by the which ye are called] Gr. *which is called upon you.*

V. 8. *royal law*] The law of loving our Neighbour as our selves is called the royal law, as high-ways are called the Kings, that is, because the royal law, as high-ways are called the Kings, that is, because they are common to all: So this law should be extended to all, cause they are common to all: So this law should be extended to all, whether poor or rich: there is no limitation in the law. Thou shalt love thy Neighbour, whosoever he be, without respect of persons.

Thou shalt love thy Neighbour] Lev.19.18.Rom.13.9.Mat.22.39.

V. 9. *respect to persons*] Vers.1.

V. 10. *For whosoever*, &c.] The Apostles meaning is this, *viz.* That suppose a man should keep the whole law in substance, except in some one particular, yet by allowing himself in this particular, thereby he manifests that he kept no precept of the law in obedience and conscience unto God; for if he did, then he would be careful to keep every precept; thus much the words following import, and thereby he manifests that he is guilty of all. Some conceive, that therefore such an one may be said to be guilty of all, because by allowing himself in any one sin, thereby he lyes under that curse which is threatned against the transgressors of the law, Deut. 27.26.

V. 11. *he that said*] Or, *that* law *which said*.

V. 12. *law of liberty*] See Chap.1.25.

V. 13. *For he shall*] Mat.6.15. & 18,35.

and] Or, *but*.

rejoyceth] Or, *glorieth*.

judgement] Or, *condemnation*: that is, the condemnation of Satan and sin, because of those gracious promises which are made to mercifull men, Psa.31.1, &c. Matt.5.7. Luk.6.37.

V. 14. *what*] The drift and scope of the Apostle in the ensuing discourse is to prove, that neither the bare outward profession of faith, nor that faith which is without works can justifie or save, but that it must be an operative or working faith, fruitfull in good works.

faith] That is, which is without works. And the interrogation (*can*, &c.) is a strong negation, as in the former clause (*what doth it profit*, &c.)

V. 15. In this and the next two verses, Saint James compares that faith, which is without works, to the good words of him who wisheth well to a poor man, but doth nothing at all for him. This similitude stands thus; even as fair words, where no relief is given, do nothing profit the needy, naked, and hungry man: so neither a bare profession of faith, nor that faith which is without works can profit, that is, justifie or save.

V. 16. *say unto them*] 1 John 3.18.

warmed] Job 31.20.

V. 17. *dead*] Not that works give life unto faith; or are, as some speak, the form of faith; for it is plain, that faith giveth life unto all good works that are acceptable unto God, as appeareth, Heb.11.6. and through the whole course of that chapter, and from Hab. 2.4. But such a faith is said to be dead in respect of the work or office of justifying and saving, that is, that it availeth nothing to them, as may appear by the former similitude; but is like a dead corps, which hath not power to produce any actions of life. Thus Abrahams body and Sara's womb are said to be dead, because they were unfit for generation, Rom. 4.19. And the reason thereof may be this, *viz.* because he that is destitute of good works, at least of a sincere resolution to walk in obedience, cannot by faith apprehend the promises of life; for though faith onely apprehend the promises of life, yet these promises are made one ly to those who walk in sincere obedience. See Psal.15.1, &c.

alone] Gr. *by it self*.

V. 18. *a man*] That is, one that hath indeed a true justifying or saving faith.

may say] So one that faith, that he hath a true justifying and saving faith, and yet doth not manifest it by his works.

without thy works] Some copies read, *by thy works*.

by my works] Because an uniform, unpartial and universal obedience to Gods commandments, is a sure and certain token of a justifying faith, 1 Joh.2.3.

V. 19. *Thou*] Hereby it is evident that S. James in this discourse doth not onely speak of a bare profession of faith, or of a shew and shadow of faith, but of some kind which is true in its kind, though not justifying or saving; this is generally called an historical or dogmatical faith, and is nothing else but an assent unto the word of God as true in general.

Iris well] Yet not sufficient, and the reason hereof is taken from the faith of devils, whose faith is not sufficient to salvation, though they beleeve those truths which are contained in the word of God,

beleeve] Matt.8.29. Mark 5.7.

tremble] By reason, that by their faith they beleeve that judgment wherewith they shall be sentenced at the last day.

V. 20. *dead*] See Verse 17.

V. 21. *Was not*] There were many other works performed by Abraham abundantly, testifying the truth of his faith; but the Apostle chuseth this above all other; because it was the most conspicuous work by which his faith was tryed, and God seemed to take especial notice hereof, Gen. 22.12.

our father] That is, according to the flesh, because those to whom S. James did write were the scattered Jews, Chap.1.1.

justified] That is, say some, declaratively and in the sight of men, his works bearing witness of, unto his faith, and not causally and in respect of God; but because S. James here disputes against those who looked to be justified by a faith separated from good works, and that causally, and in the sight of God, it cannot stand with the scope of the Apostle, unless here by [justified] we understand that justification whereby we are justified causally in the sight of God; the state of the question being not, whether we are justified declaratively, or in the sight of men by faith without good works; but, whether we are justified in the sight of God without works.

works] That is, a working faith, for in this discourse or dispute, works are not opposed to a justifying or saving faith, but to such a faith which hath not works; so that we may well by [*works*] as a part for the whole, or the effect for the cause, understand here such a faith which hath works conjoyned with it. Besides, how could the Apostle conclude as he doth, verse 23. that the Scripture was fulfilled, *viz.* that *Abraham believed, and it was accounted to him for righteousness*, from Abrahams being justified by works, when he offered up his son Isaac, unless by *works* here we understand a working faith. Did not the Apostle mean the same thing by works, vers. 21. and by faith, vers. 23? Hence it appears, that there is no contradiction between Saint Paul, Rom. 4.2. where he proves that Abraham was not justified by works, and Saint James, who here affirms, that he was, although they express themselves diversly, disputing against adversaries of different dispositions: Saint Paul disputes against those who looked to be justified or saved by their own perfect or inherent righteousnes or works; Saint James against those who looked to be saved by a faith without works; now there is a mean between these two extream opinions, wherein both agree, and that is, that justification is by a faith which hath works, or a working faith.

offered] Gen.22.9. That is, in readiness of affection and full resolution, though not in real act. See Heb.11.17.

V. 22. *Seest thou*] Gr. *thou seest*.

wrought] Or, cooperated to his works, that is, supported and directed him in the doing of them: Or which moved him to them. See Heb.11.17.

perfect] That is, declared to be perfect, even as it is said that Gods power is perfected in weakness, 2 Cor. 12.9. That is, declared to be so.

V. 23. *fulfilled*] It was fulfilled before, Gen.15.6. How then is it said here, that it was fulfilled at the oblation of Isaac, which was many years after? Thus, the truth of that which was verified before, was then again confirmed by a new and evident experiment; or it may be said to be fulfilled at Isaacs oblation, though fulfilled before, because Abraham was justified after the same manner through the whole course of his life. See Verse 21.

Abraham] Gen.15.6. Rom.4.3. Gal.3.6.

friend] 2 Chron.20.7. Esa.41.8.

V. 24. *by works*] That is, working faith. See vers. 21.

by faith] That is, which is alone, or without good works. See Vers. 17.

V. 25. *Rahab*] Josh.2.1, &c. Heb.11.31.

by works] That is, a working faith. See Vers. 22.

V. 26. *Spirit*] Or, *breath*. No similitude must be stretched beyond its scope: Now the scope of the Apostle in this similitude is to shew, that faith without works is dead, and not that works are the form of, or give life unto faith, as the soul is the form of, and giveth life unto the body; for works cannot be the form of faith, seeing no outward thing can be the form of, or effectual unto that which is inward; now works are outward, but the habit of faith inward: Some conceive, that the original word signifieth *breath*, and then the similitude stands thus; even as the want of breath argues a dead body, so want of works a dead faith.

dead] See vers. 17.

CHAP. III.

Vers.1. *Be not*] That is, for no man usurpe (as many imperiously do) authority to judge and censure others either rashly, rigorously, Mat.7.1, &c. Luk.6.37, &c. Rom.2.1.

condemnation] Or, *judgement*. That is, punishment; as Mat.23.14. Mar.12.40. Luk.20.47.

V. 2. *offend all*] 1 Kin.8.46. Prov.20.9.

If any man] Eccles.14.1. & 19.16, & 21.8.

perfect] That is, endued with such wisdom and discretion, or else a sincere Christian indeed, Joh. 1. 47. though not absolutely perfect according to all parts and degrees of perfection.

bridle] See Chap.1.26.

whole] That is, all the members of his body; as his eyes, ears, &c. because it is easier to govern all other members than the tongue.

V. 3. *bits in the horses mouths*] Psal.32.9.

V. 4. *fierce winds*] Or, *strong*.

V. 5. *boasteth great things*] Psal.12.3. & 37.8.

a matter] Or, *wood*.

V. 6. *world*] That is, a mighty dead, or multitude, or heap: it commits a multitude of iniquity by flattering, lying, swearing, slandering, &c.

amongst] Gr. *in the midst*.

whole

whole] As little fire doth a whole wood.

course] Gr. *wheel*. Or whole frame of nature, either with lust, anger, pride, or the like,

hell] That is, of the Devil. As Heaven is sometimes taken for God, whose throne is in heaven, Matt.6.9. Psal.2.4. & 11.4. Esa.66.1. Mat. 5.34. & 23.22. Act.7.49.

V. 7. *kind*] Gr. *nature*.

mankind] Gr. *nature of man*.

V. 8. *full*] Psal.140.3.

deadly] That is, which brings death. Some think that herein Saint James alludes unto Psal.140.4.

V. 9. *Therewith*] Amongst other faults of the tongue the Apostle chiefly reproveth backbiting, speaking evil, and cursing of our neighbours, and that in them especially, who would seem godly and religious.

curse] Thereby understand all those vices of the tongue, whereby we offend against our neighbours, the chief being put or mentioned for all: as in the Negative precepts of the second Table of the Law.

the similitude of God] Gen. 1.26.

V. 10. *Out of one*] The intention of the Apostle in this and the two next verses, is to shew, that blessing of God, and cursing our brethren, cannot stand well together.

V. 11. *place*] Or, *hole*.

V. 13. *who is wise*] It is as if the Apostle had said; you perswade your selves that in censuring others you shew much wisdom and knowledge; but if there be that wisdom and knowledge in you as ye pretend, then shew it by your works, without imperious, and rigid, and proud censuring your brethren. See vers. 17.

meekness of wisdom] That is, that meekness which is guided by true Christian wisdom.

V. 14. *envying*] Or, *emulation*.

glory not] Of your wisdom.

lie] Because true wisdom doth not consist with such bitter emulation and strife. So it is said, That he that saith, that he hath no sin, is a liar, 1 John 1.

V. 15. *This*] Which those imperious censurers of other mens lives and actions pretended.

earthly] See John.3.12. 2 Cor.5.1. Phil.2.10 & 3.19.

sensual] Or, *natural*. And not from the Spirit of grace, 1 Cor. 2.14.

devilish] That is, that which the devil practiseth, Joh 1.10,11. Rev. 12.10.

V. 16. *confusion*] Gr. *tumult*, or *unquietness*.

V. 17. *above*] See Chap. 1.17.

pure] See 2 Cor. 11.2. Phil. 4.8. Tit. 2.5. 1 Pet. 3.2. 1 Joh. 3.3.

gentle] Or, *patient*. Act.24.4.

without partiality] Or, *without wrangling*; or, *without judging*.

V. 18. *fruit*] That is, life eternal, which is the fruit of righteousnes, not by way of merit, but of grace, Rom.4.4.

sown] Because the world perswadeth it self, that they are miserable which live peaceably; therefore the Apostle here pronounceth, that they shall at length reap the harvest of a peaceable righteousnes, Mat. 5.9.

make peace] That is, who are not onely of a peaceable disposition, but seek peace, Psal. 34.15. 1 Pet. 3.11. and labour to make peace between those who are at variance.

CHAP. IV.

Vers.1. *Whence*] That is, those emulations, strifes, and contentions, whereof the Apostle had spoken, Chap. 3.14. and not open wars, when as one Army is brought up against another; for there was no such thing between Christians in those times wherein Saint James wrote, though open wars and fightings arise and spring from the same fountain.

fightings] Or, *brawlings*.

lusts] Or, *pleasures*. Called pleasures in the Original, because of that delight or pleasure which men take in them.

war] 1 Pet. 2.11.

members] That is, in you, or in your members, because lusts exercise a dominion over the members of the body, making use of them for the compassing of that which they desire to bring to passe; and so they do over the faculties of the soul.

V. 2. *ye kill*] Some copies have, *ye envy*.

desire to have] Or, *eagerly desire*.

ye fight] See vers. 1.

lust] See vers. 1.

V. 3. *Ye ask*] In the former verse it is said, that they did not ask why then is it said here, that they did ask? Thus it is by way of supposition; as if the Apostle had said; *viz.* or suppose *ye ask*, yet ye receive not, because, &c.

amisse] Job 35.12. Because to no good end, as the words following import.

lusts] Or, *pleasures*.

V. 4. *Ye adulterers*] There is a double adultery mentioned in the Word of God; the one is usually called spiritual adultery, whereby or when as a man or woman forsaking God, bestows his love upon the creature, or the world, See Jer, 13.27. Ezek. 23.44.45 Hos. 2.2. The other is usually called corporal adultery wherof there are several degrees; as first, adulterous thoughts, and inward burnings, Matt. 5. 28. 1 Cor. 7.9. 2 Pet. 2.20. Secondly, wanton words, Ephes. 4.29. Thirdly, lascivious gestures, Prov. 5.20. & 7.13. Jer. 5. 8. Fourthly, the act it self, Deut. 23.17. Levit. 19.29. Some understand this place of the former; others, of the latter, which is the more probable opinion, because of the words following.

the friendship] 1 Joh. 2.15. Mat. 6.24. 2 Cor. 6.15.

V. 5. *Scripture*] Not in any particular place, or in so many words; though the sense may be gathered out of the Scriptures. Some conceive that the Apostle relates to Gen. 6.5. & 8.21. others to Numb. 11.29.

The Spirit] If we understand by [spirit] the spirit of a man unregenerate, as some do, then the last clause must be rendred, *[lusteth to envy]* that is, inciteth, or putteth on, or moveth earnestly unto envy, and the like: but if by [spirit] we understand here the Spirit of God, which is the more probable opinion, because that clause *[dwelleth in us]* is often attributed to the Spirit of God, Exod. 25.8. & 29. 4. Rom. 8.11. 1 Cor. 11.16. then that clause must be understood of the Spirit of God, striving and fighting against envy. See Gal. 5.17. The Greek preposition many times signifies against; as Luk. 20.19. Heb. 12.4.

to envy] Or, *enviously*.

V. 6. *God resisteth*] Prov. 3.34. 1 Pet. 5.5. Psal. 101.5.

V. 7. *God*] Who best knows how to bestow his gifts for your good. This rule is here prescribed as a means to beat down, and bring in subjection the high thoughts of envy and emulation.

resist the devil] Ephes. 4.27.

V. 8. *Draw nigh*] By faith, obedience, and fervent prayer.

he will] In mercy, and his gifts.

cleanse] Esay 1.16.

hands] Understand hereby the whole body: it is usual to put the part for the whole.

double] See Chap. 1.8.

V. 10. *Humble your selves*] Job 22.29. Luke 23.12. 1 Peter 5.6.

V. 11. *judgeth*] Mat. 7.1. Rom. 12.1. 1 Cor. 4.5.

law] Because by his evil speaking and judging of his neighbour, he doth in deed, though not in word, speak evil of and judge the Law, which hath forbid it. Levit. 19.16. Psal. 138.6.

V. 12. *who art thou*] Rom. 14.4, 10.

V. 13. *Go to now*] Prov. 27.1.

V. 14. *whereas*] Psal. 103.14, &c.

it is] Or, *for it is*.

V. 15. *If the Lord*] 1 Cor. 4.19. Act. 8.21.

V. 16. *boastings*] That is, in your presumptions that ye shall live long; and gain much.

evil] 1 Cor. 5.6. Because hereby ye manifest that ye neither think of Gods providence, or the brevity, or uncertainty of your own lives.

V. 15. *sin*] That is, a greater sin, and so consequently deserve greater punishment. See Luk. 12.47. Matt. 11.20, &c. John 9.41. & 15.22——24. Rom. 1.20, &c. and 2.23.

CHAP. V.

Vers. 1. *Rich*] Saint James threatneth not all rich men, but such only who made not either a right use of their riches, v. 2,3. because they did hoard up, and not distribute them to the necessities of the brethren; or else abused them to oppression, v. 4. & 6. or to luxury, v. 5.

miseries] Luke 16.23.

V. 2. *corrupted*] Or, *rotted*.

V. 3. *cankered*] Or, *grown rusty*.

a witness] Matth. 10.18. and 23.31. and 24.14. Mark 1.44.

eat] That is, the abuse of your riches shall be like fuel to put on fire the wrath of God against you. Some conceive, that S. James intends hereby that their carking for riches should consume them, or shorten their days. See Matt. 6.25, &c.

treasure] It is as if the Apostle had said, *viz.* Ye thought that ye had provided for many years, Luke 12.19. and it is true, ye have done it, but it is a treasure of wrath, Rom. 2.5. Some understand the place, as if hereby the Apostle condemned their folly in heaping up riches in the last times, or in their lusts, and therefore not likely to enjoy them.

V. 4. *the hire of the labourers*] Job 31.38, &c. Levit. 19.13. Deut. 24.15.

crieth] Though all sin deserves Gods wrath, yet some especially are called, for their greatness, crying sins, because they cry unto God for sudden vengeance, and as it were violently force God unto it; thus

thus bloud, Gen. 4. 10, the sins of Sodom, Gen. 18. 20. & 19. 13. oppression, Job 31. 34. and the keeping of the wages of the hirelings, here.

sabaoth] Or, *hosts*: or, *armies*. So God is often styled, because all creatures are his armies, and are ready to execute his will at his command, Esay 1. 9. Jer. 11. 20. Rom. 9. 29.

V. 5. *nourished*] Or, *pampered*.

in a day] That is, fay some, unto the day of slaughter, as if here were an allusion unto the fatting of beasts for slaughter: or, as others conceive [*in the day*] that is, as in a day of feasting. Prov. 7. 14. Isa. 22. 13. because at such times there is usually made a slaughter of beasts; this, these rich men did daily. See Luke 16. 19.

V. 7. *Be patient*] Or, *be long patient*, or *suffer with long patience*. 2 Tim. 2. 3. Heb. 6. 12.

early and latter rain] Deut. 11. 14.

V. 8. *stablish*] By meditating upon that crown of glory, which is laid up for you. See 2 Tim. 4. 6, &c.

for the coming] Job 19. 25.

nigh] The time of suffering in this life is but short, but for a moment in comparison of that eternity of glory, which the faithful shall enjoy hereafter. Hence it is said, that the coming of the Lord draweth nigh; Yet a little while, and he that cometh will come, Rev. 22. 20.

V. 9. *Grudge not*] Or, *groan*, or *grieve not*. Hereby S. James forbids not all grieving for, or sensibleness of afflictions, or a groaning & sighing for the day of our redemption; but that groaning, grieving, or inward complaining and crying for vengeance, which is joyned with impatiency and murmuring against God.

condemned] That is, lest God chastise and punish you for it.

Judge] That is, Christ. See John 5. 22. Act. 10. 34. & 17. 31. 2 Cor. 5. 10. 2 Tim. 4. 8.

standeth] It is a proverbial speech, wherehy the nearness of a thing is denoted. See Gen. 4. 7. Matt. 24. 33. Mark 13. 24. *The Judge*, &c. that is, he is nigh at hand. See vers. 8.

V. 10. *Take my brethren*] Heb. 13. 7.

of suffering affliction] Gr. *of suffering evil*.

V. 11. *happy*] Chap. 1. 12.

end] That is, how God rewarded his patience, or what end God gave unto it. See Job 42. 10.

pitiful] Gr. *of many bowels*. Even as a tender mother hath her bowels moved, when her child is to suffer. See 1 Kin. 3. 26. Luk. 1. 78.

V. 12. *Swear not*] Matt. 5. 34. & 23. 15, 28. Saint James doth not forbid all swearing, as unlawful; See Deu. 6. 13. Esay 65. 16. Jer. 12. 16. Rom. 9. 1, 2. 2 Cor. 1. 23. Phil. 1. 8. Heb. 6. 16. but rash and customary swearing, too usual (it seems) in his time. Some conceive, that the Apostle forbids only swearing by the creature. Or, also not above all things, through impatience, be moved to take Gods Name in vain.

lest your] That is, that which ye have to affirm, affirm it simply, without an oath; and that which ye have to deny, deny it simply, without an oath.

lest ye fall] Exod. 20. 7. See vers. 9.

condemnation] Some Copies read, *hypocrisie*.

V. 13. *Is any amongst you afflicted*] Or, *doth any emongst you suffer evil*.

afflicted] He shews the best remedy against all affliction, viz. prayers. See Job 16. 12. Psal. 77. 8.

psalms] Ephes. 5. 19, 20.

V. 14. *sick*] Or, *weak*.

elders] That is, those who had the gift of healing by miracle, which was given to some in those Primitive times. See Mark 6. 13. & 16. 18. 1 Cor. 12. 9.

pray] Gen. 20. 7. That God would be pleased to pardon his sins, and restore his health.

anointing] This was an extraordinary sign of that extraordinary manner of healing by miracle, and not an ordinary sign of any sacrament under the Gospel.

in the Name] That is, by calling on the Name of the Lord.

V. 15. *of faith*] Which proceedeth from faith, or made in faith. See Chap. 1. 6.

save] See Matt. 9. 22. Mar. 5. 23. Luk. 8. 36.

raise] See Matt. 9. 5, &c. Mar. 9. 27. Luk. 8. 54. John 5. 8.

if he have] It is not the Apostles intention by this conditional speech, to intimate, as if any man was without sin; See 1 Joh. 1. 13. but here he speaks of such special sins, for which God doth often lay sickness upon men. See John 5. 14. 1 Cor. 10. 5. & 1 Corinth. 11. 30.

V. 16. *Confess*] Some understand it of forgiving one another, but the Original is no where found in that sense; it is applyed to confessing of sins, Matt. 3. 6. Mar. 1. 5. Act. 19. 18. and so here.

one to another] That is, fay some, to those Elders which were to be sent for; but others more probably of all the faithful, wl ether Pastors of people, though chiefly the Pastors, it being presumed, that they are best able to comfort them, who find any sin lye heavy upon their soul, and to assist them with their prayers.

pray] Ephes. 6. 8. 1 Tim. 2. 1, 2.

effectual] Or, *vehement*, or, *earnest*.

righteous] Joh. 9. 31.

V. 17. *passions*] Act. 14. 15.

he prayed] 1 Kin. 17. 1.

earnestly] Or, *in his prayer*.

six moneths] Luk. 4. 25.

V. 18. *he prayed*] 1 Kin. 18. 42, 45.

V. 19. *if any of you*] Matth. 18. 15.

erre] As a wandring traveller doth out of his way.

truth] That is, of the Gospel, either in faith or manners. See vers. 20.

convert] That is, the means or instrument, through Gods blessing, of converting him.

V. 20. *hide a multitude of sins*] Some understand this clause of the sins of the converting, as of Gods rewarding out of promise and mercy, those who take pains to convert others; See 2 Cor. 2. 15. Others, of the sins of the converted, whose sins the converting are said to hide, because they are a means of Gods hiding and not imputing them unto them.

ANNOTATIONS
ON THE FIRST EPISTLE GENERAL OF *PETER*.

The Argument.

THE *Apostle* Peter *having by a special agreement of the Apostles among themselves, the charge of those of the circumcision committed unto him,* Gal. 2. 7, 8, 9. *was accordingly careful (because he could not visite them all in person, being dispersed into so many, and so remote Regions) to write unto them this Epistle, which might reach to them in their severall places of abode. Therein his principall scope is, to perswade them unto patience, and holy carriage, under those afflictions, that either at present they were exercised withal, or were further to expect; And that by Arguments taken from the example of Christ, Gods calling them thereunto, the Glory that thereby (should redound unto God, and the good issue thereof, in regard of themselves. And amidst general Exhortations to such Religious conuerse, and unblameable conversation, as might adorn their christian Profession, and stop the mouthes of malignant Adversaries, he intermixeth Admonitions concerning the duties of severall persons in their special places; as of Subjects towards Magistrates, Servants towards their Masters, Husbands and wives, either to other, and of the Ministers of God towards the People of God, committed unto their charge, the younger sort towards the elder, and of equals one to another; Concluding all with Benedictions and Salutations.*

CHAP.

CHAP. I.

Verse 1. 

Peter] Called first Simon, or Simeon, John 21. 1, 2 Pet. 1. 1. afterwards Peter; but at what time, that is, whether when he first came to Christ, John 1. 42. or when he was called to be an Apostle, Mark 3. 16. Luke 6. 14. or when he made that good confession, Mat. 16. 18. is not so easie to be determined.

to the strangers] Gr. *to the elect strangers*. Some understand hereby the Jews only, others both Jews and Gentiles scattered by persecution.

scattered] Gr. *of the dispersion*, James 1. 1.

V. 2. *Elect*] That is, sequestred and separated from the world. See John 15. 19. Rev. 17. 14. in which place, *elect, called, and faithful*, are put for the same; so that here we are to understand by [*elect*] those who were effectually called, or who had obeyed the Gospel.

fore-knowledge] Or, *pre-ordination*; or, *fore-appointment*; that is, as God had before decreed. See verse 20.

through] Here is set down the principal cause of their effectual calling, *viz.* the sanctification of the Spirit. See v. 22.

obedience] That is, that ye might obey the Gospel, and so be reconciled unto God, through the sprinkling of the bloud of Jesus Christ.

Sprinkling] Heb. 12. 24.

V. 3. *Blessed*] 2 Cor. 1. 3. Eph. 1. 3.

abundant] Gr. *much*.

begotten] That is, consirmed in us a living hope; or quickened or revived unto us a living hope, by the resurrection of Jesus Christ, because God raised him up, that we might believe and hope in God for our resurrection unto glory. See verse 21. Acts 13. 33, 38. Rom. 1. 4. and 10. 9. Christs resurrection being a pledge of ours: hence he is called the first-fruits of the dead, 1 Cor. 15. 23. and the first-born, from the dead, Col. 1. 15, 18. and Rev. 1. 5. Some understand it of Gods renewing us by Christs resurrection. See Rom. 6. 5, &c.

lively hope] Or, *living hope*. That is, a constant, permanent, or an hope that shall not fail, as living waters, John 6. 51. or to an hope of life.

V. 4. *To an inheritance*] Rom. 8. 17. Gal. 3. 18. Col. 1. 12. Here is set down the object of that hope.

fadeth] Chap. 5. 4.

reserved in heaven for you] Or, *for us*, Col. 1. 5. 2 Tim. 1. 12.

V. 5. *kept*] Or, *guarded*.

power of God] John 10. 28, 29. 1 Cor. 1. 8.

faith] Because by faith we lay hold on the power of God, and in his power fight against all our spiritual adversaries. See Ephes. 6. 10.

last time] 1 John 2. 2. That is, at Christs appearance, verse 7.

V. 6. *wherein*] That is, in which hope of salvation. See Mat. 5. Luke 6. Rom. 12. 2 Cor. 6. Rom. 5. 2.

for a season] 2 Cor. 4. 17.

if need be] That is, if it be Gods will. See chap. 3. 17. or, if it shall be your good, 1 Cor. 11. 32.

heavines] Heb. 12. 11.

manifold temptations] See James 1. 2.

V. 7. *the tryal*] Job 23. 10. James 1. 3.

more precious] Chap. 4. 13. James 1. 12.

V. 8. *not seen*] John 20. 29. 1 John 4. 20.

in whom] Considering that great and plentiful redemption which he hath wrought for you.

full of glory] Or, glorious, either because this their rejoycing was a taste of their future glory, or because it made them glorious in the eyes of men. The Original word may be translated *celebrated*, or *renowned*, or *spoken of to praise*, or *glorified*, or *commended*, or *honoured*. See Luke 4. 15. John 13. 31.

V. 9. *end*] That is, reward. See Rom. 6. 21, 22. 2 Cor. 11. 15. Phil. 3. 19. James 5. 11.

salvation] S. Peter means hereby that salvation which is begun in this life, in the peace of a good conscience, and the joy of the holy Ghost, and which shall be perfected hereafter in heaven.

souls] By a chief part of man we are here to understand the whole man. See Gen. 12. 5. and 14. 21. and 17. 14. Luke 6. 9. Rom. 13. 1. for the body also shall be made partaker of salvation at the resurrection, Phil. 3. 20, 21.

V. 10. *searched*] Mat. 2. 8. and 10. 11.

prophesied] Acts 3. 18.

grace] So here the fulfilling of the promises of Christs coming in the flesh, & his preaching the acceptable year of the Lord, & his dying for our sins, and rising for our justification, or these things themselves, and the like exhibited, are styled in opposition to the types, figures and shadows of this grace, John 1. 17.

V. 11. *of Christ*] Gal. 4. 6. So the holy Ghost by which the Prophets spake, (2 Pet. 1. 21.) is called, because Christ sent the holy Ghost upon the Prophets, as he did upon the Apostles. See John 12. 15, 26.

in them] See Heb. 1. 1.

testified] Luke 24. 25, &c. Acts 17. 2, 3. Rom. 1. 2, 3. and 16. 26. 1 Cor. 1. 2, 4.

V. 12. *the things*] That is, the coming of Christ, and those particulars mentioned, v. 10, 11. and not the fruits and effects of them; for the faithful before Christs coming were saved by the grace of Christ, even as we, Acts 15. 9.

with the holy Ghost] Acts 2. 4. That is, by the assistance of the holy Ghost.

which things] Eph. 3. 10. That is, which mysteries of the Gospel, revealed in the latter times.

look into] Narrowly, as they who bowing or stooping down, look upon a thing. See James 1. 25. Luke 24. 12. John 20. 11.

V. 13. *Gird up the loins of your mind*] Gr. *having the loins of your mind girded*. It is a metaphor taken from an ancient custom in the Eastern countries, where they were wont to wear long garments, which they girded to their loins, to make them expedite, nimble, and ready for travel, or some other service, 1 Kings 18. 46. 2 Kings 4. 29. and 9. 1. Luke 12. 37. Hence it is transfered here and in other places, as Job 38. 3. and 40. 7. Luke 12. 35. *to the mind*, to import its preparedness and readiness for Gods service.

be sober] Gr. *being sober*. Hereby Saint Peter directs us unto that wherein the preparation of the soul doth consist, or unto the means wherein it must be prepared for Gods service, and that is soberness; that is, a moderation not only in meats and drinks, but in all earthly things. See verse 4. and Luke 12. 35, &c. 1 Thes. 5. 8.

and hope] Gr. *hope*.

to the end] Gr. *perfectly*, Luke 21. 34. Tit. 2. 12. Hos. 12. 6. Heb. 6. 11.

grace] Some understand hereby that grace which is now revealed and offered unto us, by the preaching of the Gospel: as Ephes. 1. 6, 7. Tit. 2. 11. and these read the words following thus, *viz. which is brought unto you by the revelation of Christ*; that is, by his preaching of the Gospel unto you, or in, or at his appearing, or being manifested in the flesh. Others understand here by [*grace*] that salvation and gloy which shall be revealed at the second coming of Christ; as chap. 3. 7.

that is to be brought] Or, *that is brought*.

at the revelation] 2 Thes. 1. 10.

V. 14. *obedient children*] Gr. *children of obedience*.

not fashioning] Gr. *not fashioned*. Here S. Peter may seem to allude to those things which receive their figure, form, or shape from a mould, and is, as if he had said, Let not your lives and conversations be formed or moulded according to your former lusts; see Rom. 12. 2. The same is imported, when men are said to walk after their lusts, making their lusts their Captains, or Leaders. See Eph. 2. 3. and 4. 22. 2 Tim. 3. 6. Tit. 3. 3. 2 Pet. 3. 3. Jude 18.

former lusts] Eph. 4. 22.

ignorance] Eph 4. 18. Acts 17. 30. That is, before you were called to the knowledge of the truth.

V. 16. *Be ye holy*] Lev. 11. 44. and 19. 2. and 20. 7.

V. 17. *who without*] Deut. 10. 17. Rom. 2. 11.

according to] Ecc. 12. 14.

sojourning] The Original word signifieth a dwelling for a time in a place, which is not native unto us. See Exod. 6. 4. Acts 7. 6, 29. Heb. 11. 9. Hence when it is applyed to our living upon the face of the earth, thereby is implyed, that here we have no abiding City. See chap. 2. 11. Gen. 47. 9. Heb. 13. 14.

in fear] Chap. 2. 18. and 3. 2, 16. Eph. 6. 5. Psalm 2. 12. 2 Cor. 2. 3. and 7. 1, 15.

V. 18. *vain conversation*] So called, because it did proceed from the vanity of their minds, Eph. 6. 17. and because of the unprofitableness of it, Hab. 2. 13. Rom. 6. 21.

tradition] That is, either by their example or teaching. Some suppose that here the Apostle intends those idle and Pharisaical traditions which they had learned from their fathers.

fathers] Ezek. 20. 18.

V. 19. *precious*] 1 Cor. 6. 20.

bloud] Eph. 1. 7. 1 John 1. 7. Rev. 1. 5.

lamb] Herein Saint Peter relates unto the Paschal Lamb, and the Lamb for the daily sacrifice, both which were to be without blemish or spot. See Exod. 12. 5. Numb. 28. 3, 19. and both which were types of Christ, John 1. 29. 1 Cor. 5. 7.

without blemish] Heb. 6. 26.

V. 20. *who verily*] Rom. 16. 25. Coloss. 1. 26. 1 Tim. 3. 16. Tit. 1. 2.

fore-ordained] Gr. *fore-known*. See v. 2. Acts 10. 42. Ephes. 3. 11.

manifest] That is, in the flesh. See 1 Tim. 3. 16. 1 John 3. 8.

last times] See Gen. 49. 1.

V. 21. *by him*] For we can have no confidence in God, as reconciled unto us, but through Christ. See John 14. 6. Acts 10. 36. Eph. 2. 14, 15. and 3. 12. Col. 1. 20.

raised] Eph 1. 20.

glory] See verse 11.

that

that your faith] See verse 3.

V. 22. *purified*] Tit.3.5,6.

obeying] That is, by faith, by which you obey the truth. See Rom.1.5,16,26.

through the Spirit] Acts 15.9.

unfeigned] 2 Cor.6.6. 1 Tim.1.5. 1 Cor. 6.11.

love] Rom.12.10. chap.2.17.

fervently] Gr. *extensively*. That is, with a stretched-out love, or extended love.

V. 23. *corruptible*] As they are who are born after the common course of nature.

by the word] Jam.1.18. It is usual in the Scripture, John 1.13. and 3.3. to compare the Word of God to seed. See Luke 8.5.

which liveth] Psalm 119.89.

V. 24. *For*] Or, *for that*.

all flesh is as grass] Isa. 40. 6. and 54.10. 2 Cor. 5. 21. James 1.10.

CHAP. II.

Verse 1. *WHerefore laying*] See Jam.1.21. Heb. 12.1. Eph.4.22, 25. Col.3.8.

all malice] 2 Cor.7.11 Theff.5.23.

V. 2. *desire*] Or, *earnestly desire*, Psalm 119.20,81,82.

sincere] That is, uncorrupted, unfalsified: whereby is meant the purity of Gods Word, it is without falshood; see Psalm 14. 8. and herein it is compared to milk, which of it self is uncompounded.

milk] What is here meant by milk, is expressed, chap. 1. 25. *viz.* the Gospel, or the Word of God revealed in the Gospel; compared to milk; first, because of the sweetness of it, Isa.25.6. Psalm 119.10. and 119.103. Prov. 24.13, 14. Secondly, because of the purity thereof. See the note before. Thirdly, because of the nourishing property thereof; so especially here. See Eph.4.11, &c. 2 Tim.3. 16, 17.

of the Word] The Syriack translation renders it [*spiritual*] and not without good probability, it being here opposed or compared to that bodily milk which new-born babes earnestly desire, and because it is the food of the soul, which is a spirit. Heb. 12.9. and so the Original word may be taken, Rom.12.1.

V. 3. *If so be*] As you profess and perswade your self.

tasted] That is, have had any experimental knowledge of the goodness and mercy of God in Christ; by our taste we make experience what is sweet, and what is sowre, or bitter. It may seem that S. Peter relates to Psalm 34.9. It is conceived by some, that hereby the Apostle followeth the former similitude, because children do by their tastes easily discern their nurses milk.

Lord] Christ Jesus.

gracious] Understand it of that grace which is manifested and offered in the Gospel. See Eph.6.9,27. Tit.3.4. Heb.6.5.

V. 4. *coming*] That is, by faith. See John 6.35. and 5.40.43,44. Heb.10.22.

living stone] When Christ in the Scriptures is compared to a stone, it is either to the foundation-stone, to shew that the whole Church is built upon him. See 1 Cor.3.11. or else unto the cheef corner-stone, to shew that the whole Church, or all the faithfull are coupled and united together in him. See Eph. 2. 13,14, 20. and 4.16. Col.1.19. He is further called, a *living stone*, because he giveth life unto all those who by faith are united unto him, John 5.26.

disallowed indeed of men] Luke 2.24.

chosen] See chap.1.20.

V. 5. *lively stones*] That is, as having received life from him. See verse 4.

are built] Or, *be ye built*. Or, *build up your selves*: that is, more and more. Verbs passive, both in the Hebrew and the Greek, have sometimes a reciprocal signification. See chap. 1. 14. 2 Sam. 20.10. Mal.2.15. Gen.46.29.

spiritual] Usually in the Scriptures the Church of God is compared unto an house, and that both the Church Militant, Psalm 27.4. and 69.10. and 84.1. Isa.56.6,7. Eph.2.19,22. 1 Tim. 3.15. Heb. 3.6. and 10.21. as also the Triumphant, John 14.2. 2 Cor.5.1,2. And the reason may be, because God dwelleth in the Church, by his grace and glory. It is further compared unto a spiritual house, either in opposition to our material houses, or else because it is built up by the Spirit of God. See chap.3.22.

holy priesthood] So all the faithful are styled, because (as the Priests under the Law) so these are separated from the world to the service of God, as the words following import. See chap. 1. 22. Isa.61.1.

spiritual] That is, your selves, and all that spiritual service which ye perform unto God. See Psalm 4.6. and 50.14. and 51. 19. and 107.22. and 141.2. Isa.56.7. Hos.14.3. Rom.12,1. Phil.2. 17. Heb.13.15.

By Jesus Christ] See Heb.13.10,15,16.

V. 6. *Scripture*] That is, partly, Isa. 8.14. and 28. 16. and partly, Psalm 118. out of which places the Apostle alleageth these words, keeping faithfully the sense, though not the very words.

Behold] Isa.28.16. Rom 9.33.

confounded] See Rom.9.33.

V. 7. *precious*] Or, *an honour*.

disobedient] That is, unto the Gospel.

the stone which the builders disallowed] Psalm 118. 22. Mat.21. 42. Acts 4.11.

V. 8. *And a stone of stumbling*] Isa.8.14. Rom.9.33.

a stone] A metaphor taken either from those, who, making haste, stumble at a stone in their way, and so hurt themselves; or from mariners who split their ships upon rocks. See 1 Cor.1.23. So that by stumbling, here, the cause being put for the effect, we are to understand that judgement which unbeleevers incurre, through their infidelity.

at the word, being disobedient] Or, *being disobedient unto the word*.

disobedient] That is, because they are disobedient unto the Gospel. Participles oftentimes imply the cause of that which went before. See Heb.11.31.

whereunto] This clause hath reference, not to *disobedient*; for God ordains no man thereunto, Psalm 5 5. James 1. 13. but unto *stumbling*: whereby is signified, that hurt and condemnation which unbeleevers receive from the word through their infidelity: thereby it becomes the savour of death unto death unto them, 2 Cor. 2. 16. See before. Hence the sense of this clause is this, *viz.* *whereunto*; that is, unto which hurt or condemnation, expressed by stumbling. *They*; that is, those unbeleevers were appointed or ordained by God, through his judgement, for their infidelity. Some by *stumbling*, understand *disobeying*, or, *unbeleeving*: and these make this the meaning of the words, *viz.* Into which disobedience or unbeleef God suffered them to fall, through his just judgement, for their former sins. Others refer this clause to *word*, and make this the Apostles meaning, *viz.* Unto the obeying or beleeving of which word they were called of God.

V. 9. *chosen*] That is, whom God hath effectually called out of the world. See chap.1.2. Deut.7.7.

royal] That is, Kings and Priests. See Exod.19.6. Rev. 1.6. and 5.10. Kings, because of that power which they have, through Christ, over their lusts. See Phil.4.13. Priests, because separated to the service of God. See 5.5.

holy nation] See Exod. 19.6. and Deut.7.6, &c.

a peculiar people] Or, *a purchased people*.

peculiar] Or, a people for possession: that is, a people whom God hath purchased to be his own. See Exod. 19. 5. Deut.4.20. and 7.6 and 26.18. Psalm 135.4. Tit.2.14. Acts 20.28. Eph.1.14.1 Thes. 5.9.

praises] Or, *virtues*. That is, that we might glorifie God in our conversations, thereby shewing forth the abundant mercy and great power of God in calling us, Isa. 8.13.

called you out of darkness] Col.1.13.

darkness] That is, ignorance, chap. 1. 14. whereby is meant our sinful and miserable estate by nature, under which men are kept, through the ignorance of the Gospel, Ephes. 4.18. and 5.8. Col. 1.13.

his marvellous] Hereby is meant our estate of grace, through the effectual calling of God, by the knowledge of the truth. See 2 Cor. 4.6. Acts 13.47. and 26.18. Eph.1. 18. and 5. 8. called *marvellous*, because of the great mystery of godliness, which is revealed in the Gospel: and called *his*, because God revealeth it. See the places before.

V. 10. Hence it is gathered by some, that this Epistle was not written to the Jews only, but also to the Gentiles; because that of Hosea 2.23. is to be understood of the calling of the Gentiles, Rom. 9.25.

V. 11. *strangers*] 1 Chron.29.15. Here is a reason given why we ought to live holily, *viz.* because in this world we are strangers and pilgrims, and therefore we ought not to live according to the laws and lusts of the world, which is most corrupt.

pilgrims] See chap.1.17.

abstain from fleshly lusts] Rom.13.14. Gal.5.16. Col.1.5.1 Thes. 2.5.

fleshly] Flesh is often taken for corrupt nature, as Rom.7.25. and 8,1,5,9,13. Gal.5.19,24. Hence those lusts are called fleshly lusts, or the lusts of the flesh, which proceed from corrupt nature, Gal.5. 1. Rom.13.14. Eph.2.3. 2 Pet.2.18. Sometimes the lusts of the flesh are taken for those lusts which are against the seventh commandment, as 1 John 2.16.

war] Rom.7.23. Gal.5.17. James 4.1.

V. 12. *Having your conversation honest*] Chap. 3. 16. 1 Thes. 4. 12.

whereas] Or, *wherein*.

speak against you] Chap.3.16.

they may by your good works] Mat.5.16.

visitation] When God in mercy shall call them to the fellowship of the Gospel, Psalm 106.4. Luke 19.44.

V. 13. Gr. *Therefore*] Hereby two things are implyed: 1. That disobedience to the civil Magistrate proceeds from fleshly lusts. See James 4.1. 2. That disobedience unto the civil magistrate opens the mouth of unbeleevers against the professors of the Gospel. See v.11.

Submit your selves] Rom. 13. 1. Tit. 3. 1.

ordinance of man] By *ordinance*, is meant, the framing and ordering of civil government: called the *ordinance of man*, not because it is invented by, or hath its original from men (for all power is from God, Rom.13.1,2. though sometimes he useth men as means to give power or government to such or such a person or persons, that so they might be the more willing to yeeld obedience) but because it is proper to men, or because it is discharged by men.

for the Lords sake] That is, out of obedience and conscience unto God, who hath ordained the Civil Magistracy, and also hath commanded obedience unto it, verse 14. Rom.13.1,2,&c.

supreme] That is, under God. There is therefore no other supreame on earth above the King, in his dominions.

V. 14. *for the punishment of evil doers*] Rom. 13. 3.

V. 15. *silence*] Gr. *stop*, or *bind up the mouth of*, &c. See Matth. 22.12,34. 1 Cor.9.9.

men] Who are ready, out of their ignorance and folly, to charge the Gospel, and to blaspheme it, as if it countenanced those sins which the professours thereof practise.

V. 16, *free*] 1 Cor.7. 22. Here the Apostle leaves to prevent a secret objection. Some might reply: We are free, and therefore owe no obedience to any above us. The Apostle granteth the antecedent, understanding it of their freedom from the burthen and curse of the Law, and from the bondage of sin and Satan; but withal he admonisheth them, not to withdraw, under the pretext of this their freedom, their obedience due unto the Magistrate.

using] Gr. *having*.

V. 17. *Honour*] Or, *Esteem*, Rom.12.10. Phil.2 3.

all men] According to every mans state and calling.

brotherhood] Those who are brethren in Christ.

V. 18. *Servants, be subject to your masters*] Eph.6. 5. Col. 3. 22. Tit.2.9.

all fear] Not onely of punishment, but also of offending God.

good] Who gently and kindly bear with you in your religious profession and practices. The Apostle seems here to speak of such servants who lived under unbeleeving masters, as it may be gathered from the next verse.

froward] Gr. *crooked*; that is, who use you frowardly, hardly and scornfully, because of your Christian profession.

V. 19. *thank-worthy*] Or, *thank*.

for conscience] Gr. *of God*; that is, because of that religion which you profess, and those religious duties which you perform, out of obedience or conscience unto God.

V. 20. *glory*] Luke 6.33.

acceptable] Or, *thank*.

V. 21. *called*] 2 Tim.3.13. Acts 14.22. As disciples of Christ to bear his cross. See Matth.10.38. and 16.24.

for us] Some read, *for you*. Heb. 2. 9. Rom. 5. 6, 8. 2 Cor. 5.14.

example] John 13.15. It is a borrowed kind of speech, taken from painters or school-masters.

V. 22. *who did no sin*] Isa.53.9.

V. 23. *committed himself*] Or, committed his cause. That is, gave up or delivered over his will unto his Father, in his suffering, Matth.26.39. Or, he committed the revenge of his innocency unto God, giving us an example hereby not to revenge our own cause, though never so innocent.

V. 24. *bare our sins*] Isa.53.4,5,6. Or, *bare up the sins*, Heb. 9. 28. That is, the punishment of our sins: see Lev. 5.1. and 10, 17. Gal.5.10.

on] Or, *to*.

tree] That is, the cross, whereon he did consummate and perfect his satisfaction for our sins, Eph.2.16. Col.2.20.

dead] Luke 1.95. Rom.6.2,3,&c. Tit.2.11,12, &c. 2 Cor.5. 5. See Rom.6.2.

stripes] See Isa.53.5.

V. 25. *For*] Here he calleth servants back from the consideration of those injuries which they suffered for Christ, unto those benefits which they received by him, that so he might work them unto patience.

Sheep going astray] Isa.53.6.

Shepherd] Ezek.34.23. and 37.24. John 10.11. Heb.13.20.

CHAP. III.

Verse 1. *YE wives*] Genesis 3.16. Ephes. 5.22. Coloss.3.18. Tit. 2.5.

be in subjection] Or, *subject your selves*: See chap.2.13.

husbands] He speaks of unbeleeving husbands; unto whom beleeving wives should be the more subject, that so, by their honest and chast conversation, they might gain them unto the Lord; that is, be an occasion of gaining them. See Matth. 18. 15.

1 Cor.9.19. For such husbands seeing the good conversation of their wives, may be brought to have a liking and good opinion of the Gospel, and so to have a desire to it, and by the grace of God, to frame their life unto it.

be won] 1 Cor.7.16.

V. 2. *fear*] Both of offending their husbands, and of offending God.

V. 3. *whose adorning*] 1 Tim.2.9. Isa.3.16.

adorning] The Apostle doth not here absolutely forbid women to adorn themselves; see Gen.29.30. so is he without excess and pride, and according to their places: but comparatively, that is, that they make not that outward adorning their chief ornament.

V. 4. *hidden*] This is opposed to the outward decking of the body, hereby is meant the new man, which according to God is created in righteousness and true holiness, Ephes. 4.24. See Rom.2.29, and 7. 22. 2 Cor.4.16.

in that] That is, which hidden man of the heart is manifested by a meek and quiet spirit, without hypocrisie.

the ornament of a meek, and quiet Spirit] Gr. *in the gravity of a meek and quiet, &c.* See Eph.6.24. Tit.2.7.

V. 5. *being in subjection*] See verse 1.

V. 6. *calling him Lord*] Gen.18.12.

daughters] Gr. *children*.

whose] Because women are by nature fearful, he giveth them to understand, that he requireth of them that subjection which is not wrung out of them by force and fear. Or, and are not afraid with any amazement arising out of an accusing conscience of doing evil.

V. 7. *husbands*] Col. 3.19. Here the Apostle turns himself to beleeving husbands, shewing them how they should behave themselves to their beleeving wives.

dwelling] That is, carry your selves wisely and discreetly towards them.

giving honour] That is, giving them due respect, taking care and providing for them, and bearing with them in their weaknesses.

weaker] It is usual in the Scripture to compare man in general unto a vessel; see 2 Sam. 21. 1 Thes. 4. 4, 5. 2 Cor. 4. 7. Hence the woman is here called *weaker vessel*, because generally she is weaker both in the faculties of her soul, and the constitution of her body. And in that she is called the *weaker vessel*, thereby is implyed the reason wherefore husbands must so carry themselves as before, *viz.* because women are the weaker vessels. Weaker vessels as those of glass and earth, we use carefully and tenderly; and so husbands should carry themselves towards their wives.

and as being heirs together of] Some copies read, *and as heirs with you of, &c.*

grace] That is, the eternall, which is through grace, Rom. 6. 23. 2 Tim.1.9.

hindered] By brawling and chiding, arising out of your indirecte carriage. And here, by *prayers*, understand all other duties belonging to the worship of God.

V. 8. *Finally*] Here Saint Peter cometh to common exhortation, and commendeth concord, and whatsoever things make thereunto.

one minde] Rom.12.16. and 15. 5. Phil.3.16. 1 Cor.1.10.

love as brethren] Or, *loving to the brethren*.

V. 9. *Not rendering evil for evil*] Prov.17.13. and 20. 22. Matth. 5.39,44. Rom.12.17,21. 1 Thes.5.15.

knowing] Here is a reason given why they should not render evil for evil, *viz.* because of that great blessing of eternal life, wherein to they were called.

V. 10. *He that will love life*] Psalm 34.12, &c.

refrain from evil] Prov. 4.24. and 18.21.

V. 11. *eschew evil*] Isa.3.16.

V. 12. *against*] Gr. *upon*.

V. 13. *And who*] Hereby is implyed, that the honest conversation of the faithfull, doth oftentimes prevail with, and mollifie the hearts of their adversaries.

V. 14. *But and if ye suffer for righteousness sake*] Matth. 5.10.

happy are ye] Mat.10.28. James 1.12. 1 Pet.4.14.

be not afraid] Isa.8.12,13. he means that kind of fear and trouble of mind, wherewith wicked men fear in times of trouble, that is, with a fear without patience and trust in God, and such as is accompanyed with consternation and amazement, so that they know not which way to turn themselves. See Isa.7.4. Matth. 2. 3. John 14.1. and 16.1.

V. 15. *sanctifie*] That is, glorifie God by your patient, fearing, and faithful trusting in him. Or, bleis God in your hearts, for that he hath accounted you worthy to suffer for righteousnes sake, see Acts 5.41. 2 Cor.3.11. Phil.1.29. Col.1.24.

every man] That is, if Gods honour and the good of those who ask or require it; otherwise we must not cast pearls before Swine: see Matth.7.6.

fear] Or, *reverence*.

V. 16. *Having*] Chap.2.12. see chap.2.1,2.

speak evil] See chap.2.12.

in Christ] That is, according to his doctrine,

N.17]

V. 17. *better*] That is, it is good to suffer for well-doing, and not for evil: See the like, Psalm 118.8. 1 Cor. 7.9.

the will of God] Chap. 4.19.

V. 18. *For*] Here he again propounds the example of Christ, as chap. 2.21.

once] Heb. 7.26. For all, never to dye or suffer again. See Rom. 8.6. Heb. 9.28.

the just for the unjust] Rom. 5.6, &c.

bring] Reconcile us unto God. See Eph. 2.13, &c. Col. 1.19, &c. 2 Cor. 5.18.

being put to death] 2 Cor. 13.4.

in the flesh] That is, according to his human nature. See chap. 4. 1. Rom. 1.3. 1 Tim. 3.16.

Spirit] By his Divine nature. So Rom. 1. 4. 1 Tim. 3. 16. Heb. 9.14.

V. 19. *went*] Not by any local motion, but by the manifestation and power of his Spirit. See chap. 4.14. Gen. 6.3.

preached] That is, by the Ministery of Noah, or some others, Eph. 2.17.

spirits in] That is, now, when Saint Peter wrote this Epistle; though not so, when they were preached unto.

V. 20. *disobedient*] That is, unbeleeving. See John 2.26. Acts 14.2. Rom. 7.8. Heb. 3.18.

by water] That is, through the means of water, which did bear up the ark.

V. 21. *The like*] That is, answerable to which salvation by water, *not*] There is no reason for this parenthesis.

answer] Herein Saint Peter may seem to have respect unto that rite or ceremony, which was used in the baptism of those who were of age. The person baptizing, asked the person to be baptized, Whether he beleeved; and he answered, I beleeve, &c. Hence, by the answer of a good conscience, we may understand that unfeigned faith whereof they made confession at their baptism, and whereby their consciences were purified, and whereby they received the remission of their sins, testified by Christs resurrection from the dead. Some understand, *by the answer*, &c. that covenant whereinto they entred at their baptism, the embracing whereof they testified by their unfeigned confession of their faith.

V. 22. *the right hand of God*] Psalm 110.1. Heb. 1.3.

CHAP. IV.

Verse 1. FOR] The Scope of Saint Peter here, is to perswade them to assistance from the lusts of the world, from their communion and fellowship in the death of Christ, whereby they were dead unto sin, and therefore they ought not any longer to live therein. See this argument prest more largely, Rom. 6. 6, &c. Gal. 5. 24. and 6. 14.

suffered] That is, dead unto the flesh, that is, in his corrupt nature: or, who hath his corrupt nature crucified in him.

flesh] See chap. 3.18.

ceased] He speaks of what they ought to do, not of that which they always do.

V. 2. *rest*] That is, so much of this present life which yet remaineth to be passed over.

to the lusts of men] Rom. 12.2.

V. 3. *For*] By putting us in mind of our former life spent in the lusts of the world, he exciteth us unto repentance.

V. 4. *wherein they think it strange*] Heb. 10.34.

strange] So verse 12.

railing] See James 3. 5. 8.

judge the quick and the dead] Acts 10.42.

V. 6. *dead*] That is, in Saint Peters days, though not when the Gospel was preached unto them.

that] Here is the end wherefore the Gospel was preached unto them, viz. for the mortification of their flesh, and the renewing in their spirits, according to the will of God. See verse 2.

judged] That is, mortified in the flesh. The antecedent is put for the consequent: see 1 Cor. 5.5.

V. 7. *the end*] See James 5.9.

all things] 1 John 2.17.

at hand] Phil. 4.5.

sober-and watch] Matth. 24.42. 1 Pet. 5.8.

watch] That is, be assiduous or constant in prayer, watching all opportunities to perform this service unto God. See chap. 5.8. Luke 21.34, and 21.36. Rom. 12.12. 1 Thess. 5.17. Eph. 6.18.

V. 8. *fervent*] See chap. 1.22.

charity] Or, love.

cover] In both, as it were, bury a multitude of sins in others, and thereby preserve their peace and concord: see Prov. 10.12.

V. 9. *Use hospitality*] Rom. 12.13. Heb. 13.2.

grudging] Or, murmuring. Phil. 2.14.

V. 10. *As every man hath received*] Rom. 12.6.

stewards] Matth. 24.14. Luke 12.42. 1 Cor. 4.1, 2.

gifts] 1 Cor. 12.4. Rom. 12.6.

That is, gifts bestowed through the free and undeserved love of God.

V. 11. *as oracles*] That is, reverently, considering diligently whose word it is: see Rom. 3.2.

ministreth] Some understand this of the duty of deacons; but more probably it is to be understood of the duty of all Christians; all being bound to help one another, according to that measure of gifts which God hath bestowed on them.

V. 12. *fiery trial*] See verse 4. Because hereunto ye are called.

fiery trial] That is, those cruel persecutions which ye suffer. It is a metaphor taken from gold-smiths, who try their gold in the fire: see chap. 1.7. Psalm 66.10.

try] See 1 Cor. 6.4. James 1.3.

V. 13. *rejoyce*] Luke 6.23. Col. 1.24.

of Christs [sufferings] Or, *sufferings for Christ*.

glory [shall be revealed] Col. 3.3. James 1.12.

V. 14. *If ye be reproached*] Matth. 5.11.

for] That is, it is an argument that the Spirit of God is in you, upholding you under so great trials. See Col. 1.11.

happy are ye] Chap. 3.14. James 1.12.

Spirit of glory] That is, the glorious Spirit of God.

glorified] By your true and bold profession of him, under so many and so cruel trials.

V. 15. *suffer as a murderer*] Chap. 2.20.

V. 16. *Christian*] The professours of Christ are so called, from Christ, in whom they beleeve, and whom they profess. See James 2.7.

V. 17. *time is come*] Isa. 10.12. Jer. 21.29. and 49.12.

judgement] That is, thereby understand those chastisements wherewith God chastiseth his own people for their sins.

house] That is, his Church and faithful people: see Eph. 2.

and if it first begin at us] Luke 23.31.

V. 18. *And if the righteous scarcely be saved*] Prov. 11.31.

V. 19. *will of God*] Chap. 3.17.

commit] It is a metaphor taken from those who use to commit jewels, or gold, and the like, to the trust of some faithful friend, for safe keeping. Hence those are said to commit themselves to God, who in their afflictions, through faith, rest on Gods faithful promises of taking care for them.

souls] That is, themselves.

Creator] Who will not forsake the work of his own hands, Psalm 138.8.

CHAP. V.

Verse 1. *Elders*] So the Ministers of Gods Word are styled, because usually men of good age were chosen to that office, 1 Tim. 5.1. That they might not be despised for their youth, 1 Tim. 4. 12. 2. That they might be well grounded in the truth, and so not be apt to be carried away with divers doctrines, Eph. 4.14.

and a witness of the sufferings of Christ] Luke 24.48.

a partaker] Rom. 8.17, 18.

glory] This he speaks, either in respect of his being present at our Saviours transfiguration, Matth. 17.1, &c. which was a glimpse of that glory wherewith he shall appear at the last day; or else in respect of those first-fruits of glory, wherewith he himself was partaker in this life.

V. 2. *flock of God*] Acts 20.28.

which is among you] Or, *as much as in you is*.

lucre] Tit. 1.7. 1 Tim. 3.3, 8.

V. 3. *being lords over*] Or, *over-ruling*.

lords] That is, not imperiously commanding your own inventions, in stead of the doctrine of the Gospel; nor carrying themselves insolently and magisterially towards Gods people, 3 John verse 9.

heritage] So the faithful are called, because of their peculiar right which God hath in them.

ensamples to the flock] Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12, Tit. 2.7.

V. 4. *Shepherd*] Heb. 13.20.

fadeth not away] Chap. 1.4. 1 Cor. 9.25.

V. 5. *all of you be subject to one another*] Rom. 12.10. Eph. 5.21.

God resisteth the proud] James 4.6.

V. 6. *Humble*] See James 4.10.

V. 7. *casting*] See chap. 4.19. Psalm 37.22. Matth. 6.25.

V. 8. *Be sober*] Chap. 4.7. Luke 21.36.

V. 9. *resist stedfast in the faith*] Eph. 6.11. James 4.7.

knowing] The persecutions which Satan stirreth up against Gods people, are neither new, nor proper to any one man; but from old, and common to the whole Church; and therefore we must suffer that patiently, wherein we have so many fellows of our conflicts and comforts.

V. 10. *a while*] Chap. 1.7. 2 Cor. 4.17.

perfect] Heb. 13.21.

V. 12. *briefly*] Heb. 13.22.

exhorting] Here is a brief argument of the whole Epistle.

V. 13. *elected*] See chap. 1.2.

V. 14. *Greet ye one another*] Rom. 16.16. 1 Cor. 16.20. 2 Cor. 13.12. 1 Thess. 5.26.

ANNOT.

ANNOTATIONS ON THE SECOND EPISTLE OF S. *PETER*.

The Argument.

It seems, that after the writing of the former Epistle, wherein the Apostle had laid down the true Doctrine of Salvation by Christ alone, and some Rules for good life, becoming such as should be saved by him; there arose certain men, who were remisse in their lives; others who were forgetful of Gods Truth, laid down in the Scriptures; as also, false Teachers, who bring loosely themselves, misled and corrupted others and scoffers at the coming of Christ to judgement. The Apostle therefore after his salutation, chapter 1.1, 2. and mention of the riches of Gods Mercy to true Christians, verse 3, 4. Perswades to good works, from verse 5. to verse 12. from thence, to the end of the first Chapter: He being very old, and neer unto death, verse 14. before his departure, minds them of Truths forgotten by many of them. In the second, he arms them against false Teachers, and deters them from Apostacy. In the ten first verses of the third chapter, he confutes such as scoffe at the coming of our Saviour, and the end of the world: From thence to the 17. verse, he stirs them up to prepare for that day, and to fit themselves for that glorious eternal habitation that is prepared for them. In the two last verses, he exhorts them to take heed of being misled, and to increase in Grace, and in the knowledge of Christ; which the Lord give us grace also to do, through Jesus Christ our only Lord and Saviour. Amen.

CHAP. I.

Verse 1. *Simon*] Gr. *Symeon*, as it is translated, Acts 15. 14. The name of one of Jacobs sons, Gen. 29. 33. and of another godly man, Luke 2. 25. He is called Simon also, Matth. 10. 2. John 21. 16. as we commonly call him. It seems that this was the name that was given him by his parents, at his circumcision.

Peter] A firname given him by Christ, John 1.42. It may be to distinguish him from Simon the Canaanite, who was also an Apostle, Matth. 10. 2, 4. It was renewed, upon his confession, Matth. 16. 16, 17, 18. The former name Simon, comes from a word that signifies hearing. This later name Peter signifies a stone. The name imports, an hearer, and firm observer of Gods Word; and such an one indeed this Apostle was, Matth. 7. 24. It is observed by the Learned, that Πέτρος signifies a rock, and Πέτρα a stone. This suits well with Matth. 16. 18. where Christ is the rock, and Peter a stone built on that rock. I finde none else of this name in the Old or New Testament.

A servant] See on Rev. 1. 1. A name of humility; what a servant he was, appears in the following words, Not an ordinary Christian, but an Apostle.

an Apostle] One called by Christ immediately, Matth. 10. 2. and sent to preach the Gospel in any part of the world, Matth. 28. 19. and having authority over all Churches, 1 Cor. 9. 1. compared with 2 Cor. 11. 28. A name of great dignity, besides the former priviledges carrying with it an infallible Spirit in doctrine. His vocation to his Discipleship, see Matth. 4. 19. to his Apostleship, Matth. 10. 2. His restitution after his denying his master, John 21. 15.

of Jesus Christ] See on Matth. 1. 1. Rev. 1. 1. Jesus signifies a Saviour. It was the name of Joshuah, who led Gods people into Canaan, a type of this Jesus, who leads his people into Heaven. Christ signifies anointed; I find none else of this name in all the book of God.

to them] To whom this Epistle was written. See on chapter 3 verse 1.

that have obtained] The Greek word, in the primitive signification of it, signifieth getting a thing by lot, as inheritances were sometimes divided, Josh. 14. 2. yet it is used for obtaining a thing any other way.

like] In substance, not equal in degree; for faith might be stronger in the Apostle, than it was in them to whom he writ, Rom. 1.12. 2 Cor. 4.13. Tit. 1.4.

precious faith] 1 Pet. 1.7. It is called so, in regard of the precious promises it layes hold upon, verse 4. which belong alike to all beleevers.

with us] Apostles, as 1 Joh. 1. 3, and other Christians, Jude v. 3. 2 Cor. 1. 21. Or, with me, See on 1 Joh. 1, 1, 3.

through the righteousness] By the merits of Christ, who hath deserved for us both grace and glory. Gr. *in the righteousness*. Our faith rests on Christs merits. Or, by Gods mercy and bounty. So the word is used, 2 Cor. 9.9. Faith then comes not by any desert of ours, but from Christs merits, or Gods mercy, or by Gods faithfulness in keeping his promises, Psal. 89. 33. Luke 1.8. 8. 1 Joh. 1. 9.

of God and our Saviour Jesus Christ] Gr. *of our God and Saviour Jesus Christ*. See on Jude v. 25.

V. 2. *Grace and Peace be multiplied unto you*] See on 1 Pet. 1. 2. Rev. 1. 9. Jude v. 2.

through the knowledge of God, and of Jesus] That is, through faith in God, and Christ made known to us, Isa. 53. 12. See on ver. 1. The Greek word Ἐπίγνωσις signifies; First, knowledge of a thing, Col. 1. 9. Secondly, increase in the knowledge of somewhat known before, Eph. 1. 17. Thirdly, acknowledgement of what we know, Luke 1. 4. Here it is taken in the first sense for knowledge.

our Lord] 1 Cor. 8. 6.

V. 3. *According as his divine power*] It may be referred to that that went before. Let grace and peace be multiplied to you, according to the riches of his provisions for us. Or to the words following; As God hath given us all things, &c. so *Adde to your faith, virtue*, &c. ver. 5. So Paul begins, after salutation, 1 Tim. 1. 3. Or, *O how hath his divine power*, &c. Rom. 11. 33.

His divine power. This is that, which worketh faith in Gods elect, Eph. 1.19, 20.

hath given unto us] To us Christians, to enjoy: or, to us Apostles, to preach to you, that ye may be partakers of the Divine nature, verse 4. The Greek word δεδωρημένης, though passive is used here actively; as Ἐπαγγελίας, Heb. 12. 26. and Ἡγιασμένοις, 2 Tim. 4. 7.

all things that pertain unto life and godliness] All things needful to preserve our natural or spiritual life here. Or, all things requisite to bring us to heaven hereafter, and to enable us to live godlily here.

through the knowledge of him] See on verse 2.

that hath called us] God, 1 Pet. 1. 15. Or, Christ, Rom. 1. 6.

to glory and virtue] To glory in heaven, and virtue on earth; *to glory and virtue*; that is, by a glorious and powerful Gospel. So δόξα is used, Rom. 6. 4. Or, employing his glorious power to convert us, Eph. 1. 19. and 3. 6.

V. 4. *Whereby*] By which glory and power appearing in the preaching of the Gospel. Or, *Because that*. Seeing God hath made such glorious promises to us, he hath given us all things needful for grace and glory.

are given] Or, *he hath given*, as verse 3.

unto us] See on verse 3.

exceeding great and precious promises] Promises of very great matters, and things of high price and account.

that by these] By these promises: or, by these things given us, verse 3.

you might be partakers of the divine nature] Not of Gods substance, which is incommunicable; but have excellent graces given us, whereby we are made like to God in wisdom and holiness, where-

in the image of God, after which man was at first created, consists, 1 Ph. 4.24. Col. 3.10.

having escaped] Gr. *having fled from.* It shews the nature of our calling, ever sin, which consists in fleeing from it, ch. 2. 18,20. 1 Cor. 6. 18.

the corruption] Of sinne: or of destruction, as chapter 2. 12, 19. Some understand by corruption, original sin: but it is better to understand destruction, that so corruption may be opposed to lue and glory; and lust to godliness and virtue, ver. 3.

in the world through lust] In worldly men, by reason of wicked desires reigning in them, 1 John 2. 15, 16.

In the world] The Greek word κόσμος, signifies, First, the whole world, with all the creatures in it, John 1. 10. Secondly, the earth, the lower part of the world, John 16. 28. Thirdly, the riches and honour of the world, Gal. 6. 14. Fourthly, the men of the world, Rom. 5. 12. Fifthly, a multitude, John 12. 19. Sixthly, the Gentiles in opposition to the Jews, Rom. 11. 12. Seventhly, the unregenerate men of the world, John 15. 18, 19. Eighthly, the reprobates of the world, John 14. 17. Ninthly, the elect, 2 Cor. 5. 19. Tenthly, all sorts of persons, John 18.20. Eleventhly, a worldly estate or condition, 1 Cor. 7. 34. Here it is taken for the men of the world, in the fourth sense. *Through lust*] The Greek Ἐπιθυμία comes from θύειν, to burn, and notes out a vehement, earnest, and continued desire, which never leaves working, till it be accomplished in action.

V. 5. *And besides this*] It is not enough to flee corrupt lusts, but we must also get store of virtue. Or, *And for this very thing also.* Gods grace is so us, should make us strive to encrease his graces in us. Or, *So do this very thing also.* So the first particle is translated, Joh. 6.57. As God hath given you great benefits, verse 3. so do ye seek to adde grace to grace. Or, *Then*, or, *Therefore do ye also this very thing.* So the first particle is translated, 1 Cor. 1. 13. And if the beginning of the third verse be read by way of exclamation, it answers well to it.

giving] Gr. *bringing in besides.* As not having done enough in avoiding lusts, unless ye be pious. Besides your first receiving of graces mentioned, v. 3, 4. use all good endeavours to encrease these following ones.

all diligence] The greatest diligence that ye can possibly. The word comes from another word in the original, that signifies to make haste, as diligent men use to do, who omit no occasions to accomplish their just ends.

adde to your faith] To your confidence in Christ, whereby ye are justified before God. Gr. *In* your faith: But Ἐν is translated *To*, 1 Cor. 7. 15. Πίστις signifies; First, Fidelity, Rom. 3. 3. Secondly, external profession, Acts 14. 22. Thirdly, the doctrine of faith, Acts 6. 7. Fourthly, faith of miracles, Luke 17.6. Fifthly, historical faith, James 2.14. Sixthly, temporary faith, 2 Tim. 2. 18. Seventhly, justifying and saving faith, Rom. 3. 28. so here.

virtue] Moral virtues, which may make you acceptable in the sight both of God and of men, Phil. 4. 8. 1 Pet. 3. 4. Peradventure by virtue may be meant courage, which is distinct from temperance, and patience, after mentioned.

knowledge] Get more knowledge of Christ daily, Phil. 3. 8, 10.

V. 6. *temperance*] Power in your selves to moderate your affection toward outward things, as the word imports.

patience] Abiding under troubles with quietness, as the derivation of the word implyes.

godliness] Well worshipping of God, to wit, according to his Will.

V. 7. *brotherly kindness*] Love to the Saints, Heb. 13. 1. which are our brethren in Christ, Matth. 23. 8.

charity] Whereby we are to love, not our brethren only, but others also, Gal. 6. 10. 1 Thess. 3. 12. and 5. 15.

V. 8. *be in you, and abound*] Be plentifully in you, Col. 3. 16.

they make you, that ye shall neither, &c.] Ye shall not only not be negligent and unfruitful, but also be painful in good works, and see fruit of your faith, verse 5.

be barren] Gr. *be idle.* They are idle, not only who do nothing, but also who use not the gifts they have to their best improvement and advantage.

unfruitful] As fruits are pleasing to us, so are good works to God; and are therefore called fruits, Matth. 12. 33. Gal. 5. 22. 2 Thes. 1. 4. Col. 3. 20. Heb. 13. 16.

in the knowledge] In exercising your knowledge. That you know of Christ, will make you fruitful in good works.

of our Lord Jesus Christ] See on verse 2.

V. 9. *Is blind, and cannot see far off*] Or, *is blind, or cannot see far off.* If he be not stark blind in these spiritual things, he is so weak sighted that he cannot clearly discern such high mysteries. The Greek word Μυωπάζων signifies properly one purblind. Such can see things neer at hand, but not far off. Here it is transferred to the soul; he sees earthly things nigh at hand, and not heavenly things, which are more remote.

that he was purged from his old sins] That he made a profession in baptism, that his former sins were purged away by the blood of Christ. Ἀποκάθαρσις signifies, First, sin in general, Heb. 1. 3. Secondly, a sacrifice for sin, 2 Cor. 5. 21. Thirdly, original sin, Rom. 7. 17. Fourthly, actual sin, James 1. 15. Fifthly, the punishment due to sin, 1 Pet. 1. 24. Sixthly, both guilt and punishment, Matth. 9. 2. Seventhly, false doctrine, John 8. 46. Eighthly, Infidelity, John 16. 9. Here it is taken in the first sense, for sinful courses in general, Not that he was so really purged, but by profession only.

V. 10. *wherefore the rather*] Because of the dangers mentioned, ver. 9., Or, *wherefore the more.* Be the more careful to do it.

brethren] By regeneration and adoption, and union with Christ by faith, we are made the children of God, and brethren spiritually, Phil. 4. 1. Ἀδελφός signifies; First, a natural brother, Matth. 4. 18. Secondly, a kinsman, Matth. 12. 46. Thirdly, a neighbour, Mat. 7. 3, 4. Fourthly, a Christian, Mat. 12. 50. Fifthly, one of the same religion, Acts 22. 5. Here it is used in the fourth sense for fellow-Christians.

give diligence] See on verse 5.

to make your calling and election sure] Gr. *firm*, or *stable.* To get good grounds to assure you that ye were elected before the world, and are called out of the world. For it is sure enough in it self, by Gods decree and immutability, 2 Tim. 2. 19. Mal. 3. 6. John 6. 40. and 13. 1. Rom. 11. 29.

for if ye do these things] Continuance then in well doing, is the way to get and keep assurance of salvation.

ye shall never fall] Jude verse 4. Our life is likened to a race, 1 Cor. 9. 24. we must take heed lest we fall, and come short of the prize before us. The children of God may fall into some sins by weakness; but never so as to lose the goal, verse 11. Psalm 15. 5. Rom. 11. 11. Or, *ye shall never stumble.* While ye are careful so to do, as before, ye shall go on smoothly towards heaven, without falling into any sin. For Gods servants sin, most commonly for want of heeding their way, 1 John 2. 10.

V. 11. *an entrance*] A large passage into the Kingdom of glory in the life to come.

abundantly] John 10. 10. If ye be full of good works, ye shall have abundant reward, 1 Cor. 9. 9. and 15. 58. 2 John verse 8.

V. 12. *wherefore I will not be negligent*] Because an holy life here, gives an assurance of so great glory hereafter, I will not cease to mind you of it.

of these things] To encrease your former graces, v. 5.

though ye know them] Rom. 15. 15. 1 John 2. 21. For we oft forget, through multitude of worldly businesses, what we know of holy and heavenly things.

in the present truth] Now more fully taught, than under the Old Testament, and generally believed by Christians. Ἀλήθεια signifies; First, verity, or truth in speech, Eph. 4. 25. Secondly, sincerity of affection, 2 Epistle of John 1. Thirdly, integrity of estate, John 8. 44. Fourthly, righteousness, 1 Cor. 13. 6. Fifthly, the doctrine of salvation, 1 Tim. 3. 15. Sixthly, the knowledge of God, Rom. 1. 18. Seventhly, the fulfilling of Legal ceremonies, John 1. 17. Eighthly, Gods constancy in keeping his promises, Rom. 3. 7. Here it is taken in the fifth sense for the doctrine of salvation.

V. 13. *I think it meet*] In regard of their natural sluggishness. Or, *I think it a just thing.* For he was an Apostle, and it was his duty to do it, 1 Cor. 9. 16.

in this tabernacle] Our bodies are like tents set up for our souls to converse in for a time, and easily pulled down, 2 Cor. 5. 1.

to stir you up] For we are very drowzy in spiritual things, as the best, and had need to be roused up, 2 Tim. 1. 6. ch. 4. 1. there.

V. 14. *knowing*] Very probably, by divine revelation, as it is likely Paul did also, 2 Tim. 4. 6.

that shortly I must put off] It seems he was old then, when he wrote this Epistle: for old-age was promised to him, John 21. 18.

as our Lord Jesus Christ hath shewed me] As is from God now revealed to me: or, in that manner as he sometimes foretold me, Joh. 21. 18, 19.

V. 15. *after my decease*] Gr. *going out*, To wit, out of this world by death; as Luke 9. 31. Or, out of this Tabernacle, v. 13, 14.

to have these things always in remembrance] Or, *to have* whereby *ye may always remember these things.* As I will always call upon you, while I live, (as verse 12, 13.) so I will leave you this Epistle, as upon record, that may ever put you in mind of these things, when I am dead.

V. 16. *For we have not followed*] Because I have taught Gods truth, therefore I would have it remembred after my death: wherein I had delivered fables, growing now towards my death, I should rather repent of it, and be willing to have them forgotten, and buried with me.

cunningly devised fables] Woven together so artificially, that they seem to be true, although indeed they be most false. Store of might seem to be true, although indeed they be most false. Store of such had the Jews, and Heathen Poets in those days, and the Mahometans and Papists have in these times.

power and coming] Powerful coming in the flesh, which our Saviour Christ shewed in effectual perswading many to beleeve what he taught, and confirming it by miracles, Matth. 7. 28, 29. and 8. 7, 8. Luke 24. 19, 32. Rom 1. 4.

eye-witnesses] Mat. 17. 1, 2. John 1. 14. 1 John 1. 1. Luke 1. 2.

of his Majesty] Heb. 1. 3. Of his glorious appearance, Mat. 17. 2.

V. 17. *From God*] Θεὸς signifies; First, Essentially, the true God, John 4. 24. Secondly, Personally, God the Father, John 3. 16. The Son, Acts 20. 28. The Spirit, Acts 5. 3, 4. Thirdly, Rulers and Magistrates, or men of eminency, John 10. 34, 35. Fourthly, Idols, 1 Cor. 8. 4, 5. Fifthly, the Devil, 2 Cor. 4. 4. Sixthly, any thing set up as God, to be adored, or followed above all, Phil. 3. 19. Here it is taken in the second sense, and for God the Father. *The Father*, Hebrew, whence comes the Latine word *Pater*, and our English word *Father.* It signifies; First, a natural Father, Ephes. 6. 4. Secondly, a father by age, 1 Tim. 5. 1. Thirdly, God is called our Father, Mat. 6. 9. Fourthly, God the Father is so called, Mat. 28. 19. Fifthly, such as convert others, are called Fathers, 1 Cor. 4. 15. Here it is taken in the fourth sense for the first Person in the Trinity.

honour and glory] Heb. 2. 7, 9. God attired him like his Son, and owned him for his Son, Mat. 17. 2, 5.

from the excellent glory] Exceeding great glory, such as became (God) the speaker, as the Greek word imports.

This is my beloved Son] Mat. 17. 5. and 3. 17.

V. 18. *we heard*] 1 Peter, and James, and John, Mat. 17. 1. Or the singular for the plural: *we*, that is, 1: see 1 John 1. 1, 3, 4. Ἀκούω signifies; First, to hear, Mat. 2. 18. Secondly, to obey, John 8. 47. Thirdly, to understand, Mat. 15. 15. Fourthly, to hear profitably, James 1. 19. here in the first sense.

when we were with him] Not far off from him; for then we might have been more easily deceived; but in his company.

in the holy mount] The mount whereon he was transfigured; which what mount it was, is uncertain. It is called *holy*, because God appeared there; as the ground where God appeared to Moses is called holy, Exod. 3. 5. Some take it to be Mount Tabor.

V. 19. *We have also*] Left any should not beleeve Peter, but think the former apparition mentioned by him to be a fiction of his, he cites the Prophets, as acknowledgers of Christs glory, and the foretellers of his coming, 1 Pet. 1. 10, 11.

a more sure word] That is, a most sure, or a very sure word. A comparative, for a superlative; as Acts 25. 10. 1 Cor. 13. 13. for the former vision being from God also, as the prophecies were, was in it self as sure as they. Or, *more sure* than those cunning fables, which many follow, verse 16. Or, *more firm*, as it is in the Greek. The prophecies were, by long use, more setled in the hearts of the godly Jews, who beleeved all the Prophets spake, to come from God, John 5. 45. and 9. 29. Luke 24. 27. Acts 26. 22, 23. and therefore might sooner perswade them, than the report of a voyce from heaven, although that were sure also. Pauls doctrine was examined by the Prophets, Acts 17. 11. And to the Jews the Apostle wit this Epistle. See on chap. 3. 1. The word Λόγος signifies; First, Christ himself, Joh. 1. 1. Secondly, Doctrine, or Preaching, Acts 20. 7. Thirdly, a sentence, 1 Cor. 14. 19. Fourthly, a command, 2 Pet. 3. 5. Fifthly, a thing, Luke 20. 3. Sixthly, a word, Mat. 15. 23. Seventhly, an account or reason, Luke 16. 2. Eighthly, a reproach, fil speech, Luke 13. 10. Ninthly, a book or treatise, Acts 1. 1. Tenthly, utterance, Eph. 6. 19. here it is taken in the third sense for a sentence.

of prophecy] Psalm 2. 7. and 110. 1.

That ye take heed] The word Προσέχω signifies; First, to take heed to a thing that is good, or attend to it, Acts 8. 6. Secondly, to take heed of a thing that is evil, Mat. 7. 15. that is, to beware of it, here in the first sense.

As unto a light] From the Greek word Λύχνος comes our English Lynck.

In a dark place] In your understanding, or in the Church, till the Scriptures of the New Testament be written, which expound the Old, and give greater light.

until the day dawn] The times of the Law were like the night, wherein candles were lighted; the time of the Gospel like daylight, wherein the Sun shines. Or, by the light in a dark place, may be meant the revelation of Gods truth here; and by the day, the vision of Christ in heaven. Ἡμέρα signifies; First, an artificial day, John 11. 9. Secondly, time in general, Mat. 3. 1. Thirdly, the time of grace under the Gospel, Rom. 13. 12. Fourthly, judgment, 1 Cor. 4. 3. Fifthly, a season or opportunity, John 9. 4. here it is used in the third sense.

the day-star] Christ, Rev. 2. 28. and 22. 16. Till Legal ceremonies be quite gone, and Christ more fully revealed to you. He rather useth the similitude of the day-star, than of the Sun, because some darkness will yet remain in us under the Gospel till the coming of Christ the Sun of righteousness to judgement: Yet the Scriptures of the Old Testament must not be rejected under the Gospel. Only he intimates that Gods people had no greater light than the Law and the Prophets, till the New Testament was written.

Arise in your hearts] The word ἀνατέλλω signifies; First, the understanding, Acts 16. 14. Secondly, the will, Rom. 10. 9. Thirdly, the affection, Mat. 6. 21. Fourthly, the conscience, 1 John 3. 20. Fifthly, the memory, Luke 2. 51. here in the first sense, *heart* for understanding.

V. 20. *Knowing this first*] Before ye read the Scriptures of the Old Testament, ye must take notice of this, that ye must not interpret them, as you and others please, but according to the mind of the holy Ghost, appearing in clear events in the New Testaments, Expositions of the Apostles, and consent among themselves.

That no prophecy] Gr. *That not every prophecy.* That is, *not any.* An Hebraism. See the like, Mat. 24. 22.

Of the Scripture] Contained in the Scripture. Opposed to dreams of false Prophets, chap. 2. 1. It is meant of the Scriptures of the Old Testament.

of any private interpretation] Such as ariseth out of mans own brains, and not out of the Scripture it self. He condemns not one mans, or few mens interpretation of a place of Scripture, differing from others; for God may at first reveal a truth by one or few men, which afterwards may be embraced by many. Others read, *Of any self-loosing out.* That is, the Prophets spake not of their own heads, but as they were sent by God, so they spake only what God bade them speak. This agrees well with the words before, that inclinate the authority of those Prophecies, and with the opposition following, v. 21.

V. 21. *For the prophecy came not*] It belongeth to God, the author of Prophecy, to give the sense of it. Or rather, it had God, and not man for the Author: see on v. 20.

in old time] Or, *at any time.*

by the will of man] They could not prophesie when they would, or what they would, 2 Kings 4. 27. but when and what God would,

holy men of God] Or, *those holy men of God*: To wit, the prophets, who were holy. Such are called, Men of God, Psalm 90. 10, 1 Tim. 6. 11. 2 Tim. 3. 17.

as they were moved] Gr. *carried.* Gods Spirit acquainting them with the things they knew not, directed them in the words, that they might not err. God shewed them things above nature, and gave them a will to publish them, though sometimes they were unwilling to do it, Jer. 20. 9.

CHAP. II.

Verse 1. *But there were false prophets also*.] Not true only, as chap. 1. 21. but some false teachers also.

among the people] The people of God.

false teachers among you] Acts 20. 29, 30. Jude v. 4. 1 John 2. 18, 19. among you Christians.

who privily shall bring in] Gr. *who shall bring in besides.* That is, besides mens expectation, or, besides the truth taught by godly teachers, and by themselves in part also, to countenance their errours.

damnable heresies] Gr. *heresies of destruction.* Wicked opinions, that ruine mens souls; or, dangerous schisms, that will rent the Church, and bring destruction on it, if it be not prevented, 1 Cor. 11. 18, 19.

denying] By total apostacy, or evil life, unbefeeming the servants of Christ, Tit. 1. 16. see more on Jude v. 4.

the Lord that bought them] That gave a price sufficient for them, even his own precious bloud, Acts 20. 28. 1 Cor. 6. 20. 1 Pet. 1. 18, 19. Or, by whom they professed that they were redeemed: and therefore they should not have denyed him.

bring upon themselves swift destruction.] They do so offend God by their sins, that they cannot be long out of hell, and perhaps suddenly taken away by some great judgement.

V. 2. *pernicious ways*] Or, lascivious ways, as some Copies read; see Jude verse 4. Gr. *their destructions*: that is, their doctrines, that bring destruction, as v. 1.

the way of truth] The true Christian religion revealed from heaven, which shews the way to true happiness.

shall be evil spoken of] Rom. 2. 24. 1 Tim. 6. 1.

V. 3. *through covetousness*] See verse 14.

with feigned words] See on chap. 1. 16.

make merchandise of you] See on Rev. 18. 13. They shall by feigned words, right in shew, but erroneous in deed, framed to a way of piety, mildness, and charity, lead you by the nose, as it were from market to market, as sheep to be sold, that they may get your goods, and undo your souls. For *word*, see on chap. 1. 19.

whose judgement now of a long time lingreth not] See on ver. 1. whose punishment to which they were long since adjudged, now approacheth to execution.

their damnation slumbreth not] See on Jude verse 4.

V. 4. *For if God Spared not the angels*, &c.] Look on Jude verse 6. If God spared not Angels at once, he will not spare false prophets, nor their followers: see the like omission, Rom. 9. 22. or it may run on to the ninth verse.

thus the Lord knoweth, &c.] For *God*, see on chap. 1. 17.

Tartarus] From the punishment due to them.

into chains of darkness] Into a life full of horrour like darkness, as malefactours kept in chains in a dungeon till execution.

V. 5. *And spared not the old world*] The world before the floud, or the ungodly men in it, as followeth in this verse.

Noah the eighth person] Of them that were saved from the deluge: for, besides himself, his wife, his sons and their wives escaped, Gen. 7.13. 1 Pet.3. 20.

a preacher of righteousness] A publisher of Gods just purpose to destroy the old world, and a perswader of them to repent and live righteously, that they might prevent so great a judgement, 1 Pet. 3. 19. or, a preacher of salvation to them, to be had by the righteousness of the Messias to come, 1 Pet.4.6.

upon the world of ungodly] The multitude of the ungodly then in the world. So a world of wickednes, is store of it, James 3. 6.

V. 6. *the cities of Sodom*, &c.] See on Jude v.7.

into ashes] By fire from heaven, Gen.19.24,25,29.

condemned them with an overthrow] Shewed, by destroying them so strangely from heaven, that he had passed sentence on them for their wickednes, Gen.18.20,21. and 19.28.

an ensample] For those Cities remain to this day buried in the dead sea, for terrour to others. A special example to admonish wicked men of their dangerous condition; shewing, that they must be punished in eternal fire, if they repent not.

V. 7. *And delivered*] So God sometimes is pleased to shew mercy to his, when he destroys others: as to Noah, v.5.

just Lot] Not that he had no sin in him, but because he endeavoured to keep all Gods commandements, Luke 1. 6.

vexed with the filthy conversation of the wicked] So Gods servants use to mourn for other mens sins, who mourn not for their own, Psa. 119. 136,158.

V. 8. *in seeing and hearing*] Lot dwelling among the wicked Sodomites, could not but daily see such filthy actions, and hear such unclean speeches, as vexed him to the very heart: because he loved God, whose Name was dishonoured grievously, and law broken grosly by them. This vexed him much to see their Sodomitical ways, though he could not mend it. The two senses of seeing and hearing are named, as being most offended with wicked words, and works. Which way soever he turned his eyes or ears, he saw or heard something that did displease him. This vexed his soul greatly. The same word is used to set out hell torments, Luke 16.23.

V. 9. *the Lord knoweth*] If God have done all mentioned before, v.4,&c. then it appears that he knows how to deliver good men, and punish bad ones, and will certainly do it.

out of temptations] Out of afflictions, which do but try Gods people, though they destroy others, v. 5, 6, 7. Gen. 22. 1. 1 Cor. 10. 13. Heb.4.15. James 1.2. 1 Pet.1.6. Rev.3.10.

to reserve the unjust] Verse 4. Jude v. 6.

V. 10. *But chiefly them*] As being the greatest sinners, and misleaders of others.

that walk after the flesh] After the motions and lusts of their own corrupt nature, Rom.8.1,4,12,13. but here more specially that flesh seems to imply such motions and lusts as tend to uncleanness of life; as 1 John 2.18. see further on Jude, verse 7,8,18.

despise government] Or, *dominion*, Jude verse 8.

presumptuous are they] Or, O *presumptuous* persons! By way of admiration and exclamation.

to speak evil of dignities] Gr. *of glories*: That is, of princes, which shine stoutly gloriously in the world: see Jude verse 8.

V. 11. *whereas Angels*] See on Jude verse 9.

railing accusation] Gr. *blasphemous judgement*.

against them] Some read, *against themselves*: To wit, the good angels against the bad.

V. 12. *But these*, &c.] Look on, Jude verse 10.

made to be taken] Appointed for a prey, and to destruction, Rom. 9.22. alluding to such beasts as are kept, not for sight or delight, but to be hunted and destroyed.

in their own corruption] Which they have brought on themselves, or which naturally befalls them for their sinfull courses, Galat. 6.8. Or, which God hath appointed for them: Jude verse 4.

V. 13. *to riot in the day-time*] Contrary to the course of many ungodly men, who dare not shew their sins in the light, John 3. 20. Eph. 5. 11,13. 1 Thes. 5. 7. and to the profession of the Gospel, Rom. 13. 13.

spots they are] Men grievously spotted and blemished. See further on Jude verse 12.

V. 14. *Having eyes full of adultery*] Gr. *of an adulteresse*, Mat. 5.28. They were not given to riot and excess only, but to a lascivious and loose course of uncleanness also. The eyes are mentioned, because they lee in adulterous thoughts to the soul, Gen. 34.1,2. 2 Sam.11.2,4. And they are said to be full of the adulteresse, as if they cared not to look on any other object.

unstable] Not well grounded, and therefore easie to be seduced, chap.3.16,17. Eph. 4.14. Heb.13.9.

with covetous practices] Verse 3, 14. Jude verse 11.

cursed children] Gr. *children of the curse*, Ephes. 2. 2, 3. 2 Thes. 2. 3. Or, children worthy to be cursed: *as child of death*, 2 Sam. 12. 5. is in the margin read, *worthy to die*.

V. 15. *the way of Balaam*] See on Jude verse 11.

Bosor] Called Beor, Num. 22. 5. and, by some small change of the Hebrew letters, Bosor here.

who loved the wages of unrighteousness] Num. 22. 7, 13, 37. for he would have cursed the Israelites for those rewards, if God had not withheld him.

V. 16. *the madness*] His hot desire to go against the will of God for gain.

of the prophet] He is called a Sooth-sayer, Josh. 13. 22. Num. 23. 23. Such did sometimes, by ghess, hit upon things to come. Or, he is called a prophet, because sometimes he had revelations from the true God, Num. 23. and 24.

V. 17. *without water*, &c.] See on Jude verse 12.

the mist of darkness, &c.] See on Jude verse 13. Most thick darkness. Hells darkness opposed to heavenly light. Τηρέω signifies; First, to keep, or reserve, or observe, Matth. 23. 3. Secondly, to watch ones speeches, or observe them, not to doe them, but to catch at them, and entrap the speakers, John 15. 20. Here it is taken in the first sense. Ἀτὰο signifies; First, the world, Heb. 1. 2. Secondly, the men of the world, Rom. 12. 2. Thirdly, our time of life here in the world, Luke 20. 34. Fourthly, our course of life here, Ephes. 2. 2. Fifthly, eternity, Matth. 6. 13. so here.

V. 18. *great swelling words*] Look on Jude verse 16. Or, *Swelling things*; Like bubbles, or things puffed up with wind, that make a great shew, but have no solidity in them.

allure] With fair promises, as men lay baits for fishes. By wantonness they seek to draw them back to idolatry, as the Midianites drew the Israelites, Numb. 25. 6, 18.

through the lusts of the flesh] Which they permit men to follow, under the pretence of Christian liberty. For *lust*, see on verse 20. The Greek word Σαρξ, signifies; First, flesh of a body, 1 Cor. 15. 39. Secondly, the whole body of man, flesh and bones, 1 Pet. 3. 18. Thirdly, humane nature, Rom. 9. 5. Fourthly, the person of man, Mat. 24. 22. Fifthly, kindred, Rom. 11. 14. Sixthly, corrupt man, John 3. 6. Seventhly, corrupt nature, Rom. 8, 1. Eighthly, corrupt reason, 2 Cor. 1. 17. Ninthly, the strength of humane wit, and reason, Matth. 16. 17. Tenthly, a corrupt soul, Rom. 7. 18. Eleventhly, humane infirmity, Heb. 5. 7. Here it is taken in the seventh sense for corrupt nature.

those that were clean escaped] Gr. *inticed escaped*. They sought to seduce true Christians, but could not, Matth. 24. 24. Or, *a little escaped*. Such as professed the true religion, having left idolatry, and lived without scandal. Or, *a while escaped*. Seemed to have done so, by embracing the true religion for a time; but soon after shewed they had not done it, by returning to courses contrary thereunto, 1 John 2. 18, 19.

V. 19. *they promise them liberty*] Under pretence of liberty, they draw them to licentiousnes and looseness of life, 1 Pet. 2. 16. Jude verse 4. They teach them, that they may lawfully use fleshly delights, and so deceive them by things, to which they are prone naturally.

the servants of corruption] Chap. 1. 4. Rom. 6. 18, 19. The basest slaves in the world, serving corruption themselves, as servants do their masters: or, being instruments and workmen for Satan to draw men to corruption; this last agrees well with the beginning of the verse, Promise of liberty to others.

is he brought in bondage] For prisoners were ever the conquerours of slaves. So are these by sinne made slaves of corruption.

V. 20. *after they have escaped*] Gr. *fled from*: as verse 18. chap. 1. 4.

the pollutions of the world] Such sinful courses, as worldly men are wont to defile themselves withal, James 1. 27. Lusts of the flesh, or idolatry.

knowledge] Gr. *acknowledgement*. Not knowing him only, but professing him also: see John 12. 42. By receiving the Gospel, and professing it, which forbids such things.

and Saviour Jesus Christ] See on chap. 1. 1.

Again entangled] A relapse is dangerous, as in the bodily diseases, so in falling back to sinful courses.

and overcome] By a custome of sinning.

the latter end is worse with them than the beginning] Matth. 12. 45. because they sin out of knowledge now, and against former acknowledgment, who sinned out of ignorance before, Luke 12. 47, 48. James 4. 17. Their end is worse then by reason of the aggravations mentioned in the beginning of the verse. So it follows vers. 21. *It had been better*, &c.

V. 21. *it had been better for them*] That is, less evil. They had sinned less, and should have been punished less. For neither the state of ignorant ones or backsliders is good; but the former is less dangerous than the latter.

Not to have known] Because their ingratitude for the received favour

your from God in calling them to Christianity, manifested by their backsliding, aggravates their sin, and will encrease their judgement.

the way of righteousness] Vers. 2, 15. The true Christian Religion, by which righteousness is gotten; They had better to have been heathen still.

from the holy commandment] Chap. 3. 2. Given by an holy God, and acquiring holiness in us.

V. 22. *proverb*] See on Prov. 1. 1.

The dog is turned, &c. Prov. 26. 11. They are as abominable in Gods sight, as such creatures here mentioned are offensive to mans sight. The words seem to have been the verses of some ancient Poet, that were grown usual in common speech in those times. The Hebrew הוֹזֵר a swine may come from חוּר to return; It may intimate this swinish quality of returning to wallowing in the mire.

CHAP. III.

Vers. 1. *Unto you*] *Scattered strangers*, 1 Pet. 1. 1. For it is a second epistle to the same persons. *In both which*] He would not have them forget his former epistle.

your pure minds] Or, *your sincere minds*, as Phil. 1. 10. That appear right, being judged by the light of the sun, as men try cloth, and Eagles their young ones.

by way of remembrance] Chap. 1. 12, 13, 14, 15.

V. 2. *That ye may be mindful*] Chap. 1. 12, &c. Phil. 3. 1.

holy prophets] Chap. 1. 21.

the Apostles] Jude ver. 17. Not our commandments, as we are men, but as we are the Apostles of Jesus Christ. And those are Christs commands given by us.

V. 3. *Knowing this first*] Taking notice of this principally, that many will endeavour to draw you from that commandment, v. 2. Cha. 2. 21.

that there shall come] Of themselves; not sent by God.

in the last days] That is, in the latter or following days; as the word is used, Gen. 49. 1. Deut. 4. 30. & Dan. 2. 28. where *in the last days*, is expounded *hereafter*, v. 29. So are the times of the Gospel called by the Prophets, Isai. 2. 2. Mic. 4. 1. Peter meaneth, the times then beginning, and likely to hold on to the end of the world, in greater or lesser measure: for he warns those that then lived, as well as others in after-ages, to take heed of such scoffers; and such then began to arise in the Church, Acts 20. 29, 30. 1 John 2. 18. Some understand this of the times of Antichrist.

scoffers] Jude verse 18. Not disputing stoutly against it, but scoffing at it.

walking after their own lusts] Chap. 2. 10. Jude ver. 18. After such desires as they had by nature, not according to grace, Rom. 8. 1. After the lusts of their flesh, and the world are they led, and not after godly desires put into mens hearts by Gods Spirit. They scoff at Religion, and magnifie their own desires.

V. 4. *Where is the promise*] It is vanished; it no where appeares; there is no such thing; it will never come to pass, Jer. 5. 12, 13. We see not any sign of the accomplishment of Christs coming promised.

since the coming] To judgement, which yo press so much, to keep men in awe.

the fathers] The first men known, from whom the rest proceeded; and such Patriarchs and Prophets as foretold, believed and expected this coming of Christ, Jude ver. 14.

fell asleep] Died, Joh 11. 11, 13, 14. Acts 7. 60. 1 Cor. 11. 30. 1 Thess. 4. 15. Ye talk of a resurrection; why are they in their graves still?

all things continue, &c.] And so it is likely they will continue still, and the world will have no end. And that without any such change, as is foretold to be at the end of the world.

From the beginning of the creation,] Or, yea even *from the beginning*, &c. Not onely since the Patriarks death, but from the creation it self. This was spoken by way of derision: Else might they easily have thought, that things that had a beginning, would have an end.

V. 5. *For this they willingly are ignorant of*] They might have been informed, but will not: for they observe not the things written in Scripture of the end of the world, and day of judgement; else they would not be ignorant of these things. Or, they wilfully neglect to consider, that the earth was made by Gods power onely, and the heavens also; and that the world suffered much alteration in the flood, and so may be destroyed in the end. Or, *For they that think thus, are ignorant, that by the word of God*, &c.

standing out of the water, and in the water] Or, *consisting*, or, *subsisting*. Gr. *standing together*; so as it was not rent in pieces by the water. By Gods power the earth was upheld after it came out of the waters, as well as before, Gen. 1. 2, 9. Or, *standing out of the water, and by the water*. For God hath made the earth so high, that the sea cannot overflow it, though it girt it about, Psalm 24. 2.

V. 6. *the world that then was*] The face of the earth, as then it appeared, and all the living creatures upon it:

V. 7. *which are now*] Which we see remaining at this time.

by the same word] Or, *by his word*, as some copies read it; that is, by Gods word, v. 4. Heb. 1. 3.

reserved, &c.] Chap. 2. 5, 17. Jude v. 6.

V. 8. *be not ignorant*] Know it, and believe it firmly, Rom. 11. 25. 1 Cor. 10. 1. 1 Thess. 4. 13.

one day is with the Lord as a thousand years] God doth not measure time, as we do: but unto him, in regard of his eternity and omniscience, comprehending all things past, present and future; those periods of time, that seem so long unto us, are but as a moment, Psal. 90. 4.

V. 9. *The Lord is not slack concerning his promise*] Or, *The Lord of the promise is not slack*. He that made it, will perform it in due time. They are not slack, that are long ere they come; but they that come not at their due and appointed time. God puts not off his coming one hour beyond the set time, Heb. 10. 37.

is long-suffering to us-ward] Who are beloved, v. 8. and not in the number of those scoffers, v. 3. or, towards mankinde, of which number we also are.

not willing that any should perish] Any of his elect. He stayes till they all be brought in by repentance, and saith in Christ. Not any at all, by his directing and approving will, Ezek. 33. 11.

but that all should come to repentance] All his elect, as before. Or, some of all sorts of men; high and low, wise and foolish, Jews and Gentiles. So the word *all* is used, Matth. 4. 23. Or, he speaks of Gods approving will, whereby he likes of repentance in any.

V. 10. *But the day of the Lord*] Every day is the Lords, to dispose of as he pleaseth: But the day of judgement is called his, in a peculiar manner, 1 Cor. 5. 5. 2 Cor. 1. 14. because Christ the Lord will then visibly judge all the world, Acts 17. 31. Rom. 2. 16.

will come as a thief in the night] Matth. 24. 43, 44. Luke 12. 39, 40. 1 Thess. 5. 2. Rev. 16. 15. As a thief comes suddenly and unexpectedly, so will Christ come to judgement. No man can conjecture when that day will be, Matth. 24. 36.

the heavens shall pass away with a great noise] Like as a whirlwind or tempest comes roaring, and carries all before it: so shall the starrie skie pass away, Matth. 24. 29. Not by being destroyed, utterly, but being turned into a new form, verse 13. Psal. 102. 26. Rom. 8. 21.

and the elements] The air and water betwixt the heaven and earth.

the earth also] Either the earth is not included under the word *elements* before; or it is particularly named, because in it the burning will most visibly appear.

and the works that are therein] The works of God made at first by creation, or produced daily by nature; or the works of men, made by art, as houses, ships, &c.

V. 11. *Seeing then that all these things*, &c.] If heaven and earth must be so wonderfully purged, to make a fit dwelling for us, ver. 13. how holy had we need to be? Or, seeing such a fearful appearance of judgement shall then be. *Shall be dissolved*.] In so strange away, verse 10.

what manner of persons ought ye to be] That is, how great a degree of godliness should we labour to attain? So the word is used, Matth. 8. 27. Mark 13. 1. Luk. 1. 29, &c. 7. 39. 1 Joh. 3. 1.

in all holy conversation, and godliness] Gr. *conversations, and godlinesses*: That is, in all manner of good duties towards man, and God, Acts 24. 16. That so piety may be perfect in all the parts of it.

V. 12. *Hasting unto the coming*] Or, *Hastning the coming*. Not onely expecting it, or looking for it, as Luke 12. 43. Matth. 24. 42. but also, as it were, going forth to meet Christ with burning lamps, Matt. 25. 1. So servants that desire their masters return, get all things ready to entertain him, against he comes. And so should we prepare our selves for Christs coming, by fitting our selves for it, more than seeking after worldly things. He hastes, that followeth one thing to finish it, and is not so distracted as to begin many things, and end none. The one thing needful for us, Luke 10. 42. is to fit our selves for Christs coming.

of the day of God] Or, *of that day of God*, mentioned, verse 10. That is, the day of Christ, when he shall come to judge the world, or of God the Father, who shall judge the world by him. Act. 17. 31.

wherein the heavens, &c.] See on verse 10. Or, *By which coming*. For *By* may as well agree with Ἡμέρα, as with *Hustea*.

V. 13. *Nevertheless*] We must not be discouraged, because these heavens and this earth pass away; for we look for new and better ones.

according to his promise] Isai. 65. 17. & 66. 22.

look for new heavens] Not others for substance, but renewed in qualities. See on verse 10.

and a new earth] An earth shining with new brightness and glory, being somewhat proportionable to the Saints, to delight their eyes and minds, Rom. 8. 21.

wherein] In which heavens: or, *in both which*, heaven and earth.

dwelleth righteousness] That is, righteous men onely; whereas in this world dwell many sinners, which then shall be all in hell. So righteousness is taken, Isai. 1. 21. Or, the whole verse may be thus read;

read; *Nevertheless we, in whom dwelleth righteousnes, look for new heavens, and a new earth, according to his promise.* That is, we that are justified by faith in Christ, and sanctified by his Spirit, expect eternal happines in another world, when this world shall be at an end. *Dwelleth*, shall dwell. It is as sure as if they did now dwell there; So Prophets use to speak of things two me,as present to shew the certainty of their predictions.

V. 14. *in peace*] Reconciled to God by Christ, Colosſ.1.20. Rom. 5. 1. Or, in pence of minde and conscience,not troubled nor affrighted. That we being just fied may look for his coming with a peaceable, and quiet mind. Or, That when he comes, we may find him peaceable to us.

without spot and blameles] Eph.5.27. Jude v.24. Col.1.22.

V. 15. *account that the long-suffering of the Lord is salvation*] Think not that God doth put off his coming, out of slackness, as some suppose, v. 9. nor to do hurt to men; but for the good of his, and to further their salvation. Gods patience furthers our salvation much, by affording time of repentance, and of the use of the means, Rom. 2.4. By long-suffering here may be meant deferring the happines of his people. Or, suffering so great wickedness so long in the world; By salvation may be understood furthering the salvation of Gods people, that the more they suffer for God here, the greater glory they may have in heaven. Or, Giving space or time to all Gods elect to be converted, before the world be done.

our beloved brother Paul] Our brother in office, and dear fellow-Apostle.

according to the wisdom given unto him] From above, whereby he was fitted to be an apostle, Gal.1.11,12.

hath written unto you] Such as take it to be written to the Christian Gentiles dwelling in those places mentioned, 1 Per. 1. 1. (for both epistles were written to the same persons, as verſ.1. of this Chapter) conceive the epistle here mentioned to be that to the Romanes, because, Rom. 2. 4, 5. is to this purpose. Others,who think Peter wrote now to the Jews(as James did, 5.1.1.)because he calls them scattered strangers; and the Christians that dwelt in the places mentioned, 1 Per. 1. 1. were natural inhabitants there; think he means the epistle to the Hebrews, or to the Galatians there named, or to the Ephesians, or Colosſians, which were in Asia, there mentioned.

V. 16. *In all his epistles*] In all his other epistles, Mat.16.14.

of these things] Of the end of the world, the day of judgement,and the right use of Gods patience.

in which] In which epistles. Or, *among which things*, as the Greek copies run. Among the things spoken by him of this subject.

are some things] Some things of this matter, not all things spoken of it, much less all other Scriptures,are difficult. Things needful to salvation are plain, else how should plain men find the way to heaven?

hard to be understood] Because of the height of the matter, and of some particular expressions.

which they that are unlearned and unstable] The Scriptures then are not dangerous for private men to use, if by often reading them they get knowledge, and bring setled minds with them. The cause of hurt by them, is not in the difficulty of them, but in mens unlearned and unstable minds, who live in ignorance, v. 5. and have no affection to do what they learn out of them, John 7.17. Psal.25.14. And are very changeable in their outward profession, sometimes professing one Religion,sometimes another.

wrest] By mis-interpreting, and drawing them violently from the true sense to a false one, to uphold their errours. They make a nose of wax of the Scriptures, turn and wind them to further their evil opinions.

as they do also the other Scriptures] Written by the other Apostles or Prophets. They serve them all alike: whereby it appears, that the fault is not in the Scripture, but in themselves.

unto their own destruction] Clean contrary to the end for which they were written, which is salvation, John 20.31.

V. 17. *Seeing ye know these things before*] Out of the doctrine of the other Apostles,and by my putting you in minde of them in this epistle, verſ.1,2. and therefore being so forewarned of them, ought the better to be forearmed against them.

beware] He doth not say, Read no Scripture, because some places are hard; or,Beleeve the Churches interpretation. He rather warns them to take heed of seducers, and such as mis-interpreted the Scriptures; and expects they should read them diligently, that they might grow in knowledge, verſ. 18. In vain had he written this epistle to private men, for a memorial when he should be dead, Chap.1. 15 and called upon them to be mindful of the doctrine of the Prophets and Apostles, who were dead, verſ. 2. and Jude also in his epistle, if they ought not to read the Scriptures. The Israelites, who had far less knowledge than Christians have now, are blamed for not doing it, Hos. 8.12. and the Jews exhorted to do it, Joh.5.39. ἐνάγνωσθε signifies, 1. To watch by night, Luk.2.8. 2. To keep a commandment, Matth.19.20. 3. To keep a person, or defend him, Joh.17.12. 4. To take heed of a thing, that is evil, 1 John 5.21. So here.

ye also being led away] Gr. *ye being led away with* others.

with the errour of the wicked] Chap.2.1,2,18. Or, with that particular errour of not believing Christs coming, v. 3, 4. Wicked men here are called, Ἄθεσμοι, Lawleſs persons: Men that will be kept in order by no Laws, but break thorough all righrs; They think any thing to be lawful for them, and subject the Scriptures to their will.

fall from your own stedfastnes] And so become unstable, as those perverters of Scripture, v. 16. and so be unsetled.

V. 18. *grow in grace*] Get more sense of Gods favour daily. Or, seek to encrease the graces of his Spirit in you, Chap. 1. 5, 8, 10. Χάρις, signifies, 1. Grace, or favour, Tit. 2.11. 2. A gift, or alms, 2 Cor.8.4.19. 3. Thanksgiving, 1 Cor.1.5.7. 4. Pleasure with profit, Eph. 4.29. 5. Holines, and other graces of Gods Spirit, John 1.16. So it may be taken here.

and in the knowledge] How can they do that, without reading the Scriptures? Ignorance then is not the mother of devotion, in Peters own language,whom the Papists boast of,more than the Jews did of Moses, by whole testimony our Saviour confutes them, John 5. 45.

of our Lord and Saviour Jesus Christ] Chap. 2.1. Jude verſe 25. Rev. 1. 1.

To him be glory] Jude verſe 25. The Greek word, Δόξα, signifies, 1. Majesty, Matth. 6. 29. 2. Light, or brightnes, Luk. 9. 32. 3. Praise, John 9. 24. Heavenly happines, John 17. 22. 5. The Ark,Rom.9.4. Here it may be taken in the first,or third sense for majesty, or praise.

both now and for ever] Gr. *both now, and to the day of eternity*; That is,to eternity,without end; as Matth.6.13. For *Day* see on Chap. 1. 19. For *Eternity* on Chap. 2. 17.

Amen] See on Matth. 6.13. Jude verſe 25. Revel. 22.21. Ἄμήν, intimates 1. Affirming a thing to be true, 2 Cor.1.20. 2. Assent to the truth of things spoken, 1 Cor. 14, 16. 3. Wishing a thing may be so, Matth.6.13. So here.

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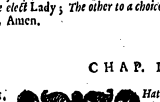
ANNOTATIONS ON THE FIRST EPISTLE OF S. JOHN.

The Argument.

The beloved Apostle John *living longer than the rest of the Apostles, and observing the decay of Truth, Godlines, and Charity, in many Christians, writes this Epistle as a salve for the sores of the Church. He enterweaves Truth of Doctrine with Godlines of life, and love of the Brethren throughout the Epistle. Fit subjects for him to write of, who was an Apostle, and eminent for Piety; and chiefly beloved by Christ himself; Great reason therefore, that all Christians should hearken to him in all these things.*

This first Epistle is called general, because it is not directed to any particular person, as the second and third are: The one to a singular woman, the elect Lady; *The other to a choice man, called* Gaius. *God grant that by reading of it, we may get Grace to increase in Faith, Piety, and Charity.* Amen.

CHAP. I.

Verſ. 1.  *That which was from the beginning*] From the beginning of the world. An allusion to Gen. 1.1. Joh.1.1. Prov.8.22. Christ is hereby intended, who is the true God, Chap. 5. 20. and was before the beginning of the world. But the Scripture speaking of him which is from eternity, useth this phrase, *from the beginning*, to descend to our capacity, who are not able to comprehend any thing before the beginning of the world, Matth. 25. 34. *John* begins his Epistle, as he did his Gospel. He begins both from the beginning, declares the excellency of the matter, and falls flat upon it without any digressions. This shews the same Penman of both. He sends us back to his Gospel, that they who read or charitey here,may not think Faith needlesse which is prefsed there: and adds this Epistle, that they who see Faith prefsed there, may not think Charity needlesse which is urged here. He saith not, *He which was from the beginning*, but *That which was from the beginning*, that he might set out a double nature in Christ, one Divine,invisible from the beginning; another Humane in time, seen, felt, &c. The Greek word Ἀρχὴ signifies, 1. A beginning in time. And that 1. The beginning of the World or presently after, John 8. 44. 2. The time of delivering the Law in mount Sinai, 1 John 2.7. 3. The beginning of preaching the Gospel. Luk.1.2. 2. Beginning in honour, And therein, 1. Rule, or Magistracy: 1 Cor. 15. 14. 2. The Magistrate. Luk.12.11. Here,it is taken for the beginning of the world.

which we] We apostles,chosen witnesses to publish these things, Acts 1.8. & 10.41.

have heard] The truth of these things was confirmed to them by three senses;hearing, seeing, handling;the latter still surer than the former. He doth not say, Which we have read, to wit, in the Prophets: neither doth mean, what they had heard of the Pharisees, expounding the Prophets: But from John the Baptist, John.1.36,37,40. from Christ himself, in his Sermons, as the Samaritanes did, John 4. 42. For, as he was true God, so was he true Man also; and, in his humane nature, testified of his divine. Yea, they heard God the Father from heaven testifie of him also, Matth.17.5. 2 Pet.1.17,18. They do not mean what they heard of Christ by rumour from others, but what they heard from himself, and from God the Father concerning him.

which we have seen] We saw him in his humane nature, and saw his miracles, Luke 1.2. 2 Pet. 1. 16. Eye-witnesses are more worthy of credit than ear-witnesses, Act.4.20. Joh.3.11. & 15.27. Act.1.21,22. 10.40,41. This proves Christ to be true man, as his being from the beginning sets out his Deity. They had seen his flesh, John 1.14. His works, and miracles, Joh. 2. 11. John the writer of this Epistle saw more of these, with Peter and James than the other disciples. As his raising Jairus daughter, Mark 9. 37. his transfiguration, Matth. 17.1. His agony in the garden, Matth.26.37.

with our eyes] So men use to speak of things most certain,yet not so well known to their hearers, Job 19. 27. And so of the ears, Psal. 44. 1. Some restrain it to the vision in the mount, where they saw Christs glory: but it may be understood of all visible declarations of the truth of Christs humane nature to them, by his eating, drinking, &c. and of his divine, by working miracles in their sight, Joh. 1. 14. 1 Tim.3.16.

which we have looked upon] Wistly and deliberately: for we see many things we do not regard, nor fasten our eyes on them. We looked upon him, as men look on rare sights in a theatre, diligently, clearly, cheerfully, 1 Cor.4.9. 1 Pet.1.12. And as men look upon things set forth to be seen.

our hands] Touching is the surest sense: for eyes and ears may sooner be deceived, in bodily substances, than hands, Luke 24. 39. John 20. 25. Handling with hands is added to shew the certainty of it, as seeing with eyes before. The Greek word, χεῖρες, signifies, 1. An hand, Act.28.3. 2. Blessing, Luke 1. 66. 3. Power, Luke 1. 74. 4. Vengeance, Act.13.11. 5. A wicked affection put forth by the hand, Matth. 5. 30. Here it is taken in the first sense.

have handled] Gr. *touched*. As musicians touch their stringed instruments. They touched him both before his resurrection, Matt.14. 31. and after it, Joh.20.27.

of the word] Of Christs humane nature, who is also the word of God, Joh. 1. 1. as being begotten of the Father,as the word is by the minde; and making the Fathers minde known to us, as our words make our meaning manifest to others. As also because he was promised in the word from the beginning.

of life] Who is a living word himself, and gives both natural and spiritual life to others, John 1.4.& 5.26. Chap.5.11. As Christ hath life in himself (as in the places quoted) so he gives life to others; 1. Natural, as God. 2. Spiritual, Gal. 2. 20. 3. Eternal, Col. 3. 3, 4.

V. 2. *For the life*] See on v. 1.

was manifested] Before, it lay hid in it self; now it was manifested by incarnation, John 1.14. 1 Tim.3.16. and by miracles,which none else did, Joh.3.2. & 7.31,46. & 11.47. & 12. 37. & 15.24. Well might we look upon him, for he was therefore manifested.

we have seen it] This is repeated, for more assurance, that none need doubt of it. v. 1, 6. We Apostles saw it more clearly than others.

and bear witness] For the glory of Christ. See on v. 1. We declare him to the Church, Act. 1. 8. & 20. 21. We not onely testifie the truth of it, but also highly applaud and commend it.

and shew unto you] For your good. Ye could never have found it out your selves, if God had not revealed it to us, and we taught it you, Rom. 10.14.

which was with the Father] John. 1.1,2. The word imports nearness, with some distinction: therefore also he is said to be in the Father, Joh. 14.10,11. Christ is one God with the Father, yet a distinct person from him: and he was with him invisible altogether, till he was incarnate. Prov.8.30.

was manifested unto us] Joh.1.14.

V. 3. *That which we have seen*] This is the third time repeated, to put it out of all question. The second verse is in a Parenthesis, and part of the former is here repeated to make the sense clear.

that ye also] Who did not see, hear nor handle the word of life, as we

we did, verf. 1. So that he wrote this epistle not to get ought from them, but to do good to them, that they might have a share with him in spiritual comforts, 2 Cor.12.14. As if he should have said, what was communicated to us Apostles at first, we communicate to you, that ye may have the benefit thereof, as well as we; And not onely have fellowship with us, and Communion, but also with God the Father, and Christ his Son.

May have fellowship] That being united by faith with Christ, and with his members, ye may partake of his graces, and spiritual life from him; and by him be united to God the Father, and have Communion with him, Joh.17.21. Heb.2.14.

with us] Apostles, whom ye think happy, 2 Cor.1.21.

and truly, &c.] And not with us onely, but with God and Christ also, which is a greater preeminence.

V. 4. *These things write we unto you*] He doth not say, We preach them, but, We write them; to shew, that there is enough in Scripture, without tradition, to bring us to a comfortable life on earth, & perfect joy in heaven. We write this not onely to bring you to Communion with God, and us, but also to full joy; That your consciences may be pacified, and your hearts cheered.

that your joy may be full] That by encrease of your faith, 2 Joh.v.12. ye may have peace of conscience, and joy of the Holy Ghost, in so great a measure, that ye may not doubt of Gods favour, but rejoyce in it continually, till ye come to enjoy him for ever, Rom.5.1.2. 1 Pet.1.6. Thus John, the beloved disciple of Christ, imitates his master in the very phrase it self. See John 15.11. & 17.13. He means not, that their joy might be full in heaven (though there be the greatest fulness of joy) but that it may be full on earth here. As 2 Joh v.12. John 16.24. That ye may by sure marks know, that ye are in the estate of grace here, and may therein greatly rejoyce; therefore such marks are given, V.6,7,8,9.c.2,3. And indeed joy of the Holy Ghost ariseth out of peace of conscience: this joy is full, 1. In opposition to joy arising from worldly comforts, Psal. 4.6,7. And thar, 1. In regard of their variety, which is a signe of distastisaction. The Bee need not suck of many flowers, if one would satisfie. 2. In respect of mixture with sorrow, Prov. 14.13. 3. In regard of the short durance of them, Job 20.4,5. 2. This joy is said to be full in opposition to pangs of conscience which other Christians feel; and so it is full comparatively, though far short of heavenly joy.

V. 5. *This then is the message*] The sum of the Gospel is Communion with God, which cannot be without regeneration.

which we have heard of him] Gr. *from him*. Not, concerning him, by some other, as Joh.1.15. We heard it from Christ, verf. 3. who testifies concerning his Father, as follows in this verse.

that God is light] Full of wisdom and holiness, Jam.1.17. For *God*, see on 2 Pet.1.17. God is light; 1. Shining in knowledge, Matth. 4.16. 2. Clear in holiness, 2 Cor. 6.14. 3. Cheerful, and comfortable, as light is. Eccle.11.7.

in him is no darkness at all] Nor of ignorance or sin, nor of errour, and falshood; It is not here taken for natural darkness, as John 20.1. but for spiritual darkness, though it be true of the other also, for in God there is, ἀδιάφθορα ἀκεραία, *Not so much as any one kinde of darkness*.

V. 6. *If we say*] In heart, as Psal.14.1. Or, profess it in word.

and walk in darkness] He doth not say, And have walked in darkness; for all have done so, before regeneration: but, If we walk in darkness, Eph.5.8. Walking sets not out any one action, but the continued course of life, Psal.119.1. & 128.1. To walk in darkness, is to be conversant in ignorance and sin. It may be read, *therefore* if we say, For it is a conclusion drawn out of the bowels of the former verf. If there be no darkness at all in God, then they that walk in darkness, and yet say, they have fellowship with him, will be found notorious lyers in the end.

we lye] In saying lo: for, what fellowship hath light with darkness? 2 Cor.6.14.

do not the truth] Walk not according to Gods word, John 3.21. Or, *deal not truly*, that is, sincerely.

V. 7. *If we walk in the light*] If we live according to the light of grace received, and go on in a wise and holy way, till we come to perfection.

as he is in the light] He possesseth the fulness of wisdom and holiness from eternity, 1 Tim.6.16. God is essentially wise, and good of himself: believers do but walk in the light of knowledge and goodness communicated to them from God.

we have fellowship one with another] We with God, and God with us. Or, we Christians one with another.

the blood of Jesus Christ] Left any should despair, as not being able to walk perfectly in the light, as God is in it, he adds this for our comfort, that, if we do our endeavour, Christs blood will purge away our failings. By Christs blood here is meant all his sufferings, and principally his death, as being the principal part of the price of our redemption; Αἷμα signifies, 1. Blood, Luk 13. 12. 2. Murder, Mat. 23.30. 3. Humane seed, Act.17.26. Here it is taken in the second sense for the blood of Christ shed for us, when he was unjustly put to death by the Jews, but justly by God for our sins.

his Son] This shews the great price of his blood, as being the blood of the Son of God; yea, of God himself, Act.20.28.

cleanseth us from all sin] Tit.2.14. That is, from the guilt of all sin: for if but one sin be left unpardoned, that were sufficient to condemn us. It cleanseth also from the filth and stain of sin, Heb. 19,14. 1 Pet.1.2. Rev.1.5,6. For *Sin*, see on 2 Pet.1.9.

V. 8. *If we say*] As before he did encourage fearful ones; so now he labours to call down proud persons, that think they have no sin, nor need of Christs blood. He saith not, If thou say, as if he spake to some particular person onely; nor, If ye say, as if he intended ordinary Christians alone; but, If we Apostles, or whatever we be, say so: to shew, that all are sinners, Jam. 3.2.

that we have no sin] Contrary to 1 Kin.8.46. 2 Chron.6.36. Prov. 20.9. And he doth not say, We have not had sin formerly, but we have not at present, even when we are in state of grace, Rom.7.17, 20, 23.

the truth is not in us] We are not sincere: or, we believe not Gods word, v. 6, 10. Joh. 17. 17. It is not then modesty onely that makes the best men to confess their sins; but the truth compels them to do it.

V. 9. *he is faithful and just*] A great comfort. If we could conceive Christ not to be so merciful as to forgive our sins, doubtless he will be faithful and just to perform his promise, and not to require that again of us, which Christ hath discharged by shedding his blood for us, Rom. 3.25. Isa. 53. 6.7. God is faithful to perform his promise, and just in performing it, for a promise is a debt, though freely made, and is is just to perform what is mercifully promised; God is constant therefore in giving pardon to repenting sinners according to his promise. Πίστος, signifies, 1. A believer, 1 Tim.6.2. 2. One faithful in his dealings, 1 Cor. 4. 2. 3. One faithful in his words, and promises. 1 Thes. 5.24. 4. A speech worthy to be beleeved, 1 Tim.1.15. Here in the third sense.

V. 10. *we make him a lyar*] As much as in us lyes. See the like, Mat. 5.28. A man commits adultery in his heart with a woman, yet she is not defiled: So on the contrary, by believing, we seal to Gods truth, John 3.33. We do then not onely deceive our selves, when we deny our sins, verf. 8. but also by conscequence charge God with falshood, who hath often said, that all men are sinners, Rom.3.10,23. & 5.12. and teacheth us to ask pardon, Matth. 6.12. and sent his Son to dye for our sins, Chap.2.2. & 3.16. Therefore we do not accuse him of lying once, but make him a common lyar, when we deny, what he so often affirmeth.

his word is not in us] Christ; or, the written word hath no place in us, John 8. 37. For *Word*, see on 2 Pet. 1. 19.

CHAP. II.

Verf.1. MY *little children*] He sheweth the abundance of his love, by using this word eight times, at least, in this Epistle. Hereby he insinuates, that the counsel given them is such as comes from a paternal affection, seeking their good. The less the children are, the more del ght parents take in them, and pity them the more, because they are the less able to help themselves. Now he might call them, *Little children*, not onely in regard of conversion, as Gal.4.19. but also for in regard of his own age. So 1 John 1. He may call himself Elder, in that respect. Phil. verse 9.

that ye sin not] Left any man should say, If God will forgive, let us sin the more; he adds, I write this, that ye may not sin, Rom.6.1. And also left ye hinder your fellowship with God.

and if any man sin] Or, *yet if any man sin*. So the same particle is used, Luke 3.20. If any man offend out of infirmity, or being overcome by some strong temptation, who intended not to sin, Rom.7.15, 19. Gal. 6.1.

we have an Advocate] He pronounceth it certainly, to take away all doubt. And we need not look for him to come, or seek him with great costs; for we have him already. It is a great comfort to a man accused, to have a good Advocate. We have an excellent one.

with the Father] Heb.9.24. Rom.8.34. We shall speed well, for God is the Father of our Advocate, and our Father in him. For *Father*, see on 2 Pet. 1. 17.

Jesus Christ] See on Matth.1.1. He names him, that the sick souls might not be distracted, not knowing what Physitian to go to, Act.4. 10,11,12.

the righteous] One that needed not to dye for his own sins, nor plead for the remission of them; and therefore dyed and pleads for us, Heb. 7.26,27. 1 Pet.3.18. Act.3.14. & 22.14.

V. 2. *And he*] Or, *For he*; as the word is used, Luke 6.32. He dyed for our sins, therefore he will plead for us, Rom.8.34. else should he lose the fruit of his death, if we should perish.

the propitiation] The propitatory-sacrifice, Rom.3.25.

for our sins] He doth not prefer himself onely (in the exaltation of his humane nature, by his obedience to the death, Phil. 2.8,9.) as other men may do, Job 35.8. Ezek.14.16. but saves us from our sins, Matt. 1.21.

and not for ours onely] Who beleeve already; or, who are alive now

now: or, of us Jews, who were Gods peculiar people before.

for the sins of the whole world] Of all beleevers in all nations, Acts 10.35. Gal.3.28. Col.3.11.

V.3. *Hereby we know that we know him*] That we have acquaintance with him, Chap.1.7. or, have the true and found knowledge of him, John 1.18. & 17.3. Or, we acknowledge him really for our Saviour, Psal.1.6. Matth 25.12.

if we keep his commandments] Many boast that they know Christ to be a propitiation for their sins, and therefore they need not forbear sin, or obey Gods Law: but such know not Christ to their comfort. By keeping, is meant, a sedulous study, and serious endeavour of walking in an holy course of life, according to all the commandments of God, and a conscionable care of observing each one, as well as any other, Luke 1.6. Jam.2.8,9,10. Psal.119.6. For *Keep*, see on 2 Pet. 2.17. on *Reserved*.

V. 4. *and the truth is not in him*] See on Chap. 1. 8. He that in word professeth himself a Christian, if he endeavour not to walk accordingly, is no Christian indeed.

V. 5. *the love of God perfected*] See on Chap.4.12. He that takes such great care to keep Gods word, as men do to keep their way, treasure, ornaments, apple of the eye, or dearest things they have, it is a sure sign, that he truly loves God: Not perfectly in degrees without all imperfection, for that none can attain to in this world, Phil.3.12. But sincerely without dissimulation. *Hereby*] By keeping Gods word, as before. *That we are in him*] That we are his members, and have communion with him, as members with the head. Chap. 1.7. Or, That we abide, and dwell in him, verf.6. John 6.56. & 15.5.

V. 6. *even as he walked*] Then, like a servant, he shall wear his masters livery, 1 Cor.1.12. Ephes.5.1,2. For *walk*, see on Chap.1.6.

V. 7. *which ye had from the beginning*] Taught by Christ and his Apostles, at the beginning of the preaching of the Gospel. So that this is not the first time of the publishing of it. Or, taught from the beginning of the world, and recorded in the old Testament. In calling it no new commandment he stops the mouth of such, as might accuse him of teaching novelties, as the Athenians did, Act. 17. 19. This no new commandment is by some understood to be an holy life, intended, verf.6. By others brotherly love mentioned, verf. 9,10. For *Brethren*, see on 2 Pet.1.10. For *beginning*, 1 John 1.1. For *word*, 2 Pet.1.19. For *Heard*, on 2 Pet.1.18.

V. 8. *a new commandment*] John 13.34. Whereas it might seem, by disuse, to be out of date, and buried in legal ceremonies; or abrogated, as some other things used in the old Testament were; it is renewed in the New Testament, and explained more fully. Or, it is called new, because we have daily new occasions of exercising our charity. Or, new, in regard of the manner of propounding (though old, for matter and substance) as being propounded formerly in our own example, Levit. 19. 18. now in the example of Christ, John 13.34.

which thing is true in him and in you] It is truly found in both. In him, who exercised love to us in the highest degree, in dying for us, John 15.13. In you, who must use charity towards others.

because] Or, *that*.

the darkness is past] Shadows, figures, Col. 2. 17. or state of ignorance and sin, wherein formerly ye lived, Rom.13.12. Eph.5.8. 2 Pet. 1.19. It may be understood of the darkness of Paganism, in which the converted Gentiles once lived, and of Judaisme, under the dark ceremonies wherein the converted Jews formerly were educated.

the true light now shineth] Christ, who is the light it self, not enlightned by others, but enlightning others, Joh 1.8,9. shineth in the Gospel, or in your hearts, 2 Cor 4.6. Or, ye have right knowledge and true holiness within you.

V. 9. *He that saith*] See on Chap.1.6,8. He that professeth the true religion. For *Brother*, see on 2 Pet.1.10. *Is in darkness*] In his natural estate of ignorance and sin, void of saving grace. *Even until now.*] Even under his Christian profession he remains in darkness. His Christian profession doth him no good, no more than if he were an heathen.

V. 10. *no occasion of stumbling*] Gr. *no scandal*. He that abides in the light, that is a true Christian, gives no offence to others by doing any thing, that may mislead them either by word or deed.

V. 11. *Is in darkness*] Remains in his natural condition, ignorant, and wicked.

and walketh in darkness] Liveth foolishly and ungodlily.

V. 12. *Little children*] See on verf. 1. He writes to them in this epistle, and calls them all little children, to shew his great affection to them, such as Parents bear to their little ones. For the distribution into several ages begins in the next verse. Here therefore he comprehends Christians of all ages. Or the division may begin here, and then by little children he may mean new converts; by fathers old experienced Christians; and by yong men professours of good standing. And then are they spoken to in all three conditions twice apiece: which will not agree with the former interpretation.

because your sins are forgiven you] Because ye are reconciled to God, though ye be not so wise & strong as other Christians of longer standing, and further growth, 1 Cor.3.1. This is added, for the comfort of weak Christians, lest they should think the sins of strong ones onely to be forgiven, and not theirs.

for his Names sake] Act.4.12. & 10.43. That is, For his sake, as the word is used for the person, so called, in the places quoted. Though you have not gotten such a measure of grace as others of longer standing have done, yet ye have found so much favour with God, that your sins are forgiven, as well as theirs.

V. 13. *Ye have known him that was from the beginning*] Christ, Joh. 1.1. 1 John 1.1. Ye are not only experienced in worldly things, but (which is a greater honour to you) ye have attained to the knowledge of Christ in a greater measure than other Christians. For *Beginning*, see on Chap.1.1.

because ye have overcome the wicked one] The Devil, Mat.6.13. Rom. 16.20. As old men are noted for wisdom, so young men for strength, and ability to conquer. Strong Christians get more victories over Satan than weak ones. The Devil layes most snares for young men, as for them that are most prone to sin, and may serve him longest; But these young men have overcome him. Ye have overcome the Devil, not by killing him, but by putting him to flight, and overcoming his temptations. Πλουσῖοι may be derived from Πλοῦτος, and ἔφυγε, because the Devil loves to take pains to undoe souls.

because ye have known the Father] Nothing is more needful for children, than to have a father, whom they may repair to in their wants, and that may take care for them. These had found out God for their Father. Children know their parents, before they know others: So new converts take more notice of God, than of men. And little children shew more fondnels toward their parents, than men grown: So new converted Christians shew higher expressions of love to God at first, than afterwards. For *Father*, see on 2 Pet.1.17.

V. 14. *And the word of God abideth in you*] 2 Joh, verf. 2. Hence is your power to overcome Satan, Eph.6.17. not from bodily strength, or natural boldnesh. For *word*, see on 2 Pet.1.19. For *God*, see on 2 Pet. 1.17.

V. 15. *the world*] The things that are pleasing in it to mans corrupt nature, and so far forth as they are such. Love not worldly things too much, so as to place your happiness in them. For *worlds*, see on 2 Pet.1.4.

the love of the Father is not in him] He loveth not God, James 4.4.

V. 16. *all that is in the world*] In price or account with worldlyminded men, as 1 Cor.1.28.

the lust of the flesh] Desire of pleasures, or wantonnesh. For *Flesh*, see on 2 Pet. 2. 18.

the lust of the eyes] Desire of riches, or covetousnesh, Eccles. 5.11.

the pride of life] Longing for worldly honours, which are most regarded in this life, John 12.42,43. and it shews it self in our life; for pride cannot be kept in. Or, pride of the things or goods of this life: and so the same word it translated, chap. 3. 17. for riches puft men up, Psal.73.5,6,&c. 1 Tim.6.17. Βίος, signifies, 1. Life, 1 Pet. 4.3. 2. Living, or, means to live upon, Luk. 8. 43. Here it may be taken in either sense.

V. 17. *the world passeth away*] Men would always abide in places they love, and enjoy pleasures there; but they cannot in this world: therefore love it not, 1 Cor.7.29,&c. For *world*, see on 2 Pet. 1.4. *The will of God*] The Greek word, θέλημα, signifies, 1. The act of willing. Eph.1.5. 2. The thing willed, Matth.7.21. So heres

the lust thereof] Those things in the world that are lusted after; as verf. 16. So hope, is put for the thing hoped for, Rom.8.24. Col.1.5. And faith, for the thing beleeved, Jude verf.3.

V. 18. *Little children*] See verf. 1.

it is the last time] Gr. *hour*. The beginning of the last age of the world, Heb.1.2. therefore love not the world, because ye can enjoy it but a while, Luke 12.20. 1 Cor.7.29. This argument is good, whether it be understood of the nearness of the end of the world, or of the rearing of the world by death; or, as others think, of the destruction of Jerusalem, before which false christs came, and at which time the Jews were deprived of their pleasures, wealth and honours. It may also signifie, that no new doctrine is to be expected; as Heb.1.2.

as ye have heard that antichrist shall come] Ye have heard of a noted antichrist, 2 Thess.2.3,&c. He is not yet come, but there are divers fore-runners of him come into the world, Act. 20.29,30. 1 Tim.4. 1,&c. *Antichrist.* Ἀντί in compostion,] 1. Notes an opposite, 2 Thes. 2.4. 2. A Deputy, Act.13.7. The Pope the great Antichrist opposeth himself to Christ in deed, and calls himself Christs Vicar. This is the first time, this word is used in Scripture.

there are many antichrists] Many false or pretended christs, such as Judas and Theudas were, Acts 5 36,37. And afterward, in likelihood Judas and Theudas were, Acts 5 36,37. And afterward, Bar-Cochaba, or Bar-Cozba, and others. Or, hereticks also, as Simon Magus, Ebion, Cerinthus, and the like.

whereby we know it is the last time] Because our Saviour foretold, that towards the later end of times, many such should come, Matth. 24.11,24.

V. 19. *They*] Those antichrists, verſ. 18. Jude verſ. 19.
not of us from us] Either from the body of Gods people, the Jews; or from the society of profeſſed Chriſtians.
but they were not of us] Of us true beleevers, who cannot fall away, Matth. 24. 24. ohn 6. 37. & 10. 28, 29. Rom. 8. 28, 29, 38. 39. 2 Tim. 2. 19. Marvel not, nor be not troubled, that many forſake Gods Church. If they had been found members, they would never have done ſo. They were in the Church in body onely, not in ſpirit; and the Church loſeth nothing by their departure, as corn loſeth nothing when the chaff is gone (but is the purer,) nor the body, when bad humours are worn away.
that they might be made manifeſt] 1 Cor. 11. 19. And ſo the better avoided.
that they were not all of us] That none of them were of us. An Hebrew phraſe, as Pſal. 14. 2. 2 Chap. 2. 15. Or, that it might be made manifeſt in them that all were not of us, that ſeeyed to be ſo by their converſing with us.

V. 20. *But ye have an unction*] Ye need not fear ſeducing: Gods Word and Spirit will ſafeguard you from falſe teachers. The Spirit of God, that anointed Chriſt for a King and a Prieſt, hath alſo anointed you to be ſuch, ſpiritually, Rev. 1. 6. that ye may be able to guide and defend your ſelves againſt falſe teachers. Oyl was uſed in conſecration, Exod. 30. 25. Thereby are ſignified the gifts of the Holy Ghoſt, beſtowed on beleevers, whereby they are conſecrated to God, Pſal. 45. 7. Heb. 1. 9.
from the holy One] From Chriſt, in whom the graces of Gods Spirit are, as in a ſpring, to be communicated to us, Dan. 9. 24. Luke 1. 35. John 1. 16. & 3. 34. Pſal. 133. 2. Iſai. 61. 1.
ye know all things] That are needful for you to know, to preſerve you from being ſeduced by theſe falſe teachers, Matth. 24. 24. or, that are neceſſary to guide you to heaven. See the like phraſe, Col. 3. 20. For no man knows all things ſimply; that is Gods prerogative, John 21. 17. nor any thing ſo perfectly, as they ſhall do in heaven, 1 Cor. 13. 9, 10, 12. Or, ye know all that I write to you to be true, ſo that I rather admoniſh, than teach you, 2 Pet. 1. 12.

V. 21. *I have not written unto you, becauſe ye know not the truth*] I write not unto you to acquaint you with any new doctrine, verſ. 7. but ſo confirm you further in the truth formerly taught you, and already known by you, 2 Pet. 1. 12.
no lye is of the truth] And that ye may be the better able thereby to diſcover the falſe doctrines of theſe ſeducers, conſidering how they ſwerve from it.

V. 22. *Who is a lyer, but he that denyeth that Jeſus is the Chriſt?*] What untruth can be more palpable, or more pernicious than this, that oppoſeth a truth that hath ſo pregnant and ſo plentifull evidences, and is the main ſcope of the whole Goſpel, John 20. 31. For *Jeſus Chriſt*, ſee on 2 Pet. 1. 1, 2. For *Antichriſt*, on verſ. 18. For *Father*, on 2 Pet. 1. 17.
He is antichriſt, that denyeth the Father, and the Son] The very word *antichriſt*, doth ſignifie a direct oppoſition to Chriſt, and that as he is the Son of God the Father: whereupon it followeth, by juſt conſequence, that the denyal of the Son, is the denyal of the Father: and this is a juſt character of antichriſt.

V. 23. *Whoſoever denyeth the Son*, &c.] The Jews thought it a wrong to God, to confeſs that he had a Son. Falſe teachers ariſe then, who taught, that it was injurious to God to make Chriſt equal to him. Both thought it ſufficient to acknowledge the Father only to be God. John ſhews, that it is an injury to the Father, to deny equal honour to his Son, John 5. 23.

V. 24. *which ye have heard from the beginning*] See on verſ. 7. When once we doubt of things taught in the Scripture, we ſoon are ſeduced. But if we hold faſt our firſt principles of true Religion without doubting or wavering, we ſhall not be ſeduced by falſe teachers. For *Beginning*, ſee on 1 John 1. 1. For *Heard*, ſee 2 Pet. 1. 18.
ye alſo ſhall continue in the Son, and in the Father] What greater honour can we have, to encourage us to the conſtant profeſſion of the truth?

V. 25. *And this is the promiſe*] What greater profit is there to ſet before us, than eternal life? *That he hath promiſed us.*] Gr. *That he himſelf hath promiſed us.* To wit, The Father, or the Son, verſ. 24. And therefore it muſt needs be ſure. If the beſt men in the world had promiſed, it might have failed.

V. 26. *Theſe things have I written*, &c.] I have done my part to warn you of theſe ſeducers: if ye be drawn away by them, it is your fault, Ezek. 33. 9. Acts 20. 26, 27, 29.

V. 27. *But the anointing*] See on ver. 20.
abideth in you] Remaineth with you, to teach you on all occaſions, though other teachers ſhould fail.
ye need not that any man teach you] The true grounds of religion. Ye need onely to perſevere in the profeſſion of them. Or, that I ſhould take much pains to inform you in the truth, as verſ. 21. Or, ye need not that any man ſhould teach you any new opinions; Remain in theſe ye have been taught. Falſe teachers would draw you away from your found principles. Onely we muſt exhort you to perſevere in them, and endeavour to build you up higher. This is not written, that they ſhould contemn the doctrine of their godly teachers ſuitable to Gods word, but to ſhew, that if that ſhould be wanting, God would ſupply them by his Spirit. It alſo intimates the agreement of the doctrine taught them before by their godly teachers, with that which this Apoſtle teaches them in this Epiſtle.
of two things] See on verſ. 20.
ye ſhall abide] Or, ye will abide. I am ſo perſwaded of you.
in him] In Chriſt, the holy One, verſ. 20. by faith and imitation. Or, *in it*. In that which this anointing hath taught you.

V. 28. *when he ſhall appear*] In judgement, Col. 3. 4. *we may have confidence*] The word properly ſignifies boldneſs to ſpeak, what a man thinks without fear of offending any man. But here it is taken more generally for aſſurance of eternall happineſs, and that Chriſt comes not to condemn us, but to ſave us. Or, A free conſcience, and teſtimony, that we are the children of God. An undaunted ſpirit. He ſeems to have reſpect to the fearful voices of damned perſons, Luke 23. 30.

V. 29. *that he is righteous*] Chriſt, of whom he ſpake laſt: or, God the Father, of whom we are new born.
ye know] Or, *know ye*.
doth righteouſneſs] Liveth righteouſly, 1 John 3. 7.
is born of him] Sheweth the truth of his regeneration, according to Gods Image, by his godly life, Eph. 4. 24. 1 John 3. 7.

CHAP. III.

Verſ. 1. BEhold] Take notice of it, as of a certain truth, and a great privilege, John 1. 12.
what manner of love] And how great, Matt. 8. 27.
that we ſhould be called the Sons of God] Both be ſo, and alſo acknowledged, Matth. 5. 9.
the world knoweth us not] To be Gods children, and therefore loveth us not, but hateth us, John 15. 21, 24. & 16. 3.

V. 2. *now are we the Sons of God*] Joh. 1. 12, 13. For we have received the Spirit of adoption here, Rom. 8. 15. Gal. 4. 5. and ſo have right to glory, as Gods children.
and it doth not yet appear] Or, *but it doth not yet appear*; as Matt. 11. 19. It hath not yet been made manifeſt. The particle, Καὶ, ſignifies, 1. *And*. Matth. 19. 9. 2. Or, Matth. 12. 37. 3. *But*, Matt. 11. 19. 4. *Therefore*, 1 Cor. 6. 2. 5. *Then*, Matth. 9. 7. Here it might be better tranſlated, *But*.
what we ſhall be] How glorious we ſhall be.
but we know] Or, *yet we know*. See on Chap. 2. 1.
he ſhall appear] See on Chap. 2. 28. Or, *it ſhall appear* 3 as in this verſe before. Some underſtand it of God the Father mentioned before, when he ſhall appear, as a father to put us in poſſeſſion of our heavenly glory.
we ſhall be like him] Col. 3. 4. Phil. 3. 21. In perfect holineſs, and happineſs like him, yet not equal to him.
for we ſhall ſee him] And therefore muſt be made like him; elſe are we not fit to live ever in his preſence, which is called ſeeing of God, Matth. 5. 8. Heb. 12. 14.
as he is] As he is, now, in glory, not as he was, in the form of a ſervant, Joh. 17. 24. Phil. 2. 7, 9. & 3. 21.

V. 3. *every man that hath this hope*] All that look for ſalvation by Chriſt, beſides the righteouſneſs imputed by God, ſeek to be inherently holy.
in him] Or, *on him*. On Chriſt.
purifieth himſelf] Matth. 5. 8. Heb. 12. 14. Is ſtill purifying himſelf: For none is perfectly pure here.

V. 4. *Whoſoever committeth ſin*] Good men muſt not flatter themſelves in their ſins, nor give way to their infirmities, as if they were no ſins; for they are breaches of Gods law.
tranſgreſſeth alſo the law] It condemns their opinion, who think, that ſuch as are freed from the curſe of the law by faith in Chriſt, are not ſubject to the command of it, 2 Pet. 2. 19. Jude verſ. 14. Καὶ For γὰρ, *And* for *For*.
ſin is the tranſgreſſion of the law] For, where there is no law, there is no tranſgreſſion, Rom. 4. 15. & 5. 13. And theſe two are convertible: for every tranſgreſſion is a ſin, and every ſin is a tranſgreſſion.

V. 5. *He was manifeſted*] Chriſt took our nature on him, 1 Tim. 3. 16. Chap. 1. 2.
to take away our ſins] The guilt of them, by his blood, chap. 1. 7. Rev. 1. 5. The filth of them, by his Spirit, 1 Cor. 6. 11.
and in him is no ſin] Who neither did ſin, nor had ſin, 2 Cor. 5. 21. Heb. 7. 26. & 4. 15. We muſt not continue in ſin, becauſe Chriſt came to take ſin away, and had no ſin in himſelf. Or, for thoſe two reaſons, we muſt not deſpair of pardon of ſin.

V. 6. *Whoſoever abideth in him*] John 15. 4, 5.
ſinneth not] Doth, nor practiſeth ſin, as verſ. 8, 9. John 8. 34. Maketh it not his trade. He ſinneth not out of malice, or, liveth not in a courſe of known ſin.
hath not ſeen him] Had never any true ſight of him, much leſs was ever throughly acquainted with him, Matth. 7. 23. John 10. 14.

V. 7. *Little children*] See on Chap. 2. 1.

he that doth righteouſneſs] Not that heareth or talketh of it onely.
is righteous] Doth ſhew that he is ſo, Chap. 2. 29.
as he is righteous] Like him, as Lev. 11. 44. 1 Pet. 1. 16. Mat. 5. 48. not equal to him, as 1 Sam. 2. 2.

V. 8. *He that committeth ſin*] With plotting beforehand, and delight in it, Rom. 13. 14. and practiſing it, as verſ. 6. He that makes ſin his work, makes himſelf the childe of the Devil, he is ſaid to commit ſin, that makes the courſe of his life a trade of ſin, that allows himſelf in his ſin, juſtifies, and excuſes himſelf, and doth not hate, but love his ſin.
is of the devil] John 8. 44. Acts 13. 10. Though by his Chriſtian profeſſion he ſeems to be the Son of God. 1 The word, Διάβολος, ſignifies, 1. In general any ſlanderer. 1 Tim. 3. 11. 2. In particular, the Devil the cheef ſlanderer of God to man, Gen. 3. 5. and man to God, Job 1. 9. So here.
the devil ſinneth] Continueth ſinning ſtill.
from the beginning] Of the creation, or, of ſin; for he was the firſt ſinner, John 8. 44.
the Son of God was manifeſted] See on verſ. 5.
that he might deſtroy] Gr. *diſſolve*. For many things are deſtroyed by diſſolution.
the works of the devil] Our ſins, as verſ. 5. and the power the devil hath over us, by occaſion of them, 2 Tim. 2. 26.

V. 9. *is born*] Gr. *hath been born*, or, *begotten*, as Chap. 5. 1.
doth not commit ſin] See on verſ. 6. For *God*, ſee on 2 Peter 1. 17.
for his ſeed] The graces of the Holy Ghoſt, by whoſe power he was regenerate. The word, σπέρμα, ſignifies, 1. Seed, 1 Cor. 15. 38. 2. Poſterity, 2 Cor. 11. 22. Here in the firſt ſenſe.
remaineth in him] Holineſs, planted in him by God, keeps him from ſinful courſes, and, like good ſeed, makes him bring forth good fruit; whereas before, like ground not ſown, he brought forth nothing but the weeds of ſin.
cannot ſin] See verſ. 6.

V. 10. *whoſoever doth not righteouſneſs*] Purity of life, and charity, are two ſure ſigns of a child of God. For *Brother*, ſee on 2 Peter 1. 10.

V. 11. *meſſage*] Or, *commandment*.
from the beginning] See on Chap. 2. 7. For *Head*, ſee on 2 Pet. 1. 18. For *Beginning*, See on Chap. 1. 1.
one another] Not our kindred onely, but others alſo, and that mutually.

V. 12. *Not as Cain*] Let us not do as Cain did: or, not that we ſhould do as Cain.
of that wicked one] The devil, the firſt murderer, Chap. 2. 14. John 8. 44.
and ſlew his brother] Gen. 4. 8.
becauſe his own works were evil, and his brothers righteous] Out of meere envy, and malice proceeding from it, Pſal. 38. 20. This is an anſwer to the former queſtion; Why did he ſlay him? Becauſe he walked in a way contrary to him, and was better than he. Therefore he envied him, and killed him.

V. 13. *Marvel not, if the world hate you*] Becauſe the ſame ſpirit of envy that was in Cain, and the ſame occaſions, are ſtill in the world, Gen. 3. 15. John 15. 18, 19. Therefore be not offended at wicked mens hatred, as an abſurd thing; for if where there were but two brethren in the world, one ſlew the other, ye may much more look for ſuch uſage. For *world*, ſee on 2 Pet. 1. 4. By the *world* here is meant the wicked of the world ſo called, 1. Becauſe they are originally of the world, and called her own. John 8. 23. & 15. 19. 2. They are the greater part of the world, and therefore called the whole world. 1 John 5. 19. 3. They are wholly converſant about the world, Phil. 3. 19. 4. They ſerve the God of this world, 2 Cor. 4. 4. 5. They have their portion in this world, Pſal. 17. 14.

V. 14. *we know*] We do not onely hope for it for hereafter, but know it now, Chap. 5. 13.
that we have paſſed] Already, and are in the ſtate of grace and life.
from death unto life] Out of the ſtate of nature, which leads to hell, into the ſtate of grace, which tends to heaven, John 5. 24. Chap. 4. 7.
becauſe we love the brethren] This is not the cauſe of our paſſing from death to life; but the cauſe of our knowledge thereof, or the mark whereby we know it; as Luke 7. 47. *He that loveth not*] Though he do not hate him: *His brother*, Any one Chriſtian: *Abideth in death*. In his natural eſtate ſubject to eternal death notwithſtanding his Chriſtian profeſſion.

V. 15. *whoſoever hateth his brother, is a murderer*] For he ſtandeth guilty of tranſgreſſing the firſt commandement, Matth. 5. 22. And ſo is a murderer in heart, from whence murders come, Matth. 15. 19.
no murderer hath eternal life] Gal. 5. 21. Rev. 21. 8.

V. 16. *the love of God*] The truth of it, or the force of it, Joh. 15. 13. Rom. 5. 8. Chap. 4. 9.
becauſe he laid down his life] Becauſe Chriſt dyed for us, Joh. 10. 15. He ſhewed love to us, in his incarnation; but moſt of all, in laying down his life willingly for us, John 10. 17. He needed not to have done it.
for us] Whom he had no need of, nor no cauſe given to love; but much cauſe to hate, Rom. 5. 8, 9. *we ought to lay down our lives for the brethren*] If need require, eſpecially we ought to lay down our corporal life for their ſpiritual good.

V. 17. *whoſo hath this worlds good*] That is, things needful for preſerving life. So Mark 12. 44. Luk. 8. 43. & 15. 12. & 21. 4. For *world*, ſee on 2 Pet. 1. 19. For *Brother* on 2 Pet. 1. 10.
his brother] His neighbour, eſpecially a beleever, Gal. 6. 10. whom he ought to releeve, becauſe they are brethren.
ſhutteth up his bowels] Sheweth, by not releeving him, that he is not at all moved with any pity of his wants, or compaſſion of him, Lam. 2. 11. Luk. 1. 78. Phil. 1. 8. & 2. 1. Col. 3. 12. 2 Cor. 7. 15. Phil. verſ. 7, 12. Iſa. 63. 15. For pity doth, as it were, open the bowels, Gen. 43. 30. 1 King. 3. 26. Matth. 9. 36. Fraternal charity, ſhould come from maternal affection.
how dwelleth the love of God in him?] It cannot abide in him, let him brag of it never ſo much, Chap. 4. 20. Jam. 2. 15. The love of God, and of our neighbour, are inſeparable, Matt. 22. 38, 39. Chap. 4. 21. & 5. 1. For *God*, ſee on 2 Pet. 1. 17.

V. 18. *My little children*] See on Chap. 2. 1.
let us not love in word] Nor in word onely; as Hoſ. 6. 6. Matt. 9. 13. & 12. 7. Rom. 2. 28. By giving good words, without actual relief, which is nothing worth, Jam. 2. 15. For *word*, ſee on 2 Pet. 1. 4.
and in truth] Not giving to avoid the importunity of the poor, as Luke 18. 45. but out of love to them, and pity of their wants. Or, *in deed and in truth*. Becauſe that is true charity, which is manifeſted by deeds. For *Truth*, ſee on 2 Pet. 1. 12.

V. 19. *And hereby*] Or, *For hereby*. See on Chap. 2. 2.
that we are of the truth] Sincere Chriſtians, not hypocrites. Or, profeſſours of the heavenly truth, and live as according to it, John 18. 37. Or the true children of God, verſ. 10. Chap. 4. 4, 6. Therefore it followeth, *before him*.
ſhall aſſure our hearts] Gr. *perſwade*. It hath no aſſurance by nature, and needeth ſure ſignes to perſwade it, that we are ſincere, and in favour with him, Luke 1. 16. The Syriack tranſlation reads, *Make our hearts quiet*. For *Heart*, ſee on 2 Pet. 1. 19.
before him] Before Chriſt with confidence, Chap. 4. 17. 2 Peter 1. 10.

V. 20. *if our heart condemn us*] Though our life be ſo fair, that no man condemn us, nor our words or deeds bewray us; yet if our heart condemn us, either of a ſecret wicked courſe of life, or of want of charity, verſ. 17. God will much more do it, Job 34. 22. Pſal. 19. 12. If our own conſciences though blinde in many things condemn us, much more will God, who knows all things.
condemn us] Or, know ought againſt us, according to the Greek Etymologie.
God is greater than our heart] We muſt take notice that God is greater than our heart, Chap. 4. 4. and therefore will condemn us much more, Chap. 5. 9. Job 32. 21, 22. & 33. 12. For he is more powerful, John 10. 29.
and knoweth all things] Gen. 1. 31. Job 28. 24. 2 Chro. 16. 9. Prov. 15. 11. Heb. 4. 13. And therefore knoweth our ſecret ſins, which we know not: and hath more cauſe, as well as power, to condemn us. Though our conſciences heap up many things, that by heaping ſin on ſin they may drive us to deſpaire, yet many things are hid from the conſcience, that are not hid from God.

V. 21. *if our heart condemn us not*] Of hypocriſie, or want of charity; as verſ. 20.
confidence] To pray freely to him, as verſ. 22. We have not onely a quiet conſcience, but alſo a cheerfull countenance in acceſs to God by prayer coming to him, as to a Father, Heb. 4. 16. We may boldly ſo preſent our ſelves before God notwithſtanding our infirmities.

V. 22. *whatſoever we aſk*, &c.] If we love our brethren, we may be ſure God will hear us, and grant our requeſts, Matt. 7. 7, 8. & 21. 22. Mark 11. 24. Luk. 11. 9, 10. Joh. 14. 13, 14. & 16. 23, 24. Otherwiſe we have cauſe to doubt of it. *we receive of him*] If our conſciences condemn us not of hypocritical love of our brethren, but areteſt, that we hear them in their wants, God will hear us in all ours.
becauſe we keep] Not for our merit, but for his merciful promiſe to hear ſuch, Dan. 9. 18. John 9 31. For *keep*, ſee on 2 Pet. 2. 17 or *Reſerved*.
his commandment] Gr. *commandments*. Of faith in Chriſt, and love of God and man, verſe 23. Chap. 4. 21. *And do the things that are pleaſing in his ſight*. Love to the brethren then is pleaſing to God, as well as commanded by him.

V. 23. *on the Name of his Son*] On his Son, as he hath declared himſelf in his Goſpel, Chap. 2. 12. Act. 2. 21. Rom. 10. 13.
as he gave us commandment] John 13. 34. & 14. 1.

V. 24. *And he that*] Or, *For he that*; as verſe 19. Chap. 2. 2.

dwelleth in him] Abideth joyned to him by faith, Joh. 6. 56. Eph. 3. 17.

and he in him] By his Spirit, as followeth in this verse. By the Spirit, is meant the gifts of the Spirit, Rom. 8. 10, 11. *Hereby we know*] We know it our selves, and do not believe it barely upon hearsay; but know it by his Spirits abiding in us, which appears by the perpetual influence, and assistance of the Spirit. The Greek word, Πνευμα, signifies, 1. The *Breath*, Matth. 27. 50. 2. The soul of man, Act. 7. 59. 3. The heart, or affection, Rom. 1. 9. 4. The regenerate part of man, Gal. 5. 17. 5. An Angel, Heb. 1. 14. 6. Christs Divine Nature, Rom. 1. 4. 7. The Holy Ghost, 1 Tim. 4. 1. 8. The gifts of the Spirit, 1 Theff. 5. 19. So here.

CHAP. IV.

Verſ. 1. B*Eleeve not every Spirit*] Every doctrine propounded as received by inſpiration from Gods Spirit. Or, every Teacher that faith, he hath ſuch a revelation, 1 Cor. 14. 26, 29, 32.

try the Spirits] Falſe teachers will boaſt of the Spirit, and therefore we muſt try what Spirit their doctrine cometh from; and that by the touch-ſtone of Gods word, with all diligence, Joh. 5. 39. Act. 17. 11. 1 Theſſ. 5. 21. Rev. 2. 2.

whether they are of God] By inſpiration or revelation. As thoſe falſe teachers boaſt. For *God*, See on 2 Pet. 1. 17.

many falſe prophets] Chap. 2. 18. 2 Pet. 2. 1. Falſe teachers, ſuch as would be thought to be true teachers, but are not. So we reade of falſe gods, and hear of falſe gold. But hereby is not meant ſuch as ſometimes through weakneſs deliver things untrue; but ſuch as preach damnable hereſies, 2 Peter 2. 1. For *world*, ſee on 2 Pet. 1. 4.

V. 2. *Every Spirit*] See on verſ. 1. *that confeſſeth*, &c.] And withal embraceth Chriſt, by relying on him for eternal life. Or, it may be interpreted negatively; No ſpirit that denyeth it, is of God. As 1 Cor. 10. 3 1. Do all to Gods glory: that is, Do nothing to diſhonour him, by offending his children, as verſe 32.

that Jeſus Chriſt is com in the fleſh] Clothed with it. Is become true man, John 1. 14. He doth not ſay, *Is come into the fleſh*, leſt any ſhould deny the perſonal union of both natures in Chriſt, or think his Godhead comprehended with'n the limits of his body: but, *in the fleſh*, Rom. 8. 3. 1 Tim. 3. 16. He came from the Father, as God: in the fleſh, as Man; He did not bring his fleſh with him from heaven, but took it, and manifeſted himſelf in it upon earth. For *Fleſh*, ſee on 2 Pet. 2. 18.

is of God] Is ſent of God, and preacheth true doctrine; as verſe 6. Yet his perſon may be unregenerate, as Judas was. Or, doth ſo far forth ſpeak from God, 1 Cor. 12. 3.

V. 3. *And every Spirit*] Or, *but every ſpirit*; as Chap. 3. 2.

that [ſpirit *of antichriſt*] See on Chap. 2. 18. *which ye have heard*] See on Chap. 2. 18. 2 Pet. 2. 18.

V. 4. *ye are of God*] Bred of God, as his children, Chap. 5. 1. John 1. 13. James 1. 18. 1 Pet. 1. 3, 23. Though there be ſo many ſeducers, yet ye are ſafe, as having diſcerned and overcome their allurements, by the wiſdom and power of God dwelling in you.

little children] See on Chap. 2. 1.

and have overcome them] Thoſe falſe prophets, verſ. 1. and antichriſts, verſ. 3.

for greater is he that is in you] Cha. 2. 20. Gods Spirit, Cha. 3. 24. Ye overcame them not by your own ſtrength, but by Gods Spirit dwelling in you, Rom. 8. 37. Phil. 4. 13. Rev. 12. 11.

then he that is in the world] The Divel, Joh. 12. 31. 1 Cor. 2. 12, Eph. 2. 2, & 6. 12.

V. 5. *They are of the world*] Wicked and unregenerate men, John 15. 19. & 17. 9.

therefore ſpeak they of the world, &c.] Becauſe they are of the world, they ſpeak ſuitably, and are heard readily: for, being ſenſual themſelves, 1 Cor. 2. 14. and ſpeaking to ſuch as themſelves, of things pleaſing to them, as they have learned by their ſenſes here; men readily hearken to them. John 3. 31.

V. 6. *we are of God*] Thoſe falſe teachers, verſ. 1, 3, 5. are not ſent of God to preach his truth, as we are, Joh. 3. 31.

he that knoweth God, heareth us] Aſſenteth to our doctrine, and not to thoſe falſe teachers, Joh. 10. 3, 5.

hereby know we, &c.] By teaching the ſame doctrine, which the other Apoſtles taught. For Gods Spirit varieth not from himſelf: and he hath given the word for a perpetual rule to try the ſpirits by, Iſai. 8. 20.

the Spirit of truth] True teachers, who have received the truth by inſpiration of Gods Spirit. See on verſ. 1. For *Spirit*, ſee on Chap. 3. 24. For *Truth*, on 2 Pet. 1. 12.

V. 7. *is born of God*] Chap. 3. 9. & 5. 1.

and knoweth God] Chap. 2. 3.

V. 8. *God is love*] He doth not call God Loving, but Love it ſelf: for love is eſſential to him, and cannot be parted from him. This is much more emphatical, than if he had ſaid, God is infinitely loving; He is even love it ſelf.

knoweth not God] See on Chap. 3. 6.

V. 9. *In this was manifeſted the love of God*] In nothing more, than in giving Chriſt for us, Chap. 3. 16. Joh. 3. 16. Rom. 8. 3, 32. Gal. 4. 4, 5.

his onely begotten Son] And therefore moſt dear to him, Mat. 3. 17. Gen. 22. 2.

that we might live through him] Joh. 3. 16. Under life, is contained all happineſs.

V. 10. *Herein is love*] He loved us freely, doing good to us, and looking for no good from us: we cannot ſo love him, but muſt love him for his gifts, as well as for himſelf. Ours therefore is not worthy the name of love, in compariſon of his, becauſe it cannot be every way ſo free. And the pure nature of love is more ſeen in Gods love to us, than in ours to him.

not that we loved God] So freely as he loved us. Or, firſt, as verſe 19. Or, we were ſo far from loving him, as that we hated him, Rom. 5. 8, 10.

to be the propitiation for our ſins] See on Chap. 2. 2. His love appeared the more, in that he ſent his ſon, not only to reach us the way to heaven, but alſo to dye for us. That ſo he might make God propitious to us by offering himſelf for us to take away our ſins. Joh. 1. 29. For *Sin*, ſee on 2 Pet. 1. 9.

V. 11. *If God*] Or, *Seeing God*. For he doth not doubt whether God loveth us or no, but infers from Gods love to us, that we ought to love others. See the like phraſe, 1 Pet. 4. 18.

ſo loved us] If he, being ſo great, ſo freely loved us, vile, wretched, unworthy and ungrateful perſons, as not onely to give his creatures to us, but alſo his Son to death for us, we ought to love others, that differ not ſo much from us, though they deſerve it not of us. See on verſe 10. They may do us good hereafter, we cannot to God. Or, If God ſo greatly loved us, as John 3. 16. Romanes 5. 8.

V. 12. *No man hath ſeen God*] I propound not God ſimply to be imitated in all things, becauſe he is inviſible, Joh. 1. 18. 1 Tim. 1. 17. Exod. 33. 20. But in his love to us, which hath been ſo fully manifeſted. Or, ye may more eaſily love your brother, whom ye can ſee, than God whom ye cannot ſee; as verſe 20. Though God be inviſible, yet he is united by faith to them, that love his children. For *God*, ſee on 2 Pet. 1. 17.

if we love one another] As we know we have a ſoul in us, by the working of it, though we ſee it not: ſo we know that God is in us, if his Spirit hath wrought love in us to his children.

his love is perfected in us] Chap. 2. 5. He makes us ſure that he loves us. Or, he makes us love him more fully: or, to know that our love to him is true, verſ. 17. or, our love to him is more fully manifeſted, 2 Cor. 11. 9. Jam. 2. 22. He means not Gods love to us, for that is always perfect; but our love of him, which is ſincere, though not full in degrees on earth; it is proved truly, and indeed to be in us. This perfection is not oppoſed to imperfection, but to hypocriſie, Chap. 2. 5.

V. 13. *that we dwell in him*] Chap. 3. 24.

of his Spirit] Some graces of his Spirit in our meaſure, John 1. 16, Numb. 11. 17. Not all of them, or without meaſure, as to Chriſt, John 3. 34. It cannot be meant of the eſſence of the Spirit, which being infinite is indiviſible, being the ſame eſſence with that of the Father and of the Son.

V. 14. *And we have ſeen*, &c.] See Chap. 1. 1, 3. 1 Cor. 15. 5. 2 Pet. 1. 16. We Apoſtles have ſeen it. For *Father*, ſee on 2 Pet. 1. 17. For *world*, on 2 Pet. 1. 4. By *world* here is meant all in the world, that ſhall be ſaved, Chap. 2. 2.

V. 15. *whoſoever confeſſeth*, &c.] See on verſ. 2. 1 Cor. 12. 3.

dwelleth in him] See Chap. 3. 24. Whoſoever confeſſeth this not hypocritically, but heartily, out of a true and ſaving faith relying on Chriſt for eternal life: For wicked men, and devils confeſs this, yet have no communion with God.

V. 16. *God is love*] See on verſ. 8. He is love it ſelf; yet ſometimes he is called Loving, leſt we ſhould think him to be a quality, and not a living ſubſtance.

and he that] Or, *therefore he that*, as 1 Cor. 5. 13.

dwelleth in God, and God in him] Chap. 3. 24.

V. 17. *Herein is our love*] Gr. *love with us*, as 1 Cor. 15. 10.

made perfect] Verſ. 12. Chap. 2. 5. By *Love with us*, may be meant Gods love to us: We know by this, that God loves us. Or, *our love to God* is known by this to be ſincere.

that we may have boldneſs] Or, *freedom*, or *confidence*, Cha. 3. 19, 21. Matth. 25. 34, 35. For *Day*, ſee on 2 Pet. 1. 19.

as he is, ſo are we] Sincere in his love to us. See on Chap. 3. 3. Luke 6. 36. 2 Cor. 3. 18. Epheſ. 4. 24. Col. 3. 10. Heb. 12. 10; 2 Pet. 1. 4.

in this world] Even while we abide here, Joh. 17. 11, 15. For *world*, ſee on 2 Pet. 1. 4.

V. 18. *There is no fear in love*] If we know by love, that God is in us, and we in him, verſ. 16. we may well be fearleſs of damnation, and not give way to terrours of conſcience, timorouſneſs, or deſperation. There is no cauſe of fear of hell, Rom. 8. 31,

perfect

perfect love] Sincere, without hypocriſie; as chap. 3. 18, 19. Or, full, wanting no degree, James 1. 4.

caſteth out fear] He that truly loveth God, doth not forbear ſin for fear of hell only, but rather out of love to God; as a loving wife forbeareth all diſloyal and undutiful carriage, not for fear of death ſo much, as out of love to her husband, 2 Tim. 1. 7. Or, Servile fear doth not exerciſe his work, while love doth exerciſe him, but ſometimes it may be of good uſe in a good man, when the fleſh would prevail. Or, perfect love in heaven caſteth out all fear of hell.

Fear hath torment] A fearing conſcience threatens torment, and puniſhment in hell.

therefore he that feareth] It is a concluſion out of the former premiſes; where is fear, there is torment. But in perfect love there is no fear. Therefore he that feareth, is not made perfect in love.

V. 19. *becauſe he loved us firſt*] Verſe 10. Not only becauſe of his excellency, which is moſt worthy of love; but alſo becauſe he hath caſt his love upon us, and therefore is no way indebted to us for our love.

V. 20. *How can he love God*, &c.] If viſible objects move him not, inviſible will not, chap. 3. 17. The queſtion, makes a ſtrong negation; How can he? It is impoſſible: let any man ſhew, how it may be done, if he can.

V. 21. *this commandment*] Matth. 22. 37, 38, 39. For *God*, ſee on 2 Pet. 1. 17. For *Brother*, on 2 Pet. 1. 10.

CHAP. V.

Verſe 1. W*Hoſoever believeth*, &c.] See on chap. 4. 2.

is born of God] Chap. 3. 9. and 4. 7. John 1. 12, 13.

loveth him that is begotten alſo] Loveth Chriſt, or all Gods children, chap. 4. 21. It ſeems to be a common proverb, intimating, that a man cannot love a father, unleſs he love his children alſo.

V. 2. *we love the children of God, when we love God*] Gods children bearing Gods image; we cannot love God, but we muſt needs love them: and our love to God, ſhews that we love them in and for God. For *Keep*, ſee on 2 Pet. 2. 17.

his commandments] Whereof ſix, to wit, all of the ſecond table, require love of the brethren.

V. 3. *The love of God*] Wherewith we love him, not wherewith he loveth us. This is a ſure ſign that we love God.

his commandments are not grievous] Becauſe Gods Spirit gives us power and will to do them, Matth. 11. 30. Rom. 8. 2, 4. Phil. 2. 12, 13. And becauſe we love him, we will readily obey him. And God removeth rubs, and maketh our way ſmooth before us, Prov. 4. 11, 12. Eſay 26. 7. Gods commands are grievous to us naturally, but believers have a remedy in Chriſt, in whom they believe. His Spirit makes all things eaſie to them; ſo they are not troubleſome to a regenerate ſoul. Nothing is grievous, that a man doth willingly: this clauſe is added, leſt any man ſhould excuſe himſelf for not keeping of Gods commandments, by reaſon of the difficulty thereof; they are not grievous to him that loves God, and hopes for heaven, for love, and hope of reward, make hard things eaſie.

V. 4. *is born of God*] Verſe 1.

overcometh the world] See chap. 2. 15. Or, Satans temptations, who worketh by the world. Or, that which favours of the world, againſt God, or right reaſon. Theſe he hath overcome in part already, and ſhall wholly, as ſure as if he had already done it. So the Scripture ſpeaketh of things to come, as paſt, to ſhew the certainty of them, Hoſ. 2. 0. 7. Rev. 14. 8. and 18. 2. Or, overcometh all worldly luſts, chap. 2. 15, 16. Or, abideth conſtant in his Chriſtian profeſſion, notwithſtanding all worldly oppoſition. For *world*, ſee on 2 Pet. 1. 4.

the victory] The means whereby we have begun to conquer, and ſhall finiſh it. This makes you to overcome the world; not nature, nor art, but faith,

our faith] Whereby we lay hold on Chriſt, and apply his victory to us, Joh. 16. 33. 1 Cor. 15. 57. Rev. 12. 11. ch. 4. 4. and get ſtrength from him to go on in this ſpiritual warfare, till we have fully overcome all Satans temptations, Rom. 16. 20. 1 Pet. 5. 9. So that faith is the inſtrumental cauſe of this victory, Chriſt in whom we believe, is the principal. For *Faith*, ſee on 2 Pet. 1. 5.

V. 5. *Who is he*, &c.] Not that every one that beleeveth this, overcometh the world, but none elſe do it: ſee on chap. 4. 2.

V. 6. *that came by water and blood*] That ſhed water and blood out of his ſide, John 19. 34, 35. Or, that obſerved the legal waſhings and ſacrifices. Or, that appointed two ſacraments, one in water, the other in wine, a type of his blood. Or, that watheth away the filth of our ſins by his Spirit, and the guilt of them by his blood. Of the firſt, the Legal waſhings were a type: of the ſecond, the ſacrifices. For *Blood*, ſee on chap. 1. 7.

it is the Spirit that beareth witneſs] By deſcending on Chriſt like a dove, Mat. 3. 16. Joh. 1. 32, 33. Or, by raiſing him from the dead, Rom. 1. 4. Or, by working miracles by him. Or, by aſſuring us of it in the Word, and in our Conſciences: for the Spirit is of Gods privy counſel, Joh. 14. 26. and 15. 26. and 16. 13. 1 Cor. 2. 10, 11.

the Spirit is truth] And therefore cannot bear falſe witneſs of Chriſt to us, or deceive us in it ſelf. For *Spirit*, ſee on chap. 3. 24. For *Truth*, 2 Pet. 1. 12.

V. 7. *For there are three that*] The ſixth verſe may be in a parentheſis; and this verſe may give a reaſon of the end of the fifth verſe: that Chriſt is the Son of God: of which, not the Spirit alone, but the Father and the Son bear witneſs alſo.

that bear record in heaven] Or, *in heaven, that bear record*: To wit, to us men on earth, that Chriſt is the Meſſias, or Son of God, The Father, John 5. 32. and 8. 18. by voices, Mat. 3. 17. The Son, by miracles, John 5. 36. The holy Ghoſt, by cloven tongues, Acts 2. 3, 4. 33. And often in the Scripture cndited by the Spirit, He ſpeaks not now from heaven: and therefore is ſaid to be an earthly witneſs, verſe 8. as ſpeaking to us now in the Word, and in our Conſciences.

the word] Chriſt himſelf, chap. 1. 1. John 1. 1.

theſe three are one] An eſſence, though they be three diſtinct perſons, John 10. 30. and agree in their teſtimony concerning Chriſt, as if they were but one witneſs, or, agree in one, as verſe 8.

V. 8. *There are three that bear witneſſe in earth*] Or, *There are three in earth, that bear witneſſe*. Th' ſignifies, Faith, the earth, Joh. 3. 34. Secondly, a particular Land, Country in the earth, Mat. 4. 15. here it is taken in the firſt ſenſe.

the Spirit, &c.] See on verſe 6. Some underſtand it of the Spirit which he ſent forth on the Croſs at his death, Mat. 27. 50. which with the water and bloud coming out of his ſide, ſhewed him to be true man. *The water, and the bloud*. See on verſe 6.

theſe three agree in one] Gr. *are for one thing*: or, *are for that one thing*: to wit, to teſtifie of Chriſt, as the heavenly witneſſes did verſe 7.

V. 9. *This is the witneſs of God*] Teſtified by the three heavenly and earthly witneſſes, verſe 7, 8. Of Chriſt, and of ſalvation by him, ver. 11, 12. And we have reaſon to receive this teſtimony of God in things divine, more than of honeſt men in things humane, becauſe Gods teſtimony, who cannot erre, is more ſure, and worthy of credit, 1 Tim. 1. 15. Tit. 1. 2. For *God*, ſee on 2 Pet. 1. 17.

V. 10. *The witneſſe*] Or, *That witneſſe* mentioned, ver. 9, 11. The holy Ghoſt will bear witneſs to him, that Chriſt is the Son of God.

a lyer] Chap. 1. 10. he believeth that he doth, or at leaſt that he can lye. *He hath made him a lyer*: to wit, in his heart: for he would not have doubted of the truth of his teſtimony, if he had not firſt ſuſpected the truth of God himſelf.

V. 11. *And this is the record*] Or, *Even this is the record*. So the particle is uſed, Mark 4. 25. For the tenth verſe may be in a parentheſis, as not including the teſtimony, (which is recorded in this verſe) but ſhewing who have this teſtimony in them: ſee the like on ver. 7.

this life is in his Son] The original of it is in Chriſt. We have it for his merits, and derived unto us from him by his Spirit, John 10. 10.

V. 12. *He that hath the Son*] By faith dwelling in his heart, Eph. 3. 17.

hath life] Is raiſed from death to life, chap. 3. 14. and hath in him a principle of eternal life, John 3. 36. He hath eternal life in hope, and ſhall have it in deed, ver. 13.

Theſe things have I written] John 20. 31. On the Name of the Son of God, Chap. 3. 23.

that ye may have eternal life] A right to it, and earneſt of it here, and the thing it ſelf in heaven, in perpetual joy and happineſſe.

and that ye may believe] That ye may perſevere, encreaſe and grow ſtrong in faith.

V. 14. *This is the confidence*] This faith, ver. 13. is the ground of our confidence in prayer. Or, we not only believe, as ver. 13. but alſo have confidence in prayer.

in him] In Chriſt. Or, *concerning him*. Or, in God.

he heareth us] And will give us what we aſk, ver. 15. chap. 3. 22, and chap. 4. 6. For *hear*, ſee on 2 Pet. 1. 18.

V. 15. *We know that we have the petitions*] That we ſhall have them granted, as ſurely as if we had the things already which we pray for. See on verſe 14. John 14. 13, 14. and 16. 23, 24, 26. Gods hearing us, then, is granting our requeſts.

V. 16. *his brother*] Therefore he muſt pray for him, becauſe he is his brother. For *Brother*, ſee on 2 Pet. 1. 10.

a ſin which is not unto death] Which doth not neceſſarily bring damnation (though it deſerve it) as the ſin againſt the holy Ghoſt doth, becauſe God will not give repentance to any that commiteth that ſin, Heb. 6. 4, 6. For *Sin*, ſee on 2 Pet. 1. 9.

he ſhall aſk] Or, *let him aſk*. Pardon for that ſinner.

he ſhall give him] Chriſt; mentioned, ver. 13. Or, God aſked.

Life] Salvation, or deliverance from deſtruction, when his ſin is pardoned at the others requeſt, Job 42. 8. which ſheweth that he deſerved hell.

for them] Not for one onely, but for many ſuch ſinners.

there is a ſin unto death] The ſin againſt the holy Ghoſt, which is unpardonable, Mat. 12. 31, 32. Heb. 6. 4, 6.

I do not ſay that he ſhall pray for it] I do not adviſe him to pray for

for pardon for any that hath committed that sin: or, I forbid him to do it.

V. 17. *All unrighteousnesse is sin*] As chap. 3. 4. Even the least unrighteousnes is sin, and displeasing unto God.

and there is] Or, *but there is*; as chap. 4.3. or, *yet there is*; as chap. 2.1.

a sin not unto death] Which may be repented, and forgiven, see on ver. 16.

V. 18. *is born of God*] Chap. 3.9.

sinneth not] That sin to death, ver. 16. Or, liveth not in a sinful course; as chap. 3.6,9.

keepeth himself] From that sin unpardonable.

that wicked one] The Devil, Matth. 6. 13. chap. 2. 13, 14. and 3.12.

toucheth him not] So as to bring him to that sin, and to hell. Or, cannot do him the least hurt, Job 2. 5. without Gods leave. Or, tempts him not to that sin, as being out of hope to prevail.

V. 19. *We are of God*] Chap. 4.6.

the whole world lyeth in wickednesse] All men out of Christ, John 17.9,16. are altogether buried in sin: or, lye in it as in a deep dungeon, or a dead sleep: under the power and command of that wicked one, the devil, ver. 18.

V. 20. *And we know*] Or, *but we know*; as ver. 17.

that the Son of God is come] See chap. 4.2.

and hath given us understanding] Jer. 24.7.

him that is true] The true God, ver. 19. as followeth in this verse; opposed to Idols, ver. 21. or, Christ, spoken of before in this verse.

even in his Son] Or, *and in his Son*. We are in the Father, and in the Son, chap. 2.24.

this is the true God] Christ is the true God, John 17. 3. Tit. 2, 13. and 3.4. Jude ver. 25.

and eternal life] The authour of it, verse 11. chap. 1. 2. Joh. 6, 68, 69.

V. 21. *Little children*] See on chap. 2.1.

keep your selves from idols] From image-worship; for, *idol* and *image* signifie the same thing, but only the one is a Greek word originally, and the other a Latine. This overthroweth Popish serving God in images, and adviseth men to be careful to avoid not onely palpable idolatry, but all dealing with idols. And having kept your selves from idolatry, abide constant in the true worship and service of God. For *keep*, see on 2 Pet. 3.17.

Amen] See on Mat. 6.13. Jude ver. 25. A confirmation of the whole Epistle, 2 Pet. 3, 18.

ANNOTATIONS ON THE SECOND EPISTLE OF S. JOHN.

The Argument.

This is the onely Epistle in Scripture written to a woman. And to one eminent, no doubt, in favour with God, and reputed in the Church: wherein after salutation of her, and her children, he shews his joy in their gracious carriage, warns them to take heed of deceivers, and concludes with a promise of a pious visitation, and salutation from her sisters children.

CHAP. I.

Vers. 1. *He Elder*] Some conceive that the Apostle calleth himself so in humility, to equal himself with ordinary pastours, as Peter doth, 1 Pet. 5.1. Others think John called himself so, in respect of his age: see on 1 John 2.1.

unto the elect Lady] Some think her name was Electa. Others, that she was so called, because she was a choice woman for grace. Others, because the Apostle knew by the Spirit that she was one of Gods elect, 1 Thes. 1.4. She was a matron honoured for her wealth and liberality to the poor. Or, one that had some civil title of honour above others. It may be supposed she was a widow, because her children are mentioned, but not her husband.

whom I love] Both mother and children.

in the truth] With a true and sincere love: or, according as God in his Word hath appointed, which is called *The Truth*, John 17.17. Or, in Christ, who is called *The Truth*, Joh. 14.6.

but also all they, &c.] Such of them as lived in those parts, and knew her piety. This sheweth, it was no private indirect love which John bare to her, arising out of particular ends; but a religious love common to all Saints.

That know the truth] Revealed in the Gospel. For *Truth*, see on 2 Pet. 1.12.

V. 2. *for the truths sake which dwelleth in us*] The ground of my love, is the same lively faith wrought in us by Gods Spirit.

and shall be with us for ever] Which grace, where it hath once taken root, is never rooted out again, 1 Pet. 1.23, 24, 25.

V. 3. *Grace be with you, mercy and peace*] Paul useth the same salutation, 1 Tim. 1.2. 2 Tim. 1.2. Tit. 1.4. he wisheth them Gods favour to their persons, mercy to pardon their sins, and peace of conscience,

the Son of the Father] John 1.18. and 3.16. For *Father*, see on 2 Pet. 1.17.

in truth and love] Or, *with truth and love*. So that particle is used, Mark 1.23. and 5.2. he wisheth them encrease of the knowledge of the truth, and of love one to another.

V. 4. *I found*] By experience, if at any time he conversed with them; or, by relation of others, if he did not.

of thy children] Some of thy children.

walking in truth] Sincerely, or as the truth of Gods Word prescribes: see on ver. 1. Constantly professing the true religion, and living according to it.

V. 5. *I beseech thee, Lady*] He intreateth where he might command, as Paul doth, Phil. ver. 9, 10. it may be he had some respect to the dignity of the Lady, to whom he wrote.

a new commandment] See on 1 John 2.7,8. I teach you no other doctrine than what ye received at first from the Apostles. *From the beginning* of our vocation to preach the Gospel. For *beginning*, see on 1 John 1.1.

that we love one another] John 13.34. and 15.12.

V. 6. *This is love*] Herein it consists. Or, *this is that love*, mentioned ver. 5.

that we walk after his commandments] Then we love God and our brethren, when we walk after Gods commandments: that is, according to them, John 14.15,21,23. and 15.10. 1 John 5. 2,3. Rom. 8. 1. Lust, then, and sparing offendors, whom we ought to reprove or punish, is not love, because it is contrary to Gods commandments. Or, love it is whereby we are enabled to keep his commandments, John 14.21. and 15.9,10. chap. 2.23. and 5. 2,3. Love must not be idle, but employed in doing good, according to Gods Word.

this is the commandment] Of walking in the truth, ver. 4. or of love, ver. 5.

from the beginning] 1 Joh. 2.7.

V. 7. *For many deceivers*] I have reason to urge you to constancy, because of false teachers, who seek to seduce you, 1 John 2. 18, 22. and 4.3. These are impostors or jugglers, who can deceive quick-sighted-men, if they be not very careful, Mat. 27.63.

Into the world] See on 2 Pet. 1.4.

That

that Jesus Christ is come in the flesh] 1 John 4.3. For *Flesh*, see on 2 Pet. 2. 18. *And an Antichrist*, see on 1 John 2. 18. The sum of ver. 13. To take heed of deceivers, who give men cole-mines for gold-mines, counterfeit principles of religion for true. These are many, and already entred into the worlds where ye live, to deceive you. He had need watch, that lives among theeves. Therefore take heed of them. But how shall we know them, that we may take heed of them? Ye shall know them by a sure token, they deny the Incarnation of Jesus Christ. This is a sure, though not an only note of a deceiver. Every such one is one of those deceivers, and Antichrists, which I told you were entred into the world.

V. 8. *that we lose not the things*] We Christians, or we that taught you, if ye continue not in good ways; for the reward is promised to such as continue to the end, Matth. 24. 13. others lose it, Gal. 3. 4.

we have wrought] Or, *gained*. Some copies read, *which ye have gained, but that ye receive*, &c.

V. 9. *whosoever transgresseth*] Gods command of hearing Christ, Matth. 3. 17. Or, by apostacy forsaketh the truth in doctrine and life, contrary to ver. 4.

hath not God] To his father, nor his Spirit to guide him. For *God*, see on 2 Pet. 1.17.

V. 10. *And bring not this doctrine*] Received from Christ, ver. 9. The meaning is, if he bring a contrary doctrine: else we should refuse the society of many private men, who are not able to teach at all; which is not here intended, Gal. 1. 8, 9.

receive him not into your house] Lodge not a false teacher, nor have no familiarity with him, lest he seduce you; and that ye may shew your zeal for the truth, and actually reprove him.

God speed] Gr. *to rejoyce*. That was the ordinary salutation of the Greeks, Acts 23. 26. as *Peace be to you*, was of the Jews, Luke 10. 5. That is, shew him no countenance, nor give him any encouragement.

V. 11. *is partaker of his evil deeds*] Seemeth to allow of them, by his familiarity with him, and so may further him in seducing others, who would not regard the false teacher for himself.

V. 12. *Having many things to write*] He excuseth the shortnesse of his Epistle, not by want of matter to write, but by the hope he had of seeing her shortly. For all things were not fit to be written; and a lively voice affects more than a letter.

face to face] Gr. *mouth to mouth*. Without any letter or messenger coming between, Exod. 33. 11. Num. 12. 8. 3 John verse 14. That you and I may be filled with joy, by seeing one another, and conferring one with another. This sheweth the great holy mutual affection between the Apostle and this Elect Lady. For friends take great delight in conversing together, especially after long absence.

V. 13. *The children of thy elect sister greet thee*] Ver. 1. which were with John. So he sendeth other salutations, 3 John ver. 14. So doth Peter, 1 Pet. 5. 13. And Paul often, Rom. 16. 16, 21, 23. 1 Cor. 16. 20. 2 Cor. 13. 12. Phil. 4. 22. Col. 4. 14. 2 Tim. 4. 21. Tit. 3. 15. Philem. ver. 23, 24. Heb. 13. 24. Elect here is not a proper name, as some would have it, ver. 1. for it is not likely that two sisters should have one name. Neither do the Greeks use to put the Article before proper names.

Amen] This seals up the whole Epistle, as 1 John 5. 21.

ANNOTATIONS ON THE THIRD EPISTLE OF S. JOHN.

The Argument.

This Epistle is inscribed to Gaius, to whom the Apostle first wisheth all happiness, then commends him for his zeal to the Truth, and hospitality to the Brethren, advising him not to be discouraged by the proud and perverse carriage of Diotrephes, but to follow the good example of Demetrius. Lastly, he concludes with a resolution to see him quickly, and confer with him lovingly of these things; and salutations from Gaius his friends with him, and to his friends with Gaius.

CHAP. I.

Verse 1. *HE Elder*] See on 2 John ver. 1.

Gaius] Not to Gaius of Derbe, mentioned, Acts 20. 4. nor of Macedonia, spoken of, Acts 19. 29. but of Corinth, as is commonly thought, 1 Cor. 1. 14. Pauls host, Rom. 16. 23.

whom I love] Not only for his piety, but also for his hospitality shewed in entertaining me and other godly teachers, and Christians, ver. 5. Rom. 16. 23. It is likely the Romans called him Caius, which was a common name among them, and so Aretius calls him in his Notes on this Epistle; yet some think it to be another Gaius converted by John, and called his son therefore, ver. 4. and we read not of Johns being at Corinth.

in the truth] Or, *truly*. See on 2 John ver. 1.

V. 2. *I wish*] Or, *pray*.

above all things] Gr. *of all things*. Or, *in all things*. He wisheth that Gaius may prosper in all persons and things belonging to him.

that thou mayest prosper] Gr. *go well in the way*, Rom. 1. 10. Our life is the way to heaven, and John wisheth Gaius a comfortable passage thither, 1 Cor. 16. 2.

and be in health] In bodily health; for spiritual health followeth.

as thy soul prospereth] By peace of conscience, through faith in Christ, Rom. 5. 1, 2. As thou thrivest, and are well in soul, so I wish thou mayest prosper in body and state. *Ψυχὴ* signifies, First, the soul, Mat. 10. 28. Secondly, the life, Mat. 2. 20. Thirdly, a man, Rom. 13. 1. Fourthly, good will, Eph. 6. 6. Fifthly, the regenerate part of man, 1 Pet. 2. 11. Sixthly, a mans dead body, Acts 2. 27. Here it is taken in the first sense.

V. 3. *I rejoyced greatly*] See 2 John ver. 4.

when the brethren came, and testified of the truth that is in thee] The brethren sent by John about the publick affairs of the Church, and commended to the Church of Corinth, where Gaius lived, by Johns Epistle, ver. 9. refused by Diotrephes, ver. 10. entertained by Gaius, ver. 5, 6. and now returned to John, testified of Gaius his sincerity in religion, (John 3. 21.) and his kind entertainment of them, ver. 6. for Paul doth, Phil. 4. 10, 18. 2 Cor. 9. 1. Heb. 6. 10. Or it may be understood of any Christians that came from thence. For *Brother*, see on 2 Pet. 1. 10. for *Truth*, on 2 Pet. 1. 12.

even as thou walkest in the Truth] In the true way see out in the Gospel: see on 2 John ver. 4.

V. 4. *them*] Gr. *then those* joyes. Or, *then of these* things. For *Hear*, see on 2 Pet. 1. 18.

that my children] Converted by my Ministery, 1 Cor. 4. 15. 1 Tim. 1. 2. Philem. ver. 10. Gal. 4. 19. Tit. 1. 4.

walk in the truth] See on ver. 3.

V. 5. *thou doest faithfully*] As becometh a faithful Christian. Or, like a good steward of worldly goods received from God, 1 Peter 4. 10.

whatsoever thou doest] In entertaining the saints. It was, no doubt, a great comfort to Gaius, that the Spirit of God commends his charity by Johns pen, which Diotrephes and his followers disliked.

to the brethren, and to strangers] To those poor Christians that live by thee, and to others that come to sojourn there a while, Isa. 58. 6. Mat. 10. 40. and 25. 35. Rom. 12. 13. Heb. 13. 2. 1 Pet. 4. 9. Or, *to the brethren, yea, to strangers*; as this particle is used, Mat. 26. 60. Thy

kindnesse

kindnesse stayes not at thy neighbour-christians, but extends it self to strangers also. Or, by *and*, is meant *especially*, as Matth.13.41. Mar. 16.7. and elsewhere, where a special is put after his general. Thy kindnesse to all Christians, sheweth thy faithfulnesse to God, but especially that which is shewed to such as came to preach the Gospel, or were driven from their own home for the profession of it, ver. 7. For such being unknown there, and not able to recompence kindnesse received; this kind of charity is highly praised by God, Deut. 10. 18,19. Luke 14.14. Or, *to the brethren, even to the strangers*: To wit, sent by John: see on ver.3. so the particle is used, Matth. 18. 25.

V. 6. *Which have born witness*] See on ver. 3.

of thy charity] To others. Or, of thy kind entertainment of them.

before the Church] In the assembly where John was. The Greek word ἐκκλησία signifies; 1. Any assembly of men, Acts 19.32. 2. An assembly of Christians, 1 Cor. 14.34. 3. The assembly of Saints in heaven, Eph. 5.27. 4. Christians on earth, Acts 5. 11. 5. Their meeting place, 1 Cor.11.22. 6. The whole company of Gods elect, Matth. 16. 18. Here it is taken in the second sense.

whom if thou bring forward on their journey] It may be they might be some godly Christians coming from beyond Corinth to John for publick advice, from the Churches, whom Gaius had kindly used; and now he adviseth him to do so in their return. Or, if it be meant of those that had returned to John, being sent from him before, he perswadeth Gaius to use them kindly when he shall have occasion to send them again. Or it may be understood of others such like, ver. 5. whom John would have Gaius to go along withal some part of their way, as Christians used to do to their brethren that were strangers, especially to Ministers, Acts 15. 3. and 20.38. and 21.5. 1 Cor. 16.11. 2 Cor. 1.16. Tit. 3.13. either because they were ignorant of the way, or the way might be unsafe, or they subject to persecution there; so that rich men, and great ones, such as Gaius seems to be, might be a great security to them, by going or sending company with them. Or it might be done to honour and com'ort those strangers, or that themselves might get as much good by their society as might be. Others understand it of providing things needful for their journey, till they might come to other Christians, who might take further care of them.

after a godly sort] Gr. *worthy of God*. According to Gods command. Or, worthy of the profession of Gods truth; as Christians ought to do, to credit their religion. Or, honourably, as the Ministers and children of God ought to be received. Or, as they would receive God, Mat.10.40. For *God*, see on 2 Pet.1.17.

thou [shalt do well] Or, *thou [shalt do them a good turn.*

V. 7. *Because*, &c.] Because their wants came on them for their love to the true religion, they are worthy to be releeved by the true professours of it.

for his Names sake] God's, ver. 6. To make his Name known by preaching it, or suffering for it; as on ver. 5.

taking nothing of the Gentils] They took no reward of the Gentiles for preaching to them, Matth. 10. 7,8. that men might more willingly receive the Gospel, 1 Cor.9.18,19. 2 Cor.11.9.12. and 12.14. Or, being persecuted for their religion, they left all their goods to their persecutours, and fled for their lives. Ἐθνικὸς signifies; 1. A company of men in general, Matth.5.32. 2. The Nation of the Jews in special, John 11.48. 3. The Gentiles in particular, Mat 6.32. so here.

V. 8. *We therefore*] We Christians, yea, we Jewish Christians especially, that they may preach to the Gentiles, to bring them in to joyn with us.

ought to receive such] To offer and afford them entertainment voluntarily, before they ask for it, Gen.18.2,3. and 19.1,2. Luke 24. 29.Heb.13.2.

that we might be fellow-helpers] Gr. *fellow-workmen*. By supplying them with means, that they may preach the truth, or suffer for it the more willingly. This is a great encouragement to help others, that we are accounted to have a part in the work, though it be a Prophets, and shall have a part in the reward, Mat.10. 41. Also it may intimate, that as they were releeved by these now, so these may by them in the work another time, 2 Cor.8.14.

to the truth] Or, *for the truth*, or, *in the truth*. They were fellow-helpers to the truth, in providing for them that preached the Gospel. For *Truth*, see on 1 Pet.1.12.

V. 9. *I wrote*] To recommend these brethren to the Churches which they were to passe by. Or, I would have written, (for we have no such Epistle) and then he means he was discouraged from writing, because he thought it in vain to write any more in that case being opposed by Diotrephes.

unto the Church] Of Corinth, where Gaius was an eminent member.

but Diotrephes] But I fear, or, I hear, Diotrephes hath refused to receive them. The name of a prime Pastour among them. Others take it to be a common name applied to one there, that most eagerly and inordinately fought for superiority over other Ministers, and Christians. So boasting, and arrogant men of old were called Διοτρεφεῖς, Nourished by Jupiter. So Homer brings in one speaking of an arrogant man: Ἐχθρὸς δ' οὗ τοι ἔπειτα διοτρεφὲς ἔσσεται ἀνήρ, *He is envied most by me of all the Kings now fosed by Jupiter.*

who loveth to have the preeminence] It seemeth he was Pastour there, and would not let strange Ministers be received, lest he should be sleighted; and not be accounted highest, and most excellent in that Church.

receiveth us not] Acknowledgeth not our authority, by receiving our Epistle. Or, receiveth not me, and such as I am; as ver. 10.

V. 10. *I will remember*] Gr. *I will make mention of*. I will speak of them publickly there, to his disgrace.

prating] Gr. *talking foolishly*, or *vainly*.

against us] Against me John; as ver. 9. see on ver. 12. Or, me, and them I sent.

and not content therewith] As if he were not satisfied with disgracing my person, he refuseth, and harshly useth such are sent by me. For *word*, see on 2 Pet. 1.19.

And not content therewith] Being yet more mad and impious, Acts 26.11.

receive the brethren] He should have entertained them kindly, because he professeth himself a brother to them, as being one of the same religion, see on ver. 5. By *brethren*, here is meant strangers, either preachers or ordinary Christians: see on ver. 5. For *brother*, see on 2 Pet. 1.10.

forbiddeth them that would] This sheweth great malice against them. He will not let any receive them: Neither thee Gaius, nor others.

and casteth them out of the church] Refuseth communion with these strangers, or those that received them, John 9.34. No doubt this was a great discouragement to Gaius, from his Pastour; yet he obeys the Apostle, who had more power over him, ver.5. He excommunicates them, if they obey not his prohibition. For *Church*, see on ver. 6.

V. 11. *Follow not*] Gr. *Imitate not*; for they that follow, go the same way. And, to walk after Gods precepts, or according to them, in Scripture-phrase is all one.

that which is evil, but that which is good] Not the evil example of Diotrephes, ver. 9, 10. but the good example of Demetrius, ver. 12. Rom.12.9. Or, imitate not Diotrephes in any of his evil ways; but follow him nevertheless in any thing that is good, Matth.23.2. Ἀγαθὸς signifies; 1. Good, Rom.3.8. 2. Profit, Rom. 8.28. 3. Virtue, 1 Per. 3.13. 4. Christian liberty, Rom. 14. 16. here in the third sense.

hath not seen God] By the eyes of faith. Hath not known him to his good, 1 John 4. 8. For God cannot be seen, John 1.18. 1 Joh. 4.20. It is like I by that these proud excommunicatours boasted of visions, (as many erroneous persons do now adaies) but the Apostle gives them the ly.

V. 12. *Demetrius hath good report of all men*] Of most men, yea, of heathen also, 1 Tim. 3.7. because they got good by him, or heard him much commended by others. Or, of all the brethren that live in those parts, and would have of all others, if they knew him. Either he was a good Minister, and worthy to be entertained by Gaius, or a neighbour to be commended for, and imitated in entertaining strangers. It is probable, that this good report arose upon his hospitality in receiving strangers, both Preachers, and other Christians, ver. 5.

and of the truth it self] From his actions, John 3.21. Prov.31.31. Or, of God, who is the truth it self, 1 John 5.6. Or, he is to be commended indeed, not for the speech of the people onely, which sometimes proves untrue.

yea, and we also bear record] I John do it, as verse 9. Or, we have found him kind to us, and do acknowledge it, as ver. 6. This also might comfort Demetrius against Diotrephes, who took a contrary course: see on ver. 5.

and ye know] John 19.35, and 21.24.

Ye know] By experience of my carriage to you, or observation of it toward others.

that our record is true] That we use not to flatter, but to speak truly, John 21.24. Therefore imitate him, and not Diotrephes. Κάλαμος signifies; 1. A reed, Matth, 12.20. 2. A pen; as here: for pens were of old time made of reeds.

V. 13. *I have many things to write*, &c.] See on 2 John ver.12.

V. 14. *But I trust*, &c.] See on 2 John ver. 12.

And then we [shall speak] Στόμα signifies; 1. A mouth, Matth. 15.11. 2. Speech, Luke 19.22. 3. The edge of a sword, Luke 21.24. 4. Boldnesse of speech, Luke 21.15. here in the second sense.

face to face] Gr. *mouth to mouth*. See on 2 John ver. 12.

peace be to thee] John 20.19,21,26. see on 2 John ver.10.

our friends] The faithful Christians with me here, who love both me and you.

salute thee] With thee all happinesse.

greet the friends] Our Christian brethren, ver. 5. which are with you; so called, because of their great affection they bear one to another,

ther, Tit. 3.15. Natural brethren may fail one another, before Christian friends will, Prov. 18.24.

by name] Severally. Either John knew all their names, or else they were as dear to him as those friends whom he knew by name, Exod. 33.12. Thus he sheweth not a vulgar or common, but a peculiar, paternal, pastoral love unto them. The Italian Translation reads, *One by one*. Not all in general, but every one in particular, and by name, John 10.3.

ANNOTATIONS ON THE EPISTLE OF S. *JUDE*.

The Argument.

This Apostle surviving many of his Colleagues, as it seems, verse 17. *writes this general Epistle, wherein after he hath wished much good to all Gods people, he exhorts them to maintain Truth of Doctrine, with purity of life and conversation, lest they should be seduced by false Teachers, whose manners he describes, and threatens damnation to them. Afterwards, he exhorts them to remember the Apostles doctrine, though they were dead; to build up themselves in grace, to stick close to God, to seek to save others, and concludes all, with the praise of God.*

Verse 1. IUde] The name is preposed, not subscribed, as the manner then was, Acts 23.26. Of this name was Jacobs fourth son, from whom the Jews had their name. We read also of Judas of Galilee, an Authour of sedition, Acts 5.37. Judas called Barsabas, Acts 15. 22. Judas Iscariot, Matth. 10.4. And this Judas mentioned also, Luke 6.16. He is called Thaddeus, Mat. 10. 3. He hath also the name of Lebbeus, Matth. 10.3. His fathers name was Alpheus, who is called the father of James his brother, Mat. 10.3. His mothers name seems to be Mary, Mat.27.56. compared with Mat.13.55.

the servant] See on Rev. 1.1. He might have written himself An Apostle, as Paul doth, Rom. 1.1. 1 Cor. 1.1. 2 Cor. 1.1. and Peter, 1 Pet. 1.1. which was a more glorious title: or, a kinsman of Jesus Christ, as indeed he was, Mat. 13.55. but in humility he chuseth the title of a servant. So doth his brother, James 1.1.

of Jesus christ] See on Mat.1.1.

brother] Christ called some pairs of brethren to be Apostles: See on Mat. 4.18,21.

of James] The same name with Jacob. See the reason of the name, Gen. 25.26. and 27.36. Hos. 12.3. He mentioneth his brother, first, because he was famous among the Apostles, gave sentence in the Council of Jerusalem, Acts 15.13,19. abode there much, Acts 21.18. Gal. 1.19. Secondly, to shew that he was no other Jude but the Apostle, Luke 6.16. Acts 1.13. Thirdly, to distinguish him from Judas Iscariot, who betrayed Christ, and was also an Apostle; and from the other Judas mentioned before.

to them, &c.] A general Epistle, not directed to any particular Church, as that to the Romans, and many other.

that are sanctified] Regenerate, and made holy by faith in Christ, Acts 26.18.

by God] Gr. *in God*.

the Father] This work useth to be attributed to the holy Ghost, John 3.5. Tit. 3.5. yet the Father hath an hand in it also, John 17.17. 1 Pet.1.3.

preserved in christ Jesus] As ver. 11. in the way. Kept true members of Jesus Christ. Or, *preserved to Jesus christ*. Kept by God the Father, John 6.39,40. and 10.29. to be presented to Christ blameless at the day of judgement, Ephes. 5.27. 2 Cor. 11.2.

called] To the heavenly marriage-feast, Mat. 22.2, &c. and that externally, by the preaching of the Gospel: for internal calling is all one with sanctification mentioned before.

V. 2. *Mercy unto you*] Compassion, in regard of your infirmities and miseries, which ye are subject to in this world, as well as wicked men.

peace] A sensible perswasion of Gods love, or peace of conscience: for they were at peace with God before.

love] He prayeth God to shew forth the fruits of his love, in doing them good spiritually and corporally. We may be merciful to enemies, and pity them in their miseries. We may be at peace with strangers, and do them no harm. But to those we love, we do all the good we can.

be multiplyed] In the abundant fruits of each of them.

V. 3. *Beloved*] His love moved him to write this Epistle, and should move them to heed it. Good Ministers love their people.

when I gave all diligence] Or, *giving all diligence*. Not as if the Apostle were one while diligent, and another while negligent; but he waited always for a fit occasion to write to them. The same Greek word signifieth *haste*: for diligent men make haste to dispatch their work.

to write unto you] He was so careful of them, that when he could not be present to teach them, he wrote to them. There was also an hand of God in it, as in all the other Epistles of the Apostles, that such in after-ages as could not hear them preach, might enjoy the benefit of their doctrine to the worlds end.

of the common salvation] That salvation in which all the Elect have a joynt part, Ephes.4.4. Tit. 1.4.

it was needful] For him as an Apostle, 1 Cor. 9.16. for them, because false teachers rose up among them, who might seduce them, ver. 4. Acts 20.26,27,28,29.

and exhort you] Not to praise you, or reprove you, or barely to intimate to you what you have to doe, but to seek to work on your affections by perswasion.

that ye should earnestly contend] As Wrestlers do for the victory.

for the faith] His care to save their souls, made him write to them to keep the faith, which is the way to salvation. Faith is not here taken for faithfulnes, as Deut. 32.20. nor for credulity, as Jam. 2.19. nor for confidence, as John 3.16. nor for faith of miracles, as Mat. 17.20. but for the doctrine of the Gospel, which is to be believed. So hope is taken for the thing hoped for, Rom. 8.24. Col. 1.5.

once] Justifying faith wrought in the souls of Gods Elect, is often given; but the doctrine of faith is once, or already given, as ver. 5. and never to be changed, Eph. 4.5. but must be kept in purity and integrity, as it was first delivered, without any alteration. Or, once for all; not to be delivered any more, Heb. 12.26,27. Hence it is, that a curse is pronounced against such as adde to it, or take away from it, Rev. 22.18,19. Those dreamers mentioned, v.8. might both adde and take away. Jude bidderh the Christians hold what they had, and refuse the additions and alterations of those false prophets, Gal. 1.8.

delivered] From heaven.

to the saints] Who live in the Church of God here on earth, ver. 1. Rom. 1.7.

V. 4. *crept in unawares*] Beside your expectation; as souldiers that march by a town, and suddenly return and take it: or, as pioners, who enter by a Mine while the souldiers defend the walls. Or, not sent by God, but taking the Ministery upon them of their own heads, John 10.1. 2 Tim. 3.6.

of old ordained] That no man might be offended at their sudden coming in, he sheweth that God knew it before, and did ordain them to destruction.

to this condemnation] To hell, as the Angels that fell, ver. 6. and the Sodomites, v. 7. Or, *to this judgement*, 1 Cor. 11.29,31,32. To be permitted to fall into these sins, that bring damnation.

ungodly men] Such as worship not God aright; or, have no fear of God at all, Gen. 20.11. Psalm 36.1. Rom. 3.18.

turning the grace of our God into lasciviousness] The grace of God inviteth us to sobriety, Tit. 2.11,12. but they turn it to a contrary end.

denying the only Lord God, and our Lord Jesus Christ] Denying Christ to be God, who was their master by profession (for they professed themselves to be of his houshold) and their Lord by publick authority over them. Or, by their deeds denying Christ.

V. 5. *I will therefore put you in remembrance*] As Ministers are Gods remembrancers, Isa. 62.6. so they are the peoples also: the former, by praying; the later, by preaching.

though ye once knew this] He conceiveth, that, being Christians, they were not ignorant of Gods judgements recorded in the Scriptures, 2 Pet.1.12.

how that, &c.] Three examples are given: one in the Church, in this verse; another in heaven, ver. 6. another in the world, ver. 7. shewing that sinners can no where escape Gods judgments.

the Lord] The deliverance of the people came from God, Exod. 20.2.

having saved] Some read, *Though ye knew this, how that the Lord, having once saved*. This is added, to make the judgment the greater, because

cause it came not on them while they were slaves in Egypt, but after they were set at liberty. To this purpose the Angels first condition is mentioned, ver. 6.

the people] Of Israel. He speaketh to them, as men conversant in Scripture, who knew what people he meant, though he did not name them.

Out of the land of Egypt] From captivity and misery, Exod. 1.

afterward] Gr. *the second time*; To wit, after he had once delivered them, he destroyed them. Or, they were once in a sort lost in Egypt, and now the second time in the wilderness, Heb. 3. 17. 19.

V. 6. *their first estate*] Gr. *their beginning*. The estate they were first made in. God made them good and happy, as he did men, but they, by their fall, made themselves wicked and unhappy. Or, *principality*: their glorious condition.

but left] Negligence is here attributed to the Angels, in that they were not careful to keep so glorious a condition. They are not said to be put out of heaven, but not to keep it, and to leave it; to wit, by sinning, 2 Pet. 2. 4.

their own habitation] Gr. *their proper habitation*: Which God had prepared for them, as fit for such glorious creatures.

He hath reserved in everlasting chains] As prisoners are kept in prison bound till the assizes come; so are they kept by Gods power, that they cannot escape. This sheweth, their pains are not yet at greatest. It sheweth also, that they are unavoidable.

under darkness] He hath kept them as it were in a dark dungeon, to be judged afterwards.

unto the judgement of the great day] In the end of the world, when all the world shall be judged; as ver. 14, 15. Acts 17. 31. 2 Tim. 4. 1. 1 Cor. 6. 3.

V. 7. *Sodom and Gomorrah*] Fruitful places, and pleasant, but very sinful, Gen. 13. 10, 13. and 18. 20.

and the Cities about them] Adma, and Zeboim, Hos. 11. 8.

in like manner], Being corrupted by their bad example.

strange flesh] Gr. *other flesh*: Mans flesh, which they should not have used in that kind. Or, *divers flesh*; not created by God to that end, Rom. 1. 26, 27. this sin hath the name of Sodomy from them.

are set forth for an example] Not to imitate, but to instruct others to take heed of their sins, lest they perish like them, Rev. 18. 4. 1 Cor. 10. 6, 11. Are sent to hell, as an example of Gods eternal judgement on gross sinners. Or, being destroyed by fire from heaven, lye still in the dust, as a type of eternal destruction, in hell; so that those cities, being drowned in the dead sea, can be built no more, 2 Pet. 2. 6.

V. 8. *Likewise also*] They were like the Sodomites in uncleanness, ver. 7. like the Angels that fell, in despising dominion, ver. 6. like the Israelites who murmured against Moses and Aaron, in speaking evil of dignities, ver. 5. No sin is recorded in Scripture, but some practise is in after-times.

these filthy dreamers] They were so given to wantonness, that they not only practised it being awake, but also dreamed of it, and defiled themselves in their sleep. Or, dreamers, because they vented their own dreams, and fancies in stead of Gods truth, Jer. 23. 25. to 28. 32.

defile the flesh] Make their bodies abominable before God and men, as swine make themselves filthy by wallowing in the mire, Gen. 49. 4. Lev. 20. 12, 13, 14. 1 Cor. 6. 18.

despise] Gr. *depose*, Or, *abrogate*. To wit, in their hearts; for they live as if they were no rulers over them, Psalm 14. 1. They do as it were reject them, or put them off the throne, Luke 10. 16. John 12. 48.

dominion] Not the Governours only, as some do, for their weakness, and abuse of their power; but the government it self: they would have no authority to be in the world.

speak evil of] Gr. *blaspheme*. They hurt their fame by reproaches, and slanders.

dignities] Magistrates, who were more honourable than others.

V. 9. *Yet*] Though these be thus bold to rail upon Magistrates, yet the arch-angel would not rail on the devil, though he were greater than they, and devils far worse than wicked Magistrates, and though he were greater than the devil, and they lesse than the Magistrates whom they revile.

Michael] Jude had this History either from some Canonical book of Gods, as some think; or, as others, from some History, not Canonicall, as some think; or, as others, from some tradition, call it, for such are vsed in Scripture sometimes: or, by tradition, which was in use before the Scripture was written: or, by inspiration. No doubt it was true, because Gods Spirit here oweneth it.

the arch-angel] Some conceive him to be Christ: others, to be a principall angel, Dan. 10. 13.

when contending with the devil he disputed] That is, he used might in deeds, as well as reason in words. Or, he disputed earnestly.

about the body of Moses] Some understand it figuratively, of that contention about the deliverance of the people from captivity, Zech. 3. 2. because there the devil, and the words following, are found. Others take it literally, that when God is said to bury Moses his body, Deut. 34. 6. he employed the arch-angel Michael to do it, that no man might know where it was laid; but Satan resisted him, that so the people might know where it was, and worship it in after-times; or, that Moses might not be so honourably buried; or, that his body might lie above ground, out of the land of Canaan, to be abused by the enemies of Gods people.

durst not] Or, *could not endure*. It seemeth Michael had occasion given him to use bad language, and was much provoked by Satan; yet, out of fear of God, durst not do it. See the like of Joseph, Gen. 39. 9.

bring against him] Or, *adde*: to wit, to Satans words, who, as it seemeth, spared no ill language.

railing accusation] Gr. *judgement of blasphemy*.

the Lord, &c.] Zech. 3. 2.

rebuke thee] Stop thy foul mouth: or, put thee to silence, as Mark 1. 25. Luke 4. 35. and 20. 40.

V. 10. *speak evil of those things which they know not*] Ignorance should keep them from censuring, especially such persons as are above them, or such things as are above their reach. But they are impudent, and speak evil of the greatest persons on earth, and the greatest mysteries of religion.

what they know naturally] They live not according to naturall principles, but drown them by bad life, Rom. 1. 21. 1 Tim. 1. 7. Or, they know nothing, but what cometh within the compass of their senses, and follow sensual objects to their destruction.

as brute-beasts] By natural light and experience, which things the brute-beasts in part know.

in those things] Or, *by those things*. So, *in the holy Ghost*, ver. 20. that is, *by the holy Ghost*.

they corrupt themselves] Gr. *they are corrupted*. Such things they without choice abuse, to satisfie their sensuality, 2 Pet. 2. 12.

V. 11. *They have gone in the way*] So the Scripture useth to aggravate sinners evil courses, by comparing them with gross wicked mens ways set out in Scripture to their perpetual disgrace, 1 Kings 16. 26, 31.

of Cain] They persecute Gods servants for their goodness, as he did his brother Abel, 1 John 3. 12.

ran greedily] Gr. *were powred out*. They made haste to sinne for gain, as water runneth apace out of a bottle. Or, they lost their souls for gain, as water spilt on the ground is lost, 2 Sam. 14. 14.

the errour] Gain led them out of the right way.

of Balaam] Who would have cursed Gods people, and gave ill counsel against them, for money, Numb. 31. 16.

perished] Were utterly lost in this sinful course, without hope of amendment. For they were not yet in hell, ver. 22.

in the gain-saying] Oppoſing Magiſtrates, v. 8.

of Core] Others joyned with him, but he was the ring-leader, Num. 16. 1.

V. 12. *These are*, &c.] The Apostle, to shame these sinners, bringeth similitudes from seasts, where spots are bred on mens apparel, from the skie, from the heaven in the planets, from the earth in the trees, from the sea in the waves, from the fishes, from the sands.

spots] Such as pollute mens garments in feasts, arising out of fat or liquor falling on them. Others take it to be an allusion to spots on the body, which disgrace it. Others, to the spots on cattel, that made them unfit for peace-offerings. The sense is, that they were a blemish to their festival meetings.

in your feasts of charity] Made for the poor, as Luke 14. 12, 13. Or, for others of the same religion with us, 1 Cor. 11. 33, 34.

when they feast with you] They came without bidding, thrust themselves in, and defiled the Tables with gluttony, and drunkenness, evil doctrine, wanton words, gestures, looks.

feeding themselves without fear] Impudent persons, not fearing to offend God, by intemperance, nor regarding what men might say of them therefore, Luke 18. 4.

clouds they are without water] Promising rain to the husbandman, but giving none: so these made shew of great learning and piety, whereby they might do good to others; but were empty of both, and deceived mens expectations.

carried about of winds] Unstable, and coming to nothing in the end, Eph. 4. 14.

trees whose fruit withereth] Gr. *autumn-trees*: Such as put out in autumn, when they should give fruit.

unfruitful] Because blowing so late, the fruit cannot ripen.

twice dead] Having neither fruit nor leaves. Or, first losing their fruit, and then dying themselves, as trees blowing so late use to do; so these apostats's were first dead by nature, born in sin, Eph. 2. 1, 2. Secondly, having made a shew of spiritual life, by professing the true religion, they lost that also, by falling into errours and vices. Or, twice dead: that is, altogether or certainly dead, as Psalm 62. 11. Job 33. 14. so these were sure to go to hell, ver. 4.

plucked up by the roots] Past all hope of springing up again. It is a bad condition for a tree, to blossome, and yet bear no fruit: it is worse to die, and have no hope of ever bearing any fruit hereafter: worst of all, to be plucked up by the roots; then it is good for nothing but the fire. Such was the condition of these false teachers.

V. 13. *raging waves of the sea*] Gr. *wilde*. For the waves roar like wilde beasts in the wood. Hereby is signified, men given to extream lusts, or passion, or pride, triumphing and insulting over others, as one wave in the sea throweth down another, 2 Pet. 2. 18.

Coming

Coming out their own shame] By their vain words revealing their internal corruptions, as the raging sea casteth out dirt and mire, Isa. 57. 20. Phil. 3. 19. The Greek word is *foames*: that which doth most of all shame them.

wandring stars] Not constant, like the fixed stars, but passing from one course of religion or life to another, as Planets remove: or rather, as blazing stars, which have no regular motion, and quickly vanish away, notwithstanding their glorious shew for a time.

to whom is reserved] See on ver. 6.

the blackness of darkness] The most black darkness. So hell is described, Mat. 8. 12. and 22. 13.

for ever] In hell.

V. 14. *And Enoch also*] Or, *For even Enoch*. So the one particle is translated, Matth. 13. 21. and the other, Mar. 3. 19. He foretold of their destruction, and therefore it is certain. Whence this history was taken, see in the like, on ver. 9.

the seventh from Adam] Including Adam for one. See the like, Mat. 1. 17. This is mentioned to shew the antiquity of this prophecy: for he lived some while with Adam. The worlds end is certain, and the day of the general judgement; for it hath been foretold well nigh from the beginning of the world.

prophesied of these] Of such men as these, that should trouble the Church in future times. Or, *to these*: that is, to such as these in his time, whose destruction he foretold. So will these be destroyed now also.

behold] This sheweth the certainty and gloriousnesse of his coming, Isa. 7. 14. Hab. 1. 5.

the Lord cometh] He will as surely come, as if he were now coming, Hos. 10. 7. Rev. 14. 8. and 18. 2. That manner of curse which the Apostle useth in that solemn curse, Maranatha, 1 Cor. 16. 22. seemeth to be taken from the first words of this prophecie.

with ten thousand] Divers millions, Dan. 7. 10. Rev. 5. 11.

of his Saints] Holy Angels to attend him, Mat. 25. 31. 32. 2 Thes. 1. 8. Or, holy men risen again, as Mat. 19. 28. 1 Cor. 6. 2. 2 Thes. 1. 10.

V. 15. *To execute judgement upon all*] To adjudge all wicked men, especially such as are particularly mentioned in the words following, to eternal misery, Mat. 25. 32, 34, 41, 46.

to convince] To prove them not to be such as they pretend, and to make them acknowledge the justice of their condemnation, Luke 19. 22.

of all their ungodly deeds] These false teachers did much hurt by bad life, as well as by evil words: and must answer for both.

ungodly committed] Ungodlily: after a wicked manner, without all fear of God, ver. 4.

of all their hard speeches] Not to be born. Bold and impudent ones, 1 Sam. 2. 3. Psalm 31. 18. and 75. 5. and 94. 4. Mal. 3. 13.

which ungodly sinners] Irreligious men, who wilfully live in the breach of Gods commandements.

have spoken against him] Against God himself, Psa. 73. 9. and 78. 19. Mal. 3. 13.

V. 16. *These are murmurers*] Privy whisperers, Mat. 20. 11.

complainers] Out of discontent and envy, not content with their own condition, and finding fault with other mens, Mat. 20. 12. 1 Cor. 10. 10. James 5. 9.

walking after their own lusts] After the corrupt motions of the flesh; Rom. 8. 1. 2 Pet. 3. 3.

their mouth speaketh] They not onely think so, but utter it aloud, Psalm 73. 9, 11.

great swelling words] Vain-glorious words, rising like bubbles in the water.

having in admiration] Looking on them, as on miracles, or high things.

ment persons] Or, *faces*. Their external shew of wealth or greatnesse, Prov. 24. 23. Acts 10. 34. Gal. 2. 6.

because of advantage] They respected not godly wise men, but flattered great men in the world, to raise or enrich themselves, ver. 11. and made the profession of piety a matter of gain, 1 Tim. 6. 5.

V. 17. *But ye*] Ye live amongst these false teachers, take heed wherefore that ye be not seduced by them.

beloved, remember the words] Charity teacheth us to judge, that the sins of Gods servants come, out of forgetfulnes, not out of evil purposes. So men judge of the errours of them they love.

which were spoken before] That they might not be offended at the rising up of these wicked ones in the Church, he sheweth that their coming was foretold, ver. 4. 14.

of the Apostles] That is, by the Apostles. Not what others spake of them, but what they spake. It seemeth Jude was alive, when most of the Apostles were dead, and therefore he putteth them in minde of their sayings, that they might not die with them.

V. 18. *mockers*] A great part of the miseries of Gods people, come from mockers, 2 Pet. 3. 3. Gen. 21. 9. Gal. 4. 29.

in the last time] 1 Tim. 4. 1. 2 Tim. 3. 1.

who should walk after, &c.] See on ver. 16.

their own ungodly lusts] Gr. *lusts of wickedness*. Most wicked ones. See the like phrase, Dan. 10. 11, 19. For the matter, see on ver. 15. 16. They should live well who deride others, lest they lay themselves open to contempt: but lightly, they themselves are evil and shameless.

V. 19. *who separate*] Themselves, as Heb. 10. 25. Or, others, as 2 Pet. 2. 1, 2. Acts 20. 30. 2 Tim. 3. 6.

sensual] Men that follow their senses, and lose heaven for pursuing worldly objects, as ver. 10. Or, *natural*, or, *animal*. Men having nothing in them more than beasts, but a reasonable soul, remaining yet in their natural condition, and not new born, although they make much shew of godlinesse. So the word is used, 2 Cor. 2. 14. and so the opposition following seemeth to interpret it.

having not the Spirit] And therefore have no holinesse in them, nor nothing to do with Christ, Rom. 8. 9.

V. 20. *But ye, beloved*] They destroy the building, by separating the parts one from another; but do ye build it up, as the wise woman doth, Prov. 14. 1.

building up your selves] It is not enough that ye have laid a right foundation, but ye must confirm and advance your selves daily in your spiritual estate, on the foundation of faith in Christ, as a building ascends. For Christian men are not dead, but living stones, and help to build themselves, 1 Pet. 2. 5. It may be understood of encreasing their own graces severally, as 2 Pet. 3. 18. or, of edifying one another, as ver. 22, 23. Heb. 10. 24. Acts 9. 31.

on your most holy faith] Ver. 3. Faith either of credulity, or of confidence, ought to have holinesse attending on it.

praying in the holy Ghost] That is, by the holy Ghost. See on ver. 10. Mark 12. 36. and 13. 11. Not putting up such faint petitions as flesh and bloud suggesteth, but such fervent ones as Gods Spirit putteth into us, Rom. 8. 26.

V. 21. *Keep you selves*] See on verse 20. 1 Tim. 5. 22.

in the love of God] Whereby ye love God. Persevere constantly to love him, and do it daily more and more. Or, whereby God loveth you: by doing nothing that may make him take away the sense of his favour from you, or cause him to frown upon you.

looking for the mercy of our Lord, &c.] Looking for that merciful sentence of Christ at the day of judgement, whereby he will bestow eternal life on us, that have deserved eternal misery, Matth. 25. 34.

V. 22. *And of*, &c.] It is not sufficient to look after our own salvation, but we must promote other mens also.

some] Or weak, simple, seduced persons, or men more flexible, and of a more tender nature than others.

have compassion] Out of mercy admonish them gently of their duty, when ye have lovingly shewed them their errours, Gal. 6. 1. Rom. 14. 1. and 15. 1.

making a difference] Not dealing so severely with them, as with others that are more obstinate.

V. 23. *And others*] *Hardened ones*; or, perverse, or seducers themselves.

save] That is, endeavour to save. It is not in our power to save, but it is often attributed to the instruments, to perswade them to diligence, Rom. 11. 14. 1 Cor. 7. 16. and 9. 22. 1 Tim. 4. 15. James 5. 20.

with fear] Gr. *in fear*; or, *by fear*; as ver. 10, 20. Out of fear of their sudden perdition, if ye should not presently help them. Or, by terrifying them with Gods judgements, unless they repent. Or, by sharp censures, 1 Cor. 5. 5.

pulling them] Gr. *snatching*. That is, pulling hastily, and with violence. As the mother, apprehending the danger of the child fallen into the fire, more than it self doth, and fearing the death of it, though she be tender-hearted, yet pulleth it out with violence, and it may be paineth some members, to save the life of the child: so do ye hastily, with a kind of harshnesse, seek to save obstinate sinners, Tit. 1. 13.

out of the fire] Out of that danger, which is as great, as if they were in the fire. Terrifying them with the threats of hell fire.

hating even the garment] Not only the pollution of it self, but even the garment wherein it is.

spotted by the flesh] As cleanly persons cannot endure spots of grease or bloud on their garments, ver. 12. Or, as under the Law men might not touch a menstruous cloth, or as God in the Law would not accept a spotted peace-offering: so do ye not only hate their sinfull lusts, ver. 8. but also come not in their company. Or, avoid not only grosse sins, but also the very signs and tokens of them, 1 Thes. 5. 22.

V. 24. *Now unto him*, &c.] The Apostle, after inscription, ver. 1. beginneth his Epistle with prayer, ver. 2. Now he endeth it with the praise of God. So God must be the Alpha and Omega of our actions.

that is able to keep you] He commendeth Gods power, but with reference to our good, shewing that we have cause to praise him for it, and thank him for the good we get by it.

from falling] A metaphor from runners, 1 Cor. 9. 24. wherein men hasting to the goal, & not observing the ruggednesse of the way, may fall. God only can keep us from falling. The best have had their slips, when they trusted to their own strength, Matth. 26. 35, 76.

and to present you faultleſſe] Gr. *to make you ſtand.* At the day of judgement to make you ſtand without guilt or filth of ſin.

before the preſence of his glory with exceeding joy] Being free from ſin, to look upon Chriſt ſitting on his glorious throne without any fear, yea with great cheerfulneſſe, when wicked men cannot endure the ſight of his Majeſty, Luke 23.30. Rev.6.13.

V. 25. *To the onely wiſe God*] Rom.16.27. 1 Tim. 1.17. Some men were wiſe as Solomon; but God is onely wiſe: Firſt, becauſe he onely is wiſe originally: the wiſdome of the wiſeſt men is from him, Gen.41.39. Pſalm 119.98. Gods wiſdome is from himſelf. Secondly, becauſe he onely is inſeparably wiſe: he feweth wiſdome in all his actions, 1 Cor. 1.25. men do not ſo, Eccleſ.10.1. Thirdly, he is inſuperably wiſe: he overcometh the wiſdome of the moſt ſubtil men, 1 Cor.1.19. but no creature can go beyond him.

our Saviour] Tit.2.13. and 3.4. Gods wiſdome is uſed for our good and ſalvation: and every beleiver hath as much right to ſalvation by Chriſt, as the Apoſtles.

be glory] Let him be honourably accounted of by all, eſpecially by thoſe that ſhall be ſaved by him.

majeſty] Heb. 1.3. and 8.1. 2 Pet. 1.16. Let him be royally attended by all, as the ſupreme Governour of all.

dominion] Or, *ſtrength.* Let all acknowledge him able to doe what he will, and to over-rule all creatures, Pſalm 115.3.

power] Or, *authority.* Let them confeſs his juſt authority over all.

now] At this very preſent. We that now live, are ſubject to him. The Kings that had power over us, when they dyc have no more; but God liveth ſtill, and hath as much power over us, as he had over Adam, when he had new made him.

ever] Gr. *to all the ages* of the world. His dominion will laſt to the end; therefore he is called *Eternal*, 1 Tim.1.17. which in the Greek there is, *The King of ages*, to diſtinguiſh him from all other kings, who rule but in one age; as David, Acts 13.36.

Amen] See on Matth. 6.13.

ANNOTATIONS ON THE REVELATION OF S. *JOHN.*

The Argument and Analysis.

This laſt Book is of ſingular uſe for Chriſtians to the end of the world. The diviſion of it is to be found, Chapter 1. 19. *The things that* John had ſeen, *contain the glorious viſion of Chriſt among the golden Candleſticks*, Chap. 1. *The things which are, are the Epiſtles to the ſeven Churches then in being*, Chap. 2. & 3. *The things which ſhall be hereafter, are the Prophecies following, wherein God frames himſelf a Church to worſhip him to the worlds end, and ſhews the pattern of it to* John, Chap. 4. *Preparation is made for the opening of the Seals*, Chap. 5. *Six whereof are opened*, Chap. 6. *and the ſtory brought down to* Conſtantines *time. The Heathen perſecution being then ceaſed, and a more bitter to come under the Popes; God prepares him a church, and ſeals ſuch as ſhould ſtand out this ſtorm in a more private courſe of worſhip in the wilderneſs*, Chap. 7. *The ſeventh Seal being opened, ſix Angels blow their Trumpets, and foretell the miſeries that ſhould fall on Popiſh* Rome, *before the time of Reformation*, Chap. 8, 9. *The little Book containing the reſidue of the* Revelation, *is brought forth*, Chap. 10. *The Church in the wilderneſs perſecuted, is ſet out; and the ſeventh Angel blowing the Trumpet, proclaims liberty of Religion again*, Chap. 11. *The beginning of this troubleſome time is ſet out to be a little before* Conſtantines *time, when the Church was in labour to bring forth a Chriſtian Emperour; and the end of it foretold to be after a thouſand two hundred and threeſcore years*, Chap. 12. *which falls out to be the time of the eſtabliſhing of the Proteſtant Religion in the Empire, as appears in the Notes. The two great Beaſts that ſhall perſecute the Church all this while, are ſet out*, Chap. 13. *The reſtauration of Religion, and ruine of Popery*, Chap. 14. *Gods people praiſing him for the ſame*, Chap. 15. *The ſeven Vials containing the plagues of God, beginning from the time of Reformation, whereby God will by degrees deſtroy* Babylon *and Anti-chriſt, are poured out*, Chap. 16. *The whore, the city of* Rome, *to be deſtroyed under the ſixth Vial, are ſet down*, Chap. 17. *ſet out*, Chap. 18. *The converſion of the Jews, and utter ſubverſion of Antichriſt, which came under the ſixth Vial, and the day of Judgement after that. The happineſſe of the Church afterwards for a thouſand years, with the overthrow of the* Turks *after it, and the day of Judgement after that, which come under the ſeventh Vial, are ſpoken of*, Chap. 20. *The everlaſting happineſs of Gods Saints in ſoul and body in Heaven with God, and Chriſt, is ſet out*, Chap. 21. *and in the five firſt* Verſes of Chap. 22. *The concluſion conſiſts of confirmations, exhortations, promiſes, threatnings, prayers*, Chap. 22. *Further ſatisfaction in particulars, the Reader may finde in the Notes.*

The great God and our Saviour, who hath revealed theſe excellent Myſteries to us, Give us Grace to walk worthy of ſo great a favour in this world, and a portion in the eternal happineſs herein foretold, in the world to come. Amen.

CHAP. I.

Verſ. 1. 

THE *Revelation*] The former books, for the moſt part, are either hiſtorical, or doctrinal: this is, for the main matter of it, ſymbolical and prophetical, containing predictions of many things to come, both in the Church, and without it, in the world, ſymbolically repreſented. It is called, a Revelation, becauſe it was revealed by God; and the things therein contained are ſuch, as no wiſdome of man, without ſome ſuch ſpecial revelation, could have manifeſted or foreſeen: ſo 2 Cor. 12. 1, 7. Matth. 11. 25, and 16. 17. 1 Cor. 2. 9, 10.

of Jeſus Chriſt] Becauſe John had it from him, as Paul his revelations, 2 Cor.12. 1, 2. and his Goſpel, Gal. 1. 1, 2.

God gave unto him] That is, revealed, or committed unto him, by him to be revealed and communicated to others. God the Father revealeth and committeth theſe things to Chriſt, as man, (for he had them of himſelf, as God) that the great account God hath of him may thereby appear, John 5. 20.

to ſhew] Not to keep them to himſelf, but to acquaint his Church and children, even in ſucceeding ages with them; as 1 Pet. 1. 12.

his ſervants] The faithful: not his ſervants at large, as all men, yea, all the creatures, are, Pſalm 119. 91. and 148. 8. but his ſervants in ſpecial manner, his houſhold-ſervants, Gal. 6. 10. Epheſ. 2. 19. For their uſe and behoof it is, that theſe things are revealed by God to Chriſt, and by Chriſt to thoſe that are, yet in a more ſpecial manner, as John is hereafter ſtyled, and Paul elſewhere, Rom. 1. 1½ Cor. 1. 1. Gods ſervants, the Apoſtles and the Prophets, Amos 3. 7. ſee verſe 4.

muſt ſhortly come to paſſe] So that this book, for the main matter of it, is not any hiſtory or relation of things paſt, but a prediction of things to come: which were to commence ſhortly after, in regard of their firſt beginning, ver. 3. but to run on, after they were once begun, in a conſtant and continued courſe to the worlds end.

by his Angel] Chriſt employeth an Angel; called *his Angel*, to ſhew his power, as well in heaven as on earth, Matth. 28.18. Epheſ. 1. 21.

unto his ſervant John] The angel is ſent to John, for the credit of his miniſtery, Chap.17.1. & 21.9. & 22.8. So Dan. 8, 16. & 9.21, 22. Zech.1.9,14,19. This John was the Apoſtle; for no other would take that name in writing Scripture while he lived, without ſome note of diſtinction; neither do we know any other John inſallible, beſide the Apoſtle: and it is recorded in the Eccleſiaſtical hiſtory, that this John was baniſhed into Patmos in the reign of Domitian. As he was the beloved Apoſtle, ſo Chriſt honoured him above others, in writing Scripture. He appeareth to be an Evangeliſt, in his Goſpel: an Apoſtle, in his Epiſtles; a Prophet, in this Revelation.

V. 2. *of the word of God*] By *the word of God*, ſome underſtand here this book of the Revelation, and the things therein contained. Others, by *the word of God*, underſtand the Goſpel of John: by *the teſtimony of Chriſt*, his Epiſtles, which begin therewith, 1 John 1. 1. by *the things which he ſaw*, his Revelation. In this ſenſe, it ſheweth the author of this book, and one ground to beleeve him, Becauſe of his former faithfulneſs. It may be underſtood of his preaching Gods word; as verſ.9.

V. 3. *and they*] A change of the number, Pſal.127.3.

keep] Reſerve, or obſerve; keep in heart and in life, as Luke 11. 28. James 1.25. John 13. 12. That not onely read or hear theſe things, but alſo remember them, beleeve them, obſerve how they are fulfilled, and live according to the directions given in this book, cha. 22.14,18,19.

the time] Gr. *ſeaſon*, or *ſet time*: as Matth. 16.3. & 21.41. Luke 1. 20.

at hand] When theſe things ſhall begin to be put in execution for a great part of them is not yet fulfilled, verſ. 1.

V. 4. *John to the*] This ſheweth, that the whole Revelation was an Epiſtle to theſe Churches. So doth the concluſion, chap 22.21.

ſeven Churches] Named, verſ. 11. and preſented with ſeveral Epiſtles, chap. 2. & 3. truſted with this treaſure of the prophecies following, but not made types of particular Churches in after-times, though there may be ſome likeneſs between them, and the enſuing Churches in divers things. The order of revelation is here obſervable: God revealeth to Chriſt, Chriſt by his angel to John, John to thoſe Churches, but for the uſe of the whole Church, verſ. 1.

in Aſia] The leſs: for Hieruſalem in likelihood was now deſtroyed; and theſe were the moſt famous Churches, fitteſt to keep theſe myſteries, and to communicate them to poſterity.

grace and peace] Rom.1.7.

from him which is] Exod.3.14. From God the Father, who is eternal. That which is common to the three perſons, is here attributed to the Father, who is the firſt in order, and from whom the other two perſons have their perſonal exiſtence.

the ſeven Spirits] The Holy Ghoſt, who is ſo called in regard of his manifold graces, wrought in theſe ſeven Churches as plentifully, as if a particular ſpirit had been in each Church. Seven alſo being a note of perfection; as Chap. 5. 6. It cannot be underſtood of angels, becauſe John prayeth for grace from him whom here he ſo deſcribeth.

before his throne] Not to ſhew an inequality, but becauſe God the Father, in the works of illumination, ſanctification, and comfort, worketh in his ſervants by his Spirit. See Chap.4.5.

V. 5. *the faithful witneſs*] Who fully and truly revealed Gods will to us, by himſelf and his Apoſtles, Heb. 1. 2. and ſo ſhewed himſelf to be the Prophet foretold, Deut. 18. 15, 18. Acts 3. 21, 22.

firſt-begotten of the dead] Or, *firſt brought forth*, 1 Cor. 15. 20. Col. 1. 18. He that aroſe firſt from the dead to go to heaven: for Enoch and Elias dyed not: others raiſed up, lived here, and dyed after; neither are their bodies yet in heaven. He faith, *Begotten*, becauſe reſurrection reſtoreth that bodily life which we had by generation before. See Matth. 19.28.

Prince of the Kings of the earth] Who is above them all, and from whom they all hold, Chap.17.14. & 19.16. 1 Tim.6.14,15. Matth. 28.18. Prov.8.15,16. Rom.9.5.

loved us] The ſole ground of all the enſuing benefits. So Gal.2.20. Epheſ.2.4,5,6. & 5.2.

and waſh'd us] 1 Cor.6.11. Heb.9.14. 1 John 1.7. This was the greateſt demonſtration of his love, The ſhedding of his blood for the cleanſing of us from our ſins, chap.5.9. and 7.14.

V. 6. *and hath made us*] As he redeemed us by his Blood, ſo he hath regenerated us by his Spirit, 1 Cor. 6. 11. 1 John 5. 6. and made us Kings, to rule over the Devil, the world, and the fleſh, chap. 20. 6. and Prieſts, to offer up to God the perſonal ſacrifice of our ſelves, Rom. 12. 1. the verbal ſacrifice of praiſe, and real of alms, Heb. 13. 15, 16.

kings and Prieſts] Chap.5.10. 1 Pet.2.5,9.

and his Father] Or, *even his Father*, 1 Cor.15.24. Gr. *his own Father.* Chriſt is the natural Son of God.

dominion]. Or, *might*, or *ſtrength*; as 1 Cor. 15.24. Give unto Chriſt the glory of his dominion, or power, Pſal. 29. 1, 2, 3, &c.

V. 7. *Behold*] As if he beheld him with the eye of faith already appearing. So of Abraham, John 8. 56. and of Moſes, Heb. 11. 27.

he cometh] He will ere long come: and though he may ſeem to ſtay long, yet will, in due time, as ſurely come, as if he were in coming, or already come, Heb.10.37. 2 Pet.3.4,9.

with clouds] Dan.7.13. Matth.24.30.

every eye] That is, all men: for the eye is the inſtrument of ſight.

and they alſo] Or, *even they alſo*, as verſ. 6.

which pierced him] Zech.12.10. Ioh.19.34,37. That had any hand in the crucifying of him, Pſal.22.16.

kindreds] Gr. *tribes.* Alluding to the diviſion of the land of Canaan, Ioſh.13.7. Pſal.78.55.

becauſe of him] Becauſe they ſaw him, whom they crucified, to be their Iudge; or him whom they cauſed to be crucified. Or, *before him*; as 1 Cor. 6.6. Some of all nations ſhall weep at his coming.

even ſo, Amen] A double affirmation, for certainty; the one Greek, the other Hebrew; as chap. 22.20.

V. 8. *I am Alpha*] Chap.21.6. & 22.13. Iſa. 41. 4. & 44. 16. It ſeemeth here to be ſpoken of Chriſt. Compare it with verſ. 11, 13. Chap.21.12,13. The phraſe is taken from the Greek letters, whereof Alpha is the firſt, and Omega the laſt. The ſenſe is; I was before all creatures, and ſhall abide always, though all creatures ſhould periſh. Or, I am he from whom all creatures had their beginning, and to whom they are referred, as their uttermoſt end, Chap.4.11. Prov. 16.4. Rom. 11.36.

which is] See verſe 4. what was there aſcribed to the Father, is here given to the Son, to ſhew the coeternity of the Son with the Father.

the Almighty] Able to do all things, Iob 42.2. or having power and authority over all. See verſ.5,6. Pſal. 103.19.

V. 9. *brother and companion*] He commendeth himſelf, and this his employment, to them, from that fellowſhip he had with them in troubles here, and was to have with them in glory hereafter, 1 Pet.5.1,9. So Phil.1.5,6,7. Heb.10.34.

kingdom] As well of grace here, as of glory hereafter, Rom. 5.21.

patience] Patient expectation of Chriſts coming, 1 Theſſ. 1. 3. 2. Theſſ.3.5.

was in the iſle] Some think he went thither voluntarily, to avoid perſecution. Others, that he was baniſhed by Domitian the Emperor, *Euſeb.hiſt.Eccleſ.lib.3.cap.14.*

Patmos] In the Egean ſea; or Archipelago, among the Iſles called Sporades: a deſert place, *Plin.lib.4.cap.12.*

for the word of God] Not to preach it there, but for preaching it before, in Epheſus, and other places. Or, as others, for Chriſts ſake, who is called *The word*, John 1.1. 1 John 1.1. See on verſ. 2.

V. 10. *in the Spirit*] In a ſpiritual rapture & extaſie, Ezek.3.12. Acts 10.10. & 22.17. 2 Cor.12.2,3. By the Spirit of God taken off from the ſenſe and regard of outward things, that I might wholly attend the viſions enſuing.

on the Lords day] The day on which our Saviour roſe again, the firſt day of the week, on which the Church conſtantly met for the publick ſervice of God. The time and place are mentioned, to confirm the truth of the hiſtory: and the day, to adde more honour to that day, which is here called the Lords day, as The Lords table, 1 Cor. 10.21. and the Lords ſupper, 1 Cor.11.20.

behind me a great voyce] This great voyce called John to attention; and the rather, becauſe it came behind him, unexpected.

of a trumpet] For ſound, loud and ſhrill, Iſaiah 58.1. and of uſe, to ſummon men, by ſeveral tones or manner of ſounding, to ſeveral employments, Exod. 19. 16, 19. Num. 10. 2, 10. 1 Cor. 14.7,8.

V. 11. *Alpha*] See on verſ. 8.

what ſeeſt thou?] What thou ſhalt ſee forthwith, is to be revealed to others.

Churches] See verſ.4.

Epheſus] A city of Ionia, famous for the Temple of Diana in it, Act. 19.1,27.

Smyrna] A city of Ionia likewiſe, neer which were the Olympian games celebrated.

Pergamus] A city of Eolia, afterwards made a province of the Romanes.

Thyatira] A city of Lydia, not far from Epheſus.

Sardis] A city of Lydia alſo, in Cyrus his time, next to Babylon for wealth, *Xenoph.Cyrop.lib.7.cap.3.*

Philadelphia] A city of Lydia, as ſome think; or, as others, of Myſia, or Eolia, having the name from *Ptolomeus Philadelphus.*

Laodicea] A city of Caria, neer to the city of the Coloſſians, Col. 4.16.

V. 12. *the voyce*] Him from whom the voyce came; or, to take

take further notice of the voyce it self, Exod. 20. 18. Deut. 4. 12.

golden candlesticks] The Churches, which are the light of the world, Matth. 5. 14, 16. Phil. 2. 15, 16. They are compared to gold, because they excel other societies, as much as gold doth other metals.

V. 13. *in the midst*, &c.] To teach, guide and protect them, Psal. 46.5. Zech. 2.5.

like unto the Son of man] Or, *a son of man*, (as like a son of the gods, 3.25.) that is, like a man, Dan. 7.13. Whether it were Christ in his humane nature, or the angel mentioned, vers. 1. representing Christ, or some other form; it is uncertain.

with a garment down to the foot] Dan. 10.5, 6. It was the custom of rulers to wear garments and girdles distinct from others, Isa. 22. 21. Exod. 28. 24. & 39. 5. The robes of such were usually large and long, for state, Eccl. 27. 8.

girt about the paps] Or, *about the middle*: As their manner was, to keep their side-garments from sweeping the ground, and hindring them in going, Exod. 29. 9. Luke 12. 35.

girdle] A symbol of power and might, Psal. 93. 1. Isa. 11. 5. & 23. 10. & 45. 1, 5.

V. 14. *white like wool*] This signifieth Christs eternity, as it doth God the Fathers, Dan. 7. 9.

as snow] Matth. 17. 2. & 28. 3.

as a flame of fire] Bright, lightsome and piercing. See Dan. 10. 6. implying his omniscience, whereby he is able to disperse all darkness, and to pry into all the corners of mens hearts, and descry the privy plots and contrivances of the adversaries of his Church, Prov. 15. 11. Psal. 139. 11, 12. Job 34. 21, 22. Heb. 4. 12, 13.

V. 15. *fine brass*] A kind of bright and precious brass, of which *Plin. lib.* 34. *cap.* 2. Or, amber, of the colour of burnished brass. See Ezek. 1. 4, 7. Dan. 10. 6.

as if they burned] Or, *glowed with fire*. Intimating, as some think, Christs ability to destroy the enemies of his Church, as Zech. 2. 5. Or, as others, so to refine men, that they may thereby be converted, Psal. 83. 15, 16.

as the sound, &c.] A mighty loud voyce, as Cha. 14. 2. So Dan. 10. 6. Terrible to his enemies; or, powerful to raise men from the death of sin, John 5. 25.

V. 16. *in his right hand*] To keep them safe; shewing his great love to them, and care of them, Psal. 63. 8.

seven Stars] The ministers of the seven Churches, vers. 20. Ministers give light to the world, having received it from Christ, as the stars from the sun.

out of his mouth, &c.] This sheweth the power of Christs word, cha. 2. 16. Heb. 4. 12.

in his strength] At noon-day, Judg. 5. 31. Psal. 37. 6. This setteth out the greatness of Christs glory and majesty, Matth. 17. 2.

V. 17. *as dead*] He could not endure the sight of Christ in his glory. So Dan. 10. 8, 9.

his right hand] He sent not an angel to raise me up, but did it himself. See Dan. 10. 10.

I am the first] Isa. 41. 4. & 44. 6. See Notes on vers. 8.

V. 18. *and was dead*] Though I once dyed for your sins, yet I am now alive again to appear to thee, and shall live for ever, to protect my servants, Rom. 6. 9, 10.

keyes of hell, and of death] Power to deliver over to, or to keep from hell, as well as from the grave. Or, of the grave, and death.

V. 19. *Write the things*, &c.] John is commanded to write the vision which he saw before, vers. 12, &c. the Epistles to the seven Churches, which were then in being, chap. 2. & 3. and the Prophecies of the time to come, chap. 4, &c. to the end of the book: so that here is a perfect division of the book, and no need to make the Churches types.

V. 20. *The seven Stars are*] That is, do signifie; as the bread is Christs Body in the Sacrament. So Gen. 41. 26, 27. Dan. 2. 38. & 7. 17. Matth. 13. 37, 38, 39. Luke 8. 11, 15. Chap. 17. 9, 10, 12, 15.

the angels] The ministers: so here called, to shew the honour due to that office. Or, *messengers*: for they are Gods messengers to his people, Mal. 2. 7. & 3. 1.

CHAP. II.

Vers. 1. A*ngel*] See notes on chap. 1. 20.

Ephesus] Look chap. 1. 7.

that holdeth, &c.] See chap. 1. 16.

who walketh, &c.] Look the notes on chap. 1. 12, 13.

V. 2. *I know thy works*] I take notice of them, and approve them, Psal. 1. 6. & 101. 4. Matth. 7. 23. Though all power to do good cometh from God, and the works of the best men have some imperfections; yet such is Gods mercy, that he accepteth of them.

works] Course of life and practice, 1 Tim. 4. 6, 12. Tit. 2. 7.

thy labour] In preaching the Gospel, 1 Thess. 5. 12. 1 Tim. 5. 17.

patience] In bearing persecutions that followed his preaching and practice, 2 Tim. 3. 10, 11, 12.

canst not bear] Endure them, or forbear reproving them. An argument of zeal, Joh. 2. 15, 17. 2 Pet. 2. 8.

them that are evil] Such as are wicked in thy flock.

apostles] Such as feigned themselves to be sent immediately from Christ, but were not, 2 Cor. 11. 13.

V. 3. *hast born*] Hast born much from these, whom thou couldest not bear with, vers. 2.

hast patience] Continuest constant in thy sufferings, Heb. 10. 34, 36. & 12. 1.

not fainted] Art not weary of thy work, Gal. 6. 9. 2 Thess. 3. 13. 2 Cor. 4. 16.

V. 4. *hast left*] Hast abated somewhat of thy former fervour and forwardness.

first love] Or, *former love*; 1 Tim. 5. 12. shewed in diligent teaching and ordering of his people, John 21. 16, 17. He was not, it may be, so careful in feeding and tending his flock, as when John was there to oversee him. Not only idolatry and false doctrine, but negligence, in a Minister, is blame-worthy.

V. 5. *Remember therefore*] Three things required of a penitent sinner: A serious consideration of the hainousness of his sin; hearty remorse for it, and a renewed course of life.

remove] Take it from that place, and settle it in some other, where it shall finde a better acceptance, Matth. 21. 43.

thy candlestick] My Church from out of Ephesus, chap. 1. 20. and leave it in darkness. It seemeth, by the Pastours negligence, the people were grown remiss also: for a great judgement is threatned to them.

except thou repent] God repenteth it, to shew how well pleased he would be with them returning, Jer. 18 31, 32. & 33. 11.

V. 6. *but*] I will not yet remove the candlestick, for the reasons following.

this thou hast] This goodness left in thee.

hatest] Doest not only forbear, but inwardly hate and abhor, Psal. 94. 10. Amo. 5. 15. Rom. 12. 9.

the deeds] Not the persons, Psal. 101. 3.

Nicolaitans] Who held wives to be common, as ecclesiastical historics affirm. Some think, they are so called from Nicolas the deacon, mentioned Acts 6. others, from some other of that name.

I hate] Psal. 11. 5. Prov. 6. 16. & 18. 13.

V. 7. *He that hath an ear*] Let not the Pastour onely, but every one of the Church of Ephesus, lay this to heart. Or, let them hearken whose ears God hath opened, Psal. 40. 6. Isai. 50. 5. or, that have a spiritual ear, as well as a natural, to hear what God saith, Deut. 29. 4. Psal. 85. 8. Prov. 20. 12. See Matth. 13. 9.

overcometh] His spiritual enemies, the Devil, the world and the flesh, Rom. 8. 37. & 12. 21. & 16. 20. 1 Cor. 9. 27. 1 Joh. 4. 4. & 5. 4, 5. Chap. 12. 11. & 15. 2.

of the tree of life] Perpetual happiness, figured by the tree of life, Gen. 2. 9. Rev. 22. 2.

in the midst] Alluding to the situation of the tree of life in paradise.

paradise] Heaven, Luk. 23. 43. 2 Cor. 12. 4.

V. 8. *Smyrna*] See notes on Chap. 1. 11.

first] Chap. 1. 8, 17.

was dead] See chap. 1. 18.

V. 9. *I know*] See vers. 2.

and tribulation] Troubles, loss of goods, and reproaches, which thou sufferest for the truth, Heb. 10. 34. & 11. 36, 38.

but thou art rich] Towards God, Luk. 12. 21. spiritually, Luk. 16. 11. 2 Cor. 8. 9. 1 Tim. 6. 6, 18. Jam. 2. 5.

say they are Jews] Brag of the truth of their religion, when they want both the inward power, and outward evidences of it, Matth. 3. 9. John 8. 33, 39. Rom. 2. 28, 29. 2 Tim. 3. 5.

synagogue of Satan] Not of God, as once they were, and pretend still to be, Phil. 3. 2, 3.

V. 10. *Fear none*] So as out of fear to do any thing unbeseeming a Christian, Matt. 10. 28. Luke 4. 4.

thou shalt [suffer] The storm is not yet past; imprisonment and straits will follow.

devil] By wicked men his instruments, Ephes. 2. 2.

be tried] The Devil would destroy, but God will suffer you onely to be tried, chap. 3. 10. Jam. 1. 12.

ten days] A short time: or, as others interpret it, ten years: either in Diocletians time; as some think, or in Trajans, as others.

faithful unto death] Constant in thy Christian course and profession to the last, Heb. 3. 6, 14. Or, unto the shedding of thy blood by death, for the testimony of thy truth, Heb. 12. 6. chap. 12. 11. & 20. 4. Die, rather than deny thy religion.

crown of life] Either an everliving, everlasting, never-fading crown or garland, 1 Pet. 1. 4. & 5. 4. or, celestial glory, life eternal, as a crown, or for a crown, James 1. 12. as the sign of circumcision,

on, that is, circumcision as or for a sign, Rom. 4. 11. An allusion to them that run or wrestle for a garland, 1 Cor. 9. 24, 25. 2 Tim. 2. 5. & 4. 7, 8.

V. 11. *He that hath an ear*] See notes on vers. 7.

of the second death] Consisting in the separation of soul and body from God, and sequestration of them both to eternal torments, Matth. 25. 46. 2 Thess. 1. 9. chap. 20. 14. & 21. 8. So called, in relation to the natural death foregoing it, whereby soul and body are onely severed either from other. Though he may suffer this, yet shall he escape that. It shall not be able to seize upon him, cha. 20. 6.

V. 12. *Pergamus*] See notes on Chap. 1. 11.

the sharp sword] Look on Chap. 1. 16.

V. 13. *I know*] Vers. 2.

where] In how perillous a place, and among what manner of people thine abode is; Psal. 57. 4. & 120. 5, 6. Ezek. 2. 6. Phil. 2. 15.

seat] Or, *throne*. Where the Roman governour liveth, who is Satans chief instrument in persecuting the Saints, vers. 10.

holdest fast my name, &c.] Dost still maintain thy Christian profession, Heb. 10. 23. So chap. 3. 3, 8, 10, 11.

even in those days] As in a dangerous place, so in the times of greatest trial, Chap. 12. 12. & 13. 10. & 14. 12.

Antipas] A name contracted of Antipater, as Artemas of Artemidorus, Tit. 3. 12. Epaphras of Epaphroditus, Col. 4. 12. Phil. 4. 18. Demas of Demetrius, 2 Tim. 4. 12. Silas of Silvanus, Acts 15. 40. 1 Thess. 1. 1. The name of some godly Minister of Christ, in likelihood, who had suffered martyrdom there for the truth.

martyr] Who gave his life for the testimony of the truth concerning me; Acts 22. 20.

V. 14. *hast there*] Dost not put them out of the Church, that they may not hurt others, 1 Cor. 5. 2, 6.

of Balaam] Who taught Balak to set fair women on work to tempt the Israelites to eat of the meat they had sacrificed to their idols, and to commit folly with them, Numb. 24. & 25. Chapters, and 31. 16.

V. 15. *Nicolaitans*] See notes on vers. 6.

V. 16. *Repent*] Look on vers. 5.

sword] See Chap. 1. 16.

V. 17. *hidden manna*] He shall both spiritually taste of me here, and feast also with me, and of me, enjoying me fully hereafter in heaven. He alludeth to Psa. 105. 40. John 6. 27, 32, 49, 50. Luke 22. 30. and withal, to the golden pot of manna, placed in the holiest of all, Heb. 9. 3, 4. Exod. 16. 33, 34.

a white stone] Assurance of the full discharge of all his sins, 1 John 1. 7. Or, perfect absolution at the day of judgement, John 5. 24. For the heathen absolved men by white stones, and condemned them by black ones. Or, a privy mark, whereby he may be known, and admitted to the heavenly banquet of the hidden manna, as a hidden guest thereunto, chap. 19. 9. alluding, as some think, to those shells, stones, or tokens, that were wont to be given as tickets, with their names on them, to such as were to be admitted to the solemn feasts, held in honour of those that were victorious in their faced games.

a new name] Adde to his absolution such glory, as none can understand, but such as have it, 2 Cor. 2. 9. An inward assurance of his right and interest in these honours. He alludeth to Isai. 65. 15. All these things follow the victory.

V. 18. *Thyatira*] See notes on Chap. 1. 11.

his eyes] See on Chap. 1. 14, 15.

V. 19. *I know*] See v. 2.

and thy charity] Or, *even thy charity*; as v. 13. for here he reckoneth up the workes in particular.

and service, &c.] Thy ministring to the Saints; as Rom. 16. 1. Heb. 6. 10. and faithfulness in thy calling, and patient bearing of troubles ensuing it; as Chap. 2. 2.

and thy workes] The fruits of these particular graces. Or, *and thy workes, that the last are more than the first*. So this conjunction is used, Luk. 3. 20. & 5. 1.

V. 20. *a few things*] See notes on vers. 14, 15.

Jezebel] 1 Kin. 16. 31. Some wicked woman like her self, or of the same name with her, or both.

V. 21. *of her fornication*] She was not onely naught her self, but taught others also to be naught like her self, vers. 22. False doctrine and bad life, idolatry and adultery go oft together, vers. 14, 15. Num. 25. 1, 2. Hos. 4. 11, 12, 13, 14.

and she repented not] Or, *but she repented not*; Matth. 11. 19. She added impenitency to her incontinency and other sins, Rom. 2. 4, 5.

V. 22. *into a bed*] As there is a bed of ease and pleasure, Amos 6. 4. so of languishing and disease, Psal. 41. 4. The later is here intended, but with allusion to the former. Her punishment shall be like her sin. Adulterers often lye long sick of foul diseases, Job 20. 11. Prov. 5. 11.

V. 23. *And I will kill her children*] Her bastards; as 2 Sam. 12. 14. Others understand it of spiritual adultery, and then her adulterers are her fellow-false-teachers, and her children they whom she had seduced.

I am he which searcheth] Psal. 7. 9. Jer. 11. 20. & 17. 10. They shall know that I am the true God, by my punishing them for their secret sins, Psal. 90. 8. 2 Sam. 12. 12. Ezek. 8. 12.

V. 24. *unto you*, &c.] Both ministers and people; Or, unto you, even the rest; as vers. 13.

not known, &c.] Are ignorant of those things they call the depths of God; as 1 Cor. 2. 10. but are indeed the depths of Satan. Or, not allowed; as Psal. 101. 4. Matth. 25. 12.

none other burden] Denounce no further troubles against you, than what you suffer already. So prophecies of evils to come are called burdens, Isai. 13. 1. & 23. 1. Or, I will lay no other laws on you to live by, than what you have already received of the Apostles, ver. 25, Acts 15. 28.

V. 25. *Hold fast*] Chap. 3. 11.

till I come] To the last, vers. 26. or, to the end, Matth. 24. 13. till my second coming, general or special; 1 Cor. 11. 26.

V. 26. *overcometh*] See notes on ver. 7.

my works] Enjoyned to him by me. Or, such as I require, not as Jezebel teacheth.

power over the nations] To joyn with me in judging them at the last day, Psal. 149. 5, &c. 1 Cor. 6. 2. Jude vers. 14, 15.

V. 27. *And he shall rule them*] Psal. 2. 9. Gr. *feed them*; as Psal. 78. 71, 72. Mic. 5. 4. Mat. 2. 6. That is, rule them with a rod of iron, with a mighty and power irresistible, Psal. 110. 1. subduing and maulling to peeces all refractary and rebellious ones.

as the vessels] Or, *that as the vessels*; as Psal. 2. 9.

be broken to shivers] That is, utterly destroyed, without recovery, as earthen vessels broken are, Isa. 30. 14. Jer. 19. 11.

V. 28. *morning star*] The full fruition of my self, cha. 22. 10. 2 Pet. 1. 19. Or, the next degree of glory to me, as the morning star is next the sun, Isa. 14. 12.

V. 29.] See notes on vers. 7.

CHAP. III.

Vers. 1. A*ngel*] See notes on chap. 1. 20.

Sardis] Look on chap. 1. 11.

hath the seven Spirits] Chap. 4. 6. See notes on chap. 1. 4. He hath the Spirit, either because the Spirit proceedeth from Christ, and is therefore called his Spirit, Rom. 8. 9. or else because he sendeth the Spirit into the hearts of the elect, Joh. 15. 20. & 16. 14.

hast a name, &c.] Thou art an hypocrite. Thou seemest alive to the world, but art dead to God, 1 Tim. 5. 6. Or, thou carriest a shew of some vigorousness and vivacity with thee, but art indeed in a languishing condition, little better than dead, vers. 2. like that, 1 Cor. 3. 1. Or, thou hast a spiritual lethargie, or dead palsie, and art like a body some members whereof are dead, though not all, vers. 2.

V. 2. *Be watchful*] Rouze up thy self, and shake off this lethargical disposition, Eph. 5. 14.

the things which remain] Those graces which are not yet quite dead in thee. Or, *the rest*: to wit, of thy flock, that are in a languishing condition.

V. 3. *as a thief*] Chap. 16. 15. Matth. 24. 43, 44. Luke 12. 39, 40. 1 Thess. 5. 2. 2 Pet. 3. 10. I will come upon thee, who are secure, unexpectedly, as theeves come on men asleep.

V. 4. *a few names*] A few men, Acts 1. 15. known to Christ by name.

defiled their garments] Carried themselves wickedly in their lives, as the Balaamites have done, chap. 2. 14. Jude vers. 23.

in white] In glory, as Matt. 17. 2. & 28. 3. In glorious rayment, such as great men in times of triumph and festivity used to wear, v. 5. Chap. 7. 14. Eccles. 9. 8.

they are worthy] In my account; as Luke 20. 35. 2 Thess. 1. 5. and in comparison of the Nicolaitans, Chap. 2. 15. Or, meet and fit, as Mat. 3. 8. Eph. 4. 1.

V. 5. *in white*] See v. 4.

booke of life] Chap. 20. 12. Phil. 2. 3. in which the names of the elect are written.

I will confess] I will own and acknowledge him for such an one, as he hath owned and acknowledged me, Matth. 10. 32. Mar. 7. 8, 38.

angels] Matt. 16. 27. & 25. 31.

V. 6. *He that hath an ear*] See notes on Chap. 2. 7.

V. 7. *Philadelphia*] Look on Chap. 1. 11.

key of David] Of the house of David, Isa. 22. 22. That is, of the Church. A similitude borrowed from those that keep the keys of a city, castle or palace; the gates whereof therefore cannot be opened or shut, without their permission or direction, Neh. 7. 3. & 23. 19. So in the next verse he had opened a Church door in Philadelphia, which none should be able to shut again, 1 Cor. 16. 9. 2 Cor. 2. 12.

V. 8. *I know*] See notes on Chap. 2. 2.

no man can shut it] Thou hast adversaries, but none shall be able to

to take the Gospel from thee. Or, none shall be able to stop or impeach the passage of it with thee, 1 Cor. 16.9.

V. 9. *synagogue of Satan*] See notes on Chap. 2. 9. Worship before thy feet: reverence thee as one beloved of me, Isa. 60. 14. 1 Cor. 14. 24, 25.

V. 10. *thou hast kept*] Thou hast been patient, as my word commanded thee, in troubles past. Or, hast with much patience maintained and held fast the Christian profession.

the word of my patience] Or, *my word of patience*. (As, My mountain of holiness, Isa. 56. 7. for, My holy mountain: his Son of love, Col. 1. 13. for his dearly beloved Son: his Word of power, Heb. 1. 3. for, his most powerful word) The Gospel of Christ; so called, partly, because it teacheth patience, (it is a doctrine of patience) and that in the highest degree: and partly, because the keeping of it requireth patience; without which, and that in some good measure, the profession of it cannot be maintained: so as it should, Luk. 21. 19. Heb. 10. 36.

I will keep thee] Afford thee immunity and freedom from those general persecutions and troubles which shall befal other Churches.

hour] It argueth, both a set time, as John 7. 6. Mat. 27. 45. and a short time, as Mat. 27. 40.

all the world] The most places of the known world, Luke 2. 1.

to try] Who be found, and who unsound; as 1 Cor. 11. 19. who will stick close to the truth, Chap. 2. 13. & 12. 11, 17. & 14. 12. Psal. 44. 17. and who flinch, and fall off, Matt. 13. 21. 2 Tim. 4. 12. Times of trouble, are times of trial, Psal. 66. 10. Rom. 5. 3, 4. Jam. 1. 2, 3, 12. 1 Pet. 1. 6, 7. & 4. 12.

V. 11. *I come quickly*] Thy troubles shall not last long. Or, it will not be long ere I come to call to account, Cha. 22. 12, 20. Heb. 10. 37. Jam. 5. 8, 9.

which thou hast] The profession of the right religion.

that no man take thy crown] That it be not taken away, Luke 12. 20.

thy crown] The honour promised thee, v. 9. Or, the heavenly glory promised to such as persevere, 1 Cor. 9. 24. Matth. 24. 13. See notes on Chap. 2. 10.

V. 12. *a pillar*] He shall have an everlasting happiness in heaven An allusion to 1 Kin. 7. 21.

the Name of my God] He shall be openly acknowledged to be the childe of God, Rom. 9. 26. 1 John 3, 1, 2. Mal. 3. 18. Heb. 11. 16.

name of the city of my God] He shall be enrolled, as a free denizen and a citizen of the heavenly Jerusalem, Luke 10. 20. Eph. 2. 19. Phil. 3. 20. Heb. 12. 23.

cometh down from heaven] Not of the earthly Jerusalem, but of that Jerusalem, the knowledge whereof is revealed to us from heaven: or, whose state is not from man, but from God in heaven; as Mat. 21. 25. Gal. 4. 26. Heb. 11. 10, 11. Chap. 21. 2.

my new name] He shall be honoured for a king and conquerour, like me; Phil. 2. 9. Or, he shall have a new name, of mine imposing or giving. See Isa. 65. 15.

V. 13. *He that hath an ear*] See notes on Chap. 2. 7.

V. 14. *of the Laodiceans*] Look on Chap. 1. 11. Or, *in Laodicea*.

Amen] A name given to God, for his faithfulness and firmness, Isa. 65. 16.

faithful and true witness] See on Chap. 1. 5.

beginning of the creation] He that gave being to all creatures, Col. 1. 16, 17. 18. John 1. 3. or, he that hath power over all creatures, Matth. 28. 18. Act. 10. 36. Rom. 9. 5. or, the authour, founder and beginner of the new creation, Mat. 16. 18. 2 Cor. 5. 17. Eph. 2. 10, Cha. 21. 1, 5.

V. 15. *I know*] See notes on Chap. 2. 2.

neither cold nor hot] Thou standest indifferently affected, neither eager for the truth, nor an open adversary thereunto. Neither a zealous professour, nor a professed enemy to religion, but a neuter.

I would thou wert] I would thou wouldest manifestly declare thy self, either for the one side or the other; as 1 Kings 18. 21. I should better brook thee, if thou didst either: as the stomach can better brook meat either hot or cold, than lukewarm, between both.

V. 16. *I will spue*] As the stomach casteth up meat which it brooketh not or abhorreth; so will I cast thee off, as a loathsome thing, which may soul loatheth and abhorreth. So Lev. 18. 27, 28. Isa. 1. 13, 14. Amos 6. 8. Zech. 11. 8.

V. 17. *Thou sayest*] He taxeth him for his pride and self-conceit, in bragging and vaunting himself, as if he had all manner of spiritual grace in abundance, and were not wanting in any kind of it; as Rom. 15. 14. Jam. 1. 4. Or, had made such a progress therein, that nothing needed to be added to that perfection that already he had attained: contrary to that, Phil. 3. 12, 15.

knowest not] Art altogether ignorant of thine own estate, as men naturally are wont to be, Rom. 7. 9.

wretched] In a very lamentable plight, whatsoever thou deemest and dreamest of thy happy condition; Jere. 4. 10. and 6. 14.

poor] Or, *beggerly*. Like a begger boasting of wealth, Prov. 13. 7.

blinde] Destitute of spiritual eye-sight; Act. 26. 18. Eph. 1. 18. & 4. 18. 2 Pet. 1. 9. The reason why he is so mistaken in himself and his own estate.

naked] Devested and stript of all spiritual apparel and ornaments; Gen. 3. 7. Exod. 32. 25. Ezek. 23. 26.

V. 18. *I counsel*] Christs advice to him, to seek remedy against those spiritual evils, and supply of those spiritual wants, from himself, as the fountain whence all grace issueth, Joh. 1. 16.

gold] Spiritual grace, Jam. 2. 5. and true faith more precious than gold, 1 Pet. 1. 7.

tried in the fire] Able to endure the trial of Gods word and Spirit, Jer. 23. 29. 1 Cor. 3. 13. or, the fiery trial of affliction, Psa. 66. 10. 1 Pet. 4. 12.

white rayment] Of which, Chap. 4. 4. & 19. 8. See vers. 4.

shame of thy] That thy defects and defaults be not discovered, and lie open to thy disgrace; Exod. 32. 25. Ezek. 23. 29. Hos. 3. 9. Chap. 16. 15.

eye-salve] Of the Spirit, or spiritual wisdom, Acts 26. 18. 2 Cor. 4. 6. Ephel. 1. 7, 18.

see] And take notice of thine own estate, how it fareth with thee, Jer. 3. 13.

V. 19. *As many as I love*] Prov. 3. 12. Heb. 12. 6, 7.

be zealous] And fervent, not lukewarm, as formerly, vers. 15, 16.

and repent] See Chap. 2. 5.

V. 20. *I stand at the door*] As attending and waiting, with much patience, Cant. 5. 2.

and knock] At the door of mens consciences, both by out-ward means, and inward motions, Psal. 16. 7. as one desirous of admittance, Cant. 5. 2.

hear my voice] Not give me bare hearing, but hearken to what I say, Joh. 5. 29. Heb. 3. 7. Psal. 97. 7.

open] To receive and entertain me by faith; not in his house, but in his heart, Joh. 1. 11, 12.

I will come in] I will unite my self to him, take up my lodging with him, and make mine abode in his soul, Isai. 57. 15. 2 Cor. 6. 16. 1 Joh. 4. 16.

I sup with him] Converse familiarly, chearfully and comfortably with him, as friends use to feast and make merry one with another, Cant. 5. 1. John 14. 23. For their feasts were for the most part at supper-time, when their daily employments were over, Luke 14. 17. See Chap. 19. 9.

V. 21. *To him that overcometh*] See Chap. 2. 7.

to sit with me] To reign with me in grace here, in glory hereafter, Rom. 5. 21. & 8. 17. 2 Tim. 2. 12. Matth. 19. 28. Chap. 4. 4. & 5. 10. & 20. 4, 6. & 22. 5.

I overcame] All difficulties that I was encountred with, in pursuit of the work by the Father affigned me, John 17. 4. Heb. 12. 2.

in his throne] On the right hand of his Majesty, Mark 16. 19. Eph. 1. 20. Col. 3. 1. Heb. 1. 3. & 8. 1. & 10. 12. & 12. 2.

V. 22. *He that hath an ear*] Look on Chap. 2. 7. Here is the conclusion of the first vision.

CHAP. IV.

Vers. 1. A *After this*] Immediately after the first vision: for all the Revelation was shewed to him in one day, being the Lords day, Chap. 1. 10.

I looked] Desirous to see more of these glorious visions.

a door opened] The heavens so opened, as if the door of some stately palace were set open, by which might be discovered such glorious sights as within it were to be seen. So Ezek. 1. 1. Mat. 3. 16. Act. 7. 56. & 10. 11.

in heaven] Some take it for the Church on earth, which is as heaven, in comparison of the rest of the world, and in, or for which, these things are to be fulfilled; as Chap. 12. 1. Others, for heaven it self, where God sitteth in majesty, and from whence these things were revealed to John, Psal. 11. 5, 7.

and the first voice, &c.] Or, *and the former (as Cha. 2. 4.) voice which I heard as it were of a trumpet, talking with me, said, Come up, &c.* See Chap. 1. 10.

come up hither] That he might see and hear the better, and not mistake by reason of distance. The same words, but for another end, are used, Chap. 11. 12.

which must be hereafter] He cometh to the third head mentioned, Chap. 1. 19. See notes there.

V. 2. *immediately I was in the Spirit*] After some intermission, he was taken up into another spiritual rapture: or, spiritually carried up into heaven in a vision. See Chap. 1. 10.

a throne was set in heaven] He seeth God sitting on a throne above, that the things to come might be with the more solemnity revealed,

one sate] God the Father appeareth to him in the form of a king on a throne, v. 8, 9, 10. chap. 5. 1. & 22. 1. It may be a representation of Gods sitting in his Church on earth, as King over it. Thus God appeared, Isa. 6. 1. Ezek. 1. 26. and 11. 22. Dan. 7. 9.

V. 3. *like a jasper, &c.*] The Church is compared to gold, Chap. 1. 20. God here, to some of the choicest gems in beauty and price, far beyond gold, Job 28. 15, 19. Jasper, A precious stone so termed, of its eminency in Hebrew. The last stone in the High-priests breast-plate, Exod. 21. 18. the first in the foundation of the heavenly Jerusalem, chap. 21. 19.

sardine] Or, *sardius*. A precious stone so called, by the Greeks, from the city Sardis, about which plenty of them was: in Hebrew, Odam, of its deep red and bloudy colour: the first in the priests breast-plate, Exod. 28. 17. and the sixth in the foundation of the celestial city, chap. 21. 20.

round about the throne] Over the top of it, Ezek. 1. 28.

emerald] A precious stone of a deep green colour: the fourth both in the High-priests breast-plate, Exod. 28. 18. and in the foundation of the celestial Jerusalem, chap. 21. 19.

V. 4. *four and twenty seats*] Twelve on the right hand, and twelve on the left.

four and twenty elders] All Gods Saints of the Old and new Testament, comprehended under the twelve Patriarchs and twelve Apostles, Chap. 5. 8, 10.

sitting] As reigning and judging together with Christ, Matt. 19. 28. 1 Cor. 6. 2, 3. chap. 2. 21.

in white raiment] In token not of innocency onely, but honour also and triumph; chap. 3. 4. & 7. 14.

crowns] Tokens of royal state and glory; Psal. 21. 3. Cant. 3. 11. chap. 1. 6.

V. 5. *lightnings*] Either to set out Gods power in confounding the enemies of his Church, Psal. 22. 12, 14. & 97. 3, 4. Or, his majesty in the revealing his will. Princes can do it but with trumpets on earth, God with thunder from heaven, Exod. 19. 16. So Ezek. 14. 13, 14. Psal. 81. 7.

voices] An Hebraism, for loud sounds and cracks of thunder; Exo. 9. 23, 28. & 20. 18.

lamps of fire] To shew the illuminating works of the Spirit; Acts 2. 3. Eph. 1. 18. So Ezek. 1. 13.

seven Spirits] See notes on chap. 1. 4.

V. 6. *a sea of glass*] Whose water was clear, and transparent, as glass. This seemeth to have been as a stately foot-stool beneath the throne: a sea here, as the earth, Isai. 66. 1. Or, as a curious pavement both under and before the throne, like crystal, as that like Sapphire, Exod. 24. 10. of which kinde of stones some are blue or skie-coloured, some are white as crystal. By it, some understand the Scriptures, or the word of God, as being full of perspicuous truth, guiding us to Godward, Psal. 19. 8. & 119. 105, 130.

in the midst of the throne, and round about the throne] Two standing just against the midst of the throne, and one at each corner. Or else their bodies were underneath the throne, and their heads appeared without: or, as some read it; *Between the throne, and those things that were about the throne*. And then the order is this: God the Father sitting on the throne: next, the Lamb, chap. 5. 6, 7. then, the Spirit of God, like lamps: then, the sea of the Scriptures: then, the four beasts or wights: after that, the four and twenty elders: lastly, the angels, compassing them in; chap. 5. 11. This was the majestical vision that John now saw.

four beasts] Or, *living wights*. These represent the Ministers of the Gospel, comprehended as it were in the four Evangelists, chap. 5. 8, 10.

full of eyes before and behinde] To shew the vigilant care of the Pastour, Acts 20. 28. Or, his looking forward to God sitting on the throne, and backward to his people, Heb. 12. 2.

V. 7. *And the first beast, &c.*] Or, *living wight*. Under those representations, are set out the eminent gifts of the Ministers of the new Testament, some are like Lions for courage, 2 Sam. 17. 20. Others, like oxen, for labour, Psal. 144. 14. Others, like men, for prudence in government, Job 35. 11. Prov. 30. 2. Others, like eagles, for deep insight into divine mysteries, Job 39. 28, 29.

V. 8. *six wings*] To shew how ready Gods Ministers ought to be to help every man committed to their charge: for the wings are just so many as the elders. See Isa. 6. 2.

full of eyes within] As before, to look toward God, and behinde toward their people; to within to look to themselves, Act. 20. 28. 1 Tim. 4. 16. Or, full of heavenly knowledge, and spiritual grace; Matth. 13. 52.

rest not day and night, saying] Gr. *have no rest*, &c. They continually praise God; and set out the Trinity of Persons in the Godhead, and the supream authority, unity of essence, omnipotency and eternity of God.

Holy] Isa. 6. 3.

which was] Chap. 1. 4.

V. 9. *give glory*] Acknowledge that glory and honour that is in God, Psal. 29. 1, 2.

V. 10. *fall down before him*] As unworthy to sit in his presence, Psa. 95. 6. & 99. 5.

and worship him] Do as it were kiss his feet. The word originally is taken from dogs, that couch down when the master cometh in, and lick his feet. They shew the lowest signes of humility to God. See chap. 3. 9.

cast their crowns] Not that they slight their glory conferred on them by God; but, what lower honour they have, they confess they had it from God, and are content to lay it down at his feet, and devest themselves of it, to do honour to him; John 3. 30. 2 Sam. 6. 21, 22. A real Amen to the words of the Ministers, vers. 8. chap. 5. 13.

V. 11. *to receive glory, and honour, and power*] Chap. 5. 12. To receive the praise of thy power.

for thou hast] The people must praise God understandingly, and give a reason why they do it.

for thy pleasure] As they were made by thee, so to do thy will, and to bring glory to thy Name, Prov. 16. 4. Rom. 11. 36. Or, *by thy will they are*; as chap. 12. 11. that is, by thee alone, all things are preserved, or kept in being, and were created; therefore all glory belongeth to thee, 1 Chron. 29. 11, 12, 14.

CHAP. V.

Vers. 1. M *In the right hand of him*] Gr. *at his right hand*: Neer unto him, so as none might lay hand on it, and meddle with it, without his leave. Here it is manifest, that God appeared unto John in the form of a man. Or, the book is in his right hand, to shew, that none can know what is written in it, without his leave: Deut. 29. 29. Acts 1. 7.

him that sate] Of whom, see cha. 4. 2.

a book] An history of things concerning the Church of God till Christs second coming, as appeareth at the opening of the seals.

written within and without] Gr. *on the backside*. The matter was so copious, that the inside of the book could not hold it; Ezek. 2. 10. A phrase taken from the manner of writing in rolls of parchment or paper; which, when the matter was so large as it could not be all written on the one side, they were fain sometime to write on the backside the residue. Some think, the things present were written on the one side, and the things to come on the other. Or, *written within, and on the back side sealed*, &c. So that the matter was written within, and the seals wherewith it was sealed up, affixed on the outside; to shew, that none could look into it, or by humane wisdom come to know what was contained in it: 1 Cor. 2. 9, 11. See Isa. 29. 11. Jer. 32. 11. Dan. 12. 2.

with seven seals] It was divided into seven parts, and every part had a seal; as appeareth by the opening of each seal.

V. 2. *a strong angel*] It may be the angel mentioned, Chap. 1. 1. whom Christ appointed to reveal these things to John. He is said to be strong, that he might speak so loud, that all men might hear him.

who is, &c.] This sheweth the great desire the Angels have to search into those things which concern the Church, 1 Peter 1. 12.

who is worthy] A free essay offered to all, but great worth required in him that should attempt it. The like speeches are used, Jer. 49. 19. Matt. 14. 45. 2 Cor. 2. 16.

V. 3. *no man in heaven*, &c.] That is, no man at all; for all men are in one of these places, vers. 13. Phil. 2. 10. The Angel taketh their not answering, or not appearing, for an acknowledgment of their inability, or indignity, or both. So Isa. 41. 28, 29.

to look thereon] Or, *therein*. For John looked on it, vers. 4. The sense is: No man was judged worthy to know or publish these great mysteries.

V. 4. *I wept much*] John thought them to be weighty, and therefore grieveth much that they may not be made known.

V. 5. *one of the elders*] One of the elders is employed to comfort John. Mean persons sometimes are used for the benefit and support of greater, Act. 18. 26. So an Angel is sent to strengthen Christ, Gen. 49. 9.

the lion of the tribe of Judah] Christ, the Messias, the powerful King of the Church, Luke 22. 43.

the Root of David] One of the seed of David, Matt. 1. 1. Rom. 1. 3. Not the root from whence David sprang, but a branch that sprang from David, as from a root, Isa. 11. 1. Act. 13. 23. chap. 22. 16. And yet from whom, as from a root, or a branch that both hath a principle of life in it, and a power to convey the same also to others, life and health spiritual accrue also to David; Matth. 22. 43.

hath prevailed] Is able to do it; both to dive themselves into it, and the mysteries contained in it, and to make them known to others; John 5. 20. But spoken, as of one that hath attained to do that which many have in vain strived to attain. Gr. *overcome*.

V. 6. *in the midst of the throne*] Or, *within the compass of it; between the throne and the four wights*. See notes on chap. 4. 6. Christ standeth between God and us, as a mediator, 1 Tim. 2. 5.

a lamb] Willingly submitting himself to God the Father, to be a sacrifice for us; John. 1. 29. 1 Pet. 1. 19.

as it had been slain] By some resemblance of his wounds, or the scar of some deadly wound; as Joh.20.25,27. This signifieth intercession for us, by the virtue of his death, Rom. 8. 34. Heb. 9. 12, 25. and 10. 24.

having seven horns, and seven eyes] Protecting and guiding his Church, by the power and wisdom of his Spirit, shewed it in the gifts given to his servants on earth. Seven, a number of perfection. Horns signifie power, Dan.7.24. eyes, knowledge or wisdom, Isa.35.5. Both joyned together, argue a fulness and perfection of power, Matt.28.18. and wisdom in Christ, Col.2.3.9. So that we have here a lively representation of the threefold office of Christ. His sacerdotal, or priestly, in the lamb as slain: his royal or princely, in the horns; his prophetical office, in the eyes.

seven Spirits] See notes on chap.1.4.

sent out] To descry what is done, enterprised, or intended in any part of the world, that is or may be advantagious for, or prejudicial to the good and safety of his Church; Prov.15.3. 2 Chro.16.9. Zech. 4.10.

V. 7. *took the book*] To unseal it, and publish the contents of it; Chap.6.1.

V. 8. *when he had taken the book*] The worthiness of the Lamb to take the book, and hope of publishing it, is the occasion of the following Song.

the four beasts] Or, *living wights*; as chap.4.6. First, the ministers and people of God, who have a share in the benefits following, praise Christ their Saviour: then the Angels, who shall enjoy their society for ever, verse 11. lastly, all creatures, which shall be freed from vanity also, Rom. 8. 20, 21. verf. 13. In the end, the Ministers, as besitteth them, confirm the Song of the Angels and creatures with a verbal Amen, and the people with a real one, verf. 14.

fell down before the Lamb] Worshipped him, as God. See verf. 10.

harps] These instruments, and their song, shew their cheerful thankfulness. So Chap. 15, 2, 3. An allusion to the solemn service of God in the ancient Church; 1 Chron. 25. 3, 6, 7. Psal. 98. 5.

golden vials] An allusion to the censers or persuming pots used in the tabernacle and temple, Num. 4. 14. 1 Kings 7. 50. Said to be of gold, such as those were that belonged to the altar of incense, called the golden altar, chap. 8. 3. 1 King. 7. 50. Heb. 9. 4. for the other, belonging to the burnt-offerings, were of brass; Num. 16. 39. as the altar also it self was, Exo. 27. 2. 2 Chro. 4. 1.

full of odours] Containing matter of atonement and gracious acceptance; as Exod. 30. 7——10. Num. 16. 46, 48. not of wrath and indignation, as those, chap. 8. 5. & 15. 7. See chap. 8. 4. Or, *of incense*: The prayers of Gods people, which are sweet to him, as incense is to us, an allusion to the intense offered on the golden altar, Exod. 30. 1, 3. Psal. 141. 2. Mal. 1. 11. Rev. 8. 3.

of saints] This sheweth, that the living wights and elders represent the ministers and people worshipping God here on earth, their spiritual employment being to offer up unto God prayers, Heb. 13. 15.

V. 9. *A new song*] Made an occasion of a new benefit; Psal. 33. 3. & 40. 3. & 96. 1. & 98. 1.

Thou wast slain] We have reason to account thee worthy to do it, because thou hast shed thy Blood to redeem us and prefer us; 1 Pet. 1. 18, 19.

redeemed us] It appeareth that those four living wights do not represent the Angels, as those, Ezek. 1, 5. but men redeemed by the Blood of Christ, 2 Pet. 1. 18, 19. Act. 20. 28.

out of every kindred] No nation, sex, sort of men, state or condition, being excluded from salvation purchased by Christ; 2 Cor. 12. 13. Gal. 3. 28. Col. 3. 11. chap. 7. 9.

V. 10. *kings and priests*] 1 Pet. 2. 9. See notes on chap. 1. 6.

we shall reign on earth] Over our spiritual enemies, Satan, the world, and our own lusts, even in this world, while we live here; chap. 12. 11. Rom. 16. 20. 1 John 5. 4. Tit. 2. 12. Or, it may signifie the prosperous times of the Church under Christian Kings and Emperours; Dan. 7. 27. Psal. 37. 11. Matt. 5. 5. Hence it appeareth also, that the living Wights are ministers, and the elders of the people, in the visible Church here on earth.

V. 11. *round about the throne*] God is attended by millions of Angels, as Kings are by many nobles and attendants, Dan. 7. 10.

and the beasts] Or, *living wights*; as before. The Angels compass God ministers about, also, and his people, to protect them, Psal. 34. 7. & 91. 11, 12. chap. 4. 6, 8.

ten thousand times ten thousand] Dan. 7. 10.

V. 12. *to receive power*] To have all honour and praise given to him, as to the mightiest, wisest, &c. as chap. 4. 11. & 7. 12.

V. 13. *And every creature*] A Catholike confession of Christs Divine Nature and Power. The unreasonable and senseless creatures are brought in as persons praising him; which they ought to do, if they could; as Psal. 148. 3. and in some sort do it, by their course constantly continued, wherein he hath settled them, their serviceableness to himself, and to those that be his, Psal. 19. 1, 2, 3, 4. & 119. 90, 91. & 104. 2——18. & 148. 8. and withal rejoycing in their hopeful expectation of delivery from that vanity which they are now subject unto; Rom. 8. 21.

and unto the Lamb] The Saints speak unto Christ directly: Thou art worthy, verf. 9. for they had a part in redemption, and things revealed. But the Angels and others speak of him, as of one worthy to be praised for doing this for others: Worthy is the Lamb, verf. 12. and, Unto the Lamb, verf. 13.

V. 14. *four beasts*] Or, *living wights*. In these the ministers first, and in express words, to give consent to this heavenly and earthly musick.

fell down] Thus they really, by silent, but pregnant signes, shew their consent. So Chap. 4. 10. They fell down once before, verf. 8. but it seemeth they rose again, when they had done and finished their song, verf. 9, 10.

CHAP. VI.

Verf. 1. ONE *of the seals*] The first; as Matt. 28. 1. for the second seal is opened, verf. 3. *The first seal.*

as the noise of thunder] To strike with the greater admiration, and to procure attention. So Cha. 14. 2. & 19. 6.

one of the four beasts] Or, *living wights*; as chap. 4. 6, 7. See verf. 3. To wit, that like a lion, chap. 4. 7.

V. 2. *a white horse*] An horse, because the horse is a warlike creature, Prov. 21. 31. white, in signe of triumph: for the Romanes, when they rid in triumph, had white horses to ride on, or to draw their chariots. So great ones also on white beasts, Judg. 5. 10.

he that sate on him] Christ of whom, Psal. 45. 4. Cha. 19. 11.

had a bow] Christ had power to kill his enemies, as well afar off, as neer at hand, either with the pestilence, or otherways, Psal. 91. 1, 5. Others understand it of the preaching of the Gospel, whereby Christ maketh his enemies to stoop to him, Psal. 45. 5.

a crown was given to him] In token of victory, 1 Cor. 9. 24 2 Tim. 2. 5.

conquering] He had begun to conquer already, and should conquer yet further. See the like phrase, Gen. 26. 13.

V. 3. *the second beast*] Or, *living wight*, cha. 4. 7. That like an ox or a calf. The second minister. See chap. 4. 6. *The second seal.*

come, and see] Though we may not dive into Gods secret judgements without leave; yet may we freely to do, when we are called thereunto.

V. 4. *horse that was red*] In token of war, which aftoundeth commonly with fire and bloodshed, Isa. 9. 5. & 63. 1, 3.

from the earth] From the Romane Empire, not from the Church; for it is called heaven in this book. Or, from the whole inhabited and known world.

kill one another] By wars; which the Romane Emperours did, and the people under them. God sendeth this judgement on the world, for their resisting of the Gospel, and their abusing, and wronging of those that preached and professed it.

a great sword] For the war was to be great, and stretched far; So Isa. 27. 1.

V. 5. *third beast*] Or, *living wight*. That like a man, chap. 4. 7. See notes on verf. 3. *The third seal.*

a black-horse] A note of famine, which maketh men's faces black, Lam. 4. 7, 8.

a pair of balances] Or, *a beam*; to wit, of a balance, with scales hanging at either end, to weigh corn in, like spices. This argueth a great dearth; for corn should not then be measured out by the bushel, or like measure, as it used to be; but sold as by weight. So bread used to be weighed in times of scarcity; Levit. 26. 26. Ezek. 4. 16. Of such a famine, read Act. 11. 28. Howbeit, some make this an emblem of justice, which is wont to be so described, as weighing out and disposing things according to due and exact proportion, and to justifie things according to that rule; the blackness of the horse being mate a severe execution of justice; the blackness of the horse being a signe of severity; which they suppose to have been fulfilled under Alexander Severus, a man in that kinde exceeding strict. See Lampridius, in his life.

V. 6. *a voice in the midst of the four beasts*] Christs voice, chap. 5. 6.

a measure] Gr. *a chœnix*. The word signifieth, a measure, containing one wine-quart, and the twelfth part of a quart. It was the usual allowance in bread of a slave for one day.

for a penny] The Romane denarius, the same with the Greek drachma: the fourth part of the Hebrew shekel, was about seven pence, or seven pence half-peny, of our money. And it seemeth to have been the wages of an hirelings, or day-labourer, Matt. 20. 9, and a common souldiers daily pay. It must needs go hard with him, when all his wages must go for bread.

and three measures of barley] Being the coarser grain. See 2 Kin. 7. 1.

see that thou hurt not the oyl and the wine] Or, *in oyl and wine see that thou deal not unjustly*, or, *do no wrong*; verf. 5. Some think, Christ taketh care here to have some provision left for his Church. Others because there is a scarcity of things necessary, as corn, and some things left for comfort, as oyl and wine; do conceive, that the poor were to perish now by the famine, and the rich reserved for the pestilence following, verf. 8. Or, the words may contain a warning to those that dealt in these commodities, to be exactly just.

V. 7. *fourth beast*] Or, *living wight*. That like an eagle, Chap. 4. 7. See notes on verf. 3. *The fourth seal.*

V. 8. *a pale horse*] Because death maketh men pale.

hell] Or, *the grave*. Though the bodies of these wicked men went to the grave, for consuming and abusing the Gospel; so it is not unlikely that their souls also went to hell.

us to them] Or, *to him*: that is, death.

fourth part of the earth] It went over all the earth, as the rest did; but killed only the fourth part of men, where it came.

with sword, &c.] These often go together, Ezek. 14. 21. Jer. 15. 2. These all followed the invasion of the Romane Empire by the Goths, Huns and Vandals.

with death] That is, with the pestilence, or mortality, as we term it, 1 Cor. 11. 30.

V. 9. *under the altar*] As beasts newly slain for sacrifices, Exo. 29. 12. Or, in a sure place, free from danger, 1 Kin. 1. 50. *The fifth seal.*

were slain] Under the Romane Emperours.

for the word of God] Which they preached and professed, even to death, Chap. 2. 10, 26.

V. 10. *they cryed with a loud voice*] Not that the Martyrs themselves desired vengeance to be inflicted by God on their cruel persecutours, whom, after Christ their masters example, Luke 23. 24. they requested God rather to forgive, Acts 7. 60. but, that their blood cried aloud to God for speedy vengeance, together with the cruelty it self exercised upon them, Gen. 4. 10. Hab. 2. 11. Heb. 12. 24.

holy and true] Who being holy and pure, cannot nor endure to see such impiety and iniquity, Hab. 1. 13. being true of thy word, cannot but make it good, but by putting it in execution against such, Psal. 54. 5.

judge and revenge] Hear our cause, and do us right, 2 Thess. 1. 11. Give sentence for us, and cause that sentence to be put into execution, Psal. 26. 1. & 7. 8, &c.

V. 11. *And white robes were given to every one of them*] Their innocency was cleared, and they made perfectly happy. See notes on cha. 3. 4.

yet for a little season] For a strange alteration was shortly after to ensue, as appeared on the opening of the next seal, verf. 12.

as they were] Gr. *even as they*. Or, *as themselves also were*.

should be fulfilled] Until the full sum and number of them should be compleat, and the malice and cruelty of the adverse party come to his full height; that so the vengeance of God might in his appointed time also come upon their persecutours to the full. So Gen. 15. 16. Matt. 23. 32. 1 Thess. 2. 16.

V. 12. *a great earthquake*, &c.] The troubles that were to befal the Roman Empire, and strange alterations therein, are set out figuratively, by the shaking of the earth, and confusion of the heavenly bodies; as often in the Prophets such alterations are described, Isai. 13. 9, 10, 11. Jer. 4. 23. Ezek. 32. 7, 8. Joel 2. 10. Hagg. 2. 21, 22. This was fulfilled, when Diocletian the great persecutour gave over his Empire, Galerius was eaten with worms, Maximinus his flesh was rotted away, and his eyes fell out, Maxentius and Licinius fell both before Constantine, by whom God not onely put an end to the persecutions of his people, but setled also the profession of Christianity in the Empire: whereupon, the great princes, and idolatrous captains, seeing their idols contemned, their altars defiled, their temples deserted, and the Christian Religion prevailing, in spight of them, and all their designes and attempts to the contrary, grew desperate, and at their wits end, and fought which way to shift for themselves. For of such persons it is interpreted, verf. 15. *The sixth seal.*

the sun became black] Which is the brightest creature in the world. It argueth a strange mutation in the Romane Empire, as the rest do also. So Joel 2. 31. Blackness is a symbol of mourning, great confusion and astonishment, Joel 2. 6.

as sackcloth of hair] Their sackcloth was black, as appeareth by tents made of it, Cant. 1. 5. It was made of black goat hair.

the moon became as blood] A strange sight and change, that the pale-faced moon should look red like blood; Joel 2. 31. Acts 2. 20.

V. 13. *fell*] Seemed to fall out of heaven down to the ground in this vision; as Chap. 12. 4. which of Stars themselves, being such vast bodies as they are, (though by reason of the distance it appear not) cannot be imagined. So Isa. 34. 4.

untimely figs] Or, *green figs*: Which fall, before the other succeeding them shoot out.

V. 14. *heaven*] No place so high or lofty, but was made to stoop and give way at Christs presence and appearance in judgement, Chap. 20. 11. Isa. 34. 4.

as a scrol] Gr. *book*.

rolled together] An allusion to the manner or fashion of books then in use, which were wont to be rolled up, as our Inventaries, and were

thence also called volumes, Isa. 8. 1. Jer. 36. 2. So Isai. 34. 4. Which also, being rolled up, were brought into a narrower compass; nor did the things written in them then appear.

every mountain] Nothing so firm, or so surely grounded, but was shaken, and enforced to give ground, Psal. 18. 7. & 68. 8. & 114. 4. Isa. 64. 1, 3. Hab. 3. 6. Zech. 4. 7.

island] Or, *sea-coast*: as Isai. 23. 2. Jer. 25. 22. Or, *land*, or, *country*: as Isa. 20. 6. & 41. 1. No land or region so remote, that the alteration and terrour thence ensuing did not reach un 0, Psal. 65. 8. Isa. 41. 5. & 49. 1.

V. 15. *hid themselves*] Isa. 2. 10. The great men were as much troubled and dismaied, as if they had seen Christ visibly coming to judgement; and, seeking to hide themselves from him, should utter such words full of affrightment and despair, as are set down in the verses following. Fulfilled, as in others, so especially in Diocletian, who, summoned to appear before Constantine, made himself away with poison; and Maximinian his second in the Empire, who did the like with an halter; both of them having before, from an imperial state, as running into some secret nook or corner, betaken themselves to a private and obscure course of life, wherein also they could not finde shelter or security sufficient. Also in Maximinus, who, having his disco nfiture by Licinius, escaped very narrowly, by hiding himself among the mixt and mean multitude, and after shut himself up in his house, while his forces reinforced were again in the field, was there smitten by the hand of God, and, notwithstanding his acknowledgement of his wrongs done unto, and cruelty exercised upon Christians, and revocation of his former bloody edicts against them, ended his days in such manner as is above mentioned. In Maxentius likewise, that for a time counterfeited himself a Christian; who, being overcome in fight of Constantine, and seeking, by flight from him, to save his life, was drowned in the river Tyber. And lastly, in Licinius, who having of changed his copie, one while for Christian, another while against them, one while assisting Constantine against the other persecuting tyrants, another while conspiring with the like against him; and after feigned submission and reconciliation, falling off again from him, and making head against him, was at length slain in the field, and so came to his end.

V. 16. *and said*] Hos. 10. 8. Luke 23. 30. The voices of men in a most desperate condition, as not caring what became of them, so they might avoid the sight of so dreadful a judge.

of him that sitteth] God revealing himself as a judg on the Bench, by those direful and dreadful judgements that befel either themselves, or others in their sight. See Chap. 4. 2.

wrath of the lamb] Though a lamb sacrificed for his, and in regard of mildness to them, Chap. 5. 6. yet as dreadful as a lion, to those that had wronged him in them, whose hearts began now to smite them for their wrongs done to them; and as powerful and wrathful, to take vengeance upon them for the same, chap. 5. 5. & 1. 7. Amos 1. 2, & 3. 8.

V. 17. *the great day*] The day of vengeance, which the blood of Martyrs called upon, and eryed so loud for, verf. 10. So Isa. 34. 8. Joel 2. 1, 2, 31.

who is] Psal. 76. 7. Num. 24. 23. Mal. 3. 2.

CHAP. VII.

Verf. 1. A*Fter these things*] After the former six seals opened, and the events thereof above specified, Chap. 6. and before the seventh seal opened, and the trumpets thereupon delivered and sounded, chap. 8. 1, 2, 6.

four angels] Some understand it of bad angels, which restrained the gentle winds of Gods word and Spirit from refreshing his servants. An allusion to Can. 4. 16. Joh. 3. 8. Act. 2. 2, 3. Others, of good Angels, appointed by God, either to hold back or let loose the winds of wars and troubles, that from all parts of the world might fall in upon the Romane Empire, Jer. 18. 17. & 49. 36. & 51. 1, 2. Dan. 7. 2, 3.

standing on the four corners of the earth] Ready to do what the trumpet, being founded, should give warning to be done.

holding the four winds] This sheweth the power given unto them.

on the earth, on the sea, nor on any tree] These are the things that use to be hurt by winds: the earth, by earthquakes, 1 Kin. 19. 11. Amos 1. 1. Matth. 24. 7. or, overthrow of houses built on it, Job 4. 19. Mat. 7. 27. The sea, by storms, Jonah 1. 4. Matth. 8. 24. Act. 27. 14. The trees, by blasting, renting and extirpation, Gen. 41. 6. Ezek. 17. 10. & 19. 12. Others, understand men dwelling on the firm land, or in the islands and sea-coasts, or in the more woodsy and wilder parts. See Chap. 9. 4.

V. 2. *another angel*] Most take it for Christ, who is the keeper of Gods great Seal; Some, for an inferiour angel, appointed to set Gods marke on his servants. Others interpret it of Constantine restraining, and inhibiting the former persecutions of Gods people.

ascending] Or, *coming from*; Matth. 24. 17. An Hebraism, as 2 King. 12. 18. Jerem. 34. 21. & 37. 5. Chap. 13. 1. and 20. 9. but alluding withal to the course of the sun, who riseth

higher and higher in his approach from the Eastern parts to us-ward.

from the East] Whence comfortable tidings are said usually to come, Isaiah 41. 2. because from thence ariseth light, Luke 1. 78.

the seal of the living God] With Gods name on it, to set on the foreheads of Gods servants, Chap. 14. 1.

with a loud voice] To shew his power and authority, and withal, to manifest the danger that might ensue, if the thing enjoyned were not instantly and suddenly done. So Gen. 22. 11.

to hurt the earth] By letting forth the winds of war and troubles upon the world. See verf. 1.

V. 3. *Hurt not the earth*] Let there be peace and quietnes in the Romane Empire. This was fulfilled in Constantines time, and after.

the earth, &c.] See verf. 1.

till we have [sealed] He alludeth to the sealing mentioned, Ezek. 9. 4. wherewith some were sealed, that they might be safe and secured, as having their lives given them for a prey in the time of destruction, that was then shortly to ensue, Jer. 15. 11. & 39. 17, 18. & 45. 5. Hereby shewing, that God would take care for his, when wars and troubles should come, that they might be as safe as things sealed by a seal royal, which no subject dare meddle with, Dan. 6. 17. Matth. 27. 66. See Chap. 3. 10. And indeed, had not God strangely preserved them, when by the invasion of barbarous nations, the Romane Empire was so sorely shaken and shattered, the Church of God had even utterly perished.

we have [sealed] To shew the greatness of the work. One was not sufficient to mark so many thousands.

V. 4. *of all the tribes*] Some understand this of all the faithful in general, the whole Israel of God, Gal. 6. 16. all that belong to salvation, Act. 13. 48. and that are to be delivered from eternal destruction, 1 Theff. 1 10. as those in Egypt from the sword of the destroying angel. Exod. 12. 7, 13. Heb. 11. 20. and so these should be the same with those mentioned, verf. 9. Others, of such faithful onely as were by a special providence to be preserved in those times of publike concussion and calamity, laid therefore, by a solemn signe, to be marked out and sealed, which the other multitude, living in other aftertimes, needed not, nor is affirmed of them, verf. 9. Again, others understand it of Jews or Israelites by naturall descent; but some such as are hereafter to be converted, Rom. 11. 26. Others, of those of that nation, who retained the Christian profession (as many no doubt did) even in those times; Rom. 11. 1, 2. Act. 2. 41, 47. and 4. 4. and 21. 20. who yet are here reckoned by a definite number, though put for an indefinite; as numerable, in comparison of the Gentile Converts, which are said to be innumerable, verf. 9. and are sorted out according to the number of their tribes, to shew, that no faithful, of what sort or rank soever, were excluded from having part in this privilege. Of such sure, whether Jews by birth, or others, it must be understood, as were to live in the times of the terrible trumpets ensuing, for whose security and indemnity, this stay was made of their sounding upon the seventh seal opened, Chap. 8. 1. 2, 6.

V. 5. *Of the tribe of Judah*] The tribe of Dan is supposed to be omitted, because by idolatry they fell from the people of God, Judg. 18. 30. 1 Kin. 12. 28, 29.

V. 7. *Of the tribe of Levi*] This tribe is added, to make good the place void by the defection of Dan: and to shew, that Gods Ministers, though they had no part in the land of Canaan, yet have part in Gods protection here, Chap. 3. 7, 10. and shall have a portion in heaven hereafter, Dan. 12. 3.

V. 8. *Of the tribe of Joseph*] That is, Ephraim, who, though he were not the eldest son, yet he is preferred before Manasseh, Gen. 48. 13, 14. 19.

of the tribe of Benjamin] The tribes are not here reckoned in that order they are in the old Testament; but as it were promiscuously, to shew, that in Christ there is no respect of persons, Acts 10. 34, 35. Gal. 3. 28. Col. 3. 11.

V. 9. *a great multitude*] Some take this to be an exposition of what was said before, verf. 4. and those sealed ones to be here meant. Others take it to be meant of a multitude of Gentiles added to the Israelites. See the notes on verf. 4.

no man could number] Innumerable, in comparison of the formes, v. 4. So Gen. 15. 5. Heb. 11. 12.

of all nations] Not forted out by tribes, as those before, verf. 4. because of so many severall nations, kindreds and countreys out of which they were called and gathered into the Church, Chap. 5. 9.

stood] Sate not now, as the elders, Chap. 4. 4. but stood, as presenting themselves, after their conflicts and conquests, Chap. 15. 2. before God and Christ, Chap. 4. 2. by whose power and providence they had been preserved, and enabled to overcome and persevere, Chap. 12. 11. Rom. 8. 37.

with white robes] See Chap. 3. 4. and 6. 11.

palms in their hands] In token that they were sure of victory: for palm-branches did men use to beare in triumph, and at festivities, Joh. 12. 13.

V. 10. *with a loud voice*] As desirous that all men might hear their thankfulnesse to God; 1 Chron. 15. 16. Psalm. 66. 8, 16. and shouting aloud for joy. Psalm. 140. 5.

Salvation to our God] The praise of our deliverance belongeth to our God; for we cannot deliver, nor could have delivered our selves, v. 12. Psal. 3. 8. Joh. 2. 9.

unto the Lamb] By whom God saved us, Chap. 12. 11.

V. 11 *angels*] Ministring spirits, Heb. 1. 14.

round about the throne] As attending on God; Dan. 7. 10. See notes on Chap. 5. 8, 11.

and about the elders] About them, as a guard, Psal. 34. 7. 2 Kings 6. 16, 17.

fell before the throne] See notes on Cha. 4. 10.

V. 12. *Amen*] They confirm the praise given God by the Saints, v. 10. and then explain and enlarge it further, concluding with Amen again.

blessing, &c.] See Chap. 5. 12.

V. 13. *one of the elders*] See Chap. 5. 5.

answered] Spake, as Matth. 11. 25. or, answered his doubts, though not his words.

V. 14. *thou knowest*] I know not, but desire to know of thee.

came out of great tribulation] Have suffered much for the cause of Christ, Acts 14. 22.

made them white] Are cleansed from the guilt of their sins, not by their sufferings, but by the blood of Christ, chap. 1. 5. by the virtue whereof also they obtained the victory, chap. 12. 11.

V. 15. *before the throne of God*] Admitted to a neer attendance upon God, Deut. 10. 8.

day and night] Continually. An allusion to the Levites services and watching, Psal. 134. 1.

shall dwell among them] Or, *overshadow them*: or *spread a tent over them*. For defence and protection. See Isai. 4. 5. Psal. 31. 20. chap. 21. 3.

V. 16. *they shall hunger no more*] Isai. 49. 10. & 65. 13. They shall be brought to a condition free from all want, Psal. 34. 10. and 84. 11.

the sun light on them] They shall then be free from all annoyances and distempers, Psal. 105. 39. & 121. 6. Isa. 49. 10.

V. 17. *in the midst*] Chap. 5. 6.

shall feed them] Shall provide for their souls, till he bring them to full happinesse, Psal. 23. 1, 2.

and God shall wipe away all tears from their eyes] Chap. 21. 4. *and God shall wipe away all tears from their eyes* Isaiah 25. 8. He shall give them so much joy, that they shall forget all their troubles, and shall have no cause to grieve ever after. John 16. 20, 22.

CHAP. VIII.

Verf. 1. *Silence in heaven, about the space of half an hour*] Some interpret it of the small time of cessation and reft, which the Church had in Constantines time. Others, that John and the reft seeing nothing, as they did after the opening of the other seals, stood silent, admiring at it, and expecting greater matters to be revealed. Others, think it an allusion to the silence that used to be in the temple, while the incense was offering, Luke 1. 10. whereas they blew trumpets, and sung, while the sacrifice was offered, 2 Chro. 29. 27. And so this silence may seem to have lasted, till the incense and odours, hereaf er mentioned, were all consumed, verf. 4. *The seventh seal.*

V. 2. *seven angels, which stood before God*] Attended upon him, as Dan. 7. 10. chap. 7. 11.

to them were given] They were appointed by God to blow the trumpets, and stood ready so to do, whensoever he should bid them.

seven trumpets] To blow Gods alarm against the ungratefull world, and thereby to give warning of the vials of his wrath, to be poured forth on such us would not be amended by the judgements now denounced. They are seven blowing one after another, to shew Gods patience, who is unwilling to pour out his wrath all at once, Psal. 78. 38.

V. 3. *another angel*] Some take it for Christ, who offereth up the prayers of the Saints to God, mixed with the precious odours of his merits, Ephes. 5. 2. Others, for Constantine, whom God honoured so much, as to make him an instrument, as of giving liberty to the faithful for the publike exercise of Gods worship, and prayer, more acceptable to God, than any incense or offering, Psal. 69. 31. & 141. 2. Mal. 1. 11. so also of that peace and reft which they had formerly long prayed for, and of vengeance executed on their cruel persecutours and oppressours, which the souls under the altar had so earnestly cried for. Chap. 6. 10. See verf. 5. It may well seem to be some speciall minister of Church or State (for it was none of those four living wights, Chap. 4.) rather than Christ himself, because the incense or odours are said to be given to him, not to be his own, or to have them of himself.

having

having a golden censer] As the high Priest had, to offer incense; Heb. 9. 4. see chap. 5. 8.

there was given unto him much incense] That is, as some, he had power given him to preach to the people the merits of Christs death, which should make their prayers pleasing to God. Or, he found that grace and favour with God, through Christ, to be a means of doing that which should manifest, that their prayers had prevailed, and found acceptance with God; as Acts 10. 4. 31.

that he should offer it with the prayers] Or, *add it to the prayers*. That he should pray with and for the people in the name of Christ; or, procure a gracious answer to their prayers. An allusion to the peoples continuing in prayer, while the Priest offered incense, Luke 1. 10.

upon the golden altar] Such as was the altar of incense; so called, Numb. 4. 11. because over-laid with gold, Exod. 30. 3.

which was before the throne] As that in the Temple stood before the Ark, Exod. 30. 6. on which God is said to sit, as on a chair of estate, Psalm 80. 1.

V. 4. *ascended up before God*] A sign that God did accept their service, Psalm 142. 2. Phil. 4. 18.

V. 5. *took the censer*] The fome in which he had offered up the incense with the prayers of the Saints, ver. 4. whereby it appeareth, that the prayers by this angel presented, were as well for vengeance on the bloody persecutours of Gods people, as for peace and reft to them: See ver. 3.

filled it] To shew the greatness of the judgements to come.

with fire] Gr. *of the fire*; as chap. 2. 17. Or, out of the fire; Jude 23. For he took not away all the fire from the altar.

of the altar] An allusion to Levit. 16. 12, 13. where the fire that the incense was to be kindled with, was commanded to be taken from the altar of burnt-offerings, where it was continually burning, Levit. 6. 12, 13. else were it strange fire, Levit. 10. 1. This altar of burnt-offerings is alluded to chap. 6. 9. and withal, here may well be an allusion to that handful of coles of fire taken from off the altar, and scattered, in token of Gods wrath upon the city, Ezek. 10. 2, 6, 7.

and cast it into the earth] Or, *upon the earth*; as ver. 7. chap. 9. 3. Matth. 26. 10. A sign of judgements to come on wicked men, Ezek. 10. 2, 7.

and there were voices] Or, *then*; as Mat. 23. 32. Some take the voices and thundrings to be all one: see chap. 4. 5. and thereby to be signified, Gods acceptance of the prayers of the Saints mentioned, ver. 3. because God useth to answer his people with thunders, Psalm 8. 1, 7. John 12. 28, 29. Others make a gradation: Thunders exceed mens voices, lightening destroyeth many creatures and buildings; but the earth-quake threateneth to rent the earth, as if hell opened her mouth to receive men: and they will have these terms to signifie terrible judgements, and such as cannot be prevented, as punishments coming from heaven, and out of the earth, can by no skill or power of man be avoided. See Isa. 24. 18.

and an earth-quake] A fore-runner of great troubles, chap. 6. 12.

V. 6. *And the seven Angels*] They are all said to prepare themselves at once, though they sounded one after another, that there may not need a repetition of this preparation at every sounding. Or, to shew they were all ready to sound, when God should command. Or, to declare the certainty of sounding the rest, as well as the first. Or, because in the vision they were all to sound suddenly one after another, though there were more distance of time in execution.

prepared themselves to sound] Seeing by the signs, ver. 5. the time was nigh, they set the trumpets to their mouths. God gave some time for men to repent, between the denunciation and execution of the judgements.

V. 7. *hail and fire*] Which in those hotter regions go usually together. So Exod. 9. 22, 23. Psalm 18. 12, 13. and 105. 22, 23. and 148. 8.

mingled with blood] Both the hail and fire were mingled with blood; for the word is plural in the Greek. By fire is meant lightnings, Psalm 18. 12, 13. Blood is added, to shew that this storm or tempest tended to slaughter. A terrible judgement. What the hail did not beat down, the fire burnt up; and what the fire left, the blood corrupted. See the like, Joel 1. 4. Some interpret it of the bitter contentions in the Church after the Nicene Counell. Others, of the Arrian heresie, and persecution following it. Others, of the invasion of the Romish Empire, after it was turned Christian, by the Goths and Vandals: for by such signs war is signified, Isa. 28. 2. and 30. 30, 31, 32. It is conceived commonly, that the last interpretation is the truest; and that shall be proportionably pursued in the trumpets following. *The first trumpet.*

upon the earth] Upon the Romane Empire, so that they shaked the foundation of it.

the third part] That the rest might repent, before all were destroyed.

of trees] Of the Princes, and great men in the Empire, a third part, or great number, was destroyed in those invasions. So trees are taken, Isa. 2. 13. and 14. 8. and 37. 24. Zech. 11. 2.

all green grass] Most of the meaner sort of men, Isa. 27. 37.

V. 8. *as it were*] This theweth, that John did not see the things themselves here named, but resemblances of them. *The second trumpet.*

a great mountain burning with fire was cast into the sea] An allusion to the burning of Ætna or Vesuvius, or the like hils, that, breaking out with flames, run down into the neighbour seas. So Isa. 64. 1, 3. Mountains, for cities, Jer. 51. 25. Isa. 13. 2. The sea for the large Territories of an Empire, Jer. 51. 36, 44. Ezek. 31. 4. After that the barbarous people had surprised and sacked the City of Rome, they wasted and spoiled the Territories of it, destroying the people, without respect of sex or age.

became blood] The waters were not only putrified, and grew muddy, but also were turned into gore blood, which is the greatest corruption of water that can be. An allusion to Exod. 7. 20, 21. The Territories did swim in blood, like a beast new slain, chap. 16. 3.

V. 9. *creatures which were in the sea*] Fishes, or what else liveth in the waters. The men seem to be here intended, that lived in the Provinces; or, the souldiers who lay in garison there.

life] Gr. *souls*. Chap. 20. 11. Mat. 10. 39. Luke 14. 26.

died] Were chosked with the bloudy waters, Exod. 7. 18, 21.

of the ships were destroyed] Either by the fiery mountain falling on them, or corrupted by the bloudy waters. Hereby is intended the decay of a great part of the means to defend those Provinces; or, of the trading there.

V. 10. *A great star from heaven*] Or, *out of heaven*. The Roman Emperour of the West, who, like a blazing star, shined bright for a time, but was put down by the Goths; Isa. 14. 12. and 34. 4. *The third trumpet.*

burning as it were a lamp] It is compared to a lamp, then, not for greatness, but for light and heat.

upon the third part] Beside it fell into peeces, and one part fell on one river, another on another, &c. not on some part of every river, but on so many rivers as made up a third part of the rivers,

of the rivers, and upon the fountains] Of Waters. On the fountains of those places where the third part of the rivers was. It is likely, then, that the rivers first grew bitter, and afterwards dried up. By rivers and fountains may be meant, the Magistrates sent abroad into several Provinces, and the Cities and Provinces unto which they were sent.

V. 11. *wormwood*] A name given it from the effect of it. The Hebrew word to which this answereth, signifieth a poisonful herb that destroyed men, Deut. 29. 18. Amos 5. 7. By this bitter fall of that Emperour, the Magistrates and Cities suffered much, and many men were destroyed.

V. 12. *the third part of the sun*] The Sun shined but eight hours, where it used to shine twelve. It was dark two hours longer in the morning, and sooner at night. Or, the third part of the body of the Sun was darkened, so that it gave not so much light by a third part, at any time of the day, as it did before. So of the Moon and Stars in the night. *The fourth trumpet.*

was smitten] The Sun is compared to a living body that hath one part of it dead with the palsie, or some other disease. The loss of part of the light, is as loss of part of the life, to a living creature. By the Sun, seemeth to be meant the Consular power at Rome, permitted by the ruling Goths for a time; by the Moon the Senate: by the Stars, the other Magistrates. By these, government, and glory of it, are set out, Isa. 13. 10. Jer. 15. 9. Ezek. 32. 7. These were eclipsed; when the Viceroy lived not at Rome, but at Ravenna.

V. 13. *And I beheld*] Chap. 4. 1. and 14. 1. To see if any thing else would be offered to my sight. Or, it may be, there being some distance between, he looked when the fifth Angel would sound; but seeth somewhat fore-going it in this verse, to make him the more to attend to it when it cometh.

thorow the midst] Or, *in the midst*. Chap. 14. 16. That is, as some, in the midst between heaven and earth, as the Angel appeared to David, 1 Chron. 21. 16. Or, rather, in the midst of heaven, along the Meridian-line, which is the greatest height of heaven, and from whence his voice might every way be most clearly heard.

with a loud voice] That all men might hear, chap. 5. 12. or, to shew the greatness of the plagues to come, chap. 14. 9.

woe, woe, woe] Signifying, by these three woe's, that three greater judgements were yet to come, chap. 9. 12. and 11. 14.

to the inhabiters of the earth] Wicked men and idolaters, chap. 11. 10. and 13. 12, 14. For these look after earthly things only, and have no other portion, Psalm 17. 14. Their conversation is not in heaven, like the Saints, Phil. 3. 19, 20.

by reason of] As chapter 10. 13. Or, *from*. The miseries following shall proceed, as it were, from the sounds of the following trumpets. The Angels shall not only be Heralds to denounce them, but instruments to inflict them, chap. 9. 12.

of the trumpet of the three Angels] Of each of their trumpets, chap. 9. 19. Or, the trumpet, because they were all alike, in denouncing heavier judgements than the former.

CHAP. IX.

Ver. 1. A *Star fall*] See the like, chapter 8. 10. Gr. a *fallen star*. It fell so swiftly, that I could scarce descry it till it came to the ground, which it did, before the fifth Angel had done blowing, and then it appeared to me to be a star.

The fifth trumpet.

to him was given] Or, *to it*: that is, to the star. Not to the Angel; for the Angel had his employment set down before, which was, To blow the Trumpet: but no end of the falling of this star is mentioned, unless this be it, To receive the key of the bottomless pit. Yet some person must be intended by this star; for a star could not tell how to use the key of the bottomless pit. Some take it to be a good Angel, that had power given him to hinder or let loose hellish operations, chap. 20. 1. Others take it for the devil, the Angel of the bottomless pit, ver. 11. Others, for some Minister (for such are compared to stars, chap. 1. 20.) who fell from the true religion, and turned apostata; such as Sergius of Constantinople, the Nestorian Monk, and John of Antioch the Arrian, who are said to assist Mahomet in the composing of his lying Alcoran.

the key] For hell is a prison, and must be locked up, 1 Peter 3. 19.

bottomless pit] Hell is compared to a dungeon, that hath a narrow entrance, but a deep gulf within. Sometimes this word is used for the sea, whose bottom we know not; as Luke 8. 31.

V. 2. *And he opened the bottomless pit*] Before, some errours broke forth, as it were by chinks and crannies; but now false doctrine came forth abundantly, as if hell had been let loose, or broke up, and the gates of it set wide open, to let it out at large: for now Mahomet setteth forth his Alcoran for divine Scripture, the like whereof no heretick durst attempt before, or at least, could not prevail with multitudes of men to believe him, as Mahomet did. So that the opening of the bottomless pit, is the apostasie using their power to let in such gross errours into the world, as could come from none, as their authour, but from the devil of hell.

a smoke out of the pit] The great wrath of the devils in hell, like a great fire, brought forth Mahumetanism in abundance, which like smoke, kept the light of Gods truth, and favour of Christ and his Gospel, from a great part of the world.

and the Sun and the air were darkned] It was not a small darkness, as when some high mountain hideth the light from the valley neer; but a very great one, as if all the air, nay, the sun it self, that giveth light to the air, were darkned; as Mat. 27. 45.

V. 3. *out of the smoke*] Out of this devillish plot of Mahumetanism: or, out of Satans hidden subtilty.

locusts upon the earth] Vermin that use to feed on grass and fruit, ver. 4. whereby are meant men sprung out of Arabia, to afflict the world, as the locusts came thence into Egypt, Exod. 10. 13, 14. Gen. 25. 6, 12, 18. Locusts help to make up the great army, Joel 1. 4, 6.

power as the scorpions] For they had tails, like them, ver. 18. and wounded men like them, ver. 5. with cruel and poisoned wounds, Jer. 8. 17. Strange monsters, that with Locusts, could devour all, and with scorpions, sting and poison besides. So did the Mahometans devour with their armies, and poison with their errours, and that under a colour of pulling down idols, and serving the onely true God.

V. 4. *commanded them*] God did not suffer them to hurt his true servants, though they wanted neither courage, nor endeavour to do it.

the grass of the earth, &c.] Or, *hay*. Such as are cut off from the earth; that is, separated from ungodly men. Or, the grass may signifie weak Christians; the green plants, growing ones: the trees, strong ones; as, little children, young men, fathers, 1 John 2. 13, 14. Or, neither mean men, nor great, of such as were marked, ch. 7. 3, 13, 16. The Saracens have done much hurt to ignorant Greeks, and idolatrous Papists; but much to the Protestants persecuted then, and professing the true religion openly now.

but only] As chap. 2. 25.

in their foreheads] Gr. *on their foreheads*.

V. 5. *To them was given*] They had no further power nor commission from God; as chap. 13. 7.

not kill him] Not presently kill them, but torment them so as they die after it, as if they were stung with scorpions. Or, not kill them at all, but keep them for slaves. Both which agree with the Saracens, who have many oppressed by them, that with rather to be dead; as ver. 6. Or, they did not take so much boldness on them, as to kill men at their first arising; but stayed till they had gotten greater strength, under the next seal, ver. 15, 18. As first many Christians yeelded to the Saracens, and took part with them: afterwards, when the Christians warred against them, they killed them cruelly. They that must not be killed, but tormented by these Saracens, were such as were not sealed, ver. 4. for the sealed ones they might not so much as torment.

five monethes] A short time; as Locusts are bred in April, and die in September. Or, an hundred and fifty years: for so many days are in five moneths; and the Prophets reckon a day for a year, Dan. 9. 24. and the Saracens vexed Italy, from the eight hundred and thirty, to nine hundred and eighty.

as the torment of a scorpion] Painful till death, or cure by liberty, ver. 3. Or, if they did kill them, they kept them from freedom, and from their wives and children, and all worldly comforts, which is a living death.

V. 8. *And in*] Or, *therefore in*; as 1 Cor. 5. 13.

shall men seek death] Chap. 6. 16. Isa. 2. 19. Job 3. 20, 21. Though men naturally abhor death, yet they shall desire it, that they may be rid of their grievous torments; as esteeming death a lesser evil than those miseries they endure.

V. 7. *like unto horses, &c.*] Joel 2. 4. They were not altogether like Locusts, but in some part resembled Horses. The Saracens made sudden incursions into many Countries, and were fierce warriours; as horses are swift and fierce in battel, Job 39. 22, 23, 24, 25.

crowns like gold] That is, bright head-peeces shining like gold. This may signifie, as their compleat furniture for war, so their many victories, who within eighty years, overcame a multitude of nations.

as the faces of men] Either in regard of some shews or pretences of humanity; as Isa. 47. 3. or for flountnels, courage, and confidence; as Isa. 46. 8. 1 Cor. 16. 13. and as we use to say, A manly face.

V. 8. *As the hair of women*] This may signifie, that by flattery and fair shews, they used to perswade, like women, Prov. 6. 24. that they might make their foes secure, and destroy them the more easily.

as the teeth of lions] Joel 1. 6. This setteth out their cruelty, and tyrannical government. Notwithstanding their flattery, they destroyed men, as if they had had lions teeth; Psalm 57. 4. and 58. 6.

V. 9. *As it were*] It was not fit to clothe the Locusts with iron brest-plates, but somewhat like them; although the Saracens, signified by them, might wear iron brest-plates indeed.

brest-plates of iron] They were strongly armed themselves and their kingdom, so that their foes could not hurt them.

of chariots, &c.] Joel 2. 5. Swift and terrible were they in their invasions, 2 Kings 7. 6, 7. Isa. 5. 28. and 66. 15. Jer. 4. 13.

horses running] See ver. 7.

V. 10. *stings in their tails*] As they fought dominion over other people, so they poisoned them with false religion. Or, it may be understood of tormenting their captives, or putting them to miserable slavery by their inferiour officers. See ver. 5. Or, of deceiving them in the end, who trust to them.

five monethes] See verse 5.

V. 11. *a king over them*] Herein they differ from common Locusts, Prov. 30. 27.

the angel of the bottomless pit] Some take it to be spoken of the devil: others, of the commander of the Saracens, the devils great agent.

in the Hebrew, &c.] Either because the destroying Angel was known to the Jews, as well as to the Christians: or else because the Saracens oppressed both.

Apollyon] That is to say, A destroyer. Some say, Mahomet name signifieth so also; and the name Turk, in the Eastern language. Sure it is, they have made havock of men, Churches and Schools, where they have prevailed. Some take it to be spoken of the devil, who destroyeth others, and in the end, shall be destroyed himself, 1 Pet. 5. 8. chap. 20. 10.

V. 12. *One two*] Chap. 8. 13. and 6. 1.

is past] Is fully revealed: or, is done, before the other two begin.

V. 13. *a voice*] Gr. *one voice*. It was the voice of Christ, as some think.

The sixth trumpet.

from the four horns] Or, *out of the four horns*; (of which, Exod. 30. 10.) That is, out of the midst of the Altar, where the incense, with the prayers of the Saints, was offered up, chap. 8. 3. It seemed to be Gods voice, answering out of the same place, those prayers, and the complaints of the souls under the Altar, chap. 6. 9, 10. by giving the Saracens a command to invade Europe, ver. 14. to revenge their cause on the Roman persecutours.

of the golden Altar] Whereon the incense was offered, chap. 8. 3. an allusion to Exod. 30. 1.

before God] That is, before the Ark, which was a visible sign of Gods presence and residence among them, Exod. 30. 8. Psalm 81.

V. 14. *had the trumpet*] Had newly sounded, and had not yet laid down the trumpet out of his hand.

loose the four Angels] Four Governours of the Mahometans; as chap. 16. 12. for they were now divided into a Tetrarchy, under four Sultans of Asia, Aleppo, Damascus, and Antioch.

bound in the great river Euphrates] Had not yet set footing in Europe, but were kept back by their own dissentions, and the victories of the Christians; or, rather, by the over-ruling Providence of God.

V. 15.

V. 15. *were loosed*] Set at liberty by the Angel that sounded this trumpet: see ver. 11.

prepared for an hour] Or, *at an hour*, &c. It may signifie their readiness to go at any time, when they should be loosed. Or, to follow the work from time to time. Or, at the time appointed by God. Or, a short time: see chap. 3. 10. Or, the time of their coming to take Constantinople, from the beginning of their Empire, which is to be reckoned from the taking of Babylon, was three hundred ninety and six years, and some odde time: for days, in the Prophets, are put for years, ver. 5.

for to slay] See notes on ver. 5.

third part of men] Of such as were not sealed, chap. 7. 3.

V. 16. *of the horsemen*] The Turks Army consisteth most of such, for swiftness, Ezek. 38. 4, 15.

two hundred thousand thousand] Such great Armies they used, for terrour to their enemies.

and I heard] Or, *for I heard*; as Luke 6. 32. the number was so great, I could not reckon them: but I was told the number of them. This he addeth, that no man might think he made the number greater than it was.

V. 17. *in the vision*] Before, he was said to be in the Spirit, chap. 1. 10. and 4. 2. now, he seeth these things in a vision. The former setteth forth his preparation; the later, the manner of the revelation. His eyes were first taken off from gazing on worldly things, and then fastned on these heavenly apparitions.

brest-plates] Or, *corslets*. For matter of defence.

of fire, and of Jacinth, and brimstone] Either their brest-plates were made each one of these materials, or of some common matter that had these several colours; unless, as some think, their Army consisted of several nations, which had several colours in their habergeons, to distinguish the Saracens, Turks, and Tartars, by fiery, Jacinth, and brimstone colours.

of fire] Nor of material fire, for there are no such brest-plates, neither can any bodily creatures wear such: but they appeared like fire to Saint John, in the vision. Or, it signifieth, that the fight of them should be so terrible to the enemies, that they should no more dare to come neer them, or, be able to hurt them, than if they were compassed about with fire; Zech. 2. 5.

of Jacinth] It is a stone of a sky-colour (of which, chap. 21. 20.) and may import, that these were invincible Armies sent from above, from God, to punish the wicked Romans.

of brimstone] This might also signifie that God, who useth to punish great sinners with fire and brimstone from heaven, Gen. 19. 24. Psalm 11. 6. Job 18. 15. and setteth out hell-pains thereby, chap. 14. 10. and 19. 20. did employ these to scourge the wicked world. It importeth a great desolation; for brimstone feedeth the fire, and keepeth it burning, till it have destroyed all before it; Isa. 30. 33. and 34. 9, 20.

the heads of the horses] Their defensive arms were set down before: now he describeth their offensive ones. Souldiers use to take care for their own safety, before they set upon their enemies.

as heads of lions] They were very stout, fierce and cruel.

out of their mouths] This fire might seem, to those against whom they shot, at the first, to come out of their horses mouths. For the new invention of guns, used by them at the taking of Constantinople, seemeth here to be foretold; out of which came fire, smoke, gun-powder, made of brimstone, with other materials. Or, it may import a great desolation of the countreys they came in; as before in this verse, and the next, Joel 2. 3.

smoke] The smoke is very great at the shooting of great Ordnance, because the fire is soon kindled, and quickly dissolveth into smoke. It may import the sad & dismal estate of those regions which are wasted by the Saracens. A thing worthy of great observation, that God should bring in Turks, that hate idols, to destroy Christian idolaters.

V. 18. *By these three*] Working together, and at one time. For guns make a greater and speedier havock of men, than swords did before.

out of their mouths] These do not flatter, as the locusts did, ver. 8. but threaten fire and death where ere they come.

third part of men] As ver. 15.

V. 19. *in their mouth, and in their tails*] The power of other horses is in their body, and in their feet; but of these, in their head and tails. In their head, because thence cometh fire, smoke and brimstone, out of their mouths, ver. 17, 18. In their tails, because when they have overcome men, and ruled them quietly a while, they will return to their former cruelty. Therefore their tails also are said to have heads, and to be like serpents, which come suddenly out of their holes, and sting men, before they see them. Or, they use power and subtilty. Or, they kill bodies by force, and sting souls to death, by Mahumetan impostures.

V. 20. *the rest of the men*] The other two third parts of the idolatrous Christians, which were not slain by the Mahumetans.

yet repented not of] Gr. *from*, or, *out of*. That is, so as to depart from, Heb. 6. 1. Repentance from dead works; that is, whereby men do so repent, as that they depart from dead works; or, come out of them; as Acts 8. 22, 23. Repenting of wickedness, and coming out of the gall of bitterness. Or, *neither repented of*. Though they were spared, yet they amended not at all, but remained obstinate in the practice of all their former sins hereafter mentioned.

of the works of their hands] All actual sins are so called, because they are properly our works, Psalm 28. 4. and the hand is the ordinary instrument of acting. God hath no hand in these, as he hath in our good works. But here, making idols to worship, is signified; as Deut. 31. 29. Isa. 2. 8. Hos. 14. 3. Though the Eastern Churches were walled by the Turks for their idolatry; yet the Western ones repented not of their making images. The example of Gods judgements on their fellow-idolaters, could do no good upon them. This must needs be meant of the Papists; for neither Protestants, Jews, nor Turks, nor any other in Europe, make images for worship.

not worship devils] Saints, who are Angels. Or, images, as followeth. See Lev. 17. 7. Deut. 32. 17. Psalm 106. 36, 37. 1 Cor. 10. 20. For, worshipping of images cometh from the devil, being contrary to Gods commandment: and the devil was worshipped in them.

and idols] Or, *even idols*. So Tit. 2. 13. chap. 1. 6.

of gold] Psalm 115. 4. and 135. 5.

and silver, &c.] This sheweth they had a multitude of idols; as Dan. 5. 23. So, many vessels in a great house are set out, 2 Tim. 2. 20.

and of stone, &c.] Such desperate idolaters were these Popish Christians, that they which wanted wealth to make golden, silver, or brazen images, made images of stone and wood, Isa. 40. 20.

which neither can see, nor hear, nor walk] Psalm 115. 4, 5, 6, 7. O the folly of idolaters! which can do these things themselves, and yet worship them which can do none of these; much less can they help them in time of trouble, Isa. 46. 7. So that their wickedness is set out, first, from the authour of their idols: they are the works of mens hands. Secondly, from the object of their worship; the devil, Gods greatest enemy. Thirdly, from the multitude of their idols; which sheweth their strong affection to that sin, as multitude of adulterers sheweth the unfairiableness of a whore, Ezek. 16. 28, 29. Fourthly, from the blockishness of their idols: they could not see, nay, they could not hear, nay, they could not so much as move out of their places, Isa. 41. 7. How then could they do them any good at all? Isa. 41. 23. Jer. 10. 5.

V. 21. *murders*] In killing Gods Saints.

sorceries] A sin too rife in that Church, reported to be practised by divers of their Popes.

fornication] All manner of looseness and wantonness.

thefts] In getting away the wealth of the simple people, by offerings, pilgrimages, &c. So that they brake not only the first Table, but the second also. As they wronged God in his worship: so men also, in their bodies and estates.

CHAP. X.

Ver. 1. A *Nother mighty Angel*] Some take it of Christ, because of his glorious apparition. Others, of some Angel employed by him, because he is commanded by another Angel, chap. 14. 14, 15. He is called, *Another mighty Angel*, to distinguish him from that mighty one mentioned before, chap. 5. 2. His might is spoken of, to terrifie those that would not repent, after so many plagues.

come down from heaven] See chap. 3. 12. As sent from God, to do him some service here beneath.

with a cloud] The cloud on him, and rain-bow over him, are for glory, chap. 4. 3. or, to signifie, that men will not take notice of him, to repent at his word, who is as it were hid from them, Lam. 3. 44. And the rain-bow may signifie Gods willingness to spare sinners, & unwillingness to destroy them, if they will yet repent, Gen. 9. 11, &c. that none might perish by the flood of Gods wrath hereafter.

face as the Sun] Full of brightness. That although clearly discern imminent destruction, if they repented not, ver. 3, 7.

feet as pillars] That is, legs, by a synecdoche, taking the feet in with them, which are as a basis to the legs, being as pillars, supporters to the body, Cant. 5. 15. Here the ruine is termed, so imply their strength and firmness, 1 Kings 7. 21.

of fire] Either for the brightness of them, or having power to consume Gods enemies, chap. 11. 5. Psalm 78. 48.

V. 2. *a little book*] Containing in it the rest of this revelation of the state of the Church, Christs little flock, Luke 12. 32.

open] Not sealed up, as the other was, chap. 5. 1.

right foot on the sea, &c.] To shew a power given him over sea and land, to punish the most remote in the furthest islands of the world. The right foot is laid to over the sea, because it is more unruly than the earth, Psalm 93. 1, 2, 3, 4.

V. 3. *a loud voice*] See chap. 5. 2.

as when a lion roareth] To shew, that greater judgements were yet to come on the enemies of the Church, Isa. 21. 8. Amos 3. 8. Thus he seeketh to terrifie men, that they may repent.

when he had cryed] The thunders were as an echo, answering to the Angels cry.

seven thunders] Gr. *the seven thunders*. Perhaps an allusion to chap. 8. 5. where thunders are mentioned; but uttered no intelligible sound till now. These thundered heavy judgements, yet not here expres'd.

V. 4. *I was about to write*] It seemeth, seeing he was about to write what the thunders prophesyed, that he heard their words.

Seal up those things] Publish them not, Dan. 12. 4, 9. It may be, God would not have them known, till neer the accomplishment, chap. 22. 10. as no man could read the sealed book, chap. 5. 2, 3. Or, lest men should think them feigned things, or despair, because of the extraordinary evils threatned by them. Things written, are often sealed, for surety, as bonds and deeds; as Jer. 32. 10. Dan. 12. 4. but here sealing is intended for secrecy, to conceal, and not to publish, as in letters, or to write so as may be published, as is in this weeke expounded. It may be, it was reserved for a fitter time; and so some Greek Copies read it; and hereafter write them: or, that hereafter thou mayest write them. For, what God revealed to John, was to be shewed to his servants, chap. 1. 1. unless Christ should honour his beloved Apostle, here, with some heavenly secrets which should never be published, as he did the Apostle of the Gentiles, 2 Cor. 12. 4.

those things] Is seemeth the thunders uttered divers matters.

V. 5. *stand*] Gr. *standing*; ver. 2.

lifted up his hand to heaven] Dan. 12. 7. This was their manner of swearing, Gen. 14. 22. Exo. 6. 8. Deu. 32. 40. Num. 14. 30. Ezek. 20. 15. whereby they signified, that they called God, who dwelleth in heaven, Matth. 6. 9. to witness the truth of what they sware, and to punish them, if they sware falsly, 2 Cor. 1. 23.

V. 6. *by him that liveth for ever and ever*] By the living God, by whom alone men ought to swear, Jer. 4. 2. and 5. 2.

who created] These tokens of Gods omnipotency are brought, to shew Gods power in all these places, as being Creatour of them, and consequently, both Lord over them, and able to do whatsoever he will with them, and in them, Psalm 146. 6. and 135. 6. Dan. 4. 35.

time no longer] The time of the Roman Empire should last no longer. Or, there should be no longer delay, but those things ensuing should be forthwith put in execution, Ezek. 12. 27, 28.

V. 7. *when he shall begin to sound*] Gr. *when he shall sound*; as 2 Kings 3. 1. *he began to reign*; Heb. *he reigned*. So 2 Kings 12. 1. and 15, 2. *when he began to reign*, Heb. *when he reigned*. But it may be as well understood, After he hath founded; as the particle is used, Mark 4. 35. John 8. 28.

the mystery of God] Of calling the Jews; and making a glorious Church of Jews and Gentiles, Rom. 11. 25. This shall be done, when Rome is destroyed, chap. 11. 15. and 16. 17.

as he hath declared] He told the Prophets the things, but not the time. The Greek word signifieth, He told these joyful tidings. For the glory of the Church, when the Jews come in, will be as another Gospel, or glad tidings, Luke 2. 10. to the world, Rom. 11. 15.

to his servants] In a more special manner: of which, see chap. 1. 1.

the Prophets] Dan. 2. 44. and 7. 26, 27. and 12. 7. Hos. 1. 11. and 3. 4, 5. They were first acquainted with it, and published it to the world, though not so plainly as the Apostle hath done, Rom. 11.

V. 8. *voice which I heard*] Ver. 1, 3.

from heaven] Chap. 4. 1.

little book, &c.] See ver. 2.

which standeth] Ver. 2.

V. 9. *Take it*] Ezek. 2. 8. and 3. 1, 3, 14.

eat it up] Read it all over, and lay it up in thy minde.

belly bitter] Thou wilt be sad to find such heavy judgements there recorded, when thou shalt well considered of them.

but it shall be] Or, *though it be*. Or, *yet it shall be*. For it would come into the mouth, before it came into the belly; as ver. 10.

sweet as honey in thy mouth: but as honey] Psalm 19. 10. and 119. 103. The revelation of these mysteries will be very pleasing to thee at first.

V. 10. *and ate it up*] He did not eat part of it, but ate it all up, as he was bidden. He obeyeth, notwithstanding the discouragement, ver. 9. His love to Gods oracles was so great, he feared no trouble ensuing, Jer. 15. 16.

V. 11. *thou must prophesie again*] As thou hast had prophecies revealed to thee before in the seals and trumpets, to communicate to men: so thou shalt have others communicated in the vials, to the same end; which things are contained in this little book which thou hast eaten up. So Ezekiel was to prophesie, after he had eaten the book; Ezek. 3, 1, 4.

before many peoples] Or, *against many peoples*. So the word is taken, Luke 12. 23, 53. See Jer. 1. 10.

and nations, &c.] This setteth out multitudes, chap. 5. 9. and 7. 9.

and Kings] Thou shalt foretell their destruction, or such good or bad things as shall befall them, chap. 19. 18. and 20. 8.

CHAP. XI.

Ver. 1. *There was given me*] From God, very likely, to shew the work to be his: else John would have said the Angel gave it him.

a reed] Many nations used reeds or canes to measure with, because, being hollow, they were lighter, and fitter for that use. The intent here is, to measure out a Church for God under the Antichristian persecution. For the reed, see Ezek. 40. 3.

like unto a rod] Such a rod as was used also in measuring, and is to this day with us. Therefore Israel is called, *The rod of Gods inheritance*, Psalm 74. 2. Jer. 10. 16. Scepters are also called rods in the original, Psalm 45. 6. and 110. 2. So that the Church was to be upheld in those times by the favour of some Prince; for such used rods or scepters to be carried before them, for honour. So were the Waldenses upheld by the Counts of Tolouze, and others.

the Angel stood] In likelihood, as before, chap. 10. 2, 5, 8. that nothing might be done but in his presence.

Rise] This doth not necessarily import that he was sitting before; but it is an usual phrase in Scripture, whereby men are called and incited to go instantly about some work wherein they were not formerly employed, Num. 23. 17, 18. Deut. 13. 24. John 1. 2.

measure the temple of God] An allusion to Ezek. 40. 1, &c. where the temple, with all in it, was to be measured by Gods appointment, to shew, that that building was of God. So must the patern of his Church in the wilderness, to inform, that God would keep them safe, in despight of men.

and the Altar] All that was in the inner court, or court of Priests. To shew, that they whom these typified, should remain hallowed and appropriated still to God.

and them that worship therein] In the temple. For the court of the Priests joined unto the temple, and was esteemed as a part of the temple; as Mat. 12. 5, 6. The Priests in the temple profane the Sabbath, to wit, by killing beasts in the Priests court. And it is accounted as it were within the temple, Ezek. 44. 17, 19. for there were the sacrifices offered, and into it the people might not come, no more than into the temple it self. This signifieth, that true Christians should then be as few, in comparison of idolatrous ones, as the Priests and Levites, that worshipped in the inner court, were, in comparison of the people, that worshipped in the outward. True Christians are compared to Priests, chap. 1. 6. By measuring these, he meaneth, numbering them, to wit, for life; as 2 Sam. 8. 2. or salvation. See chap. 7. 4. By all this is signified, that Gods people, while Antichrist raged, should have a place in the wilderness, where they might serve God according to his will, as the Jews offered sacrifices on the altar in the temple, and which should be for safety, as a sanctuary to them, Isa. 8. 14. Ezek. 11. 16. Therefore temple, and altar, and worshippers, and all are measured. So Jerusalem is measured after the captivity, that it may be inhabited again, Zech. 1, 2, 3, 4. God would own no more worship, nor worshippers than these. The rest he would refuse, though Christians by profession, ver. 2.

V. 2. *the court which is without the temple*] An allusion to that which is called the outward court, Ezek. 40. 17. The great court, and distinct from the court of the Priests, 2 Chron. 4. 9.

leave out] Gr. *cast out*: To wit, as profane, and that which God will make no account of. So we cast things out of doors, that are of no price or use. Or, leave out; that is, count it not any part of the temple, though it be sometime so called. As Mat. 21. 12. the buyers and sellers are said to be in the Temple, which were in this outward court of the temple. Or, leave it out, that is, measure it not, as chap. 10. 4. Seal up those things which the seven thunders have written; that is, write them not. Or, he putteth the things signified first, and then the sign. Leave the places, where the true religion was professed, to idolaters, while the Church is serving God in the wilderness, as in the inner court of the temple; and let this be a sign of it, that thou measure it not, as thou didst the temple, and inner court. This signifieth, that in those times the visible Church of such as bare the name of Christians, were to be cast out, as excommunicated of God, neither were the servants of God to account them as Gods building, measured by his reed, or as Gods approved Church.

given unto the Gentiles] The Papists, which are idolaters, like unto the Gentiles, shall possess the outward face of the visible Church, for a time. For the outward court, here alluded to, was as it were the face of the temple. And they are called Gentiles, or Heathen, by allusion to the Church of the Old Testament, where all that were not Gods people, or were enemies of them, were so called, Psal. 2, 1, and 79. 1. Luke 2. 32. Acts 4. 25. Gal. 2. 12, 15. Eph. 2. 11, 12, 14. 1 Cor. 10. 20.

the holy city] He alludeth to Hierusalem, called the holy city, Dan. 9. 24. Mat. 27. 53. So named, because in it was the temple, the Priests, the sacrifices, and all the consecrated things.

shall

shall they tread under foot] See Dan. 9. 26. both temple and city possessed by the enemies. They shall banish Religion out of those places where it was visibly professed before. Or, they shall exercise their false Religion there. So treading Gods Courts is taken for publick service, Isa. 1. 12. Or, the people of God, that worship God in the desert, shall be persecuted by them, and kept under, Isa. 14. 25. Dan. 7. 23. Amos 8. 4.

fourty and two moneths] That is, a thousand two hundred and threescore days, ver. 3. ch. 12. 6. allowing thirty days to each month. Hereby are meant so many years as Prophets use to reckon. So weeks are put for weeks of years, or so many years as there be days in every one of those weeks, Dan. 9. 24, 25, 26. Or, a long time.

V. 3. *And*] Or, *But*. So the particle is used, Mat. 11. 19. Mark 12. 12.

I will give power] Notwithstanding Antichrists persecuting of them, I will give power, &c. Or, *I will give unto my two witnesses, that they may prophesie*, Luke 3. 20. Or, *I will give it*; that is, I will give the temple to my two witnesses, to preach in the desert, while Antichrist and his followers exercise their idolatrous worship in the Court, and holy City, or the places where I was truly worshipped before.

two witnesses] So called, because they bear witness to truth and holiness, against all the errours and unholiness of Antichrist. In the number two, is an allusion to Moses and Aaron in the wilderness; Elijah and Elisha, when the Israelites worshipped the Calves and Baal; Zerubbabel and Joshua, in Babylon, and after the return of the people. Or, two, because two witnesses were sufficient to confirm a thing, Deut. 17. 6. Mat. 18. 16. 2 Cor. 13. 1. Ministers are Christs witnesses, Acts 1. 8.

they shall prophesie] Instruct the people how to worship God according to his word, and foretell the ruine of Antichrist and his adherents, out of Gods Word.

a thousand two hundred and threescore days] So long as Antichrists reign and persecution lasteth, some shall preach Gods truth. See ver. 2. It seemeth to be so many years, because it is a broken number; for whole ones, as ten, twenty, an hundred, use to be put indefinitely. The profanation of the idolaters, is counted by moneths, v. 2. which are reckoned by the course of the Moon, because their worship is a work of darkness, and of the night, wherein the Moon ruleth, Gen. 1. 16. Whereas the prophesying of the two witnesses is reckoned by days; for true Religion is compared to light, Acts 26. 18. 2 Cor. 6. 14. See the like in the times of the beasts blasphemy and of the womans being in the wilderness, chap. 13. 5. and 12. 6. Or, their prophesying is reckoned by days, not by years, because it is a work of every day, and of continual labour.

clothed in sackcloth] Mourning for the idolatry of the Papists, spreading it self so fast and so far, and for the troubles of the true Church. Sackcloth is worn in sad times, 2 Kin. 6. 30. Amos 8. 9, 10.

V. 4. *These are*, &c.] In this verse, is set down their goodness extended to their friends, the people of God: in the next, their power to hurt or destroy their enemies, till the time of their prophesying should be done; for then must they be killed by their foes, ver. 7.

the two olive-trees] Zech. 4. 3, 11, 14. Ministring oyl to the Candlesticks abundantly: for they are not branches, as in Zechariah, but whole trees. These times of persecution here foretold, would require abundance of all graces in Gods Ministers, to hold up the hearts of his fainting people, by plentiful instruction and consolation. And such did God then send, furnished abundantly from heaven, (when means of instruction failed) as olive-trees are with oyl.

and the two Candlesticks] That is, they were with the two Candlesticks or Churches. So *and*, in the Hebrew, is taken and translated *with*, 1 Sam. 14. 18. *with the children of Israel*. There were seven golden Candlesticks before, ch. 1. 20. but now, by persecution, they are brought to two; and two Ministers must suffice them. They are said to be two; because these persecuted Churches consist of Jews and Gentiles: or else, because they lived both in the Eastern and Western Empire.

standing before] By *standing before God*, some understand, that they were hidden from men in those times of trouble. Others, that they ministred to God, Deut. 10. 8. 1 Kings 17. 1. as great Officers stand before Kings; to minister to them, 1 Kings 10. 8. Prov. 22. 29. Jer. 52. 12. compared with 2 Kings 25. 8. chap. 8. 2.

the God of the earth] Who ownеth and ruleth all the earth, Psal. 24. 1. and 93. 1, 2, 3. and 95. 3, 4. God is called, *The God of heaven and earth*, Gen. 24. 3. *The God of heaven*, Dan. 2. 18. but here he is called, *The God of the earth*, to shew, for the comfort of the Church, that howsoever Antichrist seemed to sway all on earth, and all the world were wondring after him, ch. 13. 3. yet God keepeth the rule of the earth in his own hands still, and can protect his selected and marked ones, against the rage of Antichrist and his adherents.

V. 5. *if any man will hurt them*] That is, any way wrong them, or attempt to hinder them in the course of their prophecie.

fire proceedeth out of their mouth] Their revenge is spiritual. They can pray to God, and he will destroy their enemies. An allusion to 2 Kings 1. 10. Or, threatnings pronounced by them shall light upon their enemies, because they despised their testimony, Jer. 5. 13, 14.

in this manner] It is repeated, to shew the certainty of it. Or, it may have relation to the judgements following, ver. 6.

V. 6. *to shut heaven*] An allusion to 1 Kings 17. 1. Luke 4. 25. Jam. 5. 17, 18. It may be understood of restra ning the rain: or spiritually, of shutting men out of heaven, Matth. 16. 19. John 20. 23.

in the days of their prophecie] See ver. 6. Three years and six months in Elijahs time, answerable to the number of months here, ver. 2.

to turn them to blood] See Exod. 7. 20. Either literally by their prayers; or mystically, to kill souls by their preaching, 2 Cor. 2. 15.

with all plagues] What they threaten, God will send, on the contemners of his Word in their mouths, Jer. 1. 10. Or, with other plagues, like those of Egypt, or worse, chap. 14. 9, 10.

as often as they will] Whensoever, upon just occasion, they desire it of God, Mat. 18. 18, 19.

V. 7. *And when they shall have*] An allusion to our Saviours preaching, death, resurrection. He preached about three years and an half, then was put to death, and about three days after, riseth again with an Earth quake, and ascendeth into heaven with a cloud. Thus these two witnesses resemble that faithful and true witness mentioned, chap. 3. 14.

finished their testimony] When the years mentioned, ver. 3. are done: for before that time they could not be slain. See notes on ver. 5. So that the Witnesses are suffered to be slain, because God had no more work for them to do. It God had given them a longer time to preach, they should have continued, in despight of their enemies. So our Saviour could not be slain till his hour was come, John 8. 20. and then he was put to death, Luke 22. 53, &c.

the beast that ascendeth, &c.] Chap. 13. 11. and 17. 8. Antichrist, or the Pope: who is compared to a beast, because of his inhumanity, cruelty, and thirst after mens bloud. And he is said to come out of the bottomless pit; that is, out of the sea; as ch. 13. 1. or out of the body of the earth, as chap. 13. 11. or out of hell, as chap. 9. 2. He ascendeth, that is, beginneth now to ascend, in his instruments or fore-runners, 2 Thess. 2. 6. 1 John 2. 18.

make war against them] Dan. 7. 21. Shall persecute them, and endeavour to destroy them. They were persecuted and fought against by Antichrist often before; but this was the last battel before their death, and rising again to begin the ruine of Antichrists Kingdom.

shall overcome them] Who yet even then overcame him, chap. 12. 11.

and kill them] When he cannot stop their mouths, he shall kill them, that they may preach no more.

V. 8. *And their dead bodies*] See the cruelty of this ravening beast, that is not contented with the bloud of Gods Saints, but must lay their carcases forth in triumph, that all people may see the ensigns of her immanity, and will not afford them so much honour as to be buried, Psalm 79. 2, 3.

in the Street of the great City] Within the dominion of the Roman Empire. And it is called the great City, either in regard of the amplitude of power, and large territories; as ver. 13. and as the great King, Isa. 36. 4: that is, King of kings, Dan. 2. 37. See ch. 17. 18. and 18. 2. Or else in regard of the spaciousness of the City it self, being yet, now part of it is destroyed, fifteen miles compass within the walls, and fourty two without, when this story was written, as some Writers report.

Spiritually called Sodom] For uncleannels of all sorts, Gen. 19. 5. Ezek. 16. 50. It is not then Sodom literally taken. See ch. 17. 5. Besides the practice of whoredom in the Jews, without controll, at Rome, books have been written there in defence of Sodomy, and allowed by some Popes.

and Egypt] For oppressing Gods people, Exod. 1. 13, 14. and for idolatry, Exod. 12. 12. Jer. 12. 13. For they made gods of Cats, Crocodiles, and of divers beasts, Exod. 8. 26. Moses poynteth at this, as a cause why they durst sacrifice no cattel in Egypt. And Rome hath worshipped as many Saints, as the Heathen false Gods; and had as many images to worship, as they idols.

where also] Within whose dominions. Or, if it be meant of the City of Rome, Christ was there crucified in his members, Acts 9. 4. So Heb. 6. 6. may be understood of malicious persecuting of Christ in his Saints. And he himself also was crucified by the authority of that Empire, Mat. 20. 19. John 18. 31. and 19. 12, &c.

V. 9. *And they of the people*, &c.] That is, in all places of the Roman Empire, dead carcases of Gods Ministers shall be seen. See *And some of the people*, for all could not come to see them. See also chap. 5. 9. and 7. 9. *shall see their dead bodies*. Shall look upon them in scorn and derision, Luke 23. 35. Isa. 14. 16. For these are the nations subject to the beast, ch. 13. 7, 8. and such as are afraid at the resurrection of these witnesses, v. 11. and as trod under foot the holy City, v. 2.

three days and an half] Three years and an half. This must be understood

underflood of divers perfons flain in this laſt war, in that ſpace. Or, if it be taken of the ſame bodies, it muſt be underſtood literally, for three natural days and an half; for they would ſtink, or be rotted away, before three years and an half be ended.

ſhall not ſuffer, &c.] They ſhall let them lye unburyed ſo long, that they may glut their eyes with looking upon them: as if they could never have their fill of ſuch a pleaſing ſpectacle, as is that of the dead witneſſes. Yet Gods Providence might be ſeen herein, in ſuffering them to lye ſo long unburyed, that people might admire the more, ſeeing others like them ariſe up to vex them, when they verily perſwaded themſelves they had been all ſlain.

V. 10. *they that dwell on the earth*] Out of the true Church, in Antichriſts kingdom, ch. 12. 12. and 13. 8. As on the contrary, they that dwell in the Church, are ſaid to be in heaven, chap. 13. 6. and 18. 20.

ſhall rejoyce over them] Go daily to ſee their dead carcaſes, with joy. Or, when they think of them.

and make merry] Make feaſts, in token of their joy; as Neh. 8. 10, 12. Luke 15. 23, 24. If they did not this literally here, yet were they as joyful as they that did ſo.

ſend gifts] In token of joy, Eſth. 9. 19, 22. For men in proſperity love to have others rejoice with them. So ſecure were they, now they thought theſe Prophets quite gone, that they not only rejoice themſelves, both inwardly and outwardly, but do what they can to make all others rejoice with them at the death of them.

becauſe theſe two Prophets] See ver. 3. 6.

tormented them] Or, *had tormented them.* They did not joy that they were tormented, but that they were rid and avenged of theſe Miniſters, who troubled their conſciences, by Preaching againſt their idolatry, 1 King. 18. 17. and 21. 20. Acts 16. 20. and threatning Gods judgements againſt them for it; beſides that, their wirneſs it ſelf was a great torment unto them.

V. 11. *after three days and an half*] Or, *after thoſe three days and an half*; to wit, of their bodies lying unburied, mentioned ver. 9.

Spirit of life from God] A living ſoul, or breath of life, put into them by God, Gen. 2. 7. Ezek. 37. 10. God inſpired others with the ſame ſpiritual graces that he had given them, and ſtirred them up to preach againſt Popery, as they had done before. See ch. 20. 4.

entred into them] That which ſhould come to paſs after, was thewed to John in a viſion, as if it were now done.

fell upon their feet] God raiſed Miniſters as powerful as they. So John Baptiſt is called Elias, Mat. 11. 14.

which ſaw them] The perſecutours were troubled, when God raiſed Miniſters to preach againſt their idolatry. They thought they had made ſure work, and that they ſhould never more have been troubled with Prophets: and now they are afraid that theſe will trouble them more than ever the former did.

V. 12. *a great voice*] A ſtout Proclamation of ſome Chriſtian Prince, calling them to the ſetling of viſible Churches; or of the Emperour himſelf, giving an open declaration of their religion.

they aſcended up to heaven in a cloud] Chap. 14. 14. They were ſetled ſtrangely, and by divine Authority, in the viſible Church, with liberty, honour, and ſupport, to the admiration of their adverſaries. Their ſackcloth is now taken from them: they may prophely chearfully, without ſorrow and danger. Others underſtand it of coming openly into the viſible Church with a cloud or multitude of witneſſes (as Heb. 12, 1.) rejoycing and congratulating with them, and encouraging them, and helping, like a cloud, to advance them. Others take it to be meant of a gentle way of reformation, by the word, not a violent one, by the ſword, as it were by a whirlwind. Others, for their imperfect knowledge, at the firſt, of thoſe things which they ſaw, underſtand it of their perfect knowledge, at the firſt, of thoſe things which concerned Gods publick worſhip.

their enemies] The Antichriſtian faction, who put them to death.

Behold them] As it was a great honour to theſe witneſſes, that their enemies ſhould ſee them thus advanced; ſo it was a great terrour to their foes: for as they could not hinder their preferment, ſo now they had no hope to ſlay them any more, although they preached publickly againſt their idolatry: for they were as ſafe now, by Gods protection in his Church, as if they were in heaven it ſelf, Pſalm 115. 3.

V. 13. *the ſame hour was there a great earth-quake*] Hereby is not meant the twenty fourth part of a natural day, but about that time, as ch. 14. 7. and 17. 12. Aſſoon as the Miniſters of Chriſt betgin to preach, and were ſeparated from the Papiſts, and ſettled in ſome places, great commotions aroſe in many Cities. For, as the natural earth-quake, ſuch as is ſpoken of, Amos 1. 1. Mat. 28. 2. ſhaketh the earth, by the force of the wind gotten into it: ſo myſtical earth-quakes make Cities and Kingdoms quake with wars and troubles, when the Goſpel beginneth to be preached in them: and therefore ſuch ſtirs are ſet out by earth-quakes, ch. 6. 12. and 16. 18.

the tenth part of the city fell] In their means; for the Pope had tenths out of many Kingdoms, in imitation of the Jewiſh Priests, and of the Roman Emperours, who had it before. Alſo Germany fell from him in a great part, which, joyned with thoſe that fell off from him in other Countries, might make up a tenth part of the Romiſh Polith Territory, compared to a City divided into ten parts, ſeven thouſand dwelling in each part, and one part was now ſwallowed up by an earth-quake.

of men ſeven thouſand] Gr. *names of men*; that is, men, ch. 3. 4. Acts 1. 15. Or, men of note, called in Hebrew, *men of name*; that is, of renown, Gen. 6. 4. for it is likely that more ordinary men dyed in theſe ſtirs. Unleſs it be put for a great number, as round whole ſums often are, and this may be, 1 King. 19. 18. Rom. 11. 4. This ſum is uſed in this book thirty ſeven times, as ſome Commentatours write. Sure it is, many that were of the Popiſh Religion, have periſhed in the wars, ſince reformation began. Or, many ſocieties. Or, he addeth *names*, to ſhew, that ſo many were taken notice of. More might periſh then. Which ſheweth, that God doth not deſtroy his ſoes at all adventure, but deſigneth them by name, whom he intendeth to ſlay. See notes on ch. 3. 4.

gave glory to the God of heaven] By confeſſing, that they who perſecuted were juſtly puniſhed for their ſins, Joſ. 7. 19. Or, by confeſſing his Name, and turning Proteſtants as many have done. Or, by praiſing God that they eſcaped, John 9. 24. This they did, being terrified by the earth-quake or ſtirs.

V. 14. *The ſecond woe is paſt*] Of thoſe three woes which the Angel foretold, ch. 8. 13. the firſt and ſecond are gone with the fifth and ſixth trumpets, ch. 9. 12. (ſee notes there) and in this ver. The third followeth, which beginneth when the ſeventh trumpet beginneth to blow. This, with the verſes following, ſheweth us whereabouts we are in the ſtory, namely, about the time of the publick profeſſion of the true Religion again in the Empire by Authority, after Popery began to fall. So that it ſeemeth faſeſt to go backward. The peace of Religion was eſtabliſhed in Germany, in the year one thouſand five hundred fifty and nine, at Ausburg, in a Diet, under Ferdinand the Emperor, who ſucceeded Charles the fifth. Now the Miniſters are placed in heaven, that is, in the Church, by imperial Authority. True it is, that Religion was publickly allowed, before this time in Denmark and Sweden, about the year one thouſand five hundred thirty and eight, as Writers of that ſtory record. But becauſe the Revelation taketh principal notice of the Empire, it ſeemeth fitteſt, that the end of the treading down the beloved City, and the beginning of the Miniſters liberty, ſhould be there intended. So that the meaſuring of the Temple, or appointing a Church to continue, and endure perſecution by Papiſts, is likely to begin in the year two hundred ninety and nine: as alſo the ſeaſons of perſecution by the high grown Roman Biſhops, who began dillentions in the Church, before they grew to their full height. Or elſe the meaning of thoſe words, v. 2. *the holy City ſhall they tread under foot fourty and two months*, is, their treading of it under foot, ſhall end then, though it did not laſt all that time; as Iſrael is ſaid to be afflicted in Egypt four hundred years, Gen. 15. 13. Acts 7. 6. though, to reconcile thoſe places with Gal. 3. 17. many Interpreters conceive that time to beg n from the promiſe made to Abraham, Gen. 12. 3. or 22. 18. long after which time, they came into Egypt. Neitherdid they ſuffer any ill in ſlure there at firſt, all the time Joſeph lived; but their troubles ended at the time preſcribed by God. And ſo did the publick treading of Religion under foot in the Empire end at that decree, one thouſand five hundred fifty and nine, as alſo at the proſpecying of the witneſſes in ſackcloth, v. 3. a little before. Then followeth their death, v. 7. which is like to be in thoſe Germain Wars awhile before the Peace, wherein, as many Miniſters were baniſhed and put out of all, by Civil Authority, which is a Civil death; ſo, no doubt, many were cruelly ſlain; and were inſulted over, as if their dead bodies had been expoſed to publick view, and feaſts made for joy that they were dead, v. 8, 9, 10. Or, thoſe witneſſes ſeem to be a ſucceſſion of true Preachers, as before, eſpecially among the Waldenſes. The cruelty ſhewed on them by of Merindol and Cabriers, a very few years before the liberty of Religion granted in the Empire, may be the killing of the laſt of theſe Miniſters; and the leaving their bodies unburied followed. The free exerciſe of Religion granted as before, ſeemeth to be their calling up, and the firſt ſtirring of it, their aſcending into heaven, v. 11, 12. The Earth quake may ſignifie the ſtirs in Germany about that time; and the things following it, the men and means falling from the Pope, and Papiſts ſlain in the war, and others turning Proteſtants, v. 13. So the ſecond and ſixth trumpet is done, in this verſe.

the third woe cometh quickly] It beginneth ſoon after to be executed, ch. 22. 7. to wit, under the ſeventh trumpet, and holdeth on in the Vials.

V. 15. *And the ſeventh Angel ſounded*] As was foretold, ch. 10. 7. though for a time intermitted. *The ſeventh Trumpet.*

great voices in heaven] Great praiſe given to God by his people, for this ſudden alteration. See ch. 19. 1, 2.

the Kingdoms of our Lord] Antichriſt is weakned, and Chriſt hath begun to take the Kingdom out of his hand, and ſhall have a viſible Church like an Empire, in all the known world, and that to the end: There was no ſuch ſong in the ſixth ſeal, when Conſtantine put down Heathen idolatry, becauſe then the Church was to be polluted and perſecuted again, for a long time after, by the Roman Antichriſt.

V. 20.

V. 16. *And the four and twenty Elders*] See chap. 4. 10. Publick thanks is now given in the Church. See chap. 19. 1, 4.

fell upon their faces] They thought it not reverence enough to riſe off their ſeats, but fell flat on their faces, worſhipping God, and congratulating the ſetting up of religion publickly, ſo as it never ſhall be driven into corners again, as it was twice before, by Gentiles and Papiſts.

V. 17. *Almighty*] See chap. 1. 8. They praiſe him, becauſe he had ſhewed his infinite power in freeing his Church.

which art, &c.] This ſeventh out Gods eternity. See notes on chap. 1. 4, 8. and 4. 8.

taken to thee thy great power] Shewed thy great power, in weaking Antichriſt. Or, haſt ſhewed that thou art King of the world, which many doubted of before, becauſe of Antichriſts great power over the Church.

V. 18. *the nations*] Or *Gentiles*; as verſe 2. The Popiſh idolaters. They ſhewed their anger in perſecuting before, which brought Gods wrath upon them; or in fighting now, or in fretting then, when they were overcome, Pſal. 2. 1, 2. Acts 4. 25, 26.

thy wrath] The time to execute thy wrath on ſuch as repented not in time of thy forbearance.

the time of the dead, &c.] The time to puniſh bloody perſecutours for killing thy Saints, Chap. 4. 10.

judged] Or, *avenged*, Pſal. 26. 1. Luke 18. 3.

give reward to thy ſervants, &c.] chap. 11. Give proſperity to thy Miniſters and people, which have ſuffered hard things. The Miniſters are put firſt, who, as they are principal in the victory, ſo muſt they have the firſt part in the ſpoiles.

and ſhouldeſt deſtroy them, &c.] Shouldeſt deſtroy many bloody perſecutours; for the deſtruction of Rome it ſelf followeth. Chap. 18. and of antichriſt, Chap. 19. yet now began the deſtruction of Popiſh perſecutors; and many have periſhed in the wars, ſince the time of reformation.

deſtroy] Or *corrupt*.

the earth] The men of the earth, Gen. 6. 11.

V. 19. *the temple of God*] The Church now appearing again openly, is compared to the temple of Hieruſalem, wherein the ark was. It was ſhut up before, as that of Hieruſalem under Ahaz, 2 Chron. 28. 24. and 29. when it was meaſured, ver. 1. and the court given to the Gentiles, ver. 2. Now it is ſet open, as that was by Hezekiah, 2 Chron. 29. 3. not to receive a few Saints, as before, in times of perſecution, but whole multitudes of believers. This noteth the free exerciſe of religion which was eſtabliſhed.

the Ark of his Teſtament] Not the Temple alone, but the Ark alſo, which was ſhut up from the eyes of men, in the Old Teſtament, 1 Kings 6. 19. and ſeen ſeldome, and by the high Prieſt alone, was now opened: that is, the myſteries of religion, formerly hidden, were now revealed. So that lay-men know as much now, as ſome few Eccleſiaſtical perſons of great note knew before, of the hidden myſteries of ſalvation. And therefore the Elders praiſe God for this, which repreſent the people, chap. 4. 10. and not the beaſts or living wights, which ſignifie the Miniſters, chap. 4. 6. not that the Miniſters had not more knowledge than the people; but becauſe the people that were kept from all ſuch knowledge before, now know more than many Prieſts knew before. The Papiſts had poſſeſſed the court. The people of God had a ſmall temple in the wilderneſſe, Some of the Clergy-men God raiſed up, now and then, to teach the people. The hidden things of God, like the holy place, were ſeen of a few choſen inſtruments. Now the people of God have a temple open to worſhip God in, and a full ſight of Gods holy myſteries, hidden from them before.

lightnings, &c.] See chap. 4. 5. Earth-quake and hail ſee out Gods terrible judgements irreſiſtible, Iſa. 26. 9. and 28. 2. and 30. 30. Hail is called a plague, chap. 16. 21. And it may allude either to the hail-ſtones that deſtroyed the trees in Egypt, Exod. 9. 25. or thoſe that deſtroyed the Amorites in Canaan, Joſh. 10. 11. It may foretell the final deſtruction of Antichriſt and his adherents, in a ſtrange manner; which, though not preſently, yet muſt come to paſs under this trumpet: and his fall is now begun: and as he was long in riſing, ſo may he be in falling. Or, it may ſignifie the deſtruction of many perſecutours by the ſword, ſince the reforming of religion. Or, the impoveriſhing and fretting of the abbey-lubbers, for the loſſe of their means, and the happy progreſſe of the Goſpel.

CHAP. XII.

Ver. 1. *Wonder*] Or, *ſign*. A ſtrange ſight and apparition, as appeareth by that which followeth.

in heaven] This viſion appeared to John in this viſible heaven, where the Sun, Moon and Stars are. It could not be ſeen in the third heaven, where Saints and Angels are; for there is no Sun nor Moon there, Iſa. 60. 19. chap. 21. 23. and 22. 5. And it ſeteth the dignity and ſanctity of the Church, whoſe converſation is in heaven, Phil. 3. 20. remote from the dark miſts of worldly errours, and lifting it ſelf above worldly affairs and comforts.

a woman] Repreſenting the Chriſtian Church, compared to a virgin eſpouſed to Chriſt, 2 Cor. 11. 2. to a bride, chap. 19. 7. and 21. 9. and 22. 17. to a wife, Eph. 5. 25, 26, 27, 32.

clothed with the Sun] The Church of God, the ſpouſe of Chriſt, the brighteſt and moſt glorious creature in the world. She ſhineth in the doctrine of her Miniſters, and lives of her members, Matth. 5. 14, 15, 16. or, as being clothed with Chriſts righteouſneſs, whom the hath put on, Gal. 3. 27. In the former ſenſe, ſhe ſhineth before the world: in this, before God. See chap. 19. 8.

the Moon under her feet] Or, *far beneath*. Treading under foot the Jewiſh feaſts, which depended, many of them, on the Moon. Or, concerning worldly things, which are mutable, like the Moon, as men do things which they tread under their feet.

a crown of twelve ſtars] The ſtars ſtood not one above another, but round about her head, like twelve precious ſtones in the circumference of a crown. A glorious light, no doubt. She had the Stars about her head, the Sun about her body, and the Moon under her feet. So in the heavens, ſome Stars are ſaid to be above the Sun, and the Moon far below it. The thing intended ſeemeth to be, that the Church is adorned with the doctrine of the twelve Apoſtles, on which ſhe is founded, chap. 21. 14. or, with excellent Miniſters, ch. 1. 20. as with a diadem. For the truth of the Goſpel doth not only make us free, John 8. 36. but Kings alſo, chap. 1. 6. The Church carrieth the ſtars on her head, as her ornament; Chriſt, in his hand, as his ſervants, chap. 1. 16. ready to do his will. Men uſe to have crowns of gold; the Church treadeth them under her feet. Her glory is not worldly dignity, but her teachers integrity.

V. 2. *And ſhe being with child, &c.*] Gr. *having in her belly*: to wit, a child, as Mat. 1. 18. As the Miniſters of God are compared to a woman in travel, when they ſeek to bring men to faith in Chriſt, Gal. 4. 19. ſo the whole Church, in another reſpect, is here compared to ſuch a woman. For as that woman is weary of her burthen, cryeth out to be rid of it, and ſtriveth, and endureth much pain; ſo the Chriſtian Church, being grown very populous, ſome few years before Conſtantines time, cryeth unto God by daily prayers, to raiſe up a Chriſtian Emperor, that might give them the free profeſſion of the Chriſtian religion in the Roman Empire. For this end alſo they did ſtrive, joyning their forces with Conſtantines, to ſubdue the heathen perſecutours. This was a cauſe of many perſecutions to her, and much bloud-ſhed in the wars, for a time. Here it appereth, that we muſt begin the time of treading the holy City under foot, and of the witneſſes, before the open profeſſion of Chriſtianity granted by Conſtantine. See notes on chap. 11. 14. For here, the things foretold in the former chapter begin to be more particularly deſcribed; as appeareth, in that the ſame ſpace of a thouſand two hundred and threeſcore days which was given to the two witneſſes, ch. 11. 3. is here given to the Church in the wilderneſs, ver. 6. and as fourty and two months were given to the Gentiles, to tread the holy City under foot, ch. 11. 2. ſo the ſame ſpace is given to the beaſt, to tyrannize over thoſe places where the true Chriſtian religion had been profeſſed, while the true Church is hid in the wilderneſs, ch. 12. 6.

V. 3. *wonder*] Or, *ſign*; as ver. 1.

in heaven] Either becauſe the Roman Emperours had power over the Church, or becauſe they thruſt themſelves into it by their deputies, to perſecute it. As for the viſion, it is likely John ſaw it in the viſible heaven, as he did the woman. See ver. 1.

a great red dragon] The heathen Roman Emperours ſucceeding one another, who did the devil ſervice, as in other things, ſo cheefly in perſecuting the Church, ver. 9. chap. 13. 10. So Pharaoh is called, Pſalm 74. 13, 14. Iſa. 27. 1. and 51. 9. Ezek. 29. 3. He is great, becauſe of his large Empire, ch. 17. 18. Red, that is, bedewed with the bloud of the Saints, as if he were dyed with it.

ſeven heads] Sitting on ſeven hills, ch. 17. 9.

ten horns] Ten Kings which aroſe after, out of this Empire, chap. 17. 12. Or, ſo many Provinces, which were the ſtrength of it, as horns are of beaſts, Dan. 8. 3, 4, 5, 6.

ſeven crowns] Seven kind of Governours one after another, on her ſeven hills, ch. 17. 10.

on his heads] Not on his horns; for the Supreme Authority was in Rome, on the ſeven hills, not in the Provinces. And as in Rome they had many heads to invent miſchief againſt the Church, and as much power to execute it; ſo in the Provinces they wanted not more inſtruments of execution.

V. 4. *his tail drew the third part*] He ſubjected the third part of the Provinces of the world to his Empire, ch. 6. 13. or ſeduced many of the Miniſters, ch. 8. 10. Dan. 7. 10, 11, 12. and that by craft, ch. 9. 19. unleſs the force of the dragon be in his tail, as ſome write.

did caſt them to the earth] Put down thoſe Princes whom he had ſubdued, from their royal authority. Or, drew ſome doctours of the Church to forſake the truth, and follow earthly pleaſure or profit, Phil. 3. 18, 19. 2 Tim. 4. 10.

to devour her childe] To deſtroy Chriſts myſtical Body, 1 Cor. 12. 12. and not to ſuffer it to live in the Empire, or to hinder any Chriſtian likely to riſe to the Empire. An alluſion to Pharaohs watching to deſtroy the firſt-born of Iſrael, Exod. 1. 15, 16. and to Herods endeavour to deſtroy Chriſt aſſoon as he was born, Matth. 2.

7,8,16. The like care did the Roman Heathen Emperours use, to suppresse any that were of more than ordinary parts, or favour with the people, that were likely to set up the Christian Religion. So Maximinus that dragon, devoured Alexander the son of Mammea; whom he saw to be favoured of, and favourable to the Christians. Decius devoured the two Philips, the father and the son. Diocletian and Galerius left no stone unrolled, that they might have Constantine away privily. They sent him to fight against the fierce Northern nations, as Saul sent Dauid against the Philistines, that he might be slain, 1 Sam. 18.25. when he came home victorious, contrary to the expectation of Galerius, he perswaded Constantine to fight with a lion in the theatre, to shew his courage. Maximinianus afterward laid snares for him, which yet through Gods mercy he escaped. Last of all, they fought with him, to destroy him; but God delivered him, and destroyed them.

was born] Or, *should be born*. He hoped, that, though he could not hinder the Churches conceiving, travelling, and bringing forth, no more than Pharaoh could the Israelitish womens; yet he should destroy that the brought forth.

V. 5. *a man-childe*, &c.] As Moses was born, in spight of Pharaoh, to deliver Gods people out of Egypt; so now the Christian Church got a deliverer, a man-child. The like phrase is, Isa. 66.7. It cannot be understood of Christ; for it is a prophecy of things to come after Johns time. But the Church brought forth Christians professing the true religion openly, in the Roman Empire, or Constantine, who was afterwards to be Emperour, to subdue the nations, and then rule strongly over them, Psa. 2.9. ch. 2.27. and 19.15.

to God, and to his throne] Meaning Constantine and his successors advanced to the Roman Empire, and made Gods Deputies, sitting as it were on his throne. So Solomon and David are said to sit on the Lords throne, 1 Chron. 29.23. For it cannot be understood of our Saviour Christs ascension, and sitting at Gods right hand. This John knew before, as being written in the Gospel. And many things passed between Christs death and his ascension. Neither was Christ caught up by anothers power, as we, 1 Thess. 4.17. but went up into heaven, or ascended thither, Psalm 47.5. and 68.18. Eph. 4.8, 9, 10. to wit, by his own power. Neither can it be understood of Constantines death; for the Text would not joyn his death to his birth, seeing much concerneth him in the battel following. He was caught up, for he got not the Empire by his endeavours; but being a son of the Church, professing the Christian religion, he was marvellously preserved by God from the rage of heathen tyrants; and seeking to avoid their snares, he came to his dying father, and by right of succession, and the earnest desires of the people of Rome, oppressed with the heavy yoke of Maxentius, obtained the Roman Empire, and so was set on Gods throne, to be next to God. The witnesses are said to ascend up into heaven; but he hath a throne in heaven, to rule next under God himself, over the nations, yea, even the enemies of the Church, with a rod of iron. He would have been content with his honour in France and Britain, his native countrey, (as he was five yeers) had he not, by Gods providence, been caught up to a greater Empire than he expected.

V. 6. *fled into the wilderness*] Not now, but after the great battel following, and under Antichrist. See ver. 14. For then she fled from the face of the angry dragon, who persecuted her by Antichrist, as before by the Heathen Emperours. An allusion to Christs fleeing into Egypt, for succour from Herods cruelty, Mat. 2.13,14. or to the Israelites fleeing into the wilderness from Pharaoh, that great dragon, Exod. 13.17,18.

a place prepared of God] When men persecute her, God provideth a place of safety for her.

that they should feed her] Either it is to be taken impersonally, That he should be fed; as Luke 12.20. or the two witnesses should feed her there: for this falleth out in the same time, as appeareth by the number of days here, and chap. 11.3. So Elias was fed in the wilderness, in a place prepared by God, 1 Kings 17.3,4.

V. 4. *war in heaven*] A great battel in the Church of God. For the dragon could not fight in the highest heaven: there is no war there.

Michael and his Angels] Constantine and his souldiers, represented to the eyes of John in the form of Michael the arch-Angel and his Angels, mentioned, Dan. 10.13, 21. and 12.1. Jude ver. 9.

the dragon] Maxentius, Maximinus, and Licinius, in whom the devil wrought, as his principal instruments to suppresse the Christian religion.

V. 8. *and prevailed not*] Or, *But they prevailed not*. So this particle is used, Mat. 11.19. That is, they were overthrown; as Prov. 12.3. and 17.21. Maxentius was drowned in Tiber; Maximinus died, that should have been banished; Licinius lost his head. In memory of this victory, Constantine pictured over the gate of his palace, a dragon pierced thorow with a dart, lying under his and his souldiers feet.

neither was there place, &c.] Dan. 2.35. Psalm 103.16. They ruled no more in the Roman Empire, now converted to the Christian religion, and publickly professing it. The phrase here used, noteth an utter extirpation, Dan. 2.35. chap. 20.11.

V. 9. *the great dragon*] The Roman Heathen Emperours, and the devil with them, who poisoneth the earth with idolatry, was no more worshipped.

old serpent] Who deceived our first parents at the beginning of the world, Gen. 3.1. Rev. 20.2. He is a drag on for cruelty, a serpent for subtilty.

the devil] The accuser of the brethren, ver. 10.

Satan] The adversary of Gods Church, Zech. 3.1.

deceiveth the whole world] Drew all the Roman Empire into idolatry.

cast out into the earth] Had no more power over the Church by publick Magistracy, as before.

his Angels] His souldiers and wicked instruments.

V. 10. *in heaven*] In the Church of God. In this song, they praise God for deliverance of the Christians from tyrants, the declaration of Gods strength, and the Kingdom of Christ, in putting down Heathen Emperours, and setting up Christian, and removing their accuser.

now is come, &c.] Now is manifested, chap. 11.15.

accuser of our brethren] Called the devil; for he accuseth us before God, Job 1.9. and 2.5. And in the time of the ten persecutions, when the Christians met by night, for fear of danger, the devil by his instruments accused them before men, as if they met in the night to practise all manner of looseness.

day and night] Continually, Psalm 1.2. Josh. 1.8.

V. 11. *and they overcame him*] In the former verse, the power of the Captain was commended; now the prowess of the souldiers is set out.

by the blood of the Lamb] Or, *for*; Rom. 8.33,34,37. and 16.20. By virtue of Christs Bloud, they got power to overcome Satan, and all his wicked instruments; not by worldly power and strength.

by the word of their testimony] Christ honoured them with this victory, because they bare witness of his truth. It is called, The testimony of Jesus, ver. 17. chap. 19.10. because he was the object of their confession. Here it is called the testimony, because they are the persons who confessed him.

loved not their lives] Acts 20.24. 2 Cor. 11.23. and 4.11. But exposed them to death. Or, despised them, and set them alowe, in comparison of the confession of Gods truth. They made so little account of them, that they exposed them to all dangers for the cause of Christ, joyning with Constantine in the war against the persecutours. Some understand this of the Martyrs who died for religion before Constantines time.

V. 12. *ye heavens*] All ye Churches on earth. An allusion to Psalm 96.11. Isa. 49.13.

ye that dwell] Gr. *ye that dwell as in a tent*. So John 1.14. 2 Cor. 5.1. Ye that abide safe here a while, as in a tent, under Gods protection, till ye be translated to glory, Psalm 31.20. and 91.1.

woe] Great grief and sorrow will come on you.

of the earth, and of the sea] Or, *Islands*. Who live any where out of the Church of God. For earth and sea are here opposed to heaven, which is the Church. So that the fruit of this victory is the joy of the Saints, and grief of ungodly men.

having great wrath] Because he is cast out of Gods Church, that he can no longer tyrannize over it, he will empty his spleen upon his own servants. So he did after upon the Roman Church by the Goths and Vandals.

but a short time] Gr. *but a short season*. The end of the world was not yet here: but he could not have so fit occasion to put the Saints to death, as before, now his Viceroy's the Heathen Emperours were deposed.

V. 13. *cast into the earth*] See ver. 9.

he persecuted] By the Popes, when he could do it no longer by the Heathen Emperours. Or it may be understood of the Arrian persecution, under Constantius and Valens; which came within this time, and was seconded by Popish persecution, till the time prefixed was finished.

which brought forth the man-child] Verse 5.

V. 14. *two wings of a great eagle*] God gave her strength to flee into a safe place speedily, Exod. 19.4. Deut. 32.11, 12. and so wonderfully delivered and preserved her from Antichrists rage.

into the wilderness] Into a private place. So did the Waldenses for many years, in desert places, as those mentioned, Heb. 11.38.

into her place] Which God had provided for her safety, and where her wicked persecutors could not come at her to hurt her.

where she is nourished for a time, and times, and half a time] These words should be in a parenthesis; for the words following depend on the former words, *that she might flee into the wilderness from the face of the Serpent.*

for a time, &c.] For as many years, as there be days in three years and an half. See ver. 6. chap. 11.3. Dan. 7.25. and 12.7. See *times* for *years*, Dan. 4.16, 23, 32.

from the face] For the red dragon, that fought to devour her shewed his anger in his face. This phrase also sheweth that the Church for some time, was not visible to her enemies, Isa. 16.4. Or, for fear of the Serpent. So this phrase is used, 1 Sam. 17.24. and 19.10. of Isa. 21.14.

of the serpent] Mentioned, ver. 9.

V. 15. *out of his mouth*] Sent out bulls abroad from the Popes.

water as a flood] Or, *river*. By his bulls, he raised multitudes of souldiers to destroy the Waldenses, and other protestants since. For the end of that chapter containeth a general description of the state of the church all the reign of Antichrist, which is after limned out into particulars, in the chapters immediately following. So waters, for many people coming in hostile manner, Isa 59.19. Revel. 17.15. and violently sweeping away all before them, like a river, Isa. 59.19. Amos 8.8.

after the woman] If this be a second persecution by the Popes, then the former may be by the Arrians. See notes on ver. 13. Or, the Popes did more closely persecute before, and now more openly send out Croisado's against the Waldenses and others in the wilderness.

to be carried away of the flood] To be utterly destroyed out of those desert places, as he had driven her out of the inhabited world before.

V. 16. *And*] Or, *But*; as ver. 8.

the earth helped the woman] The Earl of Tholous, and divers others, that were Papists, fought for their clients and subjects the Waldenses, feeing their faithfulness and painfulness, which brought profit to their Lords by manuring desert places.

swallowed up the flood] Destroyed many of the Popes souldiers sent against the Waldenses, so that they could never quite be rooted out. Or, the carcases of such as went to fight against the Protestants, were scattered upon the earth, dying by famine or plague, or war, as the Israelites did in the wilderness, Numb. 14.29. So the land is said to eat up her inhabitants, Numb. 13.32. And divers of the Popes souldiers were so consumed. It may be an allusion to Numb. 16.31,32. where the earth swallowed up Dathan and Abiram, and so preserved Moses and Aaron from their insurrection. Or, the Roman Empire, which is the earth, in this book, when opposed to the Church; was divided in it self, and so Gods people escaped.

V. 17. *And*] Or, *Then*. So this particle is used, Mat. 23.32. and that translation is more elegant. As if it had been said, When the dragon could not keep the Church out of the wilderness, nor destroy it there; then he persecuted all her favourers he could come at elsewhere.

wroth with the woman, &c.] The war with the seed ariseth not from any hurt they had done the dragon; but out of an old quarrel against their mother, Gen. 3.15.

and went] The Pope, being at Rome, stirred up the Magistrates every where to persecute the poor Protestants.

with the remnant of her seed] That could not get into the wilderness with the rest. Those few good Christians which lay hid among the Papists, were brought out and slain. Or, when he could not overcome the Church of the Waldenses in the wilderness, he set Antichrist on work to destroy the Protestants that sprung up in Bohemia, France, England, and other parts, and served God privately, but had not yet meetings and Ministers, as the Waldenses had.

CHAP. XIII.

Verse 1. AND *I stood upon the sand of the sea*] Or, *I was set*. John was removed by the Spirit to a convenient place, where he might see the beast arise out of the sea. See the like removes, chap. 17.3. and 21.10. Ezek. 8.3. Dan. 8.2. Others read it, *And he flooded*; that is, the dragon; and so annex it to the end of the former chapter. But that cannot be; for the dragon was gone away to fight with the rest of the Saints, chap. 12.17. Neither need he stand there to see the original of the beast, which he knew very well. Neither are these revelations shewed to the dragon, but to John.

a beast] A great Empire, Dan. 7.3. It is no news in Scripture, especially in Daniel, and in the Revelation, for such fierce and cruell Empires to be compared to wilde beasts; as leopards, and bears, &c. Some conceive this beast and the other, ver. 11. to be all one. Others interpret this of the Popish Roman Empire, and the other of the Pope, who is the Antichrist.

rise up] It is not said to be raised up, but to rise up, and to ascend; for this beast was very greedy of Supremacy, and sought it by his own strength, as well as by his friends. He seeth it ascend up by little and little, till it came quite out of the sea. So did the Western Emperour and the Pope grow up by little and little, till they got free of, and power over many nations. He is properly said to ascend out of the sea, because the shore is higher than it, and keepeth it in, Psalm 24.2. Therefore Mariners are said to go down into the sea in ships, Psalm 107.23. Isa. 42.10. Or, to ascend, by an usual Hebrew phrase, is to come from, or come forth of, Rev. 7.2. and 10.9. Jer. 34.21. and 35.7.

out of the sea] Out of many nations, chap. 17.15.

seven heads, and ten horns] See chap. 12.3.

upon his horns ten crowns] For ten crowned Kings were afterward subject unto the Popish Empire, or Antichrist, which had not yet received their crowns, chap. 17.12.

upon his heads the name of blasphemy] Or, *names*. Monuments of idolatry were on the seven hills of Rome: or, their several Governours were idolaters.

V. 2. *like unto a leopard*] A fierce beast, hating man so much, that he first fleeth upon his eyes, to pull them out; and in his rage will tear the very picture of a man out of paper. Or, as a leopard which lieth in wait for his prey, Jer. 5.6. Hos. 13.7. A note both of fierceness and subtilty. This Empire was divided into many Kingdomes, like the Grecian, typified by a leopard, Dan. 7.6. and 8.8,22.

as the feet of a bear] Ravenous, like the Persian Empire, Dan. 7.5.

as the mouth of a lion] Made idolatrous and cruel decrees, as the Babylonian Empire did, Dan. 7.4. and 3.15, &c. Thus this representation is formed of divers beasts, because no one was bad enough to set out the evil qualities of this dominion.

the dragon gave him his power] Gr. *his own power*. The devil gave him the power that he had given the heathen Roman Emperours before, which they had lost in Constantines time. The devil gave him strength to manage his dominion, for him in Rome, where Satans throne was before, and gave him author ty over many Kings & Kingdoms. All these are needful to uphold an Empire. Authority must be backed with honour, and honour with strength; else an Empire will not stand.

V. 3. *one of his heads*] The Western Roman Emperour was grievously spoiled by the Goths and Vandals: or the Pope weakned, and brought very low, like one wounded in the head.

wounded] Gr. *slain*.

was healed] By raising up of the French and German Empire, under the title of the Roman. So that now it seemed like a body which had been mortally wounded, and yet flourisheth again to admiration.

wondred after the beast] Chap. 17.8. Submitted themselves to the beast wholly, and wondred at his raising again, and followed him with great admiration.

V. 4. *worshipped the dragon*] In obeying the Emperours or Popes idolatrous decrees, they not only worshipped them, but also the devil in them, chap. 9.20. 1 Cor. 10.20. For the dragon gave them that power, and his work they did. Therefore John letteth them all out, as falling down on their knees before the dragon. Not that these Emperours or Popes would confess they had their power from the dragon, or that this people thought they had it from him, or worshipped the dragon visibly: but when they thought they worshipped God, who in their conceit had set up his dominion, they did closely worship Satan, who set it up indeed. Or, as the Roman eagle was carried before the Army, whereby the beast was followed and worshipped, even with peril of life: so some write that they carried dragons before every troop; and they that carried them were called Dragons. Thus they followed the Dragon.

saying] Here they express their admiration, and their fear accompanying it, in the words following. They worshipped them in words, as well as gestures: as the Elders worshipped God, chap. 4.10, 11.

V. 5. *there was given unto him*] By the devil; who gave him his power, ver. 2. Or, he was permitted by God to blaspheme.

a mouth speaking] Dan. 7.8, 11, 25. and 11.36.

great things and blasphemies] He boasted of his own greatness, and vilified all others, even God himself, ver. 6. Psalm 12.3,4.

to continue] Or, *to make war*; as ver. 7. Gr. *to do great things*. Or, *to do what he list* for a time, Dan. 8.4,12. Or, *to abide*, Jam. 4.14.

forty and two moneths] See ch. 11.2. The power of Antichrist, and the Papists, is reckoned by moneths; for they are works of the night, guided by the unconstant Moon: but the course of Gods people is guided by the Sun, and set out by days, ch. 11.3.

V. 6. *he opened his mouth*, &c.] At first he counterfeited himself holy, when the power was newly given him; but now by degrees he cometh to blaspheme God himself, with full mouth, Psalm 73.9. 2 Thess. 2.4. Opening the mouth, is the beginning to speak, Mat. 5.2.

his Name] God himself, and his power, Acts 2.25. and 3.12, 16. and 4.12. Rom. 10.13. Psalm 74.10, 18.

his tabernacle] His Church, Psalm 76.2. and 87.1,2. and his ordinances.

them that dwell in heaven] That serve God in his Church, as fellow-citizens of heaven, and being of Gods household, Eph. 2.19. where God dwelleth as a Master, Psalm 76.2. and a Father, Mat. 6.9. These then, in regard of their simplicity and weakness, lie open to all reproaches and injuries from their powerful enemies.

V. 7. *to make war with the Saints*] With Gods servants, who are sanctified, Dan. 7.21. ch. 11.7.

to overcome them] By subduing or slaying them, ver. 10.

power] See ver. 5.

all kindreds, &c.] See ch. 5.9. and 7.9. and 11.9.

V. 8. *all that dwell*] The greatest number; as Luke 2.2. Rom. 11.26. So that the rest were so few, in comparison of the idolatrous Christians, that they are of no reckoning.

upon the earth] In the world, except such as are here excepted, ch. 3.10.

whose names] Whom God maketh no account to save. Left, because the followers of the beast are so many, therefore we might think, none should be saved; John assureth us, that none of Gods elect shall perish, Mat. 24.24. They shall be kept from this idolatry, Rom. 11.4,5.

in the book of life of the Lamb slain] Exod. 32.32. Phil. 4.3. ch. 3.5. *from* and 20.12, and 21.27.

From the foundation of the world] By virtue of whose Blood, they were saved who lived before his incarnation, as well as they who lived after it. Or, whose names are not written, from the foundation of the world, in the book of the Lamb slain: that is, who are not predestinated, from all eternity, to be saved by the death of Christ. See chap. 17.8.

V. 9. *if any man have an ear*, &c.] Let every man observe this beast, that he be not deceived by him; for he cometh not now in the shape of the dragon, but is a Christian by profession. See cha. 2.7. Mat. 13.9. yet by the former description, he may be known and avoided.

V. 10. *into captivity*] The two things to be expected from this beast by the people of God, are slavery and death: which calamities, as they inflict upon others, so they shall by others be inflicted on them, Isa. 33.1.

he that killeth, &c.] Gen. 9.6. Matt. 26.52.

here is the patience] Chap. 14.12. Here is the main matter, wherein the patience and faith of Gods servants shall be exercised, 1 Pet. 1.6, 7. Or, here is good ground for patience and faith in Gods servants: to wit, that God will certainly destroy their persecutours, that shed them slaves, and kill their brethren, and seek to destroy them daily. The certain hope of antichrists ruine, should uphold all Gods people that are persecuted by him.

V. 11. *another beast*] Either the same in another shape, if both be meant of the Pope, as some think, because there is but one beast mentioned, c. 17.8. but here represented by two beasts; the former, in regard of that temporal power, the later, in regard of that spiritual power, he challengeth to himself. Or else the former is the French or Germane Emperour ruling over many kings, and this is the Pope or false prophet, cha. 19.20. One the political beast, the other the ecclesiastical.

coming up] See notes on verf. 1.

out of the earth] From mean beginnings; and spreading for, Gen. 2.9. Or, not coming from heaven, but from hell; as chap. 11.7.

two horns like a lamb] He seemed to be meek. Or, he was a Christian by profession, and called himself Christs vicar.

Spake as a dragon] As he that was represented by the dragon; for dragons cannot speak. He set up idolatry by his command, as the heathen Emperours had done.

V. 12. *all the power of the first beast*] Took on him civil authority.

before him] In the city of Rome, which was the seat of the Emperour, where he was wont to keep his court.

the earth, &c.] See chap. 12.12. Unless it be taken for the generality, as the world is, verf. 3.

to worship the first beast] To acknowledge a Romane Empire again, after the incursion of the Goths: and to make the Romane city to be accounted holy, that all might flock to it. He doth not at first set up his power, but the Emperours image, which was a thing more seisable; and afterwards weakneth him, to set up himself.

whose deadly wound was healed] See notes on verf. 3.

V. 13. *great wonders*] Mat. 24.24. 2 Thef. 2.9. Now he sheweth how this second beast worshipped the first; namely, by working miracles; which the first beast could not do, though he had much power given him, v. 2. Yet these were no true miracles, but jugling, whereby he deceived the people, v. 14. ch. 38.23. Lying wonders, 2 Theſſ. 2.11.

so that he] That is, such great ones, that he may seem to be able to do the greatest of all. Like that phrase of removing mountains, Mat. 17.20. Fire from heaven is named, because signes from heaven affect men most, Matt. 16.1. and because the Pope would endeavour to confirm his worship by fire from heaven, as God did his, Lev. 9.24. 1 Kin. 18.38. 2 Chro. 7.1. and be in shew as great a prophet as Elias, 1 Kin. 1.10, 12.

maketh fire come down from heaven] By forcery; for some Popes have been conjurers, & have made some such shews to the people: as Pope Zachary had fiery armies going before him to Ravenna, that he might be thought to be another Elisha, 2 Kin. 6.17. When Pope Steven went into France, to get help of king Pipin, balls of fire were seen running up and down in the air. Such other stories the popish writers have store of, to prove their Pope to be antichrist. Or, he excommunicateth men, as if he did thunder and lighten on them.

in the sight of men] Publikely, to seduce men the more.

V. 14. *deceiveth*] All is set down in the present tense. He exerciseth, doth wonders, deceiveth; either because John now saw some such thing in the vision, or else because it would be done as surely, as if the Pope were then doing it.

on the earth] See v. 8.

miracles] Look on v. 13.

in the sight of the beast] See on v. 12.

make an image to the beast] Set up a Roman Emperour, that should have nothing to do in Rome, and should be like the former Emperours; in setting up idolatry again.

by the sword] By warlike incursions of barbarous people invading the Empire, v. 3.

and did live] Or, *recovered*, Isai. 38.21. & 39.1. Though he were mortally wounded, v. 12. yet this beast maketh him live still, that men might think he had life and death in his power.

V. 15. *to give life*] Gr. *breath*. He saw, by the raising of the ruines of the Romane Empire, he had prevailed much; and now he maketh these later Emperours act according to his will, that he may raise himself

to the image of the beast] For the Germane Cesar was not Romane Emperour, till he was confirmed by the Pope.

speak, &c.] Should make laws, and punish such as did not acknowledge him to be Emperour, or himself to be Christs vicar. Others think it is an allusion to their jugling tricks, making their images to speak, thereby to seduce the people to idolatry.

image of the beast] Before, it was an image made to the beast, to uphold the state of Rome: now, it is the image of the beast. The Pope will have it acknowledged to be so.

should be killed] Now he addeth cruelty to his subtilty, and dealeth by open force, having strengthened the Romane Empire again. So did Nebuchad-nezzar rage, Dan. 3.6, 20.

V. 16. *all*] All sorts of men, small and great, &c. This sheweth the largeness of his dominion: and also his care, not onely to oblige the great ones to him, that might be most useful to establish his kingdom; but also the meanest: for he knew that mean ones may raise great flames in a state, as a little spark may set on fire an house; and cities are taken often, where men least suspect. So are states ruined.

to receive] Gr. *that he may give to them*. And by consequence, that they may willingly take it at his hands.

a mark in their right hand] Not that he stamped a visible mark upon them, but obliged them, by some external band, to serve and fight for the sea and state of Rome. To fight for him, as Souldiers were wont to do for their Emperour or General, whose mark they had in their right hand, wherewith they used to fight.

or in their foreheads] To serve him, as servants did their masters; whose they were known openly to be, by wearing their marks on their foreheads.

V. 17. *buy or sell*] Either civilly, by way of trading; or spiritually, by buying and selling pardons. It had been too cruel to have killed all at first, who refused his authority: therefore he forbiddeth them all trading, without which men cannot live; and so compelleth multitudes to come in to him.

mark] Except he be a sworn servant of the Pope. See v. 16. This maketh the full and proper subjects of that Kingdom, and therefore caused all he could to receive this mark, v. 16. and they are threatned with damnation, who receive it, chap. 14.9, 11. Neither of these is spoken of those who received the name, or the number.

or the name of the beast] Or, were a papist in religion. By *the beast* here is meant, the first beast. The Romane state or Emperours, whom the Pope made men to serve, and whose authority he used, till he could raise himself to his height, v. 1, 2. ch. 16.2.

or the number of his name] Or, were esteemed so to be, and numbred among such.

V. 18. *Here is wisdom*] It is a hard thing to finde out this mark or name.

for it is the number of a man] It is not only known to me by Revelation, but also may be found out by humane wisdom, Let wise men therefore seek to finde it out.

and his number] It is to be found in the numbers of the Greek letters of his general name: for mens names in Greek, contained numbers in the letters. They had not other figures, as we have, but counted by letters.

Six hundred threescore and six] S. John would not plainly set down the name, left he should make the Romane Emperours offended with the Christians; as S. Paul doth not name him that letteth, 2 Thef. 2. 6, 7. yet such plain tokens are set down by both, that he, and antichrist his upholder, might be known when he cometh. The truth is, this is the name of the beast, not of antichrist; and so a national name, describing that state where antichrist should rise and reign: and therefore though it is like to be comprehended in Greek letters, in which language John wrote; yet it is not likely to be a Greek word originally, Irenæus, and the anciens, take it for the word *Lateinos*, which, in ly. Irenæus, and the anciens, take it for the word *Lateinos*, which, in Greek letters, maketh six hundred sixty & six: shewing that antichrist should be a Romane, or one of the Latine Church. Others suppose his power should begin in the yeer of Christ six hundred sixty and six. Others, that it should last so many yeers in the height of it.

CHAP. XIV.

Verſ. 1. I *Looked*] See chap. 5.11.

and lo] Or, *behold*. A note of some great matter ensuing, Matt. 1.23. Isai. 7.14.

a Lamb] Christ, the true Lamb, ch. 13.8. Joh. 1.29. 1 Pet. 1.19. the Son of God the Father, appeareth in this verse; opposeth the counterfeit lamb, ch. 13.11. See ch. 5.6.

stood] He himself appeareth to John now in a vision, on a mountain like mount Sion. But the thing intended is, that he appeared in his Ministers publikely serving God.

on mount Sion] A type of the Church, Psal. 48.2. Isa. 33.20. wherein Christ in his ordinances appeared as in a city on an hil, Mat. 5.14. more conspicuously than before, after the long hidden estate of his Church persecuted by the Pope.

an hundred fourty and four thousand] See chap. 7.4.

having his Fathers name written in their foreheads] The mark on their foreheads, the name of God, not mentioned Chap. 7. is here expressed: implying, that they did now in a more open and publick manner profess themselves his true servants, and were as manifestly known

known so to be, as if it had been written on their foreheads; alluding withal to such marks as servants used to have. See chap. 13.16, 17. It is called, The name of his God. See chap. 3.12.

V. 2. *a voice from heaven*] Out of the now visible Church of God, chap. 4.2, &c.

as the voyce of many waters] Of many people now acknowledging the true Religion, chap. 1.15. & 17.15. & 19.6.

of a great thunder] Chap. 6.1. A loud and open profession of the truth, that the world might take notice of it.

of harpers] A sweet and pleasant thanksgiving, delightful to God and good men. An allusion to the sweet melody in the Temple at Hierusalem, 1 Chr. 25.1. Psal. 43.3.4.

V. 3. *as it were*, &c.] Such an one as John had not heard before, among all the heavenly voyces in this Revelation.

a new song] They gave praise to God for their new deliverance from Popish persecution, and the freedom they had by the favour of Christian Magistrates, to profess the Christian Religion openly. This sheweth that this must not be understood of the persecuted Church in the wilderness, as some would have it; for the state thereof afforded not matter for this new song, Psa. 137.3, 4. neither is the Church in that state called heaven, but when it is visible, ch. 11.7. It is meant then of the Churches breaking out again, when the witnesses were taken up into heaven, that is, into a free visible Church, ch. 11.12. This then is another new song different from that, ch. 5.9. for that was in praise of Christ. For opening the seals, see notes there.

before the throne, &c.] Before God, his Ministers and people in the congregation, ch. 4.2, 4, 6. Psal. 107.32.

no man could learn that song] Not that any else went about to learn it; but none of the idolatrous Papists had that cause, or could tell how to praise God for this favour: for they were left in darkness.

redeemed from the earth] Bought by the Blood of Christ, and brought out of Popery, 1 Cor. 6.20. & 7.23. 1 Pet. 1.18. from antichrists earthly Church, ch. 12.12.

V. 4. *not defiled with women*] Not polluted with Popish false doctrine and idolatry, which is spiritual fornication, 2 Cor. 11.2. Ephe. 5.27. Ezek. 15.16. ch. 18.3. An allusion to the Israelites, of whom many were entised to idolatry by the Midianitish women, but many were kept from it, Num. 25. Others understand all this of the Waldenses, and such as served God purely in all the time of Popery; because it is said, *They were not defiled*. Their remainders are now found in the visible Church.

follow the Lamb whithersoever he goeth] Seek Christ in his ordinances, though with peril and loss, having forsaken communion with the Popish Church. And not following antichrist for their head and guide, as others still, but Christ onely.

redeemed] Gr. *bought*. See verf. 3.

from among men] 1 Cor. 3.3. This expoundeth the former verse. *The earth*, then signifieth, there are men of an earthly state, out of whom Christ took his, and from whose society he yet calleth them, chap. 18.4.

the first fruits] First converted, or openly making the first profession of the reformed Religion, ch. 5.9. & 20.5. An allusion to the first fruits in the Law, Deut. 18.4. Prov. 3.9. Jam. 1.18. They were paid to the Priests, as Gods due. All the world is the heap; the elect are God's and Christ's, in a peculiar manner.

unto the Lamb] This is more than to follow the Lamb; for it sheweth a peculiar right he hath in them.

V. 5. *no guile*] Psal. 32.2. Joh. 1.47. They were true in all their sayings. Or, in word they professed the true Religion, which they believed in their hearts.

without fault] Because Christ hath redeemed, and paid the price of their sins, with his Blood, Ephe. 6.26, 27. Or, free from Romish idolatry (to which they could not be drawn by all the Popes power and threatnings) and worshipping God aright, and obeying all his commandments, to the uttermost of their strength, Luke 1.6.

before the throne of God] Men may condemn them; but God, who knoweth their hearts, and accepteth of them in Christ, will acquit them. Or, they are blameless, not onely before men, whose judgment is subject to error; but even before God himself, as sincere, that is, true and faithful subjects to God, Gen. 17.1. Isa. 38.3.

V. 6. *another angel*] Different from them that blew the trumpets, or from him who shewed him these things, ch. 1.1. or from him, ch. 8.13. who threatned woes to the earth.

flie] Making haste to publish his message thorow the world. A type of the Ministery of those times. And indeed, it passed from place to place very swiftly at first. So that this intimateth the free and speedy passage of the Gospel from place, by their Ministery.

in the midst of heaven] So that he could not be hindered from preaching, by any humane opposition. Or from whence he might be more conspicuously seen, and his voyce most clearly heard on either side; as the light of the Sun most brightly diffuseth self into all parts of the hemisphere, when it is about the meridian. See ch. 8.13. This angel some take to be Wickliff and his fellows: others, to be Luther and his assistants. Such are called Angels, ch. 1.20. & 2.1.

having the everlasting Gospel] For to the Ministers is this word of reconciliation committed, 2 Cor. 5.19. as to the faithful stewards, to dispense to others, 1 Cor. 4.1, 2. And it is called eternal, first, Because it teacheth men not to fear antichrists spoyling of goods or life, see-

ing it holdeth out eternal happiness unto them, Heb. 10.34. Secondly, Because the sum of it was from the beginning (and therefore it is not a new doctrine, as the Papists call it) and it shall be preached openly to the end of the world, in despight of all oppostion, ch. 11.15. for the witnesses shall be more slain. Thirdly, Because it shall not be disannulled as the legal covenant was.

unto them that dwell on the earth] To earthly-minded men, to call them off from earthly, to seek heavenly things, Col. 3.1. Such secure ones are thus described, Luke 21.34, 35. Or, to all the inhabitants of the earth, so that every nation shall hear of it; as followeth in this verse. So this phrase is used, ch. 5.9 & 7.9.

V. 7. *with a loud voyce*] To shew the weight of the message, and that all might hear, Chap. 8.13.

Fear God] Worship the true God, and do not worship images any more, as ye have done. Or, fear not antichrist any more, who can but kill your bodies; but fear God, who can destroy your souls esse, Luke 12.4, 5. He exhorteth them to that which hath been neglected, and the contrary done: For men had not feared God, but men; nor honoured his grace, but mens merits; nor worshipped him, but stocks, stones, &c. ch. 9.20. At first, the Ministers spake not so plainly and fully against Babylon, as after, verf. 8. but did undermine antichrists kingdom, by preaching the true knowledge and worship of God; too much before neglected and corrupted.

the hour of his judgment] He will not bear with your idolatry now, as he did in the times of ignorance, Act. 17.30.

and worship him] Psal. 146.5, 6. Act. 14.15.

heaven and earth, &c.] Which none else could make; much less your Images. He nameth four principal works of God, to draw men to know and worship him aright: First, the heaven; famous for breadth, light, motion, influence. Secondly, the earth; unmoveable since the beginning, and very profitable to men. Thirdly, the sea; of huge compass, and great use for filling and navigation. Fourthly, the fountains; which run always for the use of the living creature, as types of Gods eternity and bounty.

V. 8. *another angel*] Other Ministers. Some take it for the Bohemians: others, for such after Luther, who more clearly spake of Romes destruction.

Babylon is fallen] Isa. 21.9. Jer. 51.8 ch. 18.2. These saw the Popes kingdom shaken, by the Ministery of such as went before them, & now declare boldly, that God hath laid the foundation of the destruction of it, and will as surely destroy it shortly, as if it were now down.

wine of the wrath of her fornication] Or, *of the poisoned wine of her fornication*, ch. 17.2. For the Hebrew word to the which the Greek here answereth, signifieth poison, as well as wrath. As whores give spiced or enchanted cups to their lovers, to make them commit fornication with them; so did Rome, by subtil enticements, draw a great part of the world to her idolatry, which is often in Scripture compared to fornication; as Jer. 3. Ezek. 16. divers times. Or, the made God angry with them, as well as with her self, by drawing them to the same idolatry. Or, because when God is angry, and goeth to punish wicked men, he is said to have a cup in his hand of poisoned wine, to give every one his part according to his merit, that men might know these judgements came from him, and not by chance, Job 21.20. Psal. 75.8. Isa. 51.17. Jer. 25.15. & 49.12, 13. & 51.7, 8. So Babylon and her followers shall also drink their share, according to their desers. See verf. 10. An allusion to such nations as used to kill malefactours with poisoned cups.

V. 9. *third angel*] Other Ministers after them, Martin Luther and his fellow-labourers, as some think; or later preachers, as others.

worship the beast] The Pope, who is antichrist. See ch. 13.11.

and his image] And follow the Germane Emperours, or other Princes, whom he made, as an image of the heathen Empire of Rome, (ch. 13.15.) to uphold his idolatries and superstitions.

receive his mark, &c.] See notes on cha. 13.16. The first Angel did preach the true worship of God, we lingh lost: the second foretelleth the fall of Babylon: the third warneth men to come out of her, before it come; seeking to draw men out of the fire, Jude verf. 23.

V. 10. *the same*] Not onely the Pope himself, but all his obstinate followers also, and sworn servants. Or, as he hath taken the beasts mark, so he shall perish with him for company.

of the wine of the wrath of God] Of Gods severe judgement in the destruction of Babylon. See verf. 8. Psal. 75.8. Jer. 25.15. Or, of Gods poisoned wine; that is, of the wine that God giveth them to make them mad; as Psal. 60.3. which is poured by God into the cup of his wrath, for them to drink, whom God will be avenged on, as verf. 8.

without mixture] Not allayed with the water of mercy at all, Jam. 2.13.

with fire and brimstone] In hell-fire for ever, besides the heavy judgements he may endure at the fall of Rome, ch. 9.18. & 19.20. An allusion to the destruction of Sodom, Gen. 19.24.

in the presence of the Angels, &c.] Publickly, before Christ and his Angels. An allusion to Sodomes destruction again, wherein Christ and his Angels were employed. They that bear antichrists mark before men, shall be forsaken of, and tormented before Christ and his Angels, that their torment may be the greater, Mark 8.38. Luke 9.26.

V. 11.

V. 11. *the smoke of their torment*] Of the fire tormenting them. Their torment shall have no end; as we know the fire goeth not out while we see the smoke, Isa. 34. 10.

no rest] No intermission, because of the greatnesse of their everlasting pains. Here are some intermissions in the sufferings of Gods people, though they be heavy for the time: but there shall be none in these pains of the idolaters.

day nor night] Though they have a perpetual night in hell, as a perpetual day in heaven: yet he speaketh after the manner of men here on earth, meaning, They never have one minute of rest. See ch. 7. 15. Here, the light of the day, and society of friends, may somewhat allay those pains that are terrible in the night; and sleep in the night may make us forget the labours of the day: but these torments nothing can allwage.

who we shp the beast, &c.] See verf. 9.

V. 12. *Here is the patience*] See chap. 13. 10. Or, here is the vengeance that shall be executed on their enemies, who patiently endure death for obedience to God, and holding fast the true Religion, against the Papists. Or, now shall the patience and obedience of Gods servants be made known to the world. It shall appear who are true, and who are counterfeit Christians. By antichrists fierce persecution, the chaff shall be separated from the wheat; and the dross from the gold. Or, after the Gospel preached, and the Pope declared to be antichrist, there shall be greater persecutions than before, and the patience of Gods servants more tryed; as appeareth in the persecutions and wars since the Waldenses and Luthers time. The Pope, like the devil, rageth, because his time is short, ch. 12. 12.

V. 13. *And I heard*, &c.] Because in the former verse he had spoken of many troubles yet to come, to try the patience of Gods people; here he bringeth in a voyce from heaven, and commanded to be written, to assure them, that the greatest evil antichrist could bring on them, was a speedy way to happiness. And this consolation was needful, lest they should think the primitive Martyrs happy, who were put to death by heathen persecutors: but themselves unhappy, who were to be condemned by Christians, for hereticks.

in the Lord] As members of Christ, & in the faith of Christ; as Rom. 16. 7, 11. 1 Cor. 15. 18. 1 Thes. 4. 16. Heb. 11. 13. Or, for the Lord. So some interpret this phrase, Rom. 16. 2, 8, 12. And the Hebrew particle answering to the Greek one here, is often so used.

from henceforth : yea, saith the Spirit] Or, *from henceforth saith the Spirit: yea.* Though antichrist must down, yet it will cost so much blood ere it be done, that they are happy that dyed or shall dye before, in the fear of God. Or, we may think that your persecutions are all past, because the Gospel is openly preached again: but antichrist, being now revealed, is more mad than before, & ye shall find more trouble than formerly; so that ye shall count the dead happy, Eeclet. 4. 2, 3.

may rest from their labours] From the troubles that are to come, or by dying before. Or, from their labours endured here.

their works follow them] The reward of their works, 1 Cor. 15. 58.

V. 14. *I looked*] See chap. 8. 13.

and behold, &c.] Before, God wrought by the word, sending forth his three angels to preach, v. 6, &c. Now, he taketh the sword, and beginneth by deeds to pull down antichrists kingdome. Which action is set out by two similitudes; one, of an harvest, v. 15, the other, of a vintage, v. 18. for in these, men use to cut down all the fruits.

a white cloud] A sign of great glory.

like unto the Son of man] Or, *like unto a Son of man*, Ch. 1. 13. Some glorious Angel, v. 15. like a man; for he is set on work by another Angel, v. 15. and an Angel gathereth the grapes, v. 19. which is all one judgment with this. See notes on ch. 10. 1.

a golden crown] For Majesty. Such Kings wear. It sheweth also that he should get a glorious victory over antichrist.

a sharp sicle] To do swift execution.

in his hand] That is, in his right hand, for with it men use to reap. He was both able and ready to execute what should be committed to him, as harvest-men with their sicles in their hands, (which were the usual instruments of cutting down the corn, Deu. 16. 9. & 23. 25. and are still) are to cut down the corn. This Angel may be a type of some great and glorious Prince or Princes that should begin to execute Gods wrath on the Pope. Many such were in Germany in Luthers time.

V. 15. *another angel*] Differing from the three former, and from him that sate on the cloud.

out of the temple] Out of the Church of God now opened (ch. 11. 19.) as the other angel did, v. 17. Representing the Ministers of those times, who should call on the Princes to be Gods executioners, as Bayles, who summon the harvest-men to work, but reap not with their own hands.

crying with a loud voyce] Shewing his great desire to have the thing done, and that all men might hear, and further the work. See verf. 7.

Thrust in thy sicle] Joel 3. 13. Go about the work of destroying antichrist and his upholders.

for the time] Gr. *the hour*. The time appointed by God: and therefore the business will succeed well now, that would not before.

is come] As might appear by signes, or by divine incitation to the work.

for thee to reap] Wherein God calleth thee to do it, and therefore will prosper the work in thine hands.

the harvest] Antichrists followers are fit for vengeance, Jer. 51. 33. *of the earth*] Of the false Church, or antichristian state; ch. 13. 12.

is ripe] Or, *dryed*. The Idolaters sins are full, & ready for judgment, Gen. 15. 16. Jer. 51. 33. Isa. 17. 5. Or, *withered*; as this word is used, Mat. 13. 6. An allusion to hay, which, when it is withered, is good for nothing, but must be cut down; sicle it will be spoyled it felt, and hurt the ground. So would these wicked ones grow stark naught, and hurt others, if they were not quickly destroyed. See the like, Psal. 129. 6.

V. 16. *thrust in his sicle*] He did as he was commanded, and God prospered it accordingly.

the earth was reaped] Antichrist and his followers were destroyed.

V. 17. *another Angel*] Now the vintage followeth after the harvest, as is useth to do.

out of the temple] Figuring some Ministers of note, that shall assist the Princes in destroying antichrist, and reforming Religion.

a sharp sicle] For they used not then to gather grapes with the hand, as we do; but to cut them off with an hook or sicle, for expedition, Isa. 18. 5. And so did some of the heathen.

V. 18. *out from the altar, which had power over fire*] It may be that Angel spoken of, ch. 8. 5. who stood at the altar of incense, and took fire from the altar of burnt-offering, and cast it on the earth, from whence followed the judgments these ensuing. And in that respect he might be said to have power over fire. Or at least, it may be an allusion to that story, and may represent such, as by their fervent prayers could prevail with God to bring his judgments on antichrist and his followers, and as it were command Ministers and Rulers to go about it, stirring them up with the slaughter of those Martyrs, which lay under the altar, ch. 6. 9. Or, this angel is said to have power over fire; that is, to restrain the fire of contentions (Judg. 9. 20.) from among Protestant Princes, that they maight joyntly fight against the Pope.

gather the clusters] The vine, is the Popish Church: gathering, is taking away: the clusters of grapes, are the multitude of the members of that Church. So destruction of the wicked is set out by a vintage, as well as by an harvest, ch. 19. 15. Isa. 63. 1, 2, 3.

fully ripe] See notes on verf. 15.

V. 19. *gathered the vine*] Destroyed the Popes dominions, and slew those that were guilty of the blood of Gods Saints. Some understand, by the harvest, the destruction of Rome; and by the vintage, the utter ruine of Popery afterwards; as the vintage followeth the harvest.

cast into] An allusion to the usual manner of vintages, where they had always a wine-press ready to tread their grapes in, as soon as they were gathered, before the moisture was dried or drop'd out of them, Isa. 5. 2.

great wine-press] This sheweth, that this was a greater judgment than the former; as great wine-presses have more grapes troden in them, than lesser ones. This appeareth also by many former circumstances. He that cut down in the harvest, came from the clouds, v. 14. He that cutteth in the vintage, cometh out from the temple in heaven, v. 17. The encourager of the former came out of the temple, v. 15 of the later, out of the altar, v. 18. and is said to have power over fire. The former cryeth with a loud voice, v. 15. the later, with a loud cry, v. 18 The former is bid to thrust in his sicle, v. 15. the later, his sharp sicle, v. 18. The former, to reap, v. 15 the later more fully, to gather the clusters of the vine of the earth, v. 18. The former is told, The harvest is ripe, v. 15. the later, that the grapes are fully ripe, v. 18. The former reapeth the earth, v. 16. and taketh no care of threshing: the later casteth the grapes into the great wine-press of Gods wrath, verf. 19. So that the judgment here intended must needs be greater, unless it be the same set out by two similitudes, as the famine of Egypt was, Gen. 41. 1, &c. And then the latter is added here, to set out the judgment the more fully, or to shew the certainty of it, as Gen. 41. 32.

V. 20. *And the wine-press was troden*] The similitude is prosecuted. When grapes are gathered, they are cast into the wine-press, and then trodden, Judg. 9. 27. and the juyce of them runneth out, Neh. 13. 15. Isa. 63. 3, 4. This setteth out the fierce execution of Gods wrath upon sinners, Lam. 1. 15. and upon antichrist and his, ch. 19. 13, 15.

without the city] They used to tread the wine-presses out of the city, because it was a foul and troublesom work, and the grapes might be hurt, and time lost, in carrying them from the place they grew in. See notes on verf. 19. Without the Church, the city of God, as some interpret it: so that God provideth for the safety of his Church, while her enemies are in destroying. But as others say, the great battel shall be, not in the city of Rome, but in the territory thereunto belonging.

and blood came out of the wine-press] It is true, that wine is called, The blood of the grape, Gen. 49. 11. Deut. 32. 14. But here the holy Ghost seemeth rather to pass suddenly from the type, to the thing it self thereby typified; from the wine-press to the war, where horses are used, though not used in the other; and so giveth us light for exposition. So he doth, Amos 9. 13, 12. from Davids tabernacle that is fallen, to the remnant of Edom, and the heathen: and Hab. 1. 17. from catching fish in their net, to slaying the nations.

to the horse bridles] He alludeth to those that in war pursue the enemies flight, to do execution; or to conquerours, who use to go forth, after the battel, to see the dead carcases of their enemies, Isa. 66. 24. & to take the spoil: which they do with much difficulty, when the field is

is covered with the blood of the slain, so that they are forced to ride, and the horses well-nigh to swim. The meaning is; the blood of slain men should be like a deep river running over the banks; so great shall the slaughter of the antichristians be, ch. 16. 14. & 19. 13, 18.

a thousand and six hundred furlongs] As the wine runneth out of the wine-press, so the blood of the slain shall now flow a great length and breadth and depth. An allusion to the destruction of Jerusalem, wherin the blood is imagined to run over all the land of Canaan, supposed to be about that compass of ground 1 and signifying, that blood shall be found plentifully running in all the Popes territory, or patrimony of the Church, which is esteemed by some to be about that proportion of ground.

CHAP. XV.

V. 1. A *Nother signe*] Differing from that, chap. 12. 1. and foretelling different things; as appeareth, because it is called *another*, and a *marvellous* one. Therefore the former victory over antichrist, Chap. 14. and this song, must either have respect to something done at the beginning of reformation, or be a general description of this 1st overthrow, by way of anticipation, which is more particularly described in the vials following. And it is called a *signe*, to shew, that it came not accidentally, though it was a strange light; but was sent of God, to signifie things to come.

in heaven] Ch. 12. 1. In the Church, grown more visible and glorious. As God did roar from Sion, Amos 1. 2. when he foretold the destruction of the nations: so here, out of the Church, come the vials of Gods wrath, to be poured forth on antichrist.

great and marvellous] In regard of the great changes and things it would bring to pass; or in comparison of the former. In these respects the whole Church confesseth it to be so, v. 3.

seven angels] So are the publishers of Gods will, representing the executioners thereof, called before, ch. 8. 7, 8, 10, 12. & 9. 1, 14. & 11. 15.

the seven last plagues] Of whom they had these: and what they were, see v. 7. They are called, The last plagues, for the reason following; because Gods wrath is filled up by them, and fo the thing done, which God had decreed, on the antichristian state, ch. 10. 7. & 16. 17. They are the last that God will pour on antichrist: and the Church and world shall have happier days after.

V. 2. *a sea of glasse mingled with fire*] Some take it for a type of their innumerable persecutions they had suffered. Others, for the crystalline and pure doctrine of Gods word, ch. 4. 6. mingled with much zeal against Papists; or, many contentions among themselves, as appeared in the controverfies about the Sacrament; yet might the truth be seen still sufficiently to salvation, Luk. 12. 49. Others, for the signes of Gods wrath, whereby their foes were destroyed.

That had gotten the victory] Such as had escaped the Popes rage, and had helped to pull down his kingdom.

over the beast] ch. 13. 11.

over his image] ch. 13. 15.

over his mark, &c.] ch. 13. 16, 17.

stand] ch. 14. 1.

on the sea of glasse] Trampling under feet their former persecutions. Or, upheld by the doctrine of Gods word, notwithstanding their differences among themselves, and quarrels with their adversaries. Or, treading on their wicked adversaries, who are compared to a sea, by reason of unquietness, Isa. 57. 20, 21. And that of glasse, because God seeth all their wickednes, Heb. 4. 13. And is said to be mingled with fire, because they shall be destroyed with fire, ch. 16. 8. Or, stand on the pavement before Gods throne, ch. 4. 6. worshipping God openly in his visible Church. Or, *Stand at the sea of glasse*. So the particle is used, Luk. 12. 6. 30, 40. As the Israelites stood at the Red-Sea, and praised God for their deliverance, Exod. 14. 30. & 15. 1. So these at the glassie sea of fire.

harps of God] Excellent ones; as Gen. 23. 6. Heb. *a prince of God*; Psal. 36. 6. Heb. *mountains of God*. Or, harps to praise God with, ch. 5. 8. & 14. 2. when they see their foes destroyed, Psal. 58. 10, 11. Or, harps given of God. Having their hearts cleared by Gods Spirit, and well tuned to praise God for so great a victory; as appeareth by their sweet musick of praise, v. 3. 4.

V. 3. *the song of Moses*] Such an one as Moses sung to the praise of God, for delivering Israel, and destroying the Egyptians, Exo. 15. 1. For God sheweth his power now as much, in freeing his people from antichrists yoke.

the servant of God] In a peculiar manner, by office, Deut. 34. 5. See Chap. 1. 1.

and the song of the Lamb] Ch. 14. 1, 3. Or, taught them more fully by the Lamb; as they had the pattern from Moses in part. Some take this which followeth, v. 3, 4. to be the song taught by the Lamb, and that Moses his song is not set down, because it was recorded before in Scripture.

great and marvellous] Psa. 111. 2. & 139. 4. Gods works are said to be so here, because he had so long suffered antichrists cruelty, and so strangely destroyed him at the last.

Almighty] A fit title: for he had shewed his almighty power, in overthrowing so great force, and punishing so many enemies, ch. 1. 4, 8.

just and true are thy ways] Psal. 145. 17. Just, because thou hast punished antichrist; and true, because thou hast performed thy promise to thy people. By Gods ways, is meant his constant works. A similitude taken from a traveller.

King of saints] As those over whom he ruleth in a more special and gracious manner, by his word and spirit, Psal. 110. 23.

V. 4. *who shall not fear thee?*] Jer. 10. 7. Every one shall do it. Or, *who should not* (or *would not*) *fear thee?* Thou hast given cause to all men to do it. By *fear*, is meant fear of reverence, and Religious worship; as it followeth, *and glorifie thy Name*; Chap. 14. 7.

for] Or, *saying, that*. Thus they teach posterity, why, and how to praise God. See the like, Psal. 106. 1. & 107. 1. and 136. all over: 2 Chr. 5. 13. And so the Jews use it in their liturgy. See also, 1 Chr. 16. 41. Matt. 7. 23. In all these places it may fitly be so translated: and so it is full in the Greek, Luk. 19. 42. *Saying, that if*, &c.

thou only art holy] Of thy self, and infinitely, 1 Sam. 2. 2. and hast shewed thy self so to be, by destroying the unholy, & freeing the holy.

all nations [shall come] Thou art now sending forth thy forces to destroy antichrist, and then thou shalt be rightly worshipped in all the world, Isa. 66. 23, 24. Although, while antichrist reigned, there was scarce any hope of any such thing left in the world: yet, when he is destroyed, all that are left of those that are not adhered to him, shall publikely worship thee accordingly to thy word, Chap. 11. 13. & 20. 5. None shall then refuse to fall down to thee. They that knew thee not before, shall be converted.

before thee] In the places of thy publ. ke worship, Psal. 42. 2.

thy judgements are made manifest] There is no man but seeth how justly thou hast proceeded, and that, though thy judgements on them are great, yet are they no greater than they have deserved. This thou hast shewed, in freeing us from the power of antichrist already: and it shall be made more manifest, when thou destroyest him and his adherents. For thy judgements past, are an argume t to us, to look for fuller declaration of thy justice in time to come: and every man may see what thou wilt do, by what thou hast done.

V. 5. *the temple of the tabernacle*] That is, the innermost part of the tabernacle, called The holy of holiest, and The most holy place; which tabernacle is termed, The tabernacle of the testimony, Num. 1. 50. & 17. 7. in regard of the two tables of stone, so called, Exod. 25. 21. because in them was written the law of God, the testimony of his will, Exod. 34. 28. Psal. 19. 7. & 119. 14, 22. which tables were put in the ark, Deut. 10. 5. 1 Kin. 8. 5. and that ark placed in the innermost part of the tabernacle or temple, 1 Kin. 8. 6. Heb. 9. 3, 4. The temple was so open, that men might see into it out of the court now, which in the old Testament they could not. See the meaning, ch. 11. 19.

V. 6. seven angels, &c.] John saw them, verf. 1. but now he seeth them coming out of the temple, to execute their charge.

out of the temple] See Chap. 14. 15. Out of the *Sanctum sanctorum*, where the ark was, v. 5. It may import, that these were the last plagues, because they lay hid in the fecretest closet of Gods sanctuary, till the rest were finished. Here is still a gradation of judgements. The Angels that blow the trumpers are in heaven, ch. 8. 1, 6. The reapers, and the encouragers, came out of the clouds, and the temple, and from the altar, ch. 14. 14, 15, 17, 18. But these with the vials come out of the most holy place, Gods closet, and secret armory. They came also by command from God; for from the oracle did God use to answer Moses, Exo. 25. 22. Num. 7. 89. & 17. 4. So God stirred up men extraordinarily, to help pull down antichrists kingdom. See ch. 16. 1.

having the seven plagues] See notes on v. 1.

pure and white linnen, &c.] Very glorious. An allusion to the high priests garments (who onely went into the most holy place) both for the linnen and girdle. See Exo. 28. 6, 8. They are clad like conquerours. See ch. 19. 14.

their breits girded with golden girdles] They were ready girt, to go about their work, Exo. 12. 11. 1 King. 18. 46. Luk. 12. 35. And with golden girdles, to shew their royal dignity, ch. 1. 13. Some great Religious princes they seem to set out, who must successively weaken the Popes kingdom, till it be quite destroyed.

V. 7. *one of the four beasts*] Or, *living wights*, ch. 4. 6. The Ministers. See why, ch. 14. 15. It may be taken for the first, as ch. 6. 1. Or, any one of them, because the rest are not named after, as in chap. 6. The meaning is, that in every age after the Reformation, God will raise up, as some eminent princes to fight against antichrist; so also some famous Ministers to incite and encourage them thereunto.

seven golden vials, &c.] Each of them one vial full of the liquor of Gods wrath, to be poured on idolaters. Vials are cups wherein men used to drink, Psal. 75. 8. Jer. 25. 15. First were the seven seals, which were tokens of judgements to come on the world, if they repented not. Then the trumpets, thundering out greater troubles. Lastly, the vials, which come without noise, because they come not to warn, but to destroy the antichristians, as fire and brimstone was poured down on Sodom and Gomorra, Gen. 19. They are golden, in allusion to the vessels of the sanctuary, Exo. 25. 29. & 37. 16. Jer. 52. 19. Here by is shewed, that Gods wrath is like gold, pure, and free from the dregs of passion; and also that God will get himself much glory by these judgements: For gold is the most pure and glistering metal.

full of the wrath of God] Not that God is angry with them; but

by that which is contained in them, executeth his wrath on his foes: see how, ch.14.8,10. They contained many and great punishments in them.

who liveth for ever and ever] Ch.5.14. & 10.6. And therefore can punish them, not here only, but also for ever in hell.

V. 8. *the temple was filled with smoke*, &c.] Smoke is used sometimes, to set out Gods powerful and terrible presence; as Exo. 19.18. especially when he cometh in anger, to destroy the enemies of his Church, that he may shew mercy to his people, in delivering them, Psa.18.7, 8,14,15,16,17. Isa.6.4,11. So here, God would shew his terrible and powerful presence in his temple, by manifest arguments of his wrath against the enemies of his Church, in sending some thence continually to plague the Antichristian church, from the time of the Churches reformation, till Antichrists final destruction.

no man was able, &c.] God was so angry with the Papists, that no man durst come to intercede for them; but he went on in wrath, till he had rooted that Religion out of the earth.

CHAP. XVI.

Vers.1. A *Great voice*] Signifying the work to be important, and to be done with great care.

out of the temple] Ch.14.15. It sheweth also the work to be holy and just. It seemeth to be Gods voice. See ch.15.6,7. and the rather, because the voice is said to be heard, but no visible form of the speaker is shewed, Deut.4.12,33.

to the seven angels] Signifying the instruments ready to execute these judgements, as the angels were ready to pour out the vials, and waited only for a sign.

Go your ways] It is time for you now to pour out those plagues upon the earth which are committed to you. They must go out of the Church, into antichrists dominions, to afflict them.

pour out the vials] To the bottom. Leave nothing in. Execute Gods wrath to the full, as far as each of your commissions go.

vials of the wrath] Ch.15.7. These vials were for the destruction of Popish Rome, as the seals were for the overthrow of the heathen Romane Empire. There is a great agreement between the trumpets, that weakened the Christian Roman Empire, and these vials, that shall ruine the Popish Church. The evil of the first trumpet and vial lighteth on the earth; the second, on the sea, &c. The one sheweth, that the Popish Church shall be destroyed, as sure as the heathen Empire was: the other, that it shall be destroyed by such like judgements as the heathen Empire was weakned.

wrath of God] Yet God may be the speaker, though he speak of himself, in the third person; as he doth, Exo.20.7.

upon the earth] Upon the antichristian church and state, as appeareth, v.2. This is like to be the sense here, because some of the vials were poured on the sea, and on the sun, vers.3,8. not all on the earth literally taken.

V.2. *the first went*] Gr *went forth*. They did not all pour
The first vial. out their vials at once, to shew, that this desolation should come by degrees, not all at once. The Angels that sounded the trumpets, stood before God and sounded, chap.8.2,7. these go forth to do it: which sheweth, that these are types of those princes that must destroy antichrists kingdom by degrees.

poured out his vial] Left nothing in it. This sheweth the greatness of the judgment, and his fidelity, in doing as he was commanded, vers.1.

upon the earth] Upon the common people, the Popes foot-stool. So it is to be taken here, because the other vials were to be poured on the earth also; if it be taken for Antichrists whole kingdom, as it is, v.1.

noisom and grievous sore] Gr. *evil and wicked*. Evil is put for noisom, or offensive to others, 2 Sam.11.27. 1 Chron.21.7. Wicked, for troublesom to a mans self, Eccl.1.13. Sore travel: Heb. *evil thing*. So Eccl.4.8. And on the contrary, good is put for, pleasing to others, Gen.1.31. to our selves, Psal.4.6,7. & 34.12. & 106.5. Now because the place of the body is not noted, it may be supposed these sores in the type went all over the body, as Jobs did, Job 2.7. And the like is threatned, Deut.28.27,35. This must needs be noisom to others, and troublesom to themselves. Some take it for the rage of the common people, who went to fight against the Waldenses; for they were the Popes marked souldiers. Others, for the Neapolitan disease that came upon his warriours, one thousand four hundred ninety and four. Others, for the envy of the idolaters against the Gospel, and the preachers and professours of it, when Luther first began to preach. It made them like the Egyptians, that not onely could not abide to have their bodies touched, but also not to endure the company of others, Exod.9.10,11.

upon the men] Like boils; that as they afflict within, so they appear without, and stink when they break: so did their envy. Thus were the Papists vexed, when the Protestant Religion was publikely professed. Men that knew no grounds of Religion, nor knew no cause of quarrel against them, would bring sagots to burn them; as appeareth in the book of Martyrs.

mark] Chap.13.16.

which worshipped his image] Chap.13.15.

V.3. *upon the sea*] See chap.8.8. Hereby is meant the
The second vial. Popes Jurisdiction which kept many provinces in subjection to him, as the sea doth begirt the land,

it became] A greater defection than before. The third part onely was blood, ch.8.8.

as the blood of a dead man] Exod.7.17. As the putrified blood of a dead carcase, which is so loathsom, that no man can drink it. Or, as if it were made all over red with the blood of many men slain.

every living soul died in the sea] Whole provinces and kingdoms cast off the Popes jurisdiction; because it was so corrupt, they could not live any longer in it. So it came to pass in Luthers time, before his death.

V.4. *rivers and fountains of waters*] Popish Magistrates,
and Ministers employed to uphold their church, who came *The third vial.*
to an ill end; as many did in England and France.

V.5. *angel of the waters*] That had power given him to turn the sea into blood, v.3. Or, him on whose vial poured out, the rivers and fountains were turned into blood, v.4. Like the Angel of the fire, ch.14.18.

which art, &c.] Ch.1.4.

judged] Punished; as Gen.15.14.

V.6. *And thou hast given them blood to drink*] They were adjudged to death, as they had judged others. So the laws are against Priests in England; and they have for their ill lives been put to death by the secular power, in some Popish countreys.

V.7. *another*] Differing from him, ch.9.13. or from him, ch.14.18. or from him that spake out of the temple, v.1. of this chapter. Or, one confirming the words of the Angel, the incense at the golden altar, chap.8.34.

Even so] So it ought to be.

true and righteous] Ch.15.3. Thou hast judged incorruptibly, in giving blood for blood; and fulfilled thy promise, in revenging the blood of thy servants, ch.6.11.

V.8. *upon the sun*] The Popes temporal power over Kings.
Or, the house of Austria, which shineth brightest in the Po- *The fourth*
pish heaven. They have begun to be eclipsed. *vial.*

unto him] Or, *unto it*. To the Angel, or to the sun. See the like, ch.9.1.

to scorch] Much fire and war have been in their territories of late: more may be.

V.9. *scorched*] Or, *burned*. They were enraged with rancour and malice, as with a burning fire.

blasphemed the Name of God] As the beast doth, ch.13.6. which hath power over these plagues. Either he sheweth the cause why they blasphemed God, to wit, Because he did inflict these plagues on them; or, did not keep them off: Or else he sheweth their madness, that made their plagues greater, by resisting him that could have removed them, if they had submitted to him, and interceded his help, Isa.8.21.

to give glory to God] See chap.11.13.

repented not] See chap.9.20,21.

V.10. *upon the seat of the beast*] On the city of Rome, ch.
13.2. which shall then be destroyed. And then we shal cer- *The fifth*
tainly know which of the vials are past, & which to come. *vial.*

full of darkness, &c.] Though his city be destroyed, yet not his Kingdom totally: that shall be much obscured, when his throne is gone. The Pope then must live somewhere else, when Rome is destroyed, (as once he did at Avignion) before his Kingdom be quite overthrown: and his followers shall be in great agony, like those that bite their tongues for grief and anger, ready, at the next encrease of pain, to devour or destroy themselves. Or, it may be meant, They shall eat their words, and be ashamed of their railings upon Gods saints, though they leave not their idolatry, v.11.

V.11. *blasphemed the God of heaven*] Spake ill of him, because they conceived their plagues came from thence: for they thought no humane power could have destroyed Rome.

repented not] See v.9. ch.9.20.

V.12. *upon the great river Euphrates*] Ch.9.14.

and the water thereof was dried up] With the hea. of the *The sixth*
plague; or by the Jews, turned Christians, diverted, that *vial.*
they may come to help ruine the beast. Isa.11.15,16. An allusion to the taking of old Babylon. Jer.50.38. & 51.32. and drying up the Red-sea, Exod.14. and Jordan, Josh.3. Or, the destroying of the Turkish Empire, that hindereth their coming, as of Assyria, Isa.8.7. These are not like to come to help destroy Rome; for that is to be done under the former vial. See notes on v.10. But to help destroy antichrist utterly, at the great battel of Armageddon, v.16. ch.19.17,18. For their conversion is likely to be before that, though after the fall of Rome. See notes on chap.19.1,&c.

kings of the East] The Jews, who are like to reign in those parts again, Isa.24.41. Others understand it of the Turks, to be brought in by the Popes frogs to help him, v.14.

V.13. *three unclean spirits*] Divers kindes of incendiaries sent abroad.

like frogs] Unclean persons, and making a great noise, to draw men to fight for antichrist, though Rome be down. They should be either the Jesuites, or some stirring sect worse than the Jesuites, arising after Rome, and before antichrists fall.

out of the mouth] By the command; as chap.12.15. Or, sent to establish their doctrine or Religion.

of the dragon] Of the Devil, chap.13,13. The Jesuites seem to be sent

sent by him; for they keep a cabinet-council at Rome, distinct from the Popes.

of the beast] The Emperour, ch.13.1. who sendeth Embassadours abroad, to uphold the Popish cause.

of that false prophet] The Pope, ch.13.21. who sendeth his Legats. See ch.19.20. & 20.10. All these stir up other Princes to further the catholike cause, as they call it. See the like, Gen.14.3. Joth.9.12. & 10.1,2,3.

V.14. *Spirits of devils*] Not only unclean, as v.13. but also devillish and malicious.

working miracles] Chap.13.13. To perswade men to fight for Antichrist, who is now going down the winde.

go forth] Are diligent and travel into all parts, to perswade princes to uphold the Popish cause.

kings of the earth] Popish Kings.

of the great day of God Almighty] Wherein God shall shew his Almighty power, in destroying the Popish princes, ch.19.17.

V.15. *behold I come*] This verse should be included in a parenthesis, because the verse following dependeth not on it, but on the former. It is put in, to comfort Christs servants against these great preparations, by his promise of his speedy assistance.

as a thief] Chap.3.3. Matt.24.43. Unexpectedly.

watch] Taketh heed of the plots of these frogs. Or, doth expect my help continually.

keepeth his garments] Doth nothing unbeseeming the true Religion; for he will get no help from them by dissembling, but will be exposed to shame, if he condescend to them.

V.16. *He gathereth them*] God, v.14. As he let Ahab be seduced by the false Prophets, to his destruction, 1 Kin.22. so he letteth those foolish kings hearken to the frogs, to come into the pit of perdition. Or, *They gathered*: that is, the frogs. Or, the meaning is, they were gathered; as Luk.12.20.

Armageddon] The place hath this name given it from the future event; as Num.11.34. Ezek.39.11. Some take it for an allusion to Baraks victory over Sisera, by the waters of Megiddo, Judg.4.15. & 5.19,20. The word may signifie, Devoted to destruction: or, Destroyed by craft: that is, subtilly brought thither, to be suddenly destroyed.

V.17. *the seventh angel*] Under the fifth vial, was
The seventh vial. the destruction of the city of Rome: under the sixth, the overthrow of the Kings that assist the Pope in the great battel. Under this seventh, the remainder of the Papists are destroyed.

into the air] Where Satans throne is, Eph.2.2. who upheld the beast and false Prophet all this while, and used his utmost endeavour to uphold them in the last great battel.

a great voice] In the thunder, v.18. See John 12.28,29.

from the throne] From him that sitteth on the throne; that is, God the Father, ch.1.4. & 4.2.

It is done] It is certain, as if it were done, Hos.10.7. ch.21.6. Babylon is undone, v.19. Or, *It was*. Or, *It is done*. That is, it once had a glorious being, now it hath none at all.

V.18. *voices and thunders*, &c.] See ch.4.5. & 8.5. & 11.13,15. As if heaven and earth were troubled, or conspired together, to destroy Antichrist. Or, it may signifie a destruction, not by humane help, but from heaven, as it seemeth, v.21.

such as was not, &c.] See Dan.12.1.

V.19. *the great city*] The place where the remainder of the Senate and People of Rome abide: for it was destroyed under the fifth vial.

divided] Gr. *made*. Or, *became*.

into three parts] Pulled all to pieces, as a city torn into three pieces by an earthquake.

cities of the nations] Other Popish cities were destroyed. See chap.11.2. Or, of Turks and Gentiles: for all Christs enemies are to be deposed from publike authority.

came in remembrance before God] He shewed, by destroying her utterly, that he remembred all her wickednes. So good works are remembred, when rewarded, Act.10.4,31.

cup of the wine, &c.] See ch.14.10. Jer.25.15,16.

of the fierceness of his wrath] This sheweth the greatness of Gods anger, punishing them for their sins which they were so many years in committing.

V.20. *every Iland*] Or, *place beyond the sea*; as Psal.72.10. Or, *every land or countrey*; as Isa.20.6. & 41.1. Jer.47.4. See chap.6.14. There, they were out of place; here, no more found, as if they had been removed or swallowed up by the earthquake. There should be no more footing for Popery in any remote place, or defenced cities. All of them should be either converted or confounded.

V.21. *upon men*] The judgment on the places was shewed before: now followeth the judgment on the men that escaped. God will destroy them strangely.

a great hail] Great hailstones (as Josh.10.11.) signifying great judgements.

weight of a talent] See Ezr.8.26. Very great hailstones big enough, not to kill men onely, but also to dash them to pieces.

blasphemed God] They were so obstinate in their idolatry that they stood out against all Gods judgments, and blasphemed God to the very last hour, v.9.

CHAP. XVII.

V.1. O*NE of the seven angels*] It was fit that one of the executioners of Gods wrath on Babylon should inform John what he was, ch.16.1. Or, *the first of the seven angels*; as ch.6.1.

talked with me] See ch.1.12. & 4.1.

I will shew unto thee] As now the whore is shewed to John, and the manner of her destruction; so she must be manifested to be a whore, to Gods Ministers and people, especially to such as shall be employed in destroying her; for that is a great encouragement to fight against her.

the judgement] The utter destruction of Rome. But it is called *judgement*, that men may know it came not by chance, nor undeservedly, nor by mans power principally; but by a just sentence of Almighty God upon her for her sins, and that men are set on work by an higher power, to pull her down, and bring her low.

great whore] She was once the faithful spouse of Christ; but now is turned harlot, Isa.1.21. She is called a *great whore*, because of the multitude of her spiritual fornications, Isa.23.15,17. Nah.3.4. Or, *the damnation* (as Matt.23.14.) *of the great whore*, by an Hebraism, for, *the great damnable whore*. As Matt.14.15. *abomination of desolation*, for, *abominable desolation*.

sitteth upon many waters] Situated on the great river Tiber, as old Babylon on Euphrates, Jer.51.13. See what is meant by waters spiritually, v.15.

V.2. *kings of the earth*] Many great princes have been seduced to idolatry by her, and worshipped her idols; and the dispensers with adulteries and incests in them, to keep them at her beck. Before, the nations only are mentioned, ch.14.8. here, the Kings also, to shew, that this Romish idolatry should be countenanced by authority in many nations.

inhabiters of the earth] Like a common strumpet, she prostituteth her self to base people also, for mony, that she may put off her pardons and indulgences.

drunk with the wine] Allured to idolatry by her, with hope of gain, honour, pleasure, so that they doted on it, and were mad against all that opposed them in that course; as wicked men do, who are enclosed to whoredom by the flatteries of a strumpet, Prov.7.14. See vers.4. ch.14.8. Jer.51.7.

V.3. *in the Spirit*] In a trance, his body abiding where it was, chap.4.2.

into the wilderness] A fit place to be private, that he might the better view so great a mystery. Or, to shew, that this great whore was not yet visible in the world. Or, that he might view the woman the better, being separated from others, and in an open waste, where nothing might hinder the sight of her. Or, to intimate, that Rome should be brought into a desolate state in the end; as ch.18.21, &c. Isa.13.19, 20,21,22. Jer.50.12.

a woman] Popish Rome, v.18.

a scarlet-coloured beast] The Roman, or French, or Germane Emperour, set up by the Pope. Or, as some, the Pope, who upholdeth Popish Rome. And the beast is said to be scarlet-coloured; first, to shew the pride of these Romish idolaters, who would go like Kings, and great commanders, and rich personages, Nah.2.3. 2 Sam.1.24. Matt.27.28,29,31. Secondly, to shew their cruelty, that were as it were dyed with the blood of Gods Saints, vers.6. ch.18.24.

full of names of blasphemy] Usurping names that belong to God and Christ only, 2 Thess.2.4. and taking Gods power, or agreater, unto themselves; as the Pope and his adherents do at Rome, by dispensing with sins and oathes. Now these blasphemies are legible, to be seen with the eye, as spots on a beast; and they are all over bespotted with them.

seven heads] See v.9,10,12.

V.4. *in purple and scarlet colour*] So the Pope and Cardinals are attired at Rome. Thus like a strumpet they deck themselves, to allure lovers. And it may also set out their pride, in their kingly and triumphant attire, ch.18.7. Dan.5.29. and their luxury, whereof Rome is full.

decked] Gr. *gilded*.

with gold, &c.] It may set out the stately worship of the Papists, their costly images, altars, copes, pals, or stately palaces.

cup of gold] The wine was mentioned, ch.14.8. Now the cup is set out, and it is a golden one, Jer.51.7. to allure men to drink of it, or to shew, that golden means are used by the Popes, to draw men to idolatry. Or, that Rome beareth the title of the catholike Church; but giveth the poisoned cup of idolatry to others to drink, ch.14.8.

in her hand] Signifying, that Rome sendeth abroad Legats, to allure all men, especially great ones, to her superstition.

full of abominations] More abominable, for idolatry and wantonnes, than any other place. Such cups of enticing wine, whores were wont to give to their lovers, to allure them to folly, v.2. Or, alluding to such enchanted potions, as by lewd persons are given to work a strong and strange inclination of amorous affections towards them in others.

V.5. *upon her forehead a name*] As common strumpets anciently had their names written over their cells in the stews, and some on their foreheads; that all might plainly see, that she is such as she is hereafter described,

written] By Gods appointment it was made known; for she would never take such a title to her self, yet she did so openly carry her self, that men might see her faults in her forehead, Isa. 3.9. Jer. 3.3.

Mistery] Deceiving others, under the colour of divine mysteries, (whereas heathen Rome openly professed idolatry) their whole religion being a mystery of iniquity or wickedness, 2 Thess. 2.7. as the Gospel of Christ is called, The mystery of piety, or godliness, Rom. 16.25. 1 Tim. 3.16.

Babylon the great] An allusion to old Babylon, called Great Babylon, Dan. 4.30. whom Rome imitateth, in oppressing Gods Church, and challenging an universal Empire.

the mother of harlots] Or, *fornications*. A teacher and nourisher of bodily and spiritual whoredoms, Ezek. 16. Hos. first and second Chapters. So that she not only was idolatrous her self, but brought forth, and brought up, children suitable to her self.

V. 6. *drunken with the blood*, &c.] Not only outwardly sprinkled with it, but inwardly surfeited; such abundance of Martyrs did she kill, and commanded every where to be killed, ch. 16.6. & 18.24. She made others drink with her idolatry, v. 2. and those against whom she could not prevail, she made her self drunk with their blood.

of the saints, &c.] This encreaseth her sin. It was a great transgression to kill men; greater, to kill holy men; greatest of all, to kill them for bearing witness to Christ.

I wondred, &c.] John wondred not before, at the sight of the two beasts, ch. 13. But now he admireth at the sight of the woman on the beast, whom he had not seen before. And he wondred indeed, that God would suffer so much blood of his servants to be shed by her. But he did not so admire at her great power, as to follow her. This wicked men do, verf. 8. ch. 13.3,4.

V. 7. *And the angel said unto me*] That angel that shewed me this representation, v. 1, &c. now fulfilleth his word, and telleth me the meaning of it.

Why dost thou marvel?] Johns admiration is the ground of the future Revelation.

I will tell thee] As John could not tell the meaning of this type, unless the Angel had revealed it: so we could never have known Rome to be Babylon, unless God had made it known to us, v. 9.

mystery] See v. 5.

that carrieth her] The Emperours upheld Rome, and Rome upholdeth the Pope.

V. 8. *that thou sawest*, &c.] This beast appeared to John before in another shape, not as an upholder of Popish Rome.

out of the bottomless pit, &c.] Shall be set up by Satan to that end, and be destroyed with him, ch. 11.7.

shall wonder] See notes on v. 6.

whose names are not written, &c.] ch. 13.8. Though their impostures be very subtil, yet they cannot deceive Gods elect, Matt. 24.24.

and yet is] Other copies read it, *and yet shall be*] This beast some take to be the Pope; others, the Emperour: which appeared to John in another form before, ch. 13. but now was vanished, in regard of that form, and appeared as one that should hereafter uphold Popish Rome. Others say, Which was in resemblance of power, but should not be for a time in that greatness; yet should afterwards get a renewed power, chap. 13.4.

V. 9. *minde which hath wisdom*] Here a wise heart may exercise it self, to finde out this mystery, chap. 13.18.

seven mountains] Rome was built on seven hills, yet to be seen there, though some of them now be without the walls of the city.

V. 10. *There are*] Or, *They are*.

seven kings] The lasting heads, were hills; the fleeting ones, are kings, that is, several sorts of governments.

five are fallen] Kings, consuls, tribunes, decemvirs, dictators.

one is] Romane Emperors.

the other is not yet come] Popes: or, the Gothish kingdom of Italy; for it lasted but a while, in comparison of the Emperours.

a short space] It is literally true of the Gothish kingdom: but if it be meant of the Pope, it intimateth, that the Popes power shall not abide for ever. It may seem long to those that suffer under it; but it is short, in Gods sight, 2 Pet. 3.8. and in respect of the eternal happiness of Gods saints, Rom. 8.18. 2 Cor. 4.16, 17, 18. A longer time is said to be short, ch. 12.6, 7, 10, 12, 10.

V. 11. *the beast*] By a synecdoche. He meaneth, one head of that beast which he saw. Or, he is not the eighth beast, nor head; for there were not so many in all: but the eighth King; for with that word it agreeth in the Greek, and not with either of the other. He should be so altered, that he should seem rather to be a new beast, than an head of the old one, Dan. 7.7.

is one of the seven] There were Emperours before; and after that they were depressed by the Goths, the western Emperour was set up by the Pope, ch. 13.13. Or, he may be one of the seven, if it be understood of the Pope; because he attained to such power afterwards, as the Emperours formerly had.

and goeth into perdition] Verf. 8.

V. 12. *The ten horns*] Hereby it appeareth, that this is the first beast, ch. 13.1. for the second had but two horns, ch. 13.11. The second beast, the Pope upheld; the first, the Emperour or Empire; and the first upheld the woman, the city of Rome, v. 18.

ten kings] The Kingdoms of Europe rent from the Roman Empire. See the like, Dan. 7.24. In Johns time, they had no kingdoms, but were subject to the Roman Empire.

as kings] For they had crowns, ch. 13.1. whereas the ten horns of the Dragon, ch. 12.3. had no crowns: they were but lieutenants to the Roman Empire. The crowns were then on the seven heads, not on the ten horns, as now.

one hour] They shall reign a small time with the Pope, v. 10. Mat. 20.12. & 26.40. Or, at *one hour*, ch. 3.3. Joh. 4.52. Act. 3.30. For the Pope soon laboured to divide the Kingdoms of Christendom, to uphold himself. And now there be divers Kings, notwithstanding the Emperours remaining.

V. 13. *one minde*, &c.] They shall labour with one consent, to uphold the Pope, or the Roman Empire. Before, nations submitted; now, Kings. See on verf. 2.

power and strength] Or, *force and authority*. They shall use all their personal and royal authority over their people, to uphold the beast, ch. 13.2.

V. 14. *These*] Some of these shall take part with Antichrist till the end, even after the fall of Rome, till they be destroyed at Armageddon, ch. 16.14. & 18.9. & 19.18. So, the theeves mocked Christ, Matt. 27.44. that is, One of them, Luk. 23.39. Here the instruments of the Popes war are set down by a similitude taken from beasts which fight with their horns, Zech. 1.18, 19, 21.

with the Lamb] Ch. 6. Before, the beast made war with the witnesses, Ch. 11.7. and with all the Saints, ch. 13.7. but now, with Christ himself. This sheweth the cause of his quarrel against them; to wit, that they belong to Christ; and the growth and height of his malice against Christ.

for he is Lord of lords, &c.] Ch. 19.16. 1 Tim. 1.16. God having given him supreme power over all, it is fit that all should be willingly subject to him, or subdued under him, Psal. 110.1, 2, 3. Matt. 28.18, 19, 20. 1 Cor. 15.25.

called and chosen] Of high account with God, though the world call them hereticks. Or, such as are pick'd out by Christ himself, Jer. 49.19. & 50.44. and called to destroy antichrist, and will faithfully do it.

V. 15. *The waters*, &c.] Here he setteth out the large territories of the beast, consisting of many people of sundry languages; by the similitude of many waters. So Isa. 8.7, 8. Jer. 47.2. for the people are moveable and inconstant, like water. And Antichrists kingdom is built on a fleeting foundation, like an house on the water.

which thou sawest] The woman to sit on, v. 1.

peoples and multitudes] See ch. 5.9. & 7.9. & 10.11. & 11.9. & 13.7. & 14.6.

V. 16. *These shall hate the whore*] Or, *are these kings which shall hate the whore*. For the gender is changed in the Greek, from horns to men. That is, some of these: for others will take part with Antichrist to the end. See notes on v. 14. They shall, like raging enemies, out of hatred conspire against her, and lay waste her dwelling, as it were strip her of her state and pomp, use her most despightfully, and utterly destroy her.

make her desolate] By leaving her communion.

naked] They shall take away her garments, consisting of purple, and scarlet, and gold, and precious stones, and pearls, v. 4. and convert them to their own use. So they shall make her poor and naked. Or, they shall forbid their subjects to go thither to buy pardons. So whores are impoverished, when their lovers forsake them.

eat her flesh] Spoil her, as a Lion feeding on his prey. Or, shall feed themselves on her spoils, which were as dear to her as her flesh, Matt. 5.29, 30. Or, members, Col. 3.5. This sheweth their great rage against her; Psa. 27.2. Job 31.31. but it appeareth more in the clause following, in that they were not content with eating her flesh, Job 19.22. but burn the remainders of her.

burn her with fire] Destroy her utterly, not leaving a bone of her. They shall burn the whole city, when they have rifled it, as the Babylonians did Jerusalem, Jer. 38.23. & 52.13. & 37.10. and as harlots and strumpets sometimes were, Gen. 38.24. Lev. 21.9. Eze. 23.45, 47.

V. 17. *For God hath put into their hearts*] A reason is here given of the altering of their affections toward the beast now, and their encline so strongly to it before: to wit, Gods will, who, as now in mercy he moved them to destroy the beast; so before, for their own sins, and cowardliness, v. 13, 14. and the sins of their subjects, in justice for a time gave them over to subject themselves to the beast. So Pharoah is said to harden his own heart, Exod. 8.15. and God is said to do it, Exod. 7.13.

to fulfil his will] To destroy the city of Rome.

and to agree, &c.] Or, *to do with one consent*. Or, *to act that one sentence*, v. 13. that is, to submit themselves to the Popes tyranny no longer than for a time set by God. So the Apostle thanketh God, Rom. 6.17. that they were no longer servants of sin, not for that they were so for a time. Or, God, for a just punishment of their sins, made them subject to Rome, as he did the nations to old Babylon, Jer. 27.6. For it was not a sin in it self, to submit to the Roman Empire, though by the Popes this power were afterwards abused to persecution. No threats or allurements could have made them so servile to Popish Rome, if God in justice had not given them over to that slavery: nor none have raised up their spirits again to destroy Rome, if God had not done it, and so made her friends her foes. Thus whoremongers use to deal with strumpets, when they see what hurt they have got by them, Ezek. 16.37, 39. Or, it may be read, And *suffered them* to agree. See the like addition of a fit word, 1 Tim. 4.2.

until the words of God shall be fulfilled] Till the city of Rome shall have executed all those cruelties, and enjoyed her dominion so long, as God hath appointed or foretold. We must not then accuse God of slackness, if Rome be not yet down; but with patience expect Gods time, knowing, that as surely as he hath put into the hearts of these kings to serve that Empire; so surely he will, at his time determined, put it into their hearts to destroy that city.

V. 18. *And the woman*] Before, he had expounded the beast; now, he telleth what the whorish woman is that sate upon the beast.

the great city] Rome, which then had the Empire. Before, he concealed the full description of it: now, the time of destruction drawing near, he doth as good as name her. We may hope then her end is not far off, now the is all over Europe proclaimed to be the whore of Babylon.

CHAP. XVIII.

Verf. 1. *After these things*] The holy Ghost having spoken of the destruction of the seat of the beast under the fifth vial, ch. 16.10. sheweth what that seat is, ch. 17.18. the city of Rome: now he goeth on to the overthrow of it. So that it seemeth we are now under the fourth vial, and the fifth is not yet poured out, because Rome is not yet destroyed.

another angel] Differing from him before, ch. 17.1. Though God had given sundry warnings of the fall of Rome before, ch. 14.8,9. & 16.10. yet he sheweth his long suffering, and willingness to have men forsake her, that they may not perish, by sending three Angels more, to signifie that her destruction draweth nigh: one here, foretelling her fall once more; another, verf. 4. calling men out of her, as out of an house on fire, lest they be destroyed with her; as Numb. 16.26. a third, verf. 12. shewing her utter desolation in expressions confirmed by a signe.

from heaven] Or, *out of heaven*. Sent with a commission from God, to foretell the fall of Rome now at hand. It sheweth, then, that this was no dream of his own, but Gods certain truth: and that this great judgement should not come by accident; but by the will and providence of God. It may signifie some great man suddenly raised by God, and unexpectedly (as Psal. 26.6. & 57.3. & 102.19.) to destroy Rome. Things that come out of the earth, must have time to grow: things from heaven come suddenly.

great power] Furnished with power fit for such a service. So that none could resist him; but Rome must fall by his means. Others foretold the fall of it before; but this cometh to execute it.

the earth was lightned with his glory] That is, with his brightness, in the vision. So glory is used, Exod. 40.34. Numb. 14.10. 1 Cor. 3.7. The thing signified may be, that, even earthly men, and Papists, shall admire at the piety of him whom God shall fet up to destroy that city; or at his majestical power, made known by his victories.

V. 2. *mightily with a strong voice*] That all men might hear this tidings of the fall of Rome: for the was to setled, that many believed she could not be overthrown. Or, to shew the greatness of her fall, and of Gods anger against her.

Babylon the great is fallen] Chap. 14.8. Isa. 21.9. Jer. 51.8.

is fallen] It is doubled, to shew the greatness, neerness, or certainty of the fall.

habitation of devils] It was full of men, but now it is full of devils. Either because men esteem solitary places haunted with ghosts, or because the foul spirits do haunt such places for their pleasure, Isa. 34.11. Jer. 51.37. Matt. 12.43. Mark 5.3. Or, are confined thither by God, as to an hold or prison; or keep there, to terrifie men that pass by such places.

a cage of every unclean and hateful bird] Isa. 13.21. Of such birds as were forbidden in the law, and hated by men, because they are not good for food or long, but feed on other birds, and make hideous and dismal noises. See a patern of such desolation, in the ruines of monasteries: they once held unclean men; now nothing, except perhaps unclean spirits and birds.

V. 3. *all nations have drunk*] Rome is compared to a famous strumpet, who permitteth ordinary people to drink of her cup, kings and great ones to have to do with her, merchants to gain by her. Before, ch. 14.8. it was said, She made them drink: now the phrase is altered, They have drunk: to shew, that some might come in of their own accord, as others did by her perswasion or compulsion. Both these ways, men come to taverns and stews.

of the wine, &c.] See Chap. 14.8.

king.] Chap. 17.2.

merchants of the earth] Either worldly merchants, that sold her delicate things for her lust; or spiritual ones; as friers, monks, pardon-sellers, and such like, 2 Pet. 2.3.

abundance] Or, *power*.

delicacies] Money, which they had of her for delicate things to serve her lusts.

V. 4. *and her voice*] A voice, without naming the authour, bringeth some great matter worthy of attention, Isa. 40.6. When Rome is to be destroyed, God will finde a means to call out his elect from thence, as he did Lot out of Sodom.

Come out of her] Jer. 51.6, 45. & 50.8. Isa. 52.11. God is careful of his, what they may escape Babylons sins and punishment; which they would not do, unless they come out before the burning of the city: for the people will still sollicite them to idolatry; and the sword or fire cannot distinguish between friends and enemies.

my people] This then was Gods voice, or some Angels representing God.

V. 5. *reached unto heaven*] Gr. *followed*. They were as it were one laid upon another, to make a mount to reach up to heaven, and cry for vengeance, Gen. 18.20, 21. & 19.13. Ezra 9.6. Jon. 1.2. Jerem. 51.9. The least sins reach to heaven. God knoweth them all: but the phrase is commonly used of great sins, that will pull down sudden judgements. God is compared to a patient man, who passeth by many smaller faults in his servants, without taking notice, as not being willing to punish them; which he should do, if he took notice of them: yet when some great fault is committed, then he calleth his servant to account for it, and punisheth him.

remembred her iniquities] He seemed to forget her sins before, while he let her prosper; but now he sheweth that he remembreth them, by punishing her for them, chap. 16.19.

V. 6. *Reward her*] Jer. 50.15, 29. Some take it as spoken to all those that come to destroy Rome. Others, of those which came newly out upon his last summons, verf. 4. whose spirits were most likely to be fet upon revenge, by the harsh impressions of the sins they lately saw there, and wrongs they newly received.

double unto her double] Not the double of her deserts, but of those miseries she hath brought on you before. And that is just, both because God forbiddeth them to do it, and because she did wrongfully torture innocents; but they justly punish the whore.

in the cup] Not of her fornication, but of punishment.

V. 7. *how much*] Gr. *in how many things*. This sheweth, that she was very high before, and must be brought very low, now.

glorified her self] Set up her self above others, and against God, Jer. 48.26, 42. Lam. 1.9.

so much torment] Her punishment must be answerable to her pride and luxury. This is spoken of worldly punishments at the fall of Rome; for none can be so high on earth, as they are brought low in hell.

She saith in her heart] She thinketh so, Psal. 14.1. She durst not say so, left she should be esteemed proud, or be envied by others. Thus her pride foretelleth her fall, Prov. 16.18.

I sit a queen] Isa. 47.7, 8. I have a great command.

no widow] I am mighty, and full of people, and live happily. Cha. 18.11. is the like phrase: Loved not their lives, that is, made no account of them. Cities deprived of their power and people, are accounted widows, Lam. 1.1.

see no sorrow] Feel none in my self.

V. 8. *in one day*] In a short time, called *one hour*, verf. 10, 17, 19. Not that one day would end the business; but her enemies should not give over the siege, till they had taken it. Or, in one day; that is, suddenly, against her expectation, Isa. 47.9, 11.

death, and mourning, and famine, &c.] In the siege of Rome, many shall be slain, and their friends that live, shall mourn for them; and they in the city shall suffer famine; and when it is taken, it shall be burnt down to the ground, chap. 17.16.

for strong is the Lord, &c.] Left any man should think the city too strong to be destroyed so quickly, he telleth of Gods power, who undertaketh the work, Jer. 50.34.

V. 9. *kings of the earth*] Like adulterers that have lost their pleasures; so these Kings shall make womanly lamentations for loss of their images and superstitions. This must be understood of such Kings as shall stand to the Pope, after Rome is down. See notes on ch. 16.14. & 17.16.

who have committed fornication] No good men bewail her. Such only do it as have been naught with her, ch. 17.2.

shall bewail her] Ezek. 26.17.

when they shall see the smoke of her burning] Chap. 14.11. and 19.3. Gen. 19.28. Either it must be taken literally of such Kings as came to assist her, and fled away when they saw the city on fire: or figuratively, when they understood of her destruction.

V. 10. *standing afar off*] Though they loved her, and could have wished her prosperity to continue; yet they durst not come neer to help her, left they should be destroyed with her, by them that besieged her, who would take such as came, for friends to the whore, and destroy them, as Jehu did Ahaziahs brethren, 2 Kin. 10.13, 14. Or, They were afraid of being burned, as they were that cast the three Jews into the furnace, Dan. 3.22. the flame was so great. Thus the Israelites fled, when the earth swallowed Dathan and Abiram, Num. 16.34.

that great city] Or, *O great city!*

judgement] See chap. 17.2.

V. 11. *The merchants*] These weep not for love, as the Kings did; but for loss of their gain, which they got by selling her dainty things, to satisfie the luft of her prelats. Or, fine things for their idolatrous worship; as, for altars, images, vestments. It may be meant spiritually, of those that made gain of her spiritual merchandise.

mourn over her] As a father over a dead child.
for no man buyeth their merchandiſe any more] Ezek.27.27.For there is no wonted trading there ; all traffick,both ſpiritual and temporal, being there ceaſed.
V. 12. *gold*, &c.] Things for fine apparel , and ſtately houſhold-ſtuff.
all thyne-wood] Or, *ſweet*. Some kinde of cedar : or , all kinds of ſweet-wood,as all manner of veſſels. Or, this might be for uſe about buildings.
V. 13. *and cinnamon*,&c.] For pleaſing ſmell.
and wine,&c.] For dainty fare.
horſes and chariots,&c.] For princely port.
ſlaves]Gr.*bodies*. For ſervice. Servants are like bodies,acted by others : free-men,like ſouls,that guide themſelves,and theirs.
ſouls of men] Perſons of men, Ezek. 27. 13. Gen. 12. 5. & 46. 25. Men,though not ſlaves,yet uſed for ſeveral employments. Or,ſouls of men literally taken, of which they made ſpiritual merchandiſe.
V. 14. *And the fruits that thy ſoul*, &c.] Gr. *the autumn* , *or autumn fruit of the deſire of thy ſoul*. That is, deſired fruit : as, In fire of a flame ; that is, Flaming fire, 2 Theſſ. 1. 8. This verſe ſhould be in a parentheſis. As if thoſe merchants ſhould like mourners ſpeak to periſhing Babylon. Or it may be the ſpeech of the Angel, the revealer; as verſ. 14. or John the publiſher , objecting gluttony to Babylon. autumn fruits are moſt dainty and pleaſant to the taſte , and goodly to the eyes, like the fruits of paradiſe, Gen.3.6. Of ſuch, Rome hath ſtore.
dainty and goodly] Gr.*fat and ſhining*.
no more at all] They are not onely loſt for the preſent,but for ever. There is no hope of recovering them.
V. 15. *The merchants of theſe things*] Or, *the merchants* , I ſay, *of theſe things* : Meaning thoſe ſpoken of, verſ. 11. He had before ſet down the cauſes of their mourning ; now he ſetteth down the manner of it.
ſtand afar off] See verſ. 10.
V. 16. *that great city*] See verſ.10. That uttered much merchandiſe.
in fine linnen, &c.] This is ſuitable to the perſons mourning. The Kings that are mighty,mourn, becauſe the power of the city is gone,v. 10. The merchants mourn,becauſe the wealth of it is gone.
decked with gold] Gr. *golded with gold*, ch.17.4. Not only wearing gold ; but as it were covered with it from top to toe.
V. 17. *in one hour*] Like a whirlwind. See verſ. 10.
every ſhip-maſter,&c.] Ch. 8.9. All that traded with her by ſea, Ezek 27.29, &c. Or,ſuch as were then bringing wares to her by ſea, and ſaw the ſmoke of the burning of Rome afar off, as Abraham did, when Sodom was deſtroyed, Gen.19.28.
as trade by Sea] Pſal.107.23. Or it may be ſpiritually underſtood of inferiour officers, who carried their pardons to ſell.
ſtood afar off] See verſ.10.
V. 18. *And cryed*] Jer.50.46. Ezek.37.32.
the ſmoke] Verſ. 9. Iſa. 34. 10. Her deſtruction will ſuddenly be known,both by ſea and land.
What city is like unto this great city?] What city once ſo ſtrong and populous ? See the like, Ch.13.4. Or, who would ever have thought this city ſhould have been thus laid deſolate.
V. 19. *And they*] Or, *Yea,they* ; as Matth.26.50.
caſt duſt,&c.]It was the manner of mourners.See Joſh.7.6. 1 Sam. 4.12. Job 2.12. Ezek.27.30. Theſe mourned moſt,becauſe they were leaſt able to ſubſiſt, and therefore likely to periſh ſooner by want of trading,than the merchants that employed them. They cryed, in the former verſe : here weeping and wailing is added, to ſhew the greatneſs of their ſorrow, v. 9, 15.
that great city, &c.] See verſ.10,16.
all that had ſhips] Not merchants alone, but ſhip-maſters : inferiour officers, as well as great ones.
in one hour] Verſ.8,10,17.
V. 20. *thou heaven*] O Church. See chap.11.19. & 19. 1, 6. Pſal. 58. 11.
apoſtles and prophets] Miniſters,their ſucceſſours. God accounteth theſe like thoſe eminent perſons. A great comfort to them.
avenged you]Gr.*judged your judgment*; That is,conſidered the wrong done to you,&puniſhed her for it, ch.17.1.Pſa.9.4.Mic.7.9.He hath avenged the death of your predeceſſours : or the wrongs done to you by her, Jer.51.35,36. Or, it may be an apoſtrophe to thoſe in heaven,ſhewing what cauſe of joy they had, if they were here to ſee the fall of Rome.
V.21. *a mighty angel*] An alluſion to Jer.51.63.Shewing, by a ſure token,that the fall of Rome ſhould be greater than the fall of Babylon. There, a weak man ; here, a mighty Angel : there, taketh an ordinary ſtone ; here, a great milſtone : there,caſteth it into Euphrates; here,into the ſea:there,Babylon ſhal ſink;here,it ſhal be thrown down with violence : there,it ſhall not riſe; here,it ſhall be found no more at all,v.14.c.12.8.Iſa.13.20.Jer.51.63. A great milſtone will fall apace with its own weight ; faſter,if it be caſt down ; faſteſt of all , if by a ſtrong hand : neither can it then riſe any more, or be raiſed out of the bottom of the ſea.This ſheweth the violent and everlaſting deſtructionof Rome

V. 22. *of harpers*] Jer.7.34. & 25. 10, 11. All things that ſerved for pleaſure, ſhall ceaſe.
in thee] The Angel now turneth his ſpeech to Babylon.Some have told her face to face of her deſtruction.
no craftſman] All things tending to profit,ſhall be gone.
ſound of a milſtone] Gr.*voice*.In the cities they uſed handmils,which made a great noiſe.All things neceſſary ſhall be taken away.Wel may the mills ceaſe,when none ſhall live there,for whom corn ſhould be grinded.The things abuſed ſhal be al taken away,Joel 1 5.Jer.25.10.
V.23. *light of a candle*]The pooreſt men have candles in the night, that want many other comforts : but Rome ſhall have none , after this. Or,they ſhall not uſe candles in wedding and feſtival nights any more, Matt.25.6 7.
voice of a bridegroom] There ſhall be no more marriage there to people the city any more. Or,no merry meetings. Theſe things argue an utter deſolation, Jer.7.34. & 16.9.
thy merchants] Nah.3.16. Iſa.23.8. Thou haſt made uſe of Kings for thy profit. Or,thy Cardinals were Kings fellows.
by thy ſorceries] Enchanted cups, ch. 14.8. or, by Satans help : for ſome Popes have been ſorcerers.
deceived] Drawn to Idolatry.
V. 24. *in her was found the blood*] Though God defer , yet he will keep count at length, and find the blood of his ſervants in Rome , as if it ſtuck to the hands or clothes of the murderers, Iſa. 63. 3. Jer. 2. 34.
of Prophets] Faithful teachers ſlain, verſ. 20.
of Saints] Of private Chriſtians put to death for Religion.
of all that were ſlain] To wit, for Religion,as being ſlain by her authority,or incitation of the Princes to do it. Or, as Matt.23.32,35.becauſe ſhe ſucceedeth the former perſecutours, and finiſheth the work, and ſo is counted guilty of all the blood ſhed before alſo.

CHAP. XIX.

V.1. AFter *theſe things*] After the fall of Rome.He proceedeth to the things done under the ſixth vial ; for the beginning of this Chapter anſwereth to ch.16 12.The middle of it, to ch.16.13,&c.
a great voice] To ſhew their affection in themſelves, and deſire to ſtir up others to praiſe God for it.
of much people in heaven] The Saints of God in the Church,upon the firſt news of Romes fall, bleſs God for it. They all in general joy at this news. See the like, ch.11.15.
Alleluiah] *Praiſe ye the Lord*, Pſal. 111. & 112. & 113. This is the firſt time that it is uſed in the New Teſtament ; and it is found four times here. It ſeemeth the Chriſtian Gentiles,after the fall of Rome, ſhall ſollicite the Jews to come in to Chriſt,and to joyn with them in praiſing him for Romes fall.
Salvation &c.] All the praiſe of this great work belongeth to God, ch.5 3.& 7.12. 1 Tim.1.17. Glory is a great opinion of him : honour is the means whereby we expreſs it,inwardly or outwardly.
unto the Lord] Is unto him. He hath given us cauſe to honour him, for deſtroying the beaſt, and putting us out of all fear of him. Or, *be unto him*. We praiſe him for it,and deſire that others do it alſo.
our God] He hath ſhewed himſelf our God, in deſtroying our enemies,and therefore we have eſpecial cauſe to praiſe him, Pſa.147.20.
V. 2. *true and righteous*] See ch.15.3.
for he hath judged] They ſhew what cauſe they had to praiſe God for declaring his truth,in performing his threats againſt Rome,which many doubted would not be effected ; and his juſtice,in deſtroying ſuch as would not be drawn from their idolatry by his word. Or,he hath not judged out of ſuſpitions and report,but in truth and juſtice, Gen.18.21.
the great whore] See chap. 17.1. Great, becauſe of her many fornications. Or, by alluſion to the thing ſignified, The great city, cha. 18. 18.
corrupt] The earth. See Gen.6.11.
avenged] As was deſired, Chap.6.10.
his ſervants] He had reaſon to avenge their blood, becauſe they were not ſlain for any wickedneſs they had done,but for ſerving him, Pſal.44.22.
V. 3.*again*] They double their thanks,becauſe of the greatneſs of the benefit.
and her ſmoke] This ſentence ſhould be in a parentheſis. The ſenſe is ; She is irrecoverably loſt,Iſa.34.10.Or, *for her ſmoke*,as Luk.6.32. and then there needeth no parentheſis ; but the meaning will be ; The Saints ſhall ever be mindful of the fall of Rome, to praiſe God for it, as if they ſaw the ſmoke of it always, to put them in mind of that fire that burned it down.
V. 4. *And the four and twenty Elders*, &c.] Ch.4.4,6. Before, v. 1. Gods people bleſſed God ſuddenly,where they heard of it ; now they do it publickly in the Congregation, for deſtroying Rome. So ch.11. 16. This better ſetteth out the greatneſs of the benefit , with their deeper ſenſe of it , and ſtirreth up others the more to thankfulneſs, Pſal.5.7. This is Romes funeral.
four beaſts] Or,*living wights*.Thorow all this book,there are beaſts or wights, and elders, and a throne,to ſhew , that Gods ordinances
and

and right worſhip was ſtill ſome where in the world in uſe, during the heathen antichriſtian perſecutions:and ſo they will be to the end.
on the throne] Chap.4.2. and 5. 1. God ſhall then take his throne to himſelf, when Rome, which is Satans and Antichriſts throne , ch. 2. 13. is deſtroyed.
Amen, Alleluja] They allow of the praiſe given to God before , v. 1. and perſwade the people to praiſe him more.
V. 5. *a voice came out of the throne*] Chap.4.5. The general applauſe of the Chriſtian Gentiles, v 1. and their ſolemn thankſgiving for the fall of Rome, v.4. might come to the ears of the Jews ; but God himſelf muſt ſpeak to their hearts , before they will joyn with the Chriſtians in this Alleluja. See the like method, Iſa.6.66. This may be Chriſts voice, becauſe it cometh from the throne ; and yet he ſaith, Our God ; as John 20. 17.
praiſe our God] He doth not blame them, as if they had not done it well before; but giveth a new cauſe of praiſing God, ſee v.7.
all ye his ſervants] Ye Jews, that once were his ſervants,joyn with the Gentiles in this Alleluja, Deut.32.43. Rom.15.10.
both great and ſmall] All ſorts of men, Pſalm 115.13. See ch. 13. 16. & 20.12.
V. 6. *And I heard*] Or, *Then I heard*. So this particle is uſed , Mat.23.32. Here is the effect of the former exhortation.
of many waters, &c.] See ch. 14.2. and 17. 15. The Jews and Gentiles praiſing God together,for the fall of Rome, will make ſuch a noiſe as will fill heaven and earth. Or, it may be underſtood of Gentiles converted from Popery by the ſight of Romes fall.
reigneth] God is publickly worſhipped every where, as King, now the whore is deſtroyed.
V. 7. *Let us be glad*,&c.] Chap.11.10. Pſalm 118.24. Mat.5.12. Let us prepare for feaſts and triumphs againſt the marriage of the Lamb.
give honour to him] As we have cauſe to rejoyce in it,ſo alſo to give God praiſe and thanks for it.
for the marriage,&c.] Mat.22.2. The Church is now called, as a Bride, to dwell with her huſband, after the whore is burned : before, ſhe was but as it were eſpouſed to him. Glorious times will follow Romes fall. This cauſe was not mentioned,v.1,4. but theſe converts, as they looked forward to the deſtruction of Rome, ſo they look backward to the converſion of the Jews, and marriage of the Lamb.
made her ſelf ready] As virgins uſe to deck themſelves when they are to be married,Pſ.45.13,14. Iſa.61.10. ſo the Church is now purged from all ſuperſtition, and ready to entertain Chriſt in the purity of his ordinances. Or, the Jews being now come in, with the fulneſs of the Gentiles, Rom.11.12,25,26. the Church is ready to be married to Chriſt. It cannot but be great matter of joy, that two ſiſters, ſo long parted, ſhould now be firmly knit together, Cant.8.8.
V. 8. *to her was granted*] Sanctification, the Churches ornament, Pſa. 45.13. & 93.5. is a dowry given her by Chriſt her huſband, ch. 3. 18. Eph.5.26,27.
righteouſneſs] Gr. *righteouſneſſes*. That is, good works, which adorn Gods ſervants, as much as fine linnen or gliſtering garments do great men, Mat.5.16. and do as conſpicuouſly appear in their lives, as gorgeous apparel on the back or body of thoſe that wear it, Rom. 13.12,14. Col.3.12. 1 Pet.3.3,4. & 5.5. Phil.4.5,8.
V. 9. *he ſaith*] The Angel, mentioned,ch. 18. Now he goeth on with the ſtory , which had been broken off in the beginning of this chapter, with relation of the great praiſe given to God for deſtroying Rome.
write] The matter to come is weighty, and worthy to be conveyed to poſterity. So ch.14.13.
Bleſſed] Mat.22.2. They are happy times, and they are happy that are ſo called, that they come ; that is,internally called. The things being ſtrange, and very unlikely to come to paſs ; the Angel taketh a ſpecial care to confirm John in the truth of them, that he may the more confidently report them to others.
marriage-ſupper] It ſeemeth ſuch feaſts uſed to be then at night , v.17. Luke 14.16,17. See notes on ch. 18.22.
theſe are the true ſayings of God] They are not my words, but God's, and ſhall certainly be fulfilled in their time, Luke 1.23.
V.10. *to worſhip him*] Having ſo good news from him, John, being over-joyed , falleth down to worſhip him, as Cornelius , on ſomewhat the like occaſion, did to Peter, Acts 10.25.
See thou do it not] Ch.22.9. Gr. *See*, *not*. The Angels conciſe ſpeech, as if he had not time to ſay all, ſheweth how evil Johns act was, and how diſpleaſing to him, and dangerous to John, if he ſhould ſuffer him to do it. To that end alſo he ſaith, *See* : that is, Beware thou do it not.
thy fellow-ſervant] One whom Chriſt uſeth to declare his will to others, as he doth thee. Therefore,for *brethren*, is put *prophets*,ch.22. 9. It may be the Angel that revealed this revelation to John,ch.1.1. yet for all that, not to be worſhipped by John,his fellow-ſervant.
worſhip God] To whom only religious worſhip is due, Mat. 4.10.
is the ſpirit of propheſy] Chriſt only can by his Spirit make us Prophets to foretel things to come,from him. His revealing things to us, is the life of propheſy. He therefore muſt be worſhipped for it, and not we.
V. 11. *heaven opened*] Free acceſs to Gods publick worſhip every where. Or, the Church opened, that Chriſt may ſtir up his people, v. 14. to go fight againſt Antichriſt, who after Romes fall, will be for a time ſome where elſe, gathering new forces. Ver. 19. a door was opened in heaven, before the riſing of Antichriſt, ch. 4. 1. the temple was open in heaven , after the death of the Witneſſes, ch.11.19. Now heaven it ſelf, that is,the Church, is ſet wide open, that Chriſts armies may go forth to deſtroy the beaſt and the falſe Prophet, v.20. So the great gates of a city are opened, when armies go forth to battel, 2 Sam.18.4.
behold] This requireth attention to the great battel yet to come.
a white horſe] Chap.6.2. a ſign of Chriſts juſt carriage in the war, and certain triumph after it.
he that ſate upon him] Chriſt,who appeared then to John, as ready to deſtroy Antichriſt utterly, and will do it by the Kings that hate the Whore, ch.17.16.
faithful and true] See ch.1.5. & 3.7,14.
in righteouſneſs,&c.] He condemneth the enemies of his Church juſtly, and then executeth them accordingly. He will not abuſe his power, to deſtroy any that have not deſerved deſtruction.
V. 12. *as a flame of fire*] Ch.1.14.& 2.18. He can ſee his enemies privy plots,and deſtroy them. His eyes do not ſparkle,but flame out with anger. Wo be to his enemies.
many crowns] All Kingdoms are ſubject to him, v. 16. Pſ. 2.8,9. & 72.8,9,10. Mat.28.18,19,20. Or, for victories over many Kings, v.19. whoſe crowns he taketh off their heads, and putteth on his own, 2 Sam. 12. 30. The dragon and the beaſt never had above ten crowns ; he hath a multitude : his Kingdom ſhall be larger than ever theirs was.
a name written] Now to be made known : ſure alſo, and permanent.
no man knew] Ch.2.17. Judg.13.18. None knew the eternal generation of Chriſt, who is called,The Word of God,v.13. Or, none knew it, till it was revealed in the Word, v.13. Or, by his victories, v.16,19. So Gods name, *Jehovah*, was revealed,Exod.6.3.
V. 13. *dipt in bloud*] Iſa.63.2. It ſheweth the exceeding great ſlaughter of his foes formerly : for his garments are not ſprinkled with bloud, as Iſa.63.2. but dipt or dyed in it, Iſa.9.5. What could his enemies look for from him now ; ſeeing the marks of his former victories, but deſtruction ? Or, as if he ſhould come to revenge the bloud of his ſervants ſhed by Antichriſt, and ſhould wear one of their garments full of bloud, to incite him to the greater revenge. Or, it might be to ſignifie the event of this battel, that ſo much bloud ſhould be ſhed, that not the common ſouldiers only, whoſe hands are moſt employed in war ; but the General himſelf, whoſe head uſeth to be more employed than his hands, ſhall have his garments dyed in bloud.
the Word of God] By eternal generation, John 1.1,14. Or,becauſe he maketh his Fathers word good, by deſtroying the foes of his people. Or, becauſe by deſtroying Antichriſt, he cauſeth Gods Word to be freely preached every where, and God is known thereby, as by a name.
V. 14. *the armies*, &c.] Gods people being fluſht with the fall of Rome, ſhall be in arms, ready to deſtroy Antichriſt utterly , when Chriſt ſhall call them to that work.
white horſes, &c.] Fitter for triumph than for fight ; for here are no bucklers nor ſwords mentioned, which are more fit for war than fine linnen, a poor fence againſt blows ; but here is the apparel of conquerours : ſo that they made themſelves as ſure of the victory , as if it were already gotten. Thus, though the battel may be ſharp, Gods people ſhall comfort themſelves,by looking before-hand on the happy iſſue.
V. 15. *out of his mouth*] See v.21. ch.1.16.& 2. 16. He ſhall paſs ſentence of death upon them, and execute it, Iſa. 11.4. Or, he ſhall deſtroy them, according as he hath foretold, 2 Theſſ.2.8. arms are attributed only to the Captain ; for all is done by his power, though he uſe inſtruments.
the nations] Or, *Gentiles*, ch.11.2. Popiſh enemies.
rule them, &c.] See ch.2.27. & 12.5.
treadeth] Treadeth on Gods enemies , gathered as it were into a wine-preſs, at Armageddon, till their bloud be all out of their bodies, ch.14.20. Iſa.63.3. Thus he threatneth his foes with his mouth, ſtriketh them with his iron rod in his hand, trampleth them under his feet.
V. 16. *on his veſture*] That all men may ſee it , and fear him. Some footſteps of his power appeared before, in converting the Gentiles ; but much obſcured by the perſecution under the Heathen Emperours, and afterwards under the Popes : but when both theſe are deſtroyed, then all men may fully diſcern it.
on his thigh] That men might ſubmit to him, Gen. 24. 2,9. & 47. 29. being ſubdued by his ſword, which uſeth to be placed on the thigh, Pſa.45.3. Cant.3.16.
King of Kings] Chap.17.14. & 11.15. Dan.2.44.
V. 17. *an Angel*] Chriſts Herauld, to bid all the fowls to a banquet.
in the ſun] That he might be heard all the world over, as the Sun is ſeen. A cleer token of the enſuing victory : and that the enemies ſhould be deſtroyed in the ſight of the Sun, as ſurely as we ſee the Sun.
will

with a loud voice] Chap. 18. 2. That the most remote might hear, and come to take their share. It also sheweth the weight of the matter. Men speak loud, when they speak of great things.

spoils] Warriours or souldiers mixing themselves with Gods people, more for the love of the spoils, than of the cause. Or, it may be taken literally; for many dead carcases will be left unburyed, to fill the fowls, v. 21. 1 Sam. 17. 44. Jer. 7. 33. Ezek. 39. 4, 17. &c.

in the midst] See ch. 8. 13. & 41. 6.

of heaven] Of the air, Gen. 1 20. Psa. 8. 8.

gather your selves] The fowls are called before hand, to shew the certainty of the victory.

V. 18. *that ye may eat*] Christ will be married as a conquerour.

the flesh of Captaines, &c.] Feed on the revenues and spoil of all the Papists; for they shall all be destroyed, great and small. There shall be a variety of prey, to fit every ones appetite, as there is of dishes at a feast, ch. 17. 16. Or, it may be literally understood of the carcases of great men and small, left for the fowls to devour, v. 15. Ezek. 39. 4, 17, 20. Jer. 7. 12.

V. 19. *the beast*, &c.] The Roman or German Emperour, ch. 13. 1. with some Kings, ch. 17. 16. after Romes fall, v. 1. shall affist the Pope, living elsewhere, in this last war against Christ and his Church.

V. 20. *the beast*] The Emperour, v. 19.

was taken] Like a beast in a snare. This seemeth to be at the conclusion of the sixth Vial, or beginning of the seventh. See ch. 16. 16, 17.

the false prophet] The Pope, ch. 13. 13. & 16. 13. yet some take it for the Popes Clergy, and the Pope for the Beast. This is that false Prophet that wrought miracles. ch. 13. 13, 14. &c.

alive] Put to horrible tortures, being taken alive; whereas the Kings and their followers shall be slain in the battel, v. 21. An allusion to Num. 16. 31, 32. an extraordinary destruction is signified, to terrifie others from misleading Gods people, Psa. 55. 15.

lake of fire, &c.] Chap. 20. 14. & 21. 8. & 14. 10. an exquisit torment, Ezek. 38. 22. Psa. 11. 6. Gen. 19. 24.

V. 21. *the remnant*] The Kings that fought for the Pope, and their Armies. As their sin was not so great as the Emperours and Popes, so neither shall their judgement.

out of his mouth] Verse 15. Gods word slayeth them, when he performeth his threatnings, Jer. 5. 14. Thus the prophecy, v. 19. is fulfilled. None shall be ransomed for money, Isa. 13. 17, 18. A severe execution shall be on all that shall take part with Antichrist in this his last battel.

were filled with their flesh] There were wealth enough for all comers, Jer. 50. 10. Or, carcases enow lying unburyed, to glut all the fowls. See v. 18.

CHAP. XX.

Ver. 1. AN *Angel*] He that did open the bottomless pit before, ch. 9. 1. now shutteth it. Some take it of Constantines keeping under the Heathen Emperours, and conceive this chapter to depend upon the twelfth chapter; and to shew what became of the dragon, after he was cast into the earth. But it is likely that the prophecy goeth on; and that the holy Ghost, having described the Whore of Babylon, Popish Rome, chap. 17. and shewed the fall of it, chap. 18. and the calling of the Jews, and destruction of Antichrist and his followers, ch. 19. now declareth the prosperous estate of the Church for a long time after; and the destruction of the Turks, the day of judgment, and damnation of all wicked men, in this chapter: and then setteth out the happy estate of all the godly in soul and body in heaven for ever, ch. 21. and in the beginning of ch. 22. or else looketh back there to the flourishing estate of the Church on earth, when all her foes are destroyed; and so he concludeth with confirmations, exhortations, promises and threatnings.

a great chain in his hand] As going to apprehend some powerful person, that was to be attached, and bound, as a prisoner or captive, with a chain, Psa. 148. 8. 2 Chron. 36. 6.

V. 2. *dragon*, &c.] See v. 10. ch. 12. 9. The Pope being destroyed, the devil would bring in the Turk, who seemeth yet to stand, or some other enemy like the Heathen Emperour, called the dragon before, ch. 12. 3. to persecute and war against the Christians: but God will not permit it till the thousand years of the Churches prosperity be done: and therefore he causeth Satan to be bound with a great chain, that he might not loose another dragon before the time. Thus the Churches peace for that time is secured.

bound him a thousand years] Either for such a number of years, or for a long time indefinitly.

V. 3. *into the bottomless pit*] Which he desired not to be shut into, Luke 8. 31. For the same Greek word is translated *the deep*, there. He was cast into the earth, before, ch. 12. 9. here, lower.

set a seal upon him] This sheweth the devils rage, who must not only be chained, but also shut up, and the door sealed by authority from heaven, that he may be kept from doing mischief, Mat. 27. 66.

deceive the nations no more] Not bring in Heathenism or Popery any more. Or, perswade them to fight against the Church, by his wiles, v. 7, 8. or, wicked agents, ch. 16. 13, 14.

a little season] After Satans loosing, the day of judgment will soon come.

V. 4. *they sate upon them*] Or, *some sate upon them*. Some understand this of Constantines time, ch. 6. 16. Others, of Luthers. Others, of the Church, after Antichrists destruction. Others, of the day of judgment. In all which, the Saints rule, and persecutors are brought to judgment.

the souls, &c.] Coming to demand justice against those that had slain them, by the cry of their bloud before Kings here; or personally before God at the day of judgment, ch. 6. 9, 10.

for the witness of Jesus, &c.] Ch. 6. 9. & 1. 9.

not worshipped the beast] See ch. 13. 15, 16, 17. & 14. 9.

they lived and reigned] The Christian Judges in the beginning of the verse, who were esteemed as dead men under the Heathen Emperours, or under Antichrist; now not only were feen to live, but reigned also, to do justice to Gods people as Christs deputies. Or, reigned also, to do justice to Gods people as Christs deputies. Or, such those beheaded ones as lived in soul in Heaven with Christ. Or, such as they that were persecuted before, shall live and reign after Antichrists fall. So we say, The Romans ruled the world from Julius Cesar to Constantine, and after: yet we mean not the same persons. So John is called Elias, because he came in the spirit of Elias, Matth. 11. 14. Luke 1. 17. So the two witnesses are raised again. See ch. 11. 11.

a thousand years] All the time Satan is chained like a mad dog, the Church shall flourish.

V. 5. *the rest of the dead*] Others did not openly profess Religion in peace, till Luthers time. Or, some will not come in till after the thousand years. Peradventure some Turks, or others, may come in at the eleventh hour, Mat. 11. 6. for the Papists were either converted before, or destroyed at the fall of Antichrist, ch. 16. 20. & 19. 21. Or, they that will not come in when the Jews do, and Antichrist is the fulness of the Gentiles, will be come in, Rom. 11. 25, 26. See the like phrase, 2 Sam. 6. 23. Or, God will not right others oppressed, till the end of the world. Or, they lived not in any account, as before, Psa. 88. 5.

This is the first resurrection] Either the former part of the verse must be read by a parenthesis, and the words depend on the fourth verse: or, it may be understood of the end of the thousand years in some of the former senses. At Luthers time, or after the coming in of the Jews, and Antichrists destruction, there will be such a new face of the Church, as if the Saints were all raised up again, John 5. 25, 28.

V. 6. *Blessed and holy*] As they are happy that suffer for Christ, v. 4. so they also whose eyes God doth open to see their errours, and embrace Gods truth.

part in the first resurrection] This resurrection is not of particular persons, but of whole Churches and Nations; as Rom. 11. 15. alluded to, in the raising of dead bones, Ezek. 37. 1, &c. In which they are said to have part, who by the means then publickly and plentifully afforded, are spiritually quickned; that is, raised from the death of sin, to the life of grace, John 5. 24, 25. Acts 8. 21. Eph. 2. 1, 5.

second death hath no power] They shall not go to hell, v. 14. chap. 2. 11. & 21. 8. by turning back to the world. Or, they shall no more be seduced by Antichrist. Or, not be destroyed by Turks, and other enemies described, v. 9.

Priests of God and of Christ] See ch. 1. 6. and 5. 10. Yet here seemeth somewhat more to be intended. For in those places we are said to be made Priests to God; that is, to offer spiritual sacrifices to him: but here, to be *Priests of God*; that is, excellent Priests, 1 Pet. 2. 9. See the like phrase, Gen. 23. 6. Pf. 36. 6.

reign with him] Be free from their former perfecutions, as living now under Christ, not any longer under Antichrist.

V. 7. *loosed*] See v. 2.

V. 8. *to deceive the nations*] To draw them to fight against the Church, to their destruction. See v. 3.

in the four quarters] In all parts, some shall be deceived.

Gog and Magog] Ezek. 38. 2. and 39. 1. Either the Papists not destroyed in Armageddon, ch. 16. 16. and 19. 21. or rather the Turks, or other foes, assailing the Church a little before the day of judgment, v. 11. For the rising of the Turkish Empire is spoken, ch. 9. 3, &c. but their fall no where, till now. It seemeth they shall be restrained for the thousand years of the Churches prosperity after the fall of the Pope, from fighting against it: but afterwards let loose and destroyed, as the Popish Empire before.

as the sand of the sea] See Jos. 11. 4. Judg. 7. 12. 1 Sam. 13. 5. 2 Sam. 17. 11. 1 Kings 4. 20.

V. 9. *they went up*, &c.] Or, *went forth*. Chap. 13. 1. They compassed about] Endeavouring that none of the faithful might escape them. See the like, 2 Kings 6. 14, 15. & 25. 1.

the camp of the Saints] The Church Militant, compared to Israel in their tents, Num. 2. and now being in tents, to fight against the Turks, or other unchristian enemies.

the beloved city] The Church of God, driven to some strong place for shelter.

fire came down, &c.] Gods wrath, shewed in an extraordinary way, delivered his Church, by destroying these enemies, Heb. 10. 27. & 12. 29. Job 20. 26. Psa. 21. 9. Gen. 19. 24. 2 Kings 1. 10, 12.

V. 10. *the devil*] The Turk, the devils new agent, another dragon, like the Heathen Emperour, v. 2. ch. 12. 3. Or, some other enemy, no Christian by profession, shall be sent to hell to keep the last Pope and Popish Emperour company. Here it may be noted, that the foes of the Church, that professe not the Name of Christ, as the Heathen and Turkish Empereurs, are in this book compared to dragons and serpents, and to the devil himself: but the Popes, and Popish Empereurs, who profess Christianity, are compared to wilde beasts.

where the beast, &c.] See ch. 19. 20.

for ever and ever] Or, *to ages of ages*. As one succeeding another, without any end.

V. 11. *And I saw*] This may well be understood of the day of judgment; which was to come shortly after the loosing of Satan again, v. 3. It sheweth, that from the fall of the Turk, to the day of judgment, the Church shall have peace. And also, that those enemies of the Church that are left after that great battel, though they escaped the sword then, and dare not openly oppose the Church any more; yet God will call them to judgment.

a great white throne] Fit for him that cometh now to judge all the world, Luke 1. 32. Tit. 2. 12. Acts 17. 31. And *white*, to shew the uprightness and glory of the Judge, ch. 19. 11, 14. But some understand it of Constantines judging Heathen idolaters, and freeing Christians persecuted formerly by the Heathen, chap. 6. 14, 15. Others, of the solemn destruction of Antichrist, and gathering of the Jews. Both which, are lively resemblances of the last day. Others, of the destruction of the Turks, newly spoken of.

fled away] Or, *vanished*, chap. 16. 14. 2 Pet. 3. 7, 10, 11.

found no place] Chap. 12. 8. They shall appear no more in that form they are now in, but changed, chap. 21. 1, &c.

V. 12. *great and small*] All, without exception, chap. 13. 16. Or, as some think, each one in that proportion or stature in which he dyed.

and the books] Dan. 7. 10. Christ, or their own consciences, shall charge with all their sins; as Judges proceed with depositions upon record.

another book, &c.] Chap. 3. 5. To exempt the godly from condemnation, chap. 21. 27. Phil. 4. 3. Men write in a book the names of those they intend to deliver, or to prefer.

according to their works] The wicked must be judged according to their works written in the books. The just, written in the book of life, shall not come into judgement, John 5. 24. chap. 21. 27.

V. 13. *And the sea*, &c.] All men must rise to judgment, whether drowned in the sea, or denyed burial on earth, or buried in the grave. Or, death and sea gave up their bodies to be judged, and hell their souls.

hell] Or, *the grave*, chap. 6. 8.

V. 14. *death and hell*] Or, *the grave*. Men dead and buried before, were now sent to hell in soul and body both. Or, there shall be no more death nor grave for Gods people to fear, nor any torment remaining, but for those that are in hell.

lake of fire] Ver. 10. chap. 19. 20.

second death] See ver. 6.

V. 15. *in the book of life*] Ver. 12.

lake of fire] Ver. 14.

CHAP. XXI.

Ver. 1. AND *I saw*] As the Church is altered, so must her dwelling. It may be spoken of a glorious Church on earth: and then the day of judgment is set before it in the former chapter, that the downfall of the enemies of Gods Church might be set down altogether. And then the Churches felicity, after the destruction of the Whore, Beast, Dragon, and all covers and open enemies, which new estate will abide till glory come: security is like to be her only trouble, when Christ cometh, 1 Thess. 5. 3. 2 Pet. 3. 3, 4. Matth. 24. 37, &c. and 25. 1, 2, &c. Bringing in of Eastern Kingdoms to the faith, and destroying all the enemies of the Church, may well be called, A new world. Or, it may be taken literally for the happy estate of Gods Saints in Heaven, in soul and body, after the day of judgment.

a new Heaven] Isa. 65. 17. and 66. 22. 2 Pet. 3. 13. For the old were gone, chap. 20. 11.

no more sea] Either literally: for there will need none for trade; the fire perhaps at the worlds end, may utterly dry up the sea. Or figuratively, no more war against, nor trouble in the Church; but holiness in good men, security only, not enmity, in others; a firm peace all the world over, as at Christs first coming. Then the Church shall not be like the raging sea, but like the quiet earth.

V. 2. *the holy city*] Matth. 27. 53. Jerusalem is so called. Either Heaven, or the Church formerly troden under foot, chap. 11. 2. but now made glorious, Isa. 54. 1 11, 12. and 51. 23. and 52. 1, 2. and 60. 1.

new Jerusalem] The Church of God, whereof old Jerusalem was a type. Gal. 4. 26. The city wherein Gods people dwelleth. And it is called, The new Jerusalem, not in respect of the Old Testament only, but of the former estate of it in the New. It shall be free from all former troubles.

coming down out of Heaven from God] If it be understood of heavenly glory, the sense is; It will be more fully revealed by Gods Ministers inviting them to it from heaven, than in former times. See chap. 3. 12. If of the Church on earth, it sheweth, that it receiveth the glory and lustre it hath, not from men on earth, but from God in Heaven, John 1. 17. 1 Cor. 15. 47, 48, 49. Because God is the greatest height, all that comes from him, is said to come down, 2 Cor. 5. 1, 2. Jam. 1. 17.

as a bride] Adorned as a bride, Isa. 61. 10. Heb. 11. 10. Therefore he saw the citizens, as well as the city. He saw many men, v. 3. He saw them adorned as a bride ready to be married; yet he saw not the glory of it so fully as v. 10.

V. 3. *a great voice*] To publish the greatness of Gods mercy, and the Saints glory, to all men, chap. 19. 1.

Behold] A thing wondersful, Isa. 7. 14. and prefent to his view in the vision, John 1. 29.

the tabernacle of God is with men] An allusion to the people of the Jews, which had the tabernacle; and an intimation, as some think, that these here meant, were not yet glorified in heaven. Therefore it is called, *A tabernacle*, not, An abiding city, Heb. 9. 10. and God said to be with them, and not they with him, 1 Thess. 4. 17. He will give them abundance of grace. And the tabernacle is mentioned, as some think, to shew, that the Jews were come in to the Church. See on ch. 16. 12. and 19. 1. So the service of God under the New Testament is called Incense, and Offering, Mal. 1. 11. Or, Heaven may be called so, in allusion to the tabernacle, Psalm 15. 1. Ezek. 37. 28. where God is prestit with his for ever, as the Ark was in the Tabernacle, as long as it lasted.

they shall be his people] So is his Covenant, Gen. 17. 8, 9. Jer. 32. 38. Ezek. 37. 27. He will protect them from all foes.

V. 4. *And God shall*, &c.] Chap. 7. 17. He setteth down the fruit of Gods dwelling with them.

wipe away all tears] Their former persecutions which lay so heavy upon them before, and caused them to shed so many tears, shall cease, Isa. 25. 8. 65. 19.

no more death] An allusion to Isa. 25. 8. and 65. 20. applyed by the Apostle to the happiness of the Saints after the resurrection, 1 Cor. 15. 54, 55. and so it may be understood here. Or else of the happy estate of the Church on earth a little before, when Pope, and Turk, and all enemies are destroyed. And as then they shall be free from perfecution; so men shall not be slain with plague and famine so frequently as in former times. The happiness of the Church is described negatively, by removal of evils: yet abundance of comforts, spiritual and corporal, is included also. So that the Church then, shall be a lively type of the glorious Church in Heaven: and they shall not dye by persecution, as before; but death shall be a quiet passage to Heaven.

neither sorrow, &c.] No inward grief, no outward expression of it, no heavy labour or pain to cause either. They shall not be, like the Israelites in Egypt, put to hard labour in slavery, and grieving at it, and crying for deliverance, Exod. 3. 7, 9. See the like phrase, Isa. 54. 14. and 60. 18. and 61. 3, 7.

former things are passed away] All the miseries of this world. Or, the beast, false prophet, and all that did hurt the Church.

V. 5. *he that sate upon the throne*] Chap. 4. 2. Because it seemed incredible that all things should be made new, God himself confirmeth it, and saith, *I make all things new*; taking the work upon himself, who was able to do it.

Behold] See notes on v. 3.

I make all things new] Isa. 43. 19. 2 Cor. 5. 17. When old things were, new must needs succeed. This may intend the glorious state of Gods Saints after the resurrection: or a more ample restauration of the true doctrine and sincere worship of God on earth, before the end.

write] See chap. 14. 13. and 19. 8. Isa. 8. 1, and 30. 8. Job 19. 23. Hab. 2. 2.

for these words are true] Or, *that these words are true*. They must be written as it were in Table-books, to shew that God will do it, and his people might expect it.

V. 6. *It is done*] Chap. 16. 17. All that the Prophets spake of the Churches deliverance, and the destruction of her enemies, is accomplished, chap. 10. 6, 7. Her foes are all destroyed, and she shall have a quiet state to the end. Or, the world is at an end, and glory promised is come.

I am Alpha and Omega] Chap. 1. 8. and 22. 13.

the beginning and the end] I decreed and foretold all these things, and now have brought them all to pass.

I will give, &c.] Isa. 55. 1. chap. 22. 17. Because good men cannot hear of these excellent things, but they will long for them; he adds, *I will give*, &c.

fountain] Psa. 36. 8. Never any want of life there; it cometh from a fountain.

V. 7. *He that overcometh*] Chap. 2. 7. God will give Heaven to those that heartily desire it: but yet they must fight for it, before they enjoy it. They must overcome their own, the beast, Gog and Magog.

I will be his God, &c.] Psa. 89. 26, 27. 2 Sam. 7. 14. 2 Cor. 6. 18. I will tender him as a father doth his son. This argueth extraordinary comfort here, or in heaven.

V. 8. *But*] Such sinners as follow, shall have no part in this new heaven and earth: and, lest they should slight this loss, he threatneth them with hell-fire besides.

the fearful, &c.] If it be spoken of the day of judgment, it may be taken generally for all such sinners. If of the Church before, it signifieth, that though no perfecutours remain, yet there will be many wicked men, who shall go to hell, when they dye, although they lived to see this glorious estate of the Church. The fearful then may accordingly be either such as at any time do evil, or omit good, against light of conscience, for fear of danger, Matth. 10. 28, 33. and 16. 15. That overcome not, but are overcome, v. 7. Or, such as were afraid of Gog and Magog, the last enemies, and durst not fight against them.

unbelieving] That beleeve not in Christ. Or, that for all this, did not expect the promised felicity of the Church, when they saw Gogs army, but despaired of victory.

abominable] Given to sins against nature; as Sodomy, &c. See chap. 17. 4.

murderers, &c.] See chap 9. 20, 21.

in the lake] Chap. 19, 20.

second death] Chap. 20. 6, 14.

V. 9. *one of the seven Angels*] Very likely hee that shewed him the Whore of Babylon, chap. 17. 1. shewed him now the Lambs wife. Of these Angels, see chap. 15. 1.

I will shew thee the Bride] He saw her, v. 2. but not so distinctly as she is after described.

the Lambs wife] The riches of the heavenly city. So he that sheweth a man a Kings Palace and Treasury, may be said to shew him the King. She is now dreft like a bride, and shall be soon married to Christ, and made his wife, chap. 19. 7.

V. 10. *in the spirit*] Chap. 1. 10. and 17. 3.

great and high mountain] Christs Spouse cometh now to be openly seen. John saw the Whore in a wilderness, chap. 17. 3. he seeth the Church now on an hill, because the city was high. So Ezekiel was carried up into a mountain, to see the city and temple, Ezek. 40. 2. Moses, to see the pattern of the tabernacle, Exod. 25. 40. Heb. 8. 5. and the Land of Canaan, Deut. 34. 1. The temple was built on an hill, 2 Chron. 3. 1. It was called a mount, chap. 14. 1. but here, a great and high one, so Isa. 2. 2. It may signifie the glory of the last Church on earth, or the heighth of glory in heaven.

great city] Great for compass; for many must enter into it, v. 24.

high] For buildings, or walls. See v. 12.

holy] For no unclean person must come there, v. 27.

Jerusalem.] Because God, who dwelt once in Jerusalem, will dwell there no more eminently, Ezek. 48. 35.

descending, &c.] See v. 2.

V. 11. *having the glory of God*] Exceeding great glory. So great things are set out, Gen. 23. 6. Psa. 36. 6. Ors, glory given them of God, 1 Cor. 15. 40, 41.

her light] He beginneth with light, as the principal grace of a city. That light is not meant, whereby she shined to others; but that which shined to her, and enlightned her. So the Sun and Moon are called, Two great lights, Gen. 1. 14, 15, 16. This light is Gods glory, of Christs, v. 23. This Church shall see more of God and Christ, and of holy and heavenly things, by that light, than either the Jewish Synagogue, or any Christian Church saw before.

like a Jasper stone:] The last stone in Aarons breft-plate, Exod. 28. 20 and 39. 13. One of the King of Tyrus his Gems, Ezek. 28. 13. used to set out Gods glory shining in the Church, ch. 4. 3. and so here also; unless it set out his Majesty in heaven. The walls of his Church are built of it, ver. 18. and it is the first in the foundation, v. 19. He compareth not this light of that Church to any light in heaven or earth; for the Sun is sometimes darkned by clouds, and hurteth our eyes, if we look too wilfully on it: the Moon and Stars lose their light when the Sun appeareth: and our made-lights decay. But it is compared to a Jasper, which is not darkned by clouds, neither doth hurt our eyes; but the more we do look on it, the more it pleaseth us: neither doth it leave shining, when the Sun shineth, nor doth the brightenels of it go out at any time.

clear as cryſtal] Now he sheweth what kind of Jasper it is like. Not the green, or yellow, or purple Jasper; for that taketh away the native colour of other things, and maketh them look like it: but the white, like cryſtal, which is most pure from spots, and most clear to look thorow. He doth not say, It was like cryſtal; but like a Jasper stone clear as cryſtal, because the Jasper shineth more than the cryſtal. So that it had the brightness of the Jasper, and the purity of cryſtal, chap. 4. 6.

V. 12. *a wall great and high*] That none might either pierce it, or scale it. The Saints are safe there from all foes.

twelve gates] Ways in, out of all parts of the world, Ezek. 48. 30, 31. If Jerusalem had but twelve gates, it may be an allusion thereunto.

at the gates, twelve Angels] As porters, to receive men into heaven, Luke 16. 22. Not cherubins, to keep us out, Gen. 3. 24. Or, to guard us in the Church on earth. Or, Ministers, to teach us the way to heaven, ch. 1. 20.

names written thereon] For direction, to guide men to it,

of the twelve Tribes] Chap. 7. 4. Signifying, that the godly of the Church of the Old Testament are gone thither, and we should endeavour to follow them. Or, if this verse be understood of the last Church on earth, it signifieth, that the Saints shall be safe there, men shall have free access unto it, the Minister shall receive them into the service and protection of the God of Israel.

V. 13. *on the East*] Mat. 8. 11. Mat. 12. 27. To shew, that some out of all parts of the world shall come in, and be received.

V. 14. *Twelve foundations*] Made of twelve stones, or rowes of stones, lying one by another, v. 19. or one upon another. However, surely founded it is, and w ll last.

of the twelve Apostles] Their doctrine is a foundation of our salvation, and eternal happiness by Christ, Eph. 2. 20, 21.

V. 15. *He that talked with me*] The Angel, v. 9. 17. ch. 22. 6, 8.

a golden reed] To measure the heavenly city. A plain one served to measure the earthly one, Ezek. 40. 3, 5. chap. 11. 1. There, the temple only; here, the gates, and city, and walls, are to be measured. The Church will be now more exact than before.

V. 16. *four square*] A firm and stable building; not a round and voluble one.

twelve thousand furlongs] Some Greek copies are, Twelve times twelve thousand, one hundred fourty and four thousand. A furlong for every member, chap. 7. 4. and 14. 1. John 14. 2. and in some proportion to be the breadth of the wall, one hundred fourty and four cubits, v. 17. Or, each side in length, and the houses in heighth, and the city it self each way in breadth, was twelve thousand furlongs. Some think that every side, from corner to corner, contained but three thousand furlongs, and so the whole compass was twelve thousand. It is large enough to contain innumerable Angels, and Saints of all ages and places.

the length and the breadth] From corner to corner, it is every way of equal measure. It is not properly called *length and breadth*, when it is no longer one way than another, as it is in a square.

V. 17. *the wall thereof*] Perhaps the houses and towers were higher than the wall, as in many cities it is, that it might appear glorious to comers; and then the heighth of it may be set down in this verse. Or it may be understood of the breadth of the wall, and then the heighth of it might be equal to the city, v. 16.

measure of a man, &c.] Cubit of a man in that shape the Angel appeared.

V. 18. *of jasper*] See v. 11. Cities are esteemed according to their matter: but there is none like this. It is not of wood, or stone; but of gold and Gems, Isa. 54. 11.

the city] The houses and palaces there. Or, the pavement of the streets, 22. v. 21.

like unto clear glass] See v. 11. Gold is an excellent metal, but it is not transparent, like glass: yet the gold of this city hath that property also.

V. 19. *the foundations of the wall*] Nothing is more precious than Christ taught by the Apostles, compared to twelve precious stones like Aarons breft-place, Exod. 28. 17, &c.

with all manner of precious stones] Isa. 54. 11, 12.

jasper] See v. 11.

a saphir] A gem, of which, see chap. 4. 6. It was the fifth in Aarons breft-place, Exod. 28. 18. See also, Isa. 54. 11. Ezek. 1. 26. and 10. 1. and 28. 13. Cant. 5. 14.

a chalcedony] A precious stone, of one colour, like fire, found about Chalcedon.

an emerald] A stone so green, that other green things seem to have lost their colour, when it is present. It is very pleasing to the eyes, and men may see their faces in it. It was the fourth in Aarons breft-place, Exod. 28. 18. It is mentioned, Ezek. 28. 13, chap. 4. 3.

V. 20. *sardonyx*] A precious stone looking white without, and red underneath, like the nail of a man. It hath the name from a Sardius and an onyx; it partaketh of both their colours.

Jardins] A Gem found about Sardis, of a bloody colour. It is the first in Aarons breft-plate, Exod. 28. 17. called, A Sardine, ch. 4. 3.

a chrysolite] A stone in Ethiopia, of a such a golden colour, that gold looketh like silver to it, when they are together.

a beryl] The tenth in Aarons breft-plate, Exod. 28. 20. an Indian stone, of a pale green colour. See Cant. 5. 14. Ezek. 1. 16. and 10. 9. and 28. 13. Dan. 10. 6.

a topaz] A green Gem of Ethiopia. The second in Aarons breft-plate, Exod. 28. 17. Job 28. 19. Ezek. 28. 13.

a chrysoprasus] A green Indian Gem.

a jacinct] A precious stone of a violet colour.

an amethist] A stone for colour much like a jacinct. The ninth in Aarons breft-plate, Exod. 28. 19. By these jems, is set out the glory of heaven, or, of the last Church on earth.

V. 21. *twelve pearls*] Of great price and esteem: a man may sell all, to get in at one of those gates, Mat. 13. 45, 46. The very entrance into heaven, or into the last Church on earth, is of more worth than all worldly riches.

of one pearl] It must needs be of great price, when a pearl was so big, it could make a gate. We read of none such in this world.

the street] No dirty street, as in some great cities, nor stony; but clean and smooth to walk in. No uncleanness nor trouble there, v. 27.

pure gold, &c.] Ver. 18.

V. 22.

V. 22. *I saw no temple therein*, &c.] Fair temples are commendations of cities: but in heaven there shall need none; for there shall be no ritual worship there, but purely spiritual, John 4. 23. temples are to lift up mens mindes to God: there needeth none, where they see God. The earthly Jerusalem had a temple, and visible signs of Gods presence in it; the heavenly needeth not: God will shew himself there for ever. If it be understood of the last Church on earth, then it signifieth, that the worship of God shall be more pure and spiritual, and like to the heavenly, than ever before.

V. 23. *And the city*, &c.] Chap. 22. 5. Isa. 1. 19. and 24. 23. and 60. 19. Jer. 31. 34.

for the glory of God, &c.] See ver. 11. they need not worldly comforts in heaven, they have so much in God. So light is taken for joy, Psa. 97. 11.

the Lamb is the light thereof] Even in heaven, all our communion with God is through Christ. If it be understood of the Church on earth, the sense is; They shall have so much sweet communion with God in Christ, that they shall make light account of all worldly contentments.

V. 24. *And the nations*, &c.] Isa. 60. 3.

of them which are saved] Or, *of them which are to be saved*; as Acts 2. 47. The first way of reading respecteth the Church in heaven; the second, that on earth.

shall walk in the light of it] An allusion to men trading here by the benefit of the light of the Sun. The sense is, They shall enjoy the felicity of it. Light is often put for prosperity; and darkness for adversity, Isa. 60. 1, 2.

the Kings of the earth, &c.] Isa. 45. 14. and 49. 23. Dan. 7. 14. as if sea-men returned from a voiage, should bring their choiceft things to dedicate in some temple. It shall be as glorious, as if all Kings had brought all their glory thither. Or, good Kings shall be glorious there, more than here. Rich and noble citizens, are a cities glory. Here, all Citizens are Kings, chap. 22. 5. Lu. 12. 32. Or, it may be understood of the flourishing state of the Church on earth before the day of judgment, and the Kings that shall joyn themselves to it, and uphold and enrich it.

V. 25. *And the gates*] Isa. 60. 11. City-gates are open in the day, for passage; shut in the night, for safety. Here it needeth not, where no night nor danger is.

for there shall be no night there] I need not say, Nor by night, as Isa. 60. 11. for there shall be no night there.

V. 26. *And they [shall bring]* The Kings shall, v. 24. Or, it shall be brought, Luc. 12. 20.

the glory and honour of the nations into it] Whatsoever is glorious among the nations, shall be brought thither. 'No want can be there, when all glory and wealth shall be brought thither. Or, a great number of the nations, which is a glorious sight. Or, the prime men of all nations, shall be converted and saved: which, in Saint Pauls time, was not so, 1 Cor. 1. 26, &c. It is no mean glory to the Church, that so many Kings and great men shall come in to it.

V. 27. *there shall in no wise enter*] Though the gates always stand open, yet no ungodly man can enter, there are twelve Angels to keep them out, v. 12.

that defileth] There shall be no soil nor contagion in this great city, such as crept in before, by Antichrists subtilty: a neat city, that hath no foul thing nor person in it, nor any thing to offend eye, ear, or nose. So it will be in heaven, 1 Cor. 6. 9, 10. Eph. 5. 5. Psa. 15. 1, 2. and 24. 3, 4. Isa. 52. 1. and 60. 21. Joel 3. 17. Zech. 14. 21. Mat. 13. 41. In the last Church on earth also, discipline in likelihood shall be so strictly executed, that no profane persons shall be found there. Only such are elect, as far as men can judge.

abomination] Ver. 8.

book of life] Chap. 3. 5. and 20. 12. Phil. 4. 3.

CHAP. XXII.

Ver. 1. A*ND he shewed me*] The description of the holy city is finished in the five first verses of this chapter; and the conclusion of the book followeth.

a pure river] A river is a great ornament to a city; it is pleasant and profitable, to convey persons and provisions to it. This is no pond, but a river: and not a troubled or muddy river, but a pure one.

of water of life] So called, not only because it floweth always, and purgeth forth new waters; in which respect, waters that come from a fountain are called Living waters, Gen. 26. 19. but also because it preserveth life in those that drink of it, John 4. 11.

clear as cryſtal] Transparent, and exceeding all fountains in clearness. Most pleasant to the eye, as shewing to it all that is therein to the very bottome: and most pleasing to the taste, as free from mud and filth.

proceeding out of the throne] The river of Paradise came out of the earth, Gen. 2. 10. That in Ezekiel, out of the temple, Ezek. 47. 1. This here, out of Gods throne.

of God, and of the Lamb] God and Christ sit on one throne. See ver. 3. This sheweth Christ to be God, equal to the Father. Some interpret this river of the holy Ghost, who proceedeth from the Father and the Son, as a river from a fountain, and satisfieth all that thirst, with his Spiritual gifts, John 7. 38, 39. Others apply it to the Church on earth, thinking that it importeth something to be fulfilled in the famous Church, consisting of Jews and Gentiles, before the end of the world; and to be an allusion to Ezek. 47. 1. where the waters are said to come from the temple and altar, verse 1. But here being no temple nor altar, chap. 21. 22. it is said to come from the throne of God, and the Lamb. Therefore it is said to go toward the east, Ezek. 47. 1, 8. Zech. 14. 8. And it signifieth the purest preaching of the Gospel thorow the world, which bringeth life and health to the soul, as living waters to plants, Ezek. 47. 9. and refresheth the Church, Psal. 46. 4. Others understand it of heavenly glory, which is most pleasing and perspicuous, and cometh from Gods mercy, and the merits of Christ, Tit. 2. 11, 13. and 3. 4, 5, 6. and bringeth us to communion with them both, 1 Joh. 1. 3. Heb. 12. 22, 23, 24.

V. 2. *In the midst*] An allusion to the earthly Paradise, where the Tree of Life stood in the midst of the Garden, Gen. 2. 9.

of the street] An open river for all, not a sealed fountain.

of it] Of the city, chap. 21. 21, 27.

and of either side of the river] That is, many Trees of this kind grew there, some on the one side of the river, some on the other, as Ezek. 47. 7, 12. that men on either side might have plenty of fruit, and come easily at it. Or, *and of the river, which ran on each side of it*; that is, one Tree of Life grew in the midst of the river, which compassed the earth whereon it grew, as it were with two arms: and this Tree was so great, that it did stretch out boughs, with leaves and fruit on them, plentifully to both sides. So fruitful are Trees that grow by rivers, Psa. 1. 3.

the Tree of life] Alluding to tha Tree in Paradise, which should have been to Adam a seal of everlasting life, if he had continued in the estate of innocency, Gen. 3. 22. See chap. 2. 7. here is meat and drink, and that in great plenty, and for perpetuity, Psa. 36. 8. Fruitfull Trees planted by the waters, wither not, Psa. 1. 3.

twelve manner of fruits] Twelve divers kinds of fruits, so that they need not be cloyed with one kind. Or seventh instead of all Ezekiels Trees, if it be but one. Or, twelve fruits of one kind, brought forth twelve times in a year. The former argueth variety of comforts; the later plenty. The former is an help against loathing; the later, against lacking.

every moneth] It is Autumn here always. There is no need to lay up food against the winter.

for the healing] Ezek. 47. 12. Mal. 4. 2. Not by feeding on the leaves, but by covering themselves with them, or laying them on their wounds. For although leaves of Trees be not usually eaten, yet they are used many times physically, to heal wounds. So that they should not only live, but also live in health.

of the nations] Or, *of the Gentiles*, chap. 11. 2. And then the fruit was to feed fish as were in the Church; the leaves, to heal others, that they might come in: as the bread is for children, the crums for dogs, Mat. 15. 27. Either it is to be understood of Gods Word, which is food and physick to us here, 1 Pet. 2. 2. Heb. 5. 12, 13. Psa. 107. 20. which shall be more clearly and plentifully preached, before the end of the world, than yet it ever was: or else of Christ our Saviour, who is All in all to us, and by whom we shall live for ever in heaven.

V. 3. *no more curse*] Evil thing, person, or action. Or, curse, that is, destruction. Gr. *curse against any one*. Such shall be the force of discipline, and vigilancy of Pastours, and Gods blessing on their labors, that God shall not need to destroy obstinate sinners from heaven, for contempt of his Ordinances and Ministers, Zech. 14. 11.

the throne of God, &c.] See v. 1.

shall be in it] God will settle his throne there. There shall be no rotten members, to make God to depart from it, as he did from Shiloh, Psa. 78. 58, 59, 60. and from Jerusalem, 2 Kin. 21. 14, 15. But this is that Sion where God will dwell for ever, Psa. 132. 13, 14.

shall serve him] Though Gods servants shall enjoy abundance of grace and comfort here on earth, before the end of the world, & perfection of glory in heaven; yet the relation of servants to God shall abide still.

V. 4. *they shall see his face*] They shall converse familiarly with him, 2 Sam. 14. 32. Deu. 30. 10. 2 Joh. v. 12. They shall worship God so purely, that he shall seem to converse with them face to face. Or, it setteth out their full happiness in heaven, which consisteth principally in seeing Gods face, Mat. 5. 8. Joh 19. 26. 1 Cor. 13. 12. 1 John 3. 2.

his name [shall be in their foreheads] Gods name, ch. 3. 12. & 14. 1. His image shall be more fully imprinted on them, than on other Christians in former times. Or, he shall own them publickly, and all see that they are, Zech. 14. 20, 21. Or, they shall glory most in this, that they are Gods children. Or, they shall as children converse with him in heaven. For there it will appear who are Gods children, though it was known, The Saints shall know one another, as the high Priest on his forehead, when *Holiness to the Lord*, was written in the plate, Exod. 28. 38.

V. 5. *And there shall be* &c.] Chap. 21. 23. *no night there*] No fuell darkness of ignorance, confusion, or affliction, as was before. Or, no darkness like to that of affliction at all, if it be understood of heaven. In the day here, they feared night; in prosperity, adversity: there they shall need to do it. To heal that fear, that which was said, chap. 21. 25. is here repeated.

they need no candle, &c.] They need not light by day or night. They have so much knowledg of God, and comfort in him, that they feel no need of outward means and comforts, Isa. 19. 20. Or, in to have no need of outward teaching or preaching of the Word in heaven they shall need no such helps, 1 Cor. 13. 8. Or, the light of the soul, Psa. 13. 3. Prov. 4. 18. 1 Cor. 13. 8.

for the Lord God giveth them light] Knowledg and comfort shall so abound in them, that all may see they come rather from God, than from

f. on the means, Isa. 54.13. Jer. 31.34. Or, they receive fulness of knowledg and comfort from God in heaven.

shall reign] Left men should think it an hard service spoken of, v. 3. he addeth, *They shall reign*, to shew, that their service shall be a most happy Kingdom.

for ever and ever] Their Kingdom begun here, shall never end, but be translated to heaven. Or, they shall reign in heaven for ever.

V. 6. *And he said unto me*] The conclusion of the book. In Genesis, the first book, is set out the beginning of the world, & of the Church. The history of both, is continued in other books for a long time; and it is carried on in this last book, by way of prophecy, to the end.

and true] See ch. 19.9. & 21.5. The Spirit knew that this book would be more questioned than others, and therefore by his Angel confirmeth the truth of all things written in it, in the conclusion, by many arguments; because the servants of God, hearing of them, would be very desirous to see the event of all these prophecies. As if he should say, All is now revealed, and all that is revealed, is true: nothing remaineth, but that ye give credit to it, and patiently expect Gods performance, which will undoubtedly follow in his time.

God of the holy I rophets] See Luke 1.70. God, who separated and inspired holy men to be Prophets, that they might foretell things to come, hath revealed these things also by his Angel, chap. 1.1. and therefore they shall certainly come to pass.

V. 7. *Behold*] Chap. 21.3. He bringeth in the Lord God of the Prophets, mentioned in the former verse, speaking in his own person in this verse. Or, Christ sending his Angel to reveal these things, v. 16. may interpose, and speak himself when he please. Or, the Angel sent by him, speaketh sometimes in his own person, sometimes in the person of Christ.

I come quickly] See v. 12. 20. I begin soon to execute these things; and that shall be a pawn to you, that I will not give over the work, till I make an end of all. Therefore they must not be sealed, v. 10. that men seeing some things foretold soon performed, might with patience expect the performance of the rest.

blessed is he, &c.] The conclusion is like the Preface, ch. 1.3.

V. 8. *I John*] He sheweth, that this book was not written by any false prophet, but by himself, who was well known in the Church.

saw these things] He confirmeth the revelation here, as he did his Gospel before, John 19.35. & 21.24. and his Epistle, 1 Joh. 1.1.

and heard them] I saw the visions, and heard the words. He was worthy to be believed; for he receiveth nothing at the second hand, but saw and heard himself, what he writeth. All the Churches knew, that he received what he writ, from Gods Spirit, and did faithfully dispense it.

I fell down, &c.] Before, ch. 19.20. Or, it may be, now, toward the end, being more fully acquainted with the glory of the holy city than before, he forgate himself, and erred out of weakness the second time, as Abraham did about his wife, Gen. 12.13. & 20.2. It seemeth John did it now again, because it is after he had seen all the visions: and other words are attributed to the Angel here, than were ch. 19.10.

V. 9. *See thou do it not*] See on ch. 19.10.

V. 10. *Seal not the sayings*] Propound it openly; conceal no part of it: as sealing is concealing, ch. 10.4. Isa. 8.16. & 22.11. Dan. 12.4. 9. Left John should think that he ought not to reveal so great mysteries to the people, he is bidden not to conceal them; and a reason is added, Because the time is nigh..

of the prophecy of this book] Look on v. 7.

for the time is at hand] Mysteries are often kept secret, till God see a fit time to reveal them; ch. 10.4,5. They are revealed when the Church may get most good, as when the time of fulfilling draweth nigh. The time, in the Greek, is the season; that is, the fit and appointed time.

V. 11. *He that is unjust*] If it be objected, Some will abuse these things to hurt themselves and others; the answer is here included. They must not be concealed for all that. Others will make a better use of them. Good men must not be deprived of the knowledg of these comforts, because men to whom they belong not, will abuse them.

unjust] Towards Adam. To this, *righteous* is opposed.

filthy] In himself. To this, *holy* is opposed.

Let be filthy still] Those that remain obstinate, shall be given over to their own lusts, and grow worse and worse, Psal. 81.11, 12. Ezek. 3.27. & 20.39. Dan. 12.10. Amos 4.4. 2 Tim. 3.13. Or, such as are obstinate, & incurably wicked, let them be left, and given over to their own wicked courses of life, as 1 Cor. 14.38.

holy still] Either persist or increase in holiness. And so to the former. Psal.

V. 12. *And behold, I come quickly*] As I said before, v. 7. Little time will pass, from the following of these things, to the beginning of fulfilling them. Look therefore for my coming to execute them, as a servant forewarned doth for his masters, Mat. 24.44,45.

my reward is with me] Christ cometh not empty handed. His reward is ready, for good men and bad, Mat. 16.27. & 25.31.

to give, &c.] Rom. 2.6.

V. 13. *Alpha and Omega*] Chap. 1.8. & 21.6.

the first and the last] Ch. 1.4. & 44.6.

V. 14. *His commandments*] Christ's. The Angel speak in his own person. Or God's, if Christ speak. Or in the Angel in the person of Christ.

that they may have right] And so may inherit heaven, as Gods children, Mat. 25.34. and co-heirs with Christ, Rom. 8.17,18.

to the tree of life] See v. 2. ch. 2.7.

thorow the gates] Chap. 21.12. For over the wall they could not go, it was so high, chap. 21.12,16,17. An allusion to a guarded city, whose high walls keep out such as have no right to enter, and porters at the gates let in such as have.

V. 15. *For without*] Gr. *But without*.

dogs] Men that bark and snarl at all goodness, Phil. 3.2. Mat. 7.6. It is an happiness to be without the society of such. Or, filthy persons, such as are spoken of, v. 11. called Dogs, Deut. 23.18. 2 Pet. 2.22.

and murderers] Chap. 21.8.

V. 16. *I Jesus*, &c.] Now Christ confirmeth the truth of all these things, by his own voice, acknowledging that they came all from him.

have sent mine Angel] Chap. 2. 8.27.

to you] In the seven Churches, ch. 1. 4. Hereby he sheweth what great honour he did to those Churches, to commit this treasure to their custody.

I am the root, &c.] Chap. 5.5. Isa. 11.1. I can give you the promised happiness; for I am the Messias of Davids seed, that must reign for ever.

the bright morning-star] Ch. 2.28. His birth was manifested to the wise-men by a star, Mat. 2.9,10. to shew, that he was the Star foretold, Num. 24.17. which bringeth the day of knowledg to the Church, and glory, after the night of ignorance and misery, 2 Pet. 1.19.

V. 17. *the Spirit*] The holy Ghost breedeth desire of Christs coming in the heart of the Church, which is Christs Bride; who also freely answereth to his motions, v. 20. Rom. 8.23,26. 2 Cor. 5.2,4.

the Bride] She desireth to be married to Christ; for she had made her self ready, ch. 19.7. Gods children desire the fulfilling of these things, that they may be more neerly joyned to Christ. See chap. 6.10. & 19.17. 2 Tim. 4.8.

come] To fulfil these things. Or, to judgment, that we may be with thee for ever.

him that heareth] Not only the Church in general, and each Christian then alive; but also their posterity, when they shall hear of these glorious things, shall long for the performance of them.

let him that is athirst come] Chap. 21. 6. Isa. 55. 1. The prophecy may kindle this thirst in good men; the performance will quench it; else were the expecters miserable, Prov. 13.12. 1 Cor. 15.19.

the water of life] Of the river, v. 2. So here is water of life to drink, and a tree of life to give food.

freely] Let them participate of grace or glory, as freely and plentifully, as it it were water, 1 Tim. 6.19. Jam. 1.5. Or, Though they shall have abundance of both, yet it is of Gods free grace; for they deserve not one drop of this water, nor cannot procure it by any strength or wit they have of themselves, Rom. 6.23.

V. 18. *For*] It may be left out, as it is, Acts 4.34. & 8.31. In the beginning of the verses: for it yeeldeth no reason of that which went before. Or, it may be read, *And*, as Acts 8.39. in the end of the ver. Or, *no doubt*; as 1 Cor. 9.10.

I testifie] Gr. *I testifie together*: As Moses did of the Law, Deut. 4. 2. & 12.32. & 30.6. so do I of this Prophecy. It is therefore of divine authority, as that book is. Or, I sent my Angel to testifie these things, v. 16. now I confirm his testimony, by threatning all that adde to, or take from it. Or, I confirm what John avereth, v. 8.

the words of the Prophesy of this book] Ver. 7,10.

shall adde unto him] Or, *shall lay upon him*,

V. 19. *the words*, &c.] See v. 18.

out of the book of life] Chap. 21.27.

out of the holy city] Chap. 21.2.

the things which are written in this book] Chap. 1.3.

V. 20. *He which testifieth these things*] Christ, v. 16,18. the faithful witness, chap. 1.5. from whom, as the Gospel came, so likewise this Revelation.

I come quickly] He had said so before, v. 7,12. Now he repeateth it the third time, that we may not think he stayeth too long for us.

Even so. Come Lord Jesus] Johns voice, desiring it may be as Christ hath said. He grew old, & desired to be with Christ quickly, as other of the Saints do, v. 17. and Paul, Phil. 1.23. Thus John, who received these mysteries from heaven, and writ them in a book, concludeth it with a double wish; one, of Christs coming in this verse; the other, of the continuance of his favour to his Church in the mean while, v. 21. teaching us to do the like. Or it may be the Churches voice, desiring to be speedily joyned to Christ, as ver. 17. according to his promise here and before.

V. 21. *The grace of our Lord Jesus Christ*, &c.] This sheweth the whole revelation to be an epistle sent to the seven Churches. See notes on ch. 1.4. He beginneth with this request there, and endeth with it here. Christs favour is the first and last thing he wisheth to the Church. So doth Paul, writing by the same Spirit, Rom. 1.7. & 16.24. 1 Cor. 1.3. & 16.23. 2 Cor. 1.2. & 13.14. Gal. 1.3. & 6.18. Eph. 1.2. & 6.24. Phil. 1. 2. & 4.23. Col. 1.2 & 4.18. 1 Thes. 1.1. & 5.28. 2 Thes. 1.2. & 3.18. 1 Tim. 1.2. & 6.21 2 Tim. 1.2. & 4.22. Tit. 1.4. & 3.15. Philem. v. 3, 25. This he writ in the end of his epistles, with his own hand, 1 Cor. 16. 21,22,23. Col. 4.18. It was the token of his genuine epistles. Though they were written fair by others, Rom. 16.22. yet he writ this salutation, or the like, in the end, with his own hand, 2 Thes. 3.17,18.

Amen] So be it. This is also added in the end of Pauls epistles. See the places newly cited.

FINIS.